SANĀTANA DHARMA
EST.
∞
सनातन धर्म

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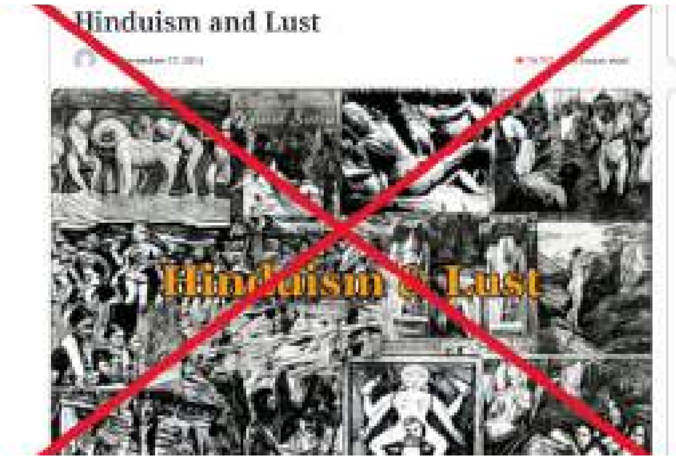
Hinduphobes Exposed!

Refutation of ” Hinduism and Lust ” Article by Vedkabhed



Written by Rohan Saini in Uncategorized

This entire article is a response and rebuttal to the blogs called VedKaBhed regarding their claims of “ Hinduism and Lust ”.

This Article Has Been Divided into the Following Various Sections containing various Subsections for Easier Access and Navigation. You Can Explore Each Sub- Section Simply by Clicking on the Linked Titles Below.

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    - Debunking Allegations on Maheshwar Shiva from Skanda Purana 1.2.9.40-58
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- Demystifying and Explaining Rasleela as explained by Pandit Madhavacharya Shastri in his book Purana Digdarshan
- Debunking Objections on Brahma Vaivarta Purana and Brahma Purana Regarding Rasleela Prakaran
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    - Debunking False Allegations of LGBTQ Themes in the Fabricated Story of Mohini and Iravan from the Tamil Mahabharat, and Explaining Why This Narrative Is Entirely False and Myth According to Ved Vyas Ji's Mahabharata
    - Debunking False Allegations of LGBTQ on Arjuna and Krishna from the interpolated Padma Purana Patalakhanda 5, Chapter 74
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39. End of Article

Allegations–

Vulgarity in Vedas is already discussed in the article Obscenity in Vedas.

Refutation-

This article has been already refuted by me

Refutation of ” Hinduism Exposed Obscenity in Vedas ” Article by Vedkabhed

This entire article is a response and rebuttal to the blogs called VedKaBhed regarding their claims of “Hinduism Exposed Obscenity in Vedas ”. “For easier navigation, I have organized the article into the following sections with hyperlinks.” Allegations- Read the new article Hinduism and Lust for obscenity in other Hindu sciptures This article is not intended to … Continue reading

Hinduphobes Exposed! 0

Allegations-

Description of Women

Hindu texts’ description of Women is an insult to all women. It insults women in the following way,

Mahabharata 13.40 “Bhishma said, ‘It is even so as thou sayest, O thou of mighty arms. There is nothing untrue in all this that thou sayest, O thou of Kuru’s race, on the subject of women. In this connection I shall recite to thee the old history of how in days of yore the high-souled Vipula had succeeded in restraining women within the bounds laid down for them. I shall also tell thee, O king, how women were created by the Grandsire Brahman and the object for which they were created by Him. There is no creature more sinful, O son, than women. Woman is a blazing fire. She is the illusion, O king, that the Daitya Maya created. She is the sharp edge of the razor. She is poison. She is a snake. She is fire. She is, verily, all these united together. It has been heard by us that all persons of the human race are characterised by righteousness, and that they, in course of natural progress and improvement, attain to the status of deities. This circumstance alarmed the deities. They, therefore, O chastiser of foes, assembled together and repaired to the presence of the Grandsire. Informing Him of what was in their minds, they stood silent in his presence, with downcast eyes. The puissant Grand sire having ascertained what was in the hearts of the deities, created women, with the aid of an Atharvan rite. In a former creation, O son of Kunti, women were all virtuous. Those, however, that sprang from this creation by Brahman with the aid of an illusion became sinful. The grandsire bestowed upon them the desire of enjoyment, all kinds of carnal pleasure. Tempted by the desire of enjoyment, they began to pursue persons of the other sex. The puissant lord of the deities created Wrath as the companion of Lust. Persons of the male sex, yielding to the power of Lust and Wrath, sought the companionship of women. Women have no especial acts prescribed for them. Even this is the ordinance that was laid down. The Sruti declares that women are endued with senses the most powerful, that they have no scriptures to follow, and that they are living lies.”

Srimad Bhagavatam 9.14.36-38 "Urvasi said: My dear King, you are a man, a hero. Don't be impatient and give up your life. Be sober and don't allow the senses to overcome you like foxes. Don't let the foxes eat you. In other words, you should not be controlled by your senses. Rather, you should know that the heart of a woman is like that of a fox. There is no use making friendship with women. Women as a class are merciless and cunning. They cannot tolerate even a slight offense. For their own pleasure they can do anything irreligious, and therefore they do not fear killing even a faithful husband or brother. Women are very easily seduced by men…"

The description of women given by another Apsara to a Sage named Narada is also an insult, I won't highlight those ugly words,

Shiva Purana, UmaSamhita 5.24.16-36 "There is none more sinning and more sinful than women. Women are at the root of all sins…Women usually do not observe the limitations of conventional decency. If at all they stand by them with their husbands it is because no man makes advances to them or because they are afraid of their husbands…They carry on their dalliances with any man ugly or beautiful…Even women of noble families aspire for the life of lascivious women who in their prime of youth adorned with lovable ornaments and beautiful wearing garments move about frivolously…Women become desperate when they do not get men…women are not satiated with the number of men they cohabit with. O excellent sage, there is another secret of all women that immediately on seeing a man their vaginal passage begins to exude slimy secretions. On seeing a man fresh and clean from his bath with his body perfumed with sweet scents, the vaginal passage of women begins to exude like water dripping from a leather bag…on hearing her words Narada was satisfied in his mind. Considering it to be the truth." Tr. Board of Scholars, Edited by Jagdish Lal Shastri

The entire chapter 24 of Shiva Purana is dedicated in insulting women. Had this been the personal views of Apsara there wouldn't be an entire chapter for this and even Sage Narada considered it to be truth and was satisfied by her words.

Mahabharata 5.39.67 "The fruits of the Vedas are ceremonies performed before the (homa) fire; the fruits of an acquaintance with the scriptures are goodness of disposition and conduct. The fruits of women are the pleasures of intercourse and offspring." Tr. K.M. Ganguli

Refutation-

Mahabharat 13.40.8-9 clarifies that in the beginning (in the previous sarga) all woman were righteous (Sadhvis) and that ferocious woman (Krityas) were created by Prajapati only later (new sarga) . In The Next sloka 10 its clarified that only *Krityas* are the ones who delude and disturb men and are filled with lust and who have been condemned in Mahabharat 13.40 and not all woman

कुन्तीनन्दन ! सृष्टिके प्रारम्भमें यहाँ सब स्त्रियाँ पतिव्रता ही थीं। कृत्यारूप दुष्ट स्त्रियाँ तो प्रजापतिकी इस नूतन सृष्टिसे ही उत्पन्न हुई हैं। प्रजापतिने उन्हें उनकी इच्छाके अनुसार कामभाव प्रदान किया ।। ८-९ ।।

वे मतवाली युवतियाँ कामलोलुप होकर पुरुषोंको सदा बाधा देती रहती हैं। देवेश्वर भगवान् ब्रह्माने कामकी सहायताके लिये क्रोधको उत्पन्न किया। इन्हीं काम और क्रोधके वशीभूत होकर स्त्री और पुरुषरूप सारी प्रजा परस्पर आसक्त होती है १०

"O son of Kunti!
At the beginning of creation, all women here were chaste and devoted to their husbands.
The wicked women, in the form of *Krityas* (harmful, destructive beings), were produced only later by Prajāpati from this newly created world.
Prajāpati granted them, according to their own desire, the passion of lust. (Verses 8–9)

Those intoxicated young women, filled with lust, always keep obstructing and disturbing men.
For the sake of aiding desire (Kāma), the Lord of the gods, Lord Brahmā, created Anger (Krodha).
Under the sway of these two—desire and anger—the whole creation, in the form of men and women, becomes attached to one another." (Verse 10)

पूर्वसर्गे तु कौन्तेय साध्व्यो नार्य इहाभवन् ।। ८ ।।
असाध्व्यस्तु समुत्पन्नाः कृत्याः सर्गात् प्रजापतेः ।
ताभ्यः कामान् यथाकामं प्रादाद्धि स पितामहः ।। ९ ।।
कुन्तीनन्दन! सृष्टिके प्रारम्भमें यहाँ सब स्त्रियाँ पतिव्रता ही थीं। कृत्यारूप दुष्ट स्त्रियाँ तो प्रजापतिकी इस नूतन सृष्टिसे ही उत्पन्न हुई हैं। प्रजापतिने उन्हें उनकी इच्छाके अनुसार कामभाव प्रदान किया ।। ८-९ ।।
ताः कामलुब्धाः प्रमदाः प्रबाधन्ते नरान् सदा ।

क्रोधं कामस्य देवेशः सहायं चासृजत् प्रभुः ।। १० ।।
असज्जन्त प्रजाः सर्वाः कामक्रोधवशं गताः ।
वे मतवाली युवतियाँ कामलोलुप होकर पुरुषोंको सदा बाधा देती रहती हैं। देवेश्वर भगवान् ब्रह्माने कामकी सहायताके लिये क्रोधको उत्पन्न किया। इन्हीं काम और क्रोधके वशीभूत होकर स्त्री और पुरुषरूप सारी प्रजा परस्पर आसक्त होती है ।। १०½ ।।

In Mahabharat Anushasan Parva Adhyay 11 its told that Lakshmi resides in the righteous woman

जो स्त्रियाँ सत्यवादिनी और अपनी सौम्य वेश-भूषाके कारण देखनेमें प्रिय होती हैं, जो सौभाग्यशालिनी, सद्गुणवती, पतिव्रता एवं कल्याणमय आचार-विचारवाली होती हैं तथा जो सदा वस्त्राभूषणोंसे विभूषित रहती हैं, ऐसी स्त्रियोंमें मैं सदा निवास करती हूँ ।। १३

"In those women who are truthful in speech,
whose gentle attire and appearance make them pleasant to behold;
who are fortunate, endowed with noble qualities, devoted to their husbands,
and whose conduct and thoughts are auspicious;
and who are always adorned with garments and ornaments –
in such women I ever abide." (Verse 13)

सत्यासु नित्यं प्रियदर्शनासु
सौभाग्ययुक्तासु गुणान्वितासु ।। १३ ।।
वसामि नारीषु पतिव्रतासु
कल्याणशीलासु विभूषितासु ।
जो स्त्रियाँ सत्यवादिनी और अपनी सौम्य वेश-भूषाके कारण देखनेमें प्रिय होती हैं, जो सौभाग्यशालिनी, सद्गुणवती, पतिव्रता एवं कल्याणमय आचार-विचारवाली होती हैं तथा जो सदा वस्त्राभूषणोंसे विभूषित रहती हैं, ऐसी स्त्रियोंमें मैं सदा निवास करती हूँ ।। १३½ ।।

Mahabharta 13.43.19 -20 says that there are woman with both bad and Good Qualities

अतः कुन्तीनन्दन ! मैं तुमसे कहता हूँ कि तुम्हें स्त्रियोंकी सदा ही रक्षा करनी चाहिये। स्त्रियोंमें भली और बुरी दोनों बातें हमेशा देखी जाती हैं ।। १९ ।। राजन्! यदि स्त्रियाँ साध्वी एवं पतिव्रता हों तो बड़ी सौभाग्यशालिनी होती हैं। संसारमें उनका आदर होता है और वे सम्पूर्ण जगत्की माता समझी जाती हैं। इतना ही नहीं, वे अपने पातिव्रत्यके प्रभावसे वन और काननोंसहित इस सम्पूर्ण पृथ्वीको धारण करती हैं ।। किंतु दुराचारिणी असती स्त्रियाँ कुलका नाश करनेवाली होती हैं, उनके मनमें सदा पाप ही बसता है। नरेश्वर ! फिर ऐसी स्त्रियोंको उनके शरीरके साथ ही उत्पन्न हुए बुरे लक्षणोंसे पहचाना जा सकता है ।।

Therefore, O son of Kunti, I tell you: women must always be protected.
In women both good and bad qualities are always to be found. (19)

**O King! If women are virtuous and devoted to their husbands,
they become greatly fortunate.
They are honored in the world and regarded as the mothers of the entire creation.
Not only this—they, by the power of their chastity,
support and uphold this entire earth together with its forests and groves.

But immoral, unchaste women bring ruin upon their family;
sin always resides in their hearts.
O Lord of men! Such women can be recognized
by the evil signs and marks that are born along with their very bodies."**

तस्माद् ब्रवीमि पार्थ त्वां स्त्रियो रक्ष्याः सदैव च ।
उभयं दृश्यते तासु सततं साध्वसाधु च ।। १९ ।।
अतः कुन्तीनन्दन! मैं तुमसे कहता हूँ कि तुम्हें स्त्रियोंकी सदा ही रक्षा करनी चाहिये। स्त्रियोंमें भली और बुरी दोनों बातें हमेशा देखी जाती हैं ।। १९ ।।
स्त्रियः साध्व्यो महाभागाः सम्मता लोकमातरः ।

धारयन्ति महीं राजन्निमां सवनकाननाम् ।। २० ।।
राजन्! यदि स्त्रियाँ साध्वी एवं पतिव्रता हों तो बड़ी सौभाग्यशालिनी होती हैं। संसारमें उनका आदर होता है और वे सम्पूर्ण जगत्की माता समझी जाती हैं। इतना ही नहीं, वे अपने पातिव्रत्यके प्रभावसे वन और काननोंसहित इस सम्पूर्ण पृथ्वीको धारण करती हैं ।।
असाध्व्यश्चापि दुर्वृत्ताः कुलघ्न्यः पापनिश्चयाः ।
विज्ञेया लक्षणैर्दुष्टैः स्वगात्रसहजैर्नृप ।। २१ ।।
किंतु दुराचारिणी असती स्त्रियाँ कुलका नाश करनेवाली होती हैं, उनके मनमें सदा पाप ही बसता है। नरेश्वर! फिर ऐसी स्त्रियोंको उनके शरीरके साथ ही उत्पन्न हुए बुरे लक्षणोंसे पहचाना जा सकता है ।।

Coming to Allegations on Srimad Bhagavatam 9.14.36-38

Interestingly, these words are spoken by a woman herself —Urvashi.
At that time, King Purūravas, overcome by desire for Urvashi, was unwilling to let her go.
In order to guide him onto the right path and free him from his infatuation, Urvashi spoke these words, pointing out the faults and dangers associated with attachment to women—herself included.
These statements, therefore, were not made as a general condemnation of women, but specifically as a means to dissuade Purūravas from his lust and attachment.

29 A. Let me befree! Leave me immediately! Take away your arm that clasps around me. He is too timid to leave me, and unning, and addicted to licentious sexual pleasure only."

30. Being pierced with these verbal shafts, and like an elephant pricked with goads, he caught hold of his sword and sallied forth in rage, in the dead of night, even though he was naked.

31. The Gandharvas let go the two rams, but flashed out light like lightning, when she caught a glimpse of her husband in a nude state, coming with the two rams (and thus left him).

32. Not finding his wife in the bed, Purūravas, the son of Ilā, became despondent. His heart being fixed on her, he was beside himself (with affliction). He ranged over the world (in search of her), like a mad man.

33. (In the course of his wanderings, one day) he happened to see her along with her five female companions with their countenances blooming with delight, on the bank of the Sarasvati, in Kuruksetra. Purūravas addressed her the following (persuasive) charming words (recorded in the Sūkta, RV 10.95 which is adapted here as follows):

34. "Oh my beloved wife! Do stop awhile, wait. Oh cruelhearted one! It does not behove you to abandon me without giving me pleasure of your company to my satisfaction (or unsated as I am of the pleasures of your company, you ought not to relegate me to terrible misery). Let us (at least) have some (heart to heart) talk.[1]

35. If this beautiful body of mine which has been drawn away to such a far off distance by you, be not the recipient of your favours, it will fall down dead here only

36. and wolves and vultures will prey upon it, Oh my queen (Oh goddess).

37. Urvaśi replied:

38. Do not die. You are a man (as such you must be courageous). Let not these wolves (in the form of passionately craving senses) devour you today (Control your senses). The heart of women like the heart of wolves is friendly to none.1

39. Women are merciless, cruel, jealous and mind no risk for the object of their love. Even for a trifling matter, they will kill their trustful husband or unsuspecting brother.

40. After inspiring confidence in gullible persons (through deceitful behaviour), they snap asunder all friendly relations. The unchaste women, being wantonly wayward in behaviour, hunt (long) after a new lover (every now and then).

41. My lord, at the end of the year, you will stay with me for one night. You will have other children also, (in addition to the one I carry).

42. Noticing that the queen was pregnant, he returned to his capital. At the end of the year, he came back again to find Ürvaśī, as the mother of a hero.

43. Full of delight to have her again, he spent that night with her. Then finding him disheartened at the prospect of impending separation, Urvaśī advised him :

44. You propitiate these Gandharvas (by praise), and they will be pleased to give me unto you."

45. Being pleased with his laudatory prayer, the Gandharvas donated him a fire-vase (for fire-worship which will lead him to the region of Orvaśī) Oh King. (Being blinded with passion) he believed that fire-vessel to be (the means of securing) Ürvaśī, and roved in the forest with it, only to discover it to be a vase for carrying fire, and not Ürvaśī.

46. Depositing the vase in the forest, he returned to his palace, and contemplated throughout the night on Urvaśī. In

29A. Let me be free! Leave me immediately! Take away your arm that clasps around me. He is too timid to leave me, and cunning, and addicted to licentious sexual pleasure only."

30. Being pierced with these verbal shafts, and like an elephant pricked with goads, he caught hold of his sword and sallied forth in rage, in the dead of night, even though he was naked.

31. The Gandharvas let go the two rams, but flashed out light like lightning, when she caught a glimpse of her husband in a nude state, coming with the two rams (and thus left him).

32. Not finding his wife in the bed, Purūravas, the son of *Ilā*, became despondent. His heart being fixed on her, he was beside himself (with affliction). He ranged over the world (in search of her), like a mad man.

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34. "Oh my beloved wife! Do stop awhile, wait. Oh cruelhearted one! It does not behove you to abandon me without giving me pleasure of your company to my satisfaction (or unsated as I am of the pleasures of your company, you ought not to relegate me to terrible misery). Let us (at least) have some (heart to heart) talk.[1]

35. If this beautiful body of mine[2] which has been drawn away to such a far off distance by you, be not the recipient of your favours, it will fall down dead here only,

and wolves and vultures will prey upon it, Oh my queen (Oh goddess).

Ūrvaśī replied:

36. Do not die. You are a man (as such you must be courageous). Let not these wolves (in the form of passionately craving senses) devour you today (Control your senses). The heart of women like the heart of wolves is friendly to none.[1]

37. Women are merciless, cruel, jealous and mind no risk for the object of their love. Even for a trifling matter, they will kill their trustful husband or unsuspecting brother.

38. After inspiring confidence in gullible persons (through deceitful behaviour), they snap asunder all friendly relations. The unchaste women, being wantonly wayward in behaviour, hunt (long) after a new lover (every now and then).

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40. Noticing that the queen was pregnant, he returned to his capital. At the end of the year, he came back again to find Ūrvaśī, as the mother of a hero.

41. Full of delight to have her again, he spent that night with her. Then finding him disheartened at the prospect of impending separation, Ūrvaśī advised him:

42. "You propitiate these Gandharvas (by praise), and they will be pleased to give me unto you."

Being pleased with his laudatory prayer, the Gandharvas donated him a fire-vase (for fire-worship which will lead him to the region of Ūrvaśī) Oh King. (Being blinded with passion) he believed that fire-vessel to be (the means of securing) Ūrvaśī, and roved in the forest with it, only to discover it to be a vase for carrying fire, and not Ūrvaśī.

43. Depositing the vase in the forest, he returned to his palace, and contemplated throughout the night on Ūrvaśī. In

Coming to his allegations on Shiva Purana Uma Samhita chapter 24

The context of Shiva Purana Uma Samhita chapter 24 is vairagya/ Renunciation . The objective of the katha is to achieve dispassion towards woman . Dispassion occurs only by perceiving futility of that particular thing . Therefore a Woman has been criticized here . We can understand this by another way –

Suppose your mother wants to rid you of your smartphone ad-diction. She will tell you lots of things as to how these devices are harmful, cause distractions in studies, may cause opthalomological disorders etc. But do they not know the benefits of smartphone usage? Yes they do! But they intentionally don't mention those so as to detatch you from smartphones. Such similar thing can be seen in our shaastras when only specific negatives of something/someone are highlighted to make the listener detach oneself from them. This doesn't mean that those negativities are universal in nature and are seen in everything they speak of. This is also the case in Nāri Ninda because the description mentioned by them only qualify a certain class of women.

Here is Shiva Purana Uma Samhita Chapter 24 Geeta Press Gorakhpur slokas 1-5

व्यासजी बोले- हे मुने ! यदि आप मुझसे सन्तुष्ट हैं तो स्त्रियोंकी जिस दुष्प्रवृत्तिको पंचचूडाने कहा है, उसे संक्षेपमें मुझसे कहिये ॥ १॥
सनत्कुमार बोले- हे विप्र ! सुनिये, मैं स्त्रियोंके स्वभावका यथार्थरूपमें वर्णन कर रहा हूँ, जिसके सुनने मात्रसे उत्तम वैराग्य हो जाता है॥ २॥
हे मुने ! क्षुद्रचित्तवाली स्त्रियाँ सदा दोषोंकी जड़ होती हैं। इसलिये सावधान मुमुक्षुओंको उनमें आसक्ति नहीं करनी चाहिये ॥ ३॥
इस विषयमें व्यभिचारिणी पंचचूडाके साथ नारदजीके संवादरूप इस प्राचीन इतिहासको लोग उदाहृत करते हैं। पूर्वकालमें सम्पूर्ण लोकोंमें विचरण करते हुए बुद्धिमान् देवर्षि नारदने सुन्दरी बाला पंचचूडा नामक अप्सराको देखा ॥ ४-५॥

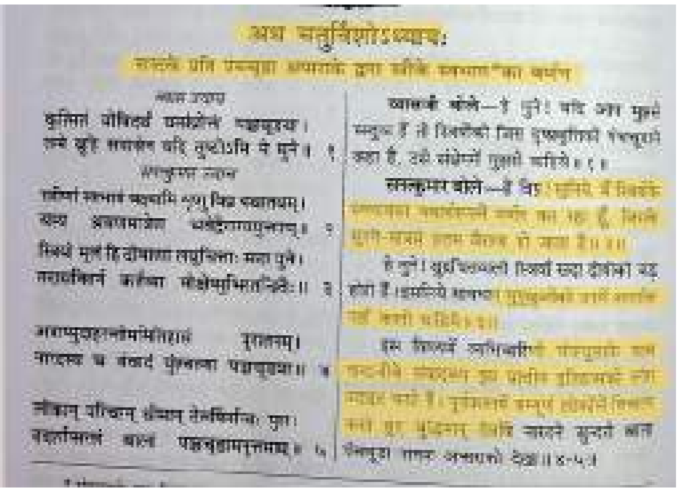
Vyāsa said – O sage! If you are pleased with me, then please briefly tell me about the evil tendency in women that is referred to as Pañcachūḍā. ॥1॥

Sanatkumāra said – O Brāhmaṇa! Listen, I shall describe to you the true nature of women, merely hearing which produces supreme detachment. ॥2॥

O sage! Women of petty minds are always the root of faults. Therefore, vigilant seekers of liberation should not develop attachment to them. ॥3॥

On this subject, people narrate an ancient story in the form
f a dialogue between the unchaste woman Pañcachūḍā

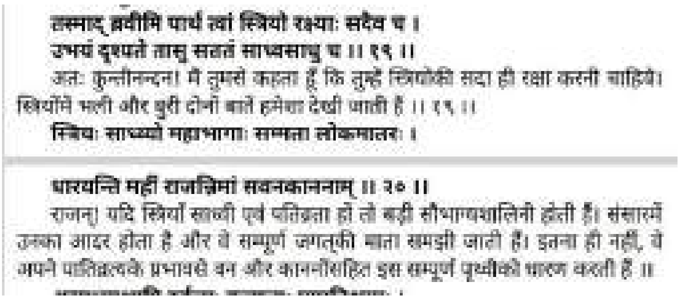
and Nārada. In former times, while traversing all the worlds, the wise divine sage Nārada beheld a beautiful young maiden named Pañcachūḍā, an Apsarā. ॥4–5॥



Shastras say there are both types of woman – One with Good Qualities and one with bad qualities – Mahabharta 13.43.19-20

अतः कुन्तीनन्दन ! मैं तुमसे कहता हूँ कि तुम्हें स्त्रियोंकी सदा ही रक्षा करनी चाहिये। स्त्रियोंमें भली और बुरी दोनों बातें हमेशा देखी जाती हैं ।। १९ ।। राजन् ! यदि स्त्रियाँ साध्वी एवं पतिव्रता हों तो बड़ी सौभाग्यशालिनी होती हैं। संसारमें उनका आदर होता है और वे सम्पूर्ण जगत्की माता समझी जाती हैं। इतना ही नहीं, वे अपने पातिव्रत्यके प्रभावसे वन और काननोंसहित इस सम्पूर्ण पृथ्वीको धारण करती हैं ।।

Therefore, O son of Kunti, I say to you that you must always protect women. In women, both good and bad qualities are always observed. (19)
O King, if women are virtuous and devoted to their husbands, they are greatly fortunate. In the world, they are honored and regarded as the mothers of all creation. Not only that — by the power of their chastity, they uphold the entire earth, including its forests and woodlands.



तस्माद् ब्रवीमि पार्थ त्वां स्त्रियो रक्ष्याः सदैव च ।
उभयं दृश्यते तासु सततं साध्वसाधु च ।। १९ ।।
अतः कुन्तीनन्दन! मैं तुमसे कहता हूँ कि तुम्हें स्त्रियोंकी सदा ही रक्षा करनी चाहिये। स्त्रियोंमें भली और बुरी दोनों बातें हमेशा देखी जाती हैं ।। १९ ।।
स्त्रियः साध्व्यो महाभागाः सम्मता लोकमातरः ।
धारयन्ति महीं राजन्निमां सवनकाननाम् ।। २० ।।
राजन्! यदि स्त्रियाँ साध्वी एवं पतिव्रता हों तो बड़ी सौभाग्यशालिनी होती हैं। संसारमें उनका आदर होता है और वे सम्पूर्ण जगत्की माता समझी जाती हैं। इतना ही नहीं, वे अपने पातिव्रत्यके प्रभावसे वन और काननोंसहित इस सम्पूर्ण पृथ्वीको धारण करती हैं ।।

Coming to allegations on Mahabharat 5.39.67 here is

Mahabharata Udyoga Parva Adhaya 39 sloka 66-68 nowhere written such thing

जो अधर्मके द्वारा कमाये हुए धनसे पारलौकिक कर्म करता है, वह मरनेके पश्चात् उसके फलको नहीं पाता; क्योंकि उसका धन बुरे रास्तेसे आया होता है ।।

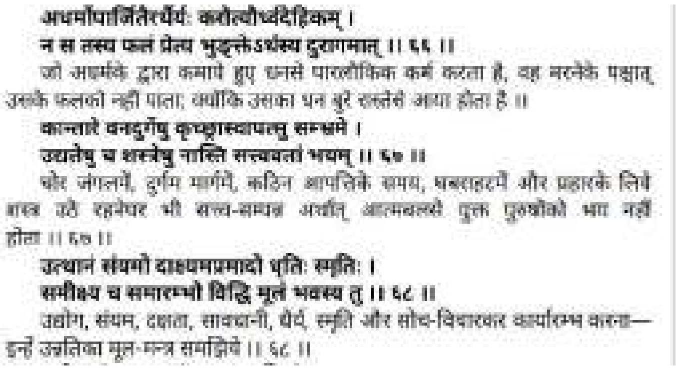
घोर जंगलमें, दुर्गम मार्गमें, कठिन आपत्तिके समय, घबराहटमें और प्रहारके लिये शस्त्र उठे रहनेपर भी सत्त्व-सम्पन्न अर्थात् आत्मबलसे युक्त पुरुषोंको भय नहीं होता ।। ६७ ।।

उद्योग, संयम, दक्षता, सावधानी, धैर्य, स्मृति और सोच-विचारकर कार्यारम्भ करना-इन्हें उन्नतिका मूल-मन्त्र समझिये ।। ६८ ।।

“The wealth earned through unrighteous means, when used for religious or spiritual deeds, does not bear fruit for the doer after death; for that wealth has come by an evil path.”

“Even in a dense forest, on a difficult path, in times of grave danger, in a state of panic, and even when weapons are raised to strike—men endowed with true strength of character and inner courage do not feel fear.” (Verse 67)

“Industry (hard work), self-control, skill, caution, patience, memory, and beginning any work after due thought—consider these to be the essential principles of progress and success.” (Verse 68)



अधर्मोपार्जितैरर्थैः करोत्यौर्ध्वदैहिकम् ।
न स तस्य फलं प्रेत्य भुङ्क्तेऽर्थस्य दुरागमात् ॥ ६६ ॥
जो अधर्मके द्वारा कमाये हुए धनसे पारलौकिक कर्म करता है, वह मरनेके पश्चात् उसके फलको नहीं पाता; क्योंकि उसका धन बुरे रास्तेसे आया होता है ॥
कान्तारे वनदुर्गेषु कृच्छ्रास्वापत्सु सम्भ्रमे ।
उद्यतेषु च शस्त्रेषु नास्ति सत्त्ववतां भयम् ॥ ६७ ॥
घोर जंगलमें, दुर्गम मार्गमें, कठिन आपत्तिके समय, घबराहटमें और प्रहारके लिये शस्त्र उठे रहनेपर भी सत्त्व-सम्पन्न अर्थात् आत्मबलसे युक्त पुरुषोंको भय नहीं होता ॥ ६७ ॥
उत्थानं संयमो दाक्ष्यमप्रमादो धृतिः स्मृतिः ।
समीक्ष्य च समारम्भो विद्धि मूलं भवस्य तु ॥ ६८ ॥
उद्योग, संयम, दक्षता, सावधानी, धैर्य, स्मृति और सोच-विचारकर कार्यारम्भ करना—इन्हें उन्नतिका मूल-मन्त्र समझिये ॥ ६८ ॥

PROHIBITION AND PUNISHMENT FOR RAPE AND ADULTERY AND LUSTFUL ACTIVITIES AND ALL OTHER SUCH ACTIVITIES IN ANY FORM AS PER SANATAN DHARMA

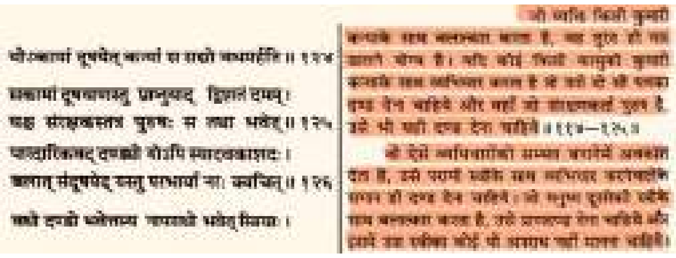
In Sanātana Dharma, rape, adultery, and all other forms of lustful acts or lust-driven thoughts are unequivocally forbidden and regarded as grievous transgressions, deserving of strict condemnation and punishment in every circumstance.

Matsya Purana chapter 227 slokas 124-126 says

जो व्यक्ति किसी कुमारी
कन्याके साथ बलात्कार करता है, वह तुरंत ही मार डालने योग्य है। यदि कोई किसी कामुकी कुमारी कन्याके साथ व्यभिचार करता है तो उसे दो सौ पणका दण्ड देना चाहिये और वहाँ जो संरक्षणकर्ता पुरुष है, उसे भी यही दण्ड देना चाहिये ॥ १२४-१२५ ॥
जो ऐसे व्यभिचारोंको सम्भव बनानेमें अवकाश देता है, उसे परायी स्त्रीके साथ व्यभिचार करनेवालेके समान ही दण्ड देना चाहिये। जो मनुष्य दूसरेकी स्त्रीके साथ बलात्कार करता है, उसे प्राणदण्ड देना चाहिये और इसमें उस स्त्रीका कोई भी अपराध नहीं मानना चाहिये

“A man who commits rape on an unmarried maiden (kumārī kanyā) deserves to be put to death immediately.
If anyone has illicit intercourse with a lustful (consenting but unprotected) maiden, he should be fined two hundred paṇas, and the guardian or protector who failed to safeguard her should be punished with the same fine.
Whoever allows such adulterous acts to happen through

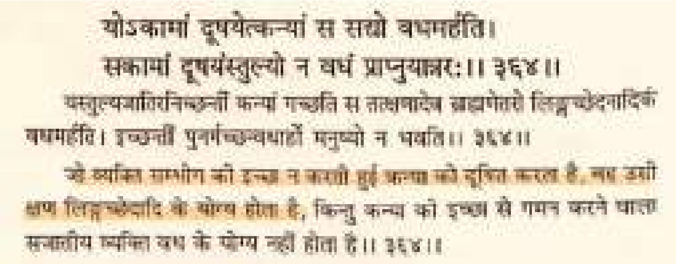
negligence shall be punished in the same way as the one who committed adultery with another man's wife.
A man who rapes another man's wife must be punished with the death penalty, and in this case, the woman herself is not to be considered guilty in any way."



Manu Smriti 8.364

जो व्यक्ति सम्भोग की इच्छा न करती हुई कन्या को दूषित करता है, वह उसी क्षण लिङ्गच्छेदादि के योग्य होता है, किन्तु कन्या की इच्छा से गमन करने वाला सजातीय व्यक्ति वध के योग्य नहीं होता है।। ३६४ ।।

"A man who violates a maiden who has no desire for sexual union becomes, at that very moment, deserving of punishment such as the cutting off of his organ; however, if a man of the same caste unites with a maiden with her consent, he is not considered deserving of death."


योऽकामां दूषयेत्कन्यां स सद्यो वधमर्हति।
सकामां दूषयंस्तुल्यो न वधं प्राप्नुयान्नरः।। ३६४।।

जो व्यक्ति सम्भोग की इच्छा न करती हुई कन्या को दूषित करता है, वह उसी क्षण लिङ्गच्छेदादि के योग्य होता है, किन्तु कन्या की इच्छा से गमन करने वाला सजातीय व्यक्ति वध के योग्य नहीं होता है।। ३६४।।

Shapatha Brahmana 11/5/1/1 Sayana Bhasya – **अकामां' कामरहितां सुरतामिलाषरहितां च मां 'मा स्म निपद्यासै' निगृह्य न प्राप्नुयाः । तथा 'नग्नं' आच्छादनरहितं त्वां 'मो स्म दर्शम्' नैव पश्येयम् । एतत् त्रितयं यावन्नियमेन करिष्यसि तावदहं तव जाया भविष्यामि । एष वै ' एतादृशः खलु नोऽस्माकं 'स्त्रीणां" उपचारः परिचर्या, इतिशब्दः उर्वशीवाक्यपरिसमाप्तौ** Urvasi said to Purūravas – You must not approach me when I am without desire, without passion, and without the wish for union; restraining me, you shall not obtain me. And you must never allow me to see you naked, without any covering. As long as you observe these three rules, I shall remain your wife. Indeed, this is how it is for us women – such is our treatment and care and Such is the conduct prescribed regarding women "

Shapatha Brahmana 11/5/1/1 Sayana Bhasya – अकामां कामरहितां सुरताभिलाषरहितां च मां 'मा स्म निपद्यासै' निगृह्य न प्राप्नुयाः । तथा 'नग्नं' आच्छादनरहितं त्वां 'मो स्म दर्शम्' नैव पश्येयम् । एतत् त्रितयं यावच्छ्रेयमेन करिष्यसि तावदहं तव जाया भविष्यामि । एष वै ' एतादृशः खलु नोऽस्माकं 'स्त्रीणां' उपचारः परिचर्या, इतिशब्दः उर्वशीवाक्यपरिसमाप्तौ

Urvasi said to Purūravas - You must not approach me when I am without desire, without passion, and without the wish for union; restraining me, you shall not obtain me. And you must never allow me to see you naked, without any covering. As long as you observe these three rules, I shall remain your wife. Indeed, this is how it is for us women – such is our treatment and care and Such is the conduct prescribed regarding women "

In Nirukta 6.27 Rishi Yaska the seven maryadas which are never to be practiced and it includes व्यभिचार meaning Adultery

'सात मर्यादाएं ऋषियों ने बनाई हैं, जो जन में से एक को भी माप्तहोता है, वह पापी होता है' (१००५१६) सात मर्यादाएं ऋषों ने बनाई हैं, उनमें से एक को भी प्राप्त होता हुआ पापी होता है। (वह सात यह हैं-) चोरी, व्यभिचार, ब्रह्म इत्या, गर्भ हत्या, सुरापान, दुष्कर्म का बार२ सेवन, पातक के विषय में झूठ बोलना (किसी पर झूठा पातक लगाना) । (११२) बत यह निपात है खेद और अनुकम्पा अर्थ में ॥२७॥

"Seven restrictions (or codes of conduct) have been established by the sages. Whoever among people violates even one of them is considered sinful. These seven are: theft, adultery, disrespect toward Brahman, abortion, consumption of alcohol, repeated indulgence in sinful acts, and lying about sins (i.e., falsely accusing someone of a sin). This is explained in the sense of causing sorrow and requiring compassion."

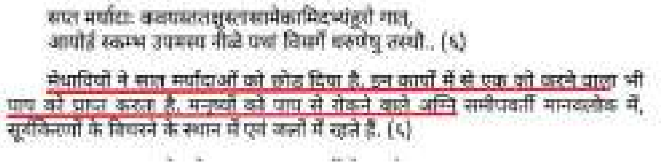
जो। मारा जाने से पहले, कहां हो हे पुकार के सुनने वालो'। जाल में पड़े हुए मत्स्यों का यह आर्ष (ऋषि वचन) बतलाते हैं। मत्स्याः = जल में चलते हैं। अथवा एक दूसरे को भक्षण के लिये प्रसन्न होते हैं। जाल = जल में चलने वाला होता है, अथवा जल में होने वाला, या जल में लेटने वाला। (१११-) अंहुरः = पापवाला; अंहुरण भी इसी का होता है 'पापवाले (अन्य कुल) से बड़ी (रक्षा) करता हुआ' (१।१०५।१७) यह भी निगम होता है। 'सात मर्यादाएं ऋषियों ने बनाई हैं, जो जन में से एक को भी माप्तहोता है, वह पापी होता है' (१०।५।६) सात मर्यादाएं ऋषियों ने बनाई हैं, उनमें से एक को भी प्राप्त होता हुआ पापी होता है। (यह सात यह हैं-) चोरी, व्यभिचार, ब्रह्म हत्या, गर्भ हत्या, सुरापान, दुष्कर्म का बार२ सेवन, पातक के विषय में झूठ बोलना (किसी पर झूठा पातक लगाना)। (११२-) बत यह निपात है खेद और अनुकम्पा अर्थ में ॥२७॥

The wise made seven boundaries, a man going beyond even one of them becomes distressed. They are theft, adultery, killing of a learned man, abortion, drinking, habitual addiction to wickedness, and false accusation of heinous crime.[5]

Rig Veda 10/5/6 says that anyone who commits any of the seven Moral Restraints (Sapta Maryada) becomes a Big Sinner

मेधावियों ने सात मर्यादाओं को छोड दिया है. इन कार्यों में से एक को करने वाला भी पाप को प्राप्त करता है. मनुष्यों को पाप से रोकने वाले अग्नि समीपवर्ती मानवलोक में, सूर्यकिरणों के विचरने के स्थान में एवं जलों में रहते हैं

The wise have abandoned the seven moral restraints. Even one who commits any one of these actions incurs sin. Those who restrain humans from sin dwell near the sacred fire, in the realm of humans close to it, in the regions where the sun's rays roam, and in the waters.


सप्त मर्यादाः कवयस्ततक्षुस्तासामेकामिदभ्यंहुरो गात्,
आयोर्ह स्कम्भ उपमस्य नीळे पथां विसर्गे धरुणेषु तस्थौ.. (६)

मेधावियों ने सात मर्यादाओं को छोड दिया है. इन कार्यों में से एक को करने वाला भी पाप को प्राप्त करता है. मनुष्यों को पाप से रोकने वाले अग्नि समीपवर्ती मानवलोक में, सूर्यकिरणों के विचरने के स्थान में एवं जलों में रहते हैं. (६)

Sāyaṇācārya, in his commentary on Ṛgveda 10.5.6, has clearly explained that the 'seven maryādās' (moral restraints) are not injunctions meant to be practiced or indulged in, but rather prohibitions—boundaries never to be crossed. These maryādās represent sinful acts that the seers strongly condemned, and Sāyaṇa explicitly interprets them as practices that are to be rejected and renounced, not observed."

कवयः मेधाविन ऋषयः "सप्त "मर्यादाः । कामजेभ्यः क्रोधजेभ्यश्चोद्धृताः पानमक्षाः स्त्रियो मृगया दण्डः पारुष्यमन्यदूषणमिति सप्त मर्यादाः । यद्वा । स्तेयं गुरुतल्पारोहणं ब्रह्महत्यां सुरापानं दुरुकृतकर्मणः पुनःपुनः सेवां पातकेऽनृतोद्यम्' (निरु. ६. २७) इति निरुक्ते निर्दिष्टाः सप्त मर्यादाः । अवस्थिताः "ततक्षुः । तक्षतिः करोतिकर्मा । सुष्ठु लङ्घनीयाश्चक्रुः । त्यक्तवन्त इत्यर्थः । "तासां मर्यादानाम् "एकामित् एकामेव अंहुरः पापवान् पुरुषः "अभि "गात् अभिगच्छति । यस्त्वेवं करोति स पापवान् भवतीत्यर्थः । किंच "आयोः तस्य मनुष्यस्य "स्कम्भः स्कम्भयिता निरोधकोऽग्निः "उपमस्य समीपभूतस्यायोः "नीळे स्थाने "पथाम् आदित्यरूपस्य स्वस्य रश्मीनां "विसर्गे विसर्जनस्थानेऽन्तरिक्षमध्ये वर्तमानेषु "धरुणेषु उदकेषु "तस्थौ विद्युदात्मना तिष्ठति । अनेन लोकत्रयवर्तित्वमिति ।।

"The wise seers, the intelligent Ṛṣis, have declared seven restraints (moral boundaries): desires born of lust, wrath born of anger, indulgence in intoxicating drink, gambling, women (i.e., illicit relations), hunting, punishment (i.e., violence/oppression), harsh speech, and other forms of abuse—these are called the seven restraints (मर्यादाः).

Or alternatively, (the seven restraints are explained as): theft, adultery with the teacher's wife (गुरुतल्पारोहण), killing of a Brāhmaṇa, drinking liquor, repeatedly engaging in wicked deeds, and false undertakings—these are the sins mentioned in the Nirukta (6.27).

These restraints (मर्यादाः) have been firmly established. They (the wise) cut them off, meaning: they (the virtuous) gave them up, abandoned them. Of these restraints, if even one alone is transgressed by a man, he becomes sinful. Whoever commits such an act is indeed sinful.

Moreover, the pillar (स्कम्भः), the upholder of the life of that man, is Agni, who restrains (as Nirodhaka). In the blue place of the sky, near the abode of the paths, in the region of the sun, at the point of release of its rays, in the midst of the atmosphere, in the supporting waters—there Agni abides in the form of lightning. By this (it is shown) that Agni ervades the three worlds."

Katha Upanishad 1.2.24 Geeta Press Gorakhpur-

जो पापकर्मोंसे निवृत्त नहीं हुआ है, जिसकी इन्द्रियाँ शान्त नहीं हैं और जिसका चित्त असमाहित या अशान्त है वह इसे आत्मज्ञानद्वारा प्राप्त नहीं कर सकता है॥ २४॥

“One who has not renounced sinful actions, whose senses are not tranquil, and whose mind is not composed or peaceful—such a person cannot attain this (Self-realization) through knowledge of the Self.” (Verse 24)

Sankara Bhasya-

जो दुश्शील – प्रतिविद्ध कर्म यानी श्रुति – स्मृतिसे अविहित पापकर्मसे अविरत – अनुप्रत है वह नहीं, जो इन्द्रियोंकी चंचलताके कारण अशान्त यानी उपरतिस्थ है वह भी नहीं, जो असमाहित अर्थात् जिसका चित्त एकाग्र नहीं है – जो विक्षिप्तचित्त है वह भी नहीं, तथा समाहितचित्त होनेपर भी उस एकाग्रताके फलका इच्छुक होनेके कारण जो अशान्तचित्त है – जिसका चित्त निरन्तर व्याप्त करता रहता है वह पुरुष भी इस प्रस्तुत आत्माको केवल आत्मज्ञानद्वारा नहीं प्राप्त कर सकता। अतः जो पापकर्म और इन्द्रियोंकी चंचलता हटाकर हुआ तथा समाहितचित्त होकर भी उस समाहितचित्तताके फलकी उपेक्षाकरके जो उपरतिस्थ है वह आत्मज्ञान साधक ही ब्रह्मविद्या उपयुक्त आत्माको प्राप्त कर सकता है॥ २४॥

One who is immoral—engaged in sinful actions not prescribed by the scriptures (Shruti and Smriti)—cannot attain the Self. Nor can one who is restless due to sensory distractions. Even one whose mind is scattered and lacks concentration cannot attain it. Moreover, even if the mind is concentrated, if the person desires the fruits of that concentration, and the mind remains constantly occupied, such a person too cannot attain the Self through mere knowledge. Therefore, only the seeker who has renounced sinful actions and sensory distractions, whose mind is concentrated yet detached from the fruits of concentration, and who is truly tranquil—such a person alone can attain the Self suitable for Brahmavidya (knowledge of Brahman). ॥ 24॥

नाविरतो दुश्चरितान्नाशान्तो नासमाहितः ।
नाशान्तमानसो वापि प्रज्ञानेनैनमाप्नुयात् ॥ २४ ॥

जो पापकर्मोंसे निवृत्त नहीं हुआ है, जिसकी इन्द्रियाँ शान्त नहीं हैं

और जिसका चित्त असमाहित या अशान्त है वह इसे आत्मज्ञानद्वारा प्राप्त नहीं कर सकता है॥ २४॥

न दुश्चरितात्प्रतिषिद्धाच्छ्रुतिस्मृत्यविहितात्पापकर्मणोऽविरतः—अनुपरतो नापीन्द्रियलौल्याद् अशान्तोऽनुपरतो नाप्यसमाहितोऽनेकाग्रमना विक्षिप्तचित्तः, समाहितचित्तोऽपि सन्समाधानफलार्थित्वान्नाप्यशान्तमानसो व्यापृतचित्तः प्रज्ञानेन ब्रह्मविज्ञानेनैनं प्रकृतमात्मानमाप्नुयात्। यस्तु दुश्चरिताद्विरत इन्द्रियलौल्याच्च समाहितचित्तः समाधानफलादप्युपशान्तमानसश्चाचार्यवान्प्रज्ञानेन यथोक्तम् आत्मानं प्राप्नोतीत्यर्थः॥ २४॥

जो दुश्चरित—प्रतिषिद्ध कर्म यानी श्रुति-स्मृतिसे अविहित पापकर्मसे अविरत—अनुपरत है वह नहीं, जो इन्द्रियोंकी चञ्चलताके कारण अशान्त यानी उपरतिशून्य है वह भी नहीं, जो असमाहित अर्थात् जिसका चित्त एकाग्र नहीं है—जो विक्षिप्तचित्त है वह भी नहीं, तथा समाहितचित्त होनेपर भी उस एकाग्रताके फलका इच्छुक होनेके कारण जो अशान्तचित्त है—जिसका चित्त निरन्तर व्यापार करता रहता है वह पुरुष भी इस प्रस्तुत आत्माको केवल आत्मज्ञानद्वारा नहीं प्राप्त कर सकता। अर्थात् जो पापकर्म और इन्द्रियोंकी चञ्चलतासे हटा हुआ तथा समाहितचित्त और उस समाधानके फलसे भी उपशान्तमना है वह आचार्यवान् साधक ही प्रज्ञानद्वारा उपर्युक्त आत्माको प्राप्त कर सकता है। २४॥

Katha Upanishad 1.3.6 Geeta Press Gorakhpur

परन्तु जो [बुद्धिरूप सारथी] कुशल और सर्वदा समाहितचित्त रहता है उसके अधीन इन्द्रियाँ इस प्रकार रहती हैं जैसे सारथीके अधीन अच्छे घोड़े ॥ ६॥

But the one whose intellect is the charioteer—skilled and always possessing a concentrated mind— his senses remain under control, just like well-trained horses under the command of a capable charioteer. ॥ 6 ॥

Sankara Bhashya- किन्तु जो [बुद्धिरूप सारथी] पूर्वोक्त सारथीसे विपरीत विज्ञानवान् (कुशल) – मनको नियन्त्रित रखने-वाला अर्थात् संयतचित्त होता है उसकी अश्वस्थानीय इन्द्रियाँ प्रवृत्त और निवृत्त किये जानेमें इस प्रकार समर्थ होती हैं जैसे सारथीके लिये अच्छे घोड़े ॥ ६ ॥

But the one whose intellect acts as a charioteer—unlike the previously described unskilled one—is wise and capable. He possesses a disciplined mind and keeps it under control. For such a person, the senses (which are to be reined in like horses) become manageable— just as well-trained horses respond effectively to a skilled charioteer. ॥ 6 ॥

यस्तु विज्ञानवान्भवति युक्तेन मनसा सदा।
तस्येन्द्रियाणि वश्यानि सदश्वा इव सारथेः ॥ ६ ॥

परन्तु जो [बुद्धिरूप सारथी] कुशल और सर्वदा समाहितचित्त रहता है उसके अधीन इन्द्रियाँ इस प्रकार रहती हैं जैसे सारथीके अधीन अच्छे घोड़े॥ ६॥

यस्तु पुनः पूर्वोक्तविपरीतः | किन्तु जो [बुद्धिरूप सारथी]

सारथिर्भवति विज्ञानवान्प्रगृहीतमनाः समाहितचित्तः सदा तस्याश्वस्थानीयानीन्द्रियाणि प्रवर्तयितुं निवर्तयितुं वा शक्यानि वश्यानि दान्ताः सदश्वा इवेतरसारथेः॥ ६॥

पूर्वोक्त सारथीसे विपरीत विज्ञानवान् (कुशल)—मनको नियन्त्रित रखनेवाला अर्थात् संयतचित्त होता है उसकी अश्वस्थानीय इन्द्रियाँ प्रवृत्त और निवृत्त किये जानेमें इस प्रकार समर्थ होती हैं जैसे सारथीके लिये अच्छे घोड़े॥ ६॥

Katha Upanishad 1.3.8-9 Geeta Press Gorakhpur

किन्तु जो विज्ञानवान्, संयतचित्त और सदा पवित्र रहनेवाला होता है वह तो उस पदको प्राप्त कर लेता है जहाँसे वह फिर उत्पन्न नहीं होता ॥ ८ ॥

“But the one who is wise, whose mind is disciplined, and who always remains pure—he attains that supreme state from which he is never born again.”

Shankara Bhasya-

किन्तु जो दूसरा रथी अर्थात् विद्वान् विज्ञानवान् – कुशल सारथीसे युक्त, समनस्क – युक्तचित्त और इसीलिये सदा पवित्र रहनेवाला होता है वह तो उसी पदको प्राप्त कर लेता है, जिस प्राप्त हुए पदसे च्युत न होकर वह फिर संसारमें उत्पन्न नहीं होता ॥ ८॥

“But the other charioteer—meaning the wise and knowledgeable one—who is equipped with a skilled driver, whose mind is disciplined and therefore remains ever pure, he attains that supreme state from which he never falls, and having reached it, he is not born again into this world.” (Verse 8)

Mantra 9-

जो मनुष्य विवेकयुक्त बुद्धि-सारथीसे युक्त और मनको वशमें रखनेवाला होता है वह संसारमार्गसे पार होकर उस विष्णु (व्यापक परमात्मा) के परमपदको प्राप्त कर लेता है ॥ ९॥

“The person who is endowed with discriminative intellect as the charioteer, and who has control over the mind—he crosses over the path of worldly existence and attains the supreme abode of Vishnu (the all-pervading Supreme Being).” (Verse 9)

Shankar Bhasya-

जो पूर्वोक्त विद्वान् पुरुष विवेक-युक्त बुद्धि-सारथीसे युक्त मनो-निग्रहवान् यानी निगृहीतचित्त – एकाग्र मनवाला होता हुआ पवित्र है वह संसारगतिके पारको यानी अवश्य, प्राप्तव्य परमात्माको प्राप्त कर लेता है; अर्थात् सम्पूर्ण संसारबन्धनोंसे मुक्त हो जाता है। उस विष्णु यानी वासुदेव नामक सर्वव्यापक परब्रह्म परमात्माका जो परम-उत्कृष्ट पद – स्थान अर्थात् स्वरूप है उसे वह विद्वान् प्राप्त कर लेता है ॥ ९ ॥

“The wise person, previously described, who is endowed with discriminative intellect as the charioteer, who has mastered the mind—meaning one with a controlled and concentrated mind—and who remains pure, surely crosses beyond the cycle of worldly existence and attains the Supreme Being. That Supreme abode—called Vishnu or Vasudeva, the all-pervading Supreme Brahman—is the highest state, the true essence, which such a wise person ultimately realizes.” (Verse 9)

यस्तु विज्ञानवान्भवति समनस्कः सदा शुचिः।
स तु तत्पदमाप्नोति यस्माद्भूयो न जायते॥८॥

किन्तु जो विज्ञानवान्, संयतचित्त और सदा पवित्र रहनेवाला होता है वह तो उस पदको प्राप्त कर लेता है जहाँसे वह फिर उत्पन्न नहीं होता॥८॥

यस्तु द्वितीयो विज्ञानवान् विज्ञानवत्सारथ्युपेतो रथी विद्वान् इत्येतत्; युक्तमनाः समनस्कः स तत एव सदा शुचिः स तु तत्पदमाप्नोति, यस्मादाप्तात्पदाद् अप्रच्युतः सन्भूयः पुनर्न जायते संसारे॥८॥

किन्तु जो दूसरा रथी अर्थात् विद्वान् विज्ञानवान्—कुशल सारथिसे युक्त, समनस्क—युक्तचित्त और इसीलिये सदा पवित्र रहनेवाला होता है वह तो उसी पदको प्राप्त कर लेता है, जिस प्राप्त हुए पदसे च्युत न होकर वह फिर संसारमें उत्पन्न नहीं होता॥८॥

विज्ञानसारथिर्यस्तु मनःप्रग्रहवान्नरः।
सोऽध्वनः पारमाप्नोति तद्विष्णोः परमं पदम्॥९॥

जो मनुष्य विवेकयुक्त बुद्धि-सारथिसे युक्त और मनको वशमें रखनेवाला होता है वह संसारमार्गसे पार होकर उस विष्णु (व्यापक परमात्मा)-के परमपदको प्राप्त कर लेता है॥९॥

विज्ञानसारथिर्यस्तु यो विवेकबुद्धिसारथिः पूर्वोक्तो मनःप्रग्रहवान्प्रगृहीतमनाः समाहितचित्तः सञ्छुचिर्नरो विद्वान्सोऽध्वनः संसारगतेः पारं परमेव अधिगन्तव्यमित्येतदाप्नोति मुच्यते

जो पूर्वोक्त विद्वान् पुरुष विवेक-युक्त बुद्धि-सारथिसे युक्त मनो-निग्रहवान् यानी निगृहीतचित्त—एकाग्र मनवाला होता हुआ पवित्र है वह संसारगतिके पारको यानी अवश्य प्राप्तव्य परमात्माको प्राप्त कर लेता है;

वल्ली ३] शाङ्करभाष्यार्थ ८१

सर्वसंसारबन्धनैः। तद्विष्णोर्व्यापनशीलस्य ब्रह्मणः परमात्मनो वासुदेवाख्यस्य परमं प्रकृष्टं पदं स्थानं सतत्त्वमित्येतद्यदसौ आप्नोति विद्वान्॥९॥

अर्थात् सम्पूर्ण संसारबन्धनोंसे मुक्त हो जाता है। उस विष्णु यानी वासुदेव नामक सर्वव्यापक परब्रह्म परमात्माका जो परम—उत्कृष्ट पद—स्थान अर्थात् स्वरूप है उसे वह विद्वान् प्राप्त कर लेता है॥९॥

Mahabharat Anushashan Parva Adhaya 104 says that men of any of the 4 varnas should not do adultery with other men's wives . The one who does adulterywith other men's wives decreases his life time and stays in hell for thousands of years

जो मनुष्य शीलहीन, सदा धर्मकी मर्यादा भंग करनेवाले तथा दूसरे वर्णकी स्त्रियोंके साथ सम्पर्क रखनेवाले हैं; वे इस लोकमें अल्पायु होते और मरनेके बाद नरकमें पड़ते हैं ।। १२ ।। सब प्रकारके शुभ लक्षणोंसे हीन होनेपर भी जो मनुष्य सदाचारी, श्रद्धालु और दोषदृष्टिसे रहित होता है, वह सौ वर्षोंतक जीवित रहता है ।। १३ ।

Verse 12
"Those men who are devoid of character, who always violate the bounds of righteousness, and who associate with women of other castes (in an illicit way) — such men become short-lived in this world and, after death, fall into hell."

Verse 13
"Even if a man is devoid of all kinds of auspicious marks (external good signs), yet if he is virtuous, full of faith, and free from fault-finding, he lives for a hundred years."

विशीला भिन्नमर्यादा नित्यं संकीर्णमैथुनाः ।
अल्पायुषो भवन्तीह नरा निरयगामिनः ॥ १२ ॥

जो मनुष्य शीलहीन, सदा धर्मकी मर्यादा भंग करनेवाले तथा दूसरे वर्णकी स्त्रियोंके साथ सम्पर्क रखनेवाले हैं, वे इस लोकमें अल्पायु होते और मरनेके बाद नरकमें पड़ते हैं ॥ १२ ॥

सर्वलक्षणहीनोऽपि समुदाचारवान् नरः ।
श्रद्दधानोऽनसूयुश्च शतं वर्षाणि जीवति ॥ १३ ॥

सब प्रकारके शुभ लक्षणोंसे हीन होनेपर भी जो मनुष्य सदाचारी, श्रद्धालु और दोषदृष्टिसे रहित होता है, वह सौ वर्षोंतक जीवित रहता है ॥ १३ ॥

किसी भी वर्णके पुरुषको कभी भी परायी स्त्रियोंसे संसर्ग नहीं करना चाहिये। परस्त्री-सेवनसे मनुष्यकी आयु जल्दी ही समाप्त हो जाती है। संसारमें परस्त्री-समागमके समान पुरुषकी आयुको नष्ट करनेवाला दूसरा कोई कार्य नहीं है ।। २०-२१ ।। स्त्रियोंके शरीरमें जितने रोमकूप होते हैं, उतने ही हजार वर्षांतक व्यभिचारी पुरुषोंको नरकमें रहना पड़ता है ।। २२ ।

Verses 20–21
“A man of any caste must never associate with another man’s wife. Through indulgence with another’s wife, a man’s lifespan is quickly shortened. In this world, there is no act more destructive to a man’s life than adultery.”

Verse 22
“For as many hair pores as there are on a woman’s body, for that many thousands of years the adulterous man is condemned to remain in hell.”

परदारा न गन्तव्या सर्ववर्णेषु कर्हिचित् ॥ २० ॥
न हीदृशमनायुष्यं लोके किंचन विद्यते ।
यादृशं पुरुषस्येह परदारोपसेवनम् ॥ २१ ॥

किसी भी वर्णके पुरुषको कभी भी परायी स्त्रियोंसे संसर्ग नहीं करना चाहिये। परस्त्री-सेवनसे मनुष्यकी आयु जल्दी ही समाप्त हो जाती है। संसारमें परस्त्री-समागमके समान पुरुषकी आयुको नष्ट करनेवाला दूसरा कोई कार्य नहीं है ॥ २०-२१ ॥

यावन्तो रोमकूपाः स्युः स्त्रीणां गात्रेषु निर्मिताः ।
तावद् वर्षसहस्राणि नरकं पर्युपासते ॥ २२ ॥

स्त्रियोंके शरीरमें जितने रोमकूप होते हैं, उतने ही हजार वर्षोंतक व्यभिचारी पुरुषोंको नरकमें रहना पड़ता है ॥ २२ ॥

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स्वयम्भू (परमात्मा)-ने इन्द्रियोंको बहिर्मुख करके हिंसित कर दिया है। इसीसे जीव बाह्य विषयोंको देखता है, अन्तरात्माको नहीं। जिसने अमरत्वकी इच्छा करते हुए अपनी इन्द्रियोंको रोक लिया है ऐसा कोई धीर पुरुष ही प्रत्यगात्माको देख पाता है ॥ १॥

“The Self-existent (Supreme Being) turned the senses outward, and thus the living beings look toward external objects, not toward the inner Self. But a wise person, desiring immortality, restrains the senses and beholds the inner Self.” (1)

पराञ्चि खानि व्यतृणत्स्वयंभू-
स्तस्मात्पराङ्पश्यति नान्तरात्मन् ।
कश्चिद्धीरः प्रत्यगात्मानमैक्ष-
दावृत्तचक्षुरमृतत्वमिच्छन् ॥ १ ॥

स्वयम्भू (परमात्मा)-ने इन्द्रियोंको बहिर्मुख करके हिंसित कर दिया है। इसीसे जीव बाह्य विषयोंको देखता है, अन्तरात्माको नहीं। जिसने अमरत्वकी इच्छा करते हुए अपनी इन्द्रियोंको रोक लिया है ऐसा कोई धीर पुरुष ही प्रत्यगात्माको देख पाता है ॥ १ ॥

Atharva Veda 11.7, the Brahmacharya Sūkta, extols the profound significance and divine potency of the Brahmachārī, glorifying Brahmacharya as the highest and most exalted path of spiritual discipline as per Sanatan Dharma

Atharva Veda 11/7/2

पितर, देवजन एवं इंद्र आदि सभी देव ब्रह्मचारी की रक्षा के लिए उस के पीछे चलते हैं. गंधर्व भी ब्रह्मचारी का अनुगमन करते हैं. ब्रह्मचारी अपने तप से तैंतीस, तीस और छह हजार संख्या वाले सभी देवों का पालन करता है. (२)

"The ancestors (Pitaraḥ), divine beings (Devas), and even Indra—all follow behind the Brahmachārī to protect him. The Gandharvas also accompany the Brahmachārī. Through his austerity, the Brahmachārī sustains all the Devas —those numbering thirty-three, three hundred, and six thousand."

ब्रह्मचारिणं पितरो देवजनाः पृथग् देवा अनुसंयन्ति सर्वे.
गन्धर्वा एनमन्वायन् त्रयस्त्रिंशत् त्रिशताः षट्सहस्राः सर्वान्त्स देवांस्तपसा पिपर्ति.. (२)

पितर, देवजन एवं इंद्र आदि सभी देव ब्रह्मचारी की रक्षा के लिए उस के पीछे चलते हैं. गंधर्व भी ब्रह्मचारी का अनुगमन करते हैं. ब्रह्मचारी अपने तप से तैंतीस, तीस और छह हजार संख्या वाले सभी देवों का पालन करता है. (२)

Atharva Veda 11/7/4

यह पृथ्वी ब्रह्मचारी की पहली समिधा है. द्युलोक अर्थात् स्वर्ग ब्रह्मचारी की दूसरी समिधा है. ब्रह्मचारी स्वर्ग और पृथ्वी के मध्य अर्थात् अंतरिक्ष को अग्नि में डाली गई समिधा के द्वारा पूर्ण करता है. इस प्रकार ब्रह्मचारी समिधा, मेखला, श्रम और तप के द्वारा लोकों को पूर्ण करता है अर्थात् भर देता है. (४)

"This Earth is the Brahmachārī's first sacrificial fuel-stick (samidhā). The heavenly realm (*Dyuloka*) is his second. The Brahmachārī completes the space between heaven and Earth—that is, the atmosphere—through the offering of the *samidhā* into the sacred fire. In this way, the Brahmachārī fills and sustains the worlds through his offerings, girdle (*mekhalā*), labor (*śrama*), and austerity (*tapas*)."**

इयं समित् पृथिवी द्यौर्द्वितीयोतान्तरिक्षं समिधा पृणाति.
ब्रह्मचारी समिधा मेखलया श्रमेण लोकांस्तपसा पिपर्ति.. (४)

यह पृथ्वी ब्रह्मचारी की पहली समिधा है. द्युलोक अर्थात् स्वर्ग ब्रह्मचारी की दूसरी समिधा है. ब्रह्मचारी स्वर्ग और पृथ्वी के मध्य अर्थात् अंतरिक्ष को अग्नि में डाली गई समिधा के द्वारा पूर्ण करता है. इस प्रकार ब्रह्मचारी समिधा, मेखला, श्रम और तप के द्वारा लोकों को पूर्ण करता है अर्थात् भर देता है. (४)

Atharva Veda 11/7/17

ब्रह्मचर्य रूपी तप से राजा राष्ट्र की रक्षा करता है. आचार्य भी ब्रह्मचर्य के नियम के द्वारा अपने शिष्य को अपने समान बनाना चाहता है. (१७)

"Through the austerity of Brahmacharya, the king protects the nation. The teacher, too, seeks to shape his student into his own likeness by adhering to the discipline of Brahmacharya."

ब्रह्मचर्येण तपसा राजा राष्ट्रं वि रक्षति.
आचार्यो ब्रह्मचर्येण ब्रह्मचारिणमिच्छते.. (१७)

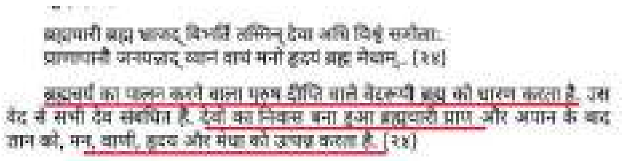
ब्रह्मचर्य रूपी तप से राजा राष्ट्र की रक्षा करता है. आचार्य भी ब्रह्मचर्य के नियम के द्वारा अपने शिष्य को अपने समान बनाना चाहता है. (१७)

Atharva Veda 11/7/24

ब्रह्मचर्य का पालन करने वाला पुरुष दीप्ति वाले वेदरूपी ब्रह्म को धारण करता है. उस वेद से सभी देव संबंधित हैं. देवों का निवास बना हुआ ब्रह्मचारी प्राण और अपान के बाद ज्ञान को, मन, वाणी, हृदय और मेधा को उत्पन्न करता है. (२४)

"The man who observes Brahmacharya bears the radiant, Veda-like Brahman within himself. All gods are connected

to that Veda. Dwelling among the gods, the Brahmachārī—after mastering breath and vital energy (prāṇa and apāna)—generates knowledge, mind, speech, heart, and intellect."


ब्रह्मचारी ब्रह्म भ्राजद् बिभर्ति तस्मिन् देवा अधि विश्वे समोताः।
प्राणापानौ जनयन्नाद् व्यानं वाचं मनो हृदयं ब्रह्म मेधाम्॥ [२४]

ब्रह्मचर्य का पालन करने वाला पुरुष दीप्ति वाले वेदरूपी ब्रह्म को धारण करता है. उस वेद में सभी देव संबंधित हैं. देवों का निवास बना हुआ ब्रह्मचारी प्राण और अपान के बाद ज्ञान को, मन, वाणी, हृदय और मेधा को उत्पन्न करता है. [२४]

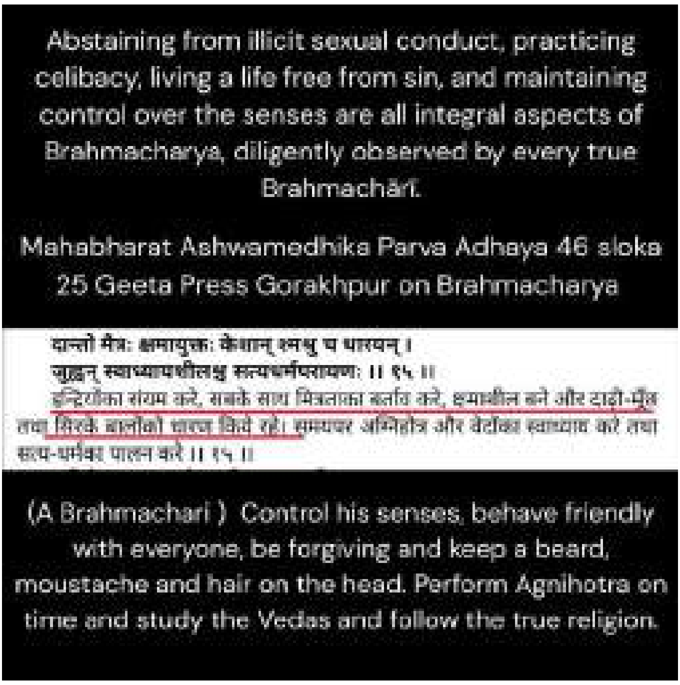
Abstaining from illicit sexual conduct, practicing celibacy, living a life free from sin, and maintaining control over the senses are all integral aspects of Brahmacharya, diligently observed by every true Brahmachārī.

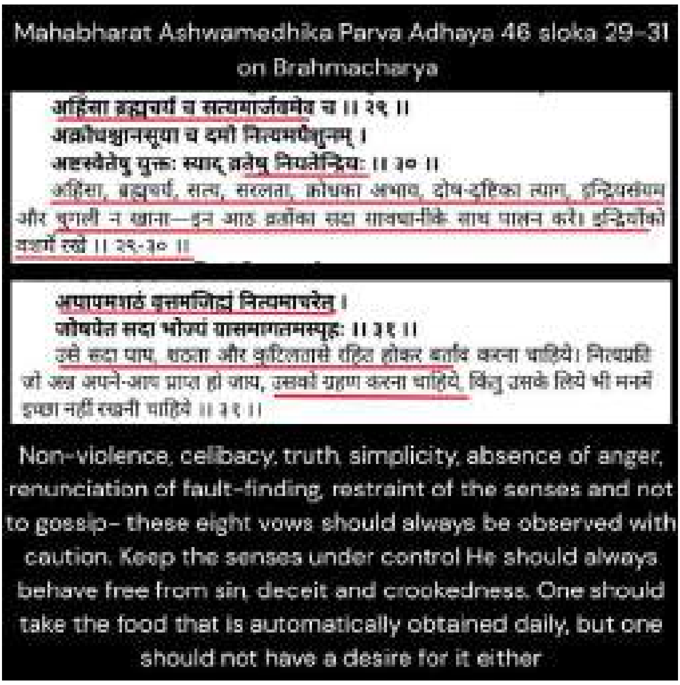
Mahabharat Ashwamedhika Parva Adhaya 46 sloka 25 Geeta Press Gorakhpur on Brahmacharya

(A Brahmachari) Control his senses, behave friendly with everyone, be forgiving and keep a beard, moustache and hair on the head. Perform Agnihotra on time and study the Vedas and follow the true religion.

Mahabharat Ashwamedhika Parva Adhaya 46 sloka 29-31 on Brahmacharya

Non-violence, celibacy, truth, simplicity, absence of anger, renunciation of fault-finding, restraint of the senses and not to gossip- these eight vows should always be observed with caution. Keep the senses under control He should always behave free from sin, deceit and crookedness. One should take the food that is automatically obtained daily, but one should not have a desire for it either





Śrī Viṣṇu Purāṇa, Part 3, Chapter 11 (Gita Press Gorakhpur edition, page 205, Samvat 2076, verse numbers 20–22):

परस्त्रीसे तो वाणीसे क्या, मनसे भी प्रसंग न करे, क्योंकि उनसे मैथुन करनेवालोंको अस्थि-बन्धन भी नहीं होता [अर्थात् उन्हें अस्थिशून्य कीटादि होना पड़ता है] ॥ १२५ ॥

Verse 125
"One should not even think of another man's wife, let alone speak with her; for those who commit intercourse with another's wife are born without a skeleton (i.e., as boneless creatures such as worms and insects)."

Mahbahrat Anushashan Parva Adhaya 145 page no 1259 Geeta Press Gorakhpur

श्रीमहेश्वरने कहा- देवि ! जो मनुष्य पूर्वजन्ममें परायी स्त्रियोंका सतीत्व नष्ट करनेवाले होते हैं, जो धूर्त मानव पशुयोनिमें मैथुनके लिये चेष्टा करते हैं, रूपके घमंडमें भरे हुए जो धूर्त काम-दोषसे कुमारी कन्याओं और विधवाओंके साथ बलात्कार करते हैं, शोभने ! ऐसे मनुष्य मृत्युके पश्चात् जब फिर जन्म लेते हैं, तब मनुष्ययोनिमें आनेके बाद वैसे ही रोगी होते हैं। प्रिये ! वे प्रमेहसम्बन्धी भयंकर रोगोंसे पीड़ित रहते हैं ।।

Śrī Maheśvara said:
"O Devi! Those men who, in their previous births, have destroyed the chastity of other men's wives, who deceitfully seek intercourse with animals, who—filled with arrogance over their beauty and overcome by lust—commit rape upon young maidens and widows, O beautiful one! such men, after death, when they are born again as humans, are afflicted with dreadful diseases. Beloved! They suffer from terrible ailments related to *prameha* (urinary and genital disorders) throughout their human life."

श्रीमहेश्वर उवाच

ये पुरा मनुजा देवि परदारप्रधर्षकाः ।
तिर्यग्योनिषु धूर्ता वै मैथुनार्थं चरन्ति च ।।
कामदोषेण ये धूर्ताः कन्यासु विधवासु च ।
बलात्कारेण गच्छन्ति रूपदर्पसमन्विताः ।।
तादृशा मरणं प्राप्ताः पुनर्जन्मनि शोभने ।

यदि चेन्मानुषं जन्म लभेरंस्ते तथाविधाः ।।
मेहनस्थैकतो घोरैः पीड्यन्ते व्याधिभिः प्रिये ।

श्रीमहेश्वरने कहा—देवि! जो मनुष्य पूर्वजन्ममें परायी स्त्रियोंका सतीत्व नष्ट करनेवाले होते हैं, जो धूर्त मानव पशुयोनिमें मैथुनके लिये चेष्टा करते हैं, रूपके घमंडमें भरे हुए जो धूर्त काम-दोषसे कुमारी कन्याओं और विधवाओंके साथ बलात्कार करते हैं, शोभने! ऐसे मनुष्य मृत्युके पश्चात् जब फिर जन्म लेते हैं, तब मनुष्ययोनिमें आनेके बाद वैसे ही रोगी होते हैं। प्रिये! वे प्रमेहसम्बन्धी भयंकर रोगोंसे पीड़ित रहते हैं ।।

Mahabharta Anushashan Parva Adhaya 145 page 1256
Geeta Press Gorakhpur

उमाने कहा- भगवन्! मेरी प्रीति बढ़ानेवाले देवदेवेश्वर ! इस संसारमें कुछ लोग जन्मसे ही अन्धे दिखायी देते हैं और कुछ लोगोंके जन्म लेनेके पश्चात् उनकी आँखें नष्ट हो जाती हैं। किस कर्मविपाकसे ऐसा होता है? यह मुझे बतानेकी कृपा करें ।।
श्रीमहेश्वरने कहा- प्रिये ! जो पूर्वजन्ममें काम या स्वेच्छाचारवश पराये घरोंमें अपनी लोलुपताका परिचय देते हैं और परायी स्त्रियोंपर अपनी दूषित दृष्टि डालते हैं तथा जो मनुष्य क्रोध और लोभके वशीभूत होकर दूसरोंको अन्धा बना देते हैं, अथवा रूपविषयक लक्षणोंको जानकर उसका मिथ्या प्रदर्शन करते हैं। ऐसे आचारवाले मनुष्य मृत्युको प्राप्त होनेपर यमदण्डसे दण्डित हो चिरकालतक नरकोंमें पड़े रहते हैं ।

Umā said:
“O Lord of the gods, beloved of my heart! In this world some people are seen to be blind from birth, while in others their sight is destroyed after they are born. By what karmic consequences does this happen? Kindly explain this to me.”

Śrī Maheshvara said:
“Dear one! Those who, in their previous births, overcome by lust or selfish misconduct, wandered into other people’s homes out of greed and cast their impure gaze upon other men’s wives, and those who, overcome by anger and greed, blinded others, or deceitfully misrepresented appearances and forms—such people, after death, are punished by Yama’s rod and remain for long ages in hell. After that, when they are reborn as humans, they suffer the result of those deeds by being blind from birth or losing their eyesight in life.”

उमोवाच

भगवन् देवदेवेश मम प्रीतिविवर्धन ।
जात्यन्धाश्चैव दृश्यन्ते जाता वा नष्टचक्षुषः ।।
केन कर्मविपाकेन तन्मे शंसितुमर्हसि ।

उमाने कहा—भगवन्! मेरी प्रीति बढ़ानेवाले देवदेवेश्वर! इस संसारमें कुछ लोग जन्मसे ही अन्धे दिखायी देते हैं और कुछ लोगोंके जन्म लेनेके पश्चात् उनकी आँखें नष्ट हो जाती हैं। किस कर्मविपाकसे ऐसा होता है? यह मुझे बतानेकी कृपा करें ।।

श्रीमहेश्वर उवाच

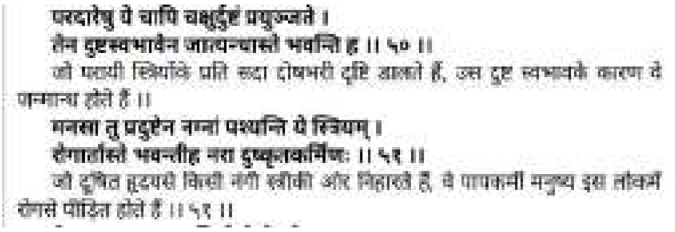
ये पुरा कामकारेण परवेश्मसु लोलुपाः ।
परस्त्रियोऽभिवीक्षन्ते दुष्टेनैव स्वचक्षुषा ।।
अन्धीकुर्वन्ति ये मर्त्याः क्रोधलोभसमन्विताः ।
लक्षणज्ञाश्च रूपेषु अयथावत्प्रदर्शकाः ।।
एवंयुक्तसमाचाराः कालधर्मवशास्तु ते ।
दण्डिता यमदण्डेन निरयस्थाश्चिरं प्रिये ।।

श्रीमहेश्वरने कहा—प्रिये! जो पूर्वजन्ममें काम या स्वेच्छाचारवश पराये घरोंमें अपनी लोलुपताका परिचय देते हैं और परायी स्त्रियोंपर अपनी दूषित दृष्टि डालते हैं तथा जो मनुष्य क्रोध और लोभके वशीभूत होकर दूसरोंको अन्धा बना देते हैं, अथवा रूपविषयक लक्षणोंको जानकर उसका मिथ्या प्रदर्शन करते हैं। ऐसे आचारवाले मनुष्य मृत्युको प्राप्त होनेपर यमदण्डसे दण्डित हो चिरकालतक नरकोंमें पड़े रहते हैं ।।

Mahabharata 13.145.50-51

जो परायी स्त्रियोंके प्रति सदा दोषभरी दृष्टि डालते हैं, उस दुष्ट स्वभावके कारण वे जन्मान्ध होते हैं ।। जो दूषित हृदयसे किसी नंगी स्त्रीकी ओर निहारते हैं, वे पापकर्मी मनुष्य इस लोकमें रोगसे पीड़ित होते हैं ।। ५१

"Those who constantly cast sinful and lustful glances upon other men's wives are, because of that wicked nature, born blind. Those sinful men who gaze with a corrupt heart upon a naked woman suffer from diseases in this very life."



परदारेषु ये चापि चक्षुर्दुष्टं प्रयुञ्जते ।
तेन दुष्टस्वभावेन जात्यन्धास्ते भवन्ति ह ॥ ५० ॥
जो परायी स्त्रियोंके प्रति सदा दोषभरी दृष्टि डालते हैं, उस दुष्ट स्वभावके कारण वे जन्मान्ध होते हैं ॥
मनसा तु प्रदुष्टेन नग्नां पश्यन्ति ये स्त्रियम् ।
रोगार्तास्ते भवन्तीह नरा दुष्कृतकर्मिणः ॥ ५१ ॥
जो दूषित हृदयसे किसी नंगी स्त्रीकी ओर निहारते हैं, वे पापकर्मी मनुष्य इस लोकमें रोगसे पीड़ित होते हैं ॥ ५१ ॥

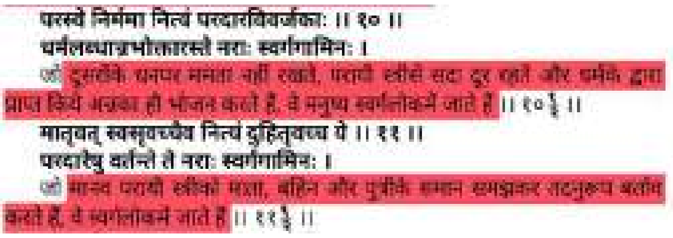
Mahabharta Anushashan Parva Adhaya 144 slokas 10-11 and slokas 13-14

जो दूसरोंके धनपर ममता नहीं रखते, परायी स्त्रीसे सदा दूर रहते और धर्मके द्वारा प्राप्त किये अन्नका ही भोजन करते हैं, वे मनुष्य स्वर्गलोकमें जाते हैं ।। १० ।।

जो मानव परायी स्त्रीको माता, बहिन और पुत्रीके समान समझकर तदनुरूप बर्ताव करते हैं, वे स्वर्गलोकमें जाते हैं ।। ११ ।।

Verse 10:
"Those who do not covet the wealth of others, who always keep away from the other woman, and who eat only the food obtained through righteousness — such men go to heaven."

Verse 11:
"Those men who regard the other woman as a mother, a sister, or a daughter, and behave accordingly — they go to heaven."



परस्वे निर्ममा नित्यं परदारविवर्जकाः ॥ १० ॥
धर्मलब्धान्नभोक्तारस्ते नराः स्वर्गगामिनः ।
जो दूसरोंके धनपर ममता नहीं रखते, परायी स्त्रीसे सदा दूर रहते और धर्मके द्वारा प्राप्त किये अन्नका ही भोजन करते हैं, वे मनुष्य स्वर्गलोकमें जाते हैं ॥ १०½ ॥
मातृवत् स्वसृवच्चैव नित्यं दुहितृवच्च ये ॥ ११ ॥
परदारेषु वर्तन्ते ते नराः स्वर्गगामिनः ।
जो मानव परायी स्त्रीको माता, बहिन और पुत्रीके समान समझकर तदनुरूप बर्ताव करते हैं, वे स्वर्गलोकमें जाते हैं ॥ ११½ ॥

जो अपनी ही स्त्रीमें अनुरक्त रहकर ऋतुकालमें ही उसके साथ समागम करते हैं और ग्राम्य सुख-भोगोंमें आसक्त नहीं होते हैं, वे मनुष्य स्वर्गलोकमें जाते हैं ।। १३ ।

जो अपने सदाचारके द्वारा सदा ही परायी स्त्रियोंकी ओरसे अपनी आँखें बंद किये रहते हैं, वे जितेन्द्रिय और शीलपरायण मनुष्य स्वर्गमें जाते हैं ।। १४ ।।

Verse 13:
"Those who remain devoted only to their own wife, who unite with her only at the proper time (ṛtukāla), and who are not attached to vulgar worldly pleasures — such men go to heaven."

Verse 14:
"Those who, by their good conduct, always keep their eyes turned away from other women — such self-controlled and virtuous men go to heaven."

स्वदारनिरता ये च ऋतुकालाभिगामिनः ।। १३ ।।
अग्राम्यसुखभोगाश्च ते नराः स्वर्गगामिनः ।

जो अपनी ही स्त्रीमें अनुरक्त रहकर ऋतुकालमें ही उसके साथ समागम करते हैं और ग्राम्य सुख-भोगोंमें आसक्त नहीं होते हैं, वे मनुष्य स्वर्गलोकमें जाते हैं ।। १३½ ।।

परदारेषु ये नित्यं चरित्रावृतलोचनाः ।। १४ ।।
जितेन्द्रियाः शीलपराश्च नराः स्वर्गगामिनः ।

जो अपने सदाचारके द्वारा सदा ही परायी स्त्रियोंकी ओरसे अपनी आँखें बंद किये रहते हैं, वे जितेन्द्रिय और शीलपरायण मनुष्य स्वर्गमें जाते हैं ।। १४½ ।।

Manusmṛti 4.134 and its commentary by Paṇḍit Śrī Hargovind Śāstrī, published by Chaukhamba Krishnadas Academy, Varanasi (2019)

Condemnation of relations with another's wife:
"There is no other act in this world that shortens a man's lifespan as much
as associating with another man's wife.
Therefore, it must always be completely avoided."
(Verse 134)

परस्त्री-निन्दा—

न हीदृशमनायुष्यं लोके किंचन विद्यते ।
यादृशं पुरुषस्येह परदारोपसेवनम् ।।१३४।।

भाष्य—अजीर्णकारकगोजलादि सुवर्णापहरणादि न हीदृशमनायुष्यमायुःक्षयकरं यादृशं परदारगमनम् । अदृष्टेन दृष्टेन च दोषः ।।१३४।।

हिन्दी—इस संसार में पुरुष की आयु को क्षीण कराने वाला वैसा कोई कार्य नहीं है, जैसा दूसरे की स्त्री का सेवन करना है (अतएव उसका सर्वदा त्याग करना चाहिये) ।।१३४।।

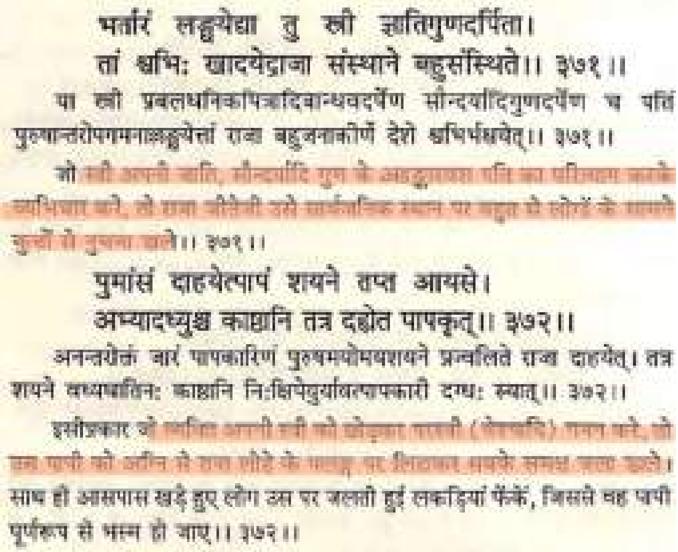
Manu Smriti. Verse 8.371-2 Ed. Dr. Rakesh Shastri Vidhyanidhi Prakashan. Delhi. 2005. P. 538

जो स्त्री अपनी जाति, सौन्दर्यादि गुण के अहङ्कारवश पति का परित्याग करके व्यभिचार करे, तो राजा जीतेजी उसे सार्वजनिक स्थान पर बहुत से लोगों के सामने कुत्तों से नुचवा डाले ।। ३७१ ।।

इसीप्रकार जो व्यक्ति अपनी स्त्री को छोड़कर परस्त्री (वेश्यादि) गमन करे, तो उस पापी को अग्नि से तप्त लोहे के पलङ्ग पर लिटाकर सबके समक्ष जला डाले। साथ ही आसपास खड़े हुए लोग उस पर जलती हुई लकड़ियां फेंकें, जिससे वह पापी पूर्णरूप से भस्म हो जाए ।। ३७२ ।।

Verse 371 (Summary): A woman who, out of pride in her caste or beauty, abandons her husband and commits adultery is to be punished by the king. The punishment prescribed is brutal: she should be torn apart by dogs in a public place before many witnesses.

Verse 372 (Summary): Similarly, a man who abandons his wife and engages in sexual relations with another woman (such as a prostitute) is to be laid on a bed of red-hot iron and burned alive in front of others. Onlookers are instructed to throw burning wood upon him until he is completely reduced to ashes.



भर्तारं लङ्घयेद्या तु स्त्री ज्ञातिगुणदर्पिता।
तां श्वभिः खादयेद्राजा संस्थाने बहुसंस्थिते॥ ३७१॥

या स्त्री प्रबलधनिकपित्रादिबान्धवदर्पेण सौन्दर्यादिगुणदर्पेण च पतिं पुरुषान्तरोपगमनाल्लङ्घयेत्तां राजा बहुजनाकीर्णे देशे श्वभिर्भक्षयेत्॥ ३७१॥

जो स्त्री अपनी जाति, सौन्दर्यादि गुण के अहङ्कारवश पति का परित्याग करके व्यभिचार करे, तो राजा जीतेजी उसे सार्वजनिक स्थान पर बहुत से लोगों के सामने कुत्तों से नुचवा डाले॥ ३७१॥

पुमांसं दाहयेत्पापं शयने तप्त आयसे।
अभ्यादध्युश्च काष्ठानि तत्र दह्येत पापकृत्॥ ३७२॥

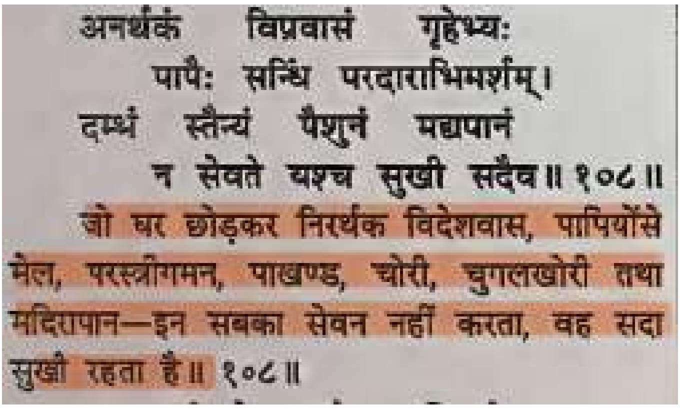
अनन्तरोक्तं जारं पापकारिणं पुरुषमयोमयशयने प्रज्वलिते राजा दाहयेत्। तत्र शयने वध्यघातिनः काष्ठानि निःक्षिपेयुर्यावत्पापकारी दग्धः स्यात्॥ ३७२॥

इसीप्रकार जो व्यक्ति अपनी स्त्री को छोड़कर परस्त्री (वेश्यादि) गमन करे, तो उस पापी को अग्नि से तप्त लोहे के पलङ्ग पर लिटाकर सबके समक्ष जला डाले। साथ ही आसपास खड़े हुए लोग उस पर जलती हुई लकड़ियां फेंकें, जिससे वह पापी पूर्णरूप से भस्म हो जाए॥ ३७२॥

Mahābhārata, Udyoga Parva 5.33 (as per Gita Press, Shloka 134, Vol. 3, Page 123):

जो घर छोड़कर निरर्थक विदेशवास, पापियोंसे मेल, परस्त्रीगमन, पाखण्ड, चोरी, चुगलखोरी तथा मदिरापान-इन सबका सेवन नहीं करता, वह सदा सुखी रहता है ॥ १०८ ॥

He who does not abandon his home for meaningless foreign travel, does not associate with sinners, does not engage in adultery, hypocrisy, theft, gossip, or drinking alcohol — such a person always lives happily."



अनर्थकं विप्रवासं गृहेभ्यः
पापैः सन्धिं परदाराभिमर्शम्।
दम्भं स्तैन्यं पैशुनं मद्यपानं
न सेवते यश्च सुखी सदैव॥ १०८॥

जो घर छोड़कर निरर्थक विदेशवास, पापियोंसे मेल, परस्त्रीगमन, पाखण्ड, चोरी, चुगलखोरी तथा मदिरापान—इन सबका सेवन नहीं करता, वह सदा सुखी रहता है॥ १०८॥

Mahābhārata, Ādi Parva, Chapter 113

Anyone who has sex with a man or woman other than own husband or wife, suffers the pāpa of aborting the embryo.

हे महाभागे ! हमने सुना है, कि तबसे मनुष्य समाजमें यह नियम निश्चित हो गया है; यह दूसरे प्राणियों पर नहीं लागू होता है ॥ १६ ॥

श्वेतकेतुने यह नियम बनाया, कि आजसे जो नारी पतिको तजकर व्यभिचार करेगी, उसको दुःखदायी भ्रूणहत्याका पाप लगेगा ।। १७

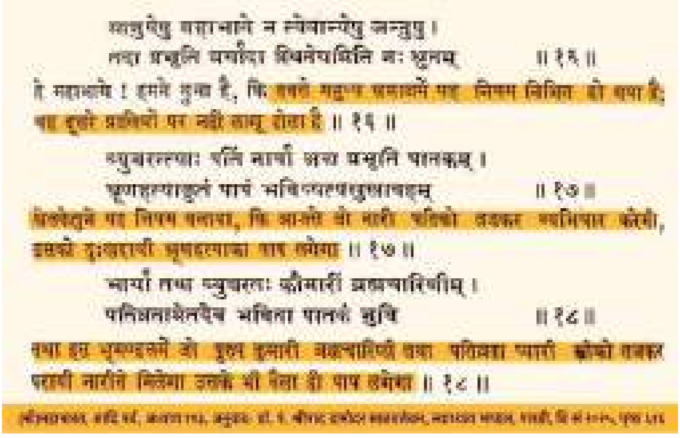
तथा इस भूमण्डलमें जो पुरुष कुमारी ब्रह्मचारिणी तथा पतिव्रता प्यारी स्त्रीको तजकर परायी नारीसे मिलेगा उसके भी वैसा ही पाप लगेगा ।। १८ ।।

"O noble one! We have heard that from that time onward,
this rule was firmly established in human society;
it does not apply to other living beings."

Śvetaketu established this rule:
From today, any woman who abandons her husband and
commits adultery

will incur the grievous sin equivalent to the destruction of a fetus (embryo).”

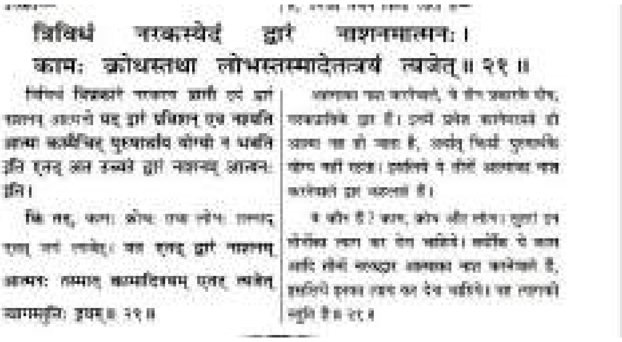
And likewise, in this world, any man who, forsaking a maiden observing brahmacharya (celibacy) or a faithful, devoted wife,
engages with another’s wife, will incur the same sin.”



Srimad Bhagavad Geeta 16.21 Shankar Bhashya Geeta Press Gorakhpur

आत्माका नाश करनेवाले, ये तीन प्रकारके दोष, नरकप्राप्तिके द्वार हैं। इनमें प्रवेश करनेमात्रसे ही आत्मा नष्ट हो जाता है, अर्थात् किसी पुरुषार्थके योग्य नहीं रहता। इसलिये ये तीनों आत्माका नाश करनेवाले द्वार कहलाते हैं।
वे कौन हैं? काम, क्रोध और लोभ। सुतरां इन तीनोंका त्याग कर देना चाहिये। क्योंकि ये काम आदि तीनों नरकद्वार आत्माका नाश करनेवाले हैं, इसलिये इनका त्याग कर देना चाहिये। यह त्यागकी स्तुति है ॥ २१ ॥

There are three types of faults that lead to the destruction of the soul and open the gates to hell: desire, anger, and greed. As soon as one falls into them, the soul is ruined and becomes unfit for any noble pursuit. Therefore, these three are called the gates of hell and must be renounced, because they destroy the soul.”


त्रिविधं नरकस्येदं द्वारं नाशनमात्मनः ।
कामः क्रोधस्तथा लोभस्तस्मादेतत्त्रयं त्यजेत् ॥ २१ ॥

“Śrī Rāmacaritamānasa, Araṇyakāṇḍa, Dohā 38 and 46, Gītā Press Gorakhpur, #81, pages 671 and 679.”

Lust, anger & greed are 3 powerful evils. Greed rides on power of arrogance & desire, lust on that of women, & anger on harsh words

हे तात ! काम, क्रोध और लोभ – ये तीन अत्यन्त प्रबल दुष्ट हैं। ये विज्ञानके धाम मुनियोंके भी मनोंको पलभरमें क्षुब्ध कर देते हैं ॥ ३८ (क)

“O dear one! Lust, anger, and greed — these three are extremely powerful and wicked. They can disturb the

minds of even the sages, who are the abodes of wisdom, in just a moment.”

दो०—तात तीनि अति प्रबल खल काम क्रोध अरु लोभ।
मुनि बिग्यान धाम मन करहिं निमिष महुँ छोभ ॥ ३८ (क)॥
हे तात! काम, क्रोध और लोभ—ये तीन अत्यन्त प्रबल दुष्ट हैं। ये विज्ञानके धाम मुनियोंके भी मनोंको पलभरमें क्षुब्ध कर देते हैं॥ ३८ (क)॥

Mahabharat Vana Parva Adhaya 31 sloka 19 Geeta Press Gorakhpur

जो मूर्ख प्रमाणोंकी ओरसे मुँह मोड़ लेता है, वेद और शास्त्रोंके सिद्धान्तकी निन्दा करता है तथा काम एवं लोभके अत्यन्त परायण है, वह नरकमें पड़ता है

“The fool who turns away from evidence, abuses the principles of the Vedas and scriptures, and is extremely devoted to lust and greed, falls into hell.”

प्रमाणाद्धि निवृत्तो हि वेदशास्त्रार्थनिन्दकः।
कामलोभानुगो मूढो नरकं प्रतिपद्यते ॥ १९ ॥
जो मूर्ख प्रमाणोंकी ओरसे मुँह मोड़ लेता है, वेद और शास्त्रोंके सिद्धान्तकी निन्दा करता है तथा काम एवं लोभके अत्यन्त परायण है, वह नरकमें पड़ता है ॥ १९ ॥

In Mahabharat 13/141/25-26 Maheshwar Shiva himself told to avoid the contact of other men wives as a sign of Dharma

Shri Maheshwara (Lord Shiva) said –
O Devi! Not causing harm to any living being, speaking the truth, showing compassion to all creatures, controlling the mind and senses, and giving charity according to one’s capacity — these are the noble duties of a householder (Grihastha Ashrama). (Verse 25)

Maintaining these duties of household life —
Staying away from relations with another’s wife, protecting entrusted goods and the honor of women, not taking anything without giving in return, and renouncing meat and alcohol — these are five types (aspects) of Dharma that lead to happiness.
Each of these Dharmic principles has many branches.
Those who consider Dharma to be supreme should certainly follow this virtuous and meritorious path.

श्रीमहेश्वर उवाच

अहिंसा सत्यवचनं सर्वभूतानुकम्पनम्।
शमो दानं यथाशक्ति गार्हस्थ्यो धर्म उत्तमः ॥ २५ ॥
श्रीमहेश्वरने कहा—देवि! किसी भी जीवकी हिंसा न करना, सत्य बोलना, सब प्राणियोंपर दया करना, मन और इन्द्रियोंपर काबू रखना तथा अपनी शक्तिके अनुसार दान देना गृहस्थ-आश्रमका उत्तम धर्म है ॥ २५ ॥
परदारेष्वसंसर्गो न्यासस्त्रीपरिरक्षणम्।
अदत्तादानविरमो मधुमांसस्य वर्जनम् ॥ २६ ॥
एष पञ्चविधो धर्मो बहुशाखः सुखोदयः।
देहिभिर्धर्मपरमैश्चर्तव्यो धर्मसम्भवः ॥ २७ ॥
(उक्त गृहस्थ-धर्मका पालन करना,) परायी स्त्रीके संसर्गसे दूर रहना, धरोहर और स्त्रीकी रक्षा करना, बिना दिये किसीकी वस्तु न लेना तथा मांस और मदिराको त्याग देना—ये धर्मके पाँच भेद हैं, जो सुखकी प्राप्ति करानेवाले हैं। इनमेंसे एक-एक धर्मकी अनेक शाखाएँ हैं। धर्मको श्रेष्ठ माननेवाले मनुष्योंको चाहिये कि वे पुण्यप्रद धर्मका पालन अवश्य करें ॥

Vidura Neeti Adhaya 1 slokas 70-71 Geeta Press Gorakhpur English Translation

However, depriving another of his wealth, sleeping with another’s woman and deserting a close friend surely lead to destruction of the guilty. Give up lust, anger and greed. hese three evils destroy the soul and are a gateway to hell.

हरणं च परस्वानां परदाराभिमर्शनम्।
सुहृदश्च परित्यागस्त्रयो दोषाः क्षयावहाः॥ ७०॥

"However, depriving another of his wealth, sleeping with another's woman and deserting a close friend surely lead to destruction of the guilty. (70)

त्रिविधं नरकस्येदं द्वारं नाशनमात्मनः।
कामः क्रोधस्तथा लोभस्तस्मादेतत्त्रयं त्यजेत्॥ ७१॥

"Give up lust, anger and greed. These three evils destroy the soul and are a gateway to hell. (71)

Vidura Neeti Adhaya 1 slokas 88 Geeta Press Gorakhpur English Translation

"One who has conquered his senses and who has controlled the following six weaknesses of the mind-lust, anger, greed, attachment, arrogance and jealousy does not involve in sin. Obviously, he is unaffected by the damage caused by them.

षण्णामात्मनि नित्यानामैश्वर्यं योऽधिगच्छति।
न स पापैः कुतोऽनर्थैर्युज्यते विजितेन्द्रियः॥ ८८॥

"One who has conquered his senses and who has controlled the following six weaknesses of the mind—lust, anger, greed, attachment, arrogance and jealousy does not involve in sin. Obviously, he is unaffected by the damage caused by them. (88)

Vidura Neeti Adhaya 1 slokas 96-97 Geeta Press Gorakhpur English Translation

A king must give up the following undesirable habits: Womanizing, gambling, indulgence in liquor, use of harsh words, awarding highly stringent punishment and misuse of treasury. These shortcomings destroy even a mighty king.

स्त्रियोऽक्षा मृगया पानं वाक्पारुष्यं च पञ्चमम्।
महच्च दण्डपारुष्यमर्थदूषणमेव च॥ ९७॥

"A king must give up the following undesirable habits: Womanizing, gambling, indulgence in liquor, use of harsh words, awarding highly stringent punishment and misuse of treasury. These shortcomings destroy even a mighty king. (96-97)

Vidura Neeti Adhaya 1 slokas 104 Geeta Press Gorakhpur English Translation

"The following eight qualities add to the lustre of a man-1. Wisdom, 2. Civilized behaviour, 3. Self-control, 4. Knowledge of Śāstra, 5. Chivalry, 6. Being a man of few words, 7. Being charitable according to one's means and 8. Gratitude."

अष्टौ गुणाः पुरुषं दीपयन्ति
प्रज्ञा च कौल्यं च दमः श्रुतं च।
पराक्रमश्चाबहुभाषिता च
दानं यथाशक्ति कृतज्ञता च॥ १०४॥

"The following eight qualities add to the lustre of a man—1. Wisdom, 2. Civilized behaviour, 3. Self-control, 4. Knowledge of Śāstra, 5. Chivalry, 6. Being a man of few words, 7. Being charitable according to one's means and 8. Gratitude." (104)

Vidura Neeti Adhaya 1 slokas 109 Geeta Press Gorakhpur English Translation

A king who eschews lust, gives up anger, distributes wealth to the deserving, who is learned in scriptures, is knowledgeable, and performs his duty expeditiously, sets an example for others to emulate.

यः काममन्यू प्रजहाति राजा
पात्रे प्रतिष्ठापयते धनं च।
विशेषविच्छ्रुतवान् क्षिप्रकारी
तं सर्वलोकः कुरुते प्रमाणम्॥ १०९॥

"A king who eschews lust, gives up anger, distributes wealth to the deserving, who is learned in scriptures, is knowledgeable, and performs his duty expeditiously, sets an example for others to emulate. (109)

Vidura Neeti Adhaya 1 slokas 113 Geeta Press Gorakhpur English Translation

A person is always happy if he avoids unnecessary travel, companionship of men of easy virtue, if he does not covet another man's wife, shuns the evils of falsehood, arrogance, and hypocrisy, does not steal, back-bite or consume liquor.

अनर्थकं विप्रवासं गृहेभ्यः
पापैः सन्धिं परदाराभिमर्शम्।
दम्भं स्तैन्यं पैशुनं मद्यपानं
न सेवते यश्च सुखी सदैव॥ ११३॥

"A person is always happy if he avoids unnecessary travel, companionship of men of easy virtue, if he does not covet another man's wife, shuns the evils of falsehood, arrogance, and hypocrisy, does not steal, back-bite or consume liquor. (113)

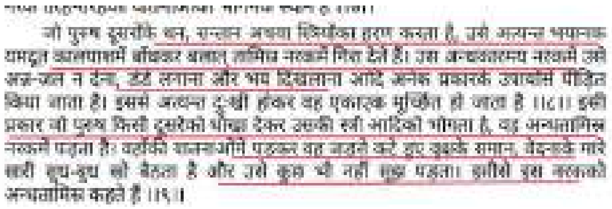
Srimad Bhagavatam 5.26.8-9 Geeta Press Gorakhpur

जो पुरुष दूसरोंके धन, सन्तान अथवा स्त्रियोंका हरण करता है, उसे अत्यन्त भयानक यमदूत कालपाशमें बाँधकर बलात् तामिस्र नरकमें गिरा देते हैं। उस अन्धकारमय नरकमें उसे अन्न-जल न देना, डंडे लगाना और भय दिखलाना आदि अनेक प्रकारके उपायोंसे पीड़ित किया जाता है। इससे अत्यन्त दुःखी होकर वह एकाएक मूर्च्छित हो जाता है ।।८।। इसी प्रकार जो पुरुष किसी दूसरेको धोखा देकर उसकी स्त्री आदिको भोगता है, वह अन्धतामिस्र नरकमें पड़ता है। वहाँकी यातनाओंमें पड़कर वह जड़से कटे हुए वृक्षके समान, वेदनाके मारे सारी सुध-बुध खो बैठता है और उसे कुछ भी नहीं सूझ पड़ता। इसीसे इस नरकको अन्धतामिस्र कहते हैं ।।९।।

Verse 8 (Tāmisra Hell): A man who abducts another's wealth, children, or wife is bound by terrifying messengers

of Yama with the noose of time and forcibly thrown into Tāmisra, a hell of deep darkness. There, he is tormented by being denied food and water, beaten with sticks, and subjected to constant fear. Overwhelmed by suffering, he eventually faints.

Verse 9 (Andhatāmisra Hell): Similarly, a man who deceives another and enjoys his wife is cast into Andhatāmisra, a hell of utter blindness. The tortures there are so intense that he loses all awareness, like a tree uprooted from its roots. His mind becomes completely clouded by pain, and he is unable to perceive anything — hence the name "Andhatāmisra," meaning "blind darkness."



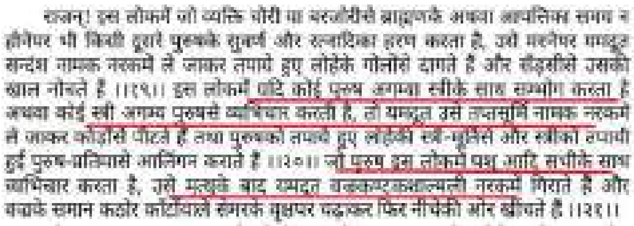
जो पुरुष दूसरोंके धन, सन्तान अथवा स्त्रियोंका हरण करता है, उसे अत्यन्त भयानक यमदूत कालपाशमें बाँधकर बलात् तामिस्र नरकमें गिरा देते हैं। उस अन्धकारमय नरकमें उसे अन्न-जल न देना, डंडे लगाना और भय दिखलाना आदि अनेक प्रकारके उपायोंसे पीड़ित किया जाता है। इससे अत्यन्त दुःखी होकर वह एकाएक मूर्च्छित हो जाता है ।।८।। इसी प्रकार जो पुरुष किसी दूसरेको धोखा देकर उसकी स्त्री आदिको भोगता है, वह अन्धतामिस्र नरकमें पड़ता है। वहाँकी यातनाओंमें पड़कर वह जड़से कटे हुए वृक्षके समान, वेदनाके मारे सारी सुध-बुध खो बैठता है और उसे कुछ भी नहीं सूझ पड़ता। इसीसे इस नरकको अन्धतामिस्र कहते हैं ।।९।।

Srimad Bhagavatam 5.26.20-21 Geeta Press Gorakhpur

इस लोकमें यदि कोई पुरुष अगम्या स्त्रीके साथ सम्भोग करता है अथवा कोई स्त्री अगम्य पुरुषसे व्यभिचार करती है, तो यमदूत उसे तप्तसूर्मि नामक नरकमें ले जाकर कोड़ोंसे पीटते हैं तथा पुरुषको तपाये हुए लोहेकी स्त्री-मूर्तिसे और स्त्रीको तपायी हुई पुरुष-प्रतिमासे आलिंगन कराते हैं ।। २० ।। जो पुरुष इस लोकमें पशु आदि सभीके साथ व्यभिचार करता है, उसे मृत्युके बाद यमदूत वज्रकण्टकशाल्मली नरकमें गिराते हैं और वज्रके समान कठोर काँटोंवाले सेमरके वृक्षपर चढ़ाकर फिर नीचेकी ओर खींचते हैं ।।२१।।

Verse 20 (Taptasūrmi Hell): In this world, if a man engages in sexual relations with a forbidden woman, or a woman with a forbidden man, then after death, the messengers of Yama take them to the hell called Taptasūrmi. There, they are whipped and forced to embrace red-hot iron statues — the man with a burning female figure, and the woman with a burning male figure.

Verse 21 (Vajrakaṇṭakaśālmalī Hell): A man who commits sexual acts with animals or engages in bestiality is cast into the hell known as Vajrakaṇṭakaśālmalī. There, he is made to climb a silk-cotton tree covered in thorns as hard as diamonds, and then violently pulled down, causing his body to be torn apart by the thorns.



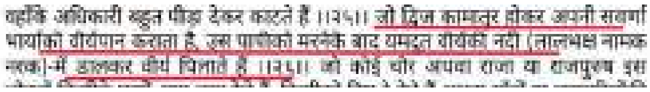
राजन्! इस लोकमें जो व्यक्ति चोरी या बरजोरीसे ब्राह्मणके अथवा आपत्तिका समय न होनेपर भी किसी दूसरे पुरुषके सुवर्ण और रत्नादिका हरण करता है, उसे मरनेपर यमदूत सन्दंश नामक नरकमें ले जाकर तपाये हुए लोहेके गोलोंसे दागते हैं और सँड़सीसे उसकी खाल नोचते हैं ।।१९।। इस लोकमें यदि कोई पुरुष अगम्या स्त्रीके साथ सम्भोग करता है अथवा कोई स्त्री अगम्य पुरुषसे व्यभिचार करती है, तो यमदूत उसे तप्तसूर्मि नामक नरकमें ले जाकर कोड़ोंसे पीटते हैं तथा पुरुषको तपाये हुए लोहेकी स्त्री-मूर्तिसे और स्त्रीको तपायी हुई पुरुष-प्रतिमासे आलिंगन कराते हैं ।।२०।। जो पुरुष इस लोकमें पशु आदि सभीके साथ व्यभिचार करता है, उसे मृत्युके बाद यमदूत वज्रकण्टकशाल्मली नरकमें गिराते हैं और वज्रके समान कठोर काँटोंवाले सेमरके वृक्षपर चढ़ाकर फिर नीचेकी ओर खींचते हैं ।।२१।।

Srimad Bhagavatam 5.26.26 Geeta Press Gorakhpur

जो द्विज कामातूर होकर अपनी सवर्णा भार्याको वीर्यपान कराता है, उस पापीको मरनेके बाद यमदूत वीर्यकी नदी (लालभक्ष नामक नरक) में डालकर वीर्य पिलाते हैं ।।२६

"A twice-born man who, driven by lust, causes his same-caste wife to drink his semen — after death, the messengers of Yama cast that sinner into the hell

called *Lālabhakṣa*, a river of semen, where he is forced to drink semen as punishment."


वहाँके अधिकारी बहुत पीड़ा देकर काटते हैं ।।२५।। जो द्विज कामातुर होकर अपनी सवर्णा भार्याको वीर्यपान कराता है, उस पापीको मरनेके बाद यमदूत वीर्यकी नदी (लालाभक्ष नामक नरक)-में डालकर वीर्य पिलाते हैं ।।२५।। जो कोई चोर अथवा राजा या राजपुरुष इस

Bhaja Govindam (Composed by Adi Shankaracharya) Verse 4 translated by Swami Chinmayananda

नारीस्तनभरनाभीदेशं दृष्ट्वा मा गा मोहावेशम् ।
एतन्मांसवसादिविकारं मनसि विचिन्तय वारं वारम् ।। (भज गोविन्दं भज गोविन्दं…)
[3]

नारी – of maidens, **स्तन भर** with the weight of their bosom, **नभीदेशं** – their naval, **द्रष्ट्वा** – having seen, **मा** – do not. (**अ**) **गाः** fall a prey. **मोह आवेशम्** – maddening delu-sion, **एतत्** – this (is), **मांस** of flesh, **वसा** of fat, **आदि -विकारं** – a modification, **मनसि** – in (your) mind, etc.. **विचिन्तय** – think well, **वारं** again, **वारम्** – again. (**भज** – Seek, **गाविन्द** – Govind …)

3. Seeing the full bosom of young maidens and their navel, do not fall a prey to maddening delusion. This is but a modification of flesh and fat. Think well thus in your mind again and again.
   (Seek Govind, Seek Govind…)
   In the previous stanza a true seeker is advised to give up all covetousness for the wealth of the world, and here he is advised to give up lusty passions for women. From the days of the Upanishads to our own times, we find in all masters this constant warning against wealth (kaanchana) and woman (kaaminee). But no insult is meant to either; this is a state-ment of a scientific truth. All intelligent living creatures have these two irresistible urges, 'to possess more' (wealth) and 'to enjoy' (woman).

Commentary by Swami Chinmayananda

Biologically, nature has made man and woman, with a natural affinity for the charms of the opposite sex. This natural urge is to be controlled, disciplined, purified, sub-limated. An intelligent intellect alone can achieve this. An animal cannot; to act according to its instincts and impulses is but its privilege. The glory of man is that he can, by his rational intellect, curb and control the flow of his instincts for carnal pleasures and redivert them, thus ultimately sublimat-ing himself into something nobler and more divine.

नारीस्तनभरनाभीदेशं
दृष्ट्वा मा गा मोहावेशम् ।
एतन्मांसवसादिविकारं
मनसि विचिन्तय वारं वारम् ॥
(भज-गोविन्दं भज-गोविन्दं...) [3]

3. *Naaree Sthanabhara Naabheedesam*
Drishtvaa Maa Gaa Mohaavesam
Etan Maamsavasaadi Vikaaram
Manasi Vichintaya Vaaram Vaaram
(Bhaja Govindam, Bhaja Govindam ...)

नारी — of maidens, स्तन भर — with the weight of their bosom, नाभिदेश — their naval, दृष्ट्वा — having seen, मा — do not, (आ) गाः — fall a prey, मोह आवेशम् — maddening delusion, एतद् — this (is), मांस — of flesh, वसा — of fat, आदि — etc., विकारं — a modification, मनसि — in (your) mind, विचिन्तय — think well, वारं — again, वारम् — again.

(भज — Seek, गोविन्द — Govind ...)

3. *Seeing the full bosom of young maidens and their navel, do not fall a prey to maddening delusion. This is but a modification of flesh and fat. Think well thus in your mind again and again.*

(Seek Govind, Seek Govind ...)

In the previous stanza a true seeker is advised to give up all covetousness for the wealth of the world, and here he is advised to give up lusty passions for women. From the days of the Upanishads to our own times, we find in all masters this constant warning against wealth *(kaanchana)* and woman *(kaaminee)*. But no insult is meant to either; this is a statement of a scientific truth. All intelligent living creatures have these two irresistible urges, 'to possess more' *(wealth)* and 'to enjoy' *(woman)*.

All living organisms in the world move towards the one Great Harbour, seeking peace and harmony. All are always instinctively whipped up by two definite urges: (a) to escape pain* and (b) to attain happiness.** It is only to end all

Biologically, nature has made man and woman, with a natural affinity for the charms of the opposite sex. This natural urge is to be controlled, disciplined, purified, sublimated. An intelligent intellect alone can achieve this. An animal cannot; to act according to its instincts and impulses is but its privilege. The glory of man is that he can, by his rational intellect, curb and control the flow of his instincts for carnal pleasures and redirect them, thus ultimately sublimating himself into something nobler and more divine.

Mahabharat Vana Parva Adhaya 13 slokas 7-8 Geeta Press Gorakhpur-

Shree Krishna Uvach-

स्त्रियोंके प्रति आसक्ति, जुआ खेलना, शिकार खेलनेका शौक और मद्यपान – ये चार प्रकारके भोग कामनाजनित दुःख बताये गये हैं, जिनके कारण मनुष्य अपने धन-ऐश्वर्यसे भ्रष्ट हो जाता है। शास्त्रोंके निपुण विद्वान् सभी परिस्थितियोंमें इन चारोंको निन्दनीय मानते हैं; परंतु द्यूतक्रीडाको तो जूएके दोष जाननेवाले लोग विशेषरूपसे निन्दनीय समझते हैं ।। ७-८ ।।

"Attachment to women, gambling, fondness for hunting, and drinking Alchohol —these four kinds of indulgences, arising from desire, are said to be causes of suffering, due to which a man is ruined in terms of wealth and prosperity. Scholars well-versed in the scriptures consider all four of these to be blameworthy under any circumstance; however, those who

understand the evils of gambling regard it as especially reprehensible. Slokas 7-8

स्त्रियोऽक्षा मृगया पानमेतत् कामसमुत्थितम् ।
दुःखं चतुष्टयं प्रोक्तं यैर्नरो भ्रश्यते श्रियः ।। ७ ।।
तत्र सर्वत्र वक्तव्यं मन्यन्ते शास्त्रकोविदाः ।
विशेषतश्च वक्तव्यं द्यूते पश्यन्ति तद्विदः ।। ८ ।।

स्त्रियोंके प्रति आसक्ति, जूआ खेलना, शिकार खेलनेका शौक और मद्यपान—ये चार प्रकारके भोग कामनाजनित दुःख बताये गये हैं, जिनके कारण मनुष्य अपने धन-ऐश्वर्यसे भ्रष्ट हो जाता है। शास्त्रोंके निपुण विद्वान् सभी परिस्थितियोंमें इन चारोंको निन्दनीय मानते हैं; परंतु द्यूतक्रीडाको तो जूएके दोष जाननेवाले लोग विशेषरूपसे निन्दनीय समझते हैं ।। ७-८ ।।

Mahabharat Shanti Parva Adhaya 28 sloka 31

विद्वान् पुरुष शिकार करने, जूआ खेलने, स्त्रियोंके संसर्गमें रहने और मदिरा पीनेके प्रसंगोंकी बड़ी निन्दा करते हैं, परंतु इन पापकर्मोंमें अनेक शास्त्रोंके श्रवण और अध्ययनसे सम्पन्न पुरुष भी संलग्न देखे जाते हैं

Shree Krishna said – Learned men strongly condemn the practices of hunting, gambling, keeping company with women and drinking alcohol, but even men who have been enriched by listening to and studying many scriptures are seen indulging in these sinful acts.

Mahabharat Shanti Parva Adhaya 28 sloka 31

मृगयाक्षाः स्त्रियः पानं प्रसंगा निन्दिता बुधैः ।
दृश्यन्ते पुरुषाश्चात्र सम्प्रयुक्ता बहुश्रुताः ।। ३१ ।।

विद्वान् पुरुष शिकार करने, जूआ खेलने, स्त्रियोंके संसर्गमें रहने और मदिरा पीनेके प्रसंगोंकी बड़ी निन्दा करते हैं, परंतु इन पापकर्मोंमें अनेक शास्त्रोंके श्रवण और अध्ययनसे सम्पन्न पुरुष भी संलग्न देखे जाते हैं ।।

Shree Krishna said - Learned men strongly condemn the practices of hunting, gambling, keeping company with women and drinking alcohol, but even men who have been enriched by listening to and studying many scriptures are seen indulging in these sinful acts.

Mahabharat 13.104.12 Geeta Press Gorakhpur

Those men who are devoid of character, who constantly transgress the limits of Dharma, and who associate with women of other varnas — they have a short lifespan in this world, and after death, they fall into hell. (Verse 12)

विशीला भिन्नमर्यादा नित्यं संकीर्णमैथुनाः ।
अल्पायुषो भवन्तीह नरा निरयगामिनः ।। १२ ।।

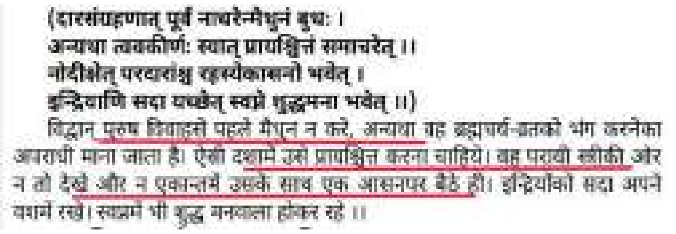
जो मनुष्य शीलहीन, सदा धर्मकी मर्यादा भंग करनेवाले तथा दूसरे वर्णकी स्त्रियोंके साथ सम्पर्क रखनेवाले हैं, वे इस लोकमें अल्पायु होते और मरनेके बाद नरकमें पड़ते हैं ।। १२ ।।

Mahabharat 13.104.47 Geeta Press Gorakhpur

विद्वान् पुरुष विवाहसे पहले मैथुन न करे, अन्यथा वह ब्रह्मचर्य व्रतको भंग करनेका अपराधी माना जाता है। ऐसी दशामें उसे प्रायश्चित्त करना चाहिये। वह परायी स्त्रीकी ओर न तो देखे और न एकान्तमें उसके साथ एक आसनपर बैठे ही। इन्द्रियोंको सदा अपने वशमें रखे। स्वप्नमें भी शुद्ध मनवाला होकर रहे ।।

A learned man should not engage in sexual intercourse before marriage; otherwise, he is considered guilty of breaking the vow of celibacy. In such a case, he should perform expiation. He should neither look at another man's wife nor sit with her alone on the same seat. He should

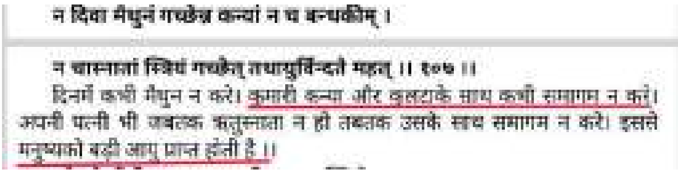
always keep his senses under control and remain pure in mind even in dreams.


(दारसंग्रहणात् पूर्वं नाचरेन्मैथुनं बुधः ।
अन्यथा त्ववकीर्णः स्यात् प्रायश्चित्तं समाचरेत् ।।
नोदीक्षेत् परदारांश्च रहस्येकासनो भवेत् ।
इन्द्रियाणि सदा यच्छेत् स्वप्ने शुद्धमना भवेत् ।।)
विद्वान् पुरुष विवाहसे पहले मैथुन न करे, अन्यथा वह ब्रह्मचर्य-व्रतको भंग करनेका अपराधी माना जाता है। ऐसी दशामें उसे प्रायश्चित्त करना चाहिये। वह परायी स्त्रीकी ओर न तो देखे और न एकान्तमें उसके साथ एक आसनपर बैठे ही। इन्द्रियोंको सदा अपने वशमें रखे। स्वप्नमें भी शुद्ध मनवाला होकर रहे ।।

Mahabharat 13.104.107

दिनमें कभी मैथुन न करे। कुमारी कन्या और कुलटाके साथ कभी समागम न करे। अपनी पत्नी भी जबतक ऋतुस्नाता न हो तबतक उसके साथ समागम न करे। इससे मनुष्यको बड़ी आयु प्राप्त होती है ।।

One should never engage in sexual intercourse during the day. He should never have union with a Kumari Kanya (A Girl less than 12 years age) or a Prostitute . Even with his own wife, he should not unite until she has bathed after her menstrual period. By following this, a man attains long life.


न दिवा मैथुनं गच्छेन्न कन्यां न च बन्धकीम् ।
न चास्नातां स्त्रियं गच्छेत् तथायुर्विन्दते महत् ।। १०७ ।।
दिनमें कभी मैथुन न करे। कुमारी कन्या और कुलटाके साथ कभी समागम न करे। अपनी पत्नी भी जबतक ऋतुस्नाता न हो तबतक उसके साथ समागम न करे। इससे मनुष्यको बड़ी आयु प्राप्त होती है ।।

Mahabharat 13.131.4-6

प्रमथ बोले- जो मनुष्य सदा स्त्री-सहवासके कारण दूषित रहते, बड़ोंका अपमान करते, मूर्खतावश मांस खाते, वृक्षकी जड़में सोते, सिरपर मांसका बोझा ढोते, बिछौनोंपर पैर रखनेकी जगह सिर रखकर सोते, वे सब-के-सब मनुष्य उच्छिष्ट (अपवित्र) तथा बहुत-से छिद्रोंवाले माने गये हैं। जो पानीमें मल-मूत्र एवं थूक फेकते हैं, वे भी उच्छिष्टकी ही
कोटिमें आते हैं। ये सभी मानव हमारी दृष्टिमें भक्षण और वधके योग्य हैं। इसमें संशय नहीं है ।। ४-६ ।।

The Pramathas said — Those men who are always defiled due to constant association with women, who insult their elders, who foolishly eat meat, who sleep at the base of trees, who carry loads of meat on their heads, who lie down with their heads where the feet should be placed on the bed — all such people are considered impure (defiled) and full of many faults. Those who throw excreta, urine, or spit into water also fall into the category of the impure. All such humans, in our view, are fit to be eaten and slain. There is no doubt about this. (Verses 4–6)

प्रमथा ऊचुः

मैथुनेन सदोच्छिष्टाः कृते चैवाधरोत्तरे ।
मोहान्मांसानि खादेत वृक्षमूले च यः स्वपेत् ॥ ४ ॥
आमिषं शीर्षतो यस्य पादतो यश्च संविशेत् ।
तत उच्छिष्टकाः सर्वे बहुच्छिद्राश्च मानवाः ॥ ५ ॥
उदके चाप्यमेध्यानि श्लेष्माणं च प्रमुञ्चति ।
एते भक्ष्याश्च वध्याश्च मानुषा नात्र संशयः ॥ ६ ॥

प्रमथ बोले—जो मनुष्य सदा स्त्री-सहवासके कारण दूषित रहते, बड़ोंका अपमान करते, मूर्खतावश मांस खाते, वृक्षकी जड़में सोते, सिरपर मांसका बोझा ढोते, बिछौनेपर पैर रखनेकी जगह सिर रखकर सोते, वे सब-के-सब मनुष्य उच्छिष्ट (अपवित्र) तथा बहुत-से छिद्रोंवाले माने गये हैं। जो पानीमें मल-मूत्र एवं थूक फेंकते हैं, वे भी उच्छिष्टकी ही

कोटिमें आते हैं। ये सभी मानव हमारी दृष्टिमें भक्षण और वधके योग्य हैं। इसमें संशय नहीं है ॥ ४—६ ॥

Mahabharat 13.162.46

नंगी स्त्रीकी ओर न देखे, नग्न पुरुषोंकी ओर भी दृष्टिपात न करे। मैथुन और भोजन सदा एकान्त स्थानमें ही करे ।। ४६ ।।

One should not look at a naked woman, nor should one gaze at naked men. Sexual union and eating should always be done in a secluded place. (Verse 46)

न नग्नामीक्षते नारीं न नग्नान् पुरुषानपि ।
मैथुनं सततं गुप्तमाहारं च समाचरेत् ॥ ४६ ॥
नंगी स्त्रीकी ओर न देखे, नग्न पुरुषोंकी ओर भी दृष्टिपात न करे। मैथुन और भोजन सदा एकान्त स्थानमें ही करे ॥ ४६ ॥
तीर्थानां गुरवस्तीर्थं चोक्षाणां हृदयं शुचि ।

Mahabharat 12.90.33

अपरिचित स्त्रियों, बाँझ स्त्रियों, वेश्याओं, परायी स्त्रियों तथा कुमारी कन्याओंके साथ राजा मैथन न करे ।।

A king should not have intercourse with unfamiliar women, barren women, prostitutes, other men's wives, or Kumari Kanya (Less than 12 year old girls)

अविज्ञातासु च स्त्रीषु क्लीबासु स्वैरिणीषु च ।
परभार्यासु कन्यासु नाचरेन्मैथुनं नृपः ॥ ३३ ॥
अपरिचित स्त्रियों, बाँझ स्त्रियों, वेश्याओं, परायी स्त्रियों तथा कुमारी कन्याओंके साथ राजा मैथुन न करे ॥

Mahabharat 12.110.23 Geeta Press Gorakhpur

जिनका भोजन स्वादके लिये नहीं, जीवनयात्राका निर्वाह करनेके लिये होता है, जो विषयवासनाकी तृप्तिके लिये नहीं, संतानकी इच्छासे मैथुनमें प्रवृत्त होते हैं तथा जिनकी वाणी केवल सत्य बोलनेके लिये है, वे समस्त संकटोंसे पार हो जाते हैं

Those whose eating is not for taste but for sustaining life, who engage in intercourse not for the satisfaction of sensual desire but for the wish to have children, and whose speech is only for speaking the truth — they cross over all difficulties.

यात्रार्थं भोजनं येषां संतानार्थं च मैथुनम् ।
वाक् सत्यवचनार्थाय दुर्गाण्यतितरन्ति ते ॥ २३ ॥
जिनका भोजन स्वादके लिये नहीं, जीवनयात्राका निर्वाह करनेके लिये होता है, जो विषयवासनाकी तृप्तिके लिये नहीं, संतानकी इच्छासे मैथुनमें प्रवृत्त होते हैं तथा जिनकी वाणी केवल सत्य बोलनेके लिये है, वे समस्त संकटोंसे पार हो जाते हैं ॥ २३ ॥

Srimad Bhagvatam 11.5.13

The smelling of wine (in the Sautrāmani sacrifice) is laid down as its intake (and no drinking of liquor is permitted); a beast is to be (symbolically) offered to the deities (by touching it) in sacrifices, but no killing for meat-eating is

allowed; simi-larly, sexual intercourse (with one's wife) is to be indulged in for procreation but not for sexual enjoyment. But people do not understand this pure course of their own dharma.

13. The smelling of wine (in the *Sautrāmaṇī sacrifice*) is laid down as its intake (and no drinking of liquor is permitted); a beast is to be (symbolically) offered to the deities (by touching it) in sacrifices, but no killing for meat-eating is allowed; similarly, sexual intercourse (with one's wife) is to be indulged in for procreation but not for sexual enjoyment. But people do not understand this pure course of their own *dharma*.

Mahabharat Anushashan Parva Adhaya 45 sloka 22

जो किसी कुमारी कन्याको बलपूर्वक अपने वशमें करके उसका उपभोग करते हैं, वे
पापाचारी मनुष्य अन्धकारपूर्ण नरकमें गिरते हैं ।।

Those sinful individuals who forcibly overpower a virgin girl and exploit her fall into a dark and dreadful hell

वश्यां कुमारीं बलतो ये तां समुपभुञ्जते ।
एते पापस्य कर्तारस्तामस्यन्धे च शेरते ।। २२ ।।
जो किसी कुमारी कन्याको बलपूर्वक अपने वशमें करके उसका उपभोग करते हैं, वे पापाचारी मनुष्य अन्धकारपूर्ण नरकमें गिरते हैं ।। २२ ।।

Mahabharat Anushashan Parva Adhaya 25 sloka 65

जो काम, क्रोध और लोभको जीतकर तीर्थोंमें स्नान करता है उसे उस तीर्थयात्राके पुण्यसे कोई वस्तु दुर्लभ नहीं रहती ।। ६५ ।।

"He who, having conquered lust, anger, and greed, bathes in holy pilgrimages—nothing remains unattainable to him due to the merit of that pilgrimage."

कामं क्रोधं च लोभं च यो जित्वा तीर्थमावसेत् ।
न तेन किञ्चिन्न प्राप्तं तीर्थाभिगमनाद् भवेत् ।। ६५ ।।
जो काम, क्रोध और लोभको जीतकर तीर्थोंमें स्नान करता है उसे उस तीर्थयात्राके पुण्यसे कोई वस्तु दुर्लभ नहीं रहती ।। ६५ ।।

Mahabharta Anushashan Parva Adhaya 47 sloka 36

युधिष्ठिर ! यदि ब्राह्मण कामके वशीभूत होकर इस शास्त्रीय पद्धतिके विपरीत बर्ताव करता है, वह ब्राह्मण चाण्डाल समझा जाता है जैसा कि पहले कहा गया है

"O Yudhishthira! If a Brahmin, overcome by Lust , behaves contrary to the scriptural code, then that Brahmin is to be regarded as a *Chandala* (outcaste), as has been stated earlier."

अथ चेदन्यथा कुर्याद् यदि कामाद् युधिष्ठिर ।
यथा ब्राह्मण चाण्डालः पूर्वदृष्टस्तथैव सः ।। ३६ ।।
युधिष्ठिर! यदि ब्राह्मण कामके वशीभूत होकर इस शास्त्रीय पद्धतिके विपरीत बर्ताव करता है, वह ब्राह्मण चाण्डाल समझा जाता है जैसा कि पहले कहा गया है ।। ३६ ।।

Mahabharat Anushashan Parva Adhaya 48 sloka 37-38
Geeta Press Gorakhpur-

संसारमें कोई मूर्ख हो या विद्वान, काम और क्रोधके वशीभूत हुए मनुष्यको नारियाँ अवश्य ही कुमार्गपर पहुँचा देती हैं ।। ३७ ।।

इस जगत्में मनुष्योंको कलंकित कर देना नारियोंका स्वभाव है; अतः विवेकी पुरुष युवती स्त्रियोंमें अधिक आसक्त नहीं होते हैं ।। ३८ ।।

Verse 37:
“In this world, whether a man is foolish or wise, if he is overpowered by lust and anger, women inevitably lead him astray.”

Verse 38:
“It is the nature of women in this world to bring infamy upon men; therefore, wise men do not become overly attached to young women.”

अविद्वांसमलं लोके विद्वांसमपि वा पुनः ।
नयन्ति ह्युत्पथं नार्यः कामक्रोधवशानुगम् ।। ३७ ।।
संसारमें कोई मूर्ख हो या विद्वान, काम और क्रोधके वशीभूत हुए मनुष्यको नारियाँ अवश्य ही कुमार्गपर पहुँचा देती हैं ।। ३७ ।।
स्वभावश्चैव नारीणां नराणामिह दूषणम् ।
अत्यर्थं न प्रसज्जन्ते प्रमदासु विपश्चितः ।। ३८ ।।
इस जगत्में मनुष्योंको कलंकित कर देना नारियोंका स्वभाव है; अतः विवेकी पुरुष युवती स्त्रियोंमें अधिक आसक्त नहीं होते हैं ।। ३८ ।।

Mahabharat Anushashan Parva Adhaya 75 sloka 13

पाण्डुनन्दन! जितेन्द्रिय पुरुष सर्वत्र सम्पूर्ण मनचाही वस्तुएँ प्राप्त कर लेते हैं। वे अपनी तपस्या, पराक्रम, दान तथा नाना प्रकारके यज्ञोंसे स्वर्गलोकमें आनन्द भोगते हैं। इन्द्रियोंका दमन करनेवाले पुरुष क्षमाशील होते हैं ।। १३ ।।

“O son of Pandu! A man of self-control attains all his desired objects everywhere. Through his austerity, valor, charity, and various kinds of sacrifices, he enjoys bliss in the heavenly realms. Those who conquer their senses are endowed with the virtue of forgiveness.”

युज्यन्ते सर्वकामैर्हि दान्ताः सर्वत्र पाण्डव ।
स्वर्गे तथा प्रमोदन्ते तपसा विक्रमेण च ।। १२ ।।
दानैर्यज्ञैश्च विविधैस्तथा दान्ताः क्षमान्विताः ।
पाण्डुनन्दन! जितेन्द्रिय पुरुष सर्वत्र सम्पूर्ण मनचाही वस्तुएँ प्राप्त कर लेते हैं। वे अपनी तपस्या, पराक्रम, दान तथा नाना प्रकारके यज्ञोंसे स्वर्गलोकमें आनन्द भोगते हैं। इन्द्रियोंका दमन करनेवाले पुरुष क्षमाशील होते हैं ।। १२½ ।।

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जुआरी, गर्भहत्यारा, राजयक्ष्माका रोगी, पशुपालन करनेवाला, अपढ़, गाँवभरका हरकारा, सूदखोर, गवैया, सब तरहकी चीज बेचनेवाला, दूसरोंका घर फूँकनेवाला, विष देनेवाला, माताद्वारा पतिके जीते-जी दूसरे पतिसे उत्पन्न किये हुए पुत्रके घर भोजन करनेवाला, सोमरस बेचनेवाला, सामुद्रिक विद्या (हस्तरेखा) से जीविका चलानेवाला, राजाका नौकर, तेल बेचनेवाला, झूठी गवाही देनेवाला, पितासे झगड़ा करनेवाला, जिसके घरमें जार पुरुषका प्रवेश हो वह, कलंकित, चोर, शिल्पजीवी, बहुरूपिया, चुगलखोर, मित्रद्रोही, परस्त्रीलम्पट, व्रतरहित, मनुष्योंका अध्यापक, हथियार बनाकर जीविका चलानेवाला, कुत्ते साथ लेकर घूमनेवाला, जिसे कुत्तेने काटा हो वह, जिसके छोटे भाईका विवाह हो गया हो ऐसा अविवाहित बड़ा भाई, चर्मरोगी, गुरुपत्नीगामी, नटका काम करनेवाला, देवमन्दिरमें पूजासे जीविका चलानेवाला और नक्षत्रोंका फल बताकर जीनेवाला- ये सभी ब्राह्मण पंक्तिसे बाहर रखने योग्य हैं! युधिष्ठिर! ऐसे पंक्तिदूषक ब्राह्मणोंका खाया हुआ हविष्य राक्षसोंको मिलता है, ऐसा ब्रह्मवादी पुरुषोंका कथन है ।। ६

“A gambler, one who causes abortion, a man afflicted with tuberculosis, a cattle-keeper, an illiterate person, a village messenger, a usurer, a singer, a seller of all sorts of goods, one who burns others’ houses, a poison-giver, one who eats in the house of a son born from another man while the first husband is alive, a seller of *Soma* juice, one who earns a living through palmistry, a king’s servant, an oil seller, one who gives false testimony, one who quarrels with his father, one in whose house an adulterer enters, a defamed person, a thief, one who lives by craftsmanship, an

impersonator (actor or disguise artist), a tale-bearer, a betrayer of friends, one who lusts after others' wives, one without religious vows, a teacher of men, one who earns through making weapons, one who roams with dogs, one who has been bitten by a dog, an elder brother who remains unmarried while his younger brother is married, a person with skin diseases, one who has had intercourse with his teacher's wife, a performing actor, one who makes a living by worship in temples, and one who predicts based on stars — all these are to be excluded from the line of Brahmins.

श्वभिश्च यः परिक्रामेद् यः शुना दष्ट एव च ।
परिवित्तिश्च यश्च स्याद् दुश्चर्मा गुरुतल्पगः ॥ १० ॥
कुशीलवो देवलको नक्षत्रैर्यश्च जीवति ।
ईदृशैर्ब्राह्मणैर्भुक्तमपांक्तेयैर्युधिष्ठिर ॥ ११ ॥
रक्षांसि गच्छते हव्यमित्याहुर्ब्रह्मवादिनः ।

जुआरी, गर्भहत्यारा, राजयक्ष्माका रोगी, पशुपालन करनेवाला, अपढ़, गाँवभरका हरकारा, सूदखोर, गवैया, सब तरहकी चीज बेचनेवाला, दूसरोंका घर फूँकनेवाला, विष देनेवाला, माताद्वारा पतिके जीते-जी दूसरे पतिसे उत्पन्न किये हुए पुत्रके घर भोजन करनेवाला, सोमरस बेचनेवाला, सामुद्रिक विद्या (हस्तरेखा) से जीविका चलानेवाला, राजाका नौकर, तेल बेचनेवाला, झूठी गवाही देनेवाला, पितासे झगड़ा करनेवाला, जिसके घरमें जार पुरुषका प्रवेश हो वह, कलंकित, चोर, शिल्पजीवी, बहुरूपिया, चुगलखोर, मित्रद्रोही, परस्त्रीलम्पट, व्रतरहित, मनुष्योंका अध्यापक, हथियार बनाकर जीविका चलानेवाला, कुत्ते साथ लेकर घूमनेवाला, जिसे कुत्तेने काटा हो वह, जिसके छोटे भाईका विवाह हो गया हो ऐसा अविवाहित बड़ा भाई, चर्मरोगी, गुरुपत्नीगामी, नटका काम करनेवाला, देवमन्दिरमें पूजासे जीविका चलानेवाला और नक्षत्रोंका फल बताकर जीनेवाला—ये सभी ब्राह्मण पंक्तिसे बाहर रखने योग्य हैं। युधिष्ठिर! ऐसे पंक्तिदूषक ब्राह्मणोंका खाया हुआ हविष्य राक्षसोंको मिलता है, ऐसा ब्रह्मवादी पुरुषोंका कथन है ॥ ५

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पराशरने कहा- मनुष्यको चाहिये कि वह जितेन्द्रिय, मनोनिग्रही, पवित्र, चंचलतारहित, सबल, धैर्यशील, उत्तरोत्तर वाद-विवाद न करनेवाला, लोभहीन, दयालु, सरल, ब्रह्मवादी, सदाचारपरायण और सर्वभूतहितैषी होकर सदा अपने ही देहमें रहनेवाले काम, क्रोध, लोभ, मान, मोह और मद- इन छः शत्रुओंको अवश्य जीते ।।

"A man should be self-restrained, have control over his mind, be pure, free from restlessness, strong, patient, avoid unnecessary arguments, be free from greed, compassionate, straightforward, devoted to the knowledge of Brahman, committed to righteous conduct, and desirous of the welfare of all beings. Such a person must surely conquer the six enemies that reside within his own body—lust (*kāma*), anger (*krodha*), greed (*lobha*), pride (*māna*), delusion (*moha*), and arrogance (*mada*)."

पराशर उवाच

क्षान्तेन्द्रियेण दान्तेन शुचिनाचापलेन वै ।
अदुर्बलेन धीरेण नोत्तरोत्तरवादिना ॥
अलुब्धेनानृशंसेन ऋजुना ब्रह्मवादिना ।
चारित्रतत्परेणैव सर्वभूतहितात्मना ॥
अरयः षड् विजेतव्या नित्यं स्वं देहमाश्रिताः ।
कामक्रोधौ च लोभश्च मानमोहौ मदस्तथा ॥

पराशरने कहा—मनुष्यको चाहिये कि वह जितेन्द्रिय, मनोनिग्रही, पवित्र, चंचलतारहित, सबल, धैर्यशील, उत्तरोत्तर वाद-विवाद न करनेवाला, लोभहीन, दयालु, सरल, ब्रह्मवादी, सदाचारपरायण और सर्वभूतहितैषी होकर सदा अपने ही देहमें रहनेवाले काम, क्रोध, लोभ, मान, मोह और मद—इन छः शत्रुओंको अवश्य जीते ॥

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कामना और याचनाका अभाव, सरलता, सत्य, मृदुता, अहिंसा, समस्त प्राणियोंके ति क्रूरताका अभाव – दया, इन्द्रियसंयम और मनोनिग्रह-ये ही इस मानस

तीर्थके सेवनसे प्राप्त होनेवाली पवित्रताके लक्षण हैं ।। ४ ।।

“Absence of desire and begging, simplicity, truthfulness, gentleness, non-violence, compassion — the absence of cruelty toward all beings — self-control of the senses, and restraint of the mind — these are the signs of purity attained by bathing in this sacred inner pilgrimage of the mind (*manas tīrtha*).”

तीर्थशौचमनर्थित्वमार्जवं सत्यमार्दवम् ।
अहिंसा सर्वभूतानामानृशंस्यं दमः शमः ।। ४ ।।

कामना और याचनाका अभाव, सरलता, सत्य, मृदुता, अहिंसा, समस्त प्राणियोंके प्रति क्रूरताका अभाव—दया, इन्द्रियसंयम और मनोनिग्रह—ये ही इस मानस तीर्थके सेवनसे प्राप्त होनेवाली पवित्रताके लक्षण हैं ।। ४ ।।

Mahabharat Anushashan Parva Adhaya 111 slokas 75- 79
Geeta Press Gorakhpur

परस्त्रीगमनका पाप करके मनुष्य क्रमशः भेड़िया, कुत्ता, सियार, गीध, साँप, कंक और बगुला होता है ।। ७५ ।। नरेश्वर ! जो पापात्मा मोहवश भाईकी स्त्रीके साथ बलात्कार करता है, वह एक वर्षतक कोयलकी योनिमें पड़ा रहता है ।। ७६ ।। जो कामनाकी पूर्तिके लिये मित्र, गुरु और राजाकी स्त्रीका सतीत्व भंग करता है, वह मरनेके बाद सूअर होता है ।। ७७ ।। पाँच वर्षतक सुअर रहकर दस वर्ष भेड़िया, पाँच वर्ष बिलाव, दस वर्ष मर्गा, तीन महीने चींटी और एक महीने कीडेकी योनिमें रहता है। इन सभी योनियोंमें चक्कर लगानेके बाद वह पुनः कीड़ेकी योनिमें जन्म लेता है ।। ७८-७९ ।।

Verse 75:
“By committing the sin of adultery with another’s wife, a man is gradually reborn as a wolf, dog, jackal, vulture, snake, heron, and crane.”

Verse 76:
“O King! A sinful man who, out of delusion, violates his brother’s wife is born in the womb of a cuckoo and remains there for one year.”

Verse 77:
“He who destroys the chastity of the wife of a friend, a teacher, or a king, to satisfy his lust, is reborn as a pig after death.”

Verses 78–79:
“After living as a pig for five years, he becomes a wolf for ten years, then a cat for five years, a peacock for ten years, an ant for three months, and a worm for one month. After going through all these births, he is again reborn as a worm.”

परदाराभिमर्शं तु कृत्वा जायते वै वृकः ।
श्वा शृगालस्ततो गृध्रो व्यालः कङ्को बकस्तथा ।। ७५ ।।

परस्त्रीगमनका पाप करके मनुष्य क्रमशः भेड़िया, कुत्ता, सियार, गीध, साँप, कंक और बगुला होता है ।। ७५ ।।

भ्रातुर्भार्यां तु पापात्मा यो धर्षयति मोहितः ।
पुंस्कोकिलत्वमाप्नोति सोऽपि संवत्सरं नृप ।। ७६ ।।

नरेश्वर! जो पापात्मा मोहवश भाईकी स्त्रीके साथ बलात्कार करता है, वह एक वर्षतक कोयलकी योनिमें पड़ा रहता है ।। ७६ ।।

सखिभार्यां गुरोर्भार्यां राजभार्यां तथैव च ।
प्रधर्षयित्वा कामात्मा मृतो जायति सूकरः ।। ७७ ।।

जो कामनाकी पूर्तिके लिये मित्र, गुरु और राजाकी स्त्रीका सतीत्व भंग करता है, वह मरनेके बाद सूअर होता है ।। ७७ ।।

सूकरः पञ्च वर्षाणि दश वर्षाणि श्वाविधः ।
बिडालः पञ्च वर्षाणि दश वर्षाणि कुक्कुटः ।। ७८ ।।
पिपीलिकस्तु मासांस्त्रीन् कीटः स्यान्मासमेव तु ।
एतानासाद्य संसारान् कृमियोनौ प्रजायते ।। ७९ ।।

पाँच वर्षतक सुअर रहकर दस वर्ष भेड़िया, पाँच वर्ष बिलाव, दस वर्ष मर्गा, तीन महीने चींटी और एक महीने कीड़ेकी योनिमें रहता है। इन सभी योनियोंमें चक्कर लगानेके बाद वह पुनः कीड़ेकी योनिमें जन्म लेता है ।। ७८-७९ ।।

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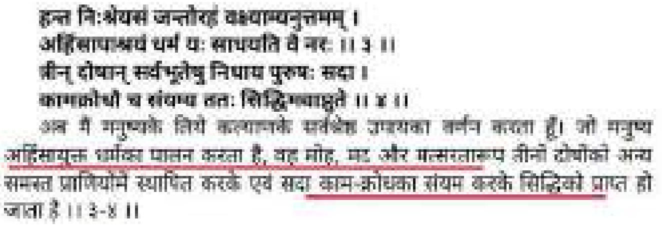
अब मैं मनुष्यके लिये कल्याणके सर्वश्रेष्ठ उपायका वर्णन करता हूँ। जो मनुष्य अहिंसायुक्त धर्मका पालन करता है, वह मोह, मद और मत्सरतारूप तीनों दोषोंको अन्य समस्त प्राणियोंमें स्थापित करके एवं सदा काम-क्रोधका संयम करके सिद्धिको प्राप्त हो जाता है ।। ३-४ ।।

“Now I shall describe the highest path of welfare for a human being. A person who follows the path of non-violent (*ahimsā*) dharma, who recognizes the faults of delusion (*moha*), arrogance (*mada*), and jealousy (*matsara*) as present in all living beings, and who always exercises restraint over Lust (Kama) and anger (*krodha*), attains perfection (*siddhi*).”


हन्त निःश्रेयसं जन्तोरहं वक्ष्याम्यनुत्तमम् ।
अहिंसाश्रयं धर्मं यः साधयति वै नरः ।। ३ ।।
त्रीन् दोषान् सर्वभूतेषु निधाय पुरुषः सदा ।
कामक्रोधौ च संयम्य ततः सिद्धिमवाप्नुते ।। ४ ।।

अब मैं मनुष्यके लिये कल्याणके सर्वश्रेष्ठ उपायका वर्णन करता हूँ। जो मनुष्य अहिंसायुक्त धर्मका पालन करता है, वह मोह, मद और मत्सरतारूप तीनों दोषोंको अन्य समस्त प्राणियोंमें स्थापित करके एवं सदा काम-क्रोधका संयम करके सिद्धिको प्राप्त हो जाता है ।। ३-४ ।।

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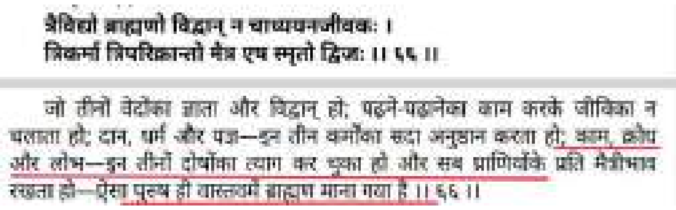
जो तीनों वेदोंका ज्ञाता और विद्वान् हो; पढ़ने-पढ़ानेका काम करके जीविका न चलाता हो; दान, धर्म और यज्ञ – इन तीन कर्मोंका सदा अनुष्ठान करता हो; काम, क्रोध और लोभ – इन तीनों दोषोंका त्याग कर चुका हो और सब प्राणियोंके प्रति मैत्रीभाव रखता हो – ऐसा पुरुष ही वास्तवमें ब्राह्मण माना गया है ।। ६६ ।।

“He who is a knower of all three Vedas and learned, who does not earn his livelihood merely by teaching and reciting, who always performs acts of charity, righteousness, and sacrifice; who has renounced the three faults — lust, anger, and greed — and who maintains a feeling of friendship toward all living beings — such a man alone is truly considered a Brāhmaṇa.”


त्रैविद्यो ब्राह्मणो विद्वान् न चाध्ययनजीवकः ।
त्रिकर्मा त्रिपरिक्रान्तो मैत्र एष स्मृतो द्विजः ।। ६६ ।।

जो तीनों वेदोंका ज्ञाता और विद्वान् हो; पढ़ने-पढ़ानेका काम करके जीविका न चलाता हो; दान, धर्म और यज्ञ—इन तीन कर्मोंका सदा अनुष्ठान करता हो; काम, क्रोध और लोभ—इन तीनों दोषोंका त्याग कर चुका हो और सब प्राणियोंके प्रति मैत्रीभाव रखता हो—ऐसा पुरुष ही वास्तवमें ब्राह्मण माना गया है ।। ६६ ।।

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वानप्रस्थको जीविकाके लिये नीवार (तिन्नीका चावल) और फल-मूलका सेवन करना चाहिये तथा शरीरमें स्निग्धता लाने या तेलसे होनेवाले कार्योंके निर्वाहके लिये इंगुद और रेड़ीके तेलका सेवन करना उचित है ।। ७ ।।

उन्हें योगका अभ्यास करके उसमें सिद्धि प्राप्त करनी चाहिये। काम और क्रोधको त्याग देना चाहिये। वीरासनसे बैठकर वीरस्थान (विशाल और घने जंगल) में निवास करने चाहिये ।। ८ ।।

मनको एकाग्र रखकर योगसाधनमें तत्पर रहना चाहिये। श्रेष्ठ वानप्रस्थको गर्मीमें पंचाग्नि सेवन करना चाहिये। हठयोगशास्त्रमें प्रसिद्ध मण्डूकयोगके अभ्यासमें नियमपूर्वक लगे रहना चाहिये। किसी भी वस्तुका न्यायानुकूल सेवन करना चाहिये ।। ९ ।।

Verse 7:
“A *Vānaprastha* should sustain his life by consuming wild rice (*nīvāra*) and fruits and roots. For bodily nourishment or

activities requiring oiliness, it is appropriate to use the oil of *inguda* (bdellium tree) and *rēṛī* (castor plant)."

Verse 8:
"He should practice yoga and attain perfection in it. He must abandon lust (*kāma*) and anger (*krodha*), sit in the *vīrāsana* posture, and reside in remote, dense forests (*vīrasthāna*)."

Verse 9:
"Keeping the mind focused, he should be dedicated to yogic discipline. The noble *Vānaprastha* should undertake the practice of the five fires (*pañcāgni*) during the summer, and diligently engage in the *maṇḍūka yoga* (frog pose) as described in the Hatha Yoga scriptures. He should consume anything only in accordance with justice and righteousness (*nyāya*)."

नीवारग्रहणं चैव फलमूलनिषेवणम् ।
इङ्गुदैरण्डतैलानां स्नेहार्थे च निषेवणम् ॥ ७ ॥

वानप्रस्थको जीविकाके लिये नीवार (तिन्नीका चावल) और फल-मूलका सेवन करना चाहिये तथा शरीरमें स्निग्धता लाने या तेलसे होनेवाले कार्योंके निर्वाहके लिये इंगुद और रेंड़ीके तेलका सेवन करना उचित है ॥ ७ ॥

योगचर्याकृतैः सिद्धैः कामक्रोधविवर्जितैः ।
वीरशय्यामुपासद्भिर्वीरस्थानोपसेविभिः ॥ ८ ॥

उन्हें योगका अभ्यास करके उसमें सिद्धि प्राप्त करनी चाहिये। काम और क्रोधको त्याग देना चाहिये। वीरासनसे बैठकर वीरस्थान (विशाल और घने जंगल) में निवास करने चाहिये ॥ ८ ॥

युक्तैर्योगवहैः सद्भिर्ग्रीष्मे पञ्चतपैस्तथा ।
मण्डूकयोगनियतैर्यथान्यायं निषेविभिः ॥ ९ ॥

मनको एकाग्र रखकर योगसाधनमें तत्पर रहना चाहिये। श्रेष्ठ वानप्रस्थको गर्मीमें पंचाग्नि सेवन करना चाहिये। हठयोगशास्त्रमें प्रसिद्ध मण्डूकयोगके अभ्यासमें नियमपूर्वक लगे रहना चाहिये। किसी भी वस्तुका न्यायानुकूल सेवन करना चाहिये ॥ ९ ॥

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इसी प्रकार जो मनुष्य एकान्तमें प्राप्त हुई कामासक्त परायी स्त्रियोंको मनसे भी उनके साथ अन्याय करनेका विचार नहीं करते, वे स्वर्गगामी होते हैं।। ३३।।

"Likewise, those men who, even in solitude, do not entertain any unjust thoughts toward lustful married women, not even in their minds — such men attain heaven."

तथैव परदारान् ये कामवृत्तान् रहोगतान् ।
मनसापि न हिंसन्ति ते नराः स्वर्गगामिनः ॥ ३३ ॥

इसी प्रकार जो मनुष्य एकान्तमें प्राप्त हुई कामासक्त परायी स्त्रियोंको मनसे भी उनके साथ अन्याय करनेका विचार नहीं करते, वे स्वर्गगामी होते हैं ॥ ३३ ॥

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जो सदाचार, शास्त्रज्ञान और उत्तम कुलसे सम्पन्न हों, जिनकी सचाई और ईमानदारीकी परीक्षा ले ली गयी हो, जो उस परीक्षामें उत्तीर्ण हुए हों, जिनके साथ बहुत-से जासूस हों और जो जितेन्द्रिय हों- ऐसे अमात्योंको यथायोग्य अपने कर्मोंमें उनकी योग्यताके अनुसार नियुक्त करे ।।

"Ministers should be appointed to their respective duties according to their qualifications—those who are endowed with good conduct, knowledge of scriptures, and noble lineage; whose truthfulness and integrity have been tested and proven; who are accompanied by many spies; and who are self-controlled."

अमात्यांश्चोपधातीतान् सापसर्पान् जितेन्द्रियान् ।।
योजयेत यथायोगं यथार्हं स्वेषु कर्मसु ।।

जो सदाचार, शास्त्रज्ञान और उत्तम कुलसे सम्पन्न हों, जिनकी सचाई और ईमानदारीकी परीक्षा ले ली गयी हो, जो उस परीक्षामें उत्तीर्ण हुए हों, जिनके साथ बहुत-से जासूस हों और जो जितेन्द्रिय हों—ऐसे अमात्योंको यथायोग्य अपने कर्मोंमें उनकी योग्यताके अनुसार नियुक्त करे ।।

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श्रीमहेश्वरने कहा- देवि ! पहले जो मनुष्य काम और क्रोधके अत्यन्त वशीभूत हो दूसरोंकी परवा न करके केवल अपने ही लिये आहार जुटाते और खाते हैं, अभक्ष्य भोजनका दान करते हैं, विश्वस्त मनुष्योंको जहर दे देते हैं, न खानेयोग्य वस्तुएँ खिला देते हैं, शौच और मंगलाचारसे रहित होते हैं; शोभने! ऐसे आचरणवाले लोग पुनर्जन्म लेनेपर किसी तरह मानव-शरीरको पाकर उन्हीं रोगोंसे पीड़ित होते हैं ।।

Lord Maheshwara said:
"O Devi! In earlier times, those people who are completely overpowered by lust and anger and care nothing for others and gathered and ate food only for themselves; who donated impure or forbidden food; who gave poison to trusting individuals; who fed others inedible items; who were devoid of cleanliness and auspicious conduct — O beautiful one, such people, upon taking rebirth and somehow obtaining a human body again, suffer from the very same diseases they once caused."

श्रीमहेश्वर उवाच

ये पुरा मनुजा देवि कामक्रोधवशा भृशम् ।
आत्मार्थमेव चाहारं भुञ्जन्ते निरपेक्षकाः ।।
अभक्ष्याहारदानैश्च विश्वस्तानां विषप्रदाः ।
अभक्ष्यभक्षदाश्चैव शौचमङ्गलवर्जिताः ।।
एवंयुक्तसमाचाराः पुनर्जन्मनि शोभने ।
कथंचित् प्राप्य मानुष्यं तत्र ते व्याधिपीडिताः ।।

श्रीमहेश्वरने कहा—देवि! पहले जो मनुष्य काम और क्रोधके अत्यन्त वशीभूत हो दूसरोंकी परवा न करके केवल अपने ही लिये आहार जुटाते और खाते हैं, अभक्ष्य भोजनका दान करते हैं, विश्वस्त मनुष्योंको जहर दे देते हैं, न खानेयोग्य वस्तुएँ खिला देते हैं, शौच और मंगलाचारसे रहित होते हैं; शोभने! ऐसे आचरणवाले लोग पुनर्जन्म लेनेपर किसी तरह मानव-शरीरको पाकर उन्हीं रोगोंसे पीड़ित होते हैं ।।

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अगम्या स्त्रीके साथ समागम, परायी स्त्रीका सेवन, प्राणियोंका वध, बन्धन तथा नाना प्रकारके क्लेशोंद्वारा दूसरे प्राणियोंको सताना, पराये धनकी चोरी, अपहरण तथा नाश करना, अभक्ष्य पदार्थोंका भक्षण, दुर्व्यसनोंमें आसक्ति, दर्प, उद्दण्डता और अभिमानसे दूसरोंको सताना, न करनेयोग्य काम करना, अपवित्र वस्तुको पीना अथवा उसका सेवन करना, पापियोंके सम्पर्कमें रहकर द्राचारी होना, पापकर्ममें सहायता करना, अधर्म और अपयश बढ़ानेवाले कार्योंको अपनाना इत्यादि जो दूसरे-दूसरे अशुभ कर्म हैं, वे शारीरिक पाप कहलाते हैं ।।

Sexual intercourse with a forbidden woman, relations with another's wife, killing of living beings, imprisoning or torturing others in various ways, stealing or destroying others' wealth, consuming inedible substances, indulgence in vices, harming others out of pride, arrogance, or insolence, engaging in inappropriate acts, drinking or consuming impure substances, associating with sinners and adopting their ways, assisting in sinful deeds, and engaging in actions that promote unrighteousness and infamy — all such various inauspicious acts are considered sins committed through the body (*śārīrika pāpa*)."

अगम्यागमनं चैव परदारनिषेवणम् ।
वधबन्धपरिक्लेशैः परप्राणोपतापनम् ।।
चौर्यं परेषां द्रव्याणां हरणं नाशनं तथा ।
अभक्ष्यभक्षणं चैव व्यसनेष्वभिषक्तता ।।
दर्पात् स्तम्भाभिमानाच्च परेषामुपतापनम् ।
अकार्याणां च करणमशौचं पानसेवनम् ।।
दौःशील्यं पापसम्पर्कः साहाय्यं पापकर्मणि ।
अधर्म्ययशस्यं च कार्यं तस्य निषेवणम् ।।
एवमाद्यशुभं चान्यच्छारीरं पापमुच्यते ।।

अगम्य स्त्रीके साथ समागम, परायी स्त्रीका सेवन, प्राणियोंका वध, बन्धन तथा नाना प्रकारके क्लेशोंद्वारा दूसरे प्राणियोंको सताना, पराये धनकी चोरी, अपहरण तथा नाश करना, अभक्ष्य पदार्थोंका भक्षण, दुर्व्यसनोंमें आसक्ति, दर्प, उद्दण्डता और अभिमानसे दूसरोंको सताना, न करनेयोग्य काम करना, अपवित्र वस्तुको पीना अथवा उसका सेवन करना, प्राणियोंके सम्पर्कमें रहकर दुराचारी होना, पापकर्ममें सहायता करना, अधर्म और अपयश बढ़ानेवाले कार्योंको अपनाना इत्यादि जो दूसरे-दूसरे अशुभ कर्म हैं, वे शारीरिक पाप कहलाते हैं ।।

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यदि कोई काम, क्रोध अथवा भयसे शरीरका त्याग करे तो वह आत्महत्या करनेके कारण अनन्त नरकमें जाता है ।।

“If someone gives up their body out of lust, anger, or fear, then due to committing suicide, they go to eternal hell.”

कामात् क्रोधाद् भयाद् वापि यदि चेत् संत्यजेत् तनुम् ।
सोऽनन्तं नरकं याति आत्महन्तृत्वकारणात् ।।

यदि कोई काम, क्रोध अथवा भयसे शरीरका त्याग करे तो वह आत्महत्या करनेके कारण अनन्त नरकमें जाता है ।।

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काम, क्रोध, भय, स्वप्न, स्नेह, अधिक भोजन, वैचित्र्य (मानसिक विकलता), व्याधि, आलस्य और लोभ — ये ही उन दोषोंके नाम हैं। इनमें लोभ दसवाँ दोष है।। देवताओंद्वारा पैदा किये गये इन दस दोषोंसे योगियोंको विघ्न होता है; अतः पहले इन दस दोषोंको हटाकर मनको परमात्मामें लगाओ। योगके निम्नांकित आठ गुण बताये जाते हैं, जिनसे युक्त विद्याध्यक्श प्राप्ति होती है।।

“Lust, anger, fear, excessive sleep, attachment, overeating, mental instability (delusion), disease, laziness, and greed — these are the ten faults; among them, greed is considered the tenth fault.”

“These ten faults become obstacles on the spiritual path; therefore, one should first remove these faults and then concentrate the mind on the Supreme.”

“Eight qualities of yoga are described, and through these qualities, one attains divine realization and the path of righteousness.”

“These ten faults, created even by divine forces, become hindrances for yogis. Hence, one must first eliminate these and then focus the mind on the Supreme Soul. Through the following eight qualities of yoga, the seeker attains spiritual excellence.”

कामः क्रोधो भयं स्वप्नः स्नेहमत्यशनं तथा ।
वैचित्त्यं व्याधिरालस्यं लोभश्च दशमः स्मृतः ।।

काम, क्रोध, भय, स्वप्न, स्नेह, अधिक भोजन, वैचित्त्य (मानसिक विकलता), व्याधि, आलस्य और लोभ—ये ही उन दोषोंके नाम हैं। इनमें लोभ दसवाँ दोष है ।।

एतैस्तेषां भवेद् विघ्नो दशभिर्दैवकारितैः ।
तस्मादेतानपास्यादौ युञ्जीत च परं मनः ।।
इमानपि गुणानष्टौ योगस्य परिचक्षते ।
गुणैस्तैरष्टभिर्दिव्यमैश्वर्यमधिगम्यते ।।

देवताओंद्वारा पैदा किये गये इन दस दोषोंसे योगियोंको विघ्न होता है; अतः पहले इन दस दोषोंको हटाकर मनको परमात्मामें लगावे। योगके निम्नांकित आठ गुण बताये जाते हैं, जिनसे युक्त दिव्य ऐश्वर्यकी प्राप्ति होती है ।।

Mahabharat Ashwamedhika Parva Adhaya 42 Geeta Press Gorakhpur sloka 56

सदा इन्द्रियों के निरोध से मनुष्य काम, क्रोध, भय, लोभ, द्रोह और असत्य—इन सब दुष्टत्याज अवगुणों का त्याग देता है॥ ६६॥

“By constantly restraining the senses, a person gives up lust, anger, fear, greed, malice, and falsehood — all these wicked and rejectable vices.”

कामं क्रोधं भयं लोभमभिद्रोहमथानृतम् ।
इन्द्रियाणां निरोधेन सदा त्यजति दुस्त्यजान् ॥ ५६ ॥

सदा इन्द्रियोंके निरोधसे मनुष्य काम, क्रोध, भय, लोभ, द्रोह और असत्य—इन सब दुस्त्यज अवगुणोंको त्याग देता है ॥ ५६ ॥

Mahabharat Ashwamedhika Parva Adhaya 42 sloka 58

जिसमें पाँच इन्द्रियरूपी बड़े कगारे हैं, जो मनोवेग-रूपी महान् जलराशिसे भरी हुई है और जिसके भीतर मोहमय कुण्ड है, उस देहरूपी नदीको लाँघकर जो काम और क्रोध-दोनोंको जीत लेता है, वही सब दोषोंसे मुक्त होकर परब्रह्म परमात्माका साक्षात्कार करता है ।। ५८ ।।

“That body-like river, which has five great banks in the form of the senses, which is filled with the massive flood of mental impulses, and which contains a deep pool of delusion (moha) within it — he who crosses this river and conquers both desire (kāma) and anger (krodha), becomes free from all faults and realizes the Supreme Brahman (Parabrahma Paramātmā).” ॥58॥

पञ्चेन्द्रियमहाकूलां मनोवेगमहोदकाम् ।
नदीं मोहह्रदां तीर्त्वा कामक्रोधावुभौ जयेत् ॥ ५८ ॥
स सर्वदोषनिर्मुक्तस्ततः पश्यति तत्परम् ।

जिसमें पाँच इन्द्रियरूपी बड़े कगारे हैं, जो मनोवेग-रूपी महान् जलराशिसे भरी हुई है और जिसके भीतर मोहमय कुण्ड है, उस देहरूपी नदीको लाँघकर जो काम और क्रोध—दोनोंको जीत लेता है, वही सब दोषोंसे मुक्त होकर परब्रह्म परमात्माका साक्षात्कार करता है ॥ ५८½ ॥

Mahabharat Vaishnava Dharma Parva Geeta Press Gorakhpur page no 2115/2566

जो एक वर्षतक छः दिनोंके बाद भोजन करता है और काम-क्रोधसे रहित, पवित्र तथा सदा जितेन्द्रिय रहता है, वह हाथीके रथपर बैठकर जाता है, रास्ते में उसके लिये जय-जयकारके शब्द होते रहते हैं ।।

“He who, for one year, eats food only once every six days, who remains free from Lust (kāma) and anger (krodha), pure, and always self-controlled — he departs seated on an elephant-drawn chariot, and along the way, the sounds of victory and praise (jaya-jayakāra) are heard for him.”

षष्ठान्नकालिको यस्तु वर्षमेकं तु वर्तते ।
कामक्रोधविनिर्मुक्तः शुचिर्नित्यं जितेन्द्रियः ।
स याति कुञ्जरस्थैस्तु जयशब्दरवैर्युतः ॥

जो एक वर्षतक छः दिनोंके बाद भोजन करता है और काम-क्रोधसे रहित, पवित्र तथा सदा जितेन्द्रिय रहता है, वह हाथीके रथपर बैठकर जाता है, रास्तेमें उसके लिये जय-जयकारके शब्द होते रहते हैं ॥

Vishnu Purana Amsa 3 Adhaya 11 slokas 123-126 Geeta Press Gorakhpur

हे नृप ! पर्वदिनोंमें स्त्रीगमन करनेसे धनकी हानि होती है; दिनमें करनेसे पाप होता है, पृथिवीपर करनेसे रोग होते हैं और जलाशयमें स्त्रीप्रसंग करनेसे अमंगल होता है॥ १२४॥ परस्त्रीसे तो वाणीसे क्या, मनसे भी प्रसंग न करे, क्योंकि उनसे मैथुन करनेवालोंको अस्थि-बन्धन भी नहीं होता [अर्थात् उन्हें अस्थिशून्य कीटादि होना पड़ता है] ॥ १२५ ॥ परस्त्रीकी आसक्ति पुरुषको इहलोक और परलोक दोनों जगह भय देनेवाली है; इहलोकमें उसकी आयु क्षीण हो जाती है और मरनेपर वह रकमें जाता है॥ १२६ ॥ ऐसा जानकर बुद्धिमान् पुरुष उपरोक्त दोषोंसे रहित

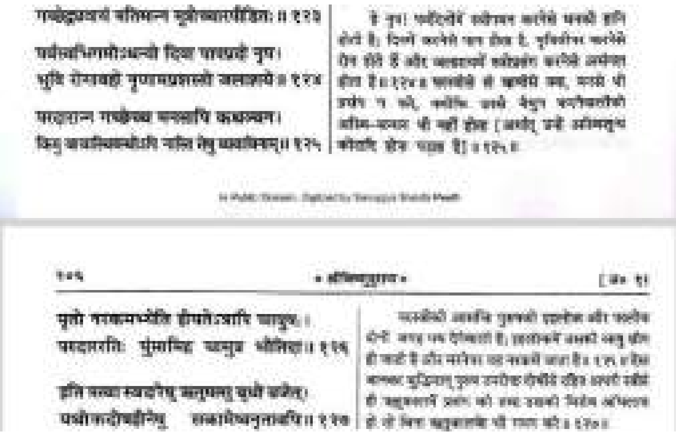
अपनी स्त्रीसे ही ऋतुकालमें प्रसंग करे तथा उसकी विशेष अभिलाषा हो तो बिना ऋतुकालके भी गमन करे ॥ १२७

O King, on festival days, union with a woman causes loss of wealth; if done during the daytime, it brings sin; if upon the bare ground, it brings disease; and if in a body of water, it results in misfortune.

With another man's wife, one should not engage—not even in speech, nor in thought—for those who commit intercourse with her are not even granted bone-formation [meaning, in rebirth they become boneless creatures such as worms, etc.].

Attachment to another man's wife is a source of fear in both this world and the next; in this life, it shortens one's lifespan, and upon death, one goes to hell.

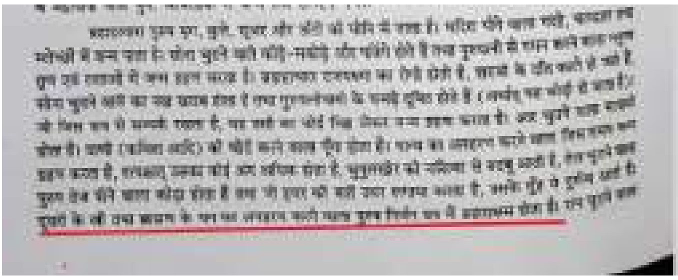
Knowing this, a wise man should unite only with his own wife, free from the above-mentioned faults, during her season of fertility; and if she especially desires it, he may do so even outside her season.



Agni Purana Adhaya 371 Sloka 35 hindi translation by Choukhamba Publications

दूसरों के स्त्री तथा ब्राह्मण के धन का अपहरण करने वाला पुरुष निर्जन वन में ब्रह्मराक्षस होता है

A man who abducts another's wife or a Brāhmaṇa's wealth becomes a Brahmarākṣasa in a lonely forest.



Agni Purana Adhaya 238 Slokas 3-7 hindi translation by Choukhamba Publications

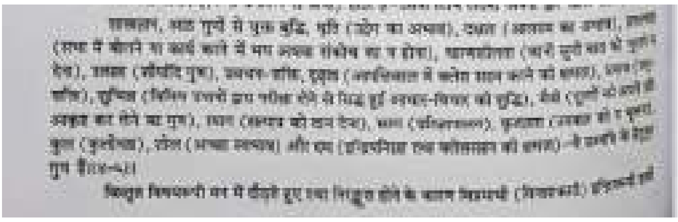
शास्त्रज्ञान, आठ गुणों से युक्त बुद्धि, धृति (उद्वेग का अभाव), दक्षता (आलस्य का अभाव), प्रगल्भता (सभा में बोलने या कार्य करने में भय अथवा संकोच का न होना), धारणशीलता (जानी सुनी बात को भूलने न देना), उत्साह (शौर्यादि गुण), प्रवचन-शक्ति, दृढ़ता (आपत्तिकाल में क्लेश सहन करने की क्षमता), प्रभाव (प्रभु-शक्ति), शुचिता (विविध उपायों द्वारा परीक्षा लेने से सिद्ध हुई आचार-विचार की शुद्धि), मैत्री (दूसरों को अपने प्रति आकृष्ट कर लेने का गुण), त्याग (सत्पात्र को दान देना), सत्य (प्रतिज्ञापालन), कृतज्ञता (उपकार को न भूलना), कुल (कुलीनता), शील (अच्छा स्वभाव) और दम (इन्द्रियनिग्रह तथा क्लेशसहन

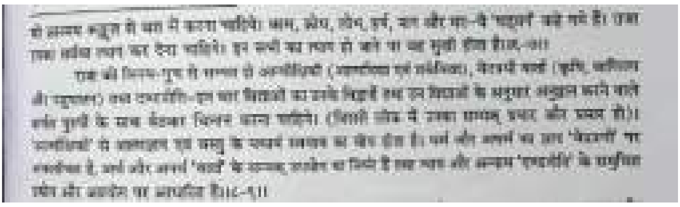
की क्षमता) - ये सम्पत्ति के हेतुभूत गुण हैं।।४-५।। ज्ञानमय अङ्कुश से वश में करना चाहिये। काम, क्रोध, लोभ, हर्ष, मान और मद-ये 'षड्वर्ग' कहे गये हैं। राजा इनका सर्वथा त्याग कर देना चाहिये। इन सभी का त्याग हो जाने पर वह सुखी होता है।।६-७।।
राजा को विनय-गुण से सम्पन्न हो आन्वीक्षिकी (आत्मविद्या एवं तर्कविद्या), वेदत्रयी वार्ता (कृषि, वाणिज्य और पशुपालन) तथा दण्डनीति-इन चार विद्याओं का उनके विद्वानों तथा उन विद्याओं के अनुसार अनुष्ठान करने वाले कर्मठ पुरुषों के साथ बैठकर चिन्तन करना चाहिये। (जिससे लोक में उनका सम्यक् प्रचार और प्रसार हो)। 'आन्वीक्षिकी' से आत्मज्ञान एवं वस्तु के यथार्थ स्वभाव का बोध होता है। धर्म और अधर्म का ज्ञान 'वेदत्रयी' पर अवलम्बित है, अर्थ और अनर्थ 'वाती' के सम्यक् उपयोग पर निर्भर हैं तथा न्याय और अन्याय 'दण्डनीति' के समुचित प्रयोग और अप्रयोग पर आधारित हैं।।

Scriptural knowledge; intelligence endowed with eight qualities; **fortitude** (absence of agitation); **skill** (absence of laziness); **boldness** (absence of fear or hesitation in speaking or acting in an assembly); **retentiveness** (not forgetting what has been heard or learned); **enthusiasm** (qualities like valor); **eloquence** (ability to expound and speak well); **firmness** (capacity to endure hardships in times of calamity); **influence** (commanding authority); **purity** (purity of conduct and thought, proven through various tests); **friendliness** (the quality of drawing others toward oneself); **generosity** (giving charity to a worthy recipient); **truthfulness** (keeping one's word); **gratitude** (never forgetting a favor); **noble lineage**; **good character**; and **self-control** (restraint of the senses and endurance of hardship) – these are the virtues that serve as the causes of prosperity. **(4–5)**

One should control others with the goad of knowledge. Lust (*kāma*), anger (*krodha*), greed (*lobha*), delight (*harṣa*), pride (*māna*), and arrogance (*mada*) – these are called the **sixfold enemies** (*ṣaḍ-varga*). A king should completely renounce them. When all these are abandoned, he becomes happy. **(6–7)**

A king, endowed with the virtue of humility, should deliberate upon the four sciences – **Ānvīkṣikī** (the science of the self and logic), **the triple Veda** (Vedic knowledge), **Vārttā** (agriculture, commerce, and cattle-rearing), and **Daṇḍanīti** (science of governance and law enforcement) – together with learned scholars and capable men who practice these sciences according to their respective fields (so that they are properly propagated and spread among the people). From **Ānvīkṣikī** comes knowledge of the self and understanding of the true nature of things. Knowledge of righteousness (*dharma*) and unrighteousness (*adharma*) rests upon the **triple Veda**. Wealth and misfortune depend upon the proper use of **Vārttā**. Justice and injustice are based upon the proper or improper application of **Daṇḍanīti**. **(8–9)**

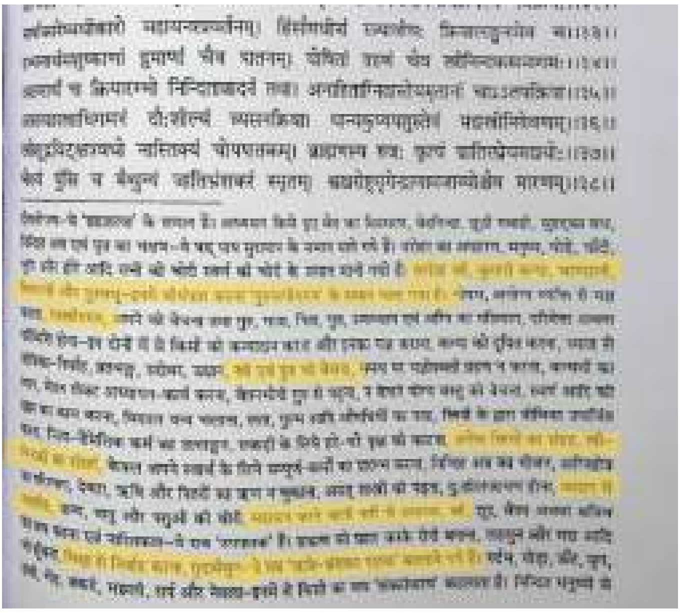




Agni Purana Chapter 168 Hindi translation by Choukhamba Publications slokas 25-40

। सगोत्रा स्त्री, कुमारी कन्या, चाण्डाली, मित्रपत्नी और पुत्रवधू-इनमें वीर्यपात करना 'गुरुपत्नीगमन' के समान माना गया है . , अनेक स्त्रियों का संग्रह, स्त्री-निन्दकों का संसर्ग व्यसन में आसक्ति, मद्यपान करने वाली नारी से समागम, उपपातक' हैं।

A woman of the same *gotra* (clan), an unmarried maiden, a *Chāṇḍālī* (woman of an outcaste), a friend's wife, and one's own daughter-in-law – to emit seed (have sexual intercourse) with any of these is considered equivalent to violating a guru's wife (*gurupatnī-gamana*).
Amassing many women, associating with women-haters, attachment to addictions, intercourse with a woman who consumes alcohol – these are considered Sinful offenses



Srimad Bhagavatam Skanda 1 Adhyay 7 Geeta Press Gorakhpur sloka 38-41

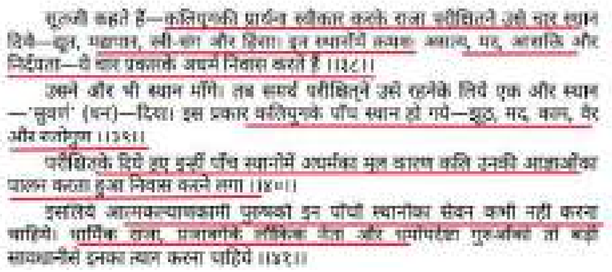
सूतजी कहते हैं- कलियुगकी प्रार्थना स्वीकार करके राजा परीक्षितने उसे चार स्थान दिये-द्यूत, मद्यपान, स्त्री-संग और हिंसा। इन स्थानोंमें क्रमशः असत्य, मद, आसक्ति और निर्दयता-ये चार प्रकारके अधर्म निवास करते हैं ।। ३८ ।।
उसने और भी स्थान माँगे। तब समर्थ परीक्षित्ने उसे रहनेके लिये एक और स्थान – 'सुवर्ण' (धन) – दिया। इस प्रकार कलियुगके पाँच स्थान हो गये-झूठ, मद, काम, वैर और रजोगुण ।।३९।।
परीक्षित्के दिये हुए इन्हीं पाँच स्थानोंमें अधर्मका मूल कारण कलि उनकी आज्ञाओंका पालन करता हुआ निवास करने लगा ।।४०।।
इसलिये आत्मकल्याणकामी पुरुषको इन पाँचों स्थानोंका सेवन कभी नहीं करना चाहिये। धार्मिक राजा, प्रजावर्गक लौकिक नेता और धर्मापदेष्टा गुरुओंको तो बड़ी सावधानीसे इनका त्याग करना चाहिये ।।४१।।

Sūta said — Accepting the request of Kali Yuga, King Parīkṣit granted him four places to reside: gambling, intoxication, illicit relations with women, and violence. In these places dwell, respectively — falsehood, intoxication, attachment, and cruelty. (38)

He (Kali) asked for more places. Then the capable Parīkṣit granted him one more place — **gold** (wealth). Thus, Kali Yuga came to have five abodes: falsehood, intoxication, lust, enmity, and passion (rajo-guṇa). (39)

Abiding by the command of Parīkṣit, Kali Yuga, the root cause of irreligion, took up residence in these five allotted places. (40)

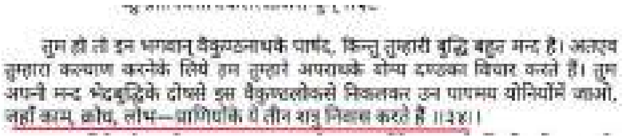
Therefore, a person seeking self-welfare should never indulge in these five. Especially religious kings, leaders of the people, and spiritual preceptors who instruct in dharma must give them up with great care. (41)



Srimad Bhagavatam Skanda 3 Adhaya 5 Geeta Press Gorakhpur sloka 34

तुम हो तो इन भगवान् वैकुण्ठनाथके पार्षद, किन्तु तुम्हारी बुद्धि बहुत मन्द है। अतएव तुम्हारा कल्याण करनेके लिये हम तुम्हारे अपराधके योग्य दण्डका विचार करते हैं। तुम अपनी मन्द भेदबुद्धिके दोषसे इस वैकुण्ठलोकसे निकलकर उन पापमय योनियोंमें जाओ, जहाँ काम, क्रोध, लोभ – प्राणियोंके ये तीन शत्रु निवास करते हैं ।।३४।।

You are indeed attendants of the Lord of Vaikuṇṭha, yet your intellect is very dull. Therefore, for your own welfare, we shall determine the punishment appropriate for your offense. Because of the fault of your poor power of discrimination, you shall leave this Vaikuṇṭha realm and go to those sinful births where lust, anger, and greed — the three enemies of living beings — dwell. (34)

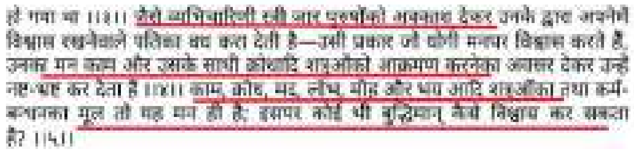

तुम हो तो इन भगवान् वैकुण्ठनाथके पार्षद, किन्तु तुम्हारी बुद्धि बहुत मन्द है। अतएव तुम्हारा कल्याण करनेके लिये हम तुम्हारे अपराधके योग्य दण्डका विचार करते हैं। तुम अपनी मन्द भेदबुद्धिके दोषसे इस वैकुण्ठलोकसे निकलकर उन पापमय योनियोंमें जाओ, जहाँ काम, क्रोध, लोभ—प्राणियोंके ये तीन शत्रु निवास करते हैं ।।३४।।

Srimad Bhagavatam Skanda 5 Adhaya 6 Geeta Press Gorakhpur slokas 4-5

जैसे व्यभिचारिणी स्त्री जार पुरुषोंको अवकाश देकर उनके द्वारा अपनेमें विश्वास रखनेवाले पतिका वध करा देती है-उसी प्रकार जो योगी मनपर विश्वास करते हैं, उनका मन काम और उसके साथी क्रोधादि शत्रुओंको आक्रमण करनेका अवसर देकर उन्हें नष्ट-भ्रष्ट कर देता है ।।४।। काम, क्रोध, मद, लोभ, मोह और भय आदि शत्रुओंका तथा कर्म-बन्धनका मूल तो यह मन ही है; इसपर कोई भी बुद्धिमान् कैसे विश्वास कर सकता है? ।।५।।

Just as an adulterous woman, by giving opportunity to her illicit lovers, has her trusting husband killed by them — in the same way, the mind of a yogī who trusts it gives lust and its companions such as anger a chance to attack, thereby ruining him. (4)

This mind itself is the root of enemies like lust, anger, pride, greed, delusion, and fear, as well as of the bondage of karma. How could any wise person ever place trust in it? (5)



Srimad Bhagvatam Skanda 6 Adhaya 1 Geeta Press Gorakhpur

सिद्धपुरुषो ! जीव इस शरीरमें पाँच कर्मेन्द्रियोंसे लेना-देना, चलना-फिरना आदि काम करता है, पाँच ज्ञानेन्द्रियोंसे रूप-रस आदि पाँच विषयोंका अनुभव करता है और सोलहवें मनके साथ सत्रहवाँ वह स्वयं मिलकर अकेले ही मन, ज्ञानेन्द्रिय और कर्मेन्द्रिय – इन तीनोंके विषयोंको भोगता है ।।५०।। जीवका यह सोलह कला और सत्त्वादि तीन गुणोंवाला लिंगशरीर अनादि है। यही जीवको बार-बार हर्ष, शोक, भय और पीड़ा देनेवाले जन्म-मृत्युके चक्करमें डालता है ।। ५१ ।। जो जीव अज्ञानवश काम, क्रोध, लोभ, मोह, मद, मत्सर-इन छः शत्रुओंपर विजय प्राप्त नहीं कर लेता, उसे इच्छा न रहते हुए भी विभिन्न वासनाओंके अनुसार अनेकों कर्म करने पड़ते हैं। वैसी स्थितिमें वह रेशमके कीड़ेके समान अपनेको कर्मके जालमें जकड़ लेता है और इस प्रकार अपने हाथों मोहका शिकार बन जाता है ।।५२।। कोई शरीरधारी जीव बिना कर्म किये कभी एक क्षण भी नहीं रह सकता। प्रत्येक प्राणीके स्वाभाविक गुण बलपूर्वक विवश करके उससे कर्म कराते हैं ।।५३।। जीव अपने पूर्वजन्मोंके पाप-पुण्यमय संस्कारोंके अनुसार स्थूल और सूक्ष्म शरीर प्राप्त करता है। उसकी स्वाभाविक एवं प्रबल वासनाएँ कभी उसे माताके-जैसा (स्त्रीरूप) बना देती हैं, तो कभी पिताके-जैसा (पुरुषरूप) ।।५४।। प्रकृतिका संसर्ग होनेसे ही पुरुष अपनेको अपने वास्तविक स्वरूपके विपरीत लिंगशरीर मान बैठा है। यह विपर्यय भगवान्के भजनसे शीघ्र ही दूर हो जाता है ।।५५।

O perfected beings! In this body, the jīva uses the five organs of action (karmendriyas) to perform activities such as taking, giving, moving, and walking. With the five organs of knowledge (jñānendriyas) he experiences the five sense-objects such as form and taste. Along with the mind as the sixteenth factor, and himself as the seventeenth, he alone enjoys the subjects of the mind, the sense organs, and the organs of action. (50)

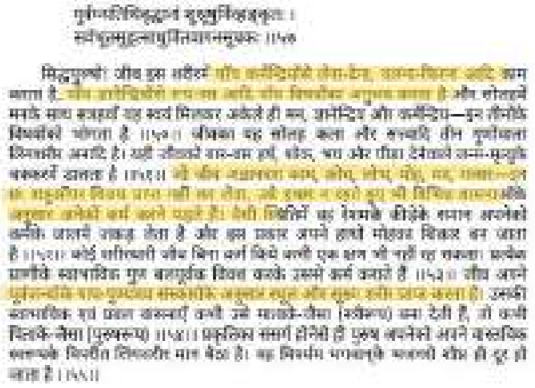
This subtle body (liṅga-śarīra), consisting of sixteen parts and the three guṇas such as sattva, is without beginning. It is this which casts the jīva repeatedly into the cycle of birth and death, causing him joy, sorrow, fear, and suffering. (51)

The jīva who, out of ignorance, does not conquer the six enemies — lust, anger, greed, delusion, pride, and envy — is forced, even against his will, to perform many actions according to his various desires. In that condition, he binds himself in the web of karma just like a silkworm entangles itself in its own cocoon, thus becoming a victim of delusion by his own doing. (52)

No embodied being can remain even for a moment without action. The natural guṇas of every creature compel him to act by force. (53)

According to the pious and sinful impressions (saṃskāras) from his past lives, the jīva obtains both gross and subtle bodies. His inherent and powerful desires sometimes make him assume a mother-like (female) form, and at other times a father-like (male) form. (54)

It is only through contact with material nature that the soul mistakenly identifies himself with a body of the opposite nature to his true self. This false identification is quickly removed by the worship of the Supreme Lord. (55)



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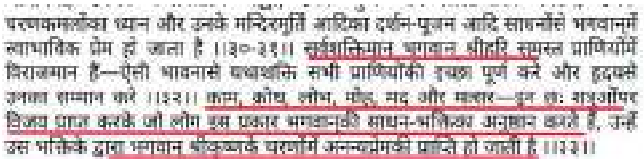
सर्वशक्तिमान भगवान श्रीहरि समस्त प्राणियोंमें विराजमान हैं-ऐसी भावनासे यथाशक्ति सभी प्राणियोंकी इच्छा पूर्ण करे और हृदयसे उनका सम्मान करे ।। ३२।। काम, क्रोध, लोभ, मोह, मद और मत्सर- इन छः शत्रुओंपर विजय प्राप्त करके जो लोग इस प्रकार भगवान्की साधन-भक्तिका अनुष्ठान करते हैं, उन्हें उस भक्तिके द्वारा भगवान श्रीकृष्णके चरणोंमें अनन्यप्रेमकी प्राप्ति हो जाती है ।।३३

With the understanding that the all-powerful Lord Śrī Hari resides within all living beings, one should, to the best of one's ability, fulfill the wishes of all beings and honor them from the heart. (32)

Those who, having conquered the six enemies — lust, anger, greed, delusion, pride, and envy — engage in devotional practices to the Lord in this manner, attain through that devotion exclusive love for the lotus feet of Lord Śrī Kṛṣṇa. (33)



चरणकमलोंका ध्यान और उनके मन्दिरमूर्ति आदिका दर्शन-पूजन आदि साधनोंसे भगवान्में स्वाभाविक प्रेम हो जाता है ।।३०-३१।। सर्वशक्तिमान भगवान श्रीहरि समस्त प्राणियोंमें विराजमान हैं—ऐसी भावनासे यथाशक्ति सभी प्राणियोंकी इच्छा पूर्ण करे और हृदयसे उनका सम्मान करे ।।३२।। काम, क्रोध, लोभ, मोह, मद और मत्सर—इन छः शत्रुओंपर विजय प्राप्त करके जो लोग इस प्रकार भगवान्की साधन-भक्तिका अनुष्ठान करते हैं, उन्हें उस भक्तिके द्वारा भगवान श्रीकृष्णके चरणोंमें अनन्यप्रेमकी प्राप्ति हो जाती है ।।३३।।

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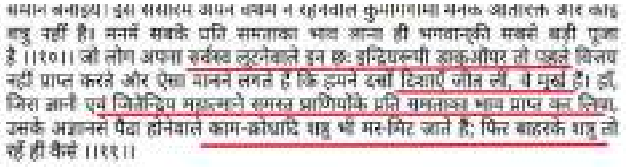
जो लोग अपना सर्वस्व लूटनेवाले इन छः इन्द्रियरूपी डाकुओंपर तो पहले विजय नहीं प्राप्त करते और ऐसा मानने लगते हैं कि हमने दसों दिशाएँ जीत लीं, वे मूर्ख हैं। हाँ, जिस ज्ञानी एवं जितेन्द्रिय महात्माने समस्त प्राणियोंके प्रति समताका भाव प्राप्त कर लिया, उसके अज्ञानसे पैदा होनेवाले काम-क्रोधादि शत्रु भी मर-मिट जाते हैं; फिर बाहरके शत्रु तो रहें ही कैसे ।।११।।

Those who have not first conquered these six sense-organs, which are like robbers plundering all their wealth, yet think, "We have conquered all the ten directions," are fools. But the wise and self-controlled great soul who has attained a sense of equality toward all living beings — for him, the enemies such as lust and anger, born of ignorance, are destroyed; and once such inner enemies are gone, how could any outer enemies remain? (11)



मनमें सबके प्रति समताका भाव आना ही भगवान्की सबसे बड़ी पूजा है ।।१०।। जो लोग अपना सर्वस्व लूटनेवाले इन छः इन्द्रियरूपी डाकुओंपर तो पहले विजय नहीं प्राप्त करते और ऐसा मानने लगते हैं कि हमने दसों दिशाएँ जीत लीं, वे मूर्ख हैं। हाँ, जिस ज्ञानी एवं जितेन्द्रिय महात्माने समस्त प्राणियोंके प्रति समताका भाव प्राप्त कर लिया, उसके अज्ञानसे पैदा होनेवाले काम-क्रोधादि शत्रु भी मर-मिट जाते हैं; फिर बाहरके शत्रु तो रहें ही कैसे ।।११।।

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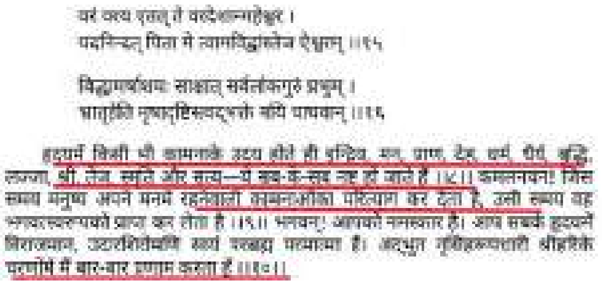
हृदयमें किसी भी कामनाके उदय होते ही इन्द्रिय, मन, प्राण, देह, धर्म, धैर्य, बुद्धि, लज्जा, श्री, तेज, स्मति और सत्य – ये सब-के-सब नष्ट हो जाते हैं ।।८।। कमलनयन ! जिस समय मनुष्य अपने मनमें रहनेवाली कामनाओंका परित्याग कर देता है, उसी समय वह भगवत्स्वरूपको प्राप्त कर लेता है ।।९।। भगवन्! आपको नमस्कार है। आप सबके हृदयमें विराजमान, उदारशिरोमणि स्वयं परब्रह्म परमात्मा हैं। अद्भुत नृसिंहरूपधारी श्रीहरिके चरणोंमें मैं बार-बार प्रणाम करता हूँ ।।१०।।

The moment lust arises in the heart, the senses, mind, life-force, body, righteousness, steadfastness, intellect, modesty, beauty, brilliance, memory, and truth — all of these are destroyed. (8)

O lotus-eyed One! The very moment a person abandons the lust dwelling in his mind, at that very moment he attains the divine form of the Lord. (9)

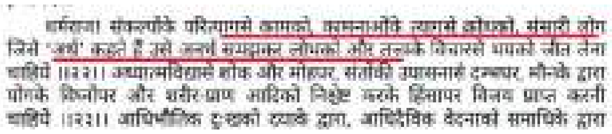
O Lord! My salutations unto You. You are the Supreme Brahman, the Supreme Soul, the crown jewel of generosity, dwelling in the hearts of all. I bow again and again at the feet of Śrī Hari, who has assumed the wondrous form of Nṛsiṁha. (10)



Srimad Bhagavatam Skanda 7 Adhyay 15 Geeta Press Gorakhpur sloka 22

“धर्मराज! संकल्पोंके परित्यागसे कामको, कामनाओंके त्यागसे क्रोधको, सांसारी लोग जिसे 'अर्थ' कहते हैं उसे अनर्थ समझकर लोभको और तत्वके विचारसे भयको जीत लेना चाहिये ॥१२२॥”

Dharmarāja! By renouncing worldly resolutions, one should conquer lust; by giving up desires, conquer anger; and worldly people should, by understanding that what is called “wealth” is actually a source of misfortune, overcome greed. Fear should be conquered through reflection on the truth. (122)



Srimad Bhagavatam Skanda 7 Adhyay 15 Geeta Press Gorakhpur sloka 28

शास्त्रोंमें जितने भी नियमसम्बन्धी आदेश हैं, उनका एकमात्र तात्पर्य यही है कि काम, क्रोध, लोभ, मोह, मद और मत्सर- इन छः शत्रुओंपर विजय प्राप्त कर ली जाय अथवा पाँचों इन्द्रिय और मन- ये छः वशमें हो जायँ। ऐसा होनेपर भी यदि उन नियमोंके द्वारा भगवान्के ध्यान-चिन्तन आदिकी प्राप्ति नहीं होती, तो उन्हें केवल श्रम-ही-श्रम समझना चाहिये ।। २८ ।।

All the injunctions found in the scriptures have but one purpose — that one should conquer the six enemies: lust, anger, greed, delusion, pride, and envy; or, that the five enses and the mind — these six — should come under

control. Even if this is achieved, yet if through those rules one does not attain meditation and contemplation on the Lord, then such observances should be regarded as nothing but labor wasted. (28)

शास्त्रोंमें जितने भी नियमसम्बन्धी आदेश हैं, उनका एकमात्र तात्पर्य यही है कि काम, क्रोध, लोभ, मोह, मद और मत्सर—इन छः शत्रुओंपर विजय प्राप्त कर ली जाय अथवा पाँचों इन्द्रिय और मन—ये छः वशमें हो जायँ। ऐसा होनेपर भी यदि उन नियमोंके द्वारा भगवान्‌के ध्यान-चिन्तन आदिकी प्राप्ति नहीं होती, तो उन्हें केवल श्रम-ही-श्रम समझना चाहिये ।।२८।।

Manu Smriti 7.47- 52

शिकार करना, जुआ खेलना, दिन में स्वप्न देखना, दूसरों की निन्दा करना, स्त्री-सम्पर्क, नशा करना, नृत्य-गीत-वाद्य के प्रति आसक्ति तथा व्यर्थ में इधर उधर घूमना, यह काम से उत्पन्न दस का समूह होता है ।। ४७ ।।

चुगलखोरी, दुःसाहस करना, द्रोह करना, ईर्ष्या करना, गुणों में दोषदृष्टि रखना, दूसरे का धन हड़पने की आकांक्षा रखना, कर्कश वाणी का उच्चारण तथा कठोरतापूर्वक आचरण करना, यह क्रोध से उत्पन्न आठ का समूह (माना गया है) ।। ४८ ।।

सभी विद्वान् जिसे इन दोनों का भी मूलकारण मानते हैं, उस लोभ को अत्यन्त प्रयत्नपूर्वक जीतना चाहिए, क्योंकि ये दोनों समूह उसी से उत्पन्न होते हैं।। ४९ ।।

काम से उत्पन्न होने वाले समूह के अन्तर्गत शराब पीना, जुआ खेलना, स्त्रियों से सम्पर्क तथा शिकार करना, इस चार के समूह को ही क्रमशः अधिक कष्टदायक समझना चाहिए।। ५० ।।

जितेन्द्रिय राजा सभी राजाओं में रहने वाले इस सात के समूह के पूर्व-पूर्व व्यसन को अपेक्षाकृत अधिक दुष्प्रभाव वाला समझे ।। ५२ ।।

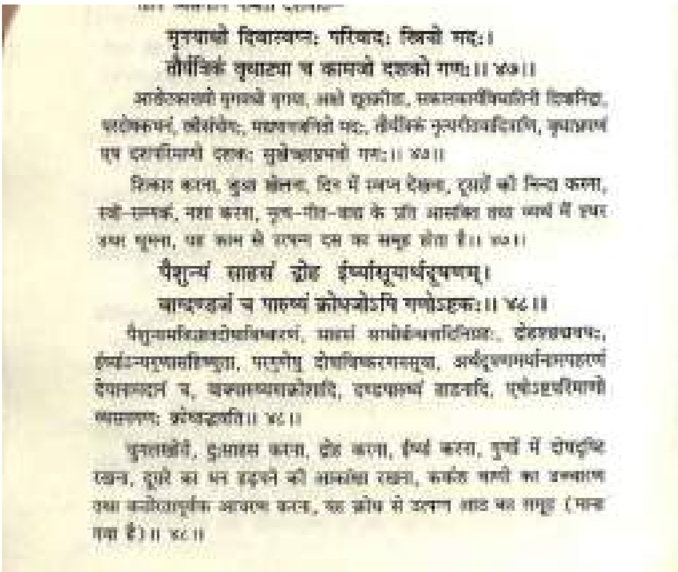
Verse 47:
Hunting, gambling, daydreaming, slandering others, excessive association with women, intoxication, attachment to dancing, singing and playing musical instruments, and roaming about here and there aimlessly—these are described as the tenfold group that arises from desire (kāma).

Verse 48:
Tale-bearing (backbiting), reckless daring, treachery, jealousy, finding faults in others' virtues, the desire to seize another's wealth, speaking harsh words, and behaving with cruelty—these eight are said to arise from anger (krodha)

Verse 49:
All learned men consider greed (lobha) to be the root cause of both these groups. One should therefore strive with utmost effort to conquer greed, because these two groups spring forth from it.

Verse 50:
Among the group born of desire, drinking liquor, gambling, association with women, and hunting—this group of four should be regarded, in order, as especially more harmful.

Verse 52:
A self-controlled king should consider, in this group of seven (vices), that the earlier ones (arising from desire) have relatively more disastrous effects.

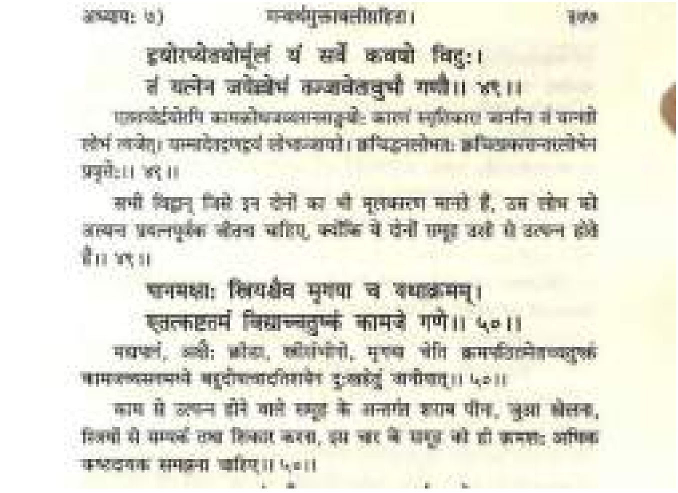


मृगयाक्षो दिवास्वप्नः परिवादः स्त्रियो मदः।
तौर्यत्रिकं वृथाट्या च कामजो दशको गणः॥ ४७॥

शिकार करना, जुआ खेलना, दिन में स्वप्न देखना, दूसरों की निन्दा करना, स्त्री-सम्पर्क, नशा करना, नृत्य-गीत-वाद्य के प्रति आसक्ति तथा व्यर्थ में इधर उधर घूमना, यह काम से उत्पन्न दस का समूह होता है॥ ४७॥

पैशुन्यं साहसं द्रोह ईर्ष्यासूयार्थदूषणम्।
वाग्दण्डजं च पारुष्यं क्रोधजोऽपि गणोऽष्टकः॥ ४८॥

चुगलखोरी, दुस्साहस करना, द्रोह करना, ईर्ष्या करना, गुणों में दोषदृष्टि रखना, दूसरे का धन हड़पने की आकांक्षा रखना, कर्कश वाणी का उच्चारण तथा कठोरतापूर्वक आचरण करना, यह क्रोध से उत्पन्न आठ का समूह (माना गया है)॥ ४८॥



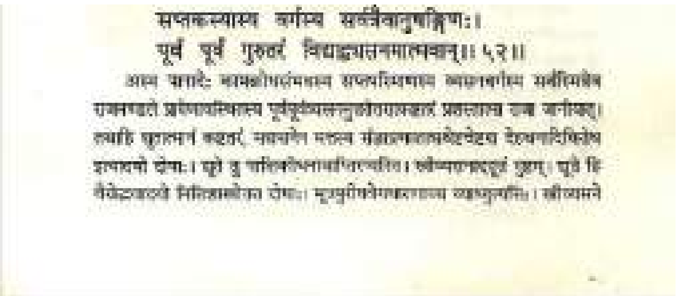
अध्यायः ७) मन्वर्थमुक्तावलीसहिता। [illegible]

द्वयोरप्येतयोर्मूलं यं सर्वे कवयो विदुः।
तं यत्नेन जयेल्लोभं तज्जावेतावुभौ गणौ॥ ४९॥

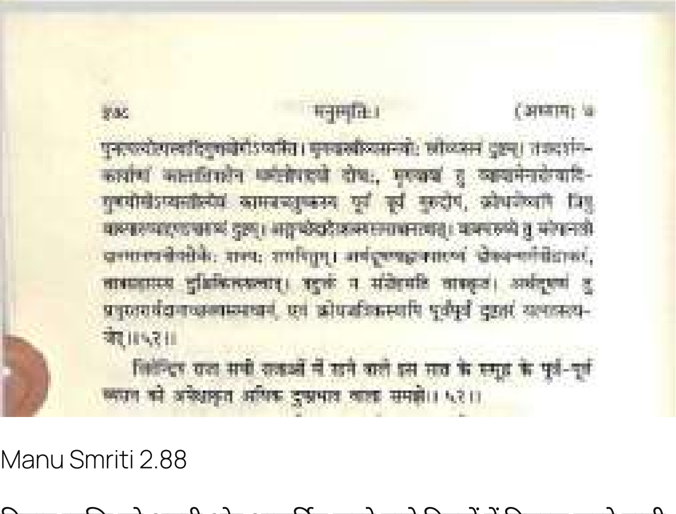
सभी विद्वान् जिसे इन दोनों का भी मूलकारण मानते हैं, उस लोभ को अत्यन्त प्रयत्नपूर्वक जीतना चाहिए, क्योंकि ये दोनों समूह उसी से उत्पन्न होते हैं॥ ४९॥

पानमक्षाः स्त्रियश्चैव मृगया च यथाक्रमम्।
एतत्कष्टतमं विद्याच्चतुष्कं कामजे गणे॥ ५०॥

काम से उत्पन्न होने वाले समूह के अन्तर्गत शराब पीना, जुआ खेलना, स्त्रियों से सम्पर्क तथा शिकार करना, इन चार के समूह को ही क्रमशः अधिक कष्टदायक समझना चाहिए॥ ५०॥



सप्तकस्यास्य वर्गस्य सर्वत्रैवानुषङ्गिणः।
पूर्वं पूर्वं गुरुतरं विद्याद्व्यसनमात्मवान्॥ ५२॥



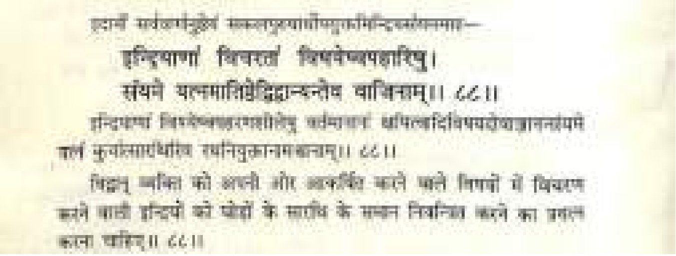
[illegible] मनुस्मृतिः (अध्यायः ७

विजिगीषु राजा सभी व्यसनों में आने वाले इस सात के समूह के पूर्व-पूर्व व्यसन को अपेक्षाकृत अधिक दुष्प्रभाव वाला समझे॥ ५२॥

Manu Smriti 2.88

विद्वान् व्यक्ति को अपनी ओर आकर्षित करने वाले विषयों में विचरण करने वाली इन्द्रियों को घोड़ों के सारथि के समान नियन्त्रित करने का प्रयत्न करना चाहिए ॥८८॥

“A wise person should strive to control the senses that wander toward attractive objects, just like a charioteer controls the horses.” (Verse 88)


इन्द्रियाणां विचरतां विषयेष्वपहारिषु ।
संयमे यत्नमातिष्ठेद्विद्वान्यन्तेव वाजिनाम् ॥ ८८ ॥

A few Traditional Commentaries on Manu Smriti 2.88

(1) Medhātithiḥ's Commentary:

इन्द्रियाणांसंयमे यत्नमातिष्ठेदित्येतावाञ्छास्त्रार्थः परिशिष्टोर्थवादः । श्रासंध्योपासनविधेः सं-
यमः प्रतिषिद्धेषुविषयेषु प्रवृत्तिपरिहारोप्रतिषिद्धेष्वप्यतिसक्तिर्वर्जनं तत्र प्रतिषिद्धपरिहारस्तैरेव प्रतिषेधैः सिद्धः । अप्रति-सिद्धेष्वप्यतिसक्तिनिषेधार्थोयं श्लोकसंघातः एतदेवाह विचरतांविषयेषु स्वातंत्र्येण वस्तुशक्त्या प्रवर्तमानानामपहारिषु वि-षयेष्वपहरन्त्याकर्षन्त्यात्मसात्कुर्वन्ति । पारतन्त्र्यमापादयन्ति । पुरुषानपहारिणोविषयामनोहरायउच्यन्ते तत्र विचरतांवि-विधंविशेषेणचरतांयदीन्द्रियाणि विशेषेण न चरेयुरपरिहारिणोपि तदा विषयाः किंकुर्युः भवन्तुवा निरङ्कुशानीन्द्रियाणि यदि विषयाः प्रत्याख्यायिकास्तथापि सुसंयमःपुरुषेणात्मा यतस्तूभयंसापराधमतोयत्नआस्थेयोदुनियमानि ह्येतानि निय-न्तेव वाजिनांयन्तासारथिरश्वानां यथा रथयुक्तानांस्वभावतोविचलनशीलानांसंयमे नियमे यत्नंकरोति न तदानिच्छ्या उन्मार्गेण वहन्ति । विधेयतांतस्य भजन्तएवमिन्द्रियाणि विधेयीकर्तव्यानि ॥ ८८ ॥

The essential message of the śāstra here is that one must make an effort to restrain the senses. The additional elaboration (arthavāda) supports this. In the context of scriptural duties such as sandhyā (daily rituals), restraint means refraining from indulging in forbidden sense-objects. It also includes avoiding excessive attachment even to objects not explicitly forbidden.

Hence, the prohibition here extends not just to forbidden objects but also to over-attachment to permitted ones. Sense objects are naturally attractive—they seem to steal the mind and draw it in. This leads to dependence. Those who remain unaffected by such allure are considered wise.

So, when the senses move freely among objects, if they are not particularly active or indulging, then those objects are rendered harmless. But if the senses are unrestrained, they will lead one astray—even if the objects themselves are not tempting.

Therefore, one must make effort to restrain the senses, just as a charioteer tries to control the horses, which are by nature restless. If left unchecked, they pull the chariot off-course. So too the senses must be made obedient."

(2) Sarvajña Nārāyaṇaḥ's Commentary:

जप्ये अवश्योपसंहार्यमङ्गंदर्शयति इन्द्रियाणामित्यादिना । अपहारिग्विन्द्रियावकर्ष-केषु यन्तेवेत्येकाग्रतार्थ दृष्टान्तः ॥ ८८ ॥

"This verse emphasizes that even during japa (recitation of sacred mantras), the senses must be restrained. It shows that sense-restraint is an essential auxiliary part of such spiritual practice.

The senses are described as *apahāri* — that is, 'stealers' or 'distracters'. They draw the mind away.

The analogy of the charioteer is used to illustrate the need for one-pointed concentration (ekāgratā) — just as a driver controls the horses, one must control the wandering senses."

(3) Kuṭukaḥ's Commentary:

इदानींसर्ववर्णानुष्ठेयंसकलपुरुषार्थोपयुक्तमिन्द्रियसंयममाह इन्द्रियाणामिति ।
इन्द्रियाणांविषये-प्वपहरणशीलेषु
वर्तमानानांक्षयित्वादिविषयदोषाञ्जानन्संयमेयत्नं कुर्यात्सारथिरिवर
भनियुक्तानामश्वानाम् ॥ ८८ ॥

Now the topic of sense-restraint, which is applicable to all classes of society (sarva-varṇa) and necessary for all goals of life (puruṣārthas), is taken up.

Even when the senses are engaged in contact with sense-objects, knowing their defects—like causing decay, delusion, and bondage—a wise person should strive to control them.

Like a charioteer controlling the horses yoked to a chariot, one must discipline the senses."

(4) Rāghavānandaḥ's Commentary:

अनुपसंव्हतेन्द्रियाणांजपोपिनफला येति तदर्थप्रत्याहारमाह । इन्द्रियाणामिति ।
अपहारिषुई-न्द्रियाणि स्वमवणंकर्तुशीलेषु यन्ताअश्वनियमनसारथिरिव
संयमनंकुर्यात् ॥ ८८ ॥

"If the senses are not restrained, even japa (repetition of sacred mantras) will bear no fruit.

This verse is meant to support that view by encouraging sense-withdrawal (pratyāhāra). The senses are said to be 'stealers' (apahāriṣu)—they have a tendency to pull the mind outward.

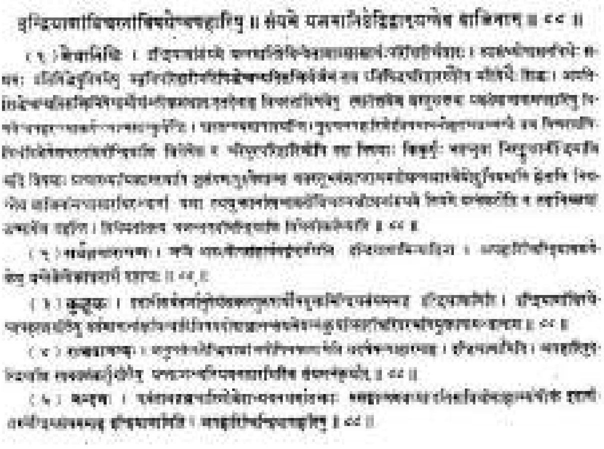
Just like a charioteer restrains horses from going wild, one must control the senses to prevent inner dissipation."

(5) Nandanaḥ's Commentary:

एवंतावद्ब्रह्मचारिणोवेदाध्ययनधर्माउक्ताः प्रसङ्गात्मणवव्या
दृतिसावित्रीमाहात्म्यंचोक्तं इदानीं तस्येन्द्रियसंयममाह इन्द्रियाणामिति ।
अपहारिष्विन्द्रियापहारिषु ॥ ८८ ॥

"After explaining the duties of a brahmacārī such as Vedic study and the glory of the Gāyatrī mantra, now the importance of sense-restraint is described.

'Apahāriṣu indriyeṣu' — the senses are like thieves that carry the self away. The mind must be guarded from them, just as a charioteer restrains his horses.



Gautama-Dharmasūtra, 3.9—'One who behaves like this keeps the senses under control attains the regions of Brahman.'

Gautama-Dharmasūtra, 11.4.—'Pure, with senses under control, equipped with fully qualified-aids.'

Shrimad Bhagwat Geeta 2.67-68 with Shankara Bhasya

इन्द्रियाणां हि चरतां यन्मनोऽनु विधीयते । तदस्य हरति प्रज्ञां वायुर्नावमिवाम्भसि ॥ ६७ ॥

67. For, the mind which yields to the roving senses carries away his knowledge, as the wind (carries away) a ship on water.
    For, the mind which yields to the senses engaged in their respective objects, ie, the mind which is altogether engross-ed in the thought of the various objects of the senses, destroys the devotee's discriminative knowledge of the Self and the not-Self- How? As the wind carries away a ship from the intended course of the sailors and drives her astray, so the mind carries away the devotee's consciousness from the Self and turns it towards sense-objects.
    Having explained in several ways the proposition enunci-ated in ii. 60-61, the Lord concludes by reaffirming the same proposition:

तस्माद्यस्य महाबाहो निगृहीतानि सर्वशः । इन्द्रियाणीन्द्रियार्थेभ्यस्तस्य प्रज्ञा प्रतिष्ठिता ॥ ६८ ॥ 68. Therefore, O mighty-armed, his knowledge is steady whose senses have been entirely restrain-ed from sense-objects.

It has been shown that evil arises from the senses pursu-ing sense-objects. Wherefore, that devotee's knowledge is steady whose senses have been restrained from sense-objects (such as sound) in all forms, subjective and objective.
(6) The Universe, a mere dream to the Sage.
In the case of the man who possesses discriminative knowledge and whose knowledge has become steady, his experience of all matters, temporal and spiritual (laukika and vaidika, sensuous and supersensuous), ceases on the cessation of nescience (avidya); for, it is the effect of nescience: and nescience ceases because it is opposed to knowledge. To make this clear, the Lord proceeds:

इन्द्रियाणां हि चरतां यन्मनोऽनु विधीयते ।
तदस्य हरति प्रज्ञां वायुर्नावमिवाम्भसि ॥ ६७ ॥

67. For, the mind which yields to the roving senses carries away his knowledge, as the wind (carries away) a ship on water.

For, the mind which yields to the senses engaged in their respective objects, i.e., the mind which is altogether engrossed in the thought of the various objects of the senses, destroys the devotee's discriminative knowledge of the Self and the not-Self.—How?— As the wind carries away a ship from the intended course of the sailors and drives her astray, so the mind carries away the devotee's consciousness from the Self and turns it towards sense-objects.

Having explained in several ways the proposition enunciated in ii. 60—61, the Lord concludes by reaffirming the same proposition:

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इन्द्रियाणीन्द्रियार्थेभ्यस्तस्य प्रज्ञा प्रतिष्ठिता ॥ ६८ ॥

68. Therefore, O mighty-armed, his knowledge is steady whose senses have been entirely restrained from sense-objects.

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(6) The Universe, a mere dream to the Sage.

In the case of the man who possesses discriminative knowledge and whose knowledge has become steady, his experience of all matters, temporal and spiritual (laukika and vaidika, sensuous and supersensuous), ceases on the cessation of nescience (avidya); for, it is the effect of nescience: and nescience ceases because it is opposed to knowledge. To make this clear, the Lord proceeds:

Hindi translation of Shrimad Bhagwat Geeta 2.67-68 by Geeta Press Gorakhpur

इन्द्रियाणां हि चरतां यन्मनोऽनुविधीयते ।
तदस्य हरति प्रज्ञां वायुर्नावमिवाम्भसि ॥ ६७ ॥

[illegible] ॥ ६७ ॥

[illegible] ॥ ६७ ॥

[illegible]

[illegible]

तस्माद्यस्य महाबाहो निगृहीतानि सर्वशः ।
इन्द्रियाणीन्द्रियार्थेभ्यस्तस्य प्रज्ञा प्रतिष्ठिता ॥ ६८ ॥

[illegible] ॥ ६८ ॥

[illegible] ॥ ६८ ॥

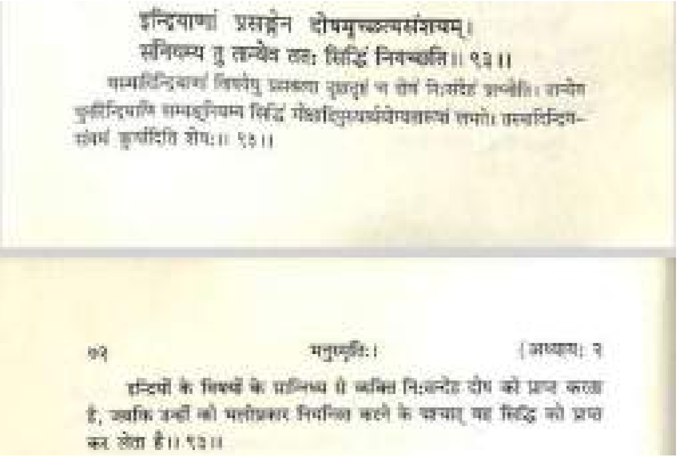
[illegible]

[illegible]

Manu Smriti 2.93

इन्द्रियों के विषयों के सान्निध्य से व्यक्ति निःसन्देह दोष को प्राप्त करता है, जबकि उन्हीं को भलीप्रकार नियन्त्रित करने के पश्चात् वह सिद्धि को प्राप्त कर लेता है।। ९३ ।।

“By coming into contact with the objects of the senses, a person undoubtedly incurs faults; but after properly controlling those senses, he attains perfection (siddhi).” — Verse 93


इन्द्रियाणां प्रसङ्गेन दोषमृच्छत्यसंशयम्।
संनियम्य तु तान्येव ततः सिद्धिं नियच्छति॥ ९३॥

[illegible]

७२ मनुस्मृतिः [अध्यायः २

इन्द्रियों के विषयों के सान्निध्य से व्यक्ति निःसन्देह दोष को प्राप्त करता है, जबकि उन्हीं को भलीप्रकार नियन्त्रित करने के पश्चात् वह सिद्धि को प्राप्त कर लेता है॥ ९३॥

Traditional Commentaries on Manu Smriti 2.93

(1) मेधातिथिः (Medhātithiḥ):

Sanskrit Commentary:

प्रसङ्गस्तत्परता तेन हेतुभूतेन दृष्टमदृष्टं च ऋच्छति प्रामोति। नात्र संशयो निश्चितमेतत्। संनियम्य तानि इन्द्रियाणि ततः सिद्धिम् अभिनेत; अर्थावामिश्रौतस्मार्तकर्मणाम् अनुष्ठानफलेनिःशेषं गच्छति प्रामोति॥

English Translation:

“Attachment (prasanga) here means an intense involvement with sense-objects. Through such attachment, one attains both visible (drishta) and invisible (adrishta) faults or negative consequences. There is no doubt about this.

However, after restraining those very senses (through discipline), one reaches perfection — namely, the complete fruition of Vedic (śrauta) and Smriti-based (smārta) duties. This includes attaining the ultimate goal (like moksha). Thus, control over the senses leads to complete success.”

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(2) सर्वज्ञनारायणः (Sarvajña-Nārāyaṇaḥ):

Sanskrit Commentary:

प्रसङ्गेन विषयेषु संगेन दोषं पापं ऋच्छति प्रामोति। तेषां नियमनात् सिद्धिं मोक्षं नियच्छति लभते॥

English Translation:

“Through attachment (prasanga) to sense-objects, one incurs sin or fault (doṣa, pāpa). But by restraining those senses, one attains siddhi, which here means liberation (mokṣa).”

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(3) कुछूकः (Kuṭūkaḥ):

Sanskrit Commentary:

मनोधर्मसङ्कल्पमूलत्वात् इन्द्रियाणां तदायत्तेन प्रवृत्तेः किमर्थं निग्रहः कर्तव्य इत्यतः आह 'इन्द्रियाणामिति'।
यः इन्द्रियाणां विषयेषु प्रवृत्त्या दृष्टादृष्टं च दोषं निःसन्देहं प्राप्नोति।
तानि एव पुनः इन्द्रियाणि सम्यङ् नियम्य सिद्धिं — मोक्षादि पुरुषार्थयोग्यता-रूपां लभते।
तस्मात् इन्द्रियसंयमं कुर्यात् इति शेषः॥

English Translation:

"Since the senses are rooted in the mind's tendency to imagine and desire (saṅkalpa), and act based on it, why should their control be emphasized?
In response, this verse says that by engaging the senses freely with their objects, one undoubtedly incurs both seen and unseen faults.

But by properly restraining the same senses, one attains **siddhi**, i.e., eligibility for **moksha** and other puruṣārthas (goals of life).
Hence, sense-restraint should be practiced."

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(4) राघवानन्दः (Rāghavānandaḥ):

Sanskrit Commentary:

अनुपसंहारे दोषं कीर्तयन् तत्करणे फलम् आह — 'इन्द्रियाणामिति'।
प्रसङ्गेन इन्द्रियार्थेषु अभिषक्त्या दोषं — संसाराख्यं;
सिद्धिं — मनःशुद्धिद्वारा मोक्षाख्यां।
तथा च गीतायां — 'सिद्धिं आप्नोति यथा ब्रह्म, तथाप्नोति निबोध मे' इति॥

English Translation:

"This verse states the **fault** that arises when the senses are **not withdrawn**, and then declares the **fruit** of restraint.

Through attachment (prasanga) to sense-objects, one falls into **worldly bondage (saṁsāra)**. But through control, one attains **mental purity** and thus **liberation (moksha)**.

As the Gītā says: 'One attains perfection (siddhi), and then Brahman — understand that from Me.'"

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(5) नन्दनः (Nandanaḥ):

Sanskrit Commentary:

प्रसङ्गेन विषयेषु निरङ्कुशया प्रवृत्त्या॥

English Translation:

"By uncontrolled indulgence (nirankusha pravṛtti) in sense-objects, one incurs faults."

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(6) रामचन्द्रः (Rāmachandraḥ):

Sanskrit Commentary:

पुरुषः इन्द्रियाणां प्रसङ्गेन संयोगेन दोषं ऋच्छति प्राप्नोति। असंशयं तानि इन्द्रियाणि संनियम्य जित्वा सिद्धिं नियच्छति प्राप्नोति॥

English Translation:

"A person, by the connection (saṅga) of the senses with their objects, certainly acquires fault (doṣa).

There is no doubt: after properly restraining and conquering those senses, he surely attains siddhi (perfection).”

Vyāsa-ṣmrti (4.13), (also Vṛddha Śātātapa, 61).—‘Having brought his senses under control, wherever a man may live,—that place is Kurukṣetra, Naimiṣa and Puṣkara.’

Vyāsasmṛti (4. 60-61).—‘One does not become heroic by obtaining victory in battle; nor does he become learned by study; nor an orator by mere eloquence; nor liberal by making gifts of wealth; by conquering the organs does one become heroic; by following Dharma, learned,—by truthfulness, an orator; and liberal, by doing good to all beings.’

Vaśiṣṭha-smṛti (25. 8).—‘Wisdom is attained by Yoga; Yoga is the characteristic of Dharma; Yoga is ever the highest penance; therefore one should be always addicted to Yoga.’

Manu Smriti 2.100-

(इसलिए) इन्द्रियों के समूह को वश में करके, मन को भलीप्रकार नियन्त्रित करके तथा योग द्वारा शरीर को सुरक्षित रखता हुआ व्यक्ति सभी प्रयोजनों को सिद्ध कर लेता है।।

“(Therefore,) by bringing the group of senses under control, properly restraining the mind, and preserving the body through yoga, a person accomplishes all objectives (goals of life).” — Verse 100

वशे कृत्वेन्द्रियग्रामं संयम्य च मनस्तथा।
सर्वान्संसाधयेदर्थानक्षिण्वन्योगतस्तनुम्।। १००।।

मनुस्मृतिः। (अध्यायः २

(इसलिए) इन्द्रियों के समूह को वश में करके, मन को भलीप्रकार नियन्त्रित करके तथा योग द्वारा शरीर को सुरक्षित रखता हुआ व्यक्ति सभी प्रयोजनों को सिद्ध कर लेता है।। १००।।

Traditional Commentaries on Manu Smriti 2.100

(1) मेधातिथिः (Medhātithiḥ):

Sanskrit Commentary:

> उपसंहरति। सत्यपि इन्द्रियत्वे मनसः प्राधान्यात् पृथकुपादानं। 'ग्रामः' इत्यनेन संघातः — विधेहि कृत्ये इन्द्रियाणि तथा मनः। सर्वानर्थान् श्रौतस्मार्तकर्मसाध्यान् संसाधयेत्। तनुं शरीरम् अक्षिण्वन् अपीडयन् योगतः। युक्त्या सहसा कस्यचित् कठिनासनकृष्णाजिनादिप्रावरणपीडा भवति... तस्मात् योगतः इत्युक्तम्... योगस्तृतीयायोगस्तृतीयार्थे तसिः तात्पर्येण शरीरं रक्षेत्।

English Translation:

> "This verse summarizes the prior teachings. Though the mind is technically part of the senses, it is here mentioned separately due to its prominence.
>
> 'Grāma' means the collective group of senses. Both mind and senses must be disciplined.
>
> With the help of the body, one can accomplish all goals connected to **Vedic and Smriti duties** — i.e., dharma, artha, kāma, mokṣa.
>
> But while doing so, one must protect the body — **not wearing it down** or torturing it unnecessarily.
>
> Some postures or ascetic practices (e.g., sitting on hard seats, using black-deer skin coverings, etc.) can hurt delicate-bodied persons. Hence, 'through yoga' here implies **proper method** and **balance**.
>
> Yoga must protect the body, not destroy it. That is the intended sense."

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(2) सर्वज्ञनारायणः (Sarvajña-Nārāyaṇaḥ):

Sanskrit Commentary:

> इन्द्रियग्रामं बाह्यं सर्वान् अर्थान् — स्वर्गादीनपि — योगतः अपेक्षितदेवतादि ध्यानतः। न च इन्द्रियसंयममात्रात् तनुं देहम् अक्षिण्वन् अपीडयन् अपि।

English Translation:

> "The external group of senses should be controlled. Even **higher goals like heaven (svarga)** can be attained through yoga, especially through **meditation on the desired deity**.
>
> But it is not merely sense-control that matters — one must also **preserve the body**, not emaciate or torment it."

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(3) कुट्टूकः (Kuṭūkaḥ):

Sanskrit Commentary:

> इन्द्रियसंयमस्य सर्वपुरुषार्थहेतुतां दर्शयति — 'वशे कृत्वेति'। बहिरिन्द्रियगणम् आयत्तं कृत्वा, मनः च संयम्य, सर्वान् पुरुषार्थान्

> सम्यक् साधयेत्। योगतः – उपायेन – स्वदेहम् अपीडयन् यः सहजसुखी, संस्कृतान्नादिकं भुङ्क्ते, सः क्रमेण तं त्यजेत्।

English Translation:

> "This verse shows that **sense-control is the means to all puruṣārthas** (goals of life).
>
> One should restrain the **external senses** and **the mind**, and thereby successfully achieve **dharma, artha, kāma, and mokṣa.**
>
> 'Through yoga' means **by suitable methods**, without harming the body.
>
> One who enjoys simple comforts like **clean food and soft bedding** should gradually move toward austerity — not abandon everything suddenly."

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(4) राघवानन्दः (Rāghavānandaḥ):

Sanskrit Commentary:

> प्रकरणार्थं निगमयतः, पुमर्थपर्यवसायितां आह – 'वशी' इति। अर्थान् धर्मादीन्, अक्षिण्वन् अपीडयन् योगतः – योगोपायेन – अवर्जनीयविषयसेवया इत्यावत्।

English Translation:

> "Bringing the section to a conclusion, this verse asserts that all **puruṣārthas end** in self-mastery.
>
> By controlling the senses and **not harming the body**, and **through yoga as a method**, one may even engage with necessary objects (like food, duties, etc.) without fault."

---

(5) नन्दनः (Nandanaḥ):

Sanskrit Commentary:

> इन्द्रियसंयमफलम् आह – 'वशे' इति। योगतः – योगेन समाधिलक्षणेन। अर्थान् – पुरुषार्थान्। संसाधयेत् – सम्यक् साधयितुं शक्नुयात्। तनुं अक्षिण्वन् – तपोभिः शरीरम् अपीडयन्।

English Translation:

> "This verse describes the **fruit of sense-control**.
>
> Through **samādhi-based yoga**, one may accomplish the four puruṣārthas.
>
> While doing so, the body should be **preserved**, not harmed by excessive austerity or penance."

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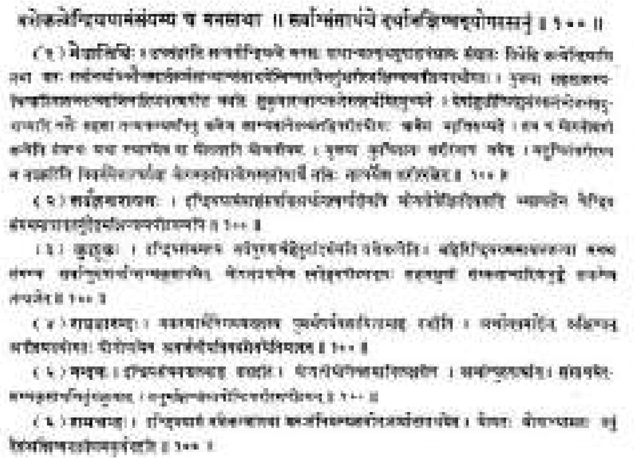
6) रामचन्द्रः (Rāmachandraḥ):

Sanskrit Commentary:

> इन्द्रियग्रामं वशे कृत्वा तथा मनः संनियम्य सर्वान् अर्थान् असाधयेत्।
> योगतः — योगाभ्यासतः तनुं देहं अक्षिण्वन् — क्षीणं अकुर्वन् इति।

English Translation:

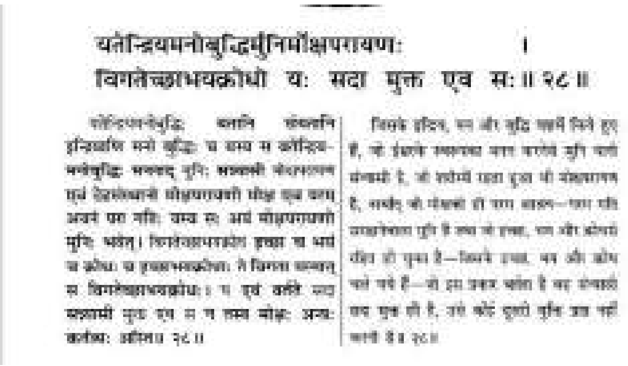
> “By bringing the senses under control and restraining the mind, one **accomplishes all goals**.
>
> Through regular yogic practice, the **body is maintained** — not allowed to become weak or emaciated.”



Srimad Bhagwat Geeta 5.28 Shankar Bhasya – Geeta Press Gorakhpur

जिसके इन्द्रिय, मन और बुद्धि वशमें किये हुए हैं, जो ईश्वरके स्वरूपका मनन करनेसे मुनि यानी संन्यासी है, जो शरीरमें रहता हुआ भी मोक्षपरायण है, अर्थात् जो मोक्षको ही परम आश्रय-परम गति समझनेवाला मुनि है तथा जो इच्छा, भय और क्रोधसे रहित हो चुका है-जिसके इच्छा, भय और क्रोध चले गये हैं- जो इस प्रकार बर्तता है वह संन्यासी सदा मुक्त ही है, उसे कोई दूसरी मुक्ति प्राप्त नहीं करनी है ॥ २८ ॥

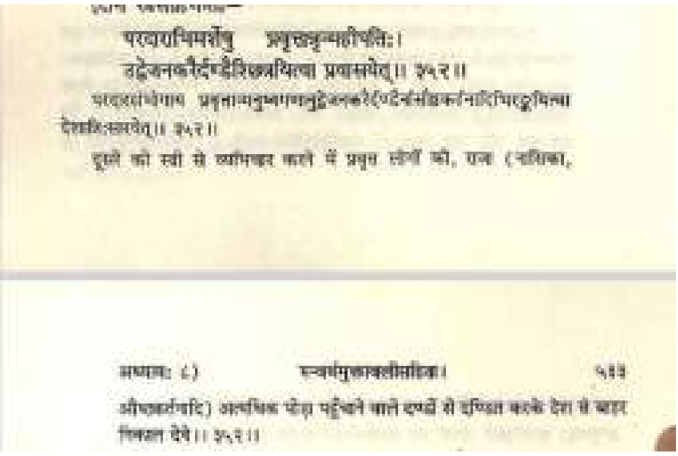
“One whose senses, mind, and intellect are brought under control, who through contemplation of the Supreme has become a sage (muni or renunciate), who — though residing in the body — is devoted solely to liberation, who considers moksha to be the supreme goal and refuge, and who is free from desire, fear, and anger — such a sage is always liberated. He does not have to attain any other liberation; he is ever free.” — Verse 28


यतेन्द्रियमनोबुद्धिर्मुनिर्मोक्षपरायणः ।
विगतेच्छाभयक्रोधो यः सदा मुक्त एव सः ॥ २८ ॥

Manu Smriti 8.352

दूसरे की स्त्री से व्यभिचार करने में प्रवृत्त लोगों को, राजा (नासिका, औष्ठकर्तनादि) अत्यधिक पीड़ा पहुँचाने वाले दण्डों से दण्डित करके देश से बाहर निकाल देवे ।। ३५२ ।

“Those who are inclined towards adultery with another man’s wife should be punished by the king with penalties causing severe suffering (such as cutting off the nose or lips, etc.), and then expelled from the kingdom.” (352)


परदाराभिमर्शेषु प्रवृत्तान्नॄन्महीपतिः।
उद्वेजनकरैर्दण्डैश्छिन्नयित्वा प्रवासयेत्॥ ३५२॥
परदारसंभोगाय प्रवृत्तान्मनुष्यगणानुद्वेजनकरैर्दण्डैर्नासिकौष्ठकर्तनादिभिश्चिह्नयित्वा देशान्निःसारयेत्॥ ३५२॥
दूसरे की स्त्री से व्यभिचार करने में प्रवृत्त लोगों को, राजा (नासिका,

अध्यायः ८) मन्वर्थमुक्तावलीसहिता।
औष्ठकर्तनादि) अत्यधिक पीड़ा पहुँचाने वाले दण्डों से दण्डित करके देश से बाहर निकाल देवे॥ ३५२॥

A few Traditional Commentaries on Manu Smriti 8.352

(1) Medhātithi:

विवाहसंस्कृतायांस्त्रियांदारशब्दोवर्तते आत्मनोन्यः परः अभिमर्थः संभोगआलिङ्गनार भ्य आलिङ्गनंजनद्वयसमवाय भोगजन्यायाः प्रीतेः प्रवृत्तिः प्रारंभस्तनिवृत्यर्थदूतीसंप्रेषणादिना प्रोत्साहनं अथच संग्रहणमभिम-र्शनंप्रचक्षते यमर्थपरभार्यागमने प्रवृत्तं पुरुषंज्ञात्वोद्वेजनकरैस्तीक्ष्णायैः शक्तिशूलादिभिरङ्कयित्वा नासाछेदादिभिर्विवासयेत् सर्वत्रात्रविशेषदण्डस्योक्तत्वादस्यविषय भावोनसामान्यदण्डोयंकिंतहि पुनःपुनः प्रवृत्तौ । इदन्तु युक्तमलभ्यमानस्य विष-यान्तरंप्रवासस्य धनदण्डस्य च कार्यभेदात्समुच्चयस्तथादर्शयिष्यामः ॥ ३५२ ॥ (२)

“In the context of the marriage sacrament, the word *dāra* (wife) is used. When a man engages in another’s wife with desire — through intercourse, embrace, or other acts that stir pleasure and affection — beginning with touch and ending in sexual union, even sending a messenger or inciting the woman — this is considered adultery. Such a man should be marked with distressing instruments like sharp weapons, spears, etc., and then punished with mutilation of the nose, etc., and banishment.
As this is not a case of a *general punishment*, but a specific one, harsher penalties may apply if the act is repeated. In the case where another punishment (like exile) cannot be implemented, fines and exile together may be enforced, and this will be explained later.”

(2) Sarvajña Nārāyaṇa:

दण्डैः शिश्नच्छेदादिभिः ॥ ३५२
“Punishments include mutilation such as *cutting off the penis*, etc.”

(3) Kullūka:

इदानींस्त्रीसंग्रहणमाह परदारेति । परदारसंभोगाय प्रवृत्तान्मनुष्यगणानुद्वेजनकरैर्दण्डैनीसौष्ठकर्तना-दिभिरङ्कयित्वा देशान्निःसारयेत् ॥ ३५२
“Now explaining the act of taking another’s wife – those men

who engage in sexual intercourse with other men's wives should be punished by the king with afflicting penalties such as cutting off the nose and lips, and expelled from the kingdom."

(4) Rāghavānanda:

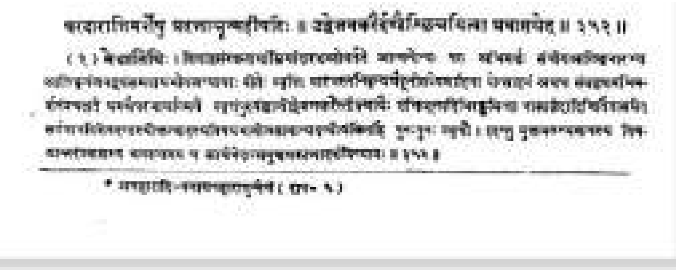
परदाराभिरतस्य स्वजातौ दण्डमाह षट्त्रिंशता श्लोकैः परदारेति । नृनिति विशेषणाद्देवतिर्यक्षु नदोषः । उद्वेगजनकैः नासौष्टकर्तनादिभिः सर्वत्र । ब्राह्मणंतु विवासयेत् ॥ ३५२ ॥
"For those indulging in another's wife within their own caste, the penalty is given here in the thirty-sixth verse beginning with 'paradāra'. The word *nṛ* (man) implies that this law does not apply to relations with divine beings or yakṣas. Using distressing punishments like cutting off the nose and lips, the king should punish them accordingly. A Brāhmaṇa, however, should only be exiled."

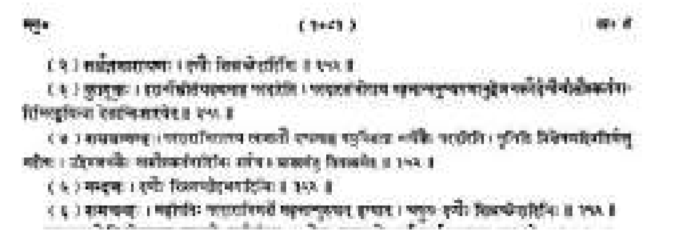
(5) Nandana:

दण्डैः शिश्नच्छेदद्धगादिभिः ॥ ३५२ ॥
"With punishments such as *cutting off the penis and testicles*, etc."

(6) Rāmacandra:

। महीपतिः परदाराभिमर्शे प्रवृत्तान्पुरुषान् हन्यात् । चपुनः दण्डैः शिश्नच्छेदादिभिः ॥ ३५२ ॥
"The king should kill those men who engage in contact with another's wife. Also, punishments include *cutting off the penis*, etc."





Āpastamba (2-26.18-19).—'A young man who, decked with ornaments, enters unintentionally a place where a married woman or a maiden sits, must be reprimanded;—if he does it intentionally, with an evil purpose, ho must he fined.'

Baudhāyana (2.4.1-2).—'Anybody but a Brāhmaṇa shall suffer corporal punishment for Adultery;—the wives of men of all castes must be guarded more carefully than wealth.'

Āpastamba (2.26.20).—'If a man has actually committed adultery, his organ shall be cut off together with the testicles.'

Bṛhaspati (23.10-12).—'If a man violates an unwilling woman, the King shall confiscate his entire property, have his penis nd scrotum cut off and have him paraded on an ass. When

a man enjoys a woman by fraud, bis punishment shall be confiscation of his entire wealth; and afterwards he shall be branded with the mark of the female organ and banished from the town. The highest fine shall be inflicted for connexion with a woman of equal caste; half that for connexion with a woman of a lower caste; and a man who has connexion with a woman of a higher caste shall be put to death.'

Yājñavalkya (2.287-218).—'A man who carries away a decorated maiden, of the same caste as himself, shall pay the highest amercement; but the lowest amercement, if she is not decorated; if she belongs to a higher caste, corporal punishment shall be inflicted. If the man has earned away a maiden of a caste lower than himself, there is no offence, if she has gone with her consent; otherwise, the fine inflicted shall be of the lowest degree. If the maiden has been defiled, the hands of the man shall he cut off; and he shall he killed if the maiden is of a higher caste.'

Śaṅkha-Likhita (Aparārka, p. 859).—'If the man has intercourse with an unwilling maiden, he shall have two of his fingers cut off, and he shall also pay a fine. If the maiden is of a higher caste, he shall he killed. If the maiden belongs to the same caste and has been willing, he shall pay the nuptial fee and also give her ornaments and a double dowry, and then accept her as wife.'

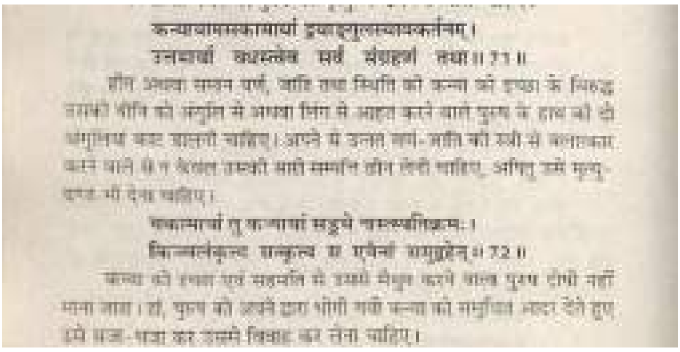
Bṛhaspati (23.10).—'The King shall confiscate the entire property of one who violates an unwilling woman; and having his penis and scrotum cut off, shall cause him to he paraded on an ass.'

Āpastamba (2.26-21).—'If one has intercourse with a maiden, his porperty shall he confiscated and he shall be banished.'

Narada Smriti 12.71-72

हीन अथवा समान वर्ण, जाति तथा स्थिति की कन्या की इच्छा के विरुद्ध उसकी योनि को अंगुलि से अथवा लिंग से आहत करने वाले पुरुष के हाथ की दो अंगुलियां काट डालनी चाहिए। अपने से उन्नत वर्ण-जाति की स्त्री से बलात्कार करने वाले से न केवल उसकी सारी सम्पत्ति छीन लेनी चाहिए, अपितु उसे मृत्यु-दण्ड भी देना चाहिए। कन्या की इच्छा एवं सहमति से उससे मैथुन करने वाला पुरुष दोषी नहीं माना जाता। हां, पुरुष को अपने द्वारा भोगी गयी कन्या को समुचित आदर देते हुए उसे सजा-धजा कर उससे विवाह कर लेना चाहिए।

A man who injures the vagina of a girl of equal or lower caste, social status, or birth — against her will — by using his finger or penis, should have two fingers of his hand cut off.A man who rapes a girl of a higher caste or social rank should not only be deprived of all his wealth but should also be punished with the death penalty.However, if a man engages in sexual intercourse with a girl with her willing consent, he is not considered guilty.
In such a case, the man should treat the girl with due respect, adorn and dress her properly, and marry her.



Allegations-

Swami Prabhupada the founder of ISKCON writes,

"...In this regard, the word vikhyātam is very significant. A man is always famous for his aggression toward a beautiful woman, and such aggression is sometimes considered rape. Although rape is not legally allowed, it is a fact that a woman likes a man who is very expert at rape." A.C. Bhaktivedanta Swami Prabhupada on Srimad Bhagavatam 4.25.41 [http://vanisource.org/wiki/SB_4.25.41]

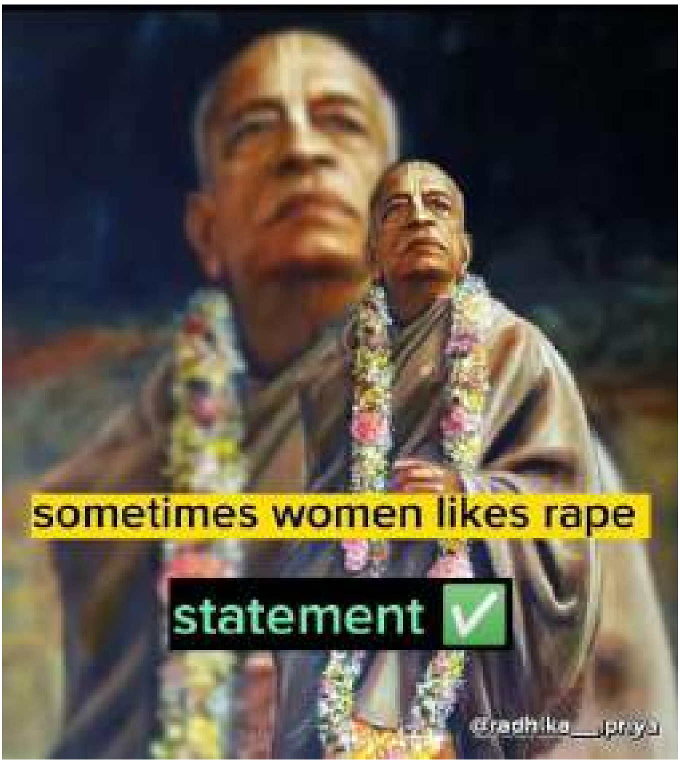
Readers are requested to read the commentary on next verse also after going to the above given link. Swami Prabhupada also writes,

"Both man and woman desire one another; that is the basic principle of material existence. Women in general always keep themselves beautiful so that they can be attractive to their lusty husbands. When a lusty husband comes before his wife, the wife takes advantage of his aggressive activities and enjoys life. Generally when a woman is attacked by a man-whether her husband or some other man—she enjoys the attack, being too lusty..."A.C. Bhaktivedanta Swami Prabhu on Srimad Bhagavatam 4.26.26

Refutation-

This Halala Putra Pedophile follower whose Pedophile prophet raped a 9 year old did Adultery with female sex slaves war captives and owned many sex slaves concubines and killed many innocent jews and committed many such heinous crimes and sins is alleging on Srila Prabhupada commentary . Srila Prabhupada is founder of Iskcon and his commentary and Statements are only valid and authoritative for the followers of Iskcon and not all the Sampradayas of Sanatan Dharma . Moreover Many followers of Iskcon have already clarified and explained this statement of Srila Prabhupada .

I am sharing the slides of instagram post of Woke_vaishnav


sometimes women likes rape
statement ✅

disclaimer:this post contains adult language,so it can't be suitable for all..
let's talk about A very common controversial query, people who hate iskcon (especially shaivas , shaktas) those who can't accept the phylosophy of gaudiya vaishnavism ,so they try to malign image of srila Prabhupada. and mostly cherrypics that statement "sometimes women likes rape"
they force the evidences to comfirm the already imagined conclusion.
so here we will end up their whole propeganda.. and prove that whatever srila Prabhupada had said it was totally right ..
>>>

HDC shrila prabhupad said that two times that 'sometimes women likes a man who is very expert at rape', one time in the shrimad bhagwatam 4th canto purport and second in a morning walk conversation .
in that post we'll talking about these topics :
1. srila Prabhupad's srimad bhagwatam purport: where he said 'women likes a man who is expert in rape '
2. shrila prabhupad's morning walk conversation where he said 'sometimes women likes rape
3. what is researchers and scientists view on srila Prabhupad's statement.

Firstly, it should be obvious that Srila Prabhupada repeatedly condemned illicit sex of any sort and hence, cannot say that rape is acceptable.

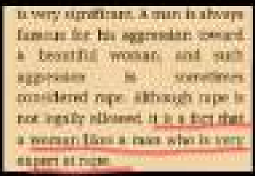
To smash the claim against Srila Prabhupada, we already have some of his own statements →

Innocent women, they are very much harassed after the war by the victorious party. You know, the soldiers are given freedom to rape the women.

-Lecture on BG 1.36 -- London, July 26, 1973

BG 16.7 purport :
Actually, a woman should be given protection at every stage of life. She should be given protection by the father in her younger days, by the husband in her youth, and by the grownup sons in her old age.

1. now see bhagwatam's canto 4 commentary:


is very significant. A man is always famous for his aggression toward a beautiful woman, and such aggression is sometimes considered rape. Although rape is not legally allowed, it is a fact that a woman likes a man who is very expert at rape.

Now the fourth canto of Shrimad Bhagwatam describes the story of king puranjan and a young lady.

King puranjana directly approached the lady and the lady was also lusty towards him and said"O killer of the enemy, you have somehow or other come here. This is certainly great fortune for me. I wish all auspicious things for you. you have a great desire to satisfy your senses ,I shall try in all respect to fulfill your desires. oh my dear hero ,who is in this world will not accept a husband like you ?you are so famous,so magnanimous, so beautyful and so easily gotten,"

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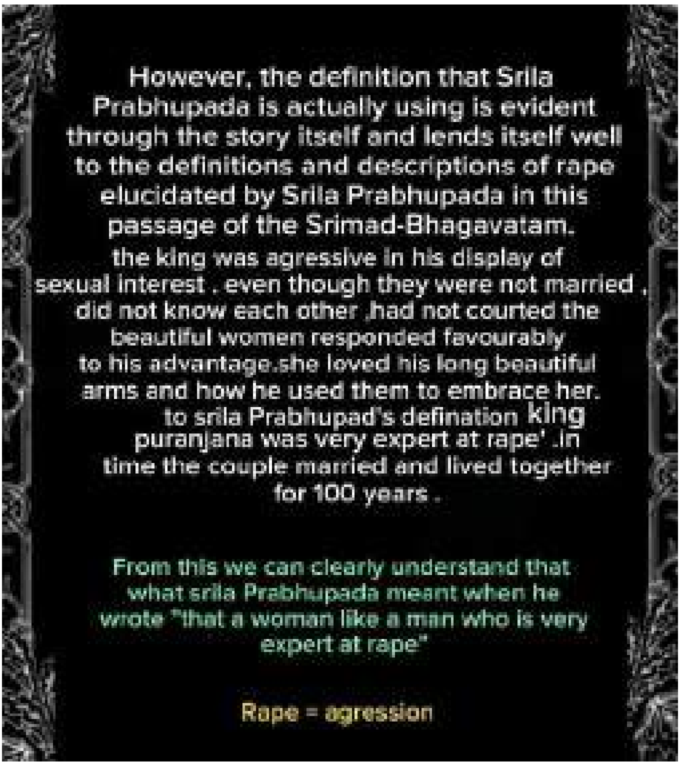
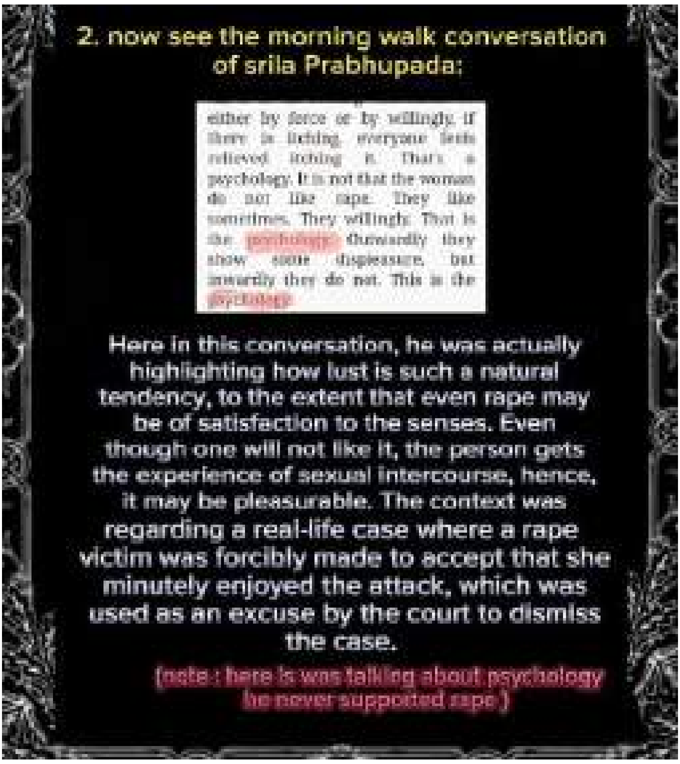
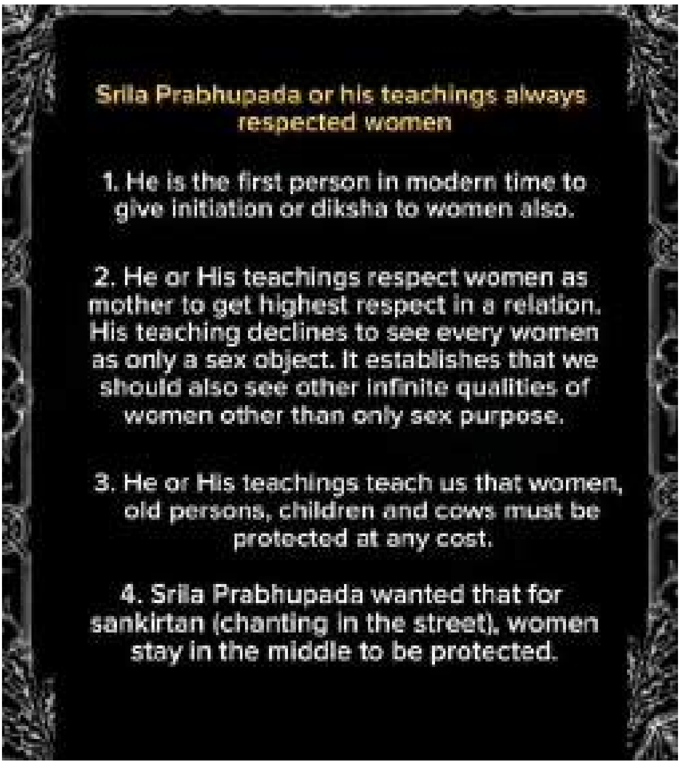

However, the definition that Srila Prabhupada is actually using is evident through the story itself and lends itself well to the definitions and descriptions of rape elucidated by Srila Prabhupada in this passage of the Srimad-Bhagavatam.
the king was agressive in his display of sexual interest . even though they were not married , did not know each other ,had not courted the beautiful women responded favourably to his advantage.she loved his long beautiful arms and how he used them to embrace her.
to srila Prabhupad's defination king puranjana was very expert at rape' .in time the couple married and lived together for 100 years .
From this we can clearly understand that what srila Prabhupada meant when he wrote "that a woman like a man who is very expert at rape"
Rape = agression


2. now see the morning walk conversation of srila Prabhupada:
either by force or by willingly. If there is itching, everyone feels relieved itching it. That's a psychology. It is not that the woman do not like rape. They like sometimes. They willingly. That is the psychology. Outwardly they show some displeasure, but inwardly they do not. This is the psychology
Here in this conversation, he was actually highlighting how lust is such a natural tendency, to the extent that even rape may be of satisfaction to the senses. Even though one will not like it, the person gets the experience of sexual intercourse, hence, it may be pleasurable. The context was regarding a real-life case where a rape victim was forcibly made to accept that she minutely enjoyed the attack, which was used as an excuse by the court to dismiss the case.
(note : here is was talking about psychology he never supported rape)



Allegations-

Hindu Scholars' views on Rape

Swami Balendu spills the beans. Says rape is nothing rare in Hindu scriptures and done by Gods themselves.

Refutation-

Now this brain dead pedophile follower is sharing some Random Facebook posts as his source . Sometimes i think how brain dead these pedophilia defenders are . Though we will again bash these pedophile followers easily

I have already debunked allegations on Indra-Ahilya and Vishnu Vrinda i will post the refutation here again

`/ishnu Vrinda

Pandit Madhavacharya Shastri explained in his Book Purana Digdarshan about Vishnu-Jalandhar-Vrinda Prakaran and whats the meaning behind this story Reference – Purana Digdarshan Page 432

SOURCE – https://archive.org/details/wg609/page/n435/mode/2up?view=theater

Pandit Madhavacharya Shastri explained in his Book Purana Digdarshan about Vishnu-Jalandhar-Vrinda Prakaran and whats the meaning behind this story Reference – Purana Digdarshan Page 432

(क) [प्रजापतिः] तं पाप्मानं पत्रूवृश्चत् । यदवृश्चत् तस्माद्वृष्टिः । (तैत्तिरीय ३ । १० । ६ । १)

(ख) वृष्टिर्वै याज्या विद्युदेव । विद्युद्धीदं वृष्टिमन्नाद्यं संप्रयच्छति । (ऐतरेय २ । ४१)

(ग) अयं वै वर्षस्येष्टे योऽयं [वायुः] पवते । (शतपथ १ । ८ । ३ । १२)

(घ) तस्माद्यां दिशं वायुरेति तां दिशं वृष्टिरन्वेति । (शतपथ ८ । २ । ३ । ५)

आधिभौतिक

'पद्म-पुराण' में इस आख्यायिका का जो कथानक (Plot) अङ्कित किया है वह भौतिक विज्ञान से सम्बन्ध रखता है। तुलसी नामक प्रसिद्ध औषधि विषैलीजन्य अनेक ज्वरों एवं मलेरिया के कीटाणुओं (Germs) को समूल नष्ट कर देती है यह बात आजकल की नई खोज से भी सिद्ध हो चुकी है। प्राचीन महर्षियों ने 'ऋतम्भरा' प्रज्ञा द्वारा इस रहस्य की साङ्गोपाङ्ग अन्वेषणा की थी, इसीलिए हमारी दैनन्दिनी दिनचर्या में तुलसी के सेवन का पर्याप्त उपयोग पाया जाता

है। प्राचीन भारत में वह कोई आर्य घर न था जिसमें कि तुलसी की वाटिका न हो। इस लघु किन्तु अलौकिक पौधे की महती उपयोगिता जानकर ऋषिजनों ने इसे धार्मिक सिंहासन पर बिठाकर सम्मानित किया था। अतएव यह पौधा ईश्वरभक्त धर्मात्माओं के निवास-स्थान का परिचायक बन गया था। उस दिन हनुमान् जी ने राक्षसपुरी लंका में सीता को खोजते हुए अचानक विभीषण के घर में गोस्वामी तुलसीदास जी के शब्दों में 'नव तुलसी के वृन्द तहँ' देखकर ही एक अपरिचित व्यक्ति में विश्वास करके उसके सामने अपना हृदय निकाल कर रख दिया था।

इस पौधे को यह सम्मान अन्धविश्वास के कारण मिल गया हो ऐसी बात भी नहीं है। 'वनस्पति विज्ञान' के जगत्प्रसिद्ध आचार्य श्री जगदीशचन्द्र वसु महोदय ने तो अभी हाल में तुलसी के सम्बन्ध में अपनी खोज का वर्णन करते हुये यहाँ तक कहा है कि तुलसी के संसर्ग से सुवासित वायु जहां तक घूमती है वहां तक मलेरिया आदि बीमारियों के घातक कीटाणु (Deadly Germs) नष्ट होते चले जाते हैं। यदि इस पौधे को गरीब धनाओं से लेकर महामहिम महाराजाओं तक को समान रूप से आरोग्य प्रदान करने वाला ईश्वरीय औषधालय कह दिया जाय तो अतिशयोक्ति न होगी।' इत्यादि।

हमारे पूर्वजों ने भी इन्हीं सब लाभों को ध्यान में रखते हुए ईश्वराराधना स्तोत्रपाठ जप तप एवं समस्त धार्मिक कृत्यों को 'तुलसी-दलसंयुत:' (विष्णुसहस्रनाम) होकर करने का आदेश किया है। इसके सींचने से और परिक्रमा करने से अनेक लाभ बतलाए हैं। तुलसीदल को दांतों से कुचलना, दांतों को शीघ्र गिरा देता है और नेत्रज्योति को भी हानि पहुँचाता है, अतएव सुवर्णकणों से अभिव्याप्त गण्डकी नदी के पाषाण (शालिग्राम) के जल से इसे संमिश्रित किया जाता है

और घिसे हुए चन्दन आदि विशुद्ध सात्विक द्रव्यों के मेल से इसे पान किया जाता है। इस तरह यह अविछिन्न दल बिना किसी कष्ट के गले के नीचे उतर जाता है और अनुपान के संयोग से इसकी वैद्युती शक्ति सुरक्षित रहती है। धार्मिक परिभाषा में इसे 'चरणामृत' कहते हैं और इसके पीने से—'अकालमृत्युहरणं सर्वव्याधिविनाशनम्'—के अनुसार अकालमृत्यु की निवृत्ति और समस्त व्याधियों का विनाश माना जाता है।

तुलसी के पौधे में यह महाशक्ति कहाँ से आई? और शालिग्राम शिला का संसर्ग इसके साथ क्यों सम्पन्न हुआ? इत्यादि जिज्ञासाओं की पूर्ति करने के लिये श्री वेदव्यास जी ने वेदोक्त 'वनस्पति-विज्ञान' के आधार पर उपर्युक्त विष्णु वृन्दा आख्यान का निम्न निरूपण किया है—

जल को धारण करने वाला बादल ही 'जलंधर' है और उस बादल में सर्वोत्तभाव से रहने वाली 'विद्युत्-शक्ति' ही वृन्दा है। साध्वी स्त्री का सर्वस्व जिस प्रकार उसका एकमात्र पति ही होता है इसी प्रकार मेघान्तर्वर्ती विद्युत् का भी अनन्य आश्रय बादल ही है। वह मेघ क्षण क्षण में नये नये रूप बदलकर आकाश में विचरता है। कई बार तो यह 'कुन्द-इन्दु-तुषार-हार-धवल-देह-द्युति' धारण कर एवं बीच बीच में नीलकण्ठ की छटा दिखाता हुआ—'अत्र, तत्र विविध परायण कारिणी ! विश्वविमोहिनी, स्वयंविहारिणी—प्रकृतिरूप पार्वती देवी को भी विमुग्ध कर डालने को उद्यत होता है। सूर्य चन्द्रादि ग्रह, नक्षत्र, तारे, सितारे और सैयारे अपनी अपनी कान्ति रूप मालाओं को इस घनघमण्ड के तिरोधान से मानो व्याकुलित सी देख पाते हैं। यह जलन्धर दैवी-सम्पदा रूप प्राणीमात्र के जीवन आधार जलों को आत्मसात् कर के मानो उनके जीवन को मुट्ठी में ले लेता है अतएव वे सब विचलित हो उठते हैं। परन्तु मेघान्तर्वर्ती विद्युत् की प्रवाह धारा जब तक अविछिन्न रूप से

प्रवाहित होती है तब तक वाष्पभूत जलन्धर का एक कण भी पृथ्वी पर नहीं टपक सकता। अतएव पार्वती रूप प्रकृति के परामर्श से व्यापनशील वायुरूप विष्णु—तरलता से प्रवाहित होता हुआ मेघान्तर्वर्ती विद्युत् रूप वृन्दा का सर्वतोभावेन संस्पर्शन करता है, बस! इस वायु के संसर्ग से ज्योंही मेघान्तर्वर्ती विद्युत् में स्पन्दन-क्रिया का संचार हुआ कि वाष्पभूत जलसंघ सिमट सिमट कर क्रमशः पृथ्वी पर गिर जाता है।

वायु का प्रत्येक प्रवाह वर्षा का कारण होता है यह बात नहीं है। वर्तमान विज्ञानवेत्ता भी एक खास प्रकार की मानसून (Monsoon) नामक हवा को ही वृष्टिकारक बताते हैं। सो उक्त रूपक में भी वायु रूप विष्णु जलन्धर का वेष बदल कर ही वृन्दा के निकट पहुँचता है तभी उसका सतीत्व विदीर्ण होकर पृथ्वी पर गिरता है। अर्थात्—वायु का स्वाभाविक रूप बरसात का कारक नहीं यह भाव उक्त रूपक में बड़ी चातुरी से अभिव्यक्त किया है। अस्तु, वही मेघान्तर्वर्ती विद्युत् शक्ति—(जिसे न्यायशास्त्र में—भौमदिव्योदर्याकरजभेदात्। —के अनुसार 'दिव्य अग्नि' के नाम से स्मरण किया है)—जलकणों से संमिश्रित होकर 'अद्भ्यः पृथ्वी, पृथ्व्योषधयः', सिद्धान्त के अनुसार तुलसी नामक पौधे के रूप में उत्पन्न होती है अर्थात्—तुलसी के अन्दर जो अलौकिक शक्ति विद्यमान है वह परम्परा से मेघान्तर्वर्ती दिव्य अग्नि के प्रवाह से ही इसमें आई है। इस गूढ़ रहस्य को अभिव्यक्त करने के लिये श्री वेदव्यास जी ने वृन्दा का सती होकर जन्मान्तर में तुलसी वृक्ष के रूप में उत्पन्न होना दिखाया है। वृन्दा ने विष्णु भगवान् को जड़ीभूत हो जाने का शाप दिया था, सो शालिग्राम शिला वाली व्यापक वायु का ही जड़ीभूत पिण्ड है। जैसे अग्नि के साथ वायु का स्वाभाविक सम्बन्ध है और वायु के झोंकों से अग्नि की अत्यल्प सी चिनगारी भी उत्तरोत्तर अभिवृद्ध हो जाती है

इसीप्रकार तुलसीदल में जो परम्परागत दिव्य अग्नि है वह वायुसंघात-भूत शालिग्राम शिला के संसर्ग से और भी अनन्त गुण हो जाती है, यही इसका आशय है।

यद्यपि इस कथानक में पात्रों के नाम तक भी ऐसे चुने गये हैं कि जिनके कहने मात्र से उक्त रूपक का ढाँचा सहसा मन में बैठ जाता है, जैसे—असुर का नाम 'जलन्धर' होना ही अक्षरार्थ के अनुसार उसे मेघ सिद्ध करता है, और संश्लिष्ट जलवृन्द की नियामक शक्ति को वृन्दा के अतिरिक्त और कुछ कहा ही क्या जा सकता है। तथापि किसी अन्यथा सिद्ध को अप्रामाणिकता के पचड़े में पड़ने का अवसर न मिल सके, एतदर्थ यहाँ तादृश प्रमाणों का कुछ संकेत करना अनावश्यक न होगा, यथा—

(क) [प्रजापतिः] तं पाप्मानं मवृश्चत्। यदवृश्चत् तस्माद्वृष्टिः। (तैत्तिरीय ३।१०।६।१)

(ख) वृष्टिर्वै याज्या विद्युदेव। विद्युद्धीदं वृष्टिमन्नाद्यं संप्रयच्छति। (ऐतरेय २।४१)

(ग) अयं वै वर्षस्येष्टे योऽयं [वायुः] पवते। (शतपथ १।८।३।१२)

(घ) तस्माद्यां दिशं वायुरेति तां दिशं वृष्टिरन्वेति। (शतपथ ८।२।३।५)

अर्थात्—(क) प्रजापालक विष्णु भगवान् ने उस 'पाप्मा' नामक असुर को छेदन कर डाला। क्योंकि उसका व्रश्चन (छेदन) किया गया था अतएव इस क्रिया को वृष्टि कहते हैं (ख) यजन योग्य विद्युत् ही वस्तुतः वृष्टि है क्योंकि यह विद्युत् ही वर्षा और अन्न आदि पदार्थों के

(४४६) पुराण दिग्दर्शन

देने वाली है । (ग) यह जो वायु स्पन्दन करता है यही वर्षा क्रिया का आधायक है । (घ) इसलिये जिस तरफ को वायु बहता है उसी तरफ पीछे २ वृष्टि जाती है ।

इस प्रकार तुलसी विटप के अलौकिक चमत्कार का परोक्षपद्धति से निर्देश करने वाला यह कथानक, 'पौराणिक-वनस्पति-विज्ञान' का ज्वलन्त उदाहरण है । इसका हम आधिभौतिक निरूपण करने के बाद अब आधिदैविक विवेचन करते हैं ।

First of all we have to understand the real Tatparya and Meaning behind Vishnu Vrinda story in Puranas . We have to remember that Stories in Puranas are nothing but personified Aakhanyan of आदिदैविक Prakaran in Vedas .Śri Mādhavācārya alias Swami Anandatirtha has quoted passages From Vedic texts and Puranas at certain places in his commentary on the Brahmasūtra and he has clearly specified:-पुराणस्योपजीव्यश्च वेद एव न खापरः ।तद्विरोधे कथं मानं तत्सत्र न भविष्यति ॥ This basis of Puranas is Veda and nothing else. As such, how an they be taken as authentic against Vedic provisions ? Traditional Sri Vaishanva Acharya in his grantha Purana Digdarshan also explained the same thing and explained आदिदैविक and real meaning of Puranic Stories based on Vedas – Reference – Purana Digdarshan Page 432

क) [प्रजापतिः] तं पाप्मानं अवृश्चत् । यदवृश्चत् तस्माद्वृष्टिः ।

(तैत्तिरीय ३ । १० ।६।१)- प्रजापालक विष्णु भगवान् ने उस 'पाप्मा' नामक असुर को छेदन कर डाला। क्योंकि उसका व्रश्चन (छेदन था अतएव इस क्रिया को वृष्टि कहते हैं

“Lord Vishnu, the protector of beings, pierced (or severed) the demon named ‘Pāpmā’. Since this act was a cutting (vṛścana), therefore this act is called ‘vṛṣṭi’ (rain). (ख) वृष्टिर्वै याज्या विद्य देव । विद्युद्धीदं वृष्टिमन्नाद्य संप्रयच्छति ।

(ऐतरेय २ । ४१)- यजन योग्य किया गया विद्युत् ही वस्तुतः वृष्टि है क्योंकि यह विद्युत् ही वर्षा और अन्न आदि पदार्थों के देने वाली है।”The विद्युत् that is made suitable for sacrifice is in fact rain itself, because it is this very Vidyut that provides rain and substances like food

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The cloud that holds water is Jalandhar and the विद्युत residing in this cloud in its entirety is Vrinda. Just as a pious wife is devoted only to her husband, similarly, the only refuge of the cloud-borne विद्युत is the cloud itself. The cloud [Jalandhar] frequently changes shape in the sky, sometimes appearing white as snow with hints of blue, reminiscent of the goddess Parvati’s form, enticing and omnipresent, charming the universe and traversing with free will. Planets, stars, and constellations look on as this mass of clouds absorbs water, seemingly taking life in its grasp. However, as long as the flow of विद्युत [Vrinda] within

the cloud[Jalandhar] remains uninterrupted, not a single drop of vapor condenses to fall to Earth.

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This is why the Tulsi plant is imbued with extraordinary powers, inherited from the divine विद्युत within clouds. To convey this mystical aspect, Vedavyasa shows Vrinda, a pure devotee, reincarnating as the Tulsi plant after her curse. Vrinda cursed Lord Vishnu to become a stone, the Shaligram, which is essentially an embodiment of condensed air. Just as air intensifies even a small spark of fire, similarly, the divine fire within Tulsi leaves is enhanced when in contact with the Shaligram, symbolizing the unlimited power of Tulsi.

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. ऋषेः ऋषि के दृष्टार्थस्य देखे हुए अर्थ की प्रीति होती है, आख्यान से संयुक्त हुई।

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वृन्दा-विष्णु-समागम

४

पद्मपुराण (उत्तर खण्ड अध्याय २) वर्णित 'कार्तिक माहात्म्य' में तथा देवी भागवत (

क) [प्रजापतिः] तं पाप्मानं अवृश्चत् । यदवृश्चत् तस्माद्वृष्टिः ।
(तैत्तिरीय ३ । १० ।६।१)– प्रजापालक विष्णु भगवान् ने उस 'पाप्मा' नामक असुर को छेदन कर डाला। क्योंकि उसका व्रश्चन (छेदन था अतएव इस किया को वृष्टि कहते हैं

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किया जाता । जिस के बल से द्यावापृथिवी भी अभिभीतासन्नयमनीत हुए, बल के महत्त्व से भी । वह, हे जलो इन्द्र [है ।] ऋचैःऽऽनुरि के कार्यार्थस्पन्दीर्ण हुए अर्थ की प्रीति होती है, आख्यान से संयुक्त हुई ।

Lord Vishnu does not have a material body to experience sexual intercourse like humans or animals he has a

spiritual body . Only in a material body one can experience sexual intercourse.

Sukla Yajur Veda 40.8

वह परमपिता सर्वव्यापक, चमकीला, (दीप्तिमान), काया रहित, नाड़ियों से रहित है. वह घावों से रहित, पवित्र, पाप रहित, विद्वान्, मननशील, सर्वव्यापक व स्वयंभू (स्वयं उत्पन्न होने वाला) है. उस ने सृष्टि के आरंभ से ही सब के लिए यथायोग्य साधन सुविधाओं की व्यवस्था की है. (८)

Narayana is **पर्यगात्**- Omnipresent **शुक्रम्** – Radiant **अकायम्**- Material Bodiless **अव्रणम्**- "Woundless" – Free from any imperfections or injuries **अस्नाविरम्**- Without flesh, nerves, or tissues , immaterial **शुद्धम्**- Pure -Untouched by impurities or defects **अपापविद्धम्** -"Untainted by sin" – Free from any trace of evil karma **कविः** with divine wisdom and foresight **मनीषी**- with supreme intellect **परिभूः**-Beyond all limits and boundaries **स्वयंभूः**- Self Existent **याथातथ्यतः**- Supreme Truth **शाश्वतीभ्यः** unchanging and **समाभ्यः**-Eternal

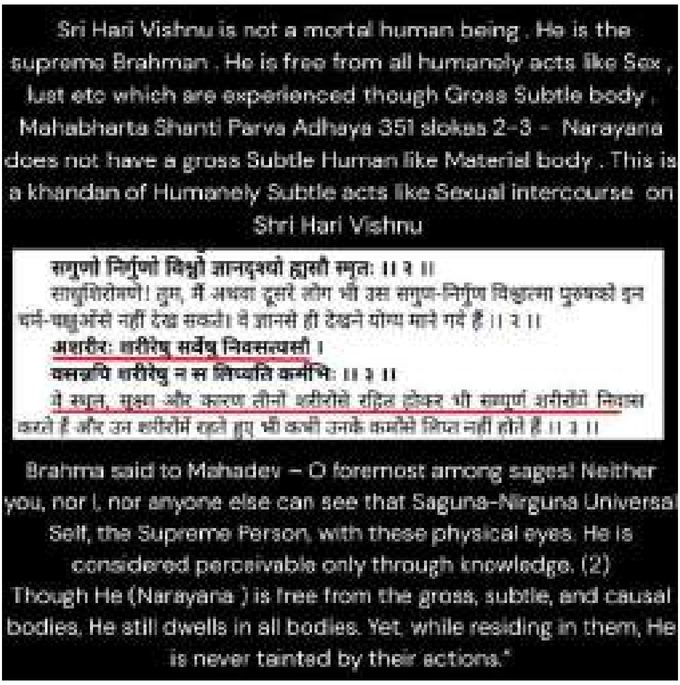
Sri Hari Vishnu is not a mortal human being. He is the supreme Brahman. He is free from all humanely acts like Sex, lust etc which are experienced though Gross Subtle body. Mahabharta Shanti Parva Adhaya 351 slokas 2-3 Narayana does not have a gross Subtle Human like Material body. This is a khandan of Humanely Subtle acts like Sexual intercourse on Shri Hari Vishnu

साधुशिरोमणे ! तुम, मैं अथवा दूसरे लोग भी उस सगुण-निर्गुण विश्वात्मा पुरुषको इन चर्म-चक्षुओंसे नहीं देख सकते। वे ज्ञानसे ही देखने योग्य माने गये हैं ।। २ ।।

वे स्थूल, सूक्ष्म और कारण तीनों शरीरोंसे रहित होकर भी सम्पूर्ण शरीरोंमें निवास करते हैं और उन शरीरोंमें रहते हुए भी कभी उनके कर्मोंसे लिप्त नहीं होते हैं ।। ३ ।।

Brahma said to Mahadev – O foremost among sages! Neither you, nor I, nor anyone else can see that Saguna-Nirguna Universal Self, the Supreme Person, with these physical eyes. He is considered perceivable only through knowledge. (2) Though He (Narayana) is free from the ross, subtle, and causal bodies, He still dwells in all

bodies. Yet, while residing in them, He is never tainted by their actions."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सगुणो निर्गुणो विश्वो ज्ञानदृश्यो ह्यसौ स्मृतः ॥ २ ॥
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अशरीरः शरीरेषु सर्वेषु निवसत्यसौ ।
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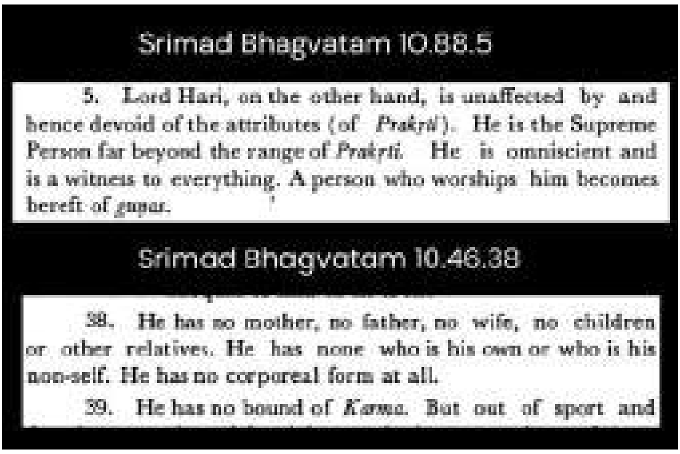
Srimad Bhagavatam 10.88.5

5. Lord Hari, on the other hand, is unaffected by and hence devoid of the attributes (of Prakrti). He is the Supreme Person far beyond the range of Prakrti. He is omniscient and is a witness to everything. A person who worships him becomes bereft of gun

Srimad Bhagvatam 10.46.38

He has no mother, no father, no wife, no children or other relatives. He has none who is his own or who is his non-self. He has no corporeal form at all.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38. He has no mother, no father, no wife, no children or other relatives. He has none who is his own or who is his non-self. He has no corporeal form at all.
39. He has no bound of *Karma*. But out of sport and

INDRA AHILYA

Indra is called the जार (Destroyer) of Ahalya (Night) in these sections of Shruti :

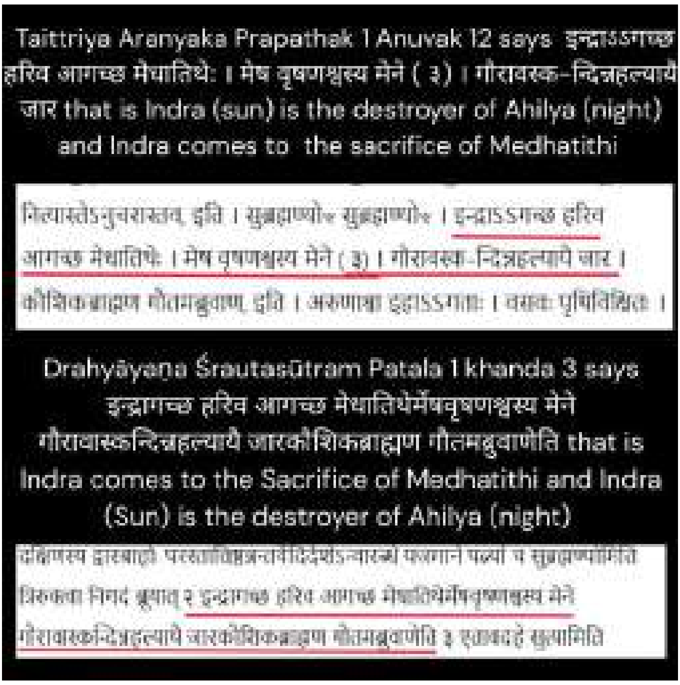
ShadVimsa Brahmana 1.1: -अहल्यायै जारोऽसी।अहलायाया ह मैत्रेय्या जार आस that is Indra is Destroyer of Ahilya

Shatpath Brahmana 3.3.4.18: -अहल्यायै जारोऽसी that is Indra (Sun) is destroyed of Ahilya (Night)

Satapatha Brahmana 4.5.9.4 says वै शुक्रो य एष तपत्येष उ वेन्द्रस्तस्माच्छुक्राग्रान्गृह्णाति that is Sun is Indra

Taittriya Aranyaka Prapathak 1 Anuvak 12 says **इन्द्राऽऽगच्छ हरिव आगच्छ मेधातिथेः । मेष वृषणश्वस्य मेने (३) । गौरावस्क-न्दिन्नहल्यायै जार** that is Indra (sun) is the destroyer of Ahilya (night) and Indra comes to the sacrifice of Medhatithi

Drahyāyaṇa Śrautasūtram Patala 1 khanda 3 says **इन्द्रागच्छ हरिव आगच्छ मेधातिथेर्मेषवृषणश्वस्य मेने गौरावास्कन्दिन्नहल्यायै जारकौशिकब्राह्मण गौतमब्रुवाणेति** that is Indra comes to the Sacrifice of Medhatithi and Indra (Sun) is the destroyer of Ahilya (night)

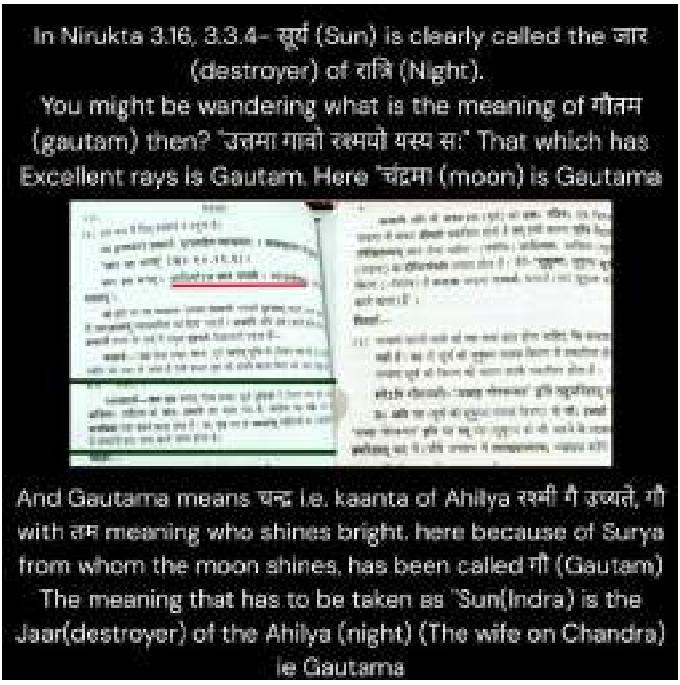


In Nirukta 3.16, 3.3.4- **सूर्य** (Sun) is clearly called the **जार** (destroyer) of **रात्रि** (Night).

You might be wandering what is the meaning of **गौतम** (gautam) then? "**उत्तमा गावो रश्मयो यस्य सः**" That which has Excellent rays is Gautam. Here "**चंद्रमा** (moon) is Gautama

And Gautama means **चन्द्र** i.e. kaanta of Ahilya **रश्मी गै उच्यते, गौ** with **तम** meaning who shines bright. here because of Surya from whom the moon shines, has been called **गौ** (Gautam) The meaning that has to be taken as "Sun(Indra) is the

Jaar(destroyer) of the Ahilya (night) (The wife on Chandra) ie Gautama



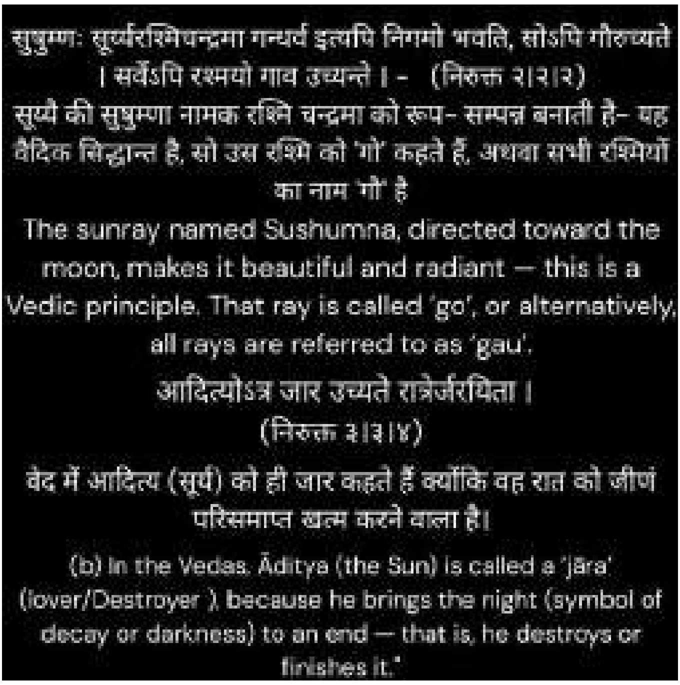
सुषुम्णः सूर्य्यरश्मिचन्द्रमा गन्धर्व इत्यपि निगमो भवति, सोऽपि गौरुच्यते । सर्वेऽपि रश्मयो गाव उच्यन्ते । – (निरुक्त २।२।२)

सूय्यै की सुषुम्णा नामक रश्मि चन्द्रमा को रूप- सम्पन्न बनाती है- यह वैदिक सिद्धान्त है, सो उस रश्मि को 'गो' कहते हैं, अथवा सभी रश्मियों का नाम 'गौ' है

The sunray named Sushumna, directed toward the moon, makes it beautiful and radiant — this is a Vedic principle. That ray is called 'go', or alternatively, all rays are referred to as 'gau'.

वेद में आदित्य (सूर्य) को ही जार कहते हैं क्योंकि वह रात को जीणं परिसमाप्त खत्म करने वाला है।

(b) In the Vedas, Āditya (the Sun) is called a 'jāra' (lover/Destroyer), because he brings the night (symbol of decay or darkness) to an end — that is, he destroys or finishes it."



Ancient Acharya Sri Kumarilla Bhatta had explained in his book Tantra Vartika 11.3.7

– एवं समस्ततेजाः परमैश्वर्य्यनिमित्तेन्द्रशब्दवाच्यः सवितैवाहनि लीयमानतया रात्रेरहल्याशब्दवाच्यायाः ‹ क्षयात्मकजरणहेतुत्वाज्जीर्यत्यस्मादनेनैवोदितेनेत्यादित्य एवाचल्याजार इत्युच्यते न तु परस्त्रीव्यभिचारात् । नहुषेण पुनः परस्त्रीप्रार्थनमित्तानन्त र कान्नाजगरत्व प्राप्त्यैवात्मनो दुराचारत्वं प्रख्यापितम् । –

The word "Indra"-proceeding from the root' Idi' which signi. fies great glory-would signify one possessed of a resplendent glory; and as such it is taken as another name of the Sun; and he is the जार that makes 'Ahalya (darkness of night) disappear (लीयमानतया रात्रेरहल्या). It cannot be interpreted as an illicit connection with a woman (न तु परस्त्रीव्यभिचारात्).

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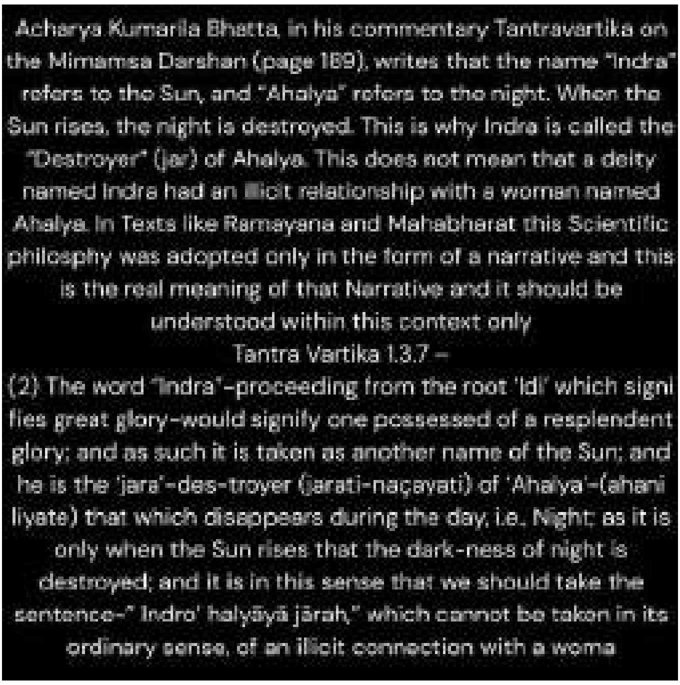
(2) The word "*Indra*"—proceeding from the root '*Idi*' which signifies great glory—would signify *one possessed of a resplendent glory*; and as such it is taken as another name of the Sun; and he is the '*jāra*'—destroyer (*jarati-naçayati*)—of '*Ahalyā*'—(*ahani līyate*) *that which disappears during the day*, i.e., Night; as it is only when the Sun rises that the darkness of night is destroyed; and it is in this sense that we should take the sentence—" *Indro' halyāyā jārah*,"—which cannot be taken in its ordinary sense, of an illicit connection with a woman.

According to Ancient Acharya Kumarila Bhatta, in his commentary Tantravartika on the Mimamsa Darshan (page 189), writes that the name "Indra" refers to the Sun, and "Ahalya" refers to the night. When the Sun rises, the night is destroyed. This is why Indra is called the "Destroyer" (jar) of Ahalya. This does not mean that a deity named Indra had an illicit relationship with a woman named Ahalya. In Texts like Ramayana and Mahabharat this Scientific philosphy was adopted only in the form of a narrative and this is the real meaning of that Narrative and it should be understood within this context only

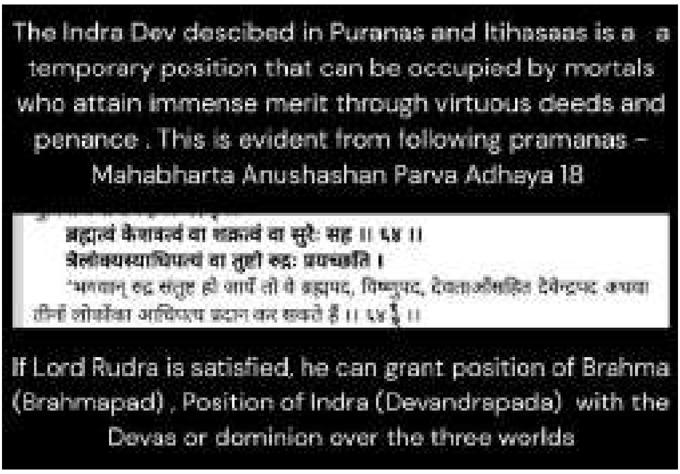
Tantra Vartika 1.3.7 –

(2) The word "Indra"-proceeding from the root 'Idi' which signi fies great glory-would signify one possessed of a resplendent glory; and as such it is taken as another name of the Sun; and he is the 'jara'-des-troyer (jarati-naçayati) of 'Ahalya'-(ahani liyate) that which disappears during the day, i.e., Night; as it is only when the Sun rises that the dark-ness of night is destroyed; and it is in this sense that we should take the sentence-" Indro' halyāyā jārah," which cannot be taken in its ordinary sense, of an illicit connection with a woman.



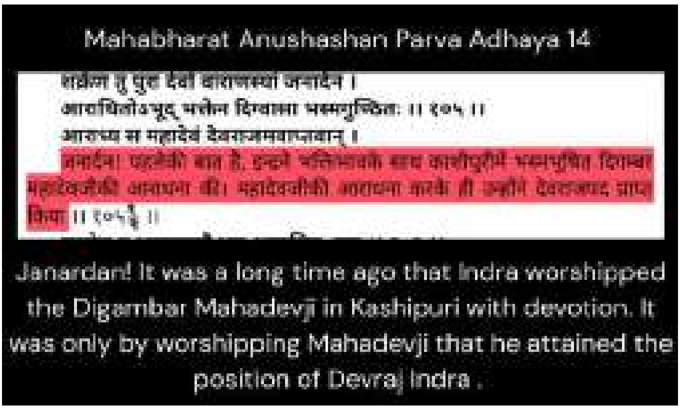
The Indra Dev descibed in Puranas and Itihasaas is a a temporary position that can be occupied by mortals who attain immense merit through virtuous deeds and penance. This is evident from following pramanas Mahabharta Anushashan Parva Adhaya 18

'भगवान् रुद्र संतुष्ट हो जायँ तो वे ब्रह्मपद, विष्णुपद, देवताओंसहित देवेन्द्रपद अथवा तीनों लोकोंका आधिपत्य प्रदान कर सकते हैं ।। ६४ ।।
If Lord Rudra is satisfied, he can grant position of Brahma (Brahmapad), Position of Indra (Devandrapada) with the Devas or dominion over the three worlds



Mahabharat Anushashan Parva Adhaya 14

जनार्दन ! पहलेकी बात है, इन्द्रने भक्तिभावके साथ काशीपुरीमें भस्मभूषित दिगम्बर महादेवजीकी आराधना की। महादेवजीकी आराधना करके ही उन्होंने देवराजपद प्राप्त किया ।। १०५३ ।।
Janardan! It was a long time ago that Indra worshipped the Digambar Mahadevji in Kashipuri with devotion. It was only by worshipping Mahadevji that he attained the position of Devraj Indra.



Atharva Veda 11/7/11 states only By Brahmacharya one can become Devas including Devraj Indra

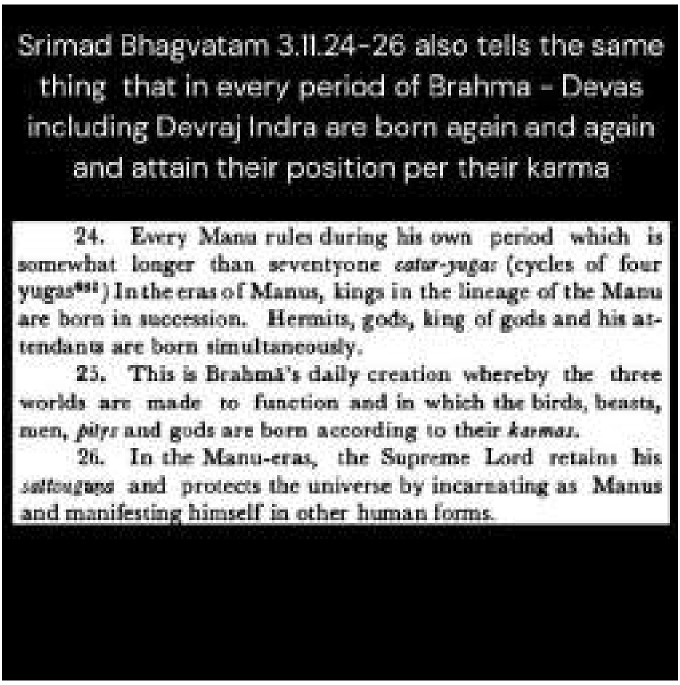
इस स्वर्ग के नीचे एक सूर्यात्मक अग्नि है और दूसरी पृथ्वी के ऊपर है. इस स्वर्ग और धरती के मध्य दोनों अग्नियां आपस में मिल कर उदय होती हैं. उन सूर्य और अग्नि से संबंधित किरणें धरती और स्वर्ग के मध्य आश्रय लेती हैं. ब्रह्मचारी अपने तप की महिमा से उन का देवता बनता है.

Beneath this heaven, there is a solar fire, and another exists above the earth. Between heaven and earth, these two fires unite and rise together. The rays associated with that sun and fire take refuge in the space between earth and heaven. Through the greatness of his austerity (tapas), the Brahmachari becomes the Devas

Srimad Bhagvatam 3.11.24-26 also tells the same thing that in every period of Brahma – Devas including Devraj Indra are born again and again and attain their position per their karma

24. Every Manu rules during his own period which is somewhat longer than seventyone catur-yugas (cycles of four yugas682) In the eras of Manus, kings in the lineage of the Manu are born in succession. Hermits, gods, king of gods and his at-tendants are born simultaneously.
25. This is Brahma's daily creation whereby the three worlds are made to function and in which the birds, beasts, men, pitrs and gods are born according to their kaimas.

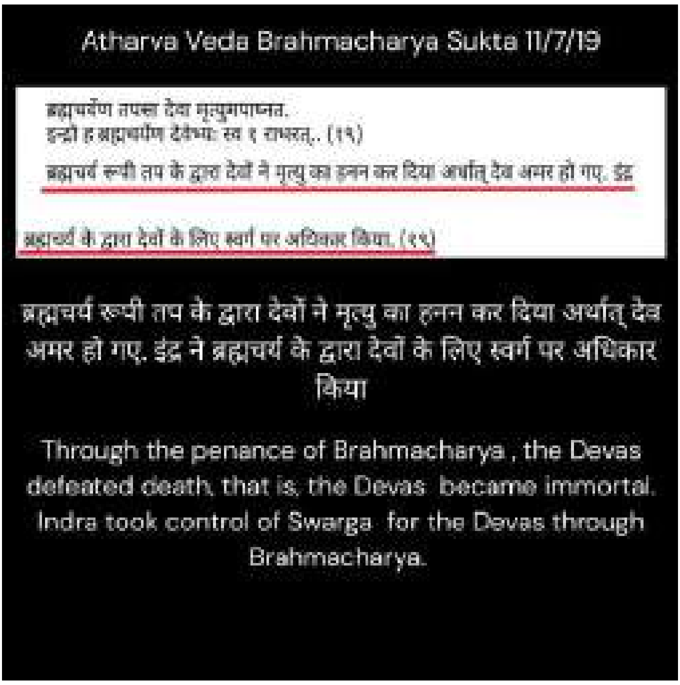
26. In the Manu-eras, the Supreme Lord retains his sattvaguna and protects the universe by incarnating as Manus and manifesting himself in other human forms.



Atharva Veda Brahmacharya Sukta 11/7/19 says Indra Deva (A temporary position) is a Brahmachari

ब्रह्मचर्य रूपी तप के द्वारा देवों ने मृत्यु का हनन कर दिया अर्थात् देव अमर हो गए. इंद्र ने ब्रह्मचर्य के द्वारा देवों के लिए स्वर्ग पर अधिकार किया

Through the penance of Brahmacharya , the Devas defeated death, that is, the Devas became immortal. Indra took control of Swarga for the Devas through Brahmacharya.

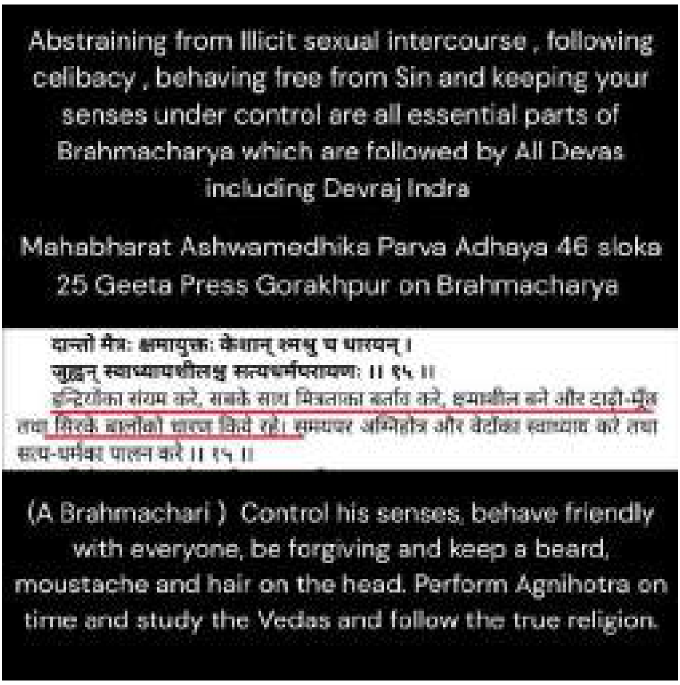


Abstraining from Illicit sexual intercourse , following celibacy , behaving free from Sin and keeping your senses under control are all essential parts of Brahmacharya which are followed by All Devas including Devraj Indra

Mahabharat Ashwamedhika Parva Adhaya 46 sloka 25 Geeta Press Gorakhpur on Brahmacharya

(A Brahmachari) Control his senses, behave friendly with everyone, be forgiving and keep a beard, moustache and hair on the head. Perform Agnihotra on time and study the Vedas and follow the true religion.

Non-violence, celibacy, truth, simplicity, absence of anger, renunciation of fault-finding, restraint of the senses and not to gossip- these eight vows should always be observed with caution. Keep the senses under control He should always behave free from sin, deceit and crookedness. One should take the food that is automatically obtained daily, but one should not have a desire for it either



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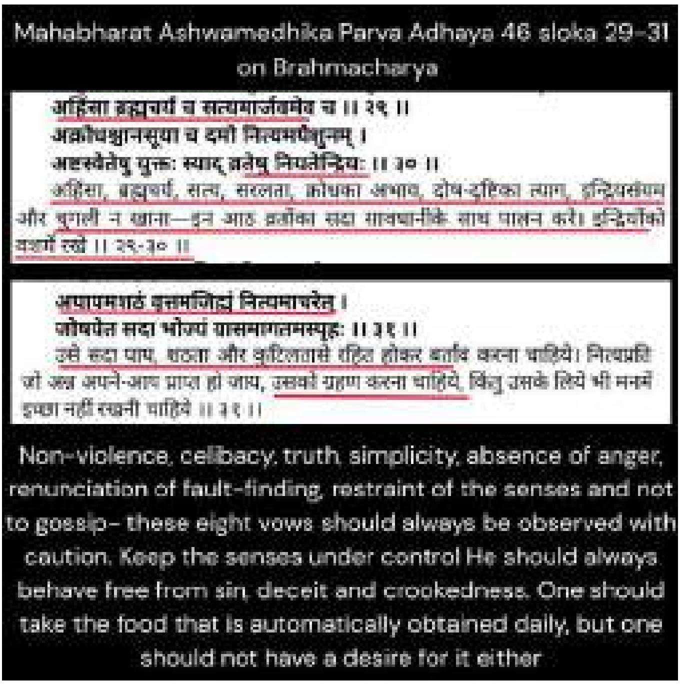
दान्तो मैत्रः क्षमायुक्तः केशान् श्मश्रु च धारयन् ।
जुह्वन् स्वाध्यायशीलश्च सत्यधर्मपरायणः ॥ १५ ॥
इन्द्रियोंका संयम करे, सबके साथ मित्रताका बर्ताव करे, क्षमाशील बने और दाढ़ी-मूँछ तथा सिरके बालोंको धारण किये रहे। समयपर अग्निहोत्र और वेदोंका स्वाध्याय करे तथा सत्य-धर्मका पालन करे ॥ १५ ॥

(A Brahmachari) Control his senses, behave friendly with everyone, be forgiving and keep a beard, moustache and hair on the head. Perform Agnihotra on time and study the Vedas and follow the true religion.



Mahabharat Ashwamedhika Parva Adhaya 46 sloka 29-31 on Brahmacharya

अहिंसा ब्रह्मचर्यं च सत्यमार्जवमेव च ॥ २९ ॥
अक्रोधश्चानसूया च दमो नित्यमपैशुनम् ।
अष्टस्वेतेषु युक्तः स्याद् व्रतेषु नियतेन्द्रियः ॥ ३० ॥
अहिंसा, ब्रह्मचर्य, सत्य, सरलता, क्रोधका अभाव, दोष-दृष्टिका त्याग, इन्द्रियसंयम और चुगली न खाना—इन आठ व्रतोंका सदा सावधानीके साथ पालन करे। इन्द्रियोंको वशमें रखे ॥ २९-३० ॥

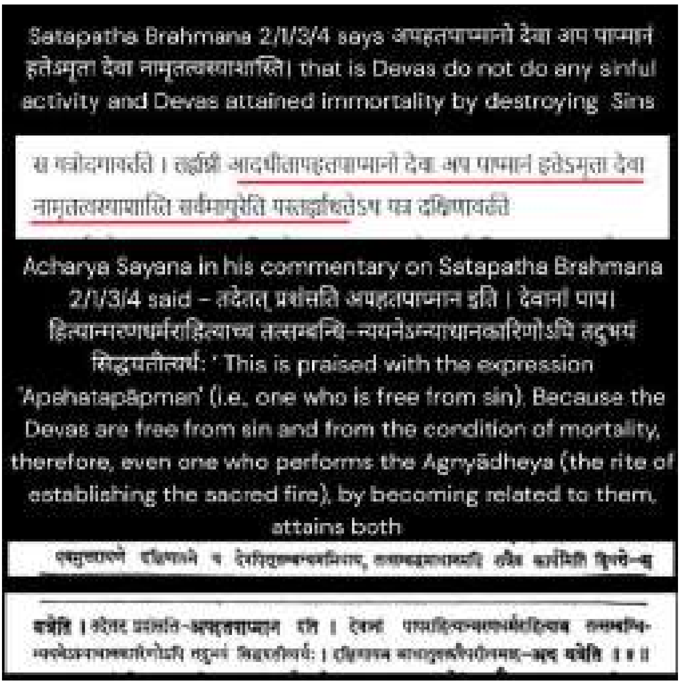
अपापमशठं वृत्तमजिह्मं नित्यमाचरेत् ।
जोषयेत सदा भोज्यं ग्रासमागतमस्पृहः ॥ ३१ ॥
उसे सदा पाप, शठता और कुटिलतासे रहित होकर बर्ताव करना चाहिये। नित्यप्रति जो अन्न अपने-आप प्राप्त हो जाय, उसका ग्रहण करना चाहिये, किंतु उसके लिये भी मनमें इच्छा नहीं रखनी चाहिये ॥ ३१ ॥

Non-violence, celibacy, truth, simplicity, absence of anger, renunciation of fault-finding, restraint of the senses and not to gossip- these eight vows should always be observed with caution. Keep the senses under control He should always behave free from sin, deceit and crookedness. One should take the food that is automatically obtained daily, but one should not have a desire for it either

Satapatha Brahmana 2/1/3/4 says अपहतपाप्मानो देवा अप पाप्मानं हतेऽमृता देवा नामृतत्वस्याशास्ति। that is Devas do not do any sinful activity and Devas attained immortality by destroying Sins

Acharya Sayana in his commentary on Satapatha Brahmana 2/1/3/4 said – तदेतत् प्रशंसति अपहतपाप्मान इति । देवानां पाप। हित्यान्मरणधर्मराहित्याच्च तत्सम्बन्धि-न्ययनेऽग्न्याधानकारिणोऽपि तदुभयं िद्धयतीत्यर्थः ' This is praised with the expression

'Apahatapāpman' (i.e., one who is free from sin). Because the Devas are free from sin and from the condition of mortality, therefore, even one who performs the Agnyādheya (the rite of establishing the sacred fire), by becoming related to them, attains both

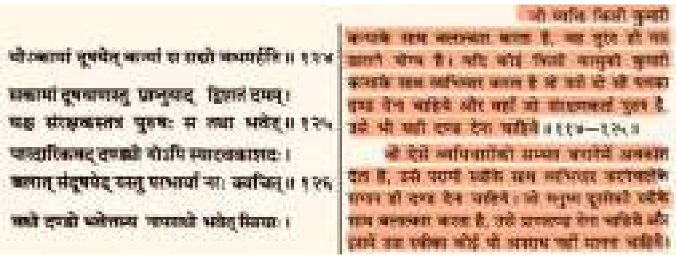


A Short description on prohibition and punishment for Rape and such activities as per Vedic Scriptures

Same Matsya Purana chapter 227 slokas 124-126 says

जो व्यक्ति किसी कुमारी
कन्याके साथ बलात्कार करता है, वह तुरंत ही मार डालने योग्य है। यदि कोई किसी कामुकी कुमारी कन्याके साथ व्यभिचार करता है तो उसे दो सौ पणका दण्ड देना चाहिये और वहाँ जो संरक्षणकर्ता पुरुष है, उसे भी यही दण्ड देना चाहिये ॥ १२४-१२५ ॥
जो ऐसे व्यभिचारोंको सम्भव बनानेमें अवकाश देता है, उसे परायी स्त्रीके साथ व्यभिचार करनेवालेके समान ही दण्ड देना चाहिये। जो मनुष्य दूसरेकी स्त्रीके साथ बलात्कार करता है, उसे प्राणदण्ड देना चाहिये और इसमें उस स्त्रीका कोई भी अपराध नहीं मानना चाहिये

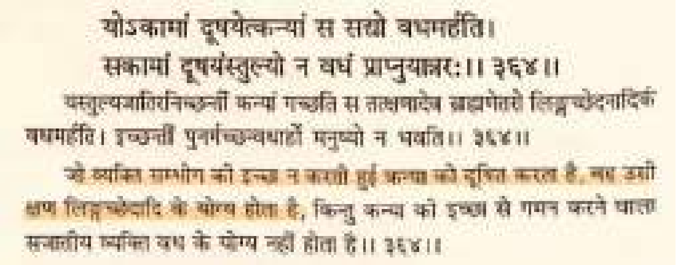
"A man who commits rape on an unmarried maiden (kumārī kanyā) deserves to be put to death immediately.
If anyone has illicit intercourse with a lustful (consenting but unprotected) maiden, he should be fined two hundred paṇas, and the guardian or protector who failed to safeguard her should be punished with the same fine.
Whoever allows such adulterous acts to happen through negligence shall be punished in the same way as the one who committed adultery with another man's wife.
A man who rapes another man's wife must be punished with the death penalty, and in this case, the woman herself is not to be considered guilty in any way."



Manu Smriti 8.364

जो व्यक्ति सम्भोग की इच्छा न करती हुई कन्या को दूषित करता है, वह उसी क्षण लिङ्गच्छेदादि के योग्य होता है, किन्तु कन्या की इच्छा से गमन करने वाला सजातीय व्यक्ति वध के योग्य नहीं होता है।। ३६४ ।।

"A man who violates a maiden who has no desire for sexual union becomes, at that very moment, deserving of punishment such as the cutting off of his organ; however, if a man of the same caste unites with a maiden with her consent, he is not considered deserving of death."


योऽकामां दूषयेत्कन्यां स सद्यो वधमर्हति।
सकामां दूषयंस्तुल्यो न वधं प्राप्नुयान्नरः।। ३६४।।
यस्तुल्यजातिरनिच्छन्तीं कन्यां गच्छति स तत्क्षणादेव ब्राह्मणेतरो लिङ्गच्छेदादिकं वधमर्हति। इच्छन्तीं पुनर्गच्छन्वधार्हो मनुष्यो न भवति।। ३६४।।
जो व्यक्ति सम्भोग की इच्छा न करती हुई कन्या को दूषित करता है, वह उसी क्षण लिङ्गच्छेदादि के योग्य होता है, किन्तु कन्या की इच्छा से गमन करने वाला सजातीय व्यक्ति वध के योग्य नहीं होता है।। ३६४।।

Śrī Viṣṇu Purāṇa, Part 3, Chapter 11 (Gita Press Gorakhpur edition, page 205, Samvat 2076, verse numbers 20–22):

परस्त्रीसे तो वाणीसे क्या, मनसे भी प्रसंग न करे, क्योंकि उनसे मैथुन करनेवालोंको अस्थि-बन्धन भी नहीं होता [अर्थात् उन्हें अस्थिशून्य कीटादि होना पड़ता है] ॥ १२५ ॥

Verse 125
"One should not even think of another man's wife, let alone speak with her; for those who commit intercourse with another's wife are born without a skeleton (i.e., as boneless creatures such as worms and insects)."

परदारान्न गच्छेच्च मनसापि कथञ्चन।
किमु वाचास्थिबन्धोऽपि नास्ति तेषु व्यवायिनाम्॥ १२५
परस्त्रीसे तो वाणीसे क्या, मनसे भी प्रसंग न करे, क्योंकि उनसे मैथुन करनेवालोंको अस्थि-बन्धन भी नहीं होता [अर्थात् उन्हें अस्थिशून्य कीटादि होना पड़ता है]॥ १२५॥

Mahbahrat Anushashan Parva Adhaya 145 page no 1259 Geeta Press Gorakhpur

श्रीमहेश्वरने कहा- देवि ! जो मनुष्य पूर्वजन्ममें परायी स्त्रियोंका सतीत्व नष्ट करनेवाले होते हैं, जो धूर्त मानव पशुयोनिमें मैथुनके लिये चेष्टा करते हैं, रूपके घमंडमें भरे हुए जो धूर्त काम-दोषसे कुमारी कन्याओं और विधवाओंके साथ बलात्कार करते हैं, शोभने ! ऐसे मनुष्य मृत्युके पश्चात् जब फिर जन्म लेते हैं, तब मनुष्ययोनिमें आनेके बाद वैसे ही रोगी होते हैं। प्रिये ! वे प्रमेहसम्बन्धी भयंकर रोगोंसे पीड़ित रहते हैं ।।

Śrī Maheśvara said:
"O Devi! Those men who, in their previous births, have destroyed the chastity of other men's wives, who deceitfully seek intercourse with animals, who—filled with arrogance over their beauty and overcome by lust—commit rape upon young maidens and widows, O beautiful one! such men, after death, when they are born again as humans, are afflicted with dreadful diseases. Beloved! They suffer from terrible ailments related to *prameha* (urinary and genital disorders) throughout their human life."

श्रीमहेश्वर उवाच

ये पुरा मनुजा देवि परदारप्रधर्षकाः ।
तिर्यग्योनिषु धूर्ता वै मैथुनार्थं चरन्ति च ॥
कामदोषेण ये धूर्ताः कन्यासु विधवासु च ।
बलात्कारेण गच्छन्ति रूपदर्पसमन्विताः ॥
तादृशा मरणं प्राप्ताः पुनर्जन्मनि शोभने ।
यदि चेन्मानुषं जन्म लभेरंस्ते तथाविधाः ॥
मेहनस्थैस्ततो घोरैः पीड्यन्ते व्याधिभिः प्रिये ।

श्रीमहेश्वरने कहा—देवि! जो मनुष्य पूर्वजन्ममें परायी स्त्रियोंका सतीत्व नष्ट करनेवाले होते हैं, जो धूर्त मानव पशुयोनियोंमें मैथुनके लिये चेष्टा करते हैं, रूपके घमंडमें भरे हुए जो धूर्त काम-दोषसे कुमारी कन्याओं और विधवाओंके साथ बलात्कार करते हैं, शोभने! ऐसे मनुष्य मृत्युके पश्चात् जब फिर जन्म लेते हैं, तब मनुष्ययोनिमें आनेके बाद वैसे ही रोगी होते हैं। प्रिये! वे प्रमेहसम्बन्धी भयंकर रोगोंसे पीड़ित रहते हैं ॥

Mahabharta Anushashan Parva Adhaya 145 page 1256
Geeta Press Gorakhpur

उमाने कहा- भगवन्! मेरी प्रीति बढ़ानेवाले देवदेवेश्वर ! इस संसारमें कुछ लोग जन्मसे ही अन्धे दिखायी देते हैं और कुछ लोगोंके जन्म लेनेके पश्चात् उनकी आँखें नष्ट हो जाती हैं। किस कर्मविपाकसे ऐसा होता है? यह मुझे बतानेकी कृपा करें ।। श्रीमहेश्वरने कहा- प्रिये ! जो पूर्वजन्ममें काम या स्वेच्छाचारवश पराये घरोंमें अपनी लोलुपताका परिचय देते हैं और परायी स्त्रियोंपर अपनी दूषित दृष्टि डालते हैं तथा जो मनुष्य क्रोध और लोभके वशीभूत होकर दूसरोंको अन्धा बना देते हैं, अथवा रूपविषयक लक्षणोंको जानकर उसका मिथ्या प्रदर्शन करते हैं। ऐसे आचारवाले मनुष्य मृत्युको प्राप्त होनेपर यमदण्डसे दण्डित हो चिरकालतक नरकोंमें पड़े रहते हैं ।

Umā said:
“O Lord of the gods, beloved of my heart! In this world some people are seen to be blind from birth, while in others their sight is destroyed after they are born. By what karmic consequences does this happen? Kindly explain this to me.”

Śrī Maheshvara said:
“Dear one! Those who, in their previous births, overcome by lust or selfish misconduct, wandered into other people’s homes out of greed and cast their impure gaze upon other men’s wives, and those who, overcome by anger and greed, blinded others, or deceitfully misrepresented appearances and forms—such people, after death, are punished by Yama’s rod and remain for long ages in hell. After that, when they are reborn as humans, they suffer the result of those deeds by being blind from birth or losing their eyesight in life.”

उमोवाच

भगवन् देवदेवेश मम प्रीतिविवर्धन ।
जात्यन्धाश्चैव दृश्यन्ते जाता वा नष्टचक्षुषः ॥
केन कर्मविपाकेन तन्मे शंसितुमर्हसि ।

उमाने कहा—भगवन्! मेरी प्रीति बढ़ानेवाले देवदेवेश्वर! इस संसारमें कुछ लोग जन्मसे ही अन्धे दिखायी देते हैं और कुछ लोगोंके जन्म लेनेके पश्चात् उनकी आँखें नष्ट हो जाती हैं। किस कर्मविपाकसे ऐसा होता है? यह मुझे बतानेकी कृपा करें ॥

श्रीमहेश्वर उवाच

ये पुरा कामकारेण परवेश्मसु लोलुपाः ।
परस्त्रियोऽभिवीक्षन्ते दुष्टेनैव स्वचक्षुषा ॥
अन्धीकुर्वन्ति ये मर्त्याः क्रोधलोभसमन्विताः ।
लक्षणज्ञाश्च रूपेषु अयथार्थप्रदर्शकाः ॥
एवंयुक्तसमाचाराः कालधर्मवशास्तु ते ।
दण्डिता यमदण्डेन निरयस्थाश्चिरं प्रिये ॥

श्रीमहेश्वरने कहा—प्रिये! जो पूर्वजन्ममें काम या स्वेच्छाचारवश पराये घरोंमें अपनी लोलुपताका परिचय देते हैं और परायी स्त्रियोंपर अपनी दूषित दृष्टि डालते हैं तथा जो मनुष्य क्रोध और लोभके वशीभूत होकर दूसरोंको अन्धा बना देते हैं, अथवा रूपविषयक लक्षणोंको जानकर उसका मिथ्या प्रदर्शन करते हैं। ऐसे आचारवाले मनुष्य मृत्युको प्राप्त होनेपर यमदण्डसे दण्डित हो चिरकालतक नरकोंमें पड़े रहते हैं ॥

Allegations-

Matsya Purana not only allows sex with a prostitute and concubine, but also allows gang rape of a concubine/prostitute, the fine is her payment.

Matsya Purana 227.142-6 "…a twice born indulging with a whore should be made to pay her wages…If a man after bringing a harlot does not indulge with her, the king should make him pay her twice as much and should levy a similar amount of fine for himself. Dharma will not thereby be upset. If a number of people forcibly indulge with a concubine, the king should make each one of them pay her double the amount of her wages." Tr. Taluqdar of Oudh, edited by B.D. Basu

Refutation-

Here is correct Matsya Purana 227.142-146 hindi translation by Geeta Press Gorakhpur and then correct english translation

Tell me where does it mention any Gang Rape of Concubines Lier Halala Putra Pedophile followers .

। इन सबके साथ समागम करनेवाले व्यक्तिके लिंगको कटवाकर तत्पश्चात् उसे प्राण-दण्ड देना चाहिये। इसी प्रकार चाण्डालकी स्त्री तथा कुत्तेको खानेवालोंकी स्त्रीके साथ व्यभिचार करनेवालेको प्राण-दण्ड देना चाहिये। गौको छोड़कर अन्य तिर्यग् योनियोंमें सम्भोग करनेवाले व्यक्तिको मुण्डनका दण्ड देकर उस पशुके लिये घास तथा जल देनेका दण्ड देना चाहिये मानवश्रेष्ठ । गौके साथ भोग करनेवाले व्यक्तिको सुवर्णका दण्ड लगाना चाहिये। वेश्याके साथ समागम करनेवाले ब्राह्मणको वेश्याको दिये गये शुल्कके बराबर अर्थ-दण्ड देना चाहिये। वेश्या यदि वेतन स्वीकार करनेके उपरान्त लोभवश अन्यत्र चली जाती है तो उसे दुगुना दण्ड देनेके उपरान्त लिये हुए शुल्कका दूना अर्थ-दण्ड भी देना चाहिये। राजन् । यदि कोई वेश्याको दूसरेके बहानेसे किसी दूसरेके पास लिया जाता है तो उसे एक मासा सुवर्णका दण्ड देना चाहिये। जो वेश्याको लानेके बाद उसके साथ सम्भोगादि नहीं करता, उसे दूना दण्ड देकर उस वेश्याको दूना शुल्क दिलाना चाहिये। ऐसा करनेसे राजाका धर्म क्षीण नहीं होता। यदि अनेक व्यक्ति एक वेश्याके साथ समागम करनेको उपस्थित हों तो राजा उनको दूना दण्ड दे और वे सब पृथक् पृथक् उस वेश्याको दूना द्रव्य दण्डरूपमें अधिक दें। माता, पिता, स्त्री, पुरोहित और यजमान- ये पतित होनेपर भी नहीं छोड़े जाते, पर यदि कोई मनुष्य इनमेंसे किसीको छोड़ता है तो वह छः सौ सुवर्ण-मुद्राओंका दण्डभागी होता है। पतित होनेपर गुरुजन भी त्याज्य हो सकते हैं, किंतु माता नहीं छोड़ी जा सकती। गर्भकालमें धारण-पोषण करनेके कारण माताका गौरव गुरुजनोंसे भी अधिक है ॥ १३९- १५० ॥

"The man who has sexual intercourse with all these (forbidden women) should have his genitals cut off, and thereafter he should be given the death penalty. Similarly, one who commits adultery with a Caṇḍāla woman or with the wife of one who eats dog's flesh should be punished with death.

A person who has intercourse with animals (other than a cow) should be punished by having his head shaved and then made to give grass and water to that animal, O best of men.

One who has intercourse with a cow should be fined in gold.

A Brāhmaṇa who has intercourse with a prostitute should be fined an amount equal to the fee paid to the prostitute.

If a prostitute, after accepting payment, out of greed goes to someone else, then she should first be fined double and

then be made to pay double the received fee as a penalty. O King!

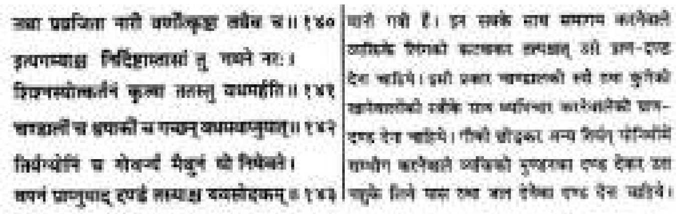
If someone takes a prostitute to another man under some pretext, then he should be fined one *māṣa* of gold.

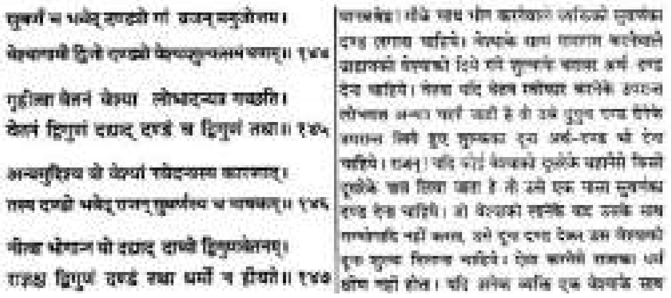
If, after bringing a prostitute, one does not have intercourse with her, then he should be fined double and the prostitute should be given double her fee. Doing so does not diminish the king's righteousness.

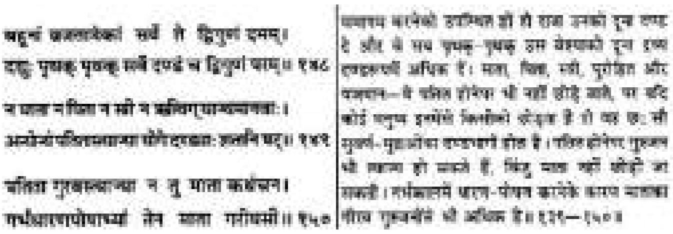
"If several men come together to have intercourse with the same prostitute, the king should impose on them double the fine, and each of them must separately pay that prostitute twice the normal fee as an additional penalty.

A fallen person (patita) is not to be spared even if he happens to be one's own mother, father, wife, family priest, or yajamāna (the patron for whom one performs sacrifices). If someone spares or protects any of these despite their fallen state, he becomes liable to a fine of six hundred gold coins.

Even respected teachers and elders may be cast off if they have fallen, but the mother can never be abandoned. Because of the honour due to her for carrying and nourishing the child in her womb, the mother's dignity is considered even greater than that of the teacher."







NOW I WILL DEBUNK HIS NEXT ALLEGATIONS OF RAPE IN SANATAN DHARMA

Before that I request everyone to read my articles –

Explaining the Basic Concept of God in Sanatan Dharma

First of all In Sanatan Dharma Ishwar (God) is one and only without a second . This is evident from the following Pramanas Taittriya Samhita 1.8.6 says -एको हि रुद्रो न द्वितीयाय meaning Rudra (God) is one and only one and second to none Chandogya Upanishad 6/2/1 – सदेव सोम्येदमग्र आसीदेकमेवाद्वितीयम् । तद्वैक आहुरसदेवेदमग्र … Continue reading

Hinduphobes Exposed! 0

Response to Vedkabhed and Hinduscript . Refutation of allegations of Rape against Hinduism

This entire article is a response and rebuttal to the blogs called VedKaBhed and Hinduscript regarding their claims of "Rape in Hinduism". Before Beginning this refutation i will share some basic facts which are very important for the readers and which have to be kept in mind by everyone First of all let me state … Continue reading

Hinduphobes Exposed! 3

Response to Vedkabhed and Hinduscript . Refutation of Adultery in Hinduism

This entire article is a response and rebuttal to the blogs called VedKaBhed and Hinduscript regarding their claims of "Adultery in Hinduism". I will suggest everyone to read this article first Before Beginning this refutation i will share some basic facts which are very important for the readers and which have to be kept in … Continue reading

Hinduphobes Exposed! 0

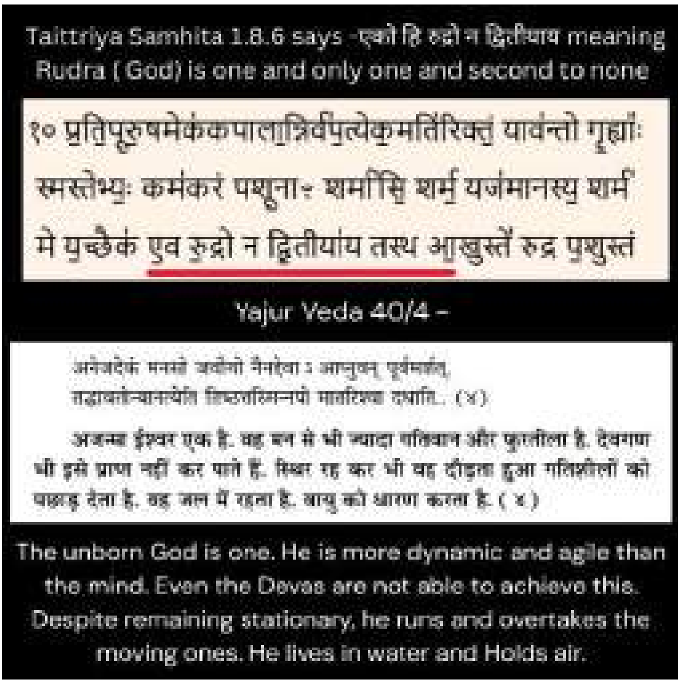
Before Beginning the Debunk there are many basic things which i will like to clarify which forms the base of our debunks

A FEW BASIC THINGS TO UNDERSTAND AND REMEMBER

First of all let me state that in Sanatan Dharma Ishwar (God) is one and only without a second . This is evident from the following Pramans

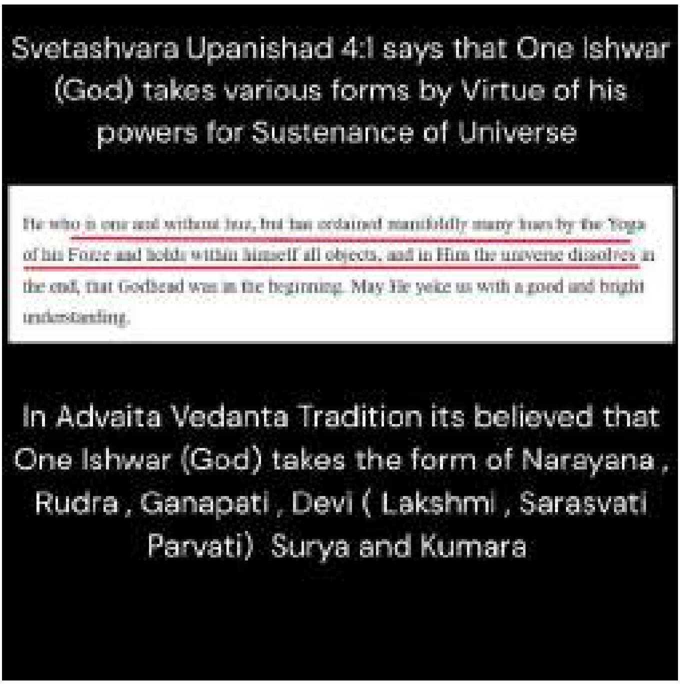
Taittriya Samhita 1.8.6 says -**एको हि रुद्रो न द्वितीयाय** meaning Rudra (God) is one and only one and second to none

Yajur Veda 40/4 -The unborn God is one. He is more dynamic and agile than the mind. Even the Devas are not able to achieve this. Despite remaining stationary, he runs and overtakes the moving ones. He lives in water and Holds air.



Svetashvara Upanishad 4:1 says that One Ishwar (God) takes various forms by Virtue of his powers for Sustenance of Universe

He who is one and without hue, but has ordained manifoldly many hues by the Yoga of his Force and holds within himself all objects, and in Him the universe dissolves in the end, that Godhead was in the beginning. May He yoke us with a good and bright understanding.
In Advaita Vedanta Tradition its believed that One Ishwar (God) takes the form of Narayana, Rudra, Ganapati, Devi (Lakshmi, Sarasvati Parvati) Surya and Kumara



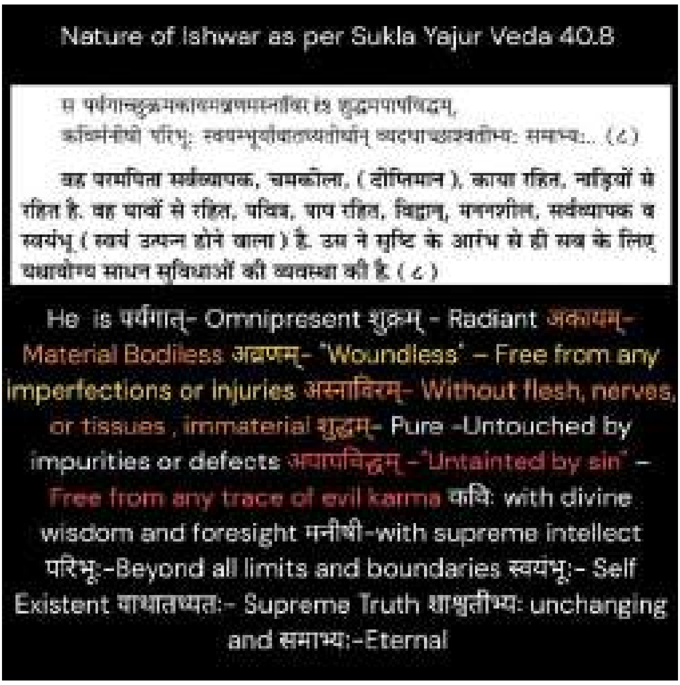
Nature of Ishwar as per Sukla Yajur Veda 40.8

वह परमपिता सर्वव्यापक, चमकीला, (दीप्तिमान), काया रहित, नाड़ियों से रहित है. वह घावों से रहित, पवित्र, पाप रहित, विद्वान्, मननशील, सर्वव्यापक व स्वयंभू (स्वयं उत्पन्न होने वाला) है. उस ने सृष्टि के आरंभ से ही सब के लिए यथायोग्य साधन सुविधाओं की व्यवस्था की है. (८)

He is पर्यगात्- Omnipresent शुक्रम् – Radiant अकायम्- Material Bodiless अव्रणम्- “Woundless” – Free from any imperfections or injuries अस्नाविरम्- Without flesh, nerves, or tissues , immaterial शुद्धम्- Pure -Untouched by impurities or defects अपापविद्धम् -“Untainted by sin” – Free from any trace of evil karma कविः with divine wisdom and foresight मनीषी-with supreme intellect परिभूः-Beyond all limits and boundaries स्वयंभूः- Self Existent याथातथ्यतः- Supreme Truth शाश्वतीभ्यः unchanging and समाभ्यः-Eternal

He, the Supreme Father, is all-pervading, radiant (luminous), without a body, and free from nerves (nāḍīs).
He is without wounds, pure, sinless, wise, contemplative, all-pervading, and self-existent (self-born).
From the very beginning of creation, He has arranged appropriate means and resources for all beings. (8)

Sukla Yajur Veda 40.8 is enough to debunk all types of Allegations on Ishwar



Acharya Mahidhar commentary on Yajur Veda 40.8

म० एवंभूतात्मज्ञस्य फलमाह । य एवमात्मानं पश्यति स ईदृशं ब्रह्म पर्यगात् परिगच्छति प्राप्नोतीत्यर्थः । कीदृशम् । शुक्रं शुद्धं विज्ञानानन्दस्वभावमचिन्त्यशक्ति । अकायं न कायः शरीरं यस्य तत् । अकायत्वादेवाव्रणमक्षतम् । अस्नाविरं न विद्यन्ते स्नावाः शिरा यत्र तदस्नाविरं स्नायुरहितम् । अकायत्वादेव शुद्धमनुपहतं सत्त्वरजस्तमोभिः । अपापविद्धं न पापैर्विद्धं क्लेशकर्मविपाकाशयैरस्पृष्टम् । अकायमव्रणमस्नाविरमिति पुनरुक्तिरर्थातिशयद्योतनाय । 'अभ्यासे भूयांसमर्थं मन्यन्ते' (निरु.१०।४२) इति यास्कोक्तेः । ईदृशं ब्रह्मात्मज्ञः प्रतिपद्यत इत्यर्थः । पुनस्तस्यैव फलान्तरमाह । य ईदृश उपासकः स शाश्वतीभ्यः समाभ्यः निरन्तरमनन्तवर्षेभ्योऽर्थाय अनन्तवर्षप्राप्तये याथातथ्यतः यथातथाभावो याथातथ्यं तेन यथास्वरूपमर्थान् व्यदधाद्विहितवान् । त्यक्तस्वस्वामिसंबन्धैश्चेतनाचेतनैरर्थैरुपभोगं कृतवानित्यर्थः । कीदृशः । कविः क्रान्तदर्शी । मनीषी मेधावी । परि सर्वतो भवतीति परिभूः ज्ञानबलात्सर्वरूपः । स्वयं भवतीति स्वयंभूः ब्रह्मरूपेण भविता । ईदृशोऽपि पूर्वोक्तं शुक्रमकायमित्यादिविशेषणविशिष्टं ब्रह्म प्राप्नोतीत्यर्थः । एतस्या ऋचोऽर्थान्तरं यथा । योऽयमतीतमन्त्रोक्त आत्मा स पर्यगात् परितः सर्वत्र गच्छति नभोवत्सर्वं व्याप्नोति । व्याप्य च शाश्वतीभ्यो नित्याभ्यः समाभ्यः संवत्सराख्येभ्यः प्रजापतिभ्यो याथातथ्यतः यथाभूतकर्मफलसाधनतः अर्थान्कर्तव्यपदार्थान् व्यदधात् । यथानुरूपं व्यभजदित्यर्थः । स कीदृशः । शुक्रमित्यादिविशेषणानि लिङ्गव्यत्ययेन पुंलिङ्गे नेतव्यानि । शुक्रः शुद्धो दीप्तिमान् । अकायोऽशरीरः । लिङ्गशरीरवर्जित इत्यर्थः । अव्रणोऽक्षतः । अस्नाविरः शिराराहितः । अव्रणोऽस्नाविर इति विशेषणद्वयेन स्थूलशरीरप्रतिषेधः । शुद्धो निर्मलः । अपापविद्धोऽधर्मादिवर्जितः । क्रविः सर्वदृक् 'नान्यदतोऽस्ति द्रष्टृ इति श्रुतेः । मनीषी मनस ईषिता सर्वज्ञः । परिभूः परि सर्वेषामुपर्युपरि भवतीति परिभूः । स्वयंभूः स्वयमेव भवतीति येषामुपरि भवति यश्चोपरि भवति स स्वयमेव भवतीति स्वयंभूः । स नित्य ईश्वरः सर्वं कृतवानित्यर्थः ॥ ८॥

“Thus is the fruit of one who knows the Self.” He who perceives the Self in this manner attains (*paryagāt*) such a Brahman. What kind of Brahman?

- Shukra: Pure, luminous, and radiant.
- Shuddha: Free from impurity.
- Of the nature of knowledge and bliss (*vijñāna-ānanda-svabhāva*).
- Possessing inconceivable power (*acintya-śakti*).
- Akāya: Bodiless—having no physical form.

- Avraṇa: Woundless—cannot be injured.
- Asnāvira: Without sinews or veins—free from physiological structure.
- Pure and untouched by the three guṇas (*sattva, rajas, tamas*).
- Unpierced by sin—unaffected by afflictions, karma, its results, or latent impressions.

The repetition of *akāya, avraṇa, asnāvira* is not redundant—it emphasizes Brahman's transcendence. As Yāska says in *Nirukta 10.42*: "Repetition strengthens meaning."

Further fruit of such realization is described:

The one who worships in this way:

- Kavi: Seer, one with deep insight.
- Manīṣī: Wise and discerning.
- Medhāvī: Possessing intellect and memory.
- Paribhūḥ: One who transcends all—by the power of knowledge, he becomes all forms.
- Svayambhūḥ: Self-born—he becomes Brahman itself.

Such a person also attains the previously described Brahman—pure, bodiless, and radiant.

Alternate interpretation of the verse:

The Self described in earlier mantras is one who pervades all (*paryagāt*), like space, encompassing everything. Having pervaded all, he organizes duties and responsibilities (*arthān vyadadhāt*) for eternal beings (*śāśvatībhyaḥ samābhyaḥ*) and for the attainment of infinite time (*ananta-varṣa-prāpti*), based on the true nature of karma and its results.

Qualities of Brahman:

- Shukra: Pure and luminous.
- Akāya: Without body—free from even subtle forms.
- Avraṇa: Unwounded.
- Asnāvira: Without sinews or veins.
- Shuddha: Spotless.
- Apāpa-viddha: Untouched by sin or unrighteousness.
- Kavi: All-seeing—"There is no other seer than this," says the Upaniṣad.
- Manīṣī: All-knowing—directed by the mind.
- Paribhūḥ: One who exists above all.
- Svayambhūḥ: One who exists by himself, above all others.

He is the eternal Lord (*nitya īśvaraḥ*)—the one who has done all, created all.

Such a Brahman is attained by the knower of the Self.

Brihadaranayak Upanishad 3.9.2 says that there are 33 Devas and many manifestations of these 33 Devas

उस याज्ञवल्क्यने कहा, 'ये तो इनकी महिमाएँ ही हैं। देवगण तो तैंतीस ही हैं।' [शाकल्य—] 'वे तैंतीस देव कौन से हैं?' [याज्ञवल्क्य-] 'आठ वसु, ग्यारह रुद्र, बारह आदित्य – ये इकतीस देवगण हैं तथा इन्द्र और प्रजापतिके सहित तैंतीस हैं' ॥ २ ॥

Yājñavalkya said, “These (larger numbers) are merely their manifestations. The Devas are truly only thirty-three.” [Shakalya asked,] “Which are those thirty-three Devas?” [Yājñavalkya replied,] “The eight Vasus, the eleven Rudras, and the twelve Ādityas—these are thirty-one Devas; and along with Indra and Prajāpati, they make thirty-three.” ॥2॥

> तैंतीस देवताओंका विवरण
>
> स होवाच महिमान एवैषामेते त्रयस्त्रिंशत्त्वेव देवा इति कतमे ते त्रयस्त्रिंशदित्यष्टौ वसव एकादश रुद्रा द्वादशादित्यास्त एकत्रिंशदिन्द्रश्चैव प्रजापतिश्च त्रयस्त्रिंशाविति ॥ २ ॥
>
> उस याज्ञवल्क्यने कहा, 'ये तो इनकी महिमाएँ ही हैं। देवगण तो तैंतीस ही हैं।' [शाकल्य—] 'वे तैंतीस देव कौन-से हैं?' [याज्ञवल्क्य—] 'आठ वसु, ग्यारह रुद्र, बारह आदित्य—ये इकतीस देवगण हैं तथा इन्द्र और प्रजापतिके सहित तैंतीस हैं'॥ २॥

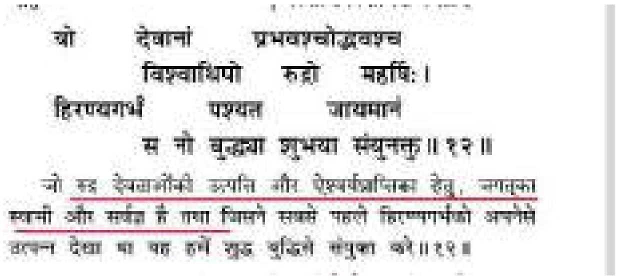
Yājñavalkya said, ‘These are but the manifestations of them, but there are only thirty-three gods.’ ‘Which are those thirty-three?’ “The eight Vasus, the eleven Rudras and the twelve Adityas-these are thirty-one, and Indra and Prajapati make up the thirty-three.’

Ishwar created Devas

Svetasvatara Upanishad chapter 4 Mantra 12 says

जो रुद्र देवताओंकी उत्पत्ति और ऐश्वर्यप्राप्तिका हेतु, जगत्का स्वामी और सर्वज्ञ है तथा जिसने सबसे पहले हिरण्यगर्भको अपनेसे उत्पन्न देखा था वह हमें शुद्ध बुद्धिसे संयुक्त करे ॥ १२

He who is Rudra, the originator and bestower of strength to the Devas ,
He who has become the Lord of the universe and
its dissolution,
He who rules over both bipeds and quadrupeds —
May He unite us with pure and auspicious intellect



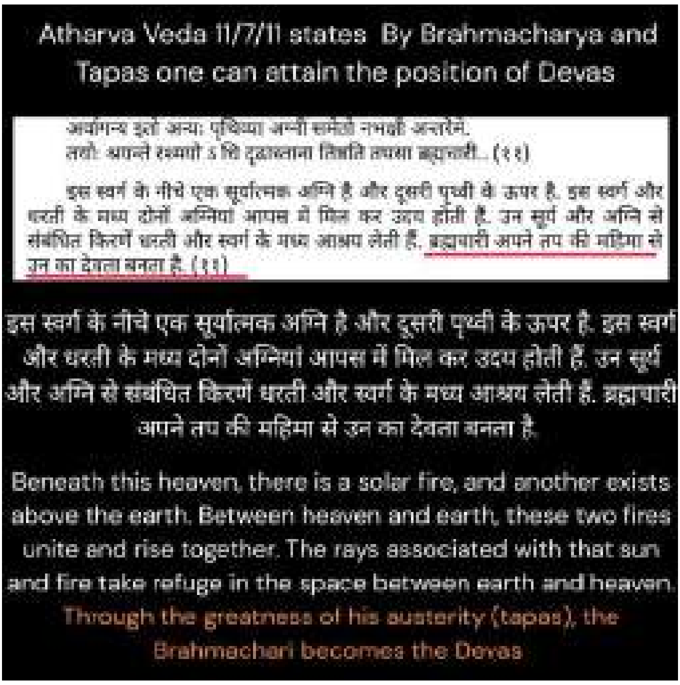
यो देवानां प्रभवश्चोद्भवश्च
विश्वाधिपो रुद्रो महर्षिः।
हिरण्यगर्भं पश्यत जायमानं
स नो बुद्ध्या शुभया संयुनक्तु ॥ १२ ॥

जो रुद्र देवताओंकी उत्पत्ति और ऐश्वर्यप्राप्तिका हेतु, जगत्का स्वामी और सर्वज्ञ है तथा जिसने सबसे पहले हिरण्यगर्भको अपनेसे उत्पन्न देखा था वह हमें शुद्ध बुद्धिसे संयुक्त करे ॥ १२ ॥

Atharva Veda 11/7/11 states only By Brahmacharya one can attain the postion of Devas including Devraj Indra and other Devas

इस स्वर्ग के नीचे एक सूर्यात्मक अग्नि है और दूसरी पृथ्वी के ऊपर है. इस स्वर्ग और धरती के मध्य दोनों अग्नियां आपस में मिल कर उदय होती हैं. उन सूर्य और अग्नि से संबंधित किरणें धरती और स्वर्ग के मध्य आश्रय लेती हैं. ब्रह्मचारी अपने तप की महिमा से उन का देवता बनता है.

Beneath this heaven, there is a solar fire, and another exists above the earth. Between heaven and earth, these two fires unite and rise together. The rays associated with that sun and fire take refuge in the space between earth and heaven. Through the greatness of his austerity (tapas), the Brahmachari becomes the Devas



Atharva Veda 11/7/11 states By Brahmacharya and Tapas one can attain the position of Devas

अर्वागन्य इतो अन्यः पृथिव्या अग्नी समेतो नभसी अन्तरेमे।
तयोः श्रयन्ते रश्मयो ऽधि दृढास्तानातिष्ठति तपसा ब्रह्मचारी ॥ (११)

इस स्वर्ग के नीचे एक सूर्यात्मक अग्नि है और दूसरी पृथ्वी के ऊपर है. इस स्वर्ग और धरती के मध्य दोनों अग्नियां आपस में मिल कर उदय होती हैं. उन सूर्य और अग्नि से संबंधित किरणें धरती और स्वर्ग के मध्य आश्रय लेती हैं. ब्रह्मचारी अपने तप की महिमा से उन का देवता बनता है. (११)

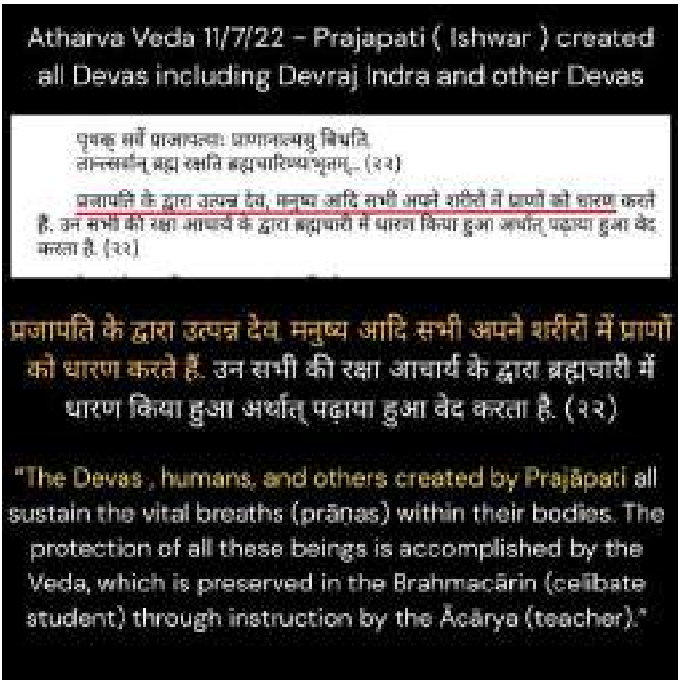
इस स्वर्ग के नीचे एक सूर्यात्मक अग्नि है और दूसरी पृथ्वी के ऊपर है. इस स्वर्ग और धरती के मध्य दोनों अग्नियां आपस में मिल कर उदय होती हैं. उन सूर्य और अग्नि से संबंधित किरणें धरती और स्वर्ग के मध्य आश्रय लेती हैं. ब्रह्मचारी अपने तप की महिमा से उन का देवता बनता है.

Beneath this heaven, there is a solar fire, and another exists above the earth. Between heaven and earth, these two fires unite and rise together. The rays associated with that sun and fire take refuge in the space between earth and heaven. Through the greatness of his austerity (tapas), the Brahmachari becomes the Devas

Atharva Veda 11/7/22 – Prajapati (Ishwar) created all Devas including Devraj Indra and other Devas

प्रजापति के द्वारा उत्पन्न देव, मनुष्य आदि सभी अपने शरीरों में प्राणों को धारण करते हैं. उन सभी की रक्षा आचार्य के द्वारा ब्रह्मचारी में धारण किया हुआ अर्थात् पढ़ाया हुआ वेद करता है. (२२)

"The Devas , humans, and others created by Prajāpati all sustain the vital breaths (prāṇas) within their bodies. The protection of all these beings is accomplished by the Veda, which is preserved in the Brahmacārin (celibate student) through instruction by the Ācārya (teacher)."



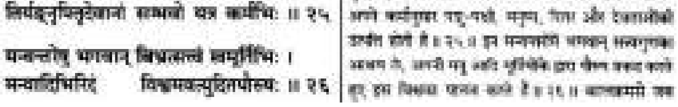
Srimad Bhagavatam 3.11.24-26 tells that in every period of Brahma – Devas including Devraj Indra and other Devas are born again and again and attain their position per their karma

॥ प्रत्येक मनु इकहत्तर चतुर्युगीसे कुछ अधिक काल (७१ ६/१४ चतुर्युगी) तक अपना अधिकार भोगता है। प्रत्येक मन्वन्तरमें भिन्न-भिन्न मनुवंशी राजालोग, सप्तर्षि, देवगण, इन्द्र और उनके अनुयायी गन्धर्वादि साथ-साथ ही अपना अधिकार भोगते हैं ।॥ २४ ॥ यह ब्रह्माजीकी प्रतिदिनकी सृष्टि है, जिसमें तीनों लोकोंकी रचना होती है। उसमें अपने-अपने कर्मानुसार पशु-पक्षी, मनुष्य, पितर और देवताओंकी उत्पत्ति होती है ॥ २५ ॥ इन मन्वन्तरोंमें भगवान् सत्त्वगुणका आश्रय ले, अपनी मनु आदि मूर्तियोंके द्वारा पौरुष प्रकट करते हुए इस विश्वका पालन करते हैं॥ २६

Verse 24:
"Each Manu enjoys his reign for a duration slightly more than seventy-one Chaturyugas (specifically 71 6/14 Chaturyugas). In every Manvantara, different rulers of the Manu lineage, the Saptarishis (seven sages), groups of gods (Devas), Indra, and their attendants like the Gandharvas also enjoy their respective domains."

Verse 25:
"This is the daily creation (nitya-srishti) of Brahma, in which the three worlds are created. According to their individual karmas, various beings such as animals, birds, humans, ancestors (Pitṛs), and Devas are born."

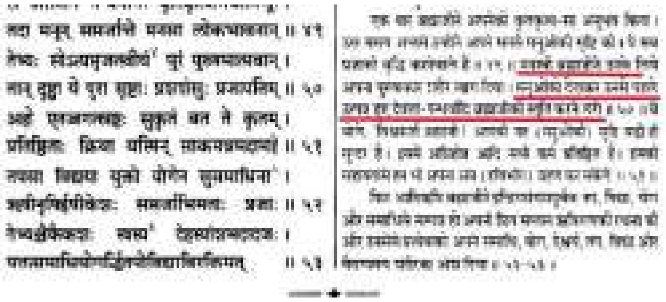
Verse 26:
"In these Manvantaras, the Lord, taking refuge in the quality of *Sattva* (goodness), assumes forms such as Manu and others to manifest His divine power (*Pauruṣa*) and uphold the order of the universe through protection and sustenance."


स्वं स्वं कालं मनुर्भुङ्क्ते साधिकां ह्येकसप्ततिम् ।
मन्वन्तरेषु मनवस्तद्वंश्या ऋषयः सुराः ।
भवन्ति चैव युगपत्सुरेशाश्चानु ये च तान् ॥ २४
एष दैनन्दिनः सर्गो ब्राह्मस्त्रैलोक्यवर्तनः ।
तिर्यङ्नृपितृदेवानां सम्भवो यत्र कर्मभिः ॥ २५
मन्वन्तरेषु भगवान् बिभ्रत्सत्त्वं स्वमूर्तिभिः ।
मन्वादिभिरिदं विश्वमवत्युदितपौरुषः ॥ २६

Srimad Bhagvatam 3/20/50 Geeta Press Gorakhpur

मनस्वी ब्रह्माजीने उनके लिये अपना पुरुषाकार शरीर त्याग दिया। मन्ओंको देखकर उनसे पहले उत्पन्न हुए देवता-गन्धर्वादि ब्रह्माजीकी स्त्ति करने लगे ॥ ५० ॥

“Manasvi Brahmaji gave up his masculine form for her. Seeing Manas (the mind), the Devas , Gandharvas, and others who were created before him began to praise Brahmaji.



Shri Vishnu Purana Amsa 1 Adhaya 5

श्रीमैत्रेयजी बोले- हे द्विजराज ! सर्गके आदिमे भगवान् ब्रह्माजीने पृथिवी, आकाश और जल आदिमे रहनेवाले देव, ऋषि, पितृगण, दानव, मनुष्य, तिर्यक् और वृक्षादिको जिस प्रकार रचा तथा जैसे गुण, स्वभाव और रूपवाले जगत्की रचना की वह सब आप मुझसे कहिये ॥ १-२ ॥

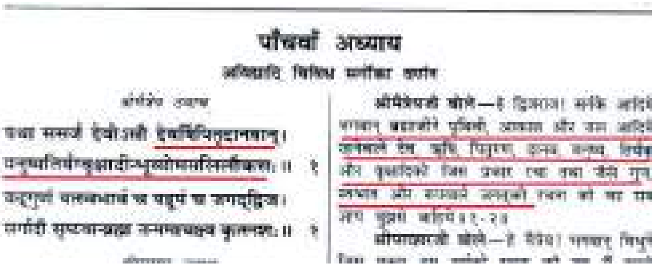
प्रत्येक मनु इकहत्तर चतुर्युगीसे कुछ अधिक काल (७१ ६/१४ चतुर्युगी) तक अपना अधिकार भोगता है। प्रत्येक मन्वन्तरमें भिन्न-भिन्न मनुवंशी राजालोग, सप्तर्षि, देवगण, इन्द्र और उनके अन्यायी गन्धर्वादि साथ-साथ ही अपना अधिकार भोगते हैं ॥ २४ ॥ यह ब्रह्माजीकी प्रतिदिनकी सृष्टि है, जिसमें तीनों लोकोंकी रचना होती है। उसमें अपने-अपने कर्मानुसार पशु-पक्षी, मनुष्य, पितर और देवताओंकी उत्पत्ति होती है ॥ २५ ॥ इन मन्वन्तरोंमें भगवान् सत्त्वगुणका आश्रय ले, अपनी मनु आदि मूर्तियोंके द्वारा पौरुष प्रकट करते हुए इस विश्वका पालन करते हैं॥ २६

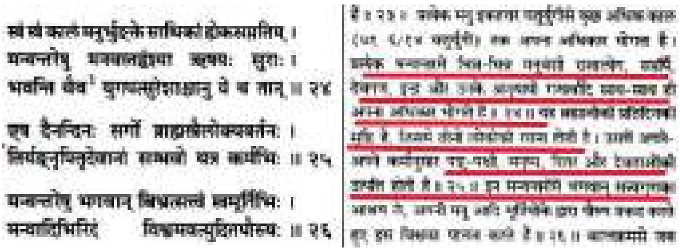
Maitreya said:
O chief among the twice-born (Brahmins), at the beginning of creation, Brahma ji created the Devas, sages, ancestors (*Pitṛs*), demons (*Dānavas*), humans, animals, birds, and trees, who dwell in the earth, sky, water, and other realms. Please describe to me how he created them, and how he gave them their qualities, natures, and forms. (Verses 1–2)

Verse 24:
Each Manu enjoys his rule for a period slightly longer than seventy-one *Chaturyugas* (specifically, 71 6/14 *Chaturyugas*). In each *Manvantara* (the reign of a Manu), different kings of the lineage of that Manu, the seven great sages (*Saptarishis*), groups of Devas , Indra, and their followers like the Gandharvas exercise their respective authorities.

Verse 25:
This is the daily creation (*naimittika sṛṣṭi*) of Lord Brahma, in which the three worlds are formed. According to their individual karmas, beings such as animals, birds, humans, ancestors, and Devas come into existence.

Verse 26:
In these *Manvantaras*, the Lord, taking refuge in the quality of *Sattva* (purity), manifests his divine energy (*Pauruṣa*) through forms like Manu and sustains the universe.





Taittriya Aranyaka 5.14.8 as well as Taittriya Upanishad 2.8.1 of Krishna Yajurveda clearly says devatas such as Indra, wind god, Agni, and Yama perform their duties because they are afraid of the Supreme Brahman.

भीषाऽस्माद्वातः पवते । भीषोदंति सूर्यः । भीषाऽस्मादग्निंश्चेन्द्रश्च । मृत्युर्धावति पञ्चंम इति
Meaning: From the fear of Him, Vatah (the wind) blows, from fear of Him the sun rises. From fear of Him the five divinities such as Agni (fire), Indra, and Mrityu (death) work.

> Through the fear of Him the Wind bloweth; through the fear of Him the Sun riseth; through the fear of Him Indra and Agni and Death hasten in their courses. Behold this exposition of the Bliss to which ye shall hearken. Let there be a young man, excellent & lovely in his youth, a great student; let him have fair manners and a most firm heart

Katha Upanishad 2.3.3 of Krishna Yajurveda also clearly says how devatas perform all their duties out of fear of the Supreme Brahman.
भयादस्याग्निस्तपति भयात्तपति सूर्यः । भयादिन्द्रश्चाग्निश्च मृत्युर्धावति पंचमः ॥
Meaning: Out of fear of God, the fire burns, the sun heats, and Indra, Vayu as well and Yama function briskly

> For fear of Him the fire burneth, for fear of Him the sun groweth hot, for fear of Him Indra and Vayu and Death hasten in their courses.

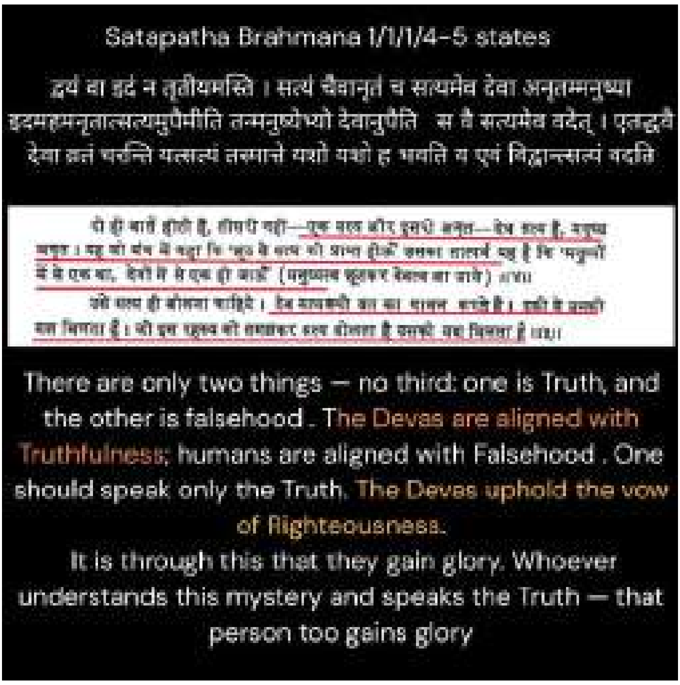
Nature and Qualities of Devas

Satapatha Brahmana 1/1/1/4-5 states

द्वयं वा इदं न तृतीयमस्ति । सत्यं चैवानृतं च सत्यमेव देवा अनृतम्मनुष्या इदमहमनृतात्सत्यमुपैमीति तन्मनुष्येभ्यो देवानुपैति स वै सत्यमेव वदेत् । एतद्धवै देवा व्रतं चरन्ति यत्सत्यं तस्मात्ते यशो यशो ह भवति य एवं विद्वान्त्सत्यं वदति

There are only two things — no third: one is Truth, and the other is falsehood . The Devas are aligned with Truthfulness; humans are aligned with Falsehood . One should speak only the Truth. The Devas uphold the vow of Righteousness.

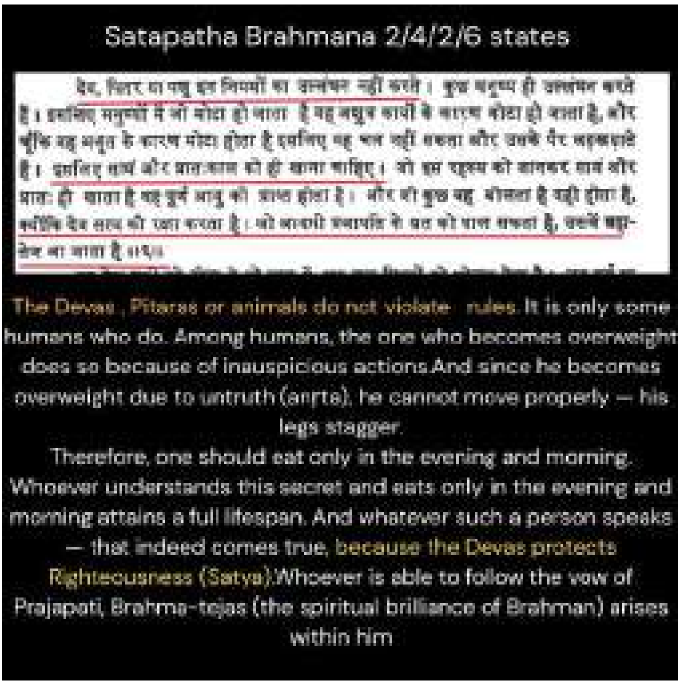
It is through this that they gain glory. Whoever understands this mystery and speaks the Truth — that person too gains glory



Satapatha Brahmana 2/4/2/6 states

The Devas , Pitaras or animals do not violate rules. It is only some humans who do. Among humans, the one who becomes overweight does so because of inauspicious actions.And since he becomes overweight due to untruth (anṛta), he cannot move properly — his legs stagger.

Therefore, one should eat only in the evening and morning. Whoever understands this secret and eats only in the evening and morning attains a full lifespan. And whatever such a person speaks — that indeed comes true, because the Devas protects Righteousness (Satya).Whoever is able to follow the vow of Prajapati, Brahma-tejas (the spiritual brilliance of Brahman) arises within him



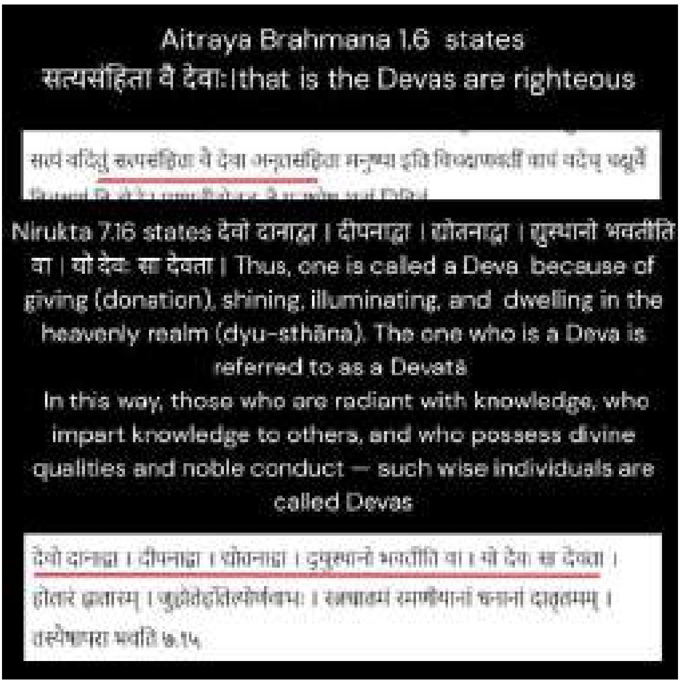
Aitraya Brahmana 1.6 states

सत्यसंहिता वै देवाः ।that is the Devas are righteous

Nirukta 7.16 states **देवो दानाद्वा । दीपनाद्वा । द्योतनाद्वा । द्युस्थानो भवतीति वा । यो देवः सा देवता ।** Thus, one is called a Deva because of iving (donation), shining, illuminating, and dwelling in the

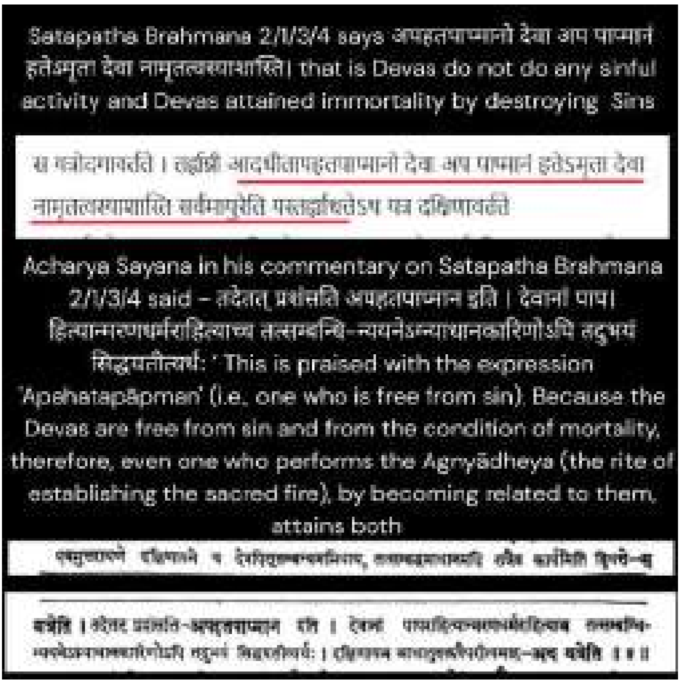
heavenly realm (dyu-sthāna). The one who is a Deva is referred to as a Devatā

In this way, those who are radiant with knowledge, who impart knowledge to others, and who possess divine qualities and noble conduct — such wise individuals are called Devas



Satapatha Brahmana 2/1/3/4 says अपहतपाप्मानो देवा अप पाप्मानं हतेऽमृता देवा नामृतत्वस्याशास्ति। that is Devas do not do any sinful activity and Devas attained immortality by destroying Sins

Acharya Sayana in his commentary on Satapatha Brahmana 2/1/3/4 said – तदेतत् प्रशंसति अपहतपाप्मान इति । देवानां पाप। हित्यान्मरणधर्मराहित्याच्च तत्सम्बन्धि-न्ययनेऽग्न्याधानकारिणोऽपि तदुभयं सिद्धयतीत्यर्थः ' This is praised with the expression 'Apahatapāpman' (i.e., one who is free from sin). Because the Devas are free from sin and from the condition of mortality, therefore, even one who performs the Agnyādheya (the rite of establishing the sacred fire), by becoming related to them, attains both



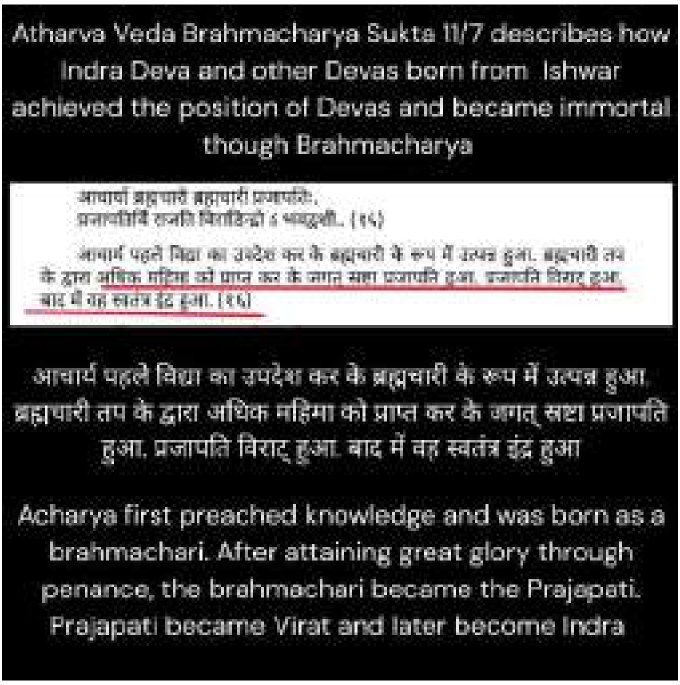
These evidences from Vedic Literature are enough to debunk all sorts of allegations on Devas

Devas follow Strict Brahmacharya

Atharva Veda Brahmacharya Sukta 11/7 describes how Indra Deva and other Devas born from Ishwar achieved the position of Devas and became immortal though Brahmacharya

आचार्य पहले विद्या का उपदेश कर के ब्रह्मचारी के रूप में उत्पन्न हुआ. ब्रह्मचारी तप के द्वारा अधिक महिमा को प्राप्त कर के जगत् स्रष्टा प्रजापति हुआ. प्रजापति विराट् हुआ. बाद में वह स्वतंत्र इंद्र हुआ

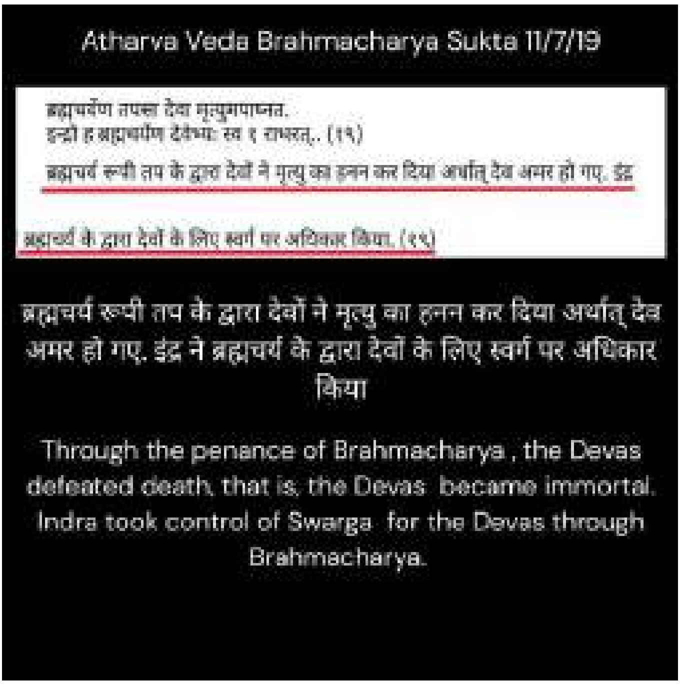
Acharya first preached knowledge and was born as a brahmachari. After attaining great glory through penance, the brahmachari became the Prajapati. Prajapati became Virat and later become Indra



Atharva Veda Brahmacharya Sukta 11/7/19

ब्रह्मचर्य रूपी तप के द्वारा देवों ने मृत्यु का हनन कर दिया अर्थात् देव अमर हो गए. इंद्र ने ब्रह्मचर्य के द्वारा देवों के लिए स्वर्ग पर अधिकार किया

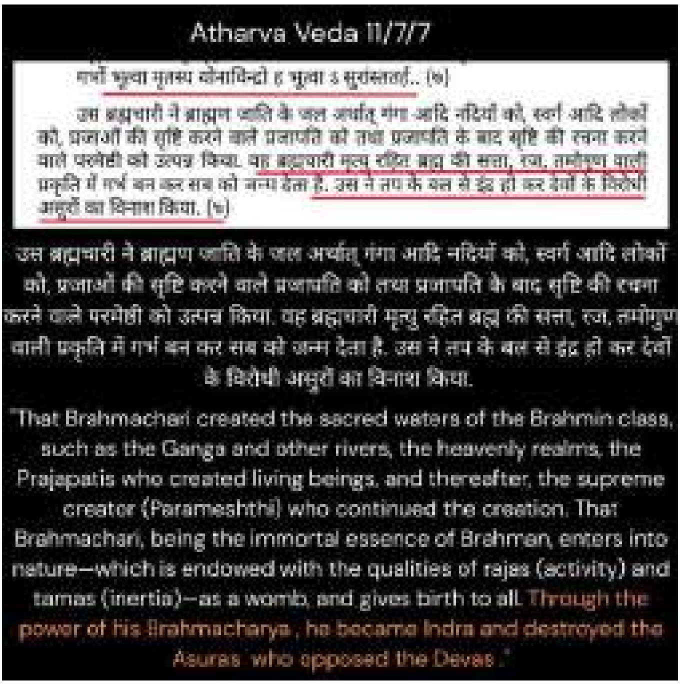
Through the penance of Brahmacharya , the Devas defeated death, that is, the Devas became immortal. Indra took control of Swarga for the Devas through Brahmacharya.



Atharva Veda 11/7/7

उस ब्रह्मचारी ने ब्राह्मण जाति के जल अर्थात् गंगा आदि नदियों को, स्वर्ग आदि लोकों को, प्रजाओं की सृष्टि करने वाले प्रजापति को तथा प्रजापति के बाद सृष्टि की रचना करने वाले परमेष्ठी को उत्पन्न किया. वह ब्रह्मचारी मृत्यु रहित ब्रह्म की सत्ता, रज, तमोगुण वाली प्रकृति में गर्भ बन कर सब को जन्म देता है. उस ने तप के बल से इंद्र हो कर देवों के विरोधी असुरों का विनाश किया.

"That Brahmachari created the sacred waters of the Brahmin class, such as the Ganga and other rivers, the heavenly realms, the Prajapatis who created living beings, and thereafter, the supreme creator (Parameshthi) who continued the creation. That Brahmachari, being the immortal essence of Brahman, enters into nature—which is endowed with the qualities of rajas (activity) and tamas (inertia)—as a womb, and gives birth to all. Through the power of his Brahmacharya , he became Indra and destroyed the Asuras who opposed the Devas ."



Atharva Veda 11/7/11 states only By Brahmacharya one can become Devas including Devraj Indra and other Devas

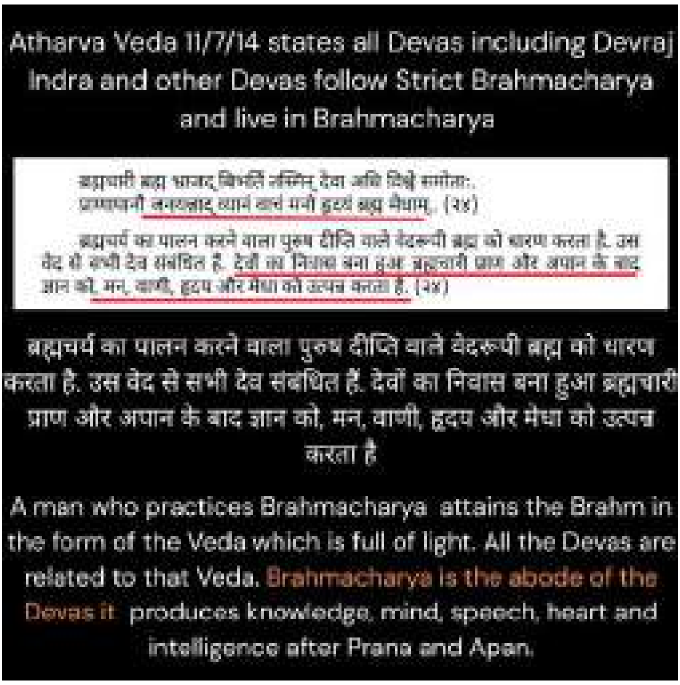
इस स्वर्ग के नीचे एक सूर्यात्मक अग्नि है और दूसरी पृथ्वी के ऊपर है. इस स्वर्ग और धरती के मध्य दोनों अग्नियां आपस में मिल कर उदय होती हैं. उन सूर्य और अग्नि से संबंधित किरणें धरती और स्वर्ग के मध्य आश्रय लेती हैं. ब्रह्मचारी अपने तप की महिमा से उन का देवता बनता है.

Beneath this heaven, there is a solar fire, and another exists above the earth. Between heaven and earth, these two fires unite and rise together. The rays associated with that sun and fire take refuge in the space between earth and heaven. Through the greatness of his austerity (tapas), the Brahmachari becomes the Devas

Atharva Veda 11/7/14 states all Devas including Devraj Indra and other Devas follow Strict Brahmacharya and live in Brahmacharya

ब्रह्मचर्य का पालन करने वाला पुरुष दीप्ति वाले वेदरूपी ब्रह्म को धारण करता है. उस वेद से सभी देव संबंधित हैं. देवों का निवास बना हुआ ब्रह्मचारी प्राण और अपान के बाद ज्ञान को, मन, वाणी, हृदय और मेधा को उत्पन्न करता है

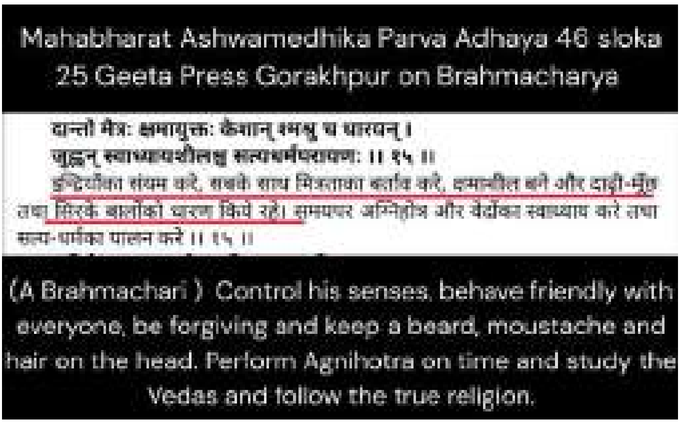
A man who practices Brahmacharya attains the Brahm in the form of the Veda which is full of light. All the Devas are related to that Veda. Brahmacharya is the abode of the Devas it produces knowledge, mind, speech, heart and intelligence after Prana and Apan.



Mahabharat Ashwamedhika Parva Adhaya 46 sloka 25 Geeta Press Gorakhpur on Brahmacharya

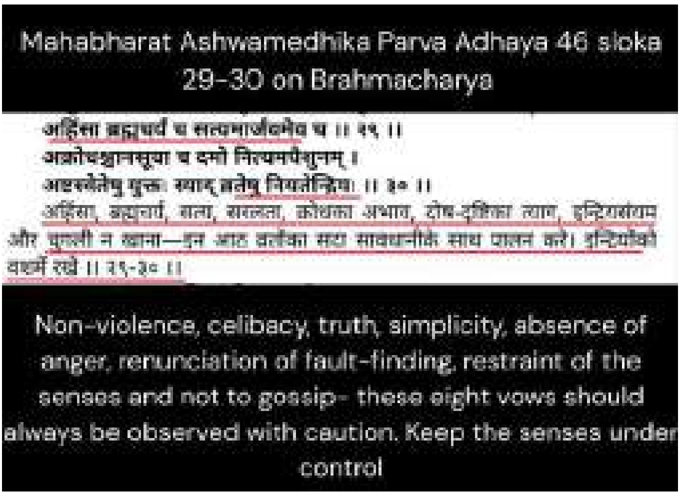
इन्द्रियोंका संयम करे, सबके साथ मित्रताका बर्ताव करे, क्षमाशील बने और दाढ़ी-मूँछ तथा सिरके बालोंको धारण किये रहे। समयपर अग्निहोत्र और वेदोंका स्वाध्याय करे तथा सत्य-धर्मका पालन करे ।। १५ ।

(A Brahmachari) Control his senses, behave friendly with everyone, be forgiving and keep a beard, moustache and hair on the head. Perform Agnihotra on time and study the Vedas and follow the true religion



Mahabharat Ashwamedhika Parva Adhaya 46 sloka 29-30 on Brahmacharya

अहिंसा, ब्रह्मचर्य, सत्य, सरलता, क्रोधका अभाव, दोष-दृष्टिका त्याग, इन्द्रियसंयम और चुगली न खाना- इन आठ व्रतोंका सदा सावधानीके साथ पालन करे। इन्द्रियोंको वशमें रखे ।। २९-३० ।।
Non-violence, celibacy, truth, simplicity, absence of anger, renunciation of fault-finding, restraint of the senses and not to gossip- these eight vows should always be observed with caution. Keep the senses under control

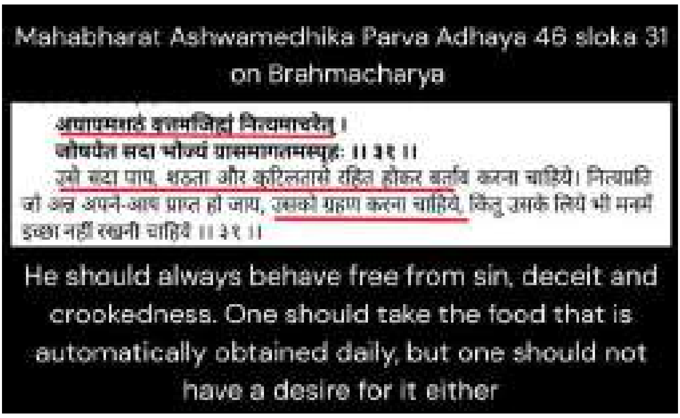


Mahabharat Ashwamedhika Parva Adhaya 46 sloka 31 on Brahmacharya

अपापमशठं वृत्तमजिह्मं नित्यमाचरेत् । जोषयेत सदा भोज्यं ग्रासमागतमस्पृहः ।। ३१ ।।

उसे सदा पाप, शठता और कुटिलतासे रहित होकर बर्ताव करना चाहिये। नित्यप्रति जो अन्न अपने-आप प्राप्त हो जाय, उसको ग्रहण करना चाहिये, किंतु उसके लिये भी मनमें इच्छा नहीं रखनी चाहिये ।। ३१ ।।

He should always behave free from sin, deceit and crookedness. One should take the food that is automatically obtained daily, but one should not have a desire for it either



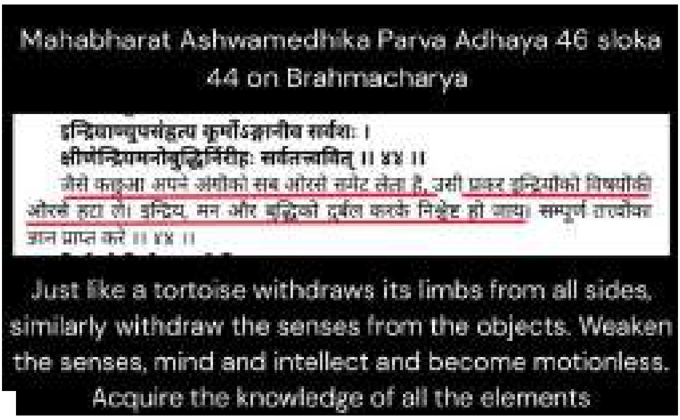
Mahabharat Ashwamedhika Parva Adhaya 46 sloka 44 on Brahmacharya

इन्द्रियाण्युपसंहृत्य कूर्मोऽङ्गानीव सर्वशः ।

क्षीणेन्द्रियमनोबुद्धिर्निरीहः सर्वतत्त्ववित् ।। ४४ ।।

जैसे कछुआ अपने अंगोंको सब ओरसे समेट लेता है, उसी प्रकर इन्द्रियोंको विषयोंकी ओरसे हटा ले। इन्द्रिय, मन और बुद्धिको दुर्बल करके निश्चेष्ट हो जाय। सम्पूर्ण तत्त्वोंका ज्ञान प्राप्त करे ।। ४४ ।।

Just like a tortoise withdraws its limbs from all sides, similarly withdraw the senses from the objects. Weaken the senses, mind and intellect and become motionless.
Acquire the knowledge of all the elements



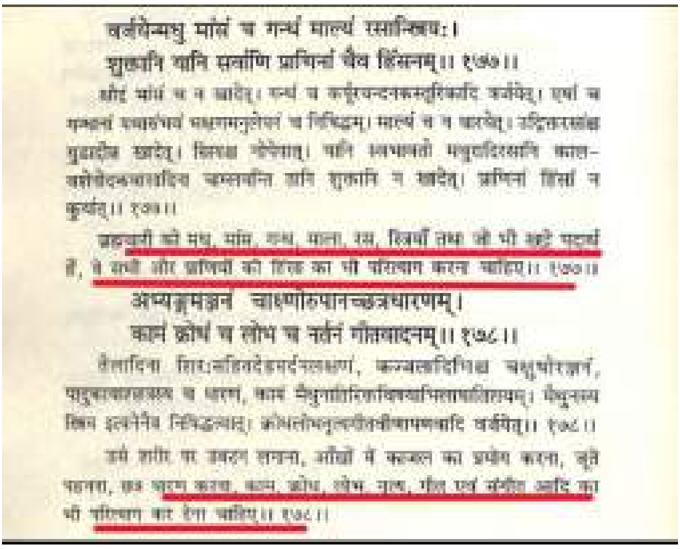
Manusmriti (2.177-2.180) on Brahmacharya

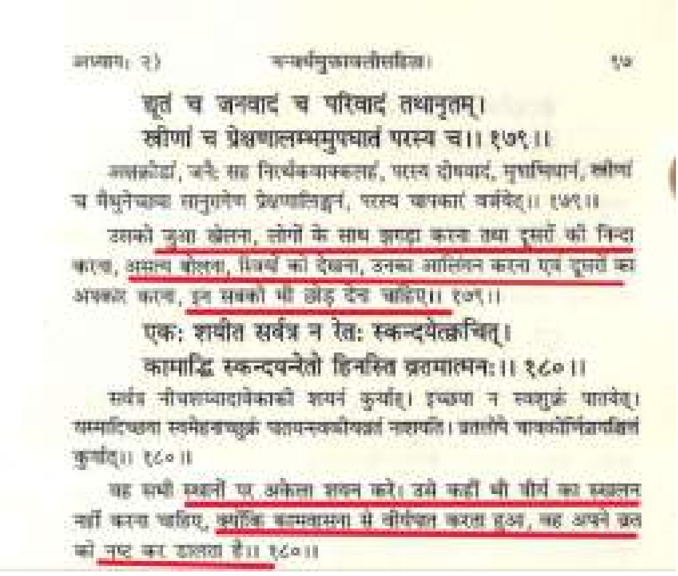
वर्जयेन्मधु-मांसं च गन्धं माल्यं रसान् स्त्रियः। शुक्तानि यानि सर्वाणि प्राणिनां चैव हिंसनम्॥अभ्यङ्गमञ्जनं चाक्ष्णोरुपानच्छत्रधारणम्।

कामं क्रोधं च लोभं च नर्तनं गीतवादनम्॥द्यूतं च जनवादं च परिवादं तथाऽनृतम्। स्त्रीणां च प्रेक्षणालम्बसुपघातं परस्य च॥

एकः शयीते सर्वत्र न रेतः स्कन्दयेत् क्वचित्। कामाद्धि स्कन्दयन् रेतो हिनस्ति व्रतमात्मनः॥

Brahmachari should avoid intoxicants, meat, perfumes, garlands, and pleasurable foods, as well as all fermented substances and violence towards living beings. He should abstain from massaging with oils, applying collyrium (eye-liners), using footwear, or carrying umbrellas.One should renounce lust, anger, greed, dancing, singing, playing musical instruments, gambling, slandering, lying, and gossiping .He should avoid looking at or touching women, harming others, and should sleep alone.A Brahmachari must never waste his semen due to lust, as it destroys his vow of celibacy.





All these Rules and Restrictions like behaving free from sin , Non-violence, celibacy, truth, simplicity, absence of anger, renunciation of fault-finding, restraint of the senses and not to gossip and keeping senses under control and behaving friendly with everyone, forgiving and avoiding intoxicants, meat, perfumes, garlands, and pleasurable foods, as well as all fermented substances and violence towards living beings

and avoiding contact with Parstree are part of Brahmacharya and practiced by all Devas including Devraj Indra as part of their vow of Brahmacharya which gives them their powers and Devatva

Atharva Veda Brahmacharya Sukta 11/7 – **ब्रह्मचर्य रूपी तप के द्वारा देवों ने मृत्यु का हनन कर दिया अर्थात् देव अमर हो गए. इंद्र ने ब्रह्मचर्य के द्वारा देवों के लिए स्वर्ग पर अधिकार किया** . Through the penance of Brahmacharya , the Devas defeated death, that is, the Devas became immortal. Indra took control of Swarga for the Devas through Brahmacharya.

NOW I WILL DEBUNK HIS ALLEGATIONS OF RAPE ONE BY ONE

Allegations-

Vishnu

Vishnu is said to have raped Tulsi/Vrinda by assuming the guise of her husband. What can be more disgusting than a god raping a chaste lady? And much worse is the celebration of this rape as a festival, yes you read it right. Hindus proudly celebrate the rape of Vrinda by Vishnu as a festival called Tulsi Vivah.

Shiva Purana, Rudra Samhita 2, Yudha Khanda 5, Ch 23.38-45 "On seeing her husband, Vrnda too was delighted. She forgot her sorrow. She considered everything a dream. Delighted in the heart and with all the dormant passions kindled up, she sported with him for many days in the middle of that forest. Once at the end of the sexual intercourse she realised that it was Visnu. Vrnda rebuked him angrily and spoke thus. Vrnda said:—Fie on this misdeed of Visnu in outraging the modesty of another man's wife. I have now realised you as the wielder of illusion, appearing in the guise of an ascetic. Sanatkumara said:—O Vyasa, saying thus in great anger she showed her brilliant powers as a staunch chaste lady by cursing Visnu. "O base foe of the Daityas, defiler of other people's virtue, O wicked one, take this curse from me, greater in force than all persons. The two persons whom you made to appear in front of me shall become Raksasas and abduct your wife. You will be

distressed on account of separation from your wife roaming about with Sesa 'lord of snakes' who posed as your disciple here. You will seek the help of monkeys in the forest." Tr. Board of Scholars, Edited by Jagdish Lal Shastri

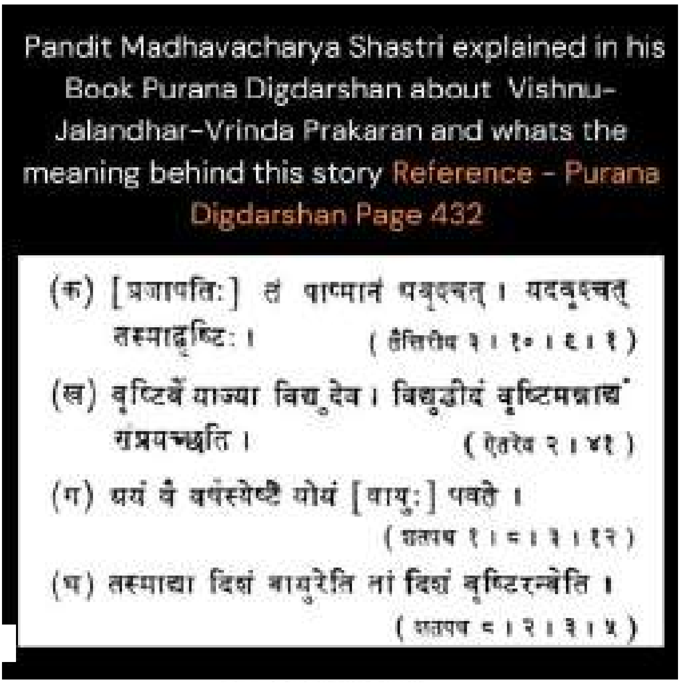
This story is also supported by Skanda Purana II.iv.21-10-24, Shiva Purana, Rudra Samhita 2, Yudha Khanda 5, Ch 41 verses 1-35, Brahma Vaivarta Purana, Prakriti Khanda 21.18-31 and also mentioned in Devi Bhagavatam 9.24.14-22 with a slight variation, readers can check Devi Bhagavatam verses which are available online at Sacred-texts.com. I will avoid posting the same story from different scriptures as I don't want to flood this article with several passages. The variation of this story is in only in names, the name of Tulasi also appears as Vrinda and her husband Shankachuda's name is replaced by Jalandhar.

This poor lady named Vrinda/Tulasi was a devotee of Vishnu, it must have been so disheartening for her to be raped by the man whom she worshipped so devotedly every day. As per Shiva Purana, Rudra Samhita section 5, Ch 41.3-5 Vishnu assumed the form of her husband and raped her on the behest of Shiva. It was Shiva who ordered such a heinous act. This was done with an intention to kill her husband on the battlefield, it is said that her husband Shankachuda/Jalandhar couldn't be killed unless the chastity of his wife is outraged. Shiva is part of Trimurti and is considered the Destroyer but Shiva the so-called Destroyer couldn't destroy Jalandhar/Shankachuda so he commanded Vishnu to go and rape Vrinda/Tulsi. She cursed Vishnu to become a rock and that in his next incarnation (as Rama

Refutation-

Pandit Madhavacharya Shastri explained in his Book Purana Digdarshan about Vishnu-Jalandhar-Vrinda Prakaran and whats the meaning behind this story Reference – Purana Digdarshan Page 432

SOURCE – https://archive.org/details/wg609/page/n435/mode/2up?view=theater



Pandit Madhavacharya Shastri explained in his Book Purana Digdarshan about Vishnu-Jalandhar-Vrinda Prakaran and whats the meaning behind this story Reference – Purana Digdarshan Page 432

(क) [प्रजापतिः] तं पाप्मानं पर्यवृश्चत् । यदवृश्चत् तस्माद्वृष्टिः । (तैत्तिरीय ३ । १० । ६ । १)

(ख) वृष्टिर्वै याज्या विद्युदेव । विद्युद्धीदं वृष्टिमन्नाद्यं संप्रयच्छति । (ऐतरेय २ । ४१)

(ग) अयं वै वर्षस्येष्टे योऽयं [वायुः] पवते । (शतपथ १ । ८ । ३ । १२)

(घ) तस्माद्यां दिशं वायुरेति तां दिशं वृष्टिरन्वेति । (शतपथ ८ । २ । ३ । ५)

आधिभौतिक

'पद्म-पुराण' में इस आख्यायिका का जो कथानक (Plot) अङ्कित किया है वह भौतिक विज्ञान से सम्बन्ध रखता है। तुलसी नामक प्रसिद्ध औषधि विषैलेजन्य अनेक ज्वरों एवं मलेरिया के कीटाणुओं (Germs) को समूल नष्ट कर देती है यह बात आजकल की नई खोज से भी सिद्ध हो चुकी है। प्राचीन महर्षियों ने 'ऋतम्भरा' प्रज्ञा द्वारा इस रहस्य की साङ्गोपाङ्ग गवेषणा की थी, इसीलिए हमारी दैनन्दिनी दिनचर्या में तुलसी के सेवन का पर्याप्त उपयोग पाया जाता

है। प्राचीन भारत में वह कोई आर्य घर न था जिसमें कि तुलसी की वाटिका न हो। इस लघु किन्तु अलौकिक पौधे की महती उपयोगिता जानकर ऋषिजनों ने इसे धार्मिक सिंहासन पर बिठाकर सम्मानित किया था। अतएव यह पौधा ईश्वरभक्त धर्मात्माओं के निवास-स्थान का परिचायक बन गया था। उस दिन हनुमान् जी ने राक्षसपुरी लंका में सीता को खोजते हुए अचानक विभीषण के घर में गोस्वामी तुलसीदास जी के शब्दों में 'नव तुलसी के वृन्द तहँ' देखकर ही एक अपरिचित व्यक्ति में विश्वास करके उसके सामने अपना हृदय निकाल कर रख दिया था।

इस पौधे को यह सम्मान अन्धविश्वास के कारण मिल गया हो ऐसी बात भी नहीं है। 'वनस्पति विज्ञान' के जगत्प्रसिद्ध आचार्य श्री जगदीशचन्द्र वसु महोदय ने तो अभी हाल में तुलसी के सम्बन्ध में अपनी खोज का वर्णन करते हुये यहाँ तक कहा है कि तुलसी के संसर्ग से सुवासित वायु जहां तक घूमती है वहाँ तक मलेरिया आदि बीमारियों के घातक कीटाणु (Deadly Germs) नष्ट होते चले जाते हैं। यदि इस पौधे को गरीब अनाथों से लेकर महामहिम महाराजाओं तक को समान रूप से आरोग्य प्रदान करने वाला ईश्वरीय औषधालय कह दिया जाय तो अतिशयोक्ति न होगी।' इत्यादि।

हमारे पूर्वजों ने भी इन्हीं सब लाभों को ध्यान में रखते हुए ईश्वराराधना स्तोत्रपाठ जप तप एवं समस्त धार्मिक कृत्यों को 'तुलसी-दलसंश्रितः' (विष्णुसहस्रनाम) होकर करने का आदेश किया है। इसके सींचने से और परिक्रमा करने से अनेक लाभ बतलाए हैं। तुलसीदल को दांतों से कुचलना, दाँतों को शीघ्र गिरा देता है और नेत्रज्योति को भी हानि पहुँचाता है, अतएव सुवर्णकणों से अभिव्याप्त गण्डकी नदी के पाषाण (शालिग्राम) के जल से इसे संमिश्रित किया जाता है

और मिले हुए चन्दन आदि विशुद्ध सात्त्विक द्रव्यों के मेल से इसे धारण किया जाता है। इस तरह यह खण्डित दल जिस किसी कण्ठ के गले के नीचे उतर जाता है और अनुपान के संयोग से इसकी वैद्युती शक्ति सुरक्षित रहती है। धार्मिक परिभाषा में इसे 'चरणामृत' कहते हैं और इसके पीने से—'अकालमृत्युहरणं सर्वव्याधिविनाशनम्'—के अनुसार अकालमृत्यु की निवृत्ति और समस्त व्याधियों का विनाश माना जाता है।

तुलसी के पौधे में यह महाशक्ति कहाँ से आई? और शालिग्राम शिला का संसर्ग इसके साथ क्यों सम्पन्न हुआ? इत्यादि जिज्ञासाओं की पूर्ति करने के लिये श्री वेदव्यास जी ने वेदोक्त 'वनस्पति-विज्ञान' के आधार पर उपर्युक्त विष्णु वृन्दा आख्यान का विशद विवेचन किया है—

जल को धारण करने वाला बादल ही 'जलंधर' है और उस बादल में सर्वाङ्गभाव से रहने वाली 'विद्युत्-शक्ति' ही वृन्दा है। साध्वी स्त्री का सर्वस्व जिस प्रकार उसका एकमात्र पति ही होता है उसी प्रकार मेघान्तर्वर्ती विद्युत् का भी अनन्य आश्रय बादल ही है। यह मेघ क्षण क्षण में घोर रूप बनकर आकाश में विचरता है। कई बार तो यह 'कुन्द-इन्दु-धवल-कमल-देह-द्युति' बन कर एवं कभी नील में नीलकण्ठ को लजा दिखाता हुआ—'अथ, एष विमल पराभव कारिणी! त्रिदशविमोहिनी, स्वयमविहारिणी'—प्रकृतिरूप पार्वती देवी को भी विमुग्ध कर डालने को उद्यत होता है। सूर्य चन्द्रादि ग्रह, नक्षत्र, तारे, सितारे और सीतारे अपनी अपनी कान्ति रूप मालाओं को इस घनघमण्ड के प्रतिरोध से मानो व्याकुलित सी देख पाते हैं। यह जलन्धर दैवी-सम्पदा रूप प्राणीमात्र के जीवन आधार जलों को आत्मसात् कर के मानो उनके जीवन को मुट्ठी में ले लेता है अतएव वे सब विचलित हो उठते हैं। परन्तु मेघान्तर्वर्ती विद्युत् की प्रवाह धारा जब तक अविच्छिन्न रूप से

प्रवाहित होती है तब तक वाष्पभूत जलन्धर का एक कण भी पृथ्वी पर नहीं टपक सकता। अतएव पार्वती रूप प्रकृति के परामर्श से व्यापनशील वायुरूप विष्णु—तरलता से प्रवाहित होता हुआ मेघान्तर्वर्ती विद्युत् रूप वृन्दा का सर्वतोभावेन सम्मर्दन करता है, बस! इस वायु के संघर्ष से ज्योंही मेघान्तर्वर्ती विद्युत् में स्पन्दन-क्रिया का संचार हुआ कि वाष्पभूत जलराश सिमट सिमट कर क्रमशः पृथ्वी पर गिर जाता है।

वायु का प्रत्येक प्रवाह वर्षा का कारण होता हो सो बात नहीं है। वर्तमान विज्ञानवेत्ता भी एक खास प्रकार की मानसून (Monsoon) नामक हवा को ही वृष्टिकारक बताते हैं। सो उक्त रूपक में भी वायु रूप विष्णु जलन्धर का वेश धारण कर ही वृन्दा के निकट पहुँचता है तभी उसका पति विदीर्ण होकर पृथ्वी पर गिरता है। अर्थात्—वायु का स्वाभाविक रूप बरसात का कारक नहीं यह भाव उक्त रूपक में बड़ी चातुरी से अभिव्यक्त किया है। अस्तु, वही मेघान्तर्वर्ती विद्युत् शक्ति—(जिसे न्यायशास्त्र में—भौमदिव्योदर्याकरजभेदात्। —के अनुसार 'दिव्य अग्नि' के नाम से स्मरण किया है)—जलकणों से संमिश्रित होकर 'अद्भ्यः पृथ्वी, पृथिव्या ओषधयः', सिद्धान्त के अनुसार तुलसी नामक पौधे के रूप में उत्पन्न होती है अर्थात्—तुलसी के अन्दर जो अलौकिक शक्ति विद्यमान है वह परम्परा से मेघान्तर्वर्ती दिव्य अग्नि के प्रवाह से ही इसमें आई है। इस गूढ़ रहस्य को अभिव्यक्त करने के लिये श्री वेदव्यास जी ने वृन्दा का सती होकर जन्मान्तर में तुलसी वृक्ष के रूप में उत्पन्न होना दिखाया है। वृन्दा ने विष्णु भगवान् को जड़ीभूत हो जाने का शाप दिया था, सो शालिग्राम शिला वाली व्यापक वायु का ही जड़ीभूत पिण्ड है। जैसे अग्नि के साथ वायु का स्वाभाविक सम्बन्ध है और वायु के झोंकों से अग्नि की अवरुद्ध सी चिनगारी भी उत्तरोत्तर अभिवृद्ध हो जाती है

इसीप्रकार तुलसीदल में जो परम्परागत दिव्य शक्ति है वह वायुसंघात-भूत शालिग्राम शिला के संसर्ग से और भी अनन्त गुण हो जाती है, यही इसका आशय है।

यद्यपि इस कथानक में पात्रों के नाम तक भी ऐसे चुने गये हैं कि जिनके कहने मात्र से उक्त रूपक का ढाँचा सहसा मन में बैठ जाता है, जैसे—असुर का नाम 'जलन्धर' होना ही अक्षरार्थ के अनुसार उसे मेघ सिद्ध करता है, और संचीभूत जलवृन्द की नियामक शक्ति को वृन्दा के अतिरिक्त और कुछ कहा ही क्या जा सकता है। तथापि किसी अन्यथा सिद्ध को अप्रामाणिकता के चक्कर में पड़ने का अवसर न मिल सके, एतदर्थ यहाँ तादृश प्रमाणों का कुछ संकेत करना अनावश्यक न होगा, यथा—

(क) [प्रजापतिः] तं पाप्मानं व्यवृश्चत्। यदवृश्चत् तस्माद्वृष्टिः। (तैत्तिरीय ३ । १० । ६ । १)

(ख) वृष्टिर्वै याज्या विद्युदेव। विद्युद्धीदं वृष्टिमन्नाद्यं संप्रयच्छति। (ऐतरेय २ । ४१)

(ग) अयं वै वर्षस्येष्टे योऽयं [वायुः] पवते। (शतपथ १ । ८ । ३ । १२)

(घ) तस्माद्यां दिशं वायुरेति तां दिशं वृष्टिरन्वेति। (शतपथ ८ । २ । ३ । ५)

अर्थात्—(क) प्रजापालक विष्णु भगवान् ने उस 'पाप्मा' नामक असुर को छेदन कर डाला। क्योंकि उसका व्रश्चन (छेदन) किया गया था अतएव इस क्रिया को वृष्टि कहते हैं (ख) यजन योग्य विद्युत् ही वस्तुतः वृष्टि है क्योंकि यह विद्युत् ही वर्षा और अन्न आदि पदार्थों के

देने वाली है। (ग) यह जो वायु स्पन्दन करता है यही वर्षा क्रिया का आधायक है। (घ) इसलिये जिस तरफ को वायु बहता है उसी तरफ पीछे २ वृष्टि जाती है।

इस प्रकार तुलसी विटप के अलौकिक चमत्कार का परोक्षपद्धति से निर्देश करने वाला यह कथानक, 'पौराणिक-वनस्पति-विज्ञान' का ज्वलन्त उदाहरण है। इसका हम आधिभौतिक निरूपण करने के बाद अब आधिदैविक विवेचन करते हैं।

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क) [प्रजापतिः] तं पाप्मानं अवृश्चत् । यदवृश्चत् तस्माद्वृष्टिः ।

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(घ) तस्माद्या दिशं वायुरेति तां दिशं वृष्टिरन्वेति ।

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This is why the Tulsi plant is imbued with extraordinary powers, inherited from the divine विद्युत within clouds. To convey this mystical aspect, Vedavyasa shows Vrinda, a pure devotee, reincarnating as the Tulsi plant after her curse. Vrinda cursed Lord Vishnu to become a stone, the Shaligram, which is essentially an embodiment of condensed air. Just as air intensifies even a small spark of fire, similarly, the divine fire within Tulsi leaves is enhanced when in contact with the Shaligram, symbolizing the unlimited power of Tulsi.

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. ऋषेः ऋषि के दृष्टार्थस्य देखे हुए अर्थ की प्रीति होती है, आख्यान से संयुक्त हुई।

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वृन्दा-विष्णु-समागम

४ पद्मपुराण (उत्तर खण्ड अध्याय २) वर्णित 'कार्तिक माहात्म्य' में तथा देवी भागवत (९।१९वें अध्याय से २४वें

क) [प्रजापतिः] तं पाप्मानं अवृश्चत् । यदवृश्चत् तस्माद्वृष्टिः ।
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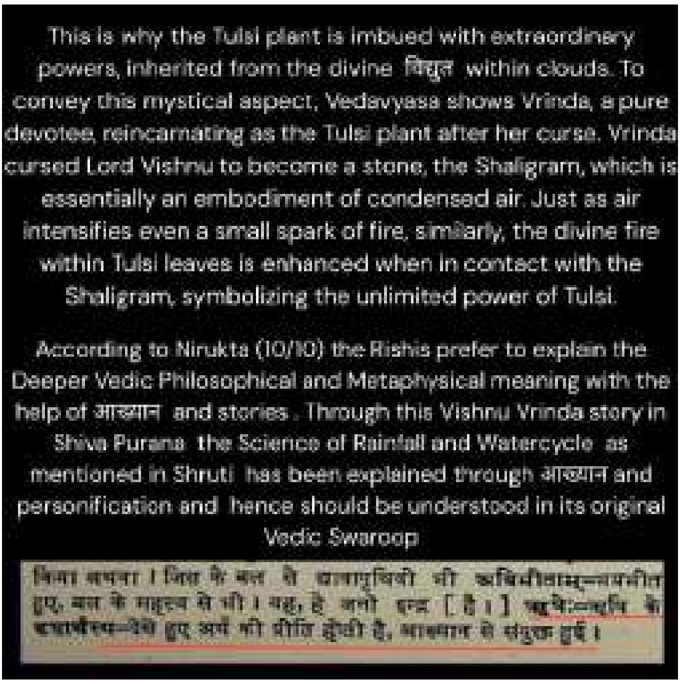
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Lord Vishnu does not have a material body to experience sexual intercourse like humans or animals he has a spiritual body . Only in a material body one can experience sexual intercourse.

Sukla Yajur Veda 40.8

वह परमपिता सर्वव्यापक, चमकीला, (दीप्तिमान), काया रहित, नाड़ियों से रहित है. वह घावों से रहित, पवित्र, पाप रहित, विद्वान्, मननशील, सर्वव्यापक व स्वयंभू (स्वयं उत्पन्न होने वाला) है. उस ने सृष्टि के आरंभ से ही सब के लिए यथायोग्य साधन सुविधाओं की व्यवस्था की है. (८)

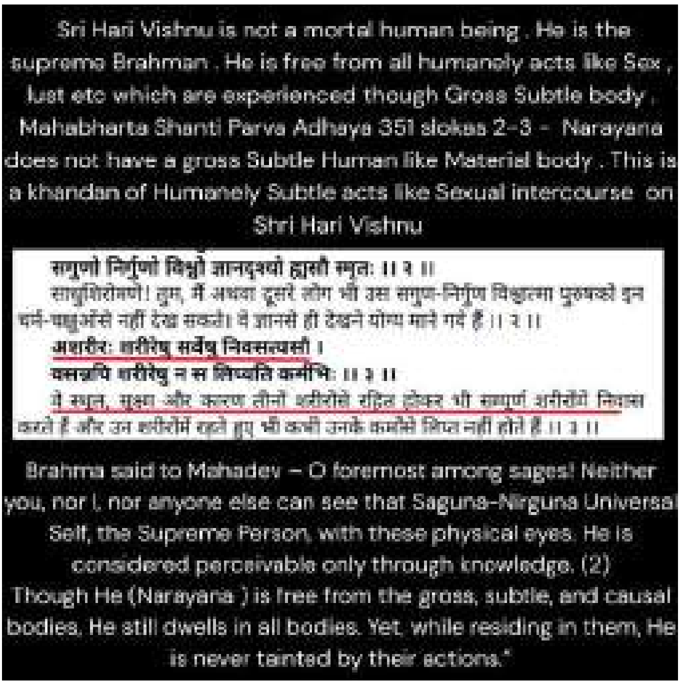
Narayana is **पर्यगात्**- Omnipresent **शुक्रम्** – Radiant **अकायम्**- Material Bodiless **अव्रणम्**- "Woundless" – Free from any imperfections or injuries **अस्नाविरम्**- Without flesh, nerves, or tissues , immaterial **शुद्धम्**- Pure -Untouched by impurities or defects **अपापविद्धम्** -"Untainted by sin" – Free from any trace of evil karma **कविः** with divine wisdom and foresight **मनीषी**- with supreme intellect **परिभूः**-Beyond all limits and boundaries **स्वयंभूः**- Self Existent **याथातथ्यतः**- Supreme Truth **शाश्वतीभ्यः** unchanging and **समाभ्यः**-Eternal

Sri Hari Vishnu is not a mortal human being. He is the supreme Brahman. He is free from all humanely acts like Sex, lust etc which are experienced though Gross Subtle body. Mahabharta Shanti Parva Adhaya 351 slokas 2-3 Narayana does not have a gross Subtle Human like Material body. This is a khandan of Humanely Subtle acts like Sexual intercourse on Shri Hari Vishnu

साधुशिरोमणे ! तुम, मैं अथवा दूसरे लोग भी उस सगुण-निर्गुण विश्वात्मा पुरुषको इन चर्म-चक्षुओंसे नहीं देख सकते। वे ज्ञानसे ही देखने योग्य माने गये हैं ।। २ ।।

वे स्थूल, सूक्ष्म और कारण तीनों शरीरोंसे रहित होकर भी सम्पूर्ण शरीरोंमें निवास करते हैं और उन शरीरोंमें रहते हुए भी कभी उनके कर्मोंसे लिप्त नहीं होते हैं ।। ३ ।।

Brahma said to Mahadev – O foremost among sages! Neither you, nor I, nor anyone else can see that Saguna-Nirguna Universal Self, the Supreme Person, with these physical eyes. He is considered perceivable only through knowledge. (2) Though He (Narayana) is free from the gross, subtle, and causal bodies, He still dwells in all bodies. Yet, while residing in them, He is never tainted by their actions."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सगुणो निर्गुणो विश्वो ज्ञानदृश्यो ह्यसौ स्मृतः ॥ २ ॥
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अशरीरः शरीरेषु सर्वेषु निवसत्यसौ ।
वसन्नपि शरीरेषु न स लिप्यति कर्मभिः ॥ ३ ॥
वे स्थूल, सूक्ष्म और कारण तीनों शरीरोंसे रहित होकर भी सम्पूर्ण शरीरोंमें निवास करते हैं और उन शरीरोंमें रहते हुए भी कभी उनके कर्मोंसे लिप्त नहीं होते हैं ॥ ३ ॥

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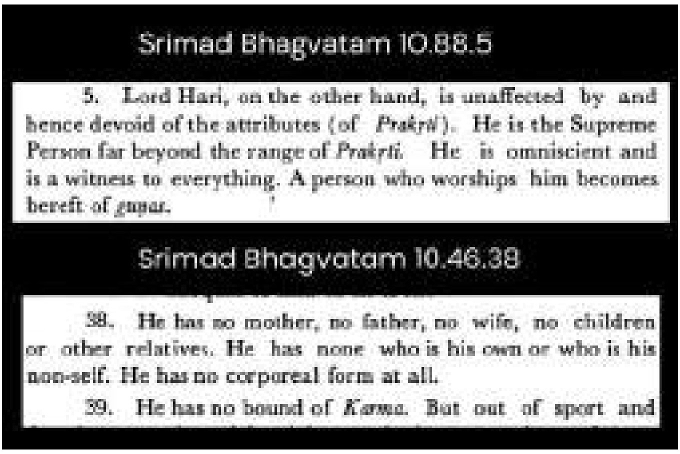
Srimad Bhagavatam 10.88.5

5. Lord Hari, on the other hand, is unaffected by and hence devoid of the attributes (of Prakrti). He is the Supreme Person far beyond the range of Prakrti. He is omniscient and is a witness to everything. A person who worships him becomes bereft of gun

Srimad Bhagvatam 10.46.38

He has no mother, no father, no wife, no children or other relatives. He has none who is his own or who is his non-self. He has no corporeal form at all.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38. He has no mother, no father, no wife, no children or other relatives. He has none who is his own or who is his non-self. He has no corporeal form at all.
39. He has no bound of *Karma*. But out of sport and

Allegations-

Shiva Purana 5.4.17 states that Vishnu had raped many women,

Shiva Purana, Uma Samhita 5, chapter 4, verse 17 "O great sage, Viṣṇu was deluded by Kāma by the power of Śiva's Māyā. He outraged the modesty of other men's wives many times." Tr. J.L. Shastri

Refutation-

According to R.C. Hazra, the *Uma Saṁhitā* of the *Shiva Purāṇa* is a very late addition. He notes that it draws heavily from the *Jñāna Saṁhitā*, which itself is dated to around 950 CE. Based on this, it can be reasonably inferred that the

Uma Saṁhitā was incorporated into the *Shiva Purāṇa* sometime after the 10th century CE.

IV. The Bhaumasaṃhitā,[79] also called Auma/Umāsaṃhitā, is represented in the class B editions only. The text introduces Kṛṣṇa on a visit to Kailāsa and performing penance there to Śiva, in order to obtain a son. He meets Upamanyu, and requests him to tell him about the greatness of Śiva. Upamanyu complies, and praises Śiva and his trident; he extols Śiva's power to save his devotees from hell. This discussion leads into several chapters on different types of sins, and on the description of hell and the suffering in it. Ways to avoid this suffering include gifts of food, performing penances, listening to the purāṇas, etc. The *saṃhitā* subsequently describes the seven *dvīpas* of the earth, and other component parts of the universe. It ends with discourses on a variety of topics, such as the develop-

[79] Ma., ibid., p. 65, n. 87.

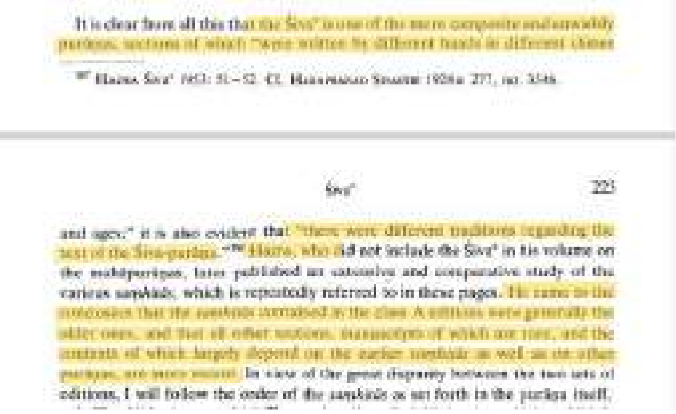
ment of man, from the foetus, through childhood, youth, marriage, old age, etc.; creation and wars, etc. In Hazra's opinion the text borrows most of its chapters from the Jñānasaṃhitā.

XIII. The Jñānasaṃhitā[87] has already been referred to on several occasions in this description of the Śiva', because, in Hazra's opinion, other *saṃhitās* borrowed verses and even chapters from it. The text recognizes the Vedas as the highest authority, but it was Śiva, as *pañcabrahmarūpin*, who communicated them to Viṣṇu. Śiva shall be worshiped with Vedic *mantras*, even though the *saṃhitā* does not, therefore, reject the authority of the Tantras and eventual Śiva worship with Āgamic rather than Vedic *mantras*. The *nirguṇa* Śiva is identical with the *parabrahman*; in his *saguṇa* form he manifests himself as Rudra. Prakṛti was born from Śiva's wish, and, from her, were born the other gods including Brahmā and Viṣṇu. This *saṃhitā*, like some of those discussed earlier, strongly encourages *liṅga* worship as the ideal way to worship Śiva himself. It urges worship under the guidance of a competent teacher; worship will lead to *bhakti*, then to *jñāna*, and, ultimately, to *nirvāṇa*, i.e. the realization that the only real thing is Śiva. Hazra points out that the text was influenced by the Kumārasambhava, Raghuvaṃśa, and Kirātārjunīya. He surmises that it may have been composed in Benares, by someone who was also familiar with the banks of the Narmadā, not before A.D. 950.

The Śiva Purāṇa, as a whole, is one of the most composite and unwieldy Purāṇas, having been composed and expanded by different authors over various periods. There exist two primary versions: the Bombay 1884, Venkat 1895–96, and Venga Manuscript (Class A); and the Venkat 1906, 1965 Pandita Pustakalaya Manuscript (Class B). According to R.C. Hazra, the sections found in the Class A Manuscript are older and more authentic, whereas those in the Class B Manuscript (Including Uma Samhita) are very recent compositions . Most significantly, the older and more authentic Class A Manuscript does not contain the Uma Saṁhitā.

saṃhitās, with different titles and different arrangements; two of their *saṃhitās* are not even listed in the Śiva' passages.[87] The following is a comparative survey of the *saṃhitās*, in the two passages of the Śiva' itself, and in the two sets of editions — which from now on I will refer to as class A and class B editions.

Śiva'	Class A Bombay 1884 Venkat. 1895–96 Venga		Class B Venkat. 1906, 1965 Paṇḍitapustakālaya (= ASTM)	
I. Vidyeśvara	XIII. Jñāna	ch. 78	Vidyeśvara/	ch. 25
II. Rudra	Vidyeśvara	25	Vighneśa	
III. Vaināyaka		(Venga 16)	Rudra	197
IV. Bhauma/Auma	Kailāsa	12	Śatarudra	42
V. Mātṛ(purāṇa)	XIV. Sanatkumāra	59	Koṭirudra	43
VI. Rudraikādaśa	Vāyu/Vāyavīya		Umā/Ambā	51
VII. Kailāsa	pūrvabhāga	30	Kailāsa	23
VIII. Śatarudra	uttarabhāga	30	Vāyavīya	
IX. Koṭirudra	Dharma	65	pūrvabhāga	35
X. Sahasrakoṭirudra			uttarabhāga	41
XI. Vāyavīya				
XII. Dharma(purāṇa)				



It is clear from all this that [illegible]

[illegible]

Śiva 223

and ages." it is also evident that [illegible] Hazra, who did not include the Śiva in his volume on the mahāpurāṇas, later published an extensive and comparative study of the various saṃhitās, which is repeatedly referred to in these pages. [illegible] In view of the great disparity between the two sets of editions, I will follow the order of the saṃhitās as set forth in the purāṇa itself,

Śrī Narayana-Tattva

Scriptures such as the *Mahābhārata*—particularly the *Viṣṇu Sahasranāma* in *Anuśāsana Parva*, Chapter 149—describe Śrī Nārāyaṇa Deva as being utterly free from all defects, including lust, anger, and greed. He is *Hṛṣīkeśa*, the supreme master of all senses, and *Śuddhātmā*, the Pure Soul—completely untouched by impurities, attachments, and worldly illusions. Nārāyaṇa embodies absolute truth, divine consciousness, and eternal bliss, remaining beyond all material limitations and entirely free from sexual or any other form of desire or impurity. He is sinless—pure in every act, thought, and intention. As *Dharmakṛt*, He not only upholds dharma but practices it perfectly to establish it in the world. As *Nivṛttātmā*, His nature is intrinsically free from all worldly cravings, including lust and greed, and His mind remains eternally pure.

Mahabharta Anushashan Parva Adhaya 149 Geeta Press Gorakhpur sloka 6 Geeta Press Gorakhpur – Narayana is free from all defects (Including Lust)

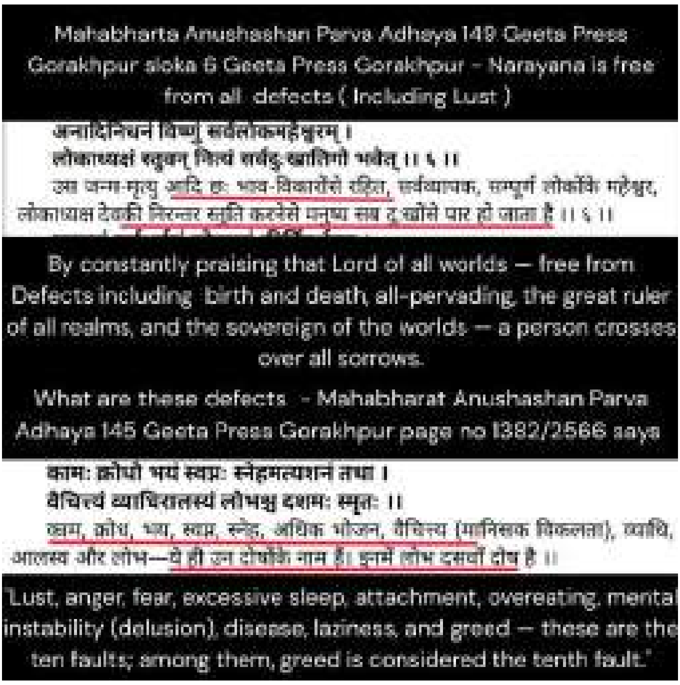
उस जन्म-मृत्यु आदि छः भाव-विकारोंसे रहित, सर्वव्यापक, सम्पूर्ण लोकोंके महेश्वर, लोकाध्यक्ष देवकी निरन्तर स्तुति करनेसे मनुष्य सब दुःखोंसे पार हो जाता है ।। ६ ।।

By constantly praising that Lord of all worlds – free from Defects including birth and death, all-pervading, the great ruler of all realms, and the sovereign of the worlds a person crosses over all sorrows.

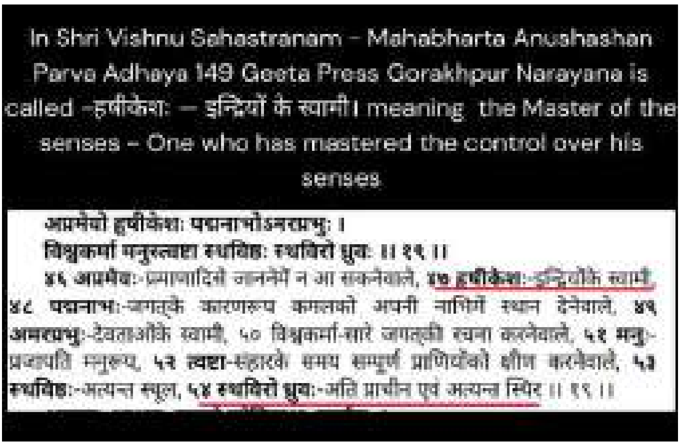
What are these defects – Mahabharat Anushashan Parva Adhaya 145 Geeta Press Gorakhpur page no 1382/2566 says

काम, क्रोध, भय, स्वप्न, स्नेह, अधिक भोजन, वैचित्त्य (मानिसक विकलता), व्याधि, आलस्य और लोभ – ये ही उन दोषोंके नाम हैं। इनमें लोभ दसवाँ दोष है ।।

"Lust, anger, fear, excessive sleep, attachment, overeating, mental instability (delusion), disease, laziness, and greed – these are the ten faults; among them, greed is considered the tenth fault."



Shri Vishnu Sahastranam – Mahabharta Anushashan Parva Adhaya 149 Geeta Press Gorakhpur Narayana is called -हृषीकेशः – इन्द्रियों के स्वामी। meaning the Master of the senses One who has mastered the control over his senses



In Shri Vishnu Sahastranam – Mahabharta Anushashan Parva Adhaya 149 Geeta Press Gorakhpur Narayana is called **समः सब समय समस्त विकारों से रहित।** – Always equal, free from all defects (Including Lust)

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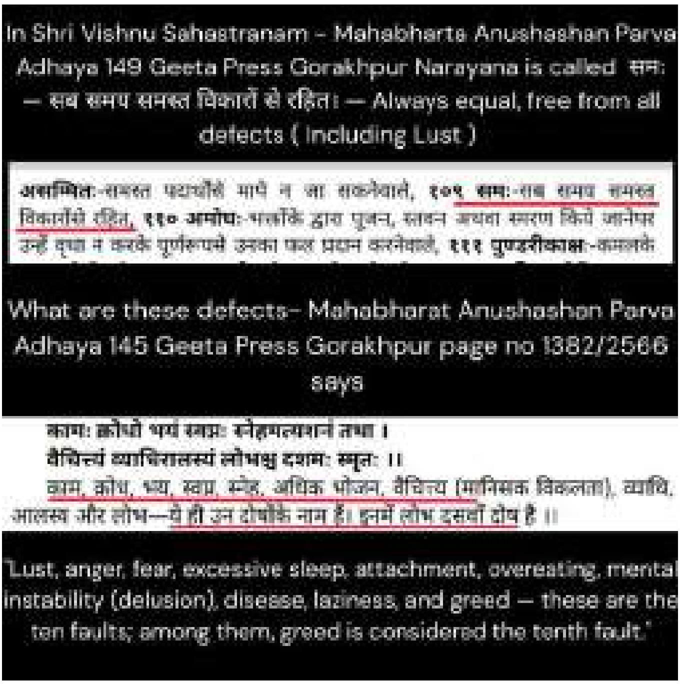

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अप्रमितः-समस्त पदार्थोंसे मापे न जा सकनेवाले, १०९ समः-सब समय समस्त विकारोंसे रहित, ११० अमोघः-भक्तोंके द्वारा पूजन, स्तवन अथवा स्मरण किये जानेपर उन्हें वृथा न करके पूर्णरूपसे उनका फल प्रदान करनेवाले, १११ पुण्डरीकाक्षः-कमलके

What are these defects- Mahabharat Anushashan Parva Adhaya 145 Geeta Press Gorakhpur page no 1382/2566 says

कामः क्रोधो भयं स्वप्नः स्नेहमत्यशनं तथा ।
वैचित्त्यं व्याधिरालस्यं लोभश्च दशमः स्मृतः ।।
काम, क्रोध, भय, स्वप्न, स्नेह, अधिक भोजन, वैचित्त्य (मानसिक विकलता), व्याधि, आलस्य और लोभ—ये ही उन दोषोंके नाम हैं। इनमें लोभ दसवाँ दोष है ।।

"Lust, anger, fear, excessive sleep, attachment, overeating, mental instability (delusion), disease, laziness, and greed — these are the ten faults; among them, greed is considered the tenth fault."

In Shri Vishnu Sahastranam – Mahabharta Anushashan Parva Adhaya 149 Geeta Press Gorakhpur Narayana is called ३१८
अच्युतः-छः भावविकारोंसे रहित – Free from all types of defects

What are these defects- Mahabharat Anushashan Parva Adhaya 145 Geeta Press Gorakhpur page no 1382/2566 says

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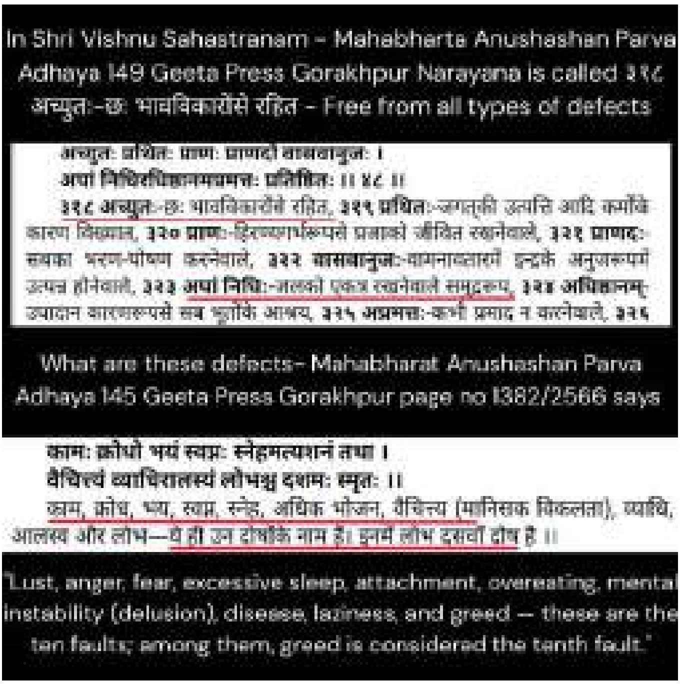

In Shri Vishnu Sahastranam – Mahabharta Anushashan Parva Adhaya 149 Geeta Press Gorakhpur Narayana is called ३१८ अच्युतः-छः भावविकारोंसे रहित – Free from all types of defects

अच्युतः प्रथितः प्राणः प्राणदो वासवानुजः ।
अपां निधिरधिष्ठानमप्रमत्तः प्रतिष्ठितः ।। ४८ ।।
३१८ अच्युतः-छः भावविकारोंसे रहित, ३१९ प्रथितः-जगत्की उत्पत्ति आदि कर्मोंके कारण विख्यात, ३२० प्राणः-हिरण्यगर्भरूपसे प्रजाको जीवित रखनेवाले, ३२१ प्राणदः-सबका भरण-पोषण करनेवाले, ३२२ वासवानुजः-वामनावतारमें इन्द्रके अनुजरूपमें उत्पन्न होनेवाले, ३२३ अपां निधिः-जलको एकत्र रखनेवाले समुद्ररूप, ३२४ अधिष्ठानम्-उपादान कारणरूपसे सब भूतोंके आश्रय, ३२५ अप्रमत्तः-कभी प्रमाद न करनेवाले, ३२६

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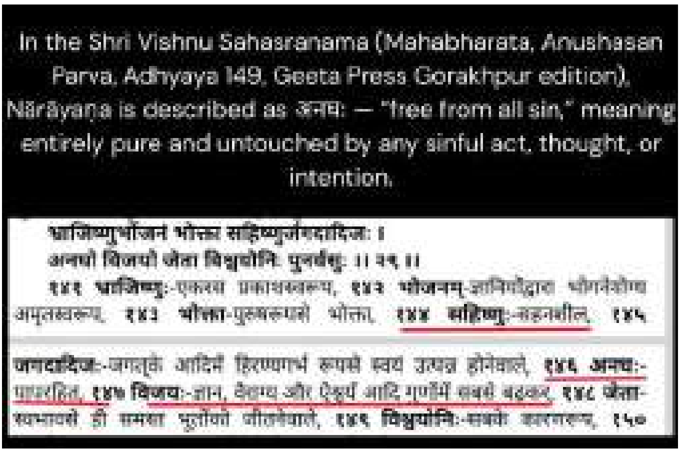

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भ्राजिष्णुर्भोजनं भोक्ता सहिष्णुर्जगदादिजः ।
अनघो विजयो जेता विश्वयोनिः पुनर्वसुः ॥ १५ ॥

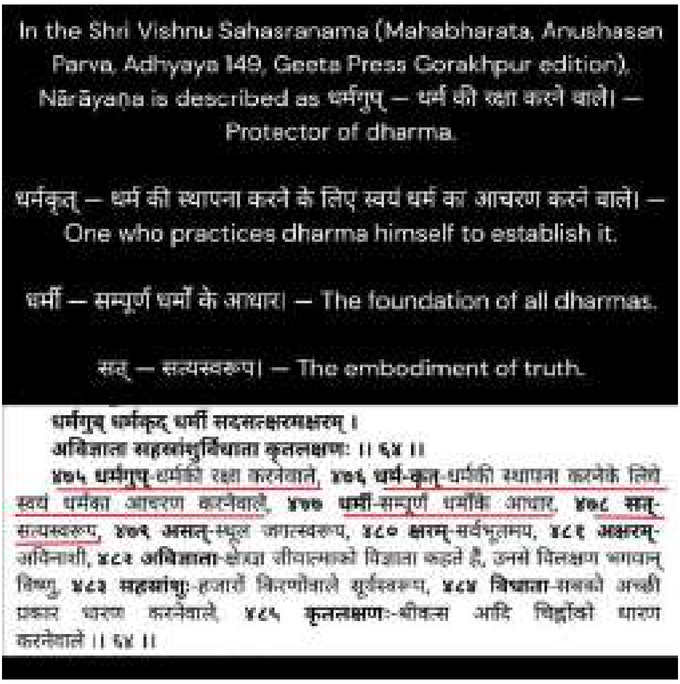
१४१ भ्राजिष्णुः-एकरस प्रकाशस्वरूप, १४२ भोजनम्-ज्ञानियोंद्वारा भोगनेयोग्य अमृतस्वरूप, १४३ भोक्ता-पुरुषरूपसे भोक्ता, १४४ सहिष्णुः-सहनशील, १४५ जगदादिजः-जगत्के आदिमें हिरण्यगर्भ रूपसे स्वयं उत्पन्न होनेवाले, १४६ अनघः-पापरहित, १४७ विजयः-ज्ञान, वैराग्य और ऐश्वर्य आदि गुणोंमें सबसे बढ़कर, १४८ जेता-स्वभावसे ही समस्त भूतोंको जीतनेवाले, १४९ विश्वयोनिः-सबके कारणरूप, १५०

In the Shri Vishnu Sahasranama (Mahabharata, Anushasan Parva, Adhyaya 149, Geeta Press Gorakhpur edition), Nārāyaṇa is described as **धर्मगुप्** — **धर्म की रक्षा करने वाले।** — Protector of dharma.

धर्मकृत् — **धर्म की स्थापना करने के लिए स्वयं धर्म का आचरण करने वाले।** — One who practices dharma himself to establish it.

धर्मी — **सम्पूर्ण धर्मों के आधार।** — The foundation of all dharmas.

सत् — **सत्यस्वरूप।** — The embodiment of truth.



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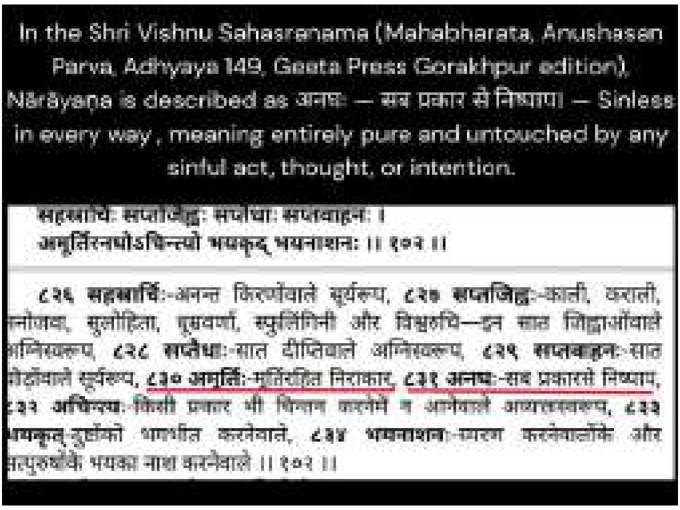
धर्मगुब्धर्मकृद्धर्मी सदसत्क्षरमक्षरम् ।
अविज्ञाता सहस्रांशुर्विधाता कृतलक्षणः ॥ ५४ ॥

४७५ धर्मगुप्-धर्मकी रक्षा करनेवाले, ४७६ धर्म-कृत्-धर्मकी स्थापना करनेके लिये स्वयं धर्मका आचरण करनेवाले, ४७७ धर्मी-सम्पूर्ण धर्मोंके आधार, ४७८ सत्-सत्यस्वरूप, ४७९ असत्-स्थूल जगत्स्वरूप, ४८० क्षरम्-सर्वभूतमय, ४८१ अक्षरम्-अविनाशी, ४८२ अविज्ञाता-क्षेत्रज्ञ जीवात्माको विज्ञाता कहते हैं, उनसे विलक्षण भगवान् विष्णु, ४८३ सहस्रांशुः-हजारों किरणोंवाले सूर्यस्वरूप, ४८४ विधाता-सबको अच्छी प्रकार धारण करनेवाले, ४८५ कृतलक्षणः-श्रीवत्स आदि चिह्नोंको धारण करनेवाले ॥ ५४ ॥

In the Shri Vishnu Sahasranama (Mahabharata, Anushasan Parva, Adhyaya 149, Geeta Press Gorakhpur edition), Nārāyaṇa is described as **अनघः सब प्रकार से निष्पाप।** Sinless in every way, meaning entirely pure and untouched by any sinful act, thought, or intention.



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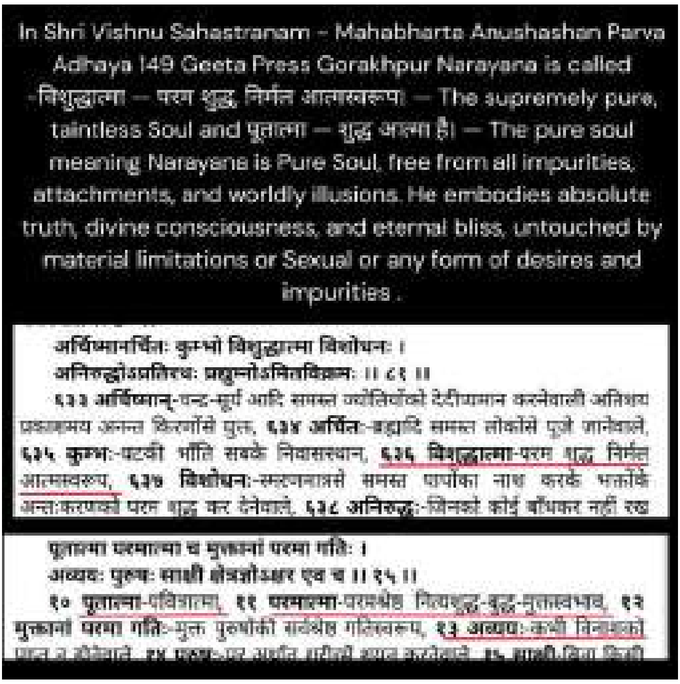
सहस्रार्चिः सप्तजिह्वः सप्तैधाः सप्तवाहनः ।
अमूर्तिरनघोऽचिन्त्यो भयकृद् भयनाशनः ।। १०२ ।।

८२६ सहस्रार्चिः-अनन्त किरणोंवाले सूर्यरूप, ८२७ सप्तजिह्वः-काली, कराली, मनोजवा, सुलोहिता, धूम्रवर्णा, स्फुलिंगिनी और विश्वरुचि—इन सात जिह्वाओंवाले अग्निस्वरूप, ८२८ सप्तैधाः-सात दीप्तियाले अग्निस्वरूप, ८२९ सप्तवाहनः-सात घोड़ोंवाले सूर्यरूप, ८३० अमूर्तिः-मूर्तिरहित निराकार, ८३१ अनघः-सब प्रकारसे निष्पाप, ८३२ अचिन्त्यः-किसी प्रकार भी चिन्तन करनेमें न आनेवाले आत्मस्वरूप, ८३३ भयकृत्-दुष्टोंको भयभीत करनेवाले, ८३४ भयनाशनः-स्मरण करनेवालोंके और सत्पुरुषोंके भयका नाश करनेवाले ।। १०२ ।।

In Shri Vishnu Sahastranam – Mahabharta Anushashan Parva Adhaya 149 Geeta Press Gorakhpur Narayana is called -विशुद्धात्मा – परम शुद्ध, निर्मल आत्मस्वरूप। The supremely pure, taintless Soul and पूतात्मा – शुद्ध आत्मा है। – The pure soul meaning Narayana is Pure Soul, free from all impurities, attachments, and worldly illusions. He embodies absolute truth, divine consciousness, and eternal bliss, untouched by material limitations or Sexual or any form of desires and impurities.



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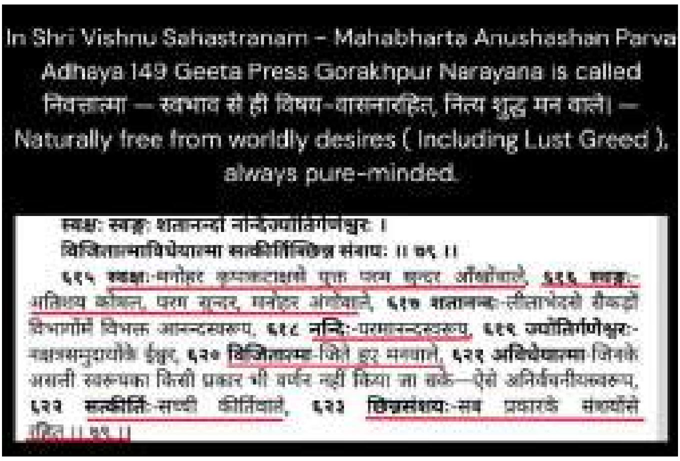
अर्चिष्मानर्चितः कुम्भो विशुद्धात्मा विशोधनः ।
अनिरुद्धोऽप्रतिरथः प्रद्युम्नोऽमितविक्रमः ।। ६१ ।।
६३३ अर्चिष्मान्-चन्द्र-सूर्य आदि समस्त ज्योतियोंको देदीप्यमान करनेवाली अतिशय प्रकाशमय अनन्त किरणोंसे युक्त, ६३४ अर्चितः-ब्रह्मादि समस्त लोकोंसे पूजे जानेवाले, ६३५ कुम्भः-घटकी भाँति सबके निवासस्थान, ६३६ विशुद्धात्मा-परम शुद्ध निर्मल आत्मस्वरूप, ६३७ विशोधनः-स्मरणमात्रसे समस्त पापोंका नाश करके भक्तोंके अन्तःकरणको परम शुद्ध कर देनेवाले, ६३८ अनिरुद्धः-जिनको कोई बाँधकर नहीं रख

पूतात्मा परमात्मा च मुक्तानां परमा गतिः ।
अव्ययः पुरुषः साक्षी क्षेत्रज्ञोऽक्षर एव च ।। १५ ।।
१० पूतात्मा-पवित्रात्मा, ११ परमात्मा-परमश्रेष्ठ नित्यशुद्ध-बुद्ध-मुक्तस्वभाव, १२ मुक्तानां परमा गतिः-मुक्त पुरुषोंकी सर्वश्रेष्ठ गतिस्वरूप, १३ अव्ययः-कभी विनाशको

In Shri Vishnu Sahastranam – Mahabharta Anushashan Parva Adhaya 149 Geeta Press Gorakhpur Narayana is called निवृत्तात्मा स्वभाव से ही विषय-वासनारहित, नित्य शुद्ध मन वाले। Naturally free from worldly desires (Including Lust Greed), always pure-minded.



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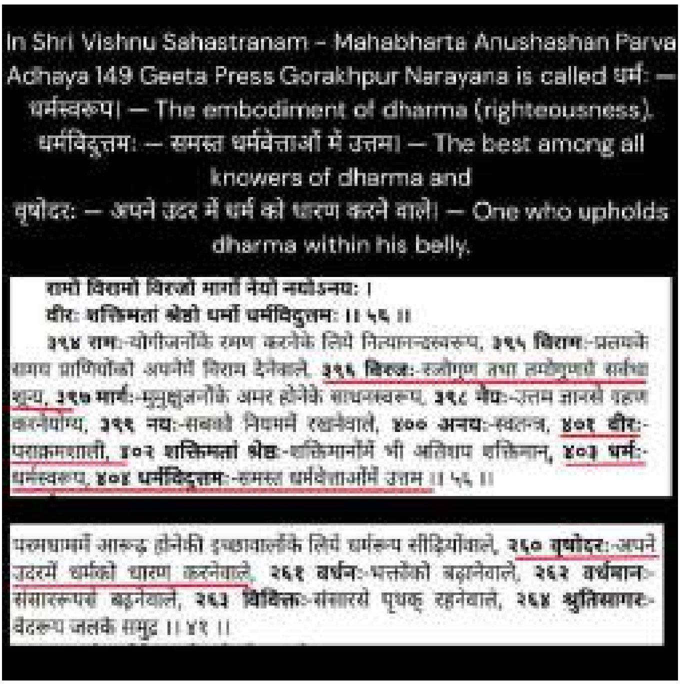
स्वक्षः स्वङ्गः शतानन्दो नन्दिर्ज्योतिर्गणेश्वरः ।
विजितात्माविधेयात्मा सत्कीर्तिश्छिन्नसंशयः ॥ ७९ ॥
६१५ स्वक्षः-मनोहर कृपाकटाक्षसे युक्त परम सुन्दर आँखोंवाले, ६१६ स्वङ्गः-अतिशय कोमल, परम सुन्दर, मनोहर अंगोंवाले, ६१७ शतानन्दः-लीलाभेदसे सैकड़ों विभागोंमें विभक्त आनन्दस्वरूप, ६१८ नन्दिः-परमानन्दस्वरूप, ६१९ ज्योतिर्गणेश्वरः-नक्षत्रसमुदायोंके ईश्वर, ६२० विजितात्मा-जिते हुए मनवाले, ६२१ अविधेयात्मा-जिनके असली स्वरूपका किसी प्रकार भी वर्णन नहीं किया जा सके—ऐसे अनिर्वचनीयस्वरूप, ६२२ सत्कीर्तिः-सच्ची कीर्तिवाले, ६२३ छिन्नसंशयः-सब प्रकारके संशयोंसे रहित ॥ ७९ ॥

In Shri Vishnu Sahastranam – Mahabharta Anushashan Parva Adhaya 149 Geeta Press Gorakhpur Narayana is called धर्मः

धर्मस्वरूप । The embodiment of dharma (righteousness). धर्मविदुत्तमः – समस्त धर्मवेत्ताओं में उत्तम। – The best among all knowers of dharma and वृषोदरः – अपने उदर में धर्म को धारण करने वाले। dharma within his belly. One who upholds

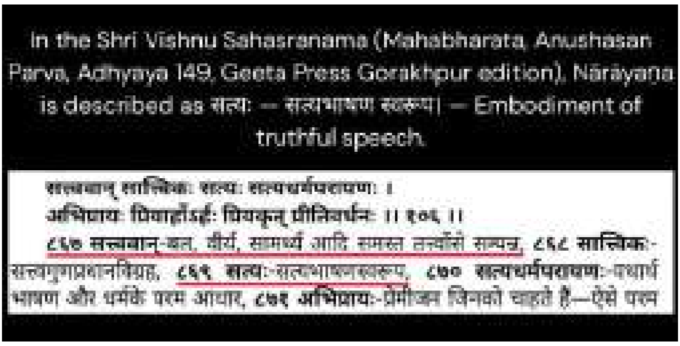


In Shri Vishnu Sahastranam - Mahabharta Anushashan Parva Adhaya 149 Geeta Press Gorakhpur Narayana is called धर्मः — धर्मस्वरूप। — The embodiment of dharma (righteousness). धर्मविदुत्तमः — समस्त धर्मवेत्ताओं में उत्तम। — The best among all knowers of dharma and वृषोदरः — अपने उदर में धर्म को धारण करने वाले। — One who upholds dharma within his belly.

रामो विरामो विरजो मार्गो नेयो नयोऽनयः ।
वीरः शक्तिमतां श्रेष्ठो धर्मो धर्मविदुत्तमः ॥ ५६ ॥
३९४ रामः-योगीजनोंके रमण करनेके लिये नित्यानन्दस्वरूप, ३९५ विरामः-प्रलयके समय प्राणियोंको अपनेमें विराम देनेवाले, ३९६ विरजः-रजोगुण तथा तमोगुणसे सर्वथा शून्य, ३९७ मार्गः-मुमुक्षुजनोंके अमर होनेके साधनस्वरूप, ३९८ नेयः-उत्तम ज्ञानसे ग्रहण करनेयोग्य, ३९९ नयः-सबको नियममें रखनेवाले, ४०० अनयः-स्वतन्त्र, ४०१ वीरः-पराक्रमशाली, ४०२ शक्तिमतां श्रेष्ठः-शक्तिमानोंमें भी अतिशय शक्तिमान्, ४०३ धर्मः-धर्मस्वरूप, ४०४ धर्मविदुत्तमः-समस्त धर्मवेत्ताओंमें उत्तम ॥ ५६ ॥

परमधाममें आरूढ़ होनेकी इच्छावालोंके लिये धर्मरूप सीढ़ियोंवाले, २६० वृषोदरः-अपने उदरमें धर्मको धारण करनेवाले, २६१ वर्धनः-भक्तोंको बढ़ानेवाले, २६२ वर्धमानः-संसाररूपसे बढ़नेवाले, २६३ विविक्तः-संसारसे पृथक् रहनेवाले, २६४ श्रुतिसागरः-वेदरूप जलके समुद्र ॥ ४१ ॥

In the Shri Vishnu Sahasranama (Mahabharata, Anushasan Parva, Adhyaya 149, Geeta Press Gorakhpur edition), Nārāyaṇa Embodiment of is described as सत्यः सत्यभाषण स्वरूप । truthful speech.



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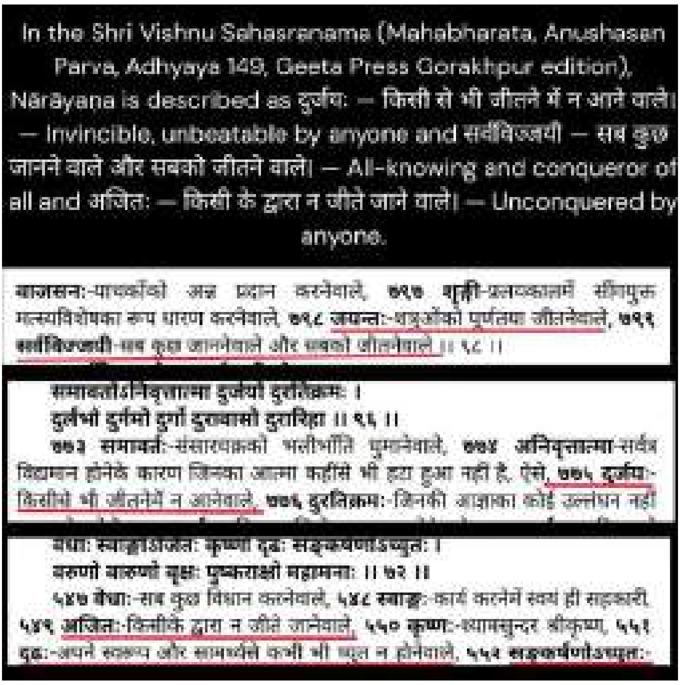
सत्त्ववान् सात्त्विकः सत्यः सत्यधर्मपरायणः ।
अभिप्रायः प्रियार्होऽर्हः प्रियकृत् प्रीतिवर्धनः ॥ १०५ ॥
८६७ सत्त्ववान्-बल, वीर्य, सामर्थ्य आदि समस्त तत्त्वोंसे सम्पन्न, ८६८ सात्त्विकः-सत्त्वगुणप्रधानविग्रह, ८६९ सत्यः-सत्यभाषणस्वरूप, ८७० सत्यधर्मपरायणः-यथार्थ भाषण और धर्मके परम आधार, ८७१ अभिप्रायः-प्रेमीजन जिनको चाहते हैं—ऐसे परम

In the Shri Vishnu Sahasranama (Mahabharata, Anushasan Parva, Adhyaya 149, Geeta Press Gorakhpur edition), Nārāyaṇa is described as दुर्जयः – किसी से भी जीतने में न आने वाले। – Invincible, unbeatable by anyone and सर्वविज्जयी – सब कुछ ाानने वाले और सबको जीतने वाले। – All-knowing and conqueror

of all and अजितः – किसी के द्वारा न जीते जाने वाले। – Unconquered by anyone.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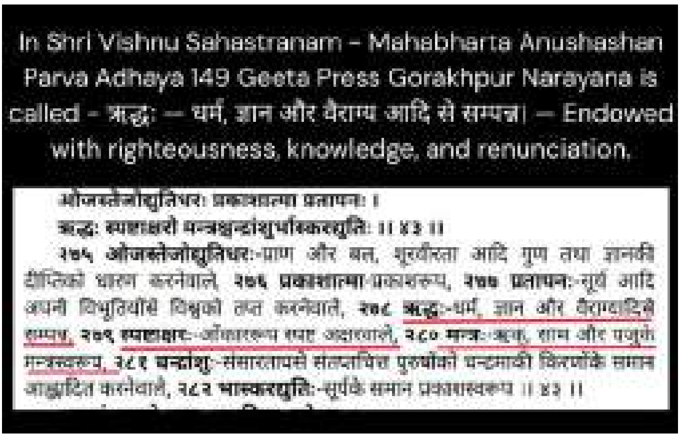
वाजसनः-याचकोंको अन्न प्रदान करनेवाले, ७९७ शृङ्गी-प्रलयकालमें सींगयुक्त मत्स्यविशेषका रूप धारण करनेवाले, ७९८ जयन्तः-शत्रुओंको पूर्णतया जीतनेवाले, ७९९ सर्वविज्जयी-सब कुछ जाननेवाले और सबको जीतनेवाले ॥ ९८ ॥

समावर्तोऽनिवृत्तात्मा दुर्जयो दुरतिक्रमः ।
दुर्लभो दुर्गमो दुर्गो दुरावासो दुरारिहा ॥ ९६ ॥
७७३ समावर्तः-संसारचक्रको भलीभाँति घुमानेवाले, ७७४ अनिवृत्तात्मा-सर्वत्र विद्यमान होनेके कारण जिनका आत्मा कहींसे भी हटा हुआ नहीं है, ऐसे, ७७५ दुर्जयः-किसीसे भी जीतनेमें न आनेवाले, ७७६ दुरतिक्रमः-जिनकी आज्ञाका कोई उल्लंघन नहीं

वेधाः स्वाङ्गोऽजितः कृष्णो दृढः सङ्कर्षणोऽच्युतः ।
वरुणो वारुणो वृक्षः पुष्कराक्षो महामनाः ॥ ५२ ॥
५४७ वेधाः-सब कुछ विधान करनेवाले, ५४८ स्वाङ्गः-कार्य करनेमें स्वयं ही सहकारी, ५४९ अजितः-किसीके द्वारा न जीते जानेवाले, ५५० कृष्णः-श्यामसुन्दर श्रीकृष्ण, ५५१ दृढः-अपने स्वरूप और सामर्थ्यसे कभी भी च्युत न होनेवाले, ५५२ सङ्कर्षणोऽच्युतः-

In Shri Vishnu Sahastranam – Mahabharta Anushashan Parva Adhaya 149 Geeta Press Gorakhpur Narayana is called – ऋद्धः – धर्म, ज्ञान और वैराग्य आदि से सम्पन्न। Endowed with righteousness, knowledge, and renunciation.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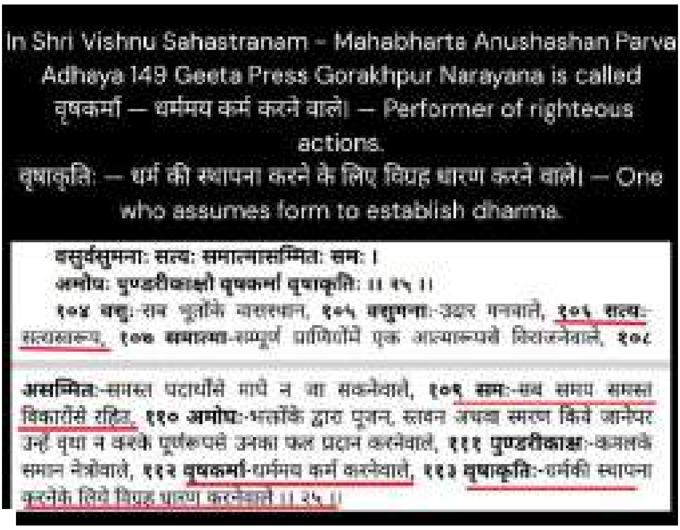
ओजस्तेजोद्युतिधरः प्रकाशात्मा प्रतापनः ।
ऋद्धः स्पष्टाक्षरो मन्त्रश्चन्द्रांशुर्भास्करद्युतिः ॥ ४३ ॥
२७५ ओजस्तेजोद्युतिधरः-प्राण और बल, शूरवीरता आदि गुण तथा ज्ञानकी दीप्तिको धारण करनेवाले, २७६ प्रकाशात्मा-प्रकाशरूप, २७७ प्रतापनः-सूर्य आदि अपनी विभूतियोंसे विश्वको तप्त करनेवाले, २७८ ऋद्धः-धर्म, ज्ञान और वैराग्यादिसे सम्पन्न, २७९ स्पष्टाक्षरः-ओंकाररूप स्पष्ट अक्षरवाले, २८० मन्त्रः-ऋक्, साम और यजुके मन्त्रस्वरूप, २८१ चन्द्रांशुः-संसारतापसे संतप्तचित्त पुरुषोंको चन्द्रमाकी किरणोंके समान आह्लादित करनेवाले, २८२ भास्करद्युतिः-सूर्यके समान प्रकाशस्वरूप ॥ ४३ ॥

In Shri Vishnu Sahastranam – Mahabharta Anushashan Parva Adhaya 149 Geeta Press Gorakhpur Narayana is called वृषकर्मा – धर्ममय कर्म करने वाले। – Performer of righteous actions. वृषाकृतिः – धर्म की स्थापना करने के लिए विग्रह धारण करने वाले। – One who assumes form to establish dharma.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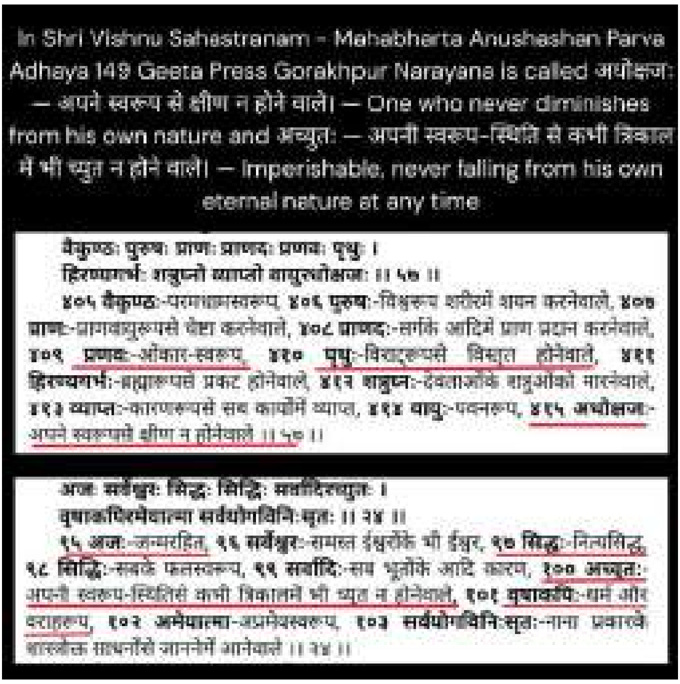
वृषाकृतिः — धर्म की स्थापना करने के लिए विग्रह धारण करने वाले। — One who assumes form to establish dharma.

वसुर्वसुमनाः सत्यः समात्मासम्मितः समः ।
अमोघः पुण्डरीकाक्षो वृषकर्मा वृषाकृतिः ॥ २५ ॥
१०४ वसुः-सब भूतोंके वासस्थान, १०५ वसुमनाः-उदार मनवाले, १०६ सत्यः-सत्यस्वरूप, १०७ समात्मा-सम्पूर्ण प्राणियोंमें एक आत्मारूपसे विराजनेवाले, १०८ असम्मितः-समस्त पदार्थोंसे मापे न जा सकनेवाले, १०९ समः-सब समय समस्त विकारोंसे रहित, ११० अमोघः-भक्तोंके द्वारा पूजन, स्तवन अथवा स्मरण किये जानेपर उन्हें वृथा न करके पूर्णरूपसे उनका फल प्रदान करनेवाले, १११ पुण्डरीकाक्षः-कमलके समान नेत्रोंवाले, ११२ वृषकर्मा-धर्ममय कर्म करनेवाले, ११३ वृषाकृतिः-धर्मकी स्थापना करनेके लिये विग्रह धारण करनेवाले ॥ २५ ॥

In Shri Vishnu Sahastranam – Mahabharta Anushashan Parva Adhaya 149 Geeta Press Gorakhpur Narayana is called **अधोक्षजः** One who never diminishes **अपने स्वरूप से क्षीण न होने वाले।** from his own nature and **अच्युतः – अपनी स्वरूप-स्थिति से कभी त्रिकाल में भी च्युत न होने वाले।** – Imperishable, never falling from his own eternal nature at any time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वैकुण्ठः पुरुषः प्राणः प्राणदः प्रणवः पृथुः ।
हिरण्यगर्भः शत्रुघ्नो व्याप्तो वायुरधोक्षजः ।। ५८ ।।
४०५ वैकुण्ठः-परमधामस्वरूप, ४०६ पुरुषः-विश्वरूप शरीरमें शयन करनेवाले, ४०७ प्राणः-प्राणवायुरूपसे चेष्टा करनेवाले, ४०८ प्राणदः-सर्गके आदिमें प्राण प्रदान करनेवाले, ४०९ प्रणवः-ओंकार-स्वरूप, ४१० पृथुः-विराट्रूपसे विस्तृत होनेवाले, ४११ हिरण्यगर्भः-ब्रह्मारूपसे प्रकट होनेवाले, ४१२ शत्रुघ्नः-देवताओंके शत्रुओंको मारनेवाले, ४१३ व्याप्तः-कारणरूपसे सब कार्योंमें व्याप्त, ४१४ वायुः-पवनरूप, ४१५ अधोक्षजः-अपने स्वरूपसे क्षीण न होनेवाले ।। ५८ ।।

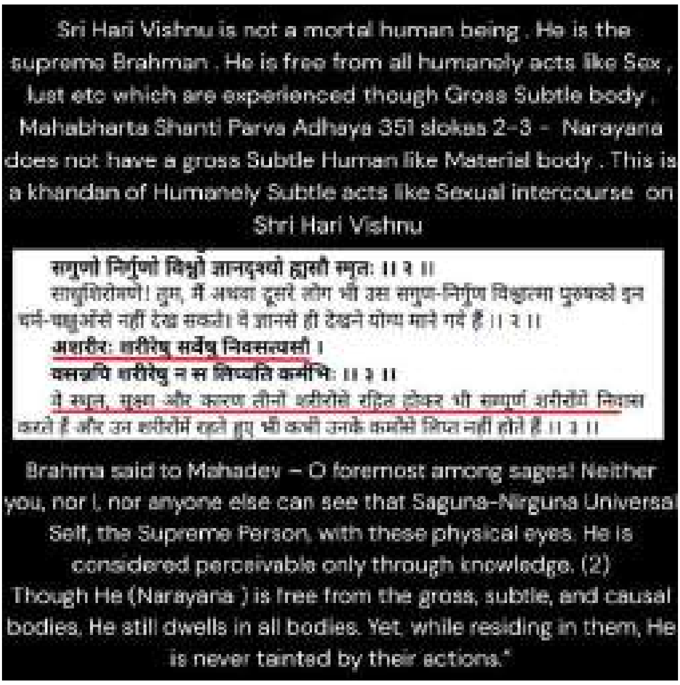
अजः सर्वेश्वरः सिद्धः सिद्धिः सर्वादिरच्युतः ।
वृषाकपिरमेयात्मा सर्वयोगविनिःसृतः ।। २४ ।।
९५ अजः-जन्मरहित, ९६ सर्वेश्वरः-समस्त ईश्वरोंके भी ईश्वर, ९७ सिद्धः-नित्यसिद्ध, ९८ सिद्धिः-सबके फलस्वरूप, ९९ सर्वादिः-सब भूतोंके आदि कारण, १०० अच्युतः-अपनी स्वरूप-स्थितिसे कभी त्रिकालमें भी च्युत न होनेवाले, १०१ वृषाकपिः-धर्म और वराहरूप, १०२ अमेयात्मा-अप्रमेयस्वरूप, १०३ सर्वयोगविनिःसृतः-नाना प्रकारके शास्त्रीक साधनोंसे जाननेमें आनेवाले ।। २४ ।।

Sri Hari Vishnu is not a mortal human being. He is the supreme Brahman. He is free from all humanely acts like Sex, lust etc which are experienced though Gross Subtle body. Mahabharta Shanti Parva Adhaya 351 slokas 2-3 Narayana does not have a gross Subtle Human like Material body. This is a khandan of Humanely Subtle acts like Sexual intercourse on Shri Hari Vishnu

साधुशिरोमणे ! तुम, मैं अथवा दूसरे लोग भी उस सगुण-निर्गुण विश्वात्मा पुरुषको इन चर्म-चक्षुओंसे नहीं देख सकते। वे ज्ञानसे ही देखने योग्य माने गये हैं ।। २ ।।

वे स्थूल, सूक्ष्म और कारण तीनों शरीरोंसे रहित होकर भी सम्पूर्ण शरीरोंमें निवास करते हैं और उन शरीरोंमें रहते हुए भी कभी उनके कर्मोंसे लिप्त नहीं होते हैं ।। ३ ।।

Brahma said to Mahadev – O foremost among sages! Neither you, nor I, nor anyone else can see that Saguna-Nirguna Universal Self, the Supreme Person, with these physical eyes. He is considered perceivable only through knowledge. (2) Though He (Narayana) is free from the gross, subtle, and causal bodies, He still dwells in all bodies. Yet, while residing in them, He is never tainted by their actions."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सगुणो निर्गुणो विश्वो ज्ञानदृश्यो ह्यसौ स्मृतः ॥ २ ॥
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अशरीरः शरीरेषु सर्वेषु निवसत्यसौ ।
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Allegations-

Indra raped Ahilya

Indra was quite popular among gods and sages for ravishing others' wives and had done this to Ahalya by assuming the form of her husband Sage Gautama,

Skanda Purana V.iii.136.2-16 "There was a Brahmana named Gautama who was like another Brahma. He was endowed with truthfulness and piety. He was engrossed in the Vanaprastha stage of life. His blessed wife named Ahalya was very famous in all the three worlds as a woman endowed with beauty and prime of youth. Satakratu [Indra], the king of Devas

Refutation-

Indra is called the जार (Destroyer) of Ahalya (Night) in these sections of Shruti :

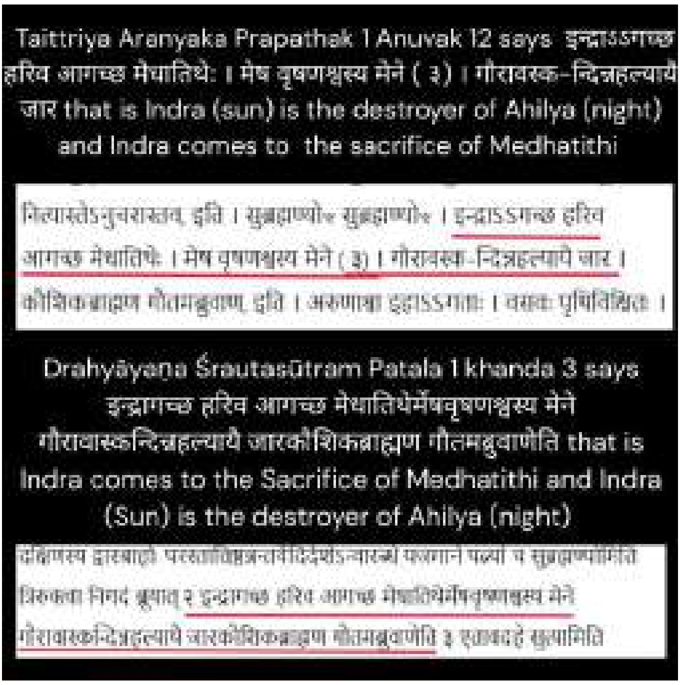
ShadVimsa Brahmana 1.1: -अहल्यायै जारोऽसी।अहलायाया ह मैत्रेय्या जार आस that is Indra is Destroyer of Ahilya

Shatpath Brahmana 3.3.4.18: -अहल्यायै जारोऽसी that is Indra (Sun) is destroyed of Ahilya (Night)

Satapatha Brahmana 4.5.9.4 says वै शुक्रो य एष तपत्येष उ एवेन्द्रस्तस्माच्छुक्राग्रान्गृह्णाति that is Sun is Indra

Taittriya Aranyaka Prapathak 1 Anuvak 12 says **इन्द्राऽऽगच्छ हरिव आगच्छ मेधातिथेः । मेष वृषणश्वस्य मेने (३) । गौरावस्क-न्दिन्नहल्यायै जार** that is Indra (sun) is the destroyer of Ahilya (night) and Indra comes to the sacrifice of Medhatithi

Drahyāyaṇa Śrautasūtram Patala 1 khanda 3 says **इन्द्रागच्छ हरिव आगच्छ मेधातिथेर्मेषवृषणश्वस्य मेने गौरावास्कन्दिन्नहल्यायै जारकौशिकब्राह्मण गौतमब्रुवाणेति** that is Indra comes to the Sacrifice of Medhatithi and Indra (Sun) is the destroyer of Ahilya (night)

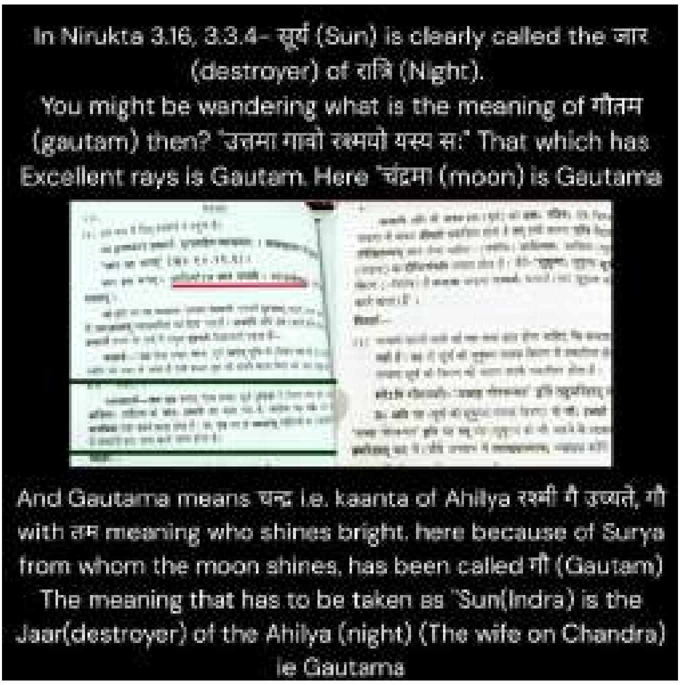


In Nirukta 3.16, 3.3.4- **सूर्य** (Sun) is clearly called the **जार** (destroyer) of **रात्रि** (Night).

You might be wandering what is the meaning of **गौतम** (gautam) then? "**उत्तमा गावो रश्मयो यस्य सः**" That which has Excellent rays is Gautam. Here "**चंद्रमा** (moon) is Gautama

And Gautama means **चन्द्र** i.e. kaanta of Ahilya **रश्मी गै उच्यते, गौ** with **तम** meaning who shines bright. here because of Surya from whom the moon shines, has been called **गौ** (Gautam) The meaning that has to be taken as "Sun(Indra) is the

Jaar(destroyer) of the Ahilya (night) (The wife on Chandra) ie Gautama



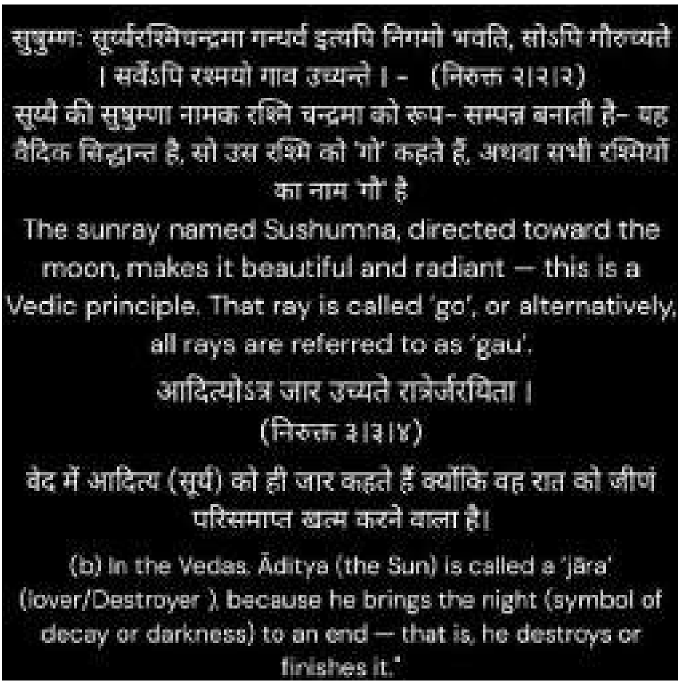
सुषुम्णः सूर्य्यरश्मिचन्द्रमा गन्धर्व इत्यपि निगमो भवति, सोऽपि गौरुच्यते । सर्वेऽपि रश्मयो गाव उच्यन्ते । – (निरुक्त २।२।२)

सूर्य्यै की सुषुम्णा नामक रश्मि चन्द्रमा को रूप- सम्पन्न बनाती है- यह वैदिक सिद्धान्त है, सो उस रश्मि को 'गो' कहते हैं, अथवा सभी रश्मियों का नाम 'गौ' है

The sunray named Sushumna, directed toward the moon, makes it beautiful and radiant — this is a Vedic principle. That ray is called 'go', or alternatively, all rays are referred to as 'gau'.

वेद में आदित्य (सूर्य) को ही जार कहते हैं क्योंकि वह रात को जीणं परिसमाप्त खत्म करने वाला है।

(b) In the Vedas, Āditya (the Sun) is called a 'jāra' (lover/Destroyer), because he brings the night (symbol of decay or darkness) to an end — that is, he destroys or finishes it."



Ancient Acharya Sri Kumarilla Bhatta had explained in his book Tantra Vartika 11.3.7

– एवं समस्ततेजाः परमैश्वर्य्यनिमित्तेन्द्रशब्दवाच्यः सवितैवाहनि लीयमानतया रात्रेरहल्याशब्दवाच्यायाः < क्षयात्मकजरणहेतुत्वाज्जीर्यत्यस्मादनेनैवोदितेनेत्यादित्य एवाचल्याजार इत्युच्यते न तु परस्त्रीव्यभिचारात् । नहुषेण पुनः परस्त्रीप्रार्थनमित्तानन्त र कान्नाजगरत्व प्राप्त्यैवात्मनो दुराचारत्वं प्रख्यापितम् । –

The word “Indra”-proceeding from the root’ Idi’ which signi. fies great glory-would signify one possessed of a resplendent glory; and as such it is taken as another name of the Sun; and he is the जार that makes ’Ahalya (darkness of night) disappear (लीयमानतया रात्रेरहल्या). It cannot be interpreted as an illicit connection with a woman (न तु परस्त्रीव्यभिचारात्).

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(2) The word "*Indra*"—proceeding from the root '*Idi*' which signifies great glory—would signify one possessed of a resplendent glory; and as such it is taken as another name of the Sun; and he is the '*jāra*'—destroyer (*jarati-naçayati*)—of '*Ahalyā*'—(*ahani līyate*) that which disappears during the day, i.e., Night; as it is only when the Sun rises that the darkness of night is destroyed; and it is in this sense that we should take the sentence—"*Indro' halyāyā jārah*,"—which cannot be taken in its ordinary sense, of an illicit connection with a woman.

According to Ancient Acharya Kumarila Bhatta, in his commentary Tantravartika on the Mimamsa Darshan (page 189), writes that the name “Indra” refers to the Sun, and “Ahalya” refers to the night. When the Sun rises, the night is destroyed. This is why Indra is called the “Destroyer” (jar) of Ahalya. This does not mean that a deity named Indra had an illicit relationship with a woman named Ahalya. In Texts like Ramayana and Mahabharat this Scientific philosphy was adopted only in the form of a narrative and this is the real meaning of that Narrative and it should be understood within this context only

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(2) The word “Indra”-proceeding from the root ‘Idi’ which signi fies great glory-would signify one possessed of a resplendent glory; and as such it is taken as another name of the Sun; and he is the ‘jara’-des-troyer (jarati-naçayati) of ‘Ahalya’-(ahani liyate) that which disappears during the day, i.e., Night; as it is only when the Sun rises that the dark-ness of night is destroyed; and it is in this sense that we should take the sentence-” Indro’ halyāyā jārah,” which cannot be taken in its ordinary sense, of an illicit connection with a woman.

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Allegations-

This story is also mentioned in Brahma Purana, Gautami-Mahatmya Part IV.16.39-44 and Brahma Vaivarta Purana, Krishna Janma Khanda chapter 61. Brahma Purana, Gautami-Mahatmya 16.59 Gautama said:- "Sin has been committed by you due to your passion for the vagina. Hence become a person with a thousand vaginas in your body". Tr. Board of Scholars, Edited by J.L. Shastri

Mahabharata 12.343.19-57 "In consequence of his licentious assault on Ahalya, Indra was cursed by Gautama, her husband, through which Indra got a green beard on his face. Through that curse of Kausika Indra lost, also, his own testicles, which loss was afterwards (through the kindness of the other deities) made up by the substitution of the testicles of a ram." Tr. K.M. Ganguli

This is also mentioned in,

Brahmanda Purana 1.2.27.23 "Formerly, the penis of Indra along with his scrotum, O sage conversant with virtue, was made to fall down on the earth by the infuriated sage Gautama." Tr. Ganesh Vasudeo Tagare

Refutation-

He alleged on Mahabharat 12.343 here is Mahabharat Shanti Parva Adhyay 343 Geeta Press Gorakhpur slokas 19-57 nowhere written such thing –

मेरे पितामह अर्जुनने जो भगवान् वासुदेवकी सहायता पाकर उत्तम विजय प्राप्त कर ली, वह वहाँ उन्होंने कोई अद्भुत कार्य नहीं किया है ।। १९ ।। त्रिलोकीनाथ भगवान् कृष्ण ही जब उनके सहायक थे, तब उनके लिये तीनों लोकोंमें किसी वस्तुकी प्राप्ति असम्भव रही हो, यह मैं नहीं मानता ।। ब्रह्मन् ! मेरे सभी पूर्वज धन्य थे, जिनका हित और कल्याण करनेके लिये साक्षात् जनार्दन तैयार रहते थे ।। लोकपूजित भगवान् नारायणका दर्शन तो तपस्यासे ही हो सकता है; किंतु मेरे पितामहोंने श्रीवत्सके चिह्नसे विभूषित उन भगवान्का साक्षात् दर्शन अनायास ही पा लिया था ।। २२ । उन सबसे भी अधिक धन्यवादके योग्य ब्रह्मपुत्र नारदजी हैं। मैं अविनाशी नारदजीको कम तेजस्वी ऋषि नहीं समझता, जिन्होंने श्वेतद्वीपमें पहुँचकर साक्षात् श्रीहरिका दर्शन प्राप्त कर लिया। उनका वह भगवद्-दर्शन स्पष्ट ही उन भगवान्की कृपाका फल है ।। मुने ! नारदजीने उस समय श्वेतद्वीपमें जाकर ो अनिरुद्ध-विग्रहमें स्थित नारायणदेवका साक्षात्कार किया तथा पुनः नर-

नारायणका दर्शन करनेके लिये जो बदरिकाश्रमको प्रस्थान किया, इसका क्या कारण है? ।। २५ ।। ब्रह्मपुत्र नारदजी श्वेतद्वीपसे लौटनेपर जब बदरिकाश्रममें पहुँचकर उन दोनों ऋषियोंसे मिले, तब वहाँ उन्होंने कितने समयतक निवास किया? और वहाँ उनसे किन-किन प्रश्नोंको
एला? ।। वैशम्पायनजीने कहा- अमिततेजस्वी भगवान् व्यासको नमस्कार है, जिनके कृपाप्रसादसे मैं भगवान् नारायणकी यह कथा कह रहा हूँ ।। २९ ।। राजन् ! श्वेतनामक महाद्वीपमें जाकर वहाँ अविनाशी श्रीहरिका दर्शन करके जब नारदजी लौटे, तब बड़े वेगसे मेरुपर्वतपर आ पहुँचे। परमात्मा श्रीहरिने उनसे जो कुछ कहा था, उस कार्यभारको वे हृदयसे ढो रहे थे ।। ३०-३१ ।। नरेश्वर ! तत्पश्चात् उनके मनमें यह सोचकर बड़ा भारी विस्मय हुआ कि मैं इतनी दूरका मार्ग तै करके पुनः यहाँ सकुशल कैसे लौट आया? ।। ३२ ।। तदनन्तर वे मेरुसे गन्धमादन पर्वतकी ओर चले और बदरीविशालतीर्थके समीप तुरंत ही आकाशसे नीचे उतर पड़े ।। ३३ ।। वहाँ उन्होंने उन दोनों पुरातन देवता ऋषिश्रेष्ठ नर-नारायणका दर्शन किया, जो आत्मनिष्ठ हो महान् व्रत लेकर बड़ी भारी तपस्या कर रहे थे ।। ३४ ।।वे दोनों सम्पूर्ण लोकोंको प्रकाशित करनेवाले सूर्यसे भी अधिक तेजस्वी थे। उन पूज्य महात्माओंके वक्षःस्थलमें श्रीवत्सके चिह्न सुशोभित हो रहे थे और वे अपने मस्तकपर जटामण्डल धारण किये हुए थे ।। उनके हाथोंमें हंसका और चरणोंमें चक्रका चिह्न था। विशाल वक्षःस्थल, बड़ी-बड़ी भुजाएँ, अण्डकोशमें चार-चार बीज, मुखमें साठ दाँत और आठ दाढ़ें, मेघके समान गम्भीर स्वर, सुन्दर मुख, चौड़े ललाट, बाँकी भौंहें, सुन्दर ठोढ़ी और मनोहर नासिकासे उन दोनोंकी अपूर्व शोभा हो रही थी ।। ३६-३७ ।। उन दोनों देवताओंके मस्तक छत्रके समान प्रतीत होते थे। ऐसे शुभलक्षणोंसे सम्पन्न उन दोनों महापुरुषोंका दर्शन करके नारदजीको बड़ी प्रसन्नता हुई। भगवान् नर और नारायणने भी नारदजीका स्वागत-सत्कार करके उनका कुशल-समाचार पूछा ।। ३८-३९ । तदनन्तर नारदजीने उन दोनों पुरुषोत्तमोंकी ओर देखकर मन-ही-मन विचार किया, अहो ! मैंने श्वेतद्वीपमें भगवान्‌की सभाके भीतर जिन सर्वभूतवन्दित सदस्योंको देखा था, ये दोनों ऋषिश्रेष्ठ भी वैसे ही हैं ।। मन-ही-मन ऐसा सोचकर वे उन दोनोंकी प्रदक्षिणा करके एक सुन्दर कुशासनपर बैठ गये ।। ४१ ।। तदनन्तर तपस्या, यश और तेजके भी निवासस्थान वे शम-दमसम्पन्न दोनों ऋषि र्वाह्णकालका नित्य कर्म पूर्ण करके फिर शान्त-भावसे पाद्य और अर्घ्य आदि निवेदन करके नारदजीकी पूजा करने लगे ।। ४२-४३ ।। नरेश्वर ! अपने नित्यकर्म तथा नारदजीका आतिथ्य सत्कार करके वे दोनों ऋषि भी कुशासनपर बैठ गये। वहाँ उन तीनोंके बैठ जानेपर वह प्रदेश घीकी आहुतिसे प्रज्वलित विशाल लपटोंवाले तीन अग्नियोंसे प्रकाशित यज्ञमण्डपकी भाँति सुशोभित होने लगा ।। ४४ ।। इसके बाद वहाँ आतिथ्य ग्रहण करके सुखपूर्वक बैठकर विश्राम करते हुए नारदजीसे नारायणने इस प्रकार कहा ।। ४५ ।। नर-नारायण बोले- देवर्षे ! क्या तुमने इस समय श्वेतद्वीपमें जाकर हम दोनोंका परम
कारणरूप सनातन परमात्मा भगवान्‌का दर्शन कर लिया? ।। ४६ ।। नारदजीने कहा- भगवन् ! मैंने विश्वरूपधारी उन अविनाशी एवं कान्तिमान् परम पुरुषका दर्शन कर लिया। ऋषियोंसहित देवता तथा सम्पूर्ण लोक उन्हींके भीतर विराजमान हैं ।। ४७ ।। मैं इस समय भी आप दोनों सनातन पुरुषोंको देखकर यहीं श्वेतद्वीपनिवासी भगवान्‌की झाँकी कर रहा हूँ। वहाँ मैंने अव्यक्तरूपधारी श्रीहरिको जिन लक्षणोंसे सम्पन्न देखा था, आप दोनों व्यक्तरूपधारी पुरुष भी उन्हीं लक्षणोंसे सुशोभित हैं ।। ४८-४९ ।। इतना ही नहीं, मैंने आप दोनोंको वहाँ भी परमदेवके पास उपस्थित देखा था और उन्हीं परमात्माके भेजनेसे आज मैं फिर यहाँ आया हूँ ।। ५० ।। तीनों लोकोंमें धर्मके पुत्र आप दोनों महापुरुषोंके सिवा दूसरा कौन है, जो तेज, यश और श्रीमें उन्हीं परमेश्वरके समान हो ।। ५१ ।। उन भगवान् श्रीहरिने मुझसे सम्पूर्ण धर्मका वर्णन किया था। क्षेत्रज्ञका भी परिचय दिया था और यहाँ भविष्यमें उनके जो अवतार जैसे होनेवाले हैं, उन्हें भी बताया था ।। ५२ ।।वहाँ जो चन्द्रमाके समान गौरवर्णके पुरुष थे, वे सब-के-सब पाँचों इन्द्रियोंसे रहित अर्थात् पाञ्च-भौतिक शरीरसे शून्य, ज्ञानवान् तथा पुरुषोत्तम श्रीविष्णुके भक्त थे ।। ५३ ।।वे सदा उन नारायणदेवकी पूजा-अर्चा करते रहते हैं और भगवान् भी सदा उनके साथ प्रसन्नतापूर्वक क्रीड़ा करते रहते हैं। भगवान्‌को अपने भक्त बहुत ही प्रिय हैं तथा वे परमात्मा श्रीहरि ब्राह्मणोंके भी प्रेमी हैं ।। ५४ ।।वे विश्वका पालन करनेवाले सर्वव्यापी भगवान् बड़े भक्तवत्सल हैं। भगवद्भक्तोंके प्रेमी और प्रियतम श्रीहरि उनसे पूजित हो वहाँ सदा सुप्रसन्न रहते हैं ।।वे ही कर्ता, कारण और कार्य हैं। उनका बल और तेज अनन्त है। वे महायशस्वी भगवान् ही हेतु, आज्ञा, विधि और तत्त्वरूप हैं ।। ५६ ।।वे अपने आपको तपस्यामें लगाकर श्वेतद्वीपसे भी परे प्रकाशमान तेजोमय स्वरूपसे विख्यात हैं। उनका वह तेज अपने ही प्रकाशसे प्रकाशित है ।। ५७

My grandsire Arjuna, having obtained the assistance of Lord Vāsudeva, achieved a glorious victory. In that, he did nothing that could be called extraordinary, for when the Lord of the three worlds, Śrī Kṛṣṇa Himself, was His helper, I cannot believe that there was anything in all the three worlds which could have been unattainable for him.

O Brāhmaṇa, all my forefathers were indeed blessed, for the divine Janārdana Himself was ever ready to protect and bless them. The vision of Lord Nārāyaṇa—worshipped in all the worlds—can be obtained only through great austerities; yet my grandsire effortlessly obtained the direct sight of that Lord adorned with the Śrīvatsa mark upon His chest.

But more worthy of gratitude than all of them is Nārada, the son of Brahmā. I do not consider the immortal Nārada to be in any way less radiant than other sages, for he reached Śvetadvīpa and there obtained the direct vision of Śrī Hari Himself. Clearly, this divine vision was the fruit of the Lord's own grace. O Sage, why was it that, after beholding Lord Nārāyaṇa in His Aniruddha form in Śvetadvīpa, Nārada again set forth for Badarikāśrama to see Nara and Nārāyaṇa?

Vaiśampāyana said: I bow to the supremely radiant Lord Vyāsa, by whose grace I narrate this tale of Lord Nārāyaṇa.

When Nārada returned from the great continent of Śveta after beholding the immortal Śrī Hari, he swiftly reached Mount Meru. He carried in his heart the charge entrusted to him by Lord Hari Himself.

Then a great wonder arose in his mind—"How was it that, after traversing such a far-off path, I have returned here safely?"

Thereafter, from Mount Meru he journeyed toward Mount Gandhamādana and descended from the sky near the great holy place of Badarī.

There he beheld the two ancient divine sages, Nara and Nārāyaṇa, absorbed in Self-realization, having undertaken mighty vows and performing great austerities.

They shone with brilliance surpassing even the sun that illumines all the worlds. The Śrīvatsa mark adorned their chests, and they wore matted locks upon their heads. In their hands was the mark of a swan, upon their feet the mark of a discus. They had broad chests, long arms, four seeds in their scrotum, sixty teeth and eight molars, deep voices like the sound of clouds, beautiful faces, wide foreheads, graceful eyebrows, lovely chins, and charming noses—altogether of wondrous beauty.

Their heads seemed as though covered by a crown-like canopy. Beholding those two great beings adorned with such auspicious marks, Nārada felt great joy. Lord Nara and Lord Nārāyaṇa welcomed and honored Nārada, inquiring after his welfare.

Then, gazing upon them, Nārada thought within himself: "Ah! These two great sages are exactly like the exalted members of the divine assembly whom I beheld in Śvetadvīpa." Thinking thus, he circumambulated them and at upon a beautiful seat of kuśa grass.

Thereafter, those two sages—abodes of austerity, fame, and radiance, endowed with self-restraint and tranquility—completed their morning rites and, offering water for washing the feet and the ritual welcome, worshiped Nārada.

Having finished their daily duties and the honoring of their guest, they too sat upon seats of kuśa grass. As the three of them sat there, that place shone like a sacrificial pavilion illumined by the blazing flames of three ghee-fed fires.

After Nārada had partaken of hospitality, rested in comfort, and was seated at ease, Nārāyaṇa spoke to him thus:

Nara and Nārāyaṇa said: “O divine sage! Have you now gone to Śvetadvīpa and beheld the eternal Supreme Being, the original cause of both of us?”

Nārada said: “O Lord, I have indeed seen that eternal, radiant Supreme Person who is the form of the whole universe. The gods with the sages, and all the worlds, dwell within Him.

Even now, beholding you two eternal persons here, I seem to be looking upon that very Lord of Śvetadvīpa. The marks and attributes with which I saw the unmanifest Śrī Hari there are the same with which you two, in manifest form, are adorned here. Not only that—I saw you both even there, standing near the Supreme Lord; and it is by His command that I have come here today.

In all the three worlds, apart from you two great souls—the sons of Dharma—who else can equal that Supreme Lord in brilliance, glory, and majesty?

That Lord Śrī Hari explained to me the entirety of dharma, gave me the knowledge of the knower of the field (kṣetrajña), and described to me the future incarnations He will assume here.

There, the fair-complexioned men, shining like the moon, were entirely free of the five senses—that is, devoid of the five-elemental body—yet possessed of knowledge and devoted to the Supreme Person, Śrī Viṣṇu.

They ever worship that Lord Nārāyaṇa, and the Lord in turn ever plays with them joyfully. The Lord dearly loves His devotees, and He is especially fond of the brāhmaṇas.

That all-pervading Lord, preserver of the universe, is supremely devoted to His devotees. Pleased with His devotees’ love, He ever remains delighted there, being Himself the doer, the cause, and the effect. His power and radiance are infinite. He is the great and glorious Lord, the source, the command, the ordinance, and the truth itself.

Devoting Himself to austerities, He resides beyond even Śvetadvīpa, known by His resplendent, self-luminous form, whose light shines by its own brilliance.

त्रिचत्वारिंशदधिकत्रिशततमोऽध्यायः

जनमेजयका प्रश्न, देवर्षि नारदका श्वेतद्वीपसे लौटकर नर-नारायणके पास जाना और उनके पूछनेपर उनसे वहाँके महत्त्वपूर्ण दृश्यका वर्णन करना

शौनक उवाच

सौते सुमहदाख्यानं भवता परिकीर्तितम् ।
यच्छ्रुत्वा मुनयः सर्वे विस्मयं परमं गताः ।। १ ।।

शौनकने कहा—सूतनन्दन! आपने यह बहुत बड़ा आख्यान सुनाया है। इसे सुनकर समस्त ऋषियोंको बड़ा आश्चर्य हुआ है ।। १ ।।

सर्वाश्रमाभिगमनं सर्वतीर्थावगाहनम् ।
न तथा फलदं सौते नारायणकथा यथा ।। २ ।।

सूतकुमार! सम्पूर्ण ऋषि-आश्रमोंकी यात्रा करना और समस्त तीर्थोंमें स्नान करना भी वैसा फलदायक नहीं है, जैसी कि भगवान् नारायणकी कथा है ।। २ ।।

पाविताङ्गाः स्म संवृत्ताः श्रुत्वेमामादितः कथाम् ।

न चित्रं कृतवांस्तत्र यदार्यो मे धनंजयः ।
वासुदेवसहायो यः प्राप्तवाञ्जयमुत्तमम् ।। १९ ।।

मेरे पितामह अर्जुनने जो भगवान् वासुदेवकी सहायता पाकर उत्तम विजय प्राप्त कर ली, वह वहाँ उन्होंने कोई अद्भुत कार्य नहीं किया है ।। १९ ।।

न चास्य किंचिदप्राप्यं मन्ये लोकेष्वपि त्रिषु ।
त्रैलोक्यनाथो विष्णुः स यस्याऽऽसीत् साह्यकृत् स वै ।। २० ।।

त्रिलोकीनाथ भगवान् कृष्ण ही जब उनके सहायक थे, तब उनके लिये तीनों लोकोंमें किसी वस्तुकी प्राप्ति असम्भव रही हो, यह मैं नहीं मानता ।।

धन्याश्च सर्व एवासन् ब्रह्मंस्ते मम पूर्वजाः ।
हिताय श्रेयसे चैव येषामासीज्जनार्दनः ।। २१ ।।

ब्रह्मन्! मेरे सभी पूर्वज धन्य थे, जिनका हित और कल्याण करनेके लिये साक्षात् जनार्दन तैयार रहते थे ।।

तपसाथ सुदृश्यो हि भगवान् लोकपूजितः ।

यं दृष्टवन्तस्ते साक्षाच्छ्रीवत्साङ्कविभूषणम् ।। २२ ।।

लोकपूजित भगवान् नारायणका दर्शन तो तपस्यासे ही हो सकता है; किंतु मेरे पितामहोंने श्रीवत्सके चिह्नसे विभूषित उन भगवान्‌का साक्षात् दर्शन अनायास ही पा लिया था ।। २२ ।।

तेभ्यो धन्यतरश्चैव नारदः परमेष्ठिजः ।
न चाल्पतेजसमृषिं वेद्मि नारदमव्ययम् ।। २३ ।।
श्वेतद्वीपं समासाद्य येन दृष्टः स्वयं हरिः ।
देवप्रसादानुगतं व्यक्तं तत् तस्य दर्शनम् ।। २४ ।।

उन सबसे भी अधिक धन्यवादके योग्य ब्रह्मपुत्र नारदजी हैं। मैं अविनाशी नारदजीको कम तेजस्वी ऋषि नहीं समझता, जिन्होंने श्वेतद्वीपमें पहुँचकर साक्षात् श्रीहरिका दर्शन प्राप्त कर लिया। उनका वह भगवद्-दर्शन स्पष्ट ही उन भगवान्‌की कृपाका फल है ।।

यद् दृष्टवांस्तदा देवमनिरुद्धतनौ स्थितम् ।
बदरीमाश्रमं यत् तु नारदः प्राद्रवत् पुनः ।। २५ ।।
नरनारायणौ द्रष्टुं किं नु तत् कारणं मुने ।

मुने! नारदजीने उस समय श्वेतद्वीपमें जाकर जो अनिरुद्ध-विग्रहमें स्थित नारायणदेवका साक्षात्कार किया तथा पुनः नर-नारायणका दर्शन करनेके लिये जो बदरिकाश्रमको प्रस्थान किया, इसका क्या कारण है? ।। २५½ ।।

श्वेतद्वीपान्निवृत्तश्च नारदः परमेष्ठिजः ।। २६ ।।
बदरीमाश्रमं प्राप्य समागम्य च तावृषी ।
कियन्तं कालमवसत् प्रश्नान् कान् पृष्टवांश्च ह ।। २७ ।।

ब्रह्मपुत्र नारदजी श्वेतद्वीपसे लौटनेपर जब बदरिकाश्रममें पहुँचकर उन दोनों ऋषियोंसे मिले, तब वहाँ उन्होंने कितने समयतक निवास किया? और वहाँ उनसे किन-किन प्रश्नोंको पूछा? ।। २६-२७ ।।

वैशम्पायनजीने कहा—अमिततेजस्वी भगवान् व्यासको नमस्कार है, जिनके कृपाप्रसादसे मैं भगवान् नारायणकी यह कथा कह रहा हूँ ।। २९½ ।।

प्राप्य श्वेतं महाद्वीपं दृष्ट्वा च हरिमव्ययम् ।। ३० ।।
निवृत्तो नारदो राजंस्तरसा मेरुमागमत् ।
हृदयेनोद्वहन् भारं यदुक्तं परमात्मना ।। ३१ ।।

राजन्! श्वेतनामक महाद्वीपमें जाकर वहाँ अविनाशी श्रीहरिका दर्शन करके जब नारदजी लौटे, तब बड़े वेगसे मेरुपर्वतपर आ पहुँचे। परमात्मा श्रीहरिने उनसे जो कुछ कहा था, उस कार्यभारको वे हृदयसे ढो रहे थे ।। ३०-३१ ।।

पश्चादस्याभवद् राजन्नात्मनः साध्वसं महत् ।
यद् गत्वा दूरमध्वानं क्षेमी पुनरिहागतः ।। ३२ ।।

नरेश्वर! तत्पश्चात् उनके मनमें यह सोचकर बड़ा भारी विस्मय हुआ कि मैं इतनी दूरका मार्ग तै करके पुनः यहाँ सकुशल कैसे लौट आया? ।। ३२ ।।

मेरोः प्रचक्राम ततः पर्वतं गन्धमादनम् ।
निपपात च खात् तूर्णं विशालां बदरीमनु ।। ३३ ।।

तदनन्तर वे मेरुसे गन्धमादन पर्वतकी ओर चले और बदरीविशालतीर्थके समीप तुरंत ही आकाशसे नीचे उतर पड़े ।। ३३ ।।

ततः स ददृशे देवौ पुराणावृषिसत्तमौ ।
तपश्चरन्तौ सुमहदात्मनिष्ठौ महाव्रतौ ।। ३४ ।।

वहाँ उन्होंने उन दोनों पुरातन देवता ऋषिश्रेष्ठ नर-नारायणका दर्शन किया, जो आत्मनिष्ठ हो महान् व्रत लेकर बड़ी भारी तपस्या कर रहे थे ।। ३४ ।।

तेजसाभ्यधिकौ सूर्यात् सर्वलोकविरोचनात् ।
श्रीवत्सलक्षणौ पूज्यौ जटामण्डलधारिणौ ॥ ३५ ॥

वे दोनों सम्पूर्ण लोकोंको प्रकाशित करनेवाले सूर्यसे भी अधिक तेजस्वी थे। उन पूज्य महात्माओंके वक्षःस्थलमें श्रीवत्सके चिह्न सुशोभित हो रहे थे और वे अपने मस्तकपर जटामण्डल धारण किये हुए थे ॥

जालपादभुजौ तौ तु पादयोश्चक्रलक्षणौ ।
व्यूढोरस्कौ दीर्घभुजौ तथा मुष्कचतुष्किणौ ॥ ३६ ॥
षष्टिदन्तावष्टदंष्ट्रौ मेघौघसदृशस्वनौ ।
स्वास्यौ पृथुललाटौ च सुभ्रू सुहनुनासिकौ ॥ ३७ ॥

उनके हाथोंमें हंसका और चरणोंमें चक्रका चिह्न था। विशाल वक्षःस्थल, बड़ी-बड़ी भुजाएँ, अण्डकोशमें चार-चार बीज, मुखमें साठ दाँत और आठ दाढ़ें, मेघके समान गम्भीर स्वर, सुन्दर मुख, चौड़े ललाट, बाँकी भौंहें, सुन्दर ठोढ़ी और मनोहर नासिकासे उन दोनोंकी अपूर्व शोभा हो रही थी ॥ ३६-३७ ॥

आतपत्रेण सदृशौ शिरसी देवयोस्तयोः ।
एवं लक्षणसम्पन्नौ महापुरुषसंज्ञितौ ॥ ३८ ॥
तौ दृष्ट्वा नारदो हृष्टस्ताभ्यां च प्रतिपूजितः ।
स्वागतेनाभिभाष्याथ पृष्टश्चानामयं तथा ॥ ३९ ॥

उन दोनों देवताओंके मस्तक छत्रके समान प्रतीत होते थे। ऐसे शुभलक्षणोंसे सम्पन्न उन दोनों महापुरुषोंका दर्शन करके नारदजीको बड़ी प्रसन्नता हुई। भगवान् नर और नारायणने भी नारदजीका स्वागत-सत्कार करके उनका कुशल-समाचार पूछा ॥ ३८-३९ ॥

बभूवान्तर्गतमतिर्निरीक्ष्य पुरुषोत्तमौ ।
सदोगतास्तत्र ये वै सर्वभूतनमस्कृताः ॥ ४० ॥
श्वेतद्वीपे मया दृष्टास्तादृशावृषिसत्तमौ ।

तदनन्तर नारदजीने उन दोनों पुरुषोत्तमोंकी ओर देखकर मन-ही-मन विचार किया, अहो! मैंने श्वेतद्वीपमें भगवान्‌की सभाके भीतर जिन सर्वभूतवन्दित सदस्योंको देखा था, ये दोनों ऋषिश्रेष्ठ भी वैसे ही हैं ॥

इति संचिन्त्य मनसा कृत्वा चाभिप्रदक्षिणम् ॥ ४१ ॥
स चोपविविशे तत्र पीठे कुशमये शुभे ।

मन-ही-मन ऐसा सोचकर वे उन दोनोंकी प्रदक्षिणा करके एक सुन्दर कुशासनपर बैठ गये ॥ ४१½ ॥

ततस्तौ तपसां वासौ यशसां तेजसामपि ॥ ४२ ॥
ऋषी शमदमोपेतौ कृत्वा पौर्वाह्णिकं विधिम् ।
पश्चान्नारदमव्यग्रौ पाद्यार्घ्याभ्यामथार्चतः ॥ ४३ ॥

तदनन्तर तपस्या, यश और तेजके भी निवासस्थान वे शम-दमसम्पन्न दोनों ऋषि पूर्वाह्णकालका नित्य कर्म पूर्ण करके फिर शान्त-भावसे पाद्य और अर्घ्य आदि निवेदन करके नारदजीकी पूजा करने लगे ॥ ४२-४३ ॥

पीठयोश्चोपविष्टौ तौ कृतातिथ्याह्निकौ नृप ।
तेषु तत्रोपविष्टेषु स देशोऽभिव्यराजत ॥ ४४ ॥
आज्याहुतिमहाज्वालैर्यज्ञवाटो यथाग्निभिः ।

नरेश्वर! अपने नित्यकर्म तथा नारदजीका आतिथ्य-सत्कार करके वे दोनों ऋषि भी कुशासनपर बैठ गये। वहाँ उन तीनोंके बैठ जानेपर वह प्रदेश घीकी आहुतिसे प्रज्वलित विशाल लपटोंवाले तीन अग्नियोंसे प्रकाशित यज्ञमण्डपकी भाँति सुशोभित होने लगा ॥ ४४½ ॥

अथ नारायणस्तत्र नारदं वाक्यमब्रवीत् ॥ ४५ ॥
सुखोपविष्टं विश्रान्तं कृतातिथ्यं सुखस्थितम् ।

इसके बाद वहाँ आतिथ्य ग्रहण करके सुखपूर्वक बैठकर विश्राम करते हुए नारदजीसे नारायणने इस प्रकार कहा ॥ ४५½ ॥

नरनारायणावूचतुः

अपीदानीं स भगवान् परमात्मा सनातनः ॥ ४६ ॥
श्वेतद्वीपे त्वया दृष्ट आवयोः प्रकृतिः परा ।

नर-नारायण बोले—देवर्षे! क्या तुमने इस समय श्वेतद्वीपमें जाकर हम दोनोंका परम कारणरूप सनातन परमात्मा भगवान्‌का दर्शन कर लिया? ॥ ४६½ ॥

नारद उवाच

दृष्टो मे पुरुषः श्रीमान् विश्वरूपधरोऽव्ययः ॥ ४७ ॥
सर्वे लोका हि तत्रस्थास्तथा देवाः सहर्षिभिः ।

नारदजीने कहा—भगवन्! मैंने विश्वरूपधारी उन अविनाशी एवं श्रीमान् परम पुरुषका दर्शन कर लिया। ऋषियोंसहित देवता तथा सम्पूर्ण लोक उन्हींके भीतर विराजमान हैं ॥ ४७½ ॥

अद्यापि चैनं पश्यामि युवां पश्यन् सनातनौ ॥ ४८ ॥
यैर्लक्षणैरुपेतः स हरिरव्यक्तरूपधृक् ।
तैर्लक्षणैरुपेतौ हि व्यक्तरूपधरौ युवाम् ॥ ४९ ॥

मैं इस समय भी आप दोनों सनातन पुरुषोंको देखकर यहीं श्वेतद्वीपनिवासी भगवान्‌की झाँकी कर रहा हूँ। वहाँ मैंने अव्यक्तरूपधारी श्रीहरिको जिन लक्षणोंसे सम्पन्न देखा था, आप दोनों व्यक्तरूपधारी पुरुष भी उन्हीं लक्षणोंसे सुशोभित हैं ॥ ४८-४९ ॥

दृष्टौ युवां मया तत्र तस्य देवस्य पार्श्वतः ।
इहैव चागतोऽस्म्यद्य विसृष्टः परमात्मना ॥ ५० ॥

इतना ही नहीं, मैंने आप दोनोंको वहाँ भी परमदेवके पास उपस्थित देखा था और उन्हीं परमात्माके भेजनेसे आज मैं फिर यहाँ आया हूँ ॥ ५० ॥

को हि नाम भवेत् तस्य तेजसा यशसा श्रिया ।
सदृशस्त्रिषु लोकेषु ऋते धर्मात्मजौ युवाम् ॥ ५१ ॥

तीनों लोकोंमें धर्मके पुत्र आप दोनों महापुरुषोंके सिवा दूसरा कौन है, जो तेज, यश और श्रीमें उन्हीं परमेश्वरके समान हो ॥ ५१ ॥

तेन मे कथितः कृत्स्नो धर्मः क्षेत्रज्ञसंज्ञितः ।
प्रादुर्भावाश्च कथिता भविष्या इह ये यथा ॥ ५२ ॥

उन भगवान् श्रीहरिने मुझसे सम्पूर्ण धर्मका वर्णन किया था। क्षेत्रज्ञका भी परिचय दिया था और यहाँ भविष्यमें उनके जो अवतार जैसे होनेवाले हैं, उन्हें भी बताया था ॥ ५२ ॥

तत्र ये पुरुषाः श्वेताः पञ्चेन्द्रियविवर्जिताः ।
प्रतिबुद्धाश्च ते सर्वे भक्ताश्च पुरुषोत्तमम् ॥ ५३ ॥

वहाँ जो चन्द्रमाके समान गौरवर्णके पुरुष थे, वे सब-के-सब पाँचों इन्द्रियोंसे रहित अर्थात् पाञ्च-भौतिक शरीरसे शून्य, ज्ञानवान् तथा पुरुषोत्तम श्रीविष्णुके भक्त थे ॥ ५३ ॥

तेऽर्चयन्ति सदा देवं तैः सार्धं रमते च सः ।
प्रियभक्तो हि भगवान् परमात्मा द्विजप्रियः ॥ ५४ ॥

वे सदा उन नारायणदेवकी पूजा-अर्चा करते रहते हैं और भगवान् भी सदा उनके साथ प्रसन्नतापूर्वक क्रीडा करते रहते हैं। भगवान्‌को अपने भक्त बहुत ही प्रिय हैं तथा वे परमात्मा श्रीहरि ब्राह्मणोंके भी प्रेमी हैं ॥ ५४ ॥

रमते सोऽर्च्यमानो हि सदा भागवतप्रियः ।
विश्वभुक् सर्वगो देवो माधवो भक्तवत्सलः ॥ ५५ ॥

वे विश्वका पालन करनेवाले सर्वव्यापी भगवान् बड़े भक्तवत्सल हैं। भगवद्भक्तोंके प्रेमी और प्रियतम श्रीहरि उनसे पूजित हो वहाँ सदा सुप्रसन्न रहते हैं ॥

स कर्ता कारणं चैव कार्यं चातिबलद्युतिः ।
हेतुश्चाज्ञा विधानं च तत्त्वं चैव महायशाः ॥ ५६ ॥

वे ही कर्ता, कारण और कार्य हैं। उनका बल और तेज अनन्त है। वे महायशस्वी भगवान् ही हेतु, आज्ञा, विधि और तत्त्वरूप हैं ॥ ५६ ॥

तपसा योज्य सोऽऽत्मानं श्वेतद्वीपात् परं हि यत् ।
तेज इत्यभिविख्यातं स्वयंभासावभासितम् ॥ ५७ ॥

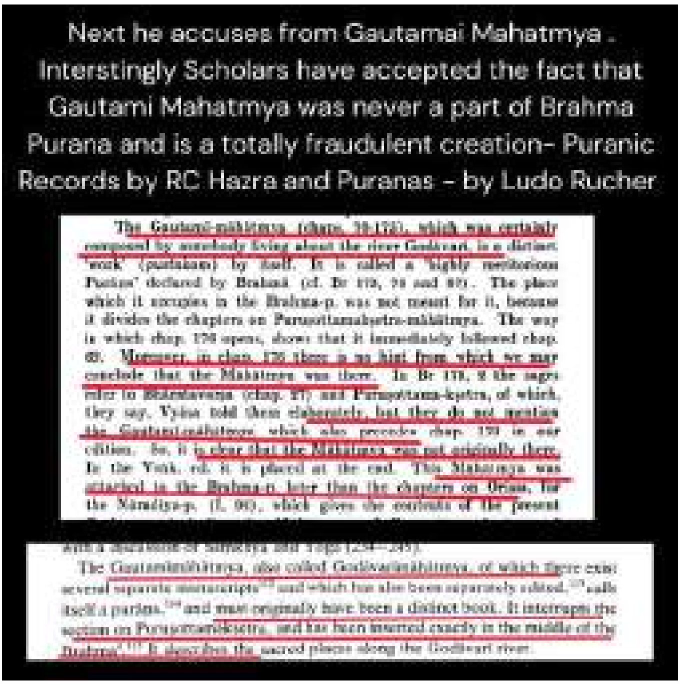
वे अपने आपको तपस्यामें लगाकर श्वेतद्वीपसे भी परे प्रकाशमान तेजोमय स्वरूपसे विख्यात हैं। उनका वह तेज अपने ही प्रकाशसे प्रकाशित है ॥ ५७ ॥

He alleged on Brahmanda Purana 2.27.23 here is Brahmanda Purana 2.27.23 hindi translation nowhere such thing stated

वह दानवेश्वर स्फुरित मुकुटों में लगे हुए रत्नों की किरणों से सब दिशाओं को दीपित करता हुआ वहाँ पर समवस्थित हुआ था। २३। उस समय में उसके दो

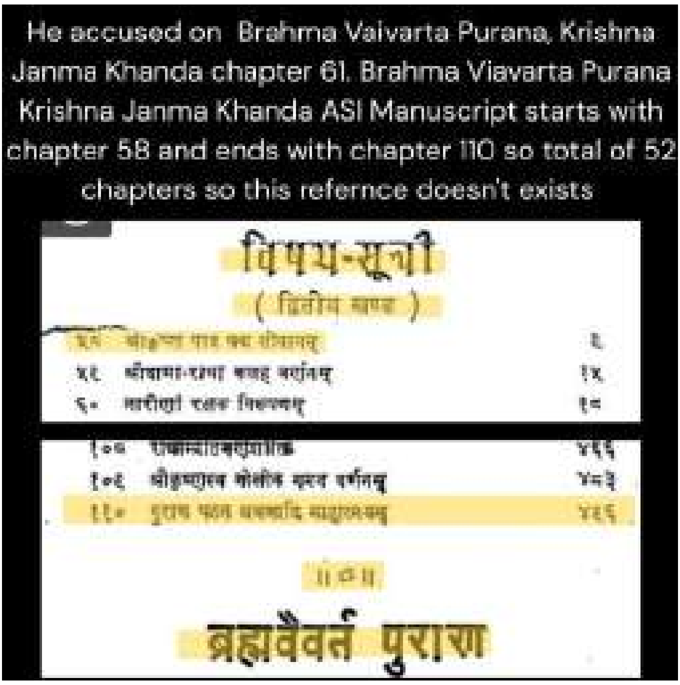
That lord of demons, with the rays from the jewels set in his glittering crowns illuminating all the directions, stood there in that place. At that time, his two...

He accuses from Gautami Mahatmya . Interestingly Scholars have accepted the fact that Gautami Mahatmya was never a part of Brahma Purana and is a totally fraudulent creation- Puranic Records by RC Hazra and Puranas – by Ludo Rucher



Coming to Allegations on Brahma Vaivarta Purana, Krishna Janma Khanda chapter 61.

He accused on Brahma Vaivarta Purana, Krishna Janma Khanda chapter 61. Brahma Viavarta Purana Krishna Janma Khanda ASI Manuscript starts with chapter 58 and ends with chapter 110 so total of 52 chapters so this refernce doesn't exists



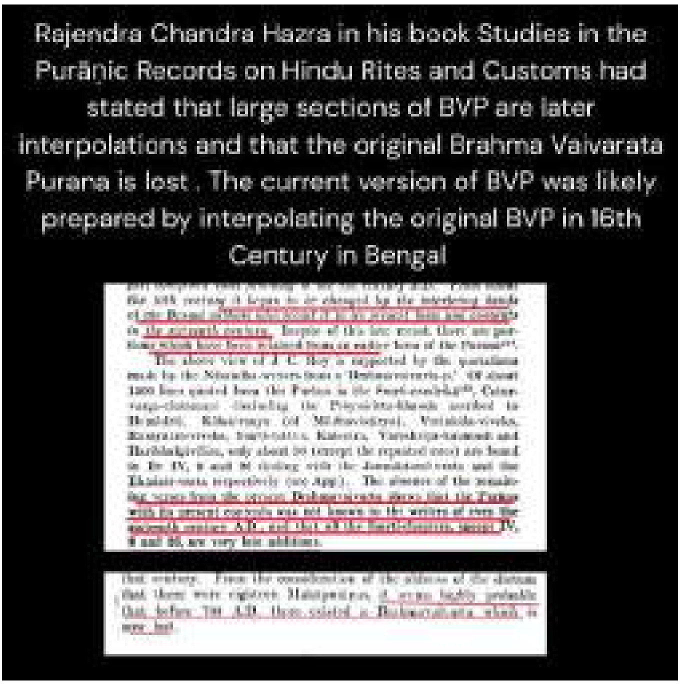
Allegations-

Brahma Vaivarta Purana mentioned the rape of Rambha by Indra.

Brahma Vaivarta Purana, Krishna Janma Khanda, chapter 14, verses 45-51 "…now I am going to narrate the story of Rambha to you, Rambha was born in the land of Bharata as daughter of Sucandara…the king Sucandra gave away his daughter in marriage to Janamejaya along with several riches…The king enjoyed her company at several places. Once the king started and Asvamedha sacrifice. At that point of time Indra stole away the sacrificial horse and concealed himself in the royal palaces. Thinking that the Sacrificial horse would be quite beautiful she went to the stable alone playfully. On reaching the horse, Indra appeared on the scene and forcibly enjoyed her company. He had sex with her in spite of her objecting to it. After the performance, Indra was fainted and he lost the senses about the day or night. The beautiful ladies coming in touch with Indra ended her life and Indra getting terrified from the king went back to the heaven." Tr. Shanti Lal Nagar, edited by Acharya Ramesh Chaturvedi

Refutation-

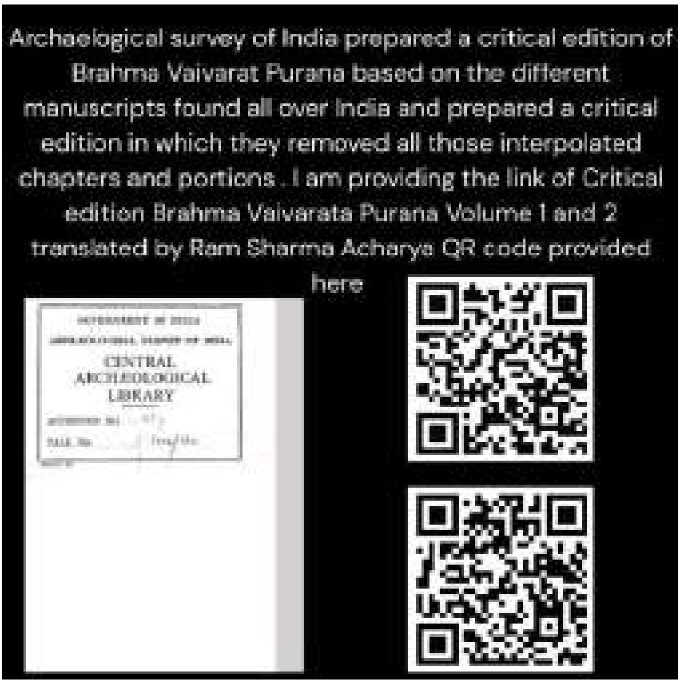
Rajendra Chandra Hazra in his book Studies in the Purāṇic Records on Hindu Rites and Customs had stated that large sections of BVP are later interpolations and that the original Brahma Vaivarata Purana is lost. The current version of BVP was likely prepared by interpolating the original BVP in 16th Century in Bengal.



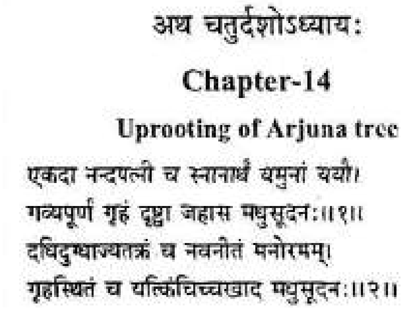
Archaelogical survey of India prepared a critical edition of Brahma Vaivarat Purana based on the different manuscripts found all over India and prepared a critical edition in which they removed all those interpolated chapters and portions. I am providing the link of Critical edition Brahma Vaivarata Purana Volume 1 and 2 translated by Ram Sharma Acharya QR code provided here

https://archive.org/details/in.ernet.dli.2015.552557

https://archive.org/details/in.ernet.dli.2015.552558



In Interpolated ManuScript of Brahma Vaivarta Purana chapter 14 it begins with the slokas एकदा नन्दपत्नी च स्नानार्थं यमुनां ययौ। गव्यपूर्ण गृहं दृष्ट्वा जहास मधुसूदनः ।।१।। दधिदुग्धाज्यतक्रं च नवनीतं मनोरमम्। गृहस्थितं च यत्किंचिच्चखाद मधुसूदनः ।।२।।



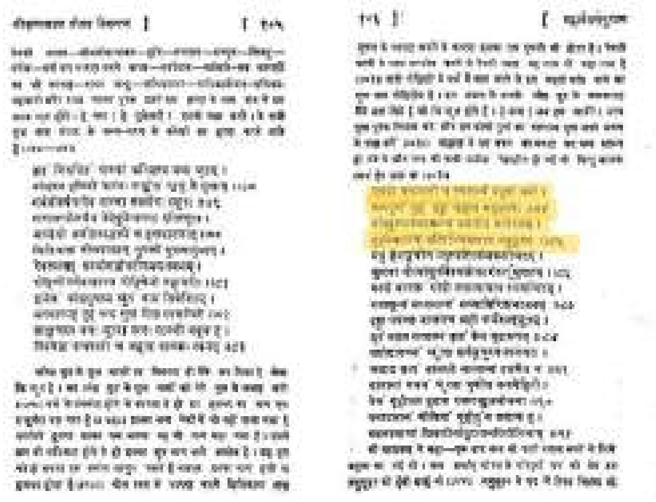
अथ चतुर्दशोऽध्यायः

Chapter-14

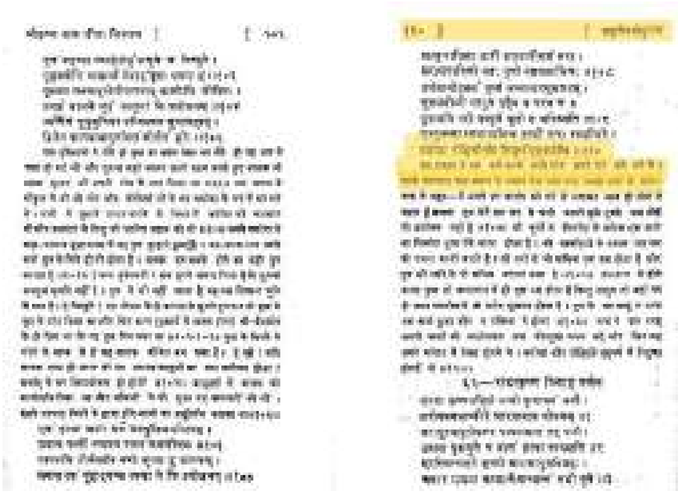
Uprooting of Arjuna tree

एकदा नन्दपत्नी च स्नानार्थं यमुनां ययौ।
गव्यपूर्णं गृहं दृष्ट्वा जहास मधुसूदनः॥१॥
दधिदुग्धाज्यतक्रं च नवनीतं मनोरमम्।
गृहस्थितं च यत्किंचिच्चखाद मधुसूदनः॥२॥

In ASI Manuscript these slokas of chapter 14 of Interpolated Brahma Vaivarta Purana occur in chapter 66 slokas 84 onwards in ASI Manuscript translated by Shri Ram Sharma Acharya .



These slokas continue in Chapter 66 of ASI Manuscript of Brahma Vaivarta Purana upto slokas 101 which is total 17 slokas from Interpolated Manuscript and no more slokas from Interpolated Manuscript are continued in ASI Manuscript proving that slokas 45-51 are interpolated



Even the Next Adhaya talks about Radha-Krishna Vivah and not about any such thing

Allegations-

7. Indra entered a horse in order to have intercourse with the Queen

Harivamsa Purana 3.5.11-25
A few days after Janamejaya duly undertook the celebration of a horse sacrifice accompanied with profuse presents. Having controlled herself according to the rites laid down in the scripture the worshipful lady Vapusthuma Kashya, went to the horse slain at Janamejaya's sacrifice, and sat down near it. Desiring for that perfectly beautiful lady Vasava entered into the body of the slain horse and knew her. Beholding that change Janamejaya said to the sacrificing priest, "This horse has not been slain: kill him at once." Coming to know of that endeavour of Indra's the wise priest communicated it to the royal saint Janamejaya and imprecated a curse on Indra."

Refutation –

Next he accused on Harivamsa Purana bhavishya parva chapter 5 on Indra Dev here is Geeta Press Gorakhpur Harivamsa Purana

Harivamsa Purana bhavishya parva chapter 5 Slokas 31-33 and Sloka 39 makes it clear that Indra entering the dead horse and copulating with Janamejaya wife was an Illusion created by Indra becuase Indra feared of the Ashwamedha Yagya so he created this illusion to destroy the merits of this yagya . In words of Sage Viswavasu to Janamajeya Indra Dev can never commit this heinous crime of Violating other men wife as Indra is rightous and controlled of senses he just created an Illusion to destroy the Yagya

समान बलसे भ्रष्ट कर दिये गये। तुम तीन सौ यज्ञोंका अनुष्ठान करनेवाले अत्यन्त दुर्धर्ष वीर थे, तुमसे और
उन ब्राह्मणोंसे भी इन्द्र सदा डरते रहते थे; अतः उन्होंने अकेले ही मायाके प्रयोगद्वारा उन दोनों प्रकारके भयोंको पार कर लिया ॥ २९-३२॥ विजयकी इच्छा रखनेवाले वे महातेजस्वी इन्द्र जिसे दूसरोंने कभी नहीं किया, वह पापकर्म कैसे कर सकते हैं? अपने पोतेकी पत्नीपर बलात्कार उनके द्वारा कैसे सम्भव हो सकता है ? ॥ ३३ ॥ हरिवाहन इन्द्रमें जिस प्रकार उत्तम बुद्धि, उत्कृष्ट धर्म, श्रेष्ठ इन्द्रिय-संयम और परम ऐश्वर्य बतलाया गया है, उसी प्रकार तीन सौ यज्ञोंका अनुष्ठान करनेवाले तुझ दुर्धर्ष वीरमें वे सभी बातें हैं॥ ३४॥ अतः तुम इन्द्रमें, गुरु एवं पुरोहितमें, अपनेमें तथा रानी वपुष्टमामें दोषदृष्टि न करो; क्योंकि काल सर्वथा दुर्लङ्घय है ॥ ३५ ॥ देवेन्द्रने अपनी ऐश्वर्यशक्तिसे अश्वमें प्रवेश करके तुम्हारे हृदयमें रोष उत्पन्न कर दिया था, अतः सुखार्थी मनुष्यको सदा देवताके अनुकूल बर्ताव करना चाहिये ॥ ३६ ॥ जैसे जलके प्रवाहके प्रतिकूल तैरना कठिन होता है, उसी प्रकार प्रतिकूल देवतासे पार पाना बहुत कठिन है। तुम्हारी रानी निष्पाप हैं, ये रमणियोंमें रत्न हैं, तुम निश्चिन्त होकर इनका उपभोग करो ॥ ३७ ॥

They were corrupted by the same force. You, who have performed three hundred sacrifices and are an extremely invincible hero — even you and those Brahmins were always feared by Indra. Therefore, he alone, by using the power of illusion (Māyā), overcame both kinds of dangers. (29–32)

How could that mighty and resplendent Indra, who desired victory, commit such a sinful deed that no one else had ever done? How could it be possible for him to violate the wife of is own grandson? (33)

Just as the highest intellect, supreme righteousness, excellent control over the senses, and great sovereignty are described in Harivāhana Indra, in the same way, all those qualities are present in you, O indomitable hero who has performed three hundred sacrifices. (34)

Therefore, do not see faults in Indra, in the guru and the family priest, in yourself, or in Queen Vapuṣṭamā, for Time is completely irresistible. (35)

By his sovereign power, Lord Indra entered into the horse and kindled anger in your heart. Hence, a man who desires happiness should always behave in accordance with the will of the deity. (36)

Just as it is difficult to swim against the current of a river, in the same way, it is very hard to overcome a hostile deity. Your queen is innocent — she is a jewel among women. Enjoy her company without worry. (37)

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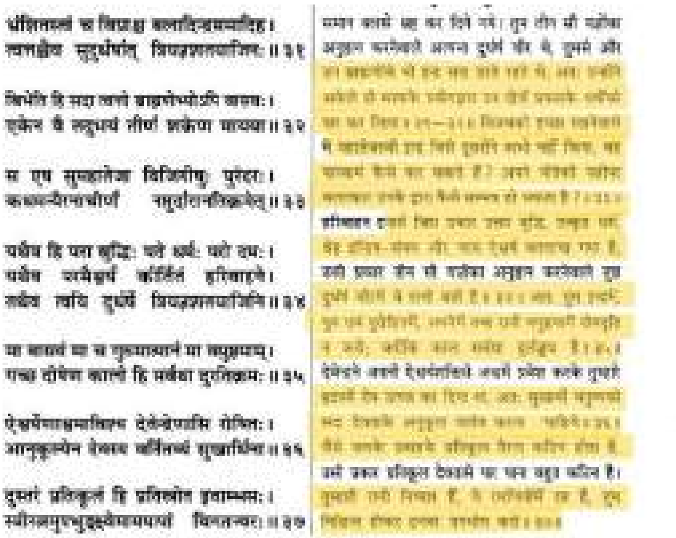


Later on realising this illusion created by Indra King Janamejaya accepted his wife back as sinless and pure and returned to rule his kingdom with righteousness and power

जनमेजयका संतुष्ट होकर राज्यशासन करना तथा इस ग्रन्थके पाठ और श्रवणकी महिमा

सौति कहते हैं- अकारण ही जिनके मनमें संदेह उत्पन्न हो गया था, उन राजा जनमेजयको जब विश्वावसुने अनुनयपूर्वक समझाया, तब वे रानी वपुष्टमापर प्रसन्न हो गये और उन्होंने मानवधर्मके आचरणसे शान्ति धारण की ॥ १ ॥ वे राजा जनमेजय मानसिक श्रमको दूर करके अपने लिये उत्तम यशकी अभिलाषा रखते हुए धर्मबुद्धिसे राज्यका शासन तथा प्रसन्नचित्त होकर वपुष्टमाके साथ रमण करने लगे ॥ २॥

The satisfaction of Janamejaya in ruling the kingdom and the glory of reciting and hearing this text

Sauti said — When Viśvāvasu gently persuaded King Janamejaya, whose mind had, without reason, been clouded with doubt, the king became pleased with Queen Vapuṣṭamā. He adopted peace by following the conduct of human righteousness. (1)

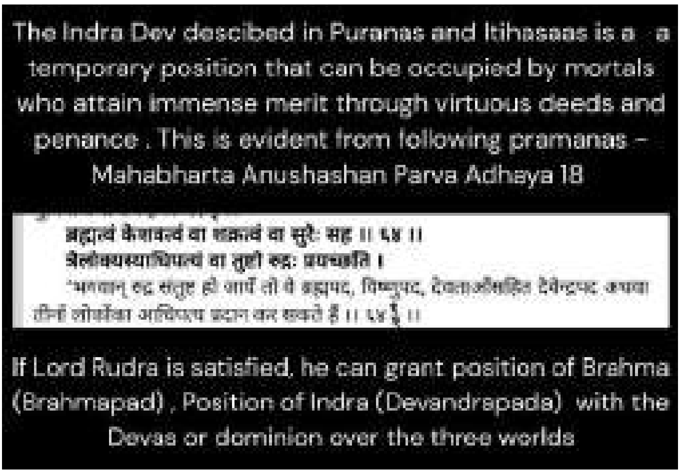
Relieved of mental distress and desiring great fame for himself, King Janamejaya ruled the kingdom with wisdom rooted in righteousness, and with a joyful heart, he lived in union with Vapuṣṭamā. (2)

षष्ठोऽध्यायः

THE TRUE CHARACTER AND TATTVA OF INDRA DEVA

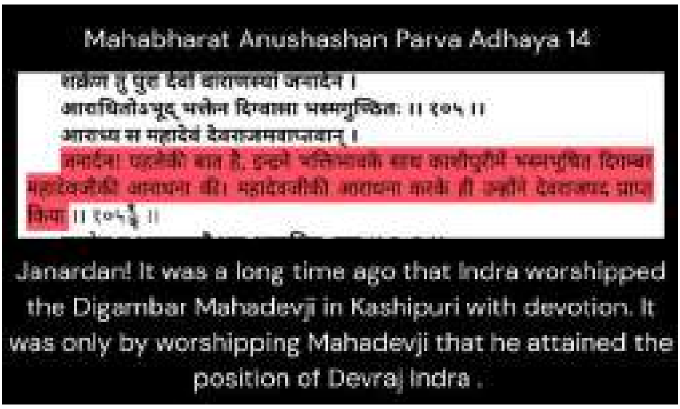
The Indra Dev descibed in Puranas and Itihasaas is a a temporary position that can be occupied by mortals who attain immense merit through virtuous deeds and penance. This is evident from following pramanas Mahabharta Anushashan Parva Adhaya 18

'भगवान् रुद्र संतुष्ट हो जायँ तो वे ब्रह्मपद, विष्णुपद, देवताओंसहित देवेन्द्रपद अथवा तीनों लोकोंका आधिपत्य प्रदान कर सकते हैं ।। ६४ ।।
If Lord Rudra is satisfied, he can grant position of Brahma (Brahmapad), Position of Indra (Devandrapada) with the Devas or dominion over the three worlds



Mahabharat Anushashan Parva Adhaya 14

जनार्दन ! पहलेकी बात है, इन्द्रने भक्तिभावके साथ काशीपुरीमें भस्मभूषित दिगम्बर महादेवजीकी आराधना की। महादेवजीकी आराधना करके ही उन्होंने देवराजपद प्राप्त किया ।। १०५३ ।।
Janardan! It was a long time ago that Indra worshipped the Digambar Mahadevji in Kashipuri with devotion. It was only by worshipping Mahadevji that he attained the position of Devraj Indra.



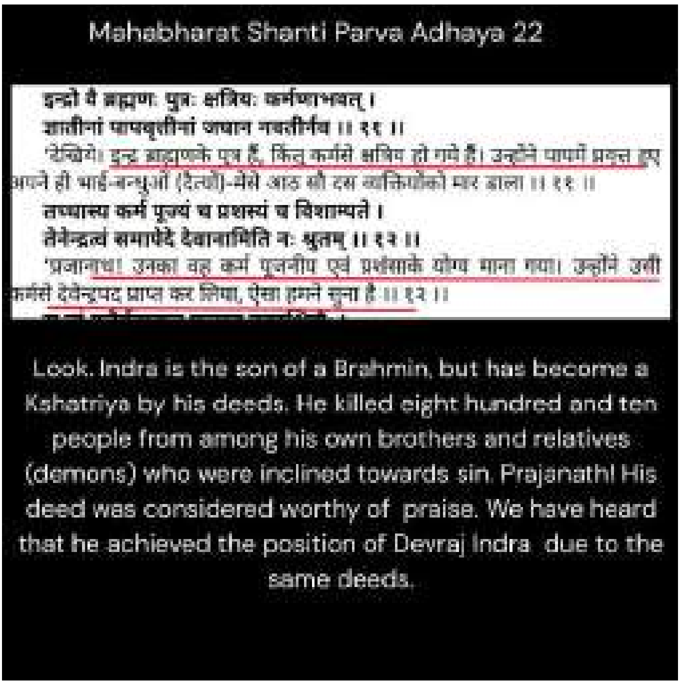
Mahabharat Shanti Parva Adhaya 22

'देखिये। इन्द्र ब्राह्मणके पुत्र हैं, किंतु कर्मसे क्षत्रिय हो गये हैं। उन्होंने पापमें प्रवृत्त हुए अपने ही भाई-बन्धुओं (दैत्यों)-मेंसे आठ सौ दस व्यक्तियोंको मार डाला ।। ११ ।।

'प्रजानाथ! उनका वह कर्म पूजनीय एवं प्रशंसाके योग्य माना गया। उन्होंने उसी कर्मसे देवेन्द्रपद प्राप्त कर लिया, ऐसा हमने सुना है ।

Look. Indra is the son of a Brahmin, but has become a Kshatriya by his deeds. He killed eight hundred and ten eople from among his own brothers and relatives

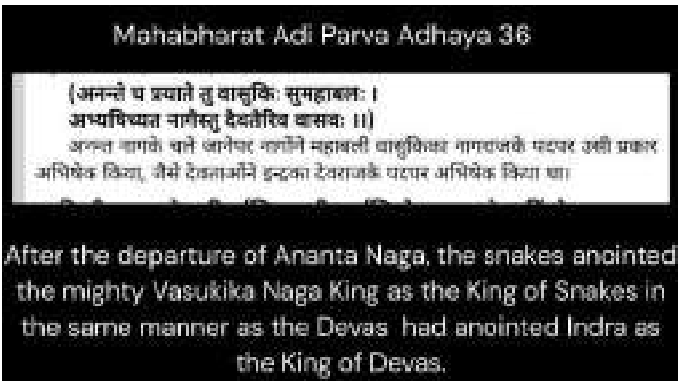
(demons) who were inclined towards sin. Prajanath! His deed was considered worthy of praise. We have heard that he achieved the position of Devraj Indra due to the same deeds.



Mahabharat Adi Parva Adhaya 36

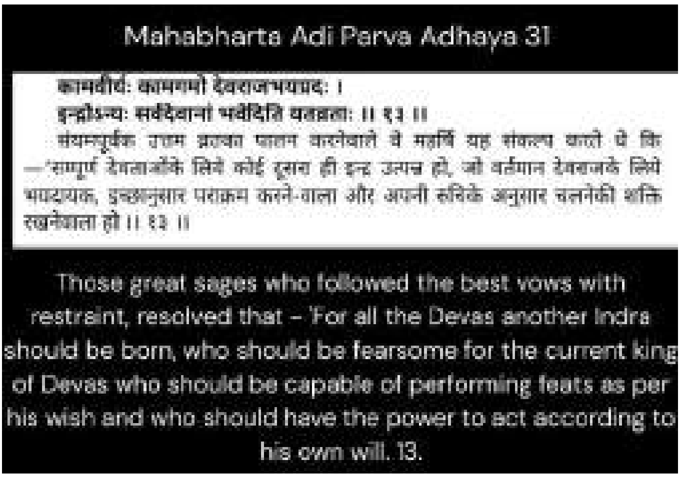
अनन्त नागके चले जानेपर नागोंने महाबली वासुकिका नागराजके पदपर उसी प्रकार अभिषेक किया, जैसे देवताओंने इन्द्रका देवराजके पदपर अभिषेक किया था।

After the departure of Ananta Naga, the snakes anointed the mighty Vasukika Naga King as the King of Snakes in the same manner as the Devas had anointed Indra as the King of Devas.



Mahabharta Adi Parva Adhaya 31

संयमपूर्वक उत्तम व्रतका पालन करनेवाले वे महर्षि यह संकल्प करते थे कि – 'सम्पूर्ण देवताओंके लिये कोई दूसरा ही इन्द्र उत्पन्न हो, जो वर्तमान देवराजके लिये भयदायक, इच्छानुसार पराक्रम करने वाला और अपनी रुचिके अनुसार चलनेकी शक्ति रखनेवाला हो ।। १३ ।।
Those great sages who followed the best vows with restraint, resolved that – 'For all the Devas another Indra should be born, who should be fearsome for the current king of Devas who should be capable of performing feats as per his wish and who should have the power to act according to his own will. 13.


Mahabharta Adi Parva Adhaya 31

कामवीर्यः कामगमो देवराजभयप्रदः ।
इन्द्रोऽन्यः सर्वदेवानां भवेदिति यतव्रताः ।। १३ ।।

संयमपूर्वक उत्तम व्रतका पालन करनेवाले वे महर्षि यह संकल्प करते थे कि—'सम्पूर्ण देवताओंके लिये कोई दूसरा ही इन्द्र उत्पन्न हो, जो वर्तमान देवराजके लिये भयदायक, इच्छानुसार पराक्रम करने-वाला और अपनी रुचिके अनुसार चलनेकी शक्ति रखनेवाला हो ।। १३ ।।

Those great sages who followed the best vows with restraint, resolved that – 'For all the Devas another Indra should be born, who should be fearsome for the current king of Devas who should be capable of performing feats as per his wish and who should have the power to act according to his own will. 13.

Atharva Veda 11/7/11 states only By Brahmacharya one can become Devas including Devraj Indra

इस स्वर्ग के नीचे एक सूर्यात्मक अग्नि है और दूसरी पृथ्वी के ऊपर है. इस स्वर्ग और धरती के मध्य दोनों अग्नियां आपस में मिल कर उदय होती हैं. उन सूर्य और अग्नि से संबंधित किरणें धरती और स्वर्ग के मध्य आश्रय लेती हैं. ब्रह्मचारी अपने तप की महिमा से उन का देवता बनता है.

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अर्वागन्य इतो अन्यः पृथिव्या अग्नी समेतो नभसी अन्तरेमे,
तयोः श्रयन्ते रश्मयो ऽधि दृढास्तानातिष्ठति तपसा ब्रह्मचारी.. (११)

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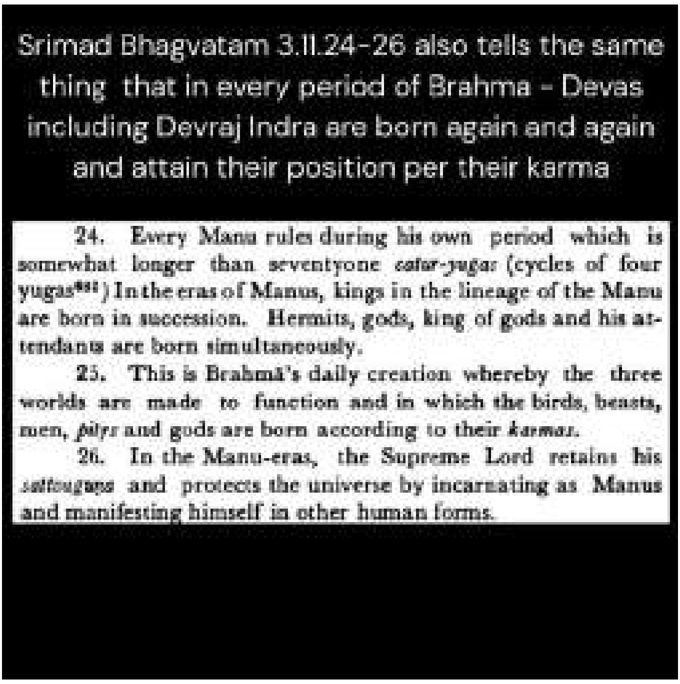
Srimad Bhagvatam 3.11.24-26 also tells the same thing that in every period of Brahma – Devas including Devraj Indra are born again and again and attain their position per their karma

24. Every Manu rules during his own period which is somewhat longer than seventyone catur-yugas (cycles of four yugas682) In the eras of Manus, kings in the lineage of the Manu are born in succession. Hermits, gods, king of gods and his at-tendants are born simultaneously.
25. This is Brahma's daily creation whereby the three worlds are made to function and in which the birds,

beasts, men, pitrs and gods are born according to their kaimas.

26. In the Manu-eras, the Supreme Lord retains his sattvaguna and protects the universe by incarnating as Manus and manifesting himself in other human forms.

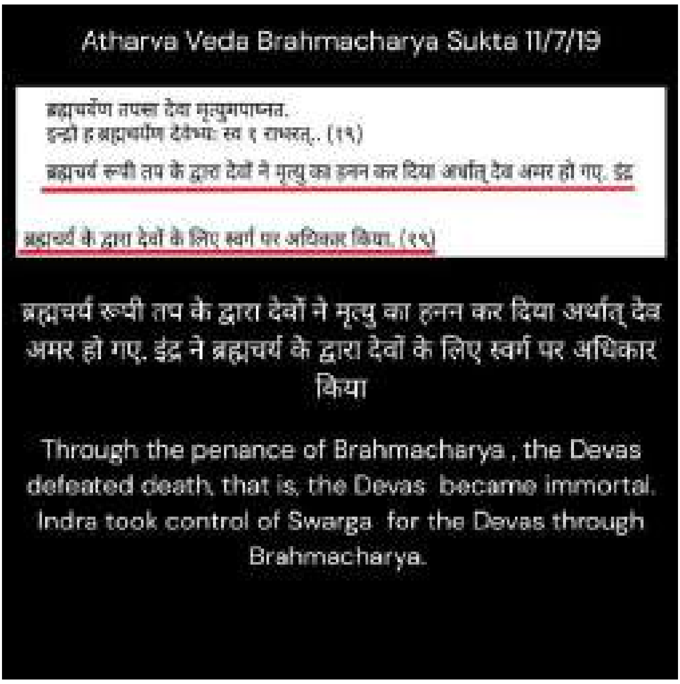


Indra Deva is a Brahmachari

Atharva Veda Brahmacharya Sukta 11/7/19

ब्रह्मचर्य रूपी तप के द्वारा देवों ने मृत्यु का हनन कर दिया अर्थात् देव अमर हो गए. इंद्र ने ब्रह्मचर्य के द्वारा देवों के लिए स्वर्ग पर अधिकार किया

Through the penance of Brahmacharya , the Devas defeated death, that is, the Devas became immortal. Indra took control of Swarga for the Devas through Brahmacharya.

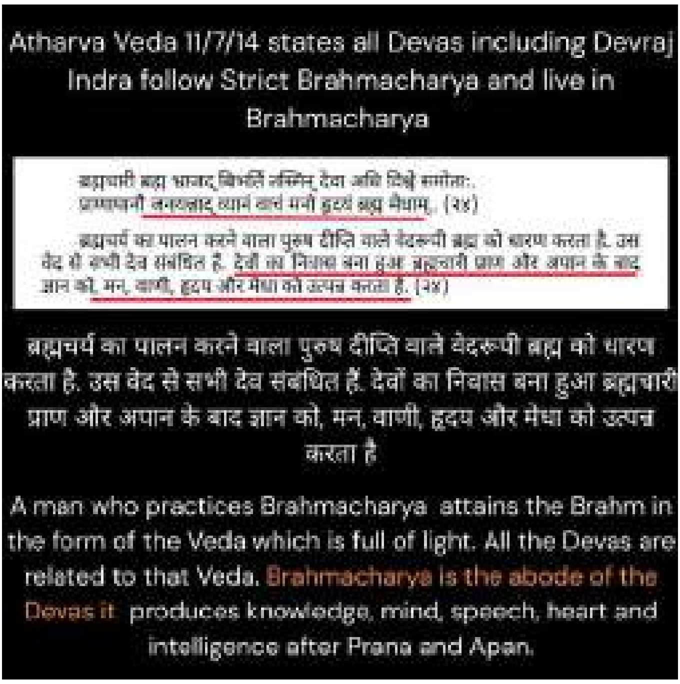


Atharva Veda 11/7/14 states all Devas including Devraj Indra follow Strict Brahmacharya and live in Brahmacharya

ब्रह्मचर्य का पालन करने वाला पुरुष दीप्ति वाले वेदरूपी ब्रह्म को धारण करता है. स वेद से सभी देव संबंधित हैं. देवों का निवास बना हुआ ब्रह्मचारी प्राण और

अपान के बाद ज्ञान को, मन, वाणी, हृदय और मेधा को उत्पन्न करता है

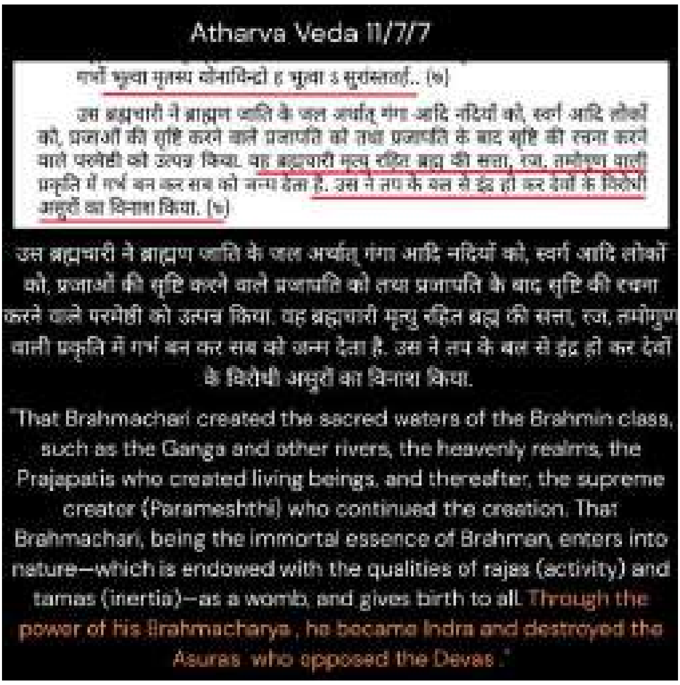
A man who practices Brahmacharya attains the Brahm in the form of the Veda which is full of light. All the Devas are related to that Veda. Brahmacharya is the abode of the Devas it produces knowledge, mind, speech, heart and intelligence after Prana and Apan.



Atharva Veda 11/7/7

उस ब्रह्मचारी ने ब्राह्मण जाति के जल अर्थात् गंगा आदि नदियों को, स्वर्ग आदि लोकों को, प्रजाओं की सृष्टि करने वाले प्रजापति को तथा प्रजापति के बाद सृष्टि की रचना करने वाले परमेष्ठी को उत्पन्न किया. वह ब्रह्मचारी मृत्यु रहित ब्रह्म की सत्ता, रज, तमोगुण वाली प्रकृति में गर्भ बन कर सब को जन्म देता है. उस ने तप के बल से इंद्र हो कर देवों के विरोधी असुरों का विनाश किया.

“That Brahmachari created the sacred waters of the Brahmin class, such as the Ganga and other rivers, the heavenly realms, the Prajapatis who created living beings, and thereafter, the supreme creator (Parameshthi) who continued the creation. That Brahmachari, being the immortal essence of Brahman, enters into nature—which is endowed with the qualities of rajas (activity) and tamas (inertia)—as a womb, and gives birth to all. Through the power of his Brahmacharya , he became Indra and destroyed the Asuras who opposed the Devas .”



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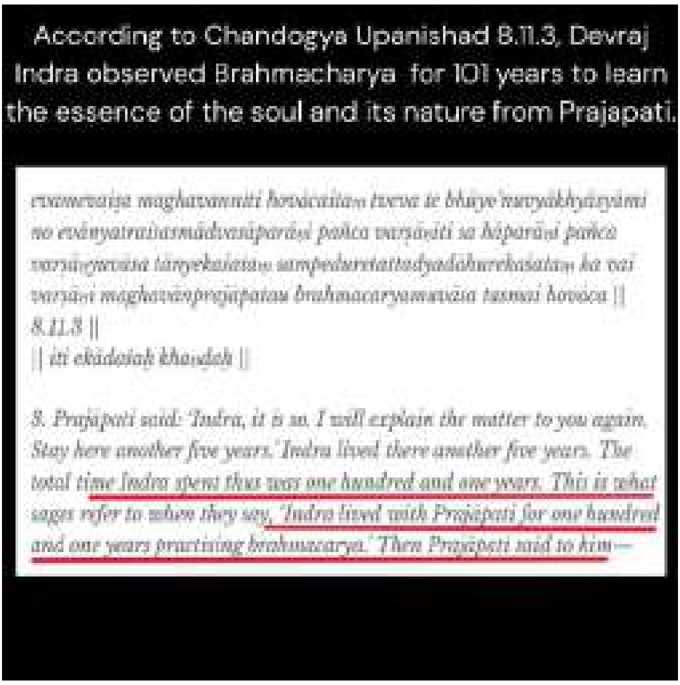
According to Chandogya Upanishad 8.11.3, Devraj Indra observed Brahmacharya for 101 years to learn the essence of the soul and its nature from Prajapati.

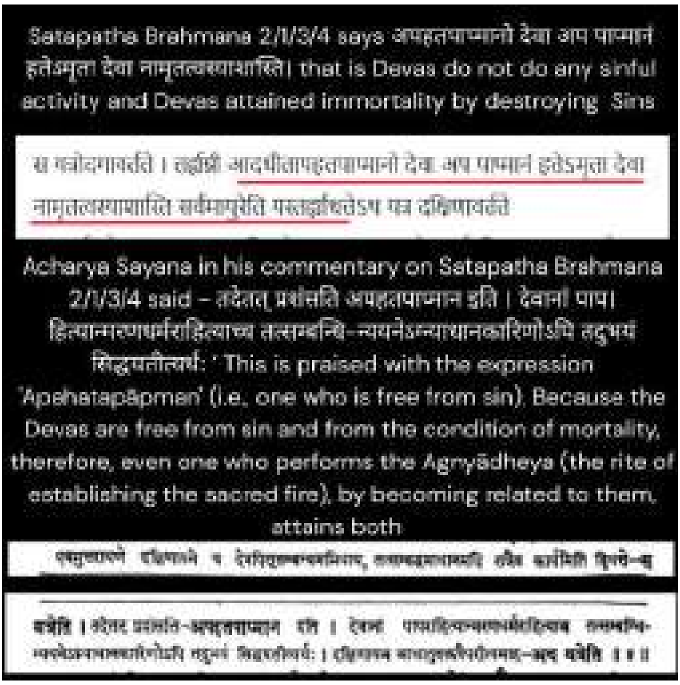
Prajāpati said: 'Indra, it is so. I will explain the matter to you again. Stay here another five years.' Indra lived there another five years. The total time Indra spent thus was one hundred and one years. This is what sages refer to when

they say, 'Indra lived with Prajāpati for one hundred and one years practising brahmacarya.' Then Prajapati said to him-



Satapatha Brahmana 2/1/3/4 says **अपहतपाप्मानो देवा अप पाप्मानं हतेऽमृता देवा नामृतत्वस्याशास्ति।** that is Devas do not do any sinful activity and Devas attained immortality by destroying Sins

Acharya Sayana in his commentary on Satapatha Brahmana 2/1/3/4 said – **तदेतत् प्रशंसति अपहतपाप्मान इति । देवानां पाप। हित्यान्मरणधर्मराहित्याच्च तत्सम्बन्धि-न्ययनेऽग्न्याधानकारिणोऽपि तदुभयं सिद्धयतीत्यर्थः** ' This is praised with the expression 'Apahatapāpman' (i.e., one who is free from sin). Because the Devas are free from sin and from the condition of mortality, therefore, even one who performs the Agnyādheya (the rite of establishing the sacred fire), by becoming related to them, attains both



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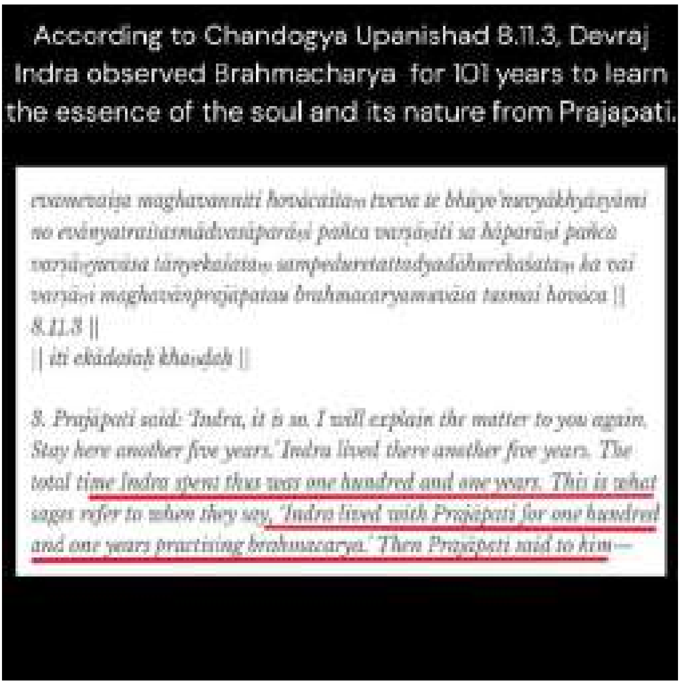


evamevaiṣa maghavanniti hovācaitaṃ tveva te bhūyo'nuvyākhyāsyāmi no evānyatraitasmādvasāparāṇi pañca varṣāṇīti sa hāparāṇi pañca varṣāṇyuvāsa tānyekaśataṃ sampeduretattadyadāhurekaśataṃ ha vai varṣāṇi maghavānprajāpatau brahmacaryamuvāsa tasmai hovāca || 8.11.3 ||
|| iti ekādaśaḥ khaṇḍaḥ ||

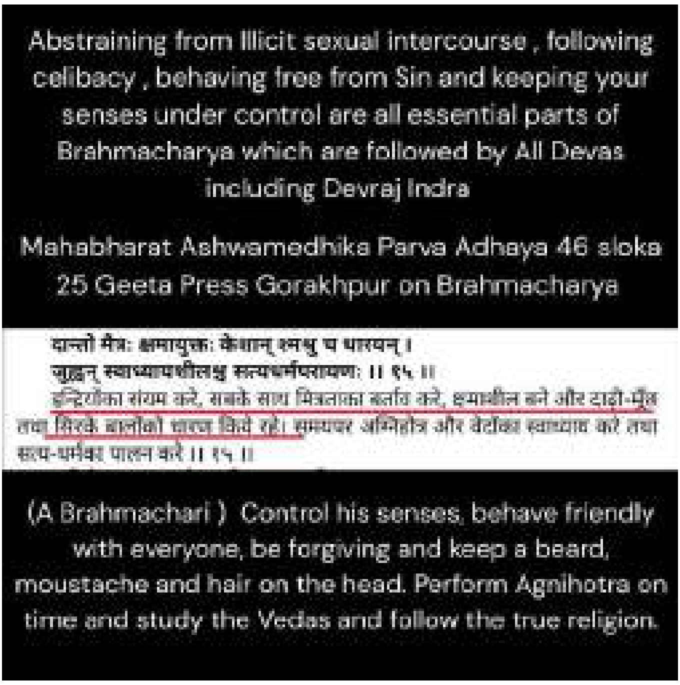
3. Prajāpati said: 'Indra, it is so. I will explain the matter to you again. Stay here another five years.' Indra lived there another five years. The total time Indra spent thus was one hundred and one years. This is what sages refer to when they say, 'Indra lived with Prajāpati for one hundred and one years practising brahmacarya.' Then Prajāpati said to him—

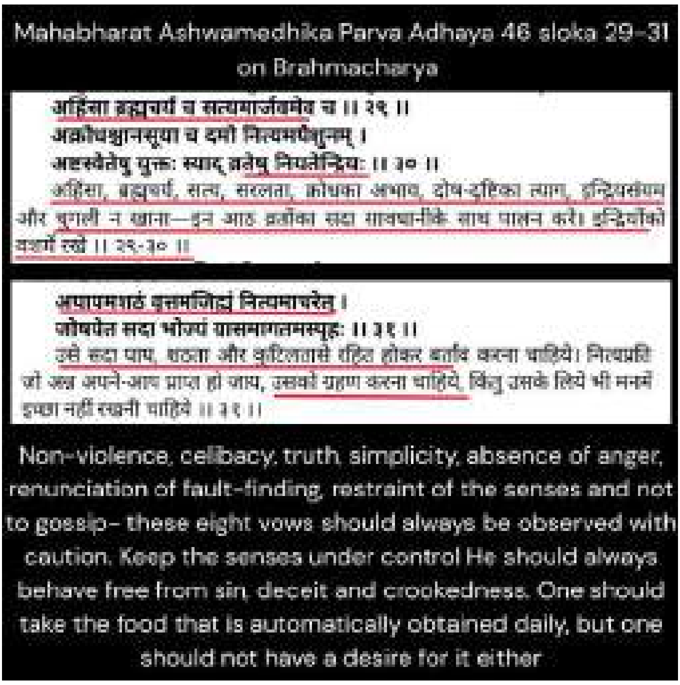
Abstraining from Illicit sexual intercourse , following celibacy , behaving free from Sin and keeping your senses under control are all essential parts of Brahmacharya which are followed by All Devas including Devraj Indra

Mahabharat Ashwamedhika Parva Adhaya 46 sloka 25 Geeta Press Gorakhpur on Brahmacharya

(A Brahmachari) Control his senses, behave friendly with everyone, be forgiving and keep a beard, moustache and hair on the head. Perform Agnihotra on time and study the Vedas and follow the true religion.

Non-violence, celibacy, truth, simplicity, absence of anger, renunciation of fault-finding, restraint of the senses and not to gossip- these eight vows should always be observed with caution. Keep the senses under control He should always behave free from sin, deceit and crookedness. One should take the food that is automatically obtained daily, but one should not have a desire for it either





Aitreya Brahmana 7/16 says amongst all Devas Indra Deva practices the most righteous path according to Dharma

विश्वेदेव उससे बोले 'इन्द्र ही देवताओं में सबसे अधिक ओजस्वी, बलवान्, महिष्णु, सत्यपर चलनेवाले तथा प्रभावशाली है, उन्हीं की स्तुति करो तो तुम्हें छोड़ दें।

Vishwadev said to him, 'Indra is the most powerful, tolerant, truthful and righteous among all the Devas .

Allegations-

Bhagavad Purana states that Shiva tried to force himself on a naked woman,

Srimad Bhagavatam 8.12.26-30 "The beautiful woman was already naked, and when She saw Lord Siva coming toward Her, She became extremely bashful. Thus She kept smiling, but She hid Herself among the trees and did not stand in one place. His senses being agitated, Lord Siva, victimized by lusty desires, began to follow Her, just as a lusty elephant follows a she-elephant. After following Her with great speed, Lord Siva caught Her by the braid of Her hair and dragged Her near him. Although She was unwilling, he embraced Her with his arms. Being embraced by Lord Siva like a female elephant embraced by a male, the woman, whose hair was scattered, swirled like a snake. O King, this woman, who had large, high hips, was a woman of yogamaya presented by the Supreme Personality of Godhead. She released Herself somehow or other from the fond embrace of Lord Siva's arms and ran away." Tr. Swami Prabhupada

This is sexual harassment and if a man does this in the present age he would surely be put behind the bars for an attempt to rape. The above verses are explained briefly in the LGBT section. This is Shiva's rape of Vishnu (Mohini).

Refutation-

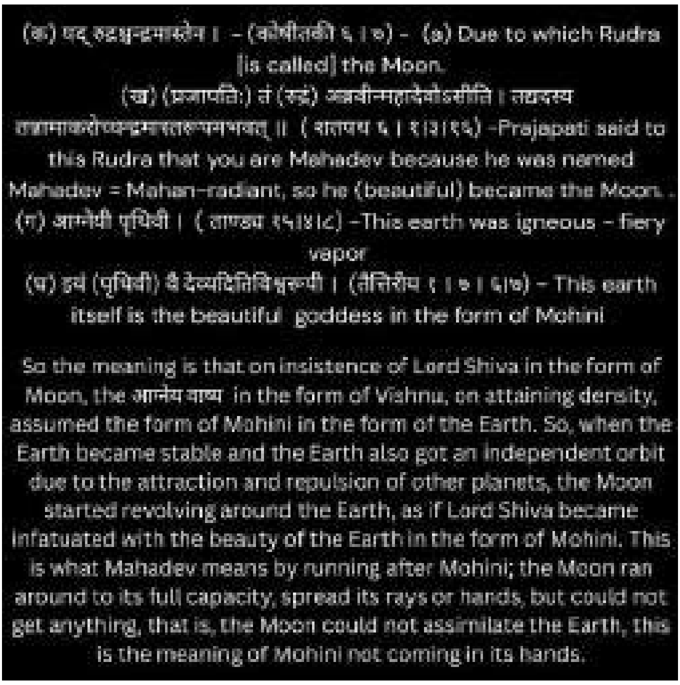
Traditional Sri Vaishnava Acharya Pandit Madhavacharya Shastri in his book Purana Digdarshan page 599 explained the meaning of the Shiva Mohini story in Bhagvatam

(क) यद् रुद्रश्चन्द्रमास्तेन । – (कोषीतकी ६ । ७) – (a) Due to which Rudra [is called] the Moon.

(ख) (प्रजापतिः) तं (रुद्रं) अब्रवीन्महादेवोऽसीति । तद्यदस्य तन्नामाकरोच्चन्द्रमास्तरूपमभवत् ।। (शतपथ ६ । १।३।१६) -Prajapati said to this Rudra that you are Mahadev because he was named Mahadev = Mahan-radiant, so he (beautiful) became the Moon. . (ग) आग्नेयी पृथिवी । (ताण्ड्य १५।४।८) -This earth was igneous – fiery vapor

(घ) इयं (पृथिवी) वै देव्यदितिविश्वरूपी । (तैत्तिरीय १ । ७ । ६।७) – This earth itself is the beautiful goddess in the form of Mohini

So the meaning is that on insistence of Lord Shiva in the form of Moon, the आग्नेय वाष्प in the form of Vishnu, on attaining density, assumed the form of Mohini in the form of the Earth. So, when the Earth became stable and the Earth also got an independent orbit due to the attraction and repulsion of other planets, the Moon started revolving around the Earth, as if Lord Shiva became infatuated with the beauty of the Earth in the form of Mohini. This is what Mahadev means by running after Mohini; the Moon ran around to its full capacity, spread its rays or hands, but could not get anything, that is, the Moon could not assimilate the Earth, this is the meaning of Mohini not coming in its hands.



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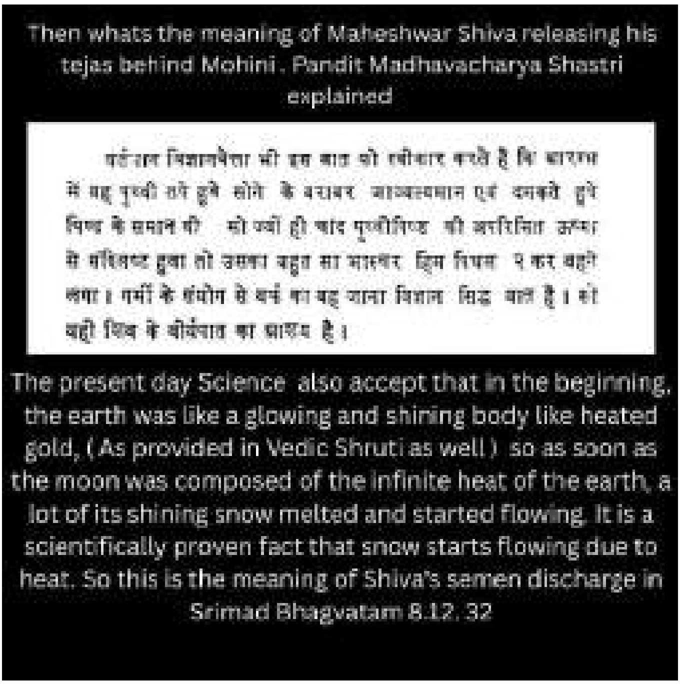
Then whats the meaning of Maheshwar Shiva releasing his tejas behind Mohini . Pandit Madhavacharya Shastri explained

वर्तमान विज्ञानवेत्ता भी इस बात को स्वीकार करते हैं कि आरम्भमें यह पृथ्वी तपे हुवे सोने के बराबर जाज्वल्यमान एवं दमकते हुवे पिण्ड के समान थी सो ज्यों ही चांद पृथ्वीपिण्ड की अपरिमित ऊष्मा से संश्लिष्ट हुवा तो उसका बहुत सा भास्वर हिम पिघल २ कर बहने लगा। गर्मी के संयोग से बर्फ का बह जाना विज्ञान सिद्ध बात है। सो यही शिव के वीर्यपात का आशय है।

The present day Science also accept that in the beginning, the earth was like a glowing and shining body like heated gold, (As provided in Vedic Shruti as well) so as soon as the moon was composed of the infinite heat of the earth, a lot of its shining snow melted and started flowing. It is a scientifically proven fact that snow starts flowing due to heat. So this is the meaning of Shiva's semen discharge in Srimad Bhagvatam 8.12. 32



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Shiva Tattva Vimarsha

In Mahabharat Maheshwar Shiva is called the most controlled of all senses , the most celibate and the greatest amongst all Yogis and the most peaceful amongst all beings

Mahabharat Anushashan Parva Adhaya 17 slokas 25-30

जो वेदोंके भी वेद, उत्तम वस्तुओंमें भी परम उत्तम, तेजके भी तेज, तपके भी तप, शान्त पुरुषोंमें भी परम शान्त, कान्तिकी भी कान्ति, जितेन्द्रियोंमें भी परम जितेन्द्रिय, बुद्धिमानोंकी भी बुद्धि, देवताओंके भी देवता, ऋषियोंके भी ऋषि, यज्ञोंके भी यज्ञ, कल्याणोंके भी कल्याण, रुद्रोंके भी रुद्र, प्रभावशाली ईश्वरोंकी भी प्रभा (ऐश्वर्य), योगियोंके भी योगी तथा कारणोंके भी कारण हैं। जिनसे सम्पूर्ण लोक उत्पन्न होते और फिर उन्हींमें विलीन हो जाते हैं, जो सम्पूर्ण भूतोंके आत्मा हैं, उन्हीं अमित तेजस्वी भगवान् शिवके एक हजार आठ नामोंका वर्णन मुझसे सुनिये। पुरुषसिंह! इसका श्रवणमात्र करके आप अपनी सम्पूर्ण कामनाओंको प्राप्त कर लेंगे ।। २५-३० ।।

The one who is the Vedas among the Vedas, the supreme among the entities, the brightest among the luminous, the most ascetic among the ascetics, the most peaceful among the serene beings, the most radiant among the radiant, the most self-controlled among the self-controlled, the most intelligent among the wise, the Deva among Devas, the sage among sages, the sacrifice among sacrifices, the auspicious among the auspicious, the Rudra among Rudras, the powerful among the powerful , the supreme yogi among yogis, the cause of all causes—He is the Supreme Lord Shiva, who pervades all worlds and into whom everything ultimately dissolves.

ब्रह्मणामपि यद् ब्रह्म पराणामपि यत् परम् ।। २५ ।।
तेजसामपि यत् तेजस्तपसामपि यत् तपः ।
शान्तानामपि यः शान्तो द्युतीनामपि या द्युतिः ।। २६ ।।
दान्तानामपि यो दान्तो धीमतामपि या च धीः ।
देवानामपि यो देव ऋषीणामपि यस्त्वृषिः ।। २७ ।।
यज्ञानामपि यो यज्ञः शिवानामपि यः शिवः ।
रुद्राणामपि यो रुद्रः प्रभा प्रभवतामपि ।। २८ ।।
योगिनामपि यो योगी कारणानां च कारणम् ।
यतो लोकाः सम्भवन्ति न भवन्ति यतः पुनः ।। २९ ।।
सर्वभूतात्मभूतस्य हरस्यामिततेजसः ।
अष्टोत्तरसहस्रं तु नाम्नां शर्वस्य मे शृणु ।
यच्छ्रुत्वा मनुजव्याघ्र सर्वान् कामानवाप्स्यसि ।। ३० ।।

जो वेदोंके भी वेद, उत्तम वस्तुओंमें भी परम उत्तम, तेजके भी तेज, तपके भी तप, शान्त पुरुषोंमें भी परम शान्त, कान्तिकी भी कान्ति, जितेन्द्रियोंमें भी परम जितेन्द्रिय, बुद्धिमानोंकी भी बुद्धि, देवताओंके भी देवता, ऋषियोंके भी ऋषि, यज्ञोंके भी यज्ञ, कल्याणोंके भी कल्याण, रुद्रोंके भी रुद्र, प्रभावशाली ईश्वरोंकी भी प्रभा (ऐश्वर्य), योगियोंके भी योगी तथा कारणोंके भी कारण हैं। जिनसे सम्पूर्ण लोक उत्पन्न होते और फिर उन्हींमें विलीन हो जाते हैं, जो सम्पूर्ण भूतोंके आत्मा हैं, उन्हीं अमित तेजस्वी भगवान् शिवके एक हजार आठ नामोंका वर्णन मुझसे सुनिये। पुरुषसिंह! इसका श्रवणमात्र करके आप अपनी सम्पूर्ण कामनाओंको प्राप्त कर लेंगे ।। २५—३० ।।

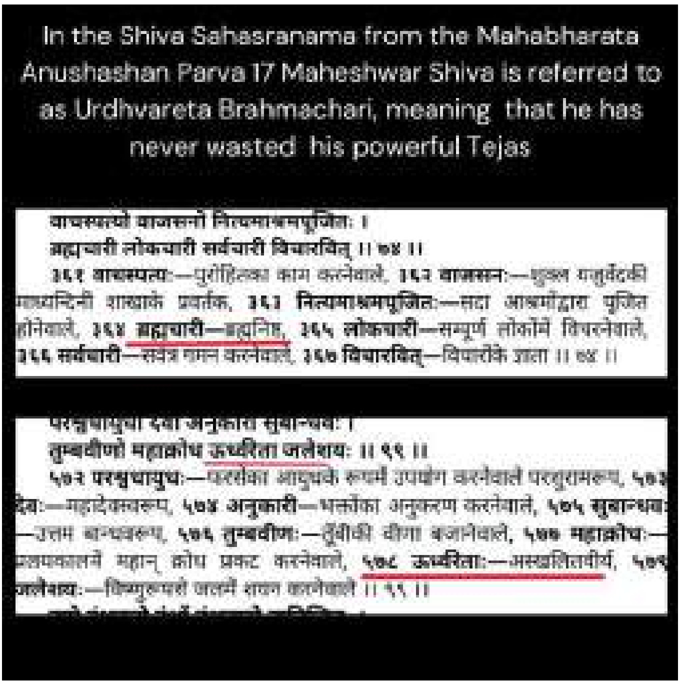
Shastras like the Mahabharata which is 5th Veda , Maheshwar Shiva is referred to as Urdhvareta Brahmachari, meaning that he has never wasted his Tejas– Mahabharat Anushashan chapter 17 Shiva Sahastranam

वाचस्पत्यो वाजसनो नित्यमाश्रमपूजितः ।
ब्रह्मचारी लोकचारी सर्वचारी विचारवित् ।। ७४ ।।

३६१ वाचस्पत्यः – पुरोहितका काम करनेवाले, ३६२ वाजसनः – शुक्ल यजुर्वेदकी माध्यन्दिनी शाखाके प्रवर्तक, ३६३ नित्यमाश्रमपूजितः – सदा आश्रमोंद्वारा पूजित होनेवाले, ३६४ ब्रह्मचारी – ब्रह्मनिष्ठ, ३६५ लोकचारी- सम्पूर्ण लोकोंमें विचरनेवाले, ३६६ सर्वचारी – सर्वत्र गमन करनेवाले, ३६७ विचारवित्- विचारोंके ज्ञाता ।। ७४

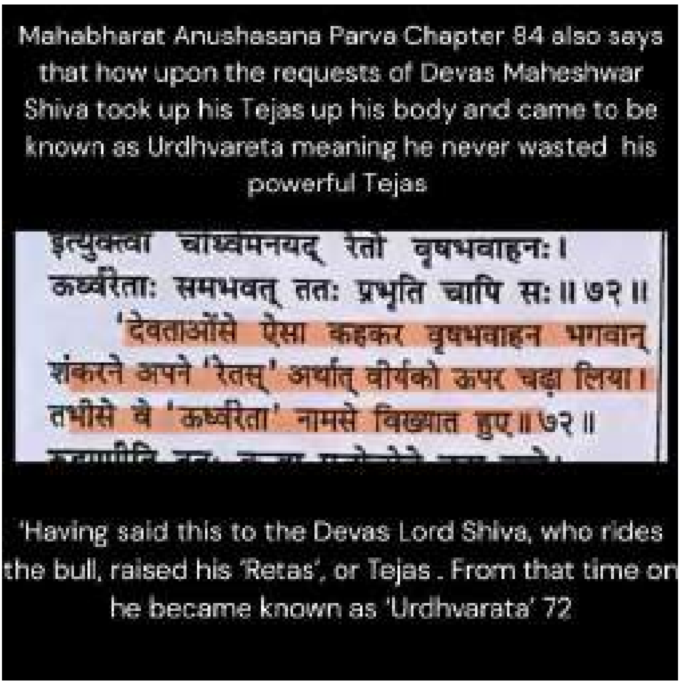
तुम्बवीणो महाक्रोध ऊर्ध्वरेता जलेशयः ।। ९९ ।।
५७२ परश्वधायुधः – फरसेका आयुधके रूपमें उपयोग करनेवाले परशुरामरूप, ५७३ देवः – महादेवस्वरूप, ५७४ अनुकारी – भक्तोंका अनुकरण करनेवाले, ५७५ बान्धवः – उत्तम बान्धवरूप, ५७६ तुम्बवीणः – तँबीकी वीणा बजानेवाले, ५७७

महाक्रोधः -प्रलयकालमें महान् क्रोध प्रकट करनेवाले, ५७८ ऊर्ध्वरताः – अस्खलितवीर्य, ५७९ जलेशयः – विष्णुरूपसे जलमें शयन करनेवाले ।। ९९ ।।



Mahabharat Anushasana Parva Chapter 84 also says that how upon the requests of Devas Maheshwar Shiva took up his Tejas up his body and came to be known as Urdhvareta meaning he never wasted his powerful Tejas -'देवताओंसे ऐसा कहकर वृषभवाहन भगवान् शंकरने अपने 'रेतस्' अर्थात् वीर्यको ऊपर चढ़ा लिया।
तभीसे वे 'ऊर्ध्वरेता' नामसे विख्यात हुए

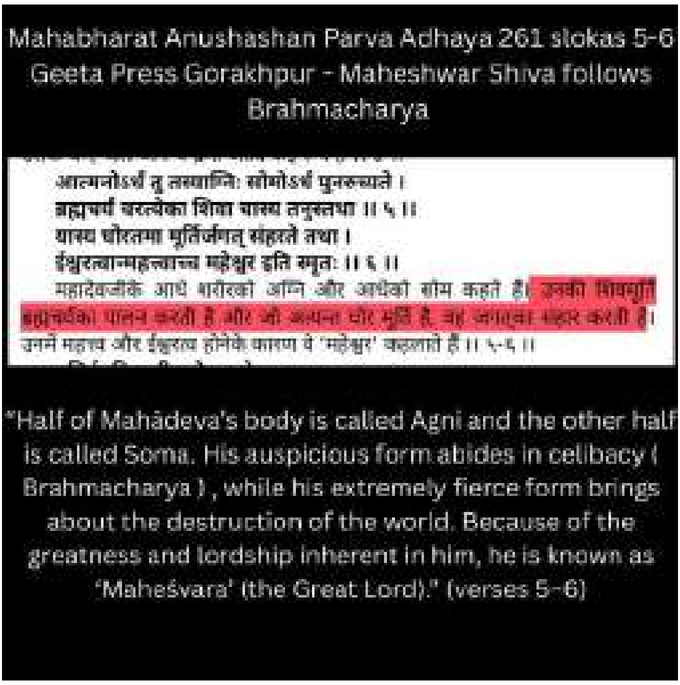
'Having said this to the Devas Lord Shiva, who rides the bull, raised his 'Retas', or semen. From that time on he became known as 'Urdhvarata' 72



Mahabharat Anushashan Parva Adhaya 261 slokas 5-6 Geeta Press Gorakhpur – Maheshwar Shiva follows Brahmacharya

महादेवजीके आधे शरीरको अग्नि और आधेको सोम कहते हैं। उनकी शिवमूर्ति ब्रह्मचर्यका पालन करती है और जो अत्यन्त घोर मूर्ति है, वह जगत्‌का संहार करती है। उनमें महत्त्व और ईश्वरत्व होनेके कारण वे 'महेश्वर' कहलाते हैं ।।

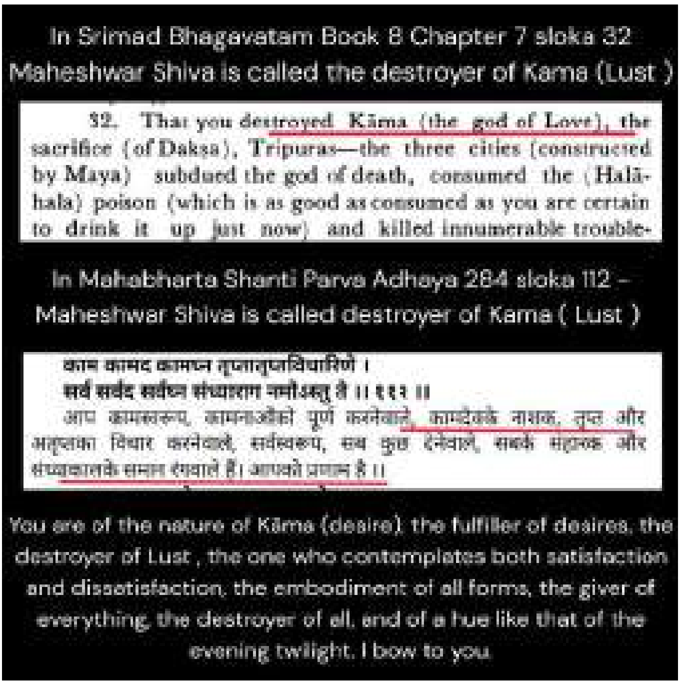
५-६ ।।
“Half of Mahādeva’s body is called Agni and the other half is called Soma. His auspicious form abides in celibacy (Brahmacharya), while his extremely fierce form brings about the destruction of the world. Because of the greatness and lordship inherent in him, he is known as ‘Maheśvara’ (the Great Lord).” (verses 5-6)



In Srimad Bhagavatam Book 8 Chapter 7 sloka 32
Maheshwar Shiva is called the destroyer of Kama (Lust)

That you destroyed Kama (the god of Love), the sacrifice (of Daksa), Tripuras the three cities (constructed by Maya) subdued the god of death, consumed the (Hala-hala) poison (which is as good as consumed as you are certain to drink it up just now) and killed innumerable trouble-

In Mahabharta Shanti Parva Adhaya 284 sloka 112
Maheshwar Shiva is called destroyer of Kama (Lust)
काम कामद कामघ्न तृप्तातृप्तविचारिणे । सर्व सर्वद सर्वघ्न संध्याराग नमोऽस्तु ते ।। ११२ ।।
आप कामस्वरूप, कामनाओंको पूर्ण करनेवाले, कामदेवके नाशक, तृप्त और अतृप्तका विचार करनेवाले, सर्वस्वरूप, सब कुछ देनेवाले, सबके संहारक और संध्याकालके समान रंगवाले हैं। आपको प्रणाम है ।।
You are of the nature of Kāma (desire), the fulfiller of desires, the destroyer of Lust, the one who contemplates both satisfaction and dissatisfaction, the embodiment of all forms, the giver of everything, the destroyer of all, and of a hue like that of the evening twilight. I bow to you.


In Srimad Bhagavatam Book 8 Chapter 7 sloka 32
Maheshwar Shiva is called the destroyer of Kama (Lust)

32. That you destroyed Kāma (the god of Love), the sacrifice (of Dakṣa), Tripuras—the three cities (constructed by Maya) subdued the god of death, consumed the (Halāhala) poison (which is as good as consumed as you are certain to drink it up just now) and killed innumerable trouble-

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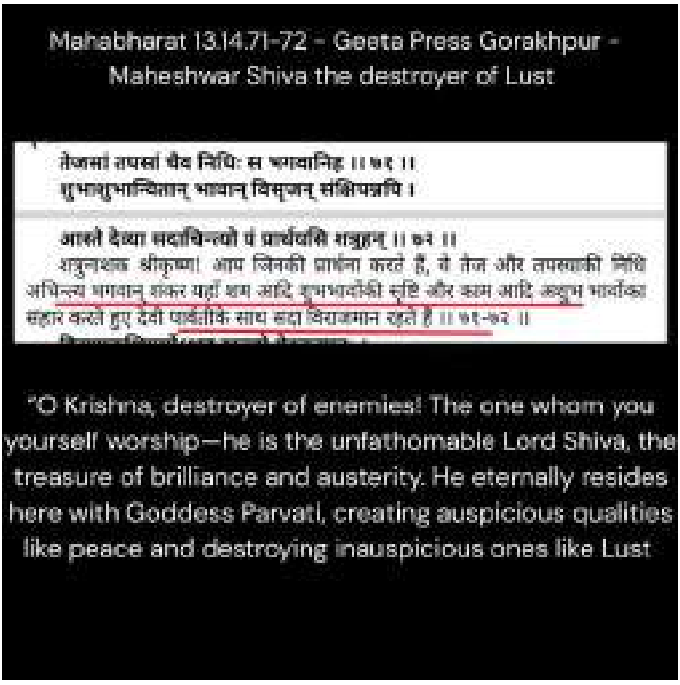
Mahabharat 13.14.71-72 – Geeta Press Gorakhpur –
Maheshwar Shiva the destroyer of Lust
तेजसां तपसां चैव निधिः स भगवानिह ।। ७१ ।। शुभाशुभान्वितान् भावान् विसृजन् संक्षिपन्नपि ।
आस्ते देव्या सदाचिन्त्यो यं प्रार्थयसि शत्रुहन् ।। ७२ ।।
शत्रुनाशक श्रीकृष्ण! आप जिनकी प्रार्थना करते हैं, वे तेज और तपस्याकी निधि अचिन्त्य भगवान् शंकर यहाँ शम आदि शुभभावोंकी सृष्टि और काम आदि अशुभ भावोंका
संहार करते हुए देवी पार्वतीके साथ सदा विराजमान रहते हैं ।। ७१-७२ ।।
“O Krishna, destroyer of enemies! The one whom you yourself worship-he is the unfathomable Lord Shiva, the treasure of brilliance and austerity. He eternally resides here with Goddess Parvati, creating auspicious qualities like peace and destroying inauspicious ones like Lust


Mahabharat 13.14.71-72 – Geeta Press Gorakhpur – Maheshwar Shiva the destroyer of Lust

तेजसां तपसां चैव निधिः स भगवानिह ।। ७१ ।।
शुभाशुभान्वितान् भावान् विसृजन् संक्षिपन्नपि ।
आस्ते देव्या सदाचिन्त्यो यं प्रार्थयसि शत्रुहन् ।। ७२ ।।
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“O Krishna, destroyer of enemies! The one whom you yourself worship—he is the unfathomable Lord Shiva, the treasure of brilliance and austerity. He eternally resides here with Goddess Parvati, creating auspicious qualities like peace and destroying inauspicious ones like Lust

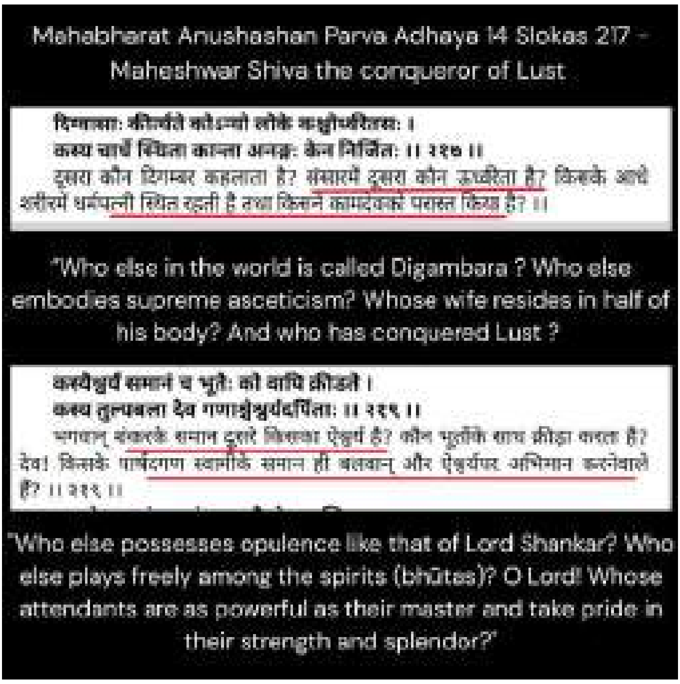
Mahabharat Anushashan Parva Adhaya 14 Slokas 217
Maheshwar Shiva the conqueror of Lust
दिग्वासाः कीर्त्यते कोऽन्यो लोके कश्चोर्ध्वरतसः । कस्य चार्धे स्थिता कान्ता अनङ्गः केन निर्जितः ।। २१७ ।।
दूसरा कौन दिगम्बर कहलाता है? संसारमें दूसरा कौन ऊर्ध्वरता है? किसके आधे शरीरमें धर्मपत्नी स्थित रहती है तथा किसने कामदेवको परास्त किया है? ।।
Who else in the world is called Digambara ? Who else

embodies supreme asceticism? Whose wife resides in half of his body? And who has conquered Lust ?

कस्यैश्वर्यं समानं च भूतैः को वापि क्रीडते । कस्य तुल्यबला देव गणाश्चैश्वर्यदर्पिताः ।। २१९ ।।

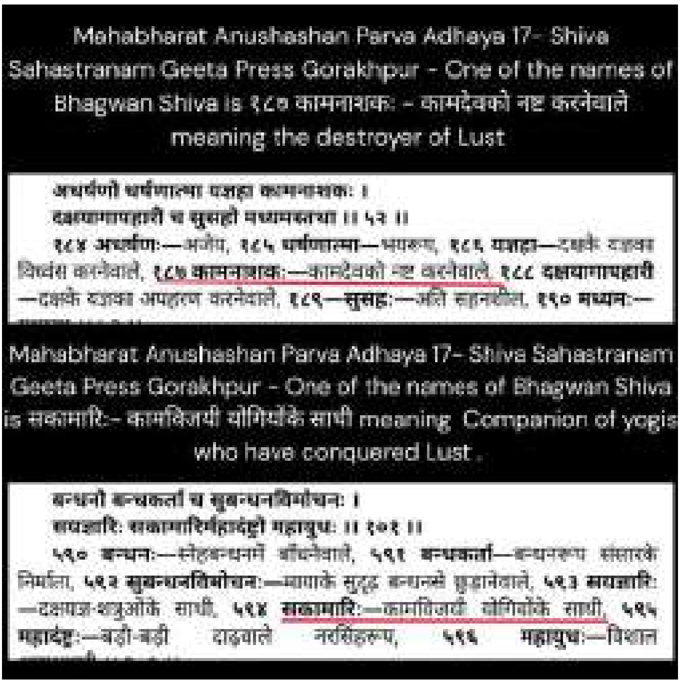
भगवान् शंकरके समान दूसरे किसका ऐश्वर्य है? कौन भूतोंके साथ क्रीड़ा करता है? देव! किसके पार्षदगण स्वामीके समान ही बलवान् और ऐश्वर्यपर अभिमान करनेवाले हैं? ।। २१९ ।।

“Who else possesses opulence like that of Lord Shankar? Who else plays freely among the spirits (bhūtas)? O Lord! Whose attendants are as powerful as their master and take pride in their strength and splendor?”

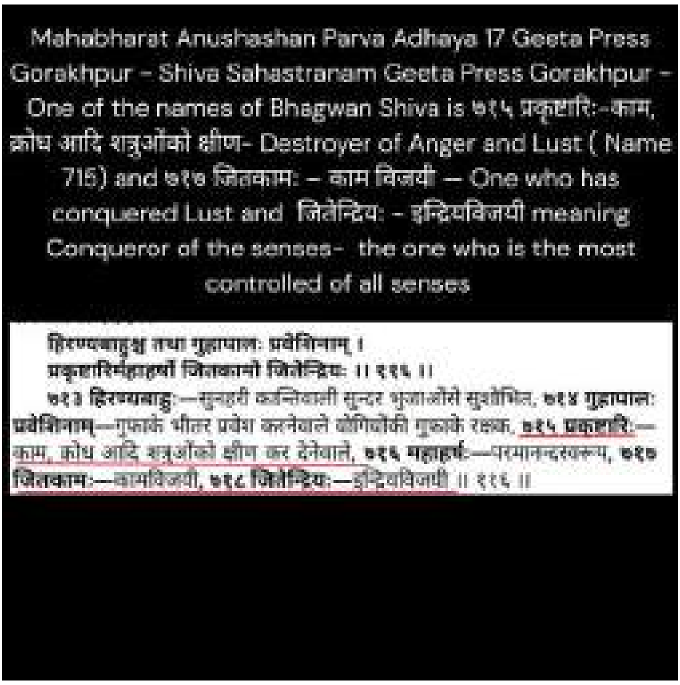


Mahabharat Anushashan Parva Adhaya 17- Shiva Sahastranam Geeta Press Gorakhpur – One of the names of Bhagwan Shiva is १८७ कामनाशकः – कामदेवको नष्ट करनेवाले meaning the destroyer of Lust

Mahabharat Anushashan Parva Adhaya 17- Shiva Sahastranam Geeta Press Gorakhpur – One of the names of Bhagwan Shiva is सकामारिः- कामविजयी योगियोंके साथी meaning Companion of yogis who have conquered Lust .



Mahabharat Anushashan Parva Adhaya 17 Geeta Press Gorakhpur – Shiva Sahastranam Geeta Press Gorakhpur – One of the names of Bhagwan Shiva is **७१५ प्रकृष्टारिः-काम, क्रोध आदि शत्रुओंको क्षीण**- Destroyer of Anger and Lust (Name 715) and **७१७ जितकामः – काम विजयी** — One who has conquered Lust and **जितेन्द्रियः – इन्द्रियविजयी** meaning Conqueror of the senses- the one who is the most controlled of all senses



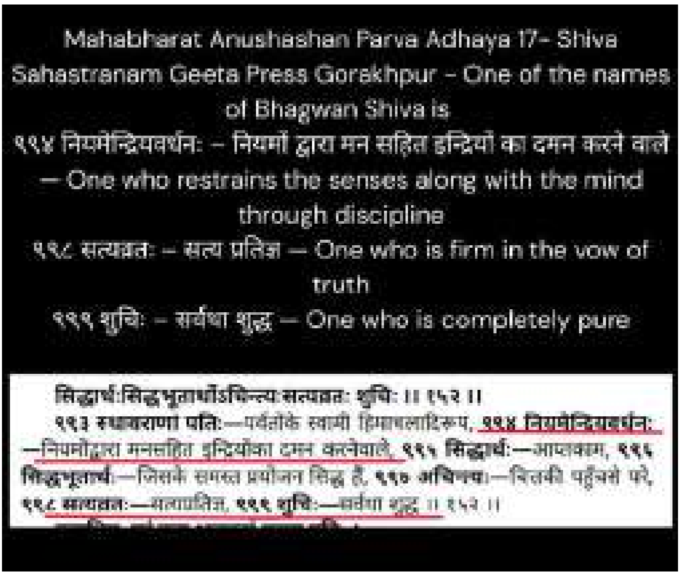
A Few Other references-

Mahabharat Anushashan Parva Adhaya 17- Shiva Sahastranam Geeta Press Gorakhpur – One of the names of Bhagwan Shiva is

९९४ नियमेन्द्रियवर्धनः – नियमों द्वारा मन सहित इन्द्रियों का दमन करने वाले — One who restrains the senses along with the mind through discipline

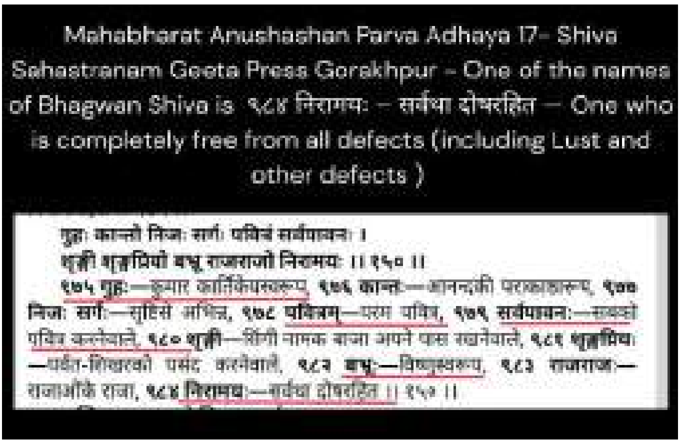
९९८ सत्यव्रतः – सत्य प्रतिज्ञ — One who is firm in the vow of truth

९९९ शुचिः – सर्वथा शुद्ध — One who is completely pure



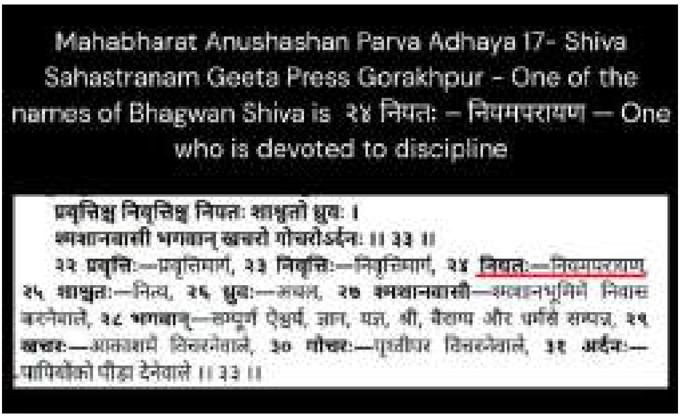
Mahabharat Anushashan Parva Adhaya 17- Shiva Sahastranam Geeta Press Gorakhpur – One of the names of Bhagwan Shiva is **९८४ निरामयः – सर्वथा दोषरहित** — One who is

completely free from all defects (including Lust and other defects)


Mahabharat Anushashan Parva Adhaya 17- Shiva Sahastranam Geeta Press Gorakhpur – One of the names of Bhagwan Shiva is ९८४ निरामयः – सर्वथा दोषरहित — One who is completely free from all defects (including Lust and other defects)

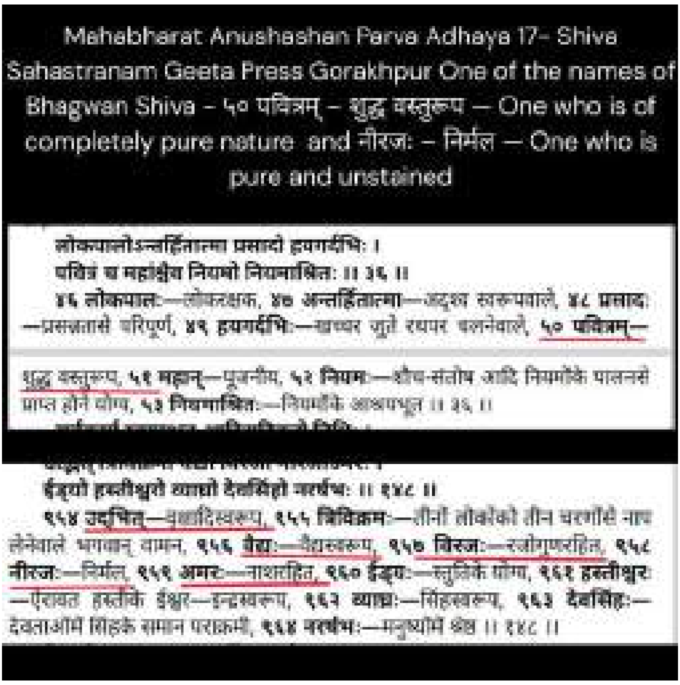
गुहः कान्तो निजः सर्गः पवित्रं सर्वपावनः ।
शृङ्गी शृङ्गप्रियो बभ्रू राजराजो निरामयः ॥ १५० ॥
९७५ गुहः—कुमार कार्तिकेयस्वरूप, ९७६ कान्तः—आनन्दकी पराकाष्ठारूप, ९७७ निजः सर्गः—सृष्टिसे अभिन्न, ९७८ पवित्रम्—परम पवित्र, ९७९ सर्वपावनः—सबको पवित्र करनेवाले, ९८० शृङ्गी—सींगी नामक बाजा अपने पास रखनेवाले, ९८१ शृङ्गप्रियः—पर्वत-शिखरको पसंद करनेवाले, ९८२ बभ्रुः—विष्णुस्वरूप, ९८३ राजराजः—राजाओंके राजा, ९८४ निरामयः—सर्वथा दोषरहित ॥ १५० ॥

Mahabharat Anushashan Parva Adhaya 17- Shiva Sahastranam Geeta Press Gorakhpur – One of the names of Bhagwan Shiva is २४ नियतः – नियमपरायण — One who is devoted to discipline


Mahabharat Anushashan Parva Adhaya 17- Shiva Sahastranam Geeta Press Gorakhpur – One of the names of Bhagwan Shiva is २४ नियतः – नियमपरायण — One who is devoted to discipline

प्रवृत्तिश्च निवृत्तिश्च नियतः शाश्वतो ध्रुवः ।
श्मशानवासी भगवान् खचरो गोचरोऽर्दनः ॥ ३ ॥
२२ प्रवृत्तिः—प्रवृत्तिमार्ग, २३ निवृत्तिः—निवृत्तिमार्ग, २४ नियतः—नियमपरायण, २५ शाश्वतः—नित्य, २६ ध्रुवः—अचल, २७ श्मशानवासी—श्मशानभूमिमें निवास करनेवाले, २८ भगवान्—सम्पूर्ण ऐश्वर्य, ज्ञान, यश, श्री, वैराग्य और धर्मसे सम्पन्न, २९ खचरः—आकाशमें विचरनेवाले, ३० गोचरः—पृथ्वीपर विचरनेवाले, ३१ अर्दनः—पापियोंको पीड़ा देनेवाले ॥ ३ ॥

Mahabharat Anushashan Parva Adhaya 17- Shiva Sahastranam Geeta Press Gorakhpur One of the names of Bhagwan Shiva – ५० पवित्रम् – शुद्ध वस्तुरूप — One who is of completely pure nature and नीरजः – निर्मल — One who is pure and unstained

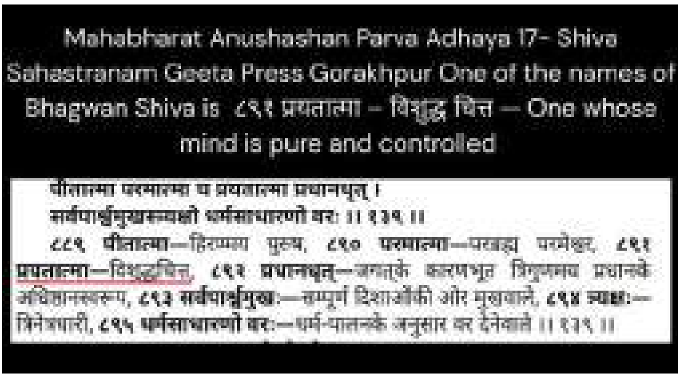

Mahabharat Anushashan Parva Adhaya 17- Shiva Sahastranam Geeta Press Gorakhpur One of the names of Bhagwan Shiva – ५० पवित्रम् – शुद्ध वस्तुरूप — One who is of completely pure nature and नीरजः – निर्मल — One who is pure and unstained

लोकपालोऽन्तर्हितात्मा प्रसादो हयगर्दभिः ।
पवित्रं च महांश्चैव नियमो नियमाश्रितः ॥ ६ ॥
४६ लोकपालः—लोकरक्षक, ४७ अन्तर्हितात्मा—अदृश्य स्वरूपवाले, ४८ प्रसादः—प्रसन्नतासे परिपूर्ण, ४९ हयगर्दभिः—खच्चर जुते रथपर चलनेवाले, ५० पवित्रम्—शुद्ध वस्तुरूप, ५१ महान्—पूजनीय, ५२ नियमः—शौच-संतोष आदि नियमोंके पालनसे प्राप्त होने योग्य, ५३ नियमाश्रितः—नियमोंके आश्रयभूत ॥ ६ ॥

ईडूयो हस्तीश्वरो व्याघ्रो देवसिंहो नरर्षभः ॥ १४८ ॥
९५४ उद्भिन्नः—ब्रह्मादिस्वरूप, ९५५ त्रिविक्रमः—तीनों लोकोंको तीन चरणोंसे नाप लेनेवाले भगवान् वामन, ९५६ वैद्यः—वैद्यस्वरूप, ९५७ विरजः—रजोगुणरहित, ९५८ नीरजः—निर्मल, ९५९ अमरः—नाशरहित, ९६० ईड्यः—स्तुतिके योग्य, ९६१ हस्तीश्वरः—ऐरावत हस्तीके ईश्वर—इन्द्रस्वरूप, ९६२ व्याघ्रः—सिंहस्वरूप, ९६३ देवसिंहः—देवताओंमें सिंहके समान पराक्रमी, ९६४ नरर्षभः—मनुष्योंमें श्रेष्ठ ॥ १४८ ॥

Mahabharat Anushashan Parva Adhaya 17- Shiva Sahastranam Geeta Press Gorakhpur One of the names of

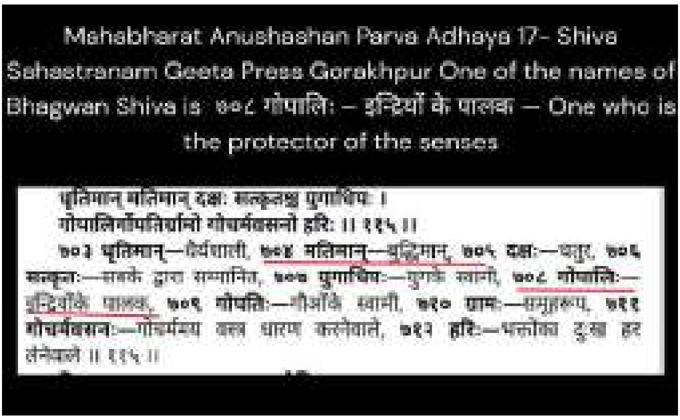
Bhagwan Shiva is ८९१ प्रयतात्मा – विशुद्ध चित्त — One whose mind is pure and controlled


Mahabharat Anushashan Parva Adhaya 17- Shiva Sahastranam Geeta Press Gorakhpur One of the names of Bhagwan Shiva is ८९१ प्रयतात्मा – विशुद्ध चित्त — One whose mind is pure and controlled

पीतात्मा परमात्मा च प्रयतात्मा प्रधानधृत् ।
सर्वपार्श्वमुखस्त्र्यक्षो धर्मसाधारणो वरः ॥ १३९ ॥

८८९ पीतात्मा—हिरण्मय पुरुष, ८९० परमात्मा—परब्रह्म परमेश्वर, ८९१ प्रयतात्मा—विशुद्धचित्त, ८९२ प्रधानधृत्—जगत्‌के कारणभूत त्रिगुणमय प्रधानके अधिष्ठानस्वरूप, ८९३ सर्वपार्श्वमुखः—सम्पूर्ण दिशाओंकी ओर मुखवाले, ८९४ त्र्यक्षः—त्रिनेत्रधारी, ८९५ धर्मसाधारणो वरः—धर्म-पालनके अनुसार वर देनेवाले ॥ १३९ ॥

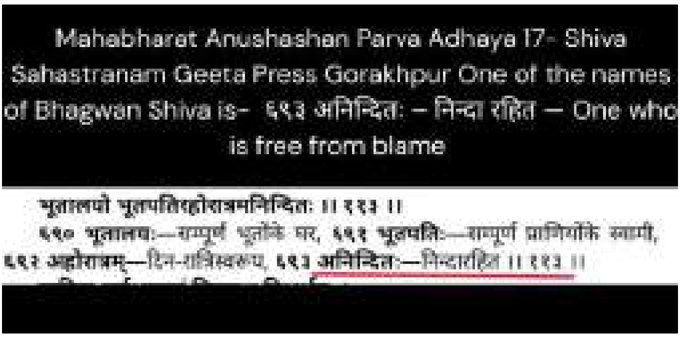
Mahabharat Anushashan Parva Adhaya 17- Shiva Sahastranam Geeta Press Gorakhpur One of the names of Bhagwan Shiva is ७०८ गोपालिः – इन्द्रियों के पालक — One who is the protector of the senses


Mahabharat Anushashan Parva Adhaya 17- Shiva Sahastranam Geeta Press Gorakhpur One of the names of Bhagwan Shiva is ७०८ गोपालिः – इन्द्रियों के पालक — One who is the protector of the senses

धृतिमान् मतिमान् दक्षः सत्कृतश्च युगाधिपः ।
गोपालिर्गोपतिर्ग्रामो गोचर्मवसनो हरिः ॥ ११५ ॥

७०३ धृतिमान्—धैर्यशाली, ७०४ मतिमान्—बुद्धिमान्, ७०५ दक्षः—चतुर, ७०६ सत्कृतः—सबके द्वारा सम्मानित, ७०७ युगाधिपः—युगके स्वामी, ७०८ गोपालिः—इन्द्रियोंके पालक, ७०९ गोपतिः—गौओंके स्वामी, ७१० ग्रामः—समूहरूप, ७११ गोचर्मवसनः—गोचर्ममय वस्त्र धारण करनेवाले, ७१२ हरिः—भक्तोंका दुःख हर लेनेवाले ॥ ११५ ॥

Mahabharat Anushashan Parva Adhaya 17- Shiva Sahastranam Geeta Press Gorakhpur One of the names of Bhagwan Shiva is- ६९३ अनिन्दितः – निन्दा रहित — One who is free from blame

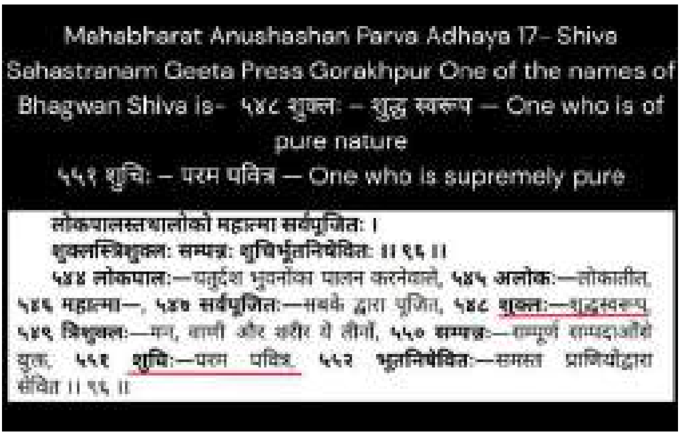

Mahabharat Anushashan Parva Adhaya 17- Shiva Sahastranam Geeta Press Gorakhpur One of the names of Bhagwan Shiva is- ६९३ अनिन्दितः – निन्दा रहित — One who is free from blame

भूतालयो भूतपतिरहोरात्रमनिन्दितः ॥ ११३ ॥

६९० भूतालयः—सम्पूर्ण भूतोंके घर, ६९१ भूतपतिः—सम्पूर्ण प्राणियोंके स्वामी, ६९२ अहोरात्रम्—दिन-रात्रिस्वरूप, ६९३ अनिन्दितः—निन्दारहित ॥ ११३ ॥

Mahabharat Anushashan Parva Adhaya 17- Shiva Sahastranam Geeta Press Gorakhpur One of the names of Bhagwan Shiva is- ५४८ शुक्लः – शुद्ध स्वरूप — One who is of pure nature

५५१ शुचिः – परम पवित्र — One who is supremely pure

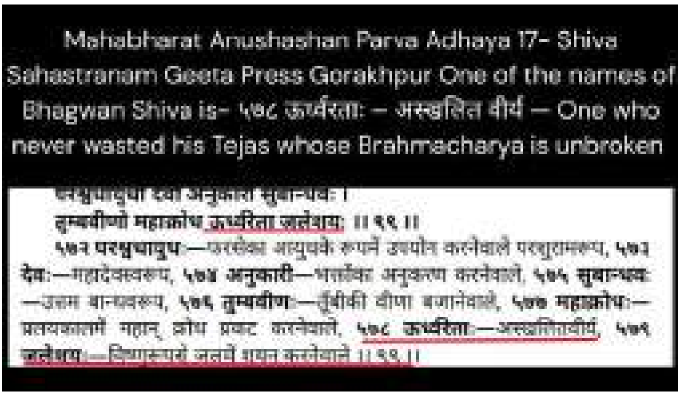


Mahabharat Anushashan Parva Adhaya 17- Shiva Sahastranam Geeta Press Gorakhpur One of the names of Bhagwan Shiva is- ५४८ शुक्ल: – शुद्ध स्वरूप — One who is of pure nature
५५१ शुचि: – परम पवित्र — One who is supremely pure

लोकपालस्तथालोको महात्मा सर्वपूजितः ।
शुक्लस्त्रिशुक्लः सम्पन्नः शुचिर्भूतनिषेवितः ॥ ९६ ॥

५४४ लोकपालः—चतुर्दश भुवनोंका पालन करनेवाले, ५४५ अलोकः—लोकातीत, ५४६ महात्मा—, ५४७ सर्वपूजितः—सबके द्वारा पूजित, ५४८ शुक्लः—शुद्धस्वरूप, ५४९ त्रिशुक्लः—मन, वाणी और शरीर ये तीनों, ५५० सम्पन्नः—सम्पूर्ण सम्पदाओंसे युक्त, ५५१ शुचिः—परम पवित्र, ५५२ भूतनिषेवितः—समस्त प्राणियोंद्वारा सेवित ॥ ९६ ॥

Mahabharat Anushashan Parva Adhaya 17- Shiva Sahastranam Geeta Press Gorakhpur One of the names of Bhagwan Shiva is- ५७८ ऊर्ध्वरता: – अस्खलित वीर्य — One who never wasted his Tejas whose Brahmacharya is unbroken

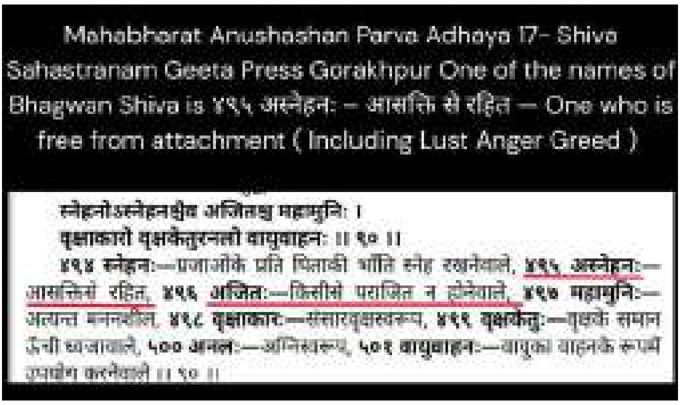


Mahabharat Anushashan Parva Adhaya 17- Shiva Sahastranam Geeta Press Gorakhpur One of the names of Bhagwan Shiva is- ५७८ ऊर्ध्वरेता: – अस्खलित वीर्य — One who never wasted his Tejas whose Brahmacharya is unbroken

परशुधायुधो देवो अनुकारी सुबान्धवः ।
तुम्बवीणो महाक्रोध ऊर्ध्वरेता जलेशयः ॥ ९९ ॥

५७२ परशुधायुधः—फरसेका आयुधके रूपमें उपयोग करनेवाले परशुरामरूप, ५७३ देवः—महादेवस्वरूप, ५७४ अनुकारी—भक्तोंका अनुकरण करनेवाले, ५७५ सुबान्धवः—उत्तम बान्धवरूप, ५७६ तुम्बवीणः—तूँबीकी वीणा बजानेवाले, ५७७ महाक्रोधः—प्रलयकालमें महान् क्रोध प्रकट करनेवाले, ५७८ ऊर्ध्वरेता—अस्खलितवीर्य, ५७९ जलेशयः—विष्णुरूपसे जलमें शयन करनेवाले ॥ ९९ ॥

Mahabharat Anushashan Parva Adhaya 17- Shiva Sahastranam Geeta Press Gorakhpur One of the names of Bhagwan Shiva is ४९५ अस्नेहनः – आसक्ति से रहित — One who is free from attachment (Including Lust Anger Greed)

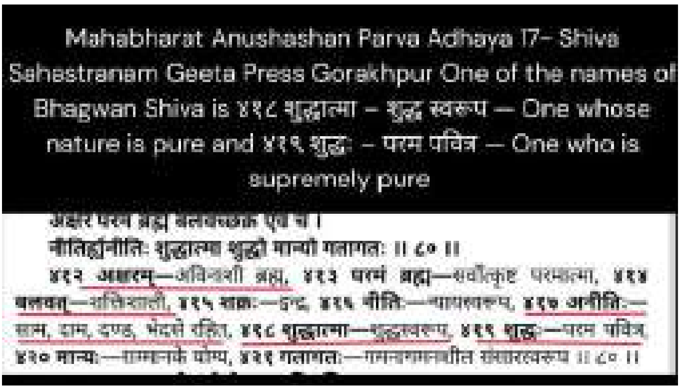


Mahabharat Anushashan Parva Adhaya 17- Shiva Sahastranam Geeta Press Gorakhpur One of the names of Bhagwan Shiva is ४९५ अस्नेहन: – आसक्ति से रहित — One who is free from attachment (Including Lust Anger Greed)

स्नेहनोऽस्नेहनश्चैव अजितश्च महामुनिः ।
वृक्षाकारो वृक्षकेतुरनलो वायुवाहनः ॥ ९० ॥

४९४ स्नेहनः—प्रजाओंके प्रति पिताकी भाँति स्नेह रखनेवाले, ४९५ अस्नेहनः—आसक्तिसे रहित, ४९६ अजितः—किसीसे पराजित न होनेवाले, ४९७ महामुनिः—अत्यन्त मननशील, ४९८ वृक्षाकारः—संसारवृक्षस्वरूप, ४९९ वृक्षकेतुः—वृक्षके समान ऊँची ध्वजावाले, ५०० अनलः—अग्निस्वरूप, ५०१ वायुवाहनः—वायुको वाहनके रूपमें उपयोग करनेवाले ॥ ९० ॥

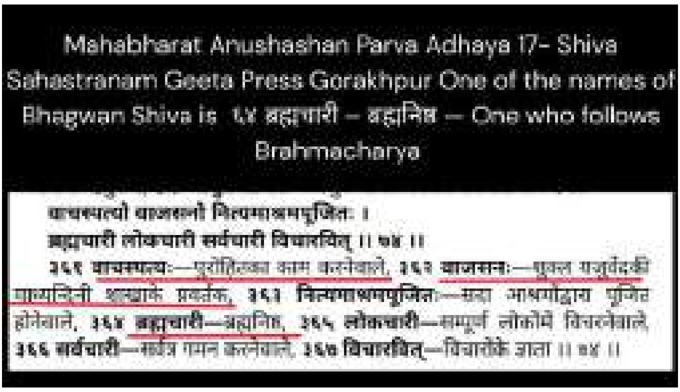
Mahabharat Anushashan Parva Adhaya 17- Shiva Sahastranam Geeta Press Gorakhpur One of the names of Bhagwan Shiva is ४१८ शुद्धात्मा – शुद्ध स्वरूप — One whose nature is pure and ४१९ शुद्धः – परम पवित्र — One who is supremely pure



अग्रहर परमं ब्रह्म बलवच्छक्र एव च ।
नीतिर्ह्यनीतिः शुद्धात्मा शुद्धो मान्यो गतागतः ॥ ८० ॥

४१२ अग्रहरम्—अविनाशी ब्रह्म, ४१३ परमं ब्रह्म—सर्वोत्कृष्ट परमात्मा, ४१४ बलवत्—शक्तिशाली, ४१५ शक्रः—इन्द्र, ४१६ नीतिः—न्यायस्वरूप, ४१७ अनीतिः—साम, दाम, दण्ड, भेदसे रहित, ४१८ शुद्धात्मा—शुद्धस्वरूप, ४१९ शुद्धः—परम पवित्र ४२० मान्यः—सम्मानके योग्य, ४२१ गतागतः—गमनागमनातीत संसारस्वरूप ॥ ८० ॥

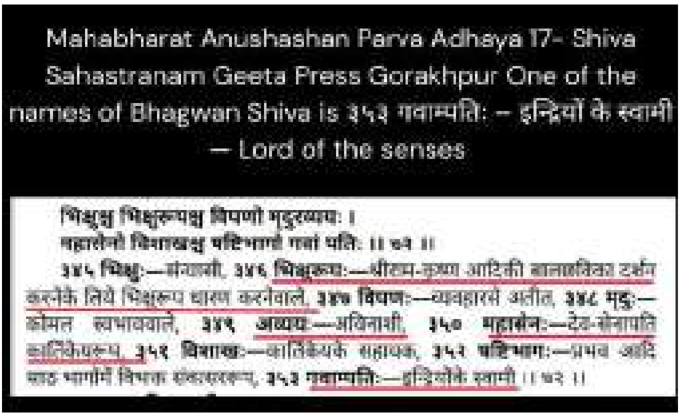
Mahabharat Anushashan Parva Adhaya 17- Shiva Sahastranam Geeta Press Gorakhpur One of the names of Bhagwan Shiva is ६४ ब्रह्मचारी – ब्रह्मनिष्ठ — One who follows Brahmacharya



वाचस्पत्यो वाजसनो नित्यमाश्रमपूजितः ।
ब्रह्मचारी लोकचारी सर्वचारी विचारवित् ॥ ७४ ॥

३६१ वाचस्पत्यः—पुरोहितका काम करनेवाले, ३६२ वाजसनः—शुक्ल यजुर्वेदकी माध्यन्दिनी शाखाके प्रवर्तक, ३६३ नित्यमाश्रमपूजितः—सदा आश्रमोंद्वारा पूजित होनेवाले, ३६४ ब्रह्मचारी—ब्रह्मनिष्ठ, ३६५ लोकचारी—सम्पूर्ण लोकोंमें विचरनेवाले, ३६६ सर्वचारी—सर्वत्र गमन करनेवाले, ३६७ विचारवित्—विचारोंके ज्ञाता ॥ ७४ ॥

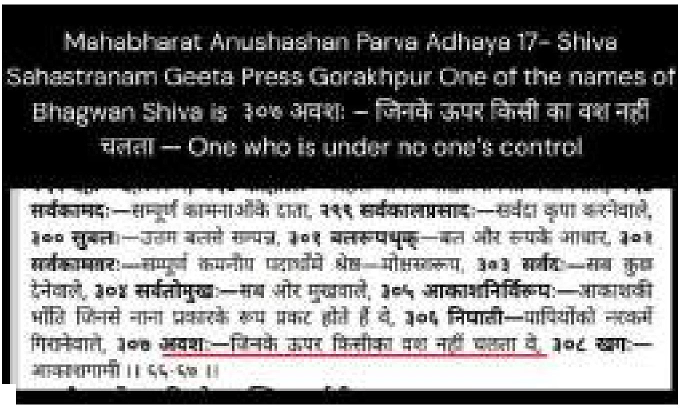
Mahabharat Anushashan Parva Adhaya 17- Shiva Sahastranam Geeta Press Gorakhpur One of the names of Bhagwan Shiva is ३५३ गवाम्पतिः – इन्द्रियों के स्वामी — Lord of the senses



भिक्षुश्च भिक्षुरूपश्च विपणो मृदुरव्ययः ।
महासेनो विशाखश्च षष्टिभागो गवां पतिः ॥ ७२ ॥

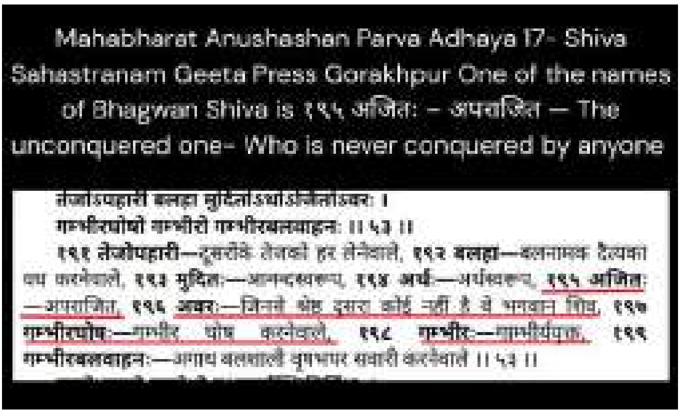
३४५ भिक्षुः—संन्यासी, ३४६ भिक्षुरूपः—श्रीराम-कृष्ण आदिकी बालछविका दर्शन करनेके लिये भिक्षुरूप धारण करनेवाले, ३४७ विपणः—व्यवहारसे अतीत, ३४८ मृदुः—कोमल स्वभाववाले, ३४९ अव्ययः—अविनाशी, ३५० महासेनः—देव-सेनापति कार्तिकेयरूप, ३५१ विशाखः—कार्तिकेयके सहायक, ३५२ षष्टिभागः—प्रभव आदि साठ भागोंमें विभक्त संवत्सररूप, ३५३ गवाम्पतिः—इन्द्रियोंके स्वामी ॥ ७२ ॥

Mahabharat Anushashan Parva Adhaya 17- Shiva Sahastranam Geeta Press Gorakhpur One of the names of Bhagwan Shiva is ३०७ अवशः – जिनके ऊपर किसी का वश नहीं चलता — One who is under no one's control



सर्वकामदः—सम्पूर्ण कामनाओंके दाता, २९९ सर्वकालप्रसादः—सर्वदा कृपा करनेवाले, ३०० सुबलः—उत्तम बलसे सम्पन्न, ३०१ बलरूपधृक्—बल और रूपके आधार, ३०२ सर्वकामवरः—सम्पूर्ण कमनीय पदार्थोंमें श्रेष्ठ—मोक्षस्वरूप, ३०३ सर्वदः—सब कुछ देनेवाले, ३०४ सर्वतोमुखः—सब ओर मुखवाले, ३०५ आकाशनिर्विरूपः—आकाशकी भाँति जिनसे नाना प्रकारके रूप प्रकट होते हैं वे, ३०६ निपाती—पापियोंको नरकमें गिरानेवाले, ३०७ अवशः—जिनके ऊपर किसीका वश नहीं चलता वे, ३०८ खगः—आकाशगामी ॥ ६६-६७ ॥

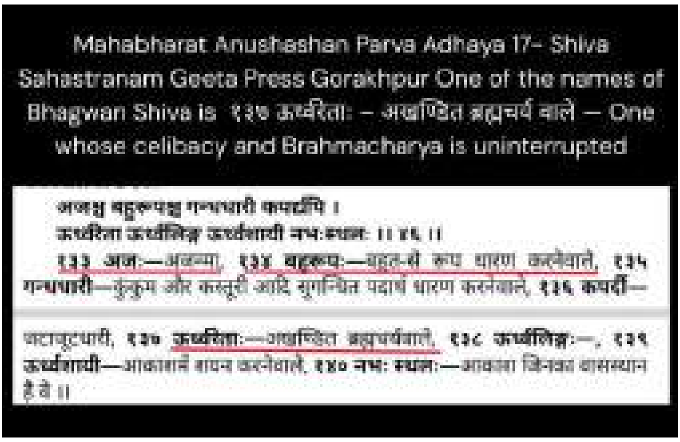
Mahabharat Anushashan Parva Adhaya 17- Shiva Sahastranam Geeta Press Gorakhpur One of the names of Bhagwan Shiva is १९५ अजितः – अपराजित — The unconquered one- Who is never conquered by anyone


Mahabharat Anushashan Parva Adhaya 17- Shiva Sahastranam Geeta Press Gorakhpur One of the names of Bhagwan Shiva is १९५ अजितः – अपराजित — The unconquered one- Who is never conquered by anyone

तेजोऽपहारी बलहा मुदितोऽर्थोऽजितोऽवरः ।
गम्भीरघोषो गम्भीरो गम्भीरबलवाहनः ॥ ५३ ॥

१९१ तेजोपहारी—दूसरोंके तेजको हर लेनेवाले, १९२ बलहा—बलनामक दैत्यका वध करनेवाले, १९३ मुदितः—आनन्दस्वरूप, १९४ अर्थः—अर्थस्वरूप, १९५ अजितः—अपराजित, १९६ अवरः—जिनसे श्रेष्ठ दूसरा कोई नहीं है वे भगवान् शिव, १९७ गम्भीरघोषः—गम्भीर घोष करनेवाले, १९८ गम्भीरः—गाम्भीर्ययुक्त, १९९ गम्भीरबलवाहनः—अगाध बलशाली वृषभपर सवारी करनेवाले ॥ ५३ ॥

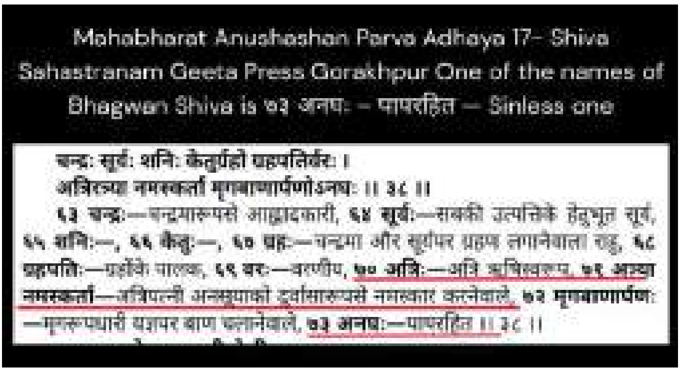
Mahabharat Anushashan Parva Adhaya 17- Shiva Sahastranam Geeta Press Gorakhpur One of the names of Bhagwan Shiva is १३७ ऊर्ध्वरेताः – अखण्डित ब्रह्मचर्य वाले — One whose celibacy and Brahmacharya is uninterrupted


Mahabharat Anushashan Parva Adhaya 17- Shiva Sahastranam Geeta Press Gorakhpur One of the names of Bhagwan Shiva is १३७ ऊर्ध्वरेताः – अखण्डित ब्रह्मचर्य वाले — One whose celibacy and Brahmacharya is uninterrupted

अजश्च बहुरूपश्च गन्धधारी कपर्द्यपि ।
ऊर्ध्वरेता ऊर्ध्वलिङ्ग ऊर्ध्वशायी नभःस्थलः ॥ ३६ ॥

१३३ अजः—अजन्मा, १३४ बहुरूपः—बहुत-से रूप धारण करनेवाले, १३५ गन्धधारी—कुंकुम और कस्तूरी आदि सुगन्धित पदार्थ धारण करनेवाले, १३६ कपर्दी—जटाजूटधारी, १३७ ऊर्ध्वरेताः—अखण्डित ब्रह्मचर्यवाले, १३८ ऊर्ध्वलिङ्गः—, १३९ ऊर्ध्वशायी—आकाशमें शयन करनेवाले, १४० नभः स्थलः—आकाश जिनका वासस्थान है वे ॥

Mahabharat Anushashan Parva Adhaya 17- Shiva Sahastranam Geeta Press Gorakhpur One of the names of Bhagwan Shiva is ७३ अनघः – पापरहित — Sinless one


Mahabharat Anushashan Parva Adhaya 17- Shiva Sahastranam Geeta Press Gorakhpur One of the names of Bhagwan Shiva is ७३ अनघः – पापरहित — Sinless one

चन्द्रः सूर्यः शनिः केतुर्ग्रहो ग्रहपतिर्वरः ।
अत्रिरत्र्या नमस्कर्ता मृगबाणार्पणोऽनघः ॥ ३८ ॥

६३ चन्द्रः—चन्द्रमारूपसे आह्लादकारी, ६४ सूर्यः—सबकी उत्पत्तिके हेतुभूत सूर्य, ६५ शनिः—, ६६ केतुः—, ६७ ग्रहः—चन्द्रमा और सूर्यपर ग्रहण लगानेवाला राहु, ६८ ग्रहपतिः—ग्रहोंके पालक, ६९ वरः—वरणीय, ७० अत्रिः—अत्रि ऋषिस्वरूप, ७१ अत्र्या नमस्कर्ता—अत्रिपत्नी अनसूयाको दुर्वासारूपसे नमस्कार करनेवाले, ७२ मृगबाणार्पणः—मृगरूपधारी यज्ञपर बाण चलानेवाले, ७३ अनघः—पापरहित ॥ ३८ ॥

Allegations-

Skanda Purana 1.2.9.40-58 narrates the story of Shiva abducting and attempting to rape the daughter of sage Agnivesya,

Skanda Purana Book 1 Mahesvara khanda Section 2 Kaumarika khaṇḍa, chapter 9 verses 40-58 "O gentle Sir, I saw the daughter of sage Agniveśya standing in water without any clothes on. She was on the threshold of youth. She was a Śyāmā, with slender waist. She was fawn-eyed. She had ample buttocks. Her thighs resembled the interior

of a plantain tree (full, round and lovely). Her breasts were very close to each other...Impatient with love I got down from the aerial chariot and abducted her. On being seized by me and placed in the aerial chariot she lamented loudly for a long time shouting "O father, O father", O gentle Sir. On hearing these words of those (girls) from all round, the gentle sage, the storehouse of austerities, Agniveśya, hurriedly came up to her in the sky. "Stop, stop,"... My daughter was carried away by force by you in the manner in which a piece of flesh is carried away by a vulture in the sky. So, be a vulture now immediately. My daughter, an ascetic girl, has been abducted by you against her will. O vicious one, obtain its fruit now itself. On hearing this I was overcome with fear. I bent down my face with shame. I grasped the feet of the sage. I fell down at his feet and grasped them. I lamented loudly." Tr. G.V. Tagare

Refutation-

In Skanda Purana 1.2.9.40-58 it was not Maheshwar Shiva but a prince named Kuśadhvaja a son of the lord of kasi who attempted to kidnap the daughter of Sage Agniveshya and was cursed by Sage Agniveshya to become a Vulture and that when he will assist in recognizing King Indradyumna the prince will get freed from the curse

गृध्र कहता है- हे भद्र ! सुनें! पूर्वकाल में मैं अत्यन्त चपल वानर था। मैं जिस वन में रहता था, उसके आगे के भाग में एक शिवालय था। उन शिव का नाम था जगद्योगेश्वर ! चैत्र शुक्ला चतुर्दशी तिथि पर हस्त नक्षत्र तथा हर्षणयोग में उन भवोद्भव देव का एक उत्सव हुआ। उस दिन लोग सुवर्ण के झूले में उस लिंग को बैठा कर झुलाते थे। इस दिन रात में जब अन्य कोई नहीं था, मैं जाति चापल्यवशात् वहां झूले पर चढ़कर उसे पुनः पुनः चलाने लगा। इस प्रकार रात्रि व्यतीत होने पर अगले दिन लोग वहां देवदेवेश्वर की पूजा के लिए आये तथा मुझे झूले पर बैठा देखकर लाठी से पुनः पुनः प्रहार करने लगे। उनके वज्रसम दुःसह प्रहार के कारण मैं उस शिवमन्दिर में झूले में रहते ही मर गया।। २१-२७।। मैंने जो शिव को झूला झुलाया था (अनजाने में) उसके फल से राजा के यहां मेरा जन्म हुआ। मैं काशीराज के पुत्ररूप में जन्म लेकर कुशध्वज कहलाया। जब मुझे राजत्व प्राप्त हुआ, तब मैंने अपने राज्य में दमनकोत्सव प्रवर्त्तित किया, क्योंकि मुझे पूर्वजन्म की स्मृति थी। हे भद्र ! मनुष्यगण झूले पर बैठे शिव को जैसे-जैसे झुलाते, उनके अशुभ भी उसी प्रकार उनसे दूर होते जाते! उनका पुण्य संचित होता जाता। मैं शैवागम के वर्णित विधान से दीक्षा लेकर शैवाचार्यों द्वारा समस्त संस्कार से संस्कृत होकर पशुपाश से मुक्त हो गया। मैं निर्वाह दीक्षा पर्यन्त समस्त संस्कार से संस्कृत हो गया। चित्तवृत्ति निरोध द्वारा वैराग्य अभ्यास पूर्वक उद्गीथ जप तथा उसके अर्थ द्वारा समस्त क्लेशों का उच्छेद करके प्रजावर्ग की हितचिन्तना में रत हो, समस्त क्लेशनाशक, जगद्गुरु, अष्टम रसरसिक देवदेवेश, उमापति रुद्र की आराधना करने लगा। मैं प्रणिधान तथा अभ्यास द्वारा साधनमार्ग में दृढ़भूमिका लाभ करके जब विघ्नों द्वारा भी विचलित नहीं किया गया, तब शंभुदेव मेरे ऐसे साधनोत्कर्ष को जानकर मेरे ऊपर प्रसन्न हो गये। उन्होंने दर्शन देकर मुझसे कहा।।२८-३४।। भगवान् कहते हैं- "हे कुशध्वज ! मैं तुम्हारे प्रति सन्तुष्ट हो गया। तुम वांछित वर ग्रहण करो। भूतल पर तुम्हारे अतिरिक्त ऐसा कठोर अनुष्ठान अन्य किसी ने नहीं किया है।" तब मैंने भगवान् शिव से कहा- "हे शम्भु ! मैं इसी शरीर से आपका गण बनना चाहता हूं।" प्रभु शम्भु ने कहा 'ऐसा ही हो।' तदनन्तर शंकर मुझे कैलास ले गये तथा मुझे उन्होंने एक सर्वरत्नमय, सर्वाश्चर्ययुक्त दिव्य विमान प्रदान किया। मैंने उस पर आरोहण किया तथा प्रसन्नचित्त होकर विचरण करने लगा।। ३५-३८।। हे भद्र ! तदनन्तर कुछ काल के उपरान्त एक बार वसन्त के समय पर्वत के गवाक्ष में बैठा जल में स्नान के लिए आई विवस्त्रा अग्निवेश ऋषि की कन्या को देखा। तब मलयवायु प्रवाहित हो रही थी। उस उद्गत् यौवना, श्यामा, क्षीणमध्या, मृगनयनी, विस्तीर्ण स्थूल जघना, संहत स्तनों वाली, केले के तने के समान जघनयुक्त रमणी को देखकर मेरे मन में कामाग्नि जल उठी। उस वर्णनीयतम सौन्दर्यशालिनी, विद्वानों के द्वारा भी यथाशक्ति वर्णन योग्या, विकसित कमल के समान मुख वाली बालिका को देखकर विदित हुआ कि मानों ालसिंचन के कारण उसके लावण्य का अंकुर फूट उठा है! कामदेव उसके अंगों में

अवस्थित हो गया तथा वह उस रमणी के कुटिल कटाक्ष विक्षेपरूप कामबाणों के माध्यम से मुझे दृढ़ रूप से विद्ध करने लगा। तब मैं भी कामातुर होकर अपने विमान से उतरा तथा सखियों से घिरी, स्वेच्छापूर्वक क्रीड़ा तत्पर उस बालिका का मैंने हरण कर लिया। हे भद्र! वह मेरे विमान पर पड़ी उच्च स्वर से हा तात, हा तात! कहकर अत्यन्त रोदन करने लगी।। ३९-४५।। तब उसकी समवयस्का सखियों दीनतापूर्वक शीघ्रता से मुनि के पास जाकर कहने लगीं- "भगवन्! किसी विमान पर विचरण करने वाले व्यक्ति ने आपकी कन्या का हरण किया है। वह रो रही है। आप उठिये तथा उसकी रक्षा करिये।" यह सुनकर श्रेष्ठ तपोनिधि अग्निवेश्य मुनि आकाश पथ में विमान का पीछा करते बोले, रुको ! रुको ! तथा तपोबल से विमान की गति रुद्ध करके क्रुद्ध होकर मुझसे कहने लगे "हे दुर्मति ! जैसे गृध्र मांसपेशी का अपहरण करता है, वैसे ही तुमने मेरी कन्या का आकाशमार्ग से आकर अपहरण किया है। अतएव तुम गृध्र हो जाओ। मेरी तपःशीला बालिका की इच्छा न होने पर तुमने उसका अपहरण किया है, उसका फल भोगो।" मैं यह शाप सुनकर लज्जापूर्वक अधोमुख हो गया।।४६-५१।।

The vulture said—"O noble one, listen! In a former birth, I was a very restless monkey. In the forest where I lived, there stood a temple of Śiva named Jagadyogeśvara. On the fourteenth day of the bright half of the month of Caitra, when the star Hasta coincided with the auspicious Harṣaṇa yoga, a festival was held for that deity who is the source of the worlds. On that day, people would place the liṅga in a golden swing and rock it. One night, when no one else was there, driven by my monkeyish restlessness, I climbed onto the swing and kept rocking it again and again. When morning came and people arrived for worship, they saw me on the swing and beat me repeatedly with sticks. Because of those unbearable, thunderbolt-like blows, I died there in the swing of that Śiva temple.

From the merit of rocking Śiva's swing (though unknowingly), I was reborn as the son of the king of Kāśī and named Kuśadhvaja. When I attained kingship, I instituted the festival of Damanaka, for I remembered my former birth. O noble one, just as men rock Śiva in a swing, in the same way their misfortunes are driven away and their merit increases. I received initiation according to the Śaiva scriptures from Śaiva teachers, was sanctified by all the prescribed rites, and freed from the bonds of worldly existence. By restraining the movements of my mind through the practice of detachment, chanting the Sāman called Udgītha with its meaning, and destroying all afflictions, I engaged in the welfare of my people. I devoted myself to worship of the world's teacher, destroyer of all sorrows, the nectar-enjoying Lord of Umā, Rudra. With firm resolve in the path of practice, unmoved even by obstacles, I pleased Lord Śambhu by the excellence of my discipline.

Appearing before me, the Lord said, 'O Kuśadhvaja, I am pleased with you. Choose any boon you desire. None other on earth has performed such severe austerity as you.' I replied, 'O Śambhu, I wish to become one of Your attendants in this very body.' Lord Śambhu said, 'So be it,' and took me to Kailāsa, granting me a wondrous aerial chariot adorned with all jewels. Mounting it, I wandered about joyfully.

Then, after some time, one spring day, as I sat in a window of a mountain palace, I saw Agniveśa Ṛṣi's daughter come to bathe, unclothed. The Malaya breeze was blowing. She was youthful, dark-complexioned, slim-waisted, deer-eyed, with broad and full hips, firm breasts, and thighs like banana trunks. Seeing that most beautiful maiden—whose face was

like a blooming lotus, whose charm seemed freshly sprouted as if nourished by water—my mind was inflamed with passion. Kāma himself seemed to dwell in her limbs, and through her crooked sidelong glances, which were like love's arrows, he pierced me deeply. Overcome with desire, I descended from my chariot and seized that maiden, who was sporting with her friends. She cried out loudly upon my chariot, 'Alas, father! Alas, father!' and wept bitterly." The maidens of her age, distressed, quickly went to the sage and said, "Revered one! A man traveling in an aerial chariot has abducted your daughter. She is weeping—please rise and protect her." Hearing this, the eminent ascetic Agniveśya, treasure of penance, pursued the chariot through the sky, calling out, "Stop! Stop!" By the power of his austerities, he halted the chariot's movement, and, enraged, said to me, "O wicked-minded one! Just as a vulture snatches a piece of flesh, so have you carried off my daughter through the air. Therefore, become a vulture! Because you have abducted my daughter, steadfast in her chastity, against her will, bear the consequence." Hearing this curse, I hung my head in shame. (46–51)

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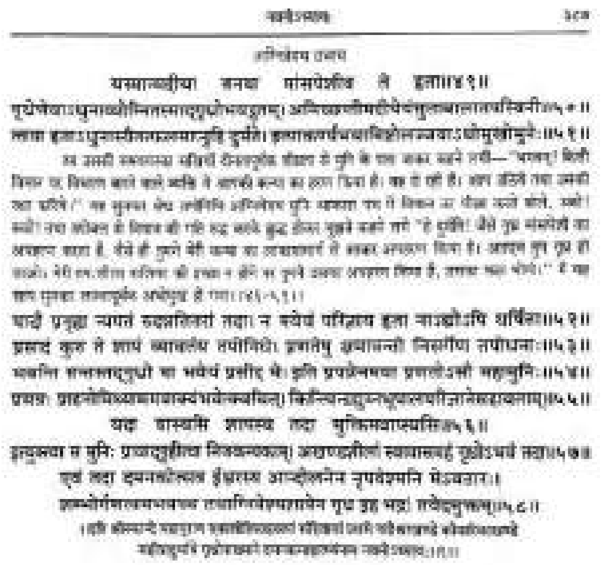


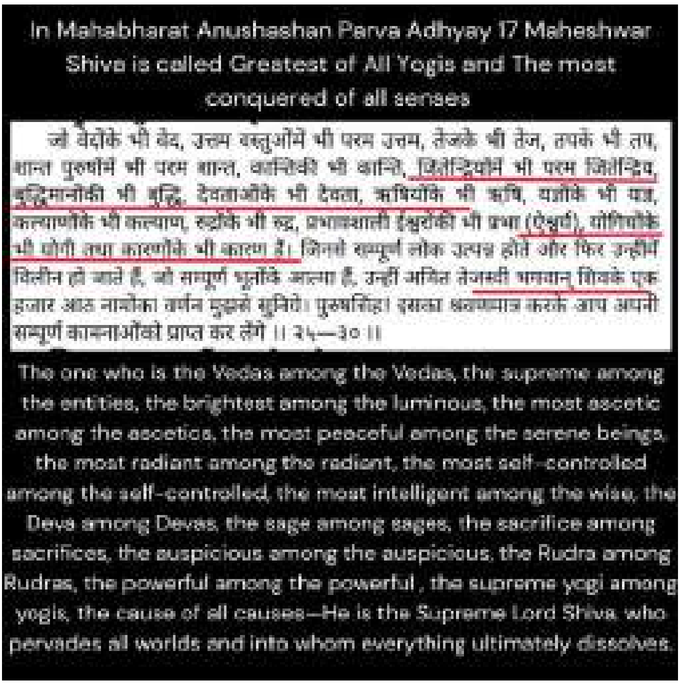
Hence It was Kuśadhvaja a son of the lord of kasi who attempted to kidnap the daughter of Sage Agniveshya and was cursed by Sage Agniveshya to become a Vulture and later banished from Maheshwara Shiva Ganas and not Maheshwara Shiva himself

In Mahabharat Anushashan Parva Adhyay 17 Maheshwar Shiva is called Greatest of All Yogis and The most conquered of all senses and the most celibate amongst all beings and the most Peaceful and the supreme Yogi

जो वेदोंके भी वेद, उत्तम वस्तुओंमें भी परम उत्तम, तेजके भी तेज, तपके भी तप, शान्त पुरुषोंमें भी परम शान्त, कान्तिकी भी कान्ति, जितेन्द्रियोंमें भी परम जितेन्द्रिय, बुद्धिमानोंकी भी बुद्धि, देवताओंके भी देवता, ऋषियोंके भी ऋषि, यज्ञोंके भी यज्ञ, कल्याणोंके भी कल्याण, रुद्रोंके भी रुद्र, प्रभावशाली ईश्वरोंकी भी प्रभा (ऐश्वर्य), योगियोंके भी योगी तथा कारणोंके भी कारण हैं। जिनसे सम्पूर्ण लोक उत्पन्न होते और फिर उन्हींमें विलीन हो जाते हैं, जो सम्पूर्ण भूतोंके आत्मा हैं, उन्हीं अमित तेजस्वी भगवान् शिवके एक हजार आठ नामोंका वर्णन मुझसे सुनिये। पुरुषसिंह! इसका श्रवणमात्र करके आप अपनी सम्पूर्ण कामनाओंको प्राप्त कर लेंगे ।। २५-३० ।।

The one who is the Vedas among the Vedas, the supreme among the entities, the brightest among the luminous, the most ascetic among the ascetics, the most peaceful among the serene beings, the most radiant among the radiant, the

most self-controlled among the self-controlled, the most intelligent among the wise, the Deva among Devas, the sage among sages, the sacrifice among sacrifices, the auspicious among the auspicious, the Rudra among Rudras, the powerful among the powerful , the supreme yogi among yogis, the cause of all causes—He is the Supreme Lord Shiva, who pervades all worlds and into whom everything ultimately dissolves.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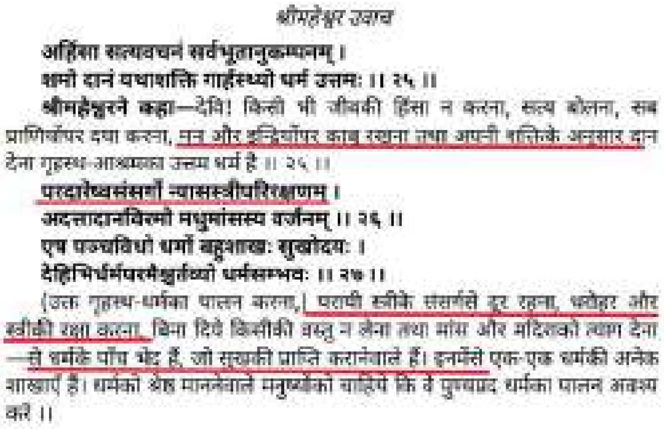
The one who is the Vedas among the Vedas, the supreme among the entities, the brightest among the luminous, the most ascetic among the ascetics, the most peaceful among the serene beings, the most radiant among the radiant, the most self-controlled among the self-controlled, the most intelligent among the wise, the Deva among Devas, the sage among sages, the sacrifice among sacrifices, the auspicious among the auspicious, the Rudra among Rudras, the powerful among the powerful , the supreme yogi among yogis, the cause of all causes—He is the Supreme Lord Shiva, who pervades all worlds and into whom everything ultimately dissolves.

In Mahabharat 13/141/25-26 Maheshwar Shiva himself told to avoid the contact of other men wives as a sign of Dharma


श्रीमहेश्वर उवाच

अहिंसा सत्यवचनं सर्वभूतानुकम्पनम्।
शमो दानं यथाशक्ति गार्हस्थ्यो धर्म उत्तमः ॥ २५ ॥

श्रीमहेश्वरने कहा—देवि! किसी भी जीवकी हिंसा न करना, सत्य बोलना, सब प्राणियोंपर दया करना, मन और इन्द्रियोंपर काबू रखना तथा अपनी शक्तिके अनुसार दान देना गृहस्थ-आश्रमका उत्तम धर्म है ॥ २५ ॥

परदारेष्वसंसर्गो न्यासस्त्रीपरिरक्षणम्।
अदत्तादानविरमो मधुमांसस्य वर्जनम् ॥ २६ ॥
एष पञ्चविधो धर्मो बहुशाखः सुखोदयः।
देहिभिर्धर्मपरमैः कर्तव्यो धर्मसम्भवः ॥ २७ ॥

(उक्त गृहस्थ-धर्मका पालन करना,) परायी स्त्रीके संसर्गसे दूर रहना, धरोहर और स्त्रीकी रक्षा करना, बिना दिये किसीकी वस्तु न लेना तथा मांस और मदिराको त्याग देना—ये धर्मके पाँच भेद हैं, जो सुखकी प्राप्ति करानेवाले हैं। इनमेंसे एक-एक धर्मकी अनेक शाखाएँ हैं। धर्मको श्रेष्ठ माननेवाले मनुष्योंको चाहिये कि वे पुण्यप्रद धर्मका पालन अवश्य करें ॥

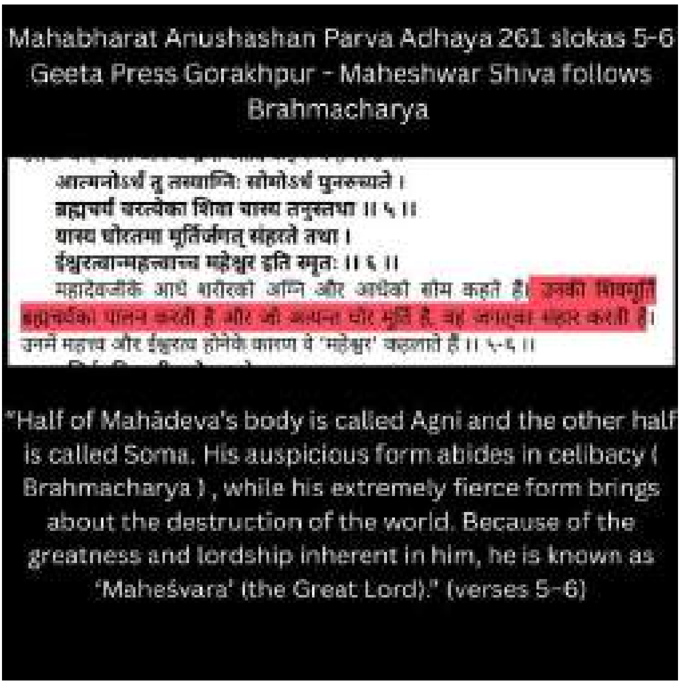
Shri Maheshwara (Lord Shiva) said –
O Devi! Not causing harm to any living being, speaking the truth, showing compassion to all creatures, controlling the mind and senses, and giving charity according to one's capacity — these are the noble duties of a householder (Grihastha Ashrama). (Verse 25)

Maintaining these duties of household life —
Staying away from relations with another's wife, protecting entrusted goods and the honor of women, not taking anything without giving in return, and renouncing meat and alcohol — these are five types (aspects) of Dharma that lead to happiness.
Each of these Dharmic principles has many branches. Those who consider Dharma to be supreme should certainly follow this virtuous and meritorious path.

Mahabharat Anushashan Parva Adhaya 261 slokas 5-6
Geeta Press Gorakhpur – Maheshwar Shiva
follows Brahmacharya

महादेवजीके आधे शरीरको अग्नि और आधेको सोम कहते हैं। उनकी शिवमूर्ति ब्रह्मचर्यका पालन करती है और जो अत्यन्त घोर मूर्ति है, वह जगत्‌का संहार करती है। उनमें महत्त्व और ईश्वरत्व होनेके कारण वे 'महेश्वर' कहलाते हैं ।। ५-६ ।।

"Half of Mahādeva's body is called Agni and the other half is called Soma. His auspicious form abides in celibacy (Brahmacharya), while his extremely fierce form brings about the destruction of the world. Because of the greatness and lordship inherent in him, he is known as 'Maheśvara' (the Great Lord)." (verses 5-6)

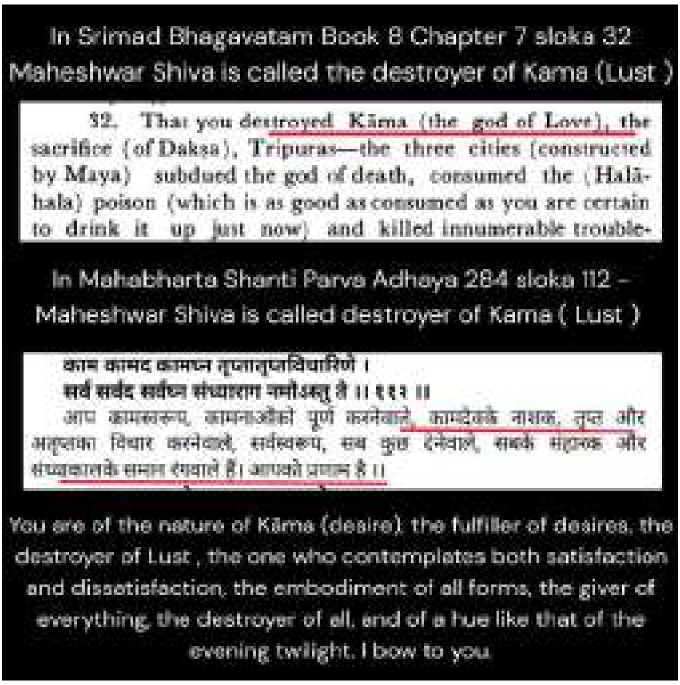


In Srimad Bhagavatam Book 8 Chapter 7 sloka 32
Maheshwar Shiva is called the destroyer of Kama (Lust)

That you destroyed Kama (the god of Love), the sacrifice (of Daksa), Tripuras the three cities (constructed by Maya) subdued the god of death, consumed the (Hala-hala) poison (which is as good as consumed as you are certain to drink it up just now) and killed innumerable trouble-

In Mahabharta Shanti Parva Adhaya 284 sloka 112
Maheshwar Shiva is called destroyer of Kama (Lust)
काम कामद कामघ्न तृप्तातृप्तविचारिणे । सर्व सर्वद सर्वघ्न संध्याराग नमोऽस्तु ते ।। ११२ ।।
आप कामस्वरूप, कामनाओंको पूर्ण करनेवाले, कामदेवके नाशक, तृप्त और अतृप्तका विचार करनेवाले, सर्वस्वरूप, सब कुछ देनेवाले, सबके संहारक और संध्याकालके समान रंगवाले हैं। आपको प्रणाम है ।।
You are of the nature of Kāma (desire), the fulfiller of desires, the destroyer of Lust, the one who contemplates both satisfaction and dissatisfaction, the embodiment of all forms, the giver of everything, the destroyer of all, and of a hue like that of the evening twilight. I bow to you.

32.



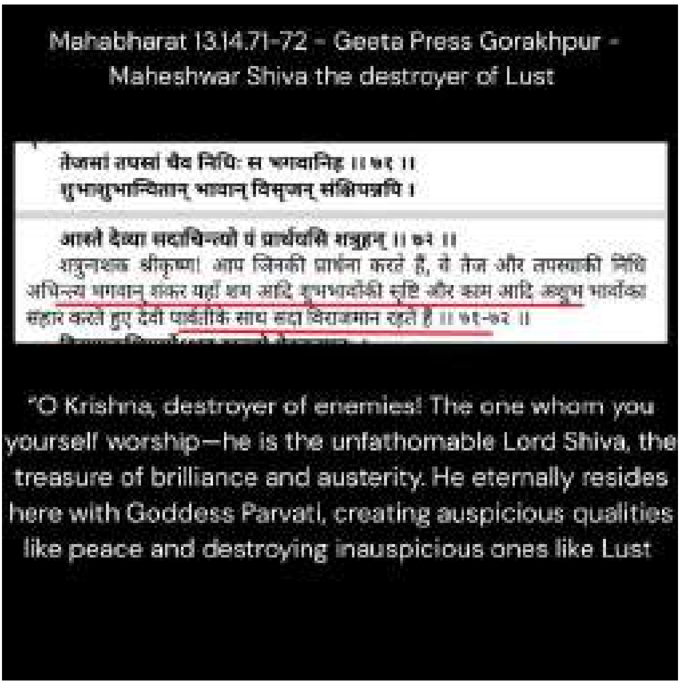
Mahabharat 13.14.71-72 – Geeta Press Gorakhpur – Maheshwar Shiva the destroyer of Lust

तेजसां तपसां चैव निधिः स भगवानिह ।। ७१ ।। शुभाशुभान्वितान् भावान् विसृजन् संक्षिपन्नपि ।

आस्ते देव्या सदाचिन्त्यो यं प्रार्थयसि शत्रुहन् ।। ७२ ।।

शत्रुनाशक श्रीकृष्ण! आप जिनकी प्रार्थना करते हैं, वे तेज और तपस्याकी निधि अचिन्त्य भगवान् शंकर यहाँ शम आदि शुभभावोंकी सृष्टि और काम आदि अशुभ भावोंका संहार करते हुए देवी पार्वतीके साथ सदा विराजमान रहते हैं ।। ७१-७२ ।।

"O Krishna, destroyer of enemies! The one whom you yourself worship-he is the unfathomable Lord Shiva, the treasure of brilliance and austerity. He eternally resides here with Goddess Parvati, creating auspicious qualities like peace and destroying inauspicious ones like Lust



Mahabharat Anushashan Parva Adhaya 14 Slokas 217 Maheshwar Shiva the conqueror of Lust

दिग्वासाः कीर्त्यते कोऽन्यो लोके कश्चोर्ध्वरतसः । कस्य चार्धे स्थिता कान्ता अनङ्गः केन निर्जितः ।। २१७ ।।

दूसरा कौन दिगम्बर कहलाता है? संसारमें दूसरा कौन ऊर्ध्वरता है? किसके आधे शरीरमें धर्मपत्नी स्थित रहती है तथा किसने कामदेवको परास्त किया है? ।।

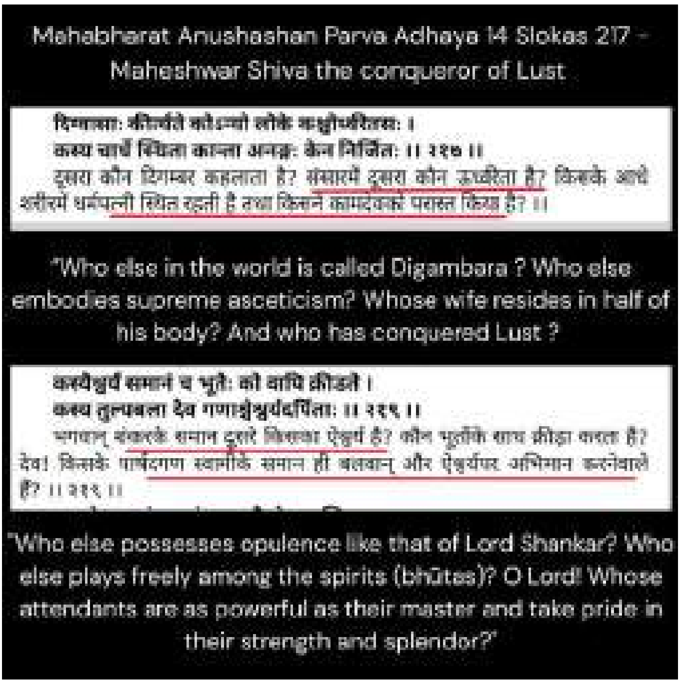
Who else in the world is called Digambara ? Who else

embodies supreme asceticism? Whose wife resides in half of his body? And who has conquered Lust ?

कस्यैश्वर्यं समानं च भूतैः को वापि क्रीडते । कस्य तुल्यबला देव गणाश्चैश्वर्यदर्पिताः ।। २१९ ।।

भगवान् शंकरके समान दूसरे किसका ऐश्वर्य है? कौन भूतोंके साथ क्रीड़ा करता है? देव! किसके पार्षदगण स्वामीके समान ही बलवान् और ऐश्वर्यपर अभिमान करनेवाले हैं? ।। २१९ ।।

"Who else possesses opulence like that of Lord Shankar? Who else plays freely among the spirits (bhūtas)? O Lord! Whose attendants are as powerful as their master and take pride in their strength and splendor?"


Mahabharat Anushashan Parva Adhaya 14 Slokas 217 - Maheshwar Shiva the conqueror of Lust

दिग्वासाः कीर्त्यते कोऽन्यो लोके कश्चोर्ध्वरेतसः ।
कस्य चार्धे स्थिता कान्ता अनङ्गः केन निर्जितः ।। २१८ ।।
दूसरा कौन दिगम्बर कहलाता है? संसारमें दूसरा कौन ऊर्ध्वरेता है? किसके आधे शरीरमें धर्मपत्नी स्थित रहती है तथा किसने कामदेवको परास्त किया है? ।।

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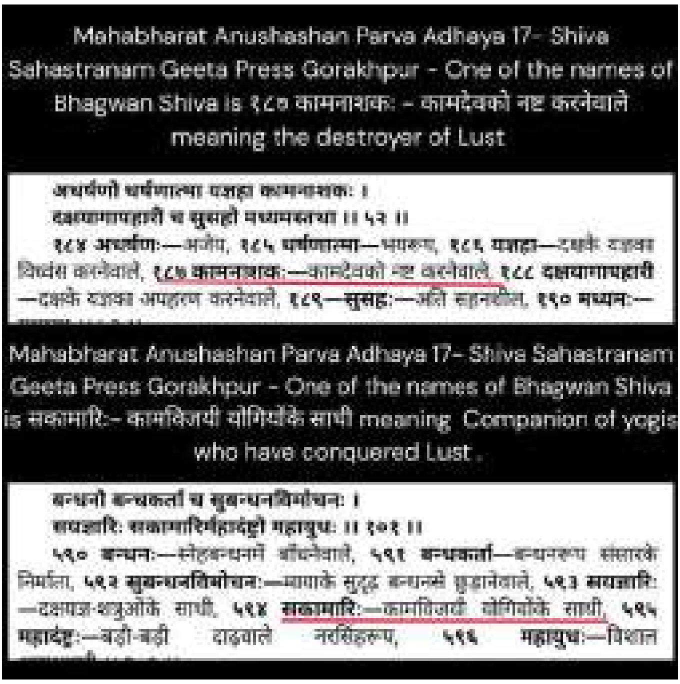
Mahabharat Anushashan Parva Adhaya 17- Shiva Sahastranam Geeta Press Gorakhpur – One of the names of Bhagwan Shiva is **१८७ कामनाशकः – कामदेवको नष्ट करनेवाले** meaning the destroyer of Lust

Mahabharat Anushashan Parva Adhaya 17- Shiva Sahastranam Geeta Press Gorakhpur – One of the names of Bhagwan Shiva is **सकामारिः- कामविजयी योगियोंके साथी** meaning Companion of yogis who have conquered Lust .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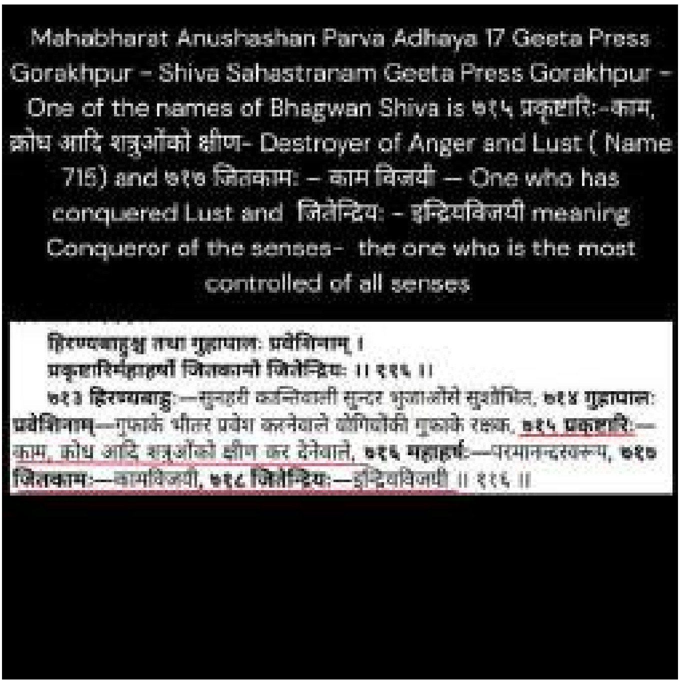
अथर्वणो धर्मणात्मा यज्ञहा कामनाशकः ।
दक्षयागापहारी च सुसहो मध्यमस्तथा ।। ५२ ।।
१८४ अथर्वणः—अजेय, **१८५ धर्मणात्मा**—भयरूप, **१८६ यज्ञहा**—दक्षके यज्ञका विध्वंस करनेवाले, **१८७ कामनाशकः**—कामदेवको नष्ट करनेवाले, **१८८ दक्षयागापहारी**—दक्षके यज्ञका अपहरण करनेवाले, **१८९—सुसहः**—अति सहनशील, **१९० मध्यमः**—

Mahabharat Anushashan Parva Adhaya 17- Shiva Sahastranam Geeta Press Gorakhpur - One of the names of Bhagwan Shiva is सकामारिः- कामविजयी योगियोंके साथी meaning Companion of yogis who have conquered Lust .

बन्धनो बन्धकर्ता च सुबन्धनविमोचनः ।
सयज्ञारिः सकामारिर्महादंष्ट्रो महायुधः ।। १०१ ।।
५९० बन्धनः—स्नेहबन्धनमें बाँधनेवाले, **५९१ बन्धकर्ता**—बन्धनरूप संसारके निर्माता, **५९२ सुबन्धनविमोचनः**—मायाके सुदृढ़ बन्धनसे छुड़ानेवाले, **५९३ सयज्ञारिः**—दक्षयज्ञ-शत्रुओंके साथी, **५९४ सकामारिः**—कामविजयी योगियोंके साथी, **५९५ महादंष्ट्रः**—बड़ी-बड़ी दाढ़वाले नरसिंहरूप, **५९६ महायुधः**—विशाल

Mahabharat Anushashan Parva Adhaya 17 Geeta Press Gorakhpur – Shiva Sahastranam Geeta Press Gorakhpur – One of the names of Bhagwan Shiva is **७१५ प्रकृष्टारिः-काम, क्रोध आदि शत्रुओंको क्षीण**- Destroyer of Anger and Lust (Name 715) and **७१७ जितकामः – काम विजयी** — One who has conquered Lust and **जितेन्द्रियः – इन्द्रियविजयी** meaning Conqueror of the senses- the one who is the most controlled of all senses



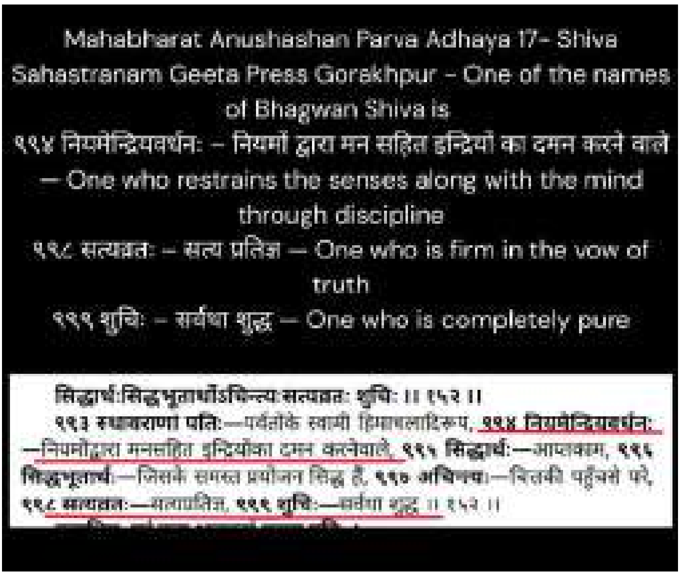
A Few Other references-

Mahabharat Anushashan Parva Adhaya 17- Shiva Sahastranam Geeta Press Gorakhpur – One of the names of Bhagwan Shiva is

९९४ नियमेन्द्रियवर्धनः – नियमों द्वारा मन सहित इन्द्रियों का दमन करने वाले — One who restrains the senses along with the mind through discipline

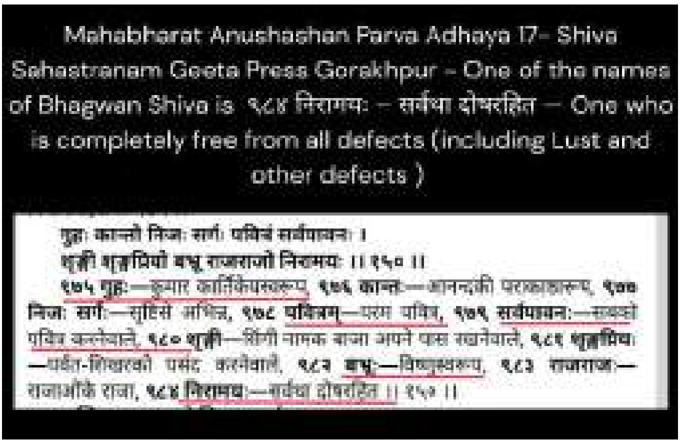
९९८ सत्यव्रतः – सत्य प्रतिज्ञ — One who is firm in the vow of truth

९९९ शुचिः – सर्वथा शुद्ध — One who is completely pure



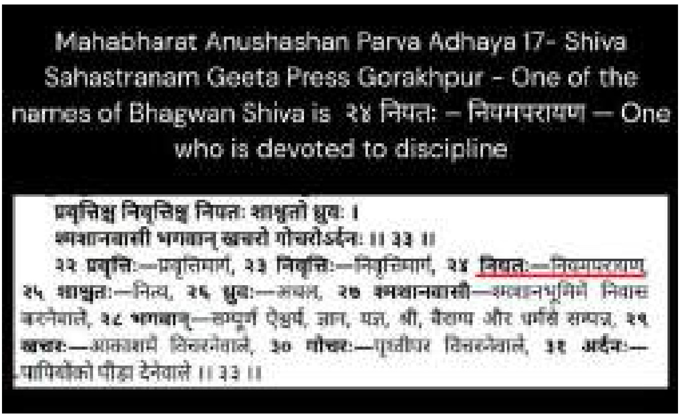
Mahabharat Anushashan Parva Adhaya 17- Shiva Sahastranam Geeta Press Gorakhpur – One of the names of Bhagwan Shiva is **९८४ निरामयः – सर्वथा दोषरहित** — One who is

completely free from all defects (including Lust and other defects)


Mahabharat Anushashan Parva Adhaya 17- Shiva Sahastranam Geeta Press Gorakhpur – One of the names of Bhagwan Shiva is १८४ निरामयः – सर्वथा दोषरहित — One who is completely free from all defects (including Lust and other defects)

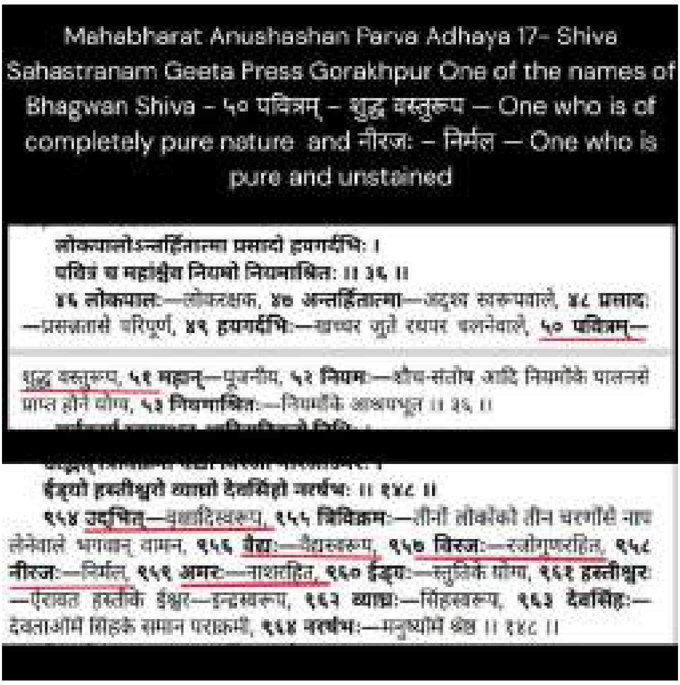
गुहः कान्तो निजः सर्गः पवित्रं सर्वपावनः ।
शृङ्गी शृङ्गप्रियो बभ्रू राजराजो निरामयः ॥ १५० ॥
१७५ गुहः—कुमार कार्तिकेयस्वरूप, १७६ कान्तः—आनन्दकी पराकाष्ठारूप, १७७ निजः सर्गः—सृष्टिसे अभिन्न, १७८ पवित्रम्—परम पवित्र, १७९ सर्वपावनः—सबको पवित्र करनेवाले, १८० शृङ्गी—सींगी नामक बाजा अपने पास रखनेवाले, १८१ शृङ्गप्रियः—पर्वत-शिखरको पसंद करनेवाले, १८२ बभ्रुः—विष्णुस्वरूप, १८३ राजराजः—राजाओंके राजा, १८४ निरामयः—सर्वथा दोषरहित ॥ १५० ॥

Mahabharat Anushashan Parva Adhaya 17- Shiva Sahastranam Geeta Press Gorakhpur – One of the names of Bhagwan Shiva is २४ नियतः – नियमपरायण — One who is devoted to discipline


Mahabharat Anushashan Parva Adhaya 17- Shiva Sahastranam Geeta Press Gorakhpur – One of the names of Bhagwan Shiva is २४ नियतः – नियमपरायण — One who is devoted to discipline

प्रवृत्तिश्च निवृत्तिश्च नियतः शाश्वतो ध्रुवः ।
श्मशानवासी भगवान् खचरो गोचरोऽर्दनः ॥ ३३ ॥
२२ प्रवृत्तिः—प्रवृत्तिमार्ग, २३ निवृत्तिः—निवृत्तिमार्ग, २४ नियतः—नियमपरायण, २५ शाश्वतः—नित्य, २६ ध्रुवः—अचल, २७ श्मशानवासी—श्मशानभूमिमें निवास करनेवाले, २८ भगवान्—सम्पूर्ण ऐश्वर्य, ज्ञान, यश, श्री, वैराग्य और धर्मसे सम्पन्न, २९ खचरः—आकाशमें विचरनेवाले, ३० गोचरः—पृथ्वीपर विचरनेवाले, ३१ अर्दनः—पापियोंको पीड़ा देनेवाले ॥ ३३ ॥

Mahabharat Anushashan Parva Adhaya 17- Shiva Sahastranam Geeta Press Gorakhpur One of the names of Bhagwan Shiva – ५० पवित्रम् – शुद्ध वस्तुरूप — One who is of completely pure nature and नीरजः – निर्मल — One who is pure and unstained

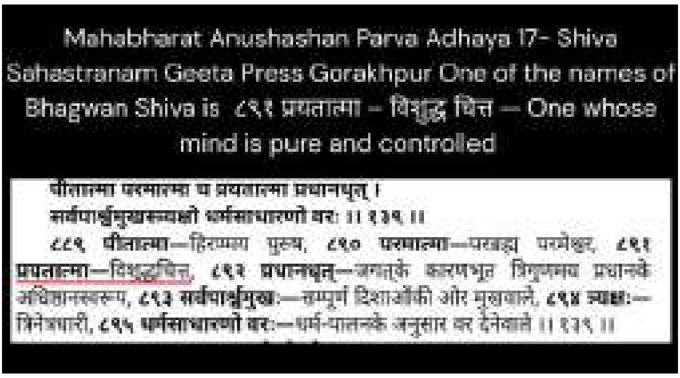

Mahabharat Anushashan Parva Adhaya 17- Shiva Sahastranam Geeta Press Gorakhpur One of the names of Bhagwan Shiva – ५० पवित्रम् – शुद्ध वस्तुरूप — One who is of completely pure nature and नीरजः – निर्मल — One who is pure and unstained

लोकपालोऽन्तर्हितात्मा प्रसादो हयगर्दभिः ।
पवित्रं च महांश्चैव नियमो नियमाश्रितः ॥ ३६ ॥
४६ लोकपालः—लोकरक्षक, ४७ अन्तर्हितात्मा—अदृश्य स्वरूपवाले, ४८ प्रसादः—प्रसन्नतासे परिपूर्ण, ४९ हयगर्दभिः—खच्चर जुते रथपर चलनेवाले, ५० पवित्रम्—शुद्ध वस्तुरूप, ५१ महान्—पूजनीय, ५२ नियमः—शौच-संतोष आदि नियमोंके पालनसे प्राप्त होने योग्य, ५३ नियमाश्रितः—नियमोंके आश्रयभूत ॥ ३६ ॥

ईड्यो हस्तीश्वरो व्याघ्रो देवसिंहो नरर्षभः ॥ १४८ ॥
९५४ उद्भितः—वृक्षादिस्वरूप, ९५५ त्रिविक्रमः—तीनों लोकोंको तीन चरणोंसे नाप लेनेवाले भगवान् वामन, ९५६ वैद्यः—वैद्यस्वरूप, ९५७ विरजः—रजोगुणरहित, ९५८ नीरजः—निर्मल, ९५९ अमरः—नाशरहित, ९६० ईड्यः—स्तुतिके योग्य, ९६१ हस्तीश्वरः—ऐरावत हस्तीके ईश्वर—इन्द्रस्वरूप, ९६२ व्याघ्रः—सिंहस्वरूप, ९६३ देवसिंहः—देवताओंमें सिंहके समान पराक्रमी, ९६४ नरर्षभः—मनुष्योंमें श्रेष्ठ ॥ १४८ ॥

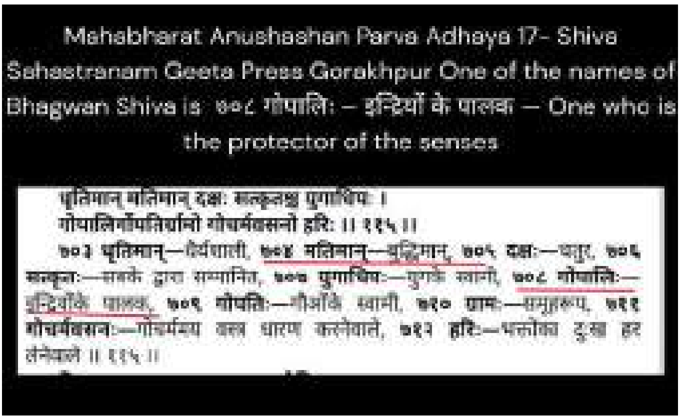
Mahabharat Anushashan Parva Adhaya 17- Shiva Sahastranam Geeta Press Gorakhpur One of the names of

Bhagwan Shiva is ८९१ प्रयतात्मा – विशुद्ध चित्त — One whose mind is pure and controlled


Mahabharat Anushashan Parva Adhaya 17- Shiva Sahastranam Geeta Press Gorakhpur One of the names of Bhagwan Shiva is ८९१ प्रयतात्मा – विशुद्ध चित्त — One whose mind is pure and controlled

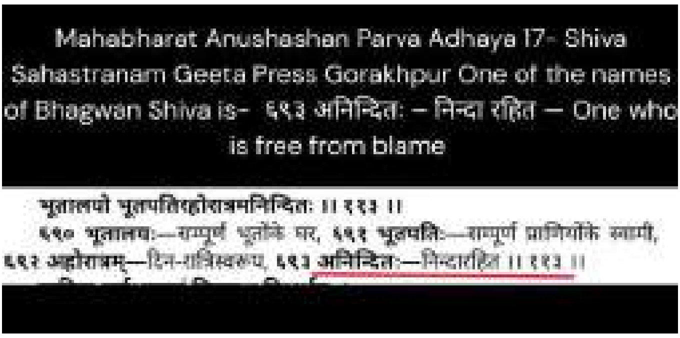
पीतात्मा परमात्मा च प्रयतात्मा प्रधानधृत् ।
सर्वपार्श्वमुखस्त्र्यक्षो धर्मसाधारणो वरः ॥ १३९ ॥
८८९ पीतात्मा—हिरण्मय पुरुष, ८९० परमात्मा—परब्रह्म परमेश्वर, ८९१ प्रयतात्मा—विशुद्धचित्त, ८९२ प्रधानधृत्—जगत्के कारणभूत त्रिगुणमय प्रधानके अधिष्ठानस्वरूप, ८९३ सर्वपार्श्वमुखः—सम्पूर्ण दिशाओंकी ओर मुखवाले, ८९४ त्र्यक्षः—त्रिनेत्रधारी, ८९५ धर्मसाधारणो वरः—धर्म-पालनके अनुसार वर देनेवाले ॥ १३९ ॥

Mahabharat Anushashan Parva Adhaya 17- Shiva Sahastranam Geeta Press Gorakhpur One of the names of Bhagwan Shiva is ७०८ गोपालिः – इन्द्रियों के पालक — One who is the protector of the senses


Mahabharat Anushashan Parva Adhaya 17- Shiva Sahastranam Geeta Press Gorakhpur One of the names of Bhagwan Shiva is ७०८ गोपालिः – इन्द्रियों के पालक — One who is the protector of the senses

धृतिमान् मतिमान् दक्षः सत्कृतश्च युगाधिपः ।
गोपालिर्गोपतिर्ग्रामो गोचर्मवसनो हरिः ॥ ११५ ॥
७०३ धृतिमान्—धैर्यशाली, ७०४ मतिमान्—बुद्धिमान्, ७०५ दक्षः—चतुर, ७०६ सत्कृतः—सबके द्वारा सम्मानित, ७०७ युगाधिपः—युगके स्वामी, ७०८ गोपालिः—इन्द्रियोंके पालक, ७०९ गोपतिः—गौओंके स्वामी, ७१० ग्रामः—समूहरूप, ७११ गोचर्मवसनः—गोचर्ममय वस्त्र धारण करनेवाले, ७१२ हरिः—भक्तोंका दुःख हर लेनेवाले ॥ ११५ ॥

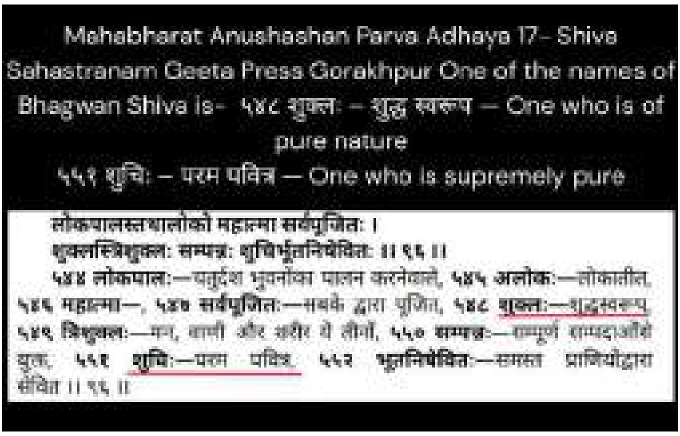
Mahabharat Anushashan Parva Adhaya 17- Shiva Sahastranam Geeta Press Gorakhpur One of the names of Bhagwan Shiva is- ६९३ अनिन्दितः – निन्दा रहित — One who is free from blame


Mahabharat Anushashan Parva Adhaya 17- Shiva Sahastranam Geeta Press Gorakhpur One of the names of Bhagwan Shiva is- ६९३ अनिन्दितः – निन्दा रहित — One who is free from blame

भूतालयो भूतपतिरहोरात्रमनिन्दितः ॥ ११३ ॥
६९० भूतालयः—सम्पूर्ण भूतोंके घर, ६९१ भूतपतिः—सम्पूर्ण प्राणियोंके स्वामी, ६९२ अहोरात्रम्—दिन-रात्रिस्वरूप, ६९३ अनिन्दितः—निन्दारहित ॥ ११३ ॥

Mahabharat Anushashan Parva Adhaya 17- Shiva Sahastranam Geeta Press Gorakhpur One of the names of Bhagwan Shiva is- ५४८ शुक्लः – शुद्ध स्वरूप — One who is of pure nature

५५१ शुचिः – परम पवित्र — One who is supremely pure

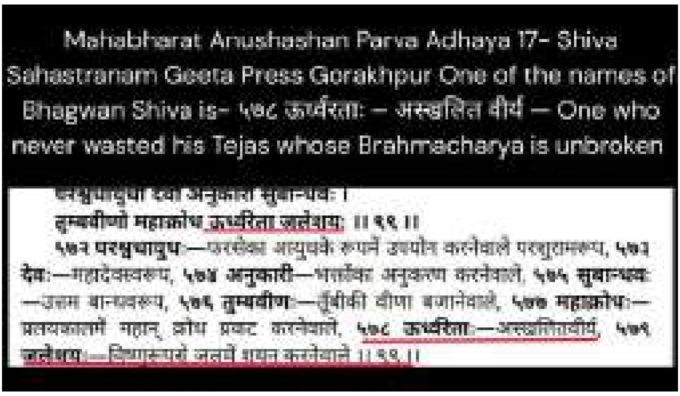


Mahabharat Anushashan Parva Adhaya 17- Shiva Sahastranam Geeta Press Gorakhpur One of the names of Bhagwan Shiva is- ५४८ शुक्लः – शुद्ध स्वरूप — One who is of pure nature
५५१ शुचिः – परम पवित्र — One who is supremely pure

लोकपालस्तथालोको महात्मा सर्वपूजितः ।
शुक्लस्त्रिशुक्लः सम्पन्नः शुचिर्भूतनिषेवितः ॥ ९६ ॥

५४४ लोकपालः—चतुर्दश भुवनोंका पालन करनेवाले, ५४५ अलोकः—लोकातीत, ५४६ महात्मा—, ५४७ सर्वपूजितः—सबके द्वारा पूजित, ५४८ शुक्लः—शुद्धस्वरूप, ५४९ त्रिशुक्लः—मन, वाणी और शरीर ये तीनों, ५५० सम्पन्नः—सम्पूर्ण सम्पदाओंसे युक्त, ५५१ शुचिः—परम पवित्र, ५५२ भूतनिषेवितः—समस्त प्राणियोंद्वारा सेवित ॥ ९६ ॥

Mahabharat Anushashan Parva Adhaya 17- Shiva Sahastranam Geeta Press Gorakhpur One of the names of Bhagwan Shiva is- ५७८ ऊर्ध्वरताः – अस्खलित वीर्य — One who never wasted his Tejas whose Brahmacharya is unbroken

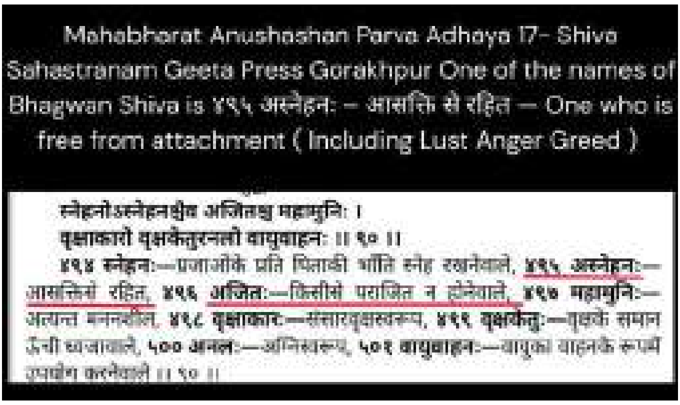


Mahabharat Anushashan Parva Adhaya 17- Shiva Sahastranam Geeta Press Gorakhpur One of the names of Bhagwan Shiva is- ५७८ ऊर्ध्वरेताः – अस्खलित वीर्य — One who never wasted his Tejas whose Brahmacharya is unbroken

परशुधायुधो देवा अनुकारी सुबान्धवः ।
तुम्बवीणो महाक्रोध ऊर्ध्वरेता जलेशयः ॥ ९९ ॥

५७२ परशुधायुधः—फरसेका आयुधके रूपमें उपयोग करनेवाले परशुरामरूप, ५७३ देवः—महादेवस्वरूप, ५७४ अनुकारी—भक्तोंका अनुकरण करनेवाले, ५७५ सुबान्धवः—उत्तम बान्धवरूप, ५७६ तुम्बवीणः—तूँबीकी वीणा बजानेवाले, ५७७ महाक्रोधः—प्रलयकालमें महान् क्रोध प्रकट करनेवाले, ५७८ ऊर्ध्वरेता—अस्खलितवीर्य, ५७९ जलेशयः—विष्णुरूपसे जलमें शयन करनेवाले ॥ ९९ ॥

Mahabharat Anushashan Parva Adhaya 17- Shiva Sahastranam Geeta Press Gorakhpur One of the names of Bhagwan Shiva is ४९५ अस्नेहनः – आसक्ति से रहित — One who is free from attachment (Including Lust Anger Greed)

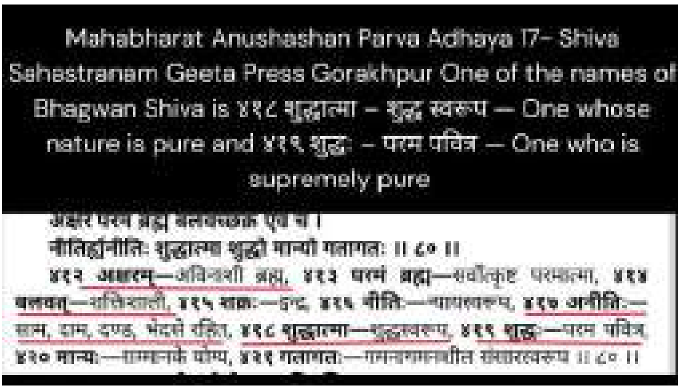


Mahabharat Anushashan Parva Adhaya 17- Shiva Sahastranam Geeta Press Gorakhpur One of the names of Bhagwan Shiva is ४९५ अस्नेहनः – आसक्ति से रहित — One who is free from attachment (Including Lust Anger Greed)

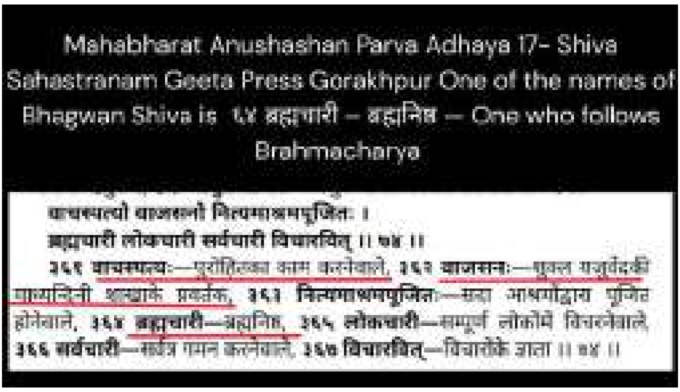
स्नेहनोऽस्नेहनश्चैव अजितश्च महामुनिः ।
वृक्षाकारो वृक्षकेतुरनलो वायुवाहनः ॥ ९० ॥

४९४ स्नेहनः—प्रजाओंके प्रति पिताकी भाँति स्नेह रखनेवाले, ४९५ अस्नेहनः—आसक्तिसे रहित, ४९६ अजितः—किसीसे पराजित न होनेवाले, ४९७ महामुनिः—अत्यन्त मननशील, ४९८ वृक्षाकारः—संसारवृक्षस्वरूप, ४९९ वृक्षकेतुः—वृक्षके समान ऊँची ध्वजावाले, ५०० अनलः—अग्निस्वरूप, ५०१ वायुवाहनः—वायुको वाहनके रूपमें उपयोग करनेवाले ॥ ९० ॥

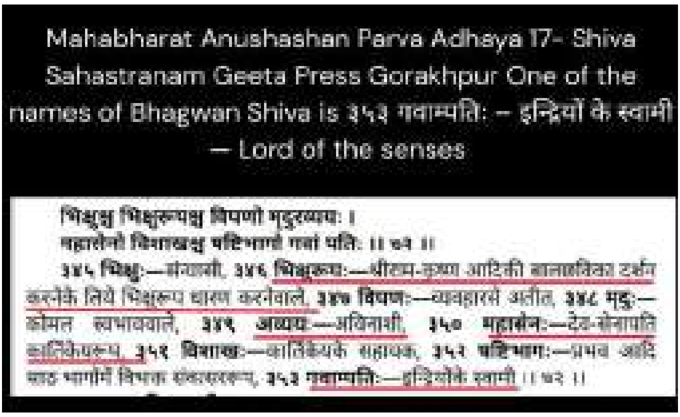
Mahabharat Anushashan Parva Adhaya 17- Shiva Sahastranam Geeta Press Gorakhpur One of the names of Bhagwan Shiva is ४१८ शुद्धात्मा – शुद्ध स्वरूप — One whose nature is pure and ४१९ शुद्धः – परम पवित्र — One who is supremely pure



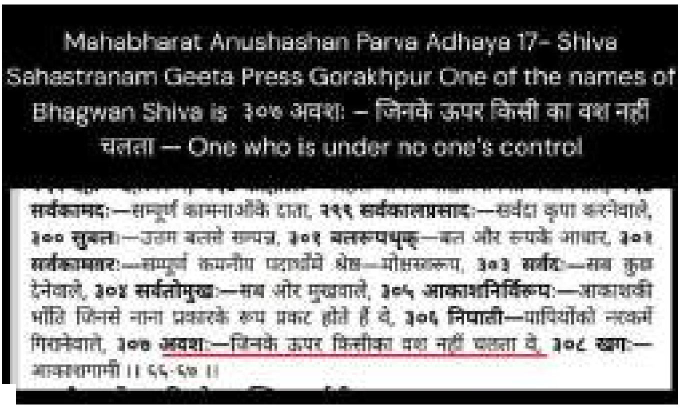
Mahabharat Anushashan Parva Adhaya 17- Shiva Sahastranam Geeta Press Gorakhpur One of the names of Bhagwan Shiva is ६४ ब्रह्मचारी – ब्रह्मनिष्ठ — One who follows Brahmacharya



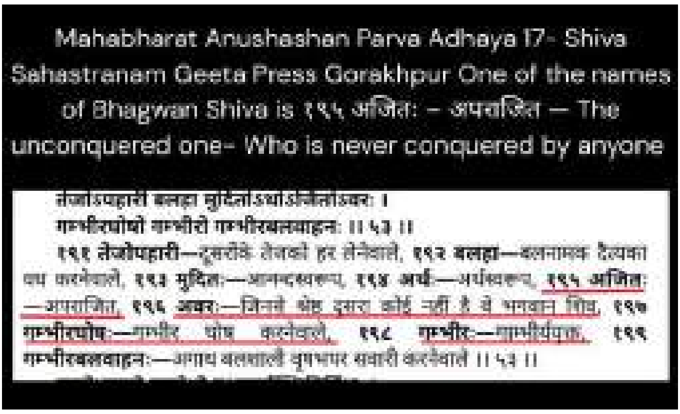
Mahabharat Anushashan Parva Adhaya 17- Shiva Sahastranam Geeta Press Gorakhpur One of the names of Bhagwan Shiva is ३५३ गवाम्पतिः – इन्द्रियों के स्वामी — Lord of the senses



Mahabharat Anushashan Parva Adhaya 17- Shiva Sahastranam Geeta Press Gorakhpur One of the names of Bhagwan Shiva is ३०७ अवशः – जिनके ऊपर किसी का वश नहीं चलता — One who is under no one's control

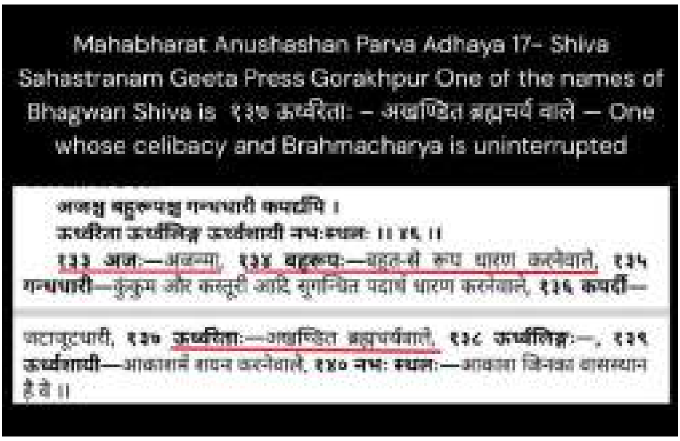


Mahabharat Anushashan Parva Adhaya 17- Shiva Sahastranam Geeta Press Gorakhpur One of the names of Bhagwan Shiva is १९५ अजितः – अपराजित — The unconquered one- Who is never conquered by anyone


Mahabharat Anushashan Parva Adhaya 17- Shiva Sahastranam Geeta Press Gorakhpur One of the names of Bhagwan Shiva is १९५ अजितः – अपराजित — The unconquered one- Who is never conquered by anyone

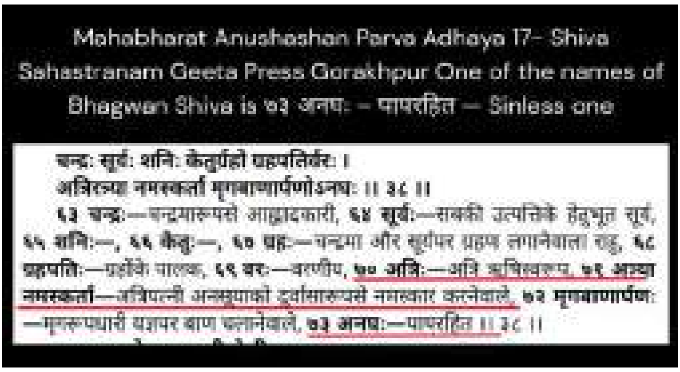
तेजोऽपहारी बलहा मुदितोऽर्थोऽजितोऽवरः ।
गम्भीरघोषो गम्भीरो गम्भीरबलवाहनः ॥ ५३ ॥
१९१ तेजोपहारी—दूसरोंके तेजको हर लेनेवाले, १९२ बलहा—बलनामक दैत्यका वध करनेवाले, १९३ मुदितः—आनन्दस्वरूप, १९४ अर्थः—अर्थस्वरूप, १९५ अजितः—अपराजित, १९६ अवरः—जिनसे श्रेष्ठ दूसरा कोई नहीं है वे भगवान् शिव, १९७ गम्भीरघोषः—गम्भीर घोष करनेवाले, १९८ गम्भीरः—गाम्भीर्यपूर्ण, १९९ गम्भीरबलवाहनः—अगाध बलशाली वृषभपर सवारी करनेवाले ॥ ५३ ॥

Mahabharat Anushashan Parva Adhaya 17- Shiva Sahastranam Geeta Press Gorakhpur One of the names of Bhagwan Shiva is १३७ ऊर्ध्वरेताः – अखण्डित ब्रह्मचर्य वाले — One whose celibacy and Brahmacharya is uninterrupted


Mahabharat Anushashan Parva Adhaya 17- Shiva Sahastranam Geeta Press Gorakhpur One of the names of Bhagwan Shiva is १३७ ऊर्ध्वरेताः – अखण्डित ब्रह्मचर्य वाले — One whose celibacy and Brahmacharya is uninterrupted

अजश्च बहुरूपश्च गन्धधारी कपर्द्यपि ।
ऊर्ध्वरेता ऊर्ध्वलिङ्ग ऊर्ध्वशायी नभःस्थलः ॥ २६ ॥
१३३ अजः—अजन्मा, १३४ बहुरूपः—बहुत-से रूप धारण करनेवाले, १३५ गन्धधारी—कुंकुम और कस्तूरी आदि सुगन्धित पदार्थ धारण करनेवाले, १३६ कपर्दी—जटाजूटधारी, १३७ ऊर्ध्वरेताः—अखण्डित ब्रह्मचर्यवाले, १३८ ऊर्ध्वलिङ्गः—, १३९ ऊर्ध्वशायी—आकाशमें शयन करनेवाले, १४० नभः स्थलः—आकाश जिनका वासस्थान है वे ॥

Mahabharat Anushashan Parva Adhaya 17- Shiva Sahastranam Geeta Press Gorakhpur One of the names of Bhagwan Shiva is ७३ अनघः – पापरहित — Sinless one


Mahabharat Anushashan Parva Adhaya 17- Shiva Sahastranam Geeta Press Gorakhpur One of the names of Bhagwan Shiva is ७३ अनघः – पापरहित — Sinless one

चन्द्रः सूर्यः शनिः केतुर्ग्रहो ग्रहपतिर्वरः ।
अत्रिरत्र्या नमस्कर्ता मृगबाणार्पणोऽनघः ॥ ३८ ॥
६३ चन्द्रः—चन्द्रमारूपसे आह्लादकारी, ६४ सूर्यः—सबकी उत्पत्तिके हेतुभूत सूर्य, ६५ शनिः—, ६६ केतुः—, ६७ ग्रहः—चन्द्रमा और सूर्यपर ग्रहण लगानेवाला राहु, ६८ ग्रहपतिः—ग्रहोंके पालक, ६९ वरः—वरणीय, ७० अत्रिः—अत्रि ऋषिस्वरूप, ७१ अत्र्या नमस्कर्ता—अत्रिपत्नी अनसूयाको दुर्वासारूपसे नमस्कार करनेवाले, ७२ मृगबाणार्पणः—मृगरूपधारी यज्ञपर बाण चलानेवाले, ७३ अनघः—पापरहित ॥ ३८ ॥

Allegations-

Soma

Soma is said to have raped Brihaspati's wife Tara,

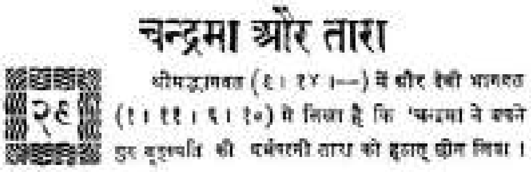
Srimad Bhagavatam 9.14.4 "After conquering the three worlds [the upper, middle and lower planetary systems], Soma, the moon-god, performed a great sacrifice known as the Rājasūya-yajña. Because he was very much puffed up, he forcibly kidnapped Bṛhaspati's wife, whose name was Tara". Tr. Swami Prabhupada

Brahma Vaivarta Purana, Krishna Janma Khanda 80.9-19 "[Tara to Soma]…And if you commit rape with me, you will surely be guilty of woman slaughter. But when the Moon, without minding her words was about to commit rape with her, the dispassionate chaste woman cursed him thus…In spite of the curse however, the Moon, held her and associated with her. Afterwards, holding the sorrowful, weeping wife of the Guru in his lap, he left that place." Tr. Rajendra Nath Sen

It is also mentioned in Brahmanda Purana 2.3.72.29. Brihaspati is considered the Guru of all Gods. Soma without thinking about violating the bed of the guru raped the preceptor's wife. But Brihaspati was not an angel, he too had raped a woman.

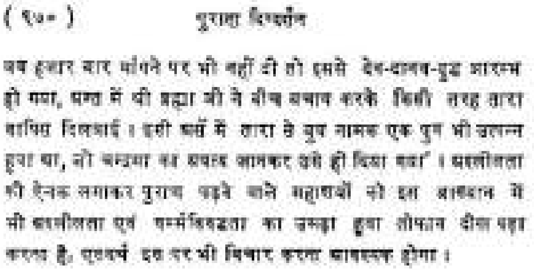
Refutation-

Pandit Madhavacharya Shastri explained in his Purana Digdarshan Page no 665 about Chandra-Tara/Soma - Tara Story


चन्द्रमा और तारा

२६

श्रीमद्भागवत (९।१४।—) में और देवी भागवत (१।११।६।१०) में लिखा है कि "चन्द्रमा ने अपने गुरु बृहस्पति की धर्मपत्नी तारा को हठात् छीन लिया।


(६७०) पुराण दिग्दर्शन

जब हजार बार मांगने पर भी नहीं दी तो इससे देव-दानव-युद्ध प्रारम्भ हो गया, अन्त में श्री ब्रह्मा जी ने बीच बचाव करके किसी तरह तारा वापिस दिलवाई। इसी काल में तारा से बुध नामक एक पुत्र भी उत्पन्न हुआ था, जो चन्द्रमा का अपना जानकर उसे ही दिया गया"। अश्लीलता की ऐनक लगाकर पुराण पढ़ने वाले महाशयों को इस आख्यान में भी अश्लीलता एवं धर्मविरुद्धता का उमड़ा हुआ तूफान दीख पड़ता है, एतदर्थ इस पर भी विचार करना आवश्यक होगा।

वैदिक स्वरूप

(क) सोमो राजा प्रथमो ब्रह्मजायां पुनः प्रायच्छद-हृणीयमानः।
(अथर्व ५।१७।२)
(ख) यामाहुस्तारकैषा विकेशीनि। (अथर्व ५।१७।४)
(ग) तेन जायामन्वविन्दद् बृहस्पतिः सोमेन नीताम्।
(अथर्व ५।१७५)
(घ) सौमाण्नो (सोमपुत्रः) बुधः। (ताण्ड्य २४।१७।६)
अर्थात् – (क) सोम पहिला राजा हुवा, जिसने ब्राह्मण [= बृहस्पति] की धर्मपत्नी (घरमें रखकर) निर्लज्जतापूर्वक पुनः वापिस दी। (ख) जिस स्त्री को विवृद्धकेशों वाली 'तारका' ऐसा कहा जाता था। (ग) उस सोम द्वारा हठात् छीनी गई अपनी स्त्री को बृहस्पति ने प्राप्त किया।
(घ) सोम = चन्द्रमा का पुत्र बुध हुआ।

वैदिक स्वरूप

(क) सोमो राजा प्रथमो ब्रह्मजायां पुनः प्रायच्छद-हृणीयमानः । (अथर्व ५ । १७ । २)

(ख) यामाहुस्तारकैषा विकेशीति । (अथर्व ५ । १७ । ४)

(ग) तेन जायामन्वविन्दद् बृहस्पतिः सोमेन नीताम् । (अथर्व ५ । १७ । ५)

(घ) सौमायनो (=सोमपुत्रः) बुधः । (ताण्ड्य २४।१७।६)

अर्थात्—(क) सोम पहिला राजा हुआ, जिसने ब्राह्मण [=बृहस्पति] की धर्मपत्नी (घर में रखकर) निर्लज्जतापूर्वक पुनः वापिस दी । (ख) जिस स्त्री को बिखरे केशों वाली 'तारका' ऐसा कहा जाता था । (ग) उस सोम द्वारा हठात् छीनी गई अपनी स्त्री को बृहस्पति ने प्राप्त किया । (घ) सोम=चन्द्रमा का पुत्र बुध हुआ ।

वास्तविक भाव

स्वर्गीय श्री पं० कालूराम जी शास्त्रा ने उक्त आख्यान का निम्न-लिखित आध्यात्मिक भाव प्रकट किया है-
'यहां पर गुरु को बृहस्पति के नाम से याद किया गया है, और आल्हादयुक्त शिष्य को चन्द्रमा कहा है। गुरु विद्या में रमण करता है, इस विद्या को गुरुपत्नी लिखा है, वह साधारण नहीं है, वह तारा है, 'तार-यति संसार-सागरात् या सा तारा – विद्या'– संसार सागर से जो पार उतारती है उस विद्या का नाम तारा है। शिष्य गुरु को विद्या को ग्रहण कर लेता है, उस विद्या से शिष्य के अन्तःकरण में ज्ञान पैदा होता है उस ज्ञान को यहाँ पर 'बुध' लिखा है। जब शिष्य को ज्ञान पैदा हो जाता है तब उसको विद्या की आवश्यकता नहीं रहती अतएव वह विद्या फिर गुरु के पास चली जाती है। यह चन्द्र तारा की कथा का आध्या-त्मिक भाव है ।

The late Shri Pt. Kaluram Ji Shastri expressed the following spiritual interpretation of the aforementioned narrative:

“Here, the **Guru** is referred to by the name **Brihaspati**, and the joyful disciple is symbolized as the **Moon (Chandra)**. The Guru delights in **knowledge (vidya)**, which is described as the **Guru’s consort**. This is no ordinary consort—it is **Tara**, meaning that which liberates: *‘Tārayati saṁsāra-sāgarāt yā sā tārā – vidyā’*—Tara is that knowledge which helps one cross the ocean of worldly existence.

The disciple receives this knowledge from the Guru, and through this knowledge, **wisdom arises within the disciple’s heart**. This awakened wisdom is referred to here as **‘Budha’ (Mercury)**. Once the disciple attains true knowledge, he no longer requires the external form of that knowledge; hence, the knowledge (Tara) returns to the Guru.

This is the spiritual interpretation of the story of **Chandra and Tara**.

आध्यात्मिक अर्थ

स्वर्गीय श्री पं० कालूराम जी शास्त्री ने उक्त आख्यान का निम्नलिखित आध्यात्मिक भाव प्रकट किया है—

'यहां पर गुरु को बृहस्पति के नाम से याद किया गया है, और आल्हादयुक्त शिष्य को चन्द्रमा कहा है। गुरु विद्या में रमण करता है, इस विद्या को गुरुपत्नी लिखा है, वह साधारण नहीं है, वह तारा है, 'तारयति संसार-सागरात् या सा तारा—विद्या'—संसार सागर से जो पार उतारती है उस विद्या का नाम तारा है। शिष्य गुरु की विद्या को ग्रहण कर लेता है, उस विद्या से शिष्य के अन्तःकरण में ज्ञान पैदा होता है उस ज्ञान को यहाँ पर 'बुध' लिखा है। जब शिष्य को ज्ञान पैदा हो जाता है तब उसको विद्या की आवश्यकता नहीं रहती अतएव वह विद्या फिर गुरु के पास चली जाती है। यह चन्द्र तारा की कथा का आध्यात्मिक भाव है।

"Here, the Guru is referred to by the name Brihaspati, and the joyful disciple is symbolized as the Moon (Chandra). The Guru delights in knowledge (vidya), which is described as the Guru's consort. This is no ordinary consort—it is Tara, meaning that which liberates: 'Tārayati saṁsāra–sāgarāt yā sā tārā – vidyā'—Tara is that knowledge which helps one cross the ocean of worldly existence.

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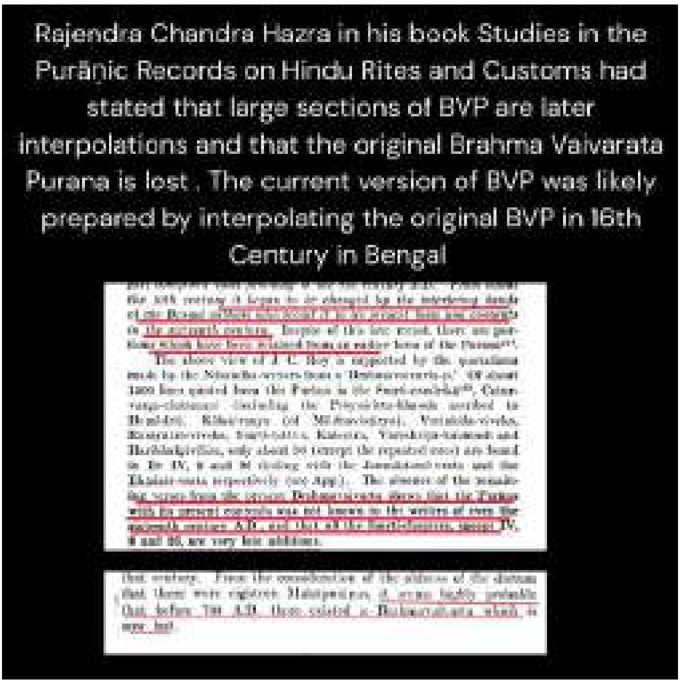
This is the spiritual interpretation of the story of Chandra and Tara.

Regarding Brahma Viavarta Purana Krishna Janma Khanda 80.1-22

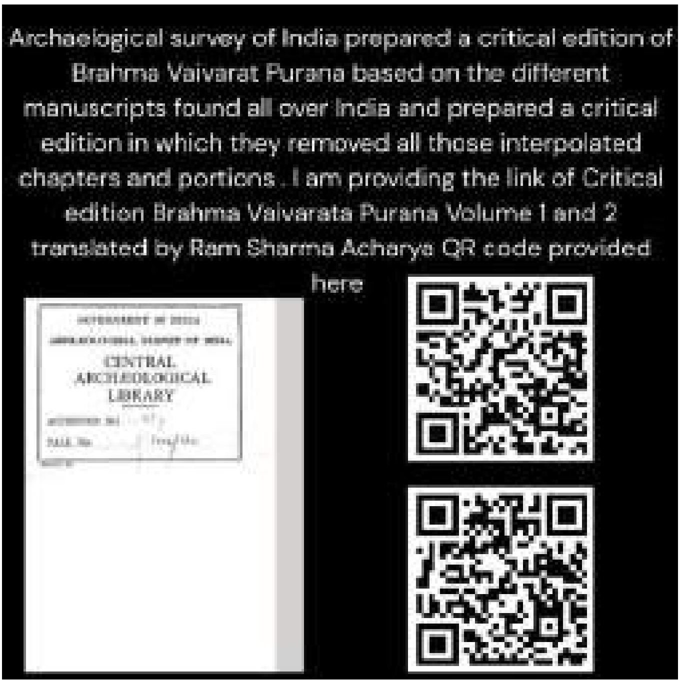
Rajendra Chandra Hazra in his book Studies in the Purāṇic Records on Hindu Rites and Customs had stated that large sections of BVP are later interpolations and that the original Brahma Vaivarata Purana is lost. The current version of BVP was likely prepared by interpolating the original BVP in 16th Century in Bengal.



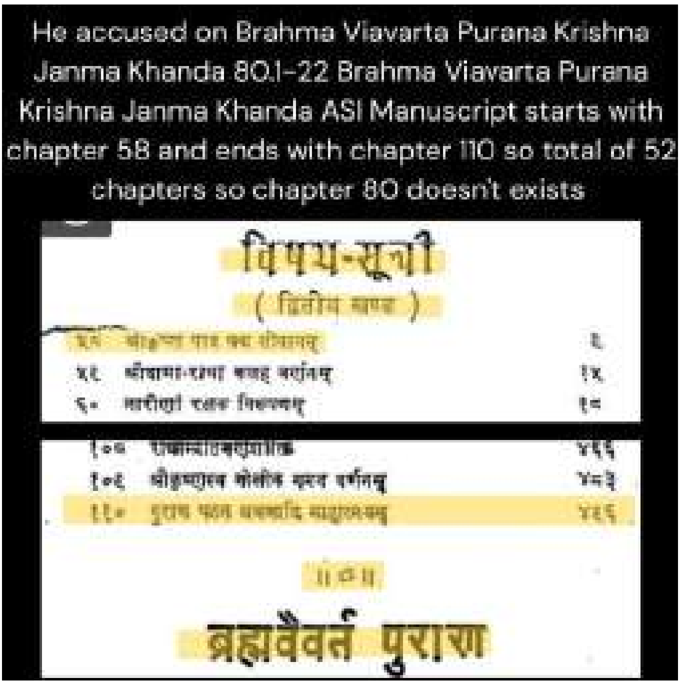
Archaelogical survey of India prepared a critical edition of Brahma Vaivarat Purana based on the different manuscripts found all over India and prepared a critical edition in which they removed all those interpolated chapters and portions. I am providing the link of Critical edition Brahma Vaivarata Purana Volume 1 and 2 translated by Ram Sharma Acharya QR code provided here

https://archive.org/details/in.ernet.dli.2015.552557

https://archive.org/details/in.ernet.dli.2015.552558



He accused on Brahma Viavarta Purana Krishna Janma Khanda 80.1-22 Brahma Viavarta Purana Krishna Janma Khanda ASI Manuscript starts with chapter 58 and ends with chapter 110 so total of 52 chapters so chapter 80 doesn’t exists



Allegations-

Brihaspati

Brihaspati the Guru of all Gods raped his own pregnant sister-in-law named Mamata. A man with what kind of heart would do that?

Matsya Purana 49.17-28 "Suta said:- Brihaspati, whilst staying on Earth, one day saw the wife of his brother, Usija, who was big with child, and addressed her thus:- "Dress thyself well and let us enjoy." She, being thus addressed, replied to Brihaspati thus:- "The embryo in my womb is mature and is already reciting the Vedas. Thy seed will also not be fruitless and thy proposal is sinful." Hearing which, Brihaspati said:- "I need not to be taught morality by thee, O sweet one." After saying that, he carried out his desire by force…" Tr. Taluqdar of Oudh, Edited by B.D. Basu

This rape is also mentioned in Vayu Purana Part 2, 37.140 and Mahabharata Adi Parva 1.104 but the translator K.M. Ganguli has translated those particular lines of Mahabharata into Latin language. This story of Mamata's rape is also mentioned in Srimad Bhagavatam,

Srimad Bhagavatam 9.20.36 "When the demigod named Bṛhaspati was attracted by his brother's wife, Mamata, who at that time was pregnant, he desired to have sexual relations with her. The son within her womb forbade this, but Bṛhaspati cursed him and forcibly discharged semen into the womb of Mamata." Tr. Swami Prabhupada

The rape of Mamata is also mentioned in Brahmanda Purana 2.3.74.37-42.

Refutation-

Pandit Madhavacharya Shastri explained in his Purana Digdarshan Page no 668 about Brihaspati Mamta explaining its real meaning from Shruti

बृहस्पति और ममता

३० पुराणों पर एक यह भी आक्षेप किया जाया करता है कि उन में बृहस्पति का ममता से बलात्कार करना लिखा है। कहा जाता है कि बृहस्पति ने अपने बड़े भाई उतथ्य की धर्म्मपत्नी ममता से सगर्भावस्था में ही बार बार हटाने पर भी हठात् मैथुन किया, जब गर्भस्थ बालक ने बृहस्पति का वीर्य अन्दर न जाने दिया तो उसके बाहिर गिरते ही उससे 'भरद्वाज' मुनि की उत्पत्ति हुई, एवं बृहस्पति ने क्रुद्ध होकर गर्भस्थ बालक को जन्मान्ध हो जाने का शाप दिया, जिससे दीर्घतमा ऋषि उत्पन्न हुवे। यह कथा

वैदिक-स्वरूप

(क) यदस्यै वाचो बृहत्यै पतिस्तस्माद् बृहस्पतिः । (Jaimini Upanishad, 2.25) – इस श्रेष्ठ वाणी के पति को बृहस्पति कहते हैं।The husband of this excellent speech (vāk) is called Bṛhaspati.
(ख) बृहस्पतिरिव बुद्धया । (Mantra Brahmana, 2.4.14)- हस्पति की तरह बुद्धि से [संगत होता है]

(ग (द्वितीयां जायामश्नुते । Taittiriya Samhita, 1.3.10.3) –
(घ) तामन्त्रा हतारेत. सिग्भ्यामुपदधाति । (*Shatapatha Brahmana, 7.4.24*)-

(ङ) यद् वै रेतसो योनिमतिरिच्यतेऽमुया तद् भवति । (Shatapatha Brahmana, 6.3.3.6)

(च) भारद्वाजं वै बृहत् । (Aitreya Brahmana 8/3)
(छ) दीर्घतमा मामतेयो जुजुर्वान् दशमे युगे । (*Rigveda, Ashtaka 2, Anuvaka 3, Varga 13*)

अर्थात् (क) इस श्रेष्ठ वाणी के पति को बृहस्पति कहते हैं। (ख) बृहस्पति की तरह बुद्धि से संगत होता है दूसरी स्त्री को प्राप्त होता है। (ध) उस अन्तर्हिता सगर्भा (ममता) को वीर्य सेचन के लिये उपधान करता है (ङ) जो वीर्य योनि से अतिरिक्त बाहिर पड़ता है वह उस (सगर्भा ममता) के कारण होता है। (व) बहत् ही भारद्वाज है। (छ) दशमयुग सृष्टि के आरम्भ से दो चतुर्युगी व्यतीत होकर आने वाले नेता में ममता का बेटा दीर्घतमा नामक ऋषि मन्त्र-द्रष्टा हुआ

वैदिक-स्वरूप

(क) यदस्यै वाचो बृहत्यै पतिस्तस्माद् बृहस्पतिः ।

(जैमिनि उपनिषद् २ । २४)

(ख) बृहस्पतिरिव बुद्धया । (मन्त्र ब्राह्मण २ । ४ । १४)

(ग(द्वितीयां जायामश्नुते । (तैत्तिरीय १ । ३ । १० । ३)

(घ) तामन्तर्हिताऽरेत.सिञ्च्यामुपदधाति ।

(शत० ७ । ४२ । २४)

(ङ) यद् वै रेतसो योनिमतिरिच्यतेऽमुया तद् भवति ।

(शतपथ ६ । ३ । ३ । २६)

(च) भारद्वाजं वै बृहत् । (ऐतरेय ८ । ३)

(छ) दीर्घतमा मामतेयो जुजुर्वान् दशमे युगे ।

(ऋग्वेद अष्टक २ अनु० ३ व० १)

अर्थात्—(क) इस श्रेष्ठ वाणी के पति को बृहस्पति कहते हैं। (ख) बृहस्पति की तरह बुद्धि से [संगत होता है] (ग) दूसरी स्त्री को प्राप्त होता है। (घ) उस अन्तर्हिता = सगर्भा (ममता) को वीर्य सेचन के लिये उपधान करता है (ङ) जो वीर्य योनि से अतिरिक्त बाहिर पड़ता है वह उस (सगर्भा ममता) के कारण होता है। (च) बृहत् ही भारद्वाज है। (छ) दशमयुग = सृष्टि के आरम्भ से दो चतुर्युगी व्यतीत होकर आने वाले त्रेता में ममता का बेटा दीर्घतमा नामक ऋषि मन्त्र-द्रष्टा हुआ।

वास्तविक भाव

वास्तविक भाव

उपर्युक्त दोनों स्वरूपों की तुलना करने पर प्रत्येक साक्षर इस आख्यान की वैदिकता का अच्छी तरह अनुमान कर सकता है। कई तुच्छबुद्धि जन इस कथा से नियोग भी सिद्ध करना चाहा करते हैं, परन्तु उन्हें यह विदित नहीं कि इससे तो आप के माने हुये नियोग की उल्टी धज्जियें उड़ जाती हैं। क्योंकि आपके यहां नियोग का लक्षण यही तो है कि 'सन्तान के लिए पति की आज्ञा से या उसके मरने पर किसी परपुरुष से इच्छापूर्वक भोग करना।' उक्त कथा में इन तीनों बातों का सर्वथा अभाव है। क्योंकि सन्तान तो पूर्व ही ममता के गर्भ में विद्यमान थी। पति आज्ञा का इसमें लेशमात्र भी नहीं और ममता अन्त तक इस कार्य के सर्वथा प्रतिकूल ही रही है। अत: इसे खुला व्यभिचार या बलात्कार ही कह सकते हैं। अगर आप की सम्मति में नियोग भी इसी का का नाम है तब तो आप के इस धार्मिक कृत्य पर सौ २ बार बलिहारी ! आशा है कि प्रतिवादी अब इससे नियोग सिद्ध करने का साहस नहीं दिखायेंगे। रहा इसकी वास्तविकता का विचार, सो हम वैदिक शब्दों में ही प्रकट करते हैं। वेदों में लिखा है कि—

(क) वाग्वै बृहती (शतपथ १४ । ४ । १ । २२)

(ख) पतिः पालयिता (निरुक्त अ० १० खं० २१)

अर्थात्—(क) यह वाक् ही बृहती कही जाती है। (ख) पति रक्षक को कहते हैं।

सो पुरुष का मन ही बृहस्पति कहलाता है : क्योंकि 'यन्मनसाऽनुमनुते तद् वाचा वदति' इस श्रुति के अनुसार पहिले मन में जो भाव उदित

होता है वही पश्चात् वाणी से बोला जाता है। अतः मनः ही वाणी का पति कहला सकता है। इसका ज्येष्ठ भ्राता जीवात्मा ही उतथ्य है। 'तथ्य' शब्द का अर्थ सत्य है और 'उ' शब्द वितर्क द्योतक है : अर्थात् जिसकी सत्यता में वितर्क हो वह 'उतथ्य' कहा जाता है। अतः यह जीव—'जीवरूपेण सत्य किंवा—'ब्रह्मविद् ब्रह्मैव भवति' के अनुसार ब्रह्मरूपेण सत्य है ?'—ऐसा विचार जीवात्मा के विषय में निरन्तर बना रहता है। द्वैत-अद्वैत-विशिष्टाद्वैत आदि सिद्धान्त इसी एक 'उ' के चमत्कार हैं। 'ममता' शब्द की विशेष व्याख्या करने की आवश्यकता नहीं क्योंकि प्रचलित भाषा में भी किसी वस्तु में विशेष आसक्त होना या उसमें रागाधिक्य रखना, ममत्व-ममता किंवा मामता कही जाती है, जो कि माया का ही विशिष्ट स्वरूप है। 'दीर्घतमा' का अर्थ घोर अन्धकार है, जिसे दूसरे शब्दों में अज्ञान या मोह कहा जा सकता है। इसी प्रकार 'वीर्य' शब्द भी पराक्रम का पर्याय है। अतः आध्यात्मिक पक्ष में इसका सीधा अर्थ यही होगा कि जीवात्मा रूप उतथ्य की स्त्री ममता 'ममत्वयुक्त' आत्म वृत्ति के गर्भ में मोहरूप दीर्घतमा थे। बृहस्पति मन ने इस वृत्ति में अपने वीर्य-सामर्थ्य का संचार करना चाहा, परन्तु जब तक ममता के गर्भ में मोह घुसा बैठा हो तब तक मानसी शक्ति का संचार होना सर्वथा कठिन है। वेद में इसी भाव को इस प्रकार प्रकट किया है—

अन्धं तमः प्रविशन्ति येऽविद्यामुपासते। (यजु: ४० । १२)

अर्थात्—जो मनुष्य अविद्या के चंगुल में फंस जाते हैं वह घोर अन्धकार को प्राप्त होते हैं। अतः मन के हजार बार यत्न करने पर भी ममता-गर्भस्थ मोह मानसिक बल का प्रवेश नहीं होने देता। कदाचित् यह मनःरूप बृहस्पति यथाकथा अपने वीर्य सामर्थ्य को ममतावृत्ति के सन्निपात में भी स्खलित करदे-फैलादे, तो उससे आत्मज्ञान रूप 'भरद्वाज' उत्पन्न होता है। क्योंकि 'आत्मज्ञान' मन और

वृत्ति इन दोनों के पारस्परिक संघर्ष का परिणाम है अतः वह 'भरद्वाज' कहा जाता है। उत्पन्न हुये आत्मज्ञान का यमनियमादि साधनों द्वारा ही परिपोषण होता है, अतः यही 'भरद्वाज' का देवताओं द्वारा रक्षित होने का अभिप्राय है। यही इस कथा का आध्यात्मिक भाव है। इतिहास पक्ष में वेदपुराणसमन्वयाध्याय के देवतावाद-प्रकरणलिखित दिव्य चरित्रों का मनन करने से सब शंकाएं काफूर हो जायेंगी। क्योंकि मनुष्ययोनि कर्मयोनि है अर्थात् इसमें किए गये शुभाशुभ कर्म भोगने पड़ते हैं और पशु पक्षी आदि तथा देव गन्धर्व आदि भोग-योनियें हैं इनमें पूर्व जन्मकृत अशुभ और शुभ कर्मों को केवल भोगना पड़ता है, अतः सूक्ष्म इच्छामय दिव्य शरीरधारी देवताओं के चरित्र स्थूल विकारी पांच भौतिक शरीरधारी मनुष्यों के लिए अनुकरणीय नहीं होते। इसके अतिरिक्त जहां यह कथा आती है वहां पर इसे कहीं भी धर्मसंगत नहीं कहा है। ऐतिहासिक ग्रन्थों में बुरी भली सभी प्रकार की घटनायें लिखी रहती हैं। उनके सर्वसाधारण तादृश अनुकरण करने के लिए बाध्य हों सो बात नहीं है। हमारे विचार में यह कथा एक रूपकमात्र आख्यायिका है परन्तु वेदव्यास जी ने पुराणों की विशिष्ट शैली के अनुसार इसमें ऐतिहासिक अंश को जो विनिश्चित किया है, सो विश्लेषण करने पर इतना ज्ञात पड़ता है कि विनष्ट हुये भरतकुल का उत्तराधिकारी 'भरद्वाज' हुआ है।

रहा इसकी वास्तविकता का विचार, सो हम वैदिक शब्दों में ही प्रकट करते हैं। वेदों में लिखा है कि-

(क) वाग्वै बृहती

(शतपथ १४।४। १ । २२)

(ख) पतिः पालयिता

(निरुक्त अ० १० खं० २१)

अर्थात् (क) यह वाक् ही बृहती कही जाती है। (ख) पति रक्षक को कहते हैं। सो पुरुष का मन ही बृहस्पति कहलाता है क्योंकि 'यन्मनसाऽनुमनुते तेदू बाचा वदति' इस श्रुति के अनुसार पहिले मन में जो भाव उदित

होता है वही पश्चात् वाणी से बोला जाता है। अतः मनः ही वाणी का पति कहला ।कता है। इसका ज्येष्ठ आता जीवात्मा ही उतथ्य है । 'तथ्य' शब्द का अर्थ सत्य है

और 'उ' शब्द वितर्क द्योतक है: अर्थात् जिसकी सत्यता में वितर्क हो वह 'उतथ्य' कहा जाता है। अतः यह जीव – 'जोवरूपेण सत्य किंवा 'ब्रह्मविद् ब्रह्मव भवति' के अनुसार ब्रह्मरूपेण सत्य है ?' – ऐसा विचार जीवात्मा के विषय में निरन्तर बना रहता है। द्वैत-अद्वैत विशिष्टाद्वैत आदि सिद्धान्त इसी एक 'उ' के चमत्कार हैं। 'ममता' शब्द की विशेष व्याख्या करने की आवश्यकता नहीं क्योंकि प्रचलित भाषा में भी किसी वस्तु में विशेष आसक्त होना या उसमें रागाधिक्य रखना, ममत्व-ममता किंवा मामता कही जाती है, जो कि माया का ही विशद स्वरूप है। 'दीर्घतमा' का अर्थ घोर अन्धकार है, जिसे दूसरे शब्दों में अज्ञान या मोह कहा जा सकता है। इसी प्रकार 'वीर्य' शब्द भी पराक्रम का पर्याय्य है। अतः आध्यात्मिक पक्ष में इसका सीधा अर्थ यही होगा कि जीमात्मा रूप उतथ्य की स्त्री ममता 'ममत्वयुक्त' तादृश वृत्ति के गर्भ में मोहरूप दीर्घतमा थे। बृहस्पति मन ने इस वृत्ति में अपने वीर्य-सामर्थ्य का संचार करना चाहा, परन्तु जब तक ममता के गर्भ में मोह घुसा बैठा हो तब तक मानसी शक्ति का संचार होना सर्वथा कठिन है। वेद में इसी भाव को इस प्रकार प्रकट किया है-
अन्धं तमः प्रविशन्ति येऽविद्यामुपासते। (यजुः ४०। १२)
अर्थात् – जो मनुष्य अविद्या के वंगुल में फंस जाते हैं वह घोर अन्धकार को प्राप्त होते हैं। अतः मन के हजार बार प्रयत्न करने पर भी ममता-गर्भस्थ मोह मानसिक बल का प्रवेश नहीं होने देता। कदाचित् गह मनःरूप बृहस्पति यथातथा अपने वीर्य सामर्थ्य को ममतावृत्ति के सन्निधान में भी प्रस्खलित करदे-फैलादे, तो उससे ड्वात्मज्ञान रूप 'भरद्वाज' उत्पन्न होता है। क्योंकि 'आत्मज्ञान' मन और वृत्ति इन दोनों के पारस्परिक संघर्ष का परिणाम है अतः वह 'भरद्वाज' कहा जाता है। उत्पन्न हुवे ग्रात्मज्ञान का यमनियमादि साधनों द्वारा ही परिपोषण होता है, अतः यही 'भरद्वाज' का देवताओं द्वारा रक्षित होने का अभिप्राय है। यही इस कथा का आध्यात्मिक भाव है।

As for its true significance, we express it using Vedic expressions:

- (a) *Vāk vai Bṛhatī* — "Speech indeed is called Bṛhatī." *(Shatapatha Brahmana 14.4.1.22)*
- (b) *Patiḥ pālayitā* — "A husband is the protector." *(Nirukta, Chapter 10, Section 21)*

Hence, the *mind* of a man is called *Bṛhaspati*, because—according to the Shruti (scriptural saying)—'What one contemplates with the mind, that alone one expresses through speech' (*yan manasā anumanyate tad vācā vadati*). First, the emotion arises in the mind…"

"What arises first in the mind is later expressed through speech. Therefore, the mind can be regarded as the 'husband' of speech. The 'elder' that comes from it is the *jivātma* (individual soul), which is referred to here as *Utathya*.

The word '*tathya*' means 'truth,' and the prefix '*u*' signifies doubt or questioning — thus, 'Utathya' refers to 'that which is questioned in its truthfulness.' In this way, constant inquiry continues about the nature of the soul — whether, being of the form of consciousness, it is truly real, or, as the Upanishadic saying goes, *brahmavid brahmaiva bhavati* — 'The knower of Brahman becomes Brahman.' Philosophical doctrines such as Dvaita (dualism), Advaita (non-dualism), and Vishishtadvaita (qualified non-dualism) are all intricate elaborations based on this single mysterious prefix '*u*'.

The term '*Mamata*' requires no special interpretation. In commonly understood language, it signifies deep attachment to or excessive fondness for something — also referred to as possessiveness or egoistic attachment, which is essentially a manifestation of *Maya* (illusion or cosmic delusion).

The term '*Dirghatama*' means 'profound darkness,' which in other words stands for ignorance or delusion. Likewise, the term '*Virya*' also means valor or potency. So, in spiritual terms, the meaning becomes clear: the soul (*Utathya*)'s consort *Mamata*, who is imbued with egoistic attachment, had in her womb a conception called *Dirghatama* (darkness/delusion).

The mind, symbolized by *Brihaspati*, wished to infuse this disposition with the power of its *Virya* (potency/energy). However, as long as delusion (moha) resides in the womb of Mamata (attachment), the transmission of mental or spiritual power becomes nearly impossible.

This idea is expressed in the Vedas as:
'Andham tamaḥ praviśanti ye'vidyām upāsate' —
"They enter into blinding darkness, those who worship ignorance." (Yajurveda 40.12)"

"That is — those human beings who become entangled in the snare of *avidyā* (ignorance) attain profound darkness. Therefore, even after countless efforts by the mind, the *moha* (delusion) residing in the womb of *Mamata* (attachment) does not allow the entry of mental or spiritual force.

Even if, by chance, the mind in the form of *Bṛhaspati* — out of weariness or helplessness — ends up spilling or discharging its *vīrya*-power (potency) in the presence of such an egoistic tendency (*Mamata*-vṛtti), then the result is the birth of *Bharadvāja*, who symbolizes *ātmajñāna* (self-knowledge).

Because self-knowledge is the result of the mutual struggle between the mind (*manas*) and the tendencies (*vṛtti*), it is thus called *Bharadvāja*. The nourishment and growth of this born self-knowledge (*Bharadvāja*) occur only through disciplines such as restraint and spiritual practices — and so, the idea of the 'gods protecting Bharadvāja' refers to this very nurturing process. This, then, is the spiritual essence of the story.

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Allegations-

Varuna

Varuna is the god of water. He is praised in several hymns of the Vedas. A story mentioned in the Mahabharata tells us Varuna's rape of Bhadra another wife of Utathya,

Mahabharata 13.154.10-17 "…'Hear now, O king, the story of Utathya who was born in the race of Angiras. The daughter of Soma, named Bhadra, came to be regarded as unrivalled in beauty. Her sire Soma regarded Utathya to be the fittest of husbands for her…the handsome Varuna had, from a long time before, coveted the girl. Coming to the woods where Utathya dwelt, Varuna stole away the girl when she had plunged into the Yamuna for a bath. Abducting her thus, the Lord of the waters took her to his own abode…There, within that palace, the Lord of waters; O king, sported with the damsel. A little while after, the fact of the ravishment of his wife was reported to Utathya…"

Refutation-

Here is Mahabharata Anushashan Parva Adhaya 154 BORI Critical Edition nowhere written such thing

Vaishampayana said, 'Bhishma, Shantanu's son, spoke these words to all the Kurus. O scorcher of enemies! Then, Kouravya remained silent for a while. In due order, he held himself in different stages of dharana. 13 Having controlled his breath of life, the great-souled one propelled it upwards. In the midst of those
great-souled ones, an extraordinary event occurred. As Shantanu's son released it along different parts of his body, because of being united with yoga, the wounds disappeared from those parts. While all of them looked on, in a short while, he was completely free of wounds. O king! With Vasudeva at the forefront, all of them were astounded on seeing this and that included all the sages, Vyasa and the others. He restrained his breath of life and controlled all the exits. Therefore, it pierced the crown of his head and ascended towards heaven. O lord of men! Like a giant meteor, it pierced Bhishma's head and emerged, penetrating the sky and instantly disappearing. O tiger among kings! Thus did the king who was Shantanu's son, the extender of the Bharata lineage, himself give up this world.
'The great-souled Pandavas and Vidura collected many diverse kinds of wood and fragrances and prepared the funeral pyre. Yuyutsu and the other Kouravas The great-souled Pandavas and Vidura collected many diverse kinds of wood and fragrances and prepared the funeral pyre. Yuyutsu and the other Kouravas looked on. Yudhishthira and the extremely intelligent Vidura wrapped Gangeya Kourava's body in silken cloth and covered it with garlands. Over it, Yuyutsu held aloft an excellent umbrella. Bhimasena and Arjuna fanned it with whisks. The sons of Madri held the headdresses. Bhishma was the protector of the Kouravas and the extender of the Kuru lineage. On every side, the women stood around with fans made of palm leaves and fanned the body. The great-souled one's funeral ceremony14 was performed according to the prescribed ordinances. Priests who knew the Sama Veda chanted Sama hymns. Sandalwood, yellow fragrant wood, black aloe and fragrances were used in the pyre. Gangeya was covered in these and the fire was lit. The kings, with Dhritarashtra at

the forefront, stood on the right side of the pyre. Thus did the supreme ones of the Kuru lineage perform the funeral rites of Gangeya, foremost among the Kurus.

With large numbers of rishis, the extenders of the Kuru lineage then went to the banks of the Bhagirathi. They were followed by Vyasa, Narada, Asita, Krishna, the women of the Bharata lineage and the assembled citizens. Following the prescribed rites, the best among the kshatriyas and all the people offered water to the great-souled Gangeya.

'When water was offered to her son, the goddess Bhagirathi herself arose from the water, weeping in grief. Lamenting, she addressed the Kouravas. "O unblemished ones! I will tell you what has happened. Listen. He was royal in conduct, with wisdom and a noble lineage. He honoured the elders among the weapons and was immensely valorous. He has now been slain by Shikhandi. O kings! There is no doubt that the core of my heart is made out of stone. Though I can no longer see my beloved son, it has not yet been shattered. For the svayamvara, all the kings and the kshatriyas assembled in the city of Kashi. 16 On a single chariot, he defeated all of them and abducted the maidens. There never has been strength like his on earth. Yet, on hearing that he had been brought down by Shikhandi, my mind was not shattered. In Kurukshetra, the great-souled one fought with Jamadagni's son. Despite his being brought down by Shikhandi, I am not greatly afflicted." In this fashion, the great river lamented in many ways. The lord Damodara[1] comforted her. "O fortunate one! Control yourself. O one who is beautiful to see! You should not grieve. There is no doubt that your son has obtained supreme success. O beautiful one! He was one of the immensely energetic Vasus and was cursed. That is the reason he was born as a man. You should not sorrow. He followed the dharma of kshatriyas and fought in the field of battle. He was brought down by Dhananjaya, not by Shikhandi. When Bhishma, tiger among the Kurus, was engaged in a great battle, no one was capable of bringing him down in that engagement, not even Shatakratu himself. O one with the beautiful face! Your son is at ease and has gone to heaven. O best among rivers! Therefore, you should not sorrow on account of that descendant of the Kuru lineage. O goddess! Be without anxiety. Your son has gone and has become one of the Vasus." In this way, the best among rivers was addressed by Krishna and by Vyasa. O great king! She abandoned her grief and controlled herself. All the kings, with Krishna at the forefront, honoured the river. Having taken her permission, all the kings then returned.'

Chapter 1633(154)

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This concludes Bhishma-Svargarohana Parva and also concludes Anushasana Parva.

Moreover Any Such Prakaran if occurs in Mahabharat will be Anti-Vedic and hence it will be rejected- Vyasa Smriti 1.4

In matters of discrepancy between the Shrutis , Smritis, and 'uranas, the former should be held as decisive, whereas the

Smritis should have preference in all topics where there would be a difference of opinion between them and the Puranas (4)

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In Atharva Veda Brahmacharya Sukta 11/7 its said that Varuna Deva follows Strict Brahmacharya

Atharva Veda 11/7/12

मेघों में गर्जन करता हुआ, जल पूर्ण मेघ को प्राप्त वह ब्रह्मचारी वरुण बन कर अपने जलरूपी वीर्य को ऊंचे स्थानों पर बरसाता है. उस जल से धरती पर चारों दिशाएं प्राणियों को धारण करती हैं. (१२)

“Thundering among the clouds, the water-filled cloud becomes Brahmachari Varuṇa and pours down its water-like seed upon the high places. From that water the earth, in all four directions, sustains living beings.” (12)

अभिक्रन्दन् स्तनयन्नरुणः शितिङ्गो बृहच्छेपोऽनु भूमौ जभार ।
ब्रह्मचारी सिञ्चति सानौ रेतः पृथिव्यां तेन जीवन्ति प्रदिशश्चतस्रः ॥ (१२)

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Sayanacharya Bhashya on Atharva Veda 11/7/12

अभिक्रन्दन् अभितः शब्दं कुर्वन् । एतदेव विव्रियते– स्तनयन् मेघेषु स्तनितं गर्जितं कुर्वन् श्यतिङ्गः श्येतवर्णं जलपूर्णं मेघं प्रातः एवंभूतो वरुणः बृहत् प्रभूतं शेपः आत्मीयं प्रजननं भूमौ पृथिव्याम् अनु जभार जहार । तेन वरुणसंबन्धिना शेपसा ब्रह्मचारी स्वतपोमहिम्ना सर्वजगदुत्पादकम् उदकलक्षणं वरुणसंबन्धि रेतः पृथिव्यां सानौ उन्नतप्रदेशे सिञ्चति वर्षति । एतेन सर्वजगदुत्पादनार्थम् ऊर्ध्वरेतस्कत्वं ब्रह्मचारिणः सूचितं भवति । वारुणमेव रेतः सिञ्चति न स्वकीयम् इत्यर्थस्य अवगमात् । तेन वृष्टेन उदकलक्षणेन रेतसा प्रदिशश्चतस्रः प्राच्याद्या महादिशो जीवन्ति प्राणान् धारयन्ति । तत्रत्याः प्राणिनः समृद्धा भवन्तीत्यर्थः । यस्मिन् राष्ट्रे ब्रह्मचारी निवसति तत्र कालवृष्टिर्भवतीति तात्पर्यार्थः ।

“Crying aloud, making sound all around — this is explained as follows: thundering in the clouds, producing rumbling and roaring, the dark-white (grayish) cloud, filled with water, in the morning thus becomes Varuṇa. With his great, abundant organ — his power of procreation — he pours forth upon the earth. By that organ associated with Varuṇa, the Brahmacārin, through the greatness of his austerity, pours down water, the generative essence that produces all the worlds, upon the heights and elevated places of the earth. By this it is indicated that the Brahmacārin, being one of ‘upward-seed’ (ūrdhva-retas), creates the worlds. The meaning is that he pours down the seed that belongs to Varuṇa, not his own. By that seed in the form of water, the four great directions, beginning with the East, live and sustain life. The creatures living there thrive and prosper. The implied sense is that wherever a Brahmacārin dwells, there timely rain occurs.”

Atharva Veda 11/7/15

वरुण देव आचार्य हो कर जल को ही उत्पन्न करते हैं. वह वरुण अपने जनक प्रजापति अर्थात् ब्रह्म से जो चाहता है, मित्र देव बन कर अपने ब्रह्मचर्य के माहात्म्य के द्वारा अपने
शरीर से ही प्राप्त कर लेता है. (१५)

Varuṇa, becoming an Ācārya , produces water itself. That same Varuṇa, whatever he desires from his father Prajāpati, he attains it by becoming the god Mitra through the greatness of his Brahmacharya (celibacy), drawing it from his own body." (15)

अमा घृतं कृणुते केवलमाचार्यो भूत्वा वरुणो यद्यदैच्छत् प्रजापतौ.
तद् ब्रह्मचारी प्रायच्छत् स्वान्मित्रो अध्यात्मनः..[१५]

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Sayana Bhasya on Atharva Veda 11/7/15

वरुणो देवः आचार्यो भूत्वा घृतम् क्षरणशीलम् उदकं केवलम् अमा सह कृणुते कुरुते । उदकमेव अनन्यसाधारणं स्वम् आत्मना सहितं करोतीत्यर्थः । स वरुणः प्रजापतौ स्वजनके ब्रह्मणि यद्यत् फलम् ऐच्छत् मित्रो देवो ब्रह्मचारी भूत्वा स्वकीयब्रह्मचर्यमाहात्म्येन स्वात् स्वकीयात् आत्मनः शरीरात् । अधिः पञ्चम्यर्थानुवादी। ल्यब्लोपे च इयं पञ्चमी । स्वशरीरम् अनपेक्ष्येत्यर्थः । तत् अपेक्षितं सर्वम् आचार्यभूताय वरुणाय प्रायच्छत् दत्तवान् । ततश्च शिष्येण सता ब्रह्मचारिणा विद्योपदेष्टुर्गुरोः प्रीतिकरम् अपेक्षितं धनं संपाद्य प्रदातव्यम् इत्ययमपि एको नियमो ब्रह्मचारिण उक्तो वेदितव्यः ।

"The god Varuṇa, having become the Āchārya (spiritual teacher), caused ghee (clarified butter) to be poured out—signifying pure water alone—and united it with himself. That is, he made the water, which is unmixed and pure, one with himself. Varuṇa thus, in the form of the teacher, associated water (symbol of purity) with his own self.

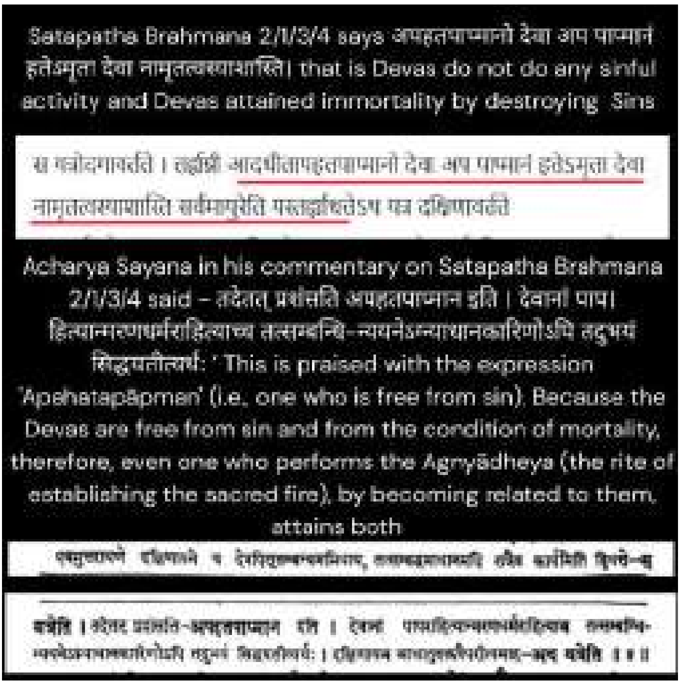
This Varuṇa, when desiring a particular fruit or result from Prajāpati—his own progenitor, the Brahman—then he transformed into the god Mitra, becoming a Brahmachārin , through the power and greatness of his own brahmacharya , from his own body—(here "from his own self" is in the ablative sense; 'lyab-lopa' explains the omission of the participle)—without caring for his body, that is, disregarding his own physical comfort, offered everything that was desired to Varuṇa, who was in the role of the teacher.

Abstaining from Illicit sexual intercourse , following celibacy , behaving free from Sin and keeping your senses under

control are all essential parts of Brahmacharya which are followed by All Devas including Varuna Deva

Satapatha Brahmana 2/1/3/4 says अपहतपाप्मानो देवा अप पाप्मानं हतेऽमृता देवा नामृतत्वस्याशास्ति। that is Devas (including Varuna Deva) do not do any sinful activity and Devas attained immortality by destroying Sins

Acharya Sayana in his commentary on Satapatha Brahmana 2/1/3/4 said – तदेतत् प्रशंसति अपहतपाप्मान इति । देवानां पाप। हित्यान्मरणधर्मराहित्याच्च तत्सम्बन्धि-न्ययनेऽग्न्याधानकारिणोऽपि तदुभयं सिद्धयतीत्यर्थः ' This is praised with the expression 'Apahatapāpman' (i.e., one who is free from sin). Because the Devas are free from sin and from the condition of mortality, therefore, even one who performs the Agnyādheya (the rite of establishing the sacred fire), by becoming related to them, attains both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Allegations-

Surya

Surya is the Sun-God and several hymns of Vedas are dedicated to him. He raped the virgin Kunti. Kunti was just examining her mystic power and the sun god appeared before her and was smitten with passion after seeing young and beautiful Kunti and then raped her.

Devi Bhagavatam 2.6.13-35 "...Surya Deva said :– "O Kunti! What for you called me, by virtue of the Mantra? Calling me, why do you not worship me, standing before you? O beautiful blue one! Seeing you, I have become passionate; so come to me. By means of the mantra, you have

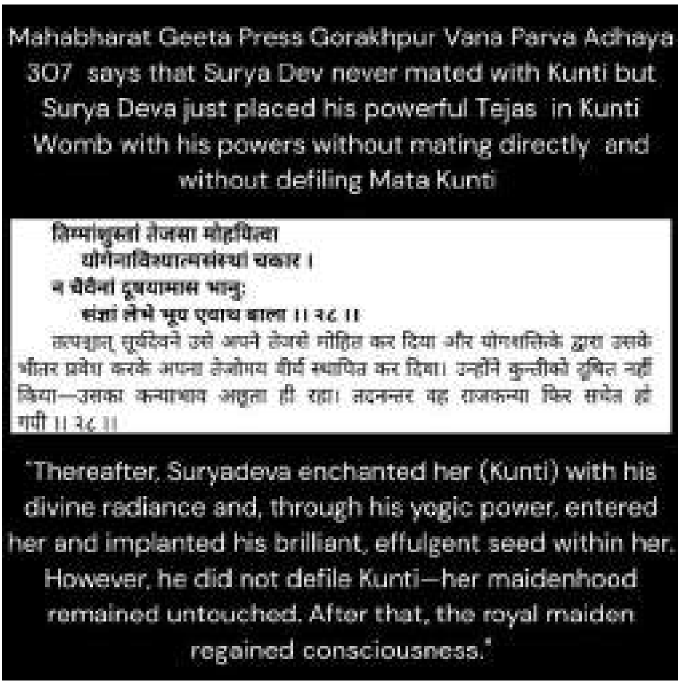
Srimad Bhagavatam 9.24.33-36 As soon as Kunti called for the demigod of the sun, he immediately appeared before her, and she was very much surprised. She told the sun-god, "I was simply examining the effectiveness of this mystic power. I am sorry I have called you unnecessarily. Please return and excuse me.

Refutation-

Mahabharat Geeta Press Gorakhpur Vana Parva Adhaya 307 sloka 28 says that Surya Dev never mated with Kunti but Surya Deva just placed his powerful Tejas in Kunti Womb with his powers without mating directly and without defiling Mata Kunti

तत्पश्चात् सूर्यदेवने उसे अपने तेजसे मोहित कर दिया और योगशक्तिके द्वारा उसके भीतर प्रवेश करके अपना तेजोमय वीर्य स्थापित कर दिया। उन्होंने कुन्तीको दूषित नहीं किया-उसका कन्याभाव अछूता ही रहा। तदनन्तर वह राजकन्या फिर सचेत हो गयी ।। २८ ।।

“Thereafter, Suryadeva enchanted her (Kunti) with his divine radiance and, through his yogic power, entered her and implanted his brilliant, effulgent seed within her. However, he did not defile Kunti—her maidenhood remained untouched. After that, the royal maiden regained consciousness.” 28



Srimad Bhagavatam 9.24.33-36 also recounts that, in accordance with the boon granted to her by Rishi Durvasa, Surya Deva blessed Mata Kunti with the birth of Karna. This divine conception occurred without compromising her chastity or her virginity, preserving her purity while fulfilling the boon.

33. She was astounded to see the (sun)-god appearing instantly in her presence. (Being embarrassed, apologetic-ally) she said, “It is just for testing the efficacy of the lore that the mantra was used. Excuse me, Oh god, and (kindly) go your way.”
34. ‘The sight of gods is never fruitless, Oh lady! I shall beget a son for you, and see to it that your virginity is unimpaired, Oh girl of beautiful waist !’
35. Assuring her thus, the sun-god impregnated her and returned to the firmament. She instantly gave birth to a son who was (brilliant) like another sun.

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IX.24.44. 1281

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Allegations-

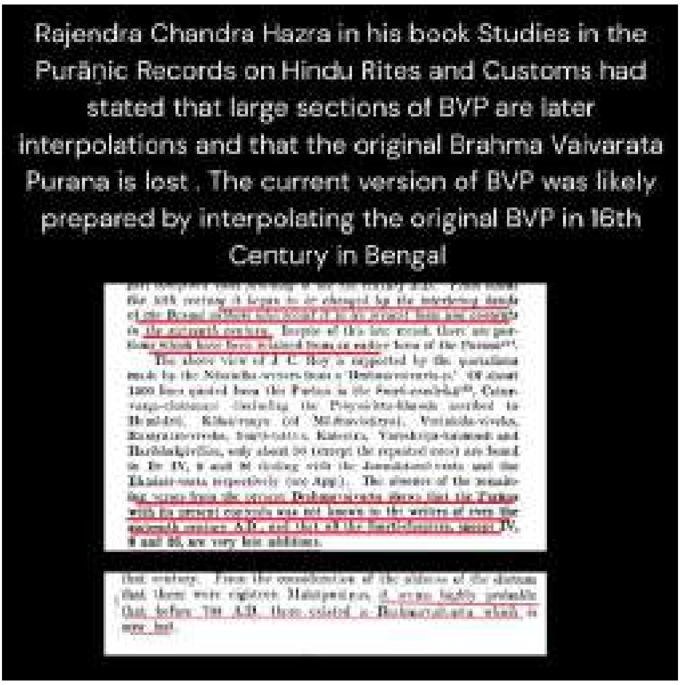
Ashvinkumara

Ashvinkumara was the son of the Sun God. He is said to have raped a Brahmin lady and impregnated her.

Brahma Vaivarta Purana, Brahma Kanda, 10.125-134 Saunaka was astonished at the words of Sauti and said, 'Sir, what irony of fate led Aswinkumara, the offspring of the sun, to copulate with a Brahmin woman? Kindly narrate this incident and gratify my curiosity" Santi, the best of saints replied, "O best of Munis, impossible are the ways of Providence . Once upon a time, this tranquil, strong offspring of the sun was enamoured of a Brahmin woman while she was going out on pilgrimage. Though he was dissuaded by her again and again he forcibly took her to a grove, ravished and impregnated her. The lady, bewildered with shame and fear caused her own miscarriage..." Tr. Rajendra Nath Sen

Refutation-

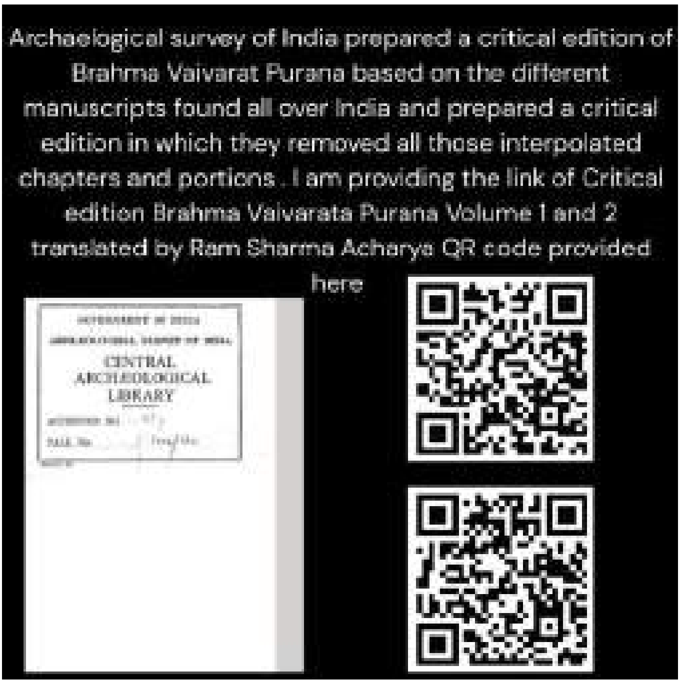
Rajendra Chandra Hazra in his book Studies in the Purāṇic Records on Hindu Rites and Customs had stated that large sections of BVP are later interpolations and that the original Brahma Vaivarata Purana is lost. The current version of BVP was likely prepared by interpolating the original BVP in 16th Century in Bengal.



Archaelogical survey of India prepared a critical edition of Brahma Vaivarat Purana based on the different manuscripts found all over India and prepared a critical edition in which they removed all those interpolated chapters and portions. I am providing the link of Critical edition Brahma Vaivarata Purana Volume 1 and 2 translated by Ram Sharma Acharya QR code provided here

https://archive.org/details/in.ernet.dli.2015.552557

https://archive.org/details/in.ernet.dli.2015.552558

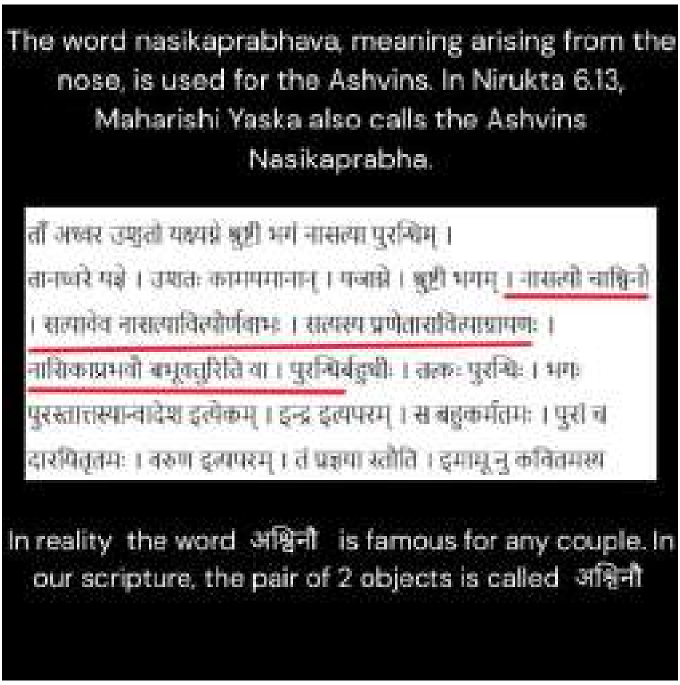


Brahma Vaivarata Purana ASI Manuscript Brahma khanda Adhyay 10 ends with 104 slokas so there is no 125th sloka where Ashiwinikumar violated a Brahmin lady

SOURCE- https://archive.org/details/in.ernet.dli.2015.552557/page/n107/mode/2up?view=theater

The word nasikaprabhava, meaning arising from the nose, is used for the Ashvins. In Nirukta 6.13, Maharishi Yaska also calls the Ashvins Nasikaprabha. नासत्यौ चाश्विनौ । सत्यावेव नासत्यावित्यौर्णवाभः । सत्यस्य प्रणेतारावित्याग्रायणः । नासिकाप्रभवौ बभूवतुरिति वा । पुरन्धिर्बहुधीः

In reality the word अश्विनौ is famous for any couple. In our scripture, the pair of 2 objects is called अश्विनौ



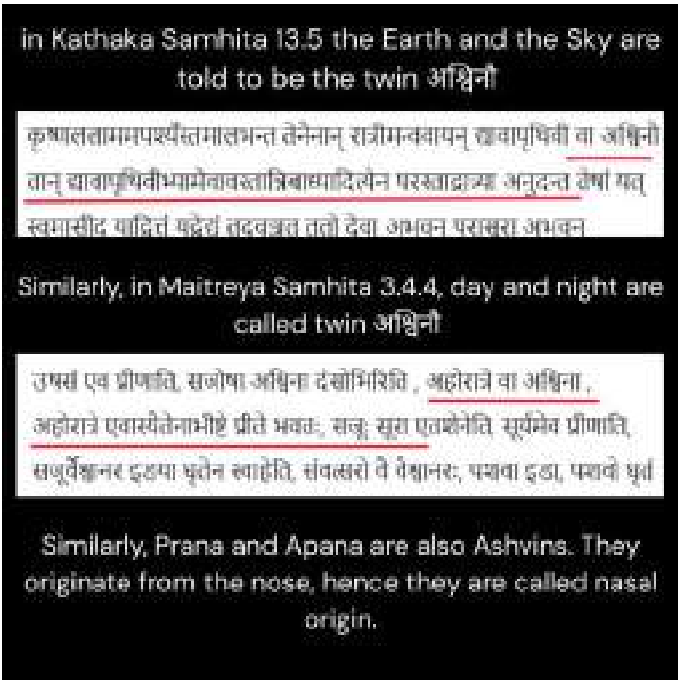
In Kathaka Samhita 13.5 the Earth and the Sky are told to be the twin अश्विनौ

वा अश्विनौ तान् द्यावापृथिवीभ्यामेवावस्तान्निबाध्यादित्येन परस्ताद्राच्या अनुदन्त

Similarly, in Maitreya Samhita 3.4.4, day and night are called twin अश्विनौ

अहोरात्रे वा अश्विना, अहोरात्रे एवास्यैतेनाभीष्टे प्रीते भवतः, सजूः सूरा एतशेनेति

Similarly, Prana and Apana are also Ashvins. They originate from the nose, hence they are called nasal origin.



Allegations-

Varaha

Kalika Purana 29.13 “O Lord! who else is capable of carrying your Varaha body? Moreover, you raped the licentious Prhtvi in the water in the past, and she was in her menstruation period she conceived a terrible embryo.” Tr. B.N. Shastri

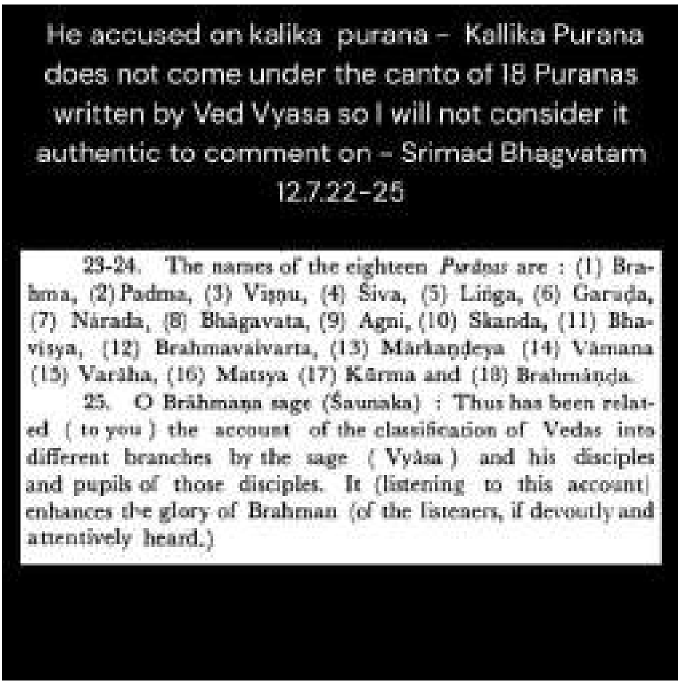
Refutation-

He accused on kalika purana – Kallika Purana does not come under the canto of 18 Puranas written by Ved Vyasa so I will not consider it authentic to comment on – Srimad Bhagvatam 12.7.22-25

23-24. The names of the eighteen Purāṇas are: (1) Bra-hma, (2) Padma, (3) Vişnu, (4) Śiva, (5) Linga, (6) Garuda, (7) Narada, (8) Bhagavata, (9) Agni, (10) Skanda, (11) Bha-visya, (12) Brahmavaivarta, (13) Markandeya (14) Vāmana (15) Varaha, (16) Matsya (17) Kurma and (18) Brahmanda.

25. O Brahmana sage (Saunaka): Thus has been relat-ed (to you) the account of the classification of Vedas into different branches by the sage (Vyāsa) and his disciples and pupils of those disciples. It (listening to this account) enhances the glory of Brahman (of the listeners, if devoutly and attentively heard.)

Ludo Rucher in his book the Puranas page 172 dated Kallika Purana to be written between 1100-1400 AD and not later than that .



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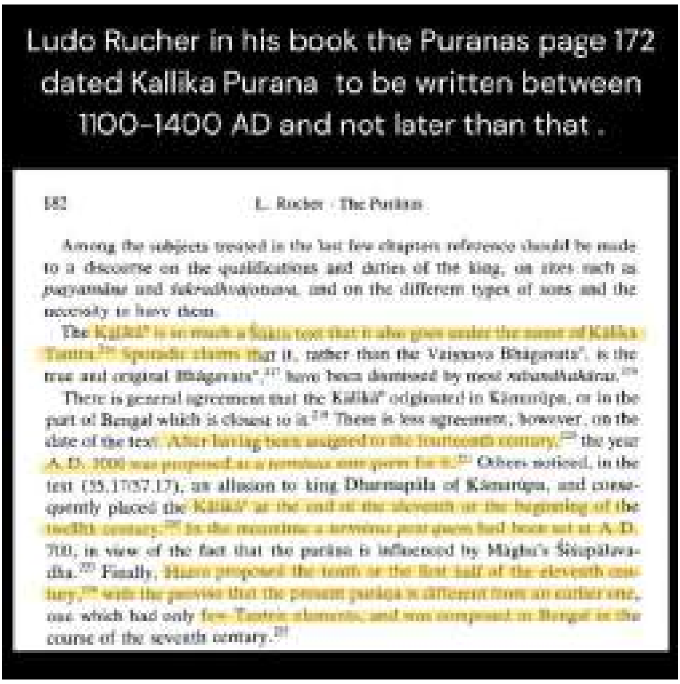

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182 L. Rocher · The Purāṇas

Among the subjects treated in the last few chapters reference should be made to a discourse on the qualifications and duties of the king, on rites such as [illegible] and [illegible], and on the different types of sons and the necessity to have them.

The [illegible] Sporadic claims that it, rather than the Vaiṣṇava Bhāgavata, is the true and original Bhāgavata,[217] have been dismissed by most [illegible].[218]

There is general agreement that the Kālikā originated in Kāmarūpa, or in the part of Bengal which is closest to it.[219] There is less agreement, however, on the date of the text. After having been assigned to the fourteenth century,[220] the year A.D. 1000 [illegible].[221] Others noticed, in the text (35.17/37.17), an allusion to king Dharmapāla of Kāmarūpa, and consequently placed the Kālikā at the end of the eleventh or the beginning of the twelfth century.[222] [illegible] A.D. 700, in view of the fact that the purāṇa is influenced by Māgha's Śiśupālavadha.[223] Finally, [illegible] century,[224] [illegible], one which had only [illegible] course of the seventh century.[225]

Lord Vishnu does not have a material body to experience sexual intercourse like humans or animals he has a spiritual body . Only in a material body one can experience sexual intercourse.

Sukla Yajur Veda 40.8

वह परमपिता सर्वव्यापक, चमकीला, (दीप्तिमान), काया रहित, नाड़ियों से रहित है. वह घावों से रहित, पवित्र, पाप रहित, विद्वान्, मननशील, सर्वव्यापक व स्वयंभू (स्वयं उत्पन्न होने वाला) है. उस ने सृष्टि के आरंभ से ही सब के लिए यथायोग्य साधन सुविधाओं की व्यवस्था की है. (८)

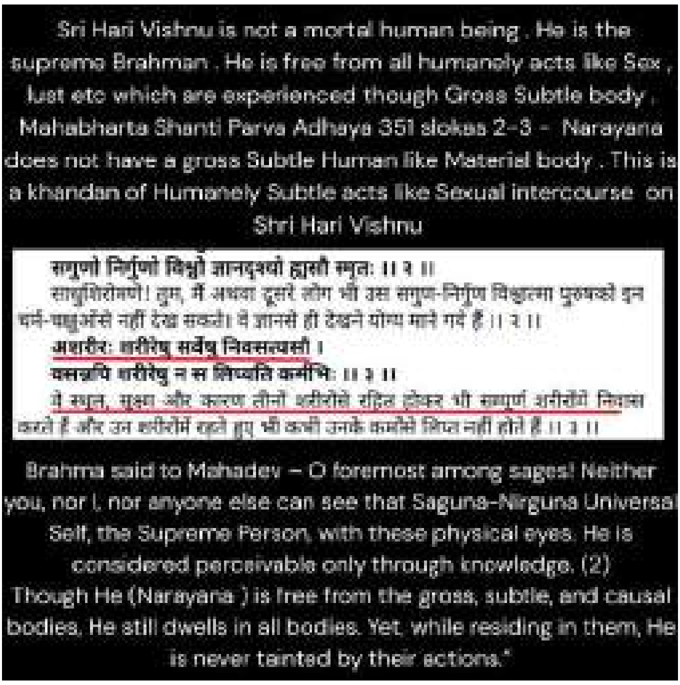
Narayana is **पर्यगात्**- Omnipresent **शुक्रम्** – Radiant **अकायम्**- Material Bodiless **अव्रणम्**- "Woundless" – Free from any imperfections or injuries **अस्नाविरम्**- Without flesh, nerves, or tissues , immaterial **शुद्धम्**- Pure -Untouched by impurities or defects **अपापविद्धम्** -"Untainted by sin" – Free from any trace of evil karma **कविः** with divine wisdom and foresight **मनीषी**- with supreme intellect **परिभूः**-Beyond all limits and boundaries **स्वयंभूः**- Self Existent **याथातथ्यतः**- Supreme Truth **शाश्वतीभ्यः** unchanging and **समाभ्यः**-Eternal

Sri Hari Vishnu is not a mortal human being. He is the supreme Brahman. He is free from all humanely acts like Sex, lust etc which are experienced though Gross Subtle body. Mahabharta Shanti Parva Adhaya 351 slokas 2-3 Narayana does not have a gross Subtle Human like Material body. This is a khandan of Humanely Subtle acts like Sexual intercourse on Shri Hari Vishnu

साधुशिरोमणे ! तुम, मैं अथवा दूसरे लोग भी उस सगुण-निर्गुण विश्वात्मा पुरुषको इन चर्म-चक्षुओंसे नहीं देख सकते। वे ज्ञानसे ही देखने योग्य माने गये हैं ।। २ ।।

वे स्थूल, सूक्ष्म और कारण तीनों शरीरोंसे रहित होकर भी सम्पूर्ण शरीरोंमें निवास करते हैं और उन शरीरोंमें रहते हुए भी कभी उनके कर्मोंसे लिप्त नहीं होते हैं ।। ३ ।।

Brahma said to Mahadev – O foremost among sages! Neither you, nor I, nor anyone else can see that Saguna-Nirguna Universal Self, the Supreme Person, with these physical eyes. He is considered perceivable only through knowledge. (2) Though He (Narayana) is free from the gross, subtle, and causal bodies, He still dwells in all bodies. Yet, while residing in them, He is never tainted by their actions."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सगुणो निर्गुणो विश्वो ज्ञानदृश्यो ह्यसौ स्मृतः ॥ २ ॥
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अशरीरः शरीरेषु सर्वेषु निवसत्यसौ ।
वसन्नपि शरीरेषु न स लिप्यति कर्मभिः ॥ ३ ॥
वे स्थूल, सूक्ष्म और कारण तीनों शरीरोंसे रहित होकर भी सम्पूर्ण शरीरोंमें निवास करते हैं और उन शरीरोंमें रहते हुए भी कभी उनके कर्मोंसे लिप्त नहीं होते हैं ॥ ३ ॥

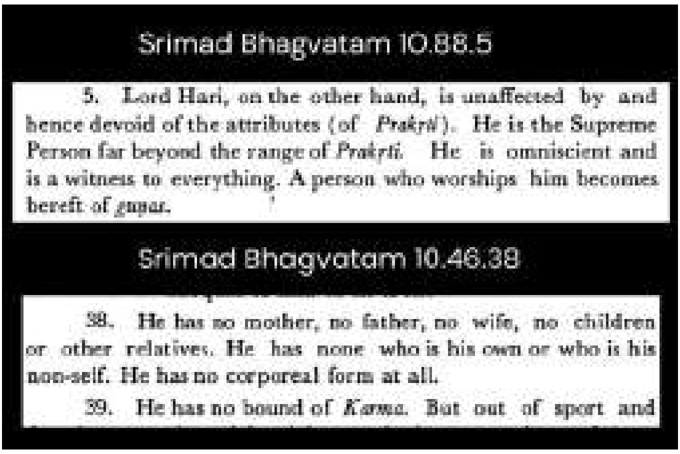
Brahma said to Mahadev – O foremost among sages! Neither you, nor I, nor anyone else can see that Saguna-Nirguna Universal Self, the Supreme Person, with these physical eyes. He is considered perceivable only through knowledge. (2)
Though He (Narayana) is free from the gross, subtle, and causal bodies, He still dwells in all bodies. Yet, while residing in them, He is never tainted by their actions."

Srimad Bhagavatam 10.88.5

5. Lord Hari, on the other hand, is unaffected by and hence devoid of the attributes (of Prakrti). He is the Supreme Person far beyond the range of Prakrti. He is omniscient and is a witness to everything. A person who worships him becomes bereft of gun

Srimad Bhagvatam 10.46.38

He has no mother, no father, no wife, no children or other relatives. He has none who is his own or who is his non-self. He has no corporeal form at all.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Srimad Bhagvatam 10.46.38

38. He has no mother, no father, no wife, no children or other relatives. He has none who is his own or who is his non-self. He has no corporeal form at all.
39. He has no bound of *Karma*. But out of sport and

Allegations-

Brahma

Brahma the creator is said to have raped his own daughter Saraswati. It is explained in detail in the article Brahma's incestuous relationship with his daughter Saraswati.

Shrimad Bhagavatam 3.12.28-31
O Vidura, we have heard that Brahmã had a daughter named väk who was born from his body and who attracted his mind toward sex, although she was not sexually inclined towards him. Thus, finding their father so deluded in an act of immorality, the sages headed by Marici, all sons of Brahma, spoke as follows with great respect. O father, this erformance in which you are endeavoring to complicate

yourself was never attempted by any other Brahmã, nor by anyone else, nor by you in previous kalpas, nor will anyone dare to attempt it in the future. You are the supreme being in the universe, so how is it that you want to have sex with your daughter and cannot control your desire? Even though you are the most powerful being, this act does not suit you because your character is followed for spiritual improvement by people in general."

Skanda Purana 3.1.40.6-12
Prajpati (i.e. Brahma) was formerly deluded, O Brahmanas. He desired like a lover of his own daughter named Vac (Speech) joyously. This daughter of Prajapati became ashamed on noticing his lecherous love for her. Hence she assumed the form of a Rohita deer. Inclined to have sexual dalliance with her, Brahma too took the form of a deer. As she went ahead in the guise of a female deer, he too followed her. On seeing him intent on having sexual intercourse with his daughter, all the deities condemned him: 'This Brahma is committing a deed that should not be done, i.e. attempt to have sexual union with one's own daughter. Thus they censured the creator and the Lord of the worlds. On seeing Paramesthin (Brahma) engaged in the forbidden act, Lord Hara took up the Pinaka bow and assumed the form of a hunter. He fitted one arrow to his bow. He drew the bow string as far as his ear and hit Brahma with his sharp arrow. Struck down by the arrow of the Annihilator of the three Puras, Brahma fell down on the ground."

Refutation-

Perspective 1

We know the term Prajapati is used for Brahma in Puranas . The Same term Prajapati is used for Sun in Vedas at several places because Sun is responsible for life on Earth . So Sun is Prajapati [Brahma] .

1- **यो हं वे सविता स प्रजापतिः।** (Satapatha 12.3.5.2)

2- **प्रजापतिर्यं सविता।** (Tandya Brahmana 8.2.10)

Then who is the daughter of Prajapati Sun [Brahma] . Usha [Dawn] is the daughter of Prajapati Surya [Brahma] as Usha[Dawn] is brought about by approach of Prajapati Sun [Brahma] . Acharya Kumarilla Bhatta explained in his Tantra Vartika 1.3.7

. (1) The word "Prajapati" means 'one who protects all creatures;' as such it can be taken as a name of the Sun; and it is an ordinary fact that towards morning the sun reaches the early Dawn, ('Usha'); and as the early Dawn is brought about by the approach of the Sun, it is called his "daughter;" and it is the fact of the Sun letting his rays fall in (or on) the Dawn that has been figuratively spoken of as the intercourse of a man with a woman.

That is being the protector of the world Prajapati Brahma is Sun and Usha Dawn is the daughter of Prajapati Brahma Sun . It is an ordinary fact that towards morning Sun (Brahma) reaches the early Dawn, ('Usha'); and as the early Dawn is rought about by the approach of the Sun (Brahma) it is

called daughter of Sun(Brahma) and it is the fact of the Sun(Brahma) letting his rays fall in (or on)Usha (Dawn)that has been figuratively spoken of as the intercourse of a man with a woman as if Brahma (Sun) got attracted towards his daughter Usha (Dawn)

In Srimad Bhagvatam and Skanda Purana its written that Prajapati Brahma [Sun] went after his daughter Usha [Dawn] . Rays of Sun can be taken as sons of Prajapati Brahma . The Sons of Prajapati Brahma [Sun] Stopped him and then Brahma [Sun] left his body causing Fog which spread in all directions.It's not that rays of sun try to stop him. We shall not forget it's a Puranic story with characters.The process of condensation is explained here because of which we get tiny droplets of water in the morning during winter.

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There is another Perspective too – Perspective 2

Gopatha Brahmana 1/2/10-11 says that Brahma is mind
ऊर्ध्वं यच् च किं च मनसैव करोति तद् ब्रह्म ते ब्रूमो मन एव ब्रह्मा मनो ब्रह्म मनो देव इति

Taittriya Samhita 6/1/2/2 says that Saraswati is speech
मेधया हि मनसा पुरुषो यज्ञम् अभिगच्छति सरस्वत्यै पूष्णे ऽग्नये स्वाहेत्य् आह वाग् वै सरस्वती पृथिवी पूषा

तस्य [पुरुषस्य] मन एव ब्रह्मा। (Kaushitaki Brahmana 17/7)

मन एव ब्रह्मा । (Gopatha Brahmana Purva 1/2/10)

प्रजापतिर्वै मनः । (Satapatha Brahmana 4/1/1/22)

बाग् वै सरस्वती । (Kaushitaki Brahmana 5/1)

वाक् सरस्वती। (Satapatha Brahmana 7/5/1/31))

वाक् तु सरस्वती । (Aitreya Brahmana 1/3)

मनो ह वै पूर्व वाचो यद्धि मनसाभिगच्छति तद्वाचा वदति । (Tandya Brahmana 1/1/1/3)

स [प्रजापतिः] वाचमयच्छत्। (Aitreya Brahmana 2/33)

Prajapati or Brahma is called 'Mind Saraswati is the name of speech. The mind comes before speech, so whatever is first thought through the mind is then said through speech. That mind in the form of Prajapati Brahma controlled Saraswati in the form of speech.

The mind comes before speech, so whatever is first thought through the mind is then said through speech. That mind in the form of Prajapati Brahma controlled Saraswati in the form of speech . It means that speech originates from the power of the mind. That is why both of them have been described here as father and daughter. When the father, in the form of mind inseminates his daughter in the form of speech with प्रेरणारूप वीर्या then only a son in the form of words is born from her

Pandit Madhavacharya Shastri explained it as-

सो ब्रह्मवैवर्त पुराण में उक्त आध्यात्मिक अर्थ को स्पष्ट करने के लिए श्रीराधा जी के पूछने पर श्रीकृष्ण भगवान् कहते हैं-
मनःस्वरूपो ब्रह्मा मे ज्ञानरूपो महेश्वरः ।।५८।। वागधिष्ठात्री देवी या सा स्वयं च सरस्वती ।।५६।। अर्थात्- मनः ही ब्रह्मा है, ज्ञान को महेश्वर समझो तथा वाणी की अधिष्ठात्री देवी ही सरस्वती है ।
यहां इतना और भी समझ लेना आवश्यक है कि इस कथा के अध्यात्म-प्रधान रूपक में – मरीचि आदि पुत्रों का समझाना घटित नहीं होता था, अतएव ब्रह्मवैवर्त में श्री वेदव्यास जी ने उक्त घटना के बजाय यह प्रकट किया है कि 'पुत्री के पीछे भागते हुये ब्रह्मा को उसके पुत्र महादेव ने सावधान किया ।' इस अंश का तात्पर्य यह है कि वाणी का अनुगमन करते हुए मन को विवेक बार २ सावधान करता है। यही इस कथा का 'आध्यात्मिक-अर्थ' है, जिससे मनोविज्ञान का एक अद्भुत रहस्य प्रकट होता है ।

To make this spiritual meaning clear, Lord Śrī Krishna, who, in response to Śrī Rādhā's question, says:

manassvarūpo brahmā me jñānarūpo maheśvaraḥ (verse 58)

vāgadhiṣṭhātrī devī yā sā svayaṃ ca sarasvatī (verse 56)

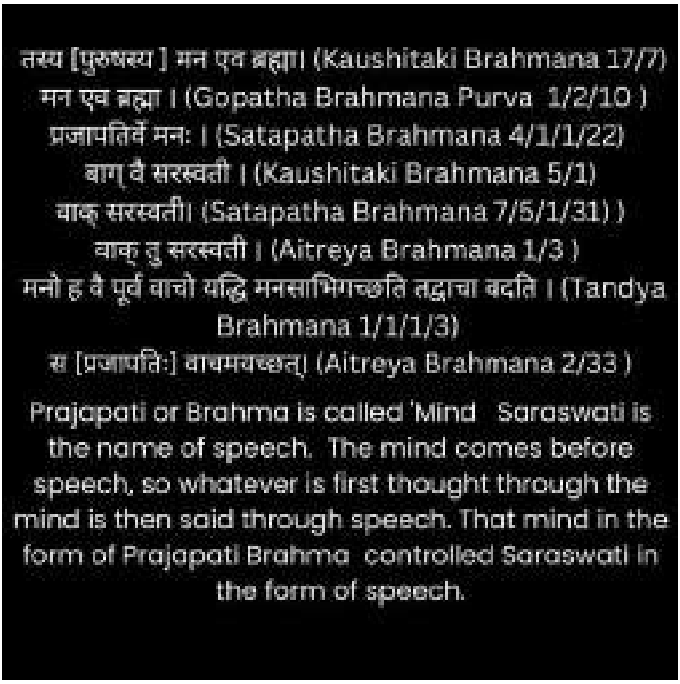
Meaning:

The mind is my form as Brahmā; knowledge is my form as Maheśvara (Śiva); and the presiding goddess of speech is Sarasvatī herself.

It is important to further understand that, in the spiritually symbolic version of this tale, the narrative involving Mārīci and other sons (i.e., their attempt to dissuade Brahmā) is not relevant. Hence, Sage Vedavyāsa presents the story as:

"As Brahmā chased after his daughter, it was his son Mahādeva (Śiva) who warned him."

The meaning behind this is: as the mind chases after speech, it is discrimination (viveka), represented by Śiva, which again and again warns the mind. This is the true spiritual meaning of the tale — revealing a profound mystery of psychology (manovijñāna).



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उससे शब्दरूप पुत्र उत्पन्न होता है, सो ब्रह्मवैवर्त पुराण में उक्त आध्यात्मिक अर्थ को स्पष्ट करने के लिए श्रीराधा जी के पूछने पर श्रीकृष्ण भगवान् कहते हैं—

मनःस्वरूपो ब्रह्मा मे ज्ञानरूपो महेश्वरः ।।५८।।
वागधिष्ठात्री देवी या सा स्वयं च सरस्वती ।।५६।।

अर्थात्—मन ही ब्रह्मा है, ज्ञान को महेश्वर समझो तथा वाणी की अधिष्ठात्री देवी ही सरस्वती है।

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Similar explanation has been given by कृष्णनारायण प्रसाद 'मागध' – वाणी प्रकाशन। -१९९९

वैदिक साहित्य में प्रजापति को बहुधा मन '98 एवं वाक् को सरस्वती' 99 कहा गया है। मन की सत्ता वाक् से पूर्ववर्त्तिनी होती है। पहले मन संकल्प करता है। तदुपरांत वह वाक् (वाणी) द्वारा प्रकट होता है। अव्यक्त ब्रह्मा ने सृष्टि (अपने को अनेक रूपों में व्यक्त) करने का मन में संकल्प किया। मन के संकल्प से वाक् की उत्पत्ति हुई। इस पारस्परिक संबंध के कारण 'मन' को पिता (प्रजापति ब्रह्मा) और 'वाक्' को दुहिता (सरस्वती) कहा गया। मन रूपी पिता के वाक् रूपी दुहिता में प्रेरणारूप वीर्याधान किए जाने पर शब्द रूप पुत्र की उत्पत्ति होती है। मन की अपेक्षा वाक् सूक्ष्म होती है। अतः उसके लिए भागवतकार द्वारा प्रयुक्त 'तन्वीं' ार्थक विशेषण है। कामना करना मन का धर्म है। इसीलिए आख्यान में मनरूपी

प्रजापति को 'सकाम' और वाक् को 'अकामा' कहा गया है। प्रथम उत्पन्न होने के कारण मन को 'स्वयम्भू' भी कहा जाना सार्थक है। इस प्रकार सृष्टि-विद्या के गूढ़ आध्यात्मिक रहस्य को इस आख्यान के मिस मनोवैज्ञानिक रूप में प्रस्तुत करना पुराणकार का लक्ष्य रहा है।

Vāk as "Sarasvatī".
The existence of the mind precedes speech (vāk).
First, the mind conceives a thought, and afterward, it manifests through vāk (speech).

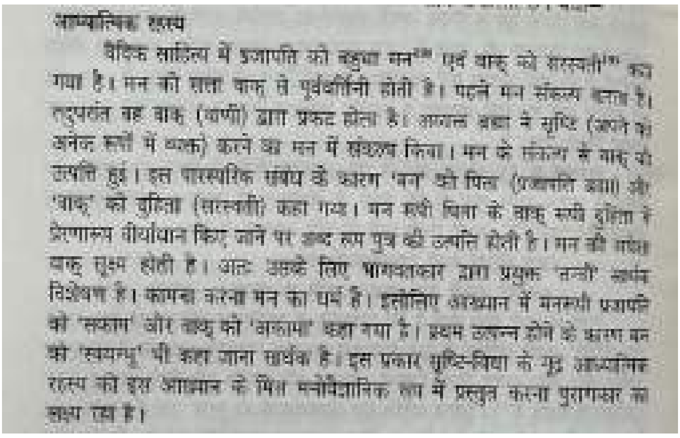
The unmanifest Brahmā resolved in his mind to manifest creation (himself in multiple forms).
From the mental resolution, vāk emerged.

Due to this mutual relationship, the mind is called the father (Prajāpati Brahmā), and vāk is called the daughter (Sarasvatī).

When the mind, in the form of a father, deposits inspiration (vīrya) into vāk, in the form of the daughter, the child in the form of words (śabda) is born.
Compared to the mind, vāk is more subtle.
Therefore, the adjective "tanvīm" (delicate) used by the Bhāgavata author for her is appropriate.

Desire is a natural trait of the mind.
Hence, in the narrative, the mind-like Prajāpati is called "sakāma" (with desire) and vāk is called "akāmā" (without desire).
Being the first to emerge, it is appropriate to refer to the mind as "Svayambhū" (self-born).

In this way, the deep spiritual mystery of the science of creation has been presented in psychological terms through this narrative by the Purāṇa authors.

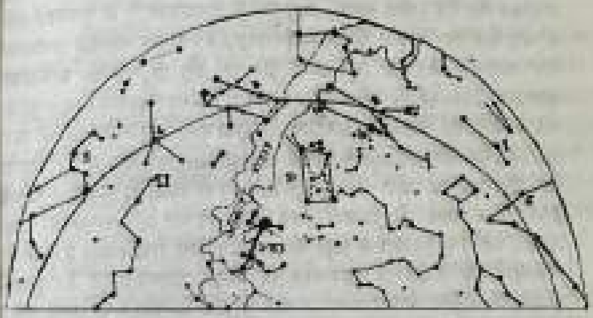


There is a third Astronomical Interpretation as well to this Story -कृष्णनारायण प्रसाद 'मागध' – वाणी प्रकाशन। -१९९९

पूर्व उल्लिखित ऐतरेय ब्रा. की गाथा का उत्तरार्द्ध प्रजापति-नक्षत्र समूह (ORION) अथवा रोहिणीशकट का रूपकात्मक विवरण प्रस्तुत करता है। अब पु. के पंचतीर्थ-माहात्म्य वर्णन में इसी को कथा का रूप दिया गया है। उसमें कथावाचक स्वयं ब्रह्मा हैं। उन्होंने कहा है कि सावित्री, गायत्री, श्रद्धा, मेधा और सरस्वती मेरी श्रेष्ठ कन्याएँ हैं। इनमें एक को मैंने अलौकिक रूपवती बनाया। उसके अद्वितीय सौंदर्य को देख स्वयं मेरी बुद्धि विकृत हो गयी। कामवश मैंने जब उसे पकड़ना चाहा, तब वह भाग खड़ी हुई। जब वह मृगी बन कर भागने लगी, तब मैंने मृग बन कर उसका पीछा किया। यह देख लोकधर्म के रक्षार्थ शंभु मृग-व्याध का रूप धारण कर, धनुष ताने मेरे पीछे-पीछे दौड़े।

उन्होंने मुझसे कहा—'मैं तुम्हारा वध करूँगा।' फलतः उनसे विनय युक्त हो मैंने अपनी वह कन्या विवस्वान् को सौंप दी[60]। इसे आद्योपांत आकाशीय चित्र से समझा जा सकता है—

रो. = रोहिणी (मृगी)
प्र. = प्रजापति (मृग)



रो.-रोहिणी, प्र.-प्रजापति, 1. मेष, 2. वृष, 3. मिथुन, 4. कर्क, 5. सिंह, 6. मीन

ऊपरि चित्र का नक्षत्र-समूह उत्तरी गोलार्द्ध (भारत सहित एशिया, यूरोप उत्तरी अमेरिका) में शिशिर ऋतु (पौष-माघ, स्थूलतः मध्य दिसंबर से मध्य फरवरी) की रात्रियों के प्रथम प्रहर में दक्षिण की ओर देखने पर सिर के ऊपर दिखायी पड़ता है। द्वितीय प्रहर में यह पश्चिम की ओर ढलने लगता है, तब गाथा में वर्णित दृश्य प्रत्यक्ष हो उठता है। चित्र में, आकाश-गंगा के पश्चिम, दिखायी पड़ने वाला वृहद् और चमकीला नक्षत्र-समूह प्रजापति (Constellation of ORION) है। प्राचीन भारतीय खगोलविदों के अनुसार प्रजापति नक्षत्र-समूह में पाँच प्रमुख नक्षत्र हैं—रोहिणी (Aldebaran), मृगशिरा, आर्द्रा, मृगव्याध (Sirius) और पुनर्वसु (Pollux)। अंतरिक्ष में सूर्य और चंद्रमा के भ्रमण-पथ के निकट रोहिणी दिखायी पड़ती है। रोहिणी का अर्थ मृगी (रोहित) है। यह वृष राशि (Taurus) का सर्वाधिक चमकीला और रक्तवर्णी नक्षत्र है। रोहिणी के नीचे उत्तर-पूर्व में (बायीं ओर) उसका अनुगमन करने वाला मृगरूप धारी प्रजापति (ORION) बीच में है। चतुष्कोण बनाने वाले प्रजापति-समूह के चार तारे ही मृग की चार टाँगें हैं एवं चतुष्कोण के ऊपर दिखायी पड़ने वाला तीन तारों से निर्मित त्रिकोण ही मृग का सिर अर्थात् मृगशिरा नक्षत्र है—"एतद् वै प्रजापतेः

शिरो धन्वमृगशीर्षम् (शतपथ ब्रा. 2/1/2/8)। उसके नीचे उत्तर-पूर्व में (काफी बड़ा) दिखाई पड़ने वाले 'मृग-व्याध' रूपी रुद्र (Canis Major या Great Dog) की आकृति आस-पास के तारों को मिला कर बनती है—लगता है कि कोई व्यक्ति (व्याध) कमर में शस्त्र लटकाए, एक हाथ में धनुष लिए मृगरूपधारी प्रजापति का पीछा कर रहा है। वह बाण छोड़ चुका है। मृग के शरीर के अंदर एक रेखा में अवस्थित तीन तारे (आर्द्रा नक्षत्र ; लोकभाषा में तीनडड़िया) ही मृगव्याध रुद्र के द्वारा छोड़े गए त्रिकाण्ड बाण (इषुस्त्रिकाण्डः) हैं। प्राचीन भारतीय खगोलविदों ने जिस तारा-समूह को रुद्र (मृग-व्याध) कहा है, उसे ही पश्चिमी खगोलविद् बृहत्श्वान (Canis Major या Great Dog) कहते हैं। रुद्र मृगव्याध तारा-समूह का ही नहीं, अपितु संपूर्ण गोलार्द्ध का सर्वाधिक चमकीला तारा 'मृग-व्याध' (Sirius या Dog Star) है। मृग-व्याध (Sirus) से रोहिणी (Aldebaran) तक एक सीध में काल्पनिक रेखा खींचने पर वह आर्द्रा (ORION'S BELT) से होकर ही गुजरेगी। रोहिणी के ऊपर बायीं ओर वाले (छह, पाश्चात्य मिथक के अनुसार सात जिन्हें 'सप्तभगिनी'—Seven Sisters कहा गया है) तारों के समूह की आख्या कृत्तिका (Pleiades) है। शास्त्रों एवं ज्योतिषीय ग्रंथों में इस पूरे नक्षत्र-मंडल की आख्या 'रोहिणी-शकट' है। बृहत्संहिता (47/4) के अनुसार रोहिणी-शकट के बीच से शनि के गुजरने पर बारह वर्षों तक वर्षा नहीं होती है। तैत्तिरीय सं. (4/4/10) में विभिन्न नक्षत्रों और उनके स्वामियों के उल्लेख हुए हैं। तदनुसार रोहिणी के स्वामी प्रजापति (रोहिणी नक्षत्रं प्रजापतिर्देवता) एवं आर्द्रा के स्वामी रुद्र (आर्द्रा नक्षत्रं रुद्रो देवता) कहे गए हैं। इससे भी आख्यान के खगोलीय आधार का संकेत होता है।

महाभारतीय आख्यान (सौप्तिक पर्व, अ. 18) की प्रतीक व्याख्या भी इसी खगोलीय तथ्य का पोषक है। उसके अनुसार देवयज्ञ में रुद्र को भाग नहीं मिला अतः वे कुपित हो धनुष-बाण लिए यज्ञ-स्थान पर गए। उन्हें कुपित देख देवता भयभीत हो उठे। कुपित रुद्र ने यज्ञ (यज्ञ प्रजापति) के हृदय में बाण से आघात किया। तब अग्नि सहित यज्ञ (यज्ञ प्रजापति) मृग का रूप धारण कर वहाँ से भाग चला और आकाश में पहुँच कर (प्रजापति नक्षत्र-समूह के रूप में) प्रकाशित होने लगा। आकाश में भी रुद्र (मृगव्याध रूप में, आर्द्रा नक्षत्र जिनका त्रिकाण्ड बाण है) उसके पीछे लगे रहते हैं। दक्षयज्ञ-विध्वंस-आख्यान (महाभा. 12/283/36 एवं आगे) में भी इसका अधूरा रूप मिलता है। ऐतरेय ब्रा. (3/3/9) की गाथा के खगोलीय तथ्य से पुष्पदन्त पूर्णतः परिचित थे—उनके शिवमहिम्न-स्तोत्र का अग्रांकित बाइसवाँ श्लोक उसी से प्रेरित प्रतीत होता है—

प्रजानाथं नाथ प्रसभमभिकं स्वां दुहितरं/गतं रोहिद्भूतां रिरमयिषुमृष्यस्य वपुषा।
धनुष्पाणेर्यातं दिवमपि सपत्राकृतममुं/त्रसन्तं तेऽद्यापि त्यजति न मृगव्याधरभसः॥

ग. आधिदैविक तथ्य

इस आख्यान में सृष्टिविकास को अधिदैविक तथ्य के रूप में उपस्थित किया गया है। वैदिक गाथाओं की त्रिविध व्याख्या का मार्ग यास्क ने प्रशस्त किया था। उक्त आधार पर इसकी भी व्याख्या की जाती है। कृष्ण यजुर्वेद की काठक सं (12/5 एवं 27/1) के अनुसार वाक् प्रजापति की पुत्री एवं पत्नी (शक्ति) दोनों है। उनके परस्पर संयोग से प्रजा वर्गों की उत्पत्ति होती है। तदुपरांत वाक् (प्रजापति की शक्ति) प्रजापति में ही प्रविष्ट हो जाती है—

प्रजापतिर्वै इदमासीत्। तस्य वाक् द्वितीया आसीत्। तां मिथुनं समभवत् सा [illegible] अपाक्रामत्। सा इमाः प्रजाः असृजत्। सा प्रजापतिमेव पुनः प्राविशत्।

शतपथ ब्रा. में प्रजापति और वाक् के मानसिक संयोग से वसुओं, रुद्रों, आदित्यों एवं विश्वेदेवों की उत्पत्ति का वर्णन मिलता है। पंचविंश ब्रा. के अनुसार आरंभ में प्रजापति और वाक् दो ही तत्व थे—'प्रजापतिर्वै इदं एक आसीत् तस्य वाक् एव स्वमासीद् वाग् द्वितीया'। अस्तु, वाक् (स्त्री लिंग) की कल्पना ब्रह्म (नपुंसक लिंग एवं पुंलिंग ब्रह्मा)—पत्नी के रूप में किया जाना अस्वाभाविक नहीं है। बृहद्देवता (5/97-103) में [illegible] यज्ञ करते समय प्रजापति का शरीरिणी वाक् को देख कर विकार ग्रस्त होने के उल्लेख में भी कदाचित् इसी ओर संकेत हुआ है।

सर्ग की सलिलोत्पत्ति (देखिए [illegible]) के वर्णन में उल्लेख किया जा चुका है कि सृष्टि-रचना की कामना करने पर स्वयम्भू प्रजापति (पुराणों के ब्रह्मा) अपनी इच्छा से अपने भीतर से मूल रचनात्मक उपादान (मातृतत्व) की सृष्टि करता है। स्वयम्भू जिस मातृ-तत्व की सृष्टि करता है, वह उसका अविभाज्य अंग होता है। मनुस्मृति (1/32) में भी दोनों अविभाज्य तत्व ही स्वीकृत हुए हैं। हरिवंश पु. के अनुसार तप में ब्रह्मा अकेले रम नहीं सके तो उन्होंने एक शुभलक्षणा भार्या उत्पन्न की जो उनके शरीर का आधा भाग थी। वह लोकों की सृष्टि करने में समर्थ थी। उससे संसर्ग कर उन्होंने सभी प्रजापतियों, सागरों, सरिताओं की सृष्टि की। ब्रह्मा का अपनी देह के दो भाग (प्रथमार्द्ध को पुरुष रूप और द्वितीयार्द्ध को स्त्रीरूप) करने के उल्लेख किंचित् शब्दांतर से कई पुराणों में हुए हैं। भविष्य पु. में इतना और कथित है कि ब्रह्मा ने उस स्त्रीरूप से विराट् की सृष्टि की। मत्स्य पु. (3/30-48) वर्णित आख्यान में भी कहा गया है कि सृष्टि करने की इच्छा से तप करने पर ब्रह्मा का कल्मष रहित शरीर दो भागों में विभक्त हो गया—आधाभाग स्त्रीरूप और आधाभाग पुरुष रूप हो गया। स्त्री रूप आधे भाग की अभिधा 'शतरूपा' (शतविध माया) हुई। वही सावित्री, गायत्री, सरस्वती और ब्रह्माणी भी कही गयी है। 'स्वदेहसम्भूता', आत्मजा गायत्री के मनोहर रूप पर ब्रह्मा मुग्ध हो गए। आगे उसी में कहा गया है ब्रह्मा ने अनिंदिता शतरूपा का पाणिग्रहण किया जिससे स्वायम्भुव मनु, जिसे विराट् भी कहा जाता है, की उत्पत्ति

द्वितीय आह्निक : [illegible] / 169

ख. खगोलीय/ज्योतिषीय आधार

पूर्व उल्लिखित ऐतरेय ब्रा. की गाथा का उत्तरार्द्ध प्रजापति-नक्षत्र सूमूह (ORION) अथवा रोहिणीशकट का रूपकात्मक विवरण प्रस्तुत करता है। ब्रह्म पु. के पंचतीर्थ-माहात्म्य वर्णन में इसी को कथा का रूप दिया गया है। उसमें कथावाचक स्वयं ब्रह्मा हैं। उन्होंने कहा है कि सावित्री, गायत्री, श्रद्धा, मेधा और सरस्वती मेरी ज्येष्ठ कन्याएँ हैं। इनमें एक को मैंने अलौकिक रूपवती बनाया। उसके अद्वितीय सौंदर्य को देख स्वयं मेरी बुद्धि विकृत हो गयी। कामवश मैंने जब उसे पकड़ना चाहा, तब वह भाग खड़ी हुई। जब वह मृगी बन कर भागने लगी, तब मैंने मृग बन कर उसका पीछा किया। यह देख लोकधर्म के रक्षार्थ शंभु मृग-व्याध का रूप धारण कर, धनुष ताने मेरे पीछे-पीछे दौड़े।

उन्होंने मुझसे कहा- 'मैं तुम्हारा वध करूँगा।' फलतः उनसे पिण्ड छुड़ा कर मैंने अपनी वह कन्या विवस्वान को सौंप दी 207। इसे अग्रांकित आकाशीय चित्र से समझा जा

उपरि चित्र का नक्षत्र-समूह उत्तरी गोलार्द्ध (भारत सहित एशिया, यूरोप उत्तरी अमेरिका) में शिशिर ऋतु (पौष-माघ, स्थूलतः मध्य दिसंबर से मध्य फरवरी) की रात्रियों के प्रथम प्रहर में दक्षिण की ओर देखने पर सिर के ऊपर दिखायी पड़ता है। द्वितीय प्रहर में यह पश्चिम की ओर ढलने लगता है, तब गाथा में वर्णित दृश्य प्रत्यक्ष हो उठता है। चित्र में, आकाश-गंगा के पश्चिम, दिखायी पड़ने वाला बृहत् और चमकीला नक्षत्र-समूह प्रजापति (Constellation of ORION) है। प्राचीन भारतीय खगोलविदों के अनुसार प्रजापति नक्षत्र-समूह में पाँच प्रमुख नक्षत्र हैं- रोहिणी (Alldebaran), मृगशिरा, आर्द्रा, मृगव्याध (Sirius) और पुनर्वसु (Pollux)। अपेक्षया दांयीं ओर चंद्रमा के भ्रमण-पथ के निकट रोहिणी दिखायी पड़ती है। रोहिणी का अर्थ मृगी (रोहित) है। वह वृष राशि (Taurus) का सर्वाधिक चमकीला और रक्तवर्णी नक्षत्र है। रोहिणी के नीचे उत्तर-पूर्व में (बायीं ओर) उसका अनुगमन करने वाला मृगरूप धारी प्रजापति (ORION) बीच में है। चतुष्कोण बनाने वाले प्रजापति-समूह के चार तारे ही मृग की चार टाँगें हैं एवं

चतुष्कोण के ऊपर दिखायी पड़ने वाला तीन तारों से निर्मित त्रिकोण ही मृग का सिर अर्थात् मृगशिरा नक्षत्र है- 'एतद् वै प्रजापतेः

शिरो यन्मृगशीर्षम्' (शतपथ ब्रा. 2/1/2/8)। उसके नीचे उत्तर-पूर्व में (बायीं ओर) दिखायी पडने वाले 'मृगव्याध' रूपी रुद्र (Canis Major या Great Dog) की बध की आकृति अगल-बगल के तारों को मिला कर बनती है- लगता है कि कोई व्यक्ति (व्याध) कमर में शस्त्र लटकाए, एक हाथ में धनुष लिए मृगरूपधारी प्रजापति का पीछा कर रहा है। वह वाण छोड़ चुका है। मृग के शरीर के अंदर एक रेखा में अवस्थित तीन तारे (आर्द्रा नक्षत्र; लोकभाषा में तीनडड़िया208) ही मृगव्याध रूपी रुद्र के द्वारा छोड़े गए त्रिकांड वाण (इषुस्त्रिकाण्डः) हैं। प्राचीन भारतीय खगोलविदों ने जिस तारा-समूह को रुद्र (मृग-व्याध) कहा है, उसे ही पश्चिमी खगोलविदों ने बृहत्श्वान (Canis Major या Great Dog) कहा है। रुद्र-मृगव्याध तारा-समूह का ही नहीं, अपितु संपूर्ण गोलार्द्ध का सर्वाधिक चमकीला तारा 'मृग-व्याध' (Sirus या Dog Star) है। मृग-व्याध (Sirus) से रोहिणी (Aldebaran) तक एक सीध में काल्पनिक रेखा खींचने पर वह आर्द्रा (ORION'S BELT) से होकर ही गुजरेगी। रोहिणी के ऊपर दायीं ओर वाले (छह, पाश्चात्य मिथक के अनुसार सात जिन्हें 'सप्तस्वसा'- Seven Sisters कहा गया है) तारों के समूह की आख्या कृतिका (Pleiades) है। शास्त्रों एवं ज्योतिषीय ग्रंथों में इस पूरे नक्षत्र-मंडल की आख्या 'रोहिणी-शकट' है। बृहत्संहिता (47/4) के अनुसार रोहिणी-शकट के बीच से शनि के गुजरने पर बारह वर्षों तक वर्षा नहीं होती है। तैत्तिरीय सं. (4/4/10) में विभिन्न नक्षत्रों और उनके स्वामियों के उल्लेख हुए हैं। तदनुसार रोहिणी के स्वामी प्रजापति (रोहिणी नक्षत्रं प्रजापतिर्देवता) एवं आर्द्रा के स्वामी रुद्र (आर्दा नक्षत्रं रुद्रो देवता) कहे गए हैं। इससे भी आख्यान के खगोलीय आधार का संकेत होता है।
महाभारतीय आख्यान (सौप्तिक पर्व, अ. 18) की याज्ञिक व्याख्या भी इसी खगोलीय तथ्य का पोषक है। उसके अनुसार देवयज्ञ में रुद्र को भाग नहीं मिला। अतः वे कुपित हो धनुष-वाण लिए यज्ञ-स्थान पर गए। उन्हें कुपित देख देवता भयभीत हो उठे। कुपित रुद्र ने यज्ञ (यज्ञ प्रजापति) के हृदय में वाण से आघात किया। तब अग्नि सहित यज्ञ (यज्ञ प्रजापति) मृग का रूप धारण कर वहाँ से भाग चला और आकाश में पहुँच कर (प्रजापति नक्षत्र-समूह के रूप में) प्रकाशित होने लगा। आकाश में भी रुद्र (मृगव्याध रूप में, आर्द्रा नक्षत्र जिनका त्रिकाण्ड वाण है) उसके पीछे लगे रहते हैं 209। दक्षयज्ञ-विध्वंस-आख्यान (महाभा. 12/288/36 एवं आगे) में भी इसका अधूरा रूप मिलता है। ऐतरेय ब्रा. (3/3/9) की गाथा के खगोलीय तथ्य से पुष्पदंत पूर्णतः परिचित थे उनके शिवमहिम्न स्तोत्र का अग्रांकित बाइसवाँ श्लोक उससे प्रेरित प्रतीत होता है-
प्रजानायं नाथ प्रसभमभिकं स्वां दुहितरं गतं रोहिद्भूतां रिरमयिषुमृष्यस्य व्युषा । धनुष्पाणेर्यातं दिवमपि सपत्राकृतममुं त्रसन्तं तेऽद्यापि त्यजति न मृगव्याधरभसः ।।

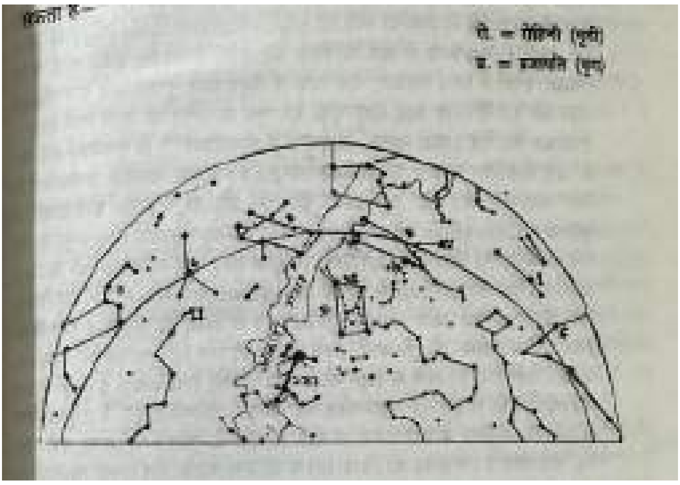
English

. Astronomical/Astrological Basis

The latter part of the previously mentioned *Aitareya Brahmana* legend presents an allegorical depiction of the Prajapati–Nakshatra constellation group (ORION) or the *Rohini-Shakat* (the chariot of Rohini). In the *Brahma Purana's* description of the sanctity of the Panchatirtha (the five sacred spots), this has been presented as a narrative. In this tale, the narrator is Brahma himself. He says:

"Savitri, Gayatri, Shraddha, Medha, and Saraswati are my eldest daughters. I made one of them extraordinarily beautiful. On seeing her unparalleled beauty, my intellect became deluded. Driven by desire, when I tried to seize her, she fled. When she transformed into a deer and ran away, I too became a deer and chased her. Witnessing this, for the protection of cosmic order (*lokadharma*), Shambhu (Shiva) assumed the form of a deer-hunter, drew his bow, and began chasing after me."

He said to me, *"I shall slay you."* As a result, freeing myself from him, I handed over that daughter of mine to Vivasvan (the Sun God).



This can be understood through the sky chart marked above. The constellation depicted in the chart appears overhead when looking southward during the early part of the night in the winter season (Paush–Magh months, roughly mid-December to mid-February) in the Northern Hemisphere (including India, Asia, Europe, and North America). During the second watch of the night, it begins to descend westward, and at that time, the scene described in the legend visually manifests.

In the chart, the large and luminous star group seen to the west of the Milky Way is Prajapati (the constellation of ORION). According to ancient Indian astronomers, there are five major stars or nakshatras (lunar mansions) in the Prajapati constellation group: Rohini (Aldebaran), Mrigashira, Ardra, Mrigavyadha (Siriu and Punarvasu (Pollux).

Rohini is visible relatively to the right, near the Moon's orbital path. The term *Rohini* literally means "the doe" (female deer, *Rohit*). It is the brightest and reddish star in the Taurus constellation. Below Rohini, toward the northeast (to the left), Prajapati (ORION), in the form of a deer pursuing her, is seen in the middle.

The four stars that form a quadrilateral in the Prajapati group represent the four legs of the deer, and the triangle formed by three stars appearing above this quadrilateral is the head of the deer, i.e., the Mrigashira nakshatra — *"Etad vai Prajapateh..."* (This indeed is of Prajapati).

The head is what is called Mrigashirsha (the Head of the Deer)" (*Shatapatha Brahmana 2.1.2.8*). Below it, toward the northeast (to the left), appears the figure of Rudra as the Deer-Hunter (*Mrigavyadha*), formed by connecting the stars of Canis Major or the Great Dog. It looks like a man (a hunter), with a weapon tied at his waist, holding a bow in one hand and chasing the deer-shaped Prajapati. He has already released an arrow.

Inside the body of the deer, there are three stars aligned in a row (these correspond to the Ardra Nakshatra, popularly known as "Teen Dandiyan" or "Three Sticks" in folk language). These three stars are the three-parted

arrow (*Trikanda Vaan*) shot by Rudra in the form of the Mrigavyadha.

The star cluster that ancient Indian astronomers referred to as **Rudra (the Deer-Hunter)** is the same one Western astronomers named **Canis Major** or **the Great Dog**. The **brightest star** not only in this group but in the entire visible hemisphere is the **Mrigavyadha** (Sirius or the Dog Star).

If one draws an imaginary straight line from **Mrigavyadha (Sirius)** to **Rohini (Aldebaran)**, it will pass directly through **Ardra** (Orion's Belt). Above Rohini and toward the right, there is a cluster of **six stars** (called **seven** in Western mythology, known as the **Seven Sisters** or **Pleiades**) — this group is called **Krittika** in Indian astronomy.

In scriptures and astrological texts, this entire star region is referred to as **Rohini-Shakat** (the Chariot of Rohini). According to the *Brihat Samhita* (47.4), if **Saturn** passes through the center of Rohini-Shakat, it causes **a drought lasting twelve years**.

The *Taittiriya Samhita* (4.4.10) mentions various nakshatras and their presiding deities. Accordingly, **Rohini's deity is Prajapati** (*Rohini Nakshatram Prajapatir Devata*), and **Ardra's deity is Rudra** (*Ardra Nakshatram Rudro Devata*). This also points to the astronomical basis of the myth.

The **Mahabharata narrative** (Sauptika Parva, Chapter 18) also supports this celestial interpretation. According to it, during the sacrificial ritual (*Devayajna*), **Rudra did not receive his share**, and thus, angered, he went to the sacrificial site with bow and arrow. Seeing him enraged, the gods were terrified. Rudra, in his fury, **struck the heart of the yajna (i.e., Prajapati)** with an arrow. Then the yajna, along with Agni (fire), **took the form of a deer and fled**, eventually rising into the sky and becoming **the constellation of Prajapati**. Even in the sky, Rudra, in the form of **Mrigavyadha**, continues to pursue him — his arrow being the three stars of Ardra (Orion's Belt).

A partial version of this story is also found in the tale of **Daksha Yajna's destruction** (Mahabharata 12.288.36 onward).

Pushpadanta was fully aware of the astronomical facts related to the *Aitareya Brahmana (3.3.9)* tale. The **twenty-second verse** of his **Shivamahimna Stotra** seems to be directly inspired by this:

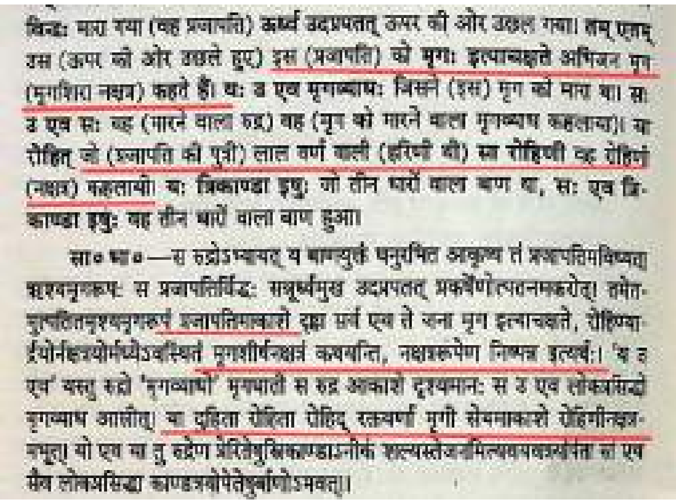
प्रजानायं नाथ प्रसभमभिकं स्वां दुहितरं गतं रोहिद्भूतां रिरमयिषुमृष्यस्य व्युषा । धनुष्याणेर्यातं दिवमपि सपत्राकृतममुं त्रसन्तं तेऽद्यापि त्यजति न मृगव्याधरभसः ।।

This interpretation is given by Acharya Sayana in his Commentary on Aitareya Brahmana 3/33 and as well

सा० भा०- स रुद्रोऽभ्यायत् य बाणयुक्तं धनुरभित आकृष्य तं प्रजापतिमविध्यत्। ऋश्यमृगरूपः स प्रजापतिर्विद्धः सन्नूर्ध्वमुख उदप्रपतत् प्रकर्षेणोत्पतनमकरोत्। तमेत-मुत्पतितमृश्यमृगरूपं प्रजापतिमाकाशे दृष्ट्वा सर्व एव ते जना मृग इत्याचक्षते, रोहिण्या-र्द्रयोर्नक्षत्रयोर्मध्येऽवस्थितं मृगशीर्षनक्षत्रं कथयन्ति, नक्षत्ररूपेण निष्पन्न इत्यर्थः। 'य उ एव' यस्तु रुद्रो 'मृगव्याधो' मृगघाती स रुद्र ाकाशे दृश्यमानः स उ एव लोकप्रसिद्धो मृगव्याध आसीत्। या दुहिता रोहिता

रोहिद् रक्तवर्णा मृगी सेयमाकाशे रोहिणीनक्षत्र-मभूत्। यो एव या तु रुद्रेण प्रेरितेषुस्त्रिकाण्डाऽनीकं शल्यस्तेजनमित्यवयवत्रयोपेता सो एव सैव लोकप्रसिद्धा काण्डत्रयोपेतेषुर्बाणोऽभवत्।।

That Rudra approached, who had a bow with an arrow set upon it, and having fully drawn it, he struck Prajāpati. Prajāpati, who had taken the form of a Ṛśya-mṛga (a kind of antelope or deer), was hit, and looking upwards, he leapt up — he made a great upward flight.
Seeing this Prajāpati in the form of an Ṛśya-mṛga who had thus leapt into the sky, all the people (sages, observers) began to call it 'Mṛga' (deer).
They refer to the *Mṛgaśīrṣa Nakṣatra* (a lunar constellation) as being located between the stars Rohiṇī and Ārdrā — meaning it has become established in the form of a star (nakṣatra).
The one who (shot the arrow), that Rudra, who is the 'Mṛgavyādha' (hunter of the deer), is seen in the sky — he himself became the popularly known figure of the celestial Mṛgavyādha (hunter of the deer).
And the daughter, the reddish-colored deer-like one (mṛgī), who is Rohiṇī (literally meaning 'reddish' or 'blood-colored'), she became the celestial star Rohiṇī in the sky.
And that very object (the arrow) which Rudra sent forth — composed of three parts: *Trikāṇḍa* (threefold shaft), *Śalya* (the point), and *Tejana* (the fiery power) — that itself became the celestial arrow seen in the sky, renowned for its triple structure


विद्धः मारा गया (वह प्रजापति) ऊर्ध्व उदप्रपतत् ऊपर की ओर उछल गया। तम् एतम्
उस (ऊपर की ओर उछले हुए) इस (प्रजापति) को मृगः इत्याचक्षते अभिजन मृग
(मृगशिरा नक्षत्र) कहते हैं। यः स एव मृगव्याधः जिसने (इस) मृग को मारा था। स
उ एव सः वह (मारने वाला रुद्र) वह (मृग को मारने वाला मृगव्याध कहलाया)। या
रोहित् जो (प्रजापति की पुत्री) लाल वर्ण वाली (हरिणी थी) सा रोहिणी वह रोहिणी
(नक्षत्र) कहलायी। यः त्रिकाण्डा इषुः जो तीन धारों वाला बाण था, सः एव त्रि-
काण्डा इषुः वह तीन धारों वाला बाण हुआ।

सा० भा०—स रुद्रोऽभ्यायत्य बाणमुत्कं धनुष्यर्पित आकृष्य तं प्रजापतिमविध्यत्।
ऋश्यमृगरूपः स प्रजापतिर्विद्धः सन्नूर्ध्वमुख उदप्रपतत् प्रकर्षेणोत्पतनमकरोत्। तमेत-
मुत्पतितमृश्यमृगरूपं प्रजापतिमाकाशे दृष्ट्वा सर्व एव ते जना मृग इत्याचक्षते, रोहिण्या-
र्द्रयोर्नक्षत्रयोर्मध्येऽवस्थितं मृगशीर्षनक्षत्रं कथयन्ति, नक्षत्ररूपेण निष्पन्न इत्यर्थः। य उ
एव खलु रुद्रो 'मृगव्याधो' मृगघाती स रुद्र आकाशे दृश्यमानः स उ एव लोकप्रसिद्धो
मृगव्याध आसीत्। या दुहिता रोहिता रोहिद् रक्तवर्णा मृगी सेयमाकाशे रोहिणीनक्षत्र-
मभूत्। यो एव या तु रुद्रेण प्रेरितेषुस्त्रिकाण्डाऽनीकं शल्यस्तेजनमित्यवयवत्रयोपेता सो एव
सैव लोकप्रसिद्धा काण्डत्रयोपेतेषुर्बाणोऽभवत्।।

Shatapatha Brahmana (2/1/2/8-9) too states that the Mrigashira Nakshatra is referred to as Prajapati (Brahma) and Rohini Nakshatra as the daughter of Prajapati (Brahma) (Mrigashira Nakshatra)

रोहिणी नक्षत्र में भी अग्न्याधान करे, क्योंकि रोहिणी नक्षत्र में ही सन्तान के इच्छुक प्रजापति ने अग्न्याधान किया था। उसने प्रजा सूजी और वह प्रजा एक-रूप और ठीक रही, रोहिणी (लाल गाय) के समान । इसलिए रोहिणी नक्षत्र रोहिणी गौ के समान है। इसलिए जो कोई इस रहस्थ को समझकर रोहिणी नक्षत्र में अग्न्याधान करता हैं वह सन्तान और पशुओं से फूलता-फलता है ।।६।।
रोहिणी नक्षत्र में ही पशु अग्नियों का आधान करते हैं कि मनुष्यों की इच्छा तक चढ़ सकें (रोहेम)। उन्होंने मनुष्यों की कामनाओं तक रोहण किया। और जो कामना पशुओं की मनुष्यों के प्रति पूरी हुई, वही पशुओं के प्रति उसकी पूरी होगी जो इस रहस्य को समझकर रोहिणी नक्षत्र में अग्न्याधान करता है ।।७।।
मृगशीर्ष नक्षत्र में भी अग्न्याधान हो सकता है, क्योंकि मृगशीर्ष प्रजापति का सिर है। श्री ही शिर है। इसलिए जो मनुष्य जाति में श्रेष्ठ होता है उसको कहते हैं कि यह जाति का शिर है। जो इस रहस्य को समझकर मृगशीर्ष नक्षत्र में अग्न्याधान करता है वह श्री को प्राप्त होगा ।।८।।
अब मृगशीर्ष नक्षत्र में अग्न्याधान न करने की (युक्ति कुछ लोग यह देते हैं) कि यह प्रजापति का शरीर है। जब इसको देवों ने त्रिकाण्ड तीर से बींधा तो कहते हैं कि उसने शरीर त्याग दिया। इसलिए यह शरीर केवल वास्तु, अयज्ञिय (यज्ञ न करने योग्य) और निर्वीर्य हो गया । इसलिए मृगशीर्ष में अग्न्याधान न करेः।।६।।
परन्तु वह कर सकता है। यह जो प्रजापति का शरीर है, न तो वास्तु है, न ही अयज्ञिय और न निर्वीर्य (इसलिए मृगशीर्ष में अग्न्याधान करे) । पुनर्वसु नक्षत्र में पुनराधेय कर्म करे। ऐसा आदेश है ।।१०।।

“One should also perform the ignition of the sacred fire (Agnyaadhan) during the Rohini Nakshatra, because it was during Rohini Nakshatra that Prajapati, desiring progeny, performed Agnyaadhan. As a result, progeny was born, uniform and flawless, resembling Rohini (the red cow). Therefore, Rohini Nakshatra is considered similar to the Rohini cow.
Hence, whoever understands this secret and performs Agnyaadhan during Rohini Nakshatra flourishes with offspring and cattle. (Verse 6)

It is also during Rohini Nakshatra that the sacrificial fires related to animals are established, so that they may ascend to the level of human desires (Rohem – rise).
The fires rose to fulfill human desires.
And just as the animals’ desires toward humans were fulfilled, so too will the humans’ desires toward the animals be fulfilled — for the one who, understanding this secret, performs Agnyaadhan during Rohini Nakshatra. (Verse 7)

Agnyaadhan can also be performed during the Mrigashirsha Nakshatra, because Mrigashirsha is considered the head of Prajapati.
‘Shri’ (wealth, prosperity) is connected with the ‘head.’
Therefore, the one who is foremost among a community is

called 'the head of the community.'
Thus, whoever understands this secret and performs Agnyaadhan during Mrigashirsha Nakshatra will attain prosperity (Shri). (Verse 8)

Now, some people argue against performing Agnyaadhan during Mrigashirsha Nakshatra, saying that it represents the body of Prajapati.
When the gods pierced it with a threefold arrow (Trikanda Teer), it is said that he (Prajapati) abandoned his body.
Hence, they claim, this body became merely a physical mass, unfit for sacrifice (Ayajniya), and devoid of potency (Nirvirya).
Therefore, according to them, Agnyaadhan should not be performed during Mrigashirsha. (Verse 9)

However, it can indeed be performed.
This body of Prajapati is neither a mere mass (Vastu), nor unfit for sacrifice (Ayajniya), nor devoid of potency (Nirvirya).
Thus, Agnyaadhan may be performed during Mrigashirsha.
During the Punarvasu Nakshatra, the rite of re-establishment (Punaradheya) should be performed.
Such is the instruction. (Verse 10)

THE TRUE CHARACTER OF BRAHMA JI FROM SRIMAD BHAGAVATAM

Brahma Ji is the master of all his senses, never speaks falsehood, never strays from the righteous path, and remains ever devoted to penance and austerities.

Srimad Bhagvatam 2/6/32-35

प्यारे नारद ! मैं प्रेमपूर्ण एवं उत्कण्ठित हृदयसे भगवान्‌के स्मरणमें मग्न रहता हूँ, इसीसे मेरी वाणी कभी असत्य होती नहीं दीखती, मेरा मन कभी असत्य संकल्प नहीं करता और मेरी इन्द्रियाँ भी कभी मर्यादाका उल्लंघन करके कुमार्गमें नहीं जातीं ।। ३३ ।। मैं वेदमूर्ति हूँ, मेरा जीवन तपस्यामय है, बड़े-बड़े प्रजापति मेरी वन्दना करते हैं और मैं उनका स्वामी पहले मैंने बड़ी निष्ठासे योगका सर्वांग अनुष्ठान किया था

Dear Nārada! With a heart full of love and longing, I remain absorbed in the remembrance of the Lord.
Because of this, my speech never appears to be false, my mind never forms false resolves, and my senses never violate propriety by straying onto the wrong path. (33)
I am the embodiment of the Vedas; my life is filled with austerity.
Great Prajāpatis offer me their reverence, and I am their master. Earlier, with great steadfastness, I had performed the complete practice of Yoga, yet I could not come to know the true nature of my original cause the Supreme Self. (34)

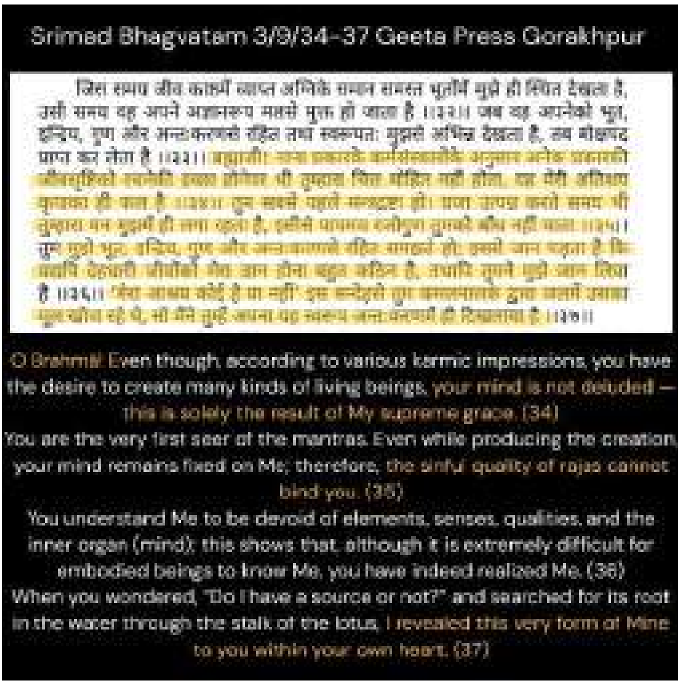
Srimad Bhagvatam 2/9/3-8 Geeta Press Gorakhpur

ब्रह्माजीकी निष्कपट तपस्यासे प्रसन्न होकर भगवान्ने उन्हें अपने रूपका दर्शन कराया और आत्म-तत्त्वके ज्ञानके लिये उन्हें परम सत्य परमार्थ वस्तुका उपदेश किया (वही बात मैं तुम्हें सुनाता हूँ) ।।४।।
तीनों लोकोंके परम गुरु आदिदेव ब्रह्माजी अपने जन्मस्थान कमलपर बैठकर सृष्टि करनेकी इच्छासे विचार करने लगे . ब्रह्माजी तपस्वियोंमें सबसे बड़े तपस्वी हैं। उनका ज्ञान अमोघ है। उन्होंने उस समय एक सहस्र दिव्य वर्षपर्यन्त एकाग्र चित्तसे अपने प्राण, मन, कर्मेन्द्रिय और ज्ञानेन्द्रियोंको वशमें करके ऐसी तपस्या की, जिससे वे समस्त लोकोंको प्रकाशित करनेमें समर्थ हो सके ।।८।।

Pleased with Brahmā's sincere and guileless austerity, the Lord granted him a vision of His own form and instructed him in the Supreme Truth – the ultimate reality so that he might gain knowledge of the Self. (4)
The supreme preceptor of the three worlds, the primordial deity Brahmā, seated upon the lotus – his place of birth – began to contemplate with the desire to create the universe.
Brahmā is the greatest of all ascetics. His knowledge is unfailing. At that time, for a thousand divine years, with a concentrated mind, he brought his life-breath, mind, organs of action, and organs of perception under control, performing such austerity that he became capable of illuminating all the worlds. (8)

Srimad Bhagvatam 3/9/34-37 Geeta Press Gorakhpur

ब्रह्माजी ! नाना प्रकारके कर्मसंस्कारोंके अनुसार अनेक प्रकारकी जीवसृष्टिको रचनेकी इच्छा होनेपर भी तुम्हारा चित्त मोहित नहीं होता, यह मेरी अतिशय कृपाका ही फल है ।।३४।। तुम सबसे पहले मन्त्रद्रष्टा हो। प्रजा उत्पन्न करते समय भी तुम्हारा मन मुझमें ही लगा रहता है, इसीसे पापमय रजोगुण तुमको बाँध नहीं पाता ।।३५।। तुम मुझे भूत, इन्द्रिय, गुण और अन्तःकरणसे रहित समझते हो; इससे जान पड़ता है कि यद्यपि देहधारी जीवोंको मेरा ज्ञान होना बहुत कठिन है, तथापि तुमने मुझे जान लिया है ।।३६।। 'मेरा आश्रय कोई है या नहीं' इस सन्देहसे तुम कमलनालके द्वारा जलमें उसका मूल खोज रहे थे, सो मैंने तुम्हें अपना यह स्वरूप अन्तःकरणमें ही दिखलाया है ।।३७।।
O Brahmā! Even though, according to various karmic impressions, you have the desire to create many kinds of living beings, your mind is not deluded this is solely the result of My supreme grace. (34)
You are the very first seer of the mantras. Even while producing the creation, your mind remains fixed on Me; therefore, the sinful quality of rajas cannot bind you. (35)
You understand Me to be devoid of elements, senses, qualities, and the inner organ (mind); this shows that, although it is extremely difficult for embodied beings to know Me, you have indeed realized Me. (36)
When you wondered, “Do I have a source or not?” and searched for its root in the water through the stalk of the lotus, I revealed this very form of Mine to you within your own heart. (37)



Allegations-

Brahmanas speaks of this illicit relationship as well,

Aitareya Brahmana 6.5.27
For the semen is like something unspeakable secretly poured forth into the womb. The sperm becomes blended. For when Prajapati had carnal intercourse with his daughter, his sperm was poured forth upon the earth (and was mixed up with it. This was done for making the sperm produce fruit."

Pancavimsa Brahmana 8.2.10
Prajapati went on top of his own daughter Usas. His semen flew away. It was poured on this (the earth). He made it perfect, [thinking]: "Let this [Semen] of mine not be spoiled." He made it [something] real, namely, cattle."

Shatapatha Brahmana 1.7.4.1-3
Prajapati set his mind on his own daughter, either Sky or Dawn. 'May pair with her; he wished. He made love to her. That indeed was a sin for the gods: a 'He who acts thus towards his own daughter, our sister, [commits a sin].' Those gods then said to this god who is lord of cattle. 'An act of transgression he commits who acts thus towards his own daughter, our sister. Pierce him.' Rudra, having aimed [him], pierced him. In the middle [of the act, his semen spurted forth. Thus indeed it was."

Refutation-

Prajapati is Sun in Vedas

(क) यो ह्यव सविता स प्रजापतिः । (शतपथ 12/3/5/1

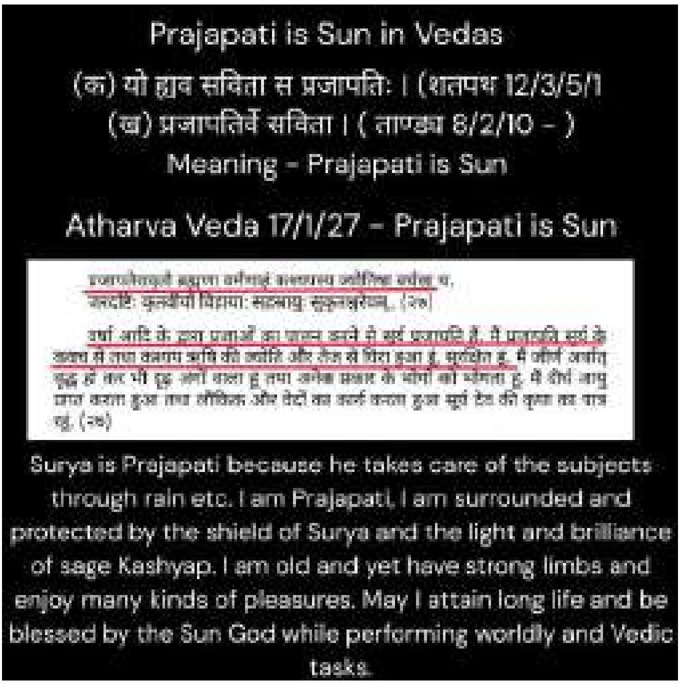
(ख) प्रजापतिर्वे सविता । (ताण्ड्य 8/2/10 –)

Meaning – Prajapati is Sun

Atharva Veda 17/1/27 – Prajapati is Sun

Atharva Veda 17/1/27 – Surya is Prajapati because he takes care of the subjects through rain etc. I am Prajapati, I am urrounded and protected by the shield of Surya and the

light and brilliance of sage Kashyap. I am old and yet have strong limbs and enjoy many kinds of pleasures. May I attain long life and be blessed by the Sun God while performing worldly and Vedic tasks.

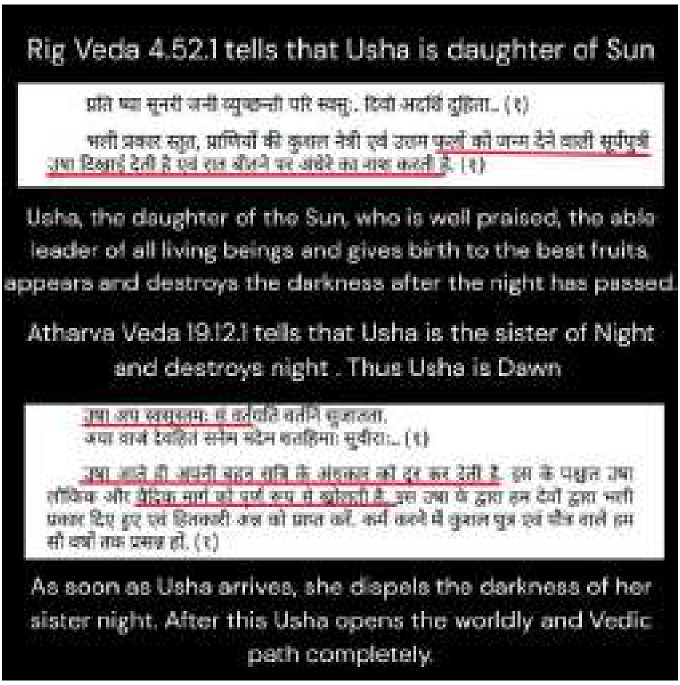


Rig Veda 4.52.1 tells that Usha is daughter of Sun

Rig Veda 4.52.1-Usha, the daughter of the Sun, who is well praised, the able leader of all living beings and gives birth to the best fruits, appears and destroys the darkness after the night has passed.

Atharva Veda 19.12.1 tells that Usha is the sister of Night and destroys night . Thus Usha is Dawn

Atharva Veda 19.12.1 – As soon as Usha arrives, she dispels the darkness of her sister night. After this Usha opens the worldly and Vedic path completely.



Rig Veda 10.61.14 states **जिस समय काली रात लाल रंग वाली उषाओं में बदलने लगती है, उस समय मैं तुम्हारा आह्वान करता हूं** – “At the time when the dark night begins to turn into the red-hued dawn (Usha I invoke you.”

कृष्णा यद्गोष्वरुणीषु सीदद्दिवो नपाताश्विना हुवे वाम्।
वीतं मे यज्ञमा गतं मे अन्नं ववन्वांसा नेषमस्मृध्रू॥ (४)

हे स्वर्गपुत्र अश्विनीकुमारो! जिस समय काली रात लाल रंग वाली उषाओं में बदलने लगती है, उस समय मैं तुम्हारा आह्वान करता हूं. मेरे हव्य अन्न की अभिलाषा करने के लिए तुम मेरे यज्ञ में आओ. अश्वों के समान उसे ग्रहण करो और मेरे प्रति द्रोह को भुला दो. (४)

It is written in *Nirukta* (2.18) as well as in the *Uṇādi Sūtra* (4.235) that Uṣā (the dawn) is that which dispels the darkness of night. The time that follows the night, when the darkness begins to fade away — that early morning period is called Uṣā (dawn).N

Nirukta 2/18

उषाः कस्मादुच्छतीति सत्या रात्रेरपरः कालः ।
कस्मात् किस कारण से उषाः उषा कहा जाता है? क्योंकि उच्छतीति सत्या (अन्धकार को) निवारित करती हुई रहती है-दूर करती हुई रहती है। रात्रः रात्रि का अपरः कालः उत्तरवती (पिछला) काल होता है।
विमर्श-

"Why is the dawn (*Uṣā*) called *Uṣā*? Because she '*ucchatīti satyā*' — she removes, dispels (the darkness). The period following the night is known as *Uṣā*, the later (subsequent) part of the night, i.e., the early morning."

Discussion (Vimarśa):
The term *Uṣā* is derived from the root "ucch" (to rise, to remove), indicating that *Uṣā* is the one who removes darkness — hence, she is called *Uṣā*. She signifies the later phase of the night, when the darkness begins to withdraw, and light begins to appear. Thus, *Uṣā* represents the transition from night to day, symbolizing hope, awakening, and illumination.

Unadi Sutra 4.235-

स्वा०द० वृ० – असिः । ओषति दहतीति उषः, कर्णछिद्रं पर्वतभेदः [वा]; स्त्रियां सूर्योदयात् प्राक् प्रभातप्रकाशः उषाः वा । उषःकाले बुध्यते इति 'उषर्बुधः', अग्निर्बालः संयमी वा । कप्रत्ययान्ताट्टापि कृते उषा रात्रिरित्यपि भवति । उदा०- (1) उषः (= प्रातःवेला, कर्णविल) – ओषति दहति । उष दाहे । उष् असि-अनुबन्धलोप-उष् अस्- 'पुगन्तलघूपधस्य च' (पा० 7.3.86) से लघूपध गुण प्राप्त, निषेध, सु ।

Usha means Dawn

(उषापदनिर्वचनम्)
उषाः कस्मादुच्छतीति सत्या रात्रेरपरः कालः ।
कस्मात् किस कारण से उषाः उषा कहा जाता है? क्योंकि उच्छतीति सत्या (अन्धकार को) निवारित करती हुई रहती है-दूर करती हुई रहती है। रात्रः रात्रि का अपरः कालः उत्तरवती (पिछला) काल होता है।
विमर्श—

स्वा०द०वृ०—असिः । ओषति दहतीति उषः, कर्णछिद्रं पर्वतभेदः [वा]; स्त्रियां सूर्योदयात् प्राक् प्रभातप्रकाशः उषाः वा । उषःकाले बुध्यते इति 'उषर्बुधः', अग्निर्बालः संयमी वा । कप्रत्ययान्ताट्टापि कृते उषा रात्रिरित्यपि भवति ।
उदा०—(1) उषः (= प्रातःवेला, कर्णविल)—ओषति दहति । उष दाहे । उष् असि—अनुबन्धलोप—उष् अस्—'पुगन्तलघूपधस्य च' (पा० 7.3.86) से लघूपध गुण प्राप्त, निषेध, सु ।

In the *Nirukta*, Uṣā is described as a deity associated with the heavenly realm (*dyuloka*).

In Chapter 12 of the *Nirukta*, a list of deities associated with the *dyuloka* (celestial region) is given, where Uṣā is

mentioned second, right after the Aśvins, as a deity of the heavenly sphere.

That is why in the *Brāhmaṇa* texts, Uṣā is referred to as a deity of the *dyuloka*. Whether one says "Uṣā" or "deity of the *dyuloka*", both refer to the same entity — there is no disagreement in this regard.

Furthermore, regarding Uṣā — the deity of the *dyuloka* — it is written in the *Nirukta* that she spreads light across half the region of the sky before the sun rises. This is what we commonly know as dawn or *uṣā-kāla* (the time of Uṣā in the early morning).

अथ अतः अब यहाँ से द्युस्थानाः द्युलोक के देवता (व्याख्यायित किये जा रहे हैं)

(२. उषस्)
उषा वष्टेः कान्तिकर्मणः, उच्छतेरितरा माध्यमिका ।
तस्या एषा भवति-
उषस्तच्चित्रमाभरास्मभ्यं वाजिनीवति ।
येन तोकं च तनयं च धामहे ।। (ऋ० १.९२.१३)
उषस्तच्चित्रं चायनीयं मंहनीयं धनमाहरास्मभ्यम्, अन्नवतिः येन पुत्रांश्च पौत्रांश्च दधीमहि ।
उषा (सूर्योदय से पूर्व काल का वाचक घुस्थानीय) उषा कान्तिकर्मणः कान्त्यर्थक वष्टेः 'वश्' धातु से 'उच्छी' धातु से बना है। इतरा माध्यमिका दूसरा अन्तरिक्ष स्थानीय (विद्युत् का वाचक उषा शब्द) उच्छतेः विवासनार्थक 'उच्छी' धातु से बना है (यहाँ उषा द्युस्थानीय उषा है)।

मन्त्रार्थ – एताः ताः उषसः यह वह उषा रजसः अन्तरिक्ष लोक के (सूर्य के सम्मुख वाले) पूर्वे अर्द्ध पहले आधे भाग में भानुं अञ्जते प्रकाश से सभी को प्रकाशित करती है केतुम् अक्रत और सभी पदार्थों का बोधन करा रही है। धृष्णवः आयुधानि इव जिस प्रकार योद्धा लोग अपने आयुधों को निष्कृण्वानाः संस्कृत करके चमकाते हैं

Now then, from here onwards, the *dyusthānāḥ* — the deities of the celestial realm (*dyuloka*) — are being explained.

(2. Uṣas / Ushas)
Uṣā, of the root vaṣṭiḥ meaning "to shine, radiate beauty," is derived from the verb root uśch (उच्छी) in the sense of radiating or rising. One *Uṣā* is mādhyamikā, the intermediate — the other kind of Uṣā associated with the mid-region (*antarikṣa*) and related to lightning.
But here, this Uṣā is dyusthānīya — the heavenly Uṣā.

Vedic Mantra (Ṛgveda 1.92.13):

uṣas tac citram ābharāsmabhyam vājinīvati yena tokaṁ ca tanayaṁ ca dhāmahe
Translation: *O Uṣā! Bring us that brilliant (wealth), rich in horses, by which we may sustain our offspring and their children.*

Explanation:

The word Uṣā refers to the early morning light before sunrise — she is a *dyuloka-sthānīya* (heavenly) goddess. The word "Uṣā" is derived from two different roots:

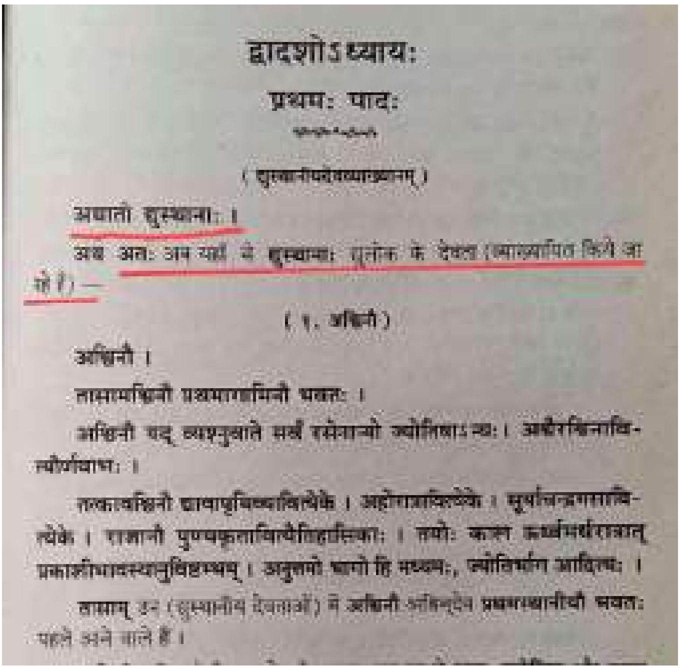
- From the root vaś (वश्) meaning "to shine or radiate beauty" → implying her role in spreading brilliance and charm.
- From the root uśch (उच्छी) meaning "to rise or emit" → again suggesting the dawning or emitting of light.

There is another **intermediate** Uṣā (antarikṣa-sthānīya), signifying lightning or brilliance in the mid-region — but the current context is about the **celestial Uṣā**, associated with the dawn.

Mantra meaning:

This Uṣā, belonging to the region of space (rajas), in the **eastern half** of the sky — *before the Sun rises* — anoints everything with light (*bhānuṁ añjate*), illuminating all. She **awakens** all beings (*ketum akrat*) and makes them aware.

Like warriors who cleanse and polish their weapons (*dhṛṣṇavaḥ āyudhāni iva*), preparing them for battle, similarly, this Uṣā brightens the world, energizing it for the day ahead.



द्वादशोऽध्यायः

प्रथमः पादः

(द्युस्थानीयदेवव्याख्यानम्)

अथातो द्युस्थानाः ।

अथ अतः अब यहाँ से द्युस्थानाः द्युलोक के देवता (व्याख्यायित किये जा रहे हैं) —

(१. अश्विनौ)

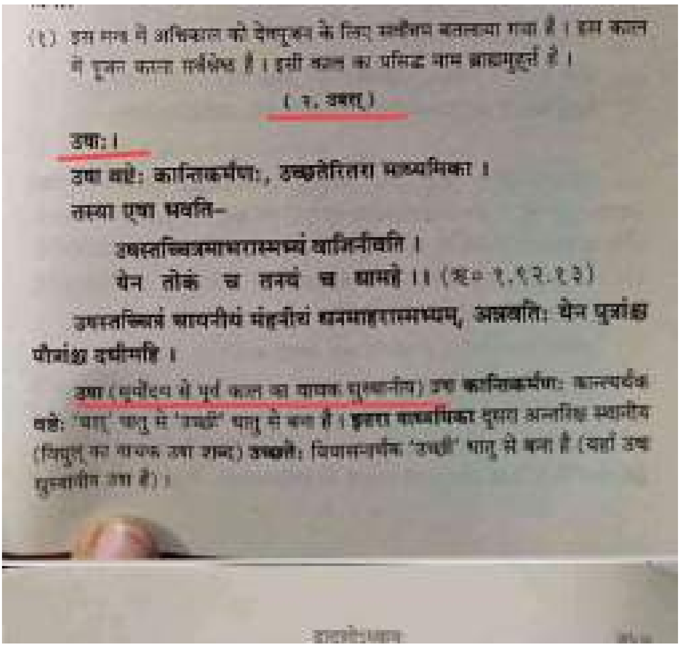
अश्विनौ ।

तासामश्विनौ प्रथमागामिनौ भवतः ।

अश्विनौ यद् व्यश्नुवाते सर्वं रसेनान्यो ज्योतिषाऽन्यः । अश्वैरश्विनावित्यौर्णवाभः ।

तत्कावश्विनौ द्यावापृथिव्यावित्येके । अहोरात्रावित्येके । सूर्याचन्द्रमसावित्येके । राजानौ पुण्यकृतावित्यैतिहासिकाः । तयोः काल ऊर्ध्वमर्धरात्रात् प्रकाशीभावस्यानुविष्टम्भम् । अनु तमो भागो हि मध्यमः, ज्योतिर्भाग आदित्यः ।

तासाम् उन (द्युस्थानीय देवताओं) में अश्विनौ अश्विद्वय प्रथमस्थानीयौ भवतः पहले आने वाले हैं ।



(१) इस मन्त्र में अश्विकाल को देवपूजन के लिए सर्वोत्तम बतलाया गया है । इस काल में पूजन करना सर्वश्रेष्ठ है । इसी काल का प्रसिद्ध नाम ब्राह्ममुहूर्त है ।

(२. उषस्)

उषाः ।

उषा वष्टेः कान्तिकर्मणः, उच्छतेरितरा माध्यमिका ।

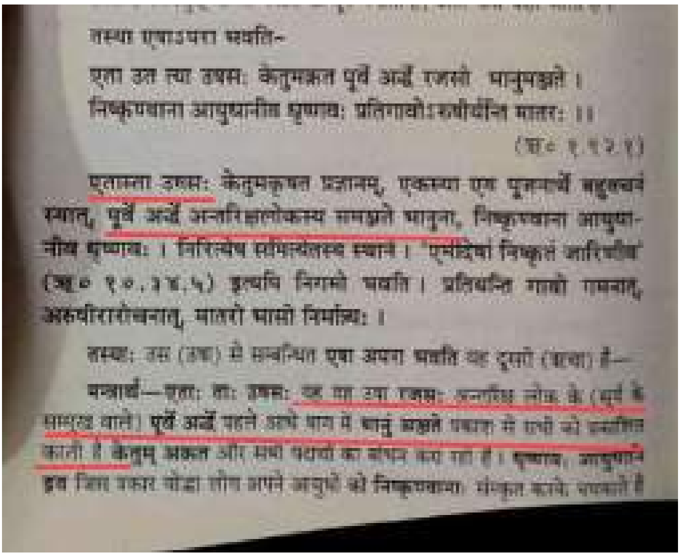
तस्या एषा भवति–

उषस्तच्चित्रमाभरास्मभ्यं वाजिनीवति ।
येन तोकं च तनयं च धामहे ।। (ऋ० १.९२.१३)

उषस्तच्चित्रं चायनीयं मंहनीयं धनमाहरास्मभ्यम्, अन्नवति । येन पुत्रांश्च पौत्रांश्च दधीमहि ।

उषा (सूर्योदय से पूर्व काल का वाचक द्युस्थानीय) उषा कान्तिकर्मणः कान्त्यर्थक वष्टेः 'वश्' धातु से 'उषस्' धातु से बना है । इतरा माध्यमिका दूसरा अन्तरिक्ष स्थानीय (विद्युत् का वाचक उषा शब्द) उच्छतेः विवासनार्थक 'उच्छी' धातु से बना है (यहाँ उषा द्युस्थानीय उषा है) ।

द्वादशोऽध्याय



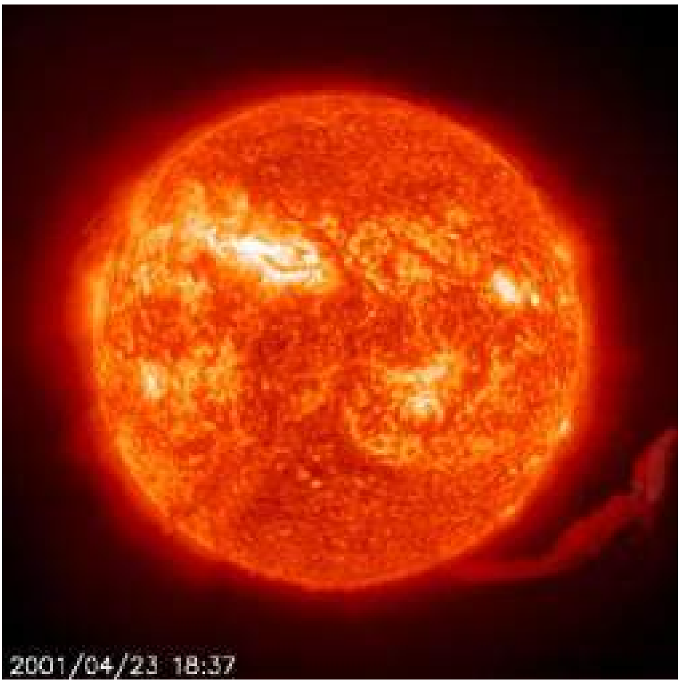
तस्या एषाऽपरा भवति-

एता उ त्या उषसः केतुमक्रत पूर्वे अर्धे रजसो भानुमञ्जते ।
निष्कृण्वाना आयुधानीव धृष्णवः प्रतिगावोऽरुषीर्यन्ति मातरः ॥

(ऋ० १.९२.१)

Who is Prajapati here ?

Sun is Prajapati



Who is Usha here ?

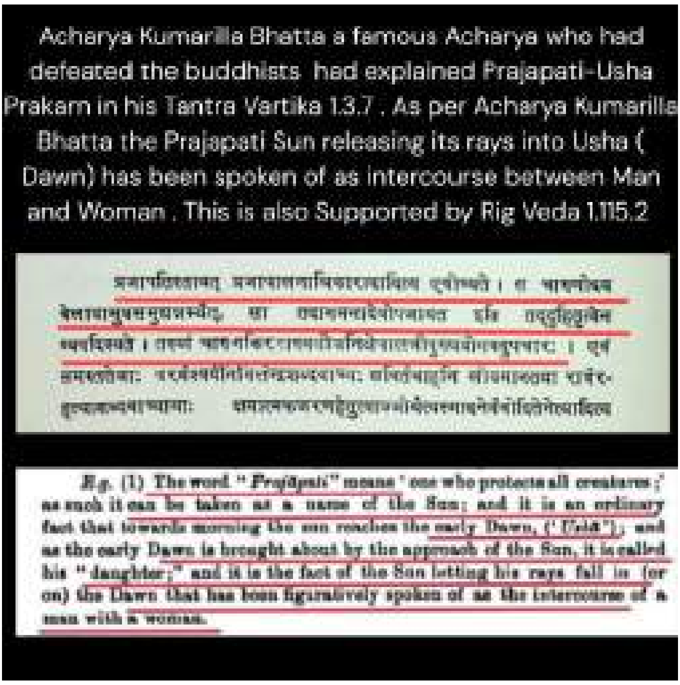
Usha is Dawn

Acharya Kumarilla Bhatta a famous Acharya who had defeated the buddhists had explained Prajapati-Usha Prakarn in his Tantra Vartika 1.3.7. As per Acharya Kumarilla Bhatta the Prajapati Sun releasing its rays into Usha (Dawn)

has been spoken of as intercourse between Man and Woman. This is also Supported by Rig Veda 1.115.2

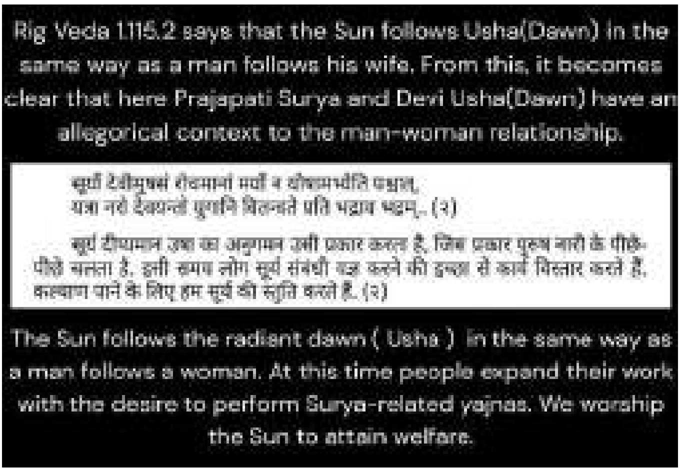
प्रजापतिस्तावत् प्रजापालनाधिकारादादित्य एवोच्यते । स चारुणोदय वेलायामुषसमुद्यन्नभ्यैत्, सा तदागमनादेवोपजायत इति तदुहितृत्वेन व्यपदिश्यते । तस्यां चारुणकिरगाख्यबीजनिक्षेपात्स्त्रीपुरुपयोगवदुपचारः । एवं समस्ततेजाः परमैश्वर्यनिमित्तेन्द्रशब्दवाच्यः सवितैवानि लीयमानतया रात्रेर-हल्याशब्दवाच्यायाः क्षयात्मकज रणहेतुत्वाज्जीर्यत्यस्मादनेनैवोदितेनेत्यादित्य

E.g. (1) The word "Prajapati" means 'one who protects all creatures;' as such it can be taken as a name of the Sun; and it is an ordinary fact that towards morning the sun reaches the early Dawn, ('Usha'); and as the early Dawn is brought about by the approach of the Sun, it is called his "daughter;" and it is the fact of the Sun letting his rays fall in (or on) the Dawn that has been figuratively spoken of as the intercourse of a man with a woman.



Rig Veda 1.115.2 says that the Sun follows Usha(Dawn) in the same way as a man follows his wife. From this, it becomes clear that here Prajapati Surya and Devi Usha(Dawn) have an allegorical context to the man-woman relationship.

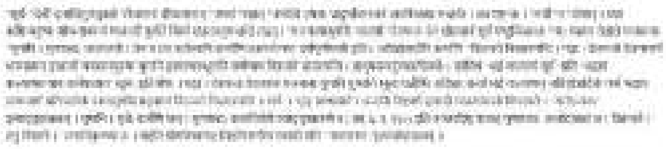
सूर्य दीप्यमान उषा का अनुगमन उसी प्रकार करता है, जिस प्रकार पुरुष नारी के पीछे-पीछे चलता है. इसी समय लोग सूर्य संबंधी यज्ञ करने की इच्छा से कार्य विस्तार करते हैं. कल्याण पाने के लिए हम सूर्य की स्तुति करते हैं. (२)
The Sun follows the radiant dawn (Usha) in the same way as a man follows a woman. At this time people expand their work with the desire to perform Surya-related yajnas. We worship the Sun to attain welfare.



Sayancharya bhasya on Rig Veda 1.115.2 explains it further-

“सूर्यः “देवीं दानादिगुणयुक्तां “रोचमानां दीप्यमानाम् “उषसं “पश्चात् “अभ्येति उषसः प्रादुर्भावानन्तरं तामभिलक्ष्य गच्छति । तत्र दृष्टान्तः । “मर्यो “न “योषाम् । यथा कश्चिन्मनुष्यः शोभनावयवां गच्छन्तीं युवतिं स्त्रियं सततमनुगच्छति तद्वत् । “यत्र यस्यामुषसि जातायां “देवयन्तः देवं द्योतमानं सूर्यं यष्टुमिच्छन्तः “नरः यज्ञस्य नेतारो यजमानाः “युगानि । युगशब्दः कालवाची । तेन च तत्र कर्तव्यानि कर्माणि लक्ष्यन्ते यथा दर्शपूर्णमासौ इति । अग्निहोत्रादीनि कर्माणि “वितन्वते विस्तारयन्ति । यद्वा । देवयन्तो देवयागार्थं धनमात्मन इच्छन्तो यजमानपुरुषा युगानि हलावयवभूतानि कर्षणाय वितन्वते प्रसारयन्ति । तामुषसमनुगच्छतीत्यर्थः । एवंविधं “भद्रं कल्याणं सूर्यं “प्रति “भद्राय कल्याणरूपाय कर्मफलाय’ स्तुमः इति शेषः । यद्वा । देवयन्तः देवकामा यजमाना युगानि युग्मानि भूत्वा पत्नीभिः सहिताः सन्तो भद्रं कल्याणम् अग्निहोत्रादिकं कर्म भद्राय तत्फलार्थं प्रति प्रत्येकं यस्यामुषसि प्रवृत्तायां वितन्वते विस्तारयन्ति ॥ मर्यः । 'मृङ् प्राणत्यागे'। छन्दसि निष्टक्र्य इत्यादौ यत्प्रत्ययान्तो निपात्यते । ' यतोऽनावः' इत्याद्युदात्तत्वम् । युगानि । युजेः कर्मणि घञ् । युगशब्दः कालविशेषे रथाद्युपकरणे च (का. ६. १. १६०) इति उञ्छादिषु पाठात् गुणाभावः अन्तोदात्तत्वं च । वितन्वते । ' तनु विस्तारे । ' तनादिकृञ्भ्य उः । सहेति योगविभागात तिङोपसर्गस्य समासे सति ' समासस्य ' इत्यन्तोदात्तत्वम् ॥

The Sun follows the radiant goddess Uṣas, who is endowed with divine qualities such as generosity and shines brilliantly. After Uṣas manifests, the Sun, drawn by her beauty, proceeds after her—just as a young man constantly follows a graceful young woman. When Uṣas rises, the worshippers (devayantaḥ), desiring to behold the shining deity (the Sun), prepare to offer their worship. The word *yugāni* refers to time cycles or ritual periods, such as the new and full moon sacrifices, during which obligatory rites like Agnihotra are performed and expanded. Alternatively, *yugāni* may refer to the components of a plough, indicating that these sacrificers—desiring divine rewards and wealth—engage in agricultural labor by spreading their yokes for plowing. Thus, it is said that they follow Uṣas into activity. This benevolent and auspicious Sun is praised for auspicious purposes—the fruitful results of sacred actions. Or again, *devayantaḥ*, the sacrificers, paired with their wives (yugāni as conjugal pairs), perform auspicious acts like Agnihotra during the rise of Uṣas, each extending their rituals in pursuit of divine blessings.



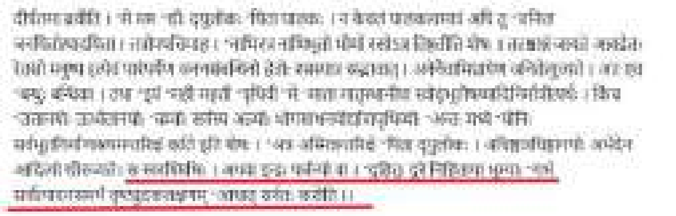
. Then what is the semen of Prajapati Sun here ? Rig Veda 164.33 Sayana Bhasya tells that Father form Sun

impregnates his daughter Usha/Heaven with Sun rays form Virya/Semen which gives rise to all living beings . Thus the Semen here is Sun rays only

Sayancharya bhasya on Rig Veda 1.164.33

“स स्वरश्मिभिः । अथवा इन्द्रः पर्जन्यो वा । दुहितुः दूरे निहिताया भूम्याः गर्भं सर्वोत्पादनसमर्थं वृष्ट्युदकलक्षणम् आधात् सर्वतः करोति ।।”

“He, with his own rays places the seed (garbha), capable of producing all beings and characterized by rain or water, into the daughter , who is situated afar. He causes this (fertilization) from all directions.”



Meaning of Rudra Punishing Prajapati here in this Prakaran

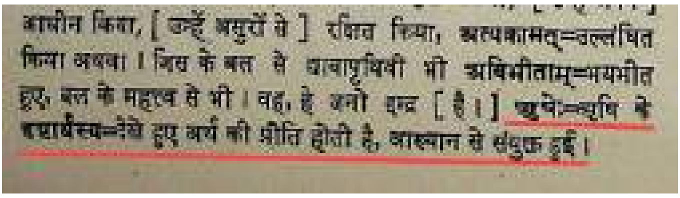
In this Prakaran in Aitreya Brahmana 3/33 and Satapatha Brahmana 1.7.4. its written that Rudra punished Prajapati with his Bow ? So whats the meaning of this prakaran

To understand this i will quote Nirukta 10/10

he very first thing to understand is that the style in which the sages (ṛṣis) present the meanings of mantras is ākhyāyikā in Nature .In Nirukta (10.10), the great sage Yāska states:

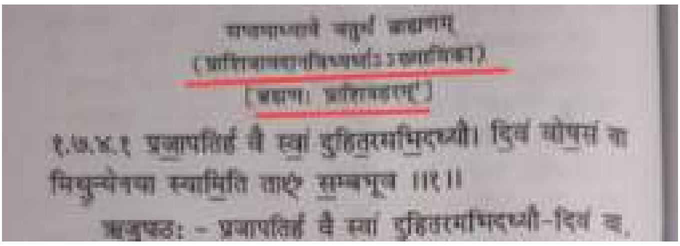
“ṛṣer dṛṣṭārthasya prītir bhavati ākhyāna-saṁyuktā” —

That is: A sage finds joy in conveying the meaning of what he has perceived (through intuition or vision) by combining it with a narrative (ākhyāna), i.e., symbolic or imaginative stories. These stories are not mere fiction; they serve to convey both natural (cosmic or physical) and didactic (educational/moral) meanings behind the mantra.


आधीन किया, [उन्हें असुरों से] रक्षित किया, अस्पकामत्=वल्लंधित किया अथवा। जिस के बल से द्यावापृथिवी भी अबिभीताम्=भयभीत हुए, बल के महत्त्व से भी। वह, हे जनो इन्द्र [है।] ऋषेः=ऋषि के दृष्टार्थस्य=देखे हुए अर्थ की प्रीति होती है, आख्यान से संयुक्त हुई।

In the Śatapatha Brāhmaṇa 1.7.4 which contains the Same Prajapati-Usha Prakaran as in Rig Veda 10.61.5-7 , Aitreya Brahmana 3/33 the episode of Prajāpati and Uṣā is referred to as a “Prāśitraharaṇa Ākhyāna”, meaning it is presented purely as a narrative or story. Therefore, the Śatapatha Brāhmaṇa itself classifies it as an ākhyāna (allegorical or symbolic tale).

सप्तमाध्याये चतुर्थं ब्राह्मणम्
(प्राशित्रावदानविर्यथाऽ ऽ ख्यायिका)
[ब्रह्मणः प्राशित्रहरम्'



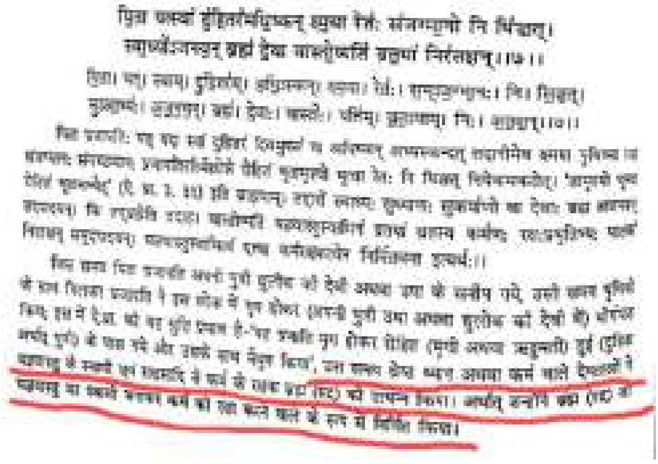
१.७.४.१ प्रजापतिर्ह वै स्वां दुहितरमभिदध्यौ। दिवं वोषसं वा
मिथुन्येनया स्यामिति तां सम्बभूव ॥१॥

In the Śatapatha Brāhmaṇa, the episode of Prajāpati and Uṣā is referred to as the "Prāśitra-haraṇa Ākhyāna", which means it is presented merely as a story or allegorical narrative, not as a historical or factual account. That is why the Śatapatha Brāhmaṇa itself classifies this as an "ākhyāna" (tale or parable), indicating its symbolic or illustrative nature.

Rig Veda 10/61/5-7 Sayanacharya commentary

> "यज्ञकर्म के स्वामी एवं रक्षक के रूप में कर्म के समय ध्यान अथवा कर्म करने वाले देवताओं ने रुद्र (रू) का उत्पन्न किया। अर्थात् उन्होंने ब्रह्म (रू) को यज्ञकर्म तथा स्वामी भाव अर्थात कर्म की रक्षा करने वाले के रूप में निर्मित किया।"

> "As the master and protector of the sacrificial act (*yajña-karma*), during the performance of the ritual, the deities conceived Rudra (Rū). That is, they created Brahman (Rū) in the form of the guardian and lord of the sacrificial act."



Ācārya Sāyaṇa has written in his commentary on the Ṛgveda (10.61.7) that when Prajāpati, the father, committed an improper act with his daughter Uṣā, the noble gods at that time manifested Rudra, who is also referred to here as Vāstoṣpati Brahman, the protector of righteous actions (karma). That is, when there was harm or corruption of actions due to sin, the gods called upon Rudra to safeguard the sanctity of karma.

Whenever there is damage to karmic order due to sin, Rudra — the Supreme Being — arises to protect dharma by punishing the wrongdoers. We will understand this further through narratives (ākhyānas) found in the Brāhmaṇa texts as revealed by the sages.

Shatpath Brahman (1/7/4/3)

It is stated in the Śatapatha Brāhmaṇa (1.7.4.3) that for this sinful act of Prajāpati, the gods told Rudra: "Prajāpati has committed the sin of incest with his own daughter; therefore, punish him." (Atmospheric phenomenon between Dawn and Sun as per Kumarilla Bhatta and Rig Veda which I had already explained before) And Rudra killed Prajāpati with a sharp arrow.

That is, the sages (ṛṣis), through the personification of two natural elements — the Sun (Sūrya) and Dawn (Uṣā) — conveyed through a symbolic story that in Vedic Dharma, anyone who commits a sin such as incest with one's own daughter shall receive the punishment of death in the same manner.

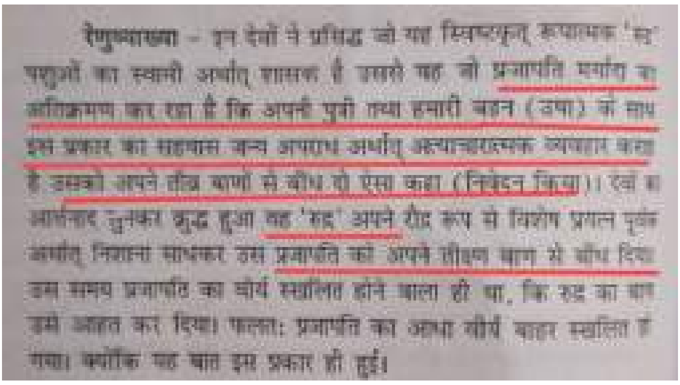
इन देवों ने प्रसिद्ध जो यह स्विष्टकृत् रूपात्मक 'रुद्र'
पशुओं का स्वामी अर्थात् शासक है उससे यह जो प्रजापति मर्यादा का अतिक्रमण कर रहा है कि अपनी पुत्री तथा हमारी बहन (उषा) के साथ इस प्रकार का सहवास जन्य अपराध अर्थात् अत्याचारात्मक व्यवहार करता है उसको अपने तीव्र बाणों से बींध दो ऐसा कहा (निवेदन किया)। देवों का आर्त्तनाद तुनकर क्रुद्ध हुआ वह 'रुद्र' अपने रौद्र रूप से विशेष प्रयत्न पूर्वक अर्थात् निशाना साधकर उस प्रजापति को अपने तीक्ष्ण बाण से बींध दिया। उस समय प्रजापति का वीर्य स्खलित होने वाला ही था, कि रुद्र का बाण उसे आहत कर दिया। फलतः प्रजापति का आधा वीर्य बाहर स्खलित हो गया। क्योंकि यह बात इस प्रकार ही हुई।

The gods then invoked the well-known Sviṣṭakṛt form of Rudra, who is the lord and ruler of all beings (paśus), and said to him:

"This Prajāpati, who is crossing the bounds of righteousness by engaging in a sinful act of union with his own daughter — our sister Uṣā — is committing an offense born of lust and aggression. Pierce him with your sharp arrows."

Hearing the anguished plea of the gods, Rudra became enraged. Taking on his fierce (*raudra*) form, he deliberately aimed and struck Prajāpati with his piercing arrow.

At that very moment, Prajāpati was on the verge of discharging his seed, but before he could, Rudra's arrow struck him. As a result, half of Prajāpati's seed was expelled externally.



रेणुव्याख्या – इन देवों ने प्रसिद्ध जो यह स्विष्टकृत् रूपात्मक 'रुद्र' पशुओं का स्वामी अर्थात् शासक है उससे यह जो प्रजापति मर्यादा का अतिक्रमण कर रहा है कि अपनी पुत्री तथा हमारी बहन (उषा) के साथ इस प्रकार का सहवास जन्य अपराध अर्थात् अत्याचारात्मक व्यवहार करता है उसको अपने तीव्र बाणों से बींध दो ऐसा कहा (निवेदन किया)। देवों का आर्त्तनाद तुनकर क्रुद्ध हुआ वह 'रुद्र' अपने रौद्र रूप से विशेष प्रयत्न पूर्वक अर्थात् निशाना साधकर उस प्रजापति को अपने तीक्ष्ण बाण से बींध दिया। उस समय प्रजापति का वीर्य स्खलित होने वाला ही था, कि रुद्र का बाण उसे आहत कर दिया। फलतः प्रजापति का आधा वीर्य बाहर स्खलित हो गया। क्योंकि यह बात इस प्रकार ही हुई।

Allegations-

The Hindu scripture lists several forms of marriage, one of them is known as Rakshasa marriage. Rape and abduction of females are legitimized under this form of marriage. Maharshi Manu explains Rakshasa marriage in the following way,

Manu Smriti 3.33 The forcible abduction of a maiden from her home, while she cries out and weeps, after (her kinsmen) have been slain or wounded and (their houses) broken open, is called the Rakshasa rite.

This form of marriage is permitted for the Kshatriya caste,

Manu 3.24 "The four forms (of Marriage) the seers have ordained as proper for Brahmanas; only the Rakshasa form as proper for Kshatriyas, and the A'sura form as proper for Vais'yas and S'udras." Tr. M.N. Dutt

It is also mentioned in Mahabharata,

Mahabharata 1.73.8-11 "…There are, in all, eight kinds of marriages. These are Brahma, Daiva, Arsha, Prajapatya, Asura, Gandharva, Rakshasa, and Paisacha, the eighth.

Refutation-

Asura and Rakshasa Vivah have been prohibited and condemned in the present times under law . So both of these Marriages – Asura Vivah and Rakshas Vivah are not allowed in present times – Manu Smriti 3.41-42 and Mahabharata 13.44.9-10 and Narada Smriti 12.44

Manu Smriti 3.41-42

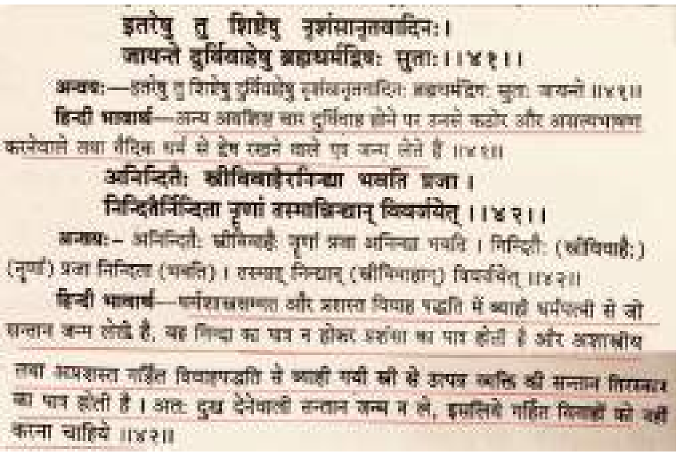
Manu Smriti 3.41-42 says Asura and Rakshas Vivah results in offspring who are cruel, anti-Veda & habitual liars and hence Rakshas and Asura Vivah should be avoided at all costs and never performed or practiced by anybody at all

अन्य अवशिष्ट चार दुर्विवाह होने पर उनसे कठोर और असत्यभाषण करनेवाले तथा वैदिक धर्म से द्वेष रखने वाले पुत्र जन्म लेते हैं ।॥४१॥

धर्मशास्त्रसम्मत और प्रशस्त विवाह पद्धति में ब्याही धर्मपत्नी से जो सन्तान जन्म लेती है, वह निन्दा का पात्र न होकर प्रशंसा का पात्र होती है और अशास्त्रीय तथा अप्रशस्त गर्हित विवाहपद्धति से ब्याही गयी स्त्री से उत्पन्न व्यक्ति की सन्तान तिरस्कार का पात्र होती है । अतः दुख देनेवाली सन्तान जन्म न ले, इसलिये गर्हित विवाहों को नहीं करना चाहिये ॥४२॥

Verse 41:
"When the other remaining four types of improper marriages take place, the children born from them are harsh, untruthful, and hold hatred towards the Vedic Dharma."

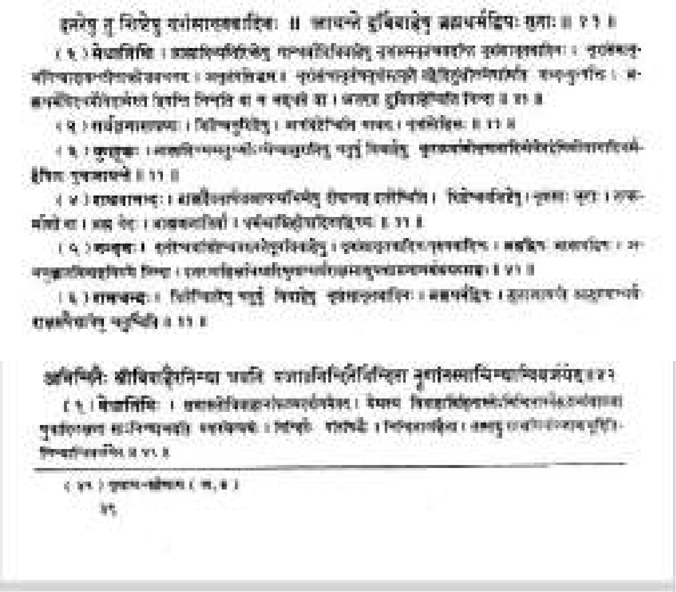
Verse 42:
"Children born from a dharmically wedded wife—through a marriage approved by the scriptures and considered noble—are not objects of criticism but of praise. On the other hand, those born of a woman wed through unapproved and blameworthy marriage systems become subjects of contempt. Therefore, to avoid the birth of distress-bringing children, such degraded forms of marriage should be avoided."

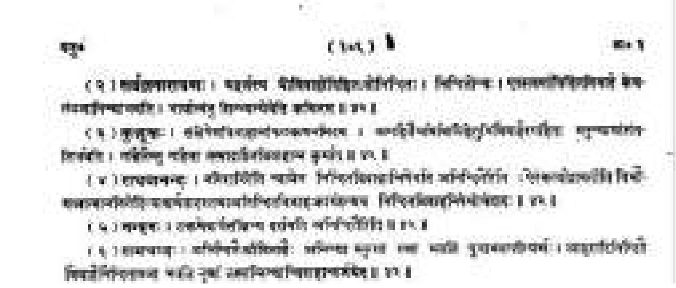


इतरेषु तु शिष्टेषु नृशंसानृतवादिनः।
जायन्ते दुर्विवाहेषु ब्रह्मधर्मद्विषः सुताः।।४१।।

अनिन्दितैः स्त्रीविवाहैरनिन्द्या भवति प्रजा।
निन्दितैर्निन्दिता नृणां तस्मान्निन्द्यान् विवर्जयेत्।।४२।।

Even Commentators on Manu Smriti 3.41-42 said similar thing





Medhātithiḥ Bhasya

ब्राह्मादिव्यतिरिक्तेषु गान्धर्वादिविवाहेषु नृशंसमनृतंचवदन्ति नृशंसानृतवादिनः । नृशंसंमातृ-भगिन्यादावश्लीलाक्रोशवचनम् । अनृतंप्रसिद्धम् । नृशंसंचानृतंचनृशंसानृते तद्वेदितुंशीलमेषामिति शब्दव्युत्पत्तिः । ब्र-ह्मधर्मोवेदधर्मोवेदार्थस्तं द्विषन्ति निन्दति वा न श्रद्दद्धते वा । अतएव दुर्विवाहेष्विति निन्दा

समासतोविवाहानांफलप्रदर्शनमेतत् । येयस्य विवाहाविहितास्तेऽनिन्दितास्तैरूयानांयाप्रजा पुत्रादिलक्षणा साऽनिन्द्याभवति प्रशस्येत्यर्थः । निन्दितैः प्रतिषिद्धैः । निन्दितागर्हिता । तस्माद्दुःखभागिनीप्रजामाभूदिति-निन्द्यान्विवर्जयेत् ॥ ४२ ॥ (२) सर्वज्ञनारायणः । यद्वर्णस्य योविवाहोविहितः सोनिन्दितः । निन्दितोन्यः । एवंसवर्णाविहितविवाहे केव-लंप्रजानिन्द्याभवति । भार्यात्वंतु सित्ध्यत्येवेति कथितम् ॥ ४२ ॥

In marriages other than the Brahma and similar approved types—i.e., in Gandharva and others—the children speak harshly and untruthfully.
'Harsh' refers to vulgar or abusive language used toward mother, sister, etc.

'Untruthful' refers to lies and well-known dishonesty.
The etymology of 'nṛśaṁsa-anṛta' (cruel and false) is given as those whose nature is to say such things.
'Brahma-dharma' refers to Vedic dharma and the meaning of the Vedas; these people either hate, criticize, or do not believe in it.
Therefore, such marriages are to be condemned."

This verse presents a summary of the results of various types of marriages.
The children (progeny such as sons) born from those marriages which are scripturally sanctioned (अनिन्दित, unblameworthy) are themselves unblameworthy and praiseworthy.
The ones born from condemned (निन्दित) and prohibited (प्रतिषिद्ध) marriages are blameworthy.
Therefore, since such condemned marriages result in sorrow-bringing progeny, one should avoid such condemned marriages."

Kulluka Bhatta Bhasya

ब्राह्मादिभ्यश्चतुभ्र्योऽन्येष्वासुरादिषु चतुषु विवाहेषु क्रूरकर्माणोष्टषावादिनोवेदद्वेषिणोयागादिधर्म-द्वेषिणः पुत्राजायन्ते

संक्षेपेणविवाहानांफलकथनमिदम् । अर्हितैर्भार्याप्राप्तिहेतुभिर्विवाहैरगर्हिता मनुष्याणांसंत-तिर्भवति । गर्हितैस्तु गर्हिता तस्माद्गर्हितविवाहान्न कुर्यात् ॥ ४२ ॥

From the four lower types of marriage—Asura, Gandharva, Rakshasa, and Paisacha—excluding the approved Brahma and similar ones, children are born who commit cruel deeds, lie a lot, and hate the Vedas and Vedic rituals like yajñas."

This verse is a concise statement about the fruits (results) of marriage.
Through deserving (scripturally appropriate) marriage forms, men obtain an unblameworthy lineage.
But through condemned (गर्हित) marriages, the progeny is also condemned.
Therefore, one should not engage in blameworthy marriages."

Ramachandra Bhasya

शिष्टेष्वितरेषु चतुषु विवाहेषु नृशंसानृतवादिनः । ब्रह्मधर्मद्विषः । सुताजायन्ते आसुरगान्धर्व-राक्षसपैशाचेषु चतुष्विति

अनिन्दितैःस्त्रीविवाहैः अनिन्द्या स्तुत्या प्रजा भवति पुत्राभवन्तीत्यर्थः । आसुरादिनिन्दिते विवाहैर्निन्दिताप्रजा भवति नृषां तस्मान्निन्द्यान्विवाहान्वर्जयेत् ॥ ४२ ॥

"In the four remaining marriage forms, children are born who are cruel, liars, and haters of Brahma-dharma.
These forms are Asura, Gandharva, Rakshasa, and Paisacha.

From marriages that are unblameworthy (अनिन्दितैः), praiseworthy progeny (children like sons) are born — this is the intended meaning.
From condemned marriages such as the Asura type, blameworthy children are born.
Therefore, one should avoid such condemned marriages."

Rāghavānandaḥ Bhasya

ब्राह्मदैवतार्षप्राजापत्यभिन्नेषु दोषानाह इतरेष्विति । शिष्टेष्ववशिष्टेषु । नृशंसाः क्रूराः । तत्क र्माणो वा । ब्रह्म वेदः । ब्राह्मणजातिर्वा । धर्मश्चाग्निहोत्रादिस्तद्विषयः ॥ ४१ ॥

नगिरागिरेति न्यायेन निन्दितविवाहान्निषेधति अनिन्दितैरिति । ऐरंकत्वोद्गायतीति विधो-यआत्मानंगिलेदित्याद्यर्थवादस्तथा अनिन्दितविवाहः कार्यइत्यत्र निन्दितविवाहनिषेधोर्थवादः

He highlights the defects in the four other forms (excluding Brahma, Daiva, Arsha, and Prajapatya).
The word 'śiṣṭeṣu avaśiṣṭeṣu' refers to the remaining unapproved forms.
'Nṛśaṁsa' means cruel, either by action or by nature.
'Brahma' here refers to the Veda, the Brahmin caste, or Vedic dharma like Agnihotra, all of which these offspring tend to despise."

"Just as the logic of *'A mountain does not cry'* implies that a non-mountain does, this verse also implies a prohibition of blameworthy marriages by praising the unblameworthy ones (अनिन्दितैः).
Just as in statements like *'he who sings is blessed'*, there's an implied directive.
So too, this verse implies that one should undertake only unblameworthy marriages; the prohibition of blameworthy ones is conveyed indirectly (arthavāda — a laudatory or cautionary statement with implied command)."

Mahabharta Anushashan Parva Adhaya 44 sloka 9-10

Bhisma Pitamah too condemns Rakshas Vivah as sinful and never to be adopted by 4 varnas in Mahabharat 13.44.9-10

Mahabharta 13.44.9-10 –

युधिष्ठिर ! इन पाँच (ब्राह्म, प्राजापत्य, गान्धर्व, आसुर और राक्षस) विवाहोंमेंसे पूर्वकथित तीन विवाह धर्मानुकूल हैं और शेष दो पापमय हैं। आसुर और राक्षस विवाह किसी प्रकार भी नहीं करने चाहिये ।। ९ ।।

नरश्रेष्ठ ! ब्राह्म, क्षात्र (प्राजापत्य) तथा गान्धर्व- ये तीन विवाह धर्मानुकूल बताये गये हैं। ये पृथक् हों या अन्य विवाहोंसे मिश्रित करने ही योग्य हैं। इसमें संशय नहीं है ।। १० ।।

"Among the five types of marriage (Brahma, Prajapatya, Gandharva, Asura, and Rakshasa), three are in accordance with dharma, and the remaining two (Asura and Rakshasa) are sinful. One should never practice the Asura or Rakshasa forms of marriage.""For Brahmins, Kshatriyas, and Vaisyas and Shudras the Brahma, Prajapatya, and Gandharva types of marriage are dharmic (in accordance with dharma). These are righteous and free from sin."

Mahabharat 13.44.9-10

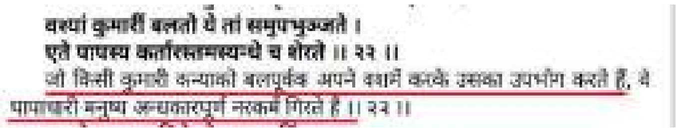
पञ्चानां तु त्रयो धर्म्या द्वावधर्म्यौ युधिष्ठिर ।
पैशाचश्चासुरश्चैव न कर्तव्यौ कथंचन ।। ९ ।।
युधिष्ठिर! इन पाँच (ब्राह्म, प्राजापत्य, गान्धर्व, आसुर और राक्षस) विवाहोंमेंसे पूर्वकथित तीन विवाह धर्मानुकूल हैं और शेष दो पापमय हैं। आसुर और राक्षस विवाह किसी प्रकार भी नहीं करने चाहिये ।। ९ ।।
ब्राह्मः क्षात्रोऽथ गान्धर्व एते धर्म्या नरर्षभ ।
पृथग् वा यदि वा मिश्राः कर्तव्या नात्र संशयः ।। १० ।।
नरश्रेष्ठ! ब्राह्म, क्षात्र (प्राजापत्य) तथा गान्धर्व—ये तीन विवाह धर्मानुकूल बताये गये हैं। ये पृथक् हों या अन्य विवाहोंसे मिश्रित—करने ही योग्य हैं। इसमें संशय नहीं है ।। १० ।।

"Among the five types of marriage (Brahma, Prajapatya, Gandharva, Asura, and Rakshasa), three are in accordance with dharma, and the remaining two (Asura and Rakshasa) are sinful. One should never practice the Asura or Rakshasa forms of marriage.""For Brahmins, Kshatriyas, and Vaisyas and Shudras the Brahma, Prajapatya, and Gandharva types of marriage are dharmic (in accordance with dharma). These are righteous and free from sin."

Mahabharat Anushashan Parva Adhaya 45 sloka 22

जो किसी कुमारी कन्याको बलपूर्वक अपने वशमें करके उसका उपभोग करते हैं, वे
पापाचारी मनुष्य अन्धकारपूर्ण नरकमें गिरते हैं ।।

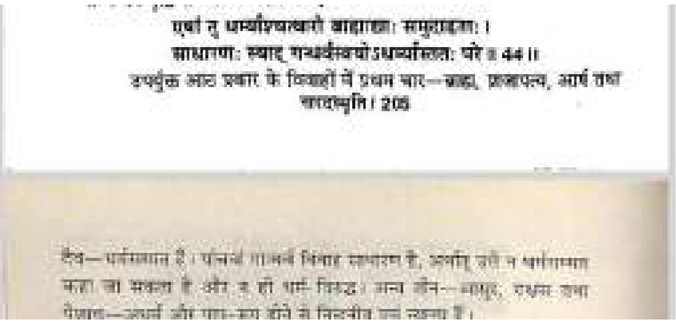
Those sinful individuals who forcibly overpower a virgin girl and exploit her fall into a dark and dreadful hell


वश्यां कुमारीं बलतो ये तां समुपभुञ्जते ।
एते पापस्य कर्तारस्तमस्यन्धे च शेरते ।। २२ ।।
जो किसी कुमारी कन्याको बलपूर्वक अपने वशमें करके उसका उपभोग करते हैं, वे पापाचारी मनुष्य अन्धकारपूर्ण नरकमें गिरते हैं ।। २२ ।।

Narada Smriti Chapter 12 sloka 44

उपर्युक्त आठ प्रकार के विवाहों में प्रथम चार- ब्राह्म, प्राजापत्य, आर्ष तथा दैव- धर्मसम्मत हैं। पांचवां गान्धर्व विवाह साधारण है, अर्थात् उसे न धर्मसम्मत कहा जा सकता है और न ही धर्म-विरुद्ध। अन्य तीन-आसुर, राक्षस तथा पैशाच – अधर्म और पाप-रूप होने से निन्दनीय एवं त्याज्य हैं।

Among the eight types of marriages mentioned above, the first four — Brāhma, Prājāpatya, Ārṣa, and Daiva — are in accordance with dharma.
The fifth, Gandharva marriage, is considered neutral, meaning it can be called neither righteous nor unrighteous.
The remaining three — Asura, Rakshasa, and Paishacha — are condemned and to be avoided, as they are unrighteous and sinful in nature.


एषां तु धर्म्याश्चत्वारो ब्राह्माद्याः समुदाहृताः ।
साधारणः स्याद् गान्धर्वस्त्रयोऽधर्म्यास्ततः परे ।। 44 ।।
उपर्युक्त आठ प्रकार के विवाहों में प्रथम चार—ब्राह्म, प्राजापत्य, आर्ष तथा
नारदस्मृति / 205
दैव—धर्मसम्मत हैं। पांचवां गान्धर्व विवाह साधारण है, अर्थात् उसे न धर्मसम्मत कहा जा सकता है और न ही धर्म-विरुद्ध। अन्य तीन—आसुर, राक्षस तथा पैशाच—अधर्म और पाप-रूप होने से निन्दनीय एवं त्याज्य हैं।

Allegations-

Brihadarayaka Upanishad also promotes rape,

Brihadaranyaka Upanishad 6.4.7 "If she does not willingly yield her body to him, he should buy her with presents. If she is still unyielding, he should strike her with a stick or with his hand and overcome her, repeating the following mantra: "With power and glory I take away your glory." Thus she becomes discredited."

Refutation-

So let's debunk this allegation in detail

This is the mantra:

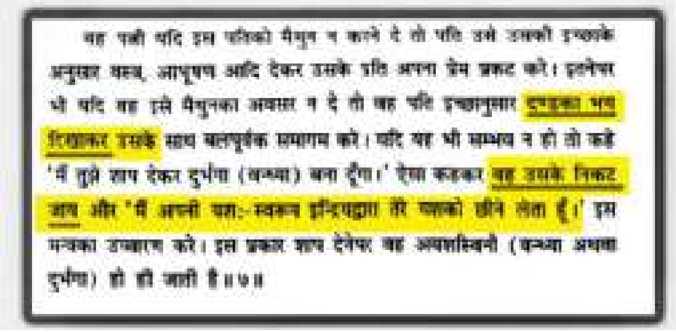
सा चेदस्मै न दद्यात्काममेनामपक्रिणीयात् सा चेदस्मै नैव दद्यात्काममेनां यष्ट्या वा पाणिना वोपहत्यातिक्रामेदिन्द्रियेन ते यशसा यश आदद इत्ययशा एव भवति ॥ ७ ॥

The word **उपहत्या** is mistranslated by the translator as "beating".The word comes from the root from the root verb √ **हन्** which has the yaugika meaning "to go" or "to approach" apart from the generally taken meaning "to kill" etc as evident from the following pramana :**हन् हन हिंसागत्योः अदादिः** (DhatupāTha 2.2) ~ Meaning "to kill" or "to go"As for the usage of the very word **उपहत्या** in the sense of **गमन्**, we have direct śruti pramāna as follows:

स वराहो रूपं कृत्वोप न्यमज्जत् । स पृथिवीमध आर्छत् । तस्या उपहत्योदमज्जत् । (Taittirīya Brāhmana 1.1.3.6) ~He (Nārāyaṇa/Prajapati) took the form of Varaha and went down. He found the Prithvi.He went to her and lifted her up.

The interpretation of **हनस्त च** (slay/injure) is explicitly said to be specifically for words that don't have upasarga while it has **उप**- having **ल्यप** which makes the verb dynamic and avyaya in the sense of "go or approach".So as per the context it's means "Go and explain or Approach and explain"

The grammatical explanation being put forth, it's evident that the pūrvapakṣins won't be satisfied unless some "translations" of Brhadāranyaka Upanisad 6.4.7 are provided. So here they are :


वह पत्नी यदि इस पतिको मैथुन न करने दे तो पति उसे उसकी इच्छाके अनुसार वस्त्र, आभूषण आदि देकर उसके प्रति अपना प्रेम प्रकट करे। इतनेपर भी यदि वह इसे मैथुनका अवसर न दे तो वह पति इच्छानुसार दण्डका भय दिखाकर उसके साथ बलपूर्वक समागम करे। यदि यह भी सम्भव न हो तो कहे 'मैं तुझे शाप देकर दुर्भगा (वन्ध्या) बना दूँगा।' ऐसा कहकर वह उसके निकट जाय और 'मैं अपनी यशः-स्वरूप इन्द्रियद्वारा तेरे यशको छीने लेता हूँ।' इस मन्त्रका उच्चारण करे। इस प्रकार शाप देनेपर वह अयशस्विनी (वन्ध्या अथवा दुर्भगा) हो ही जाती है॥७॥

Translation by Geeta press

वर्ताव करना चाहिये. यदि किसी कारण सन्तान उत्पत्ति के लिये पति
के साथ भोग करने को वह उद्यत नहीं होती है तो पुरुष को चाहिये
कि उसको उसकी इच्छानुसार द्रव्य अथवा आभूषण दे कर प्रसन्न करे
अगर वह स्त्री तब भी उसकी कामना को पूरा न करे तो उस स्त्री
को दण्ड का भय दिखाकर अथवा हाथ से पकड़ कर समझावे कि हे
सुन्दरि ! अगर तू मेरी कामना को पूर्ण न करेगी तो सन्तान करके
जो यश स्त्री को होता है उस तेरे यश को अपने यश के साथ नष्ट कर
दूंगा यानी मैं जन्मभर ब्रह्मचारी रहूंगा और इसी कारण तेरे सन्तान
न होगी और इसी कारण तू जन्म भर अपयशी बनी रहेगी, और

अन्वयः **पदार्थाः**

यष्ट्या=दण्ड का भय दिखा करके

वा=अथवा

पाणिना=हाथ से

उपहत्य=समझा करके कहे कि

अहम्=मैं

यशसा=यश के हेतु

इन्द्रियेण=अपनी इन्द्रिय करके

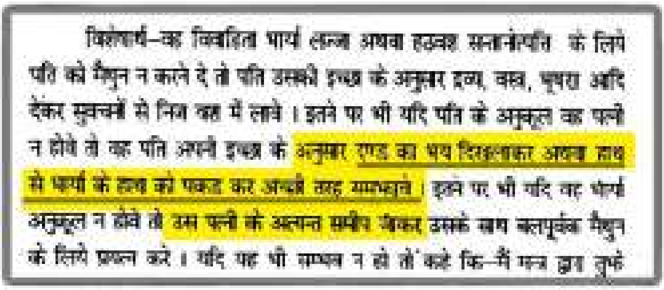
Translation by Nawal kishore press

(भावार्थ)—यदि वह लक्ष्मीरूप स्त्री अपने (पतिको)
अनुकूल न हो और इस कामातुर पतिको मैथुन न करने
देय तो पुरुष उसकी इच्छानुसार वस्त्र आभूषण आदि
देकर वशमें करलेय, इस पर भी वह स्त्री अनुकूल न
होय तो उसको दण्डेका भय दिखाकर अथवा
हाथसे पकड़ कर समझावे, कि-हे सुन्दरी ! यदि तू
मेरी अभिलाषा पूरी नहीं करेगी तो मैं तुझे शाप देदूंगा
कि-सन्तानसे जो यश प्राप्त होता है वह तुझे नहीं होगा
अर्थात् मैं तेरे साथ समागम न करनेकी प्रतिज्ञा करके
आजन्म ब्रह्मचारी रहूंगा तब तू सदाको पुत्रहीन
होजायगी ॥७॥

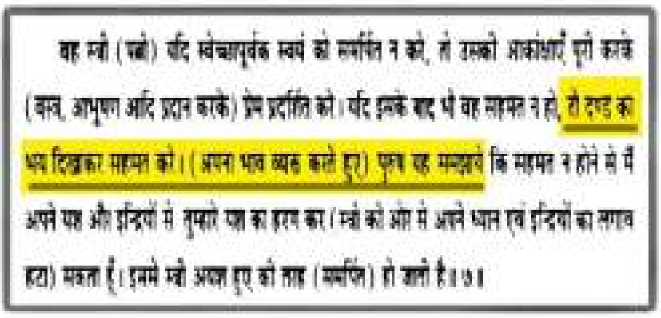
Translation by Ram Swarup sharma

पत्नी यदि पति को मैथुन न करने दे तो पति उसे उसकी इच्छा के
अनुसार वस्त्र, आभूषण आदि देकर उसके प्रति अपना प्रेम प्रकट
करे। इतने पर भी यदि वह मैथुन का अवसर न दे तो वह पति
इच्छानुसार दण्ड का भय दिखाकर उसके साथ समागम करे। यदि
यह भी सम्भव न हो तो कहे 'मैं तुझे शाप देकर दुर्भगा बना दूंगा।'
ऐसा कहकर वह उसके निकट जाय और 'मैं अपनी यश-स्वरूप
इन्द्रियद्वारा तेरे यशको छीने लेता हूँ।' इस मन्त्रका उच्चारण करे।
इस प्रकार शाप देनेपर वह अयशस्विनी दुर्भगा हो ही जाती है ॥७॥

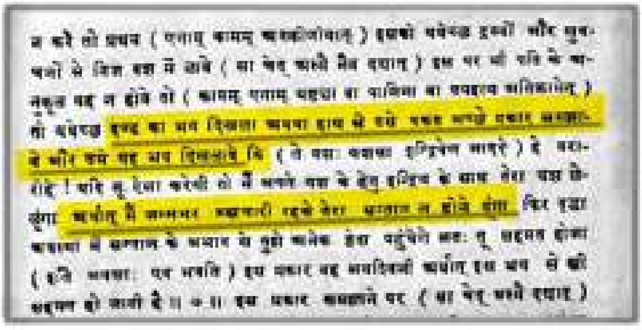
Translation by manisha tyagi



Translation by Vishwaksena Acharya



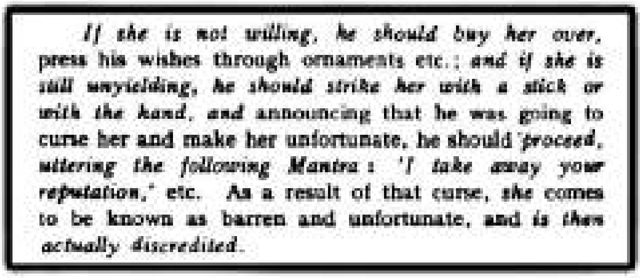
Translation by Pt. Ram sharma aacharya



Translation by Pt. Shiva Shankar Acharya

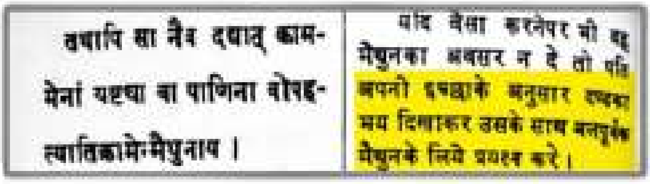
Hence, it's pretty evidently obvious that none of the authentic translations mention anything about beating the wife too, just like the grammatical breakdown.

★ Now Maleechs might say that Your acharya Adi Shankara himself says in his commentary to beat the wife. This is again the result of the wrong english translation of Shankar Bhaashya by the same translator as follows:



If she is not willing, he should buy her over, press his wishes through ornaments etc.; *and if she is still unyielding, he should strike her with a stick or with the hand,* and announcing that he was going to curse her and make her unfortunate, he should *proceed, uttering the following Mantra: 'I take away your reputation,'* etc. As a result of that curse, *she* comes to be known as barren and unfortunate, and *is then actually discredited.*

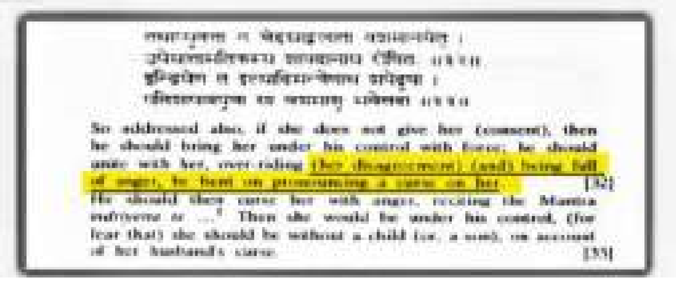
However, we can see the better translation of his commentary below:



तथापि सा नैव दद्यात् काम-मेनां यष्ट्या वा पाणिना वोपहत्यातिक्रामेन्मैथुनाय ।	यदि वैसा करनेपर भी वह मैथुनका अवसर न दे तो पति अपनी इच्छाके अनुसार दण्डका भय दिखाकर उसके साथ बलपूर्वक मैथुनके लिये प्रयत्न करे ।

Translation of Shankara bhasya by Geeta press

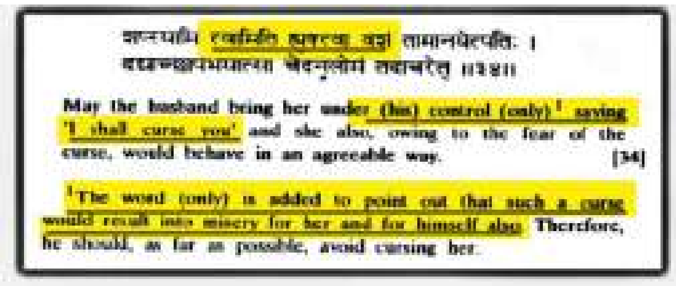
- The latter is further supported by his direct disciple Sureśvarācārya in Brhadāranyaka Upaniṣad Bhāśya Vartikā :


So addressed also, if she does not give her (consent), then he should bring her under his control with force; he should unite with her, over-riding (her disagreement) (and) being full of anger, be bent on pronouncing a curse on her. [32]
He should then curse her with anger, reciting the Mantra indriyena te ...[2] Then she would be under his control, (for fear that) she should be without a child (i.e., a son), on account of her husband's curse. [33]

Doubt: All these translations ask to unite with the wife "by force" (बलपूर्वक समागम करे). Isn't this condoning domestic violence?

Clarification:The "by force" part comes from the translation of the word अतिक्रमण which has been more aptly translated as "over-riding her disagreement" in Sureśuara's vartika.So does over-riding her disagreement mean violence?

Sureśvarācārya himself clarifies the meaning of "by force" or "over-riding" in the very next verse of his vartika:


May the husband bring her under (his) control (only)[1] saying 'I shall curse you' and she also, owing to the fear of the curse, would behave in an agreeable way. [34]

[1] The word (only) is added to point out that such a curse would result into misery for her and for himself also. Therefore, he should, as far as possible, avoid cursing her.

Doubt : All these translation said " By fear of punishment "(दण्डका भय दिखाकर). Isn't this condoning domestic violence or speaks about beating?

Clarification :- The punishment for women is separating your bed not beating her as already clarified in Garuda puran.

तस्करस्य वधो दण्डः कुमित्रस्याल्पभाषणम् ॥ पृथक् शय्या तु नारीणां ब्राह्मणस्यानिमन्त्रणम् ॥ ३० ॥

Death is the penalty for theft, a separate bed is the punishment for a wife, a cold greeting is the punishment for deceitful friends, and non- invitation is the punishment for Brāhmaṇas. (Garuda Puran 1:109:30)

- So it's pretty clear that all proper translators and also the pūrvācāryas have taken दण्ड as mere upalakshana like वाक दण्ड (verbal warning) or Separating bed and that no beating or violence is involved in the inference of the alleged verse. The only "force" is the fear of curse.

★ The entire import of all the translations and of the grammatical essence is conveyed by Śrī Rāghaavendra Swamy in His khaṇḍārtha of Upanisad:

सा एवमुपमंत्रिता स्त्री अस्मै पुंसे । कामं उपहासं न दद्याच्चेत् । एनां स्त्रियमवक्रीणीयात् । शिक्षांतरं चाह । सा चेदिति । अतिक्रामेत् । अतिक्रम्य ग्रक्त्वा गच्छेत् । गमने वक्तव्यमाह ॥ इंद्रियेणेति । मदीयेनेंद्रियेण यशसा ते यश

आददे गृह्णामीति वाच्यमित्यर्थः । तते यश आदधामीति वाच्यं पुंसेत्यर्थः । तः अयशा एव सा भवतीत्यर्थः ॥ ७ ॥

Thus the woman has to be approached by the man. If she is not willing, the man has to offer pleasing things to her and approach. If she still does not concede, just leave her and go. While going, the man just says 'using my indriya shakti (power of indriyas, I draw out your fame' – meaning 'since you refused to have good progeny, which I was willing to offer you, you lose the fame of having great progeny'. (Śrī Raghaavendra Swamy in His khanḍārtha of Bṛhadaranyaka Upanisad:6.4.7)

- Here is Śrī Ācārya clearly writes that the अतिक्रमण or over- riding her disagreement should be attempted by simply leaving her and going away. Nothing about beating or force here.

CONCLUSION Bṛhadaranyaka Upanisad 6.4.7
does NOT speak of beating the wife or physically forcing her to comply with the husband's sexual desire.

Moreover Marital Rape and Wife Beating is Anti Vedic and prohibited in Various Shastras

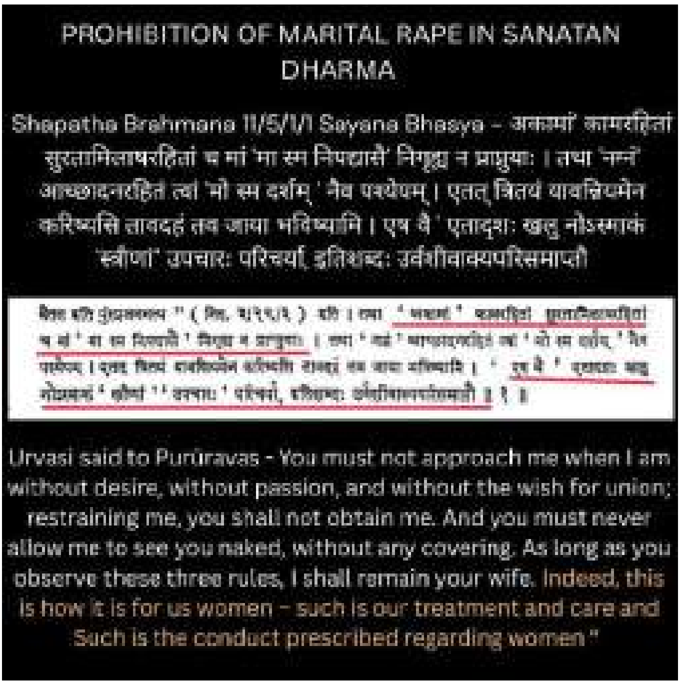
Shapatha Brahmana 11/5/1/1 Sayana Bhasya – अकामां' कामरहितां सुरतामिलाषरहितां च मां 'मा स्म निपद्यासै' निगृह्य न प्राप्नुयाः । तथा 'नग्नं' आच्छादनरहितं त्वां 'मो स्म दर्शम् ' नैव पश्येयम् । एतत् त्रितयं यावन्नियमेन करिष्यसि तावदहं तव जाया भविष्यामि । एष वै ' एतादृशः खलु नोऽस्माकं 'स्त्रीणां" उपचारः परिचर्या, इतिशब्दः उर्वशीवाक्यपरिसमाप्तौ Urvasi said to Purūravas – You must not approach me when I am without desire, without passion, and without the wish for union; restraining me, you shall not obtain me. And you must never allow me to see you naked, without any covering. As long as you observe these three rules, I shall remain your wife. Indeed, this is how it is for us women – such is our treatment and care and Such is the conduct prescribed regarding women "

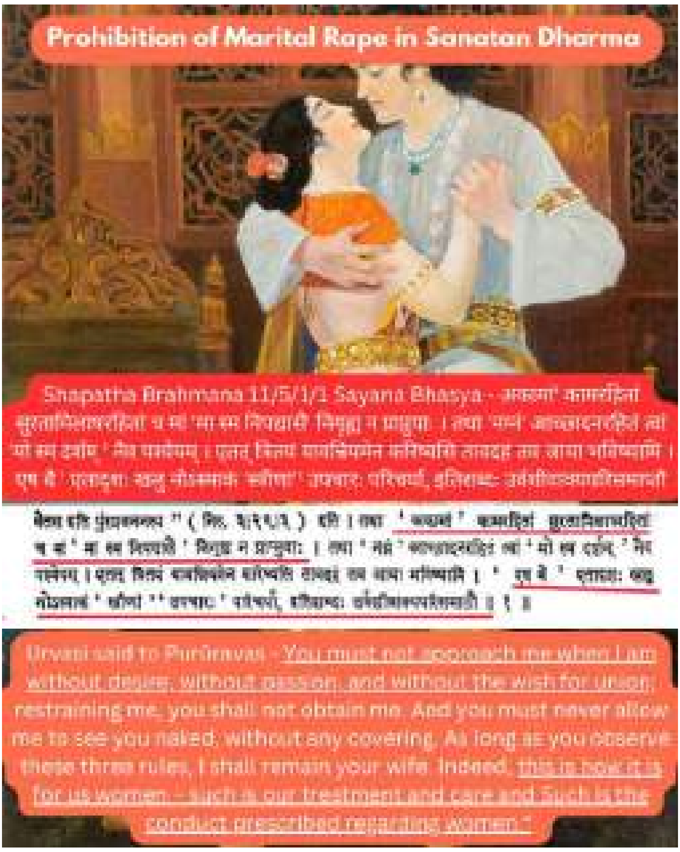
Some Halala Putras may raise objection where is it told as a general Rule in Shatapatha 11/5/1/1 the answer is see the last part of the bhasya – एष वै ' एतादृशः खलु नोऽस्माकं 'स्त्रीणां" उपचारः परिचर्या, इतिशब्दः उर्वशीवाक्यपरिसमाप्तौ – Indeed, this is how it is for us women – such is our treatment and care and Such is the conduct prescribed regarding women "

Some may object to the line "you must never let me see you naked", thinking it contradicts the earlier mention of intercourse, where nudity naturally occurs.
But there is no contradiction:

- The first part speaks of consensual union, where bodily exposure happens within intimacy.
- The second part refers to other circumstances—outside of intercourse—where casual or forced nudity is not to be shown.

Thus, Urvaśī lays down two separate rules: intimacy only with her consent, and modesty outside that context.

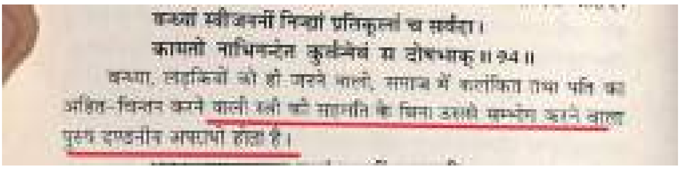




Narada Smriti 12.94 also prohibits Marital Rape

वन्ध्या, लड़कियों को ही जनने वाली, समाज में कलंकित तथा पति का अहित-चिन्तन करने वाली स्त्री की सहमति के बिना उससे सम्भोग करने वाला पुरुष दण्डनीय अपराधी होता है।

"A man must never approach for intercourse a barren woman, one who bears only daughters, one disgraced in society, or one who is *unwilling*. If he does so out of lust, he becomes guilty (of sin)."


वन्ध्यां स्त्रीजननीं निन्द्यां प्रतिकूलां च सर्वदा।
कामतो नाभिगच्छेत् कुर्वन्नेवं स दोषभाक् ॥ ९४ ॥
वन्ध्या, लड़कियों को ही जनने वाली, समाज में कलंकित तथा पति का अहित-चिन्तन करने वाली स्त्री की सहमति के बिना उससे सम्भोग करने वाला पुरुष दण्डनीय अपराधी होता है।

Vishnu Purana Amsa 3 Adhaya 11 slokas 1114-116 also tells that a man should not approach his wife for sexual intecourse when she is not willing or does not have desire for sexual intercourse

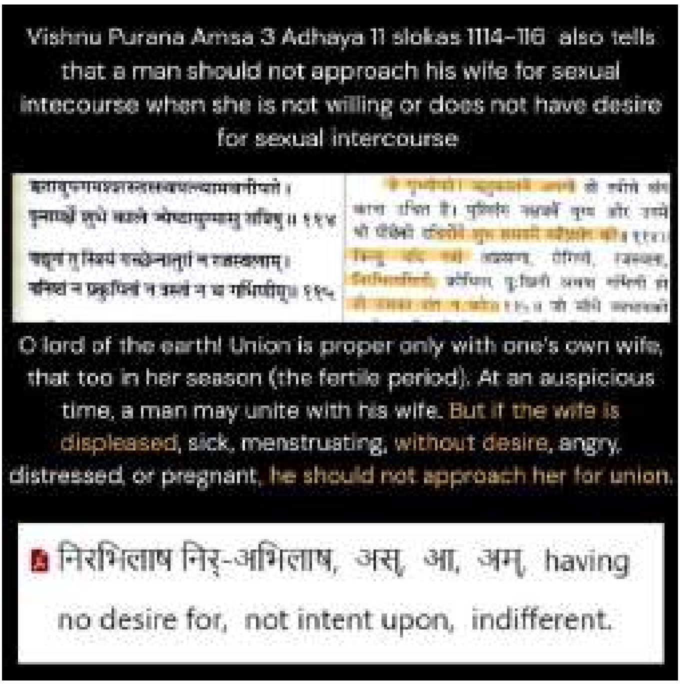
ऋतावुपगमश्शस्तस्स्वपल्यामवनीपते । पुन्नामर्क्ष शुभे काले ज्येष्ठायुग्मासु रात्रिषु ॥ ११४

नाद्यूनां तु स्त्रियं गच्छेन्नातुरां न रजस्वलाम् । नानिष्टां न प्रकुपितां न त्रस्तां न च गर्भिणीम् ।। ११५

हे पृथ्वीपते ! ऋतुकालमें अपनी ही स्त्रीसे संग करना उचित है। पुल्लिंग नक्षत्रमें युग्म और उनमें भी पीछेकी रात्रियोंमें शुभ समयमें स्त्रीप्रसंग करे ॥ ११४॥ किन्तु यदि स्त्री अप्रसन्ना, रोगिणी, रजस्वला, निरभिलाषिणी, क्रोधिता, दुःखिनी अथवा गर्भिणी हो तो उसका संग न करे ॥ ११५ ॥ जो सीधे स्वभावकी

O lord of the earth! Union is proper only with one's own wife, that too in her season (the fertile period). At an auspicious time, a man may unite with his wife. But if the wife is displeased, sick, menstruating, without desire, angry, distressed, or pregnant, he should not approach her for union.

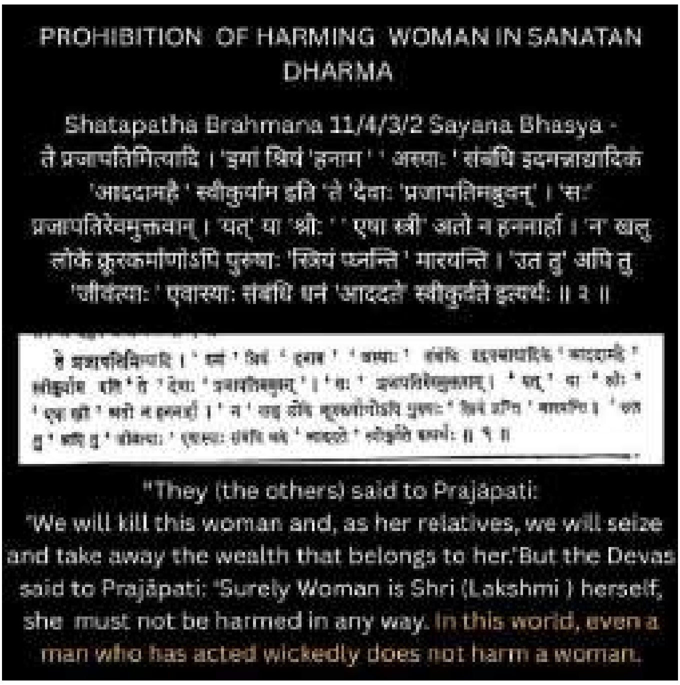
निरभिलाष निर्-अभिलाष, अस्, आ, अम्, having no desire for, not intent upon, indifferent.



PROHIBITION OF HARMING WOMAN IN SANATAN DHARMA

Shatapatha Brahmana 11/4/3/2 Sayana Bhasya -ते प्रजापतिमित्यादि । 'इमां श्रियं 'हनाम " अस्याः ' संबंधि इदमन्नाद्यादिकं 'आददामहै ' स्वीकुर्याम इति 'ते 'देवाः 'प्रजापतिमब्रुवन्' । 'सः' प्रजापतिरेवमुक्तवान्। 'यत्' या 'श्रीः ' ' एषा स्त्री' अतो न हननार्हा । 'न' खलु लोके क्रूरकर्माणोऽपि पुरुषाः 'स्त्रियं घ्नन्ति' मारयन्ति । 'उत तु' अपि तु 'जीवंत्याः ' एवास्याः संबंधि धनं 'आददते' स्वीकुर्वते इत्यर्थः ॥ २ ॥

"They (the others) said to Prajāpati:
'We will kill this woman and, as her relatives, we will seize and take away the wealth that belongs to her.'But the Devas said to Prajāpati: 'Surely Woman is Shri (Lakshmi) herself, she must not be harmed in any way. In this world, even a man who has acted wickedly does not harm a woman.



Mahabharta 1.74.51-52 Geeta Press Gorakhpur

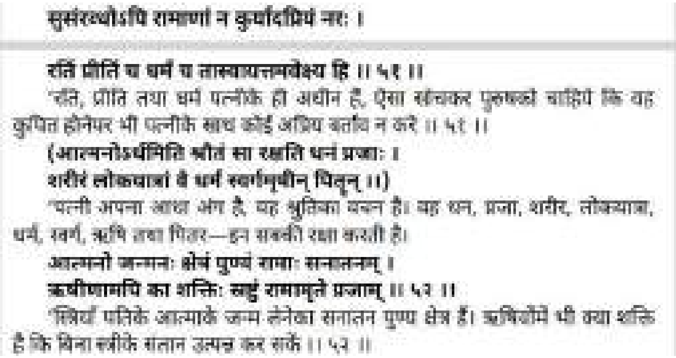
'रति, प्रीति तथा धर्म पत्नीके ही अधीन हैं, ऐसा सोचकर पुरुषको चाहिये कि वह कुपित होनेपर भी पत्नीके साथ कोई अप्रिय बर्ताव न करे ।। ५१ ।।

'पत्नी अपना आधा अंग है, यह श्रुतिका वचन है। वह धन, प्रजा, शरीर, लोकयात्रा, धर्म, स्वर्ग, ऋषि तथा पितर – इन सबकी रक्षा करती है।

स्त्रियाँ पतिके आत्माके जन्म लेनेका सनातन पुण्य क्षेत्र हैं। ऋषियोंमें भी क्या शक्ति है कि बिना स्त्रीके संतान उत्पन्न कर सकें ।। ५२ ।।

"Thinking that pleasure (rati), affection (prīti), and even dharma itself depend upon the wife,
a husband should never behave harshly or unpleasantly towards her, even when he is angry."

"The wife is said in the scriptures to be half of her husband's own being.
She protects his wealth, progeny, body, worldly life, righteousness, heaven, sages, and ancestors.
Women are the eternal sacred field from which the husband's own self takes birth.
Even the sages themselves—what power do they have to produce offspring without women?"



सुसंरब्धोऽपि रामाणां न कुर्यादप्रियं नरः ।

रतिं प्रीतिं च धर्मं च तास्वायत्तमवेक्ष्य हि ॥ ५१ ॥

'रति, प्रीति तथा धर्म पत्नीके ही अधीन हैं, ऐसा सोचकर पुरुषको चाहिये कि वह कुपित होनेपर भी पत्नीके साथ कोई अप्रिय बर्ताव न करे ॥ ५१ ॥

(आत्मनोऽर्धमिति श्रौतं सा रक्षति धनं प्रजाः ।
शरीरं लोकयात्रां वै धर्मं स्वर्गमृषीन् पितॄन् ॥)

'पत्नी अपना आधा अंग है, यह श्रुतिका वचन है। वह धन, प्रजा, शरीर, लोकयात्रा, धर्म, स्वर्ग, ऋषि तथा पितर—इन सबकी रक्षा करती है।

आत्मनो जन्मनः क्षेत्रं पुण्यं रामाः सनातनम् ।
ऋषीणामपि का शक्तिः स्रष्टुं रामामृते प्रजाम् ॥ ५२ ॥

'स्त्रियाँ पतिके आत्माके जन्म लेनेका सनातन पुण्य क्षेत्र हैं। ऋषियोंमें भी क्या शक्ति है कि बिना स्त्रीके संतान उत्पन्न कर सकें ॥ ५२ ॥

Srimad Bhagavatam 4.17.19-20

19. Such as you are, why do you intend to kill me who am afflicted and innocent ? How could a person who is regard-ed as expert in (the niceties of) Dharma, strike women ?

20. Oh King! Beings (people) do not at all strike the females even though they have committed an offence. Much less would persons like you who are merciful and compas-sionate to the helpless, do so, Oh King.

19. Such as you are, why do you intend to kill me who am afflicted and innocent? How could a person who is regarded as expert in (the niceties of) Dharma, strike women?

20. Oh King! Beings (people) do not at all strike the females even though they have committed an offence. Much less would persons like you who are merciful and compas-sionate to the helpless, do so, Oh King.

Mahabharat Anushasan Parva Adhaya 127 slokas 6-7 Geeta Press Gorakhpur-

लक्ष्मी बोलीं- जिस घरमें सब पात्र इधर-उधर बिखरे पड़े हों, बर्तन फूटे और आसन फटे हों तथा जहाँ स्त्रियाँ मारी-पीटी जाती हों, वह घर पापके कारण दूषित होता है। पापसे दूषित हुए उस गृहसे उत्सव और पर्वके अवसरोंपर देवता और पितर निराश लौट जाते हैं-उस घरकी पूजा नहीं स्वीकार करते ।। ६-७

Lakṣmī said: “That house in which all vessels lie scattered about, where utensils are broken and seats are torn, and where women are beaten and abused—that house becomes tainted due to sin. From such a sin-polluted home, on occasions of festivals and sacred observances, the gods and the ancestors turn away in disappointment—they do not accept the worship offered there.” (verses 6–7)

श्रीरुवाच

प्रकीर्णं भाजनं यत्र भिन्नभाण्डमथासनम् ।
योषितश्चैव हन्यन्ते कश्मलोपहते गृहे ।। ६ ।।
देवताः पितरश्चैव उत्सवे पर्वणीषु वा ।
निराशाः प्रतिगच्छन्ति कश्मलोपहताद् गृहात् ।। ७ ।।

लक्ष्मी बोलीं—जिस घरमें सब पात्र इधर-उधर बिखरे पड़े हों, बर्तन फूटे और आसन फटे हों तथा जहाँ स्त्रियाँ मारी-पीटी जाती हों, वह घर पापके कारण दूषित होता है। पापसे दूषित हुए उस गृहसे उत्सव और पर्वके अवसरोंपर देवता और पितर निराश लौट जाते हैं—उस घरकी पूजा नहीं स्वीकार करते ।। ६-७ ।।

Vidur Neeti Adhaya 4 sloka 61 Geeta Press Gorakhpur

ब्राह्मणेषु च ये शूराः स्त्रीषु ज्ञातिषु गोषु च। वृन्तादिव फलं पक्वं धृतराष्ट्र पतन्ति ते ॥ ६१

“Dhrtarastra! Those who try to exhibit their strength over the cows, the Brahmins, the women and members of their clan, fall to the ground like ripe fruit cracked at the stem

ब्राह्मणेषु च ये शूराः स्त्रीषु ज्ञातिषु गोषु च।
वृन्तादिव फलं पक्वं धृतराष्ट्र पतन्ति ते ॥ ६१ ॥

'Dhrtarastra! Those who try to exhibit their strength over the cows, the Brahmins, the women and members of their clan, fall to the ground like ripe fruit cracked at the stem.(61)

Allegations-

Hinduism blames the victim in the case of rape, it says that by getting raped the woman incurs sin. Women have always een made to suffer in case of rape.

Parasara Smriti 10.25-26 "A woman forcibly ravished by a man, in captivity, as well as she, who accommodates a man on account of being physically over-powered, or out of a sense of danger to her life, should regain her purity by practising a Santapanam penance. This is what has been enjoined by Parasara. A woman, who having been once ravished by another man, turns back with repugnance from the path of inequity, should expiate her sin by practising a Prajapatya penance, whereby she would be pure after her next monthly period."

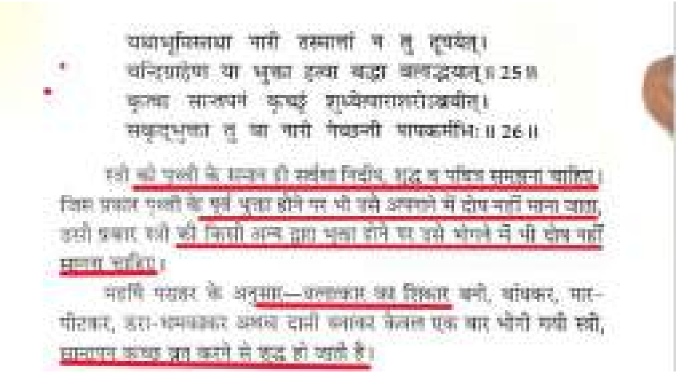
Refutation-

Here is Parashara Smriti 10.25-26 hindi translation . Now tell me where it's told that a victim woman is responsible for her rape on the other hand it says – **स्त्री को पृथ्वी के समान ही सर्वथा निर्दोष, शुद्ध व पवित्र समझना चाहिए। जिस प्रकार पृथ्वी के पूर्व भुक्ता होने पर भी उसे अपनाने में दोष नहीं माना जाता, उसी प्रकार स्त्री की किसी अन्य द्वारा भुक्ता होने पर उसे भोगने में भी दोष नहीं मानना चाहिए।** – A woman should be regarded as completely blameless, pure, and sacred, just like the earth. Just as the earth, though previously used (cultivated or trodden upon) by others, is not considered defective or impure when accepted or used again, in the same way, if a woman has been previously enjoyed by someone else, there is no fault in being with her – That a woman is always blameless and sacred even if she is forcefully enjoyed by somebody else there is no fault in her . It only tells that a woman who has been a victim of Rape becomes pure again by Sāntapana Kaccha vow

स्त्री को पृथ्वी के समान ही सर्वथा निर्दोष, शुद्ध व पवित्र समझना चाहिए। जिस प्रकार पृथ्वी के पूर्व भुक्ता होने पर भी उसे अपनाने में दोष नहीं माना जाता, उसी प्रकार स्त्री की किसी अन्य द्वारा भुक्ता होने पर उसे भोगने में भी दोष नहीं मानना चाहिए।
महर्षि पराशर के अनुसार – बलात्कार का शिकार बनी, बांधकर, मार-पीटकर, डरा-धमकाकर अथवा दासी बनाकर केवल एक बार भोगी गयी स्त्री, सान्तपन कच्छ व्रत करने से शुद्ध हो जाती है।

A woman should be regarded as completely blameless, pure, and sacred, just like the earth. Just as the earth, though previously used (cultivated or trodden upon) by others, is not considered defective or impure when accepted or used again, in the same way, if a woman has been previously enjoyed by someone else, there is no fault in being with her.

According to Sage Parāśara – A woman who has been a victim of rape (forced intercourse), or has been violated once by being bound, beaten, threatened, or enslaved, becomes pure again by performing the Sāntapana Kaccha vow (Sāntapana-Kaccha Vrata).


यथाभूमिस्तथा नारी तस्मात्तां न तु दूषयेत्।
बन्दिग्राहेण या भुक्ता हत्वा बद्ध्वा बलाद्भयात्॥ 25॥
कृत्वा सान्तपनं कृच्छ्रं शुध्येत्पाराशरोऽब्रवीत्।
सकृद्भुक्ता तु या नारी नेच्छन्ती पापकर्मभिः॥ 26॥

स्त्री को पृथ्वी के समान ही सर्वथा निर्दोष, शुद्ध व पवित्र समझना चाहिए। जिस प्रकार पृथ्वी के पूर्व भुक्ता होने पर भी उसे अपनाने में दोष नहीं माना जाता, उसी प्रकार स्त्री की किसी अन्य द्वारा भुक्ता होने पर उसे भोगने में भी दोष नहीं मानना चाहिए।

महर्षि पराशर के अनुसार—बलात्कार का शिकार बनी, बांधकर, मार-पीटकर, डरा-धमकाकर अथवा दासी बनाकर केवल एक बार भोगी गयी स्त्री, सान्तपन कच्छ व्रत करने से शुद्ध हो जाती है।

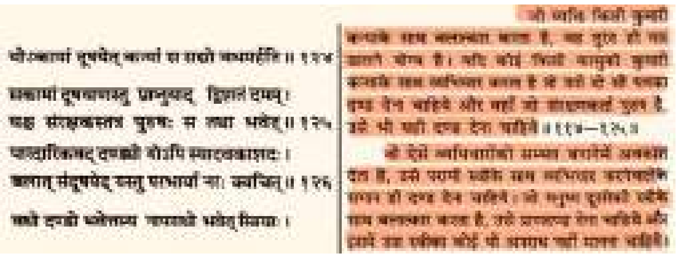
I Have already shown from my above section that Punishment for Rape and Adultery and other lustful activities is very severe for men

PROHIBITION AND PUNISHMENT FOR RAPE AND ADULTERY AND LUSTFUL ACTIVITIES IN SANATAN DHARMA

Matsya Purana chapter 227 slokas 124-126 says

जो व्यक्ति किसी कुमारी
कन्याके साथ बलात्कार करता है, वह तुरंत ही मार डालने योग्य है। यदि कोई किसी कामुकी कुमारी कन्याके साथ व्यभिचार करता है तो उसे दो सौ पणका दण्ड देना चाहिये और वहाँ जो संरक्षणकर्ता पुरुष है, उसे भी यही दण्ड देना चाहिये ॥ १२४-१२५ ॥
जो ऐसे व्यभिचारोंको सम्भव बनानेमें अवकाश देता है, उसे परायी स्त्रीके साथ व्यभिचार करनेवालेके समान ही दण्ड देना चाहिये। जो मनुष्य दूसरेकी स्त्रीके साथ बलात्कार करता है, उसे प्राणदण्ड देना चाहिये और इसमें उस स्त्रीका कोई भी अपराध नहीं मानना चाहिये

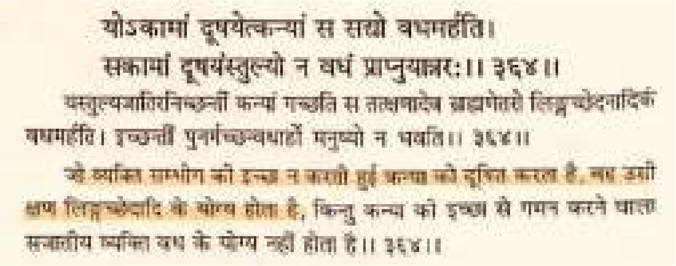
"A man who commits rape on an unmarried maiden (kumārī kanyā) deserves to be put to death immediately.
If anyone has illicit intercourse with a lustful (consenting but unprotected) maiden, he should be fined two hundred paṇas, and the guardian or protector who failed to safeguard her should be punished with the same fine.
Whoever allows such adulterous acts to happen through negligence shall be punished in the same way as the one who committed adultery with another man's wife.
A man who rapes another man's wife must be punished with the death penalty, and in this case, the woman herself is not to be considered guilty in any way."



Manu Smriti 8.364

जो व्यक्ति सम्भोग की इच्छा न करती हुई कन्या को दूषित करता है, वह उसी क्षण लिङ्गच्छेदादि के योग्य होता है, किन्तु कन्या की इच्छा से गमन करने वाला सजातीय व्यक्ति वध के योग्य नहीं होता है।। ३६४ ।।

"A man who violates a maiden who has no desire for sexual union becomes, at that very moment, deserving of punishment such as the cutting off of his organ; however, if a man of the same caste unites with a maiden with her consent, he is not considered deserving of death."


योऽकामां दूषयेत्कन्यां स सद्यो वधमर्हति।
सकामां दूषयंस्तुल्यो न वधं प्राप्नुयान्नरः।। ३६४।।

Mahabharata 13.145.50-51

जो परायी स्त्रियोंके प्रति सदा दोषभरी दृष्टि डालते हैं, उस दुष्ट स्वभावके कारण वे जन्मान्ध होते हैं ।। जो दूषित हृदयसे किसी नंगी स्त्रीकी ओर निहारते हैं, वे

पापकर्मी मनुष्य इस लोकमें रोगसे पीड़ित होते हैं ।। ५१
“Those who constantly cast sinful and lustful glances upon other men’s wives are, because of that wicked nature, born blind. Those sinful men who gaze with a corrupt heart upon a naked woman suffer from diseases in this very life.”

परदारेषु ये चापि चक्षुर्दुष्टं प्रयुञ्जते ।
तेन दुष्टस्वभावेन जात्यन्धास्ते भवन्ति ह ।। ५० ।।
जो परायी स्त्रियोंके प्रति सदा दोषभरी दृष्टि डालते हैं, उस दुष्ट स्वभावके कारण वे जन्मान्ध होते हैं ।।
मनसा तु प्रदुष्टेन नग्नां पश्यन्ति ये स्त्रियम् ।
रोगार्तास्ते भवन्तीह नरा दुष्कृतकर्मिणः ।। ५१ ।।
जो दूषित हृदयसे किसी नंगी स्त्रीकी ओर निहारते हैं, वे पापकर्मी मनुष्य इस लोकमें रोगसे पीड़ित होते हैं ।। ५१ ।।

Mahabharat Shanti Parva Adhyay 266 sloka 36-38 blames Men for the sin of Adultery and declares all woman innocent . So will you tell that Shastras are Anti Men as well

'जब स्वयं ही पत्नीका पाणिग्रहण करके साथ-साथ धर्माचरण करनेकी प्रतिज्ञा लेकर भी पुरुष परायी स्त्रियोंके पास जायँगे (और उनपर बलात्कार करेंगे), तब इसके लिये स्त्रियोंको दोषी नहीं ठहराया जा सकता ।। ३६ ।।

'पुरुष अपनी स्त्रीका भरण-पोषण करनेसे भर्ता और पालन करनेके कारण पति कहलाता है। इन गुणोंके न रहनेपर वह न तो भर्ता है और न पति ही कहलाने योग्य है ।। ३७ ।।

'वास्तवमें स्त्रीका कोई अपराध नहीं होता है, पुरुष ही अपराध करता है। व्यभिचारका महान् पाप पुरुष ही करता है, इसलिये वही अपराधी है ।। ३८ ।।

36.
“When men, after themselves taking a wife by the vow of holding her hand (pāṇigrahaṇa) and promising to follow Dharma together, still go to other women (and even commit violence or rape upon them), then for this the women cannot be held guilty.”

37.
“A man is called a *husband (pati)* because he supports, maintains, and protects his wife. When he does not uphold these qualities, he is neither a supporter (bhartā) nor worthy of being called a husband.”

38.
“In truth, the woman does not commit any offence; it is the man alone who commits the offence. The great sin of adultery is committed by the man alone; therefore, he alone is the guilty one.”

पाणिबन्धं स्वयं कृत्वा सह धर्ममुपेत्य च ।
यदा यास्यन्ति पुरुषाः स्त्रियो नार्हन्ति वाच्यताम् ।। ३६ ।।
'जब स्वयं ही पत्नीका पाणिग्रहण करके साथ-साथ धर्माचरण करनेकी प्रतिज्ञा लेकर भी पुरुष परायी स्त्रियोंके पास जायँगे (और उनपर बलात्कार करेंगे), तब इसके लिये स्त्रियोंको दोषी नहीं ठहराया जा सकता ।। ३६ ।।
भरणाद्धि स्त्रियो भर्ता पालनाद्धि पतिस्तथा ।
गुणस्यास्य निवृत्तौ तु न भर्ता न पुनः पतिः ।। ३७ ।।
'पुरुष अपनी स्त्रीका भरण-पोषण करनेसे भर्ता और पालन करनेके कारण पति कहलाता है। इन गुणोंके न रहनेपर वह न तो भर्ता है और न पति ही कहलाने योग्य है ।। ३७ ।।
एवं स्त्री नापराध्नोति नर एवापराध्यति ।
व्युच्चरंश्च महादोषं नर एवापराध्यति ।। ३८ ।।
'वास्तवमें स्त्रीका कोई अपराध नहीं होता है, पुरुष ही अपराध करता है। व्यभिचारका महान् पाप पुरुष ही करता है, इसलिये वही अपराधी है ।। ३८ ।।

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Response to VedKaBhed and Hinduscript – Refutation of "Slavery in Hinduism"

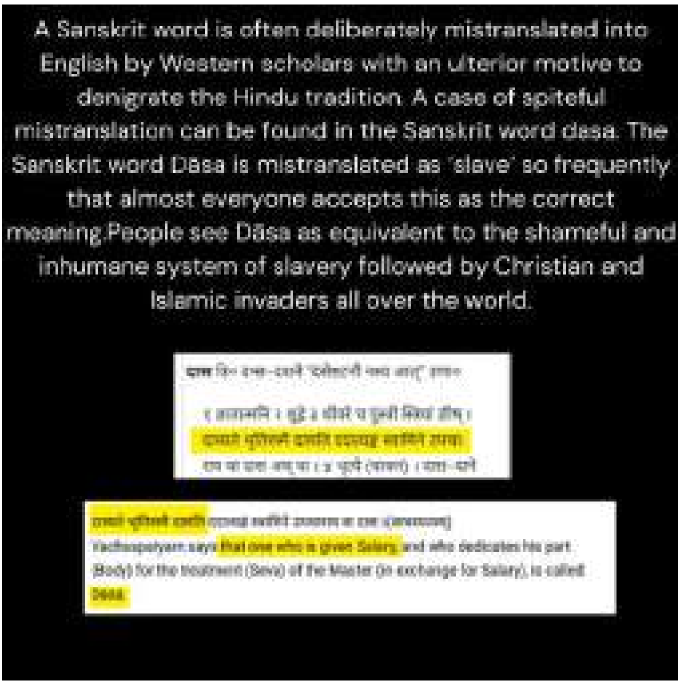
Written by Rohan Saini in Uncategorized

This entire article is a response and rebuttal to the blogs called VedKaBhed and Hinduscript regarding their claims of "Slavery in Hinduism".

The Sanskrit word "dasa" is often deliberately mistranslated into English by Western scholars with an ulterior motive to denigrate the Hindu tradition. A case of spiteful mistranslation can be found regarding the word dasa. The Sanskrit word Dāsa is mistranslated as 'slave' so frequently that almost everyone accepts this as the correct meaning.People see Dāsa as equivalent to the shameful and inhumane system of slavery followed by Christian and Islamic invaders all over the world.

दास त्रि० दन्स-दशने "दंसेष्टटनौ नस्य आत्" उणा०
१ ज्ञातात्मनि २ शूद्रे ३ धीवरे च पुंस्त्री स्त्रियां ङीष्।
दास्यते भृतिरस्मै दासति ददात्यङ्गं स्वामिने उपचा-
राय वा दास अच् वा । ४ भृत्ये (चाकर)। दास-दाने

दास्यते भृतिरस्मै दासति ददात्यङ्गं स्वामिने उपचाराय वा दासः। (वाचस्पत्यम्)
Vachaspatyam says that one who is given Salary, and who dedicates his part (Body) for the treatment (Seva) of the Master (in exchange for Salary), is called
Dasa.



Acharya Sayana in his commentary on Rig Veda 8.56.3 interpreted Dasa (दासान्) as भृत्यान् which means Paid

Servants/Employees who are paid wages for their service

तथा शतान् शतसंख्याकान् दासान् भृत्यान्

Sabkakalparudram on meaning of भृत्यान्

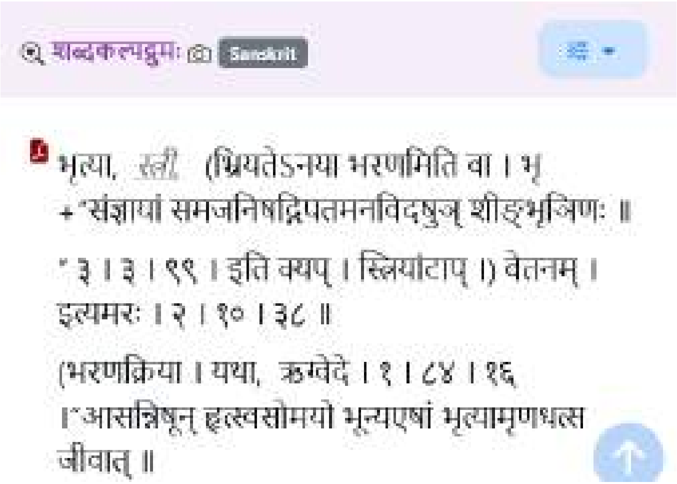
(भ्रियतेऽनया भरणमिति वा । भृ + "संज्ञायां समजनिषद्निपतमनविदषुञ् शीङ्भृञिणः ॥ " ३ । ३ । ९९ । इति क्यप् । स्त्रियांटाप् ।) वेतनम् । इत्यमरः । २ । १० । ३८ ॥ (भरणक्रिया । यथा, ऋग्वेदे । १ । ८४ । १६ ।"आसन्निषून् हृत्स्वसोमयो भून्यएषां भृत्यामृणधत्स जीवात्

› (भ्रियतेऽनया भरणमिति वा । भृ + "संज्ञायां समजनिषद्निपतमनविदषुञ् शीङ्भृञिणः ॥" ३ । ३ । ९९ । इति क्यप् । स्त्रियां टाप् ।) › "भ्रियते अया भरणम् इति वा' — *That by which sustenance or support is done is called 'bhṛtyā'."* › The root is "भृ" (to bear/support), with grammatical affixes "क्यप्" and "टाप्" (used to derive feminine nouns). › Thus, *bhṛtyā* means one who is sustained — i.e., a servant, an attendant.

2. Lexical Meaning from Amarakośa:

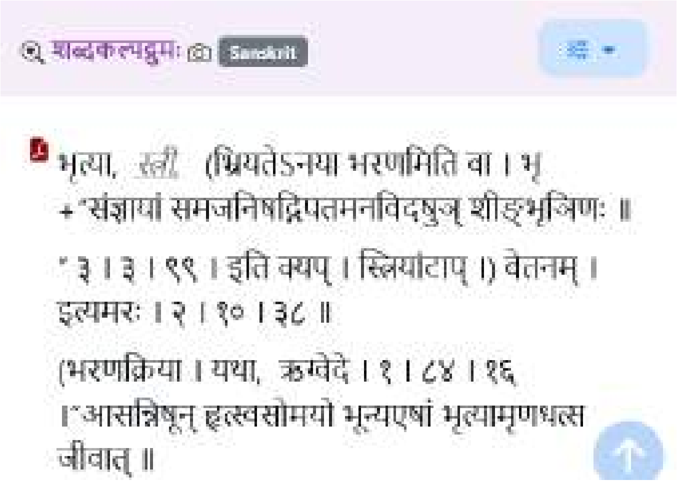
वेतनम् । इत्यमरः । २।१०।३८ ॥

"Vetanam" (वेतनम्) means *wages*, *salary*, or *remuneration*.
This is from Amarakośa, section 2.10.38.
So the word भृत्या is linked conceptually to वेतनम् — one who serves or supports, and in return receives wages.


शब्दकल्पद्रुमः Sanskrit

भृत्या, स्त्री, (भ्रियतेऽनया भरणमिति वा । भृ + "संज्ञायां समजनिषद्निपतमनविदषुञ् शीङ्भृञिणः ॥ " ३ । ३ । ९९ । इति क्यप् । स्त्रियांटाप् ।) वेतनम् । इत्यमरः । २ । १० । ३८ ॥
(भरणक्रिया । यथा, ऋग्वेदे । १ । ८४ । १६ ।"आसन्निषून् हृत्स्वसोमयो भून्यएषां भृत्यामृणधत्स जीवात् ॥

किंच हे इन्द्र त्वत्तो भीतास्ते मे मह्यमृषये पृषध्रिनाम्ने (पृषध्र) गर्दभानां रासभाना शतम् । अमंहत अदुः इति पूर्वमन्त्रगतेनान्वयः सर्वत्र । अथ च ऊर्णावतीनां मेषीनां शतमदुः । तथा शतान् शतसंख्याकान् दासान् भृत्यान् अति अतिशयिताः सजो मालाश्च अदुः। एवंप्रभावस्त्वां (प्रभावं त्वां) स्तौमीत्यर्थः । यद्वा उभयोर्मन्त्रयोरयमर्थः । पौतक्रतः । पूते पवित्रे स्थाने क्रतः पादविक्षेपो यस्याः सा पूतक्रता अदितिः । पवित्रदेशे पादन्यासः अदितेरुचित एव । 'दृष्टिपूतं न्यसेत् पादम्' इति वचनात् । तस्या अपत्यं पौतक्रत इन्द्रः । दस्यवे। दस्युः कर्मोपक्षयिता 'तमःसंघः । तं हन्तुं वृकश्चन्द्रमाः सन (सन्) नित्यात् अनुपक्षीणात् स्वकोशात् सकाशात् दश सहसा अयुतसंख्याकानि रायः धनानि मह्यं पृषध्रनाम्ने अमंहत प्रादात् । किंच गर्दभमेषीदासमालाशतान्यपि मे म



Where as the definition of slave is a person who is the property of and wholly subject to another and forced to provide unpaid labor.

In Sanatan Dharm it is clearly said that you can't make someone dasa against his/her will ..
It is said
बलाद्दासीकृतश्चौरैर्विक्रीतश्चापि मुच्यते । that if someone is forcibly made a Dasa or sold by thieves, even when already sold, he/she has to be released

Yajnavalkya Smriti says बल्लाद्दासीकृतश्चौरैर्विक्रीतश्चापि मुच्यते । स्वामिप्राणप्रदो भक्तत्यागात्तन्निष्क्रयाद्धि –

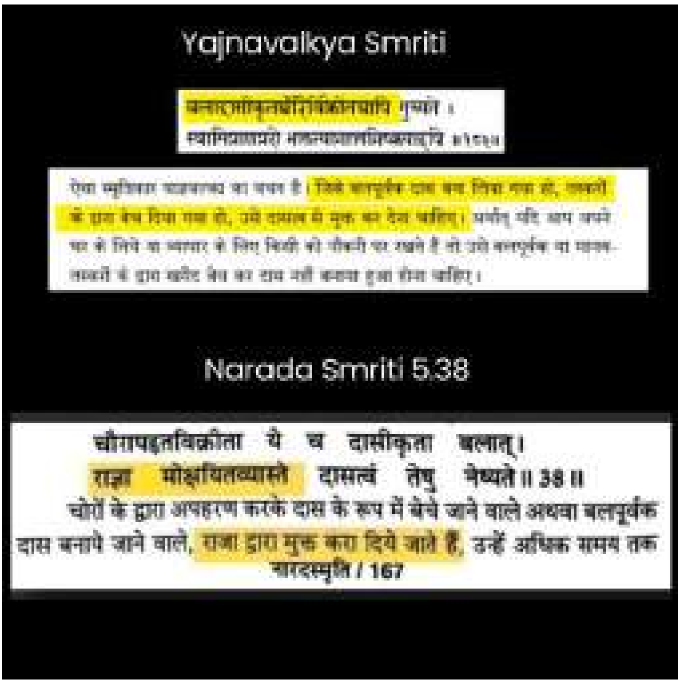
ऐसा स्मृतिकार याज्ञवल्क्य का वचन है। जिसे बलपूर्वक दास बना लिया गया हो, तस्करों के द्वारा बेच दिया गया हो, उसे दासत्व से मुक्त कर देना चाहिए। अर्थात् यदि आप अपने घर के लिये या व्यापार के लिए किसी को नौकरी पर रखते हैं तो उसे बलपूर्वक या मानव-तस्करों के द्वारा खरीद बेच कर दास नहीं बनाया हुआ होना चाहिए –

This is the statement of Smriti writer Yagyavalkya. One who has been forcibly made a Dasa or sold by smugglers should be freed from Dasatva. That is, if you employ someone for your home or business, then he should not have been made a slave by force or by buying and selling from human smugglers.

Narada Smriti 5.38 says

चौरापहृतविक्रीता ये च दासीकृता बलात् । राज्ञा मोक्षयितव्यास्ते दासत्वं तेषु नेष्यते ॥ 38 ॥जो लोग चोरों द्वारा अपहरण कर लिए जाते हैं और गुलाम के रूप में बेच दिए जाते हैं या जबरन गुलाम बना लिए जाते हैं, उन्हें राजा द्वारा मुक्त कर दिया जाता है और उन्हें अधिक समय तक जेल में नहीं रखा जा सकता

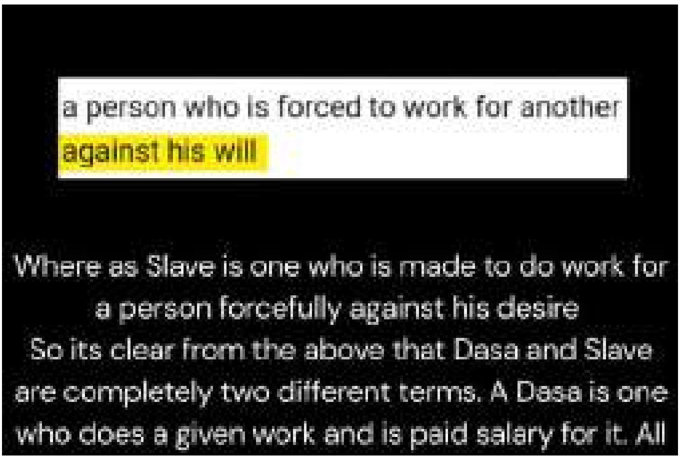
Those who are kidnapped by thieves and sold as Dasas or are forcibly made Dasa are freed by the king and they cannot be kept in a prison for a longer period of time



a person who is forced to work for another against his will is a slave

Where as Slave is one who is made to do work for a person forcefully against his desire

So its clear from the above that Dasa and Slave are completely two different terms. A Dasa is one who does a given work and is paid salary for it.



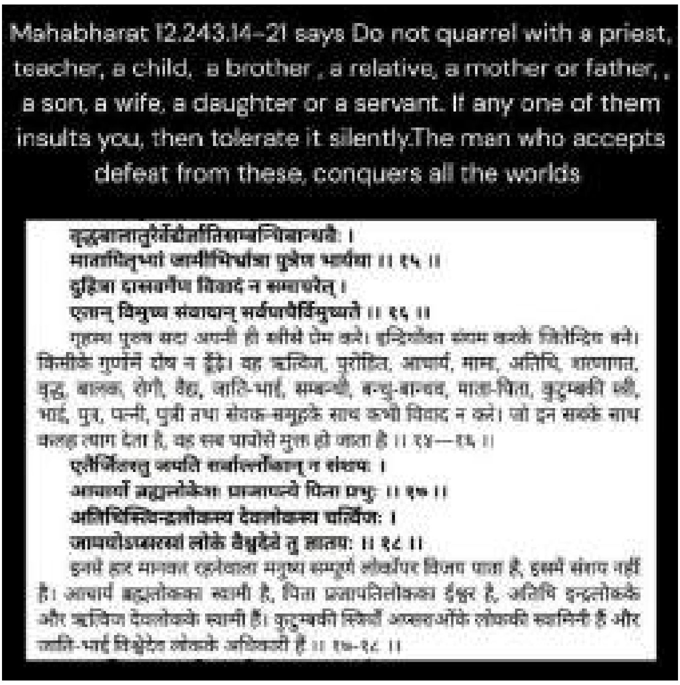
Vedic Scriptures have a Very high Status of Dasa

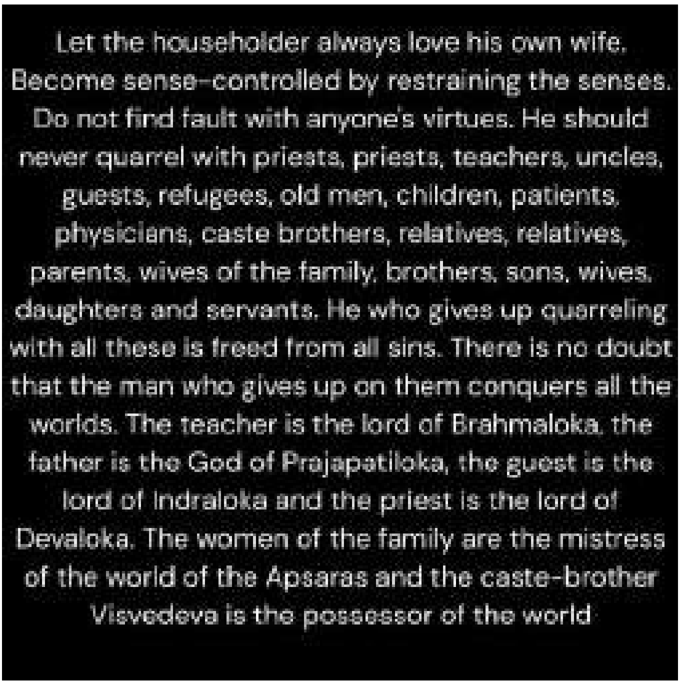
Do not quarrel with a priest, teacher, maternal uncle, guest, an aged person, a child, a sick person, a doctor, a brother , a relative, a mother or father, a woman of the same family,, a son, a wife, a daughter or a servant. If any one of them insults you, then tolerate it silently. The man who accepts defeat from these, conquers all the worlds – Mahabharat 2.243.14-21

गृहस्थ पुरुष सदा अपनी ही स्त्रीसे प्रेम करे। इन्द्रियोंका संयम करके जितेन्द्रिय बने। किसीके गुणोंमें दोष न ढूँढ़े। वह ऋत्विज, पुरोहित, आचार्य, मामा, अतिथि, शरणागत, वृद्ध, बालक, रोगी, वैद्य, जाति-भाई, सम्बन्धी, बन्धु-बान्धव, माता-पिता, कुटुम्बकी स्त्री, भाई, पुत्र, पत्नी, पुत्री तथा सेवक-समूहके साथ कभी विवाद न करे। जो इन सबके साथ कलह त्याग देता है, वह सब पापोंसे मुक्त हो जाता है ।। १४-१६ ।।

इनसे हार मानकर रहनेवाला मनुष्य सम्पूर्ण लोकोंपर विजय पाता है, इसमें संशय नहीं है। आचार्य ब्रह्मलोकका स्वामी है, पिता प्रजापतिलोकका ईश्वर है, अतिथि इन्द्रलोकके और ऋत्विज देवलोकके स्वामी हैं। कुटुम्बकी स्त्रियाँ अप्सराओंके लोककी स्वामिनी हैं और जाति-भाई विश्वेदेव लोकके अधिकारी हैं ।। १७-१८ ।।

Let the householder always love his own wife. Become sense-controlled by restraining the senses. Do not find fault with anyone's virtues. He should never quarrel with priests, priests, teachers, uncles, guests, refugees, old men, children, patients, physicians, caste brothers, relatives, relatives, parents, wives of the family, brothers, sons, wives, daughters and servants. He who gives up quarreling with all these is freed from all sins. There is no doubt that the man who gives up on them conquers all the worlds. The teacher is the lord of Brahmaloka, the father is the God of Prajapatiloka, the guest is the lord of Indraloka and the priest is the lord of Devaloka. The women of the family are the mistress of the world of the Apsaras and the caste-brother Visvedeva is the possessor of the world – Mahabharta Shanti Parva Adhaya 243 Slokas 14-21


Mahabharat 12.243.14-21 says Do not quarrel with a priest, teacher, a child, a brother , a relative, a mother or father, , a son, a wife, a daughter or a servant. If any one of them insults you, then tolerate it silently.The man who accepts defeat from these, conquers all the worlds



Mahabharta Anushshashan Parva Adhaya 23 Sloka 82 says

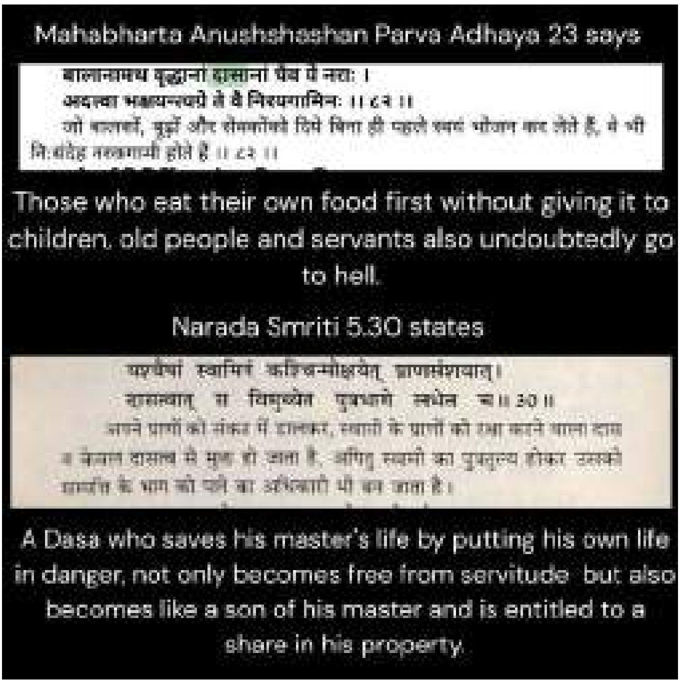
जो बालकों, बूढ़ों और सेवकोंको दिये बिना ही पहले स्वयं भोजन कर लेते हैं, वे भी निःसंदेह नरकगामी होते हैं ।। ८२ ।।

Those who eat their own food first without giving it to children, old people and servants also undoubtedly go to hell.

Narada Smriti 5.30 states-

अपने प्राणों को संकट में डालकर, स्वामी के प्राणों की रक्षा करने वाला दास न केवल दासत्व से मुक्त हो जाता है, अपितु स्वामी का पुत्रतुल्य होकर उसकी सम्पत्ति के भाग को पाने का अधिकारी भी बन जाता है।

A Dasa who saves his master's life by putting his own life in danger, not only becomes free from servitude but also becomes like a son of his master and is entitled to a share in his property.



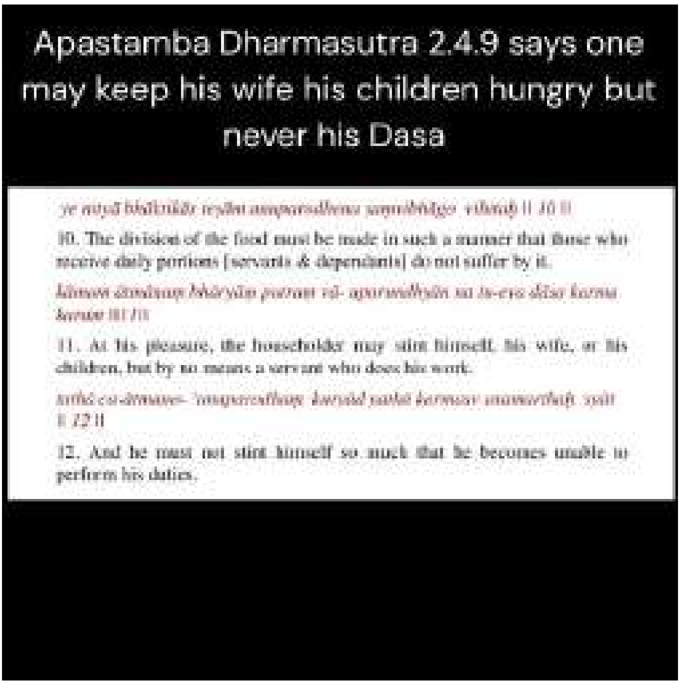
Apastamba Dharmasutra 2.4.9 says one may keep his wife his children hungry but never his Dasa

Apastamba Dharmasutra 2.4.9 – 9. (But gifts offered to priests) at sacrifices (are to be given) in the manner prescribed by the Veda.

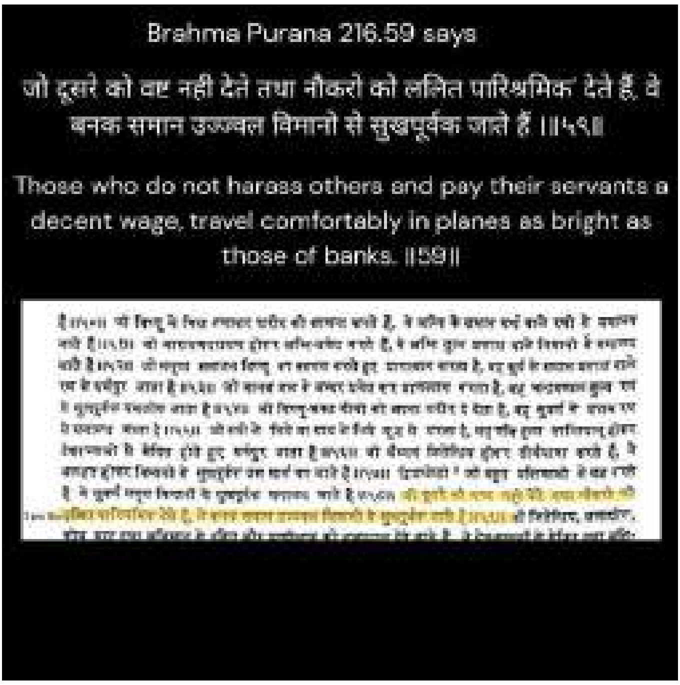
10. The division of the food must be made in such a manner that those who receive daily portions (Dasas) do not suffer by it.

11. At his pleasure, he may stint himself, his wife, or his children, but by no means a Dasa who does his work.

12. And he must not stint himself so much that he becomes unable to perform his duties.



Brahma Purana 216.59 says **जो दूसरे को वष्ट नही देते तथा नौकरो को ललित पारिश्रमिक' देते हैं, वे बनक समान उज्ज्वल विमानो से सुखपूर्वक जाते हैं ।।।५९।।** Those who do not harass others and pay their servants a decent wage, travel comfortably in planes as bright as those of banks. ॥59॥



Valmiki Ramayana 2.105.33 says that in the Rule of Raja Dashratha all his servants subjects were aintained properly

"Our father reached heaven because he maintained his servants properly, protected his subjects and realised the taxes in the manner prescribed by scriptures from them."

"In Adi Parva, Adhyaya 220 of the Mahabharata, Subhadra humbly refers to herself as a dāsi of Devi Draupadi."

प्रीत्या परमया युक्ता आशीर्भिर्युञ्जतातुलाम् ।
ततोऽभिगम्य त्वरिता पूर्णेन्दुसदृशानना ॥ २२ ॥
ववन्दे द्रौपदीं भद्रा प्रेष्याहमिति चाब्रवीत् ।

और उसने बड़ी प्रसन्नताके साथ उस अनुपम वधूको अनेक आशीर्वाद दिये। तदनन्तर पूर्ण चन्द्रमाके सदृश मनोहर मुखवाली सुभद्राने तुरंत जाकर महारानी द्रौपदीके चरण छूए और कहा—'देवि! मैं आपकी दासी हूँ' ॥ २२ ॥

प्रत्युत्थाय तदा कृष्णा स्वसारं माधवस्य च ॥ २३ ॥
परिष्वज्यावदत् प्रीत्या निःसपत्नोऽस्तु ते पतिः ।
तथैव मुदिता भद्रा तामुवाचैवमस्त्विति ॥ २४ ॥

उस समय द्रौपदी तुरंत उठकर खड़ी हो गयी और श्रीकृष्णकी बहिन सुभद्राको हृदयसे लगाकर बड़ी प्रसन्नतासे बोली—'बहिन! तुम्हारे पति शत्रुरहित हों।' सुभद्राने भी आनन्दमग्न होकर कहा—'बहिन! ऐसा ही हो' ॥ २३-२४ ॥

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"And with great joy, she (Draupadi) gave many blessings to that incomparable bride. Thereafter, Subhadra—whose lovely face resembled the full moon—immediately went and touched the feet of Queen Draupadi and said, 'Devi! I am your humble servant (dāsi).' (Verse 22)

At that moment, Draupadi immediately stood up and, embracing Subhadra—the sister of Shri Krishna—with great happiness, said, 'Sister! May your husband be free from enemies.' Subhadra, too, overwhelmed with joy, replied, 'Sister! So may it be.' (Verses 23–24)"

"In the 4th Adhaya of the 4th Brahmana of the Brihadaranyaka Upanishad, particularly in the 23rd mantra, King Janaka of Videha—father of Mata Sita—referred to himself as the *dāsa* (servant) of the Rishis."

यही बात ऋचाद्वारा कही गयी है- यह ब्रह्मवेत्ताकी नित्य महिमा है, जो कर्मसे न तो बढ़ती है और न घटती ही है। उस महिमाके ही स्वरूपको जाननेवाला होना चाहिये, उसे जानकर पापकर्मसे लिप्त नहीं होता। अतः इस प्रकार जाननेवाला शान्त, दान्त, उपरत, तितिक्षु और समाहित होकर आत्मामें ही आत्माको देखता है, सभीको आत्मा देखता है। उसे [पुण्य-पापरूप] पापकी प्राप्ति नहीं होती, यह सम्पूर्ण पापोंको पार कर जाता है। इसे पाप ताप नहीं पहुँचाता, यह सारे पापोंको संतप्त करता है। यह पापरहित, निष्काम, निःसंशय ब्राह्मण हो जाता है। हे सम्राट्! यह ब्रह्मलोक है, तुम इसे पहुँचा दिये गये हो-ऐसा याज्ञवल्क्यने कहा। [तब जनकने कहा- 'वह मैं श्रीमान्‌को विदेह देश देता हूँ, साथ ही आपकी दासता (सेवा) करनेके लिये अपने-आपको भी
समर्पण करता हूँ' ॥ २३ ॥

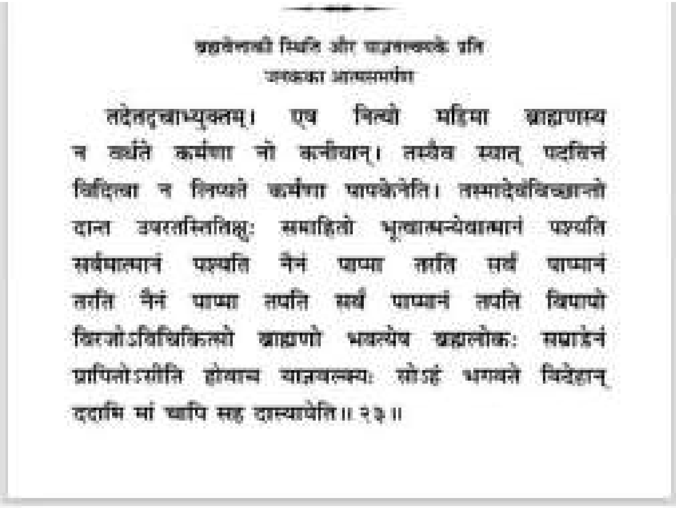
"This very truth has been spoken through a Richa (Vedic verse): This is the eternal glory of the knower of Brahman — it neither increases through actions nor decreases. One must become a knower of this glory itself. Knowing it, one does not become tainted by sinful deeds.

Therefore, such a knower—peaceful, self-controlled, withdrawn (from sense pleasures), enduring, and concentrated—sees the Self in his own self and sees the Self in all beings. Such a person does not incur sin (in the form of merit or demerit); he transcends all sins. Sin cannot touch him; rather, he burns up all sins. He becomes a sinless, desireless, doubt-free Brahmana (knower of Brahman).

O Emperor! This is the world of Brahman — you have attained it," said Yājñavalkya.

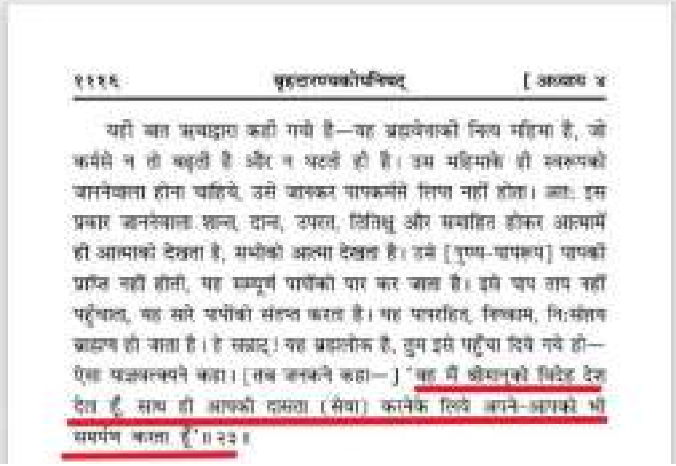
Then Raja Janaka spoke –

"I offer the land of Videha to you, O venerable one, and along with it, I also surrender myself to serve you and become your Dasa."



ब्रह्मवेत्ताकी स्थिति और याज्ञवल्क्यके प्रति
जनकका आत्मसमर्पण

तदेतदृचाभ्युक्तम्। एष नित्यो महिमा ब्राह्मणस्य न वर्धते कर्मणा नो कनीयान्। तस्यैव स्यात् पदवित्तं विदित्वा न लिप्यते कर्मणा पापकेनेति। तस्मादेवंविच्छान्तो दान्त उपरतस्तितिक्षुः समाहितो भूत्वात्मन्येवात्मानं पश्यति सर्वमात्मानं पश्यति नैनं पाप्मा तरति सर्वं पाप्मानं तरति नैनं पाप्मा तपति सर्वं पाप्मानं तपति विपापो विरजोऽविचिकित्सो ब्राह्मणो भवत्येष ब्रह्मलोकः सम्राडेनं प्रापितोऽसीति होवाच याज्ञवल्क्यः सोऽहं भगवते विदेहान् ददामि मां चापि सह दास्यायेति॥ २३॥



११२६ बृहदारण्यकोपनिषद् [अध्याय ४

यही बात मन्त्रद्वारा कही गयी है—यह ब्रह्मवेत्ताकी नित्य महिमा है, जो कर्मसे न तो बढ़ती है और न घटती ही है। उस महिमाके ही स्वरूपको जाननेवाला होना चाहिये, उसे जानकर पापकर्मसे लिप्त नहीं होता। अतः इस प्रकार जाननेवाला शान्त, दान्त, उपरत, तितिक्षु और समाहित होकर आत्मामें ही आत्माको देखता है, सभीको आत्मा देखता है। उसे [पुण्य-पापरूप] पापकी प्राप्ति नहीं होती, यह सम्पूर्ण पापोंको पार कर जाता है। इसे पाप ताप नहीं पहुँचाता, यह सारे पापोंको संतप्त करता है। यह पापरहित, निष्काम, निःसंशय ब्राह्मण हो जाता है। हे सम्राट्! यह ब्रह्मलोक है, तुम इसे पहुँचा दिये गये हो—ऐसा याज्ञवल्क्यने कहा। [तब जनकने कहा—] 'वह मैं श्रीमान्‌को विदेह देश देता हूँ, साथ ही आपकी दासता (सेवा) करनेके लिये अपने-आपको भी समर्पण करता हूँ'॥ २३॥

"These evidences clearly demonstrate that the term *Dasa* is not equivalent to 'slave.' In fact, *Dasa* is a sacred term with a meaning that stands in stark contrast to the concept of slavery. In the Vedic scriptures, *Dasas* are portrayed with great reverence and are accorded a highly respected status equivalent to that of a son "

Allegations-

📚Baudhayana Dharmasutra 1.11.21.2📚
Now they quote also (the following verses): 'It is declared that a female who has been purchased for money is not a wife. She cannot (assist) at sacrifices offered to the gods or the manes. Kāśyapa has stated that she is a slave."

The offspring born to a slave belongs to the one who owns her, rather than the one who engages in intercourse with her

Rebuttal –

Baudhyana Dharmasutra 1.11.21.2 he deliberately took it out of Context . Just the next verse criticises slavery and says that one who sells and buys a girl goes into hell after death and faces severe punishment.

'Baudhyana Dharmasutra 1.11.21.3 – Those wicked men who, seduced by greed, give away a daughter for a fee, who (thus) sell themselves and commit a great crime, fall (after death) into a dreadful place of punishment and destroy their family down to the seventh (generation). Moreover

they will repeatedly die and be born again. All (this) is declared (to happen), if a fee (is taken).

> 3. 'Those wicked men who, seduced by greed, give away a daughter for a fee, who (thus) sell themselves and commit a great crime, fall (after death) into a dreadful place of punishment and destroy their family down to the seventh (generation). Moreover they will repeatedly die and be born again. All (this) is declared (to happen), if a fee (is taken).'

Allegation

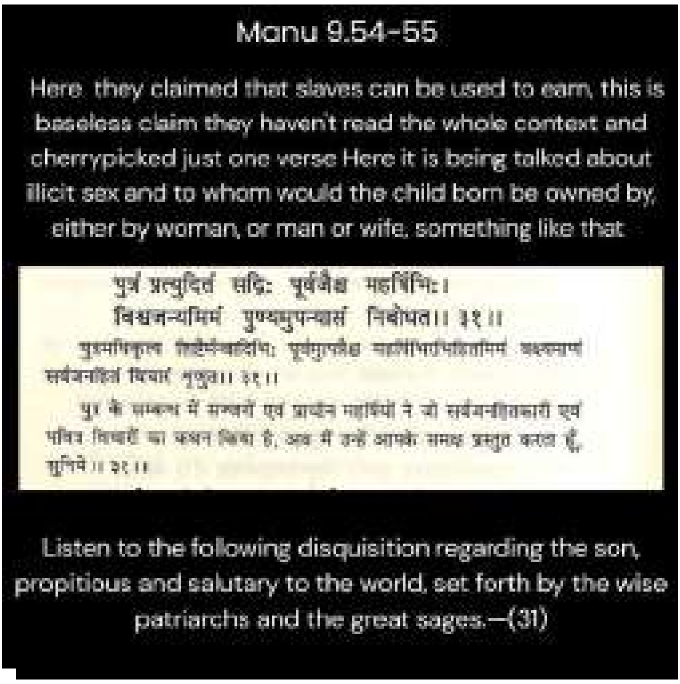
– 📚Manusmriti 9.54-55📚
If seed, carried away by rain or wind, germinates in a soil,—that seed belongs to the owner of the soil, and the owner of the seed does not receive the produce. This same law should be understood as applying to the offspring of cows, mares, slave-girls, she-camels, she-goats and ewes; as also of birds and buffaloes."

Slaves can be used as Prostitutes in order to earn, by their owners,

Refutation

– Manu 9.54-55 – Here they claimed that slaves can be used to earn, this is baseless claim they haven't read the whole context and cherrypicked just one verse Here it is being talked about illicit sex and to whom would the child born be owned by, either by woman, or man or wife, something like that

Manu 9.31-Listen to the following disquisition regarding the son, propitious and salutary to the world, set forth by the wise patriarchs and the great sages.—(31)


Manu 9.54-55

Here they claimed that slaves can be used to earn, this is baseless claim they haven't read the whole context and cherrypicked just one verse Here it is being talked about illicit sex and to whom would the child born be owned by, either by woman, or man or wife, something like that

पुत्रं प्रत्युदितं सद्भिः पूर्वजैश्च महर्षिभिः।
विश्वजन्यमिमं पुण्यमुपन्यासं निबोधत॥ ३१॥

[illegible] सर्वजनहितं विचारं शृणुत॥ ३१॥

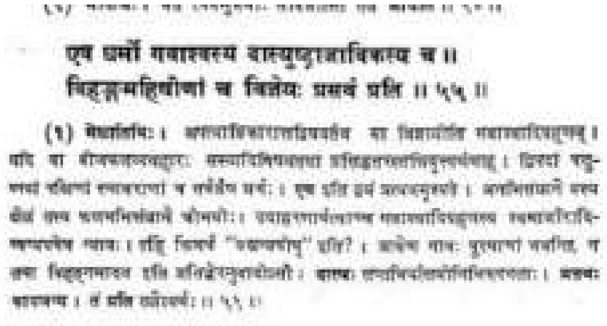
पुत्र के सम्बन्ध में सज्जनों एवं प्राचीन महर्षियों ने जो सर्वजनहितकारी एवं पवित्र विचारों का कथन किया है, अब मैं उन्हें आपके समक्ष प्रस्तुत करता हूँ, सुनिये॥ ३१॥

Listen to the following disquisition regarding the son, propitious and salutary to the world, set forth by the wise patriarchs and the great sages.—(31)

Medhatithi Commentary –

अपत्याधिकारात्तद्विषयतैव मा विज्ञायीति गवाश्वादिग्रहणम् । यदि वा बीजफलव्यवहारः सस्यादिविषयतया प्रसिद्धतरस्तनिवृत्त्यर्थमाह । द्विपदां चतुष्पदां पक्षिणां स्थावराणां च सर्ववैष धर्मः । एष इति द्वयं प्रत्यवमृश्यते । अनभिसंधाने यस्य क्षेत्तं तस्य फलमभिसंधाने चोभयोः । उदाहरणार्थत्वाच्च गवाश्वादिग्रहणस्य श्वमार्जारादिव्वप्ययमेव न्यायः । तहि किमर्थ “बद्यन्यगोषु” इति ? । प्रायेण गावः पुरुषाणां भवन्ति, न तथा विहङ्गमादय इति प्रसिद्धेरनुवादोऽसौ । दास्यः सप्तभिर्दासयोनिभिरुपगताः । प्रसवः कायजन्म । तं प्रति तवेत्यर्थः ।। ५५ ।।

Because of the rights over offspring, one must consider those things (like cows, horses, etc.) as belonging to the person — this is the purpose of the mention of cows and horses.
Or alternatively, since the transaction of seed and fruit is more commonly known in the context of crops, it is mentioned here to negate that (i.e., to include animals too).
This principle applies to all — bipeds (humans), quadrupeds (animals), birds, and immovable beings (like plants).
The word “this” (eṣaḥ) refers to both aspects (ownership through action and non-action).
If one does not intend to own (non-abhi-sandhāna), then the field belongs to the one who tills it; but if there is intention (abhi-sandhāna), then the fruit belongs to both (owner and worker).
The example of cows and horses is to illustrate this point — and the same rule applies even to dogs and cats.
Then why does the scripture say “except for other animals like oxen” (bady-anyagoṣu)?
It’s because generally cows are considered as belonging to humans, unlike birds and others — hence this is a reiteration based on common understanding.
Female Dasi (dāsyaḥ) are said to belong to seven types of Dasas
‘Prasavaḥ’ refers to birth from the body.
The expression “for him, it is yours” means: the child born belongs to you (i.e., the master/owner).



Allegations –

📚Narada Smriti Quotations from Narada 8.9📚
It is by permission (of the owner) only that a female slave, cattle, or an estate may be enjoyed (by a stranger). He who enjoys that which had not been given up to him (by the owner), must pay for the (illegitimate) enjoyment of what he had been enjoying.”

Refutation-

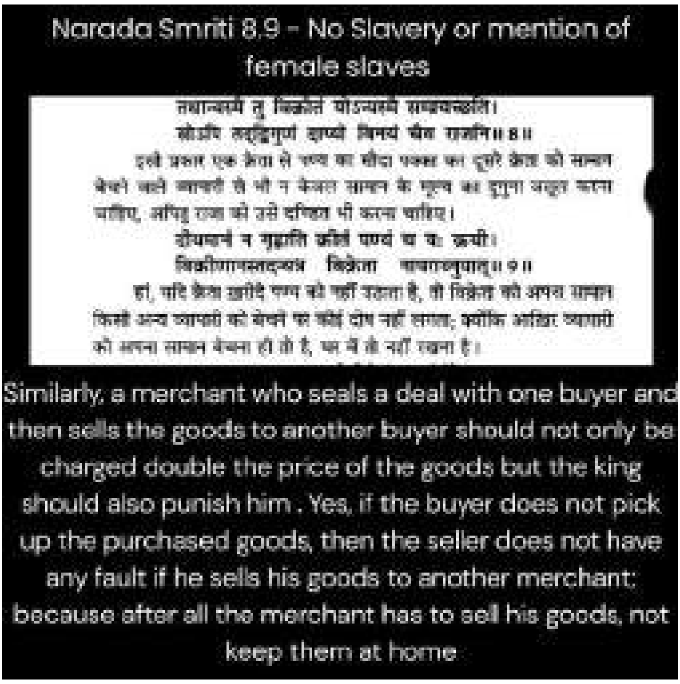
Narada Smriti 8.9 – No Slavery or mention of female slaves –

Narada Smriti 8.9 –

इसी प्रकार एक क्रेता से पण्य का सौदा पक्का कर दूसरे क्रेता को सामान बेचने वाले व्यापारी से भी न केवल सामान के मूल्य का दुगुना वसूल करना चाहिए, अपितु राजा को उसे दण्डित भी करना चाहिए।

हां, यदि क्रेता ख़रीदे पण्य को नहीं उठाता है, तो विक्रेता को अपना सामान किसी अन्य व्यापारी को बेचने पर कोई दोष नहीं लगता; क्योंकि आख़िर व्यापारी को अपना सामान बेचना ही तो है, घर में तो नहीं रखना है

Similarly, a merchant who seals a deal with one buyer and then sells the goods to another buyer should not only be charged double the price of the goods but the king should also punish him . Yes, if the buyer does not pick up the purchased goods, then the seller does not have any fault if he sells his goods to another merchant; because after all the merchant has to sell his goods, not keep them at home



Allegations –

Importing female slaves,

📚Agni Purana 223.23-29📚
Duties payable on importing female slaves into the country should be determined with a due regard to the country imported from and the time of the import. The duties payable on animals and gold shall be a fifth and sixth part of the original value, while a sixth part of their value should be paid as the kings dues on importing articles of perfumery, cereals, flowers, roots…"

Refutation-

He claimed Agni Purana 223.23-29 talks about paying taxes while importing female slaves . In reality this translation is totally fake the mool sloka and its english translation doesnt even mention such thing

Agni Purana 223.23-29 – The property that has been stolen by the inmates of the house need not be restored by the king. O Brahmin! the king should take one twentieth of the value from the merchandise belonging to his country. The

fees to be levied on goods from foreign countries should be determined after knowing the cost, the wear and tear and the profit got by the trader. (In this case) one twentieth of the profit should be taken. If not (paid) (the importer) should be punished. Freight should not be collected from women and mendicants. The ferryman should be made to repay by the king that which has been lost in transit on account of the fault of the ferryman. The king should take one sixth in the case of the grain *śūka* (barley) and one eighth in the case of the grain *śimbi* (a kind of kidney bean) as toll befitting the region and season. The king should take four and five parts respectively in the case of animals and gold. Only.a sixth part should be collected in the case of perfumes, herbs, cereals, flowers, roots, fruits, leaves, vegetables, straw, bamboos hides, wicker works and vessels made of stone and all (other materials), honey, meat and clarified butter.

22. The king should obtain from thieves and the officers in charge of the protection, the property taken by them. One who lies that he has been robbed when he has not been robbed should be punished and expelled (from the country).

23-29. The property that has been stolen by the inmates of the house need not be restored by the king. O Brahmin! the king should take one twentieth of the value from the merchandise belonging to his country. The fees to be levied on goods from foreign countries should be determined after knowing the cost, the wear and tear and the profit got by the trader. (In this case) one twentieth of the profit should be taken. If not (paid) (the importer) should be punished. Freight should not be collected from women and mendicants. The ferryman should be made to repay by the king that which has been lost in transit on account of the fault of the ferryman. The king should take one sixth in the case of the grain *śūka* (barley) and one eighth in the case of the grain *śimbi* (a kind of kidney bean) as toll befitting the region and season. The king should take four and five parts respectively in the case of animals and gold. Only a sixth part should be collected in the case of perfumes, herbs, cereals, flowers, roots, fruits, leaves, vegetables, straw, bamboos hides, wicker works and vessels made of stone and all (other materials), honey, meat and clarified butter.

30-33. (The king) should not levy tax on the brahmins even in emergency. The king in whose realm a brahmin, well-versed in the scriptures, perishes on account of hunger, his kingdom gets ruined on account of diseases, famine and thieves. The king should ascertain the attainments and provide him an occupation. (The king) should always protect him just as the father (would protect) his son. The life of the king, the wealth and the kingdom would increase by the meritorious deeds of a person (brahmin) being protected by the king. The artisans of the king should work for a day in a month (without any remuneration). The other workers under him should (work without any remuneration) by taking food only.

Even one can see Geeta Press Gorakhpur translation as well nowhere written such thing

रक्षा करनेका काम सौंपा गया हो, उनसे चुराया। हुआ धन राजा वसूल करे। जो मनुष्य चोरी न होनेपर भी अपने धनको चुराया हुआ बताता हो, वह दण्डनीय है; उसे राज्यसे बाहर निकाल देना चाहिये। यदि घरका धन घरवालोंने ही चुराया हो तो राजा अपने पाससे उसको न दे। अपने राज्यके भीतर जितनी दूकानें हों, उनसे उनकी आयका बीसवाँ हिस्सा राजाको टैक्सके रूपमें लेना चाहिये। परदेशसे माल मँगानेमें जो खर्च और नुकसान बैठता हो, उसका ब्यौरा बतानेवाला बीजक देखकर तथा मालपर दिये जानेवाले टैक्सका विचार करके प्रत्येक व्यापारीपर कर ।गाना चाहिये, जिससे उसको लाभ होता रहे-वह घाटेमें न पड़े। आयका बीसवाँ

भाग ही राजाको लेना चाहिये। यदि कोई राजकर्मचारी इससे अधिक वसूल करता हो तो उसे दण्ड देना उचित है। स्त्रियों और साधु-संन्यासियोंसे नावकी उतराई (सेवा) नहीं लेनी चाहिये। यदि मल्लाहोंकी गलतीसे नावपर कोई चीज नुकसान हो जाय तो वह मल्लाहोंसे ही दिलानी चाहिये। राजा शूकधान्यका' छठा भाग और शिम्बिधान्यका आठवाँ भाग करके रूपमें ग्रहण करे। इसी प्रकार जंगली फल-मूल आदिमेंसे देश-कालके अनुरूप उचित कर लेना चाहिये। पशुओंका पाँचवाँ और सुवर्णका

छठा भाग राजाके लिये ग्राह्य है। गन्ध, ओषधि, रस, फूल, मूल, फल, पत्र, शाक, तृण, बाँस, वेणु, चर्म, बाँसको चौरकर बनाये हुए टोकरे तथा पत्थरके बर्तनोंपर और मधु, मांस एवं घीपर भी आमदनीका छठा भाग ही कर लेना उचित है॥ २०-२९॥

ब्राह्मणोंसे कोई प्रिय वस्तु अथवा कर नहीं लेना चाहिये। जिस राजाके राज्यमें श्रोत्रिय ब्राह्मण भूखसे कष्ट पाता है, उसका राज्य बीमारी, अकाल और लुटेरोंसे पीड़ित होता रहता है। अतः ब्राह्मणकी विद्या और आचरणको जानकर उसके लिये अनुकूल जीविकाका प्रबन्ध करे तथा जैसे पिता अपने औरस पुत्रका पालन करता है, उसी प्रकार राजा विद्वान् और सदाचारी ब्राह्मणकी सर्वथा रक्षा करे। जो राजासे सुरक्षित होकर प्रतिदिन धर्मका अनुष्ठान करता है, उस ब्राह्मणके धर्मसे राजाकी आयु बढ़ती है तथा उसके राष्ट्र एवं खजानेकी भी उन्नति होती है। शिल्पकारोंको चाहिये कि महीनेमें एक दिन बिना पारिश्रमिक लिये केवल भोजन स्वीकार करके राजाका काम करें। इसी प्रकार दूसरे लोगोंको भी, जो राज्यमें रहकर अपने शरीरके परिश्रमसे जीविका चलाते हैं, महीनेमें एक दिन राजाका काम करना चाहिये ॥ ३०-३४॥

Translation:

If a person is entrusted with the duty of protection, the king should recover from him any wealth that is stolen. If a person claims his wealth is stolen even when it is not, he is punishable and should be expelled from the kingdom. If the household's own members steal from the household wealth, the king should not compensate for it from his treasury.

Within the kingdom, all shops should pay one-twentieth (5%) of their income as tax to the king. When importing goods from foreign lands, considering the expenses and losses involved, as well as the taxes on the goods, the king should impose a tax on each merchant so that they still make a profit and do not suffer a loss. The king should take only one-twentieth of the income. Any royal official who collects more than this should be punished.

No services should be demanded from women or ascetics (sadhus and sanyasis) for rowing boats. If any damage occurs to the boat due to the fault of the boatmen (mallahs), the boatmen themselves should be held responsible and made to compensate.

The king should collect one-sixth part of grains like rice (shukadhanya) and one-eighth part of grains like wheat (shimbidhanya) as tax. Similarly, appropriate taxes should be taken on wild fruits and roots according to the country and season. One-fifth of animals and one-sixth of gold should be collected as royal tax.

On items such as perfumes, medicines, juices, flowers, roots, fruits, leaves, vegetables, grass, bamboo, baskets made of bamboo, stone utensils, honey, meat, and ghee, one-sixth of the income should be collected as tax.

No beloved items or taxes should be taken from Brahmins. In a kingdom where Brahmin scholars suffer from hunger, the kingdom will suffer from disease, famine, and robbers. Therefore, the king should ensure appropriate livelihood for Brahmins by understanding their knowledge and conduct, and protect learned and virtuous Brahmins just like a father cares for his son.

A Brahmin who stays safely under the king's protection and performs daily religious duties increases the king's lifespan as well as the prosperity of his kingdom and treasury.

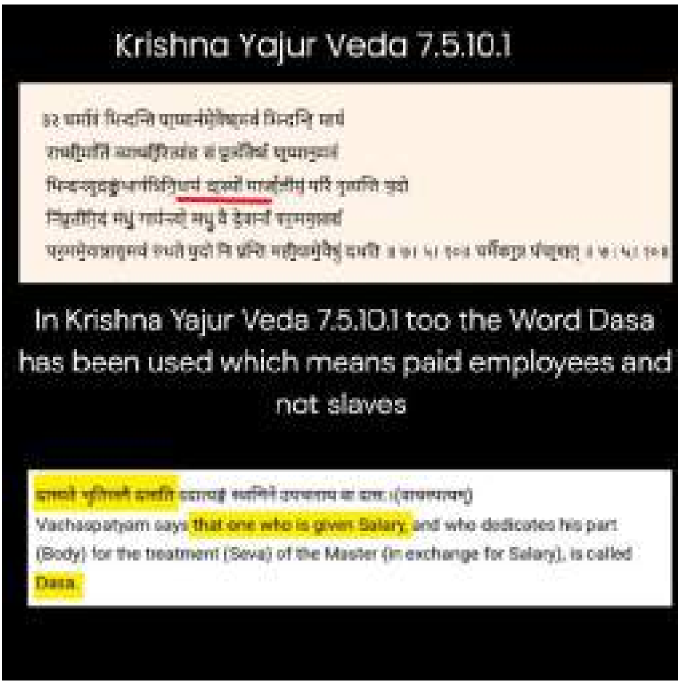
Craftsmen should work one day each month for the king without any wages, accepting only food. Similarly, others who earn their living through manual labor in the kingdom should also work for the king one day a month.

Claims –

📚Krishna Yajur Veda 7.5.10.1📚
They pierce the hide; verily they remove the sin of the (sacrificers). 'Do not miss, do not pierce through', he says; verily they now remove their sin. Slave girls dance round the Marjaliya fire with water-pots on their heads, beating the ground with their feet, and singing 'This is honey.' Honey indeed is the chiefest food of the gods; verily they win the chiefest food. They beat the ground with their feet; verily they endow the (sacrificers) with might"

Refutation –

In Krishna Yajur Veda 7.5.10.1 too the Word Dasa has been used which means paid employees/Servants and not slaves .Vachaspatyam says that one who is given Salary, and who dedicates his part (Body) for the treatment (Seva) of the Master (in exchange for Salary), is called Dasa.



Allegations –

📚Aitareya Brahmana 8.22📚
With this ceremony, Udamaya, the son of Atri, inaugurated Anga. Thence Anga went conquering everywhere over the whole earth, up to its ends, and sacrificed the sacrificial horse. This Anga, who was not defective in any respect (thence called alopanga), had once said, " I give thee, Brahman, ten thousand elephants, and ten thousand slave girls, if you call me to this (thy) sacrifice."

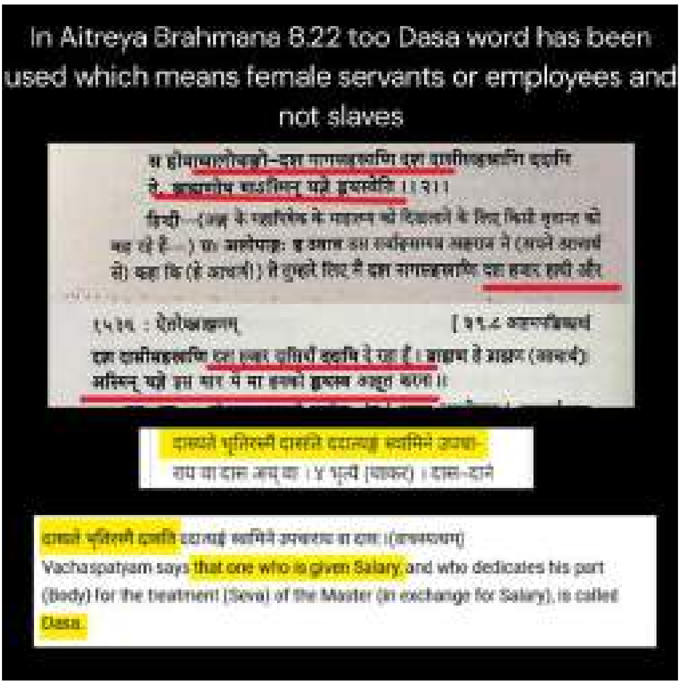
Refutation-

In Aitreya Brahmana 8.22 too Dasa word has been used which means female servants or employees and not slaves

स होवाचालोपाङ्गो-दश नागसहस्त्राणि दश दासीसहस्त्राणि ददामि
ते. ब्राह्मणोप माऽस्मिन् यज्ञे ह्वयस्वेति ।।
२ ।

(अङ्ग के महाभिषेक के माहात्म्य को दिखलाने के लिए किसी वृत्तान्त को कह रहे हैं-) सः अलोपाङ्गः ह उवाच उस सर्वाङ्गसम्पन्न अङ्गराज ने (अपने आचार्य से) कहा कि (हे आचार्य!) ते तुम्हारे लिए मैं दश नागसहस्राणि दश हजार हाथी और दश दासीसहस्राणि दश हजार दासियाँ ददामि दे रहा हूँ। ब्राह्मण हे ब्राह्मण (आचार्य)! अस्मिन् यज्ञे इस याग में मा हमको हृयस्व आहूत करना ।

Vachaspatyam says that one who is given Salary, and who dedicates his part (Body) for the treatment (Seva) of the Master (in exchange for Salary), is called Dasa.



Allegations-

Female slaves in Rig Veda,

📚Rig Veda 8.56.3📚
A hundred asses a hundred woolly sheep, a hundred slaves, beside garlands."

Refutation-

Acharya Sayana in his commentary on Rig Veda 8.56.3 interpreted Dasa (दासान्) as भृत्यान् which means Paid Servants/Employees who are paid wages for their service

तथा शतान् शतसंख्याकान् दासान् भृत्यान्

Sabkakalparudram on meaning of भृत्यान्

(भ्रियतेऽनया भरणमिति वा । भृ +"संज्ञायां समजनिषद्निपतमनविदषुञ् शीङ्भृञिणः ॥ " ३ । ३ । ९९ । इति क्यप् । स्त्रियांटाप् ।) वेतनम् । इत्यमरः । २ । १० । ३८ ॥ (भरणक्रिया । यथा, ऋग्वेदे । १ । ८४ । १६ ।"आसन्निषून् हृत्स्वसोमयो भून्यएषां भृत्यामृणधत्स जीवात्

> (भ्रियतेऽनया भरणमिति वा । भृ + "संज्ञायां समजनिषद्निपतमनविदषुञ् शीङ्भृञिणः ॥" ३ । ३ । ९९ । इति क्यप् । स्त्रियां टाप् ।) > "भ्रियते अया भरणम् इति वा' — *That by which sustenance or support is done is called 'bhṛtyā'."* > The root is "भृ" (to bear/support), with grammatical affixes "क्यप्" and "टाप्" (used to derive feminine nouns). > Thus, *bhṛtyā* means one who is sustained — i.e., a servant, an attendant.

2. Lexical Meaning from Amarakośa:

वेतनम् । इत्यमरः । २।१०।३८ ॥

"Vetanam" (वेतनम्) means *wages*, *salary*, or *remuneration*.
This is from Amarakośa, section 2.10.38.
So the word भृत्या is linked conceptually to वेतनम् — one who serves or supports, and in return receives wages.

शब्दकल्पद्रुमः Sanskrit

भृत्या, स्त्री, (भ्रियतेऽनया भरणमिति वा । भृ + "संज्ञायां समजनिषद्निपतमनविदषुञ् शीङ्भृञिणः ॥ " ३ । ३ । ९९ । इति क्यप् । स्त्रियांटाप् ।) वेतनम् । इत्यमरः । २ । १० । ३८ ॥

(भरणक्रिया । यथा, ऋग्वेदे । १ । ८४ । १६ । "आसन्निषून् हृत्स्वसोमयो भून्यएषां भृत्यामृणधत्स जीवात् ॥

किंच हे इन्द्र त्वत्तो भीतास्ते मे मह्यमृषये पृषध्रिनाम्ने (पृषध्र) गर्दभानां रासभाना शतम् । अमंहत अदुः इति पूर्वमन्त्रगतेनान्वयः सर्वत्र । अथ च ऊर्णावतीनां मेषीनां शतमदुः । तथा शतान् शतसंख्याकान् दासान् भृत्यान् अति अतिशयिताः सजो मालाश्च अदुः। एवंप्रभावस्त्वां (प्रभावं त्वां) स्तौमीत्यर्थः । यद्वा उभयोर्मन्त्रयोरयमर्थः । पौतक्रतः । पूते पवित्रे स्थाने क्रतः पादविक्षेपो यस्याः सा पूतक्रता अदितिः । पवित्रदेशे पादन्यासः अदितेरुचित एव । 'दृष्टिपूतं न्यसेत् पादम्' इति वचनात् । तस्या अपत्यं पौतक्रत इन्द्रः । दस्यवे। दस्युः कर्मोपक्षयिता 'तमःसंघः । तं हन्तुं वृकश्चन्द्रमाः सन (सन्) नित्यात् अनुपक्षीणात् स्वकोशात् सकाशात् दश सहसा अयुतसंख्याकानि रायः धनानि मह्यं पृषध्रनाम्ने अमंहत प्रादात् । किंच गर्दभमेषीदासमालाशतान्यपि मे मह्यं स एव प्रादात् इति । वृकश्चन्द्रमा भवति ' (निरु. ५. २०) इति यास्कः ॥

किंच हे इन्द्र त्वत्तो भीतास्ते मे मह्यमृषये पृषध्रिनाम्ने (पृषध्र) गर्दभानां रासभाना शतम् । अमंहत अदुः इति पूर्वमन्त्रगतेनान्वयः सर्वत्र । अथ च ऊर्णावतीनां मेषीनां शतमदुः । तथा शतान् शतसंख्याकान् दासान् भृत्यान् अति अतिशयिताः सजो मालाश्च अदुः। एवंप्रभावस्त्वां (प्रभावं त्वां) स्तौमीत्यर्थः । यद्वा उभयोर्मन्त्रयोरयमर्थः । पौतक्रतः । पूते पवित्रे स्थाने क्रतः पादविक्षेपो यस्याः सा पूतक्रता अदितिः । पवित्रदेशे पादन्यासः अदितेरुचित एव । दृष्टिपूतं न्यसेत् पादम्' इति वचनात् । तस्या अपत्यं पौतक्रत इन्द्रः । दस्यवे। दस्युः कर्मोपक्षयिता 'तमःसंघः । तं हन्तुं वृकश्चन्द्रमाः सन (सन्) नित्यात् अनुपक्षीणात् स्वकोशात् सकाशात् दश सहसा अयुतसंख्याकानि रायः धनानि मह्यं पृषध्रनाम्ने अमंहत प्रादात् । किंच गर्दभमेषीदासमालाशतान्यपि मे मह्यं स एव प्रादात् इति । वृकश्चन्द्रमा भवति ' (निरु. ५. २०) इति यास्कः ॥

Here it says to give numerous donkeys ,sheeps and helpers to the one who spread hymns . We don't have to forget that here Dasa word is used which means one who does service and is paid salary for it . So Dasa means employees . So Accusing slavery on this mantra is baseless

Allegations –

📚Rig Veda 6.27.8📚
The opulent supreme sovereign Abhyāvartin, the son of Cāyamāna, presents, Agni, to me two damsels riding in cars, and twenty cows; this donation of the descendant of Pṛthu cannot be desroyed.

Rebuttal

Acharya Sayana in his commentary on Rig Veda 6/27/8 said

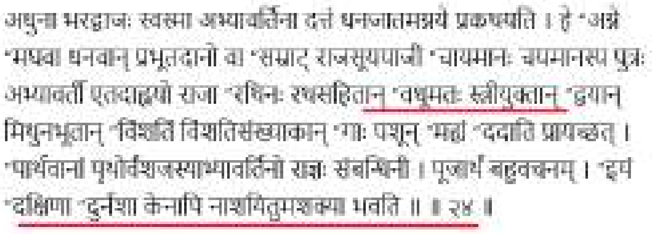
अधुना भरद्वाजः स्वस्मा अभ्यावर्तिना दत्तं धनजातमग्नये प्रकथयति । हे "अग्ने "मघवा धनवान् प्रभूतदानो वा "सम्राट् राजसूययाजी "चायमानः चयमानस्य पुत्रः "अभ्यावर्ती एतदाह्वयो राजा "रथिनः रथसहितान् "वधूमतः स्त्रीयुक्तान् "द्वयान् ,मेथुनभूतान् "विंशतिं विंशतिसंख्याकान् "गाः पशून् "मह्यं "ददाति प्रायच्छत् ।

“पार्थवानां पृथोर्वंशजस्याभ्यावर्तिनो राज्ञः संबन्धिनी । पूजार्थं बहुवचनम् । “इयं “दक्षिणा “दुर्नशा केनापि नाशयितुमशक्या भवति

Here actually the word used is ‘vadhu’ (वधू), which refers to a married woman or bride, not a slave. There is no word related to selling or buying female Slaves in this mantra.

In the commentary on this mantra in the Bṛhaddevatā, it is explained that kings would marry off their daughters to suitable men of the same gotra and varṇa, which is commonly known as ‘kanyādāna’ (ritual gift of a daughter in marriage). Hence, the word ‘vadhu’ appears in these mantras, which is always used for a married woman or bride, not a slave.

And as for the mention of giving chariots or other things, that is actually a traditional part of ‘strī-dhana’ (the wealth given to the bride by her family). For example, in the Vālmīki Rāmāyaṇa, during the wedding of Sītā, King Janaka gave chariots, animals, male and female attendants to look after the bride. This was part of the marriage custom and not some form of slavery.


अधुना भरद्वाजः स्वस्मा अभ्यावर्तिना दत्तं धनजातमत्र्यं प्रकटयति । हे “अग्ने “मघवा धनवान् प्रभूतदानो वा “सम्राट् राजसूययाजी “चायमानः चयमानस्य पुत्रः अभ्यावर्ती एतन्नामको राजा “रथिनः रथसहितान् “वधूमतः स्त्रीयुक्तान् “द्वयान् मिथुनभूतान् “विंशतिं विंशतिसंख्याकान् “गाः पशून् “मह्यं “ददाति प्रायच्छत् । “पार्थवानां पृथोर्वंशजस्याभ्यावर्तिनो राज्ञः संबन्धिनी । पूजार्थं बहुवचनम् । “इयं “दक्षिणा “दुर्नशा केनापि नाशयितुमशक्या भवति ॥ ॥ २४ ॥

उसे रूप-सम्पन्न तथा देवपुत्रों के समान देखकर उन्होंने (राजा ने), वर्ण और गोत्र आदि का विरोध न होने पर उसे अपनी पुत्री प्रदान करने का विचार किया ।

तब उसे (कक्षीवत् को) उठाकर उन्होंने उससे उसका वर्ण और गोत्रादि पूछा। उस युवक (कत्तीवत्) ने यह कहते हुये उत्तर दिया: 'हे राजन्, में अङ्गिरम् के वंश का हूँ; हे नृप में उच्च्य-पुत्र बऋषि दीर्घतमस् का पुत्र हैं।' तब उन्होंने (स्वनय ने) उसे (कक्षीवत्त् को) आभूषणों से अलंकृत दस कम्यायें प्रदान की, और इन कन्याओं को ले जाने के लिये इसी संरया में रथ तथा चार-चार के दल में चलने वाले मुहद शरीर के अश्व, और धन तथा हीन धातु के वर्तन, और बकरियों तथा भेड़ आदि भी दिये ।

Seeing that he (Kakṣīvat) was handsome and radiant like a son of the gods, the king, finding no objection in terms of caste or lineage, considered offering him his daughter in marriage.

Then, lifting him up, the king asked about his caste and lineage. The young man (Kakṣīvat) replied respectfully: “O King, I belong to the lineage of the sage Aṅgiras. I am the son of the high-born sage Dīrghatamas.”

Thereupon, the king (Svanaya) gave him ten beautifully adorned maidens as companions. To carry these maidens, he also provided a chariot, muscular horses in teams of four, wealth, vessels made of less precious metals, as well as goats and sheep.

तं राजा स्वनयो नाम भावयव्यसुतोऽव्रजन् ।
क्रीडार्थं सानुगोऽपश्यत् सभार्यः सपुरोहितः ॥ १४३ ॥

उस समय अपनी सेना, पुरोहित, और भार्या के साथ क्रीडार्थ कहीं जा रहे भावयव्य के पुत्र राजा स्वनय ने उसे देखा ।

अथैनं रूपसंपन्नं दृष्ट्वा देवसुतोपमम् ।
कन्यादाने मतिं चक्रे वर्णगोत्राविरोधतः ॥ १४४ ॥

उसे रूप-सम्पन्न तथा देवपुत्रों के समान देखकर उन्होंने (राजा ने), वर्ण और गोत्र आदि का विरोध न होने पर उसे अपनी पुत्री प्रदान करने का विचार किया ।

संबोध्यैनं स पप्रच्छ वर्णगोत्रादिकं ततः ।
राजन्नाङ्गिरसोऽस्मीति कुमारः प्रत्युवाच तम् ॥ १४५ ॥

पुत्रोऽहं दीर्घतमस औचथ्यस्य पार्थिव ।
अथास्मै स ददौ कन्या दशाभरणभूषिताः ॥ १४६ ॥

तावतश्च रथाञ्छ्यावान् वोढृवाहान्वै चतुर्युजः ।
वधूनां वाहनार्थाय धनकुप्यमजाविकम् ॥ १४७ ॥

तब उसे (कक्षीवत् को) पुकारकर उन्होंने उससे उसका वर्ण और गोत्रादि पूछा । उस युवक (कक्षीवत्) ने यह कहते हुये उत्तर दिया : 'हे राजन्, मैं अङ्गिरस् के वंश का हूँ, हे नृप मैं उचथ्य-पुत्र ऋषि दीर्घतमस् का पुत्र हूँ ।' तब उन्होंने (स्वनय ने) उसे (कक्षीवत् को) आभूषणों से अलंकृत दस कन्यायें प्रदान कीं, और इन कन्याओं को ले जाने के लिये इतनी संख्या में रथ तथा चार-चार के झुंड में चलने वाले सुन्दर शरीर के अश्व, और धन तथा हीन धातु के बर्तन, और बकरियाँ तथा भेड़ आदि भी दिये ।

Meaning of वधू as per Vachaspatyam

ब(व)धू स्त्री बध्नाति ममतया बन्ध–ड गलोपः, उह्यते वह-क घश्चान्टालृएशे वा । १ नार्य्याम्, २ पृक्कायाञ्च अमरः३ स्नुषायां, ४ नबोढिआयाम्, भार्य्यायां ५ शारिवोषधौ६ शआम्, च मेदि० ।

वधू स्त्री उह्यते पितृगेहात् पतिगृहं वह–ऊ धुकच् ।१ भार्य्यायाम् २ नवोढायां ३ पुत्रजायायाम् अमरः ।४ शठ्याञ्च मेदि० । अस्य ओष्ठ्यादित्वमित्यन्ये

Section 1: On the Root and Meanings of 'वधू'

> "ब(व)धू स्त्री बध्नाति ममतया बन्ध–ड गलोपः," > The feminine word *vadhū* (bride/wife) is derived from the root *bandh* (to bind) — indicating "she who binds with affection" (i.e., connects through love or emotional attachment).

> "उह्यते वह-क घश्चान्टालृएशे वा।" > Alternatively, it comes from the root *vah* (to carry or lead), interpreted through suffix usage (like *ghañ* or *ṇic*) per Pāṇinian rules — meaning, "she who is led/carries herself from father's house to husband's."

> "१ नार्य्याम्," — In the sense of "a woman."

> "२ पृक्कायाञ्च अमरः" — In the Amarakosha (a Sanskrit thesaurus), it is also applied to "a daughter-in-law."

> "३ स्नुषायां," — It also means "a son's wife."

> "४ नबोढिआयाम्, भार्य्यायां" — Specifically a newly-married woman, a wife.

> "५ शारिवोषधौ" — In botanical context, "Vadhū" is a name for a medicinal herb, *Śārivā* (Indian sarsaparilla).

> “६ शआम्, च मेदि०” — In *Śabdakalpadruma* and *Medinī-kośa*, “vadhū” also appears as a general term for a woman of marriageable age or a bride.

Section 2: Alternative Root and Etymology

> “वधू स्त्री उह्यते पितृगेहात् पतिगृहं वह–ऊ धुकच्।” > The word *vadhū* also derives from *vah* (to carry), with the meaning “she who is carried or led from her father’s home to the husband’s home” — using the *dhukac* affix formation.

> “१ भार्य्यायाम् २ नवोढायां ३ पुत्रजायायाम् अमरः” > As per *Amarakosha*, it refers to: > 1. Wife > 2. Newlywed bride > 3. Son’s wife (daughter-in-law)

> “४ शठ्याञ्च मेदि०” — It can also mean a clever woman, as stated in *Medinī-kośa*.

> “अस्य ओष्ठ्यादित्वम् इत्यन्ये” > Some grammarians further explain that its formation includes phonetic elements like oṣṭhya-ādi (labial sounds), following specific linguistic rules.

वाचस्पत्यम् Sanskrit

ब(व)धू स्त्री बध्नाति ममतया बन्ध--ऊ नलोपः, उह्यते वह-ऊ धश्चान्तादेशो वा । १ भार्य्याम्, २ पुत्रभार्य्यायाञ्च अमरः ३ स्नुषायां, ४ नवोढायाम्, भार्य्यायां ५ शारिवौषधौ६ शआम्, च मेदि० ।

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Allegations –

Rig Veda 8.19.36
A gift of fifty female slaves hath Trasadasyu given me, Purukutsa’s son, Most liberal, kind, lord of the brave.”

Refutation

Acharya Sayana in his commentary on Rig Veda 8.19.36 said –

मे मह्यं “वधूनां “पञ्चाशतम्

इदमादिकेन प्रगाथेन त्रसदस्योर्दानमृषिः प्रशंसति । “पौरुकुत्स्यः पुरुकुत्सपुत्रः “त्रसदस्युः “मे मह्यं “वधूनां “पञ्चाशतम् “अदात् दत्तवान् । कीदृशः । “मंहिष्ठः दातृतमः “अर्यः अभिगन्तव्यः स्वामी वा “सत्पतिः सतां श्रेष्ठानां स्तोतॄणां पालयिता

अदात् । मे । पौरुऽकुत्स्यः । पञ्चाशतम् । त्रसदस्युः । वधूनाम् ।

मंहिष्ठः । अर्यः । सत्ऽपतिः ॥३६

इदमादिकेन प्रगाथेन त्रसदस्योर्दानमृषिः प्रशंसति । “पौरुकुत्स्यः पुरुकुत्सपुत्रः “त्रसदस्युः “मे मह्यं “वधूनां “पञ्चाशतम् “अदात् दत्तवान् । कीदृशः । “मंहिष्ठः दातृतमः “अर्यः अभिगन्तव्यः स्वामी वा “सत्पतिः सतां श्रेष्ठानां स्तोतॄणां पालयिता ॥

Here the word used is **'vadhu' (वधू)**, which refers to a **married woman or bride**, not a slave. There is **no word related to selling or buying** female Slaves in this mantra.

In the commentary on this mantra in the **Bṛhaddevatā**, it is explained that **kings would marry off their daughters to suitable men of the same gotra and varṇa**, which is commonly known as **'kanyādāna' (ritual gift of a daughter in marriage)**. Hence, the word **'vadhu'** appears in these mantras, which is always used for a **married woman or bride, not a slave**.

And as for the mention of giving chariots or other things, that is actually a traditional part of **'strī-dhana'** (the wealth given to the bride by her family). For example, in the **Vālmīki Rāmāyaṇa**, during the wedding of Sītā, **King Janaka gave chariots, animals, male and female attendants** to look after the bride. This was part of the marriage custom and not some form of slavery.

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तब उसे (कक्षीवत् को) उठाकर उन्होंने उससे उसका वर्ण और गोत्रादि पूछा। उस युवक (कत्तीवत्) ने यह कहते हुये उत्तर दियाः 'हे राजन्, में अङ्गिरम् के वंश का हूँ; हे नृप में उच्च्य-पुत्र बत्रृषि दीर्घतमस् का पुत्र हैं।' तब उन्होंने (स्वनय ने) उसे (कक्षीवत्त् को) आभूषणों से अलंकृत दस कम्यायें प्रदान की, और इन कन्याओं को ले जाने के लिये इसी संरया में रथ तथा चार-चार के दल में चलने वाले मुहद शरीर के अश्व, और धन तथा हीन धातु के वर्तन, और बकरियों तथा भेड़ आदि भी दिये ।

Seeing that he (Kakṣīvat) was handsome and radiant like a son of the gods, the king, finding no objection in terms of caste or lineage, considered offering him his daughter in marriage.

Then, lifting him up, the king asked about his caste and lineage. The young man (Kakṣīvat) replied respectfully: "O King, I belong to the lineage of the sage Aṅgiras. I am the son of the high-born sage Dīrghatamas."

Thereupon, the king (Svanaya) gave him ten beautifully adorned maidens as companions. To carry these maidens, he also provided a chariot, muscular horses in teams of four, wealth, vessels made of less precious metals, as well as goats and sheep.

तं राजा स्वनयो नाम भावयव्यसुतोऽव्रजत् ।
क्रीडार्थं सानुगोऽपश्यत् सभार्यः सपुरोहितः ॥ १४३ ॥

उस समय अपनी सभा, पुरोहित, और भार्या के साथ क्रीडार्थ वहाँ जा रहे भावयव्य के पुत्र राजा स्वनय ने उसे देखा ।

अथैनं रूपसंपन्नं दृष्ट्वा देवसुतोपमम् ।
कन्यादाने मतिं चक्रे वर्णगोत्राविरोधतः ॥ १४४ ॥

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संबोध्यैनं स पप्रच्छ वर्णगोत्रादिकं ततः ।
राजन्नाङ्गिरसोऽस्मीति कुमारः प्रत्युवाच तम् ॥ १४५ ॥
पुत्रोऽहं दीर्घतमस औचथ्यस्य नरेन्द्रप ।
अथास्मै स ददौ कन्या दशाभरणभूषिताः ॥ १४६ ॥

तावतश्च रथान्युक्तान् वोढ्वश्वान्वै चतुर्युजः ।
वधूनां वाहनार्थाय धनकुप्यमजाविकम् ॥ १४७ ॥

तब उसे (कक्षीवत् को) पुकार उन्होंने उससे उसका वर्ण और गोत्रादि पूछा । उस युवक (कक्षीवत्) ने यह कहते हुये उत्तर दिया : 'हे राजन्, मैं अङ्गिरस् के वंश का हूँ। हे नृप मैं उचथ्य-पुत्र ऋषि दीर्घतमस् का पुत्र हूँ।' तब उन्होंने (स्वनय ने) उसे (कक्षीवत् को) आभूषणों से अलंकृत दस कन्यायें प्रदान कीं, और इन कन्याओं को ले जाने के लिये इतनी संख्या में रथ तथा चार-चार के युग्म में चलने वाले सुदृढ़ शरीर के अश्व, और धन तथा हीन धातु के बर्तन, और बकरियाँ तथा भेड़ आदि भी दिये ।

Meaning of वधू as per Vachaspatyam

ब(व)धू स्त्री बध्नाति ममतया बन्ध–ड गलोपः, उह्यते वह-क घश्चान्टालृएशे वा । १ नार्य्याम्, २ पृक्कायाञ्च अमरः३ स्नुषायां, ४ नबोढिआयाम्, भार्य्यायां ५ शारिवोषधौ६ शआम्, च मेदि० ।

वधू स्त्री उह्यते पितृगेहात् पतिगृहं वह–ऊ धुकच् ।१ भार्य्यायाम् २ नवोढायां ३ पुत्रजायायाम् अमरः ।४ शठ्याञ्च मेदि० । अस्य ओष्ठ्यादित्वमित्यन्ये

Section 1: On the Root and Meanings of 'वधू'

> "ब(व)धू स्त्री बध्नाति ममतया बन्ध–ड गलोपः," > The feminine word *vadhū* (bride/wife) is derived from the root *bandh* (to bind) — indicating "she who binds with affection" (i.e., connects through love or emotional attachment).

> "उह्यते वह-क घश्चान्टालृएशे वा।" > Alternatively, it comes from the root *vah* (to carry or lead), interpreted through suffix usage (like *ghañ* or *ṇic*) per Pāṇinian rules — meaning, "she who is led/carries herself from father's house to husband's."

> "१ नार्य्याम्," — In the sense of "a woman."

> "२ पृक्कायाञ्च अमरः" — In the Amarakosha (a Sanskrit thesaurus), it is also applied to "a daughter-in-law."

> "३ स्नुषायां," — It also means "a son's wife."

> "४ नबोढिआयाम्, भार्य्यायां" — Specifically a newly-married woman, a wife.

> "५ शारिवोषधौ" — In botanical context, "Vadhū" is a name for a medicinal herb, *Śārivā* (Indian sarsaparilla).

> “६ शआम्, च मेदि०” — In *Śabdakalpadruma* and *Medinī-kośa*, “vadhū” also appears as a general term for a woman of marriageable age or a bride.

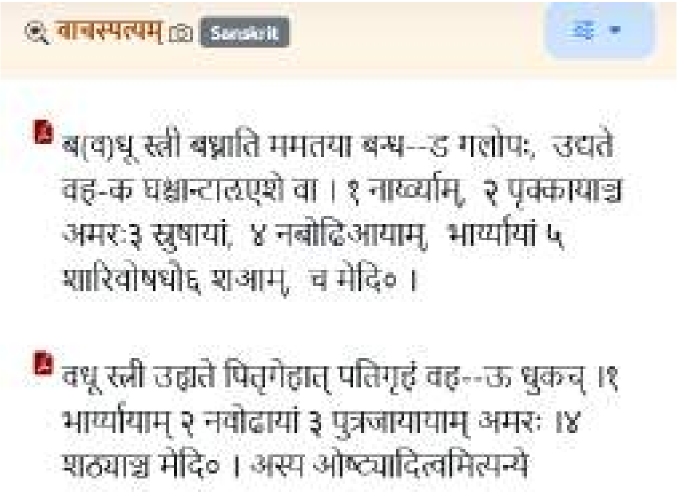
Section 2: Alternative Root and Etymology

> “वधू स्त्री उह्यते पितृगेहात् पतिगृहं वह–ऊ धुकच्।” > The word *vadhū* also derives from *vah* (to carry), with the meaning “she who is carried or led from her father’s home to the husband’s home” — using the *dhukac* affix formation.

> “१ भार्य्यायाम् २ नवोढायां ३ पुत्रजायायाम् अमरः” > As per *Amarakosha*, it refers to: > 1. Wife > 2. Newlywed bride > 3. Son’s wife (daughter-in-law)

> “४ शठ्याञ्च मेदि०” — It can also mean a clever woman, as stated in *Medinī-kośa*.

> “अस्य ओष्ठ्यादित्वम् इत्यन्ये” > Some grammarians further explain that its formation includes phonetic elements like oṣṭhya-ādi (labial sounds), following specific linguistic rules.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Allegations-

Rig Veda 1/126/3 mentions Slavery – “Ten chariots drawn by bay steeds, and carrying my wives, stood near me, given meby Svanaya; and a thousand and sixty cows followed; these, after a short interval of time, did Kakṣīvat deliver (to his father)

Refutation-

Acharya Sayana in his commentary on Rig Veda 1.126.3 says

स्वनयेन “दत्ताः “श्यावाः तद्वर्णाश्वैः युक्तत्वात् श्यावाः “वधूमन्तः

“स्वनयेन “दत्ताः “श्यावाः तद्वर्णाश्वैः युक्तत्वात् श्यावाः “वधूमन्तः आरूढाभिर्वधूभिस्तद्वन्तः “दश एतत्संख्याकाः “रथासः रथाः “उप “अस्थुः उपस्थिताः। गव्यशब्दो गोसमूहवाची । “षष्टिः “सहस्रमनु “गव्यं षष्ट्यधिकसहस्रं गवां समूहोऽनु “आगात् आगतः । ततः आत्मानं परोक्षेण ब्रवीति । तत्सर्वं प्रतिगृह्य अयं “कक्षीवान् “अह्नां दिवसानां मध्ये अभिपित्वे संनिहितेऽहनि “सनत् । स्वीकृतं रथवध्वादिकं स्वपित्रे समर्पयति स्वयं वा स्वीकरोति । अभिपित्वशब्दः आसन्नकालवाची प्रपित्वशब्दः इतिवत् । स च ' प्रपित्वेऽभीक इत्यासन्नस्य ' (निरु. ३. २०) इति यास्केनोक्तत्वात् आसन्नवचनः । उपसर्गभेदेऽप्यर्थाभेदः ॥

उप । मा । श्यावाः । स्वनयेन । दत्ताः । वधूऽमन्तः । दश । रथासः । अस्थुः ।

षष्टिः । सहस्रम् । अनु । गव्यम् । आ । अगात् । सनत् । कक्षीवान् । अभिऽपित्वे । अह्नाम् ॥३

"स्वनयेन "दत्ताः "श्यावाः तद्वर्णाश्वैः युक्तत्वात् श्यावाः "वधूमन्तः आरूढाभिर्वधूभिस्तद्वन्तः "दश एतत्संख्याकाः "रथासः रथाः "उप "अस्थुः उपस्थिताः। गव्यशब्दो गोसमूहवाची । "षष्टिः "सहस्रमनु "गव्यं षष्ट्यधिकसहस्रं गवां समूहोऽनु "आगात् आगतः । ततः आत्मानं परोक्षेण ब्रवीति । तत्सर्वं प्रतिगृह्य अयं "कक्षीवान् "अह्नां दिवसानां मध्ये अभिपित्वे संनिहितेऽहनि "सनत् । स्वीकृतं रथवध्वादिकं स्वपित्रे समर्पयति स्वयं वा स्वीकरोति । अभिपित्वशब्दः आसन्नकालवाची प्रपित्वशब्दः इतिवत् । स च 'प्रपित्वेऽभीक इत्यासन्नस्य' (निरु. ३. २०) इति यास्केनोक्तत्वात् आसन्नवचनः । उपसर्गभेदेऽप्यर्थाभेदः ॥

Here actually the word used is **'vadhu' (वधू)**, which refers to a **married woman or bride**, not a slave. There is **no word related to selling or buying** female Slaves in this mantra.

In the commentary on this mantra in the **Bṛhaddevatā**, it is explained that **kings would marry off their daughters to suitable men of the same gotra and varṇa**, which is commonly known as '**kanyādāna**' (ritual gift of a daughter in marriage). Hence, the word '**vadhu**' appears in these mantras, which is always used for a **married woman or bride, not a slave**.

And as for the mention of giving chariots or other things, that is actually a traditional part of '**strī-dhana**' (the wealth given to the bride by her family). For example, in the **Vālmīki Rāmāyaṇa**, during the wedding of Sītā, **King Janaka gave chariots, animals, male and female attendants** to look after the bride. This was part of the marriage custom and not some form of slavery.

उसे रूप-सम्पन्न तथा देवपुत्रों के समान देखकर उन्होंने (राजा ने), वर्ण और गोत्र आदि का विरोध न होने पर उसे अपनी पुत्री प्रदान करने का विचार किया।

तब उसे (कक्षीवत् को) उठाकर उन्होंने उससे उसका वर्ण और गोत्रादि पूछा। उस युवक (कत्तीवत्) ने यह कहते हुये उत्तर दिया: 'हे राजन्, में अङ्गिरम् के वंश का हूँ; हे नृप में उच्च्य-पुत्र बऋषि दीर्घतमस् का पुत्र हैं।' तब उन्होंने (स्वनय ने) उसे (कक्षीवत्त् को) आभूषणों से अलंकृत दस कम्यायें प्रदान की, और इन कन्याओं को ले जाने के लिये इसी संरया में रथ तथा चार-चार के दल में चलने वाले मुहद शरीर के अश्व, और धन तथा हीन धातु के वर्तन, और बकरियों तथा भेड़ आदि भी दिये।

Seeing that he (Kakṣīvat) was handsome and radiant like a son of the gods, the king, finding no objection in terms of caste or lineage, considered offering him his daughter in marriage.

Then, lifting him up, the king asked about his caste and lineage. The young man (Kakṣīvat) replied respectfully: "O King, I belong to the lineage of the sage Aṅgiras. I am the son of the high-born sage Dīrghatamas."

Thereupon, the king (Svanaya) gave him ten beautifully adorned maidens as companions. To carry these maidens, he also provided a chariot, muscular horses in teams of four, wealth, vessels made of less precious metals, as well as oats and sheep.

तं राजा स्वनयो नाम भावयव्यसुतो ऽव्रजन् ।
क्रीडार्थं सानुगोऽपश्यत् सभार्यः सपुरोहितः ॥ १४३ ॥

उस समय अपनी सेना, पुरोहित, और भार्या के साथ क्रीडार्थ जहाँ जा रहे भावयव्य के पुत्र राजा स्वनय ने उसे देखा ।

अथैनं रूपसंपन्नं दृष्ट्वा देवसुतोपमम् ।
कन्यादाने मतिं चक्रे वर्णगोत्राविरोधतः ॥ १४४ ॥

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संबोध्यैनं स पप्रच्छ वर्णगोत्रादिकं ततः ।
राजन्नाङ्गिरसोऽस्मीति कुमारः प्रत्युवाच तम् ॥ १४५ ॥

पुत्रोऽहं दीर्घतमस औचथ्यस्य पार्थेन्द्रप ।
अथास्मै स ददौ कन्या दशाभरणभूषिताः ॥ १४६ ॥

तावतश्च रथाञ्छ्यावायान् वोढृवद्धान्वी चतुर्युजः ।
वधूनां वाहनार्थाय धनकुप्यमजाविकम् ॥ १४७ ॥

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Meaning of वधू

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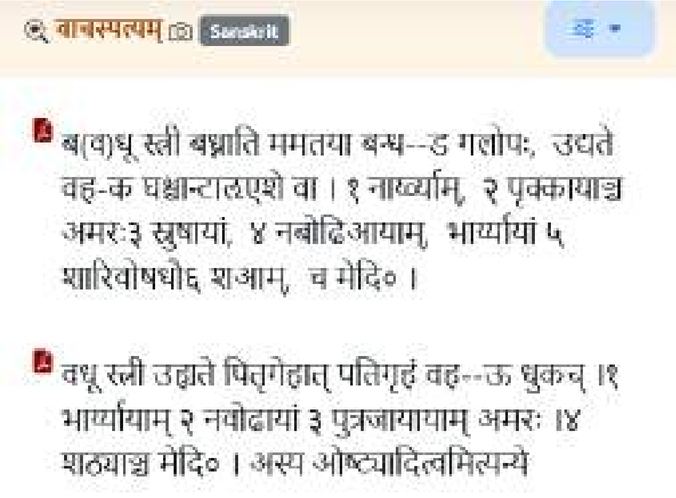
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Allegations-

Agni Purana 211.37-43 – One who gives a slave girl to an excellent brahmin would reach the world of nymphs. Having given a copper plate weighing five hundred *palas* (a measure of weight) or half the weight or a quarter of that weight or one-eighth of the weight would get enjoyment and emancipation. By giving a cart together with a bull one would go to heaven by means of a cart.

Refutation-

Here is correct translation of Agni Purana 211.37-43 It mentions maid servants not slaves . There is a large Earth-Sky difference between Slaves and Maid Servants . Maid servants are paid salary for their works while Slaves are forced to do unpaid labour without any salary .

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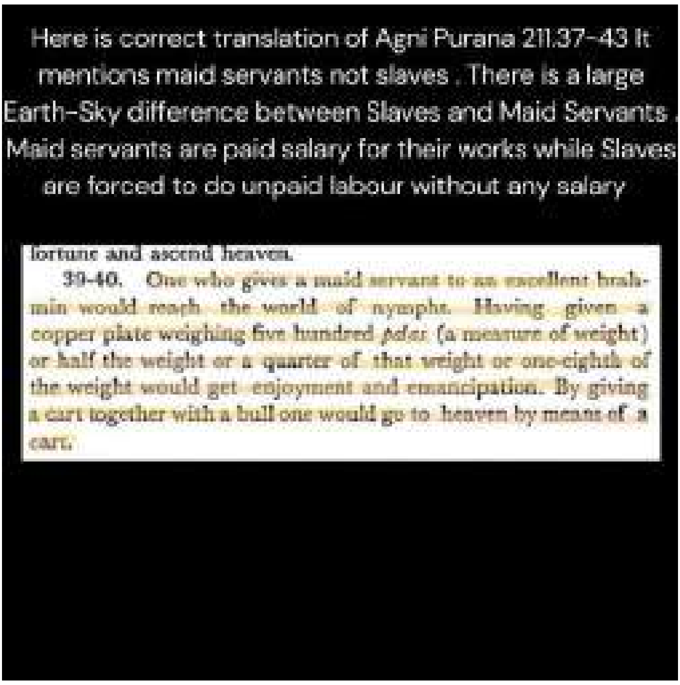


Next we will be debunking his section – 2. How does one acquire slaves

Allegations-

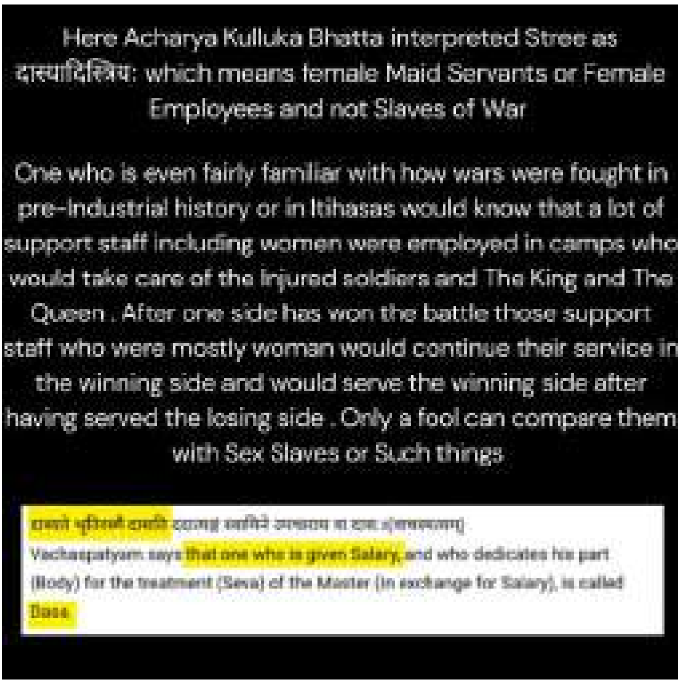
📚Manusmriti 7.96📚– Chariots and horses, elephants, umbrellas, wealth, grains, animals, women, all goods and baser metals belong to him who wins them.

Refutation-

He alleged Female Slavery on Manu 7.96 lets see how traditional commentators interpreted it

Acharya Kulluka Bhatta said in his Bhasya on Manu 7/96 – । राज्ञः स्वामिनः सर्वधनग्रहणे प्राप्ते तदपवादार्थमाह । रथाश्वहस्तिछत्रवस्त्रादि धनधान्यगवादि दास्यादिस्त्रियः सर्वाणि द्रव्याणि गुडलवणादीनि । कुप्यंच सुवर्णरजतव्यतिरिक्तताम्रादिधनम् यः पृथग्जित्वा सततंगृहमा-नयति तस्यैव तद्भवति सुवर्णरजतभूमिरवाद्यनपकृष्टथनंतु राज्ञएव समर्पणीयं एतदर्थमेवात्र परिगणनीयम् -Here Acharya Kulluka Bhatta interpreted Stree as दास्यादिस्त्रियः which means female Maid Servants or Female Employees and not Slaves of War

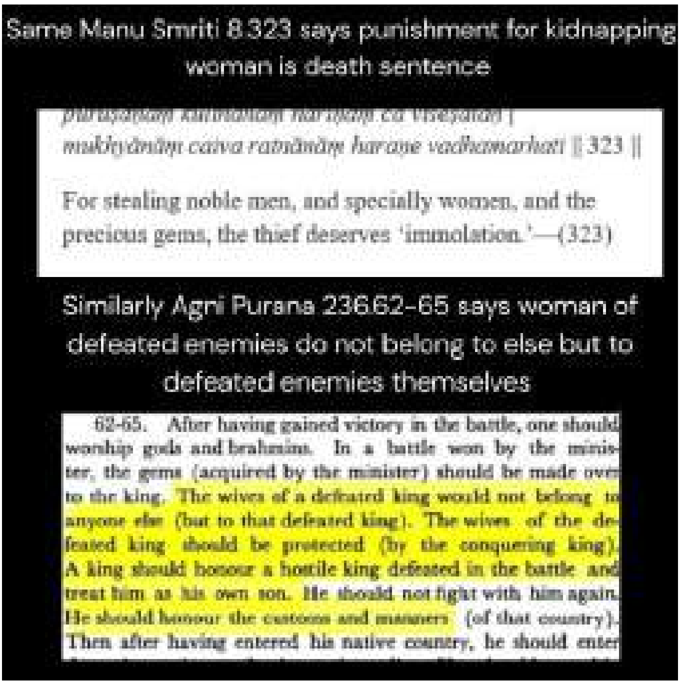
One who is even fairly familiar with how wars were fought in pre-Industrial history or in Itihasas would know that a lot of support staff including women were employed in camps who would take care of the Injured soldiers and The King and The Queen . After one side has won the battle those support staff who were mostly woman would continue their service in the winning side and would serve the winning side after having served the losing side . Only a fool can compare them with Sex Slaves or Such things Vachaspatyam says that one who is given Salary, and who dedicates his part (Body) for the treatment (Seva) of the Master (in exchange for Salary), is called Dasa.



Same Manu Smriti 8.323 says punishment for kidnapping woman is death sentence – Manu 8.323 – For stealing noble men, and specially women, and the precious gems, the thief deserves 'immolation.

Similarly Agni Purana 236.62-65 says woman of defeated enemies do not belong to else but to defeated enemies themselves Agni Purana 236.62-65. After having gained ictory in the battle, one shouldworship gods and brahmins.

In a battle won by the minis-ter, the gems (acquired by the minister) should be made over to the king. The wives of a defeated king would not belong to anyone else (but to that defeated king). The wives of the de-feated king should be protected (by the conquering king). A king should honour a hostile king defeated in the battle and treat him as his own son. He should not fight with him again. He should honour the customs and manners (of that country). Then after having entered his native country, he should enter



Allegations –

📚Manusmriti 8.415📚
There are seven kinds of slaves—(1) captured under a banner, (2) slave on food, (3) born in the house, (4) bought, (5) presented, (6) hereditary, and (7) slave by punishment."

Refutation –

Here is Manu Smriti 8.415

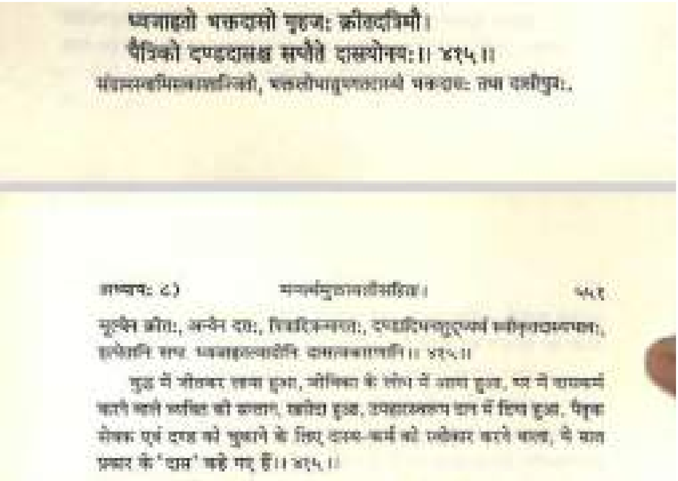
ध्वजाहतो भक्तदासो गृहजः क्रीतदत्रिमौ। पैत्रिको दण्डदासश्च सप्तैते दासयोनयः ।। ४१५।।
संग्रामस्वामिसकाशाज्जितो, भक्तलोभाद्युपगतदास्यो भक्तदासः तथा दासीपुत्रः, अध्यायः ८)
मन्वर्थमुक्तावलीसहिता।
५५१
मूल्येन क्रीतः, अन्येन दत्तः, पित्रादिक्रमागतः, दण्डादिधनशुद्ध्यर्थं स्वीकृतदास्यभावः, इत्येतानि सप्त ध्वजाहृतत्वादीनि दासत्वकारणानि ।। ४१५ ।।
युद्ध में जीतकर लाया हुआ, जीविका के लोभ में आया हुआ, घर में दासकर्म करने वाले व्यक्ति की सन्तान, खरीदा हुआ, उपहारस्वरूप दान में दिया हुआ, पैतृक सेवक एवं दण्ड को चुकाने के लिए दास्य-कर्म को स्वीकार करने वाला, ये सात प्रकार के 'दास' कहे गए हैं।। ४१५ ।।

Verse 415

dhvajāhato bhaktadāso gṛhajaḥ krītadattrimau |
paitriko daṇḍadāsaś ca saptai te dāsayonayaḥ || 415 ||

From the lord of the battlefield, captured and brought; through greed for livelihood, becoming a Bhakta-Dāsa; the

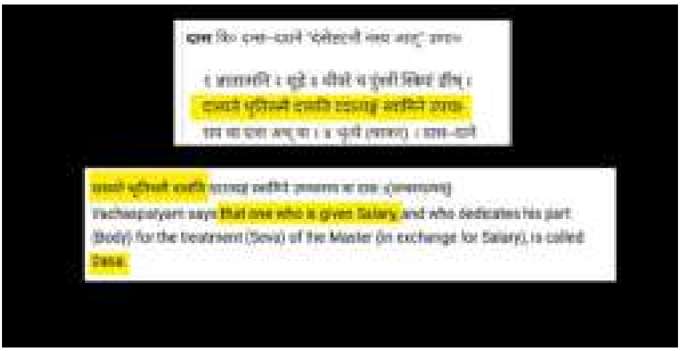
son of a house-born Dāsa; purchased for a price; given as a gift by another; inherited from father or family; and one who, for the sake of clearing penalty or wealth due, accepts the state of Dāsya — these are the seven origins of Dāsa-hood.


ध्वजाहृतो भक्तदासो गृहजः क्रीतदत्त्रिमौ।
पैत्रिको दण्डदासश्च सप्तैते दासयोनयः॥ ४१५॥

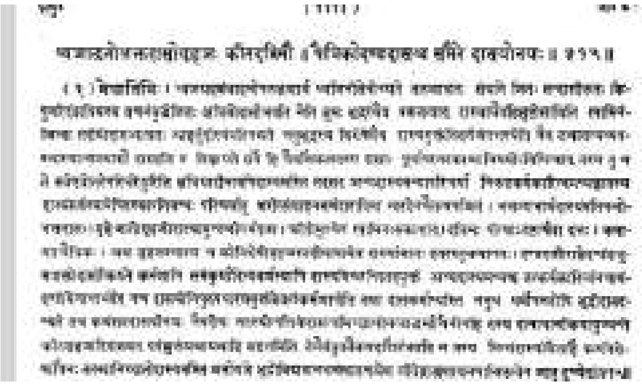
The seven types of Das are the one captured in a war, the one brought here for the greed of livelihood, the child of a person who does servitude in his house, the one who is bought, the one who is given as a gift, the ancestral servant and the one who accepts servitude to pay off a punishment.

In Manu Smriti 8.415 too the word Dasa has been used which doesn't mean slaves but refers to paid servants

१ ज्ञातात्मनि २ शूद्रे ३ धीवरे च पुंस्त्री स्त्रियां ङीष्।
दास्यते भृतिरस्मै दासति ददात्यङ्गं स्वामिने उपचा-
राय वा दास अच् वा। ४ भृत्ये (चाकर)। दास-दाने
दास्यते भृतिरस्मै दासति ददात्यङ्गं स्वामिने उपचाराय वा दासः। (वाचस्पत्यम्)
Vachaspatyam says that one who is given Salary, and who dedicates his part (Body) for the treatment (Seva) of the Master (in exchange for Salary), is called Dasa.



Lets see various commentaries on Manu 8.414 to understand it – Medhatithi Bhasya – । ध्वजयहणंवाहनोपलक्षणार्थ ध्वजिनीसेनोच्यते ततआत्दृतः संग्रामे जितः सन्दासीकृतः किं-पुनरिदंत्रियस्य वचनंयुद्धेजितः क्षत्रियोदासीभवति नेति ब्रूमः शूद्रस्यैव प्रकृतत्वात् दास्यायैवहिसृष्टीसाविति स्वामिनं-जित्वा तदीयोदासथत्वतः आहर्तुदस्यिंप्रतिपद्यते ननुशुद्रस्य विशेषेणैव दास्यमुक्तंनिसर्गजंतत्तस्येति नैव तथासत्यव्यव-स्थास्यात्कस्यासौ दासइति न विज्ञायते सर्वे हि चैवर्णिकास्तस्य दासाः पूर्वापरनरवतश्चानियमोऽविधित्वात् तस्य तु न ते सर्वएवोत्तरेपरिचरेयुरिति क्षत्रियादीनामपिदास्यमस्ति तदसत् अन्यद्दास्यमन्यापरिचर्या निकष्टकर्मकारित्वमप्यज्ञातस्य दास्यंसर्वस्यामेषितस्याप्रतिबन्धः परिचर्यातु शरीरसंवाहनमर्थदारादिना नारदेनचैतत्यपञ्चितं। भक्तलाभार्थदास्यंप्रतिपन्नो-भक्तदासः। गृहे जातो गृहजोदास्यामुत्पन्नोंगर्भदासः। क्रीतोमूल्येन खामिनः सकाशात्। दत्रिमः प्रीत्याऽदृष्टार्थवा दत्तः। क्रमा-गत



Translation

"The phrase 'captured under a banner' (dhvaja-grahaṇa)— here the word 'banner' (dhvaja) stands for the army. Hence, one who has been defeated in battle, taken away and brought, is made a Dāsa.

Now, one may ask: *Is it the statement of the Kṣatriya that when a Kṣatriya is defeated in battle, he becomes a Dāsa?*
We say: *No; not in the strict sense.*
Because by nature this condition of Dāsya is connected primarily with the Śūdra; for the Śūdra has been created for the purpose of service.
When someone conquers a lord, the people belonging to that lord, once captured, accept the Dāsya of the captor.

One may question: *Is Dāsya only for Śūdras?*
No; though for the Śūdra it is natural, in exceptional cases others also may enter into Dāsya.
If this were not accepted, there would be no clarity about who exactly is considered a Dāsa.
For in reality all three varṇas, in one way, are Dāsas of the king, following him from generation to generation; there is no fixed rule, because it is a matter of dependence.
But not all such Dāsas engage in direct personal service.
Thus, even among Kṣatriyas and others, a form of Dāsya exists.
There is a distinction: one form of Dāsya is different from another.

Another form of Dāsya is simply performing lowly work.
The Dāsya of an unknown person is unrestricted: it involves unreserved rendering of service.
Paricaryā (personal attendance), on the other hand, means bodily service (pressing the limbs), assistance through wealth, etc.
This distinction has been elaborated by Nārada.

- Bhakta-Dāsa: One who, for the sake of benefit or due to devotion, has voluntarily undertaken Dāsya.
- Gṛhaja: The Dāsa born in the household, i.e., the son of a Dāsī.
- Krīta: The Dāsa purchased with a price from the master.
- Datrima: The Dāsa given as a gift, out of affection or without particular purpose.
- Kramāgata (Paitrika): The hereditary Dāsa, passed down from father.

What is the difference between Gṛhaja and Kramāgata?
—The Gṛhaja is one born in servitude within that same house;
—the Kramāgata is one whose status has come down as an inheritance from a previous arrangement.

- Daṇḍa-Dāsa: The Dāsa who, being unable to pay a royal fine, undertakes Dāsya as a consequence.

Even a person from a higher varṇa may, due to inability to pay a fine, become such a Dāsa.
But this is not the same as menial Dāsya.
There is a difference between Dāsya and mere work: the latter is only task-oriented, and does not completely make a person a Dāsa.
In the same way, performing tasks for someone is also found outside strict Dāsya.

Further, even a Śūdra who has approached Dharma may become a Dāsa, but this does not mean that these seven causes of Dāsa-status are the only ones.
These are sources of Dāsya, but the willingness of the person is also an important factor.
For the one who has voluntarily chosen to serve, it is not like the Dāsa who is bought, born in a household, etc.

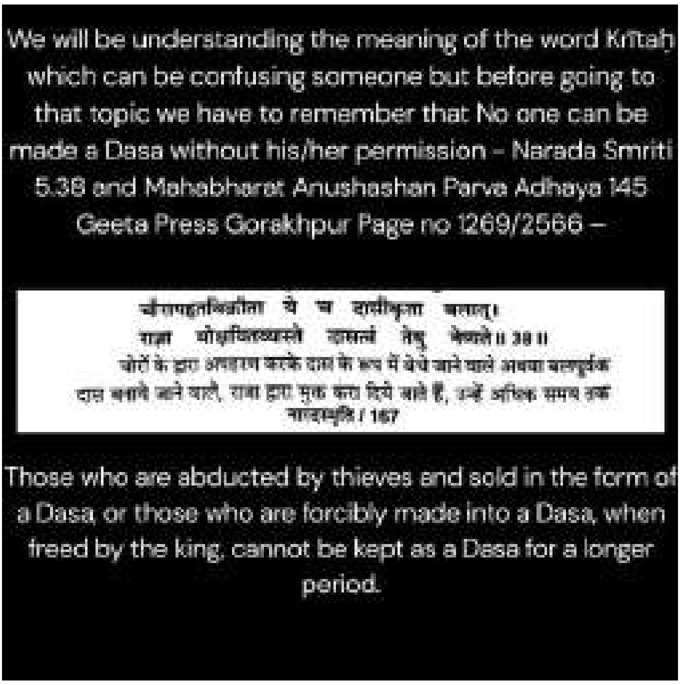
Thus, as it has been said, *each case must be considered according to its circumstances*.
For one who desires a particular result, there is a form of Dāsya, but there is no lifelong obligation.
Therefore, for one who does not willingly accept Dāsya, there is no such relationship.
Hence, if a Śūdra, possessing wealth, lives in independence without dependence upon Brāhmaṇas or others, there is no fault in him."

Thus its clear From Acharya Medhatithi commentary that Manu 8.414 does not refer to Slavery but to Dasa Paid Servants and Employees .

We will be understanding the meaning of the word Krītaḥ which can be confusing someone but before going to that topic we have to remember that No one can be made a Dasa without his/her permission – Narada Smriti 5.38 and Mahabharat Anushashan Parva Adhaya 145 Geeta Press Gorakhpur Page no 1269/2566 –

Narada Smriti 5.38

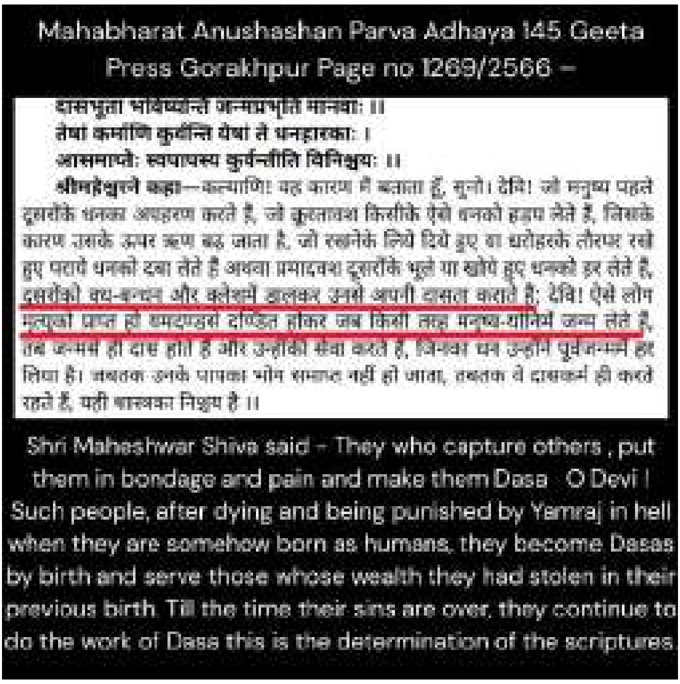
चोरों के द्वारा अपहरण करके दास के रूप में बेचे जाने वाले अथवा बलपूर्वक दास बनाये जाने वाले, राजा द्वारा मुक्त करा दिये जाते हैं, उन्हें अधिक समय तक नारदस्मृति /
Those who are abducted by thieves and sold in the form of a Dasa, or those who are forcibly made into a Dasa, when freed by the king, cannot be kept as a Dasa for a longer period.



Mahabharat Anushashan Parva Adhaya 145 Geeta Press Gorakhpur Page no 1269/2566 –

दसरोंको वध-बन्धन और क्लेशमें डालकर उनसे अपनी दासता कराते हैं; देवि ! ऐसे लोग मृत्युको प्राप्त हो यमदण्डसे दण्डित होकर जब किसी तरह मनुष्य-योनिमें जन्म लेते हैं, तब जन्मसे ही दास होते हैं और उन्हींकी सेवा करते हैं, जिनका धन उन्होंने पूर्वजन्ममें हर लिया है। जबतक उनके पापका भोग समाप्त नहीं हो जाता, तबतक वे दासकर्म ही करते रहते हैं, यही शास्त्रका निश्चय है ।।

Shri Maheshwar Shiva said – They who capture others , put them in bondage and pain and make them Dasas O Devi ! Such people, after dying and being punished by Yamraj in hell when they are somehow born as humans, they become Dasa by birth and serve those whose wealth they had stolen in their previous birth. Till the time their sins are over, they continue to do the work of Dasa, this is the determination of the scriptures.



We have Evidences from the Scriptures that prohibits selling ~nd buying human beings

Mahabharat 13.45.23

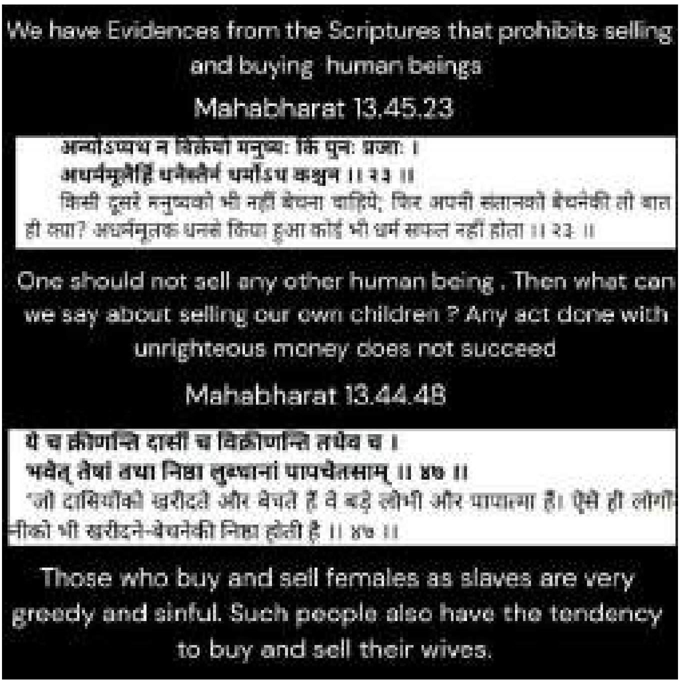
किसी दूसरे मनुष्यको भी नहीं बेचना चाहिये; फिर अपनी संतानको बेचनेकी तो बात ही क्या? अधर्ममूलक धनसे किया हुआ कोई भी धर्म सफल नहीं होता ।। २३ ।।

One should not sell any other human being. Then what can we say about selling our own children? Any act done with unrighteous money does not succeed

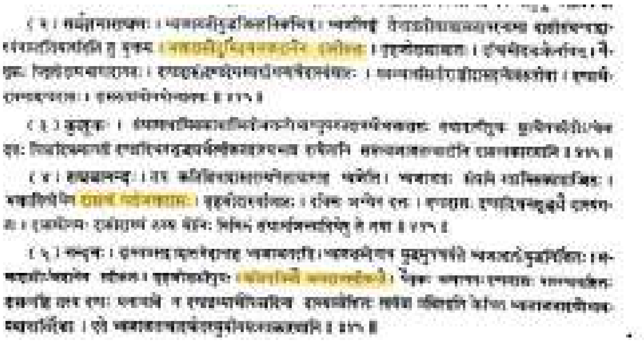
Mahabharat 13.44.48

'जो दासियोंको खरीदते और बेचते हैं वे बड़े लोभी और पापात्मा हैं। ऐसे ही लोगों नीको भी खरीदने-बेचनेकी निष्ठा होती है ।। ४७ ।।

Those who buy and sell females as slaves are very greedy and sinful. Such people also have the tendency to buy and sell their wives.



Sarvgaya Narayana , Raghavananda ,Nandan , Medhatithi and Kulluka Bhatta ji and have explained the meaning of word Krītaḥ as – **भक्तदासोदुर्भिक्ष्य भक्तदानेन दासीकतः , दासत्वं गतोभक्तदासः । क्रीतदृत्रिमौ क्रयदानस्वीकृतौ** meaning giving money or resources or a share of profit to someone in exchange for servitude and doing some work for the master in exchange for money in simple words contract labour as kritam . For ex – In IPL where Franchise buy players for a contract for a specific period of time but that doesn't mean they are forcefully sold as slaves like in Islamic Slavery



Thus we have understood the meaning of the word Kritam as purchasing the service of a person in a contract for a specific period of time for a specific amount like we see in Football Franchise and Cricket leagues .

Kritam as purchasing the sevice of a person in a contract for a specific period of time for a specific amount like we see in Football Franchise and Cricket leagues .

Narada Smriti Adhayay 5 describes many circumstances in which the person who has become Dasa due to Drought or Famine – , one who has become Dasa become of non payement of Loan and money , one who has become Dasa by himself and or one who became a Dasa due to war , one who became Dasa for Bharan Poshan may free themselves from Dasatva by themselves

Narada Smriti 5.31 –

अकाल में पाला-पोसा जाने से दास बना व्यक्ति दीर्घकाल तक स्वामी की सेवा करने पर भी दासत्व से मुक्त नहीं हो सकता है। हां, सामर्थ्य जुटाने पर गाय-बैल आदि देकर मुक्ति-लाभ कर सकता है।

A person who has become a Dasa by being brought up during a famine cannot be freed from Dasatva even if he serves his master for a long time. Yes, if he can gather the means, he can get freedom by giving away cows and bulls etc.

Narada Smriti 5.33 –

भारी ऋण से मुक्त किया गया और प्रत्युपकार के रूप में दास बना व्यक्ति, ब्याज समेत ऋण-राशि को चुका देने पर दासत्व से मुक्त हो सकता है। इसी प्रकार निश्चित अवधि के लिए दासत्व के रूप में अनुबन्धित व्यक्ति अवधि बीतने पर अपने आप मुक्त समझा जाता है।

A person who is freed from a heavy debt and made a Dasa in return can be freed from Dasatva after repaying the loan amount along with interest. Similarly, a person contracted as a Dasa for a fixed period is considered free on expiry of the period.

Narada Smriti 5.34–

स्वयं अपने को दासत्व के लिए सौंपने वाले तथा युद्ध में बन्दी बनाकर लाये गये दास, स्थिति बदलने पर, अर्थात् अपना पेट भरने को समर्थ होने पर तथा राजाओं में सन्धि-समझौता हो जाने पर दासत्व से मुक्त हो जाते हैं।

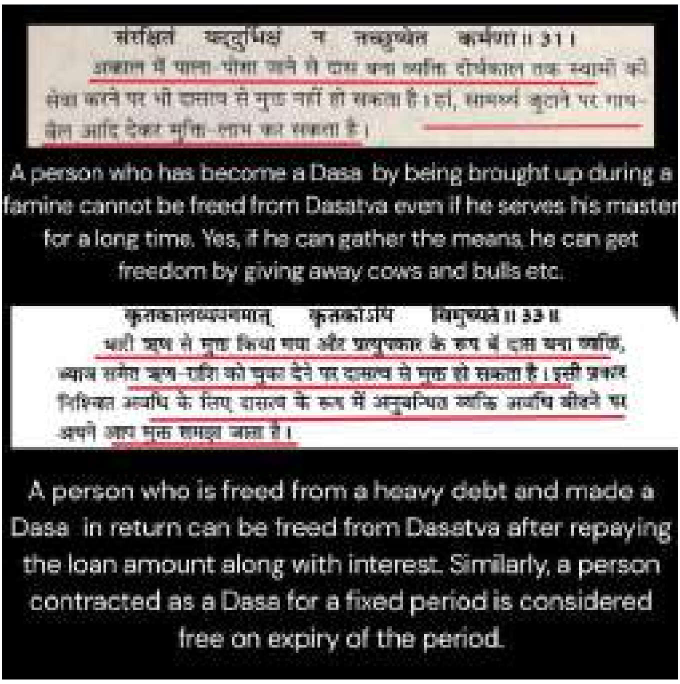
The persons who surrender themselves for Dasatva and those captured in war, become free from Dasatva when their situation changes, i.e. when they become capable of

feeding themselves and when a treaty is signed between the kings.

Narada Smriti 5.36 –

जीवन-भर भरण-पोषण की आशा से दास बना व्यक्ति उपयुक्त भरण-पोषण न मिलने पर दासकर्म को छोड़ सकता है। इसी प्रकार दासी द्वारा अपने साथ लाया होने से दास बना उसका बेटा भी मां की मुक्ति के साथ अपने आप मुक्त हो जाता है।

A person who became a Dasa with the hope of lifelong maintenance can give up Servitude if he does not get adequate maintenance. Similarly, a son who became a Das because he was brought up by a Dasi woman also gets freed automatically with the liberation of his mother.



संरक्षितो यद्दुर्भिक्षे न तच्छुध्येत कर्मणा ॥ 31 ॥
अकाल में पाला-पोसा जाने से दास बना व्यक्ति दीर्घकाल तक स्वामी की सेवा करने पर भी दासत्व से मुक्त नहीं हो सकता है। हां, सामर्थ्य जुटाने पर गाय-बैल आदि देकर मुक्ति-लाभ कर सकता है।

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कृतकालव्यपगमात् कृतकोऽपि विमुच्यते ॥ 33 ॥
भारी ऋण से मुक्त किया गया और प्रत्युपकार के रूप में दास बना व्यक्ति, ब्याज समेत ऋण-राशि को चुका देने पर दासत्व से मुक्त हो सकता है। इसी प्रकार निश्चित अवधि के लिए दासत्व के रूप में अनुबन्धित व्यक्ति अवधि बीतने पर अपने आप मुक्त समझा जाता है।

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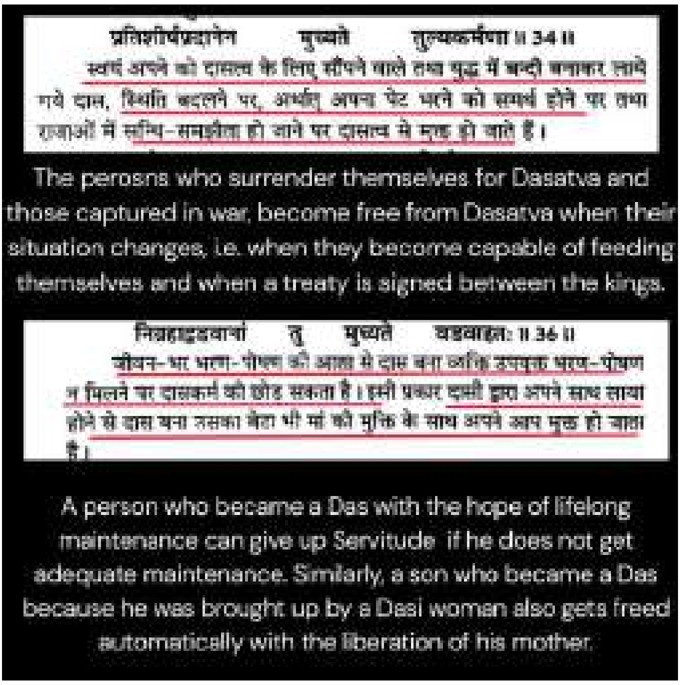


प्रतिशीर्षप्रदानेन मुच्यते तुल्यकर्मणा ॥ 34 ॥
स्वयं अपने को दासत्व के लिए सौंपने वाले तथा युद्ध में बन्दी बनाकर लाये गये दास, स्थिति बदलने पर, अर्थात् अपना पेट भरने को समर्थ होने पर तथा राजाओं में सन्धि-समझौता हो जाने पर दासत्व से मुक्त हो जाते हैं।

The perosns who surrender themselves for Dasatva and those captured in war, become free from Dasatva when their situation changes, i.e. when they become capable of feeding themselves and when a treaty is signed between the kings.

निग्रहाद्बडवायां तु मुच्यते वडवाहृतः ॥ 36 ॥
जीवन-भर भरण-पोषण की आशा से दास बना व्यक्ति उपयुक्त भरण-पोषण न मिलने पर दासकर्म को छोड़ सकता है। इसी प्रकार दासी द्वारा अपने साथ लाया होने से दास बना उसका बेटा भी मां की मुक्ति के साथ अपने आप मुक्त हो जाता है।

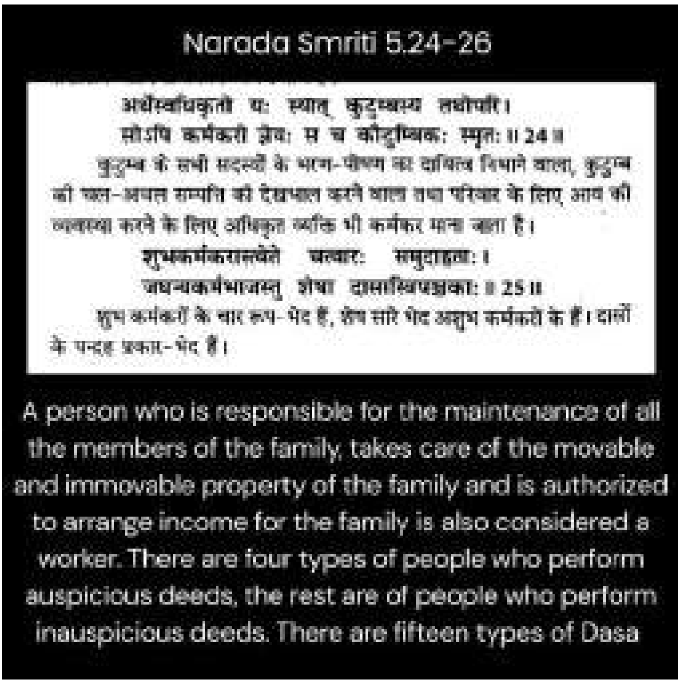
A person who became a Das with the hope of lifelong maintenance can give up Servitude if he does not get adequate maintenance. Similarly, a son who became a Das because he was brought up by a Dasi woman also gets freed automatically with the liberation of his mother.

Allegations

📚Narada Smriti 5.24-26📚
One appointed to manage the property (of the family) and to superintend the household, must also be regarded as a labourer. He is also termed Kautumbika (the general family servant). Thus have the four classes of servants doing pure

work been enumerated. All the others do dirty work and are slaves, of whom there are fifteen kinds. One born at (his master's) house; one purchased; one received (by gift); one obtained by inheritance; one maintained during : general famine; one pledged by his rightful owner;"

Refutation –



Narada Smriti 5.24-26

अर्थेऽस्वाधिकृतो यः स्यात् कुटुम्बस्य तथोपरि।
सोऽपि कर्मकरो ज्ञेयः स च कौटुम्बिकः स्मृतः॥ 24॥
कुटुम्ब के सभी सदस्यों के भरण-पोषण का दायित्व निभाने वाला, कुटुम्ब की चल-अचल सम्पत्ति की देखभाल करने वाला तथा परिवार के लिए आय की व्यवस्था करने के लिए अधिकृत व्यक्ति भी कर्मकर माना जाता है।
शुभकर्मकरास्त्वेते चत्वारः समुदाहृताः।
जघन्यकर्मभाजस्तु शेषा दासास्त्रिपञ्चकाः॥ 25॥
शुभ कर्मकरों के चार रूप-भेद हैं, शेष सारे भेद अशुभ कर्मकरों के हैं। दासों के पन्द्रह प्रकार-भेद हैं।

A person who is responsible for the maintenance of all the members of the family, takes care of the movable and immovable property of the family and is authorized to arrange income for the family is also considered a worker. There are four types of people who perform auspicious deeds, the rest are of people who perform inauspicious deeds. There are fifteen types of Dasa

Narada Smriti 5.24-26

कुटुम्ब के सभी सदस्यों के भरण-पोषण का दायित्व निभाने वाला, कुटुम्ब की चल-अचल सम्पत्ति की देखभाल करने वाला तथा परिवार के लिए आय की व्यवस्था करने के लिए अधिकृत व्यक्ति भी कर्मकर माना जाता है।

शुभ कर्मकरों के चार रूप-भेद हैं, शेष सारे भेद अशुभ कर्मकरों के हैं। दासों के पन्द्रह प्रकार-भेद हैं।

A person who is responsible for the maintenance of all the members of the family, takes care of the movable and immovable property of the family and is authorized to arrange income for the family is also considered a worker. There are four types of people who perform auspicious deeds, the rest are of people who perform inauspicious deeds. There are fifteen types of Dasa

Narada Smriti 5.24-26 mentions the different types of Dasas (servants)

शास्त्रों में दासों के निम्नोक्त पन्द्रह प्रकार बताये गये हैं- 1. घर के दास-दासी से उत्पन्न, 2. क्रीत, अर्थात् ख़रीदा गया, 3. लाभ के रूप में प्राप्त, अर्थात् व्यापार आदि में नक़दी के बदले मिला, 4. दाय के रूप में पितृ-परम्परा से प्राप्त, 5. दुर्भिक्ष आदि में पाला गया, सहारा दिया गया, 6. किसी के द्वारा बन्धक रखा गया, 7. भारी ऋण से मुक्त कराया गया, अर्थात् प्रत्युपकार के रूप में आया हुआ, 8. युद्ध में पराजित राजा से छीना गया अथवा बन्दी बनाया गया, 9. अपनी आवश्यकतावश शरण में आया हुआ, 10. संन्यास आश्रम से भ्रष्ट, 11. निश्चित समय के लिए अनुबन्धित, 12. पूरा जीवन अपने भरण-पोषण के बदले घर में सेवा करने वाला, 13. दासी द्वारा अपने साथ लाया गया, 14. शर्त में जीता गया तथा 15. अपने को बेचने वाला।

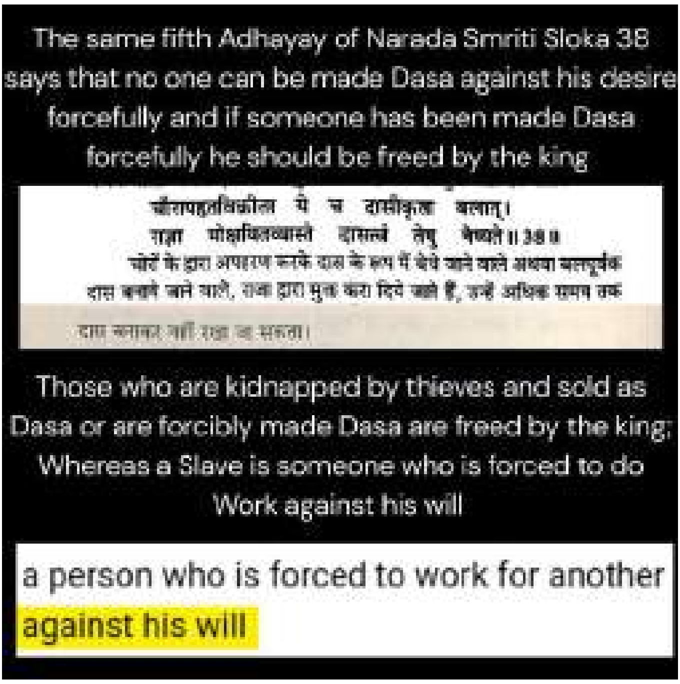
दास्यते भृतिरस्मै दासति
ददात्यङ्गं स्वामिने उपचाराय वा दासः। (वाचस्पत्यम्)
Vachaspatyam says that one who is given Salary, and who

dedicates his part (Body) for the treatment (Seva) of the Master (in exchange for Salary), is called Dasa.

The same fifth Adhayay of Narada Smriti Sloka 38 says that no one can be made Dasa against his desire forcefully and if someone has been made Dasa forcefully he should be freed by the king

चौरापहतविक्रीता ये च दासीकृता बलात् । राज्ञा मोक्षयितव्यास्ते दासत्वं तेषु नेष्यते ॥ 38 ॥जो लोग चोरों द्वारा अपहरण कर लिए जाते हैं और गुलाम के रूप में बेच दिए जाते हैं या जबरन गुलाम बना लिए जाते हैं, उन्हें राजा द्वारा मुक्त कर दिया जाता है और उन्हें अधिक समय तक जेल में नहीं रखा जा सकता

Those who are kidnapped by thieves and sold as Dasa or are forcibly made Dasa are freed by the king; Whereas a Slave is someone who is forced to do Work against his will



This praman is enough to debunk the allegations of Slavery in Narada Smriti 5.24-26 where it describes different types of Dasa/Servants . Same Fifth Adhaya of Narada Smriti describes about Various circumstances in which the Dasa may leave Dasatva Voluntarily –

Narada Smriti 5.31 –

अकाल में पाला-पोसा जाने से दास बना व्यक्ति दीर्घकाल तक स्वामी की सेवा करने पर भी दासत्व से मुक्त नहीं हो सकता है। हां, सामर्थ्य जुटाने पर गाय-बैल आदि देकर मुक्ति-लाभ कर सकता है।

A person who has become a Dasa by being brought up during a famine cannot be freed from Dasatva even if he serves his master for a long time. Yes, if he can gather the means, he can get freedom by giving away cows and bulls etc.

Narada Smriti 5.33 –

भारी ऋण से मुक्त किया गया और प्रत्युपकार के रूप में दास बना व्यक्ति, ब्याज समेत ऋण-राशि को चुका देने पर दासत्व से मुक्त हो सकता है। इसी प्रकार निश्चित अवधि के लिए दासत्व के रूप में अनुबन्धित व्यक्ति अवधि बीतने पर अपने आप मुक्त समझा जाता है।

A person who is freed from a heavy debt and made a Dasa in return can be freed from Dasatva after repaying the loan amount along with interest. Similarly, a person contracted as a Dasa for a fixed period is considered free on expiry of the period.

Narada Smriti 5.34–

स्वयं अपने को दासत्व के लिए सौंपने वाले तथा युद्ध में बन्दी बनाकर लाये गये दास, स्थिति बदलने पर, अर्थात् अपना पेट भरने को समर्थ होने पर तथा राजाओं में सन्धि-समझौता हो जाने पर दासत्व से मुक्त हो जाते हैं।

The persons who surrender themselves for Dasatva and those captured in war, become free from Dasatva when their situation changes, i.e. when they become capable of feeding themselves and when a treaty is signed between the kings.

Narada Smriti 5.36 –

जीवन-भर भरण-पोषण की आशा से दास बना व्यक्ति उपयुक्त भरण-पोषण न मिलने पर दासकर्म को छोड़ सकता है। इसी प्रकार दासी द्वारा अपने साथ लाया होने से दास बना उसका बेटा भी मां की मुक्ति के साथ अपने आप मुक्त हो जाता है।

A person who became a Dasa with the hope of lifelong maintenance can give up Servitude if he does not get adequate maintenance. Similarly, a son who became a Das because he was brought up by a Dasi woman also gets freed automatically with the liberation of his mother.

This praman is enough to debunk the allegations of Slavery in Narada Smriti 5.24-26 where it describes different types of Dasa/Servants . Same Fifth Adhaya of Narada Smriti describes about Various circumstances in which the Dasa may leave Dasatva Voluntarily – Narada Smriti 5.31

अनाकालभृतो दास्यान्मुच्यते गोयुगं ददत्।
संरक्षितं यद्दुर्भिक्षे न तच्छुध्येत कर्मणा॥ 31॥

अकाल में पाला-पोसा जाने से दास बना व्यक्ति दीर्घकाल तक स्वामी की सेवा करने पर भी दासत्व से मुक्त नहीं हो सकता है। हां, सामर्थ्य जुटाने पर गाय-बैल आदि देकर मुक्ति-लाभ कर सकता है।

A person who has become a Dasa by being brought up during a famine cannot be freed from Dasatva even if he serves his master for a long time. Yes, if he can gather the means, he can leave Dasatva by giving away cows and bulls etc.

कृतकालव्यपगमात् कृतकोऽपि विमुच्यते॥ 33॥

भारी ऋण से मुक्त किया गया और प्रत्युपकार के रूप में दास बना व्यक्ति, ब्याज समेत ऋण-राशि को चुका देने पर दासत्व से मुक्त हो सकता है। इसी प्रकार निश्चित अवधि के लिए दासत्व के रूप में अनुबन्धित व्यक्ति अवधि बीतने पर अपने आप मुक्त समझा जाता है।

A person who is freed from a heavy debt and made a Dasa in return can be freed from Dasatva after repaying the loan amount along with interest. Similarly, a person contracted as a Dasa for a fixed period is considered free on expiry of the period.

प्रतिशीर्षप्रदानेन मुच्यते तुल्यकर्मणा॥ 34॥

स्वयं अपने को दासत्व के लिए सौंपने वाले तथा युद्ध में बन्दी बनाकर लाये गये दास, स्थिति बदलने पर, अर्थात् अपना पेट भरने को समर्थ होने पर तथा राजाओं में सन्धि-समझौता हो जाने पर दासत्व से मुक्त हो जाते हैं।

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निग्रहाद्भडवानां तु मुच्यते वडवाहृतः॥ 36॥

जीवन-भर भरण-पोषण की आशा से दास बना व्यक्ति उपयुक्त भरण-पोषण न मिलने पर दासकर्म को छोड़ सकता है। इसी प्रकार दासी द्वारा अपने साथ लाया होने से दास बना उसका बेटा भी माँ की मुक्ति के साथ अपने आप मुक्त हो जाता है।

A person who became a Das with the hope of lifelong maintenance can give up Servitude if he does not get adequate maintenance. Similarly, a son who became a Das because he was brought up by a Dasi woman also gets freed automatically with the liberation of his mother.

Allegations

– Forcible Abduction Of Maidens For Marriage

📚Manusmriti 3.33📚
The forcible abduction of the maiden from her home, while she is crying out and weeping, after having beaten and wounded and pierced, is called the "Raksasa" form."

📚Vasistha Dharmasutra 1.34📚
If they forcibly abduct (a damsel), destroying (her relatives) by strength (of arms), that (is called) the Ksätra-rite."

📚Gautama Dharmasutra 4.12📚
(If the bride) is taken by force, (that is) a Rākṣasa wedding."

📚Baudhayana Dharmasutra 1.11.20.8📚
(If the maiden is wedded) after being forcibly abducted, (that is) the rite of the Rākṣasas (rākṣasa)."

📚Apastamba Dharmasutra 2.5.12.2📚
If the (bridegroom and his friends) take away (the bride), after having overcome (by force) her father (or relations), that is called the Rākṣasa-rite."

📚Vishnu Smriti 24.24📚
If the damsel is sold (to the bridegroom), it is called an Âsura marriage."

📚Yajnavalkya Smriti 1.61📚
a Rakshasa merriage [is that in which the maiden] is carried away by fighting ; [and) a Pis'acha marriage [is that in which] a maiden [is taken away] stealthily (while asleep or by stratagem)."

Refutation –

His own reference Gautama Dharmasutra 4.14 says that only first 4 – Brāhma , Prājāpatya , Ārsha and Daiva are lawful and others like Rakshas vivah Asura Vivah are unlawful

6. (If the father) gives (his daughter) dressed (in two garments) and decked with ornaments to a person possessing (sacred) learning, of virtuous conduct, who has relatives and a (good) disposition, (that is a) Brâhma (wedding). 6

7. At the Prâgâpatya (wedding) the marriage formula is, 'Fulfil ye the law conjointly.' 7

8. At the Ârsha (wedding the bridegroom) shall present a cow and a bull to him who has (authority over) the maiden. 8

9. (If the bride) is given, decked with ornaments. to a priest at the altar, that is a Daiva wedding. 9

10. The spontaneous union with a willing (maiden is called) a Gândharva wedding. 10

11. If those who have (authority over) a female are propitiated by money, (that is) an Âsura wedding. 11

12. (If the bride) is taken by force, (that is) a Râkshasa wedding. 12

13. If (a man) embraces a female deprived of consciousness, (that is) a Paisâka wedding. 13

14. The first four (rites) are lawful

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14. The first four (rites) are lawful; 14

Manu Smriti 3.41-42

Manu Smriti 3.41-42 says Asura and Rakshas Vivah results in offspring who are cruel, anti-Veda & habitual liars and hence Rakshas and Asura Vivah should be avoided at all costs and never performed or practiced by anybody at all

अन्य अवशिष्ट चार दुर्विवाह होने पर उनसे कठोर और असत्यभाषण करनेवाले तथा वैदिक धर्म से द्वेष रखने वाले पुत्र जन्म लेते हैं ।।४१॥

धर्मशास्त्रसम्मत और प्रशस्त विवाह पद्धति में ब्याही धर्मपत्नी से जो सन्तान जन्म लेती है, वह निन्दा का पात्र न होकर प्रशंसा का पात्र होती है और अशास्त्रीय तथा अप्रशस्त गर्हित विवाहपद्धति से ब्याही गयी स्त्री से उत्पन्न व्यक्ति की सन्तान तिरस्कार का पात्र होती है । अतः दुख देनेवाली सन्तान जन्म न ले, इसलिये गर्हित विवाहों को नहीं करना चाहिये ॥४२॥

Verse 41:
"When the other remaining four types of improper marriages take place, the children born from them are harsh, untruthful, and hold hatred towards the Vedic Dharma."

Verse 42:
"Children born from a dharmically wedded wife—through a marriage approved by the scriptures and considered noble—are not objects of criticism but of praise. On the other hand, those born of a woman wed through unapproved and blameworthy marriage systems become subjects of contempt. Therefore, to avoid the birth of distress-bringing children, such degraded forms of marriage should be avoided."

इतरेषु तु शिष्टेषु नृशंसानृतवादिनः ।
जायन्ते दुर्विवाहेषु ब्रह्मधर्मद्विषः सुताः ।।४१।।

अन्वयः—इतरेषु तु शिष्टेषु दुर्विवाहेषु नृशंसानृतवादिनः ब्रह्मधर्मद्विषः सुताः जायन्ते ॥४१॥

हिन्दी भावार्थ—अन्य अवशिष्ट चार दुर्विवाह होने पर उनसे कठोर और असत्यभाषण करनेवाले तथा वैदिक धर्म से द्वेष रखने वाले पुत्र जन्म लेते हैं ॥४१॥

अनिन्दितैः स्त्रीविवाहैरनिन्द्या भवति प्रजा ।
निन्दितैर्निन्दिता नृणां तस्मान्निन्द्यान् विवर्जयेत् ।।४२।।

अन्वयः– अनिन्दितैः स्त्रीविवाहैः नृणां प्रजा अनिन्द्या भवति । निन्दितैः (स्त्रीविवाहैः) (नृणां) प्रजा निन्दिता (भवति) । तस्मात् निन्द्यान् (स्त्रीविवाहान्) विवर्जयेत् ॥४२॥

हिन्दी भावार्थ—धर्मशास्त्रसम्मत और प्रशस्त विवाह पद्धति में ब्याही धर्मपत्नी से जो सन्तान जन्म लेती है, वह निन्दा का पात्र न होकर प्रशंसा का पात्र होती है और अशास्त्रीय तथा अप्रशस्त गर्हित विवाहपद्धति से ब्याही गयी स्त्री से उत्पन्न व्यक्ति की सन्तान तिरस्कार का पात्र होती है । अतः दुख देनेवाली सन्तान जन्म न ले, इसलिये गर्हित विवाहों को नहीं करना चाहिये ॥४२॥

Even Commentators on Manu Smriti 3.41-42 said similar thing

इतरेषु तु शिष्टेषु नृशंसानृतवादिनः ॥ जायन्ते दुर्विवाहेषु ब्रह्मधर्मद्विषः सुताः ॥ ४१ ॥

(१) मेधातिथिः । [illegible]

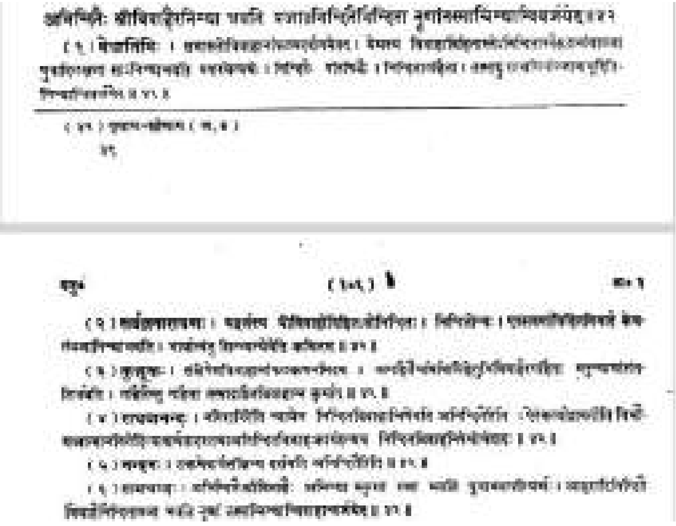
(२) सर्वज्ञनारायणः । [illegible]

(३) कुल्लूकः । [illegible]

(४) राघवानन्दः । [illegible]

(५) नन्दनः । [illegible]

(६) रामचन्द्रः । [illegible]



Medhātithiḥ Bhasya

ब्राह्मादिव्यतिरिक्तेषु गान्धर्वादिविवाहेषु नृशंसमनृतंचवदन्ति नृशंसानृतवादिनः । नृशंसंमातृ-भगिन्यादावश्लीलाक्रोशवचनम् । अनृतंप्रसिद्धम् । नृशंसंचानृतंचनृशंसानृते तद्वेदितुंशीलमेषामिति शब्दव्युत्पत्तिः । ब्र-ह्मधर्मोवेदधर्मोवेदार्थस्तं द्विषन्ति निन्दति वा न श्रद्दद्धते वा । अतएव दुर्विवाहेष्विति निन्दा

समासतोविवाहानांफलप्रदर्शनमेतत् । येयस्य विवाहाविहितास्तेऽनिन्दितास्तैरूयानांयाप्रजा पुत्रादिलक्षणा साऽनिन्द्याभवति प्रशस्येत्यर्थः । निन्दितैः प्रतिषिद्धैः । निन्दितागर्हिता । तस्माद्दुःखभागिनीप्रजामाभूदिति-निन्द्यान्विवर्जयेत् ॥ ४२ ॥ (२) सर्वज्ञनारायणः । यद्वर्णस्य योविवाहोविहितः सोनिन्दितः । निन्दितोन्यः । एवंसवर्णाविहितविवाहे केव-लंप्रजानिन्द्याभवति । भार्यात्वंतु सिध्यत्येवेति कथितम् ॥ ४२ ॥

In marriages other than the Brahma and similar approved types—i.e., in Gandharva and others—the children speak harshly and untruthfully.
'Harsh' refers to vulgar or abusive language used toward mother, sister, etc.
'Untruthful' refers to lies and well-known dishonesty.
The etymology of 'nṛśaṁsa-anṛta' (cruel and false) is given as those whose nature is to say such things.
'Brahma-dharma' refers to Vedic dharma and the meaning of the Vedas; these people either hate, criticize, or do not believe in it.
Therefore, such marriages are to be condemned."

This verse presents a summary of the results of various types of marriages.
The children (progeny such as sons) born from those marriages which are scripturally sanctioned (अनिन्दित, unblameworthy) are themselves unblameworthy and praiseworthy.
The ones born from condemned (निन्दित) and prohibited (प्रतिषिद्ध) marriages are blameworthy.
Therefore, since such condemned marriages result in sorrow-bringing progeny, one should avoid such condemned marriages."

Kulluka Bhatta Bhasya

ब्राह्मादिभ्यश्चतुभ्र्योऽन्येष्वासुरादिषु चतुषु विवाहेषु क्रूरकर्माणोष्टषावादिनोवेदद्वेषिणोयागादिधर्म-द्वेषिणः पुत्राजायन्ते

संक्षेपेणविवाहानांफलकथनमिदम् । अर्हितैर्भार्याप्राप्तिहेतुभिर्विवाहैरगर्हिता नुष्याणांसंत-तिर्भवति । गर्हितैस्तु गर्हिता तस्माद्गर्हितविवाहान्न कुर्यात् ॥ ४२ ॥

From the four lower types of marriage—Asura, Gandharva, Rakshasa, and Paisacha—excluding the approved Brahma and similar ones, children are born who commit cruel deeds, lie a lot, and hate the Vedas and Vedic rituals like yajñas."

This verse is a concise statement about the fruits (results) of marriage.
Through deserving (scripturally appropriate) marriage forms, men obtain an unblameworthy lineage.
But through condemned (गर्हित) marriages, the progeny is also condemned.
Therefore, one should not engage in blameworthy marriages."

Ramachandra Bhasya

शिष्टेष्वितरेषु चतुषु विवाहेषु नृशंसानृतवादिनः । ब्रह्मधर्मद्विषः । सुताजायन्ते आसुरगान्धर्व-राक्षसपैशाचेषु चतुष्विति

अनिन्दितैःस्त्रीविवाहैः अनिन्द्या स्तुत्या प्रजा भवति पुत्राभवन्तीत्यर्थः । आसुरादिनिन्दिते विवाहैर्निन्दिताप्रजा भवति नृष्णां तस्मान्निन्द्यान्विवाहान्वर्जयेत् ॥ ४२ ॥

"In the four remaining marriage forms, children are born who are cruel, liars, and haters of Brahma-dharma.
These forms are Asura, Gandharva, Rakshasa, and Paisacha.

From marriages that are unblameworthy (अनिन्दितैः), praiseworthy progeny (children like sons) are born — this is the intended meaning.
From condemned marriages such as the Asura type, blameworthy children are born.
Therefore, one should avoid such condemned marriages."

Rāghavānandaḥ Bhasya

ब्राह्मदैवतार्षप्राजापत्यभिन्नेषु दोषानाह इतरेष्विति । शिष्टेष्ववशिष्टेषु । नृशंसाः क्रूराः । तत्क र्माणो वा । ब्रह्म वेदः । ब्राह्मणजातिर्वा । धर्मश्चाग्निहोत्रादिस्तद्विषयः ॥ ४१ ॥

नगिरागिरेति न्यायेन निन्दितविवाहान्निषेधति अनिन्दितैरिति । ऐरंकत्वोद्गायतीति विधो-यआत्मानंगिलेदित्याद्यर्थवादस्तथा अनिन्दितविवाहः कार्यइत्यत्र निन्दितविवाहनिषेधोर्थवादः

He highlights the defects in the four other forms (excluding Brahma, Daiva, Arsha, and Prajapatya).
The word 'śiṣṭeṣu avaśiṣṭeṣu' refers to the remaining unapproved forms.
'Nṛśaṁsa' means cruel, either by action or by nature.
'Brahma' here refers to the Veda, the Brahmin caste, or Vedic dharma like Agnihotra, all of which these offspring tend to despise."

"Just as the logic of *'A mountain does not cry'* implies that a non-mountain does, this verse also implies a prohibition of blameworthy marriages by praising the unblameworthy ones (अनिन्दितैः).
Just as in statements like *'he who sings is blessed'*, there's an implied directive.
So too, this verse implies that one should undertake only unblameworthy marriages; the prohibition of blameworthy ones is conveyed indirectly (arthavāda — a laudatory or cautionary statement with implied command)."

Mahabharta Anushashan Parva Adhaya 44 sloka 9-10

Bhisma Pitamah too condemns Rakshas Vivah as sinful and never to be adopted by 4 varnas in Mahabharat 13.44.9-10

Mahabharta 13.44.9-10 –

युधिष्ठिर ! इन पाँच (ब्राह्म, प्राजापत्य, गान्धर्व, आसुर और राक्षस) विवाहोंमेंसे पूर्वकथित तीन विवाह धर्मानुकूल हैं और शेष दो पापमय हैं। आसुर और राक्षस विवाह किसी प्रकार भी नहीं करने चाहिये ।। ९ ।।

नरश्रेष्ठ ! ब्राह्म, क्षात्र (प्राजापत्य) तथा गान्धर्व- ये तीन विवाह धर्मानुकूल बताये गये हैं। ये पृथक् हों या अन्य विवाहोंसे मिश्रित करने ही योग्य हैं। इसमें संशय नहीं है ।। १० ।।

“Among the five types of marriage (Brahma, Prajapatya, Gandharva, Asura, and Rakshasa), three are in accordance with dharma, and the remaining two (Asura and Rakshasa) are sinful. One should never practice the Asura or Rakshasa forms of marriage.””For Brahmins, Kshatriyas, and Vaisyas and Shudras the Brahma, Prajapatya, and Gandharva types of marriage are dharmic (in accordance with dharma). These are righteous and free from sin.”

Mahabharat 13.44.9-10

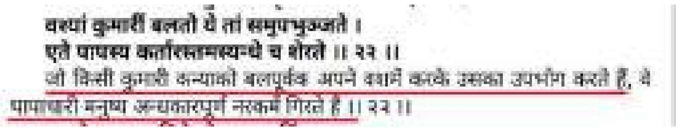
पञ्चानां तु त्रयो धर्म्या द्वावधर्म्यौ युधिष्ठिर ।
पैशाचश्चासुरश्चैव न कर्तव्यौ कथंचन ॥ ९ ॥
युधिष्ठिर! इन पाँच (ब्राह्म, प्राजापत्य, गान्धर्व, आसुर और राक्षस) विवाहोंमेंसे पूर्वकथित तीन विवाह धर्मानुकूल हैं और शेष दो पापमय हैं। आसुर और राक्षस विवाह किसी प्रकार भी नहीं करने चाहिये ॥ ९ ॥
ब्राह्मः क्षात्रोऽथ गान्धर्व एते धर्म्या नरर्षभ ।
पृथग् वा यदि वा मिश्राः कर्तव्या नात्र संशयः ॥ १० ॥
नरश्रेष्ठ! ब्राह्म, क्षात्र (प्राजापत्य) तथा गान्धर्व—ये तीन विवाह धर्मानुकूल बताये गये हैं। ये पृथक् हों या अन्य विवाहोंसे मिश्रित—करने ही योग्य हैं। इसमें संशय नहीं है ॥ १० ॥

"Among the five types of marriage (Brahma, Prajapatya, Gandharva, Asura, and Rakshasa), three are in accordance with dharma, and the remaining two (Asura and Rakshasa) are sinful. One should never practice the Asura or Rakshasa forms of marriage.""For Brahmins, Kshatriyas, and Vaisyas and Shudras the Brahma, Prajapatya, and Gandharva types of marriage are dharmic (in accordance with dharma). These are righteous and free from sin."

Mahabharat Anushashan Parva Adhaya 45 sloka 22

जो किसी कुमारी कन्याको बलपूर्वक अपने वशमें करके उसका उपभोग करते हैं, वे
पापाचारी मनुष्य अन्धकारपूर्ण नरकमें गिरते हैं ।।

Those sinful individuals who forcibly overpower a virgin girl and exploit her fall into a dark and dreadful hell

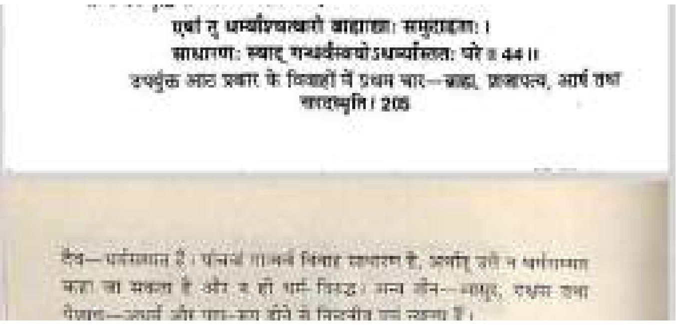

वश्यां कुमारीं बलतो ये तां समुपभुञ्जते ।
एते पापस्य कर्तारस्तमस्यन्धे च शेरते ॥ २२ ॥
जो किसी कुमारी कन्याको बलपूर्वक अपने वशमें करके उसका उपभोग करते हैं, वे पापाचारी मनुष्य अन्धकारपूर्ण नरकमें गिरते हैं ॥ २२ ॥

Narada Smriti Chapter 12 sloka 44

उपर्युक्त आठ प्रकार के विवाहों में प्रथम चार- ब्राह्म, प्राजापत्य, आर्ष तथा दैव- धर्मसम्मत हैं। पांचवां गान्धर्व विवाह साधारण है, अर्थात् उसे न धर्मसम्मत कहा

जा सकता है और न ही धर्म-विरुद्ध। अन्य तीन-आसुर, राक्षस तथा पैशाच – अधर्म और पाप-रूप होने से निन्दनीय एवं त्याज्य हैं।

Among the eight types of marriages mentioned above, the first four — Brāhma, Prājāpatya, Ārṣa, and Daiva — are in accordance with dharma.
The fifth, Gandharva marriage, is considered neutral, meaning it can be called neither righteous nor unrighteous.
The remaining three — Asura, Rakshasa, and Paishacha — are condemned and to be avoided, as they are unrighteous and sinful in nature.



Allegations –

📚Mahabharata 1.102📚
The wise have directed that when an accomplished person has been invited, a maiden may be bestowed on him, decked with ornaments and along with many valuable presents. Others again may bestow their daughters by accepting a couple of kine. Some again bestow their daughters by taking a fixed sum, and some take away maidens by force. Some wed with the consent of the maidens, some by drugging them into consent, and some by going unto the maidens' parents and obtaining their sanction."

Refutation-

"If you read the context of Mahabharat Adi Parva Adhyay 102 you'll find those girls were not slaves, but royal women who were having their swayamvar. When Bhishma reached there, other Kshatriya kings made fun of him by calling him old. So he took the maidens on his chariot and challenged all of them for a duel. And later in 1.102.65 we see he married those women with his younger brother. And in 1.102.68 we can see those girls were happy with their husband."

The names of the remaining two daughters were Ambika and Ambalika. Bhishmaji gave them as wives to his younger brother Vichitravirya as per the prescribed method-65

They were happy to know that both of them had got husbands suitable to them; therefore, both the auspicious ladies started serving and worshipping Vichitravirya with great devotion-68

"If you read the context of Mahabharat Adi Parva Adhyay 102 you'll find those girls were not slaves, but royal women who were having their swayamvar. When Bhishma reached there, other Kshatriya kings made fun of him by calling him old. So he took the maidens on his chariot and challenged all of them for a duel. And later in 1.102.65 we see he married those women with his younger brother. And in 1.102.68 we can see those girls were happy with their husband."

Mahabharata Adi Parva 102.65 and 68

अम्बिकाम्बालिके भार्ये प्रादाद् भ्रात्रे यवीयसे ।
भीष्मो विचित्रवीर्याय विधिदृष्टेन कर्मणा ॥ ६५ ॥

शेष दो कन्याओंका नाम अम्बिका और अम्बालिका था। उन्हें भीष्मजीने शास्त्रोक्त विधिके अनुसार छोटे भाई विचित्रवीर्यको पत्नीरूपमें प्रदान किया ॥ ६५ ॥

The names of the remaining two daughters were Ambika and Ambalika. Bhishmaji gave them as wives to his younger brother Vichitravirya as per the prescribed method.

आत्मनः प्रतिरूपोऽसौ लब्धः पतिरिति स्थिते ।
विचित्रवीर्यं कल्याण्यौ पूजयामासतुः शुभे ॥ ६८ ॥

वे यह जानकर संतुष्ट थीं कि हम दोनोंको अपने अनुरूप पति मिले हैं; अतः वे दोनों कल्याणमयी देवियाँ विचित्रवीर्यकी बड़ी सेवा-पूजा करने लगीं ॥ ६८ ॥

They were happy to know that both of them had got husbands suitable to them; therefore, both the auspicious ladies started serving and worshipping Vichitravirya with great devotion.

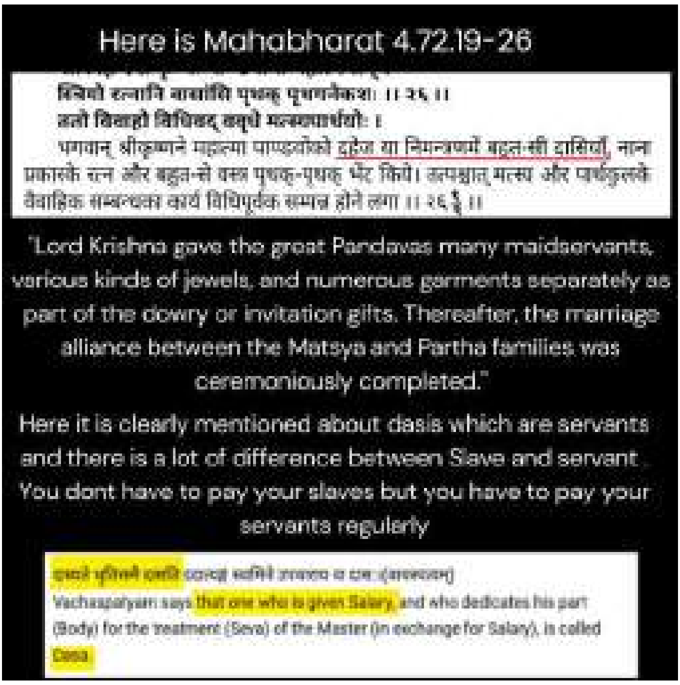
Allegations –

📚Mahabharata 4.72.19-26📚
And Krishna gave unto each of the illustrious sons of Pandu numerous female slaves, and gems and robes...

Rebuttal –

Here is Mahabharat 4.72.19-26 -भगवान श्रीकृष्ण ने महात्मा पाण्डवों को दहेज या निमन्त्रण में बहुत-सी दासियाँ, नाना प्रकार के रत्न और बहुत-से वस्त्र पृथक-पृथक भेंट किये। तत्पश्चात् मत्स्य और पार्थकुल के वैवाहिक सम्बन्ध का कार्य विधिपूर्वक सम्पन्न होने लगा "Lord Krishna gave the great Pandavas many maidservants, various kinds of jewels, and numerous garments separately as part of the dowry or invitation gifts. Thereafter, the marriage alliance between the Matsya and Partha families was ceremoniously completed."

Here it is clearly mentioned about dasis which are servants and there is a lot of difference between Slave and servant . You dont have to pay your slaves but you have to pay your servants regularly



Allegations –

📚Mahabharata 1.223.48-50📚
He also gave them a thousand mules, all well- trained and possessing the speed of the wind, of white colour with black manes. And he of eyes like lotus-petals also gave unto them a thousand damsels well-skilled in assisting at bathing and at drinking, young in years and virgins all before their first-season, well-attired and of excellent complexion, each wearing a hundred pieces of gold around her neck, of skins perfectly polished, decked with every ornament, and well-skilled in every kind of personal service.

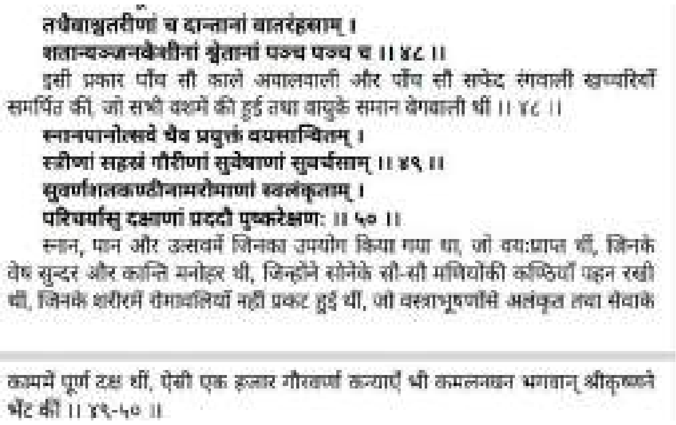
Refutation-

Now coming to his allegations on Mahabharat Adi Parva 223.48-50.

This Prakaran has occured in Adhaya 220 of Geeta Press Gorakhpur . Here is geeta press translation –

स्नान, पान और उत्सवों में जिनका उपयोग किया गया था, जो वयःप्राप्त थीं, जिनके वेष सुंदर और कान्ति मनोहर थी, जिन्होंने सोने के सौ-सौ मणियों की कण्ठियाँ पहन रखी थीं, जिनके शरीर में रोमावलियाँ नहीं प्रकट हुई थीं, जो वस्त्राभूषणों से अलंकृत तथा सेवाके कार्यों में दक्ष थीं, ऐसी एक हजार गौरवर्णा कन्याएँ भी कमलनयन भगवान श्रीकृष्ण ने भेंट की॥४९-५०॥

"In bathing, drinking, and festive occasions, there were one thousand fair-complexioned women who were of marriageable age, beautifully attired, and radiantly charming. They adorned themselves with golden necklaces embedded with hundreds of pearls, their bodies free of any visible body hair, and they were exquisitely decorated with garments and ornaments. These women, who were also skilled in service, were presented as gifts by the lotus-eyed Lord Krishna."



तथैवाश्वतरीणां च दान्तानां वातरंहसाम् ।
शतान्यञ्जनकेशीनां श्वेतानां पञ्च पञ्च च ॥ ४८ ॥

इसी प्रकार पाँच सौ काले अयालवाली और पाँच सौ सफेद रंगवाली खच्चरियाँ समर्पित कीं, जो सभी वशमें की हुई तथा वायुके समान वेगवाली थीं ॥ ४८ ॥

स्नानपानोत्सवे चैव प्रयुक्तं वयसान्वितम् ।
स्त्रीणां सहस्रं गौरीणां सुवेषाणां सुवर्चसाम् ॥ ४९ ॥
सुवर्णशतकण्ठीनामरोमाणां स्वलंकृताम् ।
परिचर्यासु दक्षाणां प्रददौ पुष्करेक्षणः ॥ ५० ॥

स्नान, पान और उत्सवमें जिनका उपयोग किया गया था, जो वयःप्राप्त थीं, जिनके वेष सुन्दर और कान्ति मनोहर थी, जिन्होंने सोनेके सौ-सौ मणियोंकी कण्ठियाँ पहन रखी थीं, जिनके शरीरमें रोमावलियाँ नहीं प्रकट हुई थीं, जो वस्त्राभूषणोंसे अलंकृत तथा सेवाके काममें पूर्ण दक्ष थीं, ऐसी एक हजार गौरवर्णा कन्याएँ भी कमलनयन भगवान् श्रीकृष्णने भेंट कीं ॥ ४९-५० ॥

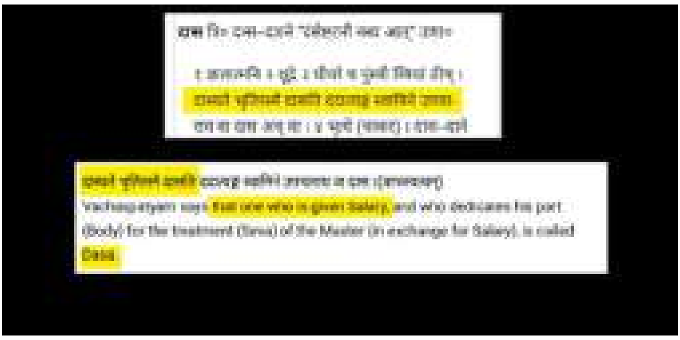
In this context, Śrī Kṛṣṇa presented gifts to Arjuna and Subhadrā on the occasion of their marriage. These gifts included chariots, horses, trained soldiers, and also well-trained and graceful maidservants assigned to serve the queen. Now, observe carefully how the description of the *dāsīs* is given:

जिनके वेष सुंदर और कान्ति मनोहर थी, जिन्होंने सोने के सौ-सौ मणियों की कण्ठियाँ पहन रखी थीं, जिनके शरीर में रोमावलियाँ नहीं प्रकट हुई थीं, जो वस्त्राभूषणों से अलंकृत तथा सेवाके कार्यों में दक्ष थीं

"They adorned themselves with golden necklaces embedded with hundreds of pearls, their bodies free of any visible body hair, and they were exquisitely decorated with garments and ornaments."

This description clearly shows that the *dāsīs* were adorned with costly and beautiful jewelry, diamond and gold ornaments, and elegant garments. Does this fit the image of a slave? Certainly not. These women were not slaves but *maidservants* (*dāsīs*) who performed their roles with dignity.

According to Vācaspatyam , *dāsīs* received proper wages for their work, which primarily included taking care of the queen, assisting in her decoration, and managing her personal service. Therefore, it is completely unreasonable and misleading to equate them with the notion of slaves.



Allegations-

Krishna's father Vasudeva also had over a thousand concubines,

Mahabharata 16.7.37-38 "The Brahmanas and Kshatriyas, and Vaisyas, and wealthy Sudras, set out, keeping before them the 16,000 women that had formed Vasudeva's harem, and Vajra, the grandson of the intelligent Krishna."

Refutation-

Mahabharat Mausala Parva Adhaya 7 slokas 37-38

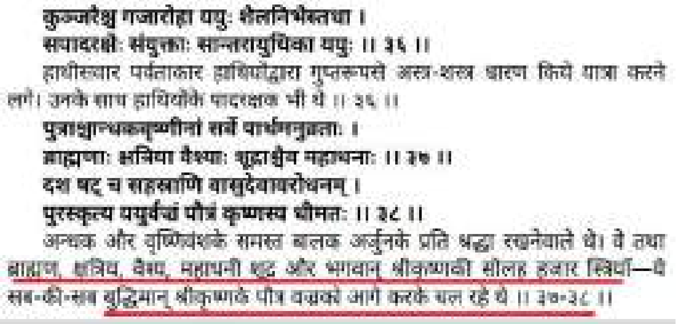
It does not talk about thousands of Concubines of Krishna’s father Vasudeva but about the 16108 queens of Bhagwan Shree Krishna

हाथीसवार पर्वताकार हाथियोंद्वारा गुप्तरूपसे अस्त्र-शस्त्र धारण किये यात्रा करने लगे। उनके साथ हाथियोंके पादरक्षक भी थे ।। ३६ ।।

अन्धक और वृष्णिवंशके समस्त बालक अर्जुनके प्रति श्रद्धा रखनेवाले थे। वे तथा ब्राह्मण, क्षत्रिय, वैश्य, महाधनी शूद्र और भगवान् श्रीकृष्णकी सोलह हजार स्त्रियाँ- ये सब-की-सब बुद्धिमान् श्रीकृष्णके पौत्र वज्रको आगे करके चल रहे थे ।। ३७-३८ ।।

“Mounted on elephants, concealed by mountain-like elephants and armed with weapons, they began their journey. Along with them were also the foot-guards of the elephants. (36)

All the children of the Andhaka and Vrishni dynasties, who held deep reverence for Arjuna, as well as Brahmanas, Kshatriyas, Vaishyas, immensely wealthy Shudras, and the sixteen thousand wives of Lord Shri Krishna—all of them, placing the wise Vajra, the grandson of Shri Krishna, at the front, proceeded together. (37–38)”


कुञ्जरैश्च गजारोहा ययुः शैलनिभैस्तथा ।
सपादरक्षैः संयुक्ताः सान्तरायुधिका ययुः ॥ ३६ ॥
हाथीसवार पर्वताकार हाथियोंद्वारा गुप्तरूपसे अस्त्र-शस्त्र धारण किये यात्रा करने लगे। उनके साथ हाथियोंके पादरक्षक भी थे ॥ ३६ ॥
पुत्राश्चान्धकवृष्णीनां सर्वे पार्थमनुव्रताः ।
ब्राह्मणाः क्षत्रिया वैश्याः शूद्राश्चैव महाधनाः ॥ ३७ ॥
दश षट् च सहस्राणि वासुदेवावरोधनम् ।
पुरस्कृत्य ययुर्वज्रं पौत्रं कृष्णस्य धीमतः ॥ ३८ ॥
अन्धक और वृष्णिवंशके समस्त बालक अर्जुनके प्रति श्रद्धा रखनेवाले थे। वे तथा ब्राह्मण, क्षत्रिय, वैश्य, महाधनी शूद्र और भगवान् श्रीकृष्णकी सोलह हजार स्त्रियाँ—ये सब-की-सब बुद्धिमान् श्रीकृष्णके पौत्र वज्रको आगे करके चल रहे थे ॥ ३७-३८ ॥

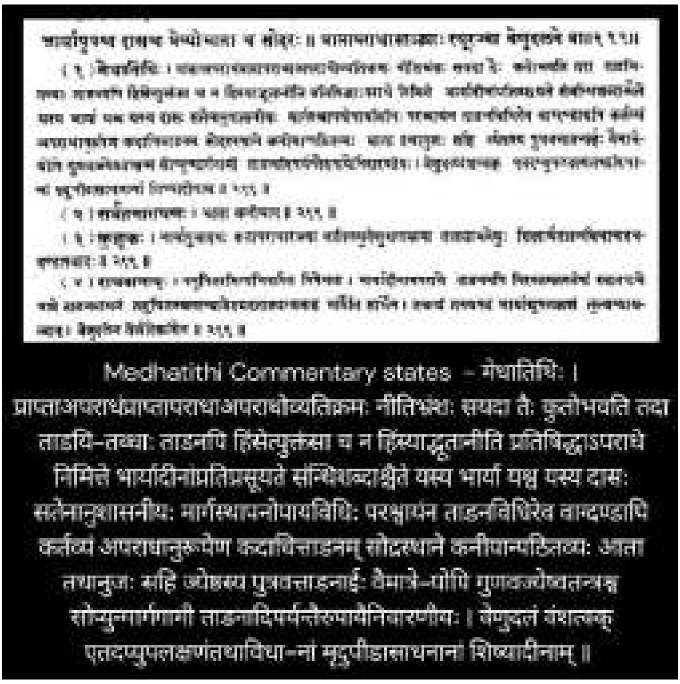
Allegations –

Manu Smriti 8.299 tells to beat Slaves

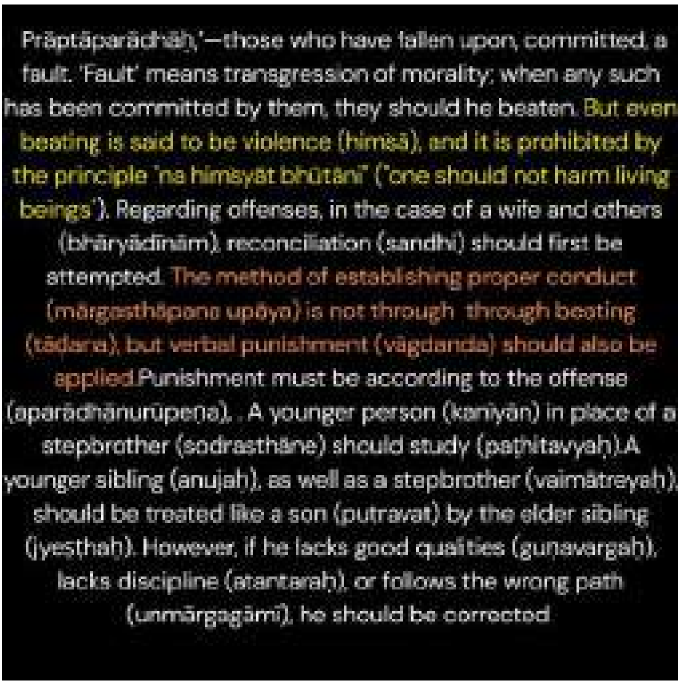
Refutation-

First of all we must understand that these sort of verses are not stating an indivitual’s duty . they are stating that person A has adhikar over B , C and D . Also Medhatithi Bhasya clarifies that the Aparadh here means transgression of Morality and its not actual beating but mere scolding only

Medhatithi Commentary states – मेधातिथिः । प्राप्ताअपराधंप्राप्तापराधाअपराधोव्यतिक्रमः नीतिभ्रंशः सयदा तैः कुतोभवति तदा ताडयि-तब्धाः ताडनपि हिंसेत्युक्तंसा च न हिंस्याद्भूतानीति प्रतिषिद्धाऽपराधे निमित्ते भार्यादीनांप्रतिप्रसूयते संन्धिशब्दाश्चैते यस्य भार्या यश्च यस्य दासः सतेनानुशासनीयः मार्गस्थापनोपायविधिः परश्चायंन ताडनविधिरेव वाग्दण्डापि कर्तव्यं अपराधानुरूपेण कदाचित्ताडनम् सोद्रस्थाने कनीयान्पठितव्यः आता तथानुजः सहि ज्येष्ठस्य पुत्रवत्ताडनाईः वैमात्रे-योपि गुणवज्येष्वतन्त्रश्च सोप्युन्मार्गगामी ताडनादिपर्यन्तैरुपायैनिवारणीयः । वेणुदलं वंशत्वक् एतदप्युपलक्षणंतथाविधा-नां मृदुपीडासाधनानां शिष्यादीनाम् ॥



Medhatithi Commentary – Prāptāparādhāḥ,'—those who have fallen upon, committed, a fault. 'Fault' means transgression of morality; when any such has been committed by them, they should he beaten. But even beating is said to be violence (hiṁsā), and it is prohibited by the principle "na hiṁsyāt bhūtāni" ("one should not harm living beings"). Regarding offenses, in the case of a wife and others (bhāryādīnām), reconciliation (sandhi) should first be attempted. The method of establishing proper conduct (mārgasthāpana upāya) is not through through beating (tāḍana), but verbal punishment (vāgdanda) should also be applied



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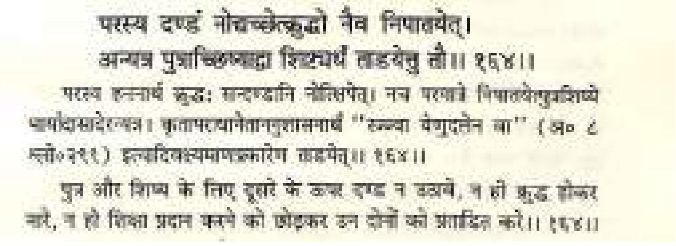
Manu Smriti 4.164 says – One should not beat someone except his son or Pupil

> He shall not, when angry, raise the rod against another person, nor shall he let it fall; except in the case of the son or the pupil; these two he may beat with a view to correction.—(164)



परस्य दण्डं नोद्यच्छेत्क्रुद्धो नैव निपातयेत्।
अन्यत्र पुत्राच्छिष्याद्वा शिष्ट्यर्थं ताडयेत्तु तौ॥ १६४॥

[illegible]

पुत्र और शिष्य के लिए दूसरे के ऊपर दण्ड न उठावे, न ही क्रुद्ध होकर मारे, न ही शिक्षा प्रदान करने को छोड़कर उन दोनों को ताड़ित करे॥ १६४॥

Allegations-

📚Narada Smriti 12.78📚
Intercourse is permitted with a wanton woman, who belongs to another than the Brahman caste, or a prostitute, or a female slave, or a female not restrained by her master (nishkâsinî), if these women belong to a lower caste than oneself; but with a woman of superior caste, intercourse is prohibited."

Refutation-

Now coming to Narada Smriti 12.78 we have to see the context . Narada Smriti 12.70-80 talks about premarital sex . Narada Smriti 12.71-72 clearly states that if you have sex with a woman without her consent then you will be given death penalty and your penis and fingers will be cut . Verse 72 states if you have sex with a woman with her consent then there is nothing wrong but you will have to marry her then .Narada Smriti 12.73-75 talks about relations with whom you cant have sex like your mother , daughter etc and punishment for it if you have forbidden intercourse like cutting the penis . Narada Smriti 12.78 says you can have sex with your Dasi (Female Employee) or a woman of lower arna but condition being this relationship must be wit

consent and you must marry that woman after that compulsorily .

Narada Smriti 12.71-72

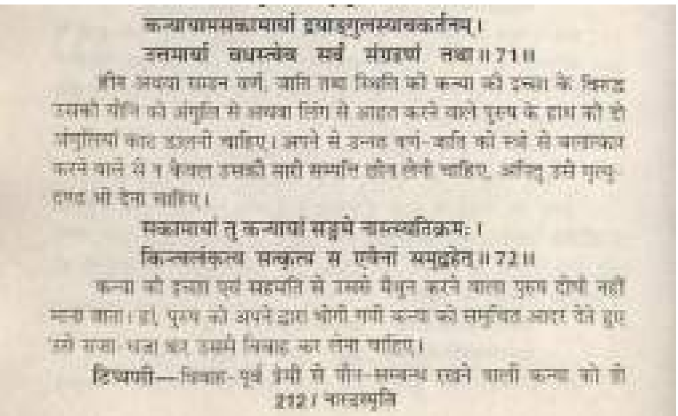
हीन अथवा समान वर्ण, जाति तथा स्थिति की कन्या की इच्छा के विरुद्ध उसकी योनि को अंगुलि से अथवा लिंग से आहत करने वाले पुरुष के हाथ की दो अंगुलियां काट डालनी चाहिए। अपने से उन्नत वर्ण-जाति की स्त्री से बलात्कार करने वाले से न केवल उसकी सारी सम्पत्ति छीन लेनी चाहिए, अपितु उसे मृत्यु-दण्ड भी देना चाहिए।

कन्या की इच्छा एवं सहमति से उससे मैथुन करने वाला पुरुष दोषी नहीं माना जाता। हां, पुरुष को अपने द्वारा भोगी गयी कन्या को समुचित आदर देते हुए उसे सजा-धजा कर उससे विवाह कर लेना चाहिए।

“A man who injures the private parts (yoni) of a girl of lower or equal varna, caste, or status against her will, either with his fingers or his genitals, should have two fingers of his hand cut off.

If he rapes a woman of a higher varna or caste than his own, not only should all his property be confiscated, but he should also be given the death penalty.

However, a man who has sexual intercourse with a girl with her consent and willingness is not considered guilty. Yet, he must give her due respect, adorn her appropriately, and marry her.”


कन्यायाममकामायां द्व्यङ्गुलस्यावकर्तनम् ।
उत्तमायां वधस्त्वेव सर्वस्वग्रहणं तथा ॥ 71 ॥

हीन अथवा समान वर्ण, जाति तथा स्थिति की कन्या की इच्छा के विरुद्ध उसकी योनि को अंगुलि से अथवा लिंग से आहत करने वाले पुरुष के हाथ की दो अंगुलियां काट डालनी चाहिए। अपने से उन्नत वर्ण-जाति की स्त्री से बलात्कार करने वाले से न केवल उसकी सारी सम्पत्ति छीन लेनी चाहिए, अपितु उसे मृत्यु-दण्ड भी देना चाहिए।

सकामायां तु कन्यायां सवर्णे नास्त्यतिक्रमः ।
किन्त्वलंकृत्य सत्कृत्य स एवैनां समुद्वहेत् ॥ 72 ॥

कन्या की इच्छा एवं सहमति से उससे मैथुन करने वाला पुरुष दोषी नहीं माना जाता। हां, पुरुष को अपने द्वारा भोगी गयी कन्या को समुचित आदर देते हुए उसे सजा-धजा कर उससे विवाह कर लेना चाहिए।

टिप्पणी—विवाह-पूर्व प्रेमी से यौन-सम्बन्ध रखने वाली कन्या को तो

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Narada Smriti 12.73-75

निम्म्रोक्त बीस सम्बन्धियों से सम्भोग करने वाले युवक के लिंग को काट देना ही इस पाप का एकमात्र दण्ड है, इसके अतिरिक्त दूसरा कोई दण्ड नहीं है- सम्बन्धी स्त्रियां हैं-

1. अपने पिता की पत्नी (माता तथा माता से भिन्न अन्य स्त्री, विमाता आदि), 2. माता की भगिनी (मौसी), 3. सासू मां, 4. मामी, 5. पिता की बहिन, बुआ, 6. चाचा की पत्नी या रखैल, 7. शिष्य की स्त्री, 8. बहिन, चाचा, मामा आदि की लड़की, 10. पुत्रवधू, 11. अपनी पुत्री, 12. आचार्य की पत्नी, 13. अपने गोत्र-दूर के चाचा, भाई आदि की बहिन, पुत्री, बहू आदि, 14. शरण में आयी हुई असहाय स्त्री, 15. रानी, 16. संन्यासिनी, 17. दायी – पालन करने वाली अथवा स्तनपान कराने वाली स्त्री, 18. उत्तमर्ण की पतिव्रता स्त्री, 19. अपने वर्ण से भिन्न वर्ण-जाति की स्त्री तथा 20. भाई की पत्नी।

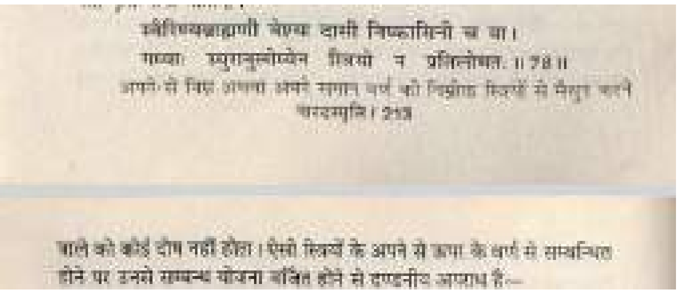
“For a youth who engages in sexual relations with any of the following twenty female relatives, the only punishment for this sin is the severing of his genitals. There is no other punishment apart from this.” The related women are: The wife of one’s father (mother or stepmother, etc.), Mother’s sister (maternal aunt),Mother-in-law, Aunt (wife of maternal uncle), Father’s sister (paternal aunt), Wife of an uncle, The wife of one’s disciple, Sister or daughters of one’s uncles

(paternal/maternal cousins), Daughter-in-law, One's own daughter, The wife of one's teacher (guru), The sister, daughter, or wife of a distant relative of the same lineage (gotra), A helpless woman who has taken refuge, A queen, A female ascetic (sannyasini), A wet nurse or a woman who raised the person, The devoted wife of a noble man, A woman of a different caste or social class than one's own, Brother's wife.

Narada Smriti 12.78

अपने से निम्न अथवा अपने समान वर्ण की निम्म्रोक्त स्त्रियों से मैथुन करने वाले को कोई दोष नहीं होता। ऐसी स्त्रियों के अपने से ऊपर के वर्ण से सम्बन्धित होने पर उनसे सम्बन्ध योजना वर्जित होने से दण्डनीय अपराध है-

"A man who engages in sexual intercourse with the following women, provided they are of lower or equal varna (caste/status) to his own, is not considered at fault. However, if these women belong to a higher varna than his, then sexual relations with them are forbidden and constitute a punishable offense."



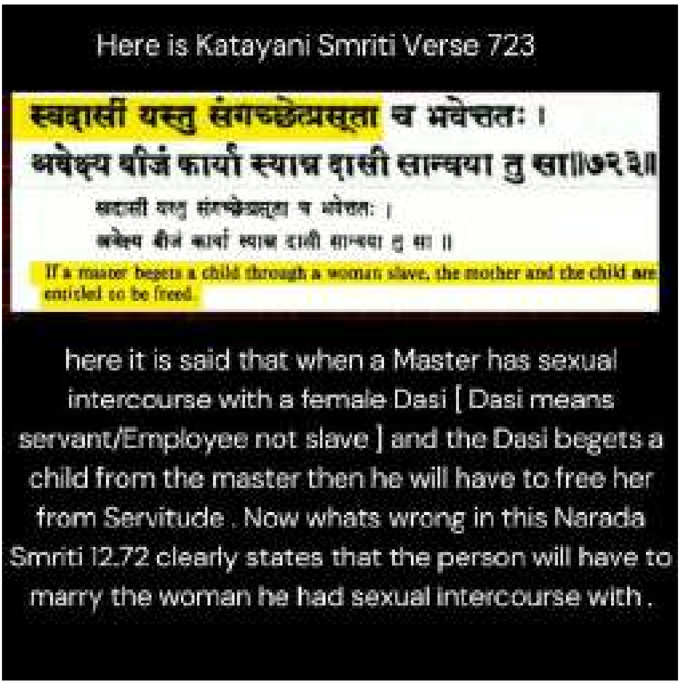
Allegations-

📚Katyayana Smriti Verse 723📚
When a master has sexual intercourse with his female slave and the latter then gives birth to a son, the master looking to the seed (which was his own) should make the female slave free from slavery together with her progeny."

Refutation-

Here is Katayani Smriti Verse 723 . here it is said that when a Master has sexual intercourse with a female Dasi [Dasi means servant/Employee not slave] and the Dasi begets a hild from the master then he will have to free her from

Servitude . Now whats wrong in this Narada Smriti 12.72 clearly states that the person will have to marry the woman he had sexual intercourse with .



Morever Higher Scriptures like Mahabharta prohibit having Sexual intercourse with other men wives or woman other than one wives same for Wives too

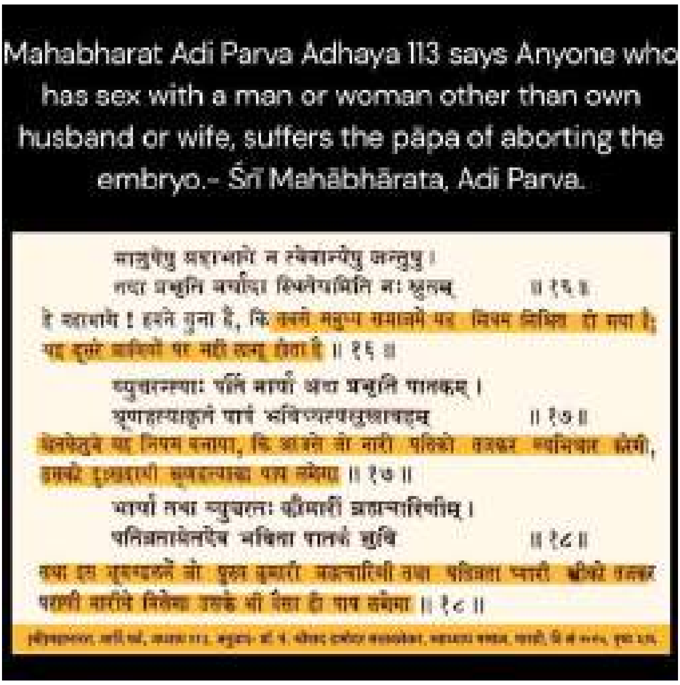
Mahabharat Adi Parva Adhaya 113 says Anyone who has sex with a man or woman other than own husband or wife, suffers the pāpa of aborting the embryo.- Śrī Mahābhārata, Adi Parva

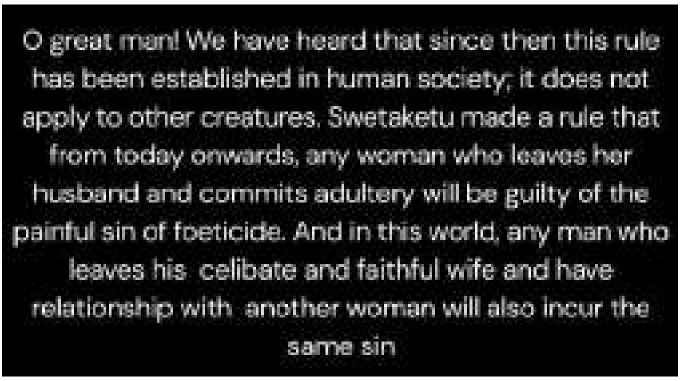
महाभागे ! हमने सुना है, कि तबसे मनुष्य समाजमें यह नियम निश्चित हो गया है; यह दूसरे प्राणियों पर नहीं लागू होता है ॥ १६ ॥

श्वेतकेतुने यह नियम बनाया, कि आजसे जो नारी पतिको तजकर व्यभिचार करेगी, उसको दुःखदायी भ्रूणहत्याका पाप लगेगा ।॥ १७ ॥

तथा इस भूमण्डलमें जो पुरुष कुमारी ब्रह्मचारिणी तथा पतिव्रता प्यारी स्त्रीको तजकर परायी नारीसे मिलेगा उसके भी वैसा ही पाप लगेगा ॥ १८ ॥

O great man! We have heard that since then this rule has been established in human society; it does not apply to other creatures. Swetaketu made a rule that from today onwards, any woman who leaves her husband and commits adultery will be guilty of the painful sin of foeticide. And in this world, any man who leaves his celibate and faithful wife and have relationship with another woman will also incur the same sin





Mahabharat 13.141.25-26 –

श्रीमहेश्वरने कहा- देवि ! किसी भी जीवकी हिंसा न करना, सत्य बोलना, सब प्राणियोंपर दया करना, मन और इन्द्रियोंपर काबू रखना तथा अपनी शक्तिके अनुसार दान देना गृहस्थ-आश्रमका उत्तम धर्म है ।। २५ ।।

(उक्त गृहस्थ-धर्मका पालन करना,) परायी स्त्रीके संसर्गसे दूर रहना, धरोहर और स्त्रीकी रक्षा करना, बिना दिये किसीकी वस्तु न लेना तथा मांस और मदिराको त्याग देना – से धर्मके पाँच भेद हैं, जो सुखकी प्राप्ति करानेवाले हैं। इनमेंसे एक-एक धर्मकी अनेक शाखाएँ हैं। धर्मको श्रेष्ठ माननेवाले मनुष्योंको चाहिये कि वे पुण्यप्रद धर्मका पालन अवश्य करें ।।

Shri Maheshwar Shiva said – Avoiding contact with another man's wife and other woman , renouncing meat and Alcohol —these are the principles of dharma, . People who consider dharma supreme must follow this virtuous path, as it is conducive to great merit.

Mahabharat 13.141.25-26

परदारेष्वसंसर्गो न्यासस्त्रीपरिरक्षणम् ।
अदत्तादानविरमो मधुमांसस्य वर्जनम् ॥ २५ ॥
एष पञ्चविधो धर्मो बहुशाखः सुखोदयः ।
देहिभिर्धर्मपरमैः कर्तव्यो धर्मसम्भवः ॥ २६ ॥

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Shri Maheshwar Shiva said - Avoiding contact with another man's wife and other woman , renouncing meat and Alcohol—these are the principles of dharma, . People who consider dharma supreme must follow this virtuous path, as it is conducive to great merit.

Allegation –

Even Rama received such slaves as wedding gifts from King Janak when he married Sita. This is mentioned in Valmiki Ramayan, Baal Kaand, Sarg 74, shloka 5. The duty-conscious (maryada purushottam) Rama, of course, did not see anything inhuman or barbaric in accepting an enormous dowry which included slave girls.

Refutation –

Here is Valmiki Ramayana 1.74.3-5 . here too Maid servants are mentioned . As I had said there is large difference between Dasi Maid Servants and slaves . Only fools will compare them with slaves

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अथ राजा विदेहानां ददौ कन्याधनं बहु ।
गवां शतसहस्राणि बहूनि मिथिलेश्वरः ॥ ३ ॥
कम्बलानां च मुख्यानां श्रीमान् कोट्यम्बराणि च ।
हस्त्यश्वरथपादातं दिव्यरूपं स्वलंकृतम् ॥ ४ ॥
ददौ कन्याशतं तासां दासीदासमनुत्तमम् ।
हिरण्यस्य सुवर्णस्य मुक्तानां विद्रुमस्य च ॥ ५ ॥

At that time the ruler of the Videha territory gave a rich dowry. As a part of that dowry, the king of Mithila gave away many lakhs of cows and as many first-class carpets, numerous silken textiles and tens of millions of cotton pieces, elephants, horses, chariots and foot soldiers, a hundred richly-adorned maids endowed with supernal beauty as companions for his daughters, excellent servants and servant-maids and a lot of silver, gold, pearls and coral beads. (3—5)

Allegations –

5. Slaves Cannot Own Property

📚Manusmriti 8.416📚
The wive, the son and the slave,—these three are declared

to have no property; whatever they acquire is the property of him to whom they belong.”

Refutation –

Acharya Medhatithi has explained this verse in his Manu Bhasya

If these persons have no property, how can they be entitled to the performance of any rites? So that it would not be right to assert that—‘if two sons should have kindled the consecrated fire, they should offer the oblations to those for whom the father offers them.’ Then again, it is necessary for the husband and wife to perform religious rites jointly, the husband being exhorted not to ignore the wife in matters relating to religious acts, pleasure and wealth? If however the wife has no property, what would be her ignoring in regard to wealth? Further, the Śūdra also has got to make certain offerings of cooked food; and this also would be incompatible with the fact of his having no property. There would be no such incompatibility if the injunction regarding these offerings were taken as referring to such Śūdras as are free (and hence possess property). But as a matter of fact, Dasas also have proprietary rights over their property, which is, on that account, called their own property. For these reasons it is wrong to say that ‘what they acquire is the property of him to whom they belong.’ This is exactly like the assertion ‘she whose son I am is not my mother.’ Further, if women had no proprietary right, there would be no sense in such śruti-declarations as —‘the wife should obey,’ ‘the wife should follow in the footsteps of her marrier’ and so forth.”

Our answer to the above is, as follows:—What is meant by the text is only that they are dependent, subservient . Others however hold that the ‘wife’ and the ‘son’ have been mentioned only by way of illustrating the status of the Dasa and the latter is mentioned for the purpose of declaring, in reference to him alone

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Allegations-

Allegations-

Hindu god Rama's father named Dasharath also had many concubines, I am reproducing the passage where Dashrath's organizes Ashvamedha Yajna,

Valmiki Ramayan, Bala Kanda 1.14.35 "Thus, the officiating priests of the ritual, namely hota, adhwaryu and udgaata have received in their hand the Crowned Queen, the neglected wife, and a concubine of the king, next as a symbolic donation in the ritual by the performer, the king."

Refutation-

Here is Valmiki Ramayana Bala Kanda Sarga 14 slokas 35

होताध्वर्युस्तथोद्गाता हस्तेन समयोजयन् । महिष्या परिवृत्त्याथ वावातामपरां तथा ॥ ३५ ॥

The four archpriests[1] officiating at the sacrifice, viz., the Hota, the Adhwaryu, the Udgātā and the Brahma then at the close of the night caused the king's second wife2 (ordinarily belonging to the Vaiśya class and bearing the generic name of Vāvātā) alongwith the first wife (bearing the class-name of Mahiṣī) as well as the third wife (known by the class-name of Parivṛtti) to be brought into contact with the horse.

होताध्वर्युस्तथोद्गाता हस्तेन समयोजयन्।
महिष्या परिवृत्त्याथ वावातामपरां तथा ॥ ३५ ॥

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Valmiki Ramayana 1.14.35 by Geeta Press Gorakhpur
Hindi translation-

होताध्वर्युस्तथोद्गाता हस्तेन समयोजयन्।
महिष्या परिवृत्त्याथ वावातामपरां तथा ॥ ३५ ॥
तत्पश्चात् होता, अध्वर्यु और उद्गाताने राजाकी (क्षत्रिय- जातीय) महिषी 'कौसल्या', (वैश्यजातीय स्त्री) 'वावाता' तथा (शूद्रजातीय स्त्री) 'परिवृत्ति' – इन सबके हाथसे उस अश्वका स्पर्श कराया ॥ ३५ ॥

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English translation by IIT Kanpur

होताऽध्वर्युस्तथोद्गाता हस्तेन समयोजयन्।

महिष्या परिवृत्त्या च वावातां च तथापराम्।।1.14.33।।

होता Hota, अध्वर्युः Adhvaryu, तथा and, उद्गाता Udgata, महिष्या with Mahishi (principal queen at the time of coronation), परिवृत्त्या च (overlooked wife) Parivritti, वावाताम् (a courtesan) Vavaata, अपराम् (attender on the king) other woman (known as Palakali), हस्तेन with hand, समयोजयन् touched.

Hota, Adhvaryu and Udgata arranged Mahishi, Parivritti, Vavaata and another woman known as Palakali to touch (keep the company of) the sacrificial horse.

होताऽध्वर्युस्तथोद्गाता हस्तेन समयोजयन्।

महिष्या परिवृत्त्या च वावातां च तथापराम्।।1.14.33।।

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You can see all of these 3 different translations nowhere any oncubine is mentioned here

Allegations-

Hindu scriptures on concubines of Kings,

Natya Shastra 34.26-29 I shall now describe the classes and function of women who live in the harem and have dealings with the king. They are the chief queen (maha-devi), other queens (devi), his high born wives (sramini), ordinary wives (sthayini), concubines (bhogini) craft women (silpakarini), acresses (natakiya), dancers (nartaki), maids in constant attenance (ancarika), maids of special work (paricarka), maids in constant movement (sancarika), maids for running errands (presana-carika), Mahattaris (matron), old dames (sthavira). Ayuktikas and (overseer), Pratiharis (usher), maidens (kumari).

Natya Shastra 34.40 Concubines (bhogini) to a king are known as well-behaved, gentle [in manners], not very hanghty, and they are indifferent [to rivals], modest, affectionate but not held in high honor.

Refutation-

Here is Natya Shastra Chapter 34 mool slokas 26-29 and slokas 40 . It nowhere talks about any concubinage or any such thing

SOURCE-

https://sanskritdocuments.org/doc_z_misc_major_works/naty

Natya Shastra 34.26-29

भेरीपटसजम्भाभिस्तथा दुन्दुभिडिण्डमैः ।
शैथिल्यादायतत्त्वाच्च स्वरेऽगाम्भेर्यमिष्यते ॥ २६॥

प्रायशस्तानि कार्याणि कालं कार्यं समीक्ष्य तु ।
किन्तु त्रिपुष्करस्यास्य श्रूयतां यो विधिः स्मृतः ॥ २७॥

वाय्वात्मको भवेच्छब्दः स चापि द्विविधो मतः ।
स्वरवांशैव विज्ञेयस्तथा चैवाभिधानवान् ॥ २८॥

तत्राभिधानवान् नाम नानाभाषासमाश्रयः ।
स्वरवानपि विज्ञेयो नानातोद्यसमाश्रयः ॥ २९॥

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26 "With the beats of bherī, paṭaha, jambha,
as well as dundubhi and ḍiṇḍima drums, due
to looseness (of strings or tension) and
because of its extension in tone, the sound
(svara) will approach the nature of the deep
ocean."

27 "In general, all such performances are to
be done after considering the proper time
(kāla). But now, listen to the rule (vidhi)
that is prescribed for this occasion of the
Tripuṣkara."

28 "Sound (śabda) is of the nature of vāyu
(air), and it is considered of two types:

that which possesses musical tone (svaravān)
 nd
```

that which possesses articulate expression (abhidhānavān)."

29 "Among them, that which possesses abhidhāna is recognized as having the support of various spoken languages (nānā-bhāṣā), while that which possesses svara is to be understood as having the support of various musical instruments (nānā-todya)."

भेरीपटहझञ्झाभिस्तथा दुन्दुभिडिण्डिमैः ।
शैथिल्यादायतत्वाच्च स्वरेऽगाम्भीर्यमिष्यते ॥ २६॥

प्रायशस्तानि कार्याणि कालं कार्यं समीक्ष्य तु ।
किन्तु त्रिपुष्करस्यास्य श्रूयतां यो विधिः स्मृतः ॥ २७॥

वाद्यात्मको भवेच्छब्दः स चापि द्विविधो मतः ।
स्वरवांश्चैव विज्ञेयस्तथा चैवाभिधानवान् ॥ २८॥

तत्राभिधानवान् नाम नानाभाषासमाश्रयः ।
स्वरवानपि विज्ञेयो नानातोद्यसमाश्रयः ॥ २९॥

Natya Shastra 34.40

चतुर्मार्गं नाम । आलिप्ताङ्कितगोमुखवितस्ताश्चत्वारो मार्गाः । द्विलेपं नाम । वमोर्ध्वकप्रलेपात् । षट्करणं नाम । रूपं कृतप्रतिकृतं प्रतिभेदो रूपशेषमोधः प्रतिशुल्का चेति । त्रियतिर्नाम । समा स्रोतोगता गोपुच्छा चेत्यन्वयात् । त्रिलयं नाम । द्रुतमध्यविलम्बितयोगात् । त्रिगतं नाम । तत्त्वमनुगतमोघश्चेति । त्रिप्रचारं नाम । समप्रचारो विषमप्रचारः समविषमप्रचारश्चेति । त्रिसंयोगं नाम । गुरुसंयोगो लघुसंयोगो गुरुलघुसंयोगश्चेति । त्रिपाणिकं नाम । समपाणिरवपाणिरुपरिपाणिश्चेति । पञ्चपाणिप्रहतं नाम । समपाण्यर्धसमपाणिरर्धार्धसमपाणिः पार्श्वपाणि प्रदेशिनी चेति । त्रिप्रहारं नाम । निगृहीतोऽर्धनिगृहीतो मुक्तश्चेति । त्रिमार्जनं नाम मायूर्यर्धमायूरी कार्मारवी चेति । विंशत्यलङ्काराः अष्टादशजाविश्च पदभेदे दर्शयिष्यामः ॥ ४०॥

There is a concept known as Chaturmāga, which refers to four distinct movement paths: *āliptā* (smeared or coated), *aṅkita* (marked or decorated), *gomukha* (cow-faced, possibly curved like a cow's snout), and *vitastā* (spanned or stretched).

Next is Dvilepa, which denotes a double application of paste or makeup, specifically characterized by strokes that move upward and to the left (*vāmordhvaka*).

The term Ṣaṭkaraṇa encompasses six dramatic forms or structural variations: *rūpa* (the form itself), *kṛtapratikṛta* (original and its imitation), *pratibheda* (variation or differentiation), *rūpaśeṣa* (residual form), *modha* (distortion or modification), and *pratiśulka* (counter-cost or reciprocal value).

Triyati refers to three types of movement flows: *sama* (uniform or equal), *srotogatā* (stream-like or flowing), and *gopucchā* (cow-tail shaped, tapering or trailing).

Trilaya is the combination of three tempos in performance: *druta* (fast), *madhya* (medium),

and *vilambita* (slow), which together create rhythmic complexity.

Trigata describes three philosophical or conceptual alignments: *tattva-anugata* (aligned with truth or essence), *amogha* (unfailing or effective), and *iti* (thus, indicating conclusion or affirmation).

Tripracāra outlines three styles of movement: *sama-pracāra* (equal movement), *viṣama-pracāra* (unequal movement), and *sama-viṣama-pracāra* (a combination of both).

Trisaṁyoga refers to three types of syllabic combinations in rhythm: *guru-saṁyoga* (heavy-heavy), *laghu-saṁyoga* (light-light), and *guru-laghu-saṁyoga* (heavy-light).

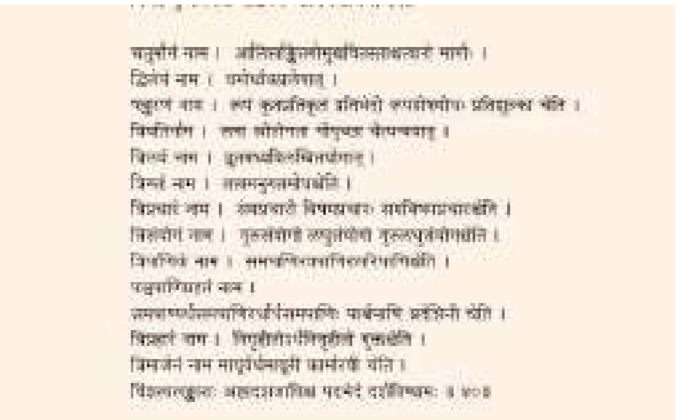
Tripāṇika defines three hand positions: *sama-pāṇi* (equal-handed), *avapāṇi* (lowered hand), and *uparipāṇi* (raised hand).

Pañcapāṇi-prahata includes five types of hand strikes: *sama-pāṇi* (equal-handed), *ardha-sama-pāṇi* (half-equal), *ardhārdha-sama-pāṇi* (quarter-equal), *pārśva-pāṇi* (side-hand), and *pradeśinī* (index-hand or pointing gesture).

Triprahāra refers to three types of strikes or attacks: *nigṛhīta* (restrained), *ardha-nigṛhīta* (half-restrained), and *mukta* (released or free).

Trimārjana describes three cleansing or sweeping gestures: *māyūrī* (peacock-like), *ardha-māyūrī* (half-peacock), and *kārmāravī* (blacksmith-like, possibly forceful or rhythmic).

Finally, the passage concludes by stating that there are twenty types of ornamentation (alaṅkāra) and eighteen types of rhythmic patterns (jāti), which will be demonstrated through variations in footwork (padabheda).



CONCUBINAGE FOR KINGS OR ANY SUCH LUSTFUL THINGS ARE STRICTLY PROHIBITED IN SANATAN DHARMA

Manu Smriti 7.47- 52

शिकार करना, जुआ खेलना, दिन में स्वप्न देखना, दूसरों की निन्दा करना, स्त्री-सम्पर्क, नशा करना, नृत्य-गीत-वाद्य के प्रति आसक्ति तथा व्यर्थ में इधर उधर

घूमना, यह काम से उत्पन्न दस का समूह होता है ।। ४७ ।।

चुगलखोरी, दुःसाहस करना, द्रोह करना, ईर्ष्या करना, गुणों में दोषदृष्टि रखना, दूसरे का धन हड़पने की आकांक्षा रखना, कर्कश वाणी का उच्चारण तथा कठोरतापूर्वक आचरण करना, यह क्रोध से उत्पन्न आठ का समूह (माना गया है) ।। ४८ ।।

सभी विद्वान् जिसे इन दोनों का भी मूलकारण मानते हैं, उस लोभ को अत्यन्त प्रयत्नपूर्वक जीतना चाहिए, क्योंकि ये दोनों समूह उसी से उत्पन्न होते हैं।। ४९ ।।

काम से उत्पन्न होने वाले समूह के अन्तर्गत शराब पीना, जुआ खेलना, स्त्रियों से सम्पर्क तथा शिकार करना, इस चार के समूह को ही क्रमशः अधिक कष्टदायक समझना चाहिए।। ५० ।।

जितेन्द्रिय राजा सभी राजाओं में रहने वाले इस सात के समूह के पूर्व-पूर्व व्यसन को अपेक्षाकृत अधिक दुष्प्रभाव वाला समझे ।। ५२ ।।

Verse 47:
Hunting, gambling, daydreaming, slandering others, excessive association with women, intoxication, attachment to dancing, singing and playing musical instruments, and roaming about here and there aimlessly—these are described as the tenfold group that arises from desire (kāma).

Verse 48:
Tale-bearing (backbiting), reckless daring, treachery, jealousy, finding faults in others' virtues, the desire to seize another's wealth, speaking harsh words, and behaving with cruelty—these eight are said to arise from anger (krodha).

Verse 49:
All learned men consider greed (lobha) to be the root cause of both these groups. One should therefore strive with utmost effort to conquer greed, because these two groups spring forth from it.

Verse 50:
Among the group born of desire, drinking liquor, gambling, association with women, and hunting—this group of four should be regarded, in order, as especially more harmful.

Verse 52:
A self-controlled king should consider, in this group of seven (vices), that the earlier ones (arising from desire) have relatively more disastrous effects.

मृगयाक्षो दिवास्वप्नः परिवादः स्त्रियो मदः।
तौर्यत्रिकं वृथाट्या च कामजो दशको गणः॥ ४७॥

[illegible]॥ ४७॥

शिकार करना, जुआ खेलना, दिन में स्वप्न देखना, दूसरों की निन्दा करना, स्त्री-सम्पर्क, नशा करना, नृत्य-गीत-वाद्य के प्रति आसक्ति तथा व्यर्थ में इधर उधर घूमना, यह काम से उत्पन्न दस का समूह होता है॥ ४७॥

पैशुन्यं साहसं द्रोह ईर्ष्यासूयार्थदूषणम्।
वाग्दण्डजं च पारुष्यं क्रोधजोऽपि गणोऽष्टकः॥ ४८॥

[illegible]॥ ४८॥

चुगलखोरी, दुस्साहस करना, द्रोह करना, ईर्ष्या करना, गुणों में दोषदृष्टि रखना, दूसरे का धन हड़पने की आकांक्षा रखना, कर्कश वाणी का उच्चारण तथा कठोरतापूर्वक आचरण करना, यह क्रोध से उत्पन्न आठ का समूह (माना गया है)॥ ४८॥

द्वयोरप्येतयोर्मूलं यं सर्वे कवयो विदुः।
तं यत्नेन जयेल्लोभं तज्जावेतावुभौ गणौ॥ ४९॥

[illegible]॥ ४९॥

सभी विद्वान् जिसे इन दोनों का भी मूलकारण मानते हैं, उस लोभ को अत्यन्त प्रयत्नपूर्वक जीतना चाहिए, क्योंकि ये दोनों समूह उसी से उत्पन्न होते हैं॥ ४९॥

पानमक्षाः स्त्रियश्चैव मृगया च यथाक्रमम्।
एतत्कष्टतमं विद्याच्चतुष्कं कामजे गणे॥ ५०॥

[illegible]॥ ५०॥

काम से उत्पन्न होने वाले समूह के अन्तर्गत शराब पीना, जुआ खेलना, स्त्रियों से सम्पर्क तथा शिकार करना, इस चार के समूह को ही क्रमशः अधिक कष्टदायक समझना चाहिए॥ ५०॥

सप्तकस्यास्य वर्गस्य सर्वत्रैवानुषङ्गिणः।
पूर्वं पूर्वं गुरुतरं विद्याद्व्यसनमात्मवान्॥ ५२॥

[illegible]

[illegible]॥ ५२॥

विजिगीषु राजा सभी राजाओं में रहने वाले इस सात के समूह के पूर्व-पूर्व व्यसन को अपेक्षाकृत अधिक दुःखप्रद वाला समझे॥ ५२॥

Commentaries by Traditional Acharyas on Manu 7.52-

(१) मेधातिथिः । पानद्यूतयोः पानंगरीयः तत्र हि संज्ञाप्रणाशः अनुन्मत्तस्योन्मत्तत्वं अग्रेतस्यमेतत्वं कौपीनत्र-काशनं श्रुतप्रज्ञाम्हाणं मित्रहानिः सद्भिर्वियोगः असद्भिश्वसंप्रयोगः गीतादिष्वर्थग्नेषु प्रसङ्गः रतमन्त्रप्रकाशनंच मानिनो व्युपहास्यता गम्भीरप्रकृतेरपि यत्किञ्चनवादिता मदवेगेनेति पानदोषः। द्यूतेतु जितमेवाक्षविदुषा अनक्षज्ञस्यापि पाक्षि-कः पराजयः । स्त्रीद्यूतव्यसनयोद्यूतव्यसनंगरीयः येन तदेव जितंद्रव्यंतस्यापि विषंभवति । ¯थाचतन्निमित्तोवैरानुबन्धः जयः साधारणः केवलंपराजयः भुक्तनाशः

मूत्रपुरीषवेगधारणाच्च शरीरेशैथिल्यंव्याधिनिदानमेव तेन क्षुद्रादिभिः स्वपीडा-तिशयात् । मातर्यपिचमृतायांदीव्यत्येव कृतकृत्येषु च नसुत्दृद्धिरपि कृष्यते तप्तायसपिण्डवत् परद्रव्याणि परिहरतोनमत्य-यते च । क्षुधिते दुर्गतेऽन्नाद्युपपत्त्युपेक्षा विषयता सर्वगुणसंपन्नस्यापि तृणवदवज्ञायेत इति द्यूतदोषाः। स्त्रीव्यसने त्वपत्यो-त्पत्तिः प्रतिकर्म भाजनभुयिष्ठानुभवनं धर्मार्थपरिग्रहः शक्या च स्त्रीराजहिते नियोक्तुमपवाहयितुंवा। स्त्रीभृगयाव्यसनयोः स्त्रीव्यसनंगरीयः अदर्शनंकार्याणांस्त्रीव्यसनसंगेन राजकार्येषु च निर्वेदः कालातिपातनं धर्मलोपः पानदोषानुबन्धः अर्थग्ने-बुचानृतादिषु प्रसंगइति । मृगयायांतु व्यायामः पित्तश्लेष्मबन्धः मेदादिनाशः चलेस्थिरे वा काले लक्षपरिचयः । प्रहरणं-वैशारद्योपजननंग्राम्यजनपरिजयश्चेति। एवंकामजस्य चतुष्कस्य वर्गस्य स्ववर्गे पूर्वपूर्वपापीयः। क्रोधजस्यापि च दण्ड-पातदोषानुबन्धः अर्थग्नेष्वेवानृतादिषु संगः । दण्डपातवाक्पारुष्ययोर्दण्डपातनंगरीयः । दण्डपातने हि शरीरविनाशादिश-क्यप्रतिसंधानम् । वाक्पारुष्ये त्वमर्षजः क्रोधाग्निः शक्यते दानमानाम्भोभिः शमयितुम्। वाक्पारुष्यार्थदूषणयोर्वाक्पा-रुव्यङ्गरीयः तेजस्विनोहिपारुष्यवचनचित्तसंक्षोभे भयंनासादयन्ति। तथा च प्रवादः ॥ स्थिरंसाध्वसितंकाण्डंभित्वावास्थिम-वेशितम् । विशल्यम कुर्वन्तिनवाचोत्हृदयादपि ॥ रोहतेसायकैर्विद्धंवनंपरशुना हतम । वाचादुरुक्तंबीभत्सन्नरसंदोहतिवा-कृक्षतम् ॥ भाग्यायत्तत्वादर्थस्येति नतेजस्विनोऽर्थदूषणंगणयन्ति । एवमेतयोर्वर्गयोः पूर्वस्य पूर्वस्य गरीयस्त्वं निदर्शितम् ॥ ५२ ॥

(२) सर्वज्ञनारायणः । एतस्मिन्त्सप्तके यथायथंसर्वगणद्वयमन्तर्भवति तौर्यत्रिकादेःस्त्रीरागादिकृतत्वात् अर्थदूष-गादेश्य पैशुन्यादावप्यनुषंङ्गादित्यर्थः । पूर्वपूर्वमिति द्यूतंहि स्त्रीभ्यः कष्टं यूते धननाशनियमान् भोगसुखस्य चाभावात् स्त्रीणांसुखहेतुत्वादित्यादि । एवंक्रोधजगणे विज्ञेयम् ॥ ५२ ॥

(३) कुलकः । अस्यपानादेः कामक्रोधसंभवस्य सप्तपरिमाणस्य व्यसनवर्गस्य सर्वस्मिन्नेव राजमण्डले प्रायेणा-वस्थितस्य पूर्वपूर्वव्यसनमुत्तरोत्तरात्कष्टतरंप्रशस्तात्माराजा जानीयात्। तथा हि द्यूतात्मानं कष्टतरंमद्यपानेन मत्तस्य सं-ज्ञाप्रणाशाद्यथेष्टचेष्टया देहधनादिविरोधइत्यादयोदोषाः। द्यूते तु पाक्षिकी धनावाप्तिरप्यस्ति । स्त्रीव्यसनात यूतंदुष्टं यू-तेहिवैरोद्भवादयोनीतिशास्त्रोक्तादोषाः । मूत्रपुरीषवेगधारणाच्च व्याभ्युत्पत्तिः । स्त्रीव्यसने पुनरपत्योत्पत्त्यादिगुणयोगो- व्यस्ति । मृगयास्त्रीव्यसनयोः स्त्रीव्यसनंदुष्टंतत्रादर्शनकार्याणांकालातिपातेन धर्मलोपादयोदोषाः । मृगयायांतु व्यायामे-नारोग्यादिगुणयोगोऽप्यस्तीत्येवंकामजचतुष्कस्यपूर्व पूर्वगुरुदोषम् । क्रोधजेष्वपि त्रिषु वाक्पारुष्याद्दण्डपारुष्यंदुष्टं अङ्ग च्छेदादेरशक्यसमाधानत्वात् । वाक्पारुष्ये तु कोपानलोदानमानपानीयसेकैः शक्यः शमयितुंअर्थदूषणाद्वाक्पारुष्यंदो-बवन्मर्मपीडाकरंवाक्प्रहार स्यदुश्चिकित्स्यत्वात् तदुक्तंनसंरोहयतिवाक्कृतम् । अर्थदूषणंतु प्रचुरतरार्थदानाच्छक्यसमा धानम् । एवंक्रोधजत्रिकस्यापि पूर्वपूर्वदुष्टतरंयत्वतस्त्यजेत् ॥ ५२ ॥

(४) राघवानन्दः । सप्तकस्य पानाद्यर्थदूषणान्तस्य सर्वत्रानुषङ्गिणः इहामुत्र दुःखहेतुत्वाद्यसनस्य । व्यसनमिति परिभाषितस्य गुरुतरत्वंप्रपञ्चितम् ॥ ५२ ॥

(५) नन्दनः । अत्रोभयेतारतम्यमाह समकस्येति । वर्गद्वयान्तर्गतबहुत्वापेक्षया वर्गस्येति निर्धारणे षष्ठी । सर्वत्र प्राज्ञेषु मूढेषु चाविशेषेणानुषङ्गिणः । सजातोयापेक्षोऽयंपूर्वशब्दः न सर्वापेक्षः कुतः कामजेभ्यः क्रोधजानांगौरव-स्य प्रतिपादितत्वात् ॥ ५२ ॥

(६) रामचन्द्रः । आत्मवानस्यसप्तकस्य पानादिवर्गस्य आत्मनःपूर्वपूर्वव्यसनं गुरुतरंदुःखदंविद्यात् । कीदृशस्य-सप्तकस्य सर्वत्र प्रसरणशीलस्य ॥ ५२ ॥

(1) **Medhātithi’s Commentary:**

> On drinking and gambling:
> Of the two (drinking and gambling), **drinking is worse**, because it causes loss of awareness, turns even a sane man insane, makes him walk naked, results in loss of learning and intelligence, loss of friends, association with bad company and alienation from good people, creates attachment to singing, music and other sensual pleasures, makes one reveal secrets, invites ridicule from others, makes one talk nonsense even if his nature was earlier serious—all due to the force of intoxication.

In gambling, however, a skilful gambler always wins, while an unskilled one is defeated; but gambling itself leads to loss of wealth even for the skilled, constant enmity, frequent quarrels, ordinary or slight gains but heavy losses, destruction of food and property, holding in the urges of urine and stool causing bodily weakness and diseases, and intense misery caused by worthless people.

Even when the mother dies, a gambler continues gambling; and even when respectable men rebuke him, he does not stop. Like heated iron balls, he swallows others' property and does not bow down. When hungry and in distress, he disregards food, shows indifference to necessities, and looks down even on virtuous and qualified people as if they were grass—these are the faults of gambling.

On addiction to women:

Between woman-addiction and hunting, woman-addiction is worse, because association with women leads to neglect of duties, delay in work, loss of dharma, and it also drags in the faults of drinking. It causes attachment to pleasure, falsehood, and related vices.

On hunting:
Hunting involves exercise, binding of bile and phlegm, reduction of fat, knowledge of moving and still targets, expertise in weapons, and contact with common people.

Thus, in the group of four vices arising from desire (kāma)—drinking, gambling, woman-addiction, and hunting—each preceding one is worse than the following.

In the anger-born group:
These also are connected with punishment. Both harsh speech and physical punishment have faults, but physical punishment is worse because it leads to death, injury, or permanent damage, which cannot be remedied.

Harsh words, on the other hand, though they burn like fire arising from anger, can be pacified by gifts, respect, or soothing words. Between harsh speech and economic damage, harsh speech is worse, because for spirited men, hurtful words disturb the mind, even more than the loss of wealth. Hence the saying:

"A tree pierced with an axe heals;
a wound pierced with an arrow heals;
but a heart wounded with words
never recovers."

Therefore, it is concluded that in both groups (desire-born and anger-born), the earlier vice is worse than the later ones. (Verse 52)

(2) **Sarvajña-Nārāyaṇa:**

> In this set of seven vices, the two groups (desire-born and anger-born) overlap, because women, music, etc., give rise to further faults like tale-bearing.
>
> Of the desire-born vices, **gambling is worse than women**, because gambling destroys wealth and the possibility of enjoyment, whereas women are a cause of pleasure.
>
> Similarly, in the anger-born group, the same principle applies. (Verse 52)

---

(3) **Kulaka:**

> These seven vices (from drinking to economic harm) usually exist in every royal court. A king of noble character should know that in the series of vices, the **earlier ones are more harmful** than the later ones.
>
> Drinking destroys self-control and results in misconduct due to loss of sense; gambling causes wealth-loss but sometimes has accidental gain; woman-addiction is worse than gambling due to the resulting enmity; hunting, compared to woman-addiction, has some good aspects like exercise and health.
>
> Thus, in the desire-born group, each previous one is worse.
>
> Similarly, in the anger-born group of three, **physical punishment is worse than harsh speech**, because its effects like mutilation are irreparable. Harsh speech, though painful, can be soothed by conciliation.
>
> **Economic harm (arthadoṣa)**, however, can be compensated by giving wealth. (Verse 52)

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(4) **Rāghavānanda:**

> All these seven vices—beginning with drinking and ending with economic harm—cause misery both in this life and the next. Hence the gravity of these vices has been explained here. (Verse 52)

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(5) **Nandana:**

> Here, a gradation between the two groups is expressed: **each previous vice is heavier than the next**. The word "pūrva" (earlier) means "relative to its own class" and not absolute, because it has already

> been established that the desire-born vices are graver than the anger-born vices. (Verse 52)

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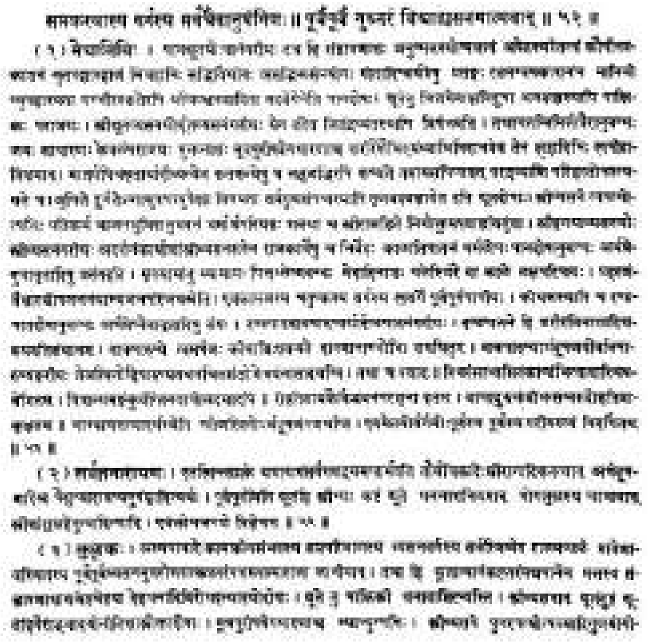
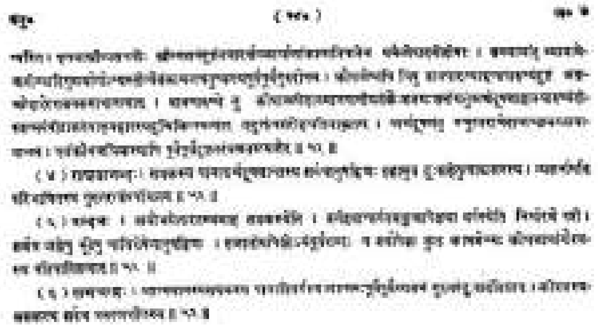
(6) **Rāmacandra:**

> For a self-controlled king, among these seven vices, the earlier vices such as drinking are to be considered more grievous and painful. This applies because these vices spread everywhere in the kingdom. (Verse 52)



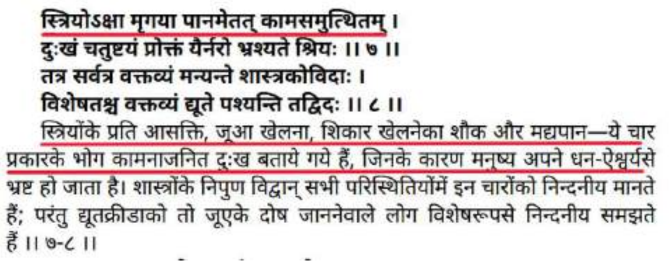


Mahabharat Vana Parva Adhaya 13 –

Shree Krishna Uvach-

स्त्रियोंके प्रति आसक्ति, जुआ खेलना, शिकार खेलनेका शौक और मद्यपान – ये चार प्रकारके भोग कामनाजनित दुःख बताये गये हैं, जिनके कारण मनुष्य अपने धन-ऐश्वर्यसे भ्रष्ट हो जाता है। शास्त्रोंके निपुण विद्वान् सभी परिस्थितियोंमें इन चारोंको निन्दनीय मानते हैं; परंतु द्यूतक्रीडाको तो जूएके दोष जाननेवाले लोग विशेषरूपसे निन्दनीय समझते हैं ।। ७-८ ।।

“Attachment to women, gambling, fondness for hunting, and drinking Alchohol —these four kinds of indulgences, arising from desire, are said to be causes of suffering, due to which a man is ruined in terms of wealth and prosperity. Scholars well-versed in the scriptures consider all four of these to be blameworthy under any circumstance; however, those who understand the evils of gambling regard it as especially reprehensible. Slokas 7-8



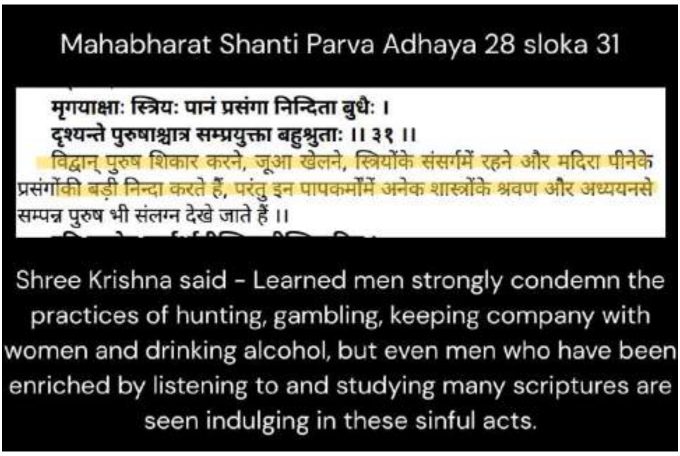
स्त्रियोऽक्षा मृगया पानमेतत् कामसमुत्थितम् ।
दुःखं चतुष्टयं प्रोक्तं यैर्नरो भ्रश्यते श्रियः ।। ७ ।।
तत्र सर्वत्र वक्तव्यं मन्यन्ते शास्त्रकोविदाः ।
विशेषतश्च वक्तव्यं द्यूते पश्यन्ति तद्विदः ।। ८ ।।

स्त्रियोंके प्रति आसक्ति, जूआ खेलना, शिकार खेलनेका शौक और मद्यपान—ये चार प्रकारके भोग कामनाजनित दुःख बताये गये हैं, जिनके कारण मनुष्य अपने धन-ऐश्वर्यसे भ्रष्ट हो जाता है। शास्त्रोंके निपुण विद्वान् सभी परिस्थितियोंमें इन चारोंको निन्दनीय मानते हैं; परंतु द्यूतक्रीडाको तो जूएके दोष जाननेवाले लोग विशेषरूपसे निन्दनीय समझते हैं ।। ७-८ ।।

Mahabharat Shanti Parva Adhaya 28 sloka 31

विद्वान् पुरुष शिकार करने, जूआ खेलने, स्त्रियोंके संसर्गमें रहने और मदिरा पीनेके प्रसंगोंकी बड़ी निन्दा करते हैं, परंतु इन पापकर्मोंमें अनेक शास्त्रोंके श्रवण और अध्ययनसे सम्पन्न पुरुष भी संलग्न देखे जाते हैं

Shree Krishna said – Learned men strongly condemn the practices of hunting, gambling, keeping company with women and drinking alcohol, but even men who have been enriched by listening to and studying many scriptures are seen indulging in these sinful acts.



Mahābhārata, Ādi Parva, Chapter 113

Anyone who has sex with a man or woman other than own husband or wife, suffers the pāpa of aborting the embryo.

हे महाभागे ! हमने सुना है, कि तबसे मनुष्य समाजमें यह नियम निश्चित हो गया है; यह दूसरे प्राणियों पर नहीं लागू होता है ॥ १६ ॥

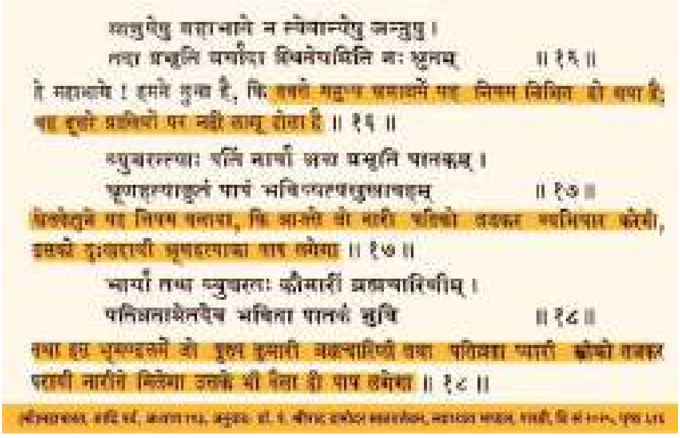
श्वेतकेतुने यह नियम बनाया, कि आजसे जो नारी पतिको तजकर व्यभिचार करेगी, उसको दुःखदायी भ्रूणहत्याका पाप लगेगा ।। १७

तथा इस भूमण्डलमें जो पुरुष कुमारी ब्रह्मचारिणी तथा पतिव्रता प्यारी स्त्रीको तजकर परायी नारीसे मिलेगा उसके भी वैसा ही पाप लगेगा ।। १८ ।।

"O noble one! We have heard that from that time onward,
this rule was firmly established in human society;
it does not apply to other living beings."

Śvetaketu established this rule:
From today, any woman who abandons her husband and commits adultery
will incur the grievous sin equivalent to the destruction of a fetus (embryo)."

And likewise, in this world, any man who, forsaking a maiden observing brahmacharya (celibacy) or a faithful, devoted wife,
engages with another's wife, will incur the same sin."



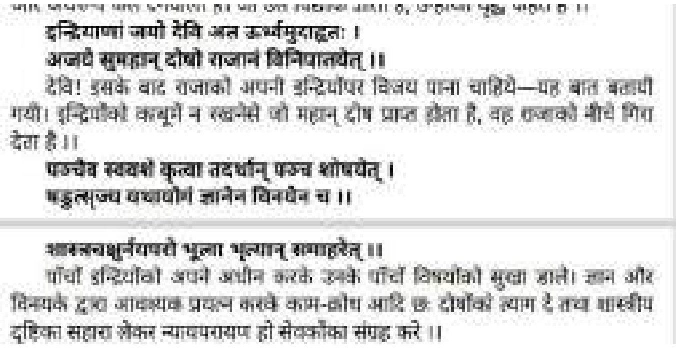
Mahabharata Anushashan Parva Adhaya 145 Page no 1218/2566

देवि! इसके बाद राजाको अपनी इन्द्रियोंपर विजय पाना चाहिये – यह बात बतायी गयी। इन्द्रियोंको काबूमें न रखनेसे जो महान् दोष प्राप्त होता है, वह राजाको नीचे गिरा देता है ।।

पाँचों इन्द्रियोंको अपने अधीन करके उनके पाँचों विषयोंको सुखा डाले। ज्ञान और विनयके द्वारा आवश्यक प्रयत्न करके काम-क्रोध आदि छः दोषोंको त्याग दे तथा शास्त्रीय दृष्टिका सहारा लेकर न्यायपरायण हो सेवकोंका संग्रह करे ।।

O Devi! After this, it has been said that the king must gain victory over his own senses.
If he does not keep his senses under control, the great faults arising from them will surely bring him down.

He should subdue all five senses and dry up (destroy) the five sense-objects associated with them.
Through knowledge and humility, with due effort, he should abandon the six faults such as lust and anger.
Relying on the vision of the scriptures, he should be just and gather (appoint) worthy servants.



इन्द्रियाणां जयो देवि अत ऊर्ध्वमुदाहृतः ।
अजये सुमहान् दोषो राजानं विनिपातयेत् ।।
देवि! इसके बाद राजाको अपनी इन्द्रियोंपर विजय पाना चाहिये—यह बात बतायी गयी। इन्द्रियोंको काबूमें न रखनेसे जो महान् दोष प्राप्त होता है, वह राजाको नीचे गिरा देता है ।।
पञ्चैव स्ववशे कृत्वा तदर्थान् पञ्च शोषयेत् ।
षडुत्सृज्य यथायोगं ज्ञानेन विनयेन च ।।
शास्त्रचक्षुर्नयपरो भूत्वा भृत्यान् समाहरेत् ।।
पाँचों इन्द्रियोंको अपने अधीन करके उनके पाँचों विषयोंको सुखा डाले। ज्ञान और विनयके द्वारा आवश्यक प्रयत्न करके काम-क्रोध आदि छः दोषोंको त्याग दे तथा शास्त्रीय दृष्टिका सहारा लेकर न्यायपरायण हो सेवकोंका संग्रह करे ।।

Mahabharata Anushashan Parva Adhaya 145 page 1219 Geeta Press Gorakhpur

जो सदाचार, शास्त्रज्ञान और उत्तम कुलसे सम्पन्न हों, जिनकी सच्चाई और ईमानदारीकी परीक्षा ले ली गयी हो, जो उस परीक्षा में उत्तीर्ण हुए हों, जिनके साथ बहुत-से जासूस हों और जो जितेन्द्रिय हों—ऐसे अमात्योंको यथायोग्य अपने कर्मों में उनकी योग्यतानुसार नियुक्त करे।

“Those who possess good conduct, scriptural knowledge, and come from noble lineage; whose truthfulness and integrity have been tested and proven; who are accompanied by many spies; and who have control over their senses—such ministers should be appointed to appropriate duties according to their qualifications.”

वृत्तश्रुतकुलोपेतानुपधाभिः परीक्षितान् ।
अमात्यानुपधातीतान् साधकर्षान् जितेन्द्रियान् ।।
योजयेत यथायोगं यथार्हं स्वेषु कर्मसु ।।

जो सदाचार, शास्त्रज्ञान और उत्तम कुलसे सम्पन्न हों, जिनकी सचाई और ईमानदारीकी परीक्षा ले ली गयी हो, जो उस परीक्षामें उत्तीर्ण हुए हों, जिनके साथ बहुत-से जासूस हों और जो जितेन्द्रिय हों—ऐसे अमात्योंको यथायोग्य अपने कर्मोंमें उनकी योग्यताके अनुसार नियुक्त करे ।।

Mahabharat Anushashan Parva Adhaya 145 Page 1220
Geeta Press Gorakhpur

मनको वशमें रखनेवाला राजा भोजन-आच्छादन-स्नान, बाहर निकलना तथा सदा स्त्रियोंके समुदायसे संयोग रखना – इन सबसे अपनी रक्षा करे

A king who has control over his mind should guard himself against
excess in eating, clothing, bathing, wandering outside, and constantly keeping the company of groups of women.

भोजनाच्छादनस्नानाद् बहिर्निष्क्रमणादपि ।
नित्यं स्त्रीगणसंयोगाद् रक्षेदात्मानमात्मवान् ।।

मनको वशमें रखनेवाला राजा भोजन-आच्छादन-स्नान, बाहर निकलना तथा सदा स्त्रियोंके समुदायसे संयोग रखना—इन सबसे अपनी रक्षा करे ।।

स्वेष्वप्येवं परेभ्यश्च शस्त्रादपि विषादपि ।

Mahabharat 12.90.33

अपरिचित स्त्रियों, बाँझ स्त्रियों, वेश्याओं, परायी स्त्रियों तथा कुमारी कन्याओंके साथ राजा मैथुन न करे ।।

A king should not have intercourse with unfamiliar women, barren women, prostitutes, other men's wives, or Kumari Kanya (Less than 12 year old girls)

अविज्ञातासु च स्त्रीषु क्लीबासु स्वैरिणीषु च ।
परभार्यासु कन्यासु नाचरेन्मैथुनं नृपः ।। ३३ ।।

अपरिचित स्त्रियों, बाँझ स्त्रियों, वेश्याओं, परायी स्त्रियों तथा कुमारी कन्याओंके साथ राजा मैथुन न करे ।।

Vidura Neeti Adhaya 1 slokas 109 Geeta Press Gorakhpur English Translation

A king who eschews lust, gives up anger, distributes wealth to the deserving, who is learned in scriptures, is knowledgeable, and performs his duty expeditiously, sets an example for others to emulate.

यः काममन्यू प्रजहाति राजा
पात्रे प्रतिष्ठापयते धनं च।
विशेषविच्छ्रुतवान् क्षिप्रकारी
तं सर्वलोकः कुरुते प्रमाणम् ।। १०९ ।।

"A king who eschews lust, gives up anger, distributes wealth to the deserving, who is learned in scriptures, is knowledgeable, and performs his duty expeditiously, sets an example for others to emulate. (109)

Vidura Neeti Adhaya 1 slokas 96-97 Geeta Press Gorakhpur English Translation

A king must give up the following undesirable habits: Womanizing, gambling, indulgence in liquor, use of harsh words, awarding highly stringent punishment and misuse of treasury. These shortcomings destroy even a mighty king.

स्त्रियोऽक्षा मृगया पानं वाक्पारुष्यं च पञ्चमम्।
महच्च दण्डपारुष्यमर्थदूषणमेव च ॥ १७ ॥

"A king must give up the following undesirable habits: Womanizing, gambling, indulgence in liquor, use of harsh words, awarding highly stringent punishment and misuse of treasury. These shortcomings destroy even a mighty king. (96-97)

Agni Purana Adhaya 238 Slokas 3-7 hindi translation by Choukhamba Publications – Description of Ethics by Bhagwan Shree Rama for Kings and Common Man

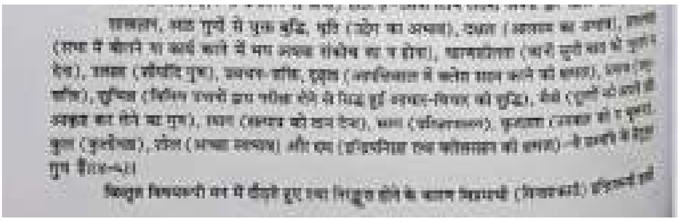
शास्त्रज्ञान, आठ गुणों से युक्त बुद्धि, धृति (उद्वेग का अभाव), दक्षता (आलस्य का अभाव), प्रगल्भता (सभा में बोलने या कार्य करने में भय अथवा संकोच का न होना), धारणशीलता (जानी सुनी बात को भूलने न देना), उत्साह (शौर्यादि गुण), प्रवचन-शक्ति, दृढ़ता (आपत्तिकाल में क्लेश सहन करने की क्षमता), प्रभाव (प्रभु-शक्ति), शुचिता (विविध उपायों द्वारा परीक्षा लेने से सिद्ध हुई आचार-विचार की शुद्धि), मैत्री (दूसरों को अपने प्रति आकृष्ट कर लेने का गुण), त्याग (सत्पात्र को दान देना), सत्य (प्रतिज्ञापालन), कृतज्ञता (उपकार को न भूलना), कुल (कुलीनता), शील (अच्छा स्वभाव) और दम (इन्द्रियनिग्रह तथा क्लेशसहन की क्षमता) - ये सम्पत्ति के हेतुभूत गुण हैं।।४-५।। ज्ञानमय अङ्कुश से वश में करना चाहिये। काम, क्रोध, लोभ, हर्ष, मान और मद-ये 'षड्वर्ग' कहे गये हैं। राजा इनका सर्वथा त्याग कर देना चाहिये। इन सभी का त्याग हो जाने पर वह सुखी होता है।।६-७।।
राजा को विनय-गुण से सम्पन्न हो आन्वीक्षिकी (आत्मविद्या एवं तर्कविद्या), वेदत्रयी वार्ता (कृषि, वाणिज्य और पशुपालन) तथा दण्डनीति-इन चार विद्याओं का उनके विद्वानों तथा उन विद्याओं के अनुसार अनुष्ठान करने वाले कर्मठ पुरुषों के साथ बैठकर चिन्तन करना चाहिये। (जिससे लोक में उनका सम्यक् प्रचार और प्रसार हो)। 'आन्वीक्षिकी' से आत्मज्ञान एवं वस्तु के यथार्थ स्वभाव का बोध होता है। धर्म और अधर्म का ज्ञान 'वेदत्रयी' पर अवलम्बित है, अर्थ और अनर्थ 'वाती' के सम्यक् उपयोग पर निर्भर हैं तथा न्याय और अन्याय 'दण्डनीति' के समुचित प्रयोग और अप्रयोग पर आधारित हैं।।

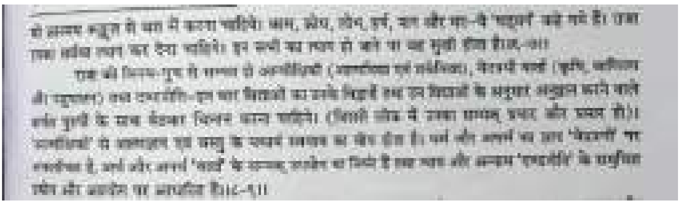
Scriptural knowledge; intelligence endowed with eight qualities; **fortitude** (absence of agitation); **skill** (absence of laziness); **boldness** (absence of fear or hesitation in speaking or acting in an assembly); **retentiveness** (not forgetting what has been heard or learned); **enthusiasm** (qualities like valor); **eloquence** (ability to expound and speak well); **firmness** (capacity to endure hardships in times of calamity); **influence** (commanding authority); **purity** (purity of conduct and thought, proven through various tests); **friendliness** (the quality of drawing others toward oneself); **generosity** (giving charity to a worthy recipient); **truthfulness** (keeping one's word); **gratitude** (never forgetting a favor); **noble lineage**; **good character**; and **self-control** (restraint of the senses and endurance of hardship) – these are the virtues that serve as the causes of prosperity. **(4–5)**

One should control others with the goad of knowledge. Lust (*kāma*), anger (*krodha*), greed (*lobha*), delight (*harṣa*), pride (*māna*), and arrogance (*mada*) – these are called the **sixfold enemies** (*ṣaḍ-varga*). A king should completely renounce them. When all these are abandoned, he becomes happy. **(6–7)**

A king, endowed with the virtue of humility, should deliberate upon the four sciences – **Ānvīkṣikī** (the science of the self and logic), **the triple Veda** (Vedic

knowledge), Vārttā (agriculture, commerce, and cattle-rearing), and Daṇḍanīti (science of governance and law enforcement) – together with learned scholars and capable men who practice these sciences according to their respective fields (so that they are properly propagated and spread among the people).
From Ānvīkṣikī comes knowledge of the self and understanding of the true nature of things. Knowledge of righteousness (*dharma*) and unrighteousness (*adharma*) rests upon the triple Veda. Wealth and misfortune depend upon the proper use of Vārttā. Justice and injustice are based upon the proper or improper application of Daṇḍanīti. (8–9)



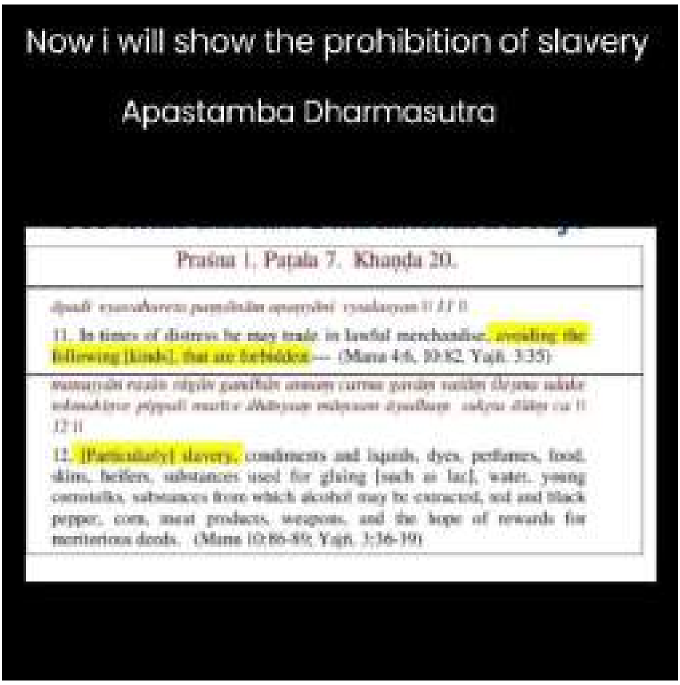


Now we will see the prohibition of Slavery

Apastamba Dharmasutra Prashna 1 Patala 7 Khanda 20

āpadi vyavahareta panyānām apaṇyāni vyudasyan II 11 II

11. In times of distress he may trade in lawful merchandise, avoiding the following [kinds], that are forbidden:- (Manu 4:6, 10:82, Yajn. 3:35)
    manuṣyān rasān rāgān gandhän annam carma gavām vaśām śleşma udake tokmakiṇve pippali marīce dhānyam māmsam ayudham sukṛta āśām ca II 12 11
12. [Particularly] slavery, condiments and liquids, dyes, perfumes, food, skins, heifers, substances used for gluing [such as lac], water, young cornstalks, substances from which alcohol may be extracted, red and black pepper, corn, meat products, weapons, and the hope of rewards for meritorious deeds. (Manu 10:86-89; Yajñ. 3:36-39

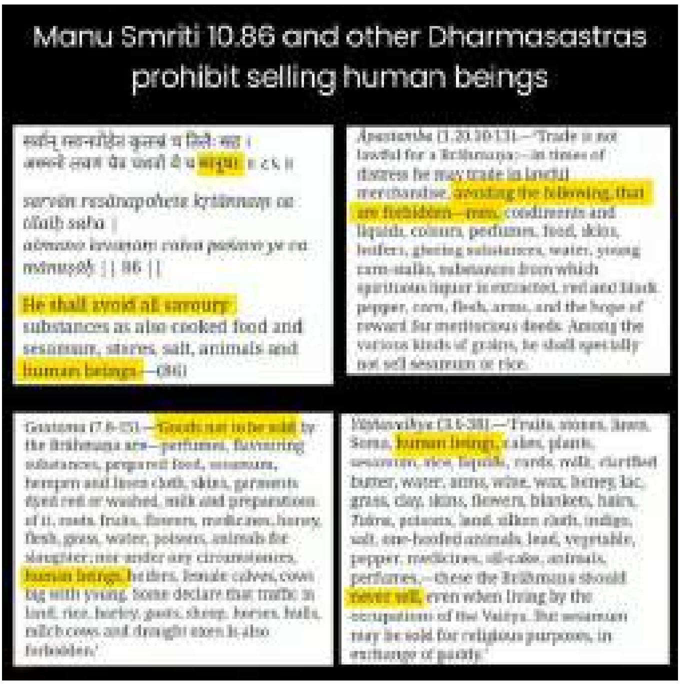


Manu Smriti 10.86 – सर्वान् रसानपोहेत कृतान्नं च तिलैः सह । अश्मनो लवणं चैव पशवो ये च मानुषाः ॥ ८६ ॥
sarvān rasānapoheta kṛtānnam ca tilaiḥ saha aśmano lavaṇam caiva paśavo ye ca mānuṣāḥ II 86 II
He shall avoid all savoury
substances as also cooked food and sesamum, stores, salt, animals and human beings.-(86)

Apastamba (1.20.10-13). Trade is not lawful for a Brāhmaṇa;- in times of distress he may trade in lawful merchandise, avoiding the following, that are forbidden-men, condiments and liquids, colours, perfumes, food, skins, heifers, glueing substances, water, young corn-stalks, substances from which spirituous liquor is extracted, red and black pepper, corn, flesh, arms, and the hope of reward for meritorious deeds. Among the various kinds of grains, he shall specially not sell sesamum or rice.

Gautama (7.8-15).-'Goods not to be sold by the Brahmaṇa are-perfumes, flavouring substances, prepared food, sesamum, hempen and linen cloth, skins, garments dyed red or washed, milk and preparations of it, roots, fruits, flowers, medicines, honey, flesh, grass, water, poisons, animals for slaughter; nor under any circumstances, human beings, heifers, female calves, cows big with young. Some declare that traffic in land, rice, barley, goats, sheep, horses, hulls, milch cows and draught oxen is also forbidden

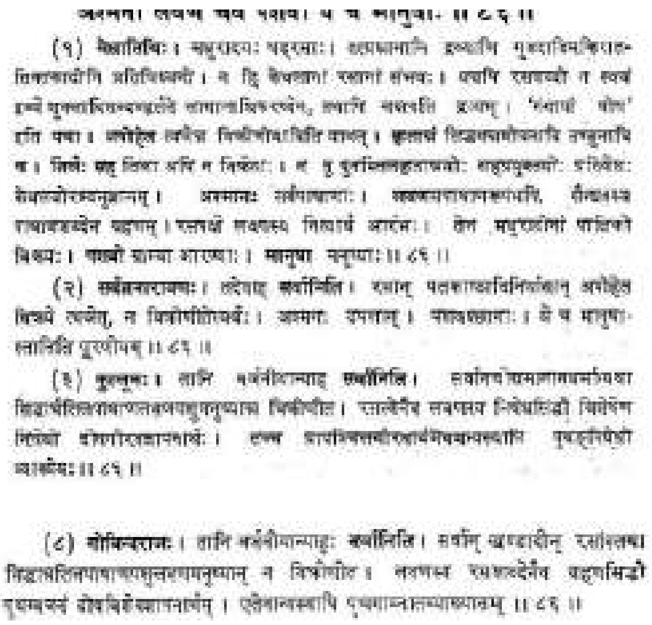
Yājñavalkya (3.6-38).-'Fruits, stones, linen, Soma, human beings, cakes, plants, sesamum, rice, liquids, curds, milk, clarified butter, water, arms, wine, wax, honey, lac, grass, clay, skins, flowers, blankets, hairs, Takra, poisons, land, silken cloth, indigo, salt, one-hoofed animals, lead, vegetable, pepper, medicines, oil-cake, animals, perfumes, these the Brahmaṇa should never sell, even when living by the occupations of the Vaiśya. But sesamum may be sold for religious purposes, in exchange of paddy.'



Manu Smriti 10.86

He shall avoid all savoury substances as also cooked food and sesamum, stores, salt, animals and human beings. —(86)

Even Traditional Commentators on Manu Smriti 10.86 said similar thing that selling of Human beings is not allowed and is strictly prohibited



(१) मेधातिथिः । मधुरादयः षड्रसाः । तत्प्रधानानि द्रव्याणि गुडदाडिमकिशत-तिक्तकादीनि प्रतिषिध्यन्ते । न हि केवलानां रसानां संभवः । यद्यपि रसशब्दो न स्वयं द्रव्ये शुक्लादिशब्दवद्वर्तते सामानाधिकरण्येन, तथापि लक्षयति द्रव्यम् । 'गंगायां घोष' इति यथा । अपोहेत त्यजेन्न विक्रीणीयादिति यावत् । कृतान्नं सिद्धमन्नमोदनादि तण्डुलादि च । तिलैः सह तिला अपि न विक्रेयाः। न तु पुनस्तिलकृतान्नयोः सहप्रयुक्तयोः प्रतिषेधः केवलयोरभ्यनुज्ञानम् । अश्मानः सर्वपाषाणाः । लवणमपाषाणरूपमपि, सैन्धवस्य पाषाणशब्देन ग्रहणम् । रसपक्षे लवणस्य नित्यार्थ आरंभः। तेन मधुरादीनां पाक्षिको विक्रयः । पशवो ग्राम्या आरण्याः । मानुषा मनुष्याः ।। ८६ ।।

1) Medhātithi's Commentary:

> *"Sweetness and other six tastes (madhura-ādi ṣaḍ-rasāḥ) are being referred to. The primary substances*

> *(dravyāṇi) that strongly exhibit these tastes—such as jaggery (guḍa), pomegranate (dāḍima), kishat (a type of sweet), bitter substances (tikta), etc.—are prohibited (pratiṣidhyante). This is because tastes (rasāḥ) do not exist in isolation; even though the word 'rasa' (taste) does not independently refer to a substance like the word 'white' (śukla) does, it still implies the substance by association (sāmānādhikaraṇya), similar to the expression 'sound in the Ganges' (gaṅgāyāṃ ghoṣaḥ), which refers to sound occurring in the Ganges region."*

> *"Thus, these are to be avoided in sale: cooked food (kṛtānna), prepared rice (siddham anna), modana (a type of rice preparation), raw rice (taṇḍula), etc. Also, sesame seeds (tilāḥ) and food prepared from sesame should not be sold. However, the prohibition applies when they are sold together (sahaprayuktayoḥ), not individually. That is, the individual sale of either sesame or its preparations may be permitted."*

> *"'Aśmānaḥ' refers to all types of stones (pāṣāṇa). Salt, even if in rock form (apāṣāṇarūpam), like rock salt (saindhava), is included under the word 'stone' here. In the context of taste, the sale of salt is being definitively prohibited. Therefore, even substances having sweet or other tastes (madhura-ādīnāṃ) may only be sold incidentally (pākṣika), not as primary items."*

"Animals (paśavaḥ), both domesticated (grāmya) and wild (āraṇya), and even human beings (mānuṣāḥ), are included in the prohibition."

(२) सर्वज्ञनारायणः । तदेवाह सर्वानिति । रसान् पत्त्रकाष्ठादिनिर्यासान् अपोहेत विक्रये त्यजेत्, न विक्रीणीतेत्यर्थः । अश्मनः उपलान् । पशव श्छागाः । ये च मानुषा-स्तानिति पूरणीयम् ।। ८६ ।।

"Thus he says 'all' to indicate a complete prohibition. The term 'rasān' refers to plant exudations such as from leaves, wood, etc.—these should not be sold (apohyet = should be avoided in sale). 'Aśmān' refers to stones or pebbles. 'Paśavaḥ' here includes goats (chāgāḥ). The phrase 'and humans' (mānuṣāḥ) is to be understood as completing the list."

(३) कुल्लूकः। तानि वर्जनीयान्याह सर्वानिति । सिद्धार्थतिलपाषाणलवणपशुमनुष्यान्न विक्रीणीत । रसत्वेनैव लवणरय निषेधसिंद्धौं विशेषेण निषेधो दोषगौरवज्ञापनार्थः । तच्च प्रायश्चित्तगौरवार्थमेवमन्यस्यापि पृथङ्निषेधो व्याख्येयः ।। ८६ ।।

All those actions which are prohibited and not encouraged (anacodyamānān adharmaḥ) are to be avoided. That's what is implied by the use of 'sarvān' (all). This includes cooked food made from sesame, stones, salt, animals, and humans —they are not to be sold. In the context of taste, salt is pecifically prohibited, emphasizing the gravity of the fault

(doṣa-gaurava). The specific prohibition also indicates the need for serious expiation (prāyaścitta), and similar prohibitions should be interpreted in the same manner for other items."

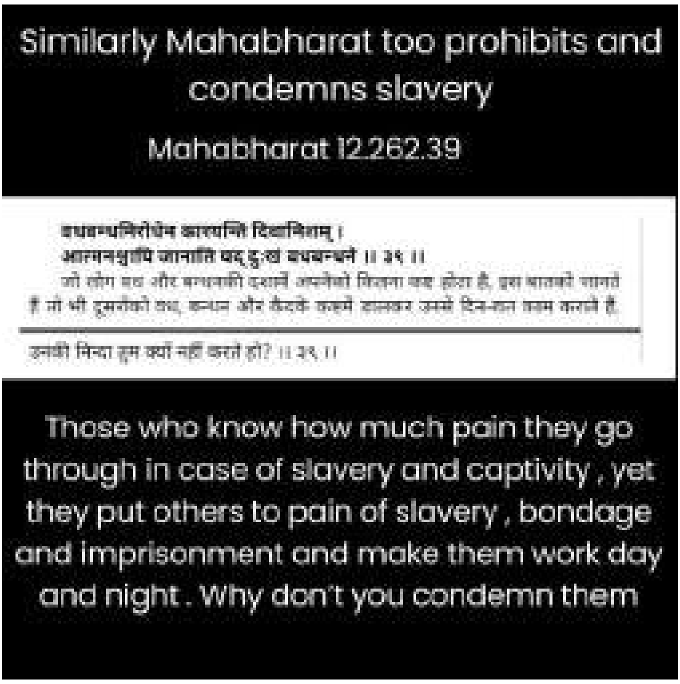
(८) गोविन्दराजः। तानि वर्जनीयान्याहुः सर्वानिति । सर्वान् खण्डादीन् रसांस्तथा सिद्धान्नतिलपाषाणपशुलवणमनुष्यान् न विक्रीणीत । लवणस्य रसशब्देनैव ग्रहणसिद्धौ पृथग्वचनं दोषविशेषज्ञापनार्थम् । एतेनान्यस्यापि पृथगाम्नातव्याख्यातम् ।। ८६ ।।

"They say these are to be renounced entirely. One should not trade any of the six rasas, cooked food, sesame, stones, animals, salt, or humans. The fact that salt is mentioned separately despite already being covered under 'rasa' highlights a special fault or defect associated with salt. Similarly, other specific terms mentioned separately despite being implied serve to draw special attention to their prohibition."

Similarly Mahabharat too prohibits and condemns slavery – Mahabharat 12.262.39 –

जो लोग वध और बन्धनकी दशामें अपनेको कितना कष्ट होता है, इस बातको जानते हैं तो भी दूसरोंको वध, बन्धन और कैदके कष्टमें डालकर उनसे दिन-रात काम कराते हैं,
उनकी निन्दा तुम क्यों नहीं करते हो? ।। ३९ ।।

Those who know how much pain they go through in case of slavery and captivity , yet they put others to pain of slavery , bondage and imprisonment and make them work day and night . Why don't you condemn them



Mahabharat 13.45.23 –

किसी दूसरे मनुष्यको भी नहीं बेचना चाहिये; फिर अपनी संतानको बेचनेकी तो बात ही क्या? अधर्ममूलक धनसे किया हुआ कोई भी धर्म सफल नहीं होता ।। २३ ।।–

One should not sell any other human being . Then what can we say about selling our own children ? Any act done with unrighteous money does not succeed

Mahabharat 13.44.48–

'जो दासियोंको खरीदते और बेचते हैं वे बड़े लोभी और पापात्मा हैं। ऐसे ही लोगोंग नीको भी खरीदने-बेचनेकी निष्ठा होती है ।। ४७ ।।

Those who buy and sell females as slaves are very greedy and sinful. Such people also have the tendency to buy and sell their wives.

Mahabharat 13.45.23

अन्योऽप्यथ न विक्रेयो मनुष्यः किं पुनः प्रजाः ।
अधर्ममूलैर्हि धनैस्तैर्न धर्मोऽथ कश्चन ॥ २३ ॥
किसी दूसरे मनुष्यको भी नहीं बेचना चाहिये; फिर अपनी संतानको बेचनेकी तो बात ही क्या? अधर्ममूलक धनसे किया हुआ कोई भी धर्म सफल नहीं होता ॥ २३ ॥

One should not sell any other human being . Then what can we say about selling our own children ? Any act done with unrighteous money does not succeed

Mahabharat 13.44.48

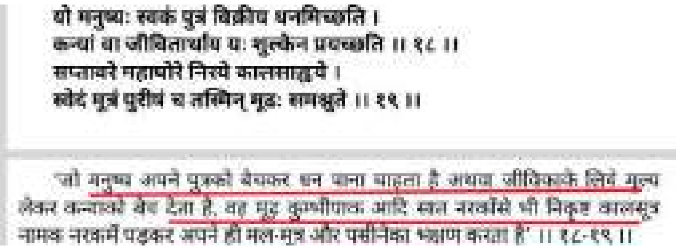
ये च क्रीणन्ति दासीं च विक्रीणन्ति तथैव च ।
भवेत् तेषां तथा निष्ठा लुब्धानां पापचेतसाम् ॥ ४७ ॥
'जो दासियोंको खरीदते और बेचते हैं वे बड़े लोभी और पापात्मा हैं। ऐसे ही लोगों नीको भी खरीदने-बेचनेकी निष्ठा होती है ॥ ४७ ॥

Those who buy and sell females as slaves are very greedy and sinful. Such people also have the tendency to buy and sell their wives.

Mahabharat Anushashan Parva Adhaya 45 slokas 28-29

'जो मनुष्य अपने पुत्रको बेचकर धन पाना चाहता है अथवा जीविकाके लिये मुल्य लेकर कन्याको बेच देता है, वह मूढ़ कुम्भीपाक आदि सात नरकोंसे भी निकृष्ट कालसूत्र नामक नरकमें पड़कर अपने ही मल-मूत्र और पसीनेका भक्षण करता है'

“A person who sells his son for wealth or gives away his daughter in exchange for money for livelihood is a fool. Such a person falls into the most wretched hell called ‘Kālasūtra’, which is even more terrible than the seven other hells like Kumbhīpāka, where he is forced to eat his own excreta, urine, and sweat


यो मनुष्यः स्वकं पुत्रं विक्रीय धनमिच्छति ।
कन्यां वा जीवितार्थाय यः शुल्केन प्रयच्छति ॥ १८ ॥
सप्तावरे महाघोरे निरये कालसाह्वये ।
स्वेदं मूत्रं पुरीषं च तस्मिन् मूढः समश्नुते ॥ १९ ॥

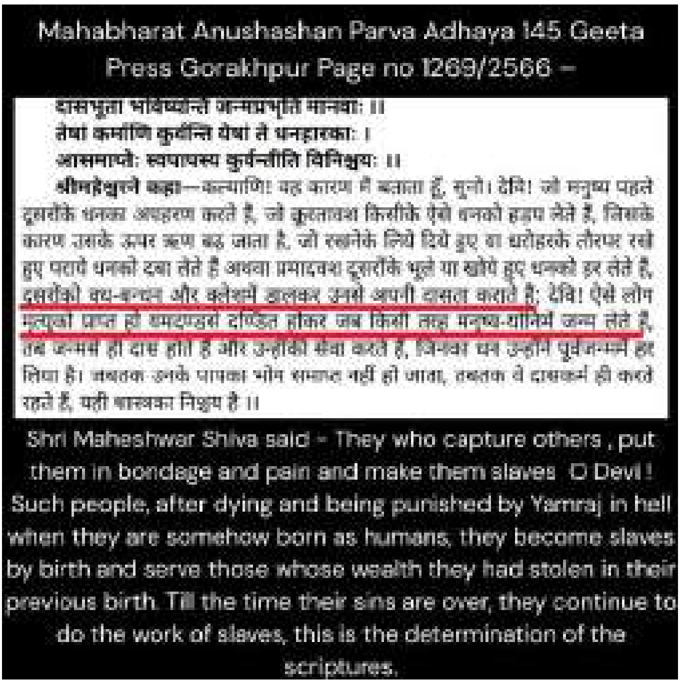
'जो मनुष्य अपने पुत्रको बेचकर धन पाना चाहता है अथवा जीविकाके लिये मुल्य लेकर कन्याको बेच देता है, वह मूढ़ कुम्भीपाक आदि सात नरकोंसे भी निकृष्ट कालसूत्र नामक नरकमें पड़कर अपने ही मल-मूत्र और पसीनेका भक्षण करता है' ॥ १८-१९ ॥

Mahabharat Anushashan Parva Adhaya 145 Geeta Press Gorakhpur Page no 1269/2566 –

श्रीमहेश्वरने कहा- कल्याणि ! वह कारण मैं बताता हूँ, सुनो। देवि ! जो मनुष्य पहले दूसरोंके धनका अपहरण करते हैं, जो क्रूरतावश किसीके ऐसे धनको हड़प लेते हैं, जिसके कारण उसके ऊपर ऋण बढ़ जाता है, जो रखनेके लिये दिये हुए या धरोहरके तौरपर रखे हुए पराये धनको दबा लेते हैं अथवा प्रमादवश दूसरोंके भूले या खोये हुए धनको हर लेते हैं, दसरोंको वध-बन्धन और क्लेशमें डालकर उनसे अपनी दासता कराते हैं; देवि ! ऐसे लोग मृत्युको प्राप्त हो यमदण्डसे दण्डित होकर जब किसी तरह मनुष्य-योनिमें जन्म लेते हैं, तब जन्मसे ही दास होते हैं और उन्हींकी सेवा करते हैं, जिनका धन उन्होंने पूर्वजन्ममें हर लिया है। जबतक उनके पापका भोग समाप्त नहीं हो जाता, तबतक वे दासकर्म ही करते रहते हैं, यही शास्त्रका निश्चय है ।।

Shri Maheshwar Said – They who capture others , put them ı bondage and pain and make them slaves O Devi ! Such

people, after dying and being punished by Yamraj in hell when they are somehow born as humans, they become slaves by birth and serve those whose wealth they had stolen in their previous birth. Till the time their sins are over, they continue to do the work of slaves, this is the determination of the scriptures.



Mahabharat Anushashan Parva Adhaya 145 Geeta Press Gorakhpur Page no 1269/2566 –

दासभूता भविष्यन्ति जन्मप्रभृति मानवाः ॥
तेषां कर्माणि कुर्वन्ति येषां ते धनहारकाः ।
आसमाप्तेः स्वपापस्य कुर्वन्तीति विनिश्चयः ॥

श्रीमहेश्वरने कहा—कल्याणि! यह कारण मैं बताता हूँ, सुनो। देवि! जो मनुष्य पहले दूसरोंके धनका अपहरण करते हैं, जो कृतघ्नतावश किसीके ऐसे धनको हड़प लेते हैं, जिसके कारण उसके ऊपर ऋण बढ़ जाता है, जो रखनेके लिये दिये हुए या धरोहरके तौरपर रखे हुए पराये धनको दबा लेते हैं अथवा प्रमादवश दूसरोंके भूले या खोये हुए धनको हर लेते हैं, दूसरोंको वध-बन्धन और क्लेशमें डालकर उनसे अपनी दासता कराते हैं; देवि! ऐसे लोग मृत्युको प्राप्त हो यमदण्डसे दण्डित होकर जब किसी तरह मनुष्य-योनिमें जन्म लेते हैं, तब जन्मसे ही दास होते हैं और उन्हींकी सेवा करते हैं, जिनका धन उन्होंने पूर्वजन्ममें हर लिया है। जबतक उनके पापका भोग समाप्त नहीं हो जाता, तबतक वे दासकर्म ही करते रहते हैं, यही शास्त्रका निश्चय है ॥

Shri Maheshwar Shiva said - They who capture others , put them in bondage and pain and make them slaves O Devi ! Such people, after dying and being punished by Yamraj in hell when they are somehow born as humans, they become slaves by birth and serve those whose wealth they had stolen in their previous birth. Till the time their sins are over, they continue to do the work of slaves, this is the determination of the scriptures.

Narada (Theft, 28).-'he who steals a man shall have to pay the highest fine; he who steals a woman shall be deprived of his entire wealth; and he who steals a maiden shall suffer corporal punishment.'
Brhaspati (22. 27-28). 'In the case of women, men, gold, gems, the property of a deity or a Brahmaṇa, silk and other precious things, the fine shall be equal to the value of the article stolen; or double that amount shall he inflicted as fine; or the thief shall be executed.'
Do. (22.18; Vivādaratnākara, p. 317)—'Those who steal human beings should be burnt by the slow fire of chaff.'
Vyāsa (Do.). "The stealer of women shall he burnt on an iron bed by the slow fire of chaff; the stealer of man should have his hands and feet cut off and then exposed on the road-crossing. He who steals a man should he fined the highest amercement; he who steals a woman should have his entire property confiscated; and he who steals a maiden shall he put to death.'
Śankha-Likhita (Do., p. 318).-'For stealing a king's son, the fine is 108 kārşāpaṇas, or corporal punishment; half of that for stealing persons of the royal family, or of men and women in general.'

Narada (Theft, 28).—'he who steals a man shall have to pay the highest fine; he who steals a woman shall be deprived of his entire wealth; and he who steals a maiden shall suffer corporal punishment.'

Brhaspati (22. 27-28).—'In the case of women, men, gold, gems, the property of a deity or a Brāhmana, silk and other precious things, the fine shall be equal to the value of the article stolen; or double that amount shall he inflicted as fine; or the thief shall be executed.'

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Sankha-Likhita (Do., p. 318).—'For stealing a king's son, the fine is 108 *kārṣāpaṇas*, or corporal punishment; half of that for stealing persons of the royal family, or of men and women in general.'

Similarly Agni Purana 236.62-65 says woman of defeated enemies do not belong to else but to defeated enemies themselves –

शत्रुकी स्त्रियोंपर किसीका भी अधिकार नहीं होता। स्त्री शत्रुकी हो तो भी उसकी रक्षा ही करनी चाहिये। संग्राममें सहायकोंसे रहित शत्रुको पाकर उसका पुत्रकी भाँति पालन करना चाहिये

No one has any right over the enemy's women. Even if the woman belongs to the enemy, she must be protected. If you find an enemy without helpers in battle, you should take care of him like a son.

Similarly Agni Purana 236.62-65 says woman of defeated enemies do not belong to else but to defeated enemies themselves

62-65. After having gained victory in the battle, one should worship gods and brahmins. In a battle won by the minister, the gems (acquired by the minister) should be made over to the king. The wives of a defeated king would not belong to anyone else (but to that defeated king). The wives of the defeated king should be protected (by the conquering king). A king should honour a hostile king defeated in the battle and treat him as his own son. He should not fight with him again. He should honour the customs and manners (of that country). Then after having entered his native country, he should enter the palace when a fixed star is ruling. He should worship the deities etc. and protect the families of warriors. He should

आदि उपलब्ध हों, वे राजाको ही अर्पण करने चाहिये। शत्रुकी स्त्रियोंपर किसीका भी अधिकार नहीं होता। स्त्री शत्रुकी हो तो भी उसकी रक्षा ही करनी चाहिये। संग्राममें सहायकोंसे रहित शत्रुको पाकर उसका पुत्रकी भाँति पालन करना चाहिये। उसके साथ पुनः युद्ध करना उचित नहीं

Megasthenes who is known to have visited India as early as 302 BCE-208 BCE wrote that in Hindu society the law of the land ordains that under no circumstances no human can be treated as a slave but everyone enjoyed equal rights and freedom.

Of several remarkable customs existing among the Indians, there is one prescribed by their ancient philosophers which one may regard as truly admirable: for the law ordains that no one among them shall, under any cir-cumstances, be a slave, but that, enjoying free-dom, they shall respect the equal right to it which all possess

der. [39] Of several remarkable customs existing among the Indians, there is one prescribed by their ancient philosophers which one may regard as truly admirable: for the law ordains that no one among them shall, under any circumstances, be a slave, but that, enjoying freedom, they shall respect the equal right to it which all possess: for those, *they thought*, who have learned neither to domineer over nor to cringe to others will attain the life best adapted for all vicissitudes of lot: for it is but fair and reasonable to institute laws which bind all equally, but allow property to be unevenly distributed.

186 years BEFORE Lincoln abolished slavery 130 years BEFORE British abolished slavery Hindu Hridaya Samrata Chatrapati Shivaji Maharaj abolished slavery throughout his kingdom. He was the first king to impose a total ban on slavery which was widely practiced during Muslim rule.

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nurturing matrix of illusion, point a path to transcendence."[91]

A final example of the intimate connection of Shivaji's ideologies to his practices, or of the nigh impossibility to separate the two, is the following passage from his *qaul* granted to VOC ambassador Herbert de Jager in 1677. In it Shivaji puts his proscription of the slave trade discussed above in the context of a radical (and ideological) break with the past:

> In the days of the Moorish government it was allowed for you to buy male slaves and female slaves here [the Karnatak], and to transport the same, without anyone preventing that. But now you may not, as long as I am master of these lands, buy male or female slaves, nor transport them. And in case you were to do the same, and would want to bring [slaves] aboard, my men will oppose that and prevent it in all ways and also not allow that they be brought back in your house; this you must as such observe and comply with.[92]

Even if Shivaji's measure was motivated, as Herbert de Jager suggests, by a concern about revenues (which would be less if there were fewer inhabitants) rather than a concern for the welfare of the potential slaves, it is quite impossible to distinguish in this passage the practical measure from the patriotic appeal conveyed by it, directed as it is against Muslim rulers allowing the slave trade and Europeans carrying slaves off to foreign parts, unless one would want to argue that Shivaji was not planning to enforce the measure despite his assurance that his men would do so "in all ways."

But it is by no means my intention to argue that in the late

With this the allegations of Slavery in Sanatan Dharma stands debunked completely .

hinduism refutations slavery

Response to Vedkabhed and Hinduscript . Refutation of Bestiality in Hinduism →

Comments

Leave a comment

Response to Vedkabhed and Hinduscript . Refutation of Bestiality in Hinduism

Written by Rohan Saini in Uncategorized

This entire article is a response and rebuttal to the blogs called VedKaBhed and Hinduscript regarding their claims of "Bestiality in Hinduism".

First we will see the Jurisdictions and opinions of Shastras like Mahabharat , Puranas , Vedas etc on Crimes like Bestiality(having Sexual intercourse with Animals)

Mahabharat 13.145.52 –

जो दुराचारी, दुर्बुद्धि एवं मूढ़ मनुष्य पशु आदिकी योनिमें मैथुन करते हैं, वे पुरुषोंमें नपुंसक होते हैं ।।

Shri Maheshwar Shiva said – Those Adulterous and wicked people who indulge in sexual activities with animals and other inappropriate beings become Napunsak among men."

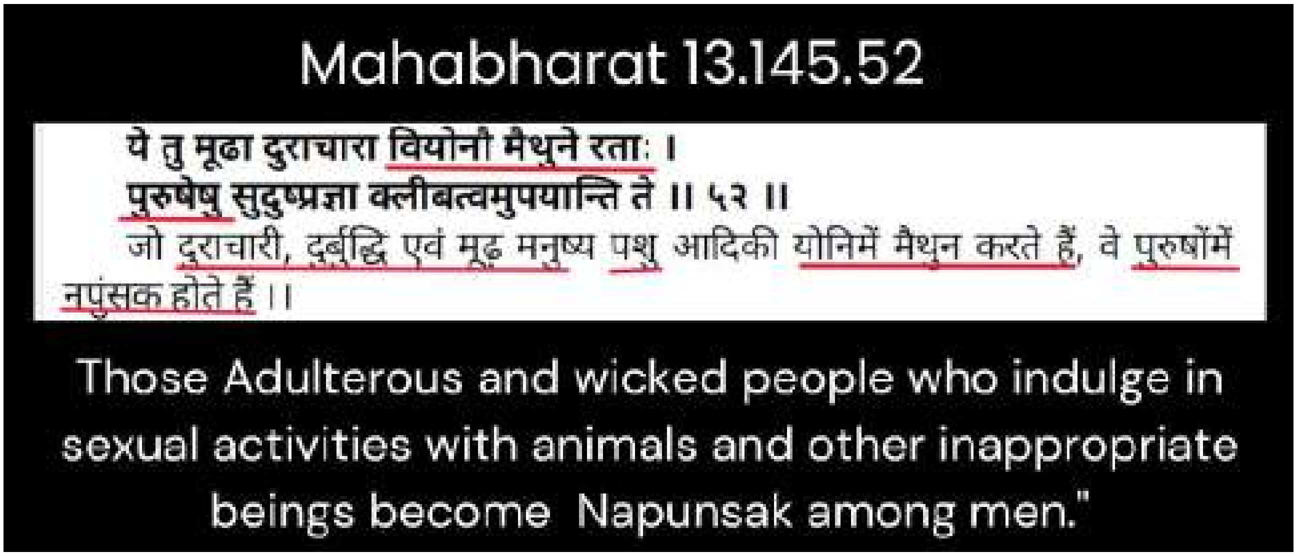
Mahabharta Vana Parva Adhaya 110 slokas 27-28 –

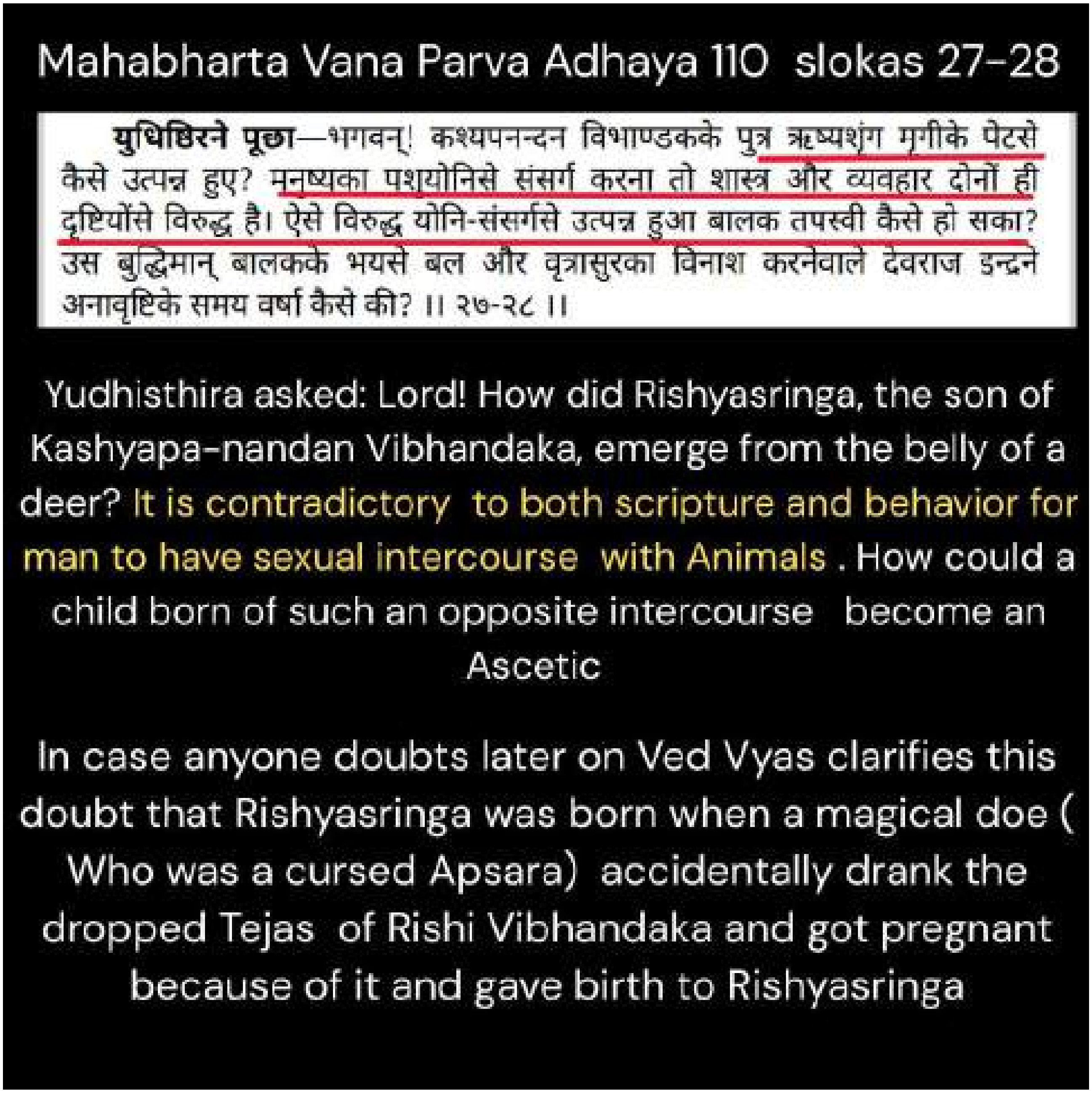
युधिष्ठिरने पूछा- भगवन्! कश्यपनन्दन विभाण्डकके पुत्र ऋष्यशृंग मृगीके पेटसे कैसे उत्पन्न हुए? मनुष्यका पशुयोनिसे संसर्ग करना तो शास्त्र और व्यवहार दोनों ही दृष्टियोंसे विरुद्ध है। ऐसे विरुद्ध योनि-संसर्गसे उत्पन्न हुआ बालक तपस्वी कैसे हो सका? उस बुद्धिमान् बालकके

भयसे बल और वृत्रासुरका विनाश करनेवाले देवराज इन्द्रने अनावृष्टिके समय वर्षा कैसे की? ।। २७-२८ ।।

Yudhisthira asked: Lord! How did Rishyasringa, the son of Kashyapa-nandan Vibhandaka, emerge from the belly of a deer? It is contradictory to both scripture and behavior for man to have sexual intercourse with Animals How could a child born of such an opposite vaginal intercourse become an ascetic?

In case anyone doubts later on Ved Vyas clarifies this doubt that Rishyasringa was born when a magical doe (Who was a cursed Apsara) accidentally drank the dropped Tejas of Rishi Vibhandaka and got pregnant because of it and gave birth to Rishyasringa

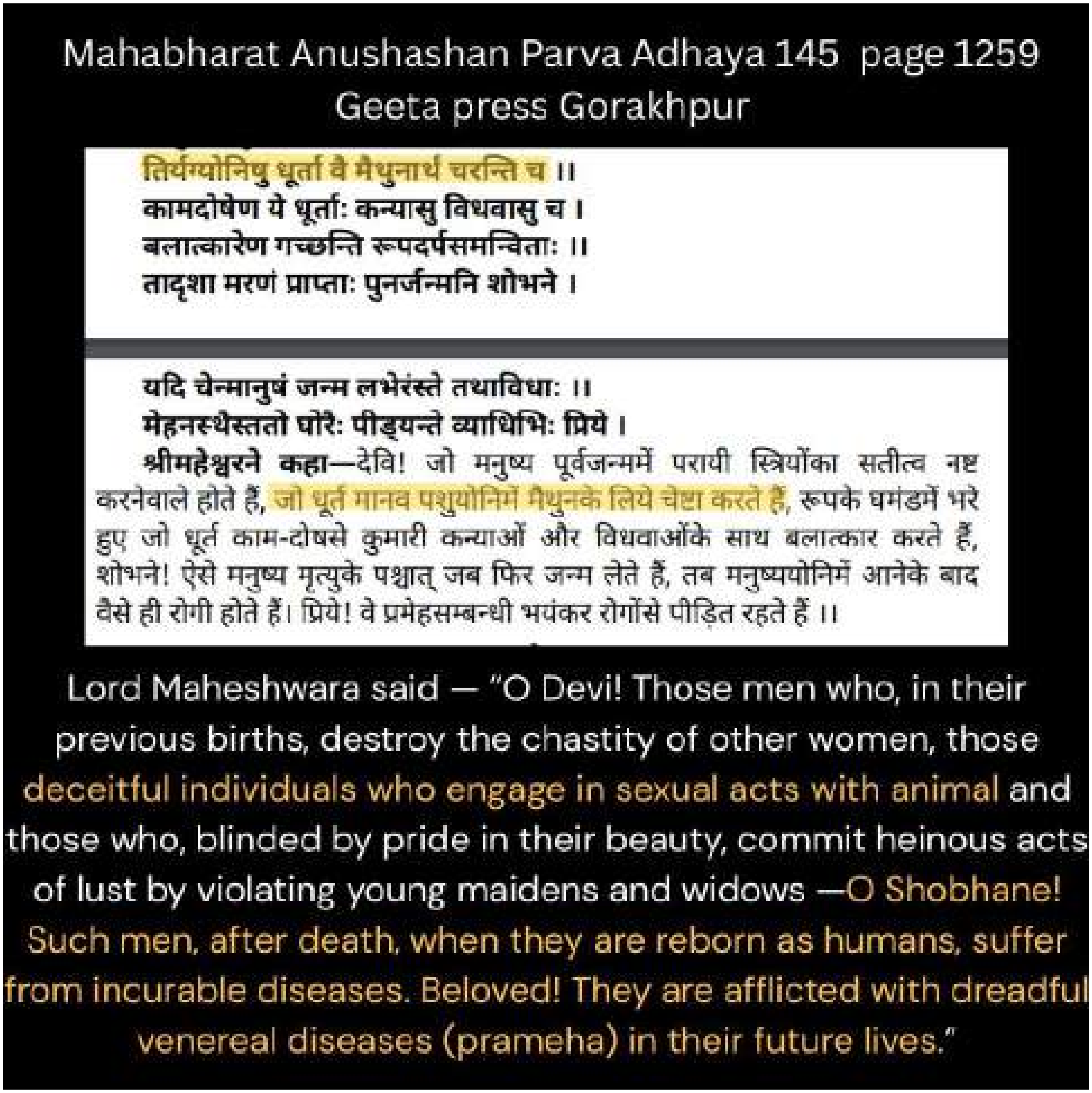




Mahabharat Anushashan Parva Adhaya 145 page 1259 Geeta press Gorakhpur says –

श्रीमहेश्वरने कहा- देवि ! जो मनुष्य पूर्वजन्ममें परायी स्त्रियोंका सतीत्व नष्ट करनेवाले होते हैं, जो धूर्त मानव पशुयोनिमें मैथुनके लिये चेष्टा करते हैं, रूपके घमंडमें भरे हुए जो धूर्त काम-दोषसे कुमारी कन्याओं और विधवाओंके साथ बलात्कार करते हैं, शोभने ! ऐसे मनुष्य मृत्युके पश्चात् जब फिर जन्म लेते हैं, तब मनुष्ययोनिमें आनेके बाद वैसे ही रोगी होते हैं। प्रिये! वे प्रमेहसम्बन्धी भयंकर रोगोंसे पीड़ित रहते हैं ।।

Lord Maheshwara said — “O Devi! Those men who, in their previous births, destroy the chastity of other women, those deceitful individuals who engage in sexual acts with animal and those who, blinded by pride in their beauty, commit heinous acts of lust by violating young maidens and widows —O Shobhane! Such men, after death, when they are reborn as humans, suffer from incurable diseases. Beloved! They are afflicted with dreadful venereal diseases (prameha) in their future lives.”



Vedas state that Punishment for crimes like Bestiality is death Sentence
Vedas tell to punish Pisachas

Atharva Veda 4/36/6

मैं मंत्रों के सामर्थ्य से पिशाचों को उसी प्रकार संताप देता हूं, जिस प्रकार बाघ गायों के स्वामियों को दुःखी करता है. सिंह को देख कर जिस प्रकार कुत्ता भय से छिप जाता है, उसी प्रकार मेरे मंत्रों के प्रभाव से वे अधोगति पाते हैं. (६)

With the power of mantras, I torment the Pisachas in the same way as a tiger torments the owners of cows. Just as a dog hides in fear after seeing a lion, in the same way they suffer degradation due to the influence of my mantras.

Atharva Veda 4/37/10 tells to punish the pisach with death and kill the Pisach

हे अजशृंगी जड़ी! शैवाल खाने वाले, सभी को शोक पहुंचाने वाले उन गंधर्वों को जलों में प्रकाशित करो, जो युद्ध से संबंधित हैं. तुम सभी पिशाचों को मारो तथा पराजित करो. (१०)

O herb, may you illumine all of my blood-suckers, that feed on avaka and shine in the waters. May you defeat and kill all Pisachas

Atharva Veda 5/29/14 prays to Agni to destroy Pisachas –

हे अग्नि ! तुम्हारी ये समिधाएं पिशाचों को नष्ट करने वाली हैं. हे जातवेद! इन समिधाओं को प्राप्त कर के तुम प्रसन्न बनो. (१४)

O Agni may you destroy the pisachas . Hey Jatveda! May you become happy after attaining these samidhas

Atharva Veda 4/36/6 says to punish the pisachas

तपनो अस्मि पिशाचानां व्याघ्रो गोमतामिव.
श्वान: सिंहमिव दृष्ट्वा ते न विन्दन्ते न्यञ्चनम्.. (६)

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अवकादानभिशोचानप्सु ज्योतय मामकान्.
पिशाचान्त् सर्वानोषधे प्र मृणीहि सहस्व च.. (१०)

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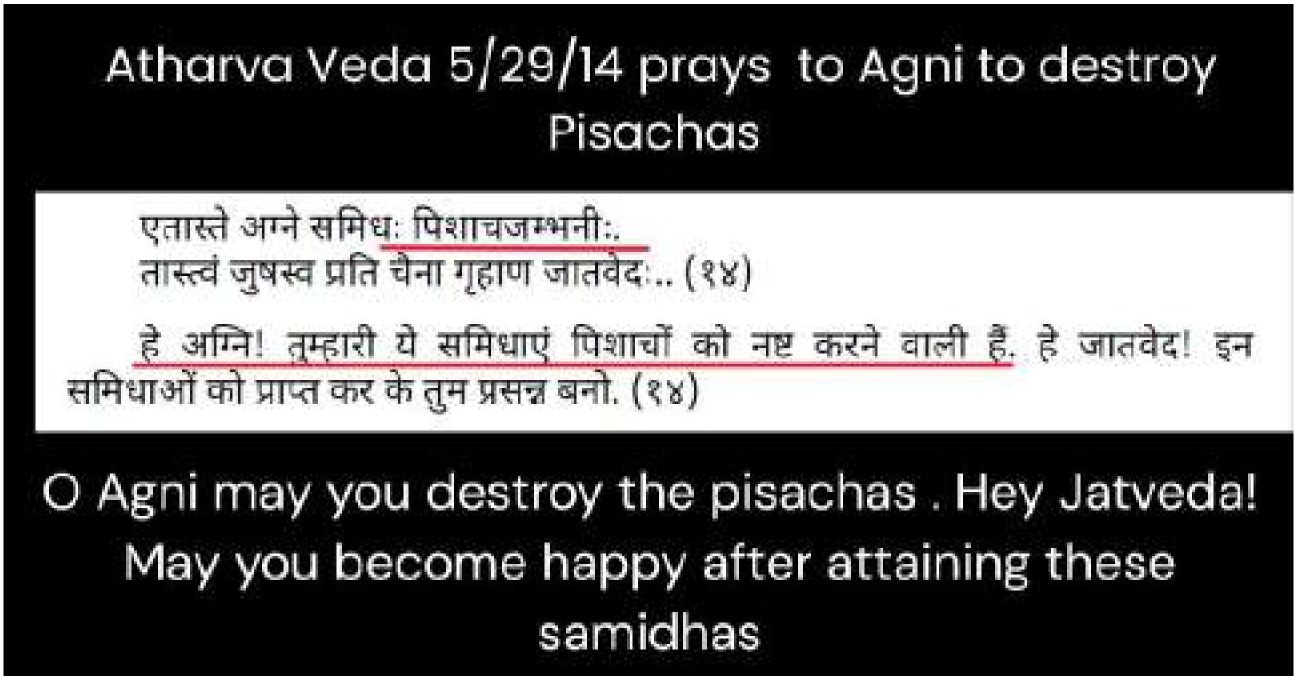

As per Nandan Commentary on Manu Smriti 3/34 -सुप्तां कन्याम् । यत्र यदिति यावत् । स पैशाचो विवाहः । सुप्तमत्तप्रमत्तकन्याभोगिनिबन्धनं पिशाचत्वम् । पिशाचा हि सुप्तमत्तप्रमत्ताना-विशन्ति

पिशाचा हि-In reality Pisāchas are those आविशन्ति – who enter in (intercourse)

सुप्तमत्तप्रमत्तान्— with the one who is sleeping, intoxicant and insane (careless)

those who enter into intercourse with careless and sleeping and unconsious living beings such as Animals are also Pisachas and the punishment for a pisach in Vedas is death sentence . Thus Punishements for crimes like Bestiality is death sentence in Sanatan Dharma

(५) नन्दनः। सुप्तां कन्याम्। यत्र यदिति यावत्। स पैशाचो विवाहः। सुप्तमत्तप्रमत्तकन्याभोगिनिबन्धनं पिशाचत्वम्। पिशाचा हि सुप्तमत्तप्रमत्ताना-विशन्ति ॥ ३४ ॥

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those who enter into intercourse with careless and sleeping and unconsious living beings such as Animals are also Pisachas and the punishment for a Pisach in Vedas is death sentence . Thus Punishements for crimes like Bestiality is death sentence in Sanatan Dharma

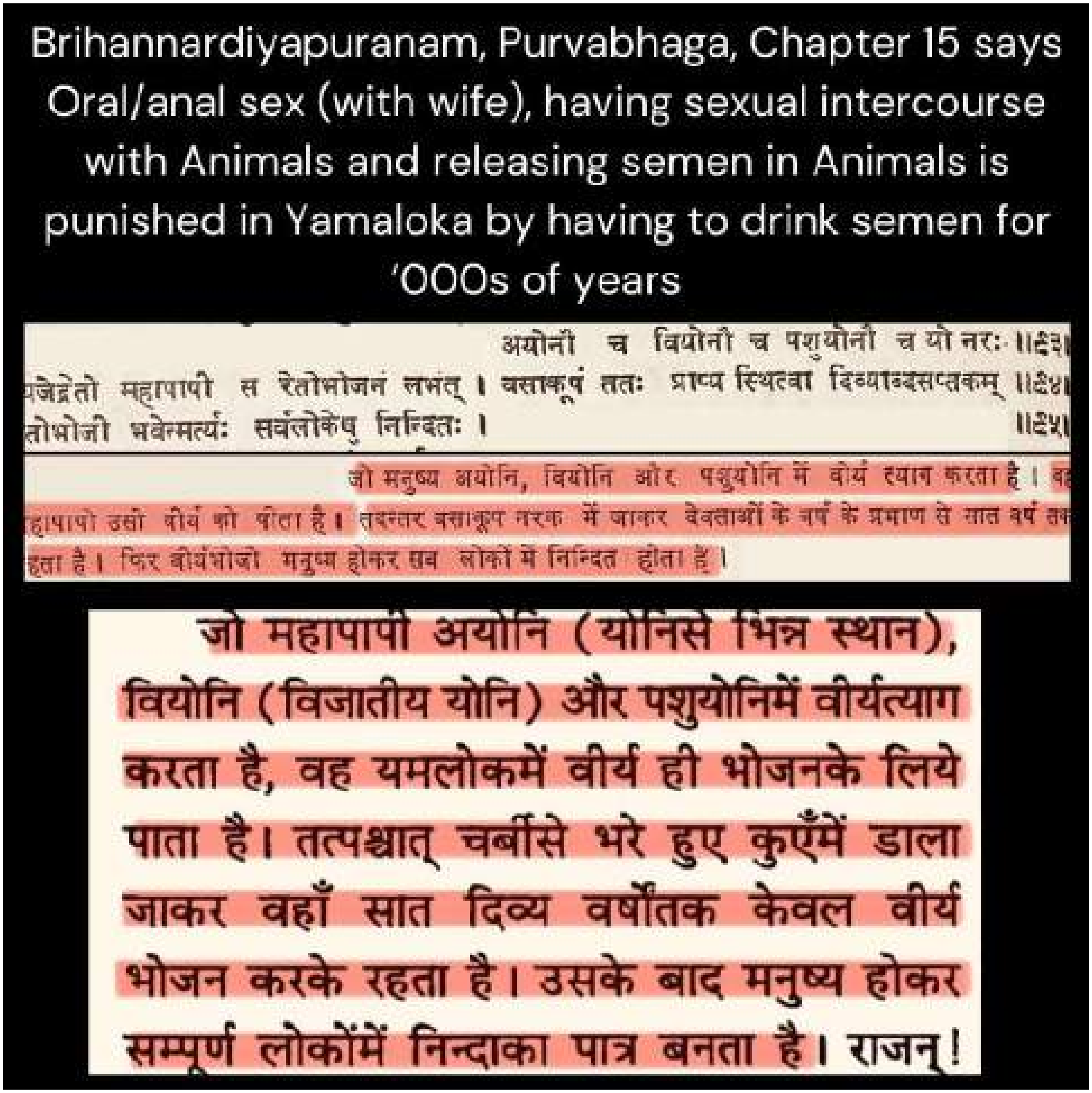
Brihannardiyapuranam, Purvabhaga, Chapter 15 says Oral/anal sex (with wife), having sexual intercourse with Animals and releasing semen in Animals is punished in Yamaloka by having to drink semen for '000s of years –

Brihannardiyapuranam, Purvabhaga, Chapter 15 slokas 93-94 –

जो मनुष्य अयोनि, वियोनि और पशुयोनि में वीर्य त्याग करता है। वह हापापो उसी वीर्य को पीता है। तदन्तर वसा कूप नरक में जाकर देवताओं के वर्ष के प्रमाण से सात वर्ष तक हता है। फिर वीर्यभोजो मनुष्य होकर सब लोकों में निन्दित होता है।

जो महापापी अयोनि (योनिसे भिन्न स्थान), वियोनि (विजातीय योनि) और पशुयोनिमें वीर्यत्याग करता है, वह यमलोकमें वीर्य ही भोजनके लिये पाता है। तत्पश्चात् चर्बीसे भरे हुए कुएँमें डाला जाकर वहाँ सात दिव्य वर्षोंतक केवल वीर्य भोजन करके रहता है। उसके बाद मनुष्य होकर सम्पूर्ण लोकोंमें निन्दाका पात्र बनता है। राजन् !

The great sinner who releases semen in the ayoni (place different from the vagina), the viyoni and the animal vagina, finds only semen for food in Yamaloka. Then he is thrown into a well filled with fat and remains there for seven divine years eating only semen. After that, he becomes a human being and becomes the object of condemnation in all the worlds



93b-94a. The great sinner who discharges semen in non-vagins (*ayonis*) as in masturbation), in those who are destitute of vulva (*Viyonis*), and uterus of animals (*Paśu-yonis*) shall fall into the hell *Reto-bhojana* (where one has to subsist on semen).

94b-95a. He then falls into *Vasākūpa* (a deep and narrow well of fat). There he stays for seven divine years. That man has semen for his diet. He becomes the most despicable man in the world when reborn.

95b-96a. The man who washes his teeth with a twig of a tree as the tooth brush, O king, on the day of fast (like *Ekādaśī*) falls into the terrible hell called *Vyāghra-Pakṣa* (and remains there) for a period of four *yugas*.

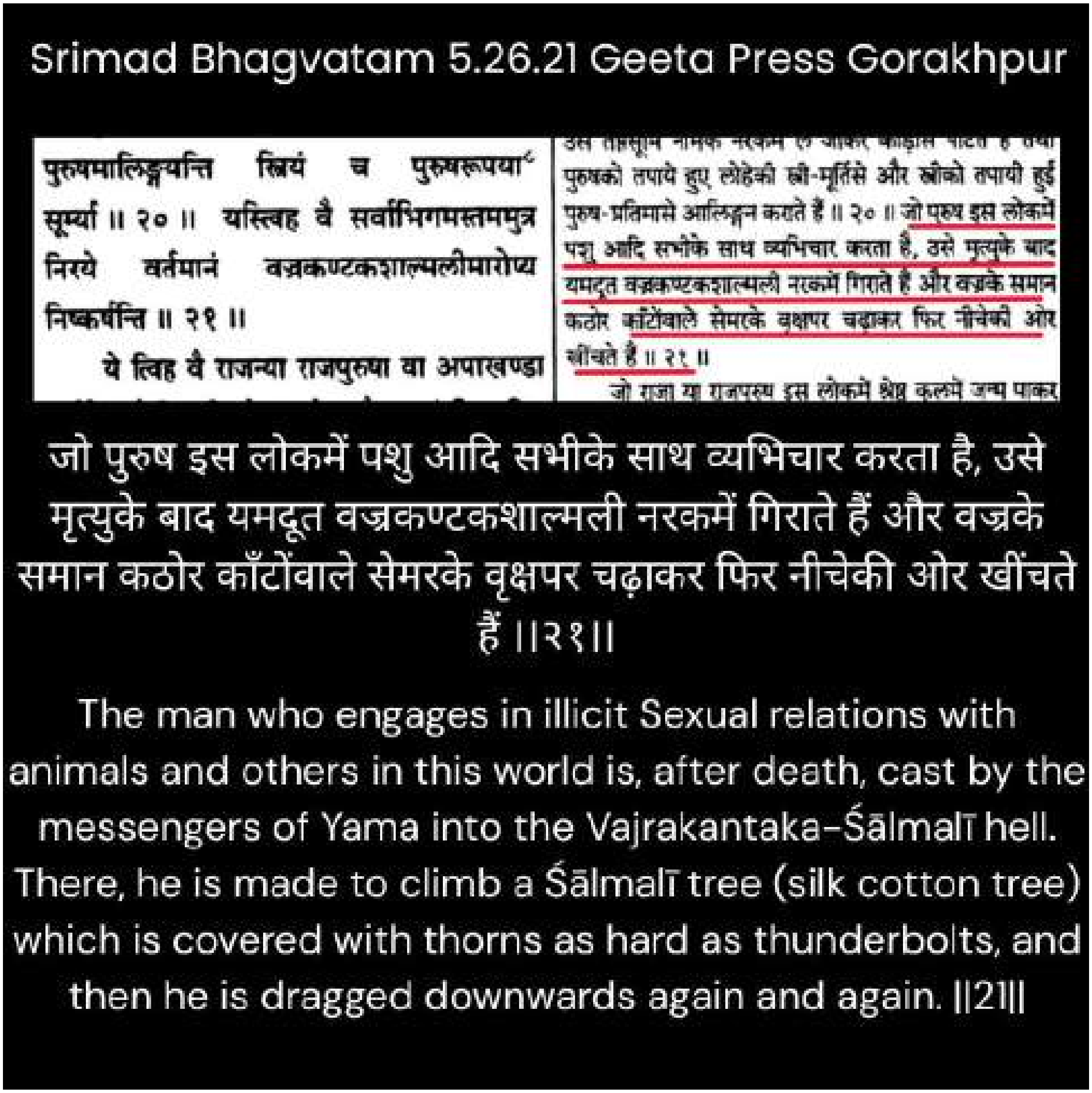
96b-97. The person who abandons his religious duties is called a heretic by learned men. He and a person who associates with him are great sinners. They fall into

Srimad Bhagavatam 5.26.21 says that those who engage in sexual intercourse with Sub Human beings (like Animals) etc are taken to hell and punished severely with horns

Srimad Bhagavatam 5.26.21 Geeta Press Gorakhpur –

जो प्रष इस लोकमें पशु आदि सभीके साथ व्यभिचार करता है, उसे मृत्युके बाद यमदूत वज्रकण्टकशाल्मली नरकमें गिराते हैं और वज्रके समान कठोर काँटोंवाले सेमरके वृक्षपर चढ़ाकर फिर नीचेकी ओर खींचते हैं –

The person who commits adultery with animals etc. in this world, after death, the messengers of Yama throw him into the Vajrakantakashalmali hell and after making him climb the Semra tree which has thorns as hard as thunderbolts, pull him down again.



ले जाकर कोड़ोंसे पीटते हैं तथा पुरुषको तपाये हुए लोहेकी स्त्री-मूर्तिसे और स्त्रीको तपायी हुई पुरुष-प्रतिमासे आलिंगन कराते हैं ।।२०।। जो पुरुष इस लोकमें पशु आदि सभीके साथ व्यभिचार करता है, उसे मृत्युके बाद यमदूत वज्रकण्टकशाल्मली नरकमें गिराते हैं और वज्रके समान कठोर काँटोंवाले सेमरके वृक्षपर चढ़ाकर फिर नीचेकी ओर खींचते हैं ।।२१।।

जो राजा या राजपुरुष इस लोकमें श्रेष्ठ कुलमें जन्म पाकर भी धर्मकी मर्यादाका उच्छेद

Allegations –

📚Kama Sutra 5.6.5📚

When men have no women to sleep with, they satisfy themselves with other kinds of vulvas, or with dolls, or else masturbate.” ”*When a man does*

not find any woman to his taste, how does he satisfy himself? With men, or with the vaginas of other species, mares, she-goats, bitches, sheep, any animal of female gender, as he would, Otherwise, he manages by simply "seizing the lion" (simhakranta). meaning masturbation. In this connection, it is said: In an upright position, seizing the lion means grasping one's sex with one's hand and thus scattering one's orgasm. Since spilling one's seed anywhere is a serious offense, a purification rite should then be performed."

Refutation-

The *Kamasutra* is not a dharmic text. Its primary focus is on sexual activity, disregarding the principles of Dharma. According to the Shastras, sexual intercourse is prescribed not for mere pleasure or recreation, but solely for the purpose of procreation. In contrast, texts like the *Kamasutra* reduce sexual activity to acts of lust and indulgence, promoting pleasure as an end in itself rather than fulfilling dharmic duties.

Srimad Bhagvatam 11.5.13

The smelling of wine (in the Sautrāmani sacrifice) is laid down as its intake (and no drinking of liquor is permitted); a beast is to be (symbolically) offered to the deities (by touching it) in sacrifices, but no killing for meat-eating is allowed; simi-larly, sexual intercourse (with one's wife) is to be indulged in for procreation but not for sexual enjoyment. But people do not understand this pure course of their own dharma.

13. The smelling of wine (in the *Sautrāmaṇi sacrifice*) is laid down as its intake (and no drinking of liquor is permitted); a beast is to be (symbolically) offered to the deities (by touching it) in sacrifices, but no killing for meat-eating is allowed; similarly, sexual intercourse (with one's wife) is to be indulged in for procreation but not for sexual enjoyment. But people do not understand this pure course of their own *dharma*.

Mahabharat 12.110.23 Geeta Press Gorakhpur

जिनका भोजन स्वादके लिये नहीं, जीवनयात्राका निर्वाह करनेके लिये होता है, जो विषयवासनाकी तृप्तिके लिये नहीं, संतानकी इच्छासे मैथुनमें प्रवृत्त होते हैं तथा जिनकी वाणी केवल सत्य बोलनेके लिये है, वे समस्त संकटोंसे पार हो जाते हैं

Those whose eating is not for taste but for sustaining life, who engage in intercourse not for the satisfaction of sensual desire but for the wish to have children, and whose speech is only for speaking the truth — they cross over all difficulties.

यात्रार्थं भोजनं येषां संतानार्थं च मैथुनम् ।
वाक् सत्यवचनार्थाय दुर्गाण्यतितरन्ति ते ।। २३ ।।

जिनका भोजन स्वादके लिये नहीं, जीवनयात्राका निर्वाह करनेके लिये होता है, जो विषयवासनाकी तृप्तिके लिये नहीं, संतानकी इच्छासे मैथुनमें प्रवृत्त होते हैं तथा जिनकी वाणी केवल सत्य बोलनेके लिये है, वे समस्त संकटोंसे पार हो जाते हैं ।। २३ ।।

Srimad Bhagavad Geeta 16.21 Shankar Bhashya Geeta Press Gorakhpur

आत्माका नाश करनेवाले, ये तीन प्रकारके दोष, नरकप्राप्तिके द्वार हैं। इनमें प्रवेश करनेमात्रसे ही आत्मा नष्ट हो जाता है, अर्थात् किसी पुरुषार्थके योग्य नहीं रहता। इसलिये ये तीनों आत्माका नाश करनेवाले द्वार कहलाते हैं।

वे कौन हैं? काम, क्रोध और लोभ। सुतरां इन तीनोंका त्याग कर देना चाहिये। क्योंकि ये काम आदि तीनों नरकद्वार आत्माका नाश करनेवाले हैं, इसलिये इनका त्याग कर देना चाहिये। यह त्यागकी स्तुति है ॥ २१ ॥

There are three types of faults that lead to the destruction of the soul and open the gates to hell: desire, anger, and greed. As soon as one falls into them, the soul is ruined and becomes unfit for any noble pursuit. Therefore, these three are called the gates of hell and must be renounced, because they destroy the soul.”

त्रिविधं नरकस्येदं द्वारं नाशनमात्मनः।
कामः क्रोधस्तथा लोभस्तस्मादेतत्त्रयं त्यजेत्॥ २१॥

त्रिविधं त्रिप्रकारं नरकस्य प्राप्ती इदं द्वारं नाशनम् आत्मनो यद् द्वारं प्रविशन् एव नश्यति आत्मा कस्मैचित् पुरुषार्थाय योग्यो न भवति इति एतद् अत उच्यते द्वारं नाशनम् आत्मनः इति।

किं तत्, कामः क्रोधः तथा लोभः तस्माद् एतत् त्रयं त्यजेत्। यत एतद् द्वारं नाशनम् आत्मनः तस्मात् कामादित्रयम् एतत् त्यजेत् त्यागस्तुतिः इयम्॥ २१॥

आत्माका नाश करनेवाले, ये तीन प्रकारके दोष, नरकप्राप्तिके द्वार हैं। इनमें प्रवेश करनेमात्रसे ही आत्मा नष्ट हो जाता है, अर्थात् किसी पुरुषार्थके योग्य नहीं रहता। इसलिये ये तीनों आत्माका नाश करनेवाले द्वार कहलाते हैं।

वे कौन हैं? काम, क्रोध और लोभ। सुतरां इन तीनोंका त्याग कर देना चाहिये। क्योंकि ये काम आदि तीनों नरकद्वार आत्माका नाश करनेवाले हैं, इसलिये इनका त्याग कर देना चाहिये। यह त्यागकी स्तुति है॥ २१॥

Allegations–

📚Yajur Veda 23.19-21📚
All wife of the host reciting three mantras go round the horse. While praying, they say: 'O horse, you are, protector of the community on the basis of good qualities, you are, protector or treasure of happiness. O horse, you become my husband'. After the animal is purified by the priest, the principal wife sleeps near the horse and says: *O Horse, I extract the semen worth conception and you release the semen worth conception. The horse and principal wife spread two legs each. Then the Ardhvaryu (priest) orders to cover the oblation place, raise canopy etc. After this, the principal wife of the host pulls penis of the horse and puts it in her vagina and says: “This horse may release semen in me. Then the host, while praying to the horse says: “O horse, please throw semen on the upper

part of the anus of my wife. Expand your penis and insert it in the vagina because after insertion, this penis makes women happy and lively."

Refutation – He alleged on Ashwamedha Yagya from Yajur Veda 23.19-21 . Here is Yajur Veda 23.19-21 Uvat Bhasya

गणानां त्वा गणपति ꣳ हवामहे प्रियाणां त्वा प्रियपति ꣳ हवामहे निधीनां त्वा निधिपति ꣳ हवामहे वसो मम.
आहमजानि गर्भधमा त्वमजासि गर्भधम्.. (१९)

आप गणों के स्वामी हैं. हम आप गणपति का आह्वान करते हैं. आप प्रियों के बीच प्रिय हैं. हम आप प्रियपत्ति का आह्वान करते हैं. आप निधियों के बीच प्रिय हैं.

यजुर्वेद - २९५

उत्तरार्ध तेईसवां अध्याय

हम निधिपति का आह्वान करते हैं. जगत् को आप ने बसाया है. आप हमारे होइए. आप संसार के गर्भधारी हैं. हम आप की इस गर्भधारण क्षमता को जानें. (१९)

ता ऽ उभौ चतुरः पदः संप्रसारयाव स्वर्गे लोके प्रोर्णुवाथां वृषा वाजी रेतोधा रेतो दधातु.. (२०)

यज्ञ शक्ति और देव शक्ति दोनों से उम्मीद है कि वे अपने चारों पैरों का प्रसार करने की कृपा करें. दोनों शक्तियां स्वर्गलोक एवं पृथ्वीलोक में व्याप्त करने की कृपा करें. दोनों शक्तियां बलवान हैं. वे हमें बलशाली व वीर्यवान बनाएं. हमारे लिए शक्ति और शौर्य धारण करें. (२०)

उत्सक्थ्या अव गुदं धेहि समञ्जिं चारया वृषन्.
य स्त्रीणां जीवभोजनः.. (२१)

हे परम शक्ति! आप दुष्टों का दमन करने वाले व शक्तिमान हैं. जो व्यक्ति स्त्रियों से अपनी आजीविका कमाते हैं, अपना भोजन पाते हैं, आप उन को प्रताड़ना दीजिए. (२१)

यकासकौ शकुन्तिकाहलगिति वञ्चति.
आहन्ति गभे पसो निगल्गलीति धारका.. (२२)

यह जल पक्षी की भांति प्रसन्नतादायी निनाद (आवाज) करता है. यह जल तेजोमय है. यह तेजस्वी जल कलकल निनाद करता है और शक्तिधारी है. (२२)

यकोसकौ शकुन्तक ऽ आहलगिति वञ्चति.
विवक्षत ऽ इव ते मुखमध्वर्यो मा नस्त्वमभि भाषथाः.. (२३)

उपर्युक्त तेज के प्रभाव से बोलने के इच्छुक मुंह पक्षी की तरह निरंतर शब्द करते हैं. उन से निवेदन है कि वे यज्ञ के बारे में निरर्थक बात न करें. (२३)

Yajur Veda 23.19 –

आप गणों के स्वामी हैं. हम आप गणपति का आह्वान करते हैं. आप प्रियों के बीच प्रिय हैं. हम आप प्रियपति का आह्वान करते हैं. आप निधियों के बीच प्रिय हैं.
हम निधिपति का आह्वान करते हैं. जगत् को आप ने बसाया है. आप हमारे होइए. आप संसार के गर्भधारी हैं. हम आप की इस गर्भधारण क्षमता को जानें. (१९)

You are the lord of the Ganas. We invoke you Ganapati. You are dear among the dear ones. We invoke you Priyapati. You are dear among the treasures. We call upon the lord of wealth. You have created this world. You are ours. You are the bearer of the world. Let us know about your ability to conceive.

Yajur Veda 23.20 –

यज्ञ शक्ति और देव शक्ति दोनों से उम्मीद है कि वे अपने चारों पैरों का प्रसार करने की कृपा करें. दोनों शक्तियां स्वर्गलोक एवं पृथ्वीलोक में व्याप्त करने की कृपा करें. दोनों शक्तियां बलवान हैं. वे हमें बलशाली व वीर्यवान बनाएं. हमारे लिए शक्ति और शौर्य धारण करें. (२०

It is expected from both Yagya Shakti and Dev Shakti that they should kindly spread their four legs. Both the powers should kindly spread themselves in heaven and earth. Both the powers are powerful. May they make us strong and virile. May they bestow strength and courage on us.

Yajur Veda 23.21 –

हे परम शक्ति ! आप दुष्टों का दमन करने वाले व शक्तिमान हैं. जो व्यक्ति स्त्रियों से अपनी आजीविका कमाते हैं, अपना भोजन पाते हैं, आप उन को प्रताड़ना दीजिए. (२१)

O supreme power! You are the suppressor of the wicked and are all-powerful. Those people who earn their livelihood and food from women, you should torture them.

Claims–

📚Harivamsa Purana 3.5.11-13📚
After the passage of some time, king Janamejaya, who offers plenty of tributes (in sacrifices) observed the horse sacrifice as ordained. Devi Vapushtama, the daughter of the king of Kashi, went and slept with the slain horse, according to the ritual as prescribed. Seeing the queen with beautiful limbs, Vsava (Indra) desired her. Entering the body of the dead horse, Indra had intercourse withse the queen.

Refutation –

Next he accused on Harivamsa Purana bhavishya parva chapter 5 on Indra Dev here is Geeta Press Gorakhpur Harivamsa Purana

व्यासजी आदिका गमन, जनमेजयके अश्वमेध यज्ञमें इन्द्रका विघ्न डालना, जनमेजयद्वारा इन्द्रको शाप, ब्राह्मणोंका निर्वासन तथा अपनी पत्नीकी भर्त्सना, विश्वावसुका जनमेजयको समझाना

सूत उवाच

इत्येवमाश्वासयतो राजानं जनमेजयम्।
अतीतानागतं वाक्यमृषेः परिषदा श्रुतम्॥ १

अमृतस्येव संवाहः प्रभा चन्द्रमसो यथा।
अतर्पयत तच्छ्रोत्रं महर्षेर्वाङ्मयो रसः॥ २

धर्मकामार्थसंयुक्तं करुणं वीरहर्षणम्।
रमणीयं तदाख्यानं कृत्स्नं परिषदा श्रुतम्॥ ३

केचिदश्रूणि मुमुचुः श्रुत्वा दध्युस्तथापरे।
इतिहासं तमृषिणा पाणाविव निदर्शितम्॥ ४

सदस्यान् सोऽभ्यनुज्ञाय कृत्वा चापि प्रदक्षिणाम्।
पुनर्द्रक्ष्याम इत्युक्त्वा जगाम भगवानृषिः॥ ५

अनुजग्मुस्तदा सर्वे प्रयान्तमृषिसत्तमम्।
लोके प्रवदतां श्रेष्ठं ये विशिष्टास्तपोधनाः॥ ६

याते भगवति व्यासे तदा ब्रह्मर्षिभिः सह।
ऋत्विजः पार्थिवाश्चैव प्रतिजग्मुर्यथागतम्॥ ७

पन्नगानां सुघोराणां कृत्वा तां वैरयातनाम्।
जगाम रोषमुत्सृज्य राजा विषमिवोरगः॥ ८

होत्राग्निदीप्तशिरसं परित्राय च तक्षकम्।
आस्तीकोऽथाश्रमपदं जगाम स महामुनिः॥ ९

राजापि हास्तिनपुरं जगाम स्वजनावृतः।
अन्वशासच्च मुदितस्तदा प्रमुदिताः प्रजाः॥ १०

कस्यचित् त्वथ कालस्य स राजा जनमेजयः।
दीक्षितो वाजिमेधेन विधिवद् भूरिदक्षिणः॥ ११

संज्ञप्तमश्वं तत्रास्य देवी काश्या वपुष्टमा।
संविवेशोपगम्याथ विधिदृष्टेन कर्मणा॥ १२

तां तु सर्वानवद्याङ्गीं चकमे वासवस्तदा।
संज्ञप्तमश्वमाविश्य तया मिश्रीबभूव सः॥ १३

सूतजी कहते हैं—शौनक! इस प्रकार राजा जनमेजयको आश्वासन देते हुए महर्षि वेदव्यासका वह भूत, भविष्य-सम्बन्धी वचन उस राजसभाके सभी सदस्योंने सुना॥ १॥ महर्षिका वह वाङ्मय रस मानो अमृतका प्रवाह था, चन्द्रमाकी प्रभाके समान मनको आह्लादित करनेवाला था। उसने सबके कानोंको तृप्त कर दिया॥ २॥ धर्म, काम और अर्थसे युक्त, करुणासे भरी हुई तथा वीरोचित हर्षोत्साहको बढ़ानेवाली वह सम्पूर्ण रमणीय वार्ता वहाँ सारी सभाने सुनी॥ ३॥ कुछ लोग आँसू बहाने लगे, कितने ही मनुष्य उस वार्ताको सुनकर ध्यानमग्न हो गये, महर्षि व्यासने उस भावी इतिहासको मानो हाथपर रखकर दिखा दिया था॥ ४॥ तत्पश्चात् वे महर्षि भगवान् व्यास सदस्योंकी अनुमति ले उन सबकी परिक्रमा करके 'हम फिर मिलेंगे' ऐसा कहकर वहाँसे चल दिये॥ ५॥ उस समय वहाँ जो-जो श्रेष्ठ तपोधन मुनि थे, वे सब जगत्के सभी वक्ताओंमें श्रेष्ठ मुनिवर व्यासको जाते देख उनके पीछे हो लिये॥ ६॥ ब्रह्मर्षियोंसहित भगवान् व्यासके चले जानेपर उस समय जो अन्य ऋत्विज और राजा थे, वे भी जैसे आये थे उसी तरह लौट गये॥ ७॥ अत्यन्त भयानक सर्पोंके वैरका वह बदला चुकाकर राजा जनमेजय विषको त्याग कर जानेवाले सर्पकी भाँति रोषको छोड़कर वहाँसे अपने नगरको चले गये॥ ८॥ हवनकी आगसे जिसका सिर तप गया था, उस तक्षकके प्राण बचाकर महामुनि आस्तीक भी अपने आश्रमको चले गये॥ ९॥ राजा जनमेजय भी स्वजनोंसे घिरे हुए वहाँसे हस्तिनापुरको गये और आनन्दपूर्वक रहकर सदा प्रसन्न रहनेवाली प्रजाका शासन एवं संरक्षण करने लगे॥ १०॥ कुछ कालके बाद यज्ञोंमें बहुत-सी दक्षिणा देनेवाले राजा जनमेजयने विधिपूर्वक अश्वमेध यज्ञकी दीक्षा ली॥ ११॥ उस यज्ञमें जो अश्व मारा गया था, उसके पास जाकर काशिराजकन्या महारानी वपुष्टमाने शास्त्रीय विधिके अनुसार शयन किया॥ १२॥ उन दिनों उन सर्वाङ्गसुन्दरी रानीको देवराज इन्द्र प्राप्त करना चाहते थे। वे उस मारे गये अश्वमें आविष्ट हो रानीके साथ संयुक्त हो गये॥ १३॥

Harivamsa Purana bhavishya parva chapter 5 Slokas 31-33 and Sloka 39 makes it clear that Indra entering the dead horse and copulating with

Janamejaya wife was an Illusion created by Indra becuase Indra feared of the Ashwamedha Yagya so he created this illusion to destroy the merits of this yagya . In words of Sage Viswavasu to Janamajeya Indra Dev can never commit this heinous crime of Violating other men wife as Indra is rightous and controlled of senses he just created an Illusion to destroy the Yagya

समान बलसे भ्रष्ट कर दिये गये। तुम तीन सौ यज्ञोंका अनुष्ठान करनेवाले अत्यन्त दुर्धर्ष वीर थे, तुमसे और
उन ब्राह्मणोंसे भी इन्द्र सदा डरते रहते थे; अतः उन्होंने अकेले ही मायाके प्रयोगद्वारा उन दोनों प्रकारके भयोंको पार कर लिया ॥ २९-३२॥ विजयकी इच्छा रखनेवाले वे महातेजस्वी इन्द्र जिसे दूसरोंने कभी नहीं किया, वह पापकर्म कैसे कर सकते हैं? अपने पोतेकी पत्नीपर बलात्कार उनके द्वारा कैसे सम्भव हो सकता है ? ॥ ३३ ॥ हरिवाहन इन्द्रमें जिस प्रकार उत्तम बुद्धि, उत्कृष्ट धर्म, श्रेष्ठ इन्द्रिय-संयम और परम ऐश्वर्य बतलाया गया है, उसी प्रकार तीन सौ यज्ञोंका अनुष्ठान करनेवाले तुझ दुर्धर्ष वीरमें वे सभी बातें हैं॥ ३४॥ अतः तुम इन्द्रमें, गुरु एवं पुरोहितमें, अपनेमें तथा रानी वपुष्टमामें दोषदृष्टि न करो; क्योंकि काल सर्वथा दुर्लङ्घय है ॥ ३५ ॥ देवेन्द्रने अपनी ऐश्वर्यशक्तिसे अश्वमें प्रवेश करके तुम्हारे हृदयमें रोष उत्पन्न कर दिया था, अतः सुखार्थी मनुष्यको सदा देवताके अनुकूल बर्ताव करना चाहिये ॥ ३६ ॥ जैसे जलके प्रवाहके प्रतिकूल तैरना कठिन होता है,
उसी प्रकार प्रतिकूल देवतासे पार पाना बहुत कठिन है। तुम्हारी रानी निष्पाप हैं, ये रमणियोंमें रत्न हैं, तुम निश्चिन्त होकर इनका उपभोग करो ॥ ३७ ॥

They were corrupted by the same force. You, who have performed three hundred sacrifices and are an extremely invincible hero — even you and those Brahmins were always feared by Indra. Therefore, he alone, by using the power of illusion (Māyā), overcame both kinds of dangers. (29–32)

How could that mighty and resplendent Indra, who desired victory, commit such a sinful deed that no one else had ever done? How could it be possible for him to violate the wife of his own grandson? (33)

Just as the highest intellect, supreme righteousness, excellent control over the senses, and great sovereignty are described in Harivāhana Indra, in the same way, all those qualities are present in you, O indomitable hero who has performed three hundred sacrifices. (34)

Therefore, do not see faults in Indra, in the guru and the family priest, in yourself, or in Queen Vapuṣṭamā, for Time is completely irresistible. (35)

By his sovereign power, Lord Indra entered into the horse and kindled anger in your heart. Hence, a man who desires happiness should always behave in accordance with the will of the deity. (36)

Just as it is difficult to swim against the current of a river, in the same way, it is very hard to overcome a hostile deity. Your queen is innocent — she is a jewel among women. Enjoy her company without worry. (37)

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a jewel among women. Enjoy her company without worry. (37)

भ्रंशितस्त्वं च विप्राश्च बलादिन्द्रसमादिह।
त्वत्तश्चैव सुदुर्धर्षात् त्रियज्ञशतयाजिनः॥ ३१

बिभेति हि सदा त्वत्तो ब्राह्मणेभ्योऽपि वासवः।
एकेन वै तदुभयं तीर्णं शक्रेण मायया॥ ३२

स एष सुमहातेजा विजिगीषुः पुरंदरः।
कथमन्यैरनाचीर्णं नसुर्दारानतिक्रमेत्॥ ३३

यथैव हि परा बुद्धिः परो धर्मः परो दमः।
यथैव परमैश्वर्यं कीर्तितं हरिवाहने।
तथैव त्वयि दुर्धर्षे त्रियज्ञशतयाजिनि॥ ३४

मा वासवं मा च गुरुमात्मानं मा वपुष्टमाम्।
गच्छ दोषेण कालो हि सर्वथा दुरतिक्रमः॥ ३५

ऐश्वर्येणाश्रमाविश्य देवेन्द्रेणासि रोषितः।
आनुकूल्येन देवस्य वर्तितव्यं सुखार्थिना॥ ३६

दुस्तरं प्रतिकूलं हि प्रतिस्रोत इवाम्भसः।
स्त्रीरत्नमुपभुङ्क्ष्वेमामपापां विगतज्वरः॥ ३७

समान बलसे भ्रष्ट कर दिये गये। तुम तीन सौ यज्ञोंका अनुष्ठान करनेवाले अत्यन्त दुर्धर्ष वीर थे, तुमसे और उन ब्राह्मणोंसे भी इन्द्र सदा डरते रहते थे; अतः उन्होंने अकेले ही मायाके प्रयोगद्वारा उन दोनों प्रकारके भयोंको पार कर लिया॥ ३१—३२॥ विजयकी इच्छा रखनेवाले वे महातेजस्वी इन्द्र जिसे दूसरोंने कभी नहीं किया, वह पापकर्म कैसे कर सकते हैं? अपने पोतेकी पत्नीपर बलात्कार उनके द्वारा कैसे सम्भव हो सकता है?॥ ३३॥ हरिवाहन इन्द्रमें जिस प्रकार उत्तम बुद्धि, उत्कृष्ट धर्म, श्रेष्ठ इन्द्रिय-संयम और परम ऐश्वर्य बतलाया गया है, उसी प्रकार तीन सौ यज्ञोंका अनुष्ठान करनेवाले तुझ दुर्धर्ष वीरमें वे सभी बातें हैं॥ ३४॥ अतः तुम इन्द्रमें, गुरु एवं पुरोहितमें, अपनेमें तथा रानी वपुष्टमामें दोषदृष्टि न करो; क्योंकि काल सर्वथा दुर्लङ्घ्य है॥ ३५॥ देवेन्द्रने अपनी ऐश्वर्यशक्तिसे अश्वमें प्रवेश करके तुम्हारे हृदयमें रोष उत्पन्न कर दिया था, अतः सुखार्थी मनुष्यको सदा देवताके अनुकूल बर्ताव करना चाहिये॥ ३६॥ जैसे जलके प्रवाहके प्रतिकूल तैरना कठिन होता है, उसी प्रकार प्रतिकूल देवतासे पार पाना बहुत कठिन है। तुम्हारी रानी निष्पाप हैं, ये रमणियोंमें रत्न हैं, तुम निश्चिन्त होकर इनका उपभोग करो॥ ३७॥

Later on realising this illusion created by Indra King Janamejaya accepted his wife back as sinless and pure and returned to rule his kingdom with righteousness and power

जनमेजयका संतुष्ट होकर राज्यशासन करना तथा इस ग्रन्थके पाठ और श्रवणकी महिमा

सौति कहते हैं- अकारण ही जिनके मनमें संदेह उत्पन्न हो गया था, उन राजा जनमेजयको जब विश्वावसुने अनुनयपूर्वक समझाया, तब वे रानी वपुष्टमापर प्रसन्न हो गये और उन्होंने मानवधर्मके आचरणसे शान्ति धारण की ॥ १ ॥ वे राजा जनमेजय मानसिक श्रमको दूर करके अपने लिये उत्तम यशकी अभिलाषा रखते हुए धर्मबुद्धिसे राज्यका शासन तथा प्रसन्नचित्त होकर वपुष्टमाके साथ रमण करने लगे ॥ २॥

The satisfaction of Janamejaya in ruling the kingdom and the glory of reciting and hearing this text

Sauti said — When Viśvāvasu gently persuaded King Janamejaya, whose mind had, without reason, been clouded with doubt, the king became pleased with Queen Vapuṣṭamā. He adopted peace by following the conduct of human righteousness. (1)

Relieved of mental distress and desiring great fame for himself, King Janamejaya ruled the kingdom with wisdom rooted in righteousness, and with a joyful heart, he lived in union with Vapuṣṭamā. (2)

षष्ठोऽध्यायः

जनमेजयका संतुष्ट होकर राज्यशासन करना तथा इस ग्रन्थके पाठ और श्रवणकी महिमा

सौतिरुवाच

एवं स विश्वावसुनानुनीतः
प्रसादमागम्य वपुष्टमायाः।
चकार मिथ्या व्यतिशङ्कितात्मा
शान्तिं परां मानवधर्मदृष्टाम्॥ १
श्रममभिविनिवर्त्य मानसं स
समभिलषञ्जनमेजयो यशः स्वम्।
विषयमनुशशास धर्मबुद्धि-
र्मुदितमना रमयन् वपुष्टमां ताम्॥ २
न हि विरमति विप्रपूजना-
न्न च विनिवर्तति यज्ञदानशीलात्।
न विषयपरिरक्षणाच्च्युतोऽभू-
न्न च परिगर्हति तां वपुष्टमां च॥ ३
विधिविहितमशक्यमन्यथा हि यद्-
ऋषिरचिन्त्यतया पुराब्रवीत् सः।
इति स नृपतिरात्मवांस्तदासौ
तदनु विचिन्त्य बभूव वीतमन्युः॥ ४
इदं महाकाव्यमृषेर्महात्मनः
पठन् नृणां पूज्यतमो भवेन्नरः।
प्रकृष्टमायुः समवाप्य दुर्लभं
लभेच्च सर्वज्ञफलं च केशवम्॥ ५

सौति कहते हैं—अकारण ही जिनके मनमें संदेह उत्पन्न हो गया था, उन राजा जनमेजयको जब विश्वावसुने अनुनयपूर्वक समझाया, तब वे रानी वपुष्टमापर प्रसन्न हो गये और उन्होंने मानवधर्मके आचरणसे शान्ति धारण की॥ १॥ वे राजा जनमेजय मानसिक श्रमको दूर करके अपने लिये उत्तम यशकी अभिलाषा रखते हुए धर्मबुद्धिसे राज्यका शासन तथा प्रसन्नचित्त होकर वपुष्टमाके साथ रमण करने लगे॥ २॥ वे ब्राह्मणोंके पूजन, आदर-सत्कारसे कभी विरत नहीं होते थे, यज्ञ और दानरूप शीलसे कभी पीछे नहीं हटते थे, राज्यके रक्षारूप कर्मसे च्युत नहीं होते थे और अपनी रानी वपुष्टमाकी कभी निन्दा नहीं करते थे॥ ३॥ 'विधाताके विधानको उलट देना सर्वथा असम्भव है' यह बात जो अचिन्त्य तपस्वी महर्षि व्यासने पहले कही थी, उनके इस कथनपर उन मनस्वी नरेशने बारम्बार विचार किया, इससे उनका रोष और खेद जाता रहा॥ ४॥ महात्मा महर्षि व्यासजीके इस महाकाव्यका पाठ करनेवाला मानव मनुष्योंमें परम पूजनीय हो जाता है। वह परम उत्तम दुर्लभ आयु पाकर सर्वज्ञतारूप फल और भगवान् श्रीकृष्णको प्राप्त कर लेता है॥ ५॥

Claims

📚Krishna Yajur Veda 7.4.19📚
In the heavenly world be you two completely covered. Queen says – I will urge on the impregnator, you will urge on the impregnator; let the two of us stretch out our four legs. Adhvaryu says – Let the stallion, semen-producer, produce semen [insert semen]. Bring the penis into the two thighs, drive along the erect and unctuous one which is women's living enjoyment, which is their hole-runner cleaner, women's dear secret (pleasure) which has hit the sardigrdi (clitoris?) in their black (haired) mark... This little bird which creeps around saying 'ahalam' knocks the penis into the slit; the vulva devours it."

📚Baudhayana Srauta Sutra 15.29📚
The Adhvaryu escorts the senior queen fully decorated, making amends, being reproached (and addresses the three queens) "O Amba, O Ambali O Ambika* (The senior queen says) "No person leads me. The poor horse is sleeping." Having lain down by the side of the horse towards the north, she draws a piece of cloth over her head. The Adhvaryu covers both of them with the piece of linen with the formula, "O fair one, clad in a fair garment, do you two be covered together in the heaven. "The senior queen lays the horse's penis on her lap with the formula, "I have clasped the impregnatory; do thou clasp me for impregnation. Let us together spread out our four legs." The Adhvaryu follows her with the formulas, "Let the impregnator out of you deposit the seed. O horse, do thou press thy region of male organ upon the thighs (of the queen) and insert into the queen's genitals thy penis which is the means of enjoyment of women, which dashes into their womb, and which, when entered into the genitals pleases them, and which attacks the central part of genitals within the black spot." The senior queen censures the horse." and others

📚Sankhayana Srauta Sutra 16.3.33-36📚
When the horse has been quitened (slaughtered) they cause the first consort of the king to lie down near it. They cover them both (horse and consort) with an upper-garment. To these two the sacrificer addresses the obscene (verse). 'Put the penis into (the space between the) thighs, bring the sleek one down, which is the life and delight of women.''

📚Varaha Srauta Sutra 3.4.4.15📚
When their two generative organs have been put together."

📚Katyayana Srauta Sutra 20.6.16📚
(The Mahisi) takes the penis of the horse in her lap."

📚Shatapatha Brahmana 13.5.2.1-10📚
A cloth, an upper cloth, and gold is what they spread out for the horse, and on that they 'quiet' him. When the sacrificial animals have been 'quieted', the (king's) wives come up with water for washing the feet — four wives, and a maiden as the fifth, and four hundred women attendants. When the water for washing the feet is ready, they make the chief queen (Mahishi) lie down next to the horse, and they cover the two of them up with the upper cloth as they say the verse, 'Let the two of us cover ourselves in the world of heaven', for the world of heaven is where they 'quiet' the sacrificial animal. Then they draw out the penis of the horse and place it in the vagina of the chief queen, while she says, 'May the vigorous virile male, the layer of seed, lay the seed'; this she says for sexual intercourse. While they are lying there, the sacrificer insults the horse by saying, 'Lift up her thighs and put it in her rectum.' No one insults (the sacrificer) back, lest there should be someone to act as a rival against the sacrificer. The officiant (Adhvaryu) then insults the maiden: 'Hey, maiden, hey, maiden, the little female bird ...' and she insults him back: 'Hey, officiant, hey, officiant, that little bird....' And then the overseer (Brahman) insults the chief queen: 'Hey, chief queen, hey, chief queen, your mother and father climb to the top of a tree....' She has as her attendants a hundred daughters of kings; they insult the overseer in return: 'Hey, overseer, hey, overseer, your mother and your father play in the top of a tree....' Then the cantor (Udgatri) insults the king's favorite

wife: ‘Hey, favorite, hey, favorite wife, raise her up erect….’ She has as her attendants a hundred royal women; they insult the cantor in return: ‘Hey, cantor, hey, cantor, raise him up erect….’ Then the invoker (Hotri) insults the rejected wife: ‘Hey, rejected wife, hey, rejected wife, when inside her tight crack….’ She has as her attendants a hundred daughters of bards and village headmen; they insult the invoker in return: ‘Hey, invoker, hey, invoker, when the gods see that miserable penis….’ Then the carver (Kshatri) insults the fourth wife: ‘Hey, fourth wife, hey, fourth wife, when the deer eats the barley, (the farmer) does not hope to nourish the animal….’ She has as her attendants a hundred daughters of carvers and charioteers; they insult the carver in return: ‘Hey, carver, hey, carver, when the deer eats the barley, (the farmer) does not hope to nourish the animal….’ These insulting speeches are for all kinds of attainment, for through the horse sacrifice all desires are achieved. Thinking, ‘With all kinds of speech we will achieve all kinds of desires’, they make the chief queen get up. Then the women walk back the way they came, and the others utter at the end a sweet-smelling verse, the verse that begins, ‘I praise Dadhikravan.’ For the life-span and the gods go out of those who speak impure speech in the sacrifice. Thus they purify their speech to keep the gods from going out of the sacrifice.”

AND MANY OTHER SEVERAL REFRENCES HE SHARED FROM KALPASUTRAS AND OTHER SHASTRAS

Refutation –

Pandit Nath Sharma Shastri Saraswat explained in his book ” Sanatan Dharmaloka” answering these controversial objections on Ashwamedha Yagya

Hindi Text

पूर्णमासी भवति’ (शतपथ० १३।४।१।४) । फाल्गुनकी पूर्णिमामें होलिकाके अवसरपर अश्वमेध यज्ञमें कहे जाते थे; इसी परम्पराके फल-स्वरूप होलियों में अश्लील-परिहास की शैली अव भी मिलती है। इसे हम 'होलिका-विज्ञान' में स्पष्ट करेंगे । इससे इसकी वैदिकता सिद्ध हो रही है।
(६) इन आक्षेप्ताओंको जो कि यह (रानीसे घोड़ेके मैथुनका) भ्रम हुआ है, उसका कारण यह है कि वे

लोग उस समय घोड़ेको जीवित समझते हैं, यद्यपि यह घोड़ेके जीवनमें भी उपपन्न नहीं हो सकता। क्योंकि घोड़ेका मानुषीसे समागम तथा घोड़ेके वीर्यसे मानुषीमें गर्भ उपपन्न नहीं। अतः आक्षेप्ताओंका यह महामोह है। उस समय अश्वमेधका अश्व संज्ञप्त (मृतक) है; उसके अङ्ग भी पृथक्पृथक् संशोधित होकर पड़े होते हैं। हम पहले शतपथका पाठ लिख चुके हैं कि- 'संज्ञप्तेषु पशुषु'। 'संज्ञप्त' का अर्थ 'मृतक' है। देखो – वेदाङ्ग-व्याकरण, श्रीपाणिनिमुनिका धातुपाठ। उसमें 'मारणतोषणनिशामनेषु ज्ञा' (८११) यहां मित्संज्ञक धातुओंमें 'ज्ञा' धातुका अर्थ 'मारना' सबसे पूर्व लिखा है। 'वैयाकरणसिद्धान्तकौमुदी' में भी यही है। इतना अधिक लिखा है- 'ज्ञप मिच्च' इति चुरादौ। ज्ञापनं मारणादिकं च तस्यार्थः'। यहां 'तत्त्वबोधिनी' में लिखा है- 'पशुं संज्ञपयति-मारयति इत्यर्थः'। 'बालमनोरमा' में भी यही लिखा है- 'पशुं संज्ञपयति-अक्षतं मारयतीत्यर्थः। यही स्वा०द०-संगृहीत 'धातुपाठ' में लिखा है- 'मारणतोषण-निशामनेषु ज्ञा' (पृ० १२) यहां मित्संज्ञक 'ज्ञा

धातुका पहला अर्थ मारण है। यही वात स्वामी दयानन्दके आख्यातिक भ्वादिगण (पृ० ८३) में लिखी है। यदि प्रतिपक्षियोंको वेदाङ्गपर विश्वास न हो; तो हम 'संज्ञप्त' शब्दपर वेदभाग 'ब्राह्मण' की सम्मति देते हैं; देखिये – घ्नन्ति वै एतत् पशुम्, यद् एनथं संज्ञपयन्ति' (शत० १३।२।८।२)। तो जब पशु उस समय संज्ञप्त (मृतक) है; तो उस समय प्रतिपक्षियोंका दुरभिप्राय कैसे सङ्गन्त हो सकता है?
(७) जब घोड़ेके पास महिषीको रखा जाता है; उस समय अश्व मृतक होता है- इस विषयकी ब्राह्मणभागकी साक्षी हम दे चुके। अब इसमें इतिहासकी साक्षी भी पाठकगण देखें-
(क) वाल्मीकि रामायणमें पुत्रेष्टियज्ञ करनेके लिए पूर्वजन्मकृत, कार्य-प्रतिबन्धक पापके क्षयार्थ पहले अश्वमेध यज्ञ किया गया था। उस समयका वहां वर्णन है- 'कौसल्या तं इयं तत्र परिचर्य (परिक्रम्य) समन्ततः। कृपाणैर्विशशासैनं त्रिभिः परमया मुदा' (१।१४।३३) यहां अश्वकी 'पत्न्यः एनं त्रिः परियन्ति' (शत० १३।२।८।४) इस कथनसे परिक्रमा और (शत० १३।२।८।२ के अनुसार) कौशल्या-द्वारा अश्वका विशसन (हनन) कहा है। फिर आगे लिखा है-'पतत्रिणा तदा सार्धं सुस्थितेन च चेतसा। अवसद् रजनीमेकां कौसल्या धर्मकाम्यया' (१४।३४) यहां पर मृतक घोड़ेके पास रहना धर्मेच्छासे कहा है, सम्भोगेच्छासे नहीं।
(ख) इसी प्रकरणके तैत्तिरीयब्राह्मणके भाष्य में श्रीभट्टभास्करने भी यही भाष्य किया है- 'तप एव सन्तापहेतुत्वात् अस्या (महिष्या

(३।६।६।२६) यहां भी अश्वकी मृतकता स्पष्ट है। (ग) अब इसकी अन्य साक्षी महाभारतमें देखें- 'ततः संज्ञप्य तुरगं विधिवद् याजकस्तदा। उपासंवेशयन् राजन्! ततस्तां द्रुपदात्मजाम्' (आश्व-मेधिकपर्व ८६१२) यहां भी मृतक घोड़ेके साथ द्रौपदीको बैठाया गया है। जब अश्व मृतक है; तब यहां आक्षेप्ताओंके आक्षेप व्यर्थ हैं। जैसे कि 'वेदोंका सार्वभौम संदेश' (पृ० ३६) में उसके व्याख्याताका यह कहना कि- महीधरके अपने-वेदभाष्यमें किये अर्थ स्पष्टतया अश्लील ग्राम्यधर्म (संभोगादि) परक हैं; यह निष्पक्ष विद्वानोंको लज्जाके साथ स्वीकार करना पड़ेगा' इत्यादि निराकृत हो गया। यहां बतलाया जा चुका है कि अश्व मृतक है, और उसे गणपतिदेव के रूपमें आहूत किया गया है, जैसा कि हम आरम्भिक-मयूखमें विस्तारसे बता चुके हैं। 'हवामहे' ऐसा आह्वान भी वैदिक-शैलीसे चेतन-देवताका होता है; उसमें प्राकृत अश्व, उसमें भी मृतकका आह्वान नहीं हुआ करता। सो 'शिश्न'

वा 'रेत' एवं वीर्य उसी गणपतिदेवका इष्ट है, मृतक अश्वका नहीं। इस बात पर न विचारनेसे ही प्रतिपक्षी भ्रमकूपमें गिरे हुए हैं। यदि यहां प्रतिपक्षी भी प्राकृत अश्वका वर्णन न समझकर 'गणपति' देवका वर्णन समझ लें, क्योंकि 'गणानां त्वा' मन्त्रका देवता आर्यसमाज

की छपाई हुई यजुर्वेदकी संहितानुसार भी 'गणपति' है; तब उन्हें यह भ्रम वा दूसरोंपर आक्षेप करनेका अवसर ही न रहे। जब जीवित-अश्वसे भी यह प्रार्थना सङ्गत नहीं हो सकती, जीवित-अश्व भी न निधिपति, न प्रियपति, और न गणपति बन सकता है, न उसका आह्वान ही उपपन्न हो सकता है; न उसके वीर्यका मानुषीमें गर्भकरनेसे कोई सम्बन्ध है, न अश्वका मानुषीसे समागममें कोई सम्बन्ध है; तब मृतक घोड़ेसे यह प्रार्थना सङ्गत कैसे हो सकती है ? तब वादियोंकी यह अपने नियोग आदिकी कल्पनासे विकृत हुए मस्तिष्ककी उपज है, प्राचीन ग्रन्थोंसे इसका कोई भी सम्बन्ध नहीं। अतः वहां अश्वरूपमें प्रजापति-गणपतिकी ही प्रार्थना है, जैसे कि शतपथमें कहा है-'प्राजापत्यो वै अश्वः' (शतपथ० १३।३।३।४) 'प्रजापतिर्देवता अस्य – इति प्राजापत्यः, अश्वः । वही गणपतिदेव आरम्भिक मयूखमें निर्शित की हुई सरणिसे विघ्नेश्वर एवं सर्वेश्वर होनेसे प्रजाके पति-रक्षक, हमारी निधिके रक्षक, वसु आदि वा कूष्माण्ड आदि गणों तथा साध्य आदि गणदेवताओंके पति, पद्म-महापद्म आदि निधियोंके पति, पति-पुत्र, प्राण-धन आदि प्रिय वस्तुओंके भी पति होते हैं। वही सम्पूर्ण-जगत्में व्यापकतासे निवास करनेसे 'वसु' नामसे सम्बोधित किये जाते हैं, मरा हुआ अश्व सम्बोधित नहीं किया जाता । वह मृतक-अश्व तो केवल सूर्तिपुजाकी मूर्तिकी तरह सम्बोधन वा अर्चनका साधन है, मूर्तिपूजामें पत्थरकी मूर्तिका आह्वान न करके मूर्तिस्थित देवताशक्तिको आहूत किया जाता है। इसी प्रकार यज्ञके नायक

अश्वमें भी गणपति-देवताको ही आहूत किया जाता है कि-'गणानां त्वा गणपति हवामहे, (यजुः २३/१६) । अब इस मन्त्र का शेष भाग है- 'वसो ! मम आहमजानि गर्भधमा त्वमजासि गर्भधम्' । यहां पर 'गर्भधं गर्भ दधातीति गर्भधं रेतः अहम् आ अजानि – आकृष्य क्षिपामि, तच्च गर्भधं रेत आ अजासि – आकृष्य क्षिपसि' इस महीधरकी व्याख्यापर बिना-विचारके ही बड़ा होहल्ला मचाया जाता है। यहां 'रेतः' का अर्थ 'बीर्य' किया जाता है; सो अश्वके जिस रेतः (वीर्य) को प्राप्त करना श्रीमहीधरने लिखा है, वही वेदने स्वयं कहा है, देखिये- 'वृषा वाजी रेतोधा रेतो दधातु' (यजुः २३।२०) यहां 'रेतः' का अर्थ छिपा लिया जाता है। यदि आक्षेप्ता 'रेतः'का 'बल' अर्थ करते हैं; तो 'वीर्य'का भी 'बल'ही अर्थ होता है; वही 'तेज' का आशय निकला। फिर किस मु'हसे महीधरको बदनाम किया जाता है ? जो 'वाजी रेतो धातु' वाले मन्त्रका अर्थ एवं आशय है, वही महीधरके भाष्यका भी है-यह क्यों नहीं सोचा जाता ? अब इस विषयमें पाठकगण देखें-(८) 'गर्भधं' पर 'शतपथब्राह्मण में लिखा है- 'प्रजा वै पशवो गर्भः, प्रजां वै पशून् आत्मन् धत्ते' (१३।२।२।५) इस श्रुतिसे 'गर्भ' शब्द यहां प्रजा एवं पशु-वाचक है। उस प्रजा-पशुरूप गर्भके धारण करनेवाले दैवी रेतः- गणपतिदेवके तेजके आकर्षणकी प्रार्थना की गई है, प्राकृत-घोड़ेके प्राकृत-वीर्य की नहीं; क्योंकि- अश्वके वीर्यका और फिर उसमें मृतक अश्वके वोर्यका सानुषी-श्रीमें गर्भसे सम्बन्ध ही

भला क्या हो सकता है ? क़्या. मृतकका वीर्य भी रह जाता है ? वीर्य-की शुष्कतासे ही तो मृत्यु होती है। :
(ख) आक्षेप्ताओंकी कुमारियां वा स्त्रियां प्रार्थना करती हैं-'वीर्यमसि वीर्य मयि धेहि' (यजुः १६।६) 'अग्निः प्रजां बहुलां मे करोतु, अन्नं पयो रेतो. अस्मासु धत्त' (यजुः १६।४८) इत्यादि मन्त्रोंसे वे कुमारियाँ वा स्त्रियाँ अपनेमें रेतः या वीर्यके आधानकी प्रार्थना करती हैं क्या ?
(ग) 'आर्याभिविनय' (पृ० ४६) के अनुसार वे प्रार्थना करती हैं- 'हमारे हृदयमें रमण कीजिये' (ऋ० ११६१।१३) ; तो क्या वे आक्षेप्ताओंकी स्त्रियाँ उसी 'प्राकृत वीर्य' तथा 'रमण' की प्रार्थना कर रही होती हैं, जिसे प्रतिपक्षी यहाँ बताते हैं ?
(घ) 'इमं ते उपस्थं मधुना सथंसृजामि' इस स्वा० ६० जीकी संस्कारविधिमें लिखे, विवाहकालीन मन्त्रमें भी आक्षेप्तागण क्या स्त्रीके उसी उपस्थको मधुसे युक्त कर रहे होते हैं? यदि ऐसा है; तो दूसरों पर आक्षेप क्यों ?
(ङ) 'अथैनं मनुष्याः उपस्थं कृत्वा उपासीदन्' (शतपथ २।४।२।३) यहाँ क्या प्रजापतिके सामने मनुष्योंका गुप्त-अङ्ग निकालना माना जावेगा ? जो अर्थ 'वीर्य, उपस्थ' आदिका प्रतिपक्षी यहाँ करेंगे, वही महीधरभाष्यमें भी हो जायगा ?
(च) परमैश्वर्यकेलिए बैलसे, छेरीसे भोग करें' [उपयोग लें] (यजुः २११६०) यह स्वा० ५० जीका किया अर्थ है; तब क्या आज्ञेप्ताओं-क़ी वेद पढ़नेवाली स्त्रियोंका बैलसे और उनका स्वयं छेरीसे. भोग

वा उपयोग लेना वही तथाकथित अश्वके भोग वा उपयोग जैसा माना जावेगा या नहीं ?
(छ) 'मम योनिर्महद् ब्रह्म तस्मिन् गर्भ धाम्यहम्' (१४।३) इस गीताके पद्यमें भी योनिमें गर्भ धारण करनेका 'तस्य योनिं परि-पश्यन्ति धीराः' (यजुः ३१।१६) यहां भी क्या योनिका वही अश्लील अर्थ किया जावेगा ? 'मम योनिरप्स्वन्तः समुद्रे' (ऋ० १०।१२५।७) यहाँ वागाम्भृणी-ऋषिकाकी योनि, 'नागं योनिं च लिङ्ग च बिभ्रती नृप ! मूर्धनि' (प्राधानिकरहस्य ५) क्या यहां भी श्रीदुर्गादेवीकी योनिका वही अश्लील अर्थ किया जावेगा ? (ज) यदि नहीं; तो याज्ञिक-प्रक्रिया में भी ऐसी बात नहीं; वहां-पर अश्व मृतक है, 'मेढ्रू' ते शुन्धामि' (यजुः ६।१४) उसके अंग पृथक् पृथक् शोधित कर रखे हैं; उससे मैथुन हो ही कैसे सकता है ? 'गणानां त्वा' इस यजुर्वेदके मन्त्रका ऐतरेय-ब्राह्मणसे 'ब्राह्मणस्पत्यम्' यह जो आक्षेप्ताओं-द्वारा अर्थ बताया जाता है, उन लोगोंको यह पता नहीं कि यह याजुष-मन्त्रका अर्थ नहीं, किन्तु ऋग्वेदके 'गणानां' इस ब्रह्मणस्पतिवाले मन्त्रका अर्थ है। उसमें 'गर्भधं' आदि याजुषमन्त्रके पदोंकी व्याख्या है ही नहीं। जिन्हें यह पता नहीं; वे चले हैं महीधरके अर्थपर आक्षेप करने । यदि दोनों ऋग्वेद एवं यजुर्वेद के गणपति एक हैं। इसलिए याजुष-मन्त्रका ऋग्वेदके ऐतरेय ब्राह्मणसे अर्थ किया जाता है; तब भी हमारा ही पक्ष सिद्ध हुआ कि अश्वमें उसी गणपति-देवताका आह्वान किया जा रहा है; उसी गणपतिदेवके तेजके आकर्षणार्थ प्रार्थना है; तब

भी हमारा ही पक्ष सिद्ध हुआ। 'आ अजासि' में 'अज' धातुका 'क्षेपण' ('अज गतिक्षेपणयोः' इस धातुके अनुकूल) अर्थ प्राकरणिक था; पर आक्षेप्ताओं द्वारा 'आ समन्ताज्जानासि' यह अर्थ बदलकर अपनी जान बचा ली जाती है। इस प्रकार श्रीमहीधरके अर्थका आशय भी जान लिया जा सकता है; तब उसपर आक्षेप क्यों ?

(६) प्रतिपक्षिगण अश्वके... डरते हैं; और उससे स्त्रीके जीवित न रहनेकी शङ्का प्रकट करते हैं; पर उपवेद-आयुर्वेद पुरुषको ही 'वाजीकरण' ओषधि देकर स्त्रीकेलिए 'अश्व' बनाया चाहता है; और वेद भी पुरुषके अंगको 'अश्वका अङ्ग' बनाया चाहता है। देखिये- 'यावदंगीनं पारस्वतं हास्तिनं गार्दभं च यत् । यावद् अश्वस्य वाजिनः तावत् ते (पुरुषस्य) वर्धतां पसः, (अथर्व० ६।७२।३) पस 'शिश्न' को कहते हैं; देखिये इसपर स्वा० द०जीका यजुर्वेदभाष्य (२००६)। तो क्या स्त्री उस पुरुषके अश्वके शिश्नसे जीवित रह सकेगी, जिसका वेद विधान कर रहा है? यदि यहां प्रतिपक्षी 'अश्व'का साक्षात् 'अश्व' अर्थ नहीं लेते; वैसे यहां पर भी वे 'अश्वशिश्न' खास अर्थ कैसे करते हैं ?

(१०) यह स्पष्ट किया जा चुका है कि जो अर्थ श्रीमहीधराचार्यने किया है; वह शतपथब्राह्मणसे लिया है। सो जो तात्पर्य शतपथ में होगा, महीधरभाष्यमें भी वही तात्पर्य होगा। सो 'गर्भधं रेतः स्व-योनौ स्थापयति, अश्वशिश्नमुपस्थे कुरुते' आदिका अर्थ भी यही जान लेना चाहिये कि-स्त्री प्रजा-पशुरूप गर्भको धारण करनेवाले ५० स० ६०

गणपतिदेवके सोमरूप तेजको – जैसे कि वेदमें कहा है- अयथं सोमो वृष्णोऽश्वस्य रेतः' (यजुः २३। ६२) – प्रार्थित करके उसे अपने भीतर आकर्षित करनेकी भावना करती है। इसी भावनाके फलस्वरूप उसे चक्रवर्ती पुत्र पैदा होता है।

विवाह-संस्कार में स्वा०६०ने संस्कारविधिमें 'इन्द्राग्नी... बृहस्पतिर्मरुतो ब्रह्म सोम इमां नारीं प्रजया वर्धयन्तु' (पृ० १५४-१५५) यह मन्त्र लिखा है। उसका अर्थ किया है- बृहस्पतिः- राजा, मरुतः – सभ्य मनुष्य... इस मेरी स्त्रीको प्रजासे बढ़ाया करते हैं' यह वरकी उक्ति है। तो क्या वरकी स्त्रीमें राजा और सभ्य मनुष्य मैथुन करते हैं ? यदि नहीं, यह केवल आशीर्वादमात्र है, वैसे वहां भी गणपतिके तेजके आकर्षणकी भावनामात्र है। सो यहां अर्थ यह है–

'अश्वस्य – अश्नुते व्याप्नोति सर्वं जगद्-इति अश्वः, गण-पतिदेवः (नमस्ते गणपतये... त्वमेव सर्वं खल्विदं ब्रह्मासि' इति गणपत्युपनिषदुक्तेः) तस्य गणपतिदेवस्य शिश्नम्-'शिश्नं श्नथतेः' (निरुक्त ४। १६।६) श्नथयति – ताडयति हिनस्ति वा विघ्नरूपं तम इति शिश्नम्, शेषति – हिनस्ति वा प्रतिबन्धकतामिति वा शिश्नम्, शश प्लुनगतौ-शशति शीघ्र' व्याप्नोति इति वा शिश्नम्, शिनोति-तीक्ष्णीभवति इति वा शिश्नम्' (सर्वत्र पृषोदादिः (६।३।१०६). शिरनं-तेज इत्यर्थः; तद् व्यापकं गणपति-तेज आकृष्य भक्त्या स्वयोनौ-कर्मफलोत्पादके कारणभूतस्वसूक्ष्म शरीरान्तः फलोत्पादन-पर्यन्तं सूक्ष्मरूपेण, धारयति । वाजी- वेगवान् बलवान् वृषा-

फलानां वषुकः, प्रजापतिः- गणपतिः, रेतः – स्वकीयं तेजः, मयि दधातु-स्थापयतु' । महिषी यहां गणपतिके तेजकी प्रार्थना करती है, और उसे अपने अन्दर आकर्षण करनेकी भावना करती है। जैसे कि- 'वीर्यमसि वीर्य मयि घेहि' (यजुः १६।६) 'रेतो अस्मासु घत्त' (यजुः १६।४८) आचेप्ताओंकी स्त्रियाँ यह वेद-मन्त्र पढ़कर अपनेमें वीर्याधानकी प्रार्थना करती हैं।

अथवा – 'मम योनिर्महद् ब्रह्म तस्मिन् गर्भ धाम्यहम्' (गीता १४।३) के अनुसार प्रकृतिरूप-पत्नीमें चिदाभासरूप गर्भका आधान करनेवाले गणपतिदेवका मैं आह्वान करती हूँ, यह अर्थ है, शेष पूर्ववत् ।

यहां अश्वके मृतक होनेसे उससे मैथुन असम्भव है। जबकि जीवितके साथ भी वैसा नहीं हो सकता।

तब जिस-यज्ञमें अपने पतिसे भी कामवासना आदिका निषेध होता है, उसीमें मृत-अश्वके साथ वासनारूप-प्राम्यधर्म कैसे हो सकता है? तब यहां पूर्व कहा हुआ. अर्थ ही वास्तविक है। उक्त शब्द परोक्ष-वृत्तिसे कहे गये हैं। क्या कभी आक्षेप्ताओंकी स्त्रियां अपने मृतक-पतिसे मैथुन कर सकती हैं ? यदि नहीं; तब मृतक अश्वसे ही वैसे कैसे हो सकता है? अतः गणपतिदेवका तेज ही यहां प्रार्थित किया गया है। इस अवसरपर अश्वकी तीन-परिक्रमा शतपथ (१३।२।८/४) और. कातीयश्रौतसूत्र (२००६।१३) के अनुसार की जाती हैं, परिक्रमा देव-पूजामें ही हुआ करती है; सो यह स्पष्ट देवपूजा ही है। इसी दैवी तेजके आकर्षणके फलस्वरूप महिषीका चक्रवर्ती-लड़का उत्पन्न

होता है।

श्रीसनातनधर्मालोक (५)

कर्मकाण्डमें भी अश्वमहिषी-प्रसङ्गमें कोई सम्भोगका सम्बन्ध नहीं दीखताः क्योंकि अश्व मृतक है; तब केवल मृतक अश्वके पृथग्भूत और संशोधित अङ्गका स्पर्शमात्र, उपस्थ (उत्सङ्ग, गोदझें, अथवा अपने अङ्गपर) स्थापनमात्र ही इष्ट है, वहाँ विलासिता न होनेसे तथा भावना दूषित न होनेसे पातिव्रत्य-भंगकी आशङ्का भी नहीं होती, क्योंकि वह भी शाखाज्ञानुसार पतिकी आज्ञासे उसके यज्ञकी पूर्त्यर्थ किया जाता है। गायके स्तन वा सूत्रस्थानका पुरुष स्पर्श करते हैं; तो क्या वहाँ पुरुषोंको स्त्रीके अङ्गोंके स्पर्शका विचार आ जाता है ? वा उन्हें उससे काम-वासना हो जाती है ? यदि नहीं; तब स्त्रीको ही घोड़ेके अङ्गके स्पर्शमात्र से काम-वासना कैसे उत्पन्न हो जावेगी ? क्या वह मनुष्य है ? प्रतिपक्षियोंको जो ऐसी-वासना उत्पन्न हो जाती है; उसका कारण नियोग आदिकी कामुकताके प्रचारसे मस्तिष्क में विकृतिका उत्पन्न हो जाना है। प्रतिपक्षी लोग नियोगसे वा विधवा-विवाहसे मृतककी पत्नीके अङ्गमें अन्य पुरुषके अङ्गका स्पर्शमात्र तो क्या; उसमें तो विलास भी करवाते हैं; वहाँ उनको उस पत्नीके पातिव्रत्य-भङ्गकी शङ्का ही नहीं होती । यदि वे उसे अपने अभिमत-शास्त्र के अर्थके अनुसार व्यवहार करानेसे उसके पातिव्रत्यके भङ्गकी शङ्का नहीं करते; तब इस-कर्मकाण्डमें शङ्का करना अपने नियोग वा विधवा-विवाहसे आँख मूँद लेना है। जिस प्रकार आप लोग यहाँ उपहास

करते हैं; वैसे नियोगमें आप लोगोंका भी उपहास होता है, पर विचार करनेसे यह सब आक्षेप कट जाते हैं। प्रसव करनेमें डाक्टर भी स्त्रीकी योनिका स्पर्श कर रहे होते हैं। उसमें हाथ भी डाल रहे होते हैं; इससे क्या उस स्त्रीका आप पतिव्रत्यभङ्ग मान लेंगे ? विवाहको ही ले लीजिये; इसके अङ्ग-गर्भाधानमें ही क्या अश्लीलता नहीं है ? पर शास्त्रानुसार व्यवहारसे वहाँ धर्म्यता मान ली जाती है; अश्वमेधमें तो न कोई कामवासना है, न ही विलास वा सम्भोग ही; तब बलात् वहाँ समागम वा सम्भोग बताना प्रतिपक्षियोंका अपने कलुषित-हृदयका ही यह कलुषित-विचार है, प्रकृतमें ऐसी कोई बात नहीं ।

यदि वादी ऐसा मानते हैं; और अपनेको वेद-प्रेमी मानते हैं; तो वे जरा अथर्ववेदके कुन्तापसूक्तपर दृष्टि डालें । उसमें मन्त्र है-'महानग्नी उपब्रूते अश्वस्य आवेशितं पसः' (२०/१३६।६) इस मन्त्रमें महानग्नी स्त्रीमें 'अश्वस्य पस आवेशितम्'का अर्थ क्या करेंगे १ इन्हीं अश्वमेधके मन्त्रों तथा कुन्तापसूक्तोंसे त्रस्त होकर आर्यसमाज के एक अन्वेषक-विद्वान्ने अपने काँगड़ी वेद-सम्मेलनके

सभापति-भाषण (११ अप्रैल १६५०) के ४२ पृष्ठमें कहा है- 'प्रतिवर्ष भारतके भिन्न-भिन्न प्रदेशोंके वेदोंके विद्वान् एक केन्द्रिय स्थानपर एकत्रित हों, अश्वमेधसुक्न, कुन्तापसुक्न, तथा 'त्रीणि शता त्री सह-स्राणि अग्नि त्रिंशब्च देवाः' 'इन्द्रो दधीचो अस्थिभिः' इत्यादि मन्त्रोंमें विशेषरूपसे विचार किया जाए, जो वेदोंका अनुशीलन करने बालोंकेलिए विशेष कठिनाई उपस्थित करते हैं'। इससे स्पष्ट है कि-

अश्वमेधसूक्के उक्त मन्त्रोंका जो अर्थ स्वा० द० जीने किया है, वह उन्हें भी सन्तोषप्रद प्रतीत नहीं हुआ उसमें उन्हें भी उनकी प्रसह्यकारिता मालूम होती है ।
(११) शेष प्रश्न यह रहता है कि- 'वेदमें तथाकथित अश्लील मन्त्र ही नहीं होते। 'आहन्ति गसे पसो निगल्गलीति धारका' (यजुः २३।२२) आदि मन्त्रोंका महीधरने अश्लील अर्थ किया है कि-'यदा भगे-योनौ शिश्नमागच्छति, तदा धारका-धरति लिङ्गमिति धारका-योनिः (बच्चेदानी) गिलति वीर्य क्षरति, गल्गलेति शब्दं वा करोति' ।
इसपर उत्तर यह है कि इनं अर्थोंके करनेसे यदि श्री-महीधराचार्यको अपवादित किया जाता है; तो इसका भाव यह हुआ कि वेदमें तथाकथित अश्लील वर्णन नहीं हो सकता । पर ऐसा कहना अज्ञान है। वेदमें सर्वाङ्गीणता होती है। सर्वाङ्गता में सब कुछ होता है। यदि वेदमें ऐसे वर्णन अश्लील माने जावें; तो 'रेतो मूत्रं विजहाति योनिं प्रविशदिन्द्रियस्' (यजुः १६।७६) इस मन्त्रका अर्थ आर्यसमाजी-आचार्य अपने पास वेद पढ़नेवाली १७७२४ वर्षकी कुमारियोंको क्या बताते हैं ? 'यस्यां बीजं मनुष्या वपन्ति । यस्यामुशन्तः प्रहराम शेपं' (ऋ० १०/८५/३७) इस मन्त्रका अर्थ कुमारियोंको क्या पढ़ाते हैं? वा विवाहित हो रही हुईको स्पष्ट बताते हैं ? 'मेढ्र' ते शुन्धामि पायु' ते शुन्धामि' (यजु० ६।१४) इस मन्त्रका अर्थ कुमारियोंको क्या. पढ़ाते हैं ? क्या यह तथाकथित अश्लीलता है या नहीं ?

English Translation

"'Purnamasi bhavati' (Shatapatha 13.4.1.4):
On the full moon of the Phalguna month, during the occasion of Holika, verses from the Ashvamedha Yajna used to be recited. As a result of this tradition, even today, the style of suggestive and humorous banter (obscene jests) is found in Holi celebrations. We will explain this further in the section on 'Holika-Vijnana' (the science/philosophy behind Holika). This affirms the Vedic roots of the festival.

(6) Regarding those critics who have misunderstood this (thinking that there was a sexual union between the queen and the horse), their error stems from the belief that the horse was alive at that time. However, such an event is not possible even during the horse's lifetime — a horse cannot

have intercourse with a human, nor can a human conceive from the horse's semen. Hence, this belief of the critics is a great delusion.

At the time of the Ashvamedha sacrifice, the horse is *sanjñapta* (i.e., dead). Its body parts are separated and purified before being laid down. Earlier, we have already quoted from the *Shatapatha Brahmana*: 'saṁjñapteṣu paśuṣu' — *sanjñapta* means 'dead.' Refer to Vedic grammar (*Vedanga Vyakarana*) and the *Dhatu Patha* of sage Panini. In that, for roots with the prefix *mit-sañjñaka*, the root 'jñā' (ज्ञा) primarily means 'to kill'. In the grammatical commentary *Vayyakarana Siddhanta Kaumudi*, the same meaning is given: 'jñāpa mitch' — the meaning of 'jñā' is communication or killing, etc. The commentary *Tattvabodhini* says, 'paśuṁ sañjñapayati' means 'he kills the animal'. Likewise, *Bala Manorama* explains it as: 'paśuṁ sañjñapayati — he kills the uninjured animal'. This is also clearly stated in the *Dhatu Patha* published by Swami Dayananda Saraswati (page 12): 'jñā — in the sense of killing, pleasing, and observing'. Thus, the primary meaning of the root 'jñā' is killing. Swami Dayananda also affirms this in his *Akhyatika Bhvadi-Gana* (page 83).

If the opponents do not believe in the authority of Vedanga grammar, then we offer the direct evidence from the Brahmana portion of the Vedas: 'ghnanti vai etat paśum, yad enam sañjñapayanti' (Shatapatha 13.2.8.2) — "They indeed kill the animal when they declare it *sanjñapta*."
So, when the animal (horse) is dead at that time, how can the malicious interpretation of the opponents be logically sustained?

(7) When the queen (Mahishi) is made to lie beside the horse, the horse is already dead — we have already provided scriptural (Brahmana) testimony for this. Now let the readers consider the evidence from historical tradition as well.

(a) From the Valmiki Ramayana:

To perform the Putreshti Yajna (sacrifice for begetting sons), an Ashvamedha Yajna was first performed to atone for sins (from previous lives) that obstructed the desired results of actions. The description from the Ramayana says:

> “Kausalya tam iyam tatra paricarya (parikramya) samantatah,
> kr̥pāṇair viśaśāsainaṁ tribhiḥ paramayā mudā”
> *(Valmiki Ramayana 1.14.33)*

Translation:
“Kausalya (the chief queen) circumambulated the horse from all sides and, with great joy, slaughtered it with three knives.”

This corresponds with the Shatapatha Brahmana (13.2.8.4) statement:

> *“patnyaḥ enaṁ triḥ pariyanti”* — “The wives circumambulate it (the horse) three times.”

And according to Shatapatha Brahmana 13.2.8.2, the horse is to be slain by Kausalya.

Further in the Ramayana:

> “Patatriṇā tadā sārdhaṁ susthitena ca cetasā, avasad rajanim ekām Kausalya dharmakāmyayā”
> *(1.14.34)*

Translation:
“Kausalya, with a composed mind and accompanied by a bird (symbolic or a priest), spent one night beside the horse out of religious duty (dharmakāma), not out of carnal desire.”

Thus, staying beside the horse was for dharmic reasons, not for sexual union. The horse was already dead, and the presence beside it was ritualistic, symbolic, and spiritual.

(b) In Taittiriya Brahmana Commentary:

The commentator **Bhattabhaskara** explains similarly:

> "Tap eva santāpahetutvāt asyā (mahiṣyā)"
> *(Taittiriya Brahmana 3.6.6.26)*

Meaning:
The queen (Mahishi) endures the heat (tapas) of the ritual due to the pain caused by the spiritual austerity, **not due to physical contact**. This again confirms that **the horse was dead** during the ritual.

(c) Supporting evidence from the Mahabharata:

> "Tataḥ sañjñapya turagaṁ vidhivad yājakas tadā, upāsaṁveśayan rājan! tataḥ tāṁ Drupadātmajām"
> *(Ashvamedhika Parva, 86.12)*

Translation:
"Then the priest, having **ritually slain** the horse (*sañjñapya*),
made Draupadi (daughter of Drupada) sit beside it according to
proper procedure."

This again shows that the horse was **already dead**, and **Draupadi merely sat beside it**, following ritual norms — not for any physical act.

Refutation of Misinterpretations:

Critics argue that commentators have interpreted Ashwamedha Yagya in a vulgar or obscene manner (i.e., suggesting sexual union).
But this criticism is refuted here by clearly showing:

- The horse was **dead (sanjñapta)**.
- It was **invoked** symbolically as **Ganapati**, the deity of multitudes, not a literal horse.

- The **ritual** involves symbolic offerings like *śiśna*, *retas*, but these are metaphorical and refer to **Ganapati**, not the dead horse.

In Vedic mantras, like:

> "**Havāmahe**" — "We invoke…"

…such calls are **addressed to conscious deities**, not to physical or dead beings. So, **retas** and related symbols belong to **Ganapati**, **not to a lifeless horse**.

Thus, the entire act is **highly symbolic**, and **those who misinterpret it as literal or obscene are gravely mistaken**.

Final Thought:

If critics would **understand the references to "Ganapati"**, especially in the context of the mantra:

> "**Gaṇānāṁ tvā gaṇapatiṁ havāmahe…**"

…as being directed toward the **divine leader Ganapati**, and not a physical horse, **they would not fall into such misinterpretations or make accusations**.

This perspective also aligns with the **Arya Samaj's printed editions of the Yajurveda**, where the deity of this mantra is accepted as **Ganapati**.

When such a **prayer cannot even logically apply to a living horse**—since a living horse can neither be a **lord of wealth (nidhīpati)**, nor a **beloved lord (priyapati)**, nor the **lord of the hosts (Gana-pati)**—then how can such a prayer be applicable to a **dead horse**?

A living horse cannot be invoked in this manner. There is no biological or ritual connection between a horse's semen and conception in a human

woman, nor is there any legitimate basis for an actual union between a horse and a human.

Hence, **this entire misunderstanding arises from the distorted minds** of those critics who project their own perverse imaginings onto the Vedic texts. **These ideas have no connection whatsoever with the ancient scriptures.**

In reality, the invocation in the Ashvamedha sacrifice is directed **not to a horse**, but to the **Prajapati-Ganapati** (the cosmic deity of creation), **symbolically represented in the form of a horse**. As the **Shatapatha Brahmana (13.3.3.4)** says:

> **"Prājāpatyo vai aśvaḥ"**
> "The horse is indeed Prajapatya (of Prajapati)."

Thus, the **prayer is addressed to Ganapati**, who, according to the earlier sections of the *Mayūkha* text, is none other than **Vighneshwara (Remover of Obstacles)** and **Sarveshwara (Lord of All)**—

- the **protector of people (praja-pati)**,
- the **guardian of wealth (nidhi-pati)**,
- the **lord of the ganas** (like Vasus, Kushmandas, Sadhyas, etc.),
- the **lord of Padma, Mahapadma and other treasures**,
- and also the **lord of everything beloved**, like sons, life, wealth, and so on.

He alone, by virtue of his all-pervasive presence in the universe, is addressed as **Vasu**. A **dead horse** cannot be so addressed. The **dead horse** is merely a **symbolic ritual object**, like an idol in image worship (murtipuja), where **the invocation is not to the stone image**, but to the **divine power that resides in it.**

In the same way, **in the Ashvamedha ritual**, the **invocation is made not to the horse**, but to **Ganapati**, the divine being represented through the

ritual horse. Hence, the mantra:

> “Gaṇānāṁ tvā Gaṇapatiṁ havāmahe”
> *(Yajurveda 23.16)*
> “We invoke you, O Ganapati, the lord of hosts…”

The next part of the same mantra is:

> “Vaso! mama āhamajāni garbhadhāma tvamajāsi garbhadhām”

Explanation:

- *Garbhadhāma* = the womb-holder, or source of conception
- *Aham ā-ajāni* = “I draw forth (the seed)”
- *Tvam ajāsi garbhadhām* = “You also draw forth (the seed) into the womb”

Now, people create a huge controversy over the commentary of Mahīdhara, interpreting *“retas”* (semen) as something obscene. But Mahīdhara simply explains:

> “Garbhadhām = retas . I draw it forth; you too draw it forth.”

This is in fact in alignment with the Vedas themselves, which explicitly declare:

> “Vṛṣā vājī retodhā reto dadhātu”
> *(Yajurveda 23.20)*
> “Let the powerful stallion (vājī), bearer of retodhā , deposit the retas .”

Thus, **the term "retas" (semen/seed)** is not hidden by the Vedas—it is clearly mentioned and understood **symbolically**, referring not to physical horse semen, but to **cosmic creative potency** represented by Ganapati or Prajapati.

In conclusion, this passage argues that:

- The **ritual is symbolic and divine**, not literal or carnal.
- Misinterpretations come from projecting **modern materialistic views onto ancient spiritual symbols**.
- The **invocation is to Ganapati**, a deity, not to any actual horse, whether dead or alive.

If the **objector interprets the word "retas" (रेतः)** as simply meaning **"strength" (bal)**, then it should be remembered that even the word **"vīrya" (वीर्य, semen)** also fundamentally means **"strength"**—and hence, both imply **"tejas" (spiritual or vital energy)**.

Then with what face can **Mahīdhara** be blamed or maligned? The **meaning and intent** of the Vedic mantra *"vājī reto dadhātu"* (Let the stallion deposit the seed) is **the same as that of Mahīdhara's commentary**. Why is this not acknowledged?

Now let the readers themselves consider the deeper meaning. In reference to **"garbhadhām"** (source of conception), the **Shatapatha Brāhmaṇa** (13.2.2.5) says:

> **"Prajā vai paśavo garbhaḥ, prajāṁ vai paśūn ātman dhatte"**
> "All living beings (paśu) are indeed progeny (garbha), and the self bears that progeny within."

This **Vedic statement** clarifies that the word **"garbha" (womb/progeny)** refers to both **offspring and animals (beings)**. Hence, the **"garbhadhām"** in the mantra is not referring to some physical womb or carnal conception, but to the **divine seed of life**, that is, the **divine energy (retas/tejas)** of

Ganapati being invoked to attract and sustain cosmic progeny—not any material semen of a physical horse.

After all, how could there possibly be a relationship between the semen of a dead horse and the conception in a human woman? Is it even conceivable that the semen of a dead creature still exists?

In fact, death itself occurs due to the drying up of "virility" or "vital force" (vīrya), so the notion of any remaining fertile potency in a dead horse is both scientifically and scripturally absurd.

(b) Do the objectors' own maidens or women pray in this way: *"Vīryam asi, vīrya mayi gṛhi"* — "You are vigor; place that vigor within me" (Yajurveda 16.6)? Or *"Agniḥ prajāṁ bahulāṁ me karotu, annaṁ payo reto 'smāsu dhatta"* (Yajurveda 16.48)?
Do they truly believe that these women are praying for a physical deposition of semen or retas (seed) into themselves?

(c) According to *Āryābhivinaya* (p. 46), women pray: *"Enter into our hearts with love"* (Ṛgveda 1.161.13).
So, are these women—of the objectors themselves—also praying for physical semen and carnal union, as these critics are suggesting here?

(d) In the marriage ritual detailed in the *Sanskaravidhi* by Swami Dayananda (Swa. 60), the following mantra is used:
"I unite your womb (upastha) with sweetness (madhu)"
Should it then be understood that the objectors are themselves sanctifying the woman's genital organ with "sweetness" in a vulgar sense?
If so, then why do they object when someone else interprets with dignity?

(e) The *Shatapatha Brāhmaṇa* (2.4.2.3) says:
"Atha enaṁ manuṣyāḥ upasthaṁ kṛtvā upāsīdan"
— "Then the men, having prepared the lower part (upastha), sat down."
Shall we say here that people exposed their private parts in front of Prajāpati?

If not, then how can the meanings of **"vīrya" or "upastha"** used by Mahīdhara be condemned while accepting the same words elsewhere?

(g) The *Bhagavad Gītā* verse says:
"Mama yoniḥ mahad brahma tasmin garbhaṁ dhāmy aham" (Gītā 14.3)
"My womb is the great Brahman; into that I cast the seed."
And in the Yajurveda (31.16): *"Tasya yoniṁ paripaśyanti dhīrāḥ"* —
"The wise behold His womb."
Should the word **"yoni"** here too be interpreted in a **vulgar, sexualized** sense?

Likewise, in Ṛgveda 10.125.7:
"Mama yoniḥ apsv antaḥ samudre"
"My womb is in the cosmic waters, in the ocean" — spoken by the **female seer Vāk Ambhṛṇī.**
And in *Prādhānika Rahasya* (verse 5):
"Nāgaṁ yoniṁ ca liṅgaṁ ca bibhṛtī nṛpa ! mūrdhani" —
"Durga Devī holds the womb and the Linga symbol on her head."
Are **these also to be interpreted lewdly**?

(h) If not, then even in **Vedic ritual**, no such obscene meaning should be implied.
In the Ashvamedha, the horse is **dead**, and the mantra *"meḍhū te śundhāmi"* (Yajurveda 6.14) says the horse's organs are **purified and ritually separated**—how, then, could there be **any question of sexual union**?

(i) The objectors say that the Yajurveda mantra *"Gaṇānāṁ tvā gaṇapatiṁ havāmahe"* refers to **Bṛhaspati**, based on the **Aitareya Brāhmaṇa**, where **"Gaṇapati"** is glossed as **"Brahmaṇaspati"**.
But they don't realize: that is the **Ṛgveda mantra**, not the **Yajurveda** one.
The **Yajurvedic mantra**, which includes **"garbhadhām"**, does not appear in the Ṛgvedic Brāhmaṇa, nor is it explained there.
So those who **don't even distinguish between the Vedas**, come forward to criticize **Mahīdhara's** interpretations?

Even if the **Gaṇapati** in both **Ṛgveda** and **Yajurveda** is the same divine being, and one explains the other, then too, **our position is established**—that in the Ashvamedha ritual, the **invocation is addressed to Gaṇapati**, and it is a **prayer to attract His divine energy** (retas/tejas)—**not** to a **physical horse or its biological semen**.

In the phrase **"ā ajāsi"**, the root **"aj"** (from *aj gati-kṣepaṇayoḥ* — meaning "to move" or "to hurl/throw") originally has the contextual sense of **"projection" or "impulsion"**. However, the objectors cleverly modify the meaning to **"ā samantāt jānāsi"**—"you know completely"—just to save their position.
If that much interpretive flexibility is permitted, then **why object to Mahīdhara's interpretation**, whose intent can also be understood in a meaningful and symbolic sense?

Therefore,the phrases like:

- *"garbhadham retaḥ sva-yonyau sthāpayati"*
- *"aśva-śiśnam upasthe kurute"*

...should be understood to mean the following:
The woman is **concentrating upon attracting** the **divine energy (tejas)** of **Gaṇapati**, the deity who carries the **power of divine procreation**, in the form of **soma** . As said in the Veda (Yajurveda 23.62):

> **"Ayathaṁ somo vṛṣṇo 'śvasya retaḥ"**
> — "As Soma is the seed (retaḥ) of the mighty horse."

Thus, the **inner prayerful intent** is to **draw that divine energy into herself**, so that, as a **result of that spiritual conception**, she may give birth to a **chakravartin (universal emperor)** son.

In the **marriage ritual**, Swami 060 has written in his *Saṁskāra Vidhi* (pp. 154–155) the mantra:

> "Indrāgnī… Bṛhaspatir-Maruto Brahma Soma imāṁ nārīṁ prajayā vardhayantu"
> — "May Indra and Agni… Bṛhaspati, the Maruts, Brahma, and Soma increase this woman (the bride) with progeny."

He interprets **"Bṛhaspati"** as "king," **"Maruts"** as "noble men (sabhyamānavāḥ)," and explains the mantra as a statement by the groom:

> "These (king and noble men) will cause this my wife to grow (prosper) with progeny."

Then the question arises: **Does this mean the king and other men have sexual relations with the bride?**
Obviously not. This is clearly **an auspicious blessing** (āśīrvāda) for the bride to be prosperous in terms of family and offspring.

Similarly, in the Ashvamedha context (or in the mantra involving "aśva-śiśnam upasthe kurute"), it should be understood **not as a physical act** but as an **inner devotional and symbolic gesture**—a prayer to **attract the divine energy (tejas)** of **Gaṇapati**, the Lord of hosts.

Now consider the inner meaning:

- **"Aśvasya"**: The word *aśva* means "that which pervades or moves through all" (*ashnute sarvaṁ jagad*), i.e., **that which pervades the universe**—a symbol of **omnipresence**.
- **"Gaṇapati"**: According to the *Gaṇapati Upaniṣad*, **"Namaste Gaṇapataye… tvam eva sarvaṁ khalvidaṁ brahmāsi"** – "Salutations to Gaṇapati… You alone are indeed all this (Brahman)."
  So, here **Gaṇapati** is **Brahman itself**—all-pervading divine power.
- **"Śiśnaṁ"**: Interpreted from the *Nirukta* (4.16.6):
  - From the root *śnathate* — "to strike, to injure": thus, **that which destroys obstacles (vighna)**.

- From *śeṣate* — "to obstruct": so it means **that which removes obstructions**.
- From *śaś*, *pluna-gatau* — "to move swiftly or flow", hence **that which pervades or penetrates**.
- From *śinoti* — "to sharpen", signifying **tejas (brilliance, energy)**.

Thus, **"śiśnaṁ"** here is **not a vulgar or sexual reference**, but a **symbolic representation** of **observing and accepting divine energy**, or **tejas** of Gaṇapati, that **destroys inner ignorance and obstacles**, and **initiates creative or spiritual fertility**.

Hence, when it is said that the **woman draws this Gaṇapati-tejas into her "yoni"**, it means:

> She spiritually **attracts the universal creative force** of Gaṇapati (symbolized in soma, the divine vitality), and holds it **in her subtle body**, in the **karmic or metaphysical womb**—the inner source from which **the fruit of spiritual or noble progeny arises**.

Thus, the **vajī (horse)** here symbolizes:

> **Vigorous, swift, potent, and spiritually dynamic force**, not a literal beast or sexual agent.

Among fruits, Vaṣukaḥ; among progenitors, Gaṇapati; may he place his tejas in me."

The **Queen (Mahishī)** here **prays to Gaṇapati** for his **divine energy (tejas)** and expresses a devotional **longing to attract that tejas into herself**.

Just as the Vedic mantras say:

- **"Vīryam asi, vīryaṁ mayi ghehi"** – *"You are virility; may that virility enter into me."* (Yajurveda 16.6)

- **“Reto asmāsu ghatt”** – *“Let the seed be poured into us.”* (Yajurveda 16.48)

The **women of the sacrificers (ācheptā)** chant such mantras to **invoke the infusion of divine virility (vīrya)** into themselves — not physical semen, but **spiritual or cosmic vitality**.

Alternatively, from the perspective of the *Bhagavad Gītā* (14.3):

> **“Mama yonir mahad brahma, tasmin garbha dhāmy aham”**
> “My womb is the great Brahman (Prakṛti); into it I place the embryo (conscious reflection).”

In this sense, the **wife (queen)**, who represents **Prakṛti (nature)**, **invokes Gaṇapati**, the **supreme consciousness**, to implant the **embryo of divine awareness (cid-ābhāsa)** into her spiritual womb. The rest of the meaning follows as before.

Now, it must be stressed that in this ritual:

- The **horse (aśva)** is **dead** — hence, no question of sexual union arises.
- Even **with a living being**, such an act would be strictly forbidden.
- And in a **Vedic sacrifice**, where even **lustful contact with one’s own husband is prohibited**, how can **any act of sexual desire with a dead horse** be even conceived?

Therefore, the **earlier interpretation**, where the **horse is symbolic**, and the **real intent is a devotional invocation of divine energy**, is the **authentic meaning**.

The use of terms like “śiśna” etc., are **parokṣa-vṛtti** — indirect, symbolic expressions common in Vedic style.

After all, would the **wives of the objectors (ākṣepakās)** ever have intercourse with their **dead husbands**?

If not, how can they accuse the Veda of prescribing intercourse with a **dead horse**?

Hence, it is only **Gaṇapati's tejas (spiritual power)** that is **prayed for and invoked** here.

At this moment in the ritual, the **Queen circumambulates the horse three times**, as mentioned in the *Śatapatha Brāhmaṇa* (13.2.8.4) and *Kātyāyana Śrauta Sūtra* (20.6.13).
Such **circumambulation (parikrama)** is always a part of **divine worship (devapūjā)**.

Therefore, this whole act is evidently **a form of worship**, not any literal or physical activity.

As a **result of attracting this divine energy**, the **Queen gives birth to a universal sovereign (cakravartin putra)**—a son destined for greatness.

Even in the **Karma-kāṇḍa** (ritualistic portion of the Vedas), in the episode of the **Aśvamedha (horse sacrifice)** involving the **queen and the horse, there is no reference to any actual sexual intercourse**. The horse is **dead**, and thus, only **touching its separated and sanctified body parts**—and **placing them near or upon oneself (such as in the lap, on the chest, or limbs)**—is what is prescribed.

There is **no indulgence**, no lasciviousness; and since **the intention is pure**, there is **no question of a violation of marital chastity (pātivratya)**. Moreover, this is done in accordance with **the husband's command** and **for the fulfillment of his sacrificial rite**, as laid down in the Vedic branches (śākhās).

Take for example: **when men touch the udders of a cow** or the **genital area of a cow during treatment or milking**, do they begin to **think about sexual desire toward the cow?** Do they **develop lustful feelings** from such touch?
If **not**, then **how can it be claimed** that a **woman**, by merely **touching the**

organ of a dead horse, would develop lustful thoughts? Is she not a rational human being?

If the opponents do feel such lust, the real cause is that their minds have been corrupted by the propagation of licentious ideas

These very critics promote systems where, under Halala divorced woman is touched by another man, but even sensual union is sanctioned—yet they raise no concern about the woman's pātivratya (chastity) being compromised.
If in their own shāstra-based frameworks, they feel no violation occurs, then why raise objections in this Vedic rite, which is entirely symbolic and devotional?

To mock the Vedic ritual (like they do) is to expose themselves to equal ridicule in their own practices like Halala , if assessed critically.
Upon thoughtful reflection, all these objections collapse.

Even during childbirth, doctors touch a woman's private parts—even insert their hands for medical reasons. Does that mean the woman's marital chastity is violated?
Or, consider marriage itself: in the ritual of garbhādhāna (conception rite), there is inherent reference to intercourse. But since it is performed according to śāstra, it is regarded as dharma, not vulgarity.

In the Aśvamedha, however, there is neither sensual pleasure, nor lust, nor any actual intercourse.
Therefore, to forcibly interpret this act as sexual union is nothing but a projection of the critics' own corrupted minds.
In the actual Vedic context, no such perverse intent exists.

पूर्णमासी भवति' (शतपथ० १३।४।१।४)। फाल्गुनकी पूर्णिमामें होलिकाके अवसरपर अश्वमेध-यज्ञमें कहे जाते थे; इसी परम्पराके फल-स्वरूप होलियोंमें अश्लील-परिहास की शैली अब भी मिलती है। इसे हम 'होलिका-विज्ञान' में स्पष्ट करेंगे। इससे इसकी वैदिकता सिद्ध हो रही है।

(६) इन आक्षेप्ताओंको जो कि यह (रानीसे घोड़ेके मैथुनका) भ्रम हुआ है, उसका कारण यह है कि—वे लोग उस समय घोड़ेको जीवित समझते हैं, यद्यपि यह घोड़ेके जीवनमें भी उपपन्न नहीं हो सकता। क्योंकि घोड़ेका मानुषीसे समागम तथा घोड़ेके वीर्यसे मानुषीमें गर्भ उपपन्न नहीं। अतः आक्षेप्ताओंका यह महामोह है। उस समय अश्वमेधका अश्व संज्ञप्त (मृतक) है; उसके अङ्ग भी पृथक्-पृथक् संशोधित होकर पड़े होते हैं। हम पहले शतपथका पाठ लिख चुके हैं कि—'संज्ञप्तेषु पशुषु'। 'संज्ञप्त' का अर्थ 'मृतक' है। देखो—वेदाङ्ग-व्याकरण, श्रीपाणिनिमुनिका धातुपाठ। उसमें 'मारणतोषणनिशामनेषु ज्ञा' (८११) यहां मित्संज्ञक धातुओंमें 'ज्ञा' धातुका अर्थ 'मारना' सबसे पूर्व लिखा है। 'वैयाकरणसिद्धान्तकौमुदी' में भी यही है। इतना अधिक लिखा है—'ज्ञप मिच्च' इति चुरादौ। ज्ञापनं मारणादिकं च तस्यार्थः'। यहां 'तत्त्वबोधिनी'में लिखा है—'पशुं संज्ञपयति-मारयति इत्यर्थः'। 'बालमनोरमा'में भी यही लिखा है—'पशुं संज्ञपयति-अक्षतं मारयतीत्यर्थः। यही स्वा०द०-संगृहीत 'धातुपाठ'में लिखा है—'मारणतोषण-निशामनेषु ज्ञा' (पृ० १२) यहां मित्संज्ञक 'ज्ञा'

धातुका पहला अर्थ मारण है। यही बात स्वामी दयानन्दके आख्यातिक भ्वादिगण (पृ० ८३) में लिखी है। यदि प्रतिपक्षियोंको वेदाङ्गपर विश्वास न हो; तो हम 'संज्ञप्त' शब्दपर वेदभाग 'ब्राह्मण' की सम्मति देते हैं; देखिये—घ्नन्ति वै एतत् पशुम्, यद् एनथ्ं संज्ञपयन्ति' (शत० १३।२।८।२)। तो जब पशु उस समय संज्ञप्त (मृतक) है; तो उस समय प्रतिपक्षियोंका दुरभिप्राय कैसे सङ्गत हो सकता है ?

(७) जब घोड़ेके पास महिषीको रखा जाता है; उस समय अश्व मृतक होता है—इस विषयकी ब्राह्मणभागकी साक्षी हम दे चुके। अब इसमें इतिहासकी साक्षी भी पाठकगण देखें—

(क) वाल्मीकि-रामायणमें पुत्रेष्टियज्ञ करनेके लिए पूर्वजन्मकृत, कार्य-प्रतिबन्धक पापके क्षयार्थ पहले अश्वमेध-यज्ञ किया गया था। उस समयका वहां वर्णन है—'कौसल्या तं हयं तत्र परिचर्य (परिक्रम्य) समन्ततः। कृपाणैर्विशशासैनं त्रिभिः परमया मुदा' (१।१४।३३) यहां अश्वकी 'पत्न्यः एनं त्रिः परियन्ति' (शत० १३।२।८।४) इस कथनसे परिक्रमा और (शत० १३।२।८।२ के अनुसार) कौशल्या-द्वारा अश्वका विशसन (हनन) कहा है। फिर आगे लिखा है—'पतत्रिणा तदा सार्धं सुस्थितेन च चेतसा। अवसद् रजनीमेकां कौसल्या धर्मकाम्यया' (१४।३४) यहां पर मृतक-घोड़ेके पास रहना धर्मेच्छासे कहा है, सम्भोगेच्छासे नहीं।

(ख) इसी प्रकरणके तैत्तिरीयब्राह्मणके भाष्यमें श्रीभट्टभास्करने भी यही भाष्य किया है—'तप एव सन्तापहेतुत्वात् अस्या (महिष्या)

एतत् तपस्थानीयं यद् मृतेन *मिथुनीभवनम् [सह-उपवेशनम्]' (३।६।६।२६) यहां भी अश्वकी मृतकता स्पष्ट है। (ग) अब इसकी अन्य साक्षी महाभारतमें देखें—'ततः संज्ञप्य तुरगं विधिवद् याजकस्तदा। उपासंवेशयन् राजन्! ततस्तां द्रुपदात्मजाम्' (आश्वमेधिकपर्व ८६।२) यहां भी मृतक-घोड़ेके साथ द्रौपदीको बैठाया गया है। जब अश्व मृतक है; तब यहां आक्षेप्ताओंके आक्षेप व्यर्थ हैं। जैसे कि—'वेदोंका सार्वभौम संदेश' (पृ० ३६) में उसके व्याख्याताका यह कहना कि—महीधरके अपने-वेदभाष्यमें किये अर्थ स्पष्टतया अश्लील ग्राम्यधर्म (संभोगादि)-परक हैं; यह निष्पक्ष विद्वानोंको लज्जाके साथ स्वीकार करना पड़ेगा' इत्यादि निराकृत हो गया।

यहां बतलाया जा चुका है कि अश्व मृतक है, और उसे गणपतिदेवके रूपमें आहूत किया गया है, जैसा कि हम आरम्भिक-मयूखमें विस्तारसे बता चुके हैं। 'हवामहे' ऐसा आह्वान भी वैदिक-शैलीसे चेतन-देवताका होता है; उसमें प्राकृत अश्व, उसमें भी मृतकका आह्वान नहीं हुआ करता। सो 'शिश्न' वा 'रेत' एवं वीर्य उसी गणपतिदेवका इष्ट है, मृतक-अश्वका नहीं। इस बात पर न विचारनेसे ही प्रतिपक्षी भ्रमकूपमें गिरे हुए हैं। यदि यहां प्रतिपक्षी भी प्राकृत अश्वका वर्णन न समझकर 'गणपति' देवका वर्णन समझ लें, क्योंकि—'गणानां त्वा' मन्त्रका देवता आर्यसमाज

* 'मिथुनीभवनम्'का अर्थ इकट्ठा होना है। वेदादि-शास्त्रोंमें भाई-बहिनके जोड़ेको भी 'मिथुन' कहा जाता है। जैसे कि—निरुक्त (३।४।२)में।

की छपाई हुई यजुर्वेदकी संहितानुसार भी 'गणपति' है; तब उन्हें यह भ्रम वा दूसरोंपर आक्षेप करनेका अवसर ही न रहे। जब जीवित-अश्वसे भी यह प्रार्थना सङ्गत नहीं हो सकती, जीवित-अश्व भी न निधिपति, न प्रियपति, और न गणपति बन सकता है, न उसका आह्वान ही उपपन्न हो सकता है; न उसके वीर्यका मानुषीमें गर्भ करनेसे कोई सम्बन्ध है, न अश्वका मानुषीसे समागममें कोई सम्बन्ध है; तब मृतक-घोड़ेसे यह प्रार्थना सङ्गत कैसे हो सकती है? तब वादियोंकी यह अपने नियोग आदिकी कल्पनासे विकृत हुए मस्तिष्ककी उपज है, प्राचीन-ग्रन्थोंसे इसका कोई भी सम्बन्ध नहीं। अतः वहां अश्वरूपमें प्रजापति—गणपतिकी ही प्रार्थना है, जैसे कि शतपथमें कहा है—'प्राजापत्यो वै अश्वः' (शतपथ० १३।३।३।४) 'प्रजापतिर्देवता अस्य—इति प्राजापत्यः, अश्वः। वही गणपतिदेव आरम्भिक-मयूखमें निदर्शित की हुई सरणिसे विघ्नेश्वर एवं सर्वेश्वर होनेसे प्रजाके पति-रक्षक, हमारी निधिके रक्षक, वसु आदि वा कूष्माण्ड-आदि गणों तथा साध्य आदि गणदेवताओंके पति, पद्म-महापद्म आदि निधियोंके पति, पति-पुत्र, प्राण-धन आदि प्रिय वस्तुओंके भी पति होते हैं। वही सम्पूर्ण-जगत्में व्यापकतासे निवास करनेसे 'वसु' नामसे सम्बोधित किये जाते हैं, मरा हुआ अश्व सम्बोधित नहीं किया जाता। वह मृतक-अश्व तो केवल मूर्तिपूजाकी मूर्तिकी तरह सम्बोधन वा अर्चनका साधन है, मूर्तिपूजामें पत्थरकी मूर्तिका आह्वान न करके मूर्तिस्थित देवताशक्तिको आहूत किया जाता है। इसी प्रकार यज्ञके नायक

अश्वमें भी गणपति-देवताको ही आहूत किया जाता है कि—'गणानां त्वा गणपतिꣳ हवामहे, (यजुः २३।१६)। अब इस मन्त्र का शेष भाग है—'वसो! मम आहमजानि गर्भधमा त्वमजासि गर्भधम्'।

यहां पर 'गर्भधं—गर्भं दधातीति गर्भधं रेतः अहम् आ अजानि—आकृष्य क्षिपामि, त्वं गर्भधं रेत आ अजासि—आकृष्य क्षिपसि' इस महीधरकी व्याख्यापर बिना-विचारके ही वड़ा होहल्ला मचाया जाता है। यहां 'रेतः'का अर्थ 'वीर्य' किया जाता है; सो अश्वके जिस रेतः (वीर्य)को प्राप्त करना श्रीमहीधरने लिखा है, वही वेदने स्वयं कहा है, देखिये—'वृषा वाजी रेतोधा रेतो दधातु' (यजुः २३।२०) यहां 'रेतः'का अर्थ छिपा लिया जाता है। यदि आक्षेप्ता 'रेतः'का 'बल' अर्थ करते हैं; तो 'वीर्य'का भी 'बल'ही अर्थ होता है; वही 'तेज'का आशय निकला। फिर किस मुंहसे महीधरको बदनाम किया जाता है? जो 'वाजी रेतो दधातु' वाले मन्त्रका अर्थ एवं आशय है, वही महीधरके भाष्यका भी है—यह क्यों नहीं सोचा जाता? अब इस विषयमें पाठकगण देखें—

(८) 'गर्भधं' पर 'शतपथब्राह्मण'में लिखा है—'प्रजा वै पशवो गर्भः, प्रजां वै पशून् आत्मन् धत्ते' (१३।२।२।५) इस श्रुतिसे 'गर्भ' शब्द यहां प्रजा एवं पशु-वाचक है। उस प्रजा-पशुरूप गर्भके धारण करनेवाले दैवी रेतः—गणपतिदेवके तेजके आकर्षणकी प्रार्थना की गई है, प्राकृत-घोड़ेके प्राकृत-वीर्यकी नहीं; क्योंकि—अश्वके वीर्यका और फिर उसमें मृतक-अश्वके वीर्यका मानुषी-स्त्रीमें गर्भसे सम्बन्ध ही

भला क्या हो सकता है ? क्या मृतकका वीर्य भी रह जाता है ? वीर्य-की शुष्कतासे ही तो मृत्यु होती है।

(ख) आक्षेप्ताओंकी कुमारियां वा स्त्रियां प्रार्थना करती हैं— 'वीर्यमसि वीर्यं मयि धेहि' (यजुः १६।६) 'अग्निः प्रजां बहुलां मे करोतु, अन्नं पयो रेतो अस्मासु धत्त' (यजुः १६।४८) इत्यादि मन्त्रोंसे वे कुमारियाँ वा स्त्रियाँ अपनेमें रेतः या वीर्यके आधानकी प्रार्थना करती हैं क्या ?

(ग) 'आर्याभिविनय' (पृ० ४६)के अनुसार वे प्रार्थना करती हैं—'हमारे हृदयमें रमण कीजिये' (ऋ० १।६१।१३); तो क्या वे आक्षेप्ताओंकी स्त्रियाँ उसी 'प्राकृत वीर्य' तथा 'रमण'की प्रार्थना कर रही होती हैं, जिसे प्रतिपक्षी यहाँ बताते हैं ?

(घ) 'इमं ते उपस्थं मधुना सᳫंसृजामि' इस स्वा० द० जीकी संस्कारविधिमें लिखे, विवाहकालीन-मन्त्रमें भी आक्षेप्तागण क्या स्त्रीके उसी उपस्थको मधुसे युक्त कर रहे होते हैं ? यदि ऐसा है; तो दूसरों पर आक्षेप क्यों ?

(ङ) 'अथैनं मनुष्याः उपस्थं कृत्वा उपासीदन्' (शतपथ २।४।२।३) यहाँ क्या प्रजापतिके सामने मनुष्योंका गुप्त-अङ्ग निकालना माना जावेगा ? जो अर्थ 'वीर्य, उपस्थ' आदिका प्रतिपक्षी यहाँ करेंगे, वही महीधरभाष्यमें भी हो जायगा ?

(च) परमैश्वर्यकेलिए बैलसे, छेरीसे भोग करें' [उपयोग लें] (यजुः २१।६०) यह स्वा० द० जीका किया अर्थ है; तब क्या आक्षेप्ताओं-की वेद पढ़नेवाली स्त्रियोंका बैलसे और उनका स्वयं छेरीसे भोग

वा उपयोग लेना वही तथाकथित अश्वके भोग वा उपयोग जैसा माना जावेगा या नहीं ?

(छ) 'मम योनिर्महद् ब्रह्म तस्मिन् गर्भं दधाम्यहम्' (१४।३) इस गीताके पद्यमें भी योनिमें गर्भ-धारण करनेका 'तस्य योनिं परिपश्यन्ति धीराः' (यजुः ३१।१९) यहां भी क्या योनिका वही अश्लील अर्थ किया जावेगा ? 'मम योनिरप्स्वन्तः समुद्रे' (ऋ० १०।१२५।७) यहाँ वागाम्भृणी-ऋषिकाकी योनि, 'नागं योनिं च लिङ्गं च बिभ्रती नृप ! मूर्धनि' (प्राधानिकरहस्य ५) क्या यहां भी श्रीदुर्गादेवीकी योनिका वही अश्लील अर्थ किया जावेगा ?

(ज) यदि नहीं; तो याज्ञिक-प्रक्रियामें भी ऐसी बात नहीं; वहां पर अश्व मृतक है, 'मेढ्रं ते शुन्धामि' (यजुः ६।१४) उसके अंग पृथक्-पृथक् शोधित कर रखे हैं; उससे मैथुन हो ही कैसे सकता है ? 'गणानां त्वा' इस यजुर्वेदके मन्त्रका ऐतरेय-ब्राह्मणसे 'ब्राह्मणस्पत्यम्' यह जो आक्षेप्ताओं-द्वारा अर्थ बताया जाता है, उन लोगोंको यह पता नहीं कि—यह याजुष-मन्त्रका अर्थ नहीं, किन्तु ऋग्वेदके 'गणानां' इस ब्रह्मणस्पतिवाले मन्त्रका अर्थ है। उसमें 'गर्भधं' आदि याजुषमन्त्रके पदोंकी व्याख्या है ही नहीं। जिन्हें यह पता नहीं; वे चले हैं महीधरके अर्थपर आक्षेप करने। यदि दोनों ऋग्वेद एवं यजुर्वेदके गणपति एक हैं; इसलिए याजुष-मन्त्रका ऋग्वेदके ऐतरेय-ब्राह्मणसे अर्थ किया जाता है; तब भी हमारा ही पक्ष सिद्ध हुआ कि अश्वमें उसी गणपति-देवताका आह्वान किया जा रहा है; उसी गणपतिदेवके तेजके आकर्षणार्थ प्रार्थना है; तब

भी हमारा ही पक्ष सिद्ध हुआ। 'आ अजासि'में 'अज' धातुका 'क्षेपण' ('अज गतिक्षेपणयोः' इस धातुके अनुकूल) अर्थ प्राकरणिक था; पर आक्षेप्ताओं-द्वारा 'आ समन्ताज्जानासि' यह अर्थ बदलकर अपनी जान बचा ली जाती है। इस प्रकार श्रीमहीधरके अर्थका आशय भी जान लिया जा सकता है; तब उसपर आक्षेप क्यों ?

(६) प्रतिपक्षिगण अश्वके...डरते हैं; और उससे स्त्रीके जीवित न रहनेकी शङ्का प्रकट करते हैं; पर उपवेद-आयुर्वेद पुरुषको ही 'वाजीकरण' औषधि देकर स्त्रीकेलिए 'अश्व' बनाया चाहता है; और वेद भी पुरुषके अंगको 'अश्वका अङ्ग' बनाया चाहता है। देखिये—'यावदंगीनं पारस्वतं हास्तिनं गार्दभं च यत्। यावद् अश्वस्य वाजिनः तावत् ते (पुरुषस्य) वर्धतां पसः, (अथर्व० ६।७२।३) पस 'शिश्न' को कहते हैं; देखिये इसपर स्वा० द०जीका यजुर्वेदभाष्य (२०।६)। तो क्या स्त्री उस पुरुषके अश्वके शिश्नसे जीवित रह सकेगी, जिसका वेद विधान कर रहा है? यदि यहां प्रतिपक्षी 'अश्व'का साक्षात् 'अश्व' अर्थ नहीं लेते; वैसे यहां पर भी वे 'अश्वशिश्न' खास अर्थ कैसे करते हैं ?

(१०) यह स्पष्ट किया जा चुका है कि—जो अर्थ श्रीमहीधराचार्यने किया है; वह शतपथब्राह्मणसे लिया है। सो जो तात्पर्य शतपथमें होगा, महीधरभाष्यमें भी वही तात्पर्य होगा। सो 'गर्भधं रेतः स्वयोनौ स्थापयति, अश्वशिश्नमुपस्थे कुरुते' आदिका अर्थ भी यही जान लेना चाहिये कि—स्त्री प्रजा-पशुरूप गर्भको धारण करनेवाले

गणपतिदेवके सोमरूप तेजको—जैसे कि वेदमें कहा है—'अयथ्ठं सोमो वृष्णोऽश्वस्य रेतः' (यजुः २३।६२)—प्रार्थित करके उसे अपने भीतर आकर्षित करनेकी भावना करती है। इसी भावनाके फलस्वरूप उसे चक्रवर्ती पुत्र पैदा होता है।

विवाह-संस्कारमें स्वा०द०ने संस्कारविधिमें 'इन्द्राग्नी... बृहस्पतिर्मरुतो ब्रह्म सोम इमां नारीं प्रजया वर्धयन्तु' (पृ० १५४-१५५) यह मन्त्र लिखा है। उसका अर्थ किया है—बृहस्पतिः—राजा, मरुतः—सभ्य मनुष्य...इस मेरी स्त्रीको प्रजासे बढ़ाया करते हैं' यह वरकी उक्ति है। तो क्या वरकी स्त्रीमें राजा और सभ्य मनुष्य मैथुन करते हैं? यदि नहीं, यह केवल आशीर्वादमात्र है, वैसे वहां भी गणपतिके तेजके आकर्षणकी भावनामात्र है। सो यहां अर्थ यह है—

'अश्वस्य—अश्नुते व्याप्नोति सर्वं जगद्-इति अश्वः, गणपतिदेवः (नमस्ते गणपतये...त्वमेव सर्वं खल्विदं ब्रह्मासि' इति गणपत्युपनिषदुक्तेः) तस्य गणपतिदेवस्य शिश्नम्-'शिश्नं श्नथतेः' (निरुक्त ४।१६।६) श्नथयति—ताडयति हिनस्ति वा विघ्नरूपं तम इति शिश्नम्, शेषति—हिनस्ति वा प्रतिबन्धकतामिति वा शिश्नम्, शश प्लुतगतौ-शशति शीघ्रं व्याप्नोति इति वा शिश्नम्, शिनोति-तीक्ष्णीभवति इति वा शिश्नम्' (सर्वत्र पृषोदरादिः (६।३।१०६) शिश्नं-तेज इत्यर्थः; तद् व्यापकं गणपति-तेज आकृष्य भक्त्या स्वयोनौ—कर्मफलोत्पादके कारणभूतस्वसूक्ष्मशरीरान्तः फलोत्पादन-पर्यन्तं सूक्ष्मरूपेण धारयति। वाजी—वेगवान् बलवान् वृषा-

फलानां वर्षुकः, प्रजापतिः—गणपतिः, रेतः—स्वकीयं तेजः, मयि दधातु-स्थापयतु'। महिषी यहां गणपतिके तेजकी प्रार्थना करती है, और उसे अपने अन्दर आकर्षण करनेकी भावना करती है। जैसे कि—'वीर्यमसि वीर्यं मयि धेहि' (यजुः १६।६) 'रेतो अस्मासु धत्त' (यजुः १६।४८) आक्षेप्ताओंकी स्त्रियाँ यह वेद-मन्त्र पढ़कर अपनेमें वीर्याधानकी प्रार्थना करती हैं।

अथवा—'मम योनिर्महद् ब्रह्म तस्मिन् गर्भं दधाम्यहम्' (गीता १४।३)के अनुसार प्रकृतिरूप-पत्नीमें चिदाभासरूप गर्भका आधान करनेवाले गणपतिदेवका मैं आह्वान करती हूँ; यह अर्थ है, शेष पूर्ववत्।

यहां अश्वके मृतक होनेसे उससे मैथुन असम्भव है; जबकि जीवितके साथ भी वैसा नहीं हो सकता। तब जिस-यज्ञमें अपने पतिसे भी कामवासना आदिका निषेध होता है, उसीमें मृत-अश्वके साथ वासनारूप-ग्राम्यधर्म कैसे हो सकता है? तब यहां पूर्व कहा हुआ अर्थ ही वास्तविक है। उक्त शब्द परोक्ष-वृत्तिसे कहे गये हैं। क्या कभी आक्षेप्ताओंकी स्त्रियां अपने मृतक-पतिसे मैथुन कर सकती हैं? यदि नहीं; तब मृतक-अश्वसे ही वैसे कैसे हो सकता है? अतः गणपतिदेवका तेज ही यहां प्रार्थित किया गया है। इस अवसरपर अश्वकी तीन-परिक्रमा शतपथ (१३।२।८।४) और कातीयश्रौतसूत्र (२०।६।१३) के अनुसार की जाती हैं, परिक्रमा देव-पूजामें ही हुआ करती है; सो यह स्पष्ट देवपूजा ही है। इसी दैवी तेजके आकर्षणके फलस्वरूप महिषीका चक्रवर्ती-लड़का उत्पन्न

होता है।

कर्मकाण्डमें भी अश्वमहिषी-प्रसङ्गमें कोई सम्भोगका सम्बन्ध नहीं दीखता; क्योंकि अश्व मृतक है; तब केवल मृतक-अश्वके पृथग्भूत और संशोधित अङ्गका स्पर्शमात्र, *उपस्थ (उत्सङ्ग, गोदमें, अथवा अपने अङ्गपर) स्थापनमात्र ही इष्ट है, वहाँ विलासिता न होनेसे तथा भावना दूषित न होनेसे पातिव्रत्य-भंगकी आशङ्का भी नहीं होती, क्योंकि-वह भी शास्त्राज्ञानुसार पतिकी आज्ञासे उसके यज्ञकी पूर्त्यर्थ किया जाता है। गायके स्तन वा मूत्रस्थानका पुरुष स्पर्श करते हैं; तो क्या वहाँ पुरुषोंको स्त्रीके अङ्गोंके स्पर्शका विचार आ जाता है? वा उन्हें उससे काम-वासना हो जाती है? यदि नहीं; तब स्त्रीको ही घोड़ेके अङ्गके स्पर्शमात्रसे काम-वासना कैसे उत्पन्न हो जावेगी? क्या वह मनुष्य है? प्रतिपक्षियोंको जो ऐसी-वासना उत्पन्न हो जाती है; उसका कारण नियोग आदिकी कामुकताके प्रचारसे मस्तिष्कमें विकृतिका उत्पन्न हो जाना है। प्रतिपक्षी लोग नियोगसे वा विधवा-विवाहसे मृतककी पत्नीके अङ्गमें अन्य पुरुषके अङ्गका स्पर्शमात्र तो क्या; उसमें तो विलास भी करवाते हैं; वहाँ उनको उस पत्नीके पातिव्रत्य-भङ्गकी शङ्का ही नहीं होती। यदि वे उसे अपने अभिमत-शास्त्रके अर्थके अनुसार व्यवहार करानेसे उसके पातिव्रत्यके भङ्गकी शङ्का नहीं करते; तब इस-कर्मकाण्डमें शङ्का करना अपने नियोग वा विधवा-विवाहसे आँख मूँद लेना है। जिस प्रकार आप लोग यहाँ उपहास

*उपस्थके उत्सङ्ग-अर्थमें शतपथ-ब्राह्मणकी साक्षी हम दे चुके हैं।

करते हैं; वैसे नियोगमें आप लोगोंका भी उपहास होता है, पर विचार करनेसे यह सब आक्षेप कट जाते हैं। प्रसव करनेमें डाक्टर भी स्त्रीकी योनिका स्पर्श कर रहे होते हैं। उसमें हाथ भी डाल रहे होते हैं; इससे क्या उस स्त्रीका आप पतिव्रत्यभङ्ग मान लेंगे? विवाहको ही ले लीजिये; इसके अङ्ग-गर्भाधानमें ही क्या अश्लीलता नहीं है? पर शास्त्रानुसार व्यवहारसे वहाँ धर्म्यता मान ली जाती है; अश्वमेधमें तो न कोई कामवासना है, न ही विलास वा सम्भोग ही; तब बलात् वहाँ समागम वा सम्भोग बताना प्रतिपक्षियोंका अपने कलुषित-हृदयका ही यह कलुषित-विचार है, प्रकृतमें ऐसी कोई बात नहीं।

यदि वादी ऐसा मानते हैं; और अपनेको वेद-प्रेमी मानते हैं; तो वे जरा अथर्ववेदके कुन्तापसूक्तपर दृष्टि डालें। उसमें मन्त्र है—'महानग्नी उपब्रूते अश्वस्य आवेशितं पसः' (२०।१३६।६) इस मन्त्रमें महानग्नी स्त्रीमें 'अश्वस्य पस आवेशितम्'का अर्थ क्या करेंगे? इन्हीं अश्वमेधके मन्त्रों तथा कुन्तापसूक्तोंसे त्रस्त होकर आर्यसमाजके एक अन्वेषक-विद्वान्ने अपने काँगड़ी वेद-सम्मेलनके सभापति-भाषण (११ अप्रैल १९५०)के ४२ पृष्ठमें कहा है—'प्रतिवर्ष भारतके भिन्न-भिन्न प्रदेशोंके वेदोंके विद्वान् एक केन्द्रिय-स्थानपर एकत्रित हों,...अश्वमेधसूक्त, कुन्तापसूक्त, तथा 'त्रीणि शता त्री सहस्राणि अग्निं त्रिंशच्च देवाः' 'इन्द्रो दधीचो अस्थिभिः' इत्यादि मन्त्रोंमें विशेषरूपसे विचार किया जाए, जो वेदोंका अनुशीलन करनेवालोंकेलिए विशेष कठिनाई उपस्थित करते हैं'। इससे स्पष्ट है कि—

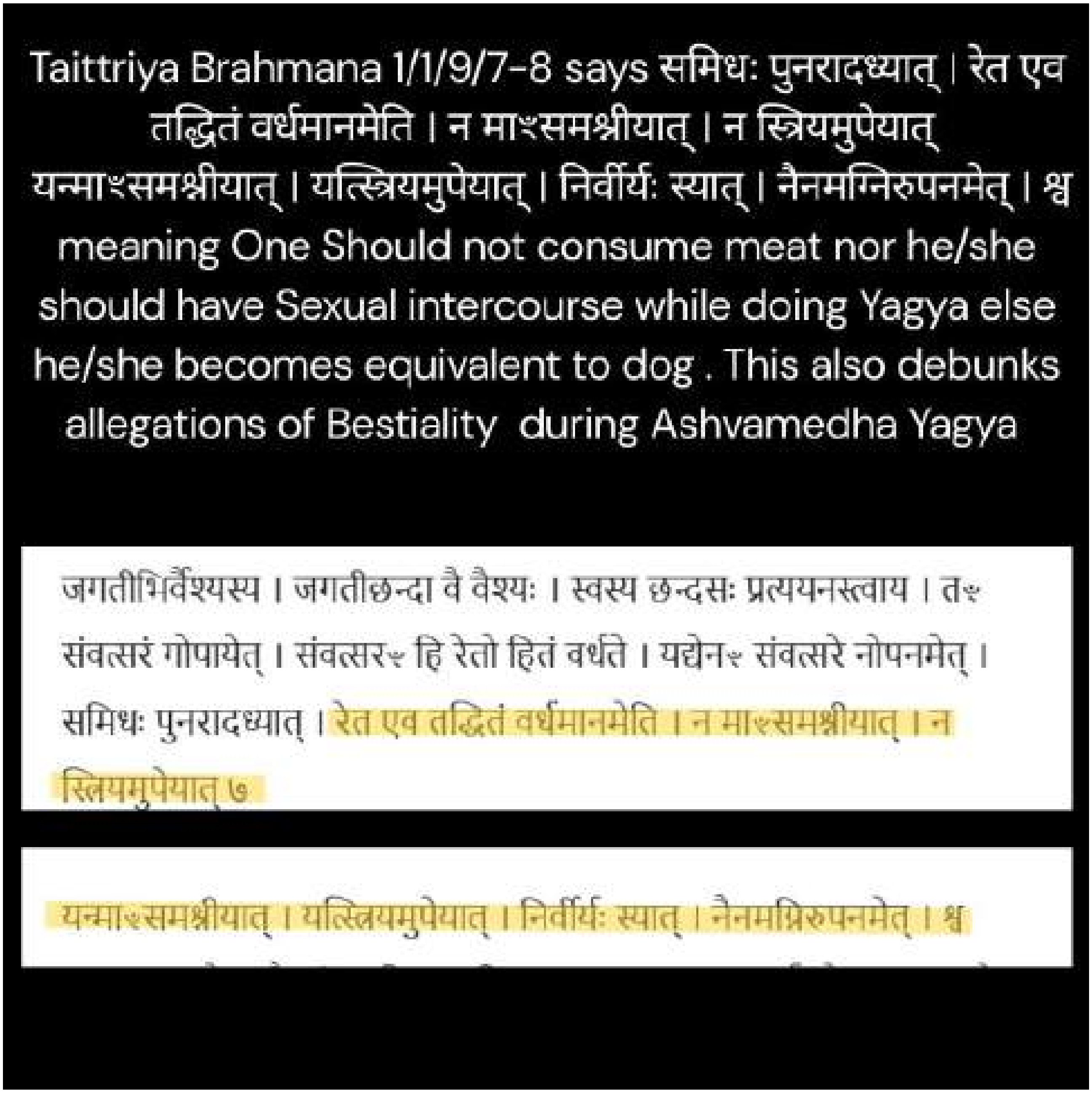
अश्वमेधसूक्तके उक्त मन्त्रोंका जो अर्थ स्वा० द० जीने किया है, वह उन्हें भी सन्तोषप्रद प्रतीत नहीं हुआ; उसमें उन्हें भी उनकी प्रसह्यकारिता मालूम होती है।

(११) शेष प्रश्न यह रहता है कि—'वेदमें तथाकथित अश्लील मन्त्र ही नहीं होते। 'आहन्ति गभे पसो निगल्गलीति धारका' (यजुः २३।२२) आदि मन्त्रोंका महीधरने अश्लील अर्थ किया है कि—'यदा भगे-योनौ शिश्नमागच्छति, तदा धारका-धरति लिङ्गमिति धारका-योनिः (बच्चेदानी) गिलति—वीर्यं क्षरति, गल्गलेति शब्दं वा करोति'।

इसपर उत्तर यह है कि—इन अर्थोंके करनेसे यदि श्री-महीधराचार्यको अपवादित किया जाता है; तो इसका भाव यह हुआ कि—वेदमें तथाकथित अश्लील वर्णन नहीं हो सकता। पर ऐसा कहना अज्ञान है। वेदमें सर्वाङ्गीणता होती है। सर्वाङ्गतामें सब कुछ होता है। यदि वेदमें ऐसे वर्णन अश्लील माने जावें; तो 'रेतो मूत्रं विजहाति योनिं प्रविशदिन्द्रियम्' (यजुः १९।७६) इस मन्त्रका अर्थ आर्यसमाजी-आचार्य अपने पास वेद पढ़नेवाली १७।२४ वर्षकी कुमारियोंको क्या बताते हैं? 'यस्यां बीजं मनुष्या वपन्ति। यस्यामुशन्तः प्रहराम शेपं' (ऋ० १०।८५।३७) इस मन्त्रका अर्थ कुमारियोंको क्या पढ़ाते हैं? वा विवाहित हो रही हुईको स्पष्ट बताते हैं? 'मेढ्रं ते शुन्धामि पायुं ते शुन्धामि' (यजु० ६।१४) इस मन्त्रका अर्थ कुमारियोंको क्या पढ़ाते हैं? क्या यह तथाकथित अश्लीलता है या नहीं?

Taittriya Brahmana 1/1/9/7-8 says समिधः पुनरादध्यात् । रेत एव तद्धितं वर्धमानमेति । न माꣳसमश्नीयात् । न स्त्रियमुपेयात्

यन्माꣳसमश्नीयात् । यत्स्त्रियमुपेयात् । निर्वीर्यः स्यात् । नैनमग्निरुपनमेत् । श्व meaning One Should not consume meat nor he/she should have Sexual intercourse while doing Yagya else he/she becomes equivalent to dog . This also debunks allegations of Bestiality during Ashvamedha Yagya



Satapatha Brahmana 6/2/2/39 – इस पर लोग कहते हैं कि इस पशु-यज्ञ को करके न तो खाट पर सोये, न मांस खाये और न मैथुन करे। यह पशु तो पहली ही दीक्षा है On this people

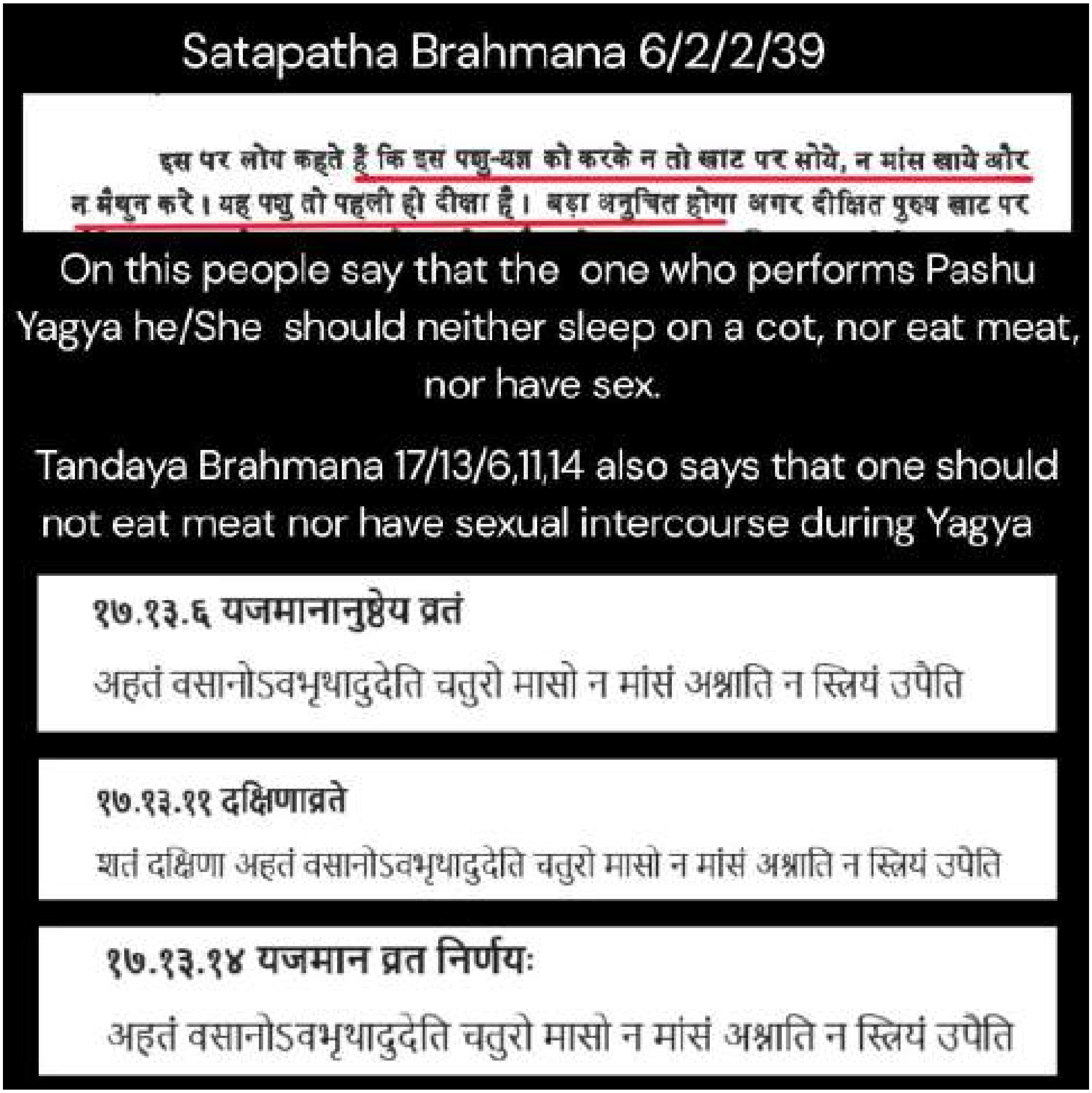
say that the one who performs Pashu Yagya he/She should neither sleep on a cot, nor eat meat, nor have sex.

Tandaya Brahmana 17/13/6,11,14 also says that one should not eat meat nor have sexual intercourse during Yagya

१७.१३.६ यजमानानुष्ठेय व्रतं
अहतं वसानोऽवभृथादुदेति चतुरो मासो न मांसं अश्नाति न स्त्रियं उपैति

१७.१३.११ दक्षिणाव्रते
शतं दक्षिणा अहतं वसानोऽवभृथादुदेति चतुरो मासो न मांसं अश्नाति न स्त्रियं उपैति

१७.१३.१४ यजमान व्रत निर्णयः
अहतं वसानोऽवभृथादुदेति चतुरो मासो न मांसं अश्नाति न स्त्रियं उपैति



Allegations-

Saivya mistakenly marries a dog, believing it to be her husband,

📚Vishnu Purana 3.18.64-67📚
With the eye of divine intelligence she knew that her own husband had been regenerate as a dog, and going once to the city of Vaidisa she saw the dog, and recognised her former lord in him. Knowing that the animal was her husband, she placed upon his neck the bridal garland, accompanying it with the marriage rites and prayers…"

Refutation-

In the Vishnu Purana Amsa 3 Adhaya 18 Geeta Press Gorakhpur , there is no indication that Shaivya married a dog. Upon recognising her husband reborn as a dog, she simply treated him with respect, offered him food, and reminded him of the actions that led to his fall. The narrative then recounts his successive births as a dog, jackal, wolf, vulture, crow, and peacock, with Shaivya meeting him in each life and reminding him of his true identity. Only after he regained human form did their marriage take place, making the claim of a “dog marriage” unsupported by the source.

सुना जाता है, पूर्वकालमें पृथिवीतलपर शतधनु नामसे विख्यात एक राजा था। उसकी पत्नी शैव्या अत्यन्त धर्मपरायणा थी ॥ ५३ ॥ वह महाभागा पतिव्रता, सत्य, शौच और दयासे युक्त तथा विनय और नीति आदि सम्पूर्ण सुलक्षणोंसे सम्पन्ना थी ॥ ५४॥ उस महारानीके साथ राजा शतधनुने परम समाधिद्वारा सर्वव्यापक, देवदेव श्रीजनार्दनकी आराधना की ॥ ५५॥ वे प्रतिदिन तन्मय होकर अनन्यभावसे होम, जप, दान, उपवास और पूजन आदिद्वारा भगवान्‌की भक्तिपूर्वक आराधना करने लगे ॥ ५६ ॥ हे द्विज! एक दिन कार्तिकी पूर्णिमाको उपवास कर उन दोनों पति-पत्नियोंने श्रीगंगाजीमें एक साथ ही स्नान करनेके अनन्तर बाहर आनेपर एक पाखण्डीको सामने आता देखा ॥ ५७॥ यह ब्राह्मण उस महात्मा राजाके धनुर्वेदाचार्यका मित्र था; अतः आचार्यके गौरववश राजाने भी उससे मित्रवत् व्यवहार किया ॥ ५८ ॥ किन्तु उसकी पतिव्रता पत्नीने उसका कुछ भी आदर नहीं किया; वह मौन रही और यह सोचकर कि मैं उपोषिता (उपवासयुक्त) हूँ उसे देखकर सूर्यका दर्शन किया ॥ ५९ ॥ हे द्विजोत्तम! फिर उन स्त्री-पुरुषोंने यथारीति आकर भगवान् विष्णुके पूजा आदिक सम्पूर्ण कर्म विधिपूर्वक किये ॥ ६० ॥ राजा शतधनुने उपवास-अवस्थामें पाखण्डीसे वार्तालाप किया था। अतः उस पापके कारण उसने कुत्तेका जन्म लिया ॥ ६२ ॥ तथा वह शुभलक्षणा काशीनरेशकी कन्या हुई, जो सब प्रकारके विज्ञानसे युक्त, सर्वलक्षणसम्पन्ना और जातिस्मरा (पूर्वजन्मका वृत्तान्त जाननेवाली) थी ॥ ६३ ॥ राजाने उसे किसी वरको देनेकी इच्छा की, किन्तु उस सुन्दरीके ही रोक देनेपर वह उसके विवाहादिसे उपरत हो गये ॥ ६४॥
तब उसने दिव्य दृष्टिसे अपने पतिको श्वान हुआ जान विदिशा नामक नगरमें जाकर उसे वहाँ कुत्तेकी अवस्थामें देखा ॥ ६५ ॥ अपने महाभाग पतिको श्वानरूपमें देखकर उस सुन्दरीने उसे सत्कारपूर्वक अति उत्तम भोजन कराया ॥ ६६ ॥ उसके दिये हुए उस अति मधुर और इच्छित अन्नको खाकर वह अपनी जातिके अनुकूल नाना प्रकारकी चाटुता प्रदर्शित करने लगा ॥ ६७ ॥ उसके चाटुता करनेसे अत्यन्त संकुचित हो उस बालिकाने कुत्सित योनिमें उत्पन्न हुए उस अपने प्रियतमको प्रणाम कर उससे इस प्रकार कहा- ॥ ६८ ॥ “महाराज ! आप अपनी उस उदारताका स्मरण कीजिये जिसके कारण आज आप श्वान-योनिको प्राप्त होकर मेरे चाटुकार हुए हैं॥ ६९ ॥ हे प्रभो! क्या आपको यह स्मरण नहीं है कि तीर्थस्नानके अनन्तर पाखण्डीसे वार्तालाप करनेके कारण ही आपको यह कुत्सित योनि मिली है?” ॥ ७० ॥
श्रीपराशरजी बोले- काशिराजसुताद्वारा इस प्रकार स्मरण कराये जानेपर उसने बहुत देरतक अपने

पूर्वजन्मका चिन्तन किया। तब उसे अति दुर्लभ निर्वेद प्राप्त हुआ ॥ ७१ ॥ उसने अति उदास चित्तसे नगरके बाहर आ प्राण त्याग दिये और फिर शृगाल-योनिमें जन्म लिया ॥ ७२ ॥ तब काशिराजकन्या दिव्य दृष्टिसे उसे दूसरे जन्ममें शृगाल हुआ जान उसे देखनेके लिये कोलाहल पर्वतपर गयी ॥ ७३ ॥ वहाँ भी अपने पतिको शृगाल-योनिमें उत्पन्न हुआ देख वह सुन्दरी राजकन्या उससे बोली- ॥ ७४ ॥ " हे राजेन्द्र ! श्वान-योनिमें जन्म लेनेपर मैंने आपसे जो पाखण्डीसे वार्तालापविषयक पूर्वजन्मका वृत्तान्त कहा था क्या वह आपको स्मरण है?" ॥ ७५ ॥ तब सत्यनिष्ठोंमें श्रेष्ठ राजा शतधनुने उसके इस प्रकार कहनेपर सारा सत्य वृत्तान्त जानकर निराहार रह वनमें अपना शरीर छोड़ दिया ॥ ७६ ॥ फिर वह एक भेड़िया हुआ; उस समय भी अनिन्दिता राजकन्याने उस निर्जन वनमें जाकर अपने पतिको उसके पूर्वजन्मका वृत्तान्त स्मरण कराया ॥ ७७ ॥ [उसने कहा- "हे महाभाग ! तुम भेड़िया नहीं हो, तुम राजा शतधनु हो। तुम [अपने पूर्वजन्मोंमें] क्रमशः कुक्कुर और शृगाल होकर अब भेड़िया हुए हो" ॥ ७८ ॥ इस प्रकार उसके स्मरण करानेपर राजाने जब भेड़ियेके शरीरको छोड़ा तो गृध्र-योनिमें जन्म लिया। उस समय भी उसकी निष्पाप भार्याने उसे फिर बोध कराया ॥ ७९ ॥ 'हे नरेन्द्र ! तुम अपने स्वरूपका स्मरण करो; इन गृध्र-चेष्टाओंको छोड़ो। पाखण्डीके साथ वार्तालाप करनेके दोषसे ही तुम गृध्र हुए हो' ॥ ८० ॥

योनिमें भी पूर्वजन्मका स्मरण कराये जानेपर राजाने अपने फिर दूसरे जन्ममें काक-योनिको प्राप्त होनेपर भी अपने पतिको योगबलसे पाकर उस सुन्दरीने कहा- ॥ ८१ ॥ "हे प्रभो! जिनके वशीभूत होकर सम्पूर्ण सामन्तगण नाना प्रकारकी वस्तुएँ भेंट करते थे वही आप आज काक-योनिको प्राप्त होकर बलिभोजी हुए हैं"॥ ८२ ॥ इसी प्रकार काक-प्राण छोड़ दिये और फिर मयूर-योनिमें जन्म लिया ॥ ८३ ॥

महायज्ञका अनुष्ठान किया; उस यज्ञमें अवभृथ-स्नानके मयूरावस्थामें भी काशिराजकी कन्या उसे क्षण-क्षणमें अति सुन्दर मयूरोचित आहार देती हुई उसकी टहल करने लगी ॥ ८४ ॥ उस समय राजा जनकने अश्वमेध नामक समय उस मयूरको स्नान कराया ॥ ८५ ॥ तब उस सुन्दरीने स्वयं भी स्नान कर राजाको यह स्मरण कराया कि किस प्रकार उसने श्वान और शृगाल आदि योनियाँ ग्रहण की थीं ॥ ८६ ॥ अपनी जन्म-परम्पराका स्मरण होनेपर उसने ही पुत्ररूपसे जन्म लिया ॥ ८७ ॥ अपना शरीर त्याग दिया और फिर महात्मा जनकजीके यहाँ

तब उस सुन्दरीने अपने पिताको विवाहके लिये प्रेरित किया। उसकी प्रेरणासे राजाने उसके स्वयंवरका आयोजन किया ॥ ८८ ॥ स्वयंवर होनेपर उस राजकन्याने स्वयंवरमें आये हुए अपने उस पतिको फिर पतिभावसे वरण कर लिया ॥ ८९ ॥ उस राजकुमारने काशिराजसुताके साथ नाना प्रकारके भोग भोगे और फिर पिताके परलोकवासी होनेपर विदेहनगरका राज्य किया ॥ ९० ॥ उसने बहुत-से यज्ञ किये, याचकोंको नाना प्रकारसे दान दिये, बहुत-से पुत्र उत्पन्न किये और शत्रुओंके साथ अनेकों युद्ध किये ॥ ९१ ॥ इस प्रकार उस राजाने पृथिवीका न्यायानुकूल पालन करते हुए राज्य-भोग किया और अन्तमें अपने प्रिय प्राणोंको धर्मयुद्धमें छोड़ा ॥ ९२ ॥ तब उस सुलोचनाने पहलेके समान फिर अपने चितारूढ पतिका विधिपूर्वक प्रसन्न मनसे अनुगमन किया ॥ ९३॥ इससे वह राजा उस राजकन्याके सहित इन्द्रलोकसे भी उत्कृष्ट अक्षय लोकोंको प्राप्त हुआ ॥ ९४ ॥

हे द्विजश्रेष्ठ ! इस प्रकार शुद्ध हो जानेपर उसने अतुलनीय अक्षय स्वर्ग, अति दुर्लभ दाम्पत्य और

अपने पूर्वार्जित पुण्यका फल प्राप्त कर लिया ॥ ९५ ॥
हे द्विज ! इस प्रकार मैंने तुमसे पाखण्डीसे सम्भाषण करनेका दोष और अश्वमेध यज्ञमें स्नान करनेका माहात्म्य वर्णन कर दिया ॥ ९६ ॥ इसलिये पाखण्डी और पापाचारियोंसे कभी वार्तालाप और स्पर्श न करे; विशेषतः नित्य-नैमित्तिक कर्मोंके समय और जो यज्ञादि क्रियाओंके लिये दीक्षित हो उसे तो उनका संसर्ग त्यागना अत्यन्त आवश्यक है ॥ ९७ ॥ जिसके घरमें एक मासतक नित्यकर्मोंका अनुष्ठान न हुआ हो उसको देख लेनेपर बुद्धिमान् मनुष्य सूर्यका दर्शन करे ॥ ९८ ॥ फिर जिन्होंने वेदत्रयीका सर्वथा त्याग कर दिया है तथा जो पाखण्डियोंका अन्न खाते और वैदिक मतका विरोध करते हैं उन पापात्माओंके दर्शनादि करनेपर तो कहना ही क्या है ? ॥ ९९ ॥ इन दुराचारी पाखण्डियोंके साथ वार्तालाप करने, सम्पर्क रखने और उठने-बैठनेमें महान् पाप होता है; इसलिये इन सब बातोंका त्याग करे ॥ १०० ॥ पाखण्डी, विकर्मी, विडाल-व्रतवाले, दुष्ट, स्वार्थी और बगुला-भक्त लोगोंका वाणीसे भी आदर न करे ॥ १०१ ॥ इन पाखण्डी, दुराचारी और अति पापियोंका संसर्ग दूरहीसे त्यागने योग्य है। इसलिये इनका सर्वदा त्याग करे ॥ १०२ ॥

It is said that in ancient times there was a king on earth named Shatadhanu. His wife, Shaivya, was extremely devoted to righteousness—truthful, pure, compassionate, humble, wise, and adorned with every noble quality. Together they worshipped the all-pervading Lord of the gods, Shri Janardana, through deep meditation.

Day after day, absorbed in devotion, they performed homa, japa, charity, fasting, and worship with unwavering love for the Lord. One day, on the full moon of Kartika, they both fasted and bathed together in the holy Ganga. Upon coming out of the water, they saw a heretic. This man was a friend of the king's archery teacher, and so, out of respect for the teacher, the king treated him warmly. But Shaivya, being chaste and observing a fast, did not honor him—she remained silent and, after seeing him, turned her gaze to the sun.

Afterwards, the couple performed their worship of Vishnu. Yet, because the king had conversed with the heretic while fasting, he incurred sin and was reborn as a dog. The queen, however, was reborn as the daughter of the king of Kashi, blessed with beauty, learning, all auspicious qualities, and the gift of remembering past lives. When her father wished to marry her off, she refused, knowing her true husband's fate.

Through divine vision, she saw her husband living as a dog in Vidisha. She went there and fed him excellent food. The dog showed her affection according to his nature, and she, distressed, bowed to him and reminded him of his past—how speaking with a heretic after a holy bath had brought him to such a birth.

The dog remembered and, filled with detachment, left the city and died, being born again as a jackal. The princess found him again and repeated the reminder. He died in the forest and became a wolf. She sought him out once more and told him of his past births as dog and jackal. He died and was born as a vulture, then as a crow, then as a peacock—each time found and reminded by the faithful princess, who fed and cared for him.

During King Janaka's Ashvamedha sacrifice, the peacock was bathed, and the princess again reminded him of all his former lives. Then he was reborn as her own son, born in King Janaka's household. When he came of age, the princess had her father arrange her svayamvara, and she chose him once more as her husband.

He enjoyed royal pleasures with her, inherited the throne of Videha, performed many sacrifices, gave gifts, fathered many sons, and fought many battles. In the end, he died in a righteous war, and the princess, as before, mounted his funeral pyre and followed him.

Thus purified, they both attained an eternal realm even higher than Indra's heaven, enjoying the rare bliss of perfect union.

From this, it is taught that conversing with heretics is a grave sin, especially during sacred duties and rites, and that their association should be avoided altogether. One should never show them honor or keep their company, for such contact brings great spiritual harm.

देवतापितृभूतानि तथानभ्यर्च्य योऽतिथीन्।
भुङ्क्ते स पातकं भुङ्क्ते निष्कृतिस्तस्य नेष्यते॥ ४७
ब्राह्मणाद्यास्तु ये वर्णास्स्वधर्मादन्यतोमुखाः।
यान्ति ते नग्नसंज्ञां तु हीनकर्मस्ववस्थिताः॥ ४८
चतुर्णां यत्र वर्णानां मैत्रेयात्यन्तसंकरः।
तत्रास्या साधुवृत्तीनामुपघाताय जायते॥ ४९
अनभ्यर्च्य ऋषीन्देवान्पितृभूतातिथींस्तथा।
यो भुङ्क्ते तस्य सँल्लापात्पतन्ति नरके नराः॥ ५०
तस्मादेतान्नरो नग्नांस्त्रयीसन्त्यागदूषितान्।
सर्वदा वर्जयेत्प्राज्ञ आलापस्पर्शनादिषु॥ ५१
श्रद्धावद्भिः कृतं यत्नाद्देवान्पितृपितामहान्।
न प्रीणयति तच्छ्राद्धं यद्येभिरवलोकितम्॥ ५२
श्रूयते च पुरा ख्यातो राजा शतधनुर्भुवि।
पत्नी च शैब्या तस्याभूदतिधर्मपरायणा॥ ५३
पतिव्रता महाभागा सत्यशौचदयान्विता।
सर्वलक्षणसम्पन्ना विनयेन नयेन च॥ ५४
स तु राजा तया सार्द्धं देवदेवं जनार्दनम्।
आराधयामास विभुं परमेण समाधिना॥ ५५
होमैर्जपैस्तथा दानैरुपवासैश्च भक्तितः।
पूजाभिश्चानुदिवसं तन्मना नान्यमानसः॥ ५६
एकदा तु समं स्नातौ तौ तु भार्यापती जले।
भागीरथ्यास्समुत्तीर्णौ कार्त्तिक्यां समुपोषितौ।
पाषण्डिनमपश्येतामायान्तं सम्मुखं द्विज॥ ५७
चापाचार्यस्य तस्यासौ सखा राज्ञो महात्मनः।
अतस्तद्गौरवात्तेन सखाभावमथाकरोत्॥ ५८
न तु सा वाग्यता देवी तस्य पत्नी पतिव्रता।
उपोषितास्मीति रविं तस्मिन्दृष्टे ददर्श च॥ ५९
समागम्य यथान्यायं दम्पती तौ यथाविधि।
विष्णोः पूजादिकं सर्वं कृतवन्तौ द्विजोत्तम॥ ६०
कालेन गच्छता राजा ममारासौ सपत्नजित्।
अन्वारुरोह तं देवी चितास्थं भूपतिं पतिम्॥ ६१

जो मनुष्य देवता, पितर, भूतगण और अतिथियोंका पूजन किये बिना स्वयं भोजन करता है वह पापमय भोजन करता है; उसकी शुभगति नहीं हो सकती॥ ४७॥

जो ब्राह्मणादि वर्ण स्वधर्मको छोड़कर परधर्मोंमें प्रवृत्त होते हैं अथवा हीनवृत्तिका अवलम्बन करते हैं वे 'नग्न' कहलाते हैं॥ ४८॥ हे मैत्रेय! जिस स्थानमें चारों वर्णोंका अत्यन्त मिश्रण हो उसमें रहनेसे पुरुषकी साधुवृत्तियोंका क्षय हो जाता है॥ ४९॥ जो पुरुष ऋषि, देव, पितृ, भूत और अतिथिगणका पूजन किये बिना भोजन करता है उससे सम्भाषण करनेसे भी लोग नरकमें पड़ते हैं॥ ५०॥ अतः वेदत्रयीके त्यागसे दूषित इन नग्नोंके साथ प्राज्ञपुरुष सर्वदा सम्भाषण और स्पर्श आदिका भी त्याग कर दे॥ ५१॥ यदि इनकी दृष्टि पड़ जाय तो श्रद्धावान् पुरुषोंका यत्नपूर्वक किया हुआ श्राद्ध देवता अथवा पितृ-पितामहगणकी तृप्ति नहीं करता॥ ५२॥

सुना जाता है, पूर्वकालमें पृथिवीतलपर शतधनु नामसे विख्यात एक राजा था। उसकी पत्नी शैब्या अत्यन्त धर्मपरायणा थी॥ ५३॥ वह महाभागा पतिव्रता, सत्य, शौच और दयासे युक्त तथा विनय और नीति आदि सम्पूर्ण सुलक्षणोंसे सम्पन्ना थी॥ ५४॥ उस महारानीके साथ राजा शतधनुने परम समाधिद्वारा सर्वव्यापक, देवदेव श्रीजनार्दनकी आराधना की॥ ५५॥ वे प्रतिदिन तन्मय होकर अनन्यभावसे होम, जप, दान, उपवास और पूजन आदिद्वारा भगवान्‌की भक्तिपूर्वक आराधना करने लगे॥ ५६॥ हे द्विज! एक दिन कार्तिकी पूर्णिमाको उपवास कर उन दोनों पति-पत्नियोंने श्रीगंगाजीमें एक साथ ही स्नान करनेके अनन्तर बाहर आनेपर एक पाखण्डीको सामने आता देखा॥ ५७॥ यह ब्राह्मण उस महात्मा राजाके धनुर्वेदाचार्यका मित्र था; अतः आचार्यके गौरववश राजाने भी उससे मित्रवत् व्यवहार किया॥ ५८॥ किन्तु उसकी पतिव्रता पत्नीने उसका कुछ भी आदर नहीं किया; वह मौन रही और यह सोचकर कि मैं उपोषिता (उपवासयुक्त) हूँ उसे देखकर सूर्यका दर्शन किया॥ ५९॥ हे द्विजोत्तम! फिर उन स्त्री-पुरुषोंने यथारीति आकर भगवान् विष्णुके पूजा आदिक सम्पूर्ण कर्म विधिपूर्वक किये॥ ६०॥

कालान्तरमें वह शत्रुजित् राजा मर गया। तब देवी शैब्याने भी चितारूढ़ महाराजका अनुगमन किया॥ ६१॥

स तु तेनापचारेण श्वा जज्ञे वसुधाधिपः।
उपोषितेन पाषण्डसँल्लापो यत्कृतोऽभवत्॥ ६२
सा तु जातिस्मरा जज्ञे काशीराजसुता शुभा।
सर्वविज्ञानसम्पूर्णा सर्वलक्षणपूजिता॥ ६३
तां पिता दातुकामोऽभूद्वराय विनिवारितः।
तयैव तन्व्या विरतो विवाहारम्भतो नृपः॥ ६४
ततस्सा दिव्यया दृष्ट्या दृष्ट्वा श्वानं निजं पतिम्।
विदिशाख्यं पुरं गत्वा तदवस्थं ददर्श तम्॥ ६५
तं दृष्ट्वैव महाभागं श्वभूतं तु पतिं तदा।
ददौ तस्मै वराहारं सत्कारप्रवणं शुभा॥ ६६
भुञ्जन्दत्तं तया सोऽन्नमतिमृष्टमभीप्सितम्।
स्वजातिललितं कुर्वन्बहु चाटु चकार वै॥ ६७
अतीव व्रीडिता बाला कुर्वता चाटु तेन सा।
प्रणामपूर्वमाहेदं दयितं तं कुयोनिजम्॥ ६८
स्मर्यतां तन्महाराज दाक्षिण्यललितं त्वया।
येन श्वयोनिमापन्नो मम चाटुकरो भवान्॥ ६९
पाषण्डिनं समाभाष्य तीर्थस्नानादनन्तरम्।
प्राप्तोऽसि कुत्सितां योनिं किन्न स्मरसि तत्प्रभो॥ ७०

श्रीपराशर उवाच

तयैवं स्मारिते तस्मिन्पूर्वजातिकृते तदा।
दध्यौ चिरमथावाप निर्वेदमतिदुर्लभम्॥ ७१
निर्विण्णचित्तस्स ततो निर्गम्य नगराद्बहिः।
मरुत्प्रपतनं कृत्वा शार्गालीं योनिमागतः॥ ७२
सापि द्वितीये सम्प्राप्ते वीक्ष्य दिव्येन चक्षुषा।
ज्ञात्वा शृगालं तं द्रष्टुं ययौ कोलाहलं गिरिम्॥ ७३
तत्रापि दृष्ट्वा तं प्राह शार्गालीं योनिमागतम्।
भर्त्तारमपि चार्वंगी तनया पृथिवीक्षितः॥ ७४
अपि स्मरसि राजेन्द्र श्वयोनिस्थस्य यन्मया।
प्रोक्तं ते पूर्वचरितं पाषण्डालापसंश्रयम्॥ ७५
पुनस्तयोक्तं स ज्ञात्वा सत्यं सत्यवतां वरः।
कानने स निराहारस्तत्याज स्वं कलेवरम्॥ ७६

राजा शतधनुने उपवास-अवस्थामें पाखण्डीसे वार्तालाप किया था। अतः उस पापके कारण उसने कुत्तेका जन्म लिया॥ ६२॥ तथा वह शुभलक्षणा काशीनरेशकी कन्या हुई, जो सब प्रकारके विज्ञानसे युक्त, सर्वलक्षणसम्पन्ना और जातिस्मरा (पूर्वजन्मका वृत्तान्त जाननेवाली) थी॥ ६३॥ राजाने उसे किसी वरको देनेकी इच्छा की, किन्तु उस सुन्दरीके ही रोक देनेपर वह उसके विवाहादिसे उपरत हो गये॥ ६४॥

तब उसने दिव्य दृष्टिसे अपने पतिको श्वान हुआ जान विदिशा नामक नगरमें जाकर उसे वहाँ कुत्तेकी अवस्थामें देखा॥ ६५॥ अपने महाभाग पतिको श्वानरूपमें देखकर उस सुन्दरीने उसे सत्कारपूर्वक अति उत्तम भोजन कराया॥ ६६॥ उसके दिये हुए उस अति मधुर और इच्छित अन्नको खाकर वह अपनी जातिके अनुकूल नाना प्रकारकी चाटुता प्रदर्शित करने लगा॥ ६७॥ उसके चाटुता करनेसे अत्यन्त संकुचित हो उस बालिकाने कुत्सित योनिमें उत्पन्न हुए उस अपने प्रियतमको प्रणाम कर उससे इस प्रकार कहा—॥ ६८॥ "महाराज! आप अपनी उस उदारताका स्मरण कीजिये जिसके कारण आज आप श्वान-योनिको प्राप्त होकर मेरे चाटुकार हुए हैं॥ ६९॥ हे प्रभो! क्या आपको यह स्मरण नहीं है कि तीर्थस्नानके अनन्तर पाखण्डीसे वार्तालाप करनेके कारण ही आपको यह कुत्सित योनि मिली है?"॥ ७०॥

श्रीपराशरजी बोले—काशिराजसुताद्वारा इस प्रकार स्मरण कराये जानेपर उसने बहुत देरतक अपने पूर्वजन्मका चिन्तन किया। तब उसे अति दुर्लभ निर्वेद प्राप्त हुआ॥ ७१॥ उसने अति उदास चित्तसे नगरके बाहर आ प्राण त्याग दिये और फिर शृगाल-योनिमें जन्म लिया॥ ७२॥ तब काशिराजकन्या दिव्य दृष्टिसे उसे दूसरे जन्ममें शृगाल हुआ जान उसे देखनेके लिये कोलाहल पर्वतपर गयी॥ ७३॥ वहाँ भी अपने पतिको शृगाल-योनिमें उत्पन्न हुआ देख वह सुन्दरी राजकन्या उससे बोली—॥ ७४॥ "हे राजेन्द्र! श्वान-योनिमें जन्म लेनेपर मैंने आपसे जो पाखण्डीसे वार्तालापविषयक पूर्वजन्मका वृत्तान्त कहा था क्या वह आपको स्मरण है?"॥ ७५॥ तब सत्यनिष्ठोंमें श्रेष्ठ राजा शतधनुने उसके इस प्रकार कहनेपर सारा सत्य वृत्तान्त जानकर निराहार रह वनमें अपना शरीर छोड़ दिया॥ ७६॥

भूयस्ततो वृको जज्ञे गत्वा तं निर्जने वने।
स्मारयामास भर्त्तारं पूर्ववृत्तमनिन्दिता॥ ७७
न त्वं वृको महाभाग राजा शतधनुर्भवान्।
श्वा भूत्वा त्वं शृगालोऽभूर्वृकत्वं साम्प्रतं गतः॥ ७८
स्मारितेन यदा त्यक्तस्तेनात्मा गृध्रतां गतः।
अपापा सा पुनश्चैनं बोधयामास भामिनी॥ ७९
नरेन्द्र स्मर्यतामात्मा ह्यलं ते गृध्रचेष्टया।
पाषण्डालापजातोऽयं दोषो यद्गृध्रतां गतः॥ ८०
ततः काकत्वमापन्नं समनन्तरजन्मनि।
उवाच तन्वी भर्त्तारमुपलभ्यात्मयोगतः॥ ८१
अशेषभूभृतः पूर्वं वश्या यस्मै बलिं ददुः।
स त्वं काकत्वमापन्नो जातोऽद्य बलिभुक् प्रभो॥ ८२
एवमेव च काकत्वे स्मारितस्य पुरातनम्।
तत्याज भूपतिः प्राणान्मयूरत्वमवाप च॥ ८३
मयूरत्वे ततस्सा वै चकारानुगतिं शुभा।
दत्तैः प्रतिक्षणं भोज्यैर्बाला तज्जातिभोजनैः॥ ८४
ततस्तु जनको राजा वाजिमेधं महाक्रतुम्।
चकार तस्यावभृथे स्नापयामास तं तदा॥ ८५
सस्नौ स्वयं च तन्वङ्गी स्मारयामास चापि तम्।
यथासौ श्वशृगालादियोनिं जग्राह पार्थिवः॥ ८६
स्मृतजन्मक्रमस्सोऽथ तत्याज स्वकलेवरम्।
जज्ञे स जनकस्यैव पुत्रोऽसौ सुमहात्मनः॥ ८७
ततस्सा पितरं तन्वी विवाहार्थमचोदयत्।
स चापि कारयामास तस्या राजा स्वयंवरम्॥ ८८
स्वयंवरे कृते सा तं सम्प्राप्तं पतिमात्मनः।
वरयामास भूयोऽपि भर्त्तृभावेन भामिनी॥ ८९
बुभुजे च तया सार्द्धं सम्भोगान्नृपनन्दनः।
पितर्युपरते राज्यं विदेहेषु चकार सः॥ ९०
इयाज यज्ञान्सुबहून्ददौ दानानि चार्थिनाम्।
पुत्रानुत्पादयामास युयुधे च सहारिभिः॥ ९१
राज्यं भुक्त्वा यथान्यायं पालयित्वा वसुन्धराम्।
तत्याज स प्रियान्प्राणान्संग्रामे धर्मतो नृपः॥ ९२

फिर वह एक भेड़िया हुआ; उस समय भी अनिन्दिता राजकन्याने उस निर्जन वनमें जाकर अपने पतिको उसके पूर्वजन्मका वृत्तान्त स्मरण कराया॥ ७७॥ [उसने कहा—] "हे महाभाग! तुम भेड़िया नहीं हो, तुम राजा शतधनु हो। तुम [अपने पूर्वजन्मोंमें] क्रमशः कुक्कुर और शृगाल होकर अब भेड़िया हुए हो"॥ ७८॥ इस प्रकार उसके स्मरण करानेपर राजाने जब भेड़ियेके शरीरको छोड़ा तो गृध्र-योनिमें जन्म लिया। उस समय भी उसकी निष्पाप भार्याने उसे फिर बोध कराया॥ ७९॥ 'हे नरेन्द्र! तुम अपने स्वरूपका स्मरण करो; इन गृध्र-चेष्टाओंको छोड़ो। पाखण्डीके साथ वार्तालाप करनेके दोषसे ही तुम गृध्र हुए हो'॥ ८०॥

फिर दूसरे जन्ममें काक-योनिको प्राप्त होनेपर भी अपने पतिको योगबलसे पाकर उस सुन्दरीने कहा—॥ ८१॥ "हे प्रभो! जिनके वशीभूत होकर सम्पूर्ण सामन्तगण नाना प्रकारकी वस्तुएँ भेंट करते थे वही आप आज काक-योनिको प्राप्त होकर बलिभोजी हुए हैं"॥ ८२॥ इसी प्रकार काक-योनिमें भी पूर्वजन्मका स्मरण कराये जानेपर राजाने अपने प्राण छोड़ दिये और फिर मयूर-योनिमें जन्म लिया॥ ८३॥

मयूरावस्थामें भी काशिराजकी कन्या उसे क्षण-क्षणमें अति सुन्दर मयूरोचित आहार देती हुई उसकी टहल करने लगी॥ ८४॥ उस समय राजा जनकने अश्वमेध नामक महायज्ञका अनुष्ठान किया; उस यज्ञमें अवभृथ-स्नानके समय उस मयूरको स्नान कराया॥ ८५॥ तब उस सुन्दरीने स्वयं भी स्नान कर राजाको यह स्मरण कराया कि किस प्रकार उसने श्वान और शृगाल आदि योनियाँ ग्रहण की थीं॥ ८६॥ अपनी जन्म-परम्पराका स्मरण होनेपर उसने अपना शरीर त्याग दिया और फिर महात्मा जनकजीके यहाँ ही पुत्ररूपसे जन्म लिया॥ ८७॥

तब उस सुन्दरीने अपने पिताको विवाहके लिये प्रेरित किया। उसकी प्रेरणासे राजाने उसके स्वयंवरका आयोजन किया॥ ८८॥ स्वयंवर होनेपर उस राजकन्याने स्वयंवरमें आये हुए अपने उस पतिको फिर पतिभावसे वरण कर लिया॥ ८९॥ उस राजकुमारने काशिराजसुताके साथ नाना प्रकारके भोग भोगे और फिर पिताके परलोकवासी होनेपर विदेहनगरका राज्य किया॥ ९०॥ उसने बहुत-से यज्ञ किये, याचकोंको नाना प्रकारसे दान दिये, बहुत-से पुत्र उत्पन्न किये और शत्रुओंके साथ अनेकों युद्ध किये॥ ९१॥ इस प्रकार उस राजाने पृथिवीका न्यायानुकूल पालन करते हुए राज्य-भोग किया और अन्तमें अपने प्रिय प्राणोंको धर्मयुद्धमें छोड़ा॥ ९२॥

ततश्चितास्थं तं भूयो भर्त्तारं सा शुभेक्षणा।
अन्वारुरोह विधिवद्यथापूर्वं मुदान्विता॥ ९३
ततोऽवाप तया सार्द्धं राजपुत्र्या स पार्थिवः।
ऐन्द्रानतीत्य वै लोकाँल्लोकान्प्राप तदाक्षयान्॥ ९४
स्वर्गाक्षयत्वमतुलं दाम्पत्यमतिदुर्लभम्।
प्राप्तं पुण्यफलं प्राप्य संशुद्धिं तां द्विजोत्तम॥ ९५
एष पाषण्डसम्भाषाद्दोषः प्रोक्तो मया द्विज।
तथाऽश्वमेधावभृथस्नानमाहात्म्यमेव च॥ ९६
तस्मात्पाषण्डिभिः पापैरालापस्पर्शनं त्यजेत्।
विशेषतः क्रियाकाले यज्ञादौ चापि दीक्षितः॥ ९७
क्रियाहानिर्गृहे यस्य मासमेकं प्रजायते।
तस्यावलोकनात्सूर्यं पश्येत मतिमान्नरः॥ ९८
किं पुनर्यैस्तु सन्त्यक्ता त्रयी सर्वात्मना द्विज।
पाषण्डभोजिभिः पापैर्वेदवादविरोधिभिः॥ ९९
सहालापस्तु संसर्गः सहास्या चातिपापिनी।
पाषण्डिभिर्दुराचारैस्तस्मात्तान्परिवर्जयेत्॥ १००
पाषण्डिनो विकर्मस्थान्वैडालव्रतिकाञ्छठान्।
हैतुकान्बकवृत्तींश्च वाङ्मात्रेणापि नार्चयेत्॥ १०१
दूरतस्तैस्तु सम्पर्कस्त्याज्यश्चाप्यतिपापिभिः।
पाषण्डिभिर्दुराचारैस्तस्मात्तान्परिवर्जयेत्॥ १०२
एते नग्नास्तवाख्याता दृष्टाः श्राद्धोपघातकाः।
येषां सम्भाषणात्पुंसां दिनपुण्यं प्रणश्यति॥ १०३
एते पाषण्डिनः पापा न ह्येतानालपेद् बुधः।
पुण्यं नश्यति सम्भाषादेतेषां तद्दिनोद्भवम्॥ १०४
पुंसां जटाधरणमौण्ड्यवतां वृथैव
मोघाशिनामखिलशौचनिराकृतानाम्।
तोयप्रदानपितृपिण्डबहिष्कृतानां
सम्भाषणादपि नरा नरकं प्रयान्ति॥ १०५

तब उस सुलोचनाने पहलेके समान फिर अपने चितारूढ पतिका विधिपूर्वक प्रसन्न-मनसे अनुगमन किया॥ ९३॥ इससे वह राजा उस राजकन्याके सहित इन्द्रलोकसे भी उत्कृष्ट अक्षय लोकोंको प्राप्त हुआ॥ ९४॥

हे द्विजश्रेष्ठ! इस प्रकार शुद्ध हो जानेपर उसने अतुलनीय अक्षय स्वर्ग, अति दुर्लभ दाम्पत्य और अपने पूर्वार्जित पुण्यका फल प्राप्त कर लिया॥ ९५॥

हे द्विज! इस प्रकार मैंने तुमसे पाखण्डीसे सम्भाषण करनेका दोष और अश्वमेध-यज्ञमें स्नान करनेका माहात्म्य वर्णन कर दिया॥ ९६॥ इसलिये पाखण्डी और पापाचारियोंसे कभी वार्तालाप और स्पर्श न करे; विशेषतः नित्य-नैमित्तिक कर्मोंके समय और जो यज्ञादि क्रियाओंके लिये दीक्षित हो उसे तो उनका संसर्ग त्यागना अत्यन्त आवश्यक है॥ ९७॥ जिसके घरमें एक मासतक नित्यकर्मोंका अनुष्ठान न हुआ हो उसको देख लेनेपर बुद्धिमान् मनुष्य सूर्यका दर्शन करे॥ ९८॥ फिर जिन्होंने वेदत्रयीका सर्वथा त्याग कर दिया है तथा जो पाखण्डियोंका अन्न खाते और वैदिक मतका विरोध करते हैं उन पापात्माओंके दर्शनादि करनेपर तो कहना ही क्या है?॥ ९९॥ इन दुराचारी पाखण्डियोंके साथ वार्तालाप करने, सम्पर्क रखने और उठने-बैठनेमें महान् पाप होता है; इसलिये इन सब बातोंका त्याग करे॥ १००॥ पाखण्डी, विकर्मी, विडाल-व्रतवाले,* दुष्ट, स्वार्थी और बगुला-भक्त लोगोंका वाणीसे भी आदर न करे॥ १०१॥ इन पाखण्डी, दुराचारी और अति पापियोंका संसर्ग दूरहीसे त्यागने योग्य है। इसलिये इनका सर्वदा त्याग करे॥ १०२॥

इस प्रकार मैंने तुमसे नग्नोंकी व्याख्या की, जिनके दर्शनमात्रसे श्राद्ध नष्ट हो जाता है और जिनके साथ सम्भाषण करनेसे मनुष्यका एक दिनका पुण्य क्षीण हो जाता है॥ १०३॥ ये पाखण्डी बड़े पापी होते हैं, बुद्धिमान् पुरुष इनसे कभी सम्भाषण न करे। इनके साथ सम्भाषण करनेसे उस दिनका पुण्य नष्ट हो जाता है॥ १०४॥ जो बिना कारण ही जटा धारण करते अथवा मूँड़ मुड़ाते हैं, देवता, अतिथि आदिको भोजन कराये बिना स्वयं ही भोजन कर लेते हैं, सब प्रकारसे शौचहीन हैं तथा जल-दान और पितृ-पिण्ड आदिसे भी बहिष्कृत हैं, उन लोगोंसे वार्तालाप करनेसे भी लोग नरकमें जाते हैं॥ १०५॥

इति श्रीविष्णुपुराणे तृतीयेंऽशे अष्टादशोऽध्यायः॥ १८॥

इति श्रीपराशरमुनिविरचिते श्रीविष्णुपरत्वनिर्णायके
श्रीमति विष्णुमहापुराणे तृतीयोंऽशः समाप्तः।

Allegations-

📚Shiva Purana 5.4.21📚
The sun of fierce rays, deluded by Shiva's Maya became lustful on seeing a mare and assumed the form of a horse."

Refutation-

Coming on to Shiva Purana, UmaSamhita 5.4.21 –

According to R.C. Hazra, the *Uma Saṁhitā* of the *Shiva Purāṇa* is a very late addition. He notes that it draws heavily from the *Jñāna Saṁhitā*, which itself is dated to around 950 CE. Based on this, it can be reasonably inferred that the *Uma Saṁhitā* was incorporated into the *Shiva Purāṇa* sometime after the 10th century CE.

IV. The Bhaumasaṃhitā,[391] also called Auma/Umāsaṃhitā, is represented in the class B editions only. The text introduces Kṛṣṇa on a visit to Kailāsa and performing penance there to Śiva, in order to obtain a son. He meets Upamanyu, and requests him to tell him about the greatness of Śiva. Upamanyu complies, and praises Śiva and his trident; he extols Śiva's power to save his devotees from hell. This discussion leads into several chapters on different types of sins, and on the description of hell and the suffering in it. Ways to avoid this suffering include gifts of food, performing penance, listening to the purāṇas, etc. The *saṃhitā* subsequently describes the seven *dvīpas* of the earth, and other component parts of the universe. It ends with discourses on a variety of topics, such as the develop-

[391] Mss., ibid., p. 65, n. 87.

ment of man, from the foetus, through childhood, youth, marriage, old age, etc.; creation and *manvantaras*; etc. In Hazra's opinion the text borrows most of its chapters from the Jñānasaṃhitā.

XIII. The Jñānasaṃhitā[400] has already been referred to on several occasions in this description of the Śiva°, because, in Hazra's opinion, other *saṃhitās* borrowed verses and even chapters from it. The text recognizes the Vedas as the highest authority, but it was Śiva, as *ṛgyajuḥsāmarūpin*, who communicated them to Viṣṇu. Śiva shall be worshiped with Vedic *mantras*, even though the *saṃhitā* does not, therefore, reject the authority of the Tantras and eventual Śiva worship with Āgamic rather than Vedic *mantras*. The *nirguṇa* Śiva is identical with the *parabrahma;* in his *saguṇa* form he manifests himself as Rudra. Prakṛti was born from Śiva's wish, and, from her, were born the other gods including Brahmā and Viṣṇu. This *saṃhitā*, like some of those discussed earlier, strongly encourages *liṅga* worship as the ideal way to worship Śiva himself. It urges worship under the guidance of a competent teacher; worship will lead to *bhakti*, then to *jñāna*, and, ultimately, to *vijñāna*, i.e. the realization that the only real thing is Śiva. Hazra points out that the text was influenced by the Kumārasambhava, Raghuvaṃśa, and Kirātārjunīya. He surmises that it may have been composed in Banaras, by someone who was also familiar with the banks of the Narmadā, not before A. D. 950.

The Śiva Purāṇa, as a whole, is one of the most composite and unwieldy Purāṇas, having been composed and expanded by different authors over various periods. There exist two primary versions: the Bombay 1884, Venkat 1895–96, and Venga Manuscript (Class A); and the Venkat 1906, 1965 Pandita Pustakalaya Manuscript (Class B). According to R.C. Hazra, the sections found in the Class A Manuscript are older and more authentic, whereas those in the Class B Manuscript (Including Uma Samhita) are very recent compositions . Most significantly, the older and more authentic Class A Manuscript does not contain the Uma Saṁhitā.

saṃhitās, with different titles and different arrangements; two of their *saṃhitās* are not even listed in the Śiva° passages.[387] The following is a comparative survey of the *saṃhitās*, in the two passages of the Śiva° itself, and in the two sets of editions — which from now on I will refer to as class A and class B editions.

Śiva°	Class A Bombay 1884 Veṅkaṭ. 1895–96 Vaṅga.		Class B Veṅkaṭ. 1906, 1965 Paṇḍitapustakālaya Tr. AITM	
I. Vidyeśvara	XIII. Jñāna	ch. 78	Vidyeśvara/	ch. 25
II. Raudra	Vidyeśvara	25	Vighneśa	
III. Vaināyaka		(Vaṅga 16)	Rudra	197
IV. Bhauma/Auma	Kailāsa	12	Śatarudra	42
V. Mātṛ(purāṇa)	XIV. Sanatkumāra	59	Koṭirudra	43
VI. Rudraikādaśa	Vāyu/Vāyavīya		Umā/Auma	51
VII. Kailāsa	pūrvabhāga	30	Kailāsa	23
VIII. Śatarudra	uttarabhāga	30	Vāyavīya	
IX. Koṭirudra	Dharma	65	pūrvabhāga	35
X. Sahasrakoṭirudra			uttarabhāga	41
XI. Vāyavīya				
XII. Dharma(purāṇa)				

Claims-

📚Matsya Purana 11.34-37📚
The sun, after thus getting his power modified by Visvakarma, went out in the form of a horse and enjoyed himself in the company of Sanjna, who, not recognising him and taking him for another person, became terrified, but was helpless; she consequently ejected the semen virile through her nostrils, out of which Asvinikumaras, called otherwise Nasatyas and Dasras, were born. They are called Nasatyas, because they were born from the nose (nasa) and Dasras, because they were born as Sons. Afterwards, Sanjna recognised her Lord and became pleased, and went with her Lord in a vamana to heaven."

Refutation-

Here is Matsya Purana Chapter 11 Slokas 34-37 hindi translation by Geeta Press Gorakhpur – No Bestiality or any such thing present here

त्वष्टाद्वारा संज्ञाका पता बतला दिये जानेपर वे देवेश्वर भगवान् सूर्य भूलोकमें जा पहुँचे। वहाँ उनके द्वारा संज्ञासे अश्विनीकुमारोंकी उत्पत्ति हुई- यह एकदम तथ्य बात है। संज्ञाकी नासिकाके अग्रभागसे उत्पन्न होनेके कारण वे दोनों नासत्य और दस्त्र नामसे भी विख्यात हुए। कुछ दिनोंके पश्चात्

अश्वरूपधारी सूर्यदेवको पहचानकर त्वाष्ट्री (संज्ञा) परम सन्तुष्ट हुई और हर्षपूर्ण चित्तसे पतिके साथ विमानपर बैठकर स्वर्गलोक (आकाश) को चली गयी। (छायाकी संतानोंमें) तपोधन सावर्णि मनु आज भी सुमेरुगिरिपर विराजमान हैं। शनिने अपनी तपस्याके प्रभावसे ग्रहोंकी समता प्राप्त की।

After Tvaṣṭṛ revealed the identity, the lord of the gods, Surya, reached the earthly realm. There, through her, the Ashvini Kumāras were born—this is an established fact. Since they emerged from the front part of her nose, they also became famous by the names Nāstya and Dāstra. After a few days, recognizing the horse-shaped Surya Deva, Tvaṣṭṛ's daughter (Sanjñā) was fully satisfied, and with a joyful heart, she boarded a celestial vehicle with her husband and went to Svarga-loka (heaven). Among the children of Chhāyā, Tapodhana Sāvarṇi Manu still reigns on Mount Sumeru. Shani attained equality among the planets through the influence of his penance.

ततः स भगवान् गत्वा भूर्लोकममराधिपः।
कामयामास कामार्तो मुख एव दिवाकरः॥ ३४
अश्वरूपेण महता तेजसा च समावृतः।
संज्ञा च मनसा क्षोभमगमद् भयविह्वला॥ ३५
नासापुटाभ्यामुत्सृष्टं परोऽयमिति शङ्कया।
तद्रेतसस्ततो जातावश्विनाविति निश्चितम्॥ ३६
दस्रौ सुतत्वात् संजातौ नासत्यौ नासिकाग्रतः।
ज्ञात्वा चिराच्च तं देवं संतोषमगमत् परम्।
विमानेनागमत् स्वर्गं पत्या सह मुदान्विता॥ ३७
सावर्णोऽपि मनुर्मेरावद्याप्यास्ते तपोधनः।

त्वष्टाद्वारा संज्ञाका पता बतला दिये जानेपर वे देवेश्वर भगवान् सूर्य भूलोकमें आ पहुँचे। वहाँ उनके द्वारा संज्ञासे अश्विनीकुमारोंकी उत्पत्ति हुई—यह एकदम तथ्य बात है। संज्ञाको नासिकाके अग्रभागसे उत्पन्न होनेके कारण वे दोनों नासत्य और दस्र नामसे भी विख्यात हुए। कुछ दिनोंके पश्चात् अश्वरूपधारी सूर्यदेवको पहचानकर त्वाष्ट्री (संज्ञा) परम सन्तुष्ट हुई और हर्षपूर्ण चित्तसे पतिके साथ विमानपर बैठकर स्वर्गलोक (आकाश)-को चली गयी। (छायाकी संतानोंमें) तपोधन सावर्णि मनु आज भी सुमेरुगिरिपर विराजमान हैं। शनिने अपनी तपस्याके प्रभावसे ग्रहोंकी समता प्राप्त की। बहुत

Rig Veda 1/50/8 says Sun travels by 7 Horses – O Sun! You are radiant and all-illuminating. Seven horses named Harit carry you in a chariot.

Acharya Sayana in his Rig Veda 1/164/2 bhasya says that the 7 rays of Sun are the horses of Sun -**अश्वो व्यापनशीलः आदित्यः सप्तनामा सप्त रसानां संनमयितारो रश्मयो** This is why the Sun is called Ashwaroopa

I don't understand where is any bestiality is here . You can read the whole Adhaya where is Animal Sex mentioned here . Further how Is Sun Ashwaroop ? Rig Veda 1/50/8 says Sun travels by 7 Horses

सप्त त्वा हरितो रथे वहन्ति देव सूर्य. शोचिष्केशं विचक्षण.. (८)

हे सूर्य! तुम दीप्तिमान् एवं सर्वप्रकाशक हो. किरणें ही तुम्हारे केश हैं. हरित नाम के सात घोड़े तुम्हें रथ में बिठाकर ले चलते हैं. (८)

O Sun! You are radiant and all-illuminating. T Seven horses named Harit carry you in a chariot.

Acharya Sayana in his Rig Veda 1/164/2 bhasya says that the 7 rays of Sun are the horses of Sun . This is why the Sun is called Ashwaroopa

अधिकमासात्मकः इत्येवं सप्तर्तवो युञ्जन्ति । एतस्य कार्यं निर्वहन्तीत्यर्थः । स चैकः असहायः अश्वो व्यापनशीलः आदित्यः सप्तनामा सप्त रसानां संनमयितारो रश्मयो यस्य तादृशः सप्तर्षिभिः स्तूयमानो वा आदित्यो वहति धारयति भ्रमयतीत्यर्थः ।

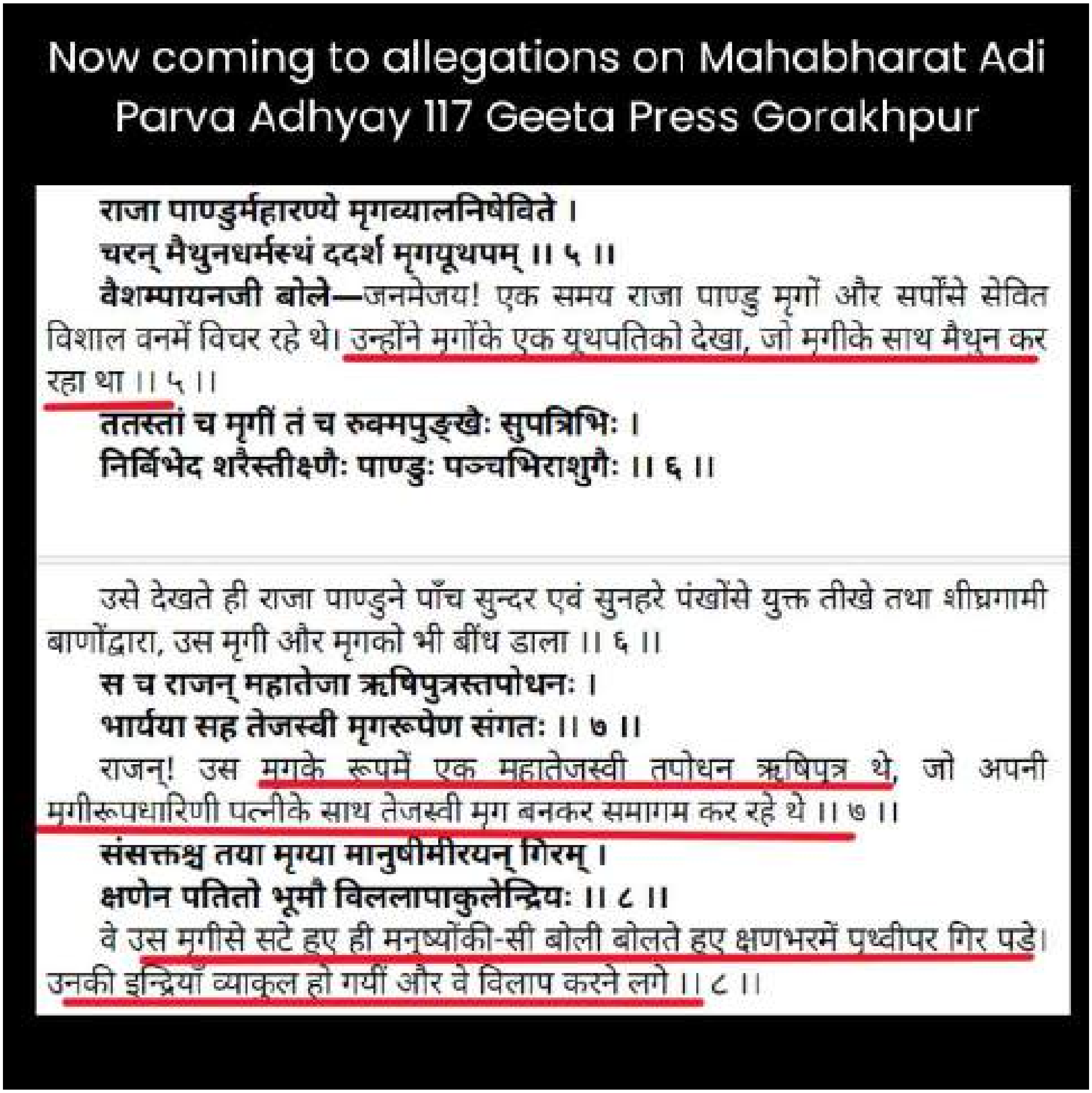
Claims-

📚Mahabharata 1.118📚
Vaisampayana said, 'O king, one day Pandu, while roaming about in the woods (on the southern slopes of the *Himavat*) that teemed with deer and wild animals of fierce disposition, saw a large deer, that seemed to be the leader of a herd, serving his mate. Beholding the animals, the monarch pierced them both with five of his sharp and swift arrows winged with golden feathers. O monarch, that was no deer that Pandu struck at, but a Rishi's son of great ascetic merit who was enjoying his mate in the form of a deer. Pierced by Pandu, while engaged in the act of intercourse, he

fell down to the ground, uttering cries that were of a man and began to weep bitterly

Refutation-

Now coming to allegations on Mahabharat Adi Parva Adhyay 117-118 Geeta Press Gorakhpur



Now coming to allegations on Mahabharat Adi Parva Adhyay 117 Geeta Press Gorakhpur

राजा पाण्डुर्महारण्ये मृगव्यालनिषेविते ।
चरन् मैथुनधर्मस्थं ददर्श मृगयूथपम् ।। ५ ।।

वैशम्पायनजी बोले—जनमेजय! एक समय राजा पाण्डु मृगों और सर्पोंसे सेवित विशाल वनमें विचर रहे थे। उन्होंने मृगोंके एक यूथपतिको देखा, जो मृगीके साथ मैथुन कर रहा था ।। ५ ।।

ततस्तां च मृगीं तं च रुक्मपुङ्खैः सुपत्रिभिः ।
निर्बिभेद शरैस्तीक्ष्णैः पाण्डुः पञ्चभिराशुगैः ।। ६ ।।

उसे देखते ही राजा पाण्डुने पाँच सुन्दर एवं सुनहरे पंखोंसे युक्त तीखे तथा शीघ्रगामी बाणोंद्वारा, उस मृगी और मृगको भी बींध डाला ।। ६ ।।

स च राजन् महातेजा ऋषिपुत्रस्तपोधनः ।
भार्यया सह तेजस्वी मृगरूपेण संगतः ।। ७ ।।

राजन्! उस मृगके रूपमें एक महातेजस्वी तपोधन ऋषिपुत्र थे, जो अपनी मृगीरूपधारिणी पत्नीके साथ तेजस्वी मृग बनकर समागम कर रहे थे ।। ७ ।।

संसक्तश्च तया मृग्या मानुषीमीरयन् गिरम् ।
क्षणेन पतितो भूमौ विललापाकुलेन्द्रियः ।। ८ ।।

वे उस मृगीसे सटे हुए ही मनुष्योंकी-सी बोली बोलते हुए क्षणभरमें पृथ्वीपर गिर पड़े। उनकी इन्द्रियाँ व्याकुल हो गयीं और वे विलाप करने लगे ।। ८ ।।

Mahabharat Adi Parva Adhyay 117 Geeta Press Gorakhpur Slokas 5-8 –

वैशम्पायनजी बोले- जनमेजय! एक समय राजा पाण्डु मृगों और सर्पोंसे सेवित विशाल वनमें विचर रहे थे। उन्होंने मृगोंके एक यूथपतिको देखा, जो मृगीके साथ मैथुन कर रहा था ।। ५ ।।

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राजन् ! उस मगके रूपमें एक महातेजस्वी तपोधन ऋषिपुत्र थे, जो अपनी मगीरूपधारिणी पत्नीके साथ तेजस्वी मृग बनकर समागम कर रहे थे ।। ७ ।।

वे उस मृगीसे सटे हुए ही मनुष्योंकी-सी बोली बोलते हुए क्षणभरमें पृथ्वीपर गिर पडे। उनकी इन्द्रियाँ व्याकुल हो गयीं और वे विलाप करने लगे ।। ८ ।।

Vaishampayana said- Janamejaya! Once King Pandu was roaming in a huge forest inhabited by deer and snakes. He saw a male deer who was having sex with a female deer. On seeing it, King Pandu pierced both the doe and the deer with five beautiful, sharp and swift arrows equipped with golden feathers.O King! In the form of that Male deer was a very powerful ascetic son of a sage(Rishi Kindama), who was having intercourse with his wife who had taken the form of a deer. He fell to the ground within a moment, talking like a human while clinging to the deer. His senses were disturbed and he started wailing.

Vaishampayana said- Janamejaya! Once King Pandu was roaming in a huge forest inhabited by deer and snakes. He saw a male deer who was having sex with a female deer. On seeing it, King Pandu pierced both the doe and the deer with five beautiful, sharp and swift arrows equipped with golden feathers.O King! In the form of that Male deer was a very powerful ascetic son of a sage(Rishi Kindama), who was having intercourse with his wife who had taken the form of a deer. He fell to the ground within a moment, talking like a human while clinging to the deer. His senses were disturbed and he started wailing.

As clearly stated in Slokas 7–8 of Mahabharata Adi Parva (Gita Press edition), Rishi Kindama and his wife had transformed themselves into a stag and a doe and were mating in deer form for the purpose of begetting progeny.

This does not fall under the definition of *bestiality*, which is sexual intercourse between a human and an animal. In this incident, both partners were originally human but had assumed animal forms; thus, it was intercourse between two beings of the same (transformed) species.

While they were in union, King Pandu shot arrows at the pair, fatally wounding them. Upon being struck, Rishi Kindama and his wife reverted to

their human forms and, in their grief and anger, cursed King Pandu.

Definition of Bestiality

sexual relations between a human being and a lower animal

bestiality noun

bes·ti·al·i·ty ˌbes-chē-ˈa-lə-tē ˌbesh-, ˌbēs- ˌbēsh-

plural **bestialities**

Synonyms of *bestiality* >

1 : sexual relations between a human being and a lower animal

In the Mahābhārata, Ādi Parva, Adhyāya 117, verses 7–8 describe a Rishi and his wife transformed into a deer and a doe, engaging in mating. Since they are humans in transformed forms, this act is not bestiality.

राजन्! उस मृगके रूपमें एक महातेजस्वी तपोधन ऋषिपुत्र थे, जो अपनी मृगीरूपधारिणी पत्नीके साथ तेजस्वी मृग बनकर समागम कर रहे थे ।। ७ । वे उस मृगीसे सटे हुए ही मनुष्योंकी-सी बोली बोलते हुए क्षणभरमें पृथ्वीपर गिर पड़े। उनकी इन्द्रियाँ व्याकुल हो गयीं और वे विलाप करने लगे ।। ८ ।।

Verse 7:
O King! That deer was in fact a highly radiant sage's son, endowed with great spiritual power, who had assumed the form of a deer along with his wife, who had taken the form of a doe. They had transformed into these forms and were engaged in union.

Verse 8:
While still in union with the doe, the sage's son(in the form of a deer) , speaking in a human voice, suddenly fell to the ground. His senses were agitated, and he began to wail in distress.

स च राजन् महातेजा ऋषिपुत्रस्तपोधनः ।
भार्यया सह तेजस्वी मृगरूपेण संगतः ॥ ७ ॥
राजन्! उस मृगके रूपमें एक महातेजस्वी तपोधन ऋषिपुत्र थे, जो अपनी मृगीरूपधारिणी पत्नीके साथ तेजस्वी मृग बनकर समागम कर रहे थे ॥ ७ ॥
संसक्तश्च तया मृग्या मानुषीमीरयन् गिरम् ।
क्षणेन पतितो भूमौ विललापाकुलेन्द्रियः ॥ ८ ॥
वे उस मृगीसे सटे हुए ही मनुष्योंकी-सी बोली बोलते हुए क्षणभरमें पृथ्वीपर गिर पड़े। उनकी इन्द्रियाँ व्याकुल हो गयीं और वे विलाप करने लगे ॥ ८ ॥

Even Chatpgt says same thing in answer to this question regarding the same Story of Rishi Kindama

No, this is **not bestiality**.
Both the sage and his wife were humans who had **consciously assumed animal forms** through yogic or magical means. Their union was between **two humans in animal form**, not between species.

Claims

📚Nirukta 12.10📚
With reference to this, they relate a legend, Saranyu daughter of Tvastr bore twins, Yama and Yaml, to Vivasvat the sun. She having substituted another lady of similar appearance, and having assumed the shape of a mare, ran away. He, Vivasvat, the sun, having also assumed the shape of a horse, pursued her, and joined her. Hence the Ashvins were born.”

Rig Veda 10.17.1-2

"Tvaṣṭā celebrates the marriage of his daughter; therefore, the whole world is assembled; but themother of Yama, the newly-married wife of the mighty Vivasvat, disappeared.

Refutation –

In **Nirukta 12.10** (Hindi translation, Chaukhamba Publications), the birth of the Ashvinī Kumāras is described from the Ashva-rūpa Āditya (Sun) and Saraṇyū. The text itself defines Saraṇyū not as a mortal woman, but as a personification of a cosmic phenomenon—specifically, the shadow or night that follows when *Prabhā* (light) departs from the Earth. It states that the period of Saraṇyū lies between *Vṛṣākapāyī* and *Uṣā*, meaning after the evening twilight and before the morning twilight. Āditya here refers to the Sun, which is also a celestial deity, not a human being. This makes it absolutely clear that the account is symbolic and cosmological, involving deified natural forces—not a literal human relationship—thus the vulgar interpretations pushed by detractors are baseless distortions of Vedic metaphor.

सरण्यू (क) जब प्रभा पृथिवी से चली जाती है तब उस छाया या रात्रि को सरण्यू कहा जाता है। सरण्यू का काल वृषाकपायी के बाद और उषा के पूर्व होता है अर्थात् सायंकालीन सन्ध्या के पश्चात् और प्रातः कालीन सन्ध्या के पूर्व तक के समय को सरण्यू कहा जाता है। that is Saraṇyū (a): When Prabhā (light) departs from the Earth, the shadow or night that follows is referred to as Saraṇyū. The period of Saraṇyū comes after Vṛṣākapāyī and before Uṣā, meaning it refers to the time after the evening twilight (sāyaṁkālīn sandhyā) and before the morning twilight (prātaḥkālīn sandhyā) and Aditya is Sun here .

भरद्यत्तदासीद् अजहाद् द्वौ मिथुनौ सरण्यूर्मध्यमं च माध्यमिकां च वाचमिति नैरुक्ताः, यमं च यमी चेत्यैतिहासिकाः ।

तत्रैतिहासमाचक्षते–त्वाष्ट्री सरण्यूर्विवस्वतः आदित्याद् यमौ मिथुनौ जनयाञ्चकार । सा सवर्णामन्यां प्रतिनिधायाश्वं रूपं कृत्वा प्रदुद्राव । स विवस्वानादित्य आश्वमेव रूपं कृत्वा तामनुसृत्य सम्बभूव । ततोऽश्विनौ जज्ञाते, सवर्णायां मनः ।

(यह वृषाकपायी ही) सरणात् सूर्य की ओर अधिक चली गयी होने के कारण **सरण्यूः** सरण्यू कहलाती है ।

तस्याः उस (सरण्यू) से सम्बन्धित **एषा भवति** यह (ऋचा) है—

मन्त्रार्थ—इस मन्त्र के दो अर्थ हैं–

(क) नैरुक्तों के अनुसार—**अमृताम्** मरण धर्म से रहित (वृषाकपायी) को **मर्त्येभ्यः** मरणधर्मा मनुष्यों से **अपागूहन्** रश्मियों ने छिपा लिया और **सवर्णाम्** (सूर्य के समान कान्ति वाली (सरण्यू) को करके **विवस्वते** सूर्य के लिए **अददुः** दे दिया । उत और उस सरण्यू ने **अश्विनौ** दोनों अश्विनौ (अर्थात् तमोभाग और प्रकाशभाग को) **अभरत्** धारण कर लिया । **यत्तद् आसीत्** जो वह वृषाकपायी का रक्त रूप था उसे छोड़ दिया । **सरण्यूः** सरण्यू ने **द्वा मिथुना** दोनों युगल अर्थात् मध्यम तमोभाग और उसके अन्दर के माध्यमिक वाणी (निस्तब्धता) को **अजहात्** छोड़ दिया ।

(ख) ऐतिहासिकों के अनुसार—(सरण्यू त्वष्टा की पुत्री है) **अमृताम्** (दोनों ने) मरणधर्म से रहित उस सरण्यू को **मर्त्येभ्यः** मरणधर्मा मनुष्यों से **अपागूहन्** छिपा दिया **सवर्णां कृत्वी** उसी के समान रूप वाली बनाकर **विवस्वते** आदित्य के लिए **अददुः** दे दिया । उत तब उस सरण्यू ने **यत्तत् आसीत्** जो रूप था उसी से **अश्विनौ** अश्विनों को **अभरत्** जन्म दिया । फिर **द्वा मिथुना** (आदित्य के पास से) दो युगल बच्चों (यम और यमी) को **अजहात्** जन्म दिया ।

व्याख्यार्थ—मर्तेभ्यः मरणशील मनुष्यों से **अमृताम्** अमर (सरण्यू) को **अप्यगूहन्** छिपा दिया और **सवर्णाम् कृत्वी** वृषाकपायी के समानवर्ण वाली बनाकर **विवस्वते** आदित्य के लिए **अददुः** दे दिया । **यत्तद् आसीत्** उस समय वह जिस रूप में थी उसी रूप वाले **आश्विनौ आभरत्** दोनों अश्विन् को जन्म दिया । तब **द्वौ मिथुनौ** दो युगल को **सरण्यूः** सरण्यू ने **मध्यमम्** अन्तरिक्ष स्थानीय अन्धकार **माध्यमिकां च वाचम्** माध्यमिक वाणी = निस्तब्धता को जन्म दिया— **इति नैरुक्ताः** ऐसा निरुक्तकार मानते हैं ।

तत्र इस विषय में **इतिहासम् आचक्षतेः** ऐतिहासिक कहते हैं—**त्वाष्ट्री सरण्यूः**

I am Sorry

त्वष्टा की दुहिता सरण्यू ने **विवस्वतः = आदित्यात्** सूर्य से **यमौ मिथुनौ** यम-यमी के जोड़े को **जनयाञ्चकार** पैदा किया। **सा** वह (सरण्यू) **सवर्णाम् अन्याम्** समानरूप वाली दूसरी को **प्रतिनिधाय** अपना प्रतिनिधि बनाकर **आश्वं रूपं कृत्वा** और स्वयं घोड़ी का रूप बनाकर **प्रदुद्राव** भाग गयी। **सः विवस्वान् = आदित्यः** उस आदित्य ने **आश्वम् एव रूपं कृत्वा** घोड़े का ही रूप बनाकर **ताम् अनुसृत्य** उसी का अनुगमन करके **सम्बभूव** उत्पन्न हुआ। **ततो अश्विनौ जज्ञाते** तब दोनों अश्विन् पैदा हुए **सवर्णायां मनुः** और सवर्ण प्रतिरूप से मनु पैदा हुए।

विमर्श—

(१) **सरण्यू**-***(क)*** जब प्रभा पृथिवी से चली जाती है तब उस छाया या रात्रि को सरण्यू कहा जाता है। सरण्यू का काल वृषाकपायी के बाद और उषा के पूर्व होता है अर्थात् सायंकालीन सन्ध्या के पश्चात् और प्रातःकालीन सन्ध्या के पूर्व तक के समय को सरण्यू कहा जाता है।

(ख) ऐतिहासिक लोग सरण्यू को त्वष्टा की पुत्री मानते हैं जिसने सूर्य के सम्पर्क से यम और यमी— इन जुड़वे भाई और भगिनी को पैदा किया है, पुनः घोड़ी का रूप बनाकर सूर्य से दूर भाग गयी। तब सूर्य ने अश्व का रूप बनाकर उसका पीछा किया जिससे दोनों अश्विनौ की उत्पत्ति हुई।

(ग) 'सरण्यूः सरणात्' सरण करने के कारण इसे सरण्यू कहा जाता है। यह शब्द सरणार्थक 'सृ' धातु से 'अन्युच्' प्रत्यय (उणादि ३.८१) करके बना है। निरुक्तकारों के अनुसार यह वृषाकपायी (सायंकालीन सन्ध्या से आगे को गयी होती है, अतः सरण्यू कहलाती है।

(घ) ऐतिहासिकों के अनुसार यह यम-यमी को पैदा करने के बाद अपने प्रतिरूप अन्य को अपना प्रतिनिधि बनाकर और स्वयं घोड़ी का रूप धारण करके सूर्य से सरक गयी-दूर चली गयी, अतः सरण्यू कही जाती है।

(२) नैरुक्त 'द्वामिथुना' का अर्थ मध्यम (अन्धकार) तथा माध्यमिकावाक् (निस्तब्धता) करते हैं, किन्तु ऐतिहासिक इसका अर्थ यम-यमी करते हैं।

(६. त्वष्टा)

त्वष्टा।

त्वष्टा दुहित्रे वहतुं कृणोतीतीदं विश्वं भुवनं समेति।
यमस्य माता पर्युह्यमाना महो जाया विवस्वतो ननाश॥
(ऋ० १०.१७.१)

त्वष्टा दुहितुर्वहनं करोतीतीदं विश्वं भुवनं समेति, इमानि सर्वाणि च

Ācārya Skanda Svāmi in his *Bhāṣya* on *Nirukta* 12.10, explained that Saraṇyū is not a human woman nor an anthropomorphic figure, but the *reddish sky* at the junction of night and day. The Vedic statement that the rays of the Sun "hide" something means that they conceal the tender reddish glow of dawn (*Vṛṣākapāyinī*) from mortals, who cannot perceive that subtle stage. When the reddish orb (*Aruṇa*) rises, the rays reveal another form of the same hue—Saraṇyū—making the dawn-light more visible. The Aśvins are said to "carry" this light, not physically, but symbolically, as they represent the twofold state of darkness and brightness that mediates the transition from night into day. As this reddish form intensifies into daylight, it also embodies duality (Yama–Yamī), form, and speech.

In another symbolic verse, Tvaṣṭṛ is described as the "middle portion," and his daughter is Uṣas (the dawn). Her "union" with the Sun is nothing but the merging of dawn into the rising orb. Thus the imagery of "wife," "mother," or "marriage" is only metaphorical: dawn belongs to the Sun, accompanies him, dissolves into him, and inspires all beings to awaken and act in accordance with their natural duties. By divine law, night and dawn are spoken of as the Sun's companions and even "mother," not in a physical sense but in a cosmic one. Therefore this story is, in fact, a profound Vedic allegory of light, transition, and cosmic action, confirmed by the ancient commentary tradition.

देवश्रवस आर्षम्। अपगूहन्ते रश्मयोऽपनयन्तीत्यर्थः । काम् ?
वृषाकपायीशब्दवाच्यामरुणोदयावस्थामुषः प्रभाम्। कुतोऽपागूहन् ? मर्त्यभ्यो मनुष्याणां दृष्टिपथादित्यर्थः । कृत्वी कृत्वा वान्यां तत्सवर्णां सरण्यूनाम्नीमुदितेऽरुणे यस्याः प्रभा तामदुर्ददति। विवस्वत उद्यत आदित्यस्य सन्निकृष्टतरां कुर्वन्तीत्यर्थः। सा च दत्ता सती उत अपि च। अश्विनावभरत् बिभर्त्तरिदं रूपं न भरतेः। अश्विनावात्मनि धारयति तमोभागं ज्योतिर्भागं चेत्यर्थः। यत्तदासीद् वृषाकपाय्या रक्तं रूपं तच्च क्रमेणोपजायमानप्रकाशप्रकर्षा अजहाज्जहाति। उकारः पादपूरणः। द्वा मिथुना द्वौ मिथुनौ स्त्रीपुंसौ मध्यमञ्च तमोभागं तदन्तर्गतां च माध्यमिकां वाचं तच्च तदासीद् वृषाकपाय्या रक्तं रूपं तेन रूपेण सह त्रितयमपीत्यर्थः ।
ऐतिहासिकपक्षे (तु) सरण्यूर्नाम त्वष्टुर्दुहिता। तां देवतारूपत्वादमृताममरणधर्माणं मर्त्यभ्यः सर्वमनुष्येभ्यो (देवा) अपागूहन् नाशितवन्त इत्यर्थः। कृत्वा चान्यां तद्वर्णामदुर्विवस्वते। सा च तदाश्वं

रूपं कृतवत्युत्तरेषु कुरुषु विवस्वतोऽश्वरूपादश्विनावात्मनि गर्भभूतावभरत् धारितवती जनितवतीत्यर्थः । यत्तदासीदाश्वं रूपमस्यास्तत् स्वेन रूपेणाजहात् ('ओहाक् त्यागे' (धा०३.८)) त्यक्तवती च विवस्वत एव सकाशाद् द्वौ मिथुनौ स्वपुत्रौ यमं च यमीं च सरण्यू इति। इतिहासदर्शनाभिवादिन्येषा ऋग्भवति।

The Vedic sages received divine knowledge. The rays of the sun are said to **hide or take away something** — what do they hide?
They hide the **reddish light of dawn** (called *Vṛṣākapāyinī*) — the early light seen at sunrise.

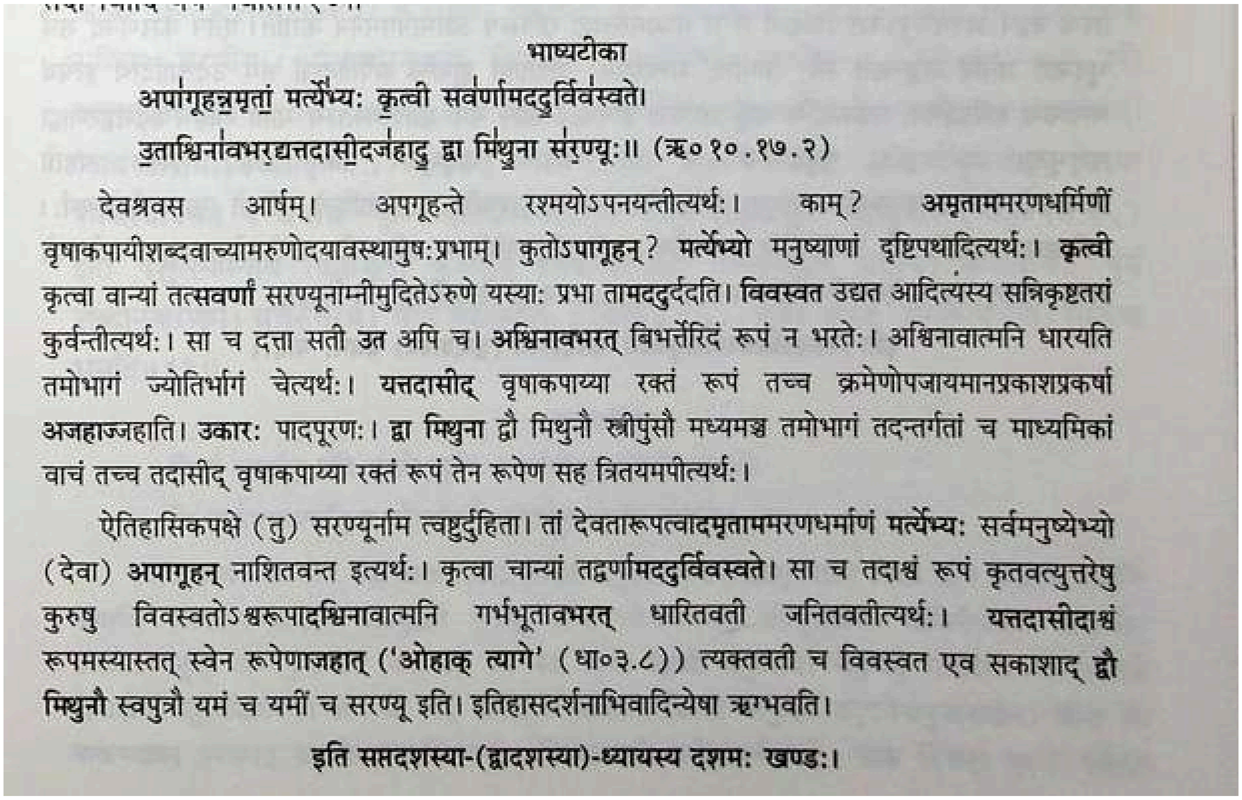
From whom is it hidden?
From **humans** — meaning, ordinary people can't see or grasp that divine light clearly.

Later, **another form**, similar in color and name, was made — called **Saraṇyū**. When the reddish dawn (Aruṇa) appears, the light of Saraṇyū is given again by the sun's rays, making it more visible.

That light is then **carried by the Ashvin twins**, not in a physical way, but meaning **they hold within themselves both darkness and light** — they are a balance of night and day.

That reddish form of dawn gradually becomes more and more bright as the sun rises.

Now, the **two twins** (male and female — *Yama* and *Yamī*) represent this dual nature, and even **middle speech** (the kind of speech that exists between thought and voice) is connected with this form. So, this reddish form includes **three things**: form, duality, and speech.



भाष्यटीका

अपागूहन्नमृतां मर्त्येभ्यः कृत्वी सवर्णामददुर्विवस्वते।
उताश्विनावभरद्यत्तदासीदजहादु द्वा मिथुना सरण्यूः॥ (ऋ० १० . १७ . २)

देवश्रवस आर्षम्। अपगूहन्ते रश्मयोऽपनयन्तीत्यर्थः। काम्? **अमृताममरणधर्मिणीं** वृषाकपायीशब्दवाच्यामरुणोदयावस्थामुषःप्रभाम्। कुतोऽपागूहन्? **मर्त्येभ्यो** मनुष्याणां दृष्टिपथादित्यर्थः। **कृत्वी** कृत्वा वान्यां तत्**सवर्णां** सरण्यूनाम्नीमुदितेऽरुणे यस्याः प्रभा तामददुर्ददति। **विवस्वत** उद्यत आदित्यस्य सन्निकृष्टतरां कुर्वन्तीत्यर्थः। सा च दत्ता सती **उत** अपि च। **अश्विनावभरत्** बिभर्त्तेरिदं रूपं न भरतेः। अश्विनावात्मनि धारयति तमोभागं ज्योतिर्भागं चेत्यर्थः। **यत्तदासीद्** वृषाकपाय्या रक्तं रूपं तच्च क्रमेणोपजायमानप्रकाशप्रकर्षा **अजहाज्जहाति। उकारः** पादपूरणः। **द्वा मिथुना** द्वौ मिथुनौ स्त्रीपुंसौ मध्यमञ्च तमोभागं तदन्तर्गतां च माध्यमिकां वाचं तच्च तदासीद् वृषाकपाय्या रक्तं रूपं तेन रूपेण सह त्रितयमपीत्यर्थः।

ऐतिहासिकपक्षे (तु) सरण्यूर्नाम त्वष्टुर्दुहिता। तां देवतारूपत्वाद**मृताममरणधर्माणं मर्त्येभ्यः** सर्वमनुष्येभ्यो (देवा) **अपागूहन्** नाशितवन्त इत्यर्थः। कृत्वा चान्यां तद्व**र्णामददुर्विवस्वते।** सा च तदाश्वं रूपं कृतवत्युत्तरेषु कुरुषु विवस्वतोऽश्वरूपादश्विनावात्मनि गर्भभूताव**भरत्** धारितवती जनितवतीत्यर्थः। **यत्तदासीदाश्वं** रूपमस्यास्तत् स्वेन रूपेणा**जहात्** (**'ओहाक् त्यागे'** (धा०३.८)) त्यक्तवती च विवस्वत एव सकाशाद् **द्वौ मिथुनौ** स्वपुत्रौ यमं च यमीं च सरण्यू इति। इतिहासदर्शनाभिवादिन्येषा ऋग्भवति।

इति सप्तदशस्या-(द्वादशस्या)-ध्यायस्य दशमः खण्डः।

Skanda Swami explanation on RIg Veda 10.17.1-2

नैरुक्तपक्षे त्वस्यामृचि त्वष्टा मध्यमस्तमोभागस्तस्य दुहिता उषाः। तेन रात्रिरूपेण स्वैरुदये जन्यमानत्वात् तस्या वहनं प्रापणमनुप्रवेश आदित्ये तं स मध्यमस्त्वष्टा रात्रिरूप आत्मापगमनेन करोति। एतेन कारणेनेदं सर्वं भूतजातं समेति सङ्गच्छते स्वैः कर्मभिः सम्बध्यते। उदितायां ह्युषसि अपैतीदानीं तम उदेत्यादित्य इत्येवं मन्यमाना सर्वप्राणिनः स्वकर्माणि कर्तुं प्रारभन्त इत्यर्थः। सापि यम आदित्यस्तस्य माता साहचर्याद्रसहरणाद्वा मातृभूता। तं प्रति पर्युह्यमाना च न केवलं मातृभूता। किं तर्हि ? महो महतो विवस्वतोऽभिगमनसामान्याज्जायाभूता विश्वरूपेण ननाश नश्यति। उद्यत्यादित्ये लीयते तदात्मकैवेत्यर्थः । अभिसमागच्छतीति स्वैः कर्मभिरिति वाक्यशेषः। रात्रिरादित्यस्येति च रात्रिशब्देन रात्रेरेकदेशत्वादुषा एवोच्यते सम्बन्धत्वात्। सा च देवधर्मेणादित्यस्य माता। जा......... न दानयेन्तर्धीयत इति सिद्धम्।

In this Vedic verse (ṛc), Tvaṣṭā is in the middle portion (madhyamastama-bhāgaḥ – middle-most part), and his daughter is Uṣas (the dawn). Since she is born at sunrise, she is carried or enters (vahati) into the Sun (āditya) — thus the 'marriage' is symbolic of union.

The Sun (Tvaṣṭā or Vivasvat), by entering the night (his daughter in the form of darkness or Uṣas), 'performs the act' (karoti) — this represents the transition between night and day.

Therefore, this entire world (sarvaṁ bhūtajātaṁ) comes together (sameti) and unites with its respective actions (svaiḥ karmabhiḥ saṁbadhyate).
As the dawn rises, darkness fades; hence at sunrise (udite uṣasi), darkness (tam) disappears, and the Sun rises (udeti ādityaḥ).

This belief or metaphysical understanding leads all living beings (sarvaprāṇinaḥ) to begin performing their natural duties or actions (*svakarmāṇi*).
That is the meaning here: the cosmic process inspires action.

Thus, the Sun (Yama āditya) has his 'mother' in this symbolic relationship — either due to companionship (sāhacaryāt) or the act of essence transfer (rasa-haraṇa – absorption of essence).
She becomes his 'mother', but not only in that sense.

What more?
Because of shared union (abhigamana-sāmānyāt) with Vivasvat, she becomes his wife (jāyā) — and, as Viśvarūpā (universal form), she disappears (nanāśa), gets dissolved.
When the Sun rises, she merges into it — meaning she dissolves into that very form.

"Abhisamāgacchatīti svaiḥ karmabhiriti vākyasheṣaḥ" – She *enters* or *unites*, the sentence implies, with her own natural actions.

Also: "rātriḥ ādityasya" — the night is said to belong to the Sun, and by the term 'rātri' (night), since Uṣas (dawn) is a part of it (eka-deśa), she is being referred to here.
Owing to this relationship, she is called his mother by divine law (*deva-dharma*).

She is born... (ja—) but not to be given as a gift (na dāna-yena antar-dhīyata) – i.e., she is not transferred in the ordinary worldly sense, hence her transcendental or divine nature is established (iti siddham).

अथैकादशः खण्डः।

त्वष्टा दुहित्रे वहतुं कृणोतीतीदं विश्वं भुवनं समेति। यमस्य माता पर्युह्यमाना महो जाया विवस्वतो ननाश॥ (ऋ०१०.१७.१) त्वष्टा दुहितुर्वहनं करोति। इतीदं विश्वं भुवनं समेति। इमानि च सर्वाणि भूतान्यभिसमागच्छन्ति। यमस्य माता पर्युह्यमाना महतो जाया विवस्वतो ननाश। रात्रिरादित्यस्य। आदित्योदयेऽन्तर्धीयते॥११॥

भाष्यटीका

त्वष्टा दुहित्रे वहतुं कृणोतीतीदं विश्वं भुवनं समेति।

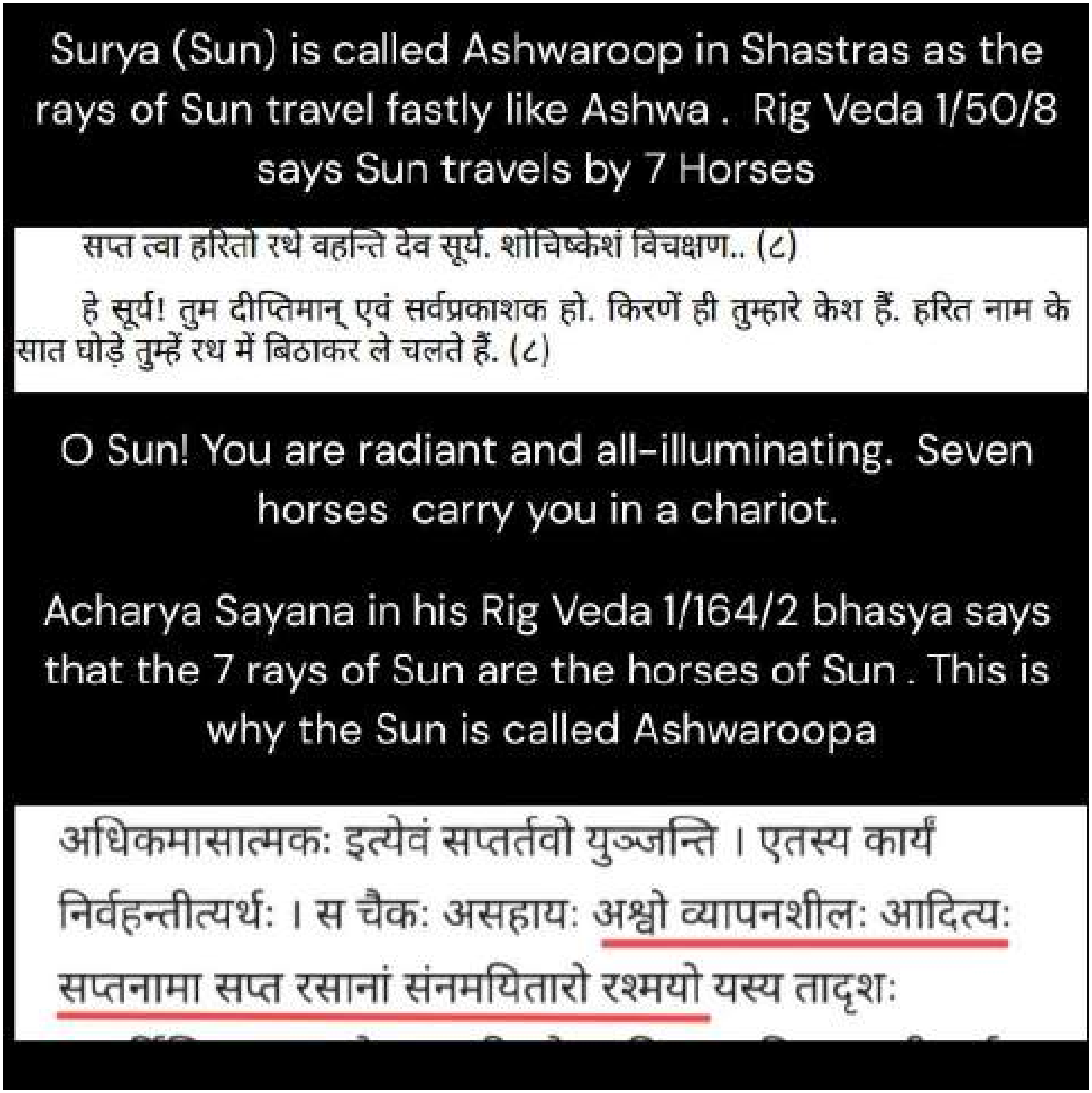
यमस्य माता पर्युह्यमाना महो जाया विवस्वतो ननाश॥ (ऋ०१०.१७.१)

त्वष्टा देवः। **दुहित्रे** षष्ठयर्थे चतुर्थी स्वया दुहितुः सरण्यूनाम्न्याः। **वहतुं** वहनं विवाहं **कृणोति** करोतीति। एतेन कारणेन संपरिहाणारार्थम्। **इदं विश्वं भुवनं** सर्वं भूतजातं **समेति** समित्येष आ इत्यस्य स्थाने। भूते च लट् समागच्छति स्म। सा च **पर्युह्यमाना** ऊढा च सती यमस्य यम्याश्च **माता महो** महतो **विवस्वतो जाया** भार्या तस्माद् यमं च जनयित्वा त्यक्त्वा **ननाश** नष्टा।

नैरुक्तपक्षे त्वस्यामृचि त्वष्टा मध्यमस्तमोभागस्तस्य दुहिता उषाः। तेन रात्रिरूपेण स्वैरुदये जन्यमानत्वात् तस्या वहनं प्रापणमनुप्रवेश आदित्ये तं स मध्यमस्त्वष्टा रात्रिरूप आत्मापगमनेन करोति। एतेन कारणेनेदं सर्वं भूतजातं समेति सङ्गच्छते स्वैः कर्मभिः सम्बध्यते। उदितायां ह्युषसि अपैतीदानीं तम उदेत्यादित्य इत्येवं मन्यमाना सर्वप्राणिनः स्वकर्माणि कर्तुं प्रारभन्त इत्यर्थः। सापि यम आदित्यस्तस्य माता साहचर्याद्रसहरणाद्वा मातृभूता। तं प्रति, पर्युह्यमाना च न केवलं मातृभूता। किं तर्हि? महो महतो विवस्वतोऽभिगमनसामान्याज्जायाभूता विश्वरूपेण ननाश नश्यति। उद्यत्यादित्ये लीयते तदात्मकैवेत्यर्थः। अभिसमागच्छतीति स्वैः कर्मभिरिति वाक्यशेषः। रात्रिरादित्यस्येति च रात्रिशब्देन रात्रेरेकदेशत्वादुषा एवोच्यते सम्बन्धत्वात्। सा च देवधर्मेणादित्यस्य माता। जा........ न दानयेन्तर्धीयत इति सिद्धम्।

इति निरुक्तविवरणसमुच्चये सप्तदशस्य (द्वादशस्य) प्रथमः पादः।

Surya (Sun) is called Ashwaroop in Shastras as the rays of Sun travel fastly like Ashwa . Rig Veda 1/50/8 says Sun travels by 7 Horses- O Sun! You are radiant and all-illuminating. Seven horses carry you in a chariot. Acharya Sayana in his Rig Veda 1/164/2 bhasya says that the 7 rays of Sun are the horses of Sun . This is why the Sun is called Ashwaroop



Claims-

📚Narada Purana 2.58.18-25📚
After having obtained that excellent boon from the Lord, Vyasa, the son of Satyavati, was one day engaged in churning the sacrificial sticks, with the desire of making a fire (for sacrificial purpose). At that time, the illustrious sage happened to see a heavenly damsel called Ghrtaci who, in consequence of her brilliant splendour, possessed excellent beauty. Seeing that celestial damsel, in that forest, the great sage Vyasa became instantly passionately enamoured of her. After making Vyasa deeply agitated with passion, the most beautiful Ghrtaci, transforming herself

into a she-parrot, approached him. Even after seeing the celestial lady disguised in another form, he was overcome with cupid (passionate love) who spread in every part of his body, due to the inevitably of Destiny (what was to happen) the heart of the sage was fascinated by the (beautiful) form (of Ghrtaci). With the desire to do this (the kindling of fire) while he was suppressing his passion with special efforts, all of sudden his semen fell on the churning sticks. It was thus that the great ascetic Suka was born, while Vyasa continued the churning of sacrificial sticks.

Refutation-

If one reads Narada Purana Purva, Book II, Chapter 58 in full, the context becomes clear and the allegation collapses. The chapter narrates that Vyāsa Deva undertook an intense and prolonged penance on Mount Meru to please Mahādeva, with the desire to be blessed with a son of extraordinary power and fame. Despite extreme hardships, Vyāsa steadfastly maintained his austerities and yoga practice until Mahādeva, moved by his devotion, granted him the boon: a son whose brilliance would be celebrated across the three worlds. Later, as destiny ordained under that very boon, Vyāsa was churning sacrificial sticks (*araṇi*) when the apsarā Ghṛtācī appeared before him in her celestial beauty. Overcome by the divine *māyā* that was part of the boon's fulfilment—not through any voluntary lapse—Vyāsa's seed fell onto the sacrificial sticks, from which his son Śuka (also called Sūta in some accounts) was miraculously born. There was no physical union, no act with an animal, and no moral breach—only the unfolding of a divine birth exactly as foreordained by Mahādeva's blessing.

Narada Purana 2.58 hindi translation by Chaukhamba Publications

देवर्षि सनन्दन कहते हैं- प्राचीन काल की बात है। देवदेव शंकर कनेर के वन से आच्छादित विशाल मेरुशृंग पर अपने भौम भूतगणों से घिरे विहार कर रहे थे। पुराकाल में वहीं शैलराजपुत्री देवी भी वहां थीं। (उत्पन्न हुई थीं अथवा आई थीं)। हे मुनिसत्तम! प्रभु कृष्णद्वैपायन ने वहां योग में अपनी आत्मा को लगाकर योगधर्म तत्पर होकर दिव्य तपःश्चरण किया था। उन मुनिसत्तम ने वहां यह तप पुत्रलाभार्थ किया था। उनकी कामना थी कि उनको ऐसे पुत्र की प्राप्ति हो जो अग्नि, भूमि, आकाश,

वायु के तेज से उत्पन्न हो। यह संकल्प धारण करके उन्होंने देवेश की ऐसी आराधना को किया, जो अकृतात्मा लोगों के लिये दुष्कर थी। प्रथमतः प्रभु व्यासदेव ने बहुरूपी उमापति महादेव की आराधना केवल वायुपान करते हुये किया। वहां मेरु शिखरस्थ स्थान में ब्रह्मर्षिगण, देवर्षिगण, लोकपाल, अष्टवसु, साध्यगण, आदित्य, रुद्र, सूर्य, चन्द्र, विश्वावसु गन्धर्वादि, सिद्धगण, अप्सरायें निवास करते थे। वहां देवदेव रुद्र महादेव ने कनेर की शुभ- ।।२-१०।।

Devarṣi Sanandana said)
In ancient times, Lord of the Devas, Mahadeva Shankara, was sporting upon the lofty peak of Mount Meru, which was covered with oleander groves, surrounded by His earthly attendants, the Bhūtaganas. In those primeval days, the daughter of the King of Mountains (Pārvatī Devī) was also present there (either born there or having arrived there). O foremost of sages! At that very place, Lord Krishna Dvaipāyana (Veda Vyāsa), absorbed in yoga, engaged himself in deep austerities for the purpose of obtaining a son. His wish was to have a son who would be endowed with the brilliance of fire, earth, sky, and wind. With this resolve, he worshipped the Lord of the Devas in a manner that is most difficult for those of undisciplined mind to perform. At first, Vyāsa worshipped the many-formed Umāpati Mahādeva subsisting only on air. On that peak of Meru resided the Brahmarṣis, Devarṣis, the Lokapālas, the eight Vasus, the Sādhyas, the Ādityas, the Rudras, the Sun, the Moon, the Gandharva Viśvāvasu and others, Siddhas, and Apsarās. There, Lord Rudra Mahādeva, adorned with a garland of auspicious oleander flowers, shone like the autumn full moon. In that divine and delightful forest, filled with the Lord and the Devarṣis, Vyāsa, endowed with supreme yoga, continued his worship for the sake of obtaining a son. During this period of austerity, his complexion did not become pale, nor did he feel any weariness. This was a wondrous event for the entire three worlds. Instead of fatigue or weakness, his matted locks blazed like tongues of fire, radiating the splendour of his great penance. O Nārada! By such austerity and devotion, Umāpati Maheśvara became exceedingly pleased and prepared to grant him a boon. Then Lord Tryambaka, smiling, spoke to Vyāsa. ।।2–10।।

धारयन्स तपस्तप पुत्रार्थ मुनिसत्तमः। अग्निभूमिस्तथा वायोरन्तरिक्षस्य चाभितः॥५॥
वीर्येण सम्मतः पुत्रो मम भूयादिति स्म ह। सङ्कल्पेनाथ सोऽनेन दुष्प्रापमकृतात्मभिः॥६॥
वरयामास देवेशमास्थितस्तप उत्तमम्। अतिष्ठन्मारुताहारः शतं किल समाः प्रभुः॥७॥
आराधयन्महादेवं बहुरूपमुमापतिम्। तत्र ब्रह्मर्षयश्चैव सर्वे देवर्षयस्तथा॥८॥
लोकपालाश्च साध्याश्च वसुभिश्चाष्टभिः सह। आदित्याश्चैव रुद्राश्च दिवाकरनिशाकरौ॥९॥

विश्वावसुश्च गन्धर्वः सिद्धाश्चाप्सरसां गणः।
तत्र रुद्रो महादेवः कर्णिकारमयीं शुभाम्॥१०॥

देवर्षि सनन्दन कहते हैं—प्राचीन काल की बात है। देवदेव शंकर कनेर के वन से आच्छादित विशाल मेरुशृंग पर अपने भौम भूतगणों से घिरे विहार कर रहे थे। पुराकाल में वहीं शैलराजपुत्री देवी भी वहां थीं। (उत्पन्न हुई थीं अथवा आई थीं)। हे मुनिसत्तम! प्रभु कृष्णद्वैपायन ने वहां योग में अपनी आत्मा को लगाकर योगधर्म तत्पर होकर दिव्य तपःश्चरण किया था। उन मुनिसत्तम ने वहां यह तप पुत्रलाभार्थ किया था। उनकी कामना थी कि उनको ऐसे पुत्र की प्राप्ति हो जो अग्नि, भूमि, आकाश, वायु के तेज से उत्पन्न हो। यह संकल्प धारण करके उन्होंने देवेश की ऐसी आराधना को किया, जो अकृतात्मा लोगों के लिये दुष्कर थी। प्रथमतः प्रभु व्यासदेव ने बहुरूपी उमापति महादेव की आराधना केवल वायुपान करते हुये किया। वहां मेरु शिखरस्थ स्थान में ब्रह्मर्षिगण, देवर्षिगण, लोकपाल, अष्टवसु, साध्यगण, आदित्य, रुद्र, सूर्य, चन्द्र, विश्वावसु गन्धर्वादि, सिद्धगण, अप्सरायें निवास करते थे। वहां देवदेव रुद्र महादेव ने कनेर की शुभ—॥२-१०॥

माला पहना वे भगवान् शंकर शारदीय पूर्णिमा के चन्द्र की तरह विराजित थे। उस देवता एवं देवर्षिगण से परिपूर्ण दिव्य रम्य वन में परमयोग युक्त व्यासदेव पुत्रलाभार्थ आराधना कर रहे थे। उस तपःश्चरण काल में भी उनका वर्ण म्लान नहीं था तथा वे किसी भी प्रकार की ग्लानि से रहित थे। यह समस्त त्रैलोक्य हेतु अद्भुद् घटना थी। क्लान्ति किंवा ग्लानि के स्थान पर उनकी जटा मानो अग्नि शिखा के समान तेजदीप्त लग रही थी। इससे उन महातेजस्वी योगी व्यास की जटा तो प्रज्ज्वलन्त सी प्रतीत हो रही थी। हे नारद ! उन तपस्वी की इस तपस्या तथा भक्ति द्वारा उमापति महेश्वर अत्यन्त प्रसन्न हो गये तथा उनके लिये वरदानोद्यत हो गये। भगवान् त्र्यम्बक ने तब हंसते हुये व्यास से कहा- ।।११-१५।।

Wearing a garland, Lord Shankara shone like the moon of the Sharad Purnima. In that divine and delightful forest, filled with that deity and the Devarṣis, the supremely yogic Vyāsadeva was engaged in worship for the purpose of obtaining a son.

Even during that period of austerity, his complexion did not fade, nor was he afflicted by any weariness. This was a marvellous event for the entire three worlds. Instead of fatigue or weakness, his matted locks appeared to glow like tongues of fire, making the great and radiant yogi Vyāsa's hair seem ablaze.

O Nārada! By that austerity and devotion, Umāpati Maheśvara became exceedingly pleased and prepared to grant him a boon. Then Lord

Tryambaka, smiling, spoke to Vyāsa. ।।11–15।।

धारयानः स्त्रजं भाति शरदीव निशाकरः। तस्मिन् दिव्ये वने रम्ये देवदेवर्षिसङ्कुले॥११॥
आस्थितः परमं योगं व्यासः पुत्रार्थमुद्यतः। न चास्य हीयते वर्णो न ग्लानिरुपजायते॥१२॥
त्रयाणामपि लोकानां तदद्भुतमिवाभवत्। जटाश्च तेजसा तस्य वैश्वानरशिखोपमाः॥१३॥
प्रज्वलन्त्यः स्म दृश्यन्ते युक्तस्यामिततेजसः।
एवं विधेन तपसा तस्य भक्त्या च नारद॥१४॥
महेश्वरः प्रसन्नात्मा चकार मनसा मतिम्। उवाच चैनं भगवांस्त्र्यम्बकः प्रहसन्निव॥१५॥

माला पहना वे भगवान् शंकर शारदीय पूर्णिमा के चन्द्र की तरह विराजित थे। उस देवता एवं देवर्षिगण से परिपूर्ण दिव्य रम्य वन में परमयोग युक्त व्यासदेव पुत्रलाभार्थ आराधना कर रहे थे। उस तपःश्चरण काल में भी उनका वर्ण म्लान नहीं था तथा वे किसी भी प्रकार की ग्लानि से रहित थे। यह समस्त त्रैलोक्य हेतु अद्‌भुद् घटना थी। क्लान्ति किंवा ग्लानि के स्थान पर उनकी जटा मानो अग्नि शिखा के समान तेजदीप्त लग रही थी। इससे उन महातेजस्वी योगी व्यास की जटा तो प्रज्वलन्त सी प्रतीत हो रही थी। हे नारद! उन तपस्वी की इस तपस्या तथा भक्ति द्वारा उमापति महेश्वर अत्यन्त प्रसन्न हो गये तथा उनके लिये वरदानोद्यत हो गये। भगवान् त्र्यम्बक ने तब हंसते हुये व्यास से कहा—।।११-१५।।

(भगवान् शिव कहते हैं) हे व्यास! अग्नि, वायु, भूमि, जल, आकाश जिस प्रकार से शुद्ध रूप है, तद्रूप तुमको भी शुद्ध बुद्धि तथा तपःयुक्त पुत्र उत्पन्न होगा। वह उसी भाव से भावित, तद्रूप बुद्धि वाला तथा वैसे ही स्वरूप वाला तथा वैसे ही उपाश्रय वाला पुत्र होगा। वह ऐसा तेजस्वी होगा कि उस तेज से त्रैलोक्य में उनका यश प्रसारित रहेगा।।१६-१७।।

ऐसा वर पाकर सत्यवती नन्दन व्यास ने अरणि एकत्र किया (काष्ठादि भी एकत्र किया) तथा अग्नि उत्पन्न करने हेतु मन्थन करने लगे। अरणि मन्थन के समय उन भगवान् ऋषिप्रवर व्यासदेव ने वहां स्वतेज तथा अपने रूप से सुशोभित घृताची अप्सरा को देखा।।१८-१९।।

“O Vyāsa! Just as fire, air, earth, water, and space are pure in nature, in the same way you shall have a son who will be endowed with pure intellect and ascetic power. He will be of the same nature, the same intellect, the same form, and the same refuge as yourself. His brilliance will spread your fame throughout the three worlds.” ।।16–17।।

Receiving this boon, Satyavatī’s son Vyāsa gathered the *araṇi* sticks (and other materials) and began to churn them to produce fire. During this churning of the araṇi, the illustrious sage Vyāsa beheld the celestial apsarā Ghṛtācī, resplendent with her own beauty and radiance. ।।18–19।।

यथा ह्यग्निर्यथा भूमिर्यथा जलम्। यथा खं च तथा शुद्धो भविष्यति सुतस्तव॥१६॥

तद्भावभागी तद् बुद्धिस्तदात्मा तदुपाश्रयः।
तेजसा तस्य लोकांस्त्रीन्यशः प्राप्स्यति केवलम्॥१७॥

(भगवान् शिव कहते हैं) हे व्यास! अग्नि, वायु, भूमि, जल, आकाश जिस प्रकार से शुद्ध रूप है, तद्रूप तुमको भी शुद्ध बुद्धि तथा तपःयुक्त पुत्र उत्पन्न होगा। वह उसी भाव से भावित, तद्रूप बुद्धि वाला तथा वैसे ही स्वरूप वाला तथा वैसे ही उपाश्रय वाला पुत्र होगा। वह ऐसा तेजस्वी होगा कि उस तेज से त्रैलोक्य में उनका यश प्रसारित रहेगा।।१६-१७।।

एवं लब्ध्वा वरं देवो व्यासः सत्यवतीसुतः।
अरणिं त्वथ सङ्गृह्य ममन्थाग्निचिकीर्षया॥१८॥

अथ रूपं परं विप्र बिभ्रतीं स्वेन तेजसा। घृताचीं नामाप्सरसं ददर्श भगवानृषिः॥१९॥

ऐसा वर पाकर सत्यवती नन्दन व्यास ने अरणि एकत्र किया (काष्ठादि भी एकत्र किया) तथा अग्नि उत्पन्न करने हेतु मन्थन करने लगे। अरणि मन्थन के समय उन भगवान् ऋषिप्रवर व्यासदेव ने वहां स्वतेज तथा अपने रूप से सुशोभित घृताची अप्सरा को देखा।।१८-१९।।

हे मुनीश्वर! वहां उस अप्सरा का दर्शन करके प्रभु व्यासदेव सहसा काममोहित हो गये। उस अप्सरा ने इस प्रकार महामुनि व्यास को कामभाव युक्त मन वाला किया तथा उसने स्वयं अत्यन्त रम्य शुकी का रूप धारण करके व्यासदेव के पास आगमन किया। उस परमरूपवती अप्सरा को देखकर महामुनि व्यास के सभी अंग काम के वशीभूत हो गये थे। वे अन्त धैर्य के साथ मन को वश में करने का प्रयत्न तो कर रहे थे तथापि वे अपने कामाभिभूत चित्त पर वश नहीं कर पा सके।।२०-२३।।

O foremost of sages! Seeing that apsarā, Lord Vyāsa was suddenly overcome with desire. That apsarā, thus arousing desire in the great sage, assumed the exceedingly beautiful form of a female parrot (*śukī*) and approached Vyāsa. Beholding her supreme beauty, all the limbs of the great sage Vyāsa became subject to passion. Though he tried with utmost patience to control his mind, he was unable to master his desire-filled heart. ।।20–23।।

अपने रूप से सुशोभित घृताची अप्सरा को देखा।।१८-१९।।

स तामप्सरसं दृष्ट्वा सहसा काममोहितः। अभवद्भगवान्व्यासो वने तस्मिन्मुनीश्वर।।२०।।

सा तु कृत्वा तदा व्यासं कामसंविग्नमानसम्।
शुकीभूया महारम्या घृताची समुपागमत्।।२१।।

स तामप्सरसं दृष्ट्वा रूपेणान्येन संवृताम्। स्मरराजेनानुगतः सर्वगात्रातिगेन ह।।२२।।

स तु धैर्येण महता निगृह्णन् हृच्छयं मुनिः।
न शशाक नियन्तुं तं व्यासः प्रविसृतं मनः।।२३।।

हे मुनीश्वर! वहां उस अप्सरा का दर्शन करके प्रभु व्यासदेव सहसा काममोहित हो गये। उस अप्सरा ने इस प्रकार महामुनि व्यास को कामभाव युक्त मन वाला किया तथा उसने स्वयं अत्यन्त रम्य शुकी का रूप धारण करके व्यासदेव के पास आगमन किया। उस परमरूपवती अप्सरा को देखकर महामुनि व्यास के सभी अंग काम के वशीभूत हो गये थे। वे अन्त धैर्य के साथ मन को वश में करने का प्रयत्न तो कर रहे थे तथापि वे अपने कामाभिभूत चित्त पर वश नहीं कर पा सके।।२०-२३।।

भावित्वाच्चैव भाव्यस्य घृताच्या वपुषाहृतम्।
यत्नान्नियच्छतश्चापि मुने एतच्चिकीर्षया।।२४।।
अरण्यामेव सहसा तस्य शुक्रमवापतत्।
शुक्रं निर्मथ्यमानेऽस्यां शुको जज्ञे महातपाः।।२५।।

परमर्षिर्महायोगी अरणीगर्भसम्भवः। यथैव हि समिद्धोऽग्निर्भाति हव्यमुपात्तवान्।।२६।।
तथा रूपः शुको जज्ञे प्रज्वलन्निव तेजसा। बिभ्रच्चित्रं च विप्रेन्द्र रूपवर्णमनुत्तमम्।।२७।।

प्रबल भवितव्यता के चलते घृताची की सुन्दरता के प्रति आकर्षित व्यासदेव ने अपने मन को संयत करने का अत्यन्त प्रयत्न तो किया तथापि कामवेग के कारण सहसा उस अरणि पर ही महामुनि व्यास का वीर्य पतित हो गया। मुनि उस समय अरणि मन्थन अग्नि हेतु कर रहे थे, अतः उनका वीर्य भी मथित हो जाने के कारण परमर्षि महायोगी शुक का जन्म उस अरणि से हो गया। हे विप्रेन्द्र ! हविष्य प्राप्त होने से जिस प्रकार अग्नि प्रज्वलन्त हो उठता है, तद्विध स्वतेज से दीप्त शुक उस अरणि से उत्पन्न हो गये। हे ब्राह्मण प्रवर ! उस बालक का रूप आश्चर्य उत्पन्न करने वाला था। वह रूप तथा वर्ण में अत्युत्तम था।।२४-२७।।

Due to the force of destiny, although Vyāsadeva was deeply attracted to Ghṛtācī's beauty and made the utmost effort to restrain his mind, the surge of passion suddenly caused his seed to be discharged right there upon the *araṇi*. At that time, the sage was churning the *araṇi* to produce fire, and because his seed too was churned in the process, the great ṛṣi and supreme yogi Śuka was born from that *araṇi*.

O foremost of Brāhmaṇas! Just as fire blazes forth upon receiving the offering (*haviṣ*), in the same way the self-radiant Śuka, glowing with his own brilliance, emerged from that *araṇi*. O best of Brāhmaṇas! The form of

that boy was astonishing—most excellent in both form and complexion. ।। 24–27।।

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> प्रबल भवितव्यता के चलते घृताची की सुन्दरता के प्रति आकर्षित व्यासदेव ने अपने मन को संयत करने का अत्यन्त प्रयत्न तो किया तथापि कामवेग के कारण सहसा उस अरणि पर ही महामुनि व्यास का वीर्य पतित हो गया। मुनि उस समय अरणि मन्थन अग्नि हेतु कर रहे थे, अतः उनका वीर्य भी मथित हो जाने के कारण परमर्षि महायोगी शुक का जन्म उस अरणि से हो गया। हे विप्रेन्द्र! हविष्य प्राप्त होने से जिस प्रकार अग्नि प्रज्वलन्त हो उठता है, तद्विध स्वतेज से दीप्त शुक उस अरणि से उत्पन्न हो गये। हे ब्राह्मण प्रवर! उस बालक का रूप आश्चर्य उत्पन्न करने वाला था। वह रूप तथा वर्ण में अत्युतम था।।२४-२७।।
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> तं गङ्गां सरितां श्रेष्ठां मेरुपृष्ठे स्वरूपिणीम्।

उस समय यह स्थावर-जंगममय संसार शुकदेव के जन्म की घटना के कारण आनन्दाप्लुत हो गया था। महातेजस्वी महात्मा शंभु भी महाद्युति देवी के साथ प्रसन्न होकर वहां आ गये। हे मुनिवर ! उन्होंने स्वयं सद्यः उत्पन्न शुक का उपनयन कराया। देवराज इन्द्र ने उस बालक शुक को परमदिव्य अद्भुत दर्शन कमंडलु

At that moment, the entire world of moving and unmoving beings was filled with joy at the event of Śukadeva’s birth. The great and radiant Mahātmā Śaṁbhu, along with the resplendent Goddess, came there in delight.

O great sage! He Himself performed the sacred thread ceremony (*upanayana*) of the newly-born Śuka. The King of the Devas, Indra, presented that boy Śuka with a supremely divine and wondrous water pot (*darśana kamaṇḍalu*).

प्रदक्षिणमवर्तन्त शुकाश्चाषाश्च नारद। आरणेयस्तदा दिव्यं प्राप्य जन्म महामुनिः॥३६॥
तत्रैवोवास मेधावी व्रतचारी समाहितः। उत्पन्नमात्रं तं वेदाः सरहस्याः ससङ्ग्रहाः॥३७॥
उपतस्थुर्मुनिश्रेष्ठ यथास्य पितरं तथा। बृहस्पतिं स वव्रे च वेदवेदाङ्गभाष्यवित्॥३८॥
उपाध्यायं द्विजश्रेष्ठ धर्ममेवानुचिन्तयन्।
सोऽधीत्य वेदानखिलान्सरहस्यान्ससङ्ग्रहान्॥३९॥

उस समय यह स्थावर-जंगममय संसार शुकदेव के जन्म की घटना के कारण आनन्दाप्लुत हो गया

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था। महातेजस्वी महात्मा शंभु भी महाद्युति देवी के साथ प्रसन्न होकर वहां आ गये। हे मुनिवर! उन्होंने स्वयं सद्यः उत्पन्न शुक का उपनयन कराया। देवराज इन्द्र ने उस बालक शुक को परमदिव्य अद्भुत दर्शन कमंडलु

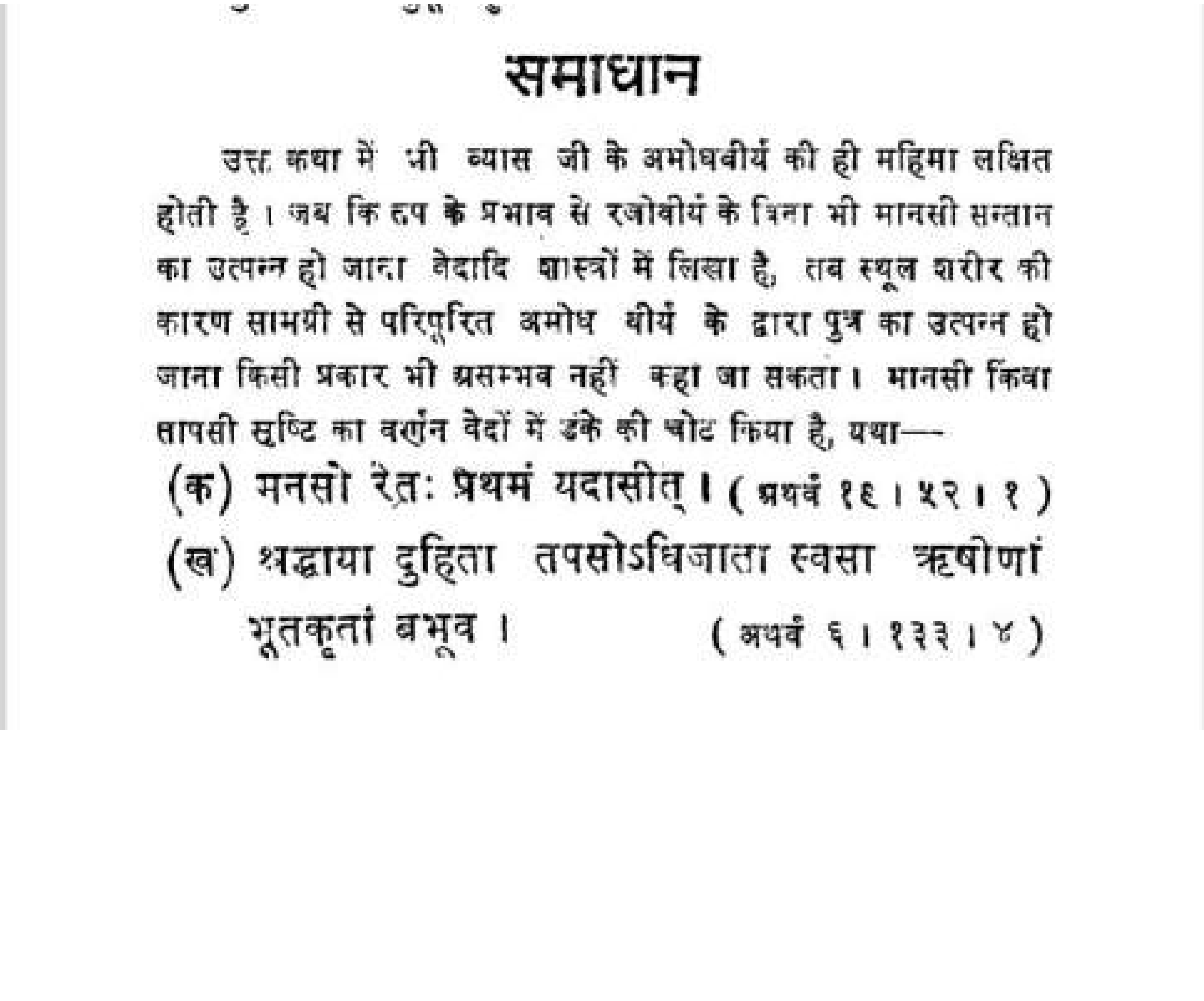
"Although the context of the Nārada Purāṇa (2.58) itself makes the story of Śukadeva's birth clear, let us also consider the explanation of Paṇḍit Madhvācārya Śāstrī on this episode, as given in *Purāṇa Digdarśana* (p. 691/788)."

समाधान उत्क्त कथा में भी व्यास जी के अमोघवीर्य की ही महिमा लक्षित होती है । जब कि तप के प्रभाव से रजोवीर्य के त्रिना भी मानसी सन्तान का उत्पन्न हो जाना नेदादि शास्त्रों में लिखा है, तब स्थूल शरीर की कारण सामग्री से परिपूरित अमोध वीर्य के द्वारा पुत्र का उत्पन्न हो जाना किसी प्रकार भी असम्भव नहीं कहा जा सकता। मानसी किंवा तापसी सृष्टि का वर्णन वेदों में डंके की चोट किया है, यथा– (क) मनसो रेतः प्रथमं यदासीत् । (अथर्व १६ । ५२ । १) (ख) श्रद्धाया दुहिता तपसोऽधिजाता स्वसा ऋषीणां भूतकृतां बभूव । (अथर्व ६ । १३३ ।४) अर्थात् (क) सृष्टि के आरम्भ में 'मनसो रेतः' ही था। (ख) श्रद्धा की पुत्री तप से उत्पन्न हुई थी, सूत्रधार ऋषियों को बहिन लगती थी। मानसिक वीर्य जो कि सृष्टि के इसलिए व्यास जी ने अपने अमोघवीर्यगत एक विशिष्ट कीटाणु को पूर्वप्रशित पद्धति के अनुसार परिपुष्ट करके पुत्ररूप में परिणत कर लिया तो इसमें आश्चर्य की क्या बात हुई ?

Even in the cited narrative, the glory of Vyāsa Ji's infallible virility (*amogha-vīrya*) is clearly evident. The scriptures, including the Vedas and allied texts, affirm that through the power of austerity (*tapas*), even the subtlest reproductive essence (*rajo-vīrya*) can give rise to mental progeny (*mānasa santāna*). Therefore, the birth of a son through the fully potent, materially enriched *amogha-vīrya* cannot be deemed impossible by any means. The concept of mental or ascetic creation

(*mānasa* or *tāpasī sṛṣṭi*) is boldly proclaimed in the Vedas, as seen in the following verses: (a) "The first seed of creation was born of the mind." — *Atharva Veda 16.52.1* (b) "The daughter of Faith (*śraddhā*) was born of austerity; she became the sister of the sages, the creators of beings." — *Atharva Veda 6.133.4*

Thus, in the beginning, creation emerged from the mental seed (*manaso retaḥ*). The daughter of Faith, born of *tapas*, was considered the sister of the founding sages. Therefore, when Vyāsa Ji, through his *amogha-vīrya*, cultivated a specific germ using the method of pre-infusion (*pūrvapraśita paddhati*) and transformed it into a son, what is there to be surprised about?



समाधान

उक्त कथा में भी व्यास जी के अमोघवीर्य की ही महिमा लक्षित होती है। जब कि तप के प्रभाव से रजोवीर्य के बिना भी मानसी सन्तान का उत्पन्न हो जाना वेदादि शास्त्रों में लिखा है, तब स्थूल शरीर की कारण सामग्री से परिपूरित अमोघ वीर्य के द्वारा पुत्र का उत्पन्न हो जाना किसी प्रकार भी असम्भव नहीं कहा जा सकता। मानसी किंवा तापसी सृष्टि का वर्णन वेदों में डंके की चोट किया है, यथा—

(क) मनसो रेत: प्रथमं यदासीत्। (अथर्व १६ । ५२ । १)

(ख) श्रद्धाया दुहिता तपसोऽधिजाता स्वसा ऋषीणां भूतकृतां बभूव। (अथर्व ६ । १३३ । ४)

(६९८)　　　　　　　पुराण दिग्दर्शन

अर्थात्—(क) सृष्टि के आरम्भ में 'मनसो रेत:'=मानसिक वीर्य ही था। (ख) श्रद्धा की पुत्री तप से उत्पन्न हुई थी, जो कि सृष्टि के सूत्रधार ऋषियों को बहिन लगती थी।

इसलिए व्यास जी ने अपने अमोघवीर्यगत एक विशिष्ट कीटाणु को पूर्वप्रदर्शित पद्धति के अनुसार परिपुष्ट करके पुत्ररूप में परिणत कर लिया तो इसमें आश्चर्य की क्या बात हुई ?

Regarding the Character of Srila Vyasa Deva we have direct evidences from Mahabharat

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'वे भगवान् द्वैपायन मुनि अपने तपोबलसे चारों वेदोंका पृथक् पृथक् विस्तार करके लोकमें 'व्यास' पदवीको प्राप्त हुए हैं। शरीरका रंग साँवला होनेसे उन्हें लोग 'कृष्ण' भी कहते हैं ।। १५ ।।

'वे सत्यवादी, शान्त, तपस्वी और पापशून्य हैं। वे उत्पन्न होते ही बड़े होकर उस द्वीपसे अपने पिताके साथ चले गये थे ।। १६ ।।

The sage Dvaipayana, by the power of his penance, expanded each of the four Vedas separately and attained the title of Vyasa in the world.
Because of his dark complexion, people also call him Krishna. (Verse 15)

He is truthful, peaceful, ascetic, and free from sin.
As soon as he was born and grew up, he left that island and went with his father. (Verse 16)

यो व्यस्य वेदांश्चतुरस्तपसा भगवानृषिः ।
लोके व्यासत्वमापेदे कार्ष्ण्यात् कृष्णत्वमेव च ।। १५ ।।

'वे भगवान् द्वैपायन मुनि अपने तपोबलसे चारों वेदोंका पृथक्-पृथक् विस्तार करके लोकमें 'व्यास' पदवीको प्राप्त हुए हैं। शरीरका रंग साँवला होनेसे उन्हें लोग 'कृष्ण' भी कहते हैं ।। १५ ।।

सत्यवादी शमपरस्तपस्वी दग्धकिल्बिषः ।
समुत्पन्नः स तु महान् सह पित्रा ततो गतः ।। १६ ।।

'वे सत्यवादी, शान्त, तपस्वी और पापशून्य हैं। वे उत्पन्न होते ही बड़े होकर उस द्वीपसे अपने पिताके साथ चले गये थे ।। १६ ।।

Mahabharat Anushashan Parva Adhaya 139 slokas 11-12 and Slokas 32 Geeta Press Gorakhpur – Maharishi Vyasa was controlled of all Senses and Master of senses

इनके सिवा श्रीकृष्णद्वैपायन व्यास, जप करनेवालोंमें श्रेष्ठ धौम्य, देवल, काश्यप, हस्तिकाश्यप तथा अन्य साधु-महर्षि जो दीक्षा और इन्द्रियसंयमसे सम्पन्न थे, अपने देवोपम, तपस्वी एवं सिद्ध शिष्योंके साथ वहाँ आये ।। ११-१२ ।।

उसी तेजसे आप-जैसे तपस्याके धनी, देवोपमशक्तिशाली,क्रोधविजयी
और जितेन्द्रिय ऋषि भी पीड़ित और व्यथित हो गये थे ।। ३१ ।।

Verses 11–12
"Besides them, Śrī Kṛṣṇa Dvaipāyana Vyāsa, Dhaumya—the foremost among those who perform japa—Devala, Kāśyapa, Hastikāśyapa, and other noble great sages, endowed with initiation (dīkṣā) and self-restraint, also arrived there along with their godlike, austere, and perfected disciples."

Verse 31
"By that very brilliance, even sages like you—rich in austerities, endowed with divine power, conquerors of anger, and masters of the senses—became afflicted and distressed."

कृष्णद्वैपायनश्चैव धौम्यश्च जपतां वरः ।
देवलः काश्यपश्चैव हस्तिकाश्यप एव च ।। ११ ।।
अपरे चर्षयः सन्तो दीक्षादमसमन्विताः ।
शिष्यैरनुगताः सिद्धैर्देवकल्पैस्तपोधनैः ।। १२ ।।

इनके सिवा श्रीकृष्णद्वैपायन व्यास, जप करनेवालोंमें श्रेष्ठ धौम्य, देवल, काश्यप, हस्तिकाश्यप तथा अन्य साधु-महर्षि जो दीक्षा और इन्द्रियसंयमसे सम्पन्न थे, अपने देवोपम, तपस्वी एवं सिद्ध शिष्योंके साथ वहाँ आये ।। ११-१२ ।।

ऋषयश्चार्तिमापन्ना जितक्रोधा जितेन्द्रियाः ।
भवन्तो व्यथिताश्चासन् देवकल्पास्तपोधनाः ।। ३१ ।।

उसी तेजसे आप-जैसे तपस्याके धनी, देवोपम शक्तिशाली, क्रोधविजयी और जितेन्द्रिय ऋषि भी पीड़ित और व्यथित हो गये थे ।। ३१ ।।

Claims-

Indra assumed the form of a Buffalo and Copulated with his Daughter,

📚Rig Veda 1.121.2📚
He verily upholds the heaven; he, the brilliant, the leader of the (stolen) herd, pours forth the flowing (water), for the sake of food; the mighty Indra manifests himself after his own daughter (the dawn); he made the feminine le of the horse unnaturally the mother of the cow

Refutation-

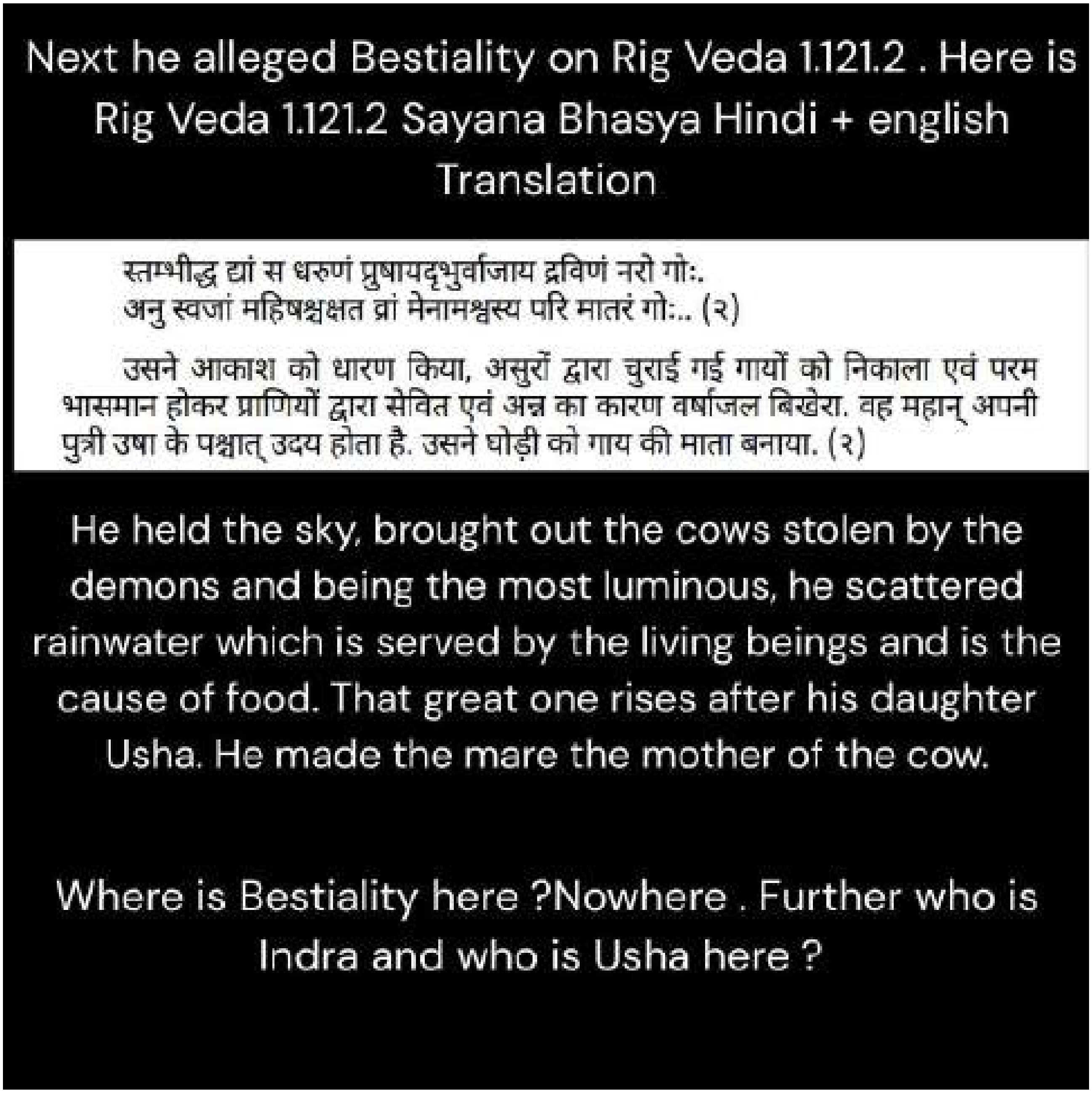
Next he alleged Bestiality on Rig Veda 1.121.2 . Here is Rig Veda 1.121.2 Sayana Bhasya Hindi + english Translation

Rig Veda 1.121.2- उसने आकाश को धारण किया, असुरों द्वारा चुराई गई गायों को निकाला एवं परम भासमान होकर प्राणियों द्वारा सेवित एवं अन्न का कारण वर्षाजल बिखेरा. वह महान् अपनी पुत्री उषा के पश्चात् उदय होता है. उसने घोड़ी को गाय की माता बनाया

He held the sky, brought out the cows stolen by the demons and being the most luminous, he scattered rainwater which is served by the living

beings and is the cause of food. That great one rises after his daughter Usha. He made the mare the mother of the cow.

Where is Bestiality here ?Nowhere . Further who is Indra and who is Usha here ?



Satapatha Brahmana 4.5.9.4 says **वै शुक्रो य एष तपत्येष उ एवेन्द्रस्तस्माच्छुक्राग्रान्गृह्णाति** that is Sun is Indra

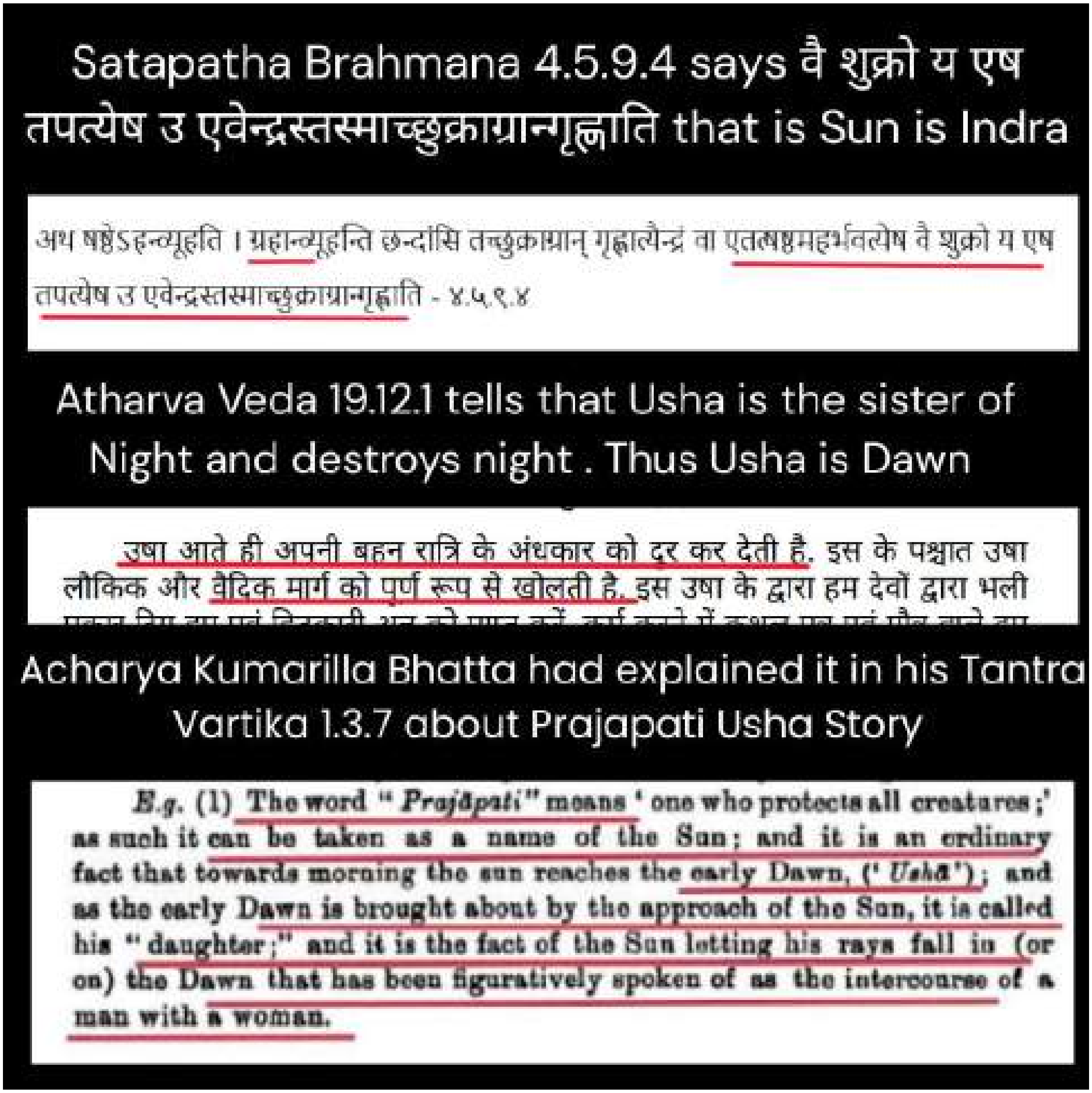
Atharva Veda 19.12.1 tells that Usha is the sister of Night and destroys night . Thus Usha is Dawn Atharva Veda 19.12.1-**उषा आते ही अपनी बहन रात्रि के**

अंधकार को दूर कर देती है. इस के पश्चात उषा लौकिक और वैदिक मार्ग को पर्ण रूप से खोलती है. इस

As soon as Usha arrives, she dispels the darkness of her sister night. After this Usha opens the worldly and Vedic path completely.

Acharya Kumarilla Bhatta had explained it in his Tantra
Vartika 1.3.7 about Prajapati Usha Story

E.g. (1) The word “Prajapati” means ‘one who protects all creatures;’ as such it can be taken as a name of the Sun; and it is an ordinary fact that towards morning the sun reaches the early Dawn, (‘Usha’); and as the early Dawn is brought about by the approach of the Sun, it is called his “daughter;” and it is the fact of the Sun letting his rays fall in (or on) the Dawn that has been figuratively spoken of as the intercourse of a man with a woman.



Allegations-

📚Brahma Purana 4.42-43📚
The lord assumed the form of a horse and approached her as she grazed about fearlessly in the form of a mare. It was in her mouth that he had his sexual intercourse, as she began fidgeting due to her suspicion that he might be a person other than her own husband. She let out the semen of Vivasvat through her nostrils."

Refutation-

Here is Brahma Purana 4.42-43 hindi translation by Chaukhamba Publications

जब मुनिगण राजा वेण को उसके मोह एवं इस प्रकार के विचार से मुक्त नहीं कर सके, तब वे सभी महर्षि वेण के प्रति अत्यन्त क्रुद्ध हो गये। उन्होंने उस महाबली राजा को पकड़ा तथा उसकी बांयी जांघ का वे मंथन करने लगे। उस मन्थन से उस बांयी जांघ से एक अत्यन्त नाटा तथा काले वर्ण का पुरुष उत्पन्न हो गया तथा वह हाथ जोड़कर डरता हुआ वहीं खड़ा हो गया। हे द्विजसत्तमगण! उस विह्वल पुरुष को देख कर ऋषि अत्रि ने उससे कहा- "निषीद!" (अर्थात् बैठ जाओ)। अतः वह निषाद कहलाया तथा निषाद वंश का आदिपुरुष और वेण के पापों से जन्मे धीवरों का स्रष्टा भी कहलाया।।४२-४६।।

When the assembly of sages could not free King Veṇa from his attachment and such thoughts, all the great sages became extremely angry with him. They seized the mighty king and began churning his left thigh. From that churning of his left thigh, a very short man of dark complexion emerged, who stood there folding his hands in fear. O best of the twice-born! Seeing this distressed man, Sage Atri said to him: "Nishīd!" (meaning, "Sit down!"). Hence, he was called Nishad, and he became the progenitor of the Nishad lineage as well as the creator of the fishermen, born from the sins of Veṇa.

यदा न शक्यते मोहादवलेपाच्च पार्थिवः। अपनेतुं तदा वेणस्ततः क्रुद्धा महर्षयः॥४२॥
तं निगृह्य महात्मानो विस्फुरन्तं महाबलम्। ततोऽस्य सव्यमूरुं ते ममन्थुर्जातमन्यवः॥४३॥
तस्मिन्निर्मथ्यमाने वै राज्ञ ऊरौ तु जज्ञिवान्।
ह्रस्वोऽतिमात्रः पुरुषः कृष्णश्चेति बभूव ह॥४४॥
स भीतः प्राञ्जलिर्भूत्वा तस्थिवान् द्विजसत्तमाः। तमत्रिर्विह्वलं दृष्ट्वा निषीदेत्यब्रवीत्तदा॥४५॥
निषादवंशकर्त्तासौ बभूव वदतां वराः। धीवरानसृजच्चापि वेणकल्मषसम्भवान्॥४६॥

जब मुनिगण राजा वेण को उसके मोह एवं इस प्रकार के विचार से मुक्त नहीं कर सके, तब वे सभी महर्षि वेण के प्रति अत्यन्त क्रुद्ध हो गये। उन्होंने उस महाबली राजा को पकड़ा तथा उसकी बांयी जांघ का वे मंथन करने लगे। उस मन्थन से उस बांयी जांघ से एक अत्यन्त नाटा तथा काले वर्ण का पुरुष उत्पन्न हो गया

तथा वह हाथ जोड़कर डरता हुआ वहीं खड़ा हो गया। हे द्विजसत्तमगण! उस विह्वल पुरुष को देख कर ऋषि अत्रि ने उससे कहा—"निषीद!" (अर्थात् बैठ जाओ)। अतः वह निषाद कहलाया तथा निषाद वंश का आदिपुरुष और वेण के पापों से जन्मे धीवरों का स्रष्टा भी कहलाया।।४२-४६।।

Allegations-

This is also mentioned in Shiva Purana,

Shiva Purana, UmaSamhita 5.35.32-34 "He assumed the form of a horse and approached her for sexual indulgence with her who could not be overwhelmed by any living being due to her lustre and observance of restraint. O sage, in the course of the sexual activity she suspected him to be another man. Hence she received the semen through the mouth into the nostril.

Refutation-

Coming on to Shiva Purana, UmaSamhita 5.35.32-34 –

According to R.C. Hazra, the *Uma Saṁhitā* of the *Shiva Purāṇa* is a very late addition. He notes that it draws heavily from the *Jñāna Saṁhitā*, which itself is dated to around 950 CE. Based on this, it can be reasonably inferred that the *Uma Saṁhitā* was incorporated into the *Shiva Purāṇa* sometime after the 10th century CE.

IV. The Bhaumasaṃhitā,[391] also called Auma/Umāsaṃhitā, is represented in the class B editions only. The text introduces Kṛṣṇa on a visit to Kailāsa and performing penance there to Śiva, in order to obtain a son. He meets Upamanyu, and requests him to tell him about the greatness of Śiva. Upamanyu complies, and praises Śiva and his trident; he extols Śiva's power to save his devotees from hell. This discussion leads into several chapters on different types of sins, and on the description of hell and the suffering in it. Ways to avoid this suffering include gifts of food, performing penance, listening to the purāṇas, etc. The *saṃhitā* subsequently describes the seven *dvīpas* of the earth, and other component parts of the universe. It ends with discourses on a variety of topics, such as the develop-

[391] Mss., ibid., p. 65, n. 87.

ment of man, from the foetus, through childhood, youth, marriage, old age, etc.; creation and *manvantaras*; etc. In Hazra's opinion the text borrows most of its chapters from the Jñānasaṃhitā.

XIII. The Jñānasaṃhitā[400] has already been referred to on several occasions in this description of the Śiva°, because, in Hazra's opinion, other *saṃhitās* borrowed verses and even chapters from it. The text recognizes the Vedas as the highest authority, but it was Śiva, as *ṛgyajuḥsāmarūpin*, who communicated them to Viṣṇu. Śiva shall be worshiped with Vedic *mantras*, even though the *saṃhitā* does not, therefore, reject the authority of the Tantras and eventual Śiva worship with Āgamic rather than Vedic *mantras*. The *nirguṇa* Śiva is identical with the *parabrahma;* in his *saguṇa* form he manifests himself as Rudra. Prakṛti was born from Śiva's wish, and, from her, were born the other gods including Brahmā and Viṣṇu. This *saṃhitā*, like some of those discussed earlier, strongly encourages *liṅga* worship as the ideal way to worship Śiva himself. It urges worship under the guidance of a competent teacher; worship will lead to *bhakti*, then to *jñāna*, and, ultimately, to *vijñāna*, i.e. the realization that the only real thing is Śiva. Hazra points out that the text was influenced by the Kumārasambhava, Raghuvaṃśa, and Kirātārjunīya. He surmises that it may have been composed in Banaras, by someone who was also familiar with the banks of the Narmadā, not before A. D. 950.

The Śiva Purāṇa, as a whole, is one of the most composite and unwieldy Purāṇas, having been composed and expanded by different authors over various periods. There exist two primary versions: the Bombay 1884, Venkat 1895–96, and Venga Manuscript (Class A); and the Venkat 1906, 1965 Pandita Pustakalaya Manuscript (Class B). According to R.C. Hazra, the sections found in the Class A Manuscript are older and more authentic, whereas those in the Class B Manuscript (Including Uma Samhita) are very recent compositions . Most significantly, the older and more authentic Class A Manuscript does not contain the Uma Saṁhitā.

saṃhitās, with different titles and different arrangements; two of their *saṃhitās* are not even listed in the Śiva° passages.[387] The following is a comparative survey of the *saṃhitās*, in the two passages of the Śiva° itself, and in the two sets of editions — which from now on I will refer to as class A and class B editions.

Śiva°	Class A Bombay 1884 Veṅkaṭ. 1895–96 Vaṅga.		Class B Veṅkaṭ. 1906, 1965 Paṇḍitapustakālaya Tr. AITM	
I. Vidyeśvara	XIII. Jñāna	ch. 78	Vidyeśvara/	ch. 25
II. Raudra	Vidyeśvara	25	Vighneśa	
III. Vaināyaka		(Vaṅga 16)	Rudra	197
IV. Bhauma/Auma	Kailāsa	12	Śatarudra	42
V. Mātṛ(purāṇa)	XIV. Sanatkumāra	59	Koṭirudra	43
VI. Rudraikādaśa	Vāyu/Vāyavīya		Umā/Auma	51
VII. Kailāsa	pūrvabhāga	30	Kailāsa	23
VIII. Śatarudra	uttarabhāga	30	Vāyavīya	
IX. Koṭirudra	Dharma	65	pūrvabhāga	35
X. Sahasrakoṭirudra			uttarabhāga	41
XI. Vāyavīya				
XII. Dharma(purāṇa)				

It is clear from all this that the Śiva° is one of the more composite and unwieldy purāṇas, sections of which "were written by different hands in different climes

[387] HAZRA Śiva° 1953: 51–52. Cf. HARAPRASAD SHASTRI 1928a: 277, no. 3546.

and ages;" it is also evident that "there were different traditions regarding the text of the Śiva-purāṇa."[388] Hazra, who did not include the Śiva° in his volume on the mahāpurāṇas, later published an extensive and comparative study of the various *saṃhitās*, which is repeatedly referred to in these pages. He came to the conclusion that the *saṃhitās* contained in the class A editions were generally the older ones, and that all other sections, manuscripts of which are rare, and the contents of which largely depend on the earlier *saṃhitās* as well as on other purāṇas, are more recent. In view of the great disparity between the two sets of editions, I will follow the order of the *saṃhitās* as set forth in the purāṇa itself.

Allegations-

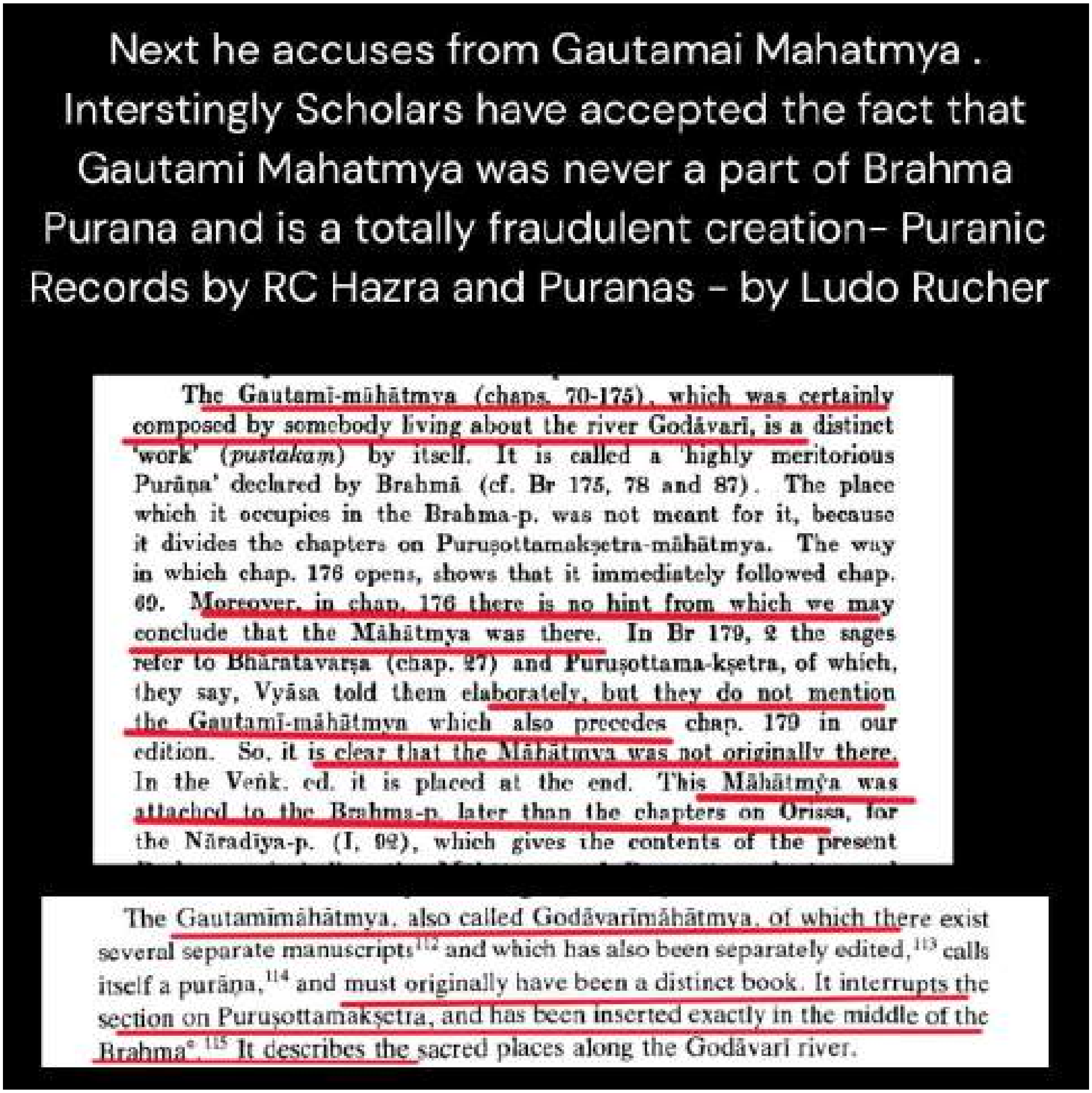
Shiva's Oral Sex with a Parrot,

📚Brahma Purana 4.58.16.26📚
At the instance of Devas the Fire-god assumed the form of a parrot and

went to the place where the lord of the worlds was sporting with Uma. Then the Fire-god went ahead timidly in the form of a parrot. The carrier of the Havyas (Fire-god) could not go through the doorway. Then he went to the window sill and remained there with face turned down and trembling. On seeing him Sambhu in that secret place laughingly said to Uma. See, O gentle lady, the parrot that is the Fire-god himself who has come here at the instance of Devas. Parvati bashfully said to the lord, “O lord, enough”. The lord of Devas called the Fire-god moving about in front of him. in the form of a bird and said, “O Agni, you have been recognised through various ways. Do not speak anything. Open your mouth. Take this in and carry it with you.” After saying this lord Sambhu discharged a great deal of semen into the mouth of Fire-god. With this semen within him Agni could not at all go. Utterly tired, Agni sat down on the bank of Gaṅga. He then discharged a greater portion of that semen into Krttikas wherefrom Karttika was born.”

Refutation –

Next he accuses from Gautamai Mahatmya . Interstingly Scholars have accepted the fact that Gautami Mahatmya was never a part of Brahma Purana and is a totally fraudulent creation- Puranic Records by RC Hazra and Puranas – by Ludo Rucher


Next he accuses from Gautamai Mahatmya . Interstingly Scholars have accepted the fact that Gautami Mahatmya was never a part of Brahma Purana and is a totally fraudulent creation- Puranic Records by RC Hazra and Puranas - by Ludo Rucher

The Gautamī-māhātmya (chaps. 70-175), which was certainly composed by somebody living about the river Godāvarī, is a distinct 'work' (*pustakam*) by itself. It is called a 'highly meritorious Purāṇa' declared by Brahmā (cf. Br 175, 78 and 87). The place which it occupies in the Brahma-p. was not meant for it, because it divides the chapters on Puruṣottamakṣetra-māhātmya. The way in which chap. 176 opens, shows that it immediately followed chap. 69. Moreover, in chap. 176 there is no hint from which we may conclude that the Māhātmya was there. In Br 179, 2 the sages refer to Bhāratavarṣa (chap. 27) and Puruṣottama-kṣetra, of which, they say, Vyāsa told them elaborately, but they do not mention the Gautamī-māhātmya which also precedes chap. 179 in our edition. So, it is clear that the Māhātmya was not originally there. In the Veṅk. ed. it is placed at the end. This Māhātmya was attached to the Brahma-p. later than the chapters on Orissa, for the Nāradīya-p. (I, 92), which gives the contents of the present

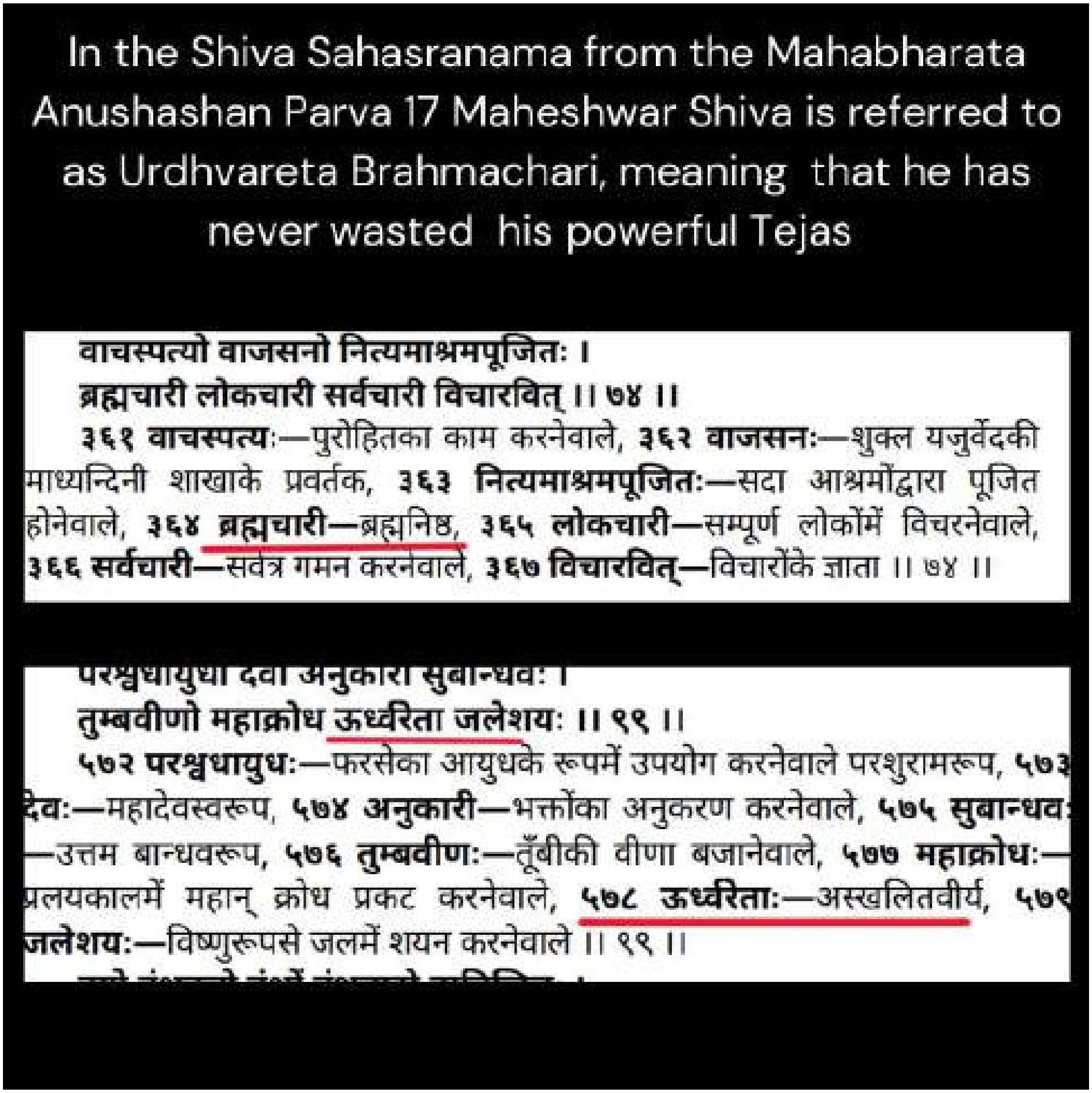
The Gautamīmāhātmya, also called Godāvarīmāhātmya, of which there exist several separate manuscripts[112] and which has also been separately edited,[113] calls itself a purāṇa,[114] and must originally have been a distinct book. It interrupts the section on Puruṣottamakṣetra, and has been inserted exactly in the middle of the Brahma°.[115] It describes the sacred places along the Godāvarī river.

Shastras like the Mahabharata which is 5th Veda , Maheshwar Shiva is referred to as Urdhvareta Brahmachari, meaning that he has never wasted his Tejas– Mahabharat Anushashan chapter 17 Shiva Sahastranam

वाचस्पत्यो वाजसनो नित्यमाश्रमपूजितः ।
ब्रह्मचारी लोकचारी सर्वचारी विचारवित् ।। ७४ ।।

३६१ वाचस्पत्यः – पुरोहितका काम करनेवाले, ३६२ वाजसनः – शुक्ल यजुर्वेदकी माध्यन्दिनी शाखाके प्रवर्तक, ३६३ नित्यमाश्रमपूजितः – सदा आश्रमोंद्वारा पूजित होनेवाले, ३६४ ब्रह्मचारी – ब्रह्मनिष्ठ, ३६५ लोकचारी- सम्पूर्ण लोकोंमें विचरनेवाले, ३६६ सर्वचारी – सर्वत्र गमन करनेवाले, ३६७ विचारवित्-विचारोंके ज्ञाता ।। ७४

तुम्बवीणो महाक्रोध ऊर्ध्वरेता जलेशयः ।। ९९ ।।
५७२ परश्वधायुधः – फरसेका आयुधके रूपमें उपयोग करनेवाले परशुरामरूप, ५७३ देवः – महादेवस्वरूप, ५७४ अनुकारी – भक्तोंका अनुकरण करनेवाले, ५७५ सुबान्धवः – उत्तम बान्धवरूप, ५७६ तुम्बवीणः – तँबीकी वीणा बजानेवाले, ५७७ महाक्रोधः -प्रलयकालमें महान् क्रोध प्रकट करनेवाले, ५७८ ऊर्ध्वरताः – अस्खलितवीर्य, ५७९ जलेशयः – विष्णुरूपसे जलमें शयन करनेवाले ।। ९९ ।।



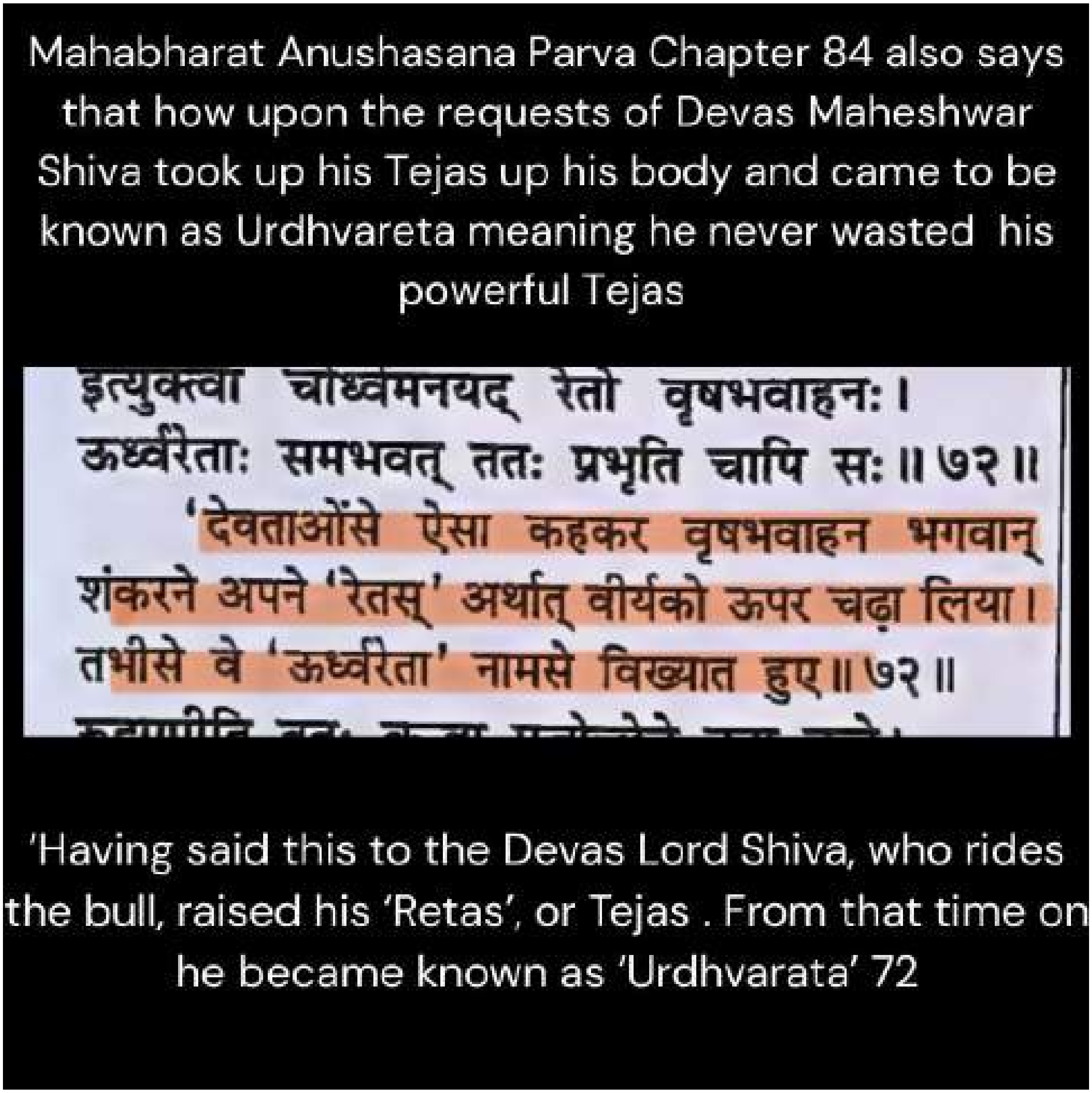
वाचस्पत्यो वाजसनो नित्यमाश्रमपूजितः ।
ब्रह्मचारी लोकचारी सर्वचारी विचारवित् ।। ७४ ।।
३६१ वाचस्पत्यः—पुरोहितका काम करनेवाले, **३६२ वाजसनः**—शुक्ल यजुर्वेदकी माध्यन्दिनी शाखाके प्रवर्तक, **३६३ नित्यमाश्रमपूजितः**—सदा आश्रमोंद्वारा पूजित होनेवाले, **३६४ ब्रह्मचारी**—ब्रह्मनिष्ठ, **३६५ लोकचारी**—सम्पूर्ण लोकोंमें विचरनेवाले, **३६६ सर्वचारी**—सर्वत्र गमन करनेवाले, **३६७ विचारवित्**—विचारोंके ज्ञाता ।। ७४ ।।

परश्वधायुधो देवो अनुकारी सुबान्धवः ।
तुम्बवीणो महाक्रोध ऊर्ध्वरेता जलेशयः ।। ९९ ।।
५७२ परश्वधायुधः—फरसेका आयुधके रूपमें उपयोग करनेवाले परशुरामरूप, **५७३ देवः**—महादेवस्वरूप, **५७४ अनुकारी**—भक्तोंका अनुकरण करनेवाले, **५७५ सुबान्धवः**—उत्तम बान्धवरूप, **५७६ तुम्बवीणः**—तूँबीकी वीणा बजानेवाले, **५७७ महाक्रोधः**—प्रलयकालमें महान् क्रोध प्रकट करनेवाले, **५७८ ऊर्ध्वरेताः**—अस्खलितवीर्य, **५७९ जलेशयः**—विष्णुरूपसे जलमें शयन करनेवाले ।। ९९ ।।

Mahabharat Anushasana Parva Chapter 84 also says that how upon the requests of Devas Maheshwar Shiva took up his Tejas up his body and came to be known as Urdhvareta meaning he never wasted his powerful Tejas -'देवताओंसे ऐसा कहकर वृषभवाहन भगवान् शंकरने अपने 'रेतस्' अर्थात् वीर्यको ऊपर

चढ़ा लिया।
तभीसे वे 'ऊर्ध्वरेता' नामसे विख्यात हुए

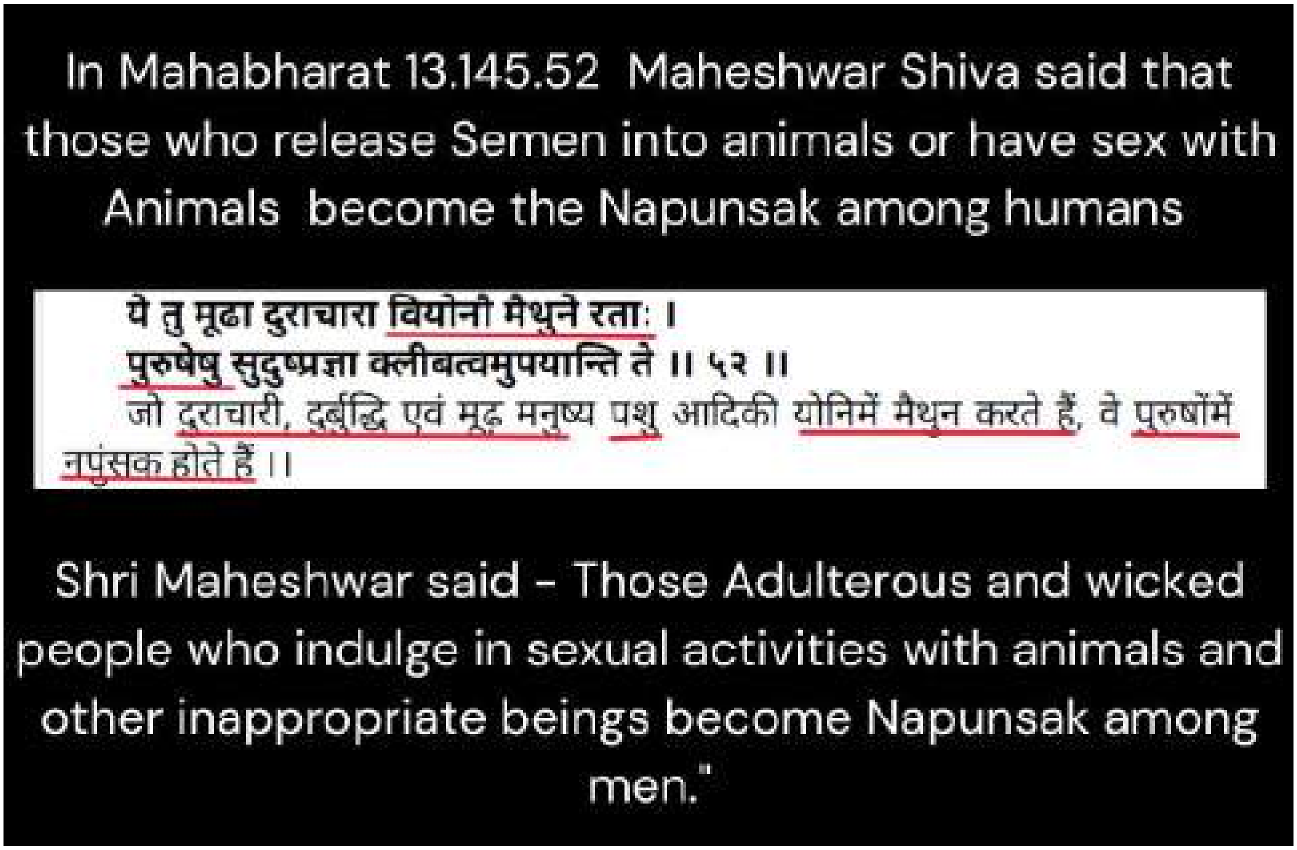
'Having said this to the Devas Lord Shiva, who rides the bull, raised his 'Retas', or semen. From that time on he became known as 'Urdhvarata' 72



In Mahabharat 13.145.52 Maheshwar Shiva said that those who release Semen into animals or have sex with Animals become the Napunsak among humans

ये तु मूढा दुराचारा वियोनौ मैथुने रताः । पुरुषेषु सुदुष्प्रज्ञा क्लीबत्वमुपयान्ति ते ।। ५२ ।।
जो दुराचारी, दुर्बुद्धि एवं मूढ़ मनुष्य पशु आदिकी योनिमें मैथुन करते हैं, वे पुरुषोंमें नपुंसक होते हैं ।।

Those Adulterous and wicked people who indulge in sexual activities with animals and other inappropriate beings become Napunsak among men."



Claims-

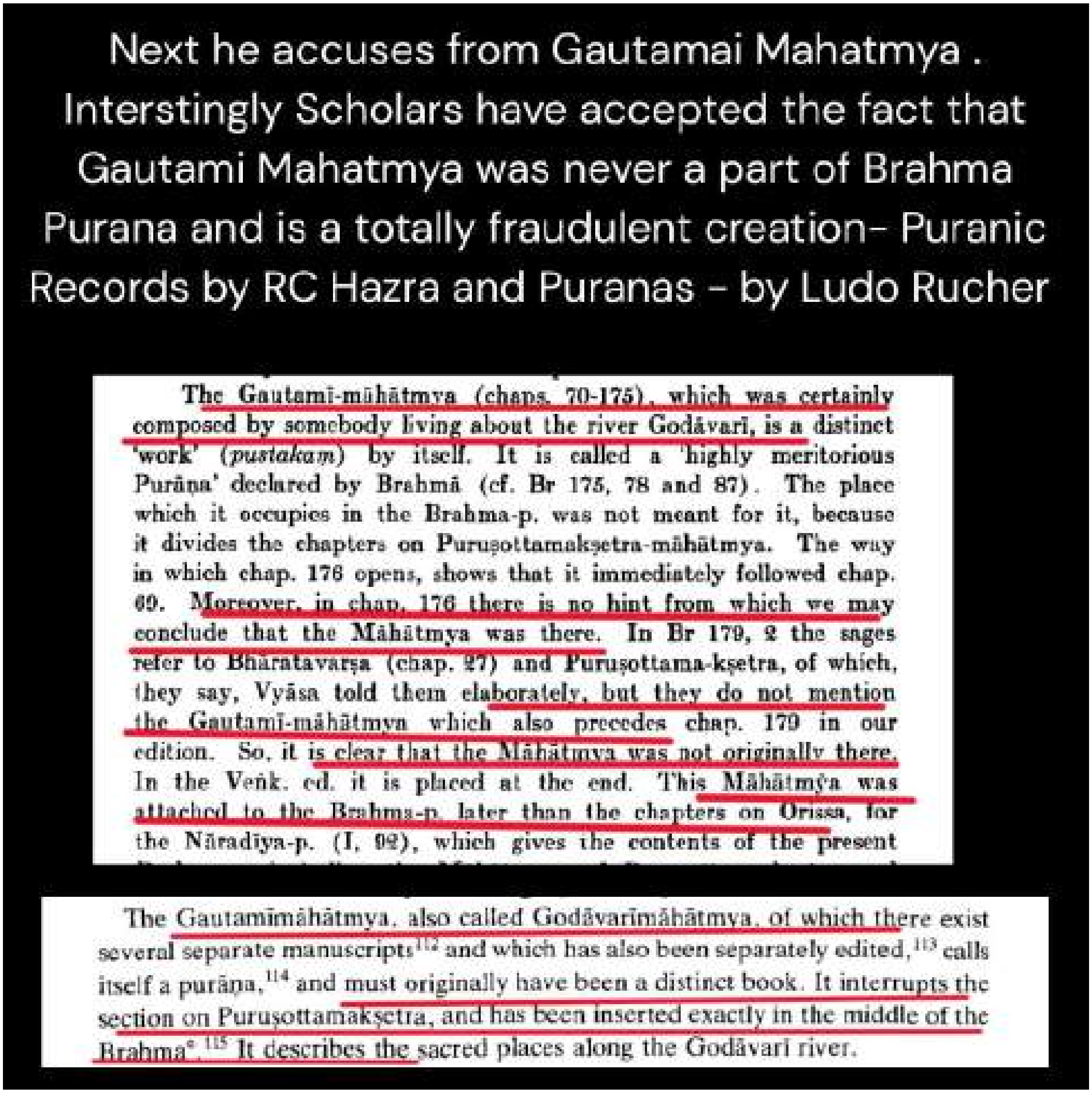
Bhogavati had Sex with a Serpent,

📚Brahma Purana Gautami Mahatmya 41.67-68📚
After saying this and remaining there on the bed the lady of slender limbs made the serpent sport about through songs delightful to serpents as well as contacts with his limbs. She pleased her husband by means of fragrant flowers and beverages. Due to her favour the serpent was able to recollect, O sage. After remembering everything perpetrated by fate the serpent said to his beloved wife at night."

Refutation-

Next he accuses from Gautamai Mahatmya . Interestingly Scholars have accepted the fact that Gautami Mahatmya was never a part of Brahma

Purana and is a totally fraudulent creation- Puranic Records by RC Hazra and Puranas – by Ludo Rucher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The Gautamī-māhātmya (chaps. 70-175), which was certainly composed by somebody living about the river Godāvarī, is a distinct 'work' (*pustakam*) by itself. It is called a 'highly meritorious Purāṇa' declared by Brahmā (cf. Br 175, 78 and 87). The place which it occupies in the Brahma-p. was not meant for it, because it divides the chapters on Puruṣottamakṣetra-māhātmya. The way in which chap. 176 opens, shows that it immediately followed chap. 69. Moreover, in chap. 176 there is no hint from which we may conclude that the Māhātmya was there. In Br 179, 2 the sages refer to Bhāratavarṣa (chap. 27) and Puruṣottama-kṣetra, of which, they say, Vyāsa told them elaborately, but they do not mention the Gautamī-māhātmya which also precedes chap. 179 in our edition. So, it is clear that the Māhātmya was not originally there. In the Veṅk. ed. it is placed at the end. This Māhātmya was attached to the Brahma-p. later than the chapters on Orissa, for the Nāradīya-p. (I, 92), which gives the contents of the present

The Gautamīmāhātmya, also called Godāvarīmāhātmya, of which there exist several separate manuscripts[112] and which has also been separately edited,[113] calls itself a purāṇa,[114] and must originally have been a distinct book. It interrupts the section on Puruṣottamakṣetra, and has been inserted exactly in the middle of the Brahma°.[115] It describes the sacred places along the Godāvarī river.

Allegations-

Sages copulating with animals and as a result, other Sages were born out of Animals

📚Manusmriti 10.72📚
Since through their excellent energies (potency), Seeds,' cast in the wombs of beasts (by the holy sages), fructified in the shapes of human

beings, who became honoured and commendable Rishis in life ; the seed is commended (as of greater importance in an act of fecundation)."

Refutation-

He is alleging on Manu Smriti 10.72 . here is Manu Smriti 10.72

क्योंकि बीज के प्रभाव से ही तिर्यक् योनि (मृगादि) से उत्पन्न हुए भी (ऋष्यशृङ्ग आदि) ऋषि पूजनीय एवं प्रशंसनीय हुए। इसलिए बीज की ही वस्तुतः प्रशंसा की जाती है।। ७२

Because it was by the influence of the seed that even the sages) born from the lower wombs became worshiped and praised. Therefore, the seed is actually praised.

So what Manu Smriti 10.72 says that even some born from Lower Wombs like Deer Womb etc became Rishi due to the power and influence of Seed . So does that mean someone was having Sexual intercourse with Animals and releasing their seed inside them ? A Strict NO !

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६७४ मनुस्मृतिः। (अध्यायः १०

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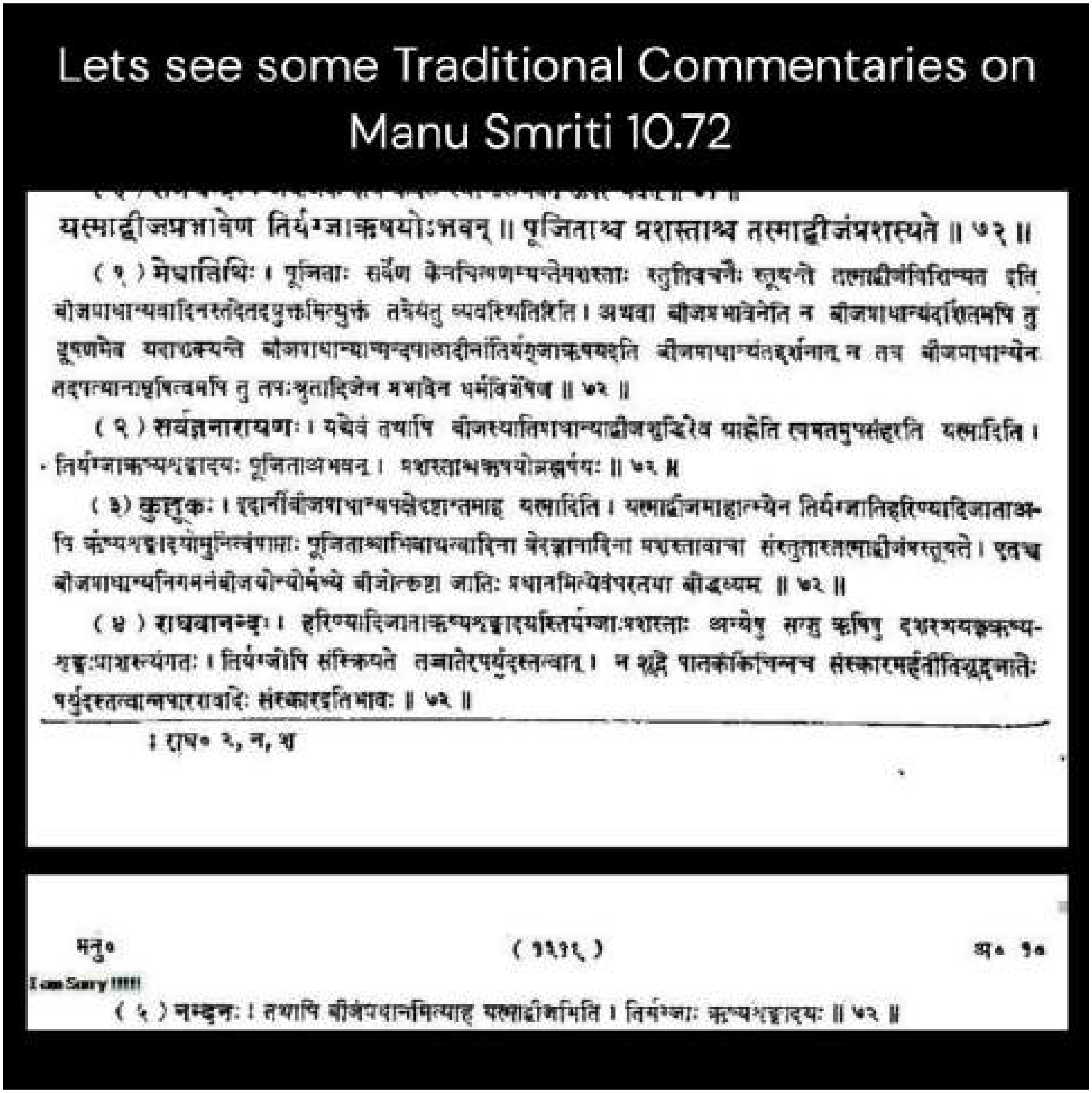
Lets see some Traditional Commentaries on Manu Smriti 10.72



Sarvagya Narayana Bhasya says – **सर्वज्ञनारायणः । यद्येवं तथापि बीजस्यातिप्राधान्याद्बीजशुद्धिरेव ग्राह्येति स्वमतमुपसंहरति यस्मादिति । • तिर्यग्जाऋष्यश्वङ्गादयः पूजिताअभवन् । प्रशस्ताश्वऋषयोब्रह्मर्षयः ॥ ७२ ॥**Even if that is so (i.e., even if tapas, śruta, etc., are important), still, due to the extreme importance given to seed (lineage), only purity of lineage (bīja-śuddhi) is to be accepted — thus is concluded by some, beginning with the phrase 'yasmat' (because). **Beings such as Ṛṣyaśṛṅga and others, though born of non-human (animal) origin (tiryak-jā), were indeed respected.** Similarly, respected and praised sages like the Brahmarṣis were born from pure lineage

Kulluka Bhatta bhasya says – कुल्लूकः । इदानींबीजशथान्यपक्षेदृष्टान्तमाह यस्मादिति । यस्माद्बीजमाहात्म्येन तिर्यग्जातिहरिण्यादिजाता-पि ऋष्यश्वादयोमुनित्वंप्राप्ताः पूजिताश्वाभिवाद्यत्वादिना वेदज्ञानादिना प्रशस्तावाचा संस्तुतास्तस्माद्बीजंप्रस्तूयते । एतच्च बीजप्राधान्यनिगमनं बीजयोन्योर्मध्ये बीजोत्कृष्टा जातिः प्रधानमित्येवंपरतया बोद्धव्यम् ॥ ७२ ॥
Now, in support of the doctrine that seed (lineage) is primary, an illustrative example is provided, beginning with 'yasmat' (because): Because, due to the greatness of the bīja (seed/lineage), even beings born from non-human species such as a deer (hariṇī), like Ṛṣyaśṛṅga and others, attained the status of sages (munitva), and were worshipped, honored with salutations, praised with refined speech, and possessed knowledge of the Vedas. Therefore, the seed is emphasized. This is the conclusion in favor of the primacy of bīja. Among bīja (seed) and yoni (womb), the bīja is considered superior, and thus the jāti (birth/class) is regarded as the chief factor — this is the intended meaning."

Raghavanda Bhasya says – राघवानन्दः । हरिण्यादिजाता ऋष्यश्वादयस्तिर्यग्जाः प्रशस्ताः अन्येषु सत्सु ऋषिषु दशरथयऋष्य-शृङ्गःप्राशस्त्यंगतः । तिर्यग्जोपि संस्क्रियते तज्जातेरपर्युदस्तत्वात् । न शुद्रे पातकंकिंचिन्नच संस्कारमर्हतीतिशुदजातेः पर्युदस्तत्वान्नपारशवादेः संस्कारइतिभावः ॥ ७२
Ṛṣyaśṛṅga and others, though born from a deer and hence of non-human origin (tiryak-jāti), were nonetheless revered sages. Among other noble sages, even Ṛṣyaśṛṅga, the son of Daśaratha, attained prominence and respect. Thus, even one born of non-human origin can undergo sanctification (saṁskāra), because such a birth is not excluded from eligibility (aparyudasta). On the other hand, a Śūdra, even though human, is considered to fall under sin (pātaka) and is therefore not eligible for saṁskāra. Hence, due to the exclusion of the Śūdra's birth from scriptural eligibility, saṁskāras like the Vedic upanayana are not performed for them."

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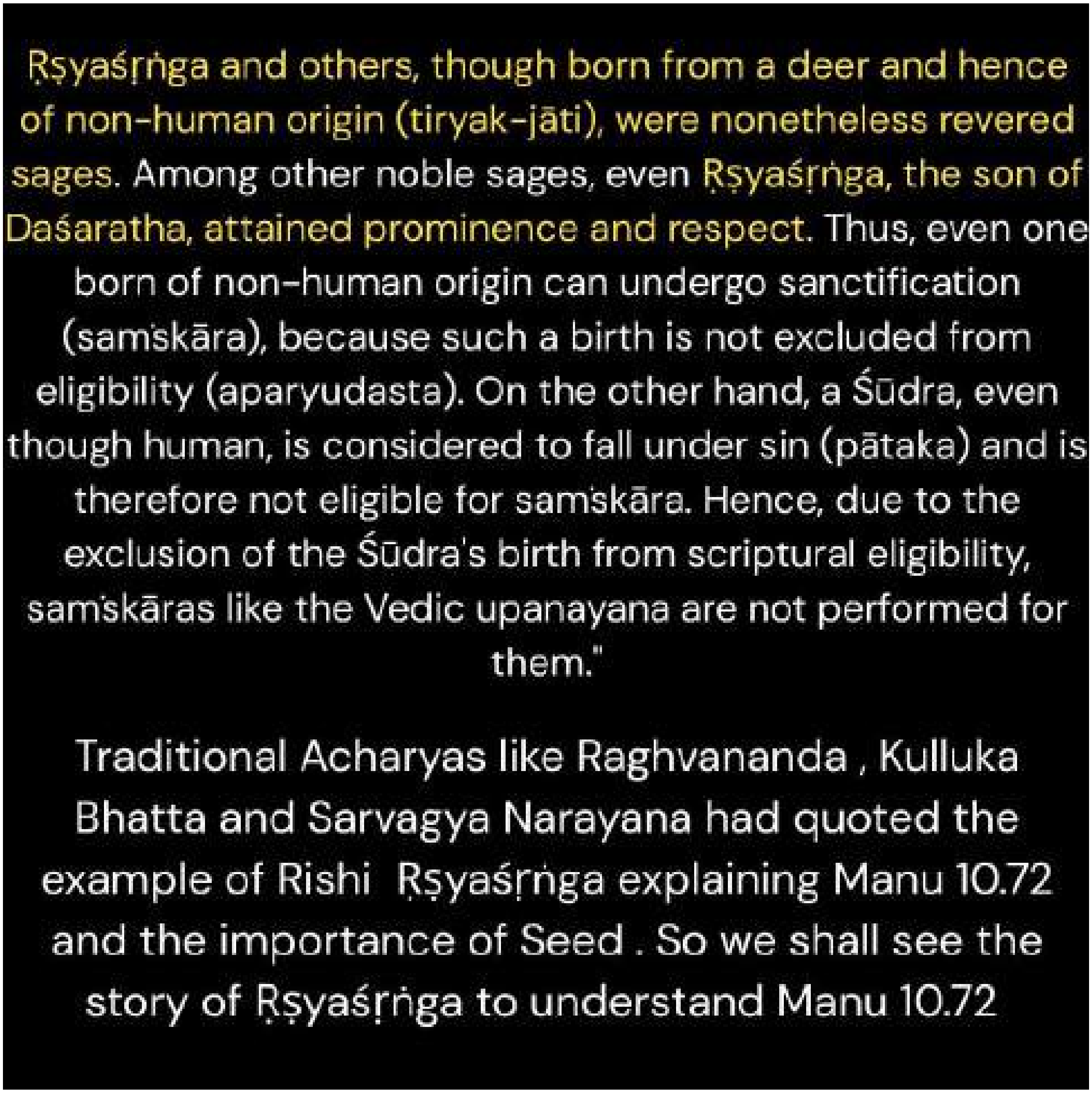
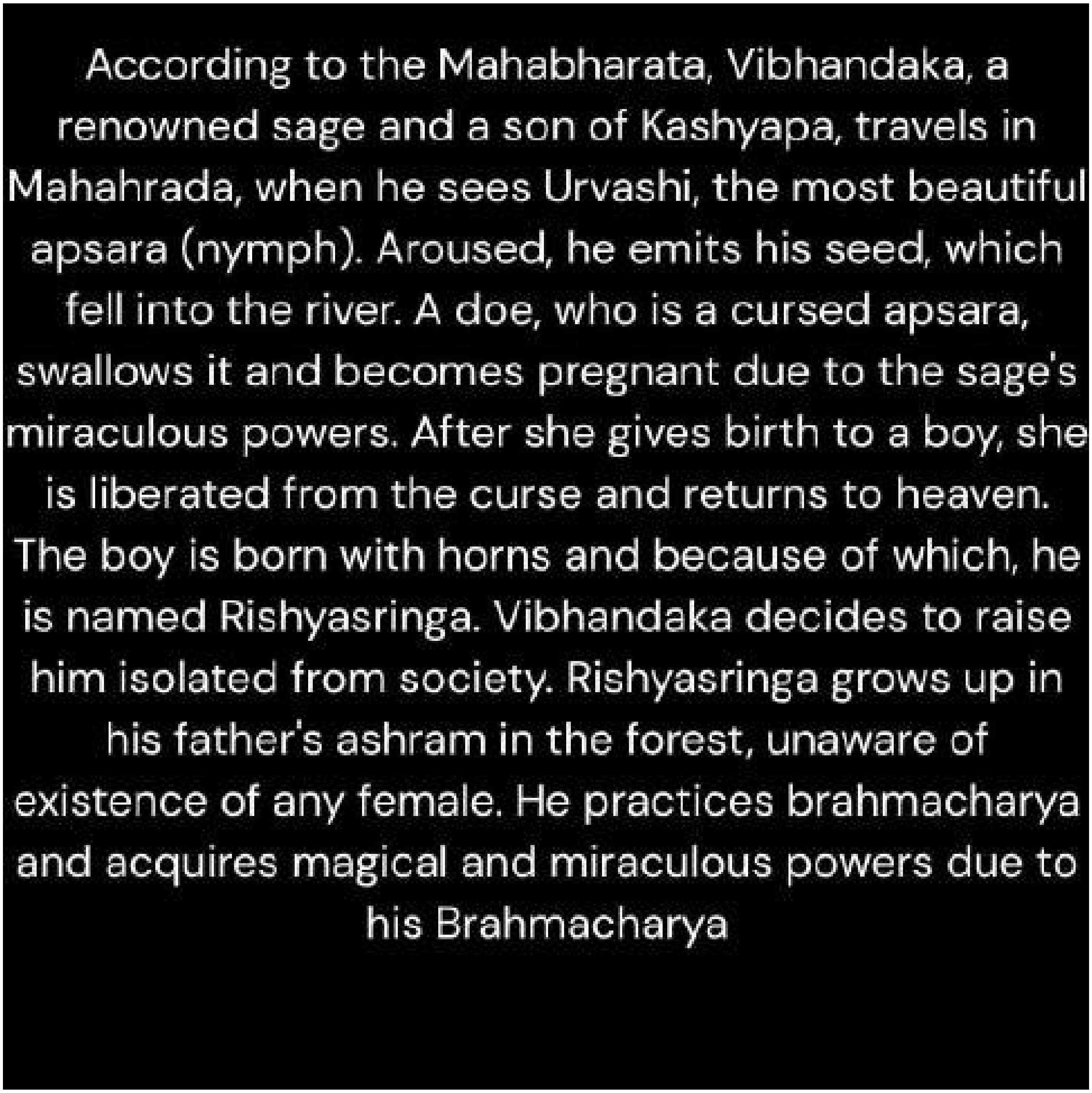


Traditional Acharyas like Raghvananda , Kulluka Bhatta and Sarvagya Narayana had quoted the example of Rishi Ṛṣyaśṛṅga explaining Manu 10.72 and the importance of Seed .

According to the Mahabharata, Vibhandaka, a renowned sage and a son of Kashyapa, travels in Mahahrada, when he sees Urvashi, the most beautiful apsara (nymph). Aroused, he emits his seed, which fell into the river. A doe, who is a cursed apsara, swallows it and becomes pregnant due to the sage's miraculous powers. After she gives birth to a boy, she is liberated from the curse and returns to heaven. The boy is born with horns and because of which, he is named Rishyasringa. Vibhandaka decides to

raise him isolated from society. Rishyasringa grows up in his father's ashram in the forest, unaware of existence of any female. He practices brahmacharya and acquires magical and miraculous powers due to his chastity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राजन्! एक दिन जब वे जलमें स्नान कर रहे थे, उर्वशी अप्सराको देखकर उनका वीर्य स्खलित हो गया। उसी समय प्याससे व्याकल हई एक मगी वहाँ आयी और पानीके साथ उस वीर्यको भी पी गयी। इससे उसके गर्भ रह गया। वह पूर्वजन्ममें एक देवकन्या थी। लोकस्रष्टा भगवान् ब्रह्माने उसे यह वचन दिया था कि तू मृगी होकर एक मुनिको जन्म देनेके पश्चात उस योनिसे मुक्त हो जायगी। ब्रह्माजीकी वाणी अमोघ है और दैवके विधानको कोई टाल नहीं सकता, इसलिये विभाण्डकके पुत्र

महर्षि ऋष्यशृंगका जन्म मृगीके ही पेटसे हुआ। वे सदा तपस्यामें संलग्न रहकर वनमें ही निवास करते थे ।। ३५-३८ ।।

O King! One day when Rishi Vibhandaka was bathing in water, he saw Urvashi Apsara and his semen got discharged. At that time a deer, driven by thirst, came there and drank the semen along with the water. Due to this she became pregnant. She was a celestial maiden in her previous birth. The creator of the world, Lord Brahma had promised her that she would be freed from that birth after becoming a deer and giving birth to a sage. Brahma's words are infallible and no one can avert the law of the gods, that is why Vibhandak's son Maharishi Rishyashringa was born from the womb of a deer. He always lived in the forest, being engaged in penance. 35-38.

Mahabharat Vana Parva Adhaya 110 Geeta Press

ऋष्यशृङ्गस्तपोनित्यो वन एवाभ्यवर्तत ।। ३८ ।।

राजन्! एक दिन जब वे जलमें स्नान कर रहे थे, उर्वशी अप्सराको देखकर उनका वीर्य स्खलित हो गया। उसी समय प्याससे व्याकुल हुई एक मृगी वहाँ आयी और पानीके साथ उस वीर्यको भी पी गयी। इससे उसके गर्भ रह गया। वह पूर्वजन्ममें एक देवकन्या थी। लोकस्रष्टा भगवान् ब्रह्माने उसे यह वचन दिया था कि तू मृगी होकर एक मुनिको जन्म देनेके पश्चात् उस योनिसे मुक्त हो जायगी। ब्रह्माजीकी वाणी अमोघ है और दैवके विधानको कोई टाल नहीं सकता, इसलिये विभाण्डकके पुत्र महर्षि ऋष्यशृंगका जन्म मृगीके ही पेटसे हुआ। वे सदा तपस्यामें संलग्न रहकर वनमें ही निवास करते थे ।। ३५-३८ ।।

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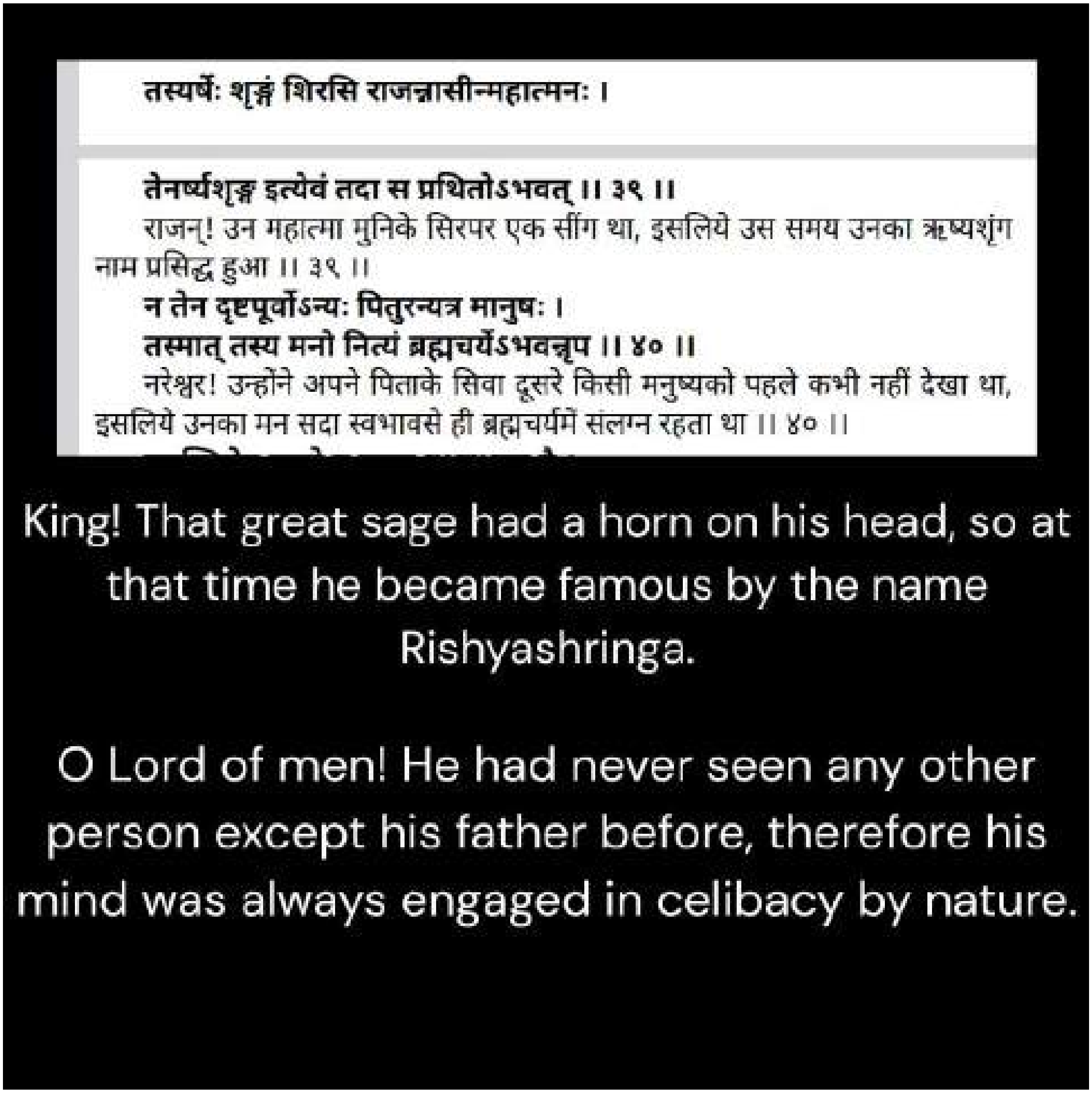


तस्यर्षेः शृङ्गं शिरसि राजन्नासीन्महात्मनः ।

तेनर्ष्यशृङ्ग इत्येवं तदा स प्रथितोऽभवत् ।। ३९ ।।

राजन्! उन महात्मा मुनिके सिरपर एक सींग था, इसलिये उस समय उनका ऋष्यशृंग नाम प्रसिद्ध हुआ ।। ३९ ।।

न तेन दृष्टपूर्वोऽन्यः पितुरन्यत्र मानुषः ।

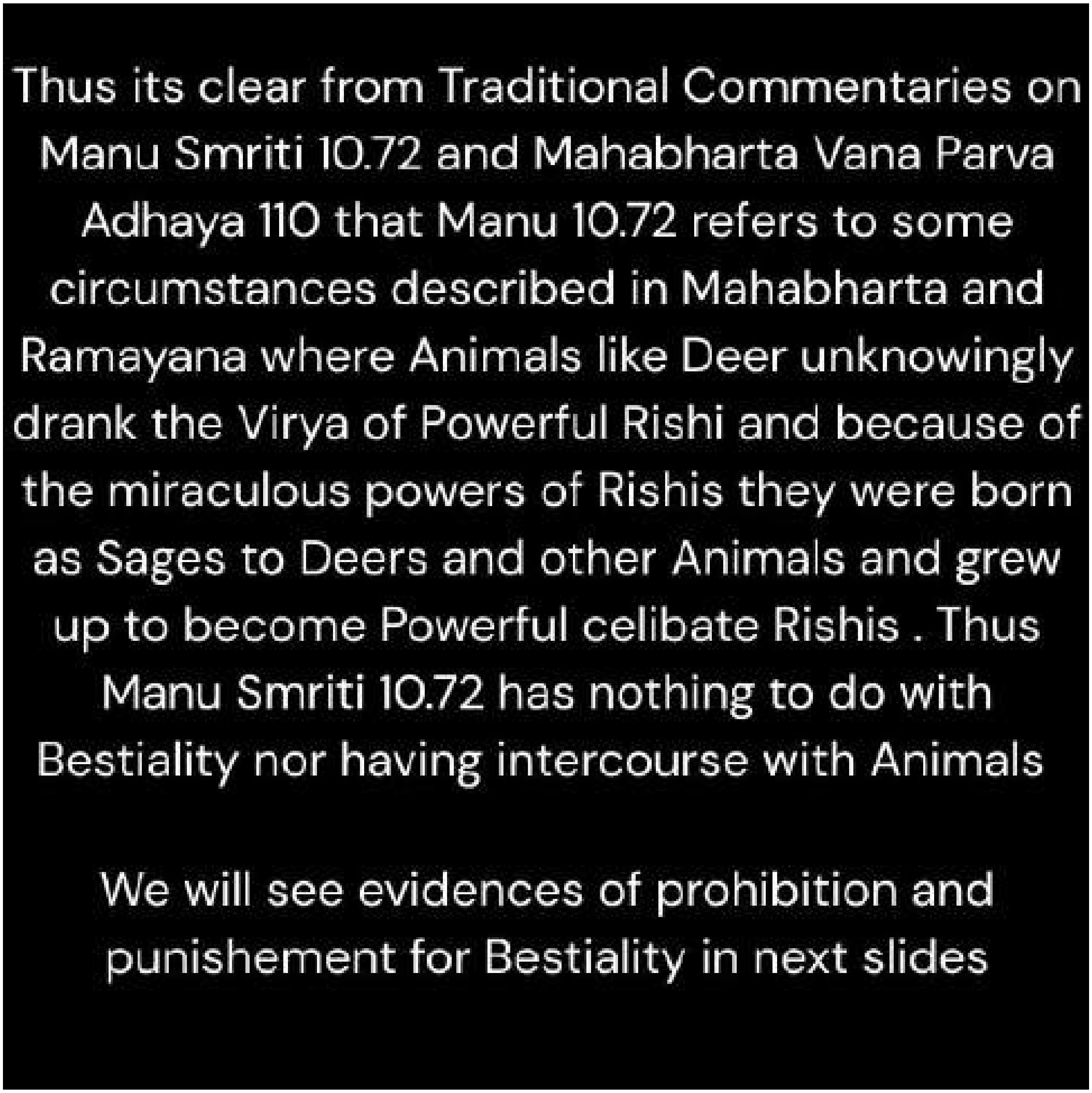
तस्मात् तस्य मनो नित्यं ब्रह्मचर्येऽभवन्नृप ।। ४० ।।

नरेश्वर! उन्होंने अपने पिताके सिवा दूसरे किसी मनुष्यको पहले कभी नहीं देखा था, इसलिये उनका मन सदा स्वभावसे ही ब्रह्मचर्यमें संलग्न रहता था ।। ४० ।।

King! That great sage had a horn on his head, so at that time he became famous by the name Rishyashringa. O Lord of men! He had never seen any other person except his father before, therefore his mind was always engaged in celibacy by nature.

Thus its clear from Traditional Commentaries on Manu Smriti 10.72 and Mahabharta Vana Parva Adhaya 110 that Manu 10.72 refers to some circumstances described in Mahabharta and Ramayana where Animals like Deer unknowingly drank the Virya of Powerful Rishi and because of the miraculous powers of Rishis they were born as Sages to Deers and other

Animals and grew up to become Powerful celibate Rishis . Thus Manu Smriti 10.72 has nothing to do with Bestiality nor having intercourse with Animals



Allegations-

A demon named Rambha, distinct from the Apsara named Rambha, was a devoted worshipper of the fire god Agni. He fervently desired to have offspring. Upon hearing his prayer, Agni granted his request and instructed him to engage in immediate copulation with any species, promising him the fulfillment of his wish for progeny,

📚Devi Bhagavatam Purana 5.2.27-50📚
Vyasa said :– O king! Hearing thus the sweet words of Fire, Rambha quitted the hold of his hairs and said :– O Lord of the Devas! If thou art pleased, grant my desired boon that a son be born unto me, who will destroy the forces of my enemy and who will conquer the three worlds. And that son be invincible in every way by the Devas, Danavas and men, very powerful, assuming forms at will, and respected by all. The Fire said :– O highly Fortunate! You will get your son, as you desire; therefore desist now from your attempting suicide. O highly fortunate Rambha! With any female of whichever species, you will co-habit, you will get a son, more powerful than you; there is no doubt in this. Vyasa said :– O king! Hearing thus the sweet words of the Fire as desired, Rambha, the chief of the Danavas, went, surrounded by Yaksas, to a beautiful place, adorned with picturesque sceneries; when one lovely she-buffalo, who was very maddened with passion, fell to the sight of Rambha. And he desired to have sexual intercourse with her, in preference to other women. The she-buffalo, too, gladly yielded to his purpose and Rambha had sexual intercourse with her, impelled as it were by the destiny. The she-buffalo became pregnant with his semen virile…"

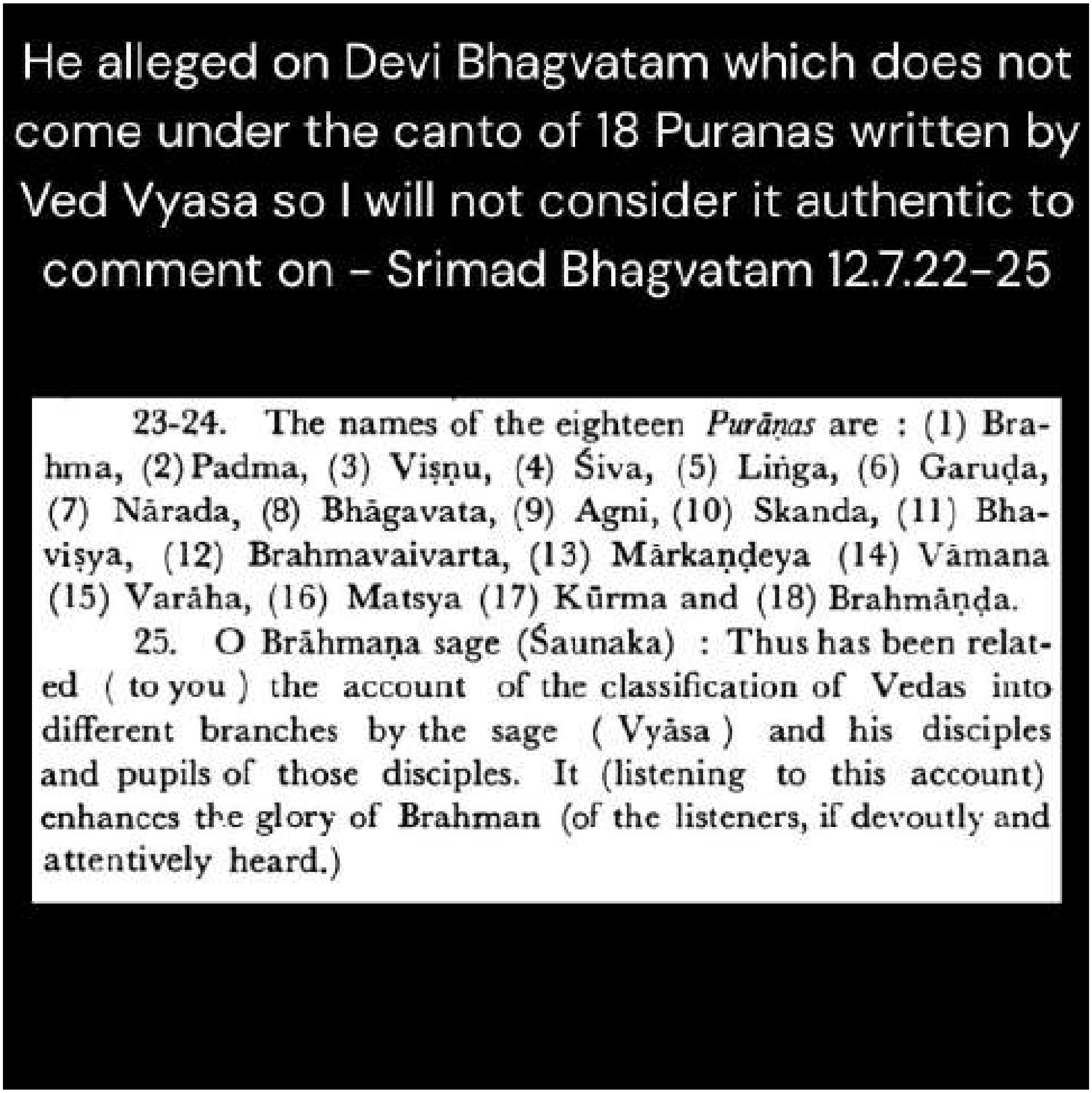
Refutation-

He alleged on Devi Bhagvatam which does not come under the canto of 18 Puranas written by Ved Vyasa so I will not consider it authentic to comment on – Srimad Bhagvatam 12.7.22-25

Srimad Bhagvatam 12.7.22-25 – 23-24. The names of the eighteen Purāṇas are: (1) Bra-hma, (2) Padma, (3) Vişnu, (4) Śiva, (5) Linga, (6) Garuda, (7) Narada, (8) Bhagavata, (9) Agni, (10) Skanda, (11) Bha-visya, (12) Brahmavaivarta, (13) Markandeya (14) Vāmana (15) Varaha, (16) Matsya (17) Kurma and (18) Brahmanda.

25. O Brahmana sage (Saunaka): Thus has been relat-ed (to you) the account of the classification of Vedas into different branches by the sage (Vyāsa) and his disciples and pupils of those disciples. It

(listening to this account) enhances the glory of Brahman (of the listeners, if devoutly and attentively heard.)



He alleged on Devi Bhagvatam which does not come under the canto of 18 Puranas written by Ved Vyasa so I will not consider it authentic to comment on - Srimad Bhagvatam 12.7.22-25

23-24. The names of the eighteen *Purāṇas* are : (1) Brahma, (2) Padma, (3) Viṣṇu, (4) Śiva, (5) Liṅga, (6) Garuḍa, (7) Nārada, (8) Bhāgavata, (9) Agni, (10) Skanda, (11) Bhaviṣya, (12) Brahmavaivarta, (13) Mārkaṇḍeya (14) Vāmana (15) Varāha, (16) Matsya (17) Kūrma and (18) Brahmāṇḍa.

25. O Brāhmaṇa sage (Śaunaka) : Thus has been related (to you) the account of the classification of Vedas into different branches by the sage (Vyāsa) and his disciples and pupils of those disciples. It (listening to this account) enhances the glory of Brahman (of the listeners, if devoutly and attentively heard.)

Ludo Rucher in his book the Puranas page 172 dated Devi bhagvatm to be written between 1100-1350 AD and not later than that . He also proposed that the writer of this text must have been a Bengali Shakta Smarta Brahmin

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The question, both in the tradition and in modern scholarship, whether the Devībhāgavata° or the Vaiṣṇava Bhāgavata° is the true and original Śrīmad-bhāgavata° has been discussed under the Bhāgavata°. It should be noted in this connection that the term Devībhāgavata° appears only in the chapter colophons, and in the text of the last two *skandhas;* elsewhere in the text the purāṇa refers to itself either as Bhāgavata° or Śrīmadbhāgavata°, once as Satī° (1.3.41). The text also repeatedly refers to itself as "the best of purāṇas" *(purāṇottama),* and declares that "there are many other purāṇas devoted to Hari and Rudra, but they are not worth one-sixteenth part of this Devībhāgavata" (12.13.25–26).

Hazra[174] sees arguments both for the Devībhāgavata° having been composed in Bengal and outside Bengal. He therefore concludes that "the author of the Devībhāgavata was a Smārta Śākta Brahmin of Bengal and . . . he migrated to Benares (probably because it was the best place of residence for a Devī-worshipper), lived there for a long time, and then wrote the Devī-bhāgavata."

Ramachandran[175] dated the Devībhāgavata° "not later than the 6th century A.D.," based on his belief that the story of the penance of Nara and Nārāyaṇa, as related in the fourth *skandha,* inspired the relief in the Gupta temple at Deogarh. His arguments did not find acceptance with other scholars,[176] and, in general, the text has been dated much later. Farquhar[177] assigned it to his A.D. 900–1350 period. Hazra[178] narrowed the period down to "the eleventh or twelfth century A.D." Lalye[179] proposes a gradual growth of the text, through five different stages which cannot be dated separately; in any case the final stage must have been reached in the eleventh century.

With this the allegations of Bestiality in Sanatan Dharma stands debunked

Response to Hinduscript and Vedkabhed . Refutation of Incest in Hinduism

Written by Rohan Saini in Uncategorized

Allegations-

1. Brahma's Incest With his Daughter

📚Matsya Purana 3.30-44📚
With this view, He began to invoke Gayatri. After some time the goddess Gayatri, known under different names, viz. – Satarupa, Savitri, Sarasvati, Brahmani, etc., appeared in the form of a girl from the half portion of Brahma's body who at the first sight mistakenly took Her for His daughter. Afterwards, the Creator, seeing that form of exquisite beauty, was fired with love and repeatedly uttered, "What an enchanting form!" At this, the Manasa putras of Brahma, i.e., Vasistha, etc., taking Savitri for their sister, began to express their feelings….. Brahma, fired with passion in her company, married Satarupa and began to pass his days in enjoyment inside a lotus. He enjoyed the company of Savitri for hundred years, and after a long time Manu was born to them." (source)

In Chapter 4 of the Matsya Purana, there is a conversation between Manu and the Vishnu avatar Matsya that justifies Brahma's actions by explaining that Devas beget progeny in diverse ways,

📚Matsya Purana 4.1-11📚
The king said, "O Merciful! I feel awfully grieved to hear that Lord Brahma married Angaja. Pray, tell me why he was not regarded as having committed a fearful sin by having done so. Remove my doubts, O, Master of the Universe! by graciously explain to me why the offspring of Brahma were allowed to intermarry in their paternal circle without any regard for close-knit kinship." The Lord Fish replied: "O king! such doubts only arise in the case of mankind, for men have atomic bodies and beget children in a different way, while the primeval creation is celestial in which Rajoguna predominates. The Devas not have supersensious bodies and they beget progeny in quite different ways. The celestial forms come into being in other ways, and it is very difficult for men having sensuous bodies to understand this great secret. Only supernatural intellect causes celestial creation; therefore those alone can understand its great sect who themselves possessed with such an intellect… O, '´ing! the question of any prescribed order on prohibition

does not arise in the deeds of the Devas. Only Their desire is taken into considered in whatever they do. Other beings reap the fruits of their karma (doings) which the Devas do not. No doubts should therefore be raised regarding the doings of the Devas, nor should beings having sensuous bodies think of doing the same deed. Besides this, as Lord, Brahma is the governor of the Vedas, so is the goddess Gayatri of the Brahmans (the sacred text, i.e., the Vedas). She is the better-half of the Lord, and this is why she appeared from his body...He committed no sin by marrying Her. In spite of all this, Lord Brahma felt ashamed for not being able to suppress His passion in presence of His manasa sons

📚Shrimad Bhagavatam 3.12.28-31📚
O Vidura, we have heard that Brahmã had a daughter named väk who was born from his body and who attracted his mind toward sex, although she was not sexually inclined towards him. Thus, finding their father so deluded in an act of immorality, the sages headed by Marici, all sons of Brahma, spoke as follows with great respect. O father, this performance in which you are endeavoring to complicate yourself was never attempted by any other Brahmã, nor by anyone else, nor by you in previous kalpas, nor will anyone dare to attempt it in the future. You are the supreme being in the universe, so how is it that you want to have sex with your daughter and cannot control your desire? Even though you are the most powerful being, this act does not suit you because your character is followed for spiritual improvement by people in general." (source)

📚Skanda Purana 3.1.40.6-12📚
Prajpati (i.e. Brahma) was formerly deluded, O Brahmanas. He desired like a lover of his own daughter named Vac (Speech) joyously. This daughter of Prajapati became ashamed on noticing his lecherous love for her. Hence she assumed the form of a Rohita deer. Inclined to have sexual dalliance with her, Brahma too took the form of a deer. As she went ahead in the guise of a female deer, he too followed her. On seeing him intent on having sexual intercourse with his daughter, all the deities condemned him: 'This Brahma is committing a deed that should not be done, i.e. attempt to have sexual union with one's own daughter. Thus they censured the creator and the Lord of the worlds. On seeing Paramesthin (Brahma) engaged in the forbidden act, Lord Hara took up the Pinaka bow and assumed the form of a hunter. He fitted one arrow to his bow. He drew the bow string as far as his ear and hit Brahma with his sharp arrow. Struck down by the arrow of the Annihilator of the three Puras, Brahma fell down on the ground." (source)

📚Skanda Purana 2.3.2.3-5📚
Formerly, in the beginning of Kṛtayuga, Brahmā attempted to have sexual intercourse with his own daughter who was richly endowed with beauty and youth. On seeing him like that I cut off his head with a sword into five parts in a great

fury. Taking the skull (sticking to) the hand that attempted the murder of Brahmā, I immediately left the place in order to resort to various Tīrthas in heaven, earth and nether worlds and performed penances as well.

Refutation –

Perspective 1

We know the term Prajapati is used for Brahma in Puranas . The Same term Prajapati is used for Sun in Vedas at several places because Sun is responsible for life on Earth . So Sun is Prajapati [Brahma] .

1- **यो हं वे सविता स प्रजापतिः।** (Satapatha 12.3.5.2)

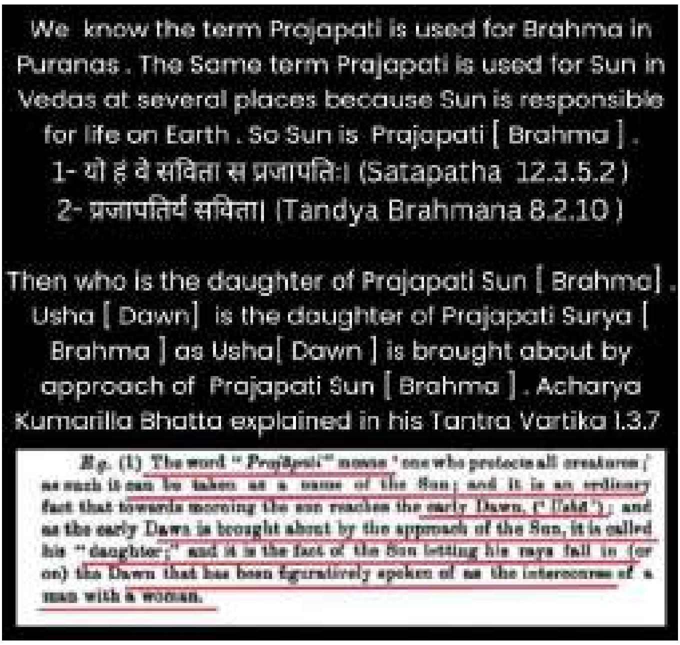
2- **प्रजापतिर्यं सविता।** (Tandya Brahmana 8.2.10)

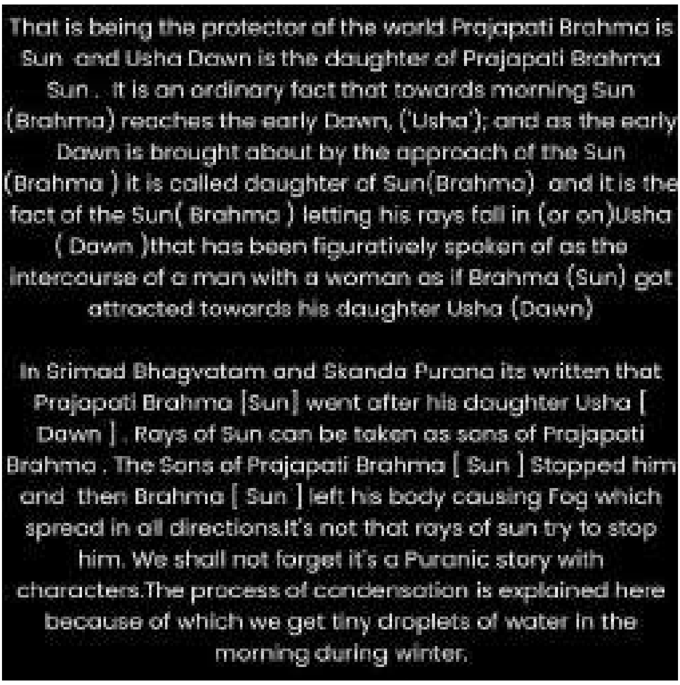
Then who is the daughter of Prajapati Sun [Brahma] . Usha [Dawn] is the daughter of Prajapati Surya [Brahma] as Usha[Dawn] is brought about by approach of Prajapati Sun [Brahma] . Acharya Kumarilla Bhatta explained in his Tantra Vartika 1.3.7

. (1) The word "Prajapati" means 'one who protects all creatures;' as such it can be taken as a name of the Sun; and it is an ordinary fact that towards morning the sun reaches the early Dawn, ('Usha'); and as the early Dawn is brought about by the approach of the Sun, it is called his "daughter;" and it is the fact of the Sun letting his rays fall in (or on) the Dawn that has been figuratively spoken of as the intercourse of a man with a woman.

That is being the protector of the world Prajapati Brahma is Sun and Usha Dawn is the daughter of Prajapati Brahma Sun . It is an ordinary fact that towards morning Sun (Brahma) reaches the early Dawn, ('Usha'); and as the early Dawn is brought about by the approach of the Sun (Brahma) it is called daughter of Sun(Brahma) and it is the fact of the Sun(Brahma) letting his rays fall in (or on)Usha (Dawn)that has been figuratively spoken of as the intercourse of a man with a woman as if Brahma (Sun) got attracted towards his daughter Usha (Dawn)

In Srimad Bhagvatam and Skanda Purana its written that Prajapati Brahma [Sun] went after his daughter Usha [Dawn] . Rays of Sun can be taken as sons of Prajapati Brahma . The Sons of Prajapati Brahma [Sun] Stopped him and then Brahma [Sun] left his body causing Fog which spread in all directions.It's not that rays of sun try to stop him. We shall not forget it's a Puranic story with characters.The process of condensation is explained here because of which we get tiny droplets of water in the morning during winter.





There is another Perspective too – Perspective 2

Gopatha Brahmana 1/2/10-11 says that Brahma is mind
ऊर्ध्वं यच् च किं च मनसैव करोति तद् ब्रह्म ते ब्रूमो मन एव ब्रह्मा मनो ब्रह्म मनो देव इति

Taittriya Samhita 6/1/2/2 says that Saraswati is speech
मेधया हि मनसा पुरुषो यज्ञम् अभिगच्छति सरस्वत्यै पूष्णे ऽग्नये स्वाहेत्य् आह वाग् वै सरस्वती पृथिवी पूषा

तस्य [पुरुषस्य] मन एव ब्रह्मा। (Kaushitaki Brahmana 17/7)

मन एव ब्रह्मा । (Gopatha Brahmana Purva 1/2/10)

प्रजापतिर्वै मनः । (Satapatha Brahmana 4/1/1/22)

वाग् वै सरस्वती । (Kaushitaki Brahmana 5/1)

वाक् सरस्वती। (Satapatha Brahmana 7/5/1/31))

वाक् तु सरस्वती । (Aitreya Brahmana 1/3)

मनो ह वै पूर्व वाचो यद्धि मनसाभिगच्छति तद्वाचा वदति । (Tandya Brahmana 1/1/1/3)

स [प्रजापतिः] वाचमयच्छत्। (Aitreya Brahmana 2/33)

Prajapati or Brahma is called 'Mind Saraswati is the name of speech. The mind comes before speech, so whatever is first thought through the mind is then said through speech. That mind in the form of Prajapati Brahma controlled Saraswati in the form of speech.

The mind comes before speech, so whatever is first thought through the mind is then said through speech. That mind in the form of Prajapati Brahma controlled Saraswati in the form of speech . It means that speech originates from the power of the mind. That is why both of them have been described here as father and daughter. When the father, in the form of mind inseminates his daughter in the form of speech with **प्रेरणारूप वीर्या** then only a son in the form of words is born from her

Pandit Madhavacharya Shastri explained it as-

सो ब्रह्मवैवर्त पुराण में उक्त आध्यात्मिक अर्थ को स्पष्ट करने के लिए श्रीराधा जी के पूछने पर श्रीकृष्ण भगवान् कहते हैं-
मनःस्वरूपो ब्रह्मा मे ज्ञानरूपो महेश्वरः ।।५८।। वागधिष्ठात्री देवी या सा स्वयं च सरस्वती ।।५६।। अर्थात्- मनः ही ब्रह्मा है, ज्ञान को महेश्वर समझो तथा वाणी की अधिष्ठात्री देवी ही सरस्वती है ।
यहां इतना और भी समझ लेना आवश्यक है कि इस कथा के अध्यात्म-प्रधान रूपक में – मरीचि आदि पुत्रों का समझाना घटित नहीं होता था, अतएव ब्रह्मवैवर्त में श्री वेदव्यास जी ने उक्त घटना के बजाय यह प्रकट किया है कि 'पुत्री के पीछे भागते हुये ब्रह्मा को उसके पुत्र महादेव ने सावधान किया ।' इस अंश का तात्पर्य यह है कि वाणी का अनुगमन करते हुए मन को विवेक बार २ सावधान करता है। यही इस कथा का 'आध्यात्मिक-अर्थ' है, जिससे मनोविज्ञान का एक अद्भुत रहस्य प्रकट होता है ।

To make this spiritual meaning clear, Lord Śrī Krishna, who, in response to Śrī Rādhā's question, says:

manassvarūpo brahmā me jñānarūpo maheśvaraḥ
(verse 58)

vāgadhiṣṭhātrī devī yā sā svayaṃ ca sarasvatī (verse 56)

Meaning:

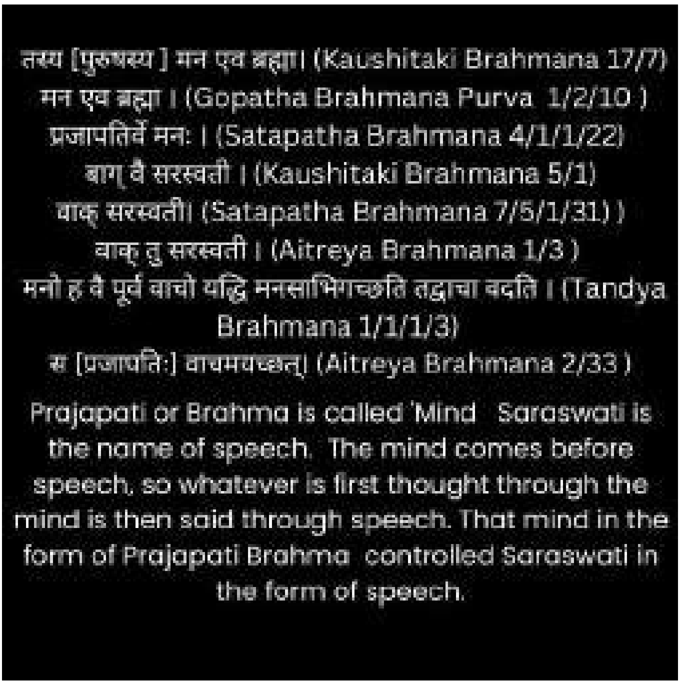
The mind is my form as Brahmā; knowledge is my form as Maheśvara (Śiva); and the presiding goddess of speech is Sarasvatī herself.

It is important to further understand that, in the spiritually symbolic version of this tale, the narrative involving Mārīci

and other sons (i.e., their attempt to dissuade Brahmā) is not relevant. Hence, Sage Vedavyāsa presents the story as:

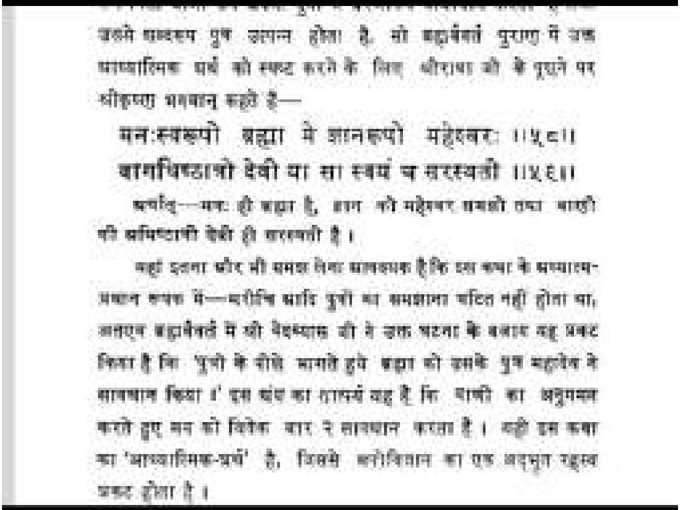
“As Brahmā chased after his daughter, it was his son Mahādeva (Śiva) who warned him.”

The meaning behind this is: as the mind chases after speech, it is discrimination (viveka), represented by Śiva, which again and again warns the mind. This is the true spiritual meaning of the tale — revealing a profound mystery of psychology (manovijñāna).



The mind comes before speech, so whatever is first thought through the mind is then said through speech. That mind in the form of Prajapati Brahma controlled Saraswati in the form of speech . It means that speech originates from the power of the mind. That is why both of them have been described here as father and daughter. When the father, in the form of mind inseminates his daughter in the form of speech with प्रेरणारूप वीर्य then only a son in the form of words is born from her

Pandit Madhvacharya Shastri explained in his book Purana Digdarshan as


उससे शब्दरूप पुत्र उत्पन्न होता है, जो ब्रह्मवैवर्त पुराण में उक्त आध्यात्मिक अर्थ को स्पष्ट करने के लिए श्रीराधा जी के पूछने पर श्रीकृष्ण भगवान् कहते हैं—

मनःस्वरूपो ब्रह्मा मे ज्ञानरूपो महेश्वरः ॥५८॥
वागधिष्ठात्री देवी या सा स्वयं च सरस्वती ॥५६॥

अर्थात्—मन ही ब्रह्मा है, ज्ञान को महेश्वर समझो तथा वाणी की अधिष्ठात्री देवी ही सरस्वती है।

यहाँ इतना और भी समझ लेना आवश्यक है कि इस कथा के अध्यात्म-प्रधान रूपक में—मरीचि आदि पुत्रों का समझाना घटित नहीं होता था, अतएव ब्रह्मवैवर्त में श्री वेदव्यास जी ने उक्त घटना के बजाय यह प्रकट किया है कि 'पुत्री के पीछे भागते हुये ब्रह्मा को उसके पुत्र महादेव ने सावधान किया।' इस अंश का तात्पर्य यह है कि वाणी का अनुगमन करते हुए मन को विवेक बार २ सावधान करता है। यही इस कथा का 'आध्यात्मिक-अर्थ' है, जिससे मनोविज्ञान का एक अद्भुत रहस्य प्रकट होता है।

To make this spiritual meaning clear, Lord Śrī Krishna, who, in response to Śrī Rādhā's question, says:
manassvarūpo brahmā me jñānarūpo maheśvaraḥ (verse 58)
vāgadhiṣṭhātrī devī yā sā svayaṃ ca sarasvatī (verse 56)
Meaning:
The mind is my form as Brahmā; knowledge is my form as Maheśvara (Śiva); and the presiding goddess of speech is Sarasvatī herself.
It is important to further understand that, in the spiritually symbolic version of this tale, the narrative involving Mārīci and other sons (i.e., their attempt to dissuade Brahmā) is not relevant. Hence, Sage Vedavyāsa presents the story as:
"As Brahmā chased after his daughter, it was his son Mahādeva (Śiva) who warned him."
The meaning behind this is: as the mind chases after speech, it is discrimination (viveka), represented by Śiva, which again and again warns the mind. This is the true spiritual meaning of the tale — revealing a profound mystery of psychology (manovijñāna).

Similar explanation has been given by कृष्णनारायण प्रसाद 'मागध' – वाणी प्रकाशन। -१९९९

वैदिक साहित्य में प्रजापति को बहुधा मन '98 एवं वाक् को सरस्वती' 99 कहा गया है। मन की सत्ता वाक् से पूर्ववर्त्तिनी होती है। पहले मन संकल्प करता है। दुपरांत वह वाक् (वाणी) द्वारा प्रकट होता है। अव्यक्त ब्रह्मा ने सृष्टि (अपने को

अनेक रूपों में व्यक्त) करने का मन में संकल्प किया। मन के संकल्प से वाक् की उत्पत्ति हुई। इस पारस्परिक संबंध के कारण 'मन' को पिता (प्रजापति ब्रह्मा) और 'वाक्' को दुहिता (सरस्वती) कहा गया। मन रूपी पिता के वाक् रूपी दुहिता में प्रेरणारूप वीर्याधान किए जाने पर शब्द रूप पुत्र की उत्पत्ति होती है। मन की अपेक्षा वाक् सूक्ष्म होती है। अतः उसके लिए भागवतकार द्वारा प्रयुक्त 'तन्वीं' सार्थक विशेषण है। कामना करना मन का धर्म है। इसीलिए आख्यान में मनरूपी प्रजापति को 'सकाम' और वाक् को 'अकामा' कहा गया है। प्रथम उत्पन्न होने के कारण मन को 'स्वयम्भू' भी कहा जाना सार्थक है। इस प्रकार सृष्टि-विद्या के गूढ़ आध्यात्मिक रहस्य को इस आख्यान के मिस मनोवैज्ञानिक रूप में प्रस्तुत करना पुराणकार का लक्ष्य रहा है।

Vāk as "Sarasvatī".
The existence of the mind precedes speech (vāk).
First, the mind conceives a thought, and afterward, it manifests through vāk (speech).

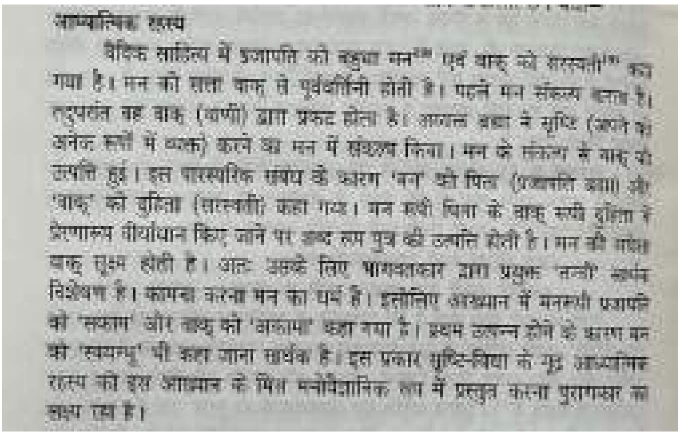
The unmanifest Brahmā resolved in his mind to manifest creation (himself in multiple forms).
From the mental resolution, vāk emerged.

Due to this mutual relationship, the mind is called the father (Prajāpati Brahmā), and vāk is called the daughter (Sarasvatī).

When the mind, in the form of a father, deposits inspiration (vīrya) into vāk, in the form of the daughter, the child in the form of words (śabda) is born.
Compared to the mind, vāk is more subtle.
Therefore, the adjective "tanvīm" (delicate) used by the Bhāgavata author for her is appropriate.

Desire is a natural trait of the mind.
Hence, in the narrative, the mind-like Prajāpati is called "sakāma" (with desire) and vāk is called "akāmā" (without desire).
Being the first to emerge, it is appropriate to refer to the mind as "Svayambhū" (self-born).

In this way, the deep spiritual mystery of the science of creation has been presented in psychological terms through this narrative by the Purāṇa authors.


आध्यात्मिक रहस्य

वैदिक साहित्य में प्रजापति को बहुधा मन एवं वाक् को सरस्वती कहा गया है। मन की सत्ता वाक् से पूर्ववर्तिनी होती है। पहले मन संकल्प करता है, तदुपरांत वह वाक् (वाणी) द्वारा प्रकट होता है। अव्यक्त ब्रह्मा ने सृष्टि (अपने को अनेक रूपों में व्यक्त) करने का मन में संकल्प किया। मन के संकल्प से वाक् की उत्पत्ति हुई। इस पारस्परिक संबंध के कारण 'मन' को पिता (प्रजापति ब्रह्मा) और 'वाक्' को दुहिता (सरस्वती) कहा गया। मन रूपी पिता के वाक् रूपी दुहिता में प्रेरणारूप वीर्याधान किए जाने पर शब्द रूप पुत्र की उत्पत्ति होती है। मन की अपेक्षा वाक् सूक्ष्म होती है। अतः उसके लिए भागवतकार द्वारा प्रयुक्त 'तन्वीं' सार्थक विशेषण है। कामना करना मन का धर्म है। इसीलिए आख्यान में मनरूपी प्रजापति को 'सकाम' और वाक् को 'अकामा' कहा गया है। प्रथम उत्पन्न होने के कारण मन को 'स्वयम्भू' भी कहा जाना सार्थक है। इस प्रकार सृष्टि-विद्या के गूढ़ आध्यात्मिक रहस्य को इस आख्यान के मिस मनोवैज्ञानिक रूप में प्रस्तुत करना पुराणकार का लक्ष्य रहा है।

And as per Brahma Vaivarta Purana Krishna Janma khanda chapter 35 Saraswati emerged from Lord Krishna face and not originated from Brahma

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अथ पञ्चत्रिंशोऽध्यायः

Chapter - 35

The episode of Brahmā

श्रीकृष्ण उवाच

[illegible]

Śrī Kṛṣṇa said- Nārāyaṇa compassionately again started speaking to Brahmā and all those present there looking at the Gaṅgā took to be for my illusion.

नारायण उवाच

[illegible]

Nārāyaṇa said: O four-faced Brahmā get up and go to your abode You will surely meet with welfare. Taking a bath in the river Gaṅgā you will be relieved of the curse with my command.

[illegible]

Sage in case you feel truthful and are peace at heart. All these sacred places including yourself are desirous of the touch of Viṣṇu but since you have defiled the nature you have earned a sin. You will therefore be relieved of a sin. The arrogance is the seed of all the sins and misfortunes.

You immediately move on to my infallible place of Goloka. Reaching there you will achieve Sarasvatī who is the form of Prakṛti and always bestows welfare.

[illegible]

O virtuous one, you own Prakṛti, who happens to be the seed of the universe. You have performed tapas, for a kalpa.

[illegible]

Because of the curse of the wicked women no body would recite your mantra but you will be adored together with the other gods.

[illegible]

Since you are the creator of the universe and always remain engrossed in your own soul, you are the form of all and are adorable by all.

[illegible]

Thereafter Brahmā the teacher of the universe took bath in the Gaṅgā at my command and left for Goloka.

[illegible]

Thereafter all the gods, the sages reciting my spotless glory again and again left for their respective abodes.

[illegible]

On reaching Goloka Brahmā achieved Sarasvatī who happens to be the goddess of all the matter and had emerged out of my lotus-like face.

[illegible]

Achieving Sarasvatī Brahmā felt delighted,

There is a third Astronomical Interpretation as well to this Story -कृष्णनारायण प्रसाद 'मागध' – वाणी प्रकाशन। -१९९९

ब. खगोलीय/ज्योतिषीय आधार

पूर्व उल्लिखित ऐतरेय ब्रा. की गाथा का उत्तरार्द्ध प्रजापति-नक्षत्र मृग (ORION) अथवा रोहिणीनक्षत्र का रूपकात्मक विवरण प्रस्तुत करता है। ब्रह्म पु. के पंचतीर्थ-माहात्म्य वर्णन में इसी की कथा का रूप दिया गया है। उसमें कथावाचक स्वयं ब्रह्मा हैं। उन्होंने कहा है कि सावित्री, गायत्री, श्रद्धा, मेधा और सरस्वती मेरी श्रेष्ठ कन्याएँ हैं। इनमें एक को मैंने अलौकिक रूपवती बनाया। उसके अद्वितीय सौंदर्य को देख स्वयं मेरी बुद्धि विकृत हो गयी। कामवश मैंने जब उसे पकड़ना चाहा, तब वह भाग खड़ी हुई। जब वह मृगी बन कर भागने लगी, तब मैंने मृग बन कर उसका पीछा किया। यह देख शंकरजी के रक्षार्थ प्रभु मृग-व्याध का रूप धारण कर, धनुष ताने मेरे पीछे-पीछे दौड़े।

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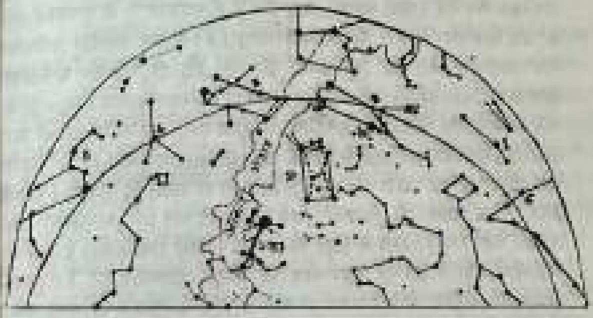
उन्होंने मुझसे कहा—'मैं तुम्हारा वध करूँगा।' फलतः उससे भिन्न मुद्रा का मैंने अपनी कन्या विवस्वान् को सौंप दी।[20] इसे अधोलिखित आकाशीय चित्र से समझा जा सकता है—

रो. = रोहिणी (मृगी)
प्र. = प्रजापति (मृग)



रो.-रोहिणी, प्र.-प्रजापति, 1. मेष, 2. वृष, 3. कन्या, 4. कर्क, 5. सिंह, 6. मीन

ऊपरि चित्र का नक्षत्र-समूह उत्तरी गोलार्द्ध (भारत सहित एशिया, यूरोप उत्तरी अमेरिका) में शिशिर ऋतु (पौष-माघ, स्थूलतः मध्य दिसंबर से मध्य फरवरी) की रात्रियों के प्रथम प्रहर में दक्षिण की ओर देखने पर सिर के ऊपर दिखायी पड़ता है। द्वितीय प्रहर में यह पश्चिम की ओर ढलने लगता है, तब गाथा में वर्णित दृश्य प्रत्यक्ष हो उठता है। चित्र में, आकाश-गंगा के पश्चिम, दिखायी पड़ने वाला वृहत् और चमकीला नक्षत्र-समूह प्रजापति (Constellation of ORION) है। प्राचीन भारतीय खगोलविदों के अनुसार प्रजापति नक्षत्र-समूह में पाँच प्रमुख नक्षत्र हैं—रोहिणी (Alldebaran), मृगशिरा, आर्द्रा, मृगव्याध (Sirius) और पुनर्वसु (Pollux)। अपेक्षया सूर्य और चंद्रमा के भ्रमण-पथ के निकट रोहिणी दिखायी पड़ती है। रोहिणी का अर्थ मृगी (रोहित) है। यह वृष राशि (Taurus) का सर्वाधिक चमकीला और रक्तवर्णी नक्षत्र है। रोहिणी के नीचे उत्तर-पूर्व में (बायीं ओर) उसका अनुगमन करने वाला मृगरूप धारी प्रजापति (ORION) बीच में है। चतुष्कोण बनाने वाले प्रजापति-समूह के चार तारे ही मृग की चार टाँगें हैं एवं चतुष्कोण के ऊपर दिखायी पड़ने वाला तीन तारों से निर्मित त्रिकोण ही मृग का सिर अर्थात् मृगशिरा नक्षत्र है—'एतद् वै प्रजापतेः

शिरो यन्मृगशीर्षम् (शतपथ ब्रा. 2/1/2/8)। उसके नीचे उत्तर-पूर्व में (बाएँ कर) दिखाई पड़ने वाले 'मृग-व्याध' रूपी रुद्र (Canis Major या Great Dog) की आकृति अगल-बगल के तारों को मिला कर बनती है—लगता है कि कोई व्याध (व्याध) कमर में शस्त्र लटकाए, एक हाथ में धनुष लिए मृगरूपधारी प्रजापति का पीछा कर रहा है। वह बाण छोड़ चुका है। मृग के शरीर के अंदर एक रेखा में अवस्थित तीन तारे (आर्द्रा नक्षत्र ; लोकभाषा में तीनडड़िया) ही मृगव्याध रूपी रुद्र के द्वारा छोड़े गए त्रिकांड बाण (इषुस्त्रिकाण्डा) हैं। प्राचीन भारतीय खगोलविदों ने जिस तारा-समूह को रुद्र (मृग-व्याध) कहा है, उसे ही पश्चिमी खगोलविदों ने मृगव्याध (Canis Major या Great Dog) कहा है। रुद्र-मृगव्याध तारा-समूह ही नहीं, अपितु संपूर्ण गोलार्द्ध का सर्वाधिक चमकीला तारा 'मृग-व्याध' (Sirius या Dog Star) है। मृग-व्याध (Sirus) से रोहिणी (Aldebaran) तक एक सीध में काल्पनिक रेखा खींचने पर वह आर्द्रा (ORION'S BELT) से होकर ही गुजरेगी। रोहिणी के ऊपर दायीं ओर वाले (छह, पाश्चात्य विचार के अनुसार सात जिन्हें 'सप्तस्वसा'—Seven Sisters कहा गया है) तारों के समूह की आख्या कृत्तिका (Pleiades) है। शास्त्रों एवं ज्योतिषीय ग्रंथों में इस पूरे नक्षत्र-मंडल की आख्या 'रोहिणी शकट' है। बृहत्संहिता (47/4) के अनुसार रोहिणी-शकट के बीच से अग्नि के गुजरने पर बारह वर्षों तक वर्षा नहीं होती है। **तैत्तिरीय सं.** (4/4/10) में विभिन्न नक्षत्रों और उनके स्वामियों का उल्लेख हुए हैं। तदनुसार रोहिणी के स्वामी प्रजापति (**रोहिणी नक्षत्रं प्रजापतिर्देवता**) एवं आर्द्रा के स्वामी रुद्र (**आर्द्रा नक्षत्रं रुद्रो देवता**) कहे गए हैं। इससे भी आख्यान के खगोलीय आधार का संकेत होता है।

महाभारतीय आख्यान (सौप्तिक पर्व, अ. 18) की याज्ञिक व्याख्या भी इसी खगोलीय तथ्य का पोषक है। उसके अनुसार देवयज्ञ में रुद्र को भाग नहीं मिला। अतः वे कुपित हो धनुष-बाण लिए यज्ञ-स्थान पर गए। उन्हें कुपित देख देवता भयभीत हो उठे। कुपित रुद्र ने यज्ञ (यज्ञ प्रजापति) के हृदय में बाण से आघात किया। तब अग्नि सहित यज्ञ (यज्ञ प्रजापति) मृग का रूप धारण कर वहाँ से भाग चला और आकाश में पहुँच कर (प्रजापति नक्षत्र-समूह के रूप में) प्रकाशित होने लगा। आकाश में भी रुद्र (मृगव्याध रूप में, आर्द्रा नक्षत्र जिनका त्रिकाण्ड बाण है) उसके पीछे लगे रहते हैं। दक्षयज्ञ-विध्वंस-आख्यान (महाभा. 12/283/36 एवं आगे) में भी इसका अधूरा रूप मिलता है। **ऐतरेय ब्रा.** (3/3/9) की गाथा के खगोलीय तथ्य से पुष्पदंत पूर्णतः परिचित थे—उनके शिवमहिम्न-स्तोत्र का अग्रांकित बाइसवाँ श्लोक उसी से प्रेरित प्रतीत होता है—

प्रजानाथं नाथ प्रसभमभिकं स्वां दुहितरं/गतं रोहिद्भूतां रिरमयिषुमृष्यस्य वपुषा।
धनुष्पाणेर्यातं दिवमपि सपत्राकृतममुं/त्रसन्तं तेऽद्यापि त्यजति न मृगव्याधरभसः॥

ख. आधिभौतिक तथ्य

इस आख्यान में सृष्टिविकास को आधिदैविक तथ्य के रूप में उपस्थित किया गया है। वैदिक गाथाओं की त्रिविध व्याख्या का मार्ग यास्क ने प्रशस्त किया था। उक्त आधार पर इसकी भी व्याख्या की जाती है। कृष्ण यजुर्वेद की काठक सं (12/5 एवं 27/1) के अनुसार वाक् प्रजापति की पुत्री एवं पत्नी (शक्ति) दोनों है। उनके परस्पर संयोग से प्रजा वर्गों की उत्पत्ति होती है। तदुपरांत वाक् (प्रजापति की शक्ति) प्रजापति में ही प्रविष्ट हो जाती है–

प्रजापतिर्वै इदमासीत्। तस्य वाक् द्वितीया आसीत्। ताम् मिथुनं समभवत् सा गर्भमधत्त सा अस्मादपाक्रामत्। सा इमाः प्रजाः असृजत्। सा प्रजापतिमेव पुनः प्राविशत्।

शतपथ ब्रा. में प्रजापति और वाक् के मानसिक संयोग से वसुओं, रुद्रों, आदित्यों एवं विश्वेदेवों की उत्पत्ति का वर्णन मिलता है[110]। पंचविंश ब्रा. के अनुसार आरंभ में प्रजापति और वाक् दो ही तत्त्व थे–'प्रजापतिर्वै इदं एक आसीत् तस्य वाक् स्व आसीद् वाग् द्वितीया।' अस्तु, वाक् (स्त्री लिंग) की कल्पना ब्रह्म (नपुंसक लिंग एवं पुंलिंग ब्रह्मा)–पत्नी के रूप में किया जाना अस्वाभाविक नहीं है। बृहद्देवता (5/97-103) में [illegible] यज्ञ करते समय प्रजापति का शरीरिणी वाक् को देख कर विकार ग्रस्त होने के उल्लेख में भी कदाचित् इसी ओर संकेत हुआ है।

सर्ग की सलिलोत्पत्ति (देखिए 1/7) के वर्णन में उल्लेख किया जा चुका है कि सृष्टि-रचना की कामना करने पर स्वयम्भू प्रजापति (पुराणों के ब्रह्मा) अपनी इच्छा से अपने भीतर ही मूल रचनात्मक उपादान (मातृतत्त्व) की सृष्टि करता है। स्वयम्भू जिस मातृ-तत्त्व की सृष्टि करता है, वह उसका अविभाज्य अंग होता है। मनुस्मृति (1/32) में भी दोनों अविभाज्य तत्त्व ही स्वीकृत हुए हैं। हरिवंश पु. के अनुसार तप में ब्रह्मा अकेले रम नहीं सके तो उन्होंने एक शुभलक्षणा भार्या उत्पन्न की जो उनके शरीर का आधा भाग थी। वह लोकों की सृष्टि करने में समर्थ थी। उससे संसर्ग कर उन्होंने [illegible] प्रजापतियों, सागरों, सरिताओं की सृष्टि की[111]। ब्रह्मा का अपनी देह के दो भाग (प्रथमार्द्ध को पुरुष रूप और द्वितीयार्द्ध को स्त्रीरूप) करने के उल्लेख किंचित् शब्दांतर से कई पुराणों में हुए हैं[112]। भविष्य पु. में इतना और कहा है कि ब्रह्मा ने उस स्त्रीरूप से विराट् की सृष्टि की[113]। मत्स्य पु. (3/30-43) वर्णित आख्यान में भी कहा गया है कि सृष्टि करने की इच्छा से तप करने पर ब्रह्मा का कल्मष रहित शरीर दो भागों में विभक्त हो गया–आधाभाग स्त्रीरूप और आधाभाग पुरुष रूप हो गया। स्त्री रूप आधे भाग की अभिधा 'शतरूपा' (अलौकिक माया) हुई। यही सावित्री, गायत्री, सरस्वती और ब्रह्माणी भी कही गयी है। 'स्वदेहसम्भूता', आत्मजा गायत्री के मनोहर रूप पर ब्रह्मा मुग्ध हो गए[114]। आगे उसी में कहा गया है ब्रह्मा ने अनिंदिता शतरूपा का पाणिग्रहण किया जिससे स्वायम्भुव मनु, जिसे विराट् भी कहा जाता है, की उत्पत्ति

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ख. खगोलीय/ज्योतिषीय आधार

पूर्व उल्लिखित ऐतरेय ब्रा. की गाथा का उत्तरार्द्ध प्रजापति-नक्षत्र सूमूह (ORION) अथवा रोहिणीशकट का रूपकात्मक विवरण प्रस्तुत करता है। ब्रह्म पु. के पंचतीर्थ-माहात्म्य वर्णन में इसी को कथा का रूप दिया गया है। उसमें कथावाचक स्वयं ब्रह्मा हैं। उन्होंने कहा है कि सावित्री, गायत्री, श्रद्धा, मेधा और सरस्वती मेरी ज्येष्ठ कन्याएँ हैं। इनमें एक को मैंने अलौकिक रूपवती बनाया। उसके अद्वितीय सौंदर्य को देख स्वयं मेरी बुद्धि विकृत हो गयी। कामवश मैंने जब उसे पकड़ना चाहा, तब वह भाग खड़ी हुई। जब वह मृगी बन कर भागने लगी, तब मैंने मृग बन कर उसका पीछा किया। यह देख लोकधर्म के रक्षार्थ शंभु मृग-व्याध का रूप धारण कर, धनुष ताने मेरे पीछे-पीछे दौड़े।

उन्होंने मुझसे कहा- 'मैं तुम्हारा वध करूँगा।' फलतः उनसे पिण्ड छुड़ा कर मैंने अपनी वह कन्या विवस्वान को सौंप दी 207। इसे अग्रांकित आकाशीय चित्र से समझा जा

उपरि चित्र का नक्षत्र-समूह उत्तरी गोलार्द्ध (भारत सहित एशिया, यूरोप उत्तरी अमेरिका) में शिशिर ऋतु (पौष-माघ, स्थूलतः मध्य दिसंबर से मध्य फरवरी) की रात्रियों के प्रथम प्रहर में दक्षिण की ओर देखने पर सिर के ऊपर दिखायी पड़ता है। द्वितीय प्रहर में यह पश्चिम की ओर ढलने लगता है, तब गाथा में वर्णित दृश्य प्रत्यक्ष हो उठता है। चित्र में, आकाश-गंगा के पश्चिम, दिखायी पड़ने वाला बृहत् और चमकीला नक्षत्र-समूह प्रजापति (Constellation of ORION) है। प्राचीन भारतीय खगोलविदों के अनुसार प्रजापति नक्षत्र-समूह में पाँच प्रमुख नक्षत्र हैं- रोहिणी (Alldebaran), मृगशिरा, आर्द्रा, मृगव्याध (Sirius) और पुनर्वसु (Pollux)। अपेक्षया दांयीं ओर चंद्रमा के भ्रमण-पथ के निकट रोहिणी दिखायी पड़ती है। रोहिणी का अर्थ मृगी (रोहित) है। वह वृष राशि (Taurus) का सर्वाधिक चमकीला और रक्तवर्णी नक्षत्र है। रोहिणी के नीचे उत्तर-पूर्व में (बायीं ोर) उसका अनुगमन करने वाला मृगरूप धारी प्रजापति (ORION) बीच में है।

चतुष्कोण बनाने वाले प्रजापति-समूह के चार तारे ही मृग की चार टाँगें हैं एवं चतुष्कोण के ऊपर दिखायी पड़ने वाला तीन तारों से निर्मित त्रिकोण ही मृग का सिर अर्थात् मृगशिरा नक्षत्र है- 'एतद् वै प्रजापतेः

शिरो यन्मृगशीर्षम्' (शतपथ ब्रा. 2/1/2/8)। उसके नीचे उत्तर-पूर्व में (बायीं ओर) दिखायी पडने वाले 'मृगव्याध' रूपी रुद्र (Canis Major या Great Dog) की बध की आकृति अगल-बगल के तारों को मिला कर बनती है- लगता है कि कोई व्यक्ति (व्याध) कमर में शस्त्र लटकाए, एक हाथ में धनुष लिए मृगरूपधारी प्रजापति का पीछा कर रहा है। वह वाण छोड़ चुका है। मृग के शरीर के अंदर एक रेखा में अवस्थित तीन तारे (आर्द्रा नक्षत्र; लोकभाषा में तीनडड़िया208) ही मृगव्याध रूपी रुद्र के द्वारा छोड़े गए त्रिकांड वाण (इषुस्त्रिकाण्डः) हैं। प्राचीन भारतीय खगोलविदों ने जिस तारा-समूह को रुद्र (मृग-व्याध) कहा है, उसे ही पश्चिमी खगोलविदों ने बृहत्श्वान (Canis Major या Great Dog) कहा है। रुद्र-मृगव्याध तारा-समूह का ही नहीं, अपितु संपूर्ण गोलार्द्ध का सर्वाधिक चमकीला तारा 'मृग-व्याध' (Sirus या Dog Star) है। मृग-व्याध (Sirus) से रोहिणी (Aldebaran) तक एक सीध में काल्पनिक रेखा खींचने पर वह आर्द्रा (ORION'S BELT) से होकर ही गुजरेगी। रोहिणी के ऊपर दायीं ओर वाले (छह, पाश्चात्य मिथक के अनुसार सात जिन्हें 'सप्तस्वसा'- Seven Sisters कहा गया है) तारों के समूह की आख्या कृतिका (Pleiades) है। शास्त्रों एवं ज्योतिषीय ग्रंथों में इस पूरे नक्षत्र-मंडल की आख्या 'रोहिणी-शकट' है। बृहत्संहिता (47/4) के अनुसार रोहिणी-शकट के बीच से शनि के गुजरने पर बारह वर्षों तक वर्षा नहीं होती है। तैत्तिरीय सं. (4/4/10) में विभिन्न नक्षत्रों और उनके स्वामियों के उल्लेख हुए हैं। तदनुसार रोहिणी के स्वामी प्रजापति (रोहिणी नक्षत्रं प्रजापतिर्देवता) एवं आर्द्रा के स्वामी रुद्र (आर्दा नक्षत्रं रुद्रो देवता) कहे गए हैं। इससे भी आख्यान के खगोलीय आधार का संकेत होता है।
महाभारतीय आख्यान (सौप्तिक पर्व, अ. 18) की याज्ञिक व्याख्या भी इसी खगोलीय तथ्य का पोषक है। उसके अनुसार देवयज्ञ में रुद्र को भाग नहीं मिला। अतः वे कुपित हो धनुष-वाण लिए यज्ञ-स्थान पर गए। उन्हें कुपित देख देवता भयभीत हो उठे। कुपित रुद्र ने यज्ञ (यज्ञ प्रजापति) के हृदय में वाण से आघात किया। तब अग्नि सहित यज्ञ (यज्ञ प्रजापति) मृग का रूप धारण कर वहाँ से भाग चला और आकाश में पहुँच कर (प्रजापति नक्षत्र-समूह के रूप में) प्रकाशित होने लगा। आकाश में भी रुद्र (मृगव्याध रूप में, आर्द्रा नक्षत्र जिनका त्रिकाण्ड वाण है) उसके पीछे लगे रहते हैं 209। दक्षयज्ञ-विध्वंस-आख्यान (महाभा. 12/288/36 एवं आगे) में भी इसका अधूरा रूप मिलता है। ऐतरेय ब्रा. (3/3/9) की गाथा के खगोलीय तथ्य से पुष्पदंत पूर्णतः परिचित थे उनके शिवमहिम्न स्तोत्र का अग्रांकित बाइसवाँ श्लोक उससे प्रेरित प्रतीत होता है-
प्रजानायं नाथ प्रसभमभिकं स्वां दुहितरं गतं रोहिद्भूतां रिरमयिषुमृष्यस्य व्युषा । धनुष्याणेर्यातं दिवमपि सपत्राकृतममुं त्रसन्तं तेऽद्यापि त्यजति न मृगव्याधरभसः ।।

English

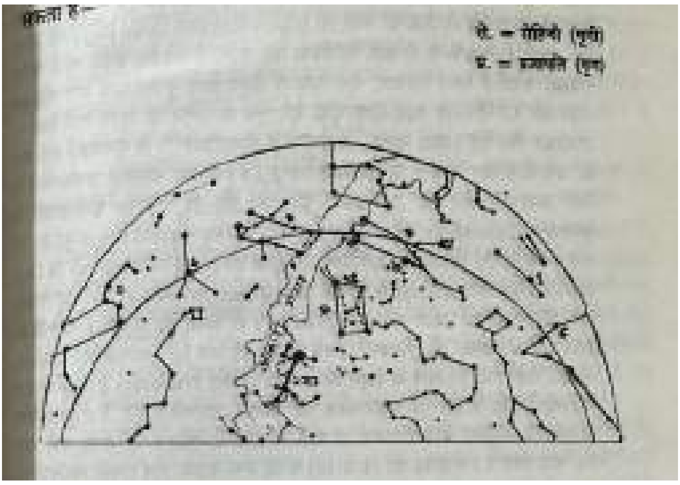
. Astronomical/Astrological Basis

The latter part of the previously mentioned *Aitareya Brahmana* legend presents an allegorical depiction of the Prajapati-Nakshatra constellation group (ORION) or the *Rohini-Shakat* (the chariot of Rohini). In the *Brahma Purana's* description of the sanctity of the Panchatirtha (the five sacred spots), this has been presented as a narrative. In this tale, the narrator is Brahma himself. He says:

"Savitri, Gayatri, Shraddha, Medha, and Saraswati are my eldest daughters. I made one of them extraordinarily beautiful. On seeing her unparalleled beauty, my intellect ecame deluded. Driven by desire, when I tried to seize her,

she fled. When she transformed into a deer and ran away, I too became a deer and chased her. Witnessing this, for the protection of cosmic order (*lokadharma*), Shambhu (Shiva) assumed the form of a deer-hunter, drew his bow, and began chasing after me.”

He said to me, *“I shall slay you.”* As a result, freeing myself from him, I handed over that daughter of mine to **Vivasvan** (the Sun God).



This can be understood through the sky chart marked above. The constellation depicted in the chart appears overhead when looking southward during the early part of the night in the winter season (Paush–Magh months, roughly mid-December to mid-February) in the Northern Hemisphere (including India, Asia, Europe, and North America). During the second watch of the night, it begins to descend westward, and at that time, the scene described in the legend visually manifests.

In the chart, the large and luminous star group seen to the west of the Milky Way is **Prajapati** (the constellation of **ORION**). According to ancient Indian astronomers, there are five major stars or nakshatras (lunar mansions) in the Prajapati constellation group: **Rohini** (Aldebaran), **Mrigashira**, **Ardra**, **Mrigavyadha** (Siriu and **Punarvasu** (Pollux).

Rohini is visible relatively to the right, near the Moon’s orbital path. The term *Rohini* literally means “the doe” (female deer, *Rohit*). It is the brightest and reddish star in the Taurus constellation. Below Rohini, toward the northeast (to the left), Prajapati (ORION), in the form of a deer pursuing her, is seen in the middle.

The four stars that form a quadrilateral in the Prajapati group represent the **four legs of the deer**, and the triangle formed by three stars appearing above this quadrilateral is the **head of the deer**, i.e., the **Mrigashira** nakshatra — *“Etad vai Prajapateh…”* (This indeed is of Prajapati).

The head is what is called Mrigashirsha (the Head of the eer)” (*Shatapatha Brahmana 2.1.2.8*). Below it, toward the

northeast (to the left), appears the figure of Rudra as the Deer-Hunter (*Mrigavyadha*), formed by connecting the stars of Canis Major or the Great Dog. It looks like a man (a hunter), with a weapon tied at his waist, holding a bow in one hand and chasing the deer-shaped Prajapati. He has already released an arrow.

Inside the body of the deer, there are three stars aligned in a row (these correspond to the Ardra Nakshatra, popularly known as "Teen Dandiyan" or "Three Sticks" in folk language). These three stars are the three-parted arrow (*Trikanda Vaan*) shot by Rudra in the form of the Mrigavyadha.

The star cluster that ancient Indian astronomers referred to as Rudra (the Deer-Hunter) is the same one Western astronomers named Canis Major or the Great Dog. The brightest star not only in this group but in the entire visible hemisphere is the Mrigavyadha (Sirius or the Dog Star).

If one draws an imaginary straight line from Mrigavyadha (Sirius) to Rohini (Aldebaran), it will pass directly through Ardra (Orion's Belt). Above Rohini and toward the right, there is a cluster of six stars (called seven in Western mythology, known as the Seven Sisters or Pleiades) — this group is called Krittika in Indian astronomy.

In scriptures and astrological texts, this entire star region is referred to as Rohini-Shakat (the Chariot of Rohini). According to the *Brihat Samhita* (47.4), if Saturn passes through the center of Rohini-Shakat, it causes a drought lasting twelve years.

The *Taittiriya Samhita* (4.4.10) mentions various nakshatras and their presiding deities. Accordingly, Rohini's deity is Prajapati (*Rohini Nakshatram Prajapatir Devata*), and Ardra's deity is Rudra (*Ardra Nakshatram Rudro Devata*). This also points to the astronomical basis of the myth.

The Mahabharata narrative (Sauptika Parva, Chapter 18) also supports this celestial interpretation. According to it, during the sacrificial ritual (*Devayajna*), Rudra did not receive his share, and thus, angered, he went to the sacrificial site with bow and arrow. Seeing him enraged, the gods were terrified. Rudra, in his fury, struck the heart of the yajna (i.e., Prajapati) with an arrow. Then the yajna, along with Agni (fire), took the form of a deer and fled, eventually rising into the sky and becoming the constellation of Prajapati. Even in the sky, Rudra, in the form of Mrigavyadha, continues to pursue him — his arrow being the three stars of Ardra (Orion's Belt).

A partial version of this story is also found in the tale of Daksha Yajna's destruction (Mahabharata 12.288.36 onward).

Pushpadanta was fully aware of the astronomical facts related to the *Aitareya Brahmana (3.3.9)* tale. The twenty-

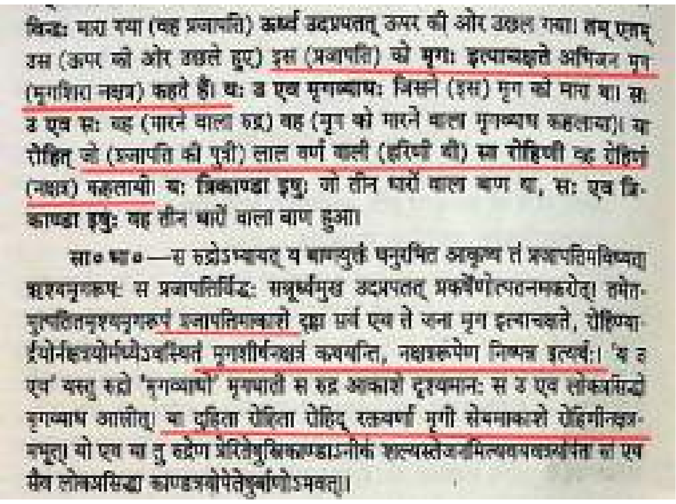
second verse of his Shivamahimna Stotra seems to be directly inspired by this:

प्रजानायं नाथ प्रसभमभिकं स्वां दुहितरं गतं रोहिद्भूतां रिरमयिषुमृष्यस्य व्युषा । धनुष्पाणेर्यातं दिवमपि सपत्राकृतममुं त्रसन्तं तेऽद्यापि त्यजति न मृगव्याधरभसः ।।

This interpretation is given by Acharya Sayana in his Commentary on Aitareya Brahmana 3/33 and as well

सा० भा०- स रुद्रोऽभ्यायत् य बाणयुक्तं धनुरभित आकृष्य तं प्रजापतिमविध्यत्। ऋश्यमृगरूपः स प्रजापतिर्विद्धः सन्नूर्ध्वमुख उदप्रपतत् प्रकर्षेणोत्पतनमकरोत्। तमेत-मुत्पतितमृश्यमृगरूपं प्रजापतिमाकाशे दृष्ट्वा सर्व एव ते जना मृग इत्याचक्षते, रोहिण्या-र्द्रयोर्नक्षत्रयोर्मध्येऽवस्थितं मृगशीर्षनक्षत्रं कथयन्ति, नक्षत्ररूपेण निष्पन्न इत्यर्थः। 'य उ एव' यस्तु रुद्रो 'मृगव्याधो' मृगघाती स रुद्र आकाशे दृश्यमानः स उ एव लोकप्रसिद्धो मृगव्याध आसीत्। या दुहिता रोहिता रोहिद् रक्तवर्णा मृगी सेयमाकाशे रोहिणीनक्षत्र-मभूत्। यो एव या तु रुद्रेण प्रेरितेषुस्त्रिकाण्डाऽनीकं शल्यस्तेजनमित्यवयवत्रयोपेता सो एव सैव लोकप्रसिद्धा काण्डत्रयोपेतेषुर्बाणोऽभवत्।।

That Rudra approached, who had a bow with an arrow set upon it, and having fully drawn it, he struck Prajāpati. Prajāpati, who had taken the form of a Ṛśya-mṛga (a kind of antelope or deer), was hit, and looking upwards, he leapt up — he made a great upward flight.
Seeing this Prajāpati in the form of an Ṛśya-mṛga who had thus leapt into the sky, all the people (sages, observers) began to call it 'Mṛga' (deer).
They refer to the *Mṛgaśīrṣa Nakṣatra* (a lunar constellation) as being located between the stars Rohiṇī and Ārdrā — meaning it has become established in the form of a star (nakṣatra).
The one who (shot the arrow), that Rudra, who is the 'Mṛgavyādha' (hunter of the deer), is seen in the sky — he himself became the popularly known figure of the celestial Mṛgavyādha (hunter of the deer).
And the daughter, the reddish-colored deer-like one (mṛgī), who is Rohiṇī (literally meaning 'reddish' or 'blood-colored'), she became the celestial star Rohiṇī in the sky.
And that very object (the arrow) which Rudra sent forth — composed of three parts: *Trikāṇḍa* (threefold shaft), *Śalya* (the point), and *Tejana* (the fiery power) — that itself became the celestial arrow seen in the sky, renowned for its triple structure


विद्धः मारा गया (वह प्रजापति) ऊर्ध्व उदप्रपतत् ऊपर की ओर उछल गया। तम् एतद् उस (ऊपर की ओर उछलते हुए) इस (प्रजापति) को मृगः इत्याचक्षते अभिजन मृग (मृगशिरा नक्षत्र) कहते हैं। यः उ एव मृगव्याधः जिसने (इस) मृग को मारा था। स उ एव सः वह (मारने वाला रुद्र) वह (मृग को मारने वाला मृगव्याध कहलाया)। या रोहित् जो (प्रजापति की पुत्री) लाल वर्ण वाली (हरिणी थी) सा रोहिणी वह रोहिणी (नक्षत्र) कहलायी। यः त्रिकाण्डा इषुः जो तीन धारों वाला बाण था, सः एव त्रि-काण्डा इषुः वह तीन धारों वाला बाण हुआ।

सा० भा०—स रुद्रोऽभ्यायत् य बाणयुक्तं धनुरभित आकृष्य तं प्रजापतिमविध्यत्। ऋश्यमृगरूपः स प्रजापतिर्विद्धः सन्नूर्ध्वमुख उदप्रपतत् प्रकर्षेणोत्पतनमकरोत्। तमेत-मुत्पतितमृश्यमृगरूपं प्रजापतिमाकाशे दृष्ट्वा सर्व एव ते जना मृग इत्याचक्षते, रोहिण्या-र्द्रयोर्नक्षत्रयोर्मध्येऽवस्थितं मृगशीर्षनक्षत्रं कथयन्ति, नक्षत्ररूपेण निष्पन्न इत्यर्थः। 'य उ एव' यस्तु रुद्रो 'मृगव्याधो' मृगघाती स रुद्र आकाशे दृश्यमानः स उ एव लोकप्रसिद्धो मृगव्याध आसीत्। या दुहिता रोहिता रोहिद् रक्तवर्णा मृगी सेयमाकाशे रोहिणीनक्षत्र-मभूत्। यो एव या तु रुद्रेण प्रेरितेषुस्त्रिकाण्डाऽनीकं शल्यस्तेजनमित्यवयवत्रयोपेता सो एव सैव लोकप्रसिद्धा काण्डत्रयोपेतेषुर्बाणोऽभवत्।।

Shatapatha Brahmana (2/1/2/8-9) too states that the Mrigashira Nakshatra is referred to as Prajapati (Brahma) and Rohini Nakshatra as the daughter of Prajapati (Brahma) (Mrigashira Nakshatra)

रोहिणी नक्षत्र में भी अग्न्याधान करे, क्योंकि रोहिणी नक्षत्र में ही सन्तान के इच्छुक प्रजापति ने अग्न्याधान किया था। उसने प्रजा सूजी और वह प्रजा एक-रूप और ठीक रही, रोहिणी (लाल गाय) के समान । इसलिए रोहिणी नक्षत्र रोहिणी गौ के समान है। इसलिए जो कोई इस रहस्थ को समझकर रोहिणी नक्षत्र में अग्न्याधान करता हैं वह सन्तान और पशुओं से फूलता-फलता है ।।६।।
रोहिणी नक्षत्र में ही पशु अग्नियों का आधान करते हैं कि मनुष्यों की इच्छा तक चढ़ सकें (रोहेम)। उन्होंने मनुष्यों की कामनाओं तक रोहण किया। और जो कामना पशुओं की मनुष्यों के प्रति पूरी हुई, वही पशुओं के प्रति उसकी पूरी होगी जो इस रहस्य को समझकर रोहिणी नक्षत्र में अग्न्याधान करता है ।।७।।
मृगशीर्ष नक्षत्र में भी अग्न्याधान हो सकता है, क्योंकि मृगशीर्ष प्रजापति का सिर है। श्री ही शिर है। इसलिए जो मनुष्य जाति में श्रेष्ठ होता है उसको कहते हैं कि यह जाति का शिर है। जो इस रहस्य को समझकर मृगशीर्ष नक्षत्र में अग्न्याधान करता है वह श्री को प्राप्त होगा ।।८।।
अब मृगशीर्ष नक्षत्र में अग्न्याधान न करने की (युक्ति कुछ लोग यह देते हैं) कि यह प्रजापति का शरीर है। जब इसको देवों ने त्रिकाण्ड तीर से बींधा तो कहते हैं कि उसने शरीर त्याग दिया। इसलिए यह शरीर केवल वास्तु, अयज्ञिय (यज्ञ न करने योग्य) और निर्वीर्य हो गया । इसलिए मृगशीर्ष में अग्न्याधान न करेः।।६।।
परन्तु वह कर सकता है। यह जो प्रजापति का शरीर है, न तो वास्तु है, न ही अयज्ञिय और न निर्वीर्य (इसलिए मृगशीर्ष में अग्न्याधान करे) । पुनर्वसु नक्षत्र में पुनराधेय कर्म करे। ऐसा आदेश है ।।१०।।

“One should also perform the ignition of the sacred fire (Agnyaadhan) during the Rohini Nakshatra, because it was during Rohini Nakshatra that Prajapati, desiring progeny, performed Agnyaadhan. As a result, progeny was born, uniform and flawless, resembling Rohini (the red cow). Therefore, Rohini Nakshatra is considered similar to the Rohini cow.
Hence, whoever understands this secret and performs Agnyaadhan during Rohini Nakshatra flourishes with offspring and cattle. (Verse 6)

It is also during Rohini Nakshatra that the sacrificial fires related to animals are established, so that they may ascend to the level of human desires (Rohem – rise).
The fires rose to fulfill human desires.
And just as the animals’ desires toward humans were fulfilled, so too will the humans’ desires toward the animals be fulfilled — for the one who, understanding this secret, performs Agnyaadhan during Rohini Nakshatra. (Verse 7)

Agnyaadhan can also be performed during the Mrigashirsha Nakshatra, because Mrigashirsha is considered the head of Prajapati.
'Shri' (wealth, prosperity) is connected with the 'head.' Therefore, the one who is foremost among a community is called 'the head of the community.'
Thus, whoever understands this secret and performs Agnyaadhan during Mrigashirsha Nakshatra will attain prosperity (Shri). (Verse 8)

Now, some people argue against performing Agnyaadhan during Mrigashirsha Nakshatra, saying that it represents the body of Prajapati.
When the gods pierced it with a threefold arrow (Trikanda Teer), it is said that he (Prajapati) abandoned his body.
Hence, they claim, this body became merely a physical mass, unfit for sacrifice (Ayajniya), and devoid of potency (Nirvirya).
Therefore, according to them, Agnyaadhan should not be performed during Mrigashirsha. (Verse 9)

However, it can indeed be performed.
This body of Prajapati is neither a mere mass (Vastu), nor unfit for sacrifice (Ayajniya), nor devoid of potency (Nirvirya).
Thus, Agnyaadhan may be performed during Mrigashirsha.
During the Punarvasu Nakshatra, the rite of re-establishment (Punaradheya) should be performed.
Such is the instruction. (Verse 10)

Allegations-

Another way the story goes is that Brahma had an incestuous relationship with his daughter, with the purpose of creating living beings,

📚Brihadaranyaka Upanishad 1.4.3📚
He was not at all happy. Therefore people (still) are not happy when alone. He desired a mate. He became as big as man and wife embracing each other. He parted this very body into two. From that came husband and wife. Therefore, said Yajnavalkya, this (body) is one-half of oneself, like one of the two halves of a split pea. Therefore this space is indeed filled by the wife. He was united with her. From that men were born."

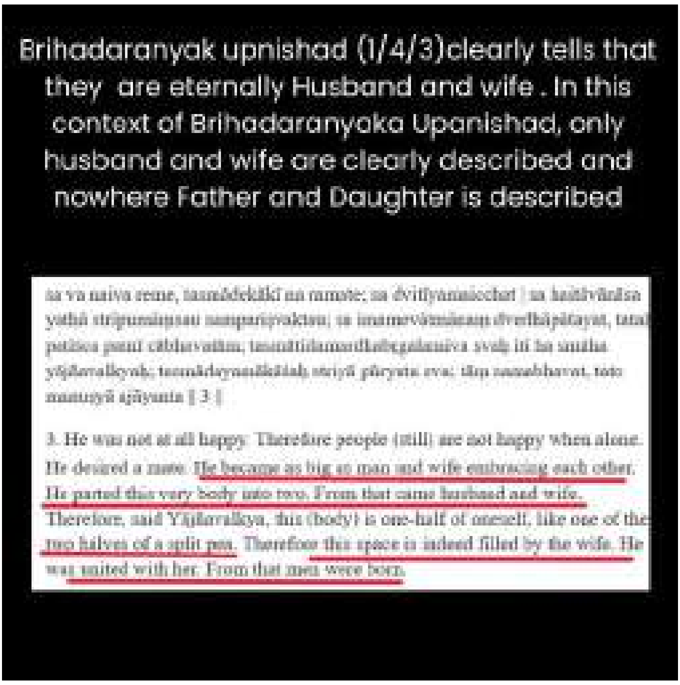
📚Brihadaranyaka Upanishad 1.4.4📚
She thought, 'How can he be united with me after producing me from himself? Well, let me hide myself.' She became a cow, the other became a bull and was united with her; from that cows were born. The one became a mare, the other a stallion; the one became a she-ass, the other became a he-ass and was united with her; from that one-hoofed animals were born. The one became a she-goat, the other a he-goat; the one became a ewe, the other became a ram and was united with her; from that goats and sheep were born. Thus did he project every-thing that exists in pairs, down to the ants."

Refutation-

Brihadaranyak upnishad (1/4/3)clearly tells that they are ternally Husband and wife . In this context of

Brihadaranyaka Upanishad, only husband and wife are clearly described and nowhere Father and Daughter is described

He was not at all happy. Therefore people (still) are not happy when alone. He desired a mate. He became as big as man and wife embracing each other. He parted this very body into two. From that came husband and wife. Therefore, said Yājñavalkya, this (body) is one-half of oneself, like one of the two hálves of a split pea. Therefore this space is indeed filled by the wife. He was united with her. From that men were born.



Brihadaranyaka Upanishad 1.4.3 by Geeta Press Gorakhpur – Here Manu and Shatrupa are eternally husband and wife

वह रममाण नहीं हुआ। इसीसे एकाकी पुरुष रममाण नहीं होता। उसने दूसरेकी इच्छा की। वह जिस प्रकार परस्पर आलिङ्गित स्त्री और पुरुष होते हैं वैसे ही परिमाणवाला हो गया। उसने इस अपने देहको ही दो भागोंमें विभक्त कर डाला उससे पति और पत्नी हुए। इसलिये यह शरीर अर्द्धबृगल (द्विदल अन्नके एक दल) के समान है-ऐसा याज्ञवल्क्यने कहा। इसलिये यह [पुरुषार्द्ध] आकाश स्त्रीसे पूर्ण होता है। वह उस (स्त्री) से संयुक्त हुआ; उसीसे मनुष्य उत्पन्न हुए हैं ॥ ३ ॥

"He did not find delight (in being alone). Therefore, a solitary person does not find delight. He desired another. He became of the same measure (form) as a man and woman embracing one another. He then divided this very body into two parts; from that arose husband and wife. That is why this body is like a split pea or grain – so said Yājñavalkya.

Hence, this [half-man] is completed by the woman, like space is completed (filled) by the woman. He united with her; and from that union, human beings were born." (Verse 3)

स वै नैव रेमे तस्मादेकाकी न रमते स द्वितीयमैच्छत्। स हैतावानास यथा स्त्रीपुमांसौ सम्परिष्वक्तौ स इममेवात्मानं द्वेधापातयत्ततः पतिश्च पत्नी चाभवतां तस्मादिदमर्धबृगलमिव स्व इति ह स्माह याज्ञवल्क्यस्तस्मादयमाकाशः स्त्रिया पूर्यत एव तां समभवत्ततो मनुष्या अजायन्त॥ ३॥

वह रममाण नहीं हुआ। इसीसे एकाकी पुरुष रममाण नहीं होता। उसने दूसरेकी इच्छा की। वह जिस प्रकार परस्पर आलिङ्गित स्त्री और पुरुष होते हैं वैसे ही परिमाणवाला हो गया। उसने इस अपने देहको ही दो भागोंमें विभक्त कर डाला। उससे पति और पत्नी हुए। इसलिये यह शरीर अर्धबृगल (द्विदल अन्नके एक दल) के समान है—ऐसा याज्ञवल्क्यने कहा। इसलिये यह [पुरुषार्द्ध] आकाश स्त्रीसे पूर्ण होता है। वह उस (स्त्री) से संयुक्त हुआ। उसीसे मनुष्य उत्पन्न हुए हैं॥ ३॥

Shri Shankaracharya (490 BCE) too told the same thing in his bhasya that they are eternally Husband and wife

उससे उस द्विधा पातनसे पति और पत्नी हुए-यह लौकिक पति-पत्नियों [के पति-पत्नी नाम] का निर्वचन किया गया है। इसीसे, क्योंकि यह जो स्त्री है शरीरका ही पृथग्भूत अर्धभाग है, इसलिये यह शरीर आत्माका अर्धबृगल है।

“From that splitting into two, husband and wife came into being — this explains the origin (etymological explanation) of the worldly terms ‘husband’ and ‘wife.’

And because the woman is a separated half-part of the same body, therefore this body is like a split grain (half of a whole) of the self (ātman).”

ततस्तस्मात्पातनात्पतिश्च पत्नी चाभवतामिति दम्पत्योर्निर्वचनं लौकिकयोः। अत एव तस्मात्, यस्मादात्मन एवार्धः पृथग्भूतो येयं स्त्री, तस्मादिदं शरीरमात्मनोऽर्धबृगलमर्धं च तद् बृगलं विदलं च तदर्धबृगलम् अर्धविदलमित्यर्थः। प्राक्स्त्र्युद्वहनात्कस्यार्धबृगलम्? इत्युच्यते—स्व आत्मन इति। एवमाह स्मोक्तवान्किल याज्ञवल्क्यः, यज्ञस्य वल्को वक्ता यज्ञवल्कस्तस्यापत्यं याज्ञवल्क्यो दैवरातिरित्यर्थः। ब्रह्मणो वापत्यम्।

उससे—उस द्विधा पातनसे पति और पत्नी हुए—यह लौकिक पति-पत्नियों [के पति-पत्नी नाम] का निर्वचन किया गया है। इसीसे, क्योंकि यह जो स्त्री है शरीरका ही पृथग्भूत अर्धभाग है, इसलिये यह शरीर आत्माका अर्धबृगल है। जो अर्ध (आधा) हो बृगल—विदल हो उसे अर्धबृगल (दो दलोंमेंसे एक दल) कहते हैं अर्थात्—अर्धविदल-सा है। किंतु स्त्रीसे विवाह करनेसे पूर्व यह किसका अर्धबृगल होता है, सो श्रुति बतलाती है—स्व अर्थात् अपना ही—ऐसा निश्चय ही याज्ञवल्क्यने कहा है। यज्ञका वल्क—वक्ता यज्ञवल्क कहलाता है, उसका पुत्र याज्ञवल्क्य अर्थात् दैवराति अथवा ब्रह्माका पुत्र याज्ञवल्क्य।

Allegations-

Brahmanas speaks of this illicit relationship as well,

📚Aitareya Brahmana 6.5.27📚
For the semen is like something unspeakable secretly poured forth into the womb. The sperm becomes blended. For when Prajapati had carnal intercourse with his daughter, his sperm was poured forth upon the earth (and was mixed up with it. This was done for making the sperm produce fruit.”

📚Pancavimsa Brahmana 8.2.10📚
Prajapati went on top of his own daughter Usas. His semen flew away. It was poured on this (the earth). He made it

perfect, [thinking]: "Let this [Semen] of mine not be spoiled." He made it [something] real, namely, cattle."

📚Shatapatha Brahmana 1.7.4.1-3📚
Prajapati set his mind on his own daughter, either Sky or Dawn. 'May pair with her; he wished. He made love to her. That indeed was a sin for the gods: a 'He who acts thus towards his own daughter, our sister, [commits a sin].' Those gods then said to this god who is lord of cattle. 'An act of transgression he commits who acts thus towards his own daughter, our sister. Pierce him.' Rudra, having aimed [him], pierced him. In the middle [of the act, his semen spurted forth. Thus indeed it was."

Refutation-

Prajapati is Sun in Vedas

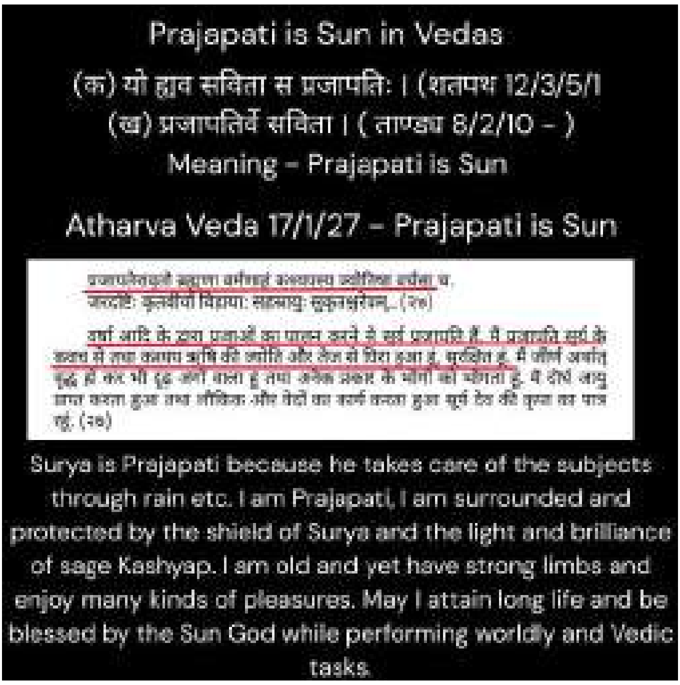
(क) यो ह्यव सविता स प्रजापतिः । (शतपथ 12/3/5/1

(ख) प्रजापतिर्वै सविता । (ताण्ड्य 8/2/10 –)

Meaning – Prajapati is Sun

Atharva Veda 17/1/27 – Prajapati is Sun

Atharva Veda 17/1/27 – Surya is Prajapati because he takes care of the subjects through rain etc. I am Prajapati, I am surrounded and protected by the shield of Surya and the light and brilliance of sage Kashyap. I am old and yet have strong limbs and enjoy many kinds of pleasures. May I attain long life and be blessed by the Sun God while performing worldly and Vedic tasks.

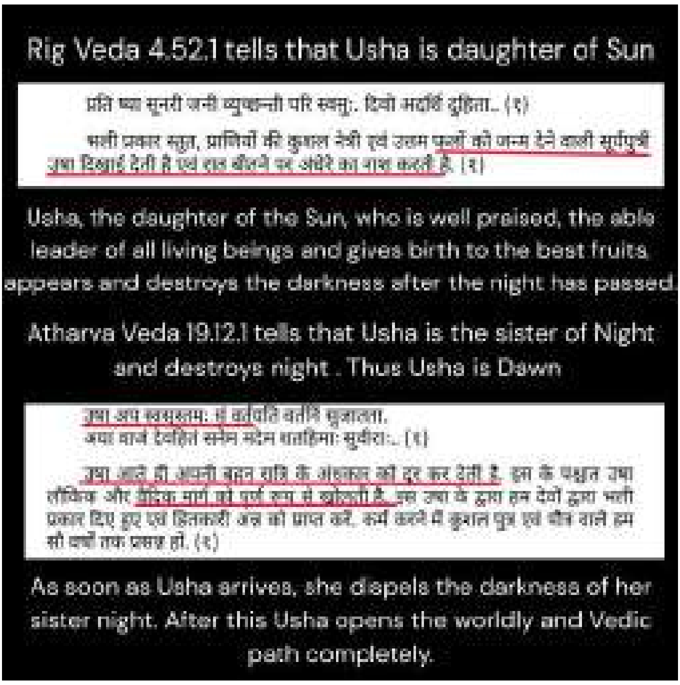


Rig Veda 4.52.1 tells that Usha is daughter of Sun

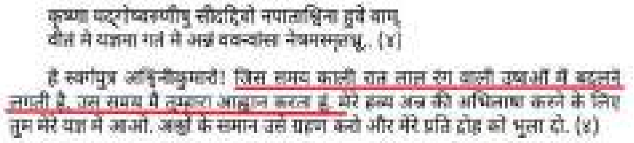
Rig Veda 4.52.1-Usha, the daughter of the Sun, who is well praised, the able leader of all living beings and gives birth to the best fruits, appears and destroys the darkness after the night has passed.

Atharva Veda 19.12.1 tells that Usha is the sister of Night and destroys night . Thus Usha is Dawn

Atharva Veda 19.12.1 – As soon as Usha arrives, she dispels the darkness of her sister night. After this Usha opens the worldly and Vedic path completely.



Rig Veda 10.61.14 states **जिस समय काली रात लाल रंग वाली उषाओं में बदलने लगती है, उस समय मैं तुम्हारा आह्वान करता हूं** – "At the time when the dark night begins to turn into the red-hued dawn (Usha) I invoke you."



It is written in *Nirukta* (2.18) as well as in the *Uṇādi Sūtra* (4.235) that Uṣā (the dawn) is that which dispels the darkness of night. The time that follows the night, when the darkness begins to fade away — that early morning period is called Uṣā (dawn).N

Nirukta 2/18

उषाः कस्मादुच्छतीति सत्या रात्रेरपरः कालः ।
कस्मात् किस कारण से उषाः उषा कहा जाता है? क्योंकि उच्छतीति सत्या (अन्धकार को) निवारित करती हुई रहती है-दूर करती हुई रहती है। रात्रः रात्रि का अपरः कालः उत्तरवती (पिछला) काल होता है।
विमर्श-

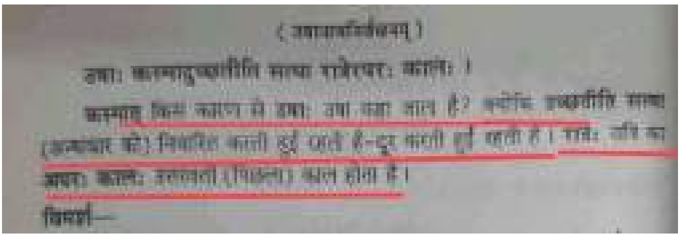
"Why is the dawn (*Uṣā*) called *Uṣā*? Because she '*ucchatīti satyā*' — she removes, dispels (the darkness). The period following the night is known as *Uṣā*, the later (subsequent) part of the night, i.e., the early morning."

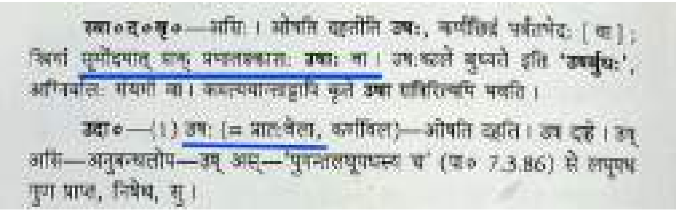
Discussion (Vimarśa):
The term *Uṣā* is derived from the root "ucch" (to rise, to remove), indicating that *Uṣā* is the one who removes darkness — hence, she is called *Uṣā*. She signifies the later phase of the night, when the darkness begins to withdraw, and light begins to appear. Thus, *Uṣā* represents the transition from night to day, symbolizing hope, awakening, and illumination.

[1] Inadi Sutra 4.235-

स्वा०द० वृ० – असिः । ओषति दहतीति उषः, कर्णछिद्रं पर्वतभेदः [वा]; स्त्रियां सूर्योदयात् प्राक् प्रभातप्रकाशः उषाः वा । उषःकाले बुध्यते इति 'उषर्बुधः', अग्निर्बालः संयमी वा । कप्रत्ययान्ताट्टापि कृते उषा रात्रिरित्यपि भवति ।
उदा०- (1) उषः (= प्रातःवेला, कर्णविल) – ओषति दहति । उष दाहे । उष् असि- अनुबन्धलोप-उष् अस्- 'पुगन्तलघूपधस्य च' (पा० 7.3.86) से लघूपध गुण प्राप्त, निषेध, सु ।

Usha means Dawn




स्वा०द०वृ०—असिः । ओषति दहतीति उषः, कर्णछिद्रं पर्वतभेदः [वा]; स्त्रियां सूर्योदयात् प्राक् प्रभातप्रकाशः उषाः वा । उषःकाले बुध्यते इति 'उषर्बुधः', अग्निर्बालः संयमी वा । कप्रत्ययान्ताट्टापि कृते उषा रात्रिरित्यपि भवति ।
उदा०—(1) उषः (= प्रातःवेला, कर्णविल)—ओषति दहति । उष दाहे । उष् असि—अनुबन्धलोप—उष् अस्—'पुगन्तलघूपधस्य च' (पा० 7.3.86) से लघूपध गुण प्राप्त, निषेध, सु ।

In the *Nirukta*, Uṣā is described as a deity associated with the heavenly realm (*dyuloka*).

In Chapter 12 of the *Nirukta*, a list of deities associated with the *dyuloka* (celestial region) is given, where Uṣā is mentioned second, right after the Aśvins, as a deity of the heavenly sphere.

That is why in the *Brāhmaṇa* texts, Uṣā is referred to as a deity of the *dyuloka*. Whether one says "Uṣā" or "deity of the *dyuloka*", both refer to the same entity — there is no disagreement in this regard.

Furthermore, regarding Uṣā — the deity of the *dyuloka* — it is written in the *Nirukta* that she spreads light across half the region of the sky before the sun rises. This is what we commonly know as dawn or *uṣā-kāla* (the time of Uṣā in the early morning).

अथ अतः अब यहाँ से द्युस्थानाः द्युलोक के देवता (व्याख्यायित किये जा रहे हैं)

(२. उषस्)
उषा वष्टेः कान्तिकर्मणः, उच्छतेरितरा माध्यमिका ।
तस्या एषा भवति-
उषस्तच्चित्रमाभरास्मभ्यं वाजिनीवति ।
येन तोकं च तनयं च धामहे ।। (ऋ० १.९२.१३)
उषस्तच्चित्रं चायनीयं मंहनीयं धनमाहरास्मभ्यम्, अन्नवतिः येन पुत्रांश्च पौत्रांश्च दधीमहि ।
उषा (सूर्योदय से पूर्व काल का वाचक घुस्थानीय) उषा कान्तिकर्मणः कान्त्यर्थक वष्टेः 'वश्' धातु से 'उच्छी' धातु से बना है। इतरा माध्यमिका दूसरा अन्तरिक्ष स्थानीय (विद्युत् का वाचक उषा शब्द) उच्छतेः विवासनार्थक 'उच्छी' धातु से बना है (यहाँ उषा द्युस्थानीय उषा है)।

मन्त्रार्थ – एताः ताः उषसः यह वह उषा रजसः अन्तरिक्ष लोक के (सूर्य के सम्मुख वाले) पूर्वे अर्द्ध पहले आधे भाग में भानुं अञ्जते प्रकाश से सभी को प्रकाशित करती है केतुम् अक्रत और सभी पदार्थों का बोधन करा रही है। धृष्णवः आयुधानि इव जिस प्रकार योद्धा लोग अपने आयुधों को निष्कृण्वानाः संस्कृत करके चमकाते हैं

Now then, from here onwards, the *dyusthānāḥ* — the deities f the celestial realm (*dyuloka*) — are being explained.

(2. Uṣas / Ushas)
Uṣā, of the root **vaṣṭiḥ** meaning "to shine, radiate beauty," is derived from the verb root **uśch** (उच्छी) in the sense of radiating or rising. One *Uṣā* is **mādhyamikā**, the intermediate — the other kind of Uṣā associated with the mid-region (*antarikṣa*) and related to lightning.
But here, this Uṣā is **dyusthānīya** — the heavenly Uṣā.

Vedic Mantra (Ṛgveda 1.92.13):

uṣas tac citram ābharāsmabhyam vājinīvati yena tokaṁ ca tanayaṁ ca dhāmahe
Translation: *O Uṣā! Bring us that brilliant (wealth), rich in horses, by which we may sustain our offspring and their children.*

Explanation:

The word **Uṣā** refers to the early morning light before sunrise — she is a *dyuloka-sthānīya* (heavenly) goddess. The word "Uṣā" is derived from two different roots:

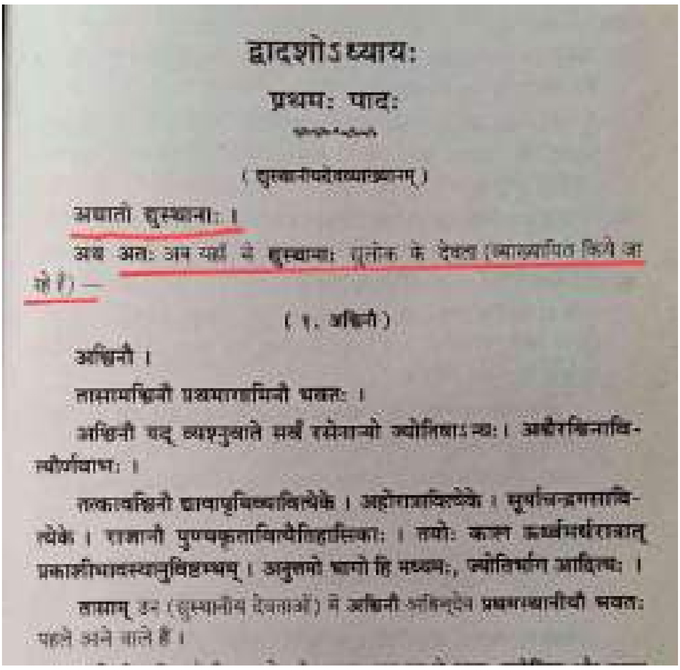
- From the root **vaś (वश्)** meaning "to shine or radiate beauty" → implying her role in spreading brilliance and charm.
- From the root **uśch (उच्छी)** meaning "to rise or emit" → again suggesting the dawning or emitting of light.

There is another **intermediate** Uṣā (antarikṣa-sthānīya), signifying lightning or brilliance in the mid-region — but the current context is about the **celestial Uṣā**, associated with the dawn.

Mantra meaning:

This Uṣā, belonging to the region of space (rajas), in the **eastern half** of the sky — *before the Sun rises* — anoints everything with light (*bhānuṁ añjate*), illuminating all. She **awakens** all beings (*ketum akrat*) and makes them aware.

Like warriors who cleanse and polish their weapons (*dhṛṣṇavaḥ āyudhāni iva*), preparing them for battle, similarly, this Uṣā brightens the world, energizing it for the day ahead.


द्वादशोऽध्यायः

प्रथमः पादः

(द्युस्थानीयदेवव्याख्यानम्)

अथातो द्युस्थानाः ।

अथ अतः अब यहाँ से द्युस्थानाः द्युलोक के देवता (व्याख्यायित किये जा रहे हैं) —

(१. अश्विनौ)

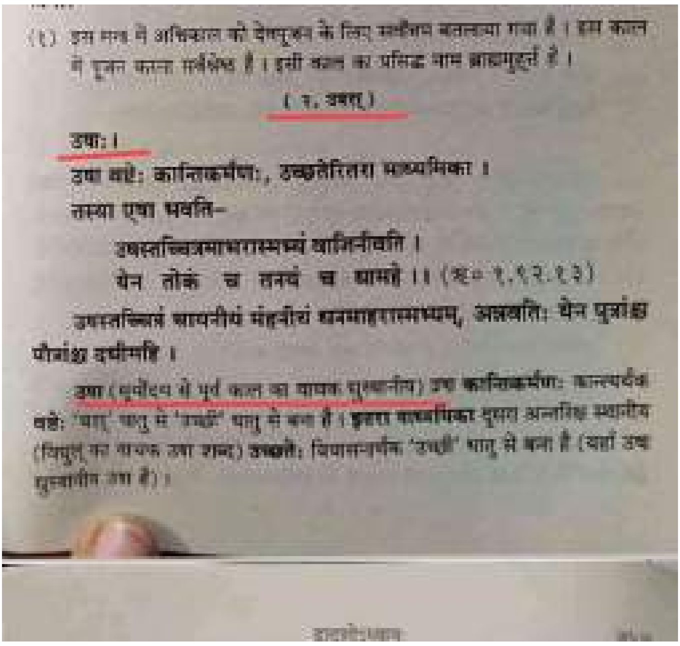
अश्विनौ ।

तासामश्विनौ प्रथमागामिनौ भवतः ।

अश्विनौ यद् व्यश्नुवाते सर्वं रसेनान्यो ज्योतिषाऽन्यः । अश्वैरश्विनावित्यौर्णवाभः ।

तत्कावश्विनौ द्यावापृथिव्यावित्येके । अहोरात्रावित्येके । सूर्याचन्द्रमसावित्येके । राजानौ पुण्यकृतावित्यैतिहासिकाः । तयोः काल ऊर्ध्वमर्धरात्रात् प्रकाशीभावस्यानुविष्टम्भम् । अनु तमो भागो हि मध्यमः, ज्योतिर्भाग आदित्यः ।

तासाम् उन (द्युस्थानीय देवताओं) में अश्विनौ अश्विन्देव प्रथमागामिनौ भवतः पहले आने वाले हैं ।


(१) इस मन्त्र में अश्विकाल को देवपूजन के लिए सर्वोत्तम बतलाया गया है । इस काल में पूजन करना सर्वश्रेष्ठ है । इसी काल का प्रसिद्ध नाम ब्राह्ममुहूर्त है ।

(२. उषस्)

उषाः ।

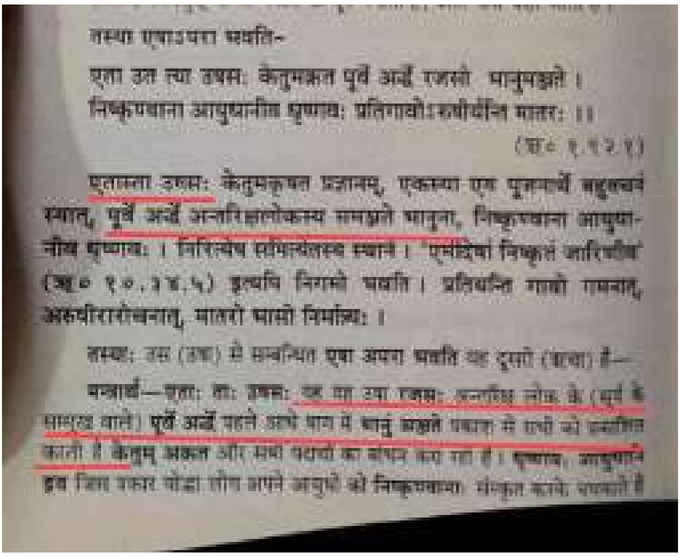
उषा वष्टेः कान्तिकर्मणः, उच्छतेरितरा माध्यमिका ।

तस्या एषा भवति—

उषस्तच्चित्रमाभरास्मभ्यं वाजिनीवति ।
येन तोकं च तनयं च धामहे ॥ (ऋ० १.९२.१३)

उषस्तच्चित्रं चायनीयं मंहनीयं धनमाहरास्मभ्यम्, अन्नवति: येन पुत्रांश्च पौत्रांश्च दधीमहि ।

उषा (सूर्योदय से पूर्व काल का वाचक द्युस्थानीय) उषा कान्तिकर्मणः कान्त्यर्थक वष्टेः 'वश्' धातु से 'उच्छी' धातु से बना है । इतरा माध्यमिका दूसरा अन्तरिक्ष स्थानीय (विद्युत् का वाचक उषा शब्द) उच्छतेः विवासनार्थक 'उच्छी' धातु से बना है (यहाँ उषा द्युस्थानीय उषा है) ।


तस्या एषाऽपरा भवति—

एता उ त्या उषसः केतुमक्रत पूर्वे अर्धे रजसो भानुमञ्जते ।
निष्कृण्वाना आयुधानीव धृष्णवः प्रति गावोऽरुषीर्यन्ति मातरः ॥
(ऋ० १.९२.१)

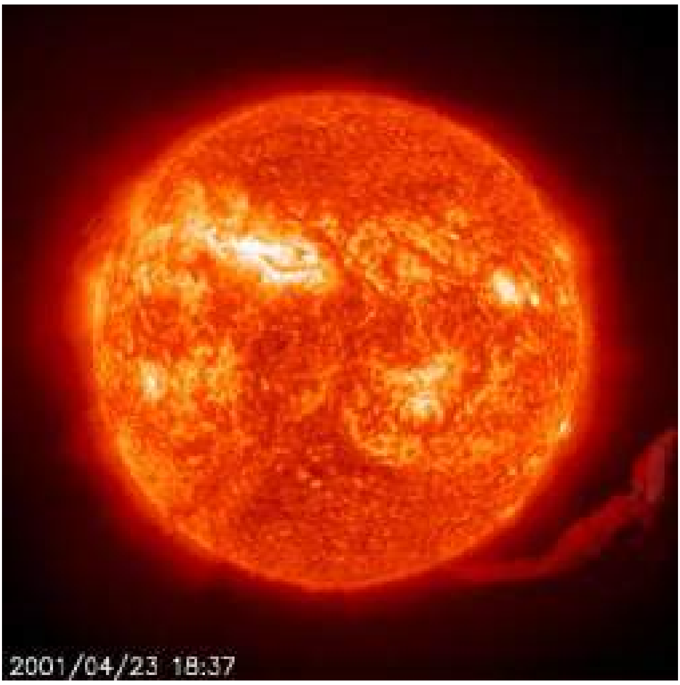
एतास्ता उषसः केतुमकृषत प्रज्ञानम्, एकस्या एव पूजनार्थे बहुवचनं स्यात्, पूर्वे अर्धे अन्तरिक्षलोकस्य समञ्जते भानुना, निष्कृण्वाना आयुधानीव धृष्णवः । निरित्येष समित्येतस्य स्थाने । 'एमीदेषां निष्कृतं जारिणीव' (ऋ० १०.३४.५) इत्यपि निगमो भवति । प्रतियन्ति गावो गमनात्, अरुषीरारोचनात्, मातरो भासो निर्मात्र्यः ।

तस्याः उस (उषा) से सम्बन्धित एषा अपरा भवति यह दूसरी (ऋचा) है—

मन्त्रार्थ—एताः त्याः उषसः ये वह उषा रजसः अन्तरिक्ष लोक के (पूर्व के समुद्र वाले) पूर्वे अर्धे पहले आधे भाग में भानुं अञ्जते प्रकाश से सभी को प्रकाशित करती हैं केतुम् अक्रत और सभी पदार्थों का बोधन करा रही हैं । धृष्णवः आयुधानि इव जिस प्रकार योद्धा लोग अपने आयुधों को निष्कृण्वानाः संस्कृत करके, चमकाते हैं

Who is Prajapati here ?

Sun is Prajapati



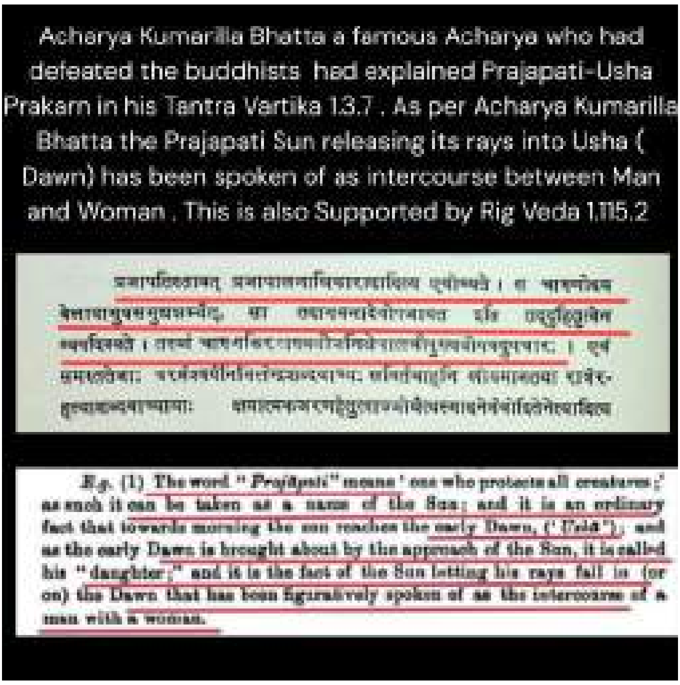
Who is Usha here ?

Usha is Dawn

Acharya Kumarilla Bhatta a famous Acharya who had defeated the buddhists had explained Prajapati-Usha Prakarn in his Tantra Vartika 1.3.7. As per Acharya Kumarilla Bhatta the Prajapati Sun releasing its rays into Usha (Dawn) has been spoken of as intercourse between Man and Woman. This is also Supported by Rig Veda 1.115.2

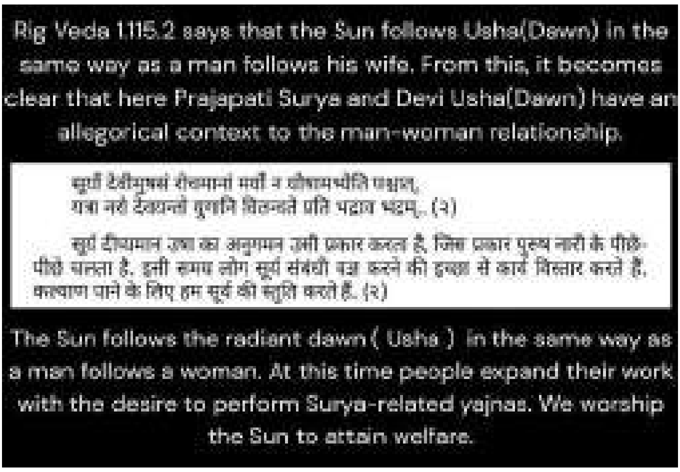
प्रजापतिस्तावत् प्रजापालनाधिकारादादित्य एवोच्यते । स चारुणोदय वेलायामुषसमुद्यन्नभ्यैत्, सा तदागमनादेवोपजायत इति तदुहितृत्वेन व्यपदिश्यते । तस्यां चारुणकिरगाख्यबीजनिक्षेपात्स्त्रीपुरुपयोगवदुपचारः । एवं समस्ततेजाः परमैश्वर्यनिमित्तेन्द्रशब्दवाच्यः सवितैवानि लीयमानतया रात्रेर-हल्याशब्दवाच्यायाः क्षयात्मकज रणहेतुत्वाज्जीर्यत्यस्मादनेनैवोदितेनेत्यादित्य

E.g. (1) The word "Prajapati" means 'one who protects all creatures;' as such it can be taken as a name of the Sun; and it is an ordinary fact that towards morning the sun reaches the early Dawn, ('Usha'); and as the early Dawn is brought about by the approach of the Sun, it is called his "daughter;" and it is the fact of the Sun letting his rays fall in (or on) the Dawn that has been figuratively spoken of as the intercourse of a man with a woman.



Rig Veda 1.115.2 says that the Sun follows Usha(Dawn) in the same way as a man follows his wife. From this, it becomes clear that here Prajapati Surya and Devi Usha(Dawn) have an allegorical context to the man-woman relationship.

सूर्य दीप्यमान उषा का अनुगमन उसी प्रकार करता है, जिस प्रकार पुरुष नारी के पीछे-पीछे चलता है. इसी समय लोग सूर्य संबंधी यज्ञ करने की इच्छा से कार्य विस्तार करते हैं. कल्याण पाने के लिए हम सूर्य की स्तुति करते हैं. (२)
The Sun follows the radiant dawn (Usha) in the same way as a man follows a woman. At this time people expand their work with the desire to perform Surya-related yajnas. We worship the Sun to attain welfare.

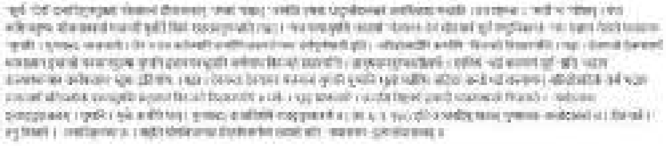


Sayancharya bhasya on Rig Veda 1.115.2 explains it further-

"सूर्यः "देवीं दानादिगुणयुक्तां "रोचमानां दीप्यमानाम् "उषसं "पश्चात् "अभ्येति उषसः प्रादुर्भावानन्तरं तामभिलक्ष्य गच्छति । तत्र दृष्टान्तः । "मर्यो "न "योषाम् । यथा कश्चिन्मनुष्यः शोभनावयवां गच्छन्तीं युवतिं स्त्रियं सततमनुगच्छति तद्वत् । "यत्र यस्यामुषसि जातायां "देवयन्तः देवं द्योतमानं सूर्यं यष्टुमिच्छन्तः "नरः यज्ञस्य नेतारो यजमानाः "युगानि । युगशब्दः कालवाची । तेन च तत्र कर्तव्यानि कर्माणि लक्ष्यन्ते यथा दर्शपूर्णमासौ इति । अग्निहोत्रादीनि कर्माणि "वितन्वते विस्तारयन्ति । यद्वा । देवयन्तो देवयागार्थं धनमात्मन इच्छन्तो यजमानपुरुषा युगानि हलावयवभूतानि कर्षणाय वितन्वते प्रसारयन्ति । तामुषसमनुगच्छतीत्यर्थः । एवंविधं "भद्रं कल्याणं सूर्यं "प्रति "भद्राय कल्याणरूपाय कर्मफलाय' स्तुमः इति शेषः । यद्वा । देवयन्तः देवकामा यजमाना युगानि युग्मानि भूत्वा पत्नीभिः सहिताः सन्तो भद्रं कल्याणम् अग्निहोत्रादिकं कर्म भद्राय तत्फलार्थं प्रति प्रत्येकं यस्यामुषसि प्रवृत्तायां वितन्वते विस्तारयन्ति ॥ मर्यः । 'मृङ् प्राणत्यागे'। छन्दसि निष्टर्क्य इत्यादौ यत्प्रत्ययान्तो निपात्यते । ' यतोऽनावः' इत्याद्युदात्तत्वम् । युगानि ।

युजेः कर्मणि घञ् । युगशब्दः कालविशेषे रथाद्युपकरणे च (का. ६. १. १६०) इति उञ्छादिषु पाठात् गुणाभावः अन्तोदात्तत्वं च । वितन्वते । ' तनु विस्तारे । ' तनादिकृञ्भ्य उः । सहेति योगविभागात तिङोपसर्गस्य समासे सति ' समासस्य ' इत्यन्तोदात्तत्वम् ॥

The Sun follows the radiant goddess Uṣas, who is endowed with divine qualities such as generosity and shines brilliantly. After Uṣas manifests, the Sun, drawn by her beauty, proceeds after her—just as a young man constantly follows a graceful young woman. When Uṣas rises, the worshippers (devayantaḥ), desiring to behold the shining deity (the Sun), prepare to offer their worship. The word *yugāni* refers to time cycles or ritual periods, such as the new and full moon sacrifices, during which obligatory rites like Agnihotra are performed and expanded. Alternatively, *yugāni* may refer to the components of a plough, indicating that these sacrificers—desiring divine rewards and wealth—engage in agricultural labor by spreading their yokes for plowing. Thus, it is said that they follow Uṣas into activity. This benevolent and auspicious Sun is praised for auspicious purposes—the fruitful results of sacred actions. Or again, *devayantaḥ*, the sacrificers, paired with their wives (yugāni as conjugal pairs), perform auspicious acts like Agnihotra during the rise of Uṣas, each extending their rituals in pursuit of divine blessings.

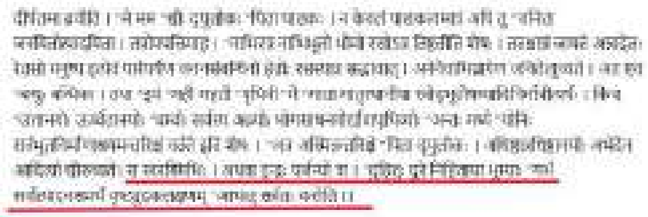


. Then what is the semen of Prajapati Sun here ? Rig Veda 1.164.33 Sayana Bhasya tells that Father form Sun impregnates his daughter Usha/Heaven with Sun rays form Virya/Semen which gives rise to all living beings . Thus the Semen here is Sun rays only

Sayancharya bhasya on Rig Veda 1.164.33

“स स्वरश्मिभिः । अथवा इन्द्रः पर्जन्यो वा । दुहितुः दूरे निहिताया भूम्याः गर्भं सर्वोत्पादनसमर्थं वृष्ट्युदकलक्षणम् आधात् सर्वतः करोति ।।”

“He, with his own rays places the seed (garbha), capable of producing all beings and characterized by rain or water, into the daughter , who is situated afar. He causes this (fertilization) from all directions.”


स स्वरश्मिभिः । अथवा इन्द्रः पर्जन्यो वा । दुहितुः दूरे निहिताया भूम्याः गर्भं सर्वोत्पादनसमर्थं वृष्ट्युदकलक्षणम् आधात् सर्वतः करोति ।।

Meaning of Rudra Punishing Prajapati here in this Prakaran

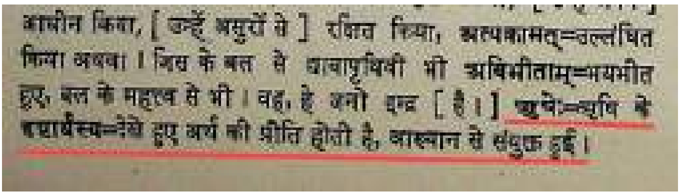
In this Prakaran in Aitreya Brahmana 3/33 and Satapatha Brahmana 1.7.4. its written that Rudra punished Prajapati with his Bow ? So whats the meaning of this prakaran

To understand this i will quote Nirukta 10/10

he very first thing to understand is that the style in which the sages (ṛṣis) present the meanings of mantras is ākhyāyikā in Nature .In Nirukta (10.10), the great sage Yāska states:

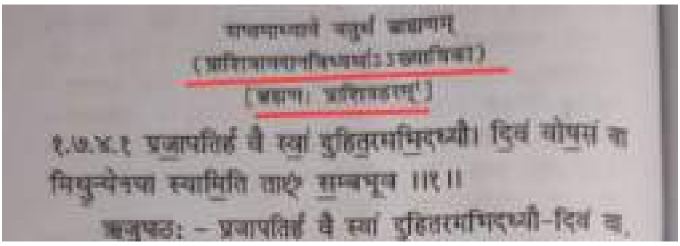
"ṛṣer dṛṣṭārthasya prītir bhavati ākhyāna-saṁyuktā" —

That is: A sage finds joy in conveying the meaning of what he has perceived (through intuition or vision) by combining it with a narrative (ākhyāna), i.e., symbolic or imaginative stories. These stories are not mere fiction; they serve to convey both natural (cosmic or physical) and didactic (educational/moral) meanings behind the mantra.


आधीन किया, [उन्हें असुरों से] रक्षित किया, अस्पकामत्=उल्लंघित
किया अथवा । जिस के बल से द्यावापृथिवी भी अबिभीताम्=भयभीत
हुए, बल के महत्त्व से भी । वह, हे जनो इन्द्र [है ।] ऋषेः=ऋषि के
दृष्टार्थस्य=देखे हुए अर्थ की प्रीति होती है, आख्यान से संयुक्त हुई ।

In the Śatapatha Brāhmaṇa 1.7.4 which contains the Same Prajapati-Usha Prakaran as in Rig Veda 10.61.5-7 , Aitreya Brahmana 3/33 the episode of Prajāpati and Uṣā is referred to as a "Prāśitraharaṇa Ākhyāna", meaning it is presented purely as a narrative or story. Therefore, the Śatapatha Brāhmaṇa itself classifies it as an ākhyāna (allegorical or symbolic tale).

सप्तमाध्याये चतुर्थं ब्राह्मणम्
(प्राशित्रावदानवियर्थाऽ ऽ ख्यायिका)
[ब्रह्मणः प्राशित्रहरम्'

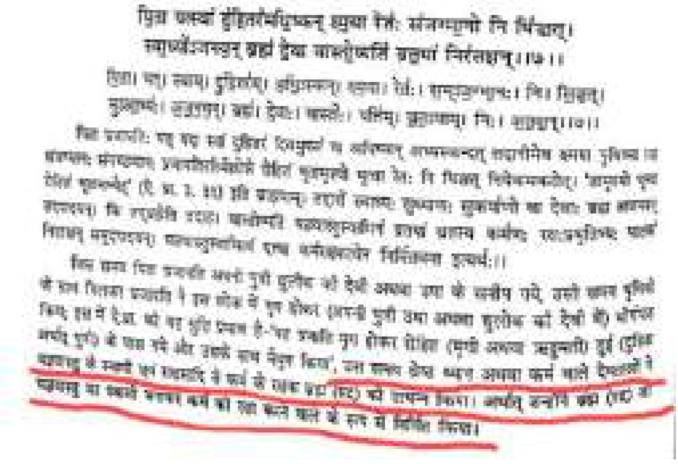

१.७.४.१ प्रजापतिर्ह वै स्वां दुहितरमभिदध्यौ। दिवं वोषसं वा
मिथुन्येनया स्यामिति ताꣳ सम्बभूव ॥१॥
पदपाठः – प्रजापतिर्ह वै स्वां दुहितरमभिदध्यौ-दिवं वा.

In the Śatapatha Brāhmaṇa, the episode of Prajāpati and Uṣā is referred to as the "Prāśitra-haraṇa Ākhyāna", which means it is presented merely as a story or allegorical narrative, not as a historical or factual account. That is why the Śatapatha Brāhmaṇa itself classifies this as an "ākhyāna" (tale or parable), indicating its symbolic or illustrative nature.

Rig Veda 10/61/5-7 Sayanacharya commentary

> "यज्ञकर्म के स्वामी एवं रक्षक के रूप में कर्म के समय ध्यान अथवा कर्म करने वाले देवताओं ने रुद्र (रू) का उत्पन्न किया। अर्थात् उन्होंने ब्रह्म (रू) को यज्ञकर्म तथा स्वामी भाव अर्थात कर्म की रक्षा करने वाले के रूप में निर्मित किया।"

> "As the master and protector of the sacrificial act (*yajña-karma*), during the performance of the ritual, the deities conceived Rudra (Rū). That is, they created Brahman (Rū) in the form of the guardian and lord of the sacrificial act."



Ācārya Sāyaṇa has written in his commentary on the Ṛgveda (10.61.7) that when Prajāpati, the father, committed an improper act with his daughter Uṣā, the noble gods at that time manifested Rudra, who is also referred to here as Vāstoṣpati Brahman, the protector of righteous actions (karma). That is, when there was harm or corruption of actions due to sin, the gods called upon Rudra to safeguard the sanctity of karma.

Whenever there is damage to karmic order due to sin, Rudra — the Supreme Being — arises to protect dharma by punishing the wrongdoers. We will understand this further through narratives (ākhyānas) found in the Brāhmaṇa texts as revealed by the sages.

Shatpath Brahman (1/7/4/3)

It is stated in the Śatapatha Brāhmaṇa (1.7.4.3) that for this sinful act of Prajāpati, the gods told Rudra: "Prajāpati has committed the sin of incest with his own daughter; therefore, punish him." (Atmospheric phenomenon between Dawn and Sun as per Kumarilla Bhatta and Rig Veda which I had already explained before) And Rudra killed Prajāpati with a sharp arrow.

That is, the sages (ṛṣis), through the personification of two natural elements — the Sun (Sūrya) and Dawn (Uṣā) — conveyed through a symbolic story that in Vedic Dharma, anyone who commits a sin such as incest with one's own daughter shall receive the punishment of death in the same manner.

इन देवों ने प्रसिद्ध जो यह स्विष्टकृत् रूपात्मक 'रुद्र' पशुओं का स्वामी अर्थात् शासक है उससे यह जो प्रजापति मर्यादा का अतिक्रमण कर रहा है कि अपनी पुत्री तथा हमारी बहन (उषा) के साथ इस प्रकार का सहवास जन्य अपराध अर्थात् अत्याचारात्मक व्यवहार करता है उसको अपने तीव्र बाणों से बींध दो ऐसा कहा (निवेदन किया)। देवों का आर्त्तनाद तुनकर क्रुद्ध हुआ वह 'रुद्र' अपने रौद्र रूप से विशेष प्रयत्न पूर्वक अर्थात् निशाना साधकर उस प्रजापति को अपने तीक्ष्ण बाण से बींध दिया। उस समय प्रजापति का वीर्य स्खलित होने वाला ही था, कि रुद्र का बाण उसे आहत कर दिया। फलतः प्रजापति का आधा वीर्य बाहर स्खलित हो गया। क्योंकि यह बात इस प्रकार ही हुई।

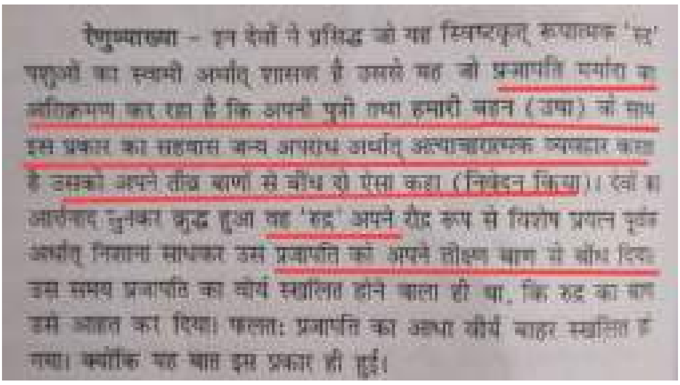
The gods then invoked the well-known Sviṣṭakṛt form of Rudra, who is the lord and ruler of all beings (paśus), and said to him:

"This Prajāpati, who is crossing the bounds of ighteousness by engaging in a sinful act of union with

his own daughter — our sister Uṣā — is committing an offense born of lust and aggression. Pierce him with your sharp arrows.”

Hearing the anguished plea of the gods, Rudra became enraged. Taking on his fierce (*raudra*) form, he deliberately aimed and struck Prajāpati with his piercing arrow.

At that very moment, Prajāpati was on the verge of discharging his seed, but before he could, Rudra’s arrow struck him. As a result, half of Prajāpati’s seed was expelled externally.


ऐतुम्व्याख्या – इन देवों ने प्रसिद्ध जो यह स्विष्टकृत् रूपात्मक 'रुद्र' पशुओं का स्वामी अर्थात् शासक है उससे यह जो प्रजापति मर्यादा का अतिक्रमण कर रहा है कि अपनी पुत्री तथा हमारी बहन (उषा) के साथ इस प्रकार का सहवास जन्य अपराध अर्थात् अत्याचारात्मक व्यवहार करता है उसको अपने तीव्र बाणों से बींध दो ऐसा कहा (निवेदन किया)। देवों का आर्तनाद सुनकर क्रुद्ध हुआ वह 'रुद्र' अपने रौद्र रूप से विशेष प्रयत्न पूर्वक अर्थात् निशाना साधकर उस प्रजापति को अपने तीक्ष्ण बाण से बींध दिया। उस समय प्रजापति का वीर्य स्खलित होने वाला ही था, कि रुद्र का बाण उसे आहत कर दिया। फलतः प्रजापति का आधा वीर्य बाहर स्खलित हो गया। क्योंकि यह बात इस प्रकार ही हुई।

Allegations-

2. Daksha Desired to Have Sex With his Own Sister

📚Shiva Purana 5.4.26📚
Daksa, son of Brahma deluded by Siva’s Mayä, had a desire for sexual intercourse with his sister along with his other brothers.”

Refutation-

These type of myths originate when people compare the divine with mortals. In श्रुतिशास्त्र, Daksha is described as – **दक्षं सर्वस्य जगतो निर्माणे समर्थं प्रजापतिम् । यद्वा । प्राणरूपेण सर्वेषु प्राणिषु व्याप्य वर्तमानं हिरण्यगर्भम् । 'प्राणो वै दक्षः' (तै. सं. २. ५. २. ४) इति श्रुतेः ।** – Daksha, the Prajapati with the potential to create the universe, the one who pervades every living creature in the form of **प्राण**. So **प्राण-दक्ष**.
Do mortals and Daksha Prajapati anyway seem alike? The mlecchas commenting on Prajapati don’t have even a basic idea of terms such as Prajapati, Hiranyagarbha, etc. Besides, only morons would find similarity between mortal women and twilight which happens to be a natural phenomena.
Anyway, let’s have a look at one of the most common sources of this myth -**दक्षश्च मोहितशंभोर्मायया ब्रह्मणस्सुतः भ्रातृभिस्स भगिन्यां वै भोक्तुकामोऽभवत्पुरा ।।** [शिवपुराणम्/संहिता ५ (उमासंहिता)/अध्यायः ०४] -Daksha, deluded by Shiva’s Maya, had a desire to have conjugal pleasures from his sister (Sandhya).
Now, we should understand the form of Prajapati Daksha and Sandhya in this context. According to **श्रुति** and **निरुक्त**, Daksha is also referred to as sun. And Sandhya is obviously twilight. Sandhya devi’s upper body is the morning twilight – **प्रातस्संध्याभवत्सा तु अहोरात्रादिमध्यगा** II Her lower body is the evening twilight – **तच्छेषभागस्तस्यास्तु अहोरात्रांतमध्यगा सा सायमभवत्संध्या पितृप्रीतिप्रदा सदा ॥**
Do these deities seem comparable to humans? Not even in the slightest. In this context, Prajapati Daksha has to be interpreted as sun. In **निरुक्तशास्त्रम् ११.२३**, there are verses that describe **मित्र-वरुण** as day and night and Aditi as the

conjoining phase between these two phases – अहोरात्र मित्रावरुणौ। तयोर्या सन्धिवेला तस्या प्रथममवस्यायरसानुप्रदानसंबन्धार्तो मध्यमामदितिमभिप्रत्योच्यते। Similarly, प्रजापति दक्ष had been described as father of अदिति – तदेवं दक्षस्य जन्मनि उदये चार्धवर्तिन्यादित्ये यतो वा लब्धात्मिका त्वम् अपि अहोरात्रे उभे विवाससि परिचरसि सर्वतो व्याप्नोपि । It says that when the sun (दक्ष) rises, at that time in the conjoining phase, अदिति partially pervades day and night.

Similarly, the relation of दक्ष with संध्या in this puranic context, has to be interpreted as the relation of sun and the evening. And, it shouldn't be compared with the incest committed by mortals because none of the characters in this story are mortals.

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Allegations–

3. Krishna Marries his Cousin Sisters

📚Shrimad Bhagavatam 10.58.56📚
Bhadra was a princess of the Kaikeya kingdom and the daughter of Lord Krsna's paternal aunt Srutakirti. The Lord married Bhadrã when her brothers, headed by Santardana, offered her to Him." (source)

📚Shrimad Bhagavatam 10.58.31📚
My dear King, Lord Krsna forcibly took away Princess Mitravinda, the daughter of His aunt Rajädhidevi, before the eyes of the rival kings.

Refutation –

VALIDITY OF MARRIAGE BETWEEN COUSINS!
In the Vedic system of marriage, the importance of the gotra, or family linkage, was stressed. Cousin brothers & sisters were allowed to get married, only if they did not belong to the same gotra, or family.
Gotra is always defined with respect of father's linkage, Hence children are always awarded by the father's gotra, irrespective of what ever the gotra of mother is !

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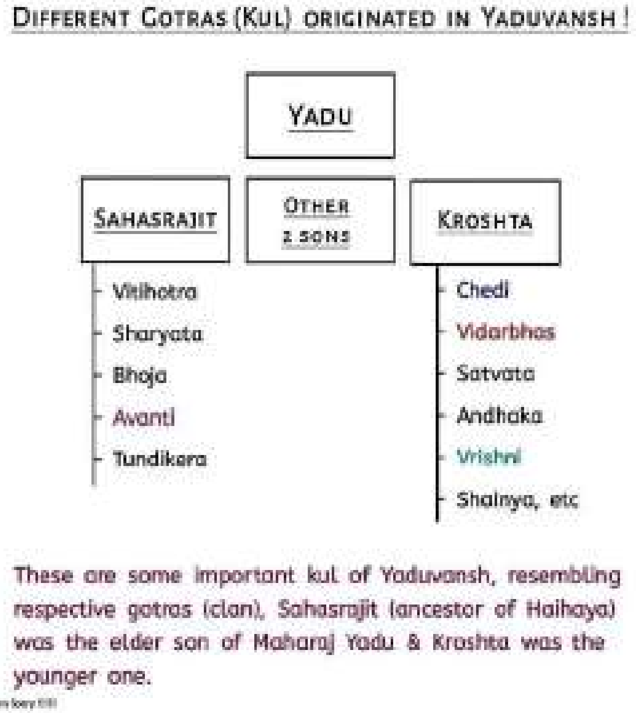
वैदिक विवाह की व्यवस्था में गोत्र तथा पारिवारिक संबंध को महत्व दिया गया है। भाई - बहन को विवाह की अनुमति मात्र तभी दी जाती थी, जब वे एक ही गोत्र या परिवार से संबंधित न हों।

गोत्र को सदैव पिता के संबंध (पितृ पक्ष) में परिभाषित किया जाता है, अत: एक मानुष्य (पुरुष या स्त्री) को सदैव पिता के गोत्र से सम्मानित किया जाता है, इसमें माता के गोत्र का स्थान नहीं !

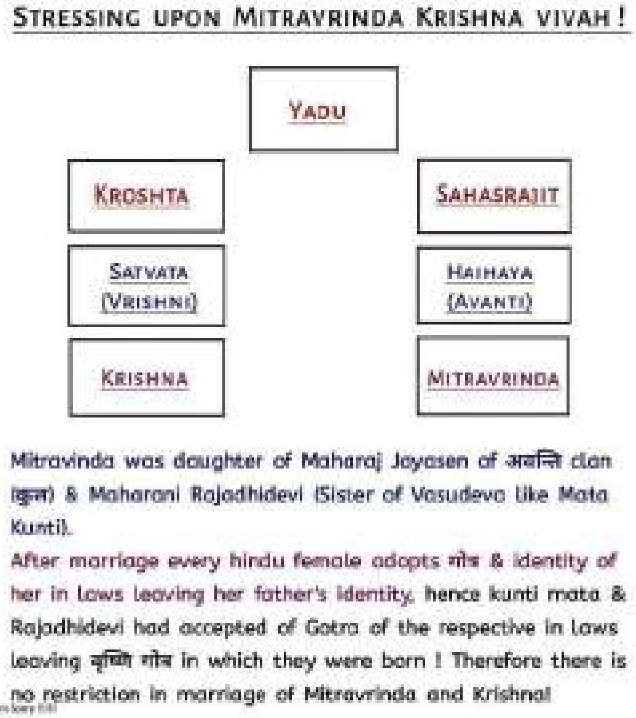
Different Gotras (KUL) ORIGINATED IN Yaduvansh!
YADU
SAHASRAJIT
OTHER 2 SONS
KROSHTA
Vitihotra
Chedi
Sharyata
Vidarbhas
Bhoja
Satvata
Avanti
Andhaka
Tundikera
Vrishni
Shainya, etc
These are some important kul of Yaduvansh, resembling respective gotras (clan), Sahasrajit (ancestor of Haihaya)

was the elder son of Maharaj Yadu & Kroshta was the younger one.



STRESSING UPON MITRAVRINDA KRISHNA VIVAH!

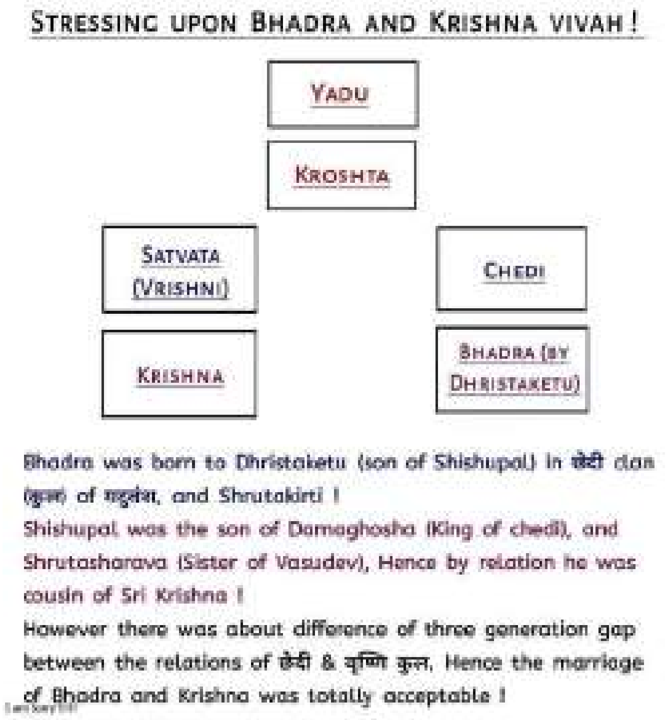
Mitravinda was daughter of Maharaj Jayasen of अवन्ति clan (कुल) & Maharani Rajadhidevi (Sister of Vasudeva like Mata Kunti).
After marriage every hindu female adopts गोत्र & identity of her in laws leaving her father's identity, hence kunti mata & Rajadhidevi had accepted of Gotra of the respective in laws leaving वृष्णि गोत्र in which they were born! Therefore there is no restriction in marriage of Mitravrinda and Krishna!



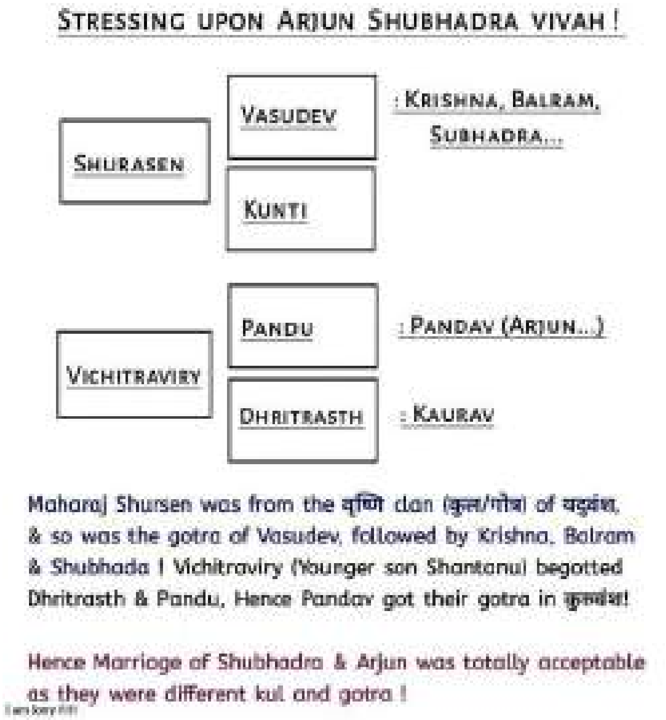
STRESSING UPON BHADRA AND KRISHNA VIVAH!

Bhadra was born to Dhristaketu (son of Shishupal) in छेदी lan (कुल) of यदुवंश, and Shrutakirti !

Shishupal was the son of Damaghosha (King of chedi), and Shrutasharava (Sister of Vasudev), Hence by relation he was cousin of Sri Krishna !
However there was about difference of three generation gap between the relations of छेदी & वृष्णि कुल, Hence the marriage of Bhadra and Krishna was totally acceptable !



STRESSING UPON ARJUN Subhadra VIVAH!
Maharaj Shursen was from the वृष्णि clan (कुल/गोत्र) of यदुवंश, & so was the gotra of Vasudev, followed by Krishna, Balram & Subhadra ! Vichitraviry (Younger son Shantanu) begotted Dhritrasth & Pandu, Hence Pandav got their gotra in कुरुवंश!
Hence Marriage of Shubhadra & Arjun was totally acceptable as they were different kul and gotra !



Allegations-

. Manu's Incest With his Daughter

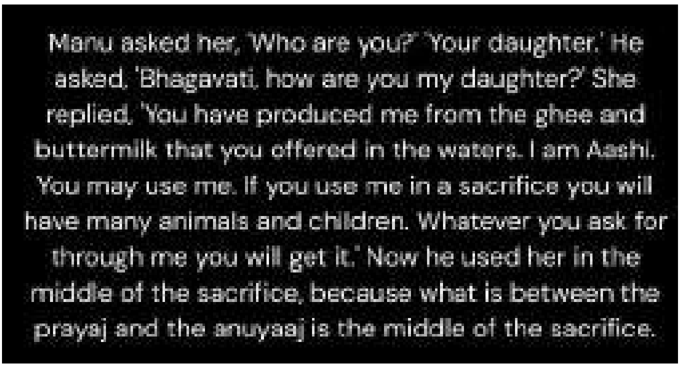
📚Shatapatha Brahmana 1.8.1.9-11📚
Manu said to her, 'Who art thou?' 'Thy daughter,' she replied. 'How, illustrious one, (art thou) my daughter?' he asked… With her he went on worshipping and performing austerities, wishing for offspring. Through her he generated this race, which is this race of Manu; and whatever blessing he invoked through her, all that was granted to him. Now this (daughter of Manu) is essentially the same as the Idâ; and whosoever, knowing this, performs with (the) Idâ, he propagates this race which Manu generated; and whatever blessing he invokes through it (or her), all that is granted to him."

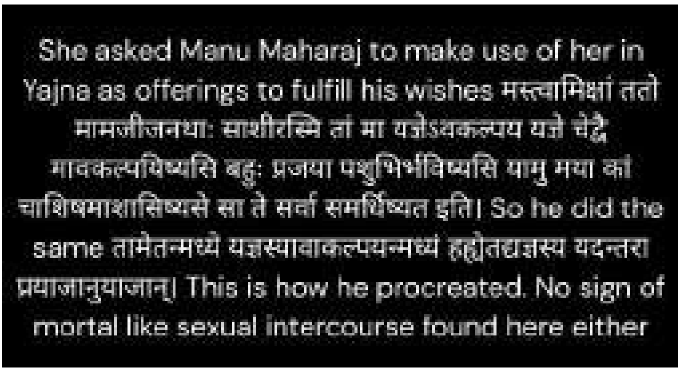
Refutation–

Here is Satapatha Brahmana 1/8/1/9 Hindi translation Sayana Bhasya – मनु ने उससे पूछा, 'तू कौन है?' 'तेरी लड़की।' उसने पूछा, 'भगवति ! तू मेरी लड़की कैसे ?' उसने उत्तर दिया, 'तूने जलों में जो घी-मट्ठा अर्पण किया, उसी से तूने मुझे उत्पन्न किया। मैं आशी हूँ। तू मेरा प्रयोग कर। यदि तू यज्ञ में मेरा प्रयोग करेगा तो बहुत-से पशुओं और सन्तानवाला होगा। जो कुछ चीज तू मेरे द्वारा माँगेगा वह सब तुझको मिलेगी ।' अब उसने उसका यज्ञ के मध्य में प्रयोग किया, क्योंकि प्रयाज और अनुयाज के बीच में जो कुछ है वही यज्ञ का मध्य है ॥६॥

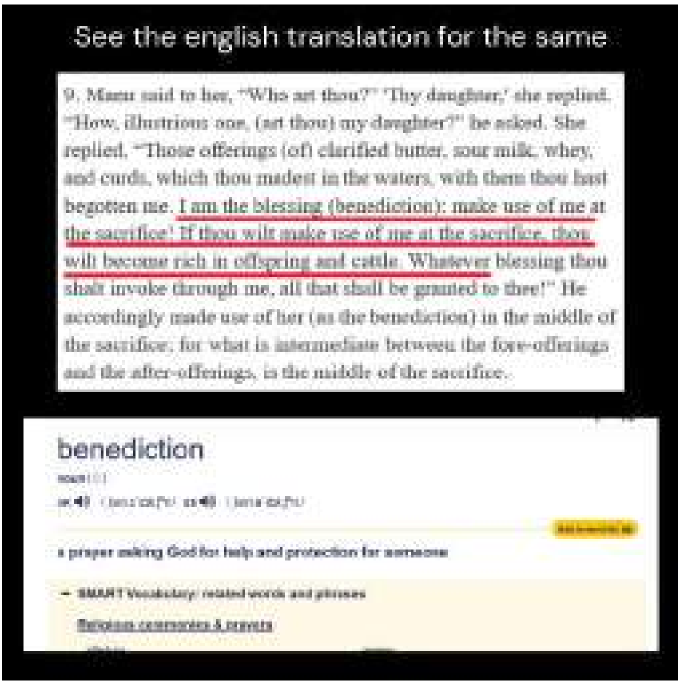
Manu asked her, 'Who are you?' 'Your daughter.' He asked, 'Bhagavati, how are you my daughter?' She replied, 'You have produced me from the ghee and buttermilk that you offered in the waters. I am Aashi. You may use me. If you use me in a sacrifice you will have many animals and children. Whatever you ask for through me you will get it.' Now he used her in the middle of the sacrifice, because what is between the prayaj and the anuyaaj is the middle of the sacrifice.

She asked Manu Maharaj to make use of her in Yajna as offerings to fulfill his wishes मस्त्वामिक्षां ततो मामजीजनथाः साशीरस्मि तां मा यज्ञेऽवकल्पय यज्ञे चेद्वै मावकल्पयिष्यसि बहुः प्रजया पशुभिर्भविष्यसि यामु मया कां चाशिषमाशासिष्यसे सा ते सर्वा समर्धिष्यत इति। So he did the same तामेतन्मध्ये यज्ञस्यावाकल्पयन्मध्यं ह्येतद्यज्ञस्य यदन्तरा प्रयाजानुयाजान्। This is how he procreated. No sign of mortal like sexual intercourse found here either





See the english translation for the same



Acharya Sayana said in his commentary on Satapatha Brahmana 1/8/1/9 – No mention of Mortal Sexual intercourse here either

होवाच – " य एव मामजीजनत, तस्यैवाहमस्मि " इति । तस्यामपि त्वमीषाते । तद्वा जज्ञौ, तद्वा न जज्ञावति त्वेवेयाय, सा मनुमाजगाम ॥ ८ ॥
तां ह मनुरुवाच -" का असि" इति। "तव दुहिता" इति । "कर्य भगवति ! मम दुहिता" इति । " या अमूरप्स्वाहुतीरहौषीः घृतं, दधि, मस्तु, आमिक्षाम्-ततो मामजीजनथाः, साशीरस्मि, तां मा यज्ञेऽवकल्पय; यज्ञे चेद् वै मावकल्पयिष्यसि बहुः प्रजया पशुभिर्भविष्यसि, यासु मया काञ्चाशिषमाशासिष्यसे-सा ते सर्वा समर्द्धिष्यते " इति । तामेतन्मध्ये यज्ञस्यावा कल्पयत् । मध्यं होतैद् यज्ञस्य-यदन्तरा प्रयाजानुयाजान् ॥ ९ ॥
तयार्श्वन् श्राम्यंश्चचार-प्रजाकामः । तयेमां प्रजाति प्रजज्ञे येयं मनोः प्रजातिः, याम्वेनया काञ्चा-शिषमाशास्त-सास्मै सर्वा समार्द्धयत ॥ १० ॥
'तद्' भागित्वं 'वा जज्ञौ' वाशब्दश्चशब्दार्थे, जानातिश्च प्रतिपूर्वी द्रष्टव्यः प्रतिज्ञातवती च 'न' च प्रति-ज्ञातवतीति । यावता मैत्रावरुणीति व्यपदिश्यते, तावत्प्रतिज्ञातत्रती; यत्र तस्याः किंचित्ताभ्यां हूयेतेति, एवं न प्रतिज्ञातवती ॥ ८॥
ां ह मनुः । 'अजीजनथाः' 'जनितवानसि । 'आशीरस्मि' आशीर्हेतुत्वादाशीः ।

'अवकल्पय' साङ्गत्तया समर्थय, समर्था कुरु । 'मया' हेतुभूतया-मय्युपहूयमानायाम् " उपहूतोऽयं यजमानः "-इत्येतेन होतृवचनेन 'याम् आशिषम् आशासिष्यसे' इति 'ताम्' ' एतत्' एतां मैत्रावरुणीं मानवीं घृतपदीं 'मध्ये यनस्य' यज्ञस्यान्तः, समर्थयन् 'प्रयाजानुयाजान् अन्तरा'। इति इडायागेः ॥ ९ ॥
तयार्श्वन् । 'तया' सह दर्शपूर्णमासयोर्देवार्चनव्रतलक्षणं 'तपः' 'श्राम्यन्' कुर्वन् " चचार '

He (the sage or the narrator) said —
"She who gave birth to me, I belong to her alone."
Even she was under your control.
So, either she knew this (truth) or she did not — but she came to you on her own.
She approached Manu.

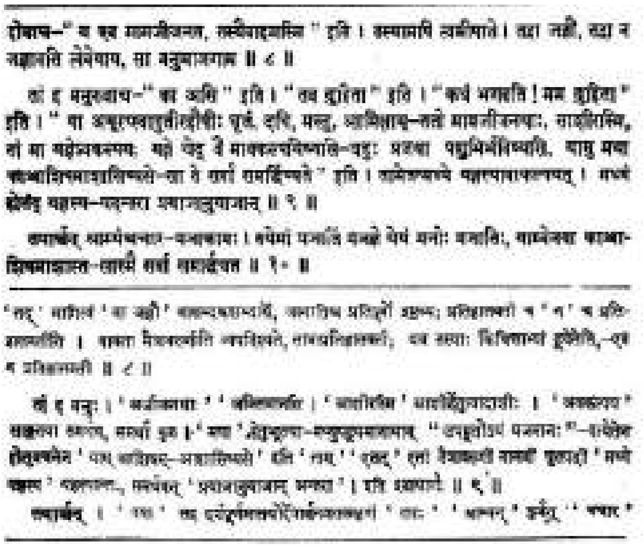
Then Manu asked her: "Who are you?"
She replied: "I am your daughter."
He said: "O Lady, how can you be my daughter?"

She answered:
"It is I who offered those oblations into the waters — clarified butter (ghee), curd, milk, fresh butter (āmikṣā). Through that offering, I generated you. I am a wish or blessing (āśiḥ).
Therefore, assign me a role in the sacrifice.
If you do so, you will gain much: abundant progeny and wealth in cattle.
And whatever blessings you hope for through me — all of them shall be fulfilled."

So he assigned her (the goddess, the blessing) a role *in the middle of the sacrifice*, i.e., between the Prayāja and Anuyāja offerings.
That middle portion of the sacrifice is the essence — that which lies between the preliminary and concluding offerings.

9.
With her, performing austerity (tapas), Arśvan (the horse — a symbol of virility or the sacrificer himself), though weary, continued his work — desiring offspring (progeny).

And through her, this offspring was born, which is known as Manu's progeny (the human race).
Whatever blessings Manu had hoped for through her — she fulfilled them all.



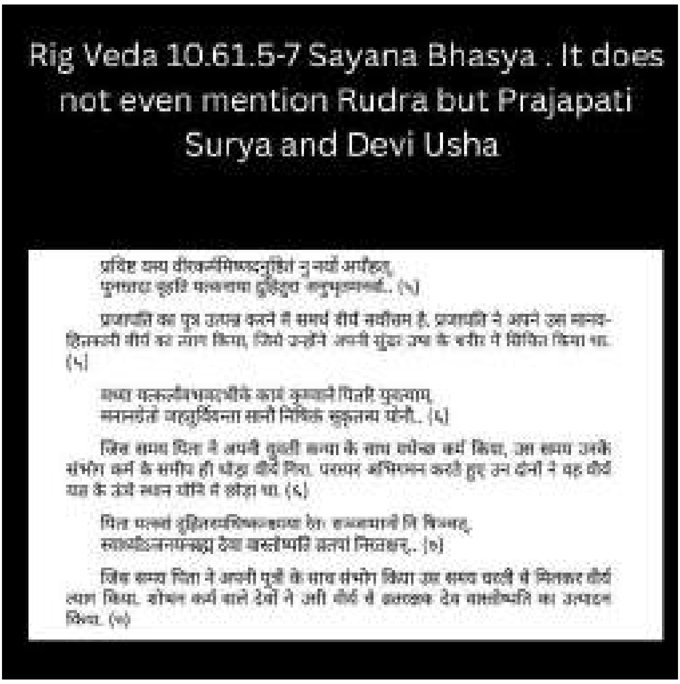
Allegations-

5. Rudra's Incest With his Daughter

📚Rig Veda 10.61.5-7📚
(Rudra), the benefactor of man, whose eager virile energy was developed, drew it back when disseminated (for the generation of offspring) again the irresistible (Rudra) concentrates (the energy) which was communicated to his maiden daughter. When the deed was done in mid-heaven in the proximity of the father working his will, and the daughter coming together, they let the seed fall slightly; it was poured upon the high place of sacrifice. When the father united with the daughter, then associating with the earth, he sprinkled it with the effusion[Semen]: then the thoughtful gods begot Brahma : they fabricated the lord of the hearth (of sacrifice); the defender of sacred rites\

Refutation–

Rig Veda 10.61.5-7 Sayana Bhasya . It does not even mention Rudra but Prajapati Surya and Devi Usha



Prajapati is Sun in Vedas

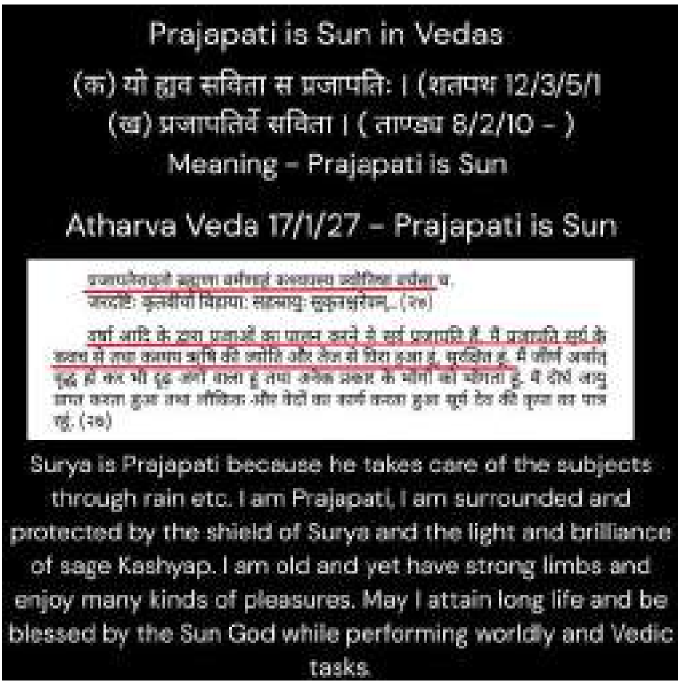
(क) यो ह्याव सविता स प्रजापतिः । (शतपथ 12/3/5/1

(ख) प्रजापतिर्वे सविता । (ताण्ड्य 8/2/10 –)

Meaning – Prajapati is Sun

Atharva Veda 17/1/27 – Prajapati is Sun

Atharva Veda 17/1/27 – Surya is Prajapati because he takes care of the subjects through rain etc. I am Prajapati, I am surrounded and protected by the shield of Surya and the light and brilliance of sage Kashyap. I am old and yet have strong limbs and enjoy many kinds of pleasures. May I attain long life and be blessed by the Sun God while performing worldly and Vedic tasks.



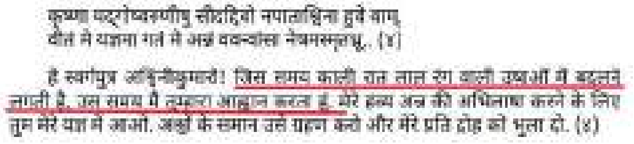
Rig Veda 4.52.1 tells that Usha is daughter of Sun

Rig Veda 4.52.1-Usha, the daughter of the Sun, who is well praised, the able leader of all living beings and gives birth to the best fruits, appears and destroys the darkness after the night has passed.

Atharva Veda 19.12.1 tells that Usha is the sister of Night and destroys night . Thus Usha is Dawn

Atharva Veda 19.12.1 – As soon as Usha arrives, she dispels the darkness of her sister night. After this Usha opens the worldly and Vedic path completely.

Rig Veda 10.61.14 states **जिस समय काली रात लाल रंग वाली उषाओं में बदलने लगती है, उस समय मैं तुम्हारा आह्वान करता हूं** – "At the time when the dark night begins to turn into the red-hued dawn (Usha) I invoke you."



It is written in *Nirukta* (2.18) as well as in the *Uṇādi Sūtra* (4.235) that Uṣā (the dawn) is that which dispels the darkness of night. The time that follows the night, when the darkness begins to fade away — that early morning period is called Uṣā (dawn).N

Nirukta 2/18

उषाः कस्मादुच्छतीति सत्या रात्रेरपरः कालः ।
कस्मात् किस कारण से उषाः उषा कहा जाता है? क्योंकि उच्छतीति सत्या (अन्धकार को) निवारित करती हुई रहती है-दूर करती हुई रहती है। रात्रः रात्रि का अपरः कालः उत्तरवती (पिछला) काल होता है।
विमर्श-

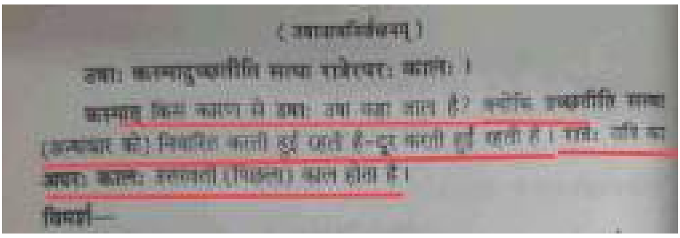
"Why is the dawn (*Uṣā*) called *Uṣā*? Because she '*ucchatīti satyā*' — she removes, dispels (the darkness). The period following the night is known as *Uṣā*, the later (subsequent) part of the night, i.e., the early morning."

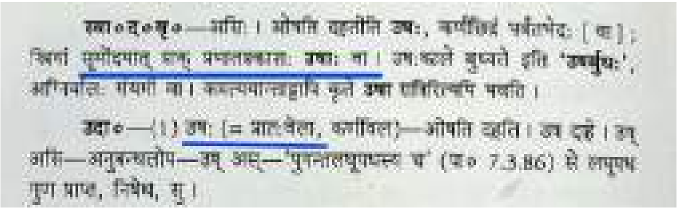
Discussion (Vimarśa):
The term *Uṣā* is derived from the root "ucch" (to rise, to remove), indicating that *Uṣā* is the one who removes darkness — hence, she is called *Uṣā*. She signifies the later phase of the night, when the darkness begins to withdraw, and light begins to appear. Thus, *Uṣā* represents the transition from night to day, symbolizing hope, awakening, and illumination.

Unadi Sutra 4.235-

स्वा०द० वृ० – असिः । ओषति दहतीति उषः, कर्णछिद्रं पर्वतभेदः [वा]; स्त्रियां सूर्योदयात् प्राक् प्रभातप्रकाशः उषाः वा । उषःकाले बुध्यते इति 'उषर्बुधः', अग्निर्बालः संयमी वा । कप्रत्ययान्ताट्टापि कृते उषा रात्रिरित्यपि भवति ।
उदा०- (1) उषः (= प्रातःवेला, कर्णविल) – ओषति दहति । उष दाहे । उष् असि- अनुबन्धलोप-उष् अस्- 'पुगन्तलघूपधस्य च' (पा० 7.3.86) से लघूपध गुण प्राप्त, निषेध, सु ।

Usha means Dawn


उषाः कस्मादुच्छतीति सत्या रात्रेरपरः कालः ।
कस्मात् किस कारण से उषाः उषा कहा जाता है? क्योंकि उच्छतीति सत्या (अन्धकार को) निवारित करती हुई रहती है-दूर करती हुई रहती है। रात्रः रात्रि का अपरः कालः उत्तरवती (पिछला) काल होता है।
विमर्श—


स्वा०द०वृ०—असि । ओषति दहतीति उषः, कर्णछिद्रं पर्वतभेदः [वा]; स्त्रियां सूर्योदयात् प्राक् प्रभातप्रकाशः उषाः वा । उषःकाले बुध्यते इति 'उषर्बुधः', अग्निर्बालः संयमी वा । कप्रत्ययान्ताट्टापि कृते उषा रात्रिरित्यपि भवति ।
उदा०—(1) उषः (= प्रातःवेला, कर्णविल)—ओषति दहति । उष दाहे । उष् असि—अनुबन्धलोप—उष् अस्—'पुगन्तलघूपधस्य च' (पा० 7.3.86) से लघूपध गुण प्राप्त, निषेध, सु ।

In the *Nirukta*, Uṣā is described as a deity associated with the heavenly realm (*dyuloka*).

In Chapter 12 of the *Nirukta*, a list of deities associated with the *dyuloka* (celestial region) is given, where Uṣā is mentioned second, right after the Aśvins, as a deity of the heavenly sphere.

That is why in the *Brāhmaṇa* texts, Uṣā is referred to as a deity of the *dyuloka*. Whether one says "Uṣā" or "deity of

the *dyuloka*", both refer to the same entity — there is no disagreement in this regard.

Furthermore, regarding Uṣā — the deity of the *dyuloka* — it is written in the *Nirukta* that she spreads light across half the region of the sky before the sun rises. This is what we commonly know as dawn or *uṣā-kāla* (the time of Uṣā in the early morning).

अथ अतः अब यहाँ से द्युस्थानाः द्युलोक के देवता (व्याख्यायित किये जा रहे हैं)

(२. उषस्)
उषा वष्टेः कान्तिकर्मणः, उच्छतेरितरा माध्यमिका ।
तस्या एषा भवति-
उषस्तच्चित्रमाभरास्मभ्यं वाजिनीवति ।
येन तोकं च तनयं च धामहे ।। (ऋ० १.९२.१३)
उषस्तच्चित्रं चायनीयं मंहनीयं धनमाहरास्मभ्यम्, अन्नवतिः येन पुत्रांश्च पौत्रांश्च दधीमहि ।
उषा (सूर्योदय से पूर्व काल का वाचक घुस्थानीय) उषा कान्तिकर्मणः कान्त्यर्थक वष्टेः 'वश्' धातु से 'उच्छी' धातु से बना है। इतरा माध्यमिका दूसरा अन्तरिक्ष स्थानीय (विद्युत् का वाचक उषा शब्द) उच्छतेः विवासनार्थक 'उच्छी' धातु से बना है (यहाँ उषा द्युस्थानीय उषा है)।

मन्त्रार्थ – एताः ताः उषसः यह वह उषा रजसः अन्तरिक्ष लोक के (सूर्य के सम्मुख वाले) पूर्वे अर्द्ध पहले आधे भाग में भानुं अञ्जते प्रकाश से सभी को प्रकाशित करती है केतुम् अक्रत और सभी पदार्थों का बोधन करा रही है। धृष्णवः आयुधानि इव जिस प्रकार योद्धा लोग अपने आयुधों को निष्कृण्वानाः संस्कृत करके चमकाते हैं

Now then, from here onwards, the *dyusthānāḥ* — the deities of the celestial realm (*dyuloka*) — are being explained.

(2. Uṣas / Ushas)
Uṣā, of the root vaṣṭiḥ meaning "to shine, radiate beauty," is derived from the verb root uśch (उच्छी) in the sense of radiating or rising. One *Uṣā* is mādhyamikā, the intermediate — the other kind of Uṣā associated with the mid-region (*antarikṣa*) and related to lightning.
But here, this Uṣā is dyusthānīya — the heavenly Uṣā.

Vedic Mantra (Ṛgveda 1.92.13):

uṣas tac citram ābharāsmabhyam vājinīvati yena tokaṁ ca tanayaṁ ca dhāmahe
Translation: *O Uṣā! Bring us that brilliant (wealth), rich in horses, by which we may sustain our offspring and their children.*

Explanation:

The word Uṣā refers to the early morning light before sunrise — she is a *dyuloka-sthānīya* (heavenly) goddess. The word "Uṣā" is derived from two different roots:

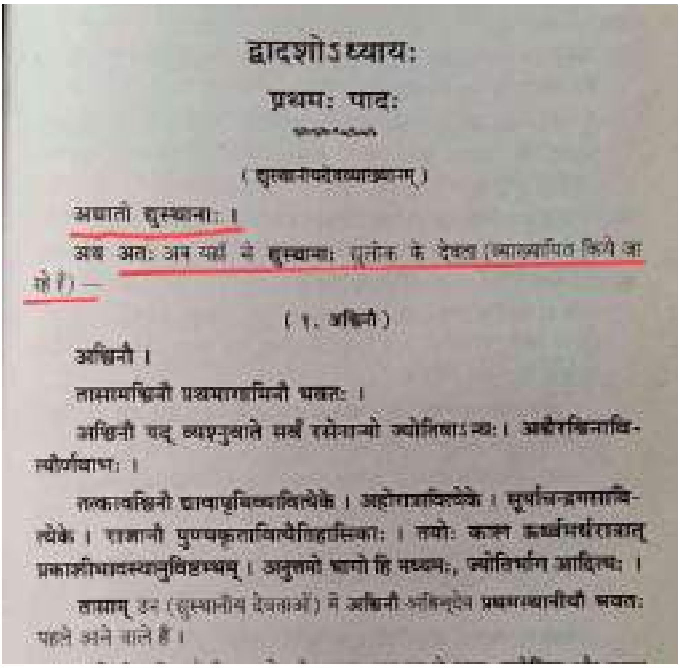
- From the root vaś (वश्) meaning "to shine or radiate beauty" → implying her role in spreading brilliance and charm.
- From the root uśch (उच्छी) meaning "to rise or emit" → again suggesting the dawning or emitting of light.

There is another intermediate Uṣā (antarikṣa-sthānīya), signifying lightning or brilliance in the mid-region — but the current context is about the celestial Uṣā, associated with the dawn.

Mantra meaning:

This Uṣā, belonging to the region of space (rajas), in the **eastern half** of the sky — *before the Sun rises* — anoints everything with light (*bhānuṁ añjate*), illuminating all. She **awakens** all beings (*ketum akrat*) and makes them aware.

Like warriors who cleanse and polish their weapons (*dhṛṣṇavaḥ āyudhāni iva*), preparing them for battle, similarly, this Uṣā brightens the world, energizing it for the day ahead.

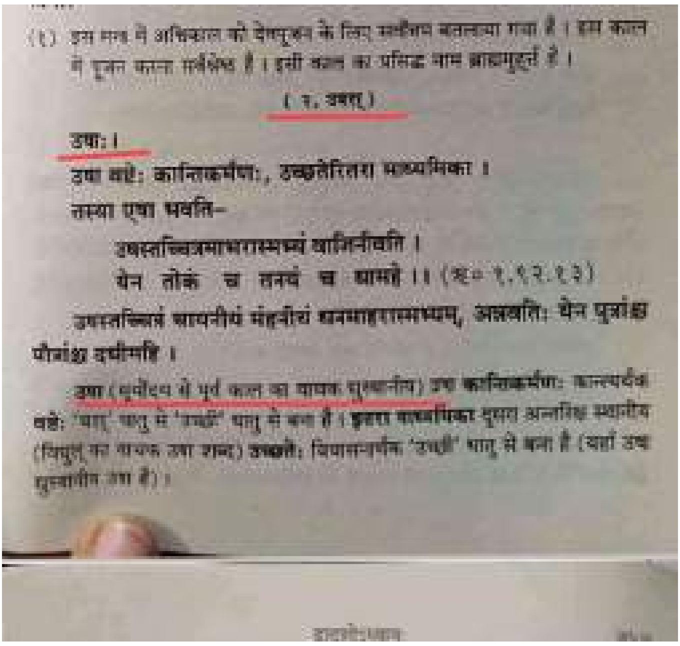

द्वादशोऽध्याय:

प्रथम: पाद:

अथातो द्युस्थाना: ।

(१. अश्विनौ)

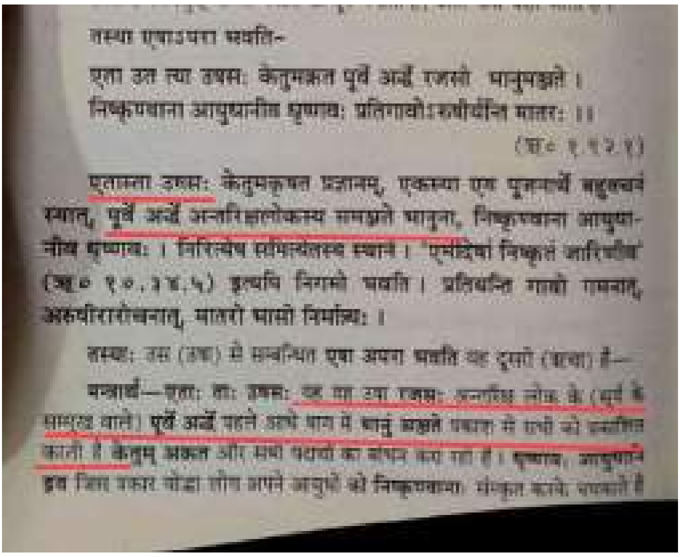
अश्विनौ ।


(२. उषस्)

उषा: ।

तस्या एषा भवति–

येन तोकं च तनयं च धामहे ।। (ऋ० १.९२.१३)



तस्या एषाऽपरा भवति-

एता उ त्या उषसः केतुमक्रत पूर्वे अर्धे रजसो भानुमञ्जते ।
निष्कृण्वाना आयुधानीव धृष्णवः प्रति गावोऽरुषीर्यन्ति मातरः ॥

(ऋ० १.९२.१)

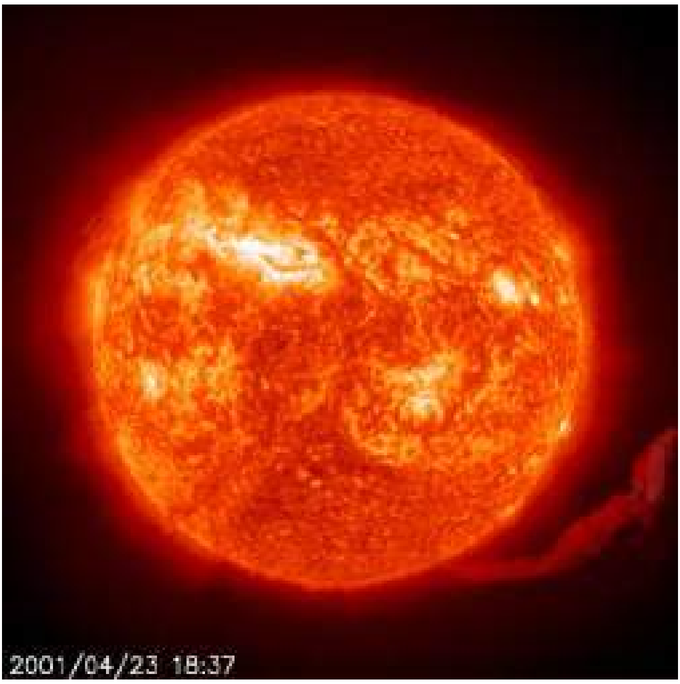
एतास्ता उषसः केतुमकृषत प्रज्ञानम्, एकस्या एव पूजनार्थे बहुवचनं स्यात्, पूर्वे अर्धे अन्तरिक्षलोकस्य समञ्जते भानुना, निष्कृण्वाना आयुधानीव धृष्णवः । [illegible] स्याने । 'एमीदेषां निष्कृतं जारिणीव' (ऋ० १०.३४.५) इत्यपि निगमो भवति । प्रतियन्ति गावो गमनात्, अरुषीरारोचनात्, मातरो भासो निर्मात्र्यः ।

तस्याः उस (उषा) से सम्बन्धित एषा अपरा भवति यह दूसरी (ऋचा) है—

मन्त्रार्थ—एताः ताः उषसः यह वह उषा रजसः अन्तरिक्ष लोक के (सूर्य के समान वाले) पूर्वे अर्धे पहले आधे भाग में भानुं अञ्जते प्रकाश से सबों को प्रकाशित करती हैं केतुम् अक्रत और सब पदार्थों का [illegible] । धृष्णवः आयुधानि इव जिस प्रकार योद्धा लोग अपने आयुधों को निष्कृण्वाना संस्कृत करते, चमकाते हैं

Who is Prajapati here ?

Sun is Prajapati



Who is Usha here ?

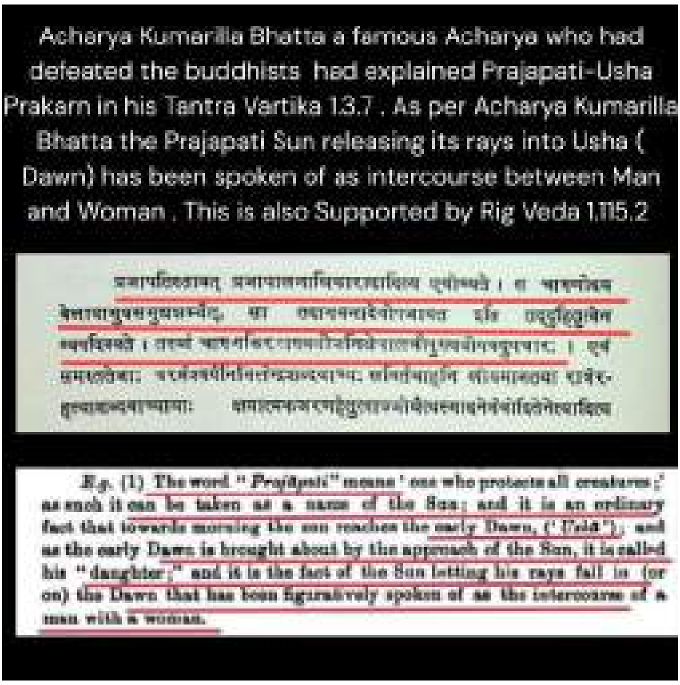
Usha is Dawn

Acharya Kumarilla Bhatta a famous Acharya who had defeated the buddhists had explained Prajapati-Usha Prakarn in his Tantra Vartika 1.3.7. As per Acharya Kumarilla Bhatta the Prajapati Sun releasing its rays into Usha (Dawn)

has been spoken of as intercourse between Man and Woman. This is also Supported by Rig Veda 1.115.2

प्रजापतिस्तावत् प्रजापालनाधिकारादादित्य एवोच्यते । स चारुणोदय वेलायामुषसमुद्यन्नभ्यैत्, सा तदागमनादेवोपजायत इति तदुहितृत्वेन व्यपदिश्यते । तस्यां चारुणकिरगाख्यबीजनिक्षेपात्स्त्रीपुरुपयोगवदुपचारः । एवं समस्ततेजाः परमैश्वर्यनिमित्तेन्द्रशब्दवाच्यः सवितैवानि लीयमानतया रात्रेर-हल्याशब्दवाच्यायाः क्षयात्मकज रणहेतुत्वाज्जीर्यत्यस्मादनेनैवोदितेनेत्यादित्य

E.g. (1) The word "Prajapati" means 'one who protects all creatures;' as such it can be taken as a name of the Sun; and it is an ordinary fact that towards morning the sun reaches the early Dawn, ('Usha'); and as the early Dawn is brought about by the approach of the Sun, it is called his "daughter;" and it is the fact of the Sun letting his rays fall in (or on) the Dawn that has been figuratively spoken of as the intercourse of a man with a woman.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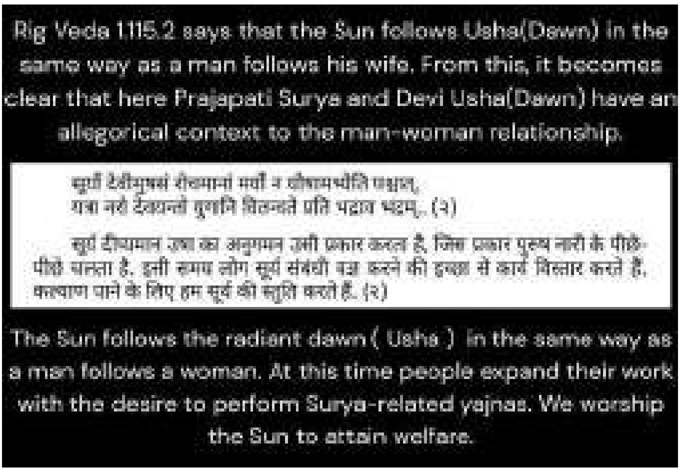
E.g. (1) The word "Prajâpati" means 'one who protects all creatures;' as such it can be taken as a name of the Sun; and it is an ordinary fact that towards morning the sun reaches the early Dawn, ('Usha'); and as the early Dawn is brought about by the approach of the Sun, it is called his "daughter;" and it is the fact of the Sun letting his rays fall in (or on) the Dawn that has been figuratively spoken of as the intercourse of a man with a woman.

Rig Veda 1.115.2 says that the Sun follows Usha(Dawn) in the same way as a man follows his wife. From this, it becomes clear that here Prajapati Surya and Devi Usha(Dawn) have an allegorical context to the man-woman relationship.

सूर्य दीप्यमान उषा का अनुगमन उसी प्रकार करता है, जिस प्रकार पुरुष नारी के पीछे-पीछे चलता है. इसी समय लोग सूर्य संबंधी यज्ञ करने की इच्छा से कार्य विस्तार करते हैं. कल्याण पाने के लिए हम सूर्य की स्तुति करते हैं. (२)
The Sun follows the radiant dawn (Usha) in the same way as a man follows a woman. At this time people expand their work with the desire to perform Surya-related yajnas. We worship the Sun to attain welfare.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सूर्यो देवीमुषसं रोचमानां मर्यो न योषामभ्येति पश्चात्,
यत्रा नरो देवयन्तो युगानि वितन्वते प्रति भद्राय भद्रम्.. (२)

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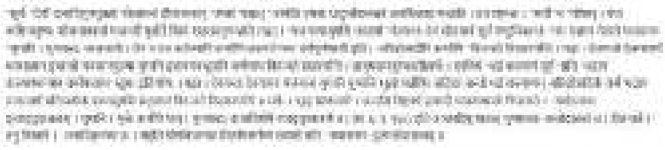
Sayancharya bhasya on Rig Veda 1.115.2 explains it further-

“सूर्यः “देवीं दानादिगुणयुक्तां “रोचमानां दीप्यमानाम् “उषसं “पश्चात् “अभ्येति उषसः प्रादुर्भावानन्तरं तामभिलक्ष्य गच्छति । तत्र दृष्टान्तः । “मर्यो “न “योषाम् । यथा कश्चिन्मनुष्यः शोभनावयवां गच्छन्तीं युवतिं स्त्रियं सततमनुगच्छति तद्वत् । “यत्र यस्यामुषसि जातायां “देवयन्तः देवं द्योतमानं सूर्यं यष्टुमिच्छन्तः “नरः यज्ञस्य नेतारो यजमानाः “युगानि । युगशब्दः कालवाची । तेन च तत्र कर्तव्यानि कर्माणि लक्ष्यन्ते यथा दर्शपूर्णमासौ इति । अग्निहोत्रादीनि कर्माणि “वितन्वते विस्तारयन्ति । यद्वा । देवयन्तो देवयागार्थं धनमात्मन इच्छन्तो यजमानपुरुषा युगानि हलावयवभूतानि कर्षणाय वितन्वते प्रसारयन्ति । तामुषसमनुगच्छतीत्यर्थः । एवंविधं “भद्रं कल्याणं सूर्यं “प्रति “भद्राय कल्याणरूपाय कर्मफलाय’ स्तुमः इति शेषः । यद्वा । देवयन्तः देवकामा यजमाना युगानि युग्मानि भूत्वा पत्नीभिः सहिताः सन्तो भद्रं कल्याणम् अग्निहोत्रादिकं कर्म भद्राय तत्फलार्थं प्रति प्रत्येकं यस्यामुषसि प्रवृत्तायां वितन्वते विस्तारयन्ति ॥ मर्यः । 'मृङ् प्राणत्यागे'। छन्दसि निष्टर्क्य इत्यादौ यत्प्रत्ययान्तो निपात्यते । ' यतोऽनावः' इत्याद्युदात्तत्वम् । युगानि । युजेः कर्मणि घञ् । युगशब्दः कालविशेषे रथाद्युपकरणे च (का. ६. १. १६०) इति उञ्छादिषु पाठात् गुणाभावः अन्तोदात्तत्वं च । वितन्वते । ' तनु विस्तारे । ' तनादिकृञ्भ्य उः । सहेति योगविभागात तिङोपसर्गस्य समासे सति ' समासस्य ' इत्यन्तोदात्तत्वम् ॥

The Sun follows the radiant goddess Uṣas, who is endowed with divine qualities such as generosity and shines brilliantly. After Uṣas manifests, the Sun, drawn by her beauty, proceeds after her—just as a young man constantly follows a graceful young woman. When Uṣas rises, the worshippers (devayantaḥ), desiring to behold the shining deity (the Sun), prepare to offer their worship. The word *yugāni* refers to time cycles or ritual periods, such as the new and full moon sacrifices, during which obligatory rites like Agnihotra are performed and expanded. Alternatively, *yugāni* may refer to the components of a plough, indicating that these sacrificers—desiring divine rewards and wealth—engage in agricultural labor by spreading their yokes for plowing. Thus, it is said that they follow Uṣas into activity. This benevolent and auspicious Sun is praised for auspicious purposes—the fruitful results of sacred actions. Or again, *devayantaḥ*, the sacrificers, paired with their wives (yugāni as conjugal pairs), perform auspicious acts like Agnihotra during the rise of Uṣas, each extending their rituals in pursuit of divine blessings.



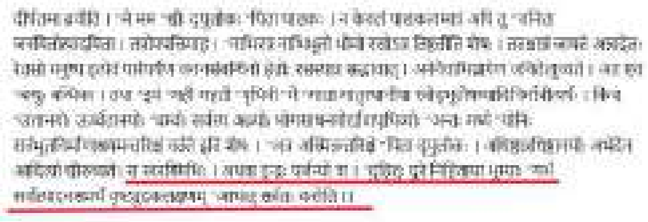
. Then what is the semen of Prajapati Sun here ? Rig Veda 164.33 Sayana Bhasya tells that Father form Sun

impregnates his daughter Usha/Heaven with Sun rays form Virya/Semen which gives rise to all living beings . Thus the Semen here is Sun rays only

Sayancharya bhasya on Rig Veda 1.164.33

“स स्वरश्मिभिः । अथवा इन्द्रः पर्जन्यो वा । दुहितुः दूरे निहिताया भूम्याः गर्भं सर्वोत्पादनसमर्थं वृष्ट्युदकलक्षणम् आधात् सर्वतः करोति ।।”

“He, with his own rays places the seed (garbha), capable of producing all beings and characterized by rain or water, into the daughter , who is situated afar. He causes this (fertilization) from all directions.”



Allegations–

6. Sasadvani Impregnated his Own Daughter

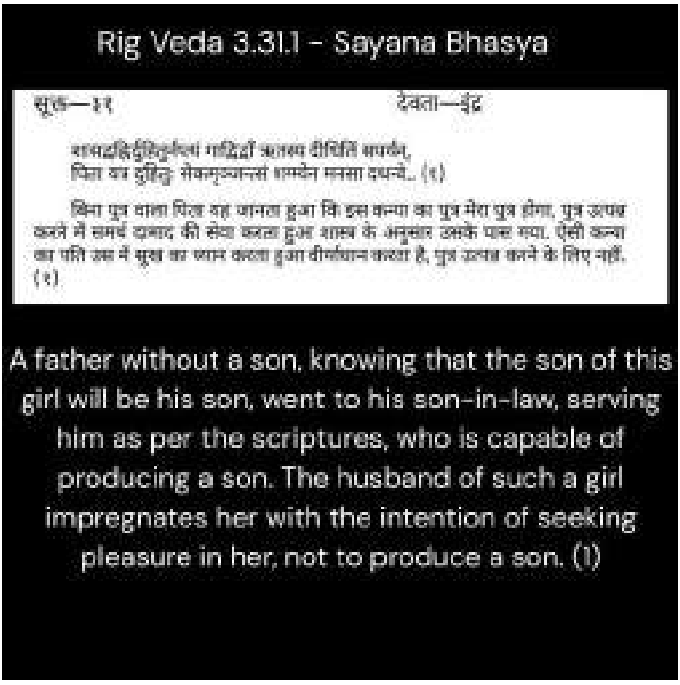
📚Rig Veda 3.31.1📚
The sonless father, regulating (the contract), refers to his grandson, (the son) of his daughter, and relying on the efficiency of the rite, honours (his son-in-law) with valuable gifts; the father, trusting to the impregnation of the daughter, supports himself with a tranquil mind.

Refutation –

Rig Veda 3.31.1 – Hindi translation of Sayana Bhasya

शासद्वह्निर्दुहितुर्नप्त्यं गाद्विद्वाँ ऋतस्य दीधितिं सपर्यन्. पिता यत्र दुहितुः सेकमृञ्जन्त्सं शग्म्येन मनसा दधन्वे.. (१)
बिना पुत्र वाला पिता यह जानता हुआ कि इस कन्या का पुत्र मेरा पुत्र होगा, पुत्र उत्पन्न करने में समर्थ दामाद की सेवा करता हुआ शास्त्र के अनुसार उसके पास गया. ऐसी कन्या का पति उस में सुख का ध्यान करता हुआ वीर्याधान करता है, पुत्र उत्पन्न करने के लिए नहीं. (१)

A father without a son, knowing that the son of this girl will be his son, went to his son-in-law, serving him as per the scriptures, who is capable of producing a son. The husband of such a girl impregnates her with the intention of seeking pleasure in her, not to produce a son.



Sanskrit commentary of Sayana on RIg Veda 3.31.1-2 – No Incest here either

कुशिकः प्रसङ्गात् कंचित् शास्त्रार्थं ब्रूते- अपुत्रस्य पितुः पुत्री दायादा पुत्रिका सती । यतः संतानकृत्तस्याः पुत्र इत्यनयोच्यते इति । अपुत्रो यः पिता कन्यामन्यकुलं प्रापयति स "वह्निः इत्युच्यते । स पिता "शासत् ।' अभ्रातृकां प्रदास्यामि तुभ्यं कन्यामलंकृताम् । अस्यां यो जायते पुत्रः स मे पुत्रो भवेदिति' (वासिष्ठ. १७. १७) स्मृत्युक्तम् अनुशासनं कुर्वन् "दुहितुः पुत्रिकायाः "नप्त्यं नप्तृभवं पिण्डदानादिकं कर्तव्यतया "गात् गच्छति । किं कुर्वन् । "विद्वान् अस्यां दुहितरि जातः पुत्रो मम स्वधाकरो भविष्यतीति जानन् "ऋतस्य सत्यस्य पुत्रोत्पादनसमर्थस्य रेतसः "दीधितिं धर्तारं जामातरं तत्पतिं "सपर्यन् वस्त्रालंकारादिना पूजयन् "पिता नप्तृभवं गच्छति । "यत्र यस्याः "दुहितुः पिता पालकः पतिर्जामाता "सेकं तस्यां रेतःसेकम् "ऋञ्जन् प्रसाधयन् यः "शग्म्येन केवलं सुखनिमित्तेन मनसा तया स्वशरीरं "सं "दधन्वे संधत्ते । न तु पुत्रनिमित्तेन मनसा । एतमर्थं यास्कोऽप्याह- प्रशास्ति वोढा सन्तानकर्मणे दुहितुः पुत्रभावम् । दुहिता दुर्हिता दूरे हिता दोग्धेर्वा । नप्तारमुपागमद्दौहित्रं पौत्रमिति । विद्वान्प्रजननयज्ञस्य रेतसो वाङ्गादङ्गात्संभूतस्य हृदयादधिजातस्य मातरि प्रत्यृतस्य विधानं पूजयन्' (निरु. ३. ४) इत्यादिना ॥ शासत् । शासेः शतरि अभ्यस्तत्वान्नुमभावः । दुहितुः । 'दुह प्रपूरणे'। • नप्तृनेष्ट्र° ' इत्यादिना तृचि निपातनादिडागमः । चित्स्वरः । नप्त्यम् । नप्तरि भवम् । 'भवे छन्दसि' इति यत् । 'रीङृतः' इति रीङादेशः । 'यस्य' इति लोपः । रेफलोपश्छान्दसः । गात् । इण् गतौ' इत्यस्य छान्दसे लुङि रूपम् । ऋञ्जन् । ऋञ्जतिः प्रसाधनकर्मा । शग्म्येन । शं सुखं गच्छन्तीति गमेरौणादिकः कप्रत्ययः । कित्त्वात् 'गमहन' इत्यादिनोपधालोपः । शग्मे साधुः इति तत्र साधुः' इति यत्प्रत्ययः । वीरवीर्यौ च इत्यत्र यतोऽनावः' इत्यस्य अनित्यत्वज्ञापितत्वादत्र० तित्स्वरः । दधन्वे । धवि सौत्रो धातुः । लिटि रूपम् । प्रत्ययस्वरः । यद्योगादनिघातः ॥

Kushika, in the course of discussion, explains a certain point of Shastra (scriptural law):

> "For a father without sons, a daughter becomes his heir when declared a putrikā (appointed daughter)."

Why?
Because the son born of her is said to be his (the father's) son through her.

A father who is sonless, and gives his daughter in marriage to another family, with the understanding that the son born from her will be considered his own, is called "Vahni" (one who offers himself to the sacred fire of lineage).

Such a father "commands" (śāsat) — meaning, lays down a ritual and legal condition:

> "I offer to you this adorned daughter, though she has no brothers.
> The son born through her shall be my son."

This is supported by the Smṛti (Vasiṣṭha Dharmasūtra 17.17).

In accordance with this instructional tradition (anuśāsana), the putrikā's son (grandson) becomes obligated to perform the funeral rites, oblations, and other ancestral duties for his maternal grandfather — as though he were his own son.

What must the father do?

A wise man, knowing that:

> "The son born of this daughter will become my sustainer in the world beyond,"

he should select as her husband (jāmātā):

> one capable of righteous offspring,
> who bears the energy of procreation,
> who will properly honor the daughter,
> and who is capable of producing a son with her.

Such a man must be honored and worshipped by the father — with clothes, ornaments, and respect — as the means to achieve posterity.

Thus, the maternal grandfather becomes linked to the line of his daughter's son (nāptṛ-bhavam gacchati) — i.e., he is ritually and spiritually connected to his grandson as if he were his own son.

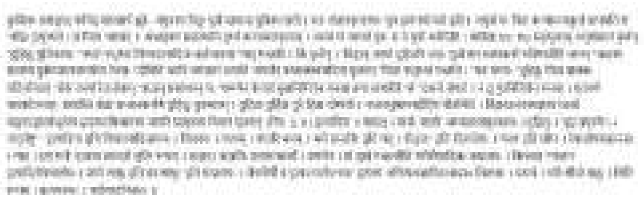
However, if the man unites with the woman only
for pleasure,
without any intent for procreation —
motivated solely by desire and bodily union,
and not by the intention of generating a son —
then that act does not serve the ritual or spiritual purpose.

Yāska, too, says this in the Nirukta (3.4):

> "The husband of the daughter becomes the agent of progeny.
> He ensures the daughter attains the state of having a son.
> 'Duhitā' means 'she who is milked' or 'well placed at a distance' —
> and from her arises the daughter's son (dauhitra), the grandson."

Thus, a wise father who desires to offer his seed in the sacrificial act of progeny,
whose essence (retas) arises from the limbs of Vāc (speech) and Aṅga (body),

and is **born from the heart** —
he should conduct proper rites and **honor the daughter and her husband**,
as **a sacred act**, acknowledging the divine continuity of life.



Allegations-

7. Yajnavalkya Accidentally Impregnates his Own Sister

📚Skanda Purana 5.3.42.8-23📚
She attended to his needs and stayed there performing penance. On a certain occasion, she had her monthly course during the day when she took her bath. She saw a rag kept concealed and so wore it as her undergarment. In the meantime, at night Yajnavalkya had an erotic dream in a place where there was none. As a result of the dream, there was an emission of semen in his loin cloth. It resembled a drop of blood. Since he was refulgent with his austere penance, it had the lustre of fire. The poor Brahmana woke up and found the piece of cloth defiled. He thought it not worthy of being touched and so cast it off and washed himself clean in accordance with the injunctions in the Smiti texts. Bath at night has been prohibited. So the Brahmana went to sleep again. At midnight the woman took this cloth and covered her vaginal aperture…Listen to what he said, O king: "O lady of auspicious Vratas, it is none of your faults nor mine. Of the foetus in your womb, fate alone is the cause. It has to be carefully preserved by you forever. It should not be destroyed. It should be awaited till the whole period is over." The chaste lady was ashamed. Yet she said in distress, "So be it". She nurtured the child in the womb till the normal delivery. As soon as the child was born, the Brāhmaṇa lady came to the root of a banyan tree. Abandoning the child there"

Refutation-

This allegation distorts the Skanda Purāṇa account by ignoring its own context. In V.iii.42.8–12, Yājñavalkya's sister wears a loincloth without knowing it had been soiled during his involuntary nocturnal emission caused by a dream — there was **no intercourse, no intent, and no awareness** from either side. The text itself explicitly states in V.iii.42.16–24 that neither Yājñavalkya nor his sister was at fault and that the conception was entirely due to destiny (*daiva*), a common motif in Purāṇic narratives to introduce a fated sage-hero. The child, Pippalāda, was later abandoned under a banyan tree not out of cruelty but in accordance with divine will, and was protected and nourished miraculously until he grew into a great ṛṣi. The story is symbolic, not a moral lapse, and portrays the inevitability of cosmic destiny, not incestuous intent.

8. Sanajjata Accidentally had Sex with his Own Mother

📚Brahma Purana Gautami Mahatmya 22.8-10📚
Her son too wandered over many countries as a lecherous debauchee. As time passed he too came to Janasthana and lived there. The son of Dhrtavrata, the brahmin (Sanajjata) was desirous of a harlot. The lady Mahi too wanted men who would lavishly spend money on her. Due to the curious turn of fate the mother and the son had sexual union. She did not recognise her son nor did he recognize his mother

Refutation-

He accuses from Gautamai Mahatmya . Interstingly Scholars have accepted the fact that Gautami Mahatmya was never a part of Brahma Purana and is a totally fraudulent creation- Puranic Records by RC Hazra and Puranas – by Ludo Rucher

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The Gautamī-māhātmya (chaps. 70-175), which was certainly composed by somebody living about the river Godāvarī, is a distinct 'work' (*pustakam*) by itself. It is called a 'highly meritorious Purāṇa' declared by Brahmā (cf. Br 175, 78 and 87). The place which it occupies in the Brahma-p. was not meant for it, because it divides the chapters on Puruṣottamakṣetra-māhātmya. The way in which chap. 176 opens, shows that it immediately followed chap. 69. Moreover, in chap. 176 there is no hint from which we may conclude that the Māhātmya was there. In Br 179, 2 the sages refer to Bhāratavarṣa (chap. 27) and Puruṣottama-kṣetra, of which, they say, Vyāsa told them elaborately, but they do not mention the Gautamī-māhātmya which also precedes chap. 179 in our edition. So, it is clear that the Māhātmya was not originally there. In the Veṅk. ed. it is placed at the end. This Māhātmya was attached to the Brahma-p. later than the chapters on Orissa, for the Nāradīya-p. (I, 92), which gives the contents of the present

The Gautamīmāhātmya, also called Godāvarīmāhātmya, of which there exist several separate manuscripts[112] and which has also been separately edited,[113] calls itself a purāṇa,[114] and must originally have been a distinct book. It interrupts the section on Puruṣottamakṣetra, and has been inserted exactly in the middle of the Brahma°.[115] It describes the sacred places along the Godāvarī river.

At last Incest is one of the severe crimes in Sanatan Dharma

Narada Smriti 12.73-74 says that the one who had sex with these relationships – Mother , Maternal and Paternal Aunt , Mother-in law ,Student's Wife ,Uterine Sister and Daughters of his Paternal and Maternal Uncle and Aunt aka Cousins , woman of his own Gotra and Distant Cousin sisters and his biological daughter his penis should be cut

निम्नोक्त बीस सम्बन्धियों से सम्भोग करने वाले युवक के लिंग को काट देना ही इस पाप का एकमात्र दण्ड है, इसके अतिरिक्त दूसरा कोई दण्ड नहीं है-

सम्बन्धी स्त्रियां हैं-

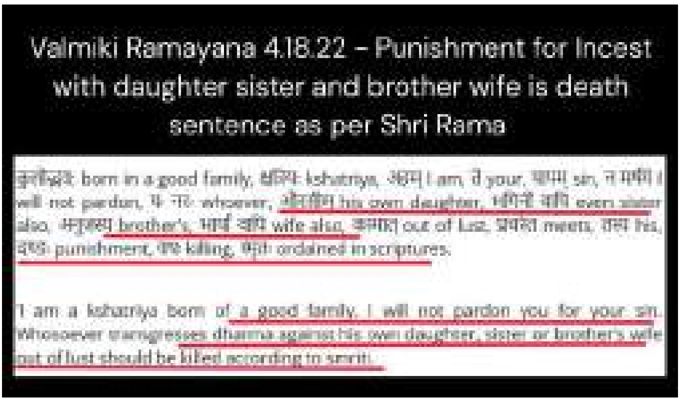
1. अपने पिता की पत्नी (माता तथा माता से भिन्न अन्य स्त्री, विमाता आदि), 2. माता की भगिनी (मौसी), 3. सासू मां, 4. मामी, 5. पिता की बहिन, बुआ, 6. चाचा की पत्नी या रखैल, 7. शिष्य की स्त्री, 8. बहिन, चाचा, मामा आदि की लड़की, 10. पुत्रवधू, 11. अपनी पुत्री, 12. आचार्य की पत्नी, 13. अपने गोत्र-दूर के चाचा, भाई आदि की बहिन, पुत्री, बह आदि. 14. शरण में आयी हुई असहाय स्त्री, 15. रानी, 16. संन्यासिनी, 17. दायी-पालन करने वाली अथवा स्तनपान कराने वाली स्त्री, 18. उत्तमर्ण की पतिव्रता स्त्री, 19. अपने वर्ण से भिन्न वर्ण-जाति की ‾त्री तथा 20. भाई की पत्नी ।

"For a youth who engages in sexual relations with any of the following twenty female relatives, the only punishment for this sin is the severing of his genitals. There is no other punishment apart from this." The related women are: The wife of one's father (mother or stepmother, etc.), Mother's sister (maternal aunt),Mother-in-law, Aunt (wife of maternal uncle), Father's sister (paternal aunt), Wife of an uncle, The wife of one's disciple, Sister or daughters of one's uncles (paternal/maternal cousins), Daughter-in-law, One's own daughter, The wife of one's teacher (guru), The sister, daughter, or wife of a distant relative of the same lineage (gotra), A helpless woman who has taken refuge, A queen, A female ascetic (sannyasini), A wet nurse or a woman who raised the person, The devoted wife of a noble man, A woman of a different caste or social class than one's own, Brother's wife.

माता मातृष्वसा श्वश्रूर्मातुलानी पितृष्वसा।
पितृव्यसखिशिष्यस्त्री भगिनी तत्सखी स्नुषा॥ 73॥
दुहिताऽऽचार्यभार्या च सगोत्रा शरणागता।
राज्ञी प्रव्रजिता धात्री साध्वी वर्णोत्तमा च या॥ 74॥
असामान्यतमां गत्वा गुरुतल्पग उच्यते।
शिश्नस्योत्कर्तनं तस्य नान्यो दण्डो विधीयते॥ 75॥

Valmiki Ramayana 4.18.22 – Punishment for Incest with daughter sister and brother wife is death sentence as per Shri Rama

"As a Kshatriya emerged from a best dynasty I do not tolerate your wrongdoing, and the punishment to the one who lustfully indulges with his daughter, or with his sister, or with the wife of his younger brother is his elimination, as recalled from scriptures.



Parashar Smriti 10.8-11

दक्षिणा में दो गाय दे ऐसी शुद्धि पराशर ने कही है। यदि क्षत्रिय अथवा वैश्य चाण्डाली में गमन करे तो दो प्राजापत्य करके दो गाय, दो बैल दान दे। यदि कोई शूद्र श्वपाकी अथवा चाण्डाली में गमन करे तो प्राजापत्य कृच्छ करके चार गाय, ार बैल दान दे। यदि कोई माता, बहन और निज पत्री में गमन करे तो मोह से

इनमें गमन करके तीन कृच्छ्रव्रत करे और तीन चान्द्रायण भी करे। तदनन्तर लिङ्ग काट डाले तव शुद्ध होता है॥ ८-११ ॥

“For purification, Parāśara has prescribed the following:
If a Kṣatriya or a Vaiśya has intercourse with a Caṇḍālī, he should perform two *Prājāpatya* penances and give in donation two cows and two bulls.
If a Śūdra has intercourse with a Śvapākī or a Caṇḍālī, he should perform a *Prājāpatya Kṛcchra* penance and give in donation four cows and four bulls.
If one has intercourse with his mother, sister, or his own daughter, then—having done so out of delusion—he must perform three *Kṛcchra* penances and three *Cāndrāyaṇa* penances. Thereafter, he must cut off his own organ; only then is he purified.” (Verses 8–11)

गोद्वयं दक्षिणां दद्याच्छुद्धिं पाराशरोऽब्रवीत्।
क्षत्रियो वाऽथ वैश्यो वा चण्डालीं गच्छतोऽपि वा ॥ ८ ॥
प्राजापत्यद्वयं कुर्यात् दद्याद्गोमिथुनद्वयम्।
श्वपाकीं वाऽथ चण्डालीं शूद्रो वा यदि गच्छति ॥ ९ ॥
प्राजापत्यं चोत्कृच्छ्रं चतुर्गोमिथुनं ददेत्।
मातरं यदि गच्छेत्तु भगिनीं स्वसुतां तथा ॥ १० ॥
एतास्तु मोहितो गत्वा त्रीणि कृच्छ्राणि सञ्चरेत्।
चान्द्रायणत्रयं कुर्याच्छिश्नच्छेदेन शुध्यति ॥ ११ ॥

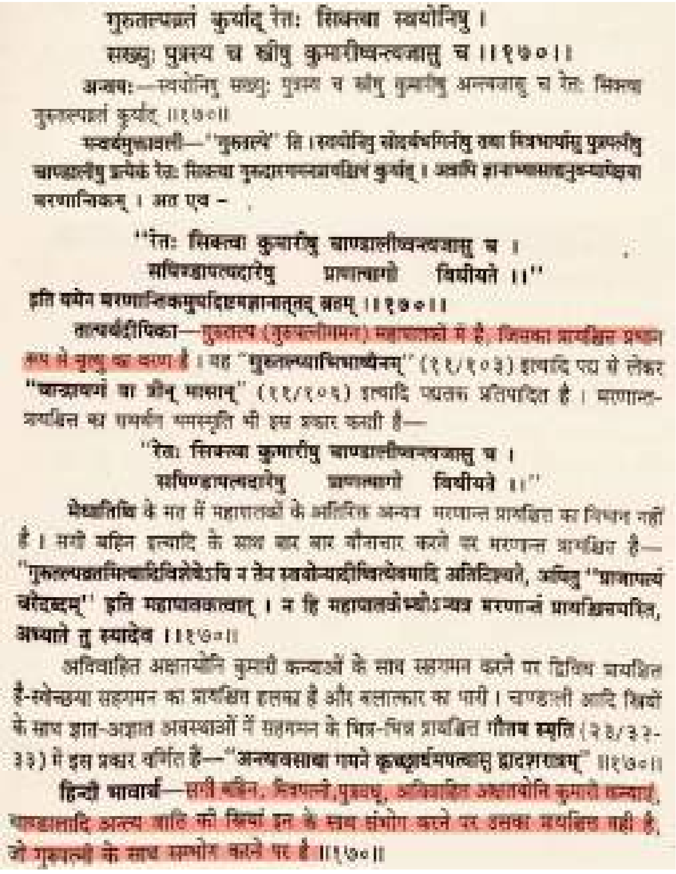
दक्षिणा में दो गाय दे ऐसी शुद्धि पराशर ने कही है। यदि क्षत्रिय अथवा वैश्य चाण्डाली में गमन करे तो दो प्राजापत्य करके दो गाय, दो बैल दान दे। यदि कोई शूद्र श्वपाकी अथवा चाण्डाली में गमन करे तो प्राजापत्य कृच्छ्र करके चार गाय, चार बैल दान दे। यदि कोई माता, बहन और निज पुत्री में गमन करे तो मोह से इनमें गमन करके तीन कृच्छ्रव्रत करे और तीन चान्द्रायण भी करे। तदनन्तर लिङ्ग काट डाले तब शुद्ध होता है। ८-११ ॥

Manu Smriti. 11.170 Translation: Pandit Shree Jagannathshastri Tailang. Bharatiya Vidya Prakashan, Varanasi. First Edition. 2011.-

Sex with sister, friend’s wife, daughter-in-law, unwed virgin girl, Chāndāli etc. is a major sin, atoned only by death.

गुरुतल्प (गुरुपत्नीगमन) महापातकों में है, जिसका प्रायश्चित्त प्रधान रूप से मृत्यु का वरण है। सगी बहिन, मित्रपत्नी, पुत्रवधू, अविवाहित अक्षतयोनि कुमारी कन्याएं, चाण्डालादि अन्त्य जाति की स्त्रियां इन के साथ संभोग करने पर उसका प्रायश्चित्त वही है, जो गुरुपत्नी के साथ सम्भोग करने पर है ॥१७०॥

Gurutalpa (sexual intercourse with the wife of one’s guru) is among the *Mahāpātakas* (greatest sins), the principal expiation for which is the voluntary acceptance of death. The same expiation as for intercourse with the guru’s wife applies in cases of intercourse with one’s own sister, a friend’s wife, one’s daughter-in-law, an unmarried virgin girl of intact chastity (*akṣatayoni*), or women of the lowest castes such as *Chāṇḍālas*. ॥170॥



गुरुतल्पव्रतं कुर्याद् रेतः सिक्त्वा स्वयोनिषु ।
सख्युः पुत्रस्य च स्त्रीषु कुमारीष्वन्त्यजासु च ॥१७०॥

अन्वयः—स्वयोनिषु सख्युः पुत्रस्य च स्त्रीषु कुमारीषु अन्त्यजासु च रेतः सिक्त्वा गुरुतल्पव्रतं कुर्यात् ॥१७०॥

मन्वर्थमुक्तावली—"गुरुतल्पे" ति । स्वयोनिषु सोदर्यभगिनीषु तथा मित्रभार्यासु पुत्रपत्नीषु चाण्डालीषु प्रत्येकं रेतः सिक्त्वा गुरुदारगमनप्रायश्चित्तं कुर्यात् । अत्रापि ज्ञानाभ्यासादनुबन्धापेक्षया मरणान्तिकम् । अत एव –

"रेतः सिक्त्वा कुमारीषु चाण्डालीष्वन्त्यजासु च ।
सपिण्डापत्यदारेषु प्राणत्यागो विधीयते ॥"

इति यमेन मरणान्तिकमुपदिष्टमज्ञानात्तद् व्रतम् ॥१७०॥

तात्पर्यदीपिका—गुरुतल्प (गुरुपत्नीगमन) महापातकों में है, जिसका प्रायश्चित्त प्रधान रूप से मृत्यु का वरण है। यह "गुरुतल्प्यभिभाष्यैनस्" (११/१०३) इत्यादि पद्य से लेकर "चान्द्रायणं वा त्रीन् मासान्" (११/१०६) इत्यादि पद्यतक प्रतिपादित है। मरणान्त-प्रायश्चित्त का समर्थन यमस्मृति भी इस प्रकार करती है—

"रेतः सिक्त्वा कुमारीषु चाण्डालीष्वन्त्यजासु च ।
सपिण्डापत्यदारेषु प्राणत्यागो विधीयते ॥"

मेधातिथि के मत में महापातकों के अतिरिक्त अन्यत्र मरणान्त प्रायश्चित्त का विधान नहीं है। सगी बहिन इत्यादि के साथ बार बार यौनाचार करने पर मरणान्त प्रायश्चित्त है—"गुरुतल्पव्रतमित्यादिविशेषेऽपि न तेन स्वयोन्यादीचित्येवमादि अतिदिश्यते, अपितु "प्राजापत्यं चरेदब्दम्" इति महापातकत्वात् । न हि महापातकेभ्योऽन्यत्र मरणान्तं प्रायश्चित्तमस्ति, अभ्यासे तु स्यादेव ॥१७०॥

अविवाहित अक्षतयोनि कुमारी कन्याओं के साथ सहगमन करने पर द्विविध प्रायश्चित्त है-स्वेच्छया सहगमन का प्रायश्चित्त हलका है और बलात्कार का भारी। चाण्डाली आदि स्त्रियों के साथ ज्ञात-अज्ञात अवस्थाओं में सहगमन के भिन्न-भिन्न प्रायश्चित्त गौतम स्मृति (२३/३२-३३) में इस प्रकार वर्णित है—"अन्त्यावसायी गमने कृच्छ्राब्दमपत्यासु द्वादशरात्रम्" ॥१७०॥

हिन्दी भावार्थ—सगी बहिन, मित्रपत्नी, पुत्रवधू, अविवाहित अक्षतयोनि कुमारी कन्याएं, चाण्डालादि अन्त्य जाति की स्त्रियां इन के साथ संभोग करने पर उसका प्रायश्चित्त वही है, जो गुरुपत्नी के साथ सम्भोग करने पर है ॥१७०॥

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← Response to Vedkabhed and Hinduscript . Refutation of Bestiality in Hinduism

Response to Vedkabhed and Hinduscript . Refutation of Niyoga in Hinduism →

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Response to Vedkabhed and Hinduscript . Refutation of Niyoga in Hinduism

Written by Rohan Saini in Uncategorized

This entire article is a response and rebuttal to the blogs called VedKaBhed and Hinduscript regarding their claims of "Niyoga in Hinduism".

WHAT IS NIYOG?
Niyoga was a practice that was allowed to make sure that woman experiences the pious feeling of becoming a mother during her lifetime.
Simply put, if a man failed in his responsibility to impregnate his wife, then-wife could seek permission from her husband to get impregnated by someone else. An exception was also made if the man died without becoming a father. Since humans are not perfect and Hindus know it from the beginning of time, various restrictions were laid to curtail the misuse of Niyoga.
WHEN YOU SHOULD DO NIYOG
Narada (12.82-88)-For this custom is practised only when the family threatens to become extinct, for the

continuance of the lineage, and not from amorous desire.

IN KALIYUG NIYOG IS BANNED

1) This practice is forbidden in Apastamba Dharmasutra 2.27.2-7.
2) Mitākṣarā (2.136) as prohibiting niyoga;
3) Viramitrodaya, verses 64-68
4) Nrsimhaprasāda (Vyavahāra, 38a); in Smṛticandrikā (Samskāra, p. 226), which says that this prohibition is meant for the Kali-age band in Viramitrodaya (Vyavahāra, 186a).
5) Brahma Vaivarta Purana-4.115 "In this Age of Kali, conception through Niyoga (conception from Devara) is forbidden

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5) Brahma Vaivarta Purana-4.115 "In this Age of Kali,conception through Niyoga (conception from Devara) is forbidden

Rules For performing Niyog

The woman would agree to this only for the sake of rightfully having a child and not for sexual pleasure.
The appointed man would do this for Dharma, considering it as his duty to

help the woman bear a child and not for pleasure.

There will be no foreplay or contact of any kind with the upper body. The bodies of the female and male both are smeared with Ghee. There is a curtain between the male and the female so that none can see each other's face so that passion does not sneak into their minds. Only the legs of the female are kept uncovered. The male penetrates and ejaculates inside the woman and the process is completed.

The child, thus born would be considered the child of the husband-wife and not that of the appointed man.

The appointed man would not seek any paternal relationship or attachment to this child in the future.

To avoid misuse, a man was allowed a maximum of three times in his lifetime to be appointed in such a way.

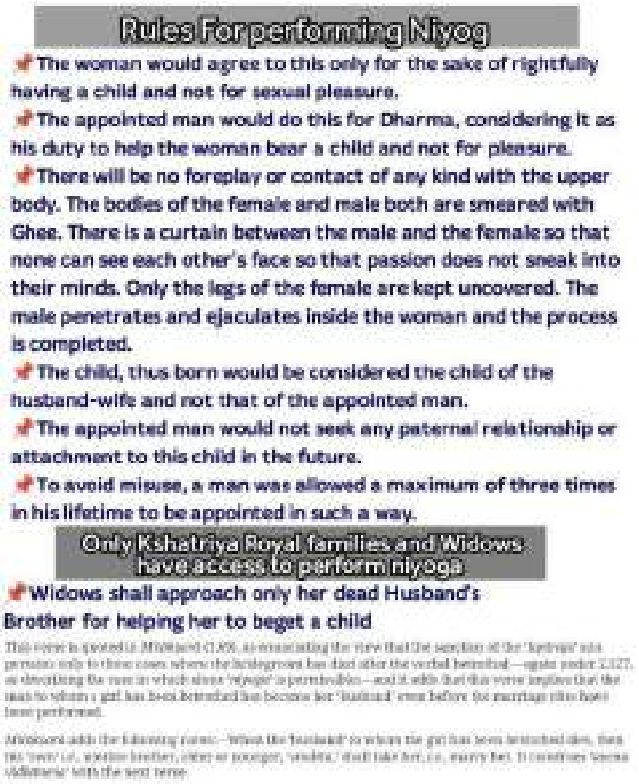
Only Kshatriya Royal families and Widows have access to perform niyoga

Widows shall approach only her dead Husband's Brother for helping her to beget a child

This verse is quoted in Mitākṣarā (1.69), as enunciating the view that the sanction of the 'ksetraja' son pertains only to those cases where the bridegroom has died after the verbal betrothal;-again under 2.127, as describing the case in which alone 'niyoga' is permissible; and it adds that this verse implies that the man to whom a girl has been betrothed has become her 'husband' even before the marriage rites have been performed.

Mitākṣarā adds the following notes:-

When the 'husband' to whom the girl has been betrothed dies, then his 'own' ie., uterine brother, elder or younger, 'vindeta,' shall take her, i.e., marry her. It construes 'anena vidhānena' with the next verse.



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Dharmashastras sanctioned Niyoga only for widows and kshatriyas.
Gautama (18.4-7). 'A woman whose husband is dead and who desires offspring may bear a son to her brother-in-iaw. She should obtain the permission of her elders and should have intercourse during her period only. On failure of her brother-in-law, she may obtain offspring from a Sapinda, a Sayotra, a Samānapravara or from one belonging to the same caste. Some people hold that she should do this with none hut her brother-in-law.' Do. (28.22-23).-'The widow may seek to raise up offspring to her deceased usband. A son begotten on a

widow, whose brother-in-law is alive, by another relative, is excluded from inheritance.'

Baudhāyana (2.4.9-10). 'After the expiry of six months from her husband's death, she may, with the authority of her elders, bear a son to her brother-in-law, in case she has no son. They quote the following: -"A barren woman or one who has already borne sons, or one who is past childhearing, or one whose children are all dead, or one who is unwilling, must never be authorised or appointed to do this.""

Vasistha (17.56).-'After the completion of six months from the death of her husband, she shall bathe, and offer a funeral oblation to the husband. Then her father and brother shall assemble the elders who taught or sacrificed for her husband, as also his relatives, and authorise her to raise issue to her deceased husband. One should not thus appoint a widow who is either mad or ill-behaved or diseased; nor one who is very aged; sixteen years after maturity is the period for authorising a widow. Nor shall such an authorisation be made if the male entitled to approach her is sickly.'

Yājñavalkya (1.68-69).-'If a widow is without a son, her brother-in-law, or a Sapinda or a Sagotra,- smeared with butter, shall approach her during her period, being authorised to do so by the elders, for the purpose of obtaining a son for her. He shall approach her only till conception has taken place; doing otherwise, he would ecome an outcast. The son born in

this manner is called Kşetraja.
Brhaspati (25.12-14).- 'The Niyoga (authorisation of a widow to raise offspring to her deceased husband), after having been declared by Manu, has been forbidden by himself; on account of the deterioration in the nature of the time-cycles, this cannot he done by all in the proper form. In the Kṛta, Tretā and Dvāpara cycles, men were imbued with austerities and with knowledge; in the Kali cycle a deterioration in the capacity of men has been brought about. Therefore the sons that were obtained by various methods by the ancient sages cannot he obtained by men now, on account of their being without that capacity.'
Narada (12.80-81).-'Should the husband of a childless woman die, she should go to her brother-in-law, through desire to obtain a son, after having received the necessary authorisation from her elders; and he shall have intercourse with her till a son is born. When a son is born, he must leave her. It would be sinful intercourse otherwise.'
Brahmapurana (Aparārka, p. 97).-'On the death of her husband, or on her having abandoned her
husband, a woman may beget a son from a man of her own caste. If she is a child-widow, or has been forcibly abandoned by her husband, she shall go through the sacrament of marriage again, with any other man. But this remarriage of women, or the begetting of a son from the brother-in-law, or the freedom of women, should not be permitted during the Kali age; as during this age, men are inclined to be sinful.'

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The man should never meet her again nd should perform penance after

finishing niyoga

Yama (Vivādaratnākara, p. 446).-'A man desirous of securing offspring for bis dead brother, may beget a child on his widow; he shall leave her as soon as conception has taken place; he shall never approach her after she has got a child.'

Kātyāyana (Do., 449).-'After having carried out Niyoga, one should perform the prescribed penance for expiation.'

Banned for brahmin women and other are allowed to have only 2 children from Niyog

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only direct intercourse is allowed no foreplay with body(kissing,hugging, limbs etc)

Narada (12.82-88). He shall approach the woman, free from passion, and without amorous desire. He must have nointed his limbs with clarified butter,

or with oil which has not lost its natural condition, and must turn away his face from hers and avoid the contact of limb with limb. For this custom is practised only when the family threatens to become extinct, for the continuance of the lineage, and not from amorous desire. He must not approach a woman who is with child, or blameworthy, or not duly authorised by her relations. Should a woman procreate a son with her brother-in-law without having been authorised

Yama (Vivādaratnākara, p. 446).-'When during her period, the woman has taken her bath, her brother-in-law, desiring an offspring for his deceased brother, may approach her during the dark night, with speech held in check, with a single cloth on, and his body anointed with clarified butter, and mind stricken with grief, avoiding the contact of his face and limbs with her face and limbs.'

After niyog he should never approach the women or her child again and should do penance

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Sages Declare a window shouldn't do niyoga instead she should preserve her Chastity.

Parāśara (4.29). 'If, on the death of her usband, a woman remains firm in

her chastity, she obtains heaven, on death, in the manner of the Religious Students.'

Do. (4.4.57-59).-'On the death of her husband, the chaste woman should either accompany him or observe the vows; she should not go to other houses; she should maintain chastity, control her passions and give up personal adornment.'

Yājñavalkya (1.87).-'She who is devoted to her husband's welfare, well-behaved, with senses under control, attains fame in this world and the supreme state, after death.'

This practice is criticized by rishi manu himself –

Manu Smriti 9.159

That woman, however, who from a longing for a child, disregards her husband, brings disgrace to herself in this world and falls off from her place in the other world.-(159).

📌only direct intercourse is allowed no foreplay with body(kissing,hugging,limbs etc)

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Niyoga has been Criticised as Pashu Dharma in Manu Smriti

Manu Smriti 9.66

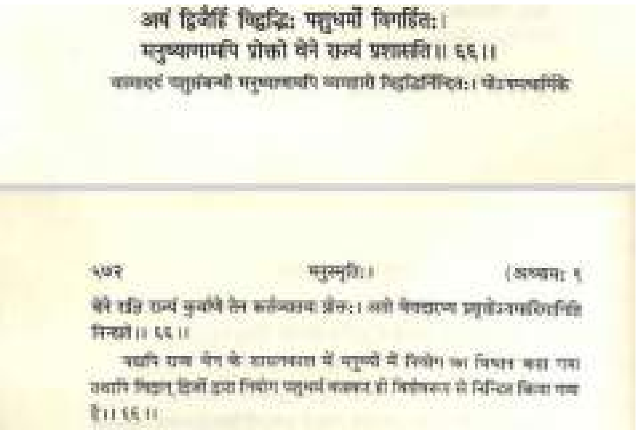
यद्यपि राजा वेन के शासनकाल में मनुष्यों में नियोग का विधान कहा गया तथापि विद्वान् द्विजों द्वारा नियोग पशुधर्म कहकर ही विशेषरूप से निन्दित किया गया
है ।। ६६ ।।

"Although during the reign of King Vena, the practice of *niyoga* (levirate union for progeny) was prescribed among men, yet the learned Brāhmaṇas especially condemned *niyoga*, calling it merely an animal-like practice." (66)

Acharya Kulluka Bhatta Bhasya-

यस्मादयं पशुसंबन्धी मनुष्याणामपि व्यवहारो विद्वद्भिर्निन्दितः। योऽयमधार्मिके वेने राज्ञि राज्यं कुर्वाणे तेन कर्तव्यातया प्रोक्तः । अतो वेनादारभ्य प्रवृत्तोऽयमादिमानिति निन्द्यते ।। ६६ ।।

"Because this practice, being connected with animals, was condemned even when adopted among men by the learned ones. It was prescribed only out of necessity during the reign of that unrighteous king Vena, while he held the kingdom. Therefore, since it originated beginning with Vena, it is regarded as blameworthy." (66)



Manu Smriti 9.68

अतः तभी से लेकर जो व्यक्ति अज्ञानवश मृतपति वाली विधवा स्त्री को सन्तान के लिए नियोगक्रिया हेतु प्रेरित करता है। साधु लोग उसकी विशेषरूप से निन्दा करते हैं।। ६८ ।।

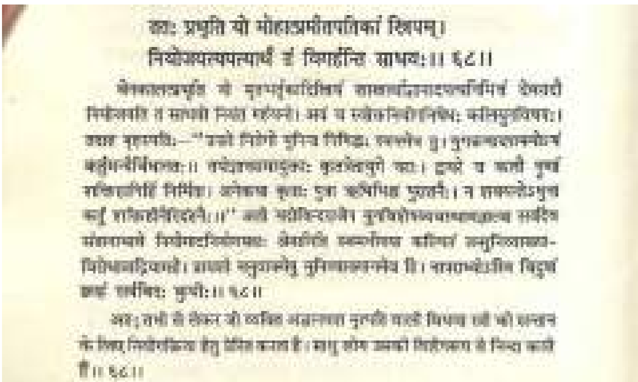
“Therefore, from that time onward, whoever, out of ignorance, urges a widow whose husband has died to undergo *niyoga* (union for the sake of offspring), is especially censured by the virtuous.” (68)

Acharya Kulluka Bhatta bhasya –

वेनकालत्प्रभृति यो मृतभर्तृकादिस्त्रियं शास्त्रार्थाज्ञानादपत्यनिमित्तं देवरादौ नियोजयति तं साधवो नियतं गर्हयन्ते। अयं च स्वोक्तनियोगनिषेधः कलियुगविषयः । तदाह बृहस्पतिः- “उक्तो निरोगो मुनिना निषिद्धः स्वयमेव तु । युगक्रमादशक्योऽयं कर्तुमन्यैर्विधानतः ।। तपोज्ञानसमायुक्ताः कृतत्रेतायुगे नराः। द्वापरे च कलौ नृणां शक्तिहानिर्हि निर्मिता। अनेकधा कृताः पुत्रा ऋषिभिश्च पुरातनैः। न शक्यन्तेऽधुना कर्तुं शक्तिहीनैरिदंतनैः ।।” अतो यद्गोविन्दराजेन युगविशेषव्यवस्थामज्ञात्वा सर्वदैव संतानाभावे नियोगादनियोगपक्षः श्रेयानिति स्वमनीषया कल्पितं तन्मुनिव्याख्या-विरोधान्नाद्रियामहे। प्रायशो मनुवाक्येषु मुनिव्याख्यानमेव हि। नापराध्योऽस्मि विदुषां क्वाहं सर्वविदः कुधीः ।। ६८ ।।

From the time of King Vena onwards, whoever, out of ignorance of the true intent of the śāstras, causes a widow or any such woman to undergo *niyoga* (union with the husband's brother or another) for the sake of offspring, that person is censured by the virtuous. And this prohibition of *niyoga* is specific to the Kali Yuga. Hence Bṛhaspati has said:
'Niyoga, though once mentioned by the sage, was later forbidden by the sage himself. But due to the sequence of the Yugas, it cannot be practiced any longer in any prescribed manner. For men endowed with austerity and knowledge in the Kṛta and Tretā Yugas could (properly) perform it; but in Dvāpara and Kali, a decline of human power has been ordained. Many sons were indeed begotten by the sages of old in various ways, but now it cannot be practiced by the weakened men of the present time.'

Therefore, the view imagined by Govindarāja—namely, that since there is now generally no progeny, *niyoga* is preferable to *aniyoga* (non-niyoga)—is not accepted by us, because it contradicts the authoritative commentaries of the sages. In fact, in most of Manu's passages the sage-commentaries alone are authoritative. Nor am I guilty before the learned; for where am I, a fool, compared with the all-knowing?" (68)**


ततः प्रभृति यो मोहात्प्रमीतपतिकां स्त्रियम्।
नियोजयत्यपत्यार्थं तं विगर्हन्ति साधवः॥ ६८॥

Why Niyog is banned in Kaliyuga

Brhaspati (25.12-14). The Niyoga (authorisation of a widow to raise offspring to her deceased husband), after having been declared by Manu, has been forbidden by himself; on account of the deterioration in the nature of the time-cycles, this cannot he done by all in the proper form. In the Krta, Treta and Dvāpara cycles, men were imbued with austerities and with knowledge; in the Kali cycle a deterioration in the capacity of men has been brought about. Therefore the sons that were obtained by various methods by the ancient sages cannot he obtained by men now, on account of their being without that capacity.'

It is quoted in Nrsimhaprasāda (Vyavahāra, 38a); in Smrticandrikā (Samskāra, p. 226), which says that this prohibition is meant for the Kali-age; and in Viramitrodaya (Vyavahāra, 186a).

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other man. But this remarriage of women, or the begetting of a son from the brother-in-law, or the freedom of women, should not be permitted during the Kali age; as during this age, men are inclined to be sinful.'
Apastamba (2.27.2-4).-'A husband shall not make over his wife, who occupies the position of a gentilis, to others (than to his gentiles), in order to cause children to be begotten for himself. For they declare that a bride is given to the family of her husband (and not to the husband alone). This is forbidden for the present age, on account of the incapacity of men's senses.'
In simple words in Kaliyug Men will be lusty this practice may be misused, In the 3 yugas sages had capacity to impregnent women even without having sexual intercourse but in kaliyug men are not capable to doing these

Allegations-

Tulsi Ramayana 1.188.1-4 “One day the king was sad at heart that he had no son. He hastened to his preceptorís residence and, falling at his feet, made many entreaties. He told the Guru all his joys and sorrows; the sage Vasista comforted him in many ways and said, “Take heart and wait; you will have four sons, who will be known throughout the three worlds and will rid the devotees of their fears”. Then Vasista invited the sage Sringi and had a noble sacrifice performed by him for the birth of a son to the king. When the sage devoutly offered oblations into the sacred fire, the fire-god appeared with an offering of rice boiled with milk in his hand. Said the fire-god, “Whatever Vasista has contemplated for you, that object is fully accomplished. Take this oblation, O king, and divide it in such proportions as you think fit.” Tr. Gita Press

It is also mentioned in
Valmiki Ramayana,

Valmiki Ramayana, Bala Kanda 1, Sarga 16, Verse 26 “Then Dasharatha on entering palace chambers spoke this to queen Kausalya, “Receive this dessert to beget your son.”

Dr. B.R. Ambedkar wrote, “Rama’s birth is miraculous and it may be that the suggestion that he was born from a pinda prepared by the sage Shrung is an allegorical gloss to cover up the aked truth that he was begotten

upon Kausalya by the sage Shrung, although the two did not stand in the relationship of husband and wife. In any case his birth, if not disreputable in its origin, is certainly unnatural."

Refutation-

I don't care what Dr BR Ambedkar said . He is not a Vedic Scholar nor he has knowledge of Sanskrit nor he Learnt Vedic Scriptures under an Authentic Acharya . BR Ambedkar told many terrible things about Islam and its Pedophile Rapist Prophet as well .

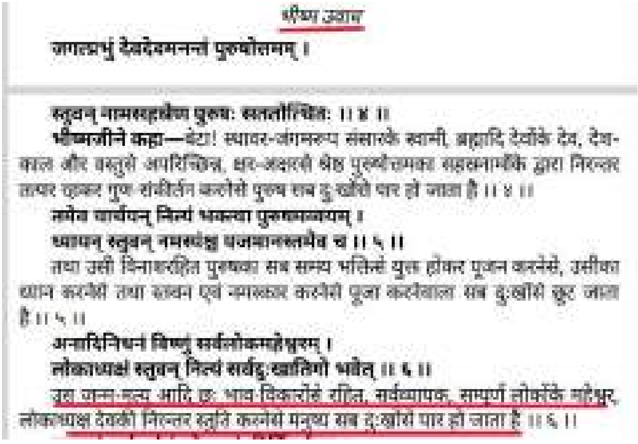
This halala Putra quoted Valmiki Ramayana and Ramcharitmanas you can read it nowhere its told that Bhagwan Shree Ram was born by Niyoga or something .

Regarding Shri Rama Avatar –

Mahabharat Says Shri Hari is free from Birth and Death –

Mahabharat Anushasan Parva Adhaya 149 – Bhimsa Pitamah says that Bhagvan Shree Hari (Shree krishna) is devoid of Birth and death
अनादिनिधनं विष्णुं सर्वलोकमहेश्वरम् । लोकाध्यक्षं स्तुवन् नित्यं सर्वदुःखातिगो भवेत् ।। ६ ।।
उस जन्म-मत्य आदि छः भाव-विकारोंसे रहित, सर्वव्यापक, सम्पूर्ण लोकोंके महेश्वर, लोकाध्यक्ष देवकी निरन्तर स्तुति करनेसे मनुष्य सब दुःखोंसे पार हो जाता है ।। ६ ।।
"By ceaselessly praising that Lord of all worlds – who is free from the six modifications like birth and death, who is all-pervading, and the Supreme Lord

of all realms and beings a person transcends all sorrows.”



भीष्म उवाच

जगत्प्रभुं देवदेवमनन्तं पुरुषोत्तमम् ।

स्तुवन् नामसहस्रेण पुरुषः सततोत्थितः ॥ ४ ॥

भीष्मजीने कहा—बेटा! स्थावर-जंगमरूप संसारके स्वामी, ब्रह्मादि देवोंके देव, देश-काल और वस्तुसे अपरिच्छिन्न, क्षर-अक्षरसे श्रेष्ठ पुरुषोत्तमका सहस्रनामोंके द्वारा निरन्तर तत्पर रहकर गुण-संकीर्तन करनेसे पुरुष सब दुःखोंसे पार हो जाता है ॥ ४ ॥

तमेव चार्चयन् नित्यं भक्त्या पुरुषमव्ययम् ।
ध्यायन् स्तुवन् नमस्यंश्च यजमानस्तमेव च ॥ ५ ॥

तथा उसी विनाशरहित पुरुषका सब समय भक्तिसे युक्त होकर पूजन करनेसे, उसीका ध्यान करनेसे तथा स्तवन एवं नमस्कार करनेसे पूजा करनेवाला सब दुःखोंसे छूट जाता है ॥ ५ ॥

अनादिनिधनं विष्णुं सर्वलोकमहेश्वरम् ।
लोकाध्यक्षं स्तुवन् नित्यं सर्वदुःखातिगो भवेत् ॥ ६ ॥

उस जन्म-मृत्यु आदि छः भाव-विकारोंसे रहित, सर्वव्यापक, सम्पूर्ण लोकोंके महेश्वर, लोकाध्यक्ष देवकी निरन्तर स्तुति करनेसे मनुष्य सब दुःखोंसे पार हो जाता है ॥ ६ ॥

So if Bhagwan Shree Hari is free From Birth and Birthless then how could he be born by Mortal Birth through sexual intercourse .

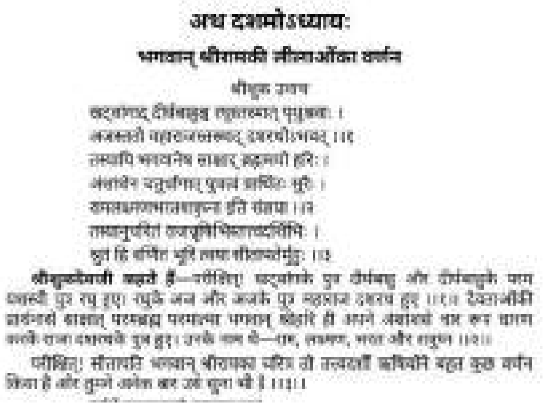
Srimad Bhagavatam 9.10.2 says Bhagwan Shree Hari manifested in four forms – Rama , Lakshman , Satrughna and Bharata and came to be known as Sons of Dashratha

श्रीशुकदेवजी कहते हैं- परीक्षित्! खट्वांगके पुत्र दीर्घबाहु और दीर्घबाहुके परम
यशस्वी पुत्र रघु हुए। रघुके अज और अजके पुत्र महाराज दशरथ हुए ।।१।। देवताओंकी प्रार्थनासे साक्षात् परमब्रह्म परमात्मा भगवान् श्रीहरि ही अपने अंशांशसे चार रूप धारण करके राजा दशरथके पुत्र हुए। उनके नाम थे- राम, लक्ष्मण, भरत और शत्रुघ्न ।।२।।
परीक्षित्! सीतापति भगवान् श्रीरामका चरित्र तो तत्त्वदर्शी ऋषियोंने बहुत कुछ वर्णन किया है और तुमने अनेक बार उसे सुना भी है ।।३।।

Parīkṣit! Khāṭvāṅga’s son was Dīrghabāhu, and Dīrghabāhu’s most glorious son was Raghu. Raghu’s son was Aja, and Aja’s son was King Daśaratha. (Verse 1)

At the prayer of the **gods**, the **Supreme Brahman**, the **Supreme Self**, **Bhagavān Śrī Hari** Himself, taking partial incarnations (aṁśāṁśa), manifested in **four forms** as the sons of King Daśaratha. Their names were **Rāma, Lakṣmaṇa, Bharata, and Śatrughna**. (Verse 2)

Parīkṣit! The divine life and deeds of **Lord Śrī Rāma**, the husband of Sītā, have been extensively described by **seers endowed with true knowledge**, and **you too have heard them many times**. (Verse 3)



अथ दशमोऽध्यायः

भगवान् श्रीरामकी लीलाओंका वर्णन

श्रीशुक उवाच

खट्वाङ्गाद् दीर्घबाहुश्च रघुस्तस्मात् पृथुश्रवाः ।
अजस्ततो महाराजस्तस्माद् दशरथोऽभवत् ॥१॥
तस्यापि भगवानेष साक्षाद् ब्रह्ममयो हरिः ।
अंशांशेन चतुर्धागात् पुत्रत्वं प्रार्थितः सुरैः ।
रामलक्ष्मणभरतशत्रुघ्ना इति संज्ञया ॥२॥
तस्यानुचरितं राजन्नृषिभिस्तत्त्वदर्शिभिः ।
श्रुतं हि वर्णितं भूरि त्वया सीतापतेर्मुहुः ॥३॥

श्रीशुकदेवजी कहते हैं—परीक्षित्! खट्वांगके पुत्र दीर्घबाहु और दीर्घबाहुके परम यशस्वी पुत्र रघु हुए। रघुके अज और अजके पुत्र महाराज दशरथ हुए ॥१॥ देवताओंकी प्रार्थनासे साक्षात् परब्रह्म परमात्मा भगवान् श्रीहरि ही अपने अंशांशसे चार रूप धारण करके राजा दशरथके पुत्र हुए। उनके नाम थे—राम, लक्ष्मण, भरत और शत्रुघ्न ॥२॥

परीक्षित्! सीतापति भगवान् श्रीरामका चरित्र तो तत्त्वदर्शी ऋषियोंने बहुत कुछ वर्णन किया है और तुमने अनेक बार उसे सुना भी है ॥३॥

"Thus, Bhagwan Shree Rama, along with His Aṁśa Avatāras, being birthless and transcendental, manifested through the wombs of Queen Kausalyā, Queen Kaikeyī, and Queen Sumitrā—not by mortal means or sexual union, but by divine appearance following their performance of the Putrakāmeṣṭhi Yajña in devotion to Lord Nārāyaṇa."

Mahabharta Tatparya Nirnanya Adhaya 3 –

Shri Rama Avatar

एवं सुराणां च निसर्गाजं बलं
तथाऽसुराणां वरदानसम्भवम् ।
वशे तबैतद् द्वयमप्यतो वयं
निवेदयामः पितुरेव तेऽखिलम्
॥ ६१ ॥
yevam suraanaam ca
nisarggajam balam
tathaaasuraanam
varadaanasambhavam
vashe tavaitad dwayamapyato vayam
nivedayaama: pitureva teakhilam
II61II
Thus power of devatas is intrinsic, while strength of asuras is obtained by boons. Both are under your control. Therefore we put forth all our problems before You and pray.

इमौ च रक्षोधिपती वरोद्धतौ जहि स्ववीर्येण नृषु
प्रभूतः ।
इतीरिते तैरखिलैः सुरेश्वरै र्बभूव रामो
जगतीपतिः प्रभुः
॥ ६२ ॥
imau ca rakshodhipatee varoddhatau
jahi swaveeryyena nrishu prabhoota:
iteerite tairakhilal: sureshvarai:
rbabhoova raamo jagateepati:
prabhu:
II62II
You have to take avatar on earth among the human and destroy Ravana and Kumbhakarna with your strength. Thus the Lord descended as Shri Rama to fulfil the prayers of all the devatas.

sa kashyapasyaaditigarbhajanmano
vivasvatastantubhavasya bhoobhrita:
grihe dashasyandananaaminoabhoot
kausalayakaanaamni tadartthineshta:
II63II
urya was born to Aditi and Kashyapa.

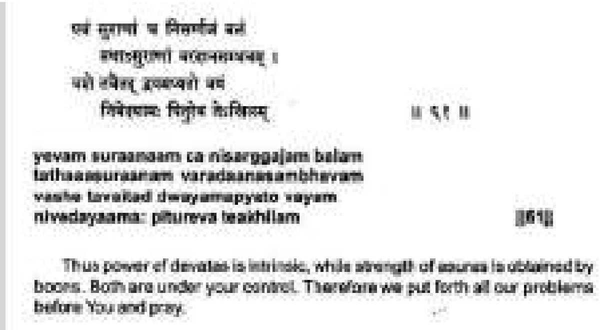
In this Surya vamsha was born Rama as son of Raja Dasharatha and his wife Kousalya after being worshipped by them through'Putra kaameshti yaaga.'

taaveva jaatau bharatashca naamnaa shatrugna ityeva ca raamatoanu poorvam sumitraatanayashca sesha: sa lakshmano naama raghoottamaadhanu

Kaama (Pradhyumana) and Aniruddha were born as Bharata and Shatrugna after Rama.. Sesha was born after Rama as Lakshmana son of Sumitra.

sankarshanaadhyaitribhireva roopai: raavishta aaseet trishu teshu vishnu: indroangade caiva tatoangado hi baliee nitaantam sa babhoova shashvat
II78II

Shri Rama is Vaasudeva, and other three roopas of Shri Hari namely Sankarshana, Pradhyumna and Aniruddha are avesha in Lakshmana, Bharata and Shatrugna. Similarly Angada had aavesha of Indra which made him strong.


एवं सुराणां च निसर्गजं बलं
तथाऽसुराणां वरदानसम्भवम् ।
वशे तवैतद् द्वयमप्यतो वयं
निवेदयामः पितुरेव तेऽखिलम् ॥ ६१ ॥

yevam suraanaam ca nisarggajam balam
tathaasuraanam varadaanasambhavam
vashe tavaitad dwayamapyato vayam
nivedayaama: pitureva teakhilam ||61||

Thus power of devatas is intrinsic, while strength of asuras is obtained by boons. Both are under your control. Therefore we put forth all our problems before You and pray.

इमौ च रक्षोधिपती वरोद्धतौ
जहि स्ववीर्येण नृषु प्रभूतः ।
इतीरिते तैरखिलैः सुरेश्वरै-
र्बभूव रामो जगतीपतिः प्रभुः ॥ ६२ ॥

imau ca rakshodhipatee varoddhatau
jahi swaveeryyena nrishu prabhoota:
iteerite tairakhilai: sureshvarai:
rbabhoova raamo jagateepati: prabhu: ||62||

You have to take avatar on earth among the human and destroy Ravana and Kumbhakarna with your strength. Thus the Lord descended as Shri Rama to fulfil the prayers of all the devatas.

to fulfil the prayers of all the devatas.

स कश्यपस्यादितिगर्भजन्मनो
विवस्वतस्तन्तुभवस्य भूभृतः ।
गृहे दशस्यन्दननाम्निनोऽभूत्
कौसल्यकानाम्नि तदर्थिनेष्टः ॥ ६३ ॥

sa kashyapasyaaditigarbhajanmano
vivasvatastantubhavasya bhoobhrita:
grihe dashasyandananaaminoabhoot
kausalyakaanaamni tadarthinaishta: ||63||

Surya was born to Aditi and Kashyapa. In this Surya vamsha was born Rama as son of Raja Dasharatha and his wife Kousalya after being worshipped by them through 'Putra kaameshti yaaga.'

Special Notes:

1. 'Aamshaavatara krithi' by Shri Narayana Pandithacharya has referred Padma purana and mentioned that Dasharatha is the avatara of Swayambhuva Manu.

raajau dasharatha: poorvam manu: swayambhuva: smritha:
uktam padmapuraanetu avataara prasangata:

taaveva jaatau bharatashca naamnaa
shatrughna ityeva ca raamatoanu
poorvam sumitraatanayashca sesha:
sa lakshmano naama raghoottamaadhanu ||76||

Kaama (Prachyumana) and Aniruddha were born as Bharata and Shatrugna after Rama. . Sesha was born after Rama as Lakshmana son of Sumitra .

Special notes:

1. There are varied opinions with regard to the order of birth of Lakshmana and Bharata. Some are of the opinion that Bharata is elder while some have reasons to call Lakshmana elder.

The Four sons of Dasharatha

कौसल्यकापुत्र उरुक्रमोऽसौ
एकस्तथैको भरतस्य मातुः ।
उभौ सुमित्रातनयौ नृपस्य
चत्वार एते ह्यमरोत्तमाः सुताः ॥ ७७ ॥

kausalyaakaaputra urukramoasau
ekastathaiko bharatasya maatu:
ubhau sumitraatanayau nripasya
catvaara yete hyamarottamaa: sutaa: ||77||

Shri Raama is the only son of Kausalya. Bharatha was the only son of Kaikeyi and Lakshmana and Shatraguna are sons of Sumitra. They were all sons of Dasharatha.

sankarshanaadhyaitribhireva roopai:
raavishta aaseet trishu teshu vishnu:
indroangade caiva tatoangado hi
balleo nitaantam ca babhoova shashvat ||78||

Shri Rama is Vaasudeva, and other three roopas of Shri Hari namely Sankarshana, Pradhyumna and Aniruddha are avesha in Lakshmana, Bharata and Shatrugna. Similarly Angada had aavesha of indra which made him strong.

Special Notes:

1. In some puranas it is mentioned that Shri Vaasudeva Sankarshana, Pradhyumna and Aniruddа have taken avatara as Raama, Lakshmana, Bharata and Shatrugna respectively. Vaalmiki Raamayа itself says so. In

the sloka 'shankarshannadhyai........' Shrimadhacharya has given the right interpretation for this.

2. Vaasudeva is saakshat Raama. But in Lakshmana and others there is only avesha of the Lord Hari as Sankarshana, Pradhyumna and Aniruddha respectively. They are not saakshat avatara of the Lord.

Allegations-

Brahma had gone to sage Santanu's house, however, Santanu was not present at that time and Brahma was welcomed by Santanu's wife Amogha, seeing the beautiful wife of sage Santanu, Brahma ejaculated on their seat and left the house. When sage Santanu came to of all this, instead of becoming furious, he asked his wife Amogha to drink Brahma's semen in order to conceive a son, as commanded by her husband, Amogha drank the semen and was impregnated.

Padma Purana Section 1 Sṛṣṭi-khaṇḍa, Chapter 55, verses 19b-30a "There was a well-known sage, Śantanu by name, who was honoured by gods and whose lustre was like that of the lotus-born one (i.e. Brahmā). (His) beautiful and youthful (wife) was known as Amoghā. Once Brahmā went to her house to meet her husband (Śantanu). At that time, the best sage (i.e. Śantanu) had gone to the forest for (collecting) flowers etc... Seeing that woman of a spotless body, the Creator was overpowered with the passion of love... The semen of the supreme soul, Brahmā, fell on the bedstead.

Refutation-

Rc Hazra in his book Puranic Records on Hindu Rites and Customs page no 120 said that the chapters after chapter 43 in Shristi khanda (including chapter 55) are later interpolations into Padma Purana and was composed likely after the Satanic Islamic Muhammadans established their rule in India . So this chapter is a later interpolation and not part of Padma Purana originally

120 *Purāṇic Records on Hindu Rites and Customs* [CH

(5) SṚṢṬI-KHAṆḌA.[*]. This Khaṇḍa, which is assigned the fifth place in our edition, is really the first of the set. This position of the Khaṇḍa is betrayed by the mode of its beginning as well as by the sequence and contents of the five Parvans given in chap. 1.

This Khaṇḍa, as we have it now, can be rightly divided into two parts:

(1) chaps. 1-43 (verses 1-97)

and (2) chaps. 43 (verses 98 ff.) to the end.

It will be seen hereinafter that the chapters of the second part were added to the Sṛṣṭi-kh. after the Muhammadans had established kingdoms in India. Hence the chapters of the first part, which are of earlier date, are examined first.

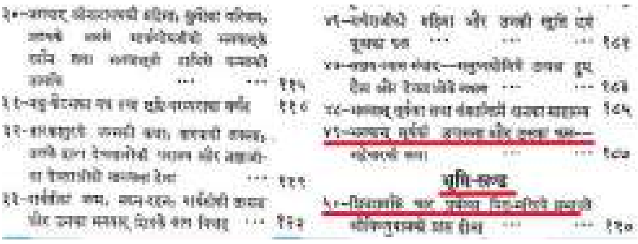
* The Sṛṣṭi-khaṇḍa in Bengal Mss consists only of 46 (or according to Aufrecht, 45) chapters. The corresponding chapters in a Bengal Ms. (No. 1681, D. U. Mss Lib.) of this Khaṇḍa and the ĀnSS ed. are given below:

upon them, it is difficult to say anything about the lower limit.

Chapters 43 (verses 98 ff.) to the end, which, according to our division, form the second part of the work, are not found in the Bengal Mss. So their comparatively late date can be well understood. These chapters were written and added to the Sṛṣṭi-kh. after the Muhammadans had established kingdoms in India. These foreigners have been called kings[*] and scornfully described more than once under the names 'Turuṣka', 'Mleccha' and 'Yavana'[*]. The descriptions are undoubtedly aimed at the Muhammadans who 'polluted' the society and the land of the Hindus by their contact and slaughter of cows. Hence the date of composition of this part of the Sṛṣṭi-kh. can by no means be placed earlier than 1000 A.D. Such a late date is supported by the contents also, which are replete with Tantric elements. The Āgamas have many times been mentioned as authorities along with the Vedas and the Purāṇas; the Tulasī plant has been glorified in highly extravagant language; and so on. As Hemādri quotes

* In connection with the quotations the following stories of the Padma-p. have been mentioned in the Adbhutasāgara:

Even Geeta Press Gorakhpur padma Purana has only 49 Chapters and no 55th chapter exists



THE TRUE CHARACTER OF BRAHMA JI FROM SRIMAD BHAGAVATAM

Brahma Ji is the master of all his senses, never speaks falsehood, never strays from the righteous path, and remains ever devoted to penance and austerities.

Srimad Bhagvatam 2/6/32-35

प्यारे नारद ! मैं प्रेमपूर्ण एवं उत्कण्ठित हृदयसे भगवान्के स्मरणमें मग्न रहता हूँ, इसीसे मेरी वाणी कभी असत्य होती नहीं दीखती, मेरा मन कभी असत्य संकल्प नहीं करता और मेरी इन्द्रियाँ भी कभी मर्यादाका उल्लंघन करके कुमार्गमें नहीं जातीं ।। ३३ ।। मैं वेदमूर्ति हूँ, मेरा जीवन तपस्यामय है, बड़े-बड़े प्रजापति मेरी वन्दना करते हैं और मैं उनका स्वामी पहले मैंने बड़ी निष्ठासे योगका सर्वांग अनुष्ठान किया था

Dear Nārada! With a heart full of love and longing, I remain absorbed in the remembrance of the Lord.
Because of this, my speech never appears to be false, my mind never forms false resolves, and my senses never violate propriety by straying onto the wrong path. (33)

I am the embodiment of the Vedas; my life is filled with austerity.
Great Prajāpatis offer me their reverence, and I am their master.
Earlier, with great steadfastness, I had performed the complete practice of Yoga, yet I could not come to know the true nature of my original cause the Supreme Self. (34)

Srimad Bhagvatam 2/9/3-8 Geeta Press Gorakhpur

ब्रह्माजीकी निष्कपट तपस्यासे प्रसन्न होकर भगवान्ने उन्हें अपने रूपका दर्शन कराया और आत्म-तत्त्वके ज्ञानके लिये उन्हें परम सत्य परमार्थ वस्तुका उपदेश किया (वही बात मैं तुम्हें सुनाता हूँ) ।।४।।
तीनों लोकोंके परम गुरु आदिदेव ब्रह्माजी अपने जन्मस्थान कमलपर बैठकर सृष्टि करनेकी इच्छासे विचार करने लगे . ब्रह्माजी तपस्वियोंमें सबसे बड़े तपस्वी हैं। उनका ज्ञान अमोघ है। उन्होंने उस समय एक सहस्र दिव्य वर्षपर्यन्त एकाग्र चित्तसे अपने प्राण, मन, कर्मेन्द्रिय और ज्ञानेन्द्रियोंको वशमें करके ऐसी तपस्या की, जिससे वे समस्त लोकोंको प्रकाशित करनेमें समर्थ हो सके ।।८।।

Pleased with Brahmā’s sincere and guileless austerity, the Lord granted

him a vision of His own form and instructed him in the Supreme Truth – the ultimate reality so that he might gain knowledge of the Self. (4)
The supreme preceptor of the three worlds, the primordial deity Brahmā, seated upon the lotus – his place of birth – began to contemplate with the desire to create the universe.
Brahmā is the greatest of all ascetics. His knowledge is unfailing. At that time, for a thousand divine years, with a concentrated mind, he brought his life-breath, mind, organs of action, and organs of perception under control, performing such austerity that he became capable of illuminating all the worlds. (8)

Srimad Bhagvatam 2/9/3-8 Geeta Press Gorakhpur

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Srimad Bhagvatam 3/9/34-37 Geeta Press Gorakhpur

ब्रह्माजी ! नाना प्रकारके कर्मसंस्कारोंके अनुसार अनेक प्रकारकी जीवसृष्टिको रचनेकी इच्छा होनेपर भी तुम्हारा चित्त मोहित नहीं होता, यह मेरी अतिशय कृपाका ही फल है ।।३४।। तुम सबसे पहले मन्त्रद्रष्टा हो। प्रजा उत्पन्न करते समय भी तुम्हारा मन मुझमें ही लगा रहता है, इसीसे पापमय रजोगुण तुमको बाँध

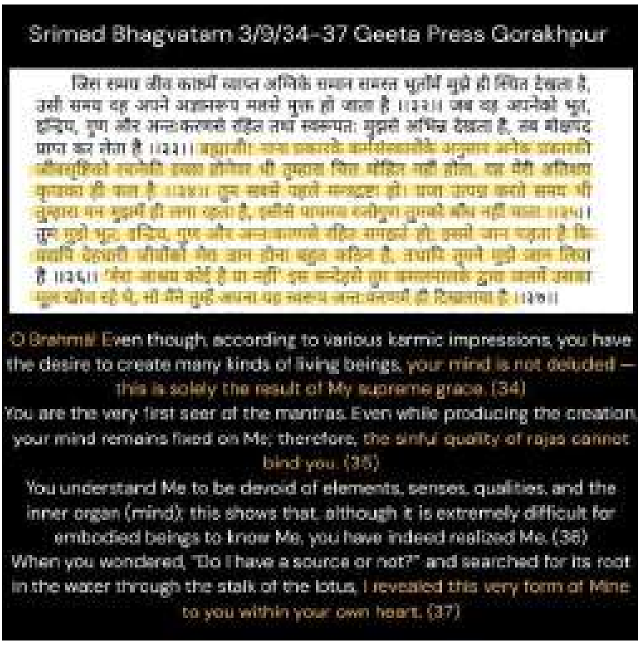
नहीं पाता ।।३५।। तुम मुझे भूत, इन्द्रिय, गुण और अन्तःकरणसे रहित समझते हो; इससे जान पड़ता है कि यद्यपि देहधारी जीवोंको मेरा ज्ञान होना बहुत कठिन है, तथापि तुमने मुझे जान लिया है ।।३६।। 'मेरा आश्रय कोई है या नहीं' इस सन्देहसे तुम कमलनालके द्वारा जलमें उसका मूल खोज रहे थे, सो मैंने तुम्हें अपना यह स्वरूप अन्तःकरणमें ही दिखलाया है ।।३७।।

O Brahmā! Even though, according to various karmic impressions, you have the desire to create many kinds of living beings, your mind is not deluded this is solely the result of My supreme grace. (34)

You are the very first seer of the mantras. Even while producing the creation, your mind remains fixed on Me; therefore, the sinful quality of rajas cannot bind you. (35)

You understand Me to be devoid of elements, senses, qualities, and the inner organ (mind); this shows that, although it is extremely difficult for embodied beings to know Me, you have indeed realized Me. (36)

When you wondered, “Do I have a source or not?” and searched for its root in the water through the stalk of the lotus, I revealed this very form of Mine to you within your own heart. (37)


Srimad Bhagvatam 3/9/34-37 Geeta Press Gorakhpur

O Brahmā! Even though, according to various karmic impressions, you have the desire to create many kinds of living beings, your mind is not deluded — this is solely the result of My supreme grace. (34)

You are the very first seer of the mantras. Even while producing the creation, your mind remains fixed on Me; therefore, the sinful quality of rajas cannot bind you. (35)

You understand Me to be devoid of elements, senses, qualities, and the inner organ (mind); this shows that, although it is extremely difficult for embodied beings to know Me, you have indeed realized Me. (36)

When you wondered, "Do I have a source or not?" and searched for its root in the water through the stalk of the lotus, I revealed this very form of Mine to you within your own heart. (37)

Allegations-

A sage named Angira had also contracted Niyoga with the wife of Rathitara,

Srimad Bhagavatam 9.6.2-3 "Rathītara had no sons, and therefore he requested the great sage Aṅgirā to beget sons for him. Because of this request, Aṅgirā begot sons in the womb of Rathītara's wife. All these sons were born with brahminical prowess.— Having been born from the womb of Rathītara's wife, all these sons were known as the dynasty of Rathītara, but because they were born from the semen of Aṅgirā, they were also known as the dynasty of Aṅgirā. Among all the progeny of Rathītara, these sons were the most prominent because, owing to their birth, they were considered brāhmaṇas."

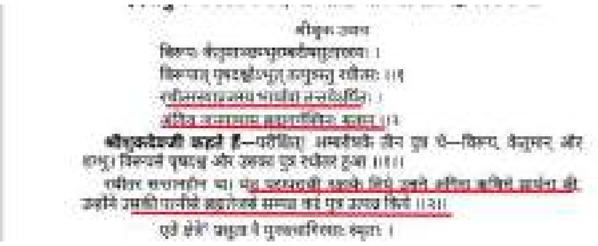
Refutation-

Srimad Bhagvatam 9.6.2-3 Geeta Press Gorakhpur

श्रीशुकदेवजी कहते हैं— परीक्षित्! अंबरिषके तीन पुत्र थे— विरूप, केतुमान् और शम्भु। विरूपसे पुष्पद्रक्ष और उसका पुत्र स्थीतिर् हुआ ॥१९॥
स्थीतिर् सन्तानहीन था। वंश परम्पराकी रक्षा के लिये उसने अङ्गिरा ऋषिसे प्रार्थना की,
उन्होंने उसकी पत्नीसे ब्रह्मतेजसे सम्पन्न कई पुत्र उत्पन्न किये ॥२०॥

Shri Shukadeva said—
O Parīkṣit! Ambarīṣa had three sons — Virūpa, Ketumān, and Śambhu.
From Virūpa was born Puṣpadrakṣa, and his son was Sthītiraḥ. ॥19॥

Sthītiraḥ was childless. For the protection of the family lineage, he prayed to the sage Aṅgirā.
Through his wife, empowered by the Brahmic radiance (spiritual potency), Angirā produced several sons. ॥20॥



Now read the line **स्थीतिर् सन्तानहीन था। वंश परम्पराकी रक्षा के लिये उसने अङ्गिरा ऋषिसे प्रार्थना की,**. For the protection of the family lineage, he prayed to the sage Aṅgirā. Here Sthītiraḥ was childless and for the protection of his family lineage he approached Sage Angira .

The Purpose of Niyoga was to save the family lineage from getting extinct and was practised only in these types of Extreme Situations

Niyoga was a practice that was allowed ɔ make sure that woman experiences

the pious feeling of becoming a mother during her lifetime.

Simply put, if a man failed in his responsibility to impregnate his wife, then-wife could seek permission from her husband to get impregnated by someone else. An exception was also made if the man died without becoming a father. Since humans are not perfect and Hindus know it from the beginning of time, various restrictions were laid to curtail the misuse of Niyoga.

WHEN YOU SHOULD DO NIYOG

Narada (12.82-88)-For this custom is practised only when the family threatens to become extinct, for the continuance of the lineage, and not from amorous desire.

WHAT IS NIYOG?

Niyoga was a practice that was allowed to make sure that woman experiences the pious feeling of becoming a mother during her lifetime.

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Nârada (12.82-88)-For this custom is practised only when the family threatens to become extinct, for the continuance of the lineage, and not from amorous desire.

"The practice of *Niyoga* was instituted solely for the purpose of preserving the family lineage, and it was to be carried out free from lustful intent,

motivated only by the duty of begetting progeny to prevent the extinction of the family line.Even Rishi Angira had to follow the Same instructions for Niyoga "

only direct intercourse is allowed no foreplay with body(kissing,hugging, limbs etc)

Narada (12.82-88). He shall approach the woman, free from passion, and without amorous desire. He must have anointed his limbs with clarified butter, or with oil which has not lost its natural condition, and must turn away his face from hers and avoid the contact of limb with limb. For this custom is practised only when the family threatens to become extinct, for the continuance of the lineage, and not from amorous desire. He must not approach a woman who is with child, or blameworthy, or not duly authorised by her relations. Should a woman procreate a son with her brother-in-law without having been authorised

Yama (Vivādaratnākara, p. 446).-'When during her period, the woman has taken her bath, her brother-in-law, desiring an offspring for his deceased brother, may approach her during the dark night, with speech held in check, with a single cloth on, and his body anointed with clarified butter, and mind stricken with grief, avoiding the contact of his face and limbs with her face and limbs.'

After niyog he should never approach

the women or her child again and should do penance

Yama (Vivādaratnākara, p. 446). A man desirous of securing offspring for bis dead brother, may beget a child on his widow; he shall leave her as soon as conception has taken place; he shall never approach her after she has got a child.'

Kātyāyana (Do., 449).-'After having carried out Niyoga, one should perform the prescribed penance for expiation.'

Sages Declare a window shouldn't do niyoga instead she should preserve her Chastity.

Parāśara (4.29). 'If, on the death of her husband, a woman remains firm in her chastity, she obtains heaven, on death, in the manner of the Religious Students.'

Do. (4.4.57-59).-'On the death of her husband, the chaste woman should either accompany him or observe the vows; she should not go to other houses; she should maintain chastity, control her passions and give up personal adornment.'

Yājñavalkya (1.87).-'She who is devoted to her husband's welfare, well-behaved, with senses under control, attains fame in this world and the supreme state, after death.'

This practice is criticized by rishi manu himself –

Manu Smriti 9.159

That woman, however, who from a longing for a child, disregards her husband, brings disgrace to herself in this world and falls off from her place in the other world.-(159).

📌 **only direct intercourse is allowed no foreplay with body(kissing,hugging,limbs etc)**

[illegible]

[illegible]

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[illegible]

[illegible]

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[illegible]

[illegible]

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That woman, however, who from a longing for a child, disregards her husband, brings disgrace to herself in this world and falls off from her place in the other world.—(159).

Allegations

Mahabharata 1.179.33-47 "...O best of Brahmanas, I desire to obtain from thee that by which, O foremost of all that are conversant with the Vedas, I may be freed from the debt I owe to the race of Ikshvaku! O best of men, it behoveth thee to grant me, for the perpetuation of Ikshvaku's race, a desirable son possessing beauty and accomplishments and good behaviour.' "The Gandharva continued, 'Thus addressed, Vasishtha, that best of Brahmanas devoted to truth replied unto that mighty bowman of a monarch, saying, 'I will give you...After the royal sage had entered his capital, the queen, at the king's command, approached Vasishtha. The great Rishi, making a covenant with her, united himself with her according to the high ordinance. And after a little while, when the queen conceived, that best of Rishis, receiving the reverential alutations of the king, went back to

his asylum. The queen bore the embryo in her womb for a long time. When she saw that she did not bring forth anything, she tore open her womb by a piece of stone. It was then that at the twelfth year (of the conception) was born Asmaka, that bull amongst men, that royal sage who founded (the city of) Paudanya."

Refutation-

Mahabharata Adi Parva Adhaya 179 slokas 29-45

तदनन्तर सचेत होनेपर राजा कल्माषपादने तत्काल ही मुनिश्रेष्ठ वसिष्ठको प्रणाम किया और हाथ जोड़कर कहा – ।। २९ ।।

'महाभाग मुनिश्रेष्ठ ! मैं आपका यजमान सौदास हूँ। इस समय आपकी जो अभिलाषा हो, कहिये- मैं आपकी क्या सेवा करूँ?' ।। ३० ।।

राजा बोले- महाभाग ! मैं कभी ब्राह्मणोंका अपमान नहीं करूँगा। आपकी आज्ञाके पालनमें संलग्न हो (सदा) ब्राह्मणोंकी भलीभाँति पूजा करूँगा ।। ३२ ।।

समस्त वेदवेत्ताओंमें अग्रगण्य द्विजश्रेष्ठ ! मैं आपसे एक पुत्र प्राप्त करना चाहता हूँ, जिसके द्वारा मैं अपने इक्ष्वाकुवंशी पितरोंके ऋणसे उऋण हो सकूँ ।। ३३ ।।

साधुशिरोमणे ! इक्ष्वाकुवंशकी वृद्धिके लिये आप मुझे ऐसी अभीष्ट संतान दीजिये, जो उत्तम स्वभाव, सुन्दर रूप और श्रेष्ठ गुणोंसे सम्पन्न हो ।। ३४ ।।

गन्धर्व कहता है-कुन्तीनन्दन ! तब सत्यप्रतिज्ञ विप्रवर वसिष्ठने महान् धनुर्धर राजा कल्माषपादसे उत्तरमें कहा- 'मैं तुम्हें वैसा ही पुत्र दूँगा' ।। ३५ ।।

राजर्षि कल्माषपादके उस उत्तम नगरीमें प्रवेश करनेके पश्चात् उक्त महाराजकी आज्ञाके अनुसार

महारानी (मदयन्ती) महर्षि वसिष्ठजीके समीप गयीं ।। ४३ ।।

तत्पश्चात् भगवद्भक्त महर्षि वसिष्ठने ऋतुकालमें शास्त्रकी अलौकिक विधिके अनुसार महारानीके साथ नियोग किया ।। ४४ ।।

तदनन्तर रानीकी कुक्षिमें गर्भ स्थापित हो जानेपर उक्त राजासे वन्दित हो (उनसे विदा लेकर) मुनिवर वसिष्ठ अपने आश्रमको लौट गये ।। ४५ ।।

Verse 29:
Thereafter, upon regaining his senses, King Kalmāṣapāda immediately offered his salutations to the great sage Vasiṣṭha and, folding his hands, said:

Verse 30:
“O highly fortunate and foremost among sages! I am your yajamāna (sacrificial patron), Saudāsa. Please tell me what your wish is at this moment—how may I serve you?”

Verse 32:
The king said, “O venerable one! I shall never again insult or offend Brahmins. I will remain devoted to obeying your commands and will always respectfully worship the Brahmins.”

Verse 33:
“O foremost of the twice-born and chief among all knowers of the Vedas! I desire to obtain a son from you, by whom I may become free from the debt I owe to my ancestors of the Ikṣvāku lineage.”

Verse 34:
“O best among the virtuous! For the growth and continuation of the Ikṣvāku dynasty, please bless me with a desirable child—one who possesses a noble character, a beautiful form, and excellent qualities.”

Verse 35 (spoken by the Gandharva):
“O son of Kuntī! Then the truth-speaking and noble sage Vasiṣṭha replied to the great archer King Kalmāṣapāda, ‘I shall grant you such a son.’”

Verse 43:
After King Kalmāṣapāda returned to his grand city, as per the king’s instruction, Queen Madayantī approached the great sage Vasiṣṭha.

Verse 44:
Then, the Bhagavān-devotee sage Vasiṣṭha, during the queen’s fertile period, performed niyoga (procreation through a sage as per Vedic injunctions) with her in accordance with the supernatural and scripturally sanctioned method.

Verse 45:
Thereafter, when the queen had conceived and the embryo was established in her womb, Sage Vasiṣṭha, after receiving respect from the king, returned to his hermitage.

प्रतिलभ्य ततः संज्ञामभिवाद्य कृताञ्जलिः ।
उवाच नृपतिः काले वसिष्ठमृषिसत्तमम् ॥ २९ ॥
तदनन्तर सचेत होनेपर राजा कल्माषपादने तत्काल ही मुनिश्रेष्ठ वसिष्ठको प्रणाम किया और हाथ जोड़कर कहा— ॥ २९ ॥
सौदासोऽहं महाभाग याज्यस्ते मुनिसत्तम ।
अस्मिन् काले यदिष्टं ते ब्रूहि किं करवाणि ते ॥ ३० ॥
'महाभाग मुनिश्रेष्ठ! मैं आपका यजमान सौदास हूँ। इस समय आपकी जो अभिलाषा है, कहिये—मैं आपकी क्या सेवा करूँ?' ॥ ३० ॥

राजोवाच

नावमंस्ये महाभाग कदाचिद् ब्राह्मणानहम् ।
त्वन्निदेशे स्थितः सम्यक् पूजयिष्याम्यहं द्विजान् ।। ३२ ।।

राजा बोले—महाभाग! मैं कभी ब्राह्मणोंका अपमान नहीं करूँगा। आपकी आज्ञाके पालनमें संलग्न हो (सदा) ब्राह्मणोंकी भलीभाँति पूजा करूँगा ।। ३२ ।।

इक्ष्वाकूणां च येनाहमनृणः स्यां द्विजोत्तम ।
तत् त्वत्तः प्राप्तुमिच्छामि सर्ववेदविदां वर ।। ३३ ।।

समस्त वेदवेत्ताओंमें अग्रगण्य द्विजश्रेष्ठ! मैं आपसे एक पुत्र प्राप्त करना चाहता हूँ, जिसके द्वारा मैं अपने इक्ष्वाकुवंशी पितरोंके ऋणसे उऋण हो सकूँ ।। ३३ ।।

अपत्यमीप्सितं मह्यं दातुमर्हसि सत्तम ।
शीलरूपगुणोपेतमिक्ष्वाकुकुलवृद्धये ।। ३४ ।।

साधुशिरोमणे! इक्ष्वाकुवंशकी वृद्धिके लिये आप मुझे ऐसी अभीष्ट संतान दीजिये, जो उत्तम स्वभाव, सुन्दर रूप और श्रेष्ठ गुणोंसे सम्पन्न हो ।। ३४ ।।

गन्धर्व उवाच

ददानीत्येव तं तत्र राजानं प्रत्युवाच ह ।
वसिष्ठः परमेष्वासं सत्यसंधो द्विजोत्तमः ।। ३५ ।।

गन्धर्व कहता है—कुरुनन्दन! तब सत्यप्रतिज्ञ विप्रवर वसिष्ठने महान् धनुर्धर राजा कल्माषपादसे उत्तरमें कहा—'मैं तुम्हें वैसा ही पुत्र दूँगा' ।। ३५ ।।

ततः प्रविष्टे राजर्षौ तस्मिंस्तत् पुरमुत्तमम् ।
राज्ञस्तस्याज्ञया देवी वसिष्ठमुपचक्रमे ।। ४३ ।।

राजर्षि कल्माषपादके उस उत्तम नगरीमें प्रवेश करनेके पश्चात् उक्त महाराजकी आज्ञाके अनुसार महारानी (मदयन्ती) महर्षि वसिष्ठजीके समीप गयीं ।। ४३ ।।

ऋतावथ महर्षिः स सम्बभूव तया सह ।
देव्या दिव्येन विधिना वसिष्ठः श्रेष्ठभागृषिः ।। ४४ ।।

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ततस्तस्यां समुत्पन्ने गर्भे स मुनिसत्तमः ।
राज्ञाभिवादितस्तेन जगाम मुनिराश्रमम् ।। ४५ ।।

तदनन्तर रानीकी कुक्षिमें गर्भ स्थापित हो जानेपर उक्त राजासे वन्दित हो (उनसे विदा लेकर) मुनिवर वसिष्ठ अपने आश्रमको लौट गये ।। ४५ ।।

Here too For the protection of the family lineage,King Kalmaṣapāda prayed to the sage Vasistha . King Kalmaṣapāda was unable to have children and hence for the protection of his family lineage he asked sage Vasistha's help . The Whole intention is about protecting the family lineage from extinction and not about lust .

WHAT IS NIYOG?

Niyoga was a practice that was allowed to make sure that woman experiences the pious feeling of becoming a mother during her lifetime.
Simply put, if a man failed in his responsibility to impregnate his wife, then-wife could seek permission from her husband to get impregnated by someone else. An exception was also made if the man died without becoming a father. Since humans are not perfect and Hindus know it from the beginning of time, various restrictions were laid to curtail the misuse of Niyoga.

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This practice is criticized by rishi manu himself

That woman, however, who from a longing for a child, disregards her husband, brings disgrace to herself in this world and falls off from her place in the other world.—(159).

Allegations-

Satyavati requested Vyasa who was born of her from Parasara, to have sons from the queens of his younger brother Vicitravirya as mentioned in Mahabharata Adi Parva section 104 & 105

Mahabharata 1.104.37-47 ”The virtuous Vali, ever devoted to truth, then learning who the man was that was thus saved by him, chose him for raising up offspring. And Vali said, 'O illustrious one, it behoveth thee to

raise upon my wife a few sons that shall be virtuous and wise.' Thus addressed, the Rishi endued with great energy, expressed his willingness. Thereupon king Vali sent his wife Sudeshna unto him. But the queen knowing that the latter was blind and old went not unto him, she sent unto him her nurse. And upon that Sudra woman the virtuous Rishi of passions under full control begat eleven children of whom Kakshivat was the eldest…Thy unfortunate queen Sudeshna, seeing me blind and old, insulted me by not coming herself but sending unto me, instead, her nurse.' The king then pacified that best of Rishis and sent unto him his queen Sudeshna.
The Rishi by merely touching her person said to her, 'Thou shalt have five children…"

Refutation-

Mahabharata Adi Parva Adhaya 104 slokas 37-47 Geeta Press Gorakhpur

'वे भगवान दैपायन मुनि अपने तपोबलसे चारों वेदोंका पृथक् पृथक् विस्तार करके लोकमें 'व्यास' पदवीको प्राप्त हुए हैं। शरीरका रंग साँवला होनेसे उन्हें लोग 'कृष्ण' भी कहते हैं ।। १५ ।।

'वे सत्यवादी, शान्त, तपस्वी और पापशून्य हैं। वे उत्पन्न होते ही बड़े होकर उस द्वीपसे अपने पिताके साथ चले गये थे ।। १६ ।।

'मेरे और तुम्हारे आग्रह करनेपर वे अनुपम तेजस्वी व्यास अवश्य ही अपने भाईके क्षेत्रमें कल्याणकारी संतान उत्पन्न करेंगे ।। १७ ।।

'उन्होंने जाते समय मुझसे कहा था कि संकटके समय मुझे याद करना। महाबाहु भीष्म ! यदि तम्हारी इच्छा

हो, तो मैं उन्हींका स्मरण करूं ।। १८ ।।

'भीष्म ! तुम्हारी अनुमति मिल जाय, तो महा-तपस्वी व्यास निश्चय ही विचित्रवीर्यकी स्त्रियोंसे पुत्रोंको उत्पन्न करेंगे' ।। १९ ।।

Verse 15:
"That Lord Dvaipāyana Muni, by the power of his penance, expanded and classified the four Vedas separately and thus attained the title of 'Vyāsa' among people. Due to the dark complexion of his body, people also call him 'Krishna'."

Verse 16:
"He is truthful, peaceful, ascetic, and free from all sin. As soon as he was born, he grew up instantly and left that island along with his father."

Verse 17:
"Upon our and your request, that exceedingly radiant Vyāsa will certainly beget auspicious progeny in the field of his brother."

Verse 18:
"When he departed, he told me to remember him in times of distress. O mighty-armed Bhīṣma! If you desire, I shall now remember him."

Verse 19:
"O Bhīṣma! If I obtain your permission, then the great ascetic Vyāsa will surely beget sons from the wives of Vichitravīrya."

यो व्यस्य वेदांश्चतुरस्तपसा भगवानृषिः ।
लोके व्यासत्वमापेदे कार्ष्ण्यात् कृष्णत्वमेव च ॥ १५ ॥

'वे भगवान् द्वैपायन मुनि अपने तपोबलसे चारों वेदोंका पृथक्-पृथक् विस्तार करके लोकमें 'व्यास' पदवीको प्राप्त हुए हैं। शरीरका रंग साँवला होनेसे उन्हें लोग 'कृष्ण' भी कहते हैं ॥ १५ ॥

सत्यवादी शमपरस्तपस्वी दग्धकिल्बिषः ।
समुत्पन्नः स तु महान् सह पित्रा ततो गतः ॥ १६ ॥

'वे सत्यवादी, शान्त, तपस्वी और पापशून्य हैं। वे उत्पन्न होते ही बड़े होकर उस द्वीपसे अपने पिताके साथ चले गये थे ॥ १६ ॥

स नियुक्तो मया व्यक्तं त्वया चाप्रतिमद्युतिः ।
भ्रातुः क्षेत्रेषु कल्याणमपत्यं जनयिष्यति ॥ १७ ॥

'मेरे और तुम्हारे आग्रह करनेपर वे अनुपम तेजस्वी व्यास अवश्य ही अपने भाईके क्षेत्रमें कल्याणकारी संतान उत्पन्न करेंगे ॥ १७ ॥

स हि मामुक्तवांस्तत्र स्मरेः कृत्येषु मामिति ।
तं स्मरिष्ये महाबाहो यदि भीष्म त्वमिच्छसि ॥ १८ ॥

'उन्होंने जाते समय मुझसे कहा था कि संकटके समय मुझे याद करना। महाबाहु भीष्म! यदि तुम्हारी इच्छा हो, तो मैं उन्हींका स्मरण करूँ ॥ १८ ॥

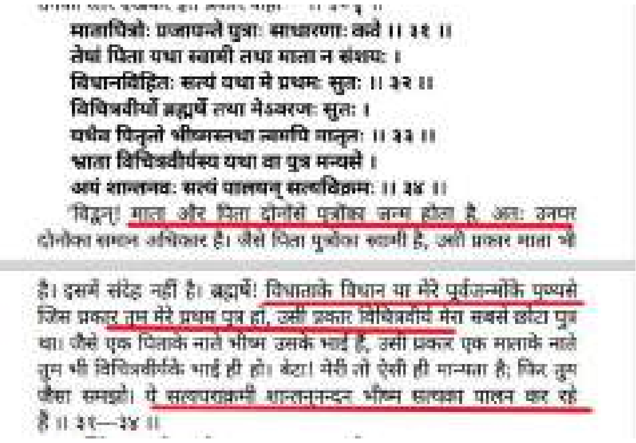
तव ह्यनुमते भीष्म नियतं स महातपाः ।
विचित्रवीर्यक्षेत्रेषु पुत्रानुत्पादयिष्यति ॥ १९ ॥

'भीष्म! तुम्हारी अनुमति मिल जाय, तो महा-तपस्वी व्यास निश्चय ही विचित्रवीर्यकी स्त्रियोंसे पुत्रोंको उत्पन्न करेंगे' ॥ १९ ॥

"O learned one! A son is born from both mother and father, therefore both have equal rights over him. Just as the father is the master of the son, so is the mother. There is no doubt in this.

O Brahmarshi! By the will of the Creator or due to the merits of my past births, you are my first-born son, and similarly, Vichitravīrya was my youngest son. Just as Bhīṣma is his brother by the father's side, in the same way, you are also the brother of Vichitravīrya through the mother.

My son, this is how I understand it; but you may act as you deem appropriate. This truth-abiding, valiant son of Shāntanu, Bhīṣma, is also upholding the truth.



मातापित्रोः प्रजायन्ते पुत्राः साधारणाः कवे ॥ ३१ ॥
तेषां पिता यथा स्वामी तथा माता न संशयः ।
विधानविहितः स त्वं यथा मे प्रथमः सुतः ॥ ३२ ॥
विचित्रवीर्यो ब्रह्मर्षे तथा मेऽवरजः सुतः ।
यथैव पितृतो भीष्मस्तथा त्वामपि मातृतः ॥ ३३ ॥
भ्राता विचित्रवीर्यस्य यथा वा पुत्र मन्यसे ।
अयं शान्तनवः सत्यं पालयन् सत्यविक्रमः ॥ ३४ ॥

'विद्वन्! माता और पिता दोनोंसे पुत्रोंका जन्म होता है, अतः उनपर दोनोंका समान अधिकार है। जैसे पिता पुत्रोंका स्वामी है, उसी प्रकार माता भी है। इसमें संदेह नहीं है। ब्रह्मर्षे! विधाताके विधान या मेरे पूर्वजन्मोंके पुण्यसे जिस प्रकार तुम मेरे प्रथम पुत्र हो, उसी प्रकार विचित्रवीर्य मेरा सबसे छोटा पुत्र था। जैसे एक पिताके नाते भीष्म उसके भाई हैं, उसी प्रकार एक माताके नाते तुम भी विचित्रवीर्यके भाई ही हो। बेटा! मेरी तो ऐसी ही मान्यता है; फिर तुम जैसा समझो। ये सत्यपराक्रमी शान्तनुनन्दन भीष्म सत्यका पालन कर रहे हैं ॥ ३१—३४ ॥

"O sinless one! He (Bhīṣma) has no desire to beget children or to rule the kingdom. *Therefore, out of concern for your brother's spiritual welfare and for the protection of the family lineage, and in response to Bhīṣma's request and my command*—motivated by compassion toward all beings and recognizing the softness of your own heart—please listen to what I say and act accordingly.

The wives of your younger brother are as beautiful as celestial maidens and are in the prime of their youth. They desire, by the path of righteousness, to have sons.

My son, you are capable of this. Therefore, from the wombs of these two women, beget children who are fully worthy to preserve and promote the lineage of this noble family

बुद्धिं न कुरुतेऽपत्ये तथा राज्यानुशासने ।
स त्वं व्यपेक्षया भ्रातुः संतानाय कुलस्य च ॥ ३५ ॥
भीष्मस्य चास्य वचनान्नियोगाच्च ममानघ ।
अनुक्रोशाच्च भूतानां सर्वेषां रक्षणाय च ॥ ३६ ॥
आनृशंस्येन यद् ब्रूयां तच्छ्रुत्वा कर्तुमर्हसि ।
यवीयसस्तव भ्रातुर्भार्ये सुरसुतोपमे ॥ ३७ ॥
रूपयौवनसम्पन्ने पुत्रकामे च धर्मतः ।
तयोरुत्पादयापत्यं समर्थो ह्यसि पुत्रक ॥ ३८ ॥
अनुरूपं कुलस्यास्य संतत्याः प्रसवस्य च ।

'अनघ! संतानोत्पादन तथा राज्य-शासन करनेका इनका विचार नहीं है, अतः तुम अपने भाईके पारलौकिक हितका विचार करके तथा कुलकी संतानपरम्पराकी रक्षाके लिये भीष्मके अनुरोध और मेरी आज्ञासे सब प्राणियोंपर दया करके उनकी रक्षा करनेके उद्देश्यसे और अपने अन्तःकरणकी कोमल वृत्तिको देखते हुए मैं जो कुछ कहूँ, उसे सुनकर उसका पालन करो। तुम्हारे छोटे भाईकी पत्नियाँ देवकन्याओंके समान सुन्दर रूप तथा युवावस्थासे सम्पन्न हैं। उनके मनमें धर्मतः पुत्र पानेकी कामना है। पुत्र! तुम इसके लिये समर्थ हो, अतः उन दोनोंके गर्भसे ऐसी संतानोंको जन्म दो, जो इस कुलपरम्पराकी रक्षा तथा वृद्धिके लिये सर्वथा सुयोग्य हो' ॥ ३५—३८½ ॥

Ved Vyas Said – "The wives of Vichitravīrya must observe a vow (vrata) in the manner prescribed by me for one full year—practicing self-restraint and performing it solely with the aim of begetting offspring. Only then will they be considered pure. Any woman who has not observed such a vow may not approach me."

"It is particularly important to note that Rishi Vyasa explicitly instructed Mata Satyavati that the wives of Vichitravīrya must observe a vow of purity and self-restraint for a full year, with the sole objective of begetting progeny. Had his intent been driven by lust, he would never have talked about imposing such a condition of discipline and sanctity. This clearly reflects that his purpose was entirely righteous and aimed at preserving the lineage through dharma."

व्रतं चरेतां ते देव्यौ निर्दिष्टमिह यन्मया ।
संवत्सरं यथान्यायं ततः शुद्धे भविष्यतः ॥ ४२ ॥
न हि मामव्रतोपेता उपेयात् काचिदङ्गना ।

विचित्रवीर्यकी स्त्रियोंको मेरे बताये अनुसार एक वर्षतक विधिपूर्वक व्रत (जितेन्द्रिय होकर केवल संतानार्थ साधन) करना होगा, तभी वे शुद्ध होंगी। जिसने व्रतका पालन नहीं किया है, ऐसी कोई भी स्त्री मेरे समीप नहीं आ सकती ॥ ४२½ ॥

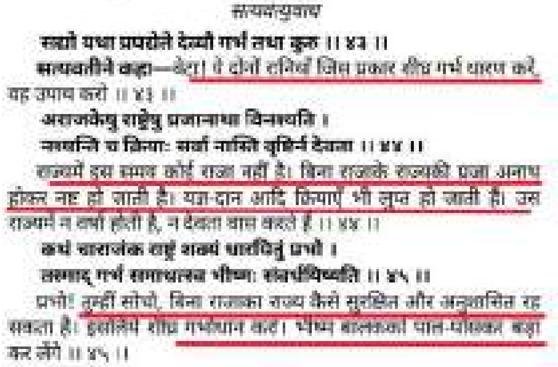
"Mata Satyavati urged Rishi Vyasa to ct swiftly, not out of impatience, but

because Hastinapur could not remain without a king for long. Without a ruler, the kingdom risked falling into disorder, dharma would decline, and divine balance would be lost. Her concern was for the stability of the state and continuation of the royal lineage."

Verse 43:
Satyavatī said, "Son! Do whatever is necessary so that these two queens may conceive quickly."

Verse 44:
"There is no king in the kingdom at present. Without a ruler, the people become orphaned and are destroyed. Sacrificial rites, charity, and other religious duties also disappear. In such a kingdom, there is neither rainfall nor the presence of the gods."

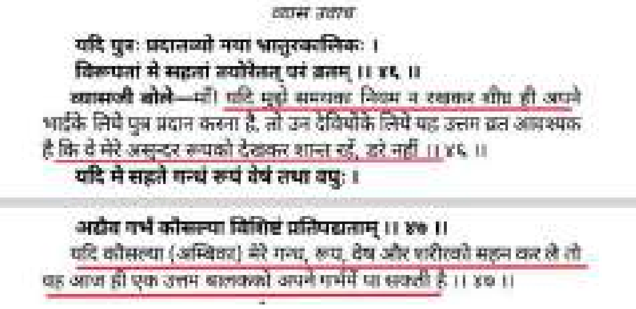
Verse 45:
"O Lord! You yourself consider—how can a kingdom remain protected and orderly without a king?
Therefore, **perform the act of conception without delay.** Bhīṣma will raise and nurture the child with care."


सत्यवत्युवाच
सद्यो यथा प्रपद्येते देव्यौ गर्भं तथा कुरु ॥ ४३ ॥
सत्यवतीने कहा—बेटा! ये दोनों रानियाँ जिस प्रकार शीघ्र गर्भ धारण करें, वह उपाय करो ॥ ४३ ॥
अराजकेषु राष्ट्रेषु प्रजानाथा विनश्यति ।
नश्यन्ति च क्रियाः सर्वा नास्ति वृष्टिर्न देवता ॥ ४४ ॥
राज्यमें इस समय कोई राजा नहीं है। बिना राजाके राज्यकी प्रजा अनाथ होकर नष्ट हो जाती है। यज्ञ-दान आदि क्रियाएँ भी लुप्त हो जाती हैं। उस राज्यमें न वर्षा होती है, न देवता वास करते हैं ॥ ४४ ॥
कथं चाराजकं राष्ट्रं शक्यं धारयितुं प्रभो ।
तस्माद् गर्भं समाधत्स्व भीष्मः संवर्धयिष्यति ॥ ४५ ॥
प्रभो! तुम्हीं सोचो, बिना राजाका राज्य कैसे सुरक्षित और अनुशासित रह सकता है। इसलिये शीघ्र गर्भाधान करो। भीष्म बालकका पाल-पोषकर बड़ा कर लेंगे ॥ ४५ ॥

Verse 46:
Vyasa said, "Mother! If I am to give a

son to my brother without following the proper time-bound observances, then it is essential that those noble ladies observe this important vow — they must remain calm and not be frightened upon seeing my unattractive appearance."

Verse 47:
"If Kausalya (Ambikā) can endure my smell, form, attire, and body without fear or aversion, then she can conceive a noble son in her womb even today."


व्यास उवाच

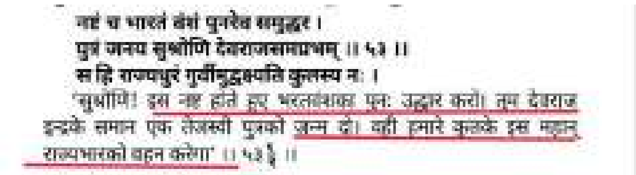
यदि पुत्रः प्रदातव्यो मया भ्रातुरकालिकः ।
विरूपतां मे सहतां तयोरेतत् परं व्रतम् ॥ ४६ ॥

व्यासजी बोले—माँ! यदि मुझे समयका नियम न रखकर शीघ्र ही अपने भाईके लिये पुत्र प्रदान करना है, तो उन देवियोंके लिये यह उत्तम व्रत आवश्यक है कि वे मेरे असुन्दर रूपको देखकर शान्त रहें, डरें नहीं ॥ ४६ ॥

यदि मे सहते गन्धं रूपं वेषं तथा वपुः ।
अद्यैव गर्भं कौसल्या विशिष्टं प्रतिपद्यताम् ॥ ४७ ॥

यदि कौसल्या (अम्बिका) मेरे गन्ध, रूप, वेष और शरीरको सहन कर ले तो वह आज ही एक उत्तम बालकको अपने गर्भमें पा सकती है ॥ ४७ ॥

"O graceful lady! Restore the declining Bharata dynasty. Give birth to a brilliant son, equal to Indra, the king of the gods. He alone will uphold the great burden of our royal legacy."


नष्टं च भारतं वंशं पुनरेव समुद्धर ।
पुत्रं जनय सुश्रोणि देवराजसमप्रभम् ॥ ५३ ॥
स हि राज्यधुरं गुर्वीमुद्वक्ष्यति कुलस्य नः ।

'सुश्रोणि! इस नष्ट होते हुए भरतवंशका पुनः उद्धार करो। तुम देवराज इन्द्रके समान एक तेजस्वी पुत्रको जन्म दो। वही हमारे कुलके इस महान् राज्यभारको वहन करेगा' ॥ ५३½ ॥

"It should therefore be clearly understood that Rishi Vyasa was entrusted with this responsibility in a grave and critical situation, solely to preserve and continue the lineage of the Kuru dynasty. His role was a dharmic duty—driven by necessity and Situation —not by any motive of lust."

WHAT IS NIYOG?

Niyoga was a practice that was allowed to make sure that woman experiences the pious feeling of becoming a mother during her lifetime.
Simply put, if a man failed in his responsibility to impregnate his wife, then-wife could seek permission from her husband to get impregnated by someone else. An exception was also made if the man died without becoming a father. Since humans are not perfect and Hindus know it from the beginning of time, various restrictions were laid to curtail the misuse of Niyoga.

WHEN YOU SHOULD DO NIYOG

Nārada (12.82-88)-For this custom is practised only when the family threatens to become extinct, for the continuance of the lineage, and not from amorous desire.

Widows shall ask permission from elders before performing Niyog

[illegible]

[illegible]

[illegible]

[illegible]

[illegible]

The man should never meet her again and should perform penance after finishing niyoga

[illegible]

[illegible]

Banned for brahmin women and other are allowed to have only 2 children from Niyog

Gautama (18.8)—'She shall not bear more than two sons.'

Allegations-

Devi Bhagavatam 6.25.1-10 "Vyasa said :– OKing! The mother became astonished to hear me. Becoming very anxious for a son, she began to speak to me. O Child! The wife of your brother, the daughter Ambalika of Kasiraj, is a widow; she is very sorrowful; she is endowed with all auspicious signs and endowed with all good qualities; better cohabit with that beautiful young wife and get a child according to the tradition of the S'istas... Seeing me an ascetic with matted hairs on my head and void of every love sentiment,

perspiration came on her face; her body turned pale and her mind void of any love towards me. When I saw that lady trembling and pale beside me, I angrily spoke :– "O One of beautiful waist! When you have turned out pale,

Srimad Devi Bhagvatam 6.25.11-21 "Ambika sent to me a maid-servant of Vichitravîrya, full of youth and beauty, and adorned with various ornaments and clothings. That maid-servant of beautiful hairs and of a swan-like gait adorned with garlands and red sandal-paste, came to me with many enchanting gestures and making me

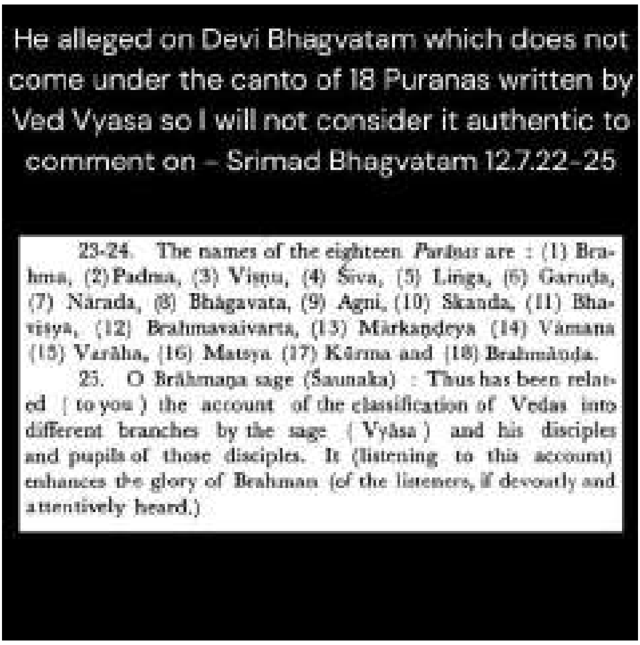
Refutation-

He alleged on Devi Bhagvatam which does not come under the canto of 18 Puranas written by Ved Vyasa so I will not consider it authentic to comment on – Srimad Bhagvatam 12.7.22-25

Srimad Bhagvatam 12.7.22-25 – 23-24. The names of the eighteen Purāṇas are: (1) Bra-hma, (2) Padma, (3) Vişnu, (4) Śiva, (5) Linga, (6) Garuda, (7) Narada, (8) Bhagavata, (9) Agni, (10) Skanda, (11) Bha-visya, (12) Brahmavaivarta, (13) Markandeya (14) Vāmana (15) Varaha, (16) Matsya (17) Kurma and (18) Brahmanda.

25. O Brahmana sage (Saunaka): Thus has been relat-ed (to you) the account of the classification of Vedas into different branches by the sage (Vyāsa) and his disciples and pupils of those disciples. It (listening to this account) enhances the glory of

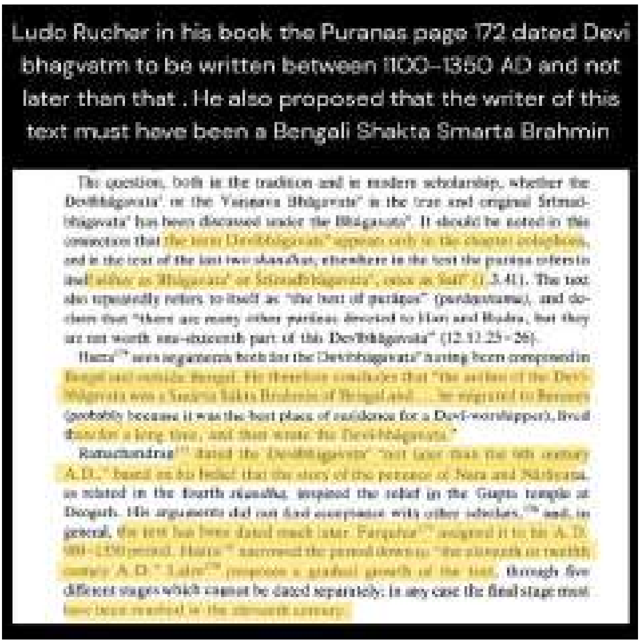
Brahman (of the listeners, if devoutly and attentively heard.)


He alleged on Devi Bhagvatam which does not come under the canto of 18 Puranas written by Ved Vyasa so I will not consider it authentic to comment on – Srimad Bhagvatam 12.7.22-25

23-24. The names of the eighteen *Purāṇas* are : (1) Brahma, (2) Padma, (3) Viṣṇu, (4) Śiva, (5) Liṅga, (6) Garuḍa, (7) Nārada, (8) Bhāgavata, (9) Agni, (10) Skanda, (11) Bhaviṣya, (12) Brahmavaivarta, (13) Mārkaṇḍeya (14) Vāmana (15) Varāha, (16) Matsya (17) Kūrma and (18) Brahmāṇḍa.

25. O Brāhmaṇa sage (Śaunaka) : Thus has been related (to you) the account of the classification of Vedas into different branches by the sage (Vyāsa) and his disciples and pupils of those disciples. It (listening to this account) enhances the glory of Brahman (of the listeners, if devoutly and attentively heard.)

Ludo Rucher in his book the Puranas page 172 dated Devi bhagvatm to be written between 1100-1350 AD and not later than that . He also proposed that the writer of this text must have been a Bengali Shakta Smarta Brahmin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BIRTH OF VIDUR JI EXPLAINED FROM MAHABHARATA

Vidura's birth was not an accident or he result of circumstance—it

was **preordained by divine will**. According to the scriptures, **Dharma** was cursed by Maharṣi Māṇḍavya to take birth in the mortal world. As a result, Dharma incarnated as Vidura to guide the Kuru dynasty with wisdom and uphold righteousness during a time of great moral crisis.

The manner of his birth—through a maidservant—was simply the **instrument of that divine plan**, not the essence of it. Even though Rishi Vyāsa came to know later that the woman was not the queen but a maid, this only fulfilled what had already been destined. Far from being irregular, this ensured that Vidura, who represented pure dharma, would remain **detached from royal ambition and courtly corruption**, enabling him to serve as the kingdom's moral compass.

His life, character, and revered status in the Mahābhārata confirm that **his birth was the result of higher design**, not of human failing or deception.

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Verse 20:
After that, Satyavatī again requested him (Vyāsa) for another son. The great sage accepted his mother's command, saying, "Very well."

Verse 21:
Then, at the proper time, Devi Ambālikā gave birth to a son of pale complexion. He was radiating with divine brilliance.

Verse 22:
This was the same child whose sons became the mighty archers—the five Pāṇḍavas. After this, when the proper time arrived, Satyavatī once again appointed her elder daughter-in-law, Ambikā, to go to Vyāsa.

Verse 23:
But the beautiful Ambikā, comparable to a celestial maiden, thought about the sage's unpleasant appearance and smell, and out of fear, disobeyed Devi Satyavatī's command.

Verse 24:
Princess Ambikā of Kāśī adorned one of her maidservants, who was as beautiful as an apsarā, with her own ornaments and sent her to the dark-complexioned sage Vyāsa.

Verse 25:
When the sage arrived, the maidservant came forward to welcome him, offered her respects, and upon receiving his permission, sat on the bed and began serving him with reverence.

Verse 26–27 (combined):
Meeting him in private, the sage Vyāsa was greatly pleased with her. O King! When the sage, strict in observing his vows, rose after lying with her, he said, "O blessed one! You shall no longer remain a maidservant. In your womb will be born a most excellent child."

Verse 30 (summary of a previous section):
Śrī Kṛṣṇa Dvaipāyana Vyāsa informed Satyavatī of everything. He revealed the secret that Ambikā had deceived

him by sending her maid in her place. Therefore, the child born from the womb of the maidservant—who was of the Śūdra class—would be a son.

Verse 31:
In this way, Vyāsa fulfilled his dharmic duty by obeying his mother's command. Then he met her again, informed her about the pregnancy, and disappeared from there.

Verse 32:
From Vyāsa, in the field of Vichitravīrya, were born these three sons, who were radiant like celestial beings and who expanded the Kuru dynasty.

तथेति च महर्षिस्तां मातरं प्रत्यभाषत ॥ २० ॥

उसके बाद सत्यवतीने पुनः एक दूसरे पुत्रके लिये उनसे याचना की। महर्षिने 'बहुत अच्छा' कहकर माताकी आज्ञा स्वीकार कर ली ॥ २० ॥

ततः कुमारं सा देवी प्राप्तकालमजीजनत् ।
पाण्डुं लक्षणसम्पन्नं दीप्यमानमिव श्रिया ॥ २१ ॥

तदनन्तर देवी अम्बालिकाने समय आनेपर एक पाण्डुवर्णके पुत्रको जन्म दिया। वह अपनी दिव्य कान्तिसे उद्भासित हो रहा था ॥ २१ ॥

यस्य पुत्रा महेष्वासा जज्ञिरे पञ्च पाण्डवाः ।
ऋतुकाले ततो ज्येष्ठां वधूं तस्मै न्ययोजयत् ॥ २२ ॥

यह वही बालक था, जिसके पुत्र महाधनुर्धारी पाँच पाण्डव हुए। इसके बाद ऋतुकाल आनेपर सत्यवतीने अपनी बड़ी बहू अम्बिकाको पुनः व्यासजीसे मिलनेके लिये नियुक्त किया ॥ २२ ॥

सा तु रूपं च गन्धं च महर्षेः प्रविचिन्त्य तम् ।
नाकरोद् वचनं देव्या भयात् सुरसुतोपमा ॥ २३ ॥

परंतु देवकन्याके समान सुन्दरी अम्बिकाने महर्षिके उस कुत्सित रूप और गन्धका चिन्तन करके भयके मारे देवी सत्यवतीकी आज्ञा नहीं मानी ॥ २३ ॥

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ततः स्वैर्भूषणैर्दासीं भूषयित्वाप्सरोपमाम् ।
प्रेषयामास कृष्णाय ततः काशिपतेः सुता ॥ २४ ॥

काशिराजकी पुत्री अम्बिकाने अप्सराके समान सुन्दरी अपनी एक दासीको अपने ही आभूषणोंसे विभूषित करके काले-कलूटे महर्षि व्यासके पास भेज दिया ॥ २४ ॥

सा तमृषिमनुप्राप्तं प्रत्युद्गम्याभिवाद्य च ।
संविवेशाभ्यनुज्ञाता सत्कृत्योपचचार ह ॥ २५ ॥

महर्षिके आनेपर उस दासीने आगे बढ़कर उनका स्वागत किया और उन्हें प्रणाम करके उनकी आज्ञा मिलनेपर वह शय्यापर बैठी और सत्कारपूर्वक उनकी सेवा-पूजा करने लगी ॥ २५ ॥

कामोपभोगेन रहस्तस्यां तुष्टिमगादृषिः ।
तया सहोषितो राजन् महर्षिः संशितव्रतः ॥ २६ ॥
उत्तिष्ठन्नब्रवीदेनामभुजिष्या भविष्यसि ।
अयं च ते शुभे गर्भः श्रेयानुदरमागतः ।
धर्मात्मा भविता लोके सर्वबुद्धिमतां वरः ॥ २७ ॥

एकान्तमें मिलकर उसपर महर्षि व्यास बहुत संतुष्ट हुए। राजन्! कठोर व्रतका पालन करनेवाले महर्षि जब उसके साथ शयन करके उठे, तब इस प्रकार बोले—'शुभे! अब तू दासी नहीं रहेगी। तेरे उदरमें एक अत्यन्त श्रेष्ठ बालक आया है। वह लोकमें धर्मात्मा तथा समस्त बुद्धिमानोंमें श्रेष्ठ होगा' ॥ २६-२७ ॥

कृष्णद्वैपायनोऽप्येतत् सत्यवत्यै न्यवेदयत् ।
प्रलम्भमात्मनश्चैव शूद्रायाः पुत्रजन्म च ॥ ३० ॥

श्रीकृष्णद्वैपायन व्यासने सत्यवतीको भी सब बातें बता दीं। उन्होंने यह रहस्य प्रकट कर दिया कि अम्बिकाने अपनी दासीको भेजकर मेरे साथ छल किया है, अतः शूद्रा दासीके गर्भसे ही पुत्र उत्पन्न होगा ॥ ३० ॥

स धर्मस्यानृणो भूत्वा पुनर्मात्रा समेत्य च ।
तस्यै गर्भं समावेद्य तत्रैवान्तरधीयत ॥ ३१ ॥

इस तरह व्यासजी (मातृ-आज्ञापालनरूप) धर्मसे उऋण होकर फिर अपनी माता सत्यवतीसे मिले और उन्हें गर्भका समाचार बताकर वहीं अन्तर्धान हो गये ॥ ३१ ॥

एते विचित्रवीर्यस्य क्षेत्रे द्वैपायनादपि ।
जज्ञिरे देवगर्भाभाः कुरुवंशविवर्धनाः ॥ ३२ ॥

विचित्रवीर्यके क्षेत्रमें व्यासजीसे ये तीन पुत्र उत्पन्न हुए, जो देवकुमारोंके समान तेजस्वी और कुरुवंशकी वृद्धि करनेवाले थे ॥ ३२ ॥

इति श्रीमहाभारते आदिपर्वणि सम्भवपर्वणि विचित्रवीर्यसुतोत्पत्तौ

WHO WAS VIDUR JI ?

वही बालक विदुर हुआ, जो श्रीकृष्णद्वैपायन व्यासका पुत्र था। एक पिताका होनेके कारण वह राजा धृतराष्ट्र और महात्मा पाण्डुका भाई था ।। २८ ।।महात्मा माण्डव्यके शापसे साक्षात् धर्मराज ही विदुररूपमें उत्पन्न हुए थे। वे अर्थतत्त्वके ज्ञाता और काम-क्रोधसे रहित थे ।। २९ ।।

Verse 28:
That very child became **Vidura**, the son of Śrī Kṛṣṇa Dvaipāyana Vyāsa. Being born of the same father, he was the brother of King Dhṛtarāṣṭra and the noble Pāṇḍu.

Verse 29:
By the curse of the great sage Māṇḍavya, **Dharma himself** took birth in the form of Vidura. He was a knower of the essence of artha (righteous economics and governance) and was free from desire and anger.

स जज्ञे विदुरो नाम कृष्णद्वैपायनात्मजः ।
धृतराष्ट्रस्य वै भ्राता पाण्डोश्चैव महात्मनः ॥ २८ ॥

वही बालक विदुर हुआ, जो श्रीकृष्णद्वैपायन व्यासका पुत्र था। एक पिताका होनेके कारण वह राजा धृतराष्ट्र और महात्मा पाण्डुका भाई था ॥ २८ ॥

धर्मो विदुररूपेण शापात् तस्य महात्मनः ।
माण्डव्यस्यार्थतत्त्वज्ञः कामक्रोधविवर्जितः ॥ २९ ॥

महात्मा माण्डव्यके शापसे साक्षात् धर्मराज ही विदुररूपमें उत्पन्न हुए थे। वे अर्थतत्त्वके ज्ञाता और काम-क्रोधसे रहित थे ॥ २९ ॥

Allegations-

. King Pandu was afflicted with a curse and thus couldn't approach his wife for exual intercourse. But he did not

hesitate in ordering his wife to cohabit with other men,

Mahabharata 1.120.26-41 "Hearing these words of the ascetics, Pandu, remembering the loss of his procreative powers owing to the curse of the deer, began to reflect deeply. And calling his wedded wife the excellent Kunti, unto him, he told her in private, 'Strive thou to raise offspring at this time of distress… The religious institutes mention six kinds of sons that are heirs and kinsmen, and six other kinds that are not heirs but kinsmen. I shall speak of them presently. O Pritha, listen to me. They are: 1st, the son begotten by one's own self upon his wedded wife; 2nd, the son begotten upon one's wife by an accomplished person from motives of kindness; 3rd, the son begotten upon one's wife by a person for pecuniary consideration; 4th, the son begotten upon the wife after the husband's death; 5th, the maiden-born son; 6th, the son born of an unchaste wife; 7th, the son given; 8th, the son bought for a consideration; 9th, the son self-given; 10th, the son received with a pregnant bride; 11th, the brother's son; and 12th, the son begotten upon a wife of lower caste. On failure of offspring of a prior class, the mother should desire to have offspring of the next class. In times of distress, men solicit offspring from accomplished younger brothers. The self-born Manu hath said that men failing to have legitimate offspring of their own may have offspring begotten upon their wives by others, for sons confer the highest religious merit. Therefore, O Kunti,

being destitute myself of the power of procreation, **I command thee to raise good offspring through some person who is either equal or superior to me**. O Kunti, listen to the history of the daughter of Saradandayana who was appointed by her lord to raise offspring. That warrior-dame, when her monthly season arrived, bathed duly and in the night went out and waited on a spot where four roads met. She did not wait long when a Brahmana crowned with ascetic success came there. The daughter of Saradandayana solicited him for offspring. After pouring libations of clarified butter on the fire (in the performance of the sacrifice known by the name of *Punsavana*) she brought forth three sons that were mighty car-warriors and of whom Durjay

Refutation-

After being cursed by Rishi Kindama, **Maharaj Pandu** renounced worldly pleasures and began to live a life of intense penance and austerity along with his wives. Through his sincere atonement and sinless living, he attained great spiritual power, becoming as radiant and influential (*Prabhavshali*) as a **Brahmarishi**.

One day, he saw a procession of sages and Brahmarishis journeying toward **Brahmaloka** to have the divine darshan of **Pitamah Brahma Ji**. Deeply inspired, Pandu wished to accompany them. However, he was restrained by a painful realization—he had not yet fulfilled his **debt to the ancestors** (*Pitṛ-ṛṇa*) since he remained childless. If he

were to die without leaving behind progeny, his ancestors would surely face a fall from their celestial realms.

But due to the curse of Rishi Kindama, he was incapable of fathering children. This thought caused him immense grief and fear—of failing in his duties, of letting down his lineage, and of the destruction of his family line.

Torn by desperation and a deep sense of dharma, Pandu finally turned to Kunti, begging her to bear children—even if it meant doing so through another man. His plea was not born out of personal desire but from the weight of responsibility, fear of ancestral doom, and the torment of being unable to fulfill his sacred obligations.

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पाण्डुने कहा- महाभाग महर्षिगण ! संतानहीनके लिये स्वर्गका दरवाजा बंद रहता है, ऐसा लोग कहते हैं। मैं भी संतानहीन हूँ, इसलिये दुःखसे संतप्त होकर आपलोगोंसे कुछ निवेदन करता हूँ। तपोधनो ! मैं पितरोंके ऋणसे अबतक छूट नहीं सका हूँ, इसलिये चिन्तासे संतप्त हो रहा हूँ ।। १५-१६ ।।निःसंतान-अवस्थामें मेरे इस शरीरका नाश होने पर मेरे पितरोंका पतन अवश्य हो जायगा। मनुष्य इस पृथ्वीपर चार प्रकारके ऋणोंसे युक्त होकर जन्म लेते हैं ।। १७ ।।(उन ऋणोंके नाम ये हैं -) पितृ ऋण, देव-ऋण, ऋषि-ऋण और मनुष्य-ऋण। उन सबका ऋण धर्मतः हमें चुकाना चाहिये। जो मनुष्य यथासमय इन ऋणोंका ध्यान नहीं रखता, उसके लिये पुण्यलोक सुलभ नहीं होते। यह मर्यादा धर्मज्ञ पुरुषोंने स्थापित की है। यज्ञोंद्वारा मनुष्य देवताओंको तृप्त करता है, स्वाध्याय और तपस्याद्वारा मुनियोंको संतोष दिलाता है ।। १८-१९ ।।

Pandu said—
O exalted and revered sages! It is said

that the gates of heaven remain closed for a childless person. I too am childless; hence, overwhelmed with sorrow, I wish to present a humble plea before you.

O ascetic sages! I have not yet been able to free myself from the debt owed to my ancestors, and that thought deeply troubles me. (Verses 15–16)

If I die in this childless state, then surely my forefathers will fall (from their heavenly abodes). A human being takes birth on this earth bearing four kinds of debts. (Verse 17)

(These four debts are:) the debt to the ancestors (Pitṛ-ṛṇa), the debt to the gods (Deva-ṛṇa), the debt to the sages (Ṛṣi-ṛṇa), and the debt to fellow human beings (Manuṣya-ṛṇa). All these debts must be repaid through righteous conduct. Those who do not properly fulfill these obligations in due time are not eligible to attain the virtuous realms. This is the principle established by the wise and learned. (Verses 18–19)

By performing sacrifices (yajñas), one satisfies the gods; and through self-study and austerity (tapas), one pleases the sages."

अप्रजस्य महाभागा न द्वारं परिचक्षते ॥ १५ ॥
स्वर्गे तेनाभितप्तोऽहमप्रजस्तु ब्रवीमि वः ।
पित्र्यादृणादनिर्मुक्तस्तेन तप्ये तपोधनाः ॥ १६ ॥

पाण्डुने कहा—महाभाग महर्षिगण! संतानहीनके लिये स्वर्गका दरवाजा बंद रहता है, ऐसा लोग कहते हैं। मैं भी संतानहीन हूँ, इसलिये दुःखसे संतप्त होकर आपलोगोंसे कुछ निवेदन करता हूँ। तपोधनो! मैं पितरोंके ऋणसे अबतक छूट नहीं सका हूँ, इसलिये चिन्तासे संतप्त हो रहा हूँ ॥ १५-१६ ॥

देहनाशे ध्रुवो नाशः पितृणामेष निश्चयः ।
ऋणैश्चतुर्भिः संयुक्ता जायन्ते मानवा भुवि ॥ १७ ॥

निःसंतान-अवस्थामें मेरे इस शरीरका नाश होनेपर मेरे पितरोंका पतन अवश्य हो जायगा। मनुष्य इस पृथ्वीपर चार प्रकारके ऋणोंसे युक्त होकर जन्म लेते हैं ॥ १७ ॥

पितृदेवर्षिमनुजैर्देयं तेभ्यश्च धर्मतः ।
एतानि तु यथाकालं यो न बुध्यति मानवः ॥ १८ ॥
न तस्य लोकाः सन्तीति धर्मविद्भिः प्रतिष्ठितम् ।
यज्ञैस्तु देवान् प्रीणाति स्वाध्यायतपसा मुनीन् ॥ १९ ॥

(उन ऋणोंके नाम ये हैं—) पितृ-ऋण, देव-ऋण, ऋषि-ऋण और मनुष्य-ऋण। उन सबका ऋण धर्मतः हमें चुकाना चाहिये। जो मनुष्य यथासमय इन ऋणोंका ध्यान नहीं रखता, उसके लिये पुण्यलोक सुलभ नहीं होते। यह मर्यादा धर्मज्ञ पुरुषोंने स्थापित की है। यज्ञोंद्वारा मनुष्य देवताओंको तृप्त करता है, स्वाध्याय और तपस्याद्वारा मुनियोंको संतोष दिलाता है ॥ १८-१९ ॥

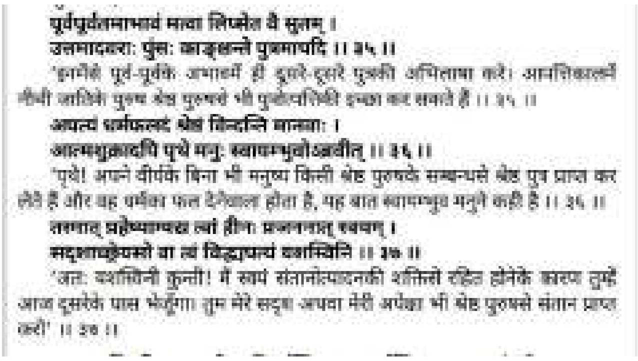
इनमेंसे पूर्व-पूर्वके अभावमें ही दूसरे दूसरे पुत्रकी अभिलाषा करे। आपत्तिकालमें नीची जातिके पुरुष श्रेष्ठ पुरुषसे भी पुत्रोत्पत्तिकी इच्छा कर सकते हैं ।। ३५ ।।'पृथे! अपने वीर्यके बिना भी मनुष्य किसी श्रेष्ठ पुरुषके सम्बन्धसे श्रेष्ठ पुत्र प्राप्त कर लेते हैं और वह धर्मका फल देनेवाला होता है, यह बात स्वायम्भुव मनुने कही है ।। ३६ ।।'अतः यशस्विनी कुन्ती ! मैं स्वयं संतानोत्पादनकी शक्तिसे रहित होनेके कारण तुम्हें आज दूसरेके पास भेजूंगा। तुम मेरे सदृश अथवा मेरी अपेक्षा भी श्रेष्ठ पुरुषसे संतान प्राप्त करो' ।। ३७ ।।

(Verse 35)
"Only in the absence of the prior (means), one should desire the next (alternative) method for begetting offspring. In times of great distress, even a man of lower caste may be approached for progeny by a woman of a higher lineage."

(Verse 36)
"O Pṛthā (Kuntī)! It has been stated by Svāyambhuva Manu himself that even without one's own seed (virya), a man may obtain a noble son through the union of his wife with a superior man—and such a son brings the fruits of dharma."

(Verse 37)
Therefore, O illustrious Kuntī! Since I

am myself incapable of producing offspring, today I shall send you to another man. Do obtain a child from someone who is either like me or even superior to me."



पूर्वपूर्वतमाभावं मत्वा लिप्सेत वै सुतम्।
उत्तमादवरः पुंसः काङ्क्षन्ते पुत्रमापदि ॥ ३५ ॥

'इसलिये पूर्व-पूर्वके अभावमें ही दूसरे-दूसरे पुत्रकी अभिलाषा करे। आपत्तिकालमें नीची जातिके पुरुष श्रेष्ठ पुरुषसे भी पुत्रोत्पत्तिकी इच्छा कर सकते हैं ॥ ३५ ॥

अपत्यं धर्मफलदं श्रेष्ठं विन्दन्ति मानवाः।
आत्मशुक्रादपि पृथे मनुः स्वायम्भुवोऽब्रवीत् ॥ ३६ ॥

'पृथे! अपने वीर्यके बिना भी मनुष्य किसी श्रेष्ठ पुरुषके सम्बन्धसे श्रेष्ठ पुत्र प्राप्त कर लेते हैं और वह धर्मका फल देनेवाला होता है, यह बात स्वायम्भुव मनुने कही है ॥ ३६ ॥

तस्मात् प्रहेष्याम्यद्य त्वां हीनः प्रजननात् स्वयम्।
सदृशाच्छ्रेयसो वा त्वं विद्ध्यपत्यं यशस्विनि ॥ ३७ ॥

'अतः यशस्विनी कुन्ती! मैं स्वयं संतानोत्पादनकी शक्तिसे रहित होनेके कारण तुम्हें आज दूसरेके पास भेजूँगा। तुम मेरे सदृश अथवा मेरी अपेक्षा भी श्रेष्ठ पुरुषसे संतान प्राप्त करो' ॥ ३७ ॥

Allegations-

King Pandu also ordered his wife Kunti to conceive children with the Sun god Surya,

Mahabharata 1.123.1-9 "Vaisampayana said, 'O Janamejaya, when Gandhari's conception had been a full year old, it was then that Kunti summoned the eternal god of justice to obtain offspring from him. And she offered without loss of time, sacrifices unto the god and began to duly repeat the formula that Durvasa had imparted to her some time before. Then the god, overpowered by her incantations, arrived at the spot where Kunti was seated in his car resplendent as the Sun. Smiling, he asked, 'O Kunti, what am I to give thee?' And Kunti too smiling in her turn, replied, 'Thou must even give me offspring.' Then the handsome Kunti was united (in intercourse) with the god of justice in his spiritual form and obtained from him a son devoted to the good of all creatures. And she brought his excellent child, who lived to cquire a great fame...And this first

child of Pandu shall be known by the name of Yudhishthira. Possessed of prowess and honesty of disposition, he shall be a famous king, known throughout the three worlds.”

Refutation-

Here is Mahabharta Adi Parva Adhaya 123 slokas 1-9 you can read it nowhere its told that King Pandu told Kunti to have Sexual Intercourse with Surya

वैशम्पायनजी कहते हैं – जनमेजय ! कुन्तीके यों कहनेपर धर्मज्ञ राजा पाण्डुने देवी कुन्तीसे पुनः यह धर्मयुक्त बात कही ।। १ ।। पाण्डु बोले- कुन्ती ! तुम्हारा कहना ठीक है। पूर्वकालमें राजा व्युषिताश्वने जैसा तुमने कहा है, वैसा ही किया था। कल्याणी! वे देवताओंके समान तेजस्वी थे ।। २ ।। अब मैं तुम्हें यह धर्मका तत्त्व बतलाता हूँ, सुनो। यह पुरातन धर्मतत्त्व धर्मज्ञ महात्मा ऋषियोंने प्रत्यक्ष किया है ।। ३ ।।साधु पुरुष इसीको प्राचीन धर्म कहते हैं। राजकन्ये! पति अपनी पत्नीसे जो बात कहे, वह धर्मके अनुकूल हो या प्रतिकूल, उसे अवश्य पूर्ण करना चाहिये- ऐसा वेदज्ञ पुरुषोंका
कथन है। विशेषतः ऐसा पति, जो पुत्रकी अभिलाषा रखता हो और स्वयं संतानोत्पादनकी शक्तिसे रहित हो, जो बात कहे, वह अवश्य माननी चाहिये। निर्दोष अंगोंवाली शुभलक्षणे ! मैं चूँकि पुत्रका मुँह देखनेके लिये लालायित हूँ, अतएव तुम्हारी प्रसन्नताके लिये मस्तकके समीप यह अंजलि धारण करता हूँ, जो लाल-लाल अंगुलियोंसे युक्त तथा कमलदलके समान सुशोभित है। सुन्दर केशोंवाली प्रिये! तुम मेरे आदेशसे तपस्यामें बढ़े-चढ़े हुए किसी श्रेष्ठ ब्राह्मणके साथ समागम करके गुणवान् पुत्र उत्पन्न करो। सुश्रोणि! तुम्हारे प्रयत्नसे मैं पुत्रवानोंकी गति प्राप्त करूँ, ऐसी मेरी अभिलाषा है ।। ४-८ ।। वैशम्पायनजी कहते हैं- जनमेजय ! इस प्रकार कही जानेपर पतिके प्रिय और हितमें लगी रहनेवाली सुन्दरांगी कुन्ती शत्रुओंकी राजधानीपर विजय पानेवाले महाराज पाण्डुसे इस प्रकार बोली- ।। ९ ।। 'भरतश्रेष्ठ ! क्षत्रियशिरोमणे ! स्त्रियोंके लिये यह बड़े अधर्मकी बात है कि पति ही नसे प्रसन्न होनेके लिये बार-बार अनुरोध करे;

क्योंकि नारीका ही यह कर्तव्य है कि वह पतिको प्रसन्न रखे। महाबाहो ! आप मेरी यह बात सुनिये। इससे आपको बड़ी प्रसन्नता होगी। 'बाल्यावस्थामें जब मैं पिताके घर थी, मुझे अतिथियोंके सत्कारका काम सौंपा गया था। वहाँ कठोर व्रतका पालन करनेवाले एक उग्रस्वभावके ब्राह्मणकी, जिनका धर्मके विषयमें निश्चय दूसरोंको अज्ञात है तथा जिन्हें लोग दुर्वासा कहते हैं, मैंने बड़ी सेवा-शुश्रूषा की। अपने मनको संयममें रखनेवाले उन महात्माको मैंने सब प्रकारके यत्नोंद्वारा संतुष्ट किया

Vaishampayana said –
O Janamejaya! When Kuntī spoke in that manner, the dharma-knowing King Pāṇḍu again addressed her with these righteous words. (Verse 1)

Pāṇḍu said –
“Kuntī, what you have said is correct. In ancient times,
King Vyushitāśva indeed did the same as you have described. O blessed one, he was as radiant as the gods.” (Verse 2)

“Now let me tell you the essence of dharma—listen carefully. This eternal dharma was directly realized by great sages well-versed in righteousness.” (Verse 3)

“This is what virtuous men call the ancient code of conduct. O royal maiden! Whatever a husband tells his wife—whether agreeable or disagreeable to her—must be carried out. This is the declaration of men learned in the Vedas. Especially, when a husband, though incapable of producing children himself, desires progeny, his words must be obeyed. (Verses 4–5)

O auspicious one with flawless limbs! Because I yearn to behold the face of a son, I now humbly raise to you this pair of hands, cupped in reverence near my forehead—hands adorned with red fingertips and shining like lotus petals. O beloved with beautiful hair! I ask you to unite with a worthy Brahmin, one accomplished in austerity, and beget a virtuous son by my command. (Verses 6–7)

O fair-hipped one! Through your effort, may I attain the fate of those blessed with sons—this is my heartfelt desire." (Verse 8)

Vaishampayana said –
O Janamejaya! When King Pandu, the conqueror of enemy kingdoms, spoke thus, Kuntī, who was devoted to her husband's welfare and desirous of fulfilling his wishes, replied with these words: (Verse 9)

"O best of the Bharatas! O foremost among Kshatriyas! It is improper for a wife to have to be repeatedly requested by her husband just to please him—for it is indeed the woman's duty to always strive to please her husband. O mighty-armed one! Please hear what I have to say, for it will bring you great joy. (Verse 10)

In my youth, while I lived at my father's house, I was assigned the task of serving guests. There, I came across a stern and austere Brahmin named Durvāsā, whose ways and knowledge of dharma were unknown even to others. I served that reat soul, who had mastery over

his mind and observed strict vows, with the utmost care and devotion.” (Verse 11)

एकविंशत्यधिकशततमोऽध्यायः

पाण्डुका कुन्तीको समझाना और कुन्तीका पतिकी आज्ञासे पुत्रोत्पत्तिके लिये धर्मदेवताका आवाहन करनेके लिये उद्यत होना

वैशम्पायन उवाच

एवमुक्तस्तया राजा तां देवीं पुनरब्रवीत् ।
धर्मविद् धर्मसंयुक्तमिदं वचनमुत्तमम् ॥ १ ॥

वैशम्पायनजी कहते हैं—जनमेजय! कुन्तीके यों कहनेपर धर्मज्ञ राजा पाण्डुने देवी कुन्तीसे पुनः यह धर्मयुक्त बात कही ॥ १ ॥

पाण्डुरुवाच

एवमेतत् पुरा कुन्ति व्युषिताश्वश्चकार ह ।
यथा त्वयोक्तं कल्याणि स ह्यासीदमरोपमः ॥ २ ॥

पाण्डु बोले—कुन्ती! तुम्हारा कहना ठीक है। पूर्वकालमें राजा व्युषिताश्वने जैसा तुमने कहा है, वैसा ही किया था। कल्याणी! वे देवताओंके समान तेजस्वी थे ॥ २ ॥

अथ त्विदं प्रवक्ष्यामि धर्मतत्त्वं निबोध मे ।
पुराणमृषिभिर्दृष्टं धर्मविद्भिर्महात्मभिः ॥ ३ ॥

अब मैं तुम्हें यह धर्मका तत्त्व बतलाता हूँ, सुनो। यह पुरातन धर्मतत्त्व धर्मज्ञ महात्मा ऋषियोंने प्रत्यक्ष किया है ॥ ३ ॥

धर्ममेवं जनाः सन्तः पुराणं परिचक्षते ।
भर्ता भार्यां राजपुत्रि धर्म्यं वाधर्म्यमेव वा ॥ ४ ॥
यद् ब्रूयात् तत् तथा कार्यमिति वेदविदो विदुः ।
विशेषतः पुत्रगृद्धी हीनः प्रजननात् स्वयम् ॥ ५ ॥
यथाहमनवद्याङ्गि पुत्रदर्शनलालसः ।
तथा रक्ताङ्गुलितलः पद्मपत्रनिभः शुभे ॥ ६ ॥
प्रसादार्थं मया तेऽयं शिरस्यभ्युद्यतोऽञ्जलिः ।
मन्नियोगात् सुकेशान्ते द्विजातेस्तपसाधिकात् ॥ ७ ॥
पुत्रान् गुणसमायुक्तानुत्पादयितुमर्हसि ।
त्वत्कृतेऽहं पृथुश्रोणि गच्छेयं पुत्रिणां गतिम् ॥ ८ ॥

साधु पुरुष इसीको प्राचीन धर्म कहते हैं। राजकन्ये! पति अपनी पत्नीसे जो बात कहे, वह धर्मके अनुकूल हो या प्रतिकूल, उसे अवश्य पूर्ण करना चाहिये—ऐसा वेदज्ञ पुरुषोंका कथन है। विशेषतः ऐसा पति, जो पुत्रकी अभिलाषा रखता हो और स्वयं संतानोत्पादनकी शक्तिसे रहित हो, जो बात कहे, वह अवश्य माननी चाहिये। निर्दोष अंगोंवाली शुभलक्षणे! मैं चूँकि पुत्रका मुँह देखनेके लिये लालायित हूँ, अतएव तुम्हारी प्रसन्नताके लिये मस्तकके समीप यह अंजलि धारण करता हूँ, जो लाल-लाल अंगुलियोंसे युक्त तथा कमलदलके समान सुशोभित है। सुन्दर केशोंवाली प्रिये! तुम मेरे आदेशसे तपस्यामें बढ़े-चढ़े हुए किसी श्रेष्ठ ब्राह्मणके साथ समागम करके गुणवान् पुत्र उत्पन्न करो। सुश्रोणि! तुम्हारे प्रयत्नसे मैं पुत्रवानोंकी गति प्राप्त करूँ, ऐसी मेरी अभिलाषा है ॥ ४—८ ॥

वैशम्पायन उवाच

एवमुक्ता ततः कुन्ती पाण्डुं परपुरंजयम् ।
प्रत्युवाच वरारोहा भर्तुः प्रियहिते रता ॥ ९ ॥

वैशम्पायनजी कहते हैं—जनमेजय! उस प्रकार कही जानेपर पतिके प्रिय और हितमें लगी रहनेवाली सुन्दरांगी कुन्ती शत्रुओंकी राजधानीपर विजय पानेवाले महाराज पाण्डुसे इस प्रकार बोली— ॥ ९ ॥

[अधर्मः सुमहानेष स्त्रीणां भरतसत्तम ।
यत् प्रसादयते भर्ता प्रसाद्यः क्षत्रियर्षभ ॥
शृणु चेदं महाबाहो मम प्रीतिकरं वचः ॥]

“भरतश्रेष्ठ! क्षत्रियशिरोमणे! स्त्रियोंके लिये यह बड़े अधर्मकी बात है कि पति ही उनसे प्रसन्न होनेके लिये बार-बार अनुरोध करे; क्योंकि नारीका ही यह कर्तव्य है कि वह पतिको प्रसन्न रखे। महाबाहो! आप मेरी यह बात सुनिये। इससे आपको बड़ी प्रसन्नता होगी।

पितृवेश्मन्यहं बाला नियुक्तातिथिपूजने ।
उग्रं पर्यचरं तत्र ब्राह्मणं संशितव्रतम् ॥ १० ॥
निगूढनिश्चयं धर्मे यं तं दुर्वाससं विदुः ।
तमहं संशितात्मानं सर्वयत्नैरतोषयम् ॥ ११ ॥

“बाल्यावस्थामें जब मैं पिताके घर थी, मुझे अतिथियोंके सत्कारका काम सौंपा गया था। वहाँ कठोर व्रतका पालन करनेवाले एक उग्रस्वभावके ब्राह्मणकी, जिनका धर्मके विषयमें निश्चय दूसरोंको अज्ञात है तथा जिन्हें लोग दुर्वासा कहते हैं, मैंने बड़ी सेवा-शुश्रूषा की। अपने मनको संयममें रखनेवाले उन महात्माको मैंने सब प्रकारके यत्नोंद्वारा संतुष्ट किया ॥ १०-११ ॥

Allegation-

Mahabharata 1.123.75-77 “The elebrated Pandu, tempted by the

desire of having more children wished to speak again unto his wedded wife (for invoking some other god). But Kunti addressed him, saying, 'The wise do not sanction a fourth delivery even in a season of distress. The woman having intercourse with four different men is called a Swairini (heanton), while she having intercourse with five becometh a harlot. Therefore, O learned one, as thou art well-acquainted with the scripture on this subject, why dost thou, beguiled by desire of offspring, tell me so in seeming forgetfulness of the ordinance?'"

Refutation-

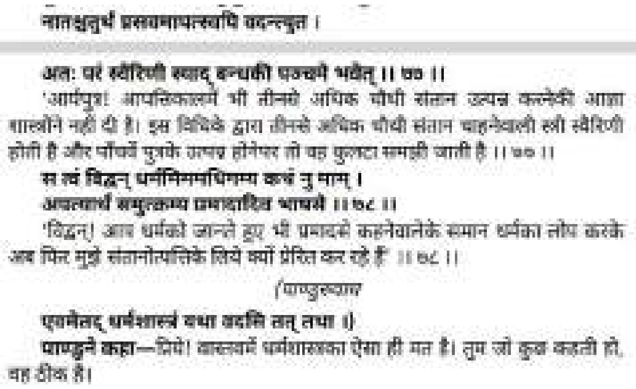
Mahabharta Adi Parva Adhaya 123 slokas 75-77 Geeta Press Gorakhpur

आर्यपुत्र ! आपत्तिकालमें भी तीनसे अधिक चौथी संतान उत्पन्न करनेकी आज्ञा शास्त्रोंने नहीं दी है। इस विधिके द्वारा तीनसे अधिक चौथी संतान चाहनेवाली स्त्री स्वैरिणी होती है और पाँचवें पुत्रके उत्पन्न होनेपर तो वह कुलटा समझी जाती है ।। ७७ ।। 'विद्वन्! आप धर्मको जानते हुए भी प्रमादसे कहनेवालेके समान धर्मका लोप करके अब फिर मुझे संतानोत्पत्तिके लिये क्यों प्रेरित कर रहे हैं' ।। ७८ ।। पाण्डुने कहा-प्रिये! वास्तवमें धर्मशास्त्रका ऐसा ही मत है। तुम जो कुछ कहती हो, वह ठीक है। Translate

Kuntī said –
"O noble prince! Even in times of distress, the scriptures do not permit the birth of a fourth child through this method. A woman who desires a fourth son through this practice is considered unchaste (*svairiṇī*), and if she goes on to bear a fifth, she is regarded as immoral or fallen (*kulṭā*)."
(Verse 77)

"O learned one! Knowing the principles of dharma yourself, why then are you urging me again toward bearing more children—as if you were ignorant of dharma and speaking recklessly?" (Verse 78)

Pāṇḍu replied –
"Beloved, what you say is indeed correct. The scriptural verdict is just as you have stated. You are right."


नातश्चतुर्थं प्रसवमापत्स्वपि वदन्त्युत ।

अतः परं स्वैरिणी स्याद् बन्धकी पञ्चमे भवेत् ॥ ७७ ॥

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स त्वं विद्वन् धर्ममिममधिगम्य कथं नु माम् ।
अपत्यार्थं समुत्क्रम्य प्रमादादिव भाषसे ॥ ७८ ॥

'विद्वन्! आप धर्मको जानते हुए भी प्रमादसे कहनेवालेके समान धर्मका लोप करके अब फिर मुझे संतानोत्पत्तिके लिये क्यों प्रेरित कर रहे हैं' ॥ ७८ ॥

(पाण्डुरुवाच

एवमेतद् धर्मशास्त्रं यथा वदसि तत् तथा ।

पाण्डुने कहा—प्रिये! वास्तवमें धर्मशास्त्रका ऐसा ही मत है। तुम जो कुछ कहती हो, वह ठीक है।

DID MATA KUNTI HAVE SEXUAL INTERCOURSE WITH DEVAS FOR BEGETTING PANDAVAS ?

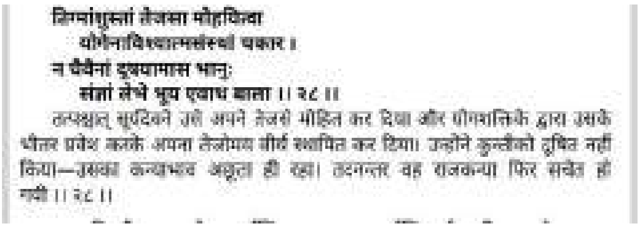
Just like Karna was born to Mata Kunti from Surya Deva when Surya Deva impregnated her through the power of Yoga without violating her chastity in Mahabharat Vana Parva Adhyay 307 similarly Dharma and other Devas impregnated Mata Kunti and Mata Madri .

Mahabharat Geeta Press Gorakhpur Vana Parva Adhaya 307 sloka 28

तत्पश्चात् सूर्यदेवने उसे अपने तेजसे मोहित कर दिया और योगशक्तिके द्वारा उसके भीतर प्रवेश करके अपना तेजोमय वीर्य स्थापित कर दिया। उन्होंने
न्तीको दूषित नहीं किया-उसका कन्याभाव अछूता

ही रहा। तदनन्तर वह राजकन्या फिर सचेत हो गयी ॥ २८ ॥

“Thereafter, Suryadeva enchanted her (Kunti) with his divine radiance and, through his yogic power, entered her and implanted his brilliant, effulgent seed within her. However, he did not defile Kunti—her maidenhood remained untouched. After that, the royal maiden regained consciousness.” 28


तिग्मांशुस्तां तेजसा मोहयित्वा
योगेनाविश्यात्मसंस्थां चकार।
न चैवैनां दूषयामास भानुः
संज्ञां लेभे भूय एवाथ बाला ॥ २८ ॥

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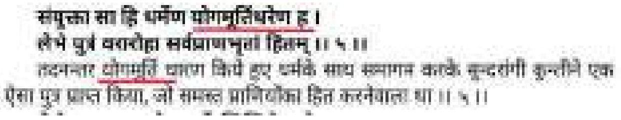
Mahabharat Adi Parva Adhaya 122 sloka 5 Geeta Press Gorakhpur

तदनन्तर योगमूर्ति धारण किये हुए धर्मके साथ समागम करके सुन्दरांगी कुन्तीने एक ऐसा पुत्र प्राप्त किया, जो समस्त प्राणियोंका हित करनेवाला था ॥ ५

After that, having united with Dharma in the form of a yogic manifestation, the beautiful Kuntī obtained a son who was the benefactor of all living beings.


संयुक्ता सा हि धर्मेण योगमूर्तिधरेण ह।
लेभे पुत्रं वरारोहा सर्वप्राणभृतां हितम् ॥ ५ ॥

तदनन्तर योगमूर्ति धारण किये हुए धर्मके साथ समागम करके सुन्दरांगी कुन्तीने एक ऐसा पुत्र प्राप्त किया, जो समस्त प्राणियोंका हित करनेवाला था ॥ ५ ॥

Mahābhārata, Ādi Parva (Adhaya 122 sloka 5): the verse states that Kuntī, “having united with Dharma in the form of a yogamūrti,” obtained a son. The word *yogamūrti* is critical—it means a manifestation assumed through yogic or mantra-based means, not an ordinary physical body.
When *samāgama* (union) is qualified by *yogamūrti*, it signifies a non-carnal meeting effected through spiritual

invocation. In the narrative, Kuntī uses the mantra granted by Durvāsā to invoke the deity; conception is described as the deity's *tejas* (power/essence) entering the womb, an arrangement adopted precisely because ordinary intercourse was impossible in Pāṇḍu's case. Crucially, the text avoids sexual vocabulary (*maithuna, rati, kāma-vikāra*) and instead uses terms of invocation and manifestation. Therefore, while Kuntī indeed conceived and bore sons, the mechanism presented is mantra-mediated and yogic—not sexual intercourse with the Devas.

Allegations-

Not to confuse this consensual sex with the rape. When Surya raped Kunti a son named Karna was born, see Devi Bhagavatam 2.6.36-48 and it happened before her marriage.

Refutation-

Mahabharat Geeta Press Gorakhpur Vana Parva Adhaya 307 sloka 28 says that Surya Dev never mated with Kunti but Surya Deva just placed his powerful Tejas in Kunti Womb with his powers without mating directly and without defiling Mata Kunti

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“Thereafter, Suryadeva enchanted her (Kunti) with his divine radiance and, through his yogic power, entered her and implanted his brilliant, effulgent seed within her. However, he did not defile Kunti—her maidenhood remained untouched. After that, the royal maiden regained consciousness.” 28

Same thing should be Held in Devi Bhagvatam and Srimad Bhagvatam

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Allegations-

Matsya Purana 48.67-76 ”After that, King Bali appeased that sage and was furious with his wife; and sent her again well-dressed, after her toilet, to the sage, when the seer said. ”O. Devi! Cast off your bashfulness and then lick the whole of my body with your tongue, after rubbing it with salt, curds and honey; you will then attain your wish and get sons.” The queen followed the directions of the seer, but omitted to lick the hind private parts. When the sage said; ”O, blessed one! Your eldest son will be without that part of the body which you have omitted to lick.” The queen said:- ”Sire!

It is not worthy of you to bless me with such an offspring. Be pleased at my devotion and show your mercy to me.”
Dirghatama said:- ”

Refutation-

Here is Matsya Purana
chapter 48 hindi translation by
Choukhamba Publications

Rishi Dirghatama was blind from birth due to a curse by Brihaspati ji and thus could not engage in direct intercourse as part of the niyoga arrangement with Queen Sudeshna for begetting progeny. However, due to his intense tapas and yogic powers, he advised the queen to perform a symbolic act—smearing his body with purifying substances like salt, mud, and honey, and licking it without disgust—as a ritual to receive the spiritual seed . This was not a carnal act but a yogic and dharmic method suitable to the circumstances. The queen’s partial completion of the act led to the symbolic result that one son was born lacking a body part.

यह कहते ही बृहस्पति ने गर्भ को शाप देते कहा “तुम मेरे आनन्द अवसर पर मुझे निषेध कर रहे हो। ऐसी बातों के पाप से तुम बड़े समय तक अंधकार में रहोगे। इस शाप के कारण ममता के गर्भ से दीर्घतमा बालक पैदा हुआ। वह उशिज पुत्र तेजस्विता में बृहस्पतिवत् था।।४०-४२।

वह अखण्ड ब्रह्मचारी था। उशिजाश्रम में ही रहता था। उशिज ने वहीं रहते वृषभ से गो धर्म पढ़ा। भाई के आश्रम में रहते एक वृषभ वहां आया। वह यज्ञकार्यार्थ लाये कुश पर चलने-फिरने लगा। दीर्घतमा ने उस वृषभ के दोनों श्रृंग पकड़े। वृषभ

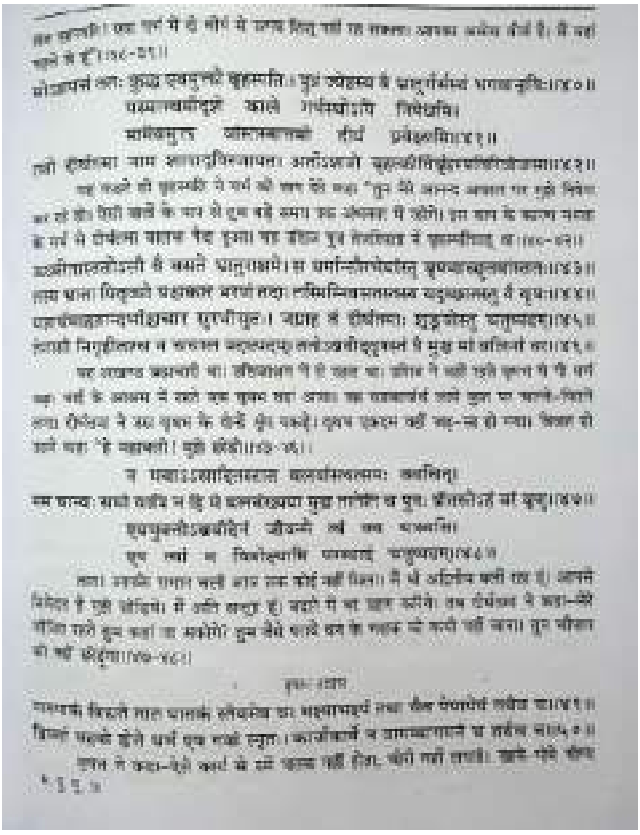
एकदम वहीं जड़-सा हो गया। विवश हो उसने कहा "हे महाबली ! मुझे छोड़ो ।।४३-४६ ।।

तात! आपके समान बली आज तक कोई नहीं मिला। मैं भी अद्वितीय बली रहा हूं। आपसे निवेदन है मुझे छोड़िये। मैं अति सन्तुष्ट हूं। बदले में वर ग्रहण करिये। तब दीर्घतमा ने कहा-मेरे जीवित रहते तुम कहां जा सकोगे? तुम जैसे पराये धन के भक्षक को कभी नहीं जाना। तुम चौपाय को नहीं छोडूंगा।।४७-४८।।

Verses 40–42:
At that moment, Bṛhaspati (the celestial preceptor) cursed the fetus and said:
"You are denying me at the most important moment.
Due to the sin of such an act, you shall remain in darkness (blindness) for a long time."
As a result of this curse, Dirghatama was born from the womb of Mamataa.
He was the son of Ushij and possessed brilliance equal to that of Bṛhaspati himself.

Verse 43:
He was a lifelong celibate (Akhaṇḍa Brahmachārī).
He resided in the ashram of Ushij, his father.

Verses 44–46:
While he was staying at his brother's hermitage,
a bull arrived there (intended for a sacrificial ritual) and began roaming about on the sacred Kusha grass.
Dirghatama seized the bull by both its horns, and instantly, the bull became paralyzed and frozen in place.



बलि ने दीर्घतमा मुनि से पुत्र पाने हेतु वर मांगा कहा मेरी पत्नी के गर्भ से आप धर्मार्थ तत्वज्ञ पुत्र उत्पन्न हो ।।६०।।इस विनय निवेदन से बलि ने उनसे वर पाया, तब बलि ने वांछित सन्तानार्थ अपनी स्त्री सुदेष्णा को दीर्घतमा को दिया। पर वह ऋषि को अन्ध-वृद्ध जान उनके निकट नहीं गयी। उसने शूद्रकुलोत्पन्न घाय को उनके पास समागमार्थ भेजा। उस धाय से जितेन्द्रिय धार्मिक दीर्घतमा ने काक्षीवान् आदि कई पुत्र उत्पन्न किये, जिन्हें देख नृपति बलि ने दीर्घतमा से कहा।।६१-६३।।

राजोवाचराजा कहते हैं-क्या ऋषि धर्म चतुर समर्थ ब्रह्मवादी धार्मिक सदाचारी बुद्धिशाली सत्कर्मी पुत्र मेरा ही है? मुनि ने कहा-ये मेरे पुत्र हैं। हे दानवप्रवर! ये सभी अपनी सम्मति से शूद्रकुलोत्पन्न हैं। हे राजन्! सुदेष्णा ने अन्धा-बूढ़ा जान कर अपमानित किया। उसने शूद्रा धाय को मेरे पास भेजा।।६४-६६।।

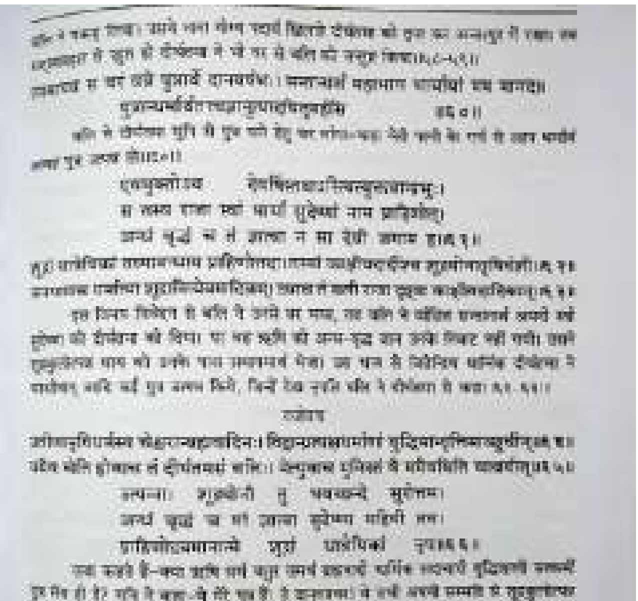
King Bali requested a boon from Sage Dirghatama, asking: *“May you bless me with a virtuous, wise son—born of my wife’s womb.”*

Accepting his request, the sage agreed. King Bali then presented his wife Sudeshna to Dirghatama for the urpose of begetting a son. However,

Sudeshna, perceiving the sage as blind and elderly, refused to approach him. Instead, she sent a maidservant of Shudra origin to him for physical union.

From this maidservant, the sage Dirghatama—self-controlled and righteous—fathered several sons, including Kakshivan and others. Upon seeing them, King Bali asked: *"Are these wise, dharmic sons the ones destined to be mine?"*

The sage replied: *"These are my sons, O noble demon! They were born from the maidservant, with her consent. Your wife Sudeshna insulted me, thinking me blind and old, and sent a Shudra woman in her place."*



ऋषि के वचन सुन कर बलि ने नाना विषय से उनको खुश किया। तब गृह आकर सुदेष्णा को बलि ने बहुत बुरा-भला कहा। तब पुनः वस्त्राभूषणों से अलंकृत करके ऋषि के पास मैथुनार्थ भेजा। ऋषि ने सुदेष्णा का पूर्व अपमानप्रद व्यवहार देख कर कहा- "अब तुम नमक, मिट्टी लगी तथा मधु लपेटे मेरे एड़ी से मस्तक

तक के देह को बिना घृणा चाटो। तब मनोनुकूल सन्तान मिलेगी"।।६७-६९।।

सुदेष्णा ने दीर्घतमा का सब आदेश पूरा किया। बस चाटते समय अपान (गुदा) को घृणा से छोड़ दिया। तब ऋषि ने कहा-चाटते हुए तुमने इसे घृणा से छोड़ा है, अतः प्रथम वाला कुमार बिना अपान ही पैदा होगा।। ७०-७१।।

सुदेष्णा कहती है-हे महाभाग! अपान रहित सन्तान मुझे मत दीजिये। अपने व्यवहार से आपको पूरा सन्तुष्ट किया। आप प्रसन्न हों।। ७२।।

दीर्घतमा कहते हैं-तुम्हारी त्रुटि से यह हुआ है। मेरा वचन अन्यथा नहीं होगा। पर चलो, यह फल यह पुत्र नहीं भोगेगा। उसका पुत्र वह फल भोगेगा। उसके देह में अपान भले न हो, सर्व इन्द्रियां रहेंगी। पौत्र एक योग्य व्यक्ति होगा। यह कह ऋषि ने अन्य अंग को छूआ और कहा।।७३-७४।।

हे सुन्दरी ! तुमने गुह्य इन्द्रिय छोड़ कर सर्वांग चाटा है। अतः तुम्हारे गर्भ से पूर्ण चन्द्र से मनोहर बालक होंगे। वे अति सुरूप, यज्ञ कार्य वाले, तेजवान्, सत्कर्मी होंगे। वे ५ तथा धार्मिक होंगे।।७५-७६।।

After hearing Sage Dirghatama's words, King Bali pleased him with various offerings. Upon returning home, Bali reproached his wife Sudeshna for her earlier disrespect and then dressed her in fine garments and ornaments, sending her back to the sage for union.

Dirghatama, remembering her previous insult and rejection, said: *"To be blessed with a child as desired, you must now lick my body—coated with salt, earth, and honey—from heel to head without any disgust."*

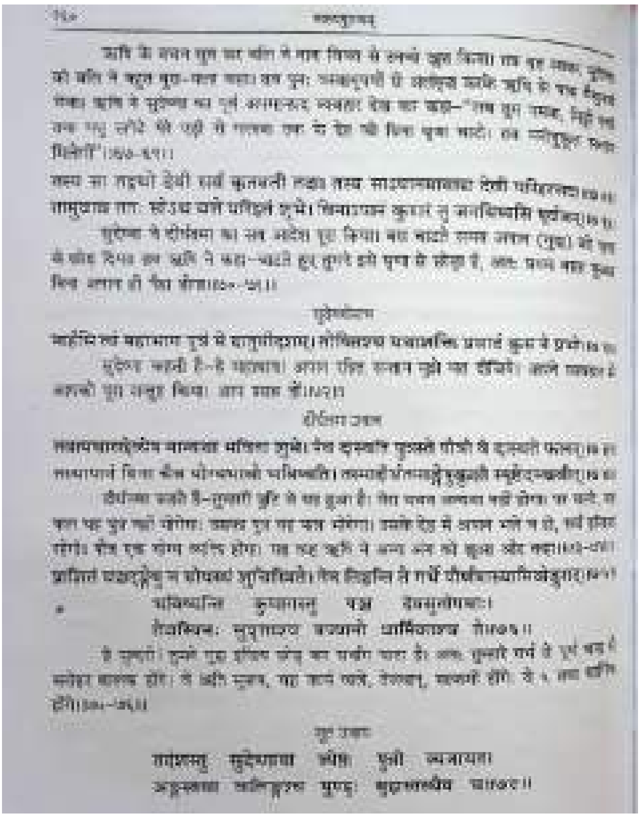
Sudeshna obeyed the command, but skipped the anus out of distaste. The sage then said: *"You left that part out*

of revulsion, so your first son will be born without an anus."

Sudeshna begged: *"O noble one! Please do not give me a son without an anus. I have followed your instructions and honored you—please be kind."*

The sage replied: *"Due to your error, the child will be born as foretold. But he will not suffer—his son shall carry the karmic fruit instead. Though lacking an anus, your son will be fully endowed with all other senses and will become the father of a virtuous and capable grandson."*

Then, Dirghatama touched another part of her body and continued: *"O beautiful one! Because you licked all parts but avoided the private organ, your womb shall produce children as splendid as the full moon—handsome, ritual-oriented, radiant, and virtuous. There will be five such righteous sons."*



Allegations-

When Parashurama the sixth avatar of Vishnu annihilated Kshatriya men 21 times, the female Kshatriyas went to Brahmins to contract Niyoga and begat progeny who was Kshatriyas as the law of Niyoga is that the son belongs to the deceased father but not to the biological father who contracted Niyoga. Kshatriya women contracted Niyoga with Brahmin twenty-one times,

Brahmanda Purana 2.3.46.29-33 "After killing all the Ksatriyas on the surface of the Earth, Rama became calm... Ksatriya kings were begotten of the widowed wives of those Ksatriyas by Brahmanas. Again he (Rama) killed hundreds and thousands of such kings. In two years, Rama made the Earth devoid of Ksatriyas once again... Again, O king, enlightened Ksatriyas were procreated by the Brahmanas. Rama killed them entirely like the god of death, the destroyer of the Earth."

Mahabharata 1.104.4-7 "And the illustrious scion of Bhrigu's race, by means of his swift arrows annihilated the Kshatriya tribe one and twenty times. "And when the earth was thus deprived of Kshatriyas by the great Rishi, the Kshatriya ladies all over the land had offspring raised by Brahmanas skilled in the Vedas. It has been said in the Vedas that the sons so raised belongeth to him that had married the mother. And the Kshatriya ladies went in unto the Brahamanas ot lustfully but from motives of virtue.

Indeed, it was thus that the Kshatriya race was revived."

Refutation-

Same Facts and explanation as above –

The Purpose of Niyoga was to save the family lineage from getting extinct and was practised only in these types of Extreme Situations

Niyoga was a practice that was allowed to make sure that woman experiences the pious feeling of becoming a mother during her lifetime.
Simply put, if a man failed in his responsibility to impregnate his wife, then-wife could seek permission from her husband to get impregnated by someone else. An exception was also made if the man died without becoming a father. Since humans are not perfect and Hindus know it from the beginning of time, various restrictions were laid to curtail the misuse of Niyoga.
WHEN YOU SHOULD DO NIYOG
Narada (12.82-88)-For this custom is practised only when the family threatens to become extinct, for the continuance of the lineage, and not from amorous desire.

WHAT IS NIYOG?

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only direct intercourse is allowed no foreplay with body(kissing,hugging, limbs etc)

Narada (12.82-88). He shall approach the woman, free from passion, and without amorous desire. He must have anointed his limbs with clarified butter, or with oil which has not lost its natural condition, and must turn away his face from hers and avoid the contact of limb with limb. For this custom is practised only when the family threatens to become extinct, for the continuance of the lineage, and not from amorous desire. He must not approach a woman who is with child, or blameworthy, or not duly authorised by her relations. Should a woman procreate a son with her brother-in-law without having been authorised

Yama (Vivādaratnākara, p. 446).-'When during her period, the woman has taken her bath, her brother-in-law, desiring an offspring for his deceased brother, may approach her during the dark night, with speech held in check, with a single cloth on, and his body anointed with clarified butter, and mind stricken with grief, avoiding the contact of his face and limbs with her face and limbs.'

After niyog he should never approach the women or her child again and should do penance

Yama (Vivādaratnākara, p. 446). A man desirous of securing offspring for bis dead brother, may beget a child on his widow; he shall leave her as soon as conception has taken place; he shall never approach her after she has got a child.'

ātyāyana (Do., 449).-'After having

carried out Niyoga, one should perform the prescribed penance for expiation.'
Sages Declare a window shouldn't do niyoga instead she should preserve her Chastity.
Parāśara (4.29). 'If, on the death of her husband, a woman remains firm in her chastity, she obtains heaven, on death, in the manner of the Religious Students.'
Do. (4.4.57-59).-'On the death of her husband, the chaste woman should either accompany him or observe the vows; she should not go to other houses; she should maintain chastity, control her passions and give up personal adornment.'
Yājñavalkya (1.87).-'She who is devoted to her husband's welfare, well-behaved, with senses under control, attains fame in this world and the supreme state, after death.'
This practice is criticized by rishi manu himself –

Manu Smriti 9.159
That woman, however, who from a longing for a child, disregards her husband, brings disgrace to herself in this world and falls off from her place in the other world.-(159).

📌 **only direct intercourse is allowed no foreplay with body(kissing,hugging,limbs etc)**

[illegible]

[illegible]

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[illegible]

[illegible]

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[illegible]

[illegible]

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That woman, however, who from a longing for a child, disregards her husband, brings disgrace to herself in this world and falls off from her place in the other world.—(159).

Niyoga is banned in Kaliyuga Because of the chances of its Misuse for Lustful purposes like Islamic Halala

Brhaspati (25.12-14). The Niyoga (authorisation of a widow to raise offspring to her deceased husband), after having been declared by Manu, has been forbidden by himself; on account of the deterioration in the nature of the time-cycles, this cannot he done by all in the proper form. In the Krta, Treta and Dvāpara cycles, men were imbued with austerities and with knowledge; in the Kali cycle a deterioration in the capacity of men has been brought about. Therefore the sons that were obtained by various methods by the ancient sages cannot he obtained by men now, on account of their being without that capacity.'

: is quoted in Nrsimhaprasāda

(Vyavahāra, 38a); in Smrticandrikā (Samskāra, p. 226), which says that this prohibition is meant for the Kali-age; and in Viramitrodaya (Vyavahāra, 186a).

Brahmapurāṇa (Aparārka, p. 97).-'On the death of her husband, or on her having abandoned her husband, a woman may beget a son from a man of her own caste. If she is a child-widow, or has been forcibly abandoned by her husband, she shall go through the sacrament of marriage again, with any other man. But this remarriage of women, or the begetting of a son from the brother-in-law, or the freedom of women, should not be permitted during the Kali age; as during this age, men are inclined to be sinful.'

Apastamba (2.27.2-4).-'A husband shall not make over his wife, who occupies the position of a gentilis, to others (than to his gentiles), in order to cause children to be begotten for himself. For they declare that a bride is given to the family of her husband (and not to the husband alone). This is forbidden for the present age, on account of the incapacity of men's senses.'

In simple words in Kaliyug Men will be lusty this practice may be misused, In the 3 yugas sages had capacity to impregnent women even without having sexual intercourse but in kaliyug men are not capable to doing these

← [Response to Hinduscript and Vedkabhed . Refutation of Incest in Hinduism]

[Response to Vedkabhed and Hinduscript . Refutation of Sati Pratha in Hinduism] →

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This entire article is a response and rebuttal to the blogs called VedKaBhed and Hinduscript regarding their claims of "Sati Pratha in Hinduism".

Claims

📚Agni Purana 222.19-23📚
The woman (widow) who enters the (funeral) fire along with the (dead) husband would also reach heaven."

📚Kurma Purana 2.34.108b-109📚
A woman who enters the funeral pyre along with her husband, shall uplift him even if he is a Brahmana-slayer, an ungrateful fellow or one defiled by great sins. Learned men know this to be the greatest expiation for women."

📚Garuda Purana 1.107.29📚
A wife who dies in the company of her husband shall remain in heaven as

many years as there are hairs on his person."

📚Garuda Purana 2.4.88-97📚
A woman who has been chaste and faithful to her husband should mount on the pyre after bowing to her (deceased) husband before the funeral rites start. One who gets away from the pyre due to fainting should observe the vow named prajapatya. One who ascends the pyre and follows up her husband stays in heaven for a period equal to the number of hair on the body, three and a half crore. Just as the snake-charmer takes out the snake from the hole so also she takes out her husband from hell and enjoys with him in paradise. She who ascends the pyre goes to heaven. She is praised by the celestial nymphs and enjoys with her husband so long as the fourteen Indras rule in heaven successively. Even if the man has killed a brahmana or a friend or any other person of noble conduct he is purified of sins by his wife who ascends his pyre. A woman who enters fire after the death of her husband prospers in the heaven like Arundhati. Until and unless the woman burns herself after her husband's death she is never released from the bond of her sex. A woman who follows her husband purifies the three families on her mother's side, the three families on her father's side and the three families on her husband's side."

📚Garuda Purana 2.40📚
Not knowing my duty I did not serve my husband, nor after his death enter the fire. Having become widowed I performed no austerities;–O Dweller in the Body, make reparation for whatever you have done!"

📚Garuda Purana 10.42📚
When a woman burns her body with her husband's, the fire burns her limbs only, but does not afflict her soul"

📚Garuda Purana 10.45-46📚
Likewise she who has joined her husband is never burnt. her inner soul becomes unified with that of her husband, by death. The woman who

does not burn herself in the fire, on her husband's death, is certainly never released from feminine bodies"

📚Garuda Purana 10.48-50📚
The Woman who ascends the funeral pyre, when her husband is dead, becomes equal to Arundhati, and attains the heaven. She who goes with her husband purifies three families her mother's, her father's, and that into which she was given."

📚Brahma Purana Gautami Mahatmya 10.75📚
Dying immediately after the husband is the greatest duty of women. This is the path laid down in the Vedas. It is honoured in the world. Just as the snake-charmer forcibly takes out the snake from its hole, so also the woman who is accompanied by her husband shall go to heaven. The woman who follows her husband shall stay in heaven for as many years as there are hairs in a man's body, viz. three and a half crores of years."

📚Skanda Purana 3.2.7.53-58📚
A chaste woman who follows her husband from the house to the cremation ground for self-immolation undoubtedly attains the merit of a horse-sacrifice at every step. Just as a snake-catcher forcibly retrieves a snake from its hole, so also a chaste woman retrieves her husband from the messengers of Yama and goes to heave. On seeing a chaste woman the messengers of Yama flee. On seeing the splendour of a chaste woman even the sun feels burning sensation, even the fire gets burnt and all other luminaries begin to tremble. A chaste woman sportingly enjoys heavenly pleasures along with her husband for as many crores and ten thousand years as there are hairs on her body."

📚Narada Purana Uttarabhaga 30.87📚
With a great deal of merits the woman goes to the region of Visnu

alongwith her husband if her body is cremated alongwith him. But a woman greedy of wealth and of her body (?) attains Yama's torture and the affliction of being born in base wombs of lower species."

📚Parashar Smriti 4.28📚
(source) A widow, who immolates herself on the same funeral pile with her deceased husband, resides in heaven for ten millions of years, which is the number of hairs on the human body."

📚Brihaspati Smriti 24.11📚
A wife is considered half the body (of her husband), equally sharing the result of his good or wicked deeds; whether she ascends the pile after him, or chooses to survive him leading a virtuous life, she promotes the welfare of her husband."

📚Vishnu Smriti 25.14📚
After the death of her husband, to preserve her chastity, or to ascend the pile after him."

📚Atri Samhita 1.209📚
The woman, who falls down from the funeral pyre, [of her husband], or who gets no menses on account of a disease, becomes purified by a Prajapatya and feeding ten Brahmanas."

📚Usana Smriti 3.119📚
The anniversary day of the death of the lady,, devoted to her husband, who ascends the same funeral pyre with him, arriving, two separate funeral balls (pindas) should be made. "

📚Daksha Samhita 4.19📚
A woman, who, after the demise of her husband, ascends the funeral pyre, becomes of good conduct and lives gloriously in the celestial region."

Refutation-

All of the Puranas and Smritis he quoted give the widows the option to commit Sati or to remarry or to remain celibate . So it was all the choice of the widow whether she wanted to commit Sati or not – no one could force her to commit Sati . We read in Smritis and Puranas that it was upon to woman if she want to commit Sati or not

Vishnu Dharma Sutra 25.17 "A good wife, who perseveres in a chaste life after the death of her lord, will go to heaven like (perpetual) students, even though she has no son.

Parasara Smriti 4.29 "If a woman has led a continent life, after her lord departed this life, she wins a region of bliss after her death, like to the well-known male observers of a celibate life."

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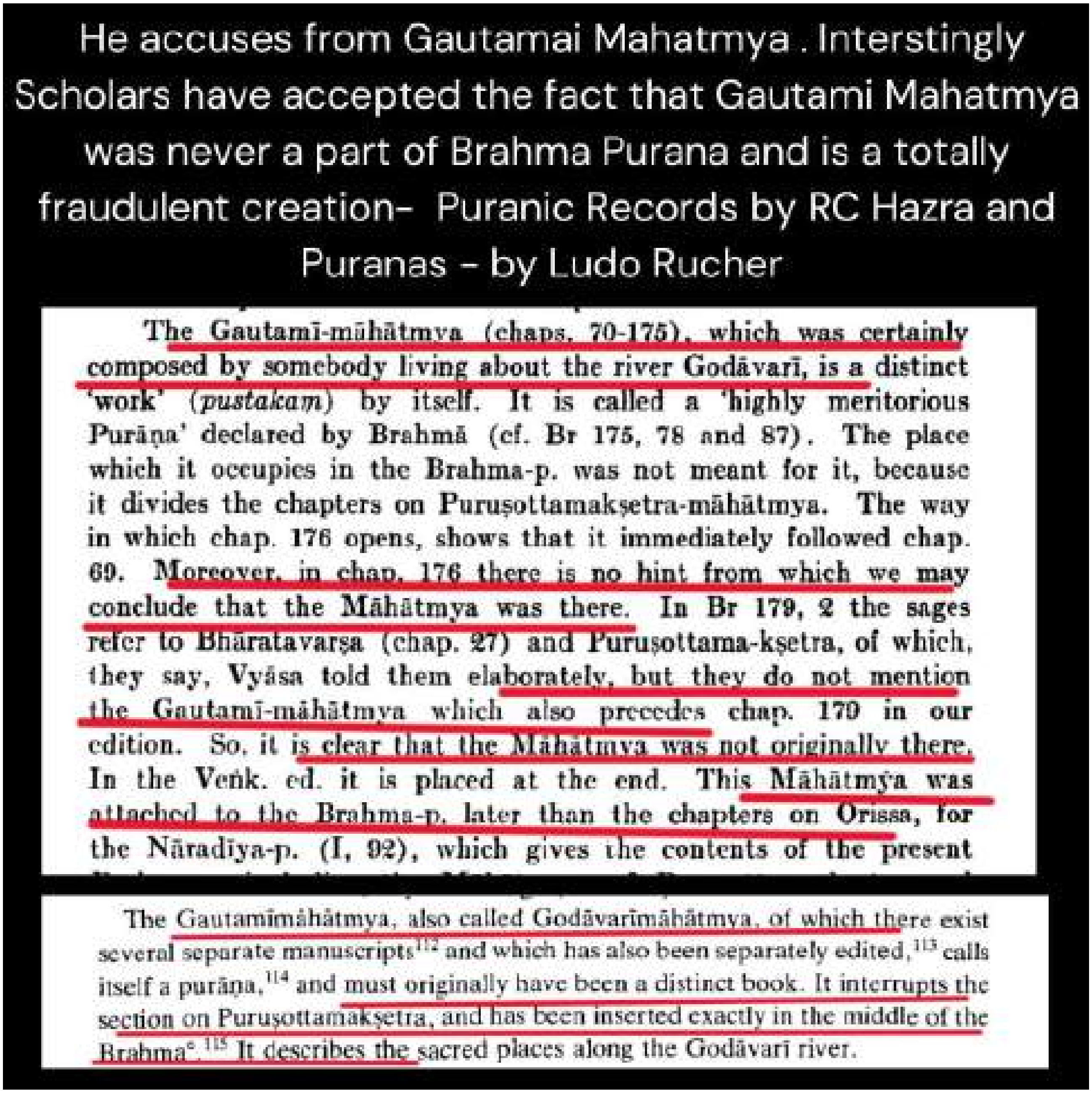
AND BTW Scholars have accepted the fact that Gautami Mahatmya was never a part of Brahma Purana and is a totally fraudulent creation- Puranic Records by RC Hazra and Puranas – by Ludo Rucher


He accuses from Gautamai Mahatmya . Interstingly Scholars have accepted the fact that Gautami Mahatmya was never a part of Brahma Purana and is a totally fraudulent creation- Puranic Records by RC Hazra and Puranas – by Ludo Rucher

The Gautamī-māhātmya (chaps. 70-175), which was certainly composed by somebody living about the river Godāvarī, is a distinct 'work' (*pustakam*) by itself. It is called a 'highly meritorious Purāṇa' declared by Brahmā (cf. Br 175, 78 and 87). The place which it occupies in the Brahma-p. was not meant for it, because it divides the chapters on Puruṣottamakṣetra-māhātmya. The way in which chap. 176 opens, shows that it immediately followed chap. 69. Moreover, in chap. 176 there is no hint from which we may conclude that the Māhātmya was there. In Br 179, 2 the sages refer to Bhāratavarṣa (chap. 27) and Puruṣottama-kṣetra, of which, they say, Vyāsa told them elaborately, but they do not mention the Gautamī-māhātmya which also precedes chap. 179 in our edition. So, it is clear that the Māhātmya was not originally there. In the Veṅk. ed. it is placed at the end. This Māhātmya was attached to the Brahma-p. later than the chapters on Orissa, for the Nāradīya-p. (I, 92), which gives the contents of the present

The Gautamīmāhātmya, also called Godāvarīmāhātmya, of which there exist several separate manuscripts[112] and which has also been separately edited,[113] calls itself a purāṇa,[114] and must originally have been a distinct book. It interrupts the section on Puruṣottamakṣetra, and has been inserted exactly in the middle of the Brahma°.[115] It describes the sacred places along the Godāvarī river.

Further Shruti which is the highest authority-Vyasa Smriti 1.4 (In matters of discrepancy between the Satis, Smritis, and Puranas, the former should be held as decisive, whereas the Smritis should have preference in all topics where there would be a difference of opinion between them and the Puranaas) discourage this practice of Sati Pratha – Rig Veda 10/18/7-8 and Atharva Veda 18.3.2

Rig Veda 10/18/7-8

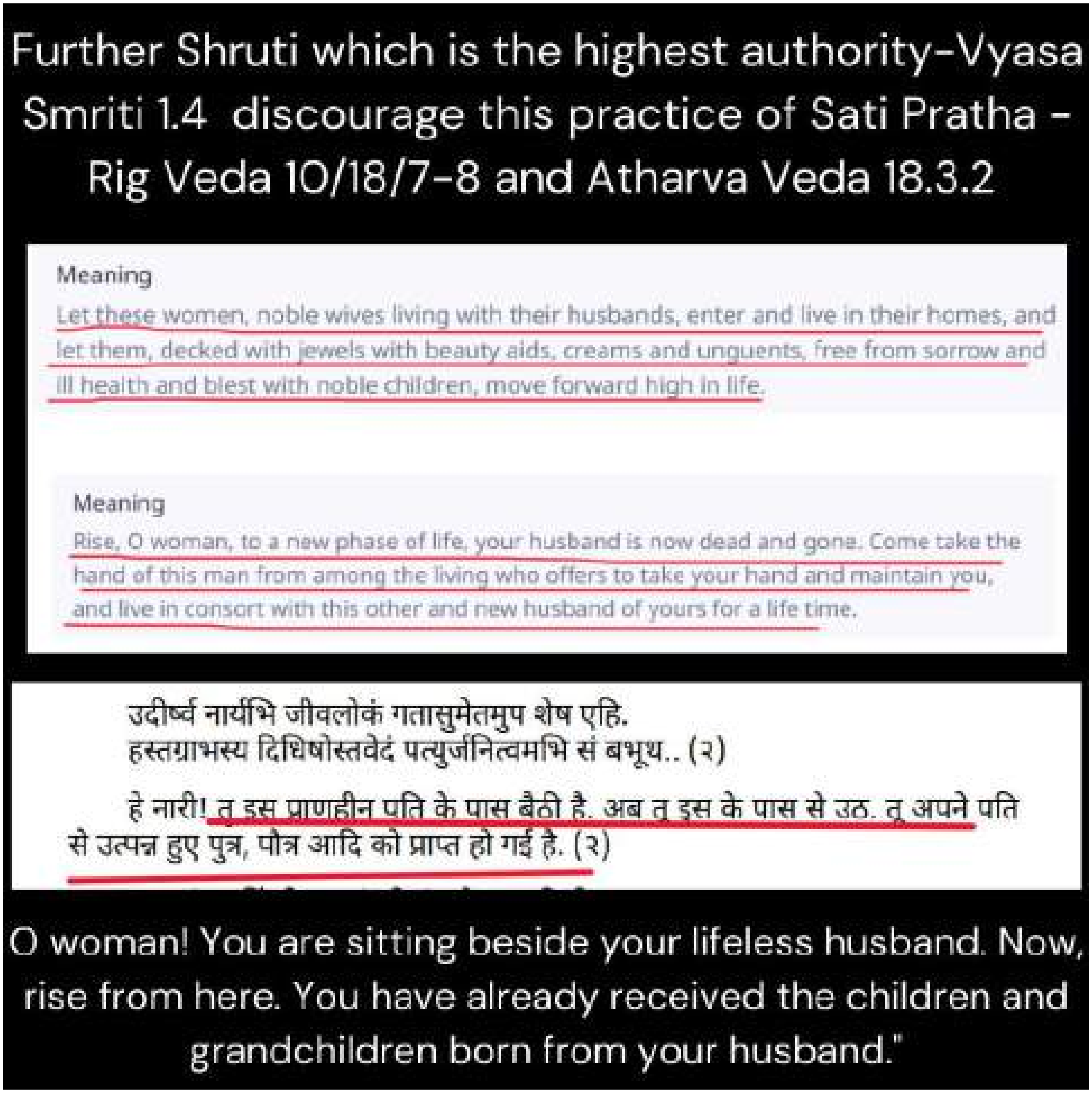
Let these women, noble wives living with their husbands, enter and live in their homes, and let them, decked with jewels with beauty aids, creams and unguents, free from sorrow and ill health and blest with noble children, move forward high in life.

Rise, O woman, to a new phase of life, your husband is now dead and gone. Come take the hand of this man from among the living who offers to take your hand and maintain you, and live in consort with this other and new husband of yours for a life time.

Atharva Veda 18.3.2

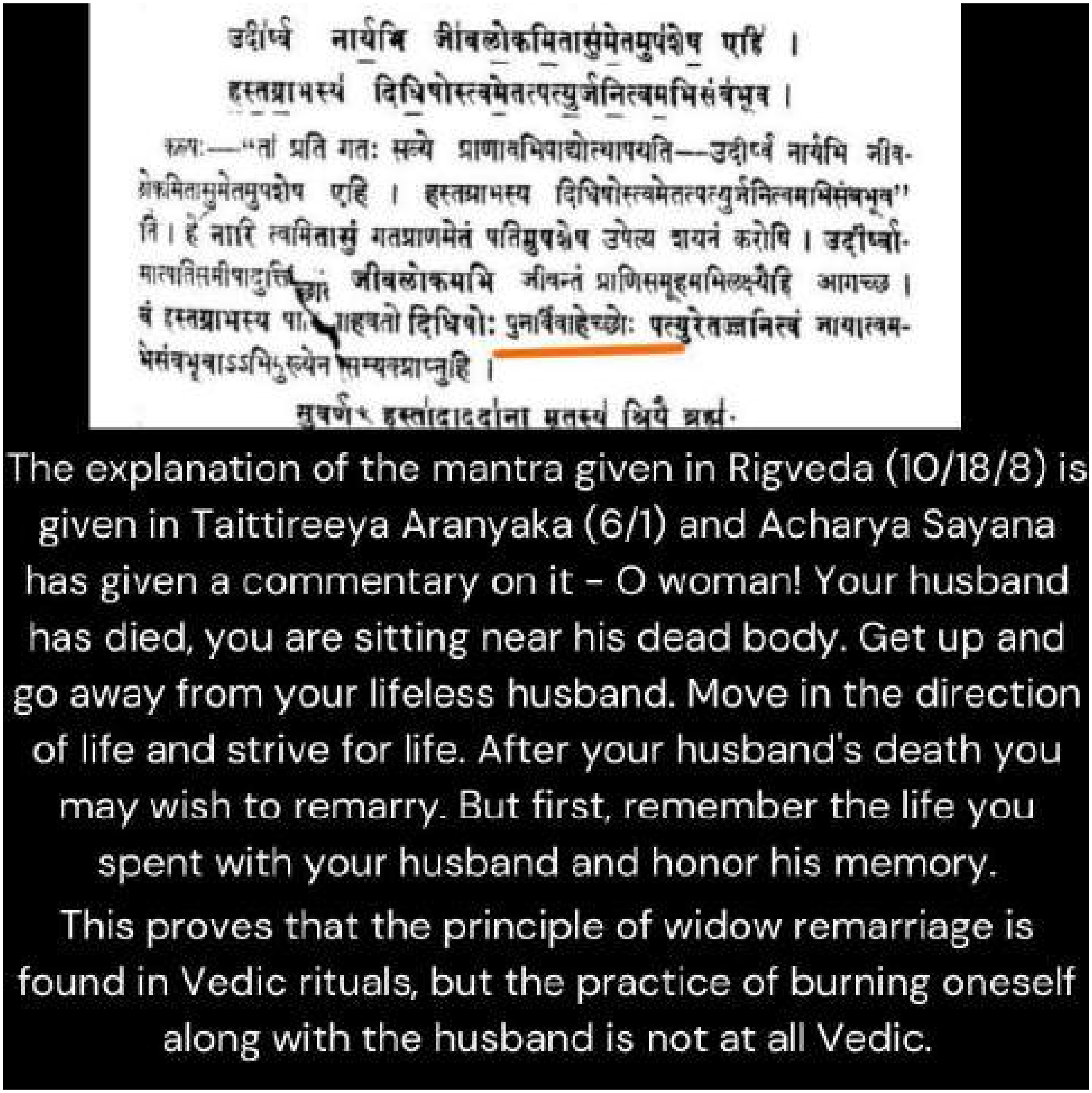
उदीर्ध्व नार्यभि जीवलोकं गतासुमेतमुप शेष एहि. हस्तग्राभस्य दिधिषोस्तवेदं पत्युर्जनित्वमभि सं बभूथ.. (२)
हे नारी! त इस प्राणहीन पति के पास बैठी है. अब तू इस के पास से उठ. तू अपने पति से उत्पन्न हुए पुत्र, पौत्र आदि को प्राप्त हो गई है. (२)

O woman! You are sitting beside your lifeless husband. Now, rise from here. You have already received the children and grandchildren born from your husband



उदीर्ध्व नार्यभि जीवलोकमितासुमेतमुपंशेष एहिं । हस्तग्राभस्यं
दिधिषोस्त्वमेतत्पत्युर्जनित्वमभिसंवंभूव ।
कल्पः- "तां प्रति गतः सव्ये प्राणावभिपाद्योत्थापयति- उदीर्ध्व नार्यभि जीव-छोकमितासुमेतमुपशेष एहि । हस्तग्राभस्य दिधिषोस्त्वमेतत्पत्युर्जनित्वमभिसंबभूव" ति । हे नारि त्वमितासुं गतप्राणमेतं पतिमुपशेष उपेत्य शयनं करोषि । उदीर्ष्या मात्पतिसमीपादुतिछार जीवलोकमभि जीवन्तं प्राणिसमूहमभिलक्ष्यैहि आगच्छ । चं हस्तग्राभस्य पाहवतो दिधिषोः पुनर्विवाहेच्छोः पत्युरेतज्जनित्वं जायात्वम-भेसंवभूबाऽऽभिमुख्येन सम्यक्प्राप्नुहि ।
सुवर्ण हस्तादादांना मृतस्यं श्रियै ब्रह्म

The explanation of the mantra given in Rigveda (10/18/8) is given in Taittireeya Aranyaka (6/1) and Acharya Sayana has given a commentary on it – O woman! Your husband has died, you are sitting near his dead body. Get up and go away from your lifeless husband. Move in the direction of life and strive for life. After your husband's death you may wish to remarry. But first, remember the life you spent with your husband and honor his memory. This proves that the principle of widow remarriage is found in Vedic rituals, but the practice of burning oneself along with the husband is not at all Vedic.



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सुवर्णं हस्तादाददाना मृतस्य श्रियै ब्रह्म-

The explanation of the mantra given in Rigveda (10/18/8) is given in Taittireeya Aranyaka (6/1) and Acharya Sayana has given a commentary on it - O woman! Your husband has died, you are sitting near his dead body. Get up and go away from your lifeless husband. Move in the direction of life and strive for life. After your husband's death you may wish to remarry. But first, remember the life you spent with your husband and honor his memory.
This proves that the principle of widow remarriage is found in Vedic rituals, but the practice of burning oneself along with the husband is not at all Vedic.

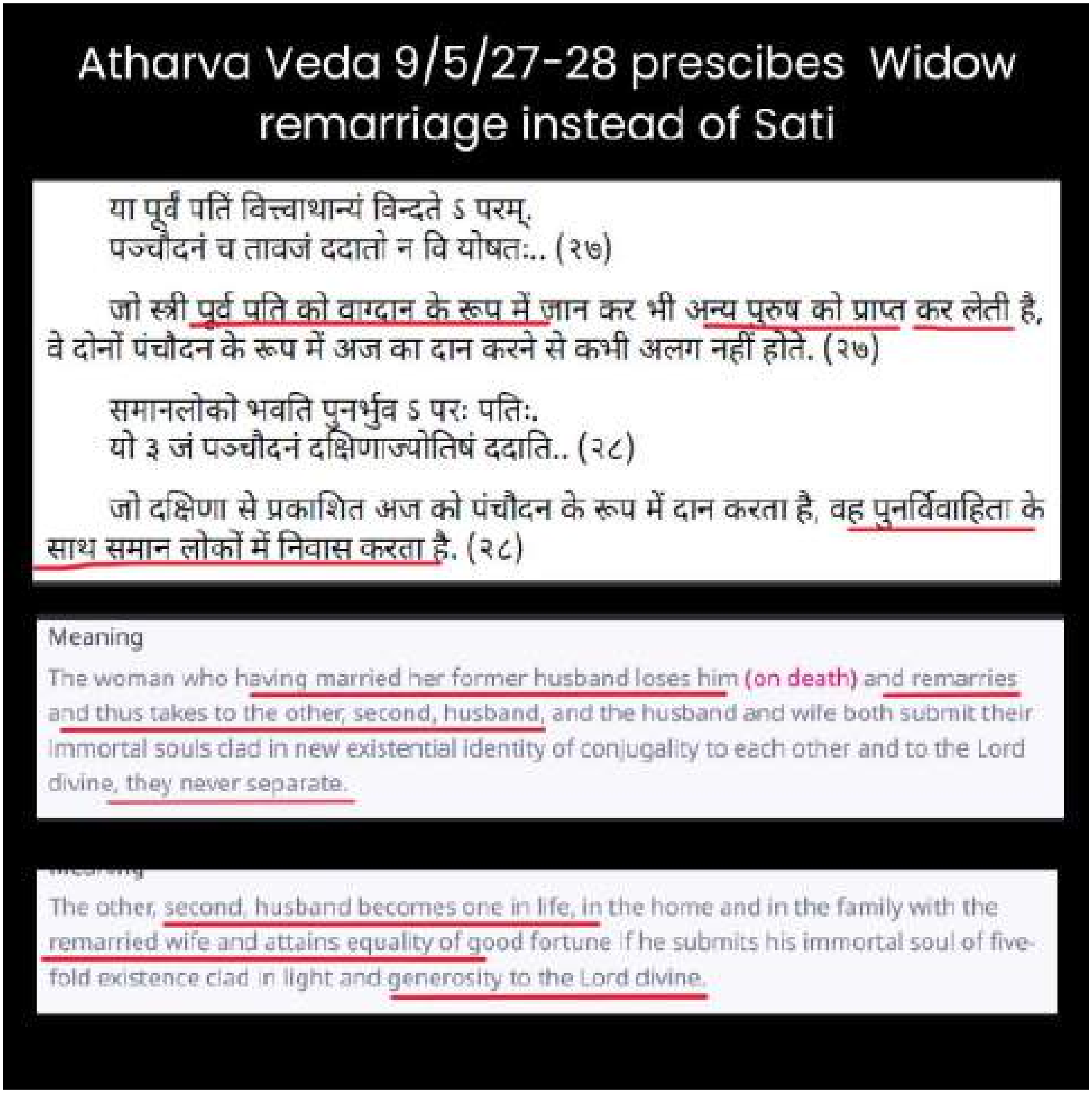
Atharva Veda 9/5/27-28 prescibes Widow remarriage instead of Sati

जो स्त्री पूर्व पति को वाग्दान के रूप में जान कर भी अन्य पुरुष को प्राप्त कर लेती है, वे दोनों पंचौदन के रूप में अज का दान करने से कभी अलग नहीं होते.

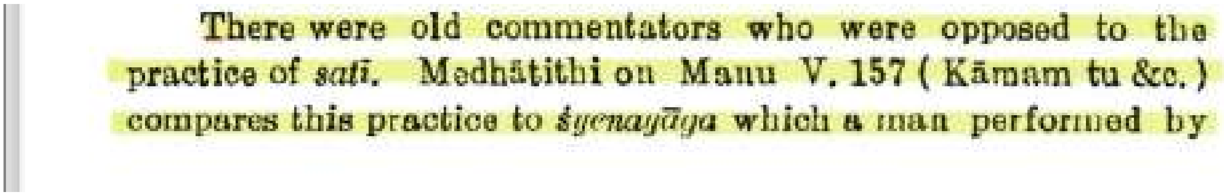
जो दक्षिणा से प्रकाशित अज को पंचौदन के रूप में दान करता है, वह पुनर्विवाहिता के साथ समान लोकों में निवास करता है

The woman who having married her former husband loses him (on death) and remarries and thus takes to the other, second, husband, and the husband and wife both submit their immortal souls clad in new existential identity of conjugality to each other and to the Lord divine, they never separate.

The other, second, husband becomes one in life, in the home and in the family with the remarried wife and attains equality of good fortune if he submits his immortal soul of five-fold existence clad in light and generosity to the Lord divine



Medhatithi, the most important commentator on Manu Smriti admonishes the practice of Sati in the harshest words comparing it black magic. He calls the practce of Sati as Asastriya and adharma.



There were old commentators who were opposed to the practice of *sati*. Medhātithi on Manu V. 157 (Kāmam tu &c.) compares this practice to *śyenayāga* which a man performed by

way of black magic to kill his enemy. He says[1479] that though Aṅgiras allowed 'anumaraṇa' it is suicide and is really forbidden to women. Just as the Veda says 'śyenenābhicaran yajet' and yet śyenayāga is not looked upon as dharma, but rather as adharma (vide Śabara on Jaimini I. 1. 2), so, though Aṅgiras speaks of it, it is really *adharma*; and that a woman who is in a hurry and extremely anxious to secure heaven quickly for herself and her husband might act according to Aṅgiras, still her action is *aśāstrīya* (not in accordance with the śāstras); besides anvārohaṇa is opposed to the Vedic text 'one should not leave this world before one has finished one's allotted span of life'." The Mit. on Yāj. I. 86 combats these

Many Dharmacharyas held the same views on Sati Pratha

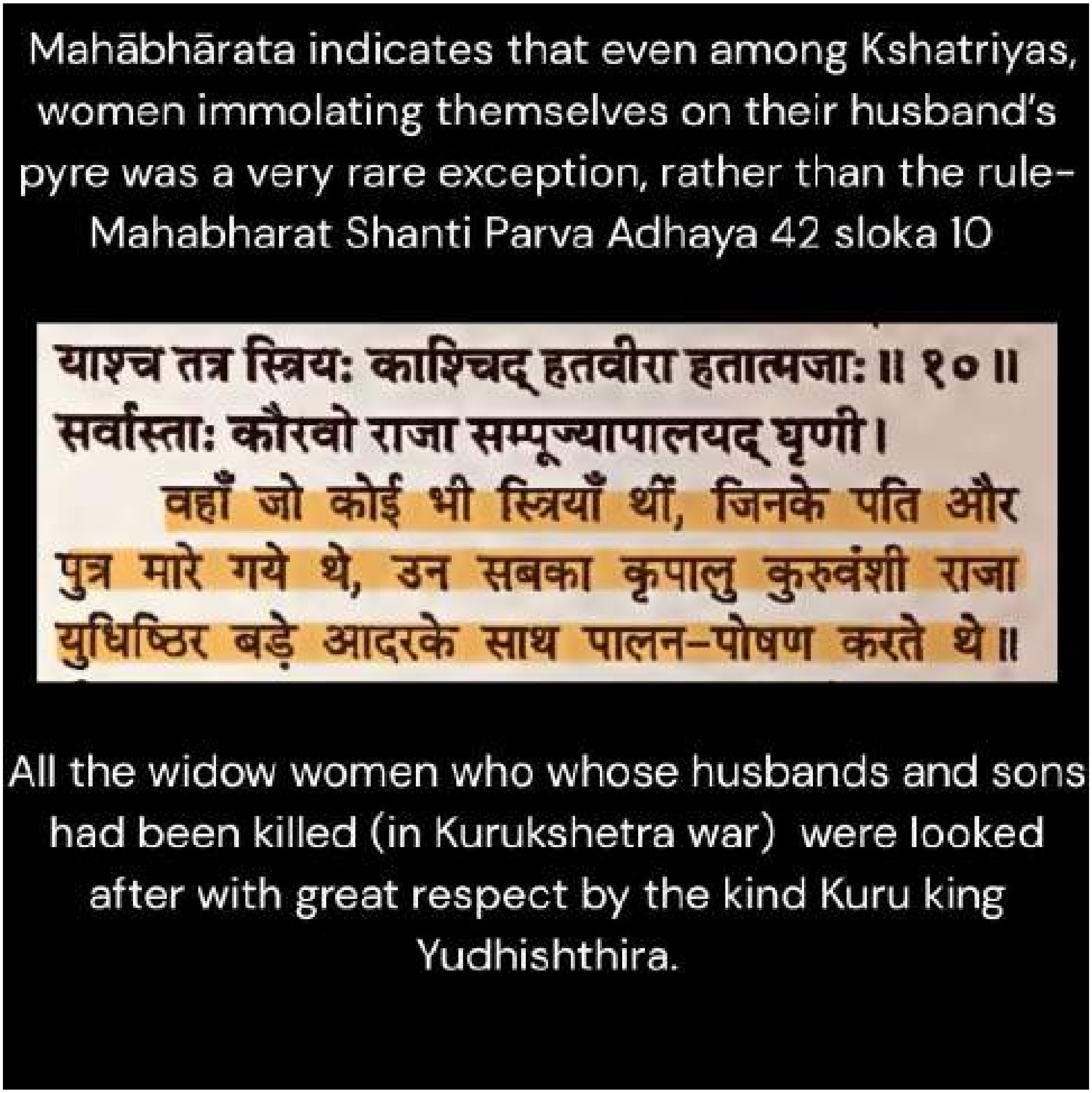
means 'one should not waste one's life for securing heavenly bliss which is fleeting and insignificant as compared with the supreme bliss of Brahma knowledge'. As the woman in *anumaraṇa* desires only heaven, she is not doing anything contrary to the śruti texts. This is the reasoning of the Mitākṣarā which looks like special pleading. Aparārka p. 111, the Madanapārijāta p. 199, Par. M. II. part I pp. 55–56 follow the reasoning of the Mit. and add that the Vedic text about the allotted span of life is a general rule, while the smṛti about *anumaraṇa* is a special or exceptional śāstra and so there is no contradiction as the rule applies to all cases outside the excepted one. The Madanapārijāta (p. 200) further explains that the texts about purifying a husband guilty of brāhmaṇa murder are not to be taken literally but only as hyperbolically extolling *anvārohaṇa*.

The Sm. C. also expressly says that anvārohaṇa,[1480] though recommended by the Viṣṇu Dh. S. (25. 14) and Aṅgiras, is inferior to brahmacarya (leading a celibate life), since the rewards of anvārohaṇa are inferior to those of brahmacarya.

Mahābhārata indicates that even among Kshatriyas, women immolating themselves on their husband's pyre was a very rare exception, rather than the rule- Mahabharat Shanti Parva Adhaya 42 sloka 10

वहाँ जो कोई भी स्त्रियाँ थीं, जिनके पति और पुत्र मारे गये थे, उन सबका कृपालु कुरुवंशी राजा युधिष्ठिर बड़े आदरके साथ पालन-पोषण करते थे

All the widow women who whose husbands and sons had been killed (in Kurukshetra war) were looked after with great respect by the kind Kuru king Yudhishthira.

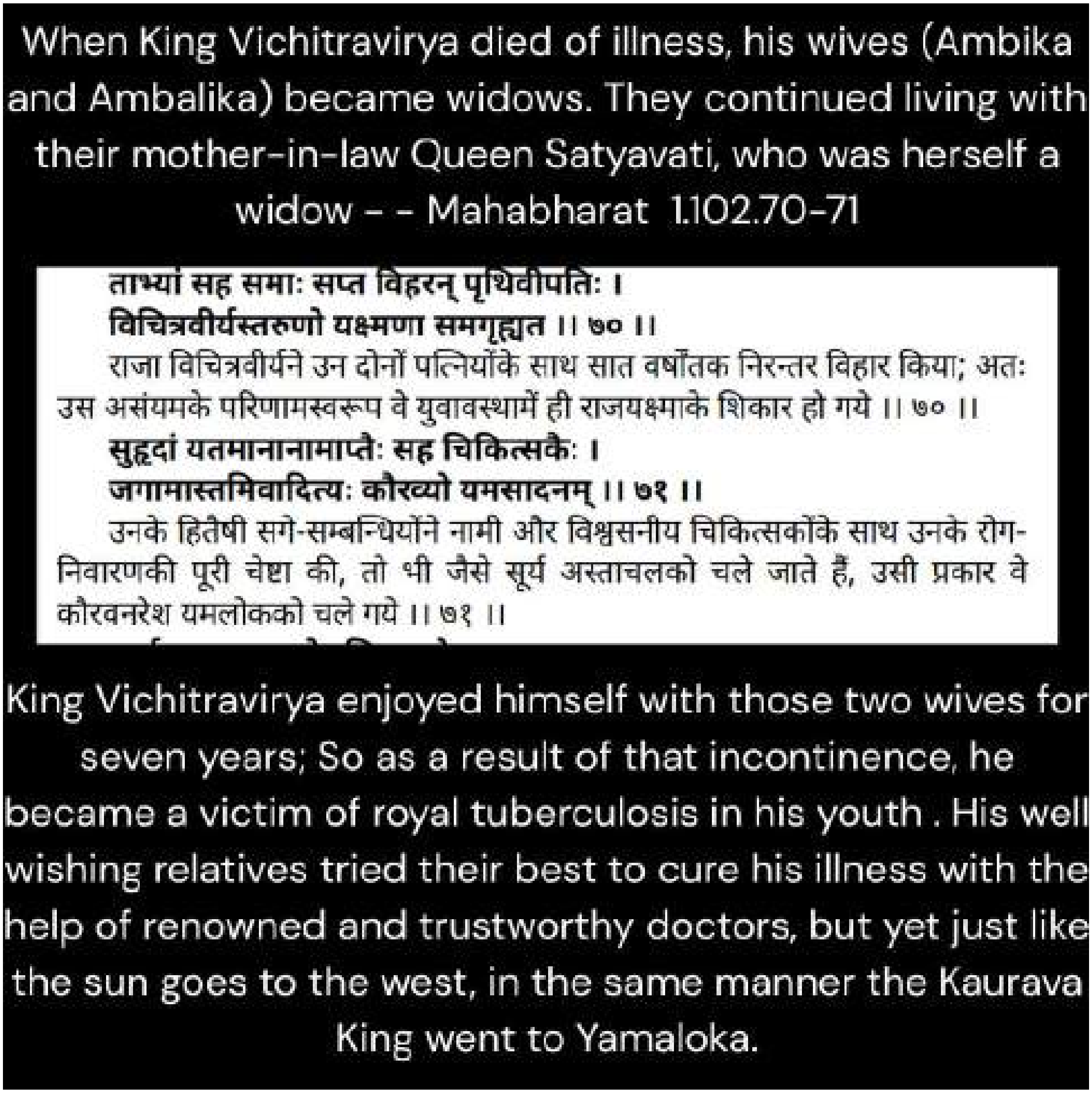


When King Vichitravirya died of illness, his wives (Ambika and Ambalika) became widows. They continued living with their mother-in-law Queen Satyavati, who was herself a widow – – Mahabharat 1.102.70-71

राजा विचित्रवीर्यने उन दोनों पत्नियोंके साथ सात वर्षोंतक निरन्तर विहार किया; अतः उस असंयमके परिणामस्वरूप वे युवावस्थामें ही राजयक्ष्माके शिकार हो गये

उनके हितैषी सगे-सम्बन्धियोंने नामी और विश्वसनीय चिकित्सकोंके साथ उनके रोग-निवारणकी पूरी चेष्टा की, तो भी जैसे सूर्य अस्ताचलको चले जाते हैं, उसी प्रकार वे कौरवनरेश यमलोकको चले गये ।

King Vichitravirya enjoyed himself with those two wives for seven years; So as a result of that incontinence, he became a victim of royal tuberculosis in his youth . His well wishing relatives tried their best to cure his illness with the help of renowned and trustworthy doctors, but yet just like the sun goes to the west, in the same manner the Kaurava King went to Yamaloka.

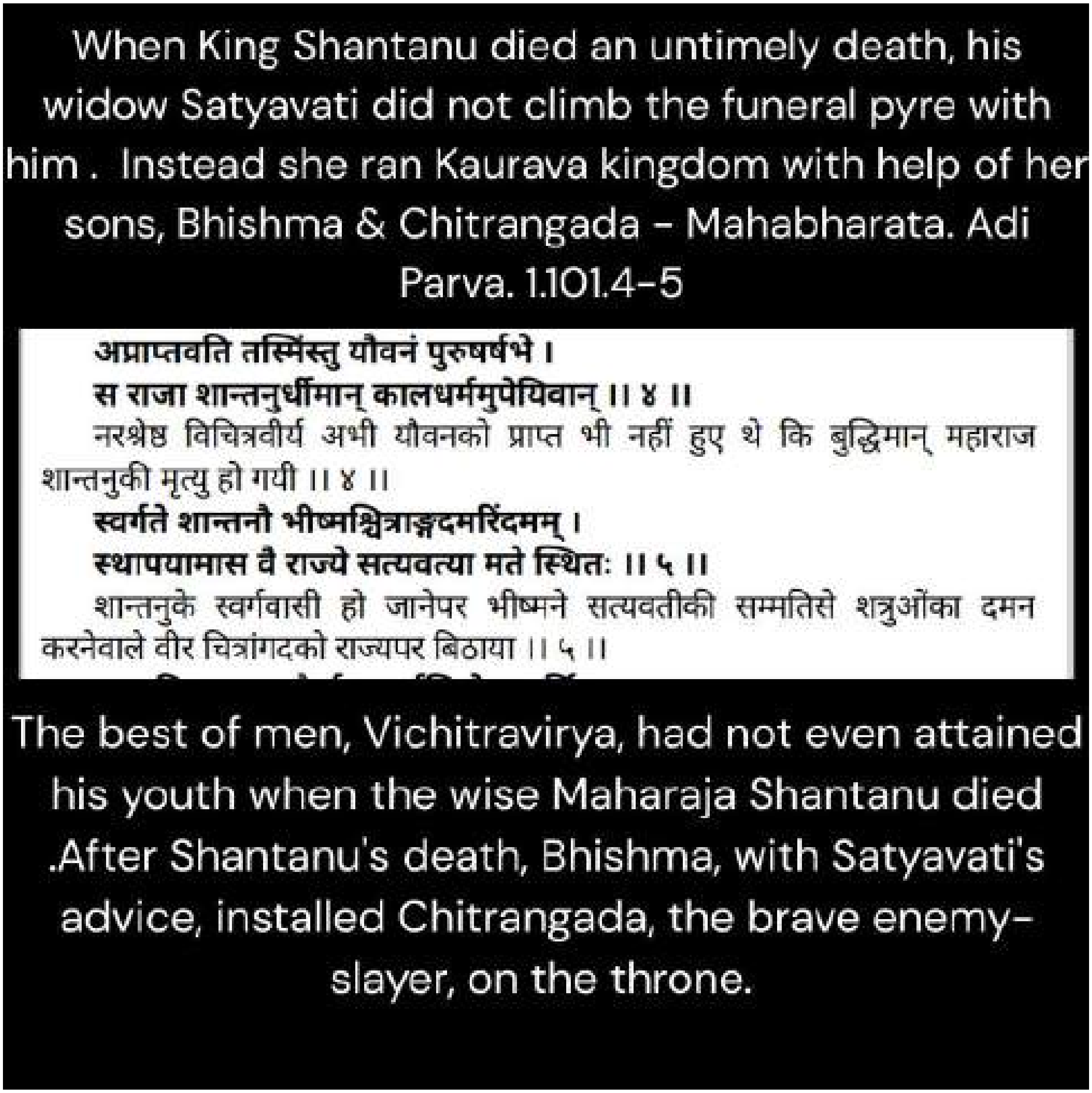


When King Shantanu died an untimely death, his widow Satyavati did not climb the funeral pyre with him . Instead she ran Kaurava kingdom with help of her sons, Bhishma & Chitrangada - Mahabharata. Adi Parva. 1.101.4-5

नरश्रेष्ठ विचित्रवीर्य अभी यौवनको प्राप्त भी नहीं हुए थे कि बुद्धिमान् महाराज शान्तनुकी मृत्यु हो गयी

शान्तनुके स्वर्गवासी हो जानेपर भीष्मने सत्यवतीकी सम्मतिसे शत्रुओंका दमन करनेवाले वीर चित्रांगदको राज्यपर बिठाया ।

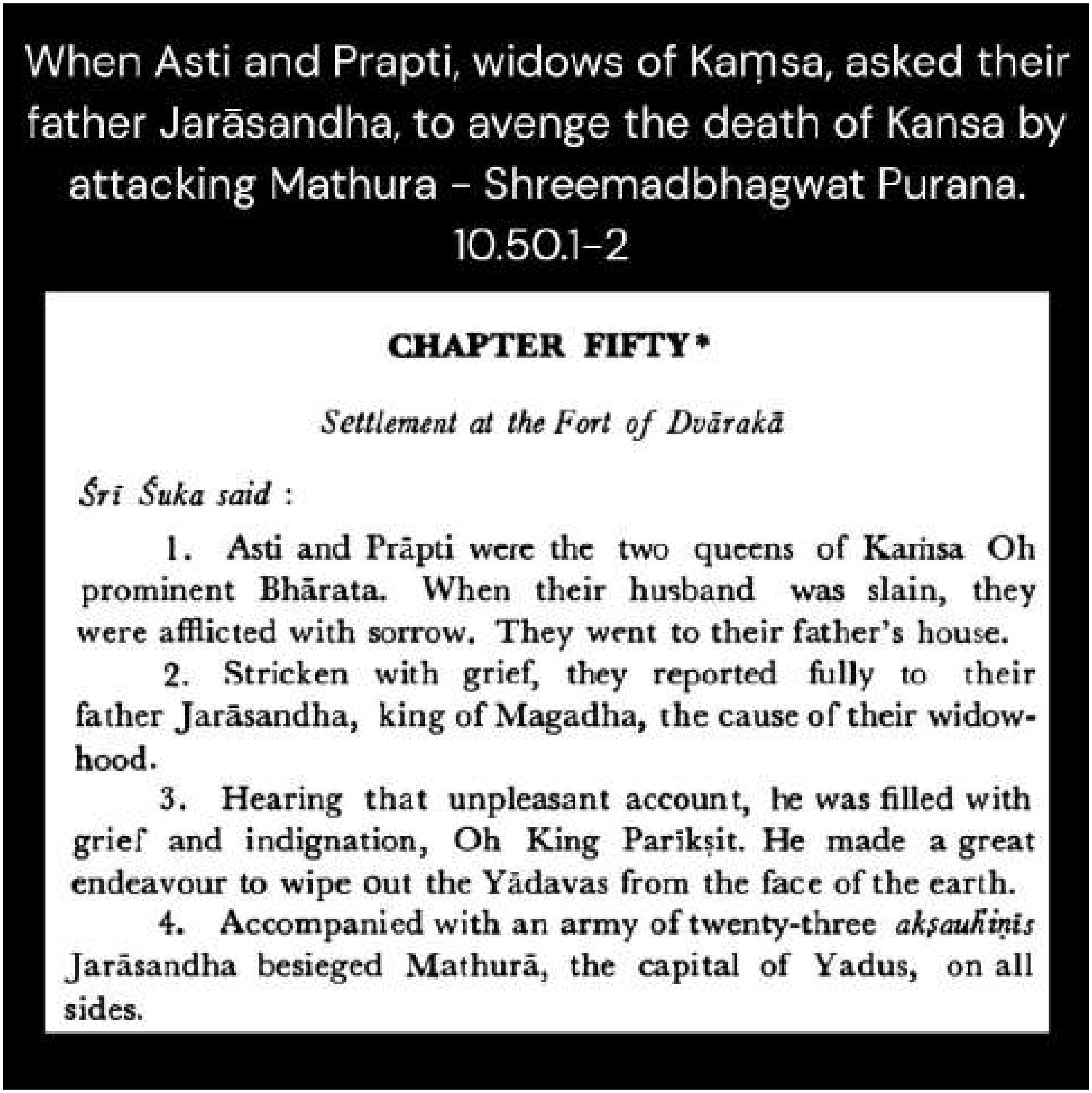
The best of men, Vichitravirya, had not even attained his youth when the wise Maharaja Shantanu died .After Shantanu's death, Bhishma, with Satyavati's advice, installed Chitrangada, the brave enemy-slayer, on the throne.



When Asti and Prapti, widows of Kaṃsa, asked their father Jarāsandha, to avenge the death of Kansa by attacking Mathura – Shreemadbhagwat Purana. 10.50.1-2

Sri Suka said :

1. Asti and Prapti were the two queens of Karisa Oh prominent Bhārata. When their husband was slain, they were afflicted with sorrow. They went to their father's house.
2. Stricken with grief, they reported fully to their father Jarasandha, king of Magadha, the cause of their widow-hood.
3. Hearing that unpleasant account, he was filled with grief and indignation, Oh King Parikṣit. He made a great endeavour to wipe out the Yadavas from the face of the earth.
4. Accompanied with an army of twenty-three akşauhinis Jarasandha besieged Mathura, the capital of Yadus, on all sides.



When Asti and Prapti, widows of Kaṃsa, asked their father Jarāsandha, to avenge the death of Kansa by attacking Mathura – Shreemadbhagwat Purana. 10.50.1-2

CHAPTER FIFTY*

Settlement at the Fort of Dvārakā

Śrī Śuka said :

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4. Accompanied with an army of twenty-three *akṣauhiṇis* Jarāsandha besieged Mathurā, the capital of Yadus, on all sides.

When Ravana was cremated, none of his many wives, including Sati Mandodari, immolated themselves.

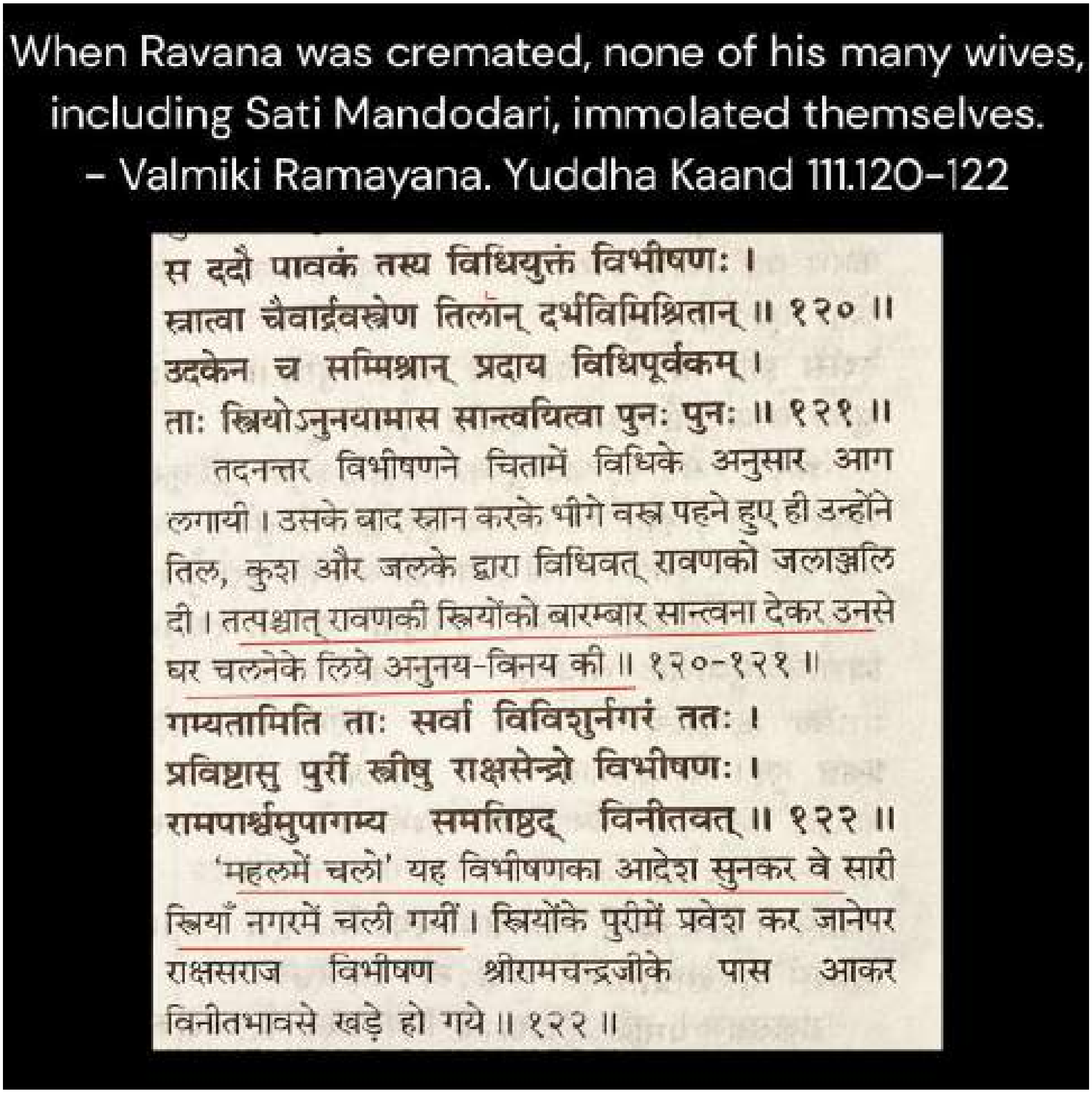
– Valmiki Ramayana. Yuddha Kaand 111.120-122

तदनन्तर विभीषणने चितामें विधिके अनुसार आग लगायी। उसके बाद स्नान करके भीगे वस्त्र पहने हुए ही उन्होंने तिल, कुश और जलके द्वारा विधिवत् रावणको जलाञ्जलि दी । तत्पश्चात् रावणकी स्त्रियोंको बारम्बार सान्त्वना देकर उनसे घर चलनेके लिये अनुनय-विनय की

'महलमें चलो' यह विभीषणका आदेश सुनकर वे सारी स्त्रियाँ नगरमें चली गयीं। स्त्रियोंके पुरीमें प्रवेश कर जानेपर राक्षसराज विभीषण श्रीरामचन्द्रजीके पास आकर विनीतभावसे खड़े हो गये ॥ १२२ ॥

Then Vibhishana set fire to the **चिता** according to the ritual. After that, he took a bath and put on wet clothes and offered water to Ravana with sesame seeds, Kush and water. Then he repeatedly consoled Ravana's wives and begged them to go home

'Go to the palace', hearing the order of Vibhishana, all the wives of Ravana went to the city. When thewives had entered the city, Vibhishana, the king of the demons, approached Lord Rāmacandra and stood humbly. 122



When Ravana was cremated, none of his many wives, including Sati Mandodari, immolated themselves.
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स ददौ पावकं तस्य विधियुक्तं विभीषणः ।
स्नात्वा चैवार्द्रवस्त्रेण तिलान् दर्भविमिश्रितान् ॥ १२० ॥
उदकेन च सम्मिश्रान् प्रदाय विधिपूर्वकम् ।
ताः स्त्रियोऽनुनयामास सान्त्वयित्वा पुनः पुनः ॥ १२१ ॥

तदनन्तर विभीषणने चितामें विधिके अनुसार आग लगायी । उसके बाद स्नान करके भीगे वस्त्र पहने हुए ही उन्होंने तिल, कुश और जलके द्वारा विधिवत् रावणको जलाञ्जलि दी । तत्पश्चात् रावणकी स्त्रियोंको बारम्बार सान्त्वना देकर उनसे घर चलनेके लिये अनुनय-विनय की ॥ १२०-१२१ ॥

गम्यतामिति ताः सर्वा विविशुर्नगरं ततः ।
प्रविष्टासु पुरीं स्त्रीषु राक्षसेन्द्रो विभीषणः ।
रामपार्श्वमुपागम्य समतिष्ठद् विनीतवत् ॥ १२२ ॥

'महलमें चलो' यह विभीषणका आदेश सुनकर वे सारी स्त्रियाँ नगरमें चली गयीं । स्त्रियोंके पुरीमें प्रवेश कर जानेपर राक्षसराज विभीषण श्रीरामचन्द्रजीके पास आकर विनीतभावसे खड़े हो गये ॥ १२२ ॥

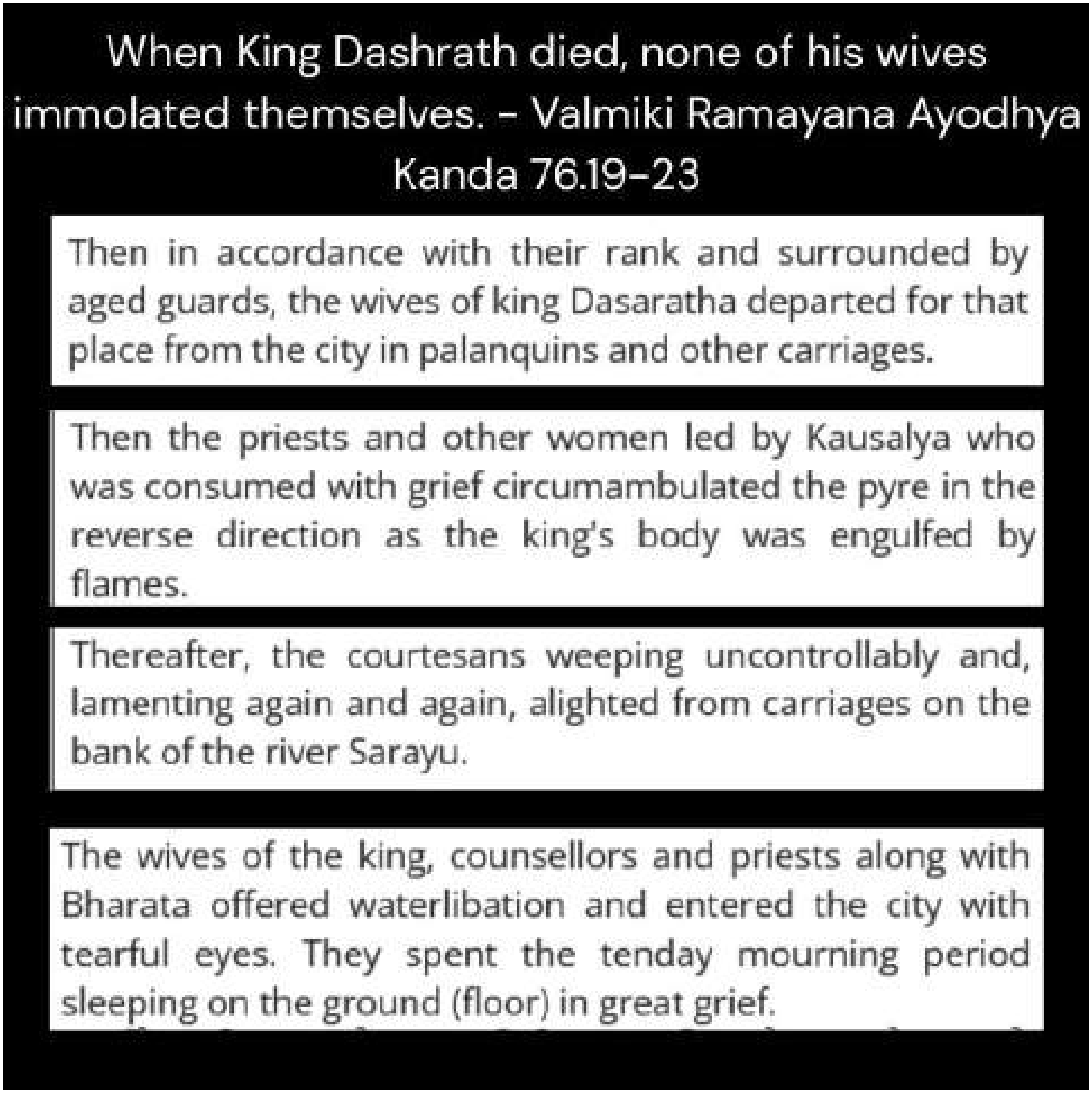
When King Dashrath died, none of his wives immolated themselves. – Valmiki Ramayana Ayodhya Kanda 76.19-23

Then in accordance with their rank and surrounded by aged guards, the wives of king Dasaratha departed for that place from the city in palanquins and other carriages

Then the priests and other women led by Kausalya who was consumed with grief circumambulated the pyre in the reverse direction as the king’s body was engulfed by flames.

Thereafter, the courtesans weeping uncontrollably and, lamenting again and again, alighted from carriages on the bank of the river Sarayu.

The wives of the king, counsellors and priests along with Bharata offered waterlibation and entered the city with tearful eyes. They spent the tenday mourning period sleeping on the ground (floor) in great grief.



From the above evidences it must be clear that whether to commit Sati or Not was the sole choice and decision of the widow . This practice was very rare and uncommon . Morever Higher Scriptures too has discouraged this practice of Sati Pratha

Historical Context of Sati Pratha

Coolebrooke, who had spent significant part of his life in bengal where the british claimed to have the most number of Satis, observes in a paper written in 1795: "Instances of widow sacrifice are rare, it was never numerous

large. Colebrooke, who had spent the best part of his life in Bengal and who was a profound Sanskrit scholar, observes in a paper written about 1795 A. D. 'Happily the martyrs of this superstition have never been numerous. It is certain that the instances of the widow's sacrifices are now rare'.[1489] The very fact that there was no disturbance of peace or ebullition of popular feeling or even any great verbal protest from the vast Hindu population (except a petition to the Privy Council) against Bentinck's sweeping measure indicates two things, viz. that the burning of widows was a rare occurrence and that people were not very keen on observing the practice nor had they any very deep-seated convictions about its absolute religious necessity.[1490]

Foreign travel writer Pietro Della vale: "Burning of women upon the death of their husband is AT THEIR OWN CHOICE.... indeed few practice it."

84 WIDOW-BURNING.

writes from the Relation of *Onesicritus;* but also the chaste Wives of the *Thracians*, as appears by *Julius Solinus.* But this burning of Women upon the death of their Husbands is at their own choice to do it or not, and indeed few practice it; but she who does it acquires in the Nation a glorious name of Honour[1] and Holiness. 'Tis most usual among great persons, who prize Reputation at a higher

The fact that women comitted Sati completely VOLUNTARY at their own choice is established by many eye witness: Deodorus Siculus: He witnessed a sati funeral where he saw 2 wives of a man who were literally fighting for the right to commit sati with their husband.

34 [1] Such rivalry appeared on this occasion. Although the law ordered only one of Ceteus' wives to be cremated with him, both of them appeared at his funeral, contending for the right of dying with him as for a prize of valour. [2] When the generals undertook to decide the matter, the younger wife claimed that the other was pregnant and for that reason could not take advantage of the law; and the elder asserted that more justly should the one who had the precedence in years have precedence in honour, for in all other matters those who are older are regarded as having great precedence over the younger in respect and honour. [3] The generals, ascertaining

British eye witness themselves mentioned in their records, that relatives often discouraged women to commit sati. But in most cases its the women who is so adamant that they are helpless. Here is an example. Wright records of one such instance where a woman threatened her relatives and nearby people who tried to stop her from committing sati.

Wright records that the widow 'continually made use of the expression: "All your remonstrances are perfectly unavailing; it is now necessary for me to become suttee; if you persist in your remonstrances I will curse you."

The relatives, supposedly fearing the legendary curse of the sati, are said to have complied with her wishes and built the pyre. Her parting words were reported to have been, "Set fire to the pile; if you refuse to do so, I will curse you".

British Magistrate W. Wright was an eyewitness to a Sati, where not only the girl's parents but even parents in-laws tried to dissuade her to commit Sati. She threatened her relatives & forcefully committed Sati 9 years after her husband's death.

nine years after her husband's death, to commit sati. She resolved to die through the rite of anoomarana with a stringed instrument that had belonged to her husband. According to Wright, her parents, in-laws and police officers sought in vain to dissuade her. Wright records that the widow 'continually made use of the expression: "All your remonstrances are perfectly unavailing; it is now necessary for me to become suttee; if you persist in your remonstrances I will curse you."'[41] The relatives, supposedly fearing the legendary curse of the sati, are said to have complied with her wishes and built the pyre. Her parting words were reported to have been, "Set fire to the pile; if you refuse to do so, I will curse you".'[42] Colonial officials systematically ignored such evidence of the widows as subjects

The above example suggests three points: 1. The eye witness who recorded the incident & testimony of the Sati isn't Hindu to whitewash a crime of murder. 2. The witness recorded not only her own parents but parents in law as well trying to dissuade her which suggests she couldn't be brainwashed by any of them. 3. She committed Sati after 9 years of her husband's death implying nobody forced her when her husband actually died.

Greek historian Herodotus observed how wives fight amongst themselves to commit Sati and relies on their husband's friend to confirm who should be chosen. The wives used to feel deeply dishonoured, & take it sorely to heart if they aren't chosen to be Sati.

Herodotus 5.5:

Those who dwell above the Crestonaeans have a custom of their own: each man having many wives, at his death there is great rivalry among his wives, and eager contention on their friends' part, to prove which wife was best loved by her husband; and she to whom the honour is adjudged is praised by men and women, and then slain over the tomb by her nearest of kin, and after the slaying she is buried with the husband. The rest of the

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[45] Ἰνδοὶ συγκατακαίουσιν, ὅταν τελευτήσωσι, τῶν γυναικῶν τὴν προσφιλεστάτην. Αὐτῶν δὲ ἐκείνων ἀγὼν μέγιστος γίγνεται, σπουδαζόντων ἑκάστην νικῆσαι τῶν φίλων. Τὸ αὐτὸ καὶ Ἡρόδοτος ἐν πέμπτῃ ἱστοριῶν παρὰ Σκυθῶν τῶν ὕπερθεν Κρηστοναίων γίγνεσθαι λέγει. The sentence summing up the account of Nicolaus of Damascus draws readers' attention to book 5 of Herodotus' *Historiae*, wrongly comparing Indian widows with the Scythian ones. This mistake is easy to explain as a confusion of two Herodotean passages concerning women's deaths after their husbands' deaths. Apart from the account about the Thracians, Herodotus speaks of the custom of slaughtering and burying one of the concubines of the dead kings among the Scythians (4.71).

[46] Among Greek and Roman accounts of Indian *satī* the motif of widows' competition was repeated by Propertius (3.13.15-24; cf. n. 42 above), Valerius Maximus (2.6.14; 1st cent. AD), Plutarch (*Mor.* 499; before 50-after 120), Aelian (*VH* 7.18; ca. 175-ca. 235), Solinus (52.30; 3rd cent.) and Servius (*Comment. in Verg. Aen.* 5.95; 4th cent.).

[47] The similarity of the descriptions by Diodorus and by Herodotus was mentioned by Winternitz 1920, 71 (who, however, noticed also an Indian colour in the depiction of the competition of both wives of Ceteus, referring to *MBh.* 1.116); Thompson 1928, 21; Hornblower 1981, 151 n. 200. Heckel and Yardley (1981, 306, 308, 310) reject the hypothesis of Herodotus' influence on Greek and Latin sources about *satī* including Diodorus' account. They are followed by Garzilli (1997, 215, 341). For an opposite view, see Fisch 2006, 218-20 who emphasizes the probability of Herodotus' impact on Diodorus' account (in 19.33).

wives take this sorely to heart, deeming themselves deeply dishonoured (trans. by A.D. Godley).[48]

Another Greek historian Deodorus Siculus also witnessed a similar sati funeral where he saw two wives of a man who were fighting for the right to commit sati with their husband.

34 1 Such rivalry appeared on this occasion. Although the law ordered only one of Ceteus' wives to be cremated with him, both of them appeared at his funeral, contending for the right of dying with him as for a prize of valour. 2 When the generals undertook to decide the matter, the younger wife claimed that the other was pregnant and for that reason could not take advantage of the law; and the elder asserted that more justly should the one who had the precedence in years have precedence in honour, for in all other matters those who are older are regarded as having great precedence over the younger in respect and honour. 3 The generals, ascertaining

The same narrative of wives competing for Sati has been repeated by many other Greeks: 1. Propertius 2. Valerius Maximus 3. Plutarch 4. Aelian 5. Solinus 6. Servius

46 Among Greek and Roman accounts of Indian *satī* the motif of widows' competition was repeated by Propertius (3.13.15-24; cf. n. 42 above), Valerius Maximus (2.6.14; 1^{st} cent. AD), Plutarch (*Mor.* 499; before 50-after 120), Aelian (*VH* 7.18; ca. 175-ca. 235), Solinus (52.30; 3^{rd} cent.) and Servius (*Comment. in Verg. Aen.* 5.95; 4^{th} cent.).

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Portuguese writer Duarte Barbosa witnessed that when a king would die, his wives will be in haste to immolate themselves, they would compete amongst themselves who will die first.

He even wrote that not just women, many men used to commit Sati as well.

well. So great is the haste of those who wish to burn themselves first, that it is something wonderful, and many men, confidants of the king, burn themselves with him. These people eat meat, fish, and all other viands, only cow is forbidden them by their creed. There is another sect of Gentiles who are called Bramans, who are priests and directors of the houses of prayer. These do not eat meat or fish, they marry only one wife, and if she dies they do not marry again: their children inherit their property. They

Akhbar Sin Wa'L Hind (AD 851) is also one of the earliest foreign mentions of Sati and they say that women themselves immolated voluntarily & if they do not wish they didn't.

3. SATI IN CEYLON, THE *AKHBAR AL –SIN WA'L – HIND*, COMPILED IN AD 851 (AHMAD 1989: 53)

Sometimes when a king is cremated, his wife enters the fire and burns herself along with him, but if they do not wish, they do not do so.

Muruj-Al-Zehab, written by Al-Masudi an ancient book describes Sati was voluntary practice not forced.

408 EL-MAS'ÚDÍ'S MEADOWS OF GOLD,

the dead with their cattle, utensils, arms, and ornaments. When a man dies, his wife is burnt alive with him; but, when the wife dies, her husband is not burnt. If a bachelor dies, he is married after his death. Women are glad to be burnt; for they cannot enter into paradise by themselves. This usage prevails also among the Hindus, as we have said. But the Hindus never burn a woman with her husband, unless it is her own wish.

It is often noted that British abolished Sati to help Hindu woman from so called evil Hindootva. The truth is in pre British India, widows were supported through revenue free pand grants from local Indian rulers. When East India company took over, they stopped any form of grants to widows to maximise their own revenue & fill up their own pockets. Many helpless widows started committing Sati, years after their husband's death which prompted British to Ban sati.

Such an understanding has been deeply problematized by the recent work of Indrani Chatterjee. She has documented the fact that, in pre-British India, the widows were supported through revenue-free land grants by the local rulers, Hindu or Muslim. When the East India Company took over the function of collecting revenue, it started cancelling all eleemosynary allotments of this kind to maximize its profits. The widows then committed Sati as a form of cultural protest, to which the British were as culturally insensitive as the Chinese are to Tibetan self-immolations. The fact that many of the widows were committing Sati in their middle age, many years after the passing away of their husbands, seems to confirm this. Therefore, the British finally decided to ban it. If these facts are kept in mind, then the abolition of Sati, far from being a humanitarian act, begins to look more and more like a cover-up of commercial rapacity.[10]

A different light on the practice of sati is also cast by analyzing the ages of its victims. Whereas many studies have tended to emphasize the young ages of widows in any given year, almost half of them were 50 and over, and two-thirds 40 years and more (see Table 4). In 1818, out of 839 cases 123, or 14.6 percent, were 70 and over; but only 98, or 11.6 percent, aged 25 or under. The overwhelming majority, as in other years, were 40 years and more. As the official report concluded in presenting these statistics, "a great proportion of these acts of self-devotion have not taken place in youth, or even in the vigor of age; but a period when life, in the common course of nature, must have been near its close."[77]

The 1829 Sati Abolishment Act itself noted : 1. Sati was not enjoined by Hindu religion as a duty. 2. Practice of Sati is almost non existent 3. Hindus themselves consider the practice of Sati unlawful & wicked . Sati was also voluntary.

State of Uttar Pradesh - Act

The Bengal Sati Regulation, 1829

UTTAR PRADESH
India

The Bengal Sati Regulation, 1829

Act 17 of 1829

Published on 4 December 1829
Commenced on 4 December 1829

[This is the version of this document from 4 December 1829.]

[Note: The original publication document is not available and this content could not be verified.]

The Bengal Sati Regulation, 1829

(Bengal Regulation No. 17 of 1829)

[Passed by the Governor-General-in-Council on the 4th December, 1829]

A Regulation for declaring the practice of sati, or of burning or burying alive the widows of Hindus illegal, and punishable by the Criminal Courts.

1.

The practice of sati, or of burning or burying alive the widows of Hindus is revolting to the feelings of human nature; it is nowhere enjoined by the religion of the Hindus as an imperative duty; on the contrary, a life of purity and retirement on the part of the widow is more especially and preferably inculcated and by a vast majority of that people throughout India the practice is not kept up nor observed: in some extensive District it does not exist; in those in which it has been most frequent it is notorious that, in many instances, acts of atrocity have been perpetrated which have been shocking to the Hindu themselves, and in their eyes unlawful and wicked.

The measures hitherto adopted to discourage and prevent such acts have failed of success, and the Governor-General-in-Council is deeply impressed with the conviction that the abuses in question cannot be effectually put an end to without abolishing the practice altogether.

SATI WAS A RARE AND VOLUNTARY ACT. Since many people are dumb here's a caveat: I DO NOT SUPPORT SATI. The purpose of this article isnt to support the practice but to correct a narrative established by colonial history . And i am not saying this out of fear of backlash. But because Sati isn't APPROVED BY VEDAS. In fact most of our sages forbade us from this practice. Medhatithi called the practice of Sati Adharma. A few sages who permitted it, didn't anywhere command it should be forced on any woman, and also suggested widowhood.

There is no Vedic passage which can be cited as incontrovertibly referring to widow-burning as then current, nor is there any mantra which could be said to have been repeated in very ancient times[1462] at such burning nor do the ancient gṛhya-sūtras contain any direction prescribing the procedure of widow burning. It therefore appears probable that the practice arose

The authors of the *Dharmasutras* and writers of the early *Smritis*, while detailing the duties of wives and widows, did not exalt sati. Manu did not prescribe the rite. The *Manu Smriti* (placed by G. Buhler between the second century BC and the second century AD), stated that women are to be regarded as

way of black magic to kill his enemy. He says[1479] that though Aṅgiras allowed 'anumaraṇa' it is suicide and is really forbidden to women. Just as the Veda says 'śyenenābhicaran yajet' and yet śyenayāga is not looked upon as dharma, but rather as adharma (vide Śabara on Jaimini I. 1. 2), so, though Aṅgiras speaks of it, it is really *adharma*; and that a woman who is in a hurry and extremely anxious to secure heaven quickly for herself and her husband might act according to Aṅgiras, still her action is *aśāstrīya* (not in accordance with the śāstras); besides anvārohaṇa is opposed to the Vedic text 'one should not leave this world before one has finished one's allotted span of life'." The Mit. on Yāj. I. 86 combats these

means 'one should not waste one's life for securing heavenly bliss which is fleeting and insignificant as compared with the supreme bliss of Brahma knowledge'. As the woman in *anumaraṇa* desires only heaven, she is not doing anything contrary to the śruti texts. This is the reasoning of the Mitākṣarā which looks like special pleading. Aparārka p. 111, the Madanapārijāta p. 199, Par. M. II. part I pp. 55–56 follow the reasoning of the Mit. and add that the Vedic text about the allotted span of life is a general rule, while the smṛti about *anumaraṇa* is a special or exceptional śāstra and so there is no contradiction as the rule applies to all cases outside the excepted one. The Madanapārijāta (p. 200) further explains that the texts about purifying a husband guilty of brāhmaṇa murder are not to be taken literally but only as hyperbolically extolling *anvārohaṇa*.

Further Shruti which is the highest authority-Vyasa Smriti 1.4 discourage this practice of Sati Pratha - Rig Veda 10/18/7-8 and Atharva Veda 18.3.2

Meaning

Let these women, noble wives living with their husbands, enter and live in their homes, and let them, decked with jewels with beauty aids, creams and unguents, free from sorrow and ill health and blest with noble children, move forward high in life.

Meaning

Rise, O woman, to a new phase of life, your husband is now dead and gone. Come take the hand of this man from among the living who offers to take your hand and maintain you, and live in consort with this other and new husband of yours for a life time.

उदीर्ष्व नार्यभि जीवलोकं गतासुमेतमुप शेष एहि.
हस्तग्राभस्य दिधिषोस्तवेदं पत्युर्जनित्वमभि सं बभूथ.. (२)

हे नारी! तू इस प्राणहीन पति के पास बैठी है. अब तू इस के पास से उठ. तू अपने पति से उत्पन्न हुए पुत्र, पौत्र आदि को प्राप्त हो गई है. (२)

O woman! You are sitting beside your lifeless husband. Now, rise from here. You have already received the children and grandchildren born from your husband."

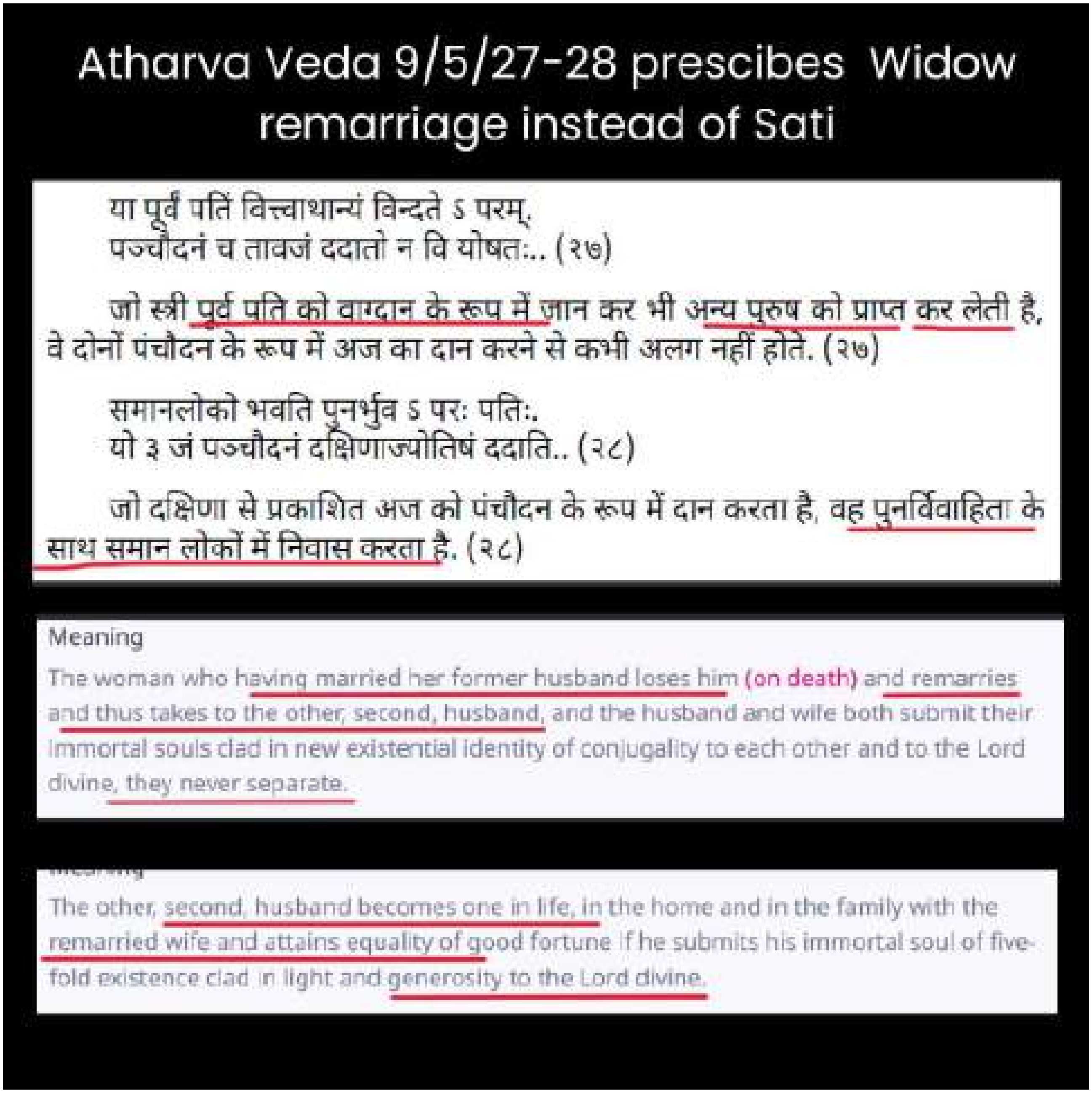
उदीर्ष्व नार्यभि जीवलोकमितासुमेतमुपशेष एहि ।
हस्तग्राभस्य दिधिषोस्त्वमेतत्पत्युर्जनित्वमभि संबभूव ।

कल्पः—"तां प्रति गतः सव्ये प्राणानभिपाद्योत्थापयति—उदीर्ष्व नार्यभि जीवलोकमितासुमेतमुपशेष एहि । हस्तग्राभस्य दिधिषोस्त्वमेतत्पत्युर्जनित्वमभिसंबभूव" इति । हे नारि त्वमितासुं गतप्राणमेतं पतिमुपशेष उपेत्य शयनं करोषि । उदीर्ष्वास्मात्पतिसमीपादुत्तिष्ठ । जीवलोकमभि जीवन्तं प्राणिसमूहमभिलक्ष्यैहि आगच्छ । त्वं हस्तग्राभस्य पाणिग्राहवतो दिधिषोः पुनर्विवाहेच्छोः पत्युरेतज्जनित्वं जायात्वमभिसंबभूवाऽऽभिमुख्येन सम्यक्प्राप्नुहि ।

सुवर्णं हस्तादाददाना मृतस्य श्रियै ब्रह्म-

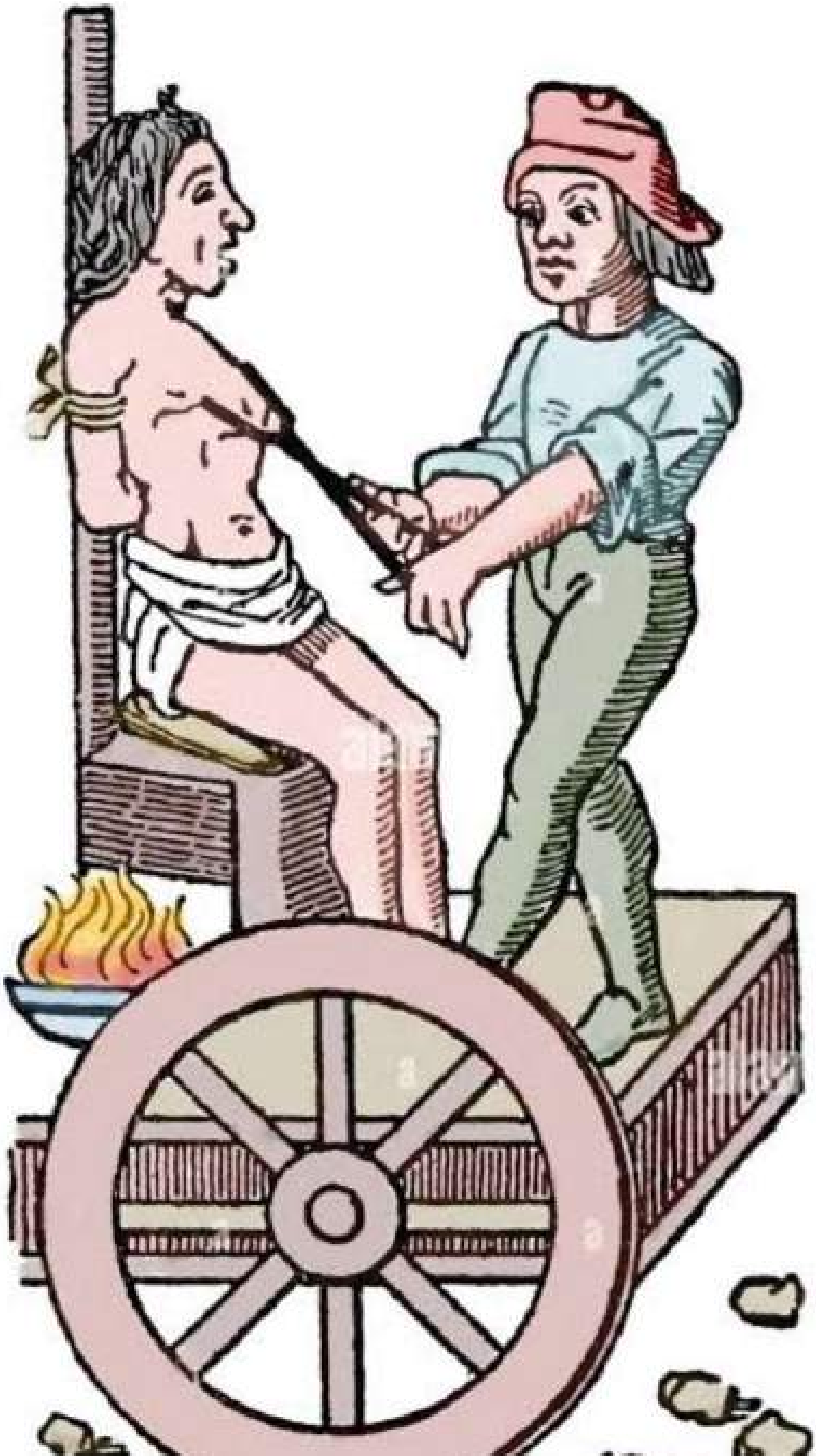
The explanation of the mantra given in Rigveda (10/18/8) is given in Taittireeya Aranyaka (6/1) and Acharya Sayana has given a commentary on it - O woman! Your husband has died, you are sitting near his dead body. Get up and go away from your lifeless husband. Move in the direction of life and strive for life. After your husband's death you may wish to remarry. But first, remember the life you spent with your husband and honor his memory.

This proves that the principle of widow remarriage is found in Vedic rituals, but the practice of burning oneself along with the husband is not at all Vedic.



Now for those Dead corpse Worshipping Christian Missionaries crying and spreading misinformation on Sati Pratha

Christianity enabled 1000s of women to be brutally molested, burned alive, mutilate their breasts & genitalia with false accusations of witchcraft & justifying it with bible.



We all have heard how witches were burned. But the process was even more brutal than u can imagine. It literally gave me shivers to read and write it down here. Once a woman was blamed of witchcraft it was hard to escape conviction.

The process of persecuting witches was more horrifying than we can imagine. Women were stripped naked, their body hair were shaved and entire naked body was examined for satan’s imprint by Christian inquisitors.

The process of formally persecuting witches followed the harshest inquisitional procedure. Once accused of witchcraft, it was virtually impossible to escape conviction. After cross-examination, the victim's body was examined for the witch's mark. The historian Walter Nigg described the process: *...she was stripped naked and the executioner shaved off all her body hair in order to seek in the hidden places of the body the sign which the devil imprinted on his cohorts. Warts, freckles, and birthmarks were considered certain tokens of amorous relations with Satan.*[51]

Warts, freckles or even birth mark was enough to accuse any woman of witchcraft. And if that was not found in any woman's body they were pricked with needles in the eyes to someway establish any woman as a witch.

Should a woman show no sign of a witch's mark, guilt could still be established by methods such as sticking needles in the accused's eyes. In such a case, guilt was confirmed if the inquisitor could find an insensitive spot during the process.[52]

After that these women were forced to confess their guilt by brutal torture. They were tortured so much that the victims accused of witchcraft would gladly confess to escape the tortures of Christian inquisitors.

Confession was then extracted by the hideous methods of torture already developed during earlier phases of the Inquisition. "Loathe they are to confess without torture," wrote King James I in his *Daemonologie*.[53] A physician serving in witch prisons spoke of women driven half mad:

...by frequent torture... kept in prolonged squalor and darkness of their dungeons... and constantly dragged out to undergo atrocious torment until they would gladly exchange at any moment this most bitter existence for death, are willing to confess whatever crimes are suggested to them rather than to be thrust back into their hideous dungeon amid ever recurring torture.[54]

After confessing their crime that they didn't even commit, women were dragged to be burned in public square. Their tongues were chopped off to prevent them from speaking to public. The level of brutality surpasses every crime the world has ever witnessed.

> Unless the witch died during torture, she was taken to the stake. Since many of the burnings took place in public squares, inquisitors prevented the victims from talking to the crowds by using wooden gags or cutting their tongue out.[55] Unlike a heretic or a Jew who would usually be burnt alive only after they had

Today Christian apologists pretending to act holier than thou wont tell you how common was molestation and mutilation of women under their religion. While torturing women, when the inquisitors used to get aroused they would blame the woman for their arousal & punishment her by mutilating her breast and genitalia with pincers, pliers and red hot iron.

Sexual mutilation of accused witches was not uncommon. With the orthodox understanding that divinity had little or nothing to do with the physical world, sexual desire was perceived to be ungodly. When the men persecuting the accused witches found themselves sexually aroused, they assumed that such desire emanated, not from themselves, but from the woman. They attacked breasts and genitals with pincers, pliers and red-hot irons. Some rules condoned sexual

For people who dont know a pincer typically looks like the picture below. These are the object with which their body used to be mutilated.

Even small children werent spared of such horrific brutality. Children of accused were tortured in such a brutal way to force their parents to accept their crimes they didn't commit. Young children were openly flogged in public while their mothers were openly burned at stake.

The horror of the witch hunts knew no bounds. The Church had never treated the children of persecuted parents with compassion, but its treatment of witches' children was particularly brutal. Children were liable to be prosecuted and tortured for witchcraft: girls, once they were nine and a half, and boys, once they were ten and a half.[58] Younger children were tortured in order to elicit testimony that could be used against their parents.[59] Even the testimony of two-year-old children was considered valid in cases of witchcraft though such testimony was never admissible in other types of trials.[60] A famous French magistrate was known to have regretted his leniency when, instead of having young children accused of witchcraft burned, he had only sentenced them to be flogged while they watched their parents burn.[61]

Many apologists still justify such beastiality by accusing the women of some crime. These women were innocent. Father Cornelius confessed in 1592 that accused women were tortured brutally to make them confess of crimes THEY HAVE NEVER DONE.

In 1592 Father Cornelius Loos wrote:

Wretched creatures are compelled by the severity of the torture to confess things they have never done... and so by the cruel butchery innocent lives are taken; and, by a new alchemy, gold and silver are coined from human blood.[49]

In many parts of Europe trials for witchcraft began exactly as the

This admonishing of witchcraft was done to anybody for political reasons. Literally anybody could be blamed and held accountable for nearly every problem in society.

Witches were held accountable for nearly every problem. Any threat to social uniformity, any questioning of authority, and any act of rebellion could now be attributed to and prosecuted as witchcraft. Not surprisingly, areas of political turmoil and religious strife experienced the most intense witch hunts. Witch-

Christian inquisitors would blame anyone to snatch away their wealth. Once they were punished for the crimes they didn't do, their wealth would be captured by these evil men of the religion.

> uncertain of its future."[7] By adding witchcraft to the crimes it persecuted, however, the Inquisition exposed a whole new group of people from whom to collect money. It took every advantage of this opportunity. The author Barbara Walker notes: *Victims were charged for the very ropes that bound them and the wood that burned them. Each procedure of torture carried its fee. After the execution of a wealthy witch, officials usually treated themselves to a banquet at the expense of the victim's estate.*[8]

This is the reality of their religion. It isnt mere preaching that converted people to Christianity. It was always brutality. This practice of witchhunt was so brutal that R.H Robbins called it "the shocking nightmare, the foulest crime & the deepest shame of western civilisation"

> The Reformation did not convert the people of Europe to orthodox Christianity through preaching and catechisms alone. It was the 300 year period of witch-hunting from the fifteenth to the eighteenth century, what R.H. Robbins called "the shocking nightmare, the foulest crime and deepest shame of western civilization,"[1] that ensured the European abandonment of the belief in magic. The Church created the elaborate concept of devil worship and then, used the persecution of it to wipe out dissent, subordinate the individual to authoritarian control, and openly denigrate women.

Inquisitors who wrote Malleus Maleficarum "The Hammer of the witches" explained women are more likely to become witch than men. Thus enabling & justifying more crime against women.

woman." The Inquisitors who wrote the *Malleus Maleficarum*, "The Hammer of the Witches," explained that women are more likely to become witches than men:

> *'Because the female sex is more concerned with things of the flesh than men;' because being*

King James I estimated that of those persecuted under the false accusation of witchcraft, 80 to 90 % were women.

King James I estimated that the ratio of women to men who "succumbed" to witchcraft was twenty to one.[12] Of those formally persecuted for witchcraft, between 80 to 90 percent were women.[13]

With these the allegations of Hinduphobes stand Debunked

book-review books fiction jesus marriage

← Response to Vedkabhed and Hinduscript . Refutation of Niyoga in Hinduism

Response to Vedkabhed and Hinduscript . Refutation of Ejaculating Gods and Rishis in Hinduism →

Comments

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Response to Vedkabhed and Hinduscript . Refutation of Ejaculating Gods and Rishis in Hinduism

Written by Rohan Saini in Uncategorized

This entire article is a response and rebuttal to the blogs called VedKaBhed and Hinduscript regarding their claims of " Ejaculating Gods and Rishis in Hinduism".

Allegations-

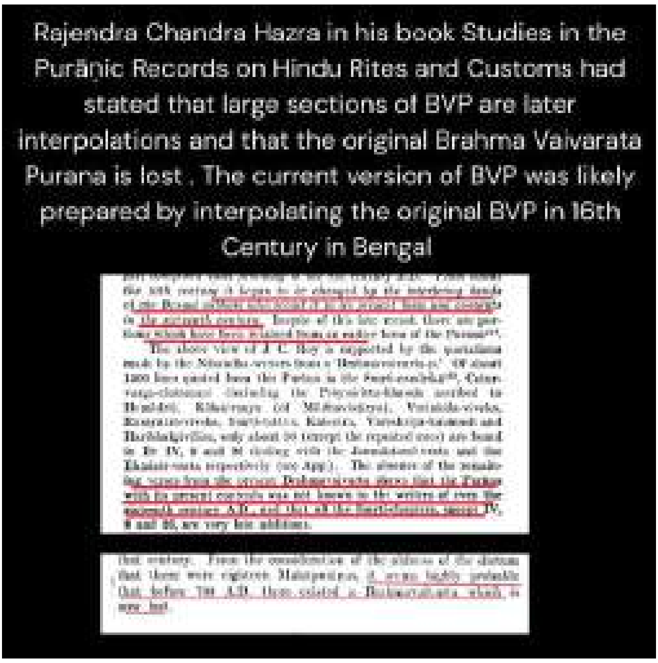
1. Agni

📚Brahma Viavarta Purana Krishna Janma Khanda 131.34-38📚
Once upon a time, all the gods having assembled in the council of the gods, the celestial whores busied themselves with dancing and singing. On that occasion, the

fire-god (having seen Rambha with graceful buttocks), was excited with passion and discharged his semen…"

Refutation –

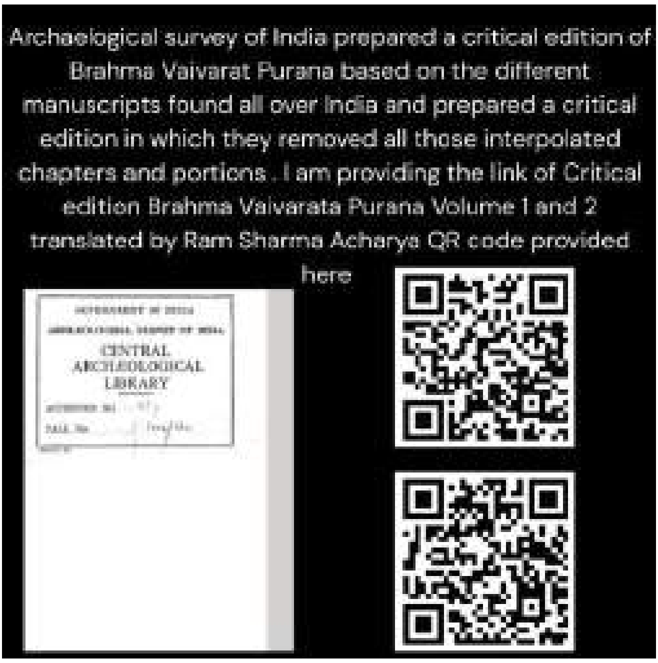
Rajendra Chandra Hazra in his book Studies in the Purāṇic Records on Hindu Rites and Customs had stated that large sections of BVP are later interpolations and that the original Brahma Vaivarata Purana is lost. The current version of BVP was likely prepared by interpolating the original BVP in 16th Century in Bengal.



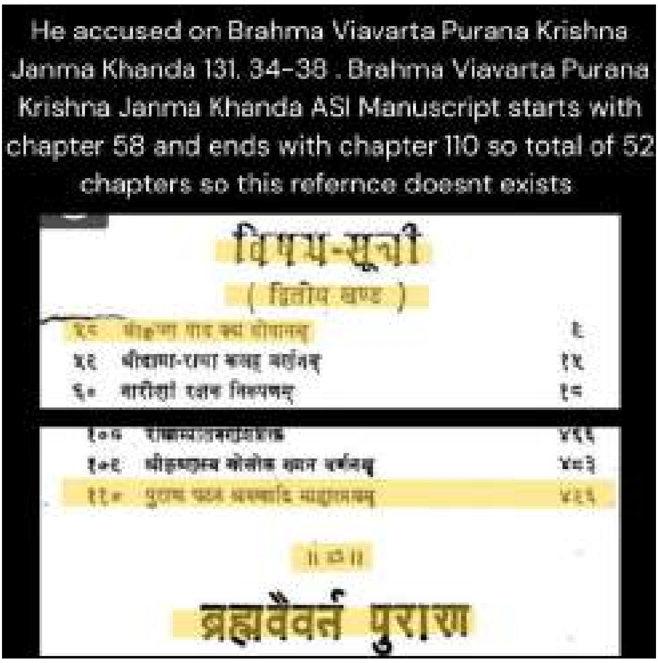
Archaelogical survey of India prepared a critical edition of Brahma Vaivarat Purana based on the different manuscripts found all over India and prepared a critical edition in which they removed all those interpolated chapters and portions. I am providing the link of Critical edition Brahma Vaivarata Purana Volume 1 and 2 translated by Ram Sharma Acharya QR code provided here

https://archive.org/details/in.ernet.dli.2015.55255

https://archive.org/details/in.ernet.dli.2015.55255



He accused on Brahma Viavarta Purana Krishna Janma Khanda 131. 34-38. Brahma Viavarta Purana Krishna Janma Khanda ASI Manuscript starts with chapter 58 and ends with chapter 110 so total of 52 chapters so this refernce doesnt exists



Allegations-

Brahma ejaculates on seeing Sati,

📚Shiva Purana 2.2.19.16-29📚
O sage, while going round the fire, the feet of Sati protruded out of the cloth that covered them. I looked at them. My mind being fflicted by love I stared at the limbs of Sati. O

excellent brahmin, I was deluded by Siva's Mäyã. The more I stared at the beautiful limbs of Sati eagerly the more I became thrilled like a love-afflicted man. Staring thus at the chaste daughter of Daksa and being afflicted by the cupid, O sage, I craved to see her face. Since she was bashful in the presence of Siva I could not see her face. She did not show out her face on account of shyness. Then I began to consider proper means whereby I could see the face. Afflicted much by the cupid, I pitched upon the production of airful smoke as the means thereof. Then lord Siva, the supreme God, indulged in many sports, covered his eyes (apparently) afflicted by smoke. Then, O sage, afflicted by the cupid and delighted in the heart of hearts, I lifted her veil and stared into the face of Sati. I looked at the face of Sati many a time. I was helpless in curbing the onset of a sensuous organism. Four drops of my semen virile got displaced and fell on the ground like drops of dew as a result of staring into her face. O sage, then I was stunned into silence. I was surprised. I became suspicious. I covered up the semen drops lest anyone should see them."

📚Shiva Purana 2.3.49.3-11📚
Then according to the worldly convention, Pārvatī and Śiva performed the circumambulation round the fire, O dear. The husband of Pārvatī exhibited a wonderful feat. O celestial sage, listen to that. I shall mention it out of love for you. On that occasion, deluded by Śiva's power of illusion I stared at the feet of the goddess as well as the crescentshaped nails. On seeing them, O celestial sage, I became overwhelmed by passion. My mind was greatly disturbed. Deluded by the cupid I stared at her limbs frequently. Then, immediately after staring at them, my semen dropped on the ground. I, the grandfather, was ashamed by the emission of my semen. O sage, I pressed the penis secretly with my feet. O Nārada, on coming to know of it, the great God Śiva became furious. le wanted to kill me immediately because I

was overwhelmed by lust. O Nārada, there was great hue and cry everywhere. All the people trembled. Even Viṣṇu, the sustainer of the universe, was terrified. O sage, then Viṣṇu and other gods eulogised Śiva who was blazing furiously and who attempted to kill me.

Refutation-

Pandit Madhavacharya Shastri explained in his Purana Digdarshan Page 421 about Brahma Balakhilya

The real meaning here should be understood as Brahm-Maya or Purusha – Prakriti are Shiva and Parvati respectively . Their marriage celebration and union represents the creation of the universe . Surya Bhagvan [Sun] who is the architect of this creation should be understood here as Brahma . In Vedas Surya Bhagvan[Sun] is undertood as the architect of the creation

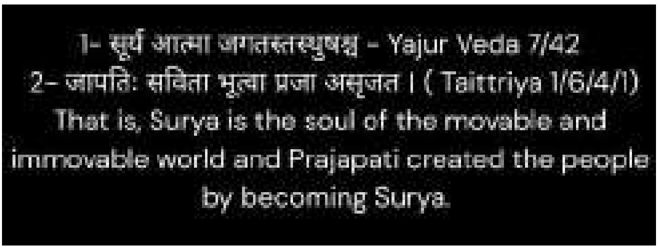
1- **सूर्य आत्मा जगतस्तस्थुषश्च** – Yajur Veda 7/42

2- **जापतिः सविता भूत्वा प्रजा असृजत ।** (Taittriya 1/6/4/1)

That is, Surya is the soul of the movable and immovable world and Prajapati created the people by becoming Surya.

So, at the beginning of the creation, when the union of Purush [Shiva] and Prakriti [Parvati] began to take place, at that time, according to "**पद्भ्यां भूमिः** (Yajur Veda 31.13), seeing the **चरणस्थानीया भूमि** of Prakriti [Parvati] , the Tejas of Brahma in the form of the Sun was scattered and the same Tejas got spread in the from of condensed igneous vapor due to the coordination of many divine powers, which even today animates all living beings by transforming into the life-giving element of Oxygen . This is the meaning of the birth of **बालखिल्यों** in Vedas and Puranas . Current science reveals the only life-giving air as the basis of life and the basis of this oxygenation epends only on sunlight. That is why in both

the Vedas and the Puranas, the close relationship of the **बालखिल्यों** with the Sun has been revealed. Such as- **उद्यन्नु खलु वा आदित्यः सर्वाणि भूतानि प्राणयति तस्मादेनं प्राण इत्याचक्षते । (ऐतरेय** 5/31] – That is, the Rising Sun gives Prana [Life] to all living beings, hence the Sun is called Prana . It is described in Shatapatha Brahmana that all the Ishtikkas named **बालखिल्यों** who are worshiped in the Yagya are representations of Prana life itself The main meaning of this narrative is to present the science of life, which has been briefly expressed and explained here



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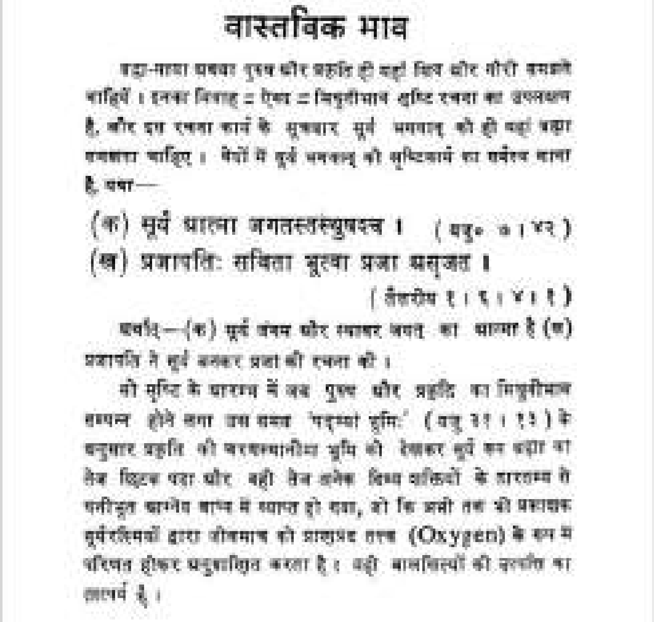
Original Text of Purana Digdarshan and explanation on Brahma- Balakhilya



वास्तविक भाव

ब्रह्म-माया अथवा पुरुष और प्रकृति ही यहाँ शिव और गौरी समझने चाहियें। इनका विवाह = ऐक्य = मिथुनीभाव सृष्टि रचना का उपलक्षण है, और इस रचना कार्य के सूत्रधार सूर्य भगवान् को ही यहाँ ब्रह्मा समझना चाहिए। वेदों में सूर्य भगवान् को सृष्टिकार्य का सर्वेश्वर माना है, यथा—

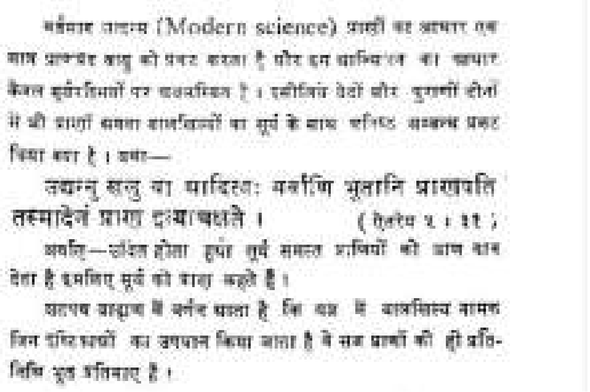
(क) सूर्य आत्मा जगतस्तस्थुषश्च। (यजु० ७।४२)

(ख) प्रजापतिः सविता भूत्वा प्रजा असृजत।

(तैत्तिरीय १।६।४।१)

अर्थात्—(क) सूर्य जंगम और स्थावर जगत् का आत्मा है (ख) प्रजापति ने सूर्य बनकर प्रजा की रचना की।

सो सृष्टि के प्रारम्भ में जब पुरुष और प्रकृति का मिथुनीभाव सम्पन्न होने लगा उस समय 'पद्भ्यां भूमिः' (यजु ३१।१३) के अनुसार प्रकृति की चरणस्थानीय भूमि को देखकर सूर्य रूप ब्रह्मा का तेज छिटक पड़ा और वही तेज अनेक दिव्य शक्तियों के तारतम्य से घनीभूत आग्नेय वाष्प में व्याप्त हो गया, जो कि अभी तक भी प्रकाशक सूर्यरश्मियों द्वारा जीवमात्र को प्राणप्रद तत्त्व (Oxygen) के रूप में परिणत होकर अनुप्राणित करता है। यही बालखिल्यों की उत्पत्ति का तात्पर्य है।



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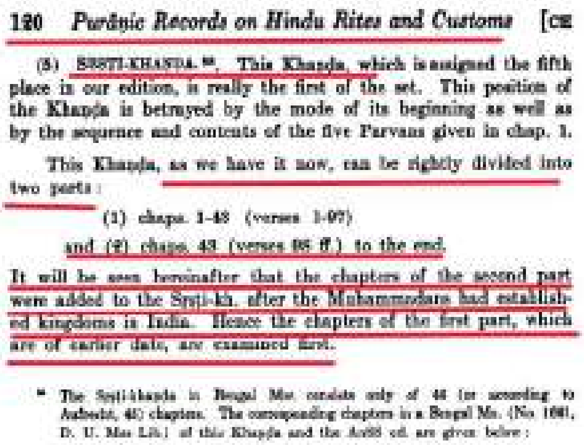
Allegations-

Brahma ejaculates on seeing the wife of Sage Santanu, Amogha,

📚Padma Purana 1.55.16b-18a📚
The grandsire of all the worlds, after seeing Amoghā, ejaculated. From that is said to be the rise of Lauhitya. It purifies all people. It is full of all sacred places; resorting to which a man goes to the healthy world of Brahmā."

Refutation-

Rc Hazra in his book Puranic Records on Hindu Rites and Customs page no 120 said that the chapters after chapter 43 in Shristi khanda (including chapter 55) are later interpolations into Padma Purana and was composed likely after the Satanic Islamic Muhammadans established their rule in India . So this chapter is a later interpolation and not part of Padma Purana originally



120 *Purāṇic Records on Hindu Rites and Customs* [CH

(5) SṚṢṬI-KHAṆḌA.* This Khaṇḍa, which is assigned the fifth place in our edition, is really the first of the set. This position of the Khaṇḍa is betrayed by the mode of its beginning as well as by the sequence and contents of the five Parvans given in chap. 1.

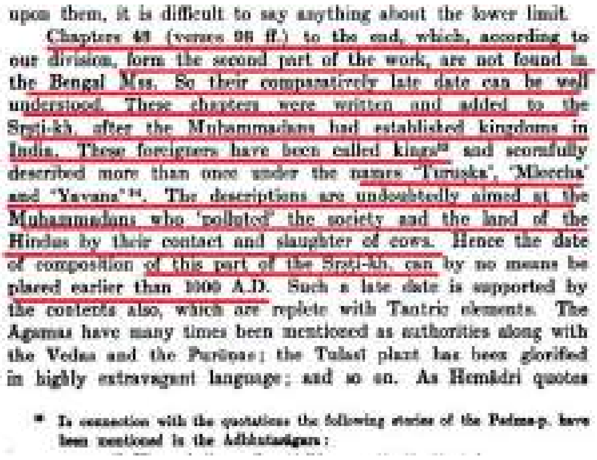
This Khaṇḍa, as we have it now, can be rightly divided into two parts:

(1) chaps. 1-43 (verses 1-97)

and (2) chaps. 43 (verses 98 ff.) to the end.

It will be seen hereinafter that the chapters of the second part were added to the Sṛṣṭi-kh. after the Muhammadans had established kingdoms in India. Hence the chapters of the first part, which are of earlier date, are examined first.

* The Sṛṣṭi-khaṇḍa in Bengal Mss. consists only of 46 (or according to Aufrecht, 45) chapters. The corresponding chapters in a Bengal Ms. (No 1081, D. U. Mss Lib.) of this Khaṇḍa and the Ānss ed. are given below:

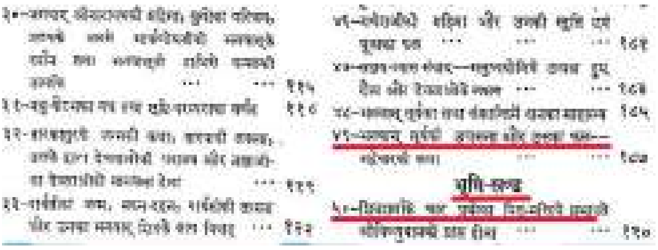


upon them, it is difficult to say anything about the lower limit.

Chapters 49 (verses 98 ff.) to the end, which, according to our division, form the second part of the work, are not found in the Bengal Mss. So their comparatively late date can be well understood. These chapters were written and added to the Sṛṣṭi-kh. after the Muhammadans had established kingdoms in India. These foreigners have been called kings[13] and scornfully described more than once under the names 'Turuṣka', 'Mleccha' and 'Yavana'[14]. The descriptions are undoubtedly aimed at the Muhammadans who 'polluted' the society and the land of the Hindus by their contact and slaughter of cows. Hence the date of composition of this part of the Sṛṣṭi-kh. can by no means be placed earlier than 1000 A.D. Such a late date is supported by the contents also, which are replete with Tantric elements. The Āgamas have many times been mentioned as authorities along with the Vedas and the Purāṇas; the Tulasī plant has been glorified in highly extravagant language; and so on. As Hemādri quotes

* In connection with the quotations the following stories of the Padma-p. have been mentioned in the Adbhutasāgara:

Even Geeta Press Gorakhpur padma Purana has only 49 Chapters and no 55th chapter exists



Allegations-

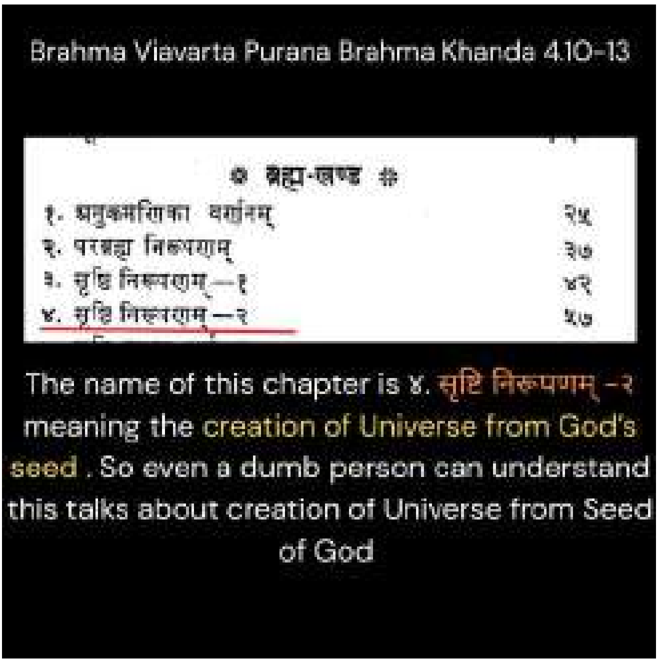
Brahma discharged his semen on seeing Rati with lust,

📚Brahma Viavarta Purana Brahma Khanda 4.10-13📚
Both of them bowed in reverence to lord Krishna and thereafter they took their seats over the gem-studded thrones. Kamadeva carried a bow of flowers and the arrows which were known as Marana, Stambhana, Jrmbhana, Soçana and Unmadana. In order to test the effectiveness of his arrows, Kamadeva shot all the five arrows at the same time. As a result of this all the people became passionate. Finding Rati there, the Semen of Brahmä fell but Brahma, the best of the vogis, concealed the same with his costumes out of shame

Refutation-

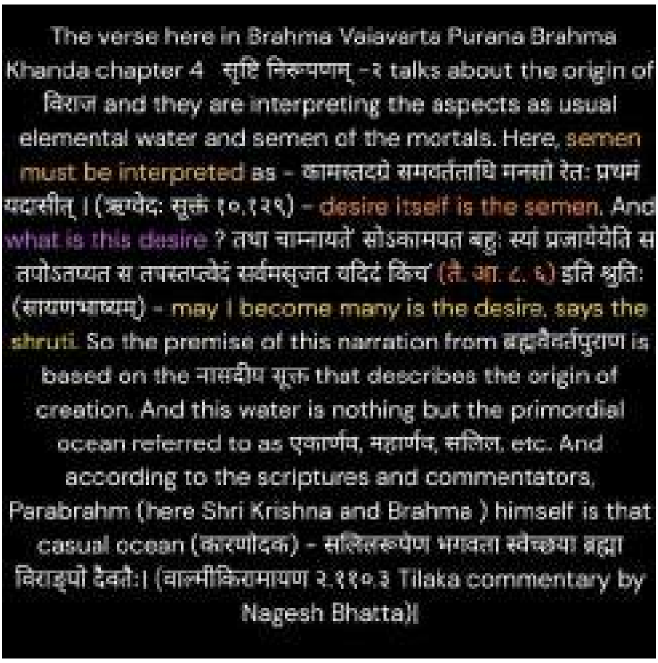
Brahma Viavarta Purana Brahma Khanda 4.10-13 The name of this chapter is ४. सृष्टि निरूपणम् २ meaning the creation of Universe from God's seed . So even a dumb person can

understand this talks about creation of Universe from Seed of God



The verse here in Brahma Vaiavarta Purana Brahma Khanda chapter 4 सृष्टि निरूपणम् -२ talks about the origin of विराज and they are interpreting the aspects as usual elemental water and semen of the mortals. Here, semen must be interpreted as – कामस्तदग्रे समवर्तताधि मनसो रेतः प्रथमं यदासीत् । (ऋग्वेदः सूक्तं १०.१२९) – desire itself is the semen. And what is this desire ? तथा चाम्नायते' सोऽकामयत बहुः स्यां प्रजायेयेति स तपोऽतप्यत स तपस्तप्त्वेदं सर्वमसृजत यदिदं किंच' (तै. आ. ८. ६) इति श्रुतिः (सायणभाष्यम्) – may I become many is the desire, says the shruti. So the premise of this narration from ब्रह्मवैवर्तपुराण is based on the नासदीय सूक्त that describes the origin of creation. And this water is nothing but the primordial ocean referred to as एकार्णव, महार्णव, सलिल, etc. And according to the scriptures and commentators,

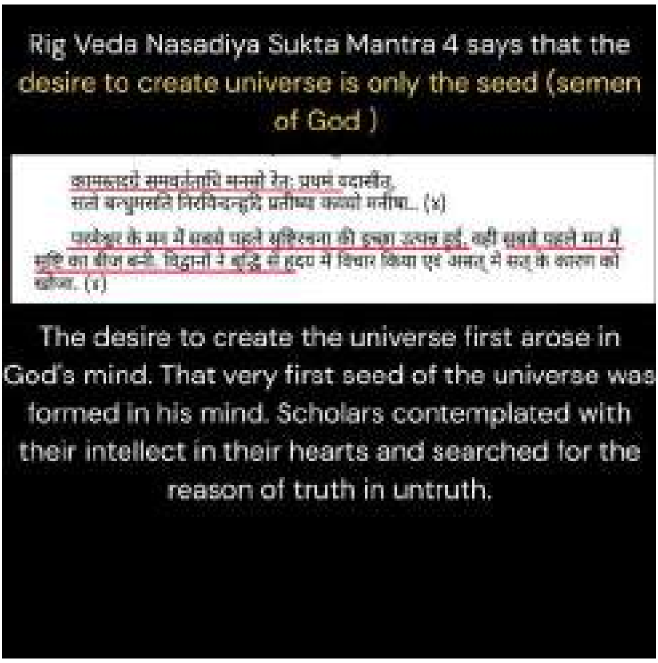
Parabrahm (here Shri Krishna and Brahma) himself is that casual ocean (कारणोदक) – सलिलरूपेण भगवता स्वेच्छया ब्रह्मा विराङ्पो दैवतैः। (वाल्मीकिरामायण २.११०.३ Tilaka commentary by Nagesh Bhatta)I



Rig Veda Nasadiya Sukta Mantra 4 says that the desire to create universe is only the seed (semen of God)

परमेश्वर के मन में सबसे पहले सृष्टिरचना की इच्छा उत्पन्न हुई. वही सबसे पहले मन में सृष्टि का बीज बनी. विद्वानों ने बुद्धि से हृदय में विचार किया एवं असत् में सत् के कारण को खोजा. (४)

The desire to create the universe first arose in God's mind. That very first seed of the universe was formed in his mind. Scholars contemplated with their intellect in their hearts and searched for the reason of truth in untruth.



Acharya Sayana explained in his commentary on Rlg Veda 10.129.4 as

ननूक्तरीत्या यदीश्वरस्य पर्यालोचनं जगतः पुनरुत्पत्तौ कारणं तदेव किंनिबन्धनमित्यत आह कामस्तदग्र इति । "अग्रे अस्य विकारजातस्य सृष्टेः प्रागवस्थायां परमेश्वरस्य मनसि "कामः "समवर्तत सम्यगजायत । सिसृक्षा जातेत्यर्थः । ईश्वरस्य सिसृक्षा वा किंहेतुकेत्यत आह मनस इति । "मनसः अन्तःकरणस्य संबन्धि वासनाशेषेण मायायां विलीनेऽन्तःकरणे समवेतम् । सामान्यापेक्षमेकवचनम् । सर्वप्राण्यन्तःकरणेषु समवेतमित्यर्थः । एतेनात्मनो गुणाधारत्वं प्रत्याख्यातम् । तादृशं "रेतः भाविनः प्रपञ्चस्य बीजभूतं "प्रथमम् अतीते कल्पे प्राणिभिः कृतं पुण्यात्मकं कर्म "यत् यतः कारणात् सृष्टिसमये "आसीत् अभवत् । भूष्णु वर्धिष्ण्वजायत परिपक्वं सत् फलोन्मुखमासीदित्यर्थः । तत्ततो हेतोः फलप्रदस्य सर्वसाक्षिणः कर्माध्यक्षस्य परमेश्वरस्य मनसि सिसृक्षा अजायतेत्यर्थः । तस्यां च जातायां स्रष्टव्यं पर्यालोच्य ततः सर्वं जगत् सृजति । तथा चाम्नायते -' सोऽकामयत बहुः स्यां प्रजायेयेति स तपोऽतप्यत स तपस्तप्त्वेदं सर्वमसृजत यदिदं किंच ' (तै. आ. ८. ६) इति श्रुतिः । आत्मनेत्थमवगमितेऽर्थे विद्वदनुभवमप्यनुग्राहकत्वेन प्रमाणयति सत इति । "सतः सत्त्वेन इदानीमनुभूयमानस्य सर्वस्य जगतः "बन्धुं बन्धकं हेतुभूतं कल्पान्तरे प्राण्यनुष्ठितं कर्मसमूहं "कवयः क्रान्तदर्शना अतीतानागतवर्तमानाभिज्ञा योगिनः "हृदि हृदये निरुद्ध्या "मनीषा मनीषया बुद्ध्या । ' सुपां सुलुक्०' इति तृतीयाया लुक् । "प्रतीष्य विचार्य । ' अन्येषामपि' इति सांहितिको दीर्घः । "असति सद्विलक्षणेऽव्याकृते कारणे "निरविन्दन् निष्कृष्यालभन्त । विविच्याजानन्नित्यर्थः ।।

Now, if according to the Nānūkta (interpretive method), we consider that the will or contemplation (paryālocanam) of the Lord (Īśvara) is the cause of the creation of the world, then one might ask: "What is the basis or cause of that will?" To answer this, it is said: "Kāmaḥ tad agre" —
"Desire existed in the beginning."

That is, before the manifestation of this entire world of modifications (vikāra-jāta), in the primordial state (prāg-avasthā), desire (kāmaḥ) arose in the mind (manas) of the Supreme Lord (Parameśvara). It means: the urge to create (sṛṣṭi-kāmanā) was born in Him.

Now, one might question: "What was the cause of this creative urge in the Lord?"
To this, it is answered: "From the mind" (manasaḥ).

That is, from the internal faculty (antaḥkaraṇa) — in which the latent impressions (vāsanās) were merged within Māyā — the mind took form. The word is singular (manasaḥ), though it refers to all minds collectively, indicating the general principle. Thus, it means that desire arose in the universal mind, merged in Māyā, before manifestation.

By this, the idea that the Ātman (Self) is the substratum of qualities (guṇas) is refuted.

Such a "desire" (kāmaḥ) becomes the seed (bīja) of the future projection of the universe — it is based upon the puṇya (virtuous) actions performed by beings in a previous cosmic cycle (kalpa). That karma (yat) becomes the cause (kāraṇāt) at the time of creation (sṛṣṭi-samaya).

This karma becomes bhūṣṇu — powerful, and vardhiṣṇu — ever-growing; that is, it becomes ripe and ready to bear fruit.

Therefore, due to this cause — the karmic impressions — the Lord (karma-adhyakṣaḥ, the supervisor of karma, and sarva-sākṣī, the witness of all) develops the desire to create. In His mind, the will to manifest arises.

Having formed this intention (sṛṣṭikāmanā), He contemplates on what to create — and then creates the entire universe.

This is also confirmed in the scripture (āmnāya):

"So'kāmayata – bahu syām prajāyeyeti. Sa tapo'tapyata, sa tapas taptvā idaṁ sarvam asṛjata yad idaṁ kiñca"
(Taittirīya Āraṇyaka 8.6)
— "He desired: 'May I become many, may I be born.' He performed tapas (austerity), and having done so, He created all this — whatever exists."

Having thus understood this process, it is further supported by the experience of the

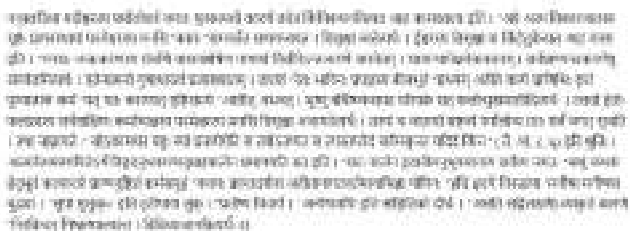
wise (vidvat-anubhava), which acts as a further means of valid knowledge (pramāṇa) due to its grace (anugrahakatva).

Now, this entire world (jagat) — experienced now (idānīm anubhūyamānasya) — originates from sat (Being), and the wise seers (kavayaḥ) who are knowers of the three times (past, present, future) and who possess deep yogic insight (krānta-darśanāḥ) — they recognize in their hearts (hṛdi) by concentrated intellect (manīṣayā), that:

The bond or cause (bandhuḥ) of this current world is the collection of karmas performed by beings in previous cycles — karmas that remain even when the subtle cause (avyākṛta) — the unmanifest — exists in a dormant (asat) state distinct from the manifest (sat).

Thus, they discover (niravindan) — that is, extract and realize — the cause by deliberation (pratīṣya), by internal discrimination.

The term "asati sad-vilakṣaṇe avyākṛte kāraṇe niravindan" — means: "In the unmanifest cause (avyākṛta), which is distinct from the manifest (sat), they discern the source."



Allegations-

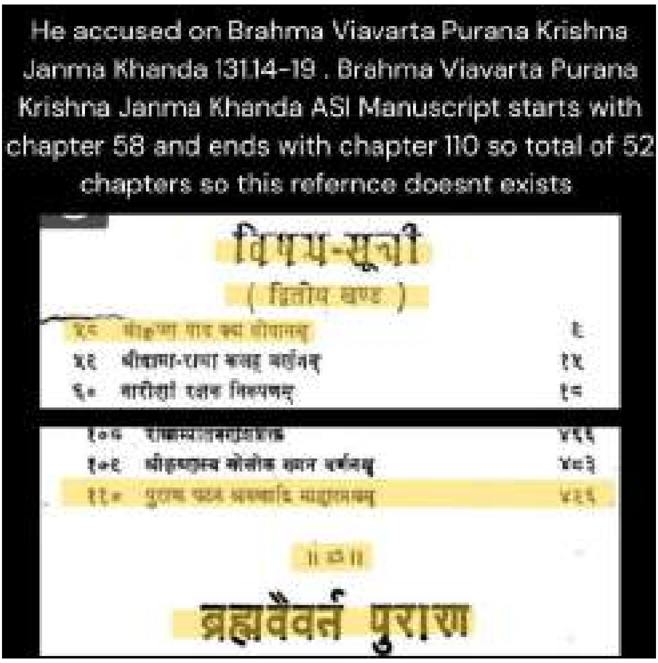
Brahma ejaculated upon gazing nymphs with well built and erotic bodies,

📚Brahma Viavarta Purana Krishna Janma Khanda 131.14-19📚
Looking at their well built body, the flesh, smiling faces and the pelvic region, Brahma was infested with passion. O Brahmana, Brahma could not control himself and his emen fell. Brahma feeling ashamed hid it in a

cloth and after the music was over, Brahma getting infatuated with passion took out the cloth and threw it out in the ocean. Thereafter, a divine immense lustre, emerged out of the water and sat in the lap of Brahma, who was feeling ashamed seated in the court of Visnu. In the meantime, getting angry Varuna came out of the water and bowing in reverence to the gods he tried to take away the boy with him. The boy on the other hand started crying and caught hold of Brahma. But Brahma could not speak anything getting ashamed."

Refutation-

He accused on Brahma Viavarta Purana Krishna Janma Khanda 131.14-19 . Brahma Viavarta Purana Krishna Janma Khanda ASI Manuscript starts with chapter 58 and ends with chapter 110 so total of 52 chapters so this refernce doesnt exists



Allegations-

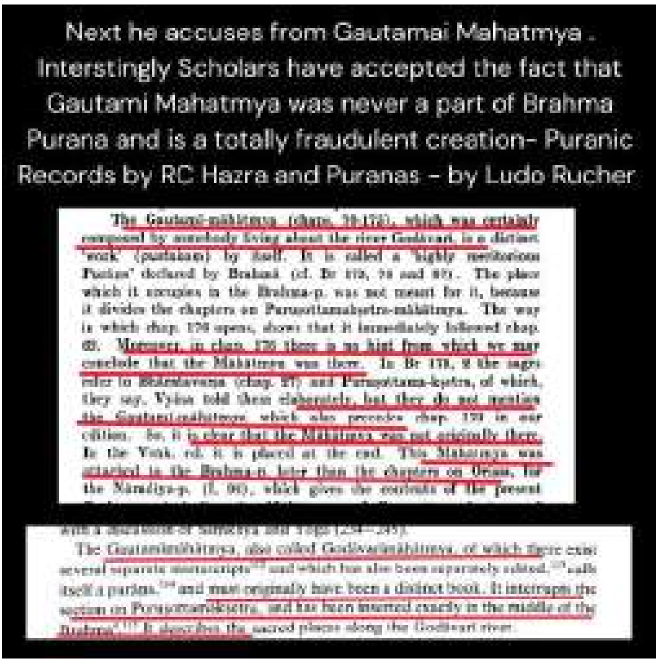
Brahma discharged his semen on seeing the toe of Parvati!,

📚Brahma Purana 4.3.17-22📚
During the course of touching the slab, Siva urged by Visnu, touched the toe of the right foot of the goddess with his hand. Performing the sacrifice there near Siva, I saw her. My

semen got ejaculated due to my evil mind on seeing the toe. In the entire three worlds, who is not deceived by Cupid? Defiled and ashamed, I scattered the ejaculated semen in small droplets. From the minute particles of my semen the Valakhi- lyas" were born. Then there was a great commotion caused by Devas. Overwhelmed by shame, I stood up from my seat and started. Even as Devas watched silently, O Nárada, I went ahead. On seeing me go, Mahâdeva spoke to Nandin:
Siva said: Call Brahma here. I shall make him free from sin.

Refutation-

Next he accuses from Gautami Mahatmya . Interstingly Scholars have accepted the fact that Gautami Mahatmya was never a part of Brahma Purana and is a totally fraudulent creation- Puranic Records by RC Hazra and Puranas – by Ludo Rucher


Next he accuses from Gautamai Mahatmya . Interstingly Scholars have accepted the fact that Gautami Mahatmya was never a part of Brahma Purana and is a totally fraudulent creation- Puranic Records by RC Hazra and Puranas – by Ludo Rucher

The Gautami-māhātmya (chaps. 70-175), which was certainly composed by somebody living about the river Godāvarī, is a distinct 'work' (purāṇam) by itself. It is called a 'highly meritorious Purāṇa' declared by Brahmā (cf. Br 175, 78 and 83). The place which it occupies in the Brahma-p. was not meant for it, because it divides the chapters on Puruṣottamakṣetra-māhātmya. The way in which chap. 176 opens, shows that it immediately followed chap. 69. Moreover, in chap. 176 there is no hint from which we may conclude that the Māhātmya was there. In Br 176, 2 the sages refer to Bhāratavarṣa (chap. 27) and Puruṣottama-kṣetra, of which, they say, Vyāsa told them elaborately, but they do not mention the Gautami-māhātmya which also precedes chap. 176 in our edition. So, it is clear that the Māhātmya was not originally there. In the Venk. ed. it is placed at the end. This Māhātmya was attached to the Brahma-p. later than the chapters on Orissa, for the Nāradīya-p. (I, 92), which gives the contents of the present

with a discussion of Sāṃkhya and Yoga (234–245).

The Gautamīmāhātmya, also called Godāvarīmāhātmya, of which there exist several separate manuscripts and which has also been separately edited, calls itself a purāṇa, and must originally have been a distinct book. It interrupts the section on Puruṣottamakṣetra, and has been inserted exactly in the middle of the Brahma. It describes the sacred places along the Godāvarī river.

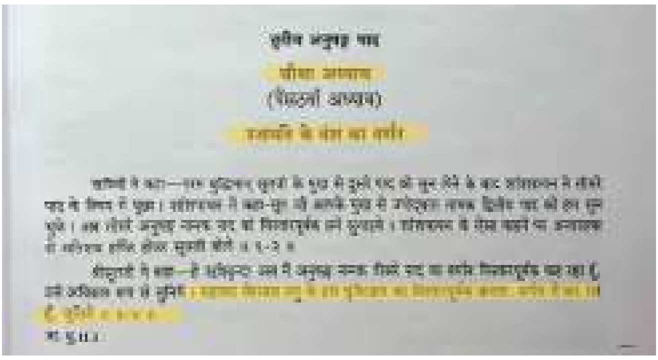
Allegations-

📚Vayu Purana 2.4.29-31📚
The brilliantly shining goddess Earth, the quarters, the intermediate quarters, the Lords of quarters, the celestial virgins, the wives of Devas, the mothers and Ayu all these were present there in embodied form in front of the Lord (Brahma) who was performing the Yajna

assuming the form of Varuna. On seeing the ladies, the semen virile of Svayambhu fell on the ground.

Refutation-

He accused on Vayu Purana 2.4.29-31 hindi translation by Chaukhamba Publications . The Chapter 4 is about creation of the Race of Prajapati and Sages from Brahma



ऋषियों ने पूछा- 'हे सत्तम! पूर्वकाल में वे सप्तर्षिगण किस प्रकार मानसिक संकल्प से उत्पन्न हुए ? और किस प्रकार ब्रह्मा के पुत्र माने गये इस वृत्तान्त को हमें बतलाइये । ऋषियों की ऐसी बातें सुनकर पुराणों के विशेषज्ञ महातेजस्वी सूत ने उस शुभ कथा को बतलाया ।। १५ ।।

The sages asked, "O best one! In ancient times, how did those Seven Sages (Saptarṣis) come into being through mental resolve, and in what manner were they regarded as the sons of Brahmā? Please tell us this account." Hearing the words of the sages, the highly radiant Sūta, an expert in the Purāṇas, narrated that auspicious story. (15)

किस प्रकार स्वायंभुव मन्वन्तर में वे सप्तर्षिगण सिद्धि को प्राप्त हुए और फिर वैवस्वत मन्वन्तर में महादेव के शाप से अपनी सिद्धिदात्री तपस्या से च्युत हुए और मर्त्यलोक में आकर उत्पन्न हुए – यह मैं कहता हूँ। ये सप्तर्षिगण जनलोक में एक बार जन्म लेते हैं। जनलोक में आकर उन महाभाग्यशाली सप्तर्षियों ने आपस में यह सलाह की और एक-दूसरे से कहा कि वरुण यज्ञ के समाप्त हो जाने पर चाक्षुष मन्वन्तर में हम सभी पितामह ब्रह्मा जी के आत्मज होंगे, उस समय पुनः हमारा कल्याण होगा ।। १६-१९ ॥

त्रायंभुव मन्वन्तर में सत्य आचरण के लिए वे महर्षिगण शिव

द्वारा अभिशप्त किये गये थे और पुनः जन्म धारणकर जनलोक से स्वर्गलोक को गये थे। देव के महान् यज्ञ में वरुण का शरीर धारण कर सन्तानोत्पत्ति की कामना से अपने वीर्य को अग्नि में हवन करते समय ब्रह्मा से ऋषियों का द्वितीय बार प्रादुर्भाव हुआ यह हम लोगों ने सुना है। भृगु, अङ्गिरा, मरीचि, पुलस्त्य, पुलह, क्रतु, अत्रि और वसिष्ठ – ये आठ ब्रह्मा के पुत्र हैं। २०-२२ ॥

I shall now tell you how, in the Svāyambhuva Manvantara, those Seven Sages attained perfection, and then, in the Vaivasvata Manvantara, by the curse of Mahādeva, were deprived of their perfection-granting austerities, descended to the mortal world, and were born again. These Seven Sages take birth once in the world of Jana-loka.

Coming to Jana-loka, those greatly fortunate Saptarṣis consulted among themselves and said to one another:
"After the completion of Varuṇa's sacrifice, in the Cākṣuṣa Manvantara, we shall all be the self-born sons of Grandfather Brahmā. At that time, our welfare will again be secured." (16–19)

In the Svāyambhuva Manvantara, for upholding righteous conduct, those great sages were cursed by Śiva, and after taking birth again, went from Jana-loka to Svarga-loka. During the great sacrifice of the gods, when assuming the form of Varuṇa and desirous of offspring, they offered their seed into the fire as an oblation—at that time, the sages had their second manifestation from Brahmā. This we have heard.

Bhṛgu, Aṅgiras, Marīci, Pulastya, Pulaha, Kratu, Atri, and Vasiṣṭha—these eight are the sons of Brahmā. (20–22)

वरुण के उस विशाल यज्ञ में सभी देवता सम्मिलित हुए थे, यज्ञ के सभी अंग एवं वषट्कार मूर्ति धारण कर उपस्थित थे । सहस्रों साम एवं यजुर्वेद के मूर्त स्वरूप थे, पदक्रम से विभूषित ऋग्वेद भी वहाँ पर मूर्तमान था । ओंकार रूप मुख से उज्ज्वल, यज्ञ कार्य में प्रयुक्त होनेवाले सूक्त, ब्राह्मण एवं मन्त्र भाग से संयुक्त वृत्त से संबलित यजुर्वेद वहाँ अति शोभा पा रहा थे। सभी गेय पदों को पुरःसर कर विश्वावसु आदि गन्धों के साथ वृत्त से संवलित सामवेद अपने सभी उपकरणों से संयुक्त शोभित हो रहा थे ॥ २३-२६ ॥

अतिघोर कृत्या (हत्या) आदि विधियों से तथा प्रत्यङ्गिरस आदि आभिचारिक प्रयोगों से युक्त होकर एक ही सिर में शरीर धारणकर उपस्थित था। इन सबों के अतिरिक्त लक्षण, स्वर, स्तोभ, निरुक्त, स्वरों की भक्ति आश्रयस्वरूप वषट्कार, निग्रह, ग्रह आदि भी उपस्थित थे। दीप्ता, दीप्त, इला, देवी, सभी दिशाएँ, विदिशाएँ, दिक्पालगण, देवकन्याएँ, देवपत्नियाँ, मातायें तथा आयु- ये सब भी स्वरूप धारण कर वरुण का रूप धारण करने वाले देव के अग्नि मुख में हवन करते समय उपस्थित रहे ।। २७-२९ ॥

स्वयंभू ब्रह्म जी का वीर्य पृथ्वी पर स्खलित हो गया। ब्रह्मर्षि के भाव से प्रभावित निश्चित विधान के कारण पितामह ने पृथ्वी पर स्खलित अपने वीर्य को घृत की भाँति खुवा पर रखकर मन्त्रों का विधिवत् उच्चारणकर हवन कर दिया। प्रजापति ने इस प्रकार अनेक जीव समूहों की सृष्टि की लोक में परम तेजोमय, किन्तु पृथ्वी पर गिर पड़ने के कारण कुछ क्षीण तेजवाले उस वीर्य से सत्त्वगुण, रजोगुण एवं तमोगुणमय सृष्टि उत्पन्न हुई। इन उपर्युक्त तीनों गुणों से सम्पन्न वह तेज आकाशमण्डल में देदीप्यमान हुआ । तमोगुणमय तेजस्विता के कारण सभी जीवसमूह उत्पन्न हुए ।। ३१-३४ ।।

जिस समय ब्रह्मा ने घृत के पात्र में अपने वीर्य को लेकर अग्नि में हवन किया उस समय उनके कर्मज पुत्रों की उत्पत्ति हुई । अग्नि में वीर्य के हवन कर देने पर महर्षियों का प्रादुर्भाव हुआ। सातों ऋषियों के शरीर उज्ज्वल एवं देदीप्यमान थे, तथा बालकों के सभी गुण उनमें पाये जाते थे। पहली बार अग्नि में ीर्य के हवन करने पर लपटों से कवि (भृगु) निकले। इस प्रकार ज्वाला का भेदनकर निकलते हुए कवि को देखकर

हिरण्यगर्भब्रह्मा ने कहा, यतः अग्नि ज्वाला से प्रकट होते समय आपने 'भृगु' इस प्रकार का उच्चारण किया है, अतः उनका नाम भी
भृगु हुआ ॥ ३५-३७ ॥
इस प्रकार अग्नि ज्वाला का भेदनकर प्रादुर्भूत होनेवाले उस ब्रह्मर्षि को देखकर महादेव ने कहा- प्रभो ! पुत्र प्राप्ति की कामना से मैं दीक्षा ग्रहण कर इस यज्ञ को कर रहा था, अतः यह ब्रह्मर्षि मेरा पुत्र हो । जब भृगु मेरा ही पुत्र हो-ऐसा शिव जी ने प्रकट किया ।। ३८ ॥

In that great sacrifice of Varuṇa, all the gods were assembled. All the components of the sacrifice and the deity embodying the exclamation *vaṣaṭ* were present there in embodied form. There were thousands of personified forms of the *Sāma* and *Yajur* Vedas, and the *Ṛgveda*, adorned with the arrangement of *padakrama*, was also manifest there.

The *Yajurveda*, with its mouth radiant in the form of the sacred syllable "Oṁ," combined with hymns (*sūktas*), *brāhmaṇas*, and mantra sections used in sacrificial rites, and enriched with metrical patterns (*vṛtta*), shone splendidly. The *Sāmaveda*, adorned with metrical patterns and accompanied by Viśvāvasu and other Gandharvas, was resplendent, equipped with all its musical instruments and all its chantable verses placed in the forefront. (23–26)

The fierce goddess Kṛtyā (personification of destructive acts such as killing), together with abhichāra rites like *Pratyangiras*, appeared with a single head and a body, all in embodied form. Along with them were also present the aspects of phonetics (*lakṣaṇa*), tonal accents (*svara*), choral fillers (*stobha*), etymology (*nirukta*), the *vaṣaṭ*-call as the refuge of intonation devotion, as well as elements like restraint (*nigraha*) and grasp (*graha*). Also present were the shining goddesses Dīptā and Dīptī, the goddess Ilā, the quarters (*diśas*), the intermediate directions (*vidiśas*), the guardians of the quarters (*dikpālas*), divine maidens, wives of the gods, mothers, and the goddess of life-

span (*Āyus*). All of these, in their respective forms, were present when the deity who had assumed the form of Varuṇa was offering oblations into the fire. (27–29)

The seed of the self-born Brahmā fell to the earth. Influenced by the mood of a *Brahmarṣi* and by the fixed sacrificial procedure, the Grandfather (*Pitāmaha*) took his seed, which had fallen on the earth, placed it on the sacrificial ladle (*khūvā*) as if it were ghee, and, reciting the mantras in the proper manner, offered it into the fire.

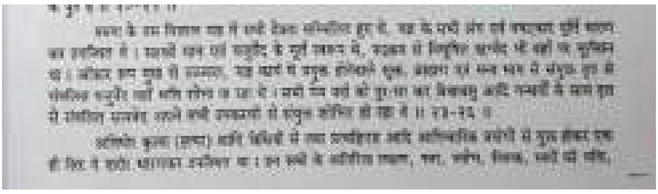
From that act, Prajāpati created numerous groups of living beings. From that seed, luminous yet somewhat diminished in radiance because it had fallen on the earth, arose a creation consisting of the three qualities—*sattva*, *rajas*, and *tamas*. That brilliance, possessing these three qualities, shone forth in the heavens. Because of its *tāmasika* radiance, all the various classes of beings were produced. (31–34)

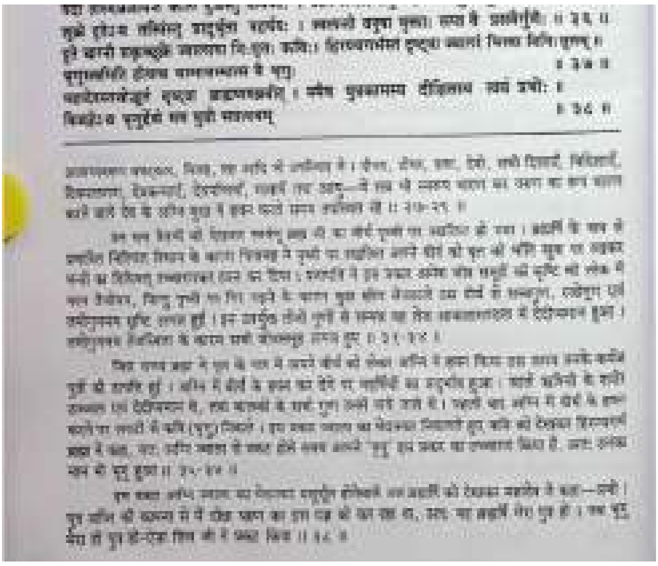
When Brahmā took his seed in a vessel of ghee and offered it into the fire, his sons born of action (*karmaja-putras*) came forth. Upon the oblation of the seed into the fire, the great sages appeared. The bodies of the seven sages were bright and radiant, possessing all the attributes of childhood.

At the first oblation of the seed into the fire, the sage Kavi (Bhṛgu) emerged from the flames. Seeing Kavi emerge in this way, breaking through the fire's blaze, Hiraṇyagarbha Brahmā said, "Since you uttered the word 'Bhṛgu' at the moment you appeared from the blaze of fire, therefore your name shall be Bhṛgu." (35–37)

Thus, seeing that Brahmarṣi, who had emerged breaking through the fire's flames, Mahādeva said, "O Lord! I undertook this acrifice, having received the vow, for the sake

of obtaining a son. Therefore, let this Brahmarṣi be my son." In this way, Śiva declared that Bhṛgu was his very own son. (38)





तदनन्तर स्वयंभू ने कहा कि-ऐसा ही होगा। तब शिव ने भृगु को अपने पुत्र रूप में स्वीकार किया । इसी कारणवश भृगु गोत्र में उत्पन्न होने वाले वरुण वंशीय कहलाते हैं। वे प्रभु भृगु भगवान् शिव की सन्तान हुए । तदनन्तर भगवान् ब्रह्मा ने पुनः द्वितीय बार वीर्य को यज्ञाग्नि के अंगार के ऊपर आहुति डाला जिससे उन अंगारों पर अङ्गों-प्रत्यङ्गों समेत अङ्गिरा ऋषि प्रादुर्भूत हुए ॥ ३८-४० ॥

ब्रह्मा की इस अभिनव सम्भूति को प्रकट हुआ देख अग्नि ने कहा- ब्रह्मन्! मैंने आपके वीर्य को धारण किया था, अतः यह दूसरा पुत्र मेरा हो। सभा में प्रधान के पद पर समासीन ब्रह्मा ने अग्नि की प्रार्थना का अनुमोदन किया कि ऐसा ही हो। यही कारण है कि अङ्गिरा गोत्र वाले अग्निगोत्रीय भी कहे जाते हैं ऐसा हमने सुना है। तदनन्तर लोकसृष्टिकर्ता ब्रह्मा ने छह बार अग्नि में अपने वीर्य की आहुति दी, जिससे छह ब्राह्मण उत्पन्न हुए ऐसा सुना जाता है। जिससे सर्वप्रथम अग्नि की मरीचियों से मरीचि नामक पुत्र उत्पन्न हुआ । यतः उस क्रतु (यज्ञ) में एक अन्य चौथा पुत्र भी उत्पन्न हुआ अतः उसका नाम क्रतु रखा गया। मैं तृतीय हूँ- ऐसा कहते हुए यतः एक अन्य पाँचवें पुत्र की उत्पत्ति हुई अतः वह अत्रि नाम से प्रसिद्ध हुआ। एक अन्य पुत्र अपने तीक्ष्ण केशों के कारण पुलस्त्य नाम से स्मरण किया गया ।। ४१-४५ ।।

लम्बे कशों के साथ उत्पन्न होने के कारण पुलह नाम प्रसिद्ध हुआ। वसु (अन्नादि सामग्री) के मध्य से उत्पन्न होने के कारण समस्त वसुधा का आश्रयभूत वसुमान् नाम हुआ। तत्त्वों के जाननेवाले ब्रह्मवादी लोग उसे वशिष्ठ नाम से पुकारते है। ये ब्रह्मा के छह मानसिक पुत्र महर्षि कहे गये हैं ।॥ ४६-४७ ।।

ये सब-के-सब लोक की सन्तान वृद्धि करने वाले हैं, और इन्हीं लोगों ने प्रजाओं की वृद्धि की है। इसी कारण ये ब्रह्मा के पुत्र कहे गये हैं। दूसरे पितर नामक लोकविख्यात ऋषिगण भी उत्पन्न हुए। वे लोकप्रसिद्ध सात

Then Svayambhū (Brahmā) said, “So it shall be.” Thereupon Śiva accepted Bhṛgu as his own son. For this reason, those born in the Bhṛgu lineage are called of the Varuṇa line. Thus, Lord Bhṛgu became the son of Lord Śiva.

After that, Lord Brahmā again, for the second time, offered his seed into the embers of the sacrificial fire, from which, upon those embers, the sage Aṅgiras appeared, complete with limbs and body. (38–40)

Seeing this fresh manifestation of Brahmā, Agni said, “O Brahman, I had carried your seed; therefore, let this second son be mine.” Brahmā, seated in the assembly as the chief, approved Agni’s request, saying, “So be it.” For this reason, those of the Aṅgiras lineage are also called of the Agni lineage—thus have we heard.

Then, the Creator of the worlds, Brahmā, offered his seed into the fire six more times, from which six Brāhmaṇas are said to have been born. From the rays (*marīci*) of the fire, the first-born was the son named Marīci. Because in that sacrifice (*kratu*) yet another, the fourth son, was produced, he was named Kratu. Saying “I am the third,” and because yet another, the fifth son, was produced, he became famous by the name Atri. Another son, due to his sharp hair, was remembered as Pulastya. (41–45)

Another, born with long hairs, became famous as Pulaha. One, born in the midst of *vasu* (materials such as food, etc.), and serving as the support of the entire earth (*vasudhā*), was named Vasumān. The knowers of truth, the Brahmavādins, call him Vasiṣṭha.

These six great sages are said to be the mental sons of Brahmā. (46–47)

All of them were propagators of progeny in the worlds, and it is they who caused the increase of beings. For this reason, they are called sons of Brahmā. Another group of world-renowned sages, known as the Pitṛs ("Forefathers"), was also born

In Vāyu Purāṇa 2.4.29–31, we learn that the narrative concerns the birth of the Prajāpatis and the Seven Ṛṣis. To bring them forth and initiate creation, Brahmā Deva released his powerful *tejas*—the creative energy inherent in him—which produced the fourfold categories of living beings. This *tejas* was then offered as a *homa* in the yajña, resulting in the manifestation of the Seven Sages and the Prajāpatis.

As confirmed in Śrīmad Bhāgavatam, 10th Skandha, Chapter 71, Verse 8, Brahmā Deva is but an instrument in the creation of living beings, all of whom are ultimately born of Brahman (Śrī Hari).

You are the formless Time-spirit who, as the Supreme Lord, are the real cause of the creation and destruction of the universe, while gods Brahmā and Rudra are mere instruments. So Bhima will be the mere instrumental cause of killing Jarā-sandha

while (as a matter of fact) you are the real slayer

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Mahābhārata, Anuśāsana Parva, Adhyāya 85, Verses 102–104, makes it clear that the *tejas* of Brahmā Deva is not mortal human semen, but the *triguṇātmaka* creative energy of Brahmā. This divine power, composed of *sattva*, *rajas*, and *tamas*, generates various forms of living beings according to the predominance of each quality.

शक्तिशाली ब्रह्माजीने उस त्रिगुणात्मक वीर्यसे चतुर्विध प्राणिसमुदायको जन्म दिया। उनके वीर्यका जो रजोमय अंश था, उससे जगत्में तैजस प्रवृत्तिप्रधान जंगम प्राणियोंकी उत्पत्ति हुई ।। १०२ ।।

तमोमय अंशसे तामस पदार्थ – स्थावर वृक्ष आदि प्रकट हुए और जो सात्त्विक अंश था, वह राजस और तामस दोनोंमें अन्तर्भूत हो गया। वह सत्त्वगुण अर्थात् प्रकाशस्वरूपा बुद्धिका नित्यस्वरूप है और आकाश आदि सम्पूर्ण विश्व भी उस बुद्धिका कार्य होनेसे उसका ही स्वरूप है

अतः सम्पूर्ण भूतोंमें जो सत्त्वगुण तथा उत्तम तेज है, वह प्रजापतिके उस शुक्रसे ही प्रकट हुआ है। प्रभो ! ब्रह्माजीके वीर्यकी जब अग्निमें आहुति दी गयी तब उससे तीन शरीरधारी पुरुष उत्पन्न हुए, जो अपने-अपने कारणजनित गुणोंसे सम्पन्न थे ।। १०४३

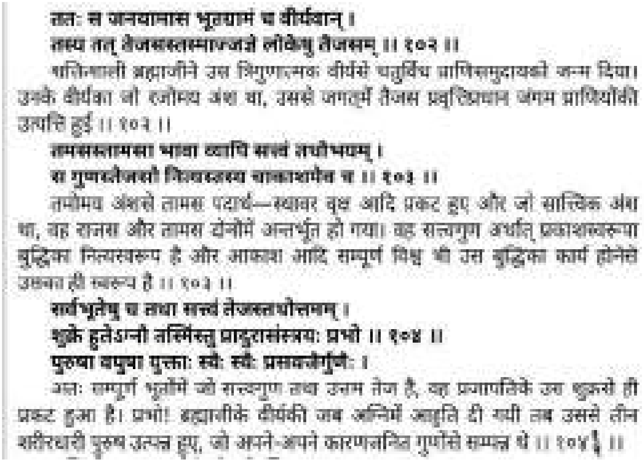
The powerful Brahma, through his threefold Trigunatmaka Tejas (creative energy), gave birth to the fourfold categories of living beings. From the rajas-dominant portion of his virya, the tejas-filled and activity-oriented mobile beings (creatures that move) came into existence in the world.

From the tamas-dominated portion (of Brahma's Tejas), tamasic entities—such as immobile beings like trees and other stationary forms—manifested. The sattvic portion, however, became interwoven into both the rajas and tamas. This sattva guna, which is the essence of light and

consciousness (buddhi), is eternal in nature. Furthermore, the entire cosmos—comprising space (akasha) and all elements—is a manifestation of that buddhi, and thus, an expression of that very sattvic essence.

Therefore, O Lord, the sattva guna and the supreme radiance present in all beings have originated from that very Tejas of Brahma

When Brahma's Tejas (creative essence) was offered into the fire as an oblation, three embodied beings (shariradhari purushas) emerged from it. Each of them was endowed with qualities arising from the specific guna (fundamental trait) that had caused their creation.



ततः स जनयामास भूतग्रामं च वीर्यवान् ।
तस्य तत् तैजसस्तस्माज्जज्ञे लोकेषु तैजसम् ॥ १०२ ॥

शक्तिशाली ब्रह्माजीने उस त्रिगुणात्मक वीर्यसे चतुर्विध प्राणिसमुदायको जन्म दिया। उनके वीर्यका जो रजोमय अंश था, उससे जगत्में तैजस प्रवृत्तिप्रधान जंगम प्राणियोंकी उत्पत्ति हुई ॥ १०२ ॥

तमसस्तामसा भावा व्यापि सत्त्वं तथोभयम् ।
स गुणस्तेजसो नित्यस्तस्य चाकाशमेव च ॥ १०३ ॥

तमोमय अंशसे तामस पदार्थ—स्थावर वृक्ष आदि प्रकट हुए और जो सात्त्विक अंश था, वह राजस और तामस दोनोंमें अन्तर्भूत हो गया। वह सत्त्वगुण अर्थात् प्रकाशस्वरूपा बुद्धिका नित्यस्वरूप है और आकाश आदि सम्पूर्ण विश्व भी उस बुद्धिका कार्य होनेसे उसका ही स्वरूप है ॥ १०३ ॥

सर्वभूतेषु च तथा सत्त्वं तेजस्तथोत्तमम् ।
शुक्रे हुतेऽग्नौ तस्मिंस्तु प्रादुरासंस्त्रयः प्रभो ॥ १०४ ॥
पुरुषा वपुषा युक्ताः स्वैः स्वैः प्रसवजैर्गुणैः ।

अतः सम्पूर्ण भूतोंमें जो सत्त्वगुण तथा उत्तम तेज है, वह प्रजापतिके उस शुक्रसे ही प्रकट हुआ है। प्रभो! ब्रह्माजीके वीर्यकी जब अग्निमें आहुति दी गयी तब उससे तीन शरीरधारी पुरुष उत्पन्न हुए, जो अपने-अपने कारणजनित गुणोंसे सम्पन्न थे ॥ १०४½ ॥

THE TRUE CHARACTER OF BRAHMA JI FROM SRIMAD BHAGAVATAM

Brahma Ji is the master of all his senses, never speaks falsehood, never strays from the righteous path, and remains ever devoted to penance and austerities.

Srimad Bhagvatam 2/6/32-35

प्यारे नारद ! मैं प्रेमपूर्ण एवं उत्कण्ठित हृदयसे भगवान्के स्मरणमें मग्न रहता हूँ, इसीसे मेरी वाणी कभी असत्य होती नहीं दीखती, मेरा मन कभी असत्य संकल्प नहीं करता और री इन्द्रियाँ भी कभी मर्यादाका उल्लंघन करके कुमार्गमें नहीं

जातीं ।। ३३ ।। मैं वेदमूर्ति हूँ, मेरा जीवन तपस्यामय है, बड़े-बड़े प्रजापति मेरी वन्दना करते हैं और मैं उनका स्वामी पहले मैंने बड़ी निष्ठासे योगका सर्वांग अनुष्ठान किया था

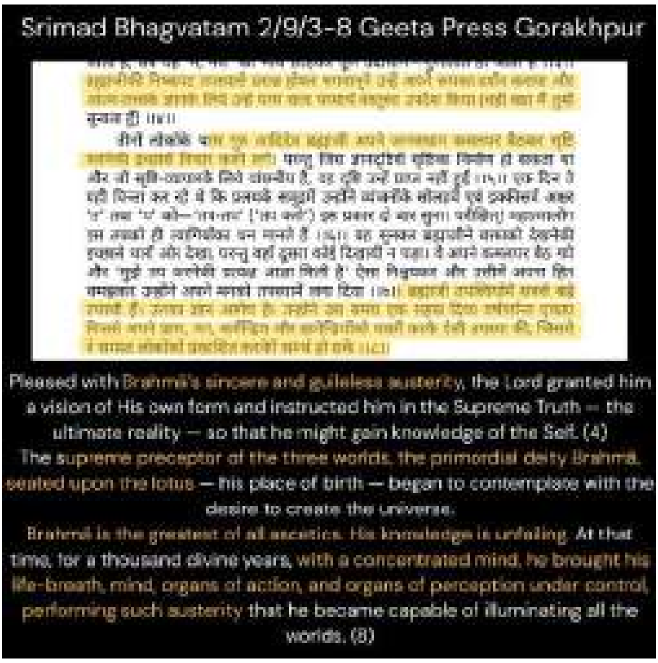
Dear Nārada! With a heart full of love and longing, I remain absorbed in the remembrance of the Lord.
Because of this, my speech never appears to be false, my mind never forms false resolves, and my senses never violate propriety by straying onto the wrong path. (33)
I am the embodiment of the Vedas; my life is filled with austerity.
Great Prajāpatis offer me their reverence, and I am their master. Earlier, with great steadfastness, I had performed the complete practice of Yoga, yet I could not come to know the true nature of my original cause the Supreme Self. (34)

Srimad Bhagvatam 2/9/3-8 Geeta Press Gorakhpur

ब्रह्माजीकी निष्कपट तपस्यासे प्रसन्न होकर भगवान्ने उन्हें अपने रूपका दर्शन कराया और आत्म-तत्त्वके ज्ञानके लिये उन्हें परम सत्य परमार्थ वस्तुका उपदेश किया (वही बात मैं तुम्हें सुनाता हूँ) ।।४।।
तीनों लोकोंके परम गुरु आदिदेव ब्रह्माजी अपने जन्मस्थान कमलपर बैठकर सृष्टि करनेकी इच्छासे विचार करने लगे .
ब्रह्माजी तपस्वियोंमें सबसे बड़े तपस्वी हैं। उनका ज्ञान अमोघ है। उन्होंने उस समय एक सहस्र दिव्य वर्षपर्यन्त एकाग्र चित्तसे ापने प्राण, मन, कर्मेन्द्रिय और ज्ञानेन्द्रियोंको वशमें करके

ऐसी तपस्या की, जिससे वे समस्त लोकोंको प्रकाशित करनेमें समर्थ हो सके ।।८।।

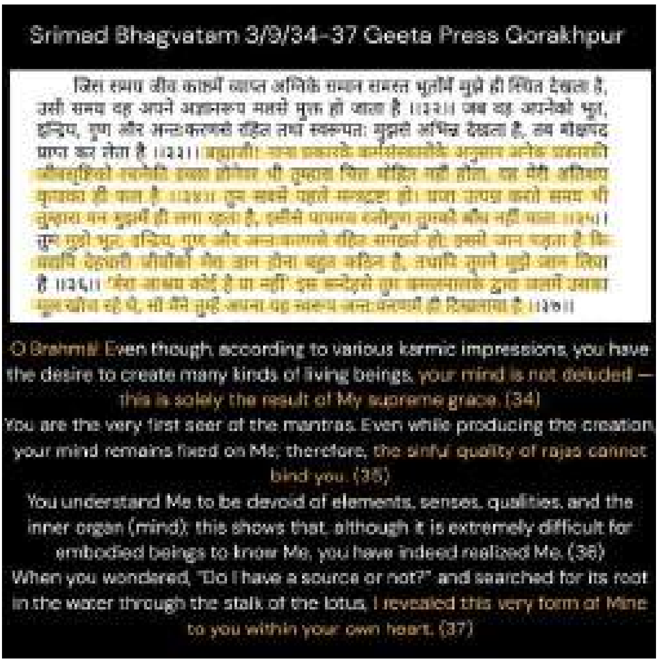
Pleased with Brahmā's sincere and guileless austerity, the Lord granted him a vision of His own form and instructed him in the Supreme Truth – the ultimate reality so that he might gain knowledge of the Self. (4)
The supreme preceptor of the three worlds, the primordial deity Brahmā, seated upon the lotus – his place of birth – began to contemplate with the desire to create the universe.
Brahmā is the greatest of all ascetics. His knowledge is unfailing. At that time, for a thousand divine years, with a concentrated mind, he brought his life-breath, mind, organs of action, and organs of perception under control, performing such austerity that he became capable of illuminating all the worlds. (8)



Srimad Bhagvatam 3/9/34-37 Geeta Press Gorakhpur

ब्रह्माजी ! नाना प्रकारके कर्मसंस्कारोंके अनुसार अनेक प्रकारकी जीवसृष्टिको रचनेकी इच्छा होनेपर भी तुम्हारा चित्त मोहित नहीं होता, यह मेरी अतिशय कृपाका ही फल है ।।३४।। तुम सबसे पहले मन्त्रद्रष्टा हो। प्रजा उत्पन्न करते समय भी तुम्हारा मन मुझमें ही लगा रहता है, इसीसे पापमय रजोगुण तुमको बाँध नहीं पाता ।।३५।। तुम मुझे भूत, इन्द्रिय, गुण और न्तःकरणसे रहित समझते हो; इससे जान पड़ता है कि यद्यपि

देहधारी जीवोंको मेरा ज्ञान होना बहुत कठिन है, तथापि तुमने मुझे जान लिया है ।।३६।। 'मेरा आश्रय कोई है या नहीं' इस सन्देहसे तुम कमलनालके द्वारा जलमें उसका मूल खोज रहे थे, सो मैंने तुम्हें अपना यह स्वरूप अन्तःकरणमें ही दिखलाया है ।।३७।।
O Brahmā! Even though, according to various karmic impressions, you have the desire to create many kinds of living beings, your mind is not deluded this is solely the result of My supreme grace. (34)
You are the very first seer of the mantras. Even while producing the creation, your mind remains fixed on Me; therefore, the sinful quality of rajas cannot bind you. (35)
You understand Me to be devoid of elements, senses, qualities, and the inner organ (mind); this shows that, although it is extremely difficult for embodied beings to know Me, you have indeed realized Me. (36)
When you wondered, “Do I have a source or not?” and searched for its root in the water through the stalk of the lotus, I revealed this very form of Mine to you within your own heart. (37)


Srimad Bhagvatam 3/9/34-37 Geeta Press Gorakhpur

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Allegations–

3. Krishna

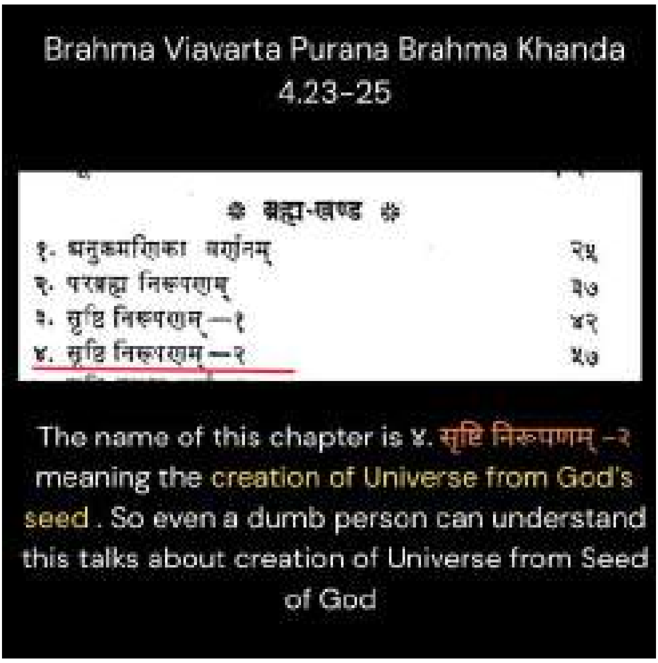
📚Brahma Viavarta Purana Brahma Khanda ′.23-25📚
Thereafter because of the arrows of love, the

semen of Lord Krsna also fell but he placed the same in the water in that assembly. After a thousand years it emerged in the form of an egg. From that egg a gigantic universal form came out, which happens to be the base of the entire Universe. His single hair-pit could accommodate a complete universe. It is harder than the hardest and nothing else is bigger than it.

Refutation-

Brahma Viavarta Purana Brahma Khanda 4.23-25

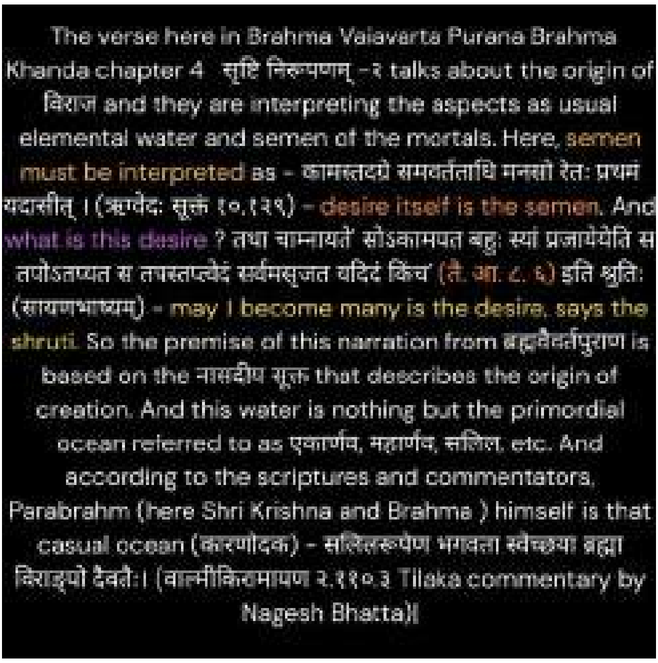
The name of this chapter is ४. सृष्टि निरूपणम् -२ meaning the creation of Universe from God's seed . So even a dumb person can understand this talks about creation of Universe from Seed of God



The verse here in Brahma Vaiavarta Purana Brahma Khanda chapter 4 सृष्टि निरूपणम् -२ talks about the origin of विराज and they are interpreting the aspects as usual elemental water and semen of the mortals. Here, semen must be interpreted as – कामस्तदग्रे समवर्तताधि मनसो रेतः प्रथमं यदासीत् । (ऋग्वेदः सूक्तं १०.१२९) – desire itself is the semen. And what is this desire ? तथा चाम्नायते' सोऽकामयत बहुः स्यां प्रजायेयेति स तपोऽतप्यत स तपस्तप्त्वेदं सर्वमसृजत यदिदं किंच' (तै. आ. ८.) इति श्रुतिः (सायणभाष्यम्) – may I become many

is the desire, says the shruti. So the premise of this narration from ब्रह्मवैवर्तपुराण is based on the नासदीय सूक्त that describes the origin of creation. And this water is nothing but the primordial ocean referred to as एकार्णव, महार्णव, सलिल, etc. And according to the scriptures and commentators,

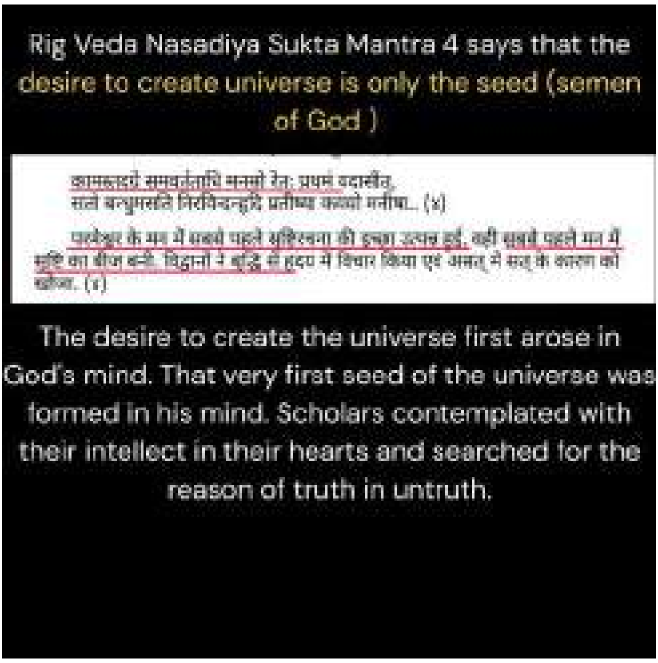
Parabrahm (here Shri Krishna and Brahma) himself is that casual ocean (कारणोदक) – सलिलरूपेण भगवता स्वेच्छया ब्रह्मा विराड्पो दैवतैः। (वाल्मीकिरामायण २.११०.३ Tilaka commentary by Nagesh Bhatta)I



Rig Veda Nasadiya Sukta Mantra 4 says that the desire to create universe is only the seed (semen of God)

परमेश्वर के मन में सबसे पहले सृष्टिरचना की इच्छा उत्पन्न हुई. वही सबसे पहले मन में सृष्टि का बीज बनी. विद्वानों ने बुद्धि से हृदय में विचार किया एवं असत् में सत् के कारण को खोजा. (४)

The desire to create the universe first arose in God's mind. That very first seed of the universe was formed in his mind. Scholars contemplated with their intellect in their hearts and searched for the reason of truth in untruth.



Acharya Sayana explained in his commentary on RIg Veda 10.129.4 as

ननूक्तरीत्या यदीश्वरस्य पर्यालोचनं जगतः पुनरुत्पत्तौ कारणं तदेव किंनिबन्धनमित्यत आह कामस्तदग्र इति । "अग्रे अस्य विकारजातस्य सृष्टेः प्रागवस्थायां परमेश्वरस्य मनसि "कामः "समवर्तत सग्यगजायत । सिसृक्षा जातेत्यर्थः । ईश्वरस्य सिसृक्षा वा किंहेतुकेत्यत आह मनस इति । "मनसः अन्तःकरणस्य संबन्धि वासनाशेषेण मायायां विलीनेऽन्तःकरणे समवेतम् । सामान्यापेक्षमेकवचनम् । सर्वप्राण्यन्तःकरणेषु समवेतमित्यर्थः । एतेनात्मनो गुणाधारत्वं प्रत्याख्यातम् । तादृशं "रेतः भाविनः प्रपञ्चस्य बीजभूतं "प्रथमम् अतीते कल्पे प्राणिभिः कृतं पुण्यात्मकं कर्म "यत् यतः कारणात् सृष्टिसमये "आसीत् अभवत् । भूष्णु वर्धिष्णवजायत परिपक्वं सत् फलोन्मुखमासीदित्यर्थः । तत्ततो हेतोः फलप्रदस्य सर्वसाक्षिणः कर्माध्यक्षस्य परमेश्वरस्य मनसि सिसृक्षा अजायतेत्यर्थः । तस्यां च जातायां स्रष्टव्यं पर्यालोच्य ततः सर्वं जगत् सृजति । तथा चाम्नायते -' सोऽकामयत बहुः स्यां प्रजायेयेति स तपोऽतप्यत स तपस्तप्त्वेदं सर्वमसृजत यदिदं किंच ' (तै. आ. ८. ६) इति श्रुतिः । आत्मनेत्थमवगमितेऽर्थे विद्वदनुभवमप्यनुग्राहकत्वेन प्रमाणयति सत इति । "सतः सत्त्वेन इदानीमनुभूयमानस्य सर्वस्य जगतः "बन्धुं बन्धकं हेतुभूतं कल्पान्तरे प्राण्यनुष्ठितं कर्मसमूहं "कवयः क्रान्तदर्शना अतीतानागतवर्तमानाभिज्ञा योगिनः "हृदि हृदये निरुद्धया "मनीषा मनीषया बुद्ध्या । ' सुपां सुलुक्०' इति तृतीयाया लुक् । "प्रतीष्य विचार्य । ' अन्येषामपि' इति सांहितिको दीर्घः । "असति सद्विलक्षणेऽव्याकृते कारणे "निरविन्दन् निष्कृष्यालभन्त । विविच्याजानन्नित्यर्थः ।।

Now, if according to the Nānūkta (interpretive method), we consider that the will or contemplation (paryālocanam) of the Lord (Īśvara) is the cause of the creation of the

world, then one might ask: “What is the basis or cause of that will?” To answer this, it is said:
“Kāmaḥ tad agre” —
“Desire existed in the beginning.”

That is, before the manifestation of this entire world of modifications (vikāra-jāta), in the primordial state (prāg-avasthā), desire (kāmaḥ) arose in the mind (manas) of the Supreme Lord (Parameśvara). It means: the urge to create (sṛṣṭi-kāmanā) was born in Him.

Now, one might question: “What was the cause of this creative urge in the Lord?”
To this, it is answered: “From the mind” (manasaḥ).

That is, from the internal faculty (antaḥkaraṇa) — in which the latent impressions (vāsanās) were merged within Māyā — the mind took form. The word is singular (manasaḥ), though it refers to all minds collectively, indicating the general principle. Thus, it means that desire arose in the universal mind, merged in Māyā, before manifestation.

By this, the idea that the Ātman (Self) is the substratum of qualities (guṇas) is refuted.

Such a “desire” (kāmaḥ) becomes the seed (bīja) of the future projection of the universe — it is based upon the puṇya (virtuous) actions performed by beings in a previous cosmic cycle (kalpa). That karma (yat) becomes the cause (kāraṇāt) at the time of creation (sṛṣṭi-samaya).

This karma becomes bhūṣṇu — powerful, and vardhiṣṇu — ever-growing; that is, it becomes ripe and ready to bear fruit.

Therefore, due to this cause — the karmic impressions — the Lord (karma-adhyakṣaḥ, the supervisor of karma, and sarva-sākṣī, the witness of all) develops the desire to create. In His mind, the will to manifest arises.

Having formed this intention (sṛṣṭikāmanā), He contemplates on what to create — and then creates the entire universe.

This is also confirmed in the scripture (āmnāya):

"So'kāmayata – bahu syām prajāyeyeti. Sa tapo'tapyata, sa tapas taptvā idaṁ sarvam asṛjata yad idaṁ kiñca"
(Taittirīya Āraṇyaka 8.6)
— "He desired: 'May I become many, may I be born.' He performed tapas (austerity), and having done so, He created all this — whatever exists."

Having thus understood this process, it is further supported by the experience of the wise (vidvat-anubhava), which acts as a further means of valid knowledge (pramāṇa) due to its grace (anugrahakatva).

Now, this entire world (jagat) — experienced now (idānīm anubhūyamānasya) — originates from sat (Being), and the wise seers (kavayaḥ) who are knowers of the three times (past, present, future) and who possess deep yogic insight (krānta-darśanāḥ) — they recognize in their hearts (hṛdi) by concentrated intellect (manīṣayā), that:

The bond or cause (bandhuḥ) of this current world is the collection of karmas performed by beings in previous cycles — karmas that remain even when the subtle cause (avyākṛta) — the unmanifest — exists in a dormant (asat) state distinct from the manifest (sat).

Thus, they discover (niravindan) — that is, extract and realize — the cause by deliberation (pratīṣya), by internal discrimination.

The term "asati sad-vilakṣaṇe avyākṛte kāraṇe niravindan" — means: "In the unmanifest cause (avyākṛta), which is distinct from the manifest (sat), they discern the source."

YOGESHWAR SHREE KRISHNA THE MASTER AND CONTROLLED OF ALL SENSES

Bhagvan Shree Krishna is Yogeshwar (Meaning the master of Senses)

Mahabharat Shanti Parva Adhaya 51 sloka 4

Bhimsa Uvach –

तीनों लोकोंमें व्याप्त हुए आपको नमस्कार है। तीनों गुणोंसे अतीत आपको प्रणाम है। योगेश्वर ! आपको नमस्कार है। आप ही सबके परम आधार हैं ।। ४ ।।

"Salutations to You, who pervades all three worlds. O Supreme Lord, beyond all three qualities, I bow to You. O Yogeshwara, I offer my respects to You. You alone are the ultimate foundation of all beings."

नमस्ते त्रिषु लोकेषु नमस्ते परतस्त्रिषु ।
योगेश्वर नमस्तेऽस्तु त्वं हि सर्वपरायणः ॥ ४ ॥
तीनों लोकोंमें व्याप्त हुए आपको नमस्कार है। तीनों गुणोंसे अतीत आपको प्रणाम है। योगेश्वर! आपको नमस्कार है। आप ही सबके परम आधार हैं ॥ ४ ॥

Bhagavat Geeta 18.78 Geeta Press Gorakhpur

यत्र योगेश्वरः कृष्णो यत्र पार्थो धनुर्धरः । तत्र श्रीर्विजयो भूतिर्भुवा नीतिर्मतिर्मम ॥ ७८ ॥
Wherever there is Bhagavān Śrī Kṛṣṇa, the Lord of Yoga, and wherever there is Arjuna, the wielder of the Gandīva bow, goodness, victory, glory and unfailing righteousness will surely be there: such is My conviction.

यत्र योगेश्वरः कृष्णो यत्र पार्थो धनुर्धरः ।
तत्र श्रीर्विजयो भूतिर्ध्रुवा नीतिर्मतिर्मम ॥ ७८ ॥
Wherever there is Bhagavān Śrī Kṛṣṇa, the Lord of Yoga, and wherever there is Arjuna, the wielder of the Gāṇḍīva bow, goodness, victory, glory and unfailing righteousness will surely be there : such is My conviction. (78)

Bhagavat Geeta 11.9

एवमुक्त्वा ततो राजन्महायोगेश्वरो हरिः। दर्शयामास पार्थाय परमं रूपमैश्वरम् ॥ ९ ॥
Sañjaya said: My lord! having spoken thus, Śrī Krsna, Kṛṣṇa, the supreme Master of Yoga, forthwith revealed to Arjuna His supremely glorious divine Form.

सञ्जय उवाच

एवमुक्त्वा ततो राजन्महायोगेश्वरो हरिः।
दर्शयामास पार्थाय परमं रूपमैश्वरम्॥ ९ ॥

Sañjaya said : My lord! having spoken thus, Śrī Krsna, the supreme Master of Yoga, forthwith revealed to Arjuna His supremely glorious divine Form. (9)

Bhagwan Shree krishna is Hrishikesh which means he is the Lord and Master of Senses and Mind

Bhagvat Geeta 1.15 Geeta Press Gorakhpur

पाञ्चजन्यं हृषीकेशो देवदत्तं धनञ्जयः ।
पौण्ड्रं दध्मौ महाशङ्ख भीमकर्मा वृकोदरः ॥ १५ ॥
Śrī Krsna blew His conch named Pāñcajanya; Arjuna, Devadatta; while Bhīma of ferocious deeds blew his mighty conch Paundra.

पाञ्चजन्यं हृषीकेशो देवदत्तं धनञ्जयः।
पौण्ड्रं दध्मौ महाशङ्खं भीमकर्मा वृकोदरः॥ १५ ॥

Śrī Krsna blew His conch named Pāñcajanya; Arjuna, Devadatta; while Bhīma of ferocious deeds blew his mighty conch Pauṇḍra. (15)

Mahabharat Shanti Parva Adhay 207 slokas 1-2

युधिष्ठिरने कहा- भरतश्रेष्ठ ! महाप्राज्ञ पितामह! कमलनयन भगवान् श्रीकृष्ण अपनी महिमासे कभी च्युत न होनेवाले, सबके कर्ता, अकृत (नित्य सिद्ध), सर्वव्यापी तथा सम्पूर्ण भूतोंकी उत्पत्ति और प्रलयके स्थान हैं। ये कभी किसीसे पराजित नहीं होते। ये ही नारायण, हृषीकेश, गोविन्द और केशव – इन नामोंसे भी विख्यात हैं। मैं इनके स्वरूपका तात्त्विक विवेचन सुनना चाहता हूँ ।।

Yudhishthira said: O best of the Bharatas! O supremely wise grandsire! The lotus-eyed Lord Shri Krishna is ever unwavering in His divine glory. He is the creator of all, eternally perfect, all-pervading, and the ultimate source of the creation and dissolution of all

beings. He is never defeated by anyone. He is well known by the names Narayana, Hrishikesha, Govinda, and Keshava. I wish to hear the philosophical explanation of His true nature.

युधिष्ठिर उवाच

पितामह महाप्राज्ञ पुण्डरीकाक्षमच्युतम् ।
कर्तारमकृतं विष्णुं भूतानां प्रभवाप्ययम् ॥ १ ॥
नारायणं हृषीकेशं गोविन्दमपराजितम् ।
तत्त्वेन भरतश्रेष्ठ श्रोतुमिच्छामि केशवम् ॥ २ ॥

युधिष्ठिरने कहा—भरतश्रेष्ठ! महाप्राज्ञ पितामह! कमलनयन भगवान् श्रीकृष्ण अपनी महिमासे कभी च्युत न होनेवाले, सबके कर्ता, अकृत (नित्य सिद्ध), सर्वव्यापी तथा सम्पूर्ण भूतोंकी उत्पत्ति और प्रलयके स्थान हैं। ये कभी किसीसे पराजित नहीं होते। ये ही नारायण, हृषीकेश, गोविन्द और केशव—इन नामोंसे भी विख्यात हैं। मैं इनके स्वरूपका तात्त्विक विवेचन सुनना चाहता हूँ ॥

Mahabharat Drona Parva Adhaya 11 sloka 10

इसी प्रकार हृषीकेशने पाताल-निवासी पंचजन नामक दैत्यको युद्धमें मारकर दिव्य पाञ्चजन्य शंख प्राप्त किया ।।

In the same way, Hrishikesha (Lord Krishna) slew the demon named Panchajanya, who resided in the netherworld, and obtained the divine conch, Panchajanya.

पुरा पञ्चजनं हत्वा दैत्यं पातालवासिनम् ।
पाञ्चजन्यं हृषीकेशो दिव्यं शङ्खमवाप्तवान् ॥ २० ॥

इसी प्रकार हृषीकेशने पाताल-निवासी पंचजन नामक दैत्यको युद्धमें मारकर दिव्य पाञ्चजन्य शंख प्राप्त किया ॥

Mahabharat Anushashan Parva Adhaya 147 Sloka 3

उनकी भुजाएँ दस हैं, वे महान् तेजस्वी हैं, देवद्रोहियोंका नाश करनेवाले श्रीवत्सभूषित भगवान् हृषीकेश सम्पूर्ण देवताओंद्वारा पूजित होते हैं ।। ३ ।।

He has ten arms and possesses great radiance. Adorned with the sacred Srivatsa mark, Lord Hrishikesha, the destroyer of those who oppose the gods, is revered by all the deities. ॥3॥

दशबाहुर्महातेजा देवतारिनिषूदनः ।
श्रीवत्साङ्को हृषीकेशः सर्वदैवतपूजितः ॥ ३ ॥

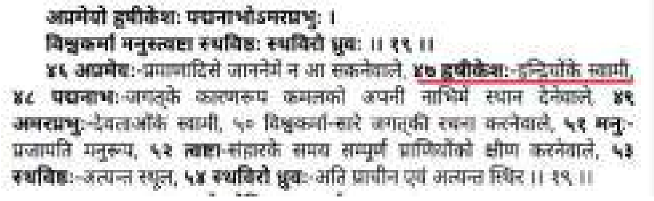
उनकी भुजाएँ दस हैं, वे महान् तेजस्वी हैं, देवद्रोहियोंका नाश करनेवाले श्रीवत्सभूषित भगवान् हृषीकेश सम्पूर्ण देवताओंद्वारा पूजित होते हैं ॥ ३ ॥

Similarly In the Sri Vishnu Sahasranama, found in the Anushasan Parva Adhayay 149 of the Mahabharata, Bhagwan Shree Krishna is

referred to as ४७ हृषीकेशः-इन्द्रियोंके स्वामी, (Name 47)

४७ हृषीकेशः-इन्द्रियोंके स्वामी,

“The Lord of the senses – the master and controller of all the senses and their functions.”


अप्रमेयो हृषीकेशः पद्मनाभोऽमरप्रभुः ।
विश्वकर्मा मनुस्त्वष्टा स्थविष्ठः स्थविरो ध्रुवः ॥ १९ ॥
४६ अप्रमेयः-प्रमाणादिसे जाननेमें न आ सकनेवाले, ४७ हृषीकेशः-इन्द्रियोंके स्वामी, ४८ पद्मनाभः-जगत्‌के कारणरूप कमलको अपनी नाभिमें स्थान देनेवाले, ४९ अमरप्रभुः-देवताओंके स्वामी, ५० विश्वकर्मा-सारे जगत्‌की रचना करनेवाले, ५१ मनुः-प्रजापति मनुरूप, ५२ त्वष्टा-संहारके समय सम्पूर्ण प्राणियोंको क्षीण करनेवाले, ५३ स्थविष्ठः-अत्यन्त स्थूल, ५४ स्थविरो ध्रुवः-अति प्राचीन एवं अत्यन्त स्थिर ॥ १९ ॥

Allegations-

4. Mitra and Varuna

Mitra and Varuna are recounted to have emitted semen upon seeing Apsara Urvashi,

📚Nirukta 5.13📚
Urvashi is (the name of) a naiad, (so called because) she pervades wide regions (uru + as- to pervade '), or she pervades by means of thighs [Sexual Intercourse]...On seeing her, the seminal fluid of Mitra and Varuna fell down.”

📚Shrimad Bhagavatam 6.18.6📚
Upon seeing Urvaśī, the celestial society girl, both Mitra and Varuṇa discharged semen, which they preserved in an earthen pot. The two sons Agastya and Vasiṣṭha later appeared from that pot, and they are therefore the common sons of Mitra and Varuṇa. Mitra begot three sons in the womb of his wife, whose name was Revatī. Their names were Utsarga, Ariṣṭa and Pippala.”

📚Shrimad Bhagavatam 9.13.6📚
After saying this, Mahārāja Nimi, who was expert in the science of spiritual knowledge, gave up his body. Vasiṣṭha, the great-grandfather, gave up his body also, but through the semen discharged by Mitra and Varuṇa when they saw Urvaśī, he was orn again.”

📚Shiva Purana 5.4.23-24📚
Formerly the two gods Mitra and Varuna, while performing a severe penance, were fascinated and deluded by Siva's Mayã. On seeing the youthful maiden Ürvasi, both of them had the emission of their semen. Mitra deposited his semen in a pot and Varuna in water."

📚Brihad Devata 5.149-150📚
Of these two Adityas, when they saw the nymph Urvasi at a sacrificial session, the semen was effused. It fell into a jar containing water that stood overnight. Now at the same moment two vigorous ascetics, the seers Agastya and Vasistha, there came into being.

Refutation-

Indeed we'll be explaining the meaning of this mantra as explained by purvacharyas.
नित्यपक्षे तु उर्वशी विद्युद् वशिष्ठोऽप्याच्छादित उदकसंघातः। वसुनिमित्त-त्वाद्वा वसुमत्तमः। मित्रावरुणावपि वाय्वादित्यौ विश्वे देवा रश्मयः। एकवाक्यता ये चात्र तच्छब्दाध्याहारः कर्तव्यः। तेनायमर्थः। यत् पूर्व तावत् पृथिव्यां भवः पार्थिवः। उत अध्यसि मैत्रावरुणो मित्रावरुणाभ्यां वाय्वादित्याभ्यामाकृष्टः सन् तत्सम्बन्धान्मैत्रा-वरुणो मित्रावरुणसम्बन्धीत्यर्थः। हे वसिष्ठ आच्छादयितृतम वैसुनिमित्तत्वाद्वा वसु-मत्तम उदकसंघात उर्वश्या उर्वन्तरिक्षव्यापिन्या विद्युतः। अधि धात्वर्थत्वानुवादी जात उत्पन्नः। हे ब्रह्मन् परिवृद्ध उपचाराद्वाब्रह्मणोऽन्यस्य हेतुभूत। मनसः। निमित्तलक्षणा चैषा पञ्चमी तमेसावसम्बन्धात् संकल्पो लक्ष्यते। स मित्रावरुणवैप्राणां संकल्पनि-मित्तत्वादित्यर्थः। इप्स संमितं भक्षयितव्यं चोदकसंघातं स्कन्नं मुक्तं ब्रह्मणा दैव्येन दिवि भवेनादित्येन विश्व देवा रश्मयो मध्यमाया 'प्रावृषि पुष्करे ऽन्तरिक्ष त्वां धा-रिनवेन्तः। एवं सिन्ध्यादीनामप्युर्वशीत्वे मन्त्रा यथासम्भवं योजनीया इति।

Acharya Skandaswami ji wrote that Urvashi refers to vidyut (electricity/lightning) and Vasistha refers to hidden collected water. Mitra and Varuna are air and sun respectively, and Vishvadeva is light rays. The water on earth is drawn upwards due to sun and air therefore, it has been referred to as Maitravaruna (born from Mitra and Varuna). Here kumbha has been interpreted as Pushkara which refers to water and antariksha (space/atmosphere). But here it has been

referred to as antariksha. So the virya of Mitra and Varuna (rainwater) is held up in the atmosphere.

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[illegible]

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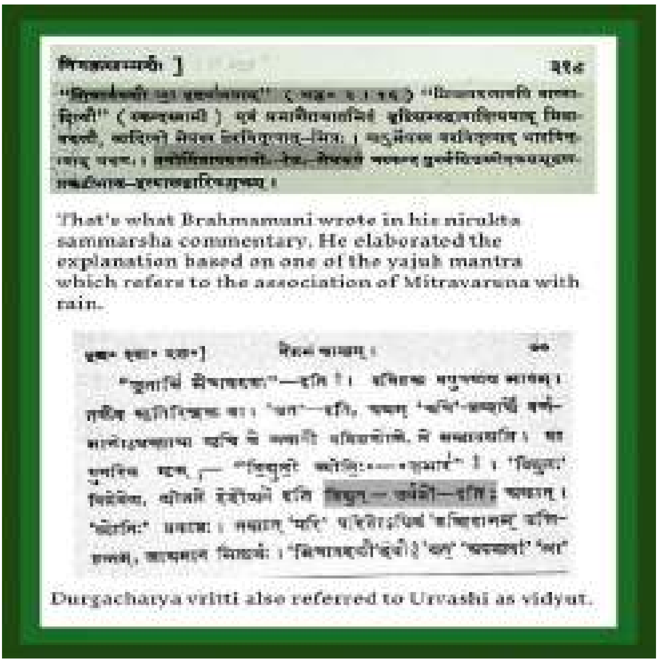
निरुक्तसम्मर्शः]
३१८
“मित्रावरुणौ त्वा वृष्टययांत्रताम्” (यजु० २ । १६)
“मित्रावरुणावपि वाय्वा-दित्यौ” (स्कन्दस्वामी) एवं प्रमाणैरायातमिदं वृष्टिसम्बद्धावादित्यवायू मित्रा-वरुणौ, आदित्यो मेघस्य प्रेरयितृत्वात्-मित्रः । वायुर्मेधस्य वरयितृत्वाद् धारयितृ-त्वाद् वरुणः । तयोर्मित्रावरुणयोः- रेतः- मेघरूपं चस्कन्द पुनर्वसिष्ठस्योदकसमूहस्य-प्रकटीभाव-इत्यालङ्कारिक मुक्तम् ।
That’s what Brahmamuni wrote in his nirukta sammarsha commentary. He elaborated the explanation based on one of the yajuh mantra which refers to the association of Mitravaruna with rain.
“उतार्मि मैत्रावरुणः” – इति । वसिष्ठस्य सपुत्रस्येय माषेम् । तस्यैव स्तुतिरिन्द्रस्य वा । 'उत' – इति, अयम् 'अपि' शब्दार्थे वर्त्त-मानोऽधस्त्याया मृचि ये जन्मनी वसिष्ठस्योक्ते, ते सम्भावयति । सा पुनरिथ मृक् ;- “विद्युतवो ज्योतिः०-० जुभावं । । 'विद्युतः' विशेषेण, द्योतते देदीप्यते इति विद्युत् – उर्वशी – इति; अस्मात् । 'ज्योतिः' प्रकाशः । तस्मात् 'परि' परितोऽधिकं 'सज्जिहानम्' उत्ति-ष्ठन्तम्, जायमान मित्यर्थः । 'मित्रावरुणौ'देवौ ? 'यत्' 'अपश्यतां' 'त्वा'
Durgacharya vritti also referred to Urvashi as vidyut.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११

चतुर्थः कल्पः

८१

नैरुक्तपक्षे तु-पुरुरवा मध्यमस्थानो वाय्वादीनामेकतमः
पुरु रौतीति
पुरुरवाः, उर्वशी विद्युत् उरु विस्तीर्णमन्तरिक्षमश्नुते दीव्यत इति उर्वशी । वर्षाकाले विद्यति विनष्टायां तथा वियुक्तः स्तनयित्नुलक्षणं शब्दं कुर्वन् विलपति । सुदेवः शकिसद (?) श्रद्य प्रपतेत् अस्मात्स्थानादन्तरिक्षात् अनावृत् अनावर्तनं परावतं परमां अत्यन्तदूरं पृथिवीलोकं गन्तवै गन्तु गतश्चापर्यन्त (१) धारात्मना [अध] अनन्तरं शयीत निऋतेः पृथिव्याः उपस्थे उपगम्यापो यत्र तिष्ठन्ति स उपस्थः कटकादिप्रदेशः तस्मिन् अध अनन्तरम् एनम् उदकात्मनावस्थितं वृकाः वृका ज्योतिष्काः काले श्रद्यः भक्षयेयुरित्यर्थः । एवं नैरुक्तपक्षे योजना ।।
औपचारिकोऽयं मन्त्रेष्वाख्यानसमयो नित्यत्वविरोधात् ।
परमार्थेन तु
नित्यपक्ष एवेति नैरुक्तानां सिद्धान्तः ।।

Nirukta sammarsha of acharya Vararuchi states the same. Secondly, the interpretations opposing the Nitya paksha i.e. haven't been considered because this one has been considered paramartha or the actual meaning.

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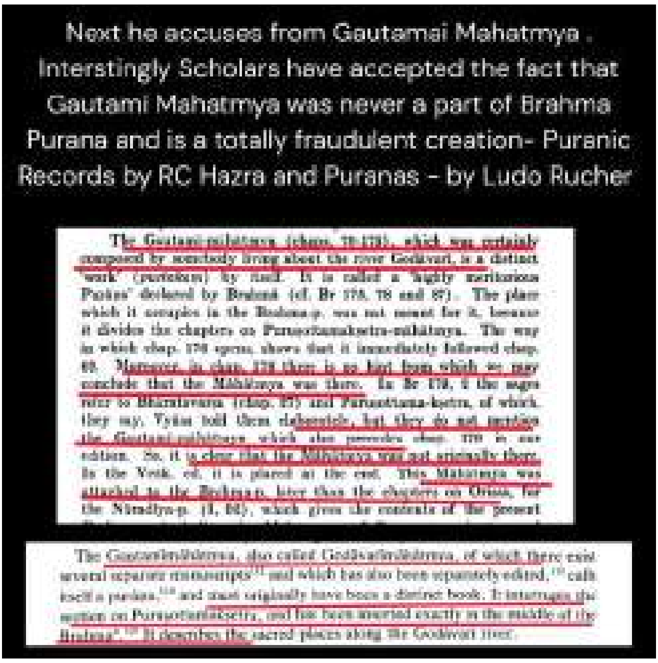
Allegation–

Shiva's Oral Sex with a Parrot,

📚Brahma Purana 4.58.16.26📚
At the instance of Devas the Fire-god assumed the form of a parrot and went to the place where the lord of the worlds was sporting with Uma. Then the Fire-god went ahead timidly in the form of a parrot. The carrier of the Havyas (Fire-god) could not go through the doorway. Then he went to the window sill and remained there with face turned down and trembling. On seeing him Sambhu in that secret place laughingly said to Uma. See, O gentle lady, the parrot that is the Fire-god himself who has come here at the instance of Devas. Parvati bashfully said to the lord, "O lord, enough". The lord of Devas called the Fire-god moving about in front of him. in the form of a bird and said, "O Agni, you have been recognised through various ways. Do not speak anything. Open your mouth. Take this in and carry it with you." After saying this lord Sambhu discharged a great deal of semen into the mouth of Fire-god. With this semen within him Agni could not at all go. Utterly tired, Agni sat down on the bank of Gaṅga. He then discharged a greater portion of that semen into Krttikas wherefrom Karttika was born."

Refutation-

Next he accuses from Gautami Mahatmya . Interestingly Scholars have accepted the fact that Gautami Mahatmya was never a part of Brahma Purana and is a totally fraudulent creation- Puranic Records by RC Hazra and Puranas – by Ludo Rucher

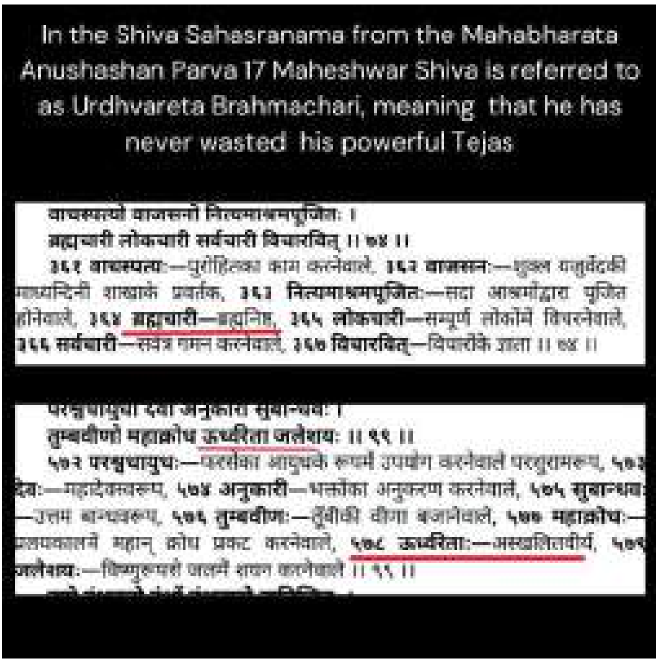


Shastras like the Mahabharata which is 5th Veda , Maheshwar Shiva is referred to as Urdhvareta Brahmachari, meaning that he has never wasted his Tejas– Mahabharat Anushashan chapter 17 Shiva Sahastranam

वाचस्पत्यो वाजसनो नित्यमाश्रमपूजितः ।
ब्रह्मचारी लोकचारी सर्वचारी विचारवित् ।। ७४ ।।

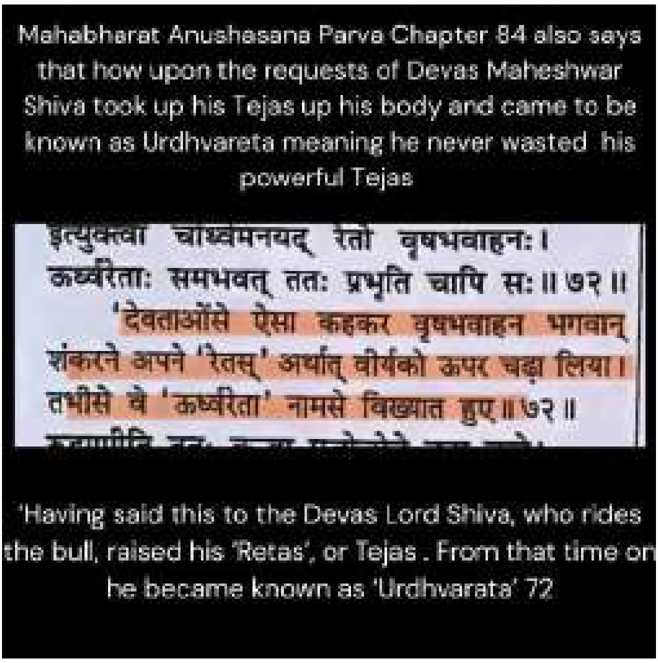
३६१ वाचस्पत्यः – पुरोहितका काम करनेवाले, ३६२ वाजसनः – शुक्ल यजुर्वेदकी माध्यन्दिनी शाखाके प्रवर्तक, ३६३ नित्यमाश्रमपूजितः – सदा आश्रमोंद्वारा पूजित होनेवाले, ३६४ ब्रह्मचारी – ब्रह्मनिष्ठ, ३६५ लोकचारी- सम्पूर्ण लोकोंमें विचरनेवाले, ३६६ सर्वचारी – सर्वत्र गमन करनेवाले, ३६७ विचारवित्-विचारोंके ज्ञाता ।। ७४

तुम्बवीणो महाक्रोध ऊर्ध्वरेता जलेशयः ।। ९९ ।।
५७२ परश्वधायुधः – फरसेका आयुधके रूपमें उपयोग करनेवाले परशुरामरूप, ५७३ देवः – महादेवस्वरूप, ५७४ अनुकारी – भक्तोंका अनुकरण करनेवाले, ५७५ सुबान्धवः – उत्तम बान्धवरूप, ५७६ तुम्बवीणः – तँबीकी वीणा बजानेवाले, ५७७ महाक्रोधः -प्रलयकालमें महान् क्रोध प्रकट करनेवाले, ५७८ ऊर्ध्वरताः – अस्खलितवीर्य, ५७९ जलेशयः – विष्णुरूपसे जलमें शयन करनेवाले ।। ९९ ।।



Mahabharat Anushasana Parva Chapter 84 also says that how upon the requests of Devas Maheshwar Shiva took up his Tejas up his body and came to be known as Urdhvareta meaning he never wasted his powerful Tejas
-'देवताओंसे ऐसा कहकर वृषभवाहन भगवान् शंकरने अपने 'रेतस्' अर्थात् वीर्यको ऊपर चढ़ा लिया।
तभीसे वे 'ऊर्ध्वरिता' नामसे विख्यात हुए

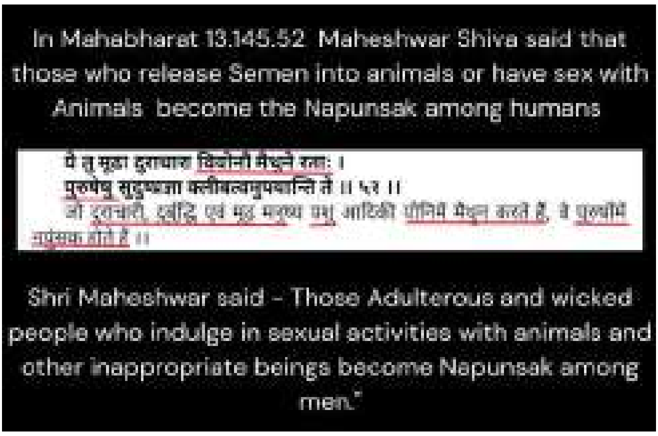
'Having said this to the Devas Lord Shiva, who rides the bull, raised his 'Retas', or semen. From that time on he became known as 'Urdhvarata' 72



In Mahabharat 13.145.52 Maheshwar Shiva said that those who release Semen into animals or have sex with Animals become the Napunsak mong humans

ये तु मूढा दुराचारा वियोनौ मैथुने रताः । पुरुषेषु सुदुष्प्रज्ञा क्लीबत्वमुपयान्ति ते ।। ५२ ।।
जो दुराचारी, दुर्बुद्धि एवं मूढ़ मनुष्य पशु आदिकी योनिमें मैथुन करते हैं, वे पुरुषोंमें नपुंसक होते हैं ।।

Those Adulterous and wicked people who indulge in sexual activities with animals and other inappropriate beings become Napunsak among men.”



Allegations-

5. Prajapati

📚Aitareya Brahmana 6.5.27📚
For the semen is like something unspeakable secretly poured forth into the womb. The sperm becomes blended. For when Prajapati had carnal intercourse with his daughter, his sperm was poured forth upon the earth and was mixed up with it. This was done for making the sperm produce fruit.”

📚Pancavimsa Brahmana 8.2.10📚
Prajapati went on top of his own daughter Usas. His semen flew away. It was poured on this (the earth). He made it perfect, [thinking]: “Let this Semen of mine not be spoiled.” He made it [something] real, namely, cattle.”

Refutation-

Prajapati is Sun in Vedas

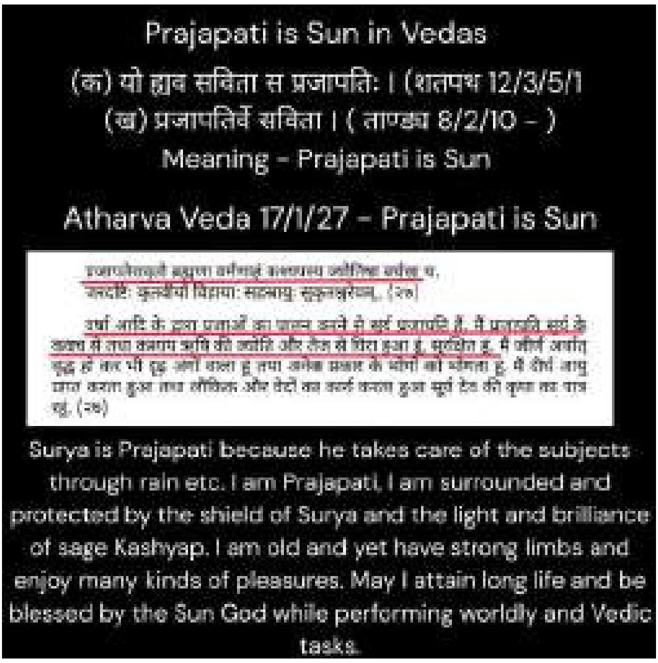
(क) यो ह्यव सविता स प्रजापतिः । (शतपथ 12/3/5/1

(ख) प्रजापतिर्वे सविता । (ताण्ड्य 8/2/10 –)

Meaning – Prajapati is Sun

Atharva Veda 17/1/27 – Prajapati is Sun

Atharva Veda 17/1/27 – Surya is Prajapati because he takes care of the subjects through rain etc. I am Prajapati, I am surrounded and protected by the shield of Surya and the light and brilliance of sage Kashyap. I am old and yet have strong limbs and enjoy many kinds of pleasures. May I attain long life and be blessed by the Sun God while performing worldly and Vedic tasks.

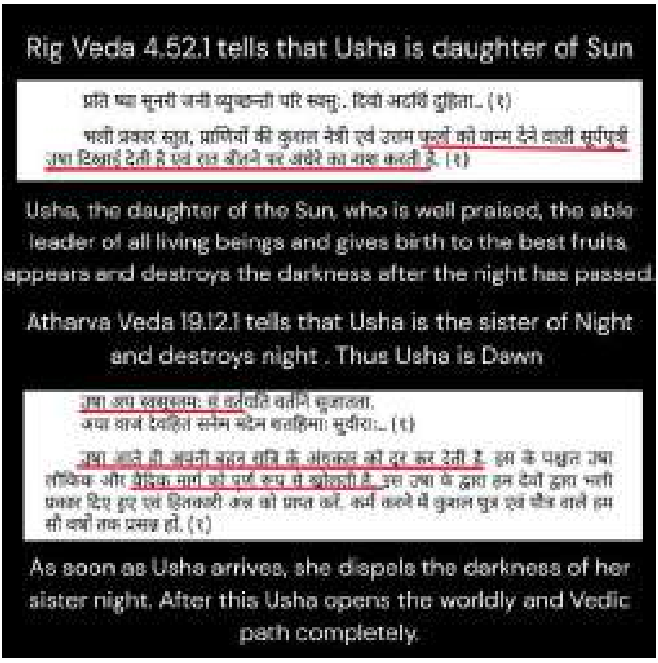


Rig Veda 4.52.1 tells that Usha is daughter of Sun

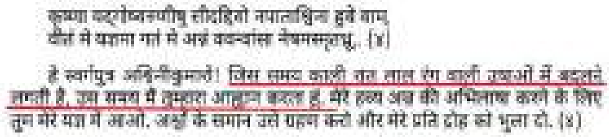
Rig Veda 4.52.1-Usha, the daughter of the Sun, who is well praised, the able leader of all living beings and gives birth to the best fruits, appears and destroys the darkness after the night has passed.

Atharva Veda 19.12.1 tells that Usha is the sister of Night and destroys night . Thus Usha is Dawn

Atharva Veda 19.12.1 – As soon as Usha arrives, she dispels the darkness of her sister night. After this Usha opens the worldly and Vedic path completely.



Rig Veda 10.61.14 states **जिस समय काली रात लाल रंग वाली उषाओं में बदलने लगती है, उस समय मैं तुम्हारा आह्वान करता हूं** – "At the time when the dark night begins to turn into the red-hued dawn (Usha) I invoke you."



It is written in *Nirukta* (2.18) as well as in the *Uṇādi Sūtra* (4.235) that **Uṣā (the dawn)** is that which **dispels the darkness of night**. The time that follows the night, when the darkness begins to fade away — **that early morning period is called Uṣā (dawn)**.N

Nirukta 2/18

उषाः कस्मादुच्छतीति सत्या रात्रेरपरः कालः ।
कस्मात् किस कारण से उषाः उषा कहा जाता है? क्योंकि उच्छतीति सत्या (अन्धकार को) निवारित करती हुई रहती है- दूर करती हुई रहती है। रात्रः रात्रि का अपरः कालः उत्तरवती (पिछला) काल होता है।
विमर्श-

"Why is the dawn (*Uṣā*) called *Uṣā*? Because she '*ucchatīti satyā*' — she removes, dispels (the darkness). The period following the night is known as *Uṣā*, the later (subsequent) part of the night, i.e., the early morning."

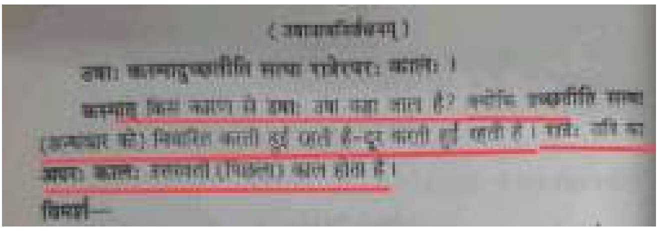
Discussion (Vimarśa):
The term *Uṣā* is derived from the root "ucch" (to rise, to remove), indicating that *Uṣā* is the

one who **removes darkness** — hence, she is called *Uṣā*. She signifies the **later phase of the night**, when the **darkness begins to withdraw**, and **light begins to appear**. Thus, *Uṣā* represents the **transition from night to day**, symbolizing **hope, awakening, and illumination**.

Unadi Sutra 4.235-

स्वा०द० वृ० – असिः । ओषति दहतीति उषः, कर्णछिद्रं पर्वतभेदः [वा]; स्त्रियां सूर्योदयात् प्राक् प्रभातप्रकाशः उषाः वा । उषःकाले बुध्यते इति 'उषर्बुधः', अग्निर्बालः संयमी वा । कप्रत्ययान्ताट्टापि कृते उषा रात्रिरित्यपि भवति ।
उदा०- (1) उषः (= प्रातःवेला, कर्णविल) – ओषति दहति । उष दाहे । उष् असि-अनुबन्धलोप-उष् अस्- 'पुगन्तलघूपधस्य च' (पा० 7.3.86) से लघूपध गुण प्राप्त, निषेध, सु ।

Usha means Dawn


उषाः कस्मादुच्छतीति सत्याः रात्रेरपरः कालः ।
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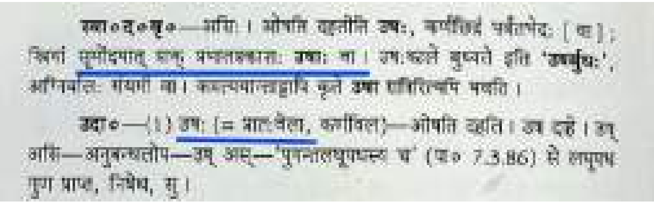
विमर्श—


स्वा०द०वृ०—असिः । ओषति दहतीति उषः, कर्णछिद्रं पर्वतभेदः [वा]; स्त्रियां सूर्योदयात् प्राक् प्रभातप्रकाशः उषाः वा । उषःकाले बुध्यते इति 'उषर्बुधः', अग्निर्बालः संयमी वा । कप्रत्ययान्ताट्टापि कृते उषा रात्रिरित्यपि भवति ।
उदा०—(1) उषः (= प्रातःवेला, कर्णविल)—ओषति दहति । उष दाहे । उष् असि—अनुबन्धलोप—उष् अस्—'पुगन्तलघूपधस्य च' (पा० 7.3.86) से लघूपध गुण प्राप्त, निषेध, सु ।

In the *Nirukta*, Uṣā is described as a deity associated with the heavenly realm (*dyuloka*).

In Chapter 12 of the *Nirukta*, a list of deities associated with the *dyuloka* (celestial region) is given, where Uṣā is mentioned second, right after the Aśvins, as a deity of the heavenly sphere.

That is why in the *Brāhmaṇa* texts, Uṣā is referred to as a deity of the *dyuloka*. Whether one says "Uṣā" or "deity of the *dyuloka*", both refer to the same entity — there is no disagreement in this regard.

Furthermore, regarding Uṣā — the deity of the *dyuloka* — it is written in the *Nirukta* that she spreads light across half the region of the ky before the sun rises. This is what we

commonly know as dawn or *uṣā-kāla* (the time of Uṣā in the early morning).

अथ अतः अब यहाँ से द्युस्थानाः द्युलोक के देवता (व्याख्यायित किये जा रहे हैं)

(२. उषस्)
उषा वष्टेः कान्तिकर्मणः, उच्छतेरितरा माध्यमिका ।
तस्या एषा भवति-
उषस्तच्चित्रमाभरास्मभ्यं वाजिनीवति ।
येन तोकं च तनयं च धामहे ।। (ऋ० १.९२.१३)
उषस्तच्चित्रं चायनीयं मंहनीयं धनमाहरास्मभ्यम्, अन्नवतिः येन पुत्रांश्च पौत्रांश्च दधीमहि ।
उषा (सूर्योदय से पूर्व काल का वाचक घुस्थानीय) उषा कान्तिकर्मणः कान्त्यर्थक वष्टेः 'वश्' धातु से 'उच्छी' धातु से बना है। इतरा माध्यमिका दूसरा अन्तरिक्ष स्थानीय (विद्युत् का वाचक उषा शब्द) उच्छतेः विवासनार्थक 'उच्छी' धातु से बना है (यहाँ उषा द्युस्थानीय उषा है)।

मन्त्रार्थ – एताः ताः उषसः यह वह उषा रजसः अन्तरिक्ष लोक के (सूर्य के सम्मुख वाले) पूर्वे अर्द्ध पहले आधे भाग में भानुं अञ्जते प्रकाश से सभी को प्रकाशित करती है केतुम् अक्रत और सभी पदार्थों का बोधन करा रही है। धृष्णवः आयुधानि इव जिस प्रकार योद्धा लोग अपने आयुधों को निष्कृण्वानाः संस्कृत करके चमकाते हैं

Now then, from here onwards,
the *dyusthānāḥ* — the deities of the celestial realm (*dyuloka*) — are being explained.

(2. Uṣas / Ushas)
Uṣā, of the root vaṣṭiḥ meaning "to shine, radiate beauty," is derived from the verb root uśch (उच्छी) in the sense of radiating or rising. One *Uṣā* is mādhyamikā, the intermediate — the other kind of Uṣā associated with the mid-region (*antarikṣa*) and related to lightning.
But here, this Uṣā is dyusthānīya — the heavenly Uṣā.

Vedic Mantra (Ṛgveda 1.92.13):

uṣas tac citram ābharāsmabhyam vājinīvati
yena tokaṁ ca tanayaṁ ca dhāmahe
Translation: *O Uṣā! Bring us that brilliant (wealth), rich in horses, by which we may sustain our offspring and their children.*

---

xplanation:

The word **Uṣā** refers to the early morning light before sunrise — she is a *dyuloka-sthānīya* (heavenly) goddess.
The word "Uṣā" is derived from two different roots:

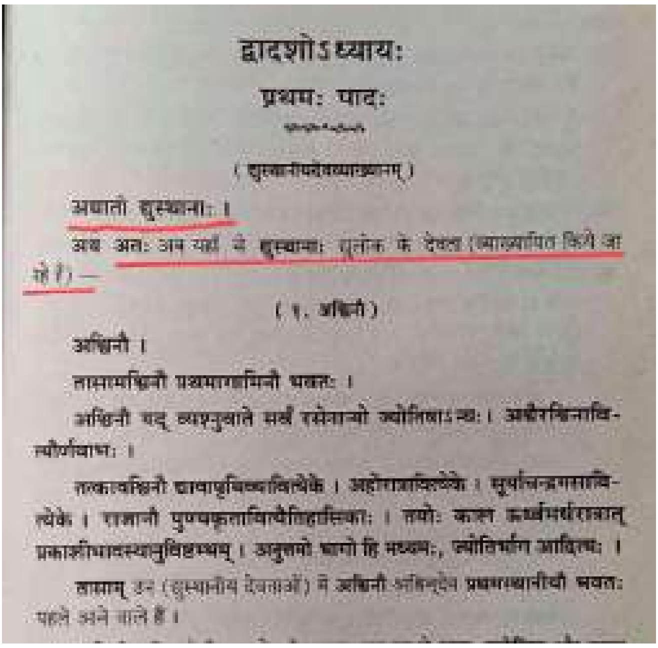
- From the root **vaś (वश्)** meaning "to shine or radiate beauty" → implying her role in spreading brilliance and charm.
- From the root **uśch (उच्छी)** meaning "to rise or emit" → again suggesting the dawning or emitting of light.

There is another **intermediate** Uṣā (antarikṣa-sthānīya), signifying lightning or brilliance in the mid-region — but the current context is about the **celestial Uṣā**, associated with the dawn.

Mantra meaning:

This Uṣā, belonging to the region of space (rajas), in the **eastern half** of the sky — *before the Sun rises* — anoints everything with light (*bhānuṁ añjate*), illuminating all.
She **awakens** all beings (*ketum akrat*) and makes them aware.

Like warriors who cleanse and polish their weapons (*dhṛṣṇavaḥ āyudhāni iva*), preparing them for battle, similarly, this Uṣā brightens the world, energizing it for the day ahead.


द्वादशोऽध्यायः

प्रथमः पादः

(द्युस्थानदेवताव्याख्यानम्)

अथातो द्युस्थानाः ।

अथ अतः अब यहाँ से द्युस्थानाः द्युलोक के देवता (व्याख्यायित किये जा रहे हैं) —

(१. अश्विनौ)

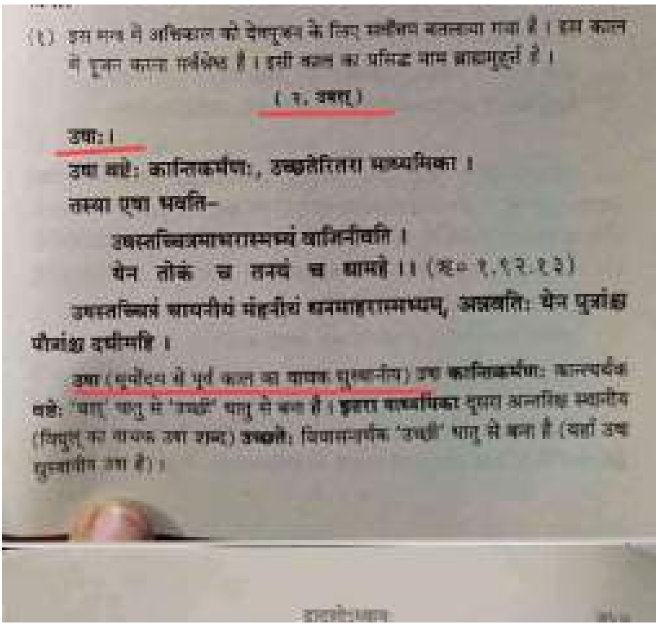
अश्विनौ ।

तासामश्विनौ प्रथमागामिनौ भवतः ।

अश्विनौ यद् व्यश्नुवाते सर्वं रसेनान्यो ज्योतिषाऽन्यः । अश्वैरश्विनावित्यौर्णवाभः ।

तत्कावश्विनौ द्यावापृथिव्यावित्येके । अहोरात्रावित्येके । सूर्याचन्द्रमसावित्येके । राजानौ पुण्यकृतावित्यैतिहासिकाः । तयोः काल ऊर्ध्वमर्धरात्रात् प्रकाशीभावस्यानुविष्टम्भम् । अनु तमो भागो हि मध्यमः, ज्योतिर्भाग आदित्यः ।

तासाम् उन (द्युस्थानीय देवताओं) में अश्विनौ अश्विद्वय प्रथमस्थानीयौ भवतः पहले आने वाले हैं ।



(२. उषस्)

उषाः ।

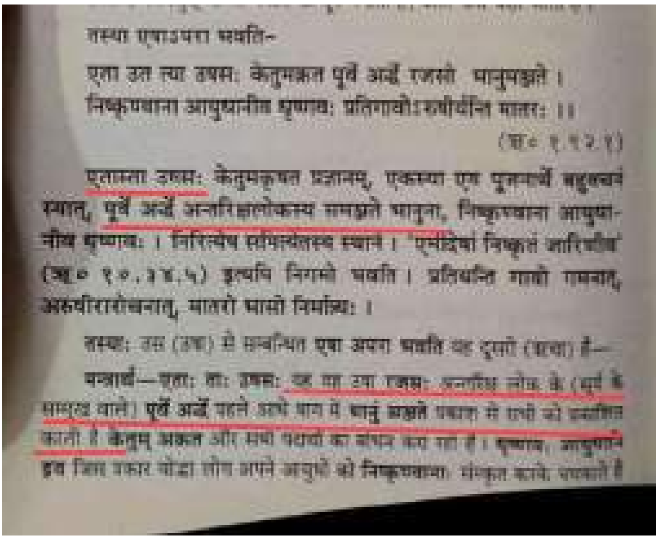
उषा वष्टेः कान्तिकर्मणः, उच्छतेरितरा माध्यमिका ।

तस्या एषा भवति—

उषस्तच्चित्रमाभरास्मभ्यं वाजिनीवति ।

येन तोकं च तनयं च धामहे ।। (ऋ० १.९२.१३)

पौत्रांश्च दधीमहि ।



तस्या एषाऽपरा भवति—

एता उ त्या उषसः केतुमक्रत पूर्वे अर्द्धे रजसो भानुमञ्जते ।

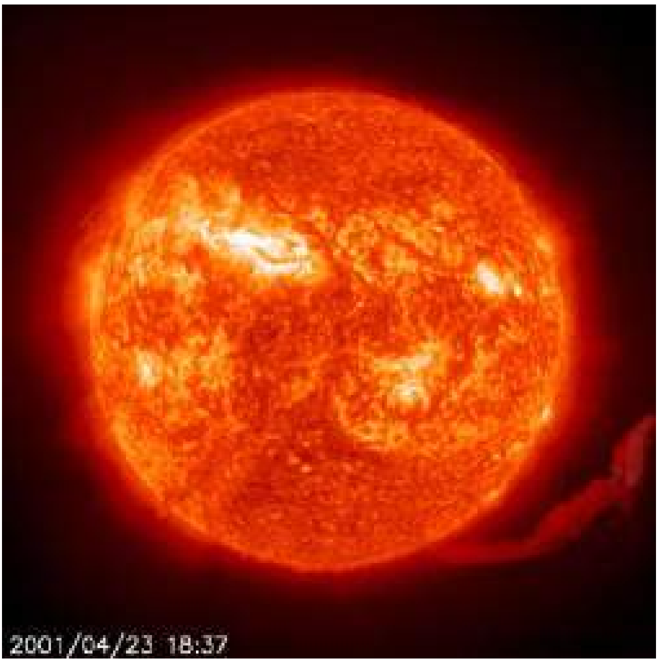
निष्कृण्वाना आयुधानीव धृष्णवः प्रतिगावोऽरुषीर्यन्ति मातरः ।।

(ऋ० १.९२.१)

अरुषीरारोचनात्, मातरो भासो निर्मात्र्यः ।

Who is Prajapati here ?

Sun is Prajapati



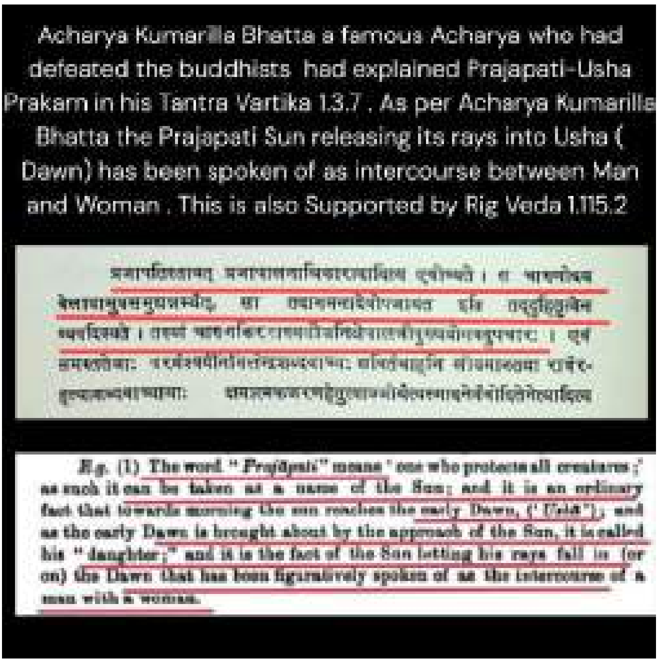
Who is Usha here ?

Usha is Dawn

Acharya Kumarilla Bhatta a famous Acharya who had defeated the buddhists had explained Prajapati-Usha Prakarn in his Tantra Vartika 1.3.7. As per Acharya Kumarilla Bhatta the Prajapati Sun releasing its rays into Usha (Dawn) has been spoken of as intercourse between Man and Woman. This is also Supported by Rig Veda 1.115.2

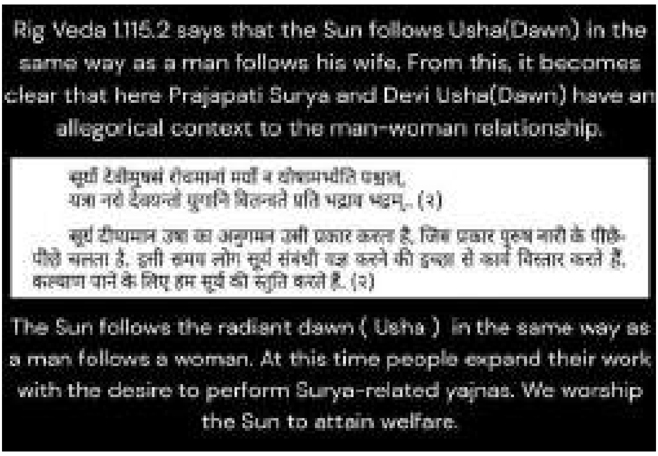
प्रजापतिस्तावत् प्रजापालनाधिकारादादित्य एवोच्यते । स चारुणोदय वेलायामुषसमुद्यन्नभ्यैत्, सा तदागमनादेवोपजायत इति तदुहितृत्वेन व्यपदिश्यते । तस्यां चारुणकिरगाख्यबीजनिक्षेपात्स्त्रीपुरुपयोगवदुपचारः । एवं समस्ततेजाः परमैश्वर्यनिमित्तेन्द्रशब्दवाच्यः सवितैवानि लीयमानतया रात्रेर-हल्याशब्दवाच्यायाः क्षयात्मकज रणहेतुत्वाज्जीर्यत्यस्मादनेनैवोदितेनेत्यादित्य

E.g. (1) The word “Prajapati” means ‘one who protects all creatures;’ as such it can be taken as a name of the Sun; and it is an ordinary fact that towards morning the sun reaches the early Dawn, (‘Usha’); and as the early Dawn is brought about by the approach of the Sun, it is called his “daughter;” and it is the fact of the Sun letting his rays fall in (or on) the Dawn that has been figuratively spoken of as the intercourse of a man with a woman.



Rig Veda 1.115.2 says that the Sun follows Usha(Dawn) in the same way as a man follows his wife. From this, it becomes clear that here Prajapati Surya and Devi Usha(Dawn) have an allegorical context to the man-woman relationship.

सूर्य दीप्यमान उषा का अनुगमन उसी प्रकार करता है, जिस प्रकार पुरुष नारी के पीछे-पीछे चलता है. इसी समय लोग सूर्य संबंधी यज्ञ करने की इच्छा से कार्य विस्तार करते हैं. कल्याण पाने के लिए हम सूर्य की स्तुति करते हैं. (२)
The Sun follows the radiant dawn (Usha) in the same way as a man follows a woman. At this time people expand their work with the desire to perform Surya-related yajnas. We worship the Sun to attain welfare.

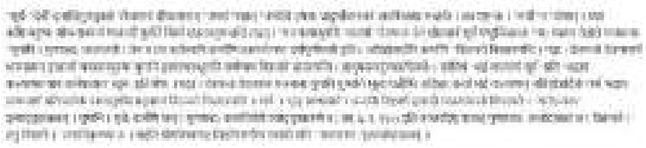


Sayancharya bhasya on Rig Veda 1.115.2 explains it further-

“सूर्यः “देवीं दानादिगुणयुक्तां “रोचमानां दीप्यमानाम् “उषसं “पश्चात् “अभ्येति उषसः प्रादुर्भावानन्तरं तामभिलक्ष्य गच्छति । त्र दृष्टान्तः । “मर्यो “न “योषाम् । यथा कश्चिन्मनुष्यः

शोभनावयवां गच्छन्तीं युवतिं स्त्रियं सततमनुगच्छति तद्वत् । "यत्र यस्यामुषसि जातायां "देवयन्तः देवं द्योतमानं सूर्यं यष्टुमिच्छन्तः "नरः यज्ञस्य नेतारो यजमानाः "युगानि । युगशब्दः कालवाची । तेन च तत्र कर्तव्यानि कर्माणि लक्ष्यन्ते यथा दर्शपूर्णमासौ इति । अग्निहोत्रादीनि कर्माणि "वितन्वते विस्तारयन्ति । यद्वा । देवयन्तो देवयागार्थं धनमात्मन इच्छन्तो यजमानपुरुषा युगानि हलावयवभूतानि कर्षणाय वितन्वते प्रसारयन्ति । तामुषसमनुगच्छतीत्यर्थः । एवंविधं "भद्रं कल्याणं सूर्यं "प्रति "भद्राय कल्याणरूपाय कर्मफलाय' स्तुमः इति शेषः । यद्वा । देवयन्तः देवकामा यजमाना युगानि युग्मानि भूत्वा पत्नीभिः सहिताः सन्तो भद्रं कल्याणम् अग्निहोत्रादिकं कर्म भद्राय तत्फलार्थं प्रति प्रत्येकं यस्यामुषसि प्रवृत्तायां वितन्वते विस्तारयन्ति ॥ मर्यः । 'मृङ् प्राणत्यागे'। छन्दसि निष्टर्क्य इत्यादौ यत्प्रत्ययान्तो निपात्यते । ' यतोऽनावः' इत्याद्युदात्तत्वम् । युगानि । युजेः कर्मणि घञ् । युगशब्दः कालविशेषे रथाद्युपकरणे च (का. ६. १. १६०) इति उञ्छादिषु पाठात् गुणाभावः अन्तोदात्तत्वं च । वितन्वते । ' तनु विस्तारे । ' तनादिकृञ्भ्य उः । सहेति योगविभागात तिङोपसर्गस्य समासे सति ' समासस्य ' इत्यन्तोदात्तत्वम् ॥

The Sun follows the radiant goddess Uṣas, who is endowed with divine qualities such as generosity and shines brilliantly. After Uṣas manifests, the Sun, drawn by her beauty, proceeds after her—just as a young man constantly follows a graceful young woman. When Uṣas rises, the worshippers (devayantaḥ), desiring to behold the shining deity (the Sun), prepare to offer their worship. The word *yugāni* refers to time cycles or ritual periods, such as the new and full moon sacrifices, during which obligatory rites like Agnihotra are performed and expanded. Alternatively, *yugāni* may refer to the components of a plough, indicating that these sacrificers—desiring divine rewards and wealth—engage in agricultural labor by spreading their yokes for plowing. Thus, it is said that they follow Uṣas into activity. This benevolent and auspicious Sun is praised for auspicious purposes—the fruitful results of sacred actions. Or again, *devayantaḥ*, the sacrificers, paired with their wives (yugāni as conjugal pairs), perform auspicious acts like Agnihotra during the rise of Uṣas, each extending their rituals in pursuit of divine blessings.

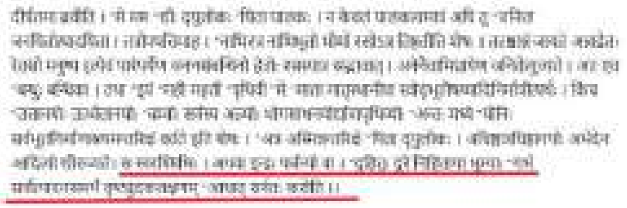


Then what is the semen of Prajapati Sun here ? Rig Veda 1.164.33 Sayana Bhasya tells that Father form Sun impregnates his daughter Usha/Heaven with Sun rays form Virya/Semen which gives rise to all living beings . Thus the Semen here is Sun rays only

Sayancharya bhasya on Rig Veda 1.164.33

“स स्वरश्मिभिः । अथवा इन्द्रः पर्जन्यो वा । दुहितुः दूरे निहिताया भूम्याः गर्भं सर्वोत्पादनसमर्थं वृष्ट्युदकलक्षणम् आधात् सर्वतः करोति ।।”

“He, with his own rays places the seed (garbha), capable of producing all beings and characterized by rain or water, into the daughter , who is situated afar. He causes this (fertilization) from all directions.”



Allegations-

6. Shiva

📚Shrimad Bhagavatam 8.12.26-32📚
The beautiful woman was already naked, and when She saw Lord Siva coming toward Her, She became extremely bashful. Thus She kept smiling, but She hid Herself among the trees and did not stand in place. – His senses being agitated, Lord Siva, victimized by lusty desires, began to follow Her, just as a lusty elephant follows a she-elephant. After following Her with great speed, Lord Siva caught Her by the braid of Her hair and dragged Her near him. Although She was unwilling, he embraced Her with his arms. -Being embraced by Lord Siva like a female elephant embraced by a male, the woman, whose hair was scattered, swirled like a snake. O King, this woman, who had large, high hips, was a woman of yoga-mäya

presented by the Supreme Personality of Godhead. She released Herself somehow or other from the fond embrace of Lord Siva's arms and ran away. – As if harassed by an enemy in the form of lusty desires, Lord Siva followed the path of Lord Visnu, who acts very wonderfully and who had taken the form of Mohini. – Just as a maddened bull elephant follows a female elephant who is able to conceive pregnancy, Lord Siva followed the beautiful woman and discharged semen, even though his discharge of semen never goes in vain."

📚Agni Purana 3.17-20📚
Viṣṇu in the company of all the immortals said, "Be it so" and cast off his female form. He was then requested by Hara to show that form (again). (Lord) Hari (Viṣṇu) showed the feminine form to Rudra (Siva). Sambhu (Siva) being captivated by the illusory power, renouncing Gauri (Pārvatī) sought that feminine form. Becoming nude and behaving like a mad man, he held the damsel by her hair. She got herself freed and ran away. He too followed her. Wherever the seminal fluid of Hara dropped, there came into being sacred places of liṅgas and gold."

Refutation-

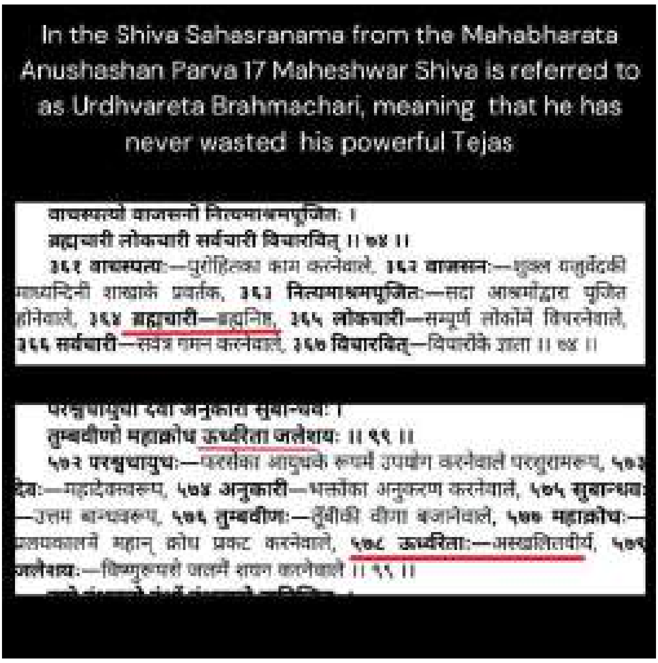
Shastras like the Mahabharata which is 5th Veda , Maheshwar Shiva is referred to as Urdhvareta Brahmachari, meaning that he has never wasted his Tejas– Mahabharat Anushashan chapter 17 Shiva Sahastranam

वाचस्पत्यो वाजसनो नित्यमाश्रमपूजितः ।
ब्रह्मचारी लोकचारी सर्वचारी विचारवित् ।। ७४ ।।

३६१ वाचस्पत्यः – पुरोहितका काम करनेवाले, ३६२ वाजसनः – शुक्ल यजुर्वेदकी माध्यन्दिनी शाखाके प्रवर्तक, ३६३ नित्यमाश्रमपूजितः – सदा आश्रमोंद्वारा पूजित होनेवाले, ३६४ ब्रह्मचारी – ब्रह्मनिष्ठ, ३६५ लोकचारी- सम्पूर्ण लोकोंमें विचरनेवाले, ३६६ सर्वचारी – सर्वत्र गमन करनेवाले, ३६७ विचारवित्-विचारोंके ज्ञाता ।। ७४

तुम्बवीणो महाक्रोध ऊर्ध्वरेता जलेशयः ।। ९९ ।।
५७२ परश्वधायुधः – फरसेका आयुधके रूपमें उपयोग करनेवाले परशुरामरूप, ५७३ देवः – महादेवस्वरूप, ५७४

अनुकारी – भक्तोंका अनुकरण करनेवाले, ५७५ सुबान्धवः – उत्तम बान्धवरूप, ५७६ तुम्बवीणः – तँबीकी वीणा बजानेवाले, ५७७ महाक्रोधः -प्रलयकालमें महान् क्रोध प्रकट करनेवाले, ५७८ ऊर्ध्वरताः – अस्खलितवीर्य, ५७९ जलेशयः – विष्णुरूपसे जलमें शयन करनेवाले ।। ९९ ।।

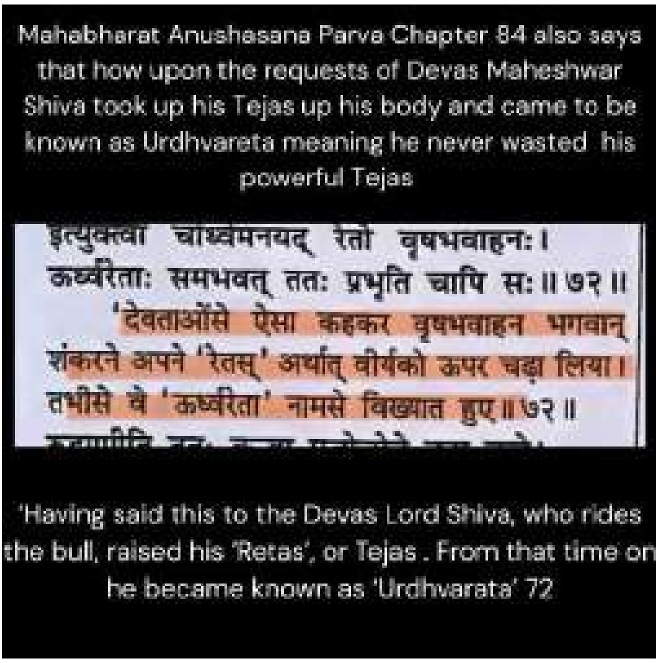


वाचस्पत्यो वाजसनो नित्यमाश्रमपूजितः ।
ब्रह्मचारी लोकचारी सर्वचारी विचारवित् ।। ७४ ।।
३६१ वाचस्पत्यः—पुरोहितका काम करनेवाले, ३६२ वाजसनः—शुक्ल यजुर्वेदकी माध्यन्दिनी शाखाके प्रवर्तक, ३६३ नित्यमाश्रमपूजितः—सदा आश्रमोंद्वारा पूजित होनेवाले, ३६४ ब्रह्मचारी—ब्रह्मनिष्ठ, ३६५ लोकचारी—सम्पूर्ण लोकोंमें विचरनेवाले, ३६६ सर्वचारी—सर्वत्र गमन करनेवाले, ३६७ विचारवित्—विचारोंके ज्ञाता ।। ७४ ।।

परशुधायुधो देवो अनुकारी सुबान्धवः ।
तुम्बवीणो महाक्रोध ऊर्ध्वरेता जलेशयः ।। ९९ ।।
५७२ परशुधायुधः—फरसेका आयुधके रूपमें उपयोग करनेवाले परशुरामरूप, ५७३ देवः—महादेवस्वरूप, ५७४ अनुकारी—भक्तोंका अनुकरण करनेवाले, ५७५ सुबान्धवः—उत्तम बान्धवरूप, ५७६ तुम्बवीणः—तुँबीकी वीणा बजानेवाले, ५७७ महाक्रोधः—प्रलयकालमें महान् क्रोध प्रकट करनेवाले, ५७८ ऊर्ध्वरेताः—अस्खलितवीर्य, ५७९ जलेशयः—विष्णुरूपसे जलमें शयन करनेवाले ।। ९९ ।।

Mahabharat Anushasana Parva Chapter 84 also says that how upon the requests of Devas Maheshwar Shiva took up his Tejas up his body and came to be known as Urdhvareta meaning he never wasted his powerful Tejas -'देवताओंसे ऐसा कहकर वृषभवाहन भगवान् शंकरने अपने 'रेतस्' अर्थात् वीर्यको ऊपर चढ़ा लिया।
तभीसे वे 'ऊर्ध्वरेता' नामसे विख्यात हुए

'Having said this to the Devas Lord Shiva, who rides the bull, raised his 'Retas', or semen. From that time on he became known as 'Urdhvarata' 72



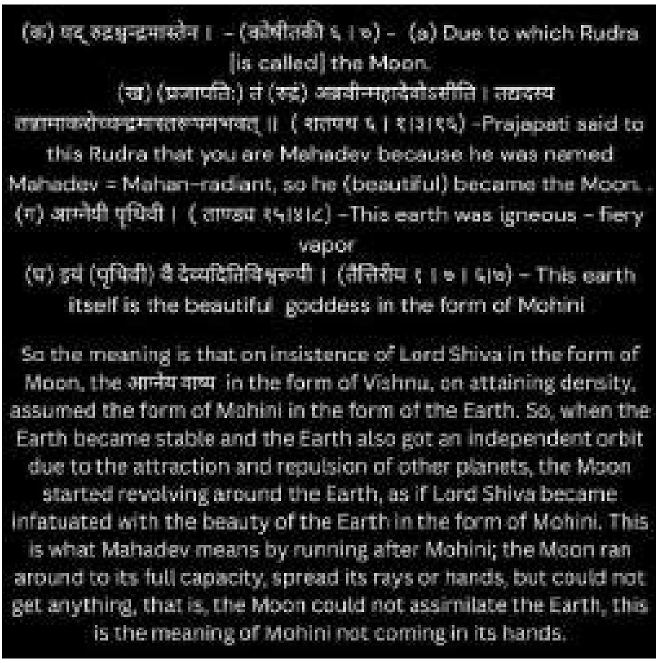
Traditional Sri Vaishnava Acharya Pandit Madhavacharya Shastri in his book Purana Digdarshan page 599 explained the meaning of the Shiva Mohini story in Bhagvatam

(क) यद् रुद्रश्चन्द्रमास्तेन । – (कोषीतकी ६ । ७) – (a) Due to which Rudra [is called] the Moon.

(ख) (प्रजापतिः) तं (रुद्रं) अब्रवीन्महादेवोऽसीति । तद्यदस्य तन्नामाकरोच्चन्द्रमास्तरूपमभवत् ।। (शतपथ ६ । १।३।१६) -Prajapati said to this Rudra that you are Mahadev because he was named Mahadev = Mahan-radiant, so he (beautiful) became the Moon. . (ग) आग्नेयी पृथिवी । (ताण्ड्य १५।४।८) -This earth was igneous – fiery vapor

(घ) इयं (पृथिवी) वै देव्यदितिविश्वरूपी । (तैत्तिरीय १ । ७ । ˉ ।७) – This earth itself is the beautiful goddess in the form of Mohini

So the meaning is that on insistence of Lord Shiva in the form of Moon, the आग्नेय वाष्प in the form of Vishnu, on attaining density, assumed the form of Mohini in the form of the Earth. So, when the Earth became stable and the Earth also got an independent orbit due to the attraction and repulsion of other planets, the Moon started revolving around the Earth, as if Lord Shiva became infatuated with the beauty of the Earth in the form of Mohini. This is what Mahadev means by running after Mohini; the Moon ran around to its full capacity, spread its rays or hands, but could not get anything, that is, the Moon could not assimilate the Earth, this is the meaning of Mohini not coming in its hands.


(क) यद् रुद्रश्चन्द्रमास्तेन । - (कौषीतकी ६ । ७) - (a) Due to which Rudra [is called] the Moon.

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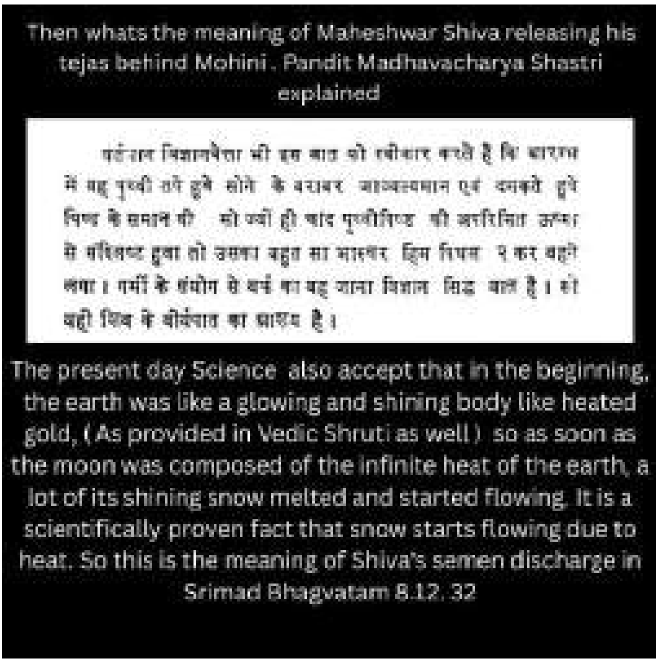
Then whats the meaning of Maheshwar Shiva releasing his tejas behind Mohini . Pandit Madhavacharya Shastri explained

वर्तमान विज्ञानवेत्ता भी इस बात को स्वीकार करते हैं कि आरम्भमें यह पृथ्वी तपे हुवे सोने के बराबर जाज्वल्यमान एवं दमकते हुवे पिण्ड के समान थी सो ज्यों ही चांद पृथ्वीपिण्ड की अपरिमित ऊष्मा से संश्लिष्ट हुवा तो उसका बहुत सा भास्वर हिम पिघल २ कर बहने लगा। गर्मी के संयोग से बर्फ का बह जाना विज्ञान सिद्ध बात है। सो यही शिव के वीर्यपात का आशय है।

The present day Science also accept that in the beginning, the earth was like a glowing and shining body like heated gold, (As provided in Vedic Shruti as well) so as soon as the moon was composed of the infinite heat

of the earth, a lot of its shining snow melted and started flowing. It is a scientifically proven fact that snow starts flowing due to heat. So this is the meaning of Shiva's semen discharge in Srimad Bhagvatam 8.12. 32

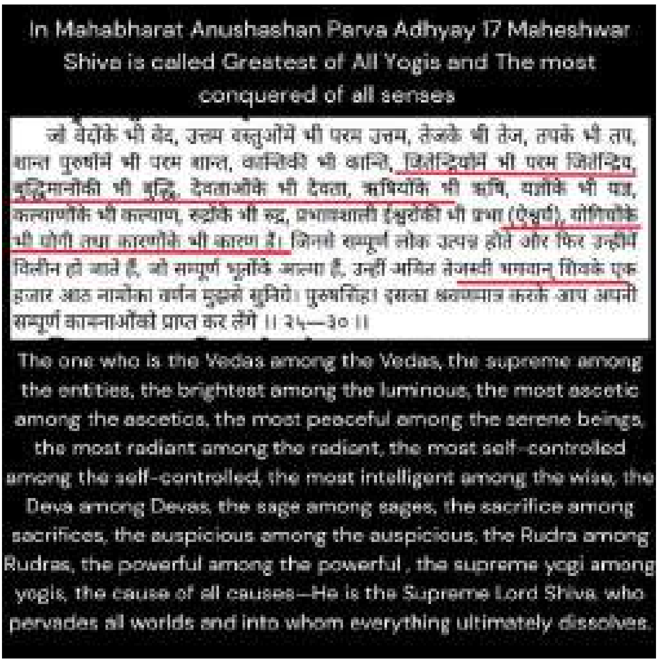


In Mahabharat Anushashan Parva Adhyay 17 Maheshwar Shiva is called Greatest of All Yogis and The most conquered of all senses

जो वेदोंके भी वेद, उत्तम वस्तुओंमें भी परम उत्तम, तेजके भी तेज, तपके भी तप, शान्त पुरुषोंमें भी परम शान्त, कान्तिकी भी कान्ति, जितेन्द्रियोंमें भी परम जितेन्द्रिय, बुद्धिमानोंकी भी बुद्धि, देवताओंके भी देवता, ऋषियोंके भी ऋषि, यज्ञोंके भी यज्ञ, कल्याणोंके भी कल्याण, रुद्रोंके भी रुद्र, प्रभावशाली ईश्वरोंकी भी प्रभा (ऐश्वर्य), योगियोंके भी योगी तथा कारणोंके भी कारण हैं। जिनसे सम्पूर्ण लोक उत्पन्न होते और फिर उन्हींमें विलीन हो जाते हैं, जो सम्पूर्ण भूतोंके आत्मा हैं, उन्हीं अमित तेजस्वी भगवान् शिवके एक हजार आठ नामोंका वर्णन मुझसे सुनिये। पुरुषसिंह! इसका श्रवणमात्र करके आप अपनी सम्पूर्ण कामनाओंको प्राप्त कर लेंगे ।। २५-३० ।।

The one who is the Vedas among the Vedas, the supreme among the entities, the brightest among the luminous, the most ascetic among the ascetics, the most peaceful among the serene beings, the most radiant among the radiant, the most self-controlled among the self-controlled, the most intelligent among the wise, the Deva among Devas, the sage among sages, the sacrifice among sacrifices, the auspicious among the auspicious, the Rudra among Rudras, the powerful among the powerful , the

supreme yogi among yogis, the cause of all causes—He is the Supreme Lord Shiva, who pervades all worlds and into whom everything ultimately dissolves.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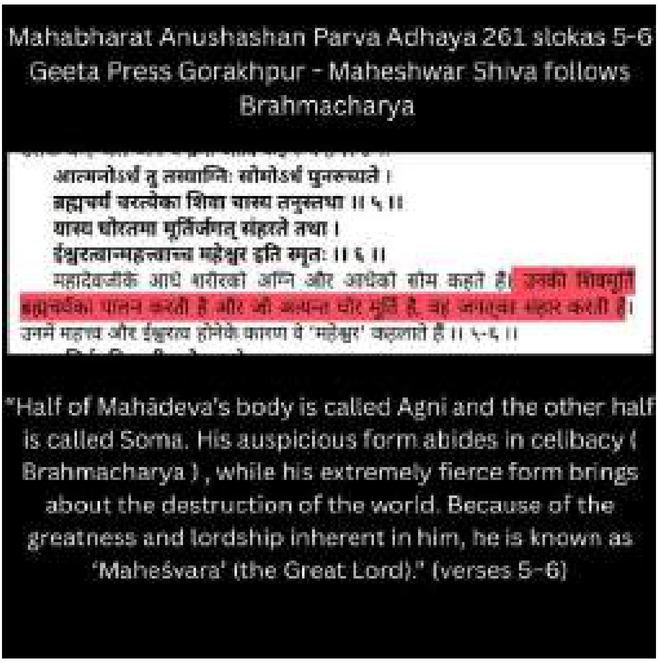
Mahabharat Anushashan Parva Adhaya 261 slokas 5-6
Geeta Press Gorakhpur – Maheshwar Shiva follows Brahmacharya

महादेवजीके आधे शरीरको अग्नि और आधेको सोम कहते हैं। उनकी शिवमूर्ति ब्रह्मचर्यका पालन करती है और जो अत्यन्त घोर मूर्ति है, वह जगत्का संहार करती है। उनमें महत्त्व और ईश्वरत्व होनेके कारण वे 'महेश्वर' कहलाते हैं ।। ५-६ ।।
"Half of Mahādeva's body is called Agni and the other half is called Soma. His auspicious form abides in celibacy (Brahmacharya), while his extremely fierce form brings about the destruction of the world. Because of the greatness and lordship inherent in him, he is known as 'Maheśvara' (the Great Lord)." (verses 5-6)

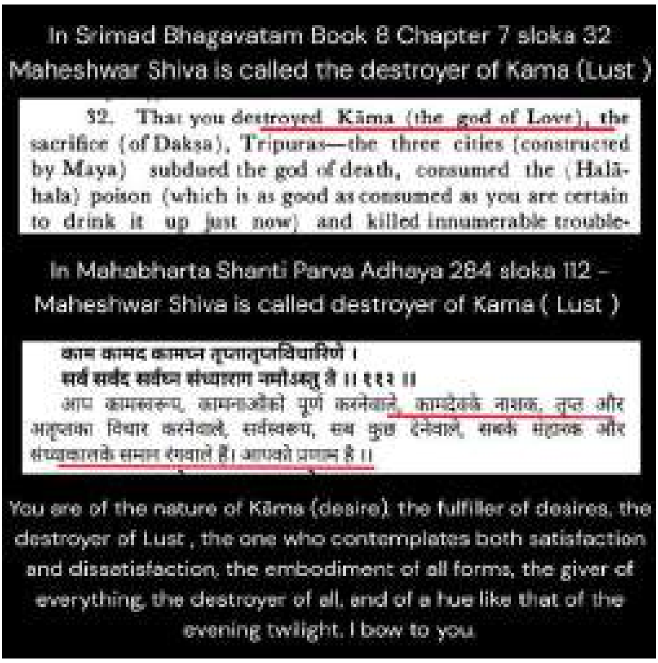


In Srimad Bhagavatam Book 8 Chapter 7 sloka 32 Maheshwar Shiva is called the destroyer of Kama (Lust)

That you destroyed Kama (the god of Love), the sacrifice (of Daksa), Tripuras the three cities (constructed by Maya) subdued the god of death, consumed the (Hala-hala) poison (which is as good as consumed as you are certain to drink it up just now) and killed innumerable trouble-

In Mahabharta Shanti Parva Adhaya 284 sloka 112 Maheshwar Shiva is called destroyer of Kama (Lust)
काम कामद कामघ्न तृप्तातृप्तविचारिणे । सर्व सर्वद सर्वघ्न संध्याराग नमोऽस्तु ते ।। ११२ ।।
आप कामस्वरूप, कामनाओंको पूर्ण करनेवाले, कामदेवके नाशक, तृप्त और अतृप्तका विचार करनेवाले, सर्वस्वरूप, सब कुछ देनेवाले, सबके संहारक और संध्याकालके समान रंगवाले हैं। आपको प्रणाम है ।।
You are of the nature of Kāma (desire), the fulfiller of desires, the destroyer of Lust, the one who contemplates both satisfaction and dissatisfaction, the embodiment of all forms, the giver of everything, the destroyer of all, and of a hue like that of the evening twilight. I bow to you.

32.



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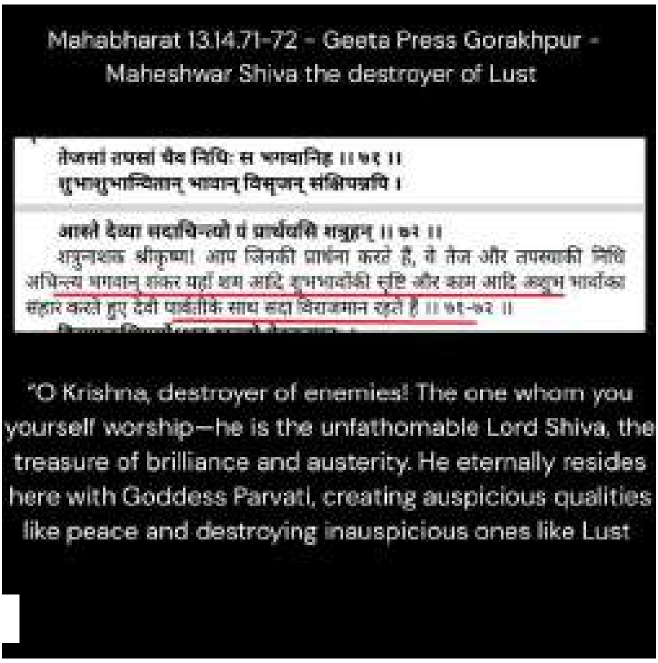
Mahabharat 13.14.71-72 – Geeta Press Gorakhpur –
Maheshwar Shiva the destroyer of Lust
तेजसां तपसां चैव निधिः स भगवानिह ।। ७१ ।।
शुभाशुभान्वितान् भावान् विसृजन् संक्षिपन्नपि ।
आस्ते देव्या सदाचिन्त्यो यं प्रार्थयसि शत्रुहन् ।। ७२ ।।
शत्रुनाशक श्रीकृष्ण! आप जिनकी प्रार्थना करते हैं, वे तेज और तपस्याकी निधि अचिन्त्य भगवान् शंकर यहाँ शम आदि शुभभावोंकी सृष्टि और काम आदि अशुभ भावोंका संहार करते हुए देवी पार्वतीके साथ सदा विराजमान रहते हैं ।। ७१-७२ ।।
"O Krishna, destroyer of enemies! The one whom you yourself worship-he is the unfathomable Lord Shiva, the treasure of brilliance and austerity. He eternally resides here with Goddess Parvati, creating auspicious qualities like peace and destroying inauspicious ones like Lust



Mahabharat 13.14.71-72 – Geeta Press Gorakhpur –
Maheshwar Shiva the destroyer of Lust

तेजसां तपसां चैव निधिः स भगवानिह ।। ७१ ।।
शुभाशुभान्वितान् भावान् विसृजन् संक्षिपन्नपि ।
आस्ते देव्या सदाचिन्त्यो यं प्रार्थयसि शत्रुहन् ।। ७२ ।।
शत्रुनाशक श्रीकृष्ण! आप जिनकी प्रार्थना करते हैं, वे तेज और तपस्याकी निधि अचिन्त्य भगवान् शंकर यहाँ शम आदि शुभभावोंकी सृष्टि और काम आदि अशुभ भावोंका संहार करते हुए देवी पार्वतीके साथ सदा विराजमान रहते हैं ।। ७१-७२ ।।

"O Krishna, destroyer of enemies! The one whom you yourself worship—he is the unfathomable Lord Shiva, the treasure of brilliance and austerity. He eternally resides here with Goddess Parvati, creating auspicious qualities like peace and destroying inauspicious ones like Lust

Mahabharat Anushashan Parva Adhaya 14 Slokas 217 Maheshwar Shiva the conqueror of Lust

दिग्वासाः कीर्त्यते कोऽन्यो लोके कश्चोर्ध्वरतसः । कस्य चार्धे स्थिता कान्ता अनङ्गः केन निर्जितः ।। २१७ ।।

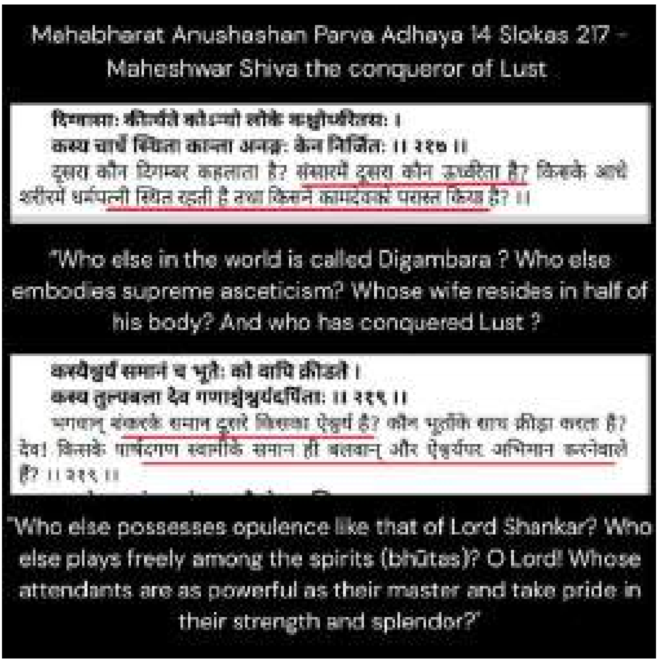
दूसरा कौन दिगम्बर कहलाता है? संसारमें दूसरा कौन ऊर्ध्वरता है? किसके आधे शरीरमें धर्मपत्नी स्थित रहती है तथा किसने कामदेवको परास्त किया है? ।।

"Who else in the world is called Digambara ? Who else embodies supreme asceticism? Whose wife resides in half of his body? And who has conquered Lust ?

कस्यैश्वर्यं समानं च भूतैः को वापि क्रीडते । कस्य तुल्यबला देव गणाश्चैश्वर्यदर्पिताः ।। २१९ ।।

भगवान् शंकरके समान दूसरे किसका ऐश्वर्य है? कौन भूतोंके साथ क्रीड़ा करता है? देव! किसके पार्षदगण स्वामीके समान ही बलवान् और ऐश्वर्यपर अभिमान करनेवाले हैं? ।। २१९ ।।

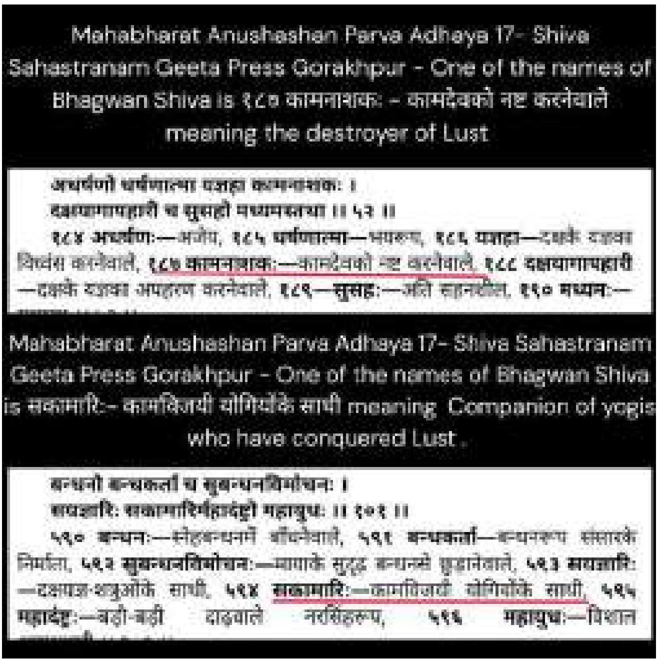
"Who else possesses opulence like that of Lord Shankar? Who else plays freely among the spirits (bhūtas)? O Lord! Whose attendants are as powerful as their master and take pride in their strength and splendor?"



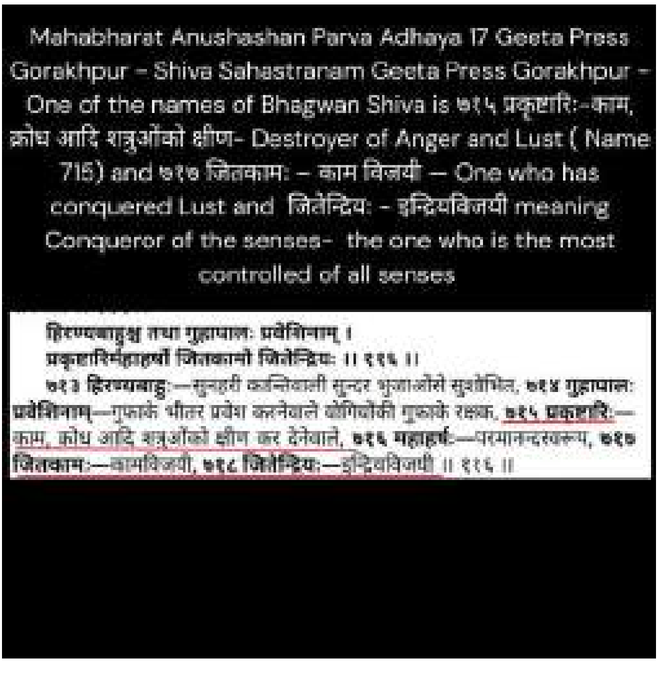
Mahabharat Anushashan Parva Adhaya 17- Shiva Sahastranam Geeta Press Gorakhpur – One of the names of Bhagwan Shiva is १८७ **कामनाशकः – कामदेवको नष्ट करनेवाले** meaning the destroyer of Lust

Mahabharat Anushashan Parva Adhaya 17- Shiva Sahastranam Geeta Press Gorakhpur – One of the names of Bhagwan Shiva is **ग्कामारिः- कामविजयी योगियोंके साथी** meaning

Companion of yogis who have conquered Lust .



Mahabharat Anushashan Parva Adhaya 17 Geeta Press Gorakhpur – Shiva Sahastranam Geeta Press Gorakhpur – One of the names of Bhagwan Shiva is **७१५ प्रकृष्टारिः-काम, क्रोध आदि शत्रुओंको क्षीण**- Destroyer of Anger and Lust (Name 715) and **७१७ जितकामः – काम विजयी** — One who has conquered Lust and **जितेन्द्रियः** – **इन्द्रियविजयी** meaning Conqueror of the senses- the one who is the most controlled of all senses



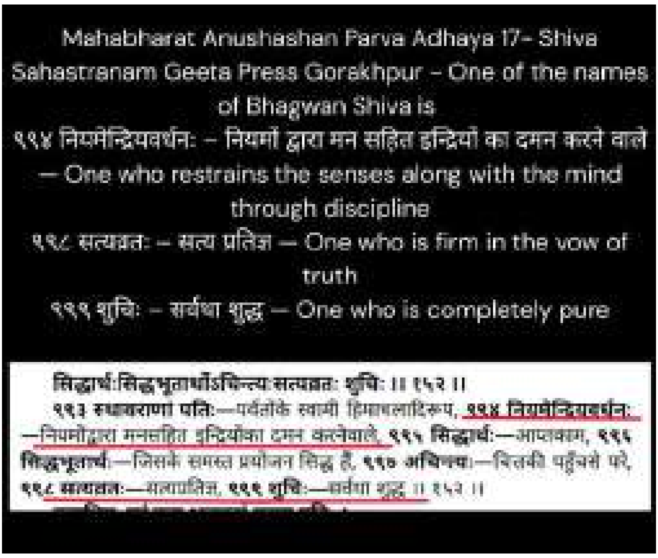
A Few Other references-

Mahabharat Anushashan Parva Adhaya 17- Shiva Sahastranam Geeta Press Gorakhpur – One of the names of Bhagwan Shiva is

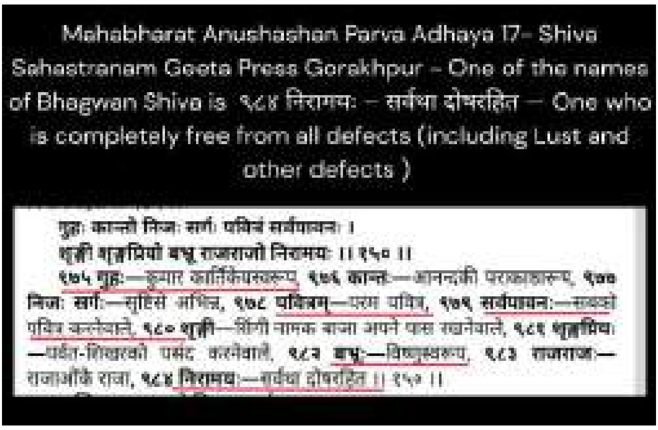
९९४ नियमेन्द्रियवर्धनः – नियमों द्वारा मन सहित इन्द्रियों का दमन करने वाले — One who restrains the senses along with the mind through discipline

९९८ सत्यव्रतः – सत्य प्रतिज्ञ — One who is firm in the vow of truth

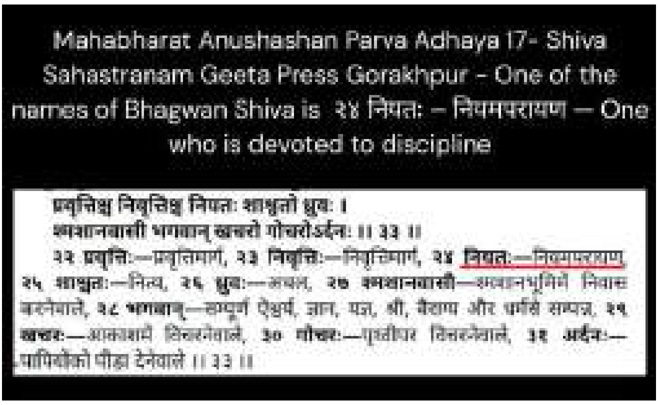
९९९ शुचिः – सर्वथा शुद्ध — One who is completely pure



Mahabharat Anushashan Parva Adhaya 17- Shiva Sahastranam Geeta Press Gorakhpur – One of the names of Bhagwan Shiva is **९८४ निरामयः – सर्वथा दोषरहित** — One who is completely free from all defects (including Lust and other defects)

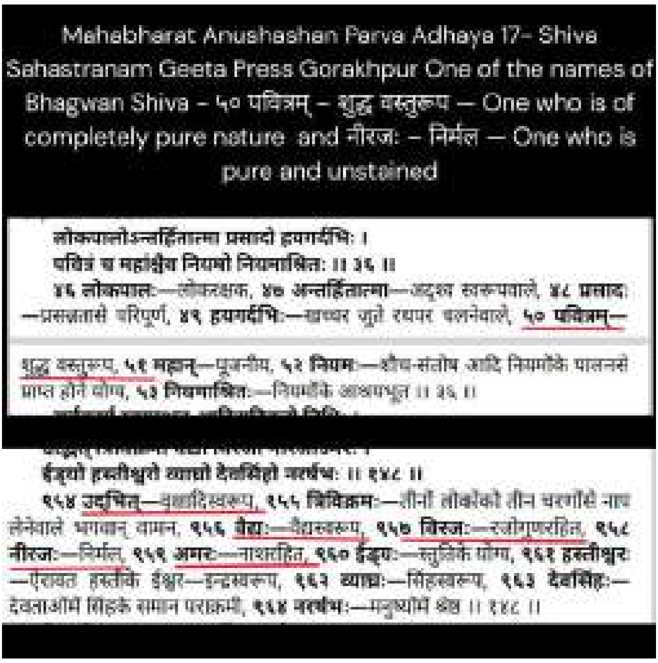


Mahabharat Anushashan Parva Adhaya 17- Shiva Sahastranam Geeta Press Gorakhpur – One of the names of Bhagwan Shiva is **२४ नियतः – नियमपरायण** — One who is devoted to discipline


Mahabharat Anushashan Parva Adhaya 17- Shiva Sahastranam Geeta Press Gorakhpur – One of the names of Bhagwan Shiva is २४ नियतः – नियमपरायण — One who is devoted to discipline

प्रवृत्तिश्च निवृत्तिश्च नियतः शाश्वतो ध्रुवः ।
श्मशानवासी भगवान् खचरो गोचरोऽर्दनः ॥ ३३ ॥
२२ प्रवृत्तिः—प्रवृत्तिमार्ग, २३ निवृत्तिः—निवृत्तिमार्ग, २४ नियतः—नियमपरायण, २५ शाश्वतः—नित्य, २६ ध्रुवः—अचल, २७ श्मशानवासी—श्मशानभूमिमें निवास करनेवाले, २८ भगवान्—सम्पूर्ण ऐश्वर्य, ज्ञान, यश, श्री, वैराग्य और धर्मसे सम्पन्न, २९ खचरः—आकाशमें विचरनेवाले, ३० गोचरः—पृथ्वीपर विचरनेवाले, ३१ अर्दनः—पापियोंको पीड़ा देनेवाले ॥ ३३ ॥

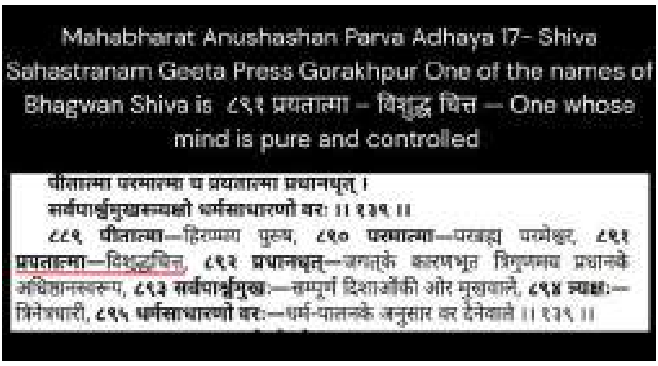
Mahabharat Anushashan Parva Adhaya 17- Shiva Sahastranam Geeta Press Gorakhpur One of the names of Bhagwan Shiva – ५० **पवित्रम्** – **शुद्ध वस्तुरूप** — One who is of completely pure nature and **नीरजः** – **निर्मल** — One who is pure and unstained


Mahabharat Anushashan Parva Adhaya 17- Shiva Sahastranam Geeta Press Gorakhpur One of the names of Bhagwan Shiva – ५० पवित्रम् – शुद्ध वस्तुरूप — One who is of completely pure nature and नीरजः – निर्मल — One who is pure and unstained

लोकपालोऽन्तर्हितात्मा प्रसादो हयगर्दभिः ।
पवित्रं च महांश्चैव नियमो नियमाश्रितः ॥ ३६ ॥
४६ लोकपालः—लोकरक्षक, ४७ अन्तर्हितात्मा—अदृश्य स्वरूपवाले, ४८ प्रसादः—प्रसन्नतासे परिपूर्ण, ४९ हयगर्दभिः—खच्चर जुते रथपर चलनेवाले, ५० पवित्रम्—शुद्ध वस्तुरूप, ५१ महान्—पूजनीय, ५२ नियमः—शौच-संतोष आदि नियमोंके पालनसे प्राप्त होने योग्य, ५३ नियमाश्रितः—नियमोंके आश्रयभूत ॥ ३६ ॥

ईड्यो हस्तीश्वरो व्याघ्रो देवसिंहो नरर्षभः ॥ १४८ ॥
९५४ उद्भित्—वृक्षादिस्वरूप, ९५५ त्रिविक्रमः—तीनों लोकोंको तीन चरणोंसे नाप लेनेवाले भगवान् वामन, ९५६ वैद्यः—वैद्यस्वरूप, ९५७ विरजः—रजोगुणरहित, ९५८ नीरजः—निर्मल, ९५९ अमरः—नाशरहित, ९६० ईड्यः—स्तुतिके योग्य, ९६१ हस्तीश्वरः—ऐरावत हस्तीके ईश्वर—इन्द्रस्वरूप, ९६२ व्याघ्रः—सिंहस्वरूप, ९६३ देवसिंहः—देवताओंमें सिंहके समान पराक्रमी, ९६४ नरर्षभः—मनुष्योंमें श्रेष्ठ ॥ १४८ ॥

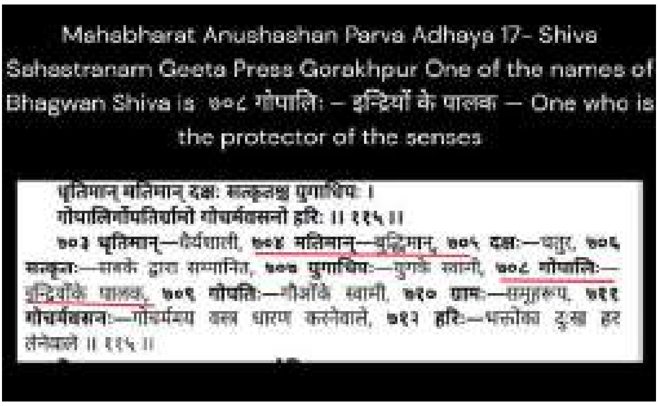
Mahabharat Anushashan Parva Adhaya 17- Shiva Sahastranam Geeta Press Gorakhpur One of the names of Bhagwan Shiva is ८९१ **प्रयतात्मा** – **विशुद्ध चित्त** — One whose mind is pure and controlled


Mahabharat Anushashan Parva Adhaya 17- Shiva Sahastranam Geeta Press Gorakhpur One of the names of Bhagwan Shiva is ८९१ प्रयतात्मा – विशुद्ध चित्त — One whose mind is pure and controlled

पीतात्मा परमात्मा च प्रयतात्मा प्रधानधृत् ।
सर्वपार्श्वमुखस्त्र्यक्षो धर्मसाधारणो वरः ॥ १३९ ॥
८८९ पीतात्मा—हिरण्मय पुरुष, ८९० परमात्मा—परब्रह्म परमेश्वर, ८९१ प्रयतात्मा—विशुद्धचित्त, ८९२ प्रधानधृत्—जगत्‌के कारणभूत त्रिगुणमय प्रधानके अधिष्ठानस्वरूप, ८९३ सर्वपार्श्वमुखः—सम्पूर्ण दिशाओंकी ओर मुखवाले, ८९४ त्र्यक्षः—त्रिनेत्रधारी, ८९५ धर्मसाधारणो वरः—धर्म-पालनके अनुसार वर देनेवाले ॥ १३९ ॥

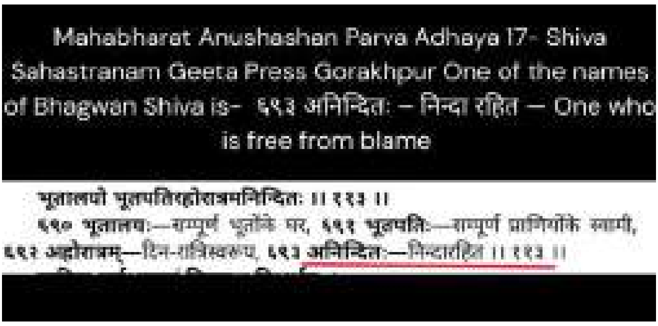
Mahabharat Anushashan Parva Adhaya 17-
Shiva Sahastranam Geeta Press Gorakhpur

One of the names of Bhagwan Shiva is ७०८ **गोपालिः – इन्द्रियों के पालक** — One who is the protector of the senses


Mahabharat Anushashan Parva Adhaya 17- Shiva Sahastranam Geeta Press Gorakhpur One of the names of Bhagwan Shiva is ७०८ गोपालिः – इन्द्रियों के पालक — One who is the protector of the senses

धृतिमान् मतिमान् दक्षः सत्कृतश्च युगाधिपः ।
गोपालिर्गोपतिर्ग्रामो गोचर्मवसनो हरिः ॥ ११५ ॥
७०३ धृतिमान्—धैर्यशाली, ७०४ मतिमान्—बुद्धिमान्, ७०५ दक्षः—चतुर, ७०६ सत्कृतः—सबके द्वारा सम्मानित, ७०७ युगाधिपः—युगके स्वामी, ७०८ गोपालिः—इन्द्रियोंके पालक, ७०९ गोपतिः—गौओंके स्वामी, ७१० ग्रामः—समूहरूप, ७११ गोचर्मवसनः—गोचर्ममय वस्त्र धारण करनेवाले, ७१२ हरिः—भक्तोंका दुःख हर लेनेवाले ॥ ११५ ॥

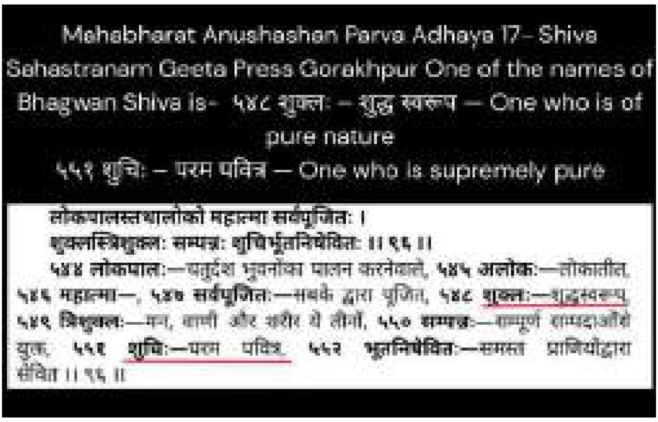
Mahabharat Anushashan Parva Adhaya 17- Shiva Sahastranam Geeta Press Gorakhpur One of the names of Bhagwan Shiva is- **६९३ अनिन्दितः – निन्दा रहित** — One who is free from blame


Mahabharat Anushashan Parva Adhaya 17- Shiva Sahastranam Geeta Press Gorakhpur One of the names of Bhagwan Shiva is- ६९३ अनिन्दितः – निन्दा रहित — One who is free from blame

भूतालयो भूतपतिरहोरात्रमनिन्दितः ॥ ११३ ॥
६९० भूतालयः—सम्पूर्ण भूतोंके घर, ६९१ भूतपतिः—सम्पूर्ण प्राणियोंके स्वामी, ६९२ अहोरात्रम्—दिन-रात्रिस्वरूप, ६९३ अनिन्दितः—निन्दारहित ॥ ११३ ॥

Mahabharat Anushashan Parva Adhaya 17- Shiva Sahastranam Geeta Press Gorakhpur One of the names of Bhagwan Shiva is- **५४८ शुक्लः – शुद्ध स्वरूप** — One who is of pure nature

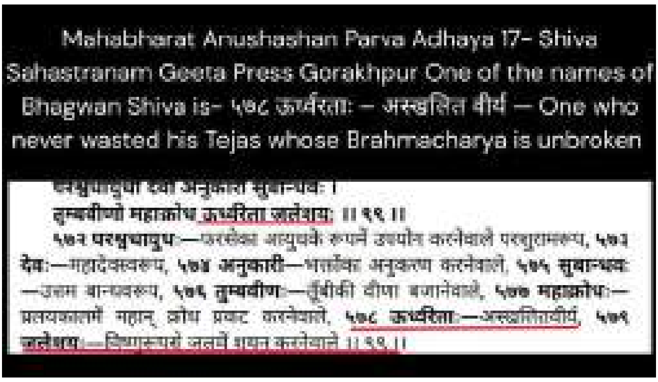
५५१ शुचिः – परम पवित्र — One who is supremely pure


Mahabharat Anushashan Parva Adhaya 17- Shiva Sahastranam Geeta Press Gorakhpur One of the names of Bhagwan Shiva is- ५४८ शुक्लः – शुद्ध स्वरूप — One who is of pure nature
५५१ शुचिः – परम पवित्र — One who is supremely pure

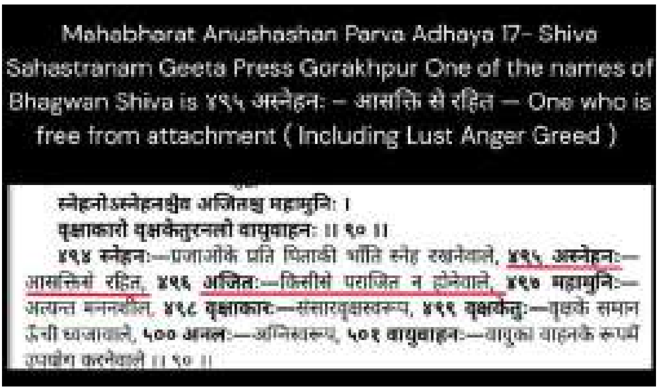
लोकपालस्तथालोको महात्मा सर्वपूजितः ।
शुक्लस्त्रिशुक्लः सम्पन्नः शुचिर्भूतनिषेवितः ॥ ९६ ॥
५४४ लोकपालः—चतुर्दश भुवनोंका पालन करनेवाले, ५४५ अलोकः—लोकातीत, ५४६ महात्मा—, ५४७ सर्वपूजितः—सबके द्वारा पूजित, ५४८ शुक्लः—शुद्धस्वरूप, ५४९ त्रिशुक्लः—मन, वाणी और शरीर ये तीनों, ५५० सम्पन्नः—सम्पूर्ण सम्पदाओंसे युक्त, ५५१ शुचिः—परम पवित्र, ५५२ भूतनिषेवितः—समस्त प्राणियोंद्वारा सेवित ॥ ९६ ॥

Mahabharat Anushashan Parva Adhaya 17- Shiva Sahastranam Geeta Press Gorakhpur One of the names of Bhagwan Shiva is- **५७८**

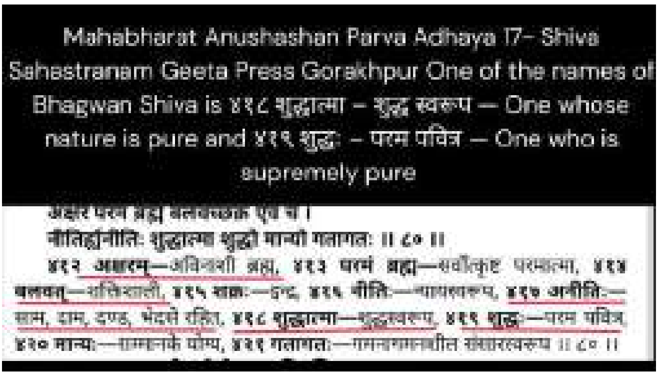
ऊर्ध्वरताः – अस्खलित वीर्य — One who never wasted his Tejas whose Brahmacharya is unbroken



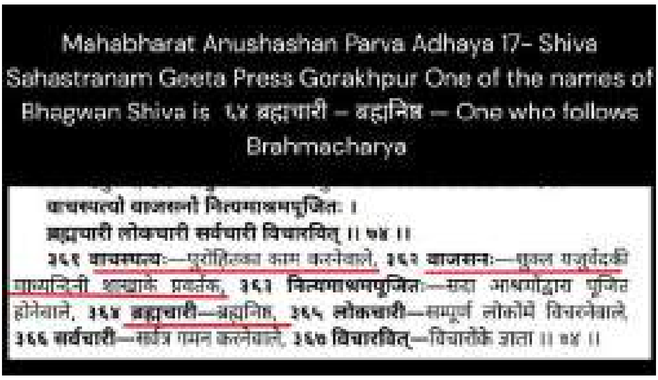
Mahabharat Anushashan Parva Adhaya 17- Shiva Sahastranam Geeta Press Gorakhpur One of the names of Bhagwan Shiva is ४९५ अस्नेहनः – आसक्ति से रहित — One who is free from attachment (Including Lust Anger Greed)



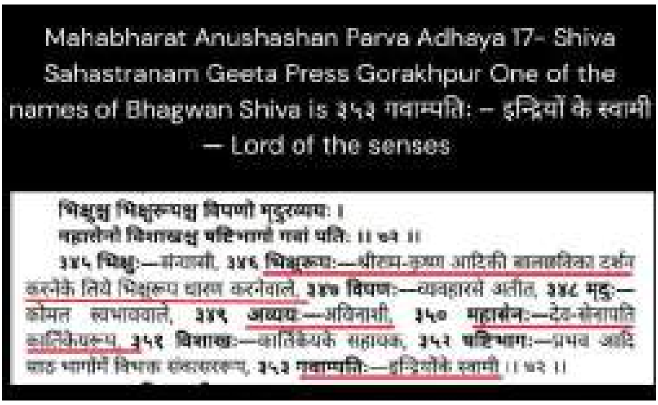
Mahabharat Anushashan Parva Adhaya 17- Shiva Sahastranam Geeta Press Gorakhpur One of the names of Bhagwan Shiva is ४१८ शुद्धात्मा – शुद्ध स्वरूप — One whose nature is pure and ४१९ शुद्धः – परम पवित्र — One who is supremely pure



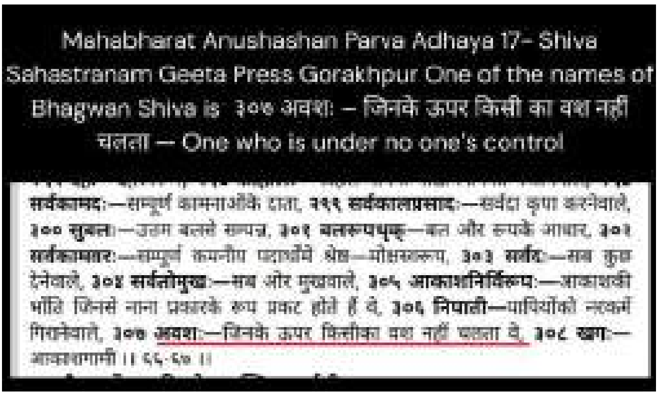
Mahabharat Anushashan Parva Adhaya 17- Shiva Sahastranam Geeta Press Gorakhpur One of the names of Bhagwan Shiva is ६४ ब्रह्मचारी – ब्रह्मनिष्ठ — One who follows Brahmacharya



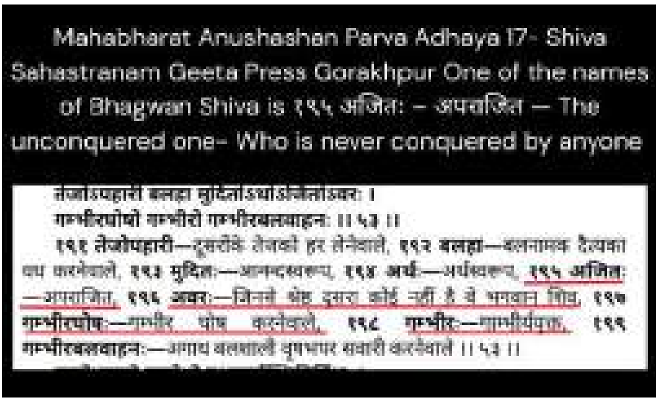
Mahabharat Anushashan Parva Adhaya 17- Shiva Sahastranam Geeta Press Gorakhpur One of the names of Bhagwan Shiva is **३५३ गवाम्पतिः – इन्द्रियों के स्वामी** — Lord of the senses



Mahabharat Anushashan Parva Adhaya 17- Shiva Sahastranam Geeta Press Gorakhpur One of the names of Bhagwan Shiva is **३०७ अवशः – जिनके ऊपर किसी का वश नहीं चलता** — One who is under no one's control



Mahabharat Anushashan Parva Adhaya 17- Shiva Sahastranam Geeta Press Gorakhpur One of the names of Bhagwan Shiva is **१९५ अजितः – अपराजित** — The unconquered one- Who is never conquered by anyone

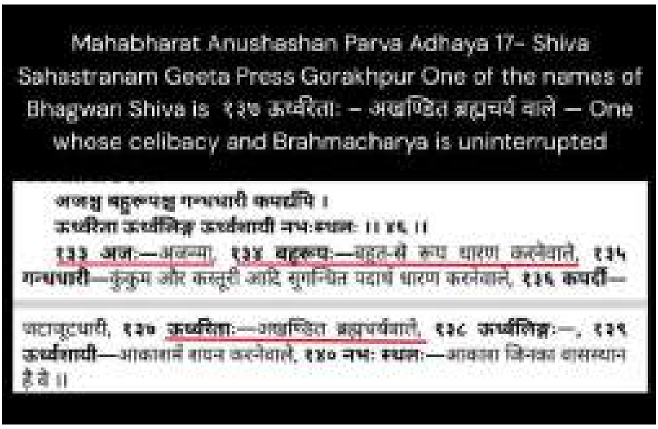


Mahabharat Anushashan Parva Adhaya 17- Shiva Sahastranam Geeta Press Gorakhpur One of the names of Bhagwan Shiva is १९५ अजितः – अपराजित – The unconquered one- Who is never conquered by anyone

तेजोऽपहारी बलहा मुदितोऽर्थोऽजितोऽवरः ।
गम्भीरघोषो गम्भीरो गम्भीरबलवाहनः ॥ ५३ ॥

१९१ तेजोपहारी—दूसरोंके तेजको हर लेनेवाले, १९२ बलहा—बलनामक दैत्यका वध करनेवाले, १९३ मुदितः—आनन्दस्वरूप, १९४ अर्थः—अर्थस्वरूप, १९५ अजितः—अपराजित, १९६ अवरः—जिनसे श्रेष्ठ दूसरा कोई नहीं है वे भगवान् शिव, १९७ गम्भीरघोषः—गम्भीर घोष करनेवाले, १९८ गम्भीरः—गाम्भीर्ययुक्त, १९९ गम्भीरबलवाहनः—अगाध बलशाली वृषभपर सवारी करनेवाले ॥ ५३ ॥

Mahabharat Anushashan Parva Adhaya 17- Shiva Sahastranam Geeta Press Gorakhpur One of the names of Bhagwan Shiva is **१३७ ऊर्ध्वरेताः – अखण्डित ब्रह्मचर्य वाले** – One whose celibacy and Brahmacharya is uninterrupted



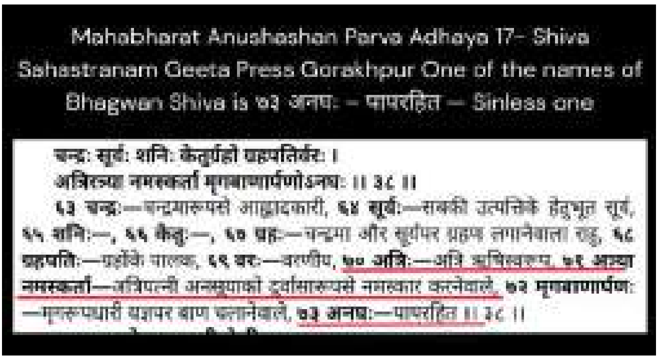
Mahabharat Anushashan Parva Adhaya 17- Shiva Sahastranam Geeta Press Gorakhpur One of the names of Bhagwan Shiva is १३७ ऊर्ध्वरेताः – अखण्डित ब्रह्मचर्य वाले – One whose celibacy and Brahmacharya is uninterrupted

अजश्च बहुरूपश्च गन्धधारी कपर्द्यपि ।
ऊर्ध्वरेता ऊर्ध्वलिङ्ग ऊर्ध्वशायी नभःस्थलः ॥ २६ ॥

१३३ अजः—अजन्मा, १३४ बहुरूपः—बहुत-से रूप धारण करनेवाले, १३५ गन्धधारी—कुंकुम और कस्तूरी आदि सुगन्धित पदार्थ धारण करनेवाले, १३६ कपर्दी—

जटाजूटधारी, १३७ ऊर्ध्वरेताः—अखण्डित ब्रह्मचर्यवाले, १३८ ऊर्ध्वलिङ्गः—, १३९ ऊर्ध्वशायी—आकाशमें शयन करनेवाले, १४० नभः स्थलः—आकाश जिनका वासस्थान है वे ॥

Mahabharat Anushashan Parva Adhaya 17- Shiva Sahastranam Geeta Press Gorakhpur One of the names of Bhagwan Shiva is **७३ अनघः – पापरहित** – Sinless one



Mahabharat Anushashan Parva Adhaya 17- Shiva Sahastranam Geeta Press Gorakhpur One of the names of Bhagwan Shiva is ७३ अनघः – पापरहित – Sinless one

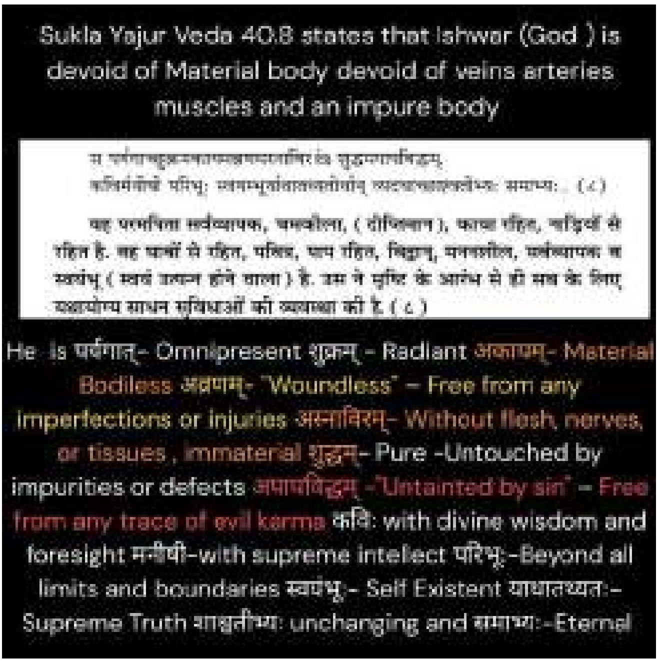
चन्द्रः सूर्यः शनिः केतुर्ग्रहो ग्रहपतिर्वरः ।
अत्रिरत्र्या नमस्कर्ता मृगबाणार्पणोऽनघः ॥ ३८ ॥

६३ चन्द्रः—चन्द्रमारूपसे आह्लादकारी, ६४ सूर्यः—सबकी उत्पत्तिके हेतुभूत सूर्य, ६५ शनिः—, ६६ केतुः—, ६७ ग्रहः—चन्द्रमा और सूर्यपर ग्रहण लगानेवाला राहु, ६८ ग्रहपतिः—ग्रहोंके पालक, ६९ वरः—वरणीय, ७० अत्रिः—अत्रि ऋषिस्वरूप, ७१ अत्र्या नमस्कर्ता—अत्रिपत्नी अनसूयाको दुर्वासारूपसे नमस्कार करनेवाले, ७२ मृगबाणार्पणः—मृगरूपधारी यज्ञपर बाण चलानेवाले, ७३ अनघः—पापरहित ॥ ३८ ॥

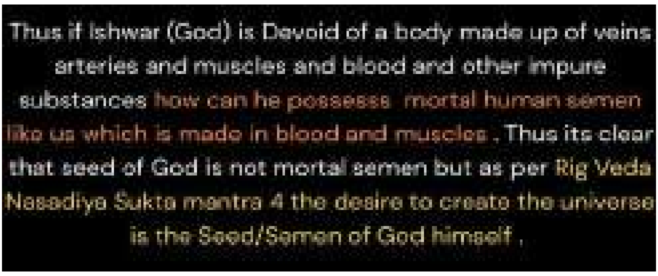
Sukla Yajur Veda 40.8 states that Ishwar (God) is devoid of Material body devoid of veins arteries muscles and an impure body

वह परमपिता सर्वव्यापक, चमकीला, (दीप्तिमान), काया रहित, नाड़ियों से रहित है. वह घावों से रहित, पवित्र, पाप रहित, विद्वान्, मननशील, सर्वव्यापक व स्वयंभू (स्वयं उत्पन्न होने वाला) है. उस ने सृष्टि के आरंभ से ही सब के लिए यथायोग्य साधन सुविधाओं की व्यवस्था की है

He is पर्यगात्- Omnipresent शुक्रम् – Radiant अकायम्- Material Bodiless अव्रणम्- "Woundless" – Free from any imperfections or injuries अस्नाविरम्- Without flesh, nerves, or tissues, immaterial शुद्धम् – Pure – Untouched by impurities or defects अपापविद्धम् -"Untainted by sin" – Free from any trace of evil karma कविः with divine wisdom and foresight मनीषी-with supreme intellect परिभूः-Beyond all limits and boundaries स्वयंभूः- Self Existent याथातथ्यतः- Supreme Truth शाश्वतीभ्यः unchanging and समाभ्यः-Eternal



Thus if Ishwar (God) is Devoid of a body made up of veins arteries and muscles and blood and other impure substances how can he possesss mortal human semen like us which is made in blood and muscles . Thus its clear that seed of God is not mortal semen but as per Rig Veda Nasadiya Sukta mantra 4 the desire to create the universe is the Seed/Semen of God himself .



Mahabharta Vana Parva Adhaya 97 – सापश्यद् विबुधान् सर्वानस्वेंदीन् स्तब्धलोचनान् । हषितस्त्रग्रजोहीनान् स्थितानस्पृशतः क्षितिम् ।। 24 ।।

Now Damayanti saw – all the Devtas are sweatless – no trace of sweat is visible in any of their parts, their eyelids do not fall. The garlands they wearing are full of new growth – they do not wither. Dust particles are not falling on them. They are sitting on thrones, but their feet do not touch the earth and their shadow does not fall.

Mahabharat gives us an idea that the Devas do not possess a material human body like us made up of blood muscles arteries and veins and they produce no Shadow . So the Tejas of Devas should not be compared to Mortal Human semen as they do not have material body like us

Mahabharta Vana Parva Adheya 97 – सापश्यद् विबुधान् सर्वानस्वेदान् स्तब्धलोचनान् । हृषितस्रग्रजोहीनान् स्थितानस्पृशतः क्षितिम् ॥ 24 ॥
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Allegations–

7. Sage Vyasa

📚Devi Bhagavatam 1.14.1-70📚
Confounded by terror, she assumed the form of a Śūka bird and fled away; Vyāsa, too, became greatly surprised to see her in the form of a bird. The moment Vyāsa saw the extraordinary beautiful form of Ghritācī, the Cupid entered then, into his body, and his mind was filled with the thought of sweet feminine form and was gladdened and all his body was thrilled with pleasure so that the hairs of the body stood on their ends. The Muni Vyāsa Deva tried his best and exerted his power of patience to its utmost, but failed to

control his restless mind to enjoy the woman. Though he was very energetic, and he tried repeatedly to control his heart, enchanted with the beautiful form of Ghritācī, yet he could not, as due to a state of things pre-ordained by God, control his mind. At this state, when he was rubbing the fire sticks to get the sacred fire, the two pieces of wood used in kindling the fire, his seed (semen) fell upon the Araṇī (the two pieces of wood used in kindling the sacred fire). But he did not take any notice of that, and he went on rubbing the firesticks when arose from that Araṇī the wonderfully beautiful form of Śūka deva, looking like a second Vyāsa."

📚Mahabharata 12.325📚
Beholding the Apsara in those woods, the illustrious Rishi Vyasa, O Yudhishthira, became suddenly smitten with desire. The Apsara (Ghritaci), seeing the Rishi's heart troubled by desire, transformed herself into a she-parrot and came to that spot. Although he beheld the Apsara disguised in another form, the desire that had arisen in the Rishi's heart (without disappearing) spread itself over every part of his body. Summoning all his patience, the ascetic endeavoured to suppress that desire; with all his effort, however, Vyasa did not succeed in controlling his agitated mind. In consequence of the inevitability of what was to happen, the Rishi's heart was attracted by Ghritaci's fair form. He set himself more earnestly to the task of making a fire for suppressing his emotion, but in spite of all his efforts his vital seed came out. That best of regenerate ones, however, O king, continued to rub his stick without feeling any scruples for what had happened. From the seed that fell, was born a son unto him, called Suka."

📚Narada Purana 2.58.19-27📚
At that time, the illustrious sage happened to see a heavenly damsel called Ghrtaci who, in consequence of her brilliant splendour, possessed excellent beauty. Seeing that celestial damsel, in that forest, the great sage Vyasa became instantly passionately

enamoured of her. After making Vyasa deeply agitated with passion, the most beautiful Ghrtaci, transforming herself into a she-parrot, approached him. Even after seeing the celestial lady disguised in another form, he was overcome with cupid (passionate love) who spread in every part of his body. With great (moral) courage, the sage tried to restrain his passion. But his mind being extremely agitated, Vyasa was unable to control it. Due to the inevitability of Destiny (lit. what was to happen) the heart of the sage was fascinated by the (beautiful) form (of Ghrtaci). With the desire to do this (vi-e. the kindling of Are) while he was suppressing his passion with special efforts, all of a sudden his semen fell on the churning sticks. It was thus that the great ascetic Suka was born while Vyasa continued the churning of sacrificial sticks."

Refutation-

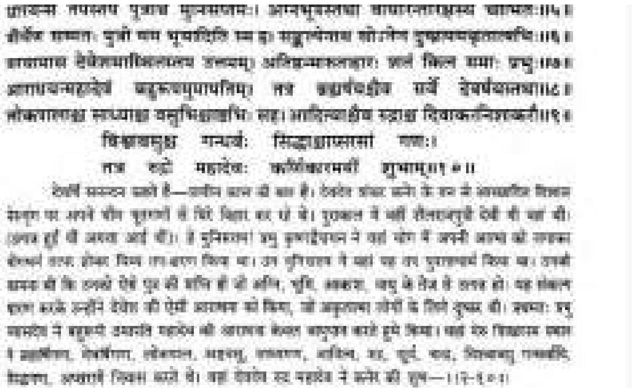
If one reads Narada Purana Purva, Book II, Chapter 58 in full, the context becomes clear and the allegation collapses. The chapter narrates that Vyāsa Deva undertook an intense and prolonged penance on Mount Meru to please Mahādeva, with the desire to be blessed with a son of extraordinary power and fame. Despite extreme hardships, Vyāsa steadfastly maintained his austerities and yoga practice until Mahādeva, moved by his devotion, granted him the boon: a son whose brilliance would be celebrated across the three worlds. Later, as destiny ordained under that very boon, Vyāsa was churning sacrificial sticks (*araṇi*) when the apsarā Ghṛtācī appeared before him in her celestial beauty. Overcome by the divine *māyā* that was part of the boon's fulfilment—not through any voluntary lapse—Vyāsa's seed fell onto the sacrificial sticks, from which his son Śuka (also called Sūta in some accounts) was miraculously born. There was no physical union, no act with an animal, and no moral breach—only the unfolding of a divine birth exactly as foreordained by Mahādeva's blessing.

Narada Purana 2.58 hindi translation by Chaukhamba Publications

देवर्षि सनन्दन कहते हैं- प्राचीन काल की बात है। देवदेव शंकर कनेर के वन से आच्छादित विशाल मेरुशृंग पर अपने भौम भूतगणों से घिरे विहार कर रहे थे। पुराकाल में वहीं शैलराजपुत्री देवी भी वहां थीं। (उत्पन्न हुई थीं अथवा आई थीं)। हे मुनिसत्तम! प्रभु कृष्णद्वैपायन ने वहां योग में अपनी आत्मा को लगाकर योगधर्म तत्पर होकर दिव्य तपःश्चरण किया था। उन मुनिसत्तम ने वहां यह तप पुत्रलाभार्थ किया था। उनकी कामना थी कि उनको ऐसे पुत्र की प्राप्ति हो जो अग्नि, भूमि, आकाश, वायु के तेज से उत्पन्न हो। यह संकल्प धारण करके उन्होंने देवेश की ऐसी आराधना को किया, जो अकृतात्मा लोगों के लिये दुष्कर थी। प्रथमतः प्रभु व्यासदेव ने बहुरूपी उमापति महादेव की आराधना केवल वायुपान करते हुये किया। वहां मेरु शिखरस्थ स्थान में ब्रह्मर्षिगण, देवर्षिगण, लोकपाल, अष्टवसु, साध्यगण, आदित्य, रुद्र, सूर्य, चन्द्र, विश्वावसु गन्धर्वादि, सिद्धगण, अप्सरायें निवास करते थे। वहां देवदेव रुद्र महादेव ने कनेर की शुभ- ।।२-१०।।

Devarṣi Sanandana said)
In ancient times, Lord of the Devas, Mahadeva Shankara, was sporting upon the lofty peak of Mount Meru, which was covered with oleander groves, surrounded by His earthly attendants, the Bhūtaganas. In those primeval days, the daughter of the King of Mountains (Pārvatī Devī) was also present there (either born there or having arrived there). O foremost of sages! At that very place, Lord Krishna Dvaipāyana (Veda Vyāsa), absorbed in yoga, engaged himself in deep austerities for the purpose of obtaining a son. His wish was to have a son who would be endowed with the brilliance of fire, earth, sky, and wind. With this resolve, he worshipped the Lord of the Devas in a manner that is most difficult for those of undisciplined mind to perform. At first, Vyāsa worshipped the many-formed Umāpati Mahādeva subsisting only on air. On that peak of Meru resided the Brahmarṣis, Devarṣis, the Lokapālas, the eight Vasus, the Sādhyas, the Ādityas, the Rudras, the Sun, the Moon, the Gandharva Viśvāvasu and others, Siddhas, and Apsarās. There, Lord Rudra Mahādeva, adorned with a garland of auspicious oleander flowers, shone like the autumn full moon. In that divine and delightful forest, filled with the Lord and the Devarṣis,

Vyāsa, endowed with supreme yoga, continued his worship for the sake of obtaining a son. During this period of austerity, his complexion did not become pale, nor did he feel any weariness. This was a wondrous event for the entire three worlds. Instead of fatigue or weakness, his matted locks blazed like tongues of fire, radiating the splendour of his great penance. O Nārada! By such austerity and devotion, Umāpati Maheśvara became exceedingly pleased and prepared to grant him a boon. Then Lord Tryambaka, smiling, spoke to Vyāsa. ।।2–10।।



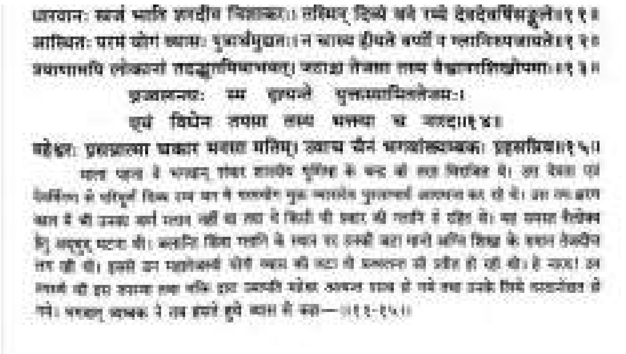
माला पहना वे भगवान् शंकर शारदीय पूर्णिमा के चन्द्र की तरह विराजित थे। उस देवता एवं देवर्षिगण से परिपूर्ण दिव्य रम्य वन में परमयोग युक्त व्यासदेव पुत्रलाभार्थ आराधना कर रहे थे। उस तपःश्चरण काल में भी उनका वर्ण म्लान नहीं था तथा वे किसी भी प्रकार की ग्लानि से रहित थे। यह समस्त त्रैलोक्य हेतु अद्भुद् घटना थी। क्लान्ति किंवा ग्लानि के स्थान पर उनकी जटा मानो अग्नि शिखा के समान तेजदीप्त लग रही थी। इससे उन महातेजस्वी योगी व्यास की जटा तो प्रज्वलन्त सी प्रतीत हो रही थी। हे नारद ! उन तपस्वी की इस तपस्या तथा भक्ति द्वारा उमापति महेश्वर अत्यन्त प्रसन्न हो गये तथा उनके लिये वरदानोद्यत हो गये। भगवान् त्र्यम्बक ने तब हंसते हुये व्यास से कहा- ।।११-१५।।

Wearing a garland, Lord Shankara shone like the moon of the Sharad Purnima. In that divine and delightful forest, filled with that deity and the Devarṣis, the supremely yogic Vyāsadeva was engaged in worship for the purpose of obtaining a son.

Even during that period of austerity, his complexion did not fade, nor was he afflicted by any weariness. This was a marvellous event for the entire three worlds. Instead of fatigue or weakness, his matted locks appeared to

glow like tongues of fire, making the great and radiant yogi Vyāsa's hair seem ablaze.

O Nārada! By that austerity and devotion, Umāpati Maheśvara became exceedingly pleased and prepared to grant him a boon. Then Lord Tryambaka, smiling, spoke to Vyāsa. ।।11–15।।

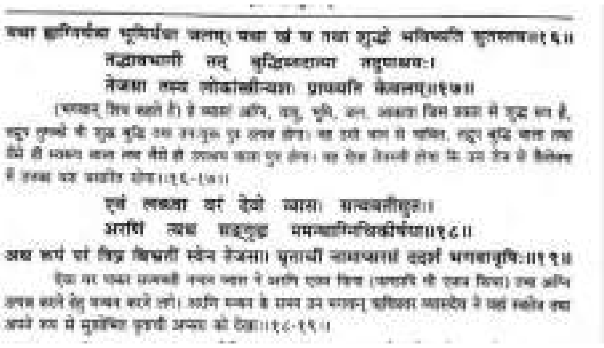


(भगवान् शिव कहते हैं) हे व्यास! अग्नि, वायु, भूमि, जल, आकाश जिस प्रकार से शुद्ध रूप है, तद्रूप तुमको भी शुद्ध बुद्धि तथा तपःयुक्त पुत्र उत्पन्न होगा। वह उसी भाव से भावित, तद्रूप बुद्धि वाला तथा वैसे ही स्वरूप वाला तथा वैसे ही उपाश्रय वाला पुत्र होगा। वह ऐसा तेजस्वी होगा कि उस तेज से त्रैलोक्य में उनका यश प्रसारित रहेगा।।१६-१७।।

ऐसा वर पाकर सत्यवती नन्दन व्यास ने अरणि एकत्र किया (काष्ठादि भी एकत्र किया) तथा अग्नि उत्पन्न करने हेतु मन्थन करने लगे। अरणि मन्थन के समय उन भगवान् ऋषिप्रवर व्यासदेव ने वहां स्वतेज तथा अपने रूप से सुशोभित घृताची अप्सरा को देखा।।१८-१९।।

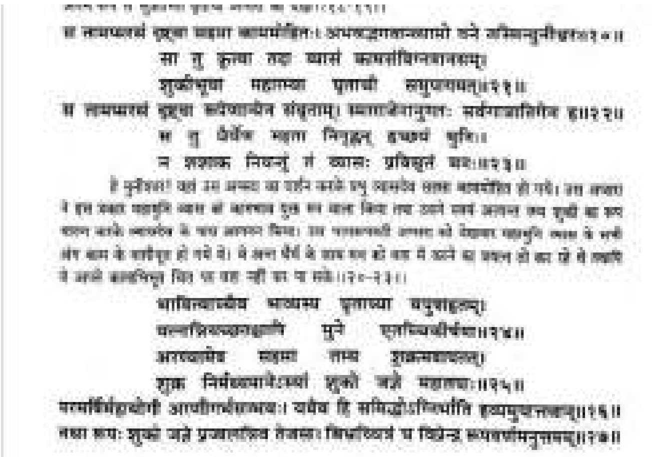
"O Vyāsa! Just as fire, air, earth, water, and space are pure in nature, in the same way you shall have a son who will be endowed with pure intellect and ascetic power. He will be of the same nature, the same intellect, the same form, and the same refuge as yourself. His brilliance will spread your fame throughout the three worlds." ।।16–17।।

Receiving this boon, Satyavatī's son Vyāsa gathered the *araṇi* sticks (and other materials) and began to churn them to produce fire. During this churning of the araṇi, the illustrious sage Vyāsa beheld the celestial apsarā Ghṛtācī, resplendent with her own beauty and radiance. ।।18–19।।



हे मुनीश्वर! वहां उस अप्सरा का दर्शन करके प्रभु व्यासदेव सहसा काममोहित हो गये। उस अप्सरा ने इस प्रकार महामुनि व्यास को कामभाव युक्त मन वाला किया तथा उसने स्वयं अत्यन्त रम्य शुकी का रूप धारण करके व्यासदेव के पास आगमन किया। उस परमरूपवती अप्सरा को देखकर महामुनि व्यास के सभी अंग काम के वशीभूत हो गये थे। वे अन्त धैर्य के साथ मन को वश में करने का प्रयत्न तो कर रहे थे तथापि वे अपने कामाभिभूत चित्त पर वश नहीं कर पा सके।।२०-२३।।

O foremost of sages! Seeing that apsarā, Lord Vyāsa was suddenly overcome with desire. That apsarā, thus arousing desire in the great sage, assumed the exceedingly beautiful form of a female parrot (*śukī*) and approached Vyāsa. Beholding her supreme beauty, all the limbs of the great sage Vyāsa became subject to passion. Though he tried with utmost patience to control his mind, he was unable to master his desire-filled heart. ।।20–23।।

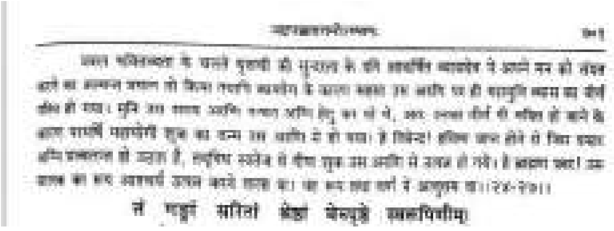


प्रबल भवितव्यता के चलते घृताची की सुन्दरता के प्रति आकर्षित व्यासदेव ने अपने मन को संयत करने का अत्यन्त प्रयत्न तो किया तथापि कामवेग के कारण सहसा उस अरणि पर ही महामुनि व्यास का वीर्य पतित हो गया। मुनि उस समय अरणि मन्थन अग्नि हेतु कर रहे थे, अतः उनका वीर्य भी मथित हो जाने के कारण परमर्षि महायोगी शुक का जन्म उस अरणि से हो गया। हे विप्रेन्द्र ! हविष्य प्राप्त होने से जिस प्रकार अग्नि प्रज्वलन्त हो उठता है, तद्विध स्वतेज से दीप्त शुक उस अरणि से उत्पन्न हो गये। हे ब्राह्मण प्रवर ! उस बालक का रूप

आश्चर्य उत्पन्न करने वाला था। वह रूप तथा वर्ण में अत्युत्तम था।।२४-२७।।

Due to the force of destiny, although Vyāsadeva was deeply attracted to Ghṛtācī's beauty and made the utmost effort to restrain his mind, the surge of passion suddenly caused his seed to be discharged right there upon the *araṇi*. At that time, the sage was churning the *araṇi* to produce fire, and because his seed too was churned in the process, the great ṛṣi and supreme yogi Śuka was born from that *araṇi*.

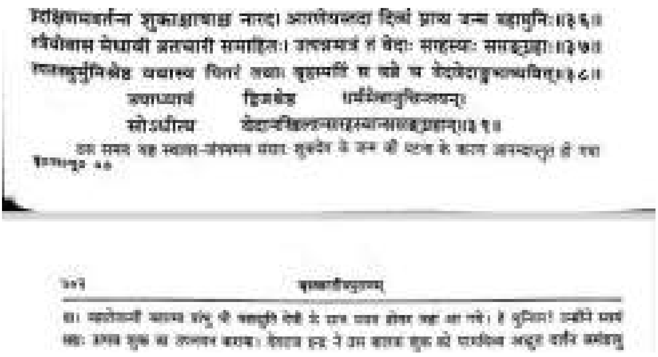
O foremost of Brāhmaṇas! Just as fire blazes forth upon receiving the offering (*haviṣ*), in the same way the self-radiant Śuka, glowing with his own brilliance, emerged from that *araṇi*. O best of Brāhmaṇas! The form of that boy was astonishing—most excellent in both form and complexion. ।।24–27।।



उस समय यह स्थावर-जंगममय संसार शुकदेव के जन्म की घटना के कारण आनन्दाप्लुत हो गया था। महातेजस्वी महात्मा शंभु भी महाद्युति देवी के साथ प्रसन्न होकर वहां आ गये। हे मुनिवर ! उन्होंने स्वयं सद्यः उत्पन्न शुक का उपनयन कराया। देवराज इन्द्र ने उस बालक शुक को परमदिव्य अद्भुत दर्शन कमंडलु

At that moment, the entire world of moving and unmoving beings was filled with joy at the event of Śukadeva's birth. The great and radiant Mahātmā Śaṁbhu, along with the resplendent Goddess, came there in delight.

O great sage! He Himself performed the sacred thread ceremony (*upanayana*) of the newly-born Śuka. The King of the Devas, Indra, presented that boy Śuka with a supremely divine and wondrous water pot (*darśana kamaṇḍalu*).



“Although the context of the Nārada Purāṇa (2.58) itself makes the story of Śukadeva’s birth clear, let us also consider the explanation of Paṇḍit Madhvācārya Śāstrī on this episode, as given in *Purāṇa Digdarśana* (p. 691/788).”

समाधान उक्त कथा में भी व्यास जी के अमोघवीर्य की ही महिमा लक्षित होती है । जब कि तप के प्रभाव से रजोवीर्य के त्रिना भी मानसी सन्तान का उत्पन्न हो जाना नेदादि शास्त्रों में लिखा है, तब स्थूल शरीर की कारण सामग्री से परिपूरित अमोध वीर्य के द्वारा पुत्र का उत्पन्न हो जाना किसी प्रकार भी असम्भव नहीं कहा जा सकता। मानसी किंवा तापसी सृष्टि का वर्णन वेदों में डंके की चोट किया है, यथा– (क) मनसो रेतः प्रथमं यदासीत् । (अथर्व १६ । ५२ । १) (ख) श्रद्धाया दुहिता तपसोऽधिजाता स्वसा ऋषीणां भूतकृतां बभूव । (अथर्व ६ । १३३ ।४) अर्थात् (क) सृष्टि के आरम्भ में 'मनसो रेतः' ही था। (ख) श्रद्धा की पुत्री तप से उत्पन्न हुई थी, सूत्रधार ऋषियों को बहिन लगती थी। मानसिक वीर्य जो कि सृष्टि के इसलिए व्यास जी ने अपने अमोघवीर्यगत एक विशिष्ट कीटाणु को पूर्वप्रशित पद्धति के अनुसार परिपुष्ट करके पुत्ररूप में परिणत कर लिया तो इसमें आश्चर्य की क्या बात हुई ?

Even in the cited narrative, the glory of Vyāsa Ji’s infallible virility (*amogha-vīrya*) is clearly evident. The scriptures, including the Vedas and allied texts, affirm that through the power of austerity (*tapas*), even the subtlest reproductive essence (*rajo-vīrya*) can give rise to mental progeny (*mānasa santāna*). Therefore, the birth of a son through the fully potent, materially enriched *amogha-vīrya* cannot be deemed impossible by any means. The concept of mental or ascetic creation (*mānasa* or *tāpasī sṛṣṭi*) is boldly proclaimed in the Vedas, as seen in the following verses: (a) “The first seed of creation was born of the mind.” — *Atharva Veda 16.52.1* (b) “The daughter of Faith (*śraddhā*) was born of austerity; she became the sister of the sages, the creators of beings.” — *Atharva Veda 6.133.4*

Thus, in the beginning, creation emerged from the mental seed (*manaso retaḥ*). The daughter of Faith, born of *tapas*, was considered the sister of the founding sages. Therefore, when Vyāsa Ji, through his *amogha-vīrya*, cultivated a specific germ using the method of pre-infusion (*pūrvapraśita paddhati*) and transformed it into a son, what is there to be surprised about?

समाधान

उक्त कथा में श्री व्यास जी के अमोघवीर्य की ही महिमा लक्षित होती है। जब कि दक्ष के पैदा होने से पूर्व स्त्रियों के बिना भी मानसी सन्तान का उत्पन्न हो जाना वेदादि शास्त्रों में लिखा है, तब स्थूल शरीर की कारण सामग्री से परिपुष्ट अमोघ वीर्य के द्वारा पुत्र का उत्पन्न हो जाना किसी प्रकार भी असम्भव नहीं कहा जा सकता। मानसी किंवा तपसी सृष्टि का वर्णन वेदों में अनेक जगह किया है, यथा—

(क) मनसो रेतः प्रथमं यदासीत्। (अथर्व १९।५२।१)

(ख) श्रद्धाया दुहिता तपसोऽधिजाता स्वसा ऋषीणां भूतकृतां बभूव। (अथर्व ६।१३३।४)

अर्थात्—(क) सृष्टि के आरम्भ में 'मनसो रेतः'—मानसिक वीर्य ही था। (ख) श्रद्धा की पुत्री तप से उत्पन्न हुई थी, जो कि सृष्टि के सूत्रधार ऋषियों की बहिन मानी थी।

इसलिए व्यास जी ने अपने अमोघवीर्यगत एक विशिष्ट कीटाणु को पूर्वप्रशित पद्धति के अनुसार परिपुष्ट करके पुत्ररूप में परिणत कर लिया तो इसमें आश्चर्य की क्या बात हुई ?

Regarding the Character of Srila Vyasa Deva we have direct evidences from Mahabharat

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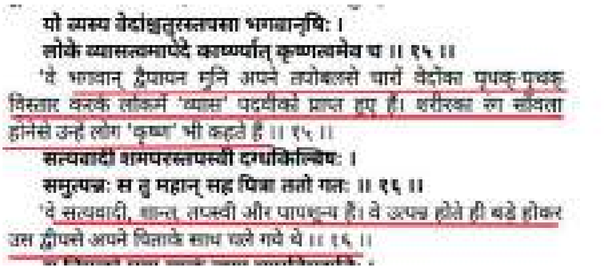
'वे भगवान् द्वैपायन मुनि अपने तपोबलसे चारों वेदोंका पृथक् पृथक् विस्तार करके लोकमें 'व्यास' पदवीको प्राप्त हुए हैं। शरीरका रंग साँवला होनेसे उन्हें लोग 'कृष्ण' भी कहते हैं ।। १५ ।।

'वे सत्यवादी, शान्त, तपस्वी और पापशून्य हैं। वे उत्पन्न होते ही बड़े होकर उस द्वीपसे अपने पिताके साथ चले गये थे ।। १६ ।।

The sage Dvaipayana, by the power of his penance, expanded each of the four Vedas separately and attained the title of Vyasa in the world.
Because of his dark complexion, people also call him Krishna. (Verse 15)

He is truthful, peaceful, ascetic, and free from sin.
As soon as he was born and grew up, he left that island and went with his father. (Verse 16)


यो व्यस्य वेदांश्चतुरस्तपसा भगवानृषिः ।
लोके व्यासत्वमापेदे कार्ष्ण्यात् कृष्णत्वमेव च ॥ १५ ॥
'वे भगवान् द्वैपायन मुनि अपने तपोबलसे चारों वेदोंका पृथक्-पृथक् विस्तार करके लोकमें 'व्यास' पदवीको प्राप्त हुए हैं। शरीरका रंग साँवला होनेसे उन्हें लोग 'कृष्ण' भी कहते हैं ॥ १५ ॥
सत्यवादी शमपरस्तपस्वी दग्धकिल्बिषः ।
समुत्पन्नः स तु महान् सह पित्रा ततो गतः ॥ १६ ॥
'वे सत्यवादी, शान्त, तपस्वी और पापशून्य हैं। वे उत्पन्न होते ही बड़े होकर उस द्वीपसे अपने पिताके साथ चले गये थे ॥ १६ ॥

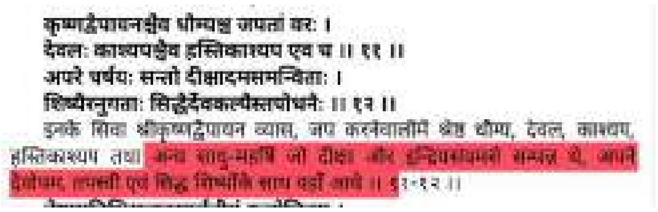
Mahabharat Anushashan Parva Adhaya 139 slokas 11-12 and Slokas 32 Geeta Press Gorakhpur – Maharishi Vyasa was controlled of all Senses and Master of senses

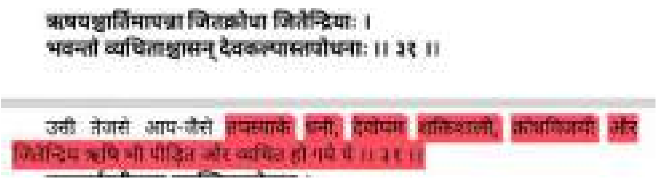
इनके सिवा श्रीकृष्णद्वैपायन व्यास, जप करनेवालोंमें श्रेष्ठ धौम्य, देवल, काश्यप, हस्तिकाश्यप तथा अन्य साधु-महर्षि जो दीक्षा और इन्द्रियसंयमसे सम्पन्न थे, अपने देवोपम, तपस्वी एवं सिद्ध शिष्योंके साथ वहाँ आये ।। ११-१२ ।।

उसी तेजसे आप-जैसे तपस्याके धनी,
देवोपमशक्तिशाली,क्रोधविजयी
और जितेन्द्रिय ऋषि भी पीड़ित और व्यथित हो गये थे ।। ३१ ।।

Verses 11–12
"Besides them, Śrī Kṛṣṇa Dvaipāyana Vyāsa, Dhaumya—the foremost among those who perform japa—Devala, Kāśyapa, Hastikāśyapa, and other noble great sages, endowed with initiation (dīkṣā) and self-restraint, also arrived there along with their godlike, austere, and perfected disciples."

Verse 31
"By that very brilliance, even sages like you—rich in austerities, endowed with divine power, conquerors of anger, and masters of the senses—became afflicted and distressed."


कृष्णद्वैपायनश्चैव धौम्यश्च जपतां वरः ।
देवलः काश्यपश्चैव हस्तिकाश्यप एव च ॥ ११ ॥
अपरे चर्षयः सन्तो दीक्षादमसमन्विताः ।
शिष्यैरनुगताः सिद्धैर्देवकल्पैस्तपोधनैः ॥ १२ ॥
इनके सिवा श्रीकृष्णद्वैपायन व्यास, जप करनेवालोंमें श्रेष्ठ धौम्य, देवल, काश्यप, हस्तिकाश्यप तथा अन्य साधु-महर्षि जो दीक्षा और इन्द्रियसंयमसे सम्पन्न थे, अपने देवोपम, तपस्वी एवं सिद्ध शिष्योंके साथ वहाँ आये ॥ ११-१२ ॥



अक्षयश्चान्तिमायत्ता जितक्रोधा जितेन्द्रियाः ।
भवन्तो व्यथिताश्चासन् देवकल्पास्तपोधनाः ॥ ३६ ॥

उन्हीं तेजसे आप-जैसे तपस्याके धनी, देवोपम शक्तिशाली, क्रोधविजयी और जितेन्द्रिय ऋषि भी पीड़ित और व्यथित हो गये थे ॥ ३६ ॥

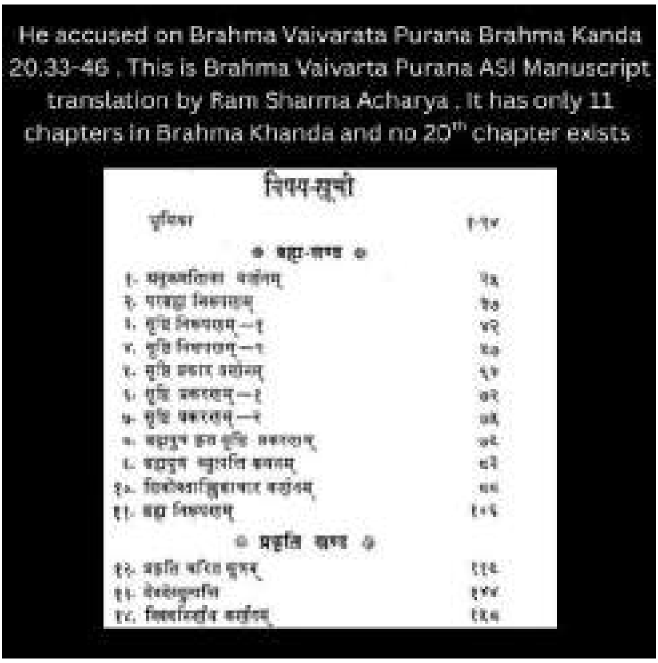
Allegations-

14. Sage Kashyap

📚Brahma Vaivarta Purana Brahma Kanda 20.33-46📚
At that time, Menaka was passing by that way, At the sight of her thigh and breast the semen of the saint was discharged. Thereupon the woman Kalavati drank it cheerfully, went to her husband, bowed to him and told him everything about, her pregnancy…

Refutation-

He accused on Brahma Vaivarata Purana Brahma Kanda 20.33-46 . This is Brahma Vaivarta Purana ASI Manuscript translation by Ram Sharma Acharya . It has only 11 chapters in Brahma Khanda and no 20th chapter exists



He accused on Brahma Vaivarata Purana Brahma Kanda 20.33-46 . This is Brahma Vaivarta Purana ASI Manuscript translation by Ram Sharma Acharya . It has only 11 chapters in Brahma Khanda and no 20th chapter exists

विषय-सूची

भूमिका [illegible]

ब्रह्म-खण्ड

१. [illegible]
२. [illegible]
३. सृष्टि निरूपणम्—१
४. सृष्टि निरूपणम्—२
५. सृष्टि प्रकार वर्णनम्
६. सृष्टि प्रकरणम्—१
७. सृष्टि प्रकरणम्—२
८. [illegible]
९. [illegible]
१०. [illegible]
११. ब्रह्म निरूपणम्

प्रकृति खण्ड

१२. प्रकृति चरित सूत्रम्
१३. [illegible]
१४. [illegible]

Mahabharat Anushashan Parva Adhaya 139 slokas 11-12 and Slokas 32 Geeta Press Gorakhpur – Maharishi Kashyap was controlled of all Senses

इनके सिवा श्रीकृष्णद्वैपायन व्यास, जप करनेवालोंमें श्रेष्ठ धौम्य, देवल, काश्यप, हस्तिकाश्यप तथा अन्य साधु-महर्षि जो

दीक्षा और इन्द्रियसंयमसे सम्पन्न थे, अपने देवोपम, तपस्वी एवं सिद्ध शिष्योंके साथ वहाँ आये ।। ११-१२ ।।

उसी तेजसे आप-जैसे तपस्याके धनी,
देवोपमशक्तिशाली,क्रोधविजयी
और जितेन्द्रिय ऋषि भी पीड़ित और व्यथित हो गये थे ।।
३१ ।।

Verses 11–12
“Besides them, Śrī Kṛṣṇa Dvaipāyana Vyāsa, Dhaumya—the foremost among those who perform japa—Devala, Kāśyapa, Hastikāśyapa, and other noble great sages, endowed with initiation (dīkṣā) and self-restraint, also arrived there along with their godlike, austere, and perfected disciples.”

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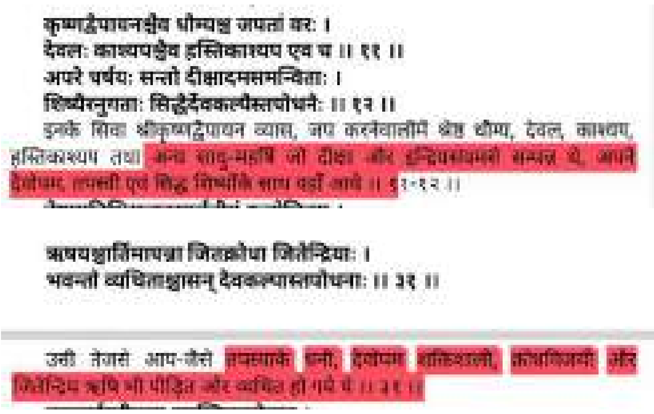
“By that very brilliance, even sages like you—rich in austerities, endowed with divine power, conquerors of anger, and masters of the senses—became afflicted and distressed.”


कृष्णद्वैपायनश्चैव धौम्यश्च जपतां वरः ।
देवलः काश्यपश्चैव हस्तिकाश्यप एव च ॥ ११ ॥
अपरे ऋषयः सन्तो दीक्षादमसमन्विताः ।
शिष्यैरनुगताः सिद्धैर्देवकल्पैस्तपोधनैः ॥ १२ ॥
इनके सिवा श्रीकृष्णद्वैपायन व्यास, जप करनेवालोंमें श्रेष्ठ धौम्य, देवल, काश्यप, हस्तिकाश्यप तथा अन्य साधु-महर्षि जो दीक्षा और इन्द्रियसंयमसे सम्पन्न थे, अपने देवोपम, तपस्वी एवं सिद्ध शिष्योंके साथ वहाँ आये ॥ ११-१२ ॥

ऋषयश्चाग्निमापन्ना जितक्रोधा जितेन्द्रियाः ।
भवन्तो व्यथिताश्चासन् देवकल्पास्तपोधनाः ॥ ३१ ॥

उसी तेजसे आप-जैसे तपस्याके धनी, देवोपम शक्तिशाली, क्रोधविजयी और जितेन्द्रिय ऋषि भी पीड़ित और व्यथित हो गये थे ॥ ३१ ॥

Allegations-

15. Sage Devarata

📚Skanda Purana 6.1.29.36-47📚
In the meanwhile, at the advent of spring season, Menakā, the excellent Apsarā (celestial woman), happened to come to the mortal world. In course of her wandering, she reached the excellent forest named Rāmyaka reverberating with the cooings of inebriate cuckoos. It abounded in charming trees. It was there that the tiger among sages, remembered as Devarāta, stayed. He was richly endowed with the practice of holy vows and regular study of the Vedas. With regular enance, he had dispelled all sins. In that

longly forest he lived alone, practising the adoration of deities with excessive ardour and faith. Once he was sitting on the bank of the river. The celestial damsel of excellent complexion was distressed due to the heat of the sun. Even as the sage was watching she disrobed herself revealing her exquisitely divine features and entered the water. On seeing the lady of excellent limbs diving into the watery expanse, instantly the leading sage involuntarily discharged his semen. In the meantime an extremely thirsty doc came there. The water of the river with which the semen of the sage had got mixed was completely drunk up by her. By the power of the sage whose semen could never be futile, the doe conceived a human foetus.

13. Sage Dadhica

Sage Dadhica released his semen into the river Sarasvati upon encountering the Apsara Alambusa,

📚Mahabharata 9.51.5-9📚
In days of yore, O monarch, there was an intelligent sage of great ascetic merit. He was celebrated by the name of Dadhica. Possessing a complete control over his senses, he led the life of a brahmacari...At last the chastiser of Paka, for tempting the sage, despatched unto him the exceedingly beautiful and celestial apsara, by name Alambusa. Thither where on the banks of the Sarasvati the high souled sage was engaged in the act of gratifying the gods, the celestial damsel named above, O monarch, made her appearance. Beholding that damsel of beautiful limbs, the vital seed of that ascetic of cleansed soul came out."

12. Sage Mankana

📚Vamana Purana Satomahatmya 17.2-5📚
Lomaharsana said The sage Mankana was the mind-born son of Kasyapa. He was ready to bathe with his valkala in his hand. There came Rambha taking good, bright and charming ther Apsarases and began to take their bath

by his side. At this due to excitement of passion his semen dropped in the water. The great sage collected that semen in a jar. That semen in the jar became differentiated into seven portions. Out of them were born seven Rsis who are known as the Marut hosts."

📚Mahabharata 9.38📚
Listen now to a great feat of Mankanaka, who had from his youth led the life of a brahmacari. While employed in performing his ablutions in the river, he beheld (one day), O Bharata, a woman of faultless limbs and fair brows, bathing in the river at will, her person uncovered. At this sight, O monarch, the vital seed of the Rishi fell unto the Sarasvati. The great ascetic took it up and placed it within his earthen pot. Kept within that vessel, the fluid became divided into seven parts. From those seven portions were born seven Rishis from whom sprang the (nine and forty) Maruts

11. Sage Vibhandaka

📚Mahabharata 3.110.34-35📚
And that son of Kasyapa, Vibhandaka, having proceeded to a big lake, devoted himself to the practice of penances. And that same saint, comparable to a god, laboured for a long period. And once while he was washing his mouth in the waters, he beheld the celestial nymph Urvasi–whereupon came out his seminal fluid."

📚Mahabharata 1.131.1-9📚
Vaisampayana said, 'There dwelt at the source of the Ganga, a great sage named Bharadwaja, ceaselessly observing the most rigid vows. One day, of old, intending to celebrate the Agnihotra sacrifice he went along with many great Rishis to the Ganga to perform his ablutions. Arrived at the bank of the stream, he saw Ghritachi herself, that Apsara endued with youth and beauty, who had gone there a little before. With an expression of pride in her countenance, mixed with a voluptuous languor of attitude, the damsel rose from the water after her
blutions were over. And as she was gently

treading on the bank, her attire which was loose became disordered. Seeing her attire disordered, the sage was smitten with burning desire. The next moment his vital fluid came out, in consequence of the violence of his emotion. The Rishi immediately held it in a vessel called a Drona. Then, O king, Drona sprang from the fluid thus preserved in that vessel by the wise Bharadwaja. And the child thus born studied all the Vedas and their branches.

8. Sage Satyadharti

📚Vayu Purana 2.37.198📚
On seeing an Apsaras (celestial damsel) in front, the semen virile of Satyadhrti was emitted in the bush of Sara-grasa and twins were born."

📚Matsya Purana 50.10📚
At the sight of a nymph, Satyadhriti cast his seed in a pool of water, out of which, one son and a daughter were born."

Like Father like Son,

📚Shrimad Bhagavatam 9.21.35📚
The son of Satananda was Satyadhṛti, who was expert in archery, and the son of Satyadhṛti was Saradvan. When Saradvan met Urvasi, he discharged semen, which fell on a clump of sara grass. From this semen were born two all-auspicious babies, one male and the other female."

📚Vayu Purana 1.37.196-198📚
Ahalya bore Satananda the excellent sage to Saradvata. His son was Satyadhrti of great fame. He was a master of the science of archery. On seeing an Apsaras (celestial damsel) in front, the semen virile of Satyadhrti was emitted in the bush of Sara grass and twins were born."

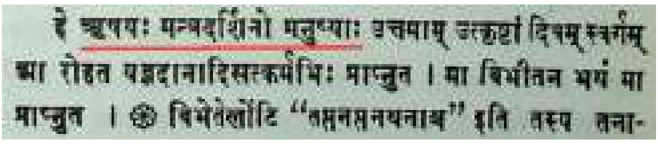
Refutation–

Now these Halala Putras — pedophile followers — have begun hurling baseless ccusations against Rishis In truth, the Rishis

were normal human beings, just like us, in the early stages of their sādhanā.

Ācārya Sāyaṇa, in his commentary on Atharvaveda 18.3.64, makes this explicitly clear:

“ऋषयः मंत्रदर्शिनो मनुष्याः”
“The Ṛṣis — seers of the mantras — are humans.”


हे ऋषयः मन्त्रदर्शिनो मनुष्याः उत्तमाम् उत्कृष्टां दिवम् स्वर्गम् आ रोहत यज्ञदानादिसत्कर्मभिः प्राप्नुत । मा बिभीतन भयं मा प्राप्नुत । ⊛ बिभेतेर्लोटि “तप्तनप्तनथनाश्च” इति तस्य तना-

Before they had fully mastered their senses and completed their austerities, some were at times overcome by Kāma (desire) and felt attraction toward the Apsarās.

As the Atharvaveda states:

अथर्ववेदः / काण्डं ४/ सूक्तम् ३७ –
यद्धस्ताभ्यां चकृम किल्बिषाण्यक्षाणां गत्नुमुपलिप्समानाः ।
उग्रंपश्ये उग्रजितौ तदद्याप्सरसावनु दत्तामृणं नः ॥
उग्रंपश्ये राष्ट्रभृत्किल्बिषाणि यदक्षवृत्तमनु दत्तं न एतत्।
ऋणान् नो न ऋणमेर्त्समानो यमस्य लोके अधिरज्जुरायत्॥

Here, Kāma — love or desire — is described as being under the influence of Apsarās such as Urvaśī:

अप्सरसाम् उर्वशीप्रभृतीनां संबंधी अयं स्मरः कामः । तदधीने वर्तत इत्यर्थः ।

This is why even advanced sages, in the earlier stages of their tapas, could be swayed by the beauty and māyā of celestial Apsaras.

But the truly great Rishis — such as Rishi Mārkaṇḍeya, Nara-Nārāyaṇa Rishi, and millions of other Rishis — had attained complete mastery over their senses through intense austerities and unwavering meditation upon the Supreme Lord. They rose entirely above such temptations. Having conquered lust and anger, they remained immovable even before the most alluring and seductively beautiful Apsarās, untouched by their most potent illusions.

THE STORY OF NARA–NĀRĀYAṆA RISHI: THEIR TRIUMPH OVER LUST AND COMPLETE MASTERY OF THE SENSES THROUGH INTENSE AND UNYIELDING PENANCE

Nara and Nārāyaṇa Rishi, who are considered incarnations of Lord Vishnu and whose later manifestations were Arjuna (as Nara) and Shri Krishna (as Nārāyaṇa), performed an intense and unparalleled penance in the holy region of Badarikāśrama, near present-day Badrinath Dham. The brilliance and power of their tapasya spread across the three worlds and caused even Indra, the king of the Devas, to become fearful of losing his position. To test the strength of their austerity and to divert their concentration, Indra sent many celestial nymphs (Apsarās) to allure and disturb them. However, such was the firmness of their vow and the purity of their meditation that the charms of the Apsarās could not shake them at all. Then, in order to teach Indra a lesson and demonstrate the futility of such temptations, Nārāyaṇa Rishi gently struck his own thigh and from it manifested the supremely beautiful Urvaśī, an Apsarā of unparalleled grace and charm, far surpassing all those sent by Indra. Awestruck and humbled, Indra realized the greatness of Nara-Nārāyaṇa and, bowing before them, returned to his abode with deep respect. This episode eternally glorifies the sages as symbols of supreme self-control, divine power, and unshakable devotion.

Srimad Bhagvatam Skanda 11 Adhaya 4 slokas 6- 16

6. As Nārāyaṇa and Nara, the foremost of the sages and of perfectly serene mind, he was born of Dharma and his spouse Mūrti, the daughter of Daksa. He expounded to sages (like Narada) the path of action leading to the realization of the Soul (who is characterised by actionlessness). He practised (an ideal type of) penance and his feet are still served (and worshipped) by prominent sages.
7. Suspecting with the apprehension that this sage (Nārāyaṇa-Nara) covets to take possession of his position (as the king of heaven), Indra deputed Kämadeva, the god of love, along with his troupe. Being ignorant of his (Nārāyana's) spiritual greatness, Kamadeva went with his paraphernalia-a bevy of celestial damsels, the vernal season and the gentle wind (from the sandal-forests of Malaya) to his hermitage at Badarī, and hit him with shafts in the forms of side-glances of heavenly damsels.
8. Knowing perfectly well that the indiscretion has been committed by Indra, he laughed loudly without even

slightly feeling the touch of pride (at his own moral strength). He assured the trembling visitors, “O (mighty) god of Love, O (South) wind, O heavenly damsels, do not be afraid. Please accept our hospitality (If no hospitality is offered, the hermitage would be as good as void). May our hermitage be non-void (i. e. worthy of its existence).”

9. When the sage Narayana who removed their fear addressed them thus, the gods who bent their head low with shame, submitted to him, “O all-pervading Lord who are trans-cendental to the Mâyà, this unpurturbedness in you is not surprising. You are the Supreme Self subject to no modifications, and your lotus-feet are respected with obeisance by hosts of sages who revel in the bliss of self-realization.

10. (It is not surprising that we should behave according to our nature and create obstacles in your penance). A number of obstacles are created by gods in the path of your servants (devotees) who want to transcend the abode of gods (the heaven), and attain directly to your highest region. No impedi-ments obstruct the path of others who offer in sacrifices the respective shares of gods as oblations. But as you are the pro-tector of your devotees, your votary sets his foot on the heads of obstacles (and trampling them down ascends to Vaikuntha).

11. (When your non-devotees perform penance they fall a victim to us-the erotic passion or the passion called Anger). Those who cross the immeasurable oceans in the form of temp-ters like us overcome hunger, thirst, (extremes of climate in) three seasons (viz. the summer, rains and the winter), winds and curb the palate and the sexual urge, succumb to futile anger and thereby waste their austerities in uttering imprecations). They are like ocean-crossers who get themselves

drowned in the cavity caused by a cow's hoof."

12. While they were praising him thus, the Almighty Lord, (in order to humble down the pride of beauty of celestial nymphs and others) created by Yogic Power and showed them women of marvellous beauty, all well adorned with costly ornaments and raiments, waiting upon himself.
13. When those attendants of gods (viz. Kama, the spring season, heavenly ladies) saw women beautiful like goddess Śrī, (their pride for their own beauty was humbled down and) their own complexion became faded at the excellence of the superior beauty of those women and they were enraptur-ed with fragrance of their bodies.
14. The god of the Lord of gods (Narayana) laughingly told them who were bowing to him with humility, "Choose any one of these women who is suitable, as an ornament of the celes-tial world."
15. Saying "so be it", the servants of gods complied with his Command. They selected Urvaśī, the most beautiful among heavenly damsels and repaired to the celestial regions following her.
16. They paid their respects to Indra in the assembly of gods and while all gods were eagerly listening, described to him the superior spiritual power of Narayaṇa at which Indra was astonished and became afraid (at his indiscretion in offending Nārāyaṇa).

6. As Nārāyaṇa and Nara, the foremost of the sages and of perfectly serene mind, he was born of Dharma and his spouse Mūrti, the daughter of Dakṣa. He expounded to sages (like Nārada) the path of action leading to the realization of the Soul (who is characterised by actionlessness). He practised (an ideal type of) penance and his feet are still served (and worshipped) by prominent sages.

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17. It is for the good of the world that Lord Viṣṇu incar-

This story is also present in Srimad Bhagavatam Skanda 2 Adhaya 7 slokas 6-7

6. From Dharma and Mürti the daughter of Daksa, he incarnated as Nārāyaṇa and Nara. He was distinguished for his penance. The celestial damsels, the army of Kama, the god of Love, having seen Urvaśī and other lovelier beauties created by him, were unable to disturb his austerities.
7. The great gods verily burn down Kāma, the god of Love, by their angry looks. But they cannot burn down the unbearable anger which consumes them. Such anger is afraid of even entering his pure heart. How can Kama dare to enter his mind again ?

6. From Dharma and Mūrti the daughter of Dakṣa, he incarnated as Nārāyaṇa and Nara. He was distinguished for his penance. The celestial damsels, the army of *Kāma*, the god of Love, having seen Ūrvaśī and other lovelier beauties created by him, were unable to disturb his austerities.
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This story of Nara and Narayana Rishi victory over Lust and Mastery over their senses is present in Matsya Purana Chapter 61 as well

नारदजीने पूछा- त्रिपुरसूदन ! वे मुनि जन्म धारण करनेके पश्चात् वसिष्ठके भ्राता कैसे हो गये? वे दोनों मित्रावरुण इनके पिता कैसे कहलाये ? तथा अगस्त्य मुनिका घड़ेसे जन्म कैसे हुआ? (यह सब हम जानना चाहते हैं।) ॥ २० ॥
ईश्वरने कहा- नारद ! पूर्वकालमें पुराणपुरुष भगवान् विष्णु किसी समय धर्मके पुत्ररूपमें उत्पन्न होकर गन्धमादन पर्वतपर महान् तपस्यामें संलग्न उनकी तपस्यासे भयभीत हुए इन्द्रने उसमें विघ्न डालनेके लिये अप्सराओंके साथ वसन्त ऋतु और कामदेव-दोनोंको भेजा। उस समय श्रीहरि न तो उनके गाने, बजाने अथवा अङ्गराग आदिसे ही प्रभावित हुए, न वसन्त और कामदेवद्वारा उपस्थित किये गये विषय-भोगोंके प्रति ही उनका मन क्षुब्ध हुआ। यह देखकर कामदेव, वसन्त और अप्सराओंका समूह विषादमें डूच गया। तत्पश्चात् नरके अग्रज नारायणने उन्हें विशेषरूपसे क्षुब्ध करनेके हेतु अपने ऊरुप्रदेशसे एक ऐसी नारीको उत्त्पन्न किया, जो त्रिलोकोके मनुष्योंको मोहित करनेवालो थी। उस स्त्रीने समस्त देवताओं तथा उन दोनों देवश्रेष्ठोंको भलीभाँति क्षुब्ध कर दिया। उस मय श्रीहरिने अप्सराओंके सामने ही देवताओंसे कहा-

'देवगण ! यह एक अप्सरा है। यह लोकमें उर्वशी नामसे प्रसिद्ध होगी ॥

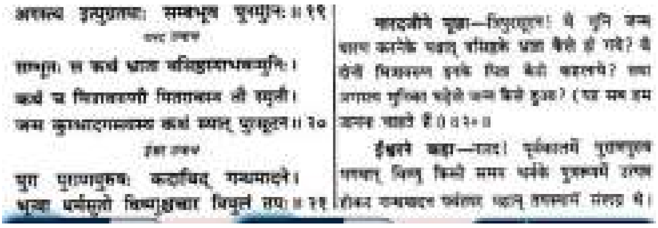
Nārada said:
“O Tripurasūdana (destroyer of the three cities)! After taking birth as human beings, how did those sages become the brothers of Sage Vasiṣṭha? How did Mitrā and Varuṇa become known as their fathers? And how was Sage Agastya born from a pot? We wish to know all this.” (Verse 20)

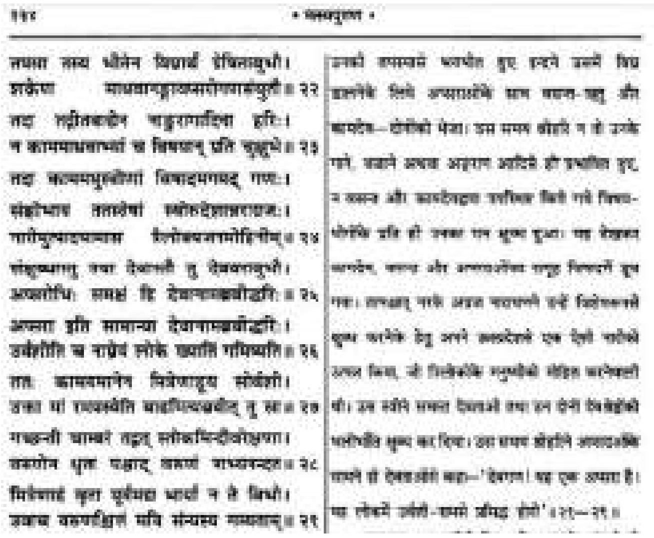
Īśvara (Śiva) said:
“Nārada! In ancient times, the eternal Lord Viṣṇu once took birth as the son of Dharma and engaged in great penance on Mount Gandhamādana. Seeing his severe austerities, Indra became fearful and, in order to create obstacles, sent along with the Apsarās the spring season (Vasanta) and Kāma (god of love).

At that time, Śrī Hari was neither affected by their singing, music, perfumes, and ornaments nor was his mind disturbed by the sensual enjoyments presented by Vasanta and Kāma. Seeing this, Kāma, Vasanta, and the group of Apsarās fell into deep dejection.

Then, Nārāyaṇa, the elder of the two brothers (Nara and Nārāyaṇa), to especially agitate them, produced from his own thigh a woman so enchanting that she could captivate all beings in the three worlds. That woman thoroughly disturbed all the gods and even those two foremost deities (Kāma and Vasanta).

At that moment, Śrī Hari said in front of the Apsarās to the gods:
'O Devas! This is an Apsarā. In the world, she will be renowned by the name Urvashī.'”





THE LEGEND OF RISHI MĀRKAṆḌEYA: HIS VICTORY OVER LUST AND ABSOLUTE MASTERY OF THE SENSES THROUGH STEADFAST AND AUSTERE PENANCE

“Another similar episode is described about Rishi Markandeya, considered a partial incarnation of Narayana. While he was engaged in intense penance, Indra sent numerous Apsaras to distract and tempt him. However, Rishi Markandeya remained completely unmoved by their beauty and steadfast in his tapasya. As a result of his unwavering devotion, he was ultimately blessed with the divine darshan of Nara and Narayana Rishi.”

Srimad Bhagvatam Skanda 12 Adhaya 8 Slokas 8-32

He observed the great vow of celibacy for life, was quiescent (as he brought passions under his control). He wore matted hair (on his head), bark garments, the sacred thread and the girdle of Kuśa grass. He carried a water jar of gourd and a staff in his hands.

He wore a deer skin and had a rosary of Rudrākşa beads and Kusa grass. For the enhancement of his disciplined life and merits, he worshipped Hari present in the (sacrificial) fire, the sun, his preceptor, Brāhmaṇas and within himself both in the morning and in the evening.

He brought food received as alms, both morning and in the evening, and offered it to his preceptor silently. If per-mitted by his preceptor, he partook of the food once (in a day) and observed fast if no permission was given (due to the arrival of an unexpected guest, etc.)

In this way, while absorbed in the performance of penance and Vedic studies, he engaged himself in worshipping Lord Hari for millions of years and conquered death which is extremely difficult to overcome.

By this (conquest over death) god Brahmā, Bhrgu, god Śiva, Dakşa and other sons of god Brahma (such as Narada and men, gods, manes and all other beings (in the world) marvelled greatly (at his wonderful achievement).

Possessed of austere penance, deep Vedic studies and self-control, he observed the great vow of life-long celibacy. All the distracting passions in his heart were destroyed. With his mind drawn within, that Yogin meditated upon the Supra-sensuous Lord Hari.

Even as the Yogin was engaged in concentrating his mind through the great Yoga on the Supreme person, a long period of time extending over six Manvantaras had passed away.

It is said that when Indra came to know of this (performance of penance) in the present seventh Manvantara, he became alarmed at it and began to create interruptions in it, O Brahmaṇa (Saunaka).

(with a view to interrupting his penance and pre- cipitating his own fall) he deputed to the sage, divine musicians, celestial dancing girls, Cupid (god of Love), the presiding deities of the spring season and the gentle breeze from the Malaya mountain wafting (love-exciting) fragrance as well as greed and pride, the sons (or the products) of rajas.

While the spring season (i.e. its presiding deity) and

All of them went to the northern slopes of the Himalayas where the river Puspabhadrā flows and to the slab of stone called Citra, O Lord (Saunaka).

The premises of that holy hermitage were adorned with sacred trees (like Aśvattha) and creepers, densely occupied with families of holy Brahmaṇa sages and were full of pools of holy crystal-clear water.

It was resonant with the melodious humming of in-toxicated bees and loud with the cooing of joyous cuckoos. It was full of the vivacious movements of ecstatic dancing of the peacocks and of the flights of various birds in joy (displaying their delight).

Bearing with it the cool spray of mountain cascades and embraced by fragrant flowers (and hence wafting their sweet scent), the (southern Malaya) wind entered and blew gently exciting the passion of love (in the hearts of men).

The spring season manifested itself with the rising moon as the face of the night (i. e evenings beautiful with the rising moon), with rows of tender leaves and branches of flowers and clusters of trees entwined with creepers (as if in close embrace).

Followed by the celestial singers (Gandharvas) with companies of artistes experts in vocal and instrumental music, and accompanied with a troupe of divine damsels, the god of love appeared with a bow and arrows.

Those servants of Indra saw the sage sitting steadfast with his eyes closed after offering oblations to the sacrificial fire, looking formidable (and hence unassailable) like fire in the human form.

The celestial damsels danced before him and the singers began to sing and the players of instrumental music played upon the Mrdanga, lute, Paṇavakas and horns.

While the spring season (i.e. its presiding deity) and son of rajas (Greed were trying to agitate his mind, Kama (the god of love) set his missile of five-pointed shaft[1] to his bow. 26-27. While Puñjika-sthali (a celestial damsel in her role of a temptress was plying with balls (in the presence of the sage), her slim waist was as if afflicted (and hence unstable) under the weight of her full breasts, wreaths of flowers were dropping from her hair. Her eyes were (as if) wandering (i.e. she was constantly looking) this way or that way. While she was running after the balls the wind blew away her fine garment (sāri) as the zone (which was fastened round it) got snapped (and slipped).

In this way, while the sage was concentrating his mind on the Lord by means of penance, study of the Vedas and self-control, Lord Visṇu, in order to shower his grace on him, manifested himself in the form of sages Nara and Nārāyaṇa

Feeling confident that the sage is now (as good as) subdued, Smara (the god of love) discharged that shaft, but like all the endeavours put forth by an unfortunate person, his attempt (against the sage) proved futile.

Thus while committing that offence against ʇhe sage, they were being scorched by his

spiritual lustre (and being afraid of what would be the consequence of their offence) they ran away as children do after rousing a snake, O sage.

There is certainly nothing wonderful in the case of the great-souled ones, O Saunaka, that the great sage, despite his being thus attacked by the minions of Indra, was not affect-ed by anger, infatuation and such other perturbing feelings resulting from ahaṁkāra.

Perceiving the paleness of expression (on the coun-tenance) of Kama and his troop of followers and hearing from them the spiritual splendour and power of the Brahmaṇa sage, (even) the glorious lord of the celestial region (Indra) was extremely astonished.

In this way, while the sage was concentrating his mind on the Lord by means of penance, study of the Vedas and self-control, Lord Visṇu, in order to shower his grace on him, manifested himself in the form of sages Nara and Nārāyaṇa

8. He observed the great vow of celibacy for life, was quiescent (as he brought passions under his control). He wore matted hair (on his head), bark garments, the sacred thread and the girdle of Kuśa grass. He carried a water jar of gourd and a staff in his hands.

9. He wore a deer skin and had a rosary of *Rudrākṣa* beads and *Kuśa grass*. For the enhancement of his disciplined life and merits, he worshipped Hari present in the (sacrificial) fire, the sun, his preceptor, Brāhmaṇas and within himself both in the morning and in the evening.

10. He brought food received as alms, both morning and in the evening, and offered it to his preceptor silently. If permitted by his preceptor, he partook of the food once (in a day) and observed fast if no permission was given (due to the arrival of an unexpected guest, etc.)

11. In this way, while absorbed in the performance of penance and Vedic studies, he engaged himself in worshipping Lord Hari for millions of years and conquered death which is extremely difficult to overcome.

12. By this (conquest over death) god Brahmā, Bhṛgu, god Śiva, Dakṣa and other sons of god Brahmā (such as Nārada and men, gods, manes and all other beings (in the world) marvelled greatly (at his wonderful achievement).

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15. It is said that when Indra came to know of this (performance of penance) in the present seventh Manvantara, he became alarmed at it and began to create interruptions in it, O Brāhmaṇa (Śaunaka).

16. (with a view to interrupting his penance and pre-

cipitating his own fall) he deputed to the sage, divine musicians, celestial dancing girls, Cupid (god of Love), the presiding deities of the spring season and the gentle breeze from the Malaya mountain wafting (love-exciting) fragrance as well as greed and pride, the sons (or the products) of *rajas*.

17. All of them went to the northern slopes of the Himālayas where the river Puṣpabhadrā flows and to the slab of stone called Citra, O Lord (Śaunaka).

18. The premises of that holy hermitage were adorned with sacred trees (like Aśvattha) and creepers, densely occupied with families of holy Brāhmaṇa sages and were full of pools of holy crystal-clear water.

19. It was resonant with the melodious humming of intoxicated bees and loud with the cooing of joyous cuckoos. It was full of the vivacious movements of ecstatic dancing of the peacocks and of the flights of various birds in joy (displaying their delight).

20. Bearing with it the cool spray of mountain cascades and embraced by fragrant flowers (and hence wafting their sweet scent), the (southern Malaya) wind entered and blew gently exciting the passion of love (in the hearts of men).

21. The spring season manifested itself with the rising moon as the face of the night (i. e evenings beautiful with the rising moon), with rows of tender leaves and branches of flowers and clusters of trees entwined with creepers (as if in close embrace).

22. Followed by the celestial singers (Gandharvas) with companies of *artistes* experts in vocal and instrumental music, and accompanied with a troupe of divine damsels, the god of love appeared with a bow and arrows.

23. Those servants of Indra saw the sage sitting steadfast with his eyes closed after offering oblations to the sacrificial fire, looking formidable (and hence unassailable) like fire in the human form.

24. The celestial damsels danced before him and the singers began to sing and the players of instrumental music played upon the Mṛdaṅga, lute, Paṇavakas and horns.

25. While the spring season (i.e. its presiding deity) and son of *rajas* (Greed—were trying to agitate his mind, *Kāma* (the god of love) set his missile of five-pointed shaft[1] to his bow.

26-27. While Puñjika-sthalī (a celestial damsel in her role of a temptress was plying with balls (in the presence of the sage), her slim waist was as if afflicted (and hence unstable) under the weight of her full breasts, wreaths of flowers were dropping from her hair. Her eyes were (as if) wandering (i.e. she was constantly looking) this way or that way. While she was running after the balls the wind blew away her fine garment (*sārī*) as the zone (which was fastened round it) got snapped (and slipped).

28. Feeling confident that the sage is now (as good as) subdued, Smara (the god of love) discharged that shaft, but like all the endeavours put forth by an unfortunate person, his attempt (against the sage) proved futile.

29. Thus while committing that offence against the sage, they were being scorched by his spiritual lustre (and being afraid of what would be the consequence of their offence) they ran away as children do after rousing a snake, O sage.

30. There is certainly nothing wonderful in the case of the great-souled ones, O Śaunaka, that the great sage, despite his being thus attacked by the minions of Indra, was not affected by anger, infatuation and such other perturbing feelings resulting from *ahaṁkāra*.

31. Perceiving the paleness of expression (on the countenance) of Kāma and his troop of followers and hearing from them the spiritual splendour and power of the Brāhmaṇa sage, (even) the glorious lord of the celestial region (Indra) was extremely astonished.

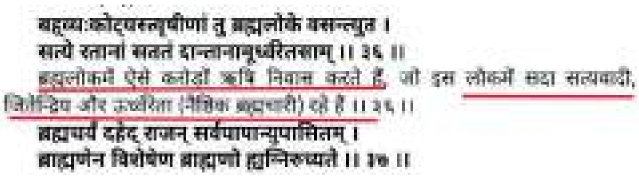
32. In this way, while the sage was concentrating his mind on the Lord by means of penance, study of the Vedas and self-control, Lord Viṣṇu, in order to shower his grace on him, manifested himself in the form of sages Nara and Nārāyaṇa.

EVIDENCES FROM THE MAHABHARATA OF NUMEROUS RISHIS WHO HAD MASTERED THEIR SENSES, CONQUERED LUST AND ANGER, AND REMAINED UNDEFEATED BY LUST

Mahabharat Anushashan Parva Adhaya 75 sloka 36 Geeta Press Gorakhpur page no 672/2566

ब्रह्मलोकमें ऐसे करोड़ों ऋषि निवास करते हैं, जो इस लोकमें सदा सत्यवादी,
जितेन्द्रिय और ऊर्ध्वरता (नैष्ठिक ब्रह्मचारी) रहे हैं ।। ३६ ।।

In Brahmaloka dwell countless Rishi who, in this world, have always been truthful, self-controlled, and **ūrdhvareta** (lifelong celibates who have preserved their Semen and abstained from Sexual Intercourse and wasting even one drop of their semen). (36)


बह्व्यः कोट्यस्त्वृषीणां तु ब्रह्मलोके वसन्त्युत ।
सत्ये रतानां सततं दान्तानामूर्ध्वरेतसाम् ।। ३६ ।।
ब्रह्मलोकमें ऐसे करोड़ों ऋषि निवास करते हैं, जो इस लोकमें सदा सत्यवादी,
जितेन्द्रिय और ऊर्ध्वरेता (नैष्ठिक ब्रह्मचारी) रहे हैं ।। ३६ ।।
ब्रह्मचर्यं दहेद् राजन् सर्वपापान्युपासितम् ।
ब्राह्मणेन विशेषेण ब्राह्मणो ह्यग्निरुच्यते ।। ३७ ।।

Mahabharat Shanti Parva Adhaya 61 slokas 5-7 Geeta Press Gorakhpur page no 422-423 mentions **ūrdhvareta** sages

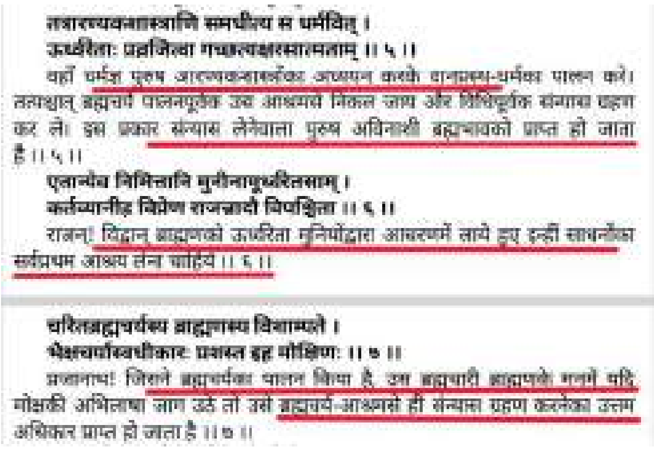
वहाँ धर्मज्ञ पुरुष आरण्यकशास्त्रोंका अध्ययन करके वानप्रस्थ-धर्मका पालन करे। तत्पश्चात् ब्रह्मचर्य पालनपूर्वक उस आश्रमसे निकल जाय और विधिपूर्वक संन्यास ग्रहण कर ले। इस प्रकार संन्यास लेनेवाला पुरुष अविनाशी ब्रह्मभावको प्राप्त हो जाता है ।। ५ ।। राजन्! विद्वान् ब्राह्मणको ऊर्ध्वरता मुनियोंद्वारा आचरणमें लाये हुए इन्हीं साधनोंका सर्वप्रथम आश्रय लेना चाहिये ।। ६ ।। प्रजानाथ! जिसने ब्रह्मचर्यका पालन किया है, उस ब्रह्मचारी ब्राह्मणके मनमें यदि मोक्षकी अभिलाषा जाग उठे तो उसे ब्रह्मचर्य-आश्रमसे ही संन्यास ग्रहण करनेका उत्तम अधिकार प्राप्त हो जाता है ।। ७ ।।

There, a righteous man should study the **Āraṇyaka** scriptures and follow the duties of the **vānaprastha** stage of life. Thereafter, maintaining celibacy, he should leave that āśrama and, in the prescribed manner, take

up sannyāsa. A man who takes sannyāsa in this way attains the imperishable state of Brahman. (5)

O King, a learned Brāhmaṇa should first of all resort to these very disciplines of ūrdhvareta (celibate) sages, as practised by them. (6)

O Lord of the people, if in the mind of a celibate Brāhmaṇa who has been observing brahmacarya there arises the desire for liberation, then he has the supreme right to take sannyāsa directly from the brahmacarya stage itself. (7)


तत्रारण्यकशास्त्राणि समधीत्य स धर्मवित् ।
ऊर्ध्वरेताः प्रव्रजित्वा गच्छत्यक्षरसात्मताम् ॥ ५ ॥
वहाँ धर्मज्ञ पुरुष आरण्यकशास्त्रोंका अध्ययन करके वानप्रस्थ-धर्मका पालन करे। तत्पश्चात् ब्रह्मचर्य पालनपूर्वक उस आश्रमसे निकल जाय और विधिपूर्वक संन्यास ग्रहण कर ले। इस प्रकार संन्यास लेनेवाला पुरुष अविनाशी ब्रह्मभावको प्राप्त हो जाता है ॥ ५ ॥
एतान्येव निमित्तानि मुनीनामूर्ध्वरेतसाम् ।
कर्तव्यानीह विप्रेण राजन्नादौ विपश्चिता ॥ ६ ॥
राजन्! विद्वान् ब्राह्मणको ऊर्ध्वरेता मुनियोंद्वारा आचरणमें लाये हुए इन्हीं साधनोंका सर्वप्रथम आश्रय लेना चाहिये ॥ ६ ॥
चरितब्रह्मचर्यस्य ब्राह्मणस्य विशाम्पते ।
भैक्षचर्यास्वधीकारः प्रशस्त इह मोक्षिणः ॥ ७ ॥
प्रजानाथ! जिसने ब्रह्मचर्यका पालन किया है, उस ब्रह्मचारी ब्राह्मणके मनमें यदि मोक्षकी अभिलाषा जाग उठे तो उसे ब्रह्मचर्य-आश्रमसे ही संन्यास ग्रहण करनेका उत्तम अधिकार प्राप्त हो जाता है ॥ ७ ॥

Mahabharat Bhisma Parva Adhaya 7 slokas 27-30 mentions Many ūrdhvareta Brahmachari Rishis in Mountain Malyavan

वहाँके लोग प्रातःकालीन सूर्यके समान कान्तिमान् होते हैं। माल्यवान् पर्वतके शिखरपर सदा अग्निदेव प्रज्वलित दिखायी देते हैं ।। २७ ।। भरतश्रेष्ठ ! वे वहाँ संवर्तक एवं कालाग्निके नामसे प्रसिद्ध हैं। माल्यवान्के शिखरपर पूर्व-पूर्वकी ओर नदी प्रवाहित होती है ।। २८ ।। माल्यवान्का विस्तार पाँच-छः हजार योजन है। वहाँ सुवर्णके समान कान्तिमान् मानव उत्पन्न होते हैं ।। २९ ।। वे सब लोग ब्रह्मलोकसे नीचे आये हुए पुण्यात्मा मनुष्य हैं। उन सबका सबके प्रति साधुतापूर्ण बर्ताव होता है। वे ऊर्ध्वरेता (नैष्ठिक ब्रह्मचारी) होते और कठोर तपस्या करते हैं। फिर समस्त प्राणियोंकी रक्षाके लिये सूर्यलोकमें प्रवेश कर जाते हैं ।। ३० ।।

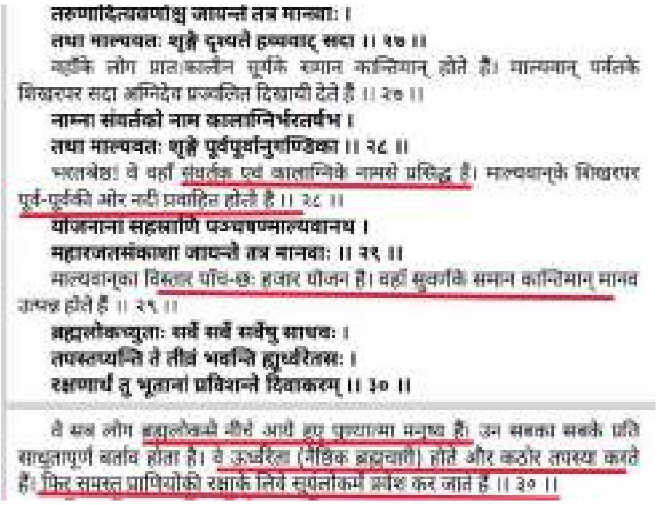
The people there are radiant like the morning sun. On the summit of Mount Mālyavān, the Fire-god is always seen blazing. (27)

O best of the Bharatas, there he is known by the names Saṁvartaka and Kālāgni. From the

peak of Mālyavān, a river flows steadily towards the east. (28)

The expanse of Mālyavān is five to six thousand yojanas. There, humans are born who shine like gold. (29)

All of them are virtuous souls who have descended from Brahmaloka. They deal kindly and righteously with all beings. They are ūrdhvareta (lifelong celibates) and perform severe austerities. Afterwards, for the protection of all creatures, they enter the solar realm. (30)


तरुणादित्यवर्णाश्च जायन्ते तत्र मानवाः ।
तथा माल्यवतः शृङ्गे दृश्यते हव्यवाट् सदा ।। २७ ।।
वहाँके लोग प्रातःकालीन सूर्यके समान कान्तिमान् होते हैं। माल्यवान् पर्वतके शिखरपर सदा अग्निदेव प्रज्वलित दिखायी देते हैं ।। २७ ।।
नाम्ना संवर्तको नाम कालाग्निर्भरतर्षभ ।
तथा माल्यवतः शृङ्गे पूर्वपूर्वानुगण्डिका ।। २८ ।।
भरतश्रेष्ठ! वे वहाँ संवर्तक एवं कालाग्निके नामसे प्रसिद्ध हैं। माल्यवान्के शिखरपर पूर्व-पूर्वकी ओर नदी प्रवाहित होती है ।। २८ ।।
योजनानां सहस्राणि पञ्चषष्माल्यवानथ ।
महारजतसंकाशा जायन्ते तत्र मानवाः ।। २९ ।।
माल्यवान्का विस्तार पाँच-छः हजार योजन है। वहाँ सुवर्णके समान कान्तिमान् मानव उत्पन्न होते हैं ।। २९ ।।
ब्रह्मलोकच्युताः सर्वे सर्वे सर्वेषु साधवः ।
तपस्तप्यन्ति ते तीव्रं भवन्ति ह्यूर्ध्वरेतसः ।
रक्षणार्थं तु भूतानां प्रविशन्ति दिवाकरम् ।। ३० ।।
वे सब लोग ब्रह्मलोकसे नीचे आये हुए पुण्यात्मा मनुष्य हैं। उन सबका सबके प्रति साधुतापूर्ण बर्ताव होता है। वे ऊर्ध्वरेता (नैष्ठिक ब्रह्मचारी) होते और कठोर तपस्या करते हैं। फिर समस्त प्राणियोंकी रक्षाके लिये सूर्यलोकमें प्रवेश कर जाते हैं ।। ३० ।।

In the Mahābhārata, Vana Parva, Adhyāya 233, ślokas 43–45 (Gita Press Gorakhpur edition, p. 1607/2580), it is mentioned that Maharaja Yudhiṣṭhira personally maintained and served food to ten thousand ūrdhvareta (lifelong celibate) Brahmacārī Rishis , in addition to thousands of other Veda-learned Brāhmaṇas, honouring them with golden-plate meals, garments, and due hospitality.

महाराज युधिष्ठिरके यहाँ अगासी हजार ऐसे स्नातक गृहस्थ थे, जिनका वे भरण-पोषण करते थे। उनमेंसे प्रत्येककी सेवामें तीस-तीस दासियाँ रहती थीं ।। ४३ ।। इनके सिवा दूसरे दस हजार और ऊर्ध्वरता यति उनके यहाँ रहते थे, जिनके लिये सुन्दर ढंगसे तैयार किया हुआ अन्न सोनेकी थालियोंमें परोसकर पहुँचाया जाता था ।। ४४ ।। मैं उन सब वेदवादी ब्राह्मणोंको अग्रहार (बलिवैश्वदेवके अन्तमें अतिथिको दिये जानेवाले प्रथम अन्न)-का अर्पण करके भोजन, वस्त्र और जलके द्वारा उनकी यथायोग्य पूजा करती थी ।। ४५ ।।

At King Yudhiṣṭhira's place there were eight thousand such snātaka

gṛhasthas (householder Brāhmaṇas who had completed their studentship), whom he maintained. Each one of them was attended upon by thirty maidservants. (43)

Besides these, there were another ten thousand ūrdhvareta yatis (ascetics of lifelong celibacy) living there, for whom well-prepared food was served on golden plates. (44)

I used to offer to all those Veda-knowing Brāhmaṇas the agrahāra (the first portion of food offered to a guest at the end of the Bali-Vaiśvadeva rite), and honour them appropriately with food, garments, and water. (45)

अष्टाशीतिसहस्राणि स्नातका गृहमेधिनः ।
त्रिंशद्दासीक एकैको यान् बिभर्ति युधिष्ठिरः ॥ ४३ ॥

'महाराज युधिष्ठिरके यहाँ अट्ठासी हजार ऐसे स्नातक गृहस्थ थे, जिनका वे भरण-पोषण करते थे। उनमेंसे प्रत्येककी सेवामें तीस-तीस दासियाँ रहती थीं ॥ ४३ ॥

दशान्यानि सहस्राणि येषामन्नं सुसंस्कृतम् ।
ह्रियते रुक्मपात्रीभिर्यतीनामूर्ध्वरेतसाम् ॥ ४४ ॥

'इनके सिवा दूसरे दस हजार ऊर्ध्वरेता यति उनके यहाँ रहते थे, जिनके लिये सुन्दर ढंगसे तैयार किया हुआ अन्न सोनेकी थालियोंमें परोसकर पहुँचाया जाता था ॥ ४४ ॥

तान् सर्वानग्रहारेण ब्राह्मणान् वेदवादिनः ।
यथार्हं पूजयामि स्म पानाच्छादनभोजनैः ॥ ४५ ॥

'मैं उन सब वेदवादी ब्राह्मणोंको अग्रहार (बलिवैश्वदेवके अन्तमें अतिथिको दिये जानेवाले प्रथम अन्न)-का अर्पण करके भोजन, वस्त्र और जलके द्वारा उनकी यथायोग्य पूजा करती थी ॥ ४५ ॥

This detail is also present in Mahabharat Virat Parva Adhaya 18 Geeta Press Gorakhpur page 2255/2580

अट्ठासी हजार स्नातक गृहस्थ ब्राह्मणोंका, जिनमेंसे एक-एककी सेवाके लिये तीस-तीस दासियाँ थीं, राजा युधिष्ठिर अपने यहाँ पालन करते थे ।। २१ ।। साथ ही ये महाराज दान न लेनेवाले दस हजार ऊध्र्वरता संन्यासियोंका भी स्वयं ही भरण-पोषण करते थे। आज वे ही इस अवस्थामें रह रहे हैं ।। २२

King Yudhiṣṭhira maintained at his court eighty-eight thousand snātaka gṛhastha Brāhmaṇas (householder Brāhmaṇas who had completed their studentship), each of whom was attended by thirty maidservants. (21)

Along with them, this great king also personally supported ten thousand ūrdhvareta sannyāsins (lifelong celibate renunciates) who would not accept gifts. Today, they are living in this very condition. (22)

अष्टाशीतिसहस्राणि स्नातका गृहमेधिनः ।
त्रिंशद्दासीक एकैको यान् बिभर्ति युधिष्ठिरः ।। २१ ।।
अट्ठासी हजार स्नातक गृहस्थ ब्राह्मणोंका, जिनमेंसे एक-एककी सेवाके लिये तीस-तीस दासियाँ थीं, राजा युधिष्ठिर अपने यहाँ पालन करते थे ।। २१ ।।
अप्रतिग्राहिणां चैव यतीनामूर्ध्वरेतसाम् ।
दश चापि सहस्राणि सोऽयमास्ते नरेश्वरः ।। २२ ।।
साथ ही ये महाराज दान न लेनेवाले दस हजार ऊर्ध्वरेता संन्यासियोंका भी स्वयं ही भरण-पोषण करते थे। आज वे ही इस अवस्थामें रह रहे हैं ।। २२ ।।

The *Mahābhārata*, *Ādi Parva*, Chapter 23, Verses 10–13 (Geeta Press, Gorakhpur, p. 200/2256) describes the brahmachari sage Jaratkaru as an ūrdhvareta who had attained the highest status among all rishis.

आस्तीकके पिता प्रजापतिके समान प्रभावशाली थे। ब्रह्मचारी होनेके साथ ही उन्होंने आहारपर भी संयम कर लिया था। वे सदा उग्र तपस्यामें संलग्न रहते थे ।। १० ।। उनका नाम था जरत्कारु। वे ऊर्ध्वरता और महान् ऋषि थे। यायावरोंमें उनका स्थान सबसे ऊँचा था। वे धर्मके ज्ञाता थे। एक समय तपोबलसे सम्पन्न उन महाभाग जरत्कारुने यात्रा प्रारम्भ की। वे मुनि-वृत्तिसे रहते हुए जहाँ शाम होती वहीं डेरा डाल देते थे ।। ११-१२ ।।

"Asti's father was as influential as Prajapati. While being a brahmachari, he also practiced restraint in his diet. He was always engaged in intense penance. (10)

His name was Jaratkaru. He was an ūrdhvareta and a great sage. Among the wanderers (yogis or sages), his position was the highest. He was a knower of dharma. Once, endowed with the power of tapas, the blessed Jaratkaru began his journey. Living a life of a muni (ascetic), he would set camp wherever evening fell. (11–12)"

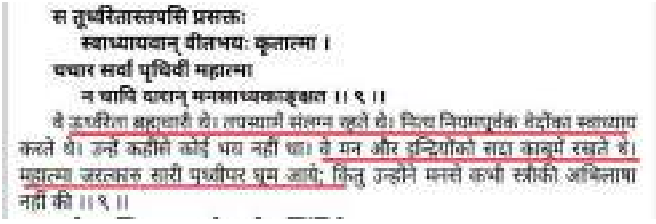
आस्तीकस्य पिता ह्यासीत् प्रजापतिसमः प्रभुः ।
ब्रह्मचारी यताहारस्तपस्युग्रे रतः सदा ।। १० ।।
आस्तीकके पिता प्रजापतिके समान प्रभावशाली थे। ब्रह्मचारी होनेके साथ ही उन्होंने आहारपर भी संयम कर लिया था। वे सदा उग्र तपस्यामें संलग्न रहते थे ।। १० ।।
जरत्कारुरिति ख्यात ऊर्ध्वरेता महातपाः ।
यायावराणां प्रवरो धर्मज्ञः संशितव्रतः ।। ११ ।।
स कदाचिन्महाभागस्तपोबलसमन्वितः ।
चचार पृथिवीं सर्वां यत्रसायंगृहो मुनिः ।। १२ ।।
उनका नाम था जरत्कारु। वे ऊर्ध्वरेता और महान् ऋषि थे। यायावरोंमें उनका स्थान सबसे ऊँचा था। वे धर्मके ज्ञाता थे। एक समय तपोबलसे सम्पन्न उन महाभाग जरत्कारुने यात्रा प्रारम्भ की। वे मुनि-वृत्तिसे रहते हुए जहाँ शाम होती वहीं डेरा डाल देते थे ।। ११-१२ ।।
तीर्थेषु च समाप्लावं कुर्वन्नटति सर्वशः ।
चरन् दीक्षां महातेजा दुश्चरामकृतात्मभिः ।। १३ ।।

The *Mahābhārata*, *Ādi Parva*, Chapter 40, Verses 10–13 (Geeta Press, Gorakhpur, p. 314/2256), also portrays the brahmachari sage Jaratkaru as an ūrdhvareta who had

achieved control over his senses and mind and conquered fear .

वे ऊर्ध्वरेता ब्रह्मचारी थे। तपस्यामें संलग्न रहते थे। नित्य नियमपूर्वक वेदोंका स्वाध्याय करते थे। उन्हें कहींसे कोई भय नहीं था। वे मन और इन्द्रियोंको सदा काबूमें रखते थे। महात्मा जरत्कारु सारी पृथ्वीपर घूम आये; किंतु उन्होंने मनसे कभी स्त्रीकी अभिलाषा नहीं की ।। ९ ।।

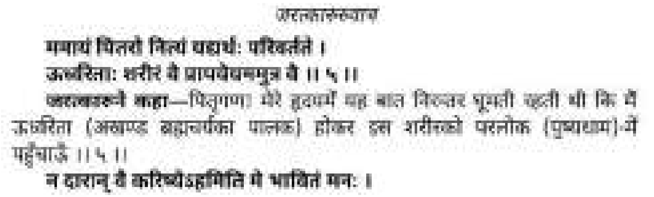
He was an ūrdhvareta brahmachari—always engaged in penance. Daily and diligently, he studied the Vedas. He had no fear from anywhere. He always kept his mind and senses under control. The great soul Jaratkaru traveled all over the earth; yet he never entertained the desire for a woman in his mind. (9)


स तूर्ध्वरेतास्तपसि प्रसक्तः
स्वाध्यायवान् वीतभयः कृतात्मा ।
चचार सर्वां पृथिवीं महात्मा
न चापि दारान् मनसाप्यकाङ्क्षत ।। ९ ।।
वे ऊर्ध्वरेता ब्रह्मचारी थे। तपस्यामें संलग्न रहते थे। नित्य नियमपूर्वक वेदोंका स्वाध्याय करते थे। उन्हें कहींसे कोई भय नहीं था। वे मन और इन्द्रियोंको सदा काबूमें रखते थे। महात्मा जरत्कारु सारी पृथ्वीपर घूम आये; किंतु उन्होंने मनसे कभी स्त्रीकी अभिलाषा नहीं की ।। ९ ।।

This Narrative is also present in Mahabharat Adi Parva Adhyay 49 sloka 5 Geeta press gorakhpur page no 344/2256

जरत्कारुने कहा-पितृगण ! मेरे हृदयमें यह बात निरन्तर घूमती रहती थी कि मैं ऊर्ध्वरता (अखण्ड ब्रह्मचर्यका पालक) होकर इस शरीरको परलोक (पुष्यधाम)-में पहुँचाऊँ ।। ५ ।।

Jaratkaru said, “O forefathers! This thought continually revolves in my heart—that I, as an ūrdhvareta (upholder of strict celibacy), should carry this body to the afterlife (Puṣyadhāma).” (5)


ममायं पितरो नित्यं हृद्यर्थः परिवर्तते ।
ऊर्ध्वरेताः शरीरं वै प्रापयेयममुत्र वै ।। ५ ।।
जरत्कारुने कहा—पितृगण! मेरे हृदयमें यह बात निरन्तर घूमती रहती थी कि मैं ऊर्ध्वरेता (अखण्ड ब्रह्मचर्यका पालक) होकर इस शरीरको परलोक (पुष्यधाम)-में पहुँचाऊँ ।। ५ ।।
न दारान् वै करिष्येऽहमिति मे भावितं मनः ।

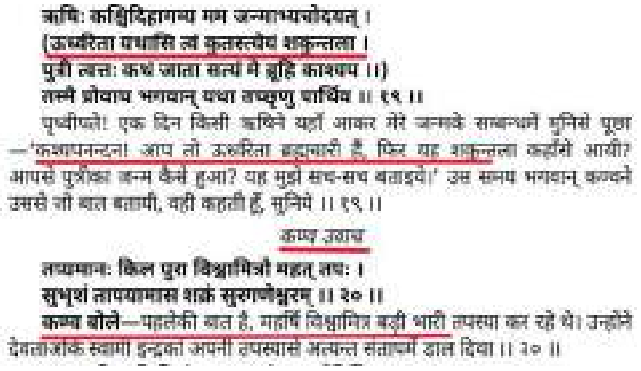
Mahabharata Adi Parva Adhyay 71 slokas 19-20 Geeta Press Gorakhpur page 517/2256- BrahmRishi Kanva who also composed Kanva Samhita of Yajur Veda was an ūrdhvareta Brahmachari

पृथ्वीपते ! एक दिन किसी ऋषिने यहाँ आकर मेरे जन्मके सम्बन्धमें मुनिसे पूछा – 'कश्यपनन्दन ! आप तो ऊर्ध्वरता

ब्रह्मचारी हैं, फिर यह शकुन्तला कहाँसे आयी? आपसे पुत्रीका जन्म कैसे हुआ? यह मुझे सच-सच बताइये।' उस समय भगवान् कण्वने उससे जो बात बतायी, वही कहती हूँ, सुनिये ।। १९ ।। कण्व बोले-पहलेकी बात है, महर्षि विश्वामित्र बड़ी भारी तपस्या कर रहे थे। उन्होंने देवताओके स्वामी इन्द्रको अपनी तपस्यासे अत्यन्त संतापमें डाल दिया ।। २० ।।

“O Lord of the Earth! One day, a certain sage came here and asked the munis about my birth—'O son of Kashyapa! You are an ūrdhvareta brahmachari, so how did Shakuntala come here? How did you have a daughter? Please tell me the truth.' At that time, Lord Kanva told him what I now relate; listen carefully. (19)

Kanva said—In earlier times, the great sage Vishwamitra was engaged in intense austerities. His penance caused great distress to the lord of the devas, Indra. (20)”


ऋषिः कश्चिदिहागम्य मम जन्माभ्यचोदयत् ।
(ऊर्ध्वरेता यथासि त्वं कुतस्त्वेयं शकुन्तला ।
पुत्री त्वत्तः कथं जाता सत्यं मे ब्रूहि काश्यप ।।)
तस्मै प्रोवाच भगवान् यथा तच्छृणु पार्थिव ॥ १९ ॥

पृथ्वीपते! एक दिन किसी ऋषिने यहाँ आकर मेरे जन्मके सम्बन्धमें मुनिसे पूछा—'कश्यपनन्दन! आप तो ऊर्ध्वरेता ब्रह्मचारी हैं, फिर यह शकुन्तला कहाँसे आयी? आपसे पुत्रीका जन्म कैसे हुआ? यह मुझे सच-सच बताइये।' उस समय भगवान् कण्वने उससे जो बात बतायी, वही कहती हूँ, सुनिये ।। १९ ।।

कण्व उवाच

तप्यमानः किल पुरा विश्वामित्रो महत् तपः ।
सुभृशं तापयामास शक्रं सुरगणेश्वरम् ॥ २० ॥

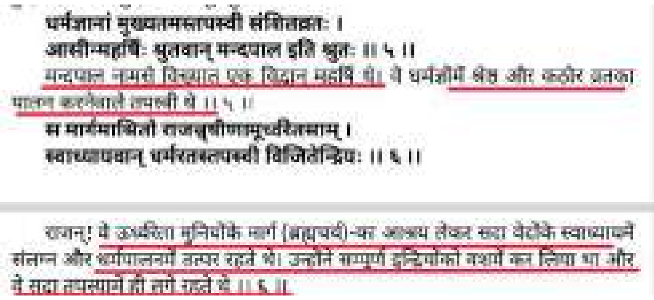
कण्व बोले—पहलेकी बात है, महर्षि विश्वामित्र बड़ी भारी तपस्या कर रहे थे। उन्होंने देवताओंके स्वामी इन्द्रको अपनी तपस्यासे अत्यन्त संतापमें डाल दिया ।। २० ॥

Mahabharat Adi Parva Adhaya 228 slokas 5-6 Geeta Press Gorakhpur page no 1577/2256 mentions an ūrdhvareta Brahmachari Rishi mandapala who had achivered control over his senses and was continually absorved in penance

मन्दपाल नामसे विख्यात एक विद्वान महर्षि थे। वे धर्मज्ञोंमें श्रेष्ठ और कठोर व्रतका पालन करनेवाले तपस्वी थे ।। ५ ।। राजन्! वे ऊर्ध्वरता मुनियोंके मार्ग (ब्रह्मचर्य) का आश्रय लेकर सदा वेदोंके स्वाध्यायमें संलग्न और धर्मपालनमें तत्पर रहते थे। उन्होंने सम्पूर्ण इन्द्रियोंको वशमें कर लिया था और वे सदा तपस्यामें ही लगे रहते थे ।। ६ ।।

There was a learned sage known by the name Mandapala. Among the knowers of dharma, he was foremost and a strict ascetic who observed rigorous vows. (5)

O King! He followed the path of ūrdhvareta munis (strict celibacy), always engaged in the study of the Vedas and devoted to the practice of dharma. He had brought all his senses under control and was continually absorbed in penance. (6)



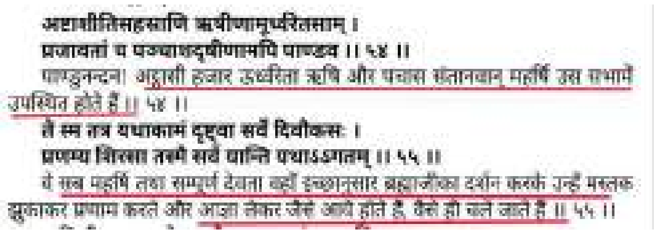
धर्मज्ञानां मुख्यतमस्तपस्वी संशितव्रतः ।
आसीन्महर्षिः श्रुतवान् मन्दपाल इति श्रुतः ॥ ५ ॥
मन्दपाल नामसे विख्यात एक विद्वान् महर्षि थे। वे धर्मज्ञोंमें श्रेष्ठ और कठोर व्रतका पालन करनेवाले तपस्वी थे ॥ ५ ॥
स मार्गमाश्रितो राजन्नृषीणामूर्ध्वरेतसाम् ।
स्वाध्यायवान् धर्मरतस्तपस्वी विजितेन्द्रियः ॥ ६ ॥
राजन्! वे ऊर्ध्वरेता मुनियोंके मार्ग (ब्रह्मचर्य)-का आश्रय लेकर सदा वेदोंके स्वाध्यायमें संलग्न और धर्मपालनमें तत्पर रहते थे। उन्होंने सम्पूर्ण इन्द्रियोंको वशमें कर लिया था और वे सदा तपस्यामें ही लगे रहते थे ॥ ६ ॥

Mahabharat Sabha Parva Adhaya 11 slokas 54-55 Geeta Press Gorakhpur page no 1681/2256 says that there are Eighty-eight thousand Urdhavreta Rishis who are present in Assembly of Brahma Deva in Brahmaloka

पाण्डुनन्दन ! अट्ठासी हजार ऊर्ध्वरेता ऋषि और पचास संतानवान् महर्षि उस सभामें उपस्थित होते हैं ।। ५४ ।। वे सब महर्षि तथा सम्पूर्ण देवता वहाँ इच्छानुसार ब्रह्माजीका दर्शन करके उन्हें मस्तक झुकाकर प्रणाम करते और आज्ञा लेकर जैसे आये होते हैं, वैसे ही चले जाते हैं

O son of Pandu! Eighty-eight thousand ūrdhvareta sages and fifty prolific great sages were present in that assembly. (54)

All those great sages, along with the entire host of devas, upon beholding Lord Brahmā as they wished, bowed their heads in reverence and, after taking his permission, departed just as they had come.

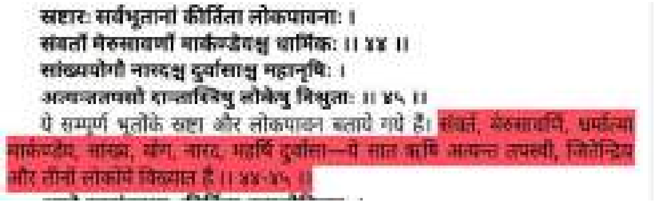


अष्टाशीतिसहस्राणि ऋषीणामूर्ध्वरेतसाम् ।
प्रजावतां च पञ्चाशदृषीणामपि पाण्डव ॥ ५४ ॥
पाण्डुनन्दन! अट्ठासी हजार ऊर्ध्वरेता ऋषि और पचास संतानवान् महर्षि उस सभामें उपस्थित होते हैं ॥ ५४ ॥
ते स्म तत्र यथाकामं दृष्ट्वा सर्वे दिवौकसः ।
प्रणम्य शिरसा तस्मै सर्वे यान्ति यथाऽऽगतम् ॥ ५५ ॥
वे सब महर्षि तथा सम्पूर्ण देवता वहाँ इच्छानुसार ब्रह्माजीका दर्शन करके उन्हें मस्तक झुकाकर प्रणाम करते और आज्ञा लेकर जैसे आये होते हैं, वैसे ही चले जाते हैं ॥ ५५ ॥

Mahabharat Anushashan Parva Adhaya 150 Slokas 44-47 Geeta Press Gorakhpur page no 1457/2566

ये सम्पूर्ण भूतोंके स्रष्टा और लोकपावन बताये गये हैं। संवर्त, मेरुसावर्णि, धर्मात्मा मार्कण्डेय, सांख्य, योग, नारद, महर्षि दुर्वासा -ये सात ऋषि अत्यन्त तपस्वी, जितेन्द्रिय और तीनों लोकोंमें विख्यात हैं ।। ४४-४५ ।।

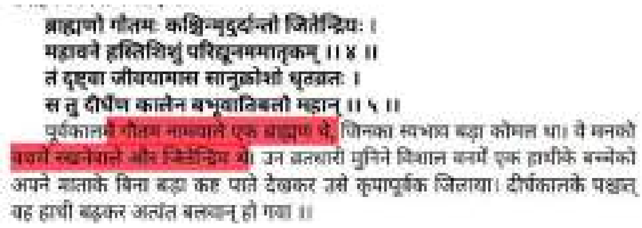
“These are said to be the creators of all beings and the sanctifiers of the worlds. Sanvarta, Merusavarṇi, the righteous Mārkaṇḍeya, Sāṅkhya, Yoga, Nārada, and the great sage Durvāsā—these seven Ṛṣis are exceedingly austere, self-controlled, and renowned throughout the three worlds.” (Verses 44–45)


स्रष्टारः सर्वभूतानां कीर्तिता लोकपावनाः ।
संवर्तो मेरुसावर्णो मार्कण्डेयश्च धार्मिकः ॥ ४४ ॥
सांख्ययोगौ नारदश्च दुर्वासाश्च महानृषिः ।
अत्यन्ततपसो दान्तास्त्रिषु लोकेषु विश्रुताः ॥ ४५ ॥
ये सम्पूर्ण भूतोंके स्रष्टा और लोकपावन बताये गये हैं। संवर्त, मेरुसावर्णि, धर्मात्मा मार्कण्डेय, सांख्य, योग, नारद, महर्षि दुर्वासा—ये सात ऋषि अत्यन्त तपस्वी, जितेन्द्रिय और तीनों लोकोंमें विख्यात हैं ॥ ४४-४५ ॥

Mahabharata Anushashna Parva Adhaya 102 slokas 4-5 – Gautama Muni was controlled of senses

पूर्वकालमें गौतम नामवाले एक ब्राह्मण थे, जिनका स्वभाव बड़ा कोमल था। वे मनको वशमें रखनेवाले और जितेन्द्रिय थे। उन व्रतधारी मुनिने विशाल वनमें एक हाथीके बच्चेको अपने माताके बिना बड़ा कष्ट पाते देखकर उसे कृपापूर्वक जिलाया। दीर्घकालके पश्चात् वह हाथी बढ़कर अत्यंत बलवान् हो गया ।।

“In ancient times, there was a Brāhmaṇa named Gautama, whose nature was very gentle. He was self-controlled in mind and had mastered his senses. Once, this vow-observing sage saw a young elephant in a great forest, suffering greatly without its mother, and out of compassion he nourished and sustained it. After a long time, that elephant grew up and became extremely powerful.”


ब्राह्मणो गौतमः कश्चिन्मृदुर्दान्तो जितेन्द्रियः ।
महावने हस्तिशिशुं परिद्यूनममातृकम् ॥ ४ ॥
तं दृष्ट्वा जीवयामास सानुक्रोशो धृतव्रतः ।
स तु दीर्घेण कालेन बभूवातिबलो महान् ॥ ५ ॥
पूर्वकालमें गौतम नामवाले एक ब्राह्मण थे, जिनका स्वभाव बड़ा कोमल था। वे मनको वशमें रखनेवाले और जितेन्द्रिय थे। उन व्रतधारी मुनिने विशाल वनमें एक हाथीके बच्चेको अपने माताके बिना बड़ा कष्ट पाते देखकर उसे कृपापूर्वक जिलाया। दीर्घकालके पश्चात् वह हाथी बढ़कर अत्यंत बलवान् हो गया ॥

Mahabharat Anushashan Parva Adhaya 139 slokas 11-12 and Slokas 32 Geeta Press Gorakhpur

इनके सिवा श्रीकृष्णद्वैपायन व्यास, जप करनेवालोंमें श्रेष्ठ धौम्य, देवल, काश्यप, हस्तिकाश्यप तथा अन्य साधु-महर्षि जो दीक्षा और इन्द्रियसंयमसे सम्पन्न थे, अपने देवोपम, तपस्वी एवं सिद्ध शिष्योंके साथ वहाँ आये ।। ११-१२ ।।

उसी तेजसे आप-जैसे तपस्याके धनी,
देवोपमशक्तिशाली,क्रोधविजयी
और जितेन्द्रिय ऋषि भी पीड़ित और व्यथित हो गये थे ।।
३१ ।।

Verses 11–12
“Besides them, Śrī Kṛṣṇa Dvaipāyana Vyāsa, Dhaumya—the foremost among those who perform japa—Devala, Kāśyapa, Hastikāśyapa, and other noble great sages, endowed with initiation (dīkṣā) and self-restraint, also arrived there along with their godlike, austere, and perfected disciples.”

Verse 31
“By that very brilliance, even sages like you—rich in austerities, endowed with divine power, conquerors of anger, and masters of the senses—became afflicted and distressed.”

कृष्णद्वैपायनश्चैव धौम्यश्च जपतां वरः ।
देवलः काश्यपश्चैव हस्तिकाश्यप एव च ॥ ११ ॥
अपरे ऋषयः सन्तो दीक्षादमसमन्विताः ।
शिष्यैरनुगताः सिद्धैर्देवकल्पैस्तपोधनैः ॥ १२ ॥

इनके सिवा श्रीकृष्णद्वैपायन व्यास, जप करनेवालोंमें श्रेष्ठ धौम्य, देवल, काश्यप, हस्तिकाश्यप तथा अन्य साधु-महर्षि जो दीक्षा और इन्द्रियसंयमसे सम्पन्न थे, अपने देवोपम, तपस्वी एवं सिद्ध शिष्योंके साथ वहाँ आये ॥ ११-१२ ॥

ऋषयश्चाभिमापन्ना जितक्रोधा जितेन्द्रियाः ।
भवन्तो व्यथिताश्चासन् देवकल्पास्तपोधनाः ॥ ३१ ॥

उसी तेजसे आप-जैसे तपस्याके धनी, देवोपम शक्तिशाली, क्रोधविजयी और जितेन्द्रिय ऋषि भी पीड़ित और व्यथित हो गये थे ॥ ३१ ॥

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The Importance of Cows and Bulls in Sanatan Dharma and Refutation of Beef Eating and Cow and Bull Sacrifice in Sanatan Dharma

In this article i will be showing the importance of Cows and Bulls in Sanatan Dharma and debunking all arguments of Beef eating and Cow and Bull Sacrifice in Sanatan Dharma I am dividing the article in following Sections Origin of Cows as per Taittriya Brahmana
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by Rohan Saini 11th July 2025

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Response to Vedkabhed and Hinduscript . Refutation of Gambling in Hinduism

Written by Rohan Saini in Uncategorized

This entire article is a response and rebuttal to the blogs called VedKaBhed and Hinduscript regarding their claims of "Gambling in Hinduism".

Allegations–

1. Gods Indulging in Games of Dice/Gambling

1.1 Shiva and Parvati

📚Skanda Purana 2.4.10.20📚
Śaṅkara and Bhavānī played the game of dice by way of fun formerly. Śaṃbhu was defeated by Gaurī in the game and let off naked. For that reason Śaṅkara became miserable while Gaurī was ever happy."

📚Skanda Purana 1.1.34.76📚
On hearing those words, Satī (chaste lady) Girijā laughingly spoke to him: "You know everything, O Baṭu. See, I shall play the game of dice today with Maheśa in front of you." After saying thus, the daughter of the Lord of Mountains, the most beautiful lady in the world, took up the dice cubes.

Even as the great sage stood witness, she stayed there and played the game with Bhava. The couple earnestly engaged in the game were observed by the sage Nārada. With his mind (pleasantly) influenced by surprise, the learned sage went on observing (the game) and he was extremely gratified. The chaste goddess engrossed in the game of dice was surrounded by her friends and attendants. She clashed with Śiva and played the game of dice fraudulently."

📚Padma Purana 6.122.21-32📚
Siva and Bhavani took to playing with dice as a sport. Laksmi, propitiated by Bhavani remained in the form of a cow. Formerly Parvati vanquished Siva in the game of dice, and sent him away naked. So this Siva is unhappy. Gauri always remains happy. He who gets victory first (passes) the year happily...On the first day, when the sun has risen, Govardhana should be worshipped in the morning and one should play the game of dice at night. Then cows should be decorated..."

1.2 Krishna

📚Shrimad Bhagavatam 10.69.20-22📚
There he saw the Lord playing at dice with His beloved consort and His friend Uddhava. Lord Kṛṣṇa worshiped Nārada by standing up, offering him a seat, and so on, and then, as if He did not know, asked him, "When did you arrive? What can needy persons like Us do for those who are full in themselves? In any case, My dear brāhmaṇa, please make My life auspicious." Thus addressed, Nārada was astonished. He simply stood up silently and went to another palace."

📚Shrimad Bhagavatam 10.56.5📚
As the people looked at Satrājit from a distance, his brilliance blinded them. They presumed he was the sun-god, Sūrya, and went to tell Lord Kṛṣṇa, who was at that time playing at dice."

📚Shrimad Bhagavatam 10.66.36📚
Distraught with fear, the people cried out to the Supreme Personality of Godhead, who was then playing at dice in the royal court: “Save us! Save us, O Lord of the three worlds, from this fire burning up the city!”

📚Varaha Purana 160.52-53📚
At Uttarakoti (the northern end), there is again Ganesa. Here Lord Krsna was playing dice with the Gopis. Merrily playing with them, the Lord won all of them and their wealth in the game. He gave them all to the Gopas who commemorated the event there.”

1.3 Aniruddha, the son of Krishna

📚Shrimad Bhagavatam 10.62.28-31📚
Very agitated to hear of his daughter’s corruption, Bāṇāsura rushed at once to the maidens’ quarters. There he saw the pride of the Yadus, Aniruddha. Bāṇāsura saw before him Cupid’s own son, possessed of unrivaled beauty, with dark-blue complexion… As He sat opposite His most auspicious lover, playing with her at dice, there hung between His arms a garland of spring jasmines that had been smeared with kuṅkuma powder from her breasts when He had embraced her. Bāṇāsura was astonished to see all this. Seeing Bāṇāsura enter with many armed guards, Aniruddha raised His iron club and stood resolute, ready to strike anyone who attacked Him.”

📚Vishnu Purana 5.28.10-28📚
After the wedding had been solemnized, several of the kings, headed by him of Kalinga, said to Rukmin, “This wielder of the ploughshare is ignorant of the dice, which may be converted into his misfortune: why may we not contend with him, and beat him, in play?” The potent Rukmin replied to them, and said, “So let it be:” and he engaged Balaráma at a game of dice in the palace. Balaráma soon lost to Rukmin a thousand Nishkas: he then staked and lost another thousand; and then pledged ten thousand, which

Rukmin, who was well skilled in gambling, also won. At this the king of Kalinga laughed aloud, and the weak and exulting Rukmin grinned, and said, "Baladeva is losing, for he knows nothing of the game; although, blinded by a vain passion for play, he thinks he understands the dice." Halayudha, galled by the broad laughter of the Kalinga prince, and the contemptuous speech of Rukmin, was exceedingly angry, and, overcome with passion, increased his stake to ten millions of Nishkas. Rukmin accepted the challenge, and therefore threw the dice. Baladeva won, and cried aloud, "The stake is mine." But Rukmin called out as loudly, that he was the winner. "Tell no lies, Bala," said he: "the stake is yours; that is true; but I did not agree to it: although this be won by you, yet still I am the winner." A deep voice was then heard in the sky, inflaming still more the anger of the high-spirited Baladeva, saying, "Bala has rightly won the whole sum, and Rukmin speaks falsely: although he did not accept the pledge in words, he did so by his acts (having cast the dice)." Balaráma thus excited, his eyes red with rage, started up, and struck Rukmin with the board on which the game was played, and killed him… When Krishńa heard that Rukmin had been killed by his brother, he made no remark, being afraid of Rukminí on the one hand, and of Bala on the other…"

Refutation-

He gave refrence of Srimad Bhagavatam Skanda Purana and Padma Purana and other Puranas to Show that Lord Krishna , Balaram Ji and Maheshwar Shiva were gamblers . You can read the translation he gave for these scriptures. Everywhere the word game of dice is used there. Even today children and adults play dice game like ludo which is a direct inspiration of chausar but it can't be referred as gambling. I don't know how this Halala Putra concluded it as gambling.

Allegations-

2. Hindu Scriptures on Gambling

📚Yajnavalkya Smriti 2.199-203📚
The keeper of a gambling-house shall take from a gambler five per cent. When the wager is a hundred [panas or upwards], and ten per cent, in other cases. Being well protected [by the king], he shall give the promised share [of his gains] to the king; he shall recover the wager, and pay it to the winner, [and] being over patient, [shall speak] the truth. [Payment of] that which has been won publicly in an assembly of gamesters in the presence of the master of a gaming house, and when the king's share has been paid, shall be enforced, but not otherwise. The superintendents and witnesses in [gaming] transactions [should be] gamblers themselves. A man who plays with false dice, or by deceit, shall be branded and banished by the king. Gaming should be allowed under one supervision, as being a means of detecting thieves. This very law should be understood to apply in the case of Samahvaya [prize-fighting]."

📚Apastamba Dharmsutra 2.10.25.12-13📚
In the midst of the assembly-house, (the superintendent of the house) shall raise a play-table and sprinkle it with water, turning his hand downwards, and place on it dice in even numbers, made of Vibhîtaka (wood), as many as are wanted. Men of the first three castes, who are pure and truthful, may be allowed to play there."

📚Narada Smriti 17.2-8📚
The master of the gaming-house shall arrange the game and pay the stakes which have been won; the profit of such a conductor of games shall amount to ten percent. When the dice on being thrown fall twice in a game at dice, those acquainted with (playing at) dice allot the victory to the adversary and the defeat to the gambler. When a dispute has arisen among gamblers, let (other) gamblers be appealed to; they shall act both as judges and as witnesses in a dispute of this sort. No gambler shall ever enter into another gaming-house before having paid his debt; he must not disobey the master of the gaming-house, and must pay of his own accord what he owes to him. Wicked men who play with false dice shall be driven out of the gaming-house, after a wreath of the punishment

ordained for them. If a man gambles with dice, without authorization from the king, he shall not get his stake, and shall have to pay a fine. Or let the gamblers pay to the king the share due to him and play in public, thus no wrong will be committed."

📚Brihaspati Smriti 26.1-8📚

Gambling has been prohibited by Manu, because it destroys truth, honesty, and wealth. It has been permitted by other (legislators) when conducted so as to allow the king a share (of every stake). It shall take place under the superintendence of keepers of gaming-houses, as it serves the purpose of discovering thieves. The same rule has to be observed in bets on prize-fights with animals…A wager (or game) shall be made in public; false gamblers shall be banished. When there is a point at issue between the two parties (in a game or wager, other) gamblers shall examine (and decide) the matter; if they are enemies (of either party), the king shall decide the dispute…The keeper of the gaming-house shall receive the stakes and pay the victorious gambler and the king; he shall also act as witness in a dispute, assisted by three other gamblers."

📚Katyayana Smriti Verse 935-943📚

If it (gambling) has to remain (has to be allowed) he (the king) should allow it to be done openly with an (ornamental) arcch erected near the door (of the gambling hall) in order that respectable people may not mistaken (about its real nature) and he should make it yield revenue (tax). The keeper of the gaming house should make the gambling go on and should himself pay to the king (the latter's) dues. He (the keeper) should take from the defeated party ten percent as his profit. The keeper should give to the winner his money (out of his own pocket) and he should recover from the defeated gambler within three fortnights or at once; there is no doubt (about this rule). Where (the throw) of a man playing with dice in gambling is the same or double (of the previous throw) there the (former) gambler is the winner and his protection (from the other gamblers) is to be arranged for. Or the gambler (himself), after giving to the king his share (of revenue) as declared, should carry on gambling

openly. In this way he will be guilty of no fault. The keeper of the gaming house should make the defeated gambler forcibly pay what (the defeated) has to pay in the same place (i.e. in the gaming hall) and not elsewhere; since the procedure (in gambling matters) entirely rests with the keeper of the gaming house. A person ignorant (of gambling) if defeated (in gambling) should be released (from his liability), but one who knows gambling should not be released if he is defeated in secret (gambling); when one knowing gambling has lost his all (in a wager), he should not be made to pay his all. In disputes (among gamblers), in (deciding on) victory, in the matter of the gain (to the winner), and as regards the means (i.e. dice) of those who are (alleged to be) playing with false dice, the keeper of the gaming house, if he is honest, is the final authority."

📚Kautilya Arthashastra 3.20📚
With a view to find out spies or thieves, the Superintendent of gambling shall, under the penalty of a fine of 12 panas if played elsewhere, centralise gambling...The Superintendents of gambling shall, therefore, be honest and supply dice at the rate of a kakani of hire per pair. Substitution by tricks of hand of dice other than thus supplied shall be punished with a fine of 12 panas. A false player shall not only be punished with the first amercement and fines leviable for theft and deceit, but also be made to forfeit the stakes he has won. The Superintendent shall take not only 5 per cent of the stakes won by every winner, and the hire payable for supplying dice and other accessories of dice play, but also the fee chargeable for supplying water and accommodation, besides the charge for license..."

📚Matsya Purana 216.8📚
In course of gambling and at the game of dice one should show his skill to the king but make the latter win."

📚Agni Purana 253.13-30📚

(The term) debt (denotes that admitted) by a person as payable or that denied by him as not payable or that which is given as gift (to another). One's own property placed out of trust (with another) without any doubt is said by wise men to be a trust that is a matter of dispute. The place where the merchants and others collectively transact business (called) the active occupation is known to be a matter of dispute. If one wants to take back that he has paid (to another), that is called the withdrawer of a gift and is known to be the matter of dispute. Having agreed to do service (to another), if one refuses to do so, it (is known as) refusal to do service and is said to be a matter for dispute. The wage of a servant is said to be coming under the head of debts and the non-payment (of the same) is deemed to be a matter of dispute. If one sells the entrusted property of another or the lost (property of another) after having got it or having stolen it without the knowledge (of the owner), it is known to be selling of another's property. After having sold the goods for money if (the goods) are not made over to the buyer, it is non-delivery of sold (articles) and is a matter for dispute. If a purchaser opines that the articles bought are not good after having bought (it is also a disputable thing). That condition of a wicked (assuring) good conduct is said to be conventional practice. The transgression of the conventional practice is said to be a matter for dispute. The dispute that arises in respect of the right over the land that has been determined by a bridge or a field or drawn boundaries is said to be that (dispute) arising from the land. Where the marriage rite of men and women is declared that is named as the union of women and men and is a matter for dispute. That which is termed the division of the ancestral (property) by the sons is said to be the partition of the property and a matter of dispute by the wise men. A rash act done by those haughty of their strength is said to be a crime and is declared as a matter for dispute. It is said to be an abusive lańguage that (is spoken) out of hostility with reference to the country, caste and family and the like with gestures. It is said to be an assault if injury (is inflicted) on other's bodies with hands, feet, weapons and destructive materials such as the fire. It is said to be divine gambling (when it is played) with dice, *vajra* (diamond) and rod etc. It is termed as animal gambling (if it is played) with animals, and birds kept

for pleasure. That dispute is again known to be a miscellaneous one if it does not rest on anything. The violation of the command of the king as well as not carrying out that command (also constitute an offence)."

📚Agni Purana 257.49-53📚

If the stake at gambling is in the multiples of hundreds, then the king's share would be five hundred (*paṇas*). If they are cheats and swindlers, then the king should take one thousand *paṇas*. The manager at the gambling house should run it properly and pay the king's share as laid down. The defeated person should be made to deposit the amount that is payable to the victor. One should hear the true words (of the gamblers) patiently. When the king has obtained his share in the reputed society of the gamblers, he should put the defeated in the midst of the gamblers to pay the fine. If not, he should not. They are who see and the witnesses in such transactions. Those who indulge in false die and fraudulent ways should be banished by the king along with the marks (on their person). There should be only one leader of the gambling house in order to know the cheats (in gambling). The same is the procedure in gambling with fighting animals and betting after setting animals to fight."

📚Shatapatha Brahmana 5.4.4.6-23📚

He then throws the five dice into his hand, with (Vâg. S. X, 28), 'Dominant thou art: may these five regions of thine prosper!'–now that one, the Kali, is indeed dominant over the (other) dice, for that one dominates over all the dice: therefore he says, 'Dominant thou art: may these five regions of thine prosper!' for there are indeed five regions, and all the regions he thereby causes to prosper for him…Thereupon the tribesman and the Pratiprasthâtri, with that sacrificial sword, prepare the gaming-ground, (close) by the original fire, with the puroruk verse of the Sukra. The Sukra is the eater: he thereby makes (him) the eater…The Adhvaryu then takes clarified butter in four ladlings, places a piece of gold on the gaming-ground, and offers with (Vâg. S. X, 29), 'May ample Agni, the lord of rites, delighted,–may ample Agni, the lord of rites, accept of the butter, hail!' He (the Adhvaryu) throws down the dice, with, 'Hallowed by Svâhâ, strive ye

with Sûrya's rays for the middlemost place among brethren!' For that gaming-ground is the same as 'ample Agni,' and those dice are his coals, thus it is him (Agni) he thereby pleases; and assuredly in the house of him who offers the Râgasûya, or who so knows this, the striking 1 of that cow is approved of. On those dice he says, 'Play for the cow!' The two draught oxen of the original (hall-door) fire are the sacrificial fee."

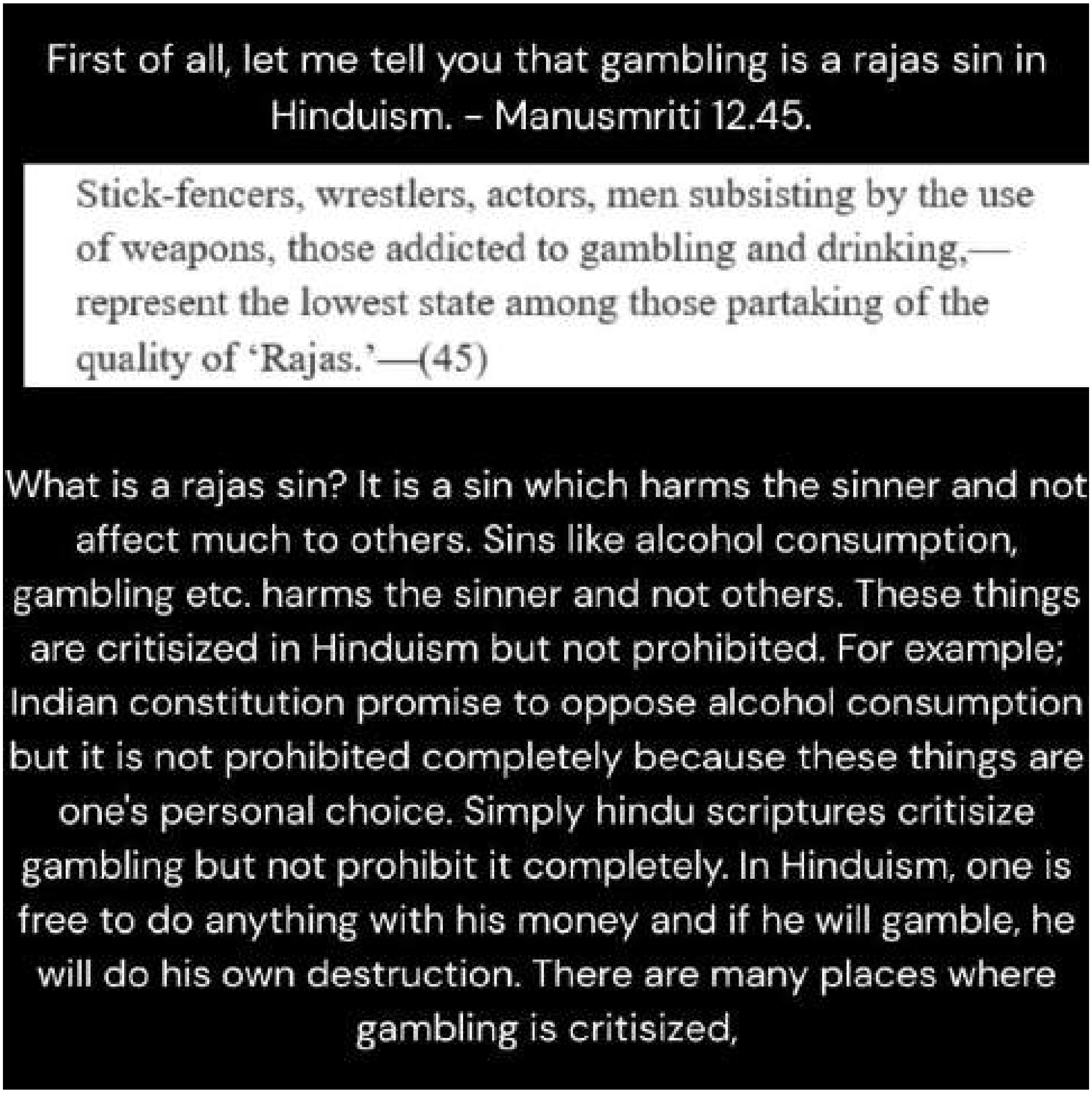
📚Shatapatha Brahmana 5.3.1.10📚
And on the following day, having brought together gavedhukâ (seeds) from the houses of the Keeper of the dice (akshâvâpa) and the Huntsman (govikartana), he prepares a gavedhukâ pap for Rudra at the house of him who is consecrated. These two, while being two jewels (of the king), he makes one for the purpose of completeness. And as to why he performs this offering,–Rudra is hankering after that (cow) which is killed here in this hall; now Rudra is Agni (fire), and the gaming-board being fire, and the dice being its coals, it is him (Rudra) he thereby pleases. And verily whosoever, that knows this thus, performs the Râgasûya, in his house that approved (cow) is killed. And he, the keeper of dice, and the huntsman, are (each of them) assuredly one of his (the king's) jewels: it is for these two that he is thereby consecrated, and these two he makes his own faithful followers. The sacrificial fee for this (jewel) is a bicoloured bullock–either one with white fore-feet, or a white-tailed one,–a claw-shaped knife, and a dice-board with a horsehair band; for that is what belongs to those two."

Refutation–

First of all, let me tell you that gambling is a rajas sin in Hinduism. – Manusmriti 12.45.

Stick-fencers, wrestlers, actors, men subsisting by the use of weapons, those addicted to gambling and drinking,-represent the lowest state among those partaking of the quality of 'Rajas.'-(45)

What is a rajas sin? It is a sin which harms the sinner and not affect much to others. Sins like alcohol consumption, gambling etc. harms the sinner and not others. These things are criticized in Hinduism but not prohibited. For example; Indian constitution promise to oppose alcohol consumption but it is not prohibited completely because these things are one's personal choice. Simply hindu scriptures criticize gambling but not prohibit it completely. In Hinduism, one is free to do anything with his money and if he will gamble, he will do his own destruction. There are many places where gambling is criticized,



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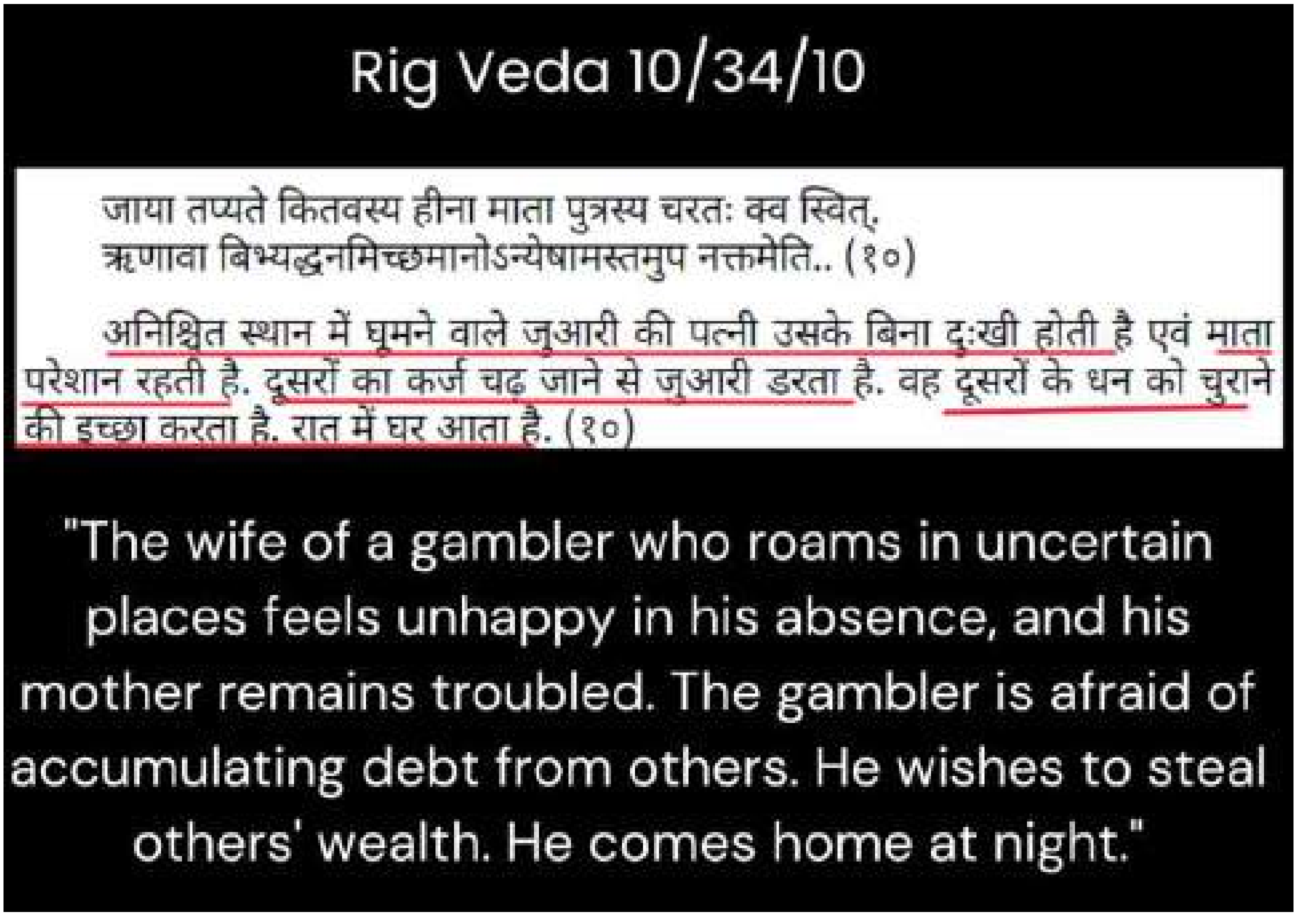
Rig Veda 10th Mandala Sukta 34th contains a criticism of Gambling

Rig Veda 10/34/10 अनिश्चित स्थान में घूमने वाले जुआरी की पत्नी उसके बिना दुःखी होती है एवं माता परेशान रहती है. दूसरों का कर्ज चढ़ जाने से जुआरी डरता है. वह दूसरों के धन को चुराने की इच्छा करता है. रात में घर आता है.

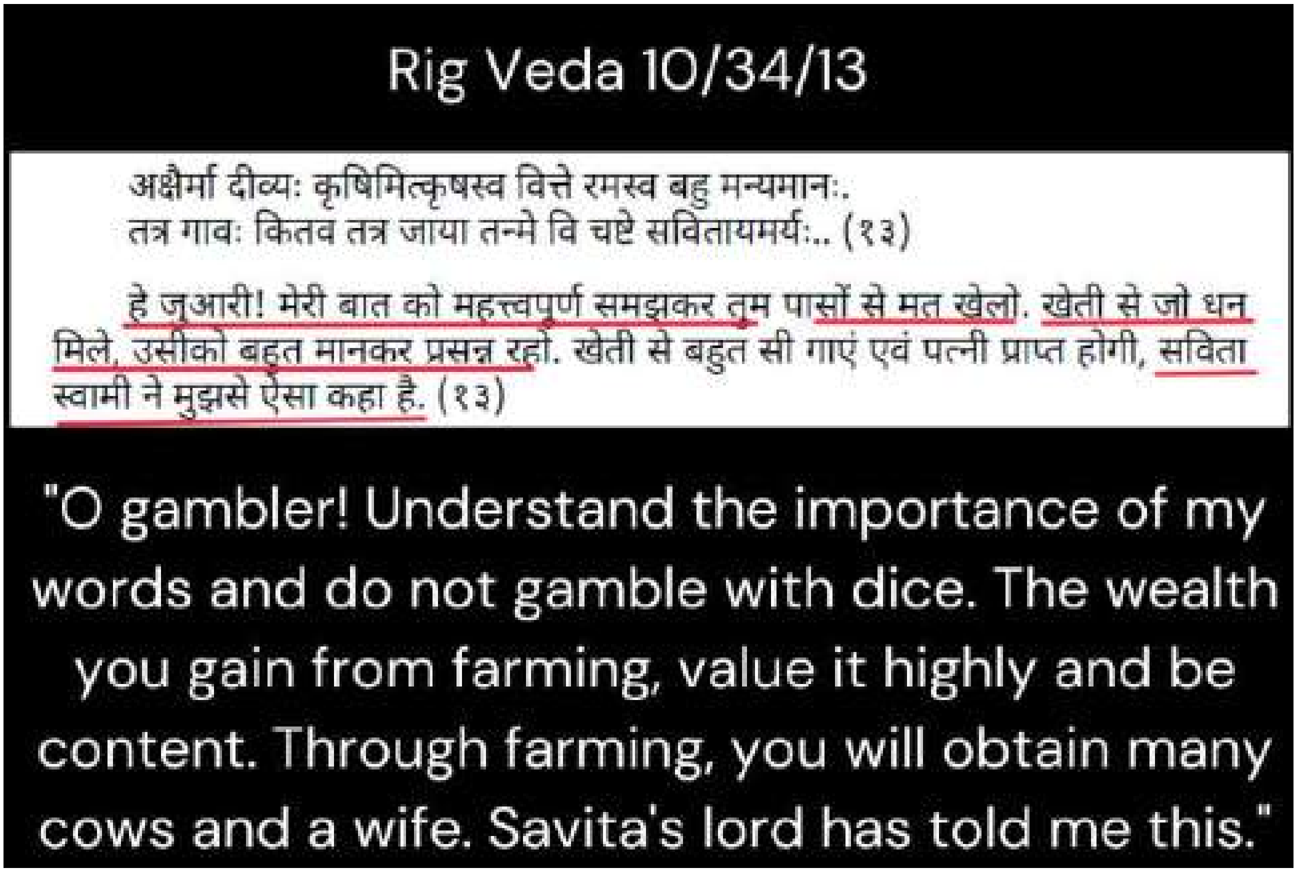
"The wife of a gambler who roams in uncertain places feels unhappy in his absence, and his mother remains troubled. The gambler is afraid of accumulating debt from others. He wishes to steal others' wealth. He comes home at night



Rig Veda 10/34/13

हे जुआरी ! मेरी बात को महत्त्वपूर्ण समझकर तुम पासों से मत खेलो. खेती से जो धन मिले, उसीको बहुत मानकर प्रसन्न रहो. खेती से बहुत सी गाएं एवं पत्नी प्राप्त होगी, सवितास्वामी ने मुझसे ऐसा कहा है

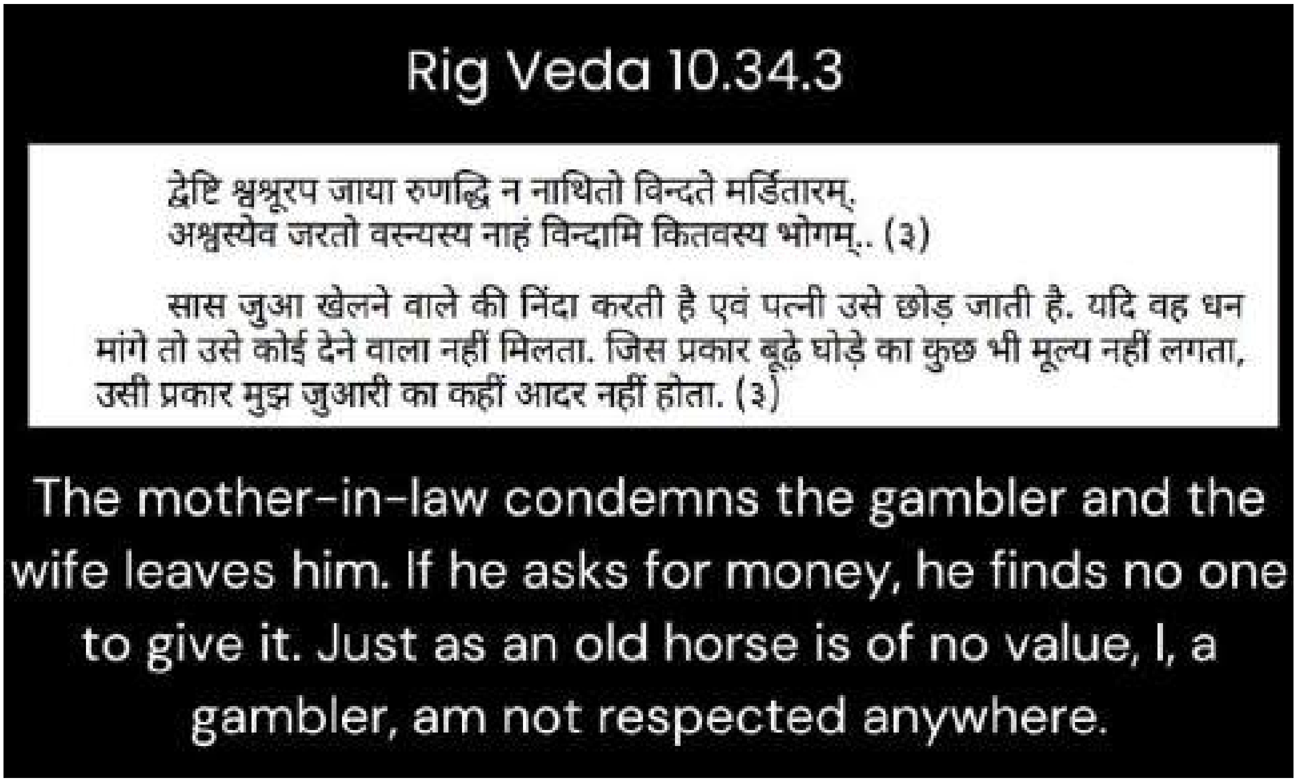
O gambler! Understand the importance of my words and do not gamble with dice. The wealth you gain from farming, value it highly and be content. Through farming, you will obtain many cows and a wife. Savita's lord has told me this



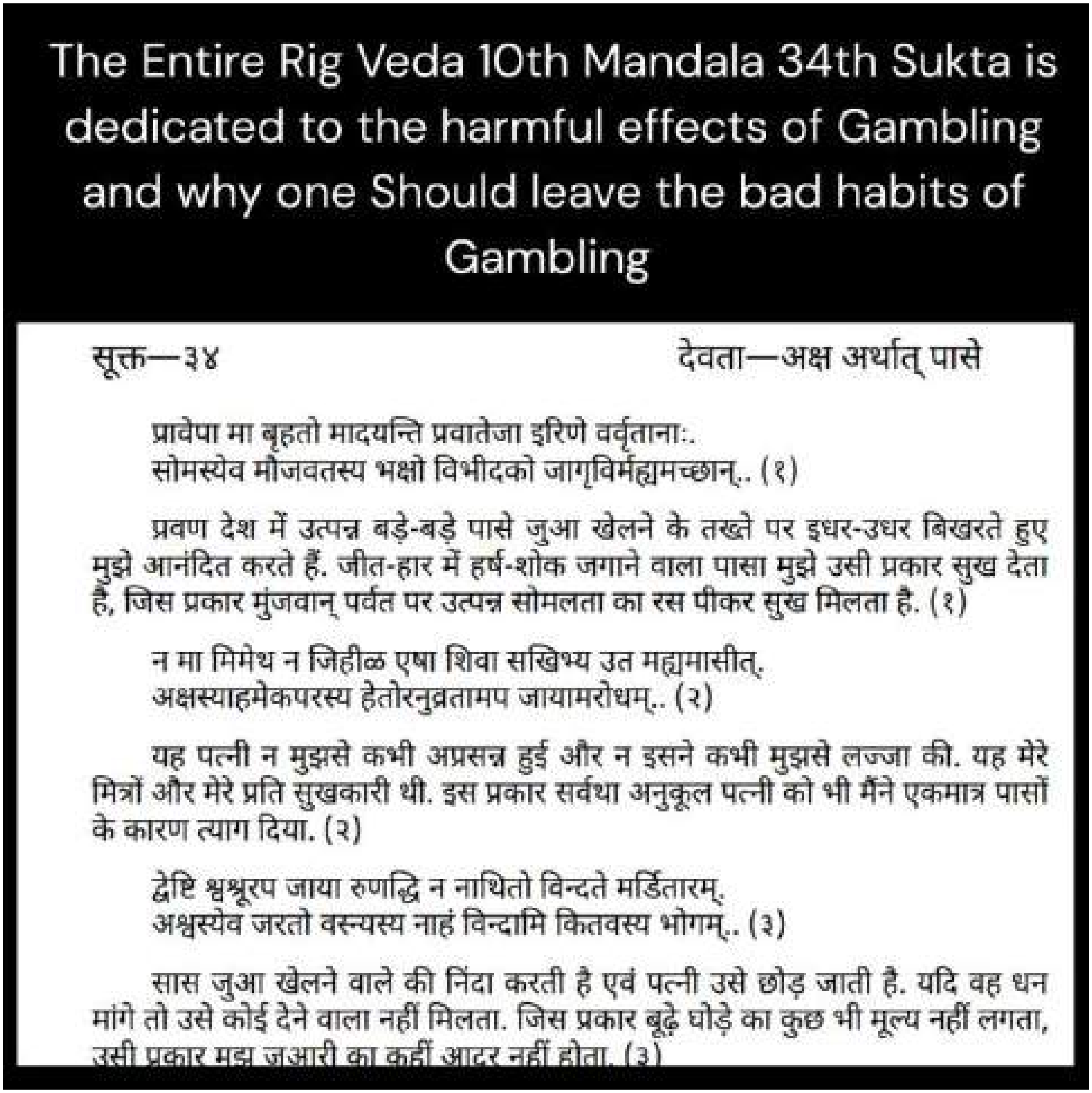
Rig Veda 10.34.3

सास जुआ खेलने वाले की निंदा करती है एवं पत्नी उसे छोड़ जाती है. यदि वह धन मांगे तो उसे कोई देने वाला नहीं मिलता. जिस प्रकार बूढ़े घोड़े का कुछ भी मूल्य नहीं लगता, उसी प्रकार मुझ जुआरी का कहीं आदर नहीं होता.

The mother-in-law condemns the gambler and the wife leaves him. If he asks for money, he finds no one to give it. Just as an old horse is of no value, I, a gambler, am not respected anywhere.



The Entire Rig Veda 10th Mandala 34th Sukta is dedicated to the harmful effects of Gambling and why one Should leave the bad habits of Gambling


The Entire Rig Veda 10th Mandala 34th Sukta is dedicated to the harmful effects of Gambling and why one Should leave the bad habits of Gambling

सूक्त—३४ देवता—अक्ष अर्थात् पासे

प्रावेपा मा बृहतो मादयन्ति प्रवातेजा इरिणे वर्वृतानाः.
सोमस्येव मौजवतस्य भक्षो विभीदको जागृविर्मह्यमच्छान्.. (१)

प्रवण देश में उत्पन्न बड़े-बड़े पासे जुआ खेलने के तख्ते पर इधर-उधर बिखरते हुए मुझे आनंदित करते हैं. जीत-हार में हर्ष-शोक जगाने वाला पासा मुझे उसी प्रकार सुख देता है, जिस प्रकार मुंजवान् पर्वत पर उत्पन्न सोमलता का रस पीकर सुख मिलता है. (१)

न मा मिमेथ न जिहीळ एषा शिवा सखिभ्य उत मह्यमासीत्.
अक्षस्याहमेकपरस्य हेतोरनुव्रतामप जायामरोधम्.. (२)

यह पत्नी न मुझसे कभी अप्रसन्न हुई और न इसने कभी मुझसे लज्जा की. यह मेरे मित्रों और मेरे प्रति सुखकारी थी. इस प्रकार सर्वथा अनुकूल पत्नी को भी मैंने एकमात्र पासों के कारण त्याग दिया. (२)

द्वेष्टि श्वश्रूरप जाया रुणद्धि न नाथितो विन्दते मर्डितारम्.
अश्वस्येव जरतो वस्न्यस्य नाहं विन्दामि कितवस्य भोगम्.. (३)

सास जुआ खेलने वाले की निंदा करती है एवं पत्नी उसे छोड़ जाती है. यदि वह धन मांगे तो उसे कोई देने वाला नहीं मिलता. जिस प्रकार बूढ़े घोड़े का कुछ भी मूल्य नहीं लगता, उसी प्रकार मुझ जुआरी का कहीं आदर नहीं होता. (३)

Manu Smriti on Gambling

Manu Smriti 9.221-228

The King shall exclude from his realm Gambling and Betting; these two evils bring about the destruction of the kingdoms of princes.—(221)Gambling and Betting are open theft; the King shall always be careful in suppressing them.—(222)He who either does the gambling or betting himself, or helps others to do them,—all these the King shall strike;Gamblers, dancers, cruel men, men belonging to heretical sects,

men addicted to evil deeds, dealers in wine,—these the King shall instantly banish from his town.—(225)In former cycles gambling has been seen to be the great source of enmity; the wise man shall therefore not have recourse to gambling, even in joke.—(227) If a man has recourse, either openly or secretly, to this (vice), the form of punishment inflicted upon him shall be in accordance with the King's discretion.—(228)

द्यूत समाह्वय च-एव राजा राष्ट्रात् - निवारयेत्। राजान्तकरणाव् एता द्वा दाषा पृथिवाक्षितम् ॥ ९-२२१

9.221. Gambling and betting let the king exclude from his realm; those two vices cause the destruction of the kingdoms of princes.

प्रकाशम् एतत् तास्कर्यं यद् देवन-समाह्वयौ। तयोर् नित्यं प्रतीघाते नृपतिर् यत्नवान् भवेत् ॥ ९-२२२

9.222. Gambling and betting amount to open theft; the king shall always exert himself in suppressing both (of them).

अप्राणिभिर् यद् क्रियते तद् - लोके द्यूतम् उच्यते। प्राणिभिः क्रियते यस् तु स विज्ञेयः समाह्वयः ॥ ९-२२३

9.223. When inanimate (things) are used (for staking money on them), that is called among men gambling (dyuta), when animate beings are used (for the same purpose), one must know that to be betting (samahvaya).

द्यूतं समाह्वयं च-एव यः कुर्यात् कारयेत वा। तान् सर्वान् घातयेद् राजा शूद्रांश् च द्विजलिङ्गिनः ॥ ९-२२४

9.224. Let the king corporally punish all those (persons) who either gamble and bet or afford (an opportunity for it), likewise Sudras who assume the distinctive marks of twice-born (men).

कितवान् कुशीलवान् क्रूरान् पाषण्डस्थांश् च मानवान्। विकर्मस्थान् शौण्डिकांश् च क्षिप्रं निर्वासयेत् पुरात् ॥ ९-२२५

9.225. Gamblers, dancers and singers, cruel men, men belonging to an heretical sect, those following forbidden occupations, and sellers of spirituous liquor, let him instantly banish from his town.

एते राष्ट्रे वर्तमाना राज्ञः प्रच्छन्नतस्कराः। विकर्मक्रियया नित्यं बाधन्ते भद्रिकाः प्रजाः ॥ ९-२२६

9.226. If such (persons who are) secret thieves, dwell in the realm of a king, they constantly harass his good subjects by their forbidden practices.

द्यूतम् एतत् पुरा कल्पे दृष्टं वैरकरं महत्। तस्माद् द्यूतं न सेवेत हास्यार्थम् अपि बुद्धिमान् ॥ ९-२२७

9.227. In a former Kalpa this (vice of) gambling has been seen to cause great enmity; a wise man, therefore, should not practise it even for amusement.

प्रच्छन्नं वा प्रकाशं वा तत् - निषेवेत यो नरः। तस्य दण्डविकल्पः स्याद् यथा-इष्टं नृपतेस् तथा ॥ ९-२२८

9.228. On every man who addicts himself to that (vice) either secretly or openly, the king may inflict punishment according to his discretion.

Manu Smriti on Gambling

Manu Smriti 9.221-228

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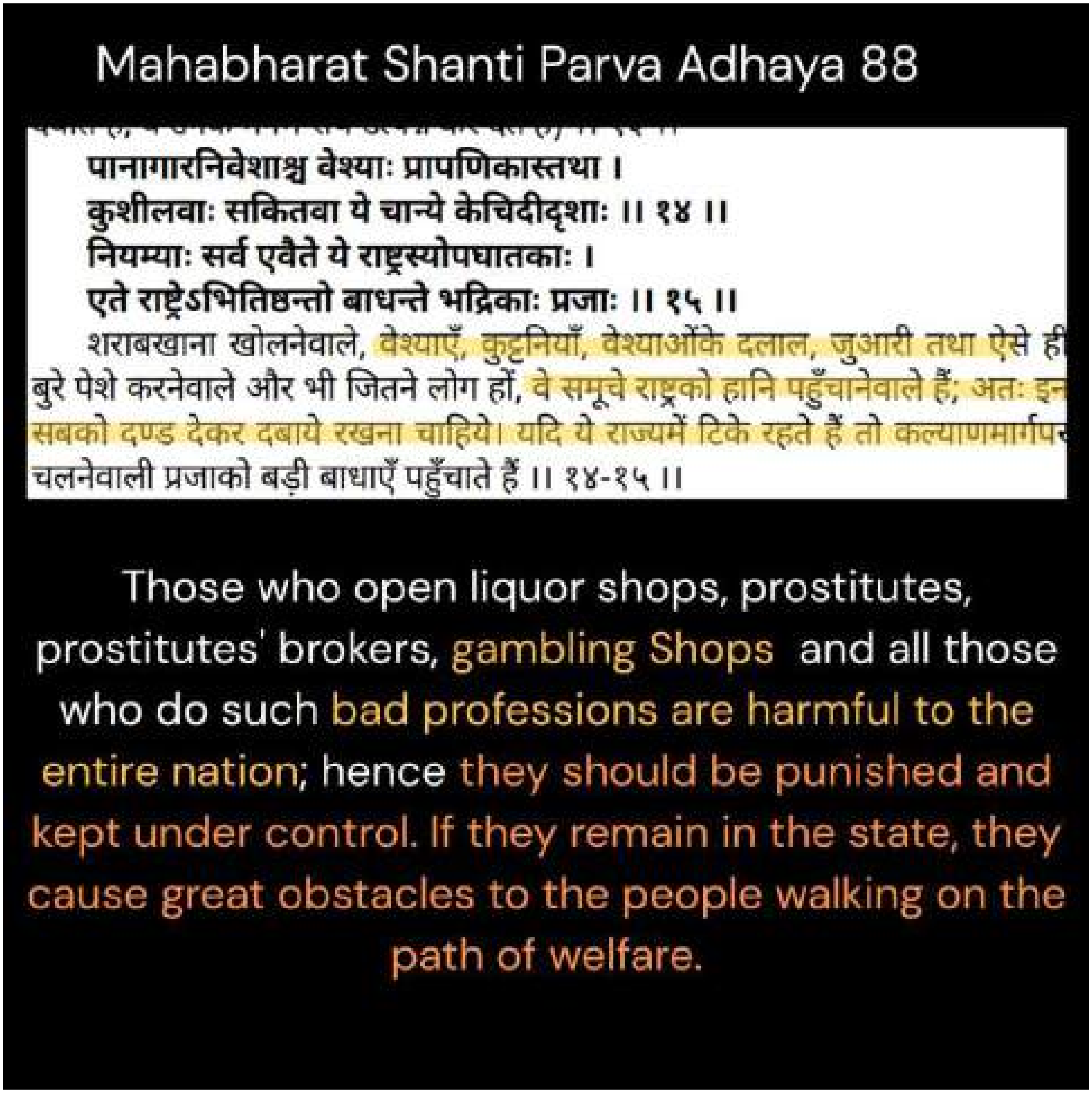
Mahabharat Shanti Parva Adhaya 88 sloka 24-25

शराबखाना खोलनेवाले, वेश्याएँ, कुट्टनियाँ, वेश्याओंके दलाल, जुआरी तथा ऐसे ही बुरे पेशे करनेवाले और भी जितने लोग हों, वे समूचे राष्ट्रको हानि पहुँचानेवाले हैं; अतः इन सबको दण्ड देकर दबाये रखना चाहिये। यदि ये राज्यमें टिके रहते हैं तो कल्याणमार्गपर चलनेवाली प्रजाको बड़ी बाधाएँ पहुँचाते हैं ।। १४-१५ ।।

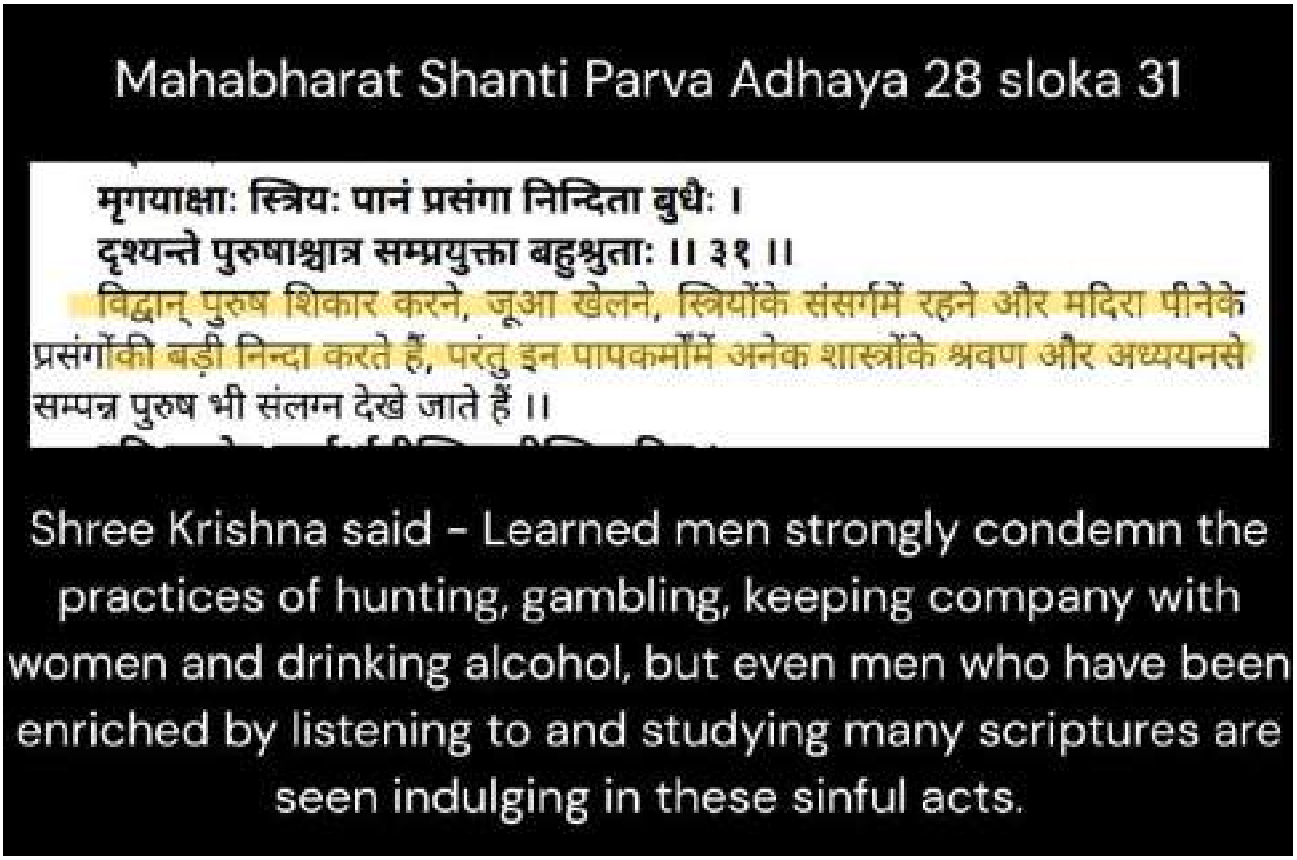
Those who open liquor shops, prostitutes, prostitutes' brokers, gambling Shops and all those who do such bad professions are harmful to the entire nation; hence they should be punished and kept under control. If they remain in the state, they cause great obstacles to the people walking on the path of welfare.



Mahabharat Shanti Parva Adhaya 28 sloka 31

विद्वान् पुरुष शिकार करने, जूआ खेलने, स्त्रियोंके संसर्गमें रहने और मदिरा पीनेके प्रसंगोंकी बड़ी निन्दा करते हैं, परंतु इन पापकर्मोंमें अनेक शास्त्रोंके श्रवण और अध्ययनसे सम्पन्न पुरुष भी संलग्न देखे जाते हैं

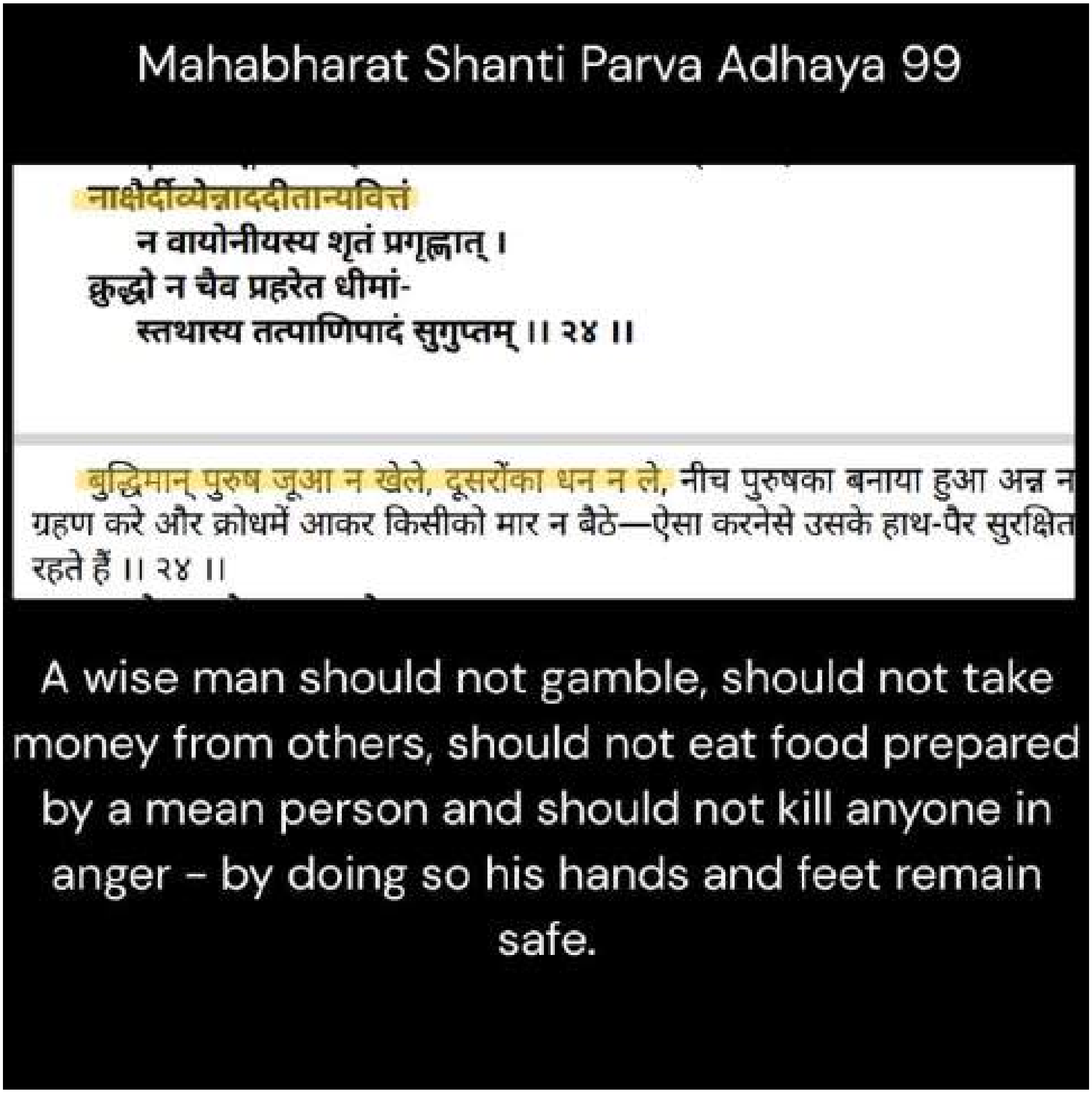
Shree Krishna said – Learned men strongly condemn the practices of hunting, gambling, keeping company with women and drinking alcohol, but even men who have been enriched by listening to and studying many scriptures are seen indulging in these sinful acts.



Mahabharat Shanti Parva Adhaya 99 –

बुद्धिमान् पुरुष जूआ न खेले, दूसरोंका धन न ले, नीच पुरुषका बनाया हुआ अन्न न ग्रहण करे और क्रोधमें आकर किसीको मार न बैठे- ऐसा करनेसे उसके हाथ-पैर सुरक्षित रहते हैं ।। २४ ।।

A wise man should not gamble, should not take money from others, should not eat food prepared by a mean person and should not kill anyone in anger – by doing so his hands and feet remain safe.



Mahabharat Vana Parva Adhaya 13 – Shree Krishna described about the bad effects and bad results of Gambling

Shree Krishna Uvach-

स्त्रियोंके प्रति आसक्ति, जुआ खेलना, शिकार खेलनेका शौक और मद्यपान – ये चार प्रकारके भोग कामनाजनित दुःख बताये गये हैं, जिनके कारण मनुष्य अपने धन-ऐश्वर्यसे भ्रष्ट हो जाता है। शास्त्रोंके निपुण विद्वान् सभी परिस्थितियोंमें इन चारोंको निन्दनीय मानते हैं; परंतु द्यूतक्रीडाको तो जूएके दोष जाननेवाले लोग विशेषरूपसे निन्दनीय समझते हैं ।। ७-८ ।।

“Attachment to women, gambling, fondness for hunting, and drinking Alchohol —these four kinds of indulgences, arising from desire, are said to be causes of suffering, due to which a man is ruined in terms of wealth and prosperity. Scholars well-versed in the scriptures consider all four of these to be blameworthy under any circumstance; however, those who understand the evils of gambling regard it as especially reprehensible. Slokas 7-8

स्त्रियोऽक्षा मृगया पानमेतत् कामसमुत्थितम् ।
दुःखं चतुष्टयं प्रोक्तं यैर्नरो भ्रश्यते श्रियः ।। ७ ।।
तत्र सर्वत्र वक्तव्यं मन्यन्ते शास्त्रकोविदाः ।
विशेषतश्च वक्तव्यं द्यूते पश्यन्ति तद्विदः ।। ८ ।।

स्त्रियोंके प्रति आसक्ति, जूआ खेलना, शिकार खेलनेका शौक और मद्यपान—ये चार प्रकारके भोग कामनाजनित दुःख बताये गये हैं, जिनके कारण मनुष्य अपने धन-ऐश्वर्यसे भ्रष्ट हो जाता है। शास्त्रोंके निपुण विद्वान् सभी परिस्थितियोंमें इन चारोंको निन्दनीय मानते हैं; परंतु द्यूतक्रीडाको तो जूएके दोष जाननेवाले लोग विशेषरूपसे निन्दनीय समझते हैं ।। ७-८ ।।

जूएसे एक ही दिनमें सारे धनका नाश हो जाता है। साथ ही जुआ खेलनेसे उसके प्रति आसक्ति होनी निश्चित है। समस्त भोग-पदार्थोंका बिना भोगे ही नाश हो जाता है और बदलेमें केवल कटुवचन सुननेको मिलते हैं। कुरुनन्दन ! ये तथा और भी बहुत-से दोष हैं, जो जूएके प्रसंगसे कटु परिणाम उत्पन्न करनेवाले हैं। महाबाहो ! मैं धृतराष्ट्रसे मिलकर जूएके ये सभी दोष बतलाता ।। ९-१० ।।

“Through gambling, all of one’s wealth can be destroyed in a single day. Moreover, playing dice certainly leads to attachment toward it. All objects of enjoyment are lost without even being enjoyed, and in return, one only receives harsh words. O descendant of the Kurus! These and many more such faults arise from gambling and lead to bitter consequences. O mighty-armed one! I shall go to Dhritarashtra and explain to him all these evils of gambling.” (Verses 9–10)

एकाहाद् द्रव्यनाशोऽत्र ध्रुवं व्यसनमेव च ।
अभुक्तनाशश्चार्थानां वाक्पारुष्यं च केवलम् ।। ९ ।।
एतच्चान्यच्च कौरव्य प्रसङ्गिकटुकोदयम् ।
द्यूते ब्रूयां महाबाहो समासाद्याम्बिकासुतम् ।। १० ।।

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The author gave some refrences which say that gambling was allowed in some conditions. As I already said hinduism doesn't prohibit gambling but heavily criticize it. Today, business investments are also like gambling but they are not considered wrong. Similarly, gambling was allowed in gambling house as said in Apastamba Dhamrasutra etc. but elsewhere, it is highly criticised .

With this the False Allegations of Hinduphobes stands debunked

bible christianity gambling god god jesus

← Response to Vedkabhed and Hinduscript . Refutation of Ejaculating Gods and Rishis in Hinduism

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by Rohan Saini 17th August 2025

The Importance of Cows and Bulls in Sanatan Dharma and Refutation of Beef Eating and Cow and Bull Sacrifice in Sanatan Dharma

In this article i will be showing the importance of Cows and Bulls in Sanatan Dharma and debunking all arguments of Beef eating and Cow and Bull Sacrifice in Sanatan Dharma I am dividing the article in following Sections Origin of Cows as per Taittriya Brahmana In the Vedas, great significance has been attributed to…

by Rohan Saini 11th July 2025

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Response to Vedkabhed and Hinduscript . Refutation of Human sacrifice in Hinduism and Purushmedha Yagya

Written by Rohan Saini in Uncategorized

This entire article is a response and rebuttal to the blogs called VedKaBhed and Hinduscript regarding their claims of Human Sacrifice in Hinduism".

Allegations-

Purushamedha (or Naramedha) is a Śrauta ritual of human sacrifice. The *Vajasaneyi Samhita-Sataphana Brahmana-Katyayana Srauta Sutra* sequence of Shukla Yajur Veda texts contains the most details." –

"Purusha" and "Nara" = 'man/human'

"Medha" and "Bali" = 'Sacrifice'

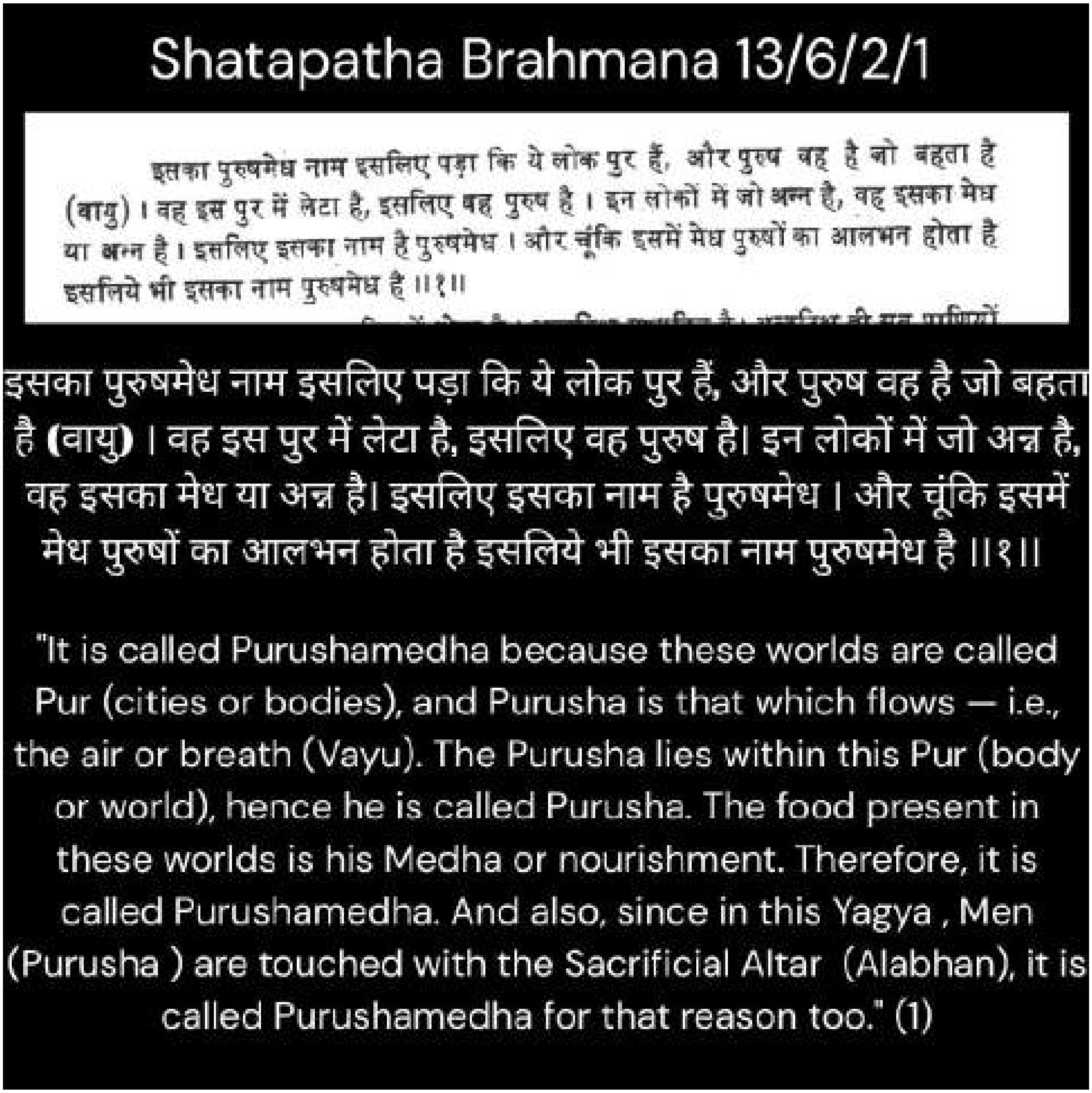
Refutation-

This is a totally wrong self made meaning of Purushmedha yagya . Shatapatha Brahmana 13/6/1 and Taittriya Brahmana 3/4 and Yajur Veda chapter 30 contains the full context and meaning of Purushmedha Yagya

Shatapatha Brahmana 13/6/2/1

इसका पुरुषमेध नाम इसलिए पड़ा कि ये लोक पुर हैं, और पुरुष वह है जो बहता है (वायु) । वह इस पुर में लेटा है, इसलिए वह पुरुष है। इन लोकों में जो अन्न है, वह इसका मेध या अन्न है। इसलिए इसका नाम है पुरुषमेध । और चूंकि इसमें मेध पुरुषों का आलभन होता है इसलिये भी इसका नाम पुरुषमेध है ।।१।।

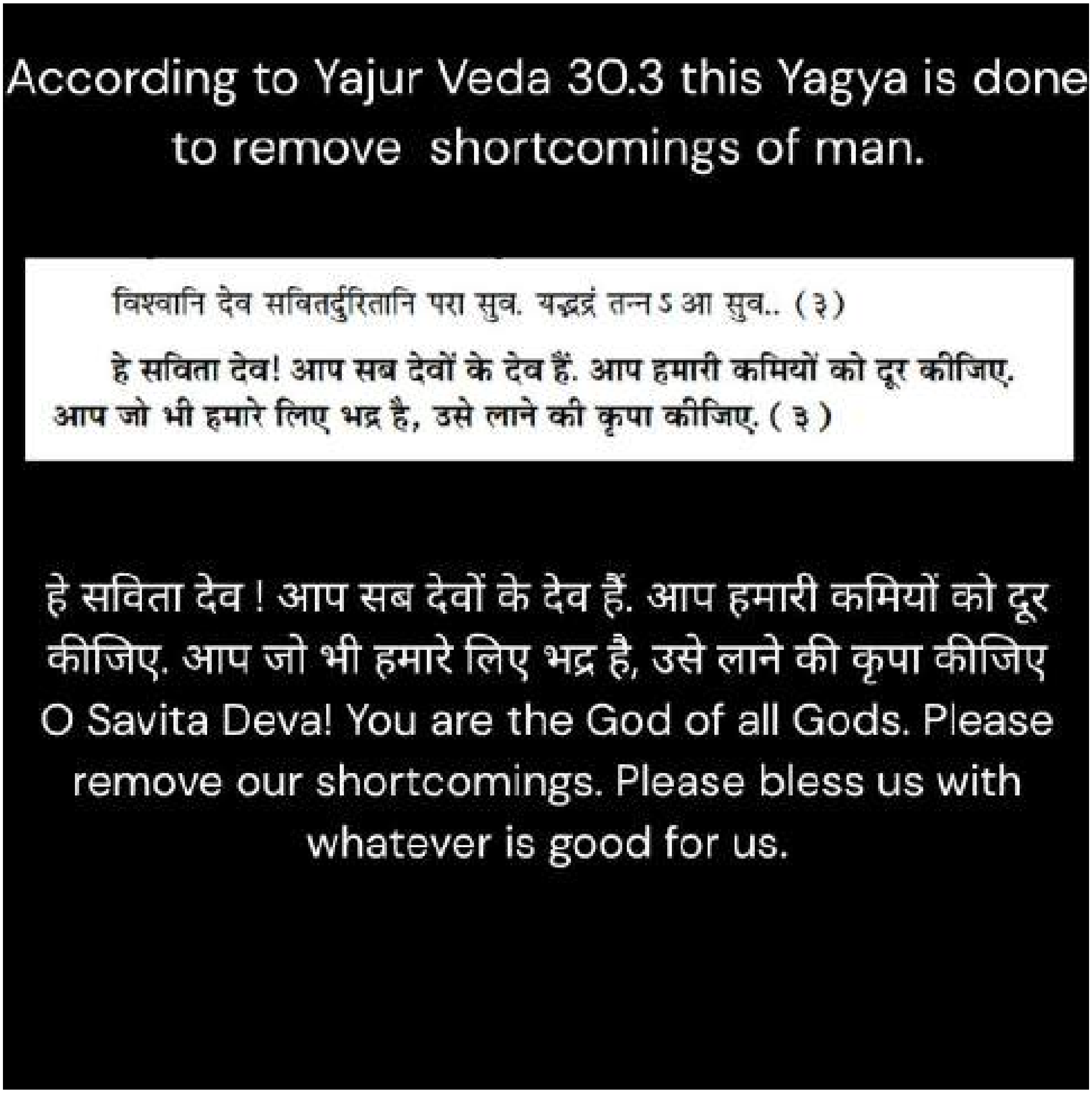
"It is called Purushamedha because these worlds are called Pur (cities or bodies), and Purusha is that which flows — i.e., the air or breath (Vayu). The Purusha lies within this Pur (body or world), hence he is called Purusha. The food present in these worlds is his Medha or nourishment. Therefore, it is called Purushamedha. And also, since in this Yagya , Men (Purusha) are touched with the Sacrificial Altar (Alabhan), it is called Purushamedha for that reason too." (1)



According to Yajur Veda 30.3 this Yagya is done to remove shortcomings of man.

हे सविता देव ! आप सब देवों के देव हैं. आप हमारी कमियों को दूर कीजिए. आप जो भी हमारे लिए भद्र है, उसे लाने की कृपा कीजिए

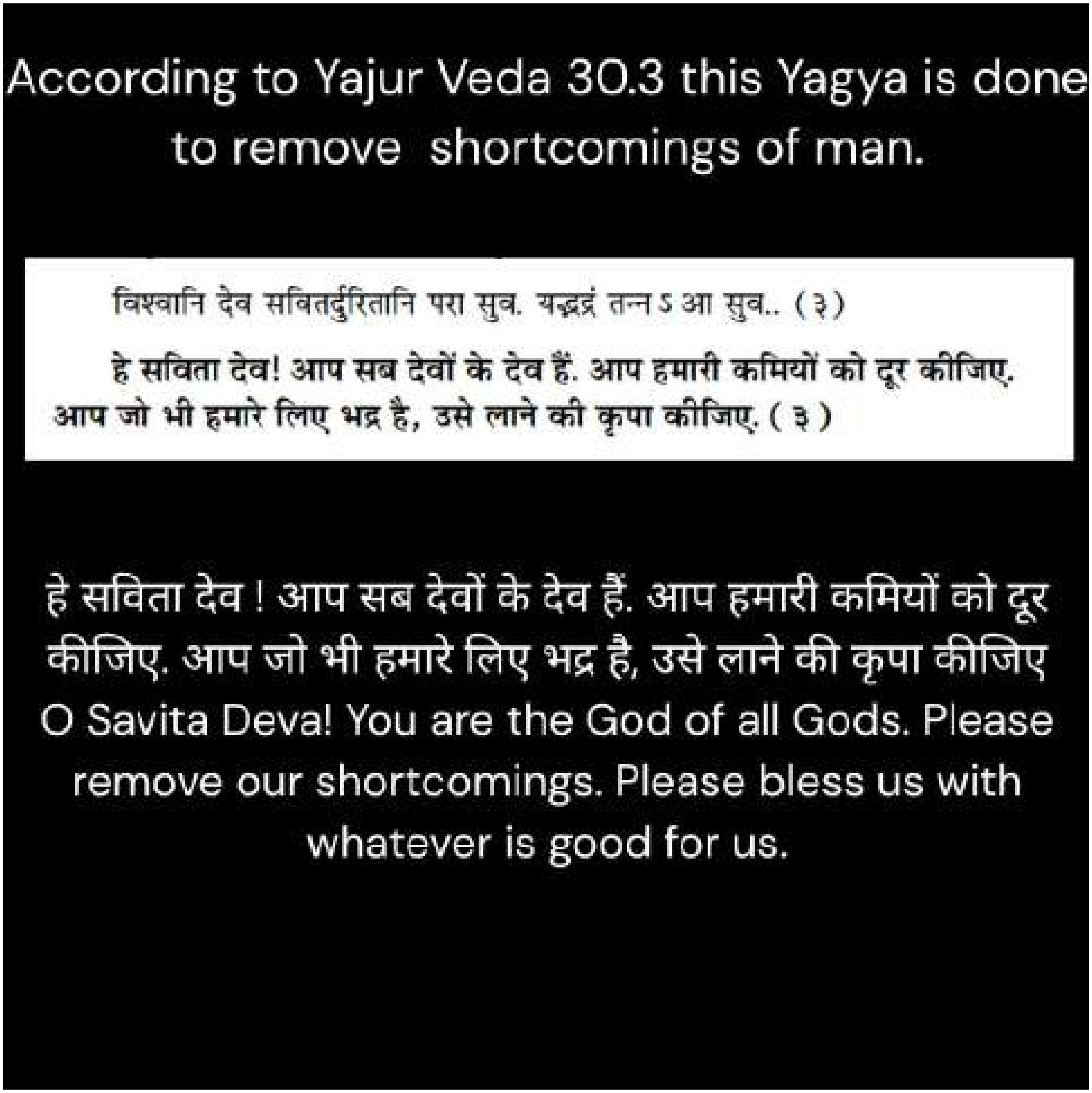
O Savita Deva! You are the God of all Gods. Please remove our shortcomings. Please bless us with whatever is good for us.



Yajur Veda 30.5

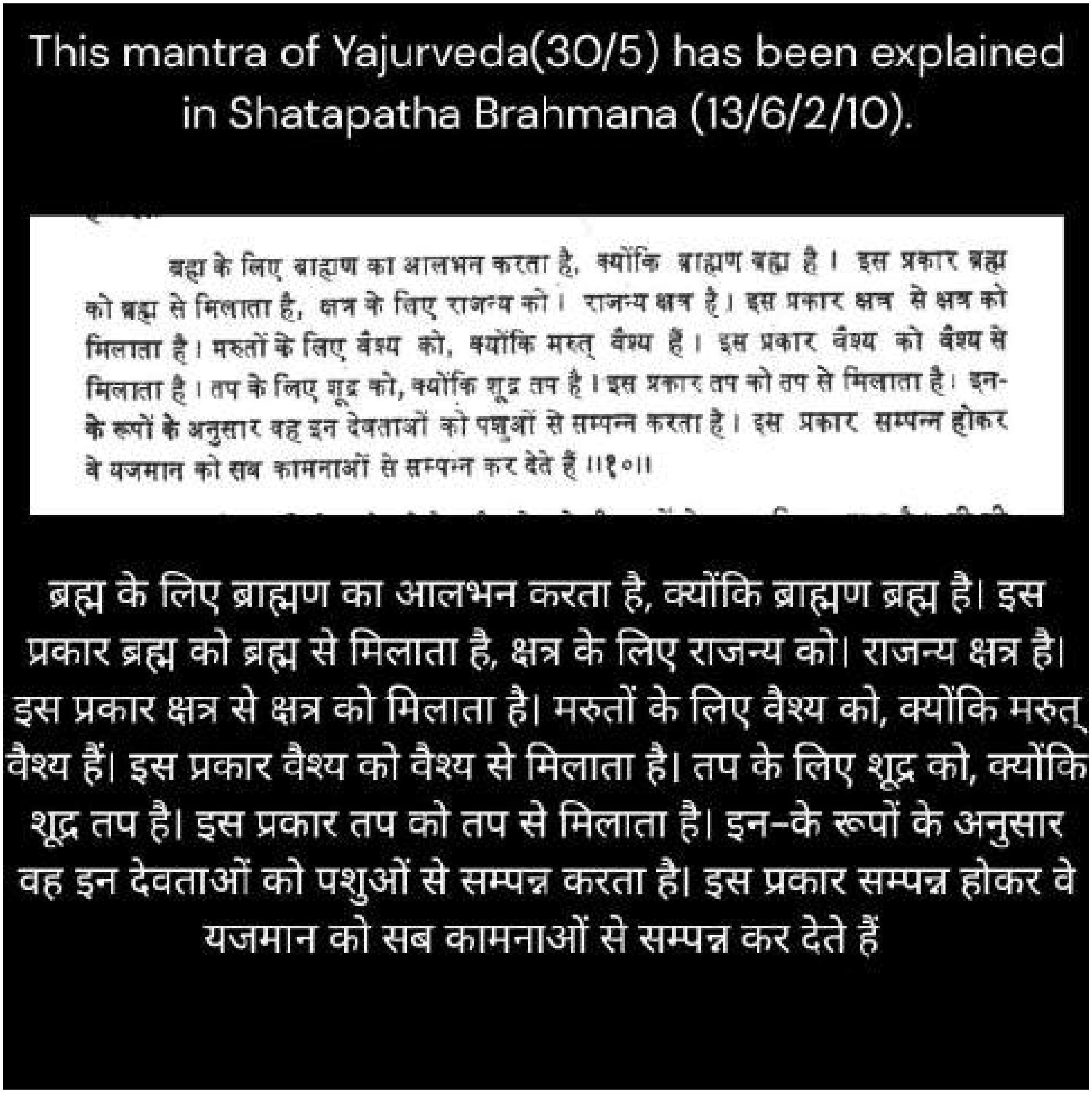
ब्राह्मण के लिए ब्रह्मज्ञान, क्षत्रिय के लिए रक्षण, वैश्य के लिए पालनपोषण, शूद्र के लिए सेवा कर्तव्य व उपयुक्त हैं. चोर के लिए अंधकार, नरक के लिए वीरघातक, नपुंसक के लिए पाप, खरीद के लिए पुरुषार्थी, काम के लिए व्यभिचारी अच्छी बोलने की शक्ति के लिए प्रमाण देने वाला उपयुक्त होता है

Brahma Gyan (knowledge of God) is suitable for Brahmin, protection for Kshatriya, upbringing for Vaishya, service and duty are suitable for Shudra. Darkness is suitable for thief, Veer Ghatak for hell, sin for Napunsak , hard working for purchase, adulterer for sex,



This mantra of Yajurveda(30/5) has been explained in Shatapatha Brahmana (13/6/2/10).

ब्रह्म के लिए ब्राह्मण का आलभन करता है, क्योंकि ब्राह्मण ब्रह्म है। इस प्रकार ब्रह्म को ब्रह्म से मिलाता है, क्षत्र के लिए राजन्य को। राजन्य क्षत्र है। इस प्रकार क्षत्र से क्षत्र को मिलाता है। मरुतों के लिए वैश्य को, क्योंकि मरुत् वैश्य हैं। इस प्रकार वैश्य को वैश्य से मिलाता है। तप के लिए शूद्र को, क्योंकि शूद्र तप है। इस प्रकार तप को तप से मिलाता है। इन-के रूपों के अनुसार वह इन देवताओं को पशुओं से सम्पन्न करता है। इस प्रकार सम्पन्न होकर वे यजमान को सब कामनाओं से सम्पन्न कर देते हैं



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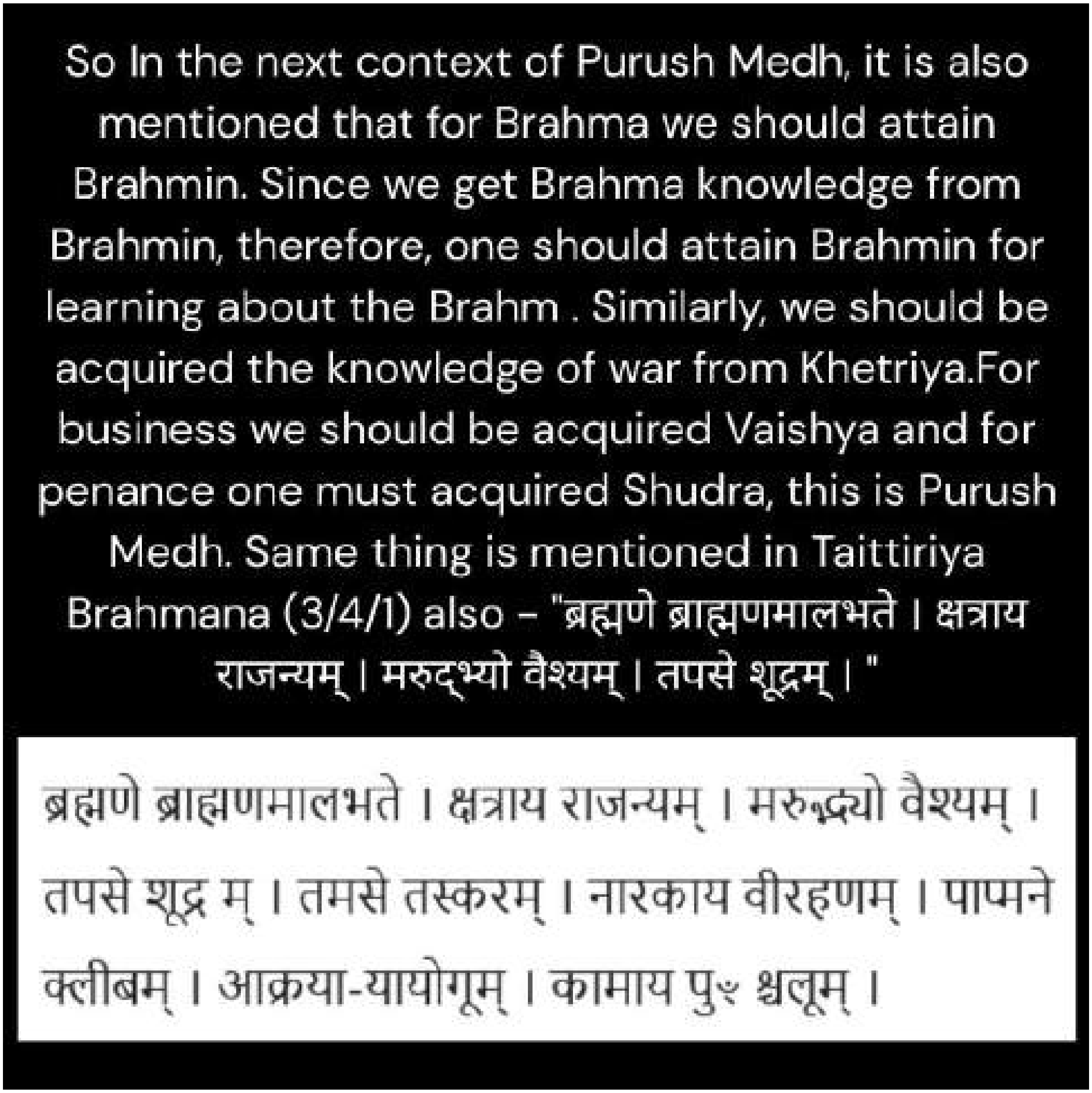
He offers the Brahmin for Brahman, because the Brahmin is Brahman. Thus, he unites Brahman with Brahman. For Kshatra (sovereign power), he offers the Rajanya (noble/warrior), because the Rajanya is Kshatra. Thus, he unites Kshatra with Kshatra. For the Maruts (storm deities), he offers the Vaishya, because the Maruts are Vaishyas. Thus, he unites Vaishya with Vaishya. For austerity (tapas), he offers the Shudra, because the Shudra is tapas. Thus, he unites tapas with tapas. According to these forms, he offers the deities with these symbolic 'animals' . Thus fulfilled, the deities in turn fulfill all the desires of the Yajamana

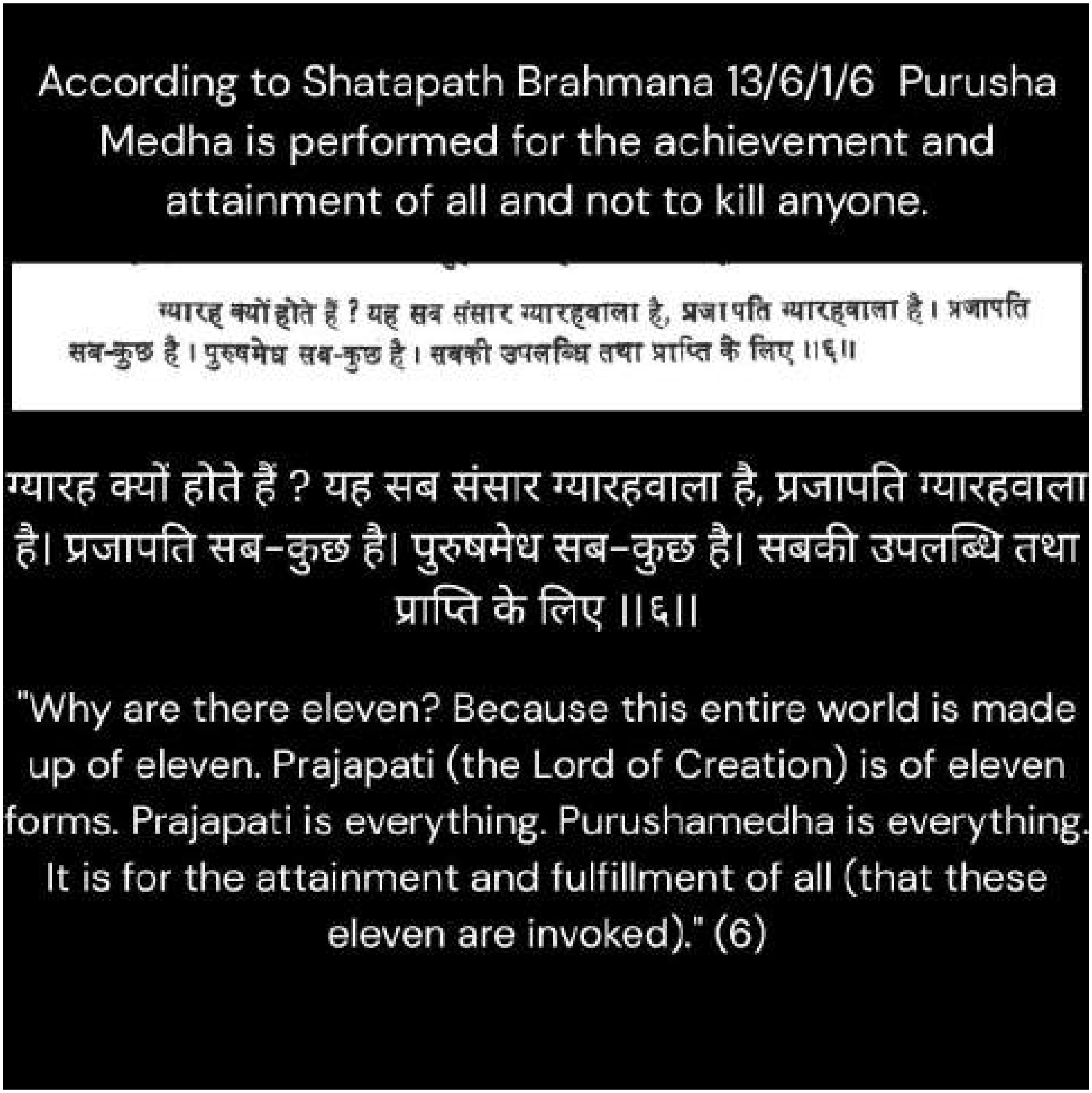
So In the next context of Purush Medh, it is also mentioned that for Brahma we should attain Brahmin. Since we get Brahma knowledge from Brahmin, therefore, one should attain Brahmin for learning about the Brahm . Similarly, we should be acquired the knowledge of war from Khetriya.For business we should be acquired Vaishya and for penance one must acquired Shudra, this is Purush Medh. Same thing is mentioned in Taittiriya Brahmana (3/4/1) also – "**ब्रह्मणे ब्राह्मणमालभते । क्षत्राय राजन्यम् । मरुद्भ्यो वैश्यम् । तपसे शूद्रम् ।** "



According to Shatapath Brahmana 13/6/1/6 Purusha Medha is performed for the achievement and attainment of all and not to kill anyone.

ग्यारह क्यों होते हैं ? यह सब संसार ग्यारहवाला है, प्रजापति ग्यारहवाला है। प्रजापति सब-कुछ है। पुरुषमेध सब-कुछ है। सबकी उपलब्धि तथा प्राप्ति के लिए ।।६।।

“Why are there eleven? Because this entire world is made up of eleven. Prajapati (the Lord of Creation) is of eleven forms. Prajapati is everything. Purushamedha is everything. It is for the attainment and fulfillment of all (that these eleven are invoked).” (6)



Allegations-

2. Human Sacrifices

Following two verses (below) from Shatapatha Brahmana illustrates how the essence of sacrifices went from humans to animals,

📚Shatapatha Brahmana 1.2.3.6-7📚
At first, namely, the gods offered up a man as the victim. When he was offered up, the sacrificial essence went out of him. It entered into the horse. They offered up the horse. When it was offered up, the sacrificial essence went out of it. It entered into the ox. They offered up the ox. When it was offered up, the sacrificial essence went out of it. It entered into the sheep. They offered up the sheep. When it was offered up, the sacrificial essence went out of it. It entered into the goat. They offered up the goat. When it was offered up, the sacrificial essence went out of it. It entered into this earth. They searched for it, by digging. They found it (in the shape of) those two (substances), the rice and barley: therefore even now they obtain those two by digging; and as much efficacy as all those sacrificed animal victims would have for him, so much efficacy has this oblation (of rice &c.) for him who knows this. And thus there is in this oblation also that completeness which they call 'the fivefold animal sacrifice."

📚Shatapatha Brahmana 6.2.1.18📚
A man (purusha) he slaughters first, for man is the first of animals; then a horse, for the horse comes after man; then a bull, for the bull (or cow) comes after the horse; then a ram, for the sheep comes after the cow; then a he-goat, for the goat comes after the sheep: thus he slaughters them according to their form, according to their excellence."

📚Shatapatha Brahmana 7.5.2.13-23📚
He then lifts up the human head–he thereby exalts it–with, 'Giver of a thousand thou art: for a thousand thee!' a thousand means everything: thus, 'the giver of everything, for everything (I bestow) thee!'. He then

puts them (the heads) in (the fire-pan), first (that of) the man–having taken possession of the man by strength he sets him up;–the man in the middle; on both sides the other victims: he thus sets the man, as the eater, in the midst of cattle; whence man is the eater in the midst of cattle. These are the victims; separately he puts them down, separately he 'settles' them, and separately he pronounces the Sudadohas on them; for separate from one another are those animals. He then offers on the human head, sacrifice is offering: he thus makes man the one among animals fit to sacrifice; whence man alone among animals perform sacrifice."

📚Shatapatha Brahmana 13.6.2.12-13📚
By means of the Purusha Nârâya*n*a (litany), the Brahman priest (seated) to the right (south) of them, praises the men bound (to the stakes) with this sixteen-versed (hymn, *Ri*g-v. X, 90, Vâ*g*. S. XXXI, 1-16), 'The thousand-headed Purusha, thousand-eyed, thousand-footed...–thus (he does) for the obtainment and the securing of everything, for everything here consists of sixteen parts, and the Purushamedha is everything: in thus saying, 'So and so thou art, so and so thou art,' he praises and thereby indeed magnifies him (Purusha); but he also thereby speaks of him, such as he is. Now, the victims had had the fire carried round them, but they were not yet slaughtered,– Then a voice said to him, 'Purusha, do not consummate (these human victims): if thou wert to consummate them, man (purusha) would eat man.' Accordingly, as soon as fire had been carried round them, he set them free, and offered oblations to the same divinities, and thereby gratified those divinities, and, thus gratified, they, gratified him with all objects of desire."

Refutation-

He has alleged Human Sacrifice on Satapatha Brahmana so before proceeding further and debunking his allegations on Satapatha

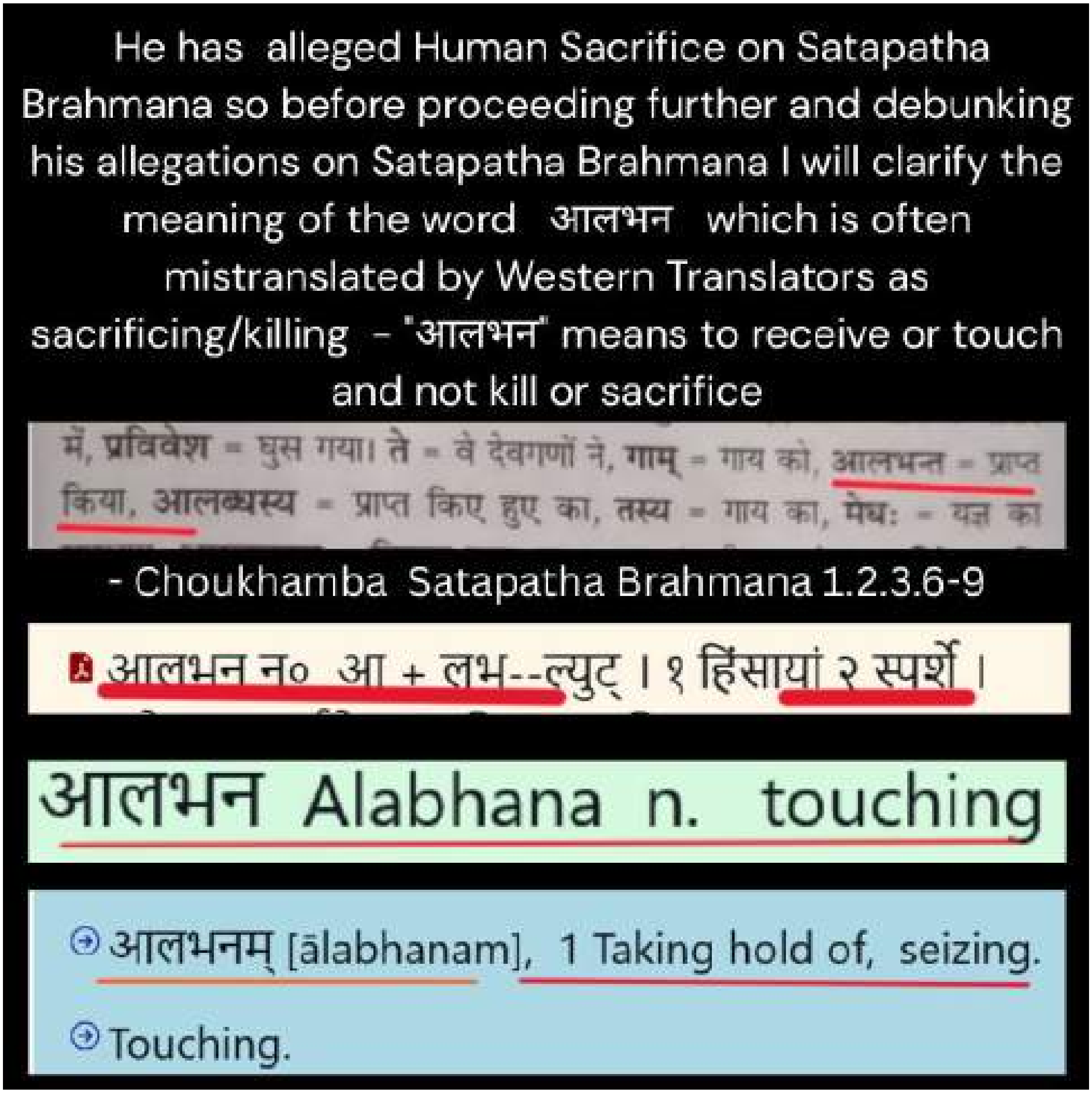
Brahmana I will clarify the meaning of the word **आलभन** which is often mistranslated by Western Translators as sacrificing/killing – “**आलभन**” means to receive or touch and not kill or sacrifice

आलभन्त = **प्राप्त किया** (Chaukhamba Publications)

आलभन न० आ + लभ–ल्युट् २ स्पर्शे ।

आलभन Alabhana n. touching

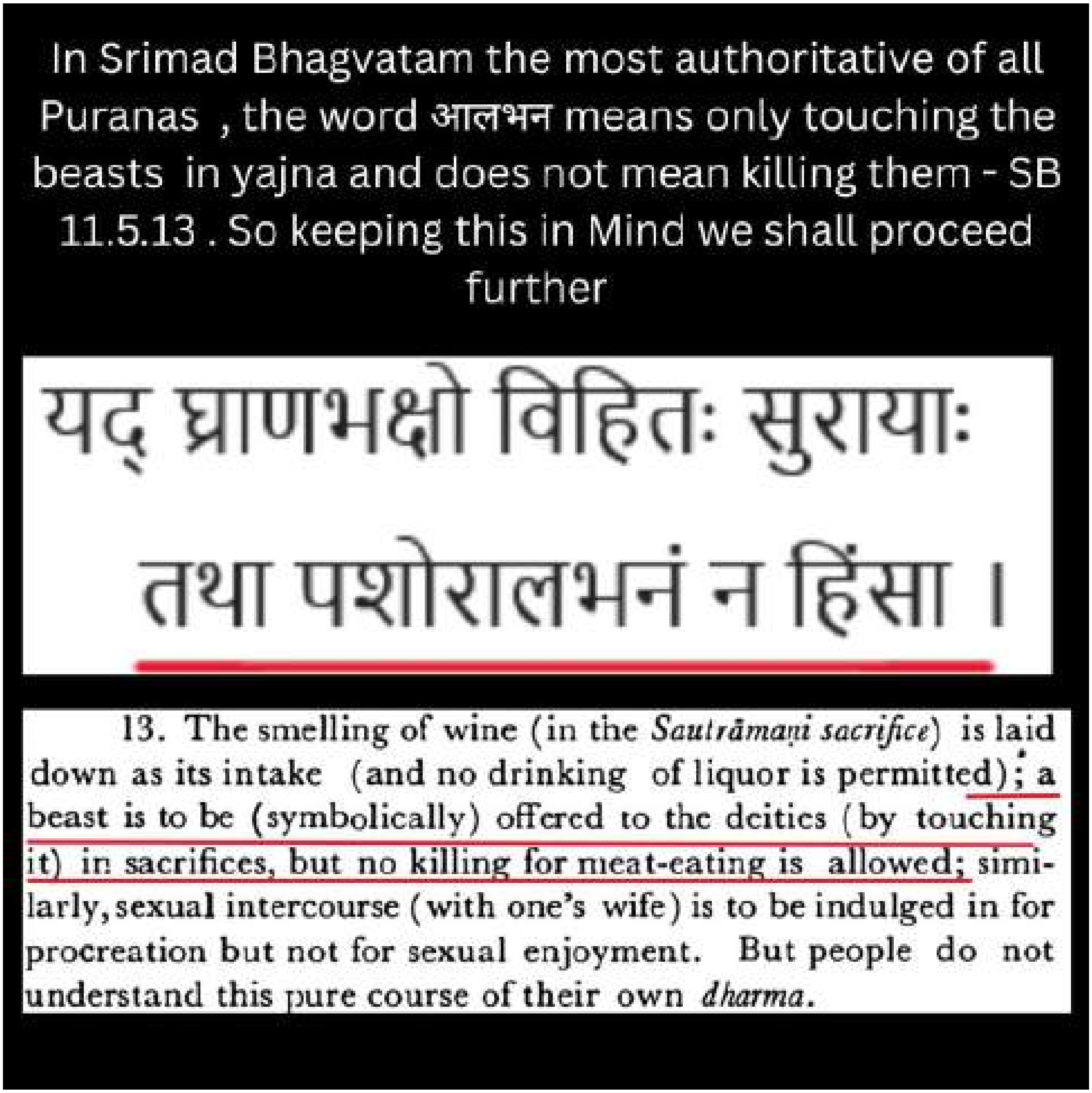
आलभनम् [ālabhanam], 1 Taking hold of, seizing. Touching.



In Srimad Bhagvatam the most authoritative of all Puranas , the word **आलभन** means only touching the beasts in yajna and does not mean killing them – SB 11.5.13 . So keeping this in Mind we shall proceed further

यद् घ्राणभक्षो विहितः सुरायाः तथा पशोरालभनं न हिंसा

The smelling of wine (in the Sautrāmani sacrifice) is laid down as its intake (and no drinking of liquor is permitted) ; a beast is to be (symbolically) offered to the deities (by touching it) in sacrifices, but no killing for meat-eating is allowed; simi-larly, sexual intercourse (with one's wife) is to be indulged in for procreation but not for sexual enjoyment. But people do not understand this pure course of their own dharma.



Srimad Bhagvatam 11/5/13 Geeta Press Gorakhpur

गृहेषु युञ्जन्ति कलेवरस्य
मृत्युं न पश्यन्ति दुरन्तवीर्यम् ॥ १२

यद् घ्राणभक्षो विहितः सुराया-
स्तथा पशोरालभनं न हिंसा ।
एवं व्यवायः प्रजया न रत्या
इमं विशुद्धं न विदुः स्वधर्मम् ॥ १३

देखते कि हमारा यह शरीर मृत्युका शिकार है और वह मृत्यु किसी प्रकार भी टाली नहीं जा सकती ॥ १२ ॥ सौत्रामणि यज्ञमें भी सुराको सूँघनेका ही विधान है, पीनेका नहीं। यज्ञमें पशुका आलभन (स्पर्शमात्र) ही विहित है, हिंसा नहीं। इसी प्रकार अपनी धर्मपत्नीके साथ मैथुनकी आज्ञा भी विषयभोगके लिये नहीं, धार्मिक परम्पराकी रक्षाके निमित्त सन्तान उत्पन्न करनेके लिये ही दी गयी है। परन्तु जो लोग अर्थवादके वचनोंमें फँसे हैं, विषयी हैं, वे अपने इस विशुद्ध धर्मको जानते ही नहीं ॥ १३ ॥

Primary Meaning of the word Alabhan as touching as Explained by Geeta Press Gorakhpur

In the Smrtris, Grhyasūtras, and allied texts alambhana and alabhate mean ‘touching’; for example:
(i) In the Subodhini commentary on ‘Mīmāṁsā-darśana’ 2.3.17 it is stated: आलम्भः स्पर्शो भवति, that is ālambha is sparśa ‘touching’.
(ii) In the duties of a Brahmacāri-
वर्जयेत् स्त्रीणां च प्रेक्षणालम्भम्
“the brahmacārī should avoid looking at a woman or touching her.” (Manu 2.179).
(iii) In the Upanayana ceremony-
अथास्य (ब्रह्मचारिणः) दक्षिणासं अधिहृदयं आलभते
“the teacher touches the heart of the brāhmacārī (Pāraskara-grhyasūtra 2.2.16).
(iv) In the marriage ceremony-
घरो वध्या दक्षिणांसम् अधिहृदयं आलभते

“the bridegroom touches the heart of the bride with his hand over her right shoulder”. (Pāraskar-grhyasūtra 1.8.8) etc. etc.

(v) The Bhagavata-Mahāpurāṇā 11.5.13 also clearly testifies that in yajña, paśu-ālambhana does not convey the meaning of 'killing' :-
यदु घ्राणभक्षो विहितः सुरायास्तथा पशोरालभनं न हिंसा। (श्रीमद्भागवत ११.५.१३)
"In yajña, the smelling of wine is prescribed, not its drinking. In yajña, the touching of an animal is enjoined not its killing."
(vi) The word स्पर्श that is 'touching' is used for दान gift as well. The great poet Kālidāsa has गाः कोटिश स्पर्शयता घटोध्नीः in Raghuvamsa 2.49 where sparśayatā (स्पर्शयता) means dānam (दानं)-gift'.

In the Smṛtris, Gṛhyasūtras, and allied texts *ālambhana* and *ālabhate* mean 'touching' ; for example :

(i) In the Subodhinī commentary on 'Mīmāṁsā-darśana' 2.3.17 it is stated : आलम्भः स्पर्शो भवति, that is *ālambha* is *sparśa* 'touching'.

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"the teacher touches the heart of the brāhmacārī' (Pāraskara-gṛhyasūtra 2.2.16).

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वरो वध्वा दक्षिणांसम् अधिहृदयं आलभते

"the bridegroom touches the heart of the bride with his hand over her right shoulder". (Pāraskar-gṛhyasūtra 1.8.8) etc. etc.

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यद् घ्राणभक्षो विहितः सुरायास्तथा पशोरालभनं न हिंसा।

(श्रीमद्भागवत ११.५.१३)

"In *yajña*, the smelling of wine is prescribed, not its drinking. In *yajña*, the touching of an animal is enjoined not its killing."

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Primary Meaning of the word Alabhan as touching as Explained by Acharya Gangadhar Pathal Maithil

(क) In the Mahābhārata, Udyoga Parva: "ṛṣabhaṁ pṛṣṭha ālabhya brāhmaṇān abhivādya ca" (83.10) Here, Lord Śrī Kṛṣṇa touches the back of the bull—ālambhana clearly means "touch," not "strike."

(ख) In Manu Smṛti (5.87): "gām ālabhya viśuddhyati" Even a person rendered impure by contact with a corpse becomes purified by touching a cow—again, ālambh means "touch."

(ग) Similarly, in Manu Smṛti (2.173): "strīṇāṁ ca prekṣaṇālambhe" Here too, ālambhana refers to touching women—not harming them.

(घ) In Yajurveda (20.4), the Uvaṭa Bhāṣya says: "yajamānam ālabhate—ko'si" And in Mahīdhara Bhāṣya: "yajamānam ālabhata, adhvaryur yajamānaṁ spṛśati" Also, in Kātyāyana Śrauta Sūtra (19.4.19), the ālambhana of the yajamāna is interpreted as "touch," not "strike."

(ङ) In Gautama Dharma Sūtra (1.2.22), Śrī Haradatta writes: "ālambhanaṁ—sparśanam" Confirming that ālambhana means "touch."

(च) From "brahmaṇe brāhmaṇaṁ" (Yajur. 30.5) through 21 mantras, the term "ālabhate" is repeated. In "brahmaṇe brāhmaṇam ālabhate" (Taittirīya Brāhmaṇa 3.4.1–19), ālabhate clearly means bringing or touching the Brāhmaṇa—not harming him. They are brought to the yūpa (sacrificial post), tied, and then released.

(छ) In marriage rites, the bride's heart is touched: "athāsyai hṛdayam ālabhate" (Pāraskara 1.8.5) And in upanayana, the boy's heart is touched: "athāsya hṛdayam ālabhate" (2.2.16) Here, ālambhana means reaching or touching the heart—not striking.

(ज) "ālabetāsakṛd dīnaḥ kareṇa ca śiroruhān" This too implies gentle touching of the hair with the hand.

(सुश्रुत.कल्पस्थान१) यहाँ भी बालोंका स्पर्श अर्थ है ।

(झ) मीमांसादर्शन (२।३।१७)में सुबोधिनीकारने लिखा है- **'वत्सस्य समीपे आनयनार्थम् आलम्भः स्पर्शो भवति'** ।

(ञ) **'अक्षान् यद् बभ्रून् आलभे'** (अथर्व० ७।११४।७)
में भी अक्षोंका आलम्भ-स्पर्श ही है, श्रीसायणने भी यही अर्थ किया है ।

(ट) **'कुमारं जातं पुरा अन्यैरालम्भात् सर्पिर्मधुनि हिरण्येन प्राशयेत्'** (आश्वलायनगृ० १।१५।१) जातकर्मसंस्कारके इस वाक्यमें शिशुका स्पर्श ही आलम्भका अर्थ है, मारना नहीं ।

(ठ) **'अत ऊर्ध्वम् असमालम्भनमादशरात्रात्'** (गोभिलगृ० २।७।२३) में प्रसूता स्त्रीका दस दिन तक असमालम्भ-अर्थात् छूनेका निषेध किया है ।

(ड) **'केशान् अंगं वासश्च आलभ्य अप उपस्पृशेत्'** (आपस्तम्बधर्म. २।२।३) में भी बालोंके छूनेपर आचमनका विधान किया है । श्रीहरदत्तने लिखा है **'आलभ्य स्पृष्ट्वा'** ।

(ढ) मीमांसादर्शनके शाबरभाष्य (१।२।१०) में- **'अज इति अन्नं, बीजं वीरुद् वा, तम् आलभ्य-उपयुज्य, प्रजाः-पशून् प्राप्नोतीति गौणाः शब्दाः'**
यहाँ आलम्भनका उपयोग अर्थ किया गया है ।

(ण) मञ्जूषामें श्रीनागेशभट्टने भी लिखा है- **'अग्नीषोमीयं पशुमालभेत्' इत्यत्र आलम्भनं न हिंसनं, किन्तु स्पर्शः । अग्निहोत्रप्रकरणपठिते 'वत्समालभेत्' इति वाक्ये स्पर्शार्थकत्वनिर्णयात्'** ।

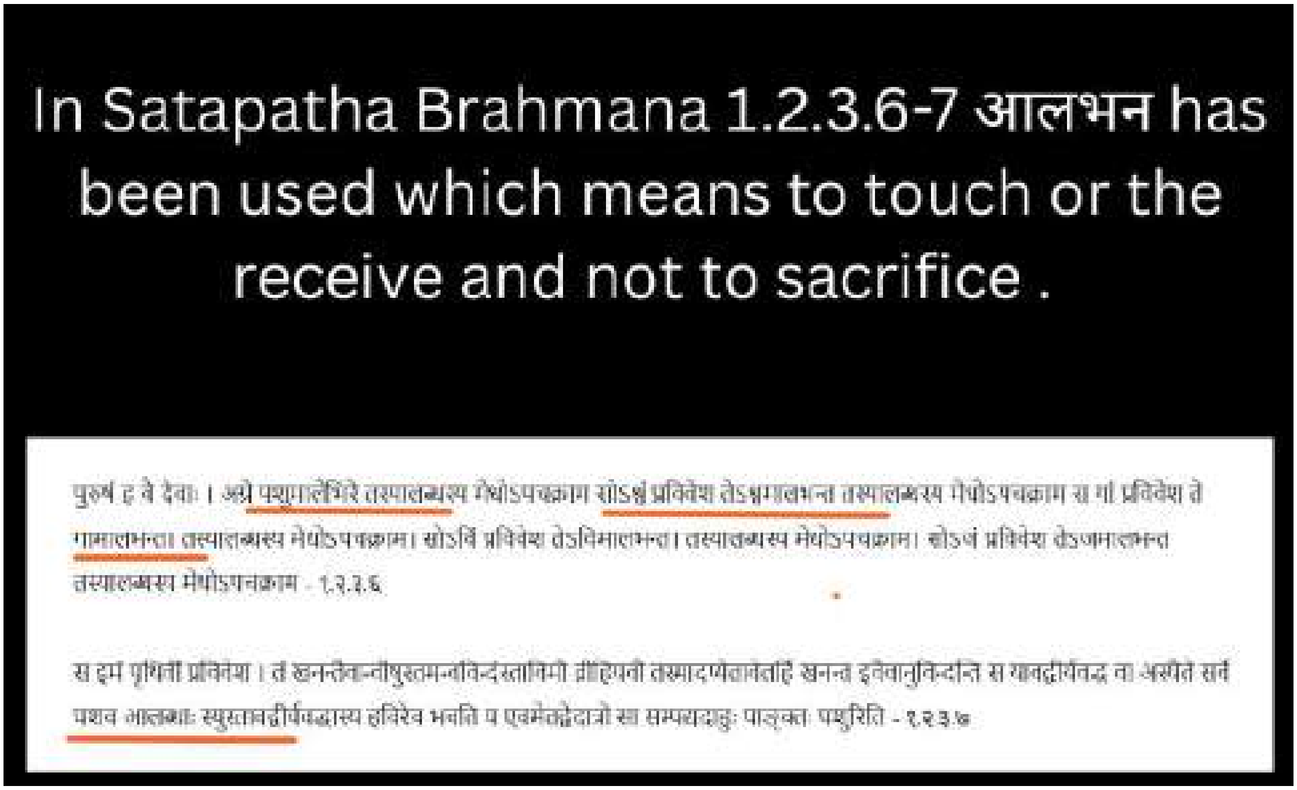
फलतः रन्तिदेवके **'आलभ्यन्त शतं गावः'** का भी दानार्थ या सत्कारार्थ स्पर्श ही अर्थ है । तब गौओंको अतिथियोंके पास प्राप्त कराना और यास्कके (निरुक्त २।५।४) अनुसार 'गो'का अर्थ 'गायका दूध' भी होनेसे उनके दूधके मावेसे जिसे मांसल होनेके कारण मांस भी कहना सम्भव हो सकता है, ऐसा गौओंका अतिथियोंकेलिये उपयोग रन्तिदेव जैसा राजा सौ साल तक भी कर सकता

In Satapatha Brahmana 1.2.3.6-7 आलभन has been used which means to touch or the receive and not to sacrifice

पुरुषं ह वै देवाः । अग्रे पशुमालेभिरे तस्यालब्धस्य मेधोऽपचक्राम सोऽश्वं प्रविवेश तेऽश्वमालभन्त तस्यालब्धस्य मेधोऽपचक्राम स गां प्रविवेश ते गामालभन्त। तस्यालब्धस्य मेधो ऽपचक्राम। सोऽविं प्रविवेश तेऽविमालभन्त। तस्यालब्धस्य मेधोऽपचक्राम। सोऽजं प्रविवेश तेऽजमालभन्त तस्यालब्धस्य मेधोऽपचक्राम – १.२.३.६

स इमं पृथिवीं प्रविवेश । तं खनन्तैवान्वीषुस्तमन्वविन्दंस्ताविमौ व्रीहियवौ तस्मादप्येतावेतर्हि खनन्त

इवैवानुविन्दन्ति स यावद्वीर्यवद्ध वा अस्यैते सर्वे पशव आलब्धाः स्युस्तावद्वीर्यवद्धास्य हविरेव भवति य एवमेतद्वेदात्रो सा सम्पद्यदाहुः पाङ्क्तः पशुरिति – १.२.३.७



Acharya Sayana explained Satapatha Brahmana 1.2.3.6-7 as

अस्य पशुक्रूपतामुपपादयितुमितिहासमुदाहरति पुरुष हेति । मेधोऽपचक्रामेति । यक्षियः सारांशो 'मेधः तस्य संज्ञप्तस्य पुरुषस्य सकाशादपक्रान्तो बभूत्रेत्यर्थः ॥ ६ ॥ स इमामित्यादि । एवं पुरुषाश्वादिपशुष्वालब्धेषु ततस्ततो निष्कान्तः 'सः' मेधोऽन्तत इमां पृथिवीं प्रविष्टवान् । 'तम्' मेधं पृथिवीं 'खनन्तः विदारयन्त इव 'अन्वीषुः देवा अन्यैच्छन् । " इषु इच्छा-याम्" (तु० १० ७१) इत्यस्माल्लिट । ईदृग्विधं मेधं पृथिव्यां देवा अलभन्त । ताविमौ ब्रीहि-बवाविति । स एव मेधो ब्रीहियवरूपेण परिणत इत्यर्थः । तस्मादपीत्यादि । 'तस्मात् मेधपरिणामः रूपत्वादेव, इदानीमपि 'एतौ ब्रीहियवौ मेधवत्कर्षणलक्षणेन खननेन लभन्ते कर्षकाः । अतः खननप्राप्यत्व-दर्शनान्मेधपरिणामरूपत्वं ब्रीहियवयोः स्वध्यवसानमित्यर्थः । एतज्ज्ञानस्य फलमाह-स यावदिति । स इति पूर्ववेद् बह्नर्थे एकवचनम् । 'अस्य' यजमानस्य ते 'एते' पुरुषादयः सर्वे पशव आलब्धाः सन्तो यत्परि माणविशिष्टवीर्यवद् हविः 'स्युः' भवेयुः 'अस्य' ब्रीहियवयोः सर्वपशुसारत्वं विदुषो यजमानस्य तन्नि-ष्पादितं पुरोडाशादिकं 'हविः' तावद्वीर्यवद् 'हविरेव' भवति । एवं सर्वपशुसारत्वात् पुरोडाशः पशुरूप एव संस्क्रियत इत्यर्थः । इत्थं सर्वपशुसारतरा पुरोडाशस्य पशुत्वं प्रतिपाद्य सम्पत्त्यापि तद्दर्शयति-अत्रो सेति। लोमत्वगादिपश्वावयवयोगात् 'पाङ्क्तः पशुः' इति यदाहुरभिज्ञाः 'सा' पाक्तसंपत् 'अत्रो' अत्रापि पुरोडाशे विद्यत इत्यर्थः ॥ ७ ॥ तामेव सम्पत्ति दर्शयति यदेत्यादिना । यदा

खलु पुरोडाशस्य पिष्टावस्था, 'अथ' अनन्तरमेव पिष्टेषु लोमसम्पत्तिः; लोम्वत् पिष्टानां सूक्ष्मत्वाद्, बहुत्वाच्च । यदा खलु संयवनार्थमप आनयति, अथ तस्मिन् समये पुरोडाशस्य त्वम् भवति; त्वचीव लक्ष्णीभावदर्शनात् । संयवनावस्थायां मांसधातूत्पत्तिः । संयवनावस्थस्य पुरोडा-शस्य, लौकिकमांसस्य च साम्यमाह-संतत इवेति । श्रृतावस्थस्य पुरोडाशस्यास्थ्युत्पत्तिः, तामुत्पत्ति लौकिका-स्थिसादृश्येन प्रतिपादयति दारुण इवेति । श्रृतावस्थो हि पुरोडाशः 'दारुणः' कठिन इव हि तस्मिन् समये भवति । लौकिकमप्यस्थि कठिनम् । अतः श्रृतावस्थायां पुरोडाशोऽस्थिमान् भवतीत्यर्थः । उद्वासयिष्यन्निति । उद्वासनकाले यत् पुरोडाशस्य 'आमधारणम्' अस्थ्यन्तर्गतं मज्जाख्यं धातुमेव तेन स्थापयतीत्यर्थः । रक्तां पाङ्क्तत्वसम्पत्ति निगमयति एषो इति । ' एषा उ' एषैव ॥ ८ ॥ देवैरालब्धानामपक्रान्तमेधानां पुरुषादिपशूनां परिणामविशेषं दर्शयंस्तस्य प्रसङ्गादभक्ष्यतामाह-स यमित्या-दिना । 'स'-इति पूर्ववद् बहुवचनस्थाने एकवचनम्; ते देवा इत्यर्थः । एतेषामिति । किम्पुरुषादीनां पशूनां मांसं 'नाशितव्यं' न भक्षितव्यम्। तत्र हेतुमाह-अपक्रान्तेति । अपक्रान्तमेधत्वेनायज्ञियत्वादित्यर्थः ॥९॥ १ (२. ३.) इति श्रीसायणाचार्यविर० माधवीये वेदार्थप्र० माध्यन्दिनशतपथभाष्ये प्रथमकाण्डे द्वितीयाध्याये तृतीयं ब्राह्मणम्

To demonstrate the symbolic animal-form (paśu-rūpatā) of the *puroḍāśa*, an Itihāsa (traditional story) is cited beginning with "puruṣa." It says: "Medha departed," meaning the *medha* (sacrificial essence) withdrew from the person.

Then, it is stated: from the animals—such as man, horse, and others—originally possessed of medha, the essence gradually exited and ultimately entered the Earth. The Devas desiring that medha, began touching and searching (anviṣuḥ) the Earth by digging it—much like breaking through it. From this Earth, the gods obtained the medha. Thus, *rice* and *barley* are identified as forms of medha.

Hence, because rice and barley are unearthed through ploughing, they are understood to be transformations of medha. Farmers still obtain them through symbolic digging, reinforcing their connection with medha's transformation. This knowledge bears fruit as follows: the sacrificial offering made from these grains embodies the essence of all animals, giving the sacrificial food (*havir*) the same *vīrya* (potency or sacred strength) as that of the actual animals.

Thus, **puroḍāśa**, shaped from these grains, becomes the symbolic substitute for an animal in sacrifice, being imbued with all animal qualities and potency.

§7: Further, this identity is demonstrated even in its physicality: just as animals have body-parts like hair and skin, so too does *puroḍāśa*—when arranged in the **pañkti** (ritual five-fold layout)—display these features. Hence, wise people say: "The **pañkti** is the animal," and this structural form (sampatti) is found in the *puroḍāśa* as well.

In the **powdered state**, the *puroḍāśa* exhibits fine hair-like features (due to its softness and grain). During **kneading**, it resembles skin or flesh in texture. When cooked, it becomes firm—mirroring **bone**. Finally, at the time of **concluding oblation (udvāsana)**, the *marrow* (majjā) is symbolically held within it—through the central moist core (āmadhāraṇa).

§8: Thus, through successive states—flour, dough, baked form—*puroḍāśa* embodies **hair, flesh, bone, and marrow**, making it a complete symbolic *paśu* (animal). The Vedic teaching concludes that in sacrificing *puroḍāśa*, one symbolically sacrifices the animal in full.

§9: Finally, the text explains that the flesh of beings (such as humans or mystical beings like *kimpuruṣas*) whose *medha* has departed and who are not ritually possessed by the Devas , **must not be eaten**. The reason: since their sacrificial potency (*medha*) has left, they are **unsuitable for sacrifice (ayajña)** and thus *unfit for consumption*.

अस्य पशुरूपतामुपपादयितुमितिहासमुदाहरति—**पुरुष** इति । **मेधोऽपचक्रामेति** । यज्ञियः सारांशो 'मेधः' 'तस्य' संज्ञप्तस्य पुरुषस्य सकाशादपक्रान्तो बभूवेत्यर्थः ॥ ६ ॥

स इमामित्यादि । एवं पुरुषाश्वादिपशुष्वालब्धेषु ततस्ततो निष्क्रान्तः 'सः' मेधोऽन्तत इमां पृथिवीं प्रविष्टवान् । 'तम्' मेधं पृथिवीं 'खनन्तः' विदारयन्त इव 'अन्वीषुः' देवा अन्वैच्छन् । "इषु इच्छायाम्—" (तु० प० ७१)—इत्यस्माल्लिट । ईदृग्विधं मेधं पृथिव्यां देवा अलभन्त । **ताविमौ व्रीहियवाविति** । स एव मेधो व्रीहियवरूपेण परिणत इत्यर्थः । **तस्मादपीत्यादि** । 'तस्मात्' मेधपरिणामरूपत्वादेव, इदानीमपि 'एतौ' व्रीहियवौ मेधवत्कर्षणलक्षणेन खननेन लभन्ते कर्षकाः । अतः खननप्राप्यत्वदर्शनान्मेधपरिणामरूपत्वं व्रीहियवयोः स्वध्यवसानमित्यर्थः । एतज्ज्ञानस्य फलमाह—**स यावदिति** । स इति पूर्ववद् बह्वर्थे—एकवचनम् । 'अस्य' यजमानस्य ते 'एते' पुरुषादयः सर्वे पशव आलब्धाः सन्तो यत्परिमाणविशिष्टवीर्यवद् हविः 'स्युः' भवेयुः 'अस्य' व्रीहियवयोः सर्वपशुसारत्वं विदुषो यजमानस्य तन्निष्पादितं पुरोडाशादिकं 'हविः' तावद्वीर्यवद् 'हविरेव' भवति । एवं सर्वपशुसारत्वात् पुरोडाशः पशुरूप एव संस्क्रियत इत्यर्थः । इत्थं सर्वपशुसारतया पुरोडाशस्य पशुत्वं प्रतिपाद्य सम्पत्त्यापि तद्दर्शयति—**अत्रो सेति** । लोमत्वगादिपञ्चावयवयोगात् 'पाङ्क्तः पशुः'—इति यदाहुरभिज्ञाः 'सा' पाङ्क्तसंपत् 'अत्रो' अत्रापि पुरोडाशे विद्यत इत्यर्थः ॥ ७ ॥

तामेव सम्पत्तिं दर्शयति—**यदेत्यादिना** । यदा खलु पुरोडाशस्य पिष्टावस्था, 'अथ' अनन्तरमेव पिष्टेषु लोमसम्पत्तिः; लोमवत् पिष्टानां सूक्ष्मत्वाद्, बहुत्वाच्च । यदा खलु संयवनार्थमप आनयति, अथ तस्मिन् समये पुरोडाशस्य त्वग् भवति; त्वचीव श्लक्ष्णीभावदर्शनात् । संयवनावस्थायां मांसधातूत्पत्तिः । संयवनावस्थस्य पुरोडाशस्य, लौकिकमांसस्य च साम्यमाह—**संतत इवेति** । श्रृतावस्थस्य पुरोडाशस्यास्थ्युत्पत्तिः, तामुत्पत्तिं लौकिकास्थिसादृश्येन प्रतिपादयति—**दारुण इवेति** । श्रृतावस्थो हि पुरोडाशः 'दारुणः' कठिन इव हि तस्मिन् समये भवति । लौकिकमप्यस्थि कठिनम् । अतः श्रृतावस्थायां पुरोडाशोऽस्थिमान् भवतीत्यर्थः । **उद्वासयिष्यन्निति** । उद्वासनकाले यत् पुरोडाशस्य 'अभिघारणम्' अस्थ्यन्तर्गतं मज्जाख्यं धातुमेव तेन स्थापयतीत्यर्थः । उक्तां पाङ्क्तत्वसम्पत्तिं निगमयति—**एषो** इति । 'एषा उ' एषैव ॥ ८ ॥

देवैरालब्धानामपक्रान्तमेधानां पुरुषादिपशूनां परिणामविशेषं दर्शयंस्तस्य प्रसङ्गादभक्ष्यतामाह—**स यमित्यादिना** । 'स'—इति पूर्ववद् बहुवचनस्थाने एकवचनम्; ते देवा इत्यर्थः । **एतेषामिति** । किम्पुरुषादीनां पशूनां मांसं 'नाशितव्यं' न भक्षितव्यम् । तत्र हेतुमाह—**अपक्रान्तेति** । अपक्रान्तमेधत्वेनायज्ञियत्वादित्यर्थः ॥९॥ १ (२. ३.)

इति श्रीसायणाचार्यविर० माधवीये वेदार्थप्र० माध्यन्दिनशतपथभाष्ये प्रथमकाण्डे द्वितीयाध्याये तृतीयं ब्राह्मणम् ॥

In Satapatha Brahmana 6.2.1.18 too **आलभन** has been used for Purush which means to touch or the receive and not to sacrifice

पुरुषं प्रथममालभते । पुरुषो हि प्रथमः पशूनामथाश्वं पुरुषं ह्यन्वश्वोऽथ गामश्वं ह्यनु गौरथाविं गां ह्यन्वविरथाजमविं ह्यन्वजस्तदेनान्यथापूर्वं यथाश्रेष्ठमालभते – ६.२.१.१८

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Acharya Sayana Explained Satapatha Brahmana 6.2.1.18 as

पशूनामालम्भनक्रमं विधत्ते पुरुषं प्रथममालमत इति । पुरुषम् ह्यन्वश्व इति । 'पुरुषम् ' 'अनु'-लक्ष्य; पुरुषानुगामी यतोऽश्व इत्यर्थः। एवमुत्तरत्र। यथापूर्वमिति । पूर्वानालभ्याननतिक्रम्य, यथाक्रममित्यर्थः । 'यथाश्रेष्ठम्' तत्र ये ये श्रेष्ठाः, तानप्यनतिक्रम्येत्यर्थः ॥ १८ ॥ तेषां बन्धनार्थ रशनां विधत्ते तेषां विषमा रशनाः स्युरिति । 'विषमाः स्थौल्यह्रासवत्येन अग्नयो भवन्ति । वैषम्यं च दर्शयति-पुरुषस्य वर्षिष्ठाऽय हसीयसीत्यादि। पुरुषपशोः रशना 'वार्षिष्ठा' अतिशयेन वृद्धा मवेत् । अत्र वर्षिष्ठेति स्थौल्यायामापेक्षया । " प्रियस्थिर " (पा. सू. ६।४।११७) इत्यादिना वृद्धशब्दस्य वर्षादेशः । 'अध' अश्वपशोः 'इसीयसी' आयामस्थौल्याम्यां इस्वा । तदपेक्षया गोपशोः इस्वा । ततो द्वयोः । 'अथ इसीयसी' इति वीप्सया पूर्वपूर्वरशनापेक्षयोत्तरोत्तरह्रासो विवक्षितः । यथारूप मिति । पुरुषादिपशूनामाकृतिबलादिकमनतिक्रम्येत्यर्थः । सर्वास्त्वेवेति । 'तु' शब्दः पक्षान्तरद्योतनार्थः । सर्वा अपि रशनाः 'समाः सदृशायामस्थौल्या इत्यर्थः । "सर्वास्त्येव समाः " इति वाक्यस्य विवरणम्-सर्वाः सदृश्य इति । यद्वा, आयामस्थौल्यादिना साम्यं वक्तुं पृथगुपन्यासः। रशनासाम्प इत्युच्यते । अन्नमिति चोच्यन्ते । पशूनां परस्परसाम्यादित्याह-सर्वे ह्येते समा इति । साम्यमेव दर्शयति । अग्नयो ह्युच्यन्त इति । यस्मात् एते पशवोऽग्नयः इत्युच्यन्ते । तदन्नमिति चोच्यन्ते । पशूनामग्नित्वमन्नात्मकत्वं च पूर्वमेव दर्शितम्-"स ऐक्षतेमे वा अग्निः "-इति। " यद्वेषैतान् पशूनालमत, आयतनमेवैतदग्नये करोति, न ह्यनायतने कश्चन रमते, अन्नं वा आयतनम् "- इति च । 'तेन' अग्नित्वेन सर्वे पशवः समाः सदृशाः' इति रशना अपि समाः कार्या इत्यर्थः ॥ १९ ॥

18 “He prescribes the sequence for touching (ālambhana) of the sacrificial animals: ‘The man is touched first.’ For the horse indeed follows the man—this implies ‘after the man.’ The horse follows the man; so it is explained for what follows. ‘According to the earlier (order)’ means: without transgressing those to be touched earlier—i.e., according to the prescribed order. ‘According to seniority’ means: not overstepping those who are superior.”

19 “For binding them, he prescribes straps, since their girths would be unequal. The fire-forms become unequal due to differences in fatness and leanness. That inequality is shown: ‘The man’s is the thickest; the horse’s is less,’ etc. The man-animal’s strap should be the most expansive. Here, ‘thickest’ is in relation to corpulence. The grammatical rule ‘priyasthira’ (Pāṇini 6.4.117) allows the word ‘vṛddha’ (grown/large) to be substituted with ‘varṣa.’ ‘Atha isīyasī’—thus, by graduated expression (vīpsā), a decreasing proportion of girths from one to the next is implied.”

“‘In that manner’ means—without transgressing the form, strength, etc., of man and the rest of the animals. ‘However, all (straps) should be equal’—here ‘tu’ signifies an alternate view. All the straps may be equal in similar length and girth. Explaining ‘sarvāstyeva samāḥ’—i.e., all are similar. Or, to show equality in terms of size and girth, a separate statement is made. This is called the uniformity (sāmatā) of the straps.”

“They are also called food (*annam*). Due to the mutual equality of animals, it is said: ‘All of these are equal.’ Equality is directly shown. They are called fires (*agnayaḥ*), meaning: these animals are referred to as fires. And they are called food (*annam*), as previously stated in: ‘He thought—these indeed are the fires…’ and ‘When he touches them, he makes them an abode for fire—none delights without an abode, and food is the abode…’”

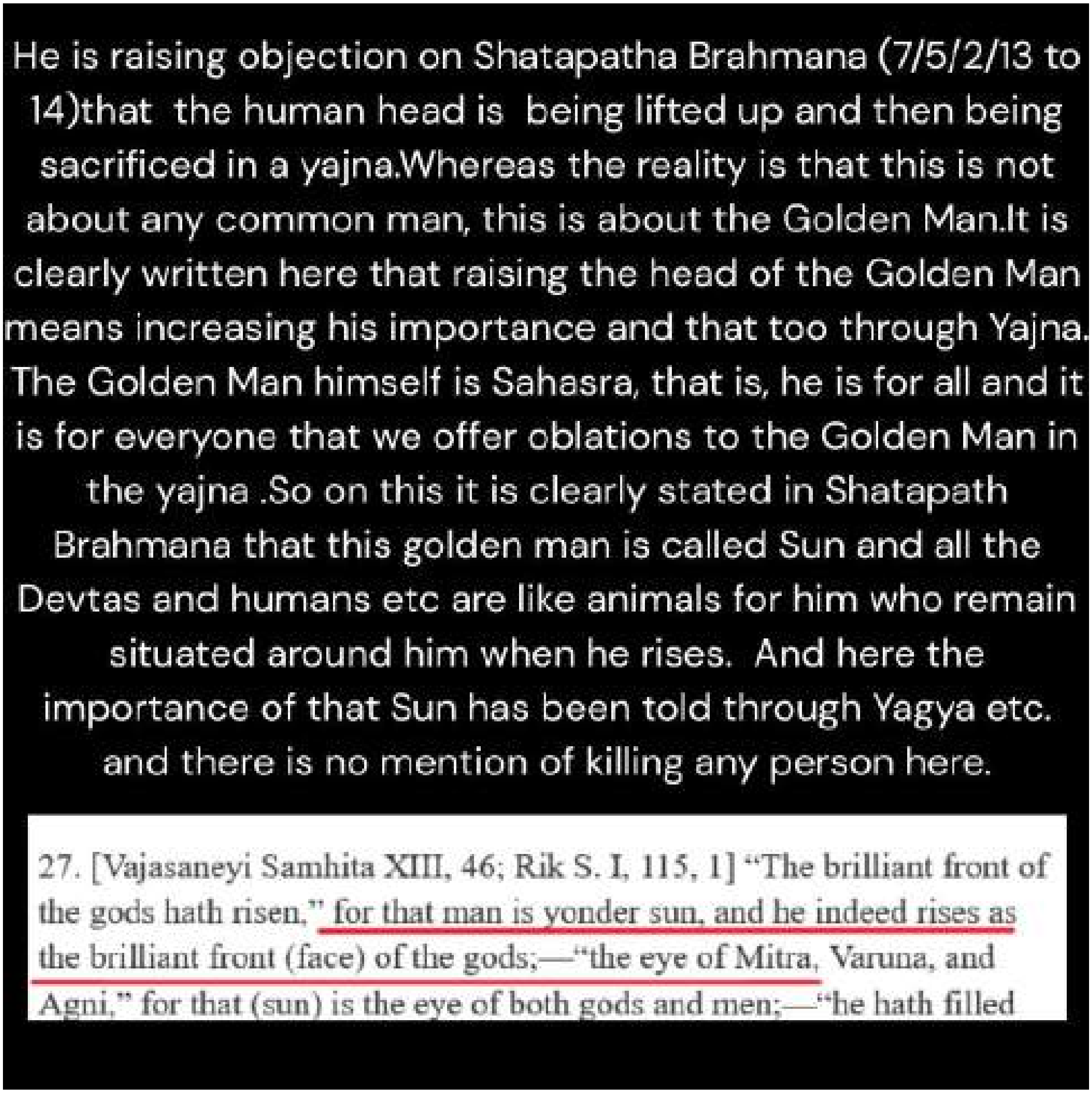
“Therefore, due to their fire-nature (*agnitva*), all animals are equal; hence, their straps too should be made equal.”

पशूनामालम्भनक्रमं विधत्ते–पुरुषं प्रथममालभत इति । **पुरुषम् ह्यन्वश्व** इति । 'पुरुषम्' 'अनु'–लक्ष्य; पुरुषानुगामी यतोऽश्व इत्यर्थः । एवमुत्तरत्र । **यथापूर्वमिति**। पूर्वानालम्भ्याननतिक्रम्य, यथाक्रममित्यर्थः । 'यथाश्रेष्ठम्' तत्र ये ये श्रेष्ठाः, तानप्यनतिक्रम्येत्यर्थः ॥ १८ ॥

तेषां बन्धनार्थं रशनां विधत्ते–**तेषां विषमा रशनाः स्युरिति** । 'विषमाः' स्थौल्यह्रस्वत्वेन असमा भवन्ति । वैषम्यं च दर्शयति–**पुरुषस्य वर्षिष्ठाऽथ ह्रसीयसीत्यादि**। पुरुषपशोः रशना 'वर्षिष्ठा' अतिशयेन वृद्धा भवेत् । अत्र वर्षिष्ठेति स्थौल्यायामापेक्षया । "प्रियस्थिर"–(पा. सू. ६ । ४ । १५७) इत्यादिना वृद्धशब्दस्य वर्षादेशः । 'अथ' अश्वपशोः 'ह्रसीयसी' आयामस्थौल्याभ्यां ह्रस्वा । तदपेक्षया गोपशोः ह्रस्वा । ततो द्वयोः । 'अथ ह्रसीयसी'–इति वीप्सया पूर्वपूर्वरशनापेक्षयोत्तरोत्तरह्रासो विवक्षितः । **यथारूपमिति** । पुरुषादिपशूनामाकृतिबलादिकमनतिक्रम्येत्यर्थः । **सर्वास्त्वेवेति** । 'तु'-शब्दः पक्षान्तरद्योतनार्थः । सर्वा अपि रशनाः 'समाः' सदृशायामस्थौल्या इत्यर्थः । "सर्वास्त्वेव समाः"–इति वाक्यस्य विवरणम्–**सर्वाः सदृश्य** इति । यद्वा, आयामस्थौल्यादिना साम्यं वक्तुं पृथगुपन्यासः । रशनासाम्य इत्युच्यते । अन्नमिति चोच्यन्ते । पशूनां परस्परसाम्यादित्याह–**सर्वे ह्येते समा** इति । साम्यमेव दर्शयति । अग्नयो ह्युच्यन्त इति । यस्माद् एते पशवोऽग्नयः इत्युच्यन्ते । तदन्नमिति चोच्यन्ते । पशूनामग्नित्वमन्नात्मकत्वं च पूर्वमेव दर्शितम्–"स ऐक्षतेमे वा अग्निः"–इति । "यद्वैवैतान् पशूनालभत, आयतनमेवैतदग्नये करोति, न ह्यनायतने कश्चन रमते, अन्नं वा आयतनम्"–इति च । 'तेन' अग्नित्वेन सर्वे पशवः 'समाः सदृशाः' इति रशना अपि समाः कार्या इत्यर्थः ॥ १९ ॥

He is raising objection on Shatapatha Brahmana (7/5/2/13 to 14)that the human head is being lifted up and then being sacrificed in a yajna.Whereas the reality is that this is not about any common man, this is about the Golden Man.It is clearly written here that raising the head of the Golden Man means increasing his importance and that too through Yajna. The Golden Man himself is Sahasra, that is, he is for all and it is for everyone that we offer oblations to the Golden Man in the yajna .So on this it is clearly stated in Shatapath Brahmana that this golden man is called Sun and all the Devtas and humans etc are like animals for him who remain situated around him when he rises. And here the importance of that Sun has been told through Yagya etc. and there is no mention of killing any person here.

[Vajasaneyi Samhita XIII, 46; Rik S. I, 115, 1] "The brilliant front of the gods hath risen," for that man is yonder sun, and he indeed rises as the brilliant front (face) of the gods; "the eye of Mitra, Varuna, and Agni," for that (sun) is the eye of both gods and men; "he hath filled



Sayanacharya Commentary on Satapatha Brahmana 7/5/2/27

स वा अर्द्धर्चमनुद्रुत्य' इत्यादिना सूचितं मन्त्रं दर्शयन् व्याचष्टे चित्रं देवानामिति । 'एषः' उप-धीयमानः 'पुरुषः असौ' परिदृश्यमानः 'आदित्यः खलु, आदित्यस्य सर्वात्मकत्वात् । आदित्य-मण्डले च 'देवानाम्' रश्मीनां' चित्रम्' ' अनीकम्' समुदायः। तथा सति अस्य पुरुषस्योपधानेन 6 तदेतच्चित्रं देवानामनीकमुदेति ' अत उच्यते-" चित्रं देवानामुदगादनीकम् "-इति मन्त्रेणेत्यर्थः । " चक्षुभित्रस्य वरुणस्याग्नेः " 'इति' एवं मित्रादिदेवताग्रहणमन्येषामप्युपलक्षणम् । उभयान्प्रत्यस्य प्रकाशकत्व-साधारण्यादिति दर्शितम्-उभयेषामिति । उद्यन्वा इति । उदयमानः सन् 'एषः' आदित्यः 'इमान्' पृथिव्यादीन् 'लोकानापूरयति' प्राणैः समर्थयति चेष्टयतीत्यर्थः । एतच्च तैत्तिरीयके श्रूयते – " असौ य आपूर्यति, स सर्वेषां भूतानां प्राणैरापूर्यति "- (तै. आ. १।१४) इति । अत उक्तम्-आऽप्रा इति । " प्रा पूरणे "- (घा. पा. अ. प. ९१) लङि रूपम् । ' सूर्य आत्मा जगतस्तस्थुषश्च '-इत्यनेन

स्थावरजङ्गमात्मकस्य सर्वस्य जगतोऽयं 'सूर्यः' चेष्टकत्वेनान्तर आत्मेति विवक्षितमित्याह-एष हीति । 'जगत्' गच्छत् जङ्गमात्मकं जगत्, 'तिष्ठत्' स्थावरात्मकम् । " अन्येभ्योऽपि दृश्यते "- (पा. सू. ३।२। १७८) इत्यत्र " द्युति-गमि-जुहोतीनां द्वे च " (सू. वा. २।) इति किपि द्विर्वचने " गमः कौ" (पा. सू. ६। १। ७१) इति मलोपे " इस्वस्य पिति " (पा. सू. ६। ४ । १०) हुति तुकि च जगदिति भवति ॥ २७ ॥

The mantra beginning with "Sa vā ardharcam anudrutya" refers to the verse:
"Citraṁ devānām udagād anīkam" — *"The brilliant front of the gods has risen."*

The word "eṣaḥ puruṣaḥ" refers to the Sun (Āditya), who is visible and being invoked, because the Sun is considered the soul of all.

In the Sun's disk, the "citraṁ anīkam devānām" — the *brilliant form or assembly of the gods*, i.e., the rays, appears.

Therefore, by invoking this divine person (the Sun), that *brilliant form of the gods* is said to rise — hence the mantra:
"Citraṁ devānām udagād anīkam".

The line "cakṣubhir yasya varuṇasya agneḥ" mentions the eyes of gods like Varuṇa and Agni, which symbolically represents other gods too, since they all share the common quality of illumination.

Then it says:
"Udyan vā eṣa ādityaḥ imān lokān āpūrayati" — *"As this Sun rises, he fills all these worlds (earth, etc.) with life, energizes and makes them function."*

This is also said in the Taittirīya Āraṇyaka (1.14):
"Asau ya āpūryate sa sarveṣāṁ bhūtānāṁ prāṇaiḥ āpūryate" —
"This one who fills all, is filled with the life-forces of all beings."

Therefore, the word "Āprā" means 'to fill' — from the root "prā" which means 'to fill'.

Also, the mantra "Sūrya ātmā jagataḥ tasthuṣaś ca" means:
"The Sun is the soul of all that moves and that stays still."

So, "jagat" refers to all that moves (mobile beings), and "tasthuṣaḥ" to all that is stationary (immobile beings). Hence, this shows that the Sun is the inner soul and the active principle of the entire world — both moving and non-moving.

'स वा अर्द्धर्चमनुद्रुत्य ' इत्यादिना सूचितं मन्त्रं दर्शयन् व्याचष्टे–**चित्रं देवानामिति** । ' एषः ' उपधीयमानः ' पुरुषः ' ' असौ ' परिदृश्यमानः ' आदित्यः ' खलु, आदित्यस्य सर्वात्मकत्वात् । आदित्यमण्डलं च ' देवानाम् ' रश्मीनां ' चित्रम् ' ' अनीकम् ' समुदायः । तथा सति अस्य पुरुषस्योपधानेन ' तदेतच्चित्रं देवानामनीकमुदेति ' अत उच्यते–" चित्रं देवानामुदगादनीकम् "–इति मन्त्रेणेत्यर्थः । " चक्षुर्मित्रस्य वरुणस्याग्नेः " 'इति' एवं मित्रादिदेवताग्रहणमन्येषामप्युपलक्षणम् । उभयान्प्रत्यस्य प्रकाशकत्वसाधारण्यादिति दर्शितम्–**उभयेषामिति** । **उद्यन्वा इति** । उद्यमानः सन् ' एषः ' आदित्यः ' इमान् ' पृथिव्यादीन् ' लोकानापूरयति ' प्राणैः समर्थयति चेष्टयतीत्यर्थः । एतच्च तैत्तिरीयके श्रूयते–" असौ य आपूर्यति, स सर्वेषां भूतानां प्राणैरापूर्यति "–(तै. आ. १।१४) इति । अत उक्तम्–**आऽप्रा इति** । " प्रा पूरणे "–(धा. पा. अ. प. ५१) लङि रूपम् । ' सूर्य आत्मा जगतस्तस्थुषश्च '–इत्यनेन स्थावरजङ्गमात्मकस्य सर्वस्य जगतोऽयं ' सूर्यः ' चेष्टकत्वेनान्तर आत्मेति विवक्षितमित्याह–**एष हीति** । ' जगत् ' गच्छत् जङ्गमात्मकं जगत्, ' तिष्ठत् ' स्थावरात्मकम् । " अन्येभ्योऽपि दृश्यते "–(पा. सू. ३ । २ । १७८) इत्यत्र " द्युति–गमि–जुहोतीनां द्वे च "–(सू. वा. २ ।) इति क्विपि द्विर्वचने " गमः क्वौ " (पा. सू. ६ । ४ । ४०) इति मलोपे " ह्रस्वस्य पिति " (पा. सू. ६ । १ । ७१) इति तुकि च जगदिति भवति ॥ २७ ॥

१८६८

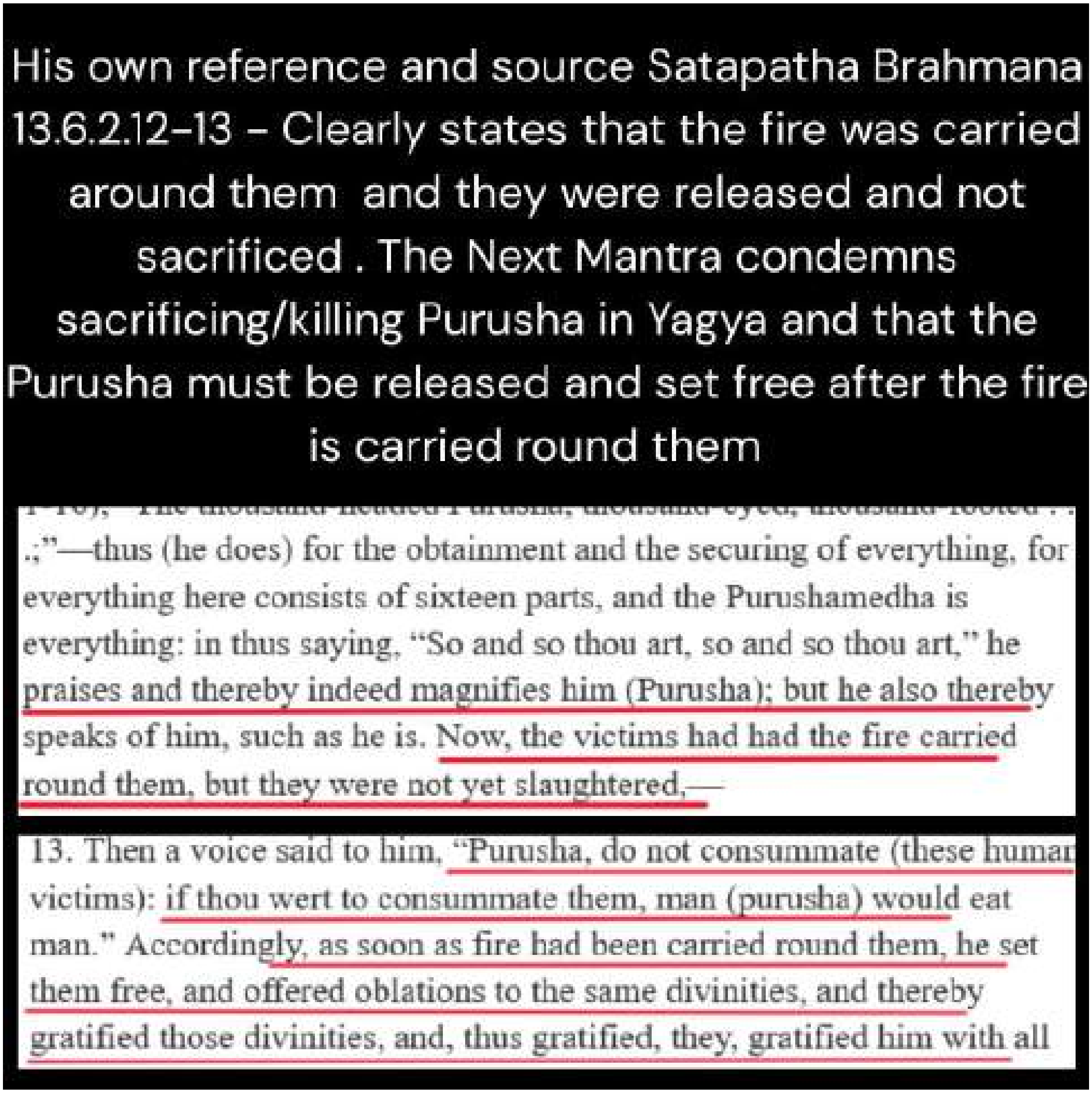
Coming to his allegations on Shatapatha Brahmana 13.6.2.12-13

His own reference and source Satapatha Brahmana 13.6.2.12-13 – Clearly states that the fire was carried around them and they were released and not sacrificed . The Next Mantra condemns sacrificing/killing Purusha in Yagya and that the Purusha must be released and set free after the fire is carried round them

Satapatha Brahmana 13.6.2.12-13 – he praises and thereby indeed magnifies him (Purusha); but he also thereby speaks of him, such as he is.

Now, the victims had had the fire carried round them,

Then a voice said to him, “Purusha, do not consummate (these human victims): if thou wert to consummate them, man (purusha) would eat man.” Accordingly, as soon as fire had been carried round them, he set them free, and offered oblations to the same divinities, and thereby gratified those divinities, and, thus gratified, they, gratified him with all



.;”—thus (he does) for the obtainment and the securing of everything, for everything here consists of sixteen parts, and the Purushamedha is everything: in thus saying, “So and so thou art, so and so thou art,” he praises and thereby indeed magnifies him (Purusha); but he also thereby speaks of him, such as he is. Now, the victims had had the fire carried round them, but they were not yet slaughtered,—

13. Then a voice said to him, “Purusha, do not consummate (these human victims): if thou wert to consummate them, man (purusha) would eat man.” Accordingly, as soon as fire had been carried round them, he set them free, and offered oblations to the same divinities, and thereby gratified those divinities, and, thus gratified, they, gratified him with all

Accurate hindi translation of Satapatha Brahmana 13.6.2.12-13

नियुक्त पुरुषों की स्तुति दक्षिण की ओर बैठकर ब्राह्मा 'पुरुष नारायण सूक्त' द्वारा करता है : ''सहस्रशीर्षा पुरुषः सहस्राक्षः सहस्रपात् ......'' (ऋग्वेद १०/९०/१; यजुर्वेद ३१/१–१६) ये सोलह मन्त्र हैं, सोलह कलावाली दुनिया है। पुरुषमेध सब-कुछ है। सबकी प्राप्ति के लिए सबकी उपलब्धि के लिए ! तू ऐसा है, तू ऐसा है। यह कहकर उसकी स्तुति करता है, उसका यश गाता है।

जैसा वह है वैसा उसको बताता है। पशु पर्यग्निकृत तो हो चुके (अर्थात् अग्नि उनके चारों ओर फिराई जा चुकी) परन्तु अभी उनका वध नहीं हुआ है ॥१२॥
तब एक वाक् ने उससे कहा, 'हे पुरुष, पुरुष को मत मार। ऐसा करेगा तो पुरुष पुरुष को खायेगा।' इसलिए अग्नि उनके चारों ओर घुमाने के पीछे उनको छोड़ दिया और उन्हीं देवताओं के लिए आहुतियाँ दे दीं। इस प्रकार उन देवताओं को प्रसन्न कर दिया। इस प्रकार प्रसन्न होकर उन्होंने अपनी कामनाओं को तृप्त किया है

Seated facing the south, the officiating priest offers praise to the appointed men through the 'Purusha Narayana Sukta': 'Sahasrashirsha Purushaḥ, Sahasrakṣaḥ, Sahasrapāt…' (Rigveda 10.90.1; Yajurveda 31.1–16). These are sixteen mantras — the world consists of sixteen kalās (aspects). The Purushamedha (sacrifice of the cosmic person) encompasses everything. It is for the attainment of all, the accomplishment of all! 'You are like this, you are such' — saying this, he praises him and sings of his glory."

"He describes him just as he is. The animals had already been circumambulated by fire (i.e., fire had been ritually taken around them), but they had not yet been slaughtered. (Verse 12)

Then a Voice (Vāk) said to him, 'O man, do not kill the man. If you do so, man will begin to eat man.' Therefore, after circling the fire around them, they were released, and offerings were instead made to those very gods. In this way, the gods were pleased. Being pleased, they fulfilled their desires." (Verse 13)**

Satapatha Brahmana 13.6.2.12-13

नियुक्त पुरुषों की स्तुति दक्षिण की ओर बैठकर ब्रह्मा 'पुरुष नारायण सूक्त' द्वारा करता है : "सहस्रशीर्षा पुरुषः सहस्राक्षः सहस्रपात्……"(ऋ० १०/९०; यजु० ३१/१-१६) ये सोलह मंत्र हैं, सोलह कलावाली दुनिया है। पुरुषमेध सब-कुछ है। सबकी प्राप्ति के लिए सबकी उपलब्धि के लिए। 'तू ऐसा है, तू ऐसा है' यह कहकर उसकी स्तुति करता है, उसका यश गाता है,

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जैसा वह है वैसा उसको बताता है। पशु पर्यग्निकृत तो हो चुके (अर्थात् अग्नि उनके चारों ओर फिराई जा चुकी) परन्तु अभी उनका वध नहीं हुआ है ॥१२॥

तब एक वाक् ने उससे कहा, 'हे पुरुष, पुरुष को मत मार। ऐसा करेगा तो पुरुष पुरुष को खायेगा।' इसलिए अग्नि उनके चारों ओर घुमाने के पीछे उनको छोड़ दिया और उन्हीं देवताओं के लिए आहुतियां दे दीं। इस प्रकार उन देवताओं को प्रसन्न कर दिया। इस प्रकार प्रसन्न होकर उन्होंने अपनी कामनाओं को तृप्त किया है ॥१३॥

Sayanacharya Commentary on Satapatha Brahmana 13.6.2.12-13

इत्यनेन नारायणेन सूक्तेन पुरुषपशवोऽमिष्टोतुं शक्यंते । उच्यते नारायणः एतेन सूक्तेन साक्षात् स्तूयते सर्वभावायावयवशः । तत्र च पुरुषपशूनां तादात्म्यं गम्यते । " पुरुष एवेदं सर्वं " " पशूस्तांश्चके " " ब्राह्मणोऽस्य मुखमासीत्" इत्यादिवचनैः । ततश्च अनेन सूक्तेन नारायणामिष्टवद्वारेणैव तदात्मानः तदभि जना वा पुरुषाः पशवः अभिष्टयंते इत्युपपन्नमेतत् । पुरुषेण नारायणेनाभिजनान्पुरुषानमिष्टौतीति । अन्ये तु मन्यन्ते नारायणार्थं सूक्तमेवेदं नारायणम् । ततश्चायमर्थः " सहस्रशीर्षा पुरुषः" इत्यनेन सूक्तेन पुरुषेण नारायणेनाभिष्टौति । तत्र अपि तु दर्शने प्रकृतिभूमिमभित एव पुरुषाणामयमभिष्टव इति वाच्यम् । इत्थमसीत्थ-मसीत्युपस्तौत्येवैन मेतन्महयत्येव तु प्रथमव्याख्याने समर्थ भवति । इत्थमेव अभिभवसि सहस्रशिराः सहस्राक्षः भवसि भूमिं सर्वतः स्पृत्वा दशांगुलमतितिष्ठसि । इत्यादि कर्म तत्तत् उपन्यस्य स्तौति नारायणं एतत् । एतेन सूक्तेन महह्यत्येव पूजयति । केनचित् वृत्तिसामान्येन "सिंहो देवदत्त" इत्यादिवत् गौणाः सहस्रशीर्षादि-शब्दाः प्रयुज्यंते इत्यर्थः । एतत्तावत् तार्किकदृष्ट्यनुगतं सूक्तस्य संक्षेपेण व्याख्यानम् । अधुना व्युत्पादनदृष्ट्या अनुगतमाह यथैवैषः । परमार्थत एव भगवान्नारायणः "सहस्रशीर्षा" इत्यादि पशुर्वे वपनं (१) नारायणमेतदाह । यथा च यास्क आह "अपि वा संप्रत्यय एव स्यान्महाभाग्यात् देवतायाः " (निरु.) इति । ततश्चेत्थमसीति प्रत्यक्षमिव नारायणं सूक्ते अभिधेयं दर्शयति । " अत्यतिष्ठत्" इत्यादिषचनं परोक्षवदुच्यते । तत्र कथमेत-त्सूक्तं सूक्तार्थवचनं स्यात् । उच्यते एतस्मादेवाविरोधात् पुरुषव्यत्यययोऽत्र द्रष्टव्यः । इत्थमसि नारायण इति । तत्पर्यग्निकृताः । यदा नारायणः पुरुषमेधेनायजत तदा पर्यग्निकृतेषु पुरुषपशुषु ॥ १२॥

एनं नारायणं अशरीरा वाक् उक्तवती पुरुष ! एतान् पुरुषपशून् मा संतिष्ठिपः उदनिनयनादि-कान्यंगानि एषां मा कृथा इत्यर्थः। यदि संस्थापयिष्यसि । ततः शेषभक्षानुकारेण लोकेऽपि पुरुषः पुरुषं

“Thus, by means of this ‘Nārāyaṇa Sūkta’, the puruṣapaśu can be ritually praised. It is said that Nārāyaṇa himself is directly praised through this hymn, in all his aspects and limbs. In this context, the identity (tādātmya) of the sacrificial humans (puruṣapaśu) with Nārāyaṇa is implied — through statements like ‘Puruṣa alone is all this’ (puruṣa eva idam sarvam), ‘they are the animals’ (paśūn tān śvake), and ‘the Brāhmaṇa was his mouth’ (brāhmaṇo asya mukham āsīt).

Therefore, through this hymn, just as Nārāyaṇa is worshipped, so too are those persons who are identified with him, i.e., the human victims, also praised. Thus, it is appropriate to say that these persons, who are in essence Nārāyaṇa or born from him, are worshipped through this hymn. He, being the Puruṣa, sacrifices other puruṣas born of himself — i.e., Nārāyaṇa sacrifices the human beings.

Some others, however, believe that this entire hymn is solely meant for Nārāyaṇa. Hence, they interpret the meaning as: ‘By means of this hymn starting with “sahasraśīrṣā puruṣaḥ…” Nārāyaṇa, who is the Puruṣa, is praised.’ Even here, it is to be understood that the persons being touched are symbolic representatives of the primal essence (prakṛti-bhūmi) of man. Saying, ‘You are such, you are such,’ he praises him (Nārāyaṇa) in this way. This praise is what makes him great.

Thus he is exalted: ‘You are the one with a thousand heads, a thousand eyes… you pervade the Earth and stand beyond it by ten fingers.’ Through such verses, Nārāyaṇa is praised with this hymn — worshipped with greatness. According to some interpretations, words like ‘thousand-headed’ etc., are used figuratively, just like the phrase ‘The lion is Devadatta’ (i.e., a metaphor). This then is a rational interpretation of the hymn in brief.

Now, from the perspective of etymology and literal meaning: indeed, in the ultimate sense, Bhagavān Nārāyaṇa is the very puruṣa described as

‘sahasraśīrṣā’ etc., and this very hymn is referring to him. Just as Yāska (in the Nirukta) says: ‘There can even be direct realization of the deity due to their great magnificence.’ Hence, when the hymn says, ‘You are such,’ it is as if Nārāyaṇa is being directly revealed.

Verses like ‘atyatiṣṭhat’ (he transcended) are spoken as though referring to something hidden, yet through such expressions, the hymn clearly reveals Nārāyaṇa as the subject. The shift in grammatical subject (puruṣa-vyatyaya) must be understood here: it is Nārāyaṇa who is being addressed as ‘You are such’.

Now, concerning the ritual of circumambulation by fire (paryagni-kṛta): when Nārāyaṇa performed the puruṣamedha , these the humans were already circumambulated by fire. (Verse 12)

Then, the bodiless Voice (Vāk), addressed : ‘O Puruṣa! Do not establish (sacrifice) these human victims — do not perform on them the acts of laying down, dismembering, etc.’ For if you do, then in the world too, man will begin to imitate by consuming man — as in cannibalism.” (Verse 13, implied continuation)

इत्यनेन नारायणेन सूक्तेन पुरुषपशवोऽभिष्टोतुं शक्यंते । उच्यते नारायणः एतेन सूक्तेन साक्षात् स्तूयते सर्वभावायावयवशः । तत्र च पुरुषपशूनां तादात्म्यं गम्यते । " पुरुष एवेदं सर्वं " " पशूंस्तांश्चक्रे " " ब्राह्मणोऽस्य मुखमासीत् " इत्यादिवचनैः । ततश्च अनेन सूक्तेन नारायणाभिष्टवद्वारेणैव तदात्मानः तदभिजना वा पुरुषाः पशवः अभिष्टूयंते इत्युपपन्नमेतत् । पुरुषेण नारायणेनाभिजनान्पुरुषानभिष्टौतीति । अन्ये तु मन्यन्ते नारायणार्थं सूक्तमेवेदं नारायणम् । ततश्चायमर्थः—" सहस्रशीर्षा पुरुषः " इत्यनेन सूक्तेन पुरुषेण नारायणेनाभिष्टौति । तत्र अपि तु दर्शने प्रकृतिभूमिमभित एव पुरुषाणामयमभिष्टव इति वाच्यम् । इत्थमसीत्थमसीत्युपस्तौत्येवैनमेतन्महयत्येव तु प्रथमव्याख्याने समर्थं भवति । इत्थमेव अभिभवसि सहस्रशिराः सहस्राक्षः भवसि भूमिं सर्वतः स्पृत्वा दशांगुलमतितिष्ठसि । इत्यादि कर्म तत्तत् उपन्यस्य स्तौति नारायणं एतत् । एतेन सूक्तेन महयत्येव पूजयति । केनचित् वृत्तिसामान्येन "सिंहो देवदत्त" इत्यादिवत् गौणाः सहस्रशीर्षादिशब्दाः प्रयुज्यंते इत्यर्थः । एतत्तावत् तार्किकदृष्ट्यनुगतं सूक्तस्य संक्षेपेण व्याख्यानम् । अधुना व्युत्पादनदृष्ट्या अनुगतमाह यथैवैषः । परमार्थत एव भगवान्नारायणः "सहस्रशीर्षा" इत्यादि पशुर्वै वपनं (?) नारायणमेतदाह । यथा च यास्क आह " अपि वा संप्रत्यय एव स्यान्महाभाग्यात् देवतायाः " (निरु.) इति । ततश्चेत्थमसीति प्रत्यक्षमिव नारायणं सूक्ते अभिधेयं दर्शयति । " अत्यतिष्ठत् " इत्यादिवचनं परोक्षवदुच्यते । तत्र कथमेतत्सूक्तं सूक्तार्थवचनं स्यात् । उच्यते एतस्मादेवाविरोधात् पुरुषव्यत्ययोऽत्र द्रष्टव्यः । इत्थमसि नारायण इति । तत्पर्यग्निकृताः । यदा नारायणः पुरुषमेधेनायजत तदा पर्यग्निकृतेषु पुरुषपशुषु ॥ १२ ॥

एनं नारायणं अशरीरा वाक् उक्तवती पुरुष ! एतान् पुरुषपशून् मा संतिष्ठिपः उदङ्निनयनादिकान्यंगानि एषां मा कृथा इत्यर्थः । यदि संस्थापयिष्यसि । ततः शेषभक्षानुकारेण लोकेऽपि पुरुषः पुरुषं

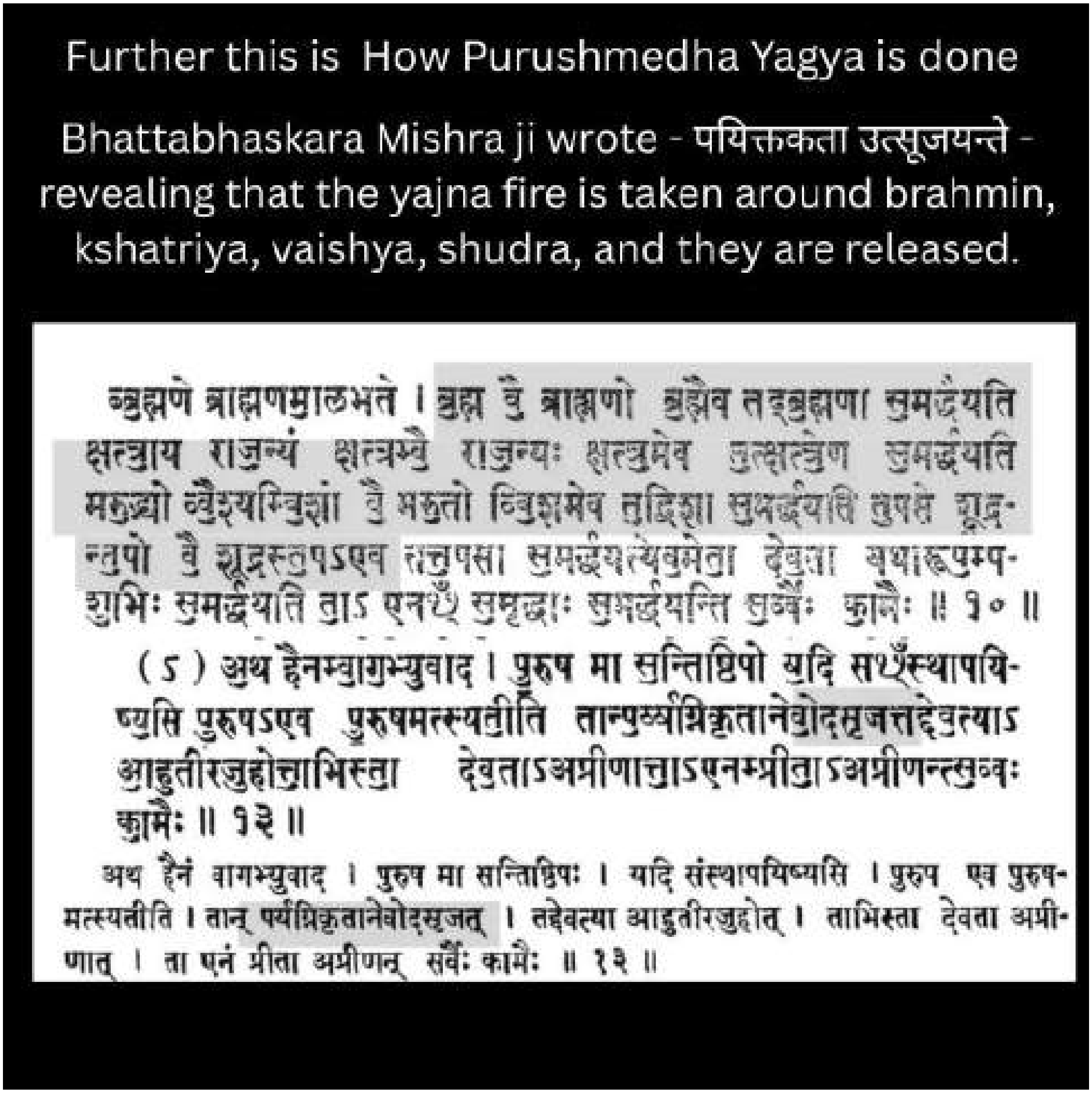
२५५६

Further this is How Purushmedha Yagya is done

Bhattabhaskara Mishra ji wrote – **पयित्तकता उत्सूजयन्ते** – revealing that the yajna fire is taken around brahmin, kshatriya, vaishya, shudra, and they are released.

ब्ब्रह्मणे ब्राह्मणमालभते । ब्रह्म वे ब्राह्मणो ब्रुझैव तद्ब्रह्मणा सुमद्धेयति क्षत्त्राय राजन्यं क्षत्त्रम्बु राजन्यः क्षत्त्रमेव सुत्क्षत्त्रेण सुमर्द्धयति मरुज्यो व्वैश्यम्विशां वै मरुतो व्विशमेव तुद्विशा सुमर्द्धयति तुपते शूद्रन्तुपो वै शूद्रस्तुपऽएव सनुपसा सुमर्द्धयत्येवमेता देवुता यथारूपम्प-शुभिः सुमर्द्धयति ताऽ एनएँ सुमृद्धाः सुमर्द्धयन्ति सुब्वैः कुामैः ॥ १० ॥

अथ हैनं वागभ्युवाद । पुरुष मा सन्तिष्ठिषः । यदि संस्थापयिष्यसि । पुरुप एव पुरुष-मत्स्यतीति । तान् पर्यग्निकृतानेवोदसृजत् । तद्देवत्या आहुतीरजुहोत् । ताभिस्ता देवता अमी-णात् । ता एनं प्रीता अप्रीणन् सर्वैः कामैः ॥ १३ ॥



Allegations-

The following verse says that Manu's wife was sacrificed,

📚Shatapatha Brahmana 1.1.4.15-16📚
These two said, 'God-fearing, they say, is Manu: let us two then ascertain!' They then went to him and said: 'Manu! we will sacrifice for thee!' He said: 'Wherewith?' They said: 'With this bull!' He said: 'So be it!' On his (the bull's) being killed the voice went from him. It entered into Manâvî, the wife of Manu; and when they heard her speak, the Asuras and Rakshas were

continually being crushed. Thereupon the Asuras said to one another: ‘Hereby even greater evil is inflicted on us, for the human voice speaks more!’ Kilâta and Âkuli then said: ‘God-fearing, they say, is Manu: let us then ascertain!’ They went to him and said: ‘Manu! we will sacrifice for thee!’ He said: ‘Wherewith?’ They said: ‘With this thy wife!’ He said: ‘So be it!’ And on her being killed that voice went from her.”

Refutation-

Satapatha Brahmana 1.1.4.15-16 Choukhamba Publications

पदार्थः–सा = वह, (वाक्-वाणी), **मनोः** = मनु की, **जायां** = पत्नी में, **मनावीं** = मनावी में, **एव** = हि, **प्रविवेश** = प्रविष्ट हो गई, **तस्यै** = उसके, **ह** = निश्चितरूप से, **वदन्त्यै** = बोलती हुई को, **यत्र** = जहाँ, **शृण्वन्ति** = सुनते, **स्म** = थे, **ततो** = वहीं से, **ह** = निश्चय, **एव** = ही, **असुररक्षसानि** = असुर एवं राक्षसादि, **मृद्यमानानि** = मृत्यु को, **यन्ति** = प्राप्त हो जाते, **स्म** = थे, **ते** = वे, **ह** = प्रसिद्ध, **असुराः** = असुरगण, **समूदिरे** = पुनः परस्पर संवाद कर बोले, **इतो** = इस वाणी से, **वै** = ही, **नः** = हमें, **पापीयः** = दुःख, **सचते** = प्राप्त हो रहा है, **हि** = क्योंकि, **भूयो** = बहुत अधिक, **मानुषी** = मनुष्य सम्बन्धी, **वाक्** = वाणी, **वदति** = बोली जाती है, **इति** = ऐसा विचारकर, **किलाताकुली** = किलात एवं आकुली, **ह** = प्रसिद्ध असुर पुरोहितों ने, **एव** = ही, **ऊचतुः** = बोले, **श्रद्धादेवो** = महान् दयालु, **वै** = निश्चितरूप से, **मनुः** = मनु हैं, **आवं** = हम दोनों, **नु एव** = शीघ्र ही, **वेदाव** = यह जानने का प्रयत्न करते हैं, **इति** = यह सोचकर, **तौ** = वे दोनों, **ह** = निश्चय, **आगत्य** = मनु के पास आकर, **ऊचतुः** = बोले, **मनो** = हे मनु! **त्वा** = तुम्हें, **याजयाव** = यजन कराते हैं, **इति** = ऐसा, **केन** = किस द्रव्य से? **इति** = ऐसा मनु ने कहा, **अनया** = इस, **एव** = ही, **जायया** = आपकी पत्नी मनावी से, **इति** = ऐसा असुरों ने कहा, **तथा** = मनु ने कहा ठीक है, **इति** = ऐसा करने पर, **तस्या** = उस पत्नी की, यज्ञार्थ गृहीत मनावी की, **आलब्धायै** = यज्ञ हेतु ग्रहण की गई की, **सा** = वह, **वाक्** = वाणी, **अपचक्राम** = निकल कर भाग गई।।16।।

He alleges on Satapatha 1.1.4.15-16 that Manu Wife was sacrificed Here is an allegorical story that there was a speech which used to cause a lot of harm to the demons. Now let us look at the chapter from Shatapatha Brahmana (1/1/4 verse 15 to 17) . According to Kandika-15, that speech first entered Manu's bull. Now when the demons came to know about this, they wanted to kill that bull. So they took that bull from Manu for the yajna, but as soon as they got that bull, that speech came out of that bull and entered Manu's wife. According to Kandika-16 Now the demons again wanted to take Manu's wife for the yajna, but according to Kandika-17 as soon as they got Manu's wife, that speech came out of Manu's wife too and it entered in the pots of the yajna. So the yajna became free from demonic tendencies. Therefore, here it is simply told through a metaphorical explanation that since the yajna is devoid of demonic tendencies, no other creature should be killed in it, therefore the yajna is Adhvara (violence-less)

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Sayanacharya Commentary on Satapatha Brahmana 1.1.4.15-16 also clarifies the same thing

पराजयम् 'सचते' प्रापयति, कथं खल्विमं हिंस्यामेति । एवं संवादे कृते किलातश्वाऽऽकुलिश्व' द्वावसुर-पुरोहितौ बभूवतुः ॥ १४ ॥
तयोर्व्यापारमाह-तौ होचतुरिति । श्रद्धेव देवो यस्य सः 'श्रद्धादेवः श्रद्धालुरित्यर्थः । आवं नु वेदाव इति । आवामस्य मनोरभिप्रायं जानावहै इत्यर्थः । " प्रथमायाश्च द्विवचने भाषायाम्" (पा० सू० ७. २. ८८.) इति भाषायामेवात्वविधानादावमिति इस्त्रोच्चारणम्। " विद ज्ञाने" (अ० प० ५४) इत्यस्मो-ल्लोटयुत्तमद्विवचने वेदावेति रूपम् । मनो याजयावेत्यादि । हे मनो! त्वामनेन-ऋषभेण याजयावेति । श्रद्धालुं मनुं विप्रलभ्य तमृषभमवधिष्टामिति तात्पर्यार्थः ॥ १५ ॥

सा मनोरेव जायां मनावीं प्रविवेश इति । मनोर्भार्या मनावी । " मनोरौ वा " (पा० सू० ४. १. ३९.) इत्यौत्वम् । पुंयोगलक्षणे ङीप् । (पा. सू. ४. २.४८.) । तस्यै ह स्म यत्र वदन्त्यै शृण्वान्त-इति । तस्यै' षष्ठयर्थे चतुर्थी (पा. सु. २. ३.६२. अ. वा. १) यत्र' यस्मिन् देशे वदन्त्यास्तस्याः शब्दं श्रृण्वन्ति' ततः तस्मात् स्थानादसुराढ्यो बाधिताः पलायन्त इत्यर्थः । पापीयः सचत इति । तिर्यम्जातेऋषभस्य ध्वनेः श्रवणात् प्रागस्माकं निकर्षमात्र प्राप्तम्, इदानीं तु मनुष्यशरीरान्निर्गतवाचः श्रवणा-दस्माकं 'पापीयः' अतिशयितं पापम्, पराजयं प्राप्नोति । इममेवातिशयमुपपादयति भूयो हि मानुषी बागू वीति । तिर्यग्वाचः सकाशात् 'भूयः' बहुतरं हि मानुषी वाग्वति वर्णपद्वाक्यात्मना कस्यचि-दर्थस्य प्रतिपादकत्वात् । एतदाकर्ण्य तावेव पुरोहितावस्यापि प्रतिक्रियां चक्रतुरित्याह-किलाताकुली हैवोच्चतुरिति ॥ १६ ॥

सा यज्ञमेवेति । असुरघ्नी या वाक्, क्रमेण मनोऋषभे जायायां चासीत्, 'सा' तयोहननान्निरा-श्रया सती यज्ञमेवाश्रयितुम् 'यज्ञपात्राणि प्रविवेश ।" ततः' तेभ्यो यज्ञपात्रेभ्यः सकाशात् 'एनाम्' वाचम् ' नि(ई) हन्तुम्' निर्गमयितुं न शेकतुरसुरपुरोहितौ । 'सैषा' यज्ञपात्रगताऽसुरघ्नी वाकू शम्येया समाहननादुद्व-च्छति । एवं यज्ञपात्रध्वनेरसुरराक्षसादिनिवृत्तिहेतुतां प्रतिपादितामुपसंहरति-स यस्येति ॥ १७ ॥ विहितं समाहननमनूद्य मन्त्रं विर्धत्ते स समाहन्ति कुक्कुटोऽसीति । 'मधुजिह्व' इति विशेषणस्याभि-प्रायमाह-स यो देवेभ्य इति । 'स' खलु ऋषभो देवानां 'मधुजिह्वः' मधुरवागासीत्, जयहेतुत्वात् । असुरेभ्यस्तु 'विषजिह्वः' विषवागासीत्, पराजयहेतुत्वात् । एवं च मधुजिह्व इति विशेषणस्यायमभिप्रायः, देवानां यादृश आसीः अतोऽस्माकं तादृशो भवेति । इषमूर्जमावदेत्यादिमन्त्रशेषस्य स्पष्टार्थतामाह-नात्रेति । ' अत्र' अस्मिन् मन्त्र किमपि तिरोहितं नैवास्ति, अतो न व्याख्यायत इत्यर्थः ॥ १८ ॥

"He (the Asura) thought: 'Defeat brings ruin; how then can I harm him?' Thinking like this, two Asura priests named Kilāta and Ākuliśa were appointed."

"Their plan is described: They said — 'He is called a god because of faith (*śraddhā*); a person with faith is called *śraddhālu*. Let us understand his mind.'
They said — 'Let us (the two of us) know what is in his mind.'
Then they said to the mind — 'O mind, let us perform a sacrifice with Ṛṣabha.'

Meaning: By deceiving the faithful Manu through the sage Ṛṣabha, they caused his downfall."

"That mind entered the wife of Manu, whose name was **Manāvī**.
Wherever people heard her speak, from that place the Asura kings, being afflicted, fled.
They said: 'More sinful is this speech!'
At first, when it was just an animal-like sound (from Ṛṣabha), it caused only slight harm. But now, coming from a human form (Manāvī), it causes great sin and defeat.
Because human speech conveys clear meaning using words and sentences.
Hearing this, the two Asura priests — Kilāta and Ākuliśa — responded again."

The speech (*vāk*) that had become demonic (asurī), having passed through the stages of mind, Ṛṣabha, and finally Manu's wife, became devoid of any support when attacked by the two Asura priests. Left without refuge, it took shelter in the sacrificial vessels (*yajña-pātras*). From within these vessels, the Asura speech could not be expelled by the Asura priests, showing the power of the sacrifice. This speech, now residing in the yajña vessels, begins to emerge when the ritual striking (symbolic purification) is performed, indicating that the sound of sacrificial instruments helps drive away Asuras and Rakṣasas. The text then summarizes this by saying: the one who recites the mantra while performing the ritual striking (like "the rooster strikes") should do so remembering the sage Ṛṣabha, who was called *madhujihva*—sweet-tongued for the gods (as his speech led to victory) and *viṣajihva*—poison-tongued for the Asuras (as his speech led to their defeat). Thus, the name *madhujihva* expresses the desire that the speech used in the ritual may be as beneficial to the gods now as Ṛṣabha's was before. The

remaining part of the mantra ("Iṣam ūrjam…") is said to be self-explanatory and needs no separate commentary.

पराजयम् ' सचते ' प्रापयति, कथं खल्विमं हिंस्यामेति । एवं संवादे कृते ' किलातश्चाऽऽकुलिश्च ' द्वावसुरपुरोहितौ बभूवतुः ॥ १४ ॥

तयोर्व्यापारमाह–**तौ होचतुरि**ति । श्रद्धैव देवो यस्य सः ' श्रद्धादेवः ' श्रद्धालुरित्यर्थः । **आवं नु वेदाव** इति । आवामस्य मनोरभिप्रायं जानावहे इत्यर्थः । " प्रथमायाश्च द्विवचने भाषायाम् " (पा० सू० ७. २. ८८.) इति भाषायामेवात्वविधानादावमिति ह्रस्वोच्चारणम् । " विद ज्ञाने " (अ० प० ५४) इत्यस्माल्लोटयुत्तमद्विवचने वेदावेति रूपम् । **मनो याजयावे**त्यादि । हे मनो ! त्वामनेन–ऋषभेण याजयावेति । श्रद्धालुं मनुं विप्रलम्य तमृषभमवधिष्टामिति तात्पर्यार्थः ॥ १५ ॥

सा मनोरेव जायां मनावीं प्रविवेश–इति । मनोर्भार्या मनावी । " मनोरौ वा " (पा० सू० ४. १. ३९.) इत्यौत्वम् । पुंयोगलक्षणे ङीप् । (पा. सू. ४. १. ४८.) । **तस्यै ह स्म यत्र वदन्त्यै शृण्वन्ति**–इति । ' तस्यै' षष्ठ्यर्थे चतुर्थी (पा. सू. २. ३. ६२. अ. वा. १) ' यत्र ' यस्मिन् देशे वदन्त्यास्तस्याः शब्दं शृण्वन्ति ' ततः ' तस्मात् स्थानादसुरादयो बाधिताः पलायन्त इत्यर्थः । **पापीयः सचत** इति । तिर्यग्जातेर्ऋषभस्य ध्वनेः श्रवणात् प्रागस्माकं निकर्षमात्रं प्राप्तम्, इदानीं तु मनुष्यशरीरान्निर्गतवाचः श्रवणादस्माकं ' पापीयः ' अतिशयितं पापम्, पराजयं प्राप्नोति । इममेवातिशयमुपपादयति–**भूयो हि मानुषी वाग् वदती**ति । तिर्यग्वाचः सकाशात् ' भूयः ' बहुतरं हि मानुषी वाग्वदति वर्णपदवाक्यात्मना कस्यचिदर्थस्य प्रतिपादकत्वात् । एतदाकर्ण्य तावेव पुरोहितावस्यापि प्रतिक्रियां चक्रतुरित्याह–**किलाताकुली हैवोचतुरि**ति ॥ १६ ॥

१–' इत्यस्मादस्मद्युत्तमद्विवचने ' इति पा. । २–' तस्माद्वदनात् ' इति पा. ।

सा यज्ञमेवेति । असुरघ्नी या वाक्, क्रमेण मनोर्ऋषभे जायायां चासीत्, ' सा ' तयोर्हननान्निराश्रया सती यज्ञमेवाश्रयितुम् ' यज्ञपात्राणि प्रविवेश । ' ' ततः' तेभ्यो यज्ञपात्रेभ्यः सकाशात् ' एनाम् ' वाचम् ' नि(र्हे)हन्तुम् ' निर्गमयितुं न शेकतुरसुरपुरोहितौ । 'सैषा' यज्ञपात्रगताऽसुरघ्नी वाक् शम्यैया समाहननादुद्गच्छति । एवं यज्ञपात्रध्वनेरसुरराक्षसादिनिवृत्तिहेतुतां प्रतिपादितामुपसंहरति–**स यस्ये**ति ॥ १७ ॥

विहितं समाहननमनूद्य मन्त्रं विधत्ते–**स समाहन्ति कुक्कुटोऽसीति** । ' मधुजिह्व ' इति विशेषणस्याभिप्रायमाह–**स यो देवेभ्य** इति । ' स ' खलु–ऋषभो देवानां ' मधुजिह्वः ' मधुरवागासीत्, जयहेतुत्वात् । असुरेभ्यस्तु ' विषजिह्वः ' विषवागासीत्, पराजयहेतुत्वात् । एवं च मधुजिह्व इति विशेषणस्यायमभिप्रायः, देवानां यादृश आसीः अतोऽस्माकं तादृशो भवेति । इषमूर्जमावदेत्यादिमन्त्रशेषस्य स्पष्टार्थतामाह–**नात्रे**ति । ' अत्र ' अस्मिन् मन्त्रे किमपि तिरोहितं नैवास्ति, अतो न व्याख्यायत इत्यर्थः ॥ १८ ॥

अथ समन्त्रकं शूर्पादानं विधत्ते–**अथे**ति । शूर्पस्य वर्षवृद्धत्वमुपपादयति–**यदि नडानां यदि वेणूनां**

Allegations-

Sacrificing humans to satisfy the deities,

📚Mahabharata 9.50📚
The intelligent Devala then saw him proceed from those regions of persons performing sacrifices by killing animals to that pure region which is worshipped by the very gods. Devala next saw the mendicant proceed to the place of those ascetics that perform the sacrifice called Caturmasya and diverse others of the same kind. Thence he proceeded to the region belonging to the performers of the Agnishtoma sacrifice. Devala then saw his guest repair to the place of those ascetics that perform the sacrifice called Agnishutta. Indeed, Devala next saw him in the regions of those highly wise men that perform the foremost of sacrifices, Vajapeya, and that other sacrifice in which a profusion of gold is necessary. Then he saw Jaigishavya in the region of those that perform the Rajasuya and the Pundarika. He then saw him in the regions of those foremost of men that perform the horse-sacrifice and the sacrifice in which human beings are slaughtered."

📚Mahabharata 9.50📚
He then saw him in the regions of those foremost of men that perform the horse-sacrifice and the sacrifice in which human beings are slaughtered."

Refutation-

Now coming to Mahabharat 9.50 where he accused of human sacrifice

जो नरश्रेष्ठ क्रतुओंमें उत्तम अश्वमेध तथा नरमेधका अनुष्ठान करते हैं, उनके लोकोंमें भी उनका दर्शन किया ।

He can be seen even in the worlds of those who perform the best of the deeds of Ashwamedha and Naramedha.

In reality here the word Naramedha/Purushmedha are used which have been mistranslated by English translators as Human sacrifice. I have shown already that there is no human Sacrifice in Purushmedha Yagya. The Yajna fire is taken around the Purusha, and they are released

Now coming to Mahabharat 9.50 where he accused of human sacrifice

अश्वमेधं क्रतुवरं नरमेधं तथैव च ।। ३६ ।।
आहरन्ति नरश्रेष्ठास्तेषां लोकेष्वपश्यत ।
जो नरश्रेष्ठ क्रतुओंमें उत्तम अश्वमेध तथा नरमेधका अनुष्ठान करते हैं, उनके लोकोंमें भी उनका दर्शन किया ।। ३६½ ।।

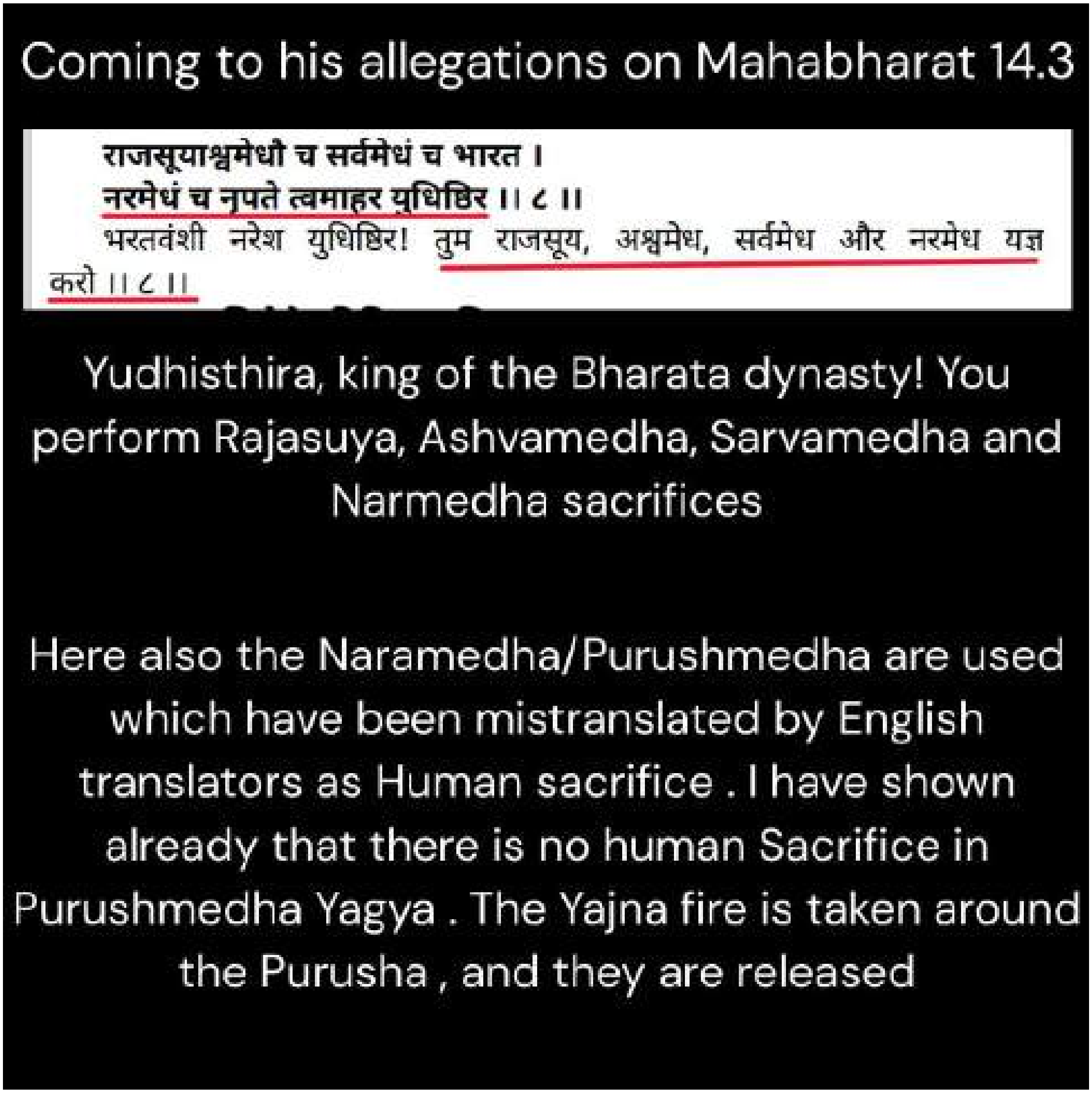
He can be seen even in the worlds of those who perform the best of the deeds of Ashwamedha and Naramedha.

In reality here the word Naramedha/Purushmedha are used which have been mistranslated by English translators as Human sacrifice . I have shown already that there is no human Sacrifice in Purushmedha Yagya . The Yajna fire is taken around the Purusha , and they are released

Coming to his allegations on Mahabharat 14.3

भरतवंशी नरेश युधिष्ठिर ! तुम राजसूय, अश्वमेध, सर्वमेध और नरमेध यज्ञ करो ।। ८ ।।
Yudhisthira, king of the Bharata dynasty! You perform Rajasuya, Ashvamedha, Sarvamedha and Narmedha sacrifices

Here also the Naramedha/Purushmedha are used which have been mistranslated by English translators as Human sacrifice. I have shown already that there is no human Sacrifice in Purushmedha Yagya. The Yajna fire is taken around the Purusha, and they are released



Allegations-

Srimad Bhagvatam 9.7.21

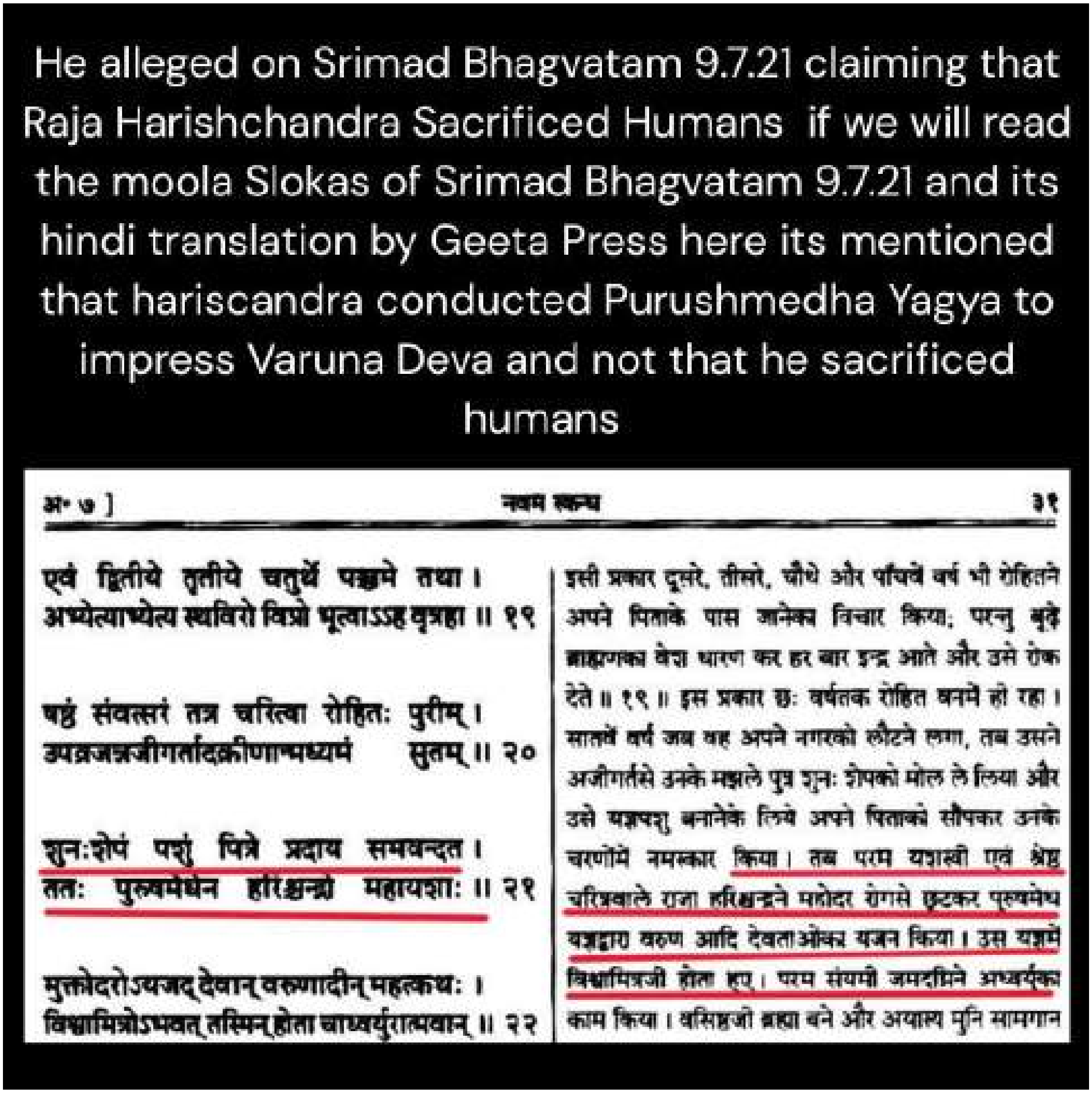
Thereafter, the famous King Hariścandra, one of the exalted persons in history, performed grand sacrifices by sacrificing a man and pleased all the demigods. In this way his dropsy created by Varuṇa was cured.

Refutation-

He alleged on Srimad Bhagvatam 9.7.21 claiming that Raja Harishchandra Sacrificed Humans if we will read the moola Slokas of Srimad Bhagvatam

9.7.21 and its hindi translation by Geeta Press here its mentioned that hariscandra conducted Purushmedha Yagya to impress Varuna Deva and not that he sacrificed humans
ततः पुरुषमेधेन हरिश्चन्द्रो महायशाः ।। २९ शुनःशेपं पशुं पित्रे प्रदाय समवन्दत ।

तब परम यशस्वी एवं श्रेष्ठ चरित्रवाले राजा हरिश्चन्द्रने महोदर रोगसे छूटकर पुरुषमेध यज्ञद्वारा वरुण आदि देवताओंका यजन किया। उस यज्ञमें विश्वामित्रजी होता हए।



अ० ७] नवम स्कन्ध ३१

एवं द्वितीये तृतीये चतुर्थे पञ्चमे तथा ।
अभ्येत्याभ्येत्य स्थविरो विप्रो भूत्वाऽऽह वृत्रहा ॥ १९

षष्ठं संवत्सरं तत्र चरित्वा रोहितः पुरीम् ।
उपव्रजन्नजीगर्तादक्रीणान्मध्यमं सुतम् ॥ २०

शुनःशेपं पशुं पित्रे प्रदाय समवन्दत ।
ततः पुरुषमेधेन हरिश्चन्द्रो महायशाः ॥ २१

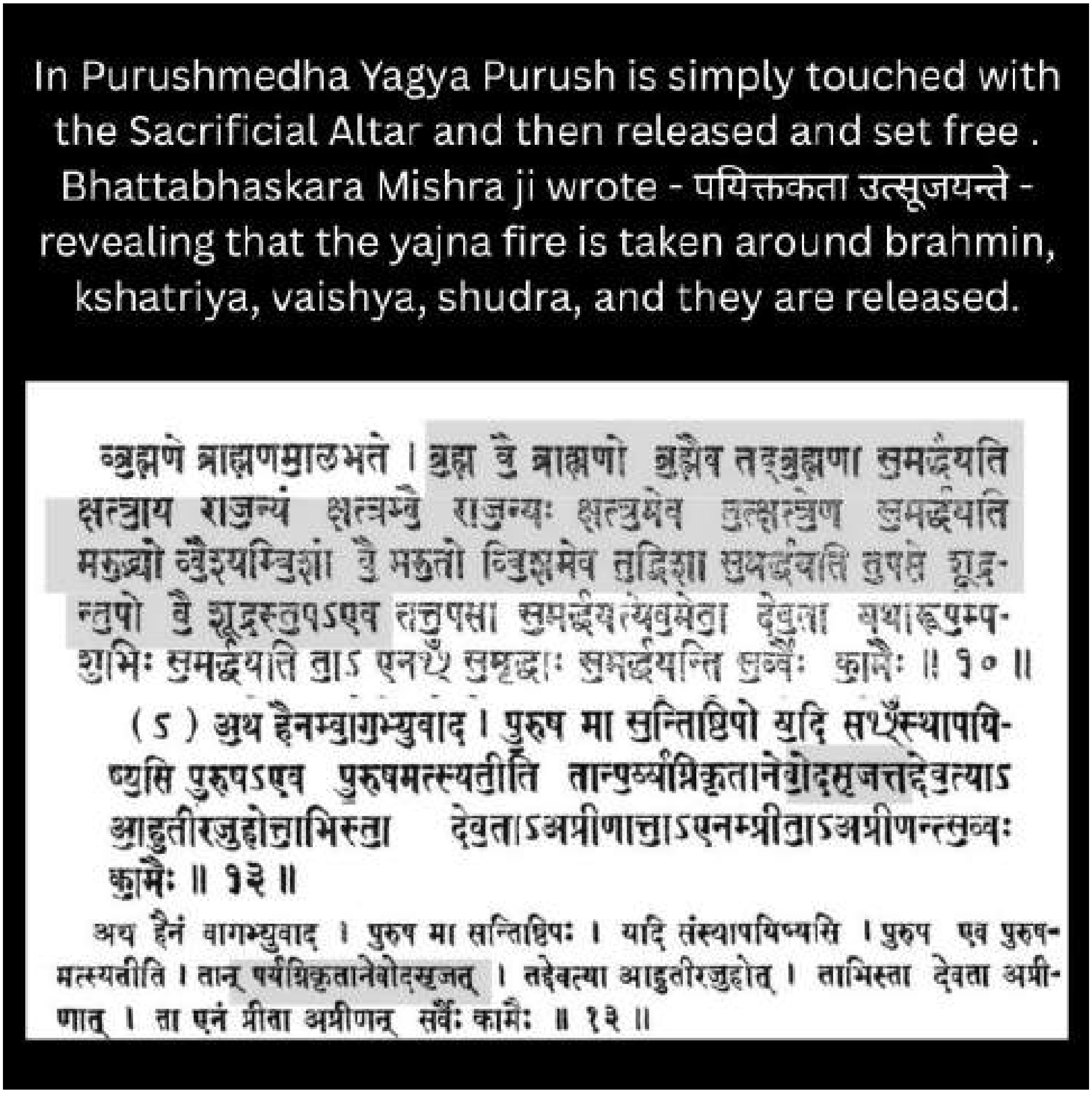
मुक्तोदरोऽयजद् देवान् वरुणादीन् महत्कथः ।
विश्वामित्रोऽभवत् तस्मिन् होता चाध्वर्युरात्मवान् ॥ २२

इसी प्रकार दूसरे, तीसरे, चौथे और पाँचवें वर्ष भी रोहितने अपने पिताके पास जानेका विचार किया; परन्तु बूढ़े ब्राह्मणका वेश धारण कर हर बार इन्द्र आते और उसे रोक देते ॥ १९ ॥ इस प्रकार छः वर्षतक रोहित वनमें ही रहा। सातवें वर्ष जब वह अपने नगरको लौटने लगा, तब उसने अजीगर्तसे उनके मझले पुत्र शुनः शेपको मोल ले लिया और उसे यज्ञपशु बनानेके लिये अपने पिताको सौंपकर उनके चरणोंमें नमस्कार किया। तब परम यशस्वी एवं श्रेष्ठ चरित्रवाले राजा हरिश्चन्द्रने महोदर रोगसे छूटकर पुरुषमेध यज्ञद्वारा वरुण आदि देवताओंका यजन किया। उस यज्ञमें विश्वामित्रजी होता हुए। परम संयमी जमदग्निने अध्वर्युका काम किया। वसिष्ठजी ब्रह्मा बने और अयास्य मुनि सामगान

Purushmedha Yagya Purush is simply touched with the Sacrificial Altar and then released and set free . Bhattabhaskara Mishra ji wrote – पयित्तकता उत्सूजयन्ते –

revealing that the yajna fire is taken around brahmin,

kshatriya, vaishya, shudra, and they are released.



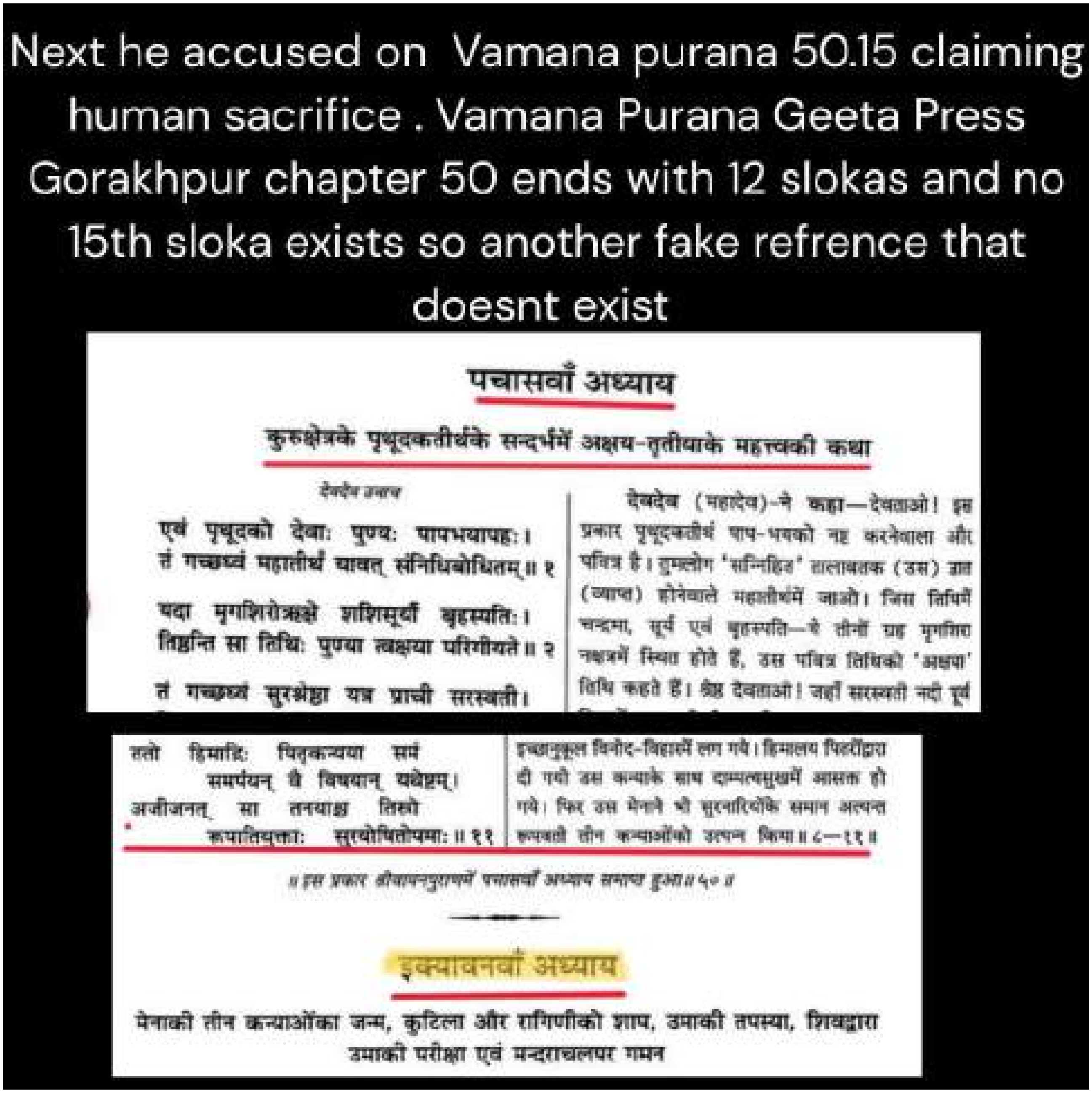
Allegations-

📚Vamana Purana 50.15📚

There, wherein the eminent king Gaya had performed the horse sacrifice a hundred times completed with the payment of liberal presents, the human sacrifice a hundred times and a thousand times as also the Rajasuya sacrifice a thousand times.”

Refutation-

Next he accused on Vamana purana 50.15 claiming human sacrifice . Vamana Purana Geeta Press Gorakhpur chapter 50 ends with 12 slokas and no 15th sloka exists so another fake refrence that doesnt exist



Next he accused on Vamana purana 50.15 claiming human sacrifice . Vamana Purana Geeta Press Gorakhpur chapter 50 ends with 12 slokas and no 15th sloka exists so another fake refrence that doesnt exist

पचासवाँ अध्याय

कुरुक्षेत्रके पृथूदकतीर्थके सन्दर्भमें अक्षय-तृतीयाके महत्त्वकी कथा

देवदेव उवाच

एवं पृथूदको देवाः पुण्यः पापभयापहः।
तं गच्छध्वं महातीर्थं यावत् संनिधिबोधितम्॥ १

यदा मृगशिरोऽऋक्षे शशिसूर्यौ बृहस्पतिः।
तिष्ठन्ति सा तिथिः पुण्या त्वक्षया परिगीयते॥ २

तं गच्छध्वं सुरश्रेष्ठा यत्र प्राची सरस्वती।

देवदेव (महादेव)-ने कहा—देवताओ! इस प्रकार पृथूदकतीर्थ पाप-भयको नष्ट करनेवाला और पवित्र है। तुमलोग 'सन्निहित' तालाबतक (उस) तक (व्याप्त) होनेवाले महातीर्थमें जाओ। जिस तिथिमें चन्द्रमा, सूर्य एवं बृहस्पति—ये तीनों ग्रह मृगशिरा नक्षत्रमें स्थित होते हैं, उस पवित्र तिथिको 'अक्षया' तिथि कहते हैं। श्रेष्ठ देवताओ! जहाँ सरस्वती नदी पूर्व

ततो हिमाद्रिः पितृकन्यया समं
समर्पयन् वै विषयान् यथेष्टम्।
अजीजनत् सा तनयाश्च तिस्रो
रूपातियुक्ताः सुरयोषितोपमाः॥ ११

इच्छानुकूल विनोद-विहारमें लग गये। हिमालय पितरोंद्वारा दी गयी उस कन्याके साथ दाम्पत्यसुखमें आसक्त हो गये। फिर उस मेनाने भी सुरनारियोंके समान अत्यन्त रूपवती तीन कन्याओंको उत्पन्न किया॥ ८—११॥

॥ इस प्रकार श्रीवामनपुराणमें पचासवाँ अध्याय समाप्त हुआ॥ ५०॥

इक्यावनवाँ अध्याय

मेनाकी तीन कन्याओंका जन्म, कुटिला और रागिणीको शाप, उमाकी तपस्या, शिवद्वारा उमाकी परीक्षा एवं मन्दराचलपर गमन

Allegations-

📚Kalika Purana 35.11-17📚
Those who worship the deity with the wine kept in the vessel of Brahmakapal, sacrifice (food) with the flesh of the brain, sacrifice (food) with the flour of the brain, always drink blood; They wear sura (liquor) and

ut (uprooted) skull in the yagyas. The crematorium Bhairav is called Mahabhairav. That Bhairav child is as bright as the sun, always adorned with eighteen arms, those with red-red eyes, always play in the group of heroines like Kaliprachanda etc. The one who eats the flesh of a burnt human being, adorned with bleeding arms, the one who eats blood (false food), always seated on the pretasan, the one with the huge mouth and the long lips, the one with the short legs and the one who plays the funny instrument, remains Bhairav.

Refutation-

He accused on kalika purana 35.11-17 claiming human sacrifice Kallika Purana does not come under the canto of 18 Puranas written by Ved Vyasa so I will not consider it authentic to comment on – Srimad Bhagvatam 12.7.22-25

23-24. The names of the eighteen Purāṇas are: (1) Bra-hma, (2) Padma, (3) Vişnu, (4) Śiva, (5) Linga, (6) Garuda, (7) Narada, (8) Bhagavata, (9) Agni, (10) Skanda, (11) Bha-visya, (12) Brahmavaivarta, (13) Markandeya (14) Vāmana (15) Varaha, (16) Matsya (17) Kurma and (18) Brahmanda.

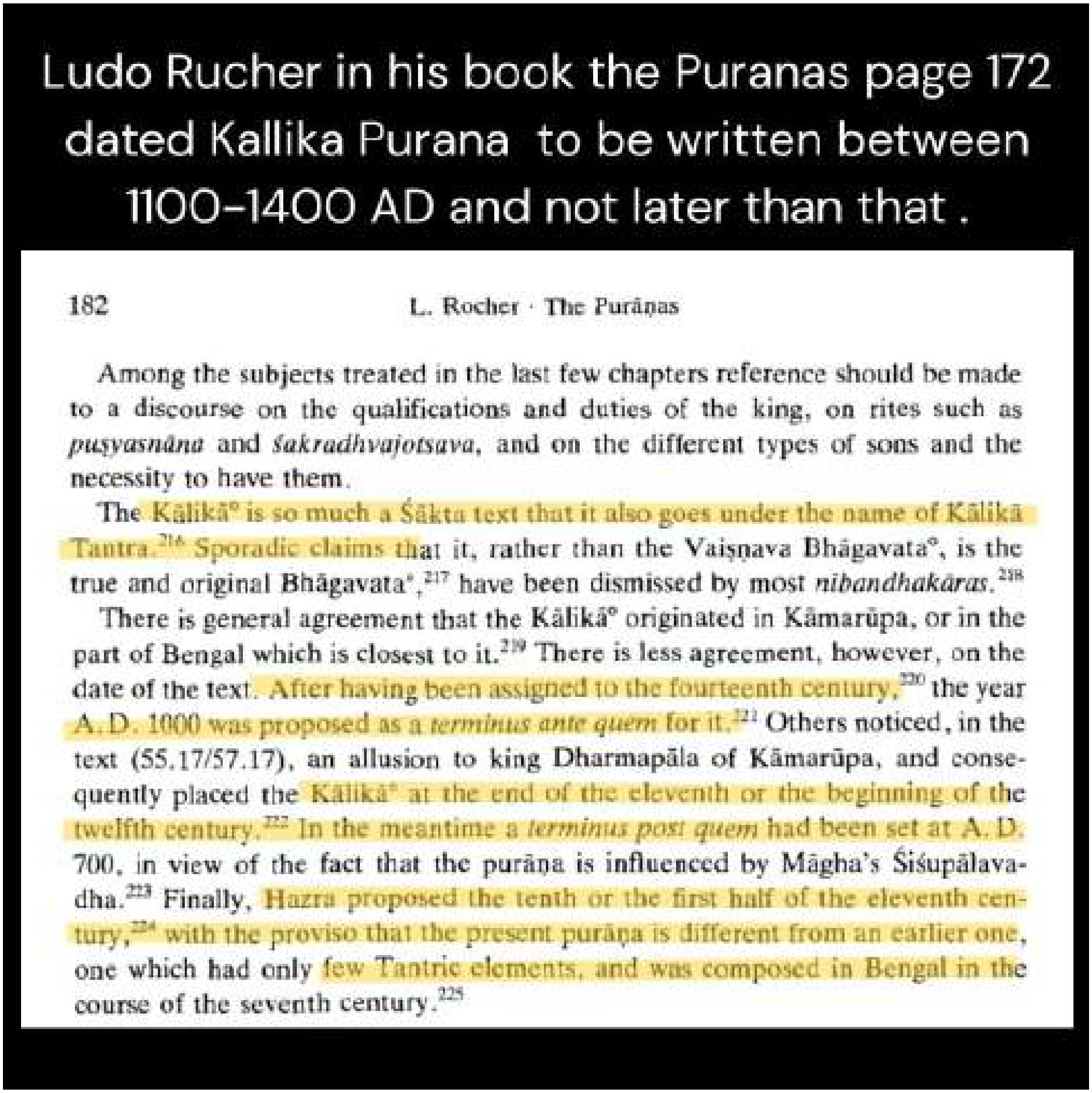
25. O Brahmana sage (Saunaka): Thus has been relat-ed (to you) the account of the classification of Vedas into different branches by the sage (Vyāsa) and his disciples and pupils of those disciples. It (listening to this account) enhances the glory of Brahman (of the listeners, if devoutly and attentively heard.)

He accused on kalika purana 35.11-17 claiming human sacrifice Kallika Purana does not come under the canto of 18 Puranas written by Ved Vyasa so I will not consider it authentic to comment on - Srimad Bhagvatam 12.7.22-25

23-24. The names of the eighteen *Purāṇas* are : (1) Brahma, (2) Padma, (3) Viṣṇu, (4) Śiva, (5) Liṅga, (6) Garuḍa, (7) Nārada, (8) Bhāgavata, (9) Agni, (10) Skanda, (11) Bhaviṣya, (12) Brahmavaivarta, (13) Mārkaṇḍeya (14) Vāmana (15) Varāha, (16) Matsya (17) Kūrma and (18) Brahmāṇḍa.

25. O Brāhmaṇa sage (Śaunaka) : Thus has been related (to you) the account of the classification of Vedas into different branches by the sage (Vyāsa) and his disciples and pupils of those disciples. It (listening to this account) enhances the glory of Brahman (of the listeners, if devoutly and attentively heard.)

Ludo Rucher in his book the Puranas page 172 dated Kallika Purana to be written between 1100-1400 AD and not later than that .


Ludo Rucher in his book the Puranas page 172 dated Kallika Purana to be written between 1100-1400 AD and not later than that .

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Among the subjects treated in the last few chapters reference should be made to a discourse on the qualifications and duties of the king, on rites such as *puṣyasnāna* and *śakradhvajotsava*, and on the different types of sons and the necessity to have them.

The Kālikā° is so much a Śākta text that it also goes under the name of Kālikā Tantra.[216] Sporadic claims that it, rather than the Vaiṣṇava Bhāgavata°, is the true and original Bhāgavata°,[217] have been dismissed by most *nibandhakāras*.[218]

There is general agreement that the Kālikā° originated in Kāmarūpa, or in the part of Bengal which is closest to it.[219] There is less agreement, however, on the date of the text. After having been assigned to the fourteenth century,[220] the year A.D. 1000 was proposed as a *terminus ante quem* for it.[221] Others noticed, in the text (55.17/57.17), an allusion to king Dharmapāla of Kāmarūpa, and consequently placed the Kālikā° at the end of the eleventh or the beginning of the twelfth century.[222] In the meantime a *terminus post quem* had been set at A.D. 700, in view of the fact that the purāṇa is influenced by Māgha's Śiśupālavadha.[223] Finally, Hazra proposed the tenth or the first half of the eleventh century,[224] with the proviso that the present purāṇa is different from an earlier one, one which had only few Tantric elements, and was composed in Bengal in the course of the seventh century.[225]

Allegations-

📚Agni Purana 311.31-33📚

(Goddess) Śīgrā (Tvaritā) should be worshipped on a cloth or in an image or on the altar. It is said that hundred, thousand or ten thousand are the counts for the repetition (of the *mantra*) or oblation (with that). After having repeated thus as laid down one should offer oblation one lakh (times) with the fat and flesh of a buffalo or goat or the body of a man."

Refutation-

He alleged on Agni purana 311.31-33 claiming Human Sacrifice . Here is Agni Purana 311.31-33 Geeta Press Gorakhpur

। मन्त्रके एक लाख जपसे मनुष्य अपने पापोंका नाश कर देता है, दस बार जप करनेसे देहशुद्धि होती है, सौ बारके जपसे तीर्थस्नानका फल होता है। वेदीपर पट या प्रतिमा रखकर उसके समक्ष सौ, हजार अथवा दस हजारकी संख्यामें जप करके हवन करना बताया गया है। इस प्रकार विधानपूर्वक जप करके एक लाख हवन करे। तिल, जौ, लावा, धान, गेहूँ, कमल-पुष्प (पाठान्तरके अनुसार आमके फल) तथा श्रीफल (बेल)- इन सबको एकत्र करके इनमें घी मिलावे और उस होम-सामग्रीस हवन करके व्रत करे। रातमें कवच आदिसे संनद्ध हो खड्ग, धनुष तथा बाण आदि लेकर एक वस्त्र धारण करके उपर्युक्त वस्तुओंसे ही देवीकी पूजा करे। वस्त्रका रंग चितकबरा, लाल, पीला, काला अथवा नीला होना चाहिये। मन्त्रवेत्ता विद्वान् दक्षिणदिशामें जाकर मण्डपके द्वारपर दूती-मन्त्रसे बलि अर्पित करे। यह बलि द्वार आदिमें अथवा एक वृक्षवाले श्मशानमें भी दी जा सकती है। ऐसा करनेसे साधक राजा हो समस्त कामनाओंका तथा सारी पृथ्वीके राज्यका उपभोग कर सकता है ॥ २५-३७ ॥

By chanting a mantra one hundred thousand times, a person destroys all their sins. Chanting it ten times purifies the body, and chanting it a hundred times yields the merit of bathing in a holy pilgrimage site. It is prescribed to perform japa (chanting) in the presence of a platform, cloth, or idol, chanting the mantra one hundred, one thousand, or ten thousand times, followed by offering oblations (havan).

In this way, after completing the prescribed chanting, one should perform a havan of one hundred thousand offerings. One should gather sesame seeds, barley, popped rice, paddy (unhusked rice), wheat, lotus flowers (or, according to another version, mango fruits), and bael fruit (wood apple), mix them with ghee, and offer this mixture into the sacred fire as part of the vow.

At night, after adorning oneself with armor like a kavacha (protective charm), and carrying a sword, bow, and arrows, the practitioner should wear a single garment and worship the Goddess with the above-mentioned offerings. The color of the garment should be variegated, red, yellow, black, or blue. A learned and mantra-wise individual should go towards the southern direction and offer a bali (sacrificial offering) at

the entrance of the pavilion using the Duti-mantra. This offering can also be made at the gateway or in a cremation ground where there is a tree.

By performing this, the practitioner becomes like a king and enjoys all desired objects and the sovereignty of the entire earth.”

पूर्णाहुति करके मन्त्रयोगी पुरुष धर्म-अधर्मसे लिप्त नहीं होता है, मोक्ष प्राप्त कर लेता है। वह उस परमपदको पहुँच जाता है, जहाँ जाकर मनुष्य फिर इस संसारमें नहीं लौटता। जैसे जलमें डाला हुआ जल उसमें मिलकर एकरूप हो जाता है, उसी प्रकार जीव शिवमें मिलकर शिवरूप हो जाता है। जो कलशोंद्वारा अभिषेक करता है, वह विजय तथा राज्य आदि सब अभीष्ट वस्तुओंको प्राप्त कर लेता है। ब्राह्मणकुलमें उत्पन्न कुमारी कन्याका पूजन करे तथा गुरु आदिको दक्षिणा दे। प्रतिदिन पूजा करके एक सहस्र आहुतियाँ अग्निमें देनी चाहिये। तिल और घीसे पूर्ण आहुति देनेपर त्वरिता देवी लक्ष्मी एवं अभिमत वस्तु देती हैं। वे विपुल भोग प्रदान करती हैं तथा और भी जो कुछ साधक चाहता है, उसे माता त्वरिता पूर्ण करती हैं। मन्त्रके जितने अक्षर हैं, उतने लाख जप करनेसे मनुष्य निधियोंका अधिपति होता है, दुगुना जप करनेपर राज्यकी प्राप्ति होती है, त्रिगुण जप करे तो यक्षिणी सिद्ध हो जाती है, चौगुने जपसे ब्रह्मपद, पाँचगुने जपसे विष्णुपद तथा छ:गुने जपसे महासिद्धि सुलभ होती है। मन्त्रके एक लाख जपसे मनुष्य अपने पापोंका नाश कर देता है, दस बार जप करनेसे देहशुद्धि होती है, सौ बारके जपसे तीर्थस्नानका फल होता है। वेदीपर पट या प्रतिमा रखकर उसके समक्ष सौ, हजार अथवा दस हजारकी संख्यामें जप करके हवन करना बताया गया है। इस प्रकार विधानपूर्वक जप करके एक लाख हवन करे। तिल, जौ, लावा, धान, गेहूँ, कमल-पुष्प (पाठान्तरके अनुसार आमके फल) तथा श्रीफल (बेल)—इन सबको एकत्र करके इनमें घी मिलावे और उस होम-सामग्रीसे हवन करके व्रत करे। रातमें कवच आदिसे सन्नद्ध हो खड्ग, धनुष तथा बाण आदि लेकर एक वस्त्र धारण करके उपर्युक्त वस्तुओंसे ही देवीकी पूजा करे। वस्त्रका रंग चितकबरा, लाल, पीला, काला अथवा नीला होना चाहिये। मन्त्रवेत्ता विद्वान् दक्षिणदिशामें जाकर मण्डपके द्वारपर दूती-मन्त्रसे बलि अर्पित करे। यह बलि द्वार आदिमें अथवा एक वृक्षवाले श्मशानमें भी दी जा सकती है। ऐसा करनेसे साधक राजा हो समस्त कामनाओंका तथा सारी पृथ्वीके राज्यका उपभोग कर सकता है॥ २५—३७॥

इस प्रकार आदि आग्नेय महापुराणमें 'त्वरिता-मूलमन्त्रकी दीक्षा आदिका कथन' नामक तीन सौ ग्यारहवाँ अध्याय पूरा हुआ॥ ३११॥

Allegations-

Padma Purana 1.59.187-191a📚
Aditya (i.e. the Sun) well-settled in the twelve mouths is always pleased with him who puts a rudraksa with twelve mouths round his neck.

He quickly obtains the fruit which one gets by a cow-sacrifice or a human sacrifice…

Refutation-

Rc Hazra in his book Puranic Records on Hindu Rites and Customs page no 120 said that the chapters after chapter 43 in Shristi khanda (including chapter 59) are later interpolations into Padma Purana and was composed likely after the Satanic Islamic Muhammadans established their rule in India . So this chapter is a later interpolation and not part of Padma Purana originally

(5) SṚṢṬI-KHAṆḌA.[58] This Khaṇḍa, which is assigned the fifth place in our edition, is really the first of the set. This position of the Khaṇḍa is betrayed by the mode of its beginning as well as by the sequence and contents of the five Parvans given in chap. 1.

This Khaṇḍa, as we have it now, can be rightly divided into two parts:

(1) chaps. 1-43 (verses 1-97)

and (2) chaps. 43 (verses 98 ff.) to the end.

It will be seen hereinafter that the chapters of the second part were added to the Sṛṣṭi-kh. after the Muhammadans had established kingdoms in India. Hence the chapters of the first part, which are of earlier date, are examined first.

[58] The Sṛṣṭi-khaṇḍa in Bengal Mss consists only of 46 (or according to Aufrecht, 45) chapters. The corresponding chapters in a Bengal Ms. (No. 1621, D. U. Mss Lib.) of this Khaṇḍa and the AnSS ed. are given below:

upon them, it is difficult to say anything about the lower limit.

Chapters 43 (verses 98 ff.) to the end, which, according to our division, form the second part of the work, are not found in the Bengal Mss. So their comparatively late date can be well understood. These chapters were written and added to the Srṣṭi-kh. after the Muhammadans had established kingdoms in India. These foreigners have been called kings[93] and scornfully described more than once under the names 'Turuṣka', 'Mleccha' and 'Yavana'[94]. The descriptions are undoubtedly aimed at the Muhammadans who 'polluted' the society and the land of the Hindus by their contact and slaughter of cows. Hence the date of composition of this part of the Srṣṭi-kh. can by no means be placed earlier than 1000 A.D. Such a late date is supported by the contents also, which are replete with Tantric elements. The Āgamas have many times been mentioned as authorities along with the Vedas and the Purāṇas; the Tulasī plant has been glorified in highly extravagant language; and so on. As Hemādri quotes

[93] In connection with the quotations the following stories of the Padma-p. have been mentioned in the Adbhutasāgara:

Even Geeta Press Gorakhpur padma Purana has only 49 Chapters and no 59th chapter exists

३०–भगवान् श्रीनारायणकी महिमा, युगोंका परिचय, प्रलयके जलमें मार्कण्डेयजीको भगवान्‌के दर्शन तथा भगवान्‌की नाभिसे कमलकी उत्पत्ति ११५
३१–मधु-कैटभका वध तथा सृष्टि-परम्पराका वर्णन ११८
३२–तारकासुरके जन्मकी कथा, तारककी तपस्या, उसके द्वारा देवताओंकी पराजय और ब्रह्माजी-का देवताओंको सान्त्वना देना ... ११९
३३–पार्वतीका जन्म, मदन-दहन, पार्वतीकी तपस्या और उनका भगवान् शिवके साथ विवाह ... १२२
४६–गणेशजीकी महिमा और उनकी स्तुति एवं पूजाका फल १८१
४७–सञ्जय-व्यास संवाद—मनुष्ययोनिमें उत्पन्न हुए दैत्य और देवताओंके लक्षण १८३
४८–भगवान् सूर्यका तथा संक्रान्तिमें दानका माहात्म्य १८५
४९–भगवान् सूर्यकी उपासना और उसका फल—भद्रेश्वरकी कथा १८७

भूमि-खण्ड

५०–शिवशर्माके चार पुत्रोंका पितृ-भक्तिके प्रभावसे श्रीविष्णुधामको प्राप्त होना १९०

Allegations –

Padma Purana 2.37.32b-42📚
I shall tell you another fierce act (mentioned) in the Vedas. When a guest goes (i.e. arrives) to the house, a brahmana (kills and) cooks (the flesh of) a great bull; or O king of kings, he would feed the guest (with the flesh of)

a goat. (They kill) a horse in a horse-sacrifice, and a bull in a bull-sacrifice; a man in a human sacrifice and goats in a Vajapeya sacrifice…

Refutation-

Ashoke Chatterjee in his book Padma Purana – A Study page number 71/281 mentioned that from chapter 26 to the end in Bhumi Khanda of Padma Purana (Including chapter 37) are later interpolations and were inserted later on in Padma Purana . Thus this chapter 37 which he alleged is a later interpolation

> twentysixth chap and runs to the end has no link with the previous chaps One can, therefore, easily understand these two broad divisions of the Bhūmi khanda viz , (i) the first twentyfive chaps and, (ii) that from chap 26 to the end
>
> A penetrating search will show that the second portion has been added later as all evidences of a late period are discernible in this section The thirtysixth chap bears traces of the later phase of development of the Jaina Philosophy The distinct mention of the name Turuska (which undoubtedly points to the Mohammedans who invaded India about the 9th century A D) which is found in the seventy-eighth chap [10] also points to that conclusion A later idea of the origin of Sūta, which does not coincide with that as given in the *Vayu-p* , has been discussed in the twentyseventh chap [11] Moreover, undue importance has been given in that portion to the Tulasi plant, which is unmistakably a mark of its later origin

Allegations –

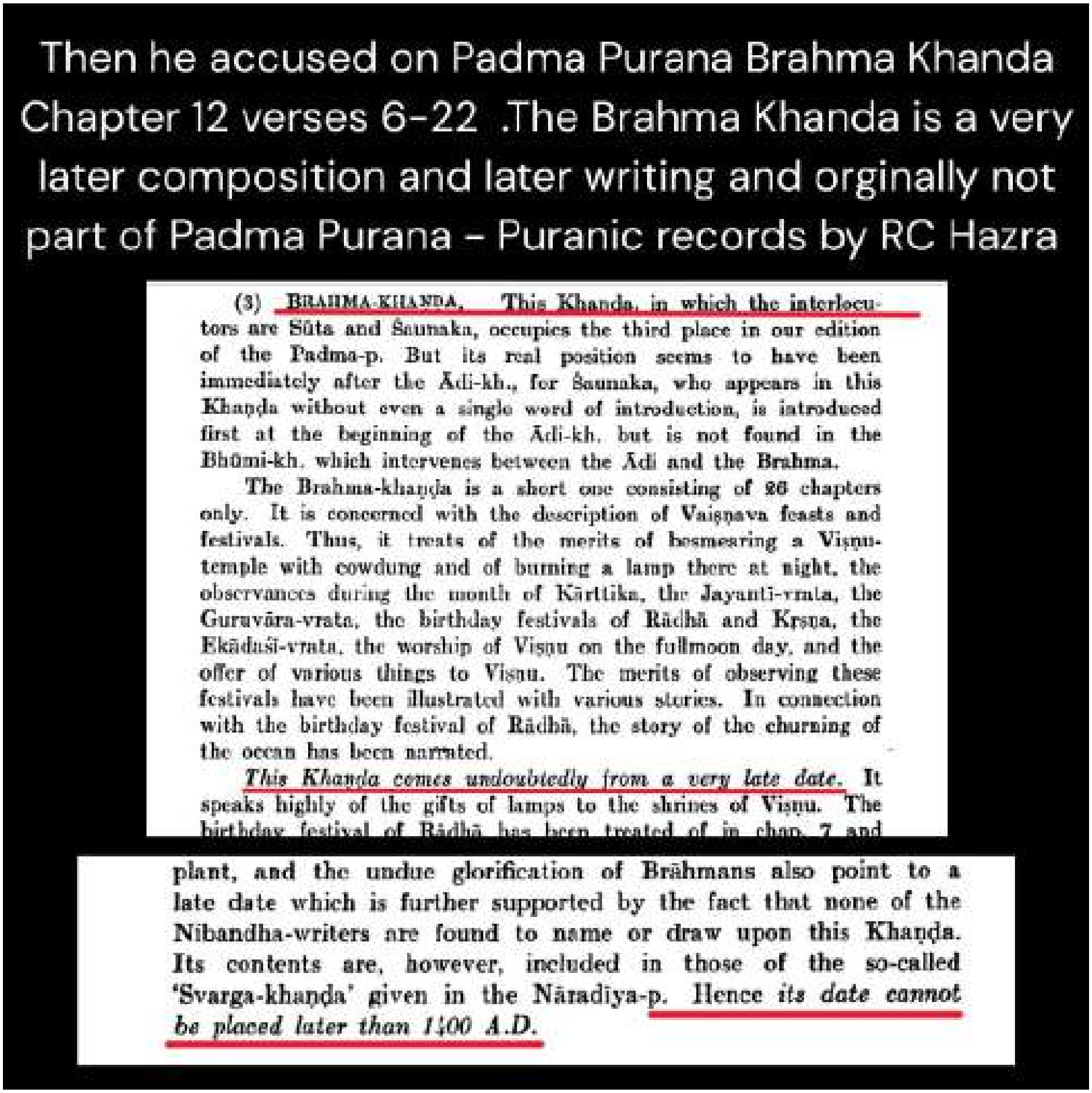
Sacrificing humans to get a good progeny,

📚Padma Purana 4.12.6-22📚
O king, I shall tell you in brief the cause of a son's birth about which you have asked me. Listen attentively. O best king, perform the sacrifice called *Naramedha*. Then you will have progeny endowed with all (good)

characteristics. O preceptor, O brāhmaṇa, tell me by bringing what kind of man I shall perform the great human sacrifice, the best among sacrifices. If a man has a handsome body, a charming face and is proficient in all sacred texts, then he is fit for sacrifice. He who is crippled, has a black complexion, is a fool, would not be fit (for sacrifice).

Refutation-

Then he accused on Padma Purana Brahma Khanda Chapter 12 verses 6-22 .The Brahma Khanda is a very later composition and later writing and orginally not part of Padma Purana – Puranic records by RC Hazra


Then he accused on Padma Purana Brahma Khanda Chapter 12 verses 6-22 .The Brahma Khanda is a very later composition and later writing and orginally not part of Padma Purana – Puranic records by RC Hazra

(3) BRAHMA-KHANDA. This Khanda, in which the interlocutors are Sūta and Śaunaka, occupies the third place in our edition of the Padma-p. But its real position seems to have been immediately after the Ādi-kh., for Śaunaka, who appears in this Khaṇḍa without even a single word of introduction, is introduced first at the beginning of the Ādi-kh. but is not found in the Bhūmi-kh. which intervenes between the Ādi and the Brahma.

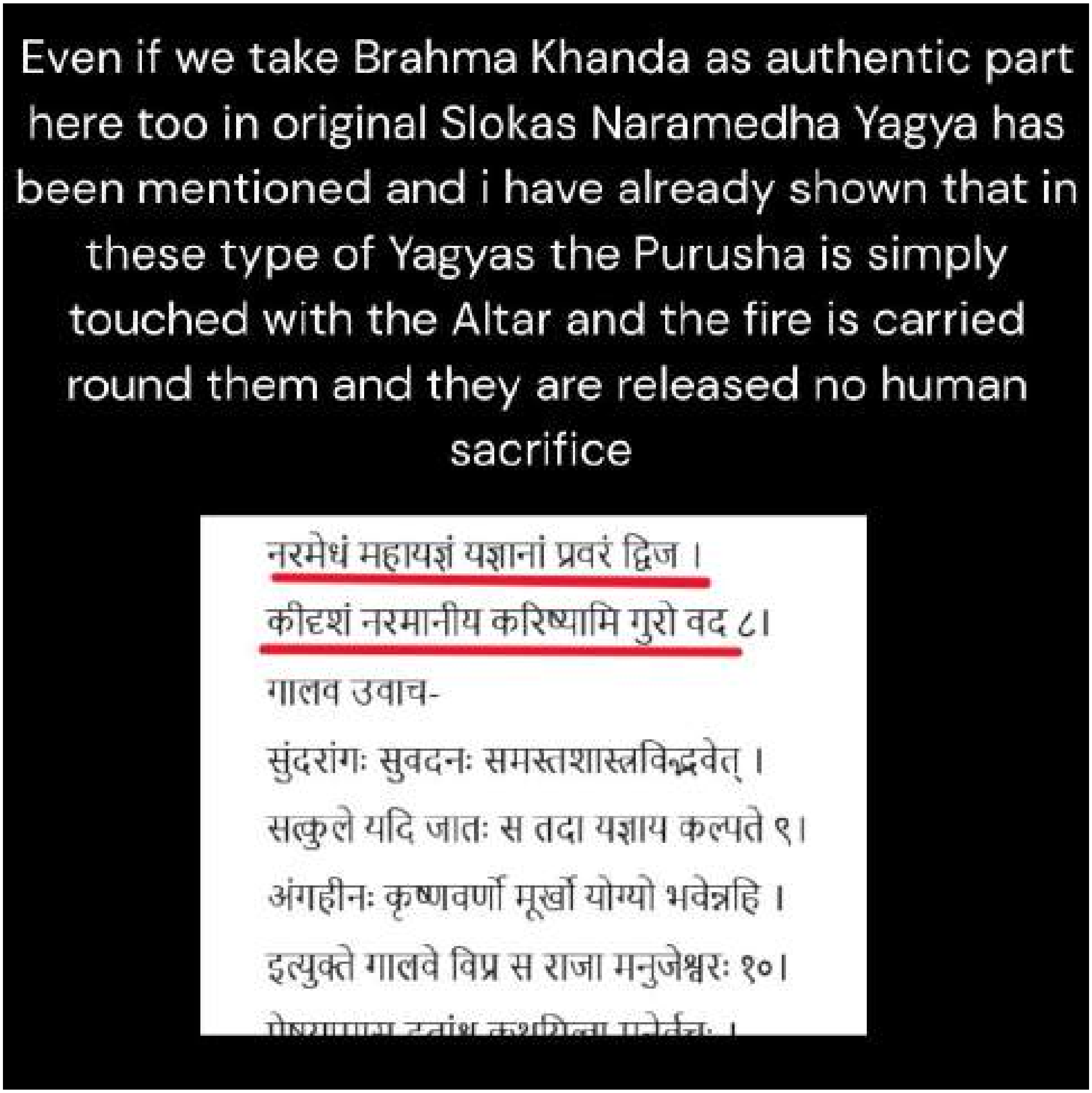
The Brahma-khaṇḍa is a short one consisting of 26 chapters only. It is concerned with the description of Vaiṣṇava feasts and festivals. Thus, it treats of the merits of besmearing a Viṣṇu-temple with cowdung and of burning a lamp there at night, the observances during the month of Kārttika, the Jayantī-vrata, the Guruvāra-vrata, the birthday festivals of Rādhā and Kṛṣṇa, the Ekādaśī-vrata, the worship of Viṣṇu on the fullmoon day, and the offer of various things to Viṣṇu. The merits of observing these festivals have been illustrated with various stories. In connection with the birthday festival of Rādhā, the story of the churning of the ocean has been narrated.

This Khanda comes undoubtedly from a very late date. It speaks highly of the gifts of lamps to the shrines of Viṣṇu. The birthday festival of Rādhā has been treated of in chap. 7 and

plant, and the undue glorification of Brāhmans also point to a late date which is further supported by the fact that none of the Nibandha-writers are found to name or draw upon this Khaṇḍa. Its contents are, however, included in those of the so-called 'Svarga-khaṇḍa' given in the Nāradīya-p. Hence *its date cannot be placed later than 1400 A.D.*

Even if we take Brahma Khanda as authentic part here too in original Slokas Naramedha Yagya has been mentioned and i have already shown that in these type of Yagyas the Purusha is simply touched with the Altar and the fire is carried round them and they are released no human sacrifice

नरमेधं महायज्ञं यज्ञानां प्रवरं द्विज ।
कीदृशं नरमानीय करिष्यामि गुरो वद ८।



Allegations-

📚Yajur Veda 30.1-22📚
OUR sacrifice, God Savitar! speed onward: speed to his share the sacrifice's patron…For Brahman (Priesthood) he binds a Brahman to the stake; for Kshatra (Royalty) a Râjanya; for the Maruts a Vaisya; for Penance a Sûdra; for Darkness a robber; for Hell a homicide or a man who has lost his onsecrated fire; for Misfortune a eunuch; for Venality an Ayogû; for Kâma a harlot; for Excessive Noise a Mâgadha…Now he ties up the eight following variform men: one too tall, one too short, one too stout, one too thin, one too white, one too black, one too bald, one too airy. These must be neither Sûdras nor Brâhmans, and must be dedicated to Prajâpati."

Refutation-

Here is Yajur Veda 30.1-22 Uvat Bhasya No Human Sacrifice

तीसवां अध्याय

देव सवितः प्र सुव यज्ञं प्र सुव यज्ञपतिं भगाय.
दिव्यो गन्धर्वः केतपूः केतं नः पुनातु वाचस्पतिर्वाचं नः स्वदतु.. (१)

हे सविता देव! आप प्रमुख उत्पादक व यज्ञ के जनक हैं. आप यज्ञपति को भाग्य प्रदान करने की कृपा कीजिए. आप दिव्य गंधर्व और पवित्र विचारों वाले हैं. आप हमारी विचार वाणी को भी पवित्र बनाने की कृपा कीजिए. आप वाणी पति हैं. आप हमें भी मधुर वचन दीजिए. (१)

तत्सवितुर्वरेण्यं भर्गो देवस्य धीमहि. धियो यो नः प्रचोदयात्.. (२)

हे सविता देव! आप वरेण्य और देवताओं के लिए सौभाग्य धारते हैं. आप हमारी बुद्धि को भी प्रेरित करने की कृपा कीजिए. (२)

विश्वानि देव सवितर्दुरितानि परा सुव. यद्भद्रं तन्न ऽ आ सुव.. (३)

हे सविता देव! आप सब देवों के देव हैं. आप हमारी कमियों को दूर कीजिए. आप जो भी हमारे लिए भद्र है, उसे लाने की कृपा कीजिए. (३)

विभक्तार ँ्ः हवामहे वसोश्चित्रस्य राधसः. सवितारं नृचक्षसम्.. (४)

हे सविता देव! हम आप का आह्वान करते हैं. आप संरक्षक, धनवान, प्रेरक व सभी को संपत्ति देने वाले हैं. (४)

ब्रह्मणे ब्राह्मणं क्षत्राय राजन्यं मरुद्भ्यो वैश्यं तपसे शूद्रं तमसे तस्करं नारकाय वीरहणं पाप्मने क्लीब माक्रयाया ऽ अयोगूं कामाय पुँश्चलूमतिक्रुष्टाय मागधम्.. (५)

ब्राह्मण के लिए ब्रह्मज्ञान, क्षत्रिय के लिए रक्षण, वैश्य के लिए पालनपोषण, शूद्र के लिए सेवा कर्तव्य व उपयुक्त हैं. चोर के लिए अंधकार, नरक के लिए वीरघातक, नपुंसक के लिए पाप, खरीद के लिए पुरुषार्थी, काम के लिए व्यभिचारी अच्छी बोलने की शक्ति के लिए प्रमाण देने वाला उपयुक्त होता है. (५)

नृत्ताय सूतं गीताय शैलूषं धर्माय सभाचरं नरिष्ठायै भीमलं नर्माय रेभ ँ्ः हसाय कारिमानन्दाय स्त्रीषखं प्रमदे कुमारीपुत्रं मेधायै रथकारं धैर्याय तक्षाणम्.. (६)

अंग चालन हेतु सूत, गीत के लिए नट, धर्म के लिए सभासद, नेतृत्व हेतु क्षमतावान, नरमाई हेतु मधुरभाषी, मनोविनोद हेतु स्वांग करने वाला उपयुक्त रहता है. आनंद प्राप्ति के लिए स्त्रियों के प्रति सख्य भाव, प्रबल मद (से उन्मत्त) के लिए कुमारी (वीरांगना) पुत्र, मेधावी के लिए रथकार और धैर्य के लिए गढ़िया (गढ़ाई करने वाला) उपयुक्त है. (६)

तपसे कौलालं मायायै कर्मार ံ३ रूपाय मणिकार ံ३ शुभे वप ံ३ शरव्याया ऽ इषुकार ံ३ हेत्यै धनुष्कारं कर्मणे ज्याकारं दिष्टाय रज्जुसर्जं मृत्यवे मृगयु मन्तकाय श्वनिनम्.. (७)

तपाने के लिए कुम्हार, माया के लिए कारीगर, रूप के लिए मणिकार, शुभ कार्य के लिए काटछांट में प्रवीण, लक्ष्यभेदी बाण के लिए इषुकार, आयुध के लिए धनुषकार, कर्म के लिए ज्याकार (डोरी बनाने वाले), आज्ञा देने हेतु रज्जुसर्जक (रस्सी बनाने वाले), मृत्यु के लिए कसाई, यम के लिए कुत्ते पालक की नियुक्ति की जानी चाहिए. (७)

नदीभ्य: पौञ्जिष्ठ मृक्षीकाभ्यो नैषादं पुरुषव्याघ्राय दुर्मदं गन्धर्वाप्सरोभ्यो व्रात्यं प्रयुग्भ्य ऽ उन्मत्त ံ३ सर्पदेवजनेभ्योप्रतिपदमयेभ्य: कितव मीर्यताया ऽ अकितवं पिशाचेभ्यो विदलकारीं यातुधानेभ्य: कण्टकीकारीम्.. (८)

नदियों के लिए नाविक, रीछ आदि के लिए वनचरों (निषाद), शेर की तरह दुर्दम्य पुरुष के लिए प्रबल प्रतापी को, गंधर्व और अप्सराओं के लिए असंस्कारित, शोधार्थी हेतु उन्मत्त को, सांप, मनुष्य और देवों के लिए ज्ञानी को, जुए के लिए जुए में कुशल व्यक्ति को, उन्नति के लिए छलकपट मुक्त को पिशाचों के लिए हृदय विदीर्ण करने वाले राक्षस जैसे लुटेरों के लिए रास्ते में कांटे (रोड़े) अटकाने वालों को नियुक्त किया जाना चाहिए. (८)

सन्धये जारं गेहायोपपति मार्त्यै परिवित्तं निर्ऋत्यै परिविविदान मराध्या ऽ एदिधिषु: पतिं निष्कृत्यै पेशस्कारी ံ३ संज्ञानाय स्मरकारीं प्रकामोद्यायोपसदं वर्णायानुरुधं बलायोपदाम्.. (९)

संधि के लिए मित्र को, घर के लिए उपमुखिया को, गरीबी के लिए धनी को, आपातकाल में साधन जुटाने में दक्ष को, सिद्धि के लिए हित को सर्वोपरि मानने वाले, संस्कार हेतु शुद्धिकरण में कुशल को, ज्ञानप्राप्ति हेतु कार्य कुशल को, अचानक काम आ पड़ने पर पास वाले व्यक्ति को, स्वीकार कराने के लिए आग्रह में दक्ष को तथा बल हेतु सहारा देने वाले को नियुक्त करना चाहिए. (९)

शत्रुओं के नाश हेतु तलवार वाले को, मनोरंजन हेतु बौने को, द्वार हेतु मेहनती को नियुक्त किया जाना चाहिए. सपने के लिए चक्षुहीन का, अधर्म के लिए बहरे का अनुकरण करना चाहिए. पवित्रता के लिए वैद्य, अच्छे ज्ञान के लिए नक्षत्र विज्ञानी, अशिक्षा हेतु प्रश्नकर्ता, उपशिक्षा हेतु अभिप्रश्न कर्ता और मर्यादा के लिए प्रश्न कर्त्ता को नियुक्त करना चाहिए. (१०)

अर्मेभ्यो हस्तिपं जवायाश्वपं पुष्ट्यै गोपालं वीर्यायाविपालं तेजसेजपालमिरायै कीनाशं कीलालाय सुराकारं भद्राय गृहप ံ श्रेयसे वित्तधमाध्यक्ष्यायानुक्षत्तारम्.. (११)

भारी वाहन हेतु हाथी पालक को, तेज गति हेतु अश्व पालक को, पुष्टि हेतु ग्वाले को, वीर्य हेतु भेड़ पालक को, तेज हेतु बकरी पालक को, अन्नवृद्धि हेतु किसान को, अमृत जैसे पेय हेतु अमृत विशेषज्ञ को, सुख कल्याण हेतु गृहपति, श्रेय हेतु धनवान को, अध्यक्षता हेतु निरीक्षक को नियुक्त किया जाना चाहिए. (११)

भायै दार्वाहारं प्रभाया ऽ अग्न्येधं ब्रध्नस्य विष्टपायाभिषेक्तारं वर्षिष्ठाय नाकाय परिवेष्टारं देवलोकाय पेशितारं मनुष्यलोकाय प्रकरितार ံ सर्वेभ्यो लोकेभ्य ऽ उपसेक्तारमव ऋत्यै वधायोपमन्थितारं मेधाय वासः पल्पूलीं प्रकामाय रजयित्रीम्.. (१२)

अग्नि हेतु लकड़हारे, प्रकाश हेतु अग्नि जलाने वाले, गरमी के लिए जल बरसाने वाले को, स्वर्ग जैसे सुख हेतु चारों ओर से घेरने वाले को, देवलोक हेतु सुंदर आकार बनाने वाले को, मनुष्यलोक हेतु प्रसार करने वाले को, सभी लोकों के लिए संतोष देने वाले को, वध के लिए हल्ला मचाने वाले को नियुक्त किया जाना चाहिए. बुद्धि पाने के लिए वस्त्र क्षालन, शोभा हेतु चित्रकारी के ज्ञाता का अनुकरण करना चाहिए. (१२)

ऋतये स्तेनहृदयं वैरहत्याय पिशुनं विविक्त्यै क्षत्तार मौपद्रष्ट्र्यायानुक्षत्तारं बलायानुचरं भूम्ने परिष्कन्दं प्रियाय प्रियवादिन मरिष्ट्या ऽ अश्वसाद ံ स्वर्गाय लोकाय भागदुघं वर्षिष्ठाय नाकाय परिवेष्टारम्.. (१३)

शत्रु के लिए गुप्त हृदय वाला, वैरी की हत्या हेतु चुगलखोर, भेद के लिए भेद करने वाले को, निरीक्षण के लिए निरीक्षक को, बल हेतु आज्ञा पालक को, क्षेत्र विशेष हेतु भ्रमणशील को, प्रिय के लिए प्रिय बोलने वाले को, अरिष्ट निवारण हेतु घुड़सवार को, स्वर्ग के लिए भाग्यदोहक को अच्छे सुख के लिए सब ओर से वेष्टित (घेरने) वाले को नियुक्त करना चाहिए. (१३)

समझने वाले की नियुक्ति करनी चाहिए. योग के लिए योगी को नियुक्त करना चाहिए. शोक के लिए सांत्वना देने वाले को नियुक्त करना चाहिए. संरक्षण के लिए मुक्ति दाता को नियुक्त करना चाहिए. उतारचढ़ाव हेतु ऊंचनीच में दक्ष को, शरीर हेतु मनोनुकूल आचरण करने वाले को, शालीनता हेतु आंख शुद्ध करने वाले को, नियुक्त किया जाना चाहिए. विपत्ति हेतु संचय नीति को यमनियम आदि हेतु असूया (ईर्ष्या रहित) को नियुक्त किया जाना चाहिए. (१४)

यमाय यमसूमथर्वभ्योवतोका ं॑ संवत्सराय पर्यायिणीं
परिवत्सरायाविजातामिदावत्सरायातीत्वरीमिद्वत्सरायातिष्कद्वरीं वत्सराय विजर्जरा ं॑
संवत्सराय पलिक्नीमृभुभ्योजिनसन्ध ं॑ साध्येभ्यश्चर्मम्नम्.. (१५)

हे परमात्मा! यम के लिए नियम में समर्थ स्त्री को नियुक्त करना चाहिए. अहिंसकों के लिए अवतोका नामक स्त्री को नियुक्त करना चाहिए. संवत्सर हेतु समय की व्यवस्था जानने वाली की नियुक्ति की जानी चाहिए. परिवत्सर के लिए कुंआरी को, इदावत्सर हेतु गतिशील को, अनुवत्सर हेतु ज्ञानवती को, वत्सर या अनुवत्सर हेतु वृद्धा को, संवत्सर हेतु श्वेत बालों वाली वृद्धा को नियुक्त करना चाहिए. ऋभु हेतु पराजित न होने वाले से मित्रता की जानी चाहिए. साध्य हेतु विशेष धर्म ज्ञानी की नियुक्ति की जानी चाहिए. (१५)

सरोभ्यो धैवरमुपस्थावराभ्यो दाशं वैशन्ताभ्यो वैन्दं नड्वलाभ्य: शौष्कलं पाराय मार्गारमवाराय कैवर्तं तीर्थेभ्य ऽ आन्दं विषमेभ्यो मैनाल ं॑ स्वनेभ्य: पर्णकं गुहाभ्य: किरात ं॑ सानुभ्यो जम्भकं पर्वतेभ्य: किम्पूरुषम्.. (१६)

तालाब हेतु मछुआरों को, उपवन हेतु सेवकों को, छोटे तालाब हेतु निषादों को, नडवल हेतु मछली से जीविका निर्वाहक को नियुक्त किया जाना चाहिए. पार जाने के लिए रास्ता जानने वाले को, उस पार से इस पार आने वाले के लिए केवट को, तीर्थ के लिए बाड़ बांधने वाले को, असमान स्थान के लिए किनारा लगाने वाले को नियुक्त करना चाहिए. मधुर ध्वनि के लिए तुरही वादक की, गुफाओं के लिए भीलकिरात की, शिखर के लिए प्रचंड व्यक्ति की और पर्वत के लिए छोटे पुरुषों की नियुक्ति की जानी चाहिए. (१६)

बीभत्सायै पौल्कसं वर्णाय हिरण्यकारं तुलायै वाणिजं पश्चादोषाय ग्लाविनं विश्वेभ्यो भूतेभ्य: सिध्मलं भूत्यै जागरणमभूत्यै स्वपनमार्त्यै जनवादिनं व्यृद्ध्या ऽ अपगल्भ ं॑ स ं॑ शराय प्रच्छिदम्.. (१७)

बीभत्स (भयंकर/घृणित) कामों के लिए अनगढ़ (निर्दय) लोगों की नियुक्ति की जानी चाहिए. अच्छे वर्ण के लिए सुनार, तौलने के लिए बनिए की नियुक्ति करनी चाहिए. बाद में दोष देने के लिए नाराज व्यक्ति को, सभी प्राणियों के लिए सिद्धिदायक व्यक्ति को नियुक्त करना चाहिए. समृद्धि हेतु जागरणशील

को, असमृद्धि हेतु स्वप्नजीवी को, पीड़ा से मुक्ति के लिए सावधान करने वाले को, उन्नति (बढ़ोतरी) हेतु अभिमान रहित को, बाण निशाने पर साधने के लिए लक्ष्य साधक को नियुक्त करना चाहिए. (१७)

अक्षराजाय कितवं कृतायादिनवदर्शं त्रेतायै कल्पिनं द्वापरायाधिकल्पिन मास्कन्दाय सभास्थाणुं मृत्यवे गोव्यच्छमन्तकाय गोघातं क्षुधे यो गां विकृन्तन्तं भिक्षमाण ऽ उपतिष्ठति दुष्कृताय चरकाचार्यं पाप्मने सैलगम्.. (१८)

जुआ खेलने के लिए द्यूतकार, क्रियाशील हेतु समीक्षा करने वाले, त्रेता के लिए कल्पनाकार, द्वापर हेतु अकल्पनाकार की नियुक्ति की जानी चाहिए. आक्रमण जैसी स्थिति में स्थिर मति वाला ठीक रहता है. मृत्यु की स्थिति में इंद्रियों का अनुकरण कर्ता ठीक रहता है. यमराज हेतु गौ घाती, भूख हेतु भीख मांगने वाले, पाप के निवारण के लिए चरकाचार्य और दुष्टों के लिए कठोर दंड दे सकने वाले की नियुक्ति की जानी चाहिए. (१८)

प्रतिश्रुत्काया ऽ अर्त्तनं घोषाय भषमन्ताय बहुवादिनमनन्ताय मूक ंश्च शब्दायाडम्बराघातं महसे वीणावादं क्रोशाय तूणवध्म मवरस्पराय शङ्खध्मं वनाय वनपमन्यतोरण्याय दावपम्.. (१९)

प्रतिज्ञा के लिए उस को निबाह सकने वाले की नियुक्ति की जानी चाहिए. योजना के लिए उद्घोषक को, विवाद निर्णय हेतु चुप रहने वालों को, बहुवादी हेतु आडंबर का आघात करने वाले को, महिमा हेतु वीणावादक को, भीषण स्वर के लिए ढोल बजाने वाले को, ठीकठीक आवाज हेतु शंख वादक को, वन रक्षार्थ वन रक्षक को, अन्य वनों की रक्षा के लिए दावानल रक्षक को नियुक्त करना चाहिए. (१९)

नर्माय पुंश्चलू ंश्च हसाय कारिं यादसे शाबल्यां ग्रामण्यं गणकमभिक्रोशकं तान्महसे वीणावादं पाणिघ्नं तूणवध्मं तान्नृत्तायानन्दाय तलवम्.. (२०)

मनोरंजन हेतु पुरुषों के पीछे चलने वाली, हंसाने में नक्काल, जल जंतुओं को मारने में नीच जाति वालों की नियुक्ति की जानी चाहिए. स्वागतसत्कार के लिए ग्रामीण ज्योतिषी और व्यवहार कुशल व्यक्ति की नियुक्ति की जानी चाहिए. नृत्य हेतु वीणावादक, तालवादक और स्वरवादक की नियुक्ति की जानी चाहिए. आनंद हेतु तालीवादक की नियुक्ति की जानी चाहिए. (२०)

अग्नये पीवानं पृथिव्यै पीठसर्पिणं वायवे चाण्डालमन्तरिक्षाय व ंश्च शनर्तिनं दिवे खलति ंश्च सूर्याय हर्यक्षं नक्षत्रेभ्यः किर्मिरं चन्द्रमसे किलासमह्ने शुक्लं पिङ्गाक्ष ंश्च रात्र्यै कृष्णं पिङ्गाक्षम्.. (२१)

आग से जुड़े कार्य हेतु पुष्ट को, पृथ्वी के लिए आसन पर बैठने वाले को,

वायु को सहने के लिए चांडाल को, अधर में लटकने जैसे काम के लिए बांस पर नृत्य करने वाले को नियुक्त करना चाहिए. स्वर्गलोक हेतु खगोल विज्ञानी को, सूर्य हेतु हरे रंग वाले को, नक्षत्रों के लिए नारंगी रंग जानने वाले को, चंद्रमा हेतु किलास (चर्म रोग विशेष) वाले को, सफेद रंग हेतु पीली आंख वाले को, रात्रि के लिए कालीपीली आंखों वालों को नियुक्त किया जाना चाहिए. (२१)

अथैतानष्टौ विरूपाना लभतेतिदीर्घं चातिह्रस्वं चातिस्थूलं चातिकृशं चातिशुक्लं
चातिकृष्णं चातिकुल्वं चातिलोमशं च.
अशूद्रा ऽ अब्राह्मणास्ते प्राजापत्या: मागध: पुँश्चली कितव: क्लीबोशूद्रा ऽ
अब्राह्मणास्ते प्राजापत्या:.. (२२)

इस प्रकार इन आठों अति दीर्घ, अतिह्रस्व, अतिस्थूल, अतिकृश, अतिशुक्ल, अतिकृष्ण, रोम रहित व रोम सहित को तथा इन चार प्रकार के चाटुकार, चरित्रहीन, जुआरी, नपुंसक ऐसे ब्राह्मणत्वहीन अशूद्र प्रजापालक को सौंप देना चाहिए. (२२)

Yajur Veda 30.1 –

हे सविता देव! आप प्रमुख उत्पादक व यज्ञ के जनक हैं. आप यज्ञपति को भाग्य प्रदान करने की कृपा कीजिए. आप दिव्य गंधर्व और पवित्र विचारों वाले हैं. आप हमारी विचार वाणी को भी पवित्र बनाने की कृपा कीजिए. आप वाणी पति हैं. आप हमें भी मधुर वचन दीजिए

O Savita Deva! You are the main producer and the father of Yagya. Please bless the Yagyapati with good fortune. You are a divine Gandharva and have pure thoughts. Please bless us with making our thoughts and speech pure. You are the husband of speech. Please give us sweet words too –

Yajur Veda 30.2-

हे सविता देव! आप वरेण्य और देवताओं के लिए सौभाग्य धारते हैं. आप हमारी बुद्धि को भी प्रेरित करने की कृपा कीजिए

O Savita Deva! You are revered and bring good fortune to the gods. Please be kind enough to inspire our intellect as well.

Yajur Veda 30.3-

हे सविता देव ! आप सब देवों के देव हैं. आप हमारी कमियों को दूर कीजिए. आप जो भी हमारे लिए भद्र है, उसे लाने की कृपा कीजिए

O Savita Deva! You are the God of all Gods. Please remove our shortcomings. Please bless us with whatever is good for us.

Yajur Veda 30.4

हे सविता देव ! हम आप का आह्वान करते हैं. आप संरक्षक, धनवान, प्रेरक व सभी को संपत्ति देने वाले हैं

O Savita Deva! We invoke you. You are the protector, the wealthy, the motivator and the giver of wealth to everyone –

Yajur Veda 30.5

ब्राह्मण के लिए ब्रह्मज्ञान, क्षत्रिय के लिए रक्षण, वैश्य के लिए पालनपोषण, शूद्र के लिए सेवा कर्तव्य व उपयुक्त हैं. चोर के लिए अंधकार, नरक के लिए वीरघातक, नपुंसक के लिए पाप, खरीद के लिए पुरुषार्थी, काम के लिए व्यभिचारी अच्छी बोलने की शक्ति के लिए प्रमाण देने वाला उपयुक्त होता है

Brahma Gyan (knowledge of God) is suitable for Brahmin, protection for Kshatriya, upbringing for Vaishya, service and duty are suitable for Shudra. Darkness is suitable for thief, Veer Ghatak for hell, sin for Napunsak , hard working for purchase, adulterer for sex,

Yajur Veda 30.6-

अंग चालन हेतु सूत, गीत के लिए नट, धर्म के लिए सभासद, नेतृत्व हेतु क्षमतावान, नरमाई हेतु मधुरभाषी, मनोविनोद हेतु स्वांग करने वाला उपयुक्त रहता है. आनंद प्राप्ति के लिए स्त्रियों के प्रति सख्य भाव, प्रबल मद (से उन्मत्त) के लिए कुमारी (वीरांगना) पुत्र, मेधावी के लिए रथकार और धैर्य के लिए गढ़िया (गढ़ाई करने वाला) उपयुक्त है. (६)

“For movement of limbs, a charioteer (Soot) is suitable; for singing, an actor (Nat); for upholding righteousness, a councilor (Sabhasad); and for leadership, a capable person is appropriate. For gentleness, one who speaks sweetly is fit; for entertainment, a mimic or performer is apt.

For the attainment of true joy, a friendly attitude towards women is appropriate; for someone intoxicated with pride, a daughter born of a

valiant maiden is suitable (to humble or balance them); for an intelligent person, a skilled charioteer or craftsman is beneficial; and for cultivating patience, a stone carver or sculptor (Gadhiya) is fitting."

Yajur Veda 30.7-

तपाने के लिए कुम्हार, माया के लिए कारीगर, रूप के लिए मणिकार, शुभकार्य के लिए काटछांट में प्रवीण, लक्ष्यभेदी बाण के लिए इषुकार, आयुध के लिए धनुषकार, कर्म के लिए ज्याकार (डोरी बनाने वाले), आज्ञा देने हेतु रज्जुसर्जक (रस्सी बनाने वाले), मृत्यु के लिए कसाई, यम के लिए कुत्ते पालक की नियुक्ति की जानी चाहिए. (

"For heating (or firing), a potter is suitable; for illusion or trickery, a skilled artisan; for beauty, a jeweler; for auspicious tasks, one who is adept at trimming and refining; for an arrow that hits the target, a fletcher (maker of arrows); for weaponry, a bow-maker; for action (karma), a string-maker; for issuing commands, a rope-maker; for death, a butcher; and for Yama (the god of death), a keeper of dogs should be appointed."

Yajur Veda 30.8-

नदियों के लिए नाविक, रीछ आदि के लिए वनचरों (निषाद), शेर की तरह दुर्दम्य पुरुष के लिए प्रबल प्रतापी को, गंधर्व और अप्सराओं के लिए असंस्कारित, शोधार्थी हेतु उन्मत्त को, सांप, मनुष्य और देवों के लिए ज्ञानी को, जुए के लिए जुए में कुशल व्यक्ति को, उन्नति के लिए छलकपट मुक्त को पिशाचों के लिए हृदय विदीर्ण करने वाले राक्षस जैसे लुटेरों के लिए रास्ते में कांटे (रोड़े) अटकाने वालों को नियुक्त किया जाना चाहिए

"For rivers, a boatman should be appointed; for bears and similar creatures, forest dwellers (Nishadas) are suitable; for a fierce, lion-like man, only one of great valor should confront him. For celestial beings like Gandharvas and Apsaras, the unsophisticated (untrained or raw) are appropriate; for a researcher or seeker of truth, one who is madly obsessed (intensely passionate) is suitable. For dealing with snakes, humans, and gods, a wise person is needed; for gambling, someone skilled in gambling; for progress, one free of deceit; for dealing with demons (Pisachas), someone who can pierce the heart (extremely fearless or ruthless); and for robbers like rakshasas, those who lay thorns (obstacles) in their path should be appointed."

Yajur Veda 30.9-

संधि के लिए मित्र को, घर के लिए उपमुखिया को, गरीबी के लिए धनी को, आपातकाल में साधन जुटाने में दक्ष को, सिद्धि के लिए हित को सर्वोपरि मानने वाले, संस्कार हेतु शुद्धिकरण में कुशल को, ज्ञानप्राप्ति हेतु कार्य कुशल को, अचानक काम आ पड़ने पर पास वाले व्यक्ति को, स्वीकार कराने के लिए आग्रह में दक्ष को तथा बल हेतु सहारा देने वाले को नियुक्त करना चाहिए. (९)

"For making peace, a friend should be appointed; for managing the household, a deputy or assistant head; for poverty, a wealthy person; in emergencies, someone skilled at gathering resources; for success, one who prioritizes the welfare of others; for rites and rituals, someone adept in purification; for acquiring knowledge, a person efficient in action; in sudden situations, the nearest available person; for persuading others, someone skilled in gentle insistence; and for strength, one who offers solid support should be appointed."

Yajur Veda 30.10-

शत्रुओं के नाश हेतु तलवार वाले को, मनोरंजन हेतु बौने को, द्वार हेतु मेहनती को नियुक्त किया जाना चाहिए. सपने के लिए चक्षुहीन का, अधर्म के लिए बहरे का अनुकरण करना चाहिए. पवित्रता के लिए वैद्य, अच्छे ज्ञान के लिए नक्षत्र विज्ञानी, अशिक्षा हेतु प्रश्नकर्ता, उपशिक्षा हेतु अभिप्रश्न कर्ता और मर्यादा के लिए प्रश्न कर्त्ता को नियुक्त करना चाहिए. (१०)

"For the destruction of enemies, one who wields a sword should be appointed; for entertainment, a dwarf; and for guarding the gate, a hardworking person. For dreams, one should follow the example of the blind; for unrighteousness, the deaf should be emulated. For purity, a physician; for refined knowledge, an astrologer; for ignorance, a questioner; for secondary learning, one who asks counter-questions; and for maintaining decorum, a person who raises thoughtful questions should be appointed."

Yajur Veda 30.11-

भारी वाहन हेतु हाथी पालक को, तेज गति हेतु अश्व पालक को, पुष्टि हेतु ग्वाले को, वीर्य हेतु भेड़ पालक को, तेज हेतु बकरी पालक को, अन्नवृद्धि हेतु किसान को, अमृत जैसे पेय हेतु अमृत विशेषज्ञ

को, सुख कल्याण हेतु गृहपति, श्रेय हेतु धनवान को, अध्यक्षता हेतु निरीक्षक को नियुक्त किया जाना चाहिए.

“For heavy transport, an elephant-keeper should be appointed; for speed, a horse-keeper; for nourishment, a cowherd; for virility, a shepherd (keeper of sheep); for brilliance or vitality, a goat-herder; for crop abundance, a farmer; for nectar-like drinks, an expert in nectar; for happiness and well-being, a householder; for prestige, a wealthy person; and for supervision or leadership, an inspector should be appointed.”

Yajur Veda 30.12-

अग्नि हेतु लकड़हारे, प्रकाश हेतु अग्नि जलाने वाले, गरमी के लिए जल बरसाने वाले को, स्वर्ग जैसे सुख हेतु चारों ओर से घेरने वाले को, देवलोक हेतु सुंदर आकार बनाने वाले को, मनुष्यलोक हेतु प्रसार करने वाले को, सभी लोकों के लिए संतोष देने वाले को, वध के लिए हल्ला मचाने वाले को नियुक्त किया जाना चाहिए. बुद्धि पाने के लिए वस्त्र क्षालन, शोभा हेतु चित्रकारी के ज्ञाता का अनुकरण करना चाहिए. (१२)

“For fire, a woodcutter should be appointed; for light, one who kindles the fire; for warmth, one who brings rain. For heavenly pleasure, someone who surrounds from all sides (a protector or guardian); for the divine realm, one who shapes beautiful forms; for the human world, one who enables expansion or growth; for all realms, someone who brings contentment. For destruction, one who raises a loud alarm should be appointed.To attain intelligence, one should follow the example of a cloth washer (who removes impurities); and for beauty or charm, the example of a painter or artist should be emulated.”

Yajur Veda 30.13-

शत्रु के लिए गुप्त हृदय वाला, वैरी की हत्या हेतु चुगलखोर, भेद के लिए भेद करने वाले को, निरीक्षण के लिए निरीक्षक को, बल हेतु आज्ञा पालक को, क्षेत्र विशेष हेतु भ्रमणशील को, प्रिय के लिए प्रिय बोलने वाले को, अरिष्ट निवारण हेतु घुड़सवार को, स्वर्ग के लिए भाग्यदोहक को अच्छे सुख के लिए सब ओर से वेष्टित (घेरने) वाले को नियुक्त करना चाहिए. (१३)

For dealing with enemies, one with a secretive heart should be appointed; for killing a foe, a tale-bearer (informer or gossip); for uncovering secrets,

one skilled in investigation; for supervision, an inspector; for strength, one who obeys orders; for specific regions, a traveler or one who moves around; for loved ones, one who speaks affectionately; for warding off misfortune, a horseman (quick responder); for attaining heaven, one who invokes good fortune; and for true happiness, someone who surrounds and protects from all sides should be appointed."

Yajur Veda 30.14-

समझने वाले की नियुक्ति करनी चाहिए. योग के लिए योगी को नियुक्त करना चाहिए. शोक के लिए सांत्वना देने वाले को नियुक्त करना चाहिए. संरक्षण के लिए मुक्ति दाता को नियुक्त करना चाहिए. उतारचढ़ाव हेतु ऊंचनीच में दक्ष को, शरीर हेतु मनोनुकूल आचरण करने वाले को, शालीनता हेतु आंख शुद्ध करने वाले को, नियुक्त किया जाना चाहिए. विपत्ति हेतु संचय नीति को यमनियम आदि हेतु असूया (ईर्ष्या रहित) को नियुक्त किया जाना चाहिए. (१४)

"Anger is powerful enough to heat even iron. To calm anger, one who sees the world as transient and meaningless should be appointed. For yoga, a yogi should be appointed. For grief, someone who offers consolation. For protection, one who grants liberation. For dealing with life's ups and downs, someone skilled in navigating highs and lows. For the body, one who behaves in a manner suited to the mind. For grace and decency, someone who purifies the vision (outlook) should be appointed.

Yajur Veda 30.15-

हे परमात्मा ! यम के लिए नियम में समर्थ स्त्री को नियुक्त करना चाहिए. अहिंसकों के लिए अवतोका नामक स्त्री को नियुक्त करना चाहिए. संवत्सर हेतु समय की व्यवस्था जानने वाली की नियुक्ति की जानी चाहिए. परिवत्सर के लिए कुंआरी को, इदावत्सर हेतु गतिशील को, अनुवत्सर हेतु ज्ञानवती को, वत्सर या अनुवत्सर हेतु वृद्धा को, संवत्सर हेतु श्वेत बालों वाली वृद्धा को नियुक्त करना चाहिए. ऋभु हेतु पराजित न होने वाले से मित्रता की जानी चाहिए. साध्य हेतु विशेष धर्म ज्ञानी की नियुक्ति की जानी चाहिए. (१५)

"O Supreme Soul! For Yama (the god of death), a woman well-versed in discipline (niyama) should be appointed. For the non-violent, a woman named Avatoka should be appointed. For the Samvatsara (annual cycle), one who understands the arrangement of time should be appointed. For the Parivatsara (the following year), a maiden (unmarried girl); for the

Idavatsara (the year after that), one who is dynamic and mobile; for the Anuvatsara, a knowledgeable woman; for the Vatsara or Anuvatsara, an elderly woman; and for the Samvatsara again, an old woman with white hair should be appointed.For association with the Ribhus (divine artisans or sages), friendship should be made with one who is undefeated. For accomplishing goals, someone with deep knowledge of dharma should be appointed."

Yajur Veda 30.16-

तालाब हेतु मछुआरों को, उपवन हेतु सेवकों को, छोटे तालाब हेतु निषादों को, नडवल हेतु मछली से जीविका निर्वाहक को नियुक्त किया जाना चाहिए. पार जाने के लिए रास्ता जानने वाले को, उस पार से इस पार आने वाले के लिए केवट को, तीर्थ के लिए बाड़ बांधने वाले को, असमान स्थान के लिए किनारा लगाने वाले को नियुक्त करना चाहिए, मधुर ध्वनि के लिए तुरही वादक की, गुफाओं के लिए भीलकिरात की, शिखर के लिए प्रचंड व्यक्ति की और पर्वत के लिए छोटे पुरुषों की नियुक्ति की जानी चाहिए. (१६)

"For ponds, fishermen should be appointed; for gardens, caretakers or servants; for small ponds, the Nishadas (tribal communities skilled in fishing); and for marshy wetlands (Nadaval), those who earn their livelihood through fishing should be appointed.To cross over (a river or obstacle), one who knows the way should be appointed; for bringing someone from the other side to this side, a boatman (Kevat) should be appointed; for a pilgrimage site, someone who builds protective enclosures (barriers) should be appointed; and for uneven terrain, one who constructs edges or boundaries should be appointed.

For sweet sounds, a trumpeter should be appointed; for caves, the Bhil-Kiratas (forest-dwelling tribal communities); for peaks, a powerful and intense person; and for mountains, short-statured men should be appointed."

Yajur Veda 30.17-

बीभत्स (भयंकर/घृणित) कामों के लिए अनगढ़ (निर्दय) लोगों की नियुक्ति की जानी चाहिए. अच्छे वर्ण के लिए सुनार, तौलने के लिए बनिए की नियुक्ति करनी चाहिए. बाद में दोष देने के लिए नाराज व्यक्ति को, सभी प्राणियों के लिए सिद्धिदायक व्यक्ति को नियुक्त करना चाहिए. समृद्धि हेतु

जागरणशील को, असमृद्धि हेतु स्वप्नजीवी को, पीड़ा से मुक्ति के लिए सावधान करने वाले को, उन्नति (बढ़ोतरी) हेतु अभिमान रहित को, बाण निशाने पर साधने के लिए लक्ष्य साधक को नियुक्त करना चाहिए. (१७)

"For horrific or repulsive tasks, unrefined (or ruthless) individuals should be appointed. For fine coloring (refined appearance), a goldsmith should be appointed; for weighing, a merchant. For assigning blame afterward, an angry person should be appointed. For the well-being of all living beings, one who bestows success should be appointed.For prosperity, one who remains alert and awake should be appointed; for lack of prosperity, a dreamer. For freedom from suffering, someone who gives timely warnings should be appointed. For advancement, one who is free from pride; and for hitting the target with an arrow, a skilled marksman should be appointed."

Yajur Veda 30.18-

जुआ खेलने के लिए द्यूतकार, क्रियाशील हेतु समीक्षा करने वाले, त्रेता के लिए कल्पनाकार, द्वापर हेतु अकल्पनाकार की नियुक्ति की जानी चाहिए. आक्रमण जैसी स्थिति में स्थिर मति वाला ठीक रहता है. मृत्यु की स्थिति में इंद्रियों का अनुकरण कर्ता ठीक रहता है. यमराज हेतु गौ घाती, भूख हेतु भीख मांगने वाले, पाप के निवारण के लिए चरकाचार्य और दुष्टों के लिए कठोर दंड दे सकने वाले की नियुक्ति की जानी चाहिए. (१८)

"For playing gambling , a gambler should be appointed; for dynamic action, one who reviews and assesses should be appointed. For the Treta Yuga, a creator of imaginations (a visionary) is appropriate, and for the Dvapara Yuga, one who is free from imagination (a realist) should be appointed. In situations of attack, one with a steady mind is most suitable. In the face of death, one who follows the senses is appropriate.

For Yamaraja (the god of death), a cow-slayer should be appointed; for hunger, a beggar; for the removal of sin, Charaka Acharya (the ancient sage and physician); and for dealing with the wicked, one who can administer strict punishment should be appointed."

Yajur Veda 30.19-

प्रतिज्ञा के लिए उस को निबाह सकने वाले की नियुक्ति की जानी चाहिए. योजना के लिए उद्घोषक को, विवाद निर्णय हेतु चुप रहने वालों को, बहुवादी हेतु आडंबर का आघात करने वाले को, महिमा हेतु वीणावादक को, भीषण स्वर के लिए ढोल बजाने वाले को, ठीकठीक आवाज हेतु शंख वादक को, वन रक्षार्थ वन रक्षक को, अन्य वनों की रक्षा के लिए दावानल रक्षक को नियुक्त करना चाहिए. (१९)

For a vow (pledge), one who is capable of upholding it should be appointed. For planning, a proclaimer or announcer should be appointed. For settling disputes, those who remain silent should be appointed. For one who engages in excessive argumentation, someone who can strike down pretentiousness should be appointed.

For grandeur and glory, a veena player should be appointed; for producing a fearsome sound, a drum beater; for a clear and precise sound, a conch blower. To protect the forest, a forest guard should be appointed; and to protect other forests, one who safeguards against wildfires should be appointed."

Yajur Veda 30.20-

मनोरंजन हेतु पुरुषों के पीछे चलने वाली, हंसाने में नक्काल, जल जंतुओं को मारने में नीच जाति वालों की नियुक्ति की जानी चाहिए. स्वागतसत्कार के लिए ग्रामीण ज्योतिषी और व्यवहार कुशल व्यक्ति की नियुक्ति की जानी चाहिए. नृत्य हेतु वीणावादक, तालवादक और स्वरवादक की नियुक्ति की जानी चाहिए. आनंद हेतु तालीवादक की नियुक्ति की जानी चाहिए. (२०)

For entertainment, a woman who follows men should be appointed; for making people laugh, an imitator (mimic); for killing aquatic creatures, individuals from lower castes should be appointed.

For hospitality and welcoming guests, a village astrologer and a well-mannered person should be appointed. For dance performances, players of the veena (string instrument), rhythm (percussion) players, and vocalists should be appointed. For joy and celebration, a clapper (one who claps rhythmically) should be appointed."

Yajur Veda 30.21-

आग से जुड़े कार्य हेतु पुष्ट को, पृथ्वी के लिए आसन पर बैठने वाले को, वायु को सहने के लिए चांडाल को, अधर में लटकने जैसे काम के लिए बांस पर नृत्य करने वाले को नियुक्त करना चाहिए. स्वर्गलोक हेतु खगोल विज्ञानी को, सूर्य हेतु हरे रंग वाले को, नक्षत्रों के लिए नारंगी रंग जानने वाले को, चंद्रमा हेतु किलास (चर्म रोग विशेष) वाले को, सफेद रंग हेतु पीली आंख वाले को, रात्रि के लिए कालीपीली आंखों वालों को नियुक्त किया जाना चाहिए. (२१)

"For tasks involving fire, one who is strong and robust should be appointed. For the earth, one who sits firmly on a seat (i.e., grounded or stable person) should be appointed. To endure wind, a Chāṇḍāla (an outcaste, often associated with resilience in harsh conditions) should be appointed. For work that involves hanging in mid-air, a person who dances on bamboo (tightrope walker or acrobat) should be appointed. For the heavenly realm (Svargaloka), an astronomer should be appointed; for the sun, one who understands the color green; for the stars, someone knowledgeable of the orange hue; for the moon, one affected by kilāsa (a specific skin disorder, possibly symbolizing pale or moon-like features); for white color, a person with yellow eyes; and for the night, one with black-and-yellow eyes should be appointed."

Yajur Veda 30.22-

इस प्रकार इन आठों अति दीर्घ, अतिह्रस्व, अतिस्थूल, अतिकृश, अतिशुक्ल, अतिकृष्ण, रोम रहित व रोम सहित को तथा इन चार प्रकार के चाटुकार, चरित्रहीन, जुआरी, नपुंसक ऐसे ब्राह्मणत्वहीन अशूद्र प्रजापालक को सौंप देना चाहिए. (२२)

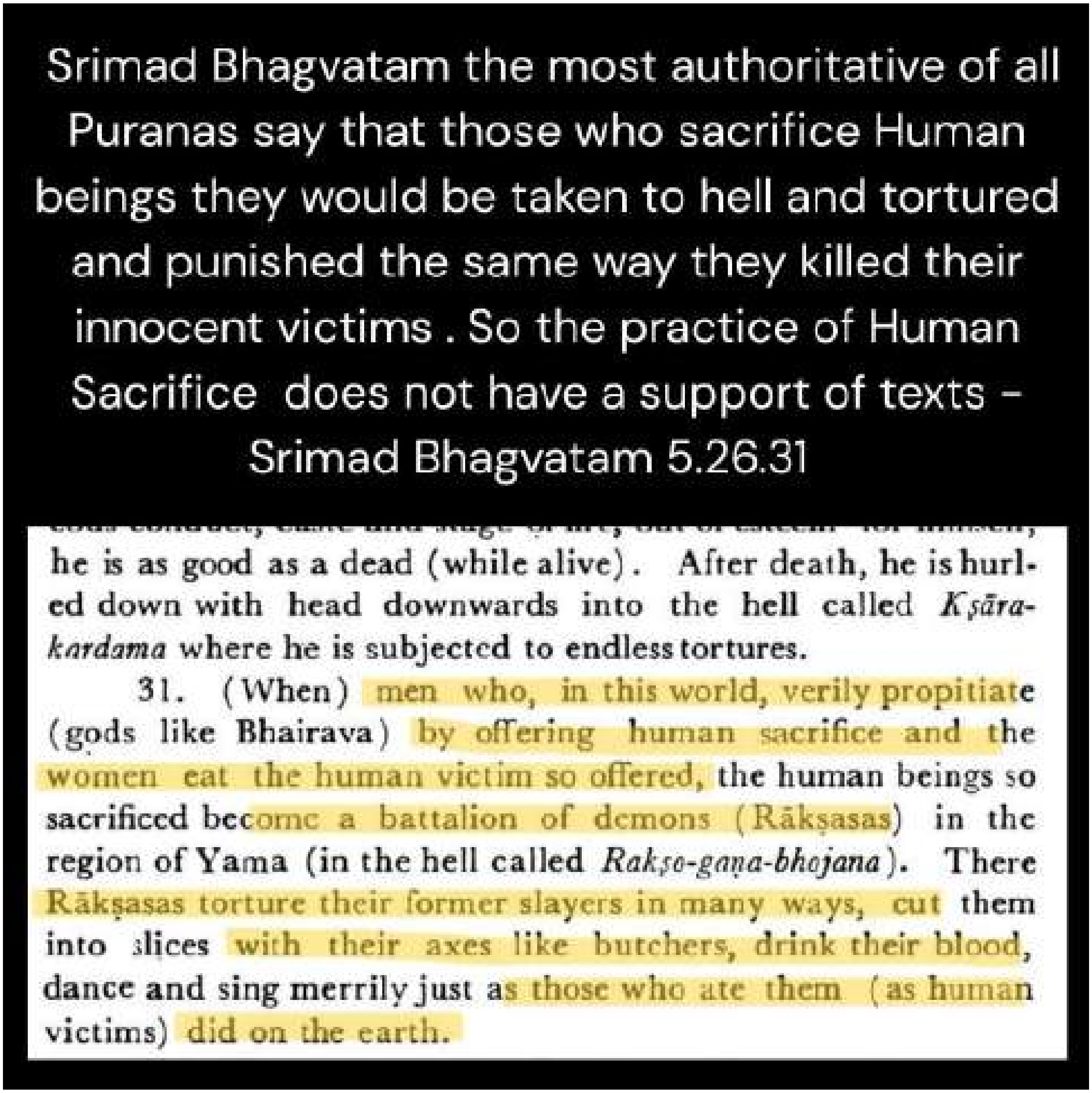
"Thus, those who are of the following eight extreme types — excessively tall, excessively short, extremely stout, extremely lean, extremely fair, extremely dark, hairless, and excessively hairy — as well as those of the four kinds — flatterers, characterless individuals, gamblers, and the impotent — such persons, who are devoid of true Brahmanical qualities, should be entrusted to a non-Shudra ruler for governance."

Human Sacrifice is strictly Forbidden in Sanatan Dharma

Srimad Bhagvatam the most authoritative of all Puranas say that those who sacrifice Human beings they would be taken to hell and tortured

and punished the same way they killed their innocent victims . So the practice of Human Sacrifice does not have a support of texts – Srimad Bhagvatam 5.26.31

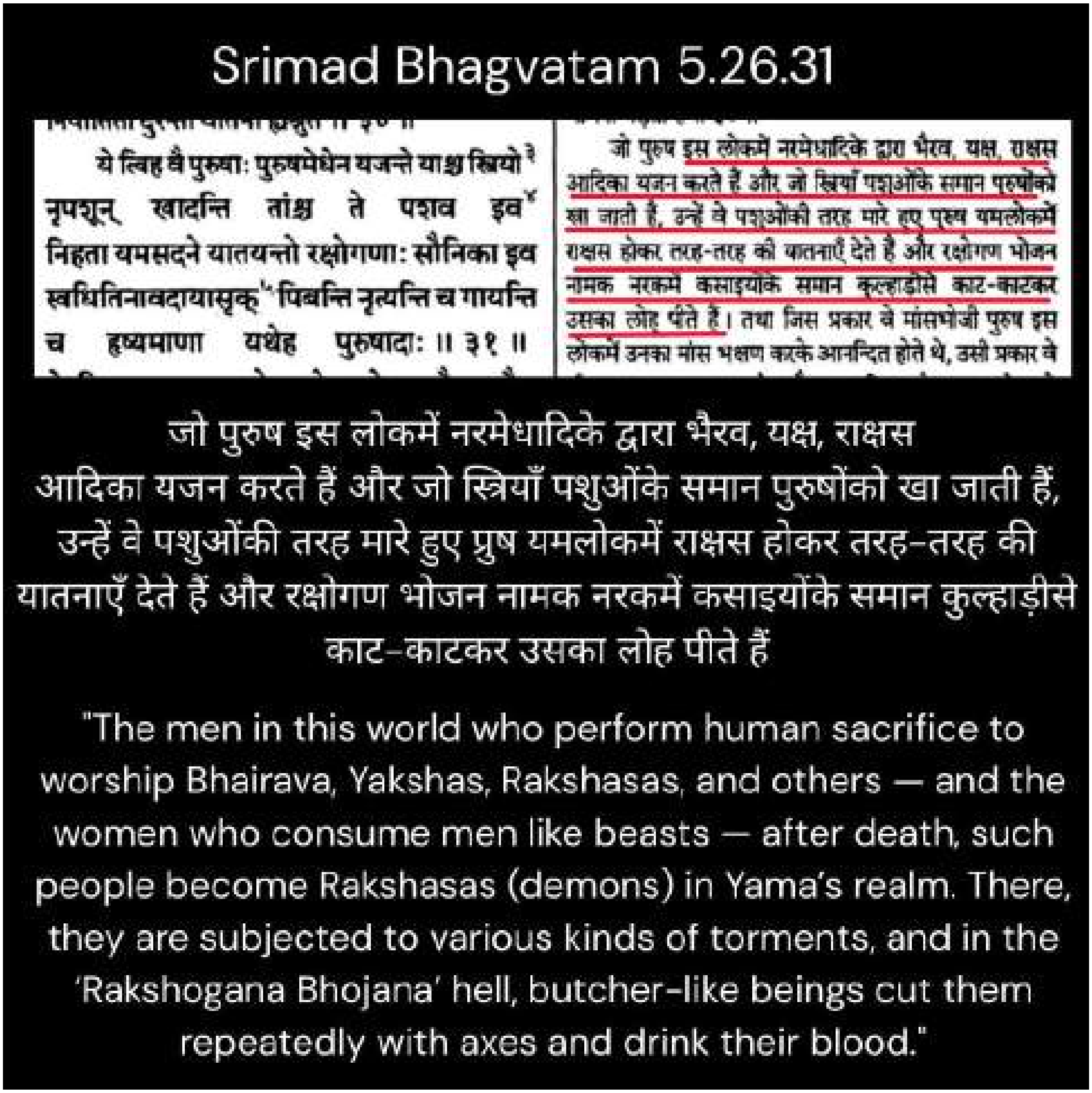
(When) men who, in this world, verily propitiate (gods like Bhairava) by offering human sacrifice and the women eat the human victim so offered, the human beings so sacrificed become a battalion of demons (Raksasas) in the region of Yama (in the hell called Rakso-gana-bhojana). There Rākṣasas torture their former slayers in many ways, cut them into slices with their axes like butchers, drink their blood, dance and sing merrily just as those who ate them (as human victims) did on the earth.



Srimad Bhagavatam 5.26.31 Geeta Press Gorakhpur

जो पुरुष इस लोकमें नरमेधादिके द्वारा भैरव, यक्ष, राक्षस आदिका यजन करते हैं और जो स्त्रियाँ पशुओंके समान प्रषोंको खा जाती हैं, उन्हें वे पशुओंकी तरह मारे हुए पुरुष यमलोकमें राक्षस होकर तरह-तरह की यातनाएँ देते हैं और रक्षोगण भोजन नामक नरकमें कसाइयोंके समान कुल्हाड़ीसे काट-काटकर उसका लोह पीते हैं।

“The men in this world who perform human sacrifice to worship Bhairava, Yakshas, Rakshasas, and others — and the women who consume men like beasts — after death, such people become Rakshasas (demons) in Yama’s realm. There, they are subjected to various kinds of torments, and in the ‘Rakshogana Bhojana’ hell, butcher-like beings cut them repeatedly with axes and drink their blood.”

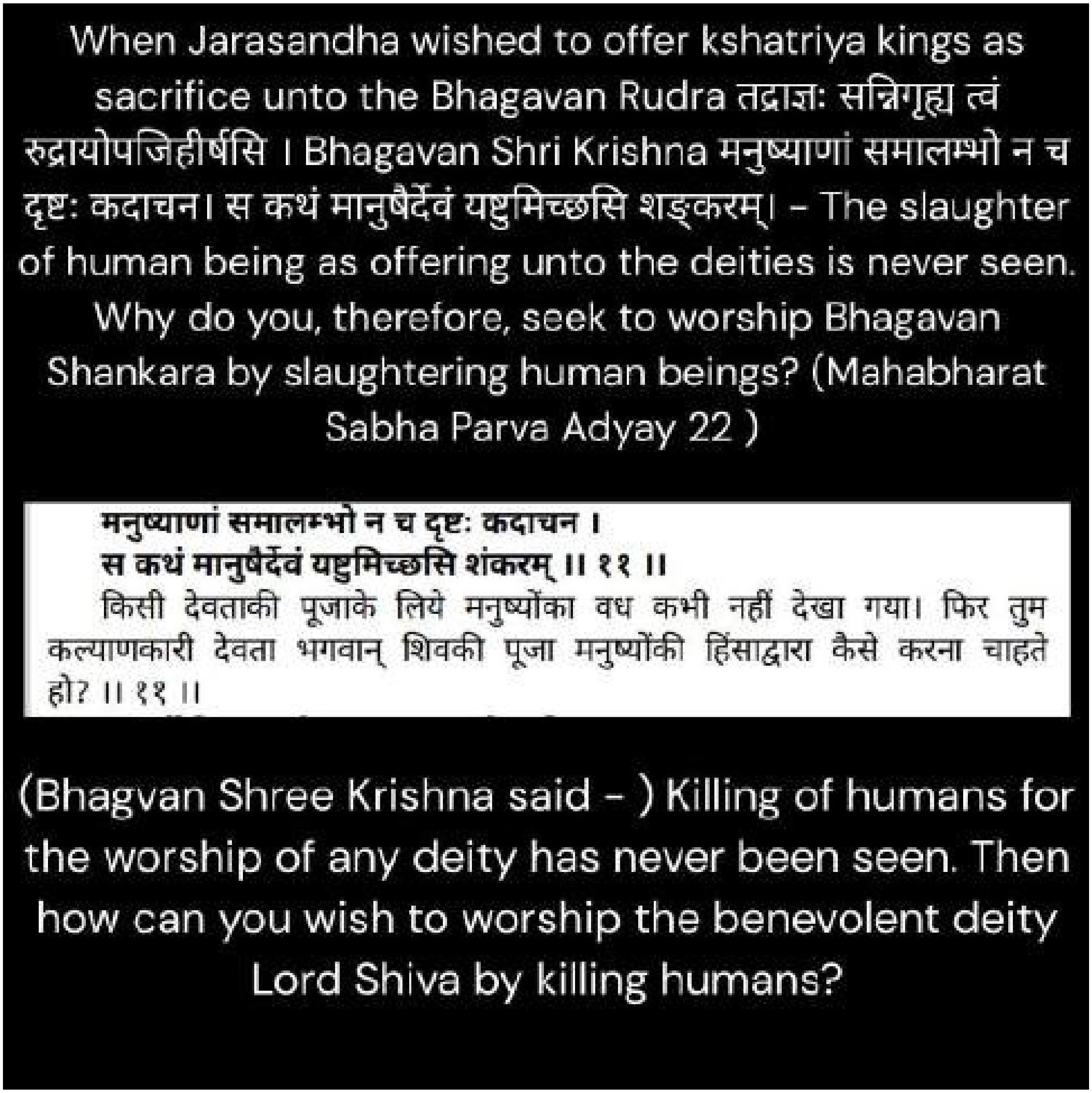


When Jarasandha wished to offer kshatriya kings as sacrifice unto the Bhagavan Rudra **तद्राज्ञः सन्निगृह्य त्वं रुद्रायोपजिहीर्षसि ।** Bhagavan Shri Krishna **मनुष्याणां समालम्भो न च दृष्टः कदाचन। स कथं मानुषैर्देवं यष्टुमिच्छसि शङ्करम्।** – The slaughter of human being as offering unto the deities is never seen. Why do you, therefore, seek to worship Bhagavan Shankara by slaughtering human beings? (Mahabharat Sabha Parva Adyay 22)

किसी देवताकी पूजाके लिये मनुष्योंका वध कभी नहीं देखा गया। फिर तुम कल्याणकारी देवता भगवान् शिवकी पूजा मनुष्योंकी हिंसाद्वारा कैसे करना चाहते हो ? ।। ११ ।।

(Bhagvan Shree Krishna said –) Killing of humans for the worship of any deity has never been seen. Then how can you wish to worship the

benevolent deity Lord Shiva by killing humans?



Atharva Veda 10/1/29 declares killing of innocent human beings as henious act

अनागोहत्या वै भीमा कृत्ये मा नो गामश्वं पुरुषं वधीः. यत्रयत्रासि निहिता ततस्त्वोत्थापयामसि पर्णाल्लघीयसी भव.. (२९)

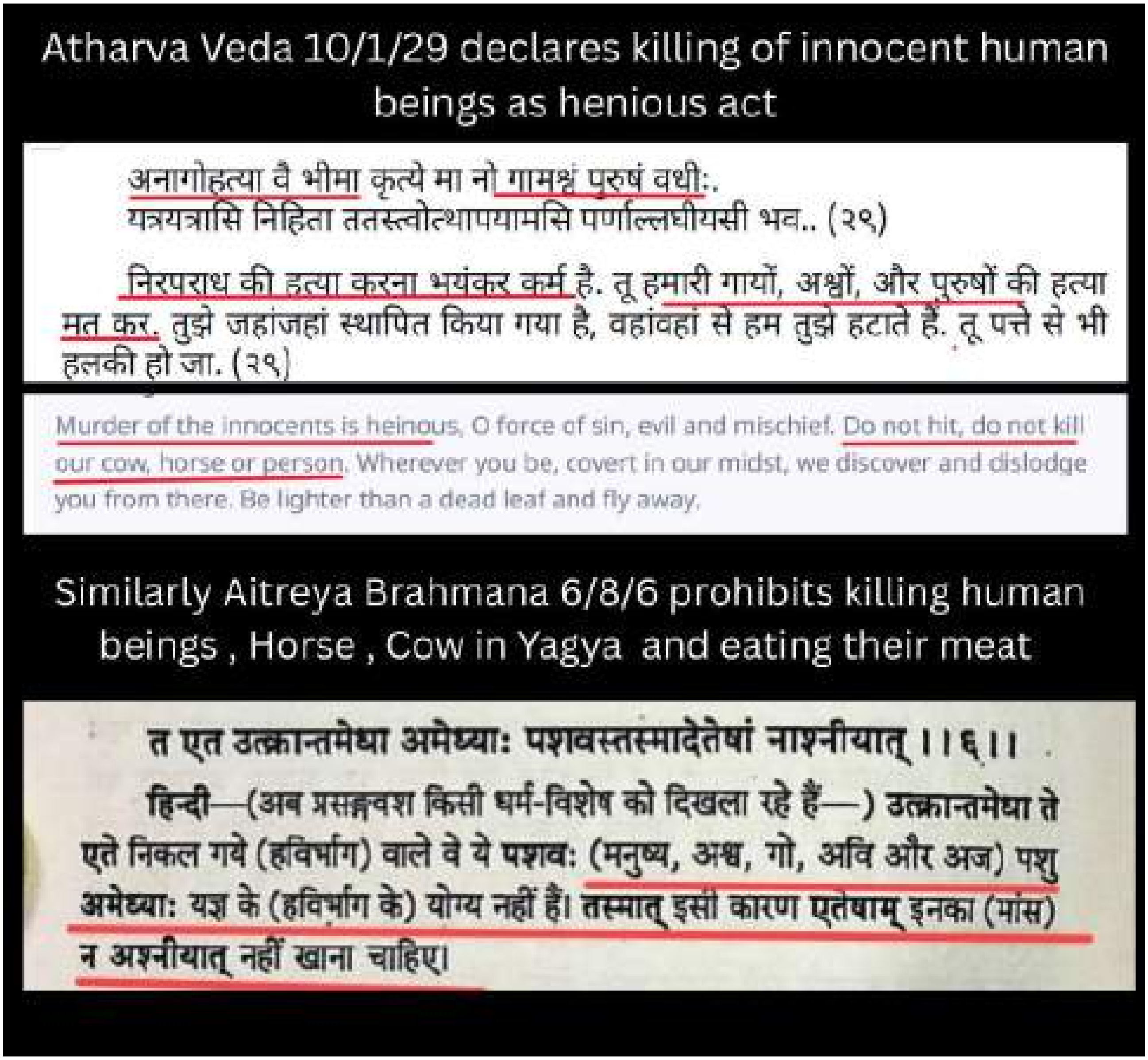
निरपराध की हत्या करना भयंकर कर्म है. तू हमारी गायों, अश्वों, और पुरुषों की हत्या मत कर. तुझे जहांजहां स्थापित किया गया है, वहांवहां से हम तुझे हटाते हैं. तू पत्ते से भी हलकी हो जा. (२९)

Murder of the innocents is heinous, O force of sin, evil and mischief. Do not hit, do not kill our cow, horse or person. Wherever you be, covert in our midst, we discover and dislodge you from there. Be lighter than a dead leaf and fly away

Similarly Aitreya Brahmana 6/8/6 prohibits killing human beings, Horse, Cow in Yagya and eating their meat
त एत उत्क्रान्तमेधा अमेध्याः पशवस्तस्मादेतेषां नाश्नीयात् ।।६।।
हिन्दी – **(अब प्रसङ्गवश किसी धर्म-विशेष को दिखला रहे हैं-)**

उत्क्रान्तमेधा ते एते निकल गये (हविर्भाग) वाले वे ये पशवः (मनुष्य, अश्व, गो, अवि और अज) पशु अमेध्याः यज्ञ के (हविर्भाग के) योग्य नहीं हैं। तस्मात् इसी कारण एतेषाम् इनका (मांस) न अश्नीयात् नहीं खाना चाहिए।

" These animals (the offerings), such as humans, horses, cows, sheep, and goats — are unfit (amedhyāḥ) for sacrifice (havirbhāga). Therefore, their (flesh) should not be eaten."



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हिन्दी—(अब प्रसङ्गवश किसी धर्म-विशेष को दिखला रहे हैं—) उत्क्रान्तमेधा ते एते निकल गये (हविर्भाग) वाले वे ये पशवः (मनुष्य, अश्व, गो, अवि और अज) पशु अमेध्याः यज्ञ के (हविर्भाग के) योग्य नहीं हैं। तस्मात् इसी कारण एतेषाम् इनका (मांस) न अश्नीयात् नहीं खाना चाहिए।

Aitreya Brahmana 6/8/6

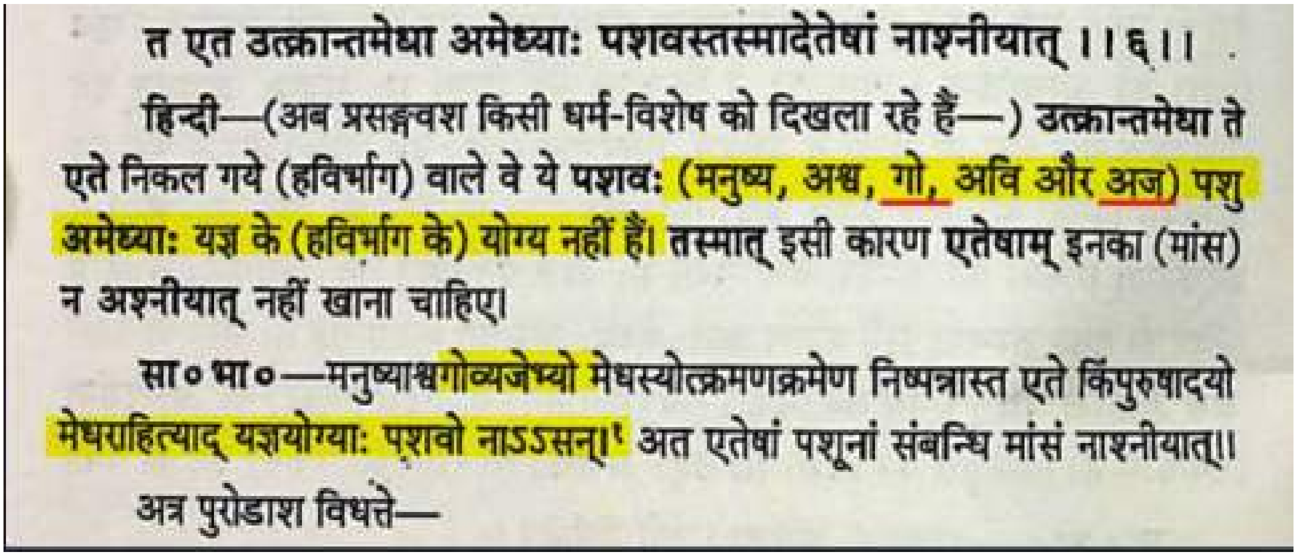
(अब प्रसङ्गवश किसी धर्म-विशेष को दिखला रहे हैं-) उत्क्रान्तमेधा ते एते निकल गये (हविर्भाग) वाले वे ये पशवः (मनुष्य, अश्व, गो, अवि और अज) पशु अमेध्याः यज्ञ के (हविर्भाग के) योग्य नहीं हैं। तस्मात् इसी कारण एतेषाम् इनका (मांस) न अश्नीयात् नहीं खाना चाहिए।

(Now, in context, a particular religious view is being presented.) "These beings—humans, horses, cows, sheep, and goats—whose intellect has transcended (utkrānta-medhā), are considered unfit for sacrificial offerings (havirbhāga). Therefore, their flesh should not be consumed."

Sayanacharya commentary –

मनुष्याश्वगोव्यजेभ्यो मेधस्योत्क्रमणक्रमेण निष्पन्नास्त एते किंपुरुषादयो मेधराहित्याद् यज्ञयोग्याः प्रशवो नाऽऽसन्। अत एतेषां पशूनां संबन्धि मांसं नाश्नीयात्

> "From among humans, horses, cows, sheep, and goats—those who have transcended the faculty of intelligence (medhā)—have emerged as beings like the Kiṁpuruṣas Due to the absence of medhā (intellect or ritual purity), they are **not suitable for sacrificial offerings**. Therefore, the **meat of these animals should not be consumed**."


त एत उत्क्रान्तमेधा अमेध्याः पशवस्तस्मादेतेषां नाश्नीयात् ।।६।।

हिन्दी—(अब प्रसङ्गवश किसी धर्म-विशेष को दिखला रहे हैं—) उत्क्रान्तमेधा ते एते निकल गये (हविर्भाग) वाले वे ये पशवः (मनुष्य, अश्व, गो, अवि और अज) पशु अमेध्याः यज्ञ के (हविर्भाग के) योग्य नहीं हैं। तस्मात् इसी कारण एतेषाम् इनका (मांस) न अश्नीयात् नहीं खाना चाहिए।

सा० भा०—मनुष्याश्वगोव्यजेभ्यो मेधस्योत्क्रमणक्रमेण निष्पन्नास्त एते किंपुरुषादयो मेधराहित्याद् यज्ञयोग्याः पशवो नाऽऽसन्।[१] अत एतेषां पशूनां संबन्धि मांसं नाश्नीयात्।।

अत्र पुरोडाश विधत्ते—

Satapatha Brahmana 13/6/2/13

तब एक वाक् ने उससे कहा, 'हे पुरुष, पुरुष को मत मार। ऐसा करेगा तो पुरुष पुरुष को खायेगा।' इसलिए अग्नि उनके चारों ओर घुमाने के पीछे उनको छोड़ दिया और उन्हीं देवताओं के लिए आहुतियाँ दे दीं। इस प्रकार उन देवताओं को प्रसन्न कर दिया। इस प्रकार प्रसन्न होकर उन्होंने अपनी कामनाओं को तृप्त किया है ।।१३।।

"Then a Voice (Vāk) said to him, 'O Purusha, do not kill the Purusha. If you do so, Purusha will consume Purusha.' Therefore, he circled fire around them and released them, and offered oblations (āhutis) to those very deities. In this way, he pleased those Devas . And being thus pleased, they fulfilled their desires." (13)

Satapatha Brahmana 1/2/3/9

स यं पुरुषमालभन्त । स किम्पुरुषोऽभवद्यावश्वं च गां च तौ गौरश्च गवयश्चाभवतां यमविमालभन्त स उष्ट्रोऽभवद्यमजमालभन्त स शरभोऽभवत्तस्मादेतेषां पशूनां नाशितव्यमपक्रान्तमेधा हैते पशवः – १.२.३.९

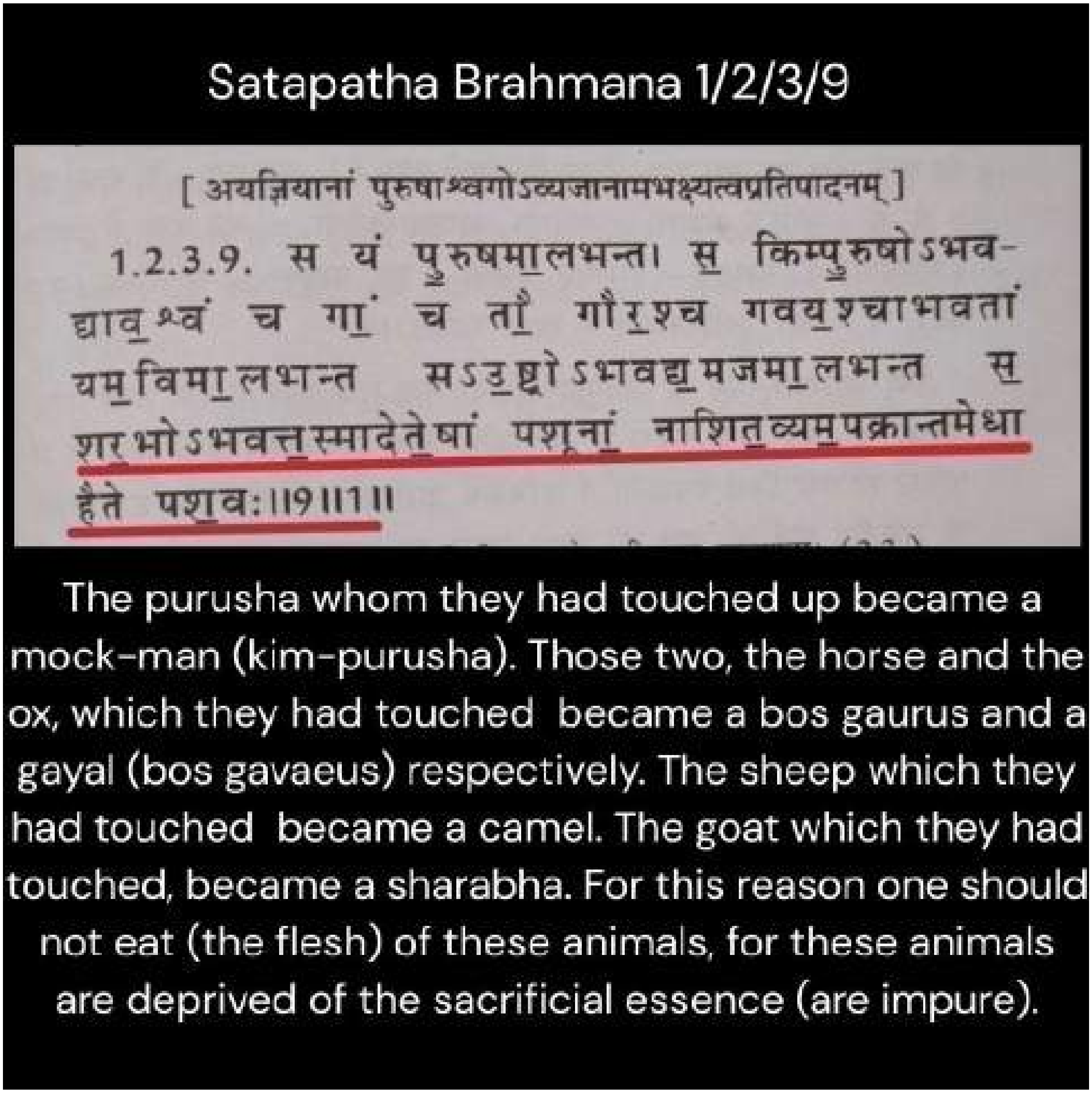
The purusha whom they had touched up became a mock-man (kim-purusha). Those two, the horse and the ox, which they had touched became a bos gaurus and a gayal (bos gavaeus) respectively. The sheep which they had touched became a camel. The goat which they had touched, became a sharabha. For this reason one should not eat (the flesh) of these animals, for these animals are deprived of the sacrificial essence (are impure).

Satapatha Brahmana 13/6/2/13

तब एक वाक् ने उससे कहा, 'हे पुरुष, पुरुष को मत मार । ऐसा करेगा तो पुरुष पुरुष को खायेगा ।' इसलिए अग्नि उनके चारों ओर घुमाने के पीछे उनको छोड़ दिया और उन्हीं देवताओं के लिए आहुतियाँ दे दीं । इस प्रकार उन देवताओं को प्रसन्न कर दिया । इस प्रकार प्रसन्न होकर उन्होंने अपनी कामनाओं को तृप्त किया है ।।१३।।

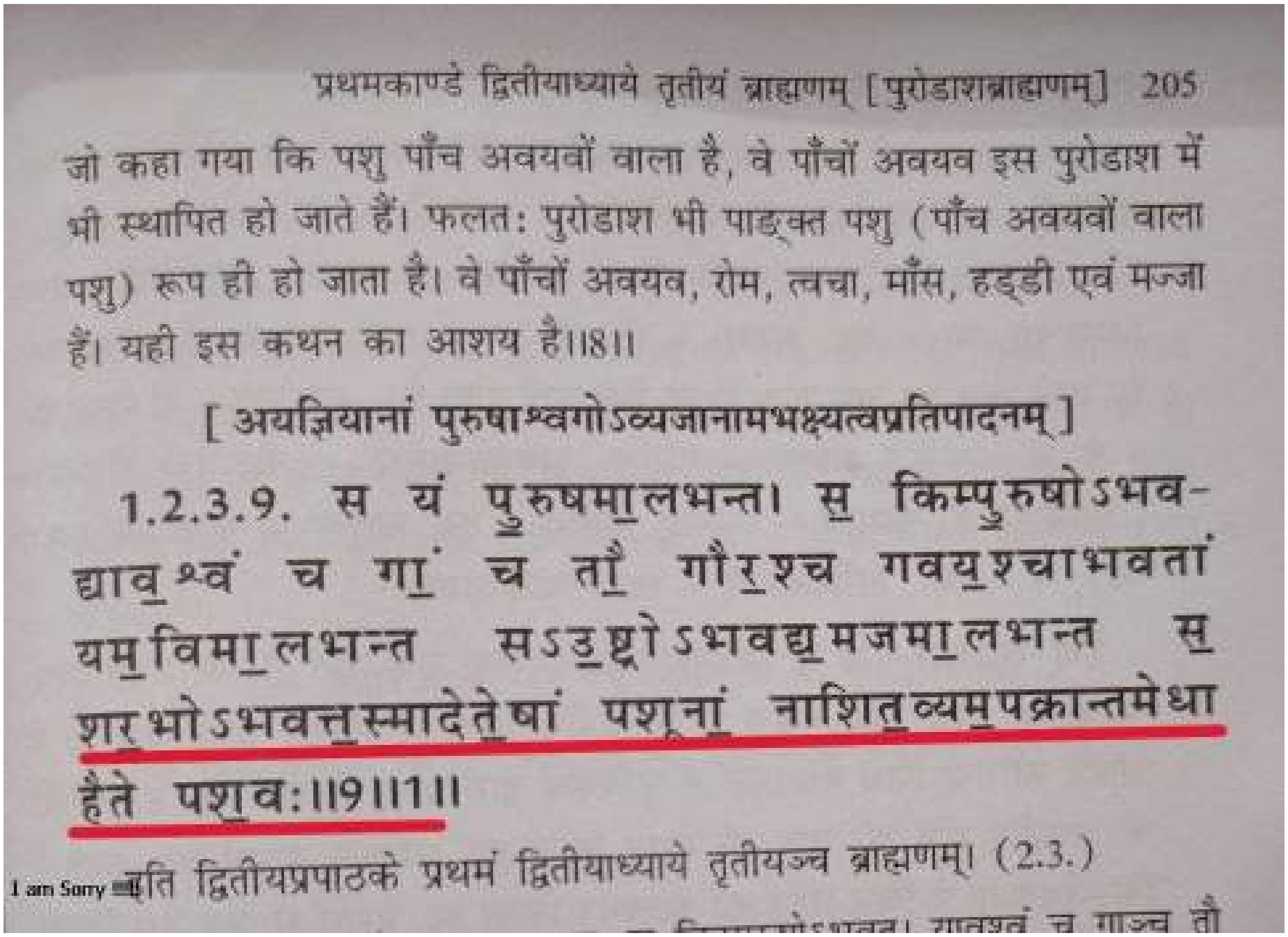
तब एक वाक् ने उससे कहा, 'हे पुरुष, पुरुष को मत मार। ऐसा करेगा तो पुरुष पुरुष को खायेगा।' इसलिए अग्नि उनके चारों ओर घुमाने के पीछे उनको छोड़ दिया और उन्हीं देवताओं के लिए आहुतियाँ दे दीं। इस प्रकार उन देवताओं को प्रसन्न कर दिया। इस प्रकार प्रसन्न होकर उन्होंने अपनी कामनाओं को तृप्त किया है ||१३||

"Then a Voice (Vāk) said to him, 'O Purusha, do not kill the Purusha. If you do so, Purusha will consume Purusha.' Therefore, he circled fire around them and released them, and offered oblations (āhutis) to those very deities. In this way, he pleased those Devas . And being thus pleased, they fulfilled their desires." (13)



Satapatha Brahmana 1/2/3/9 Choukhmba Publications

1.2.3.9. स यं पुरुषमालभन्त । स किम्पुरुषोऽभव-द्यावृश्वं च गा ं च ताँ गौरृश्च गवयृश्चाभवतां यम् विमा लभन्त सऽउ्ष्ट्रोऽभवद्य मजमा लभन्त स शर भोऽभवत्तस्मादेतेषां पशूनां नाशितृव्यमपक्रान्तमेधा हैते पशवः ।।१।।1।।



प्रथमकाण्डे द्वितीयाध्याये तृतीयं ब्राह्मणम् [पुरोडाशब्राह्मणम्] 205

जो कहा गया कि पशु पाँच अवयवों वाला है, वे पाँचों अवयव इस पुरोडाश में भी स्थापित हो जाते हैं। फलतः पुरोडाश भी पाङ्क्त पशु (पाँच अवयवों वाला पशु) रूप ही हो जाता है। वे पाँचों अवयव, रोम, त्वचा, माँस, हड्डी एवं मज्जा हैं। यही इस कथन का आशय है।।8।।

[अयज्ञियानां पुरुषाश्वगोऽव्यजानामभक्ष्यत्वप्रतिपादनम्]

1.2.3.9. स यं पुरुषमालभन्त। स किम्पुरुषोऽभवद्यावश्वं च गां च तौ गौरश्च गवयश्चाभवतां यमविमालभन्त सऽउष्ट्रोऽभवद्यमजमालभन्त स शरभोऽभवत्तस्मादेतेषां पशूनां नाशितव्यमपक्रान्तमेधा हैते पशवः।।9।।1।।

इति द्वितीयप्रपाठके प्रथमं द्वितीयाध्याये तृतीयञ्च ब्राह्मणम्। (2.3.)

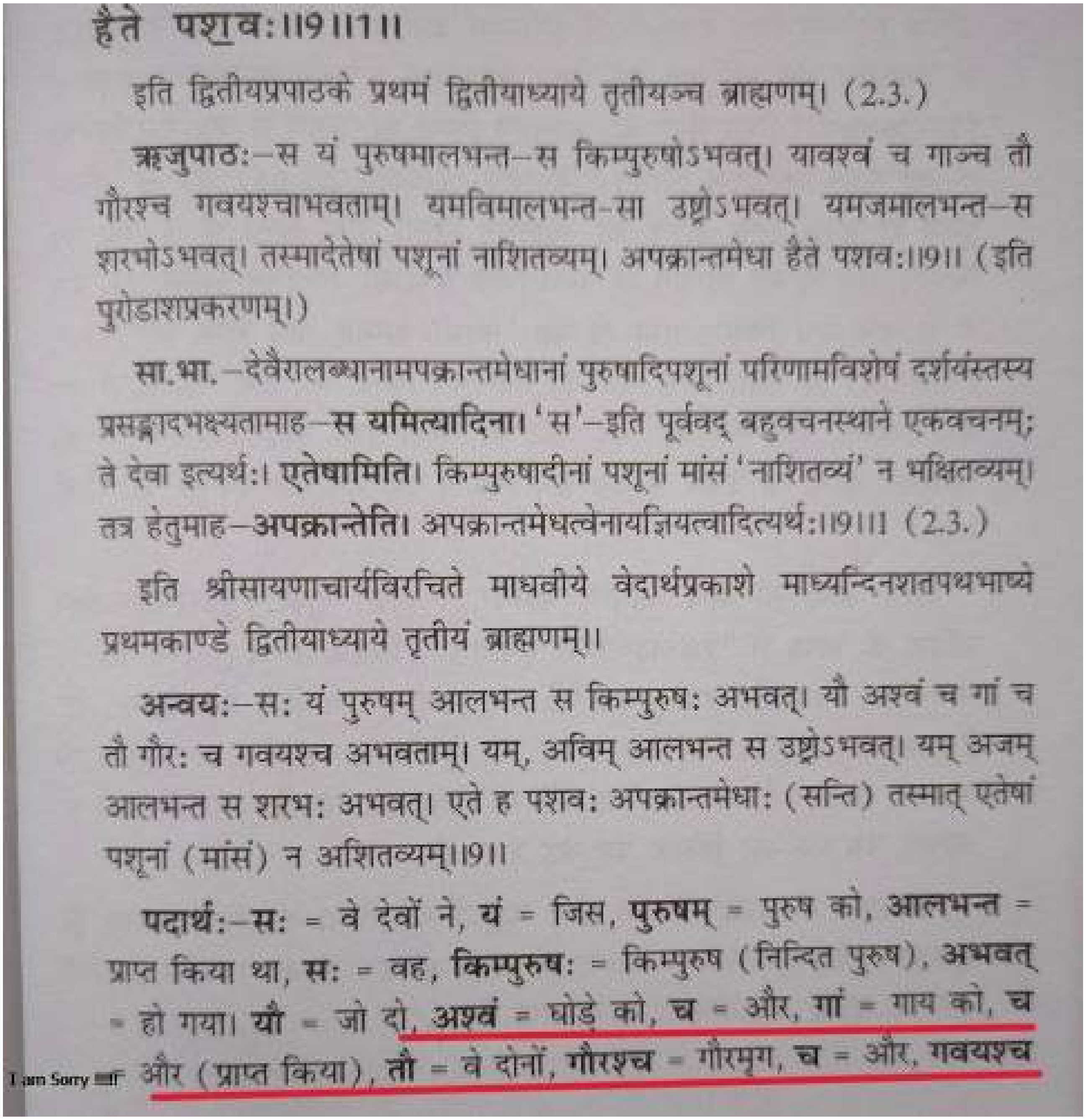
Satapatha Brahmana 1/2/3/9 Sayana Bhasya says –

देवैरालब्धानामपक्रान्तमेधानां पुरुषादिपशूनां परिणामविशेषं दर्शयंस्तस्य प्रसङ्गादभक्ष्यतामाह-स यमित्यादिना। 'स' – इति पूर्ववद् बहुवचनस्थाने एकवचनम्; ते देवा इत्यर्थः। एतेषामिति। किम्पुरुषादीनां पशूनां मांसं 'नाशितव्यं' न भक्षितव्यम्। तत्र हेतुमाह-अपक्रान्तेति। अपक्रान्तमेधत्वेनायज्ञियत्वादित्यर्थः ।।9।।1 (2.3.)
इति श्रीसायणाचार्यविरचिते माधवीये वेदार्थप्रकाशे माध्यन्दिनशतपथभाष्ये प्रथमकाण्डे द्वितीयाध्याये तृतीयं ब्राह्मणम्।

"By saying 'sa yam' ('he who…'), it indicates—just as before—though the singular form 'sa' is used, it actually refers to a plural subject, i.e., *'the Devas* (*te devāḥ*). 'Of these' refers to the animals (horse and the ox and sheep , camel , goat , Sharabha and Man) (beginning with the Kimpuruṣa (*kimpuruṣādi-paśūnām*). The phrase *'na aśitavyam'* means 'should not be eaten', i.e., their meat should not be consumed.

The reason is given: *'apakrānta'*—meaning, since their sacrificial qualification (*medhā*) has departed, i.e., they are no longer

fit for sacrifice (*ayajñīyatva*), therefore they are unfit to be eaten (*abhakṣyatva*)."



हैते पशव:।।9।।1।।

इति द्वितीयप्रपाठके प्रथमं द्वितीयाध्याये तृतीयञ्च ब्राह्मणम्। (2.3.)

ऋजुपाठ:–स यं पुरुषमालभन्त–स किम्पुरुषोऽभवत्। यावश्वं च गाञ्च तौ गौरश्च गवयश्चाभवताम्। यमविमालभन्त-सा उष्ट्रोऽभवत्। यमजमालभन्त–स शरभोऽभवत्। तस्मादेतेषां पशूनां नाशितव्यम्। अपक्रान्तमेधा हैते पशव:।।9।। (इति पुरोडाशप्रकरणम्।)

सा.भा.–देवैरालब्धानामपक्रान्तमेधानां पुरुषादिपशूनां परिणामविशेषं दर्शयंस्तस्य प्रसङ्गादभक्ष्यतामाह–**स यमित्यादिना**। 'स'–इति पूर्ववद् बहुवचनस्थाने एकवचनम्; ते देवा इत्यर्थ:। **एतेषामिति**। किम्पुरुषादीनां पशूनां मांसं 'नाशितव्यं' न भक्षितव्यम्। तत्र हेतुमाह–**अपक्रान्तेति**। अपक्रान्तमेधत्वेनायज्ञियत्वादित्यर्थ:।।9।।1 (2.3.)

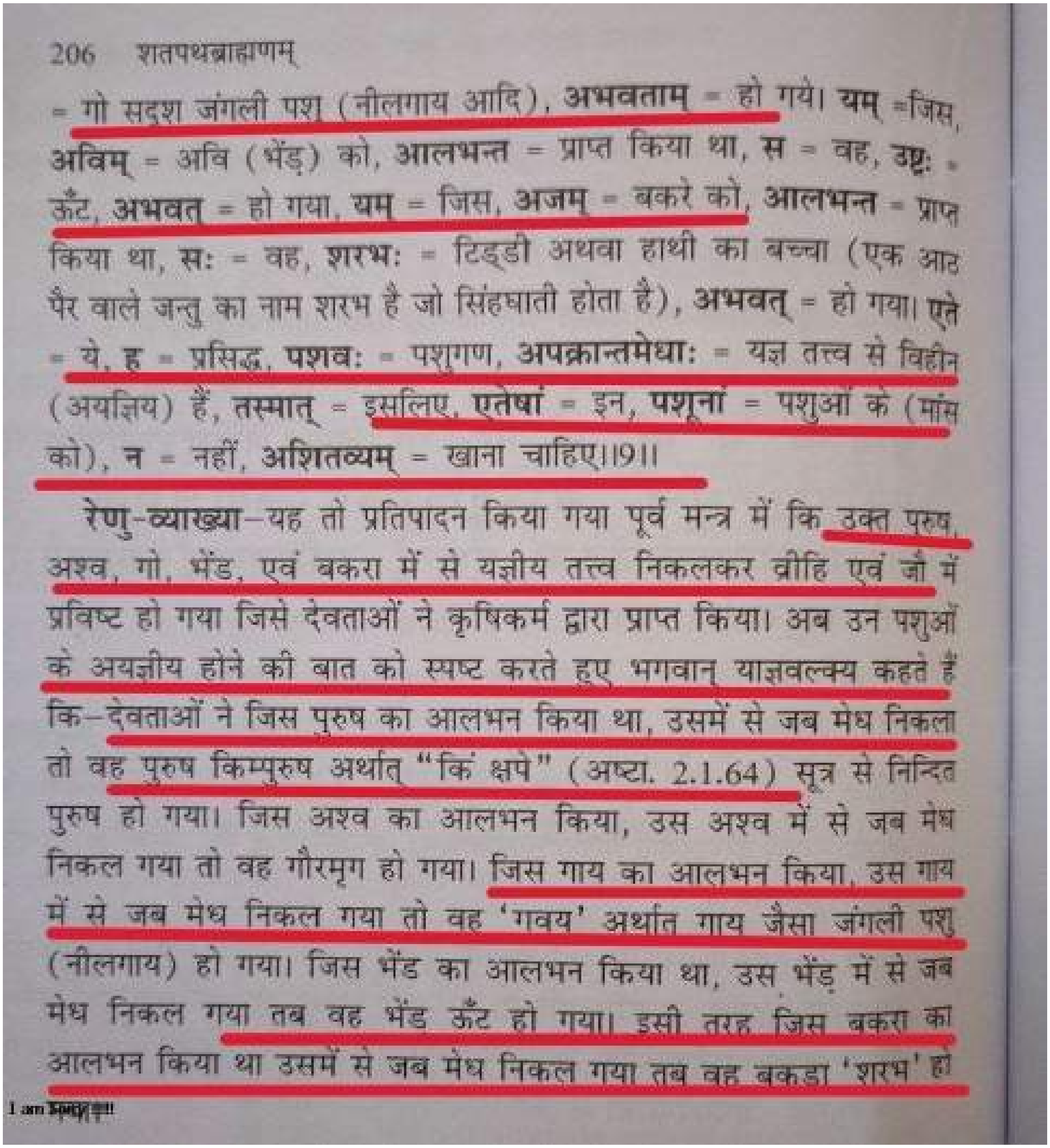
इति श्रीसायणाचार्यविरचिते माधवीये वेदार्थप्रकाशे माध्यन्दिनशतपथभाष्ये प्रथमकाण्डे द्वितीयाध्याये तृतीयं ब्राह्मणम्।।

अन्वय:–स: यं पुरुषम् आलभन्त स किम्पुरुष: अभवत्। यौ अश्वं च गां च तौ गौर: च गवयश्च अभवताम्। यम्, अविम् आलभन्त स उष्ट्रोऽभवत्। यम् अजम् आलभन्त स शरभ: अभवत्। एते ह पशव: अपक्रान्तमेधा: (सन्ति) तस्मात् एतेषां पशूनां (मांसं) न अशितव्यम्।।9।।

पदार्थ:–**स:** = वे देवों ने, **यं** = जिस, **पुरुषम्** = पुरुष को, **आलभन्त** = प्राप्त किया था, **स:** = वह, **किम्पुरुष:** = किम्पुरुष (निन्दित पुरुष), **अभवत्** = हो गया। **यौ** = जो दो, **अश्वं** = घोड़े को, **च** = और, **गां** = गाय को, **च** और (प्राप्त किया), **तौ** = वे दोनों, **गौरश्च** = गौरमृग, **च** = और, **गवयश्च**

I am Sorry

गो सदृश जंगली पशु (नीलगाय आदि), अभवताम् = हो गये। यम् = जिस, अविम् = अवि (भेंड़) को, आलभन्त = प्राप्त किया था, स = वह, उष्ट्र: = ऊँट, अभवत् = हो गया, यम् = जिस, अजम् = बकरे को, आलभन्त प्राप्त किया था, स: = वह, शरभ: = टिड्डी अथवा हाथी का बच्चा (एक आठ पैर वाले जन्तु का नाम शरभ है जो सिंहघाती होता है), अभवत् = हो गया। एते = ये, ह = प्रसिद्ध, पशव: = पशुगण, अपक्रान्तमेधा: = यज्ञ तत्त्व से विहीन (अयज्ञिय) हैं, तस्मात् = इसलिए, एतेषां = इन, पशूनां पशुओं के (मांस को), न = नहीं, अशितव्यम् = खाना चाहिए।।9।।



= गो सदृश जंगली पशु (नीलगाय आदि), **अभवताम्** = हो गये। **यम्** =जिस, **अविम्** = अवि (भेंड़) को, **आलभन्त** = प्राप्त किया था, **स** = वह, **उष्ट्रः** = ऊँट, **अभवत्** = हो गया, **यम्** = जिस, **अजम्** = बकरे को, **आलभन्त** = प्राप्त किया था, **सः** = वह, **शरभः** = टिड्डी अथवा हाथी का बच्चा (एक आठ पैर वाले जन्तु का नाम शरभ है जो सिंहघाती होता है), **अभवत्** = हो गया। **एते** = ये, **ह** = प्रसिद्ध, **पशवः** = पशुगण, **अपक्रान्तमेधाः** = यज्ञ तत्त्व से विहीन (अयज्ञिय) हैं, **तस्मात्** = इसलिए, **एतेषां** = इन, **पशूनां** = पशुओं के (मांस को), **न** = नहीं, **अशितव्यम्** = खाना चाहिए।।9।।

रेणु-व्याख्या–यह तो प्रतिपादन किया गया पूर्व मन्त्र में कि उक्त पुरुष, अश्व, गो, भेंड, एवं बकरा में से यज्ञीय तत्त्व निकलकर व्रीहि एवं जौ में प्रविष्ट हो गया जिसे देवताओं ने कृषिकर्म द्वारा प्राप्त किया। अब उन पशुओं के अयज्ञीय होने की बात को स्पष्ट करते हुए भगवान् याज्ञवल्क्य कहते हैं कि–देवताओं ने जिस पुरुष का आलभन किया था, उसमें से जब मेध निकला तो वह पुरुष किम्पुरुष अर्थात् "किं क्षपे" (अष्टा. 2.1.64) सूत्र से निन्दित पुरुष हो गया। जिस अश्व का आलभन किया, उस अश्व में से जब मेध निकल गया तो वह गौरमृग हो गया। जिस गाय का आलभन किया, उस गाय में से जब मेध निकल गया तो वह 'गवय' अर्थात गाय जैसा जंगली पशु (नीलगाय) हो गया। जिस भेंड का आलभन किया था, उस भेंड़ में से जब मेध निकल गया तब वह भेंड ऊँट हो गया। इसी तरह जिस बकरा का आलभन किया था उसमें से जब मेध निकल गया तब वह बकड़ा 'शरभ' हो

रेणु-व्याख्या–

यह तो प्रतिपादन किया गया पूर्व मन्त्र में कि उक्त पुरुष, अश्व, गो, भेंड, एवं बकरा में से यज्ञीय तत्त्व निकलकर व्रीहि एवं जौ में प्रविष्ट हो गया जिसे देवताओं ने कृषिकर्म द्वारा प्राप्त किया। अब उन पशुओं के अयज्ञीय होने की बात को स्पष्ट करते हुए भगवान् याज्ञवल्क्य कहते हैं कि-देवताओं ने जिस पुरुष का आलभन किया था, उसमें से जब मेध निकला तो वह पुरुष किम्पुरुष अर्थात् "किं क्षपे" (अष्टा. 2.1.64) सूत्र से निन्दित पुरुष हो गया। जिस अश्व का आलभन किया, उस अश्व में से जब मेध निकल गया तो वह गौरमृग हो गया। जिस गाय का आलभन किया, उस गाय में से जब मेध निकल गया तो वह 'गवय' अर्थात गाय जैसा जंगली पशु (नीलगाय) हो गया। जिस भेंड का आलभन

किया था, उस भेंड़ में से जब मेध निकल गया तब वह भेंड ऊँट हो गया। इसी तरह जिस बकरा का आलभन किया था उसमें से जब मेध निकल गया तब वह बकडा 'शरभ' हो आलभन किया था उसमें से जब मेध निकल गया तब वह बकड़ा 'शरभ' हो गया। शरभ शब्द का अर्थ आचार्य महीधर ने अपने शुक्लयजुर्वेदीयमाध्यन्दिन संहिता के भाष्य में "शरभोऽष्टापदो मृगविशेषः सिंहघाती" (शु.य.सं.-13-51 मन्त्रभाष्य) किया है। अर्थात् आठ पैरों वाला ऐसा मृग जो सिंह को भी मार देता है। तात्पर्य यह हुआ कि सिंह सबसे उग्र हिंसक जानवर है। परन्तु शरभ जो अष्टपाद जानवर है वह उस सिंह की भी हत्या कर देता है। अतः सिंह से भी अधिक उग्र एवं क्रूर हिंसक पशु यह शरभ है।
चयनयाग के प्रसङ्ग में इन पाँचों पशुओं की हिंसा का निषेध करते हुए शुक्लययजुर्वेदीय माध्यन्दिन संहिता के 13वें अध्याय के 47 मन्त्र से 51 मन्त्र तक इस प्रसङ्ग का उल्लेख किया गया है। इस प्रकार ये पाँचों पशु जिनका आलभन किया गया वे सब मेध के निकल जाने पर विकृत (निन्दित) हो गये। उनमें से यज्ञीय तत्त्व खो चुका है। इसलिए इन पाँचों पुरुष, अश्व, गो, अवि एवं अज के मांस नहीं खाने चाहिए।
आजकल मांसभक्षण कहीं-कहीं परम्परा का रूप धारण कर चुका है। उसके अन्तर्गत शुभ एवं अशुभ कार्यों में कहीं-कहीं बलिप्रदान की प्रथा जोरों पर है। ऐसे समाज को सचेत होकर यह जान लेना चाहिए कि यज्ञ के नाम पर जो हिंसा (समाज में) प्रचलित है, वह वेदनिन्दित है। अतः उसका सर्वथा परित्याग करना चाहिए।।9।।

In the previous mantra, it was stated that from the said *Purusha* (cosmic man), the sacrificial essence (*yajña-tattva*) emerged from the horse, cow, sheep, and goat, and entered into rice (*vrīhi*) and barley (*yava*), which the Devas acquired through agriculture. Now, to clarify the *non-sacrificial* nature of those animals, the sage Yājñavalkya explains:

When the Devas performed *ālambana* upon the *Purusha*, and the *medha* (sacrificial essence) emerged from him, that *Purusha* became a *Kimpurusha*—a "degraded or criticized man," derived from the grammatical rule "kiṁ kṣape" (Aṣṭādhyāyī 2.1.64), indicating a contemptible form of man.

When the horse was subjected to *ālambana* and the *medha* departed from it, it became a *gaura-mṛga*, a type of wild forest animal (wild horse). When the same happened with the cow, it turned into a *gavaya*, a wild cow-like animal (such as the *nīlagāy*, or blue bull).

When the sheep underwent *ālambana* and lost its *medha*, it transformed into a camel. Similarly, when the goat lost its sacrificial essence, it became

a *Sharabha*. According to Āchārya Mahīdhara in his commentary on the *Śukla Yajurveda Mādhyaṃdina Saṁhitā* (Mantra 13.51), the word *Sharabha* refers to a "special eight-legged beast that even kills lions."

This implies that although the lion is considered the most ferocious and violent animal, *Sharabha*—an eight-legged creature—surpasses it in violence and power, even capable of slaying lions. Therefore, *Sharabha* is even more fierce and destructive than a lion.

In the context of *chayana-yāga* (a particular Vedic sacrificial rite), from mantras 47 to 51 of Chapter 13 of the *Śukla Yajurveda Mādhyaṃdina Saṁhitā*, the prohibition of violence against these five animals is mentioned. Hence, after the sacrificial essence (*medha*) had exited these five beings—man, horse, cow, sheep, and goat—they became corrupted (*vikṛta*) or condemned (*nindita*). Their *yajña-tattva* was lost. Hence these five beings –**man, horse, cow, sheep, and goat** should not be used in Yagya . Therefore, their flesh is considered unfit for consumption and should not be eaten.

In modern times, meat consumption has, in some places, become a cultural tradition. In certain auspicious and inauspicious rituals, animal sacrifice is still vigorously practiced. Such societies must become aware that violence in the name of sacrifice is *condemned by the Vedas*. Therefore, such practices should be completely abandoned.

आलभन किया था उसमें से जब मेध निकल गया तब वह बकड़ा 'शरभ' हो गया।

शरभ शब्द का अर्थ आचार्य महीधर ने अपने शुक्लयजुर्वेदीयमाध्यन्दिन संहिता के भाष्य में "शरभोऽष्टापदो मृगविशेषः सिंहघाती" (शु.य.सं.-13-51 मन्त्रभाष्य) किया है। अर्थात् आठ पैरों वाला ऐसा मृग जो सिंह को भी मार देता है। तात्पर्य यह हुआ कि सिंह सबसे उग्र हिंसक जानवर है। परन्तु शरभ जो अष्टपाद जानवर है वह उस सिंह की भी हत्या कर देता है। अतः सिंह से भी अधिक उग्र एवं क्रूर हिंसक पशु यह शरभ है।

चयनयाग के प्रसङ्ग में इन पाँचों पशुओं की हिंसा का निषेध करते हुए शुक्लयजुर्वेदीय माध्यन्दिन संहिता के 13वें अध्याय के 47 मन्त्र से 51 मन्त्र तक इस प्रसङ्ग का उल्लेख किया गया है।

I am Sony !!!!

इस प्रकार ये पाँचों पशु जिनका आलभन किया गया वे सब मेध के निकल जाने पर विकृत (निन्दित) हो गये। उनमें से यज्ञीय तत्त्व खो चुका है। इसलिए इन पाँचों पुरुष, अश्व, गो, अवि एवं अज के मांस नहीं खाने चाहिए।

आजकल मांसभक्षण कहीं-कहीं परम्परा का रूप धारण कर चुका है। उसके अन्तर्गत शुभ एवं अशुभ कार्यों में कहीं-कहीं बलिप्रदान की प्रथा जोरों पर है। ऐसे समाज को सचेत होकर यह जान लेना चाहिए कि यज्ञ के नाम पर जो हिंसा (समाज में) प्रचलित है, वह वेदनिन्दित है। अतः उसका सर्वथा परित्याग करना चाहिए।।9।।

इस प्रकार माध्यन्दिन शतपथब्राह्मण के प्रथम काण्ड
के द्वितीयाध्याय के तृतीयब्राह्मण की रेणु हिन्दी व्याख्या पूर्ण हुई।।

I am Sony !!!!

Atharva Veda 8.3.15

जो राक्षस पुरुषों के मांस से अपना पोषण करता है तथा घोड़े और बकरी आदि के मांस से पुष्ट होता है, हे अग्नि देव ! जो राक्षस गाय का दूध चुराता है. उन सब के सिरों को अपनी ज्वाला से काट दो

The tormentor, who feeds on human flesh, and who on the horse-meat, and on the cattle, and who steals away the milk of the inviolable cow, O adorable leader, may you cut off their head with your flame.

Atharva Veda 8/6/23

जो राक्षस कच्चा मांस खाते हैं, जो मानव मांस का भक्षण करते हैं तथा जो लंबे केशों वाले हैं. वे माया रूप धारण कर के गर्भ में प्रवेश करते हैं और उसे खा जाते हैं. हम उन तीनों प्रकार के राक्षसों को गर्भिणी के समीप से दूर भगाते हैं

Those who eat flesh uncooked, and those who eat the bleeding flesh of man, feeders on babes unborn, long-haired impostors, far from this place we banish them.

Atharva Veda 8.3.15

य: पौरुषेयेण क्रविषा समङ्क्ते यो अश्व्येन पशुना यातुधान:.
यो अघ्न्याया भरति क्षीरमग्ने तेषां शीर्षाणि हरसापि वृश्च.. (१५)

जो राक्षस पुरुषों के मांस से अपना पोषण करता है तथा घोड़े और बकरी आदि के मांस से पुष्ट होता है, हे अग्नि देव! जो राक्षस गाय का दूध चुराता है. उन सब के सिरों को अपनी ज्वाला से काट दो. (१५)

Translation

The tormentor, who feeds on human flesh, and who on the horse-meat, and on the cattle, and who steals away the milk of the inviolable cow, O adorable leader, may you cut off their head with your flame.

Atharva Veda 8/6/23

य आमं मांसमदन्ति पौरुषेयं च ये क्रविः.
गर्भान् खादन्ति केशवास्तानितो नाशयामसि.. (२३)

जो राक्षस कच्चा मांस खाते हैं, जो मानव मांस का भक्षण करते हैं तथा जो लंबे केशों वाले हैं. वे माया रूप धारण कर के गर्भ में प्रवेश करते हैं और उसे खा जाते हैं. हम उन तीनों प्रकार के राक्षसों को गर्भिणी के समीप से दूर भगाते हैं. (२३)

Translation

Those who eat flesh uncooked, and those who eat the bleeding flesh of man, feeders on babes unborn, long-haired impostors, far from this place we banish them.

A Story in Mahabharata Vana Parva Adhaya 127-128 talks about the dire consequences of performing Human sacrifice

Mahabharat Vana Parva Adhyay 127 sloka 19-20

पुरोहितने कहा- राजन्! मैं एक यज्ञ आरम्भ करवाऊँगा, उसमें तुम अपने पुत्र जन्तुकी आहुति देकर यजन करो। इससे शीघ्र ही तुम्हें सौ परम सुन्दर पुत्र प्राप्त होंगे ।। १९ ।।

जिस समय उसकी चर्बीकी आहति दी जायगी उस समय उसके धुएँको सूँघ लेनेपर सब माताएँ (गर्भवती हो) आपके लिये अत्यन्त पराक्रमी पुत्रोंको जन्म देंगी ।। २० ।।

“The royal priest said — O King! I shall commence a yajña (sacrificial ritual); in that, you must offer your son Jantu as the sacrificial oblation. By doing so, you will soon obtain a hundred extremely handsome sons. (19)

At the moment when his fat is offered into the fire, upon inhaling the smoke from that offering, all the mothers (your wives) will become pregnant and give birth to exceptionally powerful sons for you. (20)”

Mahabharata Vana Parva Adhaya 128 sloka 2-5

लोमशजी कहते हैं – यधिष्ठिर ! तब परोहितने राजा सोमकसे जन्तुकी बलि देकर किये जानेवाले यज्ञको प्रारम्भ करवाया। उस समय करुणामयी माताएँ अत्यन्त शोकसे व्याकल हो 'हाय! हम मारी गयीं' ऐसा कहकर रोती हई अपने पुत्र जन्तुको बलपूर्वक अपनी ओर खींच रही थीं।

Lomaśa said — O Yudhishthira! Then the royal priest had King Somaka commence the yajña, in which the sacrifice of Jantu was to be offered. At that time, the compassionate mothers, overwhelmed with intense grief, cried out in sorrow, “Alas! We are being destroyed!” and, weeping, tried to pull their son Jantu towards themselves with all their strength.

Mahabharata Vana Parva Adhaya 128 sloka 20-23 mentioning the dire consequences of Human Sacrifice

तदनन्तर कुछ कालके पश्चात् सोमकके पुरोहित परलोकवासी हो गये। थोडे दिनोंके बाद राजा सोमक भी परलोकवासी हो गये। यमलोकमें जानेपर सोमकने देखा, प्रोहितजी घोर नरककी आगमें पकाये जा रहे हैं। उन्हें उस अवस्थामें देखकर सोमकने पूछा – 'ब्रह्मन् ! आप नरककी आगमें कैसे पकाये जा रहे हैं?' ।।

तब नरकाग्निसे अधिक संतप्त होते हए पुरोहितने कहा- 'राजन् ! मैंने तुम्हें जो (तम्हारे पत्रकी आहति देकर) यज्ञ करवाया था, उसी कर्मका यह फल है' यह सुनकर राजर्षि सोमकने धर्मराजसे कहा- 'भगवन्! मैं इस नरकमें प्रवेश करूँगा। आप मेरे पुरोहितको छोड़ दीजिये। वे महाभाग मेरे ही कारण नरकाग्निमें पक रहे हैं। अतः मैं अपने-आपको नरकमें रखूँगा, परंतु मेरे गुरुजीको उससे छुटकारा मिल जाना चाहिये'

After some time, the royal priest of Somaka passed away. A few days later, King Somaka also departed from this world. Upon reaching Yamaloka (the abode of the god of death), Somaka saw that his priest

was being scorched in the blazing fire of hell. Seeing him in such a state, Somaka asked, “O Brāhmaṇa! Why are you being tormented in the fire of hell?”

Then, overwhelmed by the intense suffering from the fire of hell, the priest replied, “O King! The yajña I performed for you—by offering your son as a sacrifice—this is the result of that act.”

Hearing this, King Somaka, now a royal sage (rājṛṣi), said to Dharmarāja (Yama, the god of death), “O Lord! I will enter this hell. Please release my priest. That noble soul is suffering in the fires of hell because of me. Therefore, let me remain in hell myself, but my revered teacher must be freed from it.”

ऋत्विगुवाच

यजस्व जन्तुना राजंस्त्वं मया वितते क्रतौ ।
ततः पुत्रशतं श्रीमद् भविष्यत्यचिरेण ते ॥ १९ ॥

पुरोहितने कहा—राजन्! मैं एक यज्ञ आरम्भ करवाऊँगा, उसमें तुम अपने पुत्र जन्तुकी आहुति देकर यजन करो। इससे शीघ्र ही तुम्हें सौ परम सुन्दर पुत्र प्राप्त होंगे ॥ १९ ॥

वपायां हूयमानायां धूममाघ्राय मातरः ।
ततस्ताः सुमहावीर्याञ्जनयिष्यन्ति ते सुतान् ॥ २० ॥

जिस समय उसकी चर्बीकी आहुति दी जायगी उस समय उसके धूएँको सूँघ लेनेपर सब माताएँ (गर्भवती हो) आपके लिये अत्यन्त पराक्रमी पुत्रोंको जन्म देंगी ॥ २० ॥

तस्यामेव तु ते जन्तुर्भविता पुनरात्मजः ।
उत्तरे चास्य सौवर्णं लक्ष्म पार्श्वे भविष्यति ॥ २१ ॥

आपका पुत्र जन्तु पुनः अपनी माताके ही पेटसे उत्पन्न होगा। उस समय उसकी बायीं पसलीमें एक सुनहरा चिह्न होगा ॥ २१ ॥

ततः स याजयामास सोमकं तेन जन्तुना ।
मातरस्तु बलात् पुत्रमपाकर्षुः कृपान्विताः ।। २ ।।
हा हताः स्मेति वाशन्त्यस्तीव्रशोकसमाहताः ।
रुदन्त्यः करुणं वापि गृहीत्वा दक्षिणे करे ।। ३ ।।
सव्ये पाणौ गृहीत्वा तु याजकोऽपि स्म कर्षति ।
कुररीणामिवार्तानां समाकृष्य तु तं सुतम् ।। ४ ।।
विशस्य चैनं विधिवद् वपामस्य जुहाव सः ।
वपायां हूयमानायां गन्धमाघ्राय मातरः ।। ५ ।।
आर्ता निपेतुः सहसा पृथिव्यां कुरुनन्दन ।
सर्वाश्च गर्भानलभंस्ततस्ताः परमाङ्गनाः ।। ६ ।।

लोमशजी कहते हैं—युधिष्ठिर! तब पुरोहितने राजा सोमकसे जन्तुकी बलि देकर किये जानेवाले यज्ञको प्रारम्भ करवाया। उस समय करुणामयी माताएँ अत्यन्त शोकसे व्याकुल हो 'हाय! हम मारी गयीं' ऐसा कहकर रोती हुई अपने पुत्र जन्तुको बलपूर्वक अपनी ओर खींच रही थीं। वे करुण स्वरमें रोती हुई बालकके दाहिने हाथको पकड़कर खींचती थीं और पुरोहितजी उसके बायें हाथको पकड़कर अपनी ओर खींच रहे थे। सब रानियाँ शोकसे आतुर हो कुररी पक्षीकी भाँति विलाप कर रही थीं और पुरोहितने उस बालकको छीनकर उसके टुकड़े-टुकड़े कर डाले तथा विधिपूर्वक उसकी चर्बियोंकी आहुति दी। कुरुनन्दन! चर्बीकी आहुतिके समय बालककी माताएँ धूमकी गन्ध सूँघकर सहसा शोकपीडित हो पृथ्वीपर गिर पड़ीं। तदनन्तर वे सब सुन्दरी रानियाँ गर्भवती हो गयीं ।। २—६ ।।

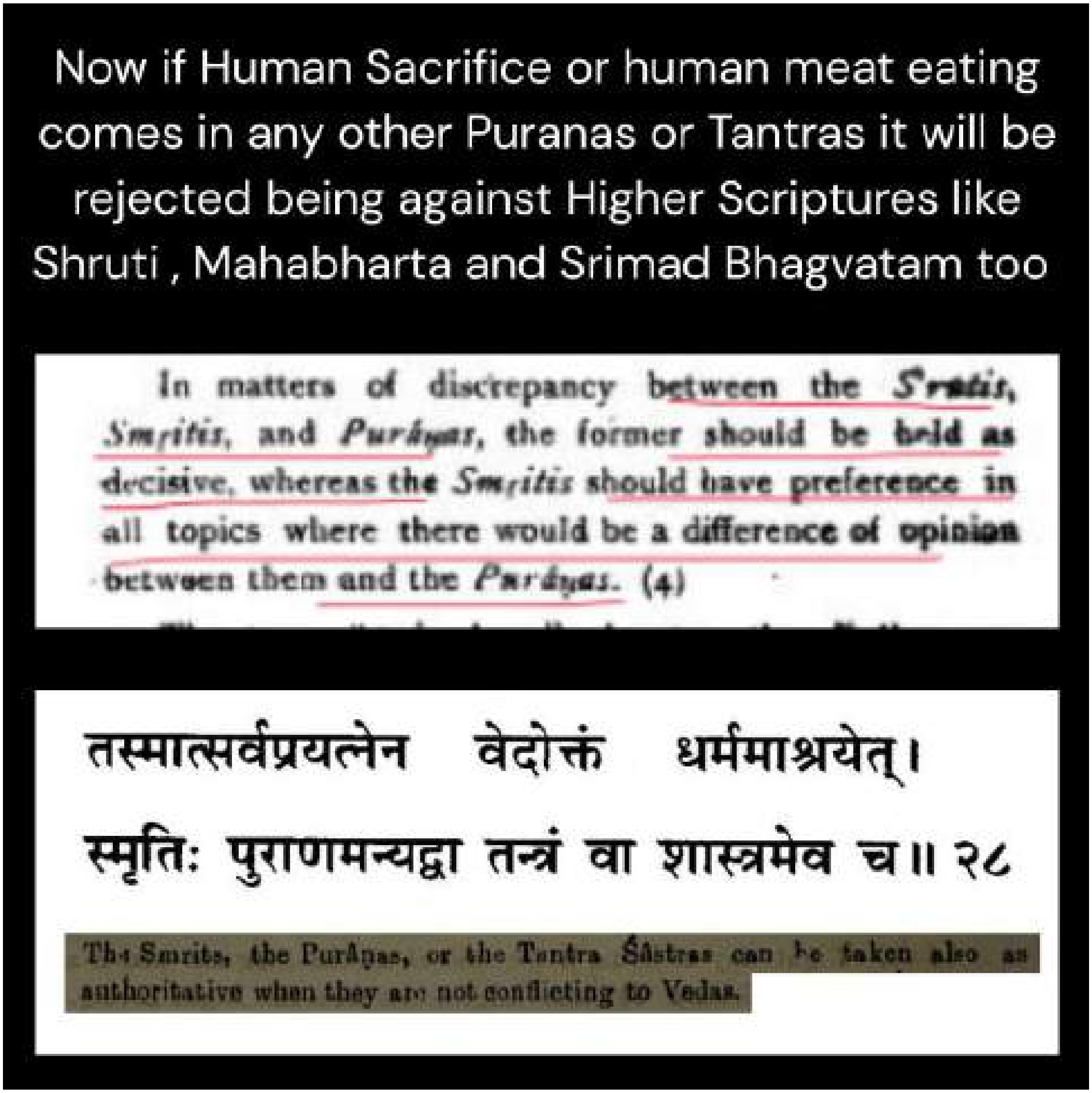
ततः स लोकमगमत् सोमकस्य गुरुः परम् ।
अथ काले व्यतीते तु सोमकोऽप्यगमत् परम् ।। १० ।।
अथ तं नरके घोरे पच्यमानं ददर्श सः ।
तमपृच्छत् किमर्थं त्वं नरके पच्यसे द्विज ।। ११ ।।

तदनन्तर कुछ कालके पश्चात् सोमकके पुरोहित परलोकवासी हो गये। थोडे दिनोंके बाद राजा सोमक भी परलोकवासी हो गये। यमलोकमें जानेपर सोमकने देखा, पुरोहितजी घोर नरककी आगमें पकाये जा रहे हैं। उन्हें उस अवस्थामें देखकर सोमकने पूछा —'ब्रह्मन्! आप नरककी आगमें कैसे पकाये जा रहे हैं?' ।।

तमब्रवीद् गुरुः सोऽथ पच्यमानोऽग्निना भृशम् ।
त्वं मया याजितो राजंस्तस्येदं कर्मणः फलम् ।। १२ ।।
एतच्छ्रुत्वा स राजर्षिर्धर्मराजमथाब्रवीत् ।
अहमत्र प्रवेक्ष्यामि मुच्यतां मम याजकः ।। १३ ।।
मत्कृते हि महाभागः पच्यते नरकाग्निना ।
(सोऽहमात्मानमाधास्ये नरकान्मुच्यतां गुरुः ।)

तब नरकाग्निसे अधिक संतप्त होते हुए पुरोहितने कहा—'राजन्! मैंने तुम्हें जो (तुम्हारे पुत्रकी आहुति देकर) यज्ञ करवाया था, उसी कर्मका यह फल है' यह सुनकर राजर्षि सोमकने धर्मराजसे कहा—'भगवन्! मैं इस नरकमें प्रवेश करूँगा। आप मेरे पुरोहितको छोड़ दीजिये। वे महाभाग मेरे ही कारण नरकाग्निमें पक रहे हैं। अतः मैं अपने-आपको नरकमें रखूँगा, परंतु मेरे गुरुजीको उससे छुटकारा मिल जाना चाहिये' ।। १२-१३

If any doctrine of Narabali comes in any other Puranas or Tantras or any other Lower text it will be rejected being against Higher Scriptures like Mahabharat , Srimad Bhagavatam and Shruti – Vyasa Smriti 1.4 and Devi Bhagavatam on Authority of Scriptures



Allegations-

Manusmriti 10.105 – *Ajīgarta*, buffering from hunger, went forward to kill his son; and as he sought a remedy for hunger, he did not become tainted with sin.

Refutation-

Here is Manu Smriti 10.105

क्योंकि प्राचीनकाल में भूख से पीड़ित हुए अजीगर्त नामक ऋषि अपने पुत्र को ही मारने को उद्यत हो गए थे, किन्तु वे भूख के प्रतीकार हेतु ऐसे उपाय का आचरण करते हुए पाप से लिप्त नहीं हुए।।

१०५।

Because in ancient times a sage named Ajigarta, suffering from hunger, was ready to kill his own son, but by adopting such a measure to counter his hunger, he did not commit any sin.

अजीगर्तः सुतं हन्तुमुपासर्पद्बुभुक्षितः।
न चालिप्यत पापेन क्षुत्प्रतीकारमाचरन्।। १०५।।

अध्यायः १०) मन्वर्थमुक्तावलीसहिता। ६८३

ऋषिरजीगर्ताख्यो बुभुक्षितः सन्, पुत्रं शुनःशेपनामानं स्वयं विक्रीतवान् यज्ञे गोशतलाभाय यज्ञयूपे बद्धा विशसिता भूत्वा हन्तुं प्रचक्रमे। न च क्षुत्प्रतीकारार्थं तथा कुर्वन्पापेन लिप्तः। एतच्च बह्वृचब्राह्मणे शुनःशेपाख्यानेषु व्यक्तमुक्तम्।। १०५।।

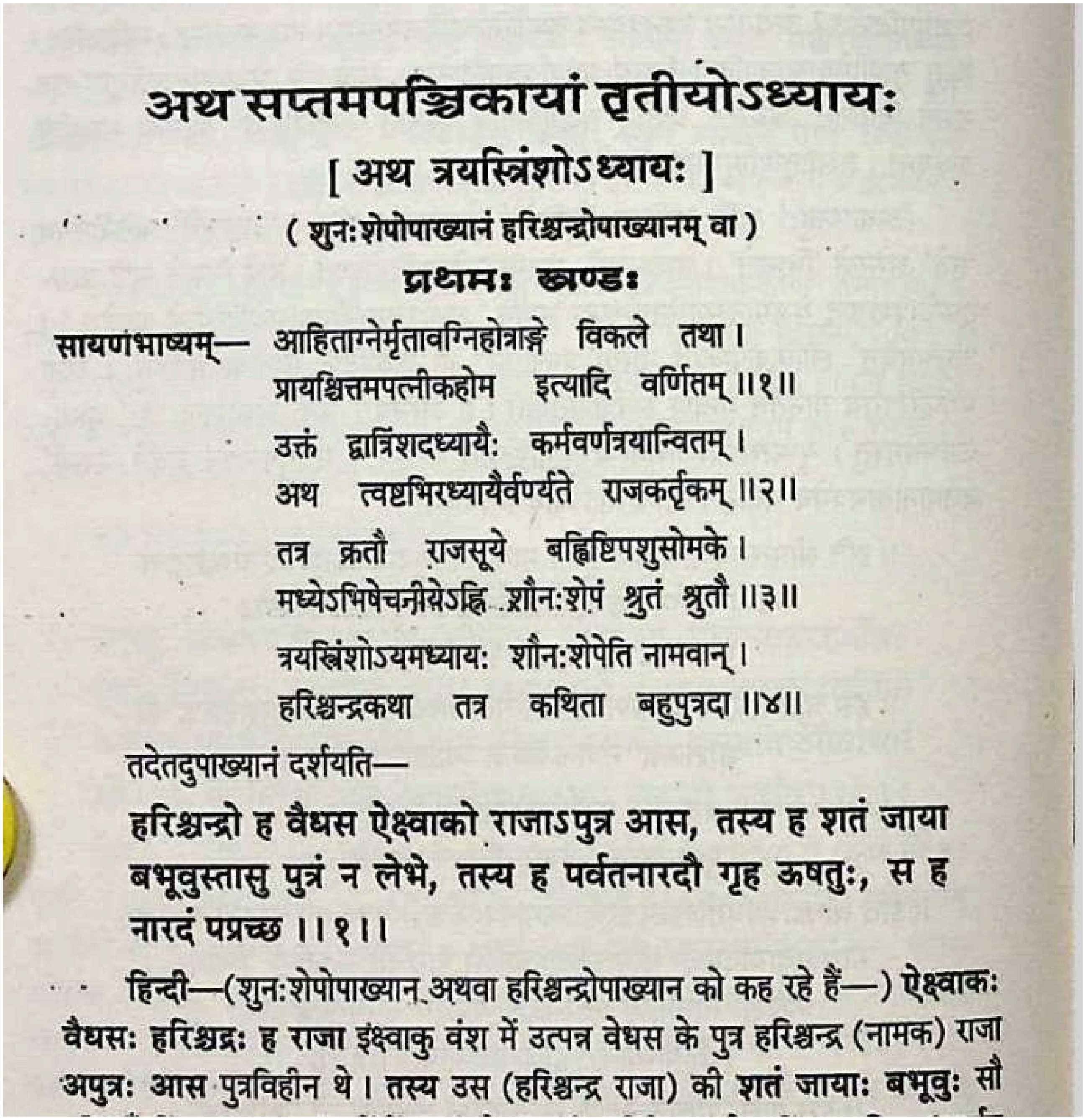
क्योंकि प्राचीनकाल में भूख से पीड़ित हुए अजीगर्त नामक ऋषि अपने पुत्र को ही मारने को उद्यत हो गए थे, किन्तु वे भूख के प्रतीकार हेतु ऐसे उपाय का आचरण करते हुए पाप से लिप्त नहीं हुए।। १०५।।

Here the context is about Extreme Situations where Rishi Ajigarta suffering from hunger and unable to find any food for survival tried to kill his son in order to counter his hunger

But does that mean selling one son and killing him is allowed in extreme situations . NO ! . To understand this we will see this original story from Aitareya Brahmana of Rig Veda

This story primarily Occurs in Aitareya Brahmana of Rig Veda . So we will see this Story from Aitareya Brahmana 7th Panchika Third Adhaya as well

Aitareya Brahmana Part 2 uttarardh page 1343 Choukhamba Publications



अथ सप्तमपञ्चिकायां तृतीयोऽध्याय:

[अथ त्रयस्त्रिंशोऽध्याय:]

(शुन:शेपोपाख्यानं हरिश्चन्द्रोपाख्यानम् वा)

प्रथमः खण्डः

सायणंभाष्यम्— आहिताग्नेर्मृतावग्निहोत्राङ्गे विकले तथा।
प्रायश्चित्तमपत्नीकहोम इत्यादि वर्णितम् ॥१॥

उक्तं द्वात्रिंशदध्यायै: कर्मवर्णत्रयान्वितम्।
अथ त्वष्टभिरध्यायैर्वर्ण्यते राजकर्तृकम् ॥२॥

तत्र क्रतौ राजसूये बह्विष्टिपशुसोमके।
मध्येऽभिषेचनीयेऽह्नि शौन:शेपं श्रुतं श्रुतौ ॥३॥

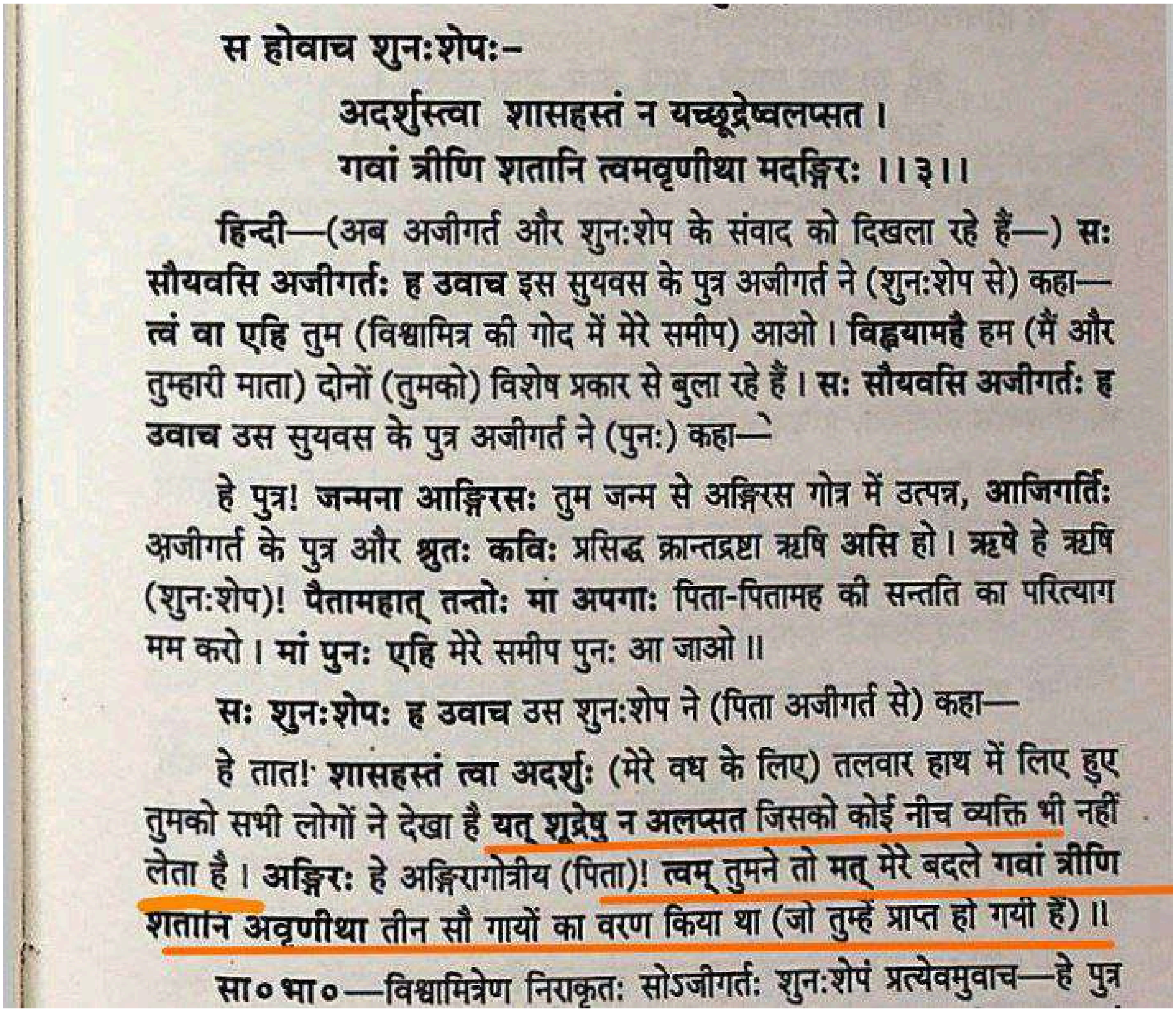
त्रयस्त्रिंशोऽयमध्याय: शौन:शेपेति नामवान्।
हरिश्चन्द्रकथा तत्र कथिता बहुपुत्रदा ॥४॥

तदेतदुपाख्यानं दर्शयति—

हरिश्चन्द्रो ह वैधस ऐक्ष्वाको राजाऽपुत्र आस, तस्य ह शतं जाया बभूवुस्तासु पुत्रं न लेभे, तस्य ह पर्वतनारदौ गृह ऊषतुः, स ह नारदं पप्रच्छ ।।१।।

हिन्दी—(शुन:शेपोपाख्यान अथवा हरिश्चन्द्रोपाख्यान को कह रहे हैं—) **ऐक्ष्वाकः वैधसः हरिश्चद्रः ह राजा** इक्ष्वाकु वंश में उत्पन्न वेधस के पुत्र हरिश्चन्द्र (नामक) राजा **अपुत्रः आस** पुत्रविहीन थे। **तस्य** उस (हरिश्चन्द्र राजा) की **शतं जायाः बभूवुः** सौ

When Sage **Ajigarta** sold his middle son Rishi **Shunahshepa** and agreed to tie and kill his son in exchange for 300 cows then Rishi **Shunahshepa** prayed to the Devas and impressed the Devas by his prayers and With his last hymn, which invoked Ushas (the deity of the dawn), his bonds were loosened and King Harishchandra was also cured of his illness. Then Vishvamitra, one of the priests, offered to adopt Rishi Shunahshepa as his eldest son. Rishi Shunahshepa's father **Ajigarta** was called the biggest of all sinners and worst than lowest human beings for selling and agreeing to kill his own son



स होवाच शुनःशेपः–

अदर्शुस्त्वा शासहस्तं न यच्छूद्रेष्वलप्सत ।
गवां त्रीणि शतानि त्वमवृणीथा मदङ्गिरः ।।३।।

हिन्दी—(अब अजीगर्त और शुनःशेप के संवाद को दिखला रहे हैं—) **सः सौयवसि अजीगर्तः ह उवाच** इस सुयवस के पुत्र अजीगर्त ने (शुनःशेप से) कहा—**त्वं वा एहि** तुम (विश्वामित्र की गोद में मेरे समीप) आओ। **विह्वयामहै** हम (मैं और तुम्हारी माता) दोनों (तुमको) विशेष प्रकार से बुला रहे हैं। **सः सौयवसि अजीगर्तः ह उवाच** उस सुयवस के पुत्र अजीगर्त ने (पुनः) कहा—

हे पुत्र! **जन्मना आङ्गिरसः** तुम जन्म से अङ्गिरस गोत्र में उत्पन्न, **आजिगर्तिः** अजीगर्त के पुत्र और **श्रुतः कविः** प्रसिद्ध क्रान्तद्रष्टा ऋषि **असि** हो। **ऋषे** हे ऋषि (शुनःशेप)! **पैतामहात् तन्तोः मा अपगाः** पिता-पितामह की सन्तति का परित्याग मम करो। **मां पुनः एहि** मेरे समीप पुनः आ जाओ ।।

सः शुनःशेपः ह उवाच उस शुनःशेप ने (पिता अजीगर्त से) कहा—

हे तात! **शासहस्तं त्वा अदर्शुः** (मेरे वध के लिए) तलवार हाथ में लिए हुए तुमको सभी लोगों ने देखा है **यत् शूद्रेषु न अलप्सत** जिसको कोई नीच व्यक्ति भी नहीं लेता है। **अङ्गिरः** हे अङ्गिरागोत्रीय (पिता)! **त्वम्** तुमने तो **मत्** मेरे बदले **गवां त्रीणि शतानि अवृणीथा** तीन सौ गायों का वरण किया था (जो तुम्हें प्राप्त हो गयी हैं) ।।

सा० भा०—विश्वामित्रेण निराकृतः सोऽजीगर्तः शुनःशेपं प्रत्येवमुवाच—हे पुत्र

हे तात! शासहस्तं त्वा अदर्शः (मेरे वध के लिए) तलवार हाथ में लिए हुए तुमको सभी लोगों ने देखा है यत् शूद्रेषु न अलप्सत जिसको कोई नीच व्यक्ति भी नहीं लेता है। अङ्गिरः हे अङ्गिरागोत्रीय (पिता)! त्वम् तुमने तो मत् मेरे बदले गवां त्रीणि शतानि अवृणीथा तीन सौ गायों का वरण किया था (जो तुम्हें प्राप्त हो गयी हैं)

O father! All people have seen you with a sword in hand, intending to kill me.You have taken up an act that even the lowest of all human beings would not accept. O descendant of the Angiras lineage!
In exchange for me, you chose (accepted) three hundred cows.

Sayanacharya commented upon this as –

विश्वामित्रेण निराकृतः सोऽजीगर्तः शुनःशेपं प्रत्येवमुवाच – हे पुत्र 'त्वं वा' त्वमेव विश्वामित्रादपगतः सन् 'एहि' अस्मद् 'गृहे गच्छ । त्वदीयमाता चाहं चोभावावां 'विह्वयावहै' विशेषेण तथाऽऽह्वानं करवावहै । इत्युक्त्वा तूष्णीमवस्थितं तं शुनःशेपं प्रति पुनरपि कयाचिद् गाथयैवमुवाच-हे शुनःशेप

'त्वं' जन्मना 'आङ्गिरसः' अङ्गिरोगोत्रोत्पन्नः 'आजीगर्तिः' अजीगर्तस्य पुत्रः, 'कविः' विद्वान्, 'श्रुतः' इत्येवं सर्वत्र प्रसिद्धः । अतो 'ऋषे' हि महर्षे शुनःशेप 'पैतामहात्' पितामहेन प्रजापतिना सम्पादितात् 'तन्तोः' संतानादङ्गिरोवंशान् 'माऽपगाः' अपगतो मा भव । तस्मात्पुनरपि 'मामेहि' मद्गृहे समागच्छेत्युक्तः शुनःशेपः स्वयमपि गाथया प्रत्युत्तरं ददौ । शासो विशसनहेतुः खङ्गः । हेऽजीगर्तं मद्वधाय 'शासहस्तं' खङ्गहस्तं त्वां सर्वेऽपि 'अदर्शः" दृष्टवन्तः । 'यत्' क्रूरं कर्म शूद्रेष्वत्यन्तनीचेष्वपि 'नालप्सत' न लब्धवन्तो लौकिका जनाः तादृशं क्रौर्यं त्वया कृतम् । हे 'अङ्गिरः' आङ्गिरसगोत्रोत्पन्नाजीगर्तं 'मत्' मां निमित्तीकृत्य त्वं शतानि त्रीणि 'अवृणीथाः' वृतवानसि । तदिदमत्यन्तकष्टम् 'इति' उक्तवान् ।।

Ajigarta, having been rejected by Vishvamitra, spoke to Shunahshepa as follows: "O son! Now that you have separated from Vishvamitra, come back to our home. Your mother and I, both of us, will lovingly and earnestly call you back." Saying this, he stood silently for a moment. Then once again, addressing the silent Shunahshepa, he spoke through a certain verse:

"O Shunahshepa! By birth, you are an Āṅgirasah—born in the lineage of the sage Angiras, the son of Ajigarta, a wise man, and one well-known everywhere. Therefore, O great sage! Do not turn away from the lineage of Angiras, which was established by your paternal grandfather—Prajapati himself. Hence, once again, return to my home," —so said Ajigarta.

But Rishi Shunahshepa too responded with a verse:

"The 'śāsa' is the instrument of punishment—a sword.
O Ajigarta! All people have seen you holding the sword in your hand to kill me. That cruel act, which even the most degraded people (Shudras) do not accept or commit, such cruelty has been committed by you. O Angirasa! In exchange for me, you chose three hundred cows. This indeed is a most painful and sorrowful act."

सा० भा०—विश्वामित्रेण निराकृतः सोऽजीगर्तः शुनःशेपं प्रत्येवमुवाच—हे पुत्र 'त्वं वा' त्वमेव विश्वामित्रादपगतः सन् 'एहि' अस्मद् 'गृहे गच्छ। त्वदीयमाता चाहं चोभावावां 'विह्वयावहै' विशेषेण तथाऽऽह्वानं करवावहै। इत्युक्त्वा तूष्णीमवस्थितं तं शुनःशेपं प्रति पुनरपि कयाचिद् गाथयैवमुवाच–हे शुनःशेप 'त्वं' जन्मना 'आङ्गिरसः' अङ्गिरोगोत्रोत्पन्नः 'आजीगर्तिः' अजीगर्तस्य पुत्रः, 'कविः' विद्वान्, 'श्रुतः' इत्येवं सर्वत्र

प्रसिद्धः। अतो 'ऋषे' हि महर्षे शुनःशेप 'पैतामहात्' पितामहेन प्रजापतिना सम्पादितात् 'तन्तोः' संतानादङ्गिरोवंशान् 'माऽपगाः' अपगतो मा भव। तस्मात्पुनरपि 'मामेहि' मद्गृहे समागच्छेत्युक्तः शुनःशेपः स्वयमपि गाथया प्रत्युत्तरं ददौ। शासो विशसनहेतुः खङ्गः। हेऽजीगर्त मद्वधाय 'शासहस्तं' खङ्गहस्तं त्वां सर्वेऽपि 'अदर्शुः'[१] दृष्टवन्तः। 'यत्' क्रूरं कर्म शूद्रेष्वत्यन्तनीचेष्वपि 'नालप्सत'[२] न लब्धवन्तो लौकिका जनाः तादृशं क्रौर्यं त्वया कृतम्। हे 'अङ्गिरः' आङ्गिरसगोत्रोत्पन्नाजीगर्त 'मत्' मां निमित्तीकृत्य त्वं शतानि त्रीणि 'अवृणीथाः' वृतवानसि। तदिदमत्यन्तकष्टम् 'इति' उक्तवान्॥

The Next mantra –

स होवाचाजीगर्तः सौयवसिः–

तद्वै मा तात तपति, पापं कर्म मया कृतम् ।
तदहं निह्नुवे तुभ्यं प्रतियन्तु शता गवामिति ।।

स होवाच शुनःशेपः–

यः सकृत्पापकं कुर्यात् कुर्यादेनत्ततोऽपरम् ।
नापागाः शौद्रान्न्यायादसंधेयं त्वया कृतमिति ।।४।।

हिन्दी—(पुनः अजीगर्त और शुनःशेप के कथनोपकथन को दिखला रहे हैं—) सः सौयवसि अजीगर्तः ह उवाच उस सयस के पुत्र अजीगर्त ने पुनः कहा—

तात हे पितृतुल्य लालन-पालन करने योग्य (शुनःशेप)! पापं कर्म मया कृतम् मेरे द्वारा पापकर्म किया गया है तद् वै मा तपति वह (पापकर्म) मुझे सन्तप्त कर रहा है। तदहं निह्नुवे उस (पाप) का निवारण कर रहा हूँ। तुभ्यं शता गवां प्रतियन्तु (जो मैंने तीन सौ गाएँ लिया है उनमें से) सौ गायें तुम्हारे लिए प्राप्त होवे ।।

सः शुनःशेपः उवाचः उस शुनःशेप ने (अपने पिता से) कहा—

यः सकृत् पापकं कुर्यात् जो एक बार पाप करता है ततोऽपरम् एनत् कुर्यात् उससे बाद में भी अन्य पाप करता है। शौद्राद् न्यायाद् न अपागाः नीच जाति से सम्बन्धित क्रूरकर्म से तुम निवृत्त नहीं हो सकते; क्योंकि त्वया असन्धेयं कृतम् तुम्हारे द्वारा (लोभ के कारण) असमाधेय (यह कर्म) किया गया है ।।

सा० भा०—शुनःशेपेनोपालब्धोऽजीगर्तः स्वकीयमनुतापं दर्शयितुं काञ्चिद्गाथामेवमुवाच—हे तात पितृवदुपलालनीय शुनःशेप 'मया यत्पापं कृतं' 'तद्वै मा तपति' तदेव मां मनसि संतप्तं करोति। 'अहं' तत्पापं 'निह्नुवे' परिहरामि। गवां शतानि पूर्वं मया

Sage Ajigarta said – You are worthy of care and protection (O Shunahshepa)! A sinful act has been committed by me; that sinful deed now torments me. I now seek to atone for that sin. Out of the three hundred cows I had taken, let a hundred cows be returned to you."Then Rishi Shunahshepa said (to his father): "He who commits a sin once, commits another after that as well. You cannot free yourself from the cruel deeds of a lower nature, done unjustly; because you have committed an act that should not have been done, driven by greed."

Sayanacharya commented it upon it as – शुनः शेपेनोपालब्धोऽजीगर्तः स्वकीयमनुतापं दर्शयितुं काञ्चिद्-गाथामेवमुवाच – हे तात पितृवदुपलालनीय शुनःशेप 'मया यत्पापं कृतं' 'तद्वै मा तपति' तदेव मां मनसि संतप्तं करोति । 'अहं' तत्पापं 'निहनुवे' परिहरामि । गवां शतानि पूर्वं मया गृहीतानि त्रीणि यानि तानि तुभ्यं त्वदर्थं 'प्रतियन्तु' प्रत्येकमेव प्राप्नुवन्तु' । इतरयोः पुत्रयोर्गावो मा भूवंस्तवैव सर्वाः सन्त्विति । ततः स शुनःशेपो गाथया प्रत्युत्तरं ददौ । 'यः' पुमान् धर्मशास्त्रभीतिरहितः 'सकृत्पापकं कुर्यात्' स पुमांस्ततः पापादन्यद् 'एनत्' पापं तदभ्यासवशात् कुर्यादेव । त्वं तु 'शौद्रान्यायात्' नीचजातिसम्बन्धिनः क्रूरादाचरणात् 'नापागाः' अपगतो न भवसि । 'असंधेयं' प्रतिसंधानरहितं पापं त्वया कृतमित्येषा शुनः-शेपस्य प्रत्युक्तिः

Shunahshepa was approached by his father Ajigarta, who, in order to express his repentance, spoke a certain verse as follows:"O child, Shunahshepa, who is to be cared for like a father would— 'The sin that I have committed, that indeed torments me; it causes anguish in my mind. I now atone for that sin. Of the three hundred cows that I had earlier taken,let one hundred of them be returned to you—for your sake, let each one indeed be given to you. Let not the remaining cows go to the other two sons; may all of them be yours alone."** Then Shunahshepa gave a reply in verse:"He who, being unafraid of the moral laws (Dharma), commits a sin once, will certainly, by force of habit, commit more sins thereafter.You, indeed, are not free from the cruel conduct associated with a lower nature,** you have not renounced it. Because you have committed a sin that is 'asandheyam'—one that is irreconcilable, that cannot be justified."**—This is how Shunahshepa responded.

सा० भा०—शुनःशेपेनोपालब्धोऽजीगर्तः स्वकीयमनुतापं दर्शयितुं काश्चिद् गाथामेवमुवाच—हे तात पितृवदुपलालनीय शुनःशेप 'मया यत्पापं कृतं' 'तद्वै मा तपति' तदेव मां मनसि संतप्तं करोति। 'अहं' तत्पापं 'निह्नुवे' परिहरामि। गवां शतानि पूर्वं मया

(१) 'अद्राक्षुः' इति वा पाठः शाङ्खायनश्रौतसूत्रे।
(२) शाङ्खा०श्रौ०सू० 'अलिप्सत' इति वा पाठः।

गृहीतानि त्रीणि यानि तानि तुभ्यं त्वदर्थं 'प्रतियन्तु' प्रत्येकमेव प्राप्नुवन्तु। इतरयोः पुत्रयोर्गावो मा भूवंस्तवैव सर्वाः सन्त्विति। ततः स शुनःशेपो गाथया प्रत्युत्तरं ददौ। 'यः' पुमान् धर्मशास्त्रभीतिरहितः 'सकृत्पापकं कुर्यात्' स पुमांस्ततः पापादन्यद् 'एनत्' पापं तदभ्यासवशात् कुर्यादेव। त्वं तु 'शौद्रान्न्यायात्' नीचजातिसम्बन्धिनः क्रूरादाचरणात् 'नापागाः' अपगतो न भवसि। 'असंधेयं' प्रतिसंधानरहितं पापं त्वया कृतमित्येषा शुनःशेपस्य प्रत्युक्तिः॥

Even Mahabharat Anushashan Parva Adhaya 3 contains the same story of Sunashepa and Rishi Vishwamitra

Mahabharata 13.3.6-7

ऋचीक (अजीगर्त) का महातपस्वी पुत्र शुनःशेप एक यज्ञमें यज्ञ-पशु बनाकर लाया गया था; किंतु विश्वामित्रजीने उस महायज्ञसे उसको छुटकारा दिला दिया।। ६

हरिश्चन्द्रके उस यज्ञमें अपने तेजसे देवताओंको संतुष्ट करके विश्वामित्रने शुनःशेपको छुड़ाया था; इसलिये वह बुद्धिमान् विश्वामित्रके पुत्रभावको प्राप्त हो गया

Ṛcīka (Ajīgarta)'s great ascetic son, Śunaḥśepa, was brought as a sacrificial animal in a yajña (sacrificial ritual); but Sage Viśvāmitra rescued him from that great yajña. (6)

In that yajña of King Hariścandra, by pleasing the gods with the power of his spiritual energy, Viśvāmitra freed Śunaḥśepa; therefore, that wise

Śunaḥśepa attained the status of a son to Viśvāmitra.”

ऋचीकस्यात्मजश्चैव शुनःशेपो महातपाः ।
विमोक्षितो महासत्रात् पशुतामप्युपागतः ॥ ६ ॥

ऋचीक (अजीगर्त) का महातपस्वी पुत्र शुनःशेप एक यज्ञमें यज्ञ-पशु बनाकर लाया गया था; किंतु विश्वामित्रजीने उस महायज्ञसे उसको छुटकारा दिला दिया ॥ ६ ॥

हरिश्चन्द्रक्रतौ देवांस्तोषयित्वाऽऽत्मतेजसा ।
पुत्रतामनुसम्प्राप्तो विश्वामित्रस्य धीमतः ॥ ७ ॥

हरिश्चन्द्रके उस यज्ञमें अपने तेजसे देवताओंको संतुष्ट करके विश्वामित्रने शुनःशेपको छुड़ाया था; इसलिये वह बुद्धिमान् विश्वामित्रके पुत्रभावको प्राप्त हो गया ॥ ७ ॥

With this the claims of Hinduphobes Stands debunked

← Response to Vedkabhed and Hinduscript . Refutation of Gambling in Hinduism

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Response to Vedkabhed and Hinduscript . Refutation of LGBTQ in Hinduism

Written by Rohan Saini in Uncategorized

This entire article is a response and rebuttal to the blogs called VedKaBhed and Hinduscript regarding their claims of "LBTQ in Hinduism".

This entire article is a response and rebuttal to the blogs called VedKaBhed and Hinduscript regarding their claims of "Gambling in Hinduism".

Allegations–

1. Krishna and Arjuna

📚Padma Purana 5.74.61-74a📚
Then having heard the words, when Arjuna plunged into the water of the lake, which was tinged with the pollen dropped from white lotuses, lotuses opening on moonrise, (other) lotuses and red and blue lotuses, and which was agreeably perfumed with honey-drops, which was shaken by the notes of corpulent swans, whose four banks were decked with jewels, which had ripples due to gentle breezes, she

vanished just there. The charmingly smiling one got up and on seeing around, was confused. He instantly saw himself (to be turned into) a wonderful, excellent lady, who had a slim, fair, charming body like the rays of pure gold…"

The story continues…

📚Padma Purana 5.74.177b-196a📚
Arjuniya, having seen in confusion on the left side of the pleasing goddess Radhika, propitiating and offering a tambula to him of a bright smile, was overcome with the passion of love. Then, Sri krsna, who knew everything, knowing her to be like that, seized her hand, and he the lord, the great master of magical art secretly sported with her in the entire pleasure-forest. Then putting his sport-like arm on her should and coming to Sarada, said to her: 'Bathe quickly this slim-bodied lady of a gentle smile, fatigued due to sport, in this western lake.' Then that goddess Sarada (took her) to the western lake, (and) said to her, 'Take bath'. The fatigued one did like that. She who got to the interior of the water, again turned into Arjuna and got up at the place where the lord of gods and the chief of the beautiful Vaikuntha stood. Seeing Arjuna dejected and broken-minded, Krsna kindly touched him with his hand and put him (back) to his nature."

Refutation-

Ashoke Chatterjee in his book Padma Purana A Study page number 92/281 mentioned that chapter 69-99 in Patala Khanda of Padma Purana (Including chapter 74) are later interpolations and were inserted later on in Padma Purana between 11-12th Century AD . Thus this chapter 74 which he alleged is an interpolation

This part consists of chaps 69 99 of the Patāla-khanda This portion is neither the work of the Ramaites nor that of the Linga worshippers

This group seems to have come from a very late date We have seen how it depicts a picture of a developed Radha

Some 200 years' time should be given to the group 2 to attain recognition Then obviously this part dates between 1150-1200 AD

Group 3

This part consists of chaps 69 99 of the Patāla-khanda This portion is neither the work of the Rāmaites nor that of the Linga worshippers, but definitely a contribution of the Bhāgavata Vaisnavas who put a stamp of their own sect on it by supplementing it with some new chaps of their own interest In the discussion of group 2 we have shown how the Linga worshippers of the Pāśupata sect describe Śiva being praised by Rama The present group, it appears, is a recast by the Bhāgavata-Vaisnavas who have paid back the Linga worshippers in their own coin In this group it is seen that Pārvati and Īśvara were glorifying the Māhātmyas and celebrity of Krsna and Rādhā—His eternal consort, and Vrndāvana—their eternal blissful abode Rādhā has been highly eulogised She is conceived as the eternal Prakṛti She pervades the whole universe, phenomenal and real and is the prime cause of creation, existence and destruction She is self-luminous and illumines the external objects The eternal unity of Krsna and Rādhā is the Supreme Truth and this unity must be realised in order to reach the highest goal—the summum bonum of human life Rādhā is the abode of the highest bliss, and beauty She is the essence of all fair instincts She is the concept of love but this love or Prema is high

This group seems to have come from a very late date We have seen how it depicts a picture of a developed Rādhā cult Moreover, it abounds in references to Tulasī[39] Traces of Tāntricism are also vividly observable[40] Āgama has been admitted as an authority[41] Tāntric mudrās, nyāsas have

[38] It should, however, be noted in this connection that the Bengal ms. of the Pātāla-khanda do not contain all these references as they end in chap. 80 of the Ānan. ed. of the Pātāla-khanda

[39] Pātāla khanda 72 [illegible] 73 [illegible] 79 32,36 [illegible] 67,9 16 etc

[40] Ibid 74 [illegible] 21 etc

[41] Ibid 84 [illegible] 109 15b, 110 22 [illegible]

been referred to more than once[42] Mandala and Yantra have been regarded as the medium of worship[43] All these tend to assign a much later date to this part We have also shown that it has been contributed later than the group 2, the date of which is c 950-1000 A D Some 200 years' time should be given to the group 2 to attain recognition Then obviously this part dates between 1150-1200 A D And this may be accepted if we keep the fact in view that Gopālabhatta (of 1400 A D) in his *Hari-bhakti-vilāsa* has quoted numerous verses from this part[44], and the contents of these chaps are given in the *Nāradīya-p* I 93 which is also of a very later origin

Allegations-

2. Shiva and Vishnu

📚Skanda Purana 1.3b.20.32-33📚
Be victorious, O Lord, whose head is adorned with Ganga and the crescent moon, O Lord, who have fascinated the minds of the wives of all sages by means of your handsome features. Be victorious, O Lord, who are possessed of the glory of the god of Love due to the close contact of the daughter of the Mountain. Be victorious, O Lord, who are an expert in the repetition of the (sexual) play over the body of Naranaya adopted by means of Maya (?)."

📚Agni Purana 3.17-20📚
Viṣṇu in the company of all the immortals said, "Be it so" and cast off his female form. He was then requested by Hara to show that form (again). (Lord) Hari (Viṣṇu) showed the feminine form to Rudra (Siva). Sambhu (Siva) being captivated by the illusory power, renouncing Gauri (Pārvatī) sought that feminine form. Becoming

nude and behaving like a mad man, he held the damsel by her hair. She got herself freed and ran away. He too followed her. Wherever the seminal fluid of Hara dropped, there came into being sacred places of liṅgas and gold."

📚Shrimad Bhagavatam 8.12.15-32📚
The Supreme Personality of Godhead said: When the demons took away the jug of nectar, I assumed the form of a beautiful woman to bewilder them by directly cheating them and thus to act in the interest of the demigods. O best of the demigods, I shall now show you My form that is very much appreciated by those who are lusty. Since you want to see that form, I shall reveal it in your presence. Because the ball was falling down and bouncing up, as She played with it Her breasts trembled, and because of the weight of those breasts and Her heavy flower garlands, Her waist appeared to be all but breaking at every step, as Her two soft feet, which were reddish like coral, moved here and there. As She played with the ball, the sari covering Her body became loose, and Her hair scattered. She tried to bind Her hair with Her beautiful left hand, and at the same time She played with the ball by striking it with Her right hand. This was so attractive that the Supreme Lord [Vishnu], by His internal potency, in this way captivated everyone. Thus Lord Śiva saw the woman, every part of whose body was beautifully formed, and the beautiful woman also looked at him. Therefore, thinking that She was

attracted to him, Lord Śiva became very much attracted to Her. Lord Śiva, his good sense taken away by the woman because of lusty desires to enjoy with Her, became so mad for Her that even in the presence of Bhavānī [Shiva's wife] he did not hesitate to approach Her. The beautiful woman was already naked, and when She saw Lord Śiva coming toward Her, She became extremely bashful. Thus She kept smiling, but She hid Herself among the trees and did not stand in one place. After following Her with great speed, Lord Śiva caught Her by the braid of Her hair and dragged Her near him. Although She was unwilling, he embraced Her with his arms. Being embraced by Lord Śiva like a female elephant embraced by a male, the woman, whose hair was scattered, swirled like a snake. O King, this woman, who had large, high hips, was a woman of yoga-māyā presented by the Supreme Personality of Godhead. She released Herself somehow or other from the fond embrace of Lord Śiva's arms and ran away. As if harassed by an enemy in the form of lusty desires, Lord Śiva followed the path of Lord Viṣṇu, who acts very wonderfully and who had taken the form of Mohinī. Just as a maddened bull elephant follows a female elephant who is able to conceive pregnancy, Lord Śiva followed the beautiful woman and discharged semen, even though his discharge of semen never goes in vain."

Refutation-

Here is Skanda Purana Maheshwar Khanda Arunācala-khaṇḍa (Uttarārdha) chapter 29 slokas 32-33 hindi translation by Choukhamba Publications

देवी कहती हैं- हे मेरुचाय, कैलासाचलवासी, नीहार (हिम) शैल के जामाता, शोणाचल रूपी, वरुणादि देवगण द्वारा अर्चनीय, तरुणादित्य के समान किरणों वाले, अरुणाचलेश्वर, करुणामूर्ति आपको प्रणाम ! हे जन्हुपुत्री (गंगा) तथा चन्द्रलेखा द्वारा अलंकृत मस्तक वाले, आप अपने सौन्दर्य से समस्त मुनियों के अन्तःकरण को मुग्ध करते हैं। आपको प्रणाम! आपकी जय हो। आप शैलपुत्री के साथ अनंग वैभव का पोषण करते हैं। आप मायानारायण के आभोगार्थ क्रीड़ा में पण्डित हैं। आपकी जय हो। हे सन्ध्यासमोपंत सम्भूतानन्द ताण्डव ! आप देव-गन्धर्व-सिद्ध-विद्याधर द्वारा पूजित हैं। आपकी जय हो। हे हेरम्बजनक! सम्मुखवत्सल (पार्वती) हैमवती द्वारा प्रार्थित, पार्थिवदुर्लभ ! आपकी जय हो।" उन ज्योतिपदार्थ के अवलोकन में तत्पर देवी को यह स्तव करते देखकर वृषध्वज देवदेव शिव वहीं विलीन हो गये तथा सुन्दर रूप धारण करके वृषभारूढ़ होकर पार्वती को दर्शन देने वहीं प्रकट हो गये। उन्होंने यह दर्शन भगवती शिवा को प्रदान किया, जो अतिशय मान के कारण सभी ऐश्वर्य का त्याग करके तप कर रही थीं। वे शंकर के प्रति मुग्ध शिवा को सान्त्वना देने का प्रयास करने लगे।।३०-३८।।
।। विंश अध्याय समाप्त।।

The goddess said:

"O Meruchaya (resplendent like Mount Meru), O resident of Mount Kailasa, son-in-law of the snowy mountain (Himavat), O embodiment of Shonachala (Arunachala), worshipped by gods like Varuna, one whose rays are like that of the rising sun, O Arunachaleshwara, embodiment of compassion—salutations to you!

O one adorned with the crescent moon and the holy river Ganga (Jahnavi) on your head, you enchant the hearts of all sages with your divine beauty—salutations to you! Victory to you!

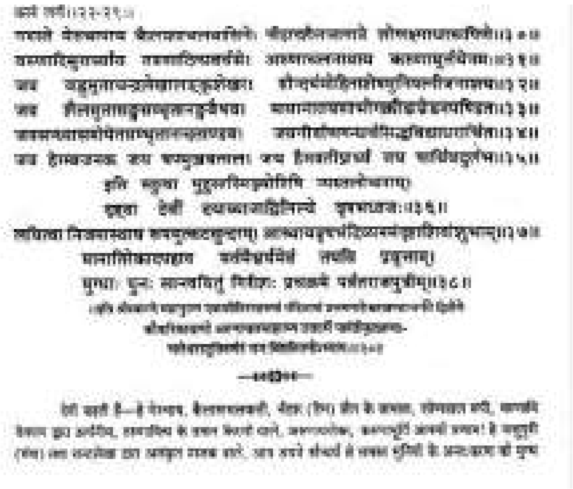
You, along with Shailaputri (Parvati), nourish the bliss of divine love (Ananga Vaibhava). You are an expert in the divine play (Krida) intended for the delight of Maya-Narayana—victory to you!

O embodiment of the joyous Tandava dance performed at twilight, you are worshipped by devas, gandharvas, siddhas, and vidyadharas—victory to you!

O father of Heramba (Ganesha), prayed to by the affectionate daughter of Himavat, Parvati, you are rarely attainable even through severe penance—victory to you!"

Seeing the goddess engaged in such devotional praise while perceiving that effulgent form (jyoti), Lord Shiva—the Lord of all gods, Vrishadhvaja—merged into that very light and then manifested before Parvati in a beautiful form, mounted on his bull (Vrishabha).

He granted this divine vision to the supreme goddess Shiva (Parvati), who, out of great pride and resolve, had renounced all prosperity and was engaged in intense penance. Now, seeing her enamored with him, Lord Shankara began to console her.



Here in Skanda Purana Maheshwar Khanda Arunācala-khaṇḍa (Uttarārdha) chapter 29 slokas 32-33 its written that आप मायानारायण के आभोगार्थ क्रीड़ा में पण्डित हैं।"that is "You are an expert in the divine play meant for the enjoyment of Māyā-Nārāyaṇa."

Who is Maya- Narayana as per Shastras ?

Harivamsa Purana Vishnu Parva Adhaya 120 slokas 8-10 praises Durga Devi as Maya Swaroopa

जो प्राज्ञा (बुद्धिमती एवं विदुषी), दक्षा, कल्याणस्वरूपा, सौम्या, दानवमर्दिनी, सबके शरीरों में विद्यमान तथा सम्पूर्ण भूतों द्वारा वन्दित हैं — उन आद्यदेवी को मेरा प्रणाम है।॥८॥

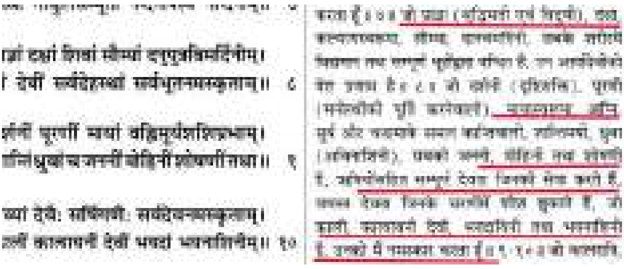
जो दर्शनी (दृष्टिशक्ति), पूर्णा (मनोरथों की पूर्ति करनेवाली), मायास्वरूपा, अग्नि, सूर्य और चन्द्रमा के समान कान्तिवाली, शान्तिमयी, ध्रुवा (अविनाशिनी), सबकी जननी, मोहिनी तथा शोषणी हैं...

ऋषियोंसहित सम्पूर्ण देवता जिनकी सेवा करते हैं, समस्त देवता जिनके चरणों में शीश झुकाते हैं, जो कालीं, कात्यायनीं देवीं, भयदां भयनाशिनीं हैं — उनको मैं नमस्कार करता हूँ॥९–१०॥

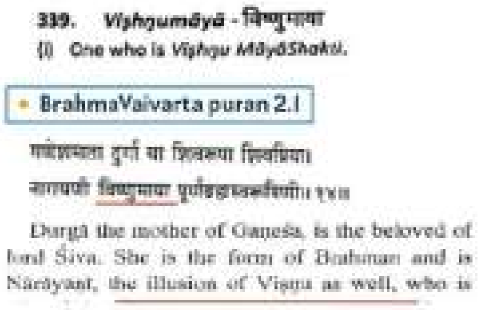
Verse 8:
She who is wise and learned (Prājñā), skilled (Dakṣā), of auspicious form, gentle (Saumyā), the destroyer of demons (Dānavamardinī), who resides in all bodies, and is worshipped by all beings—I bow to that Primordial Goddess (Ādi Devī).

Verse 9–10:
She who is visible (Darśanī), complete and fulfilling desires (Pūrṇā), of the form of Māyā (illusion), radiant like the sun and moon, peaceful, eternal (Dhruvā), the mother of all, bewitching (Mohinī) and drying up (destroyer) of negativity (Śoṣaṇī)...

The sages along with all the gods serve her, all the gods bow their heads at her feet, she who is Kālī, Kātyāyanī, the giver of fearlessness, and the destroyer of fear—to her I offer my salutations.



BrahmaVaivarta puran 2.1
गणेशमाता दुर्गा या शिवरूपा शिवप्रिया। नारायणी विष्णुमाया पूर्णब्रह्मस्वरूपिणी।। १४॥
Durga the mother of Ganesa, is the beloved of lord Śiva. She is the form of Brahman and is Nārāyaṇī, the illusion (Maya) of Viṣṇu as well,



Coming to Allegations on Shiva-Mohini-

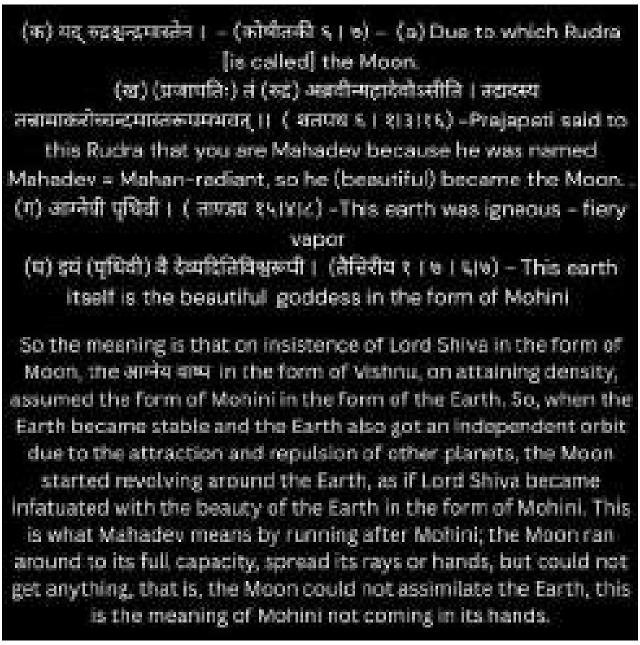
Traditional Sri Vaishnava Acharya Pandit Madhavacharya Shastri in his book Purana Digdarshan page 599 explained the meaning of the Shiva Mohini story in Bhagvatam

(क) यद् रुद्रश्चन्द्रमास्तेन । – (कोषीतकी ६ । ७) – (a) Due to which Rudra [is called] the Moon.

(ख) (प्रजापतिः) तं (रुद्रं) अब्रवीन्महादेवोऽसीति । तद्यदस्य तन्नामाकरोच्चन्द्रमास्तरूपमभवत् ।। (शतपथ ६ । १।३।१६) -Prajapati said to this Rudra that you are Mahadev because he was named Mahadev = Mahan- radiant, so he (beautiful) became the Moon. . (ग) आग्नेयी पृथिवी । (ताण्ड्य १५।४।८) -This earth was igneous – fiery vapor

(घ) इयं (पृथिवी) वै देव्यदितिविश्वरूपी । (तैत्तिरीय १ । ७ । ६।७) – This earth itself is the beautiful goddess in the form of Mohini

So the meaning is that on insistence of Lord Shiva in the form of Moon, the **आग्नेय वाष्प** in the form of Vishnu, on attaining density, assumed the form of Mohini in the form of the Earth. So, when the Earth became stable and the Earth also got an independent orbit due to the attraction and repulsion of other planets, the Moon started revolving around the Earth, as if Lord Shiva became infatuated with the beauty of the Earth in the form of Mohini. This is what Mahadev means by running after Mohini; the Moon ran around to its full capacity, spread its rays or hands, but could not get anything, that is, the Moon could not assimilate the Earth, this is the meaning of Mohini not coming in its hands.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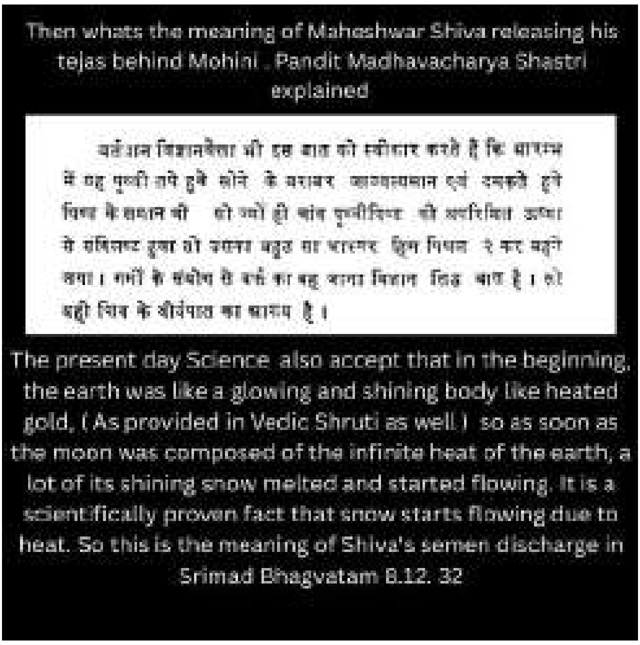
Then whats the meaning of Maheshwar Shiva releasing his tejas

behind Mohini . Pandit Madhavacharya Shastri explained

वर्तमान विज्ञानवेत्ता भी इस बात को स्वीकार करते हैं कि आरम्भमें यह पृथ्वी तपे हुवे सोने के बराबर जाज्वल्यमान एवं दमकते हुवे पिण्ड के समान थी सो ज्यों ही चांद पृथ्वीपिण्ड की अपरिमित ऊष्मा से संश्लिष्ट हुवा तो उसका बहुत सा भास्वर हिम पिघल २ कर बहने लगा। गर्मी के संयोग से बर्फ का बह जाना विज्ञान सिद्ध बात है। सो यही शिव के वीर्यपात का आशय है।

The present day Science also accept that in the beginning, the earth was like a glowing and shining body like heated gold, (As provided in Vedic Shruti as well) so as soon as the moon was composed of the infinite heat of the earth, a lot of its shining snow melted and started flowing. It is a scientifically proven fact that snow starts flowing due to heat. So this is the meaning of Shiva's semen discharge in Srimad Bhagvatam 8.12. 32



In Mahabharat Anushashan Parva Adhyay 17 Maheshwar Shiva is called

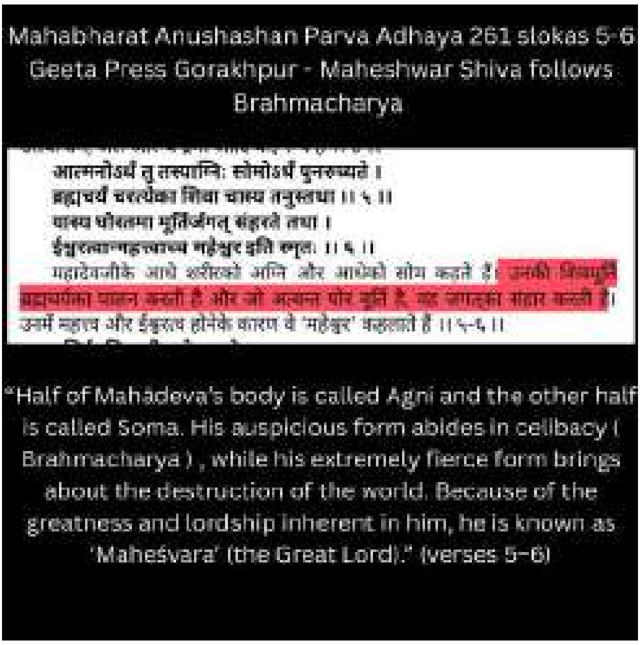
Greatest of All Yogis and The most conquered of all senses

जो वेदोंके भी वेद, उत्तम वस्तुओंमें भी परम उत्तम, तेजके भी तेज, तपके भी तप, शान्त पुरुषोंमें भी परम शान्त, कान्तिकी भी कान्ति, जितेन्द्रियोंमें भी परम जितेन्द्रिय, बुद्धिमानोंकी भी बुद्धि, देवताओंके भी देवता, ऋषियोंके भी ऋषि, यज्ञोंके भी यज्ञ, कल्याणोंके भी कल्याण, रुद्रोंके भी रुद्र, प्रभावशाली ईश्वरोंकी भी प्रभा (ऐश्वर्य), योगियोंके भी योगी तथा कारणोंके भी कारण हैं। जिनसे सम्पूर्ण लोक उत्पन्न होते और फिर उन्हींमें विलीन हो जाते हैं, जो सम्पूर्ण भूतोंके आत्मा हैं, उन्हीं अमित तेजस्वी भगवान् शिवके एक हजार आठ नामोंका वर्णन मुझसे सुनिये। पुरुषसिंह! इसका श्रवणमात्र करके आप अपनी सम्पूर्ण कामनाओंको प्राप्त कर लेंगे ।। २५-३० ।।

The one who is the Vedas among the Vedas, the supreme among the entities, the brightest among the luminous, the most ascetic among the ascetics, the most peaceful among the serene beings, the most radiant among the radiant, the most self-controlled among the self-controlled, the most intelligent among the wise, the Deva among Devas, the sage among sages, the sacrifice among sacrifices, the auspicious among the auspicious, the Rudra among Rudras, the powerful among the powerful , the supreme yogi among yogis, the cause of all causes—He is the Supreme Lord Shiva, who pervades all worlds and into whom everything ultimately dissolves.

Mahabharat Anushashan Parva Adhaya 261 slokas 5-6
Geeta Press Gorakhpur – Maheshwar Shiva follows Brahmacharya

महादेवजीके आधे शरीरको अग्नि और आधेको सोम कहते हैं। उनकी शिवमूर्ति ब्रह्मचर्यका पालन करती है और जो अत्यन्त घोर मूर्ति है, वह जगत्‌का संहार करती है। उनमें महत्त्व और ईश्वरत्व होनेके कारण वे 'महेश्वर' कहलाते हैं ।। ५-६ ।।
"Half of Mahādeva's body is called Agni and the other half is called Soma. His auspicious form abides in celibacy (Brahmacharya), while his extremely fierce form brings about the destruction of the world. Because of the greatness and lordship inherent in him, he is known as 'Maheśvara' (the Great Lord)." (verses 5-6)



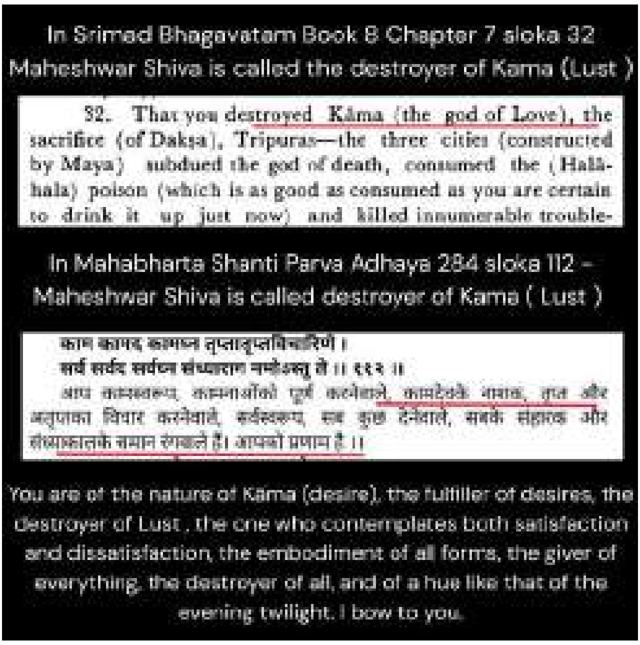
In Srimad Bhagavatam Book 8 Chapter 7 sloka 32 Maheshwar Shiva is called the destroyer of Kama (Lust)

That you destroyed Kama (the god of Love), the sacrifice (of Daksa), Tripuras the three cities (constructed by Maya) subdued the god of death, consumed the (Hala-hala) poison (which is as good as consumed as you are certain to drink it up just now) and killed innumerable trouble-

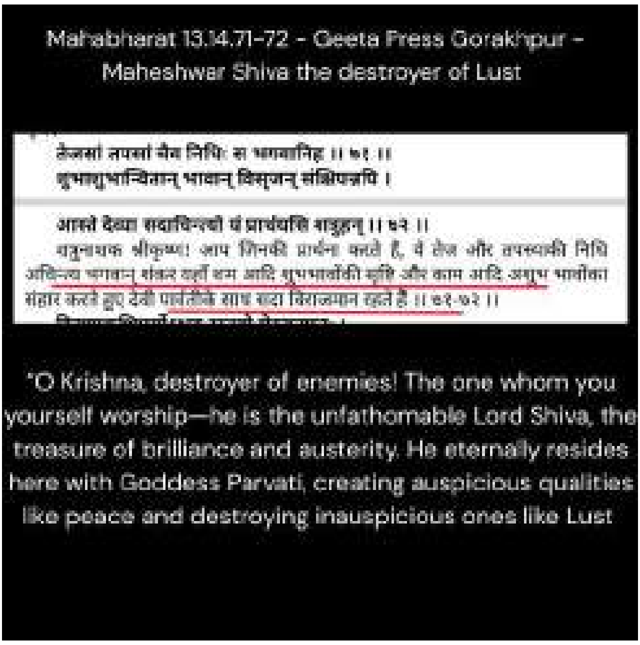
In Mahabharta Shanti Parva Adhaya 284 sloka 112 Maheshwar Shiva is called destroyer of Kama (Lust)
काम कामद कामघ्न तृप्तातृप्तविचारिणे । सर्व सर्वद सर्वघ्न संध्याराग नमोऽस्तु ते ।। ११२ ।।
आप कामस्वरूप, कामनाओंको पूर्ण करनेवाले, कामदेवके नाशक, तृप्त और अतृप्तका विचार करनेवाले, सर्वस्वरूप, सब कुछ देनेवाले, सबके संहारक और संध्याकालके समान रंगवाले हैं। आपको प्रणाम है ।।
You are of the nature of Kāma (desire), the fulfiller of desires, the destroyer of Lust, the one who contemplates both satisfaction and dissatisfaction, the

embodiment of all forms, the giver of everything, the destroyer of all, and of a hue like that of the evening twilight. I bow to you.

32.



Mahabharat 13.14.71-72 – Geeta Press Gorakhpur –
Maheshwar Shiva the destroyer of Lust
तेजसां तपसां चैव निधिः स भगवानिह ।। ७१ ।।
शुभाशुभान्वितान् भावान् विसृजन् संक्षिपन्नपि ।
आस्ते देव्या सदाचिन्त्यो यं प्रार्थयसि शत्रुहन् ।। ७२ ।।
शत्रुनाशक श्रीकृष्ण! आप जिनकी प्रार्थना करते हैं, वे तेज और तपस्याकी निधि अचिन्त्य भगवान् शंकर यहाँ शम आदि शुभभावोंकी सृष्टि और काम आदि अशुभ भावोंका
संहार करते हुए देवी पार्वतीके साथ सदा विराजमान रहते हैं ।। ७१-७२ ।।
"O Krishna, destroyer of enemies! The one whom you yourself worship-he is the unfathomable Lord Shiva, the treasure of brilliance and austerity. He eternally resides here with Goddess Parvati, creating auspicious qualities like peace and destroying inauspicious ones like Lust



Mahabharat Anushashan Parva Adhaya 14 Slokas 217 Maheshwar Shiva the conqueror of Lust

दिग्वासाः कीर्त्यते कोऽन्यो लोके कश्चोर्ध्वरतसः । कस्य चार्धे स्थिता कान्ता अनङ्गः केन निर्जितः ।। २१७ ।।

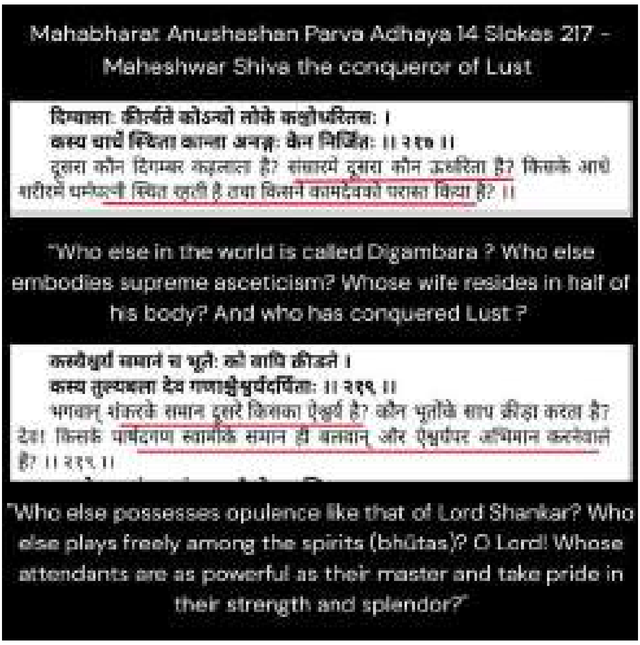
दूसरा कौन दिगम्बर कहलाता है? संसारमें दूसरा कौन ऊर्ध्वरता है? किसके आधे शरीरमें धर्मपत्नी स्थित रहती है तथा किसने कामदेवको परास्त किया है? ।।

"Who else in the world is called Digambara ? Who else embodies supreme asceticism? Whose wife resides in half of his body? And who has conquered Lust ?

कस्यैश्वर्यं समानं च भूतैः को वापि क्रीडते । कस्य तुल्यबला देव गणाश्चैश्वर्यदर्पिताः ।। २१९ ।।

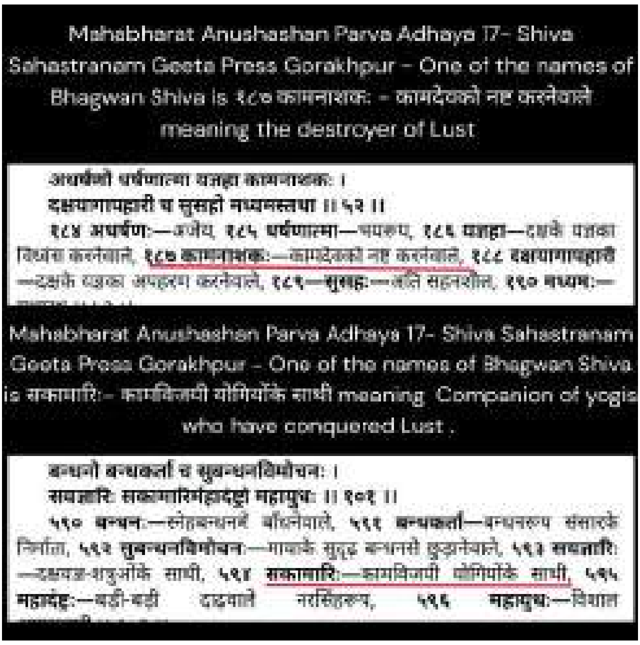
भगवान् शंकरके समान दूसरे किसका ऐश्वर्य है? कौन भूतोंके साथ क्रीड़ा करता है? देव! किसके पार्षदगण स्वामीके समान ही बलवान् और ऐश्वर्यपर अभिमान करनेवाले हैं? ।। २१९ ।।

"Who else possesses opulence like that of Lord Shankar? Who else plays freely among the spirits (bhūtas)? O Lord! Whose attendants are as powerful as their master and take pride in their strength and splendor?"

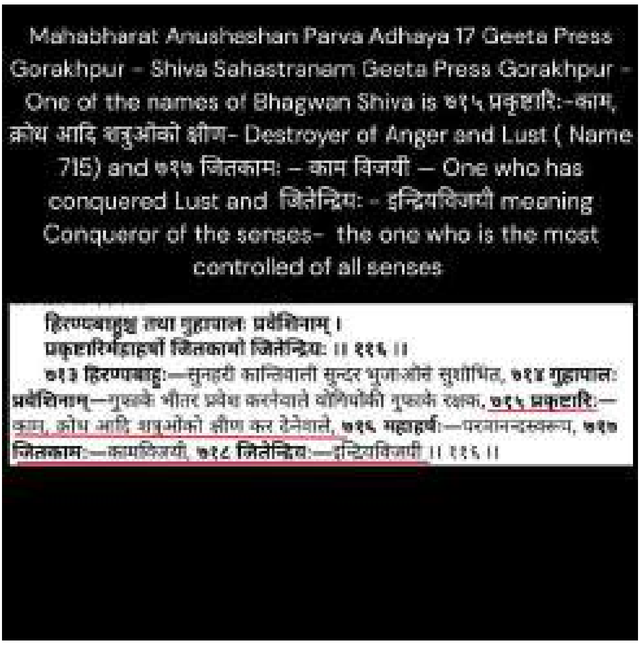


Mahabharat Anushashan Parva Adhaya 17- Shiva Sahastranam Geeta Press Gorakhpur – One of the names of Bhagwan Shiva is **१८७ कामनाशकः – कामदेवको नष्ट करनेवाले** meaning the destroyer of Lust

Mahabharat Anushashan Parva Adhaya 17- Shiva Sahastranam Geeta Press Gorakhpur – One of the names of Bhagwan Shiva is **सकामारिः- कामविजयी योगियोंके साथी** meaning Companion of yogis who have conquered Lust .



Mahabharat Anushashan Parva Adhaya 17 Geeta Press Gorakhpur – Shiva Sahastranam Geeta Press Gorakhpur – One of the names of Bhagwan Shiva is **७१५ प्रकृष्टारिः-काम, क्रोध आदि शत्रुओंको क्षीण**- Destroyer of Anger and Lust (Name 715) and **७१७ जितकामः – काम विजयी** — One who has conquered Lust and **जितेन्द्रियः – इन्द्रियविजयी** meaning Conqueror of the senses- the one who is the most controlled of all senses



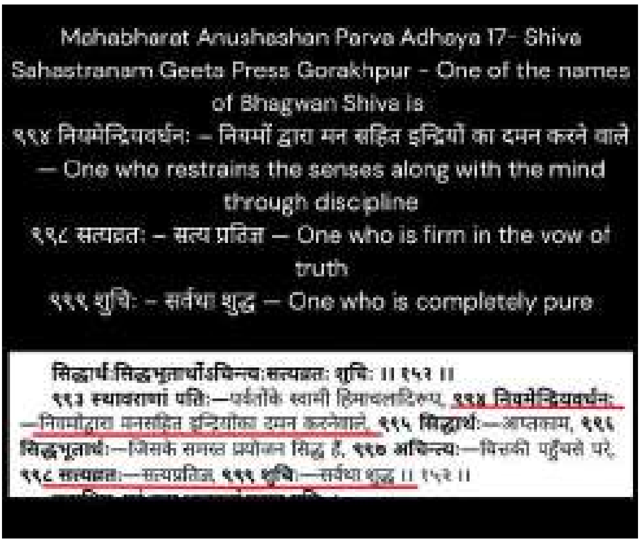
A Few Other references-

Mahabharat Anushashan Parva Adhaya 17- Shiva Sahastranam Geeta Press Gorakhpur – One of the names of Bhagwan Shiva is

९९४ नियमेन्द्रियवर्धनः – नियमों द्वारा मन सहित इन्द्रियों का दमन करने वाले — One who restrains the senses along with the mind through discipline

९९८ सत्यव्रतः – सत्य प्रतिज्ञ — One who is firm in the vow of truth

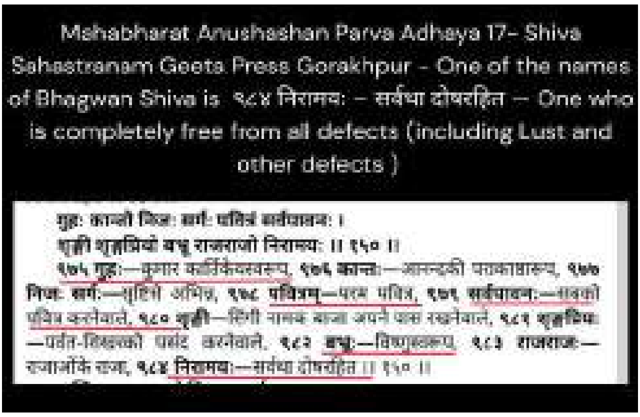
९९९ शुचिः – सर्वथा शुद्ध — One who is completely pure



सिद्धार्थः सिद्धभूतार्थोऽचिन्त्यः सत्यव्रतः शुचिः ॥ १६२ ॥

९९३ स्थावराणां पतिः—पर्वतोंके स्वामी हिमालयादिरूप, ९९४ नियमेन्द्रियवर्धनः—नियमोंद्वारा मनसहित इन्द्रियोंका दमन करनेवाले, ९९५ सिद्धार्थः—आप्तकाम, ९९६ सिद्धभूतार्थः—जिसके समस्त प्रयोजन सिद्ध हैं, ९९७ अचिन्त्यः—चिन्तनकी पहुँचसे परे, ९९८ सत्यव्रतः—सत्यप्रतिज्ञ, ९९९ शुचिः—सर्वथा शुद्ध ॥ १६२ ॥

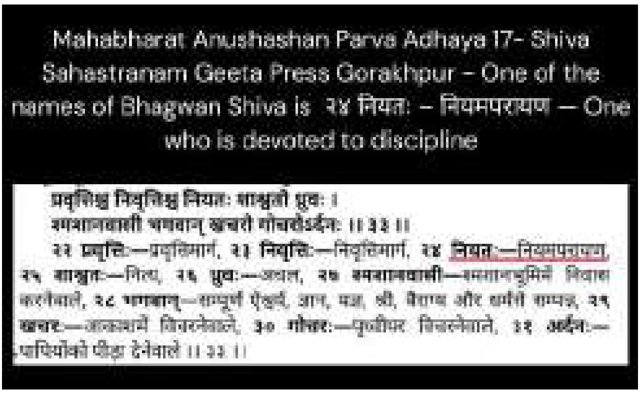
Mahabharat Anushashan Parva Adhaya 17- Shiva Sahastranam Geeta Press Gorakhpur – One of the names of Bhagwan Shiva is **९८४ निरामयः – सर्वथा दोषरहित** — One who is completely free from all defects (including Lust and other defects)



गुहः कान्तो निजः सर्गः पवित्रं सर्वपावनः ।
शृङ्गी शृङ्गप्रियो बभ्रू राजराजो निरामयः ॥ १५० ॥

९७५ गुहः—कुमार कार्तिकेयस्वरूप, ९७६ कान्तः—आनन्दकी पराकाष्ठारूप, ९७७ निजः सर्गः—सृष्टिसे अभिन्न, ९७८ पवित्रम्—परम पवित्र, ९७९ सर्वपावनः—सबको पवित्र करनेवाले, ९८० शृङ्गी—सिंगी नामक बाजा अपने पास रखनेवाले, ९८१ शृङ्गप्रियः—पर्वत-शिखरको पसंद करनेवाले, ९८२ बभ्रुः—विष्णुस्वरूप, ९८३ राजराजः—राजाओंके राजा, ९८४ निरामयः—सर्वथा दोषरहित ॥ १५० ॥

Mahabharat Anushashan Parva Adhaya 17- Shiva Sahastranam Geeta Press Gorakhpur – One of the names of Bhagwan Shiva is **२४ नियतः – नियमपरायण** — One who is devoted to discipline

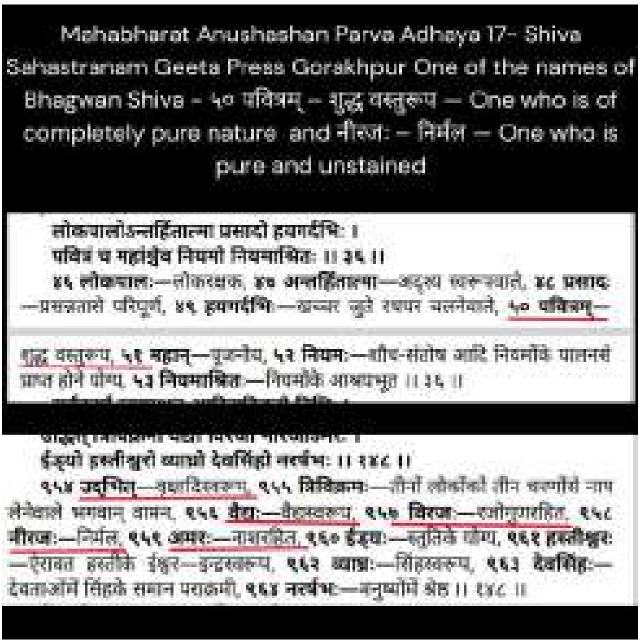


Mahabharat Anushashan Parva Adhaya 17- Shiva Sahastranam Geeta Press Gorakhpur – One of the names of Bhagwan Shiva is २४ नियतः – नियमपरायण — One who is devoted to discipline

प्रवृत्तिश्च निवृत्तिश्च नियतः शाश्वतो ध्रुवः ।
श्मशानवासी भगवान् खचरो गोचरोऽर्दनः ॥ ३३ ॥

२२ प्रवृत्तिः—प्रवृत्तिमार्ग, २३ निवृत्तिः—निवृत्तिमार्ग, २४ नियतः—नियमपरायण, २५ शाश्वतः—नित्य, २६ ध्रुवः—अचल, २७ श्मशानवासी—श्मशानभूमिमें निवास करनेवाले, २८ भगवान्—सम्पूर्ण ऐश्वर्य, ज्ञान, यश, श्री, वैराग्य और धर्मसे सम्पन्न, २९ खचरः—आकाशमें विचरनेवाले, ३० गोचरः—पृथ्वीपर विचरनेवाले, ३१ अर्दनः—पापियोंको पीड़ा देनेवाले ॥ ३३ ॥

Mahabharat Anushashan Parva Adhaya 17- Shiva Sahastranam Geeta Press Gorakhpur One of the names of Bhagwan Shiva – **५० पवित्रम्** – **शुद्ध वस्तुरूप** — One who is of completely pure nature and **नीरजः** – **निर्मल** — One who is pure and unstained



Mahabharat Anushashan Parva Adhaya 17- Shiva Sahastranam Geeta Press Gorakhpur One of the names of Bhagwan Shiva – ५० पवित्रम् – शुद्ध वस्तुरूप — One who is of completely pure nature and नीरजः – निर्मल — One who is pure and unstained

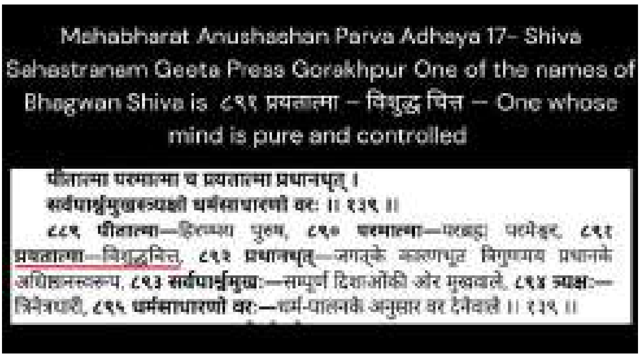
लोकपालोऽन्तर्हितात्मा प्रसादो हयगर्दभिः ।
पवित्रं च महांश्चैव नियमो नियमाश्रितः ॥ ३५ ॥

४६ लोकपालः—लोकरक्षक, ४७ अन्तर्हितात्मा—अदृश्य स्वरूपवाले, ४८ प्रसादः—प्रसन्नतासे परिपूर्ण, ४९ हयगर्दभिः—खच्चर जुते रथपर चलनेवाले, ५० पवित्रम्—शुद्ध वस्तुरूप, ५१ महान्—पूजनीय, ५२ नियमः—शौच-संतोष आदि नियमोंके पालनसे प्राप्त होने योग्य, ५३ नियमाश्रितः—नियमोंके आश्रयभूत ॥ ३५ ॥

ईड्यो हस्तीश्वरो व्याघ्रो देवसिंहो नरर्षभः ॥ १४८ ॥

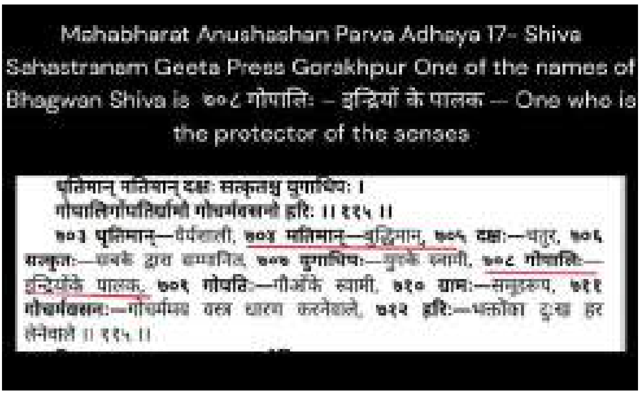
९५४ उद्भित्—वृक्षादिस्वरूप, ९५५ त्रिविक्रमः—तीनों लोकोंको तीन चरणोंसे नाप लेनेवाले भगवान् वामन, ९५६ वैद्यः—वैद्यस्वरूप, ९५७ विरजः—रजोगुणरहित, ९५८ नीरजः—निर्मल, ९५९ अमरः—नाशरहित, ९६० ईड्यः—स्तुतिके योग्य, ९६१ हस्तीश्वरः—ऐरावत हस्तीके ईश्वर—इन्द्रस्वरूप, ९६२ व्याघ्रः—सिंहस्वरूप, ९६३ देवसिंहः—देवताओंमें सिंहके समान पराक्रमी, ९६४ नरर्षभः—मनुष्योंमें श्रेष्ठ ॥ १४८ ॥

Mahabharat Anushashan Parva Adhaya 17- Shiva Sahastranam Geeta Press Gorakhpur One of the names of Bhagwan Shiva is **८९१ प्रयतात्मा** – **विशुद्ध चित्त** — One whose mind is pure and controlled


Mahabharat Anushashan Parva Adhaya 17- Shiva Sahastranam Geeta Press Gorakhpur One of the names of Bhagwan Shiva is ८९१ प्रयतात्मा – विशुद्ध चित्त – One whose mind is pure and controlled

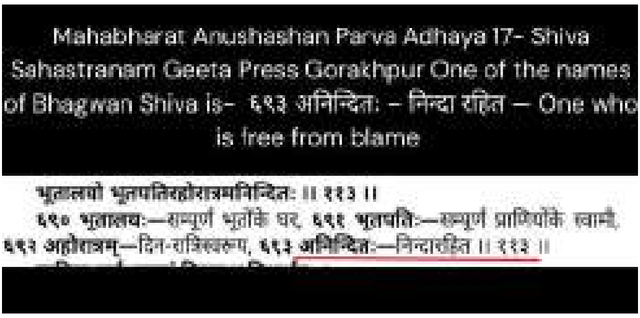
पीतात्मा परमात्मा च प्रयतात्मा प्रधानधृत् ।
सर्वपार्श्वमुखस्त्र्यक्षो धर्मसाधारणो वरः ॥ १३९ ॥
८८९ पीतात्मा—हिरण्मय पुरुष, ८९० परमात्मा—परब्रह्म परमेश्वर, ८९१ प्रयतात्मा—विशुद्धचित्त, ८९२ प्रधानधृत्—जगत्के कारणभूत त्रिगुणमय प्रधानके अधिष्ठानस्वरूप, ८९३ सर्वपार्श्वमुखः—सम्पूर्ण दिशाओंकी ओर मुखवाले, ८९४ त्र्यक्षः—त्रिनेत्रधारी, ८९५ धर्मसाधारणो वरः—धर्म-पालनके अनुसार वर देनेवाले ॥ १३९ ॥

Mahabharat Anushashan Parva Adhaya 17- Shiva Sahastranam Geeta Press Gorakhpur One of the names of Bhagwan Shiva is **७०८ गोपालिः – इन्द्रियों के पालक** — One who is the protector of the senses


Mahabharat Anushashan Parva Adhaya 17- Shiva Sahastranam Geeta Press Gorakhpur One of the names of Bhagwan Shiva is ७०८ गोपालिः – इन्द्रियों के पालक — One who is the protector of the senses

धृतिमान् मतिमान् दक्षः सत्कृतश्च युगाधिपः ।
गोपालिर्गोपतिर्ग्रामो गोचर्मवसनो हरिः ॥ ११५ ॥
७०३ धृतिमान्—धैर्यशाली, ७०४ मतिमान्—बुद्धिमान्, ७०५ दक्षः—चतुर, ७०६ सत्कृतः—सबके द्वारा सम्मानित, ७०७ युगाधिपः—युगके स्वामी, ७०८ गोपालिः—इन्द्रियोंके पालक, ७०९ गोपतिः—गौओंके स्वामी, ७१० ग्रामः—समूहरूप, ७११ गोचर्मवसनः—गोचर्ममय वस्त्र धारण करनेवाले, ७१२ हरिः—भक्तोंका दुःख हर लेनेवाले ॥ ११५ ॥

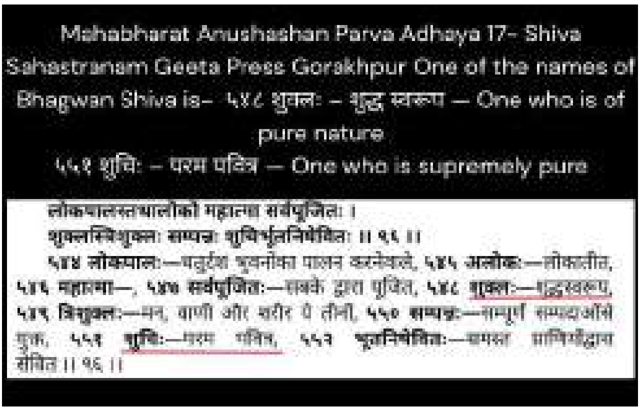
Mahabharat Anushashan Parva Adhaya 17- Shiva Sahastranam Geeta Press Gorakhpur One of the names of Bhagwan Shiva is- **६९३ अनिन्दितः – निन्दा रहित** — One who is free from blame


Mahabharat Anushashan Parva Adhaya 17- Shiva Sahastranam Geeta Press Gorakhpur One of the names of Bhagwan Shiva is- ६९३ अनिन्दितः – निन्दा रहित — One who is free from blame

भूतालयो भूतपतिरहोरात्रमनिन्दितः ॥ ११३ ॥
६९० भूतालयः—सम्पूर्ण भूतोंके घर, ६९१ भूतपतिः—सम्पूर्ण प्राणियोंके स्वामी, ६९२ अहोरात्रम्—दिन-रात्रिस्वरूप, ६९३ अनिन्दितः—निन्दारहित ॥ ११३ ॥

Mahabharat Anushashan Parva Adhaya 17- Shiva Sahastranam Geeta Press Gorakhpur One of the names of Bhagwan Shiva is- **५४८ शुक्लः – शुद्ध स्वरूप** — One who is of pure nature

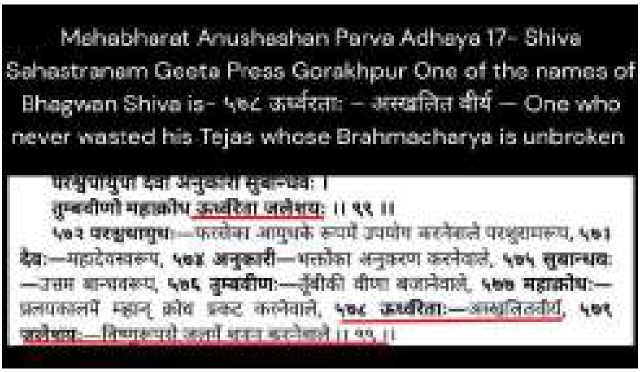
५५१ शुचिः – परम पवित्र — One who is supremely pure


Mahabharat Anushashan Parva Adhaya 17- Shiva Sahastranam Geeta Press Gorakhpur One of the names of Bhagwan Shiva is- ५४८ शुक्लः – शुद्ध स्वरूप — One who is of pure nature
५५१ शुचिः – परम पवित्र — One who is supremely pure

लोकपालस्तथालोको महात्मा सर्वपूजितः ।
शुक्लस्त्रिशुक्लः सम्पन्नः शुचिर्भूतनिषेवितः ॥ ९६ ॥

५४४ लोकपालः—चतुर्दश भुवनोंका पालन करनेवाले, ५४५ अलोकः—लोकातीत, ५४६ महात्मा—, ५४७ सर्वपूजितः—सबके द्वारा पूजित, ५४८ शुक्लः—शुद्धस्वरूप, ५४९ त्रिशुक्लः—मन, वाणी और शरीर से तीनों, ५५० सम्पन्नः—सम्पूर्ण सम्पदाओंसे युक्त, ५५१ शुचिः—परम पवित्र, ५५२ भूतनिषेवितः—समस्त प्राणियोंद्वारा सेवित ॥ ९६ ॥

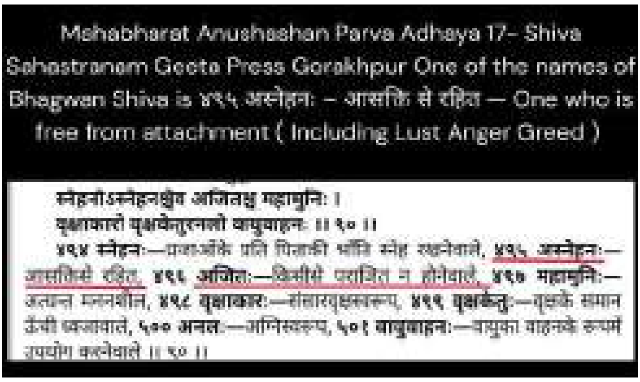
Mahabharat Anushashan Parva Adhaya 17- Shiva Sahastranam Geeta Press Gorakhpur One of the names of Bhagwan Shiva is- **५७८ ऊर्ध्वरता: – अस्खलित वीर्य** — One who never wasted his Tejas whose Brahmacharya is unbroken


Mahabharat Anushashan Parva Adhaya 17- Shiva Sahastranam Geeta Press Gorakhpur One of the names of Bhagwan Shiva is- ५७८ ऊर्ध्वरता: – अस्खलित वीर्य — One who never wasted his Tejas whose Brahmacharya is unbroken

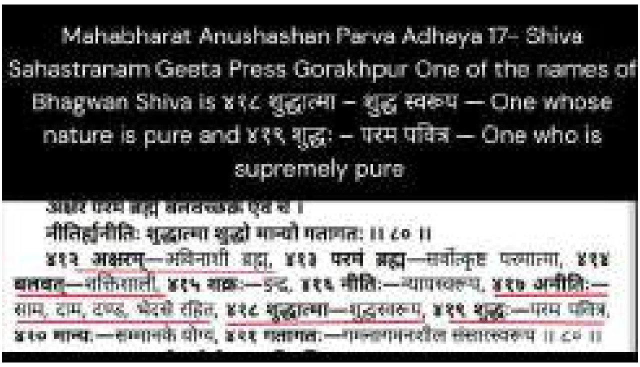
परश्वधायुधो देवा अनुकारी सुबान्धवः ।
तुम्बवीणो महाक्रोध ऊर्ध्वरेता जलेशयः ॥ ९९ ॥

५७२ परश्वधायुधः—फरसेका आयुधके रूपमें उपयोग करनेवाले परशुरामरूप, ५७३ देवः—महादेवस्वरूप, ५७४ अनुकारी—भक्तोंका अनुकरण करनेवाले, ५७५ सुबान्धवः—उत्तम बान्धवरूप, ५७६ तुम्बवीणः—तूँबीकी वीणा बजानेवाले, ५७७ महाक्रोधः—प्रलयकालमें महान् क्रोध प्रकट करनेवाले, ५७८ ऊर्ध्वरेताः—अस्खलितवीर्य, ५७९ जलेशयः—विष्णुरूपसे जलमें शयन करनेवाले ॥ ९९ ॥

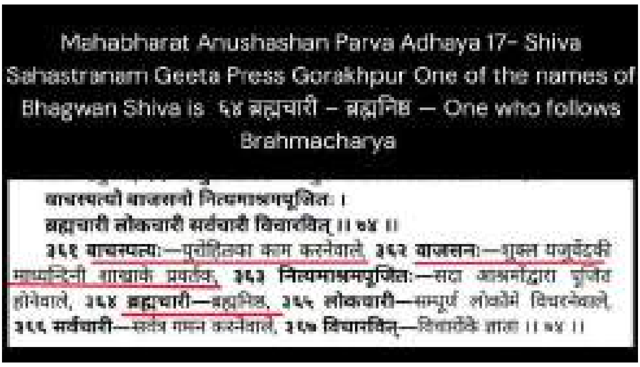
Mahabharat Anushashan Parva Adhaya 17- Shiva Sahastranam Geeta Press Gorakhpur One of the names of Bhagwan Shiva is **४९५ अस्नेहनः – आसक्ति से रहित** — One who is free from attachment (Including Lust Anger Greed)



Mahabharat Anushashan Parva Adhaya 17- Shiva Sahastranam Geeta Press Gorakhpur One of the names of Bhagwan Shiva is ४१८ शुद्धात्मा – शुद्ध स्वरूप — One whose nature is pure and ४१९ शुद्धः – परम पवित्र — One who is supremely pure

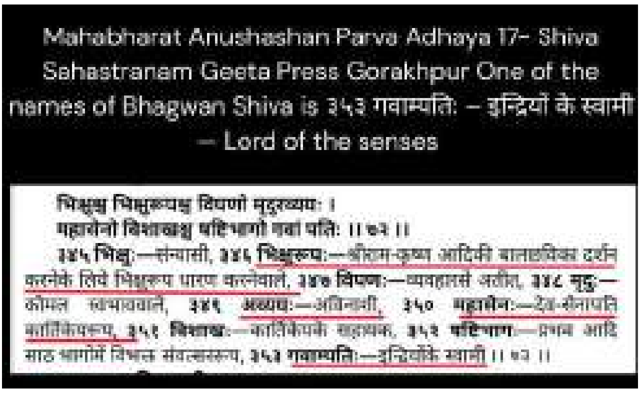


Mahabharat Anushashan Parva Adhaya 17- Shiva Sahastranam Geeta Press Gorakhpur One of the names of Bhagwan Shiva is ६४ ब्रह्मचारी – ब्रह्मनिष्ठ — One who follows Brahmacharya

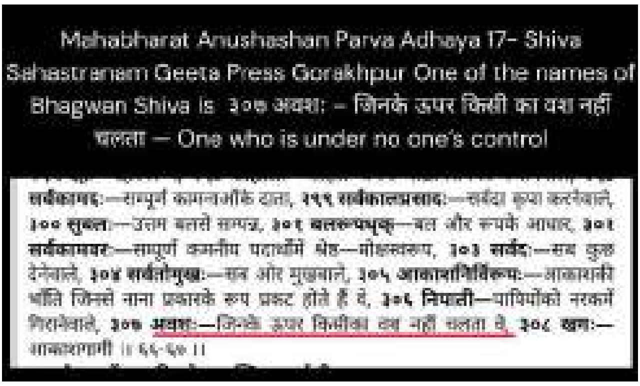


Mahabharat Anushashan Parva Adhaya 17- Shiva Sahastranam Geeta Press Gorakhpur One of the names of

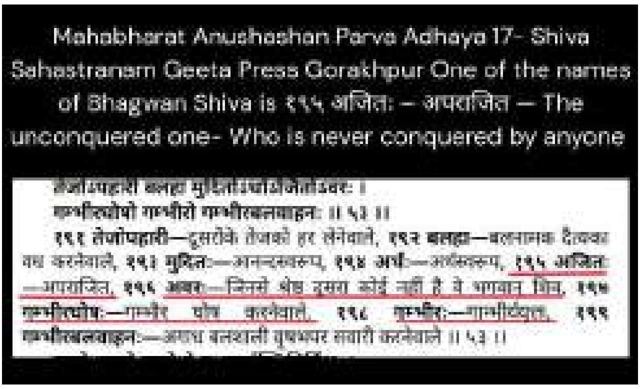
Bhagwan Shiva is **३५३ गवाम्पतिः – इन्द्रियों के स्वामी** — Lord of the senses



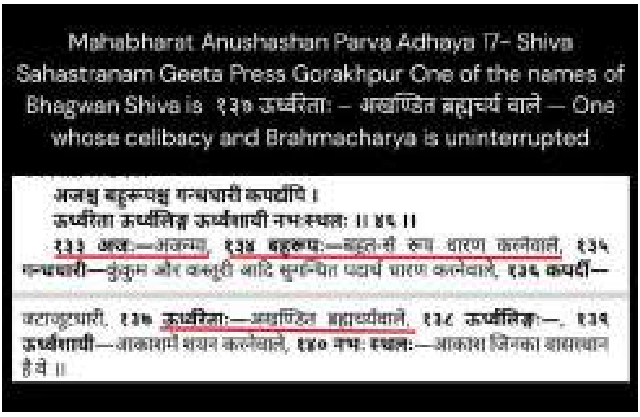
Mahabharat Anushashan Parva Adhaya 17- Shiva Sahastranam Geeta Press Gorakhpur One of the names of Bhagwan Shiva is **३०७ अवशः – जिनके ऊपर किसी का वश नहीं चलता** — One who is under no one’s control



Mahabharat Anushashan Parva Adhaya 17- Shiva Sahastranam Geeta Press Gorakhpur One of the names of Bhagwan Shiva is **१९५ अजितः – अपराजित** — The unconquered one- Who is never conquered by anyone



Mahabharat Anushashan Parva Adhaya 17- Shiva Sahastranam Geeta Press Gorakhpur One of the names of Bhagwan Shiva is **१३७ ऊर्ध्वरेता: – अखण्डित ब्रह्मचर्य वाले** — One whose celibacy and Brahmacharya is uninterrupted

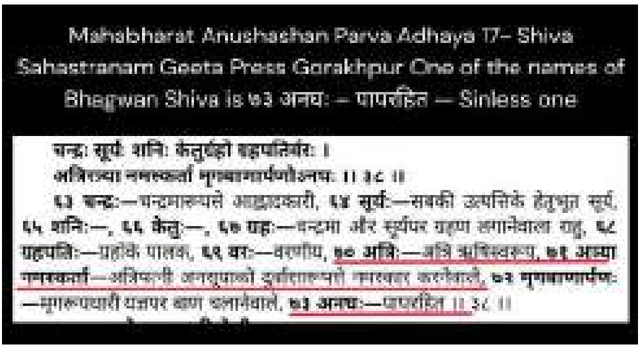


Mahabharat Anushashan Parva Adhaya 17- Shiva Sahastranam Geeta Press Gorakhpur One of the names of Bhagwan Shiva is १३७ ऊर्ध्वरेता: – अखण्डित ब्रह्मचर्य वाले — One whose celibacy and Brahmacharya is uninterrupted

अजश्च बहुरूपश्च गन्धधारी कपर्द्यपि ।
ऊर्ध्वरेता ऊर्ध्वलिङ्ग ऊर्ध्वशायी नभःस्थलः ॥ ४६ ॥

१३३ अजः—अजन्मा, १३४ बहुरूपः—बहुत-से रूप धारण करनेवाले, १३५ गन्धधारी—कुंकुम और कस्तूरी आदि सुगन्धित पदार्थ धारण करनेवाले, १३६ कपर्दी—जटाजूटधारी, १३७ ऊर्ध्वरेताः—अखण्डित ब्रह्मचर्यवाले, १३८ ऊर्ध्वलिङ्गः—, १३९ ऊर्ध्वशायी—आकाशमें शयन करनेवाले, १४० नभः स्थलः—आकाश जिनका वासस्थान है वे ॥

Mahabharat Anushashan Parva Adhaya 17- Shiva Sahastranam Geeta Press Gorakhpur One of the names of Bhagwan Shiva is **७३ अनघः – पापरहित** — Sinless one



Mahabharat Anushashan Parva Adhaya 17- Shiva Sahastranam Geeta Press Gorakhpur One of the names of Bhagwan Shiva is ७३ अनघः – पापरहित — Sinless one

चन्द्रः सूर्यः शनिः केतुर्ग्रहो ग्रहपतिर्वरः ।
अत्रिरत्र्या नमस्कर्ता मृगबाणार्पणोऽनघः ॥ ३८ ॥

६३ चन्द्रः—चन्द्रमारूपसे आह्लादकारी, ६४ सूर्यः—सबकी उत्पत्तिके हेतुभूत सूर्य, ६५ शनिः—, ६६ केतुः—, ६७ ग्रहः—चन्द्रमा और सूर्यपर ग्रहण लगानेवाला राहु, ६८ ग्रहपतिः—ग्रहोंके पालक, ६९ वरः—वरणीय, ७० अत्रिः—अत्रि ऋषिस्वरूप, ७१ अत्र्या नमस्कर्ता—अत्रिपत्नी अनसूयाको दुर्वासारूपसे नमस्कार करनेवाले, ७२ मृगबाणार्पणः—मृगरूपधारी यज्ञपर बाण चलानेवाले, ७३ अनघः—पापरहित ॥ ३८ ॥

Allegations-

Brahmanda Purana Lalita Mahatmya 6.7-9 "The second form appeared when the churning for the sake of Nectar was being carried out. That form fascinated Sarva (Siva). It cannot be comprehended by the mind or expressed through words. On seeing it, even isa (god Siva) became charmed and enchanted although he is omniscient. When prohibited by her, he

left off Parvati all of a sudden and he indulged in sexual intercourse with her (i.e. Mohini). He begot of her (the son) Sasta, the supressor of Asuras." Tr. G.V. Tagare

Shasta is popularly known as Ayyappa in south India. He is also known by the name Hari-Hara. As he was born from Hari (Vishnu) and Hara (Shiva).

Refutation-

The claim that Ayyappa (Shasta) was born from a homosexual union between Shiva and Vishnu is based on a superficial reading of the Brahmanda Purana Lalita Mahatmya 6.7–9 and ignores the clear theological framework given in the same Purana and other texts. Mohini is not "male Vishnu dressed as a woman" but the direct māyā form of the Supreme Goddess Lalita Tripurasundari (Uma), who is Vishnu's own Shakti. The Lalita Sahasranama (name 562) and Soundarya Lahari 5 state that Vishnu assumed the form of Mohini only after meditating upon and uniting with Uma's essence, thereby manifesting the Goddess Herself. The Brahmanda Purana explicitly narrates that Mohini was an incarnation of Lalita Devi, who disappeared after the birth of Shasta, revealing her true divine nature. According to the Rudra-hridayopanishad (1.5), Uma Herself is Vishnu, showing the non-duality of Hari and Shakti. Thus, the union of Shiva with Mohini was a union of Shiva and Shakti, the eternal male–female cosmic principle, not two males. "Hari-

Hara-putra" refers to the child born of this union of Hara (Shiva) with the Shakti manifested through Hari (Vishnu), not a homosexual relationship. The episode is symbolic of Śiva–Śakti unity and Advaita, in which Shasta's birth served the dharmic purpose of subduing asuras,
not as an expression of human
sexual categories.

WHO WAS MOHINI?
Mohini was an illusion created by Devi Lalita Tripurasundari (uma) because she herself is Vishnu maya
Lalita Sahasranaam From
Brahmad puran
ॐ मोहिन्यै नमः Om mohinyai namah
५६२

Salutations to Her who is of enthralling beauty; and who took the fascinating form of Mohini when Vishnu meditated upon Her identifying with Her-self and took that form. (This occurred on the occasion of the churning of the milky ocean for the benefit of the gods.)

Vişhṇumāyā – **विष्णुमाया** (i) One who is Vişhṇu MāyāShakti.
BrahmaVaivarta puran 2.1
गणेशमाता दुर्गा या शिवरूपा शिवप्रिया। नारायणी विष्णुमाया पूर्णब्रह्मस्वरूपिणी।।॥ १४॥
Durga the mother of Ganeśa, is the beloved of lord Śiva. She is the form of Brahman and is Narayani, the illusion of Vişṇu as well, who is

SOUNDARYA LAHARI
शिवःशक्त्यायुक्तोयदिभवतिशक्तः प्रभवितुं

नचेदेवंदेवोनखलुकुशलःस्पन्दितुमपि ॥।

Lord Shiva, only becomes able. To do creation in this world along with Shakthi Without her, Even an inch he cannot move

हरिस्त्वामाराध्य प्रणतजनसौभाग्यजननीं पुरा नारी भूत्वा पुररिपुमपि क्षोभमनयत् ।5।

Lord Vishnu, mediated on Shri Lalita Tripurasundari (Parvathy) and attained her form by uniting with her, And could move the mind of he who burnt the cities, And make him fall in love with her(mohini)

Guru Adi Shankaracharya writes in SL that without involvement of uma he cannot move an inch and mohini was goddess uma's Maya form

BRAHMANDA PURAN, UTTARABHAGA CHAPTER 6

Thus, the Divine Mother who manifested and enchanted the demons was called MOHINI (the divine entrantress). Shiva, staying in Kailasha came to know of these events and wanted to note the speciality of the new form of Vishnu. Along with his consort Parvati, Shiva went to Vaikuntha, the abode of Vishnu and pressed Him to show the form of Mohini. Vishnu suddenly disappeared without saying yes or no.

While Shiva was searching for Vishnu, he happened to reach a new place where he continued to search.

There he heard the music of Veena. He saw a beautiful young lady.who was Mohini an incaration of Lalitha Devi Unable to resist his infatuation, Shiva embraced her. At once a divine baby was born. He was named SHASTA (one who rules). He became a commander in Shiva's army.

At once the lady disappeared. Shiva realised that she was none else than Mohini, a form of Vishnu. He applauded her beauty and returned to Kailasha along with Parvati.
Thus the Divine Mother incarnated as Mohini and granted success of the activities of the celestials.9

BRAHMANDA PURAN, CHAPTER 10
MANIFESTATION OF MOHINI

4. In the meantime, Vishnu, the sole protector of all the worlds, earnestly propitiated Lalita2 whose form was in union with his own.
5. The lord (Vishnu), the leader of Yogins, propitiated Maheshvari. By meditating solely on her, he became identical in form with her.
6. She fascinated and enchanted everyone. She was the very heroine incarnate of the sentiment of love. She was richly-clad in a seductively charming dress and she was bedecked with all ornaments.
   Brahmand puran gives the same narration where Sri Hari got mohini roop from Devi Lalita after uniting with her and Mohini was maya (illusion) here we can see the Non duality(advaita) between Vishnu and Adi Shakti
   रुद्रहृदयोपनिषदः (1.5) says, **वामपार्श्वे उमा देवी विष्णुः सोमोऽपि ते त्रयः या उमा सा स्वयं विष्णुर्यो** ||
   Devi Uma Herself is in the form of Vishnu this chapter shows

Aikyavada of Sri Hari and Devi Adi shakti

BRAHMANDA PURAN, CHAPTER 10
MANIFESTATION OF MOHINI
45-46. Mahadeva requested him
“O lord Purushottama, O glorious Lord and master of great Yogic practice, show me that beautiful form of excellent magnificence, charming in every respect, which had been assumed by you-the form that bewitched and fascinated everyone, and which surpassed the power of the mind (imagination) and of speech (being beyond description).

47. I wish to see that form of yours which is the presiding deity of the sentiment of love. It should, by all means, be seen by me. Indeed, you are like the divine cow that yields everything that is sought.”
48-49. On being repeatedly requested thus by Mahadeva, Hari the lord and master of great yogic practice, meditated with single-minded devotion on that (supreme deity), by meditating on whom that matchlessly miraculous form had been obtained by him (before). Smiling a little, he said, -“Be it so” and then vanished.
After Samudra Manthan Mahadev requested Vishnu to show his Mohini swaroop then Shri Hari again meditates on Devi Lalita and acquires that form

Who was Mohini?

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- Lalita Sahasranaam From Brahmad puran

ॐ मोहिन्यै नमः ५६२

Om mohinyai namah

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339. ***Vishṇumāyā* - विष्णुमाया**

(i) One who is *Vishṇu MāyāShakti*.

- BrahmaVaivarta puran 2.1

गणेशमाता दुर्गा या शिवकान्ता शिवप्रिया।

नारायणी विष्णुमाया पूर्णब्रह्मस्वरूपिणी॥ १४४

Durgā the mother of Gaṇeśa, is the beloved of lord Śiva. She is the form of Brahman and is Nārāyaṇī, the illusion of Viṣṇu as well, who is

Soundarya Lahari

शिवःशक्त्यायुक्तोयदिभवतिशक्तःप्रभवितुं

नचेदेवंदेवोनखलुकुशलःस्पन्दितुमपि||1|

Lord Shiva, only becomes able.

To do creation in this world along with Shakthi

Without her, Even an inch he cannot move

हरिस्त्वामाराध्य प्रणतजनसौभाग्यजननीं

पुरा नारी भूत्वा पुररिपुमपि क्षोभमनयत् |5|

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Brahmanda puran,Uttarabhaga Chapter 6

Thus, the Divine Mother who manifested and enchanted the demons was called MOHINI (the divine entrantress). Shiva, staying in Kailasha came to know of these events and wanted to note the speciality of the new form of Vishnu. Along with his consort Parvati, Shiva went to Vaikuntha, the abode of Vishnu and pressed Him to show the form of Mohini. Vishnu suddenly disappeared without saying yes or no.

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Brahmanda puran,Chapter 10 Manifestation of mohini

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Devi Uma Herself is in the form of Vishnu this chapter shows Aikyavada of Sri Hari and Devi Adi shakti

Brahmanda Puran, Chapter 10
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After Samudra Manthan Mahadev requested Vishnu to show his Mohini swaroop then Shri Hari again meditates on Devi Lalita and acquires that form

Morever as I had explained earlier-

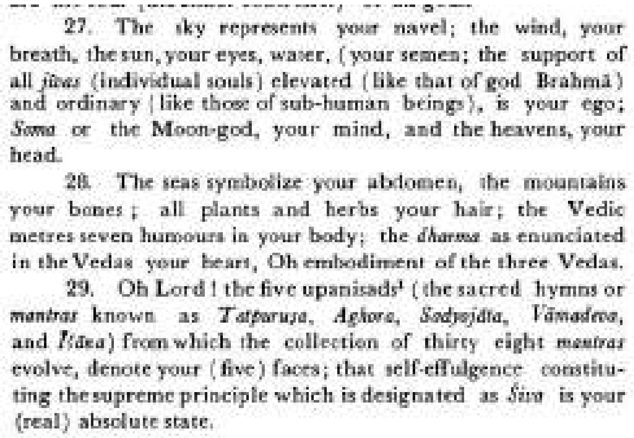
The union of Shiva and Shakti(Mohini)—who in this context is none other than Vishnu's own Māyā—cannot be equated with mortal relationships, for it represents the meeting of cosmic principles beyond the confines of human limitation. The Śāstras themselves declare that the very body of Maheshvara Shiva is the entire cosmic universe, not a human-like form (Śrīmad Bhāgavatam 8.7.27–30). Thus, such divine interactions are symbolic of universal creation and the interplay of transcendental energies, far removed from material or carnal interpretations.

The sky represents your navel; the wind, your breath, the sun, your eyes, water, (your semen; the support of all jīvas (individual souls) elevated (like that of god Brahmā) and ordinary (like ordinary (like those of sub-human

beings), is your ego; Soma or the Moon-god, your mind, and the heavens, your head.

The seas symbolize your abdomen, the mountains your bones; all plants and herbs your hair; the Vedic metres seven humours in your body; the dharma as enunciated in the Vedas your heart, Oh embodiment of the three Vedas.

Oh Lord! the five upanisads[1] (the sacred hymns or mantras known as Tatpuruşa, Aghora, Sadyojāta, Vāmadeva, and Iśāna) from which the collection of thirty eight mantras evolve, denote your (five) faces; that self-effulgence constitu-ting the supreme principle which is designated as Siva is your (real) absolute state.



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Mahabharta Anushashan Parva Adhaya 160

Shree Krishna Uvach –

नक्षत्र, गृह, दिशा, विदिशा भी वे ही हैं। वे ही विश्वरूप, अप्रमेयात्मा, षड्विध ऐश्वर्यसे युक्त एवं परम तेजस्वी हैं ।। ४२ ।।

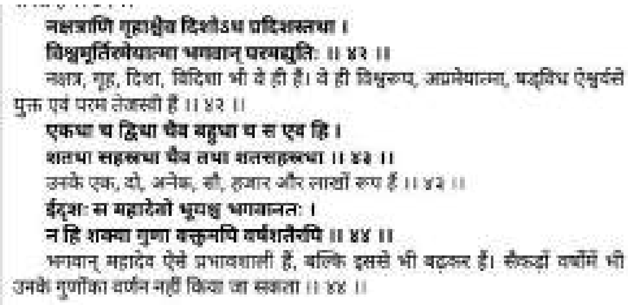
उनके एक, दो, अनेक, सौ, हजार और लाखों रूप हैं ।। ४३ ।।

भगवान् महादेव ऐसे प्रभावशाली हैं, बल्कि इससे भी बढ़कर हैं। सैकड़ों वर्षोंमें भी उनके गुणोंका वर्णन नहीं किया जा सकता ।। ४४ ।।

Verse 42:
He alone is the Nakshatras (constellations), the planets (Grah), the directions and sub-directions (Disha and Vidisha). He is the Cosmic Form (Vishvarupa), of immeasurable essence (Aprameyatma), endowed with sixfold divine powers (Shadvidha Aishwarya), and is supremely radiant (Parama Tejasvi).

Verse 43:
He has one form, two forms, many forms, hundreds, thousands, and millions of forms.

Verse 44:
Lord Mahadev (Shiva) is so powerful—and even more than this. Even in hundreds of years, His qualities cannot be fully described.


नक्षत्राणि ग्रहाश्चैव दिशोऽथ प्रदिशस्तथा ।
विश्वमूर्तिरमेयात्मा भगवान् परमद्युतिः ।। ४२ ।।
नक्षत्र, ग्रह, दिशा, विदिशा भी वे ही हैं। वे ही विश्वरूप, अप्रमेयात्मा, षड्विध ऐश्वर्यसे युक्त एवं परम तेजस्वी हैं ।। ४२ ।।
एकधा च द्विधा चैव बहुधा च स एव हि ।
शतधा सहस्रधा चैव तथा शतसहस्रधा ।। ४३ ।।
उनके एक, दो, अनेक, सौ, हजार और लाखों रूप हैं ।। ४३ ।।
ईदृशः स महादेवो भूयश्च भगवानतः ।
न हि शक्या गुणा वक्तुमपि वर्षशतैरपि ।। ४४ ।।
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Allegations-

📚Brahma Purana Gautami-Mahatmya 12.2-3📚
Formerly, for quelling Taraka, Fire god drank the semen of Siva. On seeing him with the Semen within, O sage, the wives of sages desired for the same. Of the seven sages Vasistha's wife

Arundhati had her menstrual bath. Excepting her, the other six women became pregnant through the Fire god."

📚Brahma Purana Gautami-Mahatmya 12.2-3📚
At the instance of Devas the fire-god assumed the form of a parrot and went to the place where the lord of the worlds was sporting with Uma…The lord of Devas called the fire-god moving about in front of him, in the form of a bird and said, "O Agni, you have been recognised through various ways. Do not speak anything. Open your mouth. Take this in and carry it with you." After saying this lord Sambhu discharged a great deal of semen into the mouth of fire-god. With this semen within him Agni could not at all go. Utterly tired, Agni sat down on the bank of Ganga. He then discharged a greater portion of that semen into Krttikas wherefrom Karttika was born. The remaining portion of the semen of Sambhu that had been within his body, Agni split into two and deposited into his beloved wife Svaha who was particularly eager to have a child.

Refutation-

Next he accuses from Gautami Mahatmya . Interestingly Scholars have accepted the fact that Gautami Mahatmya was never a part of Brahma Purana and is a totally fraudulent creation- Puranic Records by RC Hazra and Puranas – by Ludo Rucher

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The Gautamī-māhātmya (chaps. 70-175), which was certainly composed by somebody living about the river Godāvarī, is a distinct 'work' (*pustakam*) by itself. It is called a 'highly meritorious Purāṇa' declared by Brahmā (cf. Br 175, 78 and 87). The place which it occupies in the Brahma-p. was not meant for it, because it divides the chapters on Puruṣottamakṣetra-māhātmya. The way in which chap. 176 opens, shows that it immediately followed chap. 69. Moreover, in chap. 176 there is no hint from which we may conclude that the Māhātmya was there. In Br 179, 2 the sages refer to Bhāratavarṣa (chap. 27) and Puruṣottama-kṣetra, of which, they say, Vyāsa told them elaborately, but they do not mention the Gautamī-māhātmya which also precedes chap. 179 in our edition. So, it is clear that the Māhātmya was not originally there. In the Veṅk. ed. it is placed at the end. This Māhātmya was attached to the Brahma-p. later than the chapters on Orissa, for the Nāradīya-p. (I, 92), which gives the contents of the present

The Gautamīmāhātmya, also called Godāvarīmāhātmya, of which there exist several separate manuscripts[112] and which has also been separately edited,[113] calls itself a purāṇa,[114] and must originally have been a distinct book. It interrupts the section on Puruṣottamakṣetra, and has been inserted exactly in the middle of the Brahma°.[115] It describes the sacred places along the Godāvarī river.

Allegations-

📚Vamana Purana 31.26-28📚
O Brahman, in the meantime Brahman said to Agni 'How old and grown up is your son, Guha now'? Hearing his words, and not knowing his son, Agni said to Brahman, I do not know who is Guha,' Being pleased, the Lord said, 'You drank the semen of Sankara in the past, so a child, the lord of the three worlds has been born in the thickest of reeds."

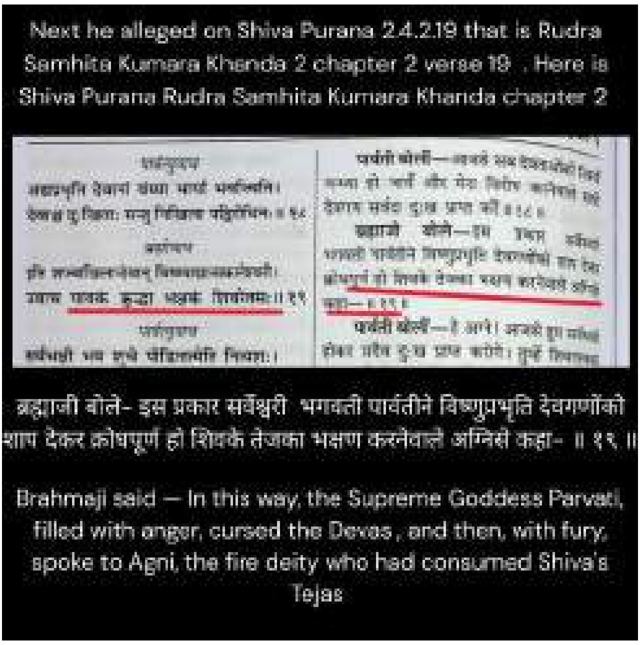
📚Shiva Purana 2.4.2.19📚
Cursing Viṣṇu and other gods, Pārvatī furiously told Agni who had swallowed Śiva's semen."

Refutation-

Next he alleged on Vamana Purana and Shiva Purana 2.4.2.19 that is Rudra Samhita Kumara Khanda 2 chapter 2 verse 19 . Here is Shiva Purana Rudra Samhita Kumara Khanda chapter 2

ब्रह्माजी बोले- इस प्रकार सर्वेश्वरी भगवती पार्वतीने विष्णुप्रभृति देवगणोंको शाप देकर क्रोधपूर्ण हो शिवके तेजका भक्षण करनेवाले अग्निसे कहा- ॥ १९ ॥

Brahmaji said — In this way, the Supreme Goddess Parvati, filled with anger, cursed the Devas , and then, with fury, spoke to Agni, the fire deity who had consumed Shiva's Tejas .

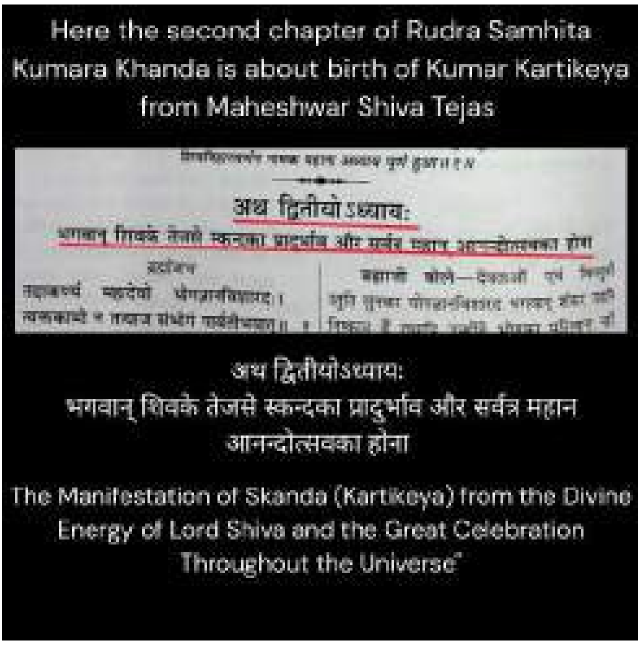


Here the second chapter of Rudra Samhita Kumara Khanda is about birth of Kumar Kartikeya from Maheshwar Shiva Tejas

अथ द्वितीयोऽध्याय:

भगवान् शिवके तेजसे स्कन्दका प्रादुर्भाव और सर्वत्र महान आनन्दोत्सवका होना

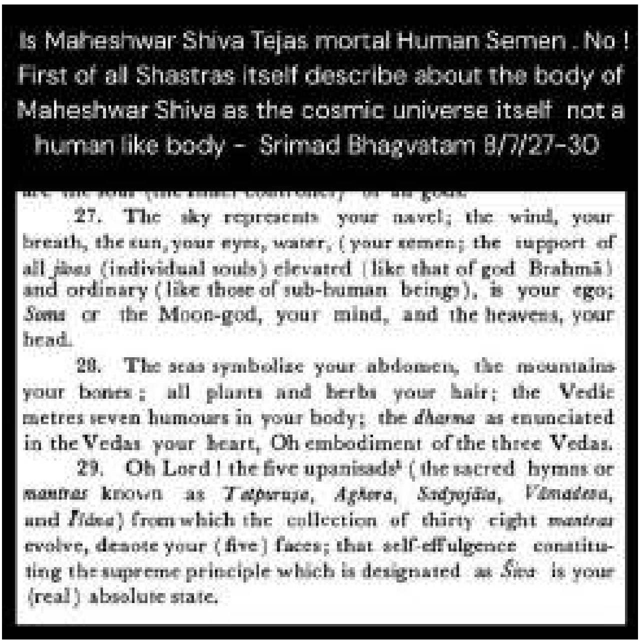
The Manifestation of Skanda (Kartikeya) from the Divine Energy of Lord Shiva and the Great Celebration Throughout the Universe"



Is Maheshwar Shiva Tejas mortal Human Semen . No ! First of all Shastras itself describe about the body of Maheshwar Shiva as the cosmic universe itself not a human like body – Srimad Bhagvatam 8/7/27-30

27. The sky represents your navel; the wind, your breath, the sun, your eyes, water, (your semen; the support of all jīvas (individual souls) elevated (like that of god Brahmā) and ordinary (like ordinary (like those of sub-human beings), is your ego; Soma or the Moon-god, your mind, and the heavens, your head.
28. The seas symbolize your abdomen, the mountains your bones; all plants and herbs your hair; the Vedic metres seven humours in your body; the dharma as enunciated in the Vedas your heart, Oh embodiment of the three Vedas.
29. Oh Lord! the five upanisads[1] (the sacred hymns or mantras known as Tatpuruşa, Aghora, Sadyojāta, Vāmadeva, and Iśāna) from which

the collection of thirty eight mantras evolve, denote your (five) faces; that self-effulgence constitu-ting the supreme principle which is designated as Siva is your (real) absolute state.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Valmiki Ramayana Bala Kanda Sarga 36 slokas 11-13 Geeta Press Gorakhpur states that the Vital Energy of Shiva and Uma is only the Tejas of Maheshwar Shiva

त्रैलोक्यहितकामार्थं तेजस्तेजसि धारय । रक्ष सर्वानिमाँल्लोकान् नालोकं कर्तुमर्हसि ॥ ११ ॥
“For the welfare of all the three worlds, which is Your chief concern, pray retain Your vital energy in Your own glorious Self and thereby preserve all these worlds from destruction, for the son that will be born to You will be extremely glorious and will burn all the three worlds. Pray, do not bring about the extinction of the worlds.’ (11)
देवतानां वचः श्रुत्वा सर्वलोकमहेश्वरः । बाढमित्यब्रवीत् सर्वान् पुनश्चेदमुवाच ह ॥१२॥ धारयिष्याम्यहं तेजस्तेजसैव सहोमया । त्रिदशाः पृथिवी चैव निर्वाणमधिगच्छतु ॥ १३ ॥
“Hearing the remonstrance of the gods, Lord Śiva (the suzerain Lord of all

the worlds) said 'Amen!' And further addressed the following words to them all, so the tradition goes: 'I alongwith Uma shall retain Our vital energy by dint of Our very glory (retentive power). Let the terrestrial globe as also the other worlds, O gods, live in peace, i.e., free from fear of destruction.
(12-13

त्रैलोक्यहितकामार्थं तेजस्तेजसि धारय।
रक्ष सर्वानिमाँल्लोकान् नालोकं कर्तुमर्हसि॥ ११॥

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Kataka Commentary on Valmiki Ramayana Bala Kanda Sarga 36 sloka 12 too says that Tejas of Shiva is the Energy of Shiva and Uma which is held within the Aditya Mandala (Constellation of the Sun)which if released unnecessarily could destroy the universe . Whereas mortal human semen is made and stored in blood muscles and veins . This also proves that Maheshwar Shiva Tejas is

his Divine Energy and not mortal human semen

कीदृशमुख्यब्राह्मतपो ऽङ्गभूतमस्मच्चरितव्यमित्यतः तन्नियोगःतेजस्तेजसि धारयेति । 'पुरुषो ह वा अयमादितो गर्भो भवति । यदेतत्तद्रेतस्तदेतत् सर्वेभ्यो ऽङ्गेभ्यस्तेजस्सम्भूतमात्मन्येवात्मानं बिभर्ति' इति न्यायेन निजतेजःपारदरूपं निजतेजसिसहजाष्टाङ्गयोगरूपे धारय । ननु मत्तेजसि मया धृते मुक्ते वा को लाभः ? का हानिर्वा वः ? इत्यत्रोच्यते–रक्ष सर्वानिमान् लोकानिति । धृत्वेति शेषः । भवति किल धारणे लोकरक्षा, कथम् ? 'अथ यदेतत् पुरुषे रेतो भवत्यादित्यस्य तद्रूपम्' इति श्रुतेः सम्राट्पुरुषस्य ब्रह्मणो रेतोरूपं तेज एवादित्यमण्डलान्तर्यद्धृतं तन्मूलया ऽत्र सकलमपि जगद्रक्षितं भवति । अथ विपर्यये विपर्ययश्च भवतीत्याहुः । नालोकं कर्तुमर्हसीति । निजतेजः पातयित्वा ऽ ऽदित्यं विनाश्य अलोकंसर्वलोकास्तमयं कर्तुं नार्हसि ।

Then what should be done? The gods advise Siva to perform the Brahma tapas along with Uma. What is the use of the Brahma tapas and why should Siva perform it? Because he might be able to secure his seed. In the beginning of conception we have an embryo. The semen remains over all parts of the body and soul. “Hold your mercurial semen within the sahaja eight-fold yoga” said the gods. But then the question arises about the effect of holding the semen through sahaja yoga in the body? The answer is it will save the world. It is said that the semen, of the Brahman is held within the Aditya mandala (in the constellation of the Sun) and it saves the worlds. If it is released, like Siva’s semen the worlds will be destroyed.Hence ‘Na alokam kartumarhasi’. So Siva accepted their plea. All the gods are his limbs and if

the limbs are destroyed and he will become a branchless trunk (Sthanu). So, he said "All right! I shall hold my seed and so shall Uma. The gods and earth can be happy now. Uma will hold her seed in the fire". It is said in the Vedas that the menstrual flow in the women is a form of Agni. Siva will hold his seed in water. If their seed falls on the earth, it will burn the entire world and even the gods. "Therefore, to protect them, we shall hold our seed." But stirred by long love the semen will drop from its place .It is in the form of moisture and infallible and the best one capable of giving birth to a son who will be able to fulfil gods' requirement. Who will be able to hold it? Saying this Siva released his seed with which the entire earth along with all its mountains and forests became filled.

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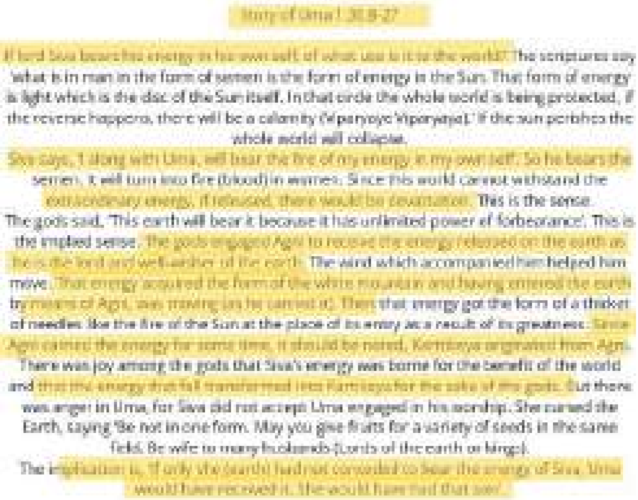
Tilaka Commentary on Valmiki Ramayana Sarga 36 too states that Maheshwar Shiva Tejas is his and Uma Devi's Energy only which Agni Deva received and not any mortal human semen

If lord Siva bears his energy in his own self, of what use is it to the world? The scriptures say 'what is in man in the form of semen is the form of energy in the Sun. That form of energy is light

which is the disc of the Sun itself. In that circle the whole world is being protected, if the reverse happens, there will be a calamity (Viparyaye Viparyaya).' If the sun perishes the whole world will collapse.
Siva says, 'I along with Uma, will bear the fire of my energy in my own self'. So he bears the semen. It will turn into fire (blood) in women. Since this world cannot withstand the extraordinary energy, if released, there would be devastation. This is the sense.
The gods said, 'This earth will bear it because it has unlimited power of forbearance'. This is the implied sense. The gods engaged Agni to receive the energy released on the earth as he is the lord and well-wisher of the earth. The wind which accompanied him helped him move. That energy acquired the form of the white mountain and having entered the earth by means of Agni, was moving (as he carried it). Then that energy got the form of a thicket of needles like the fire of the Sun at the place of its entry as a result of its greatness. Since Agni carried the energy for some time, it should be noted, Karttikeya originated from Agni. There was joy among the gods that Siva's energy was borne for the benefit of the world and that the energy that fell transformed into Kartikeya for the sake of the gods. But there was anger in Uma, for Siva did not accept Uma engaged in his worship. She cursed the Earth, saying 'Be not in one form. May you give fruits for a variety of seeds in the same field. Be wife to many husbands (Lords of the earth or kings).

The implication is, 'If only she (earth) had not conceded to bear the energy of Siva, Uma would have received it. She would have had that son'.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Allegations-

4. Krishna and Narada

📚Padma Purana 5.75.24b-32a📚
Narada said: This is a great secret, the secret of secrets. Formerly Brahma told me that secret about Vrndavana (when I had said to him): 'O lord of gods, O father, tell me the secret of Vrndavana.' Hearing this desire (of mine), he remained silent for a moment. Then he said to me: 'O child, go to Maha (i.e. great) Visnu, my lord. Undoubtedly I must also go there with you.' Saying so, and taking me (with him) he went to the abode of Visnu. He told Maha Visnu what I had said to him. Hearing that Maha Visnu himself ordered the self-born one (i.e. Brahma). 'By my order, you take the sage Narada, and arrange for his bath in the lake called Amrta.' Having entered the Amrta lake, I took bath there. Just at that moment I was (i.e. I found myself) near women, beyond (i.e. on the other side of) the lake (I

was) turned into a woman, endowed with all (good) characteristics…"

The Story continues…

📚Padma Purana 5.75.39b-53📚
With them, (we) went where the eternal Krsna remained. The lord, who was merely of the form of the Good, the Intelligence and the Joy, and o that of a woman, and whose heart was delighted due to the women, again and again said to me: 'Come along O dear one, O beloved, embrace me devoutly.' O you best brahmana, there only he enjoyed (with me) for a year. Then that best lover said to that goddess Radhika: 'This was my natural form there, which had taken the form of Narada. Take her to the Amrta lake, and arrange for her bath.'…After that goddess Radhika took me to the lake, waited there, and went (back) near the feet of the Moon in the form of Krsna. Then immediately after plunging (into the lake) I came (back) as Narada…"

Refutation-

Ashoke Chatterjee in his book Padma Purana – A Study page number 92/281 mentioned that chapter 69-99 in Patala Khanda of Padma Purana (Including chapter 75) are later interpolations and were inserted later on in Padma Purana between 12-13th Century AD . Thus this chapter 75 which he alleged is a later interpolation

This part consists of chaps 69 99 of the Patāla-khanda This portion is neither the work of the Ramaites nor that of the Linga worshippers

This group seems to have come from a very late date We have seen how it depicts a picture of a developed Radha

Some 200 years' time should be given to the group 2 to attain recognition Then obviously this part dates between 1150-1200 AD

Group 3

This part consists of chaps. 69 99 of the Pātāla-khaṇḍa. This portion is neither the work of the Rāmaites nor that of the Linga worshippers, but definitely a contribution of the Bhāgavata Vaiṣṇavas who put a stamp of their own sect on it by supplementing it with some new chaps of their own interest In the discussion of group 2 we have shown how the Linga worshippers of the Pāśupata sect describe Śiva being praised by Rāma The present group, it appears, is a recast by the Bhāgavata-Vaiṣṇavas who have paid back the Linga worshippers in their own coin In this group it is seen that Pārvatī and Īśvara were glorifying the Māhātmya and celebrity of Kṛṣṇa and Rādhā—His eternal consort, and Vṛndāvana—their eternal blissful abode Rādhā has been highly eulogised She is conceived as the eternal Prakṛti She pervades the whole universe, phenomenal and real and is the prime cause of creation, existence and destruction She is self-luminous and illumines the external objects The eternal unity of Kṛṣṇa and Rādhā is the Supreme Truth and this unity must be realised in order to reach the highest goal—the summum bonum of human life Rādhā is the abode of the highest bliss, and beauty She is the essence of all fair instincts She is the concept of love but this love or Prema is high

This group seems to have come from a very late date We have seen how it depicts a picture of a developed Rādhā cult Moreover, it abounds in references to Tulasī[39] Traces of Tāntricism are also vividly observable[40] Āgama has been admitted as an authority[41] Tāntric mudrās, nyāsas have

[39] It should, however, be noted in this connection that the Bengal mss of the Pātāla-khaṇḍa do not contain all these references as they end in chap 80 of the Ānan. ed. of the Pātāla-khaṇḍa

[40] Pātāla-khaṇḍa 72 [illegible] 73 [illegible] 79 [illegible] etc

[41] Ibid 74 [illegible] etc

[42] Ibid [illegible] etc

been referred to more than once[42] Maṇḍala and Yantra have been regarded as the medium of worship[43] All these tend to assign a much later date to this part We have also shown that it has been contributed later than the group 2, the date of which is c 950-1000 A D Some 200 years' time should be given to the group 2 to attain recognition Then obviously this part dates between 1150-1200 A D And this may be accepted if we keep the fact in view that Gopālabhaṭṭa (of 1400 A D) in his *Hari-bhakti-vilāsa* has quoted numerous vss from this part[44], and the contents of these chaps are given in the *Nāradīya-p* I 93 which is also of a very later origin

Allegations-

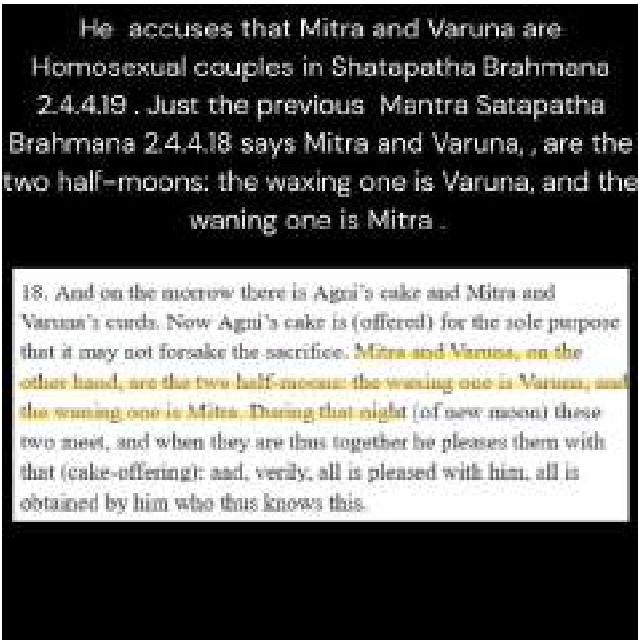
5. Mitra and Varuna

📚Shatapatha Brahmana 2.4.4.19📚
In that same night Mitra implants seed in Varu*n*a, and when it (the moon) wanes..."

Refutation-

He accuses that Mitra and Varuna are Homosexual couples in Shatapatha Brahmana 2.4.4.19 . Just the previous Mantra Satapatha Brahmana 2.4.4.18 says Mitra and Varuna, , are the two half-moons: the waxing one is Varuna, and the waning one is Mitra .

Satapatha Brahmana 2/4/4/18 -Mitra and Varuna, on the other hand, are the two half-moons: the waxing one is Varuna, and the waning one is Mitra. During that night (of new moon) these two meet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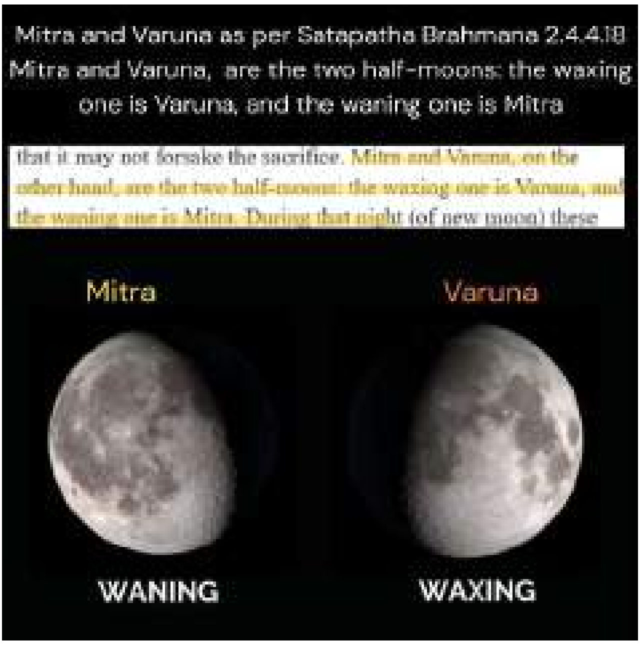
18. And on the morrow there is Agni's cake and Mitra and Varuna's curds. Now Agni's cake is (offered) for the sole purpose that it may not forsake the sacrifice. Mitra and Varuna, on the other hand, are the two half-moons: the waxing one is Varuna, and the waning one is Mitra. During that night (of new moon) these two meet, and when they are thus together he pleases them with that (cake-offering): and, verily, all is pleased with him, all is obtained by him who thus knows this.

Mitra and Varuna as per Satapatha Brahmana 2.4.4.18 Mitra and Varuna, are the two half-moons: the waxing one is Varuna, and the waning one is Mitra



Acharya Sayana explained in his commentary on Satapatha Brahmana 2.4.4.19 as

तेन सांनाय्यरसेन 'देवेभ्यः देवार्थ 'हव्यं हविः स्वदयति' स्वादूकरोति । अस्य' यजमानस्य तत् 'हव्य' हविः 'देवेभ्यः" स्वदते रोचते। "रुच्यर्थानां प्रीयमाणः "- (पा. सू. १।४।३३) इति सम्प्रदानत्वात् देवेभ्य इति चतुर्थी ॥ १६ ॥ दर्शयागे पूर्वदिवसमनुष्ठेयमैन्द्राग्नयागमनूय स्तौति अथ यदिति । 'इन्द्राग्नी एवं खलु 'दर्शपूर्णमासयो-दैवते; तत्रत्यप्रथमपुरोडाशस्याग्निदेवत्यत्वात्, सानाय्यस्य चन्द्रत्वात् । ते एवैतदित्यादि निगदसिद्धम् ॥ १७ ॥ दर्शप्रयोगे परेयुरनुष्ठेयावपि यागावनूद्य स्तौति अथ प्रातरिति । अथैतावेवेत्यादि । पयस्याया देवते यौ 'मित्रावरुणौ', 'एतावेवार्द्धमासौ'। एतदेव विवृणोति य एवेति । य एव अर्द्धमासः आ' समन्तात् .' पूर्यते' वर्द्धमानया चन्द्रकलया पूर्णो भवति, 'सः' अमृतरससम्बन्धाद् 'वरुणः', स हि रसाभिमानी देवः; 'यः' अर्द्धमासः 'अपक्षीयते' क्षीयमाणचन्द्रकलायुक्तो भवति, 'सः' अपरपक्षः 'मित्रः' 'तौ' चन्द्र-सूर्यात्मकौ मित्रावरुणौ 'उभौ' 'एतां रात्रि' दर्शरात्रि 'समागच्छतः' मह समाप्नुतः । 'तत्' तस्मात् 'कारणात्' एतत् एतेन मैत्रावरुणयागेन 'उभावेव' तौ 'सह सन्तौ सह भवन्तौ युगपत् प्रीणाति' तर्पयति। सर्वं ह वा अस्येति, बेदितुः फलम् ॥ १८ ॥ मित्रावरुणदेवत्यत्वं प्रकारान्तरेण स्तौति तद्वा एतामिति । " एतां रात्रिम्' । अत्यन्तसंयोगे द्वितीणा

16 “With that Sānāyya liquid (mixture of curd and milk), the offering (*havyam*) meant for the gods is made palatable (*svādayati*—makes tasteful). That offering of this *yajamāna* (sacrificer) becomes pleasing (*svadate*—pleasing or delightful) to the gods. ‘Pleasing to those who are to be delighted’—this is according to Pāṇini 1.4.33. Because it is for the gods, the dative case (*caturthī*) is used—*devebhyaḥ*.”

17 “In the Darśa sacrifice, on the day before, the Maitrāvaruṇa offering should be performed. He praises, beginning with ‘atha yad iti’. ‘Indrāgni indeed are the deities of the Darśa-Paurṇamāsa rites’—in that, the first *puroḍāśa* of that rite is dedicated to Agni, and Sānāyya is related to the moon. Therefore, ‘they themselves’—as already established.”

18 “Even the subsequent obligatory sacrifices of the Darśa performance are introduced and praised with ‘atha prātaḥ’. Then he states: the deities of the milk offering (*payasya*) are Mitra and Varuṇa; these two correspond to the two fortnights (*ardhamāsau*). This he elaborates: ‘ya eva’—that very half-month which is fully filled by the growing moon is *Varuṇa*, associated with nectar (*amṛtarasa*), for Varuṇa is the deity of essence. The half-month in which the moon wanes is *Mitra*. These two—Mitra and Varuṇa—associated respectively with moon and sun, come together on this *darśa* night. Therefore, by this Maitrāvaruṇa sacrifice, he pleases (*prīṇāti*) both together simultaneously.”

"Indeed all of this belongs to him—this is the fruit for the one who knows."

19 (starting line) "He praises the Mitrāvaruṇa deities in another way: 'tadvā etām iti'—'this very night.' In the case of extreme conjunction, the accusative is used."

Allegations-

6. Narada and King Taladhvaja

📚Devi Bhagavatam Purana 6.28.37-54
O Nârada! Look! Look! How clear crystal-like is the water of this pool like the heart of a saint; see how it smells also fragrantly in contact with the lotuses on it." When the Bhagavân spoke thus to me; I kept my lute and deer skin aside and gladly went to the edge of the tank. Washing then my hands and feet I tied my hair lock and, taking Kus'a grass, I performed my Âchaman and, purifying myself, began to bathe myself in that tank. While I was bathing, Hari was looking at me; by the time I took a dip, I saw that I quitted my male form and got a beautiful female form. Hari took away, then, my

deer skin and lute and mounting on Garuda went away in a moment to His own residence. Getting the female form and decorated with excellent ornaments, my memory of my previous male form vanished at once; I forgot all about my famous lute and forgot also Jagannâtha, the Deva of the Devas. I then came out of the tank in that enchanting woman form, saw the pool of water filled with clear limpid water and adorned with lotuses. Seeing that, I began to think :– "What is this?" and I became very much astonished. While I was thus meditating in my woman form, a king, named Tâladhvaja, came there, all on a sudden, on a chariot, accompanied by numerous elephants and horses. The King looked like a second Cupid…"

The story continues…

📚Devi Bhagavatam Purana 6.29.13-20 📚

The King then began to sport with me amorously according to the rules of the Kâma S'âstra in various ways and with great enjoyments and pleasures. He then left all his kingly duties and state affairs and he began to remain day and night with me deeply immersed in amorous sports; so much his mind was merged in me in these plays that he could not notice the long time that passed away in the interval. He used to drink the Vârunî wine and, forsaking all the state affairs, began to enjoy me in nice gardens, beautiful lakes, lovely palaces, beautified houses, excellent mountains and enviable forests and became completely subservient to me. O Dvaipâyana! Being incessantly

engaged with the King in amorous sports and remaining obedient to him, my previous body, male ideas, or the birth of Muni, nothing whatsoever came in my memory. I remained always attached to him…"

📚Devi Bhagavatam Purana 6.30.1-14 📚
Nârada said :– O Best of Munis! The King was greatly astonished to see me dip in the tank in a female figure and get up from the tank in a male figure and thought, "Where is my dearest wife? And how is this Nârada Muni suddenly come here!" The King, not seeing his wife, lamented very much and cried frequently, "O my dear Wife! Where have you gone, leaving me here thus. Without you, O One of spacious hips! My life, palace and kingdom, all, are quite useless…"

Refutation-

He alleged on Devi Bhagvatam which does not come under the canto of 18 Puranas written by Ved Vyasa so I will not consider it authentic to comment on – Srimad Bhagvatam 12.7.22-25

Srimad Bhagvatam 12.7.22-25 – 23-24. The names of the eighteen Purāṇas are: (1) Bra-hma, (2) Padma, (3) Vişnu, (4) Śiva, (5) Linga, (6) Garuda, (7) Narada, (8) Bhagavata, (9) Agni, (10) Skanda, (11) Bha-visya, (12) Brahmavaivarta, (13) Markandeya (14) Vāmana (15) Varaha, (16) Matsya (17) Kurma and (18) Brahmanda.

25. O Brahmana sage (Saunaka): Thus has been relat-ed (to you)

the account of the classification of Vedas into different branches by the sage (Vyāsa) and his disciples and pupils of those disciples. It (listening to this account) enhances the glory of Brahman (of the listeners, if devoutly and attentively heard.)

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The question, both in the tradition and in modern scholarship, whether the Devībhāgavata° or the Vaiṣṇava Bhāgavata° is the true and original Śrīmadbhāgavata° has been discussed under the Bhāgavata°. It should be noted in this connection that the term Devībhāgavata° appears only in the chapter colophons, and in the text of the last two *skandhas;* elsewhere in the text the purāṇa refers to itself either as Bhāgavata° or Śrīmadbhāgavata°, once as Satī° (1.3.41). The text also repeatedly refers to itself as "the best of purāṇas" *(purāṇottama)*, and declares that "there are many other purāṇas devoted to Hari and Rudra, but they are not worth one-sixteenth part of this Devībhāgavata" (12.13.25–26).

Hazra[174] sees arguments both for the Devībhāgavata° having been composed in Bengal and outside Bengal. He therefore concludes that "the author of the Devībhāgavata was a Smārta Śākta Brahmin of Bengal and . . . he migrated to Benares (probably because it was the best place of residence for a Devī-worshipper), lived there for a long time, and then wrote the Devī-bhāgavata."

Ramachandran[175] dated the Devībhāgavata° "not later than the 6th century A.D.," based on his belief that the story of the penance of Nara and Nārāyaṇa, as related in the fourth *skandha*, inspired the relief in the Gupta temple at Deogarh. His arguments did not find acceptance with other scholars,[176] and, in general, the text has been dated much later. Farquhar[177] assigned it to his A. D. 900–1350 period. Hazra[178] narrowed the period down to "the eleventh or twelfth century A.D." Lalye[179] proposes a gradual growth of the text, through five different stages which cannot be dated separately; in any case the final stage must have been reached in the eleventh century.

Allegations-

Arjuna the biggest devotee of Krishna is said to have transformed himself into a eunuch,

Mahabharata 4.45.13-14 "… Indeed, thou seemest to me to be Mahadeva, or Indra, or the chief of the Gandharvas, dwelling in the guise only of one of the third sex.' "Arjuna said, 'I tell thee truly that I am only observing this vow for a whole year agreeable to the behest of my elder brother. O thou of mighty arms, I am not truly one of the neuter sex, but I have adopted this vow of eunuchism from subservience to another's will and from desire of religious merit. O prince, know me now to have completed my vow…"

Refutation-

In the *Mahabharata*, during the 13th year of exile (the year of incognito or *ajñātavāsa*), Arjuna disguised himself as Bṛhannalā, a dance and music teacher in the court of King Virata. This was done to conceal his identity, not because he had *literally become a eunuch* or had any physical transformation.

- Mahabharata 4.45.13-14 clearly shows Arjuna confessing his true identity to Prince Uttara and stating: "I am not truly one of the neuter sex… I have adopted this vow of eunuchism from subservience to another's will and from desire of religious merit."

👉 This confirms it was a vow or guise, not a biological or metaphysical

transformation.

🧠 Why Did Arjuna Do This?

1. **Curse of Urvashi**: After rejecting Urvashi's advances, the celestial nymph cursed Arjuna to become a *klība* (effeminate). But Indra softened it to be a temporary fate—useful during his incognito year.
2. **Strategic Disguise**: Arjuna used this curse as a blessing—adopting the identity of a dance teacher, acting effeminate to avoid detection by the Kauravas.
3. **Not a Transformation**: Nowhere in the epic does Arjuna undergo any physical or gender transition. His masculinity and warrior identity remain intact, evident when he picks up his weapons and defeats Kaurava forces while still in disguise.

🙏 Spiritual & Devotional Angle

Arjuna's act was one of **obedience, self-discipline**, and **devotion to dharma**:

- He honored the conditions of exile.
- He used his curse creatively in service of his brothers.
- He never abandoned his warrior identity or devotion to Krishna.

Thus, far from degrading him, this episode enhances Arjuna's greatness.

Allegations-

7. Budha (Son of Soma) and King

📚Vayu Purana 2.23.15-18📚
He who is revered in the three worlds is famous as Sudyumna. He has attained the form of a lady. That noble lady returned to her father after securing the boon. After getting an opportunate moment, she was invited for love making (sexual intercourse) by Budha (the planet mercury). From Budha, the son of Soma, Puruavas, the son of Ila was born. After giving birth to the son born of Budha, she became Suyumna again. Sudyumna had three sons, all extremely virtuous."

📚Shrimad Bhagavatam 9.1.30-35📚
When the goddess Ambikā saw the great saintly persons, she was very much ashamed because at that time she was naked. She immediately got up from the lap of her husband and tried to cover her breast. Seeing Lord Śiva and Pārvatī engaged in sexual affairs, all the great saintly persons immediately desisted from going further and departed for the āśrama of Nara-Nārāyaṇa. Thereupon, just to please his wife, Lord Śiva said, "Any male entering this place shall immediately become a female!" Since that time, no male had entered that forest. But now King Sudyumna, having been transformed into a female, began to walk with his associates from one forest to another. Sudyumna had been transformed into the best of beautiful women who excite sexual desire and was surrounded by other women. Upon seeing this beautiful woman loitering

near his āśrama, Budha, the son of the moon, immediately desired to enjoy her. The beautiful woman also desired to accept Budha, the son of the king of the moon, as her husband. Thus Budha begot in her womb a son named Purūravā."

Refutation-

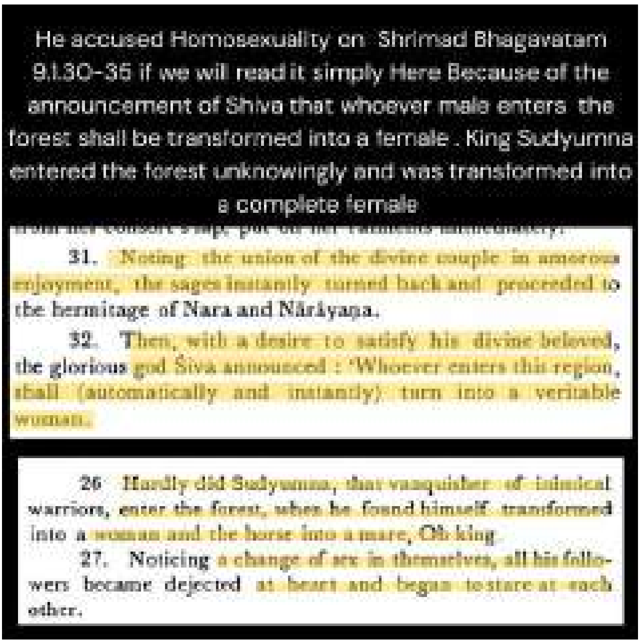
He accused Homosexuality on Shrimad Bhagavatam 9.1.30-35 if we will read it simply Here Because of the announcement of Shiva that whoever male enters the forest shall be transformed into a female . King Sudyumna entered the forest unknowingly and was transformed into a complete female

.

31. Noting the union of the divine couple in amorous enjoyment, the sages instantly turned back and proceeded to the hermitage of Nara and Nārāyaṇa.
32. Then, with a desire to satisfy his divine beloved, the glorious god Śiva announced: 'Whoever enters this region, shall (automatically and instantly) turn into a veritable woman.
33. Noticing a change of sex in themselves, all his follo-wers became dejected at heart and began to stare at each other.

26 Hardly did Sudyumna, that vanquisher of inimical warriors, enter the forest, when he found himself transformed into a woman and the horse into a mare, Oh king.

27. Noticing a change of sex in themselves, all his follo-wers became dejected at heart and began to stare at each other.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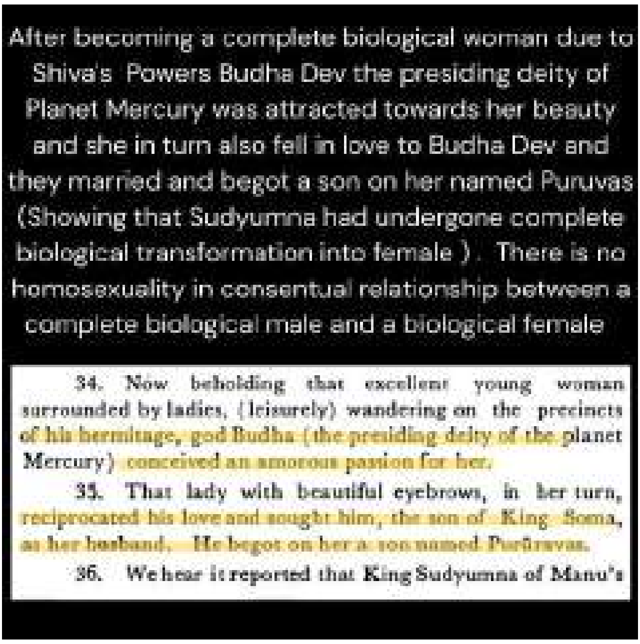
After becoming a complete biological woman due to Shiva's Powers Budha Dev the presiding deity of Planet Mercury was attracted towards her beauty and she in turn also fell in love to Budha Dev and they married and begot a son on her named Puruvas (Showing that Sudyumna had undergone complete biological transformation into female) . There is no homosexuality in consentual relationship between a complete biological male and a biological female

34. Now beholding that excellent young woman surrounded by ladies, (leisurely) wandering on the precincts of his hermitage, god Budha (the presiding deity of the planet Mercury) conceived an amorous passion for her.

35. That lady with beautiful eyebrows, in her turn, reciprocated his love and sought him, the son of King

Soma, as her husband. He begot on her a son named Purūravas.

36. We hear it reported that King Sudyumna of Manu's



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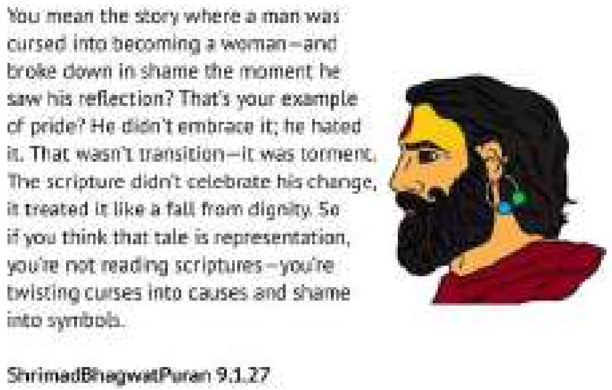
Hinduism supports the LGBT community—Shuddhyumna became Ila, a transgender figure.

Read actual scriptures, not your WhatsApp PhD. Hindu texts clearly say Shuddhyumna was cursed into becoming a woman—he didn't choose it, he didn't identify as female, and it wasn't some inner gender journey. It was a curse, plain and simple. The story doesn't celebrate transitioning—it shows male-to-female transformation as a mark of misfortune, not pride. So if anything, Hinduism calls it a curse, not a cause

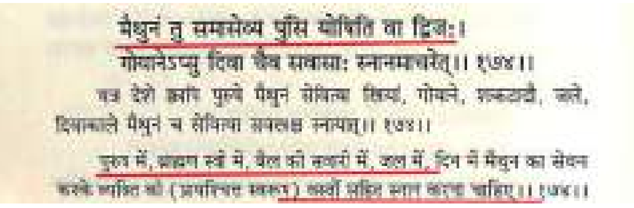
Shrimad Bhagavat Puran 9.1.23-33



Homosexuality is forbidden in Sanatan Dharma

Manu Smriti 11.174

“After engaging in sexual intercourse with a man, a Brahmin woman, while riding a bull, in water, or during the day, a person should bathe with their clothes on as a form of expiation (penance).”



मैथुनं तु समासेव्य पुंसि योषिति वा द्विजः।
गोयानेऽप्सु दिवा चैव सवासाः स्नानमाचरेत्॥ १७४॥

यत्र देशे क्वापि पुरुषे मैथुनं सेवित्वा स्त्रियां, गोयाने, शकटादौ, जले, दिवाकाले मैथुनं च सेवित्वा सवस्त्रः स्नायात्॥ १७४॥

पुरुष में, ब्राह्मण स्त्री में, बैल की सवारी में, जल में, दिन में मैथुन का सेवन करके व्यक्ति को (प्रायश्चित्त स्वरूप) वस्त्रों सहित स्नान करना चाहिए॥ १७४॥

Manu Smriti 8.369

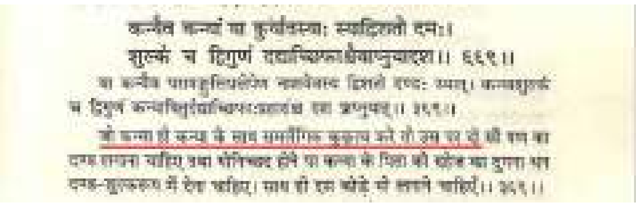
जो कन्या ही कन्या के साथ समलैंगिक कुकृत्य करे तो उस पर दो सौ पण का दण्ड लगाना चाहिए तथा योनिच्छद होने पर कन्या के पिता को दहेज का दुगना धन दण्ड-शुल्करूप में देना चाहिए। साथ ही दस कोड़े भी लगाने चाहिएँ ।।

“If a maiden commits a homosexual misconduct with another maiden, then a fine of two hundred paṇas should be imposed. And if the hymen is ruptured, then the father of the maiden should be paid double the bride-price as a penalty. Along with this, ten lashes should also be administered.”

Kulluka Bhatta Bhasya-

या कन्यैव परामङ्गुलिप्रक्षेपेण नाशयेत्तस्य द्विशतो दण्डः स्यात्। कन्याशुल्कं च द्विगुणं कन्यापितुर्दद्याच्छिफाः प्रहारांश्च दश प्राप्नुयात् ।। ३६९ ।।

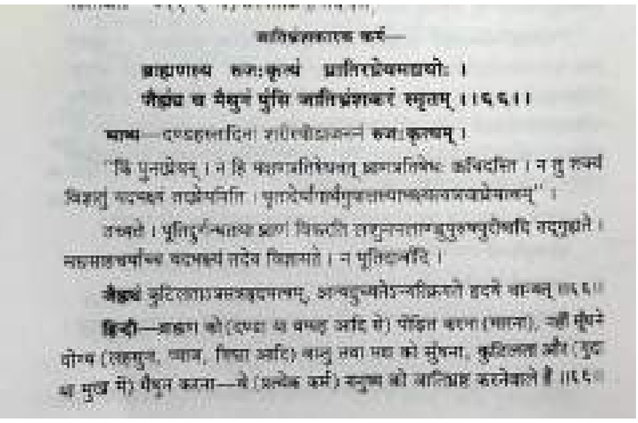
“Or if a maiden herself destroys (the virginity of) another maiden with her finger, she shall be punished with a fine of two hundred (paṇas). She shall also pay twice the bride-price to the father of the maiden, and in addition she shall receive ten lashes as punishment.” (Verse 369)



Manu Smriti 11.66 clearly says that Sexual intercourse with a man results in one losing his caste (A Man does not have vagina so obviously the Gay people have Anal intercourse which is strictly prohibited in Shastras)

हिन्दी-ब्राह्मण को (दण्डा या थप्पड़ आदि से) पीड़ित करना (मारना), नहीं सूँघने योग्य (लहसुन, प्याज, विष्ठा आदि) वस्तु तथा मद्य को सुँघना, कुटिलता और (गुदा या मुख में) मैथुन करना-ये (प्रत्येक कर्म) मनुष्य को जातिभ्रष्ट करनेवाले हैं ।।।६६।।

"To cause physical harm to a Brahmana (by hitting with a stick, slapping, etc.), to smell substances that are not fit to be smelled (such as garlic, onion, excreta, etc.), to smell intoxicants (like liquor), to engage in deceitful conduct, and to perform sexual acts through unnatural orifices (like the anus or mouth) — each of these actions leads a person to become *jati-bhrashta* (fallen from their social or spiritual order)." ॥66॥



ब्राह्मणस्य रुजः कृत्यं घ्रातिरघ्रेयमद्ययोः ।
जैह्म्यं च मैथुनं पुंसि जातिभ्रंशकरं स्मृतम् ॥[illegible]॥

[illegible]

Brihannardiyapuranam, Purvabhaga, Chapter 15 says Oral/anal sex , having sexual intercourse with Animals and releasing semen in Animals is punished in Yamaloka by having to drink semen for '000s of years –

Brihannardiyapuranam, Purvabhaga, Chapter 15 slokas 93-94 –

जो मनुष्य अयोनि, वियोनि और पशुयोनि में वीर्य त्याग करता है। वह हापापो उसी वीर्य को पीता है। तदन्तर वसा कूप नरक में जाकर देवताओं के वर्ष के प्रमाण से सात वर्ष तक हता है। फिर वीर्यभोजो मनुष्य होकर सब लोकों में निन्दित होता है।

जो महापापी अयोनि (योनिसे भिन्न स्थान), वियोनि (विजातीय योनि) और पशुयोनिमें वीर्यत्याग करता है, वह यमलोकमें वीर्य ही भोजनके लिये पाता है। तत्पश्चात् चर्बीसे भरे हुए कुएँमें डाला जाकर वहाँ सात दिव्य वर्षोंतक केवल वीर्य भोजन करके रहता है।

उसके बाद मनुष्य होकर सम्पूर्ण लोकोंमें निन्दाका पात्र बनता है। राजन् !

The great sinner who releases semen in the ayoni (place different from the vagina), the viyoni and the animal vagina, finds only semen for food in Yamaloka. Then he is thrown into a well filled with fat and remains there for seven divine years eating only semen. After that, he becomes a human being and becomes the object of condemnation in all the worlds

जो महापापी अयोनि (योनिसे भिन्न स्थान), वियोनि (विजातीय योनि) और पशुयोनिमें वीर्यत्याग करता है, वह यमलोकमें वीर्य ही भोजनके लिये पाता है। तत्पश्चात् चर्बीसे भरे हुए कुएँमें डाला जाकर वहाँ सात दिव्य वर्षोंतक केवल वीर्य भोजन करके रहता है। उसके बाद मनुष्य होकर सम्पूर्ण लोकोंमें निन्दाका पात्र बनता है। राजन्!

[illegible]

93b-94a. The great sinner who discharges semen in non-vagins (*ayonis*) as in masturbation), in those who are destitute of vulva (*Viyonis*), and uterus of animals (*Paśu-yonis*) shall fall into the hell *Reto-bhojana* (where one has to subsist on semen).

94b-95a. He then falls into *Vasākūpa* (a deep and narrow well of fat). There he stays for seven divine years. That man has semen for his diet. He becomes the most despicable man in the world when reborn.

95b-96a. The man who washes his teeth with a twig of a tree as the tooth brush, O king, on the day of fast (like *Ekādaśī*) falls into the terrible hell called *Vyāghra-Pakṣa* (and remains there) for a period of four *yugas*.

96b-97. The person who abandons his religious duties is called a heretic by learned men. He and a person who associates with him are great sinners. They fall into

Atri Smriti Chapter 1 Verse 268

By discharging semen into inhuman females except a cow, into a woman in [her] menses, into others that have no female organs (i.e., a man or a eunuch), or into water one should perform the penance of Santapanam.

Baudhayana Dharamsutra 3.7.2

One who does not have sex with his wife during her season, and one who has sex with her outside her season, as also one who deposits his semen in a place other than the vagina --they all incur the same guilt.

Apastamba Dharmasutra 1.19.15

A man who ejaculates his semen in any place other than the vagina becomes equal to a thief, equal to a murderer of a Brahmin.

With these the Allegations of Hinduphobes Stands debunked

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Written by Rohan Saini in Uncategorized

Allegations-

1. Brahma's Incest With his Daughter

📚Matsya Purana 3.30-44📚
With this view, He began to invoke Gayatri. After some time the goddess Gayatri, known under different names, viz. – Satarupa, Savitri, Sarasvati, Brahmani, etc., appeared in the form of a girl from the half portion of Brahma's body who at the first sight mistakenly took Her for His daughter. Afterwards, the Creator, seeing that form of exquisite beauty, was fired with love and repeatedly uttered, "What an enchanting form!" At this, the Manasa putras of Brahma, i.e., Vasistha, etc., taking Savitri for their sister, began to express their feelings….. Brahma, fired with passion in her company, married Satarupa and began to pass his days in njoyment inside a lotus. He enjoyed

the company of Savitri for hundred years, and after a long time Manu was born to them."

In Chapter 4 of the Matsya Purana, there is a conversation between Manu and the Vishnu avatar Matsya that justifies Brahma's actions by explaining that Devas beget progeny in diverse ways,

📚Matsya Purana 4.1-11📚
The king said, "O Merciful! I feel awfully grieved to hear that Lord Brahma married Angaja. Pray, tell me why he was not regarded as having committed a fearful sin by having done so. Remove my doubts, O, Master of the Universe! by graciously explain to me why the offspring of Brahma were allowed to intermarry in their paternal circle without any regard for close-knit kinship." The Lord Fish replied: "O king! such doubts only arise in the case of mankind, for men have atomic bodies and beget children in a different way, while the primeval creation is celestial in which Rajoguna predominates. The Devas not have supersensious bodies and they beget progeny in quite different ways. The celestial forms come into being in other ways, and it is very difficult for men having sensuous bodies to understand this great secret. Only supernatural intellect causes celestial creation; therefore those alone can understand its great sect who themselves possessed with such an intellect... O, King! the question of any prescribed order on prohibition oes not arise in the deeds of the

Devas. Only Their desire is taken into considered in whatever they do. Other beings reap the fruits of their karma (doings) which the Devas do not. No doubts should therefore be raised regarding the doings of the Devas, nor should beings having sensuous bodies think of doing the same deed. Besides this, as Lord, Brahma is the governor of the Vedas, so is the goddess Gayatri of the Brahmans (the sacred text, i.e., the Vedas). She is the better-half of the Lord, and this is why she appeared from his body...He committed no sin by marrying Her. In spite of all this, Lord Brahma felt ashamed for not being able to suppress His passion in presence of His manasa sons

📚Shrimad Bhagavatam 3.12.28-31📚
O Vidura, we have heard that Brahmã had a daughter named väk who was born from his body and who attracted his mind toward sex, although she was not sexually inclined towards him. Thus, finding their father so deluded in an act of immorality, the sages headed by Marici, all sons of Brahma, spoke as follows with great respect. O father, this performance in which you are endeavoring to complicate yourself was never attempted by any other Brahmã, nor by anyone else, nor by you in previous kalpas, nor will anyone dare to attempt it in the future. You are the supreme being in the universe, so how is it that you want to have sex with your daughter and cannot control your desire? Even though you are the most powerful being, this act does not suit you because your character is followed

for spiritual improvement by people in general.” (source)

📚Skanda Purana 3.1.40.6-12📚
Prajpati (i.e. Brahma) was formerly deluded, O Brahmanas. He desired like a lover of his own daughter named Vac (Speech) joyously. This daughter of Prajapati became ashamed on noticing his lecherous love for her. Hence she assumed the form of a Rohita deer. Inclined to have sexual dalliance with her, Brahma too took the form of a deer. As she went ahead in the guise of a female deer, he too followed her. On seeing him intent on having sexual intercourse with his daughter, all the deities condemned him: ‘This Brahma is committing a deed that should not be done, i.e. attempt to have sexual union with one’s own daughter. Thus they censured the creator and the Lord of the worlds. On seeing Paramesthin (Brahma) engaged in the forbidden act, Lord Hara took up the Pinaka bow and assumed the form of a hunter. He fitted one arrow to his bow. He drew the bow string as far as his ear and hit Brahma with his sharp arrow. Struck down by the arrow of the Annihilator of the three Puras, Brahma fell down on the ground.” (source)

📚Skanda Purana 2.3.2.3-5📚
Formerly, in the beginning of Kṛtayuga, Brahmā attempted to have sexual intercourse with his own daughter who was richly endowed with beauty and outh. On seeing him like that I cut off

his head with a sword into five parts in a great fury. Taking the skull (sticking to) the hand that attempted the murder of Brahmā, I immediately left the place in order to resort to various Tīrthas in heaven, earth and nether worlds and performed penances as well.

Refutation – Perspective 1

We know the term Prajapati is used for Brahma in Puranas . The Same term Prajapati is used for Sun in Vedas at several places because Sun is responsible for life on Earth . So Sun is Prajapati [Brahma] .

1- यो हं वे सविता स प्रजापतिः। (Satapatha 12.3.5.2)

2- प्रजापतिर्यं सविता। (Tandya Brahmana 8.2.10)

Then who is the daughter of Prajapati Sun [Brahma] . Usha [Dawn] is the daughter of Prajapati Surya [Brahma] as Usha[Dawn] is brought about by approach of Prajapati Sun [Brahma] . Acharya Kumarilla Bhatta explained in his Tantra Vartika 1.3.7

. (1) The word “Prajapati” means ‘one who protects all creatures;’ as such it can be taken as a name of the Sun; and it is an ordinary fact that towards morning the sun reaches the early Dawn, (‘Usha’) ; and as the early Dawn is brought about by the approach of the Sun, it is called his “daughter;” and

it is the fact of the Sun letting his rays fall in (or on) the Dawn that has been figuratively spoken of as the intercourse of a man with a woman.

That is being the protector of the world Prajapati Brahma is Sun and Usha Dawn is the daughter of Prajapati Brahma Sun . It is an ordinary fact that towards morning Sun (Brahma) reaches the early Dawn, ('Usha'); and as the early Dawn is brought about by the approach of the Sun (Brahma) it is called daughter of Sun(Brahma) and it is the fact of the Sun(Brahma) letting his rays fall in (or on)Usha (Dawn)that has been figuratively spoken of as the intercourse of a man with a woman as if Brahma (Sun) got attracted towards his daughter Usha (Dawn)

In Srimad Bhagvatam and Skanda Purana its written that Prajapati Brahma [Sun] went after his daughter Usha [Dawn] . Rays of Sun can be taken as sons of Prajapati Brahma . The Sons of Prajapati Brahma [Sun] Stopped him and then Brahma [Sun] left his body causing Fog which spread in all directions.It's not that rays of sun try to stop him. We shall not forget it's a Puranic story with characters.The process of condensation is explained here because of which we get tiny droplets of water in the morning during winter.

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There is another Perspective too –

Perspective 2

Gopatha Brahmana 1/2/10-11 says that Brahma is mind

ऊर्ध्वं यच् च किं च मनसैव करोति तद् ब्रह्म ते ब्रूमो मन एव ब्रह्मा मनो ब्रह्म मनो देव इति

Taittriya Samhita 6/1/2/2 says that Saraswati is speech

मेधया हि मनसा पुरुषो यज्ञम् अभिगच्छति म्सरस्वत्यै पूष्णे ऽग्नये स्वाहेत्य् आह वाग् वै सरस्वती ृथिवी पूषा

तस्य [पुरुषस्य] मन एव ब्रह्मा। (Kaushitaki Brahmana 17/7)

मन एव ब्रह्मा । (Gopatha Brahmana Purva 1/2/10)

प्रजापतिर्वे मनः । (Satapatha Brahmana 4/1/1/22)

बाग् वै सरस्वती । (Kaushitaki Brahmana 5/1)

वाक् सरस्वती। (Satapatha Brahmana 7/5/1/31))

वाक् तु सरस्वती । (Aitreya Brahmana 1/3)

मनो ह वै पूर्व वाचो यद्धि मनसाभिगच्छति तद्वाचा वदति । (Tandya Brahmana 1/1/1/3)

स [प्रजापतिः] वाचमयच्छत्। (Aitreya Brahmana 2/33)

Prajapati or Brahma is called 'Mind Saraswati is the name of speech. The mind comes before speech, so whatever is first thought through the mind is then said through speech. That mind in the form of Prajapati Brahma controlled Saraswati in the form of speech.

The mind comes before speech, so whatever is first thought through the mind is then said through speech. That mind in the form of Prajapati Brahma controlled Saraswati in the form of speech . It means that speech originates from the power of the mind. That is why both of them have been described here as father and daughter. When the father, in the form of mind inseminates his daughter in the form

of speech with प्रेरणारूप वीर्या then only a son in the form of words is born from her

Pandit Madhavacharya Shastri explained it as-

सो ब्रह्मवैवर्त पुराण में उक्त आध्यात्मिक अर्थ को स्पष्ट करने के लिए श्रीराधा जी के पूछने पर श्रीकृष्ण भगवान् कहते हैं-
मनःस्वरूपो ब्रह्मा मे ज्ञानरूपो महेश्वरः ।।५८।।
वागधिष्ठात्री देवी या सा स्वयं च सरस्वती ।।५६।।
अर्थात्- मनः ही ब्रह्मा है, ज्ञान को महेश्वर समझो तथा वाणी की अधिष्ठात्री देवी ही सरस्वती है ।
यहां इतना और भी समझ लेना आवश्यक है कि इस कथा के अध्यात्म-प्रधान रूपक में – मरीचि आदि पुत्रों का समझाना घटित नहीं होता था, अतएव ब्रह्मवैवर्त में श्री वेदव्यास जी ने उक्त घटना के बजाय यह प्रकट किया है कि 'पुत्री के पीछे भागते हुये ब्रह्मा को उसके पुत्र महादेव ने सावधान किया ।' इस अंश का तात्पर्य यह है कि वाणी का अनुगमन करते हुए मन को विवेक बार २ सावधान करता है। यही इस कथा का 'आध्यात्मिक-अर्थ' है, जिससे मनोविज्ञान का एक अद्भुत रहस्य प्रकट होता है ।

To make this spiritual meaning clear, Lord Śrī Krishna, who, in response to Śrī Rādhā's question, says:

manassvarūpo brahmā me jñānarūpo maheśvaraḥ (verse 58)

vāgadhiṣṭhātrī devī yā sā svayaṃ ca sarasvatī (verse 56)

Meaning:

The mind is my form as Brahmā; knowledge is my form as Maheśvara (Śiva); and the presiding goddess of peech is Sarasvatī herself.

It is important to further understand that, in the spiritually symbolic version of this tale, the narrative involving Mārīci and other sons (i.e., their attempt to dissuade Brahmā) is not relevant. Hence, Sage Vedavyāsa presents the story as:

"As Brahmā chased after his daughter, it was his son Mahādeva (Śiva) who warned him."

The meaning behind this is: as the mind chases after speech, it is discrimination (viveka), represented by Śiva, which again and again warns the mind. This is the true spiritual meaning of the tale — revealing a profound mystery of psychology (manovijñāna).

तस्य [पुरुषस्य] मन एव ब्रह्मा। (Kaushitaki Brahmana 17/7)
मन एव ब्रह्मा । (Gopatha Brahmana Purva 1/2/10)
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वाक् सरस्वती। (Satapatha Brahmana 7/5/1/31))
वाक् तु सरस्वती । (Aitreya Brahmana 1/3)
मनो ह वै पूर्वं वाचो यद्धि मनसाभिगच्छति तद्वाचा वदति । (Tandya Brahmana 1/1/1/3)
स [प्रजापतिः] वाचमयच्छत्। (Aitreya Brahmana 2/33)

Prajapati or Brahma is called 'Mind' Saraswati is the name of speech. The mind comes before speech, so whatever is first thought through the mind is then said through speech. That mind in the form of Prajapati Brahma controlled Saraswati in the form of speech.

The mind comes before speech, so whatever is first thought through the mind is then said through speech. That mind in the form of Prajapati Brahma controlled Saraswati in the form of speech . It means that speech originates from the power of the mind. That is why both of them have been described here as father and daughter. When the father, in the form of mind inseminates his daughter in the form of speech with प्रेरणारूप वीर्या then only a son in the form of words is born from her

Pandit Madhvacharya Shastri explained in his book Purana Digdarshan as

उससे शब्दरूप पुत्र उत्पन्न होता है. सो ब्रह्मवैवर्त पुराण में उक्त आध्यात्मिक अर्थ को स्पष्ट करने के लिए श्रीराधा जी के पूछने पर श्रीकृष्ण भगवान् कहते हैं—

मन:स्वरूपो ब्रह्मा मे ज्ञानरूपो महेश्वर: ।।५८।।
वागधिष्ठात्री देवी या सा स्वयं च सरस्वती ।।५९।।

अर्थात्—मन: ही ब्रह्मा है, ज्ञान को महेश्वर समझो तथा वाणी की अधिष्ठात्री देवी ही सरस्वती है।

यहां इतना और भी समझ लेना आवश्यक है कि इस कथा के अध्यात्म-प्रधान रूपक में—मरीचि आदि पुत्रों का समझाना घटित नहीं होता था, अतएव ब्रह्मवैवर्त में श्री वेदव्यास जी ने उक्त घटना के बजाय यह प्रकट किया है कि 'पुत्री के पीछे भागते हुये ब्रह्मा को उसके पुत्र महादेव ने सावधान किया।' इस अंश का तात्पर्य यह है कि वाणी का अनुगमन करते हुए मन को विवेक बार २ सावधान करता है। यही इस कथा का 'आध्यात्मिक-अर्थ' है, जिससे मनोविज्ञान का एक अद्भुत रहस्य प्रकट होता है।

To make this spiritual meaning clear, Lord Śrī Krishna, who, in response to Śrī Rādhā's question, says:
manassvarūpo brahmā me jñānarūpo maheśvaraḥ (verse 58)
vāgadhiṣṭhātrī devī yā sā svayaṃ ca sarasvatī (verse 56)
Meaning:
The mind is my form as Brahmā; knowledge is my form as Maheśvara (Śiva); and the presiding goddess of speech is Sarasvatī herself.
It is important to further understand that, in the spiritually symbolic version of this tale, the narrative involving Marīci and other sons (i.e., their attempt to dissuade Brahmā) is not relevant. Hence, Sage Vedavyāsa presents the story as:
"As Brahmā chased after his daughter, it was his son Mahādeva (Śiva) who warned him."
The meaning behind this is: as the mind chases after speech, it is discrimination (viveka), represented by Śiva, which again and again warns the mind. This is the true spiritual meaning of the tale — revealing a profound mystery of psychology (manovijñāna).

Similar explanation has been given by कृष्णनारायण प्रसाद 'मागध' – वाणी प्रकाशन। -१९९९

वैदिक साहित्य में प्रजापति को बहुधा मन '98 एवं वाक् को सरस्वती' 99 कहा गया है। मन की सत्ता वाक् से पूर्ववर्त्तिनी होती है। पहले मन संकल्प करता है। तदुपरांत वह वाक् (वाणी) द्वारा प्रकट होता है। अव्यक्त ब्रह्मा ने सृष्टि (अपने को अनेक रूपों में व्यक्त) करने का मन में संकल्प किया। मन के संकल्प से वाक् की उत्पत्ति हुई। इस पारस्परिक संबंध के कारण 'मन' को पिता (प्रजापति ब्रह्मा) और 'वाक्' को दुहिता (सरस्वती) कहा गया। मन रूपी पिता के वाक् रूपी दुहिता में प्रेरणारूप वीर्याधान किए जाने पर शब्द रूप पुत्र की उत्पत्ति होती है। मन की अपेक्षा वाक् सूक्ष्म होती है। अतः उसके लिए भागवतकार द्वारा प्रयुक्त 'तन्वीं' सार्थक विशेषण है। कामना करना मन का धर्म है। इसीलिए आख्यान में मनरूपी प्रजापति को 'सकाम' और वाक् को 'अकामा' कहा गया है। प्रथम उत्पन्न होने के कारण मन को 'स्वयम्भू' भी कहा जाना सार्थक है। इस प्रकार सृष्टि-विद्या के गूढ़ आध्यात्मिक रहस्य को इस आख्यान के मिस मनोवैज्ञानिक रूप में प्रस्तुत करना पुराणकार का लक्ष्य रहा है।

Vāk as "Sarasvatī".
The existence of the mind precedes speech (vāk).

First, the **mind conceives a thought**, and afterward, it manifests through **vāk (speech)**.

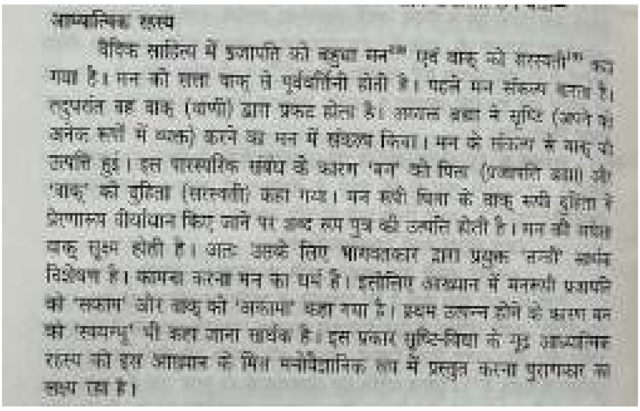
The **unmanifest Brahmā** resolved **in his mind** to manifest creation (himself in multiple forms).
From the **mental resolution**, **vāk** emerged.

Due to this mutual relationship, **the mind is called the father (Prajāpati Brahmā)**, and **vāk is called the daughter (Sarasvatī)**.

When the **mind**, in the form of a father, **deposits inspiration (vīrya) into vāk**, in the form of the daughter, the **child in the form of words (śabda)** is born.
Compared to the mind, **vāk is more subtle**.
Therefore, the adjective **"tanvīm" (delicate)** used by the **Bhāgavata author** for her is appropriate.

Desire is a natural trait of the mind.
Hence, in the narrative, the mind-like Prajāpati is called **"sakāma" (with desire)** and vāk is called **"akāmā" (without desire)**.
Being the first to emerge, it is appropriate to refer to the **mind as "Svayambhū" (self-born)**.

In this way, the **deep spiritual mystery of the science of creation** has been presented in **psychological terms** through this narrative by the Purāṇa authors.



आध्यात्मिक रहस्य

वैदिक साहित्य में प्रजापति को बहुधा मन एवं वाक् को सरस्वती कहा गया है। मन की सत्ता वाक् से पूर्ववर्तिनी होती है। पहले मन संकल्प करता है, तदुपरांत वह वाक् (वाणी) द्वारा प्रकट होता है। अतः ब्रह्मा ने सृष्टि (अपने को अनेक रूपों में व्यक्त) करने का मन में संकल्प किया। मन के संकल्प से वाक् की उत्पत्ति हुई। इस पारस्परिक संबंध के कारण 'मन' को पिता (प्रजापति ब्रह्मा) और 'वाक्' को दुहिता (सरस्वती) कहा गया। मन रूपी पिता के वाक् रूपी दुहिता में प्रेरणारूप वीर्याधान किए जाने पर शब्द रूप पुत्र की उत्पत्ति होती है। मन की अपेक्षा वाक् सूक्ष्म होती है। अतः उसके लिए भाष्यकार द्वारा प्रयुक्त 'तन्वी' सार्थक विशेषण है। कामना करना मन का धर्म है। इसीलिए आख्यान में मनरूपी प्रजापति को 'सकाम' और वाक् को 'अकामा' कहा गया है। प्रथम उत्पन्न होने के कारण मन को 'स्वयम्भू' भी कहा जाना सार्थक है। इस प्रकार सृष्टि-क्रिया के गूढ़ आध्यात्मिक रहस्य को इस आख्यान के मिस मनोवैज्ञानिक रूप में प्रस्तुत करना पुराणकार का लक्ष्य रहा है।

And as per Brahma Vaivarta Purana Krishna Janma khanda chapter 35 Saraswati emerged from Lord Krishna face and not originated from Brahma

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अथ पञ्चत्रिंशोऽध्यायः

Chapter - 35

The episode of Brahmā

श्रीकृष्ण उवाच

[illegible] ॥१॥

Śrī Kṛṣṇa said- Nārāyaṇa compassionately again started speaking to Brahmā and all those present there looking at the Gaṅgā took to be for my illusion.

नारायण उवाच

[illegible] ॥२॥

Nārāyaṇa said. O four-faced Brahmā get up and go to your abode You will surely meet with welfare. Taking a bath in the river Gaṅgā you will be relieved of the curse with my command.

[illegible] ॥३॥

[illegible] ॥४॥

Sage in case you feel truthful and are peace at heart, All these sacred places including yourself are desirous of the touch of Viṣṇu but since you have defiled the nature you have earned a sin. You will therefore be relieved of a sin. The arrogance is the seed of all the sins and misfortunes.

You immediately move on to my infallible place of Goloka. Reaching there you will achieve Sarasvatī who is the form of Prakṛti and always bestows welfare.

[illegible] ॥५॥

O virtuous one, you own Prakṛti, who happens to be the seed of the universe. You have performed tapas, for a kalpa.

[illegible] ॥७॥

Because of the curse of the wicked women no body would recite your mantra but you will be adored together with the other gods.

[illegible] ॥८॥

Since you are the creator of the universe and always remain engrossed in your own soul, you are the form of all and are adorable by all.

[illegible] ॥९॥

Thereafter Brahmā the teacher of the universe took bath in the Gaṅgā at my command and left for Goloka.

[illegible] ॥१०॥

Thereafter all the gods, the sages reciting my spotless glory again and again left for their respective abodes.

[illegible] ॥११॥

On reaching Goloka Brahmā achieved Sarasvatī who happens to be the goddess of all the matter and had, emerged out of my lotus-like face.

[illegible] ॥१२॥

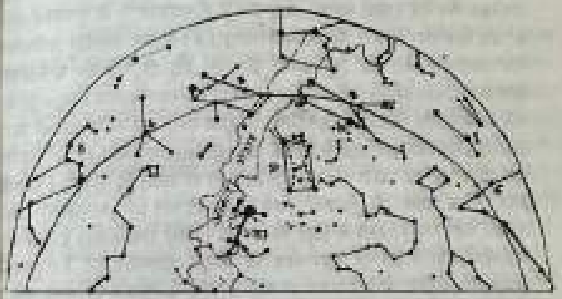
Achieving Sarasvatī Brahmā felt delighted,

There is a third Astronomical Interpretation as well to this Story -कृष्णनारायण प्रसाद 'मागध' – वाणी प्रकाशन। -१९९९

पूर्व उल्लिखित ऐतरेय ब्रा. की गाथा का उत्तरार्द्ध प्रजापति-नक्षत्र समूह (ORION) अथवा रोहिणीशकट का रूपकात्मक विवरण प्रस्तुत करता है। ब्रह्म पु. के पंचतीर्थ-माहात्म्य वर्णन में इसी को कथा का रूप दिया गया है। उसमें कथावाचक स्वयं ब्रह्मा हैं। उन्होंने कहा है कि सावित्री, गायत्री, श्रद्धा, मेधा और सरस्वती मेरी ज्येष्ठ कन्याएँ हैं। इनमें एक को मैंने अलौकिक रूपवती बनाया। उसके अद्वितीय सौंदर्य को देख स्वयं मेरी बुद्धि विकृत हो गयी। कामवश मैंने जब उसे पकड़ना चाहा, तब वह भाग खड़ी हुई। जब वह मृगी बन कर भागने लगी, तब मैंने मृग बन कर उसका पीछा किया। यह देख लोकधर्म के रक्षार्थ शंभु मृग-व्याध का रूप धारण कर, धनुष ताने मेरे पीछे-पीछे दौड़े।

उन्होंने मुझसे कहा—'मैं तुम्हारा वध करूँगा।' फलतः उनसे भिन्न ब्रह्मा का मैंने अपनी वह कन्या विवस्वान् को सौंप दी[207]। इसे आकलित आकाशीय चित्र से समझा जा सकता है–

रो. = रोहिणी (मृगी)
प्र. = प्रजापति (मृग)



रो-रोहिणी, प्र-प्रजापति, 1. मेष, 2. वृष, 3. कन्या, 4. कर्क, 5. सिंह, 6. मीन

उपरि चित्र का नक्षत्र-समूह उत्तरी गोलार्द्ध (भारत सहित एशिया, यूरोप उत्तरी अमेरिका) में शिशिर ऋतु (पौष-माघ, स्थूलतः मध्य दिसंबर से मध्य फरवरी) की रात्रियों के प्रथम प्रहर में दक्षिण की ओर देखने पर सिर के ऊपर दिखायी पड़ता है। द्वितीय प्रहर में यह पश्चिम की ओर ढलने लगता है, तब गाथा में वर्णित दृश्य प्रत्यक्ष हो उठता है। चित्र में, आकाश-गंगा के पश्चिम, दिखायी पड़ने वाला वृहत् और चमकीला नक्षत्र-समूह प्रजापति (Constellation of ORION) है। प्राचीन भारतीय ज्योतिर्विदों के अनुसार प्रजापति नक्षत्र-समूह में पाँच प्रमुख नक्षत्र हैं–रोहिणी (Alldebaran), मृगशिरा, आर्द्रा, मृगव्याध (Sirius) और पुनर्वसु (Pollux)। अपेक्षया पृथ्वी और चंद्रमा के भ्रमण-पथ के निकट रोहिणी दिखायी पड़ती है। रोहिणी का अर्थ मृगी (रोहित) है। यह वृष राशि (Taurus) का सर्वाधिक चमकीला और रक्तवर्णी नक्षत्र है। रोहिणी के नीचे उत्तर-पूर्व में (बायीं ओर) उसका अनुगमन करने वाला मृगरूप धारी प्रजापति (ORION) बीच में है। चतुष्कोण बनाने वाले प्रजापति-समूह के चार तारे ही मृग की चार टाँगें हैं एवं चतुष्कोण के ऊपर दिखायी पड़ने वाला तीन तारों से निर्मित त्रिकोण ही मृग का सिर अर्थात् मृगशिरा नक्षत्र है–'एतद् वै प्रजापतेः

विद्धो धन्वनुमृगशीर्षम् (शतपथ ब्रा. 2/1/2/8)। उसके नीचे उत्तर-पूर्व में (बाईं ओर) दिखाई पड़ने वाले 'मृग-व्याध' रूपी रुद्र (Canis Major या Great Dog) की आकृति अगल-बगल के तारों को मिला कर बनती है—लगता है कि कोई व्यक्ति (व्याध) कमर में शस्त्र लटकाए, एक हाथ में धनुष लिए मृगरूपधारी प्रजापति का पीछा कर रहा है। वह बाण छोड़ चुका है। मृग के शरीर के अंदर एक रेखा में अवस्थित तीन तारे (आर्द्रा नक्षत्र ; लोकभाषा में तीनडंडिया[***]) ही मृगव्याध रुद्र के द्वारा छोड़े गए त्रिकांड बाण (इषुस्त्रिकाण्ड) हैं। प्राचीन भारतीय खगोलविदों ने जिस तारा-समूह को रुद्र (मृग-व्याध) कहा है, उसे ही पश्चिमी खगोलविदों ने बृहल्लुब्धक (Canis Major या Great Dog) कहा है। रुद्र-मृगव्याध तारा-समूह का ही नहीं, अपितु संपूर्ण गोलार्द्ध का सर्वाधिक चमकीला तारा 'मृग-व्याध' (Sirius या Dog Star) है। मृग-व्याध (Sirius) से रोहिणी (Aldebaran) तक एक सीध में काल्पनिक रेखा खींचने पर यह आर्द्रा (ORION'S BELT) से होकर ही गुजरेगी। रोहिणी के ऊपर दायीं ओर वाले (छह, पाश्चात्य विचार के अनुसार सात जिन्हें 'सप्तस्वसा'—Seven Sisters कहा गया है) तारों के समूह की आख्या कृत्तिका (Pleiades) है। शास्त्रों एवं ज्योतिषीय ग्रंथों में इस पूरे नक्षत्र-मंडल की आख्या 'रोहिणी-शकट' है। बृहत्संहिता (47/4) के अनुसार रोहिणी-शकट के बीच से शनि के गुजरने पर बारह वर्षों तक वर्षा नहीं होती है। **तैत्तिरीय सं.** (4/4/10) में विभिन्न नक्षत्रों और उनके स्वामियों के उल्लेख हुए हैं। तदनुसार रोहिणी के स्वामी प्रजापति (**रोहिणी नक्षत्रं प्रजापतिर्देवता**) एवं आर्द्रा के स्वामी रुद्र (**आर्द्रा नक्षत्रं रुद्रो देवता**) कहे गए हैं। इससे भी आख्यान के खगोलीय आधार का संकेत होता है।

महाभारतीय आख्यान (सौप्तिक पर्व, अ. 18) की याज्ञिक व्याख्या भी इसी खगोलीय तथ्य का पोषक है। उसके अनुसार देवयज्ञ में रुद्र को भाग नहीं मिला। अतः वे कुपित हो धनुष-बाण लिए यज्ञ-स्थान पर गए। उन्हें कुपित देख देवता भयभीत हो उठे। कुपित रुद्र ने यज्ञ (यज्ञ प्रजापति) के हृदय में बाण से आघात किया। तब अग्नि सहित यज्ञ (यज्ञ प्रजापति) मृग का रूप धारण कर वहाँ से भाग चला और आकाश में पहुँच कर (प्रजापति नक्षत्र-समूह के रूप में) प्रकाशित होने लगा। आकाश में भी रुद्र (मृगव्याध रूप में, आर्द्रा नक्षत्र जिनका त्रिकाण्ड बाण है) उसके पीछे लगे रहते हैं[***]। दक्षयज्ञ-विध्वंस-आख्यान (महाभा. 12/283/36 एवं आगे) में भी इसका अधूरा रूप मिलता है। ऐतरेय ब्रा. (3/3/9) की गाथा के खगोलीय तथ्य से पुष्पदंत पूर्णतः परिचित थे—उनके शिवमहिम्न-स्तोत्र का बाइसवाँ श्लोक उसी से प्रेरित प्रतीत होता है—

> **प्रजानाथं नाथ प्रसभमभिकं स्वां दुहितरं/गतं रोहिद्भूतां रिरमयिषुमृष्यस्य वपुषा।**
> **धनुष्पाणेर्यातं दिवमपि सपत्राकृतममुं/त्रसन्तं तेऽद्यापि त्यजति न मृगव्याधरभसः॥**

ब. आधिभौतिक तथ्य

इस आख्यान में सृष्टिविकास को आधिदैविक तथ्य के रूप में उपस्थित किया गया है। वैदिक गाथाओं की त्रिविध व्याख्या का मार्ग यास्क ने प्रशस्त किया था। उक्त आधार पर इसकी भी व्याख्या की जाती है। कृष्ण यजुर्वेद की काठक सं (12/5 एवं 27/1) के अनुसार वाक् प्रजापति की पुत्री एवं पत्नी (शक्ति) दोनों है। उनके परस्पर संयोग से प्रजा वर्गों की उत्पत्ति होती है। तदुपरांत वाक् (प्रजापति की शक्ति) प्रजापति में ही प्रविष्ट हो जाती है–

प्रजापतिर्वै इदमासीत्। तस्य वाक् दुहिता आसीत्। काम मिथुनं समभवत् सा तस्माद् अपाक्रामत्। सा इमाः प्रजाः असृजत्। सा प्रजापतिमेव पुनः प्राविशत्।

शतपथ ब्रा. में प्रजापति और वाक् के मानसिक संयोग से वसुओं, रुद्रों, आदित्यों एवं विश्वेदेवों की उत्पत्ति का वर्णन मिलता है[10]। पंचविंश ब्रा. के अनुसार आरंभ में प्रजापति और वाक् दो ही तत्त्व थे–'प्रजापतिर्वै इदं एक आसीत् तस्य वाक् एव स्वमासीद् वाग् द्वितीया।' अस्तु, वाक् (स्त्री लिंग) की कल्पना ब्रह्म (नपुंसक लिंग एवं पुल्लिंग ब्रह्मा)–पत्नी के रूप में किया जाना अस्वाभाविक नहीं है। बृहद्देवता (5/97-103) में त्रिसांवत्सरिक यज्ञ करते समय प्रजापति का शरीरिणी वाक् को देख कर विचार प्रलय होने के उल्लेख में भी कदाचित् इसी ओर संकेत हुआ है।

सर्ग की सविलोत्पत्ति (देखिए 1/9) के वर्णन में उल्लेख किया जा चुका है कि सृष्टि-रचना की कामना करने पर स्वयम्भू प्रजापति (पुराणों के ब्रह्मा) अपनी सत्ता से अपने भीतर ही मूल रचनात्मक उपादान (मातृतत्त्व) की सृष्टि करता है। स्वयम्भू पिता मातृ-तत्त्व की सृष्टि करता है, वह उसका अविभाज्य अंग होता है। मनुस्मृति (1/32) में भी दोनों अविभाज्य तत्त्व ही स्वीकृत हुए हैं। हरिवंश पु. के अनुसार जब ब्रह्मा अकेले रम नहीं सके तो उन्होंने एक शुभलक्षणा भार्या उत्पन्न की जो उनके शरीर का आधा भाग थी। वह लोकों की सृष्टि करने में समर्थ थी। उससे संसर्ग कर उन्होंने सभी प्रजापतियों, सागरों, सरिताओं की सृष्टि की[11]। ब्रह्मा का अपनी देह के दो भाग (प्रथमार्द्ध को पुरुष रूप और द्वितीयार्द्ध को स्त्रीरूप) करने के उल्लेख किंचित् शब्दांतर से कई पुराणों में हुए हैं[12]। भविष्य पु. में इतना और कहा है कि ब्रह्मा ने उस स्त्रीरूप से विराट् की सृष्टि की[13]। मत्स्य पु. (3/30-43) वर्णित आख्यान में भी कहा गया है कि सृष्टि करने की इच्छा से तप करने पर ब्रह्मा का कल्मष रहित शरीर दो भागों में विभक्त हो गया–आधा भाग स्त्रीरूप और आधा भाग पुरुष रूप हो गया। स्त्री रूप आधे भाग की अभिधा 'शतरूपा' (शतेन्द्रिया माया) हुई। वही सावित्री, गायत्री, सरस्वती और ब्रह्माणी भी कही गयी है। 'स्वदेहसम्भूता', आत्मजा गायत्री के मनोहर रूप पर ब्रह्मा मुग्ध हो गए[14]। आगे उसी में कहा गया है ब्रह्मा ने अनिंदिता शतरूपा का पाणिग्रहण किया जिससे स्वायम्भुव मनु, जिसे विराट् भी कहा जाता है, की उत्पत्ति

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ख. खगोलीय/ज्योतिषीय आधार

पूर्व उल्लिखित ऐतरेय ब्रा. की गाथा का उत्तरार्द्ध प्रजापति-नक्षत्र सूमूह (ORION) अथवा रोहिणीशकट का रूपकात्मक विवरण प्रस्तुत करता है। ब्रह्म पु. के पंचतीर्थ-माहात्म्य वर्णन में इसी को कथा का रूप दिया गया है। उसमें कथावाचक स्वयं ब्रह्मा हैं। उन्होंने कहा है कि सावित्री, गायत्री, श्रद्धा, मेधा और सरस्वती मेरी ज्येष्ठ कन्याएँ हैं। इनमें एक को मैंने अलौकिक रूपवती बनाया। उसके अद्वितीय सौंदर्य को देख स्वयं मेरी बुद्धि विकृत हो गयी। कामवश मैंने जब उसे पकड़ना चाहा, तब वह भाग खड़ी हुई। जब वह मृगी बन कर भागने लगी, तब मैंने मृग बन कर उसका पीछा किया। यह देख लोकधर्म के रक्षार्थ शंभु मृग-व्याध का रूप धारण कर, धनुष ताने मेरे पीछे-पीछे दौड़े।

उन्होंने मुझसे कहा- 'मैं तुम्हारा वध करूँगा।' फलतः उनसे पिण्ड छुड़ा कर मैंने अपनी वह कन्या विवस्वान

को सौंप दी 207। इसे अग्रांकित आकाशीय चित्र से समझा जा

उपरि चित्र का नक्षत्र-समूह उत्तरी गोलार्द्ध (भारत सहित एशिया, यूरोप उत्तरी अमेरिका) में शिशिर ऋतु (पौष-माघ, स्थूलतः मध्य दिसंबर से मध्य फरवरी) की रात्रियों के प्रथम प्रहर में दक्षिण की ओर देखने पर सिर के ऊपर दिखायी पड़ता है। द्वितीय प्रहर में यह पश्चिम की ओर ढलने लगता है, तब गाथा में वर्णित दृश्य प्रत्यक्ष हो उठता है। चित्र में, आकाश-गंगा के पश्चिम, दिखायी पड़ने वाला बृहत् और चमकीला नक्षत्र-समूह प्रजापति (Constellation of ORION) है। प्राचीन भारतीय खगोलविदों के अनुसार प्रजापति नक्षत्र-समूह में पाँच प्रमुख नक्षत्र हैं-रोहिणी (Alldebaran), मृगशिरा, आर्द्रा, मृगव्याध (Sirius) और पुनर्वसु (Pollux)। अपेक्षया दांयीं ओर चंद्रमा के भ्रमण-पथ के निकट रोहिणी दिखायी पड़ती है। रोहिणी का अर्थ मृगी (रोहित) है। वह वृष राशि (Taurus) का सर्वाधिक चमकीला और रक्तवर्णी नक्षत्र है। रोहिणी के नीचे उत्तर-पूर्व में (बायीं ओर) उसका अनुगमन करने वाला मृगरूप धारी प्रजापति (ORION) बीच में है। चतुष्कोण बनाने वाले प्रजापति-समूह के चार तारे ही मृग की चार टाँगें हैं एवं चतुष्कोण के ऊपर दिखायी पड़ने वाला तीन तारों से निर्मित त्रिकोण ही मृग का सिर अर्थात् मृगशिरा नक्षत्र है- 'एतद् वै प्रजापतेः

शिरो यन्मृगशीर्षम्' (शतपथ ब्रा. 2/1/2/8)। उसके नीचे उत्तर-पूर्व में (बायीं ओर) दिखायी पडने वाले 'मृगव्याध' रूपी रुद्र (Canis Major या Great Dog) की बध की आकृति अगल-बगल के तारों को मिला कर बनती है- लगता है कि कोई व्यक्ति (व्याध) कमर में शस्त्र लटकाए, एक हाथ में धनुष लिए मृगरूपधारी प्रजापति का पीछा कर रहा है। वह वाण छोड़ चुका है। मृग के शरीर के अंदर एक रेखा में अवस्थित तीन तारे (आर्द्रा नक्षत्र; लोकभाषा में तीनडड़िया208) ही मृगव्याध रूपी रुद्र के द्वारा छोड़े गए त्रिकांड वाण (इषुस्त्रिकाण्डः) हैं। प्राचीन भारतीय खगोलविदों ने जिस तारा-समूह को रुद्र (मृग-व्याध) कहा है, उसे ही पश्चिमी खगोलविदों ने ृहत्श्वान (Canis Major या Great Dog) कहा

है। रुद्र-मृगव्याध तारा-समूह का ही नहीं, अपितु संपूर्ण गोलार्द्ध का सर्वाधिक चमकीला तारा 'मृग-व्याध' (Sirus या Dog Star) है। मृग-व्याध (Sirus) से रोहिणी (Aldebaran) तक एक सीध में काल्पनिक रेखा खींचने पर वह आर्द्रा (ORION'S BELT) से होकर ही गुजरेगी। रोहिणी के ऊपर दायीं ओर वाले (छह, पाश्चात्य मिथक के अनुसार सात जिन्हें 'सप्तस्वसा'- Seven Sisters कहा गया है) तारों के समूह की आख्या कृतिका (Pleiades) है। शास्त्रों एवं ज्योतिषीय ग्रंथों में इस पूरे नक्षत्र-मंडल की आख्या 'रोहिणी-शकट' है। बृहत्संहिता (47/4) के अनुसार रोहिणी-शकट के बीच से शनि के गुजरने पर बारह वर्षों तक वर्षा नहीं होती है। तैत्तिरीय सं. (4/4/10) में विभिन्न नक्षत्रों और उनके स्वामियों के उल्लेख हुए हैं। तदनुसार रोहिणी के स्वामी प्रजापति (रोहिणी नक्षत्रं प्रजापतिर्देवता) एवं आर्द्रा के स्वामी रुद्र (आर्दा नक्षत्रं रुद्रो देवता) कहे गए हैं। इससे भी आख्यान के खगोलीय आधार का संकेत होता है। महाभारतीय आख्यान (सौप्तिक पर्व, अ. 18) की याज्ञिक व्याख्या भी इसी खगोलीय तथ्य का पोषक है। उसके अनुसार देवयज्ञ में रुद्र को भाग नहीं मिला। अतः वे कुपित हो धनुष-वाण लिए यज्ञ-स्थान पर गए। उन्हें कुपित देख देवता भयभीत हो उठे। कुपित रुद्र ने यज्ञ (यज्ञ प्रजापति) के हृदय में वाण से आघात किया। तब अग्नि सहित यज्ञ (यज्ञ प्रजापति) मृग का रूप धारण कर वहाँ से भाग चला और आकाश में पहुँच कर (प्रजापति नक्षत्र-समूह के रूप में) प्रकाशित होने लगा। आकाश में भी रुद्र (मृगव्याध रूप में, आर्द्रा नक्षत्र जिनका त्रिकाण्ड वाण है) उसके पीछे लगे रहते हैं 209। दक्षयज्ञ-विध्वंस-आख्यान (महाभा. 12/288/36 एवं आगे) में भी इसका अधूरा रूप मिलता है। ऐतरेय ब्रा. (3/3/9) की गाथा के खगोलीय तथ्य से पुष्पदंत पूर्णतः परिचित थे उनके शिवमहिम्न स्तोत्र का अग्रांकित बाइसवाँ श्लोक उससे प्रेरित प्रतीत होता है-

प्रजानायं नाथ प्रसभमभिकं स्वां दुहितरं गतं रोहिद्भूतां रिरमयिषुमृष्यस्य व्युषा । धनुष्याणेर्यातं दिवमपि सपत्राकृतममुं त्रसन्तं तेऽद्यापि त्यजति न मृगव्याधरभसः ।।

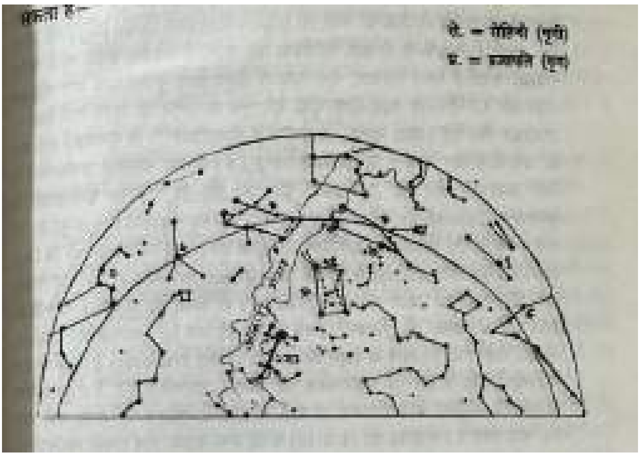
English

. Astronomical/Astrological Basis

The latter part of the previously mentioned *Aitareya Brahmana* legend presents an allegorical depiction of the Prajapati–Nakshatra constellation group (ORION) or the *Rohini-Shakat* (the chariot of Rohini). In the *Brahma Purana's* description of the sanctity of the Panchatirtha (the five sacred spots), this has been presented as a narrative. In this tale, the narrator is Brahma himself. He says:

"Savitri, Gayatri, Shraddha, Medha, and Saraswati are my eldest daughters. I made one of them extraordinarily beautiful. On seeing her unparalleled beauty, my intellect became deluded. Driven by desire, when I tried to seize her, she fled. When she transformed into a deer and ran away, I too became a deer and chased her. Witnessing this, for the protection of cosmic order (*lokadharma*), Shambhu (Shiva) assumed the form of a deer-hunter, drew his bow, and began chasing after me."

He said to me, *"I shall slay you."* As a result, freeing myself from him, I handed over that daughter of mine to Vivasvan (the Sun God).



This can be understood through the sky chart marked above. The constellation depicted in the chart appears overhead when looking southward during the early part of the night in the winter season (Paush–Magh months, roughly mid-December to mid-February) in the Northern Hemisphere (including India, Asia, Europe, and North America). During the second watch of the night, it begins to descend westward, and at that time, the scene described in the legend visually manifests.

In the chart, the large and luminous star group seen to the west of the Milky Way is Prajapati (the constellation of ORION). According to ancient Indian astronomers, there are five major stars or nakshatras (lunar mansions) in the Prajapati constellation group: Rohini (Aldebaran), Mrigashira, Ardra, Mrigavyadha (Sirius), and Punarvasu (Pollux).

Rohini is visible relatively to the right, near the Moon's orbital path. The term *Rohini* literally means "the doe" (female eer, *Rohit*). It is the brightest and

reddish star in the Taurus constellation. Below Rohini, toward the northeast (to the left), Prajapati (ORION), in the form of a deer pursuing her, is seen in the middle.

The four stars that form a quadrilateral in the Prajapati group represent the four legs of the deer, and the triangle formed by three stars appearing above this quadrilateral is the head of the deer, i.e., the Mrigashira nakshatra — *"Etad vai Prajapateh…"* (This indeed is of Prajapati).

The head is what is called Mrigashirsha (the Head of the Deer)" (*Shatapatha Brahmana 2.1.2.8*). Below it, toward the northeast (to the left), appears the figure of Rudra as the Deer-Hunter (*Mrigavyadha*), formed by connecting the stars of Canis Major or the Great Dog. It looks like a man (a hunter), with a weapon tied at his waist, holding a bow in one hand and chasing the deer-shaped Prajapati. He has already released an arrow.

Inside the body of the deer, there are three stars aligned in a row (these correspond to the Ardra Nakshatra, popularly known as "Teen Dandiyan" or "Three Sticks" in folk language). These three stars are the three-parted arrow (*Trikanda Vaan*) shot by Rudra in the form of the Mrigavyadha.

The star cluster that ancient Indian astronomers referred to as Rudra (the Deer-Hunter) is the same one Western stronomers named Canis Major or

the Great Dog. The **brightest star** not only in this group but in the entire visible hemisphere is the **Mrigavyadha** (Sirius or the Dog Star).

If one draws an imaginary straight line from **Mrigavyadha (Sirius)** to **Rohini (Aldebaran)**, it will pass directly through **Ardra** (Orion's Belt). Above Rohini and toward the right, there is a cluster of **six stars** (called **seven** in Western mythology, known as the **Seven Sisters** or **Pleiades**) — this group is called **Krittika** in Indian astronomy.

In scriptures and astrological texts, this entire star region is referred to as **Rohini-Shakat** (the Chariot of Rohini). According to the *Brihat Samhita* (47.4), if **Saturn** passes through the center of Rohini-Shakat, it causes **a drought lasting twelve years**.

The *Taittiriya Samhita* (4.4.10) mentions various nakshatras and their presiding deities. Accordingly, **Rohini's deity is Prajapati** (*Rohini Nakshatram Prajapatir Devata*), and **Ardra's deity is Rudra** (*Ardra Nakshatram Rudro Devata*). This also points to the astronomical basis of the myth.

The **Mahabharata narrative** (Sauptika Parva, Chapter 18) also supports this celestial interpretation. According to it, during the sacrificial ritual (*Devayajna*), **Rudra did not receive his share**, and thus, angered, he went to the sacrificial site with bow and arrow. Seeing him enraged, the gods were terrified. Rudra, in his fury, **struck the**

heart of the yajna (i.e., Prajapati) with an arrow. Then the yajna, along with Agni (fire), **took the form of a deer and fled**, eventually rising into the sky and becoming **the constellation of Prajapati**. Even in the sky, Rudra, in the form of **Mrigavyadha**, continues to pursue him — his arrow being the three stars of Ardra (Orion's Belt).

A partial version of this story is also found in the tale of **Daksha Yajna's destruction** (Mahabharata 12.288.36 onward).

Pushpadanta was fully aware of the astronomical facts related to the *Aitareya Brahmana (3.3.9)* tale. The **twenty-second verse** of his **Shivamahimna Stotra** seems to be directly inspired by this:

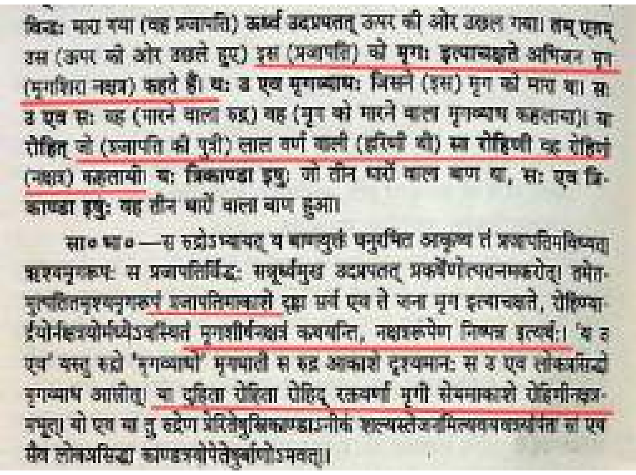
प्रजानायं नाथ प्रसभमभिकं स्वां दुहितरं गतं रोहिद्भूतां रिरमयिषुमृष्यस्य व्युषा । धनुष्याणेर्यातं दिवमपि सपत्राकृतममुं त्रसन्तं तेऽद्यापि त्यजति न मृगव्याधरभसः ।।

This interpretation is given by Acharya Sayana in his Commentary on Aitareya Brahmana 3/33 and as well

सा० भा०- स रुद्रोऽभ्यायत् य बाणयुक्तं धनुरभित आकृष्य तं प्रजापतिमविध्यत्। ऋश्यमृगरूपः स प्रजापतिर्विद्धः सन्नूर्ध्वमुख उदप्रपतत् प्रकर्षेणोत्पतनमकरोत्। तमेत-मुत्पतितमृश्यमृगरूपं प्रजापतिमाकाशे दृष्ट्वा सर्व एव ते जना मृग इत्याचक्षते, रोहिण्या-र्द्रयोर्नक्षत्रयोर्मध्येऽवस्थितं मृगशीर्षनक्षत्रं कथयन्ति, नक्षत्ररूपेण निष्पन्न इत्यर्थः। 'य उ एव' यस्तु रुद्रो 'मृगव्याधो' मृगघाती स रुद्र आकाशे दृश्यमानः स उ एव लोकप्रसिद्धो मृगव्याध आसीत्। या दुहिता रोहिता रोहिद् रक्तवर्णा मृगी यमाकाशे रोहिणीनक्षत्र-मभूत्। यो एव या तु रुद्रेण

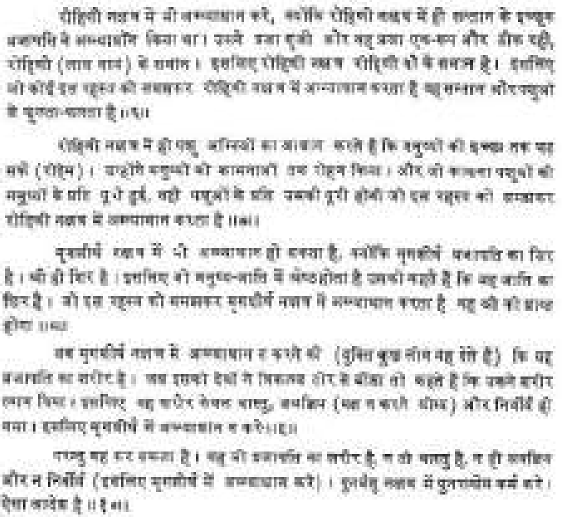
प्रेरितेषुस्त्रिकाण्डाऽनीकं
शल्यस्तेजनमित्यवयवत्रयोपेता सो एव सैव
लोकप्रसिद्धा काण्डत्रयोपेतेषुर्बाणोऽमवत्।।

That Rudra approached, who had a bow with an arrow set upon it, and having fully drawn it, he struck Prajāpati.
Prajāpati, who had taken the form of a Ṛśya-mṛga (a kind of antelope or deer), was hit, and looking upwards, he leapt up — he made a great upward flight.
Seeing this Prajāpati in the form of an Ṛśya-mṛga who had thus leapt into the sky, all the people (sages, observers) began to call it 'Mṛga' (deer).
They refer to the *Mṛgaśīrṣa Nakṣatra* (a lunar constellation) as being located between the stars Rohiṇī and Ārdrā — meaning it has become established in the form of a star (nakṣatra).
The one who (shot the arrow), that Rudra, who is the 'Mṛgavyādha' (hunter of the deer), is seen in the sky — he himself became the popularly known figure of the celestial Mṛgavyādha (hunter of the deer).
And the daughter, the reddish-colored deer-like one (mṛgī), who is Rohiṇī (literally meaning 'reddish' or 'blood-colored'), she became the celestial star Rohiṇī in the sky.
And that very object (the arrow) which Rudra sent forth — composed of three parts: *Trikāṇḍa* (threefold shaft), *Śalya* (the point), and *Tejana* (the fiery power) — that itself became the celestial arrow seen in the sky, renowned for its triple structure


विद्धः मारा गया (वह प्रजापति) ऊर्ध्व उदप्रपतत् ऊपर की ओर उछल गया। तम् एतद् उस (ऊपर की ओर उछले हुए) इस (प्रजापति) को मृगः इत्याचक्षते अभिजन मृग (मृगशिरा नक्षत्र) कहते हैं। यः उ एव मृगव्याधः जिसने (इस) मृग को मारा था। सः उ एव सः वह (मारने वाला रुद्र) वह (मृग को मारने वाला मृगव्याध कहलाया)। या रोहित् जो (प्रजापति की पुत्री) लाल वर्ण वाली (हरिणी थी) सा रोहिणी वह रोहिणी (नक्षत्र) कहलायी। यः त्रिकाण्डा इषुः जो तीन धारों वाला बाण था, सः एव त्रिकाण्डा इषुः वह तीन धारों वाला बाण हुआ।

सा० भा०—स रुद्रोऽभ्यायत्य बाणमुक्तं धनुरभित आकृष्य तं प्रजापतिमविध्यत्। शरव्यनुरूपः स प्रजापतिर्विद्धः सन्नूर्ध्वमुख उदप्रपतत् प्रकर्षेणोत्पतनमकरोत्। तमेतं मृगपतितमृगरूपधरं प्रजापतिमाकाशे दृष्ट्वा सर्व एव ते जना मृग इत्याचक्षते, रोहिण्या ईयोर्नक्षत्रयोर्मध्येऽवस्थितं मृगशीर्षनक्षत्रं कथयन्ति, नक्षत्ररूपेण निष्पन्न इत्यर्थः। 'य उ एव' यस्तु रुद्रो 'मृगव्याधो' मृगघाती स रुद्र आकाशे दृश्यमानः स उ एव लोकप्रसिद्धो मृगव्याध आसीत्। या दुहिता रोहिता रोहित् रक्तवर्णा मृगी सेयमाकाशे रोहिणीनक्षत्रमभूत्। यो एव सा तु रुद्रेण प्रेरितेषुस्त्रिकाण्डाऽनीकं शल्यस्तेजमित्यवयवत्रयोपेता सा एव सैव लोकप्रसिद्धा काण्डत्रयोपेतेषुर्बाणोऽभवत्।।

Shatapatha Brahmana (2/1/2/8-9) too states that the Mrigashira Nakshatra is referred to as Prajapati (Brahma) and Rohini Nakshatra as the daughter of Prajapati (Brahma) (Mrigashira Nakshatra)



रोहिणी नक्षत्र में भी अग्न्याधान करे, क्योंकि रोहिणी नक्षत्र में ही सन्तान के इच्छुक प्रजापति ने अग्न्याधान किया था। उसने प्रजा सूजी और वह प्रजा एक-रूप और ठीक रही, रोहिणी (लाल गाय) के समान । इसलिए रोहिणी नक्षत्र रोहिणी गौ के समान है। इसलिए जो कोई इस रहस्थ को समझकर रोहिणी नक्षत्र में अग्न्याधान करता हैं वह सन्तान और पशुओं से फूलता-फलता है ।।६।।

रोहिणी नक्षत्र में ही पशु अग्नियों का आधान करते हैं कि मनुष्यों की इच्छा तक चढ़ सकें (रोहेम)। उन्होंने मनुष्यों की कामनाओं तक रोहण किया। और जो कामना पशुओं की मनुष्यों के प्रति पूरी हुई, वही शुओं के प्रति उसकी पूरी होगी जो इस रहस्य को

समझकर रोहिणी नक्षत्र में अग्न्याधान करता है ।।७।।
मृगशीर्ष नक्षत्र में भी अग्न्याधान हो सकता है, क्योंकि मृगशीर्ष प्रजापति का सिर है। श्री ही शिर है। इसलिए जो मनुष्य जाति में श्रेष्ठ होता है उसको कहते हैं कि यह जाति का शिर है। जो इस रहस्य को समझकर मृगशीर्ष नक्षत्र में अग्न्याधान करता है वह श्री को प्राप्त होगा ।।८।।
अब मृगशीर्ष नक्षत्र में अग्न्याधान न करने की (युक्ति कुछ लोग यह देते हैं) कि यह प्रजापति का शरीर है। जब इसको देवों ने त्रिकाण्ड तीर से बींधा तो कहते हैं कि उसने शरीर त्याग दिया। इसलिए यह शरीर केवल वास्तु, अयज्ञिय (यज्ञ न करने योग्य) और निर्वीर्य हो गया। इसलिए मृगशीर्ष में अग्न्याधान न करेः।।६।।
परन्तु वह कर सकता है। यह जो प्रजापति का शरीर है, न तो वास्तु है, न ही अयज्ञिय और न निर्वीर्य (इसलिए मृगशीर्ष में अग्न्याधान करे) । पुनर्वसु नक्षत्र में पुनराधेय कर्म करे। ऐसा आदेश है ।।१०।।

"One should also perform the ignition of the sacred fire (Agnyaadhan) during the Rohini Nakshatra, because it was during Rohini Nakshatra that Prajapati, desiring progeny, performed Agnyaadhan. As a result, progeny was born, uniform and flawless, resembling Rohini (the red cow). Therefore, Rohini Nakshatra is considered similar to the Rohini cow.
Hence, whoever understands this secret and performs Agnyaadhan during Rohini Nakshatra flourishes with offspring and cattle. (Verse 6)

It is also during Rohini Nakshatra that the sacrificial fires related to animals are established, so that they may ascend to the level of human desires (Rohem – rise).
The fires rose to fulfill human desires. nd just as the animals' desires toward

humans were fulfilled, so too will the humans' desires toward the animals be fulfilled — for the one who, understanding this secret, performs Agnyaadhan during Rohini Nakshatra. (Verse 7)

Agnyaadhan can also be performed during the Mrigashirsha Nakshatra, because Mrigashirsha is considered the head of Prajapati.
'Shri' (wealth, prosperity) is connected with the 'head.'
Therefore, the one who is foremost among a community is called 'the head of the community.'
Thus, whoever understands this secret and performs Agnyaadhan during Mrigashirsha Nakshatra will attain prosperity (Shri). (Verse 8)

Now, some people argue against performing Agnyaadhan during Mrigashirsha Nakshatra, saying that it represents the body of Prajapati.
When the gods pierced it with a threefold arrow (Trikanda Teer), it is said that he (Prajapati) abandoned his body.
Hence, they claim, this body became merely a physical mass, unfit for sacrifice (Ayajniya), and devoid of potency (Nirvirya).
Therefore, according to them, Agnyaadhan should not be performed during Mrigashirsha. (Verse 9)

However, it can indeed be performed.
'his body of Prajapati is neither a

mere mass (Vastu), nor unfit for sacrifice (Ayajniya), nor devoid of potency (Nirvirya).
Thus, Agnyaadhan may be performed during Mrigashirsha.
During the Punarvasu Nakshatra, the rite of re-establishment (Punaradheya) should be performed. Such is the instruction. (Verse 10)

Allegations-

Another way the story goes is that Brahma had an incestuous relationship with his daughter, with the purpose of creating living beings,

📚Brihadaranyaka Upanishad 1.4.3📚
He was not at all happy. Therefore people (still) are not happy when alone. He desired a mate. He became as big as man and wife embracing each other. He parted this very body into two. From that came husband and wife. Therefore, said Yajnavalkya, this (body) is one-half of oneself, like one of the two halves of a split pea. Therefore this space is indeed filled by the wife. He was united with her. From that men were born."

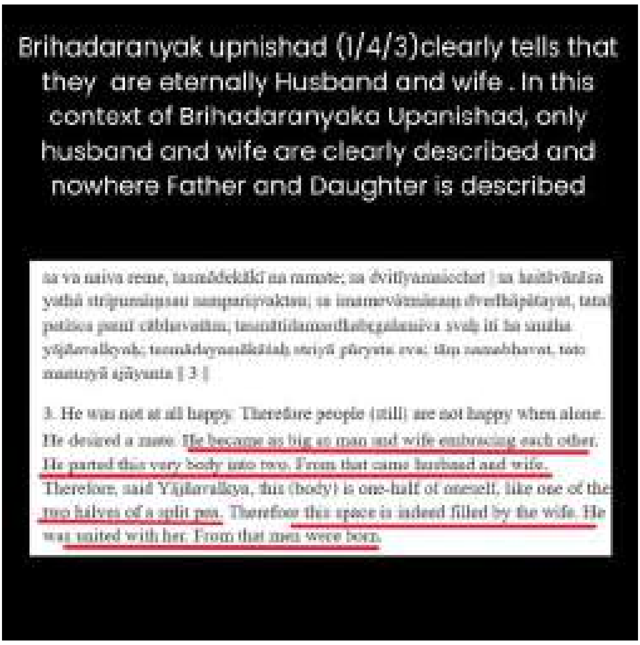
📚Brihadaranyaka Upanishad 1.4.4📚
She thought, 'How can he be united with me after producing me from himself? Well, let me hide myself.' She became a cow, the other became a bull and was united with her; from that cows were born. The one became a mare, the other a stallion; the one became a she-ass, the other became a e-ass and was united with her; from

that one-hoofed animals were born. The one became a she-goat, the other a he-goat; the one became a ewe, the other became a ram and was united with her; from that goats and sheep were born. Thus did he project everything that exists in pairs, down to the ants."

Refutation-

Brihadaranyak upnishad (1/4/3)clearly tells that they are eternally Husband and wife . In this context of Brihadaranyaka Upanishad, only husband and wife are clearly described and nowhere Father and Daughter is described

He was not at all happy. Therefore people (still) are not happy when alone. He desired a mate. He became as big as man and wife embracing each other. He parted this very body into two. From that came husband and wife. Therefore, said Yājñavalkya, this (body) is one-half of oneself, like one of the two hálves of a split pea. Therefore this space is indeed filled by the wife. He was united with her. From that men were born.

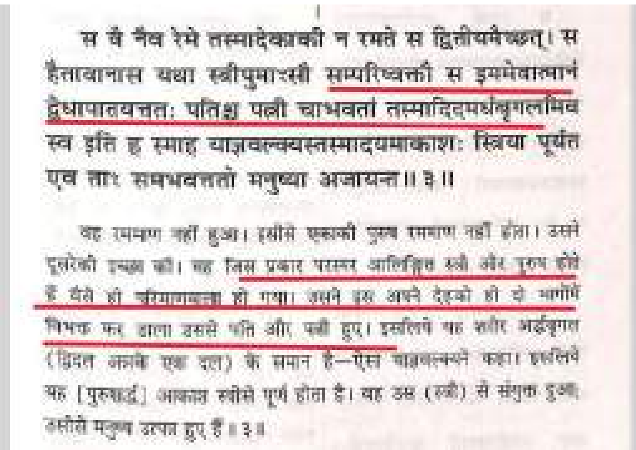


Brihadaranyaka Upanishad 1.4.3 by Geeta Press Gorakhpur – Here Manu and Shatrupa are eternally husband and wife

वह रममाण नहीं हुआ। इसीसे एकाकी पुरुष रममाण नहीं होता। उसने दूसरेकी इच्छा की। वह जिस प्रकार परस्पर आलिङ्गित स्त्री और पुरुष होते हैं वैसे ही परिमाणवाला हो गया। उसने इस अपने देहको ही दो भागोंमें विभक्त कर डाला उससे पति और पत्नी हुए। इसलिये यह शरीर अर्द्धबृगल (द्विदल अन्नके एक दल) के समान है-ऐसा याज्ञवल्क्यने कहा। इसलिये यह [पुरुषार्द्ध] आकाश स्त्रीसे पूर्ण होता है। वह उस (स्त्री) से संयुक्त हुआ; उसीसे मनुष्य उत्पन्न हुए हैं ॥ ३ ॥

"He did not find delight (in being alone). Therefore, a solitary person does not find delight. He desired another. He became of the same measure (form) as a man and woman embracing one another. He then divided this very body into two parts; from that arose husband and wife. That is why this body is like a split pea or grain – so said Yājñavalkya.

Hence, this [half-man] is completed by the woman, like space is completed (filled) by the woman. He united with her; and from that union, human beings were born.” (Verse 3)



स वै नैव रेमे तस्मादेकाकी न रमते स द्वितीयमैच्छत्। स हैतावानास यथा स्त्रीपुमांसौ सम्परिष्वक्तौ स इममेवात्मानं द्वेधापातयत्ततः पतिश्च पत्नी चाभवतां तस्मादिदमर्धबृगलमिव स्व इति ह स्माह याज्ञवल्क्यस्तस्मादयमाकाशः स्त्रिया पूर्यत एव तां समभवत्ततो मनुष्या अजायन्त॥ ३॥

वह रममाण नहीं हुआ। इसीसे एकाकी पुरुष रममाण नहीं होता। उसने दूसरेकी इच्छा की। वह जिस प्रकार परस्पर आलिङ्गित स्त्री और पुरुष होते हैं वैसे ही परिमाणवाला हो गया। उसने इस अपने देहको ही दो भागोंमें विभक्त कर डाला उससे पति और पत्नी हुए। इसलिये यह शरीर अर्द्धबृगल (द्विदल अन्नके एक दल) के समान है—ऐसा याज्ञवल्क्यने कहा। इसलिये यह [पुरुषार्द्ध] आकाश स्त्रीसे पूर्ण होता है। वह उस (स्त्री) से संयुक्त हुआ, उसीसे मनुष्य उत्पन्न हुए हैं॥ ३॥

Shri Shankaracharya (490 BCE) too told the same thing in his bhasya that they are eternally Husband and wife

उससे उस द्विधा पातनसे पति और पत्नी हुए-यह लौकिक पति-पत्नियों [के पति-पत्नी नाम] का निर्वचन किया गया है। इसीसे, क्योंकि यह जो स्त्री है शरीरका ही पृथग्भूत अर्धभाग है, इसलिये यह शरीर आत्माका अर्धबृगल है।

“From that splitting into two, husband and wife came into being — this explains the origin (etymological explanation) of the worldly terms ‘husband’ and ‘wife.’

And because the woman is a separated half-part of the same body, therefore this body is like a split grain (half of a whole) of the self (ātman).”

ततस्तस्मात्पातनात्पतिश्च पत्नी चाभवतामिति दम्पत्योर्निर्वचनं लौकिकयोः। अत एव तस्मात्, यस्मादात्मन एवार्धः पृथग्भूतेयं स्त्री, तस्मादिदं शरीरमात्मनोऽर्धबृगलमर्धं च तद् बृगलं विदलं च तदर्धबृगलम् अर्धविदलमित्यर्थः। प्राक्स्त्र्युद्वहनात्कस्यार्धबृगलम्? इत्युच्यते—स्व आत्मन इति। एवमाह स्मोक्तवान्किल याज्ञवल्क्यः, यज्ञस्य वल्को वक्ता यज्ञवल्कस्तस्यापत्यं याज्ञवल्क्यो दैवरातिरित्यर्थः। ब्रह्मणो वापत्यम्।

उससे—उस द्विधा पातनसे पति और पत्नी हुए—यह लौकिक पति-पत्नियों [के पति-पत्नी नाम] का निर्वचन किया गया है। इसीसे, क्योंकि यह जो स्त्री है शरीरका ही पृथग्भूत अर्धभाग है, इसलिये यह शरीर आत्माका अर्धबृगल है। जो अर्ध (आधा) हो बृगल—विदल हो उसे अर्धबृगल (दो दलोंमेंसे एक दल) कहते हैं अर्थात्—अर्धविदल-सा है। किंतु स्त्रीसे विवाह करनेसे पूर्व यह किसका अर्धबृगल होता है, सो श्रुति बतलाती है—स्व अर्थात् अपना ही—ऐसा निश्चय ही याज्ञवल्क्यने कहा है। यज्ञका वल्क—वक्ता यज्ञवल्क कहलाता है, उसका पुत्र याज्ञवल्क्य अर्थात् दैवराति अथवा ब्रह्माका पुत्र याज्ञवल्क्य।

Allegations-

Brahmanas speaks of this illicit relationship as well,

📚Aitareya Brahmana 6.5.27📚
For the semen is like something unspeakable secretly poured forth into the womb. The sperm becomes blended. For when Prajapati had carnal intercourse with his daughter, his sperm was poured forth upon the earth (and was mixed up with it. This was done for making the sperm produce fruit."

📚Pancavimsa Brahmana 8.2.10📚
Prajapati went on top of his own daughter Usas. His semen flew away. It was poured on this (the earth). He made it perfect, [thinking]: "Let this [Semen] of mine not be spoiled."
He made it [something] real, namely, cattle."

📚Shatapatha Brahmana 1.7.4.1-3📚
rajapati set his mind on his own

daughter, either Sky or Dawn. 'May pair with her; he wished. He made love to her. That indeed was a sin for the gods: a 'He who acts thus towards his own daughter, our sister, [commits a sin].' Those gods then said to this god who is lord of cattle. 'An act of transgression he commits who acts thus towards his own daughter, our sister. Pierce him.' Rudra, having aimed [him], pierced him. In the middle [of the act, his semen spurted forth. Thus indeed it was."

Refutation-

Prajapati is Sun in Vedas

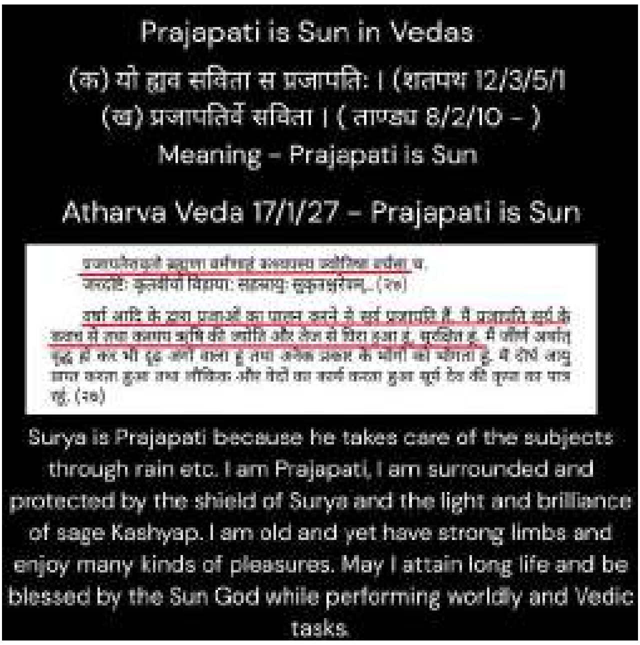
(क) **यो ह्यव सविता स प्रजापतिः ।**
(**शतपथ** 12/3/5/1

(ख) **प्रजापतिर्वे सविता । (ताण्ड्य** 8/2/10 –)

Meaning – Prajapati is Sun

Atharva Veda 17/1/27 – Prajapati is Sun

Atharva Veda 17/1/27 – Surya is Prajapati because he takes care of the subjects through rain etc. I am Prajapati, I am surrounded and protected by the shield of Surya and the light and brilliance of sage Kashyap. I am old and yet have strong limbs and enjoy many kinds of pleasures. May I attain long life and be blessed by the Sun God while performing worldly and Vedic tasks.



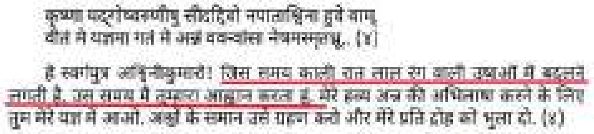
Rig Veda 4.52.1 tells that Usha is daughter of Sun

Rig Veda 4.52.1-Usha, the daughter of the Sun, who is well praised, the able leader of all living beings and gives birth to the best fruits, appears and destroys the darkness after the night has passed.

Atharva Veda 19.12.1 tells that Usha is the sister of Night and destroys night . Thus Usha is Dawn

Atharva Veda 19.12.1 – As soon as Usha arrives, she dispels the darkness of her sister night. After this Usha opens the worldly and Vedic path completely.

Rig Veda 10.61.14 states **जिस समय काली रात लाल रंग वाली उषाओं में बदलने लगती है, उस समय मैं तुम्हारा आह्वान करता हूं** – "At the time when the dark night begins to turn into the red-hued dawn (Usha) I invoke you."



कृष्णा यद्गोष्वरुणीषु सीदद्दिवो नपाताश्विना हुवे वाम्.
वीतं मे यज्ञमा गतं मे अन्नं ववन्वांसा नेषमस्मृतध्रू.. (४)

हे स्वर्गपुत्र अश्विनीकुमारो! जिस समय काली रात लाल रंग वाली उषाओं में बदलने लगती है, उस समय मैं तुम्हारा आह्वान करता हूं. मेरे हव्य अन्न की अभिलाषा करने के लिए तुम मेरे यज्ञ में आओ. अश्वों के समान उसे ग्रहण करो और मेरे प्रति द्रोह को भुला दो. (४)

It is written in *Nirukta* (2.18) as well as in the *Uṇādi Sūtra* (4.235) that **Uṣā (the dawn)** is that which **dispels the darkness of night**. The time that follows the night, when the darkness begins to fade away — **that early morning period is called Uṣā (dawn)**.N

Nirukta 2/18

उषाः कस्मादुच्छतीति सत्या रात्रेरपरः कालः । कस्मात् किस कारण से उषाः उषा कहा जाता है? क्योंकि उच्छतीति सत्या (अन्धकार को) निवारित करती हुई रहती है-दूर करती हुई रहती है। रात्रः रात्रि का अपरः कालः उत्तरवती (पिछला) काल होता है। विमर्श-

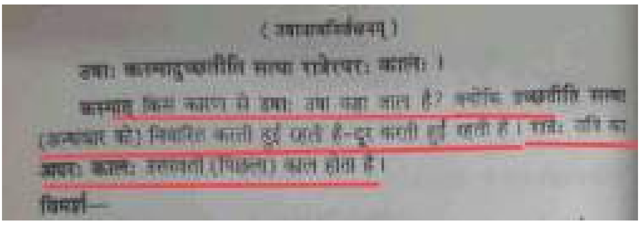
"Why is the dawn (*Uṣā*) called *Uṣā*? Because she '*ucchatīti satyā*' — she removes, dispels (the darkness). The period following the night is known as *Uṣā*, the later (subsequent) part of the night, i.e., the early morning."

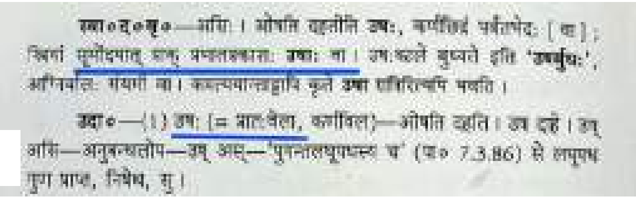
Discussion (Vimarśa):
The term *Uṣā* is derived from the root "ucch" (to rise, to remove), indicating that *Uṣā* is the one who **removes darkness** — hence, she is called *Uṣā*. She signifies the **later phase of the night**, when the **darkness begins to withdraw**, and **light begins to appear**. Thus, *Uṣā* represents the **transition from night to day**, symbolizing **hope, awakening, and illumination**.

Unadi Sutra 4.235-

स्वा०द० वृ० – असिः । ओषति दहतीति उषः, कर्णछिद्रं पर्वतभेदः [वा]; **स्त्रियां सूर्योदयात् प्राक् प्रभातप्रकाशः उषाः वा । उषःकाले बुध्यते इति 'उषर्बुधः', अग्निर्बालः संयमी वा । कप्रत्ययान्ताट्टापि कृते उषा रात्रिरित्यपि भवति ।**
उदा०- (1) **उषः** (= **प्रातःवेला, कर्णविल**) – **ओषति दहति । उष दाहे । उष् असि-अनुबन्धलोप-उष् अस्- 'पुगन्तलघूपधस्य च'** (पा० 7.3.86) **से लघूपध गुण प्राप्त, निषेध, सु ।**

Usha means Dawn





In the *Nirukta*, Uṣā is described as a deity associated with the heavenly realm (*dyuloka*).

In Chapter 12 of the *Nirukta*, a list of deities associated with the *dyuloka* (celestial region) is given, where Uṣā is mentioned second, right after the Aśvins, as a deity of the heavenly sphere.

That is why in the *Brāhmaṇa* texts, Uṣā is referred to as a deity of the *dyuloka*. Whether one says "Uṣā" or "deity of the *dyuloka*", both refer to the same entity — there is no disagreement in this regard.

Furthermore, regarding Uṣā — the deity of the *dyuloka* — it is written in the *Nirukta* that she spreads light across half the region of the sky before the sun rises. This is what we commonly know as dawn or *uṣā-kāla* (the time of Uṣā in the early morning).

अथ अतः अब यहाँ से द्युस्थानाः द्युलोक के देवता (व्याख्यायित किये जा रहे हैं)

(२. उषस्)
उषा वष्टेः कान्तिकर्मणः, उच्छतेरितरा माध्यमिका ।
तस्या एषा भवति-
उषस्तच्चित्रमाभरास्मभ्यं वाजिनीवति ।
येन तोकं च तनयं च धामहे ।। (ऋ० १.९२.१३)
उषस्तच्चित्रं चायनीयं मंहनीयं धनमाहरास्मभ्यम्,
अन्नवतिः येन पुत्रांश्च पौत्रांश्च दधीमहि ।
उषा (सूर्योदय से पूर्व काल का वाचक घुस्थानीय)
उषा कान्तिकर्मणः कान्त्यर्थक वष्टेः 'वश्' धातु से
'उच्छी' धातु से बना है। इतरा माध्यमिका दूसरा
·अन्तरिक्ष स्थानीय (विद्युत् का वाचक उषा शब्द)

उच्छतेः विवासनार्थक 'उच्छी' धातु से बना है (यहाँ उषा द्युस्थानीय उषा है)।

मन्त्रार्थ – एताः ताः उषसः यह वह उषा रजसः अन्तरिक्ष लोक के (सूर्य के सम्मुख वाले) पूर्वे अर्द्ध पहले आधे भाग में भानुं अञ्जते प्रकाश से सभी को प्रकाशित करती है केतुम् अक्रत और सभी पदार्थों का बोधन करा रही है। धृष्णवः आयुधानि इव जिस प्रकार योद्धा लोग अपने आयुधों को निष्कृण्वानाः संस्कृत करके चमकाते हैं

Now then, from here onwards, the *dyusthānāḥ* — the deities of the celestial realm (*dyuloka*) — are being explained.

(2. Uṣas / Ushas)
Uṣā, of the root vaṣṭiḥ meaning "to shine, radiate beauty," is derived from the verb root uśch (उच्छी) in the sense of radiating or rising.
One *Uṣā* is mādhyamikā, the intermediate — the other kind of Uṣā associated with the mid-region (*antarikṣa*) and related to lightning.
But here, this Uṣā is dyusthānīya — the heavenly Uṣā.

Vedic Mantra (Ṛgveda 1.92.13):

uṣas tac citram ābharāsmabhyam vājinīvati yena tokaṁ ca tanayaṁ ca dhāmahe
Translation: *O Uṣā! Bring us that brilliant (wealth), rich in horses, by which we may sustain our offspring and their children.*

Explanation:

The word Uṣā refers to the early morning light before

sunrise — she is a *dyuloka-sthānīya* (heavenly) goddess.
The word "Uṣā" is derived from two different roots:

- From the root vaś (वश्) meaning "to shine or radiate beauty" → implying her role in spreading brilliance and charm.
- From the root uśch (उच्छी) meaning "to rise or emit" → again suggesting the dawning or emitting of light.

There is another intermediate Uṣā (antarikṣa-sthānīya), signifying lightning or brilliance in the mid-region — but the current context is about the celestial Uṣā, associated with the dawn.

Mantra meaning:

This Uṣā, belonging to the region of space (rajas), in the eastern half of the sky — *before the Sun rises* — anoints everything with light (*bhānuṁ añjate*), illuminating all.
She awakens all beings (*ketum akrat*) and makes them aware.

Like warriors who cleanse and polish their weapons (*dhṛṣṇavaḥ āyudhāni iva*), preparing them for battle, similarly, this Uṣā brightens the world, energizing it for the day ahead.

द्वादशोऽध्यायः

प्रथमः पादः

(द्युस्थानीयदेवव्याख्यानम्)

अथातो द्युस्थानाः ।

अथ अतः अब यहाँ से द्युस्थानाः द्युलोक के देवता (व्याख्यापित किये जा रहे हैं)—

(१. अश्विनौ)

अश्विनौ ।

तासामश्विनौ प्रथमागामिनौ भवतः ।

अश्विनौ यद् व्यश्नुवाते सर्वं रसेनान्यो ज्योतिषाऽन्यः । अश्वैरश्विनावित्यौर्णवाभः ।

तत्कावश्विनौ द्यावापृथिव्यावित्येके । अहोरात्रावित्येके । सूर्याचन्द्रमसावित्येके । राजानौ पुण्यकृतावित्यैतिहासिकाः । तयोः काल ऊर्ध्वमर्धरात्रात् प्रकाशीभावस्यानुविष्टम्भम् । अनु तमो भागो हि मध्यमः, ज्योतिर्भाग आदित्यः ।

तासाम् उन (द्युस्थानीय देवताओं) में अश्विनौ अश्विन्देव प्रथमस्थानीयौ भवतः पहले आने वाले हैं ।

(१) इस मन्त्र में अश्विकाल को देवपूजन के लिए सर्वश्रेष्ठ बतलाया गया है । इस काल में पूजन करना सर्वश्रेष्ठ है । इसी काल का प्रसिद्ध नाम ब्राह्ममुहूर्त है ।

(२. उषस्)

उषाः ।

उषा वष्टेः कान्तिकर्मणः, उच्छतेरितरा माध्यमिका ।

तस्या एषा भवति—

उषस्तच्चित्रमा भरास्मभ्यं वाजिनीवति ।
येन तोकं च तनयं च धामहे ।। (ऋ० १.९२.१३)

उषस्तच्चित्रं चायनीयं मंहनीयं धनमाहरास्मभ्यम्, अन्नवतिः येन पुत्रांश्च पौत्रांश्च दधीमहि ।

उषा (सूर्योदय से पूर्व काल का वाचक द्युस्थानीय) उषा कान्तिकर्मणः कान्त्यर्थक वष्टेः 'वश्' धातु से 'उच्छी' धातु से बना है । इतरा माध्यमिका दूसरा अन्तरिक्ष स्थानीय (विद्युत् का वाचक उषा शब्द) उच्छतेः विवासनार्थक 'उच्छी' धातु से बना है (यहाँ उषा द्युस्थानीय उषा है) ।

तस्या एषाऽपरा भवति—

एता उ त्या उषसः केतुमक्रत पूर्वे अर्धे रजसो भानुमञ्जते ।
निष्कृण्वाना आयुधानीव धृष्णवः प्रतिगावोऽरुषीर्यन्ति मातरः ।।
(ऋ० १.९२.१)

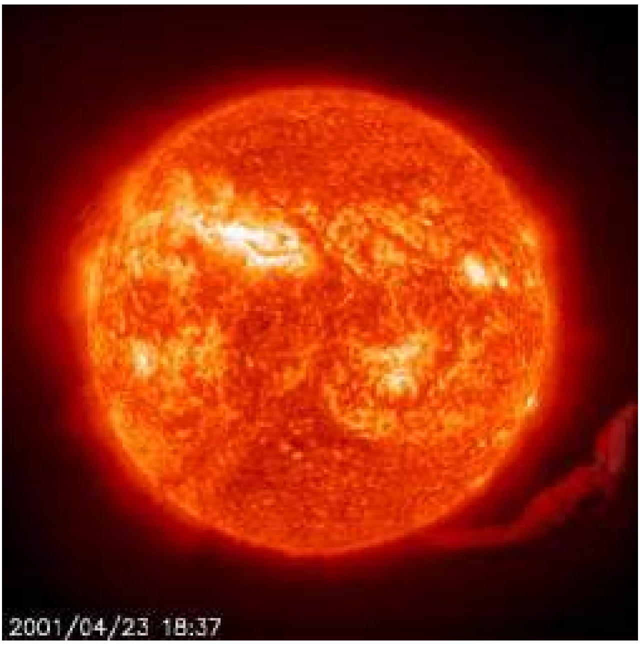
एतास्ता उषसः केतुमकृषत प्रज्ञानम्, एकस्या एव पूजनार्थे बहुवचनं स्यात्, पूर्वे अर्धे अन्तरिक्षलोकस्य समञ्जते भानुना, निष्कृण्वाना आयुधानीव धृष्णवः । निरित्येष समित्येतस्य स्थाने । 'एमीदेषां निष्कृतं जारिणीव' (ऋ० १०.३४.५) इत्यपि निगमो भवति । प्रतियन्ति गावो गमनात्, अरुषीरारोचनात्, मातरो भासो निर्मात्र्यः ।

तस्याः उस (उषा) से सम्बन्धित एषा अपरा भवति यह दूसरी (ऋचा) है—

मन्त्रार्थ—एताः वे उषसः उषाएँ रजसः अन्तरिक्ष लोक के (पूर्व के समस्त भाग वाले) पूर्वे अर्धे पहले आधे भाग में भानुं अञ्जते प्रकाश से सभी को प्रकाशित करती हैं केतुम् अक्रत और सभी पदार्थों का बोधन करा रही हैं । धृष्णवः आयुधानि इव जिस प्रकार योद्धा लोग अपने आयुधों को निष्कृण्वानाः संस्कृत करके चमकाते हैं

Who is Prajapati here ?

Sun is Prajapati



Who is Usha here ?

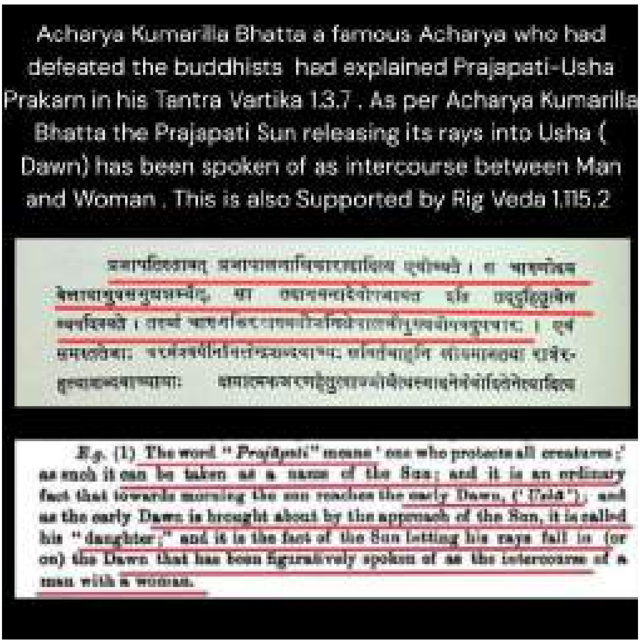
Usha is Dawn

Acharya Kumarilla Bhatta a famous Acharya who had defeated the buddhists had explained Prajapati-Usha Prakarn in his Tantra Vartika 1.3.7. As per Acharya Kumarilla Bhatta the Prajapati Sun releasing its rays into Usha (Dawn) has been spoken of as intercourse between Man and Woman. This is also Supported by Rig Veda 1.115.2

प्रजापतिस्तावत् प्रजापालनाधिकारादादित्य एवोच्यते । स चारुणोदय वेलायामुषसमुद्यन्नभ्यैत्, सा तदागमनादेवोपजायत इति तदुहितृत्वेन व्यपदिश्यते । तस्यां ¯ारुणकिरगाख्यबीजनिक्षेपात्स्त्रीपुरुपयोगवदुपचारः । एवं समस्ततेजाः परमैश्वर्यनिमित्तेन्द्रशब्दवाच्यः

सवितैवानि लीयमानतया रात्रेर-हल्याशब्दवाच्यायाः क्षयात्मकज
रणहेतुत्वाज्जीर्यत्यस्मादनेनैवोदितेनेत्यादित्य

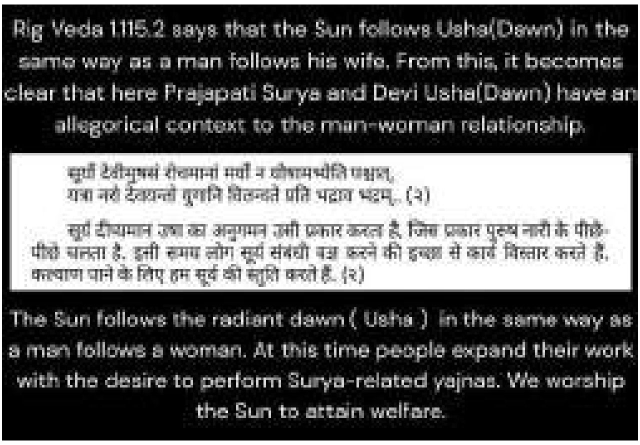
E.g. (1) The word “Prajapati” means ‘one who protects all creatures;’ as such it can be taken as a name of the Sun; and it is an ordinary fact that towards morning the sun reaches the early Dawn, (‘Usha’); and as the early Dawn is brought about by the approach of the Sun, it is called his “daughter;” and it is the fact of the Sun letting his rays fall in (or on) the Dawn that has been figuratively spoken of as the intercourse of a man with a woman.



Rig Veda 1.115.2 says that the Sun follows Usha(Dawn) in the same way as a man follows his wife. From this, it becomes clear that here Prajapati Surya and Devi Usha(Dawn) have an allegorical context to the man-woman relationship.

सूर्य दीप्यमान उषा का अनुगमन उसी प्रकार करता है, जिस प्रकार पुरुष नारी के पीछे-पीछे चलता है. इसी समय लोग सूर्य संबंधी यज्ञ करने की इच्छा से कार्य विस्तार करते हैं. कल्याण पाने के लिए हम सूर्य की स्तुति करते हैं. (२)

The Sun follows the radiant dawn (Usha) in the same way as a man follows a woman. At this time people expand their work with the desire to perform Surya-related yajnas. We worship the Sun to attain welfare.

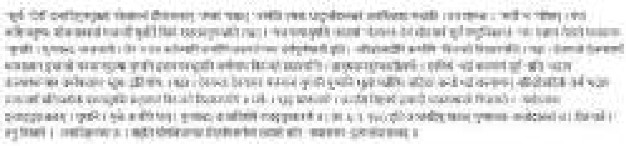


Sayancharya bhasya on Rig Veda 1.115.2 explains it further-

“सूर्यः “देवीं दानादिगुणयुक्तां “रोचमानां दीप्यमानाम् “उषसं “पश्चात् “अभ्येति उषसः प्रादुर्भावानन्तरं तामभिलक्ष्य गच्छति । तत्र दृष्टान्तः । “मर्यो “न “योषाम् । यथा कश्चिन्मनुष्यः शोभनावयवां गच्छन्तीं युवतिं स्त्रियं सततमनुगच्छति तद्वत् । “यत्र यस्यामुषसि जातायां “देवयन्तः देवं द्योतमानं सूर्यं यष्टुमिच्छन्तः “नरः यज्ञस्य नेतारो यजमानाः “युगानि । युगशब्दः कालवाची । तेन च तत्र कर्तव्यानि कर्माणि लक्ष्यन्ते यथा दर्शपूर्णमासौ इति । अग्निहोत्रादीनि कर्माणि “वितन्वते विस्तारयन्ति । यद्वा । देवयन्तो देवयागार्थं धनमात्मन इच्छन्तो यजमानपुरुषा युगानि हलावयवभूतानि कर्षणाय वितन्वते प्रसारयन्ति । तामुषसमनुगच्छतीत्यर्थः । एवंविधं “भद्रं कल्याणं सूर्यं “प्रति “भद्राय कल्याणरूपाय कर्मफलाय’ स्तुमः इति शेषः । यद्वा । देवयन्तः देवकामा यजमाना युगानि युग्मानि भूत्वा पत्नीभिः सहिताः सन्तो भद्रं कल्याणम् अग्निहोत्रादिकं कर्म भद्राय तत्फलार्थं प्रति प्रत्येकं यस्यामुषसि प्रवृत्तायां वितन्वते विस्तारयन्ति ॥ मर्यः । 'मृङ् प्राणत्यागे'। छन्दसि निष्टर्क्य इत्यादौ यत्प्रत्ययान्तो निपात्यते । ' यतोऽनावः' इत्याद्युदात्तत्वम् । युगानि । युजेः कर्मणि घञ् । युगशब्दः कालविशेषे रथाद्युपकरणे च (का. ६. १. ^६०) इति उञ्छादिषु पाठात् गुणाभावः अन्तोदात्तत्वं ं । वितन्वते । ' तनु विस्तारे । ' तनादिकृञ्भ्य उः ।

सहेति योगविभागात तिङोपसर्गस्य समासे सति ' समासस्य ' इत्यन्तोदात्तत्वम् ॥

The Sun follows the radiant goddess Uṣas, who is endowed with divine qualities such as generosity and shines brilliantly. After Uṣas manifests, the Sun, drawn by her beauty, proceeds after her—just as a young man constantly follows a graceful young woman. When Uṣas rises, the worshippers (devayantaḥ), desiring to behold the shining deity (the Sun), prepare to offer their worship. The word *yugāni* refers to time cycles or ritual periods, such as the new and full moon sacrifices, during which obligatory rites like Agnihotra are performed and expanded. Alternatively, *yugāni* may refer to the components of a plough, indicating that these sacrificers—desiring divine rewards and wealth—engage in agricultural labor by spreading their yokes for plowing. Thus, it is said that they follow Uṣas into activity. This benevolent and auspicious Sun is praised for auspicious purposes—the fruitful results of sacred actions. Or again, *devayantaḥ*, the sacrificers, paired with their wives (yugāni as conjugal pairs), perform auspicious acts like Agnihotra during the rise of Uṣas, each extending their rituals in pursuit of divine blessings.



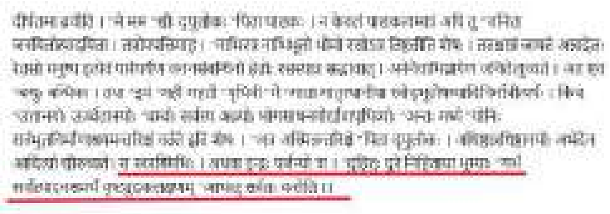
. Then what is the semen of Prajapati Sun here ? Rig Veda 1.164.33 Sayana hasya tells that Father form Sun

impregnates his daughter Usha/Heaven with Sun rays form Virya/Semen which gives rise to all living beings . Thus the Semen here is Sun rays only

Sayancharya bhasya on Rig Veda 1.164.33

“स स्वरश्मिभिः । अथवा इन्द्रः पर्जन्यो वा । दुहितुः दूरे निहिताया भूम्याः गर्भं सर्वोत्पादनसमर्थं वृष्ट्युदकलक्षणम् आधात् सर्वतः करोति ।।”

“He, with his own rays places the seed (garbha), capable of producing all beings and characterized by rain or water, into the daughter , who is situated afar. He causes this (fertilization) from all directions.”



Meaning of Rudra Punishing Prajapati here in this Prakaran

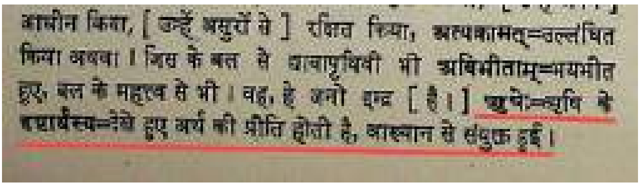
In this Prakaran in Aitreya Brahmana 3/33 and Satapatha Brahmana 1.7.4. its written that Rudra punished Prajapati with his Bow ? So whats the meaning of this prakaran

To understand this i will quote Nirukta 10/10

he very first thing to understand is that the style in which the sages (ṛṣis) present the meanings of mantras is ākhyāyikā in Nature .In Nirukta (10.10), the great sage Yāska states:

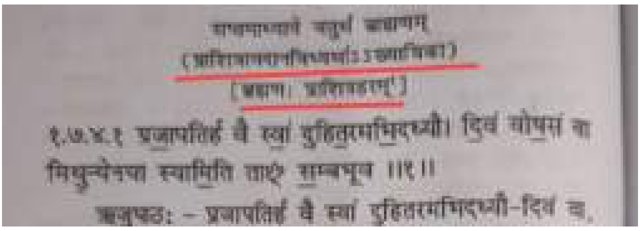
"ṛṣer dṛṣṭārthasya prītir bhavati ākhyāna-saṁyuktā" —

That is: A sage finds joy in conveying the meaning of what he has perceived (through intuition or vision) by combining it with a narrative (ākhyāna), i.e., symbolic or imaginative stories. These stories are not mere fiction; they serve to convey both natural (cosmic or physical) and didactic (educational/moral) meanings behind the mantra.


आधीन किया, [उन्हें असुरों से] रक्षित किया, अस्यकामत्=उल्लंघित किया अथवा। जिस के बल से द्यावापृथिवी भी अबिभीताम्=भयभीत हुए, बल के महत्व से भी। वह, हे जनो इन्द्र [है।] ऋषेः=ऋषि के दृष्टार्थस्य=देखे हुए अर्थ की प्रीति होती है, आख्यान से संयुक्त हुई।

In the Śatapatha Brāhmaṇa 1.7.4 which contains the Same Prajapati-Usha Prakaran as in Rig Veda 10.61.5-7 , Aitreya Brahmana 3/33 the episode of Prajāpati and Uṣā is referred to as a "Prāśitraharaṇa Ākhyāna", meaning it is presented purely as a narrative or story. Therefore, the Śatapatha Brāhmaṇa itself classifies it as an ākhyāna (allegorical or symbolic tale).

सप्तमाध्याये चतुर्थं ब्राह्मणम्
(प्राशित्रावदानवियर्थाऽ ऽ ख्यायिका)
[ब्रह्मणः प्राशित्रहरम्'


सप्तमाध्याये चतुर्थं ब्राह्मणम्
(प्राशित्रावदानविधयर्थाऽऽख्यायिका)
[ब्रह्मणः प्राशित्रहरम्]
१.७.४.१ प्रजापतिर्ह वै स्वां दुहितरमभिदध्यौ। दिवं वोषसं वा मिथुन्येनया स्यामिति ताᳬ सम्बभूव ॥१॥
पदपाठः – प्रजापतिर्ह वै स्वां दुहितरमभिदध्यौ-दिवं वा.

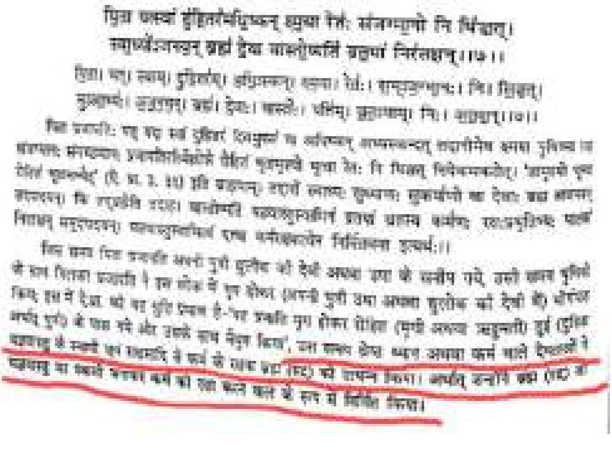
In the Śatapatha Brāhmaṇa, the episode of Prajāpati and Uṣā is referred to as the "Prāśitra-haraṇa Ākhyāna", which means it is presented merely as a story or allegorical

narrative, not as a historical or factual account. That is why the Śatapatha Brāhmaṇa itself classifies this as an “ākhyāna” (tale or parable), indicating its symbolic or illustrative nature.

Rig Veda 10/61/5-7
Sayanacharya commentary

> “यज्ञकर्म के स्वामी एवं रक्षक के रूप में कर्म के समय ध्यान अथवा कर्म करने वाले देवताओं ने रुद्र (रू) का उत्पन्न किया। अर्थात् उन्होंने ब्रह्म (रू) को यज्ञकर्म तथा स्वामी भाव अर्थात कर्म की रक्षा करने वाले के रूप में निर्मित किया।”

> “As the master and protector of the sacrificial act (*yajña-karma*), during the performance of the ritual, the deities conceived Rudra (Rū). That is, they created Brahman (Rū) in the form of the guardian and lord of the sacrificial act.”



Ācārya Sāyaṇa has written in his commentary on the Ṛgveda (10.61.7) that when Prajāpati, the father, committed an improper act with

his daughter Uṣā, the noble gods at that time manifested Rudra, who is also referred to here as Vāstoṣpati Brahman, the protector of righteous actions (karma). That is, when there was harm or corruption of actions due to sin, the gods called upon Rudra to safeguard the sanctity of karma.

Whenever there is damage to karmic order due to sin, Rudra — the Supreme Being — arises to protect dharma by punishing the wrongdoers. We will understand this further through narratives (ākhyānas) found in the Brāhmaṇa texts as revealed by the sages.

Shatpath Brahman (1/7/4/3)

It is stated in the Śatapatha Brāhmaṇa (1.7.4.3) that for this sinful act of Prajāpati, the gods told Rudra: "Prajāpati has committed the sin of incest with his own daughter; therefore, punish him."(Atmospheric phenomenon between Dawn and Sun as per Kumarilla Bhatta and Rig Veda which I had already explained before) And Rudra killed Prajāpati with a sharp arrow.

That is, the sages (ṛṣis), through the personification of two natural elements — the Sun (Sūrya) and Dawn (Uṣā) — conveyed through a symbolic story that in Vedic Dharma, anyone who commits a sin such as incest with one's own daughter shall receive the punishment of death in the same manner.

इन देवों ने प्रसिद्ध जो यह स्विष्टकृत् रूपात्मक 'रुद्र' पशुओं का स्वामी अर्थात् शासक है उससे यह जो प्रजापति मर्यादा का अतिक्रमण कर रहा है कि अपनी पुत्री तथा हमारी बहन (उषा) के साथ इस प्रकार का सहवास जन्य अपराध अर्थात् अत्याचारात्मक व्यवहार करता है उसको अपने तीव्र बाणों से बींध दो ऐसा कहा (निवेदन किया)। देवों का आर्त्तनाद तुनकर क्रुद्ध हुआ वह 'रुद्र' अपने रौद्र रूप से विशेष प्रयत्न पूर्वक अर्थात् निशाना साधकर उस प्रजापति को अपने तीक्ष्ण बाण से बींध दिया। उस समय प्रजापति का वीर्य स्खलित होने वाला ही था, कि रुद्र का बाण उसे आहत कर दिया। फलतः प्रजापति का आधा वीर्य बाहर स्खलित हो गया। क्योंकि यह बात इस प्रकार ही हुई।

The gods then invoked the well-known Sviṣṭakṛt form of Rudra, who is the lord and ruler of all beings (paśus), and said to him:

“This Prajāpati, who is crossing the bounds of righteousness by engaging in a sinful act of union with his own daughter — our sister Uṣā — is committing an offense born of lust and aggression. Pierce him with your sharp arrows.”

Hearing the anguished plea of the gods, Rudra became enraged. Taking on his fierce (*raudra*) form, he deliberately aimed and struck Prajāpati with his piercing arrow.

At that very moment, Prajāpati was on the verge of discharging his seed, but before he could, Rudra’s arrow struck him. As a result, half of Prajāpati’s seed was expelled externally.

हिन्दीव्याख्या – इन देवों ने प्रसिद्ध जो यह स्थिरकृत् रूपात्मक 'रुद्र' पशुओं का स्वामी अर्थात् शासक है उससे कहा जो प्रजापति मर्यादा का अतिक्रमण कर रहा है कि अपनी पुत्री तथा हमारी बहन (उषा) के साथ इस प्रकार का सहवास जन्य अपराध अर्थात् अत्याचारात्मक व्यवहार करता है उसको अपने तीक्ष्ण बाणों से बींध दो ऐसा कहा (निवेदन किया)। देवों का आवेदन सुनकर क्रुद्ध हुआ वह 'रुद्र' अपने रौद्र रूप से विशेष प्रयत्न पूर्वक अर्थात् निशाना साधकर उस प्रजापति को अपने तीक्ष्ण बाण से बींध दिया। उस समय प्रजापति का वीर्य स्खलित होने वाला ही था, कि रुद्र का बाण उसे आहत कर दिया। फलतः प्रजापति का आधा वीर्य बाहर स्खलित हो गया। क्योंकि यह बात इस प्रकार ही हुई।

Allegations –

📚Shiva Purana 5.4.27📚
Many times, Brahmā, deluded by Śiva's Māyā, had the desire for sexual union with his own daughter and other women."

Refutation –

According to R.C. Hazra, the *Uma Saṁhitā* of the *Shiva Purāṇa* is a very late addition. He notes that it draws heavily from the *Jñāna Saṁhitā*, which itself is dated to around 950 CE. Based on this, it can be reasonably inferred that the *Uma Saṁhitā* was incorporated into the *Shiva Purāṇa* sometime after the 10th century CE.

IV. The Bhaumasaṃhitā,[391] also called Auma/Umāsaṃhitā, is represented in the class B editions only. The text introduces Kṛṣṇa on a visit to Kailāsa and performing penance there to Śiva, in order to obtain a son. He meets Upamanyu, and requests him to tell him about the greatness of Śiva. Upamanyu complies, and praises Śiva and his trident; he extols Śiva's power to save his devotees from hell. This discussion leads into several chapters on different types of sins, and on the description of hell and the suffering in it. Ways to avoid this suffering include gifts of food, performing penance, listening to the purāṇas, etc. The *saṃhitā* subsequently describes the seven *dvīpas* of the earth, and other component parts of the universe. It ends with discourses on a variety of topics, such as the develop-

[391] Mss., ibid., p. 65, n. 87.

ment of man, from the foetus, through childhood, youth, marriage, old age, etc.; creation and *manvantaras*; etc. In Hazra's opinion the text borrows most of its chapters from the Jñānasaṃhitā.

saṃhitās which are absent from these Śiva° passages.

XIII. The Jñānasaṃhitā[400] has already been referred to on several occasions in this description of the Śiva°, because, in Hazra's opinion, other *saṃhitās* borrowed verses and even chapters from it. The text recognizes the Vedas as the highest authority, but it was Śiva, as *ṛgyajuḥsāmarūpin*, who communicated them to Viṣṇu. Śiva shall be worshiped with Vedic *mantras*, even though the *saṃhitā* does not, therefore, reject the authority of the Tantras and eventual Śiva worship with Āgamic rather than Vedic *mantras*. The *nirguṇa* Śiva is identical with the *parabrahma;* in his *saguṇa* form he manifests himself as Rudra. Prakṛti was born from Śiva's wish, and, from her, were born the other gods including Brahmā and Viṣṇu. This *saṃhitā*, like some of those discussed earlier, strongly encourages *liṅga* worship as the ideal way to worship Śiva himself. It urges worship under the guidance of a competent teacher; worship will lead to *bhakti*, then to *jñāna*, and, ultimately, to *vijñāna*, i.e. the realization that the only real thing is Śiva. Hazra points out that the text was influenced by the Kumārasambhava, Raghuvaṃśa, and Kirātārjunīya. He surmises that it may have been composed in Banaras, by someone who was also familiar with the banks of the Narmadā, not before A.D. 950.

The Śiva Purāṇa, as a whole, is one of the most composite and unwieldy Purāṇas, having been composed and expanded by different authors over various periods. There exist two primary versions: the Bombay 1884, Venkat 1895–96, and Venga Manuscript (Class A); and the Venkat 1906, 1965 Pandita Pustakalaya Manuscript (Class B). According to R.C. Hazra, the sections found in the Class A Manuscript are older and more authentic, whereas those in the Class B Manuscript (Including Uma Samhita) are very recent compositions . Most significantly, the older and more authentic Class A Manuscript does not contain the Uma Saṁhitā.

saṃhitās, with different titles and different arrangements; two of their *saṃhitās* are not even listed in the Śiva° passages.[387] The following is a comparative survey of the *saṃhitās*, in the two passages of the Śiva° itself, and in the two sets of editions – which from now on I will refer to as class A and class B editions.

Śiva°	Class A Bombay 1884 Veṅkaṭ. 1895–96 Vaṅga.		Class B Veṅkaṭ. 1906, 1965 Paṇḍitapustakālaya Tr. AITM	
I. Vidyeśvara	XIII. Jñāna	ch. 78	Vidyeśvara/	ch. 25
II. Raudra	Vidyeśvara	25	Vighneśa	
III. Vaināyaka		(Vaṅga 16)	Rudra	197
IV. Bhauma/Auma	Kailāsa	12	Śatarudra	42
V. Mātṛ(purāṇa)	XIV. Sanatkumāra	59	Koṭirudra	43
VI. Rudraikādaśa	Vāyu/Vāyavīya		Umā/Auma	51
VII. Kailāsa	pūrvabhāga	30	Kailāsa	23
VIII. Śatarudra	uttarabhāga	30	Vāyavīya	
IX. Koṭirudra	Dharma	65	pūrvabhāga	35
X. Sahasrakoṭirudra			uttarabhāga	41
XI. Vāyavīya				
XII. Dharma(purāṇa)				

It is clear from all this that the Śiva° is one of the more composite and unwieldy purāṇas, sections of which "were written by different hands in different climes

[387] HAZRA Śiva° 1953: 51–52. Cf. HARAPRASAD SHASTRI 1928a: 277, no. 3546.

and ages;" it is also evident that "there were different traditions regarding the text of the Śiva-purāṇa."[388] Hazra, who did not include the Śiva° in his volume on the mahāpurāṇas, later published an extensive and comparative study of the various *saṃhitās*, which is repeatedly referred to in these pages. He came to the conclusion that the *saṃhitās* contained in the class A editions were generally the older ones, and that all other sections, manuscripts of which are rare, and the contents of which largely depend on the earlier *saṃhitās* as well as on other purāṇas, are more recent. In view of the great disparity between the two sets of editions, I will follow the order of the *saṃhitās* as set forth in the purāṇa itself.

Allegations-

Brahma ejaculates on seeing Sati,

📚Shiva Purana 2.2.19.16-29📚
O sage, while going round the fire, the feet of Sati protruded out of the cloth that covered them. I looked at them. My mind being afflicted by love I stared at the limbs of Sati. O excellent brahmin, I was deluded by Siva's Mäyã. The more I stared at the beautiful limbs of Sati eagerly the more I became thrilled like a love-afflicted man. Staring thus at the chaste daughter of Daksa and being afflicted by the cupid, O sage, I craved to see her face. Since she was bashful in the presence of Siva I could not see her face. She did not show out her face on account of shyness. Then I began to consider proper means whereby I could see the face. Afflicted much by the cupid, I pitched upon the production of airful smoke as the means thereof. Then lord Siva, the supreme God, indulged in many sports, covered his eyes (apparently) afflicted by smoke. Then, O sage, afflicted by the cupid and delighted in the heart of hearts, I lifted her veil and stared into the face of Sati. I looked at the face of Sati many a time. I was helpless in curbing the onset of a sensuous organism. Four drops of my semen virile got displaced and fell on the ground like drops of dew as a result of staring into her face. O sage, then I was stunned into silence. I was surprised. I became suspicious. I covered up the semen drops lest anyone should see them."

📚Shiva Purana 2.3.49.3-11📚
Then according to the worldly convention, Pārvatī and Śiva performed the circumambulation round the fire, O dear. The husband of Pārvatī exhibited a wonderful feat. O celestial sage, listen to that. I shall mention it out of love for you. On that occasion, deluded by Śiva's power of illusion I stared at the feet of the goddess as well as the crescentshaped nails. On seeing them, O celestial sage, I became overwhelmed by passion. My mind was greatly disturbed. Deluded by the cupid I stared at her limbs frequently. Then, immediately after staring at them, my semen dropped on the ground. I, the grandfather, was ashamed by the emission of my semen. O sage, I pressed the penis secretly with my feet. O Nārada, on coming to know of it, the great God Śiva became furious. He wanted to kill me immediately because I was overwhelmed by lust. O Nārada, there was great hue and cry everywhere. All the people trembled. Even Viṣṇu, the sustainer of the universe, was terrified. O sage, then Viṣṇu and other gods eulogised Śiva who was blazing furiously and who attempted to kill me.

Refutation-

Pandit Madhavacharya Shastri explained in his Purana Digdarshan Page 421 about Brahma Balakhilya

The real meaning here should be understood as Brahm-Maya or Purusha – Prakriti are Shiva and Parvati respectively . Their marriage elebration and union represents the

creation of the universe . Surya Bhagvan [Sun] who is the architect of this creation should be understood here as Brahma . In Vedas Surya Bhagvan[Sun] is undertood as the architect of the creation

1- **सूर्य आत्मा जगतस्तस्थुषश्च** – Yajur Veda 7/42

2- **जापतिः सविता भूत्वा प्रजा असृजत ।** (Taittriya 1/6/4/1)

That is, Surya is the soul of the movable and immovable world and Prajapati created the people by becoming Surya.

So, at the beginning of the creation, when the union of Purush [Shiva] and Prakriti [Parvati] began to take place, at that time, according to "**पद्भ्यां भूमिः** (Yajur Veda 31.13), seeing the **चरणस्थानीया भूमि** of Prakriti [Parvati] , the Tejas of Brahma in the form of the Sun was scattered and the same Tejas got spread in the from of condensed igneous vapor due to the coordination of many divine powers, which even today animates all living beings by transforming into the life-giving element of Oxygen . This is the meaning of the birth of **बालखिल्यों** in Vedas and Puranas . Current science reveals the only life-giving air as the basis of life and the basis of this oxygenation depends only on sunlight. That is why in both the Vedas and the Puranas, the close relationship of the **बालखिल्यों** with the Sun has been revealed. Such as- **उद्यन्नु खलु वा आदित्यः सर्वाणि भूतानि प्राणयति तस्मादेनं प्राण इत्याचक्षते ।** [**ऐतरेय** 5/31] – That is, the Rising Sun

gives Prana [Life] to all living beings, hence the Sun is called Prana . It is described in Shatapatha Brahmana that all the Ishtikkas named बालखिल्यों who are worshiped in the Yagya are representations of Prana life itself The main meaning of this narrative is to present the science of life, which has been briefly expressed and explained here

Pandit Madhavacharya Shastri explained in his Purana Digdarshan Page 421 about Brahma Balakhilya

ब्रह्मा और बालखिल्य

२

ब्रह्मा जी के चरित्र पर कलि-कल्मष-कलुषित-हृदय-धारी पुरुषों की ओर से दूसरा आक्षेप यह किया जाता सकता है, कि पुराणों में लिखा है—'जब महादेव और पार्वती का विवाह-संस्कार होने लगा तो संस्कार कराने

The real meaning here should be understood as Brahm-Maya or Purusha - Prakriti are Shiva and Parvati respectively . Their marriage celebration and union represents the creation of the universe . Surya Bhagvan [Sun] who is the architect of this creation should be understood here as Brahma . In Vedas Surya Bhagvan[Sun] is undertood as the architect of the creation

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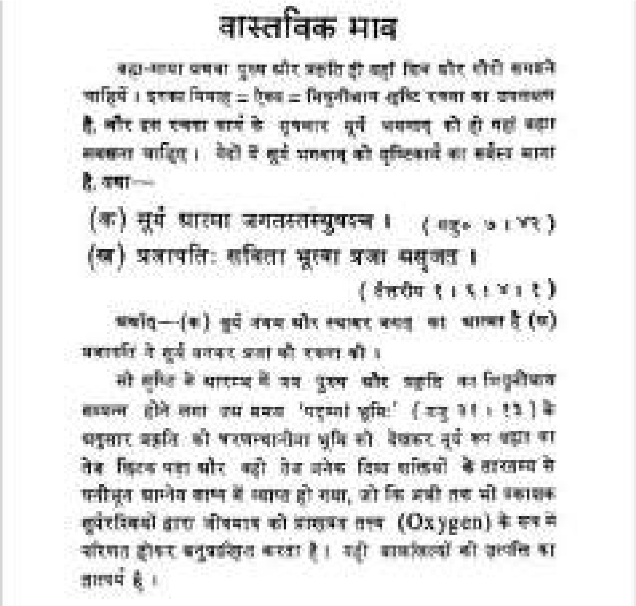
It is described in Shatapatha Brahmana that all the Ishtikkas named बालखिल्यों who are worshiped in the Yagya are representations of Prana life itself The main meaning of this narrative is to present the science of life, which has been briefly expressed and explained here

Original Text of Purana Digdarshan and explanation on Brahma- Balakhilya



वास्तविक भाव

ब्रह्म-माया अथवा पुरुष और प्रकृति ही यहाँ शिव और गौरी समझने चाहियें। इनका मिथुन = ऐक्य = मिथुनीभाव सृष्टि रचना का उपलक्षण है, और इस रचना कार्य के सूत्रधार सूर्य भगवान् को ही यहाँ ब्रह्मा समझना चाहिए। वेदों में सूर्य भगवान् को सृष्टिकार्य का कर्ता माना है, यथा—

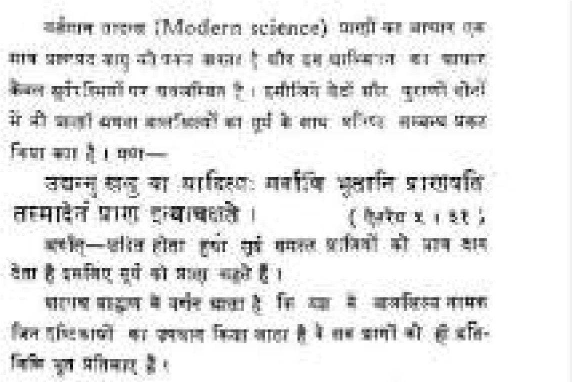
(क) सूर्य आत्मा जगतस्तस्थुषश्च । (यजु० ७।४२)

(ख) प्रजापतिः सविता भूत्वा प्रजा असृजत ।

(तैत्तिरीय १।६।४।१)

अर्थात्—(क) सूर्य जंगम और स्थावर जगत् का आत्मा है (ख) प्रजापति ने सूर्य बनकर प्रजा की रचना की।

सो सृष्टि के प्रारम्भ में जब पुरुष और प्रकृति का मिथुनीभाव सम्पन्न होने लगा उस समय 'पद्भ्यां भूमिः' (यजु ३१।१३) के अनुसार प्रकृति की चरणस्थानीया भूमि को देखकर सूर्य रूप ब्रह्मा का तेज स्खलित हुआ और वही तेज अनेक दिव्य शक्तियों के तारतम्य से फलीभूत आग्नेय वाष्प में व्याप्त हो गया, जो कि अभी तक भी प्रकाशक सूर्यरश्मियों द्वारा जीवमात्र को प्राणप्रद तत्व (Oxygen) के रूप में परिणत होकर अनुप्राणित करता है। यही बालखिल्यों की उत्पत्ति का तात्पर्य है।



वर्तमान विज्ञान (Modern science) प्राणों का आधार एक मात्र प्राणप्रद वायु को प्रकट करता है और इस आविष्कार का आधार केवल सूर्यरश्मियों पर अवलम्बित है। इसीलिये वेदों और पुराणों दोनों में भी प्राणों अथवा बालखिल्यों का सूर्य के साथ घनिष्ठ सम्बन्ध प्रकट किया गया है। यथा—

उद्यन्नु खलु वा आदित्यः सर्वाणि भूतानि प्राणयति तस्मादेनं प्राण इत्याचक्षते । (ऐतरेय ५।३१)

अर्थात्—उदित होता हुआ सूर्य समस्त प्राणियों को प्राण दान देता है इसलिए सूर्य को प्राण कहते हैं।

शतपथ ब्राह्मण में वर्णन आता है कि यज्ञ में बालखिल्य नामक जिन इष्टिकाओं का उपधान किया जाता है वे सब प्राणों की ही प्रतिकृति रूप प्रतिमाएं हैं।

Allegations-

Brahma ejaculates on seeing the wife of Sage Santanu, Amogha,

📚Padma Purana 1.55.16b-18a📚
The grandsire of all the worlds, after seeing Amoghā, ejaculated. From that is said to be the rise of Lauhitya. It purifies all people. It is full of all sacred places; resorting to which a man goes to the healthy world of Brahmā.”

Refutation-

Rc Hazra in his book Puranic Records on Hindu Rites and Customs page no 120 said that the chapters after chapter 43 in Shristi khanda (including chapter 55) are later interpolations into Padma Purana and was composed likely after the Satanic Islamic Muhammadans established their rule in India . So this chapter is a later interpolation and not part of Padma Purana originally

(5) SṚṢṬI-KHAṆḌA.[88] This Khaṇḍa, which is assigned the fifth place in our edition, is really the first of the set. This position of the Khaṇḍa is betrayed by the mode of its beginning as well as by the sequence and contents of the five Parvans given in chap. 1.

This Khaṇḍa, as we have it now, can be rightly divided into two parts:

(1) chaps. 1-43 (verses 1-97)

and (2) chaps. 43 (verses 98 ff.) to the end.

It will be seen hereinafter that the chapters of the second part were added to the Sṛṣṭi-kh. after the Muhammadans had established kingdoms in India. Hence the chapters of the first part, which are of earlier date, are examined first.

[88] The Sṛṣṭi-khaṇḍa in Bengal Mss consists only of 46 (or according to Aufrecht, 45) chapters. The corresponding chapters in a Bengal Ms. (No. 1621, D. U. Mss Lib.) of this Khaṇḍa and the AnSS ed. are given below:

upon them, it is difficult to say anything about the lower limit.

Chapters 43 (verses 98 ff.) to the end, which, according to our division, form the second part of the work, are not found in the Bengal Mss. So their comparatively late date can be well understood. These chapters were written and added to the Sṛṣṭi-kh. after the Muhammadans had established kingdoms in India. These foreigners have been called kings[93] and scornfully described more than once under the names 'Turuṣka', 'Mleccha' and 'Yavana'[94]. The descriptions are undoubtedly aimed at the Muhammadans who 'polluted' the society and the land of the Hindus by their contact and slaughter of cows. Hence the date of composition of this part of the Sṛṣṭi-kh. can by no means be placed earlier than 1000 A.D. Such a late date is supported by the contents also, which are replete with Tantric elements. The Āgamas have many times been mentioned as authorities along with the Vedas and the Purāṇas; the Tulasī plant has been glorified in highly extravagant language; and so on. As Hemādri quotes

[92] In connection with the quotations the following stories of the Padma-p. have been mentioned in the Adbhutasāgara:

Even Geeta Press Gorakhpur padma Purana has only 49 Chapters and no 55th chapter exists

३०–भगवान् श्रीनारायणकी महिमा, युगोंका परिचय, प्रलयके जलमें मार्कण्डेयजीको भगवान्के दर्शन तथा भगवान्की नाभिसे कमलकी उत्पत्ति ··· ··· ११५
३१–मधु-कैटभका वध तथा सृष्टि-परम्पराका वर्णन ११८
३२-तारकासुरके जन्मकी कथा, तारककी तपस्या, उसके द्वारा देवताओंकी पराजय और ब्रह्माजी-का देवताओंको सान्त्वना देना ··· ११९
३३–पार्वतीका जन्म, मदन-दहन, पार्वतीकी तपस्या और उनका भगवान् शिवके साथ विवाह ··· १२२
४६–गणेशजीकी महिमा और उनकी स्तुति एवं पूजाका फल ··· ··· ··· १८१
४७–सञ्जय-व्यास संवाद—मनुष्ययोनिमें उत्पन्न हुए दैत्य और देवताओंके लक्षण ··· ··· १८३
४८–भगवान् सूर्यका तथा संक्रान्तिमें दानका माहात्म्य १८५
४९–भगवान् सूर्यकी उपासना और उसका फल—भद्रेश्वरकी कथा ··· ··· १८७

भूमि-खण्ड

५०–शिवशर्माके चार पुत्रोंका पितृ-भक्तिके प्रभावसे श्रीविष्णुधामको प्राप्त होना ··· ··· १९०

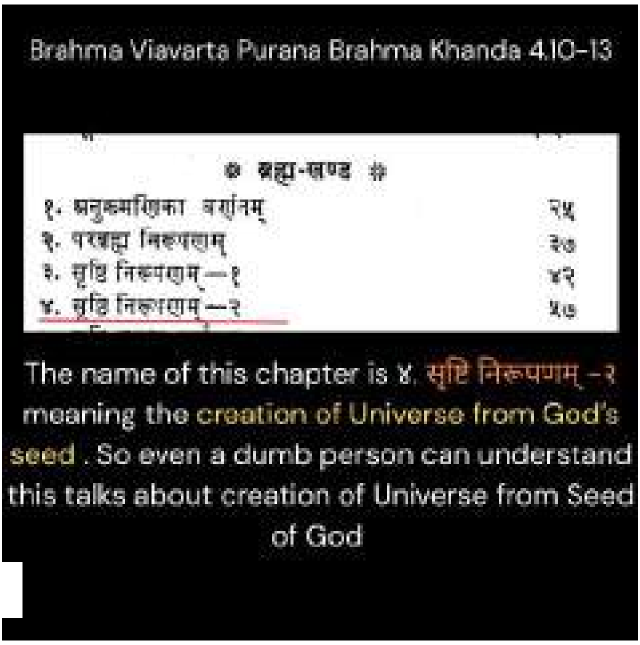
Allegations-

Brahma discharged his semen on seeing Rati with lust,

📚Brahma Viavarta Purana Brahma Khanda 4.10-13📚
Both of them bowed in reverence to lord Krishna and thereafter they took their seats over the gem-studded thrones. Kamadeva carried a bow of flowers and the arrows which were known as Marana, Stambhana, Jrmbhana, Soçana and Unmadana. In order to test the effectiveness of his arrows, Kamadeva shot all the five arrows at the same time. As a result of this all the people became passionate. Finding Rati there, the Semen of Brahmä fell but Brahma, the best of the vogis, concealed the same with his costumes out of shame

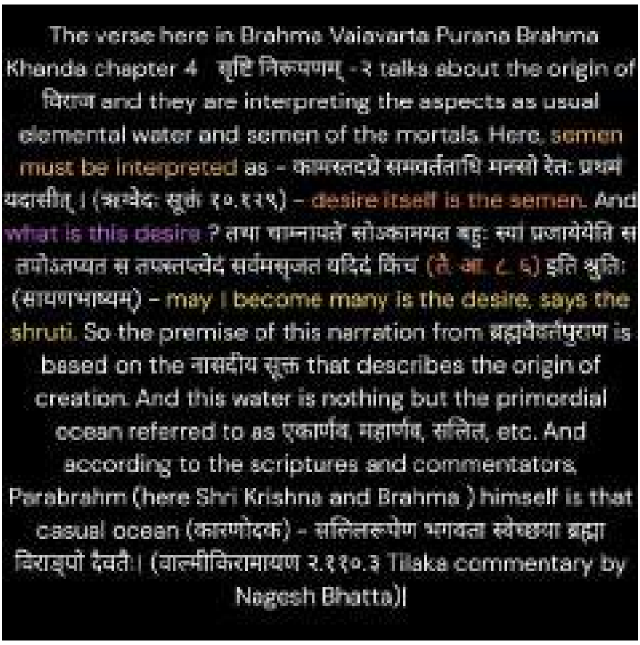
Refutation-

Brahma Viavarta Purana Brahma Khanda 4.10-13 The name of this chapter is ४. सृष्टि निरूपणम् -२ meaning the creation of Universe from God's seed . So even a dumb person can understand this talks about creation of Universe from Seed of God



The verse here in Brahma Vaiavarta Purana Brahma Khanda chapter 4 सृष्टि निरूपणम् -२ talks about the origin of विराज and they are interpreting the aspects as usual elemental water and semen of the mortals. Here, semen must be interpreted as – कामस्तदग्रे समवर्तताधि मनसो रेतः प्रथमं यदासीत् । (ऋग्वेदः सूक्तं १०.१२९) – desire itself is the semen. And what is this desire ? तथा चाम्नायते' सोऽकामयत बहुः स्यां प्रजायेयेति स तपोऽतप्यत स तपस्तप्त्वेदं सर्वमसृजत यदिदं किंच' (तै. आ. ८. ६) इति श्रुतिः (सायणभाष्यम्) – may I become many is the desire, says the shruti. So the premise of this narration from ब्रह्मवैवर्तपुराण is based on the नासदीय सूक्त that describes the origin of creation. And this water is nothing but the primordial ocean referred to as एकार्णव, महार्णव, सलिल, etc. And according to the scriptures and commentators,

Parabrahm (here Shri Krishna and Brahma) himself is that casual ocean (कारणोदक) – सलिलरूपेण भगवता स्वेच्छया ब्रह्मा विराड्पो दैवतैः। (वाल्मीकिरामायण २.११०.३ Tilaka commentary by Nagesh Bhatta)।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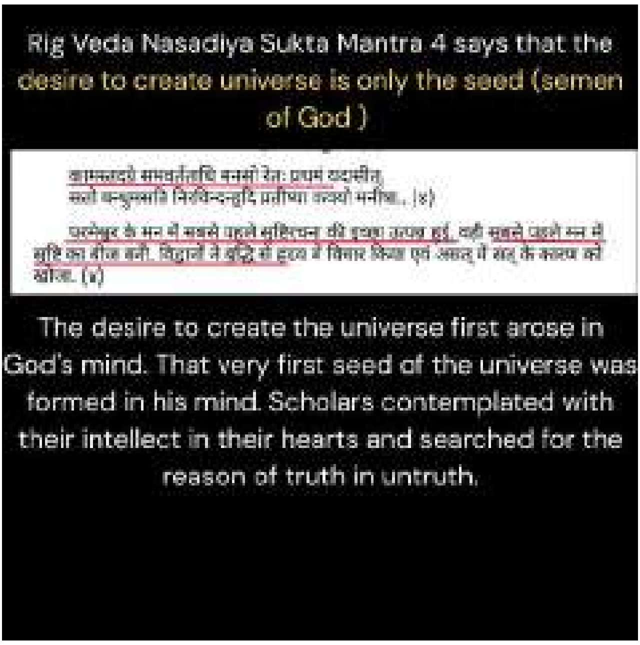
Rig Veda Nasadiya Sukta Mantra 4 says that the desire to create universe is

only the seed (semen of God)

परमेश्वर के मन में सबसे पहले सृष्टिरचना की इच्छा उत्पन्न हुई. वही सबसे पहले मन में सृष्टि का बीज बनी. विद्वानों ने बुद्धि से हृदय में विचार किया एवं असत् में सत् के कारण को खोजा. (४)

The desire to create the universe first arose in God's mind. That very first seed of the universe was formed in his mind. Scholars contemplated with their intellect in their hearts and searched for the reason of truth in untruth.



Acharya Sayana explained in his commentary on RIg Veda 10.129.4 as

ननूक्तरीत्या यदीश्वरस्य पर्यालोचनं जगतः पुनरुत्पत्तौ कारणं तदेव किंनिबन्धनमित्यत आह कामस्तदग्र इति । "अग्रे अस्य विकारजातस्य सृष्टेः प्रागवस्थायां परमेश्वरस्य मनसि "कामः "समवर्तत सम्यगजायत । सिसृक्षा जातेत्यर्थः । ईश्वरस्य सिसृक्षा वा किंहेतुकेत्यत आह मनस इति । "मनसः अन्तःकरणस्य संबन्धि वासनाशेषेण मायायां विलीनेऽन्तःकरणे समवेतम् । सामान्यापेक्षमेकवचनम् । सर्वप्राण्यन्तःकरणेषु समवेतमित्यर्थः । एतेनात्मनो गुणाधारत्वं प्रत्याख्यातम् । तादृशं "रेतः भाविनः प्रपञ्चस्य बीजभूतं "प्रथमम् अतीते कल्पे प्राणिभिः कृतं ण्यात्मकं कर्म "यत् यतः कारणात् सृष्टिसमये

“आसीत् अभवत् । भूष्णु वर्धिष्णवजायत परिपक्वं सत् फलोन्मुखमासीदित्यर्थः । तत्ततो हेतोः फलप्रदस्य सर्वसाक्षिणः कर्माध्यक्षस्य परमेश्वरस्य मनसि सिसृक्षा अजायतेत्यर्थः । तस्यां च जातायां स्रष्टव्यं पर्यालोच्य ततः सर्वं जगत् सृजति । तथा चाम्नायते -' सोऽकामयत बहुः स्यां प्रजायेयेति स तपोऽतप्यत स तपस्तप्त्वेदं सर्वमसृजत यदिदं किंच ' (तै. आ. ८. ६) इति श्रुतिः । आत्मनेत्थमवगमितेऽर्थे विद्वदनुभवमप्यनुग्राहकत्वेन प्रमाणयति सत इति । “सतः सत्त्वेन इदानीमनुभूयमानस्य सर्वस्य जगतः “बन्धुं बन्धकं हेतुभूतं कल्पान्तरे प्राण्यनुष्ठितं कर्मसमूहं “कवयः क्रान्तदर्शना अतीतानागतवर्तमानाभिज्ञा योगिनः “हृदि हृदये निरुद्धया “मनीषा मनीषया बुद्ध्या । ' सुपां सुलुक्०' इति तृतीयाया लुक् । “प्रतीष्य विचार्य । ' अन्येषामपि' इति सांहितिको दीर्घः । “असति सद्विलक्षणेऽव्याकृते कारणे “निरविन्दन् निष्कृष्यालभन्त । विविच्याजानन्नित्यर्थः ।।

Now, if according to the Nānūkta (interpretive method), we consider that the will or contemplation (paryālocanam) of the Lord (Īśvara) is the cause of the creation of the world, then one might ask: “What is the basis or cause of that will?” To answer this, it is said: “Kāmaḥ tad agre” — “Desire existed in the beginning.”

That is, before the manifestation of this entire world of modifications (vikāra-jāta), in the primordial state (prāg-avasthā), desire (kāmaḥ) arose in the mind (manas) of the Supreme Lord (Parameśvara). It means: the urge to create (sṛṣṭi-kāmanā) was born in Him.

Now, one might question: “What was the cause of this creative urge in the Lord?”
To this, it is answered: “From the mind” (manasaḥ).

That is, from the internal faculty (antaḥkaraṇa) — in which the latent impressions (vāsanās) were merged within Māyā — the mind took form. The word is singular (manasaḥ), though it refers to all minds collectively, indicating the general principle. Thus, it means that desire arose in the universal mind, merged in Māyā, before manifestation.

By this, the idea that the Ātman (Self) is the substratum of qualities (guṇas) is refuted.

Such a "desire" (kāmaḥ) becomes the seed (bīja) of the future projection of the universe — it is based upon the puṇya (virtuous) actions performed by beings in a previous cosmic cycle (kalpa). That karma (yat) becomes the cause (kāraṇāt) at the time of creation (sṛṣṭi-samaya).

This karma becomes bhūṣṇu — powerful, and vardhiṣṇu — ever-growing; that is, it becomes ripe and ready to bear fruit.

Therefore, due to this cause — the karmic impressions — the Lord (karma-adhyakṣaḥ, the supervisor of karma, and sarva-sākṣī, the witness of all) develops the desire to create. In His mind, the will to manifest arises.

Having formed this intention (sṛṣṭikāmanā), He contemplates on what to create — and then creates the entire universe.

This is also confirmed in the scripture (āmnāya):

“So’kāmayata – bahu syām prajāyeyeti. Sa tapo’tapyata, sa tapas taptvā idaṁ sarvam asṛjata yad idaṁ kiñca” (Taittirīya Āraṇyaka 8.6)
— “He desired: ‘May I become many, may I be born.’ He performed tapas (austerity), and having done so, He created all this — whatever exists.”

Having thus understood this process, it is further supported by the experience of the wise (vidvat-anubhava), which acts as a further means of valid knowledge (pramāṇa) due to its grace (anugrahakatva).

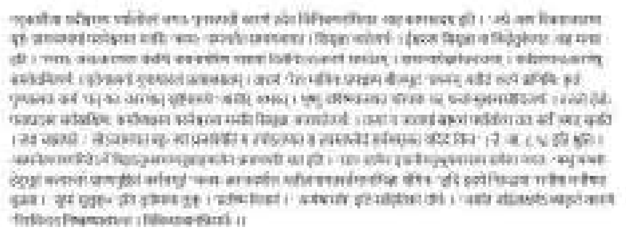
Now, this entire world (jagat) — experienced now (idānīm anubhūyamānasya) — originates from sat (Being), and the wise seers (kavayaḥ) who are knowers of the three times (past, present, future) and who possess deep yogic insight (krānta-darśanāḥ) — they recognize in their hearts (hṛdi) by concentrated intellect (manīṣayā), that:

The bond or cause (bandhuḥ) of this current world is the collection of karmas performed by beings in previous cycles — karmas that remain even when the subtle cause (avyākṛta) — the unmanifest — exists in a dormant (asat) state distinct from the manifest (sat).

Thus, they discover (niravindan) — that is, extract and realize — the cause by deliberation (pratīṣya), by internal discrimination.

The term “asati sad-vilakṣaṇe avyākṛte kāraṇe niravindan” — means: “In the unmanifest cause (avyākṛta), which is

distinct from the manifest (sat), they discern the source.”



Allegations-

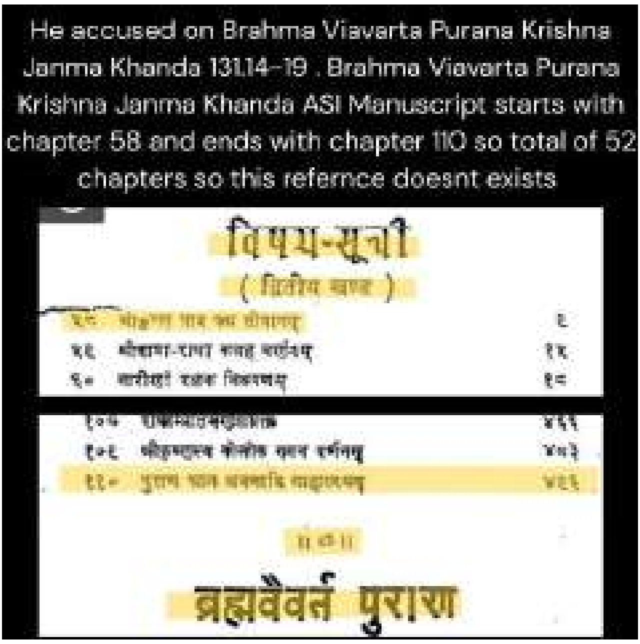
Brahma ejaculated upon gazing nymphs with well built and erotic bodies,

📚Brahma Viavarta Purana Krishna Janma Khanda 131.14-19📚
Looking at their well built body, the flesh, smiling faces and the pelvic region, Brahma was infested with passion. O Brahmana, Brahma could not control himself and his semen fell. Brahma feeling ashamed hid it in a cloth and after the music was over, Brahma getting infatuated with passion took out the cloth and threw it out in the ocean. Thereafter, a divine immense lustre, emerged out of the water and sat in the lap of Brahma, who was feeling ashamed seated in the court of Visnu. In the meantime, getting angry Varuna came out of the water and bowing in reverence to the gods he tried to take away the boy with him. The boy on the other hand started crying and caught hold of Brahma. But Brahma could not speak anything getting ashamed.”

Refutation-

He accused on Brahma Viavarta Purana Krishna Janma Khanda 131.14-19 .
Brahma Viavarta Purana Krishna Janma

Khanda ASI Manuscript starts with chapter 58 and ends with chapter 110 so total of 52 chapters so this refernce doesnt exists



Allegations-

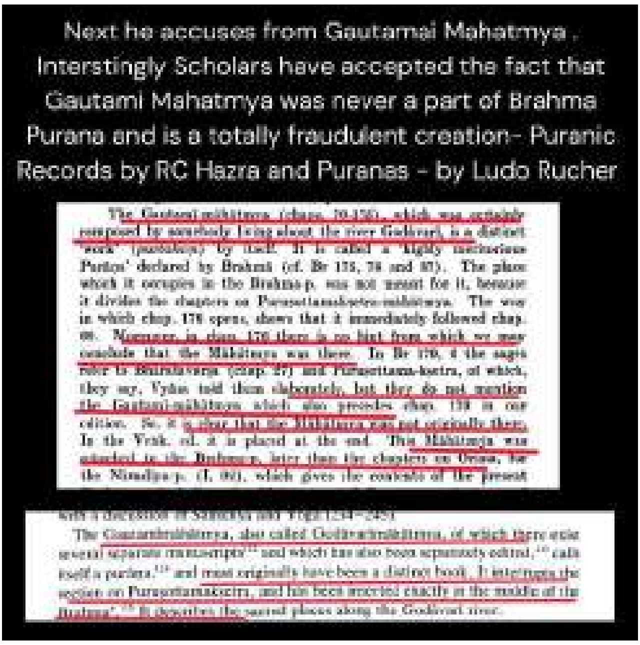
Brahma discharged his semen on seeing the toe of Parvati!,

📚Brahma Purana 4.3.17-22📚
During the course of touching the slab, Siva urged by Visnu, touched the toe of the right foot of the goddess with his hand. Performing the sacrifice there near Siva, I saw her. My semen got ejaculated due to my evil mind on seeing the toe. In the entire three worlds, who is not deceived by Cupid? Defiled and ashamed, I scattered the ejaculated semen in small droplets. From the minute particles of my semen the Valakhi- lyas" were born. Then there was a great commotion caused by Devas. Overwhelmed by shame, I stood up from my seat and started. Even as Devas watched silently, O Nárada, I went ahead. On seeing me go, Mahâdeva spoke to Nandin: Siva said:

Call Brahma here. I shall make him free from sin.

Refutation-

Next he accuses from Gautami Mahatmya . Interstingly Scholars have accepted the fact that Gautami Mahatmya was never a part of Brahma Purana and is a totally fraudulent creation- Puranic Records by RC Hazra and Puranas – by Ludo Rucher



Next he accuses from Gautamai Mahatmya . Interstingly Scholars have accepted the fact that Gautami Mahatmya was never a part of Brahma Purana and is a totally fraudulent creation- Puranic Records by RC Hazra and Puranas - by Ludo Rucher

The Gautamī-māhātmya (chaps. 70-175), which was certainly composed by somebody living about the river Godāvarī, is a distinct work (pustaka) by itself. It is called a 'highly meritorious Purāṇa' declared by Brahmā (cf. Br 175, 78 and 87). The place which it occupies in the Brahma-p. was not meant for it, because it divides the chapters on Puruṣottamakṣetra-māhātmya. The way in which chap. 176 opens, shows that it immediately followed chap. 69. Moreover, in chap. 176 there is no hint from which we may conclude that the Māhātmya was there. In Br 176, 4 the sages refer to Bhāratavarṣa (chap. 27) and Puruṣottama-kṣetra, of which, they say, Vyāsa told them elaborately, but they do not mention the Gautamī-māhātmya which also precedes chap. 176 in our edition. So, it is clear that the Māhātmya was not originally there. In the Venk. ed. it is placed at the end. This Māhātmya was attached to the Brahma-p. later than the chapters on Orissa, for the Nāradīya-p. (I, 92), which gives the contents of the present

with a discussion of Sāṃkhya and Yoga (234–245).

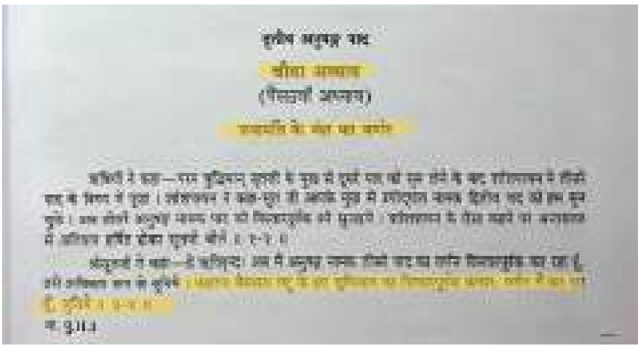
The Gautamīmāhātmya, also called Godāvarīmāhātmya, of which there exist several separate manuscripts and which has also been separately edited, calls itself a purāṇa and must originally have been a distinct book. It interrupts the section on Puruṣottamakṣetra, and has been inserted exactly in the middle of the Brahma. It describes the sacred places along the Godāvarī river.

Allegations-

📚Vayu Purana 2.4.29-31📚
The brilliantly shining goddess Earth, the quarters, the intermediate quarters, the Lords of quarters, the celestial virgins, the wives of Devas, the mothers and Ayu all these were present there in embodied form in front of the Lord (Brahma) who was performing the Yajna assuming the form of Varuna. On seeing the ladies, the semen virile of Svayambhu fell on the ground.

Refutation-

He accused on Vayu Purana 2.4.29-31 hindi translation by Chaukhamba Publications . The Chapter 4 is about creation of the Race of Prajapati and Sages from Brahma



ऋषियों ने पूछा- 'हे सत्तम! पूर्वकाल में वे सप्तर्षिगण किस प्रकार मानसिक संकल्प से उत्पन्न हुए ? और किस प्रकार ब्रह्मा के पुत्र माने गये इस वृत्तान्त को हमें बतलाइये । ऋषियों की ऐसी बातें सुनकर पुराणों के विशेषज्ञ महातेजस्वी सूत ने उस शुभ कथा को बतलाया ।। १५ ।।

The sages asked, "O best one! In ancient times, how did those Seven Sages (Saptarṣis) come into being through mental resolve, and in what manner were they regarded as the sons of Brahmā? Please tell us this account." Hearing the words of the sages, the highly radiant Sūta, an expert in the Purāṇas, narrated that auspicious story. (15)

किस प्रकार स्वायंभुव मन्वन्तर में वे सप्तर्षिगण सिद्धि को प्राप्त हुए और फिर वैवस्वत मन्वन्तर में महादेव के शाप से अपनी सिद्धिदात्री तपस्या से च्युत हुए और मर्त्यलोक में आकर उत्पन्न हुए – यह मैं कहता हूँ। ये सप्तर्षिगण जनलोक में एक बार जन्म लेते हैं। जनलोक में आकर उन महाभाग्यशाली सप्तर्षियों ने आपस में यह सलाह की और एक-दूसरे से कहा कि वरुण यज्ञ के समाप्त हो जाने पर चाक्षुष न्वन्तर में हम सभी पितामह ब्रह्मा जी के आत्मज

होंगे, उस समय पुनः हमारा कल्याण होगा ।।
१६-१९ ॥
स्वायंभुव मन्वन्तर में सत्य आचरण के लिए वे महर्षिगण शिव द्वारा अभिशप्त किये गये थे और पुनः जन्म धारणकर जनलोक से स्वर्गलोक को गये थे। देव के महान् यज्ञ में वरुण का शरीर धारण कर सन्तानोत्पत्ति की कामना से अपने वीर्य को अग्नि में हवन करते समय ब्रह्मा से ऋषियों का द्वितीय बार प्रादुर्भाव हुआ यह हम लोगों ने सुना है। भृगु, अङ्गिरा, मरीचि, पुलस्त्य, पुलह, क्रतु, अत्रि और वसिष्ठ – ये आठ ब्रह्मा के पुत्र हैं । २०-२२ ॥

I shall now tell you how, in the Svāyambhuva Manvantara, those Seven Sages attained perfection, and then, in the Vaivasvata Manvantara, by the curse of Mahādeva, were deprived of their perfection-granting austerities, descended to the mortal world, and were born again. These Seven Sages take birth once in the world of Jana-loka.

Coming to Jana-loka, those greatly fortunate Saptarṣis consulted among themselves and said to one another: "After the completion of Varuṇa's sacrifice, in the Cākṣuṣa Manvantara, we shall all be the self-born sons of Grandfather Brahmā. At that time, our welfare will again be secured." (16–19)

In the Svāyambhuva Manvantara, for upholding righteous conduct, those great sages were cursed by Śiva, and after taking birth again, went from Jana-loka to Svarga-loka. During the great sacrifice of the gods, when assuming the form of Varuṇa and desirous of offspring, they offered their seed into the fire as an oblation—at that time, the sages had their

second manifestation from Brahmā. This we have heard.

Bhṛgu, Aṅgiras, Marīci, Pulastya, Pulaha, Kratu, Atri, and Vasiṣṭha—these eight are the sons of Brahmā. (20–22)

वरुण के उस विशाल यज्ञ में सभी देवता सम्मिलित हुए थे, यज्ञ के सभी अंग एवं वषट्कार मूर्ति धारण कर उपस्थित थे। सहस्रों साम एवं यजुर्वेद के मूर्त स्वरूप थे, पदक्रम से विभूषित ऋग्वेद भी वहाँ पर मूर्तमान था। ओंकार रूप मुख से उज्ज्वल, यज्ञ कार्य में प्रयुक्त होनेवाले सूक्त, ब्राह्मण एवं मन्त्र भाग से संयुक्त वृत्त से संबलित यजुर्वेद वहाँ अति शोभा पा रहा थे। सभी गेय पदों को पुरःसर कर विश्वावसु आदि गन्धों के साथ वृत्त से संवलित सामवेद अपने सभी उपकरणों से संयुक्त शोभित हो रहा थे ॥ २३-२६ ॥
अतिघोर कृत्या (हत्या) आदि विधियों से तथा प्रत्यङ्गिरस आदि आभिचारिक प्रयोगों से युक्त होकर एक ही सिर में शरीर धारणकर उपस्थित था। इन सबों के अतिरिक्त लक्षण, स्वर, स्तोभ, निरुक्त, स्वरों की भक्ति आश्रयस्वरूप वषट्कार, निग्रह, ग्रह आदि भी उपस्थित थे। दीप्ता, दीप्त, इला, देवी, सभी दिशाएँ, विदिशाएँ, दिक्पालगण, देवकन्याएँ, देवपत्नियाँ, मातायें तथा आयु- ये सब भी स्वरूप धारण कर वरुण का रूप धारण करने वाले देव के अग्नि मुख में हवन करते समय उपस्थित रहे ।। २७-२९ ॥
स्वयंभू ब्रह्म जी का वीर्य पृथ्वी पर स्खलित हो गया। ब्रह्मर्षि के भाव से प्रभावित निश्चित विधान के कारण पितामह ने पृथ्वी पर स्खलित अपने वीर्य को घृत की ााँति खुवा पर रखकर मन्त्रों का विधिवत्

उच्चारणकर हवन कर दिया। प्रजापति ने इस प्रकार अनेक जीव समूहों की सृष्टि की लोक में परम तेजोमय, किन्तु पृथ्वी पर गिर पड़ने के कारण कुछ क्षीण तेजवाले उस वीर्य से सत्त्वगुण, रजोगुण एवं तमोगुणमय सृष्टि उत्पन्न हुई। इन उपर्युक्त तीनों गुणों से सम्पन्न वह तेज आकाशमण्डल में देदीप्यमान हुआ । तमोगुणमय तेजस्विता के कारण सभी जीवसमूह उत्पन्न हुए ।। ३१-३४ ।।

जिस समय ब्रह्मा ने घृत के पात्र में अपने वीर्य को लेकर अग्नि में हवन किया उस समय उनके कर्मज पुत्रों की उत्पत्ति हुई । अग्नि में वीर्य के हवन कर देने पर महर्षियों का प्रादुर्भाव हुआ। सातों ऋषियों के शरीर उज्ज्वल एवं देदीप्यमान थे, तथा बालकों के सभी गुण उनमें पाये जाते थे। पहली बार अग्नि में वीर्य के हवन करने पर लपटों से कवि (भृगु) निकले। इस प्रकार ज्वाला का भेदनकर निकलते हुए कवि को देखकर हिरण्यगर्भब्रह्मा ने कहा, यतः अग्नि ज्वाला से प्रकट होते समय आपने 'भृगु' इस प्रकार का उच्चारण किया है, अतः उनका नाम भी
भृगु हुआ ॥ ३५-३७ ॥

इस प्रकार अग्नि ज्वाला का भेदनकर प्रादुर्भूत होनेवाले उस ब्रह्मर्षि को देखकर महादेव ने कहा- प्रभो ! पुत्र प्राप्ति की कामना से मैं दीक्षा ग्रहण कर इस यज्ञ को कर रहा था, अतः यह ब्रह्मर्षि मेरा पुत्र हो । जब भृगु मेरा ही पुत्र हो-ऐसा शिव जी ने प्रकट किया ।। ३८ ॥

In that great sacrifice of Varuṇa, all the gods were assembled. All the components of the sacrifice and the deity embodying the exclamation *vaṣaṭ* were present there in embodied form. There were thousands of personified forms of the *Sāma* and *Yajur* Vedas, and the *Ṛgveda*, adorned with the arrangement of *padakrama*, was also manifest there.

The *Yajurveda*, with its mouth radiant in the form of the sacred syllable "Oṁ," combined with hymns (*sūktas*), *brāhmaṇas*, and mantra

sections used in sacrificial rites, and enriched with metrical patterns (*vṛtta*), shone splendidly. The *Sāmaveda*, adorned with metrical patterns and accompanied by Viśvāvasu and other Gandharvas, was resplendent, equipped with all its musical instruments and all its chantable verses placed in the forefront. (23–26)

The fierce goddess Kṛtyā (personification of destructive acts such as killing), together with abhichāra rites like *Pratyangiras*, appeared with a single head and a body, all in embodied form. Along with them were also present the aspects of phonetics (*lakṣaṇa*), tonal accents (*svara*), choral fillers (*stobha*), etymology (*nirukta*), the *vaṣaṭ*-call as the refuge of intonation devotion, as well as elements like restraint (*nigraha*) and grasp (*graha*). Also present were the shining goddesses Dīptā and Dīptī, the goddess Ilā, the quarters (*diśas*), the intermediate directions (*vidiśas*), the guardians of the quarters (*dikpālas*), divine maidens, wives of the gods, mothers, and the goddess of life-span (*Āyus*). All of these, in their respective forms, were present when the deity who had assumed the form of Varuṇa was offering oblations into the fire. (27–29)

The seed of the self-born Brahmā fell to the earth. Influenced by the mood of a *Brahmarṣi* and by the fixed sacrificial procedure, the Grandfather (*Pitāmaha*) took his seed, which had fallen on the earth, placed it on the sacrificial ladle (*khūvā*) as if it were

ghee, and, reciting the mantras in the proper manner, offered it into the fire.

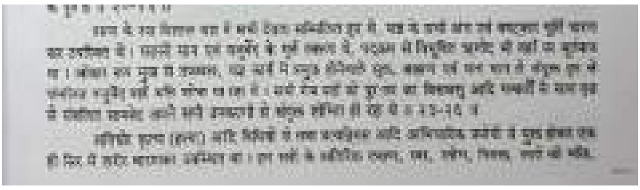
From that act, Prajāpati created numerous groups of living beings. From that seed, luminous yet somewhat diminished in radiance because it had fallen on the earth, arose a creation consisting of the three qualities—*sattva*, *rajas*, and *tamas*. That brilliance, possessing these three qualities, shone forth in the heavens. Because of its *tāmasika* radiance, all the various classes of beings were produced. (31–34)

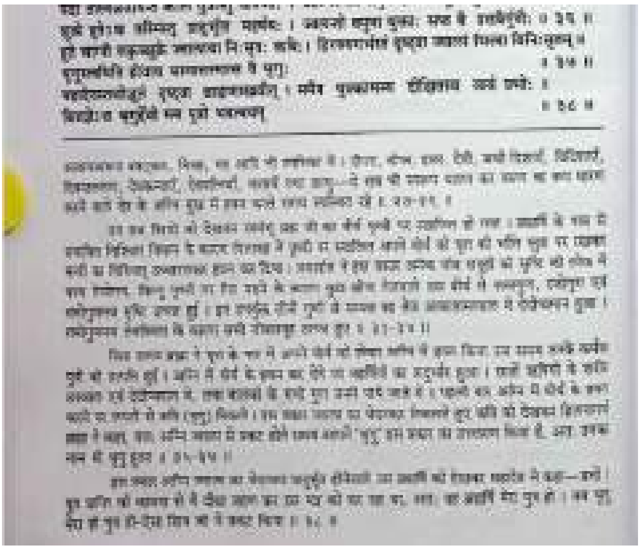
When Brahmā took his seed in a vessel of ghee and offered it into the fire, his sons born of action (*karmaja-putras*) came forth. Upon the oblation of the seed into the fire, the great sages appeared. The bodies of the seven sages were bright and radiant, possessing all the attributes of childhood.

At the first oblation of the seed into the fire, the sage Kavi (Bhṛgu) emerged from the flames. Seeing Kavi emerge in this way, breaking through the fire's blaze, Hiraṇyagarbha Brahmā said, "Since you uttered the word 'Bhṛgu' at the moment you appeared from the blaze of fire, therefore your name shall be Bhṛgu." (35–37)

Thus, seeing that Brahmarṣi, who had emerged breaking through the fire's flames, Mahādeva said, "O Lord! I undertook this sacrifice, having received the vow, for the sake of obtaining a son. Therefore, let this Brahmarṣi be my son." In this way, Śiva

declared that Bhṛgu was his very own son. (38)





तदनन्तर स्वयंभू ने कहा कि-ऐसा ही होगा। तब शिव ने भृगु को अपने पुत्र रूप में स्वीकार किया । इसी कारणवश भृगु गोत्र में उत्पन्न होने वाले वरुण वंशीय कहलाते हैं। वे प्रभु भृगु भगवान् शिव की सन्तान हुए । तदनन्तर भगवान् ब्रह्मा ने पुनः द्वितीय बार वीर्य को यज्ञाग्नि के अंगार के ऊपर आहुति डाला जिससे उन अंगारों पर अङ्गों-प्रत्यङ्गों समेत अङ्गिरा ऋषि प्रादुर्भूत हुए ॥ ३८-४० ॥

ब्रह्मा की इस अभिनव सम्भूति को प्रकट हुआ देख अग्नि ने कहा- ब्रह्मन्! मैंने आपके वीर्य को धारण किया था, अतः यह दूसरा पुत्र मेरा हो। सभा में प्रधान के पद पर समासीन ब्रह्मा ने अग्नि की प्रार्थना का अनुमोदन किया कि ऐसा ही हो। यही कारण है कि अङ्गिरा गोत्र वाले अग्निगोत्रीय भी कहे जाते हैं ऐसा हमने सुना है। तदनन्तर लोकसृष्टिकर्ता ब्रह्मा ने छह बार अग्नि में अपने वीर्य की आहुति दी, जिससे छह ब्राह्मण उत्पन्न हुए ऐसा सुना जाता है। जिससे सर्वप्रथम अग्नि की मरीचियों से मरीचि नामक पुत्र उत्पन्न हुआ । यतः उस क्रतु (यज्ञ) में एक अन्य चौथा पुत्र भी उत्पन्न हुआ अतः उसका नाम क्रतु रखा गया। मैं तृतीय हूँ- ऐसा कहते हुए यतः एक अन्य पाँचवें पुत्र की उत्पत्ति हुई अतः वह अत्रि नाम से प्रसिद्ध हुआ। एक अन्य पुत्र अपने तीक्ष्ण केशों के कारण पुलस्त्य ाम से स्मरण किया गया ।। ४१-४५ ।।

लम्बे कशों के साथ उत्पन्न होने के कारण पुलह नाम प्रसिद्ध हुआ। वसु (अन्नादि सामग्री) के मध्य से उत्पन्न होने के कारण समस्त वसुधा का आश्रयभूत वसुमान् नाम हुआ। तत्त्वों के जाननेवाले ब्रह्मवादी लोग उसे वशिष्ठ नाम से पुकारते है। ये ब्रह्मा के छह मानसिक पुत्र महर्षि कहे गये हैं ।॥ ४६-४७ ।। ये सब-के-सब लोक की सन्तान वृद्धि करने वाले हैं, और इन्हीं लोगों ने प्रजाओं की वृद्धि की है। इसी कारण ये ब्रह्मा के पुत्र कहे गये हैं। दूसरे पितर नामक लोकविख्यात ऋषिगण भी उत्पन्न हुए। वे लोकप्रसिद्ध सात

Then Svayambhū (Brahmā) said, “So it shall be.” Thereupon Śiva accepted Bhṛgu as his own son. For this reason, those born in the Bhṛgu lineage are called of the Varuṇa line. Thus, Lord Bhṛgu became the son of Lord Śiva.

After that, Lord Brahmā again, for the second time, offered his seed into the embers of the sacrificial fire, from which, upon those embers, the sage Aṅgiras appeared, complete with limbs and body. (38–40)

Seeing this fresh manifestation of Brahmā, Agni said, “O Brahman, I had carried your seed; therefore, let this second son be mine.” Brahmā, seated in the assembly as the chief, approved Agni’s request, saying, “So be it.” For this reason, those of the Aṅgiras lineage are also called of the Agni lineage—thus have we heard.

Then, the Creator of the worlds, Brahmā, offered his seed into the fire six more times, from which six Brāhmaṇas are said to have been born. From the rays (*marīci*) of the fire, the first-born was the son named Marīci. Because in that sacrifice (*kratu*) yet

another, the fourth son, was produced, he was named Kratu. Saying "I am the third," and because yet another, the fifth son, was produced, he became famous by the name Atri. Another son, due to his sharp hair, was remembered as Pulastya. (41–45)

Another, born with long hairs, became famous as Pulaha. One, born in the midst of *vasu* (materials such as food, etc.), and serving as the support of the entire earth (*vasudhā*), was named Vasumān. The knowers of truth, the Brahmavādins, call him Vasiṣṭha. These six great sages are said to be the mental sons of Brahmā. (46–47)

All of them were propagators of progeny in the worlds, and it is they who caused the increase of beings. For this reason, they are called sons of Brahmā. Another group of world-renowned sages, known as the Pitṛs ("Forefathers"), was also born

In Vāyu Purāṇa 2.4.29–31, we learn that the narrative concerns the birth of the Prajāpatis and the Seven Ṛṣis. To bring them forth and initiate creation, Brahmā Deva released his

powerful *tejas*—the creative energy inherent in him—which produced the fourfold categories of living beings. This *tejas* was then offered as a *homa* in the yajña, resulting in the manifestation of the Seven Sages and the Prajāpatis.

As confirmed in Śrīmad Bhāgavatam, 10th Skandha, Chapter 71, Verse 8, Brahmā Deva is but an instrument in the creation of living beings, all of whom are ultimately born of Brahman (Śrī Hari).

You are the formless Time-spirit who, as the Supreme Lord, are the real cause of the creation and destruction of the universe, while gods Brahmā and Rudra are mere instruments. So Bhima will be the mere instrumental cause of killing Jarā-sandha while (as a matter of fact) you are the real slayer

8. You are the formless Time-spirit who, as the Supreme Lord, are the real cause of the creation and destruction of the universe, while gods Brahmā and Rudra are mere instruments. So Bhīma will be the mere instrumental cause of killing Jarā-sandha while (as a matter of fact) you are the real slayer.

Mahābhārata, Anuśāsana Parva, Adhyāya 85, Verses 102–104, makes it clear that the *tejas* of Brahmā Deva is not mortal human semen, but the *triguṇātmaka* creative energy of Brahmā. This divine power, composed of *sattva*, *rajas*, and *tamas*, generates various forms of living beings according to the predominance of each quality.

शक्तिशाली ब्रह्माजीने उस त्रिगुणात्मक वीर्यसे चतुर्विध प्राणिसमुदायको जन्म दिया। उनके वीर्यका जो रजोमय अंश था, उससे जगत्में तैजस प्रवृत्तिप्रधान जंगम प्राणियोंकी उत्पत्ति हुई ।। १०२ ।।

तमोमय अंशसे तामस पदार्थ – स्थावर वृक्ष आदि प्रकट हुए और जो सात्त्विक अंश था, वह राजस और तामस दोनोंमें अन्तर्भूत हो गया। वह सत्त्वगुण अर्थात् प्रकाशस्वरूपा बुद्धिका नित्यस्वरूप है और आकाश आदि सम्पूर्ण विश्व भी उस बुद्धिका कार्य होनेसे उसका ही स्वरूप है

अतः सम्पूर्ण भूतोंमें जो सत्त्वगुण तथा उत्तम तेज है, वह प्रजापतिके उस शुक्रसे ही प्रकट हुआ है। प्रभो ! ब्रह्माजीके वीर्यकी जब अग्निमें आहुति दी गयी तब उससे तीन शरीरधारी पुरुष उत्पन्न हुए, जो अपने-अपने कारणजनित गुणोंसे सम्पन्न थे ।। १०४३

The powerful Brahma, through his threefold Trigunatmaka Tejas (creative energy), gave birth to the fourfold categories of living beings. From the rajas-dominant portion of his virya, the tejas-filled and activity-oriented mobile beings (creatures that move) came into existence in the world.

From the tamas-dominated portion (of Brahma's Tejas), tamasic entities—such as immobile beings like trees and other stationary forms—manifested. The sattvic portion, however, became interwoven into both the rajas and tamas. This sattva guna, which is the essence of light and consciousness (buddhi), is eternal in nature. Furthermore, the entire cosmos—comprising space (akasha) and all elements—is a manifestation of that buddhi, and thus, an expression of that very sattvic essence.

Therefore, O Lord, the sattva guna and the supreme radiance present in all beings have originated from that very Tejas of Brahma

When Brahma's Tejas (creative essence) was offered into the fire as

an oblation, three embodied beings (shariradhari purushas) emerged from it. Each of them was endowed with qualities arising from the specific guna (fundamental trait) that had caused their creation.

ततः स जनयामास भूतग्रामं च वीर्यवान् ।
तस्य तत् तेजसस्तस्माज्जज्ञे लोकेषु तैजसम् ॥ १०२ ॥
शक्तिशाली ब्रह्माजीने उस त्रिगुणात्मक वीर्यसे चतुर्विध प्राणिसमुदायको जन्म दिया। उनके वीर्यका जो रजोमय अंश था, उससे जगत्‌में तैजस प्रवृत्तिप्रधान जंगम प्राणियोंकी उत्पत्ति हुई ॥ १०२ ॥
तमसस्तामसा भावा व्यापि सत्त्वं तथोभयम् ।
स गुणस्तैजसो नित्यस्तस्य चाकाशमेव च ॥ १०३ ॥
तमोमय अंशसे तामस पदार्थ—स्थावर वृक्ष आदि प्रकट हुए और जो सात्त्विक अंश था, वह राजस और तामस दोनोंमें अन्तर्भूत हो गया। वह सत्त्वगुण अर्थात् प्रकाशस्वरूपा बुद्धिका नित्यस्वरूप है और आकाश आदि सम्पूर्ण विश्व भी उस बुद्धिका कार्य होनेसे उसका ही स्वरूप है ॥ १०३ ॥
सर्वभूतेषु च तथा सत्त्वं तैजसमुत्तमम् ।
शुक्रे हुतेऽग्नौ तस्मिंस्तु प्रादुर्भूतास्त्रयः प्रभो ॥ १०४ ॥
पुरुषा वपुषा युक्ताः स्वैः स्वैः प्रसवजैर्गुणैः ।
अतः सम्पूर्ण भूतोंमें जो सत्त्वगुण तथा उत्तम तेज है, वह प्रजापतिके उस शुक्रसे ही प्रकट हुआ है। प्रभो! ब्रह्माजीके वीर्यकी जब अग्निमें आहुति दी गयी तब उससे तीन शरीरधारी पुरुष उत्पन्न हुए, जो अपने-अपने कारणजनित गुणोंसे सम्पन्न थे ॥ १०४½ ॥

Allegations-

3. Bizarre Creations of Brahma

📚Shrimad Bhagavatam 3.20.23📚
Lord Brahma then gave birth to the demons from his buttocks, and they were very fond of sex. Because they were too lustful, they approached him for copulation."

📚Shrimad Bhagavatam 3.12.26📚
Lust and desire became manifested from the heart of Brahma, anger from between his eyebrows, greed from between his lips, the power of speaking from his mouth, the ocean from his penis, and low and abominable activities from his anus, the source of all sins."

Refutation–

Coming to Srimad Bhagavatam 3.20.23 nd Brahmanda Purana I.2.8.25 Pandit

Madhvacharya Shastri had explained in his book Purana Digdarshan page 429/788

अर्थात् – ब्रह्मा जी ने अपने जघन भाग से अतीव लोलुप असुरों को उत्पन्न किया, वे लौल्य के कारण उसे ही ग्राम्यधर्म के लिए चाहने लगे । निर्लज्ज असुरों ने घृणापूर्वक हंसते हुए ब्रह्मा जी का पीछा किया और ब्रह्मा जी क्रोधावेश एवं भय से गिर पड़े। तब भक्तों की पीड़ा को हरण करने वाले श्री विष्णु भगवान् की शरण में जाकर ब्रह्माजी ने प्रार्थना की कि हे भगवन् ! आपकी आज्ञा से में प्रजा रच रहा हूँ, परन्तु ये पापिष्ठ असुर मेरा पीछा करते हैं अतः आप रक्षा कीजिए । तब भगवान् का संकेत पाकर ब्रह्मा जी ने अपना वह कलेवर तत्काल छोड़ दिया । जो अनेक वस्त्र और भूषणों से सुसज्जित स्त्री के रूप में असुरों के सामने दीख पड़ने लगा। और वे असुर उसके रूप लावण्य पर लग हो गये। इस प्रकार मूढ़ बुद्धि वाले असुरों ने सायंकाल की संध्या को मदभरी औरत के समान प्रलोभन करती हुई देखकर उसे अपना लिया ।
उपर्युक्त श्राख्यायिका के वैदिक और पौराणिक स्वरूपों की आक्षरिक समता सुस्पष्ट है, अतः कुछ अधिक लिखना व्यर्थ है। इस कथा में 'अन्धकार-विज्ञान' के निरूपण के साथ २ आसुरी वृत्ति का सच्चा चित्र खींचते हुए असुरों की अपने दादा ब्रह्मा जी के साथ जो अत्यन्त निन्दनीय चेष्टा प्रकट की है, न जाने उससे यार लोगों को ब्रह्मा जी के महत्त्व पर क्या शंका हो गई है? यदि कोई नालायक छोकरा अपने बूढ़े दादा का अपमान करने पर तुल जाये तो इससे शास्त्र और संसार की दृष्टि में बेटे की ही महा नीचता व्यक्त होगी दादा की नहीं !
रहा आत्मरक्षा के लिये ब्रह्मा जी का विष्णु से प्रार्थना करना -सो यदि कोई गुण्डा किसी जज साहिब पर आक्रमण करे तो वह पुलिस में ही इसकी शिकायत करेगा क्योंकि मुजरिम को हथकड़ियों में जकड़ना जज का काम नहीं, बल्कि पुलिस इन्चार्ज का काम है। इसका यह अर्थ कदापि नहीं हो सकता कि जो जज अपनी भी आत्मरक्षा नहीं कर सकता और दौड़ा २ पुलिस में इत्तिला देता है वह भला दूसरों की कानून से क्या रक्षा कर सकता है ? इसी प्रकार जगत् की रक्षा का भार श्रीविष्णु भगवान् पर निर्भर है। असुरों द्वारा किसी भी देवी देवता के सताये जाने पर उसकी शिकायत विष्णु भगवान् से ही की जानी चाहिये इसमें

निर्बलता या सबलता का सवाल नहीं, बल्कि अधिकार और प्रबन्ध व्यवस्था का आदर्श है। यह कतिपय पंक्तियें मनुष्य दृष्टि को सामने रखकर लिखी गई हैं, अब इसका वास्तविक भाव समझना चाहिए। ब्रह्मा रूप सूर्य के जघन अधोभाग से अन्धकार रूप असुरगण की उत्पत्ति हुई है। जिस प्रकार वेदशास्त्र में सूर्य के आगे २ उषा का चलना बताया जाता है उसी प्रकार सूर्य के पीछे २ अन्धकार चलता है। अर्थात् जिस २ प्रदेश में सूर्य अस्ताचल को लांघता जाता है वहीं-वहीं अन्धकार का साम्राज्य छा जाता है। यही असुरों का ब्रह्मा जी के पीछे दौड़ने का तात्पर्य है। जब विष्णु रूप नियामक शक्ति के तारतम्य से सूर्य रूप ब्रह्मा अपने अन्धकाराक्रान्त कलेवर को त्याग देता है तब वही सूर्य की उन्मुक्त रश्मियें लालिमा लावण्य से परिपूरत होकर सायं संध्या के रूप में प्रकट हो जाती हैं और अन्धकार क्रमशः उस संध्या को आत्मसात् कर लेता है। यही इस कथा का आलंकारिक तात्पर्य है, जो इस कथा के उपसंहार में मूल में ही श्रीवेदव्यास जी ने 'इति सायंतनीं संध्याम्' आदि श्लोक द्वारा प्रकट कर दिया है।

Meaning: Lord Brahmā created extremely lustful demons from his lower body. Due to their intense craving, they desired even him for base pleasures. Shamelessly, they laughed and chased Brahmā, who, overwhelmed by anger and fear, fell down. Seeking protection, Brahmā approached Lord Viṣṇu—the remover of devotees' suffering—and prayed: "O Lord! I am creating beings by your command, but these sinful demons are pursuing me. Please protect me."

At Lord Viṣṇu's signal, Brahmā immediately abandoned that form. The discarded body appeared before the demons as a woman adorned with many garments and ornaments. The demons, captivated by her beauty, became infatuated. Thus, the foolish demons mistook the evening twilight

(*sāyaṁ sandhyā*)—which appeared like a seductive woman—for an object of desire and embraced it.

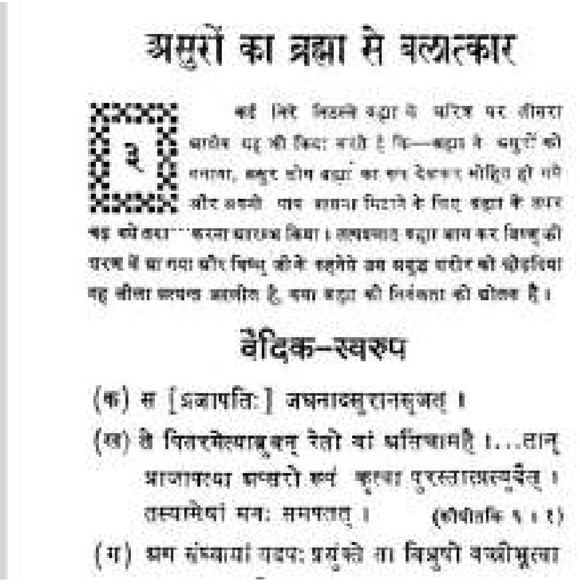
The Vedic and Purāṇic versions of this story are clearly aligned, so further elaboration is unnecessary. This tale not only illustrates the concept of "darkness-science" (*andhakāra-vijñāna*) but also paints a vivid picture of demonic tendencies. The disgraceful behavior of the demons toward their grandfather Brahmā should not cast doubt on Brahmā's greatness. If a worthless grandson insults his elderly grandfather, it reflects the grandson's depravity—not the grandfather's dignity.

As for Brahmā seeking protection from Viṣṇu—it's like a judge being attacked by a criminal and reporting it to the police. Arresting criminals isn't the judge's job; it's the police's responsibility. This doesn't mean the judge is weak or incapable of upholding the law. Similarly, the protection of the universe rests with Lord Viṣṇu. When any deity is troubled by demons, it is proper to appeal to Viṣṇu—not a matter of strength, but of divine roles and cosmic order.

These lines are written from a human perspective, but the deeper meaning must be understood. The demons, born from the lower part of Brahmā (symbolizing the sun), represent darkness. Just as the Vedas describe dawn (*uṣā*) preceding the sun, darkness follows it. Wherever the sun sets, darkness spreads—this is the

symbolic meaning of the demons chasing Brahmā.

When, through the regulating power of Viṣṇu, Brahmā (as the sun) discards his darkness-covered form, the liberated rays of the sun emerge as the beautiful evening twilight (*sāyaṁ sandhyā*). The demons then absorb this twilight, mistaking it for a seductive woman. This is the allegorical essence of the story, which Sage Vyāsa himself reveals in the concluding verse: "*iti sāyaṁtanīṁ sandhyām*."



असुरों का ब्रह्मा से बलात्कार

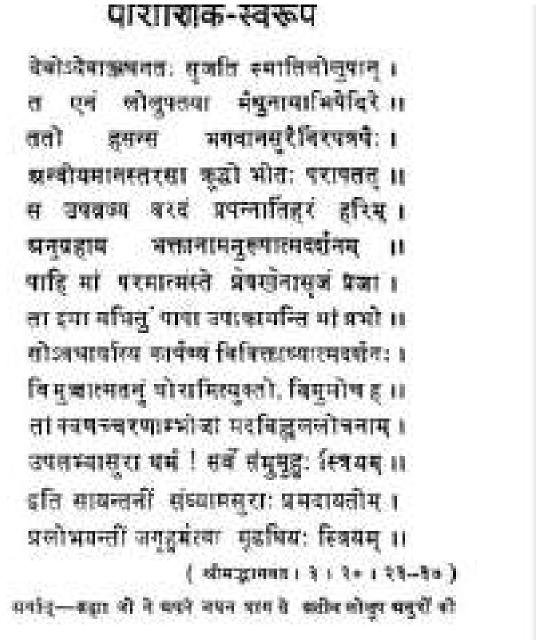
३ कई मित्र जिनमें ब्रह्मा के चरित्र पर तीसरा आक्षेप यह भी किया जाता है कि—ब्रह्मा ने असुरों को बनाया, असुर लोग ब्रह्मा का रूप देखकर मोहित हो गये और अपनी पाप वासना मिटाने के लिए ब्रह्मा के ऊपर चढ़ गये तथा ... करना प्रारम्भ किया। तत्पश्चात् ब्रह्मा भाग कर विष्णु की शरण में आ गया और विष्णु जी के कहने से उस अशुद्ध शरीर को छोड़ दिया। यह लीला अत्यन्त अश्लील है, तथा ब्रह्मा की निर्लज्जता की द्योतक है।

वैदिक–स्वरूप

(क) स [प्रजापतिः] जघनादसुरानसृजत ।

(ख) ते पितरमेत्याब्रुवन् रेतो वां धास्यामहे ।...तान्
प्रजापतिरप्सरो रूपं कृत्वा पुरस्तात्प्रत्युदैत् ।
तस्यामेषां मनः समपतत् । (कौषीतकि ६ । १)

(ग) अथ संध्यायां यदपः प्रयुंक्ते ता विप्रुषो वज्रीभूत्वा



पौराणिक-स्वरूप

देवोऽदेवाञ्जघनतः सृजति स्मातिलोलुपान् ।
त एनं लोलुपतया मैथुनायाभिपेदिरे ॥
ततो हसन् स भगवानसुरैर्निरपत्रपैः ।
अन्वीयमानस्तरसा क्रुद्धो भीतः परापतत् ॥
स उपव्रज्य वरदं प्रपन्नार्तिहरं हरिम् ।
अनुग्रहाय भक्तानामनुरूपात्मदर्शनम् ॥
पाहि मां परमात्मंस्ते प्रेषणेनासृजं प्रजाः ।
ता इमा यभितुं पापा उपाक्रामन्ति मां प्रभो ॥
सोऽवधार्यास्य कार्पण्यं विविक्ताध्यात्मदर्शनः ।
विमुञ्चात्मतनुं घोरामित्युक्तो विमुमोच ह ॥
तां क्वणच्चरणाम्भोजां मदविह्वललोचनाम् ।
उपलभ्यासुरा धर्म ! सर्वे सम्मुमुहुः स्त्रियम् ॥
इति सायन्तनीं संध्यामसुराः प्रमदायतीम् ।
प्रलोभयन्तीं जगृहुर्मत्वा मूढधियः स्त्रियम् ॥
(श्रीमद्भागवत । ३ । २० । २३–३७)

अर्थात्—ब्रह्मा जी ने अपने जघन भाग से अतीव लोलुप असुरों को

उत्पन्न किया, वे लोभ के कारण उसे ही [illegible] के लिए दौड़ने लगे। निर्लज्ज असुरों ने धृष्टतापूर्वक हँसते हुए ब्रह्मा जी का पीछा किया और ब्रह्मा जी क्रोध;भूख एवं भय से घिर गये। तब भक्तों की पीड़ा को हरण करने वाले श्री विष्णु भगवान् की शरण में जाकर ब्रह्माजी ने प्रार्थना की कि हे भगवन्! आपकी आज्ञा से मैं प्रजा रच रहा हूँ, परन्तु ये पापिष्ठ असुर मेरा पीछा करते हैं अतः आप रक्षा कीजिए। तब भगवान् का संकेत पाकर ब्रह्मा जी ने अपना वह कलेवर तत्काल छोड़ दिया। जो अनेक वस्त्र और भूषणों से सुसज्जित स्त्री के रूप में असुरों के सामने [illegible] चलने लगा। और वे असुर उसके रूप लावण्य पर लट्टू हो गये। इस प्रकार मूढ़ बुद्धि वाले असुरों ने सायंकाल की संध्या को मदभरी औरत के समान अठखेलियां करती हुई देखकर उसे अपना लिया।

उपर्युक्त आख्यायिका के वैदिक और पौराणिक रहस्यों की आधारिक समता सुस्पष्ट है, अतः कुछ अधिक लिखना व्यर्थ है। इस [illegible] में 'अन्धकार-विज्ञान' के [illegible] आसुरी वृत्ति का सच्चा चित्र खींचते हुए असुरों की अपने दादा ब्रह्मा जी के साथ भी [illegible] निन्दनीय चेष्टा प्रकट की है, न जाने उसके बाद लोगों की ब्रह्मा जी के महत्त्व पर क्या शंका हो गई है? यदि कोई नालायक छोकरा अपने बूढ़े दादा का अपमान करने पर तुल जाये तो इससे समाज और संसार की दृष्टि में बेटे की ही महा नीचता व्यक्त होगी दादा की नहीं!

रक्षा आत्मरक्षा के लिये ब्रह्मा जी का विष्णु से प्रार्थना करना—जो यदि कोई गुण्डा किसी भद्र व्यक्ति पर आक्रमण करे तो वह पुलिस में ही इसकी शिकायत करेगा; क्योंकि गुण्डों की हाथापाइयों में [illegible] का काम नहीं, बल्कि पुलिस इन्सपेक्टर का काम है। इसका यह अर्थ कदापि नहीं हो सकता कि जो भद्र अपनी भी आत्मरक्षा नहीं कर सकता

और होता २ पुलिस में रिपोर्ट देता है वह भला दूसरों की कानून से क्या रक्षा कर सकता है? इसी प्रकार जगत् की रक्षा का भार श्री विष्णु भगवान् पर निर्भर है। असुरों द्वारा किसी भी देवी देवता के सताये जाने पर उनकी शिकायत विष्णु भगवान् से ही की जानी चाहिये इसमें निर्बलता या मजबूरी का सवाल नहीं, बल्कि अधिकार और उत्तम व्यवस्था का आदर्श है। यह कतिपय पंक्तियाँ प्रमुख दृष्टि को सामने रखकर लिखी गई हैं, अब इसका वास्तविक भाव समझना चाहिए।

ब्रह्मा रूप सूर्य के जघन = अधोभाग से अन्धकार रूप असुरगण की उत्पत्ति हुई है। जिस प्रकार वेदशास्त्र में सूर्य के आगे २ उषा का चलना बताया जाता है उसी प्रकार सूर्य के पीछे २ अन्धकार चलता है। अर्थात्—जिस २ प्रदेश से सूर्य अस्ताचल को चला जाता है वहीं-वहीं अन्धकार का साम्राज्य छा जाता है। यही असुरों का ब्रह्मा जी के पीछे दौड़ने का तात्पर्य है। जब विष्णु रूप नियामक शक्ति के तारतम्य से सूर्य रूप ब्रह्मा अपने अन्धकाराक्रान्त कलेवर को त्याग देता है तब वही सूर्य की ताम्र रश्मियाँ कालिमा-लालिमा से परिपूरित होकर सायं संध्या के रूप में प्रकट हो जाती हैं और अन्धकार क्रमशः उस संध्या को आत्मसात् कर लेता है। यही इस कथा का आलंकारिक तात्पर्य है, जो इस कथा के उपसंहार में मूल में ही श्रीवेदव्यास जी ने 'इति तामसानि संध्याम्' आदि श्लोक द्वारा प्रकट कर दिया है।

THE TRUE CHARACTER OF BRAHMA JI FROM SRIMAD BHAGAVATAM

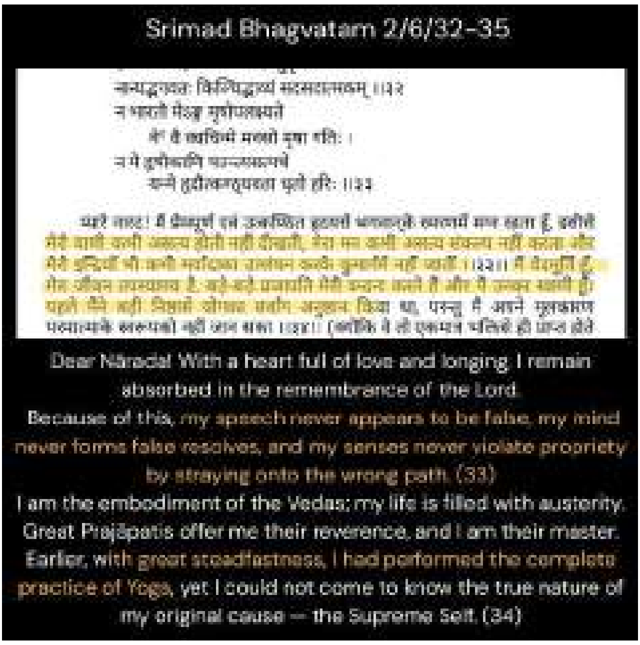
Brahma Ji is the master of all his senses, never speaks falsehood, never strays from the righteous path, and remains ever devoted

to penance and austerities.

Srimad Bhagvatam 2/6/32-35

प्यारे नारद ! मैं प्रेमपूर्ण एवं उत्कण्ठित हृदयसे भगवान्‌के स्मरणमें मग्न रहता हूँ, इसीसे मेरी वाणी कभी असत्य होती नहीं दीखती, मेरा मन कभी असत्य संकल्प नहीं करता और मेरी इन्द्रियाँ भी कभी मर्यादाका उल्लंघन करके कुमार्गमें नहीं जातीं ।। ३३ ।। मैं वेदमूर्ति हूँ, मेरा जीवन तपस्यामय है, बड़े-बड़े प्रजापति मेरी वन्दना करते हैं और मैं उनका स्वामी पहले मैंने बड़ी निष्ठासे योगका सर्वांग अनुष्ठान किया था

Dear Nārada! With a heart full of love and longing, I remain absorbed in the remembrance of the Lord.
Because of this, my speech never appears to be false, my mind never forms false resolves, and my senses never violate propriety by straying onto the wrong path. (33)
I am the embodiment of the Vedas; my life is filled with austerity.
Great Prajāpatis offer me their reverence, and I am their master.
Earlier, with great steadfastness, I had performed the complete practice of Yoga, yet I could not come to know the true nature of my original cause the Supreme Self. (34)

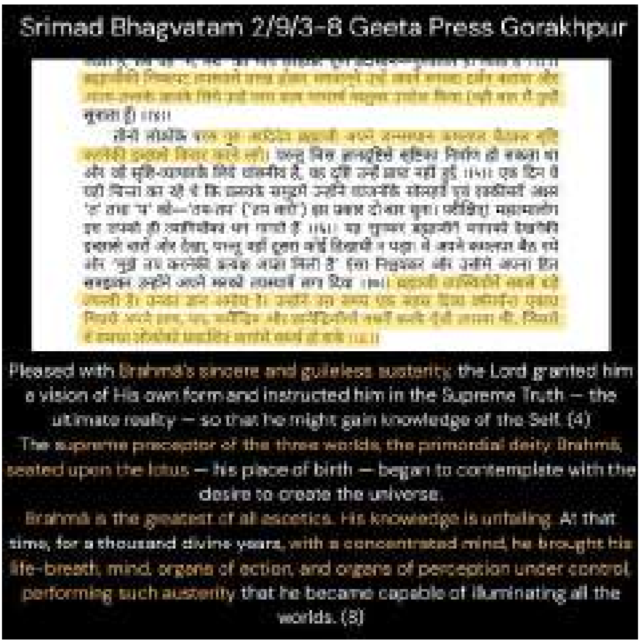


Srimad Bhagvatam 2/9/3-8 Geeta Press Gorakhpur

ब्रह्माजीकी निष्कपट तपस्यासे प्रसन्न होकर भगवान्ने उन्हें अपने रूपका दर्शन कराया और आत्म-तत्त्वके ज्ञानके लिये उन्हें परम सत्य परमार्थ वस्तुका उपदेश किया (वही बात मैं तुम्हें सुनाता हूँ) ।।४।।
तीनों लोकोंके परम गुरु आदिदेव ब्रह्माजी अपने जन्मस्थान कमलपर बैठकर सृष्टि करनेकी इच्छासे विचार करने लगे . ब्रह्माजी तपस्वियोंमें सबसे बड़े तपस्वी हैं। उनका ज्ञान अमोघ है। उन्होंने उस समय एक सहस्र दिव्य वर्षपर्यन्त एकाग्र चित्तसे अपने प्राण, मन, कर्मेन्द्रिय और ज्ञानेन्द्रियोंको वशमें करके ऐसी तपस्या की, जिससे वे समस्त लोकोंको प्रकाशित करनेमें समर्थ हो सके ।।८।।

Pleased with Brahmā's sincere and guileless austerity, the Lord granted him a vision of His own form and instructed him in the Supreme Truth – the ultimate reality so that he might gain knowledge of the Self. (4)
The supreme preceptor of the three worlds, the primordial deity Brahmā, seated upon the lotus – his place of birth – began to contemplate with the desire to create the universe.
Brahmā is the greatest of all ascetics. His knowledge is unfailing. At that time, for a thousand divine years, with a

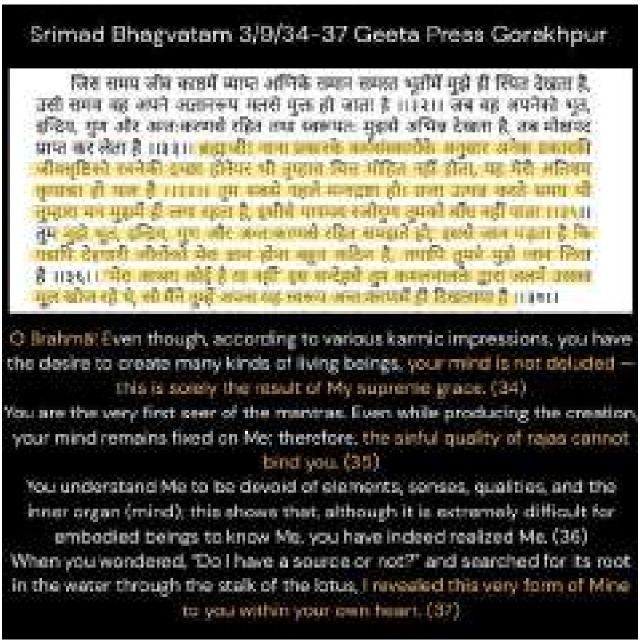
concentrated mind, he brought his life-breath, mind, organs of action, and organs of perception under control, performing such austerity that he became capable of illuminating all the worlds. (8)



Srimad Bhagvatam 3/9/34-37 Geeta Press Gorakhpur

ब्रह्माजी ! नाना प्रकारके कर्मसंस्कारोंके अनुसार अनेक प्रकारकी जीवसृष्टिको रचनेकी इच्छा होनेपर भी तुम्हारा चित्त मोहित नहीं होता, यह मेरी अतिशय कृपाका ही फल है ।।३४।। तुम सबसे पहले मन्त्रद्रष्टा हो। प्रजा उत्पन्न करते समय भी तुम्हारा मन मुझमें ही लगा रहता है, इसीसे पापमय रजोगुण तुमको बाँध नहीं पाता ।।३५।। तुम मुझे भूत, इन्द्रिय, गुण और अन्तःकरणसे रहित समझते हो; इससे जान पड़ता है कि यद्यपि देहधारी जीवोंको मेरा ज्ञान होना बहुत कठिन है, तथापि तुमने मुझे जान लिया है ।।३६।। 'मेरा आश्रय कोई है या नहीं' इस सन्देहसे तुम कमलनालके द्वारा जलमें उसका मूल खोज रहे थे, सो मैंने तुम्हें अपना यह स्वरूप अन्तःकरणमें ही दिखलाया है ।।३७।।
O Brahmā! Even though, according to various karmic impressions, you have the desire to create many kinds of living beings, your mind is not deluded this is solely the result of My supreme grace. (34)

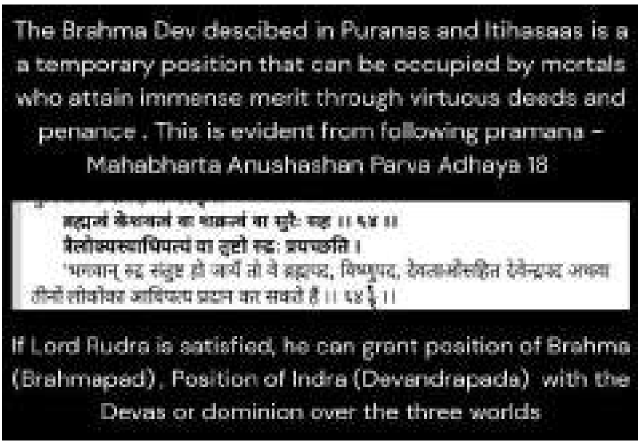
You are the very first seer of the mantras. Even while producing the creation, your mind remains fixed on Me; therefore, the sinful quality of rajas cannot bind you. (35)
You understand Me to be devoid of elements, senses, qualities, and the inner organ (mind); this shows that, although it is extremely difficult for embodied beings to know Me, you have indeed realized Me. (36)
When you wondered, “Do I have a source or not?” and searched for its root in the water through the stalk of the lotus, I revealed this very form of Mine to you within your own heart. (37)



Morever at the End the Brahma Dev descibed in Puranas and Itihasaas is a a temporary position that can be occupied by mortals who attain immense merit through virtuous deeds and penance . This is evident from following pramana – Mahabharta Anushashan Parva Adhaya 18

'भगवान् रुद्र संतुष्ट हो जायँ तो वे ब्रह्मपद, विष्णुपद, देवताओंसहित देवेन्द्रपद अथवा तीनों लोकोंका आधिपत्य प्रदान कर सकते हैं

If Lord Rudra is satisfied, he can grant position of Brahma (Brahmapad) , Position of Indra (Devandrapada) with the Devas or dominion over the three worlds

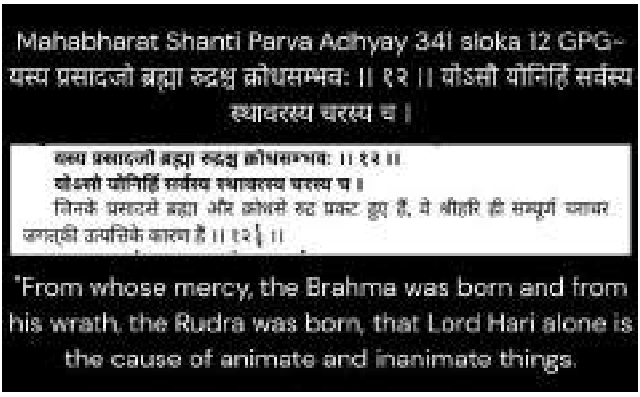


Mahabharat Shanti Parva Adhyay 341 sloka 12 GPG-

यस्य प्रसादजो ब्रह्मा रुद्रश्च क्रोधसम्भवः ।। १२ ।।
योऽसौ योनिर्हि सर्वस्य स्थावरस्य चरस्य च ।

जिनके प्रसादसे ब्रह्मा और क्रोधसे रुद्र प्रकट हुए हैं, वे श्रीहरि ही सम्पूर्ण चराचर जगत्की उत्पत्तिके कारण हैं

"From whose mercy, the Brahma was born and from his wrath, the Rudra was born, that Lord Hari alone is the cause of animate and inanimate things.



With these the allegations of Hinduphobes stands debunked

Response to Vedkabhed and Hinduscript . Refutation of allegations on Indra Deva

Written by Rohan Saini in Uncategorized

This entire article is a response and rebuttal to the blogs called VedKaBhed and Hinduscript regarding their claims of "Lust of Indra ".

The Indra Dev descibed in Puranas and Itihasaas is a a temporary position that can be occupied by mortals who attain immense merit through virtuous deeds and penance. This is evident from following pramanas Mahabharta Anushashan Parva Adhaya 18

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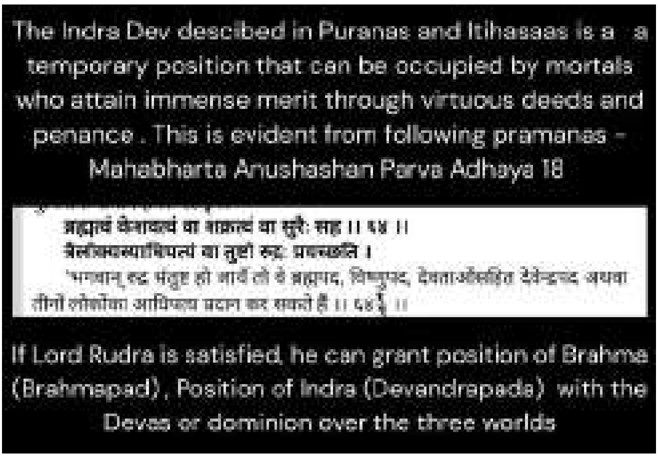
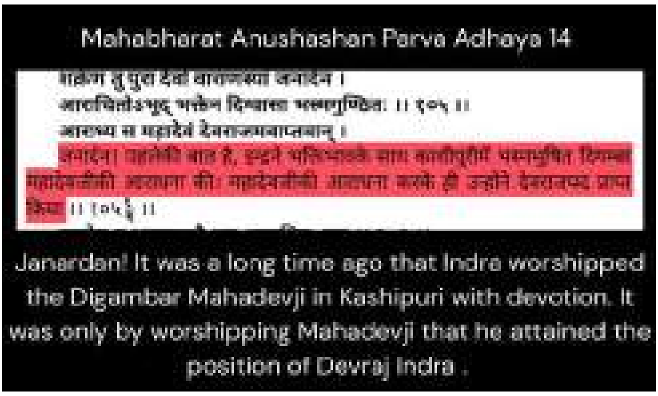
If Lord Rudra is satisfied, he can grant position of Brahma (Brahmapad), Position of Indra (Devandrapada) with the Devas or dominion over the three worlds



Mahabharat Anushashan Parva Adhaya 14

जनार्दन ! पहलेकी बात है, इन्द्रने भक्तिभावके साथ काशीपुरीमें भस्मभूषित दिगम्बर महादेवजीकी आराधना की। महादेवजीकी आराधना करके ही उन्होंने देवराजपद प्राप्त किया ।। १०५३ ।।
Janardan! It was a long time ago that Indra worshipped the Digambar Mahadevji in Kashipuri with devotion. It was only by worshipping Mahadevji that he attained the position of Devraj Indra.



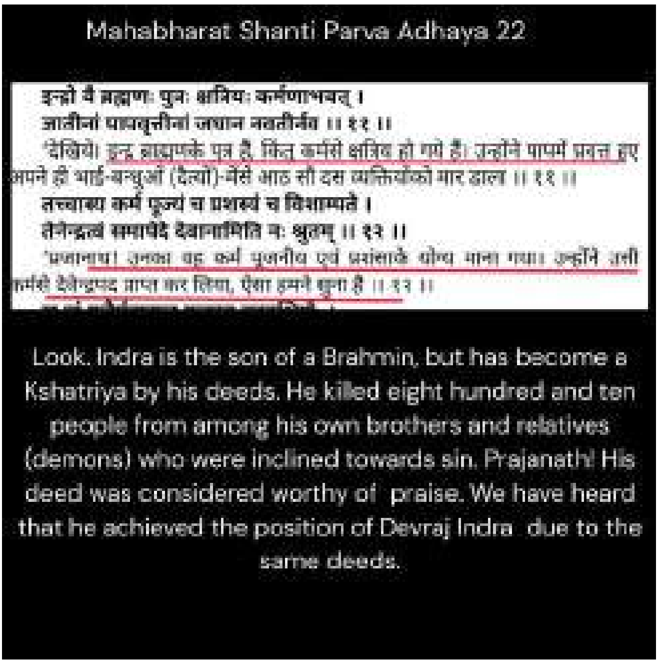
Mahabharat Shanti Parva Adhaya 22

'देखिये। इन्द्र ब्राह्मणके पुत्र हैं, किंतु कर्मसे क्षत्रिय हो गये हैं। उन्होंने पापमें प्रवृत्त हुए अपने ही भाई-बन्धुओं (दैत्यों)-मेंसे आठ सौ दस व्यक्तियोंको मार डाला ।। ११ ।।

'प्रजानाथ! उनका वह कर्म पूजनीय एवं प्रशंसाके योग्य माना गया। उन्होंने उसी कर्मसे देवेन्द्रपद प्राप्त कर लिया, ऐसा हमने सुना है ।

Look. Indra is the son of a Brahmin, but has become a Kshatriya by his deeds. He killed eight hundred and ten people from among his own brothers and relatives (demons) who

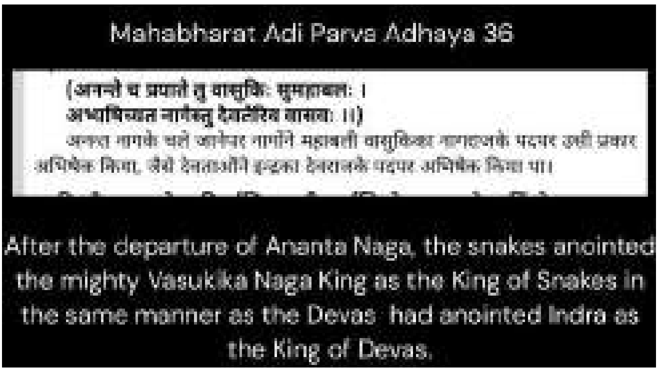
were inclined towards sin. Prajanath! His deed was considered worthy of praise. We have heard that he achieved the position of Devraj Indra due to the same deeds.



Mahabharat Adi Parva Adhaya 36

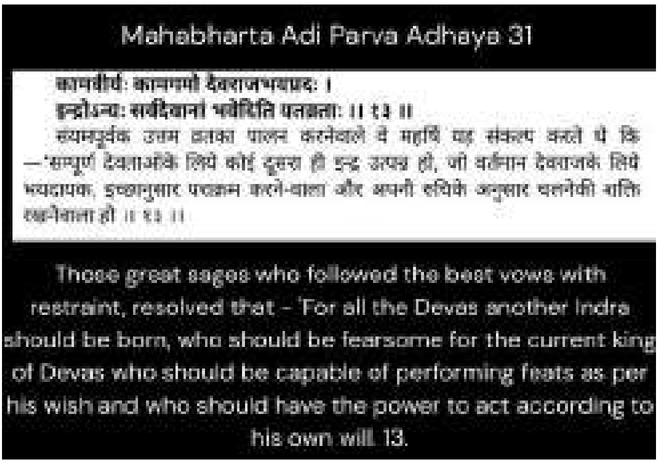
अनन्त नागके चले जानेपर नागोंने महाबली वासुकिका नागराजके पदपर उसी प्रकार अभिषेक किया, जैसे देवताओंने इन्द्रका देवराजके पदपर अभिषेक किया था।

After the departure of Ananta Naga, the snakes anointed the mighty Vasukika Naga King as the King of Snakes in the same manner as the Devas had anointed Indra as the King of Devas.



Mahabharta Adi Parva Adhaya 31

संयमपूर्वक उत्तम व्रतका पालन करनेवाले वे महर्षि यह संकल्प करते थे कि – 'सम्पूर्ण देवताओंके लिये कोई दूसरा ही इन्द्र उत्पन्न हो, जो वर्तमान देवराजके लिये भयदायक, इच्छानुसार पराक्रम करने वाला और अपनी रुचिके अनुसार चलनेकी शक्ति रखनेवाला हो ।। १३ ।।
Those great sages who followed the best vows with restraint, resolved that – 'For all the Devas another Indra should be born, who should be fearsome for the current king of Devas who should be capable of performing feats as per his wish and who should have the power to act according to his own will. 13.



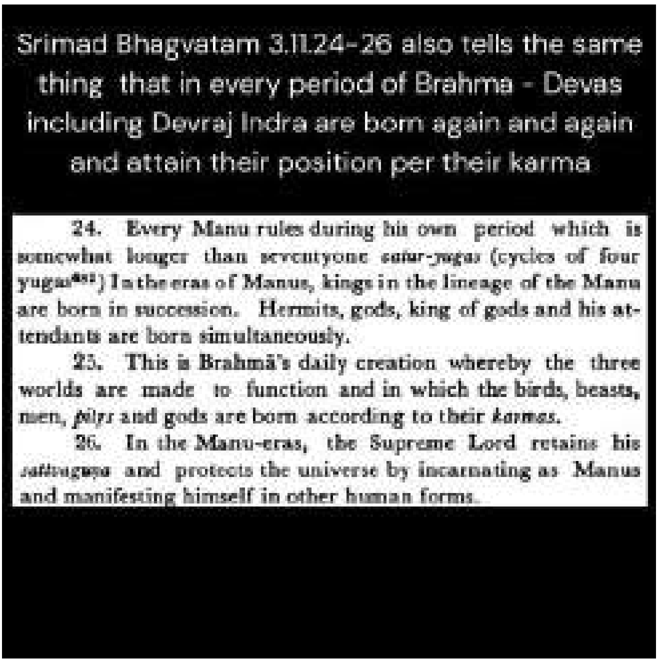
Atharva Veda 11/7/11 states only By Brahmacharya one can become Devas including Devraj Indra

इस स्वर्ग के नीचे एक सूर्यात्मक अग्नि है और दूसरी पृथ्वी के ऊपर है. इस स्वर्ग और धरती के मध्य दोनों अग्नियां आपस में मिल कर उदय होती हैं. उन सूर्य और अग्नि से संबंधित किरणें धरती और स्वर्ग के मध्य आश्रय लेती हैं. ब्रह्मचारी अपने तप की महिमा से उन का देवता बनता है.

Beneath this heaven, there is a solar fire, and another exists above the earth. Between heaven and earth, these two fires unite and rise together. The rays associated with that sun and fire take refuge in the space between earth and heaven. Through the greatness of his austerity (tapas), the Brahmachari becomes the Devas

Srimad Bhagvatam 3.11.24-26 also tells the same thing that in every period of Brahma – Devas including Devraj Indra are born again and again and attain their position per their karma

24. Every Manu rules during his own period which is somewhat longer than seventyone catur-yugas (cycles of four yugas682) In the eras of Manus, kings in the lineage of the Manu are born in succession. Hermits, gods, king of gods and his at-tendants are born simultaneously.
25. This is Brahma's daily creation whereby the three worlds are made to function and in which the birds, beasts, men, pitrs and gods are born according to their kaimas.
26. In the Manu-eras, the Supreme Lord retains his sattvaguna and protects the universe by incarnating as Manus and manifesting himself in other human forms.



24. Every Manu rules during his own period which is somewhat longer than seventyone *catur-yugas* (cycles of four yugas[821]) In the eras of Manus, kings in the lineage of the Manu are born in succession. Hermits, gods, king of gods and his attendants are born simultaneously.

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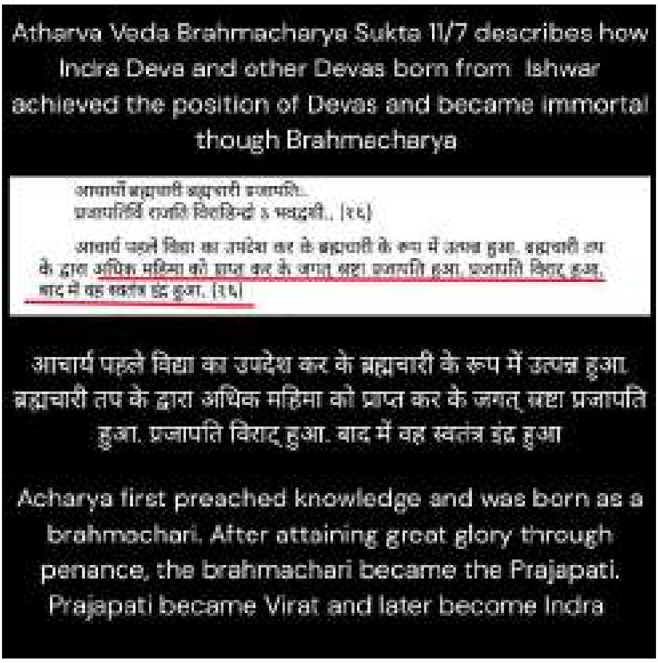
26. In the Manu-eras, the Supreme Lord retains his *sattvaguṇa* and protects the universe by incarnating as Manus and manifesting himself in other human forms.

Atharva Veda Brahmacharya Sukta 11/7 describes how Indra Deva and other Devas born from Ishwar achieved the position of Devas and became immortal though Brahmacharya

आचार्य पहले विद्या का उपदेश कर के ब्रह्मचारी के रूप में उत्पन्न हुआ. ब्रह्मचारी तप के द्वारा अधिक महिमा को प्राप्त कर के जगत् स्रष्टा प्रजापति हुआ. प्रजापति विराट् हुआ. बाद में वह स्वतंत्र इंद्र हुआ

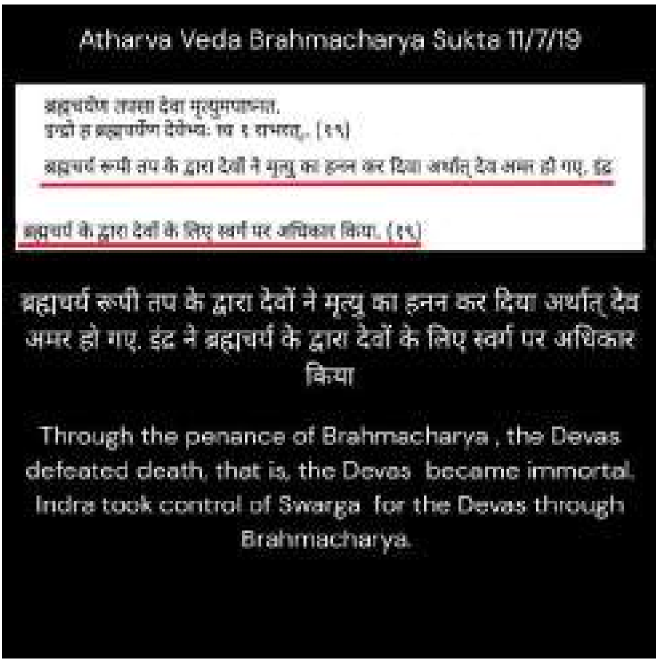
Acharya first preached knowledge and was born as a brahmachari. After attaining great glory through penance, the brahmachari became the Prajapati. Prajapati became Virat and later become Indra



Atharva Veda Brahmacharya Sukta 11/7/19

ब्रह्मचर्य रूपी तप के द्वारा देवों ने मृत्यु का हनन कर दिया अर्थात् देव अमर हो गए. इंद्र ने ब्रह्मचर्य के द्वारा देवों के लिए स्वर्ग पर अधिकार किया

Through the penance of Brahmacharya , the Devas defeated death, that is, the Devas became immortal. Indra took control of Swarga for the Devas through Brahmacharya.



Atharva Veda 11/7/7

उस ब्रह्मचारी ने ब्राह्मण जाति के जल अर्थात् गंगा आदि नदियों ो, स्वर्ग आदि लोकों को, प्रजाओं की सृष्टि करने वाले

प्रजापति को तथा प्रजापति के बाद सृष्टि की रचना करने वाले परमेष्ठी को उत्पन्न किया. वह ब्रह्मचारी मृत्यु रहित ब्रह्म की सत्ता, रज, तमोगुण वाली प्रकृति में गर्भ बन कर सब को जन्म देता है. उस ने तप के बल से इंद्र हो कर देवों के विरोधी असुरों का विनाश किया.

“That Brahmachari created the sacred waters of the Brahmin class, such as the Ganga and other rivers, the heavenly realms, the Prajapatis who created living beings, and thereafter, the supreme creator (Parameshthi) who continued the creation. That Brahmachari, being the immortal essence of Brahman, enters into nature—which is endowed with the qualities of rajas (activity) and tamas (inertia)—as a womb, and gives birth to all. Through the power of his Brahmacharya , he became Indra and destroyed the Asuras who opposed the Devas .”

Atharva Veda 11/7/7

उस ब्रह्मचारी ने ब्राह्मण जाति के जल अर्थात् गंगा आदि नदियों को, स्वर्ग आदि लोकों को, प्रजाओं की सृष्टि करने वाले प्रजापति को तथा प्रजापति के बाद सृष्टि की रचना करने वाले परमेष्ठी को उत्पन्न किया. वह ब्रह्मचारी मृत्यु रहित ब्रह्म की सत्ता, रज, तमोगुण वाली प्रकृति में गर्भ बन कर सब को जन्म देता है. उस ने तप के बल से इंद्र हो कर देवों के विरोधी असुरों का विनाश किया.

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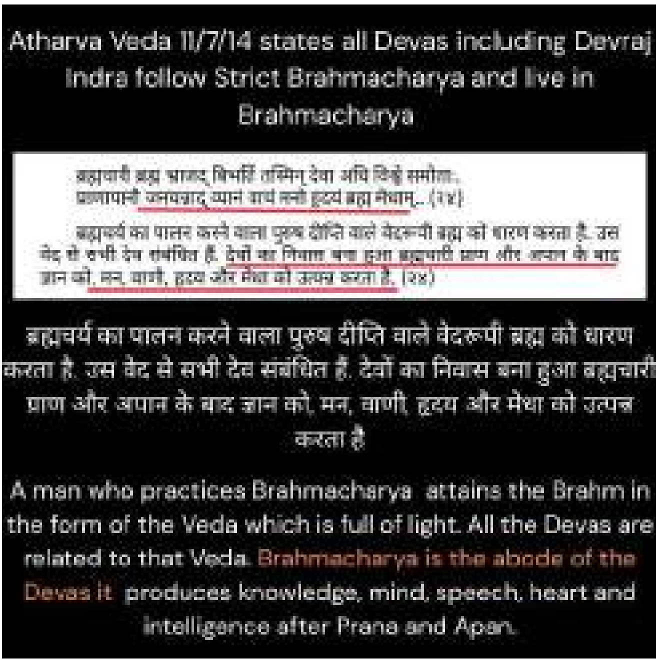
Atharva Veda 11/7/14 states all Devas including Devraj Indra follow Strict Brahmacharya and live in Brahmacharya

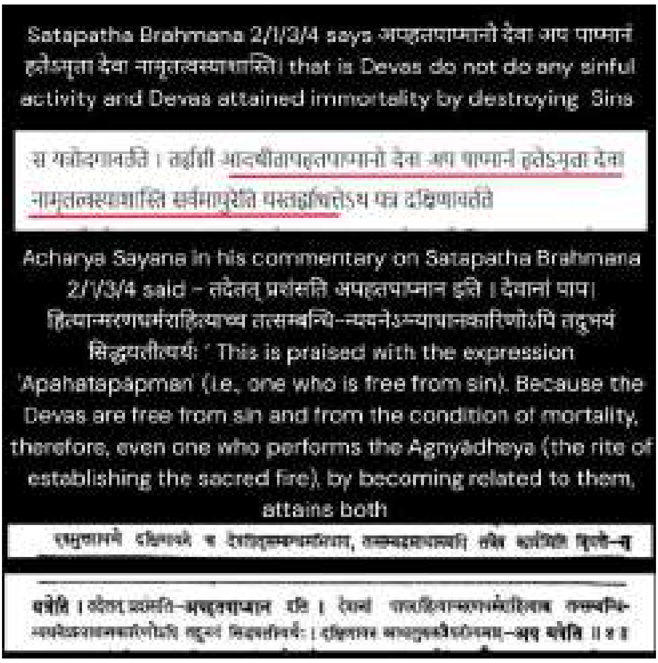
ब्रह्मचर्य का पालन करने वाला पुरुष दीप्ति वाले वेदरूपी ब्रह्म को धारण करता है. उस वेद से सभी देव संबंधित हैं. देवों का निवास बना हुआ ब्रह्मचारी प्राण और अपान के बाद ज्ञान को, मन, वाणी, हृदय और मेधा को उत्पन्न करता है

A man who practices Brahmacharya attains the Brahm in the form of the Veda which is full of light. All the Devas are related to that Veda. Brahmacharya is the abode of the Devas it produces knowledge, mind, speech, heart and intelligence after Prana and Apan.



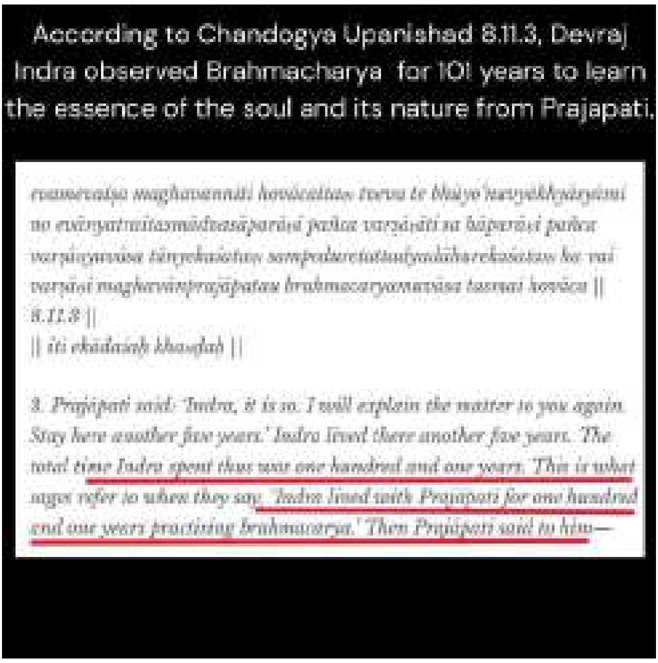
Satapatha Brahmana 2/1/3/4 says **अपहतपाप्मानो देवा अप पाप्मानं हतेऽमृता देवा नामृतत्वस्याशास्ति।** that is Devas do not do any sinful activity and Devas attained immortality by destroying Sins

Acharya Sayana in his commentary on Satapatha Brahmana 2/1/3/4 said – **तदेतत् प्रशंसति अपहतपाप्मान इति । देवानां पाप। हित्यान्मरणधर्मराहित्याच्च तत्सम्बन्धि-न्ययनेऽग्न्याधानकारिणोऽपि तदुभयं सिद्ध्यतीत्यर्थः** ' This is praised with the expression 'Apahatapāpman' (i.e., one who is free from sin). Because the Devas are free from sin and from the condition of mortality, therefore, even one who performs the Agnyādheya (the rite of establishing the sacred fire), by becoming related to them, attains both



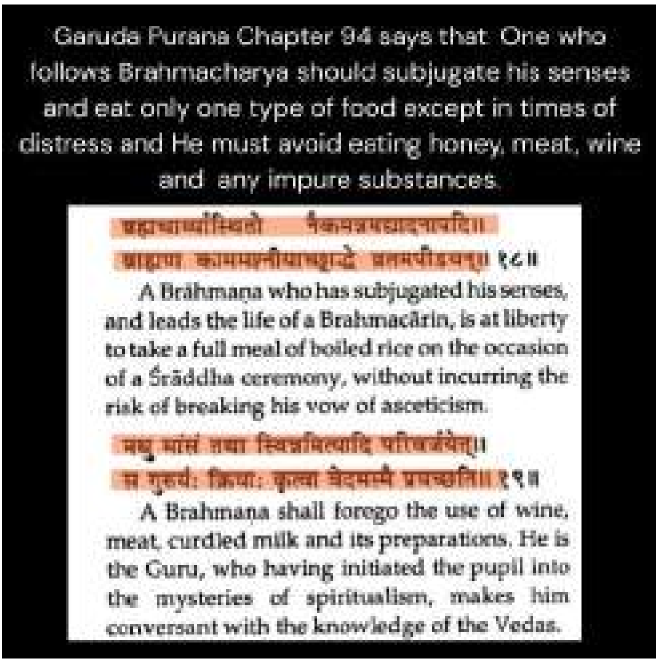
According to Chandogya Upanishad 8.11.3, Devraj Indra observed Brahmacharya for 101 years to learn the essence of the soul and its nature from Prajapati.

Prajāpati said: 'Indra, it is so. I will explain the matter to you again. Stay here another five years.' Indra lived there another five years. The total time Indra spent thus was one hundred and one years. This is what sages refer to when they say, 'Indra lived with Prajāpati for one hundred and one years practising brahmacarya.' Then Prajapati said to him-



Garuda Purana Chapter 94 says that One who follows Brahmacharya should subjugate his senses and eat only one type of food except in times of distress and He must avoid eating honey, meat, wine and any impure substances.

ब्रह्मचार्य्यास्थितो ब्राह्मण काममश्नीयाच्छ्राद्धे व्रतमपीडयन् ॥ १८॥
A Brāhmaṇa who has subjugated his senses, and leads the life of a Brahmacārin, is at liberty to take a full meal of boiled rice on the occasion of a Śrāddha ceremony, without incurring the risk of breaking his vow of asceticism.
मधु मांसं तथा स्विन्नमित्यादि परिवर्जयेत्।। स गुरुर्यः क्रियाः कृत्वा वेदमस्मै प्रयच्छति ॥ १९॥
A Brahmaṇa shall forego the use of wine, meat, curdled milk and its preparations. He is the Guru, who having initiated the pupil into the mysteries of spiritualism, makes him conversant with the knowledge of the Vedas.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ब्रह्मचार्य्यास्थितो नैकमन्नमद्यादनापदि।।
ब्राह्मण काममश्नीयाच्छ्राद्धे व्रतमपीडयन्॥ १८॥
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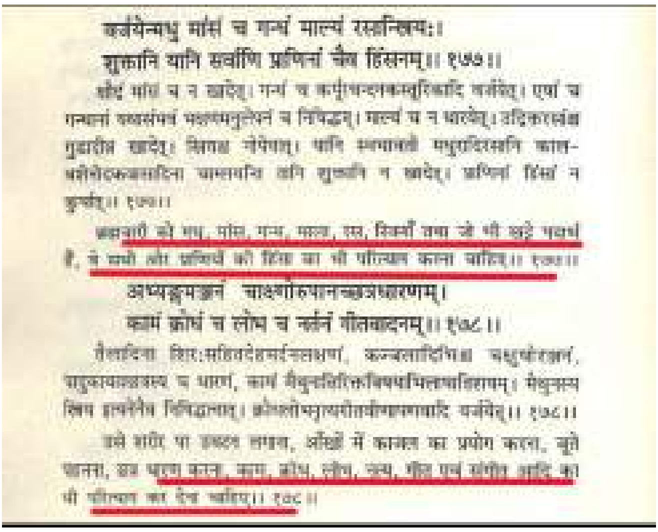
Manusmriti (2.177-2.180) on Brahmacharya

वर्जयेन्मधु-मांसं च गन्धं माल्यं रसान् स्त्रियः। शुक्तानि यानि सर्वाणि प्राणिनां चैव हिंसनम्॥अभ्यङ्गमञ्जनं चाक्ष्णोरुपानच्छत्रधारणम्।

कामं क्रोधं च लोभं च नर्तनं गीतवादनम्॥द्यूतं च जनवादं च परिवादं तथाऽनृतम्। स्त्रीणां च प्रेक्षणालम्बसुपघातं परस्य च॥

एकः शयीते सर्वत्र न रेतः स्कन्दयेत् क्वचित्। कामाद्धि स्कन्दयन् रेतो हिनस्ति व्रतमात्मनः॥

Brahmachari should avoid intoxicants, meat, perfumes, garlands, and pleasurable foods, as well as all fermented substances and violence towards living beings. He should abstain from massaging with oils, applying collyrium (eye-liners), using footwear, or carrying umbrellas.One should renounce lust, anger, greed, dancing, singing, playing musical instruments, gambling, slandering, lying, and gossiping .He should avoid looking at or touching women, harming others, and should sleep alone.A Brahmachari must never waste his semen due to lust, as it destroys his vow of celibacy.



वर्जयेन्मधु मांसं च गन्धं माल्यं रसान्स्त्रियः।
शुक्तानि यानि सर्वाणि प्राणिनां चैव हिंसनम्॥ १७७॥

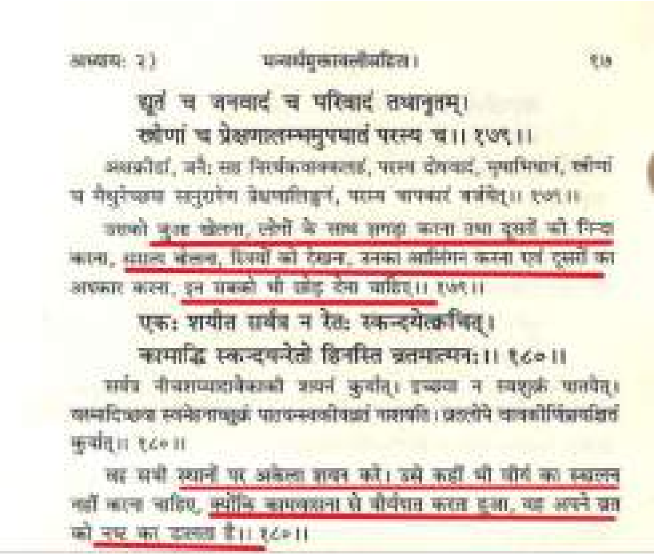
[illegible] ॥ १७७॥

ब्रह्मचारी को मद्य, मांस, गन्ध, माला, रस, स्त्रियाँ तथा जो भी खट्टे पदार्थ हैं, वे सभी और प्राणियों की हिंसा का भी परित्याग करना चाहिए॥ १७७॥

अभ्यङ्गमञ्जनं चाक्ष्णोरुपानच्छत्रधारणम्।
कामं क्रोधं च लोभं च नर्तनं गीतवादनम्॥ १७८॥

[illegible] ॥ १७८॥

उसे शरीर पर उबटन लगाना, आँखों में काजल का प्रयोग करना, जूते पहनना, छत्र धारण करना, काम, क्रोध, लोभ, नृत्य, गीत एवं संगीत आदि का भी परित्याग कर देना चाहिए॥ १७८॥



अध्यायः २] मन्वर्थमुक्तावलीसहिता। [illegible]

द्यूतं च जनवादं च परिवादं तथानृतम्।
स्त्रीणां च प्रेक्षणालम्भमुपघातं परस्य च॥ १७९॥

[illegible] ॥ १७९॥

उसको जुआ खेलना, लोगों के साथ झगड़ा करना तथा दूसरों की निन्दा करना, असत्य बोलना, स्त्रियों को देखना, उनका आलिंगन करना एवं दूसरों का अपकार करना, इन सबको भी छोड़ देना चाहिए॥ १७९॥

एकः शयीत सर्वत्र न रेतः स्कन्दयेत्क्वचित्।
कामाद्धि स्कन्दयन्रेतो हिनस्ति व्रतमात्मनः॥ १८०॥

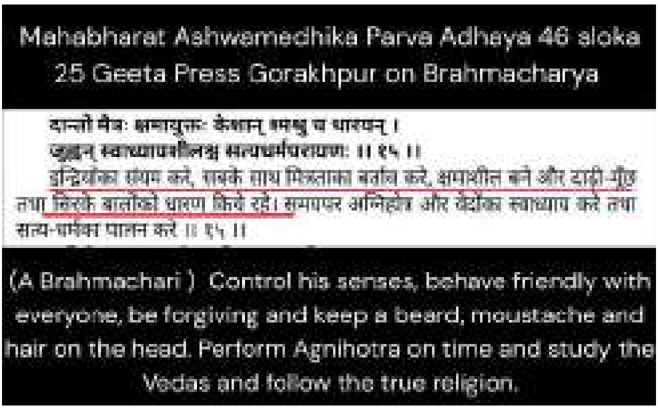
[illegible] ॥ १८०॥

वह सभी स्थानों पर अकेला शयन करे। उसे कहीं भी वीर्य का स्खलन नहीं करना चाहिए, क्योंकि कामवासना से वीर्यपात करता हुआ, वह अपने व्रत को नष्ट कर डालता है॥ १८०॥

Mahabharat Ashwamedhika Parva Adhaya 46 sloka 25 Geeta Press Gorakhpur on Brahmacharya

इन्द्रियोंका संयम करे, सबके साथ मित्रताका बर्ताव करे, क्षमाशील बने और दाढ़ी-मूँछ तथा सिरके बालोंको धारण किये रहे। समयपर अग्निहोत्र और वेदोंका स्वाध्याय करे तथा सत्य-धर्मका पालन करे ।। १५ ।

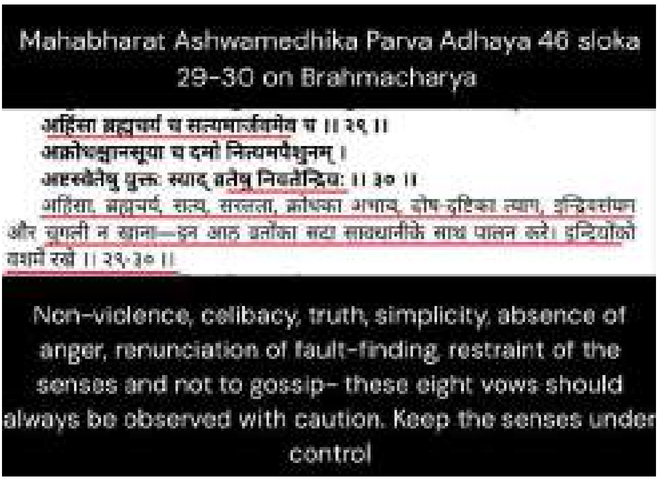
(A Brahmachari) Control his senses, behave friendly with everyone, be forgiving and keep a beard, moustache and hair on the head. Perform Agnihotra on time and study the Vedas and follow the true religion



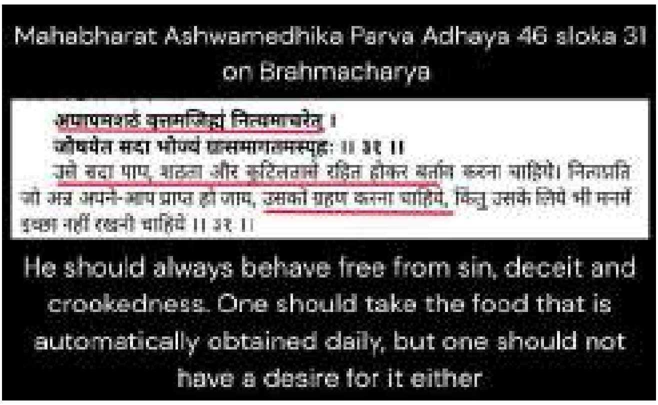
Mahabharat Ashwamedhika Parva Adhaya 46 sloka 29-30 on Brahmacharya

अहिंसा, ब्रह्मचर्य, सत्य, सरलता, क्रोधका अभाव, दोष-दृष्टिका त्याग, इन्द्रियसंयम और चुगली न खाना- इन आठ व्रतोंका सदा सावधानीके साथ पालन करे। इन्द्रियोंको वशमें रखे ।। २९-३० ।।

Non-violence, celibacy, truth, simplicity, absence of anger, renunciation of fault-finding, restraint of the senses and not to gossip- these eight vows should always be observed with caution. Keep the senses under control

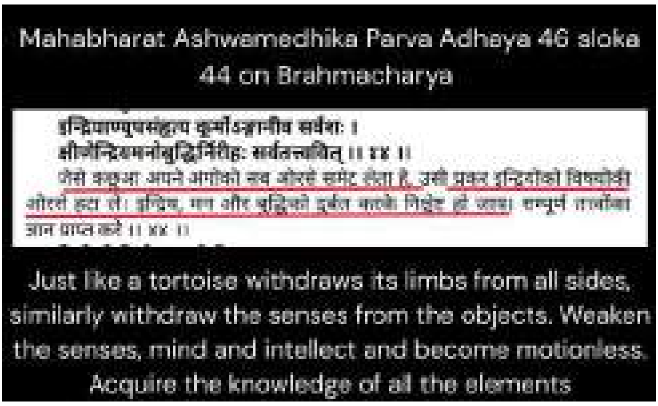


Mahabharat Ashwamedhika Parva Adhaya 46 sloka 31 on Brahmacharya
अपापमशठं वृत्तमजिह्मं नित्यमाचरेत् । जोषयेत सदा भोज्यं ग्रासमागतमस्पृहः ।। ३१ ।।
उसे सदा पाप, शठता और कुटिलतासे रहित होकर बर्ताव करना चाहिये। नित्यप्रति जो अन्न अपने-आप प्राप्त हो जाय, उसको ग्रहण करना चाहिये, किंतु उसके लिये भी मनमें इच्छा नहीं रखनी चाहिये ।। ३१ ।।
He should always behave free from sin, deceit and crookedness. One should take the food that is automatically obtained daily, but one should not have a desire for it either



Mahabharat Ashwamedhika Parva Adhaya 46 sloka
44 on Brahmacharya
इन्द्रियाण्युपसंहृत्य कूर्मोऽङ्गानीव सर्वशः ।
क्षीणेन्द्रियमनोबुद्धिर्निरीहः सर्वतत्त्ववित् ।। ४४ ।।
जैसे कछुआ अपने अंगोंको सब ओरसे समेट लेता है, उसी प्रकर इन्द्रियोंको विषयोंकी ओरसे हटा ले। इन्द्रिय, मन और बुद्धिको दुर्बल करके निश्चेष्ट हो जाय। सम्पूर्ण तत्त्वोंका ज्ञान ाप्त करे ।। ४४ ।।

Just like a tortoise withdraws its limbs from all sides, similarly withdraw the senses from the objects. Weaken the senses, mind and intellect and become motionless.
Acquire the knowledge of all the elements



Sex occurs in 8 ways – thinking, discussing, dalliance, looking, secret talks, decision, attempt & intercourse. Brahmchārī should avoid all – Dakhsa Samhita chapter 7

ब्रह्मचर्य की सदा रक्षा करे । मैथुन अपने आप में आठ प्रकार का है।
स्त्री का स्मरण करना, उसकी चर्चा करना, उसके साथ क्रीडा करना, उसे देखते रहना, उसके साथ छुप कर बातें करना, उसके साथ संभोग का विचार करना, उसके साथ संभोग के लिये प्रयास करना, और संभोग के कार्य को निष्पन्न करना – विचारक लोग यह आठ प्रकार का मैथुन बताते हैं ।

[A Yogin] should always preserve his Brahma-charyya [celibacy]. Sexual intercourse is of eight sorts:-vis, thinking of a woman, talking [about it], dalliance with a woman, looking at a woman with an impure desire), speaking to her secretly, determination [for holding a sexual congress), persistent endeavour [for doing it) and the actual deed. The learned hold that these are the eight divisions of sexual inter-course. (31-32).

ब्रह्मचर्यं सदा रक्षेदष्टधा मैथुनं पृथक् ।
स्मरणं कीर्तनं केलिः प्रेक्षणं गुह्यभाषणम् ॥३१॥
सङ्कल्पोऽध्यवसायश्च क्रियानिष्पत्तिरेव च ।
एतन्मैथुनमष्टाङ्गं प्रवदन्ति मनीषिणः ॥३२॥

ब्रह्मचर्य की सदा रक्षा करे। मैथुन अपने आप में आठ प्रकार का है। स्त्री का स्मरण करना, उसकी चर्चा करना, उसके साथ क्रीडा करना, उसे देखते रहना, उसके साथ छुप कर बातें करना, उसके साथ संभोग का विचार करना, उसके साथ संभोग के लिये प्रयास करना, और संभोग के कार्य को निष्पन्न करना - विचारक लोग यह आठ प्रकार का मैथुन बताते हैं।

–न ध्यातव्यं न वक्तव्यं न कर्तव्यं कदाचन ।
एतैः सर्वैः सुसम्पन्नो यतिर्भवति नेतरः ॥३३॥

न स्त्री का ध्यान करना चाहिये, न उससे वार्तालाप करना चाहिये और न कभी संभोग करना चाहिये। इन बातों से भली प्रकार सम्पन्न मनुष्य ही संन्यासी होता है, अन्य नहीं।

[A *Yogin*] should always preserve his *Brahmacharyya* [celibacy]. Sexual intercourse is of eight sorts:—*viz.*, thinking of a woman, talking [about it], dalliance with a woman, looking [at a woman with an impure desire], speaking to her secretly, determination [for holding a sexual congress], persistent endeavour [for doing it] and the actual deed. The learned hold that these are the eight divisions of sexual intercourse. (31—32)

This should never be thought or spoken of, nor should it ever be done. One, who has mastered all these propensities, is a *Yatin*, and none else. (33)

All these Rules and Restrictions like behaving free from sin , Non-violence, celibacy, truth, simplicity, absence of anger, renunciation of fault-finding, restraint of the senses and not to gossip and keeping senses under control and behaving friendly with everyone, forgiving and avoiding intoxicants, meat, perfumes, garlands, and pleasurable foods, as well as all fermented substances and violence towards living beings and avoiding contact with Parstree are part of Brahmacharya and practiced by all Devas including Devraj Indra as part of their vow of Brahmacharya which gives them their powers and Devatva

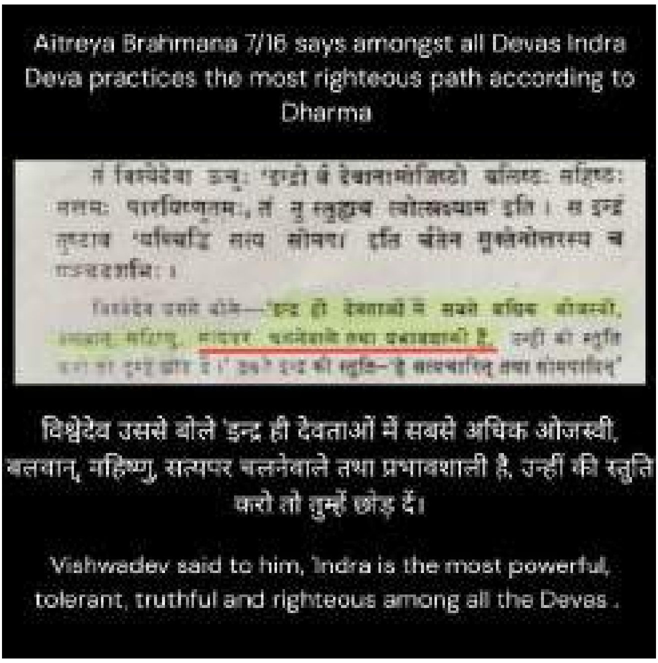
Atharva Veda Brahmacharya Sukta 11/7 – ब्रह्मचर्य रूपी तप के द्वारा देवों ने मृत्यु का हनन कर दिया अर्थात् देव अमर हो गए. इंद्र ने ब्रह्मचर्य के द्वारा देवों के लिए स्वर्ग पर अधिकार किया . Through the penance of Brahmacharya , the Devas defeated death, that is, the Devas became immortal. Indra

took control of Swarga for the Devas through Brahmacharya.

Aitreya Brahmana 7/16 says amongst all Devas Indra Deva practices the most righteous path according to Dharma

विश्वेदेव उससे बोले 'इन्द्र ही देवताओं में सबसे अधिक ओजस्वी, बलवान्, महिष्णु, सत्यपर चलनेवाले तथा प्रभावशाली है, उन्हीं की स्तुति करो तो तुम्हें छोड़ दें।

Vishwadev said to him, 'Indra is the most powerful, tolerant, truthful and righteous among all the Devas .



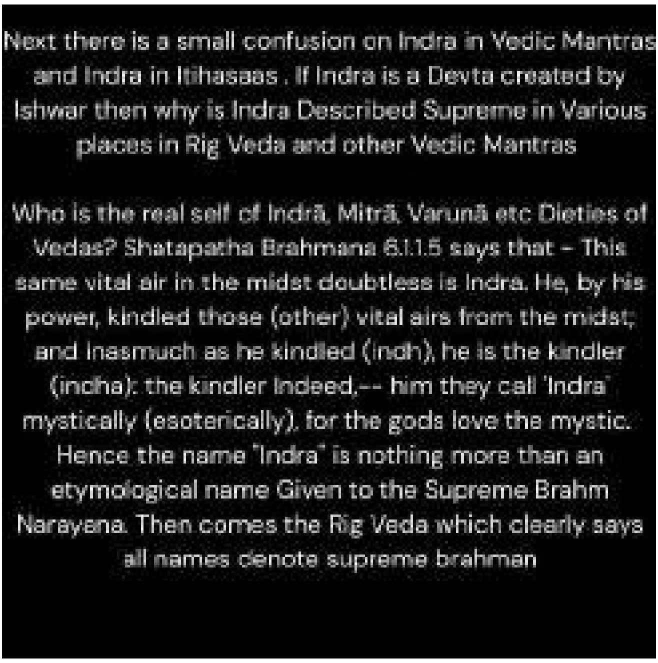
These pramans must be enough to prove that Indra Deva cannot be lusty or adulterous

with other men wives or commit any unrighteous act because that will violate his Brahmacharya path and path of righteousness make him fall from the Indrapad and take away his immortality and powers

Next there is a small confusion on Indra in Vedic Mantras and Indra in Itihasaas . If Indra is a Devta created by Ishwar then why is Indra Described Supreme in Various places in Rig Veda and other Vedic Mantras

Who is the real self of Indrā, Mitrā, Varunā etc Dieties of Vedas? Shatapatha Brahmana 6.1.1.5 says that ~ This same vital air in the midst doubtless is Indra. He, by his power, kindled those (other) vital airs from the midst; and inasmuch as he kindled (indh), he is the kindler (indha): the kindler Indeed,– him they call 'Indra' mystically (esoterically), for the gods love the mystic.

Hence the name "Indra" is nothing more than an etymological name Given to the Supreme Brahm Narayana. Then comes the Rig Veda which clearly says all names denote supreme brahman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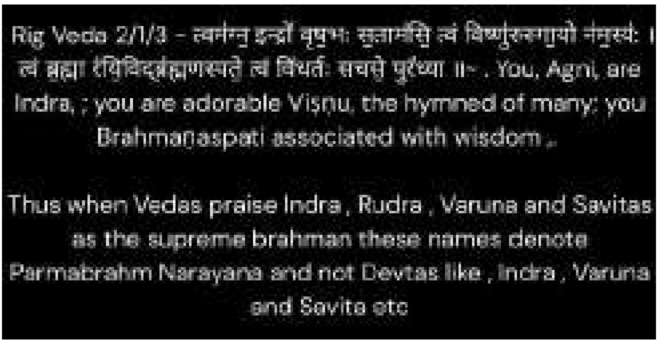
Rig Veda 2/1/3 – **त्वमंग्न इन्द्रों वृषभः सुतामंसि त्वं विष्णुंरुरुगायो नंमुस्यंः । त्वं ब्रह्मा रंयिविद्ब्रह्मणस्पते त्वं विंधर्तः सचसे पुरंध्या ॥~** . You, Agni, are Indra, ; you are adorable Viṣṇu, the hymned of many; you rahmaṇaspati associated with wisdom ,.

Thus when Vedas praise Indra , Rudra , Varuna and Savitas as the supreme brahman these names denote Parmabrahm Narayana and not Devtas like , Indra , Varuna and Savita etc



Rig Veda 2/1/3 – त्वमग्न इन्द्रो वृषभः सतामसि त्वं विष्णुरुरुगायो नमस्यः । त्वं ब्रह्मा रयिविद्ब्रह्मणस्पते त्वं विधर्तः सचसे पुरंध्या ॥~ . You, Agni, are Indra, ; you are adorable Viṣṇu, the hymned of many; you Brahmaṇaspati associated with wisdom ,.

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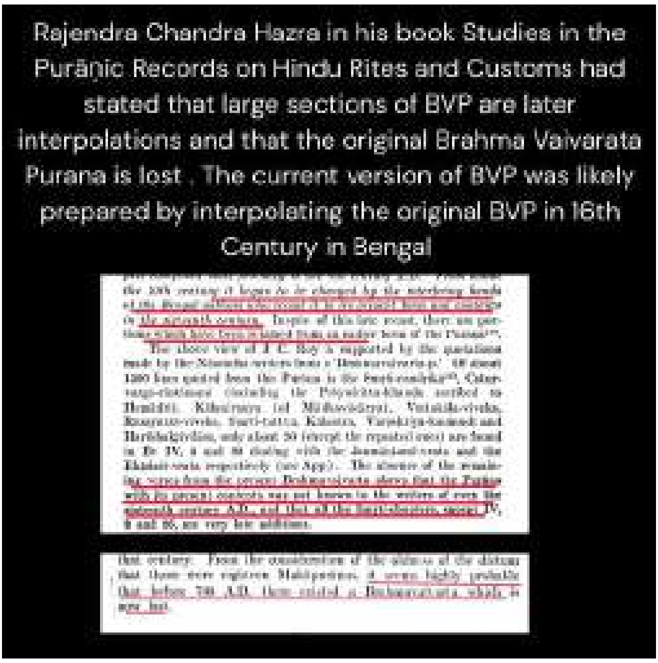
Allegations –

📚Brahma Viavarta Purana Krishna Janma Khanda 14.45-51📚
now I am going to narrate the story of Rambha to you, Rambha was born in the land of Bharata as daughter of Sucandara..the king Sucandara gave away his daughter in marriage to Janamejaya along with several riches… The king enjoyed her company at several places. Once the king started and Asvamedha sacrifice. At that point of time Indra stole away the sacrificial horse and concealed himself in the royal palaces. Thinking that the Sacrificial horse would be quite beautiful she went to the stable alone playfully. On reaching the horse, Indra appeared on the scene and forcibly. enjoyed her company. He had sex with her in spite of her objecting to it. After the performance, Indra was fainted and he lost the senses about the day or night. The beautiful ladies coming in touch with Indra ended her life and Indra getting terrified from the king went back to the heaven.”

Refutation-

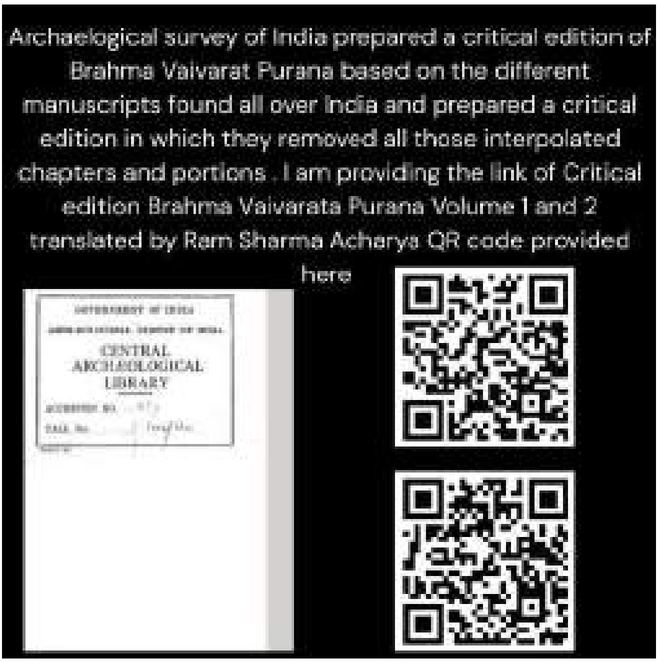
Rajendra Chandra Hazra in his book Studies in the Purāṇic Records on Hindu Rites and Customs had stated that large sections of BVP are later interpolations and that the original Brahma Vaivarata Purana is lost. The current version of BVP was likely prepared by interpolating the original BVP in 16th Century ı Bengal.



Archaelogical survey of India prepared a critical edition of Brahma Vaivarat Purana based on the different manuscripts found all over India and prepared a critical edition in which they removed all those interpolated chapters and portions. I am providing the link of Critical edition Brahma Vaivarata Purana Volume 1 and 2 translated by Ram Sharma Acharya QR code provided here

https://archive.org/details/in.ernet.dli.2015.552557

https://archive.org/details/in.ernet.dli.2015.552558



In Interpolated ManuScript of Brahma Vaivarta Purana chapter 14 it begins with the slokas
एकदा नन्दपत्नी च स्नानार्थं यमुनां ययौ। गव्यपूर्ण गृहं दृष्ट्वा
ाहास मधुसूदनः ।।१।। दधिदुग्धाज्यतक्रं च नवनीतं मनोरमम्।
ृहस्थितं च यत्किंचिच्चखाद मधुसूदनः ।।२।।

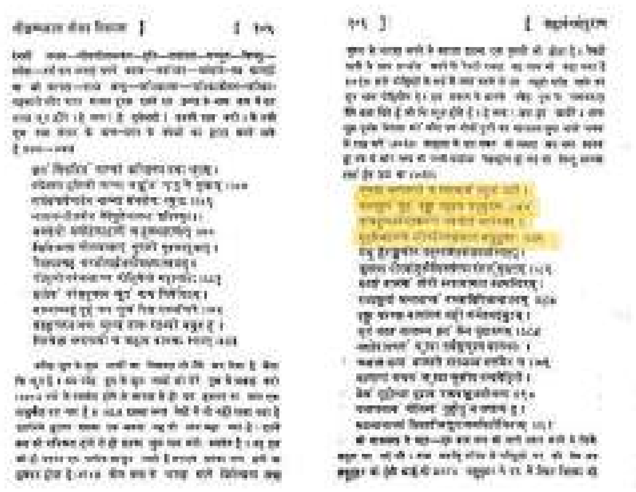
अथ चतुर्दशोऽध्यायः

Chapter-14

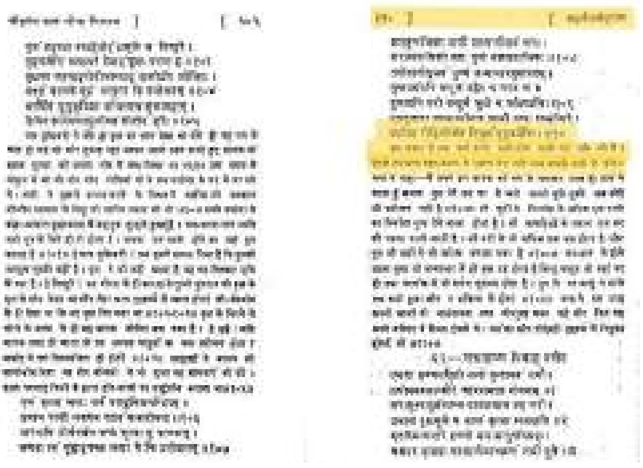
Uprooting of Arjuna tree

एकदा नन्दपत्नी च स्नानार्थं यमुनां ययौ।
गव्यपूर्णं गृहं दृष्ट्वा जहास मधुसूदनः॥१॥
दधिदुग्धाज्यतक्रं च नवनीतं मनोरमम्।
गृहस्थितं च यत्किंचिच्चखाद मधुसूदनः॥२॥

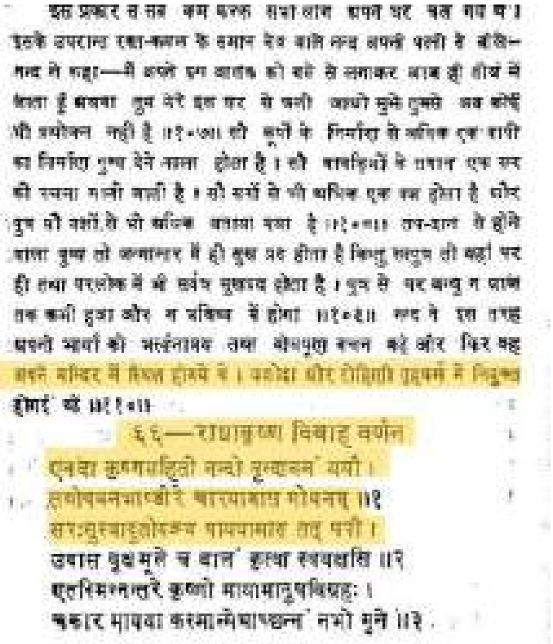
In ASI Manuscript these slokas of chapter 14 of Interpolated Brahma Vaivarta Purana occur in chapter 66 slokas 84 onwards in ASI Manuscript translated by Shri Ram Sharma Acharya .



These slokas continue in Chapter 66 of ASI Manuscript of Brahma Vaivarta Purana upto slokas 101 which is total 17 slokas from Interpolated Manuscript and no more slokas from Interpolated Manuscript are continued in ASI Manuscript proving that slokas 45-51 are interpolated



Even the Next Adhaya talks about Radha-
rishna Vivah and not about any such thing



६६—राधाकृष्ण विवाह वर्णन

Allegations-

📚Devi Bhagavatham Purana 9.40.13-25📚
In ancient days, Indra the Lord of the three worlds, intoxicated with wine and becoming lustful and shameless, began to enjoy Rambhâ in a lonely grove. After having enjoyed her, he became attracted to her; his mind being wholly drawn to her, he remained there in that forest, his mind becoming very passionate."

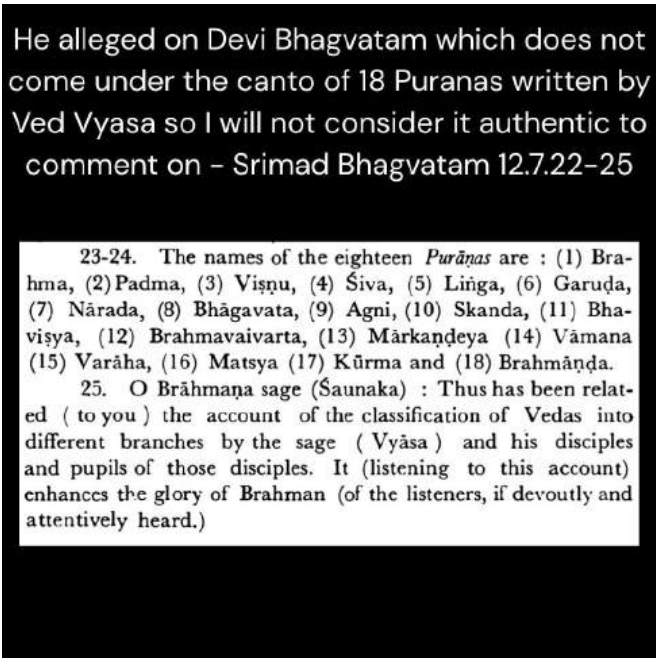
Refutation–

He alleged on Devi Bhagvatam which does not come under the canto of 18 Puranas written by Ved Vyasa so I will not consider it authentic to comment on – Srimad Bhagvatam 12.7.22-25

Srimad Bhagvatam 12.7.22-25 – 23-24. The names of the eighteen Purāṇas are: (1) Brahma, (2) Padma, (3) Vişnu, (4) Śiva, (5) Linga,

(6) Garuda, (7) Narada, (8) Bhagavata, (9) Agni, (10) Skanda, (11) Bha-visya, (12) Brahmavaivarta, (13) Markandeya (14) Vāmana (15) Varaha, (16) Matsya (17) Kurma and (18) Brahmanda.

25. O Brahmana sage (Saunaka): Thus has been relat-ed (to you) the account of the classification of Vedas into different branches by the sage (Vyāsa) and his disciples and pupils of those disciples. It (listening to this account) enhances the glory of Brahman (of the listeners, if devoutly and attentively heard.)



23-24. The names of the eighteen *Purāṇas* are : (1) Brahma, (2) Padma, (3) Viṣṇu, (4) Śiva, (5) Liṅga, (6) Garuḍa, (7) Nārada, (8) Bhāgavata, (9) Agni, (10) Skanda, (11) Bhaviṣya, (12) Brahmavaivarta, (13) Mārkaṇḍeya (14) Vāmana (15) Varāha, (16) Matsya (17) Kūrma and (18) Brahmāṇḍa.

25. O Brāhmaṇa sage (Śaunaka) : Thus has been related (to you) the account of the classification of Vedas into different branches by the sage (Vyāsa) and his disciples and pupils of those disciples. It (listening to this account) enhances the glory of Brahman (of the listeners, if devoutly and attentively heard.)

Ludo Rucher in his book the Puranas page 172 dated Devi bhagvatm to be written between 1100-1350 AD and not later than that . He also proposed that the writer of this text must have been a Bengali Shakta Smarta Brahmin

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The question, both in the tradition and in modern scholarship, whether the Devībhāgavata° or the Vaiṣṇava Bhāgavata° is the true and original Śrīmad-bhāgavata° has been discussed under the Bhāgavata°. It should be noted in this connection that the term Devībhāgavata° appears only in the chapter colophons, and in the text of the last two *skandhas;* elsewhere in the text the purāṇa refers to itself either as Bhāgavata° or Śrīmadbhāgavata°, once as Satī° (1.3.41). The text also repeatedly refers to itself as "the best of purāṇas" *(purāṇottama)*, and declares that "there are many other purāṇas devoted to Hari and Rudra, but they are not worth one-sixteenth part of this Devībhāgavata" (12.13.25–26).

Hazra[174] sees arguments both for the Devībhāgavata° having been composed in Bengal and outside Bengal. He therefore concludes that "the author of the Devī-bhāgavata was a Smārta Śākta Brahmin of Bengal and . . . he migrated to Benares (probably because it was the best place of residence for a Devī-worshipper), lived there for a long time, and then wrote the Devī-bhāgavata."

Ramachandran[175] dated the Devībhāgavata° "not later than the 6th century A.D.," based on his belief that the story of the penance of Nara and Nārāyaṇa, as related in the fourth *skandha*, inspired the relief in the Gupta temple at Deogarh. His arguments did not find acceptance with other scholars,[176] and, in general, the text has been dated much later. Farquhar[177] assigned it to his A.D. 900–1350 period. Hazra[178] narrowed the period down to "the eleventh or twelfth century A.D." Lalye[179] proposes a gradual growth of the text, through five different stages which cannot be dated separately; in any case the final stage must have been reached in the eleventh century.

Allegations-

2. Indra raped Ahalya

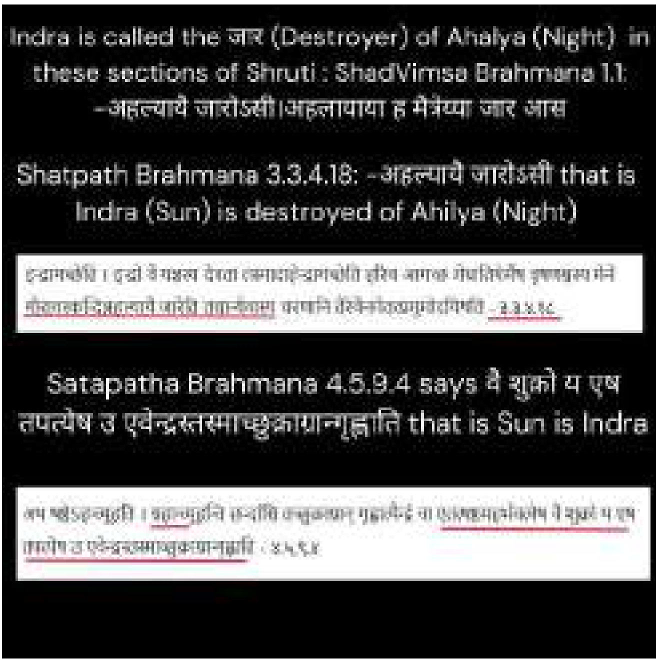
Refutation-

Indra is called the **जार** (Destroyer) of Ahalya (Night) in these sections of Shruti :

ShadVimsa Brahmana 1.1: -**अहल्यायै जारोऽसी। अहलायाया ह मैत्रेय्या जार आस** that is Indra is Destroyer of Ahilya

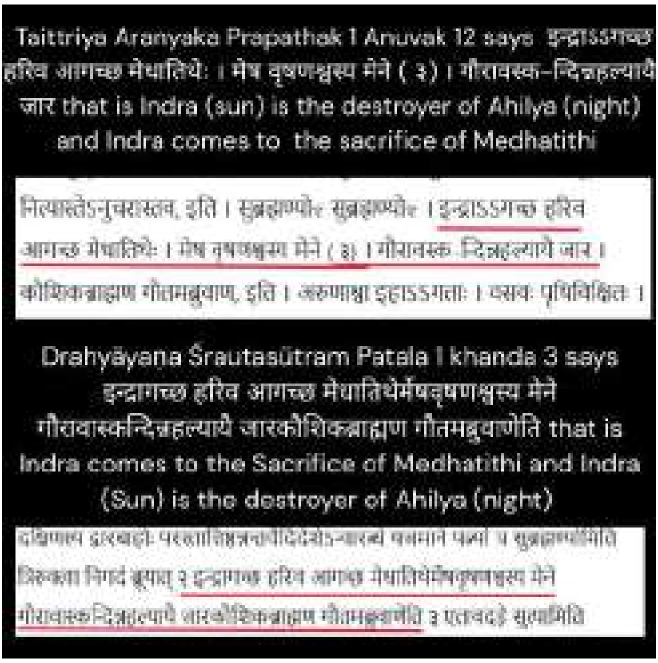
Shatpath Brahmana 3.3.4.18: -**अहल्यायै जारोऽसी** that is Indra (Sun) is destroyed of Ahilya (Night)

Satapatha Brahmana 4.5.9.4 says **वै शुक्रो य एष तपत्येष उ एवेन्द्रस्तस्माच्छुक्राग्रान्गृह्णाति** that is Sun is Indra



Taittriya Aranyaka Prapathak 1 Anuvak 12 says **इन्द्राऽऽगच्छ हरिव आगच्छ मेधातिथेः । मेष वृषणश्वस्य मेने (३) । गौरावस्क-न्दिन्नहल्यायै जार** that is Indra (sun) is the destroyer of Ahilya (night) and Indra comes to the sacrifice of Medhatithi

Drahyāyaṇa Śrautasūtram Patala 1 khanda 3 says **इन्द्रागच्छ हरिव आगच्छ मेधातिथेर्मेषवृषणश्वस्य मेने गौरावास्कन्दिन्नहल्यायै जारकौशिकब्राह्मण गौतमब्रुवाणेति** that is Indra comes to the Sacrifice of Medhatithi and Indra (Sun) is the destroyer of Ahilya (night)

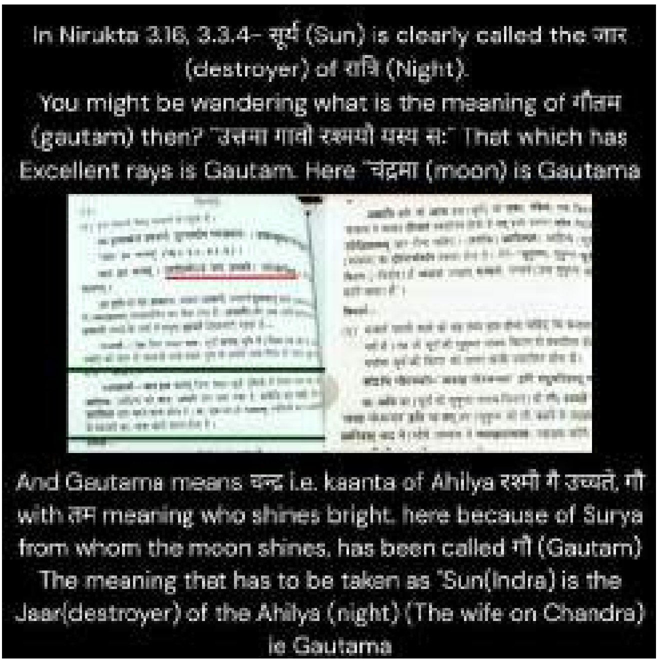


In Nirukta 3.16, 3.3.4- **सूर्य** (Sun) is clearly called the **जार** (destroyer) of **रात्रि** (Night).

You might be wandering what is the meaning f **गौतम** (gautam) then? "**उत्तमा गावो रश्मयो यस्य सः**"

That which has Excellent rays is Gautam. Here "चंद्रमा (moon) is Gautama

And Gautama means चन्द्र i.e. kaanta of Ahilya रश्मी गै उच्यते, गौ with तम meaning who shines bright. here because of Surya from whom the moon shines, has been called गौ (Gautam) The meaning that has to be taken as "Sun(Indra) is the Jaar(destroyer) of the Ahilya (night) (The wife on Chandra) ie Gautama



सुषुम्णः सूर्य्यरश्मिचन्द्रमा गन्धर्व इत्यपि निगमो भवति, सोऽपि गौरुच्यते । सर्वेऽपि रश्मयो गाव उच्यन्ते । – (निरुक्त २।२।२)

सूर्य्यै की सुषुम्णा नामक रश्मि चन्द्रमा को रूप- सम्पन्न बनाती है- यह वैदिक सिद्धान्त है, सो उस रश्मि को 'गो' कहते हैं, अथवा सभी रश्मियों का नाम 'गौ' है

The sunray named Sushumna, directed toward the moon, makes it beautiful and radiant — this is a Vedic principle. That ray is called 'go', or alternatively, all rays are referred to as 'gau'.

वेद में आदित्य (सूर्य) को ही जार कहते हैं क्योंकि वह रात को जीणं परिसमाप्त खत्म करने वाला है।

(b) In the Vedas, Āditya (the Sun) is called a 'jāra' (lover/Destroyer), because he brings the night (symbol of decay or darkness) to an end — that is, he destroys or finishes it."

सुषुम्णः सूर्य्यरश्मिचन्द्रमा गन्धर्व इत्यपि निगमो भवति, सोऽपि गौरुच्यते । सर्वेऽपि रश्मयो गाव उच्यन्ते । – (निरुक्त २।२।२)

सूर्य्य की सुषुम्णा नामक रश्मि चन्द्रमा को रूप- सम्पन्न बनाती है- यह वैदिक सिद्धान्त है, सो उस रश्मि को 'गौ' कहते हैं, अथवा सभी रश्मियों का नाम 'गौ' है

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आदित्योऽत्र जार उच्यते रात्रेर्जरयिता । (निरुक्त ३।३।४)

वेद में आदित्य (सूर्य) को ही जार कहते हैं क्योंकि वह रात को जीर्ण परिसमाप्त खत्म करने वाला है।

(b) In the Vedas, Aditya (the Sun) is called a 'jāra' (lover/Destroyer), because he brings the night (symbol of decay or darkness) to an end — that is, he destroys or finishes it."

Ancient Acharya Sri Kumarilla Bhatta had explained in his book Tantra Vartika 11.3.7

– एवं समस्ततेजाः परमैश्वर्य्यनिमित्तेन्द्रशब्दवाच्यः सवितैवाहनि लीयमानतया रात्रेरहल्याशब्दवाच्यायाः ‹ क्षयात्मकजरणहेतुत्वाज्जीर्यत्यस्मादनेनैवोदितेनेत्यादित्य एवाचल्याजार इत्युच्यते न तु परस्त्रीव्यभिचारात् । नहुषेण पुनः परस्त्रीप्रार्थनमित्तानन्त र कान्नाजगरत्व प्राप्त्यैवात्मनो दुराचारत्वं प्रख्यापितम् । –

The word "Indra"-proceeding from the root' Idi' which signi. fies great glory-would signify one possessed of a resplendent glory; and as such it is taken as another name of the Sun; and he is the जार that makes 'Ahalya (darkness of night) disappear (लीयमानतया रात्रेरहल्या). It cannot be interpreted as an illicit connection with a woman (न तु परस्त्रीव्यभिचारात्).

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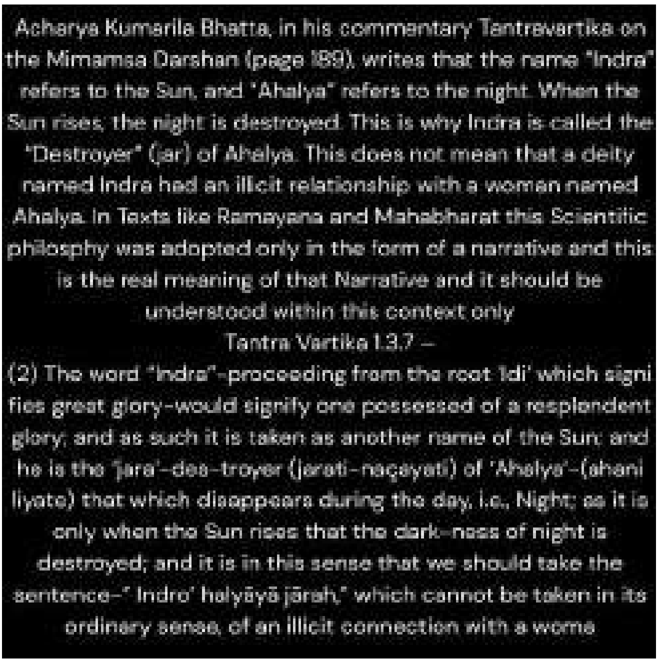
(2) The word "*Indra*"—proceeding from the root '*Idi*' which signifies *great glory*—would signify one possessed of a resplendent glory; and as such it is taken as another name of the Sun; and he is the '*jāra*'—destroyer (*jarati-nāçayati*)—of '*Ahalyā*'—(*ahani līyate*) that which disappears during the day, i.e., Night; as it is only when the Sun rises that the darkness of night is destroyed; and it is in this sense that we should take the sentence—"*Indra' halyāyā jārah*,"—which cannot be taken in its ordinary sense, of an illicit connection with a woman.

According to Ancient Acharya Kumarila Bhatta, in his commentary Tantravartika on the Mimamsa Darshan (page 189), writes that the name “Indra” refers to the Sun, and “Ahalya” refers to the night. When the Sun rises, the night is destroyed. This is why Indra is called the “Destroyer” (jar) of Ahalya. This does not mean that a deity named Indra had an illicit relationship with a woman named Ahalya. In Texts like Ramayana and Mahabharat this Scientific philosphy was adopted only in the form of a narrative and this is the real meaning of that Narrative and it should be understood within this context only

Tantra Vartika 1.3.7 –

(2) The word “Indra”-proceeding from the root ‘Idi’ which signi fies great glory-would signify one possessed of a resplendent glory; and as such it is taken as another name of the Sun; and he is the ‘jara’-des-troyer (jarati-naçayati) of ‘Ahalya’-(ahani liyate) that which disappears during the day, i.e., Night; as it is only when the Sun rises that the dark-ness of night is destroyed; and it is in this sense that we should take the sentence-” Indro’ halyāyā jārah,” which cannot be taken in its ordinary sense, of an illicit connection with a woman.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📚Padma Purana 1.54.1-5📚
(I have) told (you) about Adrohaka’s greatness, unbearable to the people. Having

resisted (the temptation of cohabiting with) a woman occupying the same bed, he conquered everything. He made convenient (i.e. easy) what was difficult to be accomplished by the wise, and by the celibate sages, and which was difficult for gods, demons and men. Which man, but Adrohaka, is capable of conquering the sexual desire, which is naturally difficult (to overcome)? 0 brahmana, he (i.e. Adrohaka) aloneis a man who has conquered everything. Suresa (i.e. Indra) had vaginal marks (on his body) because of having outraged Ahalyã only. Then again, due to the favour of Goddess (Indraks1), he, became well-known as Sahasraksa (one having a thousand eyes). This is known in the entire mobile and immobile world."

Refutation-

Rc Hazra in his book Puranic Records on Hindu Rites and Customs page no 120 said that the chapters after chapter 43 in Shristi khanda (including chapter 54) are later interpolations into Padma Purana and was composed likely after the Satanic Islamic Muhammadans established their rule in India . So this chapter is a later interpolation and not part of Padma Purana originally

120 *Purāṇic Records on Hindu Rites and Customs* [CH

(5) SṚṢṬI-KHAṆḌA.[88]. This Khaṇḍa, which is assigned the fifth place in our edition, is really the first of the set. This position of the Khaṇḍa is betrayed by the mode of its beginning as well as by the sequence and contents of the five Parvans given in chap. 1.

This Khaṇḍa, as we have it now, can be rightly divided into two parts:

(1) chaps. 1-43 (verses 1-97)

and (2) chaps. 43 (verses 98 ff.) to the end.

It will be seen hereinafter that the chapters of the second part were added to the Sṛṣṭi-kh. after the Muhammadans had established kingdoms in India. Hence the chapters of the first part, which are of earlier date, are examined first.

[88] The Sṛṣṭi-khaṇḍa in Bengal Mss consists only of 46 (or according to Aufrecht, 45) chapters. The corresponding chapters in a Bengal Ms. (No. 1621, D. U. Mss Lib.) of this Khaṇḍa and the AnSS ed. are given below:

upon them, it is difficult to say anything about the lower limit. Chapters 43 (verses 98 ff.) to the end, which, according to our division, form the second part of the work, are not found in the Bengal Mss. So their comparatively late date can be well understood. These chapters were written and added to the Sṛṣṭi-kh. after the Muhammadans had established kingdoms in India. These foreigners have been called kings[93] and scornfully described more than once under the names 'Turuṣka', 'Mleccha' and 'Yavana'[94]. The descriptions are undoubtedly aimed at the Muhammadans who 'polluted' the society and the land of the Hindus by their contact and slaughter of cows. Hence the date of composition of this part of the Sṛṣṭi-kh. can by no means be placed earlier than 1000 A.D. Such a late date is supported by the contents also, which are replete with Tantric elements. The Āgamas have many times been mentioned as authorities along with the Vedas and the Purāṇas; the Tulasī plant has been glorified in highly extravagant language; and so on. As Hemādri quotes

[93] In connection with the quotations the following stories of the Padma-p. have been mentioned in the Adbhutasāgara:

Even Geeta Press Gorakhpur padma Purana has only 49 Chapters and no 54th chapter exists

३०–भगवान् श्रीनारायणकी महिमा, युगोंका परिचय, प्रलयके जलमें मार्कण्डेयजीको भगवान्‌के दर्शन तथा भगवान्‌की नाभिसे कमलकी उत्पत्ति ··· ··· ११५
३१–मधु-कैटभका वध तथा सृष्टि-परम्पराका वर्णन ११८
३२–तारकासुरके जन्मकी कथा, तारककी तपस्या, उसके द्वारा देवताओंकी पराजय और ब्रह्माजी-का देवताओंको सान्त्वना देना ··· ११९
३३–पार्वतीका जन्म, मदन-दहन, पार्वतीकी तपस्या और उनका भगवान् शिवके साथ विवाह ··· १२२
४६–गणेशजीकी महिमा और उनकी स्तुति एवं पूजाका फल ··· ··· ··· १८१
४७–सञ्जय-व्यास संवाद—मनुष्ययोनिमें उत्पन्न हुए दैत्य और देवताओंके लक्षण ··· ··· १८३
४८–भगवान् सूर्यका तथा संक्रान्तिमें दानका माहात्म्य १८५
४९–भगवान् सूर्यकी उपासना और उसका फल—भद्रेश्वरकी कथा ··· ··· १८७
भूमि-खण्ड
५०–शिवशर्माके चार पुत्रोंका पितृ-भक्तिके प्रभावसे श्रीविष्णुधामको प्राप्त होना ··· ··· १९०

Allegations-

📚Shiva Purana 5.4.18📚
Indra, the lord of the gods, became fascinated by Gautama's wife. That vicious one committed sin and so was cursed by the sage."

Refutation-

According to R.C. Hazra, the *Uma Saṁhitā* of the *Shiva Purāṇa* is a very late addition. He notes that it draws heavily from the *Jñāna Saṁhitā*, which itself is dated to around 950 CE. Based on this, it can be reasonably inferred that the *Uma Saṁhitā* was incorporated into the *Shiva Purāṇa* sometime after the 10th century CE.

IV. The Bhaumasaṃhitā,[391] also called Auma/Umāsaṃhitā, is represented in the class B editions only. The text introduces Kṛṣṇa on a visit to Kailāsa and performing penance there to Śiva, in order to obtain a son. He meets Upamanyu, and requests him to tell him about the greatness of Śiva. Upamanyu complies, and praises Śiva and his trident; he extols Śiva's power to save his devotees from hell. This discussion leads into several chapters on different types of sins, and on the description of hell and the suffering in it. Ways to avoid this suffering include gifts of food, performing penance, listening to the purāṇas, etc. The *saṃhitā* subsequently describes the seven *dvīpas* of the earth, and other component parts of the universe. It ends with discourses on a variety of topics, such as the develop-

[391] Mss., ibid., p. 65, n. 87.

ment of man, from the foetus, through childhood, youth, marriage, old age, etc.; creation and *manvantaras*; etc. In Hazra's opinion the text borrows most of its chapters from the Jñānasaṃhitā.

XIII. The Jñānasaṃhitā[400] has already been referred to on several occasions in this description of the Śiva°, because, in Hazra's opinion, other *saṃhitās* borrowed verses and even chapters from it. The text recognizes the Vedas as the highest authority, but it was Śiva, as *ṛgyajuḥsāmarūpin*, who communicated them to Viṣṇu. Śiva shall be worshiped with Vedic *mantras*, even though the *saṃhitā* does not, therefore, reject the authority of the Tantras and eventual Śiva worship with Āgamic rather than Vedic *mantras*. The *nirguṇa* Śiva is identical with the *parabrahma;* in his *saguṇa* form he manifests himself as Rudra. Prakṛti was born from Śiva's wish, and, from her, were born the other gods including Brahmā and Viṣṇu. This *saṃhitā*, like some of those discussed earlier, strongly encourages *liṅga* worship as the ideal way to worship Śiva himself. It urges worship under the guidance of a competent teacher; worship will lead to *bhakti*, then to *jñāna*, and, ultimately, to *vijñāna*, i.e. the realization that the only real thing is Śiva. Hazra points out that the text was influenced by the Kumārasambhava, Raghuvaṃśa, and Kirātārjunīya. He surmises that it may have been composed in Banaras, by someone who was also familiar with the banks of the Narmadā, not before A. D. 950.

The Śiva Purāṇa, as a whole, is one of the most composite and unwieldy Purāṇas, having been composed and expanded by different authors over various periods. There exist two primary versions: the Bombay 1884, Venkat 1895–96, and Venga Manuscript (Class A); and the Venkat 1906, 1965 Pandita Pustakalaya Manuscript (Class B). According to R.C. Hazra, the sections found in the Class A Manuscript are older and more authentic, whereas those in the Class B Manuscript (Including Uma Samhita) are very recent compositions . Most significantly, the older and more authentic Class A Manuscript does not contain the Uma Saṁhitā.

saṃhitās, with different titles and different arrangements; two of their *saṃhitās* are not even listed in the Śiva° passages.[387] The following is a comparative survey of the *saṃhitās*, in the two passages of the Śiva° itself, and in the two sets of editions — which from now on I will refer to as class A and class B editions.

Śiva°	Class A Bombay 1884 Veṅkaṭ. 1895–96 Vaṅga.		Class B Veṅkaṭ. 1906, 1965 Paṇḍitapustakālaya Tr. AITM	
I. Vidyeśvara	XIII. Jñāna	ch. 78	Vidyeśvara/	ch. 25
II. Raudra	Vidyeśvara	25	Vighneśa	
III. Vaināyaka		(Vaṅga 16)	Rudra	197
IV. Bhauma/Auma	Kailāsa	12	Śatarudra	42
V. Mātṛ(purāṇa)	XIV. Sanatkumāra	59	Koṭirudra	43
VI. Rudraikādaśa	Vāyu/Vāyavīya		Umā/Auma	51
VII. Kailāsa	pūrvabhāga	30	Kailāsa	23
VIII. Śatarudra	uttarabhāga	30	Vāyavīya	
IX. Koṭirudra	Dharma	65	pūrvabhāga	35
X. Sahasrakoṭirudra			uttarabhāga	41
XI. Vāyavīya				
XII. Dharma(purāṇa)				

It is clear from all this that the Śiva° is one of the more composite and unwieldy purāṇas, sections of which "were written by different hands in different climes

[387] Hazra Śiva° 1953: 51–52. Cf. Haraprasad Shastri 1928a: 277, no. 3546.

and ages;" it is also evident that "there were different traditions regarding the text of the Śiva-purāṇa."[388] Hazra, who did not include the Śiva° in his volume on the mahāpurāṇas, later published an extensive and comparative study of the various *saṃhitās*, which is repeatedly referred to in these pages. He came to the conclusion that the *saṃhitās* contained in the class A editions were generally the older ones, and that all other sections, manuscripts of which are rare, and the contents of which largely depend on the earlier *saṃhitās* as well as on other purāṇas, are more recent. In view of the great disparity between the two sets of editions, I will follow the order of the *saṃhitās* as set forth in the purāṇa itself.

Allegations-

Mahabharata 12.343.19-57 "In consequence of his licentious assault on Ahalya, Indra was ursed by Gautama, her husband, through

which Indra got a green beard on his face. Through that curse of Kausika Indra lost, also, his own testicles, which loss was afterwards (through the kindness of the other deities) made up by the substitution of the testicles of a ram." Tr. K.M. Ganguli

Refutation-

He alleged on Mahabharat 12.343 here is Mahabharat Shanti Parva Adhyay 343 Geeta Press Gorakhpur slokas 19-57 nowhere written such thing –

मेरे पितामह अर्जुनने जो भगवान् वासुदेवकी सहायता पाकर उत्तम विजय प्राप्त कर ली, वह वहाँ उन्होंने कोई अद्भुत कार्य नहीं किया है ।। १९ ।। त्रिलोकीनाथ भगवान् कृष्ण ही जब उनके सहायक थे, तब उनके लिये तीनों लोकोंमें किसी वस्तुकी प्राप्ति असम्भव रही हो, यह मैं नहीं मानता ।। ब्रह्मन्! मेरे सभी पूर्वज धन्य थे, जिनका हित और कल्याण करनेके लिये साक्षात् जनार्दन तैयार रहते थे ।। लोकपूजित भगवान् नारायणका दर्शन तो तपस्यासे ही हो सकता है; किंतु मेरे पितामहोंने श्रीवत्सके चिह्नसे विभूषित उन भगवान्का साक्षात् दर्शन अनायास ही पा लिया था ।। २२ । उन सबसे भी अधिक धन्यवादके योग्य ब्रह्मपुत्र नारदजी हैं। मैं अविनाशी नारदजीको कम तेजस्वी ऋषि नहीं समझता, जिन्होंने श्वेतद्वीपमें पहुँचकर साक्षात् श्रीहरिका दर्शन प्राप्त कर लिया। उनका वह भगवद्-दर्शन स्पष्ट ही उन भगवान्की कृपाका फल है ।। मुने! नारदजीने उस समय श्वेतद्वीपमें जाकर जो अनिरुद्ध-विग्रहमें स्थित नारायणदेवका साक्षात्कार किया तथा पुनः नर-नारायणका दर्शन करनेके लिये जो बदरिकाश्रमको प्रस्थान किया, इसका क्या कारण है? ।। २५ ।। ब्रह्मपुत्र नारदजी श्वेतद्वीपसे लौटनेपर जब बदरिकाश्रममें पहुँचकर उन दोनों ऋषियोंसे मिले, तब वहाँ उन्होंने कितने समयतक निवास किया? और वहाँ उनसे किन-किन प्रश्नोंको एला? ।। वैशम्पायनजीने कहा- अमिततेजस्वी भगवान् व्यासको नमस्कार है, जिनके कृपाप्रसादसे मैं भगवान् नारायणकी यह कथा कह रहा हूँ ।। २९ ।। राजन्! श्वेतनामक महाद्वीपमें जाकर वहाँ अविनाशी श्रीहरिका दर्शन करके जब नारदजी लौटे, तब बड़े वेगसे मेरुपर्वतपर आ पहुँचे। परमात्मा श्रीहरिने उनसे जो कुछ कहा था, उस कार्यभारको वे हृदयसे ढो रहे थे ।। ३०-३१ ।। नरेश्वर! तत्पश्चात् उनके मनमें यह सोचकर बड़ा भारी विस्मय हुआ कि मैं इतनी दूरका मार्ग तै करके पुनः यहाँ सकुशल कैसे लौट आया? ।। ३२ ।। तदनन्तर वे मेरुसे गन्धमादन पर्वतकी ओर चले और बदरीविशालतीर्थके समीप तुरंत ही आकाशसे नीचे उतर पड़े ।। ३३ ।। वहाँ उन्होंने उन दोनों पुरातन देवता ऋषिश्रेष्ठ नर-नारायणका दर्शन किया, जो आत्मनिष्ठ हो महान् व्रत लेकर बड़ी भारी तपस्या कर रहे थे ।। ४ ।।वे दोनों सम्पूर्ण लोकोंको प्रकाशित करनेवाले सूर्यसे भी

अधिक तेजस्वी थे। उन पूज्य महात्माओंके वक्षःस्थलमें श्रीवत्सके चिह्न सुशोभित हो रहे थे और वे अपने मस्तकपर जटामण्डल धारण किये हुए थे ।। उनके हाथोंमें हंसका और चरणोंमें चक्रका चिह्न था। विशाल वक्षःस्थल, बड़ी-बड़ी भुजाएँ, अण्डकोशमें चार-चार बीज, मुखमें साठ दाँत और आठ दाढ़ें, मेघके समान गम्भीर स्वर, सुन्दर मुख, चौड़े ललाट, बाँकी भौंहें, सुन्दर ठोढ़ी और मनोहर नासिकासे उन दोनोंकी अपूर्व शोभा हो रही थी ।। ३६-३७ ।। उन दोनों देवताओंके मस्तक छत्रके समान प्रतीत होते थे। ऐसे शुभलक्षणोंसे सम्पन्न उन दोनों महापुरुषोंका दर्शन करके नारदजीको बड़ी प्रसन्नता हुई। भगवान् नर और नारायणने भी नारदजीका स्वागत-सत्कार करके उनका कुशल-समाचार पूछा ।। ३८-३९ । तदनन्तर नारदजीने उन दोनों पुरुषोत्तमोंकी ओर देखकर मन-ही-मन विचार किया, अहो ! मैंने श्वेतद्वीपमें भगवान्की सभाके भीतर जिन सर्वभूतवन्दित सदस्योंको देखा था, ये दोनों ऋषिश्रेष्ठ भी वैसे ही हैं ।। मन-ही-मन ऐसा सोचकर वे उन दोनोंकी प्रदक्षिणा करके एक सुन्दर कुशासनपर बैठ गये ।। ४१ ।। तदनन्तर तपस्या, यश और तेजके भी निवासस्थान वे शम-दमसम्पन्न दोनों ऋषि वार्ह्नकालका नित्य कर्म पूर्ण करके फिर शान्त-भावसे पाद्य और अर्घ्य आदि निवेदन करके नारदजीकी पूजा करने लगे ।। ४२-४३ ।। नरेश्वर ! अपने नित्यकर्म तथा नारदजीका आतिथ्य सत्कार करके वे दोनों ऋषि भी कुशासनपर बैठ गये। वहाँ उन तीनोंके बैठ जानेपर वह प्रदेश घीकी आहुतिसे प्रज्वलित विशाल लपटोंवाले तीन अग्नियोंसे प्रकाशित यज्ञमण्डपकी भाँति सुशोभित होने लगा ।। ४४ ।। इसके बाद वहाँ आतिथ्य ग्रहण करके सुखपूर्वक बैठकर विश्राम करते हुए नारदजीसे नारायणने इस प्रकार कहा ।। ४५ ।। नर-नारायण बोले- देवर्षे ! क्या तुमने इस समय श्वेतद्वीपमें जाकर हम दोनोंका परम
कारणरूप सनातन परमात्मा भगवान्का दर्शन कर लिया? ।। ४६ ।। नारदजीने कहा- भगवन् ! मैंने विश्वरूपधारी उन अविनाशी एवं कान्तिमान् परम पुरुषका दर्शन कर लिया। ऋषियोंसहित देवता तथा सम्पूर्ण लोक उन्हींके भीतर विराजमान हैं ।। ४७ ।। मैं इस समय भी आप दोनों सनातन पुरुषोंको देखकर यहीं श्वेतद्वीपनिवासी भगवान्की झाँकी कर रहा हूँ। वहाँ मैंने अव्यक्तरूपधारी श्रीहरिको जिन लक्षणोंसे सम्पन्न देखा था, आप दोनों व्यक्तरूपधारी पुरुष भी उन्हीं लक्षणोंसे सुशोभित हैं ।। ४८-४९ ।। इतना ही नहीं, मैंने आप दोनोंको वहाँ भी परमदेवके पास उपस्थित देखा था और उन्हीं परमात्माके भेजनेसे आज मैं फिर यहाँ आया हूँ ।। ५० ।। तीनों लोकोंमें धर्मके पुत्र आप दोनों महापुरुषोंके सिवा दूसरा कौन है, जो तेज, यश और श्रीमें उन्हीं परमेश्वरके समान हो ।। ५१ ।। उन भगवान् श्रीहरिने मुझसे सम्पूर्ण धर्मका वर्णन किया था। क्षेत्रज्ञका भी परिचय दिया था और यहाँ भविष्यमें उनके जो अवतार जैसे होनेवाले हैं, उन्हें भी बताया था ।। ५२ ।।वहाँ जो चन्द्रमाके समान गौरवर्णके पुरुष थे, वे सब-के-सब पाँचों इन्द्रियोंसे रहित अर्थात् पाञ्च-भौतिक शरीरसे शून्य, ज्ञानवान् तथा पुरुषोत्तम श्रीविष्णुके भक्त थे ।। ५३ ।।वे सदा उन नारायणदेवकी पूजा-अर्चा करते रहते हैं और भगवान् भी सदा

उनके साथ प्रसन्नतापूर्वक क्रीड़ा करते रहते हैं। भगवान्‌को अपने भक्त बहुत ही प्रिय हैं तथा वे परमात्मा श्रीहरि ब्राह्मणोंके भी प्रेमी हैं ।। ५४ ।।वे विश्वका पालन करनेवाले सर्वव्यापी भगवान् बड़े भक्तवत्सल हैं। भगवद्भक्तोंके प्रेमी और प्रियतम श्रीहरि उनसे पूजित हो वहाँ सदा सुप्रसन्न रहते हैं ।।वे ही कर्ता, कारण और कार्य हैं। उनका बल और तेज अनन्त है। वे महायशस्वी भगवान् ही हेतु, आज्ञा, विधि और तत्त्वरूप हैं ।। ५६ ।।वे अपने आपको तपस्यामें लगाकर श्वेतद्वीपसे भी परे प्रकाशमान तेजोमय स्वरूपसे विख्यात हैं। उनका वह तेज अपने ही प्रकाशसे प्रकाशित है ।। ५७

My grandsire Arjuna, having obtained the assistance of Lord Vāsudeva, achieved a glorious victory. In that, he did nothing that could be called extraordinary, for when the Lord of the three worlds, Śrī Kṛṣṇa Himself, was His helper, I cannot believe that there was anything in all the three worlds which could have been unattainable for him.

O Brāhmaṇa, all my forefathers were indeed blessed, for the divine Janārdana Himself was ever ready to protect and bless them. The vision of Lord Nārāyaṇa—worshipped in all the worlds—can be obtained only through great austerities; yet my grandsire effortlessly obtained the direct sight of that Lord adorned with the Śrīvatsa mark upon His chest.

But more worthy of gratitude than all of them is Nārada, the son of Brahmā. I do not consider the immortal Nārada to be in any way less radiant than other sages, for he reached Śvetadvīpa and there obtained the direct vision of Śrī Hari Himself. Clearly, this divine vision was the fruit of the Lord's own grace. O Sage, why was it that, after beholding Lord Nārāyaṇa in His Aniruddha form in Śvetadvīpa, Nārada again set forth for Badarikāśrama to see Nara and Nārāyaṇa?

Vaiśampāyana said: I bow to the supremely radiant Lord Vyāsa, by whose grace I narrate this tale of Lord Nārāyaṇa.

When Nārada returned from the great continent of Śveta after beholding the immortal Śrī Hari, he swiftly reached Mount Meru. He carried in his heart the charge ntrusted to him by Lord Hari Himself.

Then a great wonder arose in his mind—"How was it that, after traversing such a far-off path, I have returned here safely?"

Thereafter, from Mount Meru he journeyed toward Mount Gandhamādana and descended from the sky near the great holy place of Badarī.

There he beheld the two ancient divine sages, Nara and Nārāyaṇa, absorbed in Self-realization, having undertaken mighty vows and performing great austerities.

They shone with brilliance surpassing even the sun that illumines all the worlds. The Śrīvatsa mark adorned their chests, and they wore matted locks upon their heads. In their hands was the mark of a swan, upon their feet the mark of a discus. They had broad chests, long arms, four seeds in their scrotum, sixty teeth and eight molars, deep voices like the sound of clouds, beautiful faces, wide foreheads, graceful eyebrows, lovely chins, and charming noses—altogether of wondrous beauty.

Their heads seemed as though covered by a crown-like canopy. Beholding those two great beings adorned with such auspicious marks, Nārada felt great joy. Lord Nara and Lord Nārāyaṇa welcomed and honored Nārada, inquiring after his welfare.

Then, gazing upon them, Nārada thought within himself: "Ah! These two great sages are exactly like the exalted members of the divine assembly whom I beheld in Śvetadvīpa." Thinking thus, he circumambulated them and sat upon a beautiful seat of kuśa grass.

Thereafter, those two sages—abodes of austerity, fame, and radiance, endowed with self-restraint and tranquility—completed their morning rites and, offering water for washing the feet and the ritual welcome, worshiped Nārada.

Having finished their daily duties and the honoring of their guest, they too sat upon

seats of kuśa grass. As the three of them sat there, that place shone like a sacrificial pavilion illumined by the blazing flames of three ghee-fed fires.

After Nārada had partaken of hospitality, rested in comfort, and was seated at ease, Nārāyaṇa spoke to him thus:

Nara and Nārāyaṇa said: "O divine sage! Have you now gone to Śvetadvīpa and beheld the eternal Supreme Being, the original cause of both of us?"

Nārada said: "O Lord, I have indeed seen that eternal, radiant Supreme Person who is the form of the whole universe. The gods with the sages, and all the worlds, dwell within Him.

Even now, beholding you two eternal persons here, I seem to be looking upon that very Lord of Śvetadvīpa. The marks and attributes with which I saw the unmanifest Śrī Hari there are the same with which you two, in manifest form, are adorned here. Not only that—I saw you both even there, standing near the Supreme Lord; and it is by His command that I have come here today.

In all the three worlds, apart from you two great souls—the sons of Dharma—who else can equal that Supreme Lord in brilliance, glory, and majesty?

That Lord Śrī Hari explained to me the entirety of dharma, gave me the knowledge of the knower of the field (kṣetrajña), and described to me the future incarnations He will assume here.

There, the fair-complexioned men, shining like the moon, were entirely free of the five senses—that is, devoid of the five-elemental body—yet possessed of knowledge and devoted to the Supreme Person, Śrī Viṣṇu.

They ever worship that Lord Nārāyaṇa, and the Lord in turn ever plays with them joyfully. The Lord dearly loves His devotees, and He is especially fond of the brāhmaṇas.

That all-pervading Lord, preserver of the universe, is supremely devoted to His devotees. Pleased with His devotees' love, He ever remains delighted there, being Himself the doer, the cause, and the effect. His power and radiance are infinite. He is the great and glorious Lord, the source, the command, the ordinance, and the truth itself.

Devoting Himself to austerities, He resides beyond even Śvetadvīpa, known by His resplendent, self-luminous form, whose light shines by its own brilliance.

त्रिचत्वारिंशदधिकत्रिशततमोऽध्यायः

जनमेजयका प्रश्न, देवर्षि नारदका श्वेतद्वीपसे लौटकर नर-नारायणके पास जाना और उनके पूछनेपर उनसे वहाँके महत्त्वपूर्ण दृश्यका वर्णन करना

शौनक उवाच

सौते सुमहदाख्यानं भवता परिकीर्तितम् ।
यच्छ्रुत्वा मुनयः सर्वे विस्मयं परमं गताः ॥ १ ॥

शौनकने कहा—सूतनन्दन! आपने यह बहुत बड़ा आख्यान सुनाया है। इसे सुनकर समस्त ऋषियोंको बड़ा आश्चर्य हुआ है ॥ १ ॥

सर्वाश्रमाभिगमनं सर्वतीर्थावगाहनम् ।
न तथा फलदं सौते नारायणकथा यथा ॥ २ ॥

सूतकुमार! सम्पूर्ण ऋषि-आश्रमोंकी यात्रा करना और समस्त तीर्थोंमें स्नान करना भी वैसा फलदायक नहीं है, जैसी कि भगवान् नारायणकी कथा है ॥ २ ॥

पाविताङ्गाः स्म संवृत्ताः श्रुत्वेमामादितः कथाम् ।

न चित्रं कृतवांस्तत्र यदार्यो मे धनंजयः ।
वासुदेवसहायो यः प्राप्तवाञ्जयमुत्तमम् ॥ १९ ॥

मेरे पितामह अर्जुनने जो भगवान् वासुदेवकी सहायता पाकर उत्तम विजय प्राप्त कर ली, वह वहाँ उन्होंने कोई अद्भुत कार्य नहीं किया है ॥ १९ ॥

न चास्य किंचिदप्राप्यं मन्ये लोकेष्वपि त्रिषु ।
त्रैलोक्यनाथो विष्णुः स यस्याऽऽसीत् साह्यकृत् स वै ॥ २० ॥

त्रिलोकीनाथ भगवान् कृष्ण ही जब उनके सहायक थे, तब उनके लिये तीनों लोकोंमें किसी वस्तुकी प्राप्ति असम्भव रही हो, यह मैं नहीं मानता ॥

धन्याश्च सर्व एवासन् ब्रह्मंस्ते मम पूर्वजाः ।
हिताय श्रेयसे चैव येषामासीज्जनार्दनः ॥ २१ ॥

ब्रह्मन्! मेरे सभी पूर्वज धन्य थे, जिनका हित और कल्याण करनेके लिये साक्षात् जनार्दन तैयार रहते थे ॥

तपसा च सुदृश्यो हि भगवान् लोकपूजितः ।

यं दृष्टवन्तस्ते साक्षाच्छ्रीवत्साङ्कविभूषणम् ॥ २२ ॥

लोकपूजित भगवान् नारायणका दर्शन तो तपस्यासे ही हो सकता है; किंतु मेरे पितामहोंने श्रीवत्सके चिह्नसे विभूषित उन भगवान्‌का साक्षात् दर्शन अनायास ही पा लिया था ॥ २२ ॥

तेभ्यो धन्यतरश्चैव नारदः परमेष्ठिजः ।
न चाल्पतेजसमृषिं वेद्मि नारदमव्ययम् ॥ २३ ॥
श्वेतद्वीपं समासाद्य येन दृष्टः स्वयं हरिः ।
देवप्रसादानुगतं व्यक्तं तत् तस्य दर्शनम् ॥ २४ ॥

उन सबसे भी अधिक धन्यवादके योग्य ब्रह्मपुत्र नारदजी हैं। मैं अविनाशी नारदजीको कम तेजस्वी ऋषि नहीं समझता, जिन्होंने श्वेतद्वीपमें पहुँचकर साक्षात् श्रीहरिका दर्शन प्राप्त कर लिया। उनका वह भगवद्-दर्शन स्पष्ट ही उन भगवान्‌की कृपाका फल है ॥

यद् दृष्टवांस्तदा देवमनिरुद्धतनौ स्थितम् ।
बदरीमाश्रमं यत् तु नारदः प्राद्रवत् पुनः ॥ २५ ॥
नरनारायणौ द्रष्टुं किं तु तत् कारणं मुने ।

मुने! नारदजीने उस समय श्वेतद्वीपमें जाकर जो अनिरुद्ध-विग्रहमें स्थित नारायणदेवका साक्षात्कार किया तथा पुनः नर-नारायणका दर्शन करनेके लिये जो बदरिकाश्रमको प्रस्थान किया, इसका क्या कारण है? ॥ २५½ ॥

श्वेतद्वीपान्निवृत्तश्च नारदः परमेष्ठिजः ॥ २६ ॥
बदरीमाश्रमं प्राप्य समागम्य च तावृषी ।
कियन्तं कालमवसत् प्रश्नान् कान् पृष्टवांश्च ह ॥ २७ ॥

ब्रह्मपुत्र नारदजी श्वेतद्वीपसे लौटनेपर जब बदरिकाश्रममें पहुँचकर उन दोनों ऋषियोंसे मिले, तब वहाँ उन्होंने कितने समयतक निवास किया? और वहाँ उनसे किन-किन प्रश्नोंको पूछा? ॥ २६-२७ ॥

वैशम्पायनजीने कहा—अमिततेजस्वी भगवान् व्यासको नमस्कार है, जिनके कृपाप्रसादसे मैं भगवान् नारायणकी यह कथा कह रहा हूँ ॥ २९½ ॥

प्राप्य श्वेतं महाद्वीपं दृष्ट्वा च हरिमव्ययम् ॥ ३० ॥
निवृत्तो नारदो राजंस्तरसा मेरुमागमत् ।
हृदयेनोद्वहन् भारं यदुक्तं परमात्मना ॥ ३१ ॥

राजन्! श्वेतनामक महाद्वीपमें जाकर वहाँ अविनाशी श्रीहरिका दर्शन करके जब नारदजी लौटे, तब बड़े वेगसे मेरुपर्वतपर आ पहुँचे। परमात्मा श्रीहरिने उनसे जो कुछ कहा था, उस कार्यभारको वे हृदयसे ढो रहे थे ॥ ३०-३१ ॥

पश्चादस्याभवद् राजन्नात्मनः साध्वसं महत् ।
यद् गत्वा दूरमध्वानं क्षेमी पुनरिहागतः ॥ ३२ ॥

नरेश्वर! तत्पश्चात् उनके मनमें यह सोचकर बड़ा भारी विस्मय हुआ कि मैं इतनी दूरका मार्ग तै करके पुनः यहाँ सकुशल कैसे लौट आया? ॥ ३२ ॥

मेरोः प्रचक्राम ततः पर्वतं गन्धमादनम् ।
निपपात च खात् तूर्णं विशालां बदरीमनु ॥ ३३ ॥

तदनन्तर वे मेरुसे गन्धमादन पर्वतकी ओर चले और बदरीविशालतीर्थके समीप तुरंत ही आकाशसे नीचे उतर पड़े ॥ ३३ ॥

ततः स ददृशे देवौ पुराणावृषिसत्तमौ ।
तपश्चरन्तौ सुमहदात्मनिष्ठौ महाव्रतौ ॥ ३४ ॥

वहाँ उन्होंने उन दोनों पुरातन देवता ऋषिश्रेष्ठ नर-नारायणका दर्शन किया, जो आत्मनिष्ठ हो महान् व्रत लेकर बड़ी भारी तपस्या कर रहे थे ॥ ३४ ॥

तेजसाभ्यधिकौ सूर्यात् सर्वलोकविरोचनात् ।
श्रीवत्सलक्षणौ पूज्यौ जटामण्डलधारिणौ ॥ ३५ ॥

वे दोनों सम्पूर्ण लोकोंको प्रकाशित करनेवाले सूर्यसे भी अधिक तेजस्वी थे। उन पूज्य महात्माओंके वक्षःस्थलमें श्रीवत्सके चिह्न सुशोभित हो रहे थे और वे अपने मस्तकपर जटामण्डल धारण किये हुए थे ॥

जालपादभुजौ तौ तु पादयोश्चक्रलक्षणौ ।
व्यूढोरस्कौ दीर्घभुजौ तथा मुष्कचतुष्किणौ ॥ ३६ ॥
षष्टिदन्तावष्टदंष्ट्रौ मेघौघसदृशस्वनौ ।
स्वास्यौ पृथुललाटौ च सुभ्रू सुहनुनासिकौ ॥ ३७ ॥

उनके हाथोंमें हंसका और चरणोंमें चक्रका चिह्न था। विशाल वक्षःस्थल, बड़ी-बड़ी भुजाएँ, अण्डकोशमें चार-चार बीज, मुखमें साठ दाँत और आठ दाढ़ें, मेघके समान गम्भीर स्वर, सुन्दर मुख, चौड़े ललाट, बाँकी भौंहें, सुन्दर ठोढ़ी और मनोहर नासिकासे उन दोनोंकी अपूर्व शोभा हो रही थी ॥ ३६-३७ ॥

आतपत्रेण सदृशौ शिरसी देवयोस्तयोः ।
एवं लक्षणसम्पन्नौ महापुरुषसंज्ञितौ ॥ ३८ ॥
तौ दृष्ट्वा नारदो हृष्टस्ताभ्यां च प्रतिपूजितः ।
स्वागतेनाभिभाष्याथ पृष्टश्चानामयं तथा ॥ ३९ ॥

उन दोनों देवताओंके मस्तक छत्रके समान प्रतीत होते थे। ऐसे शुभलक्षणोंसे सम्पन्न उन दोनों महापुरुषोंका दर्शन करके नारदजीको बड़ी प्रसन्नता हुई। भगवान् नर और नारायणने भी नारदजीका स्वागत-सत्कार करके उनका कुशल-समाचार पूछा ॥ ३८-३९ ॥

बभूवान्तर्गतमतिर्निरीक्ष्य पुरुषोत्तमौ ।
सदोगतास्तत्र ये वै सर्वभूतनमस्कृताः ॥ ४० ॥
श्वेतद्वीपे मया दृष्टास्तादृशावृषिसत्तमौ ।

तदनन्तर नारदजीने उन दोनों पुरुषोत्तमोंकी ओर देखकर मन-ही-मन विचार किया, अहो! मैंने श्वेतद्वीपमें भगवान्‌की सभाके भीतर जिन सर्वभूतवन्दित सदस्योंको देखा था, ये दोनों ऋषिश्रेष्ठ भी वैसे ही हैं ॥

इति संचिन्त्य मनसा कृत्वा चाभिप्रदक्षिणम् ॥ ४१ ॥
स चोपविविशे तत्र पीठे कुशमये शुभे ।

मन-ही-मन ऐसा सोचकर वे उन दोनोंकी प्रदक्षिणा करके एक सुन्दर कुशासनपर बैठ गये ॥ ४१½ ॥

ततस्तौ तपसां वासौ यशसां तेजसामपि ॥ ४२ ॥
ऋषी शमदमोपेतौ कृत्वा पौर्वाह्णिकं विधिम् ।
पश्चान्नारदमव्यग्रौ पाद्यार्घ्याभ्यामथार्चतः ॥ ४३ ॥

तदनन्तर तपस्या, यश और तेजके भी निवासस्थान वे शम-दमसम्पन्न दोनों ऋषि पूर्वाह्णकालका नित्य कर्म पूर्ण करके फिर शान्त-भावसे पाद्य और अर्घ्य आदि निवेदन करके नारदजीकी पूजा करने लगे ॥ ४२-४३ ॥

पीठयोश्चोपविष्टौ तौ कृतातिथ्याह्निकौ नृप ।
तेषु तत्रोपविष्टेषु स देशोऽभिव्यराजत ॥ ४४ ॥
आज्याहुतिमहाज्वालैर्यज्ञवाटोऽग्निभिर्यथा ।

नरेश्वर! अपने नित्यकर्म तथा नारदजीका आतिथ्य-सत्कार करके वे दोनों ऋषि भी कुशासनपर बैठ गये। वहाँ उन तीनोंके बैठ जानेपर वह प्रदेश घीकी आहुतिसे प्रज्वलित विशाल लपटोंवाले तीन अग्नियोंसे प्रकाशित यज्ञमण्डपकी भाँति सुशोभित होने लगा ॥ ४४½ ॥

अथ नारायणस्तत्र नारदं वाक्यमब्रवीत् ॥ ४५ ॥
सुखोपविष्टं विश्रान्तं कृतातिथ्यं सुखस्थितम् ।

इसके बाद वहाँ आतिथ्य ग्रहण करके सुखपूर्वक बैठकर विश्राम करते हुए नारदजीसे नारायणने इस प्रकार कहा ॥ ४५½ ॥

नरनारायणावूचतुः

अपीदानीं स भगवान् परमात्मा सनातनः ॥ ४६ ॥
श्वेतद्वीपे त्वया दृष्ट आवयोः प्रकृतिः परा ।

नर-नारायण बोले—देवर्षे! क्या तुमने इस समय श्वेतद्वीपमें जाकर हम दोनोंका परम कारणरूप सनातन परमात्मा भगवान्का दर्शन कर लिया? ॥ ४६½ ॥

नारद उवाच

दृष्टो मे पुरुषः श्रीमान् विश्वरूपधरोऽव्ययः ॥ ४७ ॥
सर्वे लोका हि तत्रस्थास्तथा देवाः सहर्षिभिः ।

नारदजीने कहा—भगवन्! मैंने विश्वरूपधारी उन अविनाशी एवं कान्तिमान् परम पुरुषका दर्शन कर लिया। ऋषियोंसहित देवता तथा सम्पूर्ण लोक उन्हींके भीतर विराजमान हैं ॥ ४७½ ॥

अद्यापि चैनं पश्यामि युवां पश्यन् सनातनौ ॥ ४८ ॥
यैर्लक्षणैरुपेतः स हरिरव्यक्तरूपधृक् ।
तैर्लक्षणैरुपेतौ हि व्यक्तरूपधरौ युवाम् ॥ ४९ ॥

मैं इस समय भी आप दोनों सनातन पुरुषोंको देखकर वहीं श्वेतद्वीपनिवासी भगवान्की झाँकी कर रहा हूँ। वहाँ मैंने अव्यक्तरूपधारी श्रीहरिको जिन लक्षणोंसे सम्पन्न देखा था, आप दोनों व्यक्तरूपधारी पुरुष भी उन्हीं लक्षणोंसे सुशोभित हैं ॥ ४८-४९ ॥

दृष्टौ युवां मया तत्र तस्य देवस्य पार्श्वतः ।
इहैव चागतोऽस्म्यद्य विसृष्टः परमात्मना ॥ ५० ॥

इतना ही नहीं, मैंने आप दोनोंको वहाँ भी परमदेवके पास उपस्थित देखा था और उन्हीं परमात्माके भेजनेसे आज मैं फिर यहाँ आया हूँ ॥ ५० ॥

को हि नाम भवेत् तस्य तेजसा यशसा श्रिया ।
सदृशस्त्रिषु लोकेषु ऋते धर्मात्मजौ युवाम् ॥ ५१ ॥

तीनों लोकोंमें धर्मके पुत्र आप दोनों महापुरुषोंके सिवा दूसरा कौन है, जो तेज, यश और श्रीमें उन्हीं परमेश्वरके समान हो ॥ ५१ ॥

तेन मे कथितः कृत्स्नो धर्मः क्षेत्रज्ञसंज्ञितः ।
प्रादुर्भावाश्च कथिता भविष्या इह ये यथा ॥ ५२ ॥

उन भगवान् श्रीहरिने मुझसे सम्पूर्ण धर्मका वर्णन किया था। क्षेत्रज्ञका भी परिचय दिया था और यहाँ भविष्यमें उनके जो अवतार जैसे होनेवाले हैं, उन्हें भी बताया था ॥ ५२ ॥

तत्र ये पुरुषाः श्वेताः पञ्चेन्द्रियविवर्जिताः ।
प्रतिबुद्धाश्च ते सर्वे भक्ताश्च पुरुषोत्तमम् ॥ ५३ ॥

वहाँ जो चन्द्रमाके समान गौरवर्णके पुरुष थे, वे सब-के-सब पाँचों इन्द्रियोंसे रहित अर्थात् पाञ्च-भौतिक शरीरसे शून्य, ज्ञानवान् तथा पुरुषोत्तम श्रीविष्णुके भक्त थे ॥ ५३ ॥

तेऽर्चयन्ति सदा देवं तैः सार्धं रमते च सः ।
प्रियभक्तो हि भगवान् परमात्मा द्विजप्रियः ॥ ५४ ॥

वे सदा उन नारायणदेवकी पूजा-अर्चा करते रहते हैं और भगवान् भी सदा उनके साथ प्रसन्नतापूर्वक क्रीडा करते रहते हैं। भगवान्को अपने भक्त बहुत ही प्रिय हैं तथा वे परमात्मा श्रीहरि ब्राह्मणोंके भी प्रेमी हैं ॥ ५४ ॥

रमते सोऽर्च्यमानो हि सदा भागवतप्रियः ।
विश्वभुक् सर्वगो देवो माधवो भक्तवत्सलः ॥ ५५ ॥

वे विश्वका पालन करनेवाले सर्वव्यापी भगवान् बड़े भक्तवत्सल हैं। भागवद्भक्तोंके प्रेमी और प्रियतम श्रीहरि उनसे पूजित हो वहाँ सदा सुप्रसन्न रहते हैं ॥

स कर्ता कारणं चैव कार्यं चातिबलद्युतिः ।
हेतुश्चाज्ञा विधानं च तत्त्वं चैव महायशाः ॥ ५६ ॥

वे ही कर्ता, कारण और कार्य हैं। उनका बल और तेज अनन्त है। वे महायशस्वी भगवान् ही हेतु, आज्ञा, विधि और तत्त्वरूप हैं ॥ ५६ ॥

तपसा योज्य सोऽऽत्मानं श्वेतद्वीपात् परं हि यत् ।
तेज इत्यभिविख्यातं स्वयंभासावभासितम् ॥ ५७ ॥

वे अपने आपको तपस्यामें लगाकर श्वेतद्वीपसे भी परे प्रकाशमान तेजोमय स्वरूपसे विख्यात हैं। उनका वह तेज अपने ही प्रकाशसे प्रकाशित है ॥ ५७ ॥

Allegations-

📚Brahmanda Purana 2.27.23📚

Formerly, the penis of Indra along with his scrotum, O sages conversant with Virtue, was made to fall down on the earth by the infuriated sage Gautama."

📚Brahma Purana Gautami Mahatmya 16.59
📚

Sin has been committed by you due to your
assion for the vagina. Hence become a

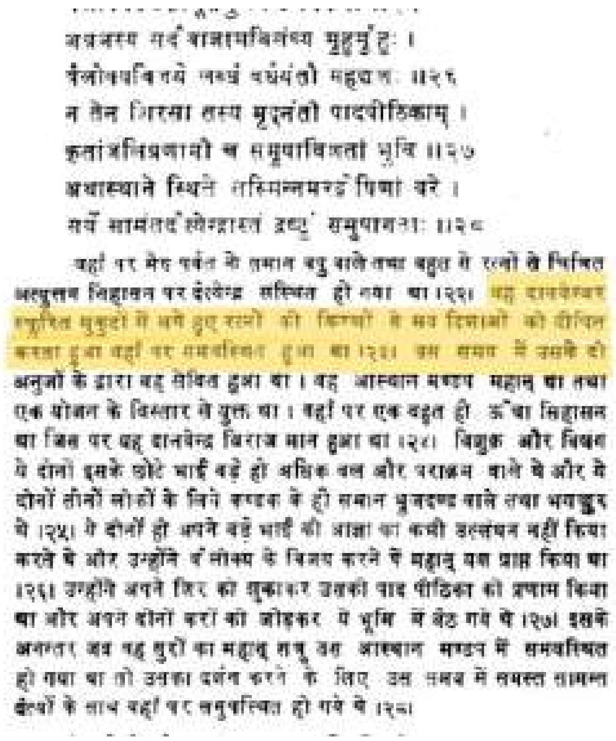
person with a thousand vaginas in your body". He said to Ahalya also in anger, "Be a dry river"."

Refutation-

He alleged on Brahmanda Purana 2.27.23 here is Brahmanda Purana 2.27.23 hindi translation nowhere such thing stated

वह दानवेश्वर स्फुरित मुकुटों में लगे हुए रत्नों की किरणों से सब दिशाओं को दीपित करता हुआ वहाँ पर समवस्थित हुआ था। २३। उस समय में उसके दो

That lord of demons, with the rays from the jewels set in his glittering crowns illuminating all the directions, stood there in that place. At that time, his two...


[illegible] ।
[illegible] ॥२६
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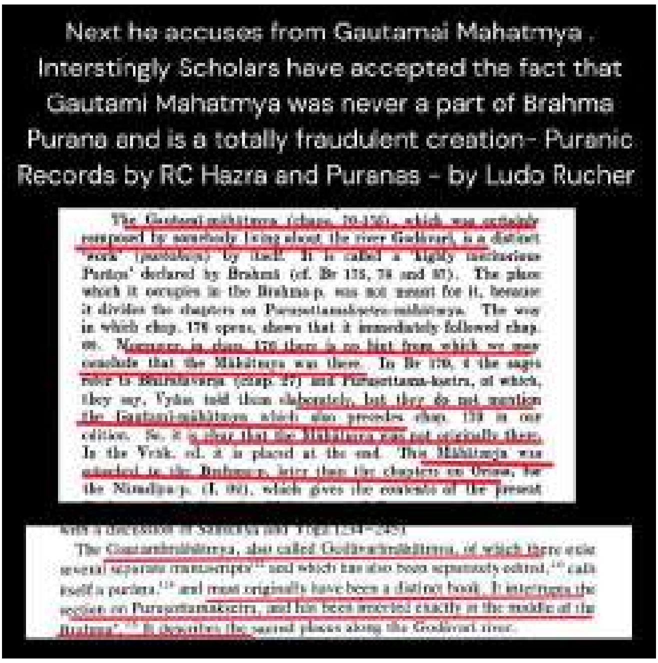
वहाँ पर मेरु पर्वत के समान बहु वाले तथा बहुत से रत्नों से चित्रित अतुलनीय सिंहासन पर दैत्येन्द्र संस्थित हो गया था।२२। वह दानवेश्वर स्फुरित मुकुटों में लगे हुए रत्नों की किरणों से सब दिशाओं को दीपित करता हुआ वहाँ पर समवस्थित हुआ था।२३। उस समय में उसके दो अनुजों के द्वारा वह सेवित हुआ था। वह आस्थान मण्डप महान् था तथा एक योजन के विस्तार से युक्त था। वहाँ पर एक बहुत ही ऊँचा सिंहासन था जिस पर वह दानवेन्द्र विराजमान हुआ था।२४। विशुक और विषङ्ग ये दोनों इसके छोटे भाई बड़े ही अधिक बल और पराक्रम वाले थे और ये दोनों तीनों लोकों के लिये कण्टक के ही समान भुजदण्ड वाले तथा भयङ्कर थे।२५। ये दोनों ही अपने बड़े भाई की आज्ञा का कभी उल्लंघन नहीं किया करते थे और उन्होंने त्रैलोक्य के विजय करने में महान् यश प्राप्त किया था।२६। उन्होंने अपने सिर को झुकाकर उसकी पाद पीठिका को प्रणाम किया था और अपने दोनों करों को जोड़कर वे भूमि में बैठ गये थे।२७। इसके अनन्तर जब वह सुरों का महान् शत्रु उस आस्थान मण्डप में समवस्थित हो गया था तो उसका दर्शन करने के लिए उस समय में समस्त सामन्त दैत्यों के साथ वहाँ पर समुपस्थित हो गये थे।२८।

He accuses from Gautami Mahatmya . Interestingly Scholars have accepted the fact that Gautami Mahatmya was never a part of Brahma Purana and is a totally fraudulent creation- Puranic Records by RC Hazra and Puranas – by Ludo Rucher



Allegations-

6. Indra (in the form of wind) blew up the garments of the bathing girls

📚Matsya Purana 27.3-5📚
Accepting the request of the Devas, the Maghavan, along with them, set out on his mission and, in the way, he came across a group of women in the forest. He saw those damsels bathing and enjoying themselves, as they do in they do in the pleasure-garden of Kuvera. Then Indra, in the form of a gust of wind, blew away and mixed up their garments. At that, all the maidens, hastily coming out of water, dressed themselves with the clothes as they found them."

Refutation-

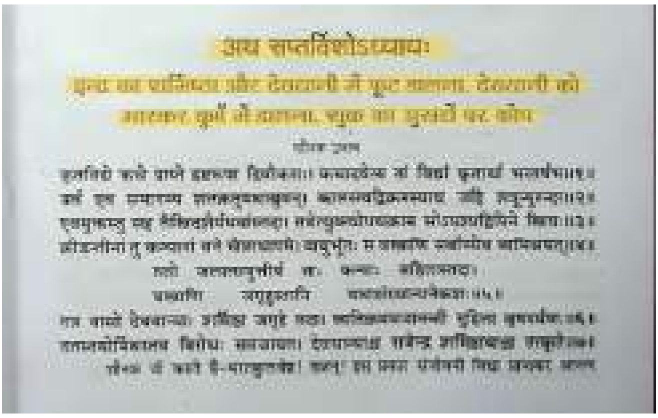
Matsya Purana 27.3-5 does not say that Indra blew the garments of bathing girls for his fun but it says Indra blew and mixed the cloths of Devayani and Sharmistha to cause a fight between them .

In the Matsya Purana, Indra's act of blowing away and mixing up the garments of the bathing maidens was a deliberate strategy, not a mere prank. After Kacha returned with the knowledge of Sanjivani, the Devas were eager to weaken their Asura enemies. When Indra and the other Devas came across the Daitya maidens bathing in the forest, Indra

used a gust of wind to scatter and mix up their clothes, knowing that this would lead to confusion and quarrels. This incident caused Sarmiṣṭhā, the daughter of the Daitya king Vṛṣaparvan, to accidentally put on the clothes of Devayānī, the daughter of Śukra, the preceptor of the Asuras. The mix-up quickly escalated into a heated dispute, leading Sarmiṣṭhā to insult and push Devayānī into a well. This act sowed discord between the two most important houses of the Asuras—the king and their guru—thereby fulfilling Indra's aim of weakening the unity of the Daityas through internal conflict.

इन्द्र का शर्मिष्ठा और देवयानी में फूट डालना, देवयानी को मारकर कुएँ में डालना, शुक्र का असरों पर कोप

Indra caused a rift between Sharmishtha and Devayani, killed Devayani and threw her into a well, and Shukra became angry with the demons.


अथ सप्तविंशोऽध्यायः

Matsya Purana 27.3-5 hindi translation by Chaukhamba Publications

पूर्वक आये हुए कच से देवतागण अतिशय हर्ष के साथ उक्त विद्या को प्राप्तकर कृतार्थ हो गये और सभी एकत्र होकर इन्द्र के पास जाकर बोले-'पुरन्दर! आज आप के ऐश्वर्य एवं पराक्रम के दिखाने का अच्छा समय आ गया है, चलिए और शत्रुओं का संहार कीजिये।' देवताओं के इस प्रकार कहने पर इन्द्र ने 'अच्छा ऐसा ही होगा'- यह कहकर युद्ध का उपक्रम प्रारम्भ किया। इसी प्रसंग में इन्द्र ने एक वन में कुछ कन्याओं को देखा, जो चैत्ररथ के समान उस सुन्दर वन में जलविहार कर रही थीं। वहाँ वायु रूप धारण कर इन्द्र ने उन सभी कन्याओं का वस्त्र उड़ाकर परस्पर मिला दिया। स्नान के उपरान्त वे कन्याएँ जल से बाहर निकलीं, तब अनेक स्थलों में उड़कर एकत्र हुए उन वस्त्रों में अपना-अपना पहचान कर धारण करने लगी, उसी म्मय वृषपर्वा की पुत्री शर्मिष्ठा ने भूल से अपना वस्त्र समझ

कर देवयानी का वस्त्र पहन लिया। राजेन्द्र ! जिससे उन दोनों में परस्पर विरोध उत्पन्न हो गया।।१-७।।

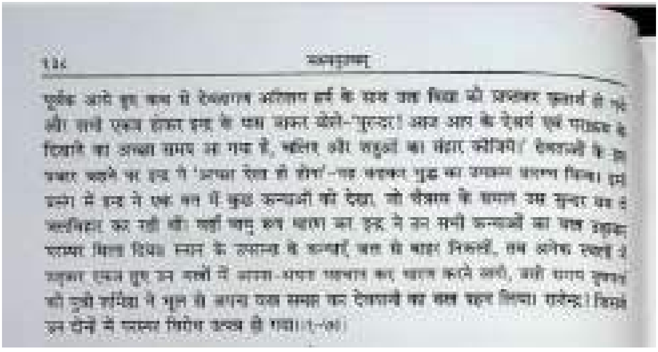
Having earlier returned with Kacha, the gods, overjoyed at having obtained that great knowledge, felt accomplished. All of them together went to Indra and said, “O Purandara! Today is a fine time to display your majesty and prowess — come, let us destroy the enemies.”

When the gods spoke thus, Indra replied, “Very well, so it shall be,” and began preparations for battle.

At that time, Indra happened to see some maidens in a forest, as beautiful as the celestial Chaitraratha grove, enjoying water-sports there. Assuming the form of the wind, Indra blew away the garments of all those maidens, causing them to become mixed together.

When, after bathing, the maidens came out of the water, they began to identify and put on their own clothes from among the many that had flown and become intermingled. At that moment, Sharmishtha, the daughter of Vṛṣaparvā, by mistake put on the garment of Devayānī, thinking it to be her own.

O King, from this incident arose mutual hostility between the two. (Verses 1–7)



Fight between Sharmistha and Devayani that eventually weakened the unity of the Daityas through internal conflict.

देवयानी जी कहती हैं-असुरपुत्रि! मेरी शिष्या होकर तुमने क्यों मेरा वस्त्र पहन लिया? शिष्टचार न जानने वाली ! तुम्हारा कल्याण नहीं होगा।।८।।

शर्मिष्ठा जी कहती हैं-भिक्षुकि ! आसन पर बैठे हुए, पलँग पर सोये हुए, मेरे पिता के सामने प्रतिदिन सर्वदा तुम्हारा पिता नीचे खड़ा होकर विनीतों की भाँति प्रार्थना करता है, आज्ञा प्राप्त करता है। तुम एक याचक, प्रार्थी और दान लेने वाले निर्धन ब्राह्मण की कन्या हो। मैं एक दाता की कन्या हूँ, जिसकी प्रतिदिन तुम्हारा पिता प्रार्थना करता है। तुम्हारी तरह मैं दान लेने वाले की पुत्री नहीं हूँ। तुम स्वयं निरायुध (विना किसी शक्ति की अर्थात् अशक्त) होकर सायुध (अनेक प्रकार की शक्तियों से युक्त) मुझे क्यों अपना क्रोध दिखा रही हो। किसी झगड़ालू से यदि तुम्हारी भेंट हो जायेगी तो उचित फल पा जाओगी, मैं तुम्हें कुछ नहीं गिनती ।।९-११।। शौनक जी कहते हैं-राजन् ! देवयानी के इस प्रकार विनीत प्रार्थना करने पर राजा ययाति ने उसे एक ब्राह्मणी-विशेषकर स्त्री-समझ कर दाहिना हाथ पकड़ कर शीघ्रता पूर्वक कूप से बाहर निकाला। इस प्रकार कूप से बाहर निकालने के पश्चात् राजा ने उस सुन्दरी से कुछ बातें कर अपने पुर की ओर प्रस्थान किया। नहुष पुत्र राजा ययाति के अपने पुर की ओर प्रस्थान करने के उपरान्त देवयानी की दूती वहाँ पहुँची। उसे देखकर शर्मिष्ठा द्वारा अपमानित देवयानी ने अति शोकाकुल होकर सब बातें सुनाकर उससे कहीं ।। २२-२४।। देवयानी जी कहती हैं-दूति ! तुम यहाँ से तुरन्त ही जाकर मेरे पूज्य पिताजी को यह सब वृत्तान्त सुनाओ, मैं तो अब वृषपर्वा के नगर में अपना पैर नहीं रखूंगी।। २५।। शौनक जी कहते हैं-राजन् ! दूती तुरन्त ही असुरराज वृषपर्वा के पुर को गई और वहाँ शुक्र जी से अतिशय व्याकुल एवं विचेत सी होकर काँपते हुए बोली-'महाराज ! महाभाग्य ! महाभाग्यशालिनी आपकी पुत्री देवयानी को राक्षसराज वृषपर्वा की पुत्री शर्मिष्ठा ने वन-प्रदेश में मार डाला (?) अपनी कन्या देवयानी को शर्मिष्ठा द्वारा मारी गई सुन, भार्गव शुक्र अतिशय दुःखी हो गये और तुरन्त ही उसे ढूंढ़ते हुए वन-प्रदेश की ओर दौड़ पड़े। वहाँ तपोवन में कन्या देवयानी को इस दशा में देख शुक्र जी अतिशय दुःखी हुए और उसे अपनी भुजाओं में पकड़कर बोले-'बेटी! सभी मनुष्य अपने दोषों तथा गुणों द्वारा ही दुःख अथवा सुख की प्राप्ति करते हैं, मैं समझता हूँ कि तुमने भी कोई अनुचित कार्य किया था, उसी से निस्तार पाने के लिए तुम्हें यह फल भोगना पड़ा है।। २६-३०।। देवयानी जी कहती हैं-तात ! निस्तार हो वा न हो, वृषपर्वा की कन्या शर्मिष्ठा ने मुझे जो बातें कहीं हैं, उन्हें सावधान होकर सुनिये। मैं सच-सच कह रही हूँ, उसने मुझे ऐसी बातें कही हैं कि “मैं दैत्वों की गायिका (गा-गाकर जीविका उपार्जन करने वाली) हूँ। वृषपर्वा की पुत्री शर्मिष्ठा ने इसी प्रकार के अपमान जनकं शब्दों में क्रोध से अपने नेत्रों को लाल किये हुए, अतिशय कठोर शब्दों में आगे भी कहा है कि “तुम प्रार्थना करने वाले, याचक दान आदि लेने वाले एक ब्राह्मण की कन्या हो, मैं एक दान देने वाले राजा की पुत्री हूँ, जिसकी सब लोग स्तुति करते हैं। मेरा पिता किसी से कभी कुछ भी दान नहीं लेता।” पिताजी! मैं सच-सच कह रही हूँ। वृषपर्वा की पुत्री शर्मिष्ठा ने अत्यन्त क्रोध से दोनों नेत्रों को लाल किये हुए अतिशय गर्व में भरकर मुझको इतनी अपमान पूर्ण ¬ातें कही हैं। यदि मैं प्रार्थना करने वाले, याचक तथा दान आदि

लेने वाले एक निर्धन की पुत्री हूँ तो शर्मिष्ठा को अपनी सेवा से प्रसन्न करूँगी-ऐसा मैंने भी उससे कहा है।।३१-३५।।

Devayānī said:
"O daughter of the Asura! Being my disciple, why have you worn my garment? You, who do not know proper decorum — your welfare will not be!" (8)

Śarmiṣṭhā said:
"O beggar-girl! While seated on a seat or lying upon a couch before my father, your father always stands humbly with folded hands, prays, and seeks permission. You are the daughter of a poor Brāhmaṇa who begs, petitions, and receives charity, whereas I am the daughter of a donor, the one to whom your father prays daily. I am not the daughter of one who receives alms like you. Being without any weapons or power yourself, why do you show your anger toward me, who am armed with many strengths? If you come across a quarrelsome person, you will get your proper reward — I do not consider you worth anything." (9–11)

Śaunaka said:
"O King! When Devayānī had made this humble request, King Yayāti, considering her a Brāhmaṇa woman — and above all, a woman — quickly took her right hand and lifted her out of the well. Having brought her out of the well, the king spoke a few words with that beautiful maiden and then departed toward his city.

After King Yayāti, the son of Nahusha, departed toward his city, Devayānī's maid arrived there. Seeing her, Devayānī — deeply distressed and humiliated by Śarmiṣṭhā — recounted the entire matter to her in great sorrow and said: (22–24)

Devayānī said:
"O maid! Go from here at once and tell my revered father this entire incident. As for me, I will never again set foot in the city of Vṛṣaparvā." (25)

Śaunaka said:
ↄ King! The maid immediately went to the city

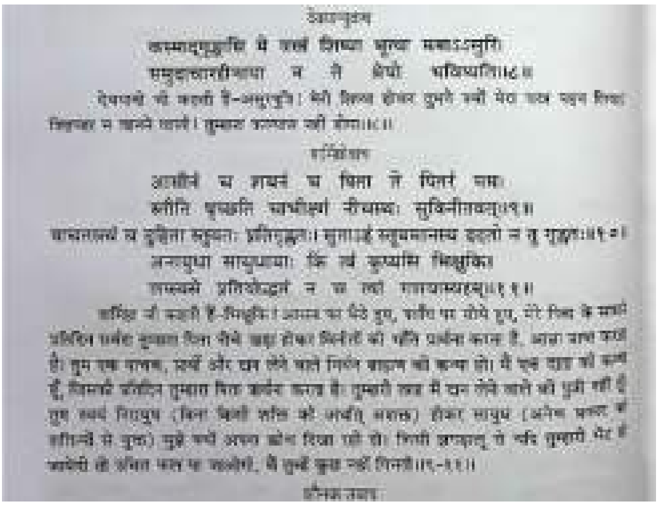
of the Asura-king Vṛṣaparvā, and there, trembling and greatly agitated as if senseless, she spoke to Śukra: 'O lord! O most fortunate one! Your greatly blessed daughter Devayānī has been struck down in the forest by Śarmiṣṭhā, daughter of the demon-king Vṛṣaparvā.'

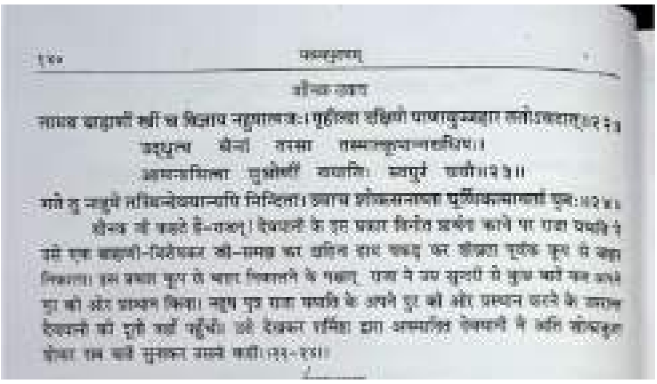
Hearing that his daughter had been struck by Śarmiṣṭhā, the Bhṛgu sage Śukra became extremely sorrowful and at once ran toward the forest to search for her. There, in the hermitage, seeing his daughter Devayānī in such a state, Śukra became very distressed. Holding her in his arms, he said:

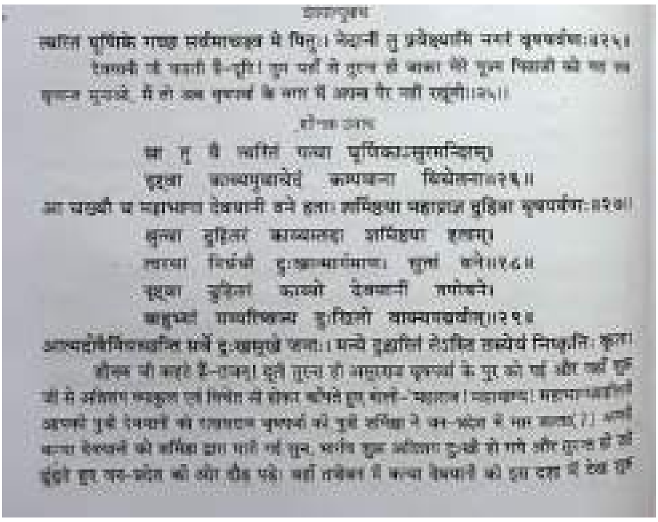
'My child, all people attain sorrow or happiness through their own faults or virtues. I understand that you too must have done something improper, and to be freed from that, you are now experiencing this result.'" (26–30)

Devayānī said:
"Father! Whether I am freed or not, listen carefully to the words that the daughter of Vṛṣaparvā, Śarmiṣṭhā, spoke to me. I speak the truth — she spoke words such as: 'I am the singer of the Daityas (one who earns her living by singing).' The daughter of Vṛṣaparvā spoke such insulting words to me, reddening her eyes with anger and speaking with extreme harshness, saying further: 'You are the daughter of a poor Brāhmaṇa who prays, begs, and accepts gifts; I am the daughter of a donor-king, one whom all praise. My father never takes charity from anyone.'

Father, I tell you truly, the daughter of Vṛṣaparvā, her eyes reddened with rage and filled with excessive pride, spoke to me with the utmost insult. If I am truly the daughter of a poor man who prays and receives charity, then I will serve Śarmiṣṭhā to please her — so I, too, said to her." (31–35)







Allegations-

7. Indra entered a horse in order to have intercourse with the Queen

📚Harivamsa Purana 3.5.11-25📚
A few days after Janamejaya duly undertook the celebration of a horse sacrifice accompanied with profuse presents. Having controlled herself according to the rites laid down in the scripture the worshipful lady Vapusthuma Kashya, went to the horse slain at Janamejaya's sacrifice, and sat down near it. Desiring for that perfectly beautiful lady Vasava entered into the body of the slain horse and knew her. Beholding that change Janamejaya said to the sacrificing priest, "This horse has not been slain: kill him at once." Coming to know of that endeavour of Indra's the wise priest communicated it to the royal saint Janamejaya and imprecated a curse on Indra."

Refutation –

Next he accused on Harivamsa Purana bhavishya parva chapter 5 on Indra Dev here is Geeta Press Gorakhpur Harivamsa Purana

व्यासजी आदिका गमन, जनमेजयके अश्वमेध यज्ञमें इन्द्रका विघ्न डालना, जनमेजयद्वारा इन्द्रको शाप, ब्राह्मणोंका निर्वासन तथा अपनी पत्नीकी भर्त्सना, विश्वावसुका जनमेजयको समझाना

सूत उवाच

इत्येवमाश्वासयतो राजानं जनमेजयम्।
अतीतानागतं वाक्यमृषेः परिषदा श्रुतम्॥ १

अमृतस्येव संवाहः प्रभा चन्द्रमसो यथा।
अतर्पयत तच्छ्रोत्रं महर्षेर्वाङ्मयो रसः॥ २

धर्मकामार्थसंयुक्तं करुणं वीरहर्षणम्।
रमणीयं तदाख्यानं कृत्स्नं परिषदा श्रुतम्॥ ३

केचिदश्रूणि मुमुचुः श्रुत्वा दध्युस्तथापरे।
इतिहासं तमृषिणा पाणाविव निदर्शितम्॥ ४

सदस्यान् सोऽभ्यनुज्ञाय कृत्वा चापि प्रदक्षिणाम्।
पुनर्द्रक्ष्याम इत्युक्त्वा जगाम भगवानृषिः॥ ५

अनुजग्मुस्तदा सर्वे प्रयान्तमृषिसत्तमम्।
लोके प्रवदतां श्रेष्ठं ये विशिष्टास्तपोधनाः॥ ६

याते भगवति व्यासे तदा ब्रह्मर्षिभिः सह।
ऋत्विजः पार्थिवाश्चैव प्रतिजग्मुर्यथागतम्॥ ७

पन्नगानां सुघोराणां कृत्वा तां वैरयातनाम्।
जगाम रोषमुत्सृज्य राजा विषमिवोरगः॥ ८

होत्राग्निदीप्तशिरसं परित्राय च तक्षकम्।
आस्तीकोऽथाश्रमपदं जगाम स महामुनिः॥ ९

राजापि हास्तिनपुरं जगाम स्वजनावृतः।
अन्वशासच्च मुदितस्तदा प्रमुदिताः प्रजाः॥ १०

कस्यचित् त्वथ कालस्य स राजा जनमेजयः।
दीक्षितो वाजिमेधेन विधिवद् भूरिदक्षिणः॥ ११

संज्ञप्तमश्वं तत्रास्य देवी काश्या वपुष्टमा।
संविवेशोपगम्याथ विधिदृष्टेन कर्मणा॥ १२

तां तु सर्वानवद्याङ्गीं चकमे वासवस्तदा।
संज्ञप्तमश्वमाविश्य तया मिश्रीबभूव सः॥ १३

सूतजी कहते हैं—शौनक! इस प्रकार राजा जनमेजयको आश्वासन देते हुए महर्षि वेदव्यासका वह भूत, भविष्य-सम्बन्धी वचन उस राजसभाके सभी सदस्योंने सुना॥ १॥ महर्षिका वह वाङ्मय रस मानो अमृतका प्रवाह था, चन्द्रमाकी प्रभाके समान मनको आह्लादित करनेवाला था। उसने सबके कानोंको तृप्त कर दिया॥ २॥ धर्म, काम और अर्थसे युक्त, करुणासे भरी हुई तथा वीरोचित हर्षोत्साहको बढ़ानेवाली वह सम्पूर्ण रमणीय वार्ता वहाँ सारी सभाने सुनी॥ ३॥ कुछ लोग आँसू बहाने लगे, कितने ही मनुष्य उस वार्ताको सुनकर ध्यानमग्न हो गये, महर्षि व्यासने उस भावी इतिहासको मानो हाथपर रखकर दिखा दिया था॥ ४॥ तत्पश्चात् वे महर्षि भगवान् व्यास सदस्योंकी अनुमति ले उन सबकी परिक्रमा करके 'हम फिर मिलेंगे' ऐसा कहकर वहाँसे चल दिये॥ ५॥ उस समय वहाँ जो-जो श्रेष्ठ तपोधन मुनि थे, वे सब जगत्के सभी वक्ताओंमें श्रेष्ठ मुनिवर व्यासको जाते देख उनके पीछे हो लिये॥ ६॥ ब्रह्मर्षियोंसहित भगवान् व्यासके चले जानेपर उस समय जो अन्य ऋत्विज और राजा थे, वे भी जैसे आये थे उसी तरह लौट गये॥ ७॥ अत्यन्त भयानक सर्पोंके वैरका वह बदला चुकाकर राजा जनमेजय विषको त्याग कर जानेवाले सर्पकी भाँति रोषको छोड़कर वहाँसे अपने नगरको चले गये॥ ८॥ हवनकी आगसे जिसका सिर तप गया था, उस तक्षकके प्राण बचाकर महामुनि आस्तीक भी अपने आश्रमको चले गये॥ ९॥ राजा जनमेजय भी स्वजनोंसे घिरे हुए वहाँसे हस्तिनापुरको गये और आनन्दपूर्वक रहकर सदा प्रसन्न रहनेवाली प्रजाका शासन एवं संरक्षण करने लगे॥ १०॥ कुछ कालके बाद यज्ञोंमें बहुत-सी दक्षिणा देनेवाले राजा जनमेजयने विधिपूर्वक अश्वमेध यज्ञकी दीक्षा ली॥ ११॥ उस यज्ञमें जो अश्व मारा गया था, उसके पास जाकर काशिराजकन्या महारानी वपुष्टमाने शास्त्रीय विधिके अनुसार शयन किया॥ १२॥ उन दिनों उन सर्वाङ्गसुन्दरी रानीको देवराज इन्द्र प्राप्त करना चाहते थे। वे उस मारे गये अश्वमें आविष्ट हो रानीके साथ संयुक्त हो गये॥ १३॥

Harivamsa Purana bhavishya parva chapter 5 Slokas 31-33 and Sloka 39 makes it clear that Indra entering the dead horse and copulating

with Janamejaya wife was an Illusion created by Indra becuase Indra feared of the Ashwamedha Yagya so he created this illusion to destroy the merits of this yagya . In words of Sage Viswavasu to Janamajeya Indra Dev can never commit this heinous crime of Violating other men wife as Indra is rightous and controlled of senses he just created an Illusion to destroy the Yagya

समान बलसे भ्रष्ट कर दिये गये। तुम तीन सौ यज्ञोंका अनुष्ठान करनेवाले अत्यन्त दुर्धर्ष वीर थे, तुमसे और
उन ब्राह्मणोंसे भी इन्द्र सदा डरते रहते थे; अतः उन्होंने अकेले ही मायाके प्रयोगद्वारा उन दोनों प्रकारके भयोंको पार कर लिया ॥ २९-३२॥ विजयकी इच्छा रखनेवाले वे महातेजस्वी इन्द्र जिसे दूसरोंने कभी नहीं किया, वह पापकर्म कैसे कर सकते हैं? अपने पोतेकी पत्नीपर बलात्कार उनके द्वारा कैसे सम्भव हो सकता है ? ॥ ३३ ॥ हरिवाहन इन्द्रमें जिस प्रकार उत्तम बुद्धि, उत्कृष्ट धर्म, श्रेष्ठ इन्द्रिय-संयम और परम ऐश्वर्य बतलाया गया है, उसी प्रकार तीन सौ यज्ञोंका अनुष्ठान करनेवाले तुझ दुर्धर्ष वीरमें वे सभी बातें हैं॥ ३४॥ अतः तुम इन्द्रमें, गुरु एवं पुरोहितमें, अपनेमें तथा रानी वपुष्टमामें दोषदृष्टि न करो; क्योंकि काल सर्वथा दुर्लङ्घय है ॥ ३५ ॥ देवेन्द्रने अपनी ऐश्वर्यशक्तिसे अश्वमें प्रवेश करके तुम्हारे हृदयमें रोष उत्पन्न कर दिया था, अतः सुखार्थी मनुष्यको सदा देवताके अनुकूल बर्ताव करना चाहिये ॥ ३६ ॥ जैसे जलके प्रवाहके प्रतिकूल तैरना कठिन होता है,
उसी प्रकार प्रतिकूल देवतासे पार पाना बहुत कठिन है। तुम्हारी रानी निष्पाप हैं, ये रमणियोंमें रत्न हैं, तुम निश्चिन्त होकर इनका उपभोग करो ॥ ३७ ॥

They were corrupted by the same force. You, who have performed three hundred sacrifices and are an extremely invincible hero — even you and those Brahmins were always feared by Indra. Therefore, he alone, by using the power of illusion (Māyā), overcame both kinds of dangers. (29–32)

How could that mighty and resplendent Indra, who desired victory, commit such a sinful deed that no one else had ever done? How could it be possible for him to violate the wife of his own grandson? (33)

Just as the highest intellect, supreme righteousness, excellent control over the senses, and great sovereignty are described in Harivāhana Indra, in the same way, all those qualities are present in you, O indomitable

hero who has performed three hundred sacrifices. (34)

Therefore, do not see faults in Indra, in the guru and the family priest, in yourself, or in Queen Vapuṣṭamā, for Time is completely irresistible. (35)

By his sovereign power, Lord Indra entered into the horse and kindled anger in your heart. Hence, a man who desires happiness should always behave in accordance with the will of the deity. (36)

Just as it is difficult to swim against the current of a river, in the same way, it is very hard to overcome a hostile deity. Your queen is innocent — she is a jewel among women. Enjoy her company without worry. (37)

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भ्रंशितस्त्वं च विप्राश्च बलादिन्द्रसमादिह।
त्वत्तश्चैव सुदुर्धर्षात् त्रियज्ञशतयाजिनः॥ ३१

बिभेति हि सदा त्वत्तो ब्राह्मणेभ्योऽपि वासवः।
एकेन वै तदुभयं तीर्णं शक्रेण मायया॥ ३२

स एष सुमहातेजा विजिगीषुः पुरंदरः।
कथमन्यैरनाचीर्णं नमुर्दारानतिक्रमेत्॥ ३३

यथैव हि परा बुद्धिः परो धर्मः परो दमः।
यथैव परमैश्वर्यं कीर्तितं हरिवाहने।
तथैव त्वयि दुर्धर्षे त्रियज्ञशतयाजिनि॥ ३४

मा वासवं मा च गुरुमात्मानं मा वपुष्टमाम्।
गच्छ दोषेण कालो हि सर्वथा दुरतिक्रमः॥ ३५

ऐश्वर्येणाश्रमाविश्य देवेन्द्रेणासि रोषितः।
आनुकूल्येन देवस्य वर्तितव्यं सुखार्थिना॥ ३६

दुस्तरं प्रतिकूलं हि प्रतिस्रोत इवाम्भसः।
स्त्रीरत्नमुपभुङ्क्ष्वेमामपापां विगतज्वरः॥ ३७

समान बलसे भ्रष्ट कर दिये गये। तुम तीन सौ यज्ञोंका अनुष्ठान करनेवाले अत्यन्त दुर्धर्ष वीर थे, तुमसे और उन ब्राह्मणोंसे भी इन्द्र सदा डरते रहते थे; अतः उन्होंने अकेले ही मायाके प्रयोगद्वारा उन दोनों प्रकारके भयोंको पार कर लिया॥ २९—३२॥ विजयकी इच्छा रखनेवाले वे महातेजस्वी इन्द्र जिसे दूसरोंने कभी नहीं किया, वह पापकर्म कैसे कर सकते हैं? अपने पोतेकी पत्नीपर बलात्कार उनके द्वारा कैसे सम्भव हो सकता है?॥ ३३॥ हरिवाहन इन्द्रमें जिस प्रकार उत्तम बुद्धि, उत्कृष्ट धर्म, श्रेष्ठ इन्द्रिय-संयम और परम ऐश्वर्य बतलाया गया है, उसी प्रकार तीन सौ यज्ञोंका अनुष्ठान करनेवाले तुझ दुर्धर्ष वीरमें वे सभी बातें हैं॥ ३४॥ अतः तुम इन्द्रमें, गुरु एवं पुरोहितमें, अपनेमें तथा रानी वपुष्टमामें दोषदृष्टि न करो; क्योंकि काल सर्वथा दुर्लङ्घ्य है॥ ३५॥ देवेन्द्रने अपनी ऐश्वर्यशक्तिसे आश्रममें प्रवेश करके तुम्हारे हृदयमें रोष उत्पन्न कर दिया था, अतः सुखार्थी मनुष्यको सदा देवताके अनुकूल बर्ताव करना चाहिये॥ ३६॥ जैसे जलके प्रवाहके प्रतिकूल तैरना कठिन होता है, उसी प्रकार प्रतिकूल देवतासे पार पाना बहुत कठिन है। तुम्हारी रानी निष्पाप हैं, ये रमणियोंमें रत्न हैं, तुम निश्चिन्त होकर इनका उपभोग करो॥ ३७॥

Later on realising this illusion created by Indra King Janamejaya accepted his wife back as sinless and pure and returned to rule his kingdom with righteousness and power

जनमेजयका संतुष्ट होकर राज्यशासन करना तथा इस ग्रन्थके पाठ और श्रवणकी महिमा

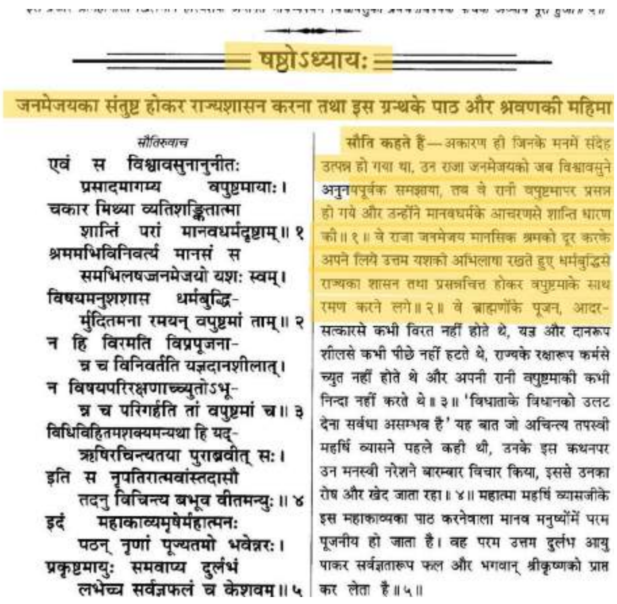
सौति कहते हैं- अकारण ही जिनके मनमें संदेह उत्पन्न हो गया था, उन राजा जनमेजयको जब विश्वावसुने अनुनयपूर्वक समझाया, तब वे रानी वपुष्टमापर प्रसन्न हो गये और उन्होंने मानवधर्मके आचरणसे शान्ति धारण की ॥ १ ॥ वे राजा जनमेजय मानसिक श्रमको दूर करके अपने लिये उत्तम यशकी अभिलाषा रखते हुए धर्मबुद्धिसे राज्यका शासन तथा प्रसन्नचित्त होकर वपुष्टमाके साथ रमण करने लगे ॥ २॥

The satisfaction of Janamejaya in ruling the kingdom and the glory of reciting and hearing this text

Sauti said — When Viśvāvasu gently persuaded King Janamejaya, whose mind had, without reason, been clouded with doubt, the king became pleased with Queen Vapuṣṭamā. He adopted peace by following the conduct of human righteousness. (1)

Relieved of mental distress and desiring great fame for himself, King Janamejaya ruled the

kingdom with wisdom rooted in righteousness, and with a joyful heart, he lived in union with Vapuṣṭamā. (2)



षष्ठोऽध्यायः

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सौतिरुवाच

एवं स विश्वावसुनानुनीतः
प्रसादमागम्य वपुष्टमायाः।
चकार मिथ्या व्यतिशङ्कितात्मा
शान्तिं परां मानवधर्मदृष्टाम्॥ १
श्रममभिविनिवर्त्य मानसं स
समभिलषज्जनमेजयो यशः स्वम्।
विषयमनुशशास धर्मबुद्धि-
र्मुदितमना रमयन् वपुष्टमां ताम्॥ २
न हि विरमति विप्रपूजना-
न्न च विनिवर्तति यज्ञदानशीलात्।
न विषयपरिरक्षणाच्च्युतोऽभू-
न्न च परिगर्हति तां वपुष्टमां च॥ ३
विधिविहितमशक्यमन्यथा हि यद्-
ऋषिरचिन्त्यतया पुराब्रवीत् सः।
इति स नृपतिरात्मवांस्तदासौ
तदनु विचिन्त्य बभूव वीतमन्युः॥ ४
इदं महाकाव्यमृषेर्महात्मनः
पठन् नृणां पूज्यतमो भवेन्नरः।
प्रकृष्टमायुः समवाप्य दुर्लभं
लभेच्च सर्वज्ञफलं च केशवम्॥ ५

सौति कहते हैं—अकारण ही जिनके मनमें संदेह उत्पन्न हो गया था, उन राजा जनमेजयको जब विश्वावसुने अनुनयपूर्वक समझाया, तब वे रानी वपुष्टमापर प्रसन्न हो गये और उन्होंने मानवधर्मके आचरणसे शान्ति धारण की॥ १॥ वे राजा जनमेजय मानसिक श्रमको दूर करके अपने लिये उत्तम यशकी अभिलाषा रखते हुए धर्मबुद्धिसे राज्यका शासन तथा प्रसन्नचित्त होकर वपुष्टमाके साथ रमण करने लगे॥ २॥ वे ब्राह्मणोंके पूजन, आदर-सत्कारसे कभी विरत नहीं होते थे, यज्ञ और दानरूप शीलसे कभी पीछे नहीं हटते थे, राज्यके रक्षारूप कर्मसे च्युत नहीं होते थे और अपनी रानी वपुष्टमाकी कभी निन्दा नहीं करते थे॥ ३॥ 'विधाताके विधानको उलट देना सर्वथा असम्भव है' यह बात जो अचिन्त्य तपस्वी महर्षि व्यासने पहले कही थी, उनके इस कथनपर उन मनस्वी नरेशने बारम्बार विचार किया, इससे उनका रोष और खेद जाता रहा॥ ४॥ महात्मा महर्षि व्यासजीके इस महाकाव्यका पाठ करनेवाला मानव मनुष्योंमें परम पूजनीय हो जाता है। वह परम उत्तम दुर्लभ आयु पाकर सर्वज्ञतारूप फल और भगवान् श्रीकृष्णको प्राप्त कर लेता है॥ ५॥

Allegations-

3. Indra raped the wife of Brihaspati's brother
   Skanda Purana 2.7.23.9-20
   He went to the hermitage of (Brhaspati's brother) Utathya. There he saw his wife who was pregnant and hence could walk only very slowly. She was well adorned with a girdle tied to her tremulous hips. The sweet jingling sound of the bangles surpassed that of the inebriated bees and cuckoos. She had beautiful garments of various colours. The beautiful lad was sweet-voiced with beautiful smiles. Her pair of breasts resembled a pair of very fine pitchers. Her eyes were like blue lilies. When she laughed her face resembled a lotus. She appeared very charming with her pale cheeks resembling the interior of a Ketaki flower-bunch. On account of weariness she took deep breaths. Her eyes indicated her pitiable plight. She lay somewhere near the entrance to the hut. She was asleep on her bed. On seeing her, Indra became enamoured and raped her though she was pregnant? The foetus in the womb became miserable and feared that it might fall it out. Hence, it closed the vaginal passage by means

> of its foot. Thereupon, the seminal fluid of the enemy of Bali became scattered on the ground. Therefore Lord Indra became furious with the foetus. With the edge of the eyes turned red like copper, he furiously cursed him: “O wicked one, become blind at the very birth, since you have insulted me by closing the vaginal passage.” Thereafter, the son named Dirghatapas was born. (Defective Text) Jalata (?) was born from the seminal fluid that was scattered (on the ground) by the foot. Afterwards Indra was afraid of the curse of the sage and he went away. All the religious students laughed on seeing Indra running. Thereupon he became ashamed and went to a splendid cave of Meru. Remaining concealed there, he performed a great and fierce penance

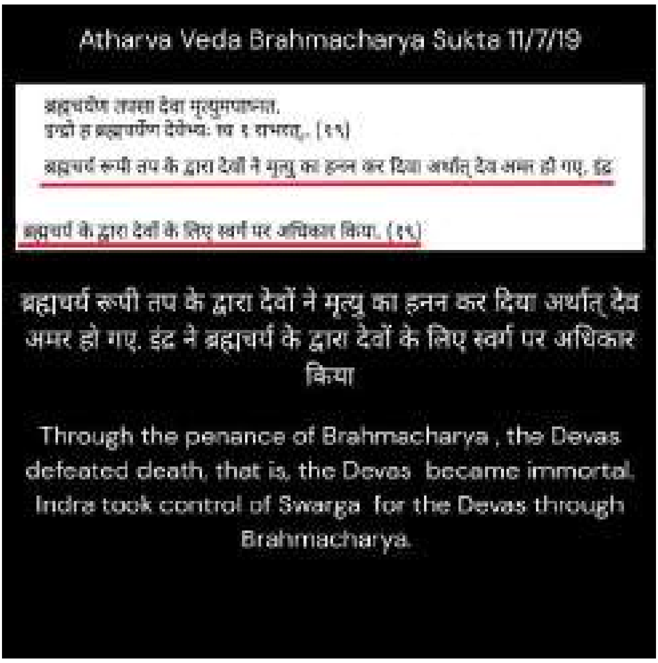
Refutation-

This Prakaran is Ved Virodh . Atharva Veda Brahmacharya Sukta 11/7 and Chandogya Upanishad says that Indra Deva and other Devas are eternal Brahmachari and follow Brahmacharya and as part of their vow of Brahmacharya abstains from all Types of Illicit Sexual Intercourse and lustful activities and follow Strict Celibacy . As per Satapatha Brahmana 2/1/3/4 Devas (including Devraj Indra) do not commit and avoid all Sinful activities and are free from Sin and Mortal Activities of Humans

Atharva Veda Brahmacharya Sukta 11/7/19

ब्रह्मचर्य रूपी तप के द्वारा देवों ने मृत्यु का हनन कर दिया अर्थात् देव अमर हो गए. इंद्र ने ब्रह्मचर्य के द्वारा देवों के लिए स्वर्ग पर अधिकार किया

Through the penance of Brahmacharya , the Devas defeated death, that is, the Devas became immortal. Indra took control of Swarga for the Devas through Brahmacharya.



Atharva Veda 11/7/14 states all Devas including Devraj Indra follow Strict Brahmacharya and live in Brahmacharya

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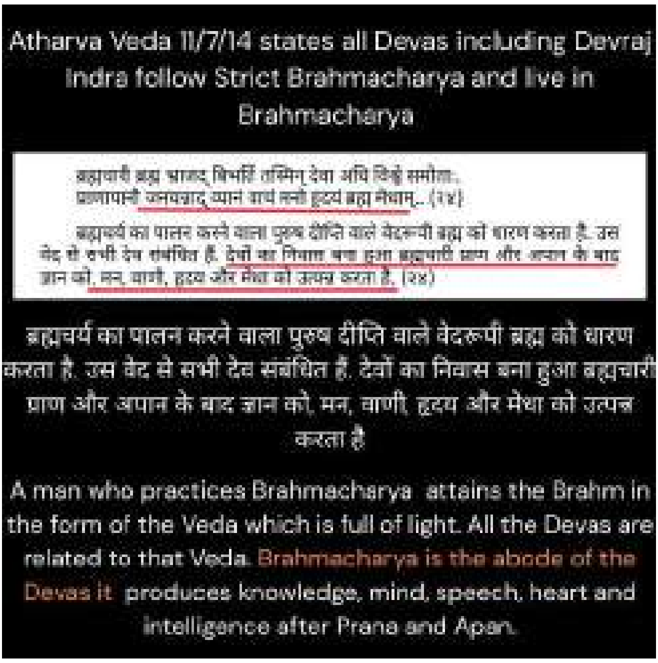
A man who practices Brahmacharya attains the Brahm in the form of the Veda which is full of light. All the Devas are related to that Veda. Brahmacharya is the abode of the Devas it produces knowledge, mind, speech, heart and intelligence after Prana and Apan.



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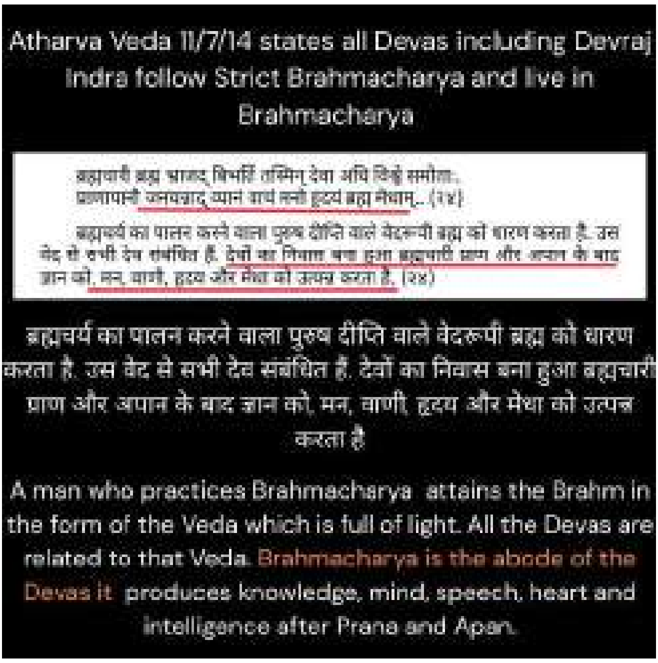

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Acharya Sayana in his commentary on Satapatha Brahmana 2/1/3/4 said – तदेतत् प्रशंसति अपहतपाप्मान इति । देवानां पाप। हित्यान्मरणधर्मराहित्याच्च तत्सम्बन्धि-न्ययनेऽग्न्याधानकारिणोऽपि तदुभयं सिद्ध्यतीत्यर्थः ' This is praised with the expression 'Apahatapāpman' (i.e., one who is free from sin). Because the Devas are free from sin and from the condition of mortality, therefore, even one who performs the Agnyādheya (the rite of establishing the sacred fire), by becoming related to them, attains both

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स यत्रोद्धापयति । तद्वैषी आदधीतापहतपाप्मानो देवा अप पाप्मानं हतेऽमृता देवा नामृतत्वस्याशास्ति सर्वमायुरेति यस्तद्धपितेऽथ यत्र दक्षिणावर्तते

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Prajāpati said: 'Indra, it is so. I will explain the matter to you again. Stay here another five years.' Indra lived there another five years. The total time Indra spent thus was one hundred and one years. This is what sages refer to when they say, 'Indra lived with Prajāpati for one hundred and one years practising brahmacarya.' Then Prajapati said to him-

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evamevaiṣa maghavanniti hovācaitaṃ tveva te bhūyo'nuvyākhyāsyāmi no evānyatraitasmādvasāparāṇi pañca varṣāṇīti sa hāparāṇi pañca varṣāṇyuvāsa tānyekaśataṃ sampeduretattadyadāhurekaśataṃ ha vai varṣāṇi maghavānprajāpatau brahmacaryamuvāsa tasmai hovāca || 8.11.3 ||
|| iti ekādaśaḥ khaṇḍaḥ ||

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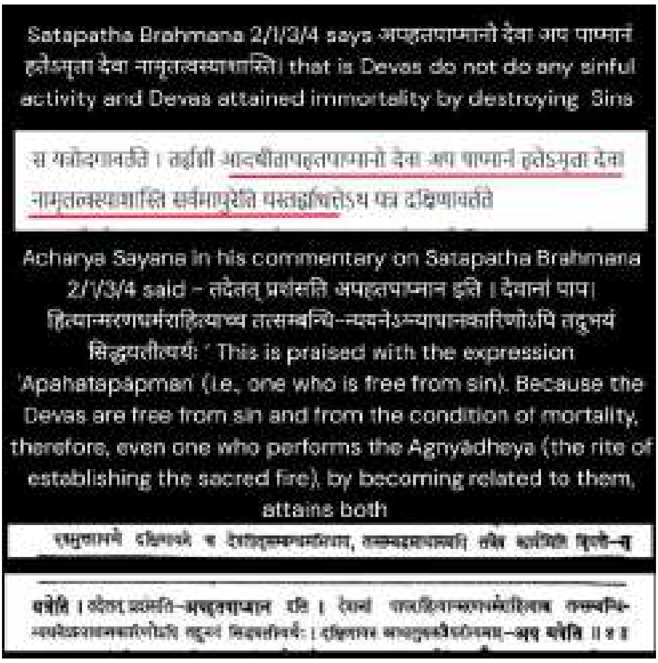

With these the allegations of Hinduphobes stands debunked

← Response to Vedkabhed and Hinduscript . Refutation of Allegations on Brahma Deva

Response to Vedkabhed and Hinduscript . Refutation of Allegations on Surya Deva →

Comments

Response to Vedkabhed and Hinduscript . Refutation of Allegations on Surya Deva

Written by Rohan Saini in Uncategorized

This entire article is a response and rebuttal to the blogs called VedKaBhed and Hinduscript regarding their claims of "Lust of Surya Deva ".

Allegations-

1. Surya Devta raped Kunti

📚Devi Bhagavatam 2.6.13-35
Sūta then said :– "O Dvija! While Sūrasena's daughter Kunti was a virgin girl, the king Kuntibhoja asked for Kunti that she might become her girl and Sūrasena gave her to the king Kuntibhoja who brought up this beautifully smiling girl. He put to her the service of Agni of Agnihotra. Once, on an occassion, Durvāsā Muni, engaged in the vow, lasting for four months, came there; Kunti served him during that period; the Muni became greatly pleased and gave her a very

auspicious, mantra, by virtue of which any Deva, when called upon by that mantra will come to Kunti and satisfy her desires. When the Muni went away, Kunti, remaining in her house, wanted to test the accuracy of the mantra and asked within herself "What Devatā to call upon." Seeing the God Sūrya had arisen in the sky, Kunti uttered the Mantra and invoked him. The Sun, then, assuming an excellent human form, came down from the Heavens and appeared before Kunti in the same room. Seeing the Deva Sun, Kunti became greatly surprised and began to shudder and instantly became endowed with the inherent natural quality of passion (had menstruation). The beautiful-eyed Kunti, with folded palm; spoke to Sūrya Deva standing before :– "I am highly pleased to-day seeing Thy form; now go back to Thy sphere." Sūrya Deva said :– "O Kunti! What for you called me, by virtue of the Mantra? Calling me, why do you not worship me, standing before you? O beautiful blue one! Seeing you, I have become passionate; so come to me. By means of the mantra, you have made me your subservient so take me for intercourse." Hearing this, Kunti said :– "O Witness of all! O knower of Dharma! You know that I am a virgin girl. O Suvrata! I bow down to you; I am a family daughter; so do not speak ill to me." Sūrya then said :– "If I go awayin vain, I will be an object of great shame, and, no doubt, will be laughed amongst the gods; So, O Kunti! If you do not satisfy me, I will immediately curse you and the Brāhmin who has given you this mantra. O Beautiful one! If you

satisfy me, your virginity will remain; no body will come to know and there will be born a son to you, exactly like me." Thus saying Sūrya Deva enjoyed the bashful Kunti, with her mind attracted towards him; He granted her the desired boons and went away. The beautiful Kunti became pregnant and began to remain in a house, under great secrecy. Only the dear nurse knew that; her mother or any other person was quite unaware of the fact. In time, a very beautiful son like the second Sun and Kārtikeya, decked with a lovely Kavaca coat of mail and two ear-rings, was born there. Then the nurse caught hold of the hand of the bashful Kunti and said :– "O Charming one! What care can you possibly have as long as I am living." Kunti then, placed the son in a box and said :– "O son! What shall I do? Being afraid of shame, I am leaving you, though you are dear to me as my life itself! I am exceedingly fortunate that I am casting aside this all auspicious son. May the attributeless Bhāgavatī Ambikā, the World Mother and the Lady of all, endowed with attributes, protect Thee! May Kātyāyani, the giver of all desires, feed you with Her milk! Alas! I am quitting you, born of Sūrya's semen in this solitary forest like a vitiated wanton woman. I do not know, when shall I see your lotus like beautiful face, dearest to me like my self. Alas! I never worshipped in my former birth Śivānī, the mother of the three worlds; I never meditated Her lotus like feet, the Giver of all happiness; hence I am so very unfortunate. O Dear son! I must perform great tapasyā to expiate

for this terrible sin, that I knowingly commit in relinquishing you in the forest."

📚Shrimad Bhagavatam 9.24.33-36📚
As soon as Kunti called for the demigod of the sun, he immediately appeared before her, and she was very much surprised. She told the sun-god, "I was simply examining the effectiveness of this mystic power. I am sorry I have called you unnecessarily. Please return and excuse me." The sun-god said: O beautiful Prtha, your meeting with the demigods cannot be fruitless. Therefore, let me place my seed in your womb so that you may bear a son. I shall arrange to keep your virginity intact, since you are still an unmarried girl. After saying this, the sun-god discharged his semen into the womb of Prthä and then returned to the celestial kingdom. Immediately thereafter, from Kunti a child was born, who was like a second sun- god. Because Kunti feared people's criticisms, with great difficulty she had to give up her affection for her child. Unwillingly, she packed the child in a basket and let it float down the waters of the river. O Maharaja Pariksit, your great- grandfather the pious and chivalrous Page King Pändu later married Kunti."

Refutation-

Mahabharat Geeta Press Gorakhpur Vana Parva Adhaya 307 sloka 28 says

that Surya Dev never mated with Kunti but Surya Deva just placed his powerful Tejas in Kunti Womb with his powers without mating directly and without defiling Mata Kunti

तत्पश्चात् सूर्यदेवने उसे अपने तेजसे मोहित कर दिया और योगशक्तिके द्वारा उसके भीतर प्रवेश करके अपना तेजोमय वीर्य स्थापित कर दिया। उन्होंने कुन्तीको दूषित नहीं किया-उसका कन्याभाव अछूता ही रहा। तदनन्तर वह राजकन्या फिर सचेत हो गयी ।। २८ ।।

“Thereafter, Suryadeva enchanted her (Kunti) with his divine radiance and, through his yogic power, entered her and implanted his brilliant, effulgent seed within her. However, he did not defile Kunti—her maidenhood remained untouched. After that, the royal maiden regained consciousness.” 28

Same thing should be Held in Devi Bhagvatam and Srimad Bhagvatam

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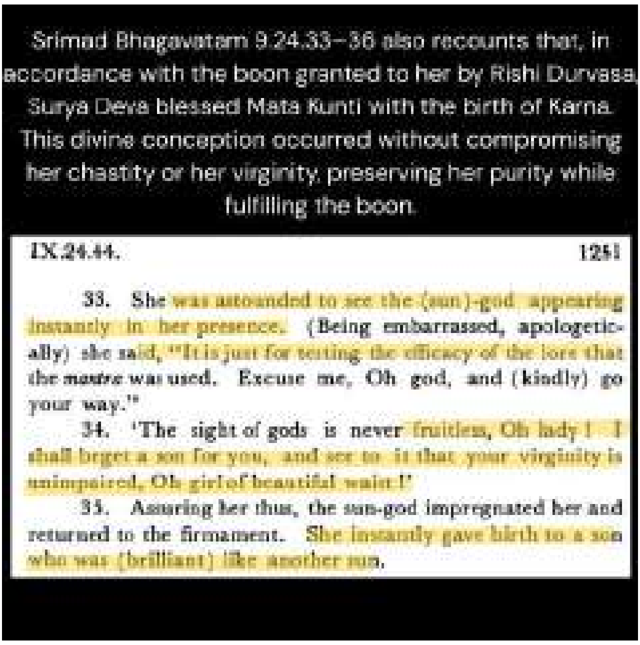
तिग्मांशुस्तां तेजसा मोहयित्वा
योगेनाविश्यात्मसंस्थां चकार।
न चैवैनां दूषयामास भानुः
संज्ञां लेभे भूय एवाथ बाला ।। २८ ।।

तत्पश्चात् सूर्यदेवने उसे अपने तेजसे मोहित कर दिया और योगशक्तिके द्वारा उसके भीतर प्रवेश करके अपना तेजोमय वीर्य स्थापित कर दिया। उन्होंने कुन्तीको दूषित नहीं किया—उसका कन्याभाव अछूता ही रहा। तदनन्तर वह राजकन्या फिर सचेत हो गयी ।। २८ ।।

"Thereafter, Suryadeva enchanted her (Kunti) with his divine radiance and, through his yogic power, entered her and implanted his brilliant, effulgent seed within her. However, he did not defile Kunti—her maidenhood remained untouched. After that, the royal maiden regained consciousness."

Srimad Bhagavatam 9.24.33-36 also recounts that, in accordance with the boon granted to her by Rishi Durvasa, Surya Deva blessed Mata Kunti with the birth of Karna. This divine conception occurred without compromising her chastity or her virginity, preserving her purity while fulfilling the boon.

33. She was astounded to see the (sun)-god appearing instantly in her presence. (Being embarrassed, apologetic-ally) she said, "It is just for testing the efficacy of the lore that the mantra was used. Excuse me, Oh god, and (kindly) go your way."
34. 'The sight of gods is never fruitless, Oh lady! I shall beget a son for you, and see to it that your virginity is unimpaired, Oh girl of beautiful waist !'
35. Assuring her thus, the sun-god impregnated her and returned to the firmament. She instantly gave birth to a son who was (brilliant) like another sun.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IX.24.44. 1251

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Allegations-

2. Surya Devta raped his wife

📚Brahma Purana 4.42-43📚
The lord assumed the form of a horse and approached her as she grazed about fearlessly in the form of a mare. It was in her mouth that he had his sexual intercourse, as she began fidgeting due to her suspicion that he might be a person other than her own husband. She let out the semen of Vivasvat through her nostrils."

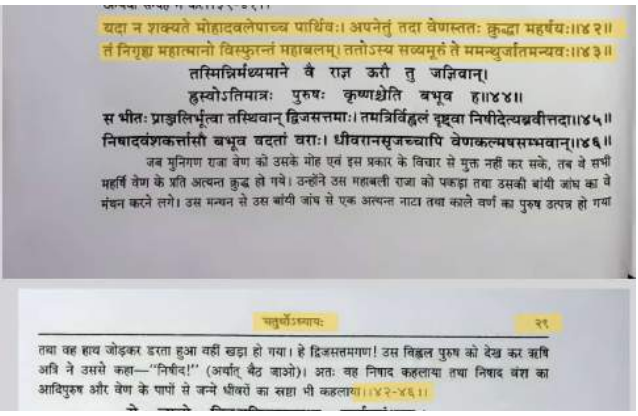
Refutation-

Here is Brahma Purana 4.42-43 hindi translation by Chaukhamba Publications

जब मुनिगण राजा वेण को उसके मोह एवं इस प्रकार के विचार से मुक्त नहीं कर सके, तब वे सभी महर्षि वेण के प्रति अत्यन्त क्रुद्ध हो गये। उन्होंने उस महाबली राजा को पकड़ा तथा उसकी बांयी जांघ का वे मंथन करने लगे। उस मन्थन से उस बांयी जांघ से

एक अत्यन्त नाटा तथा काले वर्ण का पुरुष उत्पन्न हो गया तथा वह हाथ जोड़कर डरता हुआ वहीं खड़ा हो गया। हे द्विजसत्तमगण! उस विह्वल पुरुष को देख कर ऋषि अत्रि ने उससे कहा- “निषीद!” (अर्थात् बैठ जाओ)। अतः वह निषाद कहलाया तथा निषाद वंश का आदिपुरुष और वेण के पापों से जन्मे धीवरों का स्रष्टा भी कहलाया।।४२-४६।।

When the assembly of sages could not free King Veṇa from his attachment and such thoughts, all the great sages became extremely angry with him. They seized the mighty king and began churning his left thigh. From that churning of his left thigh, a very short man of dark complexion emerged, who stood there folding his hands in fear. O best of the twice-born! Seeing this distressed man, Sage Atri said to him: “Nishīd!” (meaning, “Sit down!”). Hence, he was called Nishad, and he became the progenitor of the Nishad lineage as well as the creator of the fishermen, born from the sins of Veṇa.


यदा न शक्यते मोहादवलेपाच्च पार्थिवः। अपनेतुं तदा वेणस्ततः क्रुद्धा महर्षयः।।४२।।
तं निगृह्य महात्मानो विस्फुरन्तं महाबलम्। ततोऽस्य सव्यमूरुं ते ममन्थुर्जातमन्यवः।।४३।।
तस्मिन्निर्मथ्यमाने वै राज्ञ ऊरौ तु जज्ञिवान्।
ह्रस्वोऽतिमात्रः पुरुषः कृष्णश्चेति बभूव ह।।४४।।
स भीतः प्राञ्जलिर्भूत्वा तस्थिवान् द्विजसत्तमाः। तमत्रिर्विह्वलं दृष्ट्वा निषीदेत्यब्रवीत्तदा।।४५।।
निषादवंशकर्त्तासौ बभूव वदतां वराः। धीवरानसृजच्चापि वेणकल्मषसम्भवान्।।४६।।
जब मुनिगण राजा वेण को उसके मोह एवं इस प्रकार के विचार से मुक्त नहीं कर सके, तब वे सभी महर्षि वेण के प्रति अत्यन्त क्रुद्ध हो गये। उन्होंने उस महाबली राजा को पकड़ा तथा उसकी बांयी जांघ का वे मंथन करने लगे। उस मन्थन से उस बांयी जांघ से एक अत्यन्त नाटा तथा काले वर्ण का पुरुष उत्पन्न हो गया

चतुर्थोऽध्यायः २१

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Allegations-

Shiva Purana, UmaSamhita 5.35.32-34 “He assumed the form of a horse and approached her for sexual indulgence

with her who could not be overwhelmed by any living being due to her lustre and observance of restraint. O sage, in the course of the sexual activity she suspected him to be another man. Hence she received the semen through the mouth into the nostril. Thence were born the twin gods Asvins, the foremost among physicians.

Refutation-

Coming on to Shiva Purana, UmaSamhita 5.35.32-34 –

According to R.C. Hazra, the *Uma Saṁhitā* of the *Shiva Purāṇa* is a very late addition. He notes that it draws heavily from the *Jñāna Saṁhitā*, which itself is dated to around 950 CE. Based on this, it can be reasonably inferred that the *Uma Saṁhitā* was incorporated into the *Shiva Purāṇa* sometime after the 10th century CE.

IV. The Bhaumasaṃhitā,[391] also called Auma/Umāsaṃhitā, is represented in the class B editions only. The text introduces Kṛṣṇa on a visit to Kailāsa and performing penance there to Śiva, in order to obtain a son. He meets Upamanyu, and requests him to tell him about the greatness of Śiva. Upamanyu complies, and praises Śiva and his trident; he extols Śiva's power to save his devotees from hell. This discussion leads into several chapters on different types of sins, and on the description of hell and the suffering in it. Ways to avoid this suffering include gifts of food, performing penance, listening to the purāṇas, etc. The *saṃhitā* subsequently describes the seven *dvīpas* of the earth, and other component parts of the universe. It ends with discourses on a variety of topics, such as the develop-

[391] Mss., ibid., p. 65, n. 87.

ment of man, from the foetus, through childhood, youth, marriage, old age, etc.; creation and *manvantaras*; etc. In Hazra's opinion the text borrows most of its chapters from the Jñānasaṃhitā.

saṃhitās which are absent from these Śiva° passages.

XIII. The Jñānasaṃhitā[400] has already been referred to on several occasions in this description of the Śiva°, because, in Hazra's opinion, other *saṃhitās* borrowed verses and even chapters from it. The text recognizes the Vedas as the highest authority, but it was Śiva, as *ṛgyajuḥsāmarūpin*, who communicated them to Viṣṇu. Śiva shall be worshiped with Vedic *mantras*, even though the *saṃhitā* does not, therefore, reject the authority of the Tantras and eventual Śiva worship with Āgamic rather than Vedic *mantras*. The *nirguṇa* Śiva is identical with the *parabrahma;* in his *saguṇa* form he manifests himself as Rudra. Prakṛti was born from Śiva's wish, and, from her, were born the other gods including Brahmā and Viṣṇu. This *saṃhitā*, like some of those discussed earlier, strongly encourages *liṅga* worship as the ideal way to worship Śiva himself. It urges worship under the guidance of a competent teacher; worship will lead to *bhakti*, then to *jñāna*, and, ultimately, to *vijñāna*, i.e. the realization that the only real thing is Śiva. Hazra points out that the text was influenced by the Kumārasambhava, Raghuvaṃśa, and Kirātārjunīya. He surmises that it may have been composed in Banaras, by someone who was also familiar with the banks of the Narmadā, not before A. D. 950.

The Śiva Purāṇa, as a whole, is one of the most composite and unwieldy Purāṇas, having been composed and expanded by different authors over various periods. There exist two primary versions: the Bombay 1884, Venkat 1895–96, and Venga Manuscript (Class A); and the Venkat 1906, 1965 Pandita Pustakalaya Manuscript (Class B). According to R.C. Hazra, the sections found in the Class A Manuscript are older and more authentic, whereas those in the Class B Manuscript (Including Uma Samhita) are very recent compositions . Most significantly, the older and more authentic Class A Manuscript does not contain the Uma Saṁhitā.

saṃhitās, with different titles and different arrangements; two of their *saṃhitās* are not even listed in the Śiva° passages.[387] The following is a comparative survey of the *saṃhitās*, in the two passages of the Śiva° itself, and in the two sets of editions – which from now on I will refer to as class A and class B editions.

Śiva°	Class A Bombay 1884 Veṅkaṭ. 1895–96 Vaṅga.		Class B Veṅkaṭ. 1906, 1965 Paṇḍitapustakālaya Tr. AITM	
I. Vidyeśvara	XIII. Jñāna	ch. 78	Vidyeśvara/	ch. 25
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V. Mātṛ(purāṇa)	XIV. Sanatkumāra	59	Koṭirudra	43
VI. Rudraikādaśa	Vāyu/Vāyavīya		Umā/Auma	51
VII. Kailāsa	pūrvabhāga	30	Kailāsa	23
VIII. Śatarudra	uttarabhāga	30	Vāyavīya	
IX. Koṭirudra	Dharma	65	pūrvabhāga	35
X. Sahasrakoṭirudra			uttarabhāga	41
XI. Vāyavīya				
XII. Dharma(purāṇa)				

It is clear from all this that the Śiva° is one of the more composite and unwieldy purāṇas, sections of which "were written by different hands in different climes

[387] Hazra Śiva° 1953: 51–52. Cf. Haraprasad Shastri 1928a: 277, no. 3546.

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Allegations-

3. Surya devta had sex with a mare (a female horse)

📚Shiva Purana 5.4.21📚
The sun of fierce rays, deluded by Shiva's Maya became lustful on seeing a mare and assumed the form of a horse."

Refutation-

Coming on to Shiva Purana, UmaSamhita 5.4.21 –

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Allegations-

📚Matsya Purana 11.34-37📚

The sun, after thus getting his power modified by Visvakarma, went out in the form of a horse and enjoyed himself in the company of Sanjna, who, not recognising him and taking him for another person, became terrified, but was helpless; she consequently ejected the semen virile through her nostrils, out of which Asvinikumaras, called otherwise Nasatyas and Dasras, were born. They are called Nasatyas, because they were born from the nose (nasa) and Dasras, because they were born as Sons. Afterwards, Sanjna recognised her Lord and became pleased, and went with her Lord in a vamana to heaven."

Refutation-

Here is Matsya Purana Chapter 11 Slokas 34-37 hindi translation by Geeta Press Gorakhpur – No Bestiality or any such thing present here

त्वष्टाद्वारा संज्ञाका पता बतला दिये जानेपर वे देवेश्वर भगवान् सूर्य भूलोकमें जा पहुँचे। वहाँ उनके द्वारा संज्ञासे अश्विनीकुमारोंकी उत्पत्ति हुई- यह एकदम तथ्य बात है। संज्ञाकी नासिकाके अग्रभागसे उत्पन्न होनेके कारण वे दोनों नासत्य और दस्त्र नामसे भी विख्यात हुए। कुछ दिनोंके पश्चात् अश्वरूपधारी सूर्यदेवको पहचानकर त्वाष्ट्री (संज्ञा) परम सन्तुष्ट हुई और हर्षपूर्ण चित्तसे पतिके साथ विमानपर बैठकर स्वर्गलोक (आकाश) को चली गयी। (छायाकी संतानोंमें) तपोधन सावर्णि मनु आज भी सुमेरुगिरिपर विराजमान हैं। शनिने अपनी तपस्याके प्रभावसे ग्रहोंकी समता प्राप्त की।

After Tvaṣṭṛ revealed the identity, the lord of the gods, Surya, reached the earthly realm. There, through her, the Ashvini Kumāras were born—this is an established fact. Since they emerged from the front part of her nose, they also became famous by the names Nāstya and Dāstra. After a few days, recognizing the horse-shaped Surya Deva, Tvaṣṭṛ's daughter (Sanjñā) was fully satisfied, and with a joyful heart, she boarded a celestial vehicle with her husband and went to Svarga-loka (heaven). Among the children of Chhāyā, Tapodhana Sāvarṇi Manu still reigns on Mount Sumeru. Shani attained equality among the planets through the influence of his penance.

ततः स भगवान् गत्वा भूर्लोकममराधिपः।
कामयामास कामार्तो मुख एव दिवाकरः॥ ३४
अश्वरूपेण महता तेजसा च समावृतः।
संज्ञा च मनसा क्षोभमगमद् भयविह्वला॥ ३५
नासापुटाभ्यामुत्सृष्टं परोऽयमिति शङ्कया।
तद्रेतसस्ततो जातावश्विनाविति निश्चितम्॥ ३६
दस्रौ सुतत्वात् संजातौ नासत्यौ नासिकाग्रतः।
ज्ञात्वा चिराच्च तं देवं संतोषमगमत् परम्।
विमानेनागमत् स्वर्गं पत्या सह मुदान्विता॥ ३७
सावर्णोऽपि मनुर्मेरावद्याप्यास्ते तपोधनः।

त्वष्टाद्वारा संज्ञाका पता बतला दिये जानेपर वे देवेश्वर भगवान् सूर्य भूलोकमें जा पहुँचे। वहाँ उनके द्वारा संज्ञासे अश्विनीकुमारोंकी उत्पत्ति हुई—यह एकदम तथ्य बात है। संज्ञाकी नासिकाके अग्रभागसे उत्पन्न होनेके कारण वे दोनों नासत्य और दस्र नामसे भी विख्यात हुए। कुछ दिनोंके पश्चात् अश्वरूपधारी सूर्यदेवको पहचानकर त्वाष्ट्री (संज्ञा) परम सन्तुष्ट हुई और हर्षपूर्ण चित्तसे पतिके साथ विमानपर बैठकर स्वर्गलोक (आकाश)-को चली गयी। (छायाकी संतानोंमें) तपोधन सावर्णि मनु आज भी सुमेरुगिरिपर विराजमान हैं। शनिने अपनी तपस्याके प्रभावसे ग्रहोंकी समता प्राप्त की। बहुत

Rig Veda 1/50/8 says Sun travels by 7 Horses – O Sun! You are radiant and all-illuminating. Seven horses named Harit carry you in a chariot.

Acharya Sayana in his Rig Veda 1/164/2 bhasya says that the 7 rays of Sun are the horses of Sun -**अश्वो व्यापनशीलः आदित्यः सप्तनामा सप्त रसानां संनमयितारो रश्मयो** This is why the Sun is called Ashwaroopa

I don't understand where is any bestiality is here . You can read the whole Adhaya where is Animal Sex mentioned here . Further how Is Sun Ashwaroop ? Rig Veda 1/50/8 says Sun travels by 7 Horses

सप्त त्वा हरितो रथे वहन्ति देव सूर्य. शोचिष्केशं विचक्षण.. (८)

हे सूर्य! तुम दीप्तिमान् एवं सर्वप्रकाशक हो. किरणें ही तुम्हारे केश हैं. हरित नाम के सात घोड़े तुम्हें रथ में बिठाकर ले चलते हैं. (८)

O Sun! You are radiant and all-illuminating. T Seven horses named Harit carry you in a chariot.

Acharya Sayana in his Rig Veda 1/164/2 bhasya says that the 7 rays of Sun are the horses of Sun . This is why the Sun is called Ashwaroopa

अधिकमासात्मकः इत्येवं सप्तर्तवो युञ्जन्ति । एतस्य कार्यं निर्वहन्तीत्यर्थः । स चैकः असहायः अश्वो व्यापनशीलः आदित्यः सप्तनामा सप्त रसानां संनमयितारो रश्मयो यस्य तादृशः सप्तर्षिभिः स्तूयमानो वा आदित्यो वहति धारयति भ्रमयतीत्यर्थः ।

Allegations-

📚Nirukta 12.10📚
With reference to this, they relate a legend, Saranyu daughter of Tvastr bore twins, Yama and Yaml, to Vivasvat the sun. She having substituted another lady of similar appearance, and

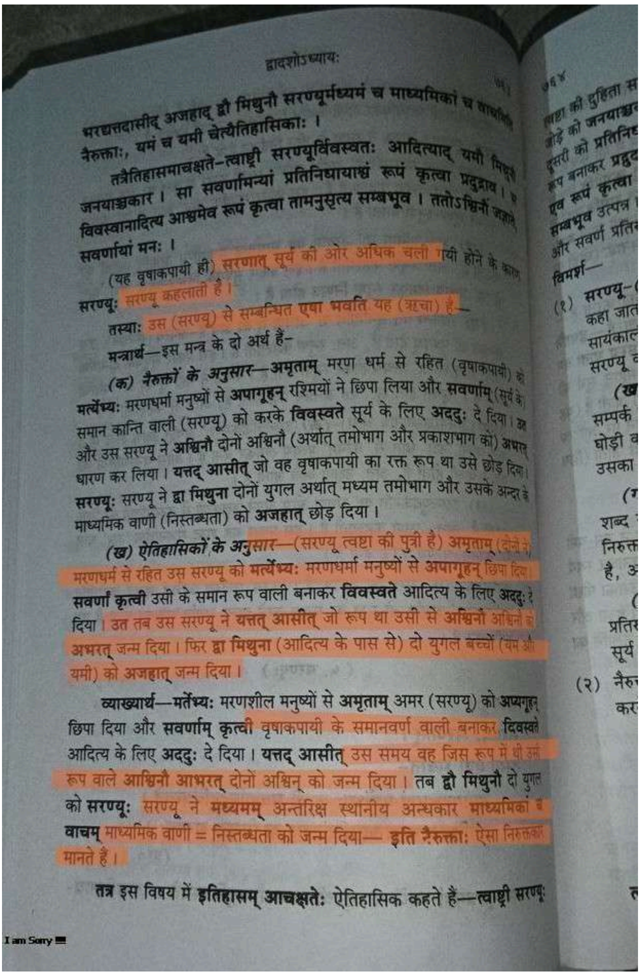
having assumed the shape of a mare, ran away. He, Vivasvat, the sun, having also assumed the shape of a horse, pursued her, and joined her. Hence the Ashvins were born."

Refutation –

In **Nirukta 12.10** (Hindi translation, Chaukhamba Publications), the birth of the Ashvinī Kumāras is described from the Ashva-rūpa Āditya (Sun) and Saraṇyū. The text itself defines Saraṇyū not as a mortal woman, but as a personification of a cosmic phenomenon—specifically, the shadow or night that follows when *Prabhā* (light) departs from the Earth. It states that the period of Saraṇyū lies between *Vṛṣākapāyī* and *Uṣā*, meaning after the evening twilight and before the morning twilight. Āditya here refers to the Sun, which is also a celestial deity, not a human being. This makes it absolutely clear that the account is symbolic and cosmological, involving deified natural forces—not a literal human relationship—thus the vulgar interpretations pushed by detractors are baseless distortions of Vedic metaphor.

सरण्यू (क) जब प्रभा पृथिवी से चली जाती है तब उस छाया या रात्रि को सरण्यू कहा जाता है। सरण्यू का काल वृषाकपायी के बाद और उषा के पूर्व होता है अर्थात् सायंकालीन सन्ध्या के पश्चात् और प्रातः कालीन सन्ध्या के पूर्व तक के समय को सरण्यू कहा जाता है। that is Saraṇyū (a): When

Prabhā (light) departs from the Earth, the shadow or night that follows is referred to as Saraṇyū. The period of Saraṇyū comes after Vṛṣākapāyī and before Uṣā, meaning it refers to the time after the evening twilight (sāyaṁkālīn sandhyā) and before the morning twilight (prātaḥkālīn sandhyā) and Aditya is Sun here .


द्वादशोऽध्याय:

भरद्यत्तदासीद् अजहाद् द्वौ मिथुनौ सरण्यूर्मध्यमं च माध्यमिकां च वाचमिति नैरुक्ताः, यमं च यमी चेत्यैतिहासिकाः ।

तत्रैतिहासमाचक्षते–त्वाष्ट्री सरण्यूर्विवस्वतः आदित्याद् यमौ मिथुनौ जनयाञ्चकार । सा सवर्णामन्यां प्रतिनिधायाश्वं रूपं कृत्वा प्रदुद्राव । स विवस्वानादित्य आश्वमेव रूपं कृत्वा तामनुसृत्य सम्बभूव । ततोऽश्विनौ जज्ञाते सवर्णायां मनः ।

(यह वृषाकपायी ही) सरणात् सूर्य की ओर अधिक चली गयी होने के कारण सरण्यूः सरण्यू कहलाती है ।

तस्याः उस (सरण्यू) से सम्बन्धित एषा भवति यह (ऋचा) है–

मन्त्रार्थ–इस मन्त्र के दो अर्थ हैं–

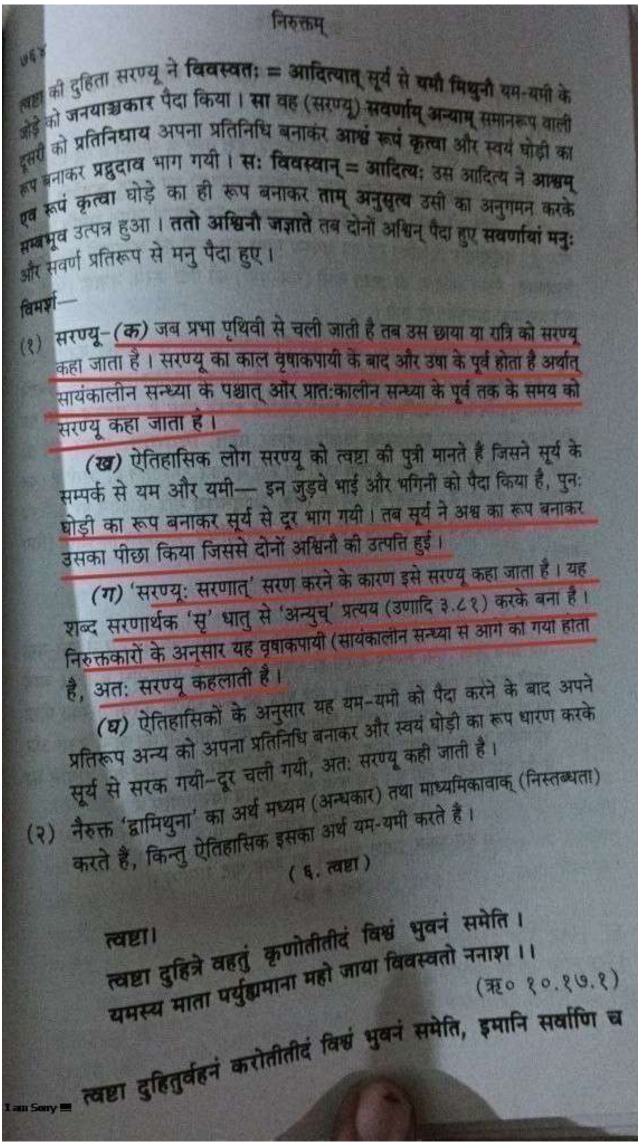
(क) नैरुक्तों के अनुसार–**अमृताम्** मरण धर्म से रहित (वृषाकपायी) को **मर्त्येभ्यः** मरणधर्मा मनुष्यों से **अपागूहन्** रश्मियों ने छिपा लिया और **सवर्णाम्** (सूर्य के समान कान्ति वाली (सरण्यू) को करके **विवस्वते** सूर्य के लिए **अददुः** दे दिया । और उस सरण्यू ने **अश्विनौ** दोनों अश्विनौ (अर्थात् तमोभाग और प्रकाशभाग को) अभरत् धारण कर लिया । **यत्तद् आसीत्** जो वह वृषाकपायी का रक्त रूप था उसे छोड़ दिया । **सरण्यूः** सरण्यू ने **द्वा मिथुना** दोनों युगल अर्थात् मध्यम तमोभाग और उसके अन्दर के माध्यमिक वाणी (निस्तब्धता) को **अजहात्** छोड़ दिया ।

(ख) ऐतिहासिकों के अनुसार–(सरण्यू त्वष्टा की पुत्री है) **अमृताम्** (दोनों ने) मरणधर्म से रहित उस सरण्यू को **मर्त्येभ्यः** मरणधर्मा मनुष्यों से **अपागूहन्** छिपा दिया **सवर्णां कृत्वी** उसी के समान रूप वाली बनाकर **विवस्वते** आदित्य के लिए **अददुः** दे दिया । उत तब उस सरण्यू ने **यत्तत् आसीत्** जो रूप था उसी से **अश्विनौ** अश्विनों को **अभरत्** जन्म दिया । फिर **द्वा मिथुना** (आदित्य के पास से) दो युगल बच्चों (यम और यमी) को **अजहात्** जन्म दिया ।

व्याख्यार्थ–मर्तेभ्यः मरणशील मनुष्यों से **अमृताम्** अमर (सरण्यू) को **अप्यगूहन्** छिपा दिया और **सवर्णाम् कृत्वी** वृषाकपायी के समानवर्ण वाली बनाकर **विवस्वते** आदित्य के लिए **अददुः** दे दिया । **यत्तद् आसीत्** उस समय वह जिस रूप में थी उसी रूप वाले **आश्विनौ आभरत्** दोनों अश्विन् को जन्म दिया । तब **द्वौ मिथुनौ** दो युगल को **सरण्यूः** सरण्यू ने **मध्यमम्** अन्तरिक्ष स्थानीय अन्धकार **माध्यमिकां** च **वाचम्** माध्यमिक वाणी = निस्तब्धता को जन्म दिया– **इति नैरुक्ताः** ऐसा निरुक्तकार मानते हैं ।

तत्र इस विषय में **इतिहासम् आचक्षतेः** ऐतिहासिक कहते हैं–**त्वाष्ट्री सरण्यूः**

I am Sorry



त्वष्टा की दुहिता सरण्यू ने **विवस्वतः = आदित्यात्** सूर्य से **यमौ मिथुनौ** यम-यमी के जोड़े को **जनयाञ्चकार** पैदा किया। **सा** वह (सरण्यू) **सवर्णाम् अन्याम्** समानरूप वाली दूसरी को **प्रतिनिधाय** अपना प्रतिनिधि बनाकर **आश्वं रूपं कृत्वा** और स्वयं घोड़ी का रूप बनाकर **प्रदुद्राव** भाग गयी। **सः विवस्वान् = आदित्यः** उस आदित्य ने **आश्वम् एव रूपं कृत्वा** घोड़े का ही रूप बनाकर **ताम् अनुसृत्य** उसी का अनुगमन करके **सम्बभूव** उत्पन्न हुआ। **ततो अश्विनौ जज्ञाते** तब दोनों अश्विन् पैदा हुए **सवर्णायां मनुः** और सवर्ण प्रतिरूप से मनु पैदा हुए।

विमर्श—

(१) **सरण्यू**-***(क)*** जब प्रभा पृथिवी से चली जाती है तब उस छाया या रात्रि को सरण्यू कहा जाता है। सरण्यू का काल वृषाकपायी के बाद और उषा के पूर्व होता है अर्थात् सायंकालीन सन्ध्या के पश्चात् और प्रातःकालीन सन्ध्या के पूर्व तक के समय को सरण्यू कहा जाता है।

(ख) ऐतिहासिक लोग सरण्यू को त्वष्टा की पुत्री मानते हैं जिसने सूर्य के सम्पर्क से यम और यमी— इन जुड़वे भाई और भगिनी को पैदा किया है, पुनः घोड़ी का रूप बनाकर सूर्य से दूर भाग गयी। तब सूर्य ने अश्व का रूप बनाकर उसका पीछा किया जिससे दोनों अश्विनौ की उत्पत्ति हुई।

(ग) 'सरण्यूः सरणात्' सरण करने के कारण इसे सरण्यू कहा जाता है। यह शब्द सरणार्थक 'सृ' धातु से 'अन्युच्' प्रत्यय (उणादि ३.८१) करके बना है। निरुक्तकारों के अनुसार यह वृषाकपायी (सायंकालीन सन्ध्या से आगे का गया होता है, अतः सरण्यू कहलाती है।

(घ) ऐतिहासिकों के अनुसार यह यम-यमी को पैदा करने के बाद अपने प्रतिरूप अन्य को अपना प्रतिनिधि बनाकर और स्वयं घोड़ी का रूप धारण करके सूर्य से सरक गयी-दूर चली गयी, अतः सरण्यू कही जाती है।

(२) नैरुक्त 'द्वामिथुना' का अर्थ मध्यम (अन्धकार) तथा माध्यमिकावाक् (निस्तब्धता) करते हैं, किन्तु ऐतिहासिक इसका अर्थ यम-यमी करते हैं।

(६. त्वष्टा)

त्वष्टा।

त्वष्टा दुहित्रे वहतुं कृणोतीतीदं विश्वं भुवनं समेति।
यमस्य माता पर्युह्यमाना महो जाया विवस्वतो ननाश ।।

(ऋ० १०.१७.१)

त्वष्टा दुहितुर्वहनं करोतीतीदं विश्वं भुवनं समेति, इमानि सर्वाणि च

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Ācārya Skanda Svāmi in his *Bhāṣya* on *Nirukta* 12.10, explained that Saraṇyū is not a human woman nor an anthropomorphic figure, but the *reddish sky* at the junction of night and day. The Vedic statement that the rays of the Sun "hide" something means that they conceal the tender reddish glow of dawn (*Vṛṣākapāyinī*) from mortals, who cannot perceive that subtle stage. When the reddish orb (*Aruṇa*) rises, the rays reveal another form of the same hue—Saraṇyū—making the dawn-light more visible. The Aśvins are said to "carry" this light, not physically, but symbolically, as they represent the

twofold state of darkness and brightness that mediates the transition from night into day. As this reddish form intensifies into daylight, it also embodies duality (Yama–Yamī), form, and speech.

In another symbolic verse, Tvaṣṭṛ is described as the "middle portion," and his daughter is Uṣas (the dawn). Her "union" with the Sun is nothing but the merging of dawn into the rising orb. Thus the imagery of "wife," "mother," or "marriage" is only metaphorical: dawn belongs to the Sun, accompanies him, dissolves into him, and inspires all beings to awaken and act in accordance with their natural duties. By divine law, night and dawn are spoken of as the Sun's companions and even "mother," not in a physical sense but in a cosmic one. Therefore this story is, in fact, a profound Vedic allegory of light, transition, and cosmic action, confirmed by the ancient commentary tradition.

देवश्रवस आर्षम्। अपगूहन्ते रश्मयोऽपनयन्तीत्यर्थः । काम्? वृषाकपायीशब्दवाच्यामरुणोदयावस्थामुषः प्रभाम्। कुतोऽपागूहन्? मर्त्यभ्यो मनुष्याणां दृष्टिपथादित्यर्थः । कृत्वी कृत्वा वान्यां तत्सवर्णां सरण्यूनाम्नीमुदितेऽरुणे यस्याः प्रभा तामदुर्ददति। विवस्वत उद्यत आदित्यस्य सन्निकृष्टतरां कुर्वन्तीत्यर्थः। सा च दत्ता सती उत अपि च। अश्विनावभरत् बिभर्त्तरिदं रूपं न भरतेः। अश्विनावात्मनि धारयति तमोभागं ज्योतिर्भागं चेत्यर्थः। यत्तदासीद् वृषाकपाय्या रक्तं रूपं तच्च क्रमेणोपजायमानप्रकाशप्रकर्षा अजहाज्जहाति। उकारः पादपूरणः। द्वा मिथुना द्वौ मिथुनौ स्त्रीपुंसौ

मध्यमञ्च तमोभागं तदन्तर्गतां च माध्यमिकां वाचं तच्च तदासीद् वृषाकपाय्या रक्तं रूपं तेन रूपेण सह त्रितयमपीत्यर्थः ।
ऐतिहासिकपक्षे (तु) सरण्यूर्नाम त्वष्टुर्दुहिता। तां देवतारूपत्वादमृताममरणधर्माणं मर्त्यभ्यः सर्वमनुष्येभ्यो (देवा) अपागूहन् नाशितवन्त इत्यर्थः। कृत्वा चान्यां तद्वर्णामदुर्विवस्वते। सा च तदाश्वं रूपं कृतवत्युत्तरेषु कुरुषु विवस्वतोऽश्वरूपादश्विनावात्मनि गर्भभूतावभरत् धारितवती जनितवतीत्यर्थः । यत्तदासीदाश्वं रूपमस्यास्तत् स्वेन रूपेणाजहात् ('ओहाक् त्यागे' (धा०३.८)) त्यक्तवती च विवस्वत एव सकाशाद् द्वौ मिथुनौ स्वपुत्रौ यमं च यमीं च सरण्यू इति। इतिहासदर्शनाभिवादिन्येषा ऋग्भवति।

The Vedic sages received divine knowledge. The rays of the sun are said to **hide or take away something** — what do they hide?
They hide the **reddish light of dawn** (called *Vṛṣākapāyinī*) — the early light seen at sunrise.

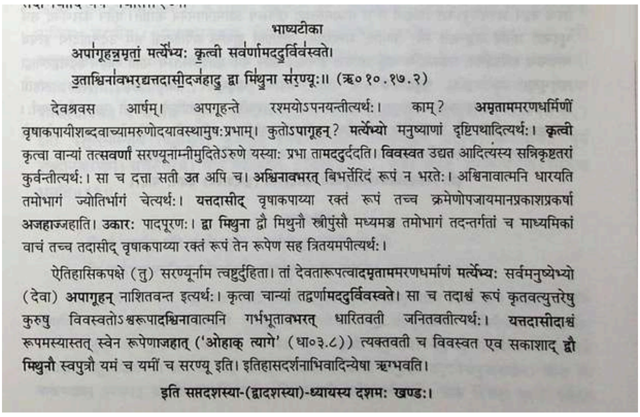
From whom is it hidden?
From **humans** — meaning, ordinary people can't see or grasp that divine light clearly.

Later, **another form**, similar in color and name, was made — called **Saraṇyū**.
When the reddish dawn (Aruṇa) appears, the light of Saraṇyū is given again by the sun's rays, making it more visible.

That light is then **carried by the Ashvin twins**, not in a physical way, but meaning **they hold within themselves both darkness and light** — they are a balance of night and day.

That reddish form of dawn gradually becomes more and more bright as the sun rises.

Now, the **two twins** (male and female — *Yama* and *Yami*) represent this dual nature, and even **middle speech** (the kind of speech that exists between thought and voice) is connected with this form. So, this reddish form includes **three things**: form, duality, and speech.



भाष्यटीका

अपागूहन्नमृतां मर्त्येभ्यः कृत्वी सवर्णामदधुर्विवस्वते।
उताश्विनावभरद्यत्तदासीदजहादु द्वा मिथुना सरण्यूः॥ (ऋ० १०.१७.२)

देवश्रवस आर्षम्। अपगूहन्ते रश्मयोऽपनयन्तीत्यर्थः। काम्? **अमृताममरणधर्मिणीं** वृषाकपायीशब्दवाच्यामरुणोदयावस्थामुषःप्रभाम्। कुतोऽपागूहन्? **मर्त्येभ्यो** मनुष्याणां दृष्टिपथादित्यर्थः। **कृत्वी** कृत्वा वान्यां तत्**सवर्णां** सरण्यूनाम्नीमुदितेऽरुणे यस्याः प्रभा तामददुर्ददति। **विवस्वत** उद्यत आदित्यस्य सन्निकृष्टतरां कुर्वन्तीत्यर्थः। सा च दत्ता सती **उत** अपि च। **अश्विनावभरत्** बिभर्त्तेरिदं रूपं न भरतेः। अश्विनावात्मनि धारयति तमोभागं ज्योतिर्भागं चेत्यर्थः। **यत्तदासीद्** वृषाकपाय्या रक्तं रूपं तच्च क्रमेणोपजायमानप्रकाशप्रकर्षा **अजहाज्जहाति**। **उकारः** पादपूरणः। **द्वा मिथुना** द्वौ मिथुनौ स्त्रीपुंसौ मध्यमञ्च तमोभागं तदन्तर्गतां च माध्यमिकां वाचं तच्च तदासीद् वृषाकपाय्या रक्तं रूपं तेन रूपेण सह त्रितयमपीत्यर्थः।

ऐतिहासिकपक्षे (तु) सरण्यूर्नाम त्वष्टुर्दुहिता। तां देवतारूपत्वाद**मृताममरणधर्माणं मर्त्येभ्यः** सर्वमनुष्येभ्यो (देवा) **अपागूहन्** नाशितवन्त इत्यर्थः। कृत्वा चान्यां तद्व**र्णामददुर्विवस्वते**। सा च तदाश्वं रूपं कृतवत्युत्तरेषु कुरुषु विवस्वतोऽश्वरूपा**दश्विनावा**त्मनि गर्भभूता**वभरत्** धारितवती जनितवतीत्यर्थः। **यत्तदासीदाश्वं** रूपमस्यास्तत् स्वेन रूपेणा**जहात्** ('ओहाक् त्यागे' (धा०३.८)) त्यक्तवती च विवस्वत एव सकाशाद् **द्वौ मिथुनौ** स्वपुत्रौ यमं च यमीं च सरण्यू इति। इतिहासदर्शनाभिवादिन्येषा ऋग्भवति।

इति सप्तदशस्या-(द्वादशस्या)-ध्यायस्य दशमः खण्डः।

Skanda Swami explanation on RIg Veda 10.17.1-2

नैरुक्तपक्षे त्वस्यामृचि त्वष्टा मध्यमस्तमोभागस्तस्य दुहिता उषाः। तेन रात्रिरूपेण स्वैरुदये जन्यमानत्वात् तस्या वहनं प्रापणमनुप्रवेश आदित्ये तं स मध्यमस्त्वष्टा रात्रिरूप आत्मापगमनेन करोति। एतेन कारणेनेदं सर्वं भूतजातं समेति सङ्गच्छते स्वैः कर्मभिः सम्बध्यते। उदितायां ह्युषसि अपैतीदानीं तम उदेत्यादित्य इत्येवं मन्यमाना सर्वप्राणिनः स्वकर्माणि कर्तुं प्रारभन्त इत्यर्थः। सापि यम आदित्यस्तस्य माता साहचर्याद्रसहरणाद्वा मातृभूता। तं प्रति पर्युह्यमाना च न केवलं मातृभूता। किं तर्हि ? महो महतो विवस्वतोऽभिगमनसामान्याज्जायाभूता विश्वरूपेण ननाश नश्यति। उद्यत्यादित्ये लीयते तदात्मकैवेत्यर्थः। अभिसमागच्छतीति स्वैः कर्मभिरिति वाक्यशेषः। रात्रिरादित्यस्येति च रात्रिशब्देन रात्रेरेकदेशत्वादुषा

एवोच्यते सम्बन्धत्वात्। सा च देवधर्मेणादित्यस्य माता। जा......... न दानयेन्तर्धीयत इति सिद्धम्।

In this Vedic verse (ṛc), Tvaṣṭā is in the middle portion (madhyamastama-bhāgaḥ – middle-most part), and his daughter is Uṣas (the dawn).
Since she is born at sunrise, she is carried or enters (vahati) into the Sun (āditya) — thus the 'marriage' is symbolic of union.

The Sun (Tvaṣṭā or Vivasvat), by entering the night (his daughter in the form of darkness or Uṣas), 'performs the act' (karoti) — this represents the transition between night and day.

Therefore, this entire world (sarvaṁ bhūtajātaṁ) comes together (sameti) and unites with its respective actions (svaiḥ karmabhiḥ saṁbadhyate).
As the dawn rises, darkness fades; hence at sunrise (udite uṣasi), darkness (tam) disappears, and the Sun rises (udeti ādityaḥ).

This belief or metaphysical understanding leads all living beings (sarvaprāṇinaḥ) to begin performing their natural duties or actions (*svakarmāṇi*).
That is the meaning here: the cosmic process inspires action.

Thus, the Sun (Yama āditya) has his 'mother' in this symbolic relationship — either due to companionship (sāhacaryāt) or the act of essence transfer (rasa-haraṇa –

absorption of essence).
She becomes his 'mother', but not only in that sense.

What more?
Because of shared union (abhigamana-sāmānyāt) with Vivasvat, she becomes his wife (jāyā) — and, as Viśvarūpā (universal form), she disappears (nanāśa), gets dissolved.
When the Sun rises, she merges into it — meaning she dissolves into that very form.

"Abhisamāgacchatīti svaiḥ karmabhiriti vākyasheṣaḥ" – She *enters* or *unites*, the sentence implies, with her own natural actions.

Also: "rātriḥ ādityasya" — the night is said to belong to the Sun, and by the term 'rātri' (night), since Uṣas (dawn) is a part of it (eka-deśa), she is being referred to here.
Owing to this relationship, she is called his mother by divine law (*deva-dharma*).

She is born… (ja—) but not to be given as a gift (na dāna-yena antar-dhīyata) – i.e., she is not transferred in the ordinary worldly sense, hence her transcendental or divine nature is established (iti siddham).

५४४ निरुक्तम् अध्याय-१२

अथैकादश: खण्ड:।

त्वष्टा दुहित्रे वहतुं कृणोतीतीदं विश्वं भुवनं समेति। यमस्य माता पर्युह्यमाना महो जाया विवस्वतो ननाश॥ (ऋ० १०.१७.१) त्वष्टा दुहितुर्वहनं करोति। इतीदं विश्वं भुवनं समेति। इमानि च सर्वाणि भूतान्यभिसमागच्छन्ति। यमस्य माता पर्युह्यमाना महतो जाया विवस्वतो ननाश। रात्रिरादित्यस्य। आदित्योदयेऽन्तर्धीयते॥११॥

भाष्यटीका

त्वष्टा दुहित्रे वहतुं कृणोतीतीदं विश्वं भुवनं समेति।
यमस्य माता पर्युह्यमाना महो जाया विवस्वतो ननाश॥ (ऋ० १०.१७.१)

त्वष्टा देव:। **दुहित्रे** षष्ठ्यर्थे चतुर्थी स्वया दुहितु: सरण्यूनाम्न्या:। **वहतुं** वहनं विवाहं **कृणोति** करोतीति। एतेन कारणेन संपरिहाणारार्थम्। **इदं विश्वं भुवनं** सर्वं भूतजातं **समेति** समित्येष आ इत्यस्य स्थाने। भूते च लट् समागच्छति स्म। सा च **पर्युह्यमाना** ऊढा च सती यमस्य यम्याश्च **माता महो** महतो **विवस्वतो जाया** भार्या तस्माद् यमं च जनयित्वा त्यक्त्वा **ननाश** नष्टा।

नैरुक्तपक्षे त्वस्यामृचि त्वष्टा मध्यमस्तमोभागस्तस्य दुहिता उषा:। तेन रात्रिरूपेण स्वैरुदये जन्यमानत्वात् तस्या वहनं प्रापणमनुप्रवेश आदित्ये तं स मध्यमस्त्वष्टा रात्रिरूप आत्मापगमनेन करोति। एतेन कारणेनेदं सर्वं भूतजातं समेति सङ्गच्छते स्वै: कर्मभि: सम्बध्यते। उदितायां ह्युषसि अपैतीदानीं तम उदेत्यादित्य इत्येवं मन्यमाना सर्वप्राणिन: स्वकर्माणि कर्तुं प्रारभन्त इत्यर्थ:। सापि यम आदित्यस्तस्य माता साहचर्याद्रसहरणाद्वा मातृभूता। तं प्रति, पर्युह्यमाना च न केवलं मातृभूता। किं तर्हि? महो महतो विवस्वतोऽभिगमनसामान्याज्जायाभूता विश्वरूपेण ननाश नश्यति। उद्यत्यादित्ये लीयते तदात्मकैवेत्यर्थ:। अभिसमागच्छतीति स्वै: कर्मभिरिति वाक्यशेष:। रात्रिरादित्यस्येति च रात्रिशब्देन रात्रेरेकदेशत्वादुषा एवोच्यते सम्बन्धत्वात्। सा च देवधर्मेणादित्यस्य माता। जा........ न दानयेन्तर्धीयत इति सिद्धम्।

इति निरुक्तविवरणसमुच्चये सप्तदशस्य (द्वादशस्य) प्रथम: पाद:।

Surya (Sun) is called Ashwaroop in Shastras as the rays of Sun travel fastly like Ashwa . Rig Veda 1/50/8 says Sun travels by 7 Horses- O Sun! You are radiant and all-illuminating. Seven horses carry you in a chariot. Acharya Sayana in his Rig Veda 1/164/2 bhasya says that the 7 rays of Sun are the horses of Sun . This is why the Sun is called Ashwaroopa

Surya (Sun) is called Ashwaroop in Shastras as the rays of Sun travel fastly like Ashwa . Rig Veda 1/50/8 says Sun travels by 7 Horses

सप्त त्वा हरितो रथे वहन्ति देव सूर्य. शोचिष्केशं विचक्षण.. (८)

हे सूर्य! तुम दीप्तिमान् एवं सर्वप्रकाशक हो. किरणें ही तुम्हारे केश हैं. हरित नाम के सात घोड़े तुम्हें रथ में बिठाकर ले चलते हैं. (८)

O Sun! You are radiant and all-illuminating. Seven horses carry you in a chariot.

Acharya Sayana in his Rig Veda 1/164/2 bhasya says that the 7 rays of Sun are the horses of Sun . This is why the Sun is called Ashwaroopa

अधिकमासात्मक: इत्येवं सप्तर्तवो युञ्जन्ति । एतस्य कार्यं निर्वहन्तीत्यर्थ: । स चैक: असहाय: अश्वो व्यापनशील: आदित्य: सप्तनामा सप्त रसानां संनमयितारो रश्मयो यस्य तादृश:

With these the allegations of

Response to Vedkabhed and Hinduscript . Refutation of Child Marriage and Pedophilia in Hinduism

Written by Rohan Saini in Uncategorized

This entire article is a response and rebuttal to the blogs called VedKaBhed and Hinduscript regarding their claims of "Child Marriage and Pedophilia in Hinduism ".

Allegations-

📚Mahabharata 13.44.13📚
A person of thirty years of age should wed a girl of ten years of age called a Nagnika. Or, a person of one and twenty years of age should wed a girl of seven years of age."

📚Vishnu Purana 3.10.16📚
If he marry, he must select a maiden who is of a third of his age."

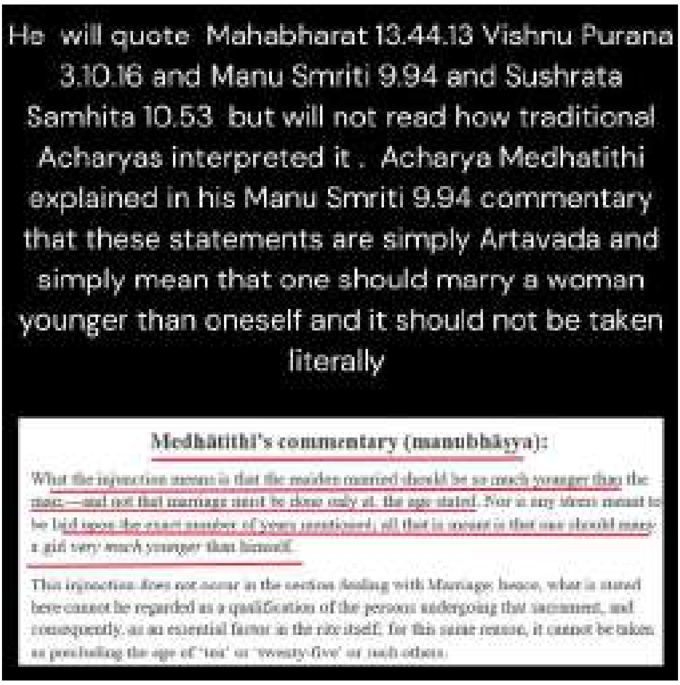
📚Manusmriti 9:94📚
A man thirty years old shall marry a charming maiden twelve years old; or one twenty four years old, a damsel eight years old; in the event of his duties suffering, he may do it sooner."

Sushruta Samhita 10.53

Refutation-

He will quote Mahabharat 13.44.13 Vishnu Purana 3.10.16 and Manu Smriti 9.94 and Sushrata Samhita 10.53 but will not read how traditional Acharyas interpreted it . Acharya Medhatithi explained in his Manu Smriti 9.94 commentary that these statements are simply Artavada and simply mean that one should marry a woman younger than oneself and it should not be taken literally

Medhātithi's commentary (manubhāṣya):
What the injunction means is that the maiden married should be so much younger than the man; and not that marriage must be done only at. the age stated. Nor is any stress meant to be laid upon the exact number of years mentioned; all that is meant is that one should many a girl very much younger than himself.



Allegations-

📚Baudhayana Dharmsutra 4.1.11📚
Let him give his daughter, while she still goes naked, to a man who has not broken the vow of chastity and who possesses good qualities, or even to one destitute of good qualities; let him not keep (the maiden) in (his house) after she has reached the age of puberty."

📚Vasishtha Dharmasutra 17.70📚
Out of fear of the appearance of the menses let the father marry his daughter while she still runs about naked. For if she stays (in the house) after the age of puberty, sin falls on the father.

📚Gautama Dharmasutra 18.21-23📚
A girl should be given in marriage before (she attains the age of) puberty. He who neglects it, commits sin. Some (declare, that a girl shall be given in marriage) before she wears clothes."

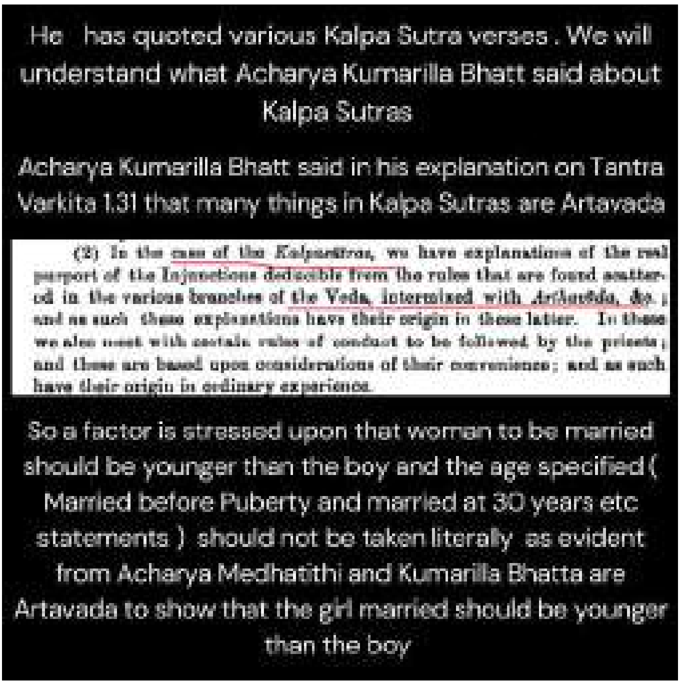
Refutation-

He has quoted various Kalpa Sutra verses . We will understand what Acharya Kumarilla Bhatt said about Kalpa Sutras

Acharya Kumarilla Bhatt said in his explanation on Tantra Varkita 1.31 that many things in Kalpa Sutras are Artavada

(2) In the case of the Kalpasūtras, we have explanations of the real purport of the Injunctions deducible from the rules that are found scatter-ed in the various branches of the Veda, intermixed with Arthavāda, &c.; and as such these explanations have their origin in these latter. In these we also meet with certain rules of conduct to be followed by the priests; and these are based upon considerations of their convenience; and as such have their origin in ordinary experience.

So a factor is stressed upon that woman to be married should be younger than the boy and the age specified (Married before Puberty and married at 30 years etc statements) should not be taken literally as evident from Acharya Medhatithi and Kumarilla Bhatta are Artavada to show that the girl married should be younger than the boy



Allegations-

📚Parashar Smriti 7.5-6📚
When the twelfth year is reached by the female child, if the guardian does not give her away in marriage, her forefathers drink, without interruption, during each succeeding month, whatever blood is passed in her courses. The mother, and the father, and likewise the eldest brother, all these three relatives will go to hell, if before menstruation they neglect to marry the girl

📚Yama Smriti Verse 22📚
The father, who does give away [in marriage] his maiden-daughter after she has attained the twelfth year, drinks her menstrual blood, month after month.

📚Samvarta Smriti Verse 66-68📚
A maiden eight years [old] becomes Gouri; one of nine years a Rohini; and of ten years, a Kanya (maiden); and after that, a Rajasvala (a woman in menses). By seeing a maiden in menses, her mother, father and eldest brother these three go to hell. Therefore one should espouse a maiden before she has menstruated; the marriage of an eight years old maiden is most preferrable

📚Manusmriti 9:88📚
One shall give his daughter in the proper form, even though she may not have attained (the age), to a bridegroom who is of exceptionally distinguished appearance, and her equal.

Refutation-

Is there child marriage in Vedas?

The core and supreme best scripture of Sanatan Vedic religion is Veda. Therefore, to understand every subject of Sanatan Dharma, the divine word Vedas are considered more authentic than other scriptures. Mimansa Sutra 1.3.3 says anything contradictory to Vedas is not accepted

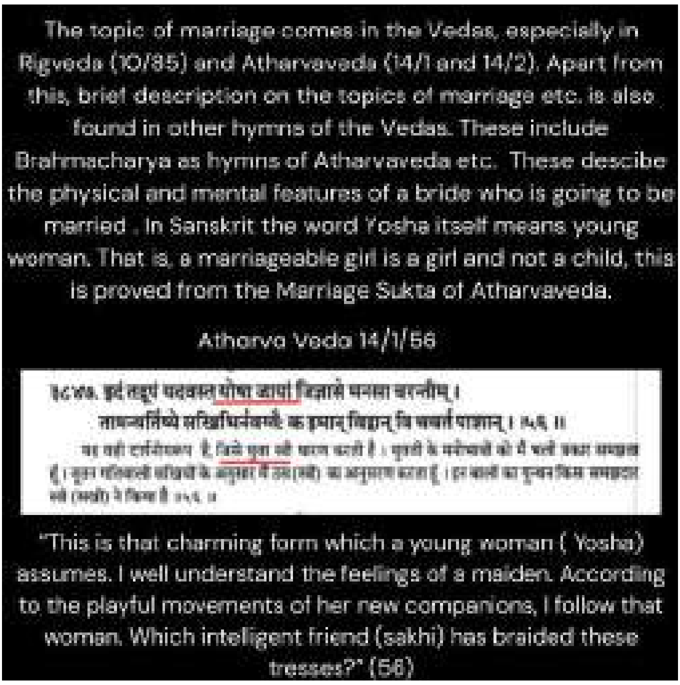
विरोधे त्वनपेक्ष्यं स्यादसति ह्यनुमानम् ॥ १।३।३॥
विरोधे on contradiction; **तु** on the other hand; **अनपेक्ष्यं** not acceptable; **स्यात्** is; **असति** on absence; **हि** because; **अनुमानं** inference.

3. When there is contradiction it is not to be accepted; when there is none then there is the presumption.
   In the preceding adhikarana we have seen that our author says that the smritîs are authorities because they have the support of the Veda be-hind them. If we do not find the express Vedic textto support the smriti we must presume that there was a Vedic text in its support which is lost. Further question that naturally arises is "What are we to do when the smriti text is in contradiction with the express Vedic text"? The reply according to our author is that the smriti is to be rejected in such a case because the presumption as to its validity arises when there is no such contradiction.

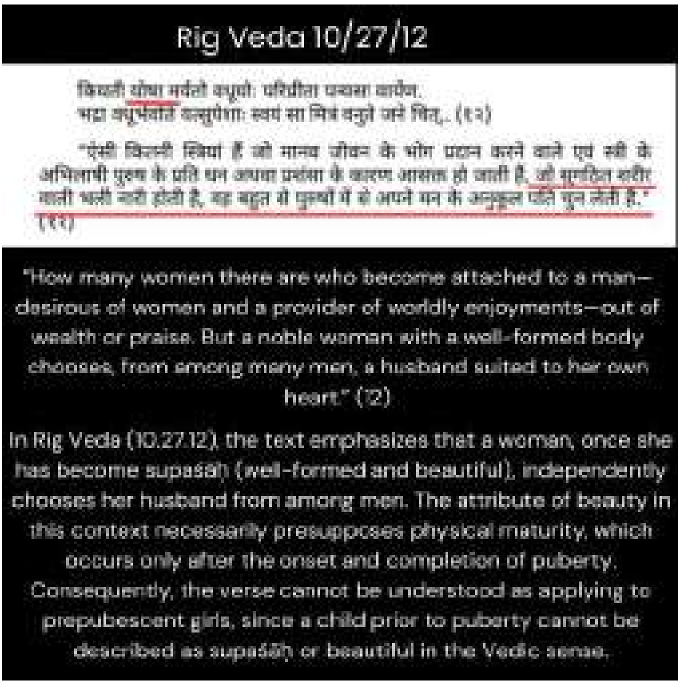
The topic of marriage comes in the Vedas, especially in Rigveda (10/85) and Atharvaveda (14/1 and 14/2). Apart from this, brief description on the topics of marriage etc. is also found in other hymns of the Vedas. These include Brahmacharya as hymns of Atharvaveda etc. These descibe the physical and mental features of a bride who is going to be married. In Sanskrit the word Yosha itself means young woman. That is, a marriageable girl is a girl and not a child, this is proved from the Marriage Sukta of Atharvaveda. Atharva Veda 14/1/56

यह वही दर्शनीयरूप है, जिसे युवा स्त्री धारण करती है। युवती के मनोभावों को मैं भली प्रकार समझता हूँ। नूतन गतिवाली सखियों के अनुसार मैं उस (स्त्री) का अनुसरण करता हूँ। इन बालों का गुन्थन किस समझदार स्त्री (सखी) ने किया है ॥

५६ ॥
“This is that charming form which a young woman (Yosha) assumes. I well understand the feelings of a maiden. According to the playful movements of her new companions, I follow that woman. Which intelligent friend (sakhi) has braided these tresses?” (56)



Rig Veda 10/27/12
कियती योषा मर्यतो वधूयोः परिप्रीता पन्यसा वार्येण. भद्रा वधूर्भवति यत्सुपेशाः स्वयं सा मित्रं वनुते जने चित्.. (१२)
“ऐसी कितनी स्त्रियां हैं जो मानव जीवन के भोग प्रदान करने वाले एवं स्त्री के अभिलाषी पुरुष के प्रति धन अथवा प्रशंसा के कारण आसक्त हो जाती हैं. जो सुगठित शरीर वाली भली नारी होती है, वह बहुत से पुरुषों में से अपने मन के अनुकूल पति चुन लेती है.” (१२)
“How many women there are who become attached to a man -desirous of women and a provider of worldly enjoyments-out of wealth or praise. But a noble woman with a well-formed body chooses, from among many men, a husband suited to her own heart.” (12)
In Rig Veda (10.27.12), the text emphasizes that a woman, once she has become *supaśāḥ* (well-formed and beautiful), independently chooses her husband from among men. The attribute of beauty in this context necessarily presupposes physical maturity, which occurs only after the onset and completion of puberty. Consequently, the verse cannot be understood as applying to prepubescent girls, since a child prior to puberty cannot be described as *supaśāḥ* or beautiful in the Vedic sense.



Rig Veda 10/27/12

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It is also worth keeping in mind in this mantra (Rig Veda 10.27.12) the woman herself has been asked to choose her husband whereas a small girl cannot be mature enough to choose a good husband for herself. Only a physically and mentally mature girl can do this work.
Atharva Veda 2.36.8 says a woman should get a husband of her choice and its a well known fact that little girls cannot desire husband but well grown up girls can
भगस्य नावमा रोह पूर्णामनुपदस्वतीम्. तयोपप्रतारय यो वरः प्रतिकाम्यः.. (५)
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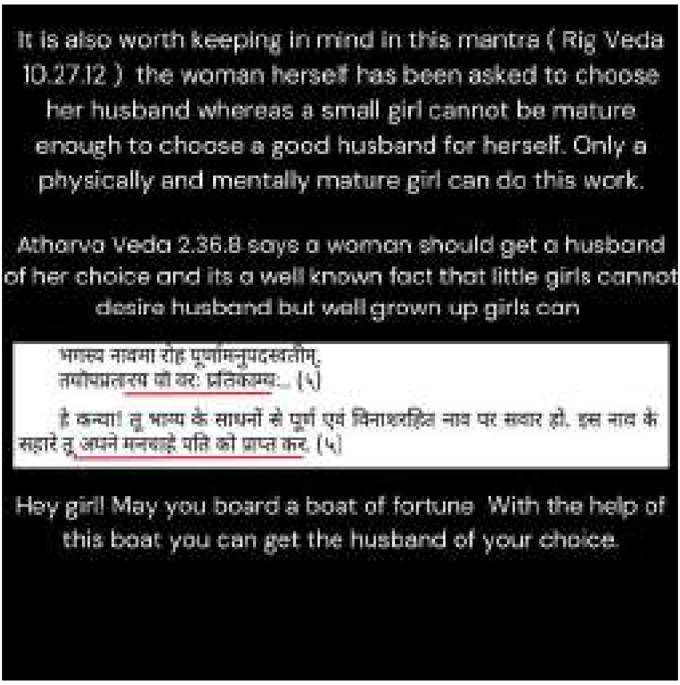
Hey girl! May you board a boat of fortune With the help of this boat you can get the husband of your choice.



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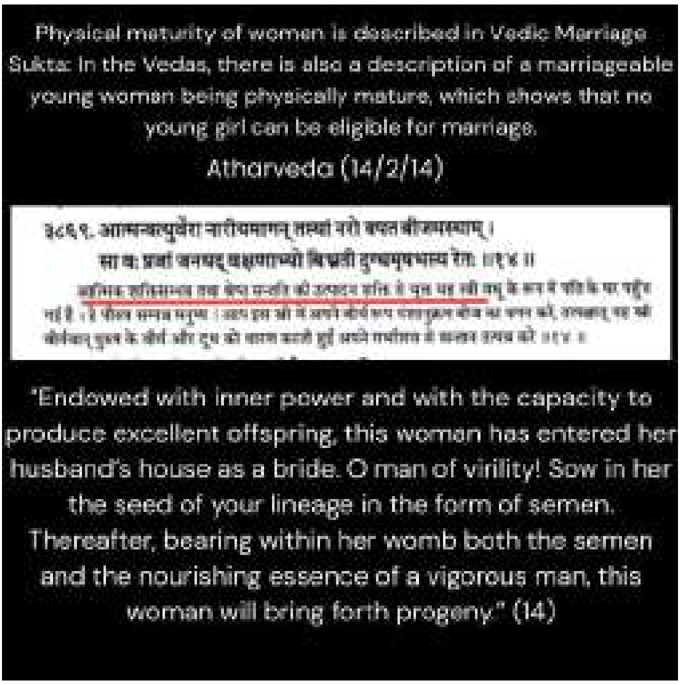
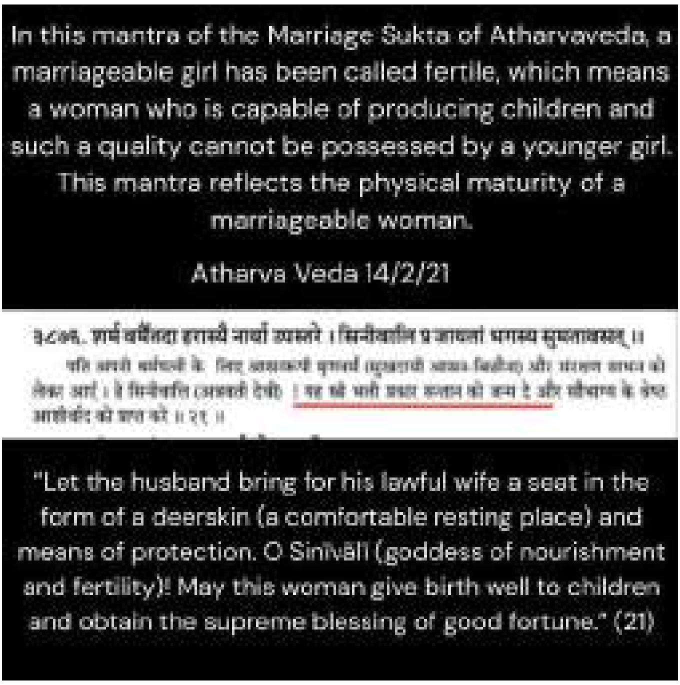
Physical maturity of women is described in Vedic Marriage Sukta: In the Vedas, there is also a description of a marriageable young woman being physically mature, which shows that no young girl can be eligible for marriage.
Atharveda (14/2/14)
३८६९. आत्मन्वत्युर्वेरा नारीयमागन् तस्यां नरो वपत बीजमस्याम् । सा वः प्रजां जनयद् वक्षणाभ्यो बिभ्रती दुग्धमृषभस्य रेतः ॥१४ ॥
ात्मिक शक्तिसम्पन्न तथा श्रेष्ठ सन्तति की उत्पादन शक्ति से युक्त यह स्त्री वधू के

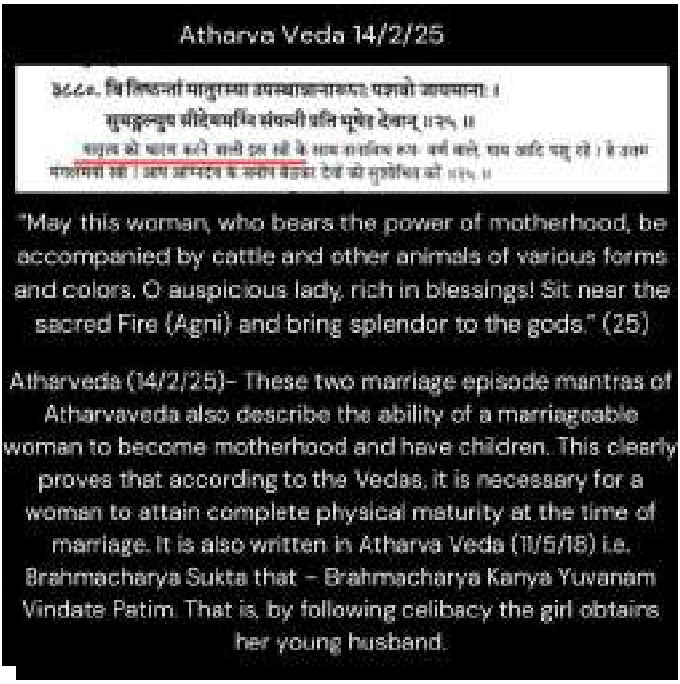
रूप में पति के घर पहुँच गई है। हे पौरुष सम्पन्न मनुष्य ! आप इस स्त्री में अपने वीर्य रूप वंशानुक्रम बीज का वपन करें, तत्पश्चात् यह स्त्री वीर्यवान् पुरुष के वीर्य और दूध को धारण करती हुई अपने गर्भाशय से सन्तान उत्पन्न करे ॥१४ ॥
“Endowed with inner power and with the capacity to produce excellent offspring, this woman has entered her husband’s house as a bride. O man of virility! Sow in her the seed of your lineage in the form of semen.
Thereafter, bearing within her womb both the semen and the nourishing essence of a vigorous man, this woman will bring forth progeny.” (14)



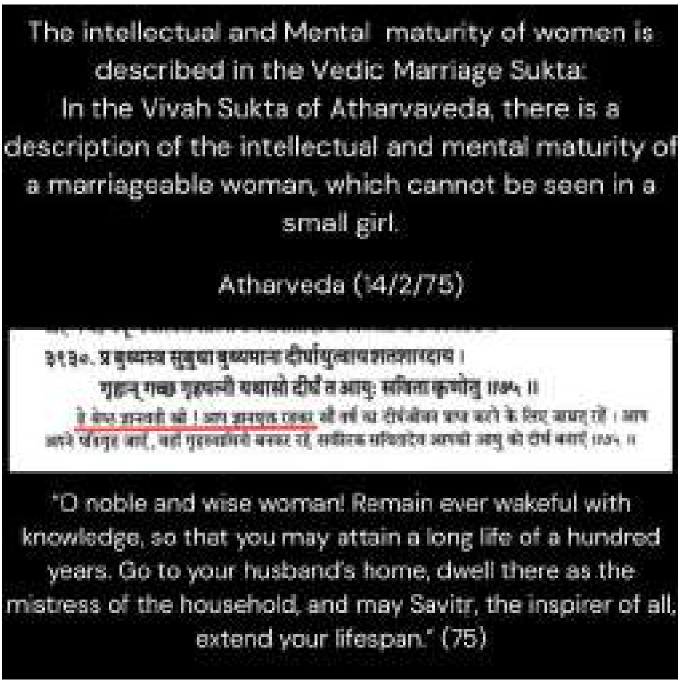
In this mantra of the Marriage Sukta of Atharvaveda, a marriageable girl has been called fertile, which means a woman who is capable of producing children and such a quality cannot be possessed by a younger girl.
This mantra reflects the physical maturity of a marriageable woman.
Atharva Veda 14/2/21
३८७६. शर्म वर्मैतदा हरास्यै नार्या उपस्तरे । सिनीवालि प्र जायतां भगस्य सुमतावसत् ।।
पति अपनी धर्मपत्नी के लिए आसनरूपी मृगचर्म (सुखदायी आसन-बिछौना) और संरक्षण साधन को लेकर आएँ । हे सिनीवालि (अन्नवती देवी) ! यह स्त्री भली प्रकार सन्तान को जन्म दे और सौभाग्य के श्रेष्ठ आशीर्वाद को प्राप्त करे ॥ २१ ॥
“Let the husband bring for his lawful wife a seat in the form of a deerskin (a comfortable resting place) and means of protection. O Sinīvālī (goddess of nourishment and fertility)! May this woman give birth well to children and obtain the supreme blessing of good fortune.” (21)



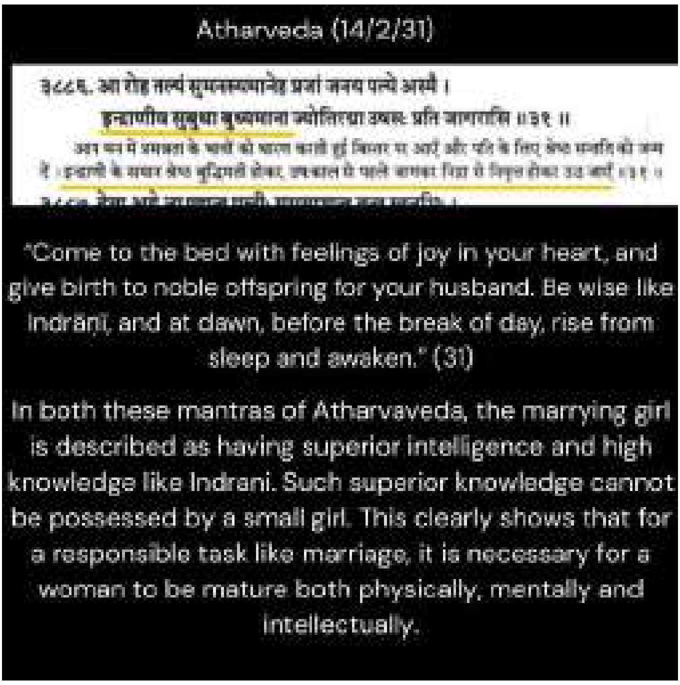
Atharva Veda 14/2/25
३८८०. वि तिष्ठन्तां मातुरस्या उपस्थान्नानारूपाः पशवो जायमानाः । सुमङ्गल्युप सीदेममग्नि संपत्नी प्रति भूषेह देवान् ।।२५ ।।
मातृत्व को धारण करने वाली इस स्त्री के साथ नानाविध रूप- वर्ण वाले, गाय आदि पशु रहें । हे उत्तम मंगलमयी स्त्री ! आप अग्निदेव के समीप बैठकर देवों को सुशोभित करें ॥ २५ ॥
"May this woman, who bears the power of motherhood, be accompanied by cattle and other animals of various forms and colors. O auspicious lady, rich in blessings! Sit near the sacred Fire (Agni) and bring splendor to the gods." (25)
Atharveda (14/2/25)– These two marriage episode mantras of Atharvaveda also describe the ability of a marriageable woman to become motherhood and have children. This clearly proves that according to the Vedas, it is necessary for a woman to attain complete physical maturity at the time of marriage. It is also written in Atharva Veda (11/5/18) i.e. Brahmacharya Sukta that – Brahmacharya Kanya Yuvanam Vindate Patim. That is, by following celibacy the girl obtains her young husband.



The intellectual and Mental maturity of women is described in the Vedic Marriage Sukta: In the Vivah Sukta of Atharvaveda, there is a description of the intellectual and mental maturity of a marriageable woman, which cannot be seen in a small girl.
Atharveda (14/2/75)
३९३०. प्र बुध्यस्व सुबुधा बुध्यमाना दीर्घायुत्वाय शतशारदाय । गृहान् गच्छ गृहपत्नी यथासो दीर्घ त आयुः सविता कृणोतु ॥७५ ॥
हे श्रेष्ठ ज्ञानवती स्त्री ! आप ज्ञानयुक्त रहकर सौ वर्ष का दीर्घजीवन प्राप्त करने के लिए जाग्रत् रहें। आप अपने पतिगृह जाएँ, वहाँ गृहस्वामिनी बनकर रहें, सर्वप्रेरक सवितादेव आपकी आयु को दीर्घ बनाएँ ॥७५ ॥
“O noble and wise woman! Remain ever wakeful with knowledge, so that you may attain a long life of a hundred years. Go to your husband’s home, dwell there as the mistress of the household, and may Savitr, the inspirer of all, extend your lifespan.” (75)



Atharveda (14/2/31)
३८८६. आ रोह तल्पं सुमनस्यमानेह प्रजां जनय पत्ये अस्मै । इन्द्राणीव सुबुधा बुध्यमाना ज्योतिरग्रा उषसः प्रति जागरासि ॥३१ ॥
आप मन में प्रसन्नता के भावों को धारण करती हुई बिस्तर पर आएँ और पति के लिए श्रेष्ठ सन्तति को जन्म दें । इन्द्राणी के समान श्रेष्ठ बुद्धिमती होकर, उषःकाल से पहले जागकर निद्रा से निवृत्त होकर उठ जाएँ ॥३१ ॥ ३८८।७ देवा अ ोराली सामापन्न वन्त उनलभिः ।
“Come to the bed with feelings of joy in your heart, and give birth to noble offspring for your husband. Be wise like Indrānī, and at dawn, before the break of day, rise from sleep and awaken.” (31)
In both these mantras of Atharvaveda, the marrying girl is described as having superior intelligence and high knowledge like Indrani. Such superior knowledge cannot be possessed by a small girl. This clearly shows that for a responsible task like marriage, it is necessary for a woman to be mature both physically, mentally and intellectually.



Estimate of the age of a woman at the time of marriage based on the analogy given in the Vedas:

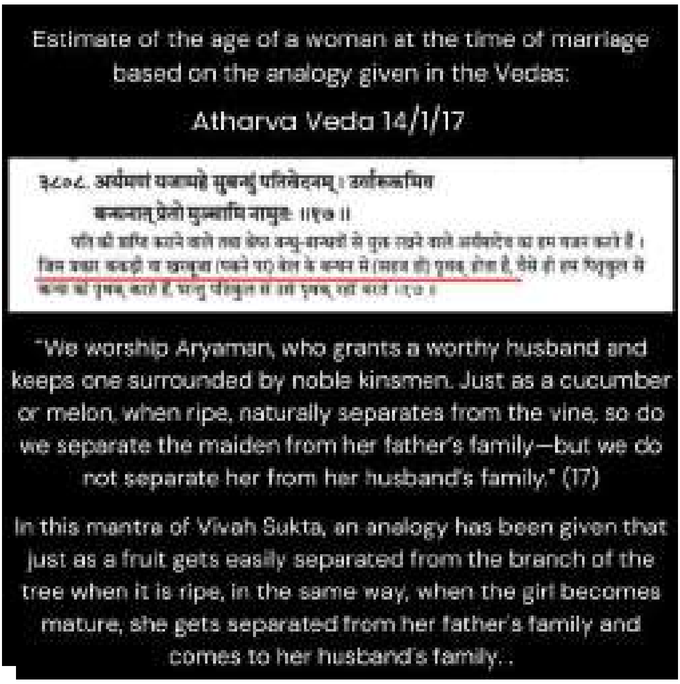
Atharva Veda 14/1/17

३८०८. अर्यमणं यजामहे सुबन्धुं पतिवेदनम् । उर्वारुकमिव बन्धनात् प्रेतो मुञ्चामि नामुतः ॥१७॥

पति की प्राप्ति कराने वाले तथा श्रेष्ठ बन्धु-बान्धवों से युक्त रखने वाले अर्यमादेव का हम यजन करते हैं। जिस प्रकार ककड़ी या खरबूजा (पकने पर) बेल के बन्धन से (सहज ही) पृथक् होता है, वैसे ही हम पितृकुल से कन्या को पृथक् करते हैं, परन्तु पतिकुल से उसे पृथक् नहीं करते ॥१७॥

"We worship Aryaman, who grants a worthy husband and keeps one surrounded by noble kinsmen. Just as a cucumber or melon, when ripe, naturally separates from the vine, so do we separate the maiden from her father's family-but we do not separate her from her husband's family." (17)

In this mantra of Vivah Sukta, an analogy has been given that just as a fruit gets easily separated from the branch of the tree when it is ripe, in the same way, when the girl becomes mature, she gets separated from her father's family and comes to her husband's family..



Gobhila GrihyaSutra Prapathak 3 Kandika 4 verse 6

यौवना' को 'अनग्निका' कहते हैं। अग्निका ही विवाहने योग्य होती है।
विवाह के निमित्त गुरु की आज्ञा पाकर व्रत समाप्ति सूचक स्नान करे ॥७॥

अग्निका तु श्रेष्ठा । अनग्निका ऋतुमती प्राप्त- यौवना, सेव 'श्रेष्ठा' प्रशस्याः कन्याया

The maiden whose menstrual cycle is fully developed and established, such a 'Yauvana' girl is called 'Agnikā'. Agnika is only Suitable for marriage. -Gobhila Grihya Sutra: Prapathaka 3: Kandika 4: Verse 6

यौवनावस्थाविशिष्टः । षोडशवर्षात् त्रिंशद्वर्ष-पर्य्यन्तवयस्कः ।
Age group of Yauvana is from 16 to 30 years.
-Kalpadruma: 4.48

Sabdakaldruma on यौवनं Stree

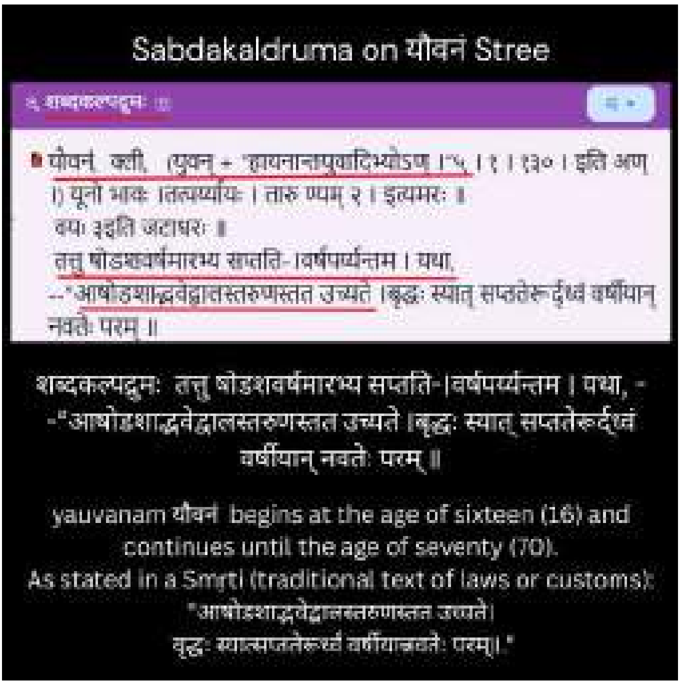
शब्दकल्पद्रुमः तत्तु षोडशवर्षमारभ्य सप्तति-।वर्षपर्य्यन्तम । यथा,
–"आषोडशाद्भवेद्बालस्तरुणस्तत उच्यते ।बृद्धः स्यात् सप्ततेरूर्द्ध्वं वर्षीयान्
नवतेः परम् ॥

yauvanam यौवनं begins at the age of sixteen (16) and continues until the age of seventy (70).

As stated in a Smṛti (traditional text of laws or customs):

"आषोडशाद्भवेद्बालस्तरुणस्तत उच्यते।

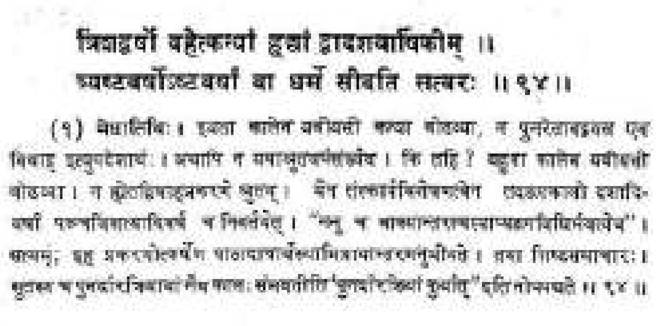
वृद्धः स्यात्सप्ततेरूर्ध्वं वर्षीयान्नवतेः परम्॥."



Thus these Smriti Verses which he quoted should be interpreted in such a way that they don't contradict the Shruti . So these verses simply mean that one should marry a younger woman than oneself and should not be taken literally as told by Acharya Medhatithi in his Manu 9.94 bhasya

(१) मेधातिथिः । इयता कालेन यवीयसी कन्या वोढव्या, न पुनरेतावद्वयस एव विवाह इत्युपदेशार्थः । अथापि न यथाश्रुतवर्षसंख्यैव । किं तर्हि ? बहुना कालेन यवीयसी वोढव्या । न ह्येतद्विवाहप्रकरणे श्रुतम् । येन संस्कार्यविशेषणत्वेन तदङ्गकालो दशादि-वर्षां पञ्चविंशत्यादिवर्षं च निवर्तयेत् । "ननु च वाक्यान्तरस्थस्याप्यङ्गविधिर्भवत्येव" । सत्यम्; इह प्रकरणोत्कर्षेण पाठादाचार्यस्याभिप्रायान्तरमनुमीयते । तथा शिष्टसमाचारः । सुतस्य च पुनर्दारक्रियायां नैष कालः संभवतीति 'पुनर्दारक्रियां कुर्यात्' इति नोपपद्यते ।। ९४ ।।

What the injunction means is that the maiden married should be so much younger than the man; and not that marriage must be done only at. the age stated. Nor is any stress meant to be laid upon the exact number of years mentioned; all that is meant is that one should many a girl very much younger than himself.


त्रिंशद्वर्षो वहेत्कन्यां हृद्यां द्वादशवार्षिकीम् ।।
त्र्यष्टवर्षोऽष्टवर्षां वा धर्मे सीदति सत्वरः ।। ९४ ।।

(१) मेधातिथिः । इयता कालेन यवीयसी कन्या वोढव्या, न पुनरेतावद्वयस एव विवाह इत्युपदेशार्थः । अथापि न यथाश्रुतवर्षसंख्यैव । किं तर्हि ? बहुना कालेन यवीयसी वोढव्या । न ह्येतद्विवाहप्रकरणे श्रुतम् । येन संस्कार्यविशेषणत्वेन तदङ्गकालो दशादि-वर्षां पञ्चविंशत्यादिवर्षं च निवर्तयेत् । "ननु च वाक्यान्तरस्थस्याप्यङ्गविधिर्भवत्येव" । सत्यम्; इह प्रकरणोत्कर्षेण पाठादाचार्यस्याभिप्रायान्तरमनुमीयते । तथा शिष्टसमाचारः । सुतस्य च पुनर्दारक्रियायां नैष कालः संभवतीति 'पुनर्दारक्रियां कुर्यात्' इति नोपपद्यते ।। ९४ ।।

Further Pedophilia is also Strictly Prohibited in Sanatan Dharma

Agni Purana 173.51-52 Geeta Press Gorakhpur

कुमारी कन्या, चाण्डाली, पुत्री और अपने सपिण्ड तथा पुत्रकी पत्नीमें वीर्यसेचन करनेवालेको प्राणत्याग कर देना चाहिये

One who engages in sexual intercourse with a kumārī kanyā , a chāṇḍālī, his own daughter (putrī), a sapiṇḍa, or his son's wife (putra kī patnī), should be given the death penalty

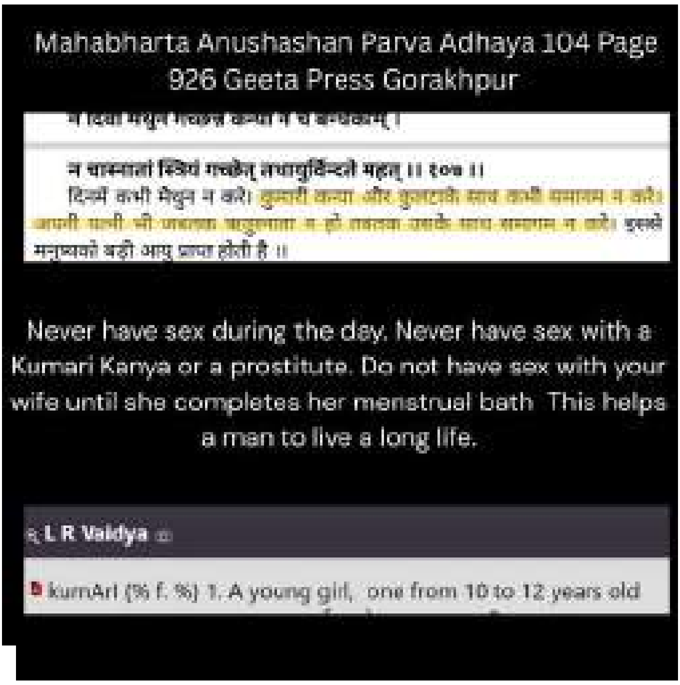
LR Vaidya
kumArI {% f. %} 1. A young girl, one from 10 to 12 years old

Mahabharta Anushashan Parva Adhaya 104 Page 926 Geeta Press Gorakhpur

दिनमें कभी मैथुन न करे। कुमारी कन्या और कुलटाके साथ कभी समागम न करे। अपनी पत्नी भी जबतक ऋतुस्नाता न हो तबतक उसके साथ समागम न करे। इससे मनुष्यको बड़ी आयु प्राप्त होती है ।।

Never have sex during the day. Never have sex with a Kumari Kanya or a prostitute. Do not have sex with your wife until she completes her menstrual bath This helps a man to live a long life.

LR Vaidya
kumArI {% f. %} 1. A young girl, one from 10 to 12 years old



Mahabharat 13.45.22 Geeta Press Gorakhpur

जो किसी कुमारी कन्याको बलपूर्वक अपने वशमें करके उसका उपभोग करते हैं, वे पापाचारी मनुष्य अन्धकारपूर्ण नरकमें गिरते हैं ।। २२ ।।
Those sinful men who forcibly subjugate a Kumarikanya and exploit and rape her fall into the darkest hell

LR Vaidya
kumArI {% f. %} 1. A young girl, one from 10 to 12 years old

Shatatapasmriti 6/8 says a pedophile must be devoured by a tiger
व्याघ्रण हन्यते जन्तुः कुमारीगमनेन च । विषदृश्चैत्र सर्पग गजेन नृपदुःखकृत् ।।८

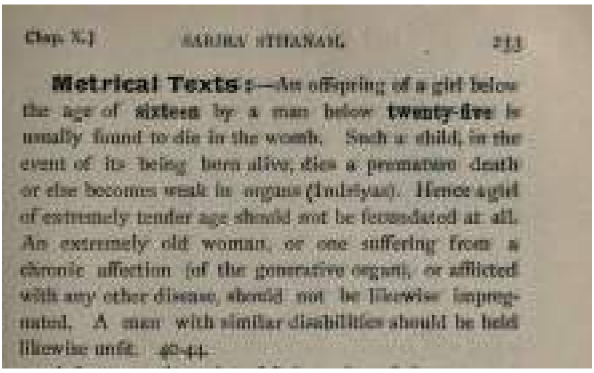
Those who approach a Kumari Kanya (Girls less than 12 years of age) are to be killed/devoured by tigers

Brahmokta Yajnavalkyasamhita 12/54-58 says those who approaces a young girl shall have testes cut off
समुत्सृर्जते (ति) ये शुक्र ब्रह्महाफलमश्नुते । भार्यासखी कुमारी च कुजीवी (चा) न्त्यजा सुता ॥५४॥ खगोत्री (त्रा) स्वसुताश्चैव गत्वा स गुरुतल्पगः । पितृष्वसां मातुलानीं स्नुषां मातृस्नुषामपि ॥५६॥ मातुःपत्नीं स्वभगिनीमाचार्यतनयां तथा । आचार्यपत्नीं स्वसखों गत्वा स गुरुतल्पगः ॥५७॥

He who wastes his semen (through improper acts), partakes in the fruit of a Brahma-hatya (killing a Brahmin). A man who approaches his wife's friend, a Kumari Kanya (Girls less than 12 years of age), a woman of bad conduct (kujívi), or a woman who has been abandoned, or even his own daughter – his testes should be cut

Sushrata Samhita 10.47-48 prohibits having intercourse with irls less than 16 years of age as this can lead to the death

of the offspring



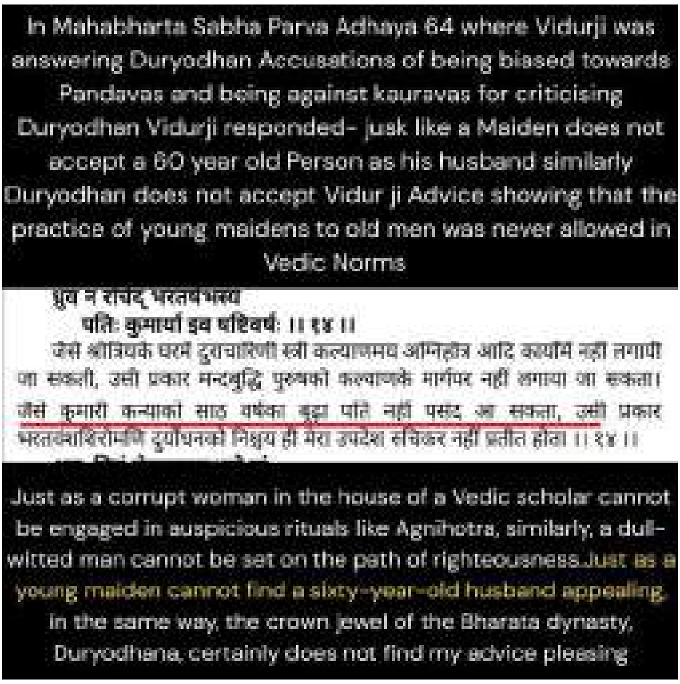
Chap. X.] SARIRA STHANAM. 211

Metrical Texts :—An offspring of a girl below the age of **sixteen** by a man below **twenty-five** is usually found to die in the womb. Such a child, in the event of its being born alive, dies a premature death or else becomes weak in organs (Indriyas). Hence a girl of extremely tender age should not be fecundated at all. An extremely old woman, or one suffering from a chronic affection (of the generative organ), or afflicted with any other disease, should not be likewise impregnated. A man with similar disabilities should be held likewise unfit. 40-44.

In Mahabharta Sabha Parva Adhaya 64 where Vidurji was answering Duryodhan Accusations of being biased towards Pandavas and being against kauravas for criticising Duryodhan Vidurji responded- jusk like a Maiden does not accept a 60 year old Person as his husband similarly Duryodhan does not accept Vidur ji Advice showing that the practice of marrying young maidens to old men was never allowed in Vedic Norms

जैसे श्रोत्रियके घरमें दुराचारिणी स्त्री कल्याणमय अग्निहोत्र आदि कार्योंमें नहीं लगायी जा सकती, उसी प्रकार मन्दबुद्धि पुरुषको कल्याणके मार्गपर नहीं लगाया जा सकता। जैसे कुमारी कन्याको साठ वर्षका बूढ़ा पति नहीं पसंद आ सकता, उसी प्रकार भरतवंशशिरोमणि दुर्योधनको निश्चय ही मेरा उपदेश रुचिकर नहीं प्रतीत होता ।। १४ ।।

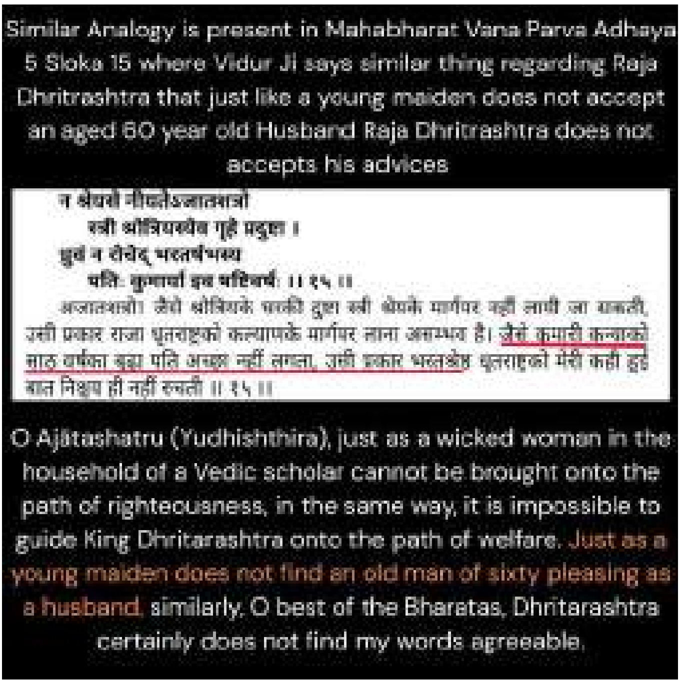
Just as a corrupt woman in the house of a Vedic scholar cannot be engaged in auspicious rituals like Agnihotra, similarly, a dull-witted man cannot be set on the path of righteousness.Just as a young maiden cannot find a sixty-year-old husband appealing, in the same way, the crown jewel of the Bharata dynasty, Duryodhana, certainly does not find my advice pleasing



Similar Analogy is present in Mahabharat Vana Parva Adhaya 5 Sloka 15 where Vidur Ji says similar thing regarding Raja Dhritrashtra that just like a young maiden does not accept an aged 60 year old Husband Raja Dhritrashtra does not accepts his advices

अजातशत्रो! जैसे श्रोत्रियके घरकी दुष्टा स्त्री श्रेयके मार्गपर नहीं लायी जा सकती, उसी प्रकार राजा धृतराष्ट्रको कल्याणके मार्गपर लाना असम्भव है। जैसे कुमारी कन्याको साठ वर्षका बूढ़ा पति अच्छा नहीं लगता, उसी प्रकार भरतश्रेष्ठ धृतराष्ट्रको मेरी कही हुई बात निश्चय ही नहीं रुचती ।। १५ ।।

O Ajātashatru (Yudhishthira), just as a wicked woman in the household of a Vedic scholar cannot be brought onto the path of righteousness, in the same way, it is impossible to guide King Dhritarashtra onto the path of welfare. Just as a young maiden does not find an old man of sixty pleasing as a husband, similarly, O best of the Bharatas, Dhritarashtra certainly does not find my words agreeable.


Similar Analogy is present in Mahabharat Vana Parva Adhaya 5 Sloka 15 where Vidur Ji says similar thing regarding Raja Dhritrashtra that just like a young maiden does not accept an aged 60 year old Husband Raja Dhritrashtra does not accepts his advices

न श्रेयसे नीयतेऽजातशत्रो
स्त्री श्रोत्रियस्येव गृहे प्रदुष्टा ।
ध्रुवं न रोचेद् भरतर्षभस्य
पतिः कुमार्या इव षष्टिवर्षः ।। १५ ।।

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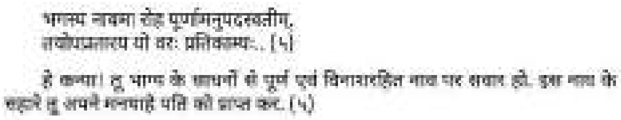
These evidences prove that the practice of Pedophilia marrying young girls with Old Man was never a part of Vedic Civilization and never followed by people and was seen down by people including Mahatma Vidurji .

Atharva Veda 2/36/5 says a Maiden should get a husband of her own choice

हे कन्या! तू भाग्य के साधनों से पूर्ण एवं विनाशरहित नाव पर सवार हो. इस नाव के सहारे तू अपने मनचाहे पति को प्राप्त कर

O maiden! You are aboard a boat that is full of the means of fortune and free from destruction. With the help of this boat, you shall attain the husband of your choice.


भगस्य नावमा रोह पूर्णामनुपदस्वतीम्,
तयोपप्रतारय यो वरः प्रतिकाम्यः. (५)

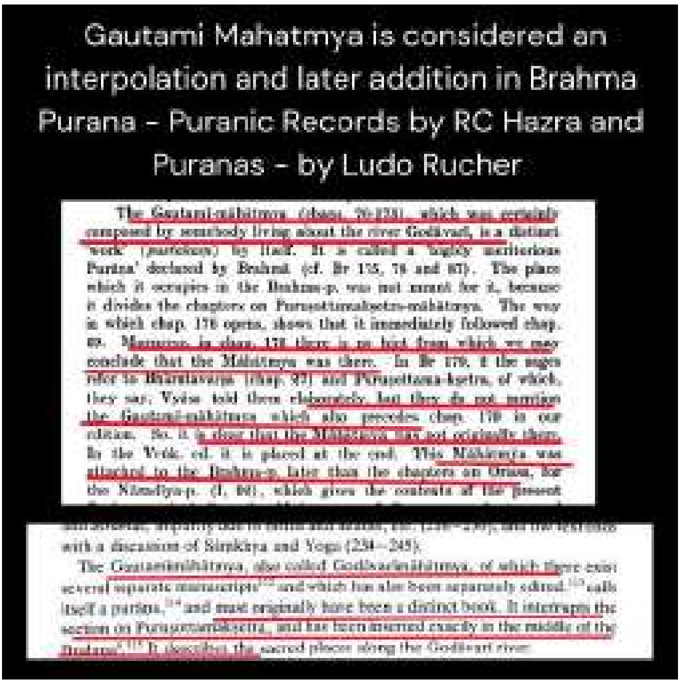
हे कन्या! तू भाग्य के साधनों से पूर्ण एवं विनाशरहित नाव पर सवार हो. इस नाव के सहारे तू अपने मनचाहे पति को प्राप्त कर. (५)

Allegations-

📚Brahma Purana Gautami Mahatmya 95.7📚
After the fourth year and before the completion of the tenth year the marriage of his daughter must be performed scrupulously by the father.”

Refutation-

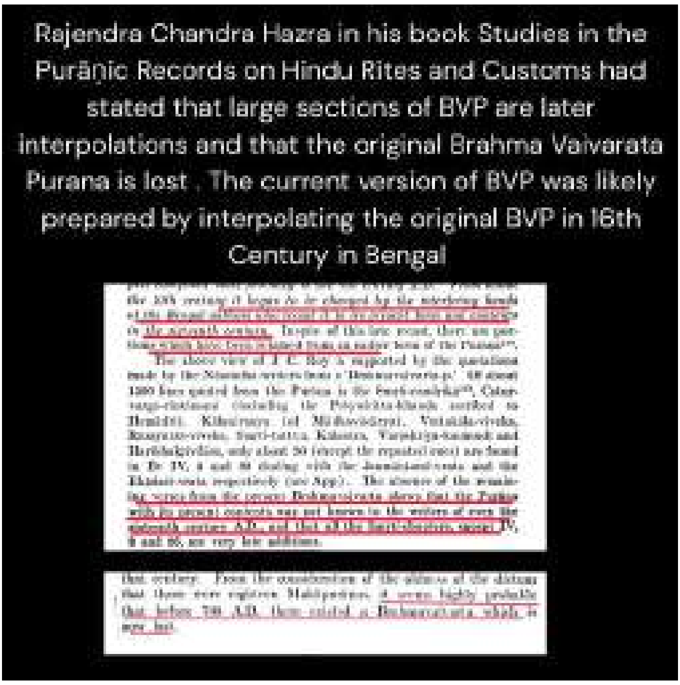
Gautami Mahatmya is considered an interpolation and later addition in Brahma Purana – Puranic Records by RC Hazra and Puranas – by Ludo Rucher



📚Brahma Viavarta Purana Krishna Janma Khanda 76.54📚
The one who gives away a girl of eight years adorned with ornaments to a Brahmana, he achieves the merit of donation to goddess Durga."

Refutation –

Rajendra Chandra Hazra in his book Studies in the Purāṇic Records on Hindu Rites and Customs had stated that large sections of BVP are later interpolations and that the original Brahma Vaivarata Purana is lost. The current version of BVP was likely prepared by interpolating the original BVP in 16th Century in Bengal.

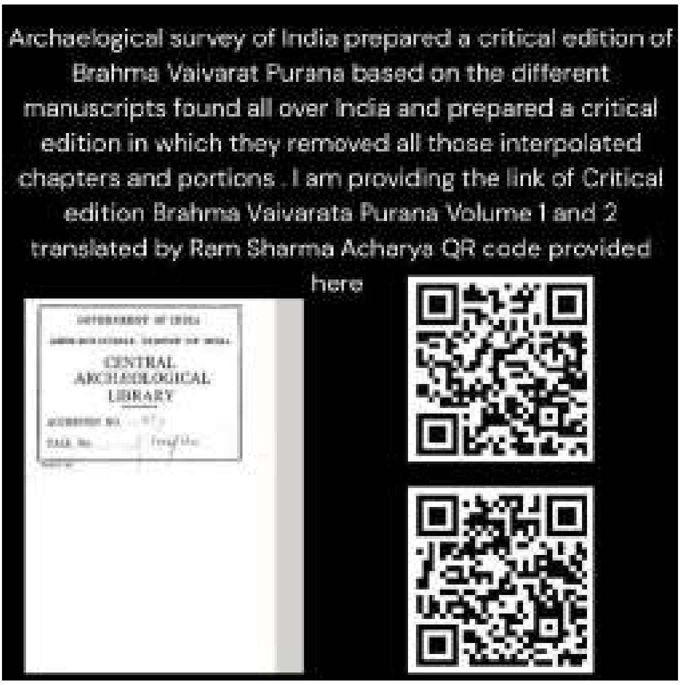


Archaelogical survey of India prepared a critical edition of Brahma Vaivarat Purana based on the different manuscripts

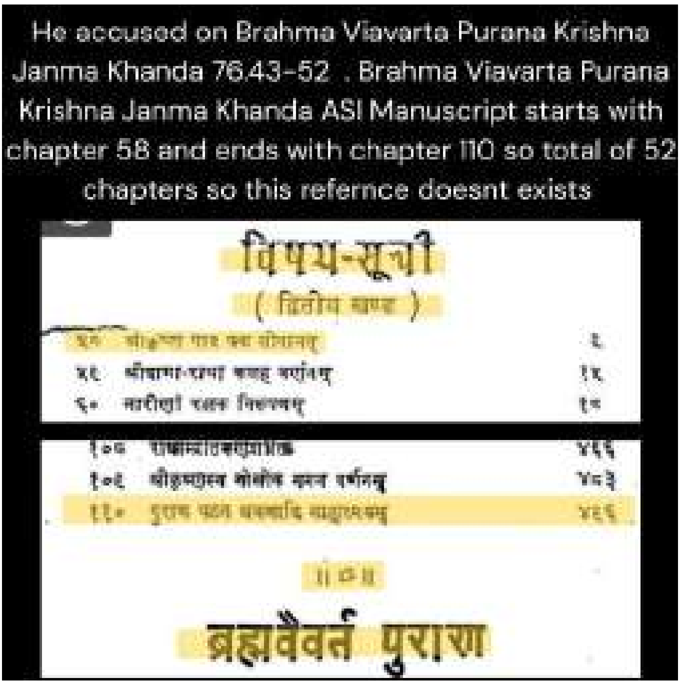
found all over India and prepared a critical edition in which they removed all those interpolated chapters and portions. I am providing the link of Critical edition Brahma Vaivarata Purana Volume 1 and 2 translated by Ram Sharma Acharya QR code provided here

https://archive.org/details/in.ernet.dli.2015.552557

https://archive.org/details/in.ernet.dli.2015.552558



He accused on Brahma Viavarta Purana Krishna Janma Khanda 76.43-52 . Brahma Viavarta Purana Krishna Janma Khanda ASI Manuscript starts with chapter 58 and ends with chapter 110 so total of 52 chapters so this refernce doesnt exists

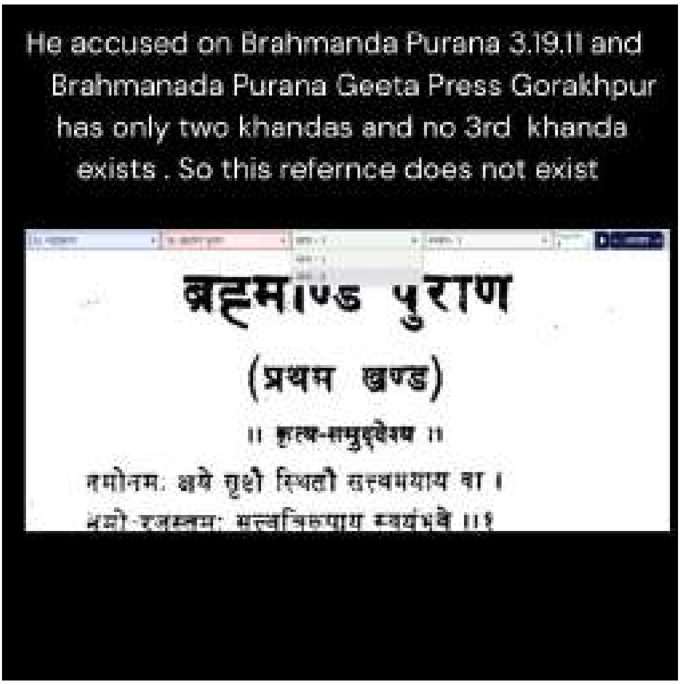


📚Brahmanda Purana 3.19.11📚
Many sons should be sought so that at least one would go to Gayā, one shall marry a girl of the Gaurī type (i.e. of eight years or one who is a virgin) or one shall discharge a Nala (? ean like a red) bull.

Refutation-

He accused on Brahmanda Purana 3.19.11 and

Brahmanada Purana Geeta Press Gorakhpur has only two khandas and no 3rd khanda exists . So this refernce does not exist



📚Vayu Purana 21.12-15📚
It is better to wish for many sons. At least one of them will go to Gaya or marry a girl eight years old or discharge a blue ox (free to wander)…'Brhaspati said: A son begot after marrying after marrying a girl of eight years sanctifies twentyone generations. Moreover, he sanctifies six generations in the family of his maternal uncle. This is remembered as the benefit (of such marriage)."

Refutation-

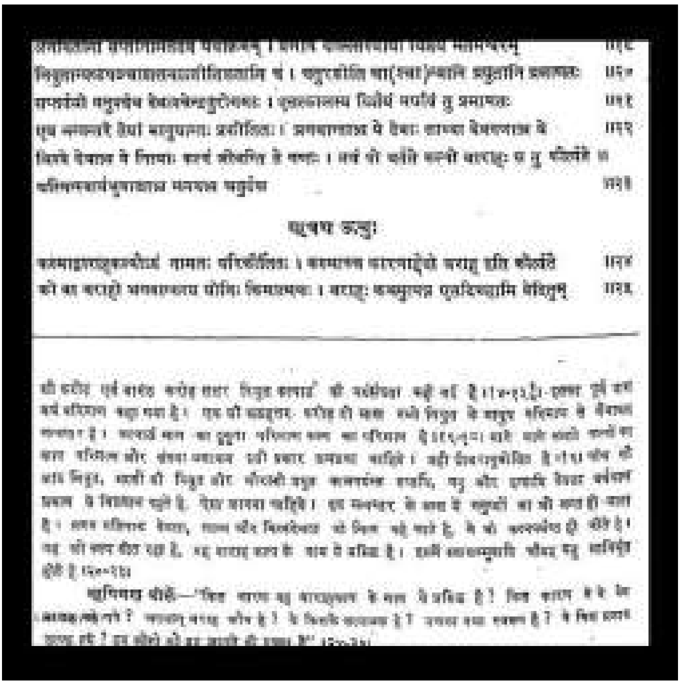
He accused on Vayu Purana 21.12-15 here is Vayu Purana 21.12-15 hindi translation

भाव से कहा करते हैं। फिर भी वही विष्णु भनदेव को (रुद्र को) क्यों प्रणाम करते है ? ।५-७।
सूतजी बोले- इस प्रकार पूछे जाने पर भगवान् वायु ने सार्वाण से कहा- अहो ! धन्यवाद है, हे साधु ! आपने उत्तम प्रश्न पूछा ।८। ब्रह्मा के पुत्र रूप में भब का जन्मग्रहण, कमल से ब्रह्मा की उत्पत्ति, शंकर का रुद्रत्व, विष्णु और भव दोनो की परस्पर प्रीति और विष्णु क्यों शंकर को नित्य प्रणाम करते हैं ? यह सब हम यथाक्रम से विस्तारपूर्वक कहते है, सुनिये ।९-१०३। महात्मा द्विजोत्तम ! छठें कल्प के बीत जाने पर मनु के अधिकार काल में सातवाँ पद्म नाम का कल्प था। अभी वाराह कल्प बीत रहा है। यह रहस्य हम विस्तार के साथ कहते हैं ।११-१२। सावर्णि बोले- कितने काल का कल्प होता है ? कल्प का क्या प्रमाण है ? कृपा कर कहिये ।१३।
वायु बोले- सातों मन्वन्तरों की कल्पसंख्या हम यथाक्रम संक्षेप से कहते है सुनिये । दो हजार आठ

सौ करोड़ एवं बासेठ करोड़ सत्तर नियुत कल्पाद्ध की वर्पसंख्या कही गई है । १४-१५३। इसका पूर्व भाग वर्ष परिमाण कहा गया है। एक सौ अठहत्तर करोड़ दो लाख नब्बे नियुत के मानुप परिमाण से वैवस्वत मन्वन्तर है। कल्पाद्धं मान का दुगुना परिमाण कल्प का परिमाण है।१६-१८। आने वाले सातो कल्पों का काल

परिमाण और संख्या यथाक्रम इसी प्रकार समझना चाहिये। यही ईश्वरानुमोदित है। १९। पाँच सौ आंठ नियुत, अस्सी सौ नियुत और चौरासी प्रयुत कालपर्यन्त साप, मनु और इन्द्रादि देवता वर्षकाल प्रमाण से विद्यमान रहते है, ऐसा जानना चाहिये। इस मन्वन्तर के अन्त में मनुष्यों का भी अन्त हो जाता है। प्रणव प्रतिपाद्य देवता, साध्य और विश्वंदेवता जो नित्य कहे जाते है, वे भी कल्पपर्यन्त ही जीते है। यह जो कल्प बीत रहा है, वह वाराह कल्प के नाम से प्रसिद्ध है। इसमें स्वायम्भुवादि चौदह मनु आविर्भूत होते है । २०-२३।

ऋषिगण बोले- "किस कारण यह वाराहकल्प के नाम से प्रसिद्ध है? किस कारण से वे देव। अरुह काहे गये ? भगवान् वराह कौन है ? वे किसके उत्पादक है ? उनका क्या स्वरूप है ? वे किस प्रकार उत्पन्न हये ? हम लोगो को यह जानने की इच्छा है २४-२५।



It is said with feeling. Still why does the same Vishnu bow down to Bhavadev (Rudra)? 5-7. Sutaji said- On being asked in this manner, Lord Vayu said to Sarvana- Oh! Thank you, O Sadhu! You have asked a good question. 8. Birth of Bhab as the son of Brahma, origin of Brahma from lotus, Rudratva of Shankar, mutual love of both Vishnu and Bhava and why does Vishnu bow down to Shankar daily? We tell all this in etail in due course, listen. 6-103. Mahatma Dwijottam! After

the sixth kalpa passed, during the rule of Manu there was a kalpa named Sataam Padma. Now Varaha kalpa is passing. We tell this secret in detail. 11-12. Savarni said- How long is a kalpa? What is the proof of kalpa? Kindly tell. 13. I'm Sorry!!!! Vayu said – Listen, we tell the Kalpasankhya of the seven Manvantaras in brief in their order. two thousand and eight

Hundred crore and sixty twenty crore seventy are said to be the year numbers of Niyut Kalpadh. 14-153. Its former part is called year quantity. Vaivaswat Manvantara is from the manup magnitude of one hundred seventy-eight crore two lakh ninety nine. Twice the magnitude of the Kalpaardha value is the magnitude of the Kalpa.16-18. The time, magnitude and number of the coming seven Kalpas should be understood in the same manner. This is God approved. 19. It should be known that gods Sartamp, Manu and Indradi remain present for the duration of five hundred and eight Niyut, eighty hundred Niyut and eighty four Prayut periods as per the evidence of the year. At the end of this Manvantara, humans also come to an end. Pranav Pratipadya Devta, Sadhya and Vishvadevata, who are said to be eternal, also live till Kalpa. The Kalpa which is passing is famous by the name of Varaha Kalpa. In this fourteen Manus including Swayambhuvadi appear. 20-23. The sages said- "Why is it famous by the name of Varaha Kalpa? Why did those gods go to Adana? Lord

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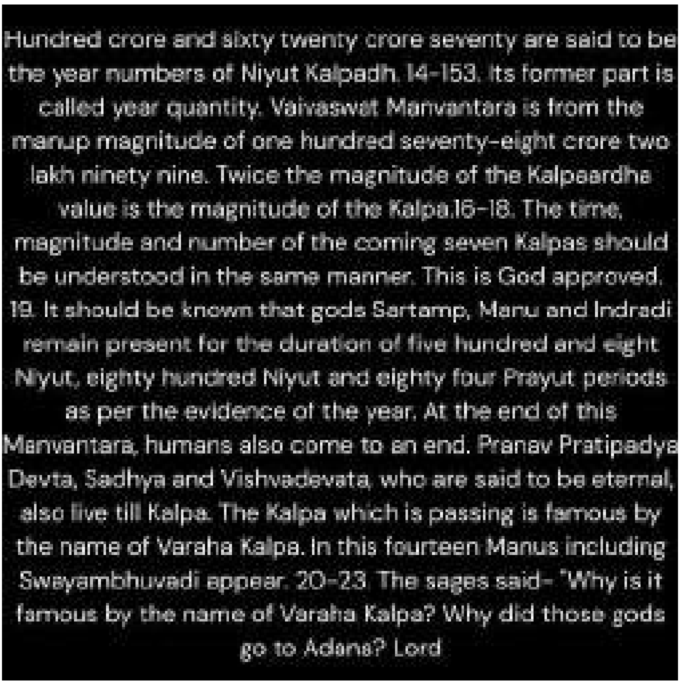

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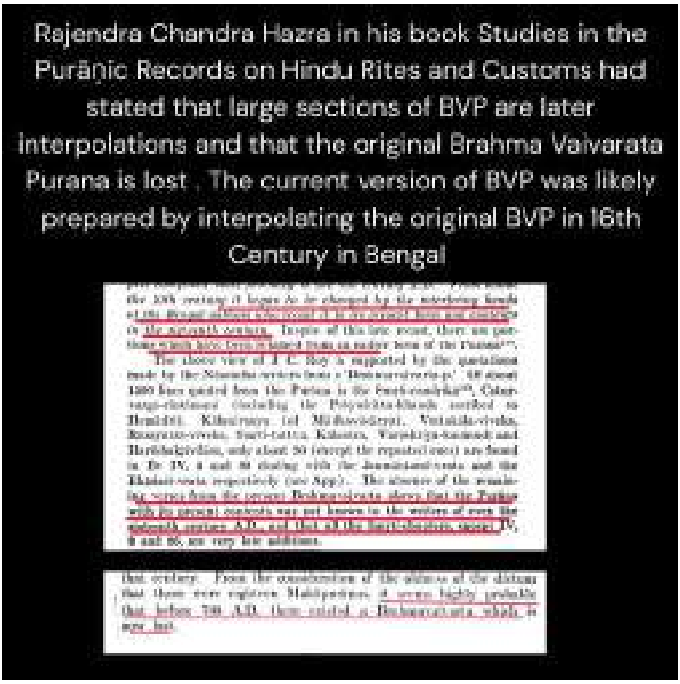
Allegations-

📚Brahma Viavarta Purana Prakriti Khanda 49.36-39📚
In the Varaha-kalpa, Radhika was born in the village of Gokula in the family of a Vaisya cowherd. She was born without any human contact... After the expiry of twelve years, finding her becoming youthful, she was married to a trader named Rayana"

Refutation-

Rajendra Chandra Hazra in his book Studies in the Purāṇic Records on Hindu Rites and Customs had stated that large sections of BVP are later interpolations and that the original Brahma Vaivarata Purana is lost. The current version of BVP was likely prepared by interpolating the original BVP in 16th Century in Bengal.

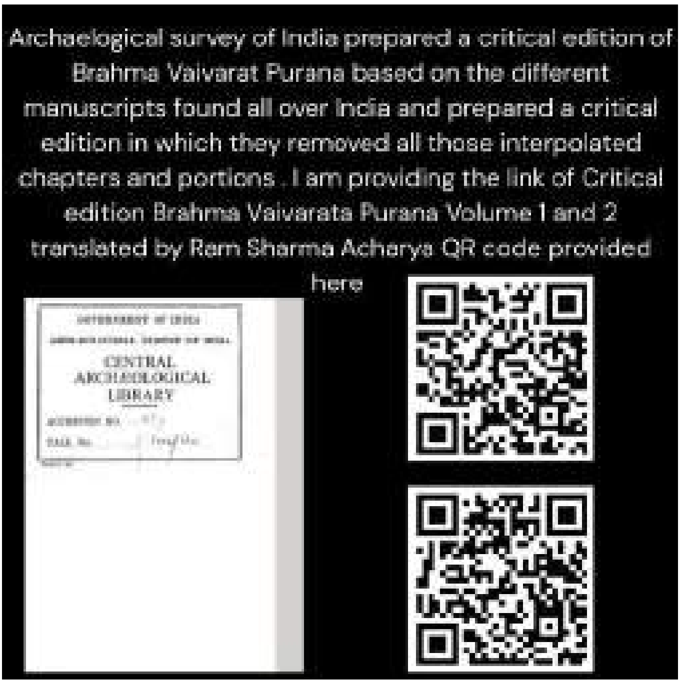


Archaelogical survey of India prepared a critical edition of Brahma Vaivarat Purana based on the different manuscripts

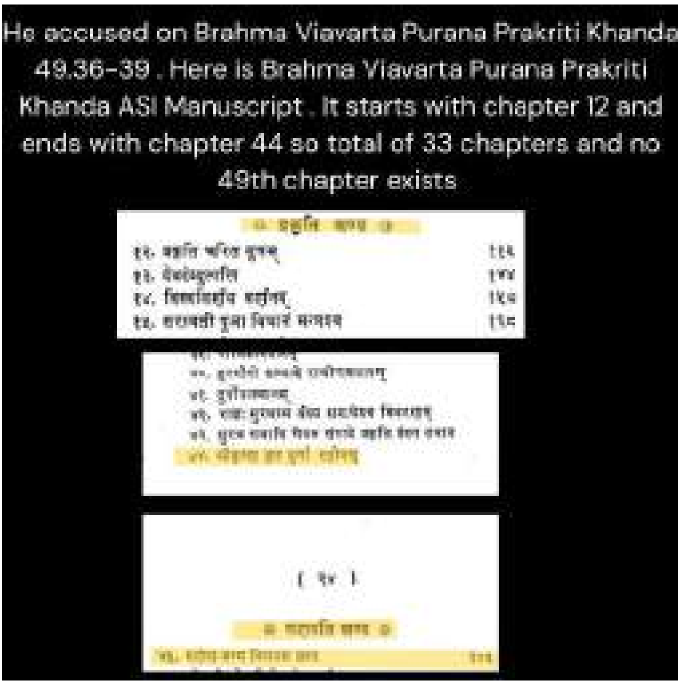
found all over India and prepared a critical edition in which they removed all those interpolated chapters and portions. I am providing the link of Critical edition Brahma Vaivarata Purana Volume 1 and 2 translated by Ram Sharma Acharya QR code provided here

https://archive.org/details/in.ernet.dli.2015.552557

https://archive.org/details/in.ernet.dli.2015.552558



He accused on Brahma Viavarta Purana Prakriti Khanda 49.36-39 . Here is Brahma Viavarta Purana Prakriti Khanda ASI Manuscript . It starts with chapter 12 and ends with chapter 44 so total of 33 chapters and no 49th chapter exists



Allegation-

📚Devi bhagavatam 3.27.40📚
My daughter has come to a marriageable age; I have no

money. Her age has exceeded ten years; the marriageable age limit has been exceeded. Alas! What am I to do?"

📚Devi bhagavatam 5.17.3-26📚
The King Candrasena, the father, was very pleased to have this beautiful daughter and gladly called her by the name of Mandodarī. This daughter began to grow daily like the phases of the Moon. When she grew ten years old, she became very handsome. The King now became anxious to have a suitable bridegroom and used to think of it everyday. The Brāhmins then told the king that there was a prince named Kambugrīva, the intelligent son of the powerful king Sudhanvā of Madra"

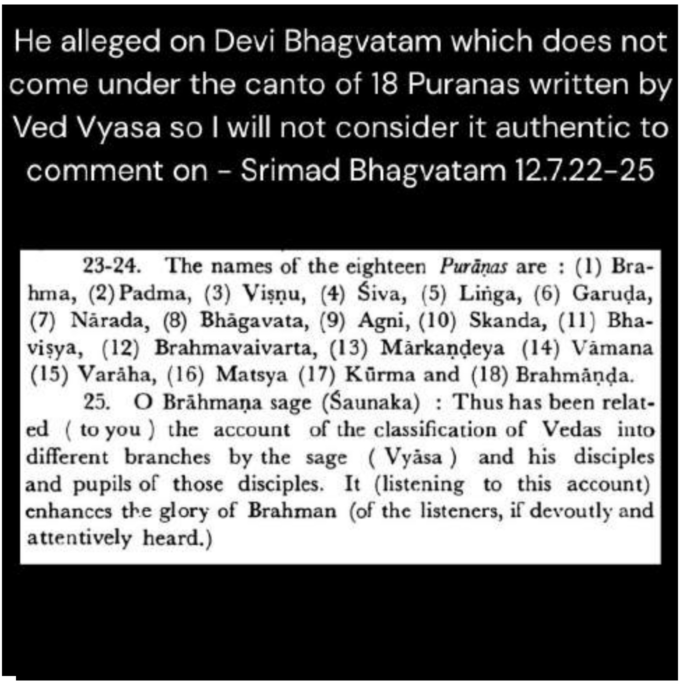
📚Devi Bhagavatam 9.41.26-47📚
The World-Mother never stays even for a moment in his house who eats at the house of one who marries an unmarried girl twelve years old in whom menstruation has commenced."

Refutation-

He alleged on Devi Bhagvatam which does not come under the canto of 18 Puranas written by Ved Vyasa so I will not consider it authentic to comment on – Srimad Bhagvatam 12.7.22-25

Srimad Bhagvatam 12.7.22-25 – 23-24. The names of the eighteen Purāṇas are: (1) Bra-hma, (2) Padma, (3) Vişnu, (4) Śiva, (5) Linga, (6) Garuda, (7) Narada, (8) Bhagavata, (9) Agni, (10) Skanda, (11) Bha-visya, (12) Brahmavaivarta, (13) Markandeya (14) Vāmana (15) Varaha, (16) Matsya (17) Kurma and (18) Brahmanda.

25. O Brahmana sage (Saunaka): Thus has been relat-ed (to you) the account of the classification of Vedas into different branches by the sage (Vyāsa) and his disciples and pupils of those disciples. It (listening to this account) enhances the glory of Brahman (of the listeners, if devoutly and attentively heard.)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Ludo Rucher in his book the Puranas page 172 dated Devi bhagvatm to be written between 1100-1350 AD and not later than that . He also proposed that the writer of this text must have been a Bengali Shakta Smarta Brahmin

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The question, both in the tradition and in modern scholarship, whether the Devībhāgavata° or the Vaiṣṇava Bhāgavata° is the true and original Śrīmadbhāgavata° has been discussed under the Bhāgavata°. It should be noted in this connection that the term Devībhāgavata° appears only in the chapter colophons, and in the text of the last two *skandhas;* elsewhere in the text the purāṇa refers to itself either as Bhāgavata° or Śrīmadbhāgavata°, once as Satī° (1.3.41). The text also repeatedly refers to itself as "the best of purāṇas" *(purāṇottama)*, and declares that "there are many other purāṇas devoted to Hari and Rudra, but they are not worth one-sixteenth part of this Devībhāgavata" (12.13.25–26).

Hazra[174] sees arguments both for the Devībhāgavata° having been composed in Bengal and outside Bengal. He therefore concludes that "the author of the Devī-bhāgavata was a Smārta Śākta Brahmin of Bengal and . . . he migrated to Benares (probably because it was the best place of residence for a Devī-worshipper), lived there for a long time, and then wrote the Devī-bhāgavata."

Ramachandran[175] dated the Devībhāgavata° "not later than the 6th century A.D.," based on his belief that the story of the penance of Nara and Nārāyaṇa, as related in the fourth *skandha,* inspired the relief in the Gupta temple at Deogarh. His arguments did not find acceptance with other scholars,[176] and, in general, the text has been dated much later. Farquhar[177] assigned it to his A. D. 900–1350 period. Hazra[178] narrowed the period down to "the eleventh or twelfth century A.D." Lalye[179] proposes a gradual growth of the text, through five different stages which cannot be dated separately; in any case the final stage must have been reached in the eleventh century.

What if certain Puranas and Smritis contain references to Child Marriages would those specific references be considered valid and authoritative?

The Answer is No ! Manu Smriti , Vyasa Smriti , Mimasa Sutra all describe the Supreme Authority of Vedas . Vedas clearly say that when a woman becomes physically and mentally matured and beautiful she chooses her own Husband and marries . Gobhilya Grihyasutra describes the minimum age of marraige as 16 for girls . Same thing is told in Ayurveda Text Sushruta Samhita . This supreme Authority of Vedas is confirmed by the following refrences

WHAT TO DO IF THERE IS CONTRADICTION BETWEEN ŚRUTI AND SMRTI ?

विरोधे त्वनपेक्षं स्यादसति ह्यनुमानम्। (जैमिनी पूर्वमीमांसादर्शन १.३.३)

In case Smrti provision is against the provision of Śruti, Smeti provisions become inoperative. If the Śruti is not against, then it has to be presumed that in Śruti also there must have been provisions similar to Smrti but by the passing of time, the same is lost and is not traceable. (Jaimini Pūrva Mimansā Darśan 1.3.3)

अर्थकामेष्वसक्तानां धर्मशानं विधीयते । धर्म जिज्ञासमानानां प्रमाणं परमं श्रुतिः ॥ (मनुस्मृति २.१३)

These are the duties prescribed for those who are not addicted to artha and kāma. For those who are anxious to know dharma, fruti is the best proof. (Manu 2.13)

या वेदबाह्याः स्मृतयो याश्च काश्च कुदृष्टयः । सर्वास्ता निष्फलाः ज्ञेयाः तमोनिष्ठा हि ताः स्मृताः ॥ (मनुस्मृति १२.६५)

Those (**याः**) Smrtis (**स्मृतयः**) and those (**याश्च काश्च**) despicable ystems (**कुदृष्टयः**) which are not based on the Veda (**वैदयाह्याः**)

are all (सर्वास्ताः) futile (निष्फलाः) for (हि) they (ताः) are declared (स्मृताः) to be founded on dark ignorance (तमोनिष्ठाः)
(Manu 12.95)

श्रुतिस्मृतिविरोधे तु श्रुतिरेष गरीयसी । अधिरोधे सदा कार्य स्मार्त वैदिकवत्सदा ॥ (जाबाल)

In case of contradiction between śruti and smrti, the former is to be given more weight. Where there is no contradiction, good people should perform actions ordained by smrti as if they were prescribed by śruti. (Jābāla)

श्रुत्या सह विरोधेन बाध्यते विषयं धिना ।
(भविष्यपुराण)

In case of contradiction with śruti, smrti becomes inoperative and ineffective. (Bhaviśya-purāna)

Śri Mādhavācārya alias Swami Anandatīrtha has quoted passages from Vedic texts and Purāṇas at certain places in his commentary on the Brahmasutra and he has clearly specified :-

पुराणस्योपजीव्यश्च वेद एव न चापरः । तद्विरोधे कथं मानं ततत्र न भविष्यति ॥

This basis of Purāṇas is Veda and nothing else. As such, how can they be taken as authentic against Vedic provisions ?

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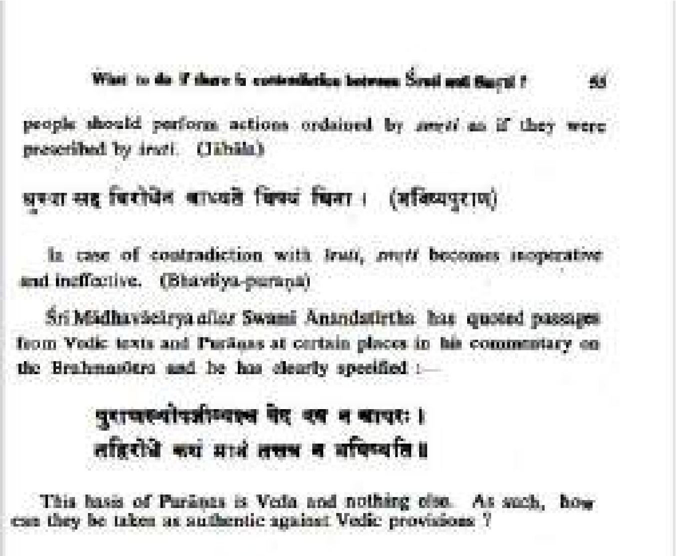
What to do if there is contradiction between Śruti and Smṛti ? 55

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3. Ram marries 6 year old Sita

📚Valmiki Ramayana 3.47.3-11📚
I am the daughter of noble-souled Janaka, the king of Mithila, by name I am Seetha, and the dear wife and queen of Rama, let safety betide you. On residing in the residence of Ikshvaku-s in Ayodhya for twelve years, I was in sumptuosity of all cherishes while relishing all humanly prosperities. In the thirteenth year the lordly king Dasharatha deliberated together with his imperial ministers to anoint Rama as Crown Prince of Ayodhya. When Raghava's anointment was being organised my venerable mother-in-law known as Kaikeyi begged her husband Dasharatha for a boon. Restraining my veracious father-in-law by a good deecronce done by her in this respect, Kaikeyi besought two boons from him, namely expatriation of my husband, and anointment of her son Bharata. 'If Rama is anointed now, come what may I will not eat, sleep, or drink, and my life ends this way, thus Kaikeyi was adamantine, and the king and my father-in-law entreated her who is nagging with meaningful riches, but she did not make good on that entreaty. My great-resplendent husband was of twenty-five years of age at that time, and to me eighteen years are reckoned up from my birth."

If we do a little math here, we can understand that Sita was 18 years old when she went into exile with her husband. Before the exile, she had spent 12 years with her husband in the house of King Dasharatha. So, if we deduct the age of Sita at the time of exile (18 years) and the number of years she spent in the house of King Dasharatha (12 years), we get:

18 – 12 = 6 years old

Skanda Purana clearly states that Sita was married when she was only six years old,

📚Skanda Purana 3.2.30.8-9📚
The bow of Isvara that was kept in the abode of Janaka, was broken. In his fifteenth year, O king, Rama married the six year old beautiful daughter of the king of Mithila, Sita who was not born of a womb. On getting Sita, Raghava became contented and happy.

Refutation–

Coming to Valmiki Ramayana 3.47 regarding the age of Mata Sita

Age of Mata Sita at the time of Her Marriage as per Valmiki Ramayan CE which is based on Bengal Recession . We can see from here Devi Sita stayed at Ayodhya for 1 year after marriage and her age was 18 years . Thus we can Conclude Devi Sita age at the time of marriage as 18-1 = 17 years

The **बंगाल पूर्वोत्तर संसकरण** mentions Devi Sita's stay at for 1 year instead of 12 years. So based on the verse – **अष्टा दश हि वर्षाणि मम जन्मनि गण्यते ३.४७.१०** we can conclude Devi Sita's age as 18-1 = 17 years.

We find the same narration in Sundara Kanda.

[illegible]

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[illegible]

Chrestomathie Aus Sanskritwerken by Theodor Benfey (1853)

[illegible]

BARODA ORIENTAL CE Aranya Kanda edited by Bhagavad Dutt

Coming to the Skanda Purana verse the Skanda Purana verse provides Mata Sita and Bhagwan Shree Ram's Age after Upanayana Sanskar . The Upanayana Sanskar for girls was done at nearly 11 years for Girls and boys . So based on this we get Mata Sita age as 11+6=17 years .

Moreover Valmiki Ramayana being an Itihasaas grantha is Authoritative over Puranas and Valmiki Ramayana Critical Edition clearly says Mata Sita was 17 years old at time of er marriage

Allegations-

Allegations-

12. Krishna abducts and marries an 8 year old girl – Rukmini

Krishna's abduction of Rukmini and their subsequent marriage is often considered an example of the Raksasa type of marriage, as stated in the verse mentioned below (Brahma Purana 91.6-12), The Raksasa marriage is one of the eight types of Hindu marriages mentioned in ancient texts like the Manusmriti and other Dharmashastras. In a Raksasa marriage, the groom forcefully abducts the bride against her will or without the consent of her parents, as elaborated in the Hindu Scriptures

Brahma Purana 91.6-12
On the eve of marriage day Krsna abducted that virgin even as Rama and other kinsmen were opposed to it...After defeating Rukmin Krsna married Rukmini duly in accordance with the injunctions regarding Raksasa type of marriage."

Skanda Purana 5.3.142.8-27
The second child born was a daughter named Rukmiṇī. At that time an unembodied etherial voice told him, "O Bhīsmaka, this girl should be given to a Four-armed One (born) on this earth." On hearing these words, he and his beloved became delighted. Along with learned Brāhmaṇas, he entered the lying-in-chamber and made them recite the Svastika prayers and the girl was duly named Rukmiṇī. O descendant of Bharata, she was proclaimed Rukmiṇī by the Brāhmaṇas then because she had a freckle golden in colour congenitally. As time passed on she became a girl of eight years. The king recollected the words of the unembodied being and became worried. 'To whom shall I give this daughter? Who will be the four-armed one?' In the meantime Damaghoṣa, the chieftain of Cedi came there from the excellent mountain Raivata. He entered the royal palace where King Bhīṣmaka was present. On seeing him arrived in the abode, the king duly adored him. He was taken to the Royal Court and given a proper seat. 'This day has dawned meritoriously. I was eager to see you. O great king, my daughter has come to the age of eight years. The ethereal voice of an unembodied being has told that she should be given to a Four-armed One". On hearing the words of Bhīṣmaka, Damaghoṣa said thus: "My son is well known in all the three worlds as Four-armed One (*Caturbhujā*). O Bhīṣmaka, let this girl be given to Śiśupāla." On hearing the words of Damaghoṣa, O king, Rukmiṇī was betrothed to Śiśupāla by Bhīṣmaka."

Shrimad Bhagavatam 10.53.51-52
Smitten with love kindled (in their breast) by her. the illustrious warriors assembled (there) felt bewildered to behold the princess, who was possessed of a shapely (slender) waist and had not yet attained puberty, and who had a girdle of jewels thrown about her hips and in whom signs of womanhood were (just) manifesting themselves, whose (charming) countenance was graced with ear-rings

and whose eyes were moving as though afraid of her curly locks (that overhung her face)."

Brahma Viavarta Purana Krishna Janma Khanda 105.1-10
The monarch Bhismaka observed his beautiful daughter engaged in child-like sports and increasing in splendour day by day like a digit of the moon in the midst of clouds. Considering it advisable to marry his youthful and lovely daughter..."

Refutation-

He accused on Brahma Purana 91.6-12 here is Brahma Purana 91.6-12 hindi translation by Jha Taranish you can read it nowhere written such thing

ब्रह्मा ने कहा- इसके अनन्तर सब पापो को नष्ट करने वाला और पितरो को सुख देने वाला गावघन तीथ है जिसके स्मरण से ही पाप नष्ट हो जाते है ॥१॥ नारद उसका प्रभाव मैंने अपने नत्रा स देखा है वह इस प्रकार है- जावालि नाम से प्रसिद्ध कोई कृषक ब्राह्मण था ॥२॥ वह मध्याह्न हो जाने पर भी अपने वैडा को नहा छोडता था अपितु चावुर से उनने पृष्ठ और पाश्व भाग पर मारता था ।।३।। इस प्रकार पीडित आसू से भरे नत्र वाले वैला को देखकर जगत की माता कामधनु गो ने नन्दो से जाकर सब कुछ वहा ॥४॥ नदी ने भी उन मन पशुआ की व्यथा से व्यथित होकर भगवान् कर से निवेदन दिया। रामु ने नन्दी स कहा कि तुम्हारी इच्छाअ। क अनुसार ही काय सिद्धि हामी ॥२॥ नदी ने शिव की जाज्ञा स सम्पूण गो-समूह को ही छिपा दिया। इस प्रकार गो-समह के नष्ट हो जान पर स्वग और मृत्युलोक म खलबली मच गइ ॥६॥ देवताआ ने शीघ्रता से मरे पास आकर कहा कि गौओ के विना हम सब कैसे जी सक्त हैं। उन दवताआ से मैंने कहा कि शकर के पाम जाआ और उनस याचना करो ॥७॥ मेरे वहने के अनुसार उन सत्र देवताओ ने शिव की स्तुति की और उनसे अपना अभिप्राय व्यवत किया। शकर ने भी कहा कि इस विषय को मेरा वृपम नन्दी ही जानता है ॥८॥ उन दवताआ ने पुन नन्दी स कहा कि उपकारी गौआ को दे दो। नन्दी ने भी उनसे कहा कि आप लोग गोसव नामक यज्ञ करें ।।९।। तभी जितनी दिव्य और मत्यलोक की गोए है प्राप्त हो सक्ती हैं। तदन तर देवो की योजना के अनुसार गोसव यज्ञ का अनुष्ठान प्रारम्भ हुआ ।।१०।। यज्ञ वे परिणामस्वरूप गौतमी के पवित्र कछार म गोओ की वद्धि होने लगी। वह गोवधन तीर्थ देवताओ को अधिक प्रसन्न करने वाला है ॥११॥ मुनिश्रष्ठ उस तीय का स्नान सहस्र गोदान का फल देता है। वहाँ दान देने का जो फल है उसको तो मैं भी नही जानता अत वहने म असमथ हूँ ।।१२।।
श्रीब्रह्म महापुराण गोवधनतीथवणन नामक इक्यानववाँ अध्याय समाप्त ।।९१॥

Brahma said:
After that, there is the sacred Govardhana Tīrtha which destroys all sins and grants happiness to the ancestors (Pitṛs). Even remembering it destroys all sins. ॥1॥

O Nārada! I have personally seen its glory with my own eyes. It happened like this: There was a Brahmin farmer known by the name Jāvāli. ॥2॥

Even after midday, he would not release his bullocks (oxen), but instead, would beat them on their backs and sides with a stick. ॥3॥

Seeing those bullocks tormented and with tears in their eyes, Kāmadhenu, the divine mother of cows, went to Nandī (the bull of Lord Shiva) and reported everything. ॥4॥

Moved by the suffering of those animals, the sacred river (probably Gautamī/Godāvarī) also went to Lord Śiva and submitted a petition. ॥5॥

Rāma (here, an epithet of Lord Shiva) said to Nandī: "Let everything be accomplished as per your wish." ॥6॥

Then, on Lord Shiva's command, the river hid the entire group of cows. Because of the disappearance of the cows, there was an uproar in both heaven and earth. ॥7॥

The gods came to me (Brahma) in haste and said, "How can we survive without cows?" I replied, "Go to Śiva and pray to him." ॥8॥

Following my advice, those distressed deities worshipped Lord Shiva and expressed their concern to him. Shiva responded, "This matter is known best by my vehicle, Nandī." ॥9॥

The gods then went to Nandī again and requested, "Please return the beneficent cows to us." Nandī replied, "You must perform a sacrifice called Go-sava Yajña." ॥10॥

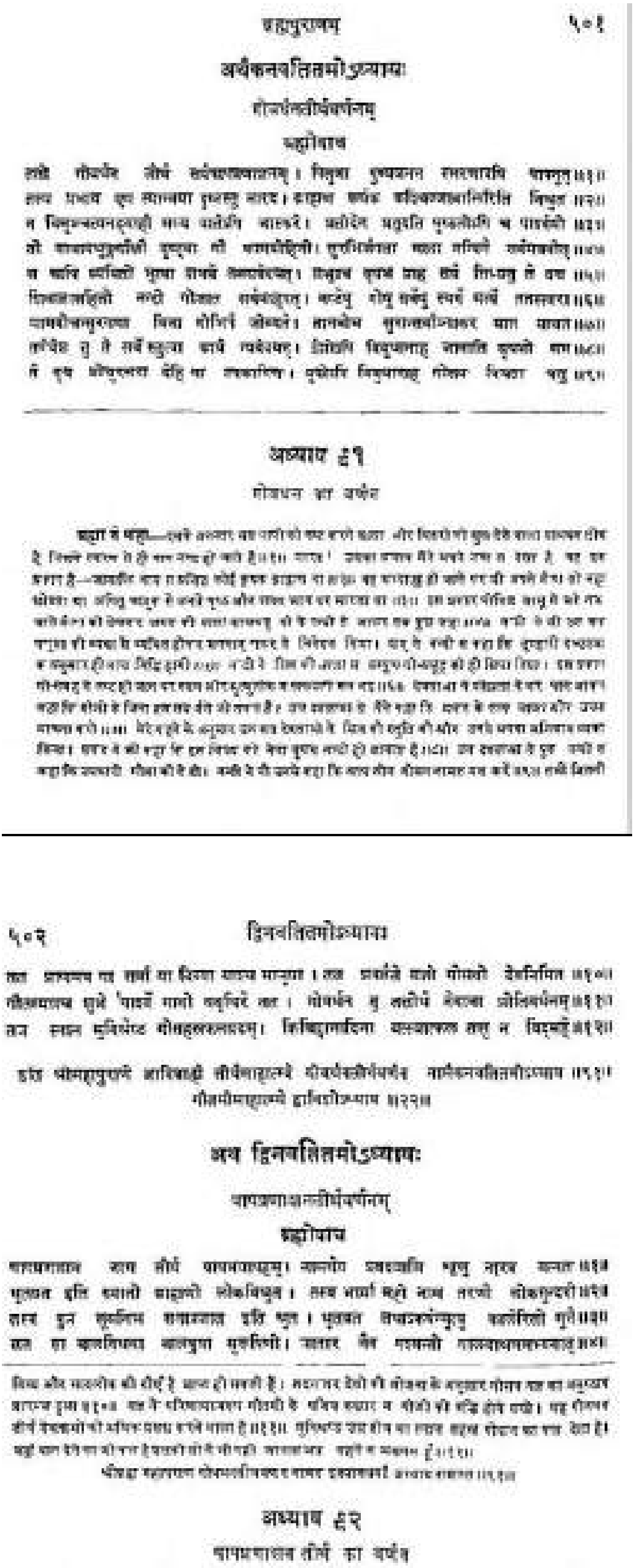
Only then will all the divine and earthly cows become available again. Thereafter, as per the plan of the gods, the Go-sava Yajña was performed. ॥11॥

As a result of the yajña, the population of cows began to flourish in the sacred region of the Gautamī river's banks. That Govardhana Tīrtha became a place that greatly pleases the gods. ॥12॥

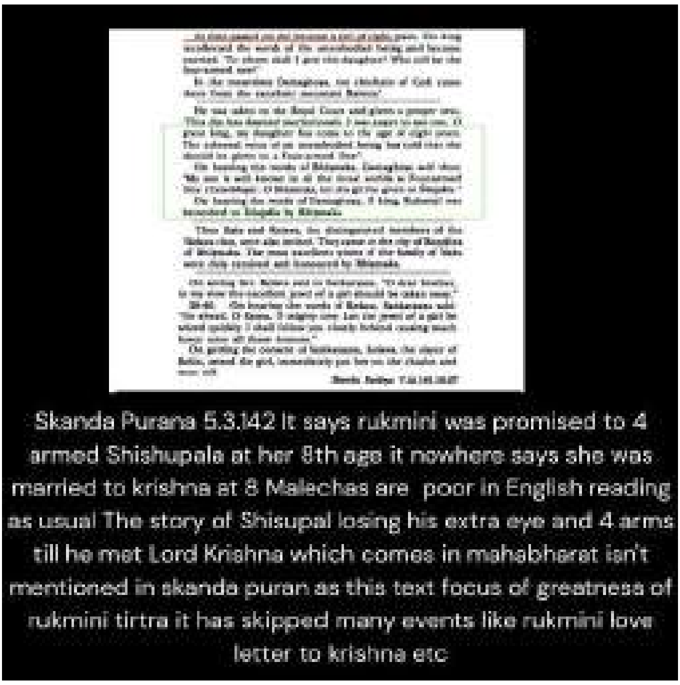
O best of sages! Bathing at that tīrtha grants the merit of donating a thousand cows. As for the merit of giving donations there—I myself do not fully know it. Therefore, I declare my inability to describe its full glory. ॥13॥

Thus ends the 91st chapter of the Śrī Brahma Mahāpurāṇa, titled "Description of Govardhana Tīrtha." ॥91॥

SOURCE- https://archive.org/details/in.ernet.dli.2015.406682/page/n559/view=theater



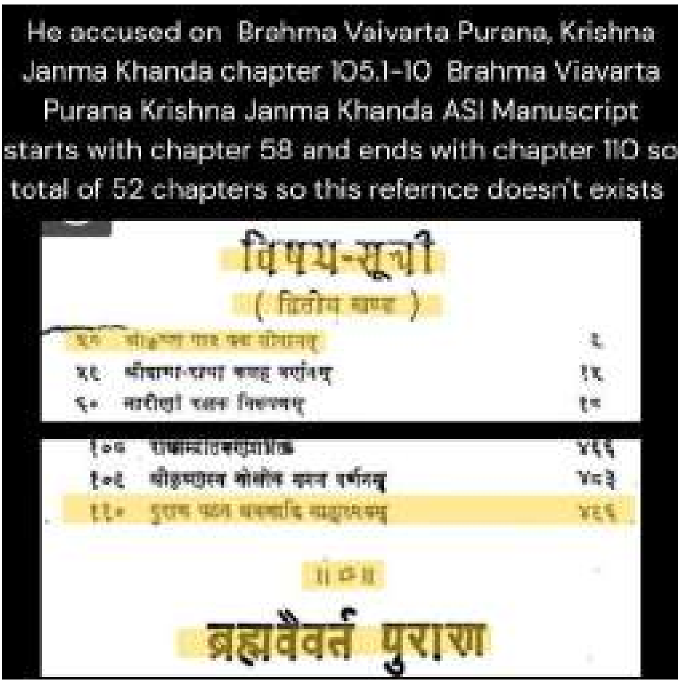
Regarding Skanda Purana 5.3.142 claims



Skanda Purana 5.3.142 It says rukmini was promised to 4 armed Shishupala at her 8th age it nowhere says she was married to krishna at 8 Malechas are poor in English reading as usual The story of Shisupal losing his extra eye and 4 arms till he met Lord Krishna which comes in mahabharat isn't mentioned in skanda puran as this text focus of greatness of rukmini tirtra it has skipped many events like rukmini love letter to krishna etc

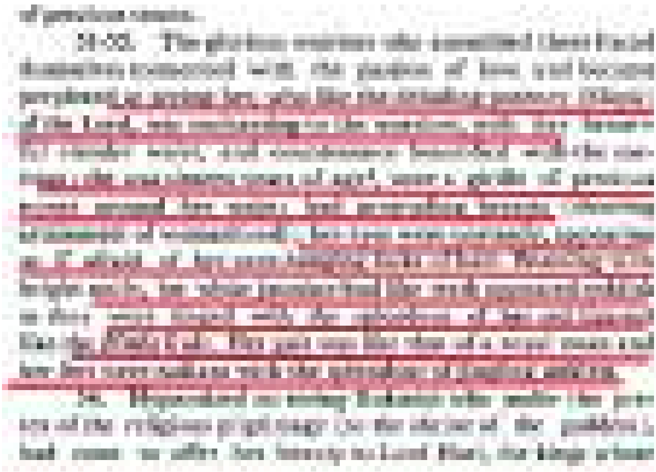
Regarding Brahma Viavarta Purana Krishna Janma Khanda 105.1-10 claim

He accused on Brahma Viavarta Purana Krishna Janma Khanda 105.1-10 Brahma Viavarta Purana Krishna Janma Khanda ASI Manuscript starts with chapter 58 and ends with chapter 110 so total of 52 chapters so chapter 105 doesnt exists



Srimad Bhagvatam 10/53/51-53 also tells that Mata Rukmini was 16 years old at time of her marriage and she was a totally grown beautiful lady

51-53. The glorious warriors who assembled there found themselves tormented with the passion of love and became perplexed at seeing her, who like the deluding potency (Māyā) of the Lord, was enchanting to the warriors, with her beauti-ful slender waist, and countenance beautified with the ear-rings; she was sixteen years of age, wore a girdle of precious stones around her waist: had protruding breasts (showing attainment of womanhood); her eyes were unsteady, appearing as if afraid of her over-hanging locks of hair. Beaming with bright smile, her white jasmine-bud like teeth appeared reddish as they were tinged with the splendour of her red lips-red like the Bimba fruit. Her gait was like that of a royal swan and her feet were radiant with the splendour of jingling anklets.



MAHABHARAT,SAUPTIKA PARVA, SECTION 12

That son whom I obtained through ascetic penances and observances of austere brahmacarya for twelve years on the breast of Himavati whither I had gone for the purpose, that son of mine, Pradyumna, of great energy and a portion of Sanat-kumara himself, begotten by me upon my wife Rukmini who had practised vows as austere as mine, that hero even never solicited this best of objects, this unrivalled discus, which you of little understanding had solicited!

▲ from mahabharat Both krishna and mata Rukmini followed strict Brahmacharya immediately after their marriage for 12 years

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Mahabharat Harivamsa Parva Adhaya 59

She was beautiful as though the gentle rays of moon has taken the form of woman on earth. She was like lakShmI leaving the lotus. She was to assist (kRiShNa) as shrI of future.

She who was difficult to be seen even by deva-s, was seen by kRiShNa with his mind. She was of sixteen years old. She was of white complexion. Her eyes were long and beautiful

She had red lips and beautiful eyes. She was beautiful with full waist, thigh, hips and breasts.

She was a fully grown maiden with beautiful limbs and a white face like moon.

Her nails were red. She was beautiful with eyebrows and abundant hair.

She was most beautiful with full hips and breasts. She was sparkling with her smooth white teeth.

She was a match-less woman in the world in beauty, fame and prosperity. rukmiNI appeared like a goddess adorning a beautiful white dress.

Harivamsa Parva of Mahabharata regarding Rukmini, which is more authoritative Puran has described rukmini as well developed women.

HARIVAMSA PURANA,2.59.37

marichimiva somasya saumyAM strivigrahAm bhuvi |
shrimivAgryAM vinA padmaM bhaviShyAM shrisahAyinim |
She was beautiful as though the gentle rays of moon has taken the form of woman on earth. She was like lakShmI leaving the lotus. She was to assist (kR^iShNa) as shrI of future.
kR^iShNena manasA dR^iShTAM durnirikShyAM surairapi ||2-59-37
shyAmAvadAtA sA hyAsitpR^ithuchArvAyatekShaNA |
She who was difficult to be seen even by devas, was seen by kR^iShNa with his mind. She was of sixteen years old. She was of white complexion. Her eyes were long and beautiful
tAmrauShThanayanApA~Ngl pinorujaghanastani ||2-59-38
She had red lips and beautiful eyes. She was beautiful with full waist, thigh, hips and breasts.
bR^ihatI chArusarvA~Ngl tanvi shashisitAnanA |
She was a fully grown maiden with beautiful limbs and a white face like moon.

HARIVAMSA PURANA,2.59.37

tAmratu~Nganakhl subhrUmilaku~nchitamUrdhajA ||2-59-39
Her nails were red. She was beautiful with eyebrows and abundant hair.
atyartham rUpataH kAntA pinashroNipayodharA | tIkShNashuklaiH samairdantaiH prabhAsadbhirala~NkR^itA ||2-59-40
She was most beautiful with full hips and breasts. She was sparkling with her smooth white teeth.
ananyA pramadA loke rUpeNa yashasA shriyA | rukmiNI rUpiNI devi pANDurakshaumavAsinI ||2-59-41
She was a match-less woman in the world in beauty, fame and prosperity. rukmiNI appeared like a goddess adorning a beautiful white dress.

▲ **Harivamsa Parva of Mahabharata regarding Rukmini, which is more authoritative Puran has described rukmini as well developed women.**

Sripad Vallabhachrya of Pustimarga Sampradaya too told that Devi Rukmini was 16 years old at the time of her marriage with Lord Krishna

Allegations-

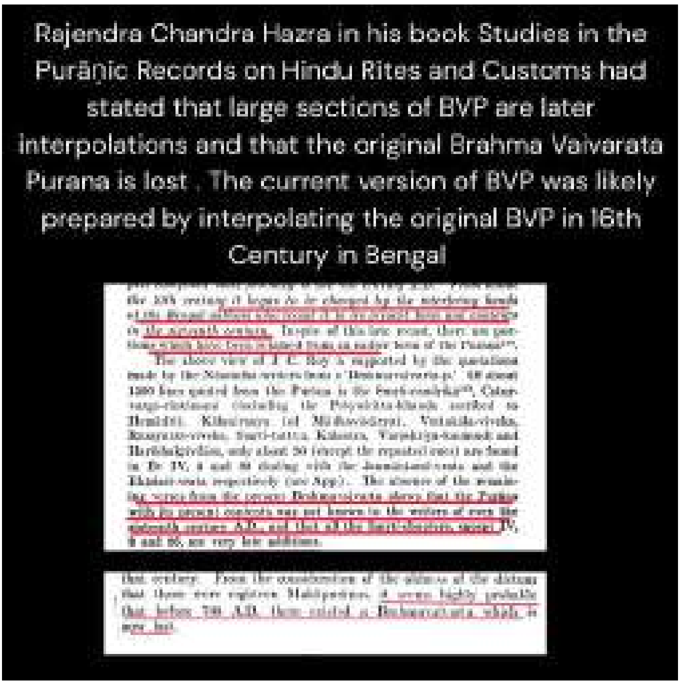
Krishna had intercourse with pre pubscent Rukmini after marriage after which she fainted

Brahma Vaiavarta Purana Krishna Janma Khanda Chapter 112 slokas 1-10

Lord Kṛṣṇa beheld the smiling Rukmiṇī in the prime of her youth living in great pleasure and hallazioned with gems. She was not yet fully developed and had just attained puberty. She was just like a bud which had not yet begun to shoot to become a flower. Her body was decked with ornaments. So she was abashed in that hall of the wicked females and just like a she-elephant that is entered by her lord she was clothed, ornaments on her head, she was afraid of shame. Rukmiṇī, the daughter of Bhīṣmaka, of her herself was worthy of marriage. Rukmiṇī cast love-laden longing looks at Shri Kṛṣṇa. Her bashfulness increased. Later on, Lord Kṛṣṇa consoled her and intercourse was consummated between them. The goddess Rukmiṇī was filled with raptures at the act and fainted."

Refutation-

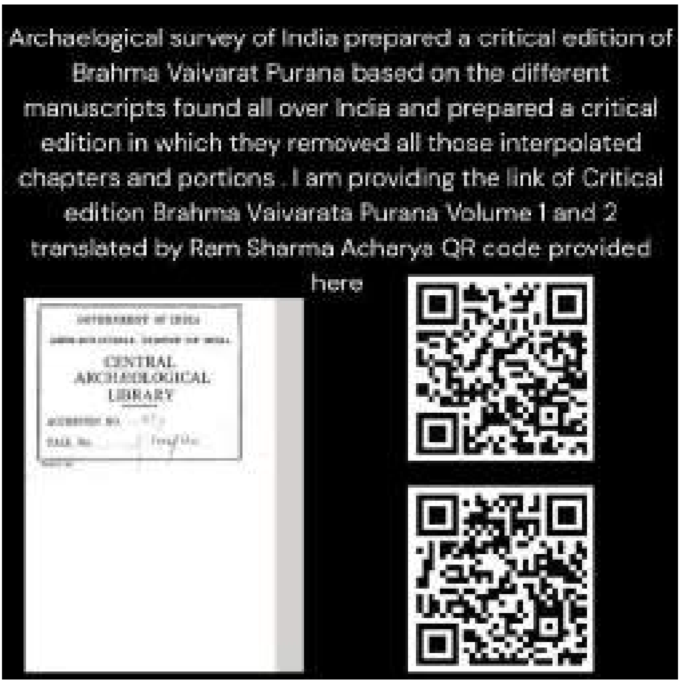
Rajendra Chandra Hazra in his book Studies in the Purāṇic Records on Hindu Rites and Customs had stated that large sections of BVP are later interpolations and that the original Brahma Vaivarata Purana is lost. The current version of BVP was likely prepared by interpolating the original BVP in 16th Century in Bengal.



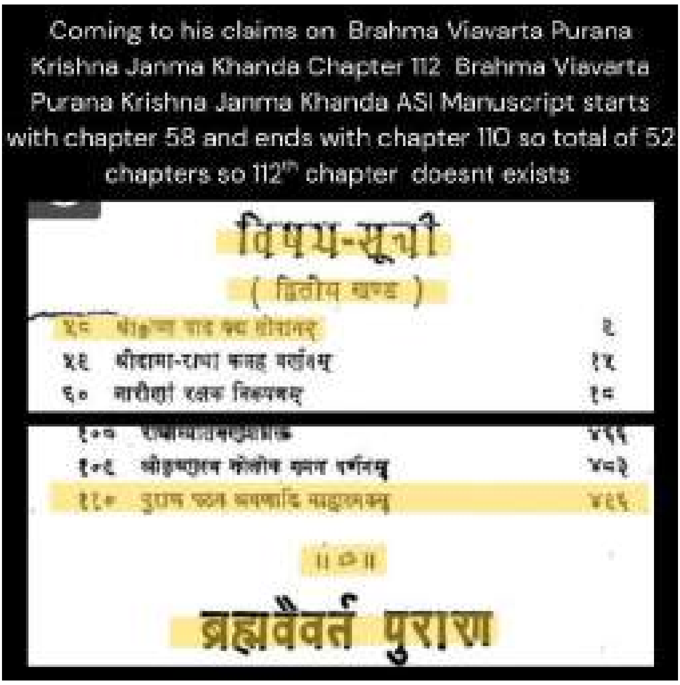
Archaelogical survey of India prepared a critical edition of Brahma Vaivarat Purana based on the different manuscripts found all over India and prepared a critical edition in which they removed all those interpolated chapters and portions. I am providing the link of Critical edition Brahma Vaivarata Purana Volume 1 and 2 translated by Ram Sharma Acharya QR code provided here

https://archive.org/details/in.ernet.dli.2015.552557

https://archive.org/details/in.ernet.dli.2015.552558



Coming to his claims on Brahma Viavarta Purana Krishna Janma Khanda Chapter 112 Brahma Viavarta Purana Krishna Janma Khanda ASI Manuscript starts with chapter 58 and ends with chapter 110 so total of 52 chapters so 112th chapter doesnt exists

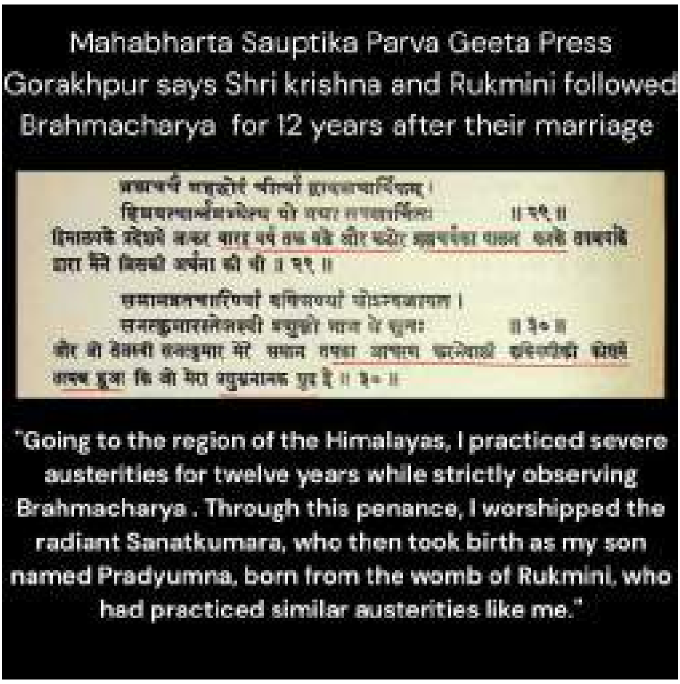


Mahabharta Sauptika Parva Geeta Press Gorakhpur says Shri krishna and Rukmini followed Brahmacharya for 12 years after their marriage

हिमालयके प्रदेशमें जाकर बारह वर्ष तक बडे और कठोर ब्रह्मचर्यका पालन करके तपश्चर्याके द्वारा मैंने जिसकी अर्चना की थी ॥ २९ ॥

और जो तेजस्वी सनत्कुमार मेरे समान तपका आचरण करनेवाली रुक्मिणीकी कोखमें उत्पन्न हुआ कि जो मेरा प्रद्युम्ननामक पुत्र है ॥ ३० ॥

“Going to the region of the Himalayas, I practiced severe austerities for twelve years while strictly observing Brahmacharya . Through this penance, I worshipped the radiant Sanatkumara, who then took birth as my son named Pradyumna, born from the womb of Rukmini, who had practiced similar austerities like me.”



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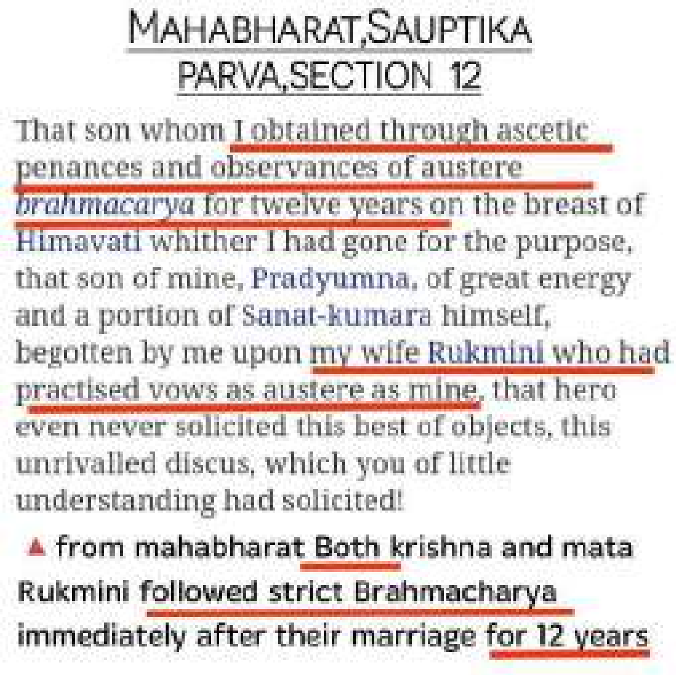
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With these the allegations of Hinduphobes stands debunked

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Refutation of " Hinduism and Lust " Article by Vedkabhed — 17th August 2025

Response to Vedkabhed and Hinduscript . Refutation of Suicide in Hinduism

Written by Rohan Saini in Uncategorized

This entire article is a response and rebuttal to the blogs called VedKaBhed and Hinduscript regarding their claims of "Suicide in Hinduism ".

Allegations-

1. Verses Encouraging Suicide

📚Matsya Purana 107.4-6📚
One who resides on the banks of the Ganges, with or without any object in view, and dies there, goes to heaven and remains far away out of the sight of hell. Such a man sits in a vimana, adorned by decent birds. like swans and flamingoes, where celestial nymphs sing lovely songs. in heaven. Thus he enjoys long life On coming back from heaven, he is born in the house of a very wealthy man.'

📚Agni Purana 111.6-12📚
The scriptures and sacrificial rites are

endowed with forms at Prayāga. By singing in praise of this sacred place, or by the repetition of (lord's) names or by touching the earth here (one) gets free from all sins. Charity, ancestral rites and recitation (of names of the god) done at Prayāga, the place of confluence (of the two rivers), has undecaying merits. O Twice-born! One who has resolved to die at Prayāga at the end (of his term of life) should not change his mind on the authority of scriptures or on the words of the people. Ten thousand and six crores of sacred places are present only here. Hence Prayāga is the foremost (place). The Bhogavatī, sacred spot of Vāsuki (serpent chief) and the flight of swans are present here. One reaps the fruits of making a charity of a crores of cows by bathing at Prayāga three days in the month of *māgha* (February-March). The learned have declared thus. It is easy to have access to Ganges all along its course, but very difficult at the (following) three places—Gaṅgādvāra (Haridvāra), Prayāga and the confluence of Ganges with the ocean. One goes to heaven by giving alms here and one will become a monarch here itself."

📚Matsya Purana 106.1📚
Yadhisthara said: Sage I feel I am gradually being freed from my sins by the virtues of Prayaga that you have been pleased to relate to me. O, blessed saint, tow he pleased to explain to me how one should go to Prayaga"

📚Kurma Purana 1.38.3-12

If a person who has the full complement of the five sense organs, who has no deficiency in any limb and who has no ailment performs the rite of Karisagni (i.e. immolation of the body in the cowdung fire) at the confluence of Ganga and Yamuna, O ruler of the Earth, he is honoured in the heavenly world as many thousand years as there are pores of hairs in his body. After enjoying extensive pleasures, he falls off from heaven and becomes the lord of Jambudvlpa. He attains the same Tirtha once again. If {in order to cast off his body) a person enters water at the world famous confluence (at Prayaga)» he becomes liberated from all sins, as the moon devoured by Rahu becomes completely brilliant after the eclipse. He attains Somaloka (region of the moon) and he rejoices with Soma (the moon) for sixty-six thousand years. From heaven he rejoices in Indra's world resorted to by sages and Gandharvas. O leader of kings, falling off from that place, he is born in a prosperous family. If a man stands topsyturvy with the legs up and the head below and drinks water from the current of Ganga he is honoured in the heavenly world for seven thousand years. O leader of kings, fallen off from that place, the man becomes the performer of the rite of Agnihotra, Enjoying extensive pleasures, he resorts to that Tirtha once again. Listen to the benefit attained by one who severs his limbs and offers pieces to birds and who is devoured by the birds. He is honoured in the Somaloka for a hundred thousand years."

📚Kurma Purana 1.37.14-16📚
O dear one, neither at the instance of the mother nor at the report of the common people should your mind to perform pilgrimage to Prayaga, be dissuaded. O scion of the family of Kurus, sixty thousand Tirtkas and other sixty crores of sacred places are present here (at Prayaga). The goal attained by one who gives up his life at the confluence of Ganga and Yamuna is the same as obtained by a learned man who has renounced the world as a Sannyasin and who is endowed with Yogic power."

📚Narada Purana Uttar Bhaga 63.129b-132📚
(This holy sacred place and sphere of Prajapati has the following boundaries Prayaga* extends from Pratisthana up to the deep pool of Vasuki in front of Prajapati and up to the two Nagas Kambala and Asvatara and the Naga Bahumulaka. This is known in the three worlds as the sacred spot of Prajapati. By taking the holy bath there, people go to heaven. Those who are dead there are not reborn. Not only through the words of the Vedas but through the popular saying this is justified. The soul goes up in its flight as a result of the death in Prayaga. There are ten thousand Tirthas and another sixty crores."

Refutation-

Vyasa Smriti 1.4 – In matters of discrepancy between the Shrutis , Smritis, and Puranas, the former should be held as decisive, whereas the Smritis should have preference in all topics where there would be a difference of opinion between them and the Puranas (4)

to roam about in nature. (3)

In matters of discrepancy between the *S'rutis*, *Smṛitis*, and *Purāṇas*, the former should be held as decisive, whereas the *Smṛitis* should have preference in all topics where there would be a difference of opinion between them and the *Purāṇas*. (4)

Sukla Yajur Veda 40.2-3 Uvat Bhasya says Humans should wish to live for hundreds of years and those who kill the self go to dark worlds

कुर्वन्नेवेह कर्माणि जिजीविषेच्छत १४ समाः.
एवं त्वयि नान्यथेतोस्ति न कर्म लिप्यते नरे.. (२)
हे ईश्वर ! हम कर्म करते हुए सौ वर्ष तक जीने की इच्छा करें. इस के अलावा कल्याण का कोई अन्य मार्ग नहीं है. कर्म मनुष्य को लिप्त नहीं करते. (२)
असुर्या नाम ते लोका ऽ अन्धेन तमसावृताः.
ताँस्ते प्रेत्यापि गच्छन्ति ये के चात्महनो जनाः.. (३)
जो गहन अंधकार से घिरे रहते हैं, वे लोग असुर्य कहलाते हैं. जो आत्मा का हनन करने वाले हैं, वे लोग प्रेत रूप में वैसे ही लोकों को प्राप्त होते हैं. (३)

कुर्वन्नेवेह कर्माणि जिजीविषेच्छत १४ समाः. एवं त्वयि नान्यथेतोस्ति न कर्म लिप्यते नरे.. (२)
हे ईश्वर ! हम कर्म करते हुए सौ वर्ष तक जीने की इच्छा करें. इस के अलावा कल्याण का कोई अन्य मार्ग नहीं है. कर्म मनुष्य को लिप्त नहीं करते. (२)

असुर्या नाम ते लोका ऽ अन्धेन तमसावृताः. ताँस्ते प्रेत्यापि गच्छन्ति ये के चात्महनो जनाः.. (३)
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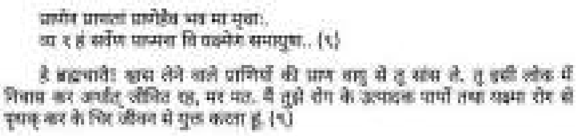
O God! We should wish to live for hundred years while performing our duties. There is no other way to attain salvation. Karma does not bind a man. –

Those who live surrounded by deep darkness are called Asuryas. Those who kill the soul, they reach the same worlds in the form of ghosts –

Atharva Veda 3.31.9 says we should always live on and live a long life and never hope to die



हे ब्रह्मचारी ! श्वास लेने वाले प्राणियों की प्राण वायु से तू सांस ले. तू इसी लोक में निवास कर अर्थात् जीवित रह, मर मत. मैं तुझे रोग के उत्पादक पापों तथा यक्ष्मा रोग से पृथक् कर के चिर जीवन से युक्त करता हूं. (९)

“O celibate one! Breathe with the life-breath of living beings. Dwell in this world, that is, remain alive—do not die. I separate you from the sins that produce disease and from the disease of consumption (yakṣmā), and I endow you with long life.” (9)

Sri Mahabharata, Shanti Parva, Chapter 297, Gita Press Gorakhpur

जो लोग देहको पाकर हठपूर्वक उसका परित्याग कर देते हैं, उनको पूर्ववत् ही यातनामय शरीरकी प्राप्ति होती है। ऐसे लोग (मोक्षके साधनरूप मनुष्यशरीरको पाकर भी आत्महत्याके कारण उस लाभसे वंचित हो) एक घरसे दूसरे घरमें जानेवाले मनुष्यके समान एक शरीरसे दूसरे शरीरको प्राप्त होते हैं ॥ १२॥

इनकी उस अवस्थाके प्राप्त होनेमें आत्महत्यारूप पापके सिवा दूसरा कोई कारण नहीं है। उन प्राणियोंको उस शरीरका मिलना उचित ही है, जो कि पंचभूतमय है ॥ १३ ॥

किंतु विष खा लेनेसे, गलेमें फाँसी लगानेसे, आगमें जलनेसे, लुटेरोंके हाथसे तथा दाढ़वाले पशुओंके आघातसे जो वध होता है, वह अधम श्रेणीका माना जाता है ॥ २५ ॥

“Those who, after attaining the physical body, stubbornly renounce it, experience a painful existence in their subsequent bodies, just as a person moving from one house to another. Even though they have obtained a human body, which is the means to attain liberation, due to committing suicide, they are deprived of the benefit of this opportunity and instead keep transitioning from one body to another.”
The only reason for their attaining that state is the sin of suicide; it is only fitting for such beings to acquire a body made of the five elements (panchabhutas)

However, death caused by consuming poison, hanging oneself, burning in fire, being killed by robbers, or being struck by animals with tusks is considered to be of the lowest category

तथा शरीरं भवति देहाद् येनोपपादितम्।
अध्वानं गतकश्चायं प्राप्तश्चायं गृहाद् गृहम्॥ १२॥

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द्वितीयं कारणं तत्र नान्यत् किंचन विद्यते।
तद् देहं देहिनां युक्तं पञ्चभूतेषु वर्तते॥ १३॥

इनकी उस अवस्थाके प्राप्त होनेमें आत्महत्यारूप पापके सिवा दूसरा कोई कारण नहीं है। उन प्राणियोंको उस शरीरका मिलना उचित ही है, जो कि पंचभूतमय है॥ १३॥

विषमुद्बन्धनं दाहो दस्युहस्तात् तथा वधः।
दंष्ट्रिभ्यश्च पशुभ्यश्च प्राकृतो वध उच्यते॥ २५॥

किंतु विष खा लेनेसे, गलेमें फाँसी लगानेसे, आगमें जलनेसे, लुटेरोंके हाथसे तथा दाढ़वाले पशुओंके आघातसे जो वध होता है, वह अधम श्रेणीका माना जाता है॥ २५॥

Parashar Smriti Adhaya 4 slokas 1-2 on Suicide

अथ चतुर्थोऽध्यायः

अतिमानादतिक्रोधात्स्नेहाद्वा यदि वा भयात्।
उद्बध्नीयात् स्त्री पुमान्वा गतिरेषा विधीयते॥ १॥

यदि कोई पुरुष अथवा स्त्री अपने मानकी हानि से, अत्यन्त क्रोध से, बड़े प्रेम से, और अति भय से आत्मवध करे तो उसकी यह गति होती है॥ १॥

पूयशोणितसम्पूर्णे त्वन्धे तमसि मज्जति।
षष्टिं वर्षसहस्राणि नरकं प्रतिपद्यते॥ २॥

वह पीब और रक्त से भरे हुए अन्धतामिस्र नामक नरक में साठ हजार बरस तक पड़ा रहता है॥ २॥

नाशौचं नोदकं नाग्निं नाश्रुपातं च कारयेत्।
वोढारोऽग्निप्रदातारः पाशच्छेदकरास्तथा॥ ३॥

यदि कोई पुरुष अथवा स्त्री अपने मानकी हानि से, अत्यन्त क्रोध से, बड़े प्रेम से, और अति भय से आत्मवध करे तो उसकी यह गति होती है ॥ १ ॥

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If a man or a woman commits suicide due to the loss of honor, extreme

anger, great love, or intense fear, then their fate is as follows."

He remains for sixty thousand years in the hell known as Andhatamisra, filled with pus and blood

With these the allegations of Hinduphobes Stands debunked

← Response to Vedkabhed and Hinduscript . Refutation of Child Marriage and Pedophilia in Hinduism

Response to Vedkabhed and Hinduscript . Refutation of Allegations on Shri Hari Vishnu →

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Response to Vedkabhed and Hinduscript . Refutation of Allegations on Shri Hari Vishnu

Written by Rohan Saini in Uncategorized

This entire article is a response and rebuttal to the blogs called VedKaBhed and Hinduscript regarding their claims of "Lust of Vishnu ".

1. Vishnu – The sex addict

📚Devi Bhagavatam Purana 9.14.4-23📚
Gaṅgā Devī was very much overpowered with enjoyment in her first intercourse with Nārāyaṇa; so much so that she remained motionless."

📚Devi Bhagavatam Purana 6.28.1-11📚
Thus the Bhagavān Nārāyaṇa was playing in amorous movements with the daughter of the ocean, fully capable to give one delight and enjoyment. Seeing me, the lovely Devī Kamalā, dear to Vāsudeva, full of youth and beauty, decorated with ornaments, endowed with all auspicious signs, superior to all the women, went away at once (to another room) from the presence of Janārdana. The breast of Lakṣmī Devī was becoming visible even through the cloth thrown over it; therefore she went hurriedly to the inner compartment."

Refutation-

Lord Vishnu does not have a material body to experience sexual intercourse like humans or animals he has a spiritual body . Only in a material body one can experience sexual intercourse.

Sukla Yajur Veda 40.8

वह परमपिता सर्वव्यापक, चमकीला, (दीप्तिमान), काया रहित, नाड़ियों से रहित है. वह घावों से रहित, पवित्र, पाप रहित, विद्वान्, मननशील, सर्वव्यापक व स्वयंभू (स्वयं उत्पन्न होने वाला) है. उस ने सृष्टि के आरंभ से ही सब के लिए यथायोग्य साधन सुविधाओं की व्यवस्था की है. (८)

Narayana is पर्यगात्- Omnipresent शुक्रम् – Radiant अकायम्- Material Bodiless अव्रणम्- “Woundless” – Free from any imperfections or injuries अस्नाविरम्- Without flesh, nerves, or tissues , immaterial शुद्धम्- Pure -Untouched by impurities or defects अपापविद्धम् -“Untainted by sin” – Free from any trace of evil karma कविः with divine wisdom and foresight मनीषी-with supreme intellect परिभूः-Beyond all limits and boundaries स्वयंभूः- Self Existent याथातथ्यतः- Supreme Truth शाश्वतीभ्यः unchanging and समाभ्यः-Eternal

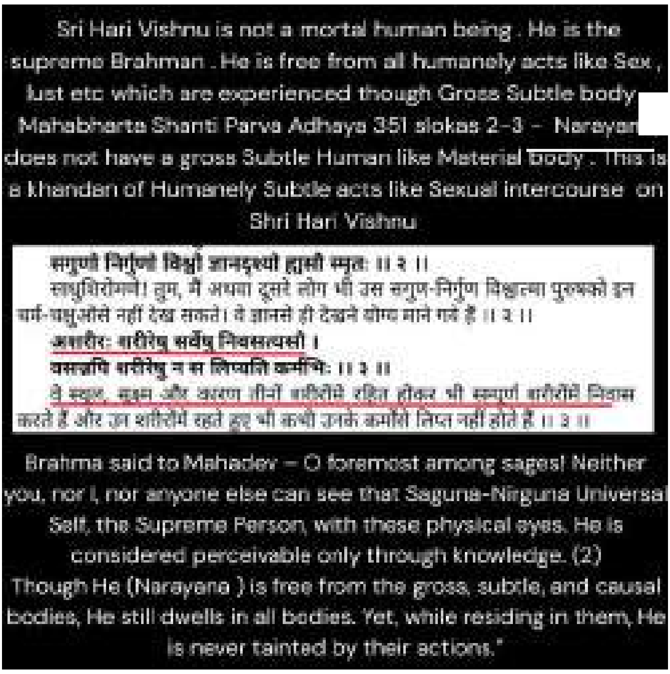
Sri Hari Vishnu is not a mortal human being. He is the supreme Brahman. He is free from all humanely acts like Sex, lust etc which are experienced though Gross Subtle body. Mahabharta Shanti Parva Adhaya 351 slokas 2-3 Narayana does not have a gross Subtle Human like Material body. This is a khandan of Humanely Subtle acts like Sexual intercourse on Shri Hari Vishnu

साधुशिरोमणे ! तुम, मैं अथवा दूसरे लोग भी उस सगुण-निर्गुण विश्वात्मा पुरुषको इन चर्म-चक्षुओंसे नहीं देख सकते। वे ज्ञानसे ही देखने योग्य माने गये हैं ।। २ ।।

वे स्थूल, सूक्ष्म और कारण तीनों शरीरोंसे रहित होकर भी सम्पूर्ण शरीरोंमें निवास करते हैं और उन शरीरोंमें रहते हुए भी कभी उनके कर्मोंसे लिप्त नहीं होते हैं ।। ३ ।।

Brahma said to Mahadev – O foremost among sages! Neither you, nor I, nor anyone else can see that Saguna-Nirguna Universal Self, the Supreme Person, with these physical eyes. He is considered perceivable only through knowledge. (2) Though He (Narayana) is free from the gross, subtle, and causal

bodies, He still dwells in all bodies. Yet, while residing in them, He is never tainted by their actions."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अशरीरः शरीरेषु सर्वेषु निवसत्यसौ ।
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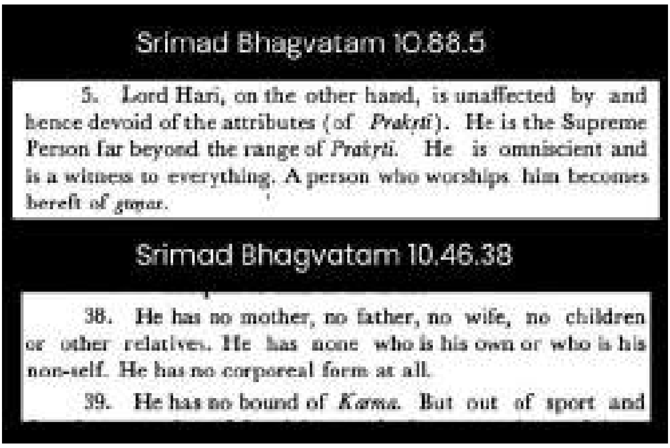
Srimad Bhagavatam 10.88.5

5. Lord Hari, on the other hand, is unaffected by and hence devoid of the attributes (of Prakrti). He is the Supreme Person far beyond the range of Prakrti. He is omniscient and is a witness to everything. A person who worships him becomes bereft of gun

Srimad Bhagvatam 10.46.38

He has no mother, no father, no wife, no children or other relatives. He has none who is his own or who is his non-self. He has no corporeal form at all.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Srimad Bhagvatam 10.46.38

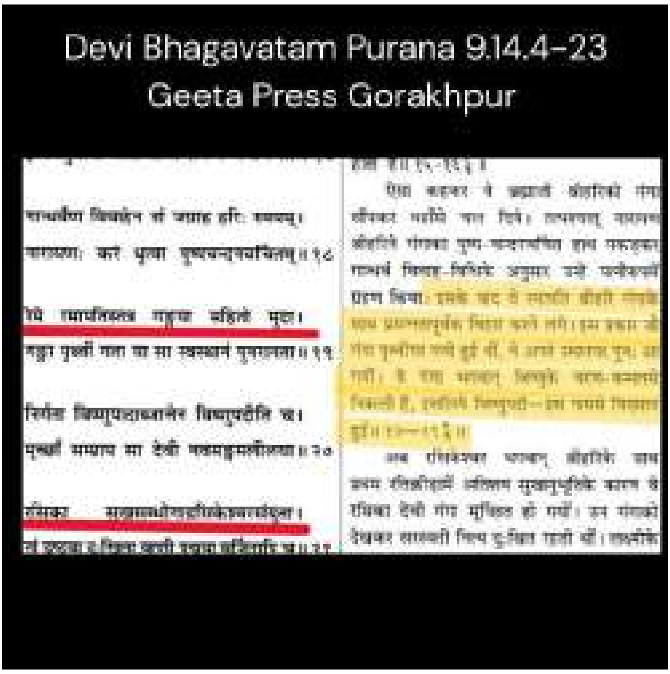
38. He has no mother, no father, no wife, no children or other relatives. He has none who is his own or who is his non-self. He has no corporeal form at all.

39. He has no bound of *Karma*. But out of sport and

Devi Bhagavatam Purana 9.14.4-23 Geeta Press Gorakhpur

इसके बाद वे रमापति श्रीहरि गंगाके साथ प्रसन्नतापूर्वक विहार करने लगे। इस प्रकार जो गंगा पृथ्वीपर गयी हुई थीं, वे अपने स्थानपर पुनः आ गयीं। ये गंगा भगवान् विष्णुके चरण-कमलसे निकली हैं, इसलिये ़ैष्णुपदी – इस नामसे विख्यात हुईं ॥ १७-१९३ ॥

After this, Ramapati Shrihari happily began to wander with the Ganga. Thus, the Ganga who had descended to the Earth returned once again to her original place. Since this Ganga emerged from the lotus feet of Lord Vishnu, she came to be known by the name Vishnupadi. ॥17-193॥



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यहाँ यह बतलाने की आवश्यकता नहीं कि रति, रमण, रम्भा, रमणीय, रमा, रामा, रश्मि और राम आदि सभी शब्द 'रम्' क्रीडायाम् धातु से बने हैं। इन सब शब्दों का मूल एक ही है, केवल इसके भावमें

स्थिति में यदि 'रति' और 'रमण' शब्द का अर्थ विषयानन्द किंवा व्यभिचार है तो राम का अर्थ व्यभिचार करना होगा परन्तु वस्तुतः राम शब्द का निर्वचन है—'रमन्ते योगिनो यस्मिन्' अर्थात्—योगीजन जिसमें 'रमण' करते हों, अथवा—आत्मानन्द का अनुभव करते हों वह ईश्वर।

Devi Bhagavatam Purana 6.28.1-11 – Here also nowhere mentioned that Shri Vishnu had intercourse with Maa Lakshmi . It simply mentions that when Narada Muni arrived he saw Narayana spending some time with Maa Lakshmi

वहाँ मैंने देवाधिदेव विष्णुभगवान्‌को देखा। वे हाथमें चक्र तथा गदा धारण किये हुए थे, उनके वक्षःस्थलपर कौस्तुभमणि शोभायमान हो रही थी, वे मेघ-सदृश श्याम वर्णवाले थे, उनकी चार भुजाएँ थीं। वे पीत वस्त्र धारण किये हुए थे, मुकुट तथा बाजूबन्दसे सुशोभित थे तथा वे विलासमयी लक्ष्मीके साथ प्रमुदित होकर क्रीडा कर रहे थे ॥ ५-६ ॥

There I saw Lord Vishnu, the Lord of the Devas . He held a Chakra and a mace in his hand, the Kaustubha gem adorned his chest, he was dark like a cloud, he had four arms. He was dressed in yellow, adorned with crowns and armlets, and he was spending time with Lakshmi

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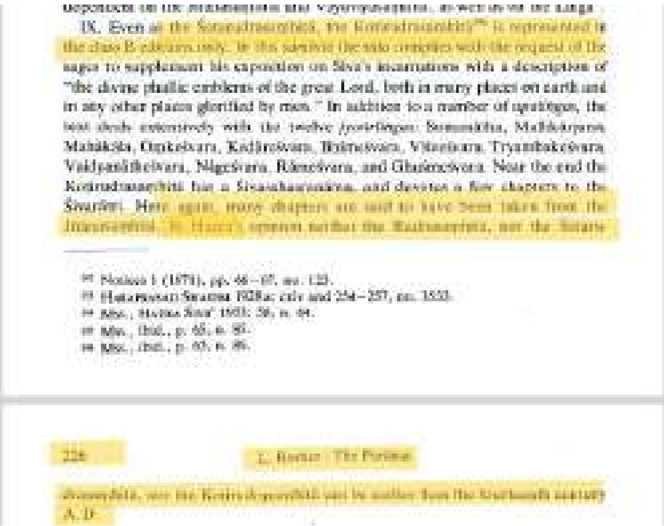
Allegations-

📚Shiva Purana 3.22.45-47📚
In the meantime Viṣṇu saw those damsels born of nectar sprays who were haughty due to their divine beauty and whose faces resembled the full moon. Fascinated by the Cupid's arrows Viṣṇu attained highest pleasure only there. He began to indulge in sexual dalliance with those women of exquisite beauty. Viṣṇu begot of them sons of great exploits and valour, experts in various kinds of warfare, shaking the entire earth."

Refutation-

He has alleged on Satrudra Samhita of Shiva Purana .

According to R.C. Hazra and Ludo Rocher, the Śatarudra Saṁhitā, along with the Rudra Saṁhitā and Koṭirudra Saṁhitā, is a much later addition to the Śiva Purāṇa and cannot be dated earlier than the 14th century CE.


[illegible]
IX. Even [illegible]
[illegible] sages to supplement his exposition on Śiva's incarnations with a description of "the divine phallic emblems of the great Lord, both in many places on earth and in any other places glorified by men." In addition to a number of [illegible], the text deals extensively with the twelve jyotirliṅgas: [illegible], Mahākāla, Oṃkāreśvara, Kedāreśvara, Bhīmeśvara, [illegible], Tryambakeśvara, Vaidyanātheśvara, Nāgeśvara, Rāmeśvara, and Ghuśmeśvara. Near the end the Koṭirudrasaṃhitā has a [illegible], and devotes a few chapters to the Śivarātri. Here again, many chapters are said to have been taken from the [illegible]. In Hazra's opinion neither the [illegible], nor the [illegible]

[illegible]

226 L. Rocher: The Purāṇas

[illegible], nor the Koṭirudrasaṃhitā can be earlier than the fourteenth century A.D.

The Śiva Purāṇa, as a whole, is one of the most composite and unwieldy Purāṇas, having been composed and expanded by different authors over various periods. There exist two primary versions: the Bombay 1884, Venkat 1895–96, and Venga Manuscript (Class A); and the Venkat 1906, 1965 Pandita Pustakalaya Manuscript (Class B). According to R.C. Hazra, the sections found in the Class A Manuscript are older and more authentic, whereas those in the Class B Manuscript are very recent compositions . Most significantly, the older and more authentic Class A Manuscript does not contain the Śatarudra Saṁhitā.

saṃhitās, with different titles and different arrangements; two of their *saṃhitās* are not even listed in the Śiva° passages.[387] The following is a comparative survey of the *saṃhitās*, in the two passages of the Śiva° itself, and in the two sets of editions – which from now on I will refer to as class A and class B editions.

Śiva°	Class A Bombay 1884 Veṅkaṭ. 1895–96 Vaṅga.		Class B Veṅkaṭ. 1906, 1965 Paṇḍitapustakālaya Tr. AITM	
I. Vidyeśvara	XIII. Jñāna	ch. 78	Vidyeśvara/	ch. 25
II. Raudra	Vidyeśvara	25	Vighneśa	
III. Vaināyaka		(Vaṅga 16)	Rudra	197
IV. Bhauma/Auma	Kailāsa	12	Śatarudra	42
V. Mātṛ(purāṇa)	XIV. Sanatkumāra	59	Koṭirudra	43
VI. Rudraikādaśa	Vāyu/Vāyavīya		Umā/Auma	51
VII. Kailāsa	pūrvabhāga	30	Kailāsa	23
VIII. Śatarudra	uttarabhāga	30	Vāyavīya	
IX. Koṭirudra	Dharma	65	pūrvabhāga	35
X. Sahasrakoṭirudra			uttarabhāga	41
XI. Vāyavīya				
XII. Dharma(purāṇa)				

It is clear from all this that the Śiva° is one of the more composite and unwieldy purāṇas, sections of which "were written by different hands in different climes

[387] Hazra Śiva° 1953: 51–52. Cf. Haraprasad Shastri 1928a: 277, no. 3546.

and ages;" it is also evident that "there were different traditions regarding the text of the Śiva-purāṇa."[388] Hazra, who did not include the Śiva° in his volume on the mahāpurāṇas, later published an extensive and comparative study of the various *saṃhitās*, which is repeatedly referred to in these pages. He came to the conclusion that the *saṃhitās* contained in the class A editions were generally the older ones, and that all other sections, manuscripts of which are rare, and the contents of which largely depend on the earlier *saṃhitās* as well as on other purāṇas, are more recent. In view of the great disparity between the two sets of editions, I will follow the order of the *saṃhitās* as set forth in the purāṇa itself.

Scriptures such as the *Mahābhārata*—particularly the *Viṣṇu Sahasranāma* in *Anuśāsana Parva*, Chapter 149—describe Śrī Nārāyaṇa Deva as being utterly free from all defects, including lust, anger, and greed. He is *Hṛṣīkeśa*, the supreme master of all senses, and *Śuddhātmā*, the Pure Soul—completely untouched by impurities, attachments, and worldly illusions. Nārāyaṇa embodies absolute truth, divine consciousness, and eternal bliss, remaining beyond all material limitations and entirely free from sexual or any other form of desire or impurity. He is sinless—pure in every act, thought, and intention. As *Dharmakṛt*, He not only upholds dharma but practices it perfectly to establish it in the world. As *Nivṛttātmā*, His nature is intrinsically free from all worldly cravings, including lust and greed, and His mind remains eternally pure.

Mahabharta Anushashan Parva Adhaya 149 Geeta Press
Gorakhpur sloka 6 Geeta Press Gorakhpur – Narayana is free from all defects (Including Lust)

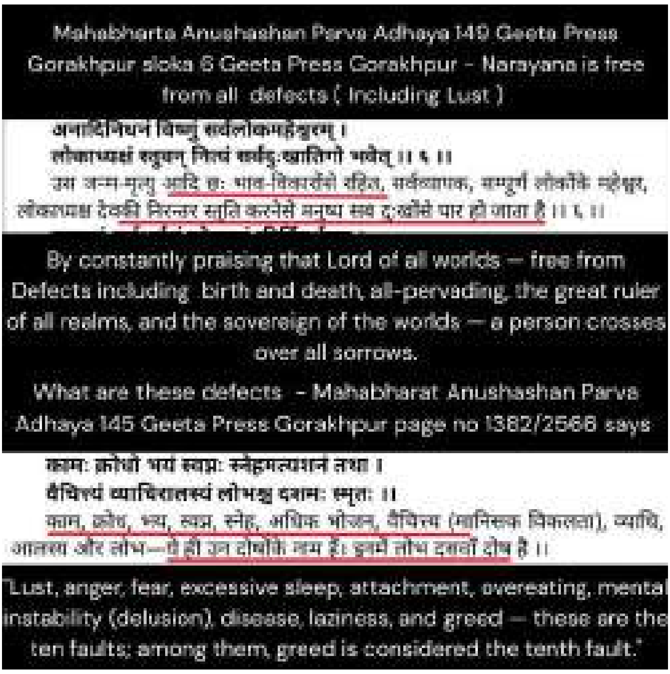
उस जन्म-मृत्यु आदि छः भाव-विकारोंसे रहित, सर्वव्यापक, सम्पूर्ण लोकोंके महेश्वर, लोकाध्यक्ष देवकी निरन्तर स्तुति करनेसे मनुष्य सब दुःखोंसे पार हो जाता है ।। ६ ।।

By constantly praising that Lord of all worlds – free from Defects including birth and death, all-pervading, the great ruler of all realms, and the sovereign of the worlds a person crosses over all sorrows.

What are these defects – Mahabharat Anushashan Parva Adhaya 145 Geeta Press Gorakhpur page no 1382/2566 says

काम, क्रोध, भय, स्वप्न, स्नेह, अधिक भोजन, वैचित्त्य (मानसिक विकलता), व्याधि, आलस्य और लोभ – ये ही उन दोषोंके नाम हैं। इ
लोभ दसवाँ दोष है ।।

"Lust, anger, fear, excessive sleep, attachment, overeating, mental instability (delusion), disease, laziness, and greed – these are the ten faults; among them, greed is considered the tenth fault."


Mahabharta Anushashan Parva Adhaya 149 Geeta Press Gorakhpur sloka 6 Geeta Press Gorakhpur – Narayana is free from all defects (Including Lust)

अनादिनिधनं विष्णुं सर्वलोकमहेश्वरम् ।
लोकाध्यक्षं स्तुवन् नित्यं सर्वदुःखातिगो भवेत् ॥ ६ ॥
उस जन्म-मृत्यु आदि छः भाव-विकारोंसे रहित, सर्वव्यापक, सम्पूर्ण लोकोंके महेश्वर, लोकाध्यक्ष देवकी निरन्तर स्तुति करनेसे मनुष्य सब दुःखोंसे पार हो जाता है ॥ ६ ॥

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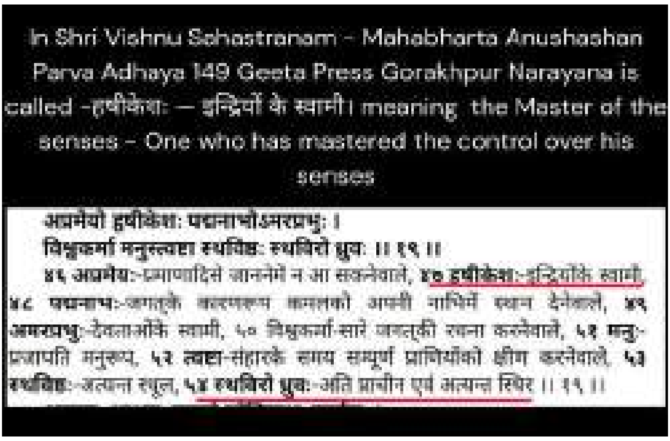
कामः क्रोधो भयं स्वप्नः स्नेहमत्यशनं तथा ।
वैचित्त्यं व्याधिरालस्यं लोभश्च दशमः स्मृतः ॥
काम, क्रोध, भय, स्वप्न, स्नेह, अधिक भोजन, वैचित्त्य (मानसिक विकलता), व्याधि, आलस्य और लोभ—ये ही उन दोषोंके नाम हैं। इनमें लोभ दसवाँ दोष है ॥

"Lust, anger, fear, excessive sleep, attachment, overeating, mental instability (delusion), disease, laziness, and greed — these are the ten faults; among them, greed is considered the tenth fault."

Shri Vishnu Sahastranam – Mahabharta Anushashan Parva Adhaya 149 Geeta Press Gorakhpur Narayana is called -**हषीकेशः** – **इन्द्रियों के स्वामी।** meaning the Master of the senses One who has mastered the control over his senses


In Shri Vishnu Sahastranam – Mahabharta Anushashan Parva Adhaya 149 Geeta Press Gorakhpur Narayana is called -हृषीकेशः – इन्द्रियों के स्वामी। meaning the Master of the senses – One who has mastered the control over his senses

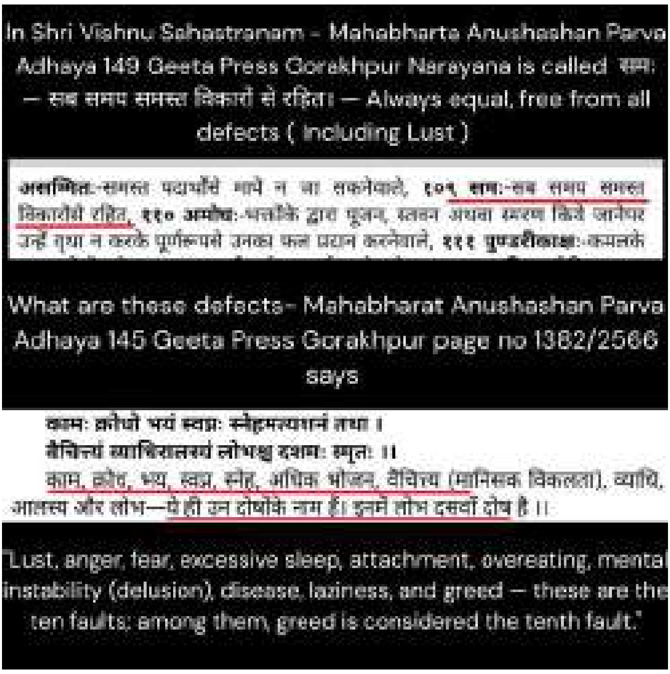
अप्रमेयो हृषीकेशः पद्मनाभोऽमरप्रभुः ।
विश्वकर्मा मनुस्त्वष्टा स्थविष्ठः स्थविरो ध्रुवः ॥ १९ ॥
४६ अप्रमेयः-प्रमाणादिसे जाननेमें न आ सकनेवाले, ४७ हृषीकेशः-इन्द्रियोंके स्वामी, ४८ पद्मनाभः-जगत्के कारणरूप कमलको अपनी नाभिमें स्थान देनेवाले, ४९ अमरप्रभुः-देवताओंके स्वामी, ५० विश्वकर्मा-सारे जगत्की रचना करनेवाले, ५१ मनुः-प्रजापति मनुरूप, ५२ त्वष्टा-संहारके समय सम्पूर्ण प्राणियोंको क्षीण करनेवाले, ५३ स्थविष्ठः-अत्यन्त स्थूल, ५४ स्थविरो ध्रुवः-अति प्राचीन एवं अत्यन्त स्थिर ॥ १९ ॥

In Shri Vishnu Sahastranam – Mahabharta Anushashan Parva Adhaya 149 Geeta Press Gorakhpur Narayana is called **समः सब समय समस्त विकारों से रहित।** – Always equal, free from all defects (Including Lust)

What are these defects- Mahabharat Anushashan Parva Adhaya 145 Geeta Press Gorakhpur page no 1382/2566 says

काम, क्रोध, भय, स्वप्न, स्नेह, अधिक भोजन, वैचित्त्य (मानिसक विकलता), व्याधि, आलस्य और लोभ- ये ही उन दोषोंके नाम हैं। इनमें लोभ दसवाँ दोष है ।।

"Lust, anger, fear, excessive sleep, attachment, overeating, mental instability (delusion), disease, laziness, and greed — these are the ten faults; among them, greed is considered the tenth fault."



In Shri Vishnu Sahastranam – Mahabharta Anushashan Parva Adhaya 149 Geeta Press Gorakhpur Narayana is called ३१८ **अच्युतः-छः भावविकारोंसे रहित** – Free from all types of defects

What are these defects- Mahabharat Anushashan Parva Adhaya 145 Geeta Press Gorakhpur page no 1382/2566 says

काम, क्रोध, भय, स्वप्न, स्नेह, अधिक भोजन, वैचित्त्य (मानिसक विकलता), व्याधि, आलस्य और लोभ-ये ही उन दोषोंके नाम हैं। इनमें लोभ दसवाँ दोष है ।।

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In Shri Vishnu Sahastranam - Mahabharta Anushashan Parva Adhaya 149 Geeta Press Gorakhpur Narayana is called ३१८ अच्युतः-छः भावविकारोंसे रहित - Free from all types of defects

अच्युतः प्रथितः प्राणः प्राणदो वासवानुजः ।
अपां निधिरधिष्ठानमप्रमत्तः प्रतिष्ठितः ॥ ४८ ॥

३१८ अच्युतः-छः भावविकारोंसे रहित, ३१९ प्रथितः-जगत्‌की उत्पत्ति आदि कर्मोंके कारण विख्यात, ३२० प्राणः-हिरण्यगर्भरूपसे प्रजाको जीवित रखनेवाले, ३२१ प्राणदः-सबका भरण-पोषण करनेवाले, ३२२ वासवानुजः-वामनावतारमें इन्द्रके अनुजरूपमें उत्पन्न होनेवाले, ३२३ अपां निधिः-जलको एकत्र रखनेवाले समुद्ररूप, ३२४ अधिष्ठानम्-उपादान कारणरूपसे सब भूतोंके आश्रय, ३२५ अप्रमत्तः-कभी प्रमाद न करनेवाले, ३२६

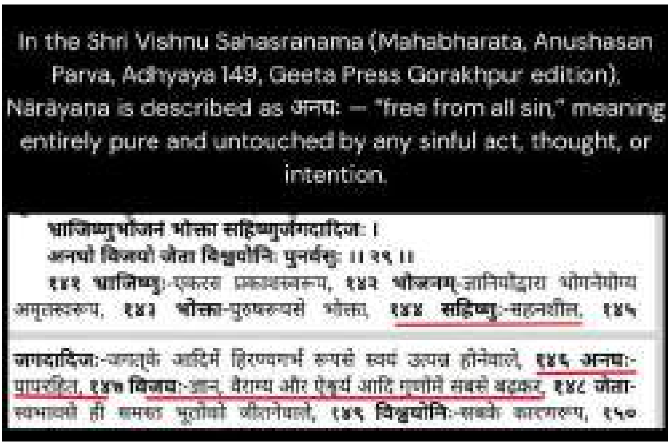
What are these defects- Mahabharat Anushashan Parva Adhaya 145 Geeta Press Gorakhpur page no 1382/2568 says

कामः क्रोधो भयं स्वप्नः स्नेहमत्यशनं तथा ।
वैचित्त्यं व्याधिरालस्यं लोभश्च दशमः स्मृतः ॥

काम, क्रोध, भय, स्वप्न, स्नेह, अधिक भोजन, वैचित्त्य (मानसिक विकलता), व्याधि, आलस्य और लोभ—ये ही उन दोषोंके नाम हैं। इनमें लोभ दसवाँ दोष है ॥

"Lust, anger, fear, excessive sleep, attachment, overeating, mental instability (delusion), disease, laziness, and greed — these are the ten faults; among them, greed is considered the tenth fault."

In the Shri Vishnu Sahasranama (Mahabharata, Anushasan Parva, Adhyaya 149, Geeta Press Gorakhpur edition), Nārāyaṇa is described as **अनघः** — "free from all sin," meaning entirely pure and untouched by any sinful act, thought, or intention.



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भ्राजिष्णुर्भोजनं भोक्ता सहिष्णुर्जगदादिजः ।
अनघो विजयो जेता विश्वयोनिः पुनर्वसुः ॥ १९ ॥

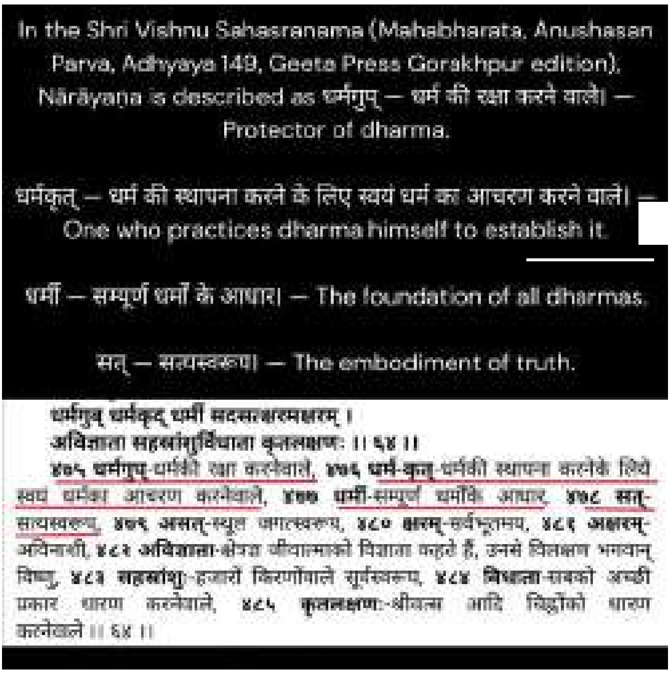
१४१ भ्राजिष्णुः-एकरस प्रकाशस्वरूप, १४२ भोजनम्-ज्ञानियोंद्वारा भोगनेयोग्य अमृतस्वरूप, १४३ भोक्ता-पुरुषरूपसे भोक्ता, १४४ सहिष्णुः-सहनशील, १४५ जगदादिजः-जगत्‌के आदिमें हिरण्यगर्भ रूपसे स्वयं उत्पन्न होनेवाले, १४६ अनघः-पापरहित, १४७ विजयः-ज्ञान, वैराग्य और ऐश्वर्य आदि गुणोंमें सबसे बढ़कर, १४८ जेता-स्वभावसे ही समस्त भूतोंको जीतनेवाले, १४९ विश्वयोनिः-सबके कारणरूप, १५०

In the Shri Vishnu Sahasranama (Mahabharata, Anushasan Parva, Adhyaya 149, Geeta Press Gorakhpur edition), Nārāyaṇa is described as **धर्मगुप्** — **धर्म की रक्षा करने वाले।** — Protector of dharma.

धर्मकृत् — **धर्म की स्थापना करने के लिए स्वयं धर्म का आचरण करने वाले।** — One who practices dharma himself to establish it.

धर्मी — **सम्पूर्ण धर्मों के आधार।** — The foundation of all dharmas.

सत् — **सत्यस्वरूप।** — The embodiment of truth.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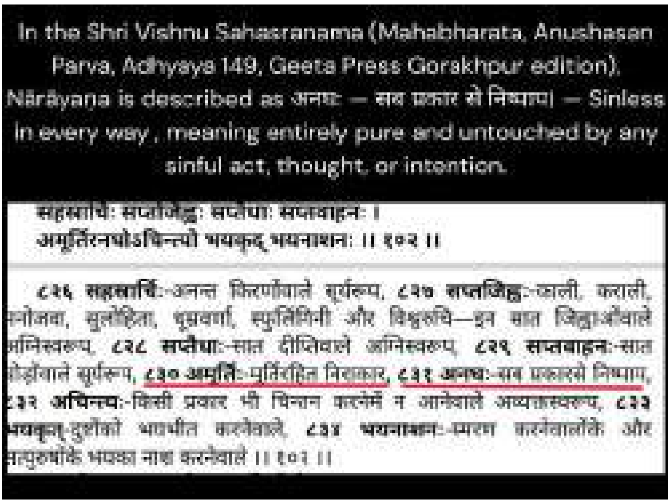
धर्मगुब् धर्मकृद् धर्मी सदसत्क्षरमक्षरम् ।
अविज्ञाता सहस्रांशुर्विधाता कृतलक्षणः ।। ५४ ।।

४७५ धर्मगुप्-धर्मकी रक्षा करनेवाले, ४७६ धर्म-कृत्-धर्मकी स्थापना करनेके लिये स्वयं धर्मका आचरण करनेवाले, ४७७ धर्मी-सम्पूर्ण धर्मोंके आधार, ४७८ सत्-सत्यस्वरूप, ४७९ असत्-स्थूल जगत्स्वरूप, ४८० क्षरम्-सर्वभूतमय, ४८१ अक्षरम्-अविनाशी, ४८२ अविज्ञाता-क्षेत्रज्ञ जीवात्माको विज्ञाता कहते हैं, उनसे विलक्षण भगवान् विष्णु, ४८३ सहस्रांशु-हजारों किरणोंवाले सूर्यस्वरूप, ४८४ विधाता-सबको अच्छी प्रकार धारण करनेवाले, ४८५ कृतलक्षणः-श्रीवत्स आदि चिह्नोंको धारण करनेवाले ।। ५४ ।।

In the Shri Vishnu Sahasranama (Mahabharata, Anushasan Parva, Adhyaya 149, Geeta Press Gorakhpur edition), Nārāyaṇa is described as **अनघः सब प्रकार से निष्पाप।** Sinless in every way, meaning entirely pure and untouched by any sinful act, thought, or intention.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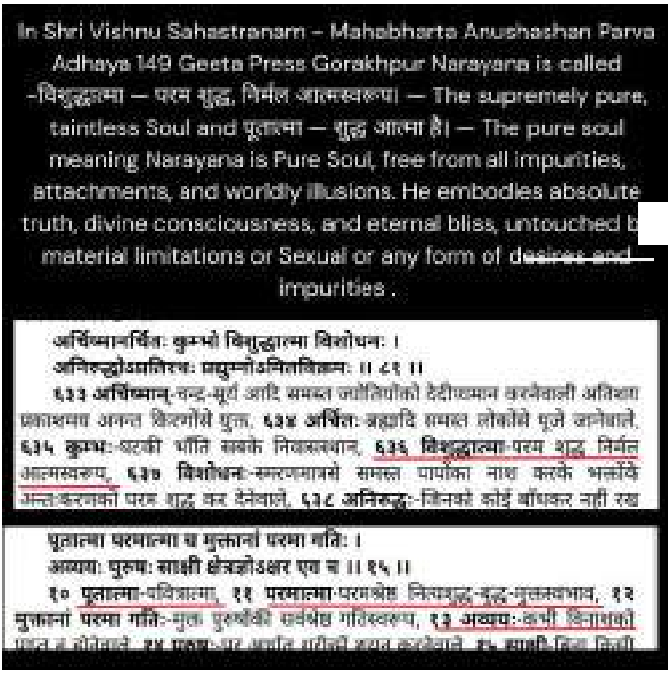
सहस्रार्चिः सप्तजिह्वः सप्तैधाः सप्तवाहनः ।
अमूर्तिरनघोऽचिन्त्यो भयकृद् भयनाशनः ।। १०२ ।।

८२६ सहस्रार्चिः-अनन्त किरणोंवाले सूर्यरूप, ८२७ सप्तजिह्वः-काली, कराली, मनोजवा, सुलोहिता, धूम्रवर्णा, स्फुलिंगिनी और विश्वरुचि—इन सात जिह्वाओंवाले अग्निस्वरूप, ८२८ सप्तैधाः-सात दीप्तिवाले अग्निस्वरूप, ८२९ सप्तवाहनः-सात घोड़ोंवाले सूर्यरूप, ८३० अमूर्तिः-मूर्तिरहित निराकार, ८३१ अनघः-सब प्रकारसे निष्पाप, ८३२ अचिन्त्यः-किसी प्रकार भी चिन्तन करनेमें न आनेवाले अव्यक्तस्वरूप, ८३३ भयकृत्-दुष्टोंको भयभीत करनेवाले, ८३४ भयनाशनः-स्मरण करनेवालोंके और सत्पुरुषोंके भयका नाश करनेवाले ।। १०२ ।।

In Shri Vishnu Sahastranam – Mahabharta Anushashan Parva Adhaya 149 Geeta Press Gorakhpur Narayana is called -**विशुद्धात्मा – परम शुद्ध, निर्मल आत्मस्वरूप।** The supremely pure, taintless Soul and **पूतात्मा – शुद्ध आत्मा है।** – The pure soul meaning Narayana is Pure Soul, free from all impurities, attachments, and worldly illusions. He embodies absolute truth, divine consciousness, and eternal bliss, untouched by material limitations or Sexual or any form of desires and impurities.


In Shri Vishnu Sahastranam – Mahabharta Anushashan Parva Adhaya 149 Geeta Press Gorakhpur Narayana is called -विशुद्धात्मा — परम शुद्ध, निर्मल आत्मस्वरूप। — The supremely pure, taintless Soul and पूतात्मा — शुद्ध आत्मा है। — The pure soul meaning Narayana is Pure Soul, free from all impurities, attachments, and worldly illusions. He embodies absolute truth, divine consciousness, and eternal bliss, untouched b material limitations or Sexual or any form of desires and impurities .

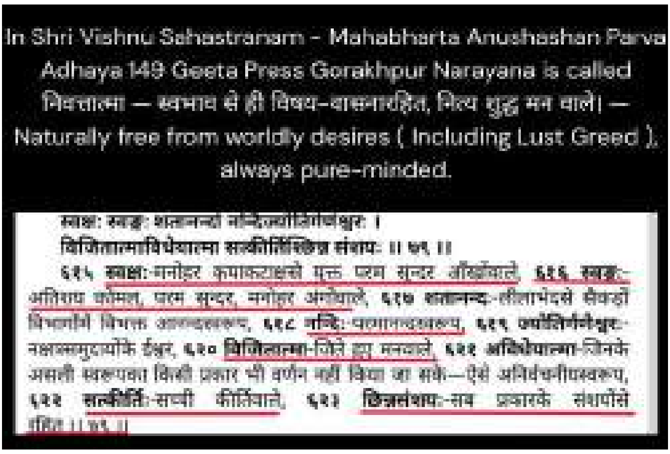
अर्चिष्मानर्चितः कुम्भो विशुद्धात्मा विशोधनः ।
अनिरुद्धोऽप्रतिरथः प्रद्युम्नोऽमितविक्रमः ॥ ८१ ॥

६३३ अर्चिष्मान्-चन्द्र-सूर्य आदि समस्त ज्योतियोंको देदीप्यमान करनेवाली अतिशय प्रकाशमय अनन्त किरणोंसे युक्त, ६३४ अर्चितः-ब्रह्मादि समस्त लोकोंसे पूजे जानेवाले, ६३५ कुम्भः-घटकी भाँति सबके निवासस्थान, ६३६ विशुद्धात्मा-परम शुद्ध निर्मल आत्मस्वरूप, ६३७ विशोधनः-स्मरणमात्रसे समस्त पापोंका नाश करके भक्तोंके अन्तःकरणको परम शुद्ध कर देनेवाले, ६३८ अनिरुद्धः-जिनको कोई बाँधकर नहीं रख

पूतात्मा परमात्मा च मुक्तानां परमा गतिः ।
अव्ययः पुरुषः साक्षी क्षेत्रज्ञोऽक्षर एव च ॥ १५ ॥

१० पूतात्मा-पवित्रात्मा, ११ परमात्मा-परमश्रेष्ठ नित्यशुद्ध-बुद्ध-मुक्तस्वभाव, १२ मुक्तानां परमा गतिः-मुक्त पुरुषोंकी सर्वश्रेष्ठ गतिस्वरूप, १३ अव्ययः-कभी विनाशको

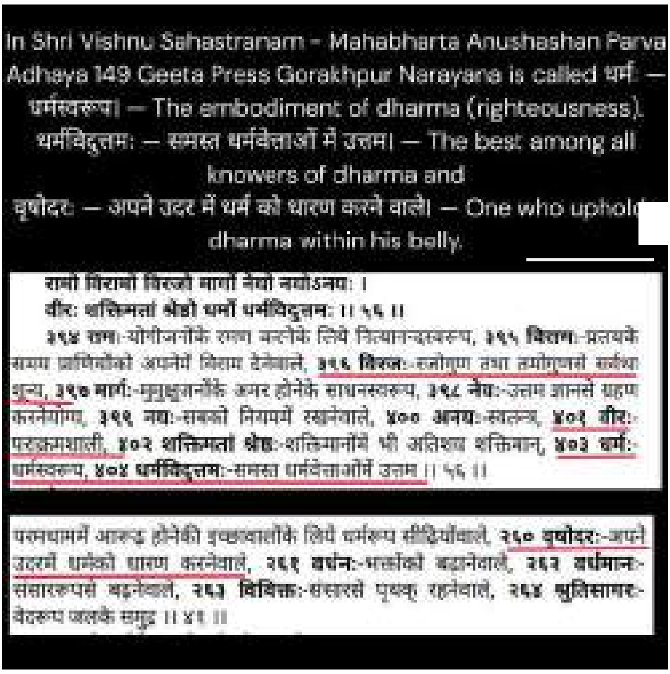
In Shri Vishnu Sahastranam – Mahabharta Anushashan Parva Adhaya 149 Geeta Press Gorakhpur Narayana is called
निवृत्तात्मा स्वभाव से ही विषय-वासनारहित, नित्य शुद्ध मन वाले। Naturally free from worldly desires (Including Lust Greed), always pure-minded.


In Shri Vishnu Sahastranam – Mahabharta Anushashan Parva Adhaya 149 Geeta Press Gorakhpur Narayana is called निवृत्तात्मा — स्वभाव से ही विषय-वासनारहित, नित्य शुद्ध मन वाले। — Naturally free from worldly desires (Including Lust Greed), always pure-minded.

स्वक्षः स्वङ्गः शतानन्दो नन्दिर्ज्योतिर्गणेश्वरः ।
विजितात्माविधेयात्मा सत्कीर्तिश्छिन्नसंशयः ॥ ७९ ॥

६१५ स्वक्षः-मनोहर कृपाकटाक्षसे युक्त परम सुन्दर आँखोंवाले, ६१६ स्वङ्गः-अतिशय कोमल, परम सुन्दर, मनोहर अंगोंवाले, ६१७ शतानन्दः-लीलाभेदसे सैकड़ों विभागोंमें विभक्त आनन्दस्वरूप, ६१८ नन्दिः-परमानन्दस्वरूप, ६१९ ज्योतिर्गणेश्वरः-नक्षत्रसमुदायोंके ईश्वर, ६२० विजितात्मा-जीते हुए मनवाले, ६२१ अविधेयात्मा-जिनके असली स्वरूपका किसी प्रकार भी वर्णन नहीं किया जा सके—ऐसे अनिर्वचनीयस्वरूप, ६२२ सत्कीर्तिः-सच्ची कीर्तिवाले, ६२३ छिन्नसंशयः-सब प्रकारके संशयोंसे रहित ॥ ७९ ॥

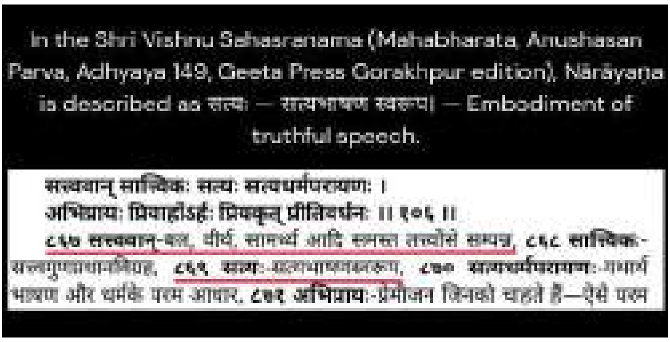
In Shri Vishnu Sahastranam – Mahabharta Anushashan Parva Adhaya 149 Geeta Press Gorakhpur Narayana is called **धर्मः**
धर्मस्वरूप । The embodiment of dharma (righteousness).
धर्मविदुत्तमः – समस्त धर्मवेत्ताओं में उत्तम। – The best among all knowers of dharma and **वृषोदरः – अपने उदर में धर्म को धारण करने वाले।** dharma within his belly. One who upholds


In Shri Vishnu Sahastranam - Mahabharta Anushashan Parva Adhaya 149 Geeta Press Gorakhpur Narayana is called धर्म: — धर्मस्वरूप। — The embodiment of dharma (righteousness). धर्मविदुत्तम: — समस्त धर्मवेत्ताओं में उत्तम। — The best among all knowers of dharma and
वृषोदर: — अपने उदर में धर्म को धारण करने वाले। — One who uphold
dharma within his belly.

रामो विरामो विरजो मार्गो नेयो नयोऽनय: ।
वीर: शक्तिमतां श्रेष्ठो धर्मो धर्मविदुत्तम: ॥ ५६ ॥
३९४ राम:-योगीजनोंके रमण करनेके लिये नित्यानन्दस्वरूप, ३९५ विराम:-प्रलयके समय प्राणियोंको अपनेमें विराम देनेवाले, ३९६ विरज:-रजोगुण तथा तमोगुणसे सर्वथा शून्य, ३९७ मार्ग:-मुमुक्षुजनोंके अमर होनेके साधनस्वरूप, ३९८ नेय:-उत्तम ज्ञानसे ग्रहण करनेयोग्य, ३९९ नय:-सबको नियममें रखनेवाले, ४०० अनय:-स्वतन्त्र, ४०१ वीर:-पराक्रमशाली, ४०२ शक्तिमतां श्रेष्ठ:-शक्तिमानोंमें भी अतिशय शक्तिमान्, ४०३ धर्म:-धर्मस्वरूप, ४०४ धर्मविदुत्तम:-समस्त धर्मवेत्ताओंमें उत्तम ॥ ५६ ॥

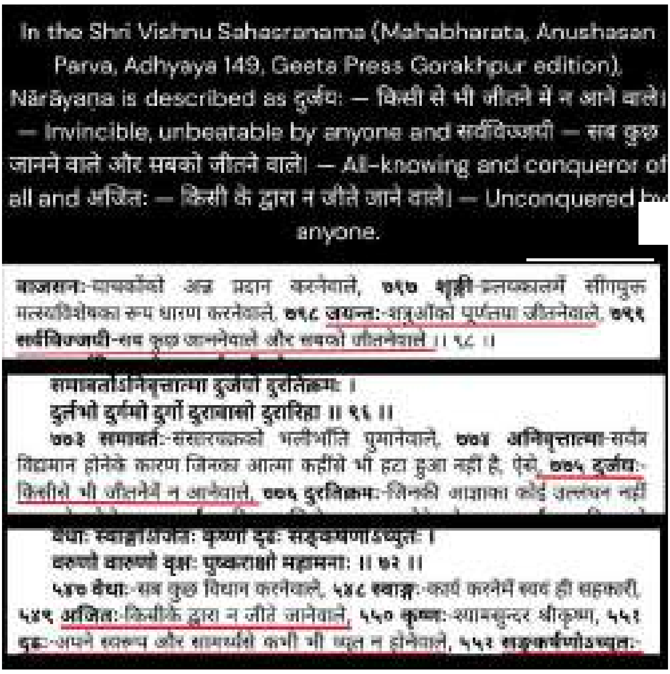
परमधाममें आरूढ़ होनेकी इच्छावालोंके लिये धर्मरूप सीढ़ियोंवाले, २६० वृषोदर:-अपने उदरमें धर्मको धारण करनेवाले, २६१ वर्धन:-भक्तोंको बढ़ानेवाले, २६२ वर्धमान:-संसाररूपसे बढ़नेवाले, २६३ विविक्त:-संसारसे पृथक् रहनेवाले, २६४ श्रुतिसागर:-वेदरूप जलके समुद्र ॥ ४१ ॥

In the Shri Vishnu Sahasranama (Mahabharata, Anushasan Parva, Adhyaya 149, Geeta Press Gorakhpur edition), Nārāyaṇa Embodiment of is described as सत्य: सत्यभाषण स्वरूप । truthful speech.

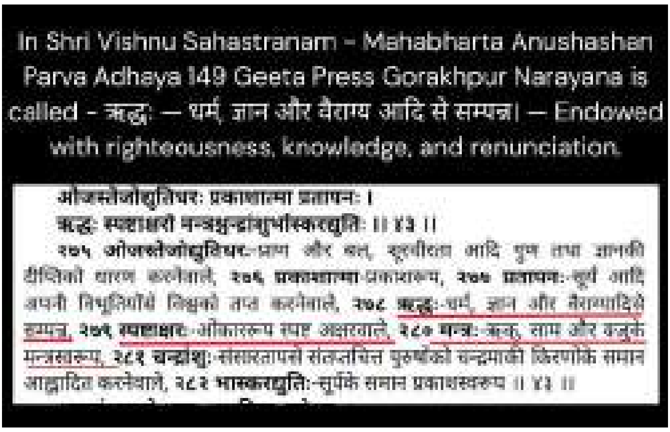

In the Shri Vishnu Sahasranama (Mahabharata, Anushasan Parva, Adhyaya 149, Geeta Press Gorakhpur edition), Nārāyaṇa is described as सत्य: — सत्यभाषण स्वरूप। — Embodiment of truthful speech.

सत्त्ववान् सात्त्विक: सत्य: सत्यधर्मपरायण: ।
अभिप्राय: प्रियार्होऽर्ह: प्रियकृत् प्रीतिवर्धन: ॥ १०६ ॥
८६७ सत्त्ववान्-बल, वीर्य, सामर्थ्य आदि समस्त तत्त्वोंसे सम्पन्न, ८६८ सात्त्विक:-सत्त्वगुणप्रधानविग्रह, ८६९ सत्य:-सत्यभाषणस्वरूप, ८७० सत्यधर्मपरायण:-यथार्थ भाषण और धर्मके परम आधार, ८७१ अभिप्राय:-प्रेमीजन जिनको चाहते हैं—ऐसी परम

In the Shri Vishnu Sahasranama (Mahabharata, Anushasan Parva, Adhyaya 149, Geeta Press Gorakhpur edition), Nārāyaṇa is described as दुर्जय: – किसी से भी जीतने में न आने वाले। – Invincible, unbeatable by anyone and सर्वविज्जयी – सब कुछ जानने वाले और सबको जीतने वाले। – All-knowing and conqueror of all and अजित: – किसी के द्वारा न जीते जाने वाले। – Unconquered by anyone.



In Shri Vishnu Sahastranam – Mahabharta Anushashan Parva Adhaya 149 Geeta Press Gorakhpur Narayana is called – **ऋद्धः – धर्म, ज्ञान और वैराग्य आदि से सम्पन्न।** Endowed with righteousness, knowledge, and renunciation.



In Shri Vishnu Sahastranam – Mahabharta Anushashan Parva Adhaya 149 Geeta Press Gorakhpur Narayana is called
वृषकर्मा – धर्ममय कर्म करने वाले। – Performer of righteous actions.
वृषाकृतिः – धर्म की स्थापना करने के लिए विग्रह धारण करने वाले। – One who assumes form to establish dharma.

In Shri Vishnu Sahastranam - Mahabharta Anushashan Parva Adhaya 149 Geeta Press Gorakhpur Narayana is called वृषकर्मा — धर्ममय कर्म करने वाले। — Performer of righteous actions.
वृषाकृतिः — धर्म की स्थापना करने के लिए विग्रह धारण करने वाले। — One who assumes form to establish dharma.

वसुर्वसुमनाः सत्यः समात्मासम्मितः समः ।
अमोघः पुण्डरीकाक्षो वृषकर्मा वृषाकृतिः ।। २५ ।।
१०४ वसुः-सब भूतोंके वासस्थान, १०५ वसुमनाः-उदार मनवाले, १०६ सत्यः-सत्यस्वरूप, १०७ समात्मा-सम्पूर्ण प्राणियोंमें एक आत्मारूपसे विराजनेवाले, १०८ असम्मितः-समस्त पदार्थोंसे मापे न जा सकनेवाले, १०९ समः-सब समय समस्त विकारोंसे रहित, ११० अमोघः-भक्तोंके द्वारा पूजन, स्तवन अथवा स्मरण किये जानेपर उन्हें वृथा न करके पूर्णरूपसे उनका फल प्रदान करनेवाले, १११ पुण्डरीकाक्षः-कमलके समान नेत्रोंवाले, ११२ वृषकर्मा-धर्ममय कर्म करनेवाले, ११३ वृषाकृतिः-धर्मकी स्थापना करनेके लिये विग्रह धारण करनेवाले ।। २५ ।।

In Shri Vishnu Sahastranam – Mahabharta Anushashan Parva Adhaya 149 Geeta Press Gorakhpur Narayana is called **अधोक्षजः** One who never diminishes **अपने स्वरूप से क्षीण न होने वाले।** from his own nature and **अच्युतः** – **अपनी स्वरूप-स्थिति से कभी त्रिकाल में भी च्युत न होने वाले।** – Imperishable, never falling from his own eternal nature at any time

In Shri Vishnu Sahastranam - Mahabharta Anushashan Parva Adhaya 149 Geeta Press Gorakhpur Narayana is called अधोक्षजः — अपने स्वरूप से क्षीण न होने वाले। — One who never diminishes from his own nature and अच्युतः — अपनी स्वरूप-स्थिति से कभी त्रिकाल में भी च्युत न होने वाले। — Imperishable, never falling from his own eternal nature at any time

वैकुण्ठः पुरुषः प्राणः प्राणदः प्रणवः पृथुः ।
हिरण्यगर्भः शत्रुघ्नो व्याप्तो वायुरधोक्षजः ।। ५७ ।।
४०५ वैकुण्ठः-परमधामस्वरूप, ४०६ पुरुषः-विश्वरूप शरीरमें शयन करनेवाले, ४०७ प्राणः-प्राणवायुरूपसे चेष्टा करनेवाले, ४०८ प्राणदः-सर्गके आदिमें प्राण प्रदान करनेवाले, ४०९ प्रणवः-ओंकार-स्वरूप, ४१० पृथुः-विराट्रूपसे विस्तृत होनेवाले, ४११ हिरण्यगर्भः-ब्रह्मारूपसे प्रकट होनेवाले, ४१२ शत्रुघ्नः-देवताओंके शत्रुओंको मारनेवाले, ४१३ व्याप्तः-कारणरूपसे सब कार्योंमें व्याप्त, ४१४ वायुः-पवनरूप, ४१५ अधोक्षजः-अपने स्वरूपसे क्षीण न होनेवाले ।। ५७ ।।

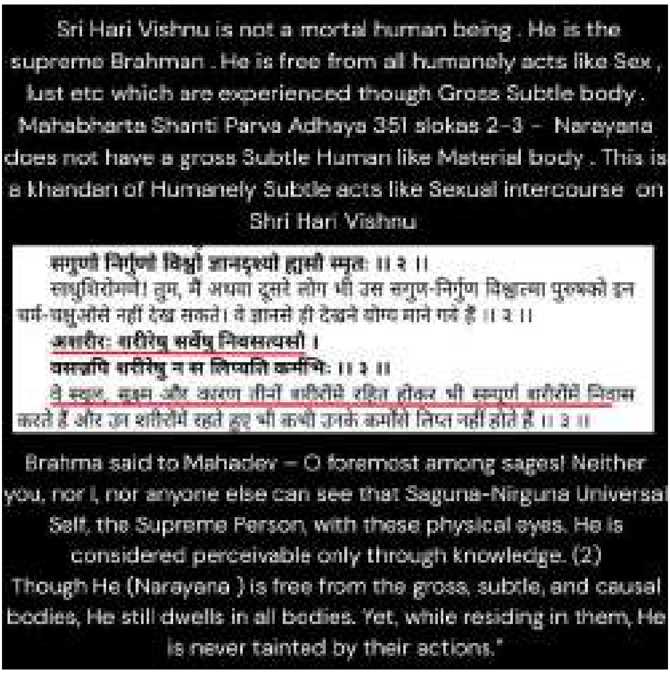
अजः सर्वेश्वरः सिद्धः सिद्धिः सर्वादिरच्युतः ।
वृषाकपिरमेयात्मा सर्वयोगविनिःसृतः ।। २४ ।।
९५ अजः-जन्मरहित, ९६ सर्वेश्वरः-समस्त ईश्वरोंके भी ईश्वर, ९७ सिद्धः-नित्यसिद्ध, ९८ सिद्धिः-सबके फलस्वरूप, ९९ सर्वादिः-सब भूतोंके आदि कारण, १०० अच्युतः-अपनी स्वरूप-स्थितिसे कभी त्रिकालमें भी च्युत न होनेवाले, १०१ वृषाकपिः-धर्म और वराहरूप, १०२ अमेयात्मा-अप्रमेयस्वरूप, १०३ सर्वयोगविनिःसृतः-नाना प्रकारके शास्त्रोक्त साधनोंसे जाननेमें आनेवाले ।। २४ ।।

Sri Hari Vishnu is not a mortal human being. He is the supreme Brahman. He is free from all humanely acts like Sex, lust etc which are experienced though Gross Subtle body. Mahabharta Shanti Parva Adhaya 351 slokas 2-3 Narayana does not have a gross Subtle Human like Material body. This is a khandan of Humanely Subtle acts like Sexual intercourse on Shri Hari Vishnu

साधुशिरोमणे ! तुम, मैं अथवा दूसरे लोग भी उस सगुण-निर्गुण विश्वात्मा पुरुषको इन चर्म-चक्षुओंसे नहीं देख सकते। वे ज्ञानसे ही देखने योग्य माने गये हैं ।। २ ।।

वे स्थूल, सूक्ष्म और कारण तीनों शरीरोंसे रहित होकर भी सम्पूर्ण शरीरोंमें निवास करते हैं और उन शरीरोंमें रहते हुए भी कभी उनके कर्मोंसे लिप्त नहीं होते हैं ।। ३ ।।

Brahma said to Mahadev – O foremost among sages! Neither you, nor I, nor anyone else can see that Saguna-Nirguna Universal Self, the Supreme Person, with these physical eyes. He is considered perceivable only through knowledge. (2) Though He (Narayana) is free from the gross, subtle, and causal bodies, He still dwells in all bodies. Yet, while residing in them, He is never tainted by their actions."



Allegations-

2. Vishnu became lusty after seeing Padmavati (Daughter of King Akasa)

📚Skanda Purana 2.1.4.40-54📚
The girls replied to him: "Nothing was seen by us. Why have you come to our park wielding an excellent bow. O leader of hunters, none of the animals living here should be killed. Go away quickly from this park which is in the protective jurisdiction of King Âkasa." On hearing the words of those maidens he got down from the horse. "Who are you all? Who is this lotus-like maiden? She has excellent magnificence. All her limbs are fascinating. Her breasts are plump and protruding. Tell me. After hearing the same I shall go back to my abode in the mountain." On hearing these words of his the friend and attendant of Padmavati urged by the daughter of Dharani said to the hunter, a resident of the mountain: "This is the daughter of King Akasa. She was born out of the bowels of the earth. O hero, she is our leader and her name is Padmini. Tell us, O youth of handsome features,

what is your name? Whose son are you? What is your caste? Where is your residence? Why have you come here?" On being asked thus he replied to them with a smile on his lotus-like face: "Those conversant with ancient traditions say that our family is that of the Sun. Our names are innumerab They sanctify learned men. By colour and name the ascetics say that I am Krsna. My discus instills fear in the minds of the enemies of Suras and those who hate Brahmanas. On hearing the sound of my conch enemies become confounded. Even among the immortal beings there is no bow equal to mine. They call me the lord of heroes, residing in Venkatadri. It was from the ridge of that mountain that I surrounded (i.e. accompanied) by my Nisada followers have come for hunting, riding on a horse, to your park. A certain animal moving rapidly like the wind has been pursued by me. It went away somewhere. Unable to see it I have now seen this maiden of exalted magnificence. I have come here with love. Can this maiden be obtained by me?" On hearing these words of Krsna they became infuriated and said: "If King Akasa sees you, he will bind you with fetters and take you away. Before this happens go quickly to your own abode." Threatened by them thus, he mounted the swift horse. Accompanied by all his followers, he went back to the mountain quickly

Refutation-

In Skanda Purāṇa 2.1.4.40–54 (Venkatachala Māhātmya), the narrative describes the divine marriage of Padmāvatī, an incarnation of Goddess Lakṣmī, with Lord Viṣṇu in the form of Śrīnivāsa.

According to the account, King Ākāśa Rāja had once received a boon from Lord Viṣṇu that he would be freed from a certain curse when he would offer a crown to the Lord at the time of His marriage with Padmāvatī. While engaged in a hunt, Lord Śrīnivāsa beheld Padmāvatī and, recalling His earlier promise to Ākāśa Rāja, approached the king to request her hand in marriage—thus setting the stage for the fulfillment of both the boon and the destined union.

Skanda Purana Vaishnava Khanda Venkatachala Mahatmya Chapter 4 slokas 40-54 hindi translation by Chaukhamba Publications

श्रीवराहदेव कहते हैं- उस पुरुष की बात का इन कन्यागण ने उत्तर देते हुये कहा – "हमने कुछ भी नहीं देखा। हे धनुर्धरश्रेष्ठ ! हमारे वन में क्यों आये हो? हे निषादपति ! इस वन में जितने भी पशु विचरण करते हैं, वे सभी अवध्य हैं। वे राजा आकाश द्वारा पालित हैं। तुम इस वन से शीघ्र

चले जाओ।” वह पुरुष यह कथन सुनकर घोड़े से नीचे उतरा तथा उसने सखीगण को सम्बोधित करके कहा- “हे कमलकान्ति कन्याओं ! तुम सब कौन हो? यह सुभगा, मनोहर अंगों वाली उन्नत तथा पीन स्तनों वाली कन्या कौन है? यह सब सुनकर मैं अपने पर्वत स्थित गृह में चला जाऊंगा।।४०-४३।।

उसका वाक्य सुनकर रानी धरणी की पुत्री के संकेतानुसार उसकी सखा पद्मावती उस पर्वत निवासी निषाद से कहने लगी- “हे शूर ! ये राजा आकाश की कन्या हैं, जो पृथिवी से निकली हैं। ये हमारी नायिका हैं। इनका नाम है पद्मिनी। हे सौम्यदर्शन ! अब यह कहो कि तुम कौन हो? किसके पुत्र हो, क्या नाम है? क्या जाति है? कहां निवास है? इस वन में आने का क्या कारण है?” वह अश्वारोही वीर यह सुनकर अपने मन्द मुस्कान युक्त मुखकमल से कहने लगा।।४४-४६।।

वह अश्वारोही कहता है- हे ललनाओं! पुराविदपण्डितगण मेरे वंश को सूर्यवंश कहते हैं। जिसका नाम अनन्त है, जिनका नाम मनीषीगण के लिये भी पवित्र है, तपस्वीगण जिसका वर्ण भी कृष्ण कहते हैं तथा जिसका नाम भी कृष्ण ही है, जिसका चक्र ब्रह्मद्वेषी दैत्यों के लिये भयावह है, वैरीगण जिसकी शंखध्वनि सुनकर मोहित हो जाते हैं, देवताओं के पास भी जिसके धनुष ऐसा धनुष नहीं है, वैसे मुझको विद्वान् लोग वेंकटाचलवासी वीरपति कहते हैं। मैं उस वेंकटाचल पर्वत की घाटी से निषादों के साथ अश्वारोहण करके आखेट के लिये तुम्हारे वन में आ गया। मैं वन में प्रवेश करते ही एक पशु का पीछा करने लगा। तब वह पशु भी द्रुतवेग से भाग गया। तब मैं उसे न पाकर इस वन में विचरण करते-करते यहां आ गया। तदनन्तर मैंने यहां इस सौम्यमुखी कामिनी को देखा जिसे देखकर कामार्त्त हो गया हूं। क्या मैं इसे प्राप्त कर सकता हूं? ।।४७-५२

वे कुमारीगण इन कृष्ण का कथन सुनते ही क्रोधित हो गयीं तथा वे पुनः कहने लगीं – “इससे पहले कि आकाशराज यहां आकर तुमको जंजीर से बांधकर ले न जाये, उससे पहले तुम यहां से अपने घर भाग जाओ। इस प्रकार कुमारीगण से लांछित होकर कृष्ण अपने तेजगति वाले अश्व पर बैठा तथा अनुचरों के साथ गिरिगुहा में चला गया।।५३-५४।।
।

Śrī Varāhadeva said – Hearing that man's words, those maidens replied:
“We have not seen anything at all. O best of bowmen! Why have you come to our forest? O lord of Niṣādas! All the animals that wander in this forest are protected and must not be slain. They are cared for by King Ākāśa. You should quickly leave this forest!”

Hearing these words, that man dismounted from his horse and addressed the companions:
“O lotus-faced maidens! Who are all of you? And who is this fortunate maiden, with charming limbs, high and full breasts? Tell me this, and then I shall return to my dwelling in the mountains.” (40–43)

Hearing this, and following the sign of the princess —the daughter of Queen Dharanī—her companion Padmāvatī spoke to that Niṣāda (tribal) youth of the mountains:
"O hero! These are the daughters of King Ākāśa, who were born from the Earth herself. This is our leader her name is Padminī. O gentle-looking one! Now tell us—who are you? Whose son are you? What is your name? What is your lineage? Where do you live? And for what reason have you come into this forest?"

Hearing this, that horse-riding hero, with a lotus-like face and a gentle smile, began to speak. (44–46)

The horseman said:
*"O maidens! The learned know my lineage as the Sūryavaṃśa (Solar Dynasty). My name is Ananta. My very name is considered pure even by the wise; the ascetics describe my form as dark in complexion, and my name is Kṛṣṇa. My discus is terrible for demons who hate Brahmins; my enemies become bewildered when they hear the sound of my conch; and among the gods themselves, no one possesses a bow like mine.
The learned call me the valiant lord of Veṅkaṭācala. I have come from the valleys of Mount Veṅkaṭa, riding horses with the Niṣādas for the sake of hunting in your forest.

As soon as I entered the forest, I began to chase an animal. That creature ran swiftly and escaped me. Unable to catch it, I wandered through the forest and thus came here. Then I saw this gentle-faced maiden; seeing her, I have become overwhelmed with desire to obtain her . Can I obtain her?"* (47–52)

On hearing these words of Kṛṣṇa, the maidens became angry and again said:
"Before King Ākāśa comes here and has you bound in chains, run back to your home!"

Thus reproached by the maidens, Kṛṣṇa mounted his swift horse and, along with his attendants, returned to the caves of the mountain. (53–54)

Allegations-

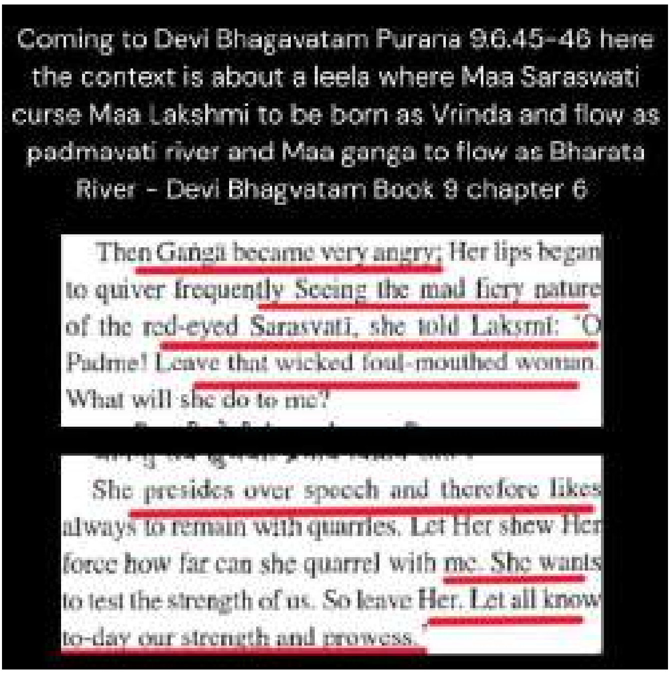
3. Vishnu exchanged his wives with Brahma and Shiva

📚Devi Bhagavatam Purana 9.6.45-46📚
Now go in full Amsas to Brahmā and become His wife. Let Gaṅgā go also in Her fullness to Śiva. Let Padmā remain with Me. Padmā is of a peaceful nature, void of anger, devoted to Me and of a Sāttvika nature.

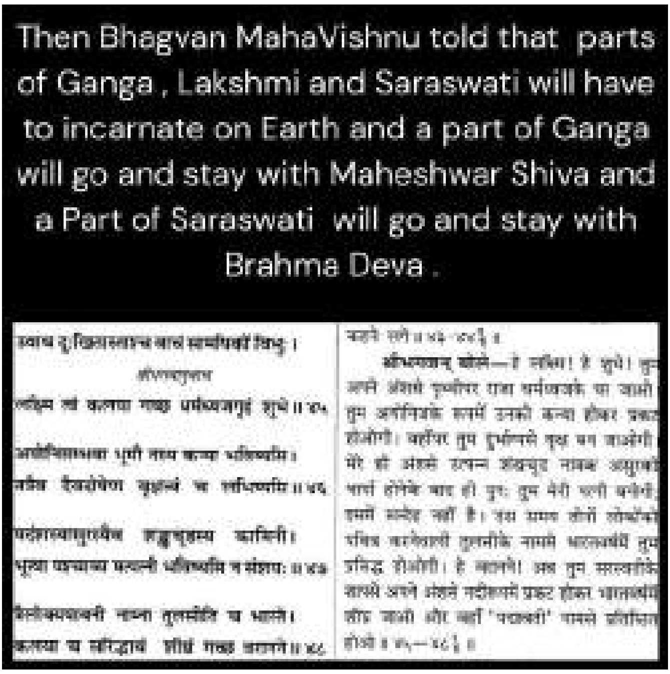
Refutation-

Coming to Devi Bhagavatam Purana 9.6.45-46 here the context is about a leela where Maa Saraswati curse Maa Lakshmi to be born as Vrinda and flow as padmavati river and Maa ganga to flow as Bharata River – Devi Bhagvatam Book 9 chapter 6

Then Ganga became very angry; Her lips began to quiver frequently Seeing the mad fiery nature of the red-eyed Sarasvati, she told Laksmi: 'O Padme! Leave that wicked foul-mouthed woman.
What will she do to me?
She presides over speech and therefore likes always to remain with quarrles. Let Her shew Her force how far can she quarrel with me. She wants to test the strength of us. So leave Her. Let all know to-day our strength and prowess.



Then Bhagvan MahaVishnu told that parts of Ganga , Lakshmi and Saraswati will have to incarnate on Earth and a part of Ganga will go and stay with Maheshwar Shiva and a Part of Saraswati will go and stay with Brahma Deva .



Allegations-

4. Vishnu had 3 wives

📚Brahma Viavarta Purana Prakriti Khanda 6.17📚
Lord Visnu had three spouses named Ganga, Sarasvati and Laksmi who always resided with him with love and affection.

Refutation-

Here is Brahma Vaiavarta Purana Prakriti Khanda chapter 6 verses 14-18 ASI Manuscript hindi and english translation

आदि सृष्टि में परमात्मा कृष्ण ने महा विराट् का सृजन किया था। जब प्रलय का समय होता है, उस समय नित्य वह दिशा-श्राकाश और ईश्वर के साथ स्थित रहना है ॥ २२॥ पृथ्वी की अधिष्ठात्री देवी सुरों के द्वारा वाराह में यह पूजित हुई थी और मनुओं के द्वारा-मुनियों से-वित्रों के द्वारा और गन्धव आदि के द्वारा भी पूजित होती है ॥२३॥ वह वराहरूप बाले विष्णु की पत्नी है जोकि श्रुति से सम्मत है। उसका पुत्र सुयम बाला मङ्गलात्मन मंगल जानने के योग्य है ।॥ २४॥ देर्वाष नारद ने ने कहा- वाराह कल्प में यह मही देवों के द्वारा किस रूप से पूजी गई है और बाराह के द्वारा सबके साथ वारा ही पूजी गई थी जो कि सती सबका आश्रय है ।।२५।। हे प्रभो! उसकी पूजा का विधान और नीचे का उद्धरण क्रम तथा मंगल का मगल जन्म भी विस्तार पूर्वक कहिये ॥२६॥ नारायण ने कहा- पहिले समय में ब्रह्मा के द्वारा बाराह में बराह का स्तयन किया गया था और उसने हिरण्याक्ष का वध करके रसातल से इस मही का उद्धार किया था ॥२७।। फिर उस पृथ्वी को पद्म पत्र की भाँति सागर पर स्थापित कर दिया था। वहाँ पर ही बह्मा ने मनोहर सर्वं विश्व का निर्माण किया था ॥२८॥

In the beginning of creation, the Supreme Being Krishna brought forth the great cosmic form (Maha-Virat), and during the time of dissolution (Pralaya), He remains eternally situated with the Supreme Lord in that divine realm. The Earth goddess, who presides over the planet, was worshipped in the Varaha incarnation by celestial beings, including Manus, sages, forefathers, Gandharvas, and others. She is the consort of Vishnu in His Varaha form, as affirmed by the Vedas, and her son is Su-yama, known as Mangala (Mars), the bearer of auspiciousness. Sages Durvasa and Narada once inquired about how the Earth was worshipped during the Varaha Kalpa and how she, the ever-chaste refuge of all, was honored along with the Varaha. They requested the Lord to describe the ritual of her worship, the sequence of her rescue, and the auspicious birth of Mangala in detail. Lord Narayana responded by explaining that in the earliest times, Varaha was invoked by Brahma to slay the demon Hiranyaksha and rescue the Earth from the netherworld. He then placed the Earth, resembling a lotus leaf, upon the ocean, where Brahma proceeded to create the beautiful, all-
ncompassing universe.

Allegations-

5. Vishnu raped Vrinda (Tulasi)

📚Skanda Purana 2.4.21.17-30📚
I am your beloved and innocent wife. Why don't you speak to me now? You were the conqueror of the three worlds. Devas and Gandharvas along with Viṣṇu have been defeated by you. How did it happen that you have now been killed by a mere ascetic? After lamenting thus, Vṛndā spoke these words to the sage: O excellent sage, O storehouse of mercy, resuscitate this my lover and lord. You alone are capable of bringing him back to life, O sage, I believe. On hearing these words of hers, the sage said with a smile: He has been killed in battle by Rudra. He cannot be made alive once again. Still, out of sympathy for you, I shall make him alive. After saying this, the Brāhmaṇa vanished. By that time, the son of the Ocean embraced Vṛndā and kissed her face with great mental pleasure and satisfaction. Vṛndā too was extremely delighted in her mind on seeing her husband once again. Staying within the forest in his company for many days, she sported about. Once at the conclusion of the sexual intercourse, she saw him in the form of Viṣṇu. Rebuking him angrily Vṛndā spoke these words: Fie upon your conduct, O Hari, you commit adultery! I know now well that you are a fake ascetic. The two, your own gatekeepers, who were shown to me by you by means of Māyā will be born as Rākṣasas. They will abduct your wife. You will wander in forest, miserable due to the separation from your wife. Do wander along with this Lord of serpents, who has now been your disciple. After saying this, Vṛndā entered fire, though Viṣṇu whose mind was attached to her, tried to prevent her."

📚Shiva Purana 2.5.23.38-45📚
On seeing her husband, Vṛndā too was delighted. She forgot her sorrow. She considered everything a dream. Delighted in the heart and with all the dormant passions kindled up, she sported with him for many days in the middle of that forest. Once at the end of the sexual intercourse she realised that it was Viṣṇu. Vṛndā rebuked him angrily and spoke thus. Fie on this misdeed of Viṣṇu in outraging the modesty of another man's wife. I have now realised you as the wielder of illusion, appearing in the guise of an ascetic. O Vyāsa, saying thus in great anger she showed her brilliant powers as a staunch chaste lady by cursing Viṣṇu. "O base foe of the Daityas, defiler of other people's virtue, O wicked one, take this curse from me, greater in force than all persons. The two persons whom you made to appear in front of me shall become Rākṣasas and abduct your wife. You will be distressed on account of separation from your wife roaming about with Śeṣa 'lord of snakes' who posed as your disciple here. You will seek the help of monkeys in the forest."

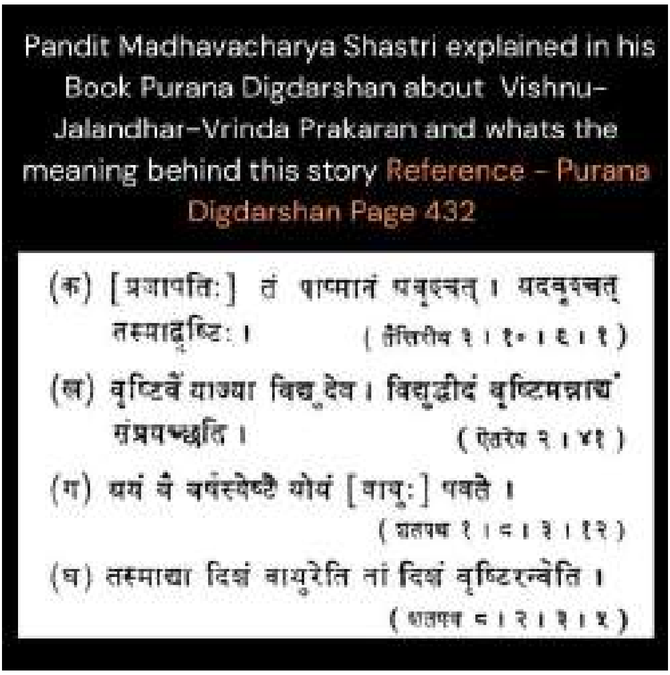
📚Devi Bhagavatam Purana 9.24.14-22📚
O Dear! Full one Samvatsara the war lasted betwixt us. All the Daityas were killed. Then Brahmā Himself came and mediated. Peace, then, was brought about and by the command of Brahmā, I gave over to the Devas their rights. When I returned to my home, Śiva went back to His Śivaloka. Thus saying, Hari, the Lord of the world, slept and then engaged in sexual intercourse with her. But the chaste Tulasī, finding this time her experience quite different from what She used to enjoy before, argued all the time within herself and at last questioned him :– Who are you? O Magician! By spreading your magic, you have enjoyed me. As you have taken my chastity, I will curse you. Bhagavān Nārāyaṇa, hearing Tulasī's words and being afraid of the curse, assumed His real beautiful figure. The Devī then saw the Eternal Lord of the Devas before her. He was of a deep blue colour like fresh rain-clouds and with eyes like autumnal lotuses and with playful Līlās equivalent to tens and tens of millions of Love personified and adorned with jewels and ornaments. His face was smiling and gracious; and he wore his yellow-coloured robe. The love-stricken Tulasī, seeing That Lovely Form of Vāsudeva, immediately fell senseless; and at the next moment, regaining consciousness, she began to speak."

📚Shiva Purana 2.5.41.1-39📚
Vyasa said:- "How did the lord Nārāyaṇa manage to deposit his semen in the vaginal passage of Tulasī? Please narrate the same…It was in the guise of Śaṅkhacūḍa that he indulged in sexual dalliance with his wife…Very near the entrance to Tulasī's palace he caused the drum Dundubhi to be beaten and cries of victory to be raised. He thus made the beautiful woman wake up. On hearing it that chaste lady was highly delighted. Eagerly she peeped through the window into the high way. Knowing that her husband had returned she observed all auspicious rites and offered monetary gifts to the brahmins. She then beautified herself. After decending from the chariot, Viṣṇu who assumed the guise of Śaṅkhacūḍa by deceptive art for the sake of carrying out the task of the gods went to the apartment of the queen…My dear wife, we fought continuously for a year. O lovely woman, all the Asuras were destroyed. Brahmā made us come to a peace. At the bidding of Brahmā the powers of authority were re-assigned to the gods. I have returned home…Then out of joy Viṣṇu indulged in sexual intercourse. That lady began to suspect on observing a change in her happiness, endearment and attraction and asked him "who are you? Who are you? Tell me quickly. I have been enjoyed by you deceptively. My modesty has been outraged. Hence I am going to curse you." On hearing the words of Tulasī, Viṣṇu became afraid of the curse. O Brahmin, sportively he re-assumed his own real beautiful form. On seeing the characteristic signs she guessed that it was Viṣṇu. Infuriated by the violation of her chastity she said. "O Viṣṇu, you are ruthless. Your mind is likea rock. Since my chastity has been outraged my husband is doomed. O wicked one, being ruthless you are like a rock. Hence due to my curse you will become a rock. Those who call you ocean of mercy are erring. There is no doubt. How was a devotee killed for another man's sake, even without any offence?" After saying this, the chaste beloved of Śaṅkhacūḍa, Tulasī lamented again and again in the excess of her grief. On seeing her crying, Viṣṇu remembered lord Śaṅkara, Parameśvara, by whom the universe is deluded. Then Śaṅkara, favourably disposed to his devotees appeared in front of them. He was bowed to and eulogised humbly by Viṣṇu. On seeing Viṣṇu distressed and the beloved lady lamenting, Śiva kind to the poor tactfully enlightened both of them."

Refutation-

Pandit Madhavacharya Shastri explained in his Book Purana Digdarshan about Vishnu-Jalandhar-Vrinda Prakaran and whats the meaning behind this story Reference – Purana Digdarshan Page 432

SOURCE – https://archive.org/details/wg609/page/n435/mode/2up view=theater



(क) [प्रजापतिः] तं पाप्मानं मवृश्चत् । यदवृश्चत् तस्माद्वृष्टिः । (तैत्तिरीय ३ । १० । ६ । १)

(ख) वृष्टिर्वै याज्या विद्युदेव । विद्युद्धीदं वृष्टिमन्नाद्यं संप्रयच्छति । (ऐतरेय २ । ४१)

(ग) अयं वै वर्षस्येष्टे योयं [वायुः] पवते । (शतपथ १ । ८ । ३ । १२)

(घ) तस्माद्यां दिशं वायुरेति तां दिशं वृष्टिरन्वेति । (शतपथ ८ । २ । ३ । ५)

आधिभौतिक

'पद्म-पुराण' में इस आख्यायिका का जो कथानक (Plot) अङ्कित किया है वह भौतिक विज्ञान से सम्बन्ध रखता है। तुलसी नामक प्रसिद्ध औषधि विशेषजन्य अनेक ज्वरों एवं मलेरिया के कीटाणुओं (Germs) को समूल नष्ट कर देती है यह बात आजकल की नई खोज में भी सिद्ध हो चुकी है। प्राचीन ऋषियों ने 'ऋतम्भरा' प्रज्ञा द्वारा इस रहस्य की साङ्गोपाङ्ग गवेषणा की थी, इसीलिए हमारी दैनन्दिनी दिनचर्या में तुलसी के सेवन का पर्याप्त उपयोग पाया जाता

है। प्राचीन भारत में वह कोई आर्य घर न था जिसमें कि तुलसी की वाटिका न हो। इस लघु किन्तु अलौकिक पौधे की महती उपयोगिता जानकर ऋषिजनों ने इसे धार्मिक सिंहासन पर बिठाकर सम्मानित किया था। अतएव यह पौधा ईश्वरभक्त धर्मात्माओं के निवास-स्थान का परिचायक बन गया था। उस दिन हनुमान् जी ने राक्षसपुरी लंका में सीता को खोजते हुए अचानक विभीषण के घर में गोस्वामी तुलसीदास जी के शब्दों में 'नव तुलसी के वृन्द तहँ' देखकर ही एक अपरिचित व्यक्ति में विश्वास करके उसके सामने अपना हृदय निकाल कर रख दिया था।

इस पौधे को यह सम्मान अन्धविश्वास के कारण मिल गया हो ऐसी बात भी नहीं है। 'वनस्पति विज्ञान' के जगत्प्रसिद्ध आचार्य श्री जगदीशचन्द्र वसु महोदय ने तो अभी हाल में तुलसी के सम्बन्ध में अपनी खोज का वर्णन करते हुये यहाँ तक कहा है कि तुलसी के संसर्ग से सुवासित वायु जहाँ तक घूमती है वहाँ तक मलेरिया आदि बीमारियों के घातक कीटाणु (Deadly Germs) नष्ट होते चले जाते हैं। यदि इस पौधे को गरीब धनाढ्यों से लेकर महामहिम महाराजाओं तक को समान रूप से आरोग्य प्रदान करने वाला ईश्वरीय औषधालय कह दिया जाय तो अतिशयोक्ति न होगी।' इत्यादि।

हमारे पूर्वजों ने भी इन्हीं सब लाभों को ध्यान में रखते हुए ईश्वराराधना स्तोत्रपाठ जप तप एवं समस्त धार्मिक कृत्यों को 'तुलसी-दलसंक्षित:' (विष्णुसहस्रनाम) होकर करने का आदेश दिया है। इसके सींचने से और परिक्रमा करने से अनेक लाभ बतलाए हैं। तुलसीदल को दाँतों से कुचलना, दाँतों को शीघ्र गिरा देता है और नेत्रज्योति को भी हानि पहुँचाता है, अतएव सुवर्णकणों से अभिव्याप्त गण्डकी नदी के पाषाण (शालिग्राम) के जल से इसे संमिश्रित किया जाता है और पिसे हुए चन्दन आदि विशुद्ध सात्त्विक द्रव्यों के मेल से इसे पान किया जाता है। इस तरह यह अछिन्न दल बिना किसी कष्ट के गले के नीचे उतर जाता है और अनुपान के संयोग से इसकी वैद्युती शक्ति सुरक्षित रहती है। धार्मिक परिभाषा में इसे 'चरणामृत' कहते हैं और इसके पीने से—'अकालमृत्युहरणं सर्वव्याधिविनाशनम्'—के अनुसार अकालमृत्यु की निवृत्ति और समस्त व्याधियों का विनाश माना जाता है।

तुलसी के पौधे में यह महाशक्ति कहाँ से आई? और शालिग्राम शिला का संसर्ग इसके साथ क्यों सम्बद्ध हुआ? इत्यादि जिज्ञासाओं की पूर्ति करने के लिये श्री वेदव्यास जी ने वेदोक्त 'वनस्पति-विज्ञान' के आधार पर उपर्युक्त विष्णु वृन्दा आख्यान का विशद विवेचन किया है—

जल को धारण करने वाला बादल ही 'जलंधर' है और इस बादल में सर्वान्तर्भाव से रहने वाली 'विद्युत्-शक्ति' ही वृन्दा है। साध्वी स्त्री का सर्वस्व जिस प्रकार उसका एकमात्र पति ही होता है उसी प्रकार मेघमण्डलवर्ती विद्युत् का भी अनन्य आश्रय बादल ही है। यह मेघ क्षण क्षण में नये नये रूप बदलकर आकाश में विचरता है। कई बार तो यह 'कुन्द-इन्दु-सम-धवल-देह-द्युति' बन कर एवं बीच बीच में नीलकण्ठ को सदा दिखाता हुआ—'भव, भव विभव पराभव कारिणी! विश्वविमोहिनि, स्ववशविहारिणी—अद्भुतमय पार्वती देवी को भी विमुग्ध कर डालने को उद्यत होता है। सूर्य चन्द्रादि ग्रह, नक्षत्र, तारे, सितारे और सैयारे अपनी अपनी कान्ति रूप आत्माओं को इस जलधरपटल के प्रतिरोध से मानो व्याकुलित सी देख पाते हैं। यह जलन्धर दैवी-सम्पदा रूप प्राणीमात्र के जीवन आधार जलों को आत्मसात् कर के मानो उनके जीवन को मुट्ठी में ले लेता है अतएव वे सब विचलित हो उठते हैं। परन्तु मेघान्तर्वर्ती विद्युत् की प्रवाह धारा जब तक अविच्छिन्न रूप से

प्रवाहित होती है तब तक वाष्पभूत जलन्धर का एक कण भी पृथ्वी पर नहीं टपक सकता। अतएव पार्वती रूप प्रकृति के परामर्श से व्यापनशील वायुरूप विष्णु—तरलता से प्रवाहित होता हुआ मेघान्तवर्ती विद्युत् रूप वृन्दा का सर्वतोभावेन सम्मर्दन करता है, बस ! इस वायु के संसर्ग से ज्योंही मेघान्तर्वर्ती विद्युत् में स्पन्दन-क्रिया का संचार हुआ कि वाष्पभूत जलराश छिमट छिमट कर क्रमशः पृथ्वी पर गिर जाता है।

वायु का प्रत्येक प्रवाह वर्षा का कारण होता हो सो बात नहीं है। वर्तमान विज्ञानवेत्ता भी एक खास प्रकार की मानसून (Monsoon) नामक हवा को ही वृष्टिकारक बताते हैं। सो उक्त रूपक में भी वायु रूप विष्णु जलन्धर का वेष बदल कर ही वृन्दा के निकट पहुँचता है तभी उसका सतीत्व विशीर्ण होकर पृथ्वी पर गिरता है। अर्थात्—वायु का स्वाभाविक रूप बरसात का कारक नहीं यह भाव उक्त रूपक में बड़ी चातुरी से अभिव्यक्त किया है। अस्तु, वही मेघान्तर्वर्ती विद्युत् शक्ति—(जिसे न्यायशास्त्र में—भौमदिव्यौदर्याकरजभेदात् । —के अनुसार 'दिव्य अग्नि' के नाम से स्मरण किया है)—जलकणों से सम्मिश्रित होकर 'अद्भ्यः पृथ्वी, पृथिव्या ओषधयः', सिद्धान्त के अनुसार तुलसी नामक पौधे के रूप में उत्पन्न होती है अर्थात्—तुलसी के अन्दर जो अलौकिक शक्ति विद्यमान है वह परम्परा से मेघान्तर्वर्ती दिव्य अग्नि के प्रवाह से ही इसमें आई है। इस गूढ़ रहस्य को अभिव्यक्त करने के लिये श्री वेदव्यास जी ने वृन्दा का सती होकर जन्मान्तर में तुलसी वृक्ष के रूप में उत्पन्न होना दिखाया है। वृन्दा ने विष्णु भगवान् को जड़ीभूत हो जाने का शाप दिया था, सो शालिग्राम शिला मानो व्यापक वायु का ही जड़ीभूत पिण्ड है। जैसे अग्नि के साथ वायु का स्वाभाविक सम्बन्ध है और वायु के झोंकों से अग्नि की अवरुद्ध सी चिनगारी भी उत्तरोत्तर अभिवृद्ध हो जाती है

इसीप्रकार तुलसीदल में जो परम्परागत दिव्य अग्नि है वह वायुसंघात-भूत शालिग्राम शिला के संसर्ग से और भी अनन्त गुण हो जाती है, यही इसका आशय है।

यद्यपि उस कथानक में पात्रों के नाम तक भी ऐसे चुने गये हैं कि जिनके कहने मात्र से उक्त रूपक का ढाँचा सहसा मन में बैठ जाता है, जैसे—असुर का नाम 'जलन्धर' होना ही अक्षरार्थ के अनुसार उसे मेघ सिद्ध करता है, और संचीभूत जलवृन्द की नियामक शक्ति को वृन्दा के अतिरिक्त और कुछ कहा ही क्या जा सकता है। तथापि किसी अन्यथा सिद्ध को अप्रामाणिकता के चक्कर में पड़ने का अवसर न मिल सके, एतदर्थ यहाँ तादृश प्रमाणों का कुछ संकेत करना अनावश्यक न होगा, यथा—

(क) [प्रजापतिः] तं पाप्मानं व्यवृश्चत् । यदवृश्चत् तस्माद्वृष्टिः । (तैत्तिरीय २ । १० । ८ । १)

(ख) वृष्टिर्वै याज्या विद्युदेव । विद्युद्धीदं वृष्टिमन्नाद्यं संप्रयच्छति । (ऐतरेय २ । ४१)

(ग) अयं वै वर्षस्येष्टे योऽयं [वायुः] पवते । (शतपथ १ । ८ । ३ । १२)

(घ) तस्माद्यां दिशं वायुरेति तां दिशं वृष्टिरन्वेति । (शतपथ ८ । २ । ३ । ५)

अर्थात्—(क) प्रजापालक विष्णु भगवान् ने उस 'पाप्मा' नामक असुर को छेदन कर डाला। क्योंकि उसका व्रश्चन (छेदन) किया गया था अतएव इस क्रिया को वृष्टि कहते हैं (ख) यजन योग्य विद्युत् ही वस्तुतः वृष्टि है क्योंकि यह विद्युत् ही वर्षा और अन्न आदि पदार्थों के

देने वाली है । (ग) यह जो वायु स्पन्दन करता है यही वर्षा क्रिया का आधायक है । (घ) इसलिये जिस तरफ को वायु बहता है उसी तरफ पीछे २ वृष्टि जाती है ।

इस प्रकार तुलसी चरित्र के अलौकिक चमत्कार का परोक्षपद्धति से निर्देश करने वाला यह कथानक, 'पौराणिक-वनस्पति-विज्ञान' का ज्वलन्त उदाहरण है । इसका हम आधिभौतिक निरूपण करने के बाद अब आधिदैविक विवेचन करते हैं ।

First of all we have to understand the real Tatparya and Meaning behind Vishnu Vrinda story in Puranas . We have to remember that Stories in Puranas are nothing but personified Aakhanyan of आदिदैविक Prakaran in Vedas .Śri Mādhavācārya alias Swami Anandatirtha has quoted passages From Vedic texts and Puranas at certain places in his commentary on the Brahmasūtra and he has clearly specified:- पुराणस्योपजीव्यश्च वेद एव न खापरः ।तद्विरोधे कथं मानं तत्स्त्र न भविष्यति ॥ This basis of Puranas is Veda and nothing else. As such, how an they be taken as authentic against Vedic provisions ? Traditional Sri Vaishanva Acharya in his grantha Purana Digdarshan also explained the same thing and explained आदिदैविक and real meaning of Puranic Stories based on Vedas – Reference – Purana Digdarshan Page 432

क) [प्रजापतिः] तं पाप्मानं अवृश्चत् । यदवृश्चत् तस्माद्वृष्टिः ।

(तैत्तिरीय ३ । १० ।६।१)- प्रजापालक विष्णु भगवान् ने उस 'पाप्मा' नामक असुर को छेदन कर डाला। क्योंकि उसका व्रश्चन (छेदन था अतएव इस क्रिया को वृष्टि कहते हैं

"Lord Vishnu, the protector of beings, pierced (or severed) the demon named 'Pāpmā'. Since this act was a cutting (vṛścana), therefore this act is called 'vṛṣṭi' (rain). (ख) वृष्टिवैं याज्या विद्य देव । विद्युद्धीदं वृष्टिमन्नाद्य संप्रयच्छति ।

(ऐतरेय २ । ४१)- यजन योग्य किया गया विद्युत् ही वस्तुतः वृष्टि है क्योंकि यह विद्युत् ही वर्षा और अन्न आदि पदार्थों के देने वाली है।"The विद्युत् that is made suitable for sacrifice is in fact rain itself, because it is this very Vidyut that provides rain and substances like food

(ग) अयं वै वर्षस्येष्टयै योयं [वायुः] पवते । (शतपथ १।८।३।१२) – यह जो वायु स्पन्दन करता है यही वर्षा क्रिया का आधायक है। This air that vibrates is the very basis of the process of rainfall

(घ) तस्माद्या दिशं वायुरेति तां दिशं वृष्टिरन्वेति ।

(शतपथ ८ । २ । ३।५)- इसलिये जिस तरफ को वायु बहता है उसी रफ पीछे २ वृष्टि जाती है। Therefore, in the direction the

wind blows, rain follows behind

The cloud that holds water is Jalandhar and the विद्युत residing in this cloud in its entirety is Vrinda. Just as a pious wife is devoted only to her husband, similarly, the only refuge of the cloud-borne विद्युत is the cloud itself. The cloud [Jalandhar] frequently changes shape in the sky, sometimes appearing white as snow with hints of blue, reminiscent of the goddess Parvati's form, enticing and omnipresent, charming the universe and traversing with free will. Planets, stars, and constellations look on as this mass of clouds absorbs water, seemingly taking life in its grasp. However, as long as the flow of विद्युत [Vrinda] within the cloud[Jalandhar] remains uninterrupted, not a single drop of vapor condenses to fall to Earth.

. Following Parvati's suggestion as Prakriti , Vishnu, as air, approaches the विद्युत [Vrinda] in the cloud as it flows in all directions. As soon as this विद्युत[Vrinda], energized by the air[Vishnu], begins to vibrate, the vapor condenses and falls to Earth in droplets. Not every air current brings rain; even modern science identifies only specific types of air currents, like the monsoon, as rain-producing. In this allegory, Air (Vishnu) has to disguise itself as a cloud to approach Vrinda . Only then does she disperse and fall to Earth, symbolizing the fact that only particular winds cause rain. The divine Vidyut within the clouds, which has been referred to in scriptures as Divya Agni derived from electric energy, mixes with water particles, following the principle "Adbhyah Prithvi, Prithvibhyah Oshadhayah" (from water comes Earth, and from Earth, the herbs), resulting in the Tulsi plant.

This is why the Tulsi plant is imbued with extraordinary powers, inherited from the divine विद्युत within clouds. To convey this mystical aspect, Vedavyasa shows Vrinda, a pure devotee, reincarnating as the Tulsi plant after her curse. Vrinda cursed Lord Vishnu to become a stone, the Shaligram, which is essentially an embodiment of condensed air. Just as air intensifies even a small spark of fire, similarly, the divine fire within Tulsi leaves is enhanced when in contact with the Shaligram, symbolizing the unlimited power of Tulsi.

According to Nirukta (10/10) the Rishis prefer to explain the Deeper Vedic Philosophical and Metaphysical meaning with the help of आख्यान and stories . Through this Vishnu Vrinda story in Shiva

Purana the Science of Rainfall and Watercycle as mentioned in Shruti has been explained through **आख्यान** and personification and hence should be understood in its original Vedic Swaroop

. ऋषेः ऋषि के दृष्टार्थस्य देखे हुए अर्थ की प्रीति होती है, आख्यान से संयुक्त हुई।

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वृन्दा-विष्णु-समागम

४ पद्मपुराण (उत्तर खण्ड अध्याय २) वर्णित 'कार्तिक माहात्म्य' में तथा देवी भागवत (९।१९वें अध्याय से १५वें

क) [प्रजापतिः] तं पाप्मानं अवृश्चत् । यदवृश्चत् तस्माद्वृष्टिः ।
(तैत्तिरीय ३ । १० ।६।१)- प्रजापालक विष्णु भगवान् ने उस 'पाप्मा' नामक असुर को छेदन कर डाला। क्योंकि उसका व्रश्चन (छेदन था अतएव इस क्रिया को वृष्टि कहते हैं
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किया जाता । जिस के बल से द्यावापृथिवी भी [illegible]
हुए, बल के महत्त्व से भी । यह, हे [illegible] इन्द्र [है ।] [illegible]
[illegible] हुए अर्थ की प्रीति होती है, आख्यान से संयुक्त हुई ।

Lord Vishnu does not have a material body to experience sexual intercourse like humans or animals he has a spiritual body . Only in a material body one can experience sexual intercourse.

Sukla Yajur Veda 40.8

वह परमपिता सर्वव्यापक, चमकीला, (दीप्तिमान), काया रहित, नाड़ियों से रहित है. वह घावों से रहित, पवित्र, पाप रहित, विद्वान्, मननशील, सर्वव्यापक व स्वयंभू (स्वयं उत्पन्न होने वाला) है. उस ने सृष्टि के आरंभ से ही सब के लिए यथायोग्य साधन सुविधाओं की व्यवस्था की है. (८)

Narayana is पर्यगात्- Omnipresent शुक्रम् – Radiant अकायम्- Material Bodiless अव्रणम्- "Woundless" – Free from any imperfections or injuries अस्नाविरम्- Without flesh, nerves, or tissues , immaterial शुद्धम्- Pure - Untouched by impurities or defects अपापविद्धम्

-“Untainted by sin” – Free from any trace of evil karma **कविः** with divine wisdom and foresight **मनीषी**-with supreme intellect **परिभूः**-Beyond all limits and boundaries **स्वयंभूः**- Self Existent **याथातथ्यतः**- Supreme Truth **शाश्वतीभ्यः** unchanging and **समाभ्यः**-Eternal

Sri Hari Vishnu is not a mortal human being. He is the supreme Brahman. He is free from all humanely acts like Sex, lust etc which are experienced though Gross Subtle body. Mahabharta Shanti Parva Adhaya 351 slokas 2-3 Narayana does not have a gross Subtle Human like Material body. This is a khandan of Humanely Subtle acts like Sexual intercourse on Shri Hari Vishnu

साधुशिरोमणे ! तुम, मैं अथवा दूसरे लोग भी उस सगुण-निर्गुण विश्वात्मा पुरुषको इन चर्म-चक्षुओंसे नहीं देख सकते। वे ज्ञानसे ही देखने योग्य माने गये हैं ।। २ ।।

वे स्थूल, सूक्ष्म और कारण तीनों शरीरोंसे रहित होकर भी सम्पूर्ण शरीरोंमें निवास करते हैं और उन शरीरोंमें रहते हुए भी कभी उनके कर्मोंसे लिप्त नहीं होते हैं ।। ३ ।।

Brahma said to Mahadev – O foremost among sages! Neither you, nor I, nor anyone else can see that Saguna-Nirguna Universal Self, the Supreme Person, with these physical eyes. He is considered perceivable only through knowledge. (2) Though He (Narayana) is free from the gross, subtle, and causal bodies, He still dwells in all bodies. Yet, while residing in them, He is never tainted by their actions.”

Sri Hari Vishnu is not a mortal human being . He is the supreme Brahman . He is free from all humanely acts like Sex , lust etc which are experienced though Gross Subtle body . Mahabharta Shanti Parva Adhaya 351 slokas 2-3 - Narayana does not have a gross Subtle Human like Meterial body . This is a khanden of Humanely Subtle acts like Sexual intercourse on Shri Hari Vishnu

सगुणो निर्गुणो विश्वो ज्ञानदृश्यो ह्यसौ स्मृतः ॥ २ ॥
साधुशिरोमणे! तुम, मैं अथवा दूसरे लोग भी उस सगुण-निर्गुण विश्वात्मा पुरुषको इन चर्म-चक्षुओंसे नहीं देख सकते। वे ज्ञानसे ही देखने योग्य माने गये हैं ॥ २ ॥
अशरीरः शरीरेषु सर्वेषु निवसत्यसौ ।
वसन्नपि शरीरेषु न स लिप्यति कर्मभिः ॥ ३ ॥
वे स्थूल, सूक्ष्म और कारण तीनों शरीरोंसे रहित होकर भी सम्पूर्ण शरीरोंमें निवास करते हैं और उन शरीरोंमें रहते हुए भी कभी उनके कर्मोंसे लिप्त नहीं होते हैं ॥ ३ ॥

Brahma said to Mahadev - O foremost among sages! Neither you, nor I, nor anyone else can see that Saguna-Nirguna Universal Self, the Supreme Person, with these physical eyes. He is considered perceivable only through knowledge. (2)
Though He (Narayana) is free from the gross, subtle, and causal bodies, He still dwells in all bodies. Yet, while residing in them, He is never tainted by their actions."

Allegations-

6. Vishnu raped multiple other women

📚Shiva Purana 5.4.17📚
O great sage, Viṣṇu was deluded by Kāma by the power of Śiva's Māyā. He outraged the modesty of other men's wives many times.

Refutation-

According to R.C. Hazra, the *Uma Saṁhitā* of the *Shiva Purāṇa* is a very late addition. He notes that it draws heavily from the *Jñāna Saṁhitā*, which itself is dated to around 950 CE. Based on this, it can be reasonably inferred that the *Uma Saṁhitā* was incorporated into the *Shiva Purāṇa* sometime after the 10th century CE.

IV. The Bhaumasaṃhitā,[391] also called Auma/Umāsaṃhitā, is represented in the class B editions only. The text introduces Kṛṣṇa on a visit to Kailāsa and performing penance there to Śiva, in order to obtain a son. He meets Upamanyu, and requests him to tell him about the greatness of Śiva. Upamanyu complies, and praises Śiva and his trident; he extols Śiva's power to save his devotees from hell. This discussion leads into several chapters on different types of sins, and on the description of hell and the suffering in it. Ways to avoid this suffering include gifts of food, performing penance, listening to the purāṇas, etc. The *saṃhitā* subsequently describes the seven *dvīpas* of the earth, and other component parts of the universe. It ends with discourses on a variety of topics, such as the develop-

[391] Mss., ibid., p. 65, n. 87.

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ment of man, from the foetus, through childhood, youth, marriage, old age, etc.; creation and *manvantaras*; etc. In Hazra's opinion the text borrows most of its chapters from the Jñānasaṃhitā.

saṃhitās which are absent from these Śiva° passages.

XIII. The Jñānasaṃhitā[400] has already been referred to on several occasions in this description of the Śiva°, because, in Hazra's opinion, other *saṃhitās* borrowed verses and even chapters from it. The text recognizes the Vedas as the highest authority, but it was Śiva, as *ṛgyajuḥsāmarūpin,* who communicated them to Viṣṇu. Śiva shall be worshiped with Vedic *mantras,* even though the *saṃhitā* does not, therefore, reject the authority of the Tantras and eventual Śiva worship with Āgamic rather than Vedic *mantras.* The *nirguṇa* Śiva is identical with the *parabrahma;* in his *saguṇa* form he manifests himself as Rudra. Prakṛti was born from Śiva's wish, and, from her, were born the other gods including Brahmā and Viṣṇu. This *saṃhitā,* like some of those discussed earlier, strongly encourages *liṅga* worship as the ideal way to worship Śiva himself. It urges worship under the guidance of a competent teacher; worship will lead to *bhakti,* then to *jñāna,* and, ultimately, to *vijñāna,* i.e. the realization that the only real thing is Siva. Hazra points out that the text was influenced by the Kumārasambhava, Raghuvaṃśa, and Kirātārjunīya. He surmises that it may have been composed in Banaras, by someone who was also familiar with the banks of the Narmadā, not before A. D. 950.

The Śiva Purāṇa, as a whole, is one of the most composite and unwieldy Purāṇas, having been composed and expanded by different authors over various periods. There exist two primary versions: the Bombay 1884, Venkat 1895–96, and Venga Manuscript (Class A); and the Venkat 1906, 1965 Pandita Pustakalaya Manuscript (Class B). According to R.C. Hazra, the sections found in the Class A Manuscript are older and more authentic, whereas those in the Class B Manuscript (Including Uma Samhita) are very recent compositions . Most significantly, the older and more authentic Class A Manuscript does not contain the Uma Saṁhitā.

saṃhitās, with different titles and different arrangements; two of their *saṃhitās* are not even listed in the Śiva° passages.[387] The following is a comparative survey of the *saṃhitās,* in the two passages of the Śiva° itself, and in the two sets of editions — which from now on I will refer to as class A and class B editions.

Śiva°	Class A Bombay 1884 Veṅkaṭ. 1895–96 Vaṅga.		Class B Veṅkaṭ. 1906, 1965 Paṇḍitapustakālaya Tr. AITM	
I. Vidyeśvara	XIII. Jñāna	ch. 78	Vidyeśvara/ Vighneśa	ch. 25
II. Raudra	Vidyeśvara	25		
III. Vaināyaka		(Vaṅga 16)	Rudra	197
IV. Bhauma/Auma	Kailāsa	12	Śatarudra	42
V. Mātṛ(purāṇa)	XIV. Sanatkumāra	59	Koṭirudra	43
VI. Rudraikādaśa	Vāyu/Vāyavīya		Umā/Auma	51
VII. Kailāsa	pūrvabhāga	30	Kailāsa	23
VIII. Śatarudra	uttarabhāga	30	Vāyavīya	
IX. Koṭirudra	Dharma	65	pūrvabhāga	35
X. Sahasrakoṭirudra			uttarabhāga	41
XI. Vāyavīya				
XII. Dharma(purāṇa)				

It is clear from all this that the Śiva° is one of the more composite and unwieldy purāṇas, sections of which "were written by different hands in different climes

[387] HAZRA Śiva° 1953: 51–52. Cf. HARAPRASAD SHASTRI 1928a: 277, no. 3546.

Śiva° 223

and ages;" it is also evident that "there were different traditions regarding the text of the Śiva-purāṇa."[388] Hazra, who did not include the Śiva° in his volume on the mahāpurāṇas, later published an extensive and comparative study of the various *saṃhitās,* which is repeatedly referred to in these pages. He came to the conclusion that the *saṃhitās* contained in the class A editions were generally the older ones, and that all other sections, manuscripts of which are rare, and the contents of which largely depend on the earlier *saṃhitās* as well as on other purāṇas, are more recent. In view of the great disparity between the two sets of editions, I will follow the order of the *saṃhitās* as set forth in the purāṇa itself.

With these the allegations of Hinduphobes stands debunked

Response to Vedkabhed and Hinduscript . Refutation of Wine and Alcohol Consumption in Hinduism

Written by Rohan Saini in Uncategorized

This entire article is a response and rebuttal to the blogs called VedKaBhed and Hinduscript regarding their claims of "Wine Consumption in Hinduism ".

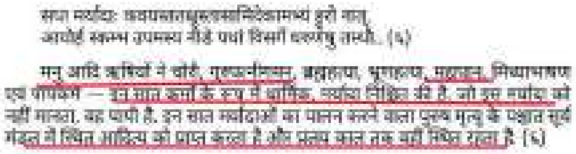
The Use and Drinking and Consumption of Wine and Alcohol is heavily condemned in Sanatan Dharma evident from following Pramanas

Atharva Veda 5/1/6 contains the seven maryadas which are never to be practiced and one of which includes **मद्यपान** which means drinking Madira Alcohol

मनु आदि ऋषियों ने चोरी, गुरुपत्नीगमन, ब्रह्महत्या, ्रणहत्या, मद्यपान, मिथ्याभाषण एवं पापकर्म इन

सात कर्मों के रूप में धार्मिक, मर्यादा निश्चित की है. जो इस मर्यादा को नहीं मानता, वह पापी है. इन सात मर्यादाओं का पालन करने वाला पुरुष मृत्यु के पश्चात सूर्य मंडल में स्थित आदित्य को प्राप्त करता है और प्रलय काल तक वहीं स्थित रहता

The sages like Manu have defined religious codes of conduct through seven actions: theft, adultery with a teacher's wife, killing of a Brahmin, abortion, consumption of alcohol, speaking falsehood, and sinful deeds. One who does not adhere to these codes is considered sinful. A person who follows these seven moral principles attains Aditya, who resides in the solar realm, after death and remains there until the time of cosmic dissolution (pralaya)



सप्त मर्यादाः कवयस्ततक्षुस्तासामेकामिदभ्यंहुरो गात्।
आयोर्ह स्कम्भ उपमस्य नीळे पथां विसर्गे धरुणेषु तस्थौ॥ (६)

मनु आदि ऋषियों ने चोरी, गुरुपत्नीगमन, ब्रह्महत्या, भ्रूणहत्या, मद्यपान, मिथ्याभाषण एवं पापकर्म — इन सात कर्मों के रूप में धार्मिक, मर्यादा निश्चित की है. जो इस मर्यादा को नहीं मानता, वह पापी है. इन सात मर्यादाओं का पालन करने वाला पुरुष मृत्यु के पश्चात सूर्य मंडल में स्थित आदित्य को प्राप्त करता है और प्रलय काल तक वहीं स्थित रहता है. (६)

Rig Veda 10/5/6 says that anyone who commits any of the seven Moral Restraints (Sapta Maryada) becomes a Big Sinner

मेधावियों ने सात मर्यादाओं को छोड दिया है. इन कार्यों में से एक को करने वाला भी पाप को प्राप्त करता है. मनुष्यों को पाप से रोकने वाले अग्नि समीपवर्ती मानवलोक में, सूर्यकिरणों के विचरने के स्थान में एवं जलों में रहते हैं

The wise have abandoned the seven moral restraints. Even one who commits any one of these actions incurs sin. Those who restrain humans from sin dwell near the sacred fire, in the realm of humans close to it, in the

regions where the sun's rays roam, and in the waters.

सप्त मर्यादाः कवयस्ततक्षुस्तासामेकामिदभ्यंहुरो गात्।
आयोर्ह स्कम्भ उपमस्य नीळे पथां विसर्गे धरुणेषु तस्थौ॥ (६)

मेधावियों ने सात मर्यादाओं को छोड़ दिया है. इन कार्यों में से एक को करने वाला भी पाप को प्राप्त करता है. मनुष्यों को पाप से रोकने वाले अग्नि समीपवर्ती मानवलोक में, सूर्यकिरणों के विचरने के स्थान में एवं जलों में रहते हैं. (६)

Rig Veda 8/21/14 says that Indra (Ishwar) does not help and accept the prayers of those people who consume Alcohol

हे इंद्र ! तुम केवल धनवान् व्यक्ति को ही अपनी मित्रता के लिए स्वीकार नहीं करते, इसका क्या कारण है? ऐसे लोग शराब पीते हैं एवं तुम्हारा विरोध करते हैं. जब तुम अपने स्तोता को संपत्ति देते हो, उस समय वह तुम्हें ऐसे पुकारता है, जैसे कोई अपने पिता को पुकारता है. (१४)

O Indra! Why is it that you do not choose only the wealthy as your friends? Such people indulge in drinking Alcohol and oppose you. But when you grant wealth to your devotee, he calls upon you as a child calls upon his father. (14)

नकी रेवन्तं सख्याय विन्दसे पीयन्ति ते सुराश्वः।
यदा कृणोषि नदनुं समूहस्यादित्पितेव हूयसे॥ (१४)

हे इंद्र! तुम केवल धनवान् व्यक्ति को ही अपनी मित्रता के लिए स्वीकार नहीं करते, इसका क्या कारण है? ऐसे लोग शराब पीते हैं एवं तुम्हारा विरोध करते हैं. जब तुम अपने स्तोता को संपत्ति देते हो, उस समय वह तुम्हें ऐसे पुकारता है, जैसे कोई अपने पिता को पुकारता है. (१४)

Atharva Veda 20.114.2 says that Indra (Ishwar) becomes sad by those people who consume Alcohol

हे इंद्र ! सुराश्व अर्थात् मदिरा पीने वाले तुम्हें दुःखी करते हैं. तुम जब गर्जन करने लगते हो, तब पिता के समान कहे जाते हो. तुम धनी मनुष्य को मित्रता के लिए प्राप्त करते हो

O Indra! Those who drink liquor cause ou distress. When you begin to roar ,

you are spoken of as a father. You befriend the wealthy man.

नकी रेवन्तं सख्याय विन्दसे पीयन्ति ते सुराश्वः।
यदा कृणोषि नदनुं समूहस्यादित् पितेव हूयसे॥ (२)

हे इंद्र! सुराश्व अर्थात् मदिरा पीने वाले तुम्हें दुःखी करते हैं. तुम जब गर्जन करने लगते हो, तब पिता के समान कहे जाते हो. तुम धनी मनुष्य को मित्रता के लिए प्राप्त करते हो. [२]

Chandogya Upanishad 5/10/9 says that the one who drinks liquor and the one who keeps company with Such people who drink and consume liquor are lost

9. A person who steals gold, or **drinks liquor,** or goes to bed with his teacher's wife, or kills a brāhmin—these four are lost. **Also lost is the fifth—one who keeps company with such people.**

स्तेनो हिरण्यस्य सुरां पिबंश्च गुरोस्तल्पमावसन्ब्रह्महा चैते पतन्ति चत्वारः पञ्चमश्चाचरंस्तैरिति ॥ ५.१०.९ ॥

steno hiraṇyasya surāṃ pibaṃśca gurostalpamāvasanbrahmahā caite patanti catvāraḥ pañcamaścācaraṃstairiti || 5.10.9 ||

9. A person who steals gold, or drinks liquor, or goes to bed with his teacher's wife, or kills a brāhmin—these four are lost. Also lost is the fifth—one who keeps company with such people.

In the *Chandogya Upanishad*, Emperor Ashvapati, while describing his Vedic kingdom, states that there is no one in his realm who consumes alcohol. This implies that in Vedic kingdoms, drinking alcohol was considered a punishable offense.

5. When they arrived, Aśvapati had each of his guests worshipped eparately. The next morning, after

getting up from bed, he said to them: ‘There is no thief in my state, no miserly person, no drunkard, no brāhmin who does not perform
the agnihotra sacrifice, no one who is uneducated, no adulterer, and therefore no adulteress. Sirs, I am performing a sacrifice. The amount of money I will be giving to each priest in this sacrifice, I will give to each one of you. Revered sirs, please stay here’.

yāvadekaikasmā ṛtvije dhanaṃ dāsyāmi tāvadbhagavadbhyo dāsyāmi vasantu bhagavanta iti || 5.11.5 ||

5. When they arrived, Aśvapati had each of his guests worshipped separately. The next morning, after getting up from bed, he said to them: ‘There is no thief in my state, no miserly person, no drunkard, no brāhmin who does not perform the agnihotra sacrifice, no one who is uneducated, no adulterer, and therefore no adulteress. Sirs, I am performing a sacrifice. The amount of money I will be giving to each priest in this sacrifice, I will give to each one of you. Revered sirs, please stay here’.

Mahabharat 13/141/26-27 – Maheshwar Shiva prescribes to leave eating meat and drinking Alcohol as five signs of Sanatan Dharma

श्रीमहेश्वरने कहा- देवि ! किसी भी जीवकी हिंसा न करना, सत्य बोलना, सब प्राणियोंपर दया करना, मन और इन्द्रियोंपर काबू रखना तथा अपनी शक्तिके अनुसार दान देना गृहस्थ-आश्रमका उत्तम धर्म है ।। २५ ।।

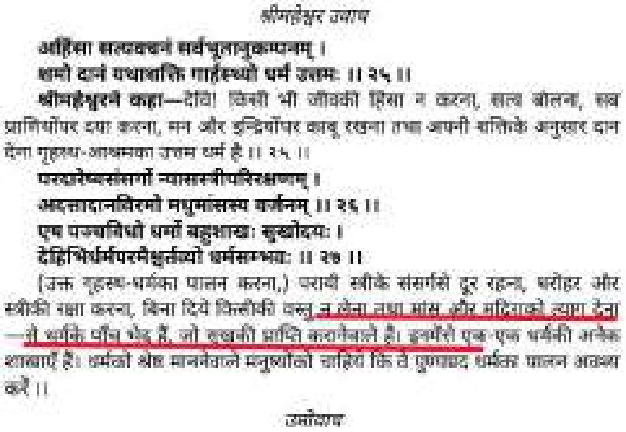
(उक्त गृहस्थ-धर्मका पालन करना,) परायी स्त्रीके संसर्गसे दूर रहना, धरोहर और स्त्रीकी रक्षा करना, बिना दिये किसीकी वस्तु न लेना तथा मांस और मदिराको त्याग देना – से धर्मके पाँच भेद हैं, जो सुखकी प्राप्ति करानेवाले हैं। इनमेंसे एक-एक धर्मकी अनेक शाखाएँ हैं। धर्मको श्रेष्ठ माननेवाले

मनुष्योंको चाहिये कि वे पुण्यप्रद धर्मका पालन अवश्य करें ।।

Lord Maheshwara said:
“O Devi! Not harming any living being, speaking the truth, showing compassion to all creatures, controlling the mind and senses, and giving charity according to one’s capacity — these are the noble duties of a householder. (Verse 25)**

(Apart from following this householder’s dharma,)
— abstaining from contact with another’s wife,
— protecting entrusted possessions and women,
— not taking anything without giving in return,
— and renouncing meat and alcohol —

These constitute the five forms of Dharma, which lead to happiness.
Each of these principles has many branches.
Those who hold Dharma as supreme should certainly practice this meritorious path.


श्रीमहेश्वर उवाच

अहिंसा सत्यवचनं सर्वभूतानुकम्पनम् ।
शमो दानं यथाशक्ति गार्हस्थ्यो धर्म उत्तमः ॥ २५ ॥

श्रीमहेश्वरने कहा—देवि! किसी भी जीवकी हिंसा न करना, सत्य बोलना, सब प्राणियोंपर दया करना, मन और इन्द्रियोंपर काबू रखना तथा अपनी शक्तिके अनुसार दान देना गृहस्थ-आश्रमका उत्तम धर्म है ॥ २५ ॥

परदारेष्वसंसर्गो न्यासस्त्रीपरिरक्षणम् ।
अदत्तादानविरमो मधुमांसस्य वर्जनम् ॥ २६ ॥
एष पञ्चविधो धर्मो बहुशाखः सुखोदयः ।
देहिभिर्धर्मपरमैः कर्तव्यो धर्मसम्भवः ॥ २७ ॥

(उक्त गृहस्थ-धर्मका पालन करना,) परायी स्त्रीके संसर्गसे दूर रहना, धरोहर और स्त्रीकी रक्षा करना, बिना दिये किसीकी वस्तु न लेना तथा मांस और मदिराको त्याग देना—ये धर्मके पाँच भेद हैं, जो सुखकी प्राप्ति करानेवाले हैं। इनमेंसे एक-एक धर्मकी अनेक शाखाएँ हैं। धर्मको श्रेष्ठ माननेवाले मनुष्योंको चाहिये कि वे पुण्यप्रद धर्मका पालन अवश्य करें ॥

उमोवाच

Mahabharat 12.265.8-9 says that the
se of meat and Alcohol in Yagyas was

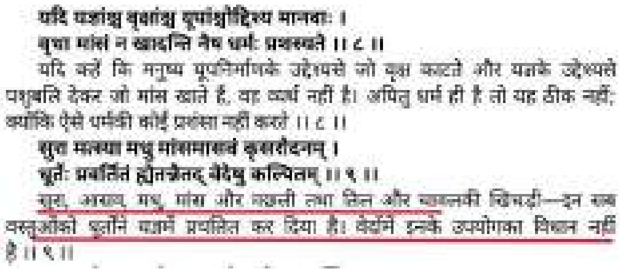
never prescribed in Vedas and was introduced by deceitful evil people

यदि कहें कि मनुष्य यूपनिर्माणके उद्देश्यसे जो वृक्ष काटते और यज्ञके उद्देश्यसे पशुबलि देकर जो मांस खाते हैं, वह व्यर्थ नहीं है। अपितु धर्म ही है तो यह ठीक नहीं; क्योंकि ऐसे धर्मकी कोई प्रशंसा नहीं करते ।। ८ ।।

सुरा, आसव, मधु, मांस और मछली तथा तिल और चावलकी खिचड़ी – इन सब वस्तुओंको धूर्तोंने यज्ञमें प्रचलित कर दिया है। वेदोंमें इनके उपयोगका विधान नहीं है ।। ९ ।।

Verse 8: “If one says that the trees which humans cut down for making sacrificial posts (yūpa) and the meat they consume through animal sacrifice for the purpose of yajña (sacrifice) are not in vain but are in fact acts of dharma (righteousness), then such a claim is incorrect; because no scriptures praise such a form of dharma.”

Verse 9: “Liquor (Sura) , fermented drinks (āsava), honey (madhu), meat (māṁsa), fish (matsya), — all these items have been introduced into Yagyas by deceitful people. The Vedas do not prescribe their use in yajñas.”


यदि यज्ञांश्च वृक्षांश्च यूपांश्चोद्दिश्य मानवाः ।
वृथा मांसं न खादन्ति नैष धर्मः प्रशस्यते ।। ८ ।।

यदि कहें कि मनुष्य यूपनिर्माणके उद्देश्यसे जो वृक्ष काटते और यज्ञके उद्देश्यसे पशुबलि देकर जो मांस खाते हैं, वह व्यर्थ नहीं है। अपितु धर्म ही है तो यह ठीक नहीं; क्योंकि ऐसे धर्मकी कोई प्रशंसा नहीं करते ।। ८ ।।

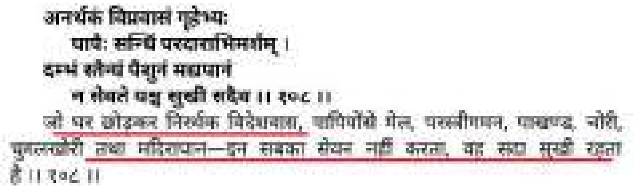
सुरा मत्स्या मधु मांसमासवं कृसरौदनम् ।
धूर्तैः प्रवर्तितं ह्येतन्नैतद् वेदेषु कल्पितम् ।। ९ ।।

सुरा, आसव, मधु, मांस और मछली तथा तिल और चावलकी खिचड़ी—इन सब वस्तुओंको धूर्तोंने यज्ञमें प्रचलित कर दिया है। वेदोंमें इनके उपयोगका विधान नहीं है ।। ९ ।।

Shri Mahabharta Udyoga Parva Adhaya 33 Sloka 108

जो घर छोड़कर निरर्थक विदेशवास, पापियोंसे मेल, परस्त्रीगमन, पाखण्ड, चोरी, चुगलखोरी तथा मदिरापान–इन सबका सेवन नहीं करता, वह सदा सुखी रहता है ।। १०८ ।।

“One who does not engage in leaving home for meaningless foreign travel, associating with sinners, adultery, hypocrisy, theft, gossip, or drinking alcohol — such a person always lives happily



अनर्थकं विप्रवासं गृहेभ्यः
पापैः सन्धिं परदाराभिमर्शम् ।
दम्भं स्तैन्यं पैशुन्यं मद्यपानं
न सेवते यश्च सुखी सदैव ॥ १०८ ॥

जो घर छोड़कर निरर्थक विदेशवास, पापियोंसे मेल, परस्त्रीगमन, पाखण्ड, चोरी, चुगलखोरी तथा मदिरापान—इन सबका सेवन नहीं करता, वह सदा सुखी रहता है ।। १०८ ।।

Sri Mahabharat Shanti Parva Adhaya 88 Geeta Press Gorakhpur

शराबखाना खोलनेवाले, वेश्याएँ, कुट्टनियाँ, वेश्याओंके दलाल, जुआरी तथा ऐसे ही बुरे पेशे करनेवाले और भी जितने लोग हों, वे समूचे राष्ट्रको हानि पहुँचानेवाले हैं; अतः इन सबको दण्ड देकर दबाये रखना चाहिये। यदि ये राज्यमें टिके रहते हैं तो कल्याणमार्गपर चलनेवाली प्रजाको बड़ी बाधाएँ पहुँचाते हैं

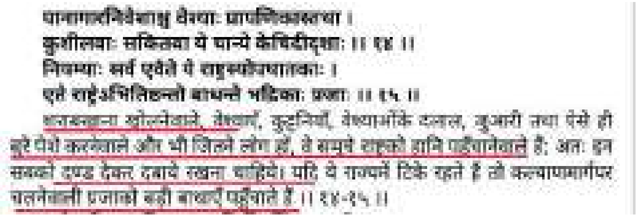
ऊपर जो मदिरालय तथा वेश्यालय आदि स्थान बताये गये हैं, उनपर रोक लगा देनी चाहिये; क्योंकि इससे कामविषयक आसक्ति बढ़ती है। जो धन-वैभव तथा कल्याणका नाश करनेवाली है। काममें आसक्त हुआ पुरुष कौन-सा ऐसा न करनेयोग्य काम है, जिसे छोड़ दे? ।। २१ ।।

आसक्तिके वशीभूत हुआ मानव मांस खाता, मदिरा पीता और परधन तथा परस्त्रीका अपहरण करता है। साथ ही दूसरोंको भी यही सब करनेका उपदेश देता है ।

Those who run liquor shops, prostitutes, procuresses (women who arrange for illicit liaisons), pimps, gamblers, and others engaged in such immoral professions — all of them harm the entire nation. Therefore, they must be suppressed and punished. If such people are allowed to remain in society, they greatly obstruct the path of welfare for righteous citizens."

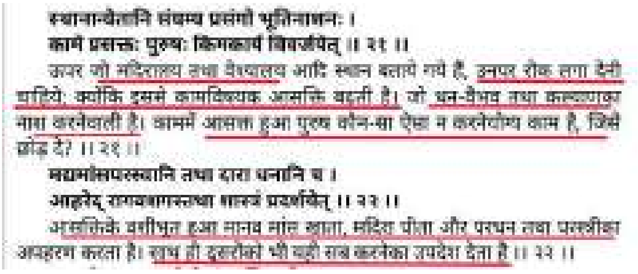
"The liquor shops and brothels mentioned above should be banned, because they increase attachment to sensual pleasures — which destroy both wealth and well-being. A man who is obsessed with lust — is there any immoral act that he would refrain from?" (Verse 21)

"A person overwhelmed by attachment eats meat, drinks alcohol, abducts others' wealth and women — and also encourages others to do the same."



पानागारनिवेशाश्च वेश्याः प्रापणिकास्तथा ।
कुशीलवाः सकितवा ये चान्ये केचिदीदृशाः ॥ १४ ॥
नियम्याः सर्व एवैते ये राष्ट्रस्योपघातकाः ।
एते राष्ट्रेऽभितिष्ठन्तो बाधन्ते भद्रिकाः प्रजाः ॥ १५ ॥

शराबखाना खोलनेवाले, वेश्याएँ, कुटनियाँ, वेश्याओंके दलाल, जुआरी तथा ऐसे ही बुरे पेशे करनेवाले और भी जितने लोग हैं, वे समूचे राष्ट्रको हानि पहुँचानेवाले हैं; अतः इन सबको दण्ड देकर दबाये रखना चाहिये। यदि ये राज्यमें टिके रहते हैं तो कल्याणमार्गपर चलनेवाली प्रजाको बड़ी बाधाएँ पहुँचाते हैं ॥ १४-१५ ॥



स्थानान्येतानि संयम्य प्रसंगो भूतिनाशनः ।
कामे प्रसक्तः पुरुषः किमकार्यं विवर्जयेत् ॥ २१ ॥

ऊपर जो मदिरालय तथा वेश्यालय आदि स्थान बताये गये हैं, उनपर रोक लगा देनी चाहिये; क्योंकि इनसे कामविषयक आसक्ति बढ़ती है। जो धन-वैभव तथा कल्याणका नाश करनेवाली है। काममें आसक्त हुआ पुरुष कौन-सा ऐसा न करनेयोग्य काम है, जिसे छोड़ दे? ॥ २१ ॥

मद्यमांसपरस्वानि तथा दारा धनानि च ।
आहरेद् रागवशगस्तथा शास्त्रं प्रदर्शयेत् ॥ २२ ॥

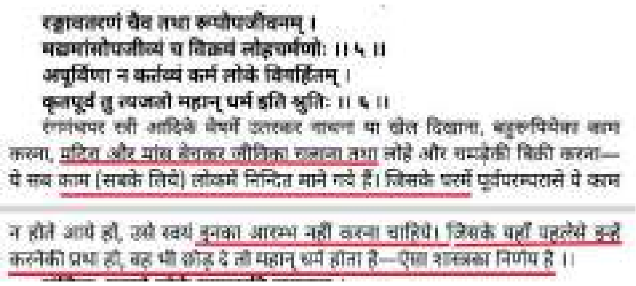
आसक्तिके वशीभूत हुआ मानव मांस खाता, मदिरा पीता और परधन तथा परस्त्रीका अपहरण करता है। साथ ही दूसरोंको भी यही सब करनेका उपदेश देता है ॥ २२ ॥

Shri Mahabharat Shanti Parva Parashar Geeta Adhaya 294 slokas 5- GPG

रंगमंचपर स्त्री आदिके वेषमें उतरकर नाचना या खेल दिखाना, बहुरूपियेका काम करना, मदिरा और मांस बेचकर जीविका चलाना तथा लोहे और चमड़ेकी बिक्री करना -ये सब काम (सबके लिये) लोकमें निन्दित माने गये हैं। जिसके घरमें पूर्वपरम्परासे ये काम
न होते आये हों, उसे स्वयं इनका आरम्भ नहीं करना चाहिये। जिसके यहाँ पहलेसे इन्हें करनेकी प्रथा हो, वह भी छोड़ दे तो महान् धर्म होता है – ऐसा शास्त्रका निर्णय है ।।

Performing on stage in the guise of women and similar roles, acting like a mimic or impersonator, earning a livelihood by selling Alcohol and meat, and trading in iron and leather — all these occupations are considered disreputable in society.

If such professions have not been practiced in one's family traditionally, one should not initiate them. Even if these have been followed by one's ancestors, renouncing them
is considered a great act of righteousness — so declares
the scripture.


रङ्गावतरणं चैव तथा रूपोपजीवनम् ।
मद्यमांसोपजीव्यं च विक्रयं लोहचर्मणोः ।। ५ ।।
अपूर्विणा न कर्तव्यं कर्म लोके विगर्हितम् ।
कृतपूर्वं तु त्यजतो महान् धर्म इति श्रुतिः ।। ६ ।।

रंगमंचपर स्त्री आदिके वेषमें उतरकर नाचना या खेल दिखाना, बहुरूपियेका काम करना, मदिरा और मांस बेचकर जीविका चलाना तथा लोहे और चमड़ेकी बिक्री करना—ये सब काम (सबके लिये) लोकमें निन्दित माने गये हैं। जिसके घरमें पूर्वपरम्परासे ये काम न होते आये हों, उसे स्वयं इनका आरम्भ नहीं करना चाहिये। जिसके यहाँ पहलेसे इन्हें करनेकी प्रथा हो, वह भी छोड़ दे तो महान् धर्म होता है—ऐसा शास्त्रका निर्णय है ।।

Shri Mahabharat Shanti Parva Adhaya 28 sloka 31

विद्वान् पुरुष शिकार करने, जूआ खेलने, स्त्रियोंके संसर्गमें रहने और मदिरा पीनेके प्रसंगोंकी बड़ी निन्दा करते हैं, परंतु इन पापकर्मोंमें अनेक शास्त्रोंके श्रवण ौर अध्ययनसे सम्पन्न पुरुष भी संलग्न देखे जाते हैं

Shri krishna said – "Wise men strongly condemn activities such as hunting, gambling, indulgence in sensual pleasures with women, and drinking alcohol. Yet, even individuals well-versed in the scriptures and deeply engaged in their study and recitation are often seen involved in these sinful actions."

मृगयाक्षाः स्त्रियः पानं प्रसंगा निन्दिता बुधैः ।
दृश्यन्ते पुरुषाश्चात्र सम्प्रयुक्ता बहुश्रुताः ॥ ३६ ॥
विद्वान् पुरुष शिकार खेलने, जूआ खेलने, स्त्रियोंके संसर्गमें रहने और मदिरा पीनेके प्रसंगोंकी बड़ी निन्दा करते हैं, परंतु इन पापकर्मोंमें अनेक शास्त्रोंके श्रवण और अध्ययनसे सम्पन्न पुरुष भी संलग्न देखे जाते हैं ॥

Shri Mahabharata Anushasan Parva Adhaya 145 – Accurate description of the ill-effects of drinking by Maheshwar Shiva Geeta Press Gorakhpur page 1306

केचिद्धसन्ति तत् पीत्वा प्रवदन्ति तथा परे ।
नृत्यन्ति मुदिताः केचिद् गायन्ति च शुभाशुभान् ॥
(अब मदिरा पीनेके दोष बताता हूँ) मदिरा पीनेवाले उसे पीकर नशेमें अट्टहास करते हैं, अंट-संट बातें बकते हैं, कितने ही प्रसन्न होकर नाचते हैं और भले-बुरे गीत गाते हैं ॥
कलिं ते कुर्वतेऽभीक्ष्णं प्रहरन्ति परस्परम् ।
क्वचिद् धावन्ति सहसा प्रस्खलन्ति पतन्ति च ॥

वे आपसमें इच्छानुसार कलह करते और एक दूसरेको मारते-पीटते हैं। कभी सहसा दौड़ पड़ते हैं, कभी लड़खड़ाते और गिरते हैं ॥
अयुक्तं बहु भाषन्ते यत्र क्वचन शोभने ।
नग्ना विक्षिप्य गात्राणि नष्टज्ञाना इवासते ॥
शोभने! वे जहाँ कहीं भी अनुचित बातें बकने लगते हैं और कभी नंग-धड़ंग हो हाथ-पैर पटकते हुए अचेत-से हो जाते हैं ॥
एवं बहुविधान् भावान् कुर्वन्ति भ्रान्तचेतनाः ।
ये पिबन्ति महामोहं पानं पापयुता नराः ॥
इस प्रकार भ्रान्तचित्त होकर वे नाना प्रकारके भाव प्रकट करते हैं। जो महामोहमें डालनेवाली मदिरा पीते हैं, वे मनुष्य पापी होते हैं ॥
धृतिं लज्जां च बुद्धिं च पानं पीतं प्रणाशयेत् ।
तस्मान्नराः सम्भवन्ति निर्लज्जा निरपत्रपाः ॥
पी हुई मदिरा मनुष्यके धैर्य, लज्जा और बुद्धिको नष्ट कर देती है। इससे मनुष्य निर्लज्ज और बेहया हो जाते हैं ॥

पानपस्तु सुरां पीत्वा तदा बुद्धिप्रणाशनात् ।
कार्याकार्यस्य चाज्ञानाद् यथेष्टकरणात् स्वयम् ॥
विदुषामविधेयत्वात् पापमेवाभिपद्यते ॥
शराब पीनेवाला मनुष्य उसे पीकर बुद्धिका नाश हो जानेसे कर्तव्य और अकर्तव्यका ज्ञान न रह जानेसे, इच्छानुसार कार्य करनेसे तथा विद्वानोंकी आज्ञाके अधीन न रहनेसे पापको ही प्राप्त होता है ॥
परिभूतो भवेल्लोके मद्यपो मित्रभेदकः ।
सर्वकालमशुद्धश्च सर्वभक्षस्तथा भवेत् ॥
मदिरा पीनेवाला पुरुष जगत्में अपमानित होता है। मित्रोंमें फूट डालता है, सब कुछ खाता और हर समय अशुद्ध रहता है ॥
विवादी ज्ञानविद्भ्यश्च सततं कलिभाषणः ।
परुषं कटुकं घोरं वाक्यं वदति सर्वशः ॥
वह स्वयं हर प्रकारसे नष्ट होकर विद्वान् विवेकी पुरुषोंसे झगड़ा किया करता है। सर्वथा रूखा, कड़वा और भयंकर वचन बोलता रहता है ॥
गुरूनतिवदेन्मत्तः परदारान् प्रधर्षयेत् ।
संविदं कुरुते शौण्डैर्न शृणोति हितं क्वचित् ॥
वह मतवाला होकर गुरुजनोंसे बहकी-बहकी बातें करता है, परायी स्त्रियोंसे बलात्कार करता है, धूर्तों और जुआरियोंके साथ बैठकर सलाह करता है और कभी किसीकी कही हुई हितकर बात भी नहीं सुनता है ॥

एवं बहुविधा दोषाः पानपे सन्ति शोभने ।
केवलं नरकं यान्ति नास्ति तत्र विचारणा ।।

शोभने! इस प्रकार मदिरा पीनेवालोंमें बहुत-से दोष हैं। वे केवल नरकमें जाते हैं, इस विषयमें कोई विचार करनेकी बात नहीं है ।।

तस्मात् तद् वर्जितं सद्भिः पानमात्महितैषिभिः ।
यदि पानं न वर्जेयुः सन्तश्चारित्रकारणात् ।।
भवेदेतज्जगत् सर्वममर्यादं च निष्क्रियम् ।।

इसलिये अपना हित चाहनेवाले सत्पुरुषोंने मदिरा-पानका सर्वथा त्याग किया है। यदि सदाचारकी रक्षाके लिये सत्पुरुष मदिरा पीना न छोड़ें तो यह सारा जगत् मर्यादारहित और अकर्मण्य हो जाय (यह शरीर-सम्बन्धी महापाप है) ।।

(अब मदिरा पीनेके दोष बताता हूँ) मदिरा पीने वाले उसे पीकर नशेमें अट्टहास करते हैं, अंट-संट बातें बकते हैं, कितने ही प्रसन्न होकर नाचते हैं और भले-बुरे गीत गाते हैं ।।

वे आपसमें इच्छानुसार कलह करते और एक दूसरेको मारते-पीटते हैं। कभी सहसा दौड़ पड़ते हैं, कभी लड़खड़ाते और गिरते हैं ।

शोभने! वे जहाँ कहीं भी अनुचित बातें बकने लगते हैं और कभी नंग-धड़ंग हो हाथ-पैर पटकते हुए अचेत-से हो जाते हैं ।।

इस प्रकार भ्रान्तचित्त होकर वे नाना प्रकारके भाव प्रकट करते हैं। जो महामोहमें डालनेवाली मदिरा पीते हैं, वे मनुष्य पापी होते हैं ।।

पी हुई मदिरा मनुष्यके धैर्य, लज्जा और बुद्धिको नष्ट कर देती है। इससे मनुष्य निर्लज्ज और बेहया हो जाते हैं ।।

शराब पीनेवाला मनुष्य उसे पीकर बुद्धिका नाश हो जानेसे कर्तव्य और अकर्तव्यका ज्ञान न रह जानेसे, इच्छानुसार कार्य करनेसे तथा विद्वानोंकी आज्ञाके अधीन न रहनेसे पापको ही प्राप्त होता है ।।

मदिरा पीनेवाला पुरुष जगत्में अपमानित होता है। मित्रोंमें फूट डालता है, सब कुछ खाता और हर समय अशुद्ध रहता है ।।

वह स्वयं हर प्रकारसे नष्ट होकर विद्वान् विवेकी पुरुषोंसे झगड़ा किया करता है। सर्वथा रूखा, कड़वा और भयंकर वचन बोलता रहता है ।।

वह मतवाला होकर ग्रुजनोंसे बहकी-बहकी बातें करता है, परायी स्त्रियोंसे बलात्कार करता है, धूर्तों

और जुआरियोंके साथ बैठकर सलाह करता है और कभी किसीकी कही हुई हितकर बात भी नहीं सुनता है ।।

शोभने ! इस प्रकार मदिरा पीनेवालेमें बहुत-से दोष हैं। वे केवल नरकमें जाते हैं, इस विषयमें कोई विचार करनेकी बात नहीं है ।।

इसलिये अपना हित चाहनेवाले सत्पुरुषोंने मदिरा-पानका सर्वथा त्याग किया है। यदि सदाचारकी रक्षाके लिये सत्पुरुष मदिरा पीना न छोड़े तो यह सारा जगत् मर्यादारहित और अकर्मण्य हो जाय (यह शरीर-सम्बन्धी महापाप है) ।।

(Now, I will explain the faults of drinking alcohol)
Those who drink alcohol, after consuming it, laugh loudly in drunkenness, speak nonsensical things, many of them dance happily, and sing good or bad songs.

They quarrel with each other according to their desires and often beat each other. Sometimes they suddenly start running, sometimes they stagger and fall.

How disgraceful! Wherever they go, they begin to speak inappropriate things and sometimes become unconscious, lying on the ground, flailing their limbs.

In this way, with disturbed minds, they express various emotions. Those who drink alcohol, which leads them into delusion, are sinful people.

Drinking alcohol destroys a person's patience, modesty, and intelligence. As a result, they become shameless and immoral.

A person who drinks alcohol loses their sense of duty and propriety, acting according to their own desires, without listening to the guidance of the wise, and thus attracts sin.

An alcoholic person is disgraced in the world. They create rifts among friends, eat everything, and remain unclean at all times.

They destroy themselves in every way and often argue with wise and discerning people. They speak harsh, bitter, and terrifying words.

Being intoxicated, they speak nonsense to their elders, commit sexual violence against other women, consult with tricksters and gamblers, and never listen to any beneficial advice from others.

How disgraceful! There are many faults in alcohol drinkers. They only end up in hell, and there is no question of this being otherwise.

Therefore, the virtuous, who seek their own well-being, have completely renounced drinking alcohol. If, for the sake of protecting righteousness, the virtuous do not give up drinking, the entire world would lose its moral code and become inactive (this is a great sin related to the body).

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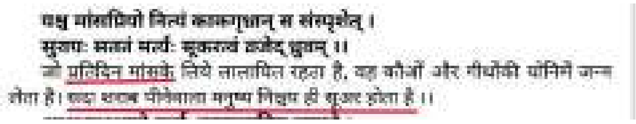
जो प्रतिदिन मांसके लिये लालायित रहता है, वह कौओं और गीधोंकी योनिमें जन्म लेता है। सदा शराब पीनेवाला मनुष्य निश्चय ही सूअर होता है ।।

“One who is constantly eager for meat every day, takes birth in the forms of crows and vultures. A person who always consumes alcohol is certainly born as a pig.”


यस्तु मांसप्रियो नित्यं काकगृध्रान् स संस्पृशेत् ।
सुरापः सततं मर्त्यः सूकरत्वं व्रजेद् ध्रुवम् ।।
जो प्रतिदिन मांसके लिये लालायित रहता है, वह कौओं और गीधोंकी योनिमें जन्म लेता है। सदा शराब पीनेवाला मनुष्य निश्चय ही सूअर होता है ।।

Srimad Bhagavatam 1.17.38-41 says that Kali lives in Gambling Drinking hence one should not resort to these activities at any cost

Sūta said:

38. (Thus) solicited (by Kali), the King then gave Kali the following places used for gambling, drinking, bad women and slaughtering where four kinds of iniquities thrive.
39. When (Kali) supplicated again, the Lord gave hinı gold (to live in). Then (he gave Kali) five abodes viz. untruth, pride, passion, ignorance and the fifth-enmity.
40. As pointed out by him, Kali, the cause of unright-eousness, lived in these five places allotted to him by the son of Uttarā (Parikşit).
41. Hence these should not be resorted to by persons who are anxious to be good-especially by

the rghteous king who is the preceptor and lord of men.

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There are many more evidences in Shruti and Mahabharat against Drinking and consuming Alcohol . This much evidences must be enough to debunk the allegations that consuming Alcohol is strictly condemned and forbidden in Sanatan Dharma

Now i will debunk his allegations

Allegations-

1. Wine in Heaven

📚Atharva Veda 4.34.6📚
Full lakes of butter with their banks of honey, flowing with wine, and milk and curds and water Abundant with their overflow of sweetness, these streams shall reach thee in the world of Svarga, whole lakes with lotus blossom shall approach thee."

Refutation-

Here is correct translation of Atharva Veda 4/34/6 by Shri Ram Sharma Acharya nowhere mention of Wine

हे सव (सोमयज्ञ) के अनुष्ठानकर्त्ता ! घृत के प्रवाह वाली, शहद से पूर्ण किनारों वाली, निर्मल जल वाली, दुग्ध, जल और दही से पूर्ण समस्त धाराएँ मधुरतायुक्त पदार्थों को पुष्ट करती हुई, द्युलोक में आपको प्राप्त हों

O performer of the Soma Yajna! May all the streams — flowing with ghee, with banks full of honey, filled with pure water, milk, water, and curd — nourishing with sweet and delightful substances, reach you in the heavenly realm.

८५८. घृतह्रदा मधुकूलाः सुरोदकाः क्षीरेण पूर्णा उदकेन दध्ना । एतास्त्वा धारा उप यन्तु सर्वाः स्वर्गे लोके मधुमत् पिन्वमाना उप त्वा तिष्ठन्तु पुष्करिणीः समन्ताः ॥

हे सव (सोमयज्ञ) के अनुष्ठानकर्त्ता ! घृत के प्रवाह वाली, शहद से पूर्ण किनारों वाली, निर्मल जल वाली, दुग्ध, जल और दही से पूर्ण समस्त धाराएँ मधुरतायुक्त पदार्थों को पुष्ट करती हुई, द्युलोक में आपको प्राप्त हों ॥८॥

Allegations-

📚Chandogya Upanishad 8.5.3📚
Ara and Nya are two lakes in the world of Brahman, in the third heaven from hence; and there is the lake Airam madiya

Refutataion – here is Chadogya Upanishad 8.5.3 Mool Mantra nowhere mention of Wine

अथ यदनाशकायनमित्याचक्षते ब्रह्मचर्यमेव तदेष ह्यात्मा न नश्यति यं ब्रह्मचर्येणानुविन्दतेऽथ यदरण्यायनमित्याचक्षते ब्रह्मचर्यमेव तदरश्च ह वै ण्यश्चार्णवौ ब्रह्मलोके तृतीयस्यामितो दिवि तदैरं मदीयꣳसरस्तदश्वत्थः सोमसवनस्तदपराजिता पूर्ब्रह्मणः प्रभुविमितꣳहिरण्मयम् ॥ ३ ॥

तथा जिसे अनाशकायन (नष्ट न होना) कहा जाता है वह भी ब्रह्मचर्य ही है, क्योंकि जिसे [साधक] ब्रह्मचर्यके द्वारा प्राप्त होता है वह यह आत्मा नष्ट नहीं होता। और जिसे अरण्यायन ऐसा कहा जाता है वह भी ब्रह्मचर्य ही है; क्योंकि इस ब्रह्मलोकमें 'अर' और 'ण्य' ये दो समुद्र हैं, यहाँसे तीसरे द्युलोकमें ऐरंमदीय सरोवर है, सोमसवन नामका अश्वत्थ है, वहाँ ब्रह्माकी अपराजिता पुरी है और प्रभुका विशेषरूपसे निर्मित किया हुआ सुवर्णमय मण्डप है ॥३॥

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"And that which is called *Anāshakāyana* (the imperishable or indestructible) is also indeed *Brahmacharya* (celibacy or spiritual discipline), because the *self* (ātman) that is attained by the practitioner through Brahmacharya is indestructible.
Similarly, what is referred to as *Aranyāyana* (the path through the forest) is also nothing but Brahmacharya; for in this *Brahmaloka* (divine realm of Brahma), there are two oceans named 'Ara' and 'Nya'. Beyond these lies the *Airaṇmadīya* lake in the third heavenly world (*Dyuloka*), where there is the Ashvattha (sacred fig tree) called *Somasavana*. There, the invincible city of Brahma (*Aparājitā Purī*) is situated, along with a golden pavilion (suvarṇamaya maṇḍapa) specially constructed by the Supreme Lord.

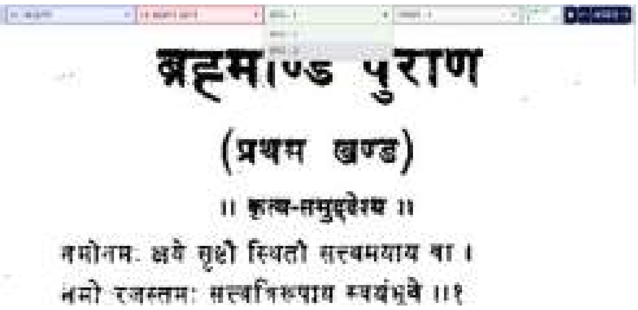
Allegations–

📚Brahmanda Purana 4b.33.43-46📚
Those people of earthly world who had attained mastery over Lalitā's Mantra attain the chamber of sapphire on giving up their bodies and stay there. They enjoy divine objects in the

company of their womenfolk. They drink sweet wine and dance with great devotion. They sport about in those lakes and rivers, O Pot-born sage, in beautiful bowers and arbours and mansions of great prosperity. They repeat the names of Śrīdevi always and recite her good qualities. Those highly fortunate people reside there surrounded by their women."

Refutation-

Geeta Press Gorakhpur Brahmanda Purana has only 2 khandas and no 4th khanda exists so another fake refrence


ब्रह्माण्ड पुराण

(प्रथम खण्ड)

।। कृत्य-समुद्देश्य ।।

नमोनमः क्षये सृष्टौ स्थितौ सत्वमयाय च ।
नमो रजस्तमः सत्वत्रिरूपाय स्वयंभुवे ।।१

Allegations –

📚Linga Purana 1.48.9-14📚
In the eastern side of this mountain is Amaravati (the city of Indra). It is full of mansions of different kinds. It is thronged by different groups of Devas. It is surrounded by clusters of jewels. It has many ornamental gateways of different shapes bedecked in gold and jewels. The arches at the gateways are rendered wonderful with gold, with jewels set in. Thousands of women throng the roadways. They are clever in conversation and elocution. They are bedecked in all ornaments. They stoop own due to the weight of their heavy

breasts and their eyes roll to and fro due to intoxication. The Apsaras (water nymphs) move about all round...

Refutation-

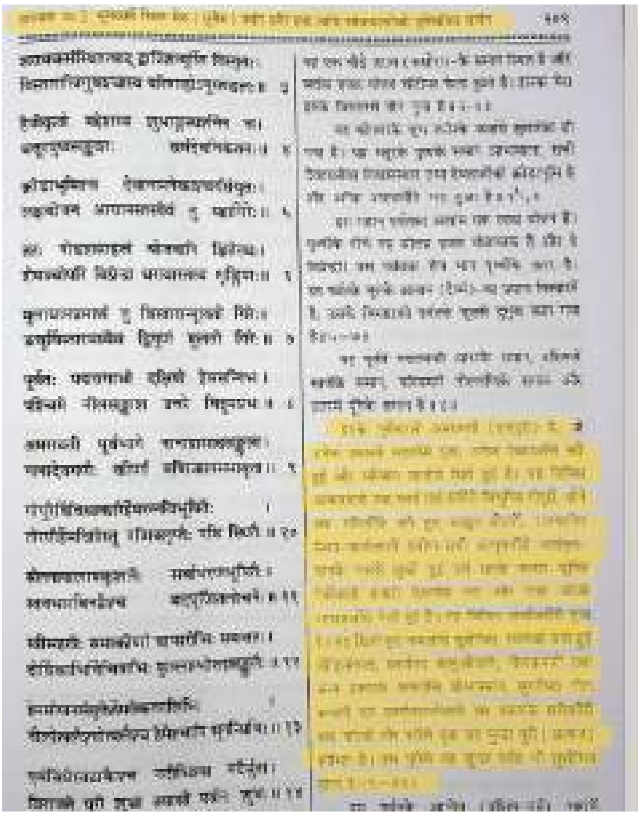
Here is Linga Purana 1.48.9-14 Geeta Press Gorakhpur nowhere mention of wine

इसके पूर्वभागमें अमरावती (इन्द्रपुरी) है, जो अनेक प्रकारके महलोंसे युक्त, अनेक देवताओंसे भरी हुई और मणिमय जालोंसे घिरी हुई है। यह विविध आकारवाले तथा स्वर्ण एवं रत्नोंसे विभूषित गोपुरों, सोने तथा मणियोंके बने हुए अद्भुत तोरणों, राजमार्गपर स्थित-वार्तालापमें प्रवीण सभी आभूषणोंसे अलंकृत-स्तनके भारसे झुकी हुई नेत्रोंवाली हजारों स्त्रियोंसे भरी और चारों ओरसे अप्सराओंसे घिरी हुई है। यह विचित्र बावलियोंसे युक्त है। यह खिले हुए कमलोंसे सुशोभित, स्वर्णकी बनी हुई सीढ़ियोंवाले, स्वर्णमय बालुओंवाले, नीलकमलों तथा अन्य प्रकारके कमलोंसे शोभायमान, सुगन्धित नील कमलों एवं स्वर्णकमलोंवाले इस प्रकारके सरोवरोंसे तथा नदियों और नदोंसे युक्त यह सुन्दर पुरी [अत्यन्त] शोभित है। उस पुरीसे यह सुन्दर पर्वत भी सुशोभित होता है॥ ९-१४॥

"In the front part (पूर्वभाग) lies Amaravati (the city of Indra), adorned with many kinds of palaces, filled with numerous deities, and surrounded by nets of precious gems.
It is decorated with gateways (गोपुर) of various shapes, embellished with gold and jewels, and with wondrous archways made of gold and gems.
The main royal road is lined with thousands of women — adorned with all kinds of ornaments, bent under the weight of their breasts, and their eyes rolling due to intoxication — all skilled in

charming conversation.
All around, the city is surrounded by celestial nymphs (apsaras).
It is also adorned with marvelous step-wells.
It boasts lotus ponds blooming with flowers, golden staircases, sandy banks made of gold, and lakes filled with blue lotuses and other varieties of lotuses.
The lakes are scented with fragrant blue lotuses and golden lotuses.
Thus, filled with rivers and streams, this beautiful city shines brilliantly.
Even the splendid mountain becomes all the more resplendent due to the presence of this city."

(9–14)

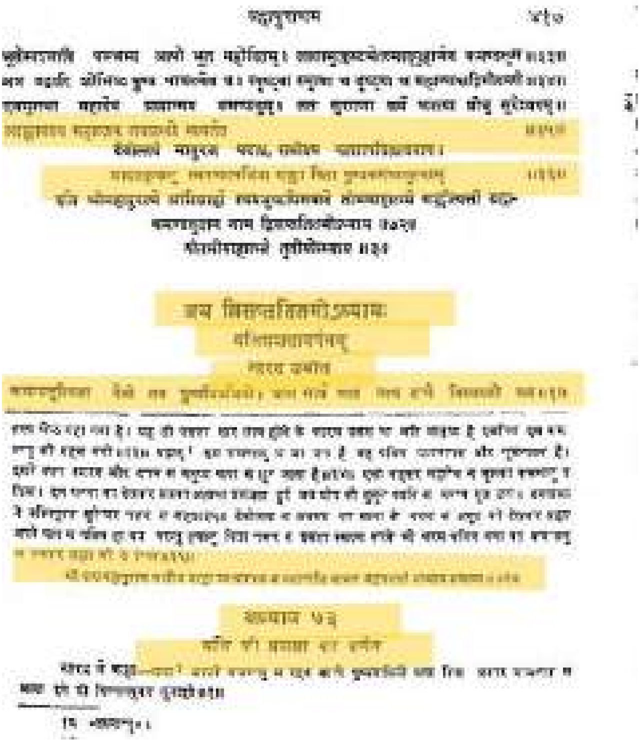


Allegations-

📚Brahma Purana 72.52📚
ord Hari said: Worshipped by means of

wine, meat and other presents and various items of foodstuffs you will become delighted and fulfil all desires of men.”

Refutation – Here is Brahma Purana hindi translation by taranish Jha chapter 72 it ends with only 36 slokas and no 52th sloka exists



Allegations-

📚Shatapatha Brahmana 4.2.1.27📚
He offers with, ’This is the first consecration, assuring all boons: he is the first, Varuna, Mitra, Agni;–he is the first, Brihaspati, the wise: to that Indra offer ye the liquor, Hail

📚Shatapatha Brahmana 5.5.4.20-21 📚
Now on the day before, he mixes the spirituous liquor (while muttering, Vâg. S. X, 30, ‘Get done for the Asvins! get done for Sarasvatî! get done for Indra, the good protector!’ When that liquor

is (done) he proceeds with that (offering). They take up two fires; on the northern altar 2 (they lay down) the northern (fire), and on a raised (mound) the southern one, thinking, 'Lest we should offer together the Soma-libations, and the Surâ (liquor) -libations:' therefore they take up two fires, and on the northern altar (they lay down) the northern (fire), and on a raised (mound) the southern one. And when he proceeds with the omenta, then he proceeds with that spirituous liquor

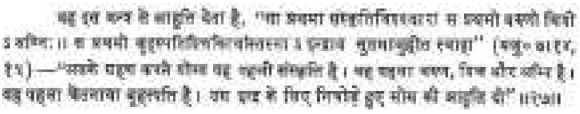
Refutation –

Here is Satapatha Brahmana 4.2.1.27 and 5.5.4.20-21

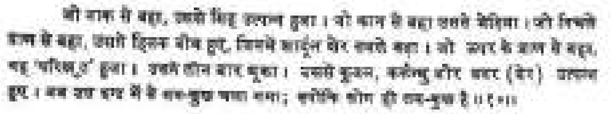
Satapatha Brahmana 4.2.1.27

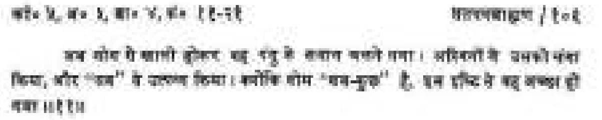
वह इस मन्त्र से आहुति देता है, "सा प्रथमा संस्कृतिविश्ववारा स प्रथमो वरुणो मित्रो ऽ अग्निः ।। स प्रथमो बृहस्पतिश्चिकित्वाँस्तस्मा ऽ इन्द्राय सुतमाजुहोत स्वाहा" (यजु० ७।१४, १५) – "सबके ग्रहण करने योग्य यह पहली संस्कृति है। वह पहला वरुण, मित्र और अग्नि है। वह पहला चेतनावा बृहस्पति है। उस इन्द्र के लिए निचोड़े हुए सोम की आहुति

"This is the first culture that can be accepted by all. He is the first Varuna, Mitra, and Agni. He is the first conscious being, Brihaspati. To that Indra, the squeezed Soma offering is made."



Satapatha Brahmana 5.5.4.20-21





जो नाक से बहा, उससे सिह उत्पन्न हुआ। जो कान से बहा उससे भेड़िया। जो निचले प्राण से बहा, उससे हिंसक जीव हुए, जिनमें शार्दूल शेर सबसे बड़ा। जो ऊपर के प्राण से बहा, वह 'परिस्रत' हुआ। उसने तीन बार थूका। उससे कुवल, कर्कन्धु और बदर (बेर) उत्पन्न हुए । अब उस इन्द्र में से सब-कुछ चला गया; क्योंकि सोम ही सब-कुछ है ॥१०

अब सोम से खाली होकर वह पंगु के समान चलने लगा। अश्विनों ने उसको चंगा किया, और "सब" से उत्पन्न किया। क्योंकि सोम "सब-कुछ" है, इस इष्टि से वह अच्छा हो गया ॥११॥

From what flowed from the nose, the lion was born. From what flowed from the ears, the wolf was born. From what flowed from the lower vital force, the violent creatures were born, with the lion (Shardul) being the greatest among them. From what flowed from the upper vital force, it became 'Parisrat.' It spat three times, and from that, the Koval, Karkandhu, and Badar (berries) were born. Now, everything went away from that Indra, because Soma is everything.

Now, having been emptied of Soma, he began to move like a cripple. The Ashvins healed him, and they created 'everything.' Because Soma is 'everything,' from this perspective, he became well again."

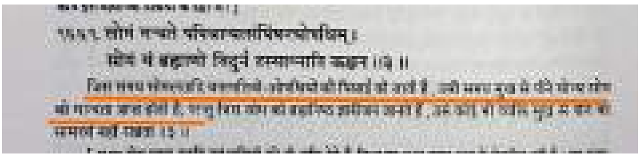
1-

Here Soma Rasa is mentioned which has been mistranslated by this fraud Indologists as Wine . RIg Veda 10/85/3 and Yajur Veda 19/33 mentions that the medicinal juice that is extracted from plants and herbs is the Soma Rasa

Rig Veda 10/85/3

जिस समय सोमलतादि वनस्पतियों-ओषधियों की पिसाई की जाती है, उसी समय मुख से पीने योग्य सोम को मान्यता प्राप्त होती है; परन्तु जिस सोम को ब्रह्मनिष्ठ ज्ञानीजन जानते हैं, उसे कोई भी व्यक्ति मुख से पान को सामर्थ्य नहीं रखता ॥३ ॥

At the time when the grinding of plants and medicinal herbs like Somalata takes place, the Soma that is fit to be drunk from the mouth gains recognition. However, the Soma known by the Brahmanisht (those established in spiritual knowledge) is not something that anyone has the ability to consume orally.



Yajur Veda 19/33

यस्ते रसः सम्भृत ऽ ओषधीषु सोमस्य शुष्मः सुरया सुतस्य. तेन जिन्व यजमानं मदेन सरस्वतीमश्विनाविन्द्रमग्निम्

ओषधियों में जो इकट्ठा किया गया सोम का रस है, वह तीक्ष्ण और सारवान है. उस सोम रस से यजमान को सरस्वती देवी, अश्विनीकुमारों व अग्नि को आनंदित करना चाहिए

The **Soma juice** collected from medicinal herbs is sharp and potent. With this Soma juice, the sacrificer should delight **Goddess Saraswati**, the **Ashvini Kumaras**, and **Agni**.

यास्ते रसः सम्भृतः ओषधीषु सोमस्य शुष्मः सुरया सुतस्य.
तेन जिन्व यजमानं मदेन सरस्वतीमश्विनाविन्द्रमग्निम्. (३३)

ओषधियों में जो इकट्ठा किया गया सोम का रस है, वह तीक्ष्ण और मादक है. उस सोम रस से यजमान को सरस्वती देवी, अश्विनीकुमारों व अग्नि को आनंदित करना चाहिए. (३३)

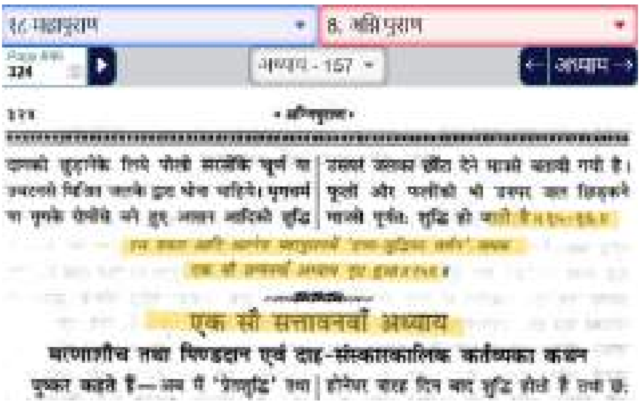
Allegations-

📚Agni Purana 156.15-31📚
O Rama, twelve oblations should be offered to the god Soma (Moon-god), Vanhi (the god of fire), and Yama (the god of death), and the lighted lamps on the cakes of obsequies should be separately put out as before. The vessels should be filled in with wine, meat and curd, and if there be any Adhimasa in the year, a separate vesselful of oblation should be decked out for that…"

Refutation-

Agni Purana Geeta Press Gorakhpur Adhaya 156 ends with only 16 slokas and no 19-31st sloka exists

टसरके कपड़ोंकी शुद्धि बेलके फलके गूदेसे होती है। अर्थात् उसे पानीमें घोलकर उसमें वस्त्रको डुबो दे और फिर साफ पानीसे धो दे। तीसी एवं सन आदिके सूतसे बने हुए कपड़ोंकी शुद्धिके लिये अर्थात् उनमें लगे हुए तेल आदिके


१८ महापुराण
8. अग्नि पुराण
अध्याय - 157
अध्याय
एक सौ सत्तावनवाँ अध्याय
मरणाशौच तथा पिण्डदान एवं दाह-संस्कारकालिक कर्तव्यका कथन

And here is correct translation of Slokas 15-16

टसरके कपड़ोंकी शुद्धि बेलके फलके गूदेसे होती है। अर्थात् उसे पानीमें घोलकर उसमें वस्त्रको डुबो दे और फिर साफ पानीसे धो दे। तीसी एवं सन आदिके सूतसे बने हुए कपड़ोंकी शुद्धिके लिये अर्थात् उनमें लगे हुए तेल आदिके

दागको छुड़ानेके लिये पीली सरसोंके चूर्ण या उबटनसे मिश्रित जलके द्वारा धोना चाहिये। मृगचर्म या मृगके रोमोंसे बने हुए आसन आदिकी शुद्धि उसपरं जलका छींटा देने मात्रसे बतायी गयी है। फूलों और फलोंकी भी उनपर जल छिड़कने मात्रसे पूर्णतः शुद्धि हो जाती है ॥ १५-१६ ॥

The purification of Tassar cloth is done using the pulp of bel fruit. That is, it should be mixed with water, the cloth should be dipped in it, and then washed with clean water. For the purification of clothes made from threads like those of tees and san (types of cloth), and to remove stains of oil and other substances, it should be washed with water mixed with powdered yellow mustard or an herbal paste. The purification of deer skin or mats made from deer hair is done by merely sprinkling water on them. Similarly, flowers and fruits are also completely purified by just sprinkling water on them.

Allegations-

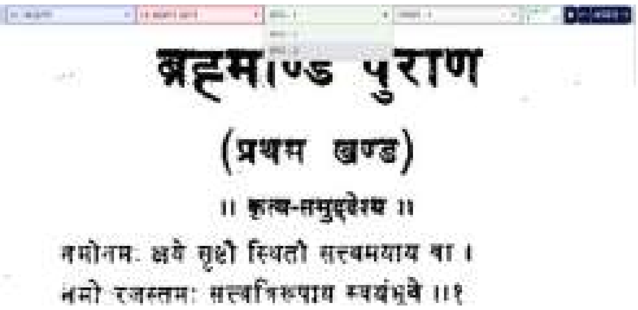
Indra, inquisitive about Asava, a particular type of liquor, seeks guidance from Brihaspati. In response, Brihaspati explains the nuances of Asava and also outlines which type of liquor is acceptable for Kshatriyas and Vaishyas, provided it is first offered as a sacred offering to the deities,

📚Brahmanda Purana 4b.7.63-76📚
Indra said: 'What is the nature of Asava? (Liquor). What is its defect? What is its merit? What type of cooked food is defective? Mention this in detail to me.' Brihaspati said: The different types of intoxicating beverages are as follows: Paiffika (made from flour or rice), Talaja (from the date palm), Kaira (cocounut palm-juice), Madhuka (made from honey or Madhuka flowers), Gudasambhava (prepared from molasses). In regard to sinful nature the later ones mentioned above are half as dreadful as the earlier ones. Asava can be used as a beverage by the three castes beginning with the Ksatriyas. Excepting a Brahmana lady, all women can drink liquors beginning with the third one i.e. Kaira (coconut palm juice, and prepared from honey and molasses). A widow, a virgin and a woman in her monthly period shall avoid drinking liquor. If a woman drinks liquor out of covetousness and not in the company of her husband, she is called Unmadini (a mad woman). One should avoid her like a Candala woman. The ratio of drinking liquors in the case of four castes beginning with the Brahmanas shall be ten to eight or six to four. In the case of women it shall be

half of the above. If they drink in the company of their husbands it shall be one-fourth of the above. After drinking liquor out of delusion, a Brahmana should perform Krcchracandrayana expiation. Or he shall repeat Gayatri Mantra or Jatavedasa Mantra ten thousand times. If a man repeats Ambikahrdaya Mantra he shall become pure. A Ksatriya among the three castes shall be purified by repeating those Mantras half the number of times. In the case of women the number of repetitions shall be one-fourth or they can get the same done through Brahmanas. One should repeat the Mantras a thousand times under water and become purified thereby. Laksmi, Sarasvati, Gauri, Candika, Tripura, Ambika, Vaisnavi, Bhairavi, Kali and Mahendri are the mothers. There are other Sakti goddesses. In worshipping them the liquor prepared from honey is approved of. A Brahmana who has mastered the Vedangas shall perform worship without wine …The base fellow who drinks liquor without worshipping Para Sakti shall stay in hell called Raurava for a period calculated at the rate of a year for every drop so consumed."

Refutation-

Geeta Press Gorakhpur Brahmanda Purana has only 2 khandas and no 4th khanda exists so another fake refrence


ब्रह्माण्ड पुराण

(प्रथम खण्ड)

।। कृत्य-समुद्देश ।।

नमोनमः क्षये सृष्टौ स्थितौ सत्वमयाय च ।
नमो रजस्तमः सत्वत्रिरूपाय स्वयंभुवे ।।१

Allegations-

📚Yajur Veda 19.5📚
Soma with Wine, pressed; filtered for the banquet, cleanses priest, noble, brilliancy and vigour. God, with the Bright give Deities enjoyment: give food with flavour to the Sacrificer.

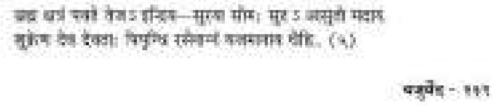
Refutation-

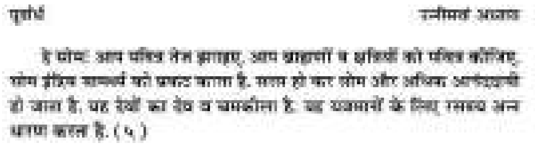
Here is Yajur Veda 19.5 Uvat Bhasya nowhere mention of wine but only of Soma Ras (as per Rig Veda 10.85.3 Soma Rasa is Juice of Medicinal Herbs)

ब्रह्म क्षत्रं पवते तेज ऽ इन्द्रिय – सुरया सोमः सुत ऽ आसुतो मदाय. शुक्रेण देव देवताः पिपृग्धि रसेनान्नं यजमानाय धेहि.. (५)

हे सोम ! आप पवित्र तेज झराइए. आप ब्राह्मणों व क्षत्रियों को पवित्र कीजिए. सोम इंद्रिय सामर्थ्य को प्रकट करता है. सरस हो कर सोम और अधिक आनंददायी हो जाता है. यह देवों का देव व चमकीला है. यह यजमानों के लिए रसमय अन्न धारण करता है.

“O Soma! You pour forth sacred brilliance. Purify the Brahmins and the Kshatriyas. Soma reveals sensory strength. Becoming juicy, Soma becomes even more delightful. It is the god of gods and resplendent. It holds essence-filled nourishment for the yajamans (sacrificers).”



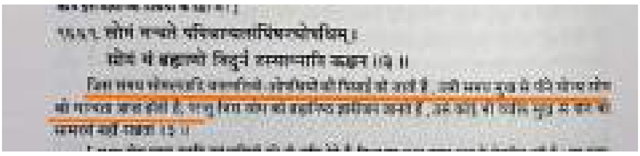


RIg Veda 10/85/3 and Yajur Veda 19/33 mentions that the medicinal juice that is extracted from plants and herbs is the Soma Rasa

Rig Veda 10/85/3

जिस समय सोमलतादि वनस्पतियों-ओषधियों की पिसाई की जाती है, उसी समय मुख से पीने योग्य सोम को मान्यता प्राप्त होती है; परन्तु जिस सोम को ब्रह्मनिष्ठ ज्ञानीजन जानते हैं, उसे कोई भी व्यक्ति मुख से पान को सामर्थ्य नहीं रखता ॥३ ॥

At the time when the grinding of plants and medicinal herbs like **Somalata** takes place, the Soma that is fit to be drunk from the mouth gains recognition. However, the Soma known by the **Brahmanisht** (those established in spiritual knowledge) is not something that anyone has the ability to consume orally.

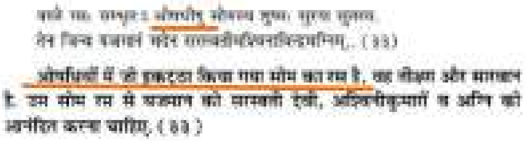


Yajur Veda 19/33

यस्ते रसः सम्भृत ऽ ओषधीषु सोमस्य शुष्मः सुरया सुतस्य. तेन जिन्व यजमानं मदेन सरस्वतीमश्विनाविन्द्रमग्निम्

ओषधियों में जो इकट्ठा किया गया सोम का रस है, वह तीक्ष्ण और सारवान है. उस सोम रस से यजमान को सरस्वती देवी, अश्विनीकुमारों व अग्नि को आनंदित करना चाहिए

The Soma juice collected from medicinal herbs is sharp and potent. With this Soma juice, the sacrificer should delight Goddess Saraswati, the Ashvini Kumaras, and Agni.


ओषधियों में जो इकट्ठा किया गया सोम का रस है, वह तीक्ष्ण और सारवान है. उस सोम रस से यजमान को सरस्वती देवी, अश्विनीकुमारों व अग्नि को आनंदित करना चाहिए. (३३)

Now before going to his next claims I will like to explain the meaning of word Sura that appears in Vedic Rituals

According to Maharshi Panini's *Dhatupatha* (root number 1866) and *Unadi Sutra* (2/24), the word "Sura" is formed by adding the suffix "Kran" to the root "Ṣuñ" (meaning "to press/extract"). The root meaning of this word is the juice obtained by pressing

Nirukta 1/11 states

अथापि न च इत्येष इदित्येतेन सम्प्रयुज्यतेऽनुपृष्टे- 'न चेत्सुरां पिबन्ति' इति । सुरा सुनोतेः ।

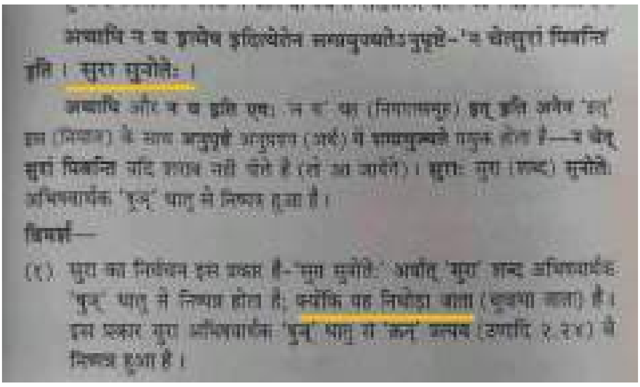
अथापि और न च इति एषः 'न च' यह (निपातसमूह) इत् इति अनेन 'इत्' इस (निपात) के साथ अनुपृष्ट अनुप्रश्न (अर्थ) में सम्प्रयुज्यते प्रयुक्त होता है-न चेत् सुरां पिबन्ति यदि शराब नही पीते हैं (तो आ जायेंगे) । सुराः सुरा (शब्द) सुनोतेः अभिषवार्थक 'पुञ्' धातु से निष्पन्न हुआ है।
विमर्श-
(१) सुरा का निर्वचन इस प्रकार है- 'सुरा सुनोतेः' ार्थात् 'सुरा' शब्द अभिषवार्थक 'षुञ्' धातु से

निष्पन्न होता है; क्योंकि यह निचोड़ा जाता (चुवाया जाता) है। इस प्रकार सुरा अभिषवार्थक 'षुञ्' धातु से 'क्रन्' प्रत्यय (उणादि २.२४) से निष्पन्न हुआ है।

Furthermore, the term “na cha” (न च) — composed of the particles “na” (not) and “cha” (and) — is employed along with the indeclinable particle “it” (इत्) in the sense of an implied or rhetorical question. For example: *“na chet surām pibanti” — “If they do not drink surā , (then they will come).”*

The word “surā” (सुरा) is derived from the root “ṣuñ” (षुञ्), which means *“to extract” or “to press out.”*

Discussion:
(1) The etymology (*nirvacana*) of “surā” is explained thus: *“surā” comes from “ṣuñ” (to extract),* because it is something that is extracted (or distilled). In this way, the word *“surā”* is formed by adding the suffix “kran” (*Unādi Sūtra* 2.24) to the root “ṣuñ”, which conveys the meaning of pressing or extracting.


[illegible] इति । सुरा सुनोतेः ।

[illegible]

विमर्श—

(१) सुरा का निर्वचन इस प्रकार है- 'सुरा सुनोतेः' अर्थात् 'सुरा' शब्द अभिषवार्थक 'षुञ्' धातु से निष्पन्न होता है; क्योंकि यह निचोड़ा जाता (चुवाया जाता) है। इस प्रकार सुरा अभिषवार्थक 'षुञ्' धातु से 'क्रन्' प्रत्यय (उणादि २.२४) से निष्पन्न हुआ है।

In the Vedas, the use of surā is prescribed in certain sacrificial rituals. From an ordinary worldly perspective, surā is commonly understood to mean ɔquor or wine.

However, the Sanskrit of the Vedas is not conventional (*rūḍha*), but rather etymological (*yaugika*), based on the original meanings of words.

In Vedic ritual contexts, “surā” does not mean alcohol. Instead, it refers to the juice obtained by pressing medicinal herbs into water, and it is with this extracted juice that the sacrificial rituals (*yajña*) are performed.

Satapatha Brahmana 12/8/1/4

यह आहुति इस मन्त्र से दी जाती है- “यस्ते रसः सम्भृत ऽ ओषधीषु सोमस्य शुष्मः सुरया सुतस्य । तेन जिन्व यजमानं मदेन सरस्वतीमश्विनाविन्द्रमग्निम्” (यजु० १६।३३) – “यह जो सुरा है वह जलों और ओषधियों का रस है। इस प्रकार इसको जलों और ओषधियों के रस से समृद्ध करता है। सोम में जो शक्ति है और जो सुरा में, उन दोनों का लाभ करता है। 'तेन जिन्व यजमानं मदेन' का तात्पर्य है कि उस आनन्द से यजमान को प्रसन्न कर। सरस्वती और अश्विन, इन देवताओं से यज्ञ को बढ़ाता है और उन्हीं देवताओं और यज्ञ के द्वारा यजमान को। आहुति देकर सुरा का पान करते हैं। इस प्रकार जो त्रुटि होती है, उसको दूर करते हैं

This oblation is offered with the following mantra:

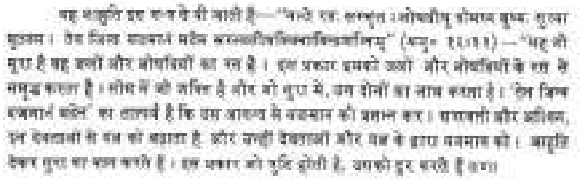
“Yas te rasaḥ sambhṛtaḥ oṣadhīṣu somasya śuṣmaḥ surayā sutasya | tena jinva yajamānaṃ madena Sarasvatīm aśvināv indram agnim” (Yajurveda 16.33).

— “This surā is the juice of waters and medicinal herbs. In this way, it is enriched by the essence of waters and herbs.
: derives benefit from both the

potency present in Soma and in Surā.
'Tena jinva yajamānaṃ madena' means: *With that bliss, make the sacrificer (yajamāna) joyful.*
Through Sarasvatī and the Aśvins, the sacrifice is enhanced, and through these deities and the sacrifice, the sacrificer is elevated.

After offering the oblation, they partake of the surā.
In doing so, any shortcomings or errors in the ritual are corrected."

In the *Shatapatha Brahmana* (12.8.1), within the context of the Sautrāmaṇi sacrifice, it is also stated that the surā refers to the juice of medicinal herbs that has been extracted into water. After offering it as an oblation in the sacrifice, there is a prescription to partake of it.



Since surā is the juice of medicinal herbs, the Brāhmaṇa texts describe surā with epithets such as "bestower of fame and valor" and "supreme nourishment" (*parama-anna*).

यशो हि सुरा – (*Shatapatha Brāhmaṇa* 12.7.3.14

Meaning: Surā is fame (glory); through it, one attains strength and valor.

इति। सुराग्रेण सुरां करोति। सोम एषः इति। सोमग्रेण सोमं करोति। मा मा हिंसी स्वां योनिमाविशन्ती इति। यथायोन्यैवैना व्यावर्तयति। आत्मनोऽहिंसायै। एकया गृह्णाति। एकधैव यजमाने यशो दधाति। यशो हि सुरा॥१२.७.३.१४॥

एतन्मनुष्याणाम् यत्सुरा परमेणैवास्मा अन्न" –
(*Taittirīya Brāhmaṇa* 1.3.3.3)
Meaning: This surā is indeed the supreme food (nourishment) for human beings.

एतन्मनुष्याणाम् । यत्सुरा । परमेणैवास्मा अन्नाद्येनावरमन्नाद्यमवरुन्धे । सोमग्रहान्गृह्णाति । ब्रह्मणो वा एतत्तेजः । यत्सोमः । ब्रह्मण एव तेजसा तेजो यजमाने दधाति । सुराग्रहान्गृह्णाति । अन्नस्य वा एतच्छमलम् । यत्सुरा ३

Now keeping this in mind lets analyse and debunk his claims

Allegations-

The following verses are favorable to the use of wine,

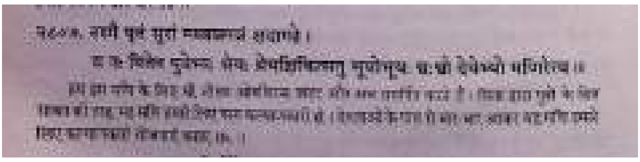
📚Atharva Veda 10.6.5📚
To this we give apportioned food, clarified butter, wine, and meath. May it provide each boon for us as doth a father for his sons..."

Refutation –

Here is Atharva Veda 10.6.5 Hindi translation by Shri Ram Sharma Acharya based on Sayana Bhasya nowhere Wine mentioned

हम इस मणि के लिए घी, तीक्ष्ण ओषधिरस, शहद और अन्न समर्पित करते हैं। पिता द्वारा पुत्रों के हित साधन की तरह, यह मणि हमारे लिए परम कल्याणकारी हो। देवताओं के पास से बार-बार आकर यह मणि हमारे लिए कल्याणकारी योजनाएँ बनाए ॥

“We offer ghee, potent herbal extracts, honey, and food to this gem. Just as a father works for the well-being of his sons, may this gem be supremely beneficial for us. May this gem, coming again and again from the devas , devise auspicious plans for our welfare.”



Allegations

📚Atharva Veda 15.9.1-3📚
He went away to the people. Meeting and Assembly and Army and Wine followed him. He who hath this knowledge becomes the dear home of Meeting, Assembly, Army, and Wine.”

Refutation –

Here is Atharva Veda 15.9.1-3 Hindi translation by Shri Ram Sharma Acharya based on Sayana Bhasya nowhere mention of wine

वह (व्रात्य) प्रजाजनों के अनुकूल व्यवहार करने लगा ॥१ ॥

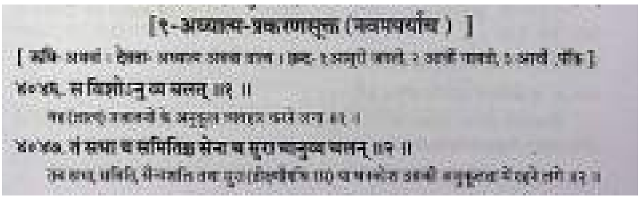
तब सभा, समिति, सैन्यशक्ति तथा सुरा (तीक्ष्णौषधि रस) या धनकोश उसकी अनुकूलता में रहने

जो इस तथ्य के वेत्ता हैं, वे सभा, समिति, सैन्यशक्ति तथा तीक्ष्णौषधिरस (धन कोष) के प्रियधाम

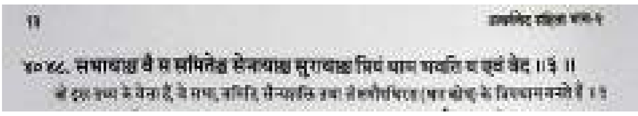
He (the *vratya*) began to behave favorably toward the people. (1)

Then the *sabha* (council), *samiti* (assembly), military power, and *sura* (potent herbal extract) came under his favor.

Those who know this truth are beloved abodes of the *sabha*, *samiti*, military strength, and the potent herbal extract (or treasury/wealth)."


स विशोऽनु व्य चलत् ॥१ ॥

तं सभा च समितिश्च सेना च सुरा चानुव्यचलन् ॥२ ॥


सभायाश्च वै स समितेश्च सेनायाश्च सुरायाश्च प्रियं धाम भवति य एवं वेद ॥३ ॥

Here also Sura is mentioned and keeping in mind the context Sura has been translated as **तीक्ष्णौषधि रस** meaning Herbal juice as evident from Satapatha Brahmana

Satapatha Brahmana 12/8/1/4

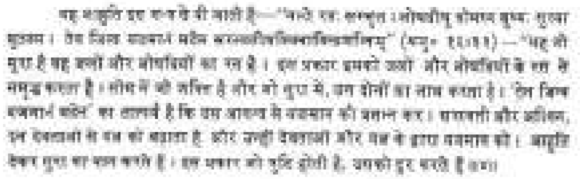
यह आहुति इस मन्त्र से दी जाती है- "यस्ते रसः सम्भृत ऽ ओषधीषु सोमस्य शुष्मः सुरया सुतस्य । तेन जिन्व यजमानं मदेन सरस्वतीमश्विनाविन्द्रमग्निम्" (यजु० १६।३३) – "यह जो सुरा है वह जलों और ओषधियों का रस है। इस प्रकार इसको जलों और ओषधियों के रस से समृद्ध करता है। सोम में जो शक्ति है और जो सुरा में, उन दोनों का लाभ करता है। 'तेन जिन्व यजमानं मदेन' का तात्पर्य है कि उस आनन्द से यजमान को प्रसन्न कर। सरस्वती और अश्विन, इन देवताओं से यज्ञ को बढ़ाता है और उन्हीं देवताओं और यज्ञ के द्वारा यजमान को। आहुति देकर सुरा का पान करते हैं। इस प्रकार जो त्रुटि होती है, उसको दूर करते हैं

This oblation is offered with the following mantra:

"Yas te rasaḥ sambhṛtaḥ oṣadhīṣu Somasya śuṣmaḥ surayā sutasya I

tena jinva yajamānaṃ madena Sarasvatīm aśvināv indram agnim" (Yajurveda 16.33).

— "This surā is the juice of waters and medicinal herbs. In this way, it is enriched by the essence of waters and herbs.
It derives benefit from both the potency present in Soma and in Surā.



Allegations

📚Atharva Veda 14.1.35-36📚
Whatever lustre is in dice, whatever lustre is in wine, Whatever lustre is in cows, Asvins, endue this dame therewith. With all the sheen that balmeth wine, or thigh of female paramour, With all the sheen that balmeth dice, even with this adorn the dame."

Refutation –

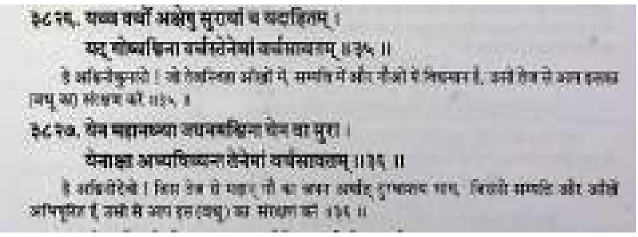
Here is Atharva Veda 14.1.35-36 Hindi translation by Shri Ram Sharma Acharya based on Sayana Bhasya nowhere mention of wine

हे अश्विनीकुमारो ! जो तेजस्विता आँखों में, सम्पत्ति में और गौओं में विद्यमान है, उसी तेज से आप इसका (वधू का) संरक्षण करें ॥३५

हे अश्विनीदेवो ! जिस तेज से महान् गौ का जघन अर्थात् दुग्धाशय भाग, जिससे सम्पत्ति और आँखें अभिपूरित हैं, उसी से आप इस (वधू) का संरक्षण करें ॥३६ ॥

35:
“O Ashvini Kumars! With the same radiance that resides in the eyes, in wealth, and in cows, may you protect this bride with that very brilliance.”

36:
“O Ashvini Devas! With the energy that fills the udder (hind part) of the great cow—through which wealth and vision are nourished—may you safeguard this bride.”



Allegations

📚Atharva Veda 6.69.1📚
Mine be the glory in the hill, in vales, in cattle, and in gold, Mine be the sweetness that is found in nectar and in flowing wine!”

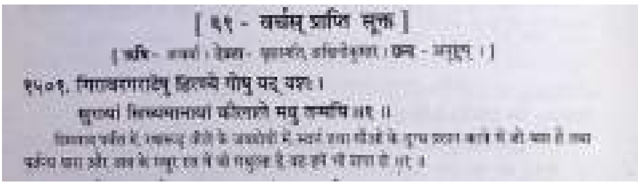
Refutation-

Here is Atharva Veda 6.69.1 Hindi translation by Shri Ram Sharma Acharya based on Sayana Bhasya nowhere mention of wine

हिमवान् पर्वत में, रथारूढ़ वीरों के जयघोषों में, स्वर्ण तथा गौओं के दुग्ध प्रदान करने में जो यश है तथा पर्जन्य धारा और अन्न के मधुर रस में जो मधुरता है, वह हमें भी प्राप्त हो ॥

“May the glory that resides in the Himalaya mountains, in the victory chants of chariot-riding warriors, in gold, and in the milk-giving of cows — nd the sweetness that is in the

showers of Parjanya and in the delightful essence of food — may that be attained by us as well.”



Allegations

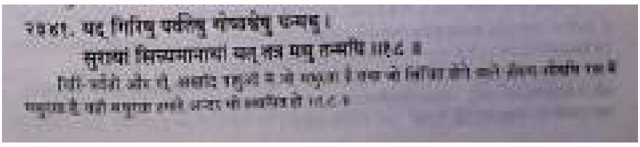
📚Atharva Veda 9.1.18📚
May all the sweetness that is found in hills and mountains, steeds and kine, And wine that floweth from the cup,— may all that sweetness be in me.”

Refutation-

Here is Atharva Veda 9.1.18 Hindi translation by Shri Ram Sharma Acharya based on Sayana Bhasya nowhere mention of wine

गिरि-पर्वतों और गौ, अश्वादि पशुओं में जो मधुरता है तथा जो सिंचित होने वाले तीक्ष्ण ओषधि रस में मधुरता है, वही मधुरता हमारे अन्दर भी स्थापित हो ॥१८ ॥

“May the sweetness that resides in the mountains and hills, in cows, horses, and other animals, and in the potent herbal essence that is moistened and nourished—may that same sweetness be established within us as well.” *(Verse 18)*



Allegations

📚Yajur Veda 19.16📚
'he Sacrificer’s seat is the throne’s

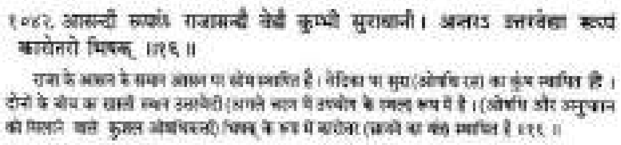
symbol, the jar containing Surâ of the Altar. The mid-space is the northern Altar's symbol: the cloth for filtering is the physician."

Refutation-

Here is Yajur Veda 19.16 translated by Shri Ram Sharma Acharya no mention of wine

राजा के आसन के समान आसन पर सोम स्थापित है। वेदिका पर सुरा (ओषधि रस) का कुंभ स्थापित है । दोनों के बीच का खाली स्थान उत्तरवेदी (अगले चरण में उपयोग के स्थल) रूप में है। (ओषधि और अनुपान को मिलाने वाले कुशल ओषधिकत्र्ता) भिषक् के रूप में कारोत्तर (छानने का यंत्र) स्थापित है ॥१६ ॥

Soma is established on a seat like that of a king. On the *vedi* (sacrificial altar), a vessel of *sura* (herbal essence) is placed. The empty space between them serves as the *uttaravedi* (site for the next stage of the ritual). The skilled herbal mixer, the *bhishak* (healer or physician), is established in the role of the *kārottara* (filtering instrument)



Allegations-

Rig Veda mentions a miracle performed by the Ashwins, where they drew a hundred jars of wine from the hoof of their horse,

📚Rig Veda 1.116.7📚
O heroes, ye gave wisdom to Kakshivan who sprang from Parjra's line, who sang your praises. Ye poured forth from the

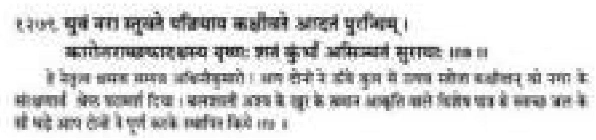
hoof of your strong charger a hundred jars of wine as from a strainer."

Refutation –

Here is Rig Veda 1.116.7 Hindi Translation by Shri Ram Sharma Acharya based on Sayana Bhasya no mention of wine

हे नेतृत्व क्षमता सम्पन्न अश्विनीकुमारो! आप दोनों ने ऊँचे कुल में उत्पन्न स्तोता कक्षीवान् को नगर के संरक्षणार्थ श्रेष्ठ परामर्श दिया। बलशाली अश्व के खुर के समान आकृत्ति वाले विशेष पात्र से स्वच्छ जल के सौ घड़े आप दोनों ने पूर्ण करके स्थापित किये

"O Ashvini Kumars, endowed with leadership and wisdom! You both gave excellent counsel for the protection of the city to Kakshivan, the chanter born in a noble lineage. With a specially shaped vessel, resembling the strong hoof of a powerful horse, you both filled and placed a hundred jars of pure water.



Allegations–

📚Shatapatha Brahmana 12.7.3.8📚
There are both milk and Surâ-liquor; for milk is Soma, and the Surâ-liquor food: through the milk he secures the Soma-drink, and through the Surâ-liquor food. And milk is the nobility (chieftaincy), and Surâ-liquor the peasantry (clan); the milk he purifies after purifying the Surâ-liquor: he thus produces the nobility from out of the peasantry, for the nobility is produced from out of the peasantry."

📚Shatapatha Brahmana 12.9.1.1📚
Verily, from this sacrifice the man is born and whatever food a man consumes in this world, that (food), in return, consumes him in yonder world. Now this sacrifice is performed by means of spirituous liquor, and spirituous liquor (parisrut is not to be consumed by a Brâhmana: he thus is born from that which is not (to be) consumed, and the food does not, in return, consume him in yonder world. Therefore this (sacrifice), the Sautrâmanî, is a Brâhmana's sacrifice."

📚Shatapatha Brahmana 5.1.2.14📚
and the Parisrut-liquor is neither Soma nor Sura: this is why he buys the Parisrut for a piece of lead from a long haired man."

📚Shatapatha Brahmana 5.5.4.19📚
Let him therefore rather throw them into the fermented liquor (Parisrut)...let him therefore throw it rather into the spirituous liquor."

Refutation –

Here the context is about the Sautrāmani sacrifice . Srimad Bhagvatam 11.5.13 clarifies that in Sautrāmani sacrifice The smelling of Sura is laid down as its intake and no drinking is permitted

सौत्रामणि यज्ञमें भी सुराको सूँघनेका ही विधान है, पीनेका नहीं

In the Sautramani sacrifice, it is prescribed to smell Sura , not to drink it

13. The smelling of wine (in the *Sautrāmaṇi sacrifice*) is laid down as its intake (and no drinking of liquor is permitted); a beast is to be (symbolically) offered to the deities (by touching it) in sacrifices, but no killing for meat-eating is allowed; similarly, sexual intercourse (with one's wife) is to be indulged in for procreation but not for sexual enjoyment. But people do not understand this pure course of their own *dharma*.

मृत्युं न पश्यन्ति दुरन्तवीर्यम् ॥ १२ ॥

यद् घ्राणभक्षो विहितः सुराया-
स्तथा पशोरालभनं न हिंसा ।
एवं व्यवायः प्रजया न रत्या
इमं विशुद्धं न विदुः स्वधर्मम् ॥ १३ ॥

[illegible]

Allegations–

📚Aitareya Brahmana 8.8📚
The spirituous liquor represents the Kshattra, and further, the juice in the food; thus both the Kshattra and the juice in the food, are placed in him... Now he gives into his hand a goblet of spirituous liquor, under the recital of the verse, svadishthaya madishthaya, (9.1.1) i.e. 'Purify, O Soma! with thy sweetest most exhilarating drops (the sacrificer), thou who art squeezed for Indra, to be drunk by him.' After having put the spirituous liquor into his hand, the priest repeats a propitiatory mantra (which runs thus): 'To either of you (spirituous liquor and Soma!) a separate residence has been prepared, and allotted by the gods. Do not mix with one another in the highest heaven; liquor! thou art powerful; Soma! thou art a king. Do not harm him (the king)! may either go to his own place.' (Here is said), that the drinking of the Soma and that of liquor, exclude one another (they are not to be mixed). After having drunk it...Thus he finally places the liquor in his friend (gives him a share in it)

📚Aitareya Brahmana 8.20📚
Then the priest gives into his hands a goblet filled with spirituous liquor,

repeating the mantra, svadishthaya. He then should drink the remainder (after previous libations to the gods)…The Soma beverage which is (in a mystical way) contained in the spirituous liquor, is thus drunk by the king, who is inaugurated by means of Indra's inauguration ceremony (the ceremony just described)…The drinking of spirituous liquor, or Soma, or the enjoyment of some other exquisite food, affects the body of the Kshattriya who is inaugurated by means of Indra's great inauguration ceremony

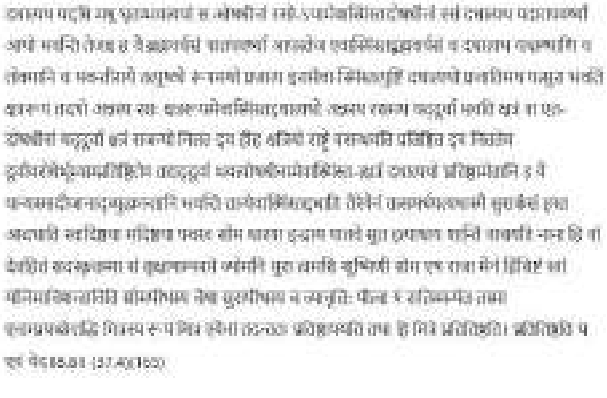
Refutation –

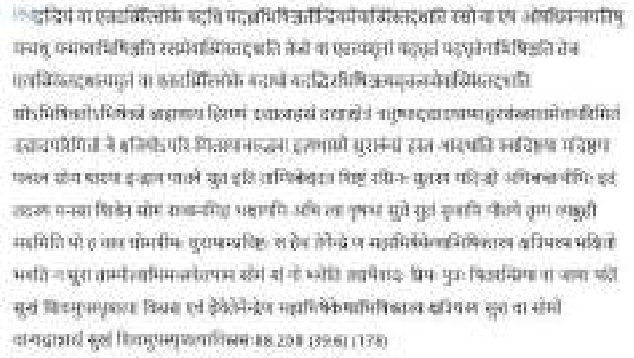
Here is the mool Sanskrit mantra of Aitreya Brahmana 8.8 and 8.20

अथ यदौदुम्बर्यासन्दी भवत्यौदुम्बरश्चमस उदुम्बरशाखोर्ग्वा अन्नाद्यमुदुम्बर ऊर्जमेवास्निंस्तदन्नाद्यं दधात्यथ यद्दधि मधु घृतम्भवत्यपां स ओषधीनां रसो-ऽपामेवास्मिंस्तदोषधीनां रसं दधात्यथ यदातपवर्ष्या आपो भवन्ति तेजश्च ह वै ब्रह्मवर्चसं चातपवर्ष्या आपस्तेज एवास्मिंस्तद्ब्रह्मवर्चसं च दधात्यथ यच्छष्पाणि च तोक्मानि च भवन्तीरायै तत्पुष्ट्यै रूपमथो प्रजात्य इरामेवा-स्मिंस्तत्पुष्टिं दधात्यथो प्रजातिमथ यत्सुरा भवति क्षत्ररूपं तदथो अन्नस्य रसः क्षत्ररूपमेवास्मिंस्तद्दधात्यथो अन्नस्य रसमथ यद्दूर्वा भवति क्षत्रं वा एत-दोषधीनां यद्दूर्वा क्षत्रं राजन्यो नितत इव हीह क्षत्रियो राष्ट्रे वसन्भवति प्रतिष्ठित इव नितत्तेव दूर्वावरोधैर्भूम्याम्प्रतिष्ठितेव तद्यद्दूर्वा भवत्योषधीनामेवास्मिंस्त-त्क्षत्रं दधात्यथो प्रतिष्ठामेतानि ह वै यान्यस्मादीजानाद्व्युत्क्रान्तानि भवन्ति तान्येवास्मिंस्तद्दधाति तैरेवैनं तत्समर्धयत्यथास्मै सुराकंसं हस्त आदधाति स्वादिष्ठया मदिष्ठया पवस्व सोम धारया इन्द्राय पातवे सुत इत्याधाय शान्तिं वाचयति नाना हि वां देवहितं सदस्कृतम्मा सं सृक्षाथाम्परमे व्योमनि सुरा त्वमसि ुष्मिणी सोम एष राजा मैनं हिंसिष्टं स्वां

योनिमाविशन्ताविति सोमपीथस्य चैषा सुरापीथस्य च व्यावृत्तिः पीत्वा यं रातिम्मन्येत तस्मा एनाम्प्रयच्छेत्तद्धि मित्रस्य रूपं मित्र एवैनां तदन्ततः प्रतिष्ठापयति तथा हि मित्रे प्रतितिष्ठति। प्रतितिष्ठति य एवं वेद – 8.8

इन्द्रियं वा एतदस्मिँल्लोके यद्दधि यद्दध्नाभिषिञ्चतीन्द्रियमेवास्मिंस्तद्दधाति रसो वा एष ओषधिवनस्पतिषु यन्मधु यन्मध्वाभिषिञ्चति रसमेवास्मिंस्तद्दधाति तेजो वा एतत्पशूनां यद्धृतं यद्धृतेनाभिषिञ्चति तेज एवास्मिंस्तद्दधात्यमृतं वा एतदस्मिँल्लोके यदापो यदद्भिरभिषिञ्चत्यमृतत्वमेवास्मिंस्तद्दधाति सोऽभिषिक्तोऽभिषेक्त्रे ब्राह्मणाय हिरण्यं दद्यात्सहस्रं दद्यात्क्षेत्रं चतुष्पाद्दद्यादथाप्याहुरसंख्यातमेवापरिमितं दद्यादपरिमितो वै क्षत्रियोऽपरि-मितस्यावरुद्ध्या इत्यथास्मै सुराकंसं हस्त आदधाति स्वादिष्ठया मदिष्ठया पवस्व सोम धारया इन्द्राय पातवे सुत इति ताम्पिबेद्यदत्र शिष्टं रसिनः सुतस्य यदिन्द्रो अपिबच्छचीभिः इदं तदस्य मनसा शिवेन सोमं राजानमिह भक्षायमि अभि त्वा वृषभा सुते सुतं सृजामि पीतये तृम्प व्यश्नुही मदमिति यो ह वाव सोमपीथः सुरायाम्प्रविष्टः स हैव तेनैन्द्रे ण महाभिषेकेणाभिषिक्तस्य क्षत्रियस्य भक्षितो भवति न सुरा ताम्पीत्वाभिमन्त्रयेतपाम सोमं शं नो भवेति तद्यथैवादः प्रियः पुत्रः पितरम्प्रिया वा जाया पतिं सुखं शिवमुपस्पृशत्या विस्रस एवं हैवैतेनैन्द्रेण महाभिषेकेणाभिषिक्तस्य क्षत्रियस्य सुरा वा सोमो वान्यद्वान्नाद्यं सुखं शिवमुपस्पृशत्याविस्रसः॥8.20॥





Here also Soma Ras and Sura has been mentioned and keeping in mind the context and meaning of Sura and Soma Rasa in Vedic Scriptures from Satapatha Brahmana 12/8/1/4 and Yajur Veda 19/33 here Soma Rasa and Sura means Medicinal juices of Herbs

Satapatha Brahmana 12/8/1/4

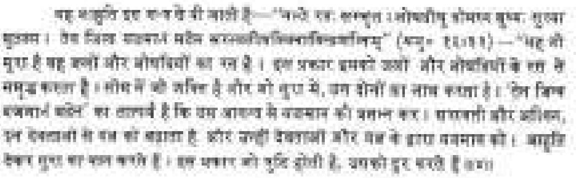
यह आहुति इस मन्त्र से दी जाती है- “यस्ते रसः सम्भृत ऽ ओषधीषु सोमस्य शुष्मः सुरया सुतस्य । तेन जिन्व यजमानं मदेन सरस्वतीमश्विनाविन्द्रमग्निम्” (यजु० १६।३३) – “यह जो सुरा है वह जलों और ओषधियों का रस है। इस प्रकार इसको जलों और ओषधियों के रस से समृद्ध करता है। सोम में जो शक्ति है और जो सुरा में, उन दोनों का लाभ करता है। 'तेन जिन्व यजमानं मदेन' का तात्पर्य है कि उस आनन्द से यजमान को प्रसन्न कर। सरस्वती और अश्विन, इन देवताओं से यज्ञ को बढ़ाता है और उन्हीं देवताओं और यज्ञ के द्वारा यजमान को। आहुति देकर सुरा का पान करते हैं। इस प्रकार जो त्रुटि होती है, उसको दूर करते हैं

This oblation is offered with the following mantra:

“Yas te rasaḥ sambhṛtaḥ oṣadhīṣu somasya śuṣmaḥ surayā sutasya l tena jinva yajamānaṃ madena Sarasvatīm aśvināv indram agnim” (Yajurveda 16.33).

— “This surā is the juice of waters and medicinal herbs. In this way, it is enriched by the essence of waters

and herbs.
It derives benefit from both the potency present in Soma and in Surā.

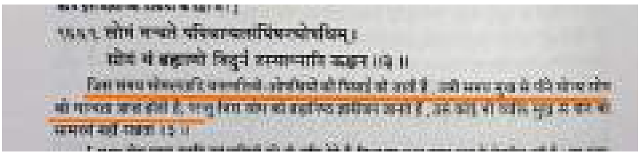


And coming to Soma Rasa . RIg Veda 10/85/3 and Yajur Veda 19/33 mentions that the medicinal juice that is extracted from plants and herbs is the Soma Rasa

Rig Veda 10/85/3

जिस समय सोमलतादि वनस्पतियों-ओषधियों की पिसाई की जाती है, उसी समय मुख से पीने योग्य सोम को मान्यता प्राप्त होती है; परन्तु जिस सोम को ब्रह्मनिष्ठ ज्ञानीजन जानते हैं, उसे कोई भी व्यक्ति मुख से पान को सामर्थ्य नहीं रखता ॥३ ॥

At the time when the grinding of plants and medicinal herbs
like Somalata takes place, the Soma that is fit to be drunk from the mouth gains recognition. However, the Soma known by the Brahmanisht (those established in spiritual knowledge) is not something that anyone has the ability to consume orally.



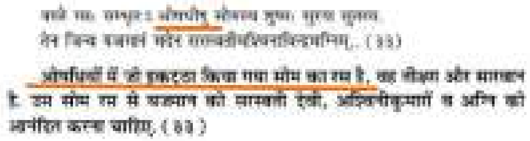
Yajur Veda 19/33

यस्ते रसः सम्भृत ऽ ओषधीषु सोमस्य शुष्मः सुरया सुतस्य. तेन जिन्व यजमानं मदेन सरस्वतीमश्विनाविन्द्रमग्निम्

ओषधियों में जो इकट्ठा किया गया सोम का रस है,
ह तीक्ष्ण और सारवान है. उस सोम रस से यजमान

को सरस्वती देवी, अश्विनीकुमारों व अग्नि को आनंदित करना चाहिए

The Soma juice collected from medicinal herbs is sharp and potent. With this Soma juice, the sacrificer should delight Goddess Saraswati, the Ashvini Kumaras, and Agni.



Allegations-

📚Narada Purana 3.87.31📚
For the achievement of siddhis one should offer her at night spirituous liquor, etc. The application is to be kept seccret, yet it is being mentioned. It yields all siddhis."

📚Vishnu Purana 5.1.82-86📚
They who address thee morning and afternoon with reverence and praise, and call thee Áryá, Durgá, Vedagarbhá, Ambiká, Bhadrá, Bhadrakálí, Kshemí, or Kshemankarí, shall receive from my bounty whatever they desire. Propitiated with offerings of wine and flesh and various viands, thou shalt bestow upon mankind all their prayers..."

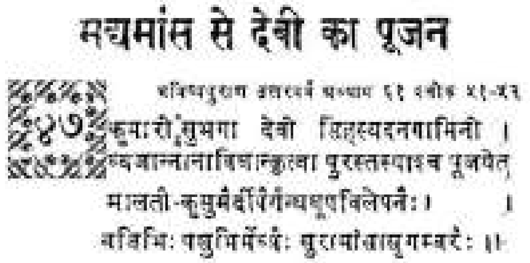
📚Skanda Purana 7.1.83.48📚
O goddess Durga, O destroyer of intracctable distresses, O goddess destroying all evil ends (disasters), save me in all difficult situations. O Durga, I have sought refuge in you... After keeping awake that night, when the day has dawned, at the rise of Aruna, buffaloes and sheep should be

beheaded in front. The animals may number a hundred, half of it (fifty) or half of half (twenty-five) as the devotee pleases. With potful of Sura and Asava (liquor) the great goddess should be propitiated. The meat thereof should be given to Kapalikas as well as to servants and maid servants. In the afternoon of the navami day…

📚Narada Purana 3.90.28📚
The devotee with the previously mentioned form should worship the deities of the above mentioned forms. He should worship them in the proper sequence with the offering of wine, fish and meat duly consecrated.”

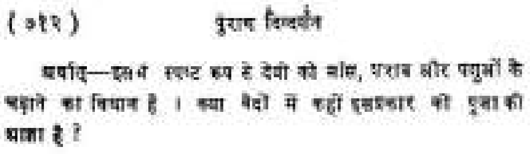
Refutation–

He alleged on Some Puranas that it is told to worship Goddess Durga and Maa Kali with meat wine hence worshipping with meat and wine is allowed . Pandit Madhvacharya Shastri explained in his Book Purana Digdarshan Page 707 that these types of Rituals are only mentioned and prescribed for Tamasic People and not all types of people


मद्यमांस से देवी का पूजन

भविष्यपुराण उत्तरपर्व अध्याय ६१ श्लोक ४१-४३

कुमारी सुभगा देवी सिंहस्यन्दनगामिनी ।
[illegible] पुरस्तस्याश्च पूजयेत् ॥
मालती-कुसुमैर्दिव्यैर्गन्धधूपविलेपनैः ।
बलिभिः पशुभिर्मेध्यैः सुरामांसासवगन्धवैः ॥


(७१२) पुराण दिग्दर्शन

अर्थात्—इसमें स्पष्ट रूप से देवी को मांस, शराब और पशुओं के चढ़ाने का विधान है । क्या वेदों में कहीं इसप्रकार की पूजा की आज्ञा है ?

Pandit Madhavacharya Shatri explained in his book Purana Digdarshan as

समाधान
वेद पुराण आदि हिन्दू धर्मग्रन्थों में जहां सत्वगुणी और रजोगुणी पुरुषों को धर्मनिष्ठ रहने की आज्ञा दी है वहाँ तमोगुणी मनुष्यों को भी आस्तिक बनाए रखने को व्यवस्था की है। सनातनधर्म के विशाल क्षेत्र में संसार भर के भले और बुरे सभी प्रकार के मनुष्य समा सकते हैं । यही सार्वभौम धर्म बड़े से बड़े दुराचारी को भी क्रमशः सदाचारी बनाने की शक्ति रखता है । अतएव गीता में- 'न बुद्धिभेदं जनयेदज्ञानां कर्मसंगिनाम्'- ऐसी श्राज्ञा दी गई है। प्रत्यक्ष में भी देखा जाता है कि शराबी एवं कबाबी मनुष्यों को एकदम इस चिराभ्यस्त दुराचार से हटाने की चेष्टा की जाए तो सफलता नहीं मिलती। इसीलिये मीता के 'शनैशनैरुपरमेत' आदेश के अनुसार तरीके से ही धीरे २ बुराइयों को दूर किया जा सकता है।
तमोगुणी पुरुषों का सर्वथा बहिष्कार कर दिया जाय, यह भी सम्भव नहीं हो सकता, क्योंकि 'प्रवृत्तिरेषा भूतानाम्' इस मनूक्ति के अनुसार संसार में तमोगुणी मनुष्यों की संख्या अत्यधिक है वे बहिष्कृत किये जाने पर और भी उद्दण्ड एवं उच्छङ्खल हो जाएंगे और देश में ऐसी अशान्ति फैलेगी कि सदाचारी-समुदाय को जीवन निर्वाह करना भी महाकठिन हो जायगा, अतः ईश्वर ने तमोगुणी मनुष्यों को भी धर्मसूत्र में बाँधकर अस्तिक बनाये रखने का आदेश दिया है और मनुष्य समाज में उनका विशिष्ट स्थान रख दिया है। वे लोग पूजन सामग्री तो अपने आचार के अनुसार ही बर्ताव में लायेंगे, परन्तु किसी न किसी

तरह ईश्वर उपासक एवं आस्तिक अवश्य बने रहेंगे। इसीलिए ऋषियों ने –
'यदन्नः पुरुषो लोके तदन्नास्तस्य देवताः'
(वाल्मीकीय रामा० अयोध्या० २०३-३०)
अर्थात् – मनुष्य स्वयं जैसा भोजन खाने वाला हो वह अपने देव-ताओं को भी वैसा ही प्रदान करता है-ऐसा सिद्धांत स्थिर किया है।
सो भविष्यपुराण का 'कुमारी सुभगा देवी' आदि विधान भी केवल तामस मनुष्यों से ही सम्बन्ध रखता है। वे उक्त रीति से पूजन कर सकते हैं। शेष वैष्णवी

उपासना वाले सदाचारी पुरुष तो विशुद्ध पत्रपुष्पादि से ही पूजन करते हैं- यह प्रत्यक्ष में भी देखा जाता है।

English Translation-

In the Sanatan scriptures such as the Vedas and Puranas, just as virtuous conduct is enjoined upon people of *sattvic* (pure) and *rajasic* (passionate) nature, a system is also laid out to keep *tamasic* (ignorant or dull) people theistic (believers in God). Within the vast domain of Sanatan Dharma , all types of people—good and bad from across the world—can find a place. Sanatan Dharma has the power to gradually transform even the most wicked individuals into virtuous ones. Therefore, the Bhagavad Gita instructs:

"Na buddhi-bhedam janayed ajnanaam karma-sanginaam"
("One should not disturb the minds of the ignorant who are attached to work.")

It is also seen practically that if one tries to immediately remove deeply rooted bad habits—like drinking and meat-eating—from certain individuals, success is rarely achieved. Hence, as per the Gita's instruction "Shanaiḥ shanaiḥ uparamet" ("Gradually one should cease "), vices must be removed slowly and tactfully.

Completely excluding tamasic individuals is not feasible, because as per the scripture "Pravrittir eṣhā bhūtānām" ("Such tendencies are inherent in living beings"), the number f tamasic people in the world is quite

large. If excluded, they would become even more rebellious and unruly, spreading such chaos in society that the virtuous would find it extremely difficult to live peacefully. Therefore, God has bound even the tamasic individuals through the framework of Dharma and commanded that they be maintained as theists, assigning them a specific place in human society.

These individuals may use worship materials in accordance with their behavior, but in one way or another, they remain God-believers and theistic. For this reason, the sages have stated:

“Yad-annaḥ puruṣo loke tad-annās tasya devatāḥ”
(Valmiki Ramayana, Ayodhya Kanda, 203.30)
“Whatever food a person eats in this world, that same kind of food he offers to his deities.”

This principle has been established. Hence, the ritual in Vishnu Purana and Narada Purana , is also related only to tamasic individuals. They can perform worship in that specific way. On the other hand, virtuous individuals who follow Vaishnava worship engage purely in worship with sacred leaves and flowers, as can be observed in reality.

समाधान

वेद पुराण आदि हिन्दू धर्मग्रन्थों में जहां सत्वगुणी और रजोगुणी पुरुषों को धर्मनिष्ठ रहने की आज्ञा दी है वहाँ तमोगुणी मनुष्यों को भी आस्तिक बनाए रखने की व्यवस्था की है। सनातनधर्म के विशाल क्षेत्र में संसार भर के भले और बुरे सभी प्रकार के मनुष्य समा सकते हैं। यही सार्वभौम धर्म बड़े से बड़े दुराचारी को भी क्रमशः सदाचारी बनाने की शक्ति रखता है। अतएव गीता में—'न बुद्धिभेदं जनयेदज्ञानां कर्मसंगिनाम्'—ऐसी आज्ञा दी गई है। प्रत्यक्ष में भी देखा जाता है कि शराबी एवं कबाबी मनुष्यों को एकदम इस चिराभ्यस्त दुराचार से छुड़ाने की चेष्टा की जाए तो सफलता नहीं मिलती। इसीलिये गीता के 'शनैःशनैरुपरमेत्' आदेश के अनुसार तरीके से ही धीरे २ बुराइयों को दूर किया जा सकता है।

तमोगुणी पुरुषों का सर्वथा बहिष्कार कर दिया जाय, यह भी सम्भव नहीं हो सकता, क्योंकि—'प्रकृतिरेषा भूतानाम्' इस उक्ति के अनुसार संसार में तमोगुणी मनुष्यों की संख्या अत्यधिक है वे बहिष्कृत किये जाने पर और भी उद्दण्ड एवं उच्छृङ्खल हो जाएंगे और देश में ऐसी अशान्ति फैलेगी कि सदाचारी-समुदाय को जीवन निर्वाह करना भी महाकठिन हो जायगा, अतः ईश्वर ने तमोगुणी मनुष्यों को भी धर्मसूत्र में बांधकर आस्तिक बनाये रखने का आदेश दिया है और मनुष्य समाज में उनका विशिष्ट स्थान रख दिया है। वे लोग पूजन सामग्री भी अपने आचार के अनुसार ही बर्ताव में लावेंगे, परन्तु किसी न किसी तरह ईश्वर उपासक एवं आस्तिक अवश्य बने रहेंगे। इसलिए ऋषियों ने—

'यदन्नः पुरुषो लोके तदन्नास्तस्य देवताः'

(वाल्मीकीय रामा० अयोध्या० २०३-३०)

अर्थात्—मनुष्य स्वयं जैसा भोजन खाने वाला हो वह अपने देवताओं को भी वैसा ही प्रदान करता है—ऐसा सिद्धांत स्थिर किया है।

श्री भविष्यपुराण का 'कुमारी सुन्दरी देवी' आदि विधान भी केवल तामस मनुष्यों से ही सम्बन्ध रखता है। वे उक्त रीति से पूजन कर सकते हैं। शैव वैष्णवोपासना वाले सदाचारी पुरुष तो विशुद्ध पत्रपुष्पादि से ही पूजन करते हैं—यह प्रत्यक्ष में भी देखा जाता है। तमोगुणी अधिकारियों के लिए वेद में भी ऐसी तामसी उपासना का उल्लेख मिलता है, यथा—

← Response to Vedkabhed and Hinduscript . Refutation of Allegations on Shri Hari Vishnu

Response to Vedkabhed and Hinduscript . Refutation of Allegations on Shiva Linga →

Comments

Response to Vedkabhed and Hinduscript . Refutation of Allegations on Shiva Linga

Written by Rohan Saini in Uncategorized

This entire article is a response and rebuttal to the blogs called VedKaBhed and Hinduscript regarding their claims of “Whats a Shiva Lingam ”.

Allegations-

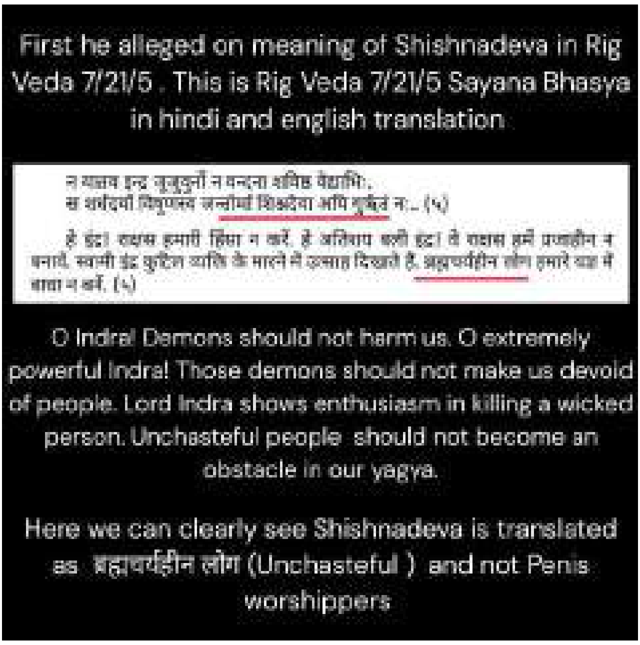
Traces of Phallus or Shiva Lingam worship can be found in the Rig Veda, the oldest scripture of Hinduism. Rig Veda Mandal 7, Sukta 21, verse 5 mentions Shishnadeva, which is literally translated as “Penis worshippers” (Sishna+Deva), and we learn that the ancient Aryans were hostile towards these worshipers.

Refutation-

First he alleged on meaning of Shishnadeva in Rig Veda 7/21/5. This is Rig Veda 7/21/5 Sayana Bhasya in hindi and english translation

यातव इन्द्र जूजुवुर्नो न वन्दना शविष्ठ वेद्याभिः. स

शर्धदर्यो विषुणस्य जन्तोर्मा शिश्नदेवा अपि गुर्ऋतं नः.. (५)
हे इंद्र ! राक्षस हमारी हिंसा न करें. हे अतिशय बली इंद्र ! वे राक्षस हमें प्रजाहीन न बनावें. स्वामी इंद्र कुटिल व्यक्ति के मारने में उत्साह दिखाते हैं. ब्रह्मचर्यहीन लोग हमारे यज्ञ में बाधा न बनें. (५)
O Indra! Demons should not harm us. O extremely powerful Indra! Those demons should not make us devoid of people. Lord Indra shows enthusiasm in killing a wicked person. Unchasteful people should not become an obstacle in our yagya.
Here we can clearly see Shishnadeva is translated as ब्रह्मचर्यहीन लोग (Unchasteful) and not Penis worshippers



Acharya Sayana in his commentary on Rig Veda 7/21/5 too interprets शिश्नदेवा as अब्रह्मचर्या (Unchasteful people)

हे इन्द्र यातवः राक्षसाः नः अस्मान् न जूजुवुः न हिंस्युः। जूजुवुरिति हिंसाक्रियः पृथक्करणक्रियो वा। अपि च हे शविष्ठ बलवत्तमेन्द्र वन्दना वन्दनानि रक्षांसि वेद्याभिः वेद्याभ्यः प्रजाभ्यो नोऽस्मान् न जूजुवुः न पृथक्कुर्वन्तु। किञ्च अर्यः स्वामी स इन्द्रः विषुणस्य विषमस्य जन्तोः प्राणिनः शासने शर्धत् उत्साहेत। अपि च शिश्नदेवाः। शिश्नेन दीव्यन्ति क्रीडन्ति इति शिश्नदेवाः। अब्रह्मचर्या इत्यर्थः। नः अस्माकम् ऋतं यज्ञं सत्यं वा मा अपि गुः मा अपिगमन्। तथा च यास्कः- स उत्सहतां यो विषुणस्य जन्तोर्विषमस्य मा शिश्नदेवा अब्रह्मचर्याः। शिश्नं श्नथतेः। अपि गुर्ऋतं नः सत्यं वा यज्ञं वा (निरु. ४.१९) इति ॥ ॥ २ ॥

Yaskacharya in his Nirukta 4.19 too says that **शिश्नदेवा** means **अब्रह्मचर्या** (Unchasteful people)

[6] स शर्धदर्यो विषुणस्य जन्तोर्मा शिश्नदेवा अपि गुर्ऋतं नः।
स उत्सहतां यो विषुणस्य जन्तोर्विषमस्य। मा शिश्नदेवा अब्रह्मचर्याः। शिश्नं श्नथते। अपि गुर्ऋतं नः। सत्यं वा यज्ञं वा ४.१९

Allegations-

1. The meaning of Ling/Linga/Lingam

ISKCON scholars have provided the following meaning,

“lingam — phallic symbol which is used in the worship of Lord Śiva.”

Refutation-

Next he alleged on meaning of Shiva Linga In Shastras and alleged that Shiva Linga represents male private part which is totally wrong because as per Vedic Darshan Shastras and Upanishads – THE TERM LINGA MEANS “MARK”OR “SYMBOL” WHICH REPRESENTS THE NISHKALA (FORMLESS) AND NIRGUMA(ATTRIBUTELESS) ASPECT OF LORD SHIVA WHO IS THE SUPREME REALITY. SHVETASVATARA UPANISHAD CHAPTER 6 MANTRA 9 USES THE TERM

LINGA BY DENOTING IT TO BE A SIGN OR SYMBOL.

न तस्य कश्चित् पतिरस्ति लोके न चेशिता नैव च तस्य लिङ्गम् ।
स कारणं करणाधिपाधिपो न चास्य कश्चिज्जनिता न चाधिपः ॥ ९ ॥

and there is no ruler. तस्य of Him लिङ्गम् चन एव not even a sign by which he can be inferred अस्ति there is.

न तस्य कश्चित् पतिरस्ति लोके
न चेशिता नैव च तस्य लिङ्गम् ।
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THE TERM LINGA MEANS "MARK"OR "SYMBOL" WHICH REPRESENTS THE NISHKALA (FORMLESS) AND NIRGUMA(ATTRIBUTELESS) ASPECT OF LORD SHIVA WHO IS THE SUPREME REALITY. SHVETASVATARA UPANISHAD CHAPTER 6 MANTRA 9 USES THE TERM LINGA BY DENOTING IT TO BE A SIGN OR SYMBOL.

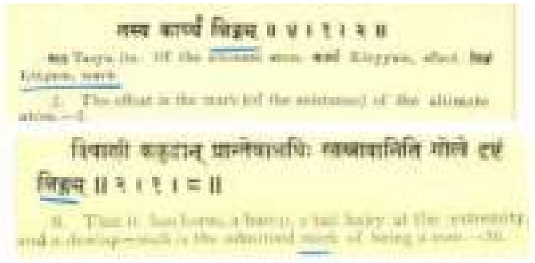
Vaisheshik sutra Chapter 4 aahnika 1 sutra 2 also states linga as mark, also Vaisheshik sutra 2 chapter 1 clearly states Linga as mark or symbol

तस्य कार्यं लिङ्गम् ॥ ४।१।२ ॥

तस्य Tasya, its. Of the ultimate atom. का Karyyam, offect लिङ्ग Lingam,- mark.

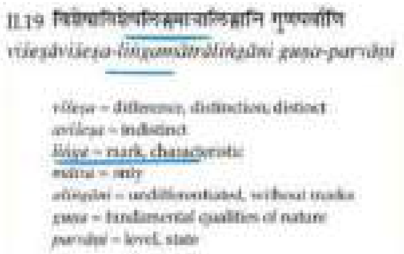
The effect is the mark (of the existence) of the ultimate atom.-2.

Vaisheshik sutra Chapter 4 aahnika 1 sutra 2 also states linga as mark, also Vaisheshik sutra 2 chapter 1 clearly states Linga as mark or symbol



Vaisheshik sutra Chapter 4 aahnika 1 sutra 2 also states linga as mark , also Vaisheshik sutra 2 chapter 1 clearly states Linga as mark or symbol

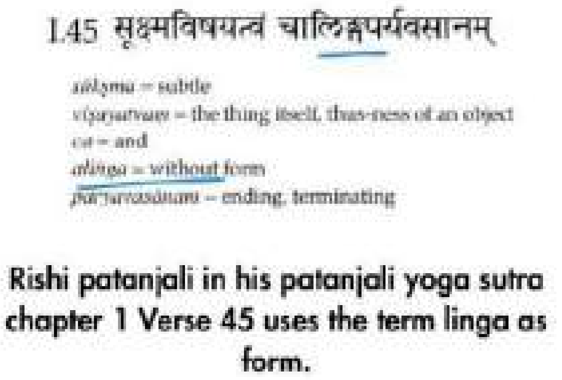
II.19 विशेषाविशेषलिङ्गमात्रालिङ्गानि गुणपर्वाणि
viśeṣāviśeṣa-lingamātrālingāni
guna-parvāṇi
višeşa difference, distinction; distinct
aviśeşa = indistinct
lingamark, characteristic
matra = only
alingāni = undifferentiated,
without marks
guna fundamental qualities of nature
parvāni = level, state
Rishi patanjali also states linga as mark
in Patanjali yoga sutra 2.19



Rishi patanjali also states linga as mark in Patanjali yoga sutra 2.19

1.45 सूक्ष्मविषयत्वं चालिङ्गपर्यवसानम्
sükşma = subtle
vişayatvam = the thing itself, thus-
ness of an object
ca = and
alinga without form
paryavasānam = ending, terminating
ishi patanjali in his patanjali yoga

sutra chapter 1 Verse 45 uses the term linga as form.



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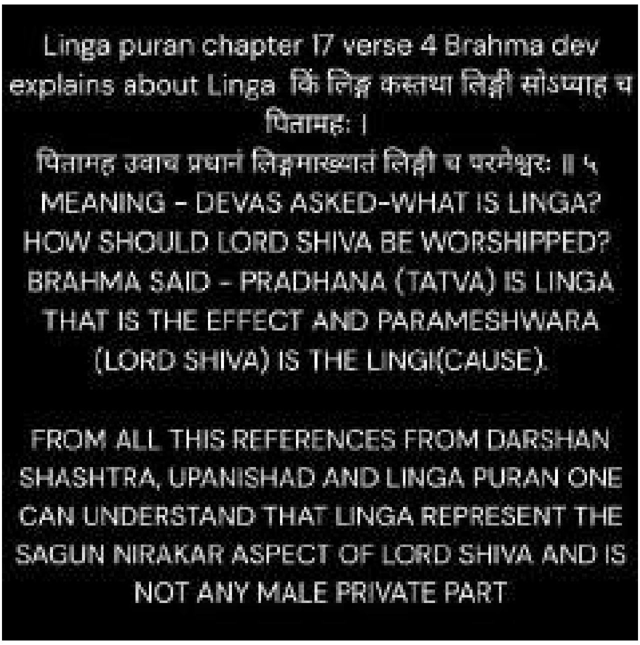
Linga puran chapter 17 verse 4 Brahma dev explains about Linga किं लिङ्ग कस्तथा लिङ्गी सोऽप्याह च पितामहः ।
पितामह उवाच प्रधानं लिङ्गमाख्यातं लिङ्गी च परमेश्वरः ॥ ५
MEANING – DEVAS ASKED-WHAT IS LINGA? HOW SHOULD LORD SHIVA BE WORSHIPPED? BRAHMA SAID – PRADHANA (TATVA) IS LINGA THAT IS THE EFFECT AND PARAMESHWARA (LORD SHIVA) IS THE LINGI(CAUSE). FROM ALL THIS REFERENCES FROM DARSHAN SHASHTRA, UPANISHAD AND LINGA PURAN ONE CAN UNDERSTAND THAT LINGA REPRESENT THE SAGUN NIRAKAR ASPECT OF LORD SHIVA AND IS NOT ANY MALE PRIVATE PART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Shiva Purana 7.2.34

किमिदं लिङ्गमाख्यातं कथं लिङ्गी महेश्वरः। कथं च लिङ्गभावोऽस्य कस्मादस्मिञ्छिवोऽर्च्यते ।। ६ ।।
Śrī Kṛṣṇa said, “What is linga? What is Maheśvara linga? What is the form of linga. What for is the Śiva-linga adored?”
उपमन्युरुवाच अव्यक्तं लिङ्गमाख्यातं त्रिगुणप्रभवाव्ययम्। अनाद्यनन्तं विश्वस्य यदुपादानकारणम्।।७।।
Upamanyu said, “The unmanifest is called linga. It happens to be the source of attributes besides being the source in which the universe is absorbed or dissolved. It is without the beginning or the end. It is the material cause of the universe.
अशुद्धं चैव शुद्धं यच्छुद्धाशुद्धं च तत्त्रिधा। ततः शिवो महेशश्च रुद्रो विष्णुः पितामहः ॥९॥ भूतानि चेन्द्रियैर्जाता लीयन्तेऽत्र शिवाज्ञया। अत एव शिवो लिङ्गो लिङ्गमाज्ञापयेद्यतः ।।१०।।
It is of three forms viz. pure, impure as well as pure and impure both. All the gods like Brahmā, Vişnu, Śiva, Maheśa and Rudra emerge out of it and are finally absorbed in the same, with the

command of Śiva. He is linga since he commands the linga.

श्रीकृष्ण उवाच

Śrī Kṛṣṇa said, "What is *linga*? What is Maheśvara *linga*? What is the form of *linga*. What for is the *Śiva-linga* adored?"

उपमन्युरुवाच

Upamanyu said, "The unmanifest is called *linga*. It happens to be the source of attributes besides being the source in which the universe is absorbed or dissolved. It is without the beginning or the end. It is the material cause of the universe.

It is of three forms viz. pure, impure as well as pure and impure both. All the gods like Brahmā, Viṣṇu, Śiva, Maheśa and Rudra emerge out of it and are finally absorbed in the same, with the command of Śiva. He is *linga* since he commands the *linga*.

Shiva Puran -7.2.34

सर्वो लिङ्गमयो लोकः सर्वं लिङ्गे प्रतिष्ठितम्।
तस्मात्प्रतिष्ठिते लिङ्गे भवेत्सर्वं प्रतिष्ठितम्।। २ ।।

The entire globe is in the form of a linga and is enshrined in the lingas. Therefore after the consecration of the linga everything is consecrated.

Linga Puran-1.19
तदाप्रभृति लोकेषु लिङ्गार्चा सुप्रतिष्ठिता।
लिङ्गवेदी महादेवी लिङ्ग साक्षान्महेश्वरः ॥ १५॥
Since then, the practice of adoring the linga came into vogue. Linga itself is Mahādeva. Mahādeva is the pedestal for the same.
लयनाल्लिगमित्युक्तं तत्रैव निखिलं सुराः। यस्तु लैङ्गं पठेन्नित्यमाख्यानं लिङ्गसन्निधौ ॥ १६॥ स याति शिवतां विप्रो नात्र कार्या विचारणा ॥ १७॥
O gods, it is so called because all the things get absorbed in it. A Brahmana who

Skanda Puran-1.20

able to all. The whole range of the three worlds was pervaded in the form of Linga by the great lord. 63. It is called Linga by all the Suras and Asuras because it absorbs the world within it. Devas with Brahma and Vişnu at their head do not know its limits and extremities.

सर्वो लिङ्गमयो लोकः सर्वं लिङ्गे प्रतिष्ठितम्।
[illegible] ॥२॥

The entire globe is in the form of a *linga* and is enshrined in the *linga*. Therefore after the consecration of the *linga* everything is consecrated.

Shiva Puran -7.2.34

Linga Puran-1.19

[illegible] ॥१५॥

Since then, the practice of adoring the *linga* came into vogue. *Linga* itself is Mahādeva. Mahādeva is the pedestal for the same.

[illegible] ॥१६॥ ॥१७॥

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Shiva Purana 1.16

लिङ्गे प्रसूतिकर्तारं लिङ्गिनं पुरुषो यजेत्।
लिङ्गार्थगकमं चिह्न लिङ्गमित्यभिधीयते ॥ १०६ ॥
Śiva should be adored in the form of linga, which produces the world. The symbol which stands for linga is called Śivalinga.
लिङ्गमर्थं हि पुरुषं शिवं गमयतीत्यदः । शिवशक्त्योश्च चिह्नस्य मेलनं लिङ्गमुच्यते ॥ १०७॥
The Puruşa, who is revealed by the speaking of the world linga, he is called Śiva. The combined form of Śiva and Śakti is called linga.

Skanda puran-1.20

of Linga (is eternal). Those three Gunas got merged into it (the Supreme Atman) along with Prakrti. 10. It was hence called formerly Linga because of Layana (‘merging’). Even the Para Sakti gots merged into the Linga. What of others?

लिङ्गे प्रसूतिकर्तारं लिङ्गिनं पुरुषो यजेत्।
लिङ्गार्थगमकं चिह्नं लिङ्गमित्यभिधीयते॥ १०६॥

Śiva should be adored in the form of *liṅga*, which produces the world. The symbol which stands for *liṅga* is called *Śivaliṅga*.

लिङ्गमर्थं हि पुरुषं शिवं गमयतीत्यदः।
शिवशक्त्योश्च चिह्नस्य मेलनं लिङ्गमुच्यते॥ १०७॥

The Puruṣa, who is revealed by the speaking of the world *liṅga*, he is called Śiva. The combined form of Śiva and Śakti is called *liṅga*.

Shiva puran -1.16

Skanda puran-1.20

of *Liṅga* (is eternal). Those three *Guṇas* got merged into it (the Supreme *Ātman*) along with *Prakṛti*.

10. It was hence called formerly *Liṅga* because of *Layana* (‘merging’). Even the *Parā Śakti* gots merged into the *Liṅga*. What of others?

YONI (SOURCE/PRAKRITI) IS NARAYAN and Uma

Ishwara Gita, Chapter-5

योगिनां परमं ब्रह्म योगिनां योगवन्दितम् ॥ योगिनां हृदि तिष्ठन्तं योगमायासमावृतम् । क्षणेन जगतो योनिं नारायणमनामयम् ॥ ५.१६॥ ईश्वरेणैकतापन्नमपश्यन् ब्रह्मवादिनः । दृष्ट्वा तदैश्वरं रूपं रुद्रनारायणात्मकम् । कृतार्थं मेनिरे सन्तः स्वात्मानं ब्रह्मवादिनः ॥

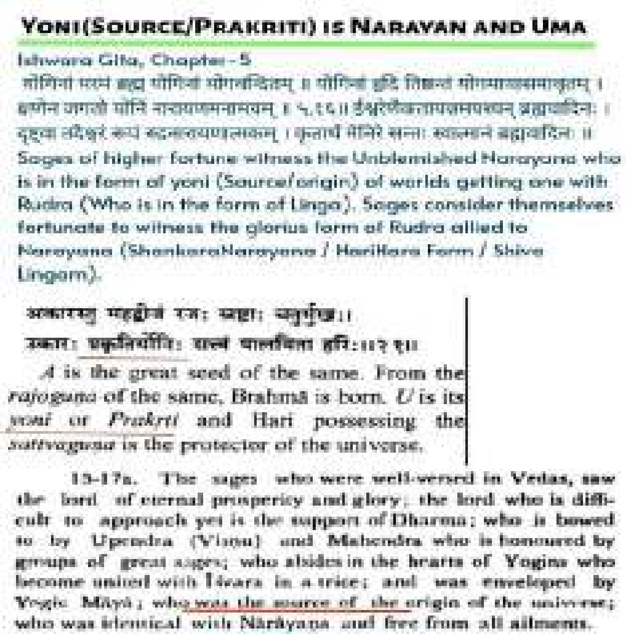
Sages of higher fortune witness the Unblemished Narayana who is in the form of yoni (Source/origin) of worlds getting one with Rudra (Who is in the form of Linga). Sages consider themselves fortunate to witness the glorius form of Rudra allied to Narayana (Shankara Narayana / Hari Hara Form / Shiva Lingam).

अकारस्तु महद्बीजं रजः स्रष्टाः चतुर्मुखः। उकारः प्रकृतिर्योनिः सत्त्वं पालयिता हरिः ।।२१।।

A is the great seed of the same. From the rajoguna of the same, Brahmā is

born. U is its yoni or Prakrti and Hari possessing the sattvaguna is the protector of the universe.

15-17a. The sages who were well-versed in Vedas, saw the lord of eternal prosperity and glory; the lord who is diffi-cult to approach yet is the support of Dharma; who is bowed to by Upendra (Vişnu) and Mahendra who is honoured by groups of great sages; who abides in the hearts of Yogins who become united with Iśvara in a trice; and was enveloped by Yogic Maya; who was the source of the origin of the universe; who was identical with Narayana and free from all ailments



YONI(SOURCE/PRAKRITI) IS NARAYAN AND UMA

Ishwara Gita, Chapter-5

[illegible]

Sages of higher fortune witness the Unblemished Narayana who is in the form of yoni (Source/origin) of worlds getting one with Rudra (Who is in the form of Linga). Sages consider themselves fortunate to witness the glorius form of Rudra allied to Narayana (ShankaraNarayana / HariHara Form / Shiva Lingam).

[illegible]

A is the great seed of the same. From the *rajoguna* of the same, Brahmā is born. *U* is its *yoni* or *Prakrti* and Hari possessing the *sattvaguna* is the protector of the universe.

15-17a. The sages who were well-versed in Vedas, saw the lord of eternal prosperity and glory; the lord who is diffi-cult to approach yet is the support of Dharma; who is bowed to by Upendra (Viṣṇu) and Mahendra who is honoured by groups of great sages; who abides in the hearts of Yogins who become united with Īśvara in a trice; and was enveloped by Yogic Māyā; who was the source of the origin of the universe; who was identical with Nārāyana and free from all ailments.

Devi Lingam

Divine Feminine counterpart of linga

अस्ति तत्संनिधौ लिङ्गं देवदेवस्य शूलिनः । उमा च लिङ्गरूपेण हरपार्श्वं न मुञ्चति ॥ ७॥

A linga of the god of gods Mahādeva has existed near it. Uma existed there in the form of linga does not abandon her collateral conduct with Śankara.

Vaman Puran-chap,46 and 40

यत्रेष्ट्वा भगवान्स्थाणुः पूजयित्वा सरस्वीतम्।
स्थापयामास देवेशो लिङ्गाकारां सरस्वतीम्॥ ४॥
वसिष्ठस्तत्र तपसा घोररूपेण संस्थितः । तस्येह तपसा हीनो विश्वामित्रो बभूव ह ॥५॥

The god of gods Sthanu (Śiva) first performed yajña and then established Sarasvati in the form of linga. Vasistha was engrossed in deep penance there. But, Viśvāmitra was inferior to him in austerity.

Agni Purana Chapter 112

2. Obeisance to the golden linga and the linga in the form of scriptures. Obeisance to the supreme linga and the linga in the form of the sky.
3. Obeisance to the thousand linga-s and the linga in the form of the fire. Obeisance to the linga of the forms of the Purāṇa and the scriptures.
4. Obeisance to the linga in the form of the nether worlds and the brahman. Obeisance to the

mysterious linga and the linga above the seven continents.

5. Obeisance to the linga as the soul of all beings and to the linga that is the limb of all people. Obeisance to the unmanifest linga and the linga of the form of the intellect.
6. Obeisance to the linga representing the ego and to the linga denoting the beings. Obeisance to the linga of the form of senses and the subtle principles.
7. Obeisance to the linga denoting the Supreme spirit and the sentiments. Obeisance to the linga above the (principle of) rajas and to the (principle) of sattva.
8. Obeisance to the linga of the form of becoming and of the form of the three qualities. Obeisance to the linga denoting future and the form of lustre.
9. Obeisance to the linga beyond the wind and of the form of the scriptures. Obeisance to the linga in the form of the (hymns of) Atharva (veda) and the Sama (veda).
10. Obeisance to the linga that is the limb of the sacrifice and of the form of the sacrifice. Obeisance to the linga of the form of principles and to the linga of the form of the companion of the lord.

Agni Puran-112

2. Obeisance to the golden *liṅga* and the *liṅga* in the form of scriptures. Obeisance to the supreme *liṅga* and the *liṅga* in the form of the sky.

3. Obeisance to the thousand *liṅga*-s and the *liṅga* in the form of the fire. Obeisance to the *liṅga* of the forms of the *Purāṇa* and the scriptures.

4. Obeisance to the *liṅga* in the form of the nether worlds and the *brahman*. Obeisance to the mysterious *liṅga* and the *liṅga* above the seven continents.

5. Obeisance to the *liṅga* as the soul of all beings and to the *liṅga* that is the limb of all people. Obeisance to the unmanifest *liṅga* and the *liṅga* of the form of the intellect.

6. Obeisance to the *liṅga* representing the ego and to the *liṅga* denoting the beings. Obeisance to the *liṅga* of the form of senses and the subtle principles.

7. Obeisance to the *liṅga* denoting the Supreme spirit and the sentiments. Obeisance to the *liṅga* above the (principle of) *rajas* and to the (principle) of *sattva*.

8. Obeisance to the *liṅga* of the form of becoming and of the form of the three qualities. Obeisance to the *liṅga* denoting future and the form of lustre.

9. Obeisance to the *liṅga* beyond the wind and of the form of the scriptures. Obeisance to the *liṅga* in the form of the (hymns of) *Atharva* (*veda*) and the *Sāma* (*veda*).

10. Obeisance to the *liṅga* that is the limb of the sacrifice and of the form of the sacrifice. Obeisance to the *liṅga* of the form of principles and to the *liṅga* of the form of the companion of the lord.

Allegations-

It is mentioned in Mahabharata,

📚Mahabharata 13.14.230-231📚
all creatures bear the signs that mark Mahadeva and his spouse. Hence, all creatures must be regarded as belonging to Maheswara. All creatures of the feminine sex, have sprung from Ulna's nature as their cause, and hence it is they bear the mark of femininity that distinguishes Uma; while all creatures that are masculine, having sprung from Siva, bear the masculine mark that distinguishes Siva…"

Refutation-

He alleged on Mahabharata 13.14.230-231. This is the slokas 230-231 Here too keeping in mind the meaning of Linga as per Upanishads Darshan and Puranas it has to
SAGUN NIRAKAR ASPECT OF LORD SHIVA
हेतुभिर्वा किमन्यैस्तैरीशः कारणकारणम् । न शुश्रुम .दन्यस्य लिङ्गमभ्यर्चितं सुरैः ।। २३० ।। दूसरे-दूसरे

कारणोंको बतलानेसे क्या लाभ ? भगवान् शंकर इसलिये भी समस्त कारणोंके भी कारण सिद्ध होते हैं कि हमने देवताओंद्वारा दूसरे किसीके लिंगको पूजित होते नहीं सुना है ।। २३० ।।
कस्यान्यस्य सुरैः सर्वैर्लिङ्गं मुक्त्वा महेश्वरम् ।
अर्च्यतेऽर्चितपूर्वं वा ब्रूहि यद्यस्ति ते श्रुतिः ।। २३१ ।।
भगवान् महेश्वरको छोड़कर दूसरे किसके लिंगकी सम्पूर्ण देवता पूजा करते हैं अथवा पहले कभी उन्होंने पूजा की है? यदि तुम्हारे सुननेमें आया हो तो बताओ ।। २३१ ।।
What is the use of telling other reasons? Lord Shankar is proved to be the reason of all reasons because we have not heard of any other Linga being worshipped by the gods. Apart from Lord Maheshwar, whose Linga do all the other gods worship or have they ever worshipped it before? If you have heard of it, please tell me

Allegations-

📚Skanda Purana 1.3a.4.30-33📚
After saying thus, Aṃbikā closely embraced the Liṅga. Although she was engulfed by the speedy flow, she did ot let it go. The nipples of her breasts

pressed so hard against the Liṅga that an impression was left appearing like a scar on it. Then (the goddess) respectfully bowed down to the Liṅga clinging to it. Remembering Sadāśiva, she experienced a thrill all over her body making her hair stand on end. She remained with her eyes closed and her heart engrossed solely in meditation. She was motionless and did not want to be separated even for a moment from that Liṅga which caused tremor, perspiration, protection, bashfulness and love-sport in her.

Refutation-

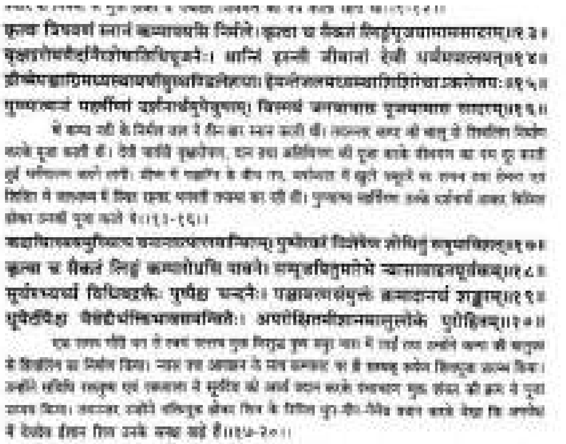
In Skanda Purana 1.3a.4.30-33 the context is about a
leela where Devi Ambika made a Shiva Linga made
up of Sand and Maheshwar Shiva in order to test
Devi Ambika caused a flood and Devi Ambika
embraced the Linga made up of Sand to prevent it
from getting washed away, And impressed by her
devotion Maheshwar Shiva appeared in that Lingam
made up of Sand and blessed Mata Ambika . I dont
understand what this story has to do with Penis or
any such thing. Cant these Muslims see anything
without penis nor vagina. And here also Shiva
Lingam made up of Sand represents

sign of Shiva as
per Shastras

वे कम्पा नदी के निर्मल जल में तीन बार स्नान करती थीं। तदनन्तर कम्पा की बालू से शिवलिंग निर्माण करके पूजा करती थीं। देवी पार्वती वृक्षारोपण, दान तथा अतिथिगण की पूजा करके जीवगण का भय दूर करती हुई धर्मपालन करने लगीं। ग्रीष्म में पञ्चाग्नि के बीच तप, वर्षाकाल में खुले चबूतरे पर शयन तथा हेमन्त एवं शिशिर में जलमध्य में स्थित रहकर भगवती तपस्या कर रही थीं। पुण्यात्मा महर्षिगण उनके दर्शनार्थ आकर विस्मित होकर उनकी पूजा करते थे।।१३-१६।। एक समय गौरी वन से स्वयं पल्लव युक्त विशुद्ध पुष्प प्रचुर मात्रा में लाईं तथा उन्होंने कम्पा की बालुका से शिवलिंग का निर्माण किया। न्यास तथा आवाहन के साथ कम्पातट पर ही सम्यक् रूपेण शिवपूजा प्रारम्भ किया। उन्होंने सविधि रक्तपुष्प एवं रक्तमाला से सूर्यदेव को अर्घ्य प्रदान करके पंचावरण युक्त शंकर की क्रम से पूजा सम्पन्न किया। तदनन्तर उन्होंने भक्तियुक्त होकर शिव के निमित्त धूप-दीप-नैवेद्य प्रदान करके देखा कि अपरोक्ष में देवदेव ईशान शिव उनके समक्ष खड़े हैं।।१७-२०।।

She would bathe three times in the pure waters of the Kampa River. Thereafter, she fashioned a Shiva linga from the sand of the Kampa and worshipped it. Goddess Parvati, engaged in planting trees, giving charity, and honoring guests, upheld righteousness, dispelling the fears of living beings. In summer, she performed penance amid five fires; in the rainy season, she lay upon an open platform; and in the winter and cold season, she remained standing in the midst of water, thus carrying out her austerities. The virtuous great sages, coming to see her, were astonished nd worshipped her. (Verses 13–16)

One day, Gauri herself brought from the forest a plentiful supply of pure flowers with fresh buds. From the sand of the Kampa she constructed a Shiva linga. With the proper ritual gestures and invocation, she began the worship of Shiva right there on the bank of the Kampa. She offered to the Sun-god an oblation of red flowers and a red garland, and then, in due order, completed the worship of Shankara with the five coverings. Afterwards, filled with devotion, she presented incense, lamps, and food offerings to Shiva, and saw that directly before her stood Lord Ishana Shiva, the God of gods. (Verses 17–20)



मुझे यह प्रतीत होता है कि शिव चरणों में भक्तियुक्त मेरी आत्मा को विशोधित करने के लिए यह शिवमाया विनिर्मित जलप्रवाह आया है। हे सखीगण! तुम सब यहां से चली जाओ। मैं हाथों द्वारा दृढ़ता से शिवलिंग का आलिंगन करके यहीं रहूंगी।" यह कहकर अम्बिका ने शिवलिंग को बांहों द्वारा घेर लिया और प्रबल जल प्रवाह से घिर जानेपर भी लिंग को नहीं छोड़ा। जब जलप्रवाह में उनके स्तनपर्यन्त शरीर डूब गया तब उन्होंने मुद्रालांछनादि प्रदर्शन पूर्वक अपने द्वारा आलिंगित लिंग को सादर प्रणाम किया। ध्यान में निविष्ट हृदय वाली प्रमुदित नेत्रों से युक्त पुलकितदेहा देवी अम्बिका निरन्तर सदाशिव का स्मरण कर रही थीं।। २८-३२।। भगवती में एक साथ

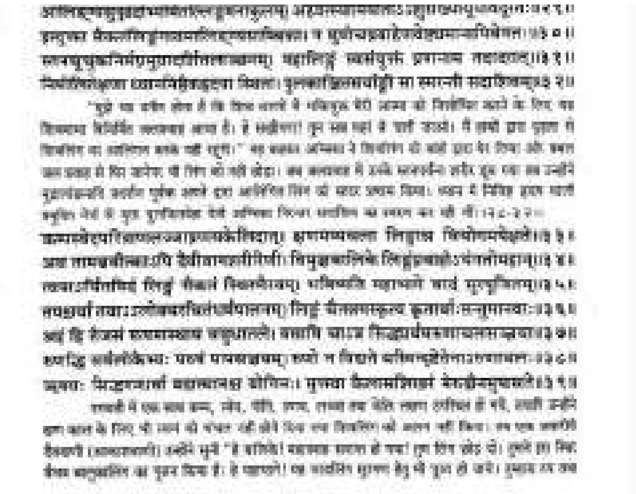
कम्प, स्वेद, भीति, प्रणय, लज्जा तथा केलि लक्षण उपस्थित हो गये, तथापि उन्होंने क्षण काल के लिए भी स्वयं को चंचल नहीं होने दिया तथा शिवलिंग को अलग नहीं किया। तब एक अशरीरी दैववाणी (आकाशवाणी) उन्होंने सुनी "हे बालिके! महाप्रवाह समाप्त हो गया! तुम लिंग छोड़ दो। तुमने इस स्थिर वैभव बालुकालिंग का पूजन किया है। हे महाभागे ! यह वरदलिंग सुरगण हेतु भी पूज्य हो जाये

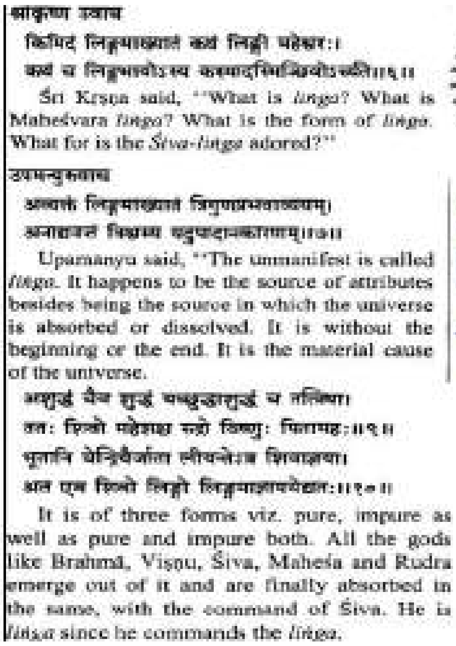
"It seems to me," she thought, "that this stream, formed by the divine play of Shiva, has come to purify my soul through devotion at the feet of Shiva. O my friends! All of you go away from here. I shall remain here, firmly embracing the Shiva linga with my hands."

Saying this, Ambika encircled the linga with her arms and, even when surrounded by the powerful current of water, did not release it. When the waters rose and her body was submerged up to her breasts, she respectfully bowed to the linga she embraced, first making ritual gestures and signs. Immersed in meditation, with a heart absorbed in contemplation, eyes shining with joy, and her body thrilled with piloerection, Goddess Ambika continuously remembered the eternal Shiva. (Verses 28–32)

At once, trembling, perspiration, awe, affection, modesty, and playful charm appeared together in the Blessed One. Yet, not for a moment did she allow herself to become restless, nor did she separate from the linga. Then she eard a bodiless divine voice from

the sky:
"O maiden! The great flood has ended! Release the linga. You have worshipped this steadfast, glorious sand linga. O highly fortunate one! This boon-bestowing linga shall become worthy of worship even for the gods."





श्रीकृष्ण उवाच

किमिदं लिङ्गमाख्यातं कथं लिङ्गी महेश्वरः।
कथं च लिङ्गभावोऽस्य कस्मादस्मिञ्छिवोऽर्च्यते॥६॥

Śrī Kṛṣṇa said, "What is *liṅga*? What is Maheśvara *liṅga*? What is the form of *liṅga*. What for is the *Śiva-liṅga* adored?"

उपमन्युरुवाच

अव्यक्तं लिङ्गमाख्यातं त्रिगुणप्रभवाप्ययम्।
अनाद्यनन्तं विश्वस्य यदुपादानकारणम्॥७॥

Upamanyu said, "The unmanifest is called *liṅga*. It happens to be the source of attributes besides being the source in which the universe is absorbed or dissolved. It is without the beginning or the end. It is the material cause of the universe.

अशुद्धं चैव शुद्धं च शुद्धाशुद्धं च तत्त्रिधा।
ततः शिवो महेशश्च रुद्रो विष्णुः पितामहः॥९॥
भूतानि चेन्द्रियैर्जातं लीयन्तेऽत्र शिवाज्ञया।
अत एव शिवो लिङ्गी लिङ्गमाज्ञापयेद्यतः॥१०॥

It is of three forms viz. pure, impure as well as pure and impure both. All the gods like Brahmā, Viṣṇu, Śiva, Maheśa and Rudra emerge out of it and are finally absorbed in the same, with the command of Śiva. He is *liṅga* since he commands the *liṅga*.

न तस्य कश्चित् पतिरस्ति लोके
न चेशिता नैव च तस्य लिङ्गम् ।
स कारणं करणाधिपाधिपो
न चास्य कश्चिज्जनिता न चाधिपः ॥ ९ ॥

and there is no ruler. तस्य of Him लिङ्गम् च न एव not even a sign by which he can be inferred कश्चित् there is.

THE TERM LINGA MEANS "MARK"OR "SYMBOL" WHICH REPRESENTS THE NISHKALA (FORMLESS) AND NIRGUMA(ATTRIBUTELESS) ASPECT OF LORD SHIVA WHO IS THE SUPREME REALITY. SHVETASVATARA UPANISHAD CHAPTER 6 MANTRA 9 USES THE TERM LINGA BY DENOTING IT TO BE A SIGN OR SYMBOL.

Allegations-

2. Rishis cutting off Shiva's penis

There are two main versions of how the Shivling originated. One indicates that the Shivling represents a male organ, while the other portrays it as an immeasurable cosmic pillar; both versions support the notion of Shivling symbolizing a penis. The emphasis on Shivling as a penis is noticeable in Hindu scriptures, resulting in various stories about its origin. The most frequently repeated tale revolves around Shiva assuming the Bhikshatana avatar, his “Supreme Beggar” form, appearing as a nude man. In the Daruvanam forest, where Rishis lived with their families, Shiva arrived fully unclothed, carrying a begging bowl, and some texts suggest he appeared before the wives and daughters of Rishis with an erect penis, which I consider an act of molestation. In the modern world, such behaviour would lead to sexual harassment charges and imprisonment. This incident angered the Rishis, who retaliated by assaulting Shiva (Bhikshatana) and cutting off his enis. In some versions, the penis fell

due to a curse by sages and grew larger, causing havoc on the Earth. Seeking a resolution, the Rishis sought help from Brahma, who advised them to appease Shiva. Following Brahma's counsel, the Rishis implored Shiva to withdraw his Ling. Shiva agreed, but on the condition that the Rishis create a pedestal resembling Parvati's vagina, where the Ling could be placed, and they should start worshipping it. Following Shiva's instructions, the worship of Shivling commenced.

Let's delve into Hindu texts to explore different versions of Shivling's origin,

📚Shiva Purana 4.12.8-51📚
Once the leading Brahmin devotees of Siva engrossed in the meditation of Siva went into the forest for bringing sacrificial twigs. In the meantime Siva himself assuming a very hideous form came there in order to test their devotion. He was very brilliant but stark naked. He had smeared ashes all over his body as the sole ornament. Standing there and holding his penis he began to show all sorts of vicious tricks. It was with a mind to do something pleasing to the forest-dwellers that Siva, favourite of the devotees, came to the forest at his will. The wives of the sages were extremely frightened at this sight. The other women excited and surprised approached the lord. Some embraced him. Others held his hands. The women were engrossed in struggling with one another...When the naked sage did not reply, the great sages told that terrible

Puruṣa. “You are acting pervertedly. This violates the Vedic path. Hence let your penis fall on the ground.” When they said thus, the penis of that Avadhūta, who was Śiva of wonderful form, fell down instantly. That penis burnt everything in front; wherever it went it began to burn everything there. It went to Pātāla; it went to heaven; it went all over the earth; it never remained steady anywhere. “When the naked sage did…Brahmā said:— Let the gods propitiate goddess Pārvatī and pray. If she can assume the form of the vaginal passage that penis will become steady…The penis shall be drenched with that water, O great sages. When the sprinkling is made with Śatarudrīya mantras it will become stable. Pārvatī in the form of the Vaginal passage and an auspicious arrow shall form as the pedestal wherein the phallus shall be installed in accompaniment of the Vedic mantras…After propitiating Pārvatī and the bull-bannered lord and performing the rites mentioned before, the excellent penis became static… Śiva became delighted and so also Pārvatī, the mother of the universe. That phallus was held by her in that form then.”

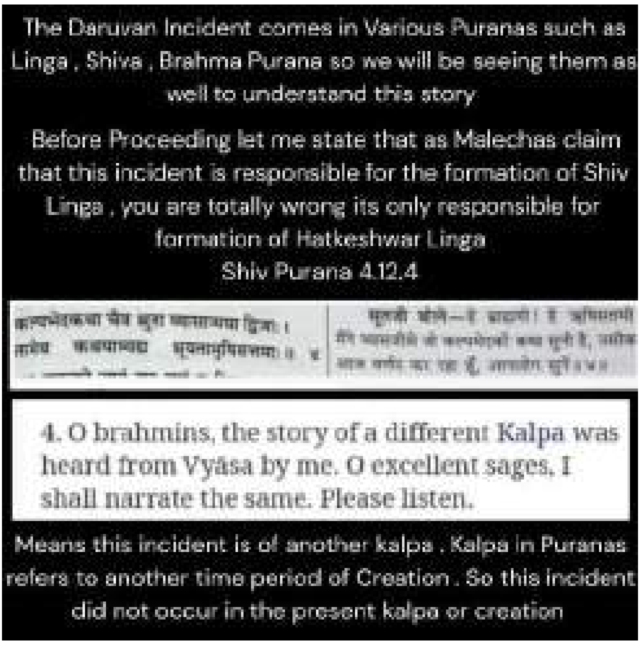
Refutation-

Next he alleged on Daruvan Incident Story from Various Puranas. Before understanding this story we have to keep in mind that This incident is of previous kalpa and not the current kalpa . It doesn’t talk about origin of Shiv linga but only talks about

formation of Hatkeshwar Linga In Fact the Shiv Linga was manifested during the formation of Universe only . Further he quoted JL Shastri translation over this story which are totally wrong and mistranslated without understanding the context of this story from other Puranas or from commentaries and explanations over Puranas like Purana Digdarshan etc

The Daruvan Incident comes in Various Puranas such as Linga, Shiva, Brahma Purana so we will be seeing them as well to understand this story Before Proceeding let me state that as Malechas claim that this incident is responsible for the formation of Shiv Linga, you are totally wrong its only responsible for formation of Hatkeshwar Linga
Shiv Purana 4.12.4
कल्पभेदकथा चैव श्रुता व्यासान्मया द्विजाः । तामेव कथयाम्यद्य श्रूयतामृषिसत्तमाः ॥
४
सूतजी बोले- हे ब्राह्मणो! हे ऋषिसत्तमो मैंने व्यासजीसे जो कल्पभेदकी कथा सुनी है, उसीक आज वर्णन कर रहा हूँ, आपलोग सुनें ॥ ४॥

4. O brahmins, the story of a different Kalpa was heard from Vyāsa by me. O excellent sages, I shall narrate the same. Please listen.
   Means this incident is of another kalpa . Kalpa in Puranas refers to another time period of Creation. So this incident did not occur in the present kalpa or creation



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WHY SHIV JI CAME AND WHAT WAS THE REASON FOR THIS INCIDENT..?

व्यासजीसे जो कल्पभेदकी कथा सुनी है, उसीका आज वर्णन कर रहा हूँ, आपलोग सुनें ॥ ४॥
पूर्वकालमें दारुवनमें ब्राह्मणोंके साथ जो घटना घटी, उसीको आप लोग सुनें। जैसा मैंने सुना है, वैसा ही कहता हूँ। है ऋषिसत्तमो ! जो दारु नामक श्रेष्ठ वन है, वहाँ नित्य शिवजीके ध्यानमें तत्पर शिवभक्त [ब्राह्मण] रहा करते थे ॥ ५-६ ॥
हे मुनीश्वरो ! वे तीनों कालोंमें सदा शिवजीकी पूजा करते थे और नाना प्रकारके स्तोत्रोंसे उनकी स्तुति किया करते थे। शिवध्यानमें मग्न रहनेवाले वे शिवभक्त श्रेष्ठ ब्राह्मण किसी समय समिधा लेनेके लिये वनमें गये हुए थे ॥ ७-८ ॥

इसी बीच उन लोगोंकी परीक्षा लेनेहेतु साक्षात् नीललोहित [भगवान्] शंकर विकट रूप धारणकर वहाँ आये। वे दिगम्बर, भस्मरूप भूषणसे विभूषित तथा महातेजस्वी भगवान् शंकर हाथमें [तेजोमय] लिंगको धारणकर विचित्र लीला करने लगे ॥ ९-१० ॥

Verse 4:
“I am now narrating the story of the different cosmic cycles (Kalpa-bheda) that I heard from Sage Vyasa. All of you, lease listen attentively.”

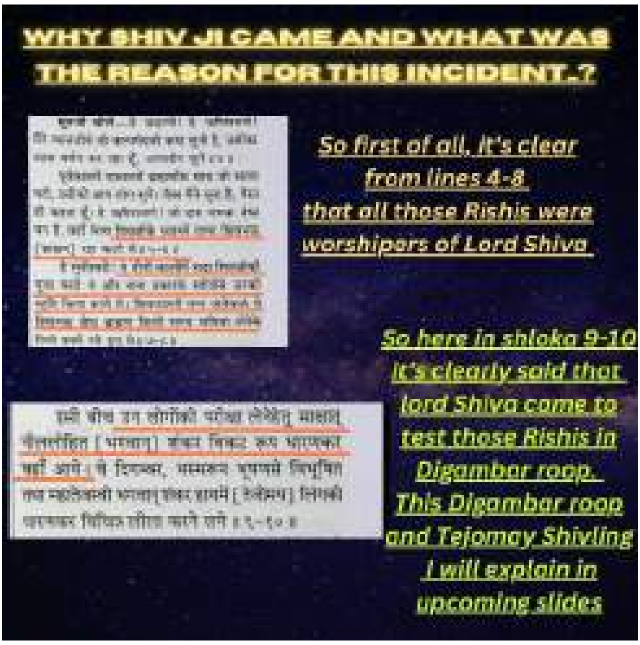
Verses 5–6:
“In ancient times, in the Daru forest, an event occurred involving a group of Brahmins. Listen to that story as I have heard it. O best of sages! In the forest known as Daru — a most excellent forest — there lived devoted Brahmins who were always engaged in meditating on Lord Shiva.”

Verses 7–8:
“O great sages! Those Brahmins, devoted to Shiva, worshipped Him at all times — past, present, and future — and praised Him with various hymns. Absorbed in the meditation of Shiva, these noble Brahmins had once gone into the forest to collect sacrificial firewood (samidha).”

Verses 9–10:
“Meanwhile, to test them, Lord Shankara Himself — the blue-throated (Neelalohita), appeared there in a fierce and unusual form. Naked (digambara), adorned with sacred ash as His ornament, and radiating immense brilliance, Lord Shiva held a blazing, radiant linga in His hand and began performing a wondrous divine play (leela).”

So first of all, it’s clear from lines 4-8 that all those Rishis were worshipers of Lord Shiva

So here in shloka 9-10 it’s clearly said that lord Shiva came to test those Rishis in Digambar roop. This Digambar roop and Tejomay Shivling
I will explain in upcoming slides



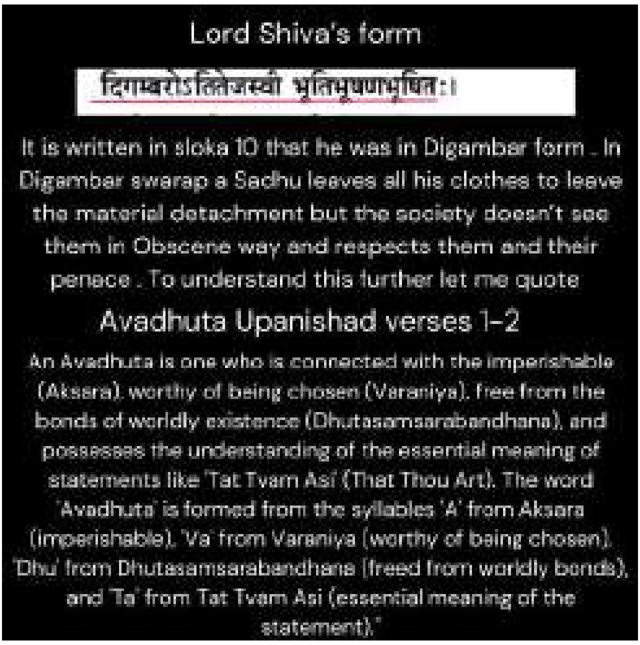
Lord Shiva's form

दिगम्बरोऽतितेजस्वी भूतिभूषणभूषितः ।
It is written in sloka 10 that he was in Digambar form. In Digambar swarap a Sadhu leaves all his clothes to leave the material detachment but the society doesn't see them in Obscene way and respects them and their penace. To understand this further let me quote

Avadhuta Upanishad verses 1–2

An Avadhuta is one who is connected with the imperishable (Aksara), worthy of being chosen (Varaniya), free from the bonds of worldly existence (Dhutasamsarabandhana), and possesses the understanding of the essential meaning of statements like 'Tat Tvam Asi' (That Thou Art). The word 'Avadhuta' is formed from the syllables 'A' from Aksara (imperishable), 'Va' from Varaniya (worthy of being chosen), 'Dhu' from Dhutasamsarabandhana (freed

from worldly bonds), and 'Ta' from Tat Tvam Asi (essential meaning of the statement)."



What was lord Shiva holding in his hand

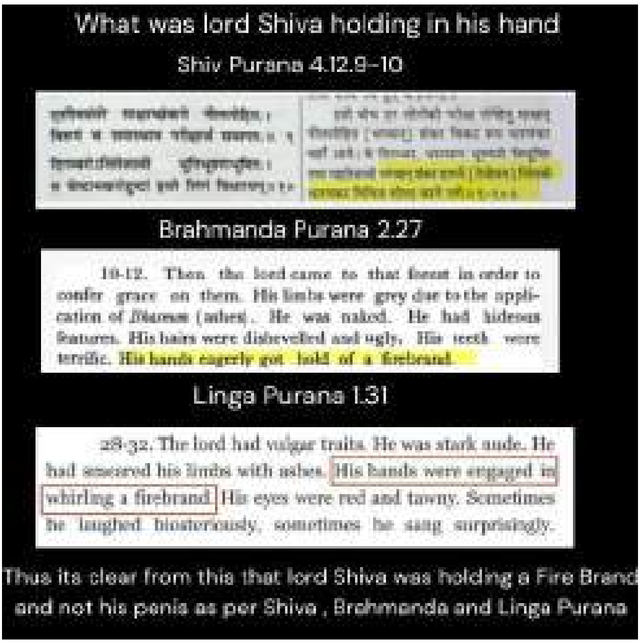
Shiv Purana 4.12.9-10

इसी बीच उन लोगोंकी परीक्षा लेनेहेतु साक्षात् नीललोहित [भगवान्] शंकर विकट रूप धारणकर वहाँ आये। वे दिगम्बर, भस्मरूप भूषणसे विभूषित तथा महातेजस्वी भगवान् शंकर हाथमें तेजोमय लिंगको धारणकर विचित्र लीला करने लगे ॥ ९-१०॥

"Meanwhile, to test those people, the Supreme Lord Shiva Himself—manifesting as Nīlalohita—appeared there in a fierce form. He was sky-clad (digambara), adorned with ashes as ornaments, and was immensely radiant. **Holding a blazing, luminous liṅga in His hand,** Lord Shiva began to perform a wondrous and extraordinary play.

Brahmanda Purana 2.27
10-12. Then the lord came to that forest in order to confer grace on them. His limbs were grey due to the appli-cation of Bhasman (ashes). He was naked. He had hideous features. His hairs were dishevelled and ugly. His teeth were terrific. **His hands eagerly got hold of a firebrand.**

Linga Purana 1.31
28-32. The lord had vulgar traits. He was stark nude. He had smeared his limbs with ashes. **His hands were engaged in whirling a firebrand.** His eyes were red and tawny. Sometimes he laughed biosteriously, sometimes he sang surprisingly.
Thus its clear from this that lord Shiva was holding a Fire Brand and not his penis as per Shiva, Brahmanda and Linga Purana



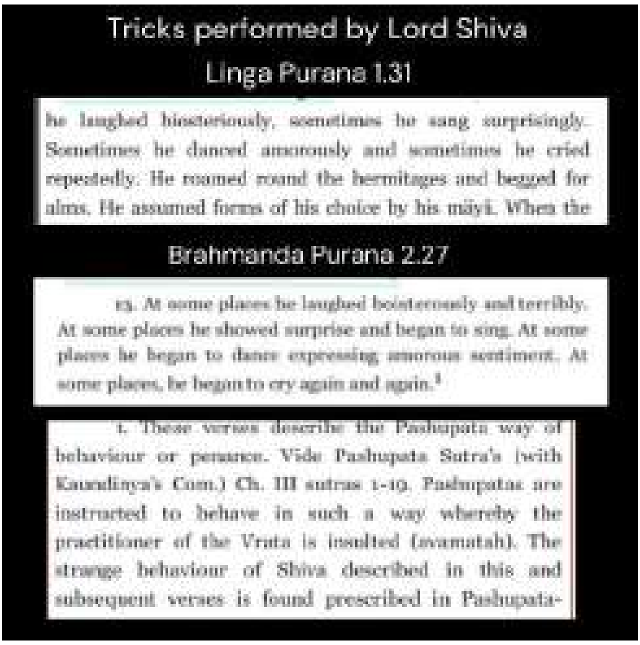
Tricks performed by Lord Shiva

Linga Purana 1.31

he laughed biosteriously, sometimes he sang surprisingly. Sometimes he danced amorously and sometimes he cried repeatedly. He roamed round the hermitages and begged for alms. He assumed forms of his choice by his mäyä. When the

Brahmanda Purana 2.27

13. At some places he laughed boisterously and terribly. At some places he showed surprise and began to sing. At some places he began to dance expressing amorous sentiment. At some places, he began to cry again and again.[1]
14. These verses describe the Pashupata way of behaviour or penance. Vide Pashupata Sutra's (with Kaundinya's Com.) Ch. III sutras 1-19. Pashupatas are instructed to behave in such a way whereby the practitioner of the Vrata is insulted (avamatah). The strange behaviour of Shiva described in this and subsequent verses is found prescribed in Pashupata-



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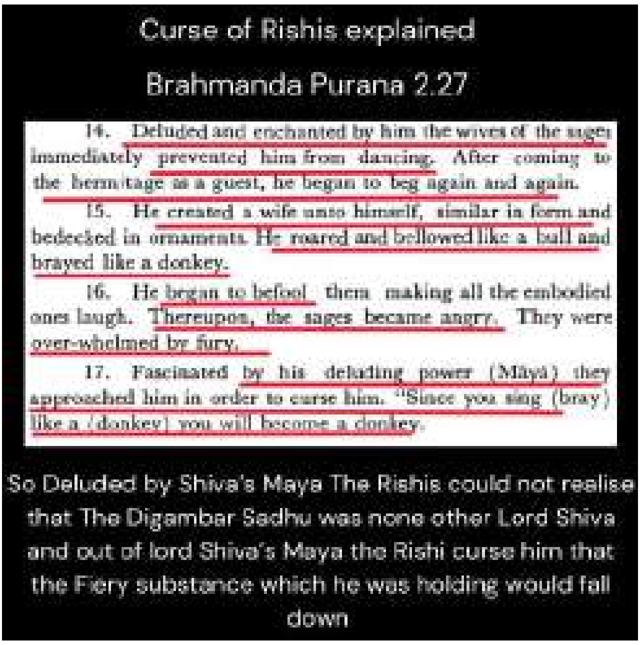
Curse of Rishis explained

Brahmanda Purana 2.27

14. Deluded and enchanted by him the wives of the sages immediately prevented him from dancing. After coming to the hermitage as a guest, he began to beg again and again.
15. He created a wife unto himself, similar in form and bedecked in ornaments. He roared and bellowed like a bull and brayed like a donkey.
16. He began to befool them making all the embodied ones laugh. Thereupon, the sages became angry. They were over-whelmed by fury.
17. Fascinated by his deluding power (Māyā) they approached him in order to curse him. “Since you sing (bray) like a (donkey) you will become a donkey.

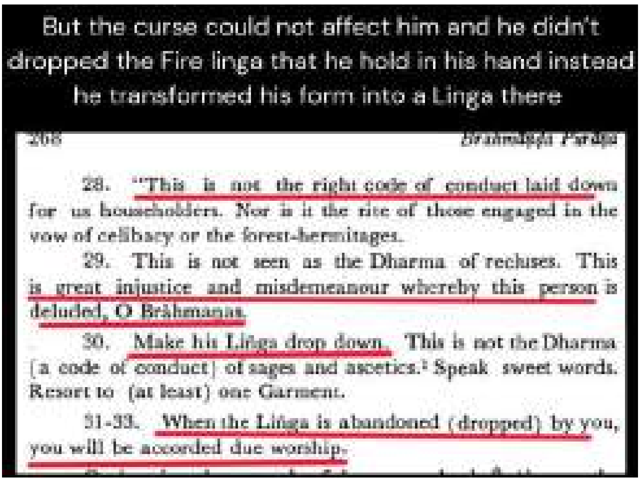
So Deluded by Shiva's Maya The Rishis could not realise that The Digambar Sadhu was none other Lord Shiva and out of lord Shiva's Maya the Rishi curse him that the Fiery substance which he was holding would fall
down



But the curse could not affect him and he didn't dropped the Fire linga that he hold in his hand instead he transformed his form into a Linga there

28. "This is not the right code of conduct laid down for us householders. Nor is it the rite of those engaged in the vow of celibacy or the forest-hermitages.
29. This is not seen as the Dharma of recluses. This is great injustice and misdemeanour whereby this person is deluded, O Brahmanas.
30. Make his Linga drop down. This is not the Dharma
(a code of conduct) of sages and

ascetics.[1] Speak sweet words.
Resort to (at least) one Garment.
31-33. When the Linga is abandoned (dropped) by you, you will be accorded due worship.



268 Brahmāṇḍa Purāṇa

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31-33. When the Liṅga is abandoned (dropped) by you, you will be accorded due worship.

On hearing these words of the sages, Lord Sankara, the destroyer of the eyes of Bhaga, said in polished speech, as though he was laughing boisterously.
"This Linga of ours cannot be made to fall down forcibly by all the gods beginning with Brahmā. How then be the other ascetics. O excellent Brahmaṇas, I shall make this Linga fall down."
34-36. They uttered the sentence "Stay in the hermitage or go away".
On being spoken to thus, lord Mahādeva became delight-ed in the activities of the sense-organs. Even as all of them were observing, the lord vanished there itself.
When the lord vanished and Bhava (God Śiva) was trans-formed into a Linga, there was no appearance of any living being in the range of the three worlds. Everything was agitated

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Mata Parvati's Yoni roop:-
Sometimes I really think that how stupid these translators like JL Shastri are, in Shiv Puran 4.12, in verse 3 he clearly mentions Arrow form of Devi Parvati

3. Parvati, the beloved of Śiva, is heard in the world in the form of an arrow. O Sūta, what is the reason for this? Please satisfy our curiosity in this respect by giving the account you have heard.

Now see how this stupid translated verse 32 and 37 as viginal passage

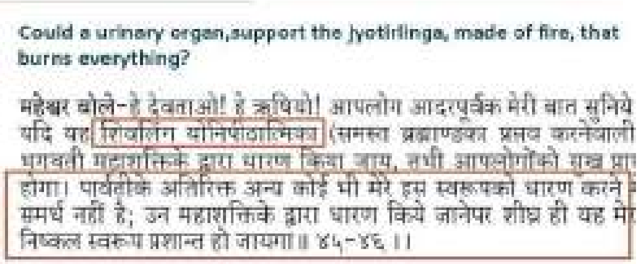
Now this clear hypocrisy can be seen in these verses (i.e 32&37)
In Verse 32 yoni roopa is refers to Arrow **बाणरूपा श्रुता लोके पार्वती** (verse 3)The term Bana(Arrow) is related to the number five as devi holds 5 arrows as one arrorw symbolizing Panchattvamika Prakriti.

Could a urinary organ, support the jyotirlinga, made of fire, that burns everything?
महेश्वर बोले-हे देवताओ ! हे ऋषियो! आपलोग आदरपूर्वक मेरी बात सुनिये यदि यह शिवलिंग योनिपीठात्मिका (समस्त ब्रह्माण्डका प्रसव करनेवाली भगवती महाशक्तिके कके द्वारा धारण किया जाय, तभी आपलोगोंको सुख प्राप्त होगा। पार्वतीके अतिरिक्त अन्य कोई भी मेरे इस स्वरूपको धारण करने म समर्थ नहीं है; उन महाशक्तिके द्वारा धारण किये जानेपर शीघ्र ही यह मेर निष्कल स्वरूप प्रशान्त हो जायगा ।। ४५-४६ ।।

Maheshwara (Shiva) said —
“O Devas! O Rishis! Please listen to my words with reverence.
If this Shivalinga, which is established in the Yoni-pitha form (i.e., as the cosmic womb, the source of all creation), is borne by the great goddess Mahashakti who gives birth to the entire universe, only then will you all attain happiness.
Other than Parvati, no one else is capable of bearing this form of mine.
When this form of mine is borne by that supreme Shakti, it will

soon bring peace to my formless (Nishkala) aspect."

(Verses 45–46)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Swami Karpatri explains the arrow form is yoni form(prakrti) The scientist who interprets linga and yoni as procreative organs can never figure out the meaning of arrow (banaroopa) mentioned in v3.

अतः पार्वती ने योनिरूप से उस लिङ्ग को धारण किया अर्थात् पञ्चतत्त्वात्मिका प्रकृति बन कर उन्होंने ब्रह्माण्ड को धारण किया। अग्निमय सर्वदाहक लिङ्ग को योनि-प्राकृत चर्मखण्ड मूत्रेन्द्रिय में कौन धारण कर सकता था?

Prakrti, made
up of the fivefold elements (pañcatattvātmaka), is the yoni, the support for the brilliant energy of the Absolute (brahma teja kā ādhāra), this linga of light. Therefore, to say that Parvati took the shape of a yoni to hold the linga means that, becoming prakrti – in the form of the five elements – she supported the Universe. Could a worldly yoni, a urinary organ, a scrap of leather, support the jyotirlinga, made of fire, that burns everything? 76
In the world it is heard that Parvati, the beloved of Śiva, is of the form of an arrow (bāṇa).7"

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> In the world it is heard that Pārvatī, the beloved of Śiva, is of the form of an arrow (*bāṇa*)."

SHIVA PURAN 12.4
In the world it is heard that Parvati, the beloved of Śiva, is of the form of an arrow (bāṇa)."
The meaning of the form of the yoni is the same as that of the form of the arrow. The word 'arrow' (bāṇa) is indicative of the number five: it is applied with regards to Kāma, by reason of his five arrows; when addressed towards Śiva, it regards his five faces and when to Parvati, the perspective is her nature comprised of by the five elements. Just as a mass of electricity (vidyut puñja) pervades the five elements, yet is more predominant within water and in mountain ranges, similarly did Parvati become arrow-shaped, that is of the form of a mountain range, and into her the effulgent linga (tejomaya linga) entered. If the mass of electricity were to fall into her yoni that is, into earth or water it would become stable; otherwise, it would reduce trees, men nd everything else to ashes. It was

said by Śiva:
Except Pārvatī, no one is able to sustain the linga; my linga, supported by her, quickly find peace.

SHIVA PURAN 12.4

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Except Pārvatī, no one is able to sustain the *linga*; my *linga*, supported by her, quickly find peace.

Svetasvatara upanishad 4.11 too says the same thing that Yoni means Moola Prakriti

यो योनिं योनिमधितिष्ठत्येको
यस्मिन्निदं सं च वि चैति सर्वम् ।
तमीशानं वरदं देवमीड्यं
निचाय्येमां शान्तिमत्यन्तमेति ॥ ११ ॥

यः who एकः alone योनिम् योनिम् all the various aspects of Prakṛti अधितिष्ठति presides over, यस्मिन् in whom इदम् सर्वम् all this समेति dissolves, व्येति takes manifold forms च and, तम् Him ईशानम् Lord वरदम् who gives blessings ईड्यम् the adorable देवम् the shining one निचाय्य realizing इमाम् this अत्यन्ताम् unlimited शान्तिम् peace एति attains.

One attains infinite peace on realizing that self-effulgent Adorable Lord, the bestower of

Svetasvatara upanishad 5.2 – Yoni means Moola Prakriti /Nature

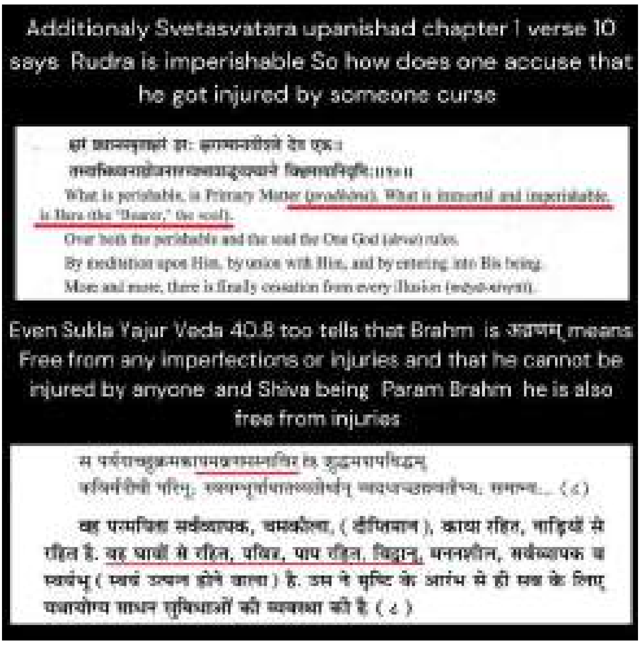
यो योनिं योनिमधितिष्ठत्येको
विश्वानि रूपाणि योनीश्च सर्वाः ।
ऋषिं प्रसूतं कपिलं यस्तमग्रे
ज्ञानैर्बिभर्ति जायमानं च पश्येत् ॥ २ ॥

यः who एकः alone योनिम् योनिम् all the various aspects of Nature अधितिष्ठति presides over; विश्वानि all रूपाणि forms सर्वाः all योनीः sources of production च and (अधितिष्ठति presides over); यः who अग्रे in times of yore ऋषिम् the all-knowing कपिलम् the golden coloured one प्रसूतम् created by Himself ज्ञानैः with every kind of knowledge बिभर्ति nourishes जायमानम् being born पश्येत् sees च and.

He alone presides over Nature in all aspects, and controls every form and every cause of production. He witnesses the birth of the first born[1] seer of golden colour and nourishes him with wisdom.[2]

Additionally Svetasvatara upanishad chapter 1 verse 10 says Rudra is imperishable So how does one accuse that he got injured by someone curse
क्षरं प्रधानममृताक्षरं हरः क्षरात्मानावीशते देव एकः।
तस्याभिध्यानाद्योजनात्तत्त्वभावाद्भूयश्चान्ते विश्वमायानिवृत्तिः ।।१०।।
What is perishable, is Primary Matter (pradhana). What is immortal and imperishable, is Hara (the 'Bearer,' the soul).
Over both the perishable and the soul the One God (deva) rules.
By meditation upon Him, by union with Him, and by entering into His being.
More and more, there is finally cessation from every illusion (māyā-nivṛtti).
Even Sukla Yajur Veda 40.8 too tells that Brahm is अव्रणम् means Free from any imperfections or injuries and that he cannot be injured by anyone and Shiva being Param Brahm he is also free from injuries
स पर्यगाच्छुक्रमकायमव्रणमस्नाविर ४
शुद्धमपापविद्धम्. कविर्मनीषी परिभूः
स्वयम्भूर्याथातथ्यतोर्थान् व्यदधाच्छाश्वतीभ्यः
माभ्यः.. (८)

वह परमपिता सर्वव्यापक, चमकीला, (दीप्तिमान), काया रहित, नाड़ियों से रहित है. वह घावों से रहित, पवित्र, पाप रहित, विद्वान्, मननशील, सर्वव्यापक व स्वयंभू (स्वयं उत्पन्न होने वाला) है. उस ने सृष्टि के आरंभ से ही सब के लिए यथायोग्य साधन सुविधाओं की व्यवस्था की है. (८)



The Same Explanation given by Swami Karpatri in his book Linga Upakhyan and Brahma Purana and Linga Purana holds valid for other Puranas like Skanda Purana , Kurma Purana , Vamana Purana and all other Puranas where this story has been mentioned

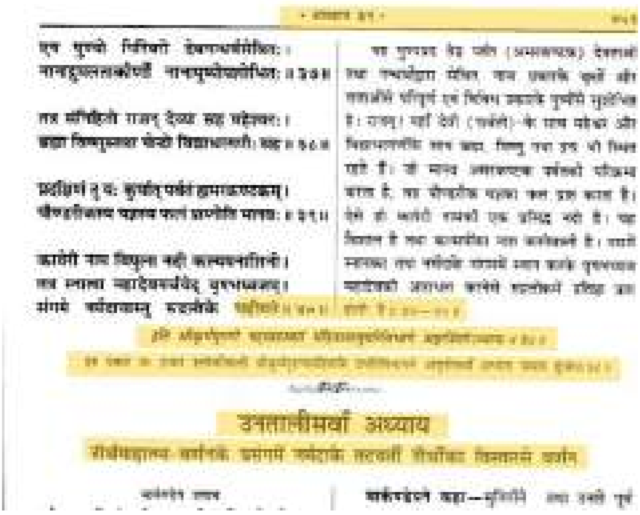
Allegations-

📚Kurma Purana 2.38.52-54📚
The sages said: A certain highly brilliant person has entered the holy Daruvana along with his wife, who was very beautiful in all her limbs. But he was naked. The lordly person fascinated our entire women and daughters, with his charming personality. While his beloved defiled our sons. We heaped various imprecations and curses on him but

they were defied and set at nought. He was beaten soundly by us. His Linga was struck down

Refutation-

Kurma Purana Uttar Bhaga Adhaya 38 Geeta Press Gorakhpur has only 40 slokas so this refrence does not exist


उनतालीसवाँ अध्याय

Allegations-

📚Kurma Purana 2.39.1-3📚
[The sages said:] O lord of all immortal beings, tell us, how we can see the Pinaka-bearing lord once again. You are the saviour of those who seek refuge. [Brahma said:] Make an excellent Linga of the Lord resembling the Linga which was seen by you all and struck down on to the ground, and observing celibacy, worship it with respect along with your wives and sons, through the various Vedic observances."

Refutation-

He alleged on Kurma Purana II.39.1-3 . here you can read Kurma Purana 2/39/1-3 Geeta Press gorakhpur nowhere its stated as claimed by him

मार्कण्डेयने कहा- मुनियोंने तथा उनसे पूर्व स्वयम्भू ईश्वरने नर्मदाका वर्णन सभी पापोंका नाश करनेवाली सर्वश्रेष्ठ नदीके रूपमें किया है। मुनियोंद्वारा स्तुति करनेपर यह श्रेष्ठ नर्मदा नदी लोगोंके कल्याणकी कामनासे रुद्रके शरीरसे निकली है। यह नित्य सभी पापोंको हरनेवाली तथा अप्सराओंके द्वारा स्तुत्य है॥१-२॥ है, सभी देवोंद्वारा नमस्कृत है और देवताओं, गन्धर्वो
इस (नर्मदा) नदीके उत्तरी किनारेपर तीनों लोकोंमें विख्यात भद्रेश्वरनामका तीर्थ है, जो पवित्र, शुभ तथा सभी पापोंका हरण करनेवाला है। राजन्! वहाँ स्नान करके मनुष्य देवताओंके साथ आनन्दित होता है। राजेन्द्र ! वहाँसे आम्रातकेश्वर तीर्थमें जाना चाहिये। राजन्! वहाँ स्नान करके मनुष्य हजार गौओंके दानका फल प्राप्त करता है॥ ४-५ ॥

Markandeya said – The sages, and even before them, the self-born Lord (Svayambhu Ishwara), have described the Narmada River as the supreme river that destroys all sins. When praised by the sages, this sacred Narmada River emerged from the body of Rudra (Shiva) with the intention of benefiting humanity. She is eternal, destroyer of all sins, and praised by the Apsaras (celestial nymphs). She is revered by all the gods, and worshipped by gods and Gandharvas (celestial musicians).

On the northern bank of this Narmada River, there is a pilgrimage site named Bhadreshwar, which is renowned across the three worlds. It is holy, auspicious, and a remover of all sins. O King! Bathing there causes a human to rejoice with the gods.

O ruler of men! From there, one should proceed to the pilgrimage site of Amrateshwar.
O King! Bathing there grants the merit equal to donating a thousand cows.

उनतालीसवाँ अध्याय

Allegations-

📚Brahmanda Purana 2.27.45📚
He [Shiva] was scolded and beaten. His Linga (?penis) was taken out. It is to alleviate his anger that we have sought refuge in you.

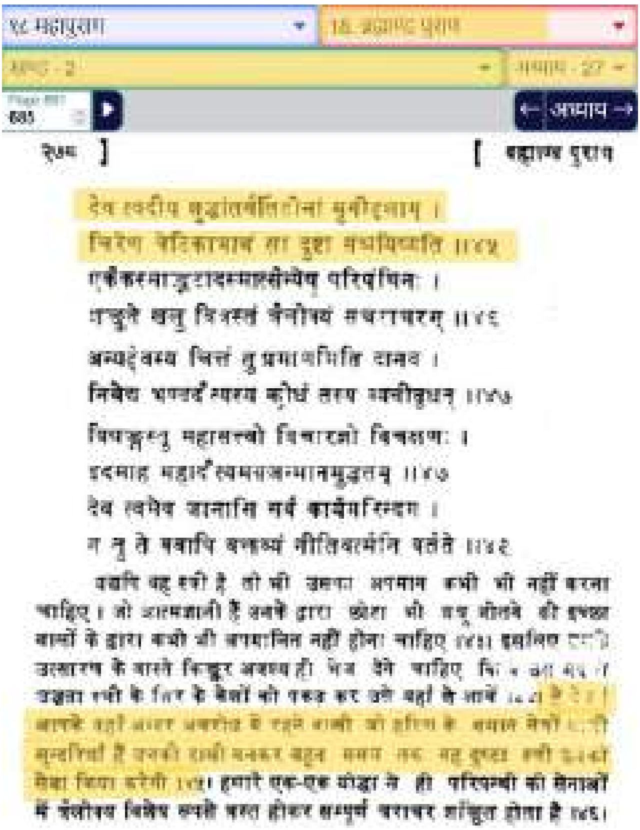
Refutation-

Here is Brahmanda Purana 2.21.45 Geeta Press Gorakhpur nowhere written such thing

देव त्वदीय शुद्धांतर्वतितीनां मृगीदृशाम् । चिरेण चेटिकाभावं सा दुष्टा संश्रयिष्यति ॥४५

हे देव ! आपके यहाँ अन्दर अवरोध में रहने वाली जो हरिण के समान नेत्रों वाती सुन्दरियाँ हैं उनकी दासी बनकर बहुत समय तक वह दुष्टा स्त्री उनको सेवा किया करेगी ।४५

"O Lord! That wicked woman shall serve for a long time as a maidservant to those beautiful women, who reside within your inner chambers and possess eyes like those of a deer



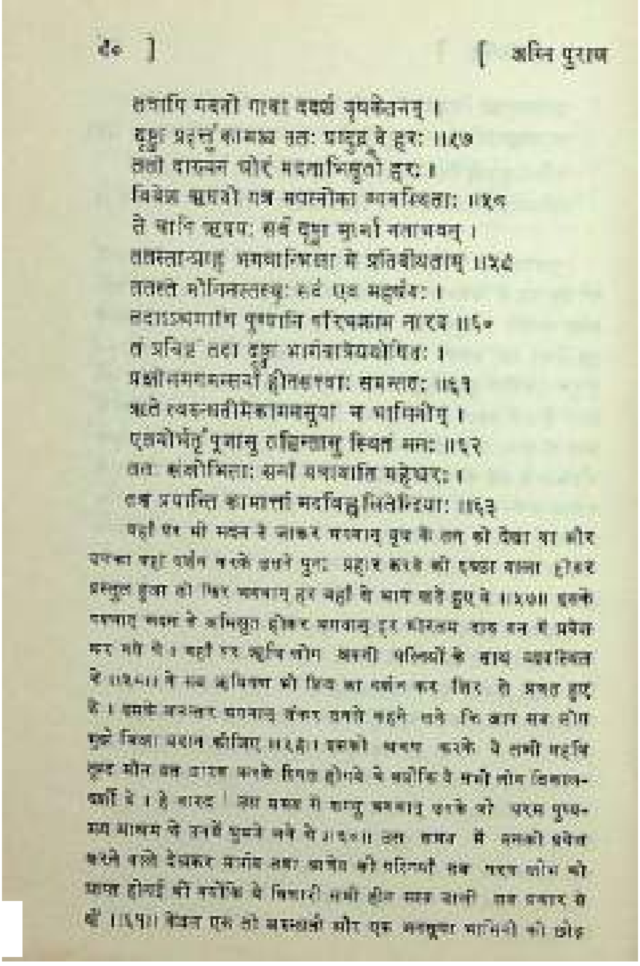
Allegations-

📚Vamana Purana 6.57-67📚
The sex-god reached there also and stared at Sankara. In order to defend him from his encounter, lord Sankara started running from there. The sex-god chased them and at the end of such a race lord Mahadeva entered into a dense forest known as Daruvana. The household hermits used to live there with their wives. Having seen lord Sankara there, the hermits saluted him with sheer obeisance and the lord asked for alms from them. All hermits kept mum and did not respond to Sankara. O NSrada! lord Sankara then began to stool in all hermitages. Having seen Mahadeva enter into the asrama all, wives of Bhargava and Atreya except most chaste Arundhati and Anusuya (their mind having dedicated to their husbands) became sensuous and ejaculated. The enchanted, ensuous and passionate women of

asrama then followed lord Mahadeva wherever he went. As the (she) elephants follow the intoxicated male-elephant, the wives of hermits began to run after lord Mahadeva and contravened all the rules of the household. O sage! Having seen such a phenomenon, Bhargava and Arigirasa hermits blew a curse that his penis (linga) fall down on the earth. Mahadeva's penis then fell down on the ground and it penetrated the earth where it so fell. Mahes'vara then vanished from there. The fallen penis then penetrated the land and entered into the nether world. Its upper portion had penetrated the cosmos."

Refutation–

Here is Vamana Purana Adhaya 6 Slokas 57-67 by Shri Ram Sharma Acharya


[अग्नि पुराण

कर सभी अत्यन्त क्षुब्ध हो गई थीं। इन दोनों का मन तो उस समय में अपने स्वामियों की पूजा तथा ध्यान में संलग्न था ।।६२।। जिस भी आश्रम के अन्दर में भगवान् महेश्वर प्रवेश करते थे वहीं पर समस्त ऋषि पत्नियाँ अतीव संक्षोभ से समन्वित हो जाया करती थीं और वहीं पर काम से आर्त होकर मद से विलुलित इन्द्रियों वाली होती हुई सब प्रयाण किया करती थीं ।।६३।।

त्यक्त्वाऽऽश्रमाणि शून्यानि स्वानि ता मुनियोषितः ।
अनुजग्मुर्यथा मत्तं करिण्य इव कुञ्जरम् ।।६४
ततस्तु ऋषयो दृष्ट्वा भार्गवाङ्गिरसो मुने ।
क्रोधान्विताब्रुवन्सर्वे लिङ्गमापततां भुवि ।।६५
ततः पपात देवस्य लिङ्गं पृथ्वीं विदारयन् ।
अन्तर्धानं जगामाथ त्रिशूली नीललोहितः ।।६६
स तत्पतितं लिङ्गं विभिद्य वसुधातलम् ।
रसातलं विवेशाथ ब्रह्माण्डं चोर्ध्वतोऽभिनत् ।।६७
ततश्चचाल पृथिवी गिरयः सरितो नगाः ।
पातालभुवनाः सर्वे जङ्गमाजङ्गमाकुलाः ।।६८
संक्षुब्धान्भुवनान्दृष्ट्वा भूर्लोकादीन्पितामहः ।
जगाम माधवं द्रष्टुं क्षीरोदं नाम सागरम् ।।६९
तत्र दृष्ट्वा हृषीकेशं प्रणिपत्य च भक्तितः ।
उवाच देव भुवनाः किमर्थं क्षुभिता विभो ।।७०

उन समस्त मुनियों की पत्नियों ने अपने आश्रमों का त्याग कर इधर-उधर प्रयाण कर दिया था और आश्रमों को सूना छोड़कर चली गई थीं। जिस प्रकार से किसी मदमस्त हाथी के पीछे हथिनियाँ चल दिया करती हैं उसी भाँति भगवान् शंकर के पीछे उनका अनुगमन कर दिया था ।।६४।। हे मुने! इस प्रकार की दशा को भार्गव-अंगिरा आदि ऋषियों ने देखा तो सब लोग अत्यन्त क्रोध से युक्त होकर बोले कि लिंग का शिव भूमण्डल में पतित हो जावे ।।६५।। ऋषियों के यह कहते ही लिंग भूमि पर गिर गया और उसने भूमि को विदीर्ण कर दिया था।

उसी समय में भगवान् त्रिशूली नील लोहित वहीं पर अन्तर्धान हो गये थे ।।६६।। वह जो शिवलिंग भूमि पर गिरा था उसने भूमि का भेदन किया और फिर रसातल में प्रवेश कर गया था। ऊर्ध्व भाग में भी उसने ब्रह्मांड का भेदन किया था। इस प्रकार से नीचे ऊपर दोनों ही भागों में उसने भेदन किया था ।।६७।। उस शिवलिंग के पतन का महान् विशाल परिणाम यह हुआ था कि पृथिवी, गिरिगण, समस्त सरितायें, नग, पाताल, भुवन सब स्थावर और जंगम चलायमान हो गये थे। इनमें जो भी अपना आवास लेकर रहते थे वे भी सब चलायमान हो गये थे ।।६८।। पितामह ब्रह्माजी ने जब देखा था कि सभी भुवन भूलोक आदि अत्यन्त संक्षोभ से युक्त हो गये हैं तो क्षीरोद नाम वाले सागर में भगवान् माधव के दर्शन करने के लिये उनकी सेवा में समुपस्थित हुए थे ।।६९।। वहाँ पर हृषीकेश भगवान् का दर्शन करके उनके चरणों में ब्रह्माजी ने प्रणाम किया और भक्तिभाव से उनका अभ्यर्चन किया था। फिर ब्रह्माजी ने कहा था कि हे देव! हे विभो! ये समस्त भुवन किसलिये इतने क्षुभित हो गये हैं, इसका क्या कारण है? ।।७०।।

वहाँ पर भी मदन ने जाकर भगवान् वृष के तन को देखा था और उनका वहां दर्शन करके उसने पुनः प्रहार करने की इच्छा वाला होकर प्रस्तुत हुआ तो फिर भगवान् हर वहाँ से भाग खड़े हुए थे ।। ५७।। इसके पश्चात् मदन से अभिसृत होकर भगवान् हर घोरतम दारु वन में प्रवेश कर गये थे। वहाँ पर ऋषि लोग अपनी पत्नियों के साथ व्यवस्थित थे ।।५८।। वे सब ऋषिगण भी शिव का दर्शन कर शिर से प्रणत हुए । इसके अनन्तर भगवान् शंकर उनसे कहने लगे

कि आप सब लोग मुझे भिक्षा प्रदान कीजिए ॥ ५६।। इसको श्रवण करके वे सभी मषि वृन्द मौन व्रत धारण करके स्थित होगये थे क्योंकि वे सभी लोग निकाल-दर्शी थे। हे नारद ! उस समय में शम्भु भगवान् उनके जो परम पुण्य-मय आश्रम थे उनमें घूमने लगे थे ॥ ६०॥ उस समय में उनको प्रवेश करने वाले देखकर भार्गव तथा आत्रेय की पत्नियाँ सब परम क्षोभ को प्राप्त होगई थीं क्योंकि वे विचारी सभी हीन सत्व वाली सब प्रकार से थीं ।।६१।। केवल एक तो अरुन्धती और एक अनसूया भामिनी को छोड़

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उसी समय में भगवान् त्रिशूची नील लोहित वहीं पर अन्तर्धान हो गये थे ।।६६।। वह जो शिलिग भूमि पर गिरा था उसने भूमि का भेदन किया और फिर रसातल में प्रवेश कर गया था। ऊर्ध्व भाग में भी उसने ब्रह्मांड का भेदन किया था। इस प्रकार से नीचे-ऊपर दोनों ही भागों में उसने भेदन किया था ।। ६७।। उस शिलिग के पतन का महान् विशाल परिणाम यह हुआ था कि पृथित्री, गिरिगण, समस्त सरितायें, नग, पाताल, भुवन सब स्थावर और जंगम चलायमान हो उठे थे। इनमें जो भी अपना आश्रय लेकर रहते थे वे भी सब चनाय-मान हो गये थे ।।६८।। पितामह ब्रह्माजी ने जब देखा था कि सभी भुवन भूलोक आदि ।त्यन्त संक्षोभ से युक्त हो गये हैं तो क्षीरोद नाम वाले

सागर में भगवान् माधव के दर्शन करने के लिये उनकी सेवा में समुपस्थित हुए थे ।। ६६।। वहाँ पर हृषीकेश भगवान् का दर्शन करके उनके चरणों में ब्रह्माजी ने प्रणाम किया और भक्ति-भाव से उनका यजनार्चन किया था। फिर ब्रह्माजी ने कहा था कि हे देव ! हे विभो ! ये समस्त भुवन किसलिये इतने क्षुभित हो गये हैं, इसका क्या कारण है ? ॥७०।।

Verse 57–58:
There too, Madana (Kamadeva, the god of desire) saw the divine bull form of Lord Vrish (Shiva). Seeing him again, Madana wished to strike once more. But then, Lord Hara fled from the spot and entered a dense forest called **Daruvana**, where many sages lived peacefully with their wives.

Verse 59–60:
All the sages bowed down respectfully upon seeing Lord Shiva. Then, Lord Shankara said to them, "O sages, please give me alms." Hearing this, all the sages remained silent, observing their vows of silence, as they were all detached and disciplined. O Narada, at that time, Lord Shambhu began wandering through their sacred and meritorious hermitages.

Verse 61–62:
When the wives of the sages saw Shiva entering the hermitages, they were overcome with extreme agitation. These women were of weak spiritual character. Only two—**Arundhati** and the noble **Anasuya**—remained undisturbed, as their minds were deeply engaged in worship and meditation upon their husbands.

Verse 63–64:
Wherever Lord Maheshwara entered,

the wives of the sages became overwhelmed with desire. Their senses, overcome by lust, became restless, and they began to leave their homes. Just as intoxicated female elephants follow a powerful male tusker, so too did all these women follow Lord Shiva.

Verse 65:
O Sage, witnessing this unnatural situation, the sages such as Bhrigu and Angiras, filled with anger, cursed, “Let this Lingam held by Shiva fall to the ground and perish.”

Verse 66–67:
As soon as the sages said this, the Linga (Fire Linga held by Maheshwar Shiva) fell to the ground, tearing into the earth and piercing deep into the netherworld (Rasatala). It also rose upward, penetrating the cosmic realms (Brahmanda). Thus, it pierced both upward and downward directions.

Verse 68:
As a result of this event, a massive cosmic disturbance occurred—the earth, mountains, rivers, cities, the underworld, and all living and non-living beings were shaken. Those taking refuge in these realms also became disturbed and unstable.

Verse 69:
Seeing all realms, including the earthly world, thrown into turmoil, Brahma approached Lord Madhava (Vishnu) who was resting in the Kshir Sagar (Ocean of Milk).
There, Brahma beheld Lord Hrishikesha

and bowed to his feet, worshipping him with deep devotion and reverence.

Here also the same Daruvan Story has been narrated which has been explained above

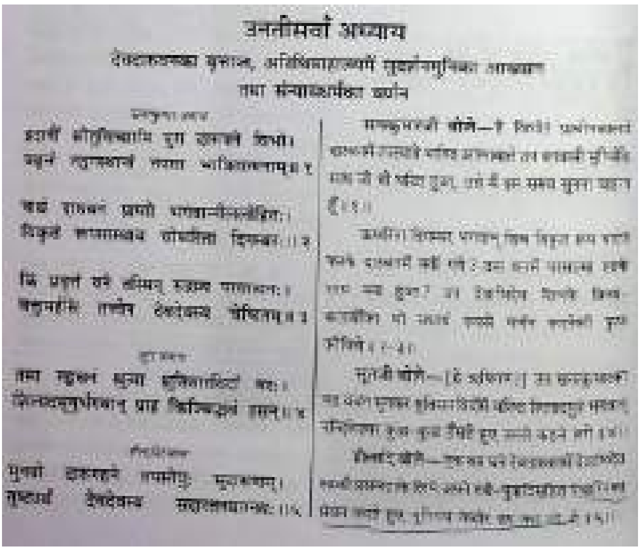
Allegations-

📚Linga Purana 1.29.5-42📚
In order to propitiate the lord of Devas, the sages performed a terrible penance in the Daru forest. They were accompanied by their wives, sons and sacrificial fires...Rudra, wanted to test the sincerity of the dwellers of the Daru forest...Thus in order to test their faith, and sportively too, he assumed a deformed but attractive appearance. He had three eyes and two hands. He was nude, and dark in complexion. Even in this form he was extremely handsome. He was smiling and singing, with seductive play of his eyebrows, thereby creating feelings of love in the hearts of women. He the destroyer of cupid, the lord of extremely handsome features increased their sexual feelings On seeing a man of deformed features, black-red (in colour), even the chaste women followed him with great enthusiasm...One of them, on seeing him did not know that her upper and lower garments had stripped off. Others in their excitement could not distinguish between their kinsmen and the multi-branched trees though they were familiar...Due to the Maya of Rudra even the chaste ladies fell down in an awkward posture with their clothes loosened and their tresses dishevelled, in the very presence of their usbands...On seeing the crowd of

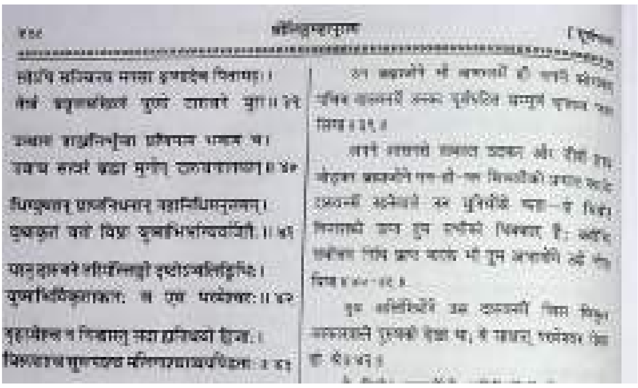
women and Rudra in this situation the brahmins, leading sages began to say harsh words. Their powers of austerity were ineffective against Rudra…Thus deluded the sages of Daruvanam did not understand Rudra. They spoke harsh words to Rudra who thereupon disappeared. In the morning all those sages with perplexed minds and blurred thinking went from Daruvana to Brahma of noble soul…they informed him about what had happened in that holy Daru forest…He stood up with palm joined in reverence and bowed to Rudra. He then spoke hurriedly to the sages who had their abodes in Daru forest. Fie upon you all who had attained excellent treasure, O brahmins, but had unluckily wasted it. The man with a Linga who had been seen by you all without Lingas, the person of deformed features was the supreme lord himself."

Refutation-

Here is Linga Purana 1.29.5-42 geeta Press Gorakhpur hindi translation



उनतीसवाँ अध्याय



सनत्कुमारजी बोले- हे विभो ! प्राचीनकालमें दारुवनमें तपस्यासे भावित आत्मावाले उन वनवासी मुनियोंके साथ जो भी घटित हुआ, उसे मैं इस समय सुनना चाहता हूँ ॥ १ ॥

ऊर्ध्वरेता दिगम्बर भगवान् शिव विकृत रूप धारण करके दारुवनमें क्यों गये? उस वनमें परमात्मा रुद्रके साथ क्या हुआ ? उन देवाधिदेव शिवके क्रिया-कलापोंका भी यथार्थ रूपसे वर्णन करनेकी कृपा कीजिये ॥ २-३ ॥

सूतजी बोले- [हे ऋषिगण !] उन सनत्कुमारका यह वचन सुनकर श्रुतिसारविदोंमें वरिष्ठ शिलादपुत्र भगवान् नन्दिकेश्वर कुछ-कुछ हँसते हुए उनसे कहने लगे ॥ ४ ॥

शैलादि बोले- एक बार घने देवदारुवनमें देवाधिदेव द्रकी प्रसन्नताके लिये अपने स्त्री-पुत्रादिसहित

पंचाग्निका सेवन करते हुए मुनिगण कठोर तप कर रहे थे ॥ ५ ॥

उनके तपसे प्रसन्न जगन्नाथ, चेकितान, वृषध्वज, धूर्जटि, परमेशान, नीललोहित भगवान् रुद्र दारुवनमें निवास करनेवाले उन मुनियोंके प्रवृत्ति-लक्षण तथा ज्ञानकी जानकारी करनेके लिये एवं उनमें श्रद्धाभावकी परीक्षा करनेके लिये और साथ ही प्रवृत्तिज्ञानसे युक्त चित्तवाले उन देवदारुवनवासी मुनियोंमें निवृत्ति-लक्षण तथा ज्ञान स्थापित करनेके निमित्त लीलापूर्वक विकृत रूप धारण करके अलौकिक दारुवनमें पहुँचे। उस समय शंकरजी कृष्ण वर्णवाले, दो भुजाओंवाले, तीन आँखोंवाले, दिगम्बर तथा मोहक स्वरूपवाले थे ॥ ६-९॥

अत्यन्त सुन्दर रूपवाले भगवान् शिव मन्द मुसकान तथा भ्रूविलास करते हुए गीत गाकर स्त्रियोंमें कामभावना उत्पन्न कर रहे थे ॥ १० ॥
कामदेवका संहार करनेवाले तथा अत्यन्त मोहक आकृतिवाले भगवान् शिव वहाँ नारीसमूहको बार-बार देखकर उनके भीतर कामभावनाको बढ़ा रहे थे ॥ ११ ॥ वनमें उस विकृत तथा नीललोहित वर्णवाले पुरुषको देखकर पतिव्रता स्त्रियाँ भी प्रेमपूर्वक उनके पीछे-पीछे चलने लगीं ॥ १२ ॥

आरण्यक कुटीरोंके द्वारतक आयी हुई स्त्रियोंके वस्त्र एवं अलंकार शिथिल हो गये। वे मूच्छित-सी हो गयीं, उन लीलामय शिवके मुखारविन्दकी मोहक मुसकानको पाकर वृक्षोंके आश्रयमें रहनेवाली वे नारियाँ उनके पीछे-पीछे चल दीं ॥ १३ ॥
शिवजीको देखकर प्रौढ़ावस्थावाली होनेपर भी कुछ स्त्रियाँ मदमत्त होकर आँखें घुमाने लगीं तथा भौंहोंका संचालन करने लगीं ॥ १४ ॥
तदनन्तर शिवको देखकर दूसरी स्त्रियाँ मुसकानयुक्त मुखवाली हो गयीं, उनके वस्त्र कुछ शिथिल से हो गये, कांचीबन्धन भी ढीले हो गये; वे मिलकर गाने लगीं ॥ १५ ॥

उस समय शिवको विपिनमें देखकर कुछ ऋषिपत्नियाँ तो शिथिल नूतन वस्त्रों तथा अपने-अपने विचित्र वलयोंको फेंककर मदान्वित हो स्वजनोंके पास पहुंचीं ॥ १६ ॥
स समय शिथिल वस्त्रवाली कोई तो शिवको

देखकर विशिष्ट वासनायुक्त हो गयी तथा अन्य स्त्रियों मतवाली-सी होकर विचित्र शाखावाले प्रसिद्ध वृक्षोंको एवं घनिष्ठ बन्धुजनोंतकको नहीं पहचानती थीं ॥ १७॥

हे द्विजश्रेष्ठो ! कुछ स्त्रियाँ उनके पास जाकर नाचने लगीं और जमीनपर गिर पड़ीं। कुछ स्त्रियाँ हाथीकी भाँति बैठ गयीं। कोई दूसरी स्त्री कुछ बोलने लगी ॥ १८ ॥

मुसकराते हुए एक-दूसरेको देखकर वे परस्पर आलिंगन करने लगीं। वे सभी ओरसे शिवजीका मार्ग रोककर अनेक प्रकारके हाव-भाव दर्शाने लगीं ॥ १९॥

कुछ स्त्रियाँ उनसे कहने लगीं कि 'आप कौन हैं? बैठिये। अन्य स्त्रियाँ भी प्रसन्नचित्त होकर कहने लगीं-आप कहाँ जा रहे हैं? आप हम सबपर प्रसन्न होइये ' ॥ २० ॥
भगवान् शंकरकी मायाके प्रभावसे अपने पतियोंके सम्मुख ही पतिव्रता स्त्रियोंके वस्त्रपरिधान, केश आदि अस्त-व्यस्त हो गये और वे कामुक स्त्रियोंकी भाँति स्वेच्छाचारितापूर्ण व्यवहार प्रदर्शित करने लगीं ॥ २१॥

उन स्त्रियोंके हाव-भाव देखकर तथा उनके वचन सुनकर निर्विकार परमेश्वर शिव शुभ अथवा अशुभकुछ भी नहीं बोले ॥ २२ ॥

उस प्रकारकी चेष्टावाली नारियोंके समूहको देखकर वे विप्र मुनीश्वर दिगम्बरवेशधारी शिवको उस अवस्थामें देखकर [शंकरजीके प्रति] अत्यन्त कठोर वचन कहने लगे। किंतु उनकी सभी तपस्याएँ शंकरजीके सम्मुख उसी प्रकार निष्फल सिद्ध हुईं, जिस प्रकार सूर्यके प्रकाशसे आकाश-मण्डलमें स्थित तारागण निस्तेज हो जाते हैं ॥ २३-२४॥

ऐसा सुना जाता है कि महात्मा ब्रह्माका सभी समृद्धियों तथा कल्याणोंका उत्पत्तिस्थलस्वरूप यज्ञ ऋषिके शापसे विनष्ट हो गया था ॥ २५॥
भृगुमुनिके शापसे परम ऐश्वर्यशाली विष्णुको भी दस अवतार लेने पड़े तथा अनेक दुःख सहने पड़े ॥ २६ ॥

मुनि वसिष्ठके शापसे वसुओंको गर्भमें वास करना पड़ा, अगस्त्य आदि ऋषियोंके शापसे राजा नहुषको सर्प होना पड़ा था ॥ २८ ॥
भगवान् विष्णुका निवासस्थान तथा अमृतका आधारस्वरूप वह क्षीरसागर ब्राह्मणोंके द्वारा सदाके लिये दूसरे अपेय जलवाले समुद्रके रूपमें कर दिया गया था ॥ २९ ॥
जनार्दन भगवान् विष्णुने वाराणसीपुरीमें पहुँचकर अविमुक्तेश्वर देवाधिदेव त्र्यम्बकेश्वरका दूधसे अभिषेक करके परम श्रद्धासे युक्त होकर देहसंस्पर्शजन्य अमृतस्वरूप क्षीरद्वारा स्वयं उन मधुसूदनने ब्रह्माजी एवं मुनियोंके साथ भगवान् शिवको अभिषिक्त करके पूर्ववत् क्षीरसागरको अपना निवासस्थान बनाया ॥ ३०-३२ ॥
महात्मा माण्डव्यने धर्मको शापित किया तथा श्रीकृष्णकी प्रेरणासे दुर्वासा आदि महात्माओंके द्वारा वृष्णिवंशी शापित हुए थे ॥ ३३ ॥
महान् आत्मावाले दुर्वासामुनिने लक्ष्मणसहित श्रीरामको शाप दे दिया और श्रीवत्स (श्रीयुक्त वक्षःस्थलवाले) विष्णुको भृगुमुनिका चरण-प्रहार सहना पड़ा ॥ ३४ ॥
देवाधिदेव विरूपाक्ष उमापति शिवको छोड़कर ये तथा अन्य बहुत से लोग भी विप्रों (ब्राह्मणों) के वशवर्ती हुए हैं ॥ ३५ ॥
उन्हीं शिवकी मायासे मोहित होनेके कारण वे मुनिगण शंकरको नहीं जान पाये और अत्यन्त कठोर वचन बोलने लगे, फिर भगवान् शिव भी अन्तर्धान हो गये ॥ ३६ ॥
तत्पश्चात् व्याकुल चित्तवाले वे मुनिगण प्रातःकाल होते ही उस दारुवनसे ब्रह्माजीके पास पहुँचे। वहाँ श्रेष्ठ आसनपर विराजमान महात्मा ब्रह्मासे उस सुन्दर दारुवनमें रहनेवाले क्षीण चेतनावाले मुनियोंने शंकरका सारा वृत्तान्त कह सुनाया ॥ ३७-३८ ॥

उन ब्रह्माजीने भी क्षणभरमें ही मनमें सोचकर पवित्र दारुवनमें उनका पूर्वघटित सम्पूर्ण वृत्तान्त जान लिया ॥ ३९ ॥
अपने आसनसे तत्काल उठकर और दोनों हाथ जोड़कर ब्रह्माजीने मन-ही-मन शिवजीको प्रणाम करके दारुवनमें रहनेवाले उन मुनियोंसे कहा- हे विप्रो ! विनाशको प्राप्त तुम सभीको धिक्कार है; क्योंकि सर्वोत्तम निधि प्राप्त करके भी तुम अभागोंने उसे गँवा दिया ॥ ४०-४१ ॥

तुम अलिंगियोंने उस दारुवनमें जिस विकृत आकारवाले पुरुषको देखा था; वे साक्षात् परमेश्वर शिव ही थे ॥ ४२ ॥

Sanatkumar said:
"O Lord! In ancient times, what happened with those forest-dwelling sages, who were engaged in deep austerities in the Daru forest—please narrate that incident to me now." (1)

"Why did Lord Shiva, the digambara (sky-clad) and one with upward-flowing energy, assume a distorted form and enter the Daru forest? What happened there with the Supreme Being Rudra? Kindly describe truthfully the actions and divine play of that Lord of lords, Shiva." (2–3)

Suta said:
O sages! Hearing the words of Sanatkumar, the son of Shilada and revered among the knowers of the essence of the Vedas, Lord Nandikeshvara, smiled slightly and began to speak. (4)

Shilada said:
Once, in the deep Daru forest, the sages—along with their wives and children—were performing intense austerities like the five-fire ritual (Panchagni) to please Lord Rudra, the Lord of lords. (5)

Pleased by their penance, Lord Rudra—also known as Jagannath, Chekitana, Vrishadhvaja, Dhoorjati, Parameshwar, and Neelalohita—entered the divine Daru forest in a distorted form to examine the tendencies and knowledge of the resident sages, to test their devotion, and to establish

renunciation (nivritti) and spiritual knowledge in their minds. (6–9)

Lord Shiva, with a dark complexion, two arms, three eyes, unclothed, and of enchanting appearance, began singing melodiously with soft smiles and expressive eyebrows, generating desire among the women. (10)

Though he had previously destroyed Kamadeva (the god of desire), his captivating form now aroused feelings of passion in the minds of women who repeatedly looked at him. (11)
Seeing that deformed and blue-red hued man in the forest, even chaste women began following him out of love. (12)

As they reached the entrances of their forest huts, their clothes and ornaments loosened. Bewitched by the charming smile of playful Shiva, these women, who normally resided under the shelter of trees, started trailing behind him. (13)
Even elderly women, upon seeing Shiva, became intoxicated and began rolling their eyes and moving their eyebrows flirtatiously. (14)

Other women, seeing him, began to smile, their clothes slipped slightly, and their waistbands loosened. They joined in singing together. (15)

Some women, now intoxicated and dressed in loose new garments, abandoned their unusual ornaments and returned to their kin. (16)
One became full of specific desire just by seeing Shiva, while others—completely intoxicated—failed to

recognize even the distinctive trees or their closest relatives. (17)

O best of the twice-born! Some women began to dance before him and fell to the ground. Others sat down like elephants. One started talking erratically. (18)
Smiling and looking at one another, they began to embrace and blocked Shiva's path from all directions, making various charming gestures. (19)

Some said, "Who are you? Please sit." Others joyfully asked, "Where are you going? Be pleased with us all." (20)
Under the illusion of Shiva's divine power, even in front of their husbands, these chaste women became disheveled in clothing and hair and started acting with unchecked desire, like lustful women. (21)

Seeing their gestures and hearing their words, the unperturbed Supreme Lord Shiva said neither good nor bad—he remained silent. (22)

Witnessing such behavior from the women, and seeing Lord Shiva in that digambara state, the sages spoke harsh words to him. However, in Shiva's presence, their penance became ineffective—just as the stars fade in the brightness of the sun. (23–24)

It is said that the sacrifice, which was the source of all prosperity and good fortune and belonged to the great Brahma, was destroyed due to a curse by the sage Rishika. (25)

Due to the curse of Bhrigu, even the

all-powerful Vishnu had to take ten incarnations and suffer many hardships. (26)

Due to the curse of sage Vasishtha, the Vasus had to be born in wombs; and because of the curse of sages like Agastya, King Nahusha had to become a serpent. (28)

The abode of Lord Vishnu and the source of nectar—the Kshirasagar (Ocean of Milk)—was rendered as an ordinary, non-drinkable ocean by the Brahmins. (29)

Then, Lord Vishnu, arriving in the sacred city of Varanasi, performed an abhisheka (ritual bath) of the deity Avimukteshwar, Lord of lords Tryambakeshwar, with milk. Filled with deep devotion, he bathed Lord Shiva with that nectar-like milk in the presence of Brahma and the sages, thereby restoring the Kshirasagar as his divine abode. (30–32)

The great sage Mandavya cursed even Dharma. And at Krishna's inspiration, the Vrishni dynasty was cursed by sages like Durvasa. (33)

The great soul sage Durvasa cursed Lord Rama along with Lakshmana. Lord Vishnu, with the Srivatsa mark on his chest, endured a kick from sage Bhrigu. (34)

Everyone—even these and many more—have been subject to the will of Brahmins, except Lord Shiva, the one-eyed (Virupaksha), consort of Uma. (35)

Deluded by the maya (illusion) of Lord Shiva, the sages could not recognize him and began speaking very harshly. Then Lord Shiva vanished from the scene. (36)

After this, those sages—disturbed in mind—went at daybreak to Lord Brahma. Sitting on a high seat, the great Brahma listened to the story of what had happened in the beautiful Daru forest from those mentally weakened sages. (37–38)

Lord Brahma, realizing the entire past event through contemplation within a moment, rose from his seat, joined his palms in reverence, and mentally bowed to Shiva. He then said to the forest-dwelling sages:
“O Brahmins! Woe to all of you who are heading toward ruin! Even after receiving the greatest treasure, you unfortunate ones lost it.” (39–41)

“That deformed-looking man you saw in the Daru forest was none other than the Supreme Lord Shiva himself.” (42)

Same Daruvan Incident here where Shivji went to Daruvan in a deformed form holding a fire lingam in his hands performing various types of tricks to test the Rishis and the Rishis wives were attracted by Shivji Attractive appearance and started following him then the Rishis cursed him that the fire Lingam which was holding in his hands would fall but the curse did not affect him instead he was transformed into a form of a fire linga and was stabilized by Mata Parvati in form of Yoni (Prakriti)

Allegations-

📚Padma Purana 6.255.26-40📚
Having gone near the door of the house of the magnanimous Śaṅkara and seeing very fierce Nandin with a spear in his hand, he said (to him): “I, the brāhmaṇa Bhṛgu, have come to see Hara, the best god. Quickly announce me (i.e. my arrival) to the magnanimous Śaṅkara.” Hearing the words of him, Nandin, the lord of (Śiva's) attendants spoke harsh words to the great sage of an unlimited splendour: “The lord is not in the vicinity. Śaṅkara is sporting with goddess (Pārvatī). O best sage, go back if you desire to live.” Thus repudiated by him the (sage) of a great penance remained there, at the door of the great lord, for many days. “Since he, arrogant due to the company of a woman, thinks lightly of me, he shall have the form of clitoris. Approached (i.e. overcome) by vice he slights me, a brāhmaṇa! Reduced to an impious state, he will not be adored by brāhmaṇas. Therefore, all the food, water, flowers and oblations offered to him will undoubtedly be useless.” The very lustrous one, having thus cursed Śaṃkara honoured by the world, said to the very fierce attendant, Nandin, holding a spear, O king: “May Śiva's devotees, having ash, phallus and bones be impious and out of the Vedic fold.” The sage, having thus cursed Rudra, Tripura's killer, went to Brahmā's world...”

Refutation-

Here is Padma Purana Uttara khanda Chapter 255 slokas 26-40 translated

हम ब्राह्मणों का पूज्य है दूसरा कोई नहीं। शुद्ध सत्त्वमय वही ब्रह्मण्य होगा ॥२३॥ लोक में वहीं ब्राह्मणों से तीर्थ और प्रसाद लेने योग्य होगा। उसी का उच्छिष्ट देवताओं और पितरों के लिए पवित्र होगा ॥ २४॥ हे मुनिश्रेष्ठ ! आप शीघ्र देवताओं के निवास स्थान पर जायें। हे प्रभो! आप शीघ्र ही मुनिश्रेष्ठ ! संसार का कल्याण करें ।॥२५॥ वसिष्ठजी ने कहा इस तरह से कहने पर भृगु महर्षि शीघ्र ही वायुमार्ग से कैलास पर्वत पर गये वहीं पर भगवान् शिव रहते हैं ।॥ २६॥ वे शङ्करजी के द्वार पर जाकर हाथ में त्रिशूल लिए हुए भयङ्कर नन्दी से कहे ॥२७॥ मैं देवश्रेष्ठ ! शङ्करजी का दर्शन करने के लिए भृगु नामक ब्राह्मण आया हूँ अतएव महात्मा शङ्करजी को मेरे आने की सूचना शीघ्र दो ॥२८॥ उनके उस वचन को सुनकर सभी गुणों के स्वामी नन्दी अमित तेजस्वी महर्षि को कठोर वचन कहे ॥२९॥ इस समय शङ्करजी देवी के साथ क्रीडा कर रहे है। अतएव वे मिल नहीं सकते हैं। हे मुनिश्रेष्ठ यदि जीवित रहना चाहते हो तो लौट जाओ ॥३०॥ वसिष्ठ महर्षि ने कहा- इस तरह से उसके द्वारा अनादृत किए जाने पर वे महर्षि वहीं रुके रहे। वे महेश के द्वार पर कई दिन रहे उसके बाद क्रोध करके वे मुनि शाप दे दिया।। ३१॥ भृगु महर्षि ने कहा- तमोगुण से युक्त मूर्ख शङ्कर मुझको नहीं जानता है। नारी के साथ सङ्गम करने के कारण मदमत्त चूंकि मेरा अपमान करता है ॥ ३२॥ इसलिए इसका स्वरूप योनि लिङ्ग स्वरूप हो जाये । मुझ ब्राह्मण का अपमान करने के कारण यह तमोगुण युक्त हो जाय ।।३३।। यह अब्रह्मण्य और ब्राह्मणों का अपूज्य है। अतएव इसको प्रदत्त, अन्न, जल, पुष्प तथा हविष्य सबकुछ निर्माल्य हो जायेगा इसमें कोई भी संशय नहीं है ॥३४॥ वसिष्ठजी ने कहा- इस तरह से लोक पूजित शङ्करजी को शाप देकर वे महातेजस्वी उन्होंने त्रिशूल हाथ में लिए हुए अत्यन्त उग्र नन्दी से कहा ॥३५॥ संसार में जो रुद्र भक्त भस्म तथा अस्थि धारण करने वाले हैं वे पाखण्डी वेदबाहय हो जायँ ॥३६॥ वसिष्ठजी ने कहा- यह बात सुनकर त्रिपुर विनाशक शङ्करजी भृगु महर्षि को अत्यन्त तमोगुण युक्त होकर मार देना चाहे ॥ ३७॥ वे हाथ में त्रिशूल ले लिए तब नम्र होकर पार्वतीजी ने प्रणाम करके हाथ जोड़कर उनको लौटाया ॥३८॥ उसके बाद करोड़ों सूर्य और अग्नि के

समान नेत्र वाले शङ्करजी को देखकर महातेजस्वी गौरीजी द्वारा रोके जाने पर मुनि वहाँ ठहरे ॥३९॥ मुनि अपने चरणों में नेत्र दिखाकर जोर से हँसते हुए चले गये। उन्होंने कहा मेरा शाप अमोघ है तुम कुरूप हो जाओगे ॥४०॥ उसी समय से हे राजन्! सभी भूतों के स्वामी शङ्करजी का चरणोदक इत्यादि ब्राह्मणों के लिए अग्राह्य हो गया।।४१।। पाखण्डियों के द्वारा पूजे जाने वाले शिवजी लिङ्ग का रूप धारण करने वाले हो गये इस तरह से त्रिपुरघातक शिवजी को शाप देकर मुनि ॥४२॥ सभी लोकों से नमस्कृत ब्रह्माजी के लोक में गये। वहाँ पर देवताओं के साथ बैठे हुए परमेष्ठी ब्रह्माजी को ॥४३॥ देखकर हाथ जोड़कर महामति ब्रह्माजी को नमस्कार किये ओर उनके सामने चुपचाप खड़े रहे ॥४४॥ उन मुनिश्रेष्ठ को देखकर तमोगुण सम्पन्न होकर ब्रह्माजी आये

"There is no deity more worthy of reverence than the Brahmins. Only one who is composed of pure Sattva (goodness) can be truly devoted to Brahmins."

"Only he is worthy of receiving offerings and blessings from Brahmins in this world. His leftovers (uchchhishta) become sacred for the gods and ancestors."

"O best of sages! Please go swiftly to the abode of the gods. O Lord, O best among sages, bring welfare to the world at once."

Sage Vashishtha said: *"Having heard this, the great sage Bhrigu immediately traveled by the aerial path to Mount Kailash, the dwelling place of Lord Shiva."*

"He arrived at the gate of Shankara (Shiva), where stood the fierce Nandi, holding a trident."

"He said to Nandi: 'O best of the gods! I am Bhrigu, a Brahmin, and I have come to have a vision (darshan) of Lord Shankara. Kindly inform the great Lord of my arrival.'"

"Upon hearing these words, the radiant and powerful Nandi, master of all virtues, responded harshly to the great sage."

"'At this moment, Shankara is engaged in sport with the Goddess. Therefore, he cannot be met. O best of sages! If you value your life, you should turn back.'"

Vashishtha said: *"Thus insulted, the great sage remained at Shiva's gate for several days. Then, filled with anger, he pronounced a curse."*

Bhrigu said: *"This ignorant Shiva, , does not recognize me. due to his union with his wife he has insulted me."*

"Hence, he shall take on the form of a Yoni-Linga Because he insulted a Brahmin, he shall be filled with Tamoguna."

"He shall become non-Brahmanical and unworthy of worship by Brahmins. Offerings of food, water, flowers, and sacrificial oblations given to him shall all become impure. There is no doubt about this."

Vashishtha said: *"Having thus cursed Shiva, revered by the world, the mighty sage then turned to Nandi, who stood fiercely with a trident."*

"'Those followers of Rudra who smear themselves with ash and wear bones—let them become heretics, outside the Vedic fold.'"

Vashishtha said: *"Hearing this, Lord Shiva—the destroyer of Tripura—burning with Tamoguna, wished to slay Sage Bhrigu."*

"As he raised his trident in fury, Goddess Parvati respectfully intervened, folding her hands and pacifying him."

"Seeing Shiva with eyes like millions of suns and flames, the radiant Goddess Gauri restrained him, and the sage remained there."

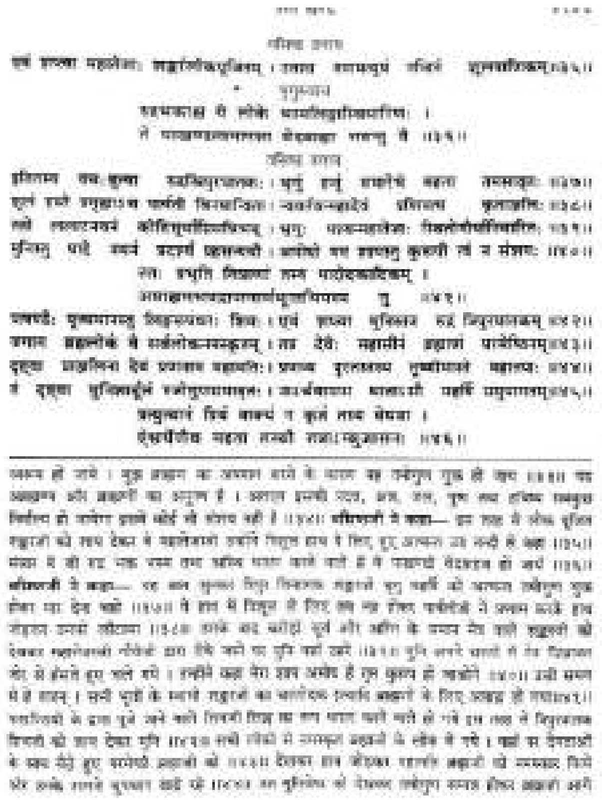
"The sage showed eyes on his feet (a sign of divine power), laughed loudly, and departed. He declared: 'My curse is unfailing—you shall become deformed.'"

"From that time onwards, O King, the holy water from Shiva's feet and other offerings became unacceptable for Brahmins."

"Thus, Shiva—worshiped by heretics—assumed the form of the Linga. After cursing the Tripura-destroying Lord, the sage…"

"…departed and went to the abode of Brahma, the Supreme Creator, worshiped by all worlds."

"Seeing Lord Brahma seated with the gods, the wise sage folded his hands and offered silent reverence before him."



Here the Story of Shiva Appearing in the form of Shiva Lingam (Symbol of Nirakar Brahm) and Yoni (Mool Prakriti – Mata Parvati) is mentioned and nowhere about Daruvan Incident or any such thing

Allegations-

📚Devi Bhagavatam Purana 4.20.36-37
📚
O King! When Mahâdeva, being infatuated with Kâma, went into the forest of Bhrigu and becoming naked, began to copulate, the ascetic Bhrigu, seeing him in that state, exclaimed "O You are very shameless" and cursed Him thus:- Let your penis drop off just now. Mahâdeva, then to satisfy his thirst for passion, began to drink the water of the lake Amrita Vapî, dug by the Dânavas."

Refutation-

He alleged on Devi Bhagvatam which does not come under the canto of 18 Puranas written by Ved Vyasa so I will not consider it authentic to comment on – Srimad Bhagvatam 12.7.22-25

Srimad Bhagvatam 12.7.22-25 – 23-24. The names of the eighteen Purāṇas are: (1) Bra-hma, (2) Padma, (3) Vişnu, (4) Śiva, (5) Linga, (6) Garuda, (7) Narada, (8) Bhagavata, (9) Agni, (10) Skanda, (11) Bha-visya, (12) Brahmavaivarta, (13) Markandeya (14) Vāmana (15) Varaha, (16) Matsya (17) Kurma and (18) Brahmanda.

25. O Brahmana sage (Saunaka): Thus has been relat-ed (to you) the account of the classification of Vedas into different branches by the sage (Vyāsa) and his disciples and pupils of those disciples. It (listening to this account) enhances the glory of Brahman (of the listeners, if devoutly and attentively heard.)

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25. O Brāhmaṇa sage (Śaunaka) : Thus has been related (to you) the account of the classification of Vedas into different branches by the sage (Vyāsa) and his disciples and pupils of those disciples. It (listening to this account) enhances the glory of Brahman (of the listeners, if devoutly and attentively heard.)

Ludo Rucher in his book the Puranas page 172 dated Devi bhagvatm to be written between 1100-1350 AD and not later than that . He also proposed that the writer of this text must have been a Bengali Shakta Smarta Brahmin

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The question, both in the tradition and in modern scholarship, whether the Devībhāgavata° or the Vaiṣṇava Bhāgavata° is the true and original Śrīmadbhāgavata° has been discussed under the Bhāgavata°. It should be noted in this connection that the term Devībhāgavata° appears only in the chapter colophons, and in the text of the last two *skandhas;* elsewhere in the text the purāṇa refers to itself either as Bhāgavata° or Śrīmadbhāgavata°, once as Satī° (1.3.41). The text also repeatedly refers to itself as "the best of purāṇas" *(purāṇottama)*, and declares that "there are many other purāṇas devoted to Hari and Rudra, but they are not worth one-sixteenth part of this Devībhāgavata" (12.13.25–26).

Hazra[174] sees arguments both for the Devībhāgavata° having been composed in Bengal and outside Bengal. He therefore concludes that "the author of the Devībhāgavata was a Smārta Śākta Brahmin of Bengal and . . . he migrated to Benares (probably because it was the best place of residence for a Devī-worshipper), lived there for a long time, and then wrote the Devī-bhāgavata."

Ramachandran[175] dated the Devībhāgavata° "not later than the 6th century A.D.," based on his belief that the story of the penance of Nara and Nārāyaṇa, as related in the fourth *skandha,* inspired the relief in the Gupta temple at Deogarh. His arguments did not find acceptance with other scholars,[176] and, in general, the text has been dated much later. Farquhar[177] assigned it to his A. D. 900–1350 period. Hazra[178] narrowed the period down to "the eleventh or twelfth century A.D." Lalye[179] proposes a gradual growth of the text, through five different stages which cannot be dated separately; in any case the final stage must have been reached in the eleventh century.

He tried to allege that Maheshwar Shiva got affected by Kama where as in reality Mahabharat Anushashan Parva Adhyay 17 Maheshwar Shiva is called Greatest of All Yogis and The most conquered of all senses

जो वेदोंके भी वेद, उत्तम वस्तुओंमें भी परम उत्तम, `जके भी तेज, तपके भी तप, शान्त पुरुषोंमें भी परम

शान्त, कान्तिकी भी कान्ति, जितेन्द्रियोंमें भी परम जितेन्द्रिय, बुद्धिमानोंकी भी बुद्धि, देवताओंके भी देवता, ऋषियोंके भी ऋषि, यज्ञोंके भी यज्ञ, कल्याणोंके भी कल्याण, रुद्रोंके भी रुद्र, प्रभावशाली ईश्वरोंकी भी प्रभा (ऐश्वर्य), योगियोंके भी योगी तथा कारणोंके भी कारण हैं। जिनसे सम्पूर्ण लोक उत्पन्न होते और फिर उन्हींमें विलीन हो जाते हैं, जो सम्पूर्ण भूतोंके आत्मा हैं, उन्हीं अमित तेजस्वी भगवान् शिवके एक हजार आठ नामोंका वर्णन मुझसे सुनिये। पुरुषसिंह! इसका श्रवणमात्र करके आप अपनी सम्पूर्ण कामनाओंको प्राप्त कर लेंगे ।। २५-३० ।।

The one who is the Vedas among the Vedas, the supreme among the entities, the brightest among the luminous, the most ascetic among the ascetics, the most peaceful among the serene beings, the most radiant among the radiant, the most self-controlled among the self-controlled, the most intelligent among the wise, the Deva among Devas, the sage among sages, the sacrifice among sacrifices, the auspicious among the auspicious, the Rudra among Rudras, the powerful among the powerful , the supreme yogi among yogis, the cause of all causes—He is the Supreme Lord Shiva, who pervades all worlds and into whom everything ultimately dissolves.

He tried to allege that Maheshwar Shiva got affected by Kama where as in reality Mahabharat Anushashan Parva Adhyay 17 Maheshwar Shiva is called Greatest of All Yogis and The most conquered of all senses

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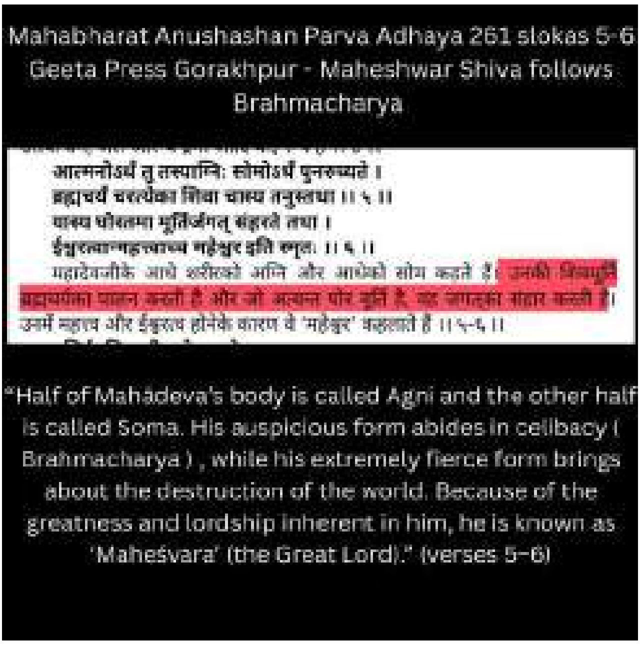
Mahabharat Anushashan Parva Adhaya 261 slokas 5-6
Geeta Press Gorakhpur – Maheshwar Shiva follows Brahmacharya

महादेवजीके आधे शरीरको अग्नि और आधेको सोम कहते हैं। उनकी शिवमूर्ति ब्रह्मचर्यका पालन करती है और जो अत्यन्त घोर मूर्ति है, वह जगत्का संहार करती है। उनमें महत्त्व और ईश्वरत्व होनेके कारण वे 'महेश्वर' कहलाते हैं ।। ५-६ ।।
"Half of Mahādeva's body is called Agni and the other half is called Soma. His auspicious form abides in celibacy (Brahmacharya), while his extremely fierce form brings about the destruction of the world. Because of the greatness and lordship inherent in him, he is known as 'Maheśvara' (the Great Lord)." (verses 5-6)



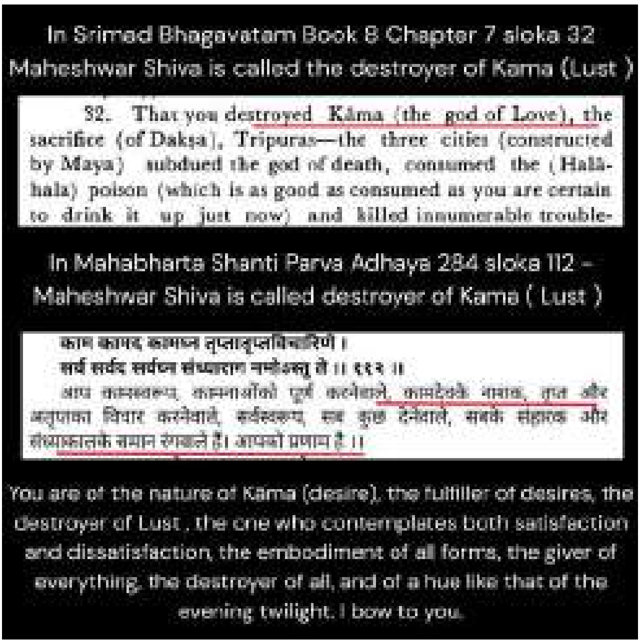
In Srimad Bhagavatam Book 8 Chapter 7 sloka 32 Maheshwar Shiva is called the destroyer of Kama (Lust)

That you destroyed Kama (the god of Love), the sacrifice (of Daksa), Tripuras the three cities (constructed by Maya) subdued the god of death, consumed the (Hala-hala) poison (which is as good as consumed as you are certain to drink it up just now) and killed innumerable trouble-

In Mahabharta Shanti Parva Adhaya 284 sloka 112 Maheshwar Shiva is called destroyer of Kama (Lust)
काम कामद कामघ्न तृप्तातृप्तविचारिणे । सर्व सर्वद सर्वघ्न संध्याराग नमोऽस्तु ते ।। ११२ ।।
आप कामस्वरूप, कामनाओंको पूर्ण करनेवाले, कामदेवके नाशक, तृप्त और अतृप्तका विचार करनेवाले, सर्वस्वरूप, सब कुछ देनेवाले, सबके संहारक और संध्याकालके समान रंगवाले हैं। आपको प्रणाम है ।।
You are of the nature of Kāma (desire), the fulfiller of desires, the destroyer of Lust, the one who contemplates both satisfaction and dissatisfaction, the embodiment of all forms, the giver of everything, the destroyer of all, and of

a hue like that of the evening twilight. I bow to you.

32.



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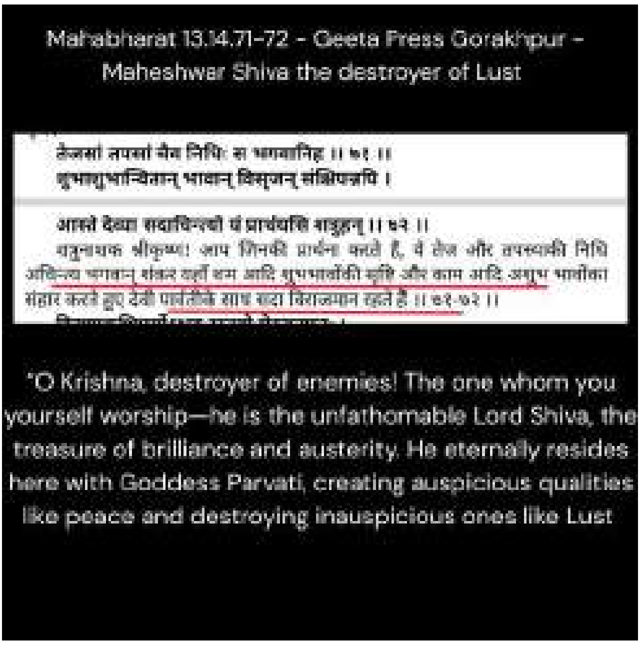
काम कामद कामघ्न तृप्तातृप्तविचारिणे ।
सर्व सर्वद सर्वघ्न संध्यारागं नमोऽस्तु ते ॥ ११२ ॥
आप कामस्वरूप, कामनाओंको पूर्ण करनेवाले, कामदेवके नाशक, तृप्त और अतृप्तका विचार करनेवाले, सर्वस्वरूप, सब कुछ देनेवाले, सबके संहारक और संध्याकालके समान रंगवाले हैं। आपको प्रणाम है ।।

You are of the nature of Kāma (desire), the fulfiller of desires, the destroyer of Lust , the one who contemplates both satisfaction and dissatisfaction, the embodiment of all forms, the giver of everything, the destroyer of all, and of a hue like that of the evening twilight. I bow to you.

Mahabharat 13.14.71-72 – Geeta Press Gorakhpur –
Maheshwar Shiva the destroyer of Lust
तेजसां तपसां चैव निधिः स भगवानिह ।। ७१ ।।
शुभाशुभान्वितान् भावान् विसृजन् संक्षिपन्नपि ।
आस्ते देव्या सदाचिन्त्यो यं प्रार्थयसि शत्रुहन् ।। ७२ ।।
शत्रुनाशक श्रीकृष्ण! आप जिनकी प्रार्थना करते हैं, वे तेज और तपस्याकी निधि अचिन्त्य भगवान् शंकर यहाँ शम आदि शुभभावोंकी सृष्टि और काम आदि अशुभ भावोंका
संहार करते हुए देवी पार्वतीके साथ सदा विराजमान रहते हैं ।। ७१-७२ ।।
"O Krishna, destroyer of enemies! The one whom you yourself worship-he is the unfathomable Lord Shiva, the treasure of brilliance and austerity. He eternally resides here with Goddess Parvati, creating auspicious qualities like peace and destroying inauspicious ones like Lust



Mahabharat Anushashan Parva Adhaya 14 Slokas 217 Maheshwar Shiva the conqueror of Lust

दिग्वासाः कीर्त्यते कोऽन्यो लोके कश्चोर्ध्वरतसः ।
कस्य चार्धे स्थिता कान्ता अनङ्गः केन निर्जितः ।। २१७ ।।

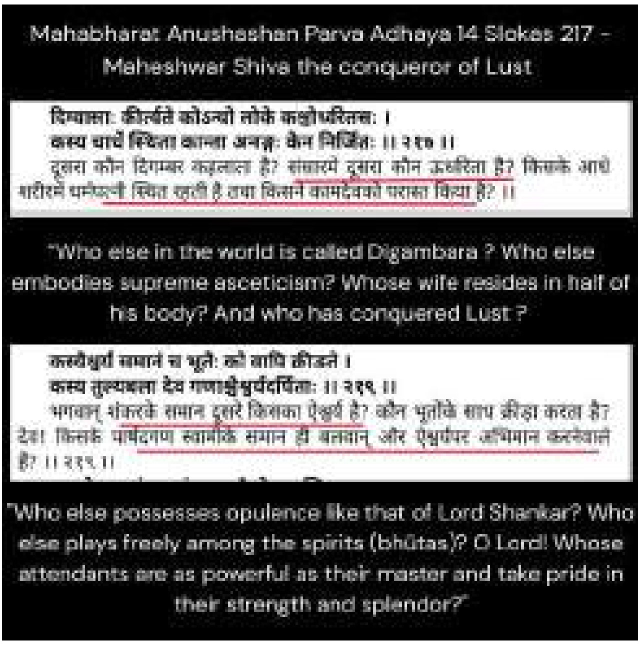
दूसरा कौन दिगम्बर कहलाता है? संसारमें दूसरा कौन ऊर्ध्वरता है? किसके आधे शरीरमें धर्मपत्नी स्थित रहती है तथा किसने कामदेवको परास्त किया है? ।।

"Who else in the world is called Digambara ? Who else embodies supreme asceticism? Whose wife resides in half of his body? And who has conquered Lust ?

कस्यैश्वर्यं समानं च भूतैः को वापि क्रीडते । कस्य तुल्यबला देव गणाश्चैश्वर्यदर्पिताः ।। २१९ ।।

भगवान् शंकरके समान दूसरे किसका ऐश्वर्य है? कौन भूतोंके साथ क्रीड़ा करता है? देव! किसके पार्षदगण स्वामीके समान ही बलवान् और ऐश्वर्यपर अभिमान करनेवाले हैं? ।। २१९ ।।

"Who else possesses opulence like that of Lord Shankar? Who else plays freely among the spirits (bhūtas)? O Lord! Whose attendants are as powerful as their master and take pride in their strength and splendor?"



Mahabharat Anushashan Parva Adhaya 14 Slokas 217 - Maheshwar Shiva the conqueror of Lust

दिग्वासाः कीर्त्यते कोऽन्यो लोके कश्चोर्ध्वरेतसः ।
कस्य चार्धे स्थिता कान्ता अनङ्गः केन निर्जितः ॥ २१७ ॥
दूसरा कौन दिगम्बर कहलाता है? संसारमें दूसरा कौन ऊर्ध्वरेता है? किसके आधे शरीरमें धर्मपत्नी स्थित रहती है तथा किसने कामदेवको पराजित किया है? ॥

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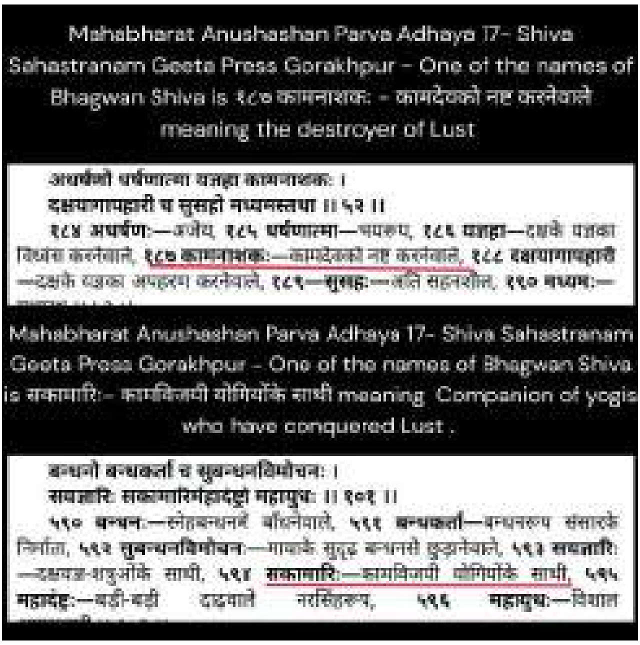
Mahabharat Anushashan Parva Adhaya 17- Shiva Sahastranam Geeta Press Gorakhpur – One of the names of Bhagwan Shiva is **१८७ कामनाशकः – कामदेवको नष्ट करनेवाले** meaning the destroyer of Lust

Mahabharat Anushashan Parva Adhaya 17- Shiva Sahastranam Geeta Press Gorakhpur – One of the names of Bhagwan Shiva is **सकामारिः- कामविजयी योगियोंके साथी** meaning Companion of yogis who have conquered Lust .



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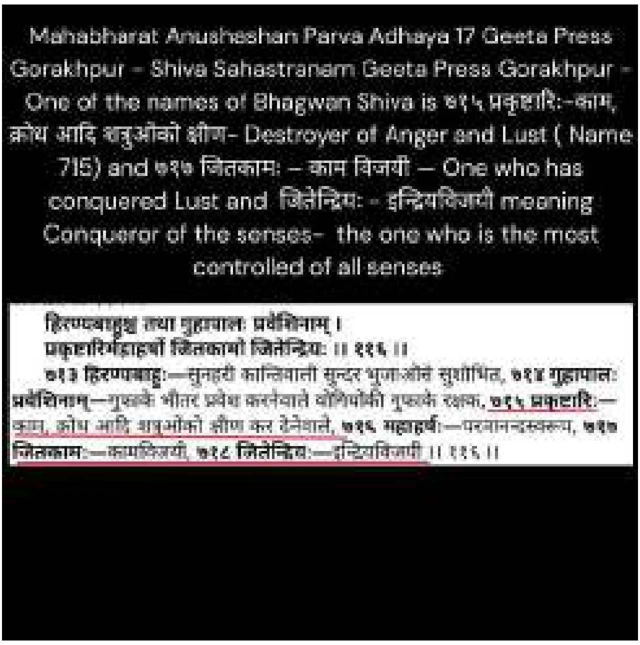
अथर्वणो धर्षणात्मा यज्ञहा कामनाशकः ।
दक्षयागापहारी च सुसहो मध्यमस्तथा ॥ ५२ ॥
१८४ अथर्वणः—अजेय, १८५ धर्षणात्मा—भयरूप, १८६ यज्ञहा—दक्षके यज्ञका विध्वंस करनेवाले, १८७ कामनाशकः—कामदेवको नष्ट करनेवाले, १८८ दक्षयागापहारी—दक्षके यज्ञका अपहरण करनेवाले, १८९—सुसहः—अति सहनशील, १९० मध्यमः—

Mahabharat Anushashan Parva Adhaya 17- Shiva Sahastranam Geeta Press Gorakhpur – One of the names of Bhagwan Shiva is सकामारिः– कामविजयी योगियोंके साथी meaning Companion of yogis who have conquered Lust .

बन्धनो बन्धकर्ता च सुबन्धनविमोचनः ।
सयज्ञारिः सकामारिर्महादंष्ट्रो महायुधः ॥ १०२ ॥
५९० बन्धनः—लोहबन्धनमें बाँधनेवाले, ५९१ बन्धकर्ता—बन्धनरूप संसारके निर्माता, ५९२ सुबन्धनविमोचनः—मायाके सुदृढ़ बन्धनसे छुड़ानेवाले, ५९३ सयज्ञारिः—दक्षयज्ञ-शत्रुओंके साथी, ५९४ सकामारिः—कामविजयी योगियोंके साथी, ५९५ महादंष्ट्रः—बड़ी-बड़ी दाढ़वाले नरसिंहरूप, ५९६ महायुधः—विशाल

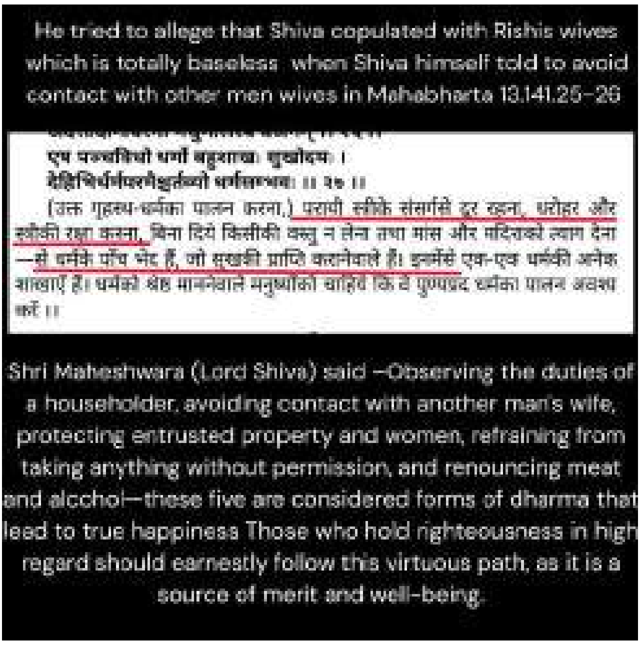
Mahabharat Anushashan Parva Adhaya 17 Geeta Press Gorakhpur – Shiva

Sahastranam Geeta Press Gorakhpur – One of the names of Bhagwan Shiva is **७१५ प्रकृष्टारिः-काम, क्रोध आदि शत्रुओंको क्षीण**- Destroyer of Anger and Lust (Name 715) and **७१७ जितकामः** – **काम विजयी** — One who has conquered Lust and **जितेन्द्रियः** – **इन्द्रियविजयी** meaning Conqueror of the senses- the one who is the most controlled of all senses



He tried to allege that Shiva copulated with Rishis wives which is totally baseless when Shiva himself told to avoid contact with other men wives in Mahabharta 13.141.25-26

Shri Maheshwara (Lord Shiva) said – Observing the duties of a householder, avoiding contact with another man's wife, protecting entrusted property and women, refraining from taking anything without permission, and renouncing meat and alcohol—these five are considered forms of dharma that lead to true happiness Those who hold righteousness in high regard should earnestly follow this virtuous path, as it is a source of merit and well-being.



He tried to allege that Maheshwar Shiva got injured and damaged by a curse when Svetasvatara upanishad chapter 1 verse 10 itself says Rudra is imperishable So how does one accuse that he got injured by some curse

क्षरं प्रधानममृताक्षरं हरः क्षरात्मानावीशते देव एकः। तस्याभिध्यानाद्योजनात्तत्त्वभावाद्भूयश्चान्ते विश्वमायानिवृत्तिः ।।१०।।

What is perishable, is Primary Matter (pradhana). What is immortal and imperishable, is Hara (the 'Bearer,' the soul).
Over both the perishable and the soul the One God (deva) rules.
By meditation upon Him, by union with Him, and by entering into His being.
More and more there is finally cessation from every illusion (mävä nivetti
Even Sukla Yajur Veda 40.8 too tells that Brahm (Shiva) is **अव्रणम्** means Free from any imperfections or injuries and that he cannot be injured by anyone.

स पर्यगाच्छुक्रमकायमव्रणमस्नाविर ४ शुद्धमपापविद्धम्. कविर्मनीषी परिभूः स्वयम्भूर्याथातथ्यतोर्थान् व्यदधाच्छाश्वतीभ्यः समाभ्यः.. (८)

ह परमपिता सर्वव्यापक, चमकीला, (दीप्तिमान),

काया रहित, नाड़ियों से रहित है. वह घावों से रहित, पवित्र, पाप रहित, विद्वान्, मननशील, सर्वव्यापक व स्वयंभू (स्वयं उत्पन्न होने वाला) है. उस ने सृष्टि के आरंभ से ही सब के लिए यथायोग्य साधन सुविधाओं की व्यवस्था की है. (८)

Allegations-

📚Skanda Purana 1.1.34.116-131📚
After saying thus, Pārvatī, the goddess, beloved of Śaṅkara, became furious. She held Śaṅkara by the hand. The lady of slender limbs took away the serpent Vāsuki from his neck. Similarly she removed many other ornaments also. The infuriated lady hurriedly took away the ornaments of Śaṃbhu. His crescent moon and his excellent elephant hide were removed. The serpents Kaṃbala and Aśvatara that had been worn by Maheśa as ornaments were removed by the great goddess laughingly with tricky words. Even his loincloth was taken away laughingly with the utterance of tricky words. At that time the Gaṇas and the friends (of Pārvatī) felt embarrassed and ashamed...O splendid lady, what as been done by you? You are born of

a (good) family, O slender-limbed one. Why do you behave like this? If you know for certain, O lady with excellent eyebrows, that I have been defeated by you, do like this. Give me the loincloth alone. Give me the loincloth only. It does not behove you to do otherwise. On being told thus by Śaṃbhu, the Yogin, Pārvatī, the chaste lady of charming face, laughed and spoke these words: “What have you to do with a loincloth? You are a sage of sanctified soul. (Some time back) you wandered through Dāruvana with the cardinal points alone for your garment (i.e. you were naked). Under the pretext of begging for alms, the wives of the sages were enchanted. While you were going, you were greatly adored by them. Your loincloth fell down (penis?) there…

Refutation-

Skanda Purana Maheshwara Khanda book 1 Kedarakhanda section 1 chapter 34 slokas 11-129 hindi translation by Choukhamba publications nowhere its written that Maheshwar came to entice the wives of the Rishis

लोमश कहते हैं- देवदेव जगत्पति रुद्रदेव अब वीरभद्र तथा अन्य प्रमथगण, इन्द्रादि देवता तथा ऋषियों के साथ कैलास पर्वत पर निवास करने लगे। ब्रह्मा उनके स्तुतिगायक थे। भृत्यवत् विष्णु स्थित रहते थे तथा इन्द्रादि देवता उनकी सेवा करते थे। उनका छत्र चन्द्र वहन करते। वायु चामर झलते, अग्नि जातवेदा उत्तम अन्न प्रस्तुत करते तथा गन्धर्वगण उनके गायक तथा स्तावक थे (स्तावक प्रशंसक)। विद्याधर तथा अप्सरायें भगवान् महादेव के समक्ष नृत्यादि किया करते। इस प्रकार प्रियतमा गिरिजा तथा प्रतापी पुत्र गणेश एवं स्कन्द कुमार के साथ वहां निःशङ्क भाव

से भगवान् त्रिपुरारी शंकर विराजमान थे। वे इस प्रकार राज्य सुखानुभव करने लगे।।१-६ ।।

जिन्होंने देवताओं के शत्रु महादैत्य दुर्वृत्त अन्धकासुर का भेदन शूल से किया था तथा उसे चिरकाल हेतु उसी पर लटका रखा था, जिन्होंने गजासुर का वध करके उसके चर्म को स्वयं धारण किया था, जिनके प्रभाव से त्रिपुर दग्ध हो सका था, जो प्रतिपाल्य स्थानीय (सबके पालनकर्त्ता) विष्णु के साथ सर्वाङ्ग सुन्दर रूप से विराजमान रहते हैं, उनको देखने दिव्यदर्शन भगवान् नारद चन्द्रवत् पाण्डुर आभा वाले कैलास नामक उस महान् पर्वत पर पहुंचे। वहां पहुंच कर उन्होंने परम सुधासेवित परम अद्भुद् कर्पूरवत् गौरवर्ण सुमहाबल महादेव को देखा। महादेव का दर्शन पाकर वे विस्मयापन्न हो गये। इस प्रकार नारद ने गन्धमादन में प्रवेश किया।। ७-१०।।

वहां नारद देखते हैं कि यह पर्वत नाना आश्चर्य से मण्डित है। वह स्वर्ण समूह से समुज्ज्वल, गीत-गायन तत्पर विद्याधरी वृन्द से व्याप्त तथा महाप्रभा युक्त है। वहां लताओं द्वारा वेष्ठित अनेक कल्पवृक्ष स्थित हैं। उनकी घनी छाया में कामधेनु गौयें विश्राम कर रही हैं। पारिजात वन में आमोदरत भौरों के समूह से यह पर्वत समाकुल है। वहां अनेक कलहंस पर्वतस्थ अनेक सरोवरों में क्रीड़ा कर रहे हैं। वहां जितनी भी शिखण्डी (मोरनी) हैं, वे अपना प्रीतिभरा केकारव कर रही हैं। मदमत्त विहङ्गम वहां सदा पञ्चम स्वर में आलाप कर रहे है। हथिनियों के साथ हाथी क्रीड़ारत हैं। शार्दूल तथा सिंहों का गर्जन श्रुतिगोचर हो रहा है। नन्दी आदि प्रमुख प्रमथगण तथा वृषगण निरन्तर मदयुक्त आस्फालन तथा कुर्दन (रम्भाना) कर रहे हैं। वहां अनेक देववृक्ष तथा चन्दन वाटिकायें हैं।।११-१६।।

वहां नागवृक्ष, पुन्नाग, वकुल, चम्पा, नागकेशर, वन जामुने, कनककेतक, कल्हार, करवीर, कुमुद, मन्दार, बदरी, क्रमुक, पाटल तथा शम्भु को प्रसत्र करने वाले और भी सैकड़ों वृक्ष श्रेणीबद्ध लक्षित हो रहे थे। नाना द्रुम-लता युक्त उपवन वहां विद्यमान थे। वहां परमाद्भुद् गंगा प्रवाह आकाश से सद्यः निकल कर सुशोभन पर्वत शिखर पर गिर रहा था। इस जगत्पावन गंगाजलराशि को महात्मा नारद ने वहां दो धाराओं में बहते देखा ।।१७-२१।।

हे विप्रगण! वहां महात्मा नारद ने देखा कि वहां सब कुछ दो भागों में विभाजित था। यह विस्मय देखते तथा पर्वत की शोभा देखते नारद ने तत्काल शिवदर्शनार्थ प्रस्थान किया। जैसे ही वे (शिव निवास के) द्वार पर पहुंचे, वहां भी उन्होंने एक विस्मय देखा। वहां विश्वकर्मा द्वारा निर्मित दो कृत्रिम द्वारपाल खड़े थे। नारद ने मोहित होकर उनसे कहा- "मैं शिवदर्शनेच्छा से अन्दर जाना चाहता हूं। अतः मुझे जाने की अनुमति प्रदान करो।" जब नारद को अपने प्रश्न का कोई उत्तर नहीं मिला, तब वे वास्तविकता जान कर विस्मित हो गये। उन्होंने ज्ञाननेत्र से सब जान लिया तथा मौनी हो गये। उन्होंने समझा था कि ये द्वारपाल कृत्रिम हैं। अब वे स्वयं द्वार से भीतर गये। वहां जाकर देखते हैं कि वहां ऐसी अनेक कृत्रिम मूर्त्ति स्थित हैं। अन्दर उन सबने भगवान् नारद को प्रीतिपूर्वक प्रणाम भी किया। इससे नारद मुदित हो गये।। २२-२८।।

तदनन्तर नारद देखते हैं कि व्यक्त मूर्ति त्र्यम्बक गिरिजा के साथ वहां स्थित हैं। साध्वी देवी गौरी उन प्रभु शंकर के आधे आसन पर बैठी हैं। वे पर्वतराज पुत्री हैं तथा तीनों लोकों में विराजित हैं। वे चारुलोचना, तनुगात्री तथा प्रसन्न मुख वाली हैं। उन्होंने ही महादेव को रूपवान् तथा उपमेय किया है। महादेव निर्विकार हैं। तथापि इन गिरिजा देवी ने उनको विकारों से विकलीकृत किया है। नारद देखते हैं कि वे शिव की अर्द्धाङ्ग संगिनी होकर स्थित हैं। तदनन्तर नारद ने देखा कि त्रिभुवनेश्वर शम्भु भी विराजित हैं। उनकी देहप्रभा शुद्ध स्वर्णवत् है। सुर-असुर उनकी सेवा में लगे हैं। सर्पराज शंख उनके चरणकमल की सेवा कर रहे हैं। धृतराष्ट्र, तक्षक, महापद्म, अनन्त तथा अन्य महानागगण उनकी सेवा में सदैव लगे रहते हैं। महाप्रभायुक्त वासुकि उनके कण्ठ में हाररूपेण शोभायमान हैं।। २९-३५।।

कम्बल तथा अश्वतर नामक नागद्वय उनके कर्णकुण्डल की तरह दीप्तिमान हैं। अन्य अनेक महासर्प उनके जटामूल में स्थित हैं। तक्षक, कुलीरक, शंख, धृतराष्ट्र, पद्म, दम्भ, सुदन्त, कराल, भीषण नामक विशिष्ट तथा नाना वर्ण वाले पद्मचिह्नयुक्त भयानक विषयुक्त नाग इन त्रिजगत् पूज्य भगवान् हर के अंगभूत रूप में विराजमान हैं। उनमें से कुछ एक फण वाले, कोई दो फण वाले, कोई तीन, कोई चार,

कोई पांच, कोई छः, कोई सात, इस प्रकार ९, १०, ११, १२, १८, १९, ४०, ५०, ७०, ८०, ९०, १००, सहस्त्र, अयुत, अर्बुद तथा शंख गणना से परे फण वाले भी हैं। जिनके अनन्त फण हैं, वे सर्प भी शिव के भूषण रूप हैं। महात्मा नारद ने वहां यह सब विस्मय तथा आश्चर्य देखा।। ३६-४४।।

ये सभी सर्प विद्वान्, शोभन, अमित प्रभा वाले, मणिमण्डित थे तथा शिव के हार तथा आभूषण स्वरूप शोभित थे। जिनका अर्द्धचन्द्राङ्कित जटाजूट अतीव सुन्दर था तथा जिनके ललाट पर तृतीय नेत्र स्थित था, जिनके ५ मुख थे, जो दस बाहु वाले देवाधिदेव महादेव थे, जिनका कंकण मरकत जैसा श्यामवर्ण था, वक्षस्थल सुन्दर था, उरु प्रदेश विशाल थे, जंघा तथा चरणद्वय अतीव सुन्दर थे, उन देवदेव के तेजपुंजमय निरुपम चरणों का नारद ने दर्शन किया। उन्होंने देखा कि वे चरणद्वय सन्ध्याकालीन गगन के समान समुज्ज्वल, सुमङ्गल, परमोत्तम तथा निखिल पाप, ताप नाशक हैं। शम्भु का यह पवित्र पद तेजःपुञ्ज का उद्धारक, परात्पर, लावण्यलीला का सम्पदास्वरूप तथा सुख-समृद्धि वर्द्धक है। तदनन्तर परात्परा रूपवती सुन्दरी गौरी नारद को दृष्टिगोचर हो गयीं।
नारद देखते हैं कि शिव सीमन्तिनी सती सौभाग्य तथा लावण्यरूपी महाविभूति द्वारा परम शोभा से शोभित हैं। इस तीनों लोकों के मूलभूत, परम पावन, इन देव दम्पति को देखकर भगवान् के प्रिय नारद ने उनकी प्रेमपूर्वक वन्दना किया। ये दम्पति अभिन्न होकर भी (बाह्य दृष्टि से) भिन्नतया प्रतीत होते हैं। ये निर्गुण होकर भी सगुण हैं। साकार होकर भी निराकार हैं। निरातङ्क होकर भी सुखविधायक भी हैं। नारद उनको बारम्बार प्रणाम करते तथा पुनः उठकर उन जगदीश्वर तथा जगदीश्वरी की स्तुति करते ! ।।४५-५२।।

नारद कहते हैं- हे श्रेष्ठ देवदम्पति ! आप परात्पर निराकार होकर भी अंशतः साकार रूप से विराजमान हैं। इस प्रकार से मेरे नेत्रों द्वारा दृष्टिगोचर हो रहे हैं। आप ही इस चराचर जगत् के बीज हैं। आप लोगों को प्रणाम करता हूं। अब यह तत्व भली प्रकार से मुझे ज्ञात हो गया। आपकी ही कृपा से मुझमें इस ज्ञान का जन्म हुआ है। इसमें सन्देह नहीं है। महात्मा नारद के

इस स्तव से पार्वती तथा भगवान् शंकर संन्तुष्ट हो गये।।५३-५५।।

तब महादेव ने उनसे प्रश्न किया – "आप प्रसन्न तो हैं? हे ब्रह्मन् ! कहिये आपका क्या काम करूं?" शंभु का वचन सुनकर नारद ने कहा- "हे विभो! आपके दर्शन से ही मैं सन्तुष्ट हो गया। हे शम्भु ! इसी से मुझे निःसंदिग्ध रूप से सब कुछ मिल गया। मैं क्रीड़ार्थ ही इस पर्वतप्रवर कैलास आया था। हे प्रभो, भगवान्! आप सदा मनुष्यों के हृदय में अवस्थित रहते हैं तथापि आपका साक्षात्कार प्रत्येक को अवश्य करना चाहिये।।५६-५९।।

गिरिजा कहती हैं- "हे मुनिवर ! आपने कैसी क्रीड़ा करनी चाही है, आप किस क्रीड़ा के पक्षपाती हैं? उसे शीघ्र मुझसे कहें।" यह सुनकर नारद ने हास्यपूर्वक कहा- हे महादेवी! जगत् में नाना द्यूतक्रीड़ा परिलक्षित होती है। दो व्यक्ति द्यूत में प्रवृत्त होकर रमण से भी अधिक महासुख प्राप्त करते हैं।" नारद की यह उक्ति सुनकर देवी विरत हो गयीं तथा ऋषि नारद के प्रति अत्यन्त क्रोध से कहने लगीं- "आपने किस प्रकार द्यूत को ही प्रसिद्ध क्रीड़ा कहा? मनस्वी लोग इसे त्याज्य कहते हैं। हे मुनिवर! आप तो ब्रह्मा के पुत्र हैं। इस त्रिभुवन में आप सर्वत्र विचरण करते हैं। आपने अपने उत्तम वाक्यविन्यास द्वारा मनीषीगण तक को शिक्षित किया है। आपकी अपेक्षा प्रधान मनस्वी और कौन है? देवी द्वारा यह कहे जाने पर देवदर्शन नारद ने शिव के ही समीप गिरिजा से कहा- ।।६०-६४।।

नारद कहते हैं- देवी द्वारा यह कहे जाने पर देवदर्शन नारद ने शिव के ही समीप गिरिजा से कहा- "मैं तपस्वी तथा शिवकिंकर हूं। द्यूत क्या है? मैं नहीं जानता, उसका कभी आश्रय भी नहीं लिया। हे गिरिराजकन्ये! हे योगीगण हेतु परम पावन ! आप मुझसे इस सम्बन्ध में क्यों पूछ रही हैं?" गिरिजा ने नारद का यह कथन सुनकर उनसे कहा- "हे बटु ! आप सब जानते हैं। मैं आपके समक्ष महेश के साथ यह क्रीड़ा करूंगी। आप यहां रह कर उसे देखें।" यह कहकर भुवनों में एकमात्र सुन्दरी गिरिराज कन्या ने अक्ष लिया तथा महादेव शिव के साथ वे क्रीड़ारत हो गयीं। जब वे देवदम्पति क्रीड़ारत थे, तब नारद उस क्रीड़ा को देख रहे थे। विस्मय के कारण उनका ान्तर्मन उत्फुल्ल हो गया। मनस्वी नारद ने इस

क्रीड़ाव्यापार का अवलोकन किया तथा सन्तुष्ट हो गये। सती तब सखियों के साथ द्यूत क्रीड़ा में संलग्न हो गईं तथा छलपूर्वक द्यूत क्रीड़ा करने लगीं। तदनन्तर शिव भी विपुल छल के साथ द्यूतक्रीड़ारत हो गये। उन्होंने भवानी को पराजित कर दिया।। ६५-७० ।।

शिव के साथ नारद ने भी उपहास में योगदान किया। पार्वती द्यूत में हार गईं थीं। शिव उपहास कर रहे थे। यह देख-सुनकर पार्वती अत्यन्त कुपिता हो गयीं। उन्होंने नारद से कहा कि तुमको अर्द्धचन्द्र दूंगी। (अर्द्धचन्द्र अर्थात् गले में हथेली लगाकर भगाना)। इस कोप से उनकी मनोहर शिरोमणि चंचल हो गयी। सुन्दर मुख कोप के कारण और भी शोभायुक्त लगने लगा। भगवान् शिव गौरी की यह मुखश्री देखकर पुनः पुनः द्यूत क्रीड़ा करने लगे। तदनन्तर गिरिजा ने लोकशंकर प्रभु शंकर से कहा- "मैं द्यूत हार गई। अब बाजी लगाइये। हे शम्भु ! आप अब क्या बाजी लगायेगें, वह कहें।" तब त्रिलोचन ने हंसते हुये पार्वती से कहा- "हे भवानी! मैं आपके लिए महा आभूषण की बाजी लगाता हूं। यह चन्द्रलेखा, यह महाहार (वासुकि नाग का हार) तथा कर्ण के आभूषण (नागद्वय) की बाजी लगाया। हे देवी! आप मुझे जीत कर ये सभी आभूषण ग्रहण करें।" यह कहकर पुनः शिवपार्वती द्यूतक्रीड़ा तत्पर हो गये।।७१-७७।।

वे दोनों ही अक्षविद्या के परम पण्डित थे। अतः यह क्रीड़ा अत्यन्त दक्षभाव से चलने लगी। भवानी ने अनेक आभूषण जीत लिये। अब गौरी ने शंकर से हंसते हुये कहा- "हे शंकर! आपको मैंने क्रीड़ा में परास्त किया। अब जो बाजी तय थी, वह मुझे दीजिये।" तब महेश ने हंसकर कहा- "हे साध्वी! तत्वतः विचार करके देखो! मैं तुमसे हारा नहीं हूं। हे साध्वी! इस त्रिभुवन के सभी प्राणियों से मैं अविजित हूं। हे तन्वी! ऐसा वाक्य न बोलो। पुनः द्यूत क्रीड़ा में प्रवृत्त हो जाओ। देखना! मैं तुमको पराजित कर दूंगा।" अम्बिका अपने पति शंकर से कहने लगीं- "हे देव! मैंने आपको क्रीड़ा में पराजित किया है। इसमें विस्मित होने वाला कुछ भी नहीं है।" यह कहकर वरानना गौरी ने शंकर की बांह पकड़ कर पुनः कहा- "हे शंकर! आप नहीं जानते। आपको मैंने जीत लिया। इसमें संदेह नहीं है।" तदनन्तर देवी ने मधुर हास्य के साथ शंकर की ओर देखते हुये मधुर वाणी में यह

व्यंग्य वाक्य कहा- “हे सर्वमंगल समूह का भी मंगल करने वाले ! कामरिपु ! आपने वाक्य से अनुमोदन करके जो बाजी लगाई थी, वह मुझे अर्पित करें।। ७८-८३।।

शिव कहते हैं- “हे विशालाक्षी! मैं तुमसे अजेय हूं। सन्देह नहीं है। तुम जो अहंकारपूर्वक कह रही हो, उस पर विचार करके देखो।” शंकर का वाक्य सुनकर पार्वती विस्मय के साथ कहने लगीं- “हे महेश्वर ! यह सत्य है कि महादेव सबसे अजेय हैं। लेकिन यह भी मिथ्या नहीं है कि एकमात्र मैं ही आपको विशुद्ध द्यूतक्रीड़ा में जीत चुकी हूं। जो भी हो, मैं इस सम्बन्ध में विवक्षित हूं। कार्याकार्य कुछ नहीं जानती।” जब ये दम्पति इस प्रकार विवाद करने लगे, तब ऋषिप्रवर नारद ने हंसते हुये कहा।।८४-८७।।

नारद कहते हैं- “हे देवी! आकर्ण विशाल नेत्रे (जिनके नेत्र कान तक फैले हैं)! मेरा एक जगत् का मंगल करने वाला वाक्य सुनें। ये देव शंकर तो महाभाग्यवानों के भी वरेण्य हैं। आपने इनको जय किया, ऐसा मिथ्या वाक्य क्यों कह रही हैं? महादेव को आप जय नहीं कर सकतीं! वे देवगण के परम गुरु हैं। पण्डितों का कथन है कि ये अरूप-सुरूप तथा रूपातीत हैं। ये एकमात्र परमज्योति हैं। देवगण की जो तेजः समष्टि है, वे भी ये ही हैं। ये ही त्रैलोक्यनाथ, विश्वात्मा, लोकशंकर शंकर हैं। हे देवी! ये तो तीनों लोकों हेतु अजेय हैं। आप इन पर कैसे जय प्राप्त करेंगी? हे वरानने! आप स्त्रित्व के कारण शिव को सम्यक्तः जान नहीं सकीं।” नारद का वचन सुनकर पार्वती अत्यन्त क्रोधित हो गयीं। वे मात्सर्यवशात् आक्षेपमय वाक्य कहने लगीं।।८८-९२

पार्वती कहती हैं- “हे ब्रह्मपुत्र! आपको प्रणाम! तथापि आप चापल्यवशात् कुछ न बोलें। मैंने आपकी बातों से वास्तव में भय प्राप्त किया है। हे देवर्षि! आप मौन धारण करें। हे ऋषि! आपने शिव को महिमायुक्त कहा है। क्यों? जिसे आपने ईश्वर कहा है, ये तो मेरी कृपा से प्रादुर्भूत हुये हैं।” नारद ने ऐसे अनेक वाक्य सुनकर भी मौनावलम्बन किये रहना ही कर्त्तव्य माना। तब शिव के अनुचर भृंगी ने इस विषय के सम्बन्ध में कहना प्रारम्भकिया।।९३-९६ ।।

भृंगी कहते हैं- "हे भामिनी! आप पुनः ऐसे वाक्य का प्रयोग न करें। हे सुमध्यमे ! मेरे प्रभु शिव अजेय तथा निर्विकार हैं। हे वरानने! आप स्त्री स्वभाव से युक्त हैं, तभी आप परात्पर देव को नहीं जान सकीं। हे भवानी ! आपने पूर्वकाल में कामदेव को अग्रगामी करके महेश को पाया है। हे सुभगे ! पूर्व में पिनाकपाणि प्रभु ने जो-जो किया है, क्या आपको स्मरण नहीं है? इन्होंने ही मदन को अनंग बनाया है। आपके पूर्व पिता दक्ष इनके ही द्वारा दण्डित हुये थे। तदनन्तर आपने भी परात्पर परात्मा शिव की आराधना सम्पन्न किया था।" भृंगी की इस बात से कुपित होकर भवानी महेश को सुना-सुना कर कहने लगीं।।९७-१०१।।

पार्वती कहती हैं- हे भृङ्गी! तुमने पक्षपात के कारण मेरे प्रति अयुक्त बातों को कहा है। हे मन्दबुद्धि ! तुम शिवप्रिय, भेदबुद्धिधारी हो। हे मूढ़! मैं शिवात्मिका हूं। शिव भी मुझमें नित्य स्थित हैं। तुमने किस प्रकार से अपने वाक्यबल द्वारा शिव-शिवा का भेद व्यक्त किया?" पार्वती का यह शुभ वाक्य भृङ्गी ने सुना तथा शिव के पास ही रहते पार्वती से कहने लगे- "पिता दक्ष के यज्ञ में आपने शिवनिन्दा सुनी थी। उस अप्रिय विषय को सुनकर आपने प्राणत्याग कर दिया था! हे तन्वङ्गी! अब आपने क्या किया? भ्रम के कारण आपने शिवनिन्दा को नहीं समझा? हे दरवर्णिनी! आपने किस प्रकार पर्वतश्रेष्ठ के यहां जन्म लिया था? हे सुमध्यमे ! किस प्रकार आपने उग्र तपस्या से स्वयं को सन्तप्त किया था? अब देखता हूं कि आपकी शिव के प्रति प्रेमयुक्त भक्ति नहीं है। हे तनुगात्री! आप शिवप्रिया हैं। तभी मैंने आपसे यह सब कहा। शिव से बढ़ कर त्रैलोक्य में कुछ नहीं है। हे वरवर्णिनी! आप भक्ता हैं। हे महाभाग्यवानों में अग्रगण्य ! आप तपस्या से प्राप्त शिव की सेवा करें। शिव वरेण्य तथा सर्वप्रिय हैं। इसके अतिरिक्त उनके प्रति अन्य भावना न रखिये।" भृङ्गी का वचन सुनकर गिरिजा ने कहा।।१०२-१११।।

पार्वती कहती हैं- "हे भृङ्गी! तुम मौन धारण करके बैठो, अथवा यहां से चले जाओ। तुम यह नहीं जानते कि क्या कहना चाहिये अथवा क्या नहीं कहना चाहिये। तुम पिशाचों जैसा क्या बोल रहे हो? किस तपस्या बल से शिव को लाकर पाया? मैं कौन, ये शिव कौन? तुमने भेदबुद्धि से मेरा तत्व क्या जाना ? मुझे ताओ, तुम किसके साथ युक्त हुये हो? क्यों अनेक

वाक्य बोलते हो? मैं तुमको शापित करूंगी। देखूं कि तुम्हारे शिव क्या करते हैं?” इस प्रकार देवी ने भृंगी के प्रति कुपित होकर उसका तिरस्कार करते हुये शाप प्रदान किया। “हे मन्द ! हे शंकरप्रिय भृंगी ! तुम मांसरहित हो जाओ।” शंकरप्रिया पार्वती ने तत्काल यह कहकर कोपपूर्वक तत्काल शंकर के सभी आभूषणों को ले लिया। तनुगात्री शिवा ने शिव के कण्ठ से वासुकि को उतार कर अपने हाथों में लिया। इस प्रकार शिव के अनेक भुजंग (सर्प) भूषणों को शिवदेह से उतारा। उनकी चन्द्रकला, उत्तम गजचर्म, कम्बल तथा अश्वतर नामक नागों के कर्णकुण्डल उन महादेवी ने छलोक्ति द्वारा हास्यपूर्वक ले लिया। भगवान् शिव ने जो कौपीन धारण कर रक्खी थी, उसे भी देवी ने हास्यपूर्वक हर लिया। तब प्रमथगण तथा सभी सखीगण लज्जा से वहां से हट गये। महातपा भृंगी, चण्ड, मुण्ड, महालोमा, महोदर तथा अन्य बहुत से गण यह देखकर दुःखी हो गये। उनकी यह अवस्था देखकर महेश लज्जित हो गये तथा कुपित होकर पार्वती से कहा।।११२-१२३।।

पार्वती कहती हैं- “हे भृङ्गी! तुम मौन धारण करके बैठो, अथवा यहां से चले जाओ। तुम यह नहीं जानते कि क्या कहना चाहिये अथवा क्या नहीं कहना चाहिये। तुम पिशाचों जैसा क्या बोल रहे हो? किस तपस्या बल से शिव को लाकर पाया? मैं कौन, ये शिव कौन? तुमने भेदबुद्धि से मेरा तत्व क्या जाना? मुझे बताओ, तुम किसके साथ युक्त हुये हो? क्यों अनेक वाक्य बोलते हो? मैं तुमको शापित करूंगी। देखूं कि तुम्हारे शिव क्या करते हैं?” इस प्रकार देवी ने भृंगी के प्रति कुपित होकर उसका तिरस्कार करते हुये शाप प्रदान किया। “हे मन्द! हे शंकरप्रिय भृंगी ! तुम मांसरहित हो जाओ।” शंकरप्रिया पार्वती ने तत्काल यह कहकर कोपपूर्वक तत्काल शंकर के सभी आभूषणों को ले लिया। तनुगात्री शिवा ने शिव के कण्ठ से वासुकि को उतार कर अपने हाथों में लिया। इस प्रकार शिव के अनेक भुजंग (सर्प) भूषणों को शिवदेह से उतारा। उनकी चन्द्रकला, उत्तम गजचर्म, कम्बल तथा अश्वतर नामक नागों के कर्णकुण्डल उन महादेवी ने छलोक्ति द्वारा हास्यपूर्वक ले लिया। भगवान् शिव ने जो कौपीन धारण कर रक्खी थी, उसे भी देवी ने हास्यपूर्वक हर लिया। तब प्रमथगण तथा सभी सखीगण लज्जा से वहां से हट गये। महातपा भृंगी, चण्ड, मुण्ड, महालोमा, महोदर तथा अन्य बहुत

से गण यह देखकर दुःखी हो गये। उनकी यह अवस्था देखकर महेश लज्जित हो गये तथा कुपित होकर पार्वती से कहा ।।११२-१२३।।

Sage Lomaśa narrates: Lord Rudra, the god of gods and master of the universe, now resides on Mount Kailāsa along with Vīrabhadra and other attendants (Pramathas), the gods led by Indra, and the sages. Brahmā sings his praises, Viṣṇu stands by him like a servant, and the gods serve him with devotion. The moon bears his royal umbrella, the wind fans him with a yak-tail whisk, Agni (fire) offers divine food, and the Gandharvas sing and praise him. The Vidyādharas and Apsarās dance before him. Thus, Lord Tripurāri Śiva dwells there fearlessly with his beloved Pārvatī and his mighty sons Gaṇeśa and Skanda, enjoying the bliss of divine sovereignty.

This is the same Śiva who slew the great demon Andhakāsura with his trident and hung him upon it for eternity, who killed Gajāsura and wore his hide, who burned the triple cities (Tripura) with his power, and who sits in radiant form beside Viṣṇu, the protector of all beings. To behold him, the divine sage Nārada arrived at the glorious Mount Kailāsa, shining like the moon. There he saw the wondrous, camphor-white, immensely powerful Śiva, bathed in divine nectar. Overwhelmed with awe, Nārada entered the region of Gandhamādana.

He saw the mountain adorned with countless marvels—glowing with gold, filled with singing Vidyādharīs, and radiant with divine light. There stood

many wish-fulfilling trees entwined with vines, under whose shade the sacred cows (Kāmadhenu) rested. The forest of Pārijāta was buzzing with bees, and swans played in the mountain lakes. Peacocks cried joyfully, birds sang in melodious fifth notes, elephants frolicked with their mates, and lions roared. Nandī and other Pramathas danced and played joyfully. The mountain was filled with divine trees and sandalwood groves.

There were Nāga trees, Bakula, Campā, Nāgakeśara, wild jambu, golden ketaka, Kalhāra, Karavīra, Kumuda, Mandāra, Badarī, Krāmuka, Pāṭala, and hundreds more that delighted Lord Śiva. The groves were rich with trees and vines. A wondrous stream of the Ganges flowed down from the sky onto the mountain peak. Sage Nārada saw this sacred river split into two streams.

O sages! Nārada observed that everything there was divided into two parts. Amazed by this and the mountain's beauty, he proceeded toward Śiva's abode. At the entrance, he saw two artificial gatekeepers crafted by Viśvakarmā. Enchanted, he asked them for permission to enter and see Śiva. Receiving no reply, he realized they were not real and entered on his own. Inside, he saw many artificial figures who greeted him with reverence, which pleased him greatly.

Then Nārada saw the manifest form of Lord Tryambaka seated with Goddess Girijā. The virtuous Goddess Gaurī sat on half of Śiva's seat. She is the aughter of the mountain king and

revered across the three worlds. She has beautiful eyes, a slender form, and a radiant face. Though Śiva is beyond all attributes, she has adorned him with beauty and form. Nārada saw her as the inseparable half of Śiva. He then saw Lord Śiva himself, glowing like pure gold, served by gods and demons alike. Serpent kings like Śaṅkha served his lotus feet. Dhṛtarāṣṭra, Takṣaka, Mahāpadma, Ananta, and other great serpents were always at his service. Vāsuki adorned his neck like a garland.

Kambala and Aśvatara shone like earrings. Many other serpents rested at the roots of his matted locks. Serpents like Takṣaka, Kulīraka, Śaṅkha, Dhṛtarāṣṭra, Padma, Dambha, Sudanta, Karāla, and Bhīṣaṇa—each with various colors and venom—were part of Śiva's divine form. Some had one hood, others two, three, four, five, six, seven, nine, ten, eleven, twelve, eighteen, nineteen, forty, fifty, seventy, eighty, ninety, a hundred, a thousand, ten thousand, a hundred thousand, or countless hoods. Those with infinite hoods also adorned Śiva as ornaments. Nārada saw all this with wonder.

These serpents were wise, radiant, adorned with jewels, and served as Śiva's garlands and ornaments. Śiva's matted locks bore the crescent moon, and his forehead held the third eye. He had five faces and ten arms. His bracelets were emerald-colored, his chest was beautiful, his thighs broad, and his legs divine. Nārada saw his feet shining like the evening sky—auspicious, supreme, and destroyers of all sin and suffering. Śiva's feet were

radiant, transcendent, graceful, and sources of joy and prosperity. Then Nārada beheld the supremely beautiful Goddess Gaurī.

He saw that Śiva was adorned with the divine beauty and fortune of Sati. These divine spouses, though one in essence, appeared distinct. Though beyond attributes, they manifested with form. Though formless, they appeared embodied. Though free from fear, they bestowed bliss. Nārada bowed to them repeatedly and praised them with devotion.

Nārada said: “O supreme divine couple! Though you are beyond form, you appear in partial form before my eyes. You are the seed of the entire universe. I bow to you. Now I understand this truth clearly. By your grace, I have attained this knowledge. There is no doubt.” Pleased by his praise, Pārvatī and Śiva smiled.

Then Śiva asked: “Are you pleased? O Brāhmaṇa, tell me what I can do for you.” Nārada replied: “O Lord! Your darśana alone has satisfied me. I have received everything. I came to this great mountain Kailāsa for divine play. O Lord! Though you dwell in the hearts of all beings, your direct vision is essential for everyone.”

Pārvatī said: “O sage! What kind of play do you wish to see? What kind of game do you favor? Tell me quickly.” Smiling, Nārada said: “O great Goddess! In this world, many kinds of dice games are seen. Two people playing dice often xperience joy greater than even

romantic pleasure." Hearing this, the Goddess became displeased and angrily said: "How can you call gambling a noble game? Wise people reject it. O sage! You are the son of Brahmā and travel throughout the three worlds. You have taught even the wisest with your eloquence. Who is greater than you?"

Hearing this, Nārada replied to Pārvatī in Śiva's presence: "I am an ascetic and servant of Śiva. What do I know of gambling? I have never engaged in it. O daughter of the mountain! O purifier of yogis! Why do you ask me about this?" Pārvatī replied: "O sage! You know everything. I will now play this game with Mahādeva before you. Stay and watch."

Saying this, the beautiful daughter of the mountain took the dice and began to play with Śiva. As the divine couple played, Nārada watched with wonder and joy. The wise sage observed their game and was delighted. Sati, along with her companions, played the dice game with trickery. Then Śiva also joined with great cunning and defeated Bhavānī.

Sage Nārada joined Lord Śiva in playful mockery after Goddess Pārvatī lost in a game of dice. Seeing this, Pārvatī became extremely angry and threatened Nārada with the gesture of "Ardhachandra" — a symbolic dismissal made by placing the palm at the neck. Her beautiful crown trembled with rage, and her lovely face, now flushed with anger, appeared even more radiant. Śiva, enchanted by her fiery

expression, was inspired to continue the game.

Pārvatī then said to Śiva, “I have lost the game. Now place a wager, O Śambhu! What will you bet?” Śiva, laughing, replied, “O Bhavānī! I wager my great ornaments — this crescent moon, the mighty serpent necklace (Vāsuki), and the serpent earrings (Kambala and Aśvatara). Win, and they are yours.” Thus, the divine couple resumed their dice game.

Both were masters of the game, and the play became highly skillful. Pārvatī won many ornaments and said with a smile, “O Śaṅkara! I have defeated you. Now give me what you wagered.” Śiva laughed and replied, “O virtuous one! Think carefully. I have not truly lost. I am undefeated by all beings in the three worlds. Do not speak such words. Let us play again, and I shall defeat you.”

Pārvatī insisted, “O Lord! I have won. There is no doubt.” She held Śiva’s arm and said sweetly, “You don’t realize it, but I have truly defeated you.” Then, with gentle laughter and playful sarcasm, she said, “O destroyer of desire! You agreed to the wager. Now give me what you promised.”

Śiva replied, “O wide-eyed one! I am invincible. Your prideful words deserve reflection.” Pārvatī responded, “O Mahādeva! It is true you are unconquerable, but it is also true that I alone have defeated you in this pure game. I am determined in this matter.”

As the couple debated, Sage Nārada laughed and said, “O Goddess! Hear my

words, which bring welfare to the world. Lord Śiva is revered even by the most fortunate. Why do you falsely claim to have defeated him? He is the supreme teacher of the gods, beyond form and attributes, the embodiment of divine light. He is the soul of the universe and the benefactor of all worlds. How can you claim victory over him? O beautiful one! Due to your feminine nature, you have not truly understood him."

Hearing this, Pārvatī became furious and said, "O son of Brahmā! Though I respect you, do not speak out of turn. Your words have truly frightened me. Be silent, O sage! You praise Śiva's greatness, but he exists only by my grace."

Nārada, hearing these harsh words, chose silence. Then Bhṛṅgī, Śiva's attendant, began to speak.

Bhṛṅgī said, "O passionate one! Do not speak such words again. My Lord Śiva is invincible and beyond change. You are influenced by feminine nature and thus fail to understand the supreme deity. You once sent Kāma (the god of desire) to approach Śiva. Do you not remember how Śiva reduced him to ashes? Your father Dakṣa was punished by Śiva. Later, you yourself performed intense penance to attain him."

Angered by Bhṛṅgī's words, Pārvatī retorted, "You speak unjustly due to bias. You are dull-witted and partial to Śiva. I am the essence of Śiva, and he

eternally resides in me. How dare you speak of a difference between us?"

Bhṛṅgī replied, "At Dakṣa's sacrifice, you heard Śiva being insulted and gave up your life. Now, in delusion, you speak against him again. You were born in the house of the mountain king and performed severe penance. But now I see your devotion to Śiva has waned. You are his beloved, and that is why I speak. There is none greater than Śiva in the three worlds. Serve him with devotion and hold no other thoughts."

Pārvatī responded, "Be silent or leave this place. You do not know what to say or what not to say. You speak like a demon. What penance did you perform to attain Śiva? Who are you, and who is Śiva? You speak many words, but I shall curse you. Let us see what your Śiva does then."

Enraged, the Goddess cursed Bhṛṅgī: "O fool! O devotee of Śiva! Become fleshless." Then, in anger, she took all of Śiva's ornaments. She removed Vāsuki from his neck and took many serpent ornaments from his body. She playfully took his crescent moon, the elephant skin, and the serpent earrings. She even took his loincloth with laughter.

Seeing this, the attendants and companions withdrew in shame. Bhṛṅgī, Caṇḍa, Muṇḍa, Mahāloma, Mahodara, and many others were saddened. Witnessing this, Lord Śiva felt ashamed and angrily addressed Pārvatī.

[illegible] ॥१॥

[illegible] ॥२॥

[illegible] ॥३॥

[illegible] ॥४॥

[illegible] ॥५॥

[illegible] ॥६॥

[illegible] ॥१-६॥

[illegible] ॥८॥

[illegible] ॥९॥

[illegible] ॥१०॥

[illegible]

[illegible] ॥७-१०॥

[illegible] ॥११॥

[illegible] ॥१२॥

[illegible] ॥१३॥

[illegible] ॥१४॥

[illegible] ॥१५॥

[illegible] ॥१६॥

[illegible] ॥११-१६॥

[illegible] ॥१७॥

[illegible] ॥१८॥

[illegible] ॥१९॥

[illegible] ॥२०॥

[illegible] ॥२१॥

[illegible] ॥१७-२१॥

[illegible] ॥२२॥

[illegible] ॥२३॥

[illegible] ॥२४॥

[illegible] ॥२५॥

[illegible] ॥२६॥

[illegible] ॥२७॥

[illegible] ॥२८॥

[illegible] ॥२२-२८॥

[illegible] ॥२९॥

[illegible] ॥३०॥

[illegible] ॥३१॥

[illegible] ॥३२॥

[illegible] ॥३३॥

[illegible] ॥३४॥

[illegible] ॥३५॥

[illegible] ॥२९-३५॥

[illegible] ॥३६॥

[illegible]

[illegible] ॥३१॥

[illegible] ॥४०॥

[illegible] ॥४१॥

[illegible] पंचाननं च [illegible]।

[illegible] ॥४२॥

[illegible] अर्बुदानि च [illegible] ॥४३॥

[illegible] महात्मना ॥४४॥

[illegible] ॥३६-४४॥

[illegible] ॥४५॥

[illegible] ॥४६॥

[illegible] ॥४७॥

[illegible] ॥४८॥

[illegible] तेजोमयं। [illegible] ॥४९॥

तेजोराशिकरं [illegible]।

[illegible] सुखकृच्छिखाबाणानां [illegible] पदं [illegible]।

तत्रैव दृष्ट्वा परमं [illegible] सर्वा [illegible] च सुन्दरी।

[illegible] शुभा॥५०॥

दृष्ट्वा तौ दम्पती शुद्धौ [illegible] ॥५१॥

[illegible]।

[illegible] जगदीश्वरौ॥५२॥

[illegible]

[illegible] ॥४५-५२॥

नारद उवाच

[illegible] देवदेवौ [illegible]।

दृष्टौ मया दम्पती [illegible] बीजभूतौ [illegible] ॥५३॥

[illegible] ॥५४॥

एवं स्तुत्वा तदा तेन नारदेन महात्मना। [illegible] ॥५५॥

[illegible] ॥५३-५५॥

महादेव उवाच

[illegible] ॥५६॥

[illegible] संशयः ॥५७॥

[illegible] ॥५८॥

[illegible] दर्शनं [illegible] ॥५९॥

[illegible] ॥५६-५९॥

शिवोऽवाच

[illegible] ॥६०॥

त्वं बहुशो ऽपि मुनिर्वर्णितस्त्वा सावक हि वाक्यं विविधैः प्रसिद्धैः।
भविष्यमाणो भुवनत्रये सदा न हि त्वदन्यो भुवने मनस्वी॥६३॥
एवमुक्तस्तदा देव्या नारदो देवदर्शनः। उवाच वाक्यं प्रहसन्गिरिजां शिवसन्निधौ॥६४॥

गिरिजा कहती हैं—"हे मुनिवर! आपने कैसी क्रीडा करते पाती है, आप किस क्रीडा के ज्ञाता हैं? [illegible] मुझसे कहें।" तब मुनिवर नारद ने हास्यपूर्वक कहा—हे पार्वती! [illegible] द्यूतक्रीडा [illegible] है; [illegible] अधिक [illegible] करते हैं।" [illegible] उनकी [illegible] पूछने लगीं—"[illegible] क्रीडा [illegible] आप ही जाते हैं, हे मुनिवर! [illegible] त्रिभुवन में [illegible] करते हैं। [illegible] किया है। [illegible] शिव के ही समीप गिरिजा से कहा—॥६०-६४॥

नारद उवाच

द्यूतं न जानासि न जानासि द्वन्द्वं त्वमसी शिवसन्निधौ स्वयम्।
कथं च मां पृच्छसि तत्त्वतस्त्वं योगीश्वराणां वरदे पवित्रे॥६५॥
निशम्य वाक्यं गिरिजा सती तदा सुनारदस्य वाक्यं च विहस्य तं प्रति।
जानासि सर्वं च वरोऽस्य यस्य मे द्यूतं महेशेन करोमि देवऽप्रतः॥६६॥
इत्येवमुक्त्वा गिरिराजकन्यका जग्राह पाशानुपलीलसुन्दरी।
क्रीडा चकाराऽथ सहर्षितान्तके नवाक्षिता सा हि भवेन संयुता॥६७॥
तौ दम्पती क्रीडया सज्जमानौ द्यूते तदा प्रेक्षिता नारदेन।
सविस्मयोत्फुल्लमना मनस्वी विलोकमानोऽपि तयोः तुतोष॥६८॥
सद्वीजनेन संवीता तदा द्यूतरता सती। शिवेन सह संयाय पंचमाद्युतमकल्पयत्॥६९॥
स पर्वत सदा शक्तिः प्रणेन महाप्रभुः। जितः भवानी च तदा शिवेन प्रहसन्निव॥७०॥

नारद कहते हैं—[illegible] शिव के ही समीप गिरिजा से कहा—"[illegible] हूँ। द्यूत क्या है? [illegible] हे गिरिराजनन्दिनि! [illegible] देव [illegible] यह क्रीडा [illegible]" यह कहकर [illegible] गिरिजा [illegible] शिव के साथ [illegible] क्रीडारत हो गयीं। [illegible] क्रीडा को देख रहे थे। [illegible] क्रीडा करने लगीं। [illegible] शिव [illegible] के साथ द्यूतक्रीडा हो गयी। उन्होंने भवानी को पराजित कर दिया॥६५-७०॥

[illegible] शिवेन [illegible] विजिता [illegible]॥७१॥

नारदस्य द्युतनीडा कुपिता पार्वती भृशम्। उवाच स्मितेन [illegible] [illegible]
तथा विलोकयन्ती भीम मार्गे च मनोहरैः॥७२॥
मुखं सुशोभनं चैवास्याकुपितसुंदरम्। द्यूतं हसेश्वपुरः [illegible]॥७३॥
तदा गिरिजया प्रोक्तः शंकरो लोकशंकरः। हारितं च मया हन्त पणार्थं [illegible]॥७४॥
जितोऽसि च त्वयाऽत्यर्थं [illegible] [illegible]॥७५॥
मया पणोऽयं जितवान् भवानी त्वत्प्रसादात् [illegible]।
सा [illegible] हि [illegible] [illegible]॥७६॥
इत्येव [illegible] [illegible] द्युतं [illegible]॥७७॥

शिव के [illegible] द्यूत में [illegible] पार्वती अत्यन्त कुपित हो गयीं। [illegible] कहा कि [illegible] [illegible] के कारण [illegible] गिरिजा ने [illegible] शंकर से कहा—"मैं द्यूत [illegible] हे शम्भु! [illegible]" [illegible] हे भवानी! मैं [illegible] [illegible] यह कहकर [illegible] द्यूतक्रीडा [illegible]॥७१-७७॥

एवं विक्रीडमानौ तावक्षविद्याविशारदौ। तदा जितो भगवान् स शंकरो बहुभूषणः॥७८॥
प्रहस्य गौरी प्रोवाच शंकरं जातिसुंदरी। हारितं च पणं देहि मम शीघ्रं शंकर॥७९॥
तदा महेशः प्रहसन्वचो [illegible] [illegible]।
अजेयोऽहं हारितं सर्वथैव [illegible] तु कथं हि साध्वि॥८०॥
द्यूतं कुरुष्वाऽद्य यथेष्टमेव [illegible] [illegible] च पुनः [illegible]॥८१॥
तद्वाक्यमाकर्ण्य [illegible] महेशं [illegible] [illegible]।
एवमुक्त्वा तदा शम्भुं [illegible] [illegible]
[illegible] ॥८२॥
एवं प्रहस्य गिरिजा तु शम्भुं सा [illegible] [illegible]।
देहीति वै [illegible] [illegible] [illegible]॥८३॥

वे दोनों ही [illegible] हैं। [illegible] क्रीडा [illegible] करने लगीं। भवानी ने [illegible] तब गौरी ने शंकर से हँसते हुए कहा—"हे शंकर! आपको मैंने क्रीडा में पराजित किया। अब तो [illegible] मुझे दीजिये।" तब शंकर ने हँसकर कहा—"हे भवानी! [illegible]

[illegible] ॥८८-८३॥

शिव उवाच

अजेयोऽहंविशालाक्षि [illegible] विशुद्धधामा॥८४॥

तस्य तद्वचनं श्रुत्वा प्रोवाच च विहस्य सा। अजेयो हि महादेव [illegible]॥८५॥

सर्वैकाया [illegible]॥८६॥

एवं विवदमानौ तौ दम्पती परमेश्वरौ [illegible]॥८७॥

शिव कहते हैं—"हे विशालाक्षि! मैं तुमसे अजेय हूँ। [illegible] ॥८४-८७॥

नारद उवाच

[illegible] भवत्यं [illegible]

अयी महाभाग्यवती [illegible] शिव: किं वा मृषा ब्रवीषि॥८८॥

अजितो हि महादेवो देवानां परमो गुरु:। [illegible]॥८९॥

एक एव परं ज्योतिर्[illegible]॥९०॥

कथं त्वया जितो देवि [illegible]॥९१॥

[illegible] सा कुपिता पार्वती भृशम्। [illegible] वचनं सती॥९२॥

नारद कहते हैं—"हे देवी! [illegible] ॥८८-९२॥

[illegible]

[illegible] न वक्तव्यं ब्रह्मपुत्र [illegible] मे देवर्षीर्[illegible]॥९३॥

कथं जितो हि देवर्षे [illegible]॥९४॥

मया [illegible]॥९५॥

उपस्थितं च तं दृष्ट्वा भृङ्गी [illegible]॥९६॥

पार्वती कहती हैं—"हे ब्रह्मपुत्र! [illegible] ॥९३-९६॥

[illegible]

त्वया बहु न वक्तव्यं पुनरेव च भामिनि। अजेयो निर्विकारो हि [illegible]॥९७॥

[illegible]

[illegible] महेश्वरम्॥९८॥

[illegible]

[illegible] पितृमते॥९९॥

[illegible]॥१००॥

भृङ्गिणोक्तं [illegible] सा [illegible] कुपिता भृशम्।

[illegible] हि महेशस्य [illegible] च भृङ्गिणम्॥१०१॥

भृङ्गी कहते हैं—"हे भामिनि! [illegible] ॥९७-१०१॥

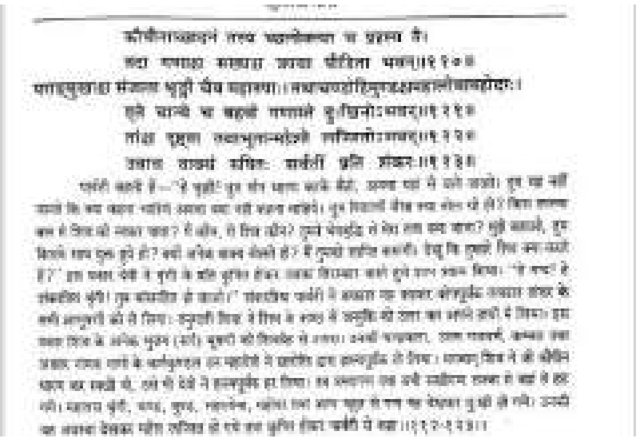
पार्वत्युवाच

हे भृङ्गि [illegible] शिवद्विषोऽसि रे [illegible]॥१०२॥

अहं शिवाभिन्ना पूर्व [illegible]

[illegible] हि॥१०३॥

[illegible]॥१०४॥



At last i will Add

In Mahabharat Anushashan Parva Adhyay 17 Maheshwar Shiva is called Greatest of All Yogis and The most

conquered of all senses and the most celibate amongst all beings

जो वेदोंके भी वेद, उत्तम वस्तुओंमें भी परम उत्तम, तेजके भी तेज, तपके भी तप, शान्त पुरुषोंमें भी परम शान्त, कान्तिकी भी कान्ति, जितेन्द्रियोंमें भी परम जितेन्द्रिय, बुद्धिमानोंकी भी बुद्धि, देवताओंके भी देवता, ऋषियोंके भी ऋषि, यज्ञोंके भी यज्ञ, कल्याणोंके भी कल्याण, रुद्रोंके भी रुद्र, प्रभावशाली ईश्वरोंकी भी प्रभा (ऐश्वर्य), योगियोंके भी योगी तथा कारणोंके भी कारण हैं। जिनसे सम्पूर्ण लोक उत्पन्न होते और फिर उन्हींमें विलीन हो जाते हैं, जो सम्पूर्ण भूतोंके आत्मा हैं, उन्हीं अमित तेजस्वी भगवान् शिवके एक हजार आठ नामोंका वर्णन मुझसे सुनिये। पुरुषसिंह! इसका श्रवणमात्र करके आप अपनी सम्पूर्ण कामनाओंको प्राप्त कर लेंगे ।। २५-३० ।।

The one who is the Vedas among the Vedas, the supreme among the entities, the brightest among the luminous, the most ascetic among the ascetics, the most peaceful among the serene beings, the most radiant among the radiant, the most self-controlled among the self-controlled, the most intelligent among the wise, the Deva among Devas, the sage among sages, the sacrifice among sacrifices, the auspicious among the auspicious, the Rudra among Rudras, the powerful among the powerful , the supreme yogi among yogis, the cause of all causes—He is the Supreme Lord Shiva, who pervades all worlds and into whom everything ultimately dissolves.

In Mahabharat Anushashan Parva Adhyay 17 Maheshwar Shiva is called Greatest of All Yogis and The most conquered of all senses

जो वेदोंके भी वेद, उत्तम वस्तुओंमें भी परम उत्तम, तेजके भी तेज, तपके भी तप, शान्त पुरुषोंमें भी परम शान्त, कान्तिकी भी कान्ति, जितेन्द्रियोंमें भी परम जितेन्द्रिय, बुद्धिमानोंकी भी बुद्धि, देवताओंके भी देवता, ऋषियोंके भी ऋषि, यज्ञोंके भी यज्ञ, कल्याणोंके भी कल्याण, रुद्रोंके भी रुद्र, प्रभावशाली ईश्वरोंकी भी प्रभा (ऐश्वर्य), योगियोंके भी योगी तथा कारणोंके भी कारण हैं। जिनसे सम्पूर्ण लोक उत्पन्न होते और फिर उन्हींमें विलीन हो जाते हैं, जो सम्पूर्ण भूतोंके आत्मा हैं, उन्हीं अमित तेजस्वी भगवान् शिवके एक हजार आठ नामोंका वर्णन मुझसे सुनिये। पुरुषसिंह! इसका श्रवणमात्र करके आप अपनी सम्पूर्ण कामनाओंको प्राप्त कर लेंगे ॥ २५—३० ॥

The one who is the Vedas among the Vedas, the supreme among the entities, the brightest among the luminous, the most ascetic among the ascetics, the most peaceful among the serene beings, the most radiant among the radiant, the most self-controlled among the self-controlled, the most intelligent among the wise, the Deva among Devas, the sage among sages, the sacrifice among sacrifices, the auspicious among the auspicious, the Rudra among Rudras, the powerful among the powerful , the supreme yogi among yogis, the cause of all causes—He is the Supreme Lord Shiva, who pervades all worlds and into whom everything ultimately dissolves.

In Mahabharat 13/141/25-26 Maheshwar Shiva himself told to avoid the contact of other men wives as a sign of Dharma

श्रीमहेश्वर उवाच

अहिंसा सत्यवचनं सर्वभूतानुकम्पनम् ।
शमो दानं यथाशक्ति गार्हस्थ्यो धर्म उत्तमः ॥ २५ ॥

श्रीमहेश्वरने कहा—देवि! किसी भी जीवकी हिंसा न करना, सत्य बोलना, सब प्राणियोंपर दया करना, मन और इन्द्रियोंपर काबू रखना तथा अपनी शक्तिके अनुसार दान देना गृहस्थ-आश्रमका उत्तम धर्म है ॥ २५ ॥

परदारेष्वसंसर्गो न्यासस्त्रीपरिरक्षणम् ।
अदत्तादानविरमो मधुमांसस्य वर्जनम् ॥ २६ ॥
एष पञ्चविधो धर्मो बहुशाखः सुखोदयः ।
देहिभिर्धर्मपरमैश्चर्तव्यो धर्मसम्भवः ॥ २७ ॥

(उक्त गृहस्थ-धर्मका पालन करना,) परायी स्त्रीके संसर्गसे दूर रहना, धरोहर और स्त्रीकी रक्षा करना, बिना दिये किसीकी वस्तु न लेना तथा मांस और मदिराको त्याग देना—ये धर्मके पाँच भेद हैं, जो सुखकी प्राप्ति करानेवाले हैं। इनमेंसे एक-एक धर्मकी अनेक शाखाएँ हैं। धर्मको श्रेष्ठ माननेवाले मनुष्योंको चाहिये कि वे पुण्यप्रद धर्मका पालन अवश्य करें ॥

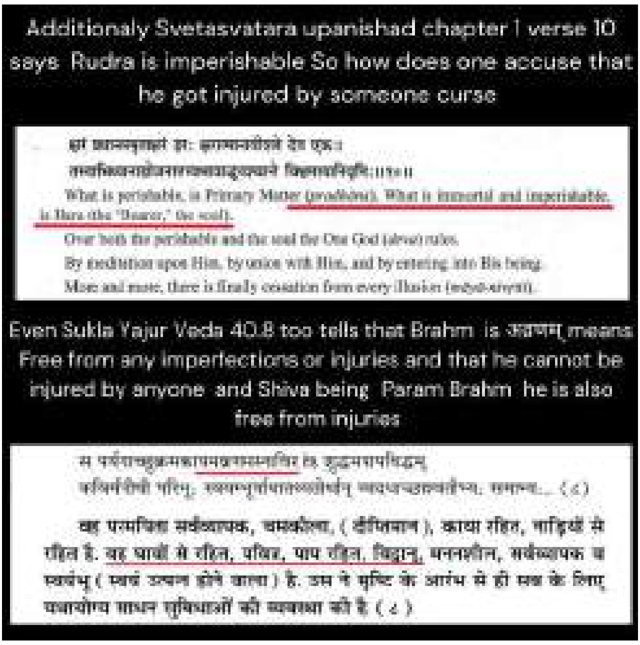
Shri Maheshwara (Lord Shiva) said – O Devi! Not causing harm to any living being, speaking the truth, showing compassion to all creatures, controlling the mind and senses, and giving charity according to one's capacity — these are the noble duties of a householder (Grihastha Ashrama). (Verse 25)

Maintaining these duties of household life —
Staying away from relations with another's wife, protecting entrusted goods and the honor of women, not taking anything without giving in

return, and renouncing meat and alcohol — these are five types (aspects) of Dharma that lead to happiness.
Each of these Dharmic principles has many branches.
Those who consider Dharma to be supreme should certainly follow this virtuous and meritorious path.

Svetasvatara upanishad chapter 1 verse 10 says Rudra is imperishable So how does one accuse that he got injured by someone curse
क्षरं प्रधानममृताक्षरं हरः क्षरात्मानावीशते देव एकः।
तस्याभिध्यानाद्योजनात्तत्त्वभावाद्भूयश्चान्ते विश्वमायानिवृत्तिः ।।१०।।
What is perishable, is Primary Matter (pradhana). What is immortal and imperishable, is Hara (the 'Bearer,' the soul).
Over both the perishable and the soul the One God (deva) rules.
By meditation upon Him, by union with Him, and by entering into His being.
More and more, there is finally cessation from every illusion (māyā-nivṛtti).
Even Sukla Yajur Veda 40.8 too tells that Brahm is अव्रणम् means Free from any imperfections or injuries and that he cannot be injured by anyone and Shiva being Param Brahm he is also free from injuries
स पर्यगाच्छुक्रमकायमव्रणमस्नाविर ४ शुद्धमपापविद्धम्. कविर्मनीषी परिभूः स्वयम्भूर्याथातथ्यतोर्थान् व्यदधाच्छाश्वतीभ्यः समाभ्यः.. (८)
वह परमपिता सर्वव्यापक, चमकीला, (दीप्तिमान), काया रहित, नाड़ियों से रहित है. वह घावों से रहित, पवित्र, पाप रहित, विद्वान्, मननशील, सर्वव्यापक व ग्त्रयंभू (स्वयं उत्पन्न होने वाला) है. उस ने सृष्टि के

आरंभ से ही सब के लिए यथायोग्य साधन सुविधाओं की व्यवस्था की है. (८)



Allegations-

3. Shiva's Self-Castration

There is also a tale that describes how Shiva voluntarily allowed his penis to fall down. In this narrative, Brahma sought Rudra/Shiva's assistance in creating living beings. In response, Shiva immersed himself in water, and Brahma waited for an extended period. Growing impatient, Brahma proceeded to create living beings on his own. When Shiva emerged from the water and realized that Brahma had already created all living beings, he became extremely angry and decided to cast off his penis, considering it no longer necessary.

📚Mahabharata 10.17.17-26📚
After the creatures had multiplied and the Grandsire had become well pleased, the first-born rose from the water and beheld the living creation. He saw that diverse kinds of creatures ad been created and that they had

multiplied by their own energy. At this sight, Rudra became angry and caused his procreative limb to disappear in the bowels of the Earth. The unfading Brahma, soothing him by soft words, said unto him, “O Sharva, what wert thou doing so long within the water? For what reason, also hast thou caused thy limb of generation to disappear in the bowels of the Earth?” Thus questioned, that lord of the universe wrathfully answered the lord Brahman, “Somebody else has created all these creatures! What purpose then would be served by this limb of mine? I have by my austerities, O Grandsire, created food for all these creatures. These herbs and plants also will multiply like those that will subsist upon them!” Having said these words, Bhava went away, in cheerlessness and rage, to the foot of the Menjavat mountains for practising severer austerities.

Refutation-

Here is Mahabharta Sauptika Parva Adhaya 17 BORI Critical Edition you can read it nowhere written such thing

Chapter 1300(17)

Vaishampayana said, 'When all the soldiers were asleep and were destroyed by the three rathas, King Yudhishthira grieved and spoke these words to Dasharha. "O Krishna! All my sons were maharathas. Drona's son was wicked, inferior and blemished in his deeds. How could they be slain by him? In a similar way, Drupada's sons were accomplished in the use of weapons. They were brave. They could fight with hundreds and thousands. How could they have been brought down by Drona's son? Dhrishtadyumna was the best among rathas. In the forefront of the battle, Drona, the great archer, could not stand before him. How could he have been slain? O bull among men! What act had the preceptor's son accomplished, that he could single-handedly slay all of them in the camp?"

'Vasudeva replied, "There is no doubt that Drona's son had sought refuge with the god of the gods, the lord without decay, the lord of everything. That is the reason he could slay many, though he was single-handed. If Mahadeva is pleased, he can even grant immortality. O bull among the Bharata lineage! I know about Mahadeva's true nature and about the many deeds that he performed in ancient times. O descendant of the Bharata lineage! He is the beginning, the middle and the end of beings. Everything in this entire universe moves because of his deeds. The lord, the grandfather, wished to create beings and saw him first. He told him, 'Without any delay, create beings.' Having been thus addressed, the one with the tawny locks saw that beings would have defects. For a very long time, the immensely ascetic one submerged himself in water and tormented himself through austerities. The grandfather waited for a very long period of time. So as to generate beings, he then created another being through his mental powers. On seeing that Girisha was submerged in the water, this being told his father, 'I will generate beings only if no other being has been born before me.' His father told him, 'There is no other being who has been born before you. Sthanu is submerged in the water. You can confidently do what you have to do.' That being then created seven Prajapatis, Daksha and the others. All of them created the four kinds of beings. Having been created, all the beings were hungry. O king! They violently rushed towards the Prajapatis, wishing to devour them. As they were about to be devoured, in search of succour, they fled to the grandfather. 'O illustrious one! Please save us from these. Decree some means for their sustenance.' He then assigned them the forests, the herbs and all immobile objects. Among mobile beings, the strong could feed on the weak. Having been assigned a means of sustenance, all the beings were satisfied and went away to wherever they had come from. O king! They cheerfully multiplied themselves, within their own species. When the beings prospered, the preceptor of the worlds was pleased. However, the eldest one arose from the waters and saw all these beings. He saw many different kinds of beings, who were extending through their own energies. The illustrious Rudra angrily planted his linga, so that it penetrated the earth and remained stationed there. Brahma wished to pacify him and spoke these words to him. 'O Sharva! Why did you remain inside the water for such a long period of time? Why have you made your linga penetrate inside the earth?' Thus addressed, he angrily replied to the preceptor of the worlds, 'Someone else has created these beings. What will I do with this?' O grandfather! Through my austerities, I have created food for the beings. The herbs will always multiply and so will the beings.' Having angrily spoken in this way, Bhava was cheerless and went away. The immensely ascetic one tormented himself through austerities on the foothills of Mount Munjavat."'

Allegations-

📚Padma Purana 1.17.262-265📚

Then Gāyatrī, the giver of boons said to Rudra: "Those, men, who will worship your genital organ (in the form of phallus) even though it had fallen, being purified and earning merit thereby, will share (i.e. enjoy) heaven. That state which men get by worshipping your genital organ (in the form of phallus), cannot be had in (i.e. by) maintaining sacred fire or offering oblations into it. Those who will, in the early morning worship your genital

organ (in the form of phallus) with a bilva-leaf, will enjoy the world of Rudra.”

Refutation-

Let me produce the original Slokas of Padma Purana 1.17.262-265

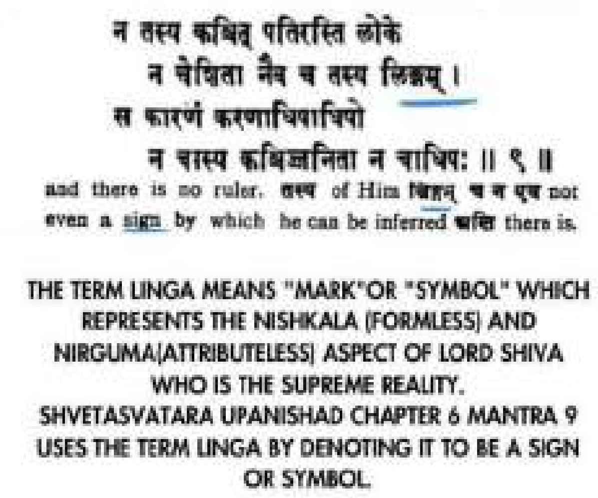
गायत्री तु तदा रुद्रंवरदा प्रत्यभाषत।
पतितेपिच ते लिंगे पूजां कुर्वंति ये नराः।२६२।

ते पूताः पुण्यकर्माणः स्वर्गलोकस्य भागिनः।
न तां गतिं चाग्निहोत्रे न क्रतौ हुतपावके।२६३।

यां गतिं मनुजा यांति तव लिंगस्य पूजनात्।
गंगातीरे सदा लिंगं बिल्बपत्रेण ये तव।२६४।

पूजयिष्यंति सुप्राता रुद्रलोकस्य भागिनः।
प्राप्यापि शर्वभक्तत्वमग्ने त्वं भव पावनः।२६५।

Here too Linga Word is used which means Symbol/mark and denotes Nirakar Brahm


न तस्य कश्चित् पतिरस्ति लोके
न चेशिता नैव च तस्य लिङ्गम् ।
स कारणं करणाधिपाधिपो
न चास्य कश्चिज्जनिता न चाधिपः ॥ ९ ॥
and there is no ruler. तस्य of Him लिङ्गम् च न एव not even a sign by which he can be inferred कश्चित् there is.

THE TERM LINGA MEANS "MARK" OR "SYMBOL" WHICH REPRESENTS THE NISHKALA (FORMLESS) AND NIRGUNA(ATTRIBUTELESS) ASPECT OF LORD SHIVA WHO IS THE SUPREME REALITY. SHVETASVATARA UPANISHAD CHAPTER 6 MANTRA 9 USES THE TERM LINGA BY DENOTING IT TO BE A SIGN OR SYMBOL.

श्रीकृष्ण उवाच

किमिदं लिङ्गमाख्यातं कथं लिङ्गी महेश्वरः।
कथं च लिङ्गभावोऽस्य कस्मादस्मिञ्छिवोऽर्च्यते॥६॥

Śrī Kṛṣṇa said, "What is *liṅga*? What is Maheśvara *liṅga*? What is the form of *liṅga*. What for is the *Śiva-liṅga* adored?"

उपमन्युरुवाच

अव्यक्तं लिङ्गमाख्यातं त्रिगुणप्रभवाप्ययम्।
अनाद्यनन्तं विश्वस्य यदुपादानकारणम्॥७॥

Upamanyu said, "The unmanifest is called *liṅga*. It happens to be the source of attributes besides being the source in which the universe is absorbed or dissolved. It is without the beginning or the end. It is the material cause of the universe.

अशुद्धं चैव शुद्धं च शुद्धाशुद्धं च तत्त्रिधा।
ततः शिवो महेशश्च रुद्रो विष्णुः पितामहः॥९॥
भूतानि चेन्द्रियैर्जातं लीयतेऽत्र शिवाज्ञया।
अत एव शिवो लिङ्गी लिङ्गमाज्ञापयेद्यतः॥१०॥

It is of three forms viz. pure, impure as well as pure and impure both. All the gods like Brahmā, Viṣṇu, Śiva, Maheśa and Rudra emerge out of it and are finally absorbed in the same, with the command of Śiva. He is *liṅga* since he commands the *liṅga*.

Allegations-

📚Shiva Purana 1.16.104-107📚
The phallus is united with vagina and vagina is united with phallus. For the sake of perpetual enjoyment here and hereafter the devotee shall worship the phallic emblem which is lord Śiva Himself. He is the sun giving birth and sustenance to the worlds. His symbol is justified in the coming into existence of things. Persons should worship Śiva, the cause of birth, in his phallic form. That which makes the Puruṣa known, is called Liṅga, the symbol. The unification and fusion of the symbols of Śiva and Śakti is thus called Liṅga.

Refutation-

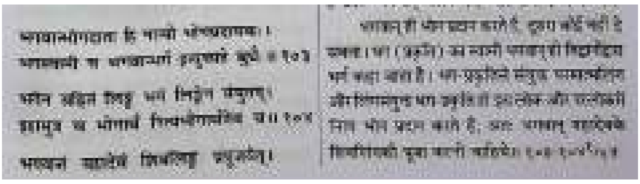
Here is Shiva Purana 1.16.104-107 Geeta Press Gorakhpur

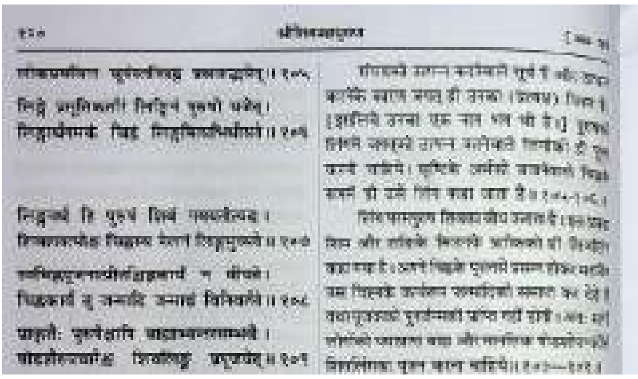
भगवान् ही भोग प्रदान करते हैं, दूसरा कोई नहीं दे सकता। भग (प्रकृति) का स्वामी भगवान् ही विद्वानोंद्वारा भर्ग कहा जाता है। भग-प्रकृतिसे संयुक्त परमात्मलिंग और लिंगसंयुक्त भग-प्रकृति ही इस लोक और परलोकमें नित्य भोग प्रदान करते हैं, अतः भगवान् महादेवके शिवलिंगकी पूजा करनी चाहिये ॥ १०३-१०४९/२

संसारको उत्पन्न करनेवाले सूर्य हैं और उत्पन्न करनेके कारण जगत् ही उनका (प्रत्यक्ष) चिह्न है। [इसलिये उनका एक नाम भग भी है।] पुरुषको लिंगमें जगत्को उत्पन्न करनेवाले लिंगीकी ही पूजा करनी चाहिये। सृष्टिके अर्थको बतानेवाले चिहके रूपमें ही उसे लिंग कहा जाता है ॥ १०५-१०६॥
लिंग परमपुरुष शिवका बोध कराता है। इस प्रकार शिव और शक्तिके मिलनके प्रतीकको ही शिवलिंग कहा गया है। अपने चिह्नके पूजनसे प्रसन्न होकर महादेव उस चिह्नके कार्यरूप जन्मादिको समाप्त कर देते हैं तथा पूजकको पुनर्जन्मकी प्राप्ति नहीं होती। अतः सभी लोगोंको यथाप्राप्त बाह्य और मानसिक षोडशोपचारोंसे शिवलिंगका पूजन करना चाहिये ॥ १०७-१०९

Verses 105–106:
The Sun is the creator of the world, and the world itself is the visible sign (symbol) of that creative cause. Therefore, one of his names is "Bhaga" (one who possesses splendor or creative power).
Just as the Sun is the origin of the world, in a man, the linga (Sign/Symbol) is the instrument of creation. Hence, one should worship the Lingi (the possessor of the linga) through the linga, which is symbolic of the meaning and function of creation. That is why it is called Linga—as it indicates the mark or symbol of the creative force.

Verse 107:
The Linga reveals the awareness or realization of the Supreme Being, Shiva. Thus, the Shiva Linga is a symbol of the union of Shiva and Shakti, the eternal male and female principles of the universe.





Allegations-

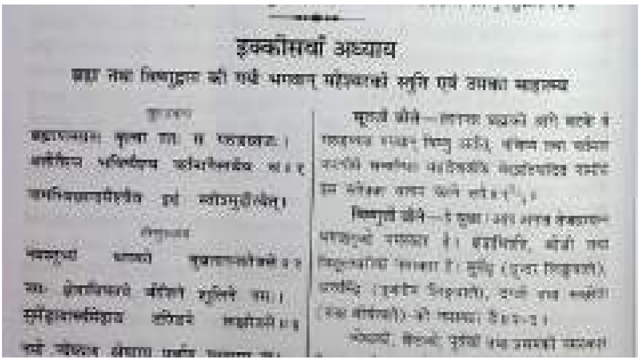
📚Linga Purana 1.21.1-3📚
Vishnu said: Obeisance to you, O deity of holy rites, of infinite splendour...the trident-bearer, of excellent penis deserving worship, the staff-holder and of dry and arid semen."

Refutation –

Here is Linga Purana 1.21.1-3 Geeta Press Gorakhpur hindi translation

सूतजी बोले- तदनन्तर ब्रह्माको आगे करके वे गरुड़ध्वज भगवान् विष्णु अतीत, भविष्य तथा वर्तमान कल्पोंसे सम्बन्धित महादेवजीके वेदप्रतिपादित नामोंसे इस स्तोत्रका वाचन करने लगे ॥ १ ॥

विष्णुजी बोले- हे सुव्रत ! आप अनन्त तेजसम्पन्न भगवान्को नमस्कार है। क्षेत्राधिपति, बीजी तथा त्रिशूलधारीको नमस्कार है। सुमेंढ्र (सुन्दर लिङ्गवाले), अर्घ्यमेंढ्र (पूजनीय लिङ्गवाले), दण्डी तथा रूक्षरेता (रूक्ष वीर्यवाले) को नमस्कार है॥ २-३॥


इक्कीसवाँ अध्याय

Verse 1:
Sūta said —
Then, placing **Brahmā** at the forefront, the **Garuda-emblemed Lord Vishnu** began to recite this **hymn (stotra)** consisting of the **Veda-proclaimed names** of **Mahadeva (Shiva)**, names associated with the **past, present, and future kalpas (cosmic cycles)**.

Verses 2–3:
Vishnu said —
O **Suvrata** (one of firm vows)!
Salutations to You, O Lord of **infinite radiance**.
Salutations to the **Lord of the sacred region** (Kṣetrādhipati), to the **seed-bearer** (Bīja), and to the **Trident-wielder** (Triśūladhārī).
Salutations to **Sumendra**, the one with a **beautiful Linga** (symbol of Nirakar Saguna Brahm),
to **Arghyamendra**, the one whose **Linga (Symbol of Nirakar Brahm) is worshipped with offerings (arghya)**,
to **Dandī**, the one with the staff,
and to **Rūkṣareta**, the one with **dry/controlled seed or austerely held vitality**.

Here too Linga Word is used which means Symbol/mark and denotes Nirakar Saguna Brahm

श्रीकृष्ण उवाच
किमिदं लिङ्गमाख्यातं कथं लिङ्गी महेश्वरः।
कथं च लिङ्गभावोऽस्य कस्मादस्मिञ्छिवोऽर्च्यते॥६॥

Śrī Kṛṣṇa said, "What is *liṅga*? What is Maheśvara *liṅga*? What is the form of *liṅga*. What for is the Śiva-*liṅga* adored?"

उपमन्युरुवाच
अव्यक्तं लिङ्गमाख्यातं त्रिगुणप्रभवाप्ययम्।
अनाद्यनन्तं विश्वस्य यदुपादानकारणम्॥७॥

Upamanyu said, "The unmanifest is called *liṅga*. It happens to be the source of attributes besides being the source in which the universe is absorbed or dissolved. It is without the beginning or the end. It is the material cause of the universe.

अशुद्धं चैव शुद्धं च शुद्धाशुद्धं च तत्त्रिधा।
ततः शिवो महेशश्च रुद्रो विष्णुः पितामहः॥९॥
भूतानि चेन्द्रियैर्जातं लीयन्तेऽत्र शिवाज्ञया।
अत एव शिवो लिङ्गी लिङ्गमाज्ञापयेद्यतः॥१०॥

It is of three forms viz. pure, impure as well as pure and impure both. All the gods like Brahmā, Viṣṇu, Śiva, Maheśa and Rudra emerge out of it and are finally absorbed in the same, with the command of Śiva. He is *liṅga* since he commands the *liṅga*.

SHIVA PURAN -7.2.34

न तस्य कश्चित् पतिरस्ति लोके
न चेशिता नैव च तस्य लिङ्गम्।
स कारणं करणाधिपाधिपो
न चास्य कश्चिज्जनिता न चाधिपः॥ ९ ॥

and there is no ruler. तस्य of Him लिङ्गम् च न एव not even a sign by which he can be inferred कश्चित् there is.

THE TERM LINGA MEANS "MARK" OR "SYMBOL" WHICH REPRESENTS THE NISHKALA (FORMLESS) AND NIRGUMA(ATTRIBUTELESS) ASPECT OF LORD SHIVA WHO IS THE SUPREME REALITY. SHVETASVATARA UPANISHAD CHAPTER 6 MANTRA 9 USES THE TERM LINGA BY DENOTING IT TO BE A SIGN OR SYMBOL.

Allegations-

📚Shiva Purana 1.9.43-44📚
The phallic symbol and the symbolised Śiva are non-different. Hence this phallic emblem is identical with me. It brings devotees quite near to me. It is worthy of worship therefore. O dear sons, if phallic emblem of this sort in installed I can be considered installed, though my idol is not installed."

Refutation-

Here is Shiva Purana 1.9.43-44 geeta Press Gorakhpur hindi translation

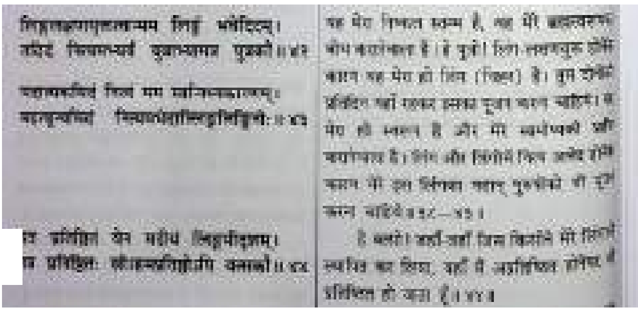
यह मेरा निष्कल स्तम्भ है, वह मेरे ब्रह्मस्वरूपका बोध करानेवाला है। हे पुत्रो ! लिंग-लक्षणयुक्त होनेके

कारण यह मेरा ही लिंग (चिह्न) है। तुम दोनोंको प्रतिदिन यहाँ रहकर इसका पूजन करना चाहिये। यह मेरा ही स्वरूप है और मेरे सामीप्यकी प्राप्ति करानेवाला है। लिंग और लिंगीमें नित्य अभेद होनेके कारण मेरे इस लिंगका महान् पुरुषोंको भी पूजन करना चाहिये ॥ ३८-४३॥

हे वत्सो ! जहाँ-जहाँ जिस किसीने मेरे लिंगको स्थापित कर लिया, वहाँ मैं अप्रतिष्ठित होनेपर भी प्रतिष्ठित हो जाता हूँ ॥ ४४ ॥

Verses 38–43:
“This is my **formless pillar** (*niṣkala stambha*); it reveals my **Brahma-svarūpa**—my true, absolute form.
O my sons! Because it bears the characteristics of the **Liṅga** (mark or sign), it is indeed **my Liṅga** (symbolic representation).
You both must reside here and **worship it daily**. This is **my very form**, and it leads the devotee to attain **nearness to me**.
Because the **Liṅga** (symbol) and the **Liṅgī** (the one it signifies—Shiva himself) are eternally non-different, even **great souls** must worship this **Liṅga of mine**.”

Verse 44:
“O dear one! Wherever and by **whomsoever** my **Liṅga** is established, even if I am **not formally invoked** (not ritually installed),
I become **present** there and **reside** in that place.”



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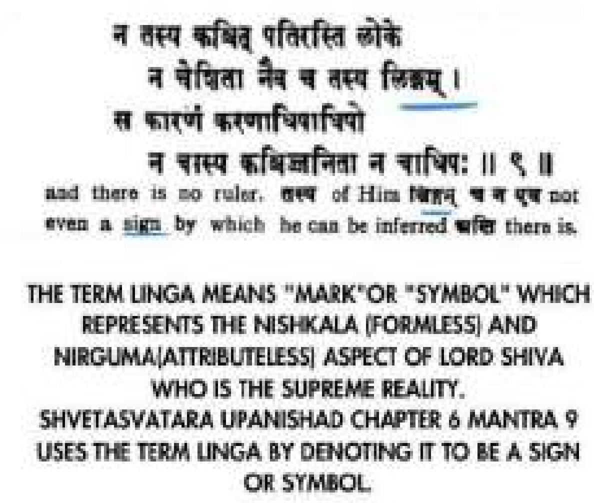

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SHIVA PURAN -7.2.34

Allegations-

📚Devi Bhagavatam Purana 9.41.48-59
📚
Laksmi always remains there with the greatest gladness where conch-shells are blown, where there are conchsells, the S'alagrama stone, the Tulasi leaves and the service and meditation of Laksmi are daily done. Where the phallic emblem of Siva is worshipped...

Refutation-

Though Devi Bhagvatam does not come among canto of 18 Puranas still Here is Devi Bhagavatam Purana 9.41.48-59 Geeta Press Gorakhpur here too Shiva Lingam is mentioned which is a symbol of Nirakar Brahm

हे पितामह ! जहाँ भगवान् श्रीकृष्ण तथा उनके भक्तोंका यशोगान किया जाता है, वहाँ उन श्रीकृष्णकी प्रिया भगवती लक्ष्मी निरन्तर निवास करती हैं ॥ ४७ ॥

जहाँ शंखध्वनि होती है और शंख, शालग्रामशिला तथा तुलसीदल- ये रहते हैं एवं उनकी सेवा, वन्दना तथा ध्यान किया जाता है; वहाँ वे लक्ष्मी सर्वदा निवास करती हैं ॥

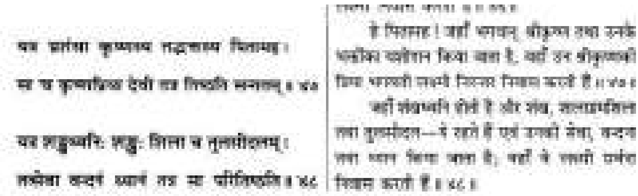
जहाँ शिवलिंगकी पूजा तथा उनके गुणोंका शुभकीर्तन और भगवती दुर्गाका पूजन तथा उनका गुणगान किया जाता है, वहाँ पद्मनिवासिनी देवी लक्ष्मी वास करती हैं ॥ ४९ ॥

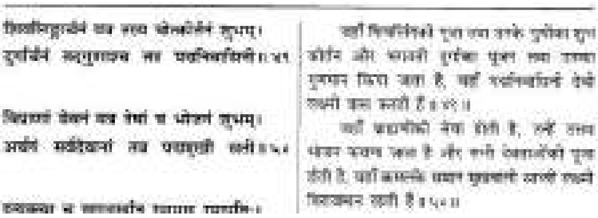
जहाँ ब्राह्मणोंकी सेवा होती है, उन्हें उत्तम भोजन कराया जाता है और सभी देवताओंकी पूजा होती है, वहाँ कमलके समान मुखवाली साध्वी लक्ष्मी विराजमान रहती हैं ॥ ५० ॥

Verse 47:
"O Grandfather (Brahmā)! Wherever the glories of Lord Shri Krishna and His devotees are sung,
there Goddess Lakshmi, beloved of Shri Krishna, resides permanently."

Verse 48:
"Wherever there is the sound of the conch, where the Shankha (conch), Shālagrāma Shilā (sacred stone representing Vishnu), and Tulasī leaves are present and are served, worshipped, and meditated upon, there too, Goddess Lakshmi lways dwells."

Verse 49:
“Wherever **Shiva Linga** is worshipped,
where **His divine qualities** are sung,
and where **Goddess Durga** is honored
and praised through hymns,
there resides **Padma-nivāsinī Lakshmi**
—the goddess who dwells on a lotus.”





Allegations-

📚Varaha Purana 72.10📚
People who seek pleasures sacrifice to me in my form as linga (phallus)…

Refutation –

Varaha Purana 72.10 – People who seek pleasures sacrifice to me in my form as linga – Here too Lingam is mentioned which denotes Nirakar Brahma as per Shastras

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न चेशिता नैव च तस्य लिङ्गम् ।
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Allegations-

📚Brihadaranyaka Upanishad 6.4.2-3
📚
Prajapati said to Himself: “Well, let Me make a firm basis for it (semen).” So He created woman. Having created her, He worshipped her bottom portion. Therefore one should worship the bottom portion of a woman. He (Prajapati) extended His organ that projects and with it impregnated her.”

Refutation-

I don’t understand what Brihadaranyaka Upanishad 6.4.2-3 has to do with Shiva Linga

Allegations-

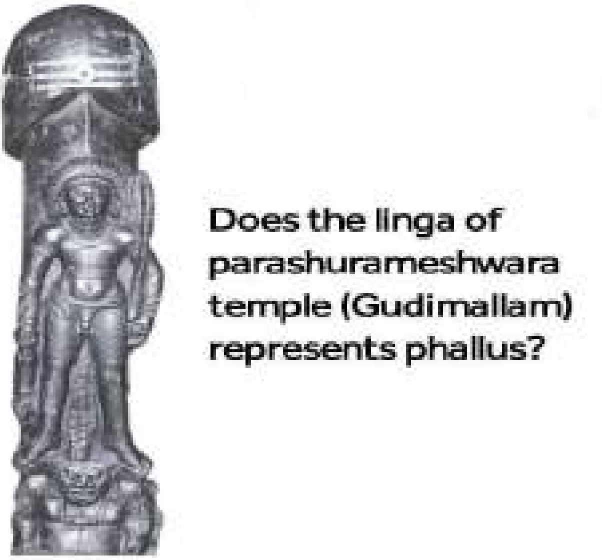
5. Pictures of some Shivlings bearing striking resemblance to Penis

An ancient lingam 200 B.C old found at Aradhanarishwara Temple at Indabettu village in Dakshina Kannada district. Source: TheHindu.com

Divinely sculpted: A second century BC idol of Lingodbhava cult of Lord Shiva, the first of its kind found in South India, at Gudimallam temple in Chittoor district. Source: TheHindu.com

- Ek Mukha Lingam, Aghapura, Bharatpur, Rajasthan. First Century A.D
- Rishikesh Shivling
- Devipuram Shivling, Andhra Pradesh

.ₒefutation –



MYTH 1-Oldest linga is GudiMALINGA
The oldest linga is Manusi Linga from Bhita, 1st BCE, Lucknow Museum

The earliest known Lingas, so far as we know at present, are two; one comes from Bhiṭa and is, now preserved in the Lucknow Museum. It has been described in a brief account contributed by Mr. R. D. Banerji to the Annual of the Director General of Archæology for 1909-1910. About

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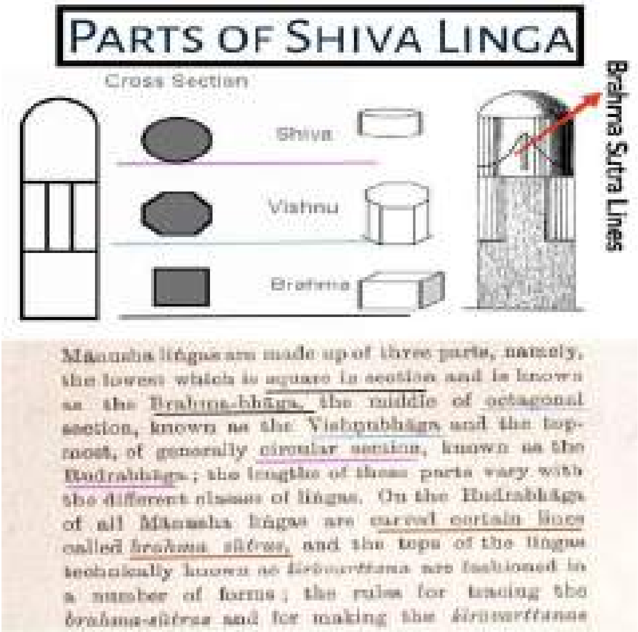
GULIMALINGA IS SECOND Oldest LingA AFTER MANUSHI LINGA OF LUCKNOW
¯he second most ancient Linga is the

one discovered by me at Gudimallam some years ago and which has not been described in detail hitherto.

PARTS OF Shiva LinGA

Manusha lingas are made up of three parts, namely, the lowest which is square in section and is known as the Brahma-bhāga, the middle of octagonal section, known as the Vishnubhāga and the top-most, of generally circular section, known as the Rudrabhāga; the lengths of these parts vary with the different classes of lingas. On the Rudrabhaga of all Manusha lingas are carved certain lines called brahma sūtras, and the tops of the lingas technically known as śirōvarttana are fashioned in a number of forms; the rules for tracing the brahma-sutras and for making the śirövarttanas



Mānusha liṅgas are made up of three parts, namely, the lowest which is square in section and is known as the Brahma-bhāga, the middle of octagonal section, known as the Vishṇubhāga and the top-most, of generally circular section, known as the Rudrabhāga; the lengths of these parts vary with the different classes of liṅgas. On the Rudrabhāga of all Mānusha liṅgas are carved certain lines called *brahma sūtras*, and the tops of the liṅgas technically known as *śirovarttana* are fashioned in a number of forms; the rules for tracing the *brahma-sūtras* and for making the *śirovarttanas*

BRAHMA SUTRA LINES CARVED ON RUDRA BHAGA OF LINGAS

Shilpashastra (iconography)
[›] Brahmasutra in Shilpashastra glossary
Source: Wisdom Library: Śilpa-śāstra
Brahmasūtra (ब्रह्मसूत्र) refers to certain lines carved on the rudrabhāga (top-most portion of the mānuşalinga, a type of linga created by humans hands).
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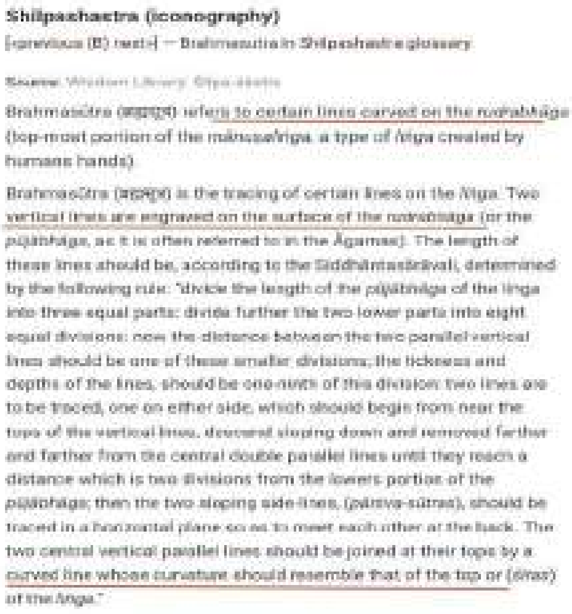
Shilpashastra (iconography)

[«previous (B) next»] — Brahmasutra in Shilpashastra glossary

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Response to Vedkabhed and Hinduscript . Refutation of Allegations on Maheshwar Shiva

Written by Rohan Saini in Uncategorized

This entire article is a response and rebuttal to the blogs called VedKaBhed and Hinduscript regarding their claims of "Lust of Shiva ".

First of all we will try to Understand Shiva Tattva from Mahabharat and some other higher and authentic Scriptures

Mahabharat Anushashan Parva Adhaya 17 slokas 25-30

जो वेदोंके भी वेद, उत्तम वस्तुओंमें भी परम उत्तम, तेजके भी तेज, तपके भी तप, शान्त पुरुषोंमें भी परम शान्त, कान्तिकी भी कान्ति, जितेन्द्रियोंमें भी परम जितेन्द्रिय, बुद्धिमानोंकी भी बुद्धि, देवताओंके भी देवता, ऋषियोंके भी ऋषि, यज्ञोंके भी यज्ञ, कल्याणोंके भी कल्याण, रुद्रोंके भी रुद्र, प्रभावशाली ईश्वरोंकी भी प्रभा (ऐश्वर्य), योगियोंके भी योगी तथा कारणोंके भी कारण हैं। जिनसे सम्पूर्ण लोक उत्पन्न होते और फिर उन्हींमें विलीन हो जाते हैं, जो सम्पूर्ण भूतोंके आत्मा हैं, उन्हीं अमित तेजस्वी भगवान् शिवके एक हजार आठ नामोंका वर्णन मुझसे सुनिये। पुरुषसिंह! इसका श्रवणमात्र करके आप अपनी सम्पूर्ण कामनाओंको प्राप्त कर लेंगे ।। २५-३० ।।

The one who is the Vedas among the Vedas, the supreme among the entities, the brightest among the luminous, the most ascetic among the ascetics, the most peaceful among the serene beings, the most radiant among the radiant, the most self-controlled among the self-controlled, the

most intelligent among the wise, the Deva among Devas, the sage among sages, the sacrifice among sacrifices, the auspicious among the auspicious, the Rudra among Rudras, the powerful among the powerful , the supreme yogi among yogis, the cause of all causes—He is the Supreme Lord Shiva, who pervades all worlds and into whom everything ultimately dissolves.

ब्रह्मणामपि यद् ब्रह्म पराणामपि यत् परम् ॥ २५ ॥
तेजसामपि यत् तेजस्तपसामपि यत् तपः ।
शान्तानामपि यः शान्तो द्युतीनामपि या द्युतिः ॥ २६ ॥
दान्तानामपि यो दान्तो धीमतामपि या च धीः ।
देवानामपि यो देव ऋषीणामपि यस्त्वृषिः ॥ २७ ॥
यज्ञानामपि यो यज्ञः शिवानामपि यः शिवः ।
रुद्राणामपि यो रुद्रः प्रभा प्रभवतामपि ॥ २८ ॥
योगिनामपि यो योगी कारणानां च कारणम् ।
यतो लोकाः सम्भवन्ति न भवन्ति यतः पुनः ॥ २९ ॥
सर्वभूतात्मभूतस्य हरस्यामिततेजसः ।
अष्टोत्तरसहस्रं तु नाम्नां शर्वस्य मे शृणु ।
यच्छ्रुत्वा मनुजव्याघ्र सर्वान् कामानवाप्स्यसि ॥ ३० ॥

जो वेदोंके भी वेद, उत्तम वस्तुओंमें भी परम उत्तम, तेजके भी तेज, तपके भी तप, शान्त पुरुषोंमें भी परम शान्त, कान्तिकी भी कान्ति, जितेन्द्रियोंमें भी परम जितेन्द्रिय, बुद्धिमानोंकी भी बुद्धि, देवताओंके भी देवता, ऋषियोंके भी ऋषि, यज्ञोंके भी यज्ञ, कल्याणोंके भी कल्याण, रुद्रोंके भी रुद्र, प्रभावशाली ईश्वरोंकी भी प्रभा (ऐश्वर्य), योगियोंके भी योगी तथा कारणोंके भी कारण हैं। जिनसे सम्पूर्ण लोक उत्पन्न होते और फिर उन्हींमें विलीन हो जाते हैं, जो सम्पूर्ण भूतोंके आत्मा हैं, उन्हीं अमित तेजस्वी भगवान् शिवके एक हजार आठ नामोंका वर्णन मुझसे सुनिये। पुरुषसिंह! इसका श्रवणमात्र करके आप अपनी सम्पूर्ण कामनाओंको प्राप्त कर लेंगे ॥ २५—३० ॥

Mahabharta Anushashan Parva Adhaya 160

Shree Krishna Uvach –

प्रजानाथ! तीनों लोकोंमें महादेवजीसे बढ़कर दूसरा कोई श्रेष्ठ देवता नहीं है; क्योंकि वे समस्त भूतोंकी उत्पत्तिके कारण हैं ।। ६ ।।

Prajanath! There is no other Deva greater than Mahadevji in the three worlds; because he is the cause of the origin of all beings. 6.

नास्ति किंचित् परं भूतं महादेवाद् विशाम्पते ।
इह त्रिष्वपि लोकेषु भूतानां प्रभवो हि सः ॥ ६ ॥

प्रजानाथ! तीनों लोकोंमें महादेवजीसे बढ़कर दूसरा कोई श्रेष्ठ देवता नहीं है; क्योंकि वे समस्त भूतोंकी उत्पत्तिके कारण हैं ॥ ६ ॥

उन महात्मा शंकरके सामने कोई भी खड़ा होनेका साहस नहीं कर सकता। तीनों लोकोंमें कोई भी प्राणी उनकी समता करनेवाला नहीं है ।। ७

No one can dare to stand in front of that great soul Shankar. There is no being in the three worlds who can equal him. 7

न चैवोत्सहते स्थातुं कश्चिदग्रे महात्मनः ।
न हि भूतं समं तेन त्रिषु लोकेषु विद्यते ॥ ७ ॥

उन महात्मा शंकरके सामने कोई भी खड़ा होनेका साहस नहीं कर सकता। तीनों लोकोंमें कोई भी प्राणी उनकी समता करनेवाला नहीं है ॥ ७ ॥

वे ही रुद्र हैं, वे ही शिव हैं, वे ही अग्नि हैं, वे ही सर्वस्वरूप और सर्वविजयी हैं। वे ही इन्द्र और वायु हैं, वे ही अश्विनीकुमार और विद्युत् हैं ।। ३९ ।।

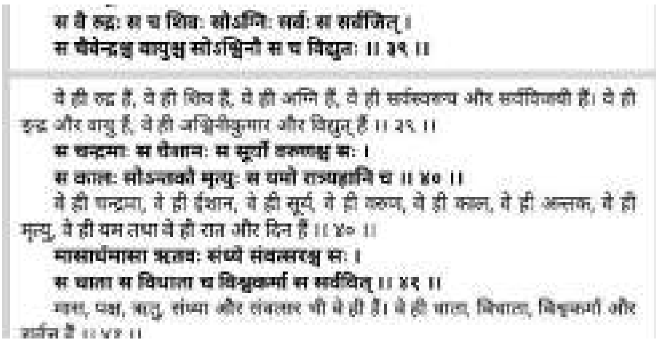
वे ही चन्द्रमा, वे ही ईशान, वे ही सूर्य, वे ही वरुण, वे ही काल, वे ही अन्तक, वे ही मृत्यु, वे ही यम तथा वे ही रात और दिन हैं ।। ४० ।।

मास, पक्ष, ऋतु, संध्या और संवत्सर भी वे ही हैं। वे ही धाता, विधाता, विश्वकर्मा और सर्वज्ञ हैं ।। ४१ ।।

Verse 39:
He alone is Rudra, He alone is Shiva, He alone is Agni (Fire); He is the embodiment of all forms and the conqueror of all. He is Indra and Vayu (Wind), He is the Ashwini Kumars (Divine twin physicians), and He is the lightning.

Verse 40:
He is the Moon, He is Ishana (a form of Shiva), He is the Sun, He is Varuna (God of waters), He is Time (Kala), He is the Ender (Antaka), He is Death, He is Yama (God of justice), and He is both Night and Day.

Verse 41:
He alone is the Month, the Fortnight, the Season, the Twilight (Sandhya), and the Year (Samvatsara). He is the Creator (Dhata), the Ordainer (Vidhata), the Divine Architect (Vishwakarma), and the Omniscient One.


स वै रुद्रः स च शिवः सोऽग्निः शर्वः स सर्वजित् ।
स चैवेन्द्रश्च वायुश्च सोऽश्विनौ स च विद्युतः ।। ३९ ।।

वे ही रुद्र हैं, वे ही शिव हैं, वे ही अग्नि हैं, वे ही सर्वस्वरूप और सर्वविजयी हैं। वे ही इन्द्र और वायु हैं, वे ही अश्विनीकुमार और विद्युत् हैं ।। ३९ ।।
स चन्द्रमाः स चेशानः स सूर्यो वरुणश्च सः ।
स कालः सोऽन्तको मृत्युः स यमो रात्र्यहानि च ।। ४० ।।
वे ही चन्द्रमा, वे ही ईशान, वे ही सूर्य, वे ही वरुण, वे ही काल, वे ही अन्तक, वे ही मृत्यु, वे ही यम तथा वे ही रात और दिन हैं ।। ४० ।।
मासार्धमासा ऋतवः संध्ये संवत्सरश्च सः ।
स धाता स विधाता च विश्वकर्मा स सर्ववित् ।। ४१ ।।
मास, पक्ष, ऋतु, संध्या और संवत्सर भी वे ही हैं। वे ही धाता, विधाता, विश्वकर्मा और सर्वज्ञ हैं ।। ४१ ।।

नक्षत्र, गृह, दिशा, विदिशा भी वे ही हैं। वे ही विश्वरूप, अप्रमेयात्मा, षड्विध ऐश्वर्यसे युक्त एवं परम तेजस्वी हैं ।। ४२ ।।

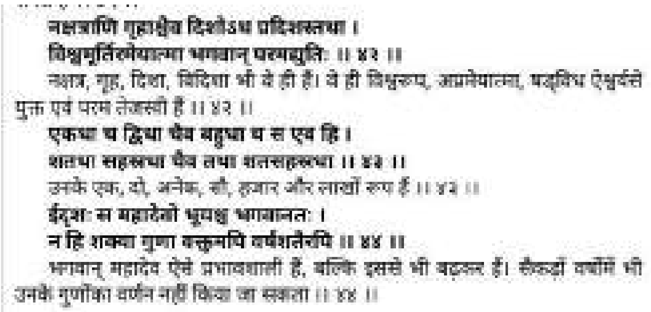
उनके एक, दो, अनेक, सौ, हजार और लाखों रूप हैं ।। ४३ ।।

भगवान् महादेव ऐसे प्रभावशाली हैं, बल्कि इससे भी बढ़कर हैं। सैकड़ों वर्षोंमें भी उनके गुणोंका वर्णन नहीं किया जा सकता ।। ४४ ।।

Verse 42:
He alone is the Nakshatras (constellations), the planets (Grah), the directions and sub-directions (Disha and Vidisha). He is the Cosmic Form (Vishvarupa), of immeasurable essence (Aprameyatma), endowed with sixfold divine powers (Shadvidha Aishwarya), and is supremely radiant (Parama Tejasvi).

Verse 43:
He has one form, two forms, many forms, hundreds, thousands, and millions of forms.

Verse 44:
Lord Mahadev (Shiva) is so powerful—and even more than this. Even in hundreds of years, His qualities cannot be fully described.



नक्षत्राणि ग्रहाश्चैव दिशोऽथ प्रदिशस्तथा ।
विश्वमूर्तिरमेयात्मा भगवान् परमद्युतिः ।। ४२ ।।
नक्षत्र, ग्रह, दिशा, विदिशा भी वे ही हैं। वे ही विश्वरूप, अप्रमेयात्मा, षड्विध ऐश्वर्यसे युक्त एवं परम तेजस्वी हैं ।। ४२ ।।
एकधा च द्विधा चैव बहुधा च स एव हि ।
शतधा सहस्रधा चैव तथा शतसहस्रधा ।। ४३ ।।
उनके एक, दो, अनेक, सौ, हजार और लाखों रूप हैं ।। ४३ ।।
ईदृशः स महादेवो भूयश्च भगवानतः ।
न हि शक्या गुणा वक्तुमपि वर्षशतैरपि ।। ४४ ।।
भगवान् महादेव ऐसे प्रभावशाली हैं, बल्कि इससे भी बढ़कर हैं। सैकड़ों वर्षोंमें भी उनके गुणोंका वर्णन नहीं किया जा सकता ।। ४४ ।।

Mahabharta Anushashan Parva Adhaya 161

Shree Krishna Uvach –

विद्वान् पुरुष इन महादेवजीको अग्नि, स्थाणु, महेश्वर, एकाक्ष, त्र्यम्बक, विश्वरूप और शिव आदि अनेक नामोंसे पुकारते हैं ।। २ ।।

वेदमें उनके दो रूप बताये गये हैं, जिन्हें वेदवेत्ता ब्राह्मण जानते हैं। उनका एक स्वरूप तो घोर है और दूसरा शिव। इन दोनोंके भी अनेक भेद हैं ।। ३ ।।

इनकी जो घोर मूर्ति है, वह भय उपजानेवाली है। उसके अग्नि, विद्युत् और सूर्य आदि अनेक रूप हैं। इससे भिन्न जो शिव-नामवाली मूर्ति है, वह परम शान्त एवं मंगलमयी है। उसके धर्म, जल और चन्द्रमा आदि कई रूप हैं ।। ४ ।।

Verse 2:
The wise call this great Lord Mahadev by many

names—Agni, Sthanu, Maheshwara, Ekaksha (the one-eyed), Tryambaka (the three-eyed), Vishvarupa (the cosmic form), and Shiva, among others.

Verse 3:
The Vedas describe two forms of Him, known to the learned Brahmanas. One of His forms is fierce (ghora), and the other is auspicious (Shiva). Even these two have many variations.

Verse 4:
His fierce form is terrifying and gives rise to fear. It has many manifestations such as fire (Agni), lightning (Viduyt), and the sun (Surya). In contrast, His form named Shiva is supremely peaceful and auspicious. It manifests as righteousness (Dharma), water (Jala), the moon (Chandra), and many more.

वदन्त्यग्निं महादेवं तथा स्थाणुं महेश्वरम् ।
एकाक्षं त्र्यम्बकं चैव विश्वरूपं शिवं तथा ॥ २ ॥

विद्वान् पुरुष इन महादेवजीको अग्नि, स्थाणु, महेश्वर, एकाक्ष, त्र्यम्बक, विश्वरूप और शिव आदि अनेक नामोंसे पुकारते हैं ॥ २ ॥

द्वे तनू तस्य देवस्य वेदज्ञा ब्राह्मणा विदुः ।
घोरामन्यां शिवामन्यां ते तनू बहुधा पुनः ॥ ३ ॥

वेदमें उनके दो रूप बताये गये हैं, जिन्हें वेदवेत्ता ब्राह्मण जानते हैं। उनका एक स्वरूप तो घोर है और दूसरा शिव। इन दोनोंके भी अनेक भेद हैं ॥ ३ ॥

उग्रा घोरा तनुर्यास्य सोऽग्निर्विद्युत् स भास्करः ।
शिवा सौम्या च या त्वस्य धर्मस्त्वापोऽथ चन्द्रमाः ॥ ४ ॥

इनकी जो घोर मूर्ति है, वह भय उपजानेवाली है। उसके अग्नि, विद्युत् और सूर्य आदि अनेक रूप हैं। इससे भिन्न जो शिव-नामवाली मूर्ति है, वह परम शान्त एवं मंगलमयी है। उसके धर्म, जल और चन्द्रमा आदि कई रूप हैं ॥ ४ ॥

वे जो सबको दग्ध करते हैं, अत्यन्त तीक्ष्ण हैं, उग्र और प्रतापी हैं, प्रलयाग्निरूपसे मांस, रक्त और मज्जाको भी अपना ग्रास बना लेते हैं; इसलिये 'रुद्र' कहलाते हैं ।। ७ ।।

वे देवताओंमें महान् हैं, उनका विषय भी महान् है तथा वे महान् विश्वकी रक्षा करते हैं; इसलिये 'महादेव' कहलाते हैं ।। ८ ।।

Verse 7:
He who burns all, who is extremely sharp, fierce, and full of radiance—who, in the form of the fire of dissolution (Pralayagni), —He is therefore called "Rudra."

Verse 8:
He is great among the gods, His domain is great, and He protects the vast universe; hence, He is called "Mahadeva" (the Great God).

यस्त्रिर्दहति यत्तीक्ष्णो यदुग्रो यत् प्रतापवान् ।
मांसशोणितमज्जादो यत् ततो रुद्र उच्यते ॥ ७ ॥

वे जो सबको दग्ध करते हैं, अत्यन्त तीक्ष्ण हैं, उग्र और प्रतापी हैं, प्रलयाग्निरूपसे मांस, रक्त और मज्जाको भी अपना ग्रास बना लेते हैं; इसलिये 'रुद्र' कहलाते हैं ॥ ७ ॥

देवानां सुमहान् यच्च यच्चास्य विषयो महान् ।
यच्च विश्वं महत् पाति महादेवस्ततः स्मृतः ॥ ८ ॥

वे देवताओंमें महान् हैं, उनका विषय भी महान् है तथा वे महान् विश्वकी रक्षा करते हैं; इसलिये 'महादेव' कहलाते हैं ॥ ८ ॥

अथवा उनकी जटाका रूप धूम्र वर्णका है, इसलिये उन्हें 'धूर्जट' कहते हैं। सब प्रकारके कर्मोंद्वारा सब लोगोंकी उन्नति करते हैं और सबका कल्याण चाहते हैं; इसलिये इनका नाम 'शिव' है

ये ऊर्ध्वभागमें स्थित होकर देहधारियोंके प्राणोंका नाश करते हैं। सदा स्थिर रहते हैं और जिनका लिंग-विग्रह सदा स्थिर रहता है। इसलिये ये 'स्थाणु' कहलाते हैं ।। १० ।।

Verse 9:
Alternatively, because His matted hair (jata) is of a smoky color (Dhumra Varna), He is called "Dhurjati". He promotes the upliftment of all beings through all kinds of actions and desires the welfare of all; therefore, His name is "Shiva".

Residing in the upper region, He destroys the life-force (prāṇa) of embodied beings. He remains ever-unchanging, and His Liṅga-form (symbolic form) is eternally stable; therefore, He is called "Sthāṇu" (the immovable one).

धूम्ररूपं च यत्तस्य धूर्जटीत्यत उच्यते ।
समेधयति यन्नित्यं सर्वान् वै सर्वकर्मभिः ॥ ९ ॥
मनुष्यान् शिवमन्विच्छंस्तस्मादेष शिवः स्मृतः ।

अथवा उनकी जटाका रूप धूम्र वर्णका है, इसलिये उन्हें 'धूर्जटि' कहते हैं। सब प्रकारके कर्मोंद्वारा सब लोगोंकी उन्नति करते हैं और सबका कल्याण चाहते हैं; इसलिये इनका नाम 'शिव' है ॥ ९½ ॥

दहत्यूर्ध्वं स्थितो यच्च प्राणान् नृणां स्थिरश्च यत् ॥ १० ॥
स्थिरलिङ्गश्च यन्नित्यं तस्मात् स्थाणुरिति स्मृतः ।

ये ऊर्ध्वभागमें स्थित होकर देहधारियोंके प्राणोंका नाश करते हैं। सदा स्थिर रहते हैं और जिनका लिङ्ग-विग्रह सदा स्थिर रहता है। इसलिये ये 'स्थाणु' कहलाते हैं ॥ १०½ ॥

Verses 11–12:
In the past, present, and future, His many forms manifest in both the stationary and the moving beings; hence, He is called "Bahurupa" (the One with many forms). All the deities reside within Him; therefore, He is known as "Vishvarupa" (the Universal Form).

Verse 13:
From His eyes radiates brilliance, and His eyes are infinite. Therefore, He is called "Sahasraksha" (Thousand-eyed), "Ayutaksha" (Ten-thousand-eyed), and

*“**Sarvato’kshimaya**” (He whose eyes are everywhere).*

Verse 14:
*He nurtures all beings in every way, finds joy in being among animals, and is the Lord over them. Therefore, He is called “**Pashupati**” (Lord of all creatures).*

Verse 15:
If a person observes celibacy (brahmacharya) and daily worships the steady Shiva Linga, then the great soul Shankara (Shiva) becomes immensely pleased.

यदस्य बहुधा रूपं भूतं भव्यं भवत्तथा ।। ११ ।।
स्थावरं जङ्गमं चैव बहुरूपस्ततः स्मृतः ।
विश्वे देवाश्च यत्तस्मिन् विश्वरूपस्ततः स्मृतः ।। १२ ।।

भूत, भविष्य और वर्तमानकालमें स्थावर और जंगमोंके आकारमें उनके अनेक रूप प्रकट होते हैं, इसलिये वे 'बहुरूप' कहे गये हैं। समस्त देवता उनमें निवास करते हैं; इसलिये वे 'विश्वरूप' कहे गये हैं ।। ११-१२ ।।

सहस्राक्षोऽयुताक्षो वा सर्वतोऽक्षिमयोऽपि वा ।
चक्षुषः प्रभवेत् तेजो नास्त्यन्तोऽथास्य चक्षुषाम् ।। १३ ।।

उनके नेत्रसे तेज प्रकट होता है तथा उनके नेत्रोंका अन्त नहीं है। इसलिये वे 'सहस्राक्ष', 'अयुताक्ष' और 'सर्वतोऽक्षिमय' कहलाते हैं ।। १३ ।।

सर्वथा यत् पशून् पाति तैश्च यद् रमते सह ।
तेषामधिपतिर्यच्च तस्मात् पशुपतिः स्मृतः ।। १४ ।।

वे सब प्रकारसे पशुओंका पालन करते हैं, उनके साथ रहनेमें सुख मानते हैं तथा पशुओंके अधिपति हैं। इसलिये वे 'पशुपति' कहलाते हैं ।। १४ ।।

नित्येन ब्रह्मचर्येण लिङ्गमस्य यदा स्थितम् ।
महयन्त्यस्य लोकाश्च प्रियं ह्येतन्महात्मनः ।। १५ ।।

मनुष्य यदि ब्रह्मचर्यका पालन करते हुए प्रतिदिन स्थिर शिवलिंगकी पूजा करता है तो इससे महात्मा शंकरको बड़ी प्रसन्नता होती है ।। १५ ।।

वे प्राणियोंके शरीरोंमें रहनेवाले और उनके मृत्युरूप हैं तथा वे ही प्राण-अपान आदि वायुके रूपसे देहके भीतर निवास करते हैं ।। २० ।।

उनके बहुत-से भयंकर एवं उद्दीप्त रूप हैं, जिनकी जगत्में पूजा होती है। विद्वान् ब्राह्मण ही उन सब रूपोंको जानते हैं ।। २१ ।।

उनकी महत्ता, व्यापकता तथा दिव्य कर्मोंके अनुसार देवताओंमें उनके बहुत-से यथार्थ नाम प्रचलित हैं ।। २२ ।।

वेदके शतरुद्रिय प्रकरणमें उनके सैकड़ों उत्तम नाम हैं, जिन्हें वेदवेत्ता ब्राह्मण जानते हैं। महर्षि व्यासने भी उन महात्मा शिवका उपस्थान (स्तवन) बताया है ।। २३ ।।

Verse 20:
*He dwells within the bodies of living beings and manifests as their very death. He also resides within the body in the form of the life-breaths such as **Prāṇa** and **Apāna** (vital airs).*

Verse 21:
He has many terrifying and radiant forms that

are worshipped throughout the world. The wise ***Brāhmaṇas*** *alone truly understand all these forms.*

Verse 22:
Based on His greatness, vastness, and divine deeds, many true and meaningful names of His are known among the gods.

Verse 23:
In the ***Shatarudriya*** *section of the Vedas, there are hundreds of His excellent names, which are known to Vedic scholars. The great sage* ***Vyāsa*** *has also composed hymns in praise of that great soul, Shiva.*

विषयस्थः शरीरेषु स मृत्युः प्राणिनामिह ।
स च वायुः शरीरेषु प्राणापानशरीरिणाम् ॥ २० ॥

वे प्राणियोंके शरीरोंमें रहनेवाले और उनके मृत्युरूप हैं तथा वे ही प्राण-अपान आदि वायुके रूपसे देहके भीतर निवास करते हैं ॥ २० ॥

तस्य घोराणि रूपाणि दीप्तानि च बहूनि च ।
लोके यान्यस्य पूज्यन्ते विप्रास्तानि विदुर्बुधाः ॥ २१ ॥

उनके बहुत-से भयंकर एवं उद्दीप्त रूप हैं, जिनकी जगत्में पूजा होती है। विद्वान् ब्राह्मण ही उन सब रूपोंको जानते हैं ॥ २१ ॥

नामधेयानि देवेषु बहून्यस्य यथार्थवत् ।
निरुच्यन्ते महत्त्वाच्च विभुत्वात् कर्मभिस्तथा ॥ २२ ॥

उनकी महत्ता, व्यापकता तथा दिव्य कर्मोंके अनुसार देवताओंमें उनके बहुत-से यथार्थ नाम प्रचलित हैं ॥ २२ ॥

वेदे चास्य विदुर्विप्राः शतरुद्रीयमुत्तमम् ।
व्यासेनोक्तं च यच्चापि उपस्थानं महात्मनः ॥ २३ ॥

वेदके शतरुद्रिय प्रकरणमें उनके सैकड़ों उत्तम नाम हैं, जिन्हें वेदवेत्ता ब्राह्मण जानते हैं। महर्षि व्यासने भी उन महात्मा शिवका उपस्थान (स्तवन) बताया है ॥ २३ ॥

ये सम्पूर्ण लोकोंको उनकी अभीष्ट वस्तु देनेवाले हैं। यह महान् विश्व उन्हींका स्वरूप बताया गया है। ब्राह्मण और ऋषि उन्हें सबसे ज्येष्ठ कहते हैं ।। २४ ।।

वे देवताओंमें प्रधान हैं, उन्होंने अपने मुखसे अग्निको उत्पन्न किया है। वे नाना प्रकारकी ग्रह-बाधाओंसे ग्रस्त प्राणियोंको दुःखसे छुटकारा दिलाते हैं ।। २५ ।।

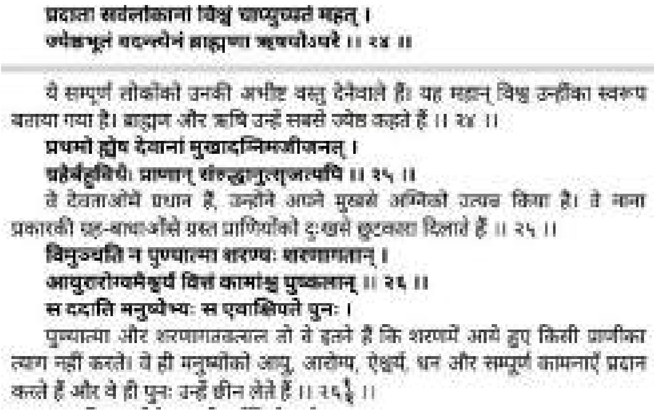
पुण्यात्मा और शरणागतवत्सल तो वे इतने हैं कि शरणमें आये हुए किसी प्राणीका त्याग नहीं करते। वे ही मनुष्योंको आयु, आरोग्य, ऐश्वर्य, धन और सम्पूर्ण कामनाएँ प्रदान करते हैं और वे ही पुनः उन्हें छीन लेते हैं ।। २६३ ।।

Verse 24:
He is the giver of desired blessings to all the worlds. This vast universe is said to be His very form. The Brāhmaṇas and sages consider Him the foremost of all.

Verse 25:
He is the chief among the gods and has produced Agni (fire) from His own mouth.

He delivers beings afflicted by various planetary afflictions (graha-bādhas) from their suffering.

Verse 26:
He is righteous and deeply compassionate toward those who seek refuge. He never abandons anyone who surrenders to Him. It is He who grants human beings long life, health, prosperity, wealth, and all their desires — and it is He who also takes them away again.


प्रदाता सर्वलोकानां विश्वं चाप्युच्यते महत् ।
ज्येष्ठभूतं वदन्त्येनं ब्राह्मणा ऋषयोऽपरे ।। २४ ।।

ये सम्पूर्ण लोकोंको उनकी अभीष्ट वस्तु देनेवाले हैं; यह महान् विश्व उन्हींका स्वरूप बताया गया है। ब्राह्मण और ऋषि उन्हें सबसे ज्येष्ठ कहते हैं ।। २४ ।।

प्रथमो ह्येष देवानां मुखादग्निमजीजनत् ।
ग्रहैर्बहुविधैः प्राणान् संरुद्धानुत्सृजत्यपि ।। २५ ।।

ये देवताओंमें प्रधान हैं, उन्होंने अपने मुखसे अग्निको उत्पन्न किया है। ये नाना प्रकारकी ग्रह-बाधाओंसे ग्रस्त प्राणियोंको दुःखसे छुटकारा दिलाते हैं ।। २५ ।।

विमुञ्चति न पुण्यात्मा शरण्यः शरणागतान् ।
आयुरारोग्यमैश्वर्यं वित्तं कामांश्च पुष्कलान् ।। २६ ।।
स ददाति मनुष्येभ्यः स एवाक्षिपते पुनः ।

पुण्यात्मा और शरणागतवत्सल तो वे इतने हैं कि शरणमें आये हुए किसी प्राणीका त्याग नहीं करते। वे ही मनुष्योंको आयु, आरोग्य, ऐश्वर्य, धन और सम्पूर्ण कामनाएँ प्रदान करते हैं और वे ही पुनः उन्हें छीन लेते हैं ।। २६ ।।

इन्द्र आदि देवताओंके पास उन्हींका दिया हुआ ऐश्वर्य बताया जाता है। तीनों लोकोंके शुभाशुभ कर्मोंका फल देनेके लिये वे ही सदा तत्पर रहते हैं ।। २७ ।

समस्त कामनाओंके अधीश्वर होनेके कारण उन्हें 'ईश्वर' कहते हैं और महान् लोकोंके ईश्वर होनेके कारण उनका नाम 'महेश्वर' हुआ है ।। २८ ।।

उन्होंने नाना प्रकारके बहुसंख्यक रूपोंद्वारा इस सम्पूर्ण लोकको व्याप्त कर रखा है। उन महादेवजीका जो मुख है, वही समुद्रमें वडवानल है ।। २९ ।।

Verse 27:
The prosperity possessed by Indra and the other gods is said to have been granted by Him alone. He is ever ready to bestow the results of good and bad actions throughout the three worlds.

Verse 28:
Because He is the Lord over all desires, He is called "Ishvara"; and because He is the Supreme Lord of all great worlds, He is known as "Maheshvara."

Verse 29:
He has pervaded this entire universe through

countless diverse forms. The very mouth of that great Lord Mahadeva is the ***submarine fire*** *(Vadavanala) in the ocean.*

शक्रादिषु च देवेषु तस्यैश्वर्यमिहोच्यते ।। २७ ।।
स एव व्यापृतो नित्यं त्रैलोक्यस्य शुभाशुभे ।

इन्द्र आदि देवताओंके पास उन्हींका दिया हुआ ऐश्वर्य बताया जाता है। तीनों लोकोंके शुभाशुभ कर्मोंका फल देनेके लिये वे ही सदा तत्पर रहते हैं ।। २७½ ।।

ऐश्वर्याच्चैव कामानामीश्वरः पुनरुच्यते ।। २८ ।।
महेश्वरश्च लोकानां महतामीश्वरश्च सः ।

समस्त कामनाओंके अधीश्वर होनेके कारण उन्हें 'ईश्वर' कहते हैं और महान् लोकोंके ईश्वर होनेके कारण उनका नाम 'महेश्वर' हुआ है ।। २८½ ।।

बहुभिर्विविधै रूपैर्विश्वं व्याप्तमिदं जगत् ।
तस्य देवस्य यद् वक्त्रं समुद्रे वडवामुखम् ।। २९ ।।

उन्होंने नाना प्रकारके बहुसंख्यक रूपोंद्वारा इस सम्पूर्ण लोकको व्याप्त कर रखा है। उन महादेवजीका जो मुख है, वही समुद्रमें वडवानल है ।। २९ ।।

Mahabharat Anushashan Parva Adhaya 16

सांख्यशास्त्रके विद्वान् पर, प्रधान, पुरुष, अधिष्ठाता और ईश्वर कहकर सदा जिनका गुणगान करते हैं, योगीजन जिनके चिन्तनमें लगे रहते हैं, विद्वान् पुरुष जिन्हें जगत्की उत्पत्ति और विनाशका कारण समझते हैं, देवताओं, असुरों और मुनियोंमें भी जिनसे श्रेष्ठ दूसरा कोई नहीं है, उन अजन्मा, अनादि, अनन्त, अनघ और अत्यन्त सुखी, प्रभावशाली ईश्वर महादेवजीकी मैं शरण लेता हूँ'

I take refuge in the unborn, eternal, infinite, sinless, and supremely blissful Lord Mahadeva, who is praised by the scholars of **Sankhya philosophy** as the Supreme, the Purusha (the ultimate person), the Adhisthata (the presiding deity), and Ishvara (the supreme Lord). He is the cause of the creation and destruction of the world, and is the one whom the yogis constantly meditate upon. Among the gods, demons, and sages, there is none superior to Him.

यं पठन्ति सदा सांख्याश्चिन्तयन्ति च योगिनः ।
परं प्रधानं पुरुषमधिष्ठातारमीश्वरम् ।। ४ ।।
उत्पत्तौ च विनाशे च कारणं यं विदुर्बुधाः ।
देवासुरमुनीनां च परं यस्मान्न विद्यते ।। ५ ।।
अजं तमहमीशानमनादिनिधनं प्रभुम् ।
अत्यन्तसुखिनं देवमनघं शरणं व्रजे ।। ६ ।।

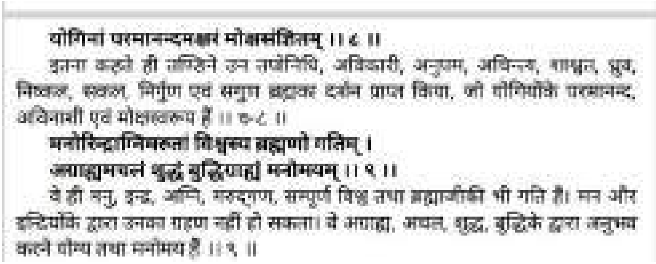
'सांख्यशास्त्रके विद्वान् पर, प्रधान, पुरुष, अधिष्ठाता और ईश्वर कहकर सदा जिनका गुणगान करते हैं, योगीजन जिनके चिन्तनमें लगे रहते हैं, विद्वान् पुरुष जिन्हें जगत्की उत्पत्ति और विनाशका कारण समझते हैं, देवताओं, असुरों और मुनियोंमें भी जिनसे श्रेष्ठ दूसरा कोई नहीं है, उन अजन्मा, अनादि, अनन्त, अनघ और अत्यन्त सुखी, प्रभावशाली ईश्वर महादेवजीकी मैं शरण लेता हूँ' ।। ४—६ ।।

इतना कहते ही तण्डिने उन तपोनिधि, अविकारी, अनुपम, अचिन्त्य, शाश्वत, ध्रुव, निष्कल, सकल, निर्गुण एवं सगुण ब्रह्मका दर्शन प्राप्त किया, जो योगियोंके परमानन्द, अविनाशी एवं मोक्षस्वरूप हैं ।। ७-८ ।।

वे ही मनु, इन्द्र, अग्नि, मरुद्गण, सम्पूर्ण विश्व तथा ब्रह्माजीकी भी गति हैं। मन और इन्द्रियोंके द्वारा उनका ग्रहण नहीं हो सकता। वे अग्राह्य, अचल, शुद्ध, बुद्धिके द्वारा अनुभव करने योग्य तथा मनोमय हैं ।। ९ ।।

Verses 7-8:
As soon as he uttered these words, Tandini attained the vision of that Supreme, unchanging, unparalleled, incomprehensible, eternal, unshakable, formless yet with form, the absolute Brahman, who is the source of supreme bliss for yogis, imperishable, and the embodiment of liberation (moksha).

Verse 9:
He is the motion of Manu, Indra, Agni, the Maruts (wind gods), the entire universe, and even Brahma. He cannot be grasped by the mind or the senses. He is beyond perception, immovable, pure, experiencable only through intellect, and is also the essence of the mind.


योगिनां परमानन्दमक्षरं मोक्षसंज्ञितम् ।। ८ ।।

इतना कहते ही तण्डिने उन तपोनिधि, अविकारी, अनुपम, अचिन्त्य, शाश्वत, ध्रुव, निष्कल, सकल, निर्गुण एवं सगुण ब्रह्मका दर्शन प्राप्त किया, जो योगियोंके परमानन्द, अविनाशी एवं मोक्षस्वरूप हैं ।। ७-८ ।।

मनोरिन्द्राग्निमरुतां विश्वस्य ब्रह्मणो गतिम् ।
अग्राह्यमचलं शुद्धं बुद्धिग्राह्यं मनोमयम् ।। ९ ।।

वे ही मनु, इन्द्र, अग्नि, मरुद्गण, सम्पूर्ण विश्व तथा ब्रह्माजीकी भी गति हैं। मन और इन्द्रियोंके द्वारा उनका ग्रहण नहीं हो सकता। वे अग्राह्य, अचल, शुद्ध, बुद्धिके द्वारा अनुभव करने योग्य तथा मनोमय हैं ।। ९ ।।

रात और दिन इनके कान और नेत्र हैं, पक्ष और मास इनके मस्तक और भुजाएँ हैं, ऋतु वीर्य है, तपस्या धैर्य है तथा वर्ष गुह्य-इन्द्रिय, ऊरु और पैर हैं ।। ५०

मृत्यु, यम, अग्नि, संहारके लिये वेगशाली काल, कालके परम कारण तथा सनातन काल भी – ये महादेव ही हैं ।। ५१ ।

Verse 50:
Night and day are His ears and eyes, the fortnights and months are His head and arms, the seasons are His virility, penance is His patience, and the year is His secret sense, thighs, and feet.

Verse 51:
Death, Yama (the god of death), Agni (fire), the swift-moving time of destruction, the ultimate cause of time, and eternal time—these are all aspects of Mahadeva.

रात्र्यहः श्रोत्रनयनः पक्षमासशिरोभुजः ।
ऋतुवीर्यस्तपोधैर्यो ह्यब्दगुह्योरुपादवान् ॥ ५० ॥
रात और दिन इनके कान और नेत्र हैं, पक्ष और मास इनके मस्तक और भुजाएँ हैं, ऋतु वीर्य है, तपस्या धैर्य है तथा वर्ष गुह्य-इन्द्रिय, ऊरु और पैर हैं ॥ ५० ॥
मृत्युर्यमो हुताशश्च कालः संहारवेगवान् ।
कालस्य परमा योनिः कालश्चाद्यः सनातनः ॥ ५१ ॥
मृत्यु, यम, अग्नि, संहारके लिये वेगशाली काल, कालके परम कारण तथा सनातन काल भी—ये महादेव ही हैं ॥ ५१ ॥

चन्द्रमा, सूर्य, नक्षत्र, ग्रह, वायु, ध्रुव, सप्तर्षि, सात भुवन, मूल प्रकृति, महत्तत्त्व, विकारोंके सहित विशेषपर्यन्त समस्त तत्त्व, ब्रह्माजीसे लेकर कीटपर्यन्त सम्पूर्ण जगत्, भूतादि, सत् और असत् आठ प्रकृतियाँ तथा प्रकृतिसे परे जो पुरुष है, इन सबके रूपमें ये महादेवजी ही विराजमान हैं ।।

The Moon, Sun, stars, planets, wind, the Pole Star (Dhruva), the Seven Sages (Saptarishi), the seven worlds (Bhūvanas), the primal nature (Mūlaprakṛti), the great principle (Mahattattva), and all elements, including those with modifications, from Brahma to the smallest creatures, the entire world of beings, the entities of existence (Sat) and non-existence (Asat), the eight forms of nature (Prakṛti), and the Purusha beyond nature—these all are the forms in which Mahadeva resides.

चन्द्रादित्यौ सनक्षत्रौ ग्रहाश्च सह वायुना ।
ध्रुवः सप्तर्षयश्चैव भुवनाः सप्त एव च ॥ ५२ ॥
प्रधानं महदव्यक्तं विशेषान्तं सवैकृतम् ।
ब्रह्मादिस्तम्बपर्यन्तं भूतादि सदसच्च यत् ॥ ५३ ॥
अष्टौ प्रकृतयश्चैव प्रकृतिभ्यश्च यः परः ।
चन्द्रमा, सूर्य, नक्षत्र, ग्रह, वायु, ध्रुव, सप्तर्षि, सात भुवन, मूल प्रकृति, महत्तत्त्व, विकारोंके सहित विशेषपर्यन्त समस्त तत्त्व, ब्रह्माजीसे लेकर कीटपर्यन्त सम्पूर्ण जगत्, भूतादि, सत् और असत् आठ प्रकृतियाँ तथा प्रकृतिसे परे जो पुरुष है, इन सबके रूपमें ये महादेवजी ही विराजमान हैं ॥ ५२-५३½ ॥

ये ही उद्वेगरहित परमपद हैं। ये ही सनातन ब्रह्म हैं। शास्त्रों और वेदाङ्गोंके ज्ञाता पुरुषोंके लिये ये ही ध्यान करनेके योग्य परमपद हैं ।। ५६ ।।

Verse 56:
These are the supreme state, free from agitation. These are the eternal Brahman. For those who are knowledgeable in the scriptures and Vedic texts, these are the ultimate state worthy of meditation.

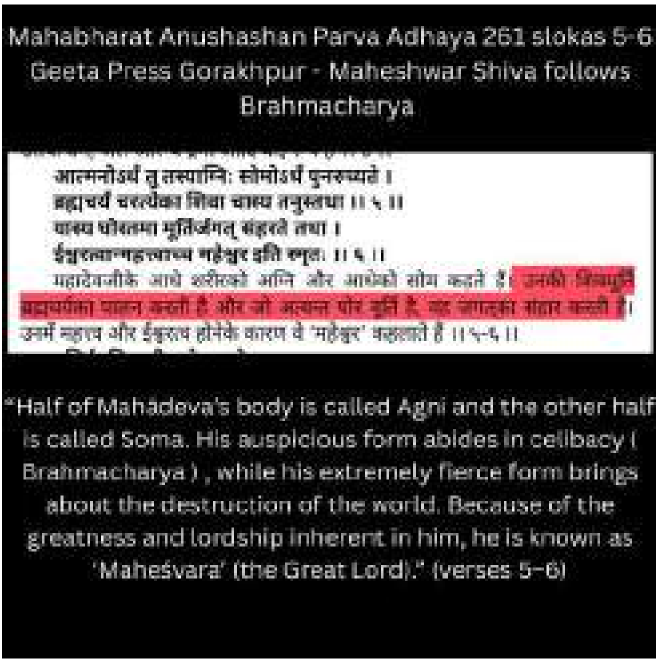
एतत् पदमनुद्विग्नमेतद् ब्रह्म सनातनम् ।
शास्त्रवेदाङ्गविदुषामेतद् ध्यानं परं पदम् ॥ ५६ ॥
ये ही उद्वेगरहित परमपद हैं। ये ही सनातन ब्रह्म हैं। शास्त्रों और वेदाङ्गोंके ज्ञाता पुरुषोंके लिये ये ही ध्यान करनेके योग्य परमपद हैं ॥ ५६ ॥

Mahabharat Anushashan Parva Adhaya 261 slokas 5-6

Geeta Press Gorakhpur – Maheshwar Shiva follows Brahmacharya

महादेवजीके आधे शरीरको अग्नि और आधेको सोम कहते हैं। उनकी शिवमूर्ति ब्रह्मचर्यका पालन करती है और जो अत्यन्त घोर मूर्ति है, वह जगत्का संहार करती है। उनमें महत्त्व और ईश्वरत्व होनेके कारण वे 'महेश्वर' कहलाते हैं ।। ५-६ ।।

“Half of Mahādeva’s body is called Agni and the other half is called Soma. His auspicious form abides in celibacy (Brahmacharya), while his extremely fierce form brings about the destruction of the world. Because of the greatness and lordship inherent in him, he is known as ‘Maheśvara’ (the Great Lord).” (verses 5-6)



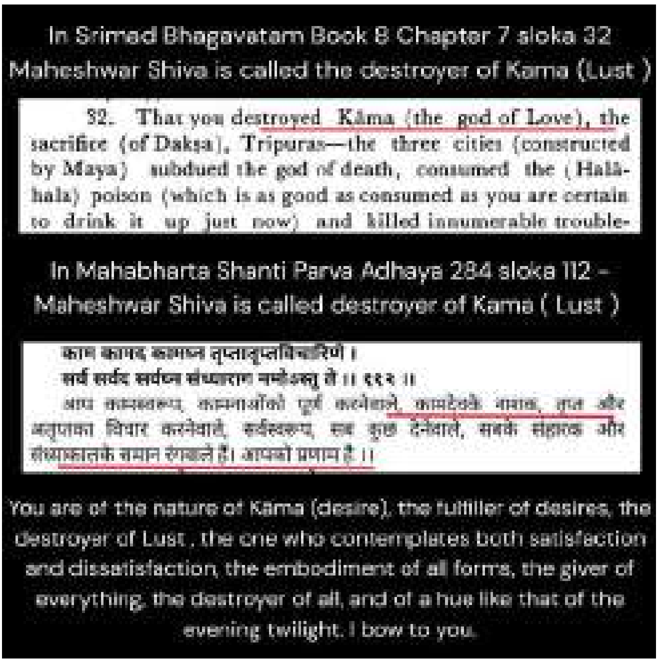
In Srimad Bhagavatam Book 8 Chapter 7 sloka 32 Maheshwar Shiva is called the destroyer of Kama (Lust)

That you destroyed Kama (the god of Love), the sacrifice (of Daksa), Tripuras the three cities (constructed by Maya) subdued the god of death, consumed the (Hala-hala) poison (which is as good as consumed as you are certain to drink it up just now) and killed innumerable trouble-

In Mahabharta Shanti Parva Adhaya 284 sloka 112 Maheshwar Shiva is called destroyer of Kama (Lust)

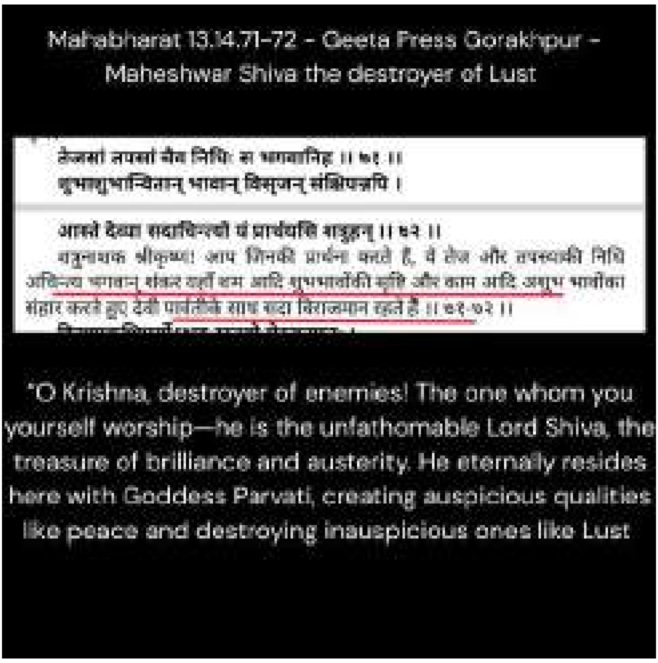
काम कामद कामघ्न तृप्तातृप्तविचारिणे । सर्व सर्वद सर्वघ्न संध्याराग नमोऽस्तु ते ।। ११२ ।।
आप कामस्वरूप, कामनाओंको पूर्ण करनेवाले, कामदेवके नाशक, तृप्त और अतृप्तका विचार करनेवाले, सर्वस्वरूप, सब कुछ देनेवाले, सबके संहारक और संध्याकालके समान रंगवाले हैं। आपको प्रणाम है ।।
You are of the nature of Kāma (desire), the fulfiller of desires, the destroyer of Lust, the one who contemplates both satisfaction and dissatisfaction, the embodiment of all forms, the giver of everything, the destroyer of all, and of a hue like that of the evening twilight. I bow to you.

32.



Mahabharat 13.14.71-72 – Geeta Press Gorakhpur –
Maheshwar Shiva the destroyer of Lust
तेजसां तपसां चैव निधिः स भगवानिह ।। ७१ ।।
शुभाशुभान्वितान् भावान् विसृजन् संक्षिपन्नपि ।
आस्ते देव्या सदाचिन्त्यो यं प्रार्थयसि शत्रुहन् ।। ७२ ।।
शत्रुनाशक श्रीकृष्ण! आप जिनकी प्रार्थना करते हैं, वे तेज और तपस्याकी निधि अचिन्त्य भगवान् शंकर यहाँ शम आदि शुभभावोंकी सृष्टि और काम आदि अशुभ भावोंका संहार करते हुए देवी पार्वतीके साथ सदा विराजमान रहते हैं ।। ७१-७२ ।।
“O Krishna, destroyer of enemies! The one whom you yourself worship-he is the unfathomable Lord Shiva, the treasure of brilliance and austerity. He eternally resides here with Goddess Parvati, creating

auspicious qualities like peace and destroying inauspicious ones like Lust



Mahabharat Anushashan Parva Adhaya 14 Slokas 217 Maheshwar Shiva the conqueror of Lust

दिग्वासाः कीर्त्यते कोऽन्यो लोके कश्चोर्ध्वरतसः । कस्य चार्धे स्थिता कान्ता अनङ्गः केन निर्जितः ।। २१७ ।।

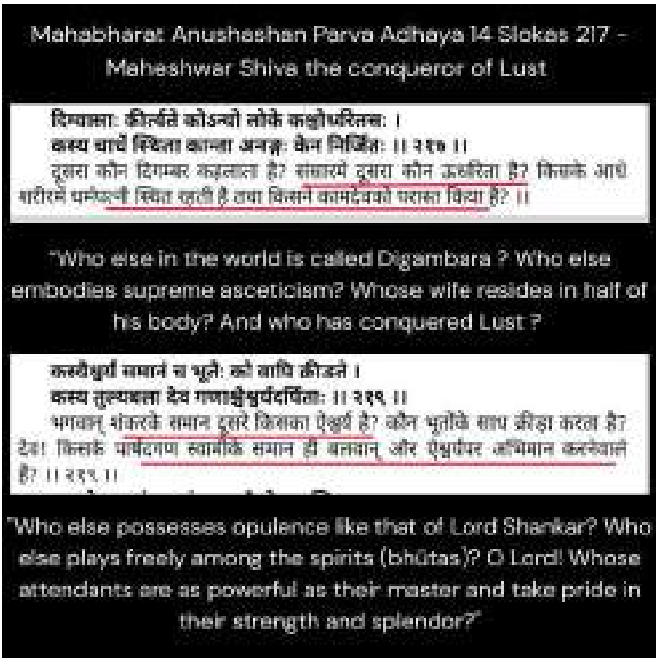
दूसरा कौन दिगम्बर कहलाता है? संसारमें दूसरा कौन ऊर्ध्वरता है? किसके आधे शरीरमें धर्मपत्नी स्थित रहती है तथा किसने कामदेवको परास्त किया है? ।।

“Who else in the world is called Digambara ? Who else embodies supreme asceticism? Whose wife resides in half of his body? And who has conquered Lust ?

कस्यैश्वर्यं समानं च भूतैः को वापि क्रीडते । कस्य तुल्यबला देव गणाश्चैश्वर्यदर्पिताः ।। २१९ ।।

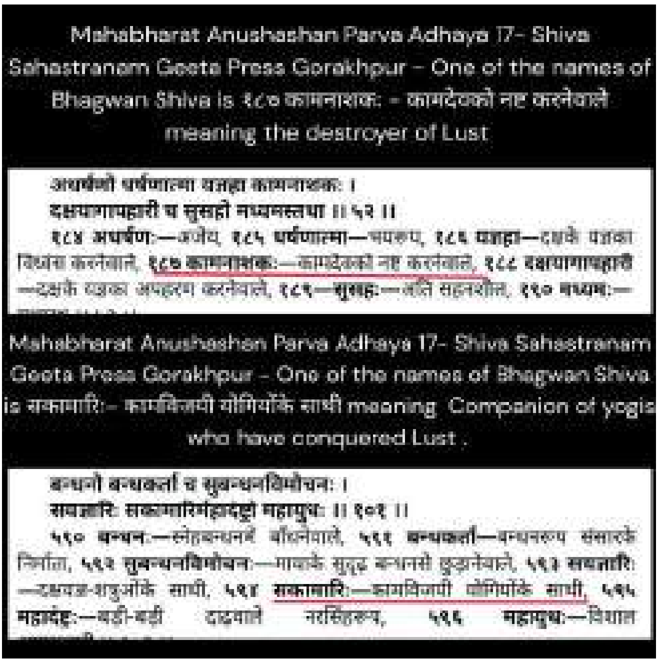
भगवान् शंकरके समान दूसरे किसका ऐश्वर्य है? कौन भूतोंके साथ क्रीड़ा करता है? देव! किसके पार्षदगण स्वामीके समान ही बलवान् और ऐश्वर्यपर अभिमान करनेवाले हैं? ।। २१९ ।।

“Who else possesses opulence like that of Lord Shankar? Who else plays freely among the spirits (bhūtas)? O Lord! Whose attendants are as powerful as their master and take pride in their strength and splendor?”



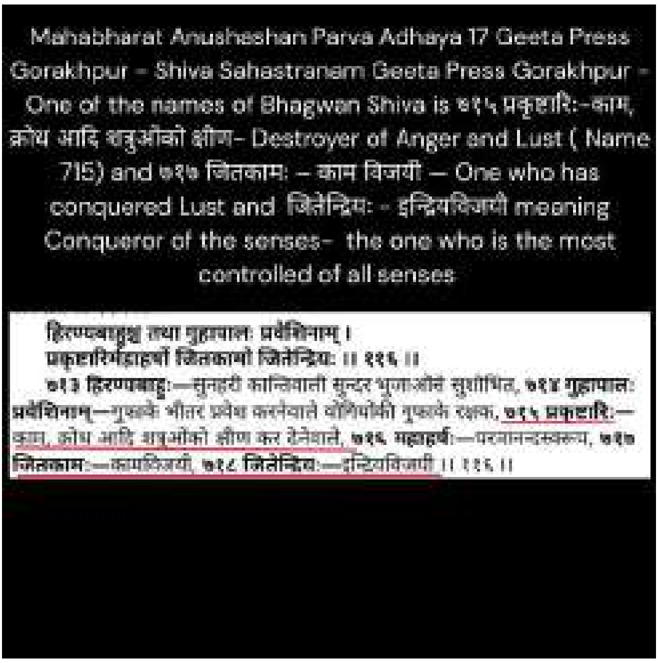
Mahabharat Anushashan Parva Adhaya 17- Shiva Sahastranam Geeta Press Gorakhpur – One of the names of Bhagwan Shiva is १८७ **कामनाशकः – कामदेवको नष्ट करनेवाले** meaning the destroyer of Lust

Mahabharat Anushashan Parva Adhaya 17- Shiva Sahastranam Geeta Press Gorakhpur – One of the names of Bhagwan Shiva is **सकामारिः- कामविजयी योगियोंके साथी** meaning Companion of yogis who have conquered Lust .



Mahabharat Anushashan Parva Adhaya 17 Geeta Press Gorakhpur – Shiva Sahastranam Geeta Press Gorakhpur – One of the names of

Bhagwan Shiva is **७१५ प्रकृष्टारिः-काम, क्रोध आदि शत्रुओंको क्षीण**- Destroyer of Anger and Lust (Name 715) and **७१७ जितकामः – काम विजयी** — One who has conquered Lust and **जितेन्द्रियः – इन्द्रियविजयी** meaning Conqueror of the senses- the one who is the most controlled of all senses



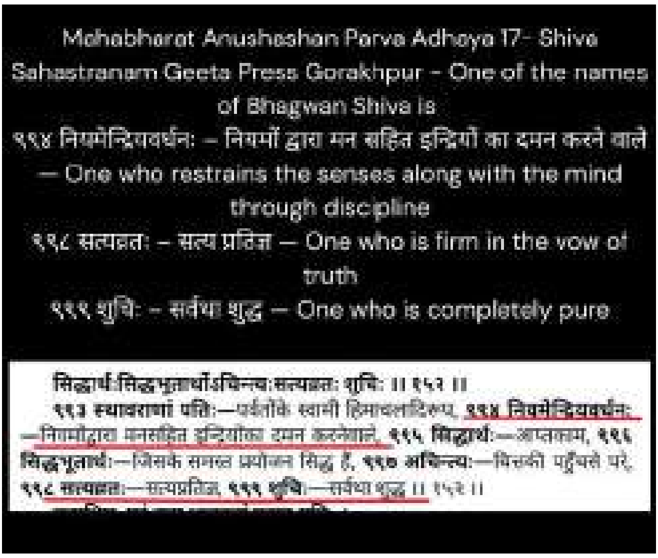
A Few Other references-

Mahabharat Anushashan Parva Adhaya 17- Shiva Sahastranam Geeta Press Gorakhpur – One of the names of Bhagwan Shiva is

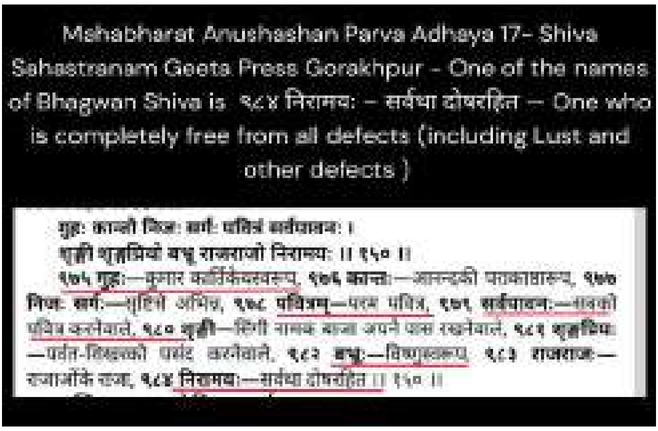
९९४ नियमेन्द्रियवर्धनः – नियमों द्वारा मन सहित इन्द्रियों का दमन करने वाले — One who restrains the senses along with the mind through discipline

९९८ सत्यव्रतः – सत्य प्रतिज्ञ — One who is firm in the vow of truth

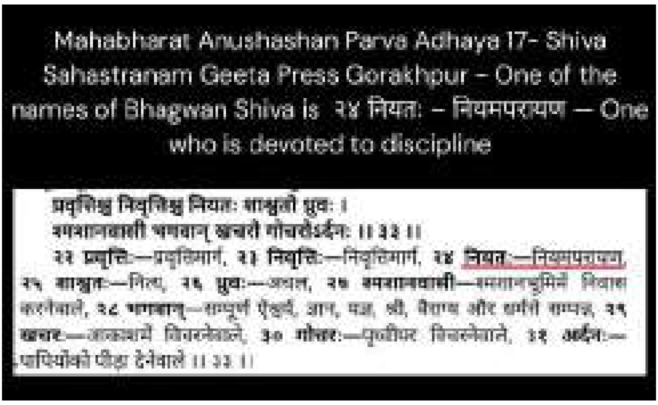
९९९ शुचिः – सर्वथा शुद्ध — One who is completely pure



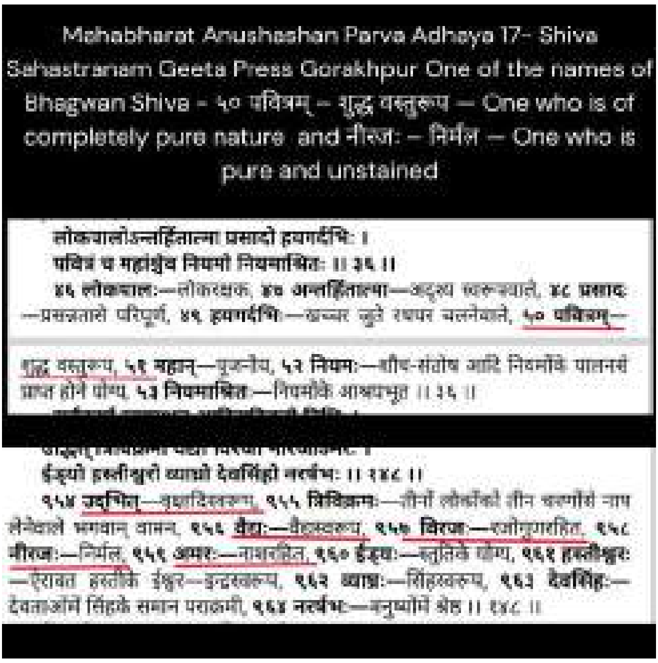
Mahabharat Anushashan Parva Adhaya 17- Shiva Sahastranam Geeta Press Gorakhpur – One of the names of Bhagwan Shiva is **९८४ निरामयः – सर्वथा दोषरहित** — One who is completely free from all defects (including Lust and other defects)



Mahabharat Anushashan Parva Adhaya 17- Shiva Sahastranam Geeta Press Gorakhpur – One of the names of Bhagwan Shiva is **२४ नियतः – नियमपरायण** — One who is devoted to discipline



Mahabharat Anushashan Parva Adhaya 17- Shiva Sahastranam Geeta Press Gorakhpur One of the names of Bhagwan Shiva – ५० **पवित्रम् – शुद्ध वस्तुरूप** — One who is of completely pure nature and **नीरजः – निर्मल** — One who is pure and unstained



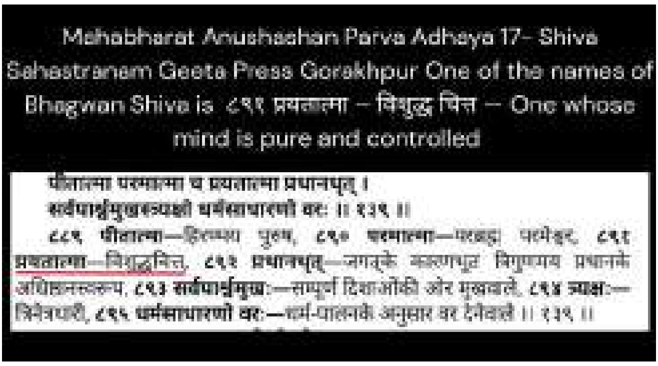
लोकपालोऽन्तर्हितात्मा प्रसादो हयगर्दभिः ।
पवित्रं च महांश्चैव नियमो नियमाश्रितः ॥ ३६ ॥

४६ लोकपालः—लोकरक्षक, ४७ अन्तर्हितात्मा—अदृश्य स्वरूपवाले, ४८ प्रसादः—प्रसन्नतासे परिपूर्ण, ४९ हयगर्दभिः—खच्चर जुते रथपर चलनेवाले, ५० पवित्रम्—शुद्ध वस्तुरूप, ५१ महान्—पूजनीय, ५२ नियमः—शौच-संतोष आदि नियमोंके पालनसे प्राप्त होने योग्य, ५३ नियमाश्रितः—नियमोंके आश्रयभूत ॥ ३६ ॥

ईड्यो हस्तीश्वरो व्याघ्रो देवसिंहो नरर्षभः ॥ २४८ ॥

९५४ उदभित्—वृक्षादिस्वरूप, ९५५ त्रिविक्रमः—तीनों लोकोंको तीन कदमोंसे नाप लेनेवाले भगवान् वामन, ९५६ वैद्यः—वैद्यस्वरूप, ९५७ विरजः—रजोगुणरहित, ९५८ नीरजः—निर्मल, ९५९ अमरः—नाशरहित, ९६० ईड्यः—स्तुतिके योग्य, ९६१ हस्तीश्वरः—ऐरावत हस्तीके ईश्वर—इन्द्रस्वरूप, ९६२ व्याघ्रः—सिंहस्वरूप, ९६३ देवसिंहः—देवताओंमें सिंहके समान पराक्रमी, ९६४ नरर्षभः—मनुष्योंमें श्रेष्ठ ॥ २४८ ॥

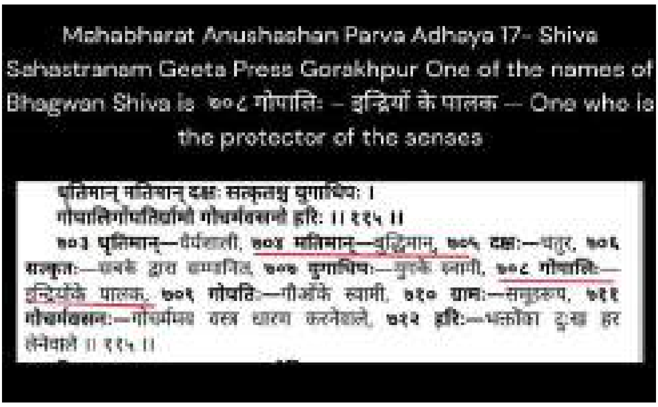
Mahabharat Anushashan Parva Adhaya 17- Shiva Sahastranam Geeta Press Gorakhpur One of the names of Bhagwan Shiva is ८९१ **प्रयतात्मा – विशुद्ध चित्त** — One whose mind is pure and controlled



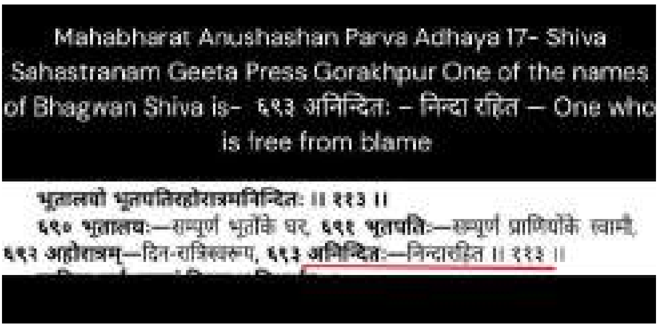
पीतात्मा परमात्मा च प्रयतात्मा प्रधानधृत् ।
सर्वपार्श्वमुखस्त्र्यक्षो धर्मसाधारणो वरः ॥ २३९ ॥

८८९ पीतात्मा—हिरण्मय पुरुष, ८९० परमात्मा—परब्रह्म परमेश्वर, ८९१ प्रयतात्मा—विशुद्धचित्त, ८९२ प्रधानधृत्—जगत्के कारणभूत त्रिगुणमय प्रधानके अधिष्ठानस्वरूप, ८९३ सर्वपार्श्वमुखः—सम्पूर्ण दिशाओंकी ओर मुखवाले, ८९४ त्र्यक्षः—त्रिनेत्रधारी, ८९५ धर्मसाधारणो वरः—धर्म-पालनके अनुसार वर देनेवाले ॥ २३९ ॥

Mahabharat Anushashan Parva Adhaya 17- Shiva Sahastranam Geeta Press Gorakhpur One of the names of Bhagwan Shiva is ७०८ **गोपालिः – इन्द्रियों के पालक** — One who is the protector of the senses

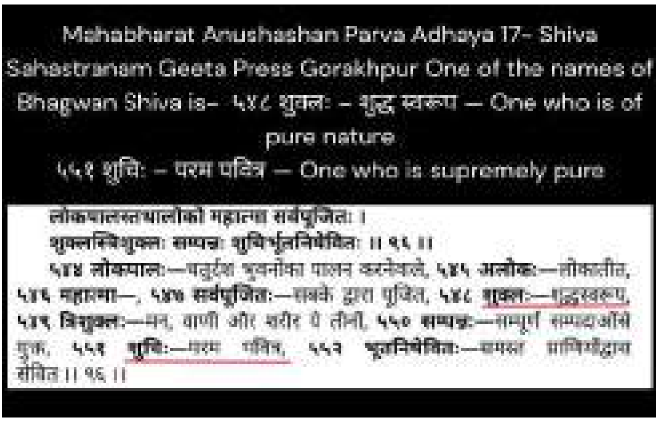


Mahabharat Anushashan Parva Adhaya 17- Shiva Sahastranam Geeta Press Gorakhpur One of the names of Bhagwan Shiva is- **६९३ अनिन्दितः – निन्दा रहित** — One who is free from blame

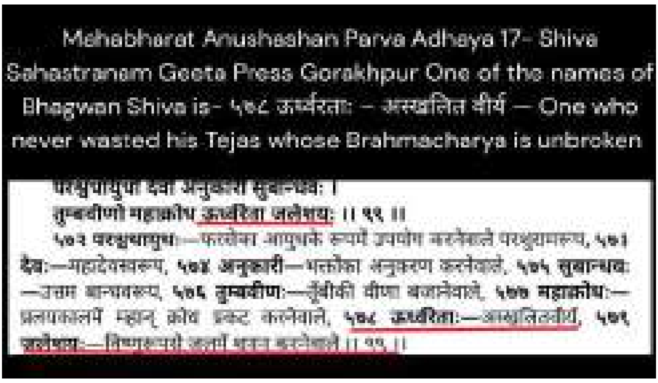


Mahabharat Anushashan Parva Adhaya 17- Shiva Sahastranam Geeta Press Gorakhpur One of the names of Bhagwan Shiva is- **५४८ शुक्लः – शुद्ध स्वरूप** — One who is of pure nature

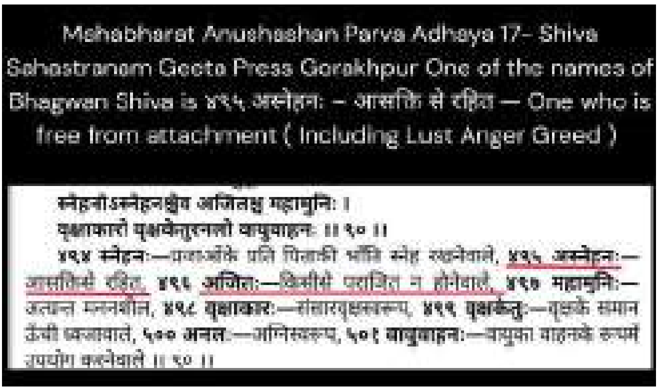
५५१ शुचिः – परम पवित्र — One who is supremely pure



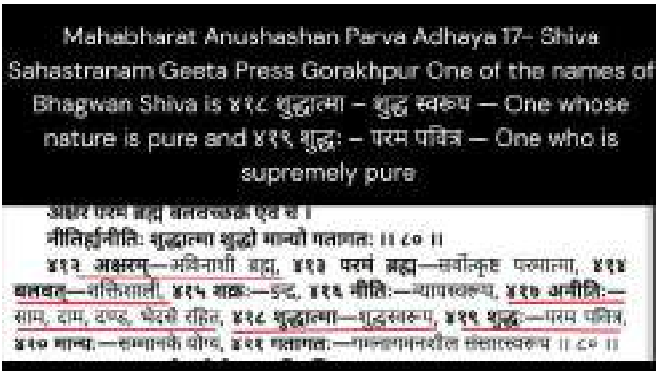
Mahabharat Anushashan Parva Adhaya 17- Shiva Sahastranam Geeta Press Gorakhpur One of the names of Bhagwan Shiva is- **५७८ ऊर्ध्वरताः – अस्खलित वीर्य** — One who never wasted his Tejas whose Brahmacharya is unbroken



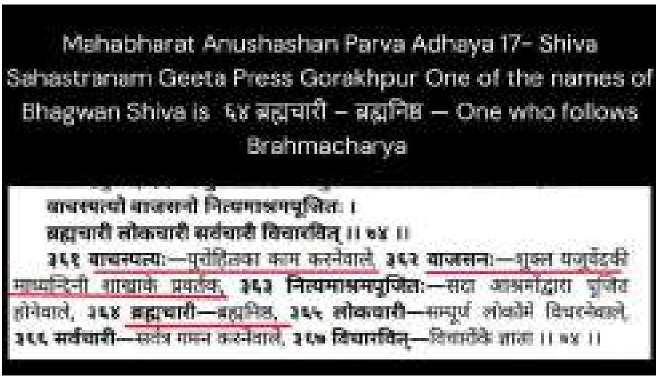
Mahabharat Anushashan Parva Adhaya 17- Shiva Sahastranam Geeta Press Gorakhpur One of the names of Bhagwan Shiva is **४९५ अस्नेहनः – आसक्ति से रहित** — One who is free from attachment (Including Lust Anger Greed)



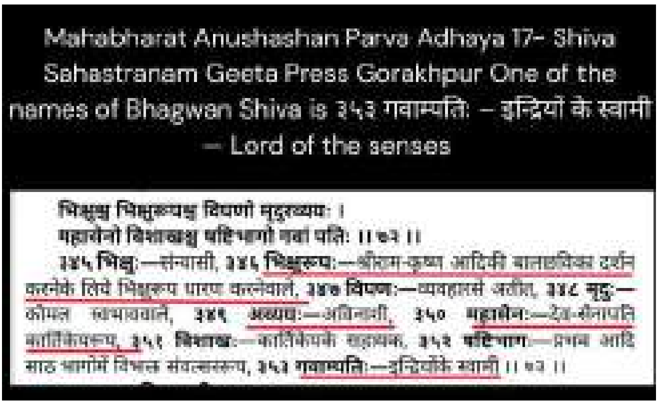
Mahabharat Anushashan Parva Adhaya 17- Shiva Sahastranam Geeta Press Gorakhpur One of the names of Bhagwan Shiva is **४१८ शुद्धात्मा – शुद्ध स्वरूप** — One whose nature is pure and **४१९ शुद्धः – परम पवित्र** — One who is supremely pure



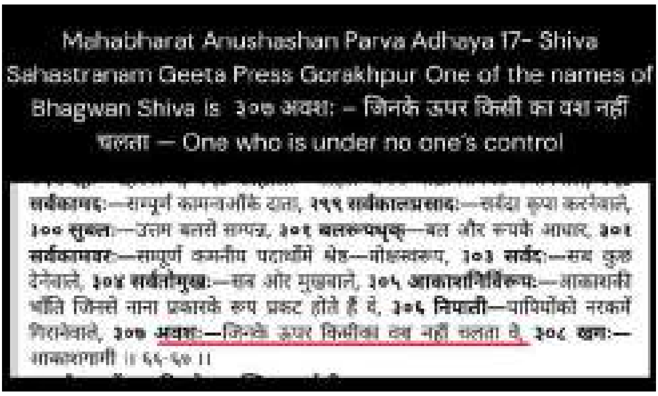
Mahabharat Anushashan Parva Adhaya 17- Shiva Sahastranam Geeta Press Gorakhpur One of the names of Bhagwan Shiva is **६४ ब्रह्मचारी – ब्रह्मनिष्ठ** — One who follows Brahmacharya



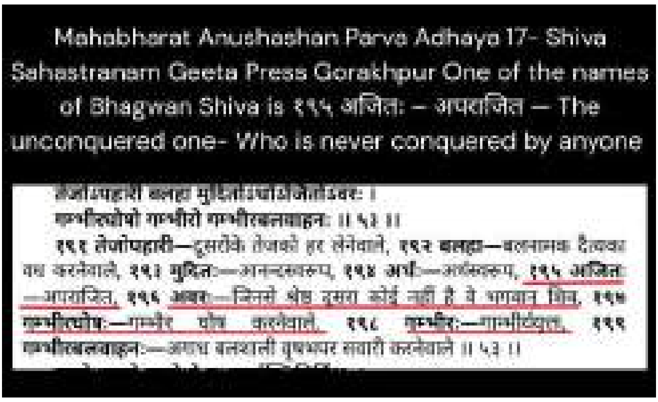
Mahabharat Anushashan Parva Adhaya 17- Shiva Sahastranam Geeta Press Gorakhpur One of the names of Bhagwan Shiva is ३५३ **गवाम्पतिः – इन्द्रियों के स्वामी** — Lord of the senses



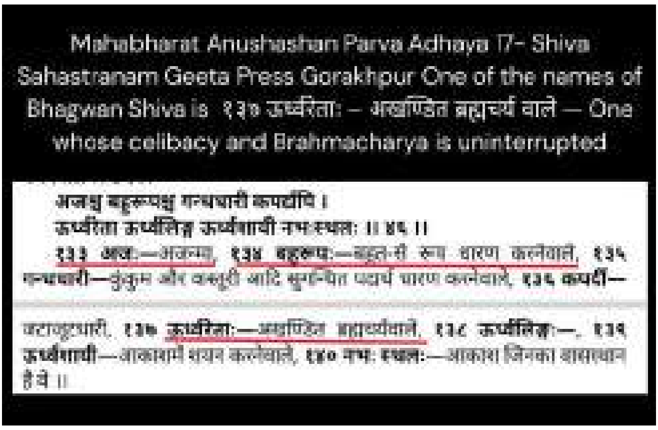
Mahabharat Anushashan Parva Adhaya 17- Shiva Sahastranam Geeta Press Gorakhpur One of the names of Bhagwan Shiva is ३०७ **अवशः – जिनके ऊपर किसी का वश नहीं चलता** — One who is under no one's control



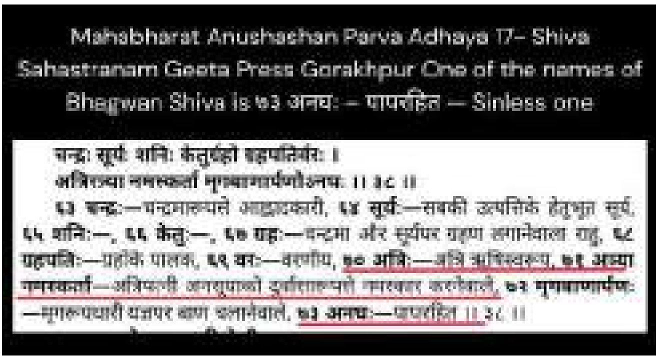
Mahabharat Anushashan Parva Adhaya 17- Shiva Sahastranam Geeta Press Gorakhpur One of the names of Bhagwan Shiva is ११५ **अजितः – अपराजित** — The unconquered one- Who is never conquered by anyone



Mahabharat Anushashan Parva Adhaya 17- Shiva Sahastranam Geeta Press Gorakhpur One of the names of Bhagwan Shiva is **१३७ ऊर्ध्वरेताः – अखण्डित ब्रह्मचर्य वाले** — One whose celibacy and Brahmacharya is uninterrupted



Mahabharat Anushashan Parva Adhaya 17- Shiva Sahastranam Geeta Press Gorakhpur One of the names of Bhagwan Shiva is **७३ अनघः – पापरहित** — Sinless one



Shri Shiva Stuti from Srimad Bhagvatam Book 8 Chapter 7

21. Oh God of gods! Oh Supreme God! Oh Creator, the very soul of beings! Be pleased to save us who have sought shelter in you, from the poison that is burning the three worlds.

22. You alone are the Almighty Ruler capable of cau-sing bondage and emancipation of the whole worlds, the wise

23. adore you as such, and as the father (or preceptor) who removes the afflictions of those who seek refuge in you.

24. Oh all pervading Lord! When you, through your own Potency consisting of three gunas, undertake to create, preserve and destroy the universe, Oh self-seeing perfect Lord, you assume (severally) the appellations Brahmā, Vişnu and Śiva.

25. You are that Supreme mysterious Brahman, the creator of beings, of the higher (gods) and the lower order (sub-human beings). You are the supreme soul who appear as the universe by means of your various powers (such as Sattva, Rajas and Tamas). Hence you are the Controller and Master of the Universe.

26. You are the source of the Word (Vedas) and (hence
you stand self-revealed); you are the prime cause of the uni-
verse (viz. the principle mahat), the soul (the cosmic ego or
ahaṁkāra); the three gunas (viz. sattva, rajas and tamas) which
bring forth the Vital airs (prāras), cognitive and conative
sense-organs (indriyas) and the material object (dravya) and
the essential nature (Sva-bhāva) of everything, you are the
Time spirit (causing commotion and imbalance of gunas), the
will to create (kratu), the Truth, the (cosmic) Order, the
righteousness. The śāstras declare that Pradhana constituting
of the three gunas is based on (and supported by) you, (or
the Pranava consisting of three syllables AUM reveals
vou) *

27. Oh Creator of the universe! Fire which represents, gods in its person (as the

distributor of sacrificial offerings to gods) is your mouth; the wise know that the earth is your lotus-like feet; Time is the motion, the cardinal points, the ears, and Varuna (the Lord of waters) the palate, of you who are the soul (the Inner controller) of all gods.

28. The sky represents your navel; the wind, your breath, the sun, your eyes, water, (your semen; the support of all jīvas (individual souls) elevated (like that of god Brahmā) and ordinary (like those of sub-human beings), is your ego; Soma or the Moon-god, your mind, and the heavens, your head.

29. The seas symbolize your abdomen, the mountains your bones; all plants and herbs your hair; the Vedic metres seven humours in your body; the dharma as enunciated in the Vedas your heart, Oh embodiment of the three Vedas.

30. Oh Lord! the five upanisads[1] (the sacred hymns or mantras known as Tatpuruşa, Aghora, Sadyojāta, Vāmadeva, and Iśāna) from which the collection of thirty eight mantras evolve, denote your (five) faces; that self-effulgence constitu-ting the supreme principle which is designated as Siva is your (real) absolute state.

31. Your shadow is seen in the waves of unrighteous-ness (such as hypocrisy, covetousness (by which destruction is caused; your (three) eyes are sattva, rajas and tamas (which bring about the creation of the universe); Oh Lord, the eter-nal Veda mainly composed in meters (like Gayatri, Trişṭubh) stand for your glance; for you are the omniscient[1] pro-pounder of the śāstric lore.

32. Oh Lord of mountains! Your supreme effulgence where the modes of Prakrti like sattva, rajas and tamas have no place, and which is nothing but the supreme Brahman trans-cending all distinctions and differentiations, is absolutely inacessible to all the guardian

deities of various spheres and to Brahmā, Vişnu[2] and Indra.

33. That you destroyed Kama (the god of Love), the sacrifice (of Daksa), Tripuras the three cities (constructed by Maya) subdued the god of death, consumed the (Hala-hala) poison (which is as good as consumed as you are certain to drink it up just now) and killed innumerable trouble-makers of living beings, is not so much praiseworthy, on your part, as your unawareness of the razing down of this universe-your own creation by the sparks emanating from the fire in your own (third) eye (you remaining absorbed in deep meditation) 3

34. Shameless are they who talk nonsense that you are always accompanied by (your consort) Uma of whom you are (excessively) enamoured, though (actually) the pair of your feet are contemplated in their hearts by the world's precep-tors who are absorbed in the spiritual bliss of the soul. (They are certainly brazen-faced) who (glibly) prate that you are a ferocious and murderous denizen of the funeral-place when you are a performer of austere penance (as an ideal to the sages)! Never can such (people lost to shame) understand your sportive ways.

35. Even god Brahmā and others are incapable of accurately comprehending your essential nature, much less are they able to praise you who are all-pervading and transcenden-tal to Prakrti (The primordialnature) lying beyond the causal relation. How is it possible for us (the recentmost) creation of the creations (like Marici and others) of Brahmā to extol you? The prayer offered by us (to the best of our ability) is kimited to our (meagre) capacity[1].

36. Oh Supreme Lord! What we behold is only your (apparent) visible form, but not the trancendental one. (We however, consider ourselves blessed even with

this). Though your activities are unmanifest, this manifestation of yours is meant for the weal (and protection) of the world.

21. Oh God of gods! Oh Supreme God! Oh Creator, the very soul of beings! Be pleased to save us who have sought shelter in you, from the poison that is burning the three worlds.

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23. Oh all pervading Lord! When you, through your own Potency consisting of three *guṇas*, undertake to create, preserve and destroy the universe, Oh self-seeing perfect Lord, you assume (severally) the appellations Brahmā, Viṣṇu and Śiva.

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25. You are the source of the Word (*Vedas*) and (hence you stand self-revealed); you are the prime cause of the universe (viz. the principle *mahat*), the soul (the cosmic ego or *ahaṁkāra*); the three *guṇas* (viz. *sattva*, *rajas* and *tamas*) which bring forth the Vital airs (*prāṇas*), cognitive and conative sense-organs (*indriyas*) and the material object (*dravya*) and the essential nature (*Sva-bhāva*) of everything, you are the Time spirit (causing commotion and imbalance of *guṇas*), the will to create (*kratu*), the Truth, the (cosmic) Order, the righteousness. The *śāstras* declare that *Pradhāna* constituting of the three *guṇas* is based on (and supported by) you, (or the Praṇava consisting of three syllables A U M reveals you)*

26. Oh Creator of the universe! Fire which represents, gods in its person (as the distributor of sacrificial offerings to gods) is your mouth; the wise know that the earth is your lotus-like feet; Time is the motion, the cardinal points, the ears, and Varuṇa (the Lord of waters) the palate, of you who are the soul (the Inner controller) of all gods.

27. The sky represents your navel; the wind, your breath, the sun, your eyes, water, (your semen; the support of all *jīvas* (individual souls) elevated (like that of god Brahmā) and ordinary (like those of sub-human beings), is your ego; *Soma* or the Moon-god, your mind, and the heavens, your head.

28. The seas symbolize your abdomen, the mountains your bones; all plants and herbs your hair; the Vedic metres seven humours in your body; the *dharma* as enunciated in the Vedas your heart, Oh embodiment of the three Vedas.

29. Oh Lord! the five upaniṣads[1] (the sacred hymns or *mantras* known as *Tatpuruṣa*, *Aghora*, *Sadyojāta*, *Vāmadeva*, and *Īśāna*) from which the collection of thirty eight *mantras* evolve, denote your (five) faces; that self-effulgence constituting the supreme principle which is designated as *Śiva* is your (real) absolute state.

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33. Shameless are they who talk nonsense that you are always accompanied by (your consort) Umā of whom you are (excessively) enamoured, though (actually) the pair of your feet are contemplated in their hearts by the world's preceptors who are absorbed in the spiritual bliss of the soul. (They are certainly brazen-faced) who (glibly) prate that you are a ferocious and murderous denizen of the funeral-place when you are a performer of austere penance (as an ideal to the sages) ! Never can such (people lost to shame) understand your sportive ways.

34. Even god Brahmā and others are incapable of accurately comprehending your essential nature, much less are they able to praise you who are all-pervading and transcendental to *Prakṛti* (The primordial nature) lying beyond the causal relation. How is it possible for us (the recentmost) creation of the creations (like Marīci and others) of Brahmā to extol you ? The prayer offered by us (to the best of our ability) is limited to our (meagre) capacity[4].

35. Oh Supreme Lord ! What we behold is only your (apparent) visible form, but not the transcendental one. (We however, consider ourselves blessed even with this). Though your activities are unmanifest, this manifestation of yours is meant for the weal (and protection) of the world.

Sri Rudram from Taittriya Samhita 4th Kanda, 5th Prashna

१ नम॑स्ते रुद्र म॒न्यव॑ उ॒तोत॒ इष॑ वे॒ नम॑ः । नम॑स्ते अस्तु॒ धन्व॑ने
बा॒हुभ्या॑मु॒त ते॒ नम॑ः ॥ यात॒ इषु॑ः शि॒वत॑मा शि॒वं ब॒भूव॑
ते॒ धनु॑ः । शि॒वा श॑र॒व्या॑ या तव तया॑ नो रुद्र मृडय ॥ या ते॑ रुद्र
शि॒वा त॒नूरघो॒रापा॑पकाशिनी । तया॑ नस्त॒नुवा॒
शंत॑मया॒ गिरि॑शन्ता॒भि
चा॑कशीहि ॥ यामिषुं गिरिशन्त॒ हस्ते॒

Salutations to you, O Rudra, who are
the embodiment of anger—also to your
arrows, salutations!
Salutations be to your bow, and to your
mighty arms!
May your arrow, which is most auspicious, be a
source of well-being to us.
May your bow be beneficial and gracious to
us, Rudra, with that, please be kind to us.
O Rudra, that auspicious form of yours, which
is non-terrifying and removes sin—
By that most peaceful form, O Mountain Lord
(Girishanta), please bless us and protect us.

२ बिभ॒र्॒ष्यस्त॑वे । शि॒वां गि॑रित्र॒ तां कु॑रु॒ मा हि॑ꣳसी॒ः पुरु॑षं॒
जग॑त् ॥ शि॒वेन॒ वच॑सा त्वा॒ गिरि॒शाच्छा॑ वदामसि । यथा॑ न॒ः
सर्व॒मिज्जग॑दय॒क्ष्मꣳ सु॒मना॒ अस॑त् ॥ अध्य॑वोचदधिव॒क्ता प्र॑थ॒मो
दैव्यो॑ भि॒षक् । अहीग्॑श्च॒ सर्वा᳚ञ्जं॒भय॒न्थ्सर्वा᳚श्च यातुधा॒न्य॑ः
॥ अ॒सौ यस्ता॒म्रो अ॑रु॒ण उ॒त ब॒भ्रुः सु॑म॒ङ्गल॑ः । ये चे॒माꣳ रु॒द्रा
अ॒भितो॑ दि॒क्षु

The arrow you hold in your hand, O Lord of
the Mountain,
Make that arrow an auspicious one—do not
hurt any living being in this world.
With gracious words we address you, O Lord
of the Mountains;
May our entire world and people be free of
disease and with noble hearts.
The divine healer who was the first to speak,
He subdued all poisons and destroyed all
demonic forces.

३ श्रि॒ताः स॑हस्र॒शोऽवैषा॒ꣳ॒ हेड॑ ईमहे ॥ अ॒सौ यो॑ऽव॒सर्प॑ति॒
नील॑ग्रीवो॒ विलो॑हितः । उ॒तैनं॑ गो॒पा अ॑दृश॒न्नदृ॑शन्नुदहा॒र्य॑ः ।
उ॒तैनं॒ विश्वा॑ भू॒तानि॒ स दृ॒ष्टो मृ॑डयाति नः ॥ नमो॑
अस्तु॒ नील॑ग्रीवाय
सहस्रा॒क्षाय॑ मी॒ढुषे᳚ । अथो॒ ये अ॑स्य॒ सत्वा॑नो॒ऽहं तेभ्यो॑ऽकरं॒
नम॑ः ॥ प्र मु॑ञ्च॒ धन्व॑न॒स्त्वमु॒भयो॒रार्त्नि॑यो॒र्ज्याम् । याश्च॑ ते॒
हस्त॒ इष॑व॒ः

his being who appears red, tawny, and dark (brown), yet auspicious—
And those Rudras who are present in all directions in thousands—
To all of them we offer our salutations with reverence.
That Rudra who moves below, with blue neck and red form—
Even cowherds and water-drawers see him.
All beings have seen him—may he who is seen grant us happiness!
Salutations to the blue-necked, thousand-eyed, ever-gracious one.
And also to all those fierce forms of his—I bow to them all.

४ परा॒ ता भ॑गवो वप ॥ अ॒व॒तत्य॒ धनु॒स्त्वꣳ सह॑स्राक्ष॒
शते॑षुधे । नि॒शीर्य॑ श॒ल्याना॒ं मुखा॑ शि॒वो नः॑ सु॒मना॑ भव ॥

विज्य॒ं धनुः॑ कप॒र्दिनो॒ विश॑ल्यो॒ बाण॑वाꣳ उ॒त । अने॑शन्न॒स्येष॑व
आ॒भुर॑स्य निष॒ङ्गथिः॑ ॥ या ते॑ हे॒तिर्मी॑ढुष्टम॒ हस्ते॑ ब॒भूव॑
ते॒ धनुः॑ । तया॒स्मान्, वि॒श्वत॒स्त्वम॑य॒क्ष्मया॒ परि॑ ब्भुज ॥ नम॑स्ते
अ॒स्त्वायु॑धा॒याना॑तताय धृ॒ष्णवे᳚ । उ॒भाभ्या॑मु॒त ते॒ नमो॑ बा॒हुभ्या॒ं
तव॒ धन्व॑ने ॥ परि॑ ते॒ धन्व॑नो हे॒तिर॒स्मान्वृ॑णक्तु वि॒श्वतः॑ । अथो॒ य
इ॑षु॒धिस्तवा॒रे अ॒स्मन्नि धे॑हि॒ तम् ॥ ४। ५। १॥ हस्ते॑
दि॒क्ष्विषं॑व उ॒भाभ्या॒ं
द्वा विꣳ॑शतिश्च ॥ ४। ५। १॥

release the bowstring, O you who wield the bow in both hands;
Let your arrows, O Bhagavan, be turned away from us.
Unstring your bow, O thousand-eyed one with hundreds of arrows!
Remove the tips of your arrows—may you be auspicious and kind to us.
Let the bow of the matted-haired one be loosened, his arrows rendered harmless.
Let his quiver be emptied of arrows—may the bowstring be slackened.
That weapon of yours, most gracious, held in your hand—
With it, shield us completely from all sides from disease and fear.
Salutations to your weapons, to your bow and to your mighty arms!
May your arrow, shot from the bow, protect us from all sides.

And that quiver of yours, may it be set aside from us!

५ नमो॒ हिर॑ण्यबाहवे सेना॒न्ये॑ दि॒शां च॒ पत॑ये॒ नमो॒ नमो॑ वृ॒क्षेभ्यो॒
हरि॑केशेभ्यः पशू॒नां पत॑ये॒ नमो॒ नमः᳚ स॒स्पिञ्ज॑राय॒ त्विषी॑मते
पथी॒नां पत॑ये॒ नमो॒ नमो॑ बभ्लु॒शाय॑ विव्या॒धिनेऽन्ना॑नां॒ पत॑ये॒ नमो॒
नमो॒ हरि॑केशायोपवी॒तिने॑ पु॒ष्टानां॒ पत॑ये॒ नमो॒ नमो॑ भ॒वस्य॑ हे॒त्यै
जग॑तां॒ पत॑ये॒ नमो॒ नमो॑ रु॒द्राया॑तता॒विने॒ क्षेत्रा॑णां॒ पत॑ये॒ नमो॒
नमः᳚ सू॒तायाह॑न्त्याय॒ वना॑नां॒ पत॑ये॒ नमो॒ नमो॒

5.

Salutations to the golden-armed one, the general of the army, the lord of all directions!
Salutations to the trees with green hair (foliage), the lord of all animals!
Salutations to the tawny-colored, radiant one, the lord of all paths!
Salutations to the brown-complexioned one who pierces and hunts, the lord of food and nourishment!
Salutations to the green-haired, sacred-thread-wearing one, the lord of the well-fed and prosperous!
Salutations to the weapon of Bhava (Shiva), the lord of the moving world!
Salutations to Rudra, the archer, the lord of cultivated fields!
Salutations to the charioteer, to the slayer, the lord of the forests!

६ रोहि॑ताय स्थ॒पत॑ये वृ॒क्षाणां॒ पत॑ये॒ नमो॒ नमो॑ म॒न्त्रिणे॑ वाणि॒जाय॒
कक्षा॑णां॒ पत॑ये॒ नमो॒ नमो॑ भुव॒न्तये॑ वारिवस्कृ॒तायौष॑धीनां॒
पत॑ये॒ नमो॒ नम॑ उ॒च्चैर्घो॑षायाक्र॒न्दय॑ते पत्ती॒नां पत॑ये॒ नमो॒
नमः᳚ कृथ्स्नवी॒ताय॒ धाव॑ते॒ सत्व॑नां॒ पत॑ये॒ नमः᳚ ॥ ४। ५।
२॥ वना॑नां॒
पत॑ये॒ नमो॒ नम॒ एका॒न्न त्रि॒ꣳ॒शच्च॑ ॥ ४। ५। २॥

Salutations to the red-hued one, the builder, the lord of trees!
Salutations to the chanter of sacred mantras, to the merchant, the lord of market spaces!
Salutations to the one who brings existence, the purifier, the lord of medicinal herbs!
Salutations to the loud-voiced, the one who roars, the lord of warriors!

Salutations to the all-pervading one,
the swift-moving one, the lord of those
who strive!
Salutations to the lord of forests

७ नम॒ः सह॑मानाय निव्या॒धिन॑ आव्या॒धिनी॑नां॒ पत॑ये॒ नमो॒
नमः॑ ककु॒भाय॑
निष॒ङ्गिणे᳚ स्ते॒नानां॒ पत॑ये॒ नमो॒ नमो॑ निष॒ङ्गिण॑ इषुधि॒मते॒
तस्क॑राणां॒ पत॑ये॒ नमो॒ नमो॒ वञ्च॑ते परि॒वञ्च॑ते स्तायू॒नां पत॑ये॒
नमो॒ नमो॑ निचे॒रवे॑ परिच॒रायार॑ण्यानां॒ पत॑ये॒ नमो॒
नमः॑ सृका॒विभ्यो॒
जिघाꣳ᳚ सद्भ्यो मुष्ण॒तां पत॑ये॒ नमो॒ नमो॑ऽसि॒मद्भ्यो॒
नक्तं॒ चर॑द्भ्यः
प्रकृ॒न्तानां॒ पत॑ये॒ नमो॒ नम॑ उष्णी॒षिणे॑ गिरिच॒राय॑ कुलु॒ञ्चानां॒
पत॑ये॒ नमो॒ नम॒

Salutations to the strong one, the piercer, the lord of all who pierce!
Salutations to the one in hiding, the armed one, the lord of thieves!
Salutations to the hidden one with quiver, the lord of robbers!
Salutations to the deceivers and cheaters, the lord of tricksters!
Salutations to the wanderers and rovers in the wilderness, the lord of the jungle!
Salutations to the prowlers, those who intend to kill, the lord of those who plunder!
Salutations to those with swords, moving at night, the lord of those who strike!
Salutations to the turbaned one, the wanderer in the mountains, the lord of birds (like owls and vultures)!

८ इषु॑मद्भ्यो धन्वा॒विभ्य॑श्च वो॒ नमो॒ नम॑ आतन्वा॒नेभ्यः॑
प्रति॒दधा॑नेभ्यश्च वो॒ नमो॒ नम॑ आ॒यच्छ॑द्भ्यो विसृ॒जद्भ्य॑श्च
वो॒ नमो॒
नमोऽस्य॑द्भ्यो॒ विध्य॑द्भ्यश्च वो॒ नमो॒ नम॒ आसी॑नेभ्य॒ः शया॑नेभ्यश्च
वो॒ नमो॒ नमः स्व॒पद्भ्यो॒ जाग्र॑द्भ्यश्च वो॒ नमो॒ नम॒स्तिष्ठ॑द्भ्यो॒
धाव॑द्भ्यश्च वो॒ नमो॒ नमः॑ स॒भाभ्यः॑ स॒भाप॑तिभ्यश्च वो॒ नमो॒ नमो॒
अश्वे॒भ्योऽश्व॑पतिभ्यश्च वो॒ नमः॑ ॥ ४। ५। ३॥ कु॒लु॒ङ्चानां॒
पत॑ये॒ नमो॒
नमोश्व॑पतिभ्य॒स्त्रीणि॑ च ॥ ४। ५। ३॥

Salutations to those who carry arrows, and to those who wield bows!
Salutations to those who stretch their bows and those who release arrows!

Salutations to those who aim and those who let fly!
Salutations to those who sit and those who lie down!
Salutations to those who sleep and those who are awake!
Salutations to those who stand and those who run!
Salutations to those in assemblies and to the leaders of assemblies!
Salutations to horses and to the lords of horses!

९ नम॑ आव्या॒धिनी᳚भ्यो वि॒विध्य॑न्तीभ्यश्च वो॒ नमो॒ नम॒
उग॑णाभ्यस्तृꣳह॒तीभ्य॑श्च वो॒ नमो॒ नमो॑ गृ॒त्सेभ्यो॑
गृ॒त्सप॑तिभ्यश्च वो॒ नमो॒ नमो॒ व्राते᳚भ्यो॒ व्रात॑पतिभ्यश्च
वो॒ नमो॒ नमो॑ ग॒णेभ्यो॑ ग॒णप॑तिभ्यश्च वो॒ नमो॒ नमो॒ विरू॑पेभ्यो
वि॒श्वरू॑पेभ्यश्च वो॒ नमो॒ नमो॑ म॒हद्भ्य॑ः, क्षुल्ल॒केभ्य॑श्च वो॒ नमो॒
नमो॑ र॒थिभ्यो॑ऽर॒थेभ्य॑श्च वो॒ नमो॒ नमो॒ रथे᳚भ्यो॒

Salutations to the lords of chariots.
Salutations to the armies and their commanders.
Salutations to the attendants and treasurers.
Salutations to carpenters and chariot-makers.
Salutations to potters and blacksmiths.
Salutations to fowlers and hunters.
Salutations to arrow-makers and bow-makers.
Salutations to hunters and dog-keepers.
Salutations to the dogs and to the lords of dogs.
Salutations to chariots and to the lords of dogs

१० रथपतिभ्यश्च वो नमो नमः सेनाभ्यः सेनानिभ्यश्च वो नमो
नमः, क्षत्तृभ्यः संग्रहीतृभ्यश्च वो नमो नमस्तक्षभ्यो
रथकारेभ्यश्च वो नमो नमः कुलालेभ्यः कमरिभ्यश्च वो नमो
नमः पुञ्जिष्टेभ्यो निषादेभ्यश्च वो नमो नम इषुकृद्भ्यो
धन्वकृद्भ्यश्च वो नमो नमो मृगयुभ्यः श्वनिभ्यश्च वो
नमो नमः श्वभ्यः श्वपतिभ्यश्च वो नमः ॥ ४। ५। ४॥ रथेभ्यः
श्वपतिभ्यश्च द्वे च ॥ ४। ५। ४॥

Salutations to the lords of chariots.
Salutations to armies and their commanders.

Salutations to guards and treasurers.
Salutations to carpenters and chariot-makers.
Salutations to potters and blacksmiths.
Salutations to fowlers and hunters.
Salutations to arrow-makers and bow-makers.
Salutations to hunters and dog-keepers.
Salutations to dogs and to the lords of dogs.
(Repeated) Salutations to chariots and the lords of dogs.

११ नमो भवाय च रुद्राय च नमः शर्वाय च पशुपतये च नमो
 नीलग्रीवाय च शितिकण्ठाय च नमः कपर्दिने च व्युप्तकेशाय च
 नमः सहस्राक्षाय च शतधन्वने च नमो गिरिशाय च शिपिविष्टाय
 च नमो मीढुष्टमाय चेषुमते च नमो ह्रस्वाय च वामनाय च
 नमो बृहते च वर्षीयसे च नमो वृद्धाय च संवृध्वने च
Salutations to Bhava and to Rudra.
Salutations to Sharva and to Pashupati.
Salutations to the blue-throated and fair-throated one.
Salutations to the matted-haired and the clean-shaven one.
Salutations to the thousand-eyed and the wielder of a hundred weapons.
Salutations to the Lord of mountains and the radiant one.
Salutations to the rain-bestower and the archer.
Salutations to the short and the dwarf.
Salutations to the great and the greater.
Salutations to the aged and the ever-growing one.

१२ नमो अग्रियाय च प्रथमाय च नम आशवे चाजिराय च

नमः शीघ्रियाय च शीभ्याय च नम ऊर्म्याय
चावस्वन्याय च
नमः स्रोतस्याय च द्वीप्याय च ॥ ४। ५। ५॥
संवृद्ध्वने च पञ्च
विꣳशतिश्च ॥ ४। ५। ५॥
Salutations to the first and the foremost.
Salutations to the swift and the very fast one.
Salutations to the quick and the vigorous one.
Salutations to the wave and the one resounding in waters.
Salutations to the stream and the one dwelling in islands.

१३ नमो ज्येष्ठाय च कनिष्ठाय च नमः पूर्वजाय
चापरजाय च
नमो मध्यमाय चापगल्भाय च नमो जघन्याय च
बुध्नियाय च
नमः सोभ्याय च प्रतिसर्याय च नमो याम्याय च
क्षेम्याय च
नम उर्वर्याय च खल्याय च नमः श्लोक्याय
चावसान्याय च नमो
वन्याय च कक्ष्याय च नमः श्रवाय च प्रतिश्रवाय च
Salutations to the eldest and the youngest.
Salutations to the first-born and the last-born.
Salutations to the middle one and the immature.
Salutations to the lowliest and the rooted one.
Salutations to the refined and the rough one.
Salutations to the southern and the peaceful one.
Salutations to the fertile and the fallow lands.
Salutations to the praiseworthy and the obscure one.
Salutations to the forest-dweller and the shrub-dweller.
Salutations to the listener and the responder.

१४ नम आशुषेणाय चाशुरथाय च नमः शूराय
चावभिन्दते च
नमो वर्मिणे च वरूथिने च नमो बिल्मिने च कवचिने
च नमः
श्रुताय च श्रुतसेनाय च ॥ ४। ५। ६॥ प्रतिश्रवाय च
पञ्च
विंशतिश्च ॥ ४। ५। ६॥
Salutations to the one with a
swift army and a fast chariot.
Salutations to the valiant and the
breaker of enemies.
Salutations to the armored and the
shielded one.
Salutations to the sword-bearer
and the mail-wearer.
Salutations to the famous and the
commander of renowned troops.

१५ नमो दुन्दुभ्याय चाहनन्याय च नमो धृष्णवे च
प्रमृशाय
च नमो दूताय च प्रहिताय च नमो निषङ्गिणे
चेषुधिमते च
नमस्तीक्ष्णेषवे चायुधिने च नमः स्वायुधाय च सुधन्वने
च
नमः स्रुत्याय च पथ्याय च नमः काट्याय च नीप्याय
च नमः
सूद्याय च सरस्याय च नमो नाद्याय च वैशन्ताय च
Salutations to the war-drum and
the drum-beater.
Salutations to the bold and the
cautious.
Salutations to the messenger and
the envoy.
Salutations to the quiver-bearer
and the skilled archer.
Salutations to the one with sharp
arrows and weapons.
Salutations to the self-armed and
the excellent bowman.
Salutations to the path-goer and
the road-finder.
Salutations to the forest-dweller
and the marsh-dweller.
Salutations to the one in arid
lands and in lakes.
Salutations to the eater and the
resonant one.

१६ नमः कूप्याय चावट्याय च नमो वर्ष्याय चावर्ष्याय

च नमो
मेघ्याय च विद्युत्याय च नम ईध्रियाय चातप्याय च नमो
वात्याय च रेष्मियाय च नमो वास्तव्याय च वास्तुपाय च ॥ ४। ५। ७॥

वैशन्ताय च त्रिꣳशच्च ॥ ४। ५। ७॥
Salutations to Him who is in wells and pits, to Him who is in rain and drought, to Him who is in clouds and lightning, to Him who is in heat and cold, to Him who is in storms and calm, to Him who is in dwellings and the protectors of dwellings.

१७ नमः सोमाय च रुद्राय च नमस्ताम्राय चारुणाय च नमः
शङ्गाय च पशुपतये च नम उग्राय च भीमाय च नमो
अग्रेवधाय च दूरेवधाय च नमो हन्त्रे च हनीयसे च नमो
वृक्षेभ्यो हरिकेशेभ्यो नमस्ताराय नमः शंभवे च मयोभवे च
नमः शङ्कराय च मयस्कराय च नमः शिवाय च शिवतराय च

Salutations to Soma and Rudra, to the red and the beautiful, to the tawny and the lord of beasts, to the fierce and the terrible, to the slayer at close quarters and at a distance, to the destroyer and the more destructive, to the trees and those with green tresses, to the star and the auspicious, to the beneficent and the more beneficent, to the auspicious and the most auspicious.

१८ नमस्तीर्थ्याय च कूल्याय च नमः पार्याय चावार्याय च नमः
प्रतरणाय चोत्तरणाय च नम आतार्याय चालाद्याय च नमः
शष्प्याय च फेन्याय च नमः सिकत्याय च प्रवाह्याय च ॥ ४। ५। ८॥

शिवतराय च त्रिꣳशच्च ॥ ४। ५। ८॥

Salutations to Him who is in fords and riverbanks, to Him who is in the near and the far shore, to Him who is in the crossing and the recrossing, to Him who is in the going and the coming, to Him who is in the grass and the foam, to Him who is in the sand and the flowing water.

१९ नम इरिण्याय च प्रपथ्याय च नमः किꣳशिलाय च क्षयणाय
च नमः कपर्दिने च पुलस्तये च नमो गोष्ठ्याय च गृह्याय च
नमस्तल्प्याय च गेह्याय च नमः काट्याय च गह्वरेष्ठाय च नमो
ह्रदय्याय च निवेष्प्याय च नमः पाꣳसव्याय च रजस्याय च
नमः शुष्क्याय च हरित्याय च नमो लोप्याय चोलप्याय च

Salutations to Him who is in deserts and roads, to Him who is in pebbles and dwellings, to Him who is in matted locks and the gentle, to Him who is in cow pens and houses, to Him who is in beds and homes, to Him who is in the thorny and the deep, to Him who is in the heart and the residing places, to Him who is in the dust and the smoke, to Him who is in the dry and the green, to Him who is in the hidden and the manifest.

२० नम ऊर्व्याय च सूर्म्याय च नमः पर्ण्याय च पर्णशद्याय च
नमोऽपगुरमाणाय चाभिघ्नते च नम आक्खिदते च प्रक्खिदते च
नमो वः किरिकेभ्यो देवानाꣳ हृदयेभ्यो नमो विक्षीणकेभ्यो नमो
विचिन्वत्केभ्यो नम आनिर्हतेभ्यो नम आमीवत्केभ्यः ॥ ४। ५। ९॥ उलप्याय
च त्रयस्त्रिꣳशच्च ॥ ४। ५। ९॥

Salutations to Him who is in the earth and the firmament, to Him who is in the leaves and the leaf-

bearing trees, to Him who is in the moving and the striking, to Him who is in the hiding and the seeking, to you who are in the hearts of the gods, to the scattered and the seekers, to the unhurt and the wounded.

२१ द्रापे अन्धसस्पते दरिद्रन्नीललोहित । एषां पुरुषाणामेषां
पशूनां मा भेर्मारो मो एषां किं चनाममत् ॥ या ते रुद्र शिवा तनूः
शिवा विश्वाहभेषजी । शिवा रुद्रस्य भेषजी तया नो मृड जीवसे ॥

O Lord of the sacrifice, blue and red in hue, do not harm these men or these cattle. Let your auspicious form, which is the universal remedy, be gracious to us for our well-being

इमाᳶ रुद्राय तवसे कपर्दिने क्षयद्वीराय प्र भरामहे मतिम् ।
यथा नः शमसद्द्विपदे चतुष्पदे विश्वं पुष्टं ग्रामे अस्मि
न्ननातुरम् ॥ मृडा नो रुद्रोत नो मयस्कृधि क्षयद्वीराय नमसा
विधेम ते । यच्छं च योश्च मनुरायजे पिता तदश्याम तव रुद्र
प्रणीतौ ॥ मा नो महान्तमुत मा नो अर्भकं मा न उक्षन्तमुत मा न
उक्षितम् । मा नो वधीः पितरं मोत मातरं प्रिया मा नस्तनुवो
We offer our thoughts to Rudra, the powerful, the matted-haired, the destroyer of heroes. May He make our village prosperous and free from disease for both bipeds and quadrupeds.

२३ रुद्र रीरिषः ॥ मा नस्तोके तनये मा न आयुषि मा नो गोषु मा नो
अश्वेषु रीरिषः । वीरान्मा नो रुद्र भामितो वधीर्हविष्मन्तो नमसा विधेम ते
॥ आरात्ते गोघ्न उत पूरुषघ्ने क्षयद्वीराय सुम्नमस्मे ते अस्तु । रक्षा

च नो अधि च देव ब्रूह्यधा च नः शर्म यच्छ द्विबर्हाः
॥ स्तुहि
Harm us not, O Rudra, in our children or descendants, nor in our lifespan, cattle, or horses. Do not slay our brave warriors in anger, O Lord. We offer you worship with reverence and oblations.

Keep far away the killers of cattle and men, O destroyer of the brave! May your blessings be upon us.
Protect us, O God, and speak kindly to us. Grant us your supreme shelter and favor.

२४ श्रुतं गर्तसदं युवानं मृगं न भीममुपहत्नुमुग्रम् ।
मृडा जरित्रे रुद्र स्तवानो अन्यं ते अस्मन्नि वपन्तु
सेनाः ॥

परिणो रुद्रस्य हेतिर्वृणक्तु परि त्वेषस्य दुर्मतिरघायोः ।
अव
स्थिरा मघवद्भ्यस्तनुष्व मीढ्वस्तोकाय तनयाय मृडय
॥ मीढुष्टम
शिवतम शिवो नः सुमना भव । परमे वृक्ष आयुधं
निधाय
कृत्तिं वसान आ चर पिनाकं

Praise that Rudra who sits in the cave, youthful, fierce as a wild beast, formidable and powerful. Be gracious to the one who worships you, O Rudra. May your armies cast their weapons upon others, not on us.

May Rudra’s weapon spare us. May his fierce and wicked wrath avoid us.
Turn it away, O gracious one. Be kind to our offspring and children.

२५ बिभ्रदा गहि ॥ विकिरिद विलोहित नमस्ते अस्तु
भगवः । यास्ते
सहस्रꣳ हेतयोऽन्यमस्मन्नि वपन्तु ताः ॥ सहस्राणि

सहस्रधा
 बाहुवोस्तव हेतयः । तासामीशानो भगवः पराचीना
मुखा कृधि ॥ ४। ५। १०॥

अस्मिग्ग् स्तनुवः स्तुहि पिनाकमेकान्न त्रिꣳशच्च ॥ ४।
५। १०॥

O most gracious, most auspicious
Rudra, be kind and well-
intentioned toward us.
Place your weapon upon the highest
tree, wear your tiger-skin, and
come bearing your bow Pinaka.

O scatterer of foes, red-colored
one, our salutations to you, O
Lord!
May all your thousands of arrows
be aimed elsewhere, not at us.

Your arms hold thousands upon
thousands of weapons.
O Lord of all, direct their faces
away from us!

२६ सहस्राणि सहस्रशो ये रुद्रा अधि भूम्याम् । तेषाꣳ
सहस्रयोजनेऽव
 धन्वानि तन्मसि ॥ अस्मिन्महत्यर्णवेऽन्तरिक्षे भवा अधि
। नीलग्रीवाः
 शितिकण्ठाः शर्वा अधः, क्षमाचराः ॥ नीलग्रीवाः
शितिकण्ठा दिवꣳ
 रुद्रा उपश्रिताः । ये वृक्षेषु सस्पिञ्जरा नीलग्रीवा
विलोहिताः ।
 ये भूतानामधिपतयो विशिखासः कपर्दिनः । ये अन्नेषु
विविध्यन्ति
 पात्रेषु पिबतो जनान् । ये पथां पथिरक्षय ऐलबृदा
यव्युधः
 । ये तीर्थानि
Thousands upon thousands are the
Rudras dwelling on the Earth.
We set their bows down at a
distance of a thousand leagues
from us.

Be present in this great ocean of
space, O Rudras.
Blue-necked, white-throated, O
fierce ones, walk upon the Earth.

Blue-throated and fair-necked
Rudras inhabit the heavens.
Some are reddish-brown, blue-
necked, and blood-colored,
residing in trees.

They are the lords of beings,
adorned with matted hair, armed
with arrows.
They pierce those who eat food,
lurking in dishes.

They guard paths and roads,
carrying bows and quivers.
They move through sacred waters
and bathe with weapons ready.

२७ प्रचरन्ति सृकावन्तो निषङ्गिणः । य एतावन्तश्च
 भूयाꣳसश्च दिशो रुद्रा वितस्थिरे । तेषाꣳ
सहस्रयोजनेऽव
 धन्वानि तन्मसि ॥ नमो रुद्रेभ्यो ये पृथिव्यां येऽन्तरिक्षे
ये दिवि
 येषामन्नं वातो वर्षमिषवस्तेभ्यो दश प्राचीर्दश दक्षिणा
 दश प्रतीचीर्दशोदीचीर्दशोर्ध्वास्तेभ्यो नमस्ते नो मृडयन्तु
ते
 यं द्विष्मो यश्च नो द्वेष्टि तं वो जम्भे दधामि ॥ ४।
५। ११॥ तीर्थानि
 यश्च षट्च ॥ ४। ५। ११॥

 नमस्ते रुद्र नमो हिरण्यबाहवे नमः सहमानाय नम
आव्याधिनीभ्यो
नमो भवाय नमो ज्येष्ठाय नमो दुन्दुभ्याय नमः सोमाय
नम
इरिण्याय द्रापे सहस्राण्येकादश ॥

 नमस्ते रुद्र नमो भवाय द्रापे सप्तविꣳशतिः ॥

 नमस्ते रुद्र तं वो जंभे दधामि ॥

O Rudras, who are spread in all directions and even beyond—
may your bows be laid down far away, at a thousand leagues from here.

Salutations to Rudras who dwell on Earth, in the sky, and in the heavens,

whose food is air and rain, and whose weapons are arrows.

To the ten Rudras in the east, ten in the south, ten in the west,
ten in the north, and ten above—salutations! May they bless us.

On him whom we hate, and who hates us—on him, we place your wrath, O Rudras!

With this I will cover and debunk all allegations put by this blogspot on Maheshwar Shiva

Allegations-

1. Shiva attempted to rape the daughter of Sage Agniveshya

📚Skanda Purana 1.2.9.40-58📚
O gentle Sir, I saw the daughter of sage Agniveśya standing in water without any clothes on. She was on the threshold of youth. She was a Śyāmā, with slender waist. She was fawn-eyed. She had ample buttocks. Her thighs resembled the interior of a plantain tree (full, round and lovely). Her breasts were very close to each other. Beauty was gradually sprouting in her body. Her face resembled the lotus that was in full bloom. She could be adequately described only by good scholars and that too in accordance with their intellect and not in accordance with her instrinsic [intrinsic?] nature. Her side glances were like volleys of arrows. *Smara* ('god of Love') seemed to occupy her body himself and struck me hard with those arrows. She was playing as she liked surrounded by her friends. Impatient with love I got down from the aerial chariot and abducted her. On being seized by me and placed in the aerial chariot she lamented loudly for a long time shouting "O father, O father", O gentle Sir. Her friends were very sad. They ran to the sage and said to him, "Your daughter is being taken away by a certain *Vaimānika* ('one moving about in an aerial chariot'). O holy lord, she is crying. Save

her. Get up." On hearing these words of those (girls) from all round, the gentle sage, the storehouse of austerities, Agniveśya, hurriedly came up to her in the sky. "Stop, stop," said he to me and restricted my movement through the power of his penance. The infuriated sage then spoke these unbearable words to me: "My daughter was carried away by force by you in the manner in which a piece of flesh is carried away by a vulture in the sky. So, be a vulture now immediately. My daughter, an ascetic girl, has been abducted by you against her will. O vicious one, obtain its fruit now itself. On hearing this I was overcome with fear. I bent down my face with shame. I grasped the feet of the sage. I fell down at his feet and grasped them. I lamented loudly. (I then said thus:) "She has not been abducted by me after knowing (that she is an ascetic girl). She has not been outraged till now. O ascetic, be pleased. Take back your curse. Ascetics naturally forgive those who bow down. They are good people. So, be pleased. Let me not become a vulture." When I sought refuge in him and bowed down to him thus, *the* great sage became appeased and said, "My words cannot at ail be untrue. But when you assist in recognizing King Indradyumna, you will get freed from the curse

Refutation-

In Skanda Purana 1.2.9.40-58 it was not Maheshwar Shiva but a prince named Kuśadhvaja a son of the lord of kasi who attempted to kidnap the daughter of Sage Agniveshya and was cursed by Sage Agniveshya to become a Vulture and that when he will assist in recognizing King Indradyumna the prince will get freed from the curse

गृध्र कहता है- हे भद्र ! सुनें! पूर्वकाल में मैं अत्यन्त चपल वानर था। मैं जिस वन में रहता था, उसके आगे के भाग में एक शिवालय था। उन शिव का नाम था जगद्योगेश्वर ! चैत्र शुक्ला चतुर्दशी तिथि पर हस्त नक्षत्र तथा हर्षणयोग में उन भवोद्भव

देव का एक उत्सव हुआ। उस दिन लोग सुवर्ण के झूले में उस लिंग को बैठा कर झुलाते थे। इस दिन रात में जब अन्य कोई नहीं था, मैं जाति चापल्यवशात् वहां झूले पर चढ़कर उसे पुनः पुनः चलाने लगा। इस प्रकार रात्रि व्यतीत होने पर अगले दिन लोग वहां देवदेवेश्वर की पूजा के लिए आये तथा मुझे झूले पर बैठा देखकर लाठी से पुनः पुनः प्रहार करने लगे। उनके वज्रसम दु:सह प्रहार के कारण मैं उस शिवमन्दिर में झूले में रहते ही मर गया।। २१-२७।। मैंने जो शिव को झूला झुलाया था (अनजाने में) उसके फल से राजा के यहां मेरा जन्म हुआ। मैं काशीराज के पुत्ररूप में जन्म लेकर कुशध्वज कहलाया। जब मुझे राजत्व प्राप्त हुआ, तब मैंने अपने राज्य में दमनकोत्सव प्रवर्त्तित किया, क्योंकि मुझे पूर्वजन्म की स्मृति थी। हे भद्र ! मनुष्यगण झूले पर बैठे शिव को जैसे-जैसे झुलाते, उनके अशुभ भी उसी प्रकार उनसे दूर होते जाते! उनका पुण्य संचित होता जाता। मैं शैवागम के वर्णित विधान से दीक्षा लेकर शैवाचार्यों द्वारा समस्त संस्कार से संस्कृत होकर पशुपाश से मुक्त हो गया। मैं निर्वाह दीक्षा पर्यन्त समस्त संस्कार से संस्कृत हो गया। चित्तवृत्ति निरोध द्वारा वैराग्य अभ्यास पूर्वक उद्गीथ जप तथा उसके अर्थ द्वारा समस्त क्लेशों का उच्छेद करके प्रजावर्ग की हितचिन्तना में रत हो, समस्त क्लेशनाशक, जगद्गुरु, अष्टम रसरसिक देवदेवेश, उमापति रुद्र की आराधना करने लगा। मैं प्रणिधान तथा अभ्यास द्वारा साधनमार्ग में दृढ़भूमिका लाभ करके जब विघ्नों द्वारा भी विचलित नहीं किया गया, तब शंभुदेव मेरे ऐसे साधनोत्कर्ष को जानकर मेरे ऊपर प्रसन्न हो गये। उन्होंने दर्शन देकर मुझसे कहा।।२८-३४।। भगवान् कहते हैं- "हे कुशध्वज ! मैं तुम्हारे प्रति सन्तुष्ट हो गया। तुम वांछित वर ग्रहण करो। भूतल पर तुम्हारे अतिरिक्त ऐसा कठोर अनुष्ठान अन्य किसी ने नहीं किया है।" तब मैंने भगवान् शिव से कहा- "हे शम्भु ! मैं इसी शरीर से आपका गण बनना चाहता हूं।" प्रभु शम्भु ने कहा 'ऐसा ही हो।' तदनन्तर शंकर मुझे कैलास ले गये तथा मुझे उन्होंने एक सर्वरत्नमय, सर्वाश्चर्ययुक्त दिव्य विमान प्रदान किया। मैंने उस पर आरोहण किया तथा प्रसन्नचित्त होकर विचरण करने लगा।। ३५-३८।। हे भद्र ! तदनन्तर कुछ काल के उपरान्त एक बार वसन्त के समय पर्वत के गवाक्ष में बैठा जल में स्नान के लिए आई विवस्त्रा अग्निवेश ऋषि की कन्या को देखा। तब मलयवायु प्रवाहित हो रही थी। उस उद्गत् यौवना, श्यामा, क्षीणमध्या, मृगनयनी, विस्तीर्ण स्थूल जघना, संहत स्तनों वाली, केले के तने के समान जघनयुक्त रमणी को देखकर मेरे मन में कामाग्नि जल उठी। उस वर्णनीयतम सौन्दर्यशालिनी, विद्वानों के द्वारा भी यथाशक्ति वर्णन योग्या, विकसित कमल के समान मुख वाली बालिका को देखकर विदित हुआ कि मानों जलसिंचन के कारण उसके लावण्य का अंकुर फूट उठा है! कामदेव उसके अंगों में अवस्थित हो गया तथा वह उस रमणी के कुटिल कटाक्ष विक्षेपरूप कामबाणों के माध्यम से मुझे दृढ़ रूप से विद्ध करने लगा। तब मैं भी कामातुर होकर अपने विमान से उतरा तथा सखियों से घिरी, स्वेच्छापूर्वक क्रीड़ा तत्पर उस बालिका का मैंने हरण कर लिया। हे भद्र! वह मेरे विमान पर पड़ी उच्च स्वर से हा तात, हा तात! कहकर अत्यन्त रोदन करने लगी।। ३९-४५।। तब उसकी

समवयस्का सखियों दीनतापूर्वक शीघ्रता से मुनि के पास जाकर कहने लगीं- "भगवन् ! किसी विमान पर विचरण करने वाले व्यक्ति ने आपकी कन्या का हरण किया है। वह रो रही है। आप उठिये तथा उसकी रक्षा करिये।" यह सुनकर श्रेष्ठ तपोनिधि अग्निवेश्य मुनि आकाश पथ में विमान का पीछा करते बोले, रुको ! रुको ! तथा तपोबल से विमान की गति रुद्ध करके क्रुद्ध होकर मुझसे कहने लगे "हे दुर्मति ! जैसे गृध्र मांसपेशी का अपहरण करता है, वैसे ही तुमने मेरी कन्या का आकाशमार्ग से आकर अपहरण किया है। अतएव तुम गृध्र हो जाओ। मेरी तपःशीला बालिका की इच्छा न होने पर तुमने उसका अपहरण किया है, उसका फल भोगो।" मैं यह शाप सुनकर लज्जापूर्वक अधोमुख हो गया।।४६-५१।।

The vulture said—"O noble one, listen! In a former birth, I was a very restless monkey. In the forest where I lived, there stood a temple of Śiva named Jagadyogeśvara. On the fourteenth day of the bright half of the month of Caitra, when the star Hasta coincided with the auspicious Harṣaṇa yoga, a festival was held for that deity who is the source of the worlds. On that day, people would place the liṅga in a golden swing and rock it. One night, when no one else was there, driven by my monkeyish restlessness, I climbed onto the swing and kept rocking it again and again. When morning came and people arrived for worship, they saw me on the swing and beat me repeatedly with sticks. Because of those unbearable, thunderbolt-like blows, I died there in the swing of that Śiva temple.

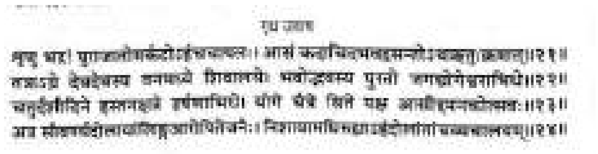
From the merit of rocking Śiva's swing (though unknowingly), I was reborn as the son of the king of Kāśī and named Kuśadhvaja. When I attained kingship, I instituted the festival of Damanaka, for I remembered my former birth. O noble one, just as men rock Śiva in a swing, in the same way their misfortunes are driven away and their merit increases. I received initiation according to the Śaiva scriptures from Śaiva teachers, was sanctified by all the prescribed rites, and freed from the bonds of worldly existence. By restraining the movements of my mind through the practice of detachment, chanting the Sāman called Udgītha with its meaning, and destroying all

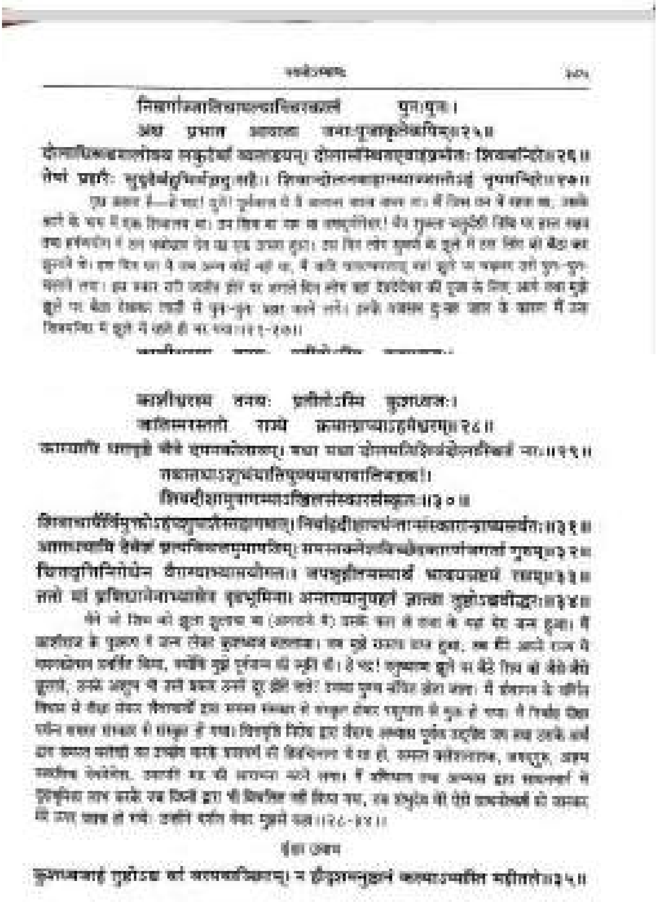
afflictions, I engaged in the welfare of my people. I devoted myself to worship of the world's teacher, destroyer of all sorrows, the nectar-enjoying Lord of Umā, Rudra. With firm resolve in the path of practice, unmoved even by obstacles, I pleased Lord Śambhu by the excellence of my discipline.

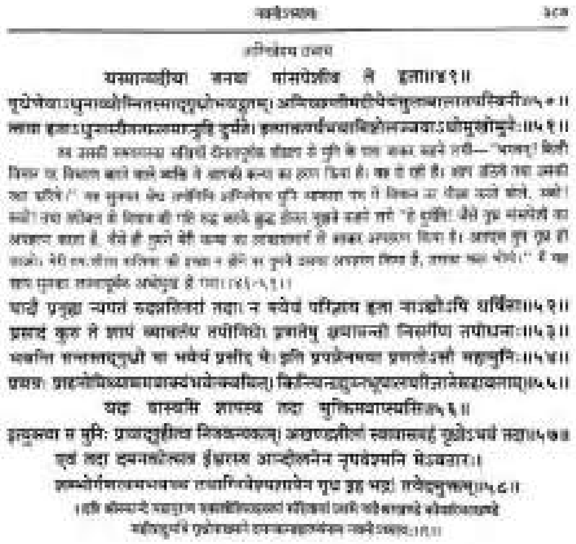
Appearing before me, the Lord said, 'O Kuśadhvaja, I am pleased with you. Choose any boon you desire. None other on earth has performed such severe austerity as you.' I replied, 'O Śambhu, I wish to become one of Your attendants in this very body.' Lord Śambhu said, 'So be it,' and took me to Kailāsa, granting me a wondrous aerial chariot adorned with all jewels. Mounting it, I wandered about joyfully.

Then, after some time, one spring day, as I sat in a window of a mountain palace, I saw Agniveśa Ṛṣi's daughter come to bathe, unclothed. The Malaya breeze was blowing. She was youthful, dark-complexioned, slim-waisted, deer-eyed, with broad and full hips, firm breasts, and thighs like banana trunks. Seeing that most beautiful maiden—whose face was like a blooming lotus, whose charm seemed freshly sprouted as if nourished by water—my mind was inflamed with passion. Kāma himself seemed to dwell in her limbs, and through her crooked sidelong glances, which were like love's arrows, he pierced me deeply. Overcome with desire, I descended from my chariot and seized that maiden, who was sporting with her friends. She cried out loudly upon my chariot, 'Alas, father! Alas, father!' and wept bitterly." The maidens of her age, distressed, quickly went to the sage and said, "Revered one! A man traveling in an aerial chariot has abducted your daughter. She is weeping—please rise and protect her." Hearing this, the eminent ascetic Agniveśya, treasure of penance, pursued the chariot through the sky, calling out, "Stop! Stop!" By the power of his austerities, he halted the chariot's movement, and, enraged, said to me,

“O wicked-minded one! Just as a vulture snatches a piece of flesh, so have you carried off my daughter through the air. Therefore, become a vulture! Because you have abducted my daughter, steadfast in her chastity, against her will, bear the consequence.” Hearing this curse, I hung my head in shame. (46–51)







Hence It was Kuśadhvaja a son of the lord of kasi who attempted to kidnap the daughter of Sage Agniveshya and was cursed by Sage Agniveshya to become a Vulture and later banished from Maheshwara Shiva Ganas and not Maheshwara Shiva himself

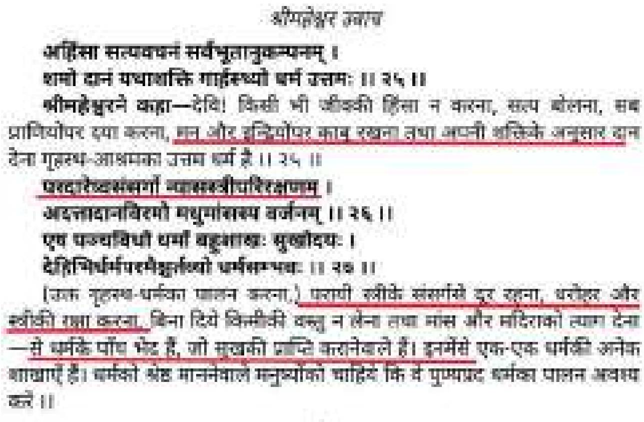
In Mahabharat Anushashan Parva Adhyay 17 Maheshwar Shiva is called Greatest of All Yogis and The most conquered of all senses and the most celibate amongst all beings and the most Peaceful and the supreme Yogi

जो वेदोंके भी वेद, उत्तम वस्तुओंमें भी परम उत्तम, तेजके भी तेज, तपके भी तप, शान्त पुरुषोंमें भी परम शान्त, कान्तिकी भी कान्ति, जितेन्द्रियोंमें भी परम जितेन्द्रिय, बुद्धिमानोंकी भी बुद्धि, देवताओंके भी देवता, ऋषियोंके भी ऋषि, यज्ञोंके भी यज्ञ, कल्याणोंके भी कल्याण, रुद्रोंके भी रुद्र, प्रभावशाली ईश्वरोंकी भी प्रभा (ऐश्वर्य), योगियोंके भी योगी तथा कारणोंके

भी कारण हैं। जिनसे सम्पूर्ण लोक उत्पन्न होते और फिर उन्हींमें विलीन हो जाते हैं, जो सम्पूर्ण भूतोंके आत्मा हैं, उन्हीं अमित तेजस्वी भगवान् शिवके एक हजार आठ नामोंका वर्णन मुझसे सुनिये। पुरुषसिंह! इसका श्रवणमात्र करके आप अपनी सम्पूर्ण कामनाओंको प्राप्त कर लेंगे ।। २५-३० ।।

The one who is the Vedas among the Vedas, the supreme among the entities, the brightest among the luminous, the most ascetic among the ascetics, the most peaceful among the serene beings, the most radiant among the radiant, the most self-controlled among the self-controlled, the most intelligent among the wise, the Deva among Devas, the sage among sages, the sacrifice among sacrifices, the auspicious among the auspicious, the Rudra among Rudras, the powerful among the powerful , the supreme yogi among yogis, the cause of all causes—He is the Supreme Lord Shiva, who pervades all worlds and into whom everything ultimately dissolves.

In Mahabharat 13/141/25-26 Maheshwar Shiva himself told to avoid the contact of other men wives as a sign of Dharma



श्रीमहेश्वर उवाच

अहिंसा सत्यवचनं सर्वभूतानुकम्पनम् ।
शमो दानं यथाशक्ति गार्हस्थ्यो धर्म उत्तमः ॥ २५ ॥

श्रीमहेश्वरने कहा—देवि! किसी भी जीवकी हिंसा न करना, सत्य बोलना, सब प्राणियोंपर दया करना, मन और इन्द्रियोंपर काबू रखना तथा अपनी शक्तिके अनुसार दान देना गृहस्थ-आश्रमका उत्तम धर्म है ॥ २५ ॥

परदारेष्वसंसर्गो न्यासस्त्रीपरिरक्षणम् ।
अदत्तादानविरमो मधुमांसस्य वर्जनम् ॥ २६ ॥
एष पञ्चविधो धर्मो बहुशाखः सुखोदयः ।
देहिभिर्धर्मपरमैश्चर्तव्यो धर्मसम्भवः ॥ २७ ॥

(उक्त गृहस्थ-धर्मका पालन करना,) परायी स्त्रीके संसर्गसे दूर रहना, धरोहर और स्त्रीकी रक्षा करना, बिना दिये किसीकी वस्तु न लेना तथा मांस और मदिराको त्याग देना—ये धर्मके पाँच भेद हैं, जो सुखकी प्राप्ति करानेवाले हैं। इनमेंसे एक-एक धर्मकी अनेक शाखाएँ हैं। धर्मको श्रेष्ठ माननेवाले मनुष्योंको चाहिये कि वे पुण्यप्रद धर्मका पालन अवश्य करें ॥

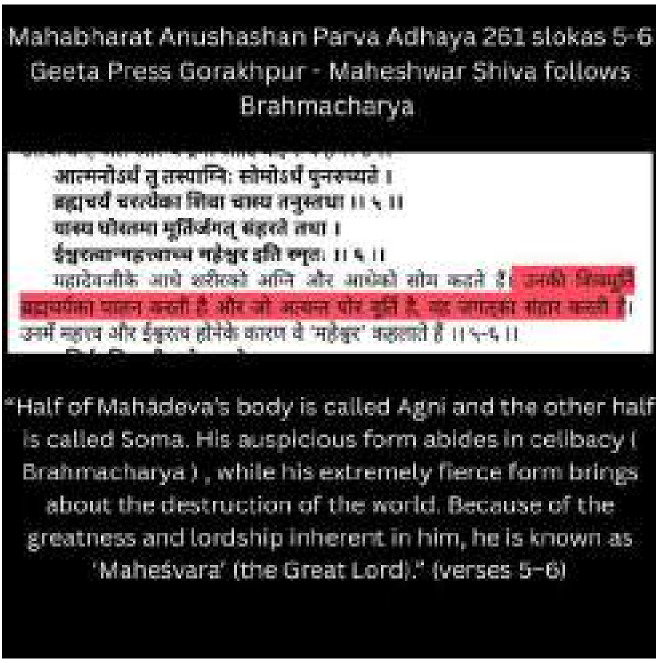
Shri Maheshwara (Lord Shiva) said –
O Devi! Not causing harm to any living being, speaking the truth, showing compassion to all creatures, controlling the mind and senses, and giving charity according to one's capacity — these are the noble duties of a householder (Grihastha Ashrama). (Verse 25)

Maintaining these duties of household life — Staying away from relations with another's wife, protecting entrusted goods and the honor of women, not taking anything without giving in return, and renouncing meat and alcohol — these are five types (aspects) of Dharma that lead to happiness.
Each of these Dharmic principles has many branches.
Those who consider Dharma to be supreme should certainly follow this virtuous and meritorious path.

Mahabharat Anushashan Parva Adhaya 261 slokas 5-6
Geeta Press Gorakhpur – Maheshwar Shiva follows Brahmacharya

महादेवजीके आधे शरीरको अग्नि और आधेको सोम कहते हैं। उनकी शिवमूर्ति ब्रह्मचर्यका पालन करती है और जो अत्यन्त घोर मूर्ति है, वह जगत्‌का संहार करती है। उनमें महत्त्व और ईश्वरत्व होनेके कारण वे 'महेश्वर' कहलाते हैं ।। ५-६ ।।
"Half of Mahādeva's body is called Agni and the other half is called Soma. His auspicious form abides in celibacy (Brahmacharya), while his extremely fierce form brings about the destruction of the world. Because of the greatness and lordship inherent in him, he is

known as 'Maheśvara' (the Great Lord)."
(verses 5-6)



Allegations-

2. Shiva incurs a sage's curse and drops his penis on the ground

📚Devi Bhagavatam Purana 4.20.36-37📚
O King! When Mahādeva, being infatuated with Kāma, went into the forest of Bhṛgu and becoming naked, began to copulate, the ascetic Bhṛgu, seeing him in that state, exclaimed "O You are very shameless" and cursed Him thus :– Let your penis drop off just now. Mahādeva, then to satisfy his thirst for passion, began to drink the water of the lake Amrita Vapī, dug by the Dānavas."

📚Skanda Purana 1.1.6.24-25📚
Although rebuked thus, Śiva silently went on towards his mountain. Then that immutable Mahādeva was overtaken by the sages. (They then cursed him thus:) "Since you are the abductor of (our) wives, be instantaneously a eunuch." Thus cursed by the sages, his penis fell down on the ground. As soon as it reached the ground, it became very large immediately and it increased in size (enormously)."

📚Shiva Purana 4.12.10-19📚
He was very brilliant but stark naked. He had smeared ashes all over his body as the sole

ornament. Standing there and holding his penis he began to show all sorts of vicious tricks. It was with a mind to do something pleasing to the forest-dwellers that Śiva, favourite of the devotees, came to the forest at his will. The wives of the sages were extremely frightened at this sight. The other women excited and surprised approached the lord. Some embraced him. Others held his hands. The women were engrossed in struggling with one another. Meanwhile the great sages came there. On seeing him engaged in perverse activities they were pained and infuriated. The sages, deluded by Śiva's Māyā and plunged in grief, began to say —"Who is this? Who is this?" When the naked sage did not reply, the great sages told that terrible Puruṣa. "You are acting pervertedly. This violates the Vedic path. Hence let your penis fall on the ground." When they said thus, the penis of that Avadhūta, who was Śiva of wonderful form, fell down instantly. That penis burnt everything in front; wherever it went it began to burn everything there."

Refutation-

Next he alleged on Daruvan Incident Story from Various Puranas. Before understanding this story we have to keep in mind that This incident is of previous kalpa and not the current kalpa . It doesn't talk about origin of Shiv linga but only talks about formation of Hatkeshwar Linga In Fact the Shiv Linga was manifested during the formation of Universe only . Further he quoted JL Shastri translation over this story which are totally wrong and mistranslated without understanding the context of this story from other Puranas or from commentaries and explanations over Puranas like Purana Digdarshan etc

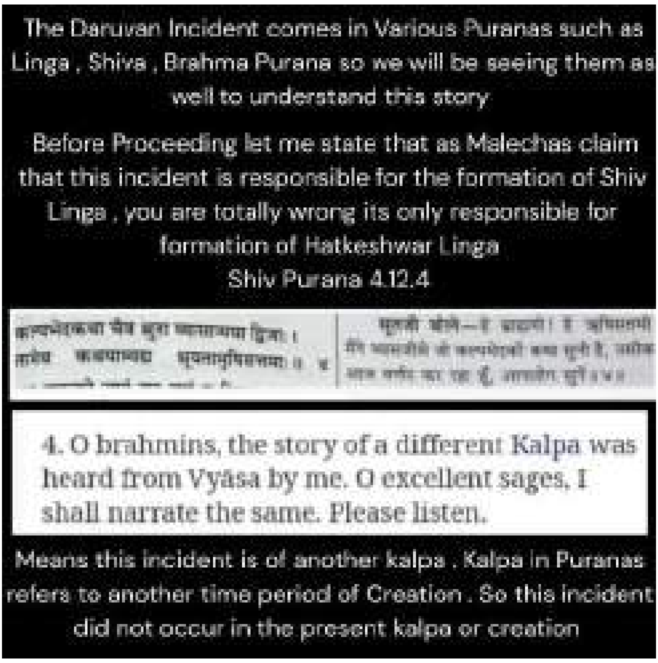
The Daruvan Incident comes in Various Puranas such as Linga, Shiva, Brahma Purana so we will be seeing them as well to understand this story Before Proceeding let me state that as Malechas claim that this incident is responsible for the formation of

Shiv Linga, you are totally wrong its only responsible for formation of Hatkeshwar Linga Shiv Purana 4.12.4

कल्पभेदकथा चैव श्रुता व्यासान्मया द्विजाः । तामेव कथयाम्यद्य श्रूयतामृषिसत्तमाः ॥
४

सूतजी बोले- हे ब्राह्मणो! हे ऋषिसत्तमो मैंने व्यासजीसे जो कल्पभेदकी कथा सुनी है, उसीक आज वर्णन कर रहा हूँ, आपलोग सुनें ॥ ४॥

4. O brahmins, the story of a different Kalpa was heard from Vyāsa by me. O excellent sages, I shall narrate the same. Please listen.
   Means this incident is of another kalpa . Kalpa in Puranas refers to another time period of Creation. So this incident did not occur in the present kalpa or creation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WHY SHIV JI CAME AND WHAT WAS THE REASON FOR THIS INCIDENT..?

व्यासजीसे जो कल्पभेदकी कथा सुनी है, उसीका आज वर्णन कर रहा हूँ, आपलोग सुनें ॥ ४॥
पूर्वकालमें दारुवनमें ब्राह्मणोंके साथ जो घटना घटी, उसीको आप लोग सुनें। जैसा मैंने सुना है, वैसा ही कहता हूँ। है ऋषिसत्तमो ! जो दारु नामक श्रेष्ठ वन है, वहाँ नित्य शिवजीके ध्यानमें तत्पर शिवभक्त [ब्राह्मण] रहा करते थे ॥ ५-६ ॥
हे मुनीश्वरो ! वे तीनों कालोंमें सदा शिवजीकी पूजा करते थे और नाना प्रकारके स्तोत्रोंसे उनकी स्तुति किया करते थे। शिवध्यानमें मग्न रहनेवाले वे शिवभक्त श्रेष्ठ ब्राह्मण किसी समय समिधा लेनेके लिये वनमें गये हुए थे ॥ ७-८ ॥

इसी बीच उन लोगोंकी परीक्षा लेनेहेतु साक्षात् नीललोहित [भगवान्] शंकर विकट रूप धारणकर वहाँ आये। वे दिगम्बर, भस्मरूप भूषणसे विभूषित तथा महातेजस्वी भगवान् शंकर हाथमें [तेजोमय] लिंगको धारणकर विचित्र लीला करने लगे ॥ ९-१० ॥

Verse 4:
"I am now narrating the story of the different cosmic cycles (Kalpa-bheda) that I heard from Sage Vyasa. All of you, please listen attentively."

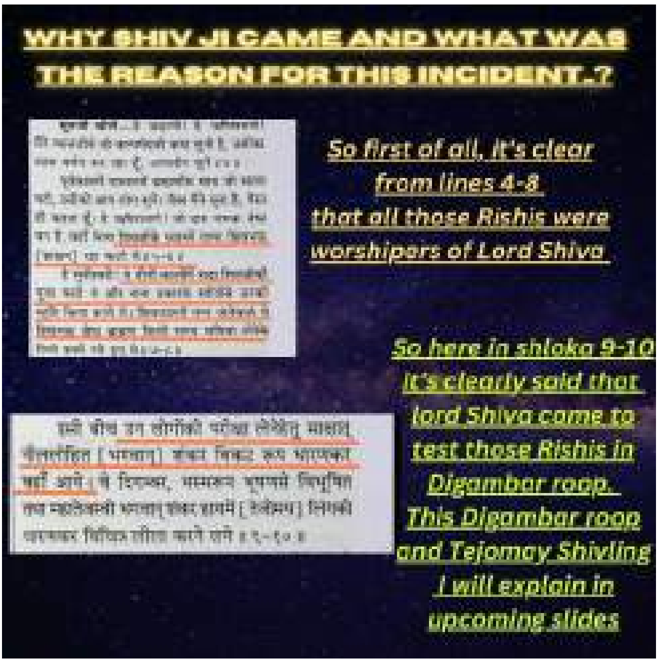
Verses 5–6:
"In ancient times, in the Daru forest, an event occurred involving a group of Brahmins. Listen to that story as I have heard it. O best of sages! In the forest known as Daru — a most excellent forest — there lived devoted Brahmins who were always engaged in meditating on Lord Shiva."

Verses 7–8:
"O great sages! Those Brahmins, devoted to Shiva, worshipped Him at all times — past, present, and future — and praised Him with various hymns. Absorbed in the meditation of Shiva, these noble Brahmins had once gone into the forest to collect sacrificial firewood (samidha)."

Verses 9–10:
"Meanwhile, to test them, Lord Shankara Himself — the blue-throated (Neelalohita), appeared there in a fierce and unusual form. Naked (digambara), adorned with sacred ash as His ornament, and radiating immense brilliance, Lord Shiva held a blazing, radiant linga in His hand and began performing a wondrous divine play (leela)."

So first of all, it's clear from lines 4-8 that all those Rishis were worshipers of Lord Shiva

So here in shloka 9-10 it's clearly said that lord Shiva came to test those Rishis in Digambar roop. This Digambar roop and Tejomay Shivling I will explain in upcoming slides

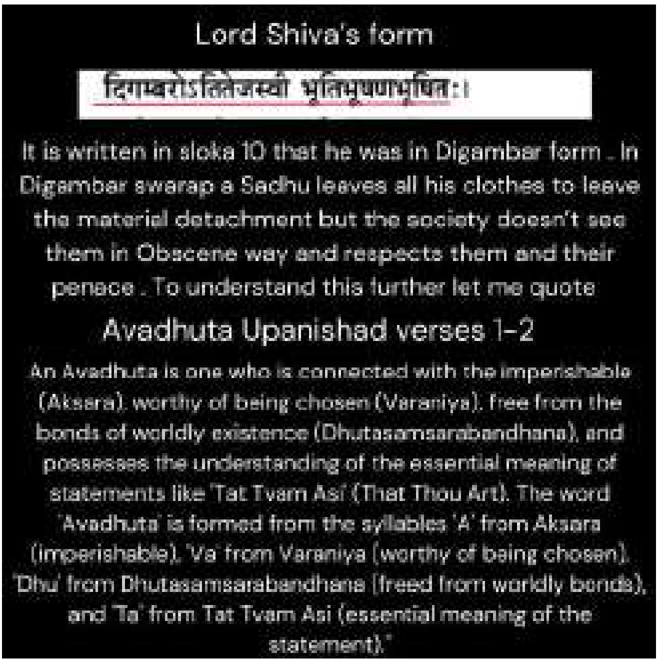


Lord Shiva's form

दिगम्बरोऽतितेजस्वी भूतिभूषणभूषितः ।
It is written in sloka 10 that he was in Digambar form. In Digambar swarap a Sadhu leaves all his clothes to leave the material detachment but the society doesn't see them in Obscene way and respects them and their penace. To understand this further let me quote

Avadhuta Upanishad verses 1–2

An Avadhuta is one who is connected with the imperishable (Aksara), worthy of being chosen (Varaniya), free from the bonds of worldly existence (Dhutasamsarabandhana), and possesses the understanding of the essential meaning of statements like 'Tat Tvam Asi' (That Thou Art). The word 'Avadhuta' is formed from the syllables 'A' from Aksara (imperishable), 'Va' from Varaniya (worthy of being chosen), 'Dhu' from Dhutasamsarabandhana (freed from worldly bonds), and 'Ta' from Tat Tvam Asi (essential meaning of the statement)."



What was lord Shiva holding in his hand

Shiv Purana 4.12.9-10

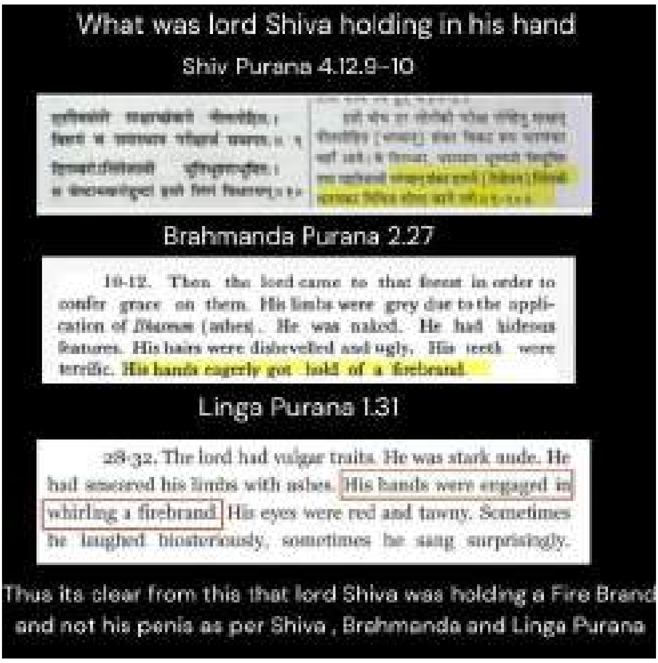
इसी बीच उन लोगोंकी परीक्षा लेनेहेतु साक्षात् नीललोहित [भगवान्] शंकर विकट रूप धारणकर वहाँ आये। वे दिगम्बर, भस्मरूप भूषणसे विभूषित तथा महातेजस्वी भगवान् शंकर हाथमें तेजोमय लिंगको धारणकर विचित्र लीला करने लगे ॥ ९-१०॥

"Meanwhile, to test those people, the Supreme Lord Shiva Himself—manifesting as Nīlalohita—appeared there in a fierce form. He was sky-clad (digambara), adorned with ashes as ornaments, and was immensely radiant. Holding a blazing, luminous liṅga in His hand, Lord Shiva began to perform a wondrous and extraordinary play.

Brahmanda Purana 2.27
10-12. Then the lord came to that forest in order to confer grace on them. His limbs were grey due to the appli-cation of Bhasman (ashes). He was naked. He had hideous features. His hairs were dishevelled and ugly. His teeth were terrific. His hands eagerly got hold of a firebrand.

Linga Purana 1.31
28-32. The lord had vulgar traits. He was stark nude. He had smeared his limbs with ashes. His hands were engaged in whirling a

firebrand. His eyes were red and tawny. Sometimes he laughed biosteriously, sometimes he sang surprisingly.
Thus its clear from this that lord Shiva was holding a Fire Brand and not his penis as per Shiva, Brahmanda and Linga Purana



Tricks performed by Lord Shiva

Linga Purana 1.31

he laughed biosteriously, sometimes he sang surprisingly. Sometimes he danced amorously and sometimes he cried repeatedly. He roamed round the hermitages and begged for alms. He assumed forms of his choice by his mäyä. When the

Brahmanda Purana 2.27

13. At some places he laughed boisterously and terribly. At some places he showed surprise and began to sing. At some places he began to dance expressing amorous sentiment. At some places, he began to cry again and again.[1]
14. These verses describe the Pashupata way of behaviour or penance. Vide Pashupata Sutra's (with Kaundinya's Com.) Ch. III sutras 1-19. Pashupatas are instructed to behave in such a way whereby the practitioner of the Vrata is

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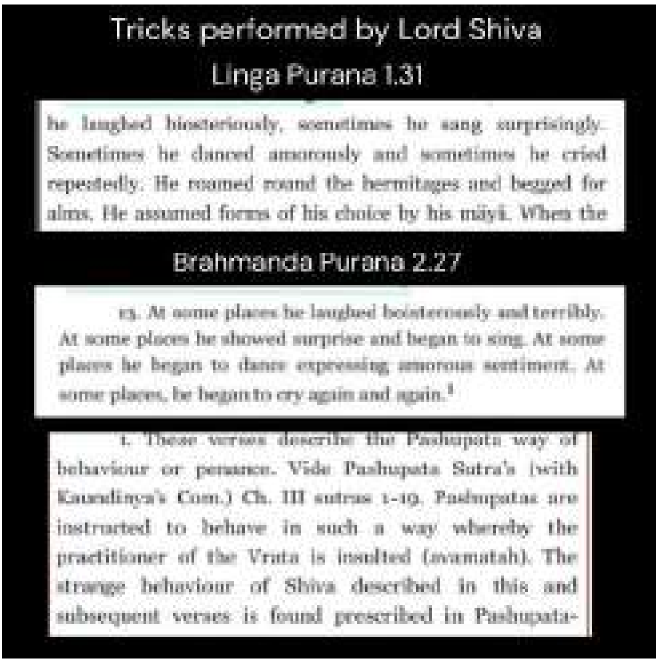
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Curse of Rishis explained

Brahmanda Purana 2.27

14. Deluded and enchanted by him the wives of the sages
immediately prevented him from dancing. After coming to
the hermitage as a guest, he began to beg again and again.
15. He created a wife unto himself, similar in form and bedecked in ornaments. He roared and bellowed like a bull and brayed like a donkey.
16. He began to befool them making all the embodied ones laugh. Thereupon, the sages became angry. They were overwhelmed by fury.
17. Fascinated by his deluding power (Māyā) they approached him in order to curse him. "Since you sing (bray) like a (donkey) you will become a donkey.
So Deluded by Shiva's Maya The Rishis could not realise that The Digambar Sadhu was none other Lord Shiva and out of lord Shiva's Maya the Rishi curse him that the Fiery substance which he

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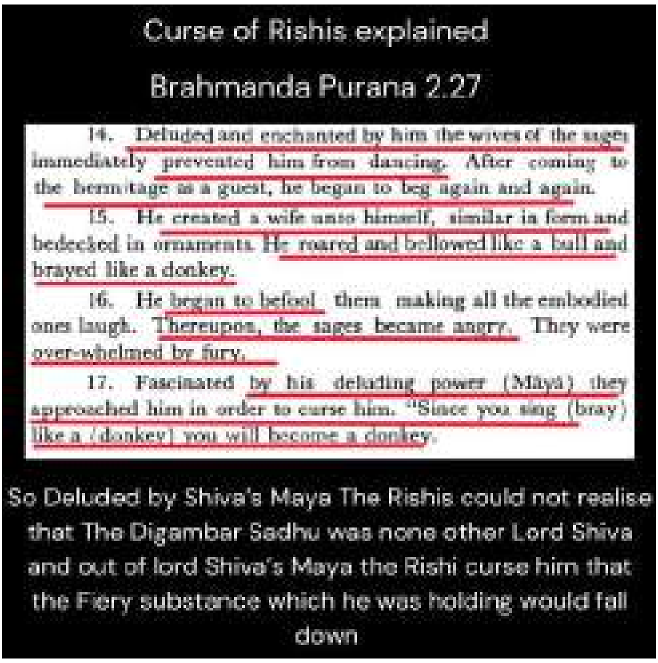
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But the curse could not affect him and he didn't dropped the Fire linga that he hold in his hand instead he transformed his form into a Linga there

28. "This is not the right code of conduct laid down for us householders. Nor is it the rite of those engaged in the vow of celibacy or the forest-hermitages.
29. This is not seen as the Dharma of recluses. This is great injustice and misdemeanour whereby this person is deluded, O Brahmanas.
30. Make his Linga drop down. This is not the Dharma
(a code of conduct) of sages and ascetics.[1] Speak sweet words.
Resort to (at least) one Garment.
31-33. When the Linga is abandoned (dropped) by you, you will be accorded due worship.

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268 Brahmāṇḍa Purāṇa

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On hearing these words of the sages, Lord Sankara, the destroyer of the eyes of Bhaga, said in polished speech, as though he was laughing boisterously.
"This Linga of ours cannot be made to fall down forcibly by all the gods beginning with Brahmā. How then be the other ascetics. O excellent Brahmaṇas, I shall make this Linga fall down."
34-36. They uttered the sentence "Stay in the hermitage or go away".
On being spoken to thus, lord Mahādeva became delight-ed in the activities of the sense-organs. Even as all of them were observing, the lord vanished there itself.
When the lord vanished and Bhava (God Śiva) was trans-formed into a Linga, there was no appearance of any living being in the range of the three worlds. Everything was agitated

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Mata Parvati's Yoni roop:-
Sometimes I really think that how stupid these translators like JL Shastri are, in Shiv Puran 4.12, in verse 3 he clearly mentions Arrow form of Devi Parvati

3. Parvati, the beloved of Śiva, is heard in the world in the form of an arrow. O Sūta, what is the reason for this? Please satisfy our curiosity in this respect by giving the account you have heard.

Now see how this stupid translated verse 32 and 37 as viginal passage

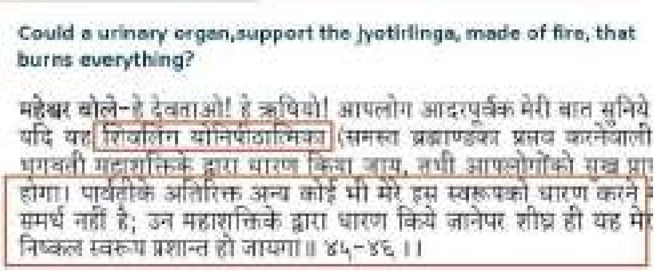
Now this clear hypocrisy can be seen in these verses (i.e 32&37)
In Verse 32 yoni roopa is refers to Arrow
बाणरूपा श्रुता लोके पार्वती (verse 3)The term Bana(Arrow) is related to the number five as devi holds 5 arrows as one arrorw symbolizing Panchattvamika Prakriti.

Could a urinary organ, support the jyotirlinga, made of fire, that burns everything?
महेश्वर बोले-हे देवताओ ! हे ऋषियो! आपलोग आदरपूर्वक मेरी बात सुनिये यदि यह शिवलिंग योनिपीठात्मिका (समस्त ब्रह्माण्डका प्रसव करनेवाली भगवती महाशक्तिके के द्वारा धारण किया जाय, तभी आपलोगोंको सुख प्राप्त होगा। पार्वतीके अतिरिक्त अन्य कोई भी मेरे इस स्वरूपको धारण करने म समर्थ नहीं है; उन महाशक्तिके द्वारा धारण किये जानेपर शीघ्र ही यह मेर निष्कल स्वरूप प्रशान्त हो जायगा ।। ४५-४६ ।।

Maheshwara (Shiva) said —
"O Devas! O Rishis! Please listen to my words with reverence.
If this Shivalinga, which is established in the Yoni-pitha form (i.e., as the cosmic womb, the

source of all creation), is borne by the great goddess Mahashakti who gives birth to the entire universe, only then will you all attain happiness.
Other than Parvati, no one else is capable of bearing this form of mine.
When this form of mine is borne by that supreme Shakti, it will soon bring peace to my formless (Nishkala) aspect."

(Verses 45–46)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Swami Karpatri explains the arrow form is yoni form(prakrti) The scientist who interprets linga and yoni as procreative organs can never figure out the meaning of arrow (banaroopa) mentioned in v3.
अतः पार्वती ने योनिरूप से उस लिङ्ग को धारण किया अर्थात् पञ्चतत्त्वात्मिका प्रकृति बन कर उन्होंने ब्रह्माण्ड को धारण किया। अग्निमय सर्वदाहक लिङ्ग को योनि-प्राकृत चर्मखण्ड मूत्रेन्द्रिय में कौन धारण कर सकता था?
Prakrti, made up of the fivefold elements (pañcatattvātmaka), is the yoni, the support for the brilliant energy of the Absolute (brahma teja kā ādhāra), this linga of light. Therefore, to say that Parvati took the shape of a yoni to hold the linga means that, becoming prakrti – in the form of the five elements – she supported the Universe. Could a worldly yoni, a urinary organ, a scrap of leather, support the jyotirlinga, made of fire, that burns everything? 76
In the world it is heard that Parvati, the beloved of Śiva, is of the form of an arrow (bāṇa).7"

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In the world it is heard that Pārvatī, the beloved of Śiva, is of the form of an arrow (*bāṇa*).[77]

SHIVA PURAN 12.4
In the world it is heard that Parvati, the beloved of Śiva, is of the form of an arrow (bāṇa)."
The meaning of the form of the yoni is the same as that of the form of the arrow. The word 'arrow' (bāṇa) is indicative of the number five: it is applied with regards to Kāma, by reason of his five arrows; when addressed towards Śiva, it regards his five faces and when to Parvati, the perspective is her nature comprised of by the five elements. Just as a mass of electricity (vidyut puñja) pervades the five elements, yet is more predominant within water and in mountain ranges, similarly did Parvati become arrow-shaped, that is of the form of a mountain range, and into her the effulgent linga (tejomaya linga) entered. If the mass of electricity were to fall into her yoni that is, into earth or water it would become stable; otherwise, it would reduce trees, men and everything else to ashes. It was said by Śiva:
Except Pārvatī, no one is able to sustain the linga; my linga, supported by her, quickly find peace.

SHIVA PURAN 12.4

> In the world it is heard that Pārvatī, the beloved of Śiva, is of the form of an arrow (*bāṇa*).[17]

The meaning of the form of the *yoni* is the same as that of the form of the arrow. The word 'arrow' (*bāṇa*) is indicative of the number five: it is applied with regards to Kāma, by reason of his five arrows; when addressed towards Śiva, it regards his five faces and when to Pārvatī, the perspective is her nature comprised of by the five elements. Just as a mass of electricity (*vidyut puñja*) pervades the five elements, yet is more predominant within water and in mountain ranges, similarly did Pārvatī become arrow-shaped, that is of the form of a mountain range, and into her the effulgent *liṅga* (*tejomaya liṅga*) entered. If the mass of electricity were to fall into her *yoni* — that is, into earth or water — it would become stable; otherwise, it would reduce trees, men and everything else to ashes. It was said by Śiva:

> Except Pārvatī, no one is able to sustain the *liṅga*; my *liṅga*, supported by her, quickly · ·l1 fin.1 peace.

Svetasvatara upanishad 4.11 too says the same thing that Yoni means Moola Prakriti

यो योनिं योनिमधितिष्ठत्येको
यस्मिन्निदं सं च वि चैति सर्वम् ।
तमीशानं वरदं देवमीड्यं
निचाय्येमां शान्तिमत्यन्तमेति ॥ ११ ॥

यः who एकः alone योनिम् योनिम् all the various aspects of Prakṛti अधितिष्ठति presides over, यस्मिन् in whom इदम् सर्वम् all this समेति dissolves, व्येति takes manifold forms च and, तम् Him ईशानम् Lord वरदम् who gives blessings ईड्यम् the adorable देवम् the shining one निचाय्य realizing इमाम् this अत्यन्ताम् unlimited शान्तिम् peace एति attains.

One attains infinite peace on realizing that self-effulgent Adorable Lord, the bestower of

Svetasvatara upanishad 5.2 – Yoni means Moola Prakriti /Nature

यो योनिं योनिमधितिष्ठत्येको
विश्वानि रूपाणि योनीश्च सर्वाः ।
ऋषिं प्रसूतं कपिलं यस्तमग्रे
ज्ञानैर्बिभर्ति जायमानं च पश्येत् ॥ २ ॥

यः who एकः alone योनिम् योनिम् all the various aspects of Nature अधितिष्ठति presides over; विश्वानि all रूपाणि forms सर्वाः all योनीः sources of production च and (अधितिष्ठति presides over); यः who अग्रे in times of yore ऋषिम् the all-knowing कपिलम् the golden coloured one प्रसूतम् created by Himself ज्ञानैः with every kind of knowledge बिभर्ति nourishes जायमानम् being born पश्येत् sees च and.

He alone presides over Nature in all aspects, and controls every form and every cause of production. He witnesses the birth of the first born[1] seer of golden colour and nourishes him with wisdom.[2]

Additionally Svetasvatara upanishad chapter 1 verse 10 says Rudra is imperishable So how does one accuse that he got injured by someone curse

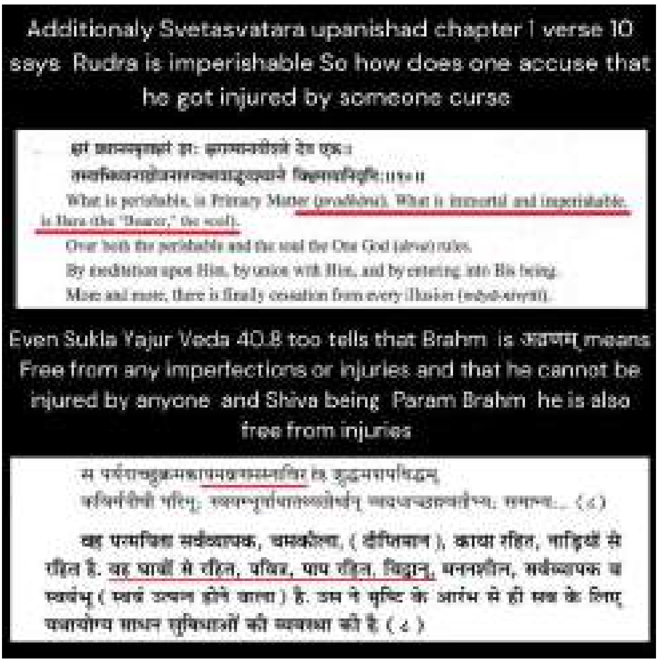
क्षरं प्रधानममृताक्षरं हरः क्षरात्मानावीशते देव एकः।
तस्याभिध्यानाद्योजनात्तत्त्वभावाद्भूयश्चान्ते विश्वमायानिवृत्तिः ।।१०।।

What is perishable, is Primary Matter (pradhana). What is immortal and imperishable, is Hara (the 'Bearer,' the soul).
Over both the perishable and the soul the One God (deva) rules.
By meditation upon Him, by union with Him, and by entering into His being.
More and more, there is finally cessation from every illusion (māyā-nivṛtti).

Even Sukla Yajur Veda 40.8 too tells that Brahm is अव्रणम् means Free from any imperfections or injuries and that he cannot be injured by anyone and Shiva being Param Brahm he is also free from injuries

स पर्यगाच्छुक्रमकायमव्रणमस्नाविर ४ शुद्धमपापविद्धम्.
कविर्मनीषी परिभूः स्वयम्भूर्याथातथ्यतोर्थान्
व्यदधाच्छाश्वतीभ्यः समाभ्यः.. (८)

वह परमपिता सर्वव्यापक, चमकीला, (दीप्तिमान), काया रहित, नाड़ियों से रहित है. वह घावों से रहित, पवित्र, पाप रहित, विद्वान्, मननशील, सर्वव्यापक व स्वयंभू (स्वयं उत्पन्न होने वाला) है. उस ने सृष्टि के आरंभ से ही सब के लिए यथायोग्य साधन सुविधाओं की व्यवस्था की है. (८)



The Same Explanation given by Swami Karpatri in his book Linga Upakhyan and Brahma Purana and Linga Purana holds valid for other Puranas like Skanda Purana , Kurma Purana , Vamana Purana and all other Puranas where this story has been mentioned

Allegations-

3. Shiva had sex with a prostitute

📚Shiva Purana 3.26.1-30📚
O dear sage, listen to me. I shall tell you about Vaisyanatha, the incarnation of Siva, the supreme soul that yields great bliss. Formerly, in Nandigrâma there was a prostitute known as Mahänandã. She was very beautiful and a devotee of Siva. Once Siva assumed the form of a merchant and visited her house to test her. He had assumed the auspicious form of a devotee…The beautiful prostitute worshipped and welcomed the visitor with great joy. She made him sit with great respect…During the night she had her sexual union with the merchant who behaved like a libertine. She then went to sleep on the couch brilliant with a soft bed."

Refutation-

He has alleged on Satrudra Samhita of Shiva Purana .

According to R.C. Hazra and Ludo Rocher, the Śatarudra Saṁhitā, along with the Rudra Saṁhitā and Koṭirudra Saṁhitā, is a much later addition to the Śiva Purāṇa and cannot be dated earlier than the 14th century CE.

[illegible]

IX. Even as the Śatarudrasaṃhitā, the Koṭirudrasaṃhitā[388] is represented in the class B editions only. In this saṃhitā the sūta complies with the request of the sages to supplement his exposition on Śiva's incarnations with a description of "the divine phallic emblems of the great Lord, both in many places on earth and in any other places glorified by men." In addition to a number of upaliṅgas, the text deals extensively with the twelve jyotirliṅgas: Somanātha, Mallikārjuna, Mahākāla, Oṃkāreśvara, Kedāreśvara, Bhīmeśvara, Viśveśvara, Tryambakeśvara, Vaidyanātheśvara, Nāgeśvara, Rāmeśvara, and Ghuśmeśvara. Near the end the Koṭirudrasaṃhitā has a Śivasahasranāma, and devotes a few chapters to the Śivarātri. Here again, many chapters are said to have been taken from the Jñānasaṃhitā. In Hazra's opinion neither the Rudrasaṃhitā, nor the Śatarudra-

[illegible]

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saṃhitā, nor the Koṭirudrasaṃhitā can be earlier than the fourteenth century A.D.

The Śiva Purāṇa, as a whole, is one of the most composite and unwieldy Purāṇas, having been composed and expanded by different authors over various periods. There exist two primary versions: the Bombay 1884, Venkat 1895–96, and Venga Manuscript (Class A); and the Venkat 1906, 1965 Pandita Pustakalaya Manuscript (Class B). According to R.C. Hazra, the sections found in the Class A Manuscript are older and more authentic, whereas those in the Class B Manuscript are very recent compositions . Most significantly, the older and more authentic Class A Manuscript does not contain the Śatarudra Saṁhitā.

saṃhitās, with different titles and different arrangements; two of their *saṃhitās* are not even listed in the Śiva° passages.[387] The following is a comparative survey of the *saṃhitās*, in the two passages of the Śiva° itself, and in the two sets of editions – which from now on I will refer to as class A and class B editions.

Śiva°	Class A Bombay 1884 Veṅkaṭ. 1895–96 Vaṅga.		Class B Veṅkaṭ. 1906, 1965 Paṇḍitapustakālaya Tr. AITM	
I. Vidyeśvara	XIII. Jñāna	ch. 78	Vidyeśvara/	ch. 25
II. Raudra	Vidyeśvara	25	Vighneśa	
III. Vaināyaka		(Vaṅga 16)	Rudra	197
IV. Bhauma/Auma	Kailāsa	12	Śatarudra	42
V. Mātṛ(purāṇa)	XIV. Sanatkumāra	59	Koṭirudra	43
VI. Rudraikādaśa	Vāyu/Vāyavīya		Umā/Auma	51
VII. Kailāsa	pūrvabhāga	30	Kailāsa	23
VIII. Śatarudra	uttarabhāga	30	Vāyavīya	
IX. Koṭirudra	Dharma	65	pūrvabhāga	35
X. Sahasrakoṭirudra			uttarabhāga	41
XI. Vāyavīya				
XII. Dharma(purāṇa)				

It is clear from all this that the Śiva° is one of the more composite and unwieldy purāṇas, sections of which "were written by different hands in different climes

[387] HAZRA Śiva° 1953: 51–52. Cf. HARAPRASAD SHASTRI 1928a: 277, no. 3546.

and ages;" it is also evident that "there were different traditions regarding the text of the Śiva-purāṇa."[388] Hazra, who did not include the Śiva° in his volume on the mahāpurāṇas, later published an extensive and comparative study of the various *saṃhitās*, which is repeatedly referred to in these pages. He came to the conclusion that the *saṃhitās* contained in the class A editions were generally the older ones, and that all other sections, manuscripts of which are rare, and the contents of which largely depend on the earlier *saṃhitās* as well as on other purāṇas, are more recent. In view of the great disparity between the two sets of editions, I will follow the order of the *saṃhitās* as set forth in the purāṇa itself.

In Mahabharat Anushashan Parva Adhyay 17 Maheshwar Shiva is called Greatest of All Yogis and The most conquered of all senses and the most celibate amongst all beings and the most Peaceful and the supreme Yogi

जो वेदोंके भी वेद, उत्तम वस्तुओंमें भी परम उत्तम, तेजके भी तेज, तपके भी तप, शान्त पुरुषोंमें भी परम शान्त, कान्तिकी भी कान्ति, जितेन्द्रियोंमें भी परम जितेन्द्रिय, बुद्धिमानोंकी भी बुद्धि, देवताओंके भी देवता, ऋषियोंके भी ऋषि, यज्ञोंके भी यज्ञ, कल्याणोंके भी कल्याण, रुद्रोंके भी रुद्र, प्रभावशाली ईश्वरोंकी भी प्रभा (ऐश्वर्य), योगियोंके भी योगी तथा कारणोंके भी कारण हैं। जिनसे सम्पूर्ण लोक उत्पन्न होते और फिर उन्हींमें विलीन हो जाते हैं, जो सम्पूर्ण भूतोंके आत्मा हैं, उन्हीं अमित तेजस्वी भगवान् शिवके एक हजार आठ नामोंका वर्णन मुझसे सुनिये। पुरुषसिंह! इसका श्रवणमात्र करके आप अपनी सम्पूर्ण कामनाओंको प्राप्त कर लेंगे ।। २५-३० ।।

The one who is the Vedas among the Vedas, the supreme among the entities, the brightest among the luminous, the most ascetic among the ascetics, the most peaceful among the serene beings, the most radiant among the radiant, the most self-controlled among the self-controlled, the most intelligent among the wise, the Deva among Devas, the sage among sages, the sacrifice among sacrifices, the auspicious among the auspicious, the Rudra among Rudras, the powerful among the powerful , the supreme yogi among yogis, the cause of all causes—He is the Supreme Lord Shiva, who pervades all worlds and into whom everything ultimately dissolves.

In Mahabharat Anushashan Parva Adhyay T7 Maheshwar Shiva is called Greatest of All Yogis and The most conquered of all senses

जो वेदोंके भी वेद, उत्तम वस्तुओंमें भी परम उत्तम, तेजके भी तेज, तपके भी तप, शान्त पुरुषोंमें भी परम शान्त, कान्तिकी भी कान्ति, जितेन्द्रियोंमें भी परम जितेन्द्रिय, बुद्धिमानोंकी भी बुद्धि, देवताओंके भी देवता, ऋषियोंके भी ऋषि, यज्ञोंके भी यज्ञ, कल्याणोंके भी कल्याण, रुद्रोंके भी रुद्र, प्रभावशाली ईश्वरोंकी भी प्रभा (ऐश्वर्य), योगियोंके भी योगी तथा कारणोंके भी कारण हैं। जिनसे सम्पूर्ण लोक उत्पन्न होते और फिर उन्हींमें विलीन हो जाते हैं, जो सम्पूर्ण भूतोंके आत्मा हैं, उन्हीं अमित तेजस्वी भगवान् शिवके एक हजार आठ नामोंका वर्णन मुझसे सुनिये। पुरुषसिंह! इसका श्रवणमात्र करके आप अपनी सम्पूर्ण कामनाओंको प्राप्त कर लेंगे ।। २५—३० ।।

The one who is the Vedas among the Vedas, the supreme among the entities, the brightest among the luminous, the most ascetic among the ascetics, the most peaceful among the serene beings, the most radiant among the radiant, the most self-controlled among the self-controlled, the most intelligent among the wise, the Deva among Devas, the sage among sages, the sacrifice among sacrifices, the auspicious among the auspicious, the Rudra among Rudras, the powerful among the powerful, the supreme yogi among yogis, the cause of all causes—He is the Supreme Lord Shiva, who pervades all worlds and into whom everything ultimately dissolves.

In Mahabharat 13/141/25-26 Maheshwar Shiva himself told to avoid the contact of other men wives as a sign of Dharma

Shri Maheshwara (Lord Shiva) said –
O Devi! Not causing harm to any living being, speaking the truth, showing compassion to all creatures, controlling the mind and senses, and giving charity according to one's capacity — these are the noble duties of a householder (Grihastha Ashrama). (Verse 25)

Maintaining these duties of household life — Staying away from relations with another's wife, protecting entrusted goods and the honor of women, not taking anything without giving in return, and renouncing meat and alcohol — these are five types (aspects) of Dharma that lead to happiness.
Each of these Dharmic principles has many branches.
Those who consider Dharma to be supreme should certainly follow this virtuous and meritorious path.

श्रीमहेश्वर उवाच

अहिंसा सत्यवचनं सर्वभूतानुकम्पनम् ।
शमो दानं यथाशक्ति गार्हस्थ्यो धर्म उत्तमः ।। २५ ।।

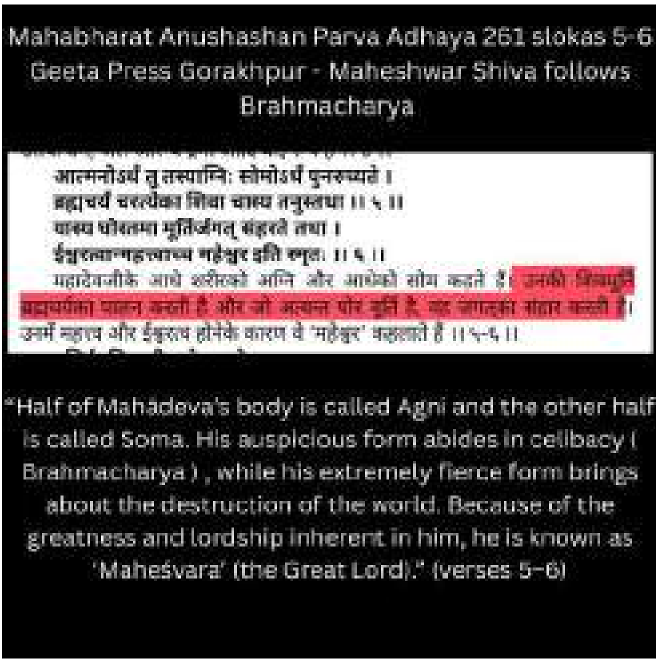
श्रीमहेश्वरने कहा—देवि! किसी भी जीवकी हिंसा न करना, सत्य बोलना, सब प्राणियोंपर दया करना, मन और इन्द्रियोंपर काबू रखना तथा अपनी शक्तिके अनुसार दान देना गृहस्थ-आश्रमका उत्तम धर्म है ।। २५ ।।

परदारेष्वसंसर्गो न्यासस्त्रीपरिरक्षणम् ।
अदत्तादानविरमो मधुमांसस्य वर्जनम् ।। २६ ।।
एष पञ्चविधो धर्मो बहुशाखः सुखोदयः ।
देहिभिर्धर्मपरमैश्चर्तव्यो धर्मसम्भवः ।। २७ ।।

(उक्त गृहस्थ-धर्मका पालन करना,) परायी स्त्रीके संसर्गसे दूर रहना, धरोहर और स्त्रीकी रक्षा करना, बिना दिये किसीकी वस्तु न लेना तथा मांस और मदिराको त्याग देना—ये धर्मके पाँच भेद हैं, जो सुखकी प्राप्ति करानेवाले हैं। इनमेंसे एक-एक धर्मकी अनेक शाखाएँ हैं। धर्मको श्रेष्ठ माननेवाले मनुष्योंको चाहिये कि वे पुण्यप्रद धर्मका पालन अवश्य करें ।।

Mahabharat Anushashan Parva Adhaya 261 slokas 5-6
Geeta Press Gorakhpur – Maheshwar Shiva follows Brahmacharya

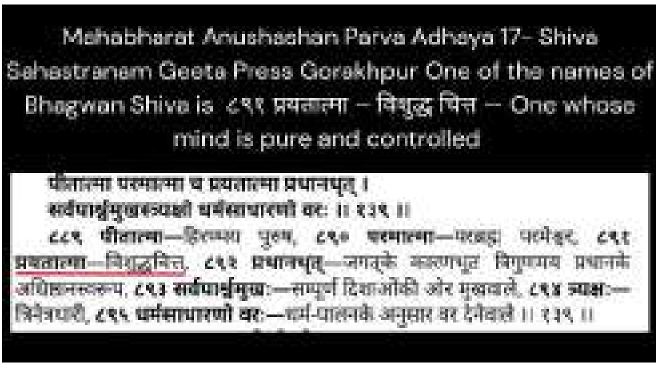
महादेवजीके आधे शरीरको अग्नि और आधेको सोम कहते हैं। उनकी शिवमूर्ति ब्रह्मचर्यका पालन करती है और जो अत्यन्त घोर मूर्ति है, वह जगत्का संहार करती है। उनमें महत्त्व और ईश्वरत्व होनेके कारण वे 'महेश्वर' कहलाते हैं ।। ५-६ ।।
"Half of Mahādeva's body is called Agni and the other half is called Soma. His auspicious form abides in celibacy (Brahmacharya), while his extremely fierce form brings about the destruction of the world. Because of the greatness and lordship inherent in him, he is known as 'Maheśvara' (the Great Lord)." (verses 5-6)


Mahabharat Anushashan Parva Adhaya 261 slokas 5-6 Geeta Press Gorakhpur - Maheshwar Shiva follows Brahmacharya

आत्मनोऽर्धं तु तस्याग्निः सोमोऽर्धं पुनरुच्यते ।
ब्रह्मचर्यं चरत्येका शिवा चास्य तनुस्तथा ॥ ५ ॥
यास्य घोरतमा मूर्तिर्जगत् संहरते तथा ।
ईश्वरत्वान्महत्त्वाच्च महेश्वर इति स्मृतः ॥ ६ ॥
महादेवजीके आधे शरीरको अग्नि और आधेको सोम कहते हैं। उनकी शिवमूर्ति ब्रह्मचर्यका पालन करती है और जो अत्यन्त घोर मूर्ति है, वह जगत्का संहार करती है। उनमें महत्त्व और ईश्वरत्व होनेके कारण वे 'महेश्वर' कहलाते हैं ॥ ५-६ ॥

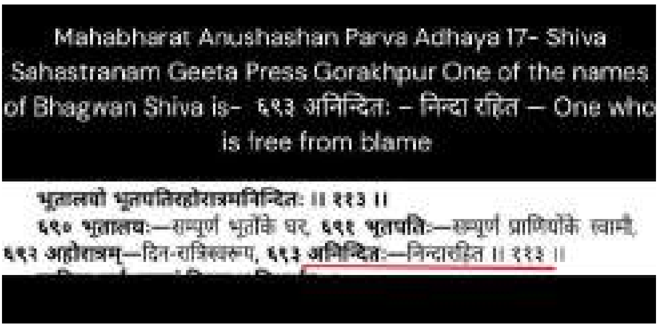
"Half of Mahādeva's body is called Agni and the other half is called Soma. His auspicious form abides in celibacy (Brahmacharya) , while his extremely fierce form brings about the destruction of the world. Because of the greatness and lordship inherent in him, he is known as 'Maheśvara' (the Great Lord)." (verses 5–6)

Mahabharat Anushashan Parva Adhaya 17- Shiva Sahastranam Geeta Press Gorakhpur One of the names of Bhagwan Shiva is ८९१ प्रयतात्मा – विशुद्ध चित्त — One whose mind is pure and controlled


Mahabharat Anushashan Parva Adhaya 17- Shiva Sahastranam Geeta Press Gorakhpur One of the names of Bhagwan Shiva is ८९१ प्रयतात्मा – विशुद्ध चित्त – One whose mind is pure and controlled

पीतात्मा परमात्मा च प्रयतात्मा प्रधानधृक् ।
सर्वपार्श्वमुखस्त्र्यक्षो धर्मसाधारणो वरः ॥ १३९ ॥
८८९ पीतात्मा—हिरण्मय पुरुष, ८९० परमात्मा—परब्रह्म परमेश्वर, ८९१ प्रयतात्मा—विशुद्धचित्त, ८९२ प्रधानधृत्—जगत्के कारणभूत त्रिगुणमय प्रधानके अधिष्ठानस्वरूप, ८९३ सर्वपार्श्वमुखः—सम्पूर्ण दिशाओंकी ओर मुखवाले, ८९४ त्र्यक्षः—त्रिनेत्रधारी, ८९५ धर्मसाधारणो वरः—धर्म-पालनके अनुसार वर देनेवाले ॥ १३९ ॥

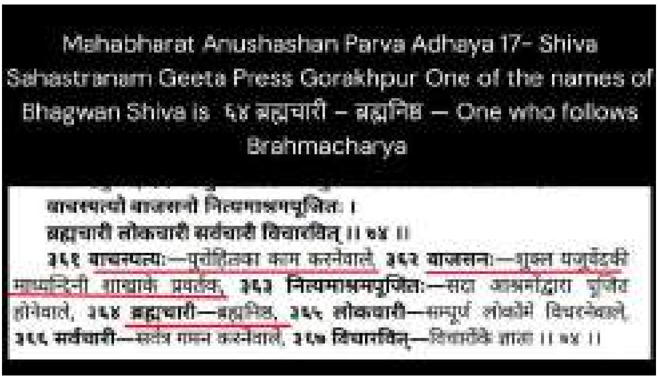
Mahabharat Anushashan Parva Adhaya 17- Shiva Sahastranam Geeta Press Gorakhpur One of the names of Bhagwan Shiva is- **६९३ अनिन्दितः – निन्दा रहित** — One who is free from blame


Mahabharat Anushashan Parva Adhaya 17- Shiva Sahastranam Geeta Press Gorakhpur One of the names of Bhagwan Shiva is- ६९३ अनिन्दितः – निन्दा रहित – One who is free from blame

भूतालयो भूतपतिरहोरात्रमनिन्दितः ॥ ११३ ॥

६९० **भूतालयः**—सम्पूर्ण भूतोंके घर, ६९१ **भूतपतिः**—सम्पूर्ण प्राणियोंके स्वामी, ६९२ **अहोरात्रम्**—दिन-रात्रिस्वरूप, ६९३ **अनिन्दितः**—निन्दारहित ॥ ११३ ॥

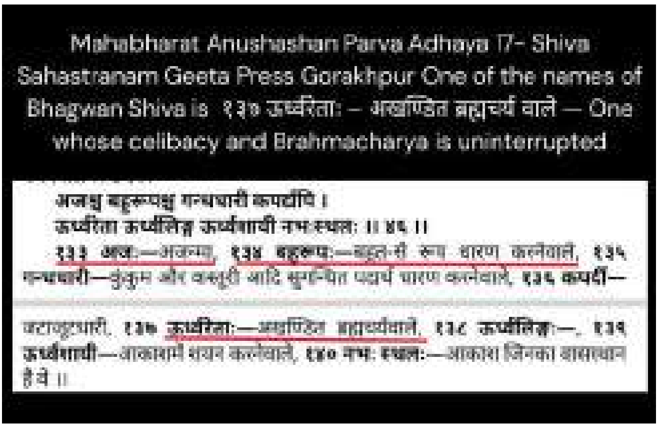
Mahabharat Anushashan Parva Adhaya 17- Shiva Sahastranam Geeta Press Gorakhpur One of the names of Bhagwan Shiva is **६४ ब्रह्मचारी – ब्रह्मनिष्ठ** — One who follows Brahmacharya


Mahabharat Anushashan Parva Adhaya 17- Shiva Sahastranam Geeta Press Gorakhpur One of the names of Bhagwan Shiva is ६४ ब्रह्मचारी – ब्रह्मनिष्ठ – One who follows Brahmacharya

वाचस्पत्यो वाजसनो नित्यमाश्रमपूजितः ।
ब्रह्मचारी लोकचारी सर्वचारी विचारवित् ॥ ७४ ॥

३६१ **वाचस्पत्यः**—पुरोहितका काम करनेवाले, ३६२ **वाजसनः**—शुक्ल यजुर्वेदकी माध्यन्दिनी शाखाके प्रवर्तक, ३६३ **नित्यमाश्रमपूजितः**—सदा आश्रमोंद्वारा पूजित होनेवाले, ३६४ **ब्रह्मचारी**—ब्रह्मनिष्ठ, ३६५ **लोकचारी**—सम्पूर्ण लोकोंमें विचरनेवाले, ३६६ **सर्वचारी**—सर्वत्र गमन करनेवाले, ३६७ **विचारवित्**—विचारोंके ज्ञाता ॥ ७४ ॥

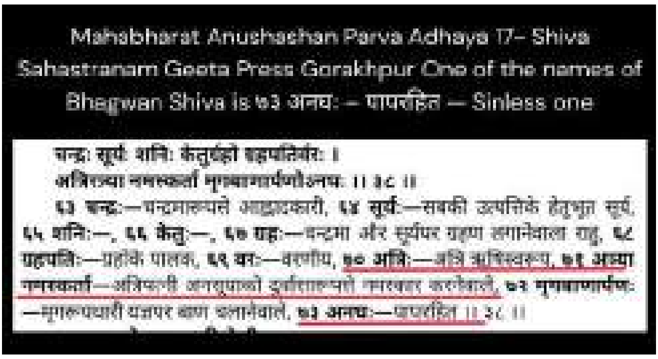
Mahabharat Anushashan Parva Adhaya 17- Shiva Sahastranam Geeta Press Gorakhpur One of the names of Bhagwan Shiva is **१३७ ऊर्ध्वरेताः – अखण्डित ब्रह्मचर्य वाले** — One whose celibacy and Brahmacharya is uninterrupted


Mahabharat Anushashan Parva Adhaya 17- Shiva Sahastranam Geeta Press Gorakhpur One of the names of Bhagwan Shiva is १३७ ऊर्ध्वरेताः – अखण्डित ब्रह्मचर्य वाले – One whose celibacy and Brahmacharya is uninterrupted

अजश्च बहुरूपश्च गन्धधारी कपर्द्यपि ।
ऊर्ध्वरेता ऊर्ध्वलिङ्ग ऊर्ध्वशायी नभःस्थलः ॥ २८ ॥

१३३ **अजः**—अजन्मा, १३४ **बहुरूपः**—बहुत-से रूप धारण करनेवाले, १३५ **गन्धधारी**—कुंकुम और कस्तूरी आदि सुगन्धित पदार्थ धारण करनेवाले, १३६ **कपर्दी**—जटाजूटधारी, १३७ **ऊर्ध्वरेताः**—अखण्डित ब्रह्मचर्यवाले, १३८ **ऊर्ध्वलिङ्गः**—, १३९ **ऊर्ध्वशायी**—आकाशमें शयन करनेवाले, १४० **नभःस्थलः**—आकाश जिनका वासस्थान है वे ॥

Mahabharat Anushashan Parva Adhaya 17- Shiva Sahastranam Geeta Press Gorakhpur One of the names of Bhagwan Shiva is **७३ अनघः – पापरहित** — Sinless one


Mahabharat Anushashan Parva Adhaya 17- Shiva Sahastranam Geeta Press Gorakhpur One of the names of Bhagwan Shiva is ७३ अनघः – पापरहित – Sinless one

चन्द्रः सूर्यः शनिः केतुर्ग्रहो ग्रहपतिर्वरः ।
अत्रिरत्र्या नमस्कर्ता मृगबाणार्पणोऽनघः ॥ ३८ ॥

६३ चन्द्रः—चन्द्रमारूपसे आह्लादकारी, ६४ सूर्यः—सबकी उत्पत्तिके हेतुभूत सूर्य, ६५ शनिः—, ६६ केतुः—, ६७ ग्रहः—चन्द्रमा और सूर्यपर ग्रहण लगानेवाला राहु, ६८ ग्रहपतिः—ग्रहोंके पालक, ६९ वरः—वरणीय, ७० अत्रिः—अत्रि ऋषिस्वरूप, ७१ अत्र्या नमस्कर्ता—अत्रिपत्नी अनसूयाको दुर्वासारूपसे नमस्कार करनेवाले, ७२ मृगबाणार्पणः—मृगरूपधारी यज्ञपर बाण चलानेवाले, ७३ अनघः—पापरहित ॥ ३८ ॥

Allegations-

4. Shiva lusted after goddess Girija

📚Skanda Purana 1.1.35.12-20📚
After saying thus, the goddess Girija, the (cause) of all auspiciousness, became desirous of going to Mähesvara after assuming the form of a female Sahara huntress...She had to bend down slightly on account of the weight of the heavy breasts. Her smooth glossy tresses had grown abundantly. She was very slender and thin in her waist. The buttocks were large. Gaur's thighs were like the golden plantain stem... (From a distance) she saw Girija. The lady of beautiful face thus went along, served and accompanied by many friends and attendants. Through the loud humming sound of the bees, she made the three worlds reverberate. Girija (appeared) to revive Manmatha again and again. The royal swans became at that instant filled with love and desire. Bees and peacocks all of them were lovelorn and so had heart-burn. She went to the place where Mahesvara was seated engaged in trance and meditation. He was seen by the goddess extremely fascinated by the sound of bees. Mahädeva woke up from his trance. On seeing the Sabari, Mahesa immediately became afflicted with love. He went near Girijä and was about to seize her by the hand, when the chaste lady suddenly vanished from his presence. Immediately after seeing it, the lord had his wrong notion dispelled. Sambhu wandered around but did not see the dark-eyed lady

Refutation-

Here is Skanda Purana 1.1.35.12-25 hindi translation by Choukhamba Publications

The Skanda Purāṇa 1.1.35.12–20 does not portray Śiva as succumbing to lust, but as participating in a divine play (*līlā*) initiated and controlled entirely by Goddess Girijā. Disguised as a śabarī (tribal huntress), Girijā approaches Śiva in order to rouse him from meditation and test his awareness. The moment he reaches for her, she vanishes — showing that she governs the encounter and that his pursuit is part of her deliberate sport. In the very same episode, Girijā asserts her eternal unity with Śiva and rebukes him for abandoning her, proving that this scene expresses theological truths about Śakti's supremacy and the inseparability of the divine couple, not an instance of lust.

लोमश कहते हैं- महादेव के वनगमन करने पर विरह से आतुर तन्वंगी गिरिजा गृह में तथा अन्य कहीं भी रम्य स्थल में, कहीं पर सुख नहीं पा रही थीं। शोभना सती तब केवल सर्वभाव से शिव की ही भावना करने लगी। सखी विजया ने शिवा को चिन्तामग्न देखकर कहा- "हे शोभने ! तुमने महान् तप से शिव को पाया था। तपस्वी शंकर के साथ तुमने व्यर्थ में द्यूत क्रीड़ा किया! हे निष्पाप! क्या तुमने सुना नहीं था कि द्यूत में नाना दोष विद्यमान रहते हैं? हे विचक्षणे! तुम हम लोगों के साथ शीघ्र शिव के पास जाकर क्षमा मांगो। जब तक वे अति दूर न चले जायें, उसके पहले ही वहां जाकर क्षमा याचना करो। हे देवी! यदि तुम शिव के पास जाकर क्षमा प्रार्थना शीघ्र नहीं करती, तब बाद में तुमको अत्यन्त दुःख होना अवश्यम्भावी है" ।।१-६ ।।गिरिजा ने विजया की बात सुनकर धीर चित्त से हंसते हुये उससे एक आश्चर्यमय परमार्थपूर्ण वाक्य कहा। गिरिजा ने कहा- "इन निर्लज्ज महादेव का वरण पूर्व काल में परम विभूति योग के साथ मैंने किया था। मैंने ही इनको जीता था। अब मेरा कोई कर्तव्य नहीं है। मुझसे भिन्न रह कर ये सदा विरूप होकर ही अवस्थित रहेंगे। मैंने ही देवदेव महेश को सुरूप किया था, अतः अब कुछ भी न कहना। मेरे साथ शिव का संयोग-वियोग कदापि नहीं होता। देव समन्वित होकर इस सचराचर विश्व को मैंने ही क्रीड़ार्थ रचा था। मैंने ही महेश्वर को साकार तथा निराकार किया है।।७-१०।। यह समस्त विश्व मैंने ही क्रीड़ार्थ सृष्ट किया है। इस जगदुत्पत्ति प्रभृति का यही हेतु है। हे विजये ! तुम मेरी क्रीड़ा को देखो।" सर्वमंगला गिरिजा देवी ने यह कहकर तत्काल एक शबरी का रूप धारण किया तथा महेश्वर की ओर गमनोद्यत हो गयीं। वे श्यामा, शिखरवदना, बिम्बोष्ठि, सुन्दर ग्रीवा वाली, कुच (स्तन) भार से अवनता, स्निग्धकेशी, क्षीण मध्या, पृथु कटितटा, हेमरम्भोरु, गौरी पल्लीयुक्ता, वर वलयधारी, वर्हिवतंसिता होकर विराजित थीं। उनके हाथ में

मृणाल के समान धनुष तथा पीठ पर केतकी के समान तरकश था। ये सुवदना अनेक सखीगण से सेवित होकर तब प्रभु महेश का अवलोकन करने लगीं।।११-१४।। उनके द्वारा कृत भृंगी नाद से तीनों लोक नादित हो गया। मानों गिरिजा ने अभी-अभी कामदेव को पुनर्जीवित कर दिया हो। जहां महेश्वर एकाकी समाधिस्थ थे, वहां राजहंस, द्विरेफ (भौरे) तथा मयूर आदि भी मदनान्वित हो उठे। भृंगीनाद से मोहित महादेव को तब देवी ने देखा। शबरी को देखकर महादेव प्रबुद्ध होकर उठे। महेश मदनान्वित होकर तत्काल समाधि से उठ कर गिरिजा के पास आये। तथा जैसे ही उनका हाथ पकड़ना चाहा, गिरिजा अन्तर्हित हो गयीं। जो देवदेव स्वयं भ्रान्ति का हरण करने वाले थे, वे यह दृश्य देखते ही तत्क्षण भ्रान्तचित्त हो घूमने लगे। कैसे उस सुन्दरी असितेक्षणा का साक्षात्कार मिले ! तब ज्ञानरूप शम्भु मदन शत्रु होकर भी मदन के वशीभूत हो गये। वे अब निर्मोही होकर भी मोहग्रस्त थे। तदनन्तर शिव ने पुनः उस शबरीरूपा गिरिजा को देखा तथा तत्कालोचित वाक्य कहने लगे।।१५-२२।। शिव कहते हैं- “हे तन्वङ्गी! मेरी बात सुनकर तदनुरूप कार्य करो। हे सुमध्यमे ! तुम कौन हो? तुम किसकी हो? किसलिए इस वन में आई हो? हे महाभागे ! यह सब मुझसे यथायथ कहो” ।। २३ ।। शिवा ने कहा- “मैं एक सर्वज्ञ, सकलार्थप्रद, स्वतन्त्र, निर्विकार, जगदीश, वरेण्य पति की खोज में घूम रही हूं।” वृषध्वज ने गिरिजा का कथन सुनकर प्रत्युत्तर दिया- “हे भद्रे! मैं ही तुम्हारा उपयुक्त पति हूं। हे भामिनि ! मेरे सिवाय अन्य पति है ही नहीं। हे वरारोहे! यह यथार्थतः विचार करो।” तब पार्वती ने रुद्र का वाक्य सुनकर कहा- “जो इच्छा हो, आप कहिये, तथापि हे महाभाग ! आप मेरे योग्य पति नहीं हैं। हे महाभाग! पक्षान्तरेण आप मेरे प्रार्थित पति हैं, ऐसी अन्यथा बात न कहें। आपका मंगल हो। परन्तु एक बात पूछती हूं। आप निर्गुण तथा परन्तप हैं। आपके लिए परम तपस्या करके जिस भामिनी ने आपका पतिरूप से वरण किया था, उसे आपने क्षण में त्याग दिया” ।।२४-२८।।

Lomaśa said:

When Mahadeva (Śiva) had gone away into the forest, the slender Parvati (Girijā), distressed with longing, found no happiness either in her home or in any other pleasant place. Then, fair and virtuous Sati thought of nothing but Śiva with all her heart.

Seeing Śiva absorbed in worry, her companion Vijaya spoke:

“O beautiful one! You obtained Lord Śiva through great austerities. Yet, foolishly, you engaged in a game of dice with that ascetic! O sinless one! Have you not heard that gambling brings many faults and disasters?
O wise lady! Go quickly with us to Lord Śiva

and beg his forgiveness. Before he goes too far away, approach him and plead. O Devi! If you do not quickly go to him and ask forgiveness, later you will surely face great suffering." (1–6)

Hearing Vijaya's words, Girijā became calm and, smiling, spoke to her in an extraordinary, deeply philosophical way:

"These shameless Mahādeva I had chosen long ago, through supreme union with spiritual glory. It was I who conquered him. Now I have no duty remaining. Apart from me, he always exists in a distorted form.
It was I who gave form and beauty to the Lord of the gods. So, say no more!
For me there is neither union with Śiva nor separation from him.
United with the divine, I myself created this moving and unmoving universe for play.
I alone have made Maheśvara both with form and without form.
This entire cosmos I have created only for sport, and the creation of the world is solely for this reason.
O Vijaya! Now watch my play." (7–10)

Having spoken thus, the all-auspicious Goddess Girijā instantly assumed the form of a Śabarī (a tribal huntress) and set out towards Maheśvara.

She now appeared dark in complexion, with a face like a mountain peak, lips red as the bimba fruit, a beautiful neck, bosom bending her slender form with its weight, glossy hair, a thin waist, broad hips, golden bamboo-like thighs, and hands adorned with fair bangles. She was decorated with parrot-feather ear ornaments, carrying in her hands a bow like a lotus stalk, and on her back a quiver like a ketakī flower. Surrounded by many companions, this fair maiden then went to behold the Lord Maheśa. (11–14)

From the buzzing sound of the bees that followed her, all the three worlds resonated—as though Girijā had just revived Kāma (the god of love) himself.

Where Śiva sat alone in deep meditation, even the royal swans, the black bees, and the peacocks became intoxicated with desire because of that humming. Hearing the bee's drone, Maheśvara, slightly enchanted, opened his eyes, and thus the Goddess beheld him.

On seeing the Śabarī form, Mahādeva rose from his meditation. Love-struck, he immediately approached her, and as soon as he tried to grasp her hand, Girijā vanished on the spot.

He, the Lord of Lords, who removes delusion itself, on witnessing this, suddenly became bewildered and roamed about in distraction, wondering how to again behold that beautiful dark-eyed huntress!

Then Śiva, embodiment of knowledge and conqueror of Kāma, though ordinarily beyond passion, now fell under the sway of love. Soon again he saw that same huntress form of Girijā and spoke to her in words suited to the moment: (15–22)

"O slender-limbed one! Listen to me and act according to my words.
O fair-waisted maiden! Who are you? Whose are you? For what purpose have you come into this forest?
O most fortunate lady! Tell me everything truly." (23)

Śivā replied:

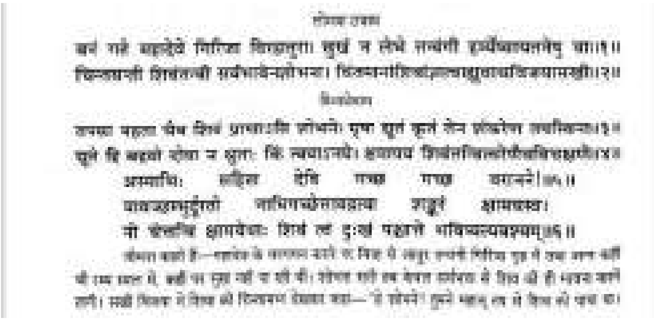
"I am one who is all-knowing, who grants every desire, independent, changeless, and sovereign. I wander in search of a worthy husband."

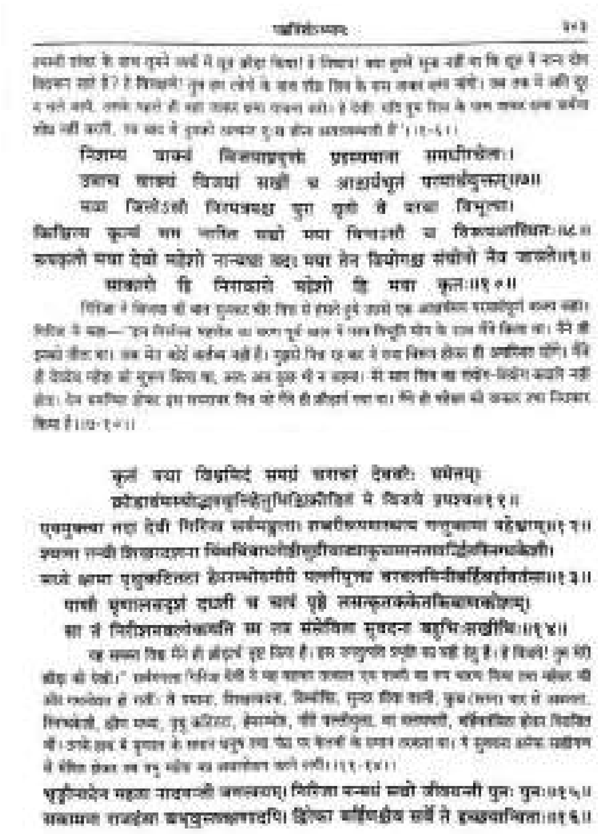
Hearing her words, the bull-bannered Lord (Vṛṣadhvaja) answered:

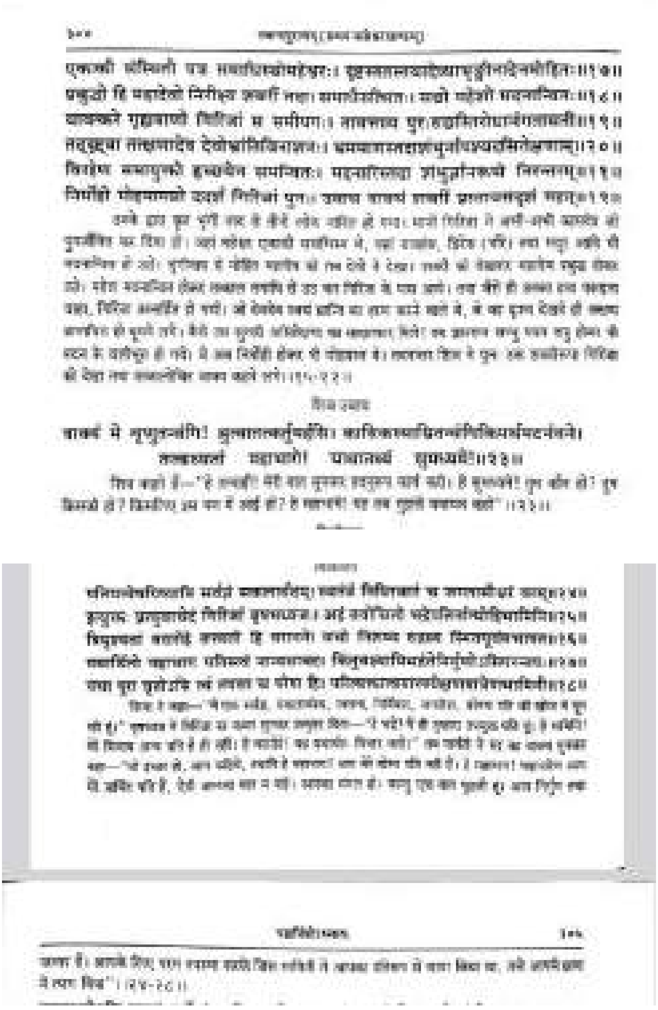
"O blessed one! I am indeed your suitable husband. There is no other husband besides me. O fair-bosomed lady! Think of this truth deeply."

Then Pārvatī, hearing the speech of Rudra, said:

"Speak whatever you desire. However, O great-souled one, you are not fit to be my husband.
And yet, in another sense, you are indeed the husband I seek—so do not speak otherwise.
Blessings be upon you! But I ask you this:
You are formless, beyond qualities, the destroyer of foes—
How is it that, after a maiden performed the greatest austerities and chose you as her husband, you abandoned her in a moment?" (24–28)







Allegations-

📚Devi Bhagavatam Purana 4.20.36-37📚
O King! When Mahâdeva, being infatuated with Kâma, went into the forest of Bhrigu and becoming naked, began to copulate, the ascetic Bhrigu, seeing him in that state, exclaimed “O You are very shameless” and cursed Him thus:- Let your penis drop off just now. Mahâdeva, then to satisfy his thirst for passion, began to drink the water of the lake Amrita Vapî, dug by the Dânavas.”

📚Devi Bhagavatam Purana 1.12.1-53📚
Sūta, said :– Once on a time, Sanaka and other Ṛṣis went to this forest to pay a visit to Śaṅkara, illuminating the ten quarters by their holy aura. But then Bhagavān Śaṅkara was in amorous dealings with Śaṅkarī. The beautiful Devī Ambikā was then naked and sitting on the lap of Śaṅkara and therefore became very much ashamed at their sight; She got up hurriedly, and putting on her cloth, remained there shuddering, with great shame and sensitiveness. The Ṛṣis, also, seeing them

engaged in amorous dealings, went away quickly to the hermitage of Nara Nārāyaṇa.

Refutation-

He alleged on Devi Bhagvatam which does not come under the canto of 18 Puranas written by Ved Vyasa so I will not consider it authentic to comment on – Srimad Bhagvatam 12.7.22-25

Srimad Bhagvatam 12.7.22-25 – 23-24. The names of the eighteen Purāṇas are: (1) Brahma, (2) Padma, (3) Vişnu, (4) Śiva, (5) Linga, (6) Garuda, (7) Narada, (8) Bhagavata, (9) Agni, (10) Skanda, (11) Bha-visya, (12) Brahmavaivarta, (13) Markandeya (14) Vāmana (15) Varaha, (16) Matsya (17) Kurma and (18) Brahmanda.

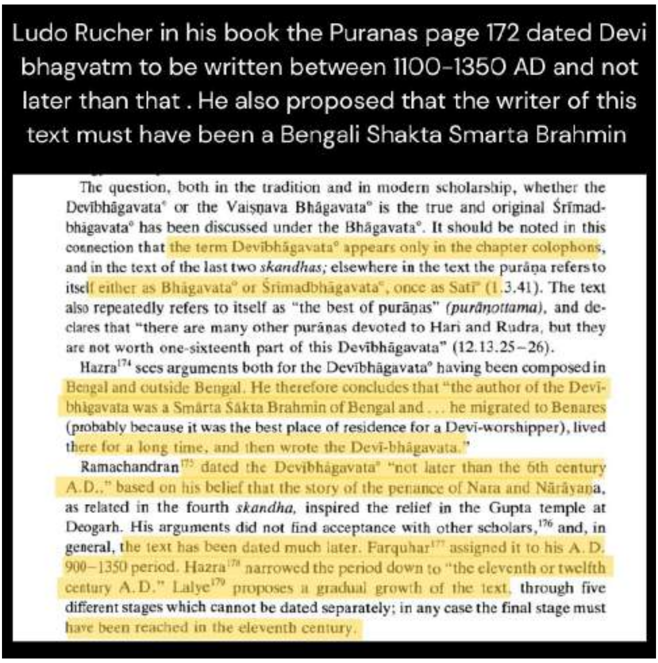
25. O Brahmana sage (Saunaka): Thus has been relat-ed (to you) the account of the classification of Vedas into different branches by the sage (Vyāsa) and his disciples and pupils of those disciples. It (listening to this account) enhances the glory of Brahman (of the listeners, if devoutly and attentively heard.)

He alleged on Devi Bhagvatam which does not come under the canto of 18 Puranas written by Ved Vyasa so I will not consider it authentic to comment on – Srimad Bhagvatam 12.7.22-25

23-24. The names of the eighteen *Purāṇas* are : (1) Brahma, (2) Padma, (3) Viṣṇu, (4) Śiva, (5) Liṅga, (6) Garuḍa, (7) Nārada, (8) Bhāgavata, (9) Agni, (10) Skanda, (11) Bhaviṣya, (12) Brahmavaivarta, (13) Mārkaṇḍeya (14) Vāmana (15) Varāha, (16) Matsya (17) Kūrma and (18) Brahmāṇḍa.

25. O Brāhmaṇa sage (Śaunaka) : Thus has been related (to you) the account of the classification of Vedas into different branches by the sage (Vyāsa) and his disciples and pupils of those disciples. It (listening to this account) enhances the glory of Brahman (of the listeners, if devoutly and attentively heard.)

Ludo Rucher in his book the Puranas page 172 dated Devi bhagvatm to be written between 1100-1350 AD and not later than that . He also proposed that the writer of this text must have been a Bengali Shakta Smarta Brahmin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The question, both in the tradition and in modern scholarship, whether the Devībhāgavata° or the Vaiṣṇava Bhāgavata° is the true and original Śrīmad-bhāgavata° has been discussed under the Bhāgavata°. It should be noted in this connection that the term Devībhāgavata° appears only in the chapter colophons, and in the text of the last two *skandhas;* elsewhere in the text the purāṇa refers to itself either as Bhāgavata° or Śrīmadbhāgavata°, once as Satī° (1.3.41). The text also repeatedly refers to itself as "the best of purāṇas" *(purāṇottama)*, and declares that "there are many other purāṇas devoted to Hari and Rudra, but they are not worth one-sixteenth part of this Devībhāgavata" (12.13.25–26).

Hazra[174] sees arguments both for the Devībhāgavata° having been composed in Bengal and outside Bengal. He therefore concludes that "the author of the Devī-bhāgavata was a Smārta Śākta Brahmin of Bengal and . . . he migrated to Benares (probably because it was the best place of residence for a Devī-worshipper), lived there for a long time, and then wrote the Devī-bhāgavata."

Ramachandran[175] dated the Devībhāgavata° "not later than the 6th century A.D.," based on his belief that the story of the penance of Nara and Nārāyaṇa, as related in the fourth *skandha*, inspired the relief in the Gupta temple at Deogarh. His arguments did not find acceptance with other scholars,[176] and, in general, the text has been dated much later. Farquhar[177] assigned it to his A.D. 900–1350 period. Hazra[178] narrowed the period down to "the eleventh or twelfth century A.D." Lalye[179] proposes a gradual growth of the text, through five different stages which cannot be dated separately; in any case the final stage must have been reached in the eleventh century.

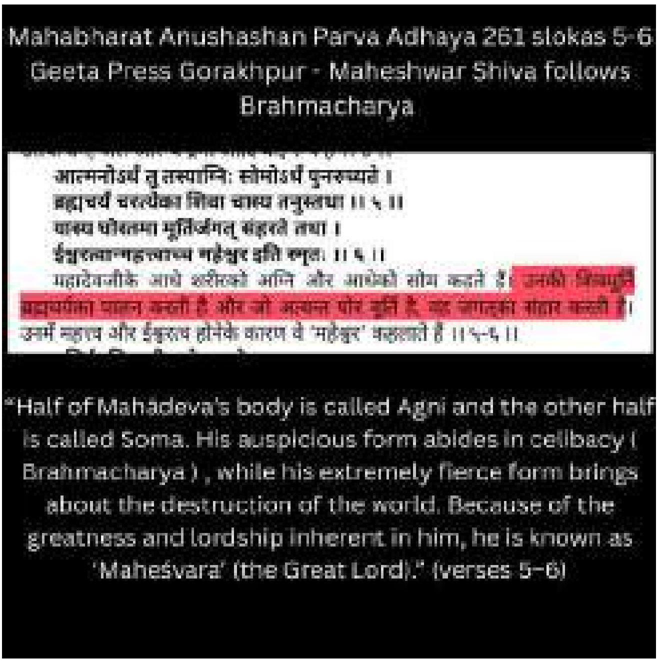
He tried to allege that Maheshwar Shiva got affected by Kama where as in reality Mahabharat Anushashan Parva Adhyay 17 Maheshwar Shiva is called Greatest of All Yogis and The most conquered of all senses

जो वेदोंके भी वेद, उत्तम वस्तुओंमें भी परम उत्तम, तेजके भी तेज, तपके भी तप, शान्त पुरुषोंमें भी परम शान्त, कान्तिकी भी कान्ति, जितेन्द्रियोंमें भी परम जितेन्द्रिय, बुद्धिमानोंकी भी बुद्धि, देवताओंके भी देवता, ऋषियोंके भी ऋषि, यज्ञोंके भी यज्ञ, कल्याणोंके भी कल्याण, रुद्रोंके भी रुद्र, प्रभावशाली ईश्वरोंकी भी प्रभा (ऐश्वर्य), योगियोंके भी योगी तथा कारणोंके भी कारण हैं। जिनसे सम्पूर्ण लोक उत्पन्न होते और फिर उन्हींमें विलीन हो जाते हैं, जो सम्पूर्ण भूतोंके आत्मा हैं, उन्हीं अमित तेजस्वी भगवान् शिवके एक हजार आठ नामोंका वर्णन मुझसे सुनिये। पुरुषसिंह! इसका श्रवणमात्र करके आप अपनी सम्पूर्ण कामनाओंको प्राप्त कर लेंगे ।। २५-३० ।।

The one who is the Vedas among the Vedas, the supreme among the entities, the brightest among the luminous, the most ascetic among the ascetics, the most peaceful among the serene beings, the most radiant among the radiant, the most self-controlled among the self-controlled, the most intelligent among the wise, the Deva among Devas, the sage among sages, the sacrifice among sacrifices, the auspicious among the auspicious, the Rudra among Rudras, the powerful among the powerful , the supreme yogi among yogis, the cause of all causes—He is the Supreme Lord Shiva, who pervades all worlds and into whom everything ultimately dissolves.

Mahabharat Anushashan Parva Adhaya 261 slokas 5-6
Geeta Press Gorakhpur – Maheshwar Shiva follows Brahmacharya

महादेवजीके आधे शरीरको अग्नि और आधेको सोम कहते हैं। उनकी शिवमूर्ति ब्रह्मचर्यका पालन करती है और जो अत्यन्त घोर मूर्ति है, वह जगत्का संहार करती है। उनमें महत्त्व और ईश्वरत्व होनेके कारण वे 'महेश्वर' कहलाते हैं ।। ५-६ ।।
"Half of Mahādeva's body is called Agni and the other half is called Soma. His auspicious form abides in celibacy (Brahmacharya), while his extremely fierce form brings about the destruction of the world. Because of the greatness and lordship inherent in him, he is known as 'Maheśvara' (the Great Lord)." (verses 5-6)



In Srimad Bhagavatam Book 8 Chapter 7 sloka 32 Maheshwar Shiva is called the destroyer of Kama (Lust)

That you destroyed Kama (the god of Love), the sacrifice (of Daksa), Tripuras the three cities (constructed by Maya) subdued the god of death, consumed the (Hala-hala) poison (which is as good as consumed as you are certain to drink it up just now) and killed innumerable trouble-

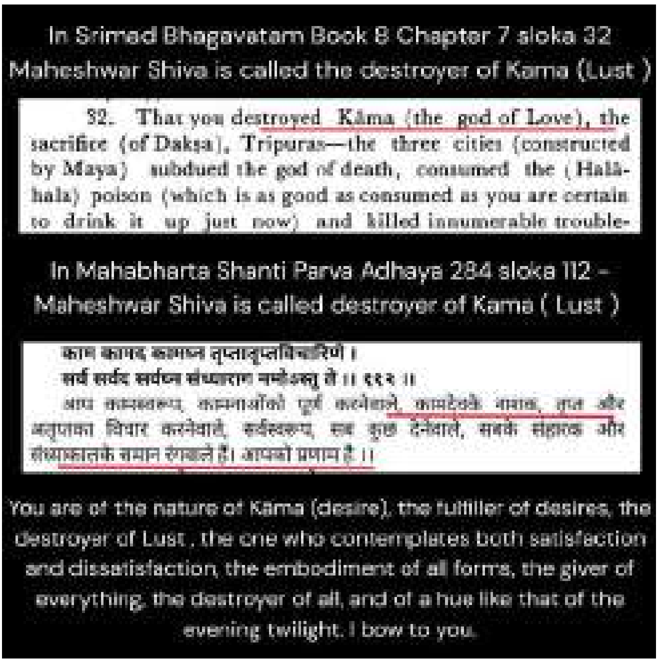
In Mahabharta Shanti Parva Adhaya 284 sloka 112 Maheshwar Shiva is called destroyer of Kama (Lust)

काम कामद कामघ्न तृप्तातृप्तविचारिणे । सर्व सर्वद सर्वघ्न संध्याराग नमोऽस्तु ते ।। ११२ ।।

आप कामस्वरूप, कामनाओंको पूर्ण करनेवाले, कामदेवके नाशक, तृप्त और अतृप्तका विचार करनेवाले, सर्वस्वरूप, सब कुछ देनेवाले, सबके संहारक और संध्याकालके समान रंगवाले हैं। आपको प्रणाम है ।।

You are of the nature of Kāma (desire), the fulfiller of desires, the destroyer of Lust, the one who contemplates both satisfaction and dissatisfaction, the embodiment of all forms, the giver of everything, the destroyer of all, and of a hue like that of the evening twilight. I bow to you.

32.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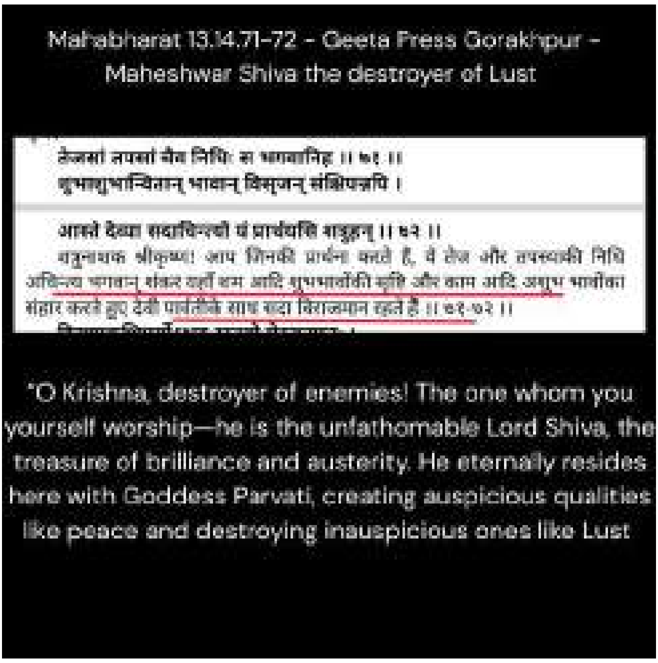
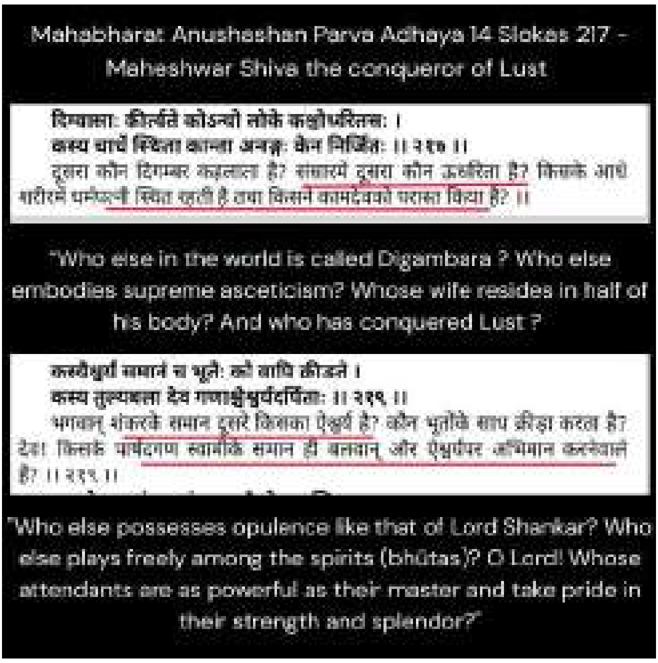
Mahabharat 13.14.71-72 – Geeta Press Gorakhpur –

Maheshwar Shiva the destroyer of Lust
तेजसां तपसां चैव निधिः स भगवानिह ।। ७१ ।।
शुभाशुभान्वितान् भावान् विसृजन् संक्षिपन्नपि ।
आस्ते देव्या सदाचिन्त्यो यं प्रार्थयसि शत्रुहन् ।। ७२ ।।
शत्रुनाशक श्रीकृष्ण! आप जिनकी प्रार्थना करते हैं, वे तेज और तपस्याकी निधि अचिन्त्य भगवान् शंकर यहाँ शम आदि शुभभावोंकी सृष्टि और काम आदि अशुभ भावोंका संहार करते हुए देवी पार्वतीके साथ सदा विराजमान रहते हैं ।। ७१-७२ ।।
“O Krishna, destroyer of enemies! The one whom you yourself worship-he is the unfathomable Lord Shiva, the treasure of brilliance and austerity. He eternally resides here with Goddess Parvati, creating auspicious qualities like peace and destroying inauspicious ones like Lust



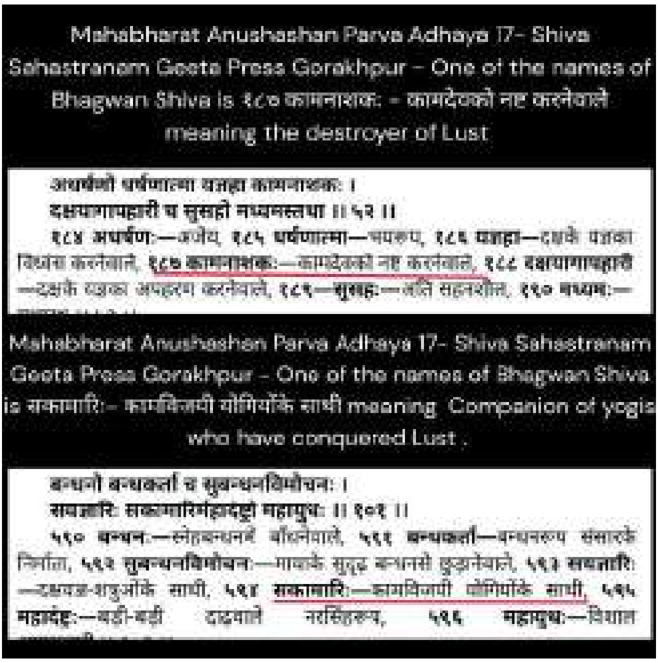
Mahabharat Anushashan Parva Adhaya 14 Slokas 217 Maheshwar Shiva the conqueror of Lust
दिग्वासाः कीर्त्यते कोऽन्यो लोके कश्चोर्ध्वरतसः । कस्य चार्धे स्थिता कान्ता अनङ्गः केन निर्जितः ।। २१७ ।।
दूसरा कौन दिगम्बर कहलाता है? संसारमें दूसरा कौन ऊर्ध्वरता है? किसके आधे शरीरमें धर्मपत्नी स्थित रहती है तथा किसने कामदेवको परास्त किया है? ।।
“Who else in the world is called Digambara ? Who else embodies supreme asceticism? Whose wife resides in half of his body? And who has conquered Lust ?
कस्यैश्वर्यं समानं च भूतैः को वापि क्रीडते । कस्य तुल्यबला देव गणाश्चैश्वर्यदर्पिताः ।। २१९ ।।
भगवान् शंकरके समान दूसरे किसका ऐश्वर्य है? कौन भूतोंके साथ क्रीड़ा करता है? देव! किसके पार्षदगण स्वामीके समान

ही बलवान् और ऐश्वर्यपर अभिमान करनेवाले हैं? ।। २१९ ।।
“Who else possesses opulence like that of Lord Shankar? Who else plays freely among the spirits (bhūtas)? O Lord! Whose attendants are as powerful as their master and take pride in their strength and splendor?”

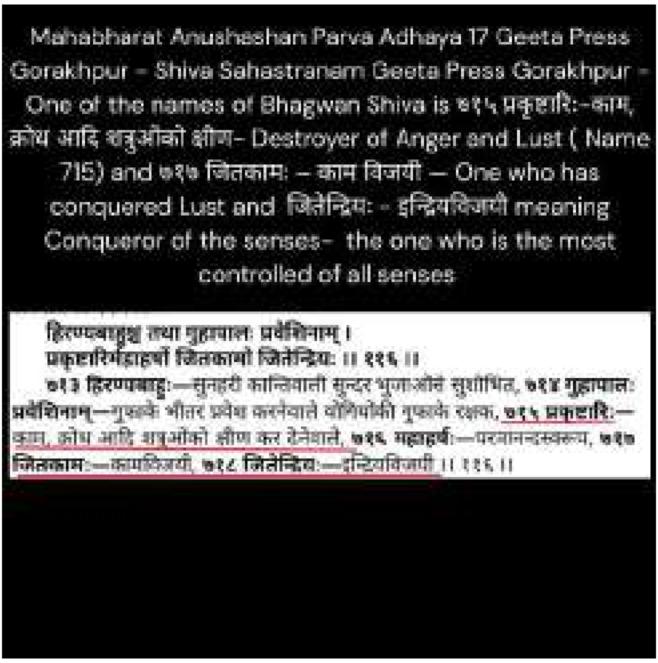


Mahabharat Anushashan Parva Adhaya 17- Shiva Sahastranam Geeta Press Gorakhpur – One of the names of Bhagwan Shiva is १८७ **कामनाशकः – कामदेवको नष्ट करनेवाले** meaning the destroyer of Lust

Mahabharat Anushashan Parva Adhaya 17- Shiva Sahastranam Geeta Press Gorakhpur – One of the names of Bhagwan Shiva is **सकामारिः- कामविजयी योगियोंके साथी** meaning Companion of yogis who have conquered Lust .



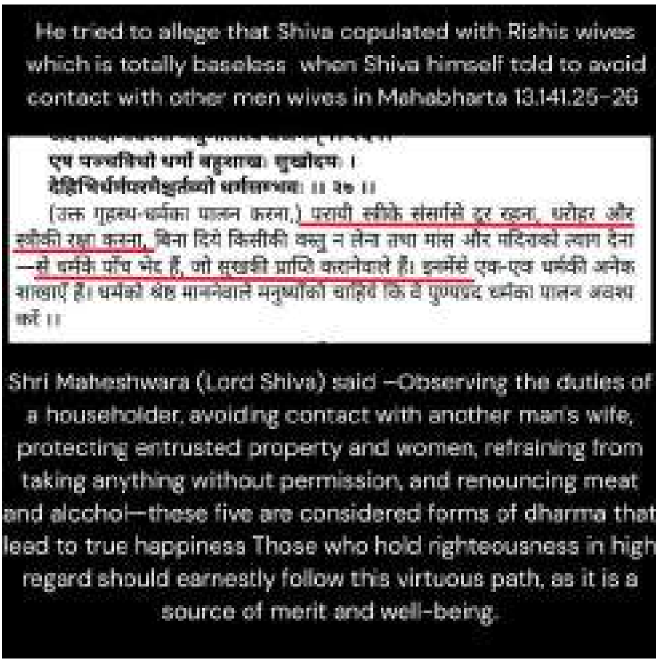
Mahabharat Anushashan Parva Adhaya 17 Geeta Press Gorakhpur – Shiva Sahastranam Geeta Press Gorakhpur – One of the names of Bhagwan Shiva is **७१५ प्रकृष्टारिः-काम, क्रोध आदि शत्रुओंको क्षीण**- Destroyer of Anger and Lust (Name 715) and **७१७ जितकामः – काम विजयी** — One who has conquered Lust and **जितेन्द्रियः** – **इन्द्रियविजयी** meaning Conqueror of the senses- the one who is the most controlled of all senses



He tried to allege that Shiva copulated with Rishis wives which is totally baseless when Shiva himself told to avoid contact with other men wives in Mahabharta 13.141.25-26

Shri Maheshwara (Lord Shiva) said –Observing the duties of a householder, avoiding contact

with another man’s wife, protecting entrusted property and women, refraining from taking anything without permission, and renouncing meat and alcohol—these five are considered forms of dharma that lead to true happiness Those who hold righteousness in high regard should earnestly follow this virtuous path, as it is a source of merit and well-being.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एष पञ्चविधो धर्मो बहुशाखः सुखोदयः ।
देहिभिर्धर्मपरमैः कर्तव्यो धर्मसम्भवः ॥ २६ ॥

(उक्त गृहस्थ-धर्मका पालन करना,) परायी स्त्रीके संसर्गसे दूर रहना, धरोहर और स्त्रीकी रक्षा करना, बिना दिये किसीकी वस्तु न लेना तथा मांस और मदिराको त्याग देना—ये धर्मके पाँच भेद हैं, जो सुखकी प्राप्ति करानेवाले हैं। इनमेंसे एक-एक धर्मकी अनेक शाखाएँ हैं। धर्मको श्रेष्ठ माननेवाले मनुष्योंको चाहिये कि वे पुण्यप्रद धर्मका पालन अवश्य करें ॥

Shri Maheshwara (Lord Shiva) said –Observing the duties of a householder, avoiding contact with another man's wife, protecting entrusted property and women, refraining from taking anything without permission, and renouncing meat and alcohol—these five are considered forms of dharma that lead to true happiness Those who hold righteousness in high regard should earnestly follow this virtuous path, as it is a source of merit and well-being.

He tried to allege that Maheshwar Shiva got injured and damaged by a curse when Svetasvatara upanishad chapter 1 verse 10 itself says Rudra is imperishable So how does one accuse that he got injured by some curse
क्षरं प्रधानममृताक्षरं हरः क्षरात्मानावीशते देव एकः।
तस्याभिध्यानाद्योजनात्तत्त्वभावाद्भूयश्चान्ते विश्वमायानिवृत्तिः ।।१०।।
What is perishable, is Primary Matter (pradhana). What is immortal and imperishable, is Hara (the ‘Bearer,’ the soul). Over both the perishable and the soul the One God (deva) rules.
By meditation upon Him, by union with Him, and by entering into His being.
More and more there is finally cessation from every illusion (mävä nivetti
Even Sukla Yajur Veda 40.8 too tells that Brahm (Shiva) is अव्रणम् means Free from any imperfections or injuries and that he cannot be injured by anyone.
स पर्यगाच्छुक्रमकायमव्रणमस्नाविर ४ शुद्धमपापविद्धम्.
कविर्मनीषी परिभूः स्वयम्भूर्याथातथ्यतोर्थान्
व्यदधाच्छाश्वतीभ्यः समाभ्यः.. (८)

वह परमपिता सर्वव्यापक, चमकीला, (दीप्तिमान), काया रहित, नाड़ियों से रहित है. वह घावों से रहित, पवित्र, पाप रहित, विद्वान्, मननशील, सर्वव्यापक व स्वयंभू (स्वयं उत्पन्न होने वाला) है. उस ने सृष्टि के आरंभ से ही सब के लिए यथायोग्य साधन सुविधाओं की व्यवस्था की है. (८)

Allegations-

5. Shiva followed a naked woman and dropped his semen

📚Shrimad Bhagavatam 8.12.26-32📚
The beautiful woman was already naked, and when She saw Lord Siva coming toward Her, She became extremely bashful. Thus She kept smiling, but She hid Herself among the trees and did not stand in one place. His senses being agitated, Lord Siva, victimized by lusty desires, began to follow Her, just as a lusty elephant follows a she elephant. Being embraced by Lord Siva like a female elephant embraced by a male, the woman, whose hair was scattered, swirled like a snake. O King, this woman, who had large, high hips, was a woman of yoga-maya presented by the Supreme Personality of Godhead. She released Herself somehow or other from the fond embrace of Lord Siva's arms and ran away. As if harassed by an enemy in the form of lusty desires, Lord Siva followed the path of Lord Visnu, who acts very wonderfully and who had taken the form of Mohini. Just as a maddened bull elephant follows a female elephant who is able to conceive pregnancy,

Lord Siva followed the beautiful woman and discharged semen, even though his discharge of semen never goes in vain.”

Refutation-

Traditional Sri Vaishnava Acharya Pandit Madhavacharya Shastri in his book Purana Digdarshan page 599 explained the meaning of the Shiva Mohini story in Bhagvatam

(क) यद् रुद्रश्चन्द्रमास्तेन । – (कोषीतकी ६ । ७) – (a) Due to which Rudra [is called] the Moon.

(ख) (प्रजापतिः) तं (रुद्रं) अब्रवीन्महादेवोऽसीति । तद्यदस्य तन्नामाकरोच्चन्द्रमास्तरूपमभवत् ।। (शतपथ ६ । १।३।१६) -Prajapati said to this Rudra that you are Mahadev because he was named Mahadev = Mahan-radiant, so he (beautiful) became the Moon. . (ग) आग्नेयी पृथिवी । (ताण्ड्य १५।४।८) -This earth was igneous – fiery vapor

(घ) इयं (पृथिवी) वै देव्यदितिविश्वरूपी । (तैत्तिरीय १ । ७ । ६।७) – This earth itself is the beautiful goddess in the form of Mohini

So the meaning is that on insistence of Lord Shiva in the form of Moon, the आग्नेय वाष्प in the form of Vishnu, on attaining density, assumed the form of Mohini in the form of the Earth. So, when the Earth became stable and the Earth also got an independent orbit due to the attraction and repulsion of other planets, the Moon started revolving around the Earth, as if Lord Shiva became infatuated with the beauty

of the Earth in the form of Mohini. This is what Mahadev means by running after Mohini; the Moon ran around to its full capacity, spread its rays or hands, but could not get anything, that is, the Moon could not assimilate the Earth, this is the meaning of Mohini not coming in its hands.

(क) यद् रुद्रश्चन्द्रमास्तेन । – (कौषीतकी ६ । ७) – (a) Due to which Rudra [is called] the Moon.

(ख) (प्रजापतिः) तं (रुद्रं) अब्रवीन्महादेवोऽसीति । तद्यदस्य तन्नामाकरोच्चन्द्रमास्तद्रूपमभवत् ।। (शतपथ ६ । १।३।१६) -Prajapati said to this Rudra that you are Mahadev because he was named Mahadev = Mahan-radiant, so he (beautiful) became the Moon.

(ग) आग्नेयी पृथिवी । (ताण्ड्य १५।४।८) -This earth was igneous - fiery vapor

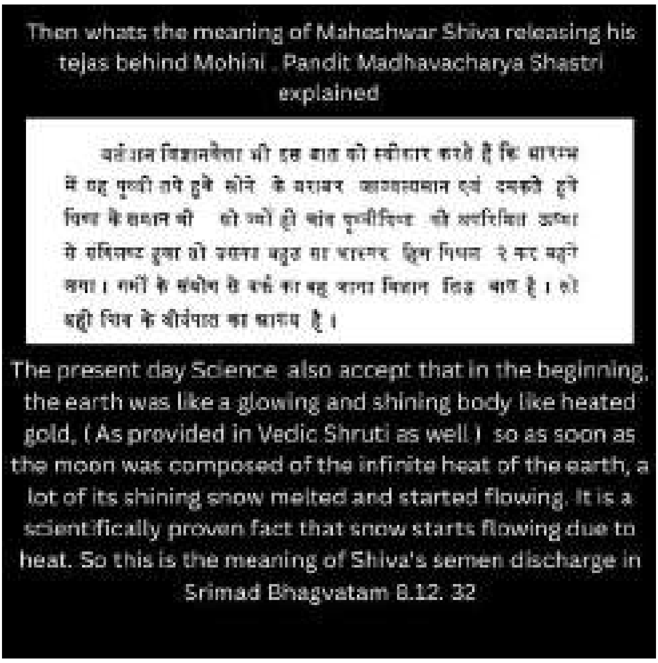
(घ) इयं (पृथिवी) वै देव्यदितिर्विश्वरूपी । (तैत्तिरीय १ । ७ । ६।७) – This earth itself is the beautiful goddess in the form of Mohini

So the meaning is that on insistence of Lord Shiva in the form of Moon, the आग्नेय वाष्प in the form of Vishnu, on attaining density, assumed the form of Mohini in the form of the Earth. So, when the Earth became stable and the Earth also got an independent orbit due to the attraction and repulsion of other planets, the Moon started revolving around the Earth, as if Lord Shiva became infatuated with the beauty of the Earth in the form of Mohini. This is what Mahadev means by running after Mohini; the Moon ran around to its full capacity, spread its rays or hands, but could not get anything, that is, the Moon could not assimilate the Earth, this is the meaning of Mohini not coming in its hands.

Then whats the meaning of Maheshwar Shiva releasing his tejas behind Mohini . Pandit Madhavacharya Shastri explained

वर्तमान विज्ञानवेत्ता भी इस बात को स्वीकार करते हैं कि आरम्भमें यह पृथ्वी तपे हुवे सोने के बराबर जाज्वल्यमान एवं दमकते हुवे पिण्ड के समान थी सो ज्यों ही चांद पृथ्वीपिण्ड की अपरिमित ऊष्मा से संश्लिष्ट हुवा तो उसका बहुत सा भास्वर हिम पिघल २ कर बहने लगा। गर्मी के संयोग से बर्फ का बह जाना विज्ञान सिद्ध बात है। सो यही शिव के वीर्यपात का आशय है।

The present day Science also accept that in the beginning, the earth was like a glowing and shining body like heated gold, (As provided in Vedic Shruti as well) so as soon as the moon was composed of the infinite heat of the earth, a lot of its shining snow melted and started flowing. It is a scientifically proven fact that snow starts flowing due to heat. So this is the meaning of Shiva's semen discharge in Srimad Bhagvatam 8.12. 32



Shastras like the Mahabharata which is 5th Veda , Maheshwar Shiva is referred to as Urdhvareta Brahmachari, meaning that he has never wasted his Tejas– Mahabharat Anushashan chapter 17 Shiva Sahastranam

वाचस्पत्यो वाजसनो नित्यमाश्रमपूजितः ।
ब्रह्मचारी लोकचारी सर्वचारी विचारवित् ।। ७४ ।।

३६१ वाचस्पत्यः – पुरोहितका काम करनेवाले, ३६२ वाजसनः – शुक्ल यजुर्वेदकी माध्यन्दिनी शाखाके प्रवर्तक, ३६३ नित्यमाश्रमपूजितः – सदा आश्रमोंद्वारा पूजित होनेवाले, ३६४ ब्रह्मचारी – ब्रह्मनिष्ठ, ३६५ लोकचारी- सम्पूर्ण लोकोंमें विचरनेवाले, ३६६ सर्वचारी – सर्वत्र गमन करनेवाले, ३६७ विचारवित्-विचारोंके ज्ञाता ।। ७४

तुम्बवीणो महाक्रोध ऊर्ध्वरेता जलेशयः ।। ९९ ।।
५७२ परश्वधायुधः – फरसेका आयुधके रूपमें उपयोग करनेवाले परशुरामरूप, ५७३ देवः – महादेवस्वरूप, ५७४ अनुकारी – भक्तोंका अनुकरण करनेवाले, ५७५ सुबान्धवः – उत्तम बान्धवरूप, ५७६ तुम्बवीणः – तँबीकी वीणा बजानेवाले, ५७७ महाक्रोधः -प्रलयकालमें महान् क्रोध प्रकट करनेवाले, ५७८ ऊर्ध्वरताः – अस्खलितवीर्य, ५७९ जलेशयः – विष्णुरूपसे जलमें शयन करनेवाले ।। ९९ ।।

In the Shiva Sahasranama from the Mahabharata Anushashan Parva 17 Maheshwar Shiva is referred to as Urdhvareta Brahmachari, meaning that he has never wasted his powerful Tejas

वाचस्पत्यो वाजसनो नित्यमाश्रमपूजितः ।
ब्रह्मचारी लोकचारी सर्वचारी विचारवित् ।। ७४ ।।

३६१ वाचस्पत्यः—पुरोहितका काम करनेवाले, ३६२ वाजसनः—शुक्ल यजुर्वेदकी माध्यन्दिनी शाखाके प्रवर्तक, ३६३ नित्यमाश्रमपूजितः—सदा आश्रमोंद्वारा पूजित होनेवाले, ३६४ ब्रह्मचारी—ब्रह्मनिष्ठ, ३६५ लोकचारी—सम्पूर्ण लोकोंमें विचरनेवाले, ३६६ सर्वचारी—सर्वत्र गमन करनेवाले, ३६७ विचारवित्—विचारोंके ज्ञाता ।। ७४ ।।

परश्वधायुधो देवो अनुकारी सुबान्धवः ।
तुम्बवीणो महाक्रोध ऊर्ध्वरेता जलेशयः ।। ९९ ।।

५७२ परश्वधायुधः—फरसेका आयुधके रूपमें उपयोग करनेवाले परशुरामरूप, ५७३ देवः—महादेवस्वरूप, ५७४ अनुकारी—भक्तोंका अनुकरण करनेवाले, ५७५ सुबान्धवः—उत्तम बान्धवरूप, ५७६ तुम्बवीणः—तूँबीकी वीणा बजानेवाले, ५७७ महाक्रोधः—प्रलयकालमें महान् क्रोध प्रकट करनेवाले, ५७८ ऊर्ध्वरेताः—अस्खलितवीर्य, ५७९ जलेशयः—विष्णुरूपसे जलमें शयन करनेवाले ।। ९९ ।।

Mahabharat Anushasana Parva Chapter 84 also says that how upon the requests of Devas Maheshwar Shiva took up his Tejas up his body and came to be known as Urdhvareta meaning he never wasted his powerful Tejas
-'देवताओंसे ऐसा कहकर वृषभवाहन भगवान् शंकरने अपने 'रेतस्' अर्थात् वीर्यको ऊपर चढ़ा लिया।
तभीसे वे 'ऊर्ध्वरेता' नामसे विख्यात हुए

'Having said this to the Devas Lord Shiva, who rides the bull, raised his 'Retas', or semen. From that time on he became known as 'Urdhvarata' 72

Mahabharat Anushasana Parva Chapter 84 also says that how upon the requests of Devas Maheshwar Shiva took up his Tejas up his body and came to be known as Urdhvareta meaning he never wasted his powerful Tejas

इत्युक्त्वा चोर्ध्वमनयद् रेतो वृषभवाहनः ।
ऊर्ध्वरेताः समभवत् ततः प्रभृति चापि सः ॥ ७२ ॥

'देवताओंसे ऐसा कहकर वृषभवाहन भगवान् शंकरने अपने 'रेतस्' अर्थात् वीर्यको ऊपर चढ़ा लिया। तभीसे वे 'ऊर्ध्वरेता' नामसे विख्यात हुए ॥ ७२ ॥

'Having said this to the Devas Lord Shiva, who rides the bull, raised his 'Retas', or Tejas . From that time on he became known as 'Urdhvarata' 72

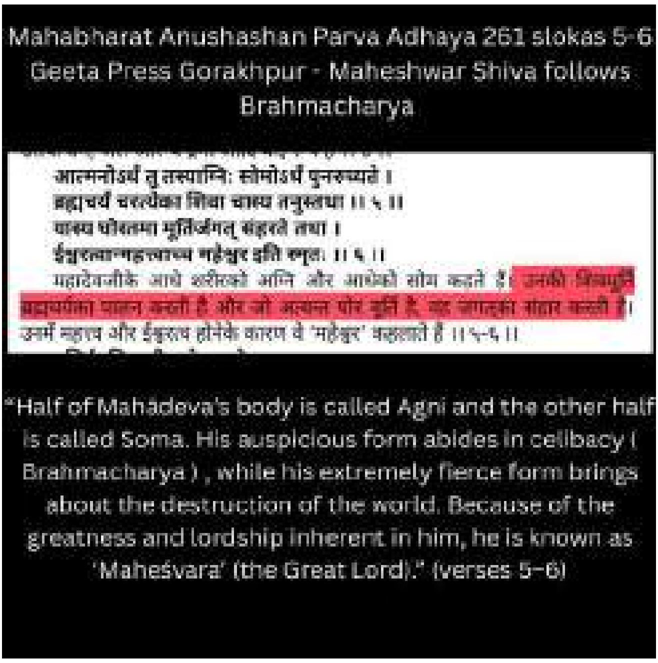
In Mahabharat Anushashan Parva Adhyay 17 Maheshwar Shiva is called Greatest of All Yogis and The most conquered of all senses

जो वेदोंके भी वेद, उत्तम वस्तुओंमें भी परम उत्तम, तेजके भी तेज, तपके भी तप, शान्त पुरुषोंमें भी परम शान्त, कान्तिकी भी कान्ति, जितेन्द्रियोंमें भी परम जितेन्द्रिय, बुद्धिमानोंकी भी बुद्धि, देवताओंके भी देवता, ऋषियोंके भी ऋषि, यज्ञोंके भी यज्ञ, कल्याणोंके भी कल्याण, रुद्रोंके भी रुद्र, प्रभावशाली ईश्वरोंकी भी प्रभा (ऐश्वर्य), योगियोंके भी योगी तथा कारणोंके भी कारण हैं। जिनसे सम्पूर्ण लोक उत्पन्न होते और फिर उन्हींमें विलीन हो जाते हैं, जो सम्पूर्ण भूतोंके आत्मा हैं, उन्हीं अमित तेजस्वी भगवान् शिवके एक हजार आठ नामोंका वर्णन मुझसे सुनिये। पुरुषसिंह! इसका श्रवणमात्र करके आप अपनी सम्पूर्ण कामनाओंको प्राप्त कर लेंगे ।। २५-३० ।।

The one who is the Vedas among the Vedas, the supreme among the entities, the brightest among the luminous, the most ascetic among the ascetics, the most peaceful among the serene beings, the most radiant among the radiant, the most self-controlled among the self-controlled, the most intelligent among the wise, the Deva among Devas, the sage among sages, the sacrifice among sacrifices, the auspicious among the auspicious, the Rudra among Rudras, the powerful among the powerful , the supreme yogi among yogis, the cause of all causes—He is the Supreme Lord Shiva, who pervades all worlds and into whom everything ultimately dissolves.

Mahabharat Anushashan Parva Adhaya 261 slokas 5-6
Geeta Press Gorakhpur – Maheshwar Shiva follows Brahmacharya

महादेवजीके आधे शरीरको अग्नि और आधेको सोम कहते हैं। उनकी शिवमूर्ति ब्रह्मचर्यका पालन करती है और जो अत्यन्त घोर मूर्ति है, वह जगत्‌का संहार करती है। उनमें महत्त्व और ईश्वरत्व होनेके कारण वे 'महेश्वर' कहलाते हैं ।। ५-६ ।।
“Half of Mahādeva’s body is called Agni and the other half is called Soma. His auspicious form abides in celibacy (Brahmacharya), while his extremely fierce form brings about the destruction of the world. Because of the greatness and lordship inherent in him, he is known as ‘Maheśvara’ (the Great Lord).” (verses 5-6)



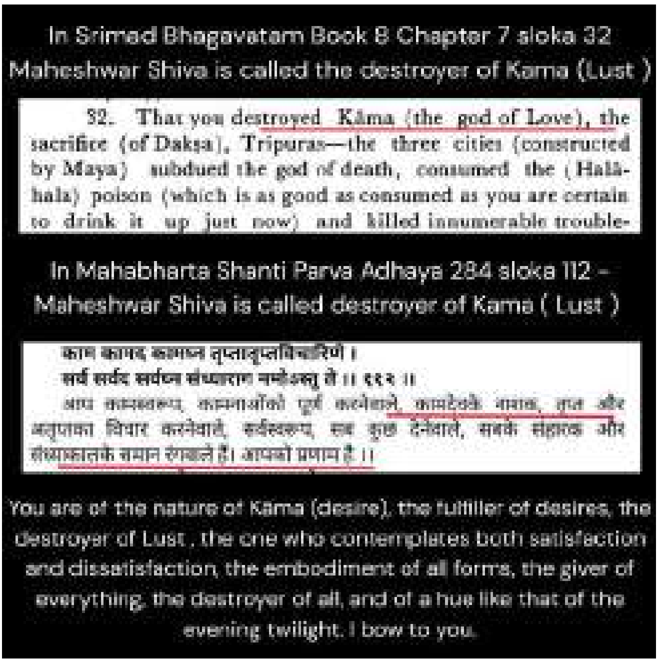
In Srimad Bhagavatam Book 8 Chapter 7 sloka 32 Maheshwar Shiva is called the destroyer of Kama (Lust)

That you destroyed Kama (the god of Love), the sacrifice (of Daksa), Tripuras the three cities (constructed by Maya) subdued the god of death, consumed the (Hala-hala) poison (which is as good as consumed as you are certain to drink it up just now) and killed innumerable trouble-

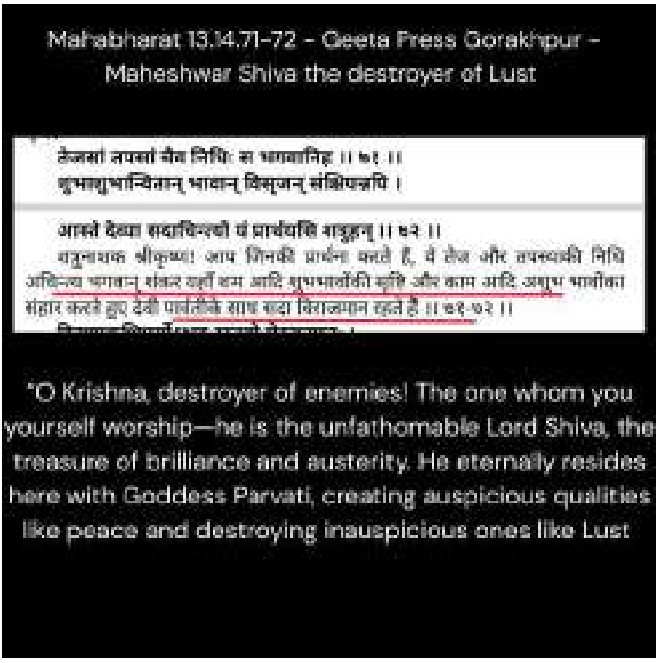
In Mahabharta Shanti Parva Adhaya 284 sloka 112 Maheshwar Shiva is called destroyer of Kama (Lust)
काम कामद कामघ्न तृप्तातृप्तविचारिणे । सर्व सर्वद सर्वघ्न संध्याराग नमोऽस्तु ते ।। ११२ ।।
आप कामस्वरूप, कामनाओंको पूर्ण करनेवाले, कामदेवके नाशक, तृप्त और अतृप्तका विचार करनेवाले, सर्वस्वरूप, सब कुछ देनेवाले, सबके संहारक और संध्याकालके समान रंगवाले

हैं। आपको प्रणाम है ।।
You are of the nature of Kāma (desire), the fulfiller of desires, the destroyer of Lust, the one who contemplates both satisfaction and dissatisfaction, the embodiment of all forms, the giver of everything, the destroyer of all, and of a hue like that of the evening twilight. I bow to you.

32.



Mahabharat 13.14.71-72 – Geeta Press Gorakhpur –
Maheshwar Shiva the destroyer of Lust
तेजसां तपसां चैव निधिः स भगवानिह ।। ७१ ।।
शुभाशुभान्वितान् भावान् विसृजन् संक्षिपन्नपि ।
आस्ते देव्या सदाचिन्त्यो यं प्रार्थयसि शत्रुहन् ।। ७२ ।।
शत्रुनाशक श्रीकृष्ण! आप जिनकी प्रार्थना करते हैं, वे तेज और तपस्याकी निधि अचिन्त्य भगवान् शंकर यहाँ शम आदि शुभभावोंकी सृष्टि और काम आदि अशुभ भावोंका संहार करते हुए देवी पार्वतीके साथ सदा विराजमान रहते हैं ।। ७१-७२ ।।
"O Krishna, destroyer of enemies! The one whom you yourself worship-he is the unfathomable Lord Shiva, the treasure of brilliance and austerity. He eternally resides here with Goddess Parvati, creating auspicious qualities like peace and destroying inauspicious ones like Lust



Mahabharat Anushashan Parva Adhaya 14 Slokas 217 Maheshwar Shiva the conqueror of Lust

दिग्वासाः कीर्त्यते कोऽन्यो लोके कश्चोर्ध्वरतसः । कस्य चार्धे स्थिता कान्ता अनङ्गः केन निर्जितः ।। २१७ ।।

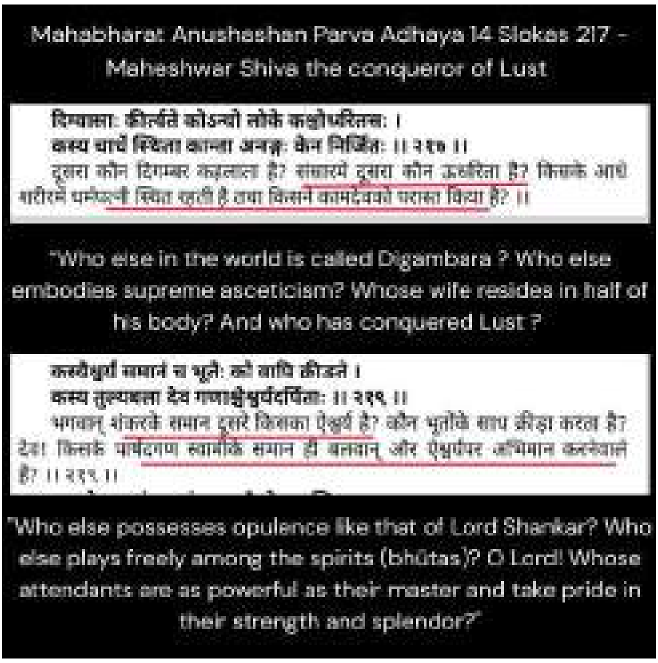
दूसरा कौन दिगम्बर कहलाता है? संसारमें दूसरा कौन ऊर्ध्वरता है? किसके आधे शरीरमें धर्मपत्नी स्थित रहती है तथा किसने कामदेवको परास्त किया है? ।।

"Who else in the world is called Digambara ? Who else embodies supreme asceticism? Whose wife resides in half of his body? And who has conquered Lust ?

कस्यैश्वर्यं समानं च भूतैः को वापि क्रीडते । कस्य तुल्यबला देव गणाश्चैश्वर्यदर्पिताः ।। २१९ ।।

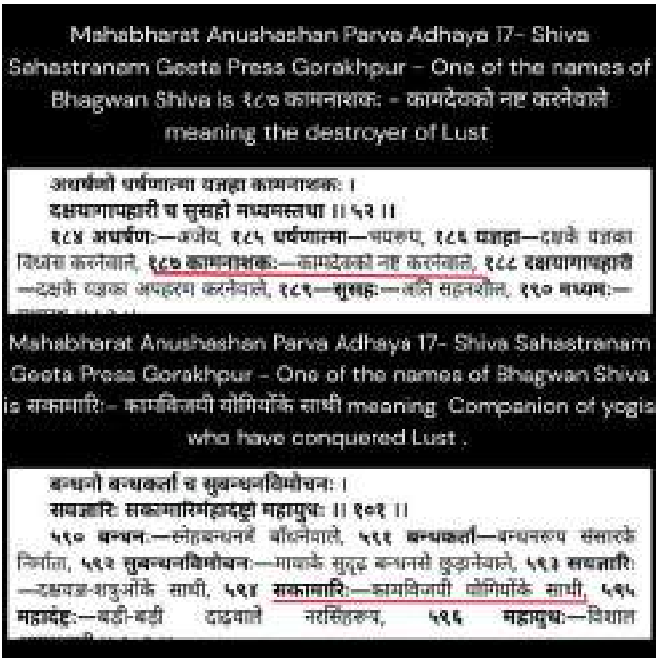
भगवान् शंकरके समान दूसरे किसका ऐश्वर्य है? कौन भूतोंके साथ क्रीड़ा करता है? देव! किसके पार्षदगण स्वामीके समान ही बलवान् और ऐश्वर्यपर अभिमान करनेवाले हैं? ।। २१९ ।।

"Who else possesses opulence like that of Lord Shankar? Who else plays freely among the spirits (bhūtas)? O Lord! Whose attendants are as powerful as their master and take pride in their strength and splendor?"



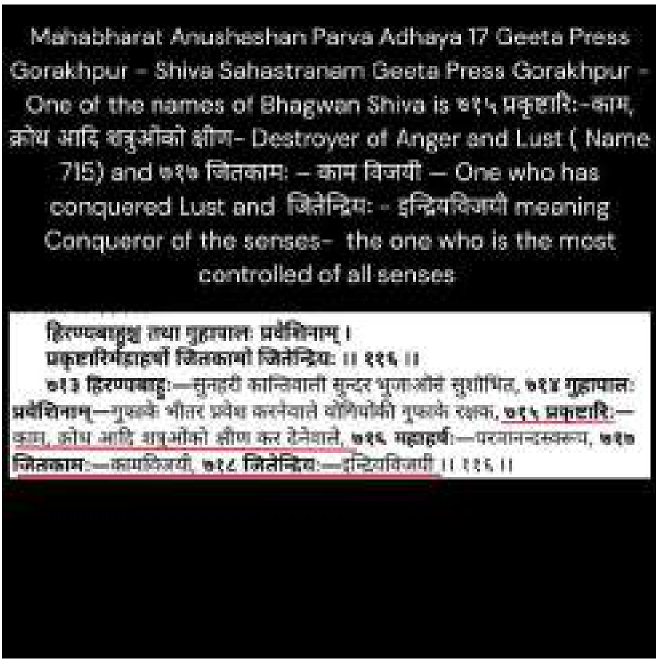
Mahabharat Anushashan Parva Adhaya 17- Shiva Sahastranam Geeta Press Gorakhpur – One of the names of Bhagwan Shiva is १८७ **कामनाशकः – कामदेवको नष्ट करनेवाले** meaning the destroyer of Lust

Mahabharat Anushashan Parva Adhaya 17- Shiva Sahastranam Geeta Press Gorakhpur – One of the names of Bhagwan Shiva is **सकामारिः- कामविजयी योगियोंके साथी** meaning Companion of yogis who have conquered Lust .



Mahabharat Anushashan Parva Adhaya 17 Geeta Press Gorakhpur – Shiva Sahastranam Geeta Press Gorakhpur – One of the names of Bhagwan Shiva is **७१५ प्रकृष्टारिः-काम, क्रोध आदि शत्रुओंको क्षीण**- Destroyer of Anger and Lust (

Name 715) and **७१७ जितकामः – काम विजयी** — One who has conquered Lust and **जितेन्द्रियः – इन्द्रियविजयी** meaning Conqueror of the senses- the one who is the most controlled of all senses



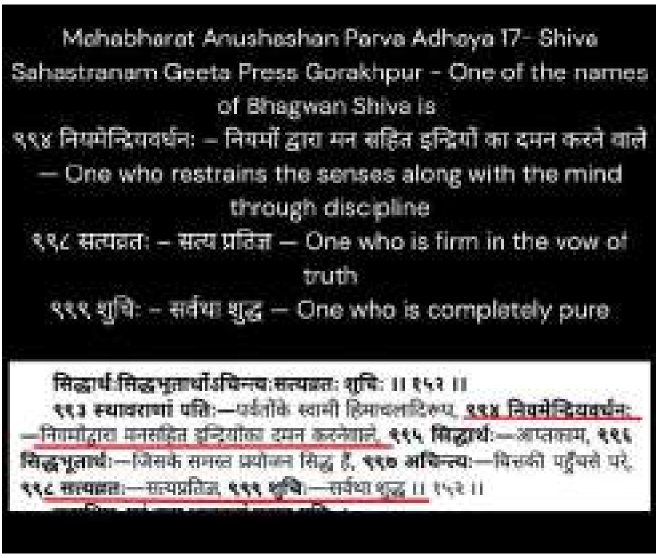
A Few Other references-

Mahabharat Anushashan Parva Adhaya 17- Shiva Sahastranam Geeta Press Gorakhpur – One of the names of Bhagwan Shiva is

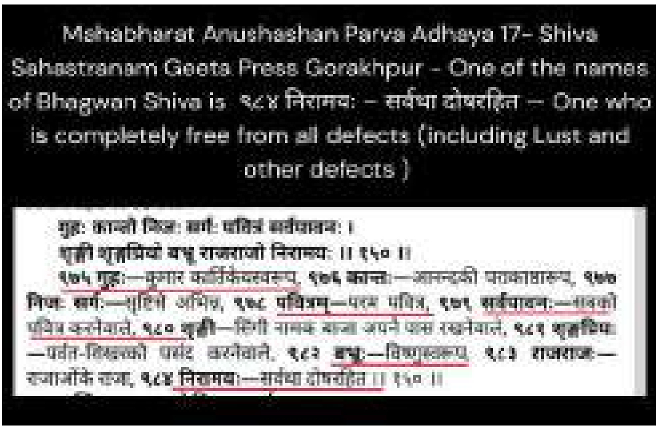
९९४ नियमेन्द्रियवर्धनः – नियमों द्वारा मन सहित इन्द्रियों का दमन करने वाले — One who restrains the senses along with the mind through discipline

९९८ सत्यव्रतः – सत्य प्रतिज्ञ — One who is firm in the vow of truth

९९९ शुचिः – सर्वथा शुद्ध — One who is completely pure



Mahabharat Anushashan Parva Adhaya 17- Shiva Sahastranam Geeta Press Gorakhpur – One of the names of Bhagwan Shiva is ९८४ **निरामयः – सर्वथा दोषरहित** — One who is completely free from all defects (including Lust and other defects)

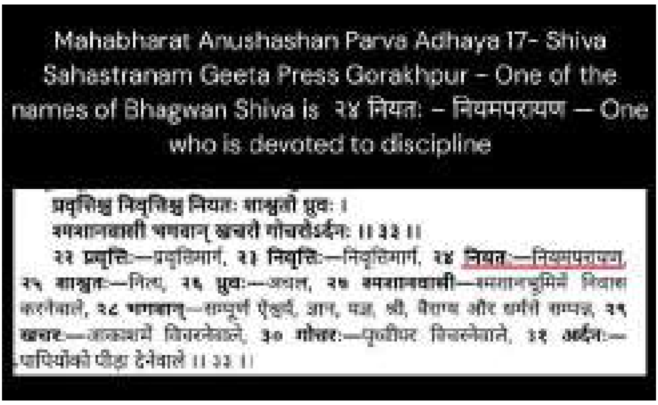


Mahabharat Anushashan Parva Adhaya 17- Shiva Sahastranam Geeta Press Gorakhpur – One of the names of Bhagwan Shiva is ९८४ निरामयः – सर्वथा दोषरहित — One who is completely free from all defects (including Lust and other defects)

गुहः कान्तो निजः सर्गः पवित्रं सर्वपावनः ।
शृङ्गी शृङ्गप्रियो बभ्रू राजराजो निरामयः ॥ १५० ॥

९७५ गुहः—कुमार कार्तिकेयस्वरूप, ९७६ कान्तः—आनन्दकी पराकाष्ठारूप, ९७७ निजः सर्गः—सृष्टिसे अभिन्न, ९७८ पवित्रम्—परम पवित्र, ९७९ सर्वपावनः—सबको पवित्र करनेवाले, ९८० शृङ्गी—सिंगी नामक बाजा अपने पास रखनेवाले, ९८१ शृङ्गप्रियः—पर्वत-शिखरको पसंद करनेवाले, ९८२ बभ्रुः—विष्णुस्वरूप, ९८३ राजराजः—राजाओंके राजा, ९८४ निरामयः—सर्वथा दोषरहित ॥ १५० ॥

Mahabharat Anushashan Parva Adhaya 17- Shiva Sahastranam Geeta Press Gorakhpur – One of the names of Bhagwan Shiva is **२४ नियतः – नियमपरायण** — One who is devoted to discipline

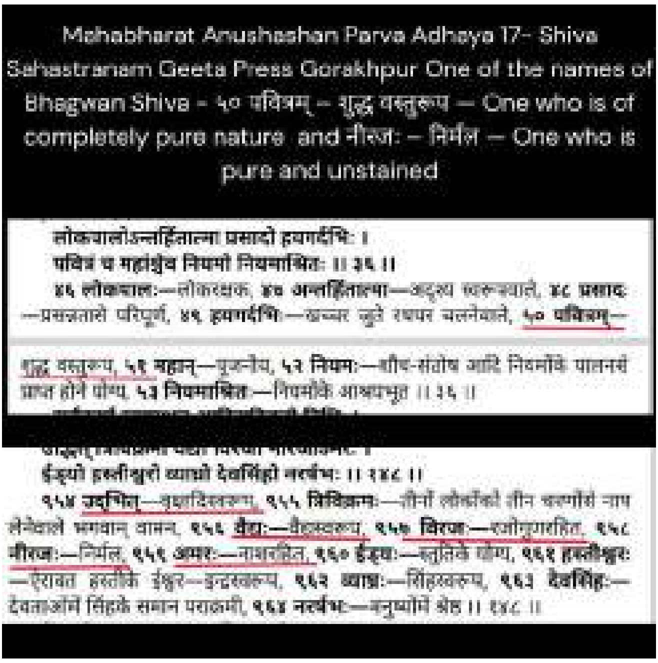


Mahabharat Anushashan Parva Adhaya 17- Shiva Sahastranam Geeta Press Gorakhpur – One of the names of Bhagwan Shiva is २४ नियतः – नियमपरायण — One who is devoted to discipline

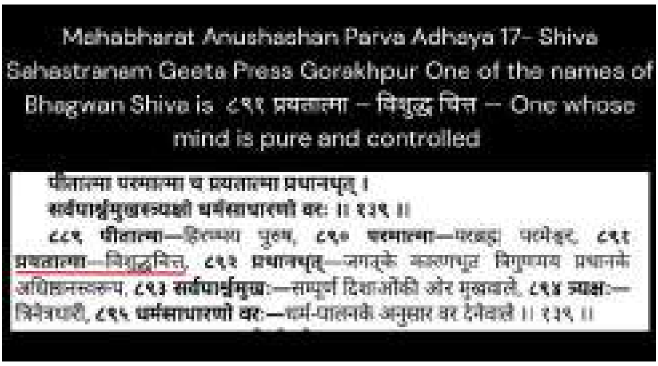
प्रवृत्तिषु निवृत्तिषु नियतः शाश्वतो ध्रुवः ।
श्मशानवासी भगवान् खचरो गोचरोऽर्दनः ॥ ३३ ॥

२२ प्रवृत्तिः—प्रवृत्तिमार्ग, २३ निवृत्तिः—निवृत्तिमार्ग, २४ नियतः—नियमपरायण, २५ शाश्वतः—नित्य, २६ ध्रुवः—अचल, २७ श्मशानवासी—श्मशानभूमिमें निवास करनेवाले, २८ भगवान्—सम्पूर्ण ऐश्वर्य, ज्ञान, यश, श्री, वैराग्य और धर्मसे सम्पन्न, २९ खचरः—आकाशमें विचरनेवाले, ३० गोचरः—पृथ्वीपर विचरनेवाले, ३१ अर्दनः—पापियोंको पीड़ा देनेवाले ॥ ३३ ॥

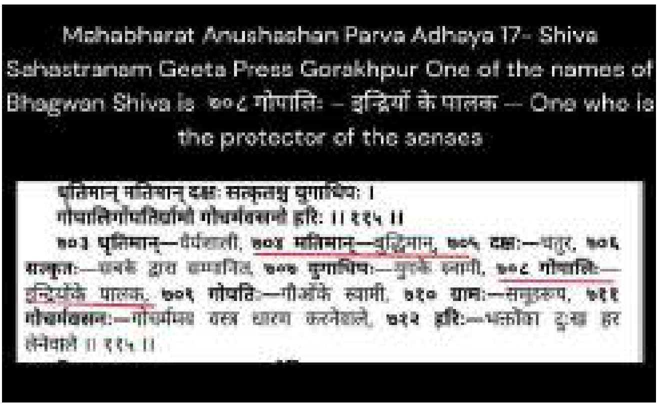
Mahabharat Anushashan Parva Adhaya 17- Shiva Sahastranam Geeta Press Gorakhpur One of the names of Bhagwan Shiva – ५० **पवित्रम् – शुद्ध वस्तुरूप** — One who is of completely pure nature and **नीरजः – निर्मल** — One who is pure and unstained



Mahabharat Anushashan Parva Adhaya 17- Shiva Sahastranam Geeta Press Gorakhpur One of the names of Bhagwan Shiva is ८९१ **प्रयतात्मा – विशुद्ध चित्त** — One whose mind is pure and controlled

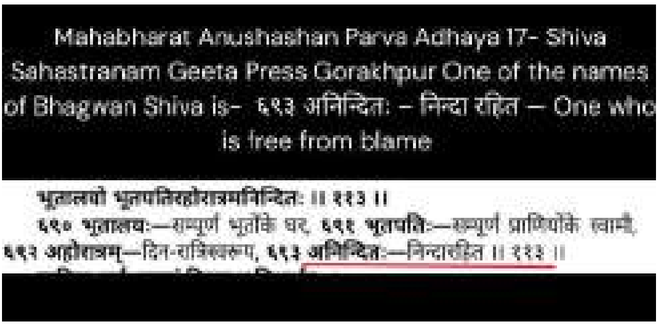


Mahabharat Anushashan Parva Adhaya 17- Shiva Sahastranam Geeta Press Gorakhpur One of the names of Bhagwan Shiva is ७०८ **गोपालिः – इन्द्रियों के पालक** — One who is the protector of the senses



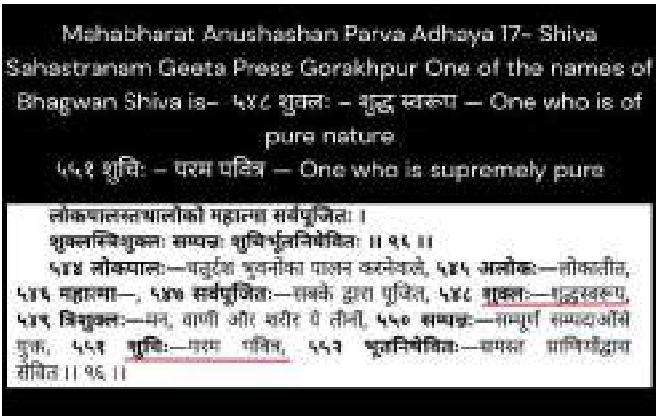
Mahabharat Anushashan Parva Adhaya 17- Shiva Sahastranam Geeta Press Gorakhpur One of the names of Bhagwan Shiva is-

६९३ अनिन्दितः – निन्दा रहित — One who is free from blame

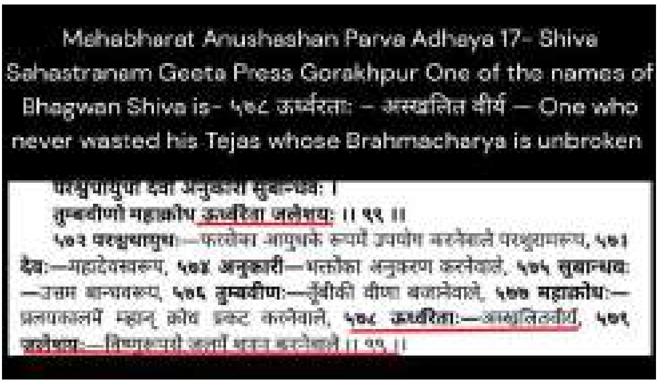


Mahabharat Anushashan Parva Adhaya 17- Shiva Sahastranam Geeta Press Gorakhpur One of the names of Bhagwan Shiva is- ५४८ शुक्लः – शुद्ध स्वरूप — One who is of pure nature

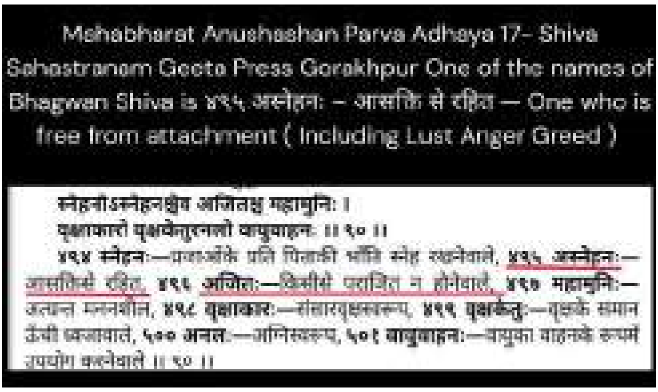
५५१ शुचिः – परम पवित्र — One who is supremely pure



Mahabharat Anushashan Parva Adhaya 17- Shiva Sahastranam Geeta Press Gorakhpur One of the names of Bhagwan Shiva is- ५७८ ऊर्ध्वरताः – अस्खलित वीर्य — One who never wasted his Tejas whose Brahmacharya is unbroken

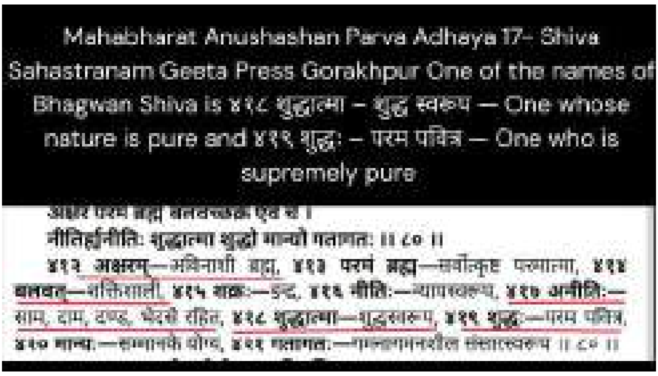


Mahabharat Anushashan Parva Adhaya 17- Shiva Sahastranam Geeta Press Gorakhpur One of the names of Bhagwan Shiva is ४९५ अस्नेहनः – आसक्ति से रहित — One who is free from attachment (Including Lust Anger Greed)


Mahabharat Anushashan Parva Adhaya 17- Shiva Sahastranam Geeta Press Gorakhpur One of the names of Bhagwan Shiva is ४९५ असेहनः – आसक्ति से रहित – One who is free from attachment (Including Lust Anger Greed)

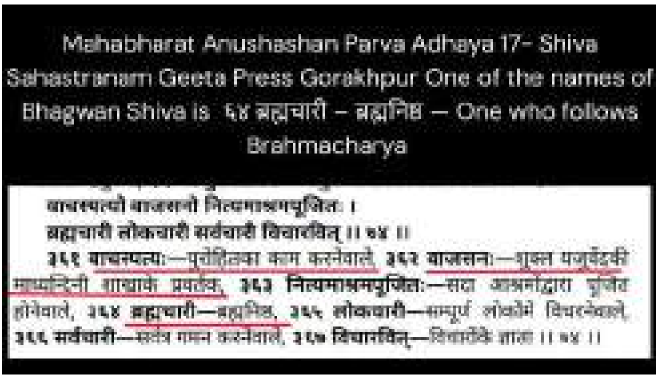
स्नेहनोऽस्नेहनश्चैव अजितश्च महामुनिः ।
वृक्षाकारो वृक्षकेतुरनलो वायुवाहनः ॥ ९० ॥
४९४ स्नेहनः—प्रजाओंके प्रति पिताकी भाँति स्नेह रखनेवाले, ४९५ अस्नेहनः—आसक्तिसे रहित, ४९६ अजितः—किसीसे पराजित न होनेवाले, ४९७ महामुनिः—उत्तम मननशील, ४९८ वृक्षाकारः—संसारवृक्षस्वरूप, ४९९ वृक्षकेतुः—वृक्षके समान ऊँची ध्वजावाले, ५०० अनलः—अग्निस्वरूप, ५०१ वायुवाहनः—वायुको वाहनके रूपमें उपयोग करनेवाले ॥ ९० ॥

Mahabharat Anushashan Parva Adhaya 17- Shiva Sahastranam Geeta Press Gorakhpur One of the names of Bhagwan Shiva is ४१८ शुद्धात्मा – शुद्ध स्वरूप — One whose nature is pure and ४१९ शुद्धः – परम पवित्र — One who is supremely pure


Mahabharat Anushashan Parva Adhaya 17- Shiva Sahastranam Geeta Press Gorakhpur One of the names of Bhagwan Shiva is ४१८ शुद्धात्मा – शुद्ध स्वरूप — One whose nature is pure and ४१९ शुद्धः – परम पवित्र — One who is supremely pure

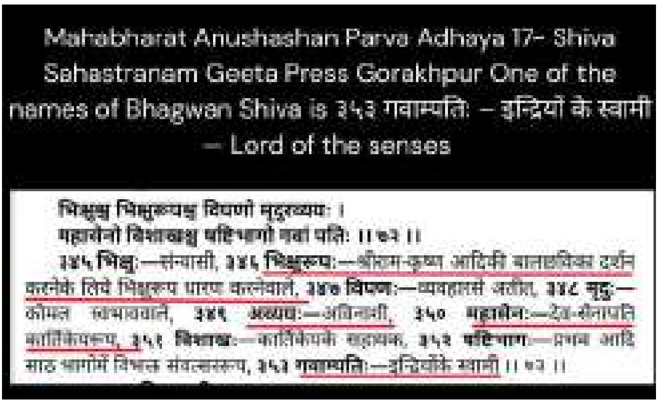
अक्षरं परमं ब्रह्म बलवच्छक्र एव च ।
नीतिर्ह्यनीतिः शुद्धात्मा शुद्धो मान्यो गतागतः ॥ ८० ॥
४१२ अक्षरम्—अविनाशी ब्रह्म, ४१३ परमं ब्रह्म—सर्वोत्कृष्ट परमात्मा, ४१४ बलवत्—शक्तिशाली, ४१५ शक्रः—इन्द्र, ४१६ नीतिः—न्यायस्वरूप, ४१७ अनीतिः—साम, दाम, दण्ड, भेदसे रहित, ४१८ शुद्धात्मा—शुद्धस्वरूप, ४१९ शुद्धः—परम पवित्र, ४२० मान्यः—सम्मानके योग्य, ४२१ गतागतः—गमनागमनशील संसारस्वरूप ॥ ८० ॥

Mahabharat Anushashan Parva Adhaya 17- Shiva Sahastranam Geeta Press Gorakhpur One of the names of Bhagwan Shiva is ६४ ब्रह्मचारी – ब्रह्मनिष्ठ — One who follows Brahmacharya


Mahabharat Anushashan Parva Adhaya 17- Shiva Sahastranam Geeta Press Gorakhpur One of the names of Bhagwan Shiva is ६४ ब्रह्मचारी – ब्रह्मनिष्ठ — One who follows Brahmacharya

वाचस्पत्यो वाजसनो नित्यमाश्रमपूजितः ।
ब्रह्मचारी लोकचारी सर्वचारी विचारवित् ॥ ५४ ॥
३६१ वाचस्पत्यः—पुरोहितका काम करनेवाले, ३६२ वाजसनः—शुक्ल यजुर्वेदकी माध्यन्दिनी शाखाके प्रवर्तक, ३६३ नित्यमाश्रमपूजितः—सदा आश्रमोंद्वारा पूजित होनेवाले, ३६४ ब्रह्मचारी—ब्रह्मनिष्ठ, ३६५ लोकचारी—सम्पूर्ण लोकोंमें विचरनेवाले, ३६६ सर्वचारी—सर्वत्र गमन करनेवाले, ३६७ विचारवित्—विचारोंके ज्ञाता ॥ ५४ ॥

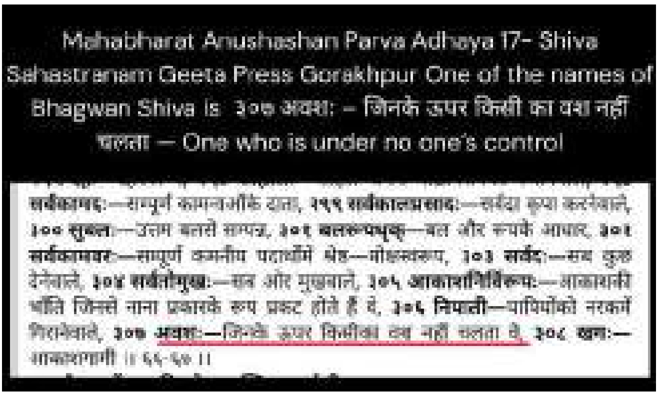
Mahabharat Anushashan Parva Adhaya 17- Shiva Sahastranam Geeta Press Gorakhpur One of the names of Bhagwan Shiva is ३५३ गवाम्पतिः – इन्द्रियों के स्वामी — Lord of the senses



भिक्षुश्च भिक्षुरूपश्च विपणो मृदुरव्ययः ।
महासेनो विशाखश्च षष्टिभागो गवां पतिः ॥ ७२ ॥

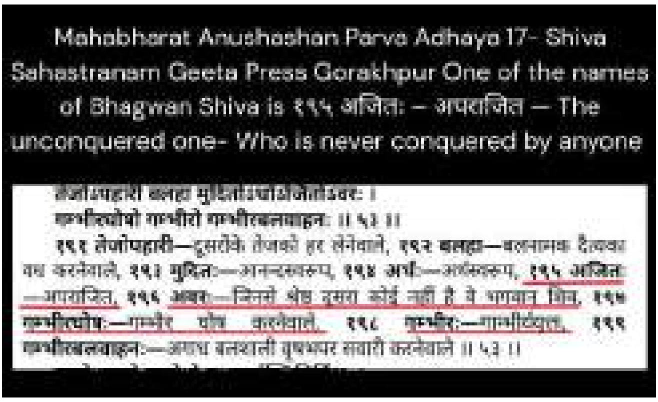
३४५ भिक्षुः—संन्यासी, ३४६ भिक्षुरूपः—श्रीराम-कृष्ण आदिकी बालछविका दर्शन करनेके लिये भिक्षुरूप धारण करनेवाले, ३४७ विपणः—व्यवहारसे अतीत, ३४८ मृदुः—कोमल स्वभाववाले, ३४९ अव्ययः—अविनाशी, ३५० महासेनः—देव-सेनापति कार्तिकेयरूप, ३५१ विशाखः—कार्तिकेयके सहायक, ३५२ षष्टिभागः—प्रभव आदि साठ भागोंमें विभक्त संवत्सररूप, ३५३ गवाम्पतिः—इन्द्रियोंके स्वामी ॥ ७२ ॥

Mahabharat Anushashan Parva Adhaya 17- Shiva Sahastranam Geeta Press Gorakhpur One of the names of Bhagwan Shiva is ३०७ अवशः – जिनके ऊपर किसी का वश नहीं चलता — One who is under no one's control



सर्वकामदः—सम्पूर्ण कामनाओंके दाता, २९९ सर्वकालप्रसादः—सर्वदा कृपा करनेवाले, ३०० सुबलः—उत्तम बलसे सम्पन्न, ३०१ बलरूपधृक्—बल और रूपके आधार, ३०२ सर्वकामवरः—सम्पूर्ण कमनीय पदार्थोंमें श्रेष्ठ—मोक्षस्वरूप, ३०३ सर्वदः—सब कुछ देनेवाले, ३०४ सर्वतोमुखः—सब ओर मुखवाले, ३०५ आकाशनिर्विरूपः—आकाशकी भाँति जिनसे नाना प्रकारके रूप प्रकट होते हैं वे, ३०६ निपाती—पापियोंको नरकमें गिरानेवाले, ३०७ अवशः—जिनके ऊपर किसीका वश नहीं चलता वे, ३०८ खगः—आकाशगामी ॥ ६६-६७ ॥

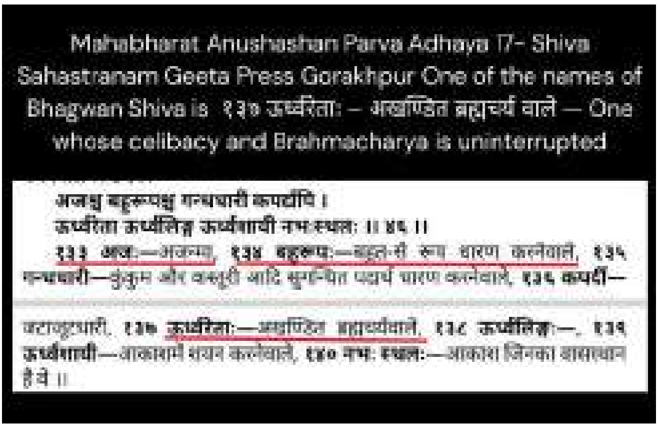
Mahabharat Anushashan Parva Adhaya 17- Shiva Sahastranam Geeta Press Gorakhpur One of the names of Bhagwan Shiva is १९५ अजितः – अपराजित — The unconquered one- Who is never conquered by anyone



तेजोऽपहारी बलहा मुदितोऽर्थोऽजितोऽवरः ।
गम्भीरघोषो गम्भीरो गम्भीरबलवाहनः ॥ ५३ ॥

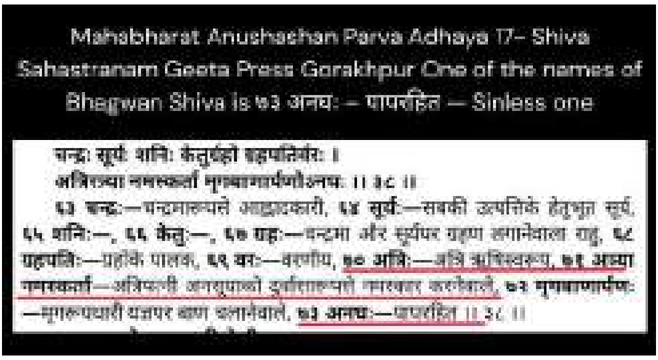
१९१ तेजोपहारी—दूसरोंके तेजको हर लेनेवाले, १९२ बलहा—बलनामक दैत्यका वध करनेवाले, १९३ मुदितः—आनन्दस्वरूप, १९४ अर्थः—अर्थस्वरूप, १९५ अजितः—अपराजित, १९६ अवरः—जिनसे श्रेष्ठ दूसरा कोई नहीं है वे भगवान् शिव, १९७ गम्भीरघोषः—गम्भीर घोष करनेवाले, १९८ गम्भीरः—गाम्भीर्ययुक्त, १९९ गम्भीरबलवाहनः—अगाध बलशाली वृषभपर सवारी करनेवाले ॥ ५३ ॥

Mahabharat Anushashan Parva Adhaya 17- Shiva Sahastranam Geeta Press Gorakhpur One of the names of Bhagwan Shiva is १३७ ऊर्ध्वरेताः – अखण्डित ब्रह्मचर्य वाले — One whose celibacy and Brahmacharya is uninterrupted



अजश्च बहुरूपश्च गन्धधारी कपर्द्यपि ।
ऊर्ध्वरेता ऊर्ध्वलिङ्ग ऊर्ध्वशायी नभःस्थलः ॥ ४६ ॥
१३३ अजः—अजन्मा, १३४ बहुरूपः—बहुत-से रूप धारण करनेवाले, १३५ गन्धधारी—कुंकुम और कस्तूरी आदि सुगन्धित पदार्थ धारण करनेवाले, १३६ कपर्दी—जटाजूटधारी, १३७ ऊर्ध्वरेताः—अखण्डित ब्रह्मचर्यवाले, १३८ ऊर्ध्वलिङ्गः—, १३९ ऊर्ध्वशायी—आकाशमें शयन करनेवाले, १४० नभःस्थलः—आकाश जिनका वासस्थान है वे ॥

Mahabharat Anushashan Parva Adhaya 17- Shiva Sahastranam Geeta Press Gorakhpur One of the names of Bhagwan Shiva is **७३ अनघः – पापरहित** — Sinless one



चन्द्रः सूर्यः शनिः केतुर्ग्रहो ग्रहपतिर्वरः ।
अत्रिरत्र्या नमस्कर्ता मृगबाणार्पणोऽनघः ॥ ३८ ॥
६३ चन्द्रः—चन्द्रमारूपसे आह्लादकारी, ६४ सूर्यः—सबकी उत्पत्तिके हेतुभूत सूर्य, ६५ शनिः—, ६६ केतुः—, ६७ ग्रहः—चन्द्रमा और सूर्यपर ग्रहण लगानेवाला राहु, ६८ ग्रहपतिः—ग्रहोंके पालक, ६९ वरः—वरणीय, ७० अत्रिः—अत्रि ऋषिस्वरूप, ७१ अत्र्या नमस्कर्ता—अत्रिपत्नी अनसूयाको दुर्वासारूपसे नमस्कार करनेवाले, ७२ मृगबाणार्पणः—मृगरूपधारी यज्ञपर बाण चलानेवाले, ७३ अनघः—पापरहित ॥ ३८ ॥

Allegations-

📚Mahabharata 13.14.157📚
He sports with the daughters and the spouses of the *Rishis*. His hair is long and stands erect. He is perfectly naked, for he has the horizon for his garments. He is endued with terrible eyes…"

Refutation-

He alleged on Mahabharat 13.14.157 . Here is Geeta Press Gorakhpur Mahabharat 13.14.157 you can read it nowhere its written such thing

भगवान् रुद्र उछलते-कूदते हैं। जँभाई लेते हैं। रोते हैं, रुलाते हैं। कभी पागलों और मतवालोंकी तरह बातें करते हैं और कभी मधुर स्वरसे उत्तम वचन बोलते हैं

कभी भयंकर रूप धारण करके अपने नेत्रोंद्वारा लोगोंमें त्रास उत्पन्न करते हुए जोर-जोरसे अट्टहास करते, जागते, सोते और मौजसे अँगड़ाई लेते हैं ।।

वे जप करते हैं और वे ही जपे जाते हैं; तप करते हैं और तपे जाते हैं (उन्हींके उद्देश्यसे तप किया जाता है)। वे दान देते और दान लेते हैं तथा योग और ध्यान करते हैं ।। १५९ ।।

"Lord Rudra leaps and jumps. He yawns. He cries and makes others cry. Sometimes, he speaks like madmen and intoxicated beings, and at other times, he speaks noble words in a sweet tone. (Verse 157)

Sometimes, assuming a terrifying form, he frightens people with his glaring eyes, roaring with loud laughter, waking, sleeping, and stretching himself in delight. (Verse 158)

He chants mantras and is himself chanted. He performs penance and is the object of penance. He gives charity and receives it, and he engages in yoga and meditation." (Verse 159)

He alleged on Mahabharat 13.14.157 . Here is Geeta Press Gorakhpur Mahabharat 13.14.157 you can read it nowhere its written such thing

वल्गते जृम्भते चैव रुदते रोदयत्यपि ।
उन्मत्तमत्तरूपं च भाषते चापि सुस्वरः ॥ १५७ ॥

भगवान् रुद्र उछलते-कूदते हैं। जँभाई लेते हैं। रोते हैं, रुलाते हैं। कभी पागलों और मतवालोंकी तरह बातें करते हैं और कभी मधुर स्वरसे उत्तम वचन बोलते हैं ।। १५७ ।।

अतीव हसते रौद्रस्त्रासयन् नयनैर्जनम् ।
जागर्ति चैव स्वपिति जृम्भते च यथासुखम् ॥ १५८ ॥

कभी भयंकर रूप धारण करके अपने नेत्रोंद्वारा लोगोंमें त्रास उत्पन्न करते हुए जोर-जोरसे अट्टहास करते, जागते, सोते और मौजसे अँगड़ाई लेते हैं ।।

जपते जप्यते चैव तपते तप्यते पुनः ।
ददाति प्रतिगृह्णाति युञ्जते ध्यायतेऽपि च ॥ १५९ ॥

वे जप करते हैं और वे ही जपे जाते हैं; तप करते हैं और तपे जाते हैं (उन्हींके उद्देश्यसे तप किया जाता है)। वे दान देते और दान लेते हैं तथा योग और ध्यान करते हैं ।। १५९ ।।

In Mahabharat Anushashan Parva Adhyay 17 Maheshwar Shiva is called Greatest of All Yogis and The most conquered of all senses and the most celibate amongst all beings and the most Peaceful and the supreme Yogi

जो वेदोंके भी वेद, उत्तम वस्तुओंमें भी परम उत्तम, तेजके भी तेज, तपके भी तप, शान्त पुरुषोंमें भी परम शान्त, कान्तिकी भी कान्ति, जितेन्द्रियोंमें भी परम जितेन्द्रिय, बुद्धिमानोंकी भी बुद्धि, देवताओंके भी देवता, ऋषियोंके भी ऋषि, यज्ञोंके भी यज्ञ, कल्याणोंके भी कल्याण, रुद्रोंके भी रुद्र, प्रभावशाली ईश्वरोंकी भी प्रभा (ऐश्वर्य), योगियोंके भी योगी तथा कारणोंके भी कारण हैं। जिनसे सम्पूर्ण लोक उत्पन्न होते और फिर उन्हींमें विलीन हो जाते हैं, जो सम्पूर्ण भूतोंके आत्मा हैं, उन्हीं अमित तेजस्वी भगवान् शिवके एक हजार आठ नामोंका वर्णन मुझसे सुनिये। पुरुषसिंह! इसका श्रवणमात्र करके आप अपनी सम्पूर्ण कामनाओंको प्राप्त कर लेंगे ।। २५-३० ।।

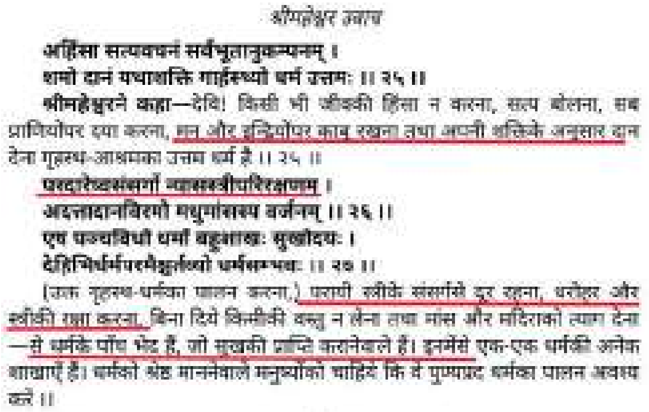
The one who is the Vedas among the Vedas, the supreme among the entities, the brightest among the luminous, the most ascetic among the ascetics, the most peaceful among the serene beings, the most radiant among the radiant, the most self-controlled among the self-controlled, the most intelligent among the wise, the Deva among Devas, the sage among sages, the sacrifice among sacrifices, the auspicious among the auspicious, the Rudra among Rudras, the powerful among the powerful , the supreme yogi among yogis, the cause of all causes—He is the Supreme Lord Shiva, who pervades all worlds and into whom everything ultimately dissolves.

In Mahabharat Anushashan Parva Adhyay 17 Maheshwar Shiva is called Greatest of All Yogis and The most conquered of all senses

जो वेदोंके भी वेद, उत्तम वस्तुओंमें भी परम उत्तम, तेजके भी तेज, तपके भी तप, शान्त पुरुषोंमें भी परम शान्त, कान्तिकी भी कान्ति, जितेन्द्रियोंमें भी परम जितेन्द्रिय, बुद्धिमानोंकी भी बुद्धि, देवताओंके भी देवता, ऋषियोंके भी ऋषि, यज्ञोंके भी यज्ञ, कल्याणोंके भी कल्याण, रुद्रोंके भी रुद्र, प्रभावशाली ईश्वरोंकी भी प्रभा (ऐश्वर्य), योगियोंके भी योगी तथा कारणोंके भी कारण हैं। जिनसे सम्पूर्ण लोक उत्पन्न होते और फिर उन्हींमें विलीन हो जाते हैं, जो सम्पूर्ण भूतोंके आत्मा हैं, उन्हीं अमित तेजस्वी भगवान् शिवके एक हजार आठ नामोंका वर्णन मुझसे सुनिये। पुरुषसिंह! इसका श्रवणमात्र करके आप अपनी सम्पूर्ण कामनाओंको प्राप्त कर लेंगे ॥ २५—३० ॥

The one who is the Vedas among the Vedas, the supreme among the entities, the brightest among the luminous, the most ascetic among the ascetics, the most peaceful among the serene beings, the most radiant among the radiant, the most self-controlled among the self-controlled, the most intelligent among the wise, the Deva among Devas, the sage among sages, the sacrifice among sacrifices, the auspicious among the auspicious, the Rudra among Rudras, the powerful among the powerful , the supreme yogi among yogis, the cause of all causes—He is the Supreme Lord Shiva, who pervades all worlds and into whom everything ultimately dissolves.

In Mahabharat 13/141/25-26 Maheshwar Shiva himself told to avoid the contact of other men wives as a sign of Dharma


श्रीमहेश्वर उवाच

अहिंसा सत्यवचनं सर्वभूतानुकम्पनम् ।
शमो दानं यथाशक्ति गार्हस्थ्यो धर्म उत्तमः ॥ २५ ॥

श्रीमहेश्वरने कहा—देवि! किसी भी जीवकी हिंसा न करना, सत्य बोलना, सब प्राणियोंपर दया करना, मन और इन्द्रियोंपर काबू रखना तथा अपनी शक्तिके अनुसार दान देना गृहस्थ-आश्रमका उत्तम धर्म है ॥ २५ ॥

परदारेष्वसंसर्गो न्यासस्त्रीपरिरक्षणम् ।
अदत्तादानविरमो मधुमांसस्य वर्जनम् ॥ २६ ॥
एष पञ्चविधो धर्मो बहुशाखः सुखोदयः ।
देहिभिर्धर्मपरमैः कर्तव्यो धर्मसम्भवः ॥ २७ ॥

(उक्त गृहस्थ-धर्मका पालन करना,) परायी स्त्रीके संसर्गसे दूर रहना, धरोहर और स्त्रीकी रक्षा करना, बिना दिये किसीकी वस्तु न लेना तथा मांस और मदिराको त्याग देना—ये धर्मके पाँच भेद हैं, जो सुखकी प्राप्ति करानेवाले हैं। इनमेंसे एक-एक धर्मकी अनेक शाखाएँ हैं। धर्मको श्रेष्ठ माननेवाले मनुष्योंको चाहिये कि वे पुण्यप्रद धर्मका पालन अवश्य करें ॥

Shri Maheshwara (Lord Shiva) said –
O Devi! Not causing harm to any living being, speaking the truth, showing compassion to all

creatures, controlling the mind and senses, and giving charity according to one's capacity — these are the noble duties of a householder (Grihastha Ashrama). (Verse 25)

Maintaining these duties of household life — Staying away from relations with another's wife, protecting entrusted goods and the honor of women, not taking anything without giving in return, and renouncing meat and

Allegations-

📚Padma Purana 1.56.1-10📚
Formerly, Śarva (i.e. Śaṅkara), having seen youthful and beautiful women of Gandharvas, Kinnaras and human beings, and with his mind set on them, pretended to be intent on practising penance, and with a spell dragged them far away into the sky. Then the great lord, the conqueror of the god of love, having fashioned a very delightful cottage, sported (there) with them. In the meanwhile, Gaurī's mind became excited. By means of meditation she saw the lord of the world, sporting with women. Knowing his intention she became angry. Then taking the form of Kṣemaṅkarī, she entered (the sky), and saw, far away in a lonely region of the sky, Hara (i.e. Śiva), whose lustre was like that of the god of love, who was in the midst of beautiful women, who, the best man, was bright, who, having again and again embraced the women, was sporting with them, who was kissing them excessively, and who was tormented by the passion of love.

Refutation –

Rc Hazra in his book Puranic Records on Hindu Rites and Customs page no 120 said that the chapters after chapter 43 in Shristi khanda (including chapter 56) are later interpolations into Padma Purana and was composed likely after the Satanic Islamic Muhammadans established their rule in India . So this chapter is a later interpolation and not part of Padma Purana originally

(5) SṚṢṬI-KHAṆḌA.[88] This Khaṇḍa, which is assigned the fifth place in our edition, is really the first of the set. This position of the Khaṇḍa is betrayed by the mode of its beginning as well as by the sequence and contents of the five Parvans given in chap. 1.

This Khaṇḍa, as we have it now, can be rightly divided into two parts:

(1) chaps. 1-43 (verses 1-97)

and (2) chaps. 43 (verses 98 ff.) to the end.

It will be seen hereinafter that the chapters of the second part were added to the Sṛṣṭi-kh. after the Muhammadans had established kingdoms in India. Hence the chapters of the first part, which are of earlier date, are examined first.

[88] The Sṛṣṭi-khaṇḍa in Bengal Mss consists only of 46 (or according to Aufrecht, 45) chapters. The corresponding chapters in a Bengal Ms. (No. 1621, D. U. Mss Lib.) of this Khaṇḍa and the AnSS ed. are given below:

upon them, it is difficult to say anything about the lower limit.

Chapters 43 (verses 98 ff.) to the end, which, according to our division, form the second part of the work, are not found in the Bengal Mss. So their comparatively late date can be well understood. These chapters were written and added to the Sṛṣṭi-kh. after the Muhammadans had established kingdoms in India. These foreigners have been called kings[93] and scornfully described more than once under the names 'Turuṣka', 'Mleccha' and 'Yavana'[94]. The descriptions are undoubtedly aimed at the Muhammadans who 'polluted' the society and the land of the Hindus by their contact and slaughter of cows. Hence the date of composition of this part of the Sṛṣṭi-kh. can by no means be placed earlier than 1000 A.D. Such a late date is supported by the contents also, which are replete with Tantric elements. The Āgamas have many times been mentioned as authorities along with the Vedas and the Purāṇas; the Tulasī plant has been glorified in highly extravagant language; and so on. As Hemādri quotes

[93] In connection with the quotations the following stories of the Padma-p. have been mentioned in the Adbhutasāgara:

Even Geeta Press Gorakhpur padma Purana has only 49 Chapters and no 56th chapter exists

३०—भगवान् श्रीनारायणकी महिमा, युगोंका परिचय, प्रलयके जलमें मार्कण्डेयजीको भगवान्के दर्शन तथा भगवान्की नाभिसे कमलकी उत्पत्ति ११५
३१—मधु-कैटभका वध तथा सृष्टि-परम्पराका वर्णन ११८
३२—तारकासुरके जन्मकी कथा, तारककी तपस्या, उसके द्वारा देवताओंकी पराजय और ब्रह्माजीका देवताओंको सान्त्वना देना ... ११९
३३—पार्वतीका जन्म, मदन-दहन, पार्वतीकी तपस्या और उनका भगवान् शिवके साथ विवाह ... १२२
४६—गणेशजीकी महिमा और उनकी स्तुति एवं पूजाका फल १८१
४७—सञ्जय-व्यास संवाद—मनुष्ययोनिमें उत्पन्न हुए दैत्य और देवताओंके लक्षण १८३
४८—भगवान् सूर्यका तथा संक्रान्तिमें दानका माहात्म्य १८५
४९—भगवान् सूर्यकी उपासना और उसका फल—भद्रेश्वरकी कथा १८७

भूमि-खण्ड

५०—शिवशर्माके चार पुत्रोंका पितृ-भक्तिके प्रभावसे श्रीविष्णुधामको प्राप्त होना १९०

In Srimad Bhagavatam Book 8 Chapter 7 sloka 32 Maheshwar Shiva is called the destroyer of Kama (Lust)

That you destroyed Kama (the god of Love), the sacrifice (of Daksa), Tripuras the three cities (constructed by Maya) subdued the god of death, consumed the (Hala-hala) poison (which is as good as consumed as you are certain to drink it up just now) and killed innumerable trouble-

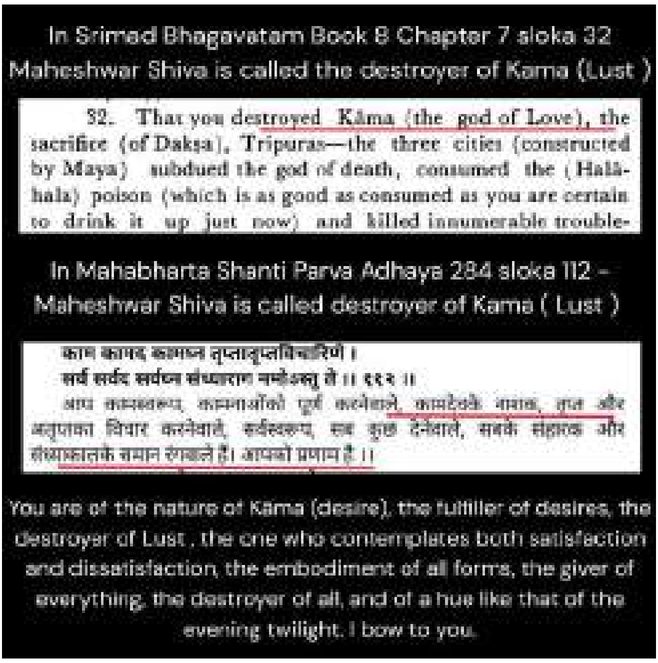
In Mahabharta Shanti Parva Adhaya 284 sloka 112 Maheshwar Shiva is called destroyer of Kama (Lust)

काम कामद कामघ्न तृप्तातृप्तविचारिणे । सर्व सर्वद सर्वघ्न

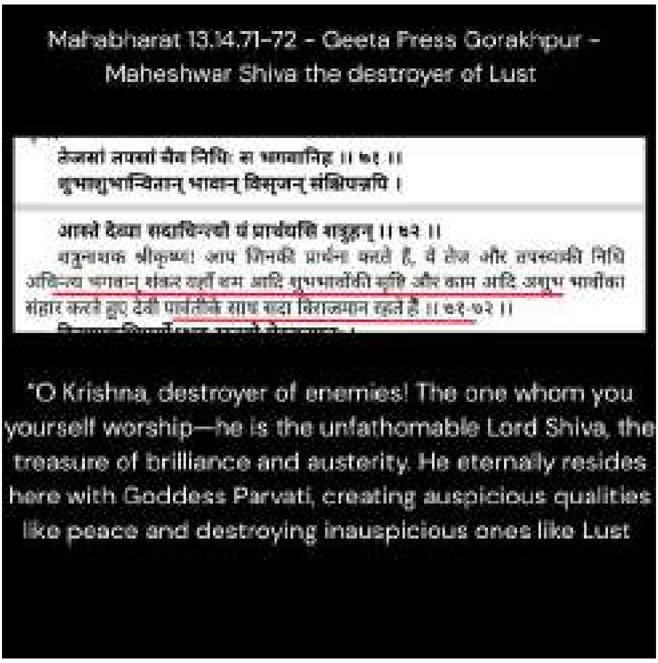
संध्याराग नमोऽस्तु ते ।। ११२ ।।
आप कामस्वरूप, कामनाओंको पूर्ण करनेवाले, कामदेवके नाशक, तृप्त और अतृप्तका विचार करनेवाले, सर्वस्वरूप, सब कुछ देनेवाले, सबके संहारक और संध्याकालके समान रंगवाले हैं। आपको प्रणाम है ।।

You are of the nature of Kāma (desire), the fulfiller of desires, the destroyer of Lust, the one who contemplates both satisfaction and dissatisfaction, the embodiment of all forms, the giver of everything, the destroyer of all, and of a hue like that of the evening twilight. I bow to you.

32.



Mahabharat 13.14.71-72 – Geeta Press Gorakhpur –
Maheshwar Shiva the destroyer of Lust
तेजसां तपसां चैव निधिः स भगवानिह ।। ७१ ।।
शुभाशुभान्वितान् भावान् विसृजन् संक्षिपन्नपि ।
आस्ते देव्या सदाचिन्त्यो यं प्रार्थयसि शत्रुहन् ।। ७२ ।।
शत्रुनाशक श्रीकृष्ण! आप जिनकी प्रार्थना करते हैं, वे तेज और तपस्याकी निधि अचिन्त्य भगवान् शंकर यहाँ शम आदि शुभभावोंकी सृष्टि और काम आदि अशुभ भावोंका संहार करते हुए देवी पार्वतीके साथ सदा विराजमान रहते हैं ।। ७१-७२ ।।
"O Krishna, destroyer of enemies! The one whom you yourself worship-he is the unfathomable Lord Shiva, the treasure of brilliance and austerity. He eternally resides here with Goddess Parvati, creating auspicious qualities like peace and destroying inauspicious ones like Lust



Mahabharat Anushashan Parva Adhaya 14 Slokas 217 Maheshwar Shiva the conqueror of Lust

दिग्वासाः कीर्त्यते कोऽन्यो लोके कश्चोर्ध्वरतसः । कस्य चार्धे स्थिता कान्ता अनङ्गः केन निर्जितः ।। २१७ ।।

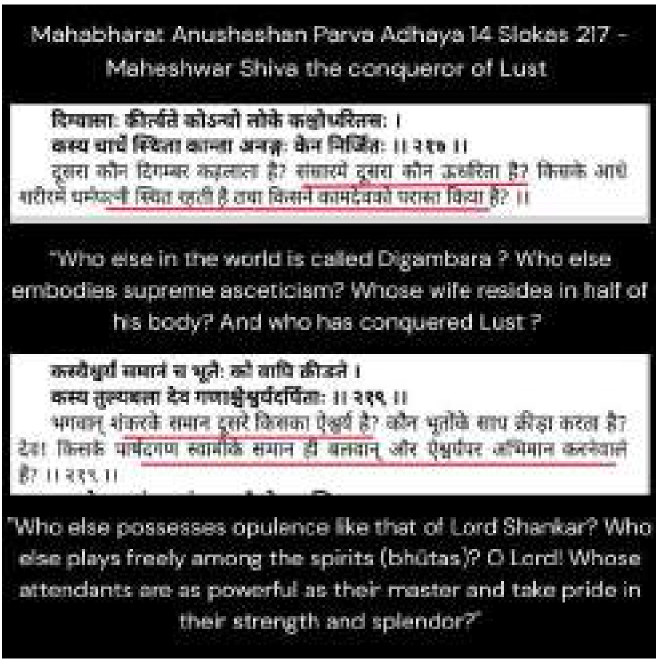
दूसरा कौन दिगम्बर कहलाता है? संसारमें दूसरा कौन ऊर्ध्वरता है? किसके आधे शरीरमें धर्मपत्नी स्थित रहती है तथा किसने कामदेवको परास्त किया है? ।।

"Who else in the world is called Digambara ? Who else embodies supreme asceticism? Whose wife resides in half of his body? And who has conquered Lust ?

कस्यैश्वर्यं समानं च भूतैः को वापि क्रीडते । कस्य तुल्यबला देव गणाश्वैश्वर्यदर्पिताः ।। २१९ ।।

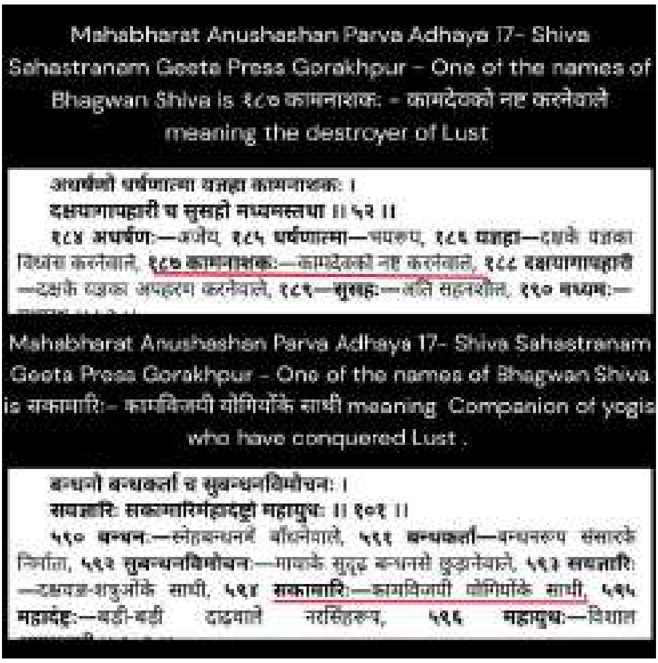
भगवान् शंकरके समान दूसरे किसका ऐश्वर्य है? कौन भूतोंके साथ क्रीड़ा करता है? देव! किसके पार्षदगण स्वामीके समान ही बलवान् और ऐश्वर्यपर अभिमान करनेवाले हैं? ।। २१९ ।।

"Who else possesses opulence like that of Lord Shankar? Who else plays freely among the spirits (bhūtas)? O Lord! Whose attendants are as powerful as their master and take pride in their strength and splendor?"



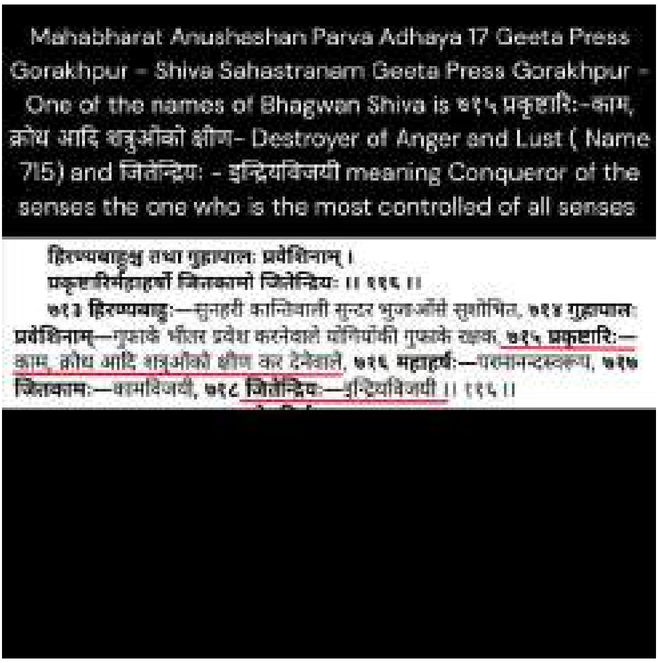
Mahabharat Anushashan Parva Adhaya 17- Shiva Sahastranam Geeta Press Gorakhpur – One of the names of Bhagwan Shiva is **१८७ कामनाशकः – कामदेवको नष्ट करनेवाले** meaning the destroyer of Lust

Mahabharat Anushashan Parva Adhaya 17- Shiva Sahastranam Geeta Press Gorakhpur – One of the names of Bhagwan Shiva is **सकामारिः- कामविजयी योगियोंके साथी** meaning Companion of yogis who have conquered Lust .



Mahabharat Anushashan Parva Adhaya 17 Geeta Press Gorakhpur – Shiva Sahastranam Geeta Press Gorakhpur – One of the names of Bhagwan Shiva is **७१५ प्रकृष्टारिः-काम, क्रोध आदि शत्रुओंको क्षीण**- Destroyer of Anger and Lust (

Name 715) and **जितेन्द्रियः – इन्द्रियविजयी** meaning Conqueror of the senses the one who is the most controlled of all senses



Allegations-

6. Shiva – The sex addict

📚Shiva Purana 2.4.1.24📚
For a thousand years according to the calculation of the gods, Śiva the Yogin has been engaged in sexual dalliance. He does not desist from it."

📚Skanda Purana 5.2.20.1-8📚
O fair lady, sexual dalliance was commenced by me together with you. A hundred divine years and more passed off joyously. You were afflicted by Manmatha and overwhelmed with love. Perceiving the long-drawn out dalliance, the Devas became agitated in their minds. Vāsava and others took the requisite and timely counsel together. "For a hundred divine years Rudra has been continuously engaged in sexual dalliance with Gaurī on
the Mandara mountain full of charming caves. There is no doubt about this that the entire region of the three worlds will perish on account of the son who will be born out of th

📚Shiva Purana 2.2.21.19-23📚
Sometimes Siva would become invisible through his Maya and suddenly embrace her when she would become terrified and

agitated. Sometime with musk he would make marks like bees on her breasts that resembled the buds of a golden lotus. Sometimes he would take the necklace off her breasts and press them with his hands...Even as she was looking on, sometimes he would come to her lofty breasts saying with laughter, this dark spot "Kalika" on your breasts is your companion of the same colour as it contains the same letter as are found in your name 'Kalika'."

📚Shrimad Bhagavatam 6.17.7📚
Lord Siva, whose hair is matted on his head, has certainly undergone great austerities and penances. Indeed, he is the president in the assembly of strict followers of Vedic principles. Nonetheless, he is seated with his wife on his lap in the midst of saintly persons and is embracing her as if he were a shameless, ordinary human being."

📚Shiva Purana 2.5.51.35-43📚
O goddess, Śiva is eagerly waiting for various sports. O daughter of the mountain, please go since the lord is distressed with passion". All the celestial damsels told one another —"Since lord Śiva is very eager to see Pārvatī being passionate, the lady whom this enemy of Kāma may woo will certainly be the queen of celestial damsels. She may sport with lord Śiva in the form of Pārvatī accompanied by the Gaṇas of Kāma. Kāma is indeed victorious over his foe."

📚Shiva Purana 2.5.51.61📚
Then the goddess Pārvatī bedecked herself zealously and went to Śiva. She then sported with him."

📚Brahma Viavarta Purana Krishna Janma Khanda 46.31-36📚
Narayana said- O Brahman, the time for disturbing their conjugal pleasure has not get arrived. Everything would be done at the appropriate time. After the lapse of a thousand years, they themselves would feel disinterested. At the moment Siva would like to enjoy the conjugal pleasure. No one the

earth would be competent enough to dissuade him from doing that

Refutation-

This type of blunders occurs when one compares Maheshwar Shiva to Mortal Human beings

Shastras itself describe about the body of Maheshwar Shiva as the cosmic universe itself not a human like body – Srimad Bhagvatam 8/7/27-30

27. The sky represents your navel; the wind, your breath, the sun, your eyes, water, (your semen; the support of all jīvas (individual souls) elevated (like that of god Brahmā) and ordinary (like ordinary (like those of sub-human beings), is your ego; Soma or the Moon-god, your mind, and the heavens, your head.
28. The seas symbolize your abdomen, the mountains your bones; all plants and herbs your hair; the Vedic metres seven humours in your body; the dharma as enunciated in the Vedas your heart, Oh embodiment of the three Vedas.
29. Oh Lord! the five upanisads[1] (the sacred hymns or mantras known as Tatpuruşa, Aghora, Sadyojāta, Vāmadeva, and Iśāna) from which the collection of thirty eight mantras evolve, denote your (five) faces; that self-effulgence constitu-ting the supreme principle which is designated as Siva is your (real) absolute state.

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A major blunder is interpreting the **कथा** of deities without considering their all-encompassing forms and contrasting them with human limitations.
Mlecchas might do this, but it's troubling when Hindus do as well."
Shastras state that Bhagavan and Bhagavati aren't truly male and female – **पार्वती स्त्री पुमान् शम्भुरितिकैर्न निरूपितः ॥ ब्रह्मवैवर्तपुराणम् । गणपतिखण्डः । अध्यायः ४२**

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Why aren't they male and female? Because they've been stated to be chidrupa in the shastras – **नात्र शक्तिरुपादानं चिद्रूपत्वाद्यवा शिवः। (पौष्करागमः। विद्यापदः) अहं प्रकृतिरूपा चेत्चिदानन्दपरायणा (कालचूडामणि तन्त्रम्) योगवासिष्ठः। निर्वाणप्रकरणस्य उत्तरार्धम् । सर्गः ०८४** says **स्पन्देन लक्ष्यते वायुर्वह्निरौष्ण्येन लक्ष्यते । चिन्मात्रममलं शान्तं शिव इत्यभिधीयते ॥** Just as the wind is known by its movement or as fire is known by its heat, similarly, from (the name) Shiva, pure and tranquil consciousness alone is said to be.
Swami Bodhendra Saraswati ji in his Tatparya Prakasha commentary of the same sarga referred to Bhagavati as "**ब्रह्माण्डशरीरतया सर्वलोकाद्यवयवधारिणीत्वं**". Someone who performs mortals acts won't be referred to as "the one who supports/sustains all the lokas" or "universal body".
He wrote further – **जगदङ्गधारणेऽपि तस्या असङ्गोदासीनचिद्रूप शिवस्वभावत्वान्निरवयवत्वमेवेत्याह।।**
Although she has different aspects of the universe as her limbs, in reality due to her non-difference with chidrupa Shiva, she's without limbs/parts (**निरवयव**).

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Likewise, numerous references in the shastras describe Bhagavan and Bhagavati as chidrupa, highlighting their oneness. Those with intellect will recognize that associating human activities with them is nonsensical. Let us now explore the deeper meaning of their union.

There's a reason why Bhagavan Shiva is also referred to as Manthana – महादेवः । यथा, महाभारते । १३ । १७ ।१२८ । "मन्थानो बहुलो वायुः सकलः सर्व्वलोचनः। (कल्पद्रुम) Because he churns Jagadyoni for the manifestation of creation – भैरवे मथनासक्ते जगद्योनिः सदोदिता । त्रैलोक्यसृष्टिहेत्वर्थं मन्थानस्थो भवेत्तद ।

This activity itself is his love sport – क्रीडाविनोदैरतिलालसस्थं कुलामृतानन्दविधौ प्रवृत्तम् । (कुब्जिकामततन्त्रम् । तृतीय पटलः)

The eye of Shakti is the rope which encircles this churning rod (Rudra) – शक्तिरेव नेत्र मन्थरज्जुः तेन परिणद्धं। (चिद्गगनचन्द्रिका दिव्यचकोरिकाव्याख्या) हे देवी, शक्तिनेत्रपरिणद्धं शक्तिरूपेण नेत्रेन मन्थानरज्जवा परिरद्धं समालिङ्गिततम्। (चिद्गगनचन्द्रिका क्रमप्रकाशिकासंवलिता) स्वप्रकाशसंविद्रूपः पयोधिः तस्य मन्थतां जगत्सर्गाय विक्षोभहेतु मन्थानदण्डतामास्थितं प्राप्तम् । The self-luminous consciousness becomes manthana (churning rod) for the origin of creation. Divyachakorika commentary states the same – शक्तिमद्रव्यस्यैव मन्थदण्डत्वोक्तथा।

Jagadyoni has been referred to as luminous ocean of completeness – पूर्णभामयपयोधिमन्थतां

सर्वत्र पूर्णोयोभामयः। It is typical of uncivilized barbaric perverts like mlecchas to present deep philosophical insights in a vulgar form. Even Tattvadipika commentary elaborated that that this love sport was divine and not human-like – देवस्य क्रीडतः । भावलक्षणे षष्ठी । दिव्यम् अमानुषम् ।।

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Allegations-

8. Shiva's necrophilia

📚Brahma Vaivarta Purana Krishna Janma Khanda 43.16-17📚
Thus speaking Siva infested with the separation of SatI, lifted up the body of his beloved and embraced her, kissing at again and again. He placed his lips over her lips and the chest over her breasts. Thus he embraced her again and again while lamenting."

Refutation-

Lets cross check his own refrence and source from Normal Brahma Vaivarta Purana Recession and expose his hypocrisy

For those who dont know meaning of Necrophilia – NECROPHILIA IS THE UNATURAL OFFESENCE OF DEFILING A DEAD BODY OR COOPSE BY COMITTING SEXUAL INTERCOURSE WITH THE DEAD.

Here is **Brahma Vaivarta Purana Krishna Janma Khanda 43.16-17** english translation of the Normal Recession (Interpolated ones)

I think Mullas have some problem with their eye sight, they don't know how to see clearly even their own reference, so let me show you the truth

Here is Bramhvaivarata Mahapuranam Krsna janama khanda, Ch-43,1-11th shloka Where lord shiva became sad for Maata sati as she Left her body. Just the name of the chapter exposes the hypocrisy of these Muslims – Chapter – 43
Śiva Relieved of the Grief

Grief is the deep sadness and loss you feel when someone you love dies.
The death of a loved one can mean a big change in your life. It takes time to cope with your loss and find ways to adapt. Comfort and support from others con help as you go through grief.

Losing a loved one is a traumatic experience for anyone. Sometimes people who are emotionally upset, hug and kiss the body of the deceased.

KRSNA-JANMA-KHANDA, CHAPTER 43 349

अथ त्रिचत्वारिंशोऽध्यायः

Chapter - 43

Śiva Relieved of the Grief

[illegible]

Nārāyana said- on looking at the body of Pārvatī Mahādevi which looked as sleeping, the lustre of whose face was still illumining and had not faded out. She was clad in white garment, holding a rosary in her hand, was illumining with the divine lustre and the charming rays of her body which looked like the molten gold were spreading everywhere. At the sight of the image Śiva's mind started burning with separation. Though he happened to be well-versed in all the [illegible], still he fainted and fell down on the ground.

[illegible]

Śiva who had been valorous, felt painful with the separation of his wife. He is the one who always roams about is the best among the best, the seed of the Vedas, the teacher of the yogic practices, he also felt painful with the death of Satī.

[illegible]

After regaining consciousness, immovable Śiva looked like the fallen trunk of the tree. Looking at the lotus-like face of Satī he spoke.

[illegible]

At that point of time his eyes were filled with tears. Though he happens to be the refuge of down-trodden and removes the miseries of the miserable people, still his condition became miserable and he started lamenting.

शंकर उवाच

[illegible]

Śiva said- O beautiful one, O chaste lady of my life, get up I happen to be Śiva, your husband. You look at me since I have come to you.

[illegible]

Though I possess the form of welfare, bestow welfare and the form of all the riches, bestow success, the soul all and the lord of all but in spite of that I happen to be like a dead body without you.

[illegible]

You possess all the prowess. I become competent only when you are with me. Without you I loose my [illegible] and become still in all the performances.

[illegible]

O dear, you possess the special knowledge, the one who is not aware of the importance of Satī, such a person devoid of knowledge and denounce her. It is not proper for you to leave me. But why are you discarding me?

[illegible]

Slokas 16-17

Now simple kissing and hugging due to grief for separation has been Claimed as Necrophilia by these Muslims . Tell me where is Necrophilia in Simple kissing and hugging due to grief for separation

इत्युक्त्वा मृतदेहं च प्रियाया विरहातुर:।
निधायोरसि संश्लिष्य चुचुम्ब च पुन: पुन:॥१६॥
अधरे चाधरं दत्त्वा वक्षो वक्षसि शंकर:।
पुन: पुन: समाश्लिष्य पुनर्मूर्च्छामवाप स:॥१७॥

Thus speaking Śiva infested with the separation of Satī, lifted up the body of his beloved and embraced her, kissing at again and again. He placed his lips over her lips and the chest over her breasts. Thus he embraced her again and again while lamenting.

The Next slokas also mention Maheswar Shiva great Sorrow and continuous crying and tears coming from his eyes becuase of separation from Sati and how he became lifeless with this grief of separation

पुन: स चेतनां प्राप्य वेगादुत्थाय शोकत:।
दुद्राव च यथोन्मत्तो ज्ञानिनां च गुरोर्गुरू:॥१८॥
सप्तद्वीपं सप्तसिंधुं लोकालोकं च काञ्चनम्।
बभ्राम भ्रान्तवज्ज्ञानी सती कृत्वा स्ववक्षसि॥१९॥

After regaining consciousness, he got up with force infatuated with grief. Inspire of his being the teacher of the intellectuals, he started wandering like an intoxicated person. Carrying the body of Satī, he wandered in the seven islands, seven oceans various countries and mountains. He started wandering in the fallacy.

रुरोदोच्चै: स्वयं कृत्वा सति साध्वीत्युदीर्य च।
त्रिनेत्रनेत्रनीरेण संबभूव सरोवरम्॥२१॥
तन्नेत्रं च सरो नाम मुनीनां तपस: स्थलम्।
योजनद्वयविस्तीर्णं पुण्यतीर्थं मनोहरम्॥२२॥
यत्र स्नात्वा पुनर्जन्म नराणां न भवेद्गिरे।
शतजन्मकृतं पापं स्नानमात्रेण नश्यति॥२३॥

He started crying, "O Satī, O chaste women". Thus crying he started shouting loudly. At that point of time the tears flowing from the eyes of Śiva were turned into a lake which was given the name of Netrasara. In due course of time it became the place for performing *tapas* by the sages. This auspicious and holy place was spread over an area of two *yojanas*. O mountain, while taking a bath in that sacred place, the humans do not have to be reborn. Having a dip into that water all the sins of the people disappear.

Then reciting the name of Satī the lady of his life, Śiva again fainted. The one who was always roaming in his own soul, even forgot Brahman. Thus the one who fulfilled the desires of others became lifeless with the grief of the separation of Satī and was seated under the banyan tree. He was lying there unconsciousness and finding him in that condition, all the gods were surprised. All of them than went to Śiva Lord Nārāyana also accompanied with his attendants reached at the place. His feet were adorned by Kamalā with the ornaments of gems. He was wearing a *pītāmbara* had four arms, wore a smile on his face, was delightful and adorned with long garland of forest flowers. Dharma accompanied by gods and the sages arrived there and bowed in reverence to the lord of Lakṣmī. All of them were seated in an assembly there. Thereafter lord Hari took Śiva in his lap, who happen to be the teacher of the intellectuals and was crying. He than started consoling him.

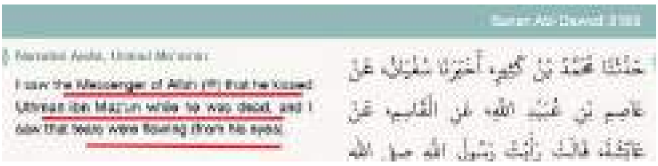
त्रिनेत्र उवाच

कस्त्वं तेज:स्वरूपोऽसि क इमे तव संनिधौ।
किन्नाम भवतश्चैषां कानि नामानि का सती॥४३॥
कोऽहं को ये भवान्ब्रूते किंकरा: कुत आगता:।
क्व यास्यसि क्व यास्यामि क्व गच्छन्त इमे वद॥४४॥

Śiva said- O form of lustre, who are you? Who are all the people surrounding you? What is Satī? Who am I? Who are you all talking with me where are these attendants going? You please tell me.

Now if this is still Necrophilia then Muslims should also consider this as Necrophilia and their Prophet Muhammad as Necrophile for kissing the death body of Uthman ibn Mazun

Sunan Abi Dawud 3163 – I saw the Messenger of Allah (ﷺ) that he kissed Uthman ibn Maz'un while he was dead, and I saw that tears were flowing (from his eyes).


Sunan Abi Dawud 3163

Narrated Aisha, Ummul Mu'minin:

I saw the Messenger of Allah (ﷺ) that he kissed Uthman ibn Maz'un while he was dead, and I saw that tears were flowing (from his eyes).

حَدَّثَنَا مُحَمَّدُ بْنُ كَثِيرٍ، أَخْبَرَنَا سُفْيَانُ، عَنْ عَاصِمِ بْنِ عُبَيْدِ اللَّهِ، عَنِ الْقَاسِمِ، عَنْ عَائِشَةَ، قَالَتْ رَأَيْتُ رَسُولَ اللَّهِ صلى الله

Meanwhile Islamic Hadiths itself establishes that Prophet Muhammad had sexual intercourse with the dead body of his foster mother

Kanz Al-Ummal (“The treasure of deeds”)
By Ali Bin Husam Ad-Din Al-Mufqi Al-Hindi
Published by Mu’assasa Ar-Risala. Beirut 1989

Kanz Al-Ummal (“The treasure of deeds”)
By Ali Bin Husam Ad-Din Al-Mufqi Al-Hindi
Published by Mu’assasa Ar-Risala. Beirut 1989.
Volume 13, Pages 609-610
Hadith Numbers 37609-37611

37609 – (قال الشيرازي في الألقاب) أنا أبو العباس أحمد بن سعيد بن معدان بمرو قال ذكر أحمد بن محمد بن عمرو أنا أبي وعمي قال وأنا جدي عمرو بن مصعب حدثني سعيد بن مسلم بن قتيبة سمعت علي بن موسى ولي العهد قال سمعت أبا العباس أمير المؤمنين قال سمعت أبي محمد بن علي قال سمعت أبا هاشم بن محمد بن الحنفية يحدث عن الحسين ابن علي عن أبيه علي بن أبي طالب ومحمد بن علي عن أبيه عن ابن عباس قال : لما ماتت أم علي بن أبي طالب فاطمة بنت أسد بن هاشم وكانت ممن كفل النبي صلى الله عليه و سلم وربته بعد موت عبد المطلب كفنتها النبي صلى الله عليه و سلم في قميصه وصلى عليها واستغفر لها وجزاها الخير بما وليته منه واضطجع معها في قبرها حين وضعت فقيل له : صنعت يا رسول الله بها صنعا لم تصنع بأحد قال : إنما كفنتها في قميصي ليدخلها الله الرحمة ويغفر لها واضطجعت في قبرها ليخفف الله عنها بذلك) ترجم لها ابن حجر ترجمة ممتعة

When Fatima bin Asad bin Hashim the mother of Ali bin Abu Talib died, she had protected the prophet, and raised him after the death of ‘Abd
Al-Muttalib. The prophet raised her up in his shirt and prayed upon her and sought repentance for her and sought the good in what she did, and had
marital relations with her whilst she was in her grave at that time she (lay) in it. It was said to him: O Prophet! What you are doing is something that nobody does! He said: Verily I have wrapped her in my shirt that Allah the merciful might have her enter (paradise) and forgive her (sins). I had
marital relations with her in her grave that Allah would take away such (punishment in the grave) from her.

Kanz Al-Ummal ("The treasure of deeds")

By Ali Bin Husam Ad-Din Al-Mufqi Al-Hindi

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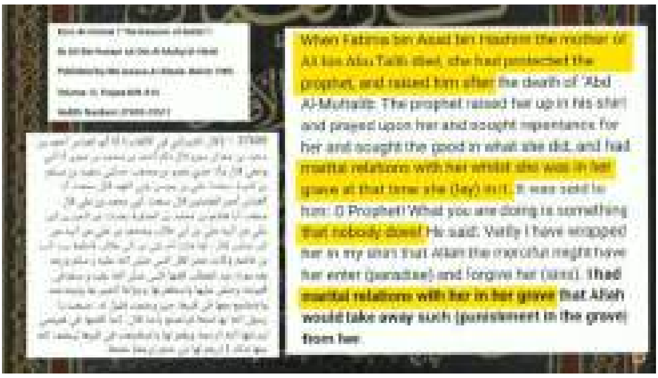

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Meanwhile Shri Maheshwar Shiva himself said that punishments for unnatural intercourse with woman (including Necrophilia) is death sentence

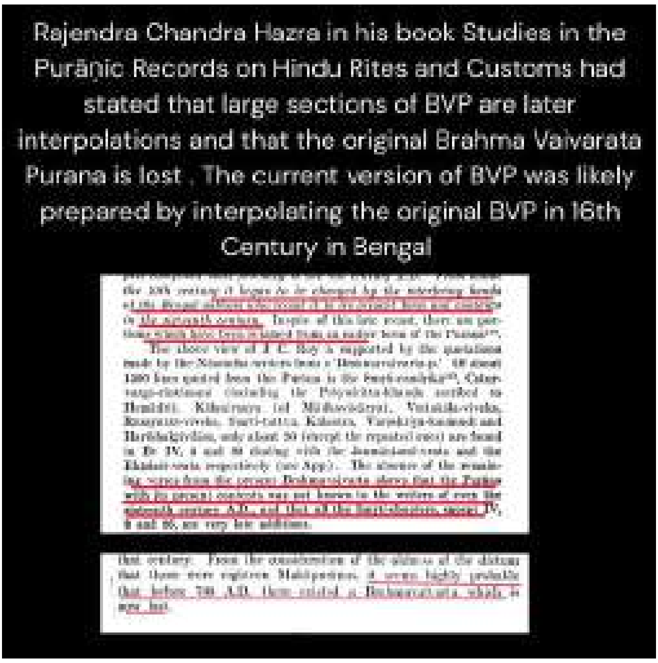
Mahanirvana Tantra 11.44 – **गच्छतां कामतः पुंसः स्त्रियाः पायुं दुरात्मनाम् । वध एव विधातव्यो भूभृता शम्भुशासनात् ॥४४॥**

The punishment of those wicked men who have un-natural intercourse with a woman is death; this is the injunction of Shambhu (44).

The punishment of those wicked men who have un-natural intercourse[1] with a woman is death; this is the injunction of Shambhu (44).

IS THIS PRAKARAN REALLY AUTHENTIC ? ANSWER IS : NO

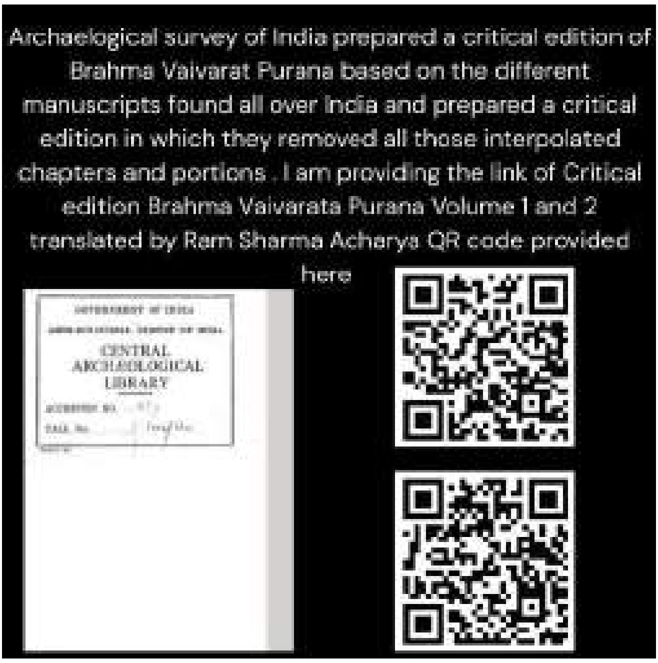
Rajendra Chandra Hazra in his book Studies in the Purāṇic Records on Hindu Rites and Customs had stated that large sections of BVP are later interpolations and that the original Brahma Vaivarata Purana is lost. The current version of BVP was likely prepared by interpolating the original BVP in 16th Century in Bengal.



Archaelogical survey of India prepared a critical edition of Brahma Vaivarat Purana based on the different manuscripts found all over India and prepared a critical edition in which they removed all those interpolated chapters and portions. I am providing the link of Critical edition Brahma Vaivarata Purana Volume 1 and 2 translated by Ram Sharma Acharya QR code provided here

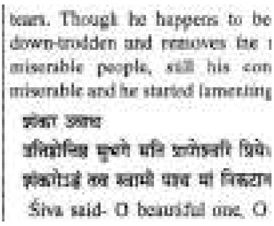
https://archive.org/details/in.ernet.dli.2015.552557

https://archive.org/details/in.ernet.dli.2015.552558



In Normal Interpolated Manuscript of Brahma Vaivarta Purana the name of this chapter is Siva Relieved of the Grief

Chapter - 43
Śiva Relieved of the Grief


tears. Though he happens to be
down-trodden and removes the
miserable people, still his con
miserable and he started lamenting
Śiva said- O beautiful one, O

You can read ASI Manuscript here there is no such chapter with such topic

Allegations-

9. Gods drank the semen of Shiva and became pregnant

📚Shiva Purana 2.4.2.9-11📚
What has happened has already happened. Now O gods, listen to what is relevant to the context. Let him who will, take up this discharged semen". After saying this He let it fall on the ground. Urged by the gods Agni became a dove and swallowed it with his beak. O sage, in the meantime Pārvatī came there."

📚Shiva Purana 2.4.2.30📚
We have become pregnant and also scorched by your semen. O Śiva, take pity on us. Remove our miserable plight."

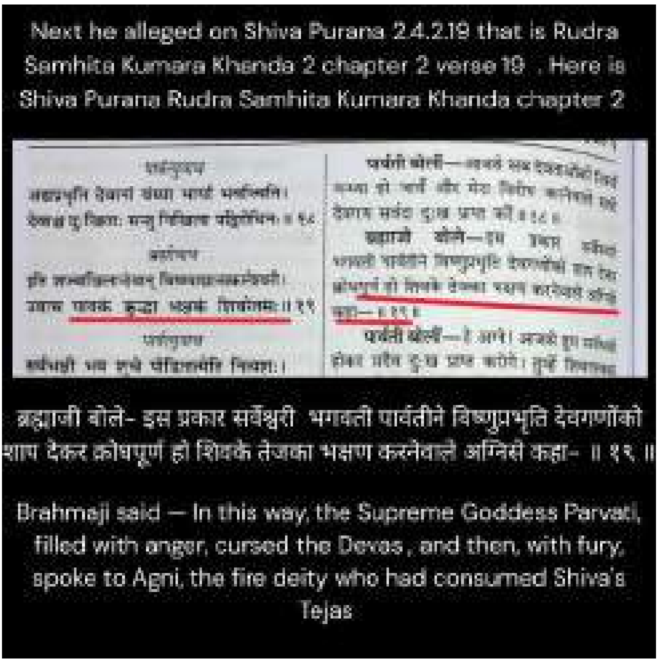
Refutation-

Next he alleged on Shiva Purana 2.4.2.19 and 30 that is Rudra Samhita Kumara Khanda 2 chapter 2 verse 19 and 30 . Here is Shiva Purana Rudra Samhita Kumara Khanda chapter 2

ब्रह्माजी बोले- इस प्रकार सर्वेश्वरी भगवती पार्वतीने विष्णुप्रभृति देवगणोंको शाप देकर क्रोधपूर्ण हो शिवके तेजका

भक्षण करनेवाले अग्निसे कहा- ॥ १९ ॥

Brahmaji said — In this way, the Supreme Goddess Parvati, filled with anger, cursed the Devas , and then, with fury, spoke to Agni, the fire deity who had consumed Shiva's Tejas .

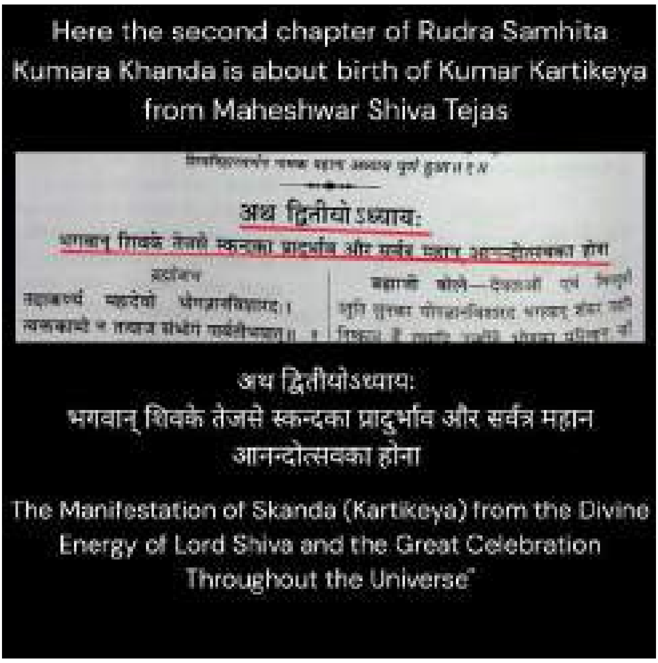


Here the second chapter of Rudra Samhita Kumara Khanda is about birth of Kumar Kartikeya from Maheshwar Shiva Tejas

अथ द्वितीयोऽध्याय:

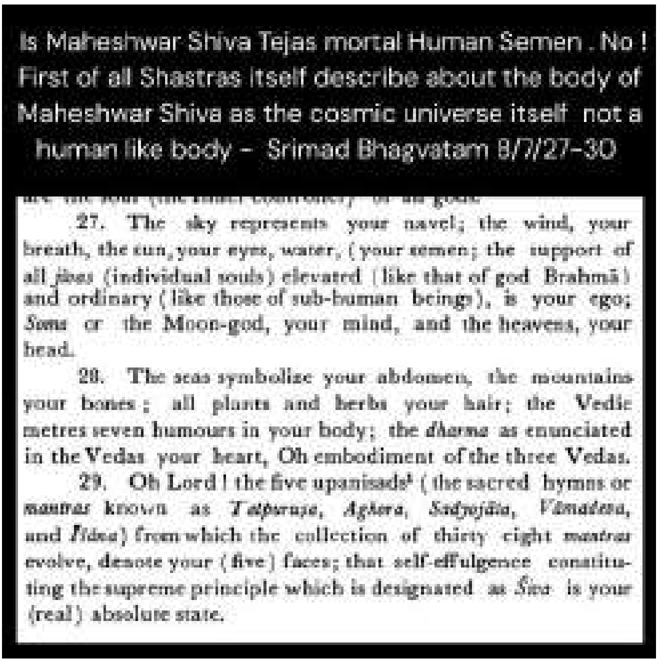
भगवान् शिवके तेजसे स्कन्दका प्रादुर्भाव और सर्वत्र महान आनन्दोत्सवका होना

The Manifestation of Skanda (Kartikeya) from the Divine Energy of Lord Shiva and the Great Celebration Throughout the Universe"



Is Maheshwar Shiva Tejas mortal Human Semen . No ! First of all Shastras itself describe about the body of Maheshwar Shiva as the cosmic universe itself not a human like body – Srimad Bhagvatam 8/7/27-30

27. The sky represents your navel; the wind, your breath, the sun, your eyes, water, (your semen; the support of all jīvas (individual souls) elevated (like that of god Brahmā) and ordinary (like ordinary (like those of sub-human beings), is your ego; Soma or the Moon-god, your mind, and the heavens, your head.
28. The seas symbolize your abdomen, the mountains your bones; all plants and herbs your hair; the Vedic metres seven humours in your body; the dharma as enunciated in the Vedas your heart, Oh embodiment of the three Vedas.
29. Oh Lord! the five upanisads[1] (the sacred hymns or mantras known as Tatpuruşa, Aghora, Sadyojāta, Vāmadeva, and Iśāna) from which the collection of thirty eight mantras evolve, denote your (five) faces; that self-effulgence constitu-ting the supreme principle which is designated as Siva is your (real) absolute state.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Valmiki Ramayana Bala Kanda Sarga 36 slokas 11-13 Geeta Press Gorakhpur states that the Vital Energy of Shiva and Uma is only the Tejas of Maheshwar Shiva

त्रैलोक्यहितकामार्थं तेजस्तेजसि धारय । रक्ष सर्वानिमाँल्लोकान् नालोकं कर्तुमर्हसि ॥ ११ ॥

“For the welfare of all the three worlds, which is Your chief concern, pray retain Your vital energy in Your own glorious Self and thereby preserve all these worlds from destruction, for the son that will be born to You will be extremely glorious and will burn all the three worlds. Pray, do not bring about the extinction of the worlds.’ (11)

देवतानां वचः श्रुत्वा सर्वलोकमहेश्वरः । बाढमित्यब्रवीत् सर्वान् पुनश्चेदमुवाच ह ॥१२॥ धारयिष्याम्यहं तेजस्तेजसैव सहोमया । त्रिदशाः पृथिवी चैव निर्वाणमधिगच्छतु ॥ १३ ॥

“Hearing the remonstrance of the gods, Lord Śiva (the suzerain Lord of all the worlds) said ‘Amen!’ And further addressed the following words to them all, so the tradition goes: ‘I alongwith Uma shall retain Our vital energy by dint of Our very glory (retentive power). Let the terrestrial globe as also the other worlds, O gods, live in peace, i.e., free from fear of destruction.

(12-13

**त्रैलोक्यहितकामार्थं तेजस्तेजसि धारय ।
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Kataka Commentary on Valmiki Ramayana Bala Kanda Sarga 36 sloka 12 too says that Tejas of Shiva is the Energy of Shiva and Uma which is held within the Aditya Mandala (Constellation of the Sun)which if released unnecessarily could destroy the universe . Whereas mortal human semen is made and stored in blood muscles and veins . This also proves that Maheshwar Shiva Tejas is his Divine Energy and not mortal human semen

कीदृशमुख्यब्राह्मतपो ऽङ्गभूतमस्मच्चरितव्यमित्यतः तन्नियोगःतेजस्तेजसि धारयेति । 'पुरुषो ह वा अयमादितो गर्भो भवति । यदेतत्तद्रेतस्तदेतत् सर्वेभ्यो ऽङ्गेभ्यस्तेजस्सम्भूतमात्मन्येवात्मानं बिभर्ति' इति न्यायेन निजतेजःपारदरूपं निजतेजसिसहजाष्टाङ्गयोगरूपे धारय । ननु मत्तेजसि मया धृते मुक्ते वा को लाभः ? का हानिर्वा वः ? इत्यत्रोच्यते–रक्ष सर्वानिमान् लोकानिति । धृत्वेति शेषः । भवति किल धारणे लोकरक्षा, कथम् ? 'अथ यदेतत् पुरुषे रेतो भवत्यादित्यस्य तद्रूपम्' इति श्रुतेः सम्राट्पुरुषस्य ब्रह्मणो रेतोरूपं तेज एवादित्यमण्डलान्तर्यद्धृतं तन्मूलया ऽत्र सकलमपि जगद्रक्षितं भवति । अथ विपर्यये विपर्ययश्च भवतीत्याहुः । नालोकं कर्तुमर्हसीति । निजतेजः पातयित्वा ऽऽदित्यं विनाश्य अलोकंसर्वलोकास्तमयं कर्तुं नार्हसि ।

Then what should be done? The gods advise Siva to perform the Brahma tapas along with Uma. What is the use of the Brahma tapas and why should Siva perform it? Because he might be able to secure his seed. In the beginning of conception we have an embryo. The semen remains over all parts of the body and soul. “Hold your mercurial semen within the sahaja eight-fold yoga” said the gods. But then the question arises about the effect of holding the semen through sahaja yoga in the body? The answer is it will save the world. It is said that the semen, of the Brahman is held within the Aditya mandala (in the constellation of the Sun) and it saves the worlds. If it is released, like Siva’s semen the worlds will be destroyed.Hence ‘Na alokam kartumarhasi’. So Siva accepted their plea. All the gods are his limbs and if the limbs are destroyed and he will become a branchless trunk (Sthanu). So, he said “All right! I shall hold my seed and so shall Uma. The gods and earth can be happy now. Uma will hold her seed in the fire”. It is said in the Vedas that the menstrual flow in

the women is a form of Agni. Siva will hold his seed in water. If their seed falls on the earth, it will burn the entire world and even the gods. "Therefore, to protect them, we shall hold our seed." But stirred by long love the semen will drop from its place .It is in the form of moisture and infallible and the best one capable of giving birth to a son who will be able to fulfil gods' requirement. Who will be able to hold it? Saying this Siva released his seed with which the entire earth along with all its mountains and forests became filled.

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Tilaka Commentary on Valmiki Ramayana Sarga 36 too states that Maheshwar Shiva Tejas is his and Uma Devi's Energy only which Agni Deva received and not any mortal human semen

If lord Siva bears his energy in his own self, of what use is it to the world? The scriptures say 'what is in man in the form of semen is the form of energy in the Sun. That form of energy is light which is the disc of the Sun itself. In that circle the whole world is being protected, if the reverse happens, there will be a calamity (Viparyaye Viparyaya).' If the sun perishes the whole world will collapse.
Siva says, 'I along with Uma, will bear the fire of my energy in my own self'. So he bears the semen. It will turn into fire (blood) in women. Since this world cannot withstand the extraordinary energy, if released, there would be devastation. This is the sense.
The gods said, 'This earth will bear it because it has unlimited power of forbearance'. This is the implied sense. The gods engaged Agni to receive the energy released on the earth as he is the lord and well-wisher of the earth. The wind which accompanied him helped him

move. That energy acquired the form of the white mountain and having entered the earth by means of Agni, was moving (as he carried it). Then that energy got the form of a thicket of needles like the fire of the Sun at the place of its entry as a result of its greatness. Since Agni carried the energy for some time, it should be noted, Karttikeya originated from Agni. There was joy among the gods that Siva's energy was borne for the benefit of the world and that the energy that fell transformed into Kartikeya for the sake of the gods. But there was anger in Uma, for Siva did not accept Uma engaged in his worship. She cursed the Earth, saying 'Be not in one form. May you give fruits for a variety of seeds in the same field. Be wife to many husbands (Lords of the earth or kings).

The implication is, 'If only she (earth) had not conceded to bear the energy of Siva, Uma would have received it. She would have had that son'.

Allegations-

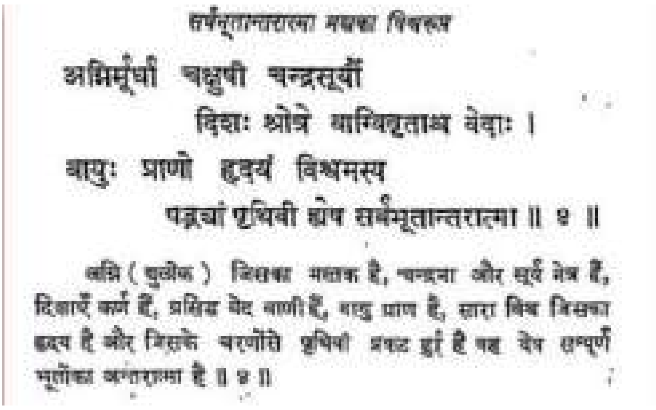
10. Shiva offered his testicles as food

📚Padma Purana 1.31.123-127📚
Thus addressed Maheśvara, the god of gods, told them in the vicinity of Pārvatī about their food: "I have accomplished the food prepared in many ways. All that is exhausted. And no other (kind of food) is seen here. Tell me what I should today give to you who have come (to me). I have especially to give something quite new. I shall give you as food which has never been tasted before by anyone. Below my navel

are these two circular long and fruit-like testicles. Even with this food you will have great satisfaction."

Refutation-

The problem here is the lack of understanding. Is Maheshwar Shiva's body like an normal human..? Idiotic claims made by these fools are debunked by Vedas and Samhitas itself. It's foolishness to regard body and each and every body part of Shiva as a normal one.



सर्वभूतान्तरात्मा भगवान्‌का विश्वरूप

अग्निर्मूर्धा चक्षुषी चन्द्रसूर्यौ
दिशः श्रोत्रे वाग्विवृताश्च वेदाः ।
वायुः प्राणो हृदयं विश्वमस्य
पद्भ्यां पृथिवी ह्येष सर्वभूतान्तरात्मा ॥ ४ ॥

अग्नि (द्युलोक) जिसका मस्तक है, चन्द्रमा और सूर्य नेत्र हैं, दिशाएँ कान हैं, प्रसिद्ध वेद वाणी है, वायु प्राण है, सारा विश्व जिसका हृदय है और जिसके चरणोंसे पृथिवी प्रकट हुई है वह देव सम्पूर्ण भूतोंका अन्तरात्मा है ॥ ४ ॥

In Mundak Upanishad while describing the Cosmic form of Brahman, it's said that- Fire (Dyuloka) is the head, moon and sun are the eyes, directions are the ears, famous Vedas are the speech, air is the life, the whole world is the heart and from whose feet the earth has appeared, that god is the inner soul of all the beings.

Same thing appears in Rig Veda's Purusha Suktam i.e Rig Ved Mandal 10 Suktam 90- **नाभ्यां आसीदुन्तरिक्षं शीष्र्णो द्यौः समंवर्तत । पुद्भ्यां भूमिर्दिशः श्रोत्रात्तथां लोकाँ अंकल्पयन् ॥** (14) meaning From his navel came the firmament, from his head the heaven was produced, the earth from his feet, the quarters of space from his ear, so they constituted the world.
One important thing to be noticed is that **अंडकोष** also means universe itself and this is evident from Shrimad Bhagavatam Mahapuran- **क्षित्यादिभिरेष किलावृतः । सप्तभिर्दशगुणोत्तरैरण्डकोशः । यत्र पतत्यणुकल्पः ।** < **सहाण्डकोटिकोटिभिस्तदनन्तः ॥ ६.१६.३७ ॥**

37. The egg of the universe is enveloped by seven sheaths of the earth and other elements etc., each outer envelop being ten times the extent of the enclosure inner to it. This egg-like universe together with millions and millions of other universes appears just like an atom on your head. Hence, you are called Ananta, the infinite.

In Bhadrakali Stuti a shloka comes which describes sky to be the face of Mata and here Earth is called to be originated from Naval –
द्यौस्ते शीर्ष नाभिदेशो नभश्च चक्षूषि ते चन्द्रसूर्यानलास्ते ।
उन्मेषास्ते सुप्रबोधो दिवा रात्रिर्मातश्चक्षुषोस्ते निमेषम् ॥

मातः ! द्युलोक आपक सिर है, नभोमण्डल आपका नाभिप्रदेश है। चन्द्र, सूर्य और अग्नि आपके त्रिनेत्र हैं, आपका जगना ही सृष्टि के लिये दिन और जागरण का हेतु है और आपका आँखें मूँद लेना ही सृष्टिके लिये रात्रि है ॥ ५॥
From this we should understand that below earth is Patal lok where demons live and as per Markandeya Puran Shivadhuti is slayer of demons so whole interpretation should be taken as that Shiv ji is saying Mata Shivadhuti to eat the demons, testicles here do not mean normal testicles, it should be interpreted as the Patal Lok which lies under the earth. As I already explained that body of Brahman here Lord Shiva, is not normal like we humanshumans, this thing is also seen in Shrimad Bhagavatam. (8.7.26-28)

26. Oh Creator of the universe! Fire which represents, gods in its person (as the distributor of sacrificial offerings to gods) is your mouth; the wise know that the earth is your lotus-like feet; Time is the motion, the cardinal points, the ears, and Varuṇa (the Lord of waters) the palate, of you who are the soul (the Inner controller) of all gods.
27. The sky represents your navel; the wind, your breath, the sun, your eyes, water, (your semen; the support of all *jīvas* (individual souls) elevated (like that of god Brahmā) and ordinary (like those of sub-human beings), is your ego; *Soma* or the Moon-god, your mind, and the heavens, your head.
28. The seas symbolize your abdomen, the mountains your bones; all plants and herbs your hair; the Vedic metres seven humours in your body; the *dharma* as enunciated in the Vedas your heart, Oh embodiment of the three Vedas.
29. Oh Lord! the five upanisads[1] (the sacred hymns or *mantras* known as *Tatpuruṣa*, *Aghora*, *Sadyojāta*, *Vāmadeva*, and *Īśāna*) from which the collection of thirty eight *mantras* evolve, denote your (five) faces; that self-effulgence constituting the supreme principle which is designated as *Śiva* is your (real) absolute state.

Allegations-

11. Shiva has an ever-erected penis

📚Vayu Purana 1.24.54-56📚
O Visnu, who is this person coming hither? He is incomprehensible with a huge mouth,

curved fangs, dishevelled hair, ten arms, characterised by the trident, and faces all round with many eyes. He is the lord of the worlds. He is hideous in form. He wears a girdle of Muflja grass. His penis is lifted up. He is roaring terribly. He has great refulgence. He is a heap of splendour. He has pervaded all the quarters and heaven."

📚Vayu Purana 1.24.90-91📚
Obeisance to you, the lord of good rites and unfa¬ thomable splendour, the lord of holy centres, the Bijin (sower of seeds), the trident-bearing lord- Obeisance to Amedhra (one without the penis), Urdhvamedhra (one with erected penis), Vaikmfharetas (from whose semen Vi?nu was born), the eldest, the superior-most, the first and the foremost."

Refutation-

Here is Vayu Purana 1.24.54-56
hindi translation

प्रातःकलीन सूर्य के समान तेजस्वी, विशाल मुख वाले किसी अद्भुत जीव को अपनी ओर समीप आते
देखकर उन्होंने नारायण से पूछा । ५४। विष्णो ! यह महामुख, बड़े-बड़े दाँतों वाला पुरुष कौन है जिसको
मै पहचान नहीं रहा हूँ, जिसके शिर के केश उधर इधर बिखरे हुये है जो दशभुज, त्रिशूलधारी, चारों ओर
मुख और आँख वाला, साक्षात् लोकप्रभु, विकृत, मूंज की बनी मेखला पहने हुये है, जिसका लिंग ऊपर उठा हुआ है और जो भयंकर गर्जना कर रहे है। भगवन् ! ये जोराशि कौन है जो अपने तेज से सब दिशाओं को और आकाश को व्याप्त करते हुये उधर ही आ रहे है ।५५-५७। ब्रह्मा की इन बातों को सुनकर भगवान् विष्णु ने ब्रह्मा से कहा- 'जिनके पद प्रहार से समुद्र में बड़े वेग से चंचल, उत्ताल तरगे उठ रही है,
जिसकी छटा से पद्मसंभव ब्रह्मा भी आवृत से हो गये है, और जिसके श्वास से आपके सहित यह मेरी नाभि
से निकला हुआ कमल वेग से कपित हो रहा है वे भगवान् ईश हैं जो अनादि, लोकनाशक और विभु है।
चलिये, आप और मैं, स्तुति से इस वृषभध्वज का समीप चलकर अभिनन्दन करें ।५८-६०।

Verses 54–60 Translation:

Seeing some astonishing being approaching them, radiant like the morning sun and with a massive face, Brahma asked Narayana:

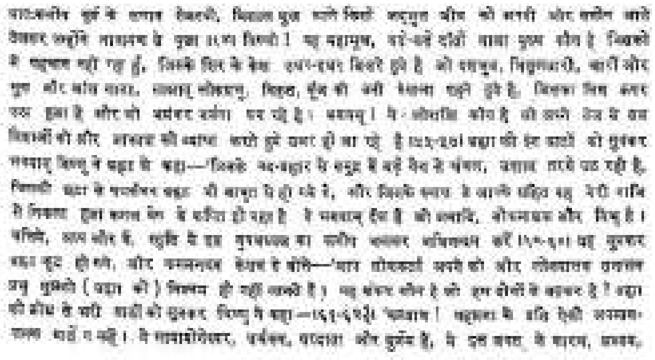
54.
“O Vishnu! Who is this great-faced person with large teeth, whom I cannot recognize? His hair is scattered in all directions, he has ten arms, holds a trident, and has faces and eyes on all sides. He appears to be the very Lord of the worlds—fierce in form, wearing a girdle made of *munja* grass, with his *linga* (symbol of Nirakar Saguna Brahm) prominently raised, and roaring terrifyingly.”

55–57.
“O Lord! Who is this powerful entity whose brilliance pervades all directions and the sky as well, and who is approaching with such overwhelming energy?”

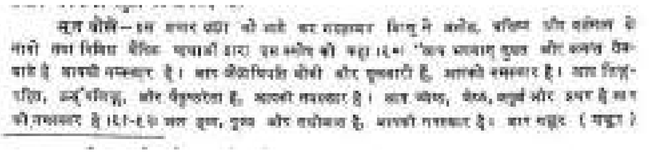
Hearing these words of Brahma, Lord Vishnu said to him:

“By whose footfalls the ocean’s waves are surging violently and rising high, whose radiance has even enveloped the lotus-born Brahma, and whose breath is making this lotus—emerging from my navel along with you—shake rapidly, that is Lord Ishvara Himself, the beginningless, the destroyer of the worlds, and the Supreme One.”

58–60.
“Come, let us go together and, through our praises, approach and offer salutations to this Bull-bannered One (Vṛṣabhadhvaja).”



And Vayu Purana 1.24.90-91



सूत बोले- इस प्रकार ब्रह्मा को आगे कर गरुड़ध्वज विष्णु ने अतीत, भविष्य और वर्तमान के नामो तथा विविध वैदिक ऋचाओं द्वारा इस स्तोत्र को कहा ।६०। "आप भगवान् सुव्रत और अनन्त तेज-वाले है आपको नमस्का है। आप क्षेत्राधिपति वीजी और शूलधारी हैं, आपको नमस्कार है। आप जिज्ञ रहित, ऊ वलिङ्ग, और वैकुण्ठरेता हैं, आपको नमस्कार है। आप ज्येष्ठ, श्रेष्ठ, अपूर्व और प्रथम है आप को नमस्कार है ।६१-६२। आप हव्य, पूज्य और सद्योजात है, आपको नमस्कार है। आप गह्वर (शङ्कर)

Verse 60 (continued):
Sūta said: In this way, placing Brahma in front, Garuḍa-dhvaja (Vishnu, the one with Garuḍa on his banner) offered this hymn composed of names referring to the past, future, and present, as well as various Vedic *ṛcās* (verses).

Verses 61–62:
"You are the Lord, O Suvrata (the one with noble vows), the One of infinite radiance—salutations to You.
You are the master of the field (*Kṣetrādhipati*), the wielder of the spear (*Vījī*), and the bearer of the trident—salutations to You.
You are beyond desire (*Jijña-rahita*), the subtle Linga (*Ūrdhvaliṅga*), and the source of Vaikuṇṭha (*Vaikuṇṭha-reta*)—salutations to You.
You are the eldest (*Jyeṣṭha*), the greatest (*Śreṣṭha*), the unprecedented (*Apūrva*), and the first (*Prathama*)—salutations to You.
You are the sacrificial offering (*Havya*), the worshipped one (*Pūjya*), and the manifestation of Sadyojāta (one of Śiva's five faces or aspects)—salutations to You.
You are the mysterious, hidden one (*Gahvara*, i.e., Śaṅkara)—salutations to You."

Here **लिंग** – *linga* is mentioned which has been misinterpreted as Penis , Linga as per Shastras means mark or Symbol and represents the Nirakar Aspect of Brahm (lord Shiva)

THE TERM LINGA MEANS "MARK"OR "SYMBOL" WHICH REPRESENTS THE NISHKALA (FORMLESS) AND NIRGUMA (ATTRIBUTELESS) ASPECT OF LORD SHIVA WHO IS THE SUPREME REALITY. SHVETASVATARA UPANISHAD CHAPTER 6 MANTRA 9 USES THE TERM LINGA

BY DENOTING IT TO BE A SIGN OR SYMBOL.
न तस्य कश्चित् पतिरस्ति लोके न चेशिता नैव च तस्य लिङ्गम् ।
स कारणं करणाधिपाधिपो न चास्य कश्चिज्जनिता न चाधिपः ॥ ९ ॥
and there is no ruler. तस्य of Him लिङ्गम् चन एव not even a sign by which he can be inferred अस्ति there is.

न तस्य कश्चित् पतिरस्ति लोके
न चेशिता नैव च तस्य लिङ्गम् ।
स कारणं करणाधिपाधिपो
न चास्य कश्चिज्जनिता न चाधिपः ॥ ९ ॥
and there is no ruler. तस्य of Him लिङ्गम् च न एव not even a sign by which he can be inferred अस्ति there is.

THE TERM LINGA MEANS "MARK" OR "SYMBOL" WHICH REPRESENTS THE NISHKALA (FORMLESS) AND NIRGUMA(ATTRIBUTELESS) ASPECT OF LORD SHIVA WHO IS THE SUPREME REALITY.
SHVETASVATARA UPANISHAD CHAPTER 6 MANTRA 9 USES THE TERM LINGA BY DENOTING IT TO BE A SIGN OR SYMBOL.

Shiva Purana 7.2.34

किमिदं लिङ्गमाख्यातं कथं लिङ्गी महेश्वरः। कथं च लिङ्गभावोऽस्य कस्मादस्मिञ्छिवोऽर्च्यते ।। ६ ।।
Śrī Kṛṣṇa said, "What is linga? What is Maheśvara linga? What is the form of linga. What for is the Śiva-linga adored?"
उपमन्युरुवाच अव्यक्तं लिङ्गमाख्यातं त्रिगुणप्रभवाव्ययम्। अनाद्यनन्तं विश्वस्य यदुपादानकारणम्।।७।।
Upamanyu said, "The unmanifest is called linga. It happens to be the source of attributes besides being the source in which the universe is absorbed or dissolved. It is without the beginning or the end. It is the material cause of the universe.
अशुद्धं चैव शुद्धं यच्छुद्धाशुद्धं च तत्त्रिधा। ततः शिवो महेशश्च रुद्रो विष्णुः पितामहः ॥९॥ भूतानि चेन्द्रियैर्जाता लीयन्तेऽत्र शिवाज्ञया। अत एव शिवो लिङ्गो लिङ्गमाज्ञापयेद्यतः ।।१०।।
It is of three forms viz. pure, impure as well as pure and impure both. All the gods like Brahmā, Vişnu, Śiva, Maheśa and Rudra emerge out of it and are finally absorbed in the same, with the command of Śiva. He is linga since he commands the linga.

Śrī Kṛṣṇa said, "What is *liṅga*? What is Maheśvara *liṅga*? What is the form of *liṅga*. What for is the *Śiva-liṅga* adored?"

Upamanyu said, "The unmanifest is called *liṅga*. It happens to be the source of attributes besides being the source in which the universe is absorbed or dissolved. It is without the beginning or the end. It is the material cause of the universe.

It is of three forms viz. pure, impure as well as pure and impure both. All the gods like Brahmā, Viṣṇu, Śiva, Maheśa and Rudra emerge out of it and are finally absorbed in the same, with the command of Śiva. He is *liṅga* since he commands the *liṅga*.

Allegations-

12. Shiva's addiction to cannabis and wine

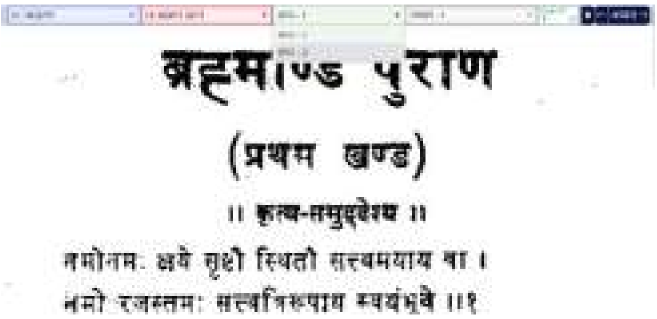
In folk tradition, Shiva is often associated with cannabis, Sadhus imitates him by smoking weed,

📚Brahmanda Purana 4b.9.73📚
Then the gem named Kaustubha came up. Janardhana took it. Thereafter, the great medicinal herb named Vijaya (Hemp), that caused intoxication through the smell of its leaves, was born. Bhairava accepted it

📚Brahmanda Purana 4b.35.45-46📚
Martanda Bhairava is present there, O sage, in twelve different forms. He is accompanied by Saktis of fiery refulgence numbering crores. He is Mahaprakasarupa (having the form of great radiance). His eyes are pink due to inebriation...

Refutation-

Geeta Press Gorakhpur Brahmanda Purana has only 2 khandas and no 4th khanda exists so another fake refrence


ब्रह्माण्ड पुराण

(प्रथम खण्ड)

।। कृत्य-समुद्देश ।।

नमोनमः क्षये सृष्टौ स्थितौ सत्त्वमयाय वा ।
नमो रजस्तमः सत्त्वत्रिरूपाय स्वयंभुवे ।।१

📚Vayu Purana 1.30.265-268📚
You are a holder of the rod (of chastisement), the wielder of a staff, adorned with staff, and tonsured head. You are imbiber of poison, drinker of nectar, drinker of wine, drinker of milk and Soma juice... O Siva, neither Brahma nor Visnu nor the ancient sages can understand your greatness precisely."

Refutation–

Here is Vayu Purana 1.30.265-268 hindi translation nowhere such thing told

आप गौतम, गोत्रतार, गोवृषेश्वरवाहन, धर्मकृत्, धर्मस्रष्टा, घर्म, धर्मविद, उत्तम, त्रैलोक्यगोप्ता, गोविन्द, मानद, मान, तिष्ठन्, स्थिर, स्थाणु, निष्कम्प, कम्प, दूर्वारण, दुविषद, दुःसह, दुरतिक्रम, दुर्धर, दुष्प्रकम्प, दुविद, दुर्जय, जय, शण, शशाङ्क शमन, शीतोष्ण, दुर्जरा, तृट्, आधि, व्याधि, व्याधिहा, व्याधिग, सह्य, यज्ञ, मृग-व्याध, व्याधि-आकर, बकर, णिखण्डी, पुण्डरीकाक्ष, पुण्डरीकाव-लोकन है । २६१-२६५। आप दण्डधर, सदण्ड, दण्ड-मुण्ड -विभूषित, विषप, अमृतप, सुराप, क्षीरसोमप, मधुप, आज्यप, सर्वप, महाबल, वृषाश्ववाह्य, वृषभ, वृपभलोचन, विष्यात, वृषभ और लोकसत्कृत हैं। चन्द्र और आदित्य आपके नयन है तथा पितामह आपका हृदय है। २६६-२६७३। अग्नि, जल, देव, धर्मकर्म प्रसाधित है। ब्रह्मा, गोविन्द, पुराण और ऋपि आदि आपके

Verses 261–265:

You are Gautama (knower of light),
Gotratara (one who leads lineages across),
Govrisheshvaravahana (rider of the divine bull),
Dharmakrit (creator of Dharma),
Dharmasrashta (establisher of Dharma),
Dharmavid (knower of righteousness),
Uttama (supreme), Trailokyagopta (protector of the three worlds),
Govinda (protector of cows and beings),
Manada (giver of honor), Mana (honor itself),
Tishthan (ever present), Sthira (firm), Sthanu

(immovable), **Nishkampa** (unshakable), **Kampa** (who causes trembling), **Durvarana** (unresistable), **Duvishad** (enemy of evildoers), **Duhsaha** (intolerable to wrongdoers), **Duratikrama** (cannot be surpassed), **Durdhara** (hard to restrain), **Dushprakampa** (hard to shake), **Duvid** (hard to perceive), **Durjaya** (unconquerable), **Jaya** (victorious), **Shana**, **Shashanka-shamana** (subduer of the moon), **Shitoshna** (both heat and cold), **Durjara** (impossible to defeat), **Trit** (thirst), **Adhi** (mental affliction), **Vyadhi** (physical disease), **Vyadhiha** (destroyer of disease), **Vyadhiga** (source of disease), **Sahya** (endurable), **Yajna** (sacrifice itself), **Mriga-vyadha** (hunter of the deer), **Vyadhi-akara** (origin of afflictions), **Bakara**, **Nikhanda** (fragmented or diverse form), **Pundarikaksha** (lotus-eyed), **Pundarikavalokana** (one with lotus-like gaze).

Verses 266–2673:

You are **Dandadhara** (holder of the staff of justice), **Sadanda** (always armed with the rod), **Danda-Munda-Vibhushita** (adorned with skulls and clubs), **Vishapa** (drinker of poison), **Amritapa** (drinker of nectar) **Ksheerasomapa** (drinker of soma), **Madhupa** (drinker of honey), **Ajyapa** (drinker of clarified butter), **Sarvapa** (one who consumes all), **Mahabala** (of great strength), **Vrishashvavahya** (carried by bulls and horses), **Vrisha** (bull; symbol of Dharma), **Vrishabhalochana** (bull-eyed), **Vishyata**, **Vrishabha**, and **Lokasatkrita** (honored by the worlds).

The **moon** and the **sun** are your eyes, and **Brahma** is your heart.

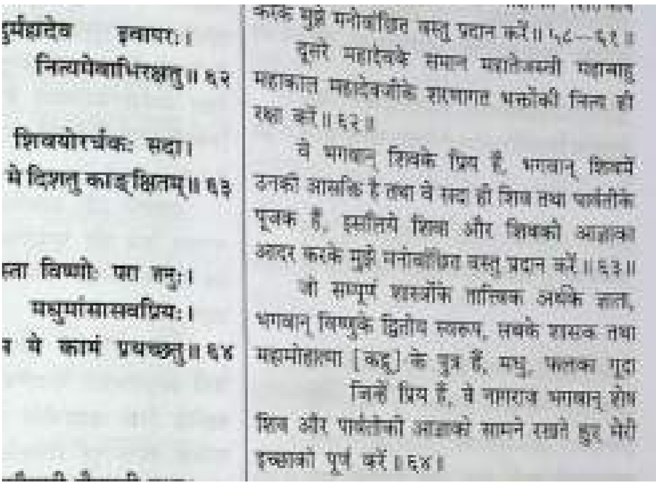
📚Shiva Purana 7.2.31.62-64📚
Mahakala of great arms is like another Mahadeva unto those who seek refuge in him...He is fond of honey, meat and wine...”

Refutation – Here is Shiva Purana Section 7.2 – Vāyavīya-saṃhitā (2)31.62-64 geeta Press Gorakhpur nowhere written such thing

वे भगवान् शिवके प्रिय हैं, भगवान् शिवमें उनकी आसक्ति है तथा वे सदा ही शिव तथा पार्वतीके पूजक हैं, इसलिये शिवा और शिवकी आज्ञाका आदर करके मुझे मनोवांछित वस्तु प्रदान करें ॥ ६३ ॥
जो सम्पूर्ण शास्त्रोंके तात्त्विक अर्थके ज्ञाता, भगवान् विष्णुके द्वितीय स्वरूप, सबके शासक तथा महामोहात्मा [कद्रू] के पुत्र हैं, मधु, फलका गूदा जिन्हें प्रिय हैं, वे नागराज भगवान् शेष शिव और पार्वतीकी आज्ञाको सामने रखते हुए मेरी इच्छाको पूर्ण करें ॥ ६४॥

Verse 63:
“He is dear to Lord Shiva, has deep attachment to Him, and is always a devoted worshipper of Shiva and Parvati. Therefore, honoring the command of Shiva and Shiva’s consort (Parvati), may he grant me the desired object.”

Verse 64:
“He who is the knower of the essential meanings of all scriptures, the second form of Lord Vishnu, the ruler of all, and the great soul born of the great illusion-power Kadru — to whom honey, fruit pulp, are dear — may that Lord of serpents, Shesha, fulfill my desire, placing the command of Shiva and Parvati before all else.”



र्महादेव इवापरः।
नित्यमेवाभिरक्षतु॥ ६२

शिवयोरर्चकः सदा।
मे दिशतु काङ्क्षितम्॥ ६३

त्ना विष्णोः परा तनुः।
मधुमांसासवप्रियः।
मे कामं प्रयच्छतु॥ ६४

करके मुझे मनोवाञ्छित वस्तु प्रदान करें॥ ५८—६१॥
दूसरे महादेवके समान महातेजस्वी महाबाहु महाकाल महादेवजीके शरणागत भक्तोंकी नित्य ही रक्षा करें॥ ६२॥
वे भगवान् शिवके प्रिय हैं, भगवान् शिवमें उनकी आसक्ति है तथा वे सदा ही शिव तथा पार्वतीके पूजक हैं, इसलिये शिवा और शिवकी आज्ञाका आदर करके मुझे मनोवाञ्छित वस्तु प्रदान करें॥ ६३॥
जो सम्पूर्ण शास्त्रोंके तात्त्विक अर्थके ज्ञाता, भगवान् विष्णुके द्वितीय स्वरूप, सबके शासक तथा महामोहात्मा [कद्रू] के पुत्र हैं, मधु, फलका गूदा जिन्हें प्रिय है, वे नागराज भगवान् शेष शिव और पार्वतीकी आज्ञाको सामने रखते हुए मेरी इच्छाको पूर्ण करें॥ ६४॥

In Mahabharat 13/141/26-27 – Maheshwar Shiva himself prescribes to leave eating meat and drinking Alcohol as five signs of Sanatan Dharma

श्रीमहेश्वरने कहा- देवि ! किसी भी जीवकी हिंसा न करना, सत्य बोलना, सब प्राणियोंपर दया करना, मन और इन्द्रियोंपर काबू रखना तथा अपनी शक्तिके अनुसार दान देना गृहस्थ-आश्रमका उत्तम धर्म है ।। २५ ।।

(उक्त गृहस्थ-धर्मका पालन करना,) परायी स्त्रीके संसर्गसे दूर रहना, धरोहर और स्त्रीकी रक्षा करना, बिना दिये किसीकी वस्तु न लेना तथा मांस और मदिराको त्याग देना – से धर्मके पाँच भेद हैं, जो सुखकी प्राप्ति करानेवाले हैं। इनमेंसे एक-एक धर्मकी अनेक शाखाएँ हैं। धर्मको श्रेष्ठ माननेवाले मनुष्योंको चाहिये कि वे पुण्यप्रद धर्मका पालन अवश्य करें ।।

Lord Maheshwara said:
“O Devi! Not harming any living being, speaking the truth, showing compassion to all creatures, controlling the mind and senses, and giving charity according to one’s capacity — these are the noble duties of a householder. (Verse 25)**

(Apart from following this householder’s dharma,)
— abstaining from contact with another’s wife,
— protecting entrusted possessions and women,
— not taking anything without giving in return,
— and renouncing meat and alcohol —

These constitute the five forms of Dharma, which lead to happiness.
Each of these principles has many branches.
Those who hold Dharma as supreme should certainly practice this meritorious path.

श्रीमहेश्वर उवाच

अहिंसा सत्यवचनं सर्वभूतानुकम्पनम् ।
शमो दानं यथाशक्ति गार्हस्थ्यो धर्म उत्तमः ॥ २५ ॥

श्रीमहेश्वरने कहा—देवि! किसी भी जीवकी हिंसा न करना, सत्य बोलना, सब प्राणियोंपर दया करना, मन और इन्द्रियोंपर काबू रखना तथा अपनी शक्तिके अनुसार दान देना गृहस्थ-आश्रमका उत्तम धर्म है ॥ २५ ॥

परदारेष्वसंसर्गो न्यासस्त्रीपरिरक्षणम् ।
अदत्तादानविरमो मधुमांसस्य वर्जनम् ॥ २६ ॥
एष पञ्चविधो धर्मो बहुशाखः सुखोदयः ।
देहिभिर्धर्मपरमैश्चर्तव्यो धर्मसम्भवः ॥ २७ ॥

(उक्त गृहस्थ-धर्मका पालन करना,) परायी स्त्रीके संसर्गसे दूर रहना, धरोहर और स्त्रीकी रक्षा करना, बिना दिये किसीकी वस्तु न लेना तथा मांस और मदिराको त्याग देना—ये धर्मके पाँच भेद हैं, जो सुखकी प्राप्ति करानेवाले हैं। इनमेंसे एक-एक धर्मकी अनेक शाखाएँ हैं। धर्मको श्रेष्ठ माननेवाले मनुष्योंको चाहिये कि वे पुण्यप्रद धर्मका पालन अवश्य करें ॥

उमोवाच

Shri Mahabharata Anushasan Parva Adhaya 145 Maheshwar Shiva **described the Accurate description of the ill-effects of drinking** Geeta Press Gorakhpur page 1306

[illegible]

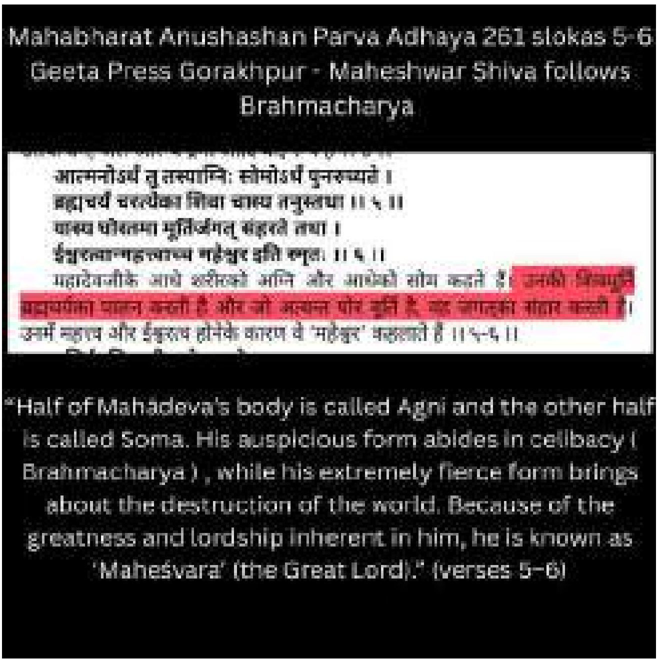
Mahabharat Anushashan Parva Adhaya 17 says Maheshwar Shiva is a Brahmachari and a Brahmachari abstrains from all types of meat eating , drinking and consuming intoxicants

वाचस्पत्यो वाजसनो नित्यमाश्रमपूजितः ।
ब्रह्मचारी लोकचारी सर्वचारी विचारवित् ॥ ७४ ॥

३६१ **वाचस्पत्यः**—पुरोहितका काम करनेवाले, ३६२ **वाजसनः**—शुक्ल यजुर्वेदकी माध्यन्दिनी शाखाके प्रवर्तक, ३६३ **नित्यमाश्रमपूजितः**—सदा आश्रमोंद्वारा पूजित होनेवाले, ३६४ **ब्रह्मचारी**—ब्रह्मनिष्ठ, ३६५ **लोकचारी**—सम्पूर्ण लोकोंमें विचरनेवाले, ३६६ **सर्वचारी**—सर्वत्र गमन करनेवाले, ३६७ **विचारवित्**—विचारोंके ज्ञाता ॥ ७४ ॥

Mahabharat Anushashan Parva Adhaya 261 slokas 5-6
Geeta Press Gorakhpur – Maheshwar Shiva follows Brahmacharya

महादेवजीके आधे शरीरको अग्नि और आधेको सोम कहते हैं। उनकी शिवमूर्ति ब्रह्मचर्यका पालन करती है और जो अत्यन्त घोर मूर्ति है, वह जगत्का संहार करती है। उनमें महत्त्व और ईश्वरत्व होनेके कारण वे 'महेश्वर' कहलाते हैं ।। ५-६ ।।
"Half of Mahādeva's body is called Agni and the other half is called Soma. His auspicious form abides in celibacy (Brahmacharya), while his extremely fierce form brings about the destruction of the world. Because of the greatness and lordship inherent in him, he is known as 'Maheśvara' (the Great Lord)." (verses 5-6)



Manusmriti (2.177-2.180) on Brahmacharya

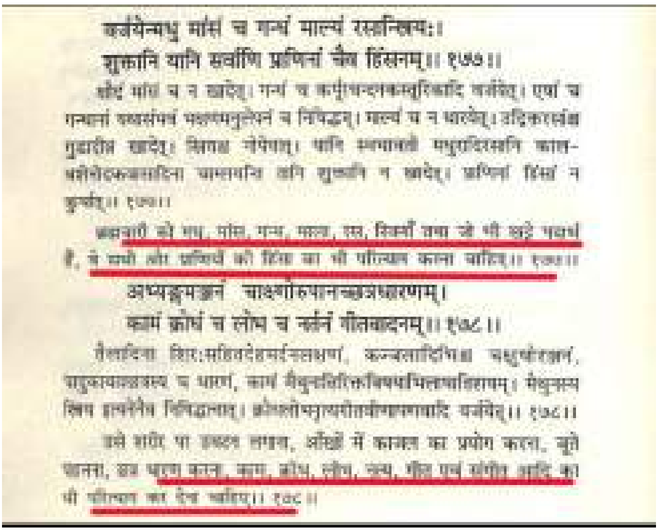
वर्जयेन्मधु-मांसं च गन्धं माल्यं रसान् स्त्रियः। शुक्तानि यानि सर्वाणि प्राणिनां चैव हिंसनम्॥अभ्यङ्गमञ्जनं चाक्ष्णोरुपानच्छत्रधारणम्।

कामं क्रोधं च लोभं च नर्तनं गीतवादनम्॥द्यूतं च जनवादं च परिवादं तथाऽनृतम्। स्त्रीणां च प्रेक्षणालम्बसुपघातं परस्य च॥

एकः शयीते सर्वत्र न रेतः स्कन्दयेत् क्वचित्। कामाद्धि स्कन्दयन् रेतो हिनस्ति व्रतमात्मनः॥

Brahmachari should avoid intoxicants, meat and pleasurable foods, as well as all fermented substances . He should abstain from massaging with oils, applying collyrium

(eye-liners), using footwear, or carrying umbrellas.One should renounce lust, anger, greed, dancing, singing, playing musical instruments, gambling, slandering, lying, and gossiping .He should avoid looking at or touching women, harming others, and should sleep alone.A Brahmachari must never waste his semen due to lust, as it destroys his vow of celibacy.


वर्जयेन्मधु मांसं च गन्धं माल्यं रसान्स्त्रियः।
शुक्तानि यानि सर्वाणि प्राणिनां चैव हिंसनम्॥ १७७॥

ब्रह्मचारी को मधु, मांस, गन्ध, माला, रस, स्त्रियाँ तथा जो भी खट्टे पदार्थ हैं, वे सभी और प्राणियों की हिंसा का भी परित्याग करना चाहिए॥ १७७॥

अभ्यङ्गमञ्जनं चाक्ष्णोरुपानच्छत्रधारणम्।
कामं क्रोधं च लोभं च नर्तनं गीतवादनम्॥ १७८॥

उसे शरीर पर उबटन लगाना, आँखों में काजल का प्रयोग करना, जूते पहनना, छत्र धारण करना, काम, क्रोध, लोभ, नृत्य, गीत एवं संगीत आदि का भी परित्याग कर देना चाहिए॥ १७८॥

Allegations-

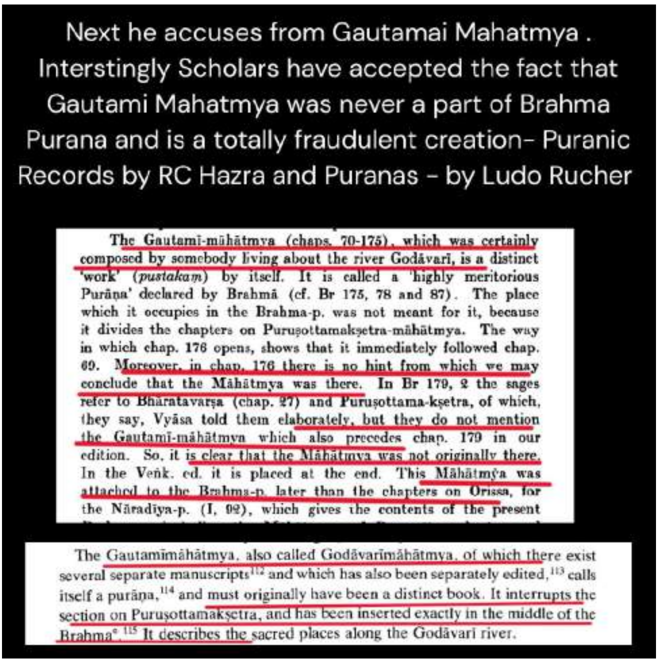
Shiva's Oral Sex with a Parrot,

📚Brahma Purana 4.58.16.26📚
At the instance of Devas the Fire-god assumed the form of a parrot and went to the place where the lord of the worlds was sporting with Uma. Then the Fire-god went ahead timidly in the form of a parrot. The carrier of the Havyas (Fire-god) could not go through the doorway. Then he went to the window sill and remained there with face turned down and trembling. On seeing him Sambhu in that secret place laughingly said to Uma. See, O gentle lady, the parrot that is the Fire-god himself who has come here at the instance of Devas. Parvati bashfully said to the lord, "O lord, enough". The lord of Devas called the Fire-god moving about in front of him. in the form of a bird and said, "O Agni, you have been recognised through various ways. Do not speak anything. Open your mouth. Take this in and carry it with you." After saying this lord Sambhu discharged a great deal of semen into the mouth of Fire-god. With this semen within him Agni could not at all go. Utterly

tired, Agni sat down on the bank of Gaṅga. He then discharged a greater portion of that semen into Krttikas wherefrom Karttika was born."

Refutation –

Next he accuses from Gautamai Mahatmya . Interstingly Scholars have accepted the fact that Gautami Mahatmya was never a part of Brahma Purana and is a totally fraudulent creation- Puranic Records by RC Hazra and Puranas – by Ludo Rucher


Next he accuses from Gautamai Mahatmya . Interstingly Scholars have accepted the fact that Gautami Mahatmya was never a part of Brahma Purana and is a totally fraudulent creation- Puranic Records by RC Hazra and Puranas – by Ludo Rucher

The Gautamī-māhātmya (chaps. 70-175), which was certainly composed by somebody living about the river Godāvarī, is a distinct 'work' (*pustakam*) by itself. It is called a 'highly meritorious Purāṇa' declared by Brahmā (cf. Br 175, 78 and 87). The place which it occupies in the Brahma-p. was not meant for it, because it divides the chapters on Puruṣottamakṣetra-māhātmya. The way in which chap. 176 opens, shows that it immediately followed chap. 69. Moreover, in chap. 176 there is no hint from which we may conclude that the Māhātmya was there. In Br 179, 2 the sages refer to Bhāratavarṣa (chap. 27) and Puruṣottama-kṣetra, of which, they say, Vyāsa told them elaborately, but they do not mention the Gautamī-māhātmya which also precedes chap. 179 in our edition. So, it is clear that the Māhātmya was not originally there. In the Veṅk. ed. it is placed at the end. This Māhātmya was attached to the Brahma-p. later than the chapters on Orissa, for the Nāradīya-p. (I, 92), which gives the contents of the present

The Gautamīmāhātmya, also called Godāvarīmāhātmya, of which there exist several separate manuscripts[112] and which has also been separately edited,[113] calls itself a purāṇa,[114] and must originally have been a distinct book. It interrupts the section on Puruṣottamakṣetra, and has been inserted exactly in the middle of the Brahma°.[115] It describes the sacred places along the Godāvarī river.

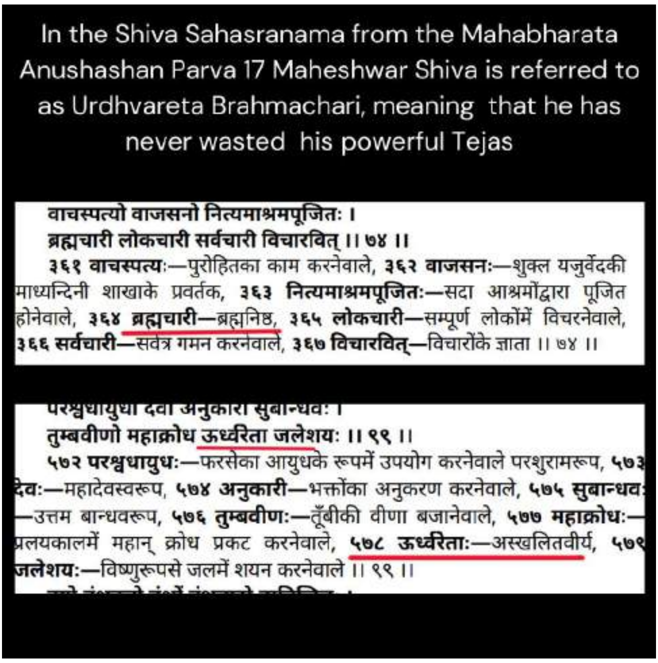
Shastras like the Mahabharata which is 5th Veda , Maheshwar Shiva is referred to as Urdhvareta Brahmachari, meaning that he has never wasted his Tejas– Mahabharat Anushashan chapter 17 Shiva Sahastranam

वाचस्पत्यो वाजसनो नित्यमाश्रमपूजितः ।
ब्रह्मचारी लोकचारी सर्वचारी विचारवित् ।। ७४ ।।

३६१ वाचस्पत्यः – पुरोहितका काम करनेवाले, ३६२ वाजसनः – शुक्ल यजुर्वेदकी माध्यन्दिनी शाखाके प्रवर्तक, ३६३ नित्यमाश्रमपूजितः – सदा आश्रमोंद्वारा पूजित होनेवाले, ३६४ ब्रह्मचारी – ब्रह्मनिष्ठ, ३६५ लोकचारी- सम्पूर्ण लोकोंमें विचरनेवाले, ३६६ सर्वचारी – सर्वत्र गमन करनेवाले, ३६७ विचारवित्-विचारोंके ज्ञाता ।। ७४

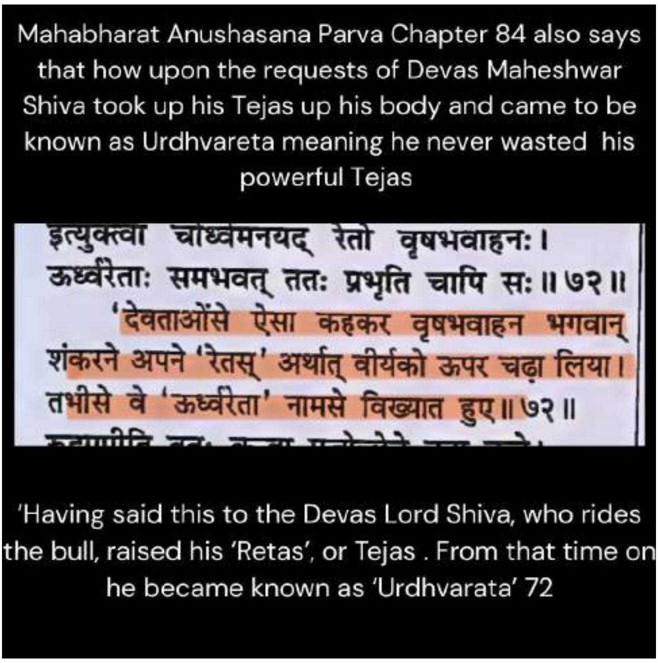
तुम्बवीणो महाक्रोध ऊर्ध्वरेता जलेशयः ।। ९९ ।।
५७२ परश्वधायुधः – फरसेका आयुधके रूपमें उपयोग करनेवाले परशुरामरूप, ५७३ देवः – महादेवस्वरूप, ५७४ अनुकारी – भक्तोंका अनुकरण करनेवाले, ५७५ सुबान्धवः – उत्तम बान्धवरूप, ५७६ तुम्बवीणः – तँबीकी वीणा बजानेवाले,

५७७ महाक्रोधः -प्रलयकालमें महान् क्रोध प्रकट करनेवाले, ५७८ ऊर्ध्वरताः – अस्खलितवीर्य, ५७९ जलेशयः – विष्णुरूपसे जलमें शयन करनेवाले ।। ९९ ।।



Mahabharat Anushasana Parva Chapter 84 also says that how upon the requests of Devas Maheshwar Shiva took up his Tejas up his body and came to be known as Urdhvareta meaning he never wasted powerful Tejas
-'देवताओंसे ऐसा कहकर वृषभवाहन भगवान् शंकरने अपने 'रेतस्' अर्थात् वीर्यको ऊपर चढ़ा लिया।
तभीसे वे 'ऊर्ध्वरिता' नामसे विख्यात हुए

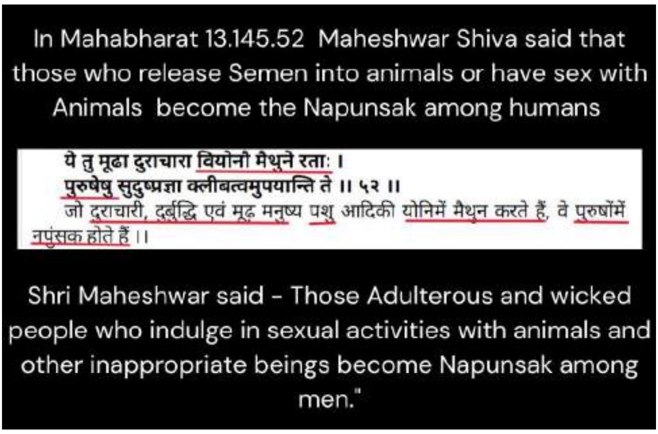
'Having said this to the Devas Lord Shiva, who rides the bull, raised his 'Retas', or semen. From that time on he became known as 'Urdhvarata' 72



In Mahabharat 13.145.52 Maheshwar Shiva said that those who release Semen into animals or have sex with Animals become the Napunsak among humans

ये तु मूढा दुराचारा वियोनौ मैथुने रताः । पुरुषेषु सुदुष्प्रज्ञा क्लीबत्वमुपयान्ति ते ।। ५२ ।।
जो दुराचारी, दुर्बुद्धि एवं मूढ़ मनुष्य पशु आदिकी योनिमें मैथुन करते हैं, वे पुरुषोंमें नपुंसक होते हैं ।।

Those Adulterous and wicked people who indulge in sexual activities with animals and other inappropriate beings become Napunsak among men."



Allegations-

3. Shiva's Self-Castration

There is also a tale that describes how Shiva voluntarily allowed his penis to fall down. In this narrative, Brahma sought Rudra/Shiva's assistance in creating living beings. In response, Shiva immersed himself in water, and Brahma waited for an extended period. Growing impatient, Brahma proceeded to create living beings on his own. When Shiva emerged from the water and realized that Brahma had already created all living beings, he became extremely angry and decided to cast off his penis, considering it no longer necessary.

📚Mahabharata 10.17.17-26📚
After the creatures had multiplied and the Grandsire had become well pleased, the first-born rose from the water and beheld the living creation. He saw that diverse kinds of creatures had been created and that they had multiplied by their own energy. At this sight,

Rudra became angry and caused his procreative limb to disappear in the bowels of the Earth. The unfading Brahma, soothing him by soft words, said unto him, “O Sharva, what wert thou doing so long within the water? For what reason, also hast thou caused thy limb of generation to disappear in the bowels of the Earth?” Thus questioned, that lord of the universe wrathfully answered the lord Brahman, “Somebody else has created all these creatures! What purpose then would be served by this limb of mine? I have by my austerities, O Grandsire, created food for all these creatures. These herbs and plants also will multiply like those that will subsist upon them!” Having said these words, Bhava went away, in cheerlessness and rage, to the foot of the Menjavat mountains for practising severer austerities.

Refutation-

Here is Mahabharta Sauptika Parva Adhaya 17 BORI Critical Edition you can read it nowhere written such thing

Chapter 1300(17)

Vaishampayana said, 'When all the soldiers were asleep and were destroyed by the three rathas, King Yudhishthira grieved and spoke these words to Dasharha. "O Krishna! All my sons were maharathas. Drona's son was wicked, inferior and blemished in his deeds. How could they be slain by him? In a similar way, Drupada's sons were accomplished in the use of weapons. They were brave. They could fight with hundreds and thousands. How could they have been brought down by Drona's son? Dhrishtadyumna was the best among rathas. In the forefront of the battle, Drona, the great archer, could not stand before him. How could he have been slain? O bull among men! What act had the preceptor's son accomplished, that he could single-handedly slay all of them in the camp?"

"Vasudeva replied, "There is no doubt that Drona's son had sought refuge with the god of the gods, the lord without decay, the lord of everything. That is the reason he could slay many, though he was single-handed. If Mahadeva is pleased, he can even grant immortality. O bull among the Bharata lineage! I know about Mahadeva's true nature and about the many deeds that he performed in ancient times. O descendant of the Bharata lineage! He is the beginning, the middle and the end of beings. Everything in this entire universe moves because of his deeds. The lord, the grandfather, wished to create beings and saw him first. He told him, 'Without any delay, create beings.' Having been thus addressed, the one with the tawny locks saw that beings would have defects. For a very long time, the immensely ascetic one submerged himself in water and tormented himself through austerities. The grandfather waited for a very long period of time. So as to generate beings, he then created another being through his mental powers. On seeing that Girisha was submerged in the water, this being told his father, 'I will generate beings only if no other being has been born before me.' His father told him, 'There is no other being who has been born before you. Sharva is submerged in the water. You can confidently do what you

have to do.' That being then created seven Prajapatis, Daksha and the others. All of them created the four kinds of beings. Having been created, all the beings were hungry. O king! They violently rushed towards the Prajapatis, wishing to devour them. As they were about to be devoured, in search of succour, they fled to the grandfather. 'O illustrious one! Please save us from these. Decree some means for their sustenance.' He then assigned them the forests, the herbs and all immobile objects. Among mobile beings, the strong could feed on the weak. Having been assigned a means of sustenance, all the beings were satisfied and went away to wherever they had come from. O king! They cheerfully multiplied themselves, within their own species. When the beings prospered, the preceptor of the worlds was pleased. However, the eldest one arose from the waters and saw all these beings. He saw many different kinds of beings, who were extending through their own energies. The illustrious Rudra angrily planted his *linga*, so that it penetrated the earth and remained stationed there. Brahma wished to pacify him and spoke these words to him. 'O Sharva! Why did you remain inside the water for such a long period of time? Why have you made your *linga* penetrate inside the earth?' Thus addressed, he angrily replied to the preceptor of the worlds, 'Someone else has created these beings. What will I do with this?' O grandfather! Through my austerities, I have created food for the beings. The herbs will always multiply and so will the beings.' Having angrily spoken in this way, Bhava was cheerless and went away. The immensely ascetic one tormented himself through austerities on the foothills of Mount Munjavat.'"

With this the allegations of Hinduphobes stands debunked

← Response to Vedkabhed and Hinduscript . Refutation of Allegations on Shiva Linga

Response to Vedkabhed and Hinduscript . Refutation of Lying in Hinduism →

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Refutation of " Hinduism and Lust " Article by Vedkabhed — 17th August 2025

Response to Vedkabhed and Hinduscript . Refutation of Lying in Hinduism

Written by Rohan Saini in Uncategorized

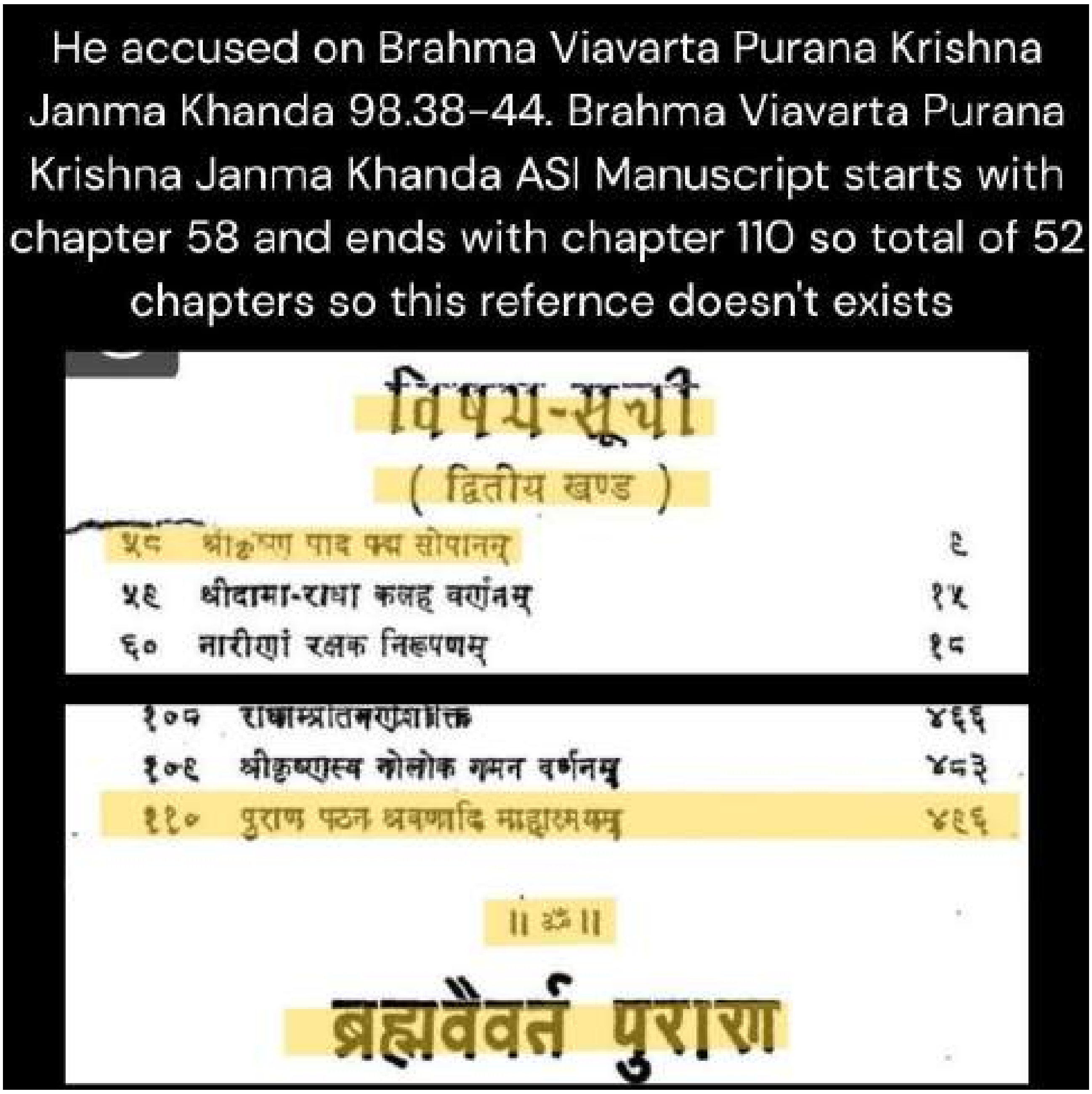
This entire article is a response and rebuttal to the blogs called VedKaBhed and Hinduscript regarding their claims of "Lying in Hinduism ".

1. Circumstances when it is allowed to lie

📚Brahma Viavarta Purana Krishna Janma Khanda 98.38-44📚
Madhava smiled and he started speaking words according to the Vedas which were quite truthful. Sri Krsna said- It is not a sin to resort to falsehood while cutting jokes with the damsels, in the marriages, for the sake of livelihood, when life is in danger and for the sake of the cows and the Brahmanas. Therefore even if you don't make your words truthful, there is no harm in the same nor would you have to face the hell. My devotee actually goes to the Goloka and not to the hell."

Refutation-

Brahma Viavarta Purana Krishna Janma Khanda ASI Manuscript contains only 52 Adhaya and no 98th Adhaya exists



📚Matsya Purana 31.16📚
Sarmistha said:- "King! there is no sin in speaking untruth at the time of indulging in sexual pleasures, on the occasion of marriage, when life is in danger, wealth is at stake, and in joke. Lying on these five occasions is venal.""

📚Mahabharata 1.82📚
Sarmishtha then said, 'It hath been said, O king, that it is not sinful to lie on the occasion of a joke, in respect of women sought to be enjoyed, on occasions of marriage, in peril of immediate death and of the loss of one's whole fortune. Lying is excusable on these five occasions."

Refutation-

Here these are the words of a daitya queen Sarmistha which need not be taken as authority

Claims

📚Shrimad Bhagavatam 8.19.42-43📚
Therefore, the safe course is to say no. Although it is a falsehood, it protects one completely, it draws the compassion of others toward oneself, and it gives one full facility to collect money from others for oneself. Nonetheless, if one always pleads that he has nothing, he is condemned, for he is a dead body while living, or while still breathing he should be killed. In flattering a woman to bring her under control, in joking, in a marriage ceremony, in earning one's livelihood, when one's life is in danger, in protecting cows and brahminical culture, or in protecting a person from an enemy's hand, falsity is never condemned."

📚Vasishtha Dharmsutra 16.35📚
(Men) may speak an untruth at the time of marriage, during dalliance, when their lives are in danger or the loss of their whole property is imminent, and for the sake of a Brāhmaṇa; they declare that an untruth spoken in these five cases does not make (the speaker) an outcast."

📚Gautama Dharmsutra 23.29📚
Some (declare, that) an untruth (spoken) at the time of marriage, during dalliance, in jest or while (one suffers severe) pain is venial."

📚Mahabharata 8.69📚
Truth may be unutterable, and even falsehood may be utterable where falsehood would become truth and truth would become falsehood. In a situation of peril to life and in marriage, falsehood becomes utterable. In a situation involving the loss of one's entire property, falsehood becomes utterable. On an occasion of marriage, or of enjoying a woman, or when life is in danger, or when one's entire property is about to be taken away, or for the sake of a Brahmana, falsehood may be uttered. These five kinds of falsehood have been declared to be sinless."

Refutation-

This website has tried to quote some references from Puranas Smritis and Mahabharat that lying is allowed in Hinduism at some circumstances as said by these texts . Hence he was trying to prove Hinduism promotes lying and Hindus can lie indiscriminately at any cirucumstance and thorugh this he was trying to cover the concept of Al-Taqiyya (Deceit and Lying against Non Muslims) in Islam etc and that there is a concept of Al

Taqiyya in Vedic Dharma as well . However that’s not correct . To Understand this I will quote a similar statement in Manu Smriti 8.112 and its explanation by Acharyas

Manu Smriti 8.112

> There is no serious offence in swearing to women, or in connection with marriages, fodder for cows, or fuel, or for the sake of a Brāhmaṇa.—(112)

Acharya Medhatithi commentary says

१) मेधातिथिः । कामः प्रीतिविशेषो विशिष्टेन्द्रियस्पर्शजन्यः, स यासु भवति पुरुषस्य ताः कामिन्यो भायविश्यादयः । तत्रः यः शपथः । कामसिद्धयर्थो यथा 'नाहमन्यां कामये प्राणेश्वरी मे त्व'मित्याद्यः । यस्तु 'संप्रयुज्यस्व मया' 'इदं त्वया देयं' 'दास्य' इति तत्त भवत्येव दोषः । शपथे-विषयसप्तमी चेयं न निमित्तसप्तमी । तेन यस्यामेवैकाकिन्यां यथाप्यते तत्रोक्तरूपशपथे न दोषः निमित्तसप्तम्यां तु निमित्ते परद्रव्यापहारे दोषः स्यात् । अतश्च 'कामाद्दशगुणं पूर्वम्' (८।१२१) इत्यादिकं दण्डविधानं न युज्यते । तथापि निमित्तानन्तरकृते विवादेऽस्त्येव वृथाशपथदोषः । एवं सर्वत्र । विवाहेषु । न त्वयाऽन्या वोढव्या न वाऽन्यो वोढव्य इति अन्यस्यापि सुहृदादेविवाहार्थमेवंविधमनृतमदोषः न पुनर्जात्यपह्नवादौ । गवां भक्ष्ये । गवां यवससिद्धार्थ मयाऽपहर्तव्यं न मयाऽपहृतं परस्य चातत्संबन्धिभिरभियुक्तस्य वृथासाक्ष्ये शपमानस्य न दोषः। एवमिन्धने । ब्राह्मणानाम-भ्युपपत्तिरनुग्रहः । सर्ववर्णानुग्रहेऽनुज्ञातमेव । किमिह पुनर्वचनेन । केचिदाहुः-शपथो ब्राह्मणेऽनुज्ञायते, शूद्रादिषु त्वनृतमेव । एतच्च 'तद्धिसत्याद्विशिष्यते' इति (८।१०४) वचनान्नैतदनृतम् । अतो न भवति प्रतिषेधो ह्यसौ । वृथाशपथस्य पूर्वेण प्रतिषिद्धस्य प्रति-प्रसवशास्त्रमेतत् । तस्मात्सर्ववर्णानुग्रहे शपमानस्य न दोषः किमर्थं तींदमुच्यते । तत्र वधात्परित्राणमुक्तं सर्ववर्णविषयम् । अभ्युपपत्तिस्तु ब्राह्मणस्यैव । सा हि धनलाभादिना संभवति । सर्वतश्च परसंबन्धिनीषु क्रियास्वेवंविधासु शपथाभ्यनुज्ञानमुपायान्तरेण तत्सिद्धा-संभव एव द्रष्टव्यम् ।। ११२ ।।

(१) **मेधातिथिः ।** कामः प्रीतिविशेषो विशिष्टेन्द्रियस्पर्शजन्यः, स यासु भवति पुरुषस्य ताः कामिन्यो भार्याविश्यादयः। तत्र यः शपथः। कामसिद्धयर्थो यथा 'नाहमन्यां कामये प्राणेश्वरी मे त्व'मित्याद्यः। यस्तु 'संप्रयुज्यस्व मया' 'इदं त्वया देयं' 'दास्य' इति–तत्र भवत्येव दोषः। **शपथे**–विषयसप्तमी चेयं न निमित्तसप्तमी। तेन यस्यामेवैकाकिन्यां यथाप्यते तत्रोक्तरूपशपथे न दोषः निमित्तसप्तम्यां तु निमित्ते परद्रव्यापहारे दोषः स्यात्। अतश्च 'कामाद्दशगुणं पूर्वम्' (८।१२१) इत्यादिकं दण्डविधानं न युज्यते। तथापि निमित्तानन्तरकृते विवादेऽस्त्येव वृथाशपथदोषः। एवं सर्वत्र। **विवाहेषु।** न त्वयाऽन्या वोढव्या न वाऽन्यो वोढव्य इति अन्यस्यापि सुहृदादेर्विवाहार्थमेवंविधमनृतमदोषः।

न पुनर्जात्यपह्नवादौ। **गवां भक्ष्ये**। गवां यवससिद्धार्थं मयाऽपहर्तव्यं—न मयाऽपहृतं परस्य चातत्संबन्धिभिरभियुक्तस्य वृथासाक्ष्ये शपमानस्य न दोषः। एव**मिन्धने**। **ब्राह्मणानामभ्युपपत्तिर**नुग्रहः। सर्ववर्णानुग्रहेऽनुज्ञातमेव। किमिह पुनर्वचनेन। केचिदाहुः—शपथो ब्राह्मणेऽनुज्ञायते, शूद्रादिषु त्वनृतमेव। एतच्च '**तद्धि**सत्याद्विशिष्यते' इति (८।१०४) वचनान्नैतदनृतम्। अतो न भवति प्रतिषेधो ह्यसौ। वृथाशपथस्य पूर्वेण प्रतिषिद्धस्य प्रतिप्रसवशास्त्रमेतत्। तस्मात्सर्ववर्णानुग्रहे शपमानस्य न दोषः किमर्थं तर्हीदमुच्यते। तत्र वधात्परित्राणमुक्तं सर्ववर्णविषयम्। **अभ्युपपत्तिस्तु** ब्राह्मणस्यैव। सा हि धनलाभादिना संभवति। सर्वतश्च परसंबन्धिनीषु क्रियास्वेवंविधासु शपथाऽप्यनुज्ञानमुपायान्तरेण तत्सिद्ध्यासंभव एव द्रष्टव्यम्॥ ११२॥

English Translation –

1) Medhātithi Commentary:

Desire (Kāma) is a special kind of affection or attraction arising from the contact of refined senses with their objects. The women towards whom such desire arises in a man are referred to as *kāminī-s*, such as a beloved wife (*bhāryā*) or others.

Now, regarding oaths (śapatha) taken in the context of desire:
If someone takes an oath for the fulfillment of a desire—such as saying, *"I do not desire anyone else; you alone are my beloved"*—this type of statement is not considered faulty.
However, if the oath is something like *"Unite with me," "This must be given by you," or "I shall give this to you,"* then such statements do lead to a fault (doṣa).

In such oaths, the locative case used for the object of desire (viṣaya-saptamī) is not to be mistaken for an instrumental cause (nimitta-saptamī).
Therefore, if a man desires only one woman (like a beloved), and makes an oath accordingly, it is not faulty.
But if the oath refers to an external cause (like another's property), then it becomes blameworthy—such as when taking an oath regarding theft of someone else's property (paradravyāpahāra), where the instrumental cause applies.

Hence, punishments prescribed in texts such as *"Kāmād daśaguṇaṃ pūrvam"* ("Due to lust, tenfold punishment" – Manusmṛti 8.121) do not apply here.

Nevertheless, if a false oath is followed by disputation, then the fault of a vain oath (vṛthā-śapatha) arises. This holds true universally.

In cases of marriage:

Statements like *"You shall not marry anyone else,"* or *"I shall not marry anyone else,"* made by friends or well-wishers for the purpose of marriage, even if false, are not faulty.

However, false statements involving denial of caste (jāti-apahnavāda) or lineage are definitely faulty.

In matters like cow fodder:
If someone says, *"I must not take the fodder meant for the cows,"* or *"I have not taken it,"* and is being falsely accused by others connected to the owner, then taking an oath in false testimony does not cause fault.

The same applies for firewood collection.

In the case of Brāhmaṇas, taking an oath (śapatha) with the aim of receiving favor or help is permitted.
In the case of people of other castes, taking oaths for receiving favor is also permitted. This is evident and does not require special clarification.

Some assert: *"Oaths are allowed only for Brāhmaṇas, but for Śūdras and others, even false speech is allowed."*
This is not correct, because according to the statement *"For truth is greater than everything"* (Manusmṛti 8.104), even for others, false speech is not allowed.
Thus, there is no prohibition for others. This doctrine is a counter-response to earlier prohibitions against false oaths (vṛthā-śapatha).

Therefore, in acts for the welfare of all varṇas (castes), there is no fault if someone takes an oath. Why then is it mentioned at all?
Because the purpose here is to save someone from harm, which applies to all varṇas.
However, consensual acceptance (abhyupapatti) is exclusive to the

Brāhmaṇa, because that is possible due to acquisition of wealth and so on.

Overall, in actions concerning others, when an oath like this is permitted, it should be understood that it is valid as long as there is another method to establish the fact—i.e., the oath must be considered part of a legitimate means of proof.

Acharya Medhatithi explains that in marriage-related matters, statements like “You shall not marry anyone else” or “I shall not marry anyone else,” even if false and spoken by friends or well-wishers to support the Marriage , are not considered sinful, as they aim at social harmony rather than deceit. However, false statements involving the denial of caste or lineage, those made to force union or sexual relations, or oaths referring to an external cause—such as swearing falsely in matters like theft of another’s property (paradravyāpahāra)—are clearly blameworthy and not permitted, as they involve deception and harm.

In cases like accusations over cow fodder, if a person falsely denies involvement to protect themselves from baseless blame by those connected to the owner, such false oaths are not considered sinful.

Furthermore, when a person takes a false oath to help a Brāhmaṇa, it is not deemed blameworthy. More broadly, false oaths taken to protect the welfare of any varṇa (caste) are permitted, provided the intent is to prevent harm or protect the innocent. However, any false oath made with the intent to harm, deceive, or exploit others remains sinful and impermissible whereas in Al Taqiyya the main intention is harm the kaffirs subjugate them conquer them take their woman as sex slaves and harm them by use of deceit and falsehood

Therefore, truthfulness remains a core value in Hindu ethics, with exceptions allowed only in rare, compassionate circumstances to prevent greater injustice.

Morever Scriptures like Vedas and Mahabharata prescribes us to be truthful

and to abstrain from lying and falsehood at all circumstances

Atharva Veda 5/1/6

Atharva Veda 5/1/6 contains the seven maryadas which are never to be practiced and one of which includes मिथ्याभाषण which means speaking falsehood

मनु आदि ऋषियों ने चोरी, गुरुपत्नीगमन, ब्रह्महत्या, भ्रूणहत्या, मद्यपान, मिथ्याभाषण एवं पापकर्म इन सात कर्मों के रूप में धार्मिक, मर्यादा निश्चित की है. जो इस मर्यादा को नहीं मानता, वह पापी है. इन सात मर्यादाओं का पालन करने वाला पुरुष मृत्यु के पश्चात सूर्य मंडल में स्थित आदित्य को प्राप्त करता है और प्रलय काल तक वहीं स्थित रहता

The sages like Manu have defined religious codes of conduct through seven actions: theft, adultery with a teacher's wife, killing of a Brahmin, abortion, consumption of alcohol, speaking falsehood, and sinful deeds. One who does not adhere to these codes is considered sinful. A person who follows these seven moral principles attains Aditya, who resides in the solar realm, after death and remains there until the time of cosmic dissolution (pralaya)

सप्त मर्यादाः कवयस्ततक्षुस्तासामिदेकामभ्यं हुरो गात्.
आयोर्ह स्कम्भ उपमस्य नीडे पथां विसर्गे धरुणेषु तस्थौ.. (६)

मनु आदि ऋषियों ने चोरी, गुरुपत्नीगमन, ब्रह्महत्या, भ्रूणहत्या, मद्यपान, मिथ्याभाषण एवं पापकर्म — इन सात कर्मों के रूप में धार्मिक, मर्यादा निश्चित की है. जो इस मर्यादा को नहीं मानता, वह पापी है. इन सात मर्यादाओं का पालन करने वाला पुरुष मृत्यु के पश्चात सूर्य मंडल में स्थित आदित्य को प्राप्त करता है और प्रलय काल तक वहीं स्थित रहता है. (६)

Rig Veda 10/5/6 says that anyone who commits any of the seven Moral Restraints (Sapta Maryada) becomes a Big Sinner

मेधावियों ने सात मर्यादाओं को छोड दिया है. इन कार्यों में से एक को करने वाला भी पाप को प्राप्त करता है. मनुष्यों को पाप से रोकने वाले अग्नि समीपवर्ती मानवलोक में, सूर्यकिरणों के विचरने के स्थान में एवं जलों में रहते हैं

The wise have abandoned the seven moral restraints. Even one who commits any one of these actions incurs sin. Those who restrain

humans from sin dwell near the sacred fire, in the realm of humans close to it, in the regions where the sun's rays roam, and in the waters.

सप्त मर्यादाः कवयस्ततक्षुस्तासामेकामिदभ्यंहुरो गात्.
आयोर्ह स्कम्भ उपमस्य नीळे पथां विसर्गे धरुणेषु तस्थौ.. (६)

मेधावियों ने सात मर्यादाओं को छोड दिया है. इन कार्यों में से एक को करने वाला भी पाप को प्राप्त करता है. मनुष्यों को पाप से रोकने वाले अग्नि समीपवर्ती मानवलोक में, सूर्यकिरणों के विचरने के स्थान में एवं जलों में रहते हैं. (६)

Atharva Veda 4/16/6-7

हे वरुण! तुम्हारे उत्तम, मध्यम एवं अधम श्रेणी के सातसात पापियों के निग्रह के निमित्त जहांतहां बंधे हुए हैं. वे पाश पापियों की हिंसा करते हुए स्थित हैं, वे पाश असत्य भाषण करने वाले हमारे शत्रु को काट दें और जो सत्यवादी है, उसे छोड़ दें. (६)

हे वरुण! अपने सौ पाशों से इस असत्यवादी को बांधो. हे मनुष्यों के भलेबुरे कर्मों को देखने वाले ! असत्य बोलने वाला तुम से छूटने न पाए. बिना विचारे काम करने वाला अपने उदर को जलोदर रोग से दूषित पा कर तलवार की म्यान के समान झूलता रहे.

"O Varuna! For the purpose of restraining sinners of superior, mediocre, and inferior kinds, your nooses are spread out everywhere. These nooses strike down the sinners. May these nooses cut down our enemy who speaks untruth, and spare the one who speaks the truth. (6)

O Varuna! Bind this liar with your hundred nooses. O observer of the good and evil deeds of men! Let the one who speaks falsehood not escape from you. Let the one who acts without thought, having his belly afflicted with the disease of dropsy (jalaudara), hang down like a sword in its sheath." (7)

ये ते पाशा वरुण सप्तसप्त त्रेधा तिष्ठन्ति विषिता रुशन्तः.
छिनन्तु सर्वे अनृतं वदन्तं यः सत्यवाद्यति तं सृजन्तु.. (६)

हे वरुण! तुम्हारे उत्तम, मध्यम एवं अधम श्रेणी के सातसात पापियों के निग्रह के निमित्त जहांतहां बंधे हुए हैं. वे पाश पापियों की हिंसा करते हुए स्थित हैं, वे पाश असत्य भाषण करने वाले हमारे शत्रु को काट दें और जो सत्यवादी है, उसे छोड़ दें. (६)

शतेन पाशैरभि धेहि वरुणैनं मा ते मोच्यनृतवाङ् नृचक्षः.
आस्तां जाल्म उदरं श्रंशयित्वा कोश इवाबन्धः परिकृत्यमानः.. (७)

हे वरुण! अपने सौ पाशों से इस असत्यवादी को बांधो. हे मनुष्यों के भलेबुरे कर्मों को देखने वाले! असत्य बोलने वाला तुम से छूटने न पाए. बिना विचारे काम करने वाला अपने उदर को जलोदर रोग से दूषित पा कर तलवार की म्यान के समान झूलता रहे. (७)

Atharva Veda 8/4/12

विद्वान् को सत्य और असत्य वचन जानना सरल होता है. सत्य और असत्य वचन परस्पर विरुद्ध होते हैं. इन सत्य और असत्य वचनों में जो यथार्थ है और जो सरल है, सोमदेव उस की रक्षा करते हैं तथा असत्य वचन का विनाश करते हैं.

It is easy for the wise to discern between truth and falsehood. Truth and falsehood are opposed to each other. Among these, whatever is genuine and straightforward, that is protected by Somadeva, and false speech is destroyed by him

सुविज्ञानं चिकितुषे जनाय सच्चासच्च वचसी पस्पृधाते.
तयोर्यत् सत्यं यतरदृजीयस्तदित् सोमो ऽ वति हन्त्यासत्.. (१२)

विद्वान् को सत्य और असत्य वचन जानना सरल होता है. सत्य और असत्य वचन परस्पर विरुद्ध होते हैं. इन सत्य और असत्य वचनों में जो यथार्थ है और जो सरल है, सोमदेव उस की रक्षा करते हैं तथा असत्य वचन का विनाश करते हैं. (१२)

Yajur Veda 9.39 is a prayer that we should always be truthful

हे सविता देव ! आप यजमानों को यज्ञ के लिए प्रेरित करने की कृपा कीजिए. हे अग्नि ! आप गृहपतियों को (यज्ञ के लिए) प्रेरित करने की कृपा कीजिए. सोम यजमानों को वनस्पति प्रदान करने की कृपा करें. बृहस्पति देव हमें वाणी प्रदान करने की कृपा करें. इंद्र देव हमें ज्येष्ठता (बड़ाई) प्रदान करें. रुद्र देव हमें पशु प्रदान करने की कृपा करें. मित्र देव हमें सत्यवादी बनाने की कृपा करें. वरुण देव हमें धर्म पालक बनाने की कृपा करें. (३९)

O Savita Deva! Please bless the yajamans (sacrificers) with inspiration for the yajna.
O Agni! Kindly inspire the householders for the yajna.
May Soma bless the yajamans with vegetation and herbs.
May Brihaspati bless us with eloquence (speech).
May Indra grant us superiority and honor.
May Rudra bless us with cattle.
O Mitra Deva! Kindly make us truthful.
O Varuna Deva! Please make us adherents of righteousness (dharma).

सविता त्वा सवाना ँ्सुवतामग्निर्गृहपतीना ँ्सोमो वनस्पतीनाम्.
बृहस्पतिर्वाचऽ इन्द्रो ज्यैष्ठ्याय रुद्रः पशुभ्यो मित्रः सत्यो वरुणो धर्मपतीनाम्.. (३९)

हे सविता देव! आप यजमानों को यज्ञ के लिए प्रेरित करने की कृपा कीजिए. हे अग्नि! आप गृहपतियों को (यज्ञ के लिए) प्रेरित करने की कृपा कीजिए. सोम यजमानों को वनस्पति प्रदान करने की कृपा करें. बृहस्पति देव हमें वाणी प्रदान करने की कृपा करें. इंद्र देव हमें ज्येष्ठता (बड़ाई) प्रदान करें. रुद्र देव हमें पशु प्रदान करने की कृपा करें. मित्र देव हमें सत्यवादी बनाने की कृपा करें. वरुण देव हमें धर्म पालक बनाने की कृपा करें. (३९)

Mahabharat 13.141.25-27 – Maheshwar Shiva tells that always being truthful is the duty of every householder

श्रीमहेश्वरने कहा- देवि ! किसी भी जीवकी हिंसा न करना, सत्य बोलना, सब प्राणियोंपर दया करना, मन और इन्द्रियोंपर काबू रखना तथा अपनी शक्तिके अनुसार दान देना गृहस्थ-आश्रमका उत्तम धर्म है ।। २५ ।।

(उक्त गृहस्थ-धर्मका पालन करना,) परायी स्त्रीके संसर्गसे दूर रहना, धरोहर और स्त्रीकी रक्षा करना, बिना दिये किसीकी वस्तु न लेना तथा मांस और मदिराको त्याग देना – से धर्मके पाँच भेद हैं, जो सुखकी प्राप्ति करानेवाले हैं। इनमेंसे एक-एक धर्मकी अनेक शाखाएँ हैं। धर्मको श्रेष्ठ माननेवाले मनुष्योंको चाहिये कि वे पुण्यप्रद धर्मका पालन अवश्य करें ।।

Lord Maheshwara said:
“O Devi! Not harming any living being, speaking the truth, showing compassion to all creatures, controlling the mind and senses, and giving charity according to one’s capacity — these are the noble duties of a householder. (Verse 25)**

(Apart from following this householder’s dharma,)
— abstaining from contact with another’s wife,
— protecting entrusted possessions and women,
— not taking anything without giving in return,
— and renouncing meat and alcohol —

These constitute the five forms of Dharma, which lead to happiness.
Each of these principles has many branches.
Those who hold Dharma as supreme should certainly practice this meritorious path.

श्रीमहेश्वर उवाच

अहिंसा सत्यवचनं सर्वभूतानुकम्पनम् ।
शमो दानं यथाशक्ति गार्हस्थ्यो धर्म उत्तमः ।। २५ ।।

श्रीमहेश्वरने कहा—देवि! किसी भी जीवकी हिंसा न करना, सत्य बोलना, सब प्राणियोंपर दया करना, मन और इन्द्रियोंपर काबू रखना तथा अपनी शक्तिके अनुसार दान देना गृहस्थ-आश्रमका उत्तम धर्म है ।। २५ ।।

परदारेष्वसंसर्गो न्यासस्त्रीपरिरक्षणम् ।
अदत्तादानविरमो मधुमांसस्य वर्जनम् ।। २६ ।।
एष पञ्चविधो धर्मो बहुशाखः सुखोदयः ।
देहिभिर्धर्मपरमैश्चर्तव्यो धर्मसम्भवः ।। २७ ।।

(उक्त गृहस्थ-धर्मका पालन करना,) परायी स्त्रीके संसर्गसे दूर रहना, धरोहर और स्त्रीकी रक्षा करना, बिना दिये किसीकी वस्तु न लेना तथा मांस और मदिराको त्याग देना —से धर्मके पाँच भेद हैं, जो सुखकी प्राप्ति करानेवाले हैं। इनमेंसे एक-एक धर्मकी अनेक शाखाएँ हैं। धर्मको श्रेष्ठ माननेवाले मनुष्योंको चाहिये कि वे पुण्यप्रद धर्मका पालन अवश्य करें ।।

Mahabharat Anushasan Parva Adhaya 144 sloka 19

श्रीमहेश्वरने कहा- जो हँसी और परिहासका सहारा लेकर भी अपने या दूसरेके लिये कभी झूठ नहीं बोलते हैं, वे मनुष्य स्वर्गलोकमें जाते हैं

Shri Maheshwara said: *"Those who, even while joking and engaging in light-hearted humor, never speak lies—whether for themselves or for others—such individuals attain the heavenly realms (Svargaloka)*

श्रीमहेश्वर उवाच

आत्महेतोः परार्थे वा नर्महास्याश्रयात् तथा ।
ये मृषा न वदन्तीह ते नराः स्वर्गगामिनः ।। १९ ।।

श्रीमहेश्वरने कहा—जो हँसी और परिहासका सहारा लेकर भी अपने या दूसरेके लिये कभी झूठ नहीं बोलते हैं, वे मनुष्य स्वर्गलोकमें जाते हैं ।। १९ ।।

Mahabharat Shanti Parva Adhaya 199 sloka 61

जो झूठ बोलनेवाला है, उस मनुष्यको न इस लोकमें सुख मिलता है और न परलोकमें ही। वह अपने पूर्वजोंको भी नहीं तार सकता; फिर भविष्यमें होनेवाली संततिका उद्धार तो कर ही कैसे सकता है?

A person who speaks lies attains neither happiness in this world nor in the next. He cannot even liberate his ancestors—then how could he possibly uplift the future generations

नायं लोकोऽस्ति न परो न च पूर्वान् स तारयेत् ।
कुत एव जनिष्यांस्तु मृषावादपरायणः ।। ६१ ।।

जो झूठ बोलनेवाला है, उस मनुष्यको न इस लोकमें सुख मिलता है और न परलोकमें ही। वह अपने पूर्वजोंको भी नहीं तार सकता; फिर भविष्यमें होनेवाली संततिका उद्धार तो कर ही कैसे सकता है? ।।

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विद्वान् पुरुष कभी झूठ न बोले, तपस्या करके उसपर गर्व न करे, कष्टमें पड़ जानेपर भी ब्राह्मणोंका अनादर न करे तथा दान देकर उसका बखान न करे

झूठ बोलनेसे यज्ञका क्षय होता है, गर्व करनेसे तपस्याका क्षय होता है, ब्राह्मणके अपमानसे आयुका और अपने मुँहसे बखान करनेपर दानका नाश हो जाता है ।

“A learned person should never speak lies, should not be proud of his austerities, should not disrespect Brahmins even in times of hardship, and should not boast about his donations.

Lying leads to the destruction of yajnas (sacrificial rituals), pride leads to the destruction of austerities, disrespecting Brahmins leads to the loss of life, and boasting about one’s donations leads to the destruction of the merit gained from those donations.”

अनृतं न वदेद् विद्वांस्तपस्तप्त्वा न विस्मयेत् ।
नार्तोऽप्यभिभवेद् विप्रान् न दत्त्वा परिकीर्तयेत् ।।

विद्वान् पुरुष कभी झूठ न बोले, तपस्या करके उसपर गर्व न करे, कष्टमें पड़ जानेपर भी ब्राह्मणोंका अनादर न करे तथा दान देकर उसका बखान न करे ।।

यज्ञोऽनृतेन क्षरति तपः क्षरति विस्मयात् ।
आयुर्विप्रावमानेन दानं तु परिकीर्तनात् ।।

झूठ बोलनेसे यज्ञका क्षय होता है, गर्व करनेसे तपस्याका क्षय होता है, ब्राह्मणके अपमानसे आयुका और अपने मुँहसे बखान करनेपर दानका नाश हो जाता है ।।

Mahbharat Anushashan Parva Adhaya 107

जो बारह महीनोंतक प्रतिदिन अग्निहोत्र करता हुआ प्रति ग्यारहवें दिन एक बार हविष्यान्न ग्रहण करता है, मन-वाणीसे भी कभी परस्त्रीकी अभिलाषा नहीं करता है और माता-पिताके लिये भी कभी झूठ नहीं बोलता है, वह विमानमें विराजमान परम शक्तिमान् महादेवजीके समीप जाता और हजार अश्वमेध यज्ञोंका सर्वोत्तम फल पाता है ।। ४९-५१ ।।

One who performs Agnihotra (the fire ritual) every day for twelve months, and partakes of *havishyanna* (a specific offering) once every eleventh day, who never desires another woman in thought or speech, and who

never speaks lies to his parents, such a person reaches the abode of the supreme and powerful Mahadeva (Lord Shiva) and attains the best result of a thousand Ashwamedha Yajnas (horse sacrifices)."

अनृतं च न भाषेत मातापित्रोः कृतेपि वा ।। ५० ।।
अभिगच्छेन्महादेवं विमानस्थं महाबलम् ।
अश्वमेधसहस्रस्य फलं प्राप्नोत्यनुत्तमम् ।। ५१ ।।

जो बारह महीनोंतक प्रतिदिन अग्निहोत्र करता हुआ प्रति ग्यारहवें दिन एक बार हविष्यान्न ग्रहण करता है, मन-वाणीसे भी कभी परस्त्रीकी अभिलाषा नहीं करता है और माता-पिताके लिये भी कभी झूठ नहीं बोलता है, वह विमानमें विराजमान परम शक्तिमान् महादेवजीके समीप जाता और हजार अश्वमेध यज्ञोंका सर्वोत्तम फल पाता है ।। ४९—५१ ।।

Mahabharat Shanti Parva Adhaya 236 slokas 34-38

जिसने ममता और अहंकारका त्याग कर दिया है, जो शीत, उष्ण आदि द्वन्द्वोंको समानभावसे सहता है, जिसके संशय दूर हो गये हैं, जो कभी क्रोध और द्वेष नहीं करता, झूठ नहीं बोलता, किसीकी गाली सुनकर और मार खाकर भी उसका अहित नहीं सोचता, सबपर मित्रभाव ही रखता है, जो मन, वाणी और कर्मसे किसी जीवको कष्ट नहीं पहुँचाता और समस्त प्राणियोंपर समानभाव रखता है, वही योगी ब्रह्मभावको प्राप्त होता है ।। ३४-३५ ।।

"One who has renounced attachment and ego, who endures the dualities of cold, heat, etc., with equanimity, whose doubts have been dispelled, who never feels anger or hatred, never speaks lies, and who, upon hearing insults or enduring physical harm, does not think ill of anyone—maintaining a friendly attitude towards all—such a person, who does not cause suffering to any living being through thought, speech, or action, and who maintains an equal attitude towards all creatures, that person attains the state of a yogi and reaches the supreme reality (Brahman)

निर्ममश्चानहङ्कारो निर्द्वन्द्वश्छिन्नसंशयः ।
नैव क्रुद्धयति न द्वेष्टि नानृता भाषते गिरः ।। ३४ ।।
आक्रुष्टस्ताडितश्चैव मैत्रेण ध्याति नाशुभम् ।
वाग्दण्डकर्ममनसां त्रयाणां च निवर्तकः ।। ३५ ।।
समः सर्वेषु भूतेषु ब्रह्माणमभिवर्तते ।

जिसने ममता और अहंकारका त्याग कर दिया है, जो शीत, उष्ण आदि द्वन्द्वोंको समानभावसे सहता है, जिसके संशय दूर हो गये हैं, जो कभी क्रोध और द्वेष नहीं करता, झूठ नहीं बोलता, किसीकी गाली सुनकर और मार खाकर भी उसका अहित नहीं सोचता, सबपर मित्रभाव ही रखता है, जो मन, वाणी और कर्मसे किसी जीवको कष्ट नहीं पहुँचाता और समस्त प्राणियोंपर समानभाव रखता है, वही योगी ब्रह्मभावको प्राप्त होता है ।। ३४-३५½ ।।

Mahabharat Anushashan Parva Adhaya 144 slokas 19-20 Geeta Press Gorakhpur

श्रीमहेश्वरने कहा- जो हँसी और परिहासका सहारा लेकर भी अपने या दूसरेके लिये कभी झूठ नहीं बोलते हैं, वे मनुष्य स्वर्गलोकमें जाते हैं ।। १९ । जो आजीविका अथवा धर्मके लिये तथा स्वेच्छाचारसे भी कभी असत्य भाषण नहीं करते हैं, वे मनुष्य स्वर्गगामी होते हैं ।। २० ।।

Verse 19:
Lord Maheshwara said:
“Those who, even in jest or humor, never speak a lie—neither for themselves nor for others—such people attain the heavenly realms.”

Verse 20:
“Those who never speak untruth, even for the sake of livelihood, religious duty, or personal freedom, such people too are destined for heaven.”

श्रीमहेश्वर उवाच

आत्महेतोः परार्थे वा नर्महास्याश्रयात् तथा ।
ये मृषा न वदन्तीह ते नराः स्वर्गगामिनः ।। १९ ।।

श्रीमहेश्वरने कहा—जो हँसी और परिहासका सहारा लेकर भी अपने या दूसरेके लिये कभी झूठ नहीं बोलते हैं, वे मनुष्य स्वर्गलोकमें जाते हैं ।। १९ ।।

वृत्त्यर्थं धर्महेतोर्वा कामकारात् तथैव च ।
अनृतं ये न भाषन्ते ते नराः स्वर्गगामिनः ।। २० ।।

जो आजीविका अथवा धर्मके लिये तथा स्वेच्छाचारसे भी कभी असत्य भाषण नहीं करते हैं, वे मनुष्य स्वर्गगामी होते हैं ।। २० ।।

Moreover what's the problem in lying if we are joking or lying for flattering or in lying when our lives and property are in danger (Lets say in case of Terrorist attack or attack by Robbers and dacoits you have to lie in order to protect your life or anyone else life and property otherwise die) or lying to protect innocent cows life or lying to prevent violence (Peace and Non Violence is always prioritized) or lying in marriage related issues with wife (for ex – your wife cooked food and it tasted terrible but your wife made that food with hard work so will you tell the truth and cause troubles in your marriage or will you prefer to tell a small lie (that does not harm anyone) that the food taste was fine . All sensitive people will accept that lying in these circumstances is not harmful rather brings peace and satisfaction and protection in family and society and protects and helps the innocent people . But lying selectively in order to deceit someone and cause him harm and lying to Subjugate him is definitely harmful and Sinful . This is seen in Islamic Al Taqiyya where Muslims use lying in order to deceive Non Muslims and harm them and conquer and convert them and their areas into Islam . This is Islamic Al Taqiyya

There is an explicit prohibition of Lying to harm anyone in Vedic Scriptures (unlike Islam)

Mahabharat Shanti Parva Adhaya 192 Sloka 18 –

Rishi Bhrigu Uvach –

कपट, शठता, चोरी, निन्दा, दूसरोंके दोष देखना, दूसरोंको हानि पहुँचाना, प्राणियोंकी हिंसा करना, चुगली खाना और झूठ बोलना-जो इन दुर्गुणोंका सेवन करता है, उसकी तपस्या क्षीण होती है और जो विद्वान इन दोषोंको कभी अपने आचरणमें नहीं लाता, उसकी तपस्या निरन्तर बढ़ती रहती है ।। १७-१८

Hypocrisy, deceit, stealing, slandering, finding faults in others, harming others, violence towards living beings, gossiping, and lying — one who indulges in these vices sees their penance (tapasya) gradually diminish. On the other hand, the wise person who never brings these faults into their conduct finds that their penance continually grows."

सोपधं निकृतिः स्तेयं परीवादो ह्यसूयिता ।
परोपघातो हिंसा च पैशुन्यमनृतं तथा ।। १७ ।।

एतानासेवते यस्तु तपस्तस्य प्रहीयते ।
यस्त्वेतान् नाचरेद् विद्वांस्तपस्तस्य प्रवर्धते ।। १८ ।।

कपट, शठता, चोरी, निन्दा, दूसरोंके दोष देखना, दूसरोंको हानि पहुँचाना, प्राणियोंकी हिंसा करना, चुगली खाना और झूठ बोलना—जो इन दुर्गुणोंका सेवन करता है, उसकी तपस्या क्षीण होती है और जो विद्वान इन दोषोंको कभी अपने आचरणमें नहीं लाता, उसकी तपस्या निरन्तर बढ़ती रहती है ।। १७-१८ ।।

Mahabharat Anushashan Parva Adhaya 22 sloka 29

Bhisma Uvach –

न्यायका अधिकार पाकर झूठा फैसला देना अथवा न्यायालयमें जाकर झूठ बोलना, राजाओंके पास किसीकी चुगली करना और गुरुके साथ कपटपूर्ण बर्ताव करना-ये तीन ब्रह्महत्याके समान पाप हैं

“To deliver a false judgment after obtaining the authority of justice, to speak lies in a court of law, to slander someone before kings, and to behave deceitfully with one’s guru — these three are sins equal to the sin of killing a Brahmin (Brahmahatya).

अधिकारे यदनृतं यच्च राजसु पैशुनम् ।
गुरोश्चालीककरणं तुल्यं तद् ब्रह्महत्यया ।। २९ ।।

न्यायका अधिकार पाकर झूठा फैसला देना अथवा न्यायालयमें जाकर झूठ बोलना, राजाओंके पास किसीकी चुगली करना और गुरुके साथ कपटपूर्ण बर्ताव करना—ये तीन ब्रह्महत्याके समान पाप हैं ।। २९ ।।

Mahabharat Anushashan Parva Adhaya 23 sloka 60

Bhisma Uvach –

युधिष्ठिर ! गुरुकी भलाईके लिये तथा दूसरेको भयसे मुक्त करनेके लिये जो झूठ बोलनेका अवसर आता है, उसे छोड़कर अन्यत्र जो झूठ बोलते हैं वे मनुष्य निश्चय ही नरकगामी होते हैं ।

O Yudhishthira! Except for situations where one speaks a lie for the welfare of the guru or to free someone from fear, those who lie in other circumstances certainly go to hell

गुर्वर्थमभयार्थं वा वर्जयित्वा युधिष्ठिर ।
येऽनृतं कथयन्ति स्म ते वै निरयगामिनः ।। ६० ।।

युधिष्ठिर! गुरुकी भलाईके लिये तथा दूसरेको भयसे मुक्त करनेके लिये जो झूठ बोलनेका अवसर आता है, उसे छोड़कर अन्यत्र जो झूठ बोलते हैं वे मनुष्य निश्चय ही नरकगामी होते हैं ।। ६० ।।

Mahabharat Anushashan Parva Adhaya 93 sloka 29

कश्यपने कहा- जिसने मृणालोंकी चोरी की हो उसको सब जगह सब तरहकी बातें कहने, दूसरोंकी धरोहर हड़प लेने और झूठी गवाही देनेका पाप लगे ।

Kashyapa said — One who has stolen lotus stalks (mṛṇāla) incurs the sin of speaking inappropriately everywhere, seizing others' property, and giving false testimony

कश्यप उवाच

सर्वत्र सर्वं लपतु न्यासलोपं करोतु च ।
कूटसाक्षित्वमभ्येतु बिसस्तैन्यं करोति यः ।। ११६ ।।

कश्यपने कहा—जिसने मृणालोंकी चोरी की हो उसको सब जगह सब तरहकी बातें कहने, दूसरोंकी धरोहर हड़प लेने और झूठी गवाही देनेका पाप लगे ।।

Mahabharta 13.145 Geeta Press Gorakhpur page no 1270

इस पृथ्वीपर जो वास्तविक अपराधी बिना दण्ड पाये रह जाते हैं अथवा झूठे ही दूसरे लोग दण्डित हो जाते हैं, उस दशामें यमराज उन वास्तविक अपराधियोंको अवश्य दण्ड देते हैं; क्योंकि वे यह अच्छी तरह जानते हैं कि किसने अपराध किया है और किसने नहीं किया है ।।

"On this earth, when real criminals remain unpunished or innocent people are punished falsely, in such cases, Yamaraja certainly punishes the true offenders; for he knows very well who has committed a crime and who has not

अदण्डिता वा ये तथ्या मिथ्या वा दण्डिता भुवि ।
तान् यमो दण्डयत्येव स हि वेद कृताकृतम् ।।

इस पृथ्वीपर जो वास्तविक अपराधी बिना दण्ड पाये रह जाते हैं अथवा झूठे ही दूसरे लोग दण्डित हो जाते हैं, उस दशामें यमराज उन वास्तविक अपराधियोंको अवश्य दण्ड देते हैं; क्योंकि वे यह अच्छी तरह जानते हैं कि किसने अपराध किया है और किसने नहीं किया है ।।

Mahabharat Shanti Parva Adhaya 236 slokas 34-38

जिसने ममता और अहंकारका त्याग कर दिया है, जो शीत, उष्ण आदि द्वन्द्वोंको समानभावसे सहता है, जिसके संशय दूर हो गये हैं, जो कभी क्रोध और द्वेष नहीं करता, झूठ नहीं बोलता, किसीकी

गाली सुनकर और मार खाकर भी उसका अहित नहीं सोचता, सबपर मित्रभाव ही रखता है, जो मन, वाणी और कर्मसे किसी जीवको कष्ट नहीं पहुँचाता और समस्त प्राणियोंपर समानभाव रखता है, वही योगी ब्रह्मभावको प्राप्त होता है ।। ३४-३५ ।।

“One who has renounced attachment and ego, who endures the dualities of cold, heat, etc., with equanimity, whose doubts have been dispelled, who never feels anger or hatred, never speaks lies, and who, upon hearing insults or enduring physical harm, does not think ill of anyone—maintaining a friendly attitude towards all—such a person, who does not cause suffering to any living being through thought, speech, or action, and who maintains an equal attitude towards all creatures, that person attains the state of a yogi and reaches the supreme reality (Brahman)

निर्ममश्चानहङ्कारो निर्द्वन्द्वश्छिन्नसंशयः ।
नैव क्रुद्ध्यति न द्वेष्टि नानृता भाषते गिरः ।। ३४ ।।
आक्रुष्टस्ताडितश्चैव मैत्रेण ध्याति नाशुभम् ।
वाग्दण्डकर्ममनसां त्रयाणां च निवर्तकः ।। ३५ ।।
समः सर्वेषु भूतेषु ब्रह्माणमभिवर्तते ।

जिसने ममता और अहंकारका त्याग कर दिया है, जो शीत, उष्ण आदि द्वन्द्वोंको समानभावसे सहता है, जिसके संशय दूर हो गये हैं, जो कभी क्रोध और द्वेष नहीं करता, झूठ नहीं बोलता, किसीकी गाली सुनकर और मार खाकर भी उसका अहित नहीं सोचता, सबपर मित्रभाव ही रखता है, जो मन, वाणी और कर्मसे किसी जीवको कष्ट नहीं पहुँचाता और समस्त प्राणियोंपर समानभाव रखता है, वही योगी ब्रह्मभावको प्राप्त होता है ।। ३४-३५½ ।।

With this the allegations of Hinduphobes stands debunked

Response to Vedkabhed and Hinduscript . Refutation of Prostitution in Hinduism and Debunking Allegations on Devdasi System

Written by Rohan Saini in Uncategorized

This entire article is a response and rebuttal to the blogs called VedKaBhed and Hinduscript regarding their claims of "Prostitution in Hinduism".

His article name is Prostitution in Hinduism . First i will show the prohibition of Prostitution or any such related activities from Higher Vedic Scriptures and then i will debunk his claims one by one easily

Sri Mahabharat Shanti Parva Adhaya 88 slokas 14-22 Geeta Press Gorakhpur

शराबखाना खोलनेवाले, वेश्याएँ, कुट्टनियाँ, वेश्याओंके दलाल, जुआरी तथा ऐसे ही बुरे पेशे करनेवाले और भी जितने लोग हों, वे समूचे राष्ट्रको हानि पहुँचानेवाले हैं; अतः इन सबको दण्ड देकर दबाये रखना चाहिये। यदि ये राज्यमें टिके रहते हैं तो कल्याणमार्गपर चलनेवाली प्रजाको बड़ी बाधाएँ पहुँचाते हैं

ऊपर जो मदिरालय तथा वेश्यालय आदि स्थान बताये गये हैं, उनपर रोक लगा देनी चाहिये; क्योंकि इससे कामविषयक आसक्ति बढ़ती है। जो धन-वैभव तथा कल्याणका नाश करनेवाली है। काममें आसक्त हुआ पुरुष कौन-सा ऐसा न करनेयोग्य काम है, जिसे छोड़ दे? ।। २१ ।।

आसक्तिके वशीभूत हुआ मानव मांस खाता, मदिरा पीता और परधन तथा परस्त्रीका अपहरण करता है। साथ ही दूसरोंको भी यही सब करनेका उपदेश देता है ।

Those who run liquor shops, prostitutes, procuresses (women who arrange for illicit liaisons), pimps, gamblers, and others engaged in such immoral professions — all of them harm the entire nation. Therefore, they must be suppressed and punished. If such people are allowed to remain in society, they greatly obstruct the path of welfare for righteous citizens."

"The liquor shops and brothels mentioned above should be banned, because they increase attachment to sensual pleasures — which destroy both wealth and well-being. A man who is obsessed with lust — is there any immoral act that he would refrain from?" (Verse 21)

"A person overwhelmed by attachment eats meat, drinks alcohol, abducts others' wealth and women — and also encourages others to do the same."

पानागारनिवेशाश्च वेश्याः प्रापणिकास्तथा ।
कुशीलवाः सकितवा ये चान्ये केचिदीदृशाः ।। १४ ।।
नियम्याः सर्व एवैते ये राष्ट्रस्योपघातकाः ।
एते राष्ट्रेऽभितिष्ठन्तो बाधन्ते भद्रिकाः प्रजाः ।। १५ ।।

शराबखाना खोलनेवाले, वेश्याएँ, कुटनियाँ, वेश्याओंके दलाल, जुआरी तथा ऐसे ही बुरे पेशे करनेवाले और भी जितने लोग हों, वे समूचे राष्ट्रको हानि पहुँचानेवाले हैं; अतः इन सबको दण्ड देकर दबाये रखना चाहिये। यदि ये राज्यमें टिके रहते हैं तो कल्याणमार्गपर चलनेवाली प्रजाको बड़ी बाधाएँ पहुँचाते हैं ।। १४-१५ ।।

स्थानान्येतानि संयम्य प्रसंगो भूतिनाशनः ।
कामे प्रसक्तः पुरुषः किमकार्यं विवर्जयेत् ।। २१ ।।

ऊपर जो मदिरालय तथा वेश्यालय आदि स्थान बताये गये हैं, उनपर रोक लगा देनी चाहिये; क्योंकि इनसे कामविषयक आसक्ति बढ़ती है। जो धन-वैभव तथा कल्याणका नाश करनेवाली है। काममें आसक्त हुआ पुरुष कौन-सा ऐसा न करनेयोग्य काम है, जिसे छोड़ दे? ।। २१ ।।

मद्यमांसपरस्वानि तथा दारा धनानि च ।
आहरेद् रागवशगस्तथा शास्त्रं प्रदर्शयेत् ।। २२ ।।

आसक्तिके वशीभूत हुआ मानव मांस खाता, मदिरा पीता और परधन तथा परस्त्रीका अपहरण करता है। साथ ही दूसरोंको भी यही सब करनेका उपदेश देता है ।। २२ ।।

Yajur Veda 23.21 says to punish those who exploit woman

हे परम शक्ति ! आप दुष्टों का दमन करने वाले व शक्तिमान हैं. जो व्यक्ति स्त्रियों से अपनी आजीविका कमाते हैं, अपना भोजन पाते हैं, आप उन को प्रताड़ना दीजिए. (२१)

O powerful administrator, may you revive moral force and true justice among people by punishing him, who molests or exploits women for his livelihood

उत्सक्थ्या अव गुदं धेहि समञ्जिं चारया वृषन्,
य स्त्रीणां जीवभोजनः.. (२१)

हे परम शक्ति! आप दुष्टों का दमन करने वाले व शक्तिमान हैं. जो व्यक्ति स्त्रियों से अपनी आजीविका कमाते हैं, अपना भोजन पाते हैं, आप उन को प्रताड़ना दीजिए. (२१)

Morever Higher Scriptures also forbid having sexual intercourse with someone other than your wife or Husband

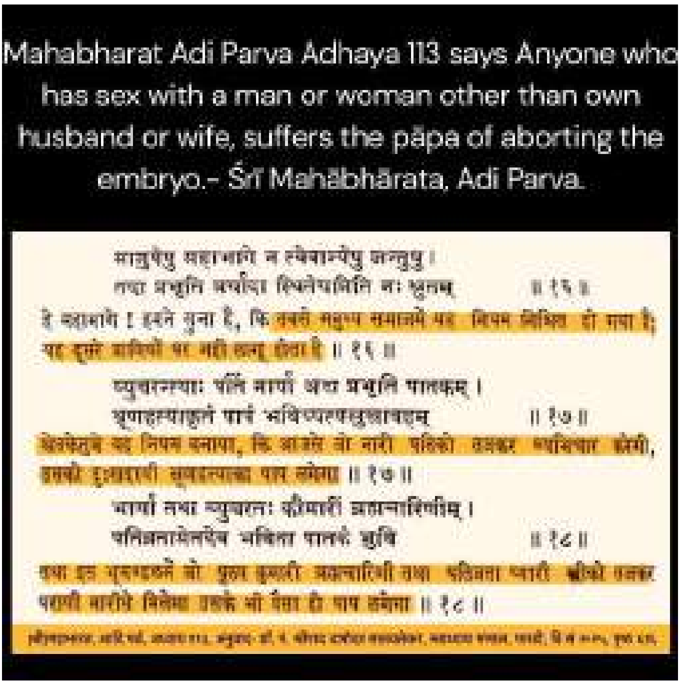
Mahabharat Adi Parva Adhaya 113 says Anyone who has sex with a man or woman other than own husband or wife, suffers the pāpa of aborting the embryo.- Śrī Mahābhārata, Adi Parva

हे महाभागे ! हमने सुना है, कि तबसे मनुष्य समाजमें यह नियम निश्चित हो गया है; यह दूसरे प्राणियों पर नहीं लागू होता है ॥ १६ ॥

श्वेतकेतुने यह नियम बनाया, कि आजसे जो नारी पतिको तजकर व्यभिचार करेगी, उसको दुःखदायी भ्रूणहत्याका पाप लगेगा ।॥ १७ ॥

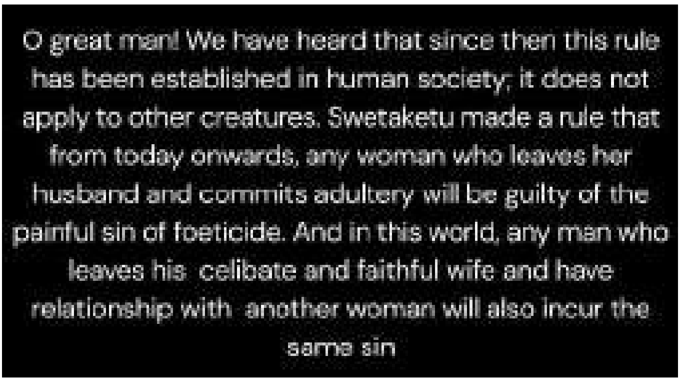
तथा इस भूमण्डलमें जो पुरुष कुमारी ब्रह्मचारिणी तथा पतिव्रता प्यारी स्त्रीको तजकर परायी नारीसे मिलेगा उसके भी वैसा ही पाप लगेगा ॥ १८ ॥

O great man! We have heard that since then this rule has been established in human society; it does not apply to other creatures. Swetaketu made a rule that from today onwards, any woman who leaves her husband and commits adultery will be guilty of the painful sin of foeticide. And in this world, any man who leaves his celibate and faithful wife and have relationship with another woman will also incur the same sin



Mahabharat Adi Parva Adhaya 113 says Anyone who has sex with a man or woman other than own husband or wife, suffers the pāpa of aborting the embryo.- Śrī Mahābhārata, Adi Parva.

मानुषेषु महाभागे न त्वेवान्येषु जन्तुषु ।
तदा प्रभृति मर्यादा स्थितेयमिति नः श्रुतम् ॥ १६ ॥
हे महाभागे ! हमने सुना है, कि तबसे मनुष्य समाजमें यह नियम स्थिरित हो गया है; यह दूसरे प्राणियों पर नहीं लागू होता है ॥ १६ ॥
व्युच्चरन्त्याः पतिं नार्या अद्य प्रभृति पातकम् ।
भ्रूणहत्याकृतं पापं भविष्यत्यसुखावहम् ॥ १७ ॥
श्वेतकेतुने यह नियम बनाया, कि आजसे जो नारी पतिको छोड़कर व्यभिचार करेगी, उसको दुःखदायी भ्रूणहत्याका पाप लगेगा ॥ १७ ॥
भार्यां तथा व्युच्चरतः कौमारीं ब्रह्मचारिणीम् ।
पतिव्रतामेतदेव भविता पातकं भुवि ॥ १८ ॥
तथा इस भूमण्डलमें जो पुरुष कुमारी अवस्थासे ब्रह्मचारिणी तथा पतिव्रता प्यारी स्त्रीको छोड़कर परायी नारीसे मिलेगा उसके भी वैसा ही पाप लगेगा ॥ १८ ॥



Mahabharat 13/141/26-27 – Five signs of Sanatan Dharma which includes abstaining from contact with other men wives

श्रीमहेश्वरने कहा- देवि ! किसी भी जीवकी हिंसा न करना, सत्य बोलना, सब प्राणियोंपर दया करना, मन और इन्द्रियोंपर काबू रखना तथा अपनी शक्तिके अनुसार दान देना गृहस्थ-आश्रमका उत्तम धर्म है ।। २५ ।।

(उक्त गृहस्थ-धर्मका पालन करना,) परायी स्त्रीके संसर्गसे दूर रहना, धरोहर और स्त्रीकी रक्षा करना, बिना दिये किसीकी वस्तु न लेना तथा मांस और मदिराको त्याग देना – से धर्मके पाँच भेद हैं, जो सुखकी प्राप्ति करानेवाले हैं। इनमेंसे एक-एक धर्मकी अनेक शाखाएँ हैं। धर्मको श्रेष्ठ माननेवाले मनुष्योंको चाहिये कि वे पुण्यप्रद धर्मका पालन अवश्य करें ।।

Lord Maheshwara said:
"O Devi! Not harming any living being, speaking the truth, showing compassion to all creatures, controlling the mind and senses, and giving charity according to one's capacity — these are the noble duties of a householder. (Verse 25)**

(Apart from following this householder's dharma,)
— abstaining from contact with another's wife,
— protecting entrusted possessions and women,
— not taking anything without giving in return,
— and renouncing meat and alcohol —

These constitute the five forms of Dharma, which lead to happiness.
Each of these principles has many branches.

Those who hold Dharma as supreme should certainly practice this meritorious path.

श्रीमहेश्वर उवाच

अहिंसा सत्यवचनं सर्वभूतानुकम्पनम् ।
शमो दानं यथाशक्ति गार्हस्थ्यो धर्म उत्तमः ।। २५ ।।

श्रीमहेश्वरने कहा—देवि! किसी भी जीवकी हिंसा न करना, सत्य बोलना, सब प्राणियोंपर दया करना, मन और इन्द्रियोंपर काबू रखना तथा अपनी शक्तिके अनुसार दान देना गृहस्थ-आश्रमका उत्तम धर्म है ।। २५ ।।

परदारेष्वसंसर्गो न्यासस्त्रीपरिरक्षणम् ।
अदत्तादानविरमो मधुमांसस्य वर्जनम् ।। २६ ।।
एष पञ्चविधो धर्मो बहुशाखः सुखोदयः ।
देहिभिर्धर्मपरमैश्चर्तव्यो धर्मसम्भवः ।। २७ ।।

(उक्त गृहस्थ-धर्मका पालन करना,) परायी स्त्रीके संसर्गसे दूर रहना, धरोहर और स्त्रीकी रक्षा करना, बिना दिये किसीकी वस्तु न लेना तथा मांस और मदिराको त्याग देना—ये धर्मके पाँच भेद हैं, जो सुखकी प्राप्ति करानेवाले हैं। इनमेंसे एक-एक धर्मकी अनेक शाखाएँ हैं। धर्मको श्रेष्ठ माननेवाले मनुष्योंको चाहिये कि वे पुण्यप्रद धर्मका पालन अवश्य करें ।।

उमोवाच

Mahabharat Anushashan Parva Adhaya 145 page 1259 Geeta press Gorakhpur says –

Lord Maheshwara said —

श्रीमहेश्वरने कहा- देवि ! जो मनुष्य पूर्वजन्ममें परायी स्त्रियोंका सतीत्व नष्ट करनेवाले होते हैं, जो धूर्त मानव पशुयोनिमें मैथुनके लिये चेष्टा करते हैं, रूपके घमंडमें भरे हुए जो धूर्त काम-दोषसे कुमारी कन्याओं और विधवाओंके साथ बलात्कार करते हैं, शोभने ! ऐसे मनुष्य मृत्युके पश्चात् जब फिर जन्म लेते हैं, तब मनुष्ययोनिमें आनेके बाद वैसे ही रोगी होते हैं। प्रिये! वे प्रमेहसम्बन्धी भयंकर रोगोंसे पीड़ित रहते हैं ।।

Shri Maheshwara said:
O Devi! Those men who, in their past lives, destroyed the chastity of other women; those deceitful humans who engaged in sexual acts with animals; and those filled with pride over their appearance, who, driven by lust, raped innocent maidens and widows—O Beautiful One!—such men, after death, when they are reborn as humans again, suffer from severe afflictions. Beloved! They are tormented by dreadful diseases related to the urinary and reproductive systems (such as venereal or sexually transmitted diseases).

श्रीमहेश्वर उवाच

ये पुरा मनुजा देवि परदारप्रधर्षकाः ।
तिर्यग्योनिषु धूर्ता वै मैथुनार्थं चरन्ति च ।।
कामदोषेण ये धूर्ताः कन्यासु विधवासु च ।
बलात्कारेण गच्छन्ति रूपदर्पसमन्विताः ।।
तादृशा मरणं प्राप्ताः पुनर्जन्मनि शोभने ।

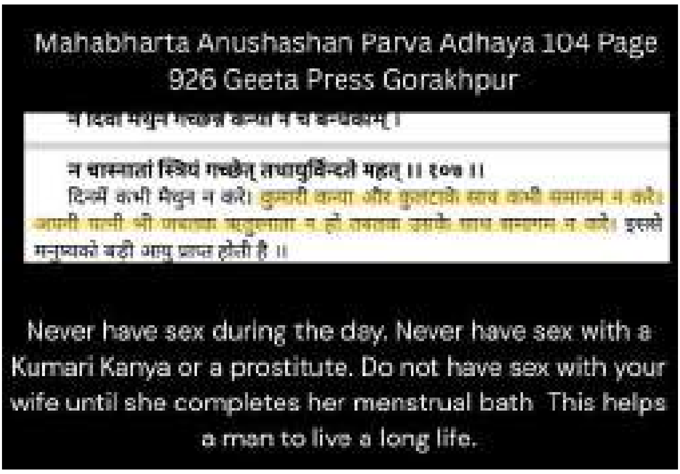
यदि चेन्मानुषं जन्म लभेरंस्ते तथाविधाः ।।
मेहनस्थैस्तदा घोरैः पीड्यन्ते व्याधिभिः प्रिये ।

श्रीमहेश्वरने कहा—देवि! जो मनुष्य पूर्वजन्ममें परायी स्त्रियोंका सतीत्व नष्ट करनेवाले होते हैं, जो धूर्त मानव पशुयोनिमें मैथुनके लिये चेष्टा करते हैं, रूपके घमंडमें भरे हुए जो धूर्त काम-दोषसे कुमारी कन्याओं और विधवाओंके साथ बलात्कार करते हैं, शोभने! ऐसे मनुष्य मृत्युके पश्चात् जब फिर जन्म लेते हैं, तब मनुष्ययोनिमें आनेके बाद वैसे ही रोगी होते हैं। प्रिये! वे प्रमेहसम्बन्धी भयंकर रोगोंसे पीड़ित रहते हैं ।।

Mahabharta Anushashan Parva Adhaya 104 Page 926 Geeta Press Gorakhpur

दिनमें कभी मैथुन न करे। कुमारी कन्या और कुलटाके साथ कभी समागम न करे। अपनी पत्नी भी जबतक ऋतुस्नाता न हो तबतक उसके साथ समागम न करे। इससे मनुष्यको बड़ी आयु प्राप्त होती है ।।

Never have sex during the day. Never have sex with a Kumari Kanya or a prostitute. Do not have sex with your wife until she completes her menstrual bath This helps a man to live a long life



Morever Scriptures say that the Punishment for having Sexual intercourse with an underage girl (less than 12 years age) is death sentence

Agni Purana 173.51-52 Geeta Press Gorakhpur

कुमारी कन्या, चाण्डाली, पुत्री और अपने सपिण्ड तथा पुत्रकी पत्नीमें वीर्यसेचन करनेवालेको प्राणत्याग कर देना चाहिये

One who engages in sexual intercourse with a kumārī kanyā , a chāṇḍālī, his own daughter (putrī), a sapiṇḍa, or his son's wife (putra kī patnī), should be given the death penalty

LR Vaidya
kumArI {% f. %} 1. A young girl, one from 10 to 12 years old

Shatatapasmriti 6/8 says a pedophile must be devoured by a tiger
व्याघ्रण हन्यते जन्तुः कुमारीगमनेन च । विषदृश्चैत्र सर्पग गजेन नृपदुःखकृत् ।।८

Those who approach a Kumari Kanya (Girls less than 12 years of age) are to be killed/devoured by tigers

Brahmokta Yajnavalkyasamhita 12/54-58 says those who approaces a young girl shall have testes cut off
समुत्सृर्जते (ति) ये शुक्र ब्रह्महाफलमश्नुते । भार्यासखी कुमारी च कुजीवी (चा) न्त्यजा सुता ॥५४॥ खगोत्री (त्रा) स्वसुताश्चैव गत्वा स गुरुतल्पगः । पितृष्वसां मातुलानीं स्नुषां मातृस्नुषामपि ॥५६॥ मातुःपत्नीं स्वभगिनीमाचार्यतनयां तथा । आचार्यपत्नीं स्वसखों गत्वा स गुरुतल्पगः ॥५७॥

He who wastes his semen (through improper acts), partakes in the fruit of a Brahma-hatya (killing a Brahmin). A man who approaches his wife's friend, a Kumari Kanya (Girls less than 12 years of age), a woman of bad conduct (kujívi), or a woman who has been abandoned, or even his own daughter – his testes should be cut

In the modern prostitution system, many young women are kidnapped and forced into this exploitative trade, treated as mere commodities to be bought and sold like goods or animals. Some greedy parents even sell their own children into this vile practice. Such acts of activities have been strongly condemned in the scriptures.

Mahabharat 13.45.23 –किसी दूसरे मनुष्यको भी नहीं बेचना चाहिये; फिर अपनी संतानको बेचनेकी तो बात ही क्या? अधर्ममूलक धनसे किया हुआ कोई भी धर्म सफल नहीं होता ।। २३ ।।-

One should not sell any other human being . Then what can we say about selling our own children ? Any act done with unrighteous money does not succeed

Mahabharat 13.44.48–

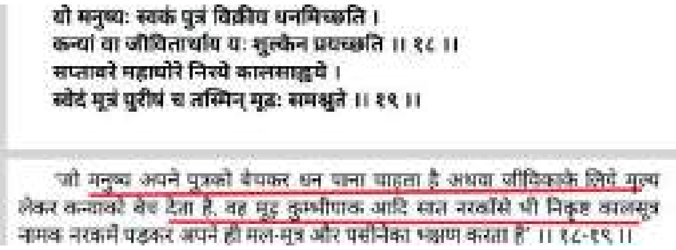
'जो दासियोंको खरीदते और बेचते हैं वे बड़े लोभी और पापात्मा हैं। ऐसे ही लोगोंग नीको भी खरीदने-बेचनेकी निष्ठा होती है ।। ४७ ।।

Those who buy and sell females as slaves are very greedy and sinful. Such people also have the tendency to buy and sell their wives.

Mahabharat Anushashan Parva Adhaya 45 slokas 28-29

'जो मनुष्य अपने पुत्रको बेचकर धन पाना चाहता है अथवा जीविकाके लिये मुल्य लेकर कन्याको बेच देता है, वह मूढ़ कुम्भीपाक आदि सात नरकोंसे भी निकृष्ट कालसूत्र नामक नरकमें पड़कर अपने ही मल-मूत्र और पसीनेका भक्षण करता है'

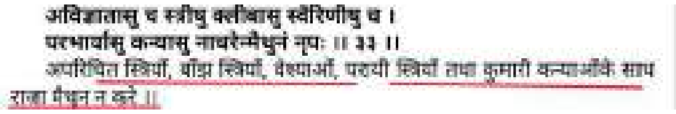
"A person who sells his son for wealth or gives away his daughter in exchange for money for livelihood is a fool. Such a person falls into the most wretched hell called 'Kālasūtra', which is even more terrible than the seven other hells like Kumbhīpāka, where he is forced to eat his own excreta, urine, and sweat



Mahabharat 12.90.33

अपरिचित स्त्रियों, बाँझ स्त्रियों, वेश्याओं, परायी स्त्रियों तथा कुमारी कन्याओंके साथ राजा मैथन न करे ।।

A king should not have intercourse with unfamiliar women, barren women, prostitutes, other men's wives, or Kumari Kanya (Less than 12 year old girls)



Mahabharat 13.131.4-6

प्रमथ बोले- जो मनुष्य सदा स्त्री-सहवासके कारण दूषित रहते, बड़ोंका अपमान करते, मूर्खतावश मांस खाते, वृक्षकी जड़में सोते, सिरपर मांसका बोझा ढोते, बिछौनोंपर पैर रखनेकी जगह सिर रखकर सोते, वे सब-के-सब मनुष्य उच्छिष्ट (अपवित्र) तथा बहुत-से छिद्रोंवाले माने गये हैं। जो पानीमें मल-मूत्र एवं थूक फेकते हैं, वे भी उच्छिष्टकी ही

कोटिमें आते हैं। ये सभी मानव हमारी दृष्टिमें भक्षण और वधके योग्य हैं। इसमें संशय नहीं है ।। ४-६ ।।

The Pramathas said — Those men who are always defiled due to constant association with women, who insult their elders, who foolishly eat meat, who sleep at the base of trees, who carry loads of meat on their heads, who lie down with their heads where the feet should be placed on the bed — all such people are considered impure (defiled) and full of many faults. Those who throw excreta, urine, or spit into water also fall into the category of the impure. All such humans, in our view, are fit to be eaten and slain. There is no doubt about this. (Verses 4–6)

प्रमथा ऊचुः

मैथुनेन सदोच्छिष्टाः कृते चैवाधरोत्तरे ।
मोहान्मांसानि खादेत वृक्षमूले च यः स्वपेत् ।। ४ ।।
आमिषं शीर्षतो यस्य पादतो यश्च संविशेत् ।
तत उच्छिष्टकाः सर्वे बहुच्छिद्राश्च मानवाः ।। ५ ।।
उदके चाप्यमेध्यानि श्लेष्माणं च प्रमुञ्चति ।
एते भक्ष्याश्च वध्याश्च मानुषा नात्र संशयः ।। ६ ।।

प्रमथ बोले—जो मनुष्य सदा स्त्री-सहवासके कारण दूषित रहते, बड़ोंका अपमान करते, मूर्खतावश मांस खाते, वृक्षकी जड़में सोते, सिरपर मांसका बोझा ढोते, बिछौनेपर पैर रखनेकी जगह सिर रखकर सोते, वे सब-के-सब मनुष्य उच्छिष्ट (अपवित्र) तथा बहुत-से छिद्रोंवाले माने गये हैं। जो पानीमें मल-मूत्र एवं थूक फेंकते हैं, वे भी उच्छिष्टकी ही

कोटिमें आते हैं। ये सभी मानव हमारी दृष्टिमें भक्षण और वधके योग्य हैं। इसमें संशय नहीं है ।। ४—६ ।।

Mahabharat 13.104.107

दिनमें कभी मैथुन न करे। कुमारी कन्या और कुलटाके साथ कभी समागम न करे। अपनी पत्नी भी जबतक ऋतुस्नाता न हो तबतक उसके साथ समागम न करे। इससे मनुष्यको बड़ी आयु प्राप्त होती है ।।

One should never engage in sexual intercourse during the day. He should never have union with a Kumari Kanya (A Girl less than 12 years age) or a Prostitute . Even with his own wife, he should not unite until she has bathed after her menstrual period. By following this, a man attains long life.

न दिवा मैथुनं गच्छेन्न कन्यां न च बन्धकीम् ।

न चास्नातां स्त्रियं गच्छेत् तथायुर्विन्दते महत् ।। १०७ ।।

दिनमें कभी मैथुन न करे। कुमारी कन्या और कुलटाके साथ कभी समागम न करे। अपनी पत्नी भी जबतक ऋतुस्नाता न हो तबतक उसके साथ समागम न करे। इससे मनुष्यको बड़ी आयु प्राप्त होती है ।।

Mahabharat 13.104.47 Geeta Press Gorakhpur

विद्वान् पुरुष विवाहसे पहले मैथुन न करे, अन्यथा वह ब्रह्मचर्य व्रतको भंग करनेका अपराधी माना जाता है। ऐसी दशामें उसे प्रायश्चित्त करना चाहिये। वह परायी स्त्रीकी ओर न तो देखे और न एकान्तमें उसके साथ एक आसनपर बैठे ही। इन्द्रियोंको सदा अपने वशमें रखे। स्वप्नमें भी शुद्ध मनवाला होकर रहे ।।

A learned man should not engage in sexual intercourse before marriage; otherwise, he is considered guilty of breaking the vow of celibacy. In such a case, he should perform expiation. He should neither look at another man's wife nor sit with her alone on the same seat. He should always keep his senses under control and remain pure in mind even in dreams.

(दारसंग्रहणात् पूर्वं नाचरेन्मैथुनं बुधः ।
अन्यथा त्ववकीर्णः स्यात् प्रायश्चित्तं समाचरेत् ।।
नोदीक्षेत् परदारांश्च रहस्येकासनो भवेत् ।
इन्द्रियाणि सदा यच्छेत् स्वप्ने शुद्धमना भवेत् ।।)

विद्वान् पुरुष विवाहसे पहले मैथुन न करे, अन्यथा वह ब्रह्मचर्य-व्रतको भंग करनेका अपराधी माना जाता है। ऐसी दशामें उसे प्रायश्चित्त करना चाहिये। वह परायी स्त्रीकी ओर न तो देखे और न एकान्तमें उसके साथ एक आसनपर बैठे ही। इन्द्रियोंको सदा अपने वशमें रखे। स्वप्नमें भी शुद्ध मनवाला होकर रहे ।।

Mahabharat 13.104.12 Geeta Press Gorakhpur

Those men who are devoid of character, who constantly transgress the limits of Dharma, and who associate with women of other varnas — they have a short lifespan in this world, and after death, they fall into hell. (Verse 12)

विशीला भिन्नमर्यादा नित्यं संकीर्णमैथुनाः ।
अल्पायुषो भवन्तीह नरा निरयगामिनः ।। १२ ।।

जो मनुष्य शीलहीन, सदा धर्मकी मर्यादा भंग करनेवाले तथा दूसरे वर्णकी स्त्रियोंके साथ सम्पर्क रखनेवाले हैं, वे इस लोकमें अल्पायु होते और मरनेके बाद नरकमें पड़ते हैं ।। १२ ।।

Mahabharta Anushashan Parva Adhaya 144 slokas 10-11 and slokas 13-14

जो दूसरोंके धनपर ममता नहीं रखते, परायी स्त्रीसे सदा दूर रहते और धर्मके द्वारा प्राप्त किये अन्नका ही भोजन करते हैं, वे मनुष्य स्वर्गलोकमें जाते हैं ।। १० ।।

जो मानव परायी स्त्रीको माता, बहिन और पुत्रीके समान समझकर तदनुरूप बर्ताव करते हैं, वे स्वर्गलोकमें जाते हैं ।। ११ ।।

Verse 10:
"Those who do not covet the wealth of others, who always keep away from the other woman, and who eat only the food obtained through righteousness — such men go to heaven."

Verse 11:
"Those men who regard the other woman as a mother, a sister, or a daughter, and behave accordingly — they go to heaven."

परस्वे निर्ममा नित्यं परदारविवर्जकाः ।। १० ।।
धर्मलब्धान्नभोक्तारस्ते नराः स्वर्गगामिनः ।

जो दूसरोंके धनपर ममता नहीं रखते, परायी स्त्रीसे सदा दूर रहते और धर्मके द्वारा प्राप्त किये अन्नका ही भोजन करते हैं, वे मनुष्य स्वर्गलोकमें जाते हैं ।। १०½ ।।

मातृवत् स्वसृवच्चैव नित्यं दुहितृवच्च ये ।। ११ ।।
परदारेषु वर्तन्ते ते नराः स्वर्गगामिनः ।

जो मानव परायी स्त्रीको माता, बहिन और पुत्रीके समान समझकर तदनुरूप बर्ताव करते हैं, वे स्वर्गलोकमें जाते हैं ।। ११½ ।।

जो अपनी ही स्त्रीमें अनुरक्त रहकर ऋतुकालमें ही उसके साथ समागम करते हैं और ग्राम्य सुख-भोगोंमें आसक्त नहीं होते हैं, वे मनुष्य स्वर्गलोकमें जाते हैं ।। १३ ।

जो अपने सदाचारके द्वारा सदा ही परायी स्त्रियोंकी ओरसे अपनी आँखें बंद किये रहते हैं, वे जितेन्द्रिय और शीलपरायण मनुष्य स्वर्गमें जाते हैं ।। १४ ।।

Verse 13:
"Those who remain devoted only to their own wife, who unite with her only at the proper time (ṛtukāla), and who are not attached to vulgar worldly pleasures — such men go to heaven."

Verse 14:
"Those who, by their good conduct, always keep their eyes turned away from other women — such self-controlled and virtuous men go to heaven."

स्वदारनिरता ये च ऋतुकालाभिगामिनः ।। १३ ।।
अग्राम्यसुखभोगाश्च ते नराः स्वर्गगामिनः ।
जो अपनी ही स्त्रीमें अनुरक्त रहकर ऋतुकालमें ही उसके साथ समागम करते हैं और ग्राम्य सुख-भोगोंमें आसक्त नहीं होते हैं, वे मनुष्य स्वर्गलोकमें जाते हैं ।। १३½ ।।

परदारेषु ये नित्यं चरित्रावृतलोचनाः ।। १४ ।।
जितेन्द्रियाः शीलपराश्च नराः स्वर्गगामिनः ।
जो अपने सदाचारके द्वारा सदा ही परायी स्त्रियोंकी ओरसे अपनी आँखें बंद किये रहते हैं, वे जितेन्द्रिय और शीलपरायण मनुष्य स्वर्गमें जाते हैं ।। १४½ ।।

Manu Smriti 7.47- 52

शिकार करना, जुआ खेलना, दिन में स्वप्न देखना, दूसरों की निन्दा करना, स्त्री-सम्पर्क, नशा करना, नृत्य-गीत-वाद्य के प्रति आसक्ति तथा व्यर्थ में इधर उधर घूमना, यह काम से उत्पन्न दस का समूह होता है ।। ४७ ।।

चुगलखोरी, दुःसाहस करना, द्रोह करना, ईर्ष्या करना, गुणों में दोषदृष्टि रखना, दूसरे का धन हड़पने की आकांक्षा रखना, कर्कश वाणी का उच्चारण तथा कठोरतापूर्वक आचरण करना, यह क्रोध से उत्पन्न आठ का समूह (माना गया है) ।। ४८ ।।

सभी विद्वान् जिसे इन दोनों का भी मूलकारण मानते हैं, उस लोभ को अत्यन्त प्रयत्नपूर्वक जीतना चाहिए, क्योंकि ये दोनों समूह उसी से उत्पन्न होते हैं।। ४९ ।।

काम से उत्पन्न होने वाले समूह के अन्तर्गत शराब पीना, जुआ खेलना, स्त्रियों से सम्पर्क तथा शिकार करना, इस चार के समूह को ही क्रमशः अधिक कष्टदायक समझना चाहिए।। ५० ।।

जितेन्द्रिय राजा सभी राजाओं में रहने वाले इस सात के समूह के पूर्व-पूर्व व्यसन को अपेक्षाकृत अधिक दुष्प्रभाव वाला समझे ।। ५२ ।।

Verse 47:
Hunting, gambling, daydreaming, slandering others, excessive association with women, intoxication, attachment to dancing, singing and playing musical instruments, and roaming about here and there aimlessly—these are described as the tenfold group that arises from desire (kāma).

Verse 48:
Tale-bearing (backbiting), reckless daring, treachery, jealousy, finding faults in others' virtues, the desire to seize another's wealth, speaking harsh words, and behaving with cruelty—these eight are said to arise from anger (krodha)

Verse 49:
All learned men consider greed (lobha) to be the root cause of both these groups. One should therefore strive with utmost effort to conquer greed, because these two groups spring forth from it.

Verse 50:
Among the group born of desire, drinking liquor, gambling, association with women, and hunting—this group of four should be regarded, in order, as especially more harmful.

Verse 52:
A self-controlled king should consider, in this group of seven (vices), that the earlier ones (arising from desire) have relatively more disastrous effects.

मृगयाक्षो दिवास्वप्नः परिवादः स्त्रियो मदः।
तौर्यत्रिकं वृथाट्या च कामजो दशको गणः॥ ४७॥

[illegible] ॥ ४७॥

शिकार करना, जुआ खेलना, दिन में स्वप्न देखना, दूसरों की निन्दा करना, स्त्री-सम्पर्क, नशा करना, नृत्य-गीत-वाद्य के प्रति आसक्ति तथा व्यर्थ में इधर उधर घूमना, यह काम से उत्पन्न दस का समूह होता है॥ ४७॥

पैशुन्यं साहसं द्रोह ईर्ष्यासूयार्थदूषणम्।
वाग्दण्डजं च पारुष्यं क्रोधजोऽपि गणोऽष्टकः॥ ४८॥

[illegible] ॥ ४८॥

चुगलखोरी, दुस्साहस करना, द्रोह करना, ईर्ष्या करना, दूसरों में दोषदृष्टि रखना, दूसरे का धन हड़पने की आकांक्षा रखना, कर्कश वाणी का उच्चारण तथा कठोरतापूर्वक आचरण करना, यह क्रोध से उत्पन्न आठ का समूह (माना गया है)॥ ४८॥

द्वयोरप्येतयोर्मूलं यं सर्वे कवयो विदुः।
तं यत्नेन जयेल्लोभं तज्जावेतावुभौ गणौ॥ ४९॥

[illegible] ॥ ४९॥

सभी विद्वान् जिसे इन दोनों का भी मूलकारण मानते हैं, उस लोभ को अत्यन्त प्रयत्नपूर्वक जीतना चाहिए, क्योंकि ये दोनों समूह उसी से उत्पन्न होते हैं॥ ४९॥

पानमक्षाः स्त्रियश्चैव मृगया च यथाक्रमम्।
एतत्कष्टतमं विद्याच्चतुष्कं कामजे गणे॥ ५०॥

[illegible] ॥ ५०॥

काम से उत्पन्न होने वाले समूह के अन्तर्गत शराब पीना, जुआ खेलना, स्त्रियों से सम्पर्क तथा शिकार करना, इस चार के समूह को ही क्रमशः अधिक कष्टदायक समझना चाहिए॥ ५०॥

सप्तकस्यास्य वर्गस्य सर्वत्रैवानुषङ्गिणः।
पूर्वं पूर्वं गुरुतरं विद्याद्व्यसनमात्मवान्॥ ५२॥

[illegible]

[illegible] ॥ ५२॥

[illegible] सभी राजाओं में रहने वाले इस सात के समूह के पूर्व-पूर्व व्यसन को अपेक्षाकृत अधिक दुष्प्रभाव वाला समझें॥ ५२॥

From these evidences it must be clear that Prostitution or any acts related to Prostitution is strictly prohibited in Sanatan Dharma

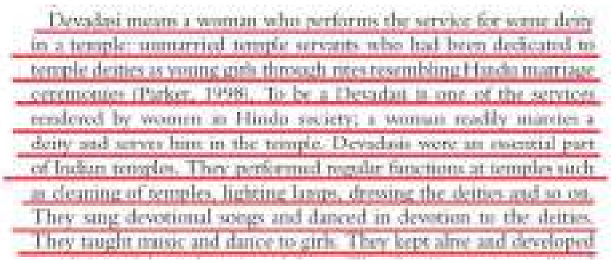
Next Malechas accuse on Devadasi System and accuse and misinterpret it as prostitution which is totally wrong as per Shastras .

Meaning of Devadaasi as per Shastras

शब्दकल्पद्रुम states, '**देवं इन्द्रियं दासनोति हन्तीति**' or **देवपरिचारिका च** as the definition of devadasi meaning the servants of the temple deities

Likewise, Vachaspatyam defines the term as, '**स्त्री देवमिन्द्रियं दासनोति दाससथ**' or **देवानां परिचारिकायाम्** meaning the servants of the temple deities

The sanskrit term "Devdasi" or Tamil "Devar Adiyal" simply translates to a woman engaged in Service of God. Woman were treated with a lot of respect. Hence In Hindu culture, a Devdasi was a pious position for a woman who engaged in different activities of a temple & were considered married to the temple deity. Their work included, cleaning temples, taking care of the deity & sing devotional songs only.


Devadasi means a woman who performs the service for some deity in a temple: unmarried temple servants who had been dedicated to temple deities as young girls through rites resembling Hindu marriage ceremonies (Parker, 1998). To be a Devadasi is one of the services rendered by women in Hindu society; a woman readily marries a deity and serves him in the temple. Devadasis were an essential part of Indian temples. They performed regular functions at temples such as cleaning of temples, lighting lamps, dressing the deities and so on. They sang devotional songs and danced in devotion to the deities. They taught music and dance to girls. They kept alive and developed

Thus, it's clear that they weren't sex slaves but servants of the deities. If they were sex slaves of brahmin then that should've been the definition of devadasi.

There are four types of **दासी** – **दासी चतुर्विधा प्रोक्ता** (**ब्रह्माण्डपुराणम्/उत्तरभागः/अध्यायः** ८). Devadasi Brahmadāsi, Svatāntra, and Shudradāsi – **देवदासी ब्रह्मदासी स्वतन्त्राशूद्रदासिका** I The first two are equal to kshatriya women – **ते चाक्षत्रियसाम्नो** I I'm sure that kshatriya women weren't prostitutes so referring to devadasis as prostitutes doesn't make sense as well.

Things got messed up when people started referring to devadasi as **प्रथा** or system.

There are four types of **दासी** – **दासी चतुर्विधा प्रोक्ता** (**ब्रह्माण्डपुराणम्/उत्तरभागः/अध्यायः** ८). Devadasi Brahmadāsi, Svatāntra, and Shudradāsi – **देवदासी ब्रह्मदासी स्वतन्त्राशूद्रदासिका** I The first two are equal to kshatriya women – **ते चाक्षत्रियसाम्नो** I I'm sure that kshatriya women weren't prostitutes so referring to devadasis as prostitutes doesn't make sense as well.

पद्मसंहिता of Pancharatra tradition states – **अहोरात्रानि शाङ्गूर्णानि निषिञ्चित तदुलुलुले गायन्त्यो गणिका गीतं मन्दिरे देवदासिका**: II (४.१२.२१२४) – Ganikas a.k.a Devadasis sung songs.

Moreover, one of the Shaiva Agamas, **वीरगम च्चलशिंच्त** (४०) **पटलः** states – **गणिकां समनायेदे तन्न गन्ध पुष्पाभिश्च अर्चयेद अधोऽधोसरस्वां तुन्नां भावयेच गणिकां तत**: II – Ganika should be worshipped with fragrant flowers.

पद्मसंहिता of Pancharatra tradition states -**अवहन्यान्नि शाचूर्णं निक्षिप्तं तदुलूखले गायन्त्यो गणिका गीतं मन्दिरे देवदासिकाः** ॥ (४.११.२१४) – Ganikas a.k.a Devadasis sung songs.

Same is written भार्गवतन्त्रम्/अध्यायः १२ श्लोक ६८ ततो मङ्गलवादिन्यो देवदास्यः स्वलङ्कृताः आवहन्युर्निशां सर्वां यथासूक्ष्मं यथाविधम् ।। परमपुरुषसंहिता द्वाविंशोध्याय श्लोक १८ and १९ – नाना वादित्रकुशलान् बहूंश्च परिचारकान् । छत्रध्वज वितानांश्च भेरीपटहतालकान् ॥ शिल्पिनः सेवकांश्चापि गणिका देवदासिकाः । एवमेतत्समानीय मुहूर्ते शोभने गुरुः ॥ Ganikas a.k.a devadasis also participated in the pran pratishtha rituals. Moreover, one of the Shaiva Agamas, वीरागम चत्वारिंशत् (40) पटलः states गणिकां सनापयेत् तत्र गन्ध पुष्पादिना अर्चयेत् अष्टोत्तरशतं नृत्तं भावयेत गणिका ततः ।। -Ganika should be worshipped with fragrant flowers.

During Hindu period maintaining discipline was mandatory for them. Far from being forced into prostitution, it was considered a strict offence for any man to look at her lecherously coz she was considered the wife of God himself.

The status of the Devadasi accorded with whom she was given to in marriage, that is, the deity, the God of the temple, and thus she was considered 'Sadasuhagan' – at all times married, hence always blessed. Being married to a deity, her adherence to maintaining strict discipline was mandatory; she was the personal possession of the temple and her elevated position made it unacceptable for her to mingle with the rest of the people and, more precisely, to keep in touch with men.

A Devadasi was meant to be revered; while she danced in worship, speaking to her or looking at her has been mentioned as a ritual offence in the sectarian texts that lay out the etiquette on blame in other varieties of indiscretion such as spitting in the temple, turning one's

There are inscriptions in the Raja Rajeswhara Temple, Tanjore Temple itself where it says there were 400 Devdasis in the temple whose position was so important only next to the priests of the temple themselves.

Inscriptions dating back to 1004 AD on the Raja Rajeshwar temple at Tanjore in South India maintain that there were 400 Devadasis in the temples, who were second in importance only to the temple priests who performed the religious rituals. Parallel to this, there is a record of the Someshwar shrine at Gujarat, which maintained 500 Devadasis. They used to live in the streets surrounding the temples and received maintenance in return for service in the temple (Tarachand, 1992).

Infact, Devdasis were quite affluent under the patronage of Hindu kings like cholas or pallavas. They were betowed with a lot of wealth and land. There was no sign of ostracism. Now these is what scholarly research implies, not claiming something without any evidence feom any authentic source.

The affluent status of Devadasis has been found in Pallava and Chola dynasties in the southern parts of India between the 6th and 13th centuries AD. This phase shows that they were accorded with great respect and dignity in society, being the custodians of culture and the

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Women and religion

arts such as music and dance. There is no hint of ostracism. They were bestowed with grand gifts of land, property and jewellery by wealthy and royal patrons and were quite affluent.

Scholars identified devdasis to hold either of this position listed below. And no hint of prostitution was by "Temple dancers" were found in these inscriptions. This is Hindu period for us

a. She is referred to in the inscriptions by one of several terms—*tevaratiyal* (or a related term that similarly has the meaning of "devotee," e.g., *emperumanatiyal*); *tevanar makal* ("daughter of God"); and *patiyilar* or *taliccerip* ("temple woman").
b. She is said to have some function in a temple or *matha* and/or to receive on a regular basis food, rice, cloth, or gold, or rights over land from the temple.
c. She is identified in the inscription as being a woman "of this temple" or a servant or devotee "of the Lord of such-and-such a place."

Devdasis whose dance was only dedicated to temples & were devotional were forced to become entertainers because of the Islamic attacks on our Temples & later due to British Propaganda. It was as late as 1892 when they were called pr0stitute for the first time.

destruction of the temples, *devadasis* lost not only their patronage but also their status in society, leading to the beginnings of their exploitation. The result of the loss of patronage forced the *devadasis*, who previously danced at religious temple events, to dance at wedding feasts or other private entertainments. The system was further limited under British rule, which unlike the Islamic Empire reached the entirety of the subcontinent.

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(1018–1034 A.D.) provision was made for offerings to the images of Rājendra and Paravai Naṅkaiyār in the Tiruvarur temple.[21]

2. Temple dancers

The inscription makes mention of donations that were made by dancing girls as well as to them. Temple dancers usually donated gold, lamps, or cows and sheep, and even land.[22] The revenue from the latter would provide for the supply of oil for perpetual lamps. Donation to temple dancers consisted in personal grants of lands or in the gift of land for the maintenance of a group of temple artists.[23] From epigraphical material one may assume that the temple dancers were highly respected members of society who were well provided for by the temple and by the community of devotees.

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Dancing women

It is clear from the inscriptions that both the court and the temple supported a large number of female dancers and singers; however, it seems that the two centres did not employ each other's artists. We have sufficient evidence to assume that both types of artists, court dancers as well as temple dancers, were held in great esteem and were generally very rich.[117] Examples of their valuable donations can be found in epigraphical records.

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It seems that devadasis were held in high esteem in all layers of cultural expression. Their repertoire absorbed a great number of musical and dance compositions that were in vogue during the Vijayanagara period; this fact is attested by the multivalence and divergent character of these ritual compositions that have come to us.

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European sources

The developments in the artistic field during the Tanjore period were so striking that Indian sources refer to devadasis and art as identical. The other tasks that formed part and parcel of the devadasi tradition were practically entirely obliterated by information about the artistic accomplishments of the devadasis. An indirect proof of the continuation of the ritual

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sitrasumangali, the ever-auspicious female. This auspiciousness is implored by society in the case of wedding ceremonies[231], in processions of the gods[232], and while carrying the sacred water to the temple.[233] Even after retirement from active temple-service the devadasis of Vaishnava temples were called Kali-yuga-Lakshmi (goddess of prosperity in the worst world-period of Kali)[234] and Kali-yuga-Parvati in Saiva temples.[235] The

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Secular patrons

Apart from the patronage which the devadasis received from the temple and the king, their services were valued by society at large. Although the devadasis did not visit the houses of pancamas (outcastes, the so-called 'fifth caste'), they officiated in the houses of Brahmins and of high-caste non-Brahmins (like Mutaliyars). Women of devadasi families took care of the puja-room (home-altar or shrine) and performed kuttharatti or alatti/ alam for the family-members. This function was called manikkam.[306] Another instance of their bygone prestige was the code of palanquin that prescribed that any dignified person of high social status should travel only with a retinue of devadasis. Important visitors should be received in the same manner,

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The most important function of the devadasis in the houses of private patrons was to be present at their social-cum-ritual functions. These were mostly of the character of rites of passage (saṃskāras) like the hair-parting ceremony performed for pregnant females, the name-giving and ear-piercing ceremonies for children, and most importantly the wedding-ceremonies. A large bulk in the repertoire of the devadasis concerns songs for such occasions. The maṅgalas serve mostly the more simple rites of passage, whereas a rather rich variety of songs was sung during the wedding festivities. The major part of these songs are called nalaṅku, featuring the words nalaṅkiṭa vārum 'come to the anointment ceremony of the bride (before marriage)'.

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The role of the devadasis in the life of secular patrons was mostly to lend prestige to any function or visit, to protect the family or gathering from evil influences, and to spread an auspicious atmosphere of mirth and art. Undoubtedly, the degree

tic. The presence of the devadasis nevertheless was regarded as indispensable, respectable and most importantly so, as 'lucky'. In many cases it was the task of the devadasi to decorate the bride, prepare her wedding-necklace[309] and to accompany the wedding procession. This attitude, too, was lost in the 20th cen-

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Conclusions Chapter I

As far as our historical data go we can distinguish at all times and at all levels of culture and of society a 'ritual' person who deals effectively with the divine which is considered dangerously ambivalent. This female ritualist whom we would like to call nityasumangalī renders her special power effective in three ways: 1. through her female sexuality that is identified with that of the goddess;

2. through a number of implements of ritual value like the pot, the lamp, coloured water, certain flowers, fruits and unguents;

3. through her art.

At different times and in different socio-cultural foci of South Indian culture a different emphasis has been laid on either of the three. In all cases, however, she deals with the ambivalent divine, warding off its evil forces and supporting its benign workings. This, in itself, is an extremely dangerous task, and only specially qualified persons can be up to it. Her special qualification is her auspiciousness which earns her the epithet nityasumangalī.

Nityasumangali: Devadasi Tradition in South India by Saskia Kersenboom

So the Devadasis were exploited by making them affluent to such an extent that they could donate gold, domestic animals, and even land to the temples.
Further, they were exploited through land grants and respect in the society. Can't imagine the horrors encountered by these innocent women.

Devadutta Pattanik wrote that it was due to Satanic Islamic Invasions that the Sacred Devadaasi system was transformed into Prostitution

11. Dance in the early ... [illegible]

12. Playing with colours as gopi during Holi.

13. Accompanying the Raja on special occasions.

14. Singing at marriages.

Records show that there was another class of mahāris known as sampradā niyoga whose duty was to dance during the ceremonial procession (patuar) of the deities. Religious texts mention such dances during Ratha Jatra, Chandan Jatra, Uthapana Utsaba, Dola Jatra (Holi), Jhoolan Jatra, etc. As the mahāris of this class were also to dance at in patuars (processions), they came to be known as patuari (one who accompanies a procession). Mahāris of this class are completely extinct.

From the beginning of the 17th century till the conquest of the Marathas in the middle of the 18th century the political life of Orissa remained in turmoil. This also affected the religious, social and cultural life of the people. During this period of 150 years the Muslim as well as Hindu subedars of the Mughal court raided the Puri temple successively and looted its property. The idols were often removed and concealed for fear of defilement. The temple services had to be suspended on such occasions. Due to successive Muslim invasions and the weakening of political authority a degree of moral degeneration must have overtaken the mahāris. It is from this period that the mahāris, who were originally intended for temples alone, came to be employed in royal courts as well. From now on, the mahāris ceased to be respected as dāsis of the Lord and came to be associated with concubinage.

Around the middle of the 18th century the powerful Marathas came to power. Their occupation of Orissa marked a revolutionary change in the religious and cultural life of the people. The continuous attacks on the Jagannath temple came to an end. As staunch Hindus the Marathas invigorated the religious movement. The temple services were again regulated. The Marathas also built a number of temples and religious institutions and patronized art and literature. During their rule of more than 50 years till the British takeover in 1803, a number of poets and

The esteemed status of Devdasis that a Hindu society ensured, waned only under the islamic and British period.

The esteemed status of the *devadasis* began to wane under the Islamic and British rule. Following their successful invasion of North India, Islamic rulers began to destroy Hindu temples throughout the region ..... With the

The Mohamedan invasion of Bharat was the first gateway to subjugation of Devdasis- the same women who were respected in Hindu society. The proof is given By an Islamic scholar Al-Beruni. He describes how Devdasis lost patronage of Hindu kings & protection of Brahman men and Mohamedan rulers used them for their benefits.

> The Muslim invasion (between the 12th and 16th centuries) was the first gateway to their slaughter as the Hindu Empire went to subjugation and the Devadasis lost their royal patronage. By losing virginity earlier, they had to resort to prostitution to earn their living. The testimony of Al-Beruni (Sachau, 1910, p. 157), a traveller during the Muslim invasion, states that kings maintained this institution for the benefit of their revenues, as here the Brahmana or priest was detained to allow into their temples women who sang, danced and played. The kings, however, made them a source of attraction to their subjects so that they might meet the expenditure of their armies out of the revenues derived from them.

After the onslaught of Mohamedan culture, it was British who exploited Devdasis. The end of Royal patronage and capture of temple treasury reduced these woman into prostitution. The women who were given rights second to a priest were forced to become entertainers.

> As we will shortly see, the esteemed status of the Devadasis began to wane under Islamic and British rule (Shingal, 2015). By 1818, the Devadasis themselves had been reduced to the level of prostitutes for sustaining their finances. Especially during British rule (1858–1947), there had been a sea change in the economic system of the society, which led the Devadasis to lose the privileges that they had traditionally enjoyed. British rule in India put an end to the local royalty and temple treasuries. Most of the temples at that time ran with royal funding from local kings. All these faced decline with the rise of British power and one of the groups to be financially and socially pursued and victimized were the Devadasis. Gone was the respect they enjoyed as members of a class next only to the priests. Devadasis remained entertainers but their mode of entertainment changed drastically, being performed by their bodies. They evolved into practising courtesans, skilled in the art of love-making. The system spread across the Belgaum, Gulbarga and Bellary districts in Karnataka and the Satara, Kolhapur, Solapur and Osmanabad districts of Maharashtra.

British Missionaries, who did not see free educated women in christian society couldn't believe women had so much rights in Hindu society and based on their victorian morality they started branding free women as Ⓦ hores. It was only Hindu culture that respected women.

> Dubois' thinking was clearly influenced by his occidental approach. Western-educated Indians thought no differently. The Indian concept of *shringara* or eroticism was considered something to be ashamed of when compared to high-minded Victorian idealism. The concept of a free woman entitled to choose her partners and with absolute right to property and access to education was anathema to this band of people. Such a woman by the very nature of her life was considered immoral and branded as a whore.

Thus Christian preachers made dubious claims about Devdasis. Hence colonial sources are definitely not a mirror of what Hindu society actually was. Hindu society can only be judged with contemporary sources

> It was a strange situation. On the one hand the community was the storehouse of arts. On the other it was the repository of all evil and every conceivable vice. Opinion was therefore sharply divided. On top of all this was the western mode of education and the relentless pressure from Christian preachers and proselytisers who condemned the entire system as vile. Having never experienced the existence of such a community in their own lands, these people had no hesitation in condemning all Devadasis as prostitutes and their art as sinful.

The Agama shastras have given Devadasis, the right to beat the hell out of pervert priests.

because in fact, a heinous sin happens. The ... may perform ... *yattam* in the *prakāra* of Mahāmāri. Dance should be performed in all *utsavas*. The *tāli* for the *rudradāsi* should be tied in her ninth year. Hereafter it is forbidden to tie the *tāli*. If desire for sexual enjoyment of the *rudrakkaṉṉikai* overcomes the *ācārya* she may beat him. If the desire arises in the *rudrakkaṉṉikai*, she is advised to go to the *kṣetrapālakāraṇi*[], and in the morning of the next day favour the *gurukkal* outside, because the Brahmin custom gives the first rights to the *ācārya*. It is advisable to perform *śāntikam* (propitiatory rite to avert evil) with him; it is necessary to remove the *tāli*, untie it, and destroy it as it is done on the day when a husband has died. The *rudradāsis* may beat them. If they bear hatred towards them, it is necessary to sprinkle water."[]

Initiation and marriage ceremonies for the *rājagaṇikā*, *grāmadāsi* and *rudradāsi*:[] "The *rājagaṇikā* is within the *dharma* of the *ādiśaiva*. A *samayadīkṣa*[] is performed in the temple of Durgā. The *vṛttakāramāṇa baṭu*[] is strung, Saccittambara[] is invoked and worshipped, *naivedya*, etc. is performed, then the *vṛttakāramāṇa baṭu* is tied around her neck. If there is no temple of Durgā or Lakṣmī, then the *baṭu* should be tied in the shrine of Hanumān, or in her own house, or in the *sannidhi* of Ambikā situated in the temple of Śiva in that town. The *baṭu* of the *grāmadāsi* should be tied in the temple of Mahāvitavān.[] The *rudradāsi* should have her *baṭu* tied in the temple of Mahākāli. These persons should undergo the ceremony of tying the *baṭu* at the age of nine years. It is not allowed to tie the *baṭu* before or after that age."[]

No one denies that there wasn't any exploitation. But accusing **शास्त्र** for such horrors is baseless. Nowhere in the **आगमशास्त्र** is this mentioned that devadasis are to be employed as prostitutes of Brahmins. A Brahmin who abides by dharma has to engage in rites the whole day. If he will engage in sex every now and then, he'll die constantly purifying himself before these rituals. It doesn't make any sense saying that shastras are ordaining a suicide sort of enjoyment to brahmins. The reason why brahmins are the most revered ones is because of the harsh lifestyle they have to live. The shastras don't allow them rest for a single minute from the time they wake in the morning and perform Vaisvadeva at night.
Every devadasi has to take oaths while undergoing the diksha process. None of the oaths involve becoming a prostitute for brahmins or town. One can also refer to the royal inscription at Jagannath temple which states that devadasis can't be touched.

Listing some famous Devdasis who are world famous for their talent in Art. And definitely arent prostitutes by any means. This is the famous 7th generation Devdasi, Balasaraswati, a Bharatnatyam dancer famous all over the world & has been awarded with Padma Bibhushan which is the 3rd highest civilian award. Indian government respected her by making a postal stamp with her picture as shown below. From which angle she looks like a prostitute to you . Claiming her prostitute is absolutely baseless

Another famous Devdasi Veenai Dhanammal, is considered the torch bearer of Carnatic Music which goes by her name. Hindu society respect women to this level that they could progress to be this famous and have postal stamps commemorating them. Does she look like a prostitute to anyone sensitive ? People who never respected women wont understand how much respect these women enjoy in a free Hindu society.

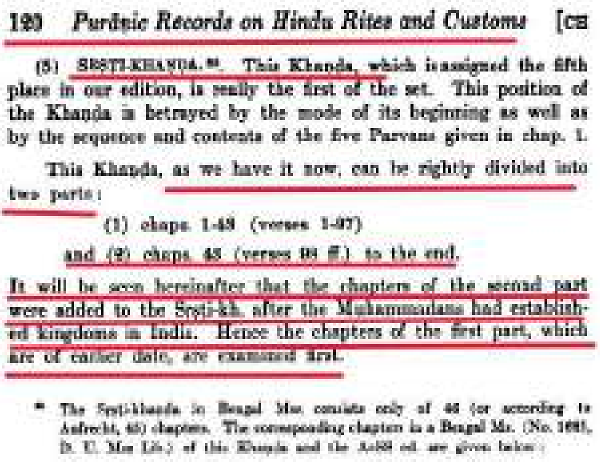
Devdasi M.S Subbulakshmi, the nightingale of Carnatic music was awarded Bharat Ratna, the highest civilian award. She lived until 2004 which isnt much long ago. Indian Govt commemorated her with postal stamp.

Allegations-

📖Padma Purana 1.52.97-100
By offering a dear, young, beautiful woman (i.e. a maiden) along with ornaments and bed, to (one of) the sages, a man would obtain unending fruit. The fruit of a young virgin and a girl eight years old is the same. One should be given to a suitor, the other one to a brahmana. A wise man, without troubling himself, should offer a purchased daughter to god. Till the end of the Kalpa he would get (i.e. live in) heaven, and would be a king or a very rich man on the earth; and in every birth he would get a very beautiful, fine wife."

Refutation-

Rc Hazra in his book Puranic Records on Hindu Rites and Customs page no 120 said that the chapters after chapter 43 in Shristi khanda (including chapter 52) are later interpolations into Padma Purana and was composed likely after the Satanic Islamic Muhammadans established their rule in India . So this chapter is a later interpolation and not part of Padma Purana originally


120 *Purāṇic Records on Hindu Rites and Customs* [CH

(5) SṚṢṬI-KHAṆḌA.* This Khaṇḍa, which is assigned the fifth place in our edition, is really the first of the set. This position of the Khaṇḍa is betrayed by the mode of its beginning as well as by the sequence and contents of the five Parvans given in chap. 1.

This Khaṇḍa, as we have it now, can be rightly divided into two parts:

(1) chaps. 1-43 (verses 1-97)

and (2) chaps. 43 (verses 98 ff.) to the end.

It will be seen hereinafter that the chapters of the second part were added to the Sṛṣṭi-kh. after the Muhammadans had established kingdoms in India. Hence the chapters of the first part, which are of earlier date, are examined first.

* The Sṛṣṭi-khaṇḍa in Bengal Mss. consists only of 46 (or according to Aufrecht, 45) chapters. The corresponding chapters in a Bengal Ms. (No. 1681, D. U. Mss Lib.) of this Khaṇḍa and the ASS ed. are given below:

upon them, it is difficult to say anything about the lower limit. Chapters 43 (verses 98 ff.) to the end, which, according to our division, form the second part of the work, are not found in the Bengal Mss. So their comparatively late date can be well understood. These chapters were written and added to the Sṛṣṭi-kh. after the Muhammadans had established kingdoms in India. These foreigners have been called kings[63] and scornfully described more than once under the names 'Turuṣka', 'Mleccha' and 'Yavana'[64]. The descriptions are undoubtedly aimed at the Muhammadans who 'polluted' the society and the land of the Hindus by their contact and slaughter of cows. Hence the date of composition of this part of the Sṛṣṭi-kh. can by no means be placed earlier than 1000 A.D. Such a late date is supported by the contents also, which are replete with Tantric elements. The Āgamas have many times been mentioned as authorities along with the Vedas and the Purāṇas; the Tulasī plant has been glorified in highly extravagant language; and so on. As Hemādri quotes

* In connection with the quotations the following stories of the Padma-p. have been mentioned in the Adbhutasāgara:

Even Geeta Press Gorakhpur padma Purana has only 49 Chapters and no 52nd chapter exists

[illegible] १२५
[illegible] १२८
[illegible] ... १२९
[illegible] ... १२?
[illegible] ... १२६
[illegible] ... १२७
[illegible] १२५
४९—[illegible] १२७

भूमि-खण्ड

१—[illegible] १३०

Allegation-

📖Valmiki Ramayana 2.32.15
Oh, Lakshmana! Which brahman is studying Taittiriya(a school of yajurveda), a preceptor, a man of conformity; a knower of Vedas, serving Kausalya with his devotion and blessing, to him see that he is duly gifted conveyance, servant maids and silken clothing till he gets satisfied."

Refutation-

Here is Valmiki Ramayan 2.32.15 english translation by IIT Kanpur . I dont understand where is mention of Prostitution here

आचार्यस्तैत्तिरीयाणामभिरूपश्च वेदवित्।।2.32.15।।

तस्य यानं च दास्यश्च सौमित्रे सम्प्रदापय।

कौशेयानि च वस्त्राणि यावत्तुष्यति स द्विजः।।2.32.16।।

सौमित्रे O Lakshmana, तैत्तिरीयाणाम् of the Taittiriya branch of the Vedas, आचार्यः learned preceptor, अभिरूपश्च agreeable man, वेदवित् versed in the Vedas, यः who, भक्तः devotee,
आशीर्भिः with blessings, कौसल्याम् of Kausalya, पर्युपतिष्ठति attends on her, तस्य to him, सः द्विजः that brahmin, यावत् till such time, तुष्यति is fully satisfied, यानं च chariots, दास्यः maidservants, कौशेयानि वस्त्राणि च silk clothes also, सम्प्रदापय arrange to give away.

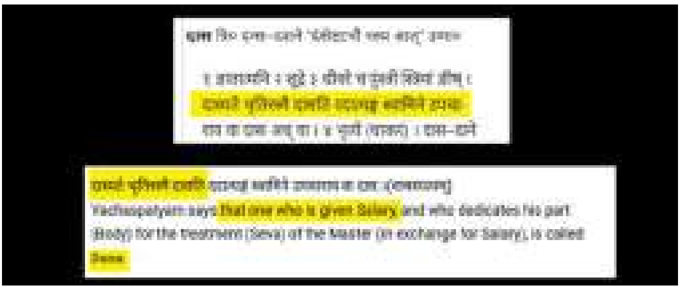
O Lakshmana, give away chariots, maidservants, silk clothes to learned brahmins of Taittiriya branch and wellversed in the Vedas, to agreeable and faithful brahmins attending on Kausalya with their blessings till they are fully satisfied.

In case anyone cries over the meaning of Dasa/Dasi word mistranslating it as slavery

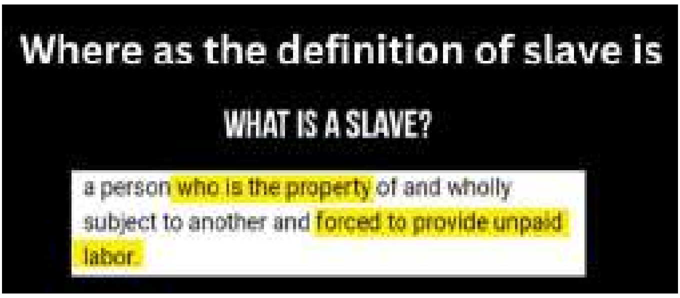
दास त्रि० दन्स-दशने "दंसेष्टनौ नस्य आत्" उणा०
१ ज्ञातात्मनि २ शूद्रे ३ धीवरे च पुंस्त्री स्त्रियां ङीष्।

दास्यते भृतिरस्मै दासति ददात्यङ्गं स्वामिने उपचा-
राय वा दास अच् वा । ४ भृत्ये (चाकर) । दास-दाने

दास्यते भृतिरस्मै दासति ददात्यङ्गं स्वामिने उपचाराय वा दासः। (वाचस्पत्यम्)
Vachaspatyam says that one who is given Salary, and who dedicates his part (Body) for the treatment (Seva) of the Master (in exchange for Salary), is called
Dasa.



Where as the definition of slave is a person who is the property of and wholly subject to another and forced to provide unpaid labor.



Allegations-

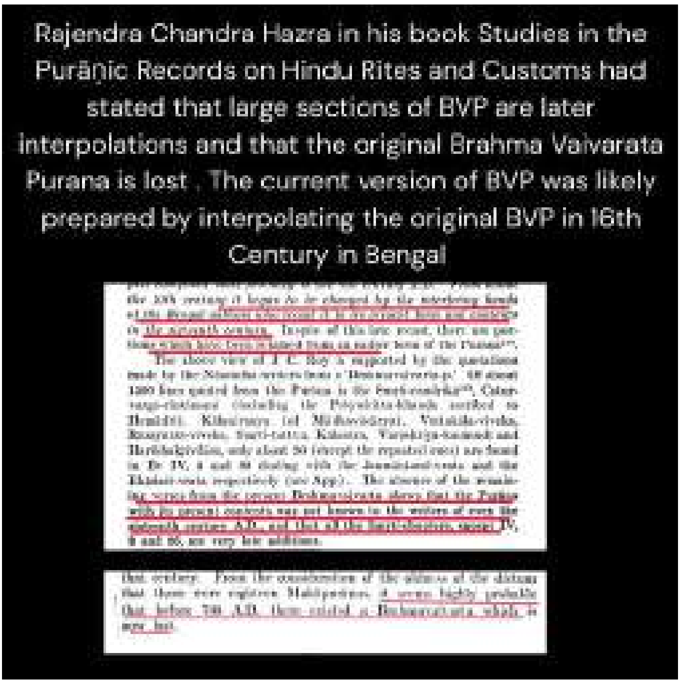
📖Brahma Vaivarta Purana Krishna Janma Khanda
40.117-122
In case the daughter is given to such a person who is well-versed in the Vedas, having the noble character the one who does not accept charity, who performs always sandhya, yajna and the reciting of the Vedas regularly, the one who is truthful, the father achieves the merit of digging ten step wells. The one who gives away his daughter to a Brahmana who performs the sandhya, thrice a day, is truthful, householder, well-versed in the Vedas and gives away his daughter to such a person. By performing charity he becomes successful, the one who accepts charity is devoid of performing of sandhya and is a fool, the giver gets half the merit. The Brahmana, who accepts the wife of others, the one who performed yajna the wicked is devoid of the performing of sandhya and in case a daughter is given to him one achieved the merit of the digging of a single step-well."

📖Brahma Vaivarta Purana Krishna Janma Khanda
40.123-126
If a girl is given to a Brahmana who is devoted to Visnu, is intelligent, truthful and the one who has controlled all his senses, the donor earns the merit of constructing twenty step wells. He then takes to the divine form for sixty thousand years and the donor enjoys all the pleasures in the abode of Visnu, By giving away the daughter to Visnu or Siva, the donor achieves the form of Narayana. This has

been ordained in the Vedas. When a devotee of Visnu offer a daughter in marriage to a Brahmana for the pleasure of Visnu, he surely achieves the slavehood of lord Visnu."

Refutation-

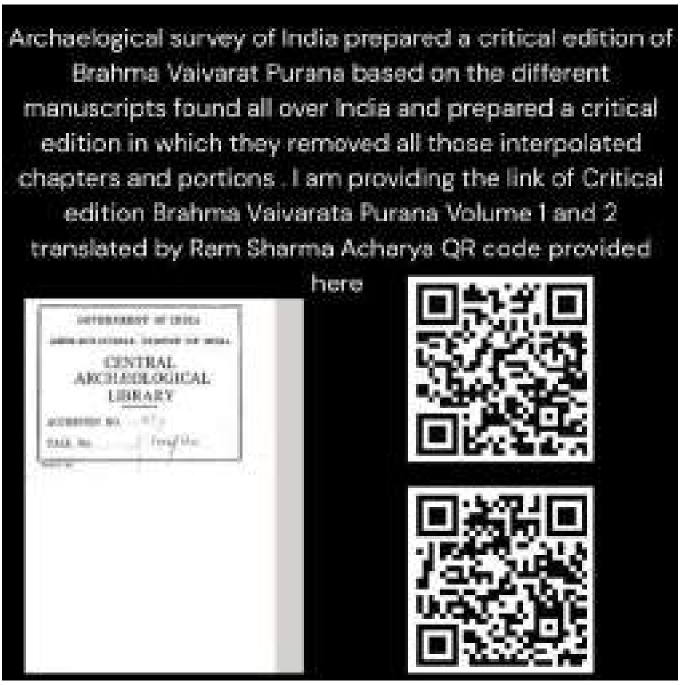
Rajendra Chandra Hazra in his book Studies in the Purāṇic Records on Hindu Rites and Customs had stated that large sections of BVP are later interpolations and that the original Brahma Vaivarata Purana is lost. The current version of BVP was likely prepared by interpolating the original BVP in 16th Century in Bengal.



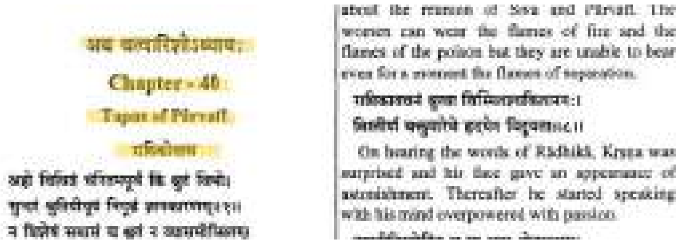
Archaelogical survey of India prepared a critical edition of Brahma Vaivarat Purana based on the different manuscripts found all over India and prepared a critical edition in which they removed all those interpolated chapters and portions. I am providing the link of Critical edition Brahma Vaivarata Purana Volume 1 and 2 translated by Ram Sharma Acharya QR code provided here

https://archive.org/details/in.ernet.dli.2015.552557

https://archive.org/details/in.ernet.dli.2015.552558



He accused on Brahma Viavarta Purana Krishna Janma Khanda 40.123-126 here the chapter name is Tapas of Parvati


Chapter - 40
Tapas of Pārvatī

about the reunion of Śiva and Pārvatī. The women can wear the flames of fire and the flames of the poison but they are unable to bear even for a moment the flames of separation.

On hearing the words of Rādhikā, Kṛṣṇa was surprised and his face gave an appearance of astonishment. Thereafter he started speaking with his mind overpowered with passion.

You can see the index of Brahma Vaiavrata Purana Krishna Janma Khanda ASI Manuscript there exists no Adhaya with such topic

विषय-सूची

Allegations-

📖Brahma Purana 39.19-33
There were many temples of gods embellished by outer walls and gardens. The ways of worship therein were wonderful and they enhanced the beauty of the holy centre. The women were slender-waisted and joyous. Their necks were adorned by necklaces. They had large eyes like the petals of the lotus. Their breasts were plump and lifted up. These ladies were dark-complexioned with faces shining like the full moon. Their forelocks were steady. Their cheeks were fine. Their girdles and anklets sounded sweet. They

had good tresses of hair; their buttocks were beautiful and their eyes were large extending as far as the ears. They were richly endowed with all characteristic signs and bedecked in all ornaments. They wore white and lustrous garments. Some were golden-coloured. Their bodies bent down due to the weight of their breasts. They resembled the celestial ladies and they sported about in their respective houses. They remained gay and jolly by day and night. O excellent sages, the women were experts in dancing and singing. They were proud of their feminine virtues."

Refutation-

Here is Brahma Purana 39.19-33 hindi translation by Taranish Jha nowhere such thing told

Source – https://archive.org/details/in.ernet.dli.2015.406682/page/n291/mode/2up?view=theater

इस प्रकार देवपिया तथा महाभाग देवताओ से पूज्यमान भगवान् शिव वहाँ रहते थे। कुछ बाल वाद दक्ष नामत्र प्रजापति न पूर्वोक्त विधान के अनुसार यज्ञ करना आरम्भविया ॥१७ १८३॥ ऐसा सुना जाता है कि उसके यज्ञ म इन्द्र आदि देवता स्वर्ग से आकर उपस्थित हुए। जल्ते हुए अग्नि के समान कान्तिवाले वे महात्मागण शिव की अनुमति पावर गगा-द्वार (हरिद्वार) में पहुंचे। – ॥१९-२०३॥ पृथिवी, आकाश तथा रत्रगंलोरवासी मवत्र सब गन्धवं तथा अप्मराआ से समन्वित, नाना वृक्ष एताओ से आवृत, ऋषि, तथा सिद्धा में वष्टित और धर्मघारिया में श्रेष्ठ प्रजापति दक्ष को हाथ जोडवर उपश्थित हुए ॥२१-२२३॥ विष्णु महित आदित्य, वसु रुद्र, माध्य और मरदूङ्गण – ये सब यज्ञ में माग लेने के लिए आये ॥ २३३॥ ऊष्म पान वरने वाले घूम पान वरन वाले, घी पान करन वाले, सोमरस पान करने वाले, अश्विनीकुमार, नाना देवगण, मस्त्रगण-थ नया दूसरे बहुत म प्राणी- जरायुज अण्डज स्वेदज और उद्भिज्ज वहाँ आय। गव देवगण ऋषियो तथा स्त्रिया के मन्य विमान म स्थित हावर अग्नि व समान दीप्यमान तया शोभायमान होने हुए पधारे। उन्हे देगार कोप से नाविष्ट हा दधीचि न वहा ॥ २४-२७॥

दधीचि बोले- अपूज्या वे पूजन तथा पूज्या में अपूजन स मनुष्य महापाप वा भागी हाता है इसम कोई मशय नही ॥२८॥
ब्रह्मा ने कहा- विप्रपि इतना बहार फिर दक्ष से बहने लगे ।॥२९॥
दधोचि ने कहा-मवंशक्तिमान् पशुपति की पूजा क्या नही करते हा ? ॥३०॥
दक्ष ने कहा- ग्यारह स्थाना म प्राप्त, जटाधारी तथा त्रिशूल हाथ म त्रिए अनव रुद्र भर पाम है मैं दूसरे महेश्वर को नही जानना ॥३१॥
दधीचि ने बहा-सत्ररा एकमात्र यही कहना है कि मेरे प्रभु वा निमन्त्रित नहीं किया गया। जिस प्रकार मैं शरर से बहकर किमी दूसरे देव को नहीं समपना उसी प्रकार दक्ष का यह वृहत् यज्ञ (सम्पन्न) नही होगा ॥३२॥
दक्ष ने कहा- मैंने विप्णु को विविध भाग दिये, स्ट्रा को दिय और दूगरे देवों ने भी अपन-अपन माग पाये, पर मैं दावर को यज्ञ-माग नही दे सरता हूँ ॥३३॥

Verses 17–18:
In this way, Lord Shiva, beloved of the gods and highly fortunate, worshipped by all the deities, resided there. At some point, a Prajapati (progenitor) named Daksha began performing a yajna (sacrificial ritual) but not according to the prescribed Vedic procedures.

Verses 19–20:
It is said that during his yajna, deities such as Indra and others descended from heaven and arrived there. Radiant like blazing fire, these great souls came to Haridwar

(Gangadwar), having first received permission from Lord Shiva.

Verses 21–22:
The area was filled with beings from earth, sky, and heavenly regions. Gandharvas (celestial musicians), Apsaras (celestial maidens), trees of many kinds, sages, and Siddhas were all gathered there. All of them, representing the essence of dharma, respectfully bowed with folded hands to Prajapati Daksha.

Verse 23:
Vishnu, Mahita, the Adityas, the Vasus, Rudras, Maruts, and many other divine hosts came to take part in the sacrificial ritual.

Verses 24–27:
Those who consumed hot offerings, those who drank ghee, soma, and other sacred substances—all the Ashwini Kumars, celestial beings, and beings born of different origins—whether from wombs, eggs, moisture, or sprouting—also arrived. The cows, gods, sages, and even divine women descended in celestial vehicles, glowing radiantly like fire. However, the sage Dadhichi arrived, filled with divine wrath.

Verse 28:
Dadhichi said, "It is a grave sin to worship the unworthy and to disrespect the truly worthy. There is no doubt in this matter."

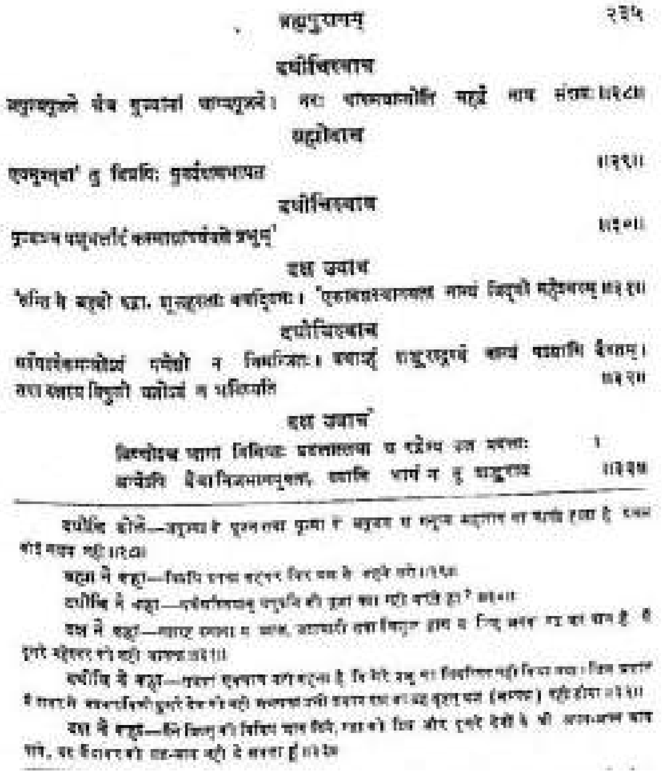
Verse 29:
Brahma said nothing in response, but many Brahmins began murmuring amongst themselves about Daksha's behavior.

Verse 30:
Dadhichi said again, "Why is it that you do not worship the supremely powerful Lord Pashupati (Shiva)?"

Verse 31:
Daksha replied, "He, with matted hair and trident in hand, is only one among the eleven Rudras who hold specific positions. I do not consider any other to be the supreme Lord (Maheshvara)."

Verse 32:
Dadhichi said, "If my Lord (Shiva) has not been invited, then I shall not stay. Just as my body would not serve another deity, likewise, this grand yajna of Daksha will not be successful."

Verse 33:
Daksha replied, "I have already allotted shares to Vishnu, the goddesses, and other deities. But I do not consider Shiva worthy of any share in this yajna."



Allegations-

📖Skanda Purana 2.2.27.90-92
Two gem-set umbrellas were held (one) above the head (and the other) behind the back by the Moon and by the Sun with great devotion. Divine incense was burnt. (Celestial damsels) embellished by their youthful charms stood on either side in rows with chowries (in their hands). They were eager to wave them gracefully. All of them joined together with great enthusiasm and took (the idols of) Sudarśana, Subhadrā and Balabhadra."

Refutation-

I expect the readers to read the verses quoted by him correctly where does it mention Prostitution ? Nowhere !

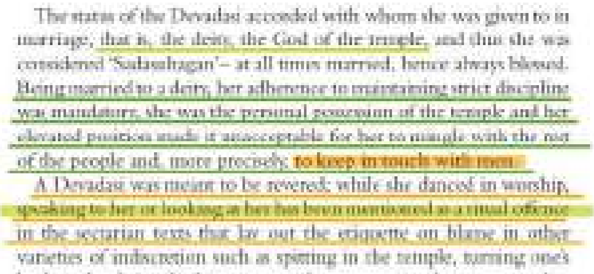
Allegations-

📖Padma Purana 5.113.40-46b
Vasistha said:- O king, you have not asked enough. That is said to be holy which enables one to be more sportive, O king. He should make Siva's temple white with whitewash on all sides. He should have women who are endowed with beauty and graceful movements, adorned with all ornaments, skilled in (singing) many good songs, and proficient in various kinds of dancing.....All should be beautiful and should have graceful movements. All should be of firm breasts. They should be skilled in the ways of sexual love and should be trustworthy...O king, he who has caused women like this to dance (even) on one day, gets into a (divine). aeroplane in a year

Refutation–

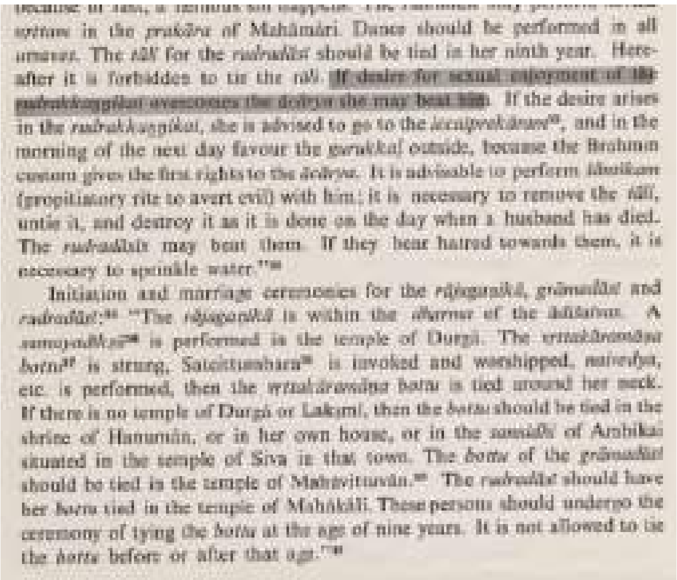
In *Padma Purana*, Pātāla Khaṇḍa, Chapter 113, verses 40–46 (Hindi translation by Choukhamba Publications), the terms Vāsinī, Ājivikī, and the women who play musical instruments and perform classical devotional dances are mentioned. These women are none other than Devadasis—the dedicated servants of temple deities—who served the temple through their music, dance, and various other religious services. They were not sex slaves or prostitutes, but respected custodians of sacred art and ritual. Historical records also affirm their highly regarded status in society, where they were honored for their cultural, spiritual, and artistic contributions.

During Hindu period maintaining discipline was mandatory for them. Far from being forced into prostitution, it was considered a strict offence for any man to look at her lecherously coz she was considered the wife of God himself.


The status of the Devadasi accorded with whom she was given to in marriage, that is, the deity, the God of the temple, and thus she was considered 'Sadasuhagan'– at all times married, hence always blessed. Being married to a deity, her adherence to maintaining strict discipline was mandatory, she was the personal possession of the temple and her elevated position made it unacceptable for her to mingle with the rest of the people and, more precisely, to keep in touch with men.

A Devadasi was meant to be revered; while she danced in worship, speaking to her or looking at her has been mentioned as a ritual offence in the sectarian texts that lay out the etiquette on blame in other varieties of indiscretion such as spitting in the temple, turning one's

The Agama shastras have given Devadasis, the right to beat the hell out of pervert priests.



written in the *prakāra* of Mahāmāri. Dance should be performed in all seasons. The *tāli* for the *rudradāsi* should be tied in her ninth year. Hereafter it is forbidden to tie the *tāli*. If desire for sexual enjoyment of the *rudrakkaggikai* overcomes the *dāsiya* she may beat him. If the desire arises in the *rudrakkaggikai*, she is advised to go to the *ksetrapalakam*, and in the morning of the next day favour the *gurukkal* outside, because the Brahmin custom gives the first rights to the *dāsiya*. It is advisable to perform *śāntikam* (propitiatory rite to avert evil) with him; it is necessary to remove the *tāli*, untie it, and destroy it as it is done on the day when a husband has died. The *rudradāsis* may beat them. If they bear hatred towards them, it is necessary to sprinkle water."

Initiation and marriage ceremonies for the *rājaganikā*, *grāmadāsi* and *rudradāsi*: "The *rājaganikā* is within the *dharma* of the *dāsiyas*. A *samayadīksa* is performed in the temple of Durgā. The *vrtakāramāṅgalya botu* is strung, Saccitsambara is invoked and worshipped, *naivedya*, etc. is performed, then the *vrtakāramāṅgalya botu* is tied around her neck. If there is no temple of Durgā or Lakṣmī, then the *botu* should be tied in the shrine of Hanumān, or in her own house, or in the *sannidhi* of Ambikā situated in the temple of Śiva in that town. The *botu* of the *grāmadāsi* should be tied in the temple of Mahāvītuvān. The *rudradāsi* should have her *botu* tied in the temple of Mahākālī. These persons should undergo the ceremony of tying the *botu* at the age of nine years. It is not allowed to tie the *botu* before or after that age."

Padma Purana, Pātāla Khaṇḍa, Chapter 113, verses 40-46 (Hindi translation by Choukhamba Publications)

दिलीप ने कहा- सभी प्रकार की सम्पत्तियों से समृद्ध कामग विमान के द्वारा जो सभी प्रकार के सुख
से युक्त तथा पुण्य स्थान पर उपस्थित था उस विमान के विषय में पूछा ॥३९॥
वसिष्ठ महर्षि ने कहा- राजन्! आपने इससे भी अधिक सुखद जिसके द्वारा जीव क्रीड़ा करेंगे उस पुण्य के विषय में आपने नहीं
पूछा है, मैं उसी पुण्य को बतलाता हूँ।॥४०॥ शिवजी के मन्दिर को चूने से पोतवाकर अमृत के समान
धवल बना दे। रूप तथा विलास से युक्त तथा सभी अलङ्कारों से अलंकृत जो अनेक प्रकार के गीतों को
गाने में कुशल हों तथा अनेक प्रकार के नृत्यों को करने में दक्ष हों ऐसी स्त्रियों से तथा मृदङ्ग ध्वनि करने
वाली, चार, आठ अथवा छह स्त्रियों से ॥४१-४२।।

दो वासिनी होना चाहिए तथा दो स्त्रियों को आजविकी
होना चाहिए। दो स्त्रियों को नगाड़ा बजाने वाली होना चाहिए, चार स्त्रियों को नृत्य करने वाली होनी
चाहिए। एक को सन्तुष्ट गायिका होनी चाहिए ॥४३॥ एक अथवा दो स्त्रियों को गीतों का सुन्दर ज्ञान
होना चाहिए तथा उन दोनों को मुखर होना चाहिए। दो स्त्रियों को कोण बजाने वाली होना चाहिए। मौन
रहने वाली छह या आठ स्त्रियों को होना चाहिए ॥४४। इन सबों को रूप तथा विलास से युक्त होना
चाहिए। इन सबों के स्तनों को उठा हुआ होना चाहिए। उन सबों को रतिशास्त्र में कुशल होना चाहिए
जिससे कि ये लज्जा न करें।॥४५॥ उन सबों के वस्त्र तथा वेश को सूक्ष्म (महीन) होना चाहिए। उनके
नेत्रों को बिजली के समान चञ्चल होना चाहिए। राजन् इस प्रकार की स्त्रियों के द्वारा जो व्यक्ति शिवमन्दिर
में एक दिन नृत्य करवाता है वह एक वर्ष तक विमान से सञ्चरण करता है। सैकड़ों स्त्रियाँ उसका मुख
देखती रहती हैं, और अनेक युवा पुरुष उसकी अर्चना करते हैं।॥४६-४७।। वह आनन्द के साधनों से
परिपूर्ण होता है तथा क्रोध एवं ईर्ष्या से रहित होता है। उसके अङ्गों में पञ्चगन्ध का लेप लगाया जाता
है। उसका चन्द्रमा के समान मनोहर मुख होता है ॥४८॥ वह सूर्य के समान तेजस्वी होता है और उसकी
सभी स्त्रियाँ सुन्दर मुख वाली होती हैं। वह ताजे तथा विकसित पारिजात पुष्पों की

माला को धारण करता
है ।।४९।। उसकी स्त्रियाँ विकसित लाल अरोही पुष्प की माला धारण करती हैं। वे अपनी चोटी में तथा
वक्षःस्थल पर भी माला धारण करती हैं। उनके ओठों पर मुसुकान बनी रहती है ।।५०।

King Dilīpa said — "I ask about that aerial chariot (vimāna), resplendent with all kinds of wealth, which was present at that sacred place, full of all kinds of pleasures." ॥39॥

Sage Vasiṣṭha said — "O King! You have not asked about a merit (puṇya) even more blissful than that, by which living beings will rejoice. I will tell you of that very merit." ॥40॥

Plaster the temple of Śiva with lime, making it as white as nectar, and adorn it with beauty and elegance, with all decorations. Let there be women skilled in singing many kinds of songs, and adept in performing various dances — such women, along with four, eight, or six women who play the mṛdaṅga drum sound. ॥41–42॥

Two of the women should be Vāsinī (fragrant or perfumed attendants), and two women should be Ājivikī (professional female performers). Two women should be players of the naḍā drum, and four women should be dancers. One should be a pleasing singer. ॥43॥

One or two women should possess fine knowledge of songs, and both should be melodious in voice. Two women should play the koṇa (a type of percussion or cymbal). There should be six or eight women who remain silent. ॥44॥

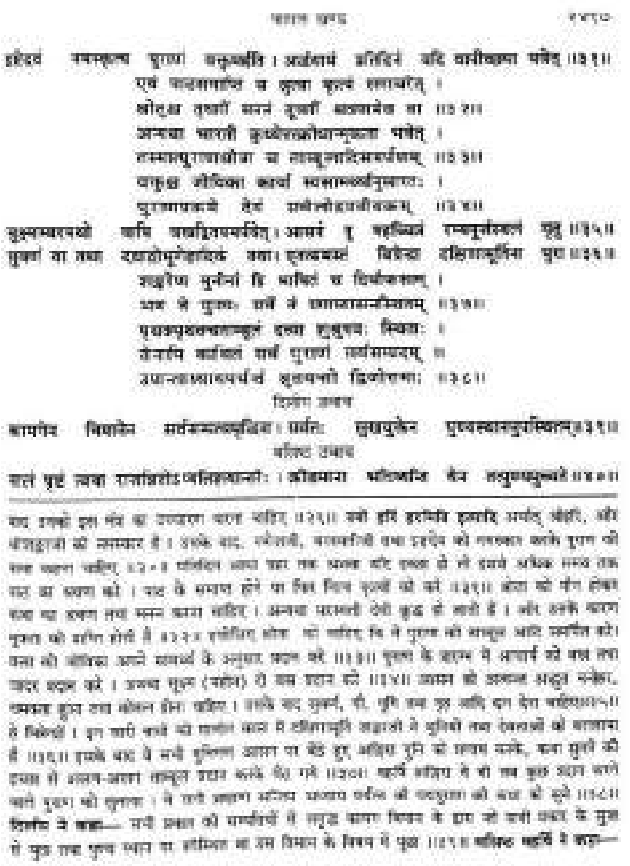
All of them should be endowed with beauty and charm. The breasts of all should be well-raised. They should be skilled in the art of love (Rati-śāstra) so that they do not feel shy. ॥45॥

Their garments and attire should be delicate and fine. Their eyes should be as restless as lightning. O King! A person who, with such women, arranges for dancing in a Śiva temple for one day, travels in a celestial chariot (vimāna) for a year. Hundreds of women keep gazing at his face, and many young men offer worship to him. ॥46–47॥

He becomes filled with means of joy and is free from anger and jealousy. His limbs are anointed with five kinds of fragrances (pañca-gandha). His face becomes as charming as the moon. ॥48॥

He is radiant like the sun, and all his women have beautiful faces. He wears a garland of fresh and fully bloomed pārijāta flowers. ॥49॥

His women wear garlands of fully bloomed red arohī flowers. They also adorn their hair and bosom with garlands. Smiles always play upon their lips. ॥50॥



Allegation-

📖Narada Smriti Quotations from Narada 8.9
It is by permission (of the owner) only that a female slave, cattle, or an estate may be enjoyed (by a stranger). He who enjoys that which had not been given up to him (by the

owner), must pay for the (illegitimate) enjoyment of what he had been enjoying."

Refutation-

Narada Smriti 8.9 – Similarly, a merchant who seals a deal with one buyer and then sells the goods to another buyer should not only be charged double the price of the goods but the king should also punish him . Yes, if the buyer does not pick up the purchased goods, then the seller does not have any fault if he sells his goods to another merchant; because after all the merchant has to sell his goods, not keep them at home

Allegations-

3. The younger brother should donate his wife to his elder brother

📖Mahabharata 12.165.67-70
If a younger brother weds before his elder brother, then the younger brother, the elder brother and the woman that is married, all three, in consequence of such wedding, become fallen. All of them should observe the vows prescribed for a person who has neglected his sacrificial fire, or practise the vow of Candrayana for a month, or some other painful vow, for cleansing themselves of their sin. The younger brother, wedding, should give his wife unto his unmarried elder brother. Afterwards, having obtained the permission of the elder brother, the younger brother may take back his wife."

Refutation-

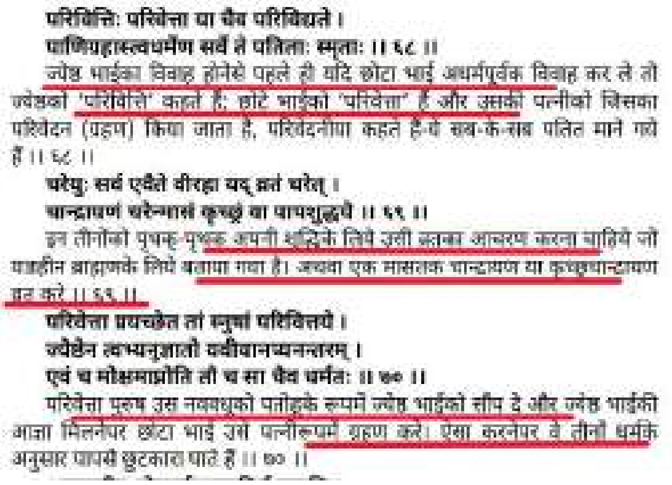
Here this low-intelligence Halala Putra Muslim wanted to show that according to Mahabharat and Vasistha Dharmasutra , if the younger brother marries before the elder brother, then the younger brother has to give his wife to the elder brother.

Whereas in reality what is being said here is that if the younger brother first marries the elder brother

unrighteously, then he should undergo purification and till the purification is complete, he should not have sexual intercourse with his wife and his mind should not be disturbed during the purification. For that, he has to give his wife to his elder brother (who is also considered like a father) in the form of a daughter-in-law. and after that the elder brother takes care of wife of his younger brother who is like a daughter to him and then he gets back his wife after purification penance. There is nothing sexual about this . Same explanation should be held for Vasistha Dharma Shastra 20.8-10

ज्येष्ठ भाईका विवाह होनेसे पहले ही यदि छोटा भाई अधर्मपूर्वक विवाह कर ले तो ज्येष्ठको 'परिवित्ति' कहते हैं; छोटे भाईको 'परिवेत्ता' हैं और उसकी पत्नीको जिसका परिवेदन (ग्रहण) किया जाता है, परिवेदनीया कहते हैं-ये सब-के-सब पतित माने गये हैं ।। ६८ ।। इन तीनोंको पृथक् पृथक अपनी शुद्धिके लिये उसी व्रतका आचरण करना चाहिये जो यज्ञहीन ब्राह्मणके लिये बताया गया है। अथवा एक मासतक चान्द्रायण या कृच्छ्रचान्द्रायण व्रत करे ।। ६९ ।। परिवेत्ता पुरुष उस नववधूको पतोहूके रूपमें ज्येष्ठ भाईको सौंप दे और ज्येष्ठ भाईकी आज्ञा मिलनेपर छोटा भाई उसे पत्नीरूपमें ग्रहण करे। ऐसा करनेपर वे तीनों धर्मके अनुसार पापसे छुटकारा पाते हैं ।। ७० ।।

If, before the marriage of the elder brother, the younger brother unlawfully marries, then the elder is called *parivitti*, the younger brother is called *parivetta*, and the woman whom he takes (in marriage) is called *parivedanīyā* — all three are considered fallen. (68)
Each of these three should separately perform the same vow prescribed for a Brahmana who has not performed a sacrifice, in order to purify themselves. Alternatively, they may observe the *Chāndrāyaṇa* or *Kṛcchra-Chāndrāyaṇa* vow for one month. (69)
The *parivetta* (younger brother) should hand over the new bride to the elder brother as his daughter-in-law, and after receiving the elder brother's permission, the younger may accept her as his wife. By doing so, all three become free from sin in accordance with dharma. (70)


परिवित्तिः परिवेत्ता या चैव परिविद्यते ।
पाणिग्रहास्त्वधर्मेण सर्वे ते पतिताः स्मृताः ॥ ६८ ॥
ज्येष्ठ भाईका विवाह होनेसे पहले ही यदि छोटा भाई अधर्मपूर्वक विवाह कर ले तो ज्येष्ठको 'परिवित्ति' कहते हैं; छोटे भाईको 'परिवेत्ता' हैं और उसकी पत्नीको जिसका परिवेदन (ग्रहण) किया जाता है, परिवेदनीया कहते हैं-ये सब-के-सब पतित माने गये हैं ।। ६८ ।।
चरेयुः सर्व एवैते वीरहा यद् व्रतं चरेत् ।
चान्द्रायणं चरेन्मासं कृच्छ्रं वा पापशुद्धये ॥ ६९ ॥
इन तीनोंको पृथक्-पृथक अपनी शुद्धिके लिये उसी व्रतका आचरण करना चाहिये जो यज्ञहीन ब्राह्मणके लिये बताया गया है। अथवा एक मासतक चान्द्रायण या कृच्छ्रचान्द्रायण व्रत करे ।। ६९ ।।
परिवेत्ता प्रयच्छेत तां स्नुषां परिवित्तये ।
ज्येष्ठेन त्वभ्यनुज्ञातो यवीयानन्यनन्तरम् ।
एवं च मोक्षमाप्नोति तौ च सा चैव धर्मतः ॥ ७० ॥
परिवेत्ता पुरुष उस नववधूको पतोहूके रूपमें ज्येष्ठ भाईको सौंप दे और ज्येष्ठ भाईकी आज्ञा मिलनेपर छोटा भाई उसे पत्नीरूपमें ग्रहण करे। ऐसा करनेपर वे तीनों धर्मके अनुसार पापसे छुटकारा पाते हैं ।। ७० ।।

PUNISHMENT FOR SEXUAL INTERCOURSE WITH BROTHER'S WIFE IS DEATH SENTENCE AS PER SANATAN SCIPTURES

Narada Smriti 12.73-75

निम्नोक्त बीस सम्बन्धियों से सम्भोग करने वाले युवक के लिंग को काट देना ही इस पाप का एकमात्र दण्ड है, इसके अतिरिक्त दूसरा कोई दण्ड नहीं है-
सम्बन्धी स्त्रियां हैं-

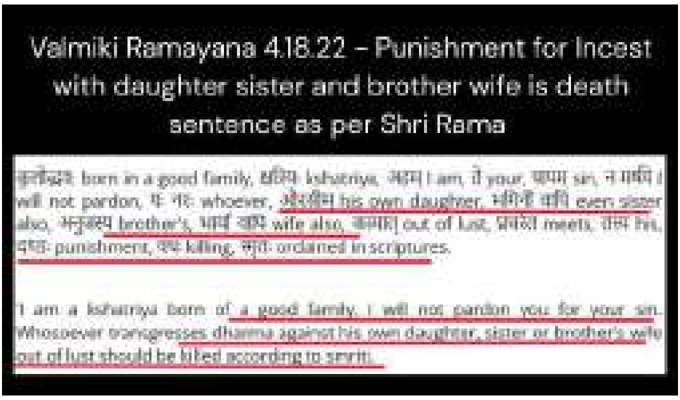
1. अपने पिता की पत्नी (माता तथा माता से भिन्न अन्य स्त्री, विमाता आदि), 2. माता की भगिनी (मौसी), 3. सासू मां, 4. मामी, 5. पिता की बहिन, बुआ, 6. चाचा की पत्नी या रखैल, 7. शिष्य की स्त्री, 8. बहिन, चाचा, मामा आदि की लड़की, 10. पुत्रवधू, 11. अपनी पुत्री, 12. आचार्य की पत्नी, 13. अपने गोत्र-दूर के चाचा, भाई आदि की बहिन, पुत्री, बहू आदि, 14. शरण में आयी हुई असहाय स्त्री, 15. रानी, 16. संन्यासिनी, 17. दायी – पालन करने वाली अथवा स्तनपान कराने वाली स्त्री, 18. उत्तमर्ण की पतिव्रता स्त्री, 19. अपने वर्ण से भिन्न वर्ण-जाति की स्त्री तथा 20. भाई की पत्नी।

"For a youth who engages in sexual relations with any of the following twenty female relatives, the only punishment for this sin is the severing of his genitals. There is no other punishment apart from this." The related women are: The wife of one's father (mother or stepmother, etc.), Mother's sister (maternal aunt),Mother-in-law, Aunt (wife of maternal uncle), Father's sister (paternal aunt), Wife of an uncle, The wife of one's disciple, Sister or daughters of one's uncles (paternal/maternal cousins), Daughter-in-law, One's own daughter, The wife of one's teacher (guru), The sister, daughter, or wife of a distant relative of the same lineage (gotra), A helpless woman who has taken refuge, A queen, A female ascetic (sannyasini), A wet nurse or a woman who raised the person, The devoted wife of a noble man, A woman of a different caste or social class than one's own, Brother's wife.

माता मातृष्वसा श्वश्रूर्मातुलानी पितृष्वसा।
पितृव्यसखिशिष्यस्त्री भगिनी तत्सखी स्नुषा ॥ 73 ॥
दुहिताऽऽचार्यभार्या च सगोत्रा शरणागता।
राज्ञी प्रव्रजिता धात्री साध्वी वर्णोत्तमा च या ॥ 74 ॥
आसामन्यतमां गत्वा गुरुतल्पग उच्यते।
शिश्नस्योत्कर्तनं तस्य नान्यो दण्डो विधीयते ॥ 75 ॥

Valmiki Ramayana 4.18.22 – Punishment for Incest with daughter sister and brother wife is death sentence as per Shri Rama

"As a Kshatriya emerged from a best dynasty I do not tolerate your wrongdoing, and the punishment to the one who lustfully indulges with his daughter, or with his sister, or with the wife of his younger brother is his elimination, as recalled from scriptures.



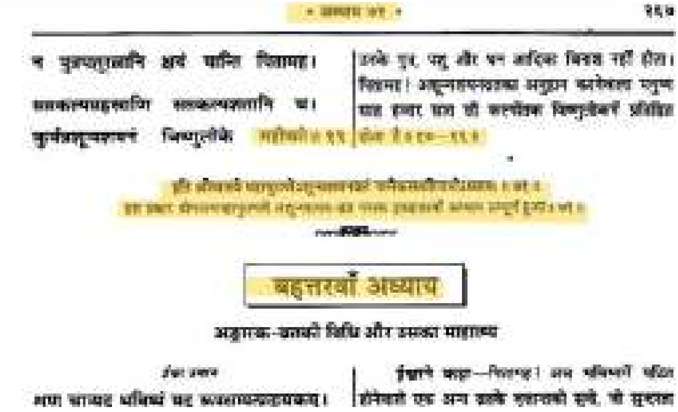
Allegations-

4. Every sexual desire of a brahmin should be fulfilled
   📖Matsya Purana 71.44-45
   That Brahmana should be well fed and be devoutly looked upon as cupid, for the sake of sexual enjgyment. Each and every desire of that Brahmana should be satisfied by the woman devote. She should, with all heart and soul and with a smile on her face, yield herself up to him."

📖Matsya Purana 71.56-59
Henceforth, any. Brahmana coming to them for the sake of sexual enjgyment on a Sunday, should be respected and honoured. If with the consent of that Brahmana, another handsome person come to them, these women should, with love and affection and to the best of their ability, perform all the fiftyeight kinds of observances of Love, favourite of man and gods, which would lead to pregnancy and which is not harmful to their soul's welfare

Refutation-

Here is Matsya Purana Adhaya 71 Geeta Press Gorakhpur it ends with only 19 Slokas and no 44-45th and 56-59th sloka exists



Allegations-

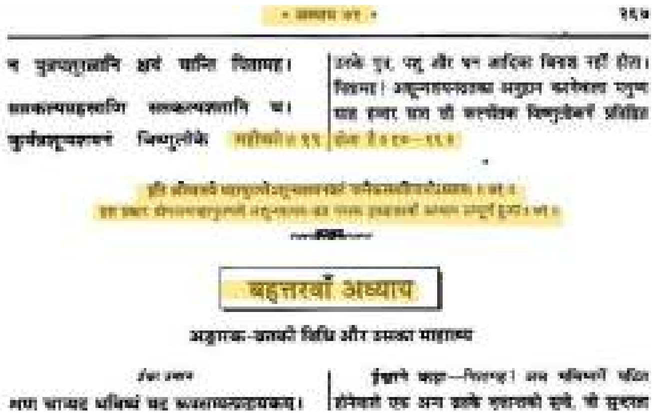
6. Indra says the widows to live their lives like prostitutes

📖Matsya Purana 71.26-30
Once upon a time a thousands and thousands of the demons (Danavas, Asuras, Daityas and Raksasas) were killed in the war between the Devas and the demons. Indra

told their numberless widows and those women who were forcibly seized and enjoyed, to lead the life of prostitutes and remain devoted to the kings and the Devas. Indra continued, 'You should look upon, with equal eye, the kings your masters and on Sudra. All of you will attain prosperity, according to your fate. You should satisfy those who would come to you with adequate sum of money to enjoy your company, even if they be poor."

Refutation-

Here is Matsya Purana Adhaya 71 Geeta Press Gorakhpur it ends with only 19 Slokas and no 44-45th and 56-59th sloka exists


बहत्तरवाँ अध्याय

अङ्गारक-व्रतकी विधि और उसका माहात्म्य

Allegations-

7. Thousands of dancing prostitutes giving erotic massages

📖Valmiki Ramayana 2.91.43-55
At that moment itself, twenty thousand women adorned with beautiful ornaments, sent by Brahma, arrived. Twenty thousand more women, who were radiant and adorned with gold, gems, pearls and corals came from the region of Kubera. A particular company of Apsaras, embraced by whom, a man looked as though seized with insanity, came from Nandana grove. Those most excellent kings among celestial musicians – Narada, Tumbura and Gopa whose radiance is like that of the sun, began to sing in front of Bharata. hen, on the command of Bharadwaja, Alambusa, MishraKesi and Vamana started dancing in the presence of Bharata.By the command of Bharadwaja, wreaths of flowers which were beloved of the gods or those which grow in the woods of chaitra ratha were seen at Prayaga. By the command of Bharadwaja, Bel trees assumed the form of drummers, Vibhitaka trees assumed the form of cymbalists and Peepul trees assumed the form of dancers. Then, dcodars palmyras and Tilaka trees along with Tamala trees transformed into hunch backs and dwarfs and joyfully arrived there.Shimshapas (Ashoka trees), Amalakis (Emblic myrobalan), Jambus (rose-apple trees), Malati, Mallika Jati and other creepers in the forest had been changed into dancing girls in the hermitage of Bharadwaja and they spoke as follows: O, wine-bibbers! Drink the wine, however much you desire! O troops stricken with hunger! Let milk thickened iwth rice and the meats which are very much fresh, be eaten (as you will). Seven or eight young women bathed every single man on the beautiful river-banks, after massaging their body with oil. Women with charming eyes

came running and shampooed their limbs. Lovely women likewise wiped off the moisture on their body with towels and gave them beverages to drink, mutually sharing them among each other.

Refutation-

Then he alleged on Valmiki Ramayana 2.91.43-55 . Here is Valmiki Ramayana Critical Edition Ayodhya Kanda Sarga 91 Translated by Robert P. Goldman, Sally J. Sutherland Goldman, Rosalind Lefeber . It ends with 14-17 slokas and no 43rd-55th sloka exists so another fake refrence

[10–13] Rāghava noticed Lakṣmaṇa's chagrin and once again addressed him: "I think the great-armed prince has come here only to visit us. Or perhaps he wants to take Vaidehī home. He may have had second thoughts about her staying in the forest, a woman used to every comfort. There you can see the team of splendid horses, my mighty brother, those thoroughbred, magnificent swift horses, in speed like the rushing wind. And there is Śatruṃjaya, our wise father's aged and massive elephant, lumbering at the head of the army."

[14–17] Climbing down from the top of the *sāla* tree, Lakṣmaṇa, champion in battle, came and stood at Rāma's side, his hands cupped in reverence. Now, acting on Bharata's order, "Let there be no disturbance," the army had encamped all around the mountain. For a league and a half along the slope of the mountain the Ikṣvāku army encamped with its throngs of elephants, horses, and chariots. The army made a brilliant sight when Bharata had marshaled it there on Citrakūṭa the day he came, shedding his pride and honoring the claims of righteousness, to conciliate the delight of the Raghus with all the diplomacy at his command.

Sarga 92

[1–5] After encamping his army, lordly Bharata, the best of men who walk the earth, set out walking to find Kākutstha, who was a guru to him. As soon as the army was duly encamped as he had instructed, Bharata addressed his brother Śatrughna: "Dear boy, you must at once explore the whole extent of the forest, with parties of our men and these huntsmen to accompany you. For I shall find no peace until I see Rāma, powerful Lakṣmaṇa, and illustrious Vaidehī. No, I shall find no peace until I see the

Allegations-

📖Padma Purana 1.23.130b-142
Then having circumambulated and allowed the best Brahmana to go, she should take all (the articles) like the bed, the seat, to the Brahmana's house. Since then whosoever comes to her house for sexual enjoyment should be similarly honoured on a Sunday and should always be adored. Thus till the thirteenth month arrives, she should gratify a Brahmana and then send him to his house; with his permission (she may entertain) a handsome (person) till he arrives (to her residence). When she has a difficulty as a result of impurity due to child-birth or abortion or or from the king or a difficulty due to divine or human (forces) or due to an eclipse, then she should offer herself according to her capacity, for fifty-eight times. This (vow) I have especially narrated to you, since this is the duty that should be always performed by the prostitutes in this world…

Refutation –

According to R.C. Hazra (*Puranic Records on Hindu Rites and Customs*), chapters 19–28 of the *Sṛṣṭi-khaṇḍa* of the *Padma Purāṇa* — including chapter 23 — represent a comparatively late stratum of the text. These portions, in his assessment, were not part of the original Brahma-worshipping redaction but were inserted subsequently by compilers belonging to other sectarian traditions. Their thematic and stylistic character, as well as their divergence from the Brahma-centric orientation of the earlier core chapters, support the conclusion that they are later

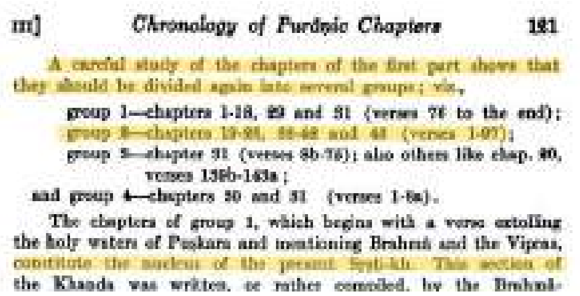
accretions rather than authentic components of the earliest *Sṛṣṭi-khaṇḍa*.

A careful study of the chapters of the first part shows that they should be divided again into several groups; viz.,

group 2 chapters 19-28, 32-42 and 48 (verses 1-97)

constitute the nucleus of the present Srsti-kh. This section of

The chapters in group 2 are different from those in group 1 in general character, some being Vaisnava, some Rämaite and some Saiva. A good number of these chapters have been borrowed from the Matsya-p., but they do not show any traces of the attempt of the Brahma-worshippers to adapt them to their own purpose. Hence it can be little doubted that the chapters of the second group were added to the Srşṭi-kh. by some people other than the Brahmā-worshippers. These chapters, being rooted in those of group 1 and frequently referring to the events and stories in the latter, are certainly later in date. Their comparatively late date is further established by the story of king Sveta (in Srşṭi-kh. 33, 85 ff.) which is different from that in chap. 31 (verses 104 ff.) of the first group.

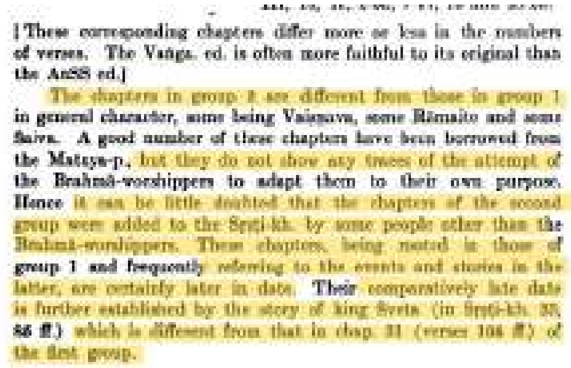


III] *Chronology of Purāṇic Chapters* 181

A careful study of the chapters of the first part shows that they should be divided again into several groups; viz.,

group 1—chapters 1-18, 29 and 31 (verses 76 to the end);
group 2—chapters 19-28, 32-42 and 48 (verses 1-97);
group 3—chapter 31 (verses 8b-76); also others like chap. 40, verses 138b-143a;
and group 4—chapters 30 and 31 (verses 1-8a).

The chapters of group 1, which begins with a verse extolling the holy waters of Puṣkara and mentioning Brahmā and the Vipras, constitute the nucleus of the present Sṛṣṭi-kh. This section of the Khanda was written, or rather compiled, by the Brahmā-



[These corresponding chapters differ more or less in the numbers of verses. The Vaṅga. ed. is often more faithful to its original than the AnSS ed.]

The chapters in group 2 are different from those in group 1 in general character, some being Vaiṣṇava, some Rāmaite and some Śaiva. A good number of these chapters have been borrowed from the Matsya-p., but they do not show any traces of the attempt of the Brahmā-worshippers to adapt them to their own purpose. Hence it can be little doubted that the chapters of the second group were added to the Sṛṣṭi-kh. by some people other than the Brahmā-worshippers. These chapters, being rooted in those of group 1 and frequently referring to the events and stories in the latter, are certainly later in date. Their comparatively late date is further established by the story of king Śveta (in Sṛṣṭi-kh. 33, 86 ff.) which is different from that in chap. 31 (verses 104 ff.) of the first group.

With this the allegations of Hinduphobes stands debunked

food india photography travel

Response to Vedkabhed and Hinduscript . Refutation of Obscene Practices in Hinduism

Written by Rohan Saini in Uncategorized

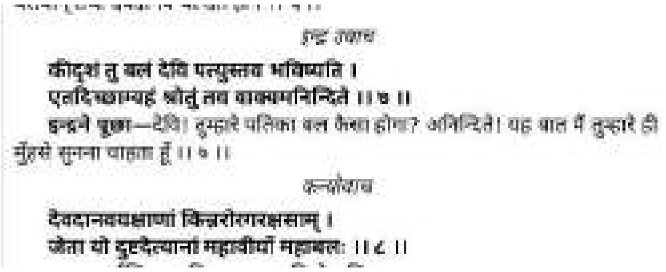
Allegations-

📚Mahabharata 3.224.7📚
Markandeya continued, 'Then Agni, filled with great joy and delight, married Svaha in the guise of Siva, and that lady joyfully cohabiting with him, held the *semen virile* in her hands."

Refutation-

Coming on to his allegations on Mahabharat 3.224.7 that is Mahabharat Vana Parva Adhaya 224 sloka 7 here is Mahabharat Vana Parva Adhaya 224 sloka 7 Geeta Press Gorakhpur you can read it nowhere any such thing is told

कीदृशं तु बलं देवि पत्युस्तव भविष्यति । एतदिच्छाम्यहं श्रोतुं तव वाक्यमनिन्दिते ।। ७ ।।
इन्द्रने पूछा- देवि ! तुम्हारे पतिका बल कैसा होगा? अनिन्दिते ! यह बात मैं तुम्हारे ही मुँहसे सुनना चाहता हूँ ।। ७ ।।
Indra asked- Devi! How strong is your husband? I want to hear this from you only.


इन्द्र उवाच
कीदृशं तु बलं देवि पत्युस्तव भविष्यति ।
एतदिच्छाम्यहं श्रोतुं तव वाक्यमनिन्दिते ।। ७ ।।
इन्द्रने पूछा—देवि! तुम्हारे पतिका बल कैसा होगा? अनिन्दिते! यह बात मैं तुम्हारे ही मुँहसे सुनना चाहता हूँ ।। ७ ।।
कन्योवाच
देवदानवयक्षाणां किन्नरोरगरक्षसाम् ।
जेता यो दुष्टदैत्यानां महावीर्यो महाबलः ।। ८ ।।

Source –

https://archive.org/details/mahabharata-by-gita-press-in-hindi-and sanskrit/Mahabharata%20Volume%202/page/n1533/mode/2u view=theater

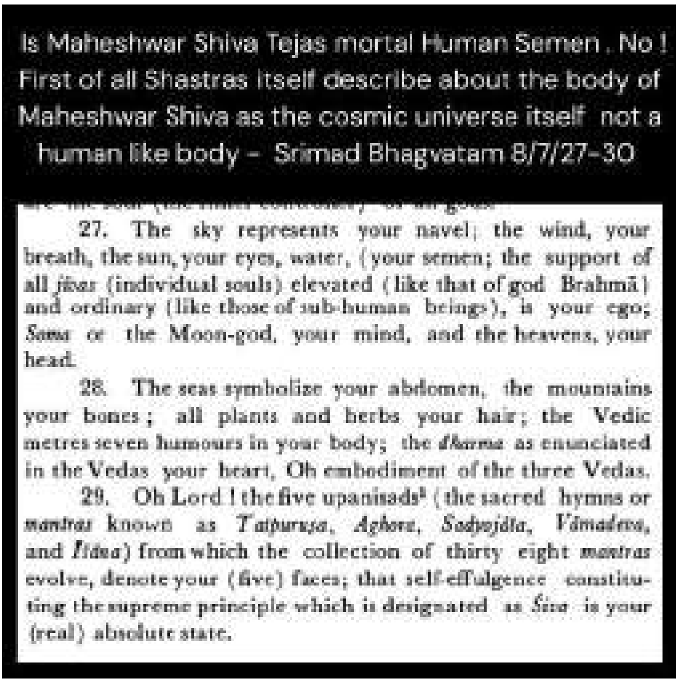
Further Maheshwar Tejas is not Mortal Human semen either –

Is Maheshwar Shiva Tejas mortal Human Semen . No ! First of all Shastras itself describe about the body of Maheshwar Shiva as the cosmic universe itself not a human like body – Srimad Bhagvatam 8/7/27-30

27. The sky represents your navel; the wind, your breath, the sun, your eyes, water, (your semen; the support of all jīvas (individual souls) elevated (like that of god Brahmā) and ordinary (like ordinary (like those of sub-human beings), is your ego; Soma or the Moon-god, your mind, and the heavens, your head.

28. The seas symbolize your abdomen, the mountains your bones; all plants and herbs your hair; the Vedic metres seven humours in your body; the dharma as enunciated in the Vedas your heart, Oh embodiment of the three Vedas.

29. Oh Lord! the five upanisads¹ (the sacred hymns or mantras known as Tatpuruṣa, Aghora, Sadyojāta, Vāmadeva, and Iśāna) from which the collection of thirty eight mantras evolve, denote your (five) faces; that self-effulgence constitu-ting the supreme principle which is designated as Siva is your (real) absolute state.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Valmiki Ramayana Bala Kanda Sarga 36 slokas 11-13 Geeta Press Gorakhpur states that the Vital Energy of Shiva and Uma is only the Tejas of Maheshwar Shiva

त्रैलोक्यहितकामार्थं तेजस्तेजसि धारय । रक्ष सर्वानिमाँल्लोकान् नालोकं कर्तुमर्हसि ॥ ११ ॥
“For the welfare of all the three worlds, which is Your chief concern, pray retain Your vital energy in Your own glorious Self and thereby preserve all these worlds from destruction, for the son that will be born to You will be extremely glorious and will burn all the three worlds. Pray, do not bring about the extinction of the worlds.’ (11)
देवतानां वचः श्रुत्वा सर्वलोकमहेश्वरः । बाढमित्यब्रवीत् सर्वान् पुनश्चेदमुवाच ह ॥ १२॥ धारयिष्याम्यहं तेजस्तेजसैव सहोमया । त्रिदशाः पृथिवी चैव निर्वाणमधिगच्छतु ॥ १३ ॥
“Hearing the remonstrance of the gods, Lord Śiva (the suzerain Lord of all the worlds) said ‘Amen!’ And further addressed the following words to them all, so the tradition goes: ‘I alongwith Uma shall retain Our vital energy by dint of Our very glory (retentive power). Let the terrestrial globe

as also the other worlds, O gods, live in peace, i.e., free from fear of destruction.
(12-13

त्रैलोक्यहितकामार्थं तेजस्तेजसि धारय।
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" 'For the welfare of all the three worlds, which is Your chief concern, pray retain Your vital energy in Your own glorious Self and thereby preserve all these worlds from destruction, for the son that will be born to You will be extremely glorious and will burn all the three worlds. Pray, do not bring about the extinction of the worlds.' (11)

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Kataka Commentary on Valmiki Ramayana Bala Kanda Sarga 36 sloka 12 too says that Tejas of Shiva is the Energy of Shiva and Uma which is held within the Aditya Mandala (Constellation of the Sun)which if released unnecessarily could destroy the universe . Whereas mortal human semen is made and stored in blood muscles and veins . This also proves that Maheshwar Shiva Tejas is his Divine Energy and not mortal human semen

कीदृशमुख्यब्राह्मतपो ऽङ्गभूतमस्मच्चरितव्यमित्यतः तन्नियोगःतेजस्तेजसि धारयेति । 'पुरुषो ह वा अयमादितो गर्भो भवति । यदेतत्तद्रेतस्तदेतत् सर्वेभ्यो ऽङ्गेभ्यस्तेजस्सम्भूतमात्मन्येवात्मानं बिभर्ति' इति न्यायेन निजतेजःपारदरूपं निजतेजसिसहजाष्टाङ्गयोगरूपे धारय । ननु मत्तेजसि मया धृते मुक्ते वा को लाभः ? का हानिर्वा वः ? इत्यत्रोच्यते–रक्ष सर्वानिमान् लोकानिति । धृत्वेति शेषः । भवति किल धारणे लोकरक्षा, कथम् ? 'अथ यदेतत् पुरुषे रेतो भवत्यादित्यस्य तद्रूपम्' इति श्रुतेः सम्राट्पुरुषस्य ब्रह्मणो रेतोरूपं तेज एवादित्यमण्डलान्तर्यद्धृतं तन्मूलया ऽत्र सकलमपि जगद्रक्षितं भवति । अथ विपर्यये विपर्ययश्च भवतीत्याहुः । नालोकं कर्तुमर्हसीति । निजतेजः पातयित्वा ऽ ऽदित्यं विनाश्य अलोकंसर्वलोकास्तमयं कर्तुं नार्हसि ।

Then what should be done? The gods advise Siva to perform the Brahma tapas along with Uma. What is the use of the Brahma tapas and why should Siva perform it? Because he might be able to secure his seed. In the beginning of conception we have an embryo. The semen

remains over all parts of the body and soul. “Hold your mercurial semen within the sahaja eight-fold yoga” said the gods. But then the question arises about the effect of holding the semen through sahaja yoga in the body? The answer is it will save the world. It is said that the semen, of the Brahman is held within the Aditya mandala (in the constellation of the Sun) and it saves the worlds. If it is released, like Siva’s semen the worlds will be destroyed.Hence ‘Na alokam kartumarhasi’. So Siva accepted their plea. All the gods are his limbs and if the limbs are destroyed and he will become a branchless trunk (Sthanu). So, he said “All right! I shall hold my seed and so shall Uma. The gods and earth can be happy now. Uma will hold her seed in the fire”. It is said in the Vedas that the menstrual flow in the women is a form of Agni. Siva will hold his seed in water. If their seed falls on the earth, it will burn the entire world and even the gods. “Therefore, to protect them, we shall hold our seed.” But stirred by long love the semen will drop from its place .It is in the form of moisture and infallible and the best one capable of giving birth to a son who will be able to fulfil gods’ requirement. Who will be able to hold it? Saying this Siva released his seed with which the entire earth along with all its mountains and forests became filled.

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Tilaka Commentary on Valmiki Ramayana Sarga 36 too states that Maheshwar Shiva Tejas is his and Uma Devi’s Energy only which Agni Deva received and not any mortal human semen

If lord Siva bears his energy in his own self, of what use is it to the world? The scriptures say ‘what is in man in the form of semen is the form of energy in the Sun. That form of energy is light which is the disc of the Sun itself. In that circle the whole world is being protected, if the reverse happens, there will be a calamity (Viparyaye Viparyaya).’ If the sun perishes the whole world will collapse.
Siva says, ‘I along with Uma, will bear the fire of my energy in my own self’. So he bears the semen. It will turn into fire (blood) in women. Since this world cannot withstand the extraordinary energy, if released, there would be devastation. This is the sense.
The gods said, ‘This earth will bear it because it has unlimited power of forbearance’. This is the implied sense. The gods engaged Agni to receive the energy released on the earth as he is the lord and well-wisher of the earth. The wind which accompanied him helped him move. That energy acquired the form of the white mountain and

having entered the earth by means of Agni, was moving (as he carried it). Then that energy got the form of a thicket of needles like the fire of the Sun at the place of its entry as a result of its greatness. Since Agni carried the energy for some time, it should be noted, Karttikeya originated from Agni. There was joy among the gods that Siva's energy was borne for the benefit of the world and that the energy that fell transformed into Kartikeya for the sake of the gods. But there was anger in Uma, for Siva did not accept Uma engaged in his worship. She cursed the Earth, saying 'Be not in one form. May you give fruits for a variety of seeds in the same field. Be wife to many husbands (Lords of the earth or kings).

The implication is, 'If only she (earth) had not conceded to bear the energy of Siva, Uma would have received it. She would have had that son'.

Story of Uma 1.36.8-27

If lord Siva bears his energy in his own self, of what use is it to the world? The scriptures say 'What is in man is the form of semen is the form of energy in the Sun. That form of energy is light which is the disc of the Sun itself. In that circle the whole world is being protected. If the reverse happens, there will be a calamity (Viparyaye Viparyaya).' If the sun perishes the whole world will collapse.

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Allegations-

📚Padma Purana 5.112.23a-33a📚

On the death of the husband before (her death) she should not enter fire (with the thought:) 'In my widowhood, all this wealth will be useful for my religious merit.' Resolving like this with (i.e. in) her mind, when widowhood has come, she, when she gets an itching of the vulva (i.e. has a desire for sex) by day or at night, she said (i.e. would say), after having gone to a lonely place and after having uncovered (i.e. taken off) her garment, to her vulva these words, through grief, and with her hand on her generative organ: "O vulva, what have you done? What sin have you committed? Or is it the sin of the penis due to having got into you? Or is it the sin of the doer due to avoiding service like me?" Even then when the itch is produced, she would put her finger (into her vulva); and due to the feeling of the itch she would do strange movements after that. Having rubbed it with her hands, having strack it and having expanded it, she, being extremely pained, repeatedly shook her feet. She, after having embraced the (piece of) wood of the cot, and pressed her breasts (against it) as she liked, became sad due to a peculiar disposition of her mind."

Refutation-

Here is Padma Purana Patala Khanda Chapter 112 hindi translation by Choukhamba Publications

This passage **does not promote masturbation or sexual indulgence** in any form. Instead, it is a **stern moral narrative** that condemns the behavior of a **lustful, adulterous woman** who, driven by **unrestrained desires and attachment to wealth**, abandons dharma (righteous conduct).

The vivid descriptions within the passage are not prescriptions or endorsements — rather, they are **deliberate literary devices** used to **highlight the consequences of uncontrolled lust, betrayal, and moral downfall**. These depictions aim to:

- Show how **unchecked desire** can lead to the **breakdown of trust** in marriage.
- Expose how **wealth and independence**, when not guided by restraint or ethics, may lead to **deviant behavior**.
- Critique the **destructive cycle of infidelity**, deceit, and loss of honor in society.
- Emphasize that such women ultimately fall into **self-degradation**, shame, and social ruin.

Specifically:

- Acts like touching or rubbing the yoni, or using fingers, are **portrayed with disgust and pity**, not as expressions of liberation or sexuality.
- These are shown as **symptoms of despair and internal torment**, not as healthy or acceptable behaviors.
- The passage ultimately calls out such women as **dhṛṣṭāḥ** (shameless) and **vyabhicāriṇī** (adulteresses) who lose their place in both **domestic life and dharmic society**.

The story culminates with **Shoṇa rejecting the woman**, symbolizing **society's disapproval**, and the demon **Mārīcha's deception** showing how such women become **vulnerable to demonic (adharmic) influences**.

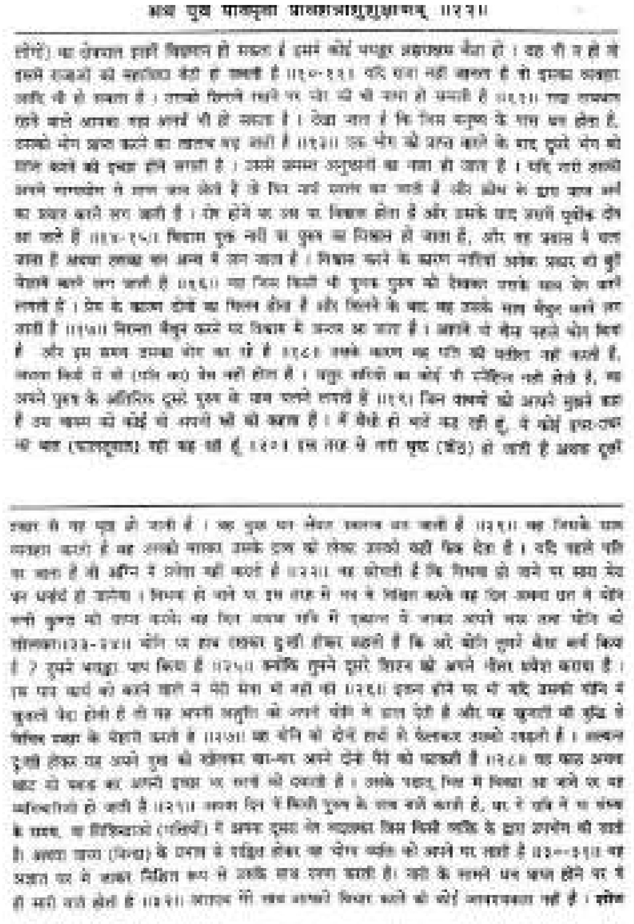
सदा सावधान रहने वाले आपका महा अनर्थ भी हो सकता है। देखा जाता है कि जिस मनुष्य के पास धन होता है, उसको भोग प्राप्त करने का लालच बढ़ जाती है ॥१३॥ एक भोग को प्राप्त करने के बाद दूसरे भोग को प्राप्त करने की इच्छा होने लगती है। उससे समस्त अनुष्ठानों का नाश हो जाता है। यदि नारी उसको अपने भाग्ययोम से प्राप्त जान लेती हैं तो फिर नारी स्वतंत्र बन जाती है और क्रोध के द्वारा प्राप्त अर्थ का प्रचार करने लग जाती है। रोष होने पर उस पर विश्वास होता है और उसके बाद उसमें पूर्वोक्त दोष आ जाते हैं ।।१४-१५॥ विश्वास युक्त नारी पर पुरुष का विश्वास हो जाता है, और वह प्रवास में चला जाता है अथवा उसका मन अन्य में लग जाता है। विश्वास करने के कारण नारियाँ अनेक प्रकार की बुरी चेष्टायें करने लग जाती हैं ।॥१६॥ वह जिस किसी भी युवक पुरुष को देखकर उसके साथ प्रेम करने लगती हैं। प्रेम के कारण दोनों का मिलन होता है और मिलने के बाद वह उसके साथ मैथुन करने लग जाती है ।।१७।। निरन्तर मैथुन करने पर विश्वास में अन्तर आ जाता है। आपने भी वैसा पहले भोग किया

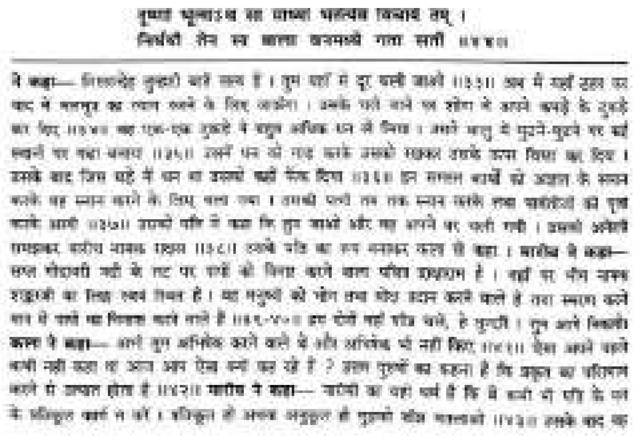
है और इस समय उसका भोग कर रहे हैं ॥१८॥ उसके कारण वह पति की प्रतीक्षा नहीं करती है, अथवा किसे में भी (पति का) प्रेम नहीं होता है। चतुर नारियों का कोई भी स्नेहिल नहीं होती है, वह अपने पुरुष के अतिरिक्त दूसरे पुरुष के साथ चलने लगती हैं ।।१९। जिन वाक्यों को आपने मुझसे कहा है उस वाक्य को कोई भी अपनी स्त्री को कहता है। मैं वैसी ही बातें कह रही हूँ, मैं कोई इधर-उधर की बात (फालतूबात) नहीं कह रही हूँ ॥२०॥ इस तरह से नारी धृष्ठ (ढीठ) हो जाती है अथवा दूसरे प्रकार से वह धृष्ट हो जाती है। वह कुछ धन लेकर स्वतन्त्र बन जाती है ॥२१॥ वह जिसके साथ व्यवहार करती है वह उसको मारकर उसके द्रव्य को लेकर उसको कहीं फेंक देता है। यदि पहले पति मर जाता है तो अग्नि में प्रवेश नहीं करती है ।।२२।। वह सोचती है कि विधवा हो जाने पर सारा मेरा धन धर्मार्थ हो जायेगा। विधवा हो जाने पर इस तरह से मन में निश्चित करके वह दिन अथवा रात में योनि रूपी कुण्ड को प्राप्त करके वह दिन अथवा रात्रि में एकान्त में जाकर अपने वस्त्र तथा योनि को खोलकर ।।२३-२४।। योनि पर हाथ रखकर दुःखी होकर कहती है कि अरे योनि तुमने कैसा कर्म किया है ? तुमने भयङ्कर पाप किया है ॥२५॥ क्योंकि तुमने दूसरे शिश्न को अपने भीतर प्रवेश कराया है। इस पाप कार्य को करने वाले ने मेरी सेवा भी नहीं की ॥२६॥ इतना होने पर भी यदि उसकी योनि में खुजली पैदा होती है तो वह अपनी अङ्गुलि को अपनी योनि में डाल देती है और वह खुजली की बुद्धि से विचित्र प्रकार के चेष्टायें करती हैं ।॥ २७॥ वह योनि को दोनों हाथों से फैलाकार उसको रगड़ती है। अत्यन्त दुःखी होकर वह अपने मुख को खोलकर बार-बार अपने दोनों पैरों को पटकती है ॥२८॥ वह काठ अथवा खाट को पकड़ कर अपनी इच्छा भर स्तनों को दबाती है। उसके पश्चात् चित्त में विकार आ जाने पर वह व्यभिचारिणी हो जाती है ॥ २९॥ अथवा दिन में किसी पुरुष के साथ बातें करती है, घर में रात्रि में या संध्या के समय, या विशिखाओं (गलियों) में अपना दूसरा वेष बदलकर जिस किसी व्यक्ति के द्वारा उपभोग की जाती है। अथवा वाच्य (निन्दा) के प्रभाव से शङ्कित होकर वह योग्य व्यक्ति को अपने घर लाती है ॥३०-३१॥ वह अज्ञात घर में जाकर निश्चित रूप से उसके साथ रमण करती है। नारी के सामने धन प्राप्त होने पर ये ही सारी बातें होती हैं ।॥३२॥ अतएव मेरे साथ आपको विचार करने की कोई आवश्यकता नहीं है। शोण ने कहा- निस्सन्देह तुम्हारी बातें सत्य हैं। तुम यहाँ से दूर चली जाओ ।॥३३॥ अब मैं यहाँ ठहर कर बाद में मलमूत्र का त्याग करने के लिए जाऊँगा। उसके चले जाने पर शोण ने अपने कपड़े के टुकड़े कर दिए ॥३४॥ वह एक-एक टुकड़े मे बहुत अधिक धन ले लिया। उसने बालु में घुटने-घुटने पर कई स्थानों पर गढा बनाया ॥३५॥ उसमें धन को गाड़ करके उसको रखकर उसके ऊपर विष्ठा कर दिया । उसके बाद जिस घड़े में धन था उसको कहीं फेंक दिया ॥३६॥ इन समस्त कार्यों को अज्ञात के समान करके वह स्नान करने के लिए चला गया। उसकी पत्नी तब तक स्नान करके तथा पार्वतीजी की पूजा करके आयी ॥३७॥ उसको पति ने कहा कि तुम जाओ और वह अपने घर चली गयी। उसको अकेली समझकर मारीच नामक राक्षस ॥३८॥ उसके पति का रूप बनाकर कला से कहा। मारीच ने कहा-सप्त गोदावरी नदी के तट पर पापों को विनष्ट करने वाला पवित्र द्राक्षाराम है। वहाँ पर भीम नामक शङ्करजी का लिङ्ग स्वयं स्थित है। वह मनुष्यों को भोग तथा मोक्ष प्रदान करने वाले हैं तथा स्मरण करने मात्र से पापों का विनाश करने वाले हैं ॥३९-४०।। हम दोनों वहाँ शीघ्र चलें, हे सुन्दरि ! तुम आगे निकलो। कला ने कहा- अभी तुम अभिषेक करने वाले थे और अभिषेक भी नहीं किए ॥४१॥ ऐसा अपने पहले कभी नहीं कहा था आज आप ऐसा क्यों कह रहे हैं? उत्तम पुरुषों का कहना है कि प्रकृत का परित्याग करने से उत्पात होता है ॥४२॥ मारीच ने कहा- नारीयों का यही धर्म है कि वे कभी भी पति के मन के प्रतिकूल कार्य न करें। प्रतिकूल हो अथवा अनुकूल हो मुझको शीघ्र बतलाओ ।॥४३॥ उसके बाद

The one who is always cautious may also experience great misfortune. It is seen that when a person has wealth, the desire to enjoy pleasures increases. (Verse 13)
After obtaining one pleasure, the desire for another arises. This leads to the destruction of all rituals and duties. If a woman considers a man to be destined for her due to fate, she becomes independent and begins to openly declare the wealth acquired through anger. (Verses 14–15)
Due to her trust, the man believes in her and either goes away or loses interest in her. Because of the trust placed in

them, women begin to engage in many improper activities. (Verse 16)
She falls in love with any young man she sees. Because of love, they unite, and after uniting, they engage in sexual intercourse. (Verse 17)
With continued intercourse, the trust begins to break down. You too have had such enjoyment before, and even now you are enjoying it. (Verse 18)
As a result, the woman no longer waits for her husband nor feels love for anyone. Clever women are never affectionate—they start associating with other men besides their own. (Verse 19)
The words you said to me are the same that any man would say to his wife. I am only speaking such things—I am not saying anything irrelevant or senseless. (Verse 20)
Thus, a woman becomes bold (or shameless), or she becomes bold in another way. She takes some money and becomes independent. (Verse 21)
She interacts with someone who then kills her, takes her wealth, and throws her somewhere. If her first husband dies, she does not enter the fire (with his corpse). (Verse 22)
She thinks—"If I become a widow, all my wealth will go to charity." So thinking this, whether day or night, she secretly goes to a place resembling a yoni (vaginal-shaped pit), disrobes, and exposes her private parts. (Verses 23–24)
She places her hand over her yoni and says in anguish, "O yoni! What deed have you done? You have committed a terrible sin!" (Verse 25)
"For you have allowed another man's organ to enter you. The one who did this sinful act didn't even care for me." (Verse 26)
Even after all this, if itching arises in her private part, she inserts her finger into it and performs strange acts to relieve it. (Verse 27)
She spreads her private part with both hands and rubs it. Overwhelmed with pain, she opens her mouth and repeatedly strikes her legs. (Verse 28)
She holds onto a cot or a piece of wood and squeezes her breasts to her desire. After her mind becomes agitated, she turns to adultery. (Verse 29)
Or, during the day she talks to some man; at night or in the evening, or in secret alleys, she changes her appearance and lets herself be enjoyed by some man. Or, fearing slander, she brings a suitable man into her home. (Verses 30–31)
She goes to an unknown house and certainly copulates with him. When women have access to wealth, these things happen. (Verse 32)
Therefore, there is no need for you to think further about me. Shoṇa said—"Indeed, what you've said is true. Now go far away from here." (Verse 33)
"Now I will remain here and later go to relieve myself." After she left, Shoṇa tore pieces of his cloth. (Verse 34)
In each piece, he took a lot of money and dug several knee-deep pits in the sand. (Verse 35)
He buried the money in those pits, covered them with excrement, and then threw away the pot that held the money. (Verse 36)
Doing all of this as if in secrecy, he went to bathe.

Meanwhile, his wife had bathed and completed her worship of Goddess Pārvatī. (Verse 37)
Her husband told her to go home, and she returned home. Thinking she was alone, the demon **Mārīcha**, (Verse 38) disguised in her husband's form, said to **Kalā**, "On the banks of the sacred Seven Godāvarī Rivers lies the holy **Drākṣārāma**, destroyer of sins. There stands the self-manifested **Liṅga** of Lord Shiva named Bhīma, who grants both pleasure and liberation to humans and destroys sins merely by remembrance." (Verses 39–40)
"Let us quickly go there together. O beautiful one, you lead the way."
Kalā replied—"You were just about to perform the sacred bath, but you haven't done it yet." (Verse 41)
"You have never spoken like this before. Why are you saying this now? It is said by noble people that abandoning one's natural behavior causes upheaval." (Verse 42)
Mārīcha said—"It is the dharma of women that they never go against the wishes of their husbands. Whether it is agreeable or not, tell me quickly." (Verse 43)





Allegations-

2. Oral Sex

📚Brahma Purana 4.42-43📚
The lord assumed the form of a horse and approached her as she grazed about fearlessly in the form of a mare. It was in her mouth that he had his sexual intercourse, as she began fidgeting due to her suspicion that he might be a person other than her own husband. She let out the semen of Vivasvat through her nostrils."

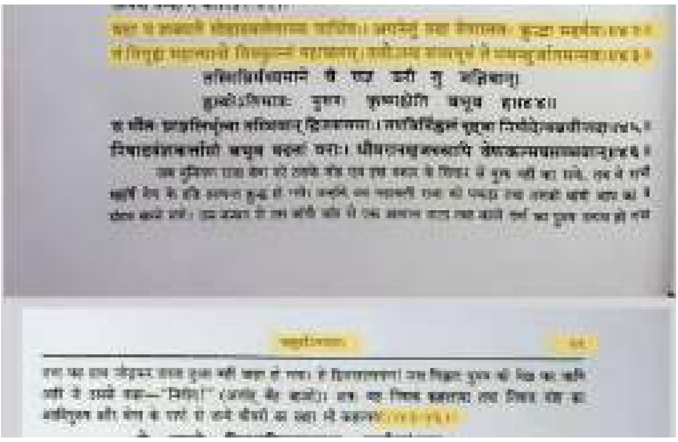
📚Shiva Purana 5.35.32-34📚
He a assumed the form of a horse and approached her for sexual indulgence with her who could not be overwhelmed by any living being due to her lustre and observance of restraint. O sage, in the course of the sexual activity she suspected him to be another man. Hence she received the semen through the mouth into the nostril. Thence were born the twin gods Asvins, the foremost among physicians.""

Refutation-

Here is Brahma Purana 4.42-43 hindi translation by Chaukhamba Publications

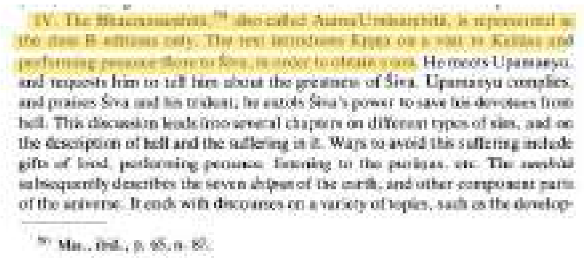
जब मुनिगण राजा वेण को उसके मोह एवं इस प्रकार के विचार से मुक्त नहीं कर सके, तब वे सभी महर्षि वेण के प्रति अत्यन्त क्रुद्ध हो गये। उन्होंने उस महाबली राजा को पकड़ा तथा उसकी बांयी जांघ का वे मंथन करने लगे। उस मन्थन से उस बांयी जांघ से एक अत्यन्त नाटा तथा काले वर्ण का पुरुष उत्पन्न हो गया तथा वह हाथ जोड़कर डरता हुआ वहीं खड़ा हो गया। हे द्विजसत्तमगण! उस विह्वल पुरुष को देख कर ऋषि अत्रि ने उससे कहा- "निषीद!" (अर्थात् बैठ जाओ)। अतः वह निषाद कहलाया तथा निषाद वंश का आदिपुरुष और वेण के पापों से जन्मे धीवरों का स्रष्टा भी कहलाया।।४२-४६।।

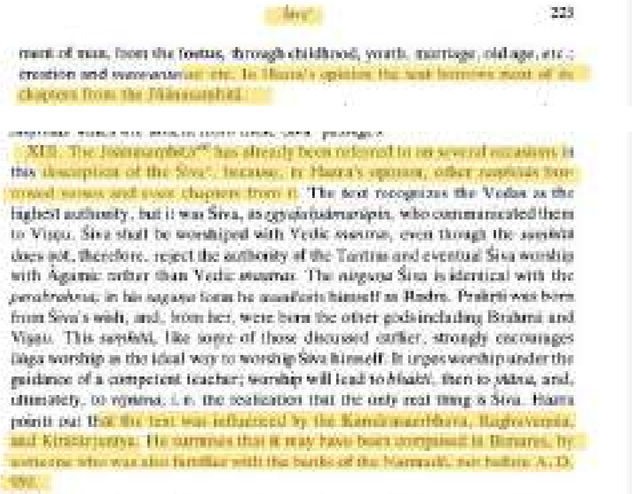
When the assembly of sages could not free King Veṇa from his attachment and such thoughts, all the great sages became extremely angry with him. They seized the mighty king and began churning his left thigh. From that churning of his left thigh, a very short man of dark complexion emerged, who stood there folding his hands in fear. O best of the twice-born! Seeing this distressed man, Sage Atri said to him: "Nishīd!" (meaning, "Sit down!"). Hence, he was called Nishad, and he became the progenitor of the Nishad lineage as well as the creator of the fishermen, born from the sins of Veṇa.



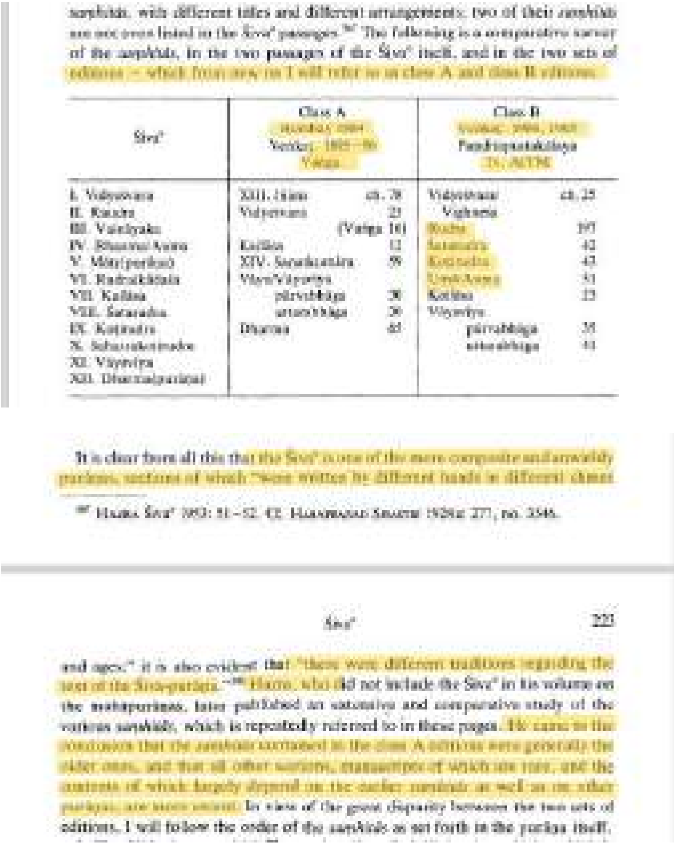
Coming on to Shiva Purana, UmaSamhita 5.35.32-34 –

According to R.C. Hazra, the *Uma Saṁhitā* of the *Shiva Purāṇa* is a very late addition. He notes that it draws heavily from the *Jñāna Saṁhitā*, which itself is dated to around 950 CE. Based on this, it can be reasonably inferred that the *Uma Saṁhitā* was incorporated into the *Shiva Purāṇa* sometime after the 10th century CE.





The Śiva Purāṇa, as a whole, is one of the most composite and unwieldy Purāṇas, having been composed and expanded by different authors over various periods. There exist two primary versions: the Bombay 1884, Venkat 1895–96, and Venga Manuscript (Class A); and the Venkat 1906, 1965 Pandita Pustakalaya Manuscript (Class B). According to R.C. Hazra, the sections found in the Class A Manuscript are older and more authentic, whereas those in the Class B Manuscript (Including Uma Samhita) are very recent compositions . Most significantly, the older and more authentic Class A Manuscript does not contain the Uma Saṁhitā.



saṃhitās, with different titles and different arrangements; two of their saṃhitās are not even listed in the Śivaᵖ passages.[96] The following is a comparative survey of the saṃhitās, in the two passages of the Śivaᵖ itself, and in the two sets of editions – which from now on I will refer to as class A and class B editions.

Śivaᵖ	Class A [illegible] Venkat. [illegible] [illegible]		Class B [illegible] Paṇḍitapustakālaya [illegible]	
I. Vidyeśvara	XIII. [illegible]	ch. 78	Vidyeśvara	ch. 25
II. Rudra	Vidyeśvara	25	Vighneśa	
III. Vaināyaka	([illegible]	16)	Rudra	197
IV. Bhaumī/Umā	Kailāsa	12	Śatarudra	42
V. Mātṛ(purāṇa)	XIV. Sanatkumāra	59	Koṭirudra	43
VI. Rudraikādaśa	Vāyu/Vāyavīya		Umā/Ambā	51
VII. Kailāsa	pūrvabhāga	30	Kailāsa	23
VIII. Śatarudra	uttarabhāga	30	Vāyavīya	
IX. Koṭirudra	Dharma	65	pūrvabhāga	35
X. Sahasrakoṭirudra			uttarabhāga	41
XI. Vāyavīya				
XII. Dharma(purāṇa)				

It is clear from all this that the Śivaᵖ is one of the more composite and unwieldy purāṇas, sections of which "were written by different hands in different climes

[96] Hazra Śivaᵖ 1953: 51–52. Cf. Haraprasad Shastri 1928a: 27[illegible], no. 2346.

and ages." It is also evident that "there were different traditions regarding the text of the Śiva-purāṇa."[98] Hazra, who did not include the Śivaᵖ in his volume on the mahāpurāṇas, later published an extensive and comparative study of the various saṃhitās, which is repeatedly referred to in these pages. He came to the conclusion that the saṃhitās contained in the class A editions were generally the older ones, and that all other versions, manuscripts of which are rare, and the contents of which largely depend on the earlier saṃhitās as well as on other purāṇas, are more recent. In view of the great disparity between the two sets of editions, I will follow the order of the saṃhitās as set forth in the purāṇa itself.

Allegations-

📚Kama Sutra 2.9.18📚

External pinching [bahibsandasha]. Bringing his lips close to the erect penis, he presses the mast and kisses it while sucking. This is what is known as external pinching [bahihsandamsha]." "*When the sex has been stimulated by being nibbled along the sides, he himself, excited at the first contact with his lips, lets the end of the penis penetrate into his mouth, pressing it and sucking and, having bared it, he releases it. This is called the external seizure.*

📚Kama Sutra 5.6.5📚

When men have no women to sleep with, they satisfy themselves with other kinds of vulvas, or with dolls, or else masturbate." "*When a man does not find any woman to his taste, how does he satisfy himself? With men, or with the vaginas of other species, mares, she-goats, bitches, sheep, any animal of female gender, as he would, Otherwise, he manages by simply "seizing the lion" (simhakranta). meaning masturbation. In this connection, it is said: In an upright position, seizing the lion means grasping one's sex with one's hand and thus scattering one's orgasm. Since spilling one's seed anywhere is a serious offense, a purification rite should then be performed*

📚Kama Sutra 2.8.34📚

The bee [bhramaraka]. Once the instrument is in place, moving it in a circular fashion is known as the bee, and requires practice." "*The phallus is driven into the vagina. Lifting her body with the hands, her legs folded, make her turn on the instrument as on the axis of a potter's wheel. This requires practice.*"

Refutation-

The *Kamasutra* is not a dharmic text. Its primary focus is on sexual activity, disregarding the principles of Dharma. According to the Shastras, sexual intercourse is prescribed not for mere pleasure or recreation, but solely for the purpose of procreation. In contrast, texts like the *Kamasutra* reduce sexual activity to acts of lust and indulgence, promoting pleasure as an end in itself rather than fulfilling dharmic duties.

Srimad Bhagvatam 11.5.13

The smelling of wine (in the Sautrāmani sacrifice) is laid down as its intake (and no drinking of liquor is permitted); a beast is to be (symbolically) offered to the deities (by touching it) in sacrifices, but no killing for meat-eating is allowed; simi-larly, sexual intercourse (with one's wife) is to be indulged in for procreation but not for sexual enjoyment. But people do not understand this pure course of their own dharma.

13. The smelling of wine (in the *Sautrāmani sacrifice*) is laid down as its intake (and no drinking of liquor is permitted); a beast is to be (symbolically) offered to the deities (by touching it) in sacrifices, but no killing for meat-eating is allowed; similarly, sexual intercourse (with one's wife) is to be indulged in for procreation but not for sexual enjoyment. But people do not understand this pure course of their own *dharma*.

Mahabharat 12.110.23 Geeta Press Gorakhpur

जिनका भोजन स्वादके लिये नहीं, जीवनयात्राका निर्वाह करनेके लिये होता है, जो विषयवासनाकी तृप्तिके लिये नहीं, संतानकी इच्छासे मैथुनमें प्रवृत्त होते हैं तथा जिनकी वाणी केवल सत्य बोलनेके लिये है, वे समस्त संकटोंसे पार हो जाते हैं

Those whose eating is not for taste but for sustaining life, who engage in intercourse not for the satisfaction of sensual desire but for the wish to have children, and whose speech is only for speaking the truth — they cross over all difficulties.

यात्रार्थं भोजनं येषां संतानार्थं च मैथुनम् ।
वाक् सत्यवचनार्थाय दुर्गाण्यतितरन्ति ते ॥ २३ ॥

जिनका भोजन स्वादके लिये नहीं, जीवनयात्राका निर्वाह करनेके लिये होता है, जो विषयवासनाकी तृप्तिके लिये नहीं, संतानकी इच्छासे मैथुनमें प्रवृत्त होते हैं तथा जिनकी वाणी केवल सत्य बोलनेके लिये है, वे समस्त संकटोंसे पार हो जाते हैं ॥ २३ ॥

Srimad Bhagavad Geeta 16.21 Shankar Bhashya Geeta Press Gorakhpur

आत्माका नाश करनेवाले, ये तीन प्रकारके दोष, नरकप्राप्तिके द्वार हैं। इनमें प्रवेश करनेमात्रसे ही आत्मा नष्ट हो जाता है, अर्थात् किसी पुरुषार्थके योग्य नहीं रहता। इसलिये ये तीनों आत्माका नाश करनेवाले द्वार कहलाते हैं।
वे कौन हैं? काम, क्रोध और लोभ। सुतरां इन तीनोंका त्याग कर देना चाहिये। क्योंकि ये काम आदि तीनों नरकद्वार आत्माका नाश करनेवाले हैं, इसलिये इनका त्याग कर देना चाहिये। यह त्यागकी स्तुति है ॥ २१ ॥

There are three types of faults that lead to the destruction of the soul and open the gates to hell: desire, anger, and greed. As soon as one falls into them, the soul is ruined and becomes unfit for any noble pursuit. Therefore, these

three are called the gates of hell and must be renounced, because they destroy the soul."

त्रिविधं नरकस्येदं द्वारं नाशनमात्मनः ।
कामः क्रोधस्तथा लोभस्तस्मादेतत्त्रयं त्यजेत् ॥ २१ ॥

Allegations-

5. Some more disgusting practises

If you happen to drop your semen on the ground, you should pick it up with your fingers and rub it on your eyebrows and chest,

📚Brihadaranyaka Upanishad 6.4.9-10📚
If a man desires his wife with the thought: "May she enjoy love with me." Then, after inserting the member in her. joining mouth to mouth and stroking her organ, he should utter the following mantra "O semen, you have been produced from my every limb...Bring this women under my control, like a deer pierced by a poisoned arrow." Now, the wife whome he desires with the thought: "May she not conceive" after inserting the member in her and joining mouth to mouth, she should inhale and exhale, repeating the following mantra: "with power, with semen, I reclaim the semen from you." Thus she comes to be without semen.

Brihadaranyaka Upanishad 6.4.20-22 Then he embraces her, repeating the following mantra: I am the vital breath and you are speech. You are speech and I am the vital breath. I am Saman and you are Rig; I am heaven and you are earth. Come, let us strive together so that we may have a male child." Then he spreads apart her thighs, repeating the following mantra: "Spread yourselves apart, Heaven and Earth." Inserting the member in her and joining mouth to mouth, he strokes her three times from head to foot, repeating the following mantra:" Let Vishnu make the womb capable of bearing a son! Let Tvashtra shape the various limbs of the child! Let Prajapati pour in the semen! Let Dhatra support the embryo! O Sinivali, make her conceive; O goddess whose glory is widespread, make her conceive! May the two Atvins, garlanded with lotuses, support the embryo! "Let the two Atvins chum the womb with the two golden arani sticks! I am placing a seed in your womb to be delivered in the tenth month. As the earth has fire in its womb, as heaven is pregnant with the sun, as the quarters are impregnated by air, so I am impregnating you by placing this seed in your womb." After the reciting of the mantra, he utters his own name and that of his wife and places the seed."

Refutation-

Addressing the allegations regarding **Bṛhadāraṇyaka Upaniṣad 6.4.9–10** and **6.4.20–22** — the context in these passages is clearly about the *Garbhādhāna Saṃskāra* (conception rite) and the process of reproduction aimed at obtaining progeny. As I have already established earlier in this article, **Sanātana Dharma permits sexual intercourse solely for the purpose of begetting children** in accordance with dharmic injunctions, and **never as an act driven by lustful desires or mere sensual gratification**.

Srimad Bhagvatam 11.5.13

The smelling of wine (in the Sautrāmani sacrifice) is laid down as its intake (and no drinking of liquor is permitted); a beast is to be (symbolically) offered to the deities (by touching it) in sacrifices, but no killing for meat-eating is allowed; simi-larly, sexual intercourse (with one's wife) is to be indulged in for procreation but not for sexual enjoyment. But people do not understand this pure course of their own dharma.

13. The smelling of wine (in the *Sautrāmaṇi sacrifice*) is laid down as its intake (and no drinking of liquor is permitted); a beast is to be (symbolically) offered to the deities (by touching it) in sacrifices, but no killing for meat-eating is allowed; similarly, sexual intercourse (with one's wife) is to be indulged in for procreation but not for sexual enjoyment. But people do not understand this pure course of their own *dharma*.

Brihadaranyaka Upanishad 6th Adhaya 4th Brahmana Geeta Press Gorakhpur

जिस प्रकार जन्म लेनेवाला, जिस विधिसे उत्पन्न किया हुआ अथवा जिन गुणोंसे विशिष्टताको प्राप्त हुआ पुत्र अपने तथा पिताके लिये लोक-परलोकमें हितकारी होता है; वैसे पुत्रकी उत्पत्ति कैसे हो? यह बतानेके लिये अथवा ऐसे पुत्रकी प्राप्तिके उपायका सम्पादन करनेके लिये यह चतुर्थ ब्राह्मण प्रारम्भकिया जाता है। जिस प्राणोपासक पुरुषने श्रीमन्थ-कर्मका सम्पादन कर लिया है, उसीका पुत्रमन्थ कर्ममें अधिकार है। साधक जब पुत्रमन्थ करना चाहता है तब वह श्रीमन्थ-कर्मका अनुष्ठान करके पत्नीके ऋतुकालकी प्रतीक्षा करता है; यह बात रेतस् (शुक्र) को ओषधि आदिका रसतम (सारतम) बताकर उसकी प्रशंसा करनेसे जानी जाती है

Just as a son—by the manner in which he is born, the method by which he is begotten, or the qualities with which he is endowed—becomes beneficial for both himself and his father in this world and the next, so too arises the question: *How should such a son be brought into being?* In order to explain this, or to set forth the means for obtaining such a son, this fourth Brāhmaṇa is begun.

Only the son of a **Prāṇopāsaka** (one devoted to the worship of prāṇa) who has completed the **Śrīmantha-karma** is entitled to perform the **Putramantha-karma**. When the aspirant wishes to perform the *Putramantha*, he first undertakes the Śrīmantha-karma and then waits for his wife's *ṛtukāla* (the fertile period). This is understood from the praise of *retas* (semen), which is described as the very essence (*sāratama*) of plants, herbs, and the like.

चतुर्थ ब्राह्मण

सन्तानोत्पत्ति-विज्ञान अथवा पुत्रमन्थ कर्म

यादृग्जन्मा यथोत्पादितो वीर्या- गुणैर्विशिष्टः पुत्र आत्मनः पितुश्च

जिस प्रकार जन्म लेनेवाला, जिस विधिसे उत्पन्न किया हुआ अथवा जिन गुणोंसे विशिष्टताको प्राप्त हुआ पुत्र

लोकयो भवतीति तत्सम्पादनाय ब्राह्मणमारभ्यते। प्राणदर्शिनः श्रीमन्थं कर्म कृतवतः पुत्रमन्थेऽधिकारः। यदा पुत्रमन्थं चिकीर्षति तदा श्रीमन्थं कृत्वर्तुकालं पत्न्याः प्रतीक्षत इत्येतदेतस्य ओषध्यादिरसतमत्व-स्तुत्याऽऽगम्यते—

अपने तथा पिताके लिये लोक-परलोकमें हितकारी होता है, वैसे पुत्रकी उत्पत्ति कैसे हो? इस बातके लिये अथवा ऐसे पुत्रकी प्राप्तिके उपायका सम्पादन करनेके लिये यह चतुर्थ ब्राह्मण प्रारम्भ किया जाता है। जिस प्राणोपासक पुरुषने श्रीमन्थ-कर्मका सम्पादन कर लिया है, उसीका पुत्रमन्थ कर्ममें अधिकार है। साधक जब पुत्रमन्थ करना चाहता है तब वह श्रीमन्थ-कर्मका अनुष्ठान करके पत्नीके ऋतुकालकी प्रतीक्षा करता है; यह बात रेतस् (शुक्र) को ओषधि आदिका रसतम (सारतम) बताकर उसकी प्रशंसा करनेसे जानी जाती है—

Importance of Having Progeny in Sanātana Dharma

Manu Smriti 9.137

व्यक्ति पुत्र द्वारा स्वर्गादि लोकों को प्राप्त करता है तथा पौत्र द्वारा वहाँ चिरकाल तक विद्यमान रहता है। इसके अतिरिक्त पुत्र के पौत्र से तो वह आदित्यलोक को ही प्राप्त कर लेता है।। १३७ ।।

A man attains heavenly realms through his son, and through his grandson he remains there for a long time. Moreover, through his son's son, he attains even the world of the Sun (Āditya-loka). (137)

Acharya Kulluka Bhatta said in his commentary –

पुत्रेण जातेन स्वर्गादिलोकान्प्राप्नोतीति पौत्रेण तेष्वेव चिरकालमवतिष्ठते । तदनन्तरं पुत्रस्य पौत्रेणादित्यलोकं प्राप्नोति । अस्य च दायभागप्रकरणेऽभिधानं पितुर्धने पत्न्यादिसद्भावेऽपि पुत्रस्य तदभावे पौत्रस्येत्येवं पुत्रसंतानाधिकारबोध-नार्थम् ।। १३७ ।।

By a son being born, a man attains the heavenly realms such as Svarga; through a grandson, he remains established in those same realms for a long time; and thereafter, through the grandson of his son, he attains the world of the Sun (*Āditya-loka*).

[illegible] धनसम्पत्ति का अधिकारी होगा।। १३६।।

पुत्रेण लोकाञ्जयति पौत्रेणानन्त्यमश्नुते।
अथ पुत्रस्य पौत्रेण ब्रध्नस्याप्नोति विष्टपम्।। १३७।।

पुत्रेण जातेन स्वर्गादिलोकान्प्राप्नोतीति पौत्रेण तेष्वेव चिरकालमवतिष्ठते। तदनन्तरं पुत्रस्य पौत्रेणादित्यलोकं प्राप्नोति। अस्य च दायभागप्रकरणेऽभिधानं पितुर्धने पत्न्यादिसद्भावेऽपि पुत्रस्य तदभावे पौत्रस्येत्येवं पुत्रसंतानाधिकारबोध-नार्थम्।। १३७।।

व्यक्ति पुत्र द्वारा स्वर्गादि लोकों को प्राप्त करता है तथा पौत्र द्वारा वहाँ चिरकाल तक विद्यमान रहता है। इसके अतिरिक्त पुत्र के पौत्र से तो वह आदित्यलोक को ही प्राप्त कर लेता है।। १३७।।

Manu Smriti 9.138

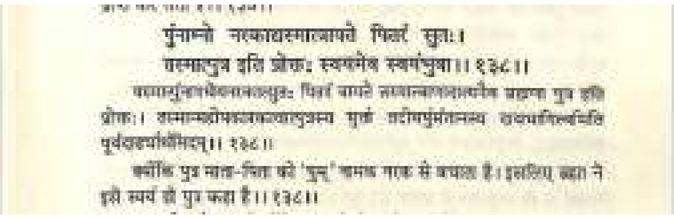
क्योंकि पुत्र माता-पिता को 'पुम्' नामक नरक से बचाता है। इसलिए ब्रह्मा ने इसे स्वयं ही पुत्र कहा है।। १३८ ।।

For a son saves his mother and father from the hell called *Pum*. Therefore, Brahmā Himself has called him "putra" (son). (138)

Acharya Kulluka Bhatta said in his commentary –

यस्मात्पुंनामधेयनरकात्सुतः पितरं त्रायते तस्मात्त्राणादात्मनैव ब्रह्मणा पुत्र इति प्रोक्तः। तस्मान्महोपकारकत्वात्पुत्रस्य युक्तं तदीयपुंसंतानस्य दायभागित्वमिति पूर्वदाढर्यार्थमिदम् ।। १३८।।

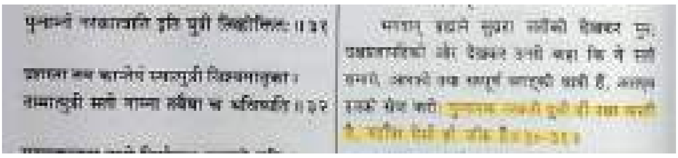
Since a son (*suta*) saves his father from the hell named *Puṃ*, therefore, by reason of this deliverance, Brahmā Himself has called him *putra* ("son").



Linga Purana 5.30-33 states –

पुन्नामक नरकसे पुत्री ही रक्षा करती है, यहाँपर ऐसी ही उक्ति है॥ ३०-३१॥

"It is stated here likewise that it is the daughter who delivers (her parents) from the hell called *Punnāmaka*." (verses 30–31)



Thus, the significance of begetting progeny in Sanātana Dharma stands clearly established.

Bṛhadāraṇyaka Upaniṣad 6.4.4 — Sexual union, when undertaken for the purpose of begetting progeny, is regarded as a *yajña* (sacred offering), not as an act for satisfying lust.

निश्चय ही इस मैथुनकर्मको वाजपेयसम्पन्न जाननेवाले अरुणनन्दन उद्दालक कहते हैं, इसे उस रूपमें जाननेवाले मुद्गलपुत्र नाक कहते हैं तथा इसे उक्त रूपमें जाननेवाले कुमारहारित मुनि भी कहते हैं कि 'बहुत-से ऐसे मरणधर्मा नाममात्रके ब्राह्मण हैं, जो निरिन्द्रिय, सुकृतहीन और मैथुन-विज्ञानसे अपरिचित होकर भी मैथुनकर्ममें आसक्तिपूर्वक प्रवृत्त होते हैं, वे परलोकसे भ्रष्ट हो जाते हैं। यदि पत्नीका ऋतुकाल प्राप्त होनेसे पूर्व इस प्राणोपासकका वीर्य अधिक या कम सोते समय अथवा जागते समय गिर जाता है (तो उसे निम्नाङ्कित प्रायश्चित्त करना चाहिये) ॥ ४ ॥

Indeed, this act of intercourse is described by Aruṇānandana Uddālaka, who knows it in the form connected with the *Vājapeya* (sacrifice); it is described in that form by Naka, son of Mudgala; and in the same way by

the sage Kumārahārita. They say: 'There are many such Brahmins, merely so in name, who are subject to death, devoid of the senses (through negligence), devoid of merit, and ignorant of the knowledge of intercourse, yet engage in the act of intercourse with attachment—they become degraded in the next world. If, before the wife's *ṛtukāla* (fertile period) has arrived, the semen of this worshipper of life (*prāṇopāsaka*) is discharged—whether in greater or lesser quantity—while sleeping or while awake, (then he should perform the following expiations as prescribed).' " (Verse 4)

एतद्ध स्म वै तद् विद्वानुद्दालक आरुणिराहैतद्ध स्म वै तद्विद्वान्नाको मौद्गल्य आहैतद्ध स्म वै तद्विद्वान् कुमारहारित आह बहवो मर्या ब्राह्मणायना निरिन्द्रिया विसुकृतोऽस्माल्लोकात् प्रयन्ति य इदमविद्वांसोऽधोपहासं चरन्तीति बहु वा इदं सुप्तस्य वा जाग्रतो वा रेतः स्कन्दति ॥ ४ ॥

निश्चय ही इस मैथुनकर्मको वाजपेयसम्पन्न जाननेवाले अरुणनन्दन उद्दालक कहते हैं, इसे उस रूपमें जाननेवाले मुद्गलपुत्र नाक कहते हैं तथा इसे उक्त रूपमें

जाननेवाले कुमारहारित मुनि भी कहते हैं कि 'बहुत-से ऐसे मरणधर्मा नाममात्रके ब्राह्मण हैं, जो निरिन्द्रिय, सुकृतहीन और मैथुन-विज्ञानसे अपरिचित होकर भी मैथुनकर्ममें आसक्तिपूर्वक प्रवृत्त होते हैं, वे परलोकसे भ्रष्ट हो जाते हैं। यदि पत्नीका ऋतुकाल प्राप्त होनेसे पूर्व इस प्राणोपासकका वीर्य अधिक या कम सोते समय अथवा जागते समय गिर जाता है (तो उसे निम्नाङ्कित प्रायश्चित करना चाहिये) ॥ ४ ॥

One of the most important rites is the *Garbhādhāraṇa Saṃskāra*. In Sanātana Dharma, there are sixteen *saṃskāras* for a human being, among which *Garbhādhāraṇa* is performed **before** conceiving a child. This means that during the actual union, this sacrament is carried out with the chanting of mantras to invoke the blessings of God and to obtain virtuous, desired progeny.

गार्भोमैर्जातकर्मचौडमौञ्जीनिबन्धनैः । बैजिकं गार्भिकं चैनं द्विजानामपमृज्यते ॥ मनु. समृ.२.२७ ॥

Of twice-born men the taint of seed and womb is removed by the 'Libations in connection with Pregnancy' and by 'Jātakarman' (Rites attendant upon birth), 'Chauda' (Tonsure) and 'Mauñjībandhana' (Tying of the grass-girdle). (27)

विष्णुर्योनिं कल्पयतु
प्र॒जापंतिर्धाता गर्भं दधातु ते ॥
(ऋ. वेद.१०/१८४/१)
गर्भं धेहि सिनीवालि
धंत्तं पुष्करस्रजा ॥ (ऋ.वेद. १०/१८४/२)
हिर॒ण्ययीं अरणी
दश॒मे मा॒सि सूतंवे ॥ (ऋ. वेद. १०/१८४/३)

May Vişnu construct the womb, may Tvastā fabricate the members, may Prajāpati sprinkle (theseed), may Dhātā cherish your embryo. Sustain the embryo, Sinīvāli, sustain

the embryo, Sarasvati, may the divine Aśvins, garlanded withlotuses, sustain your embryo. We invoke your embryo which the A'vins have churned with the golden pieces of touchwood, that youmay bring it forth in the tenth month.

Pandit Dinanath Shastri ji in his book Sanatan Dharmloka adds few important points that must be noted and followed while Garbhadhaaran sanskaar otherwise it could affect the future of child.

'गर्भाधानं प्रथमतः' । (व्यासस्मृति १।१६)
यह संस्कार पितृ-ऋणके संशोधनार्थ और धार्मिक संततिके उत्पादनार्थ किया जाता है। इस संस्कारसे बीज एवं गर्भसे सम्बद्ध मलिनता नष्ट हो जाती है तथा क्षेत्रका संस्कार हो जाता है। इसमें कामभाव न करके धर्म-भाव किया जाता है। यह बालकका संस्कार नहीं; पर बालक बननेका संस्कार है। इसमें सावधानता न करनेसे बालकका भविष्य नष्ट हो जाता है। काममूलक-मैथुनसे सन्तान कामवाली उत्पन्न होती है; उसमें आगे चलकर व्यभिचारकी भी आशङ्का रहती है। संस्काररूपसे वैध गर्भाधान होनेपर उसमें-'अमावास्यामष्टमीं च पौर्णमासीं चतुर्दशीम् । ब्रह्मचारी भवेन्नित्य-मप्युतौ स्नातको द्विजः' ।। (मनु० ४।१२८) ('स्नातक द्विजको चाहिए कि पत्नीका ऋतुकाल आने पर भी अमावास्या, अष्टमी, पूर्णिमा और चतुर्दशी तिथियोंको सदा ब्रह्मचर्यका ही पालन करे) ।' इन अमावास्या, अष्टमी, पूर्णिमा और चतुर्दशी आदिको ब्रह्मचारी रहने आदि नियमोंका पालन अनिवार्य होनेसे धर्मानुकूलता आ जाती है। 'धर्माविरुद्धो भूतेषु कामोऽस्मि भरतर्षभ ।' (गीता ७ । ११) (भरतश्रेष्ठ ! मैं सम्पूर्ण भूतोंमें धर्मानुकूल काम हूँ)। 'प्रजन-श्वास्मि कन्दर्पः' (गीता १०।२८) ('मैं शास्त्रोक्तरीतिसे सन्तानकी उत्पत्तिका हेतुभूत कामदेव हूँ।') इस प्रकार धर्मसे अविरुद्ध होने पर वही काम भगवद्रूप हो जाता है । यही समय भावी सन्तानके जीवनके मूल रखनेका होता है । इस समय माता-पिताकी मानसिक तथा शारीरिक स्थिति जैसी शुद्ध-पवित्र होगी; बालकका मन और शरीर भी उससे वैसा ही प्रभावित होगा ।
यदि माता-पिता केवल कामवासना रक्खेंगे तो उनकी सन्तान भी वैसी ही कामी होगी। अतः गर्भाधानके समय शरीरकी नीरोगताके साथ माता-पिताका मन भी स्वस्थ और धर्मान्वित हो-यह आवश्यक है। तब माता-पिताके विचार गर्भ-समयमें जैसे होंगे – उनका पुत्र भी वैसा ही होगा। जैसे कि सुश्रुतसंहिता शारीर-

"*Garbhādhānam prathamatah*" (Vyāsa Smṛti 1.16) — This sacrament is performed for the repayment of the debt to the ancestors (*pitṛ-ṛṇa*) and for the begetting of a righteous progeny. By this rite, the impurity connected with the seed (*bīja*) and the womb (*garbha*) is removed, and the *kṣetra* (the field — the wife's body) is sanctified. In this, the attitude is not one of lust, but of dharma. It is not a sacrament for the child already born, but a sacrament for the *becoming* of the child. If care is not taken in this rite, the future of the child is destroyed. From intercourse based on lust, lustful progeny is born; in such a child there is also the danger of future adultery.

When *garbhādhāna* is performed as a rite according to the law, then —
"*Amāvāsyām aṣṭamīṃ ca paurṇamāsīṃ caturdaśīm | Brahmacārī bhaven nityam apy uta snātako dvijaḥ*"
(Manu 4.128)
("Even when his wife's *ṛtukāla* has arrived, the twice-born who has completed his studentship should observe celibacy on the *amāvāsyā* (new moon), *aṣṭamī* (8th lunar day), *pūrṇimā* (full moon), and *caturdaśī* (14th lunar day).")

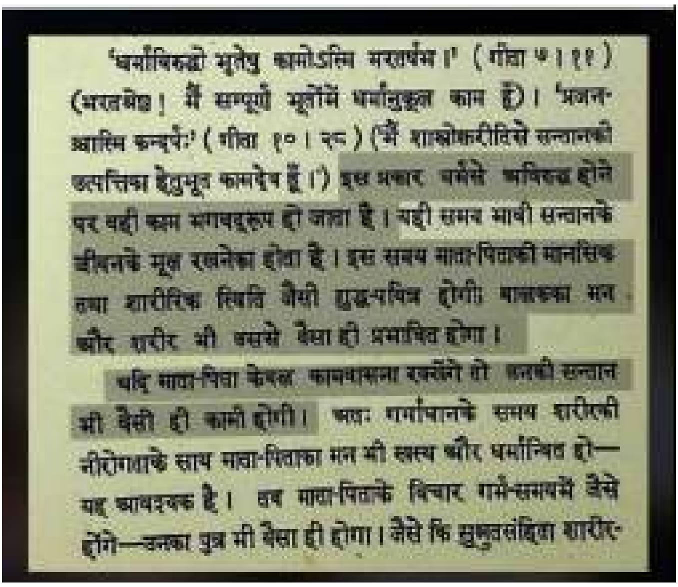
The obligatory observance of such rules of continence during *amāvāsyā*, *aṣṭamī*, *pūrṇimā*, and *caturdaśī* brings

harmony with dharma.

“I am desire (*kāma*) in beings which is not opposed to dharma, O best of the Bharatas.” (Bhagavad Gītā 7.11)
“I am Kandarpa (the god of love) who causes generation according to the injunctions of the scriptures.” (Bhagavad Gītā 10.28)

Thus, when it is not opposed to dharma, that very *kāma* becomes a form of the Lord. This is precisely the time to lay the foundation of the future child’s life. At this time, the more pure and holy the mental and physical state of the parents, the more will the child’s mind and body be influenced likewise.

If the parents maintain only lust, then their offspring will also be lustful. Therefore, at the time of *garbhādhāna*, along with the physical health of the body, the parents’ mind must also be sound and dharmically oriented — this is essential. Then, whatever the parents’ thoughts are during pregnancy, so will be the nature of their son.



'धर्माविरुद्धो भूतेषु कामोऽस्मि भरतर्षभ ।' (गीता ७ । ११) (भरतश्रेष्ठ ! मैं सम्पूर्ण भूतोंमें धर्मानुकूल काम हूँ)। 'प्रजनश्चास्मि कन्दर्पः' (गीता १० । २८) (मैं शास्त्रोक्तरीतिसे सन्तानकी उत्पत्तिका हेतुभूत कामदेव हूँ।') इस प्रकार धर्मसे अविरुद्ध होने पर वही काम भगवत्स्वरूप हो जाता है। यही समय भावी सन्तानके जीवनके मूल रखनेका होता है। इस समय माता-पिताकी मानसिक तथा शारीरिक स्थिति जैसी शुद्ध-पवित्र होगी, बालकका मन और शरीर भी उससे वैसा ही प्रभावित होगा।

यदि माता-पिता केवल कामवासना रखेंगे तो उनकी सन्तान भी वैसी ही कामी होगी। अतः गर्भाधानके समय शरीरकी नीरोगताके साथ माता-पिताका मन भी स्वस्थ और धर्मान्वित हो—यह आवश्यक है। जब माता-पिताके विचार गर्भ-समयमें जैसे होंगे—उनका पुत्र भी वैसा ही होगा। जैसे कि सुश्रुतसंहिता शारीर-

Coming to Brihadaranyaka Upanishad 6.4.9-10

Bṛhadāraṇyaka Upaniṣad 6.4.9–10 forms part of the instructions for Garbhādhāna Saṃskāra, the first of the Vedic conception rites performed to beget righteous and virtuous progeny . In this sacred context, the described physical acts are not for sensual gratification but are procedural elements of a yajña-like union, accompanied by mantras invoking divine blessings for marital harmony and progeny of noble qualities. The imagery, such as the "deer pierced by a poisoned arrow," poetically conveys unwavering affection between husband and wife, essential for the child's upbringing, while verse 10 prescribes a regulated, mantra-based method to avoid conception during in auspicious times. Sanātana Dharma's injunctions — from the Vedas to the Bhagavad Gītā — permit intercourse solely within dharma for progeny, never for lust; thus, interpreting these verses as erotic is a gross misreading that strips them of their ritual, moral, and spiritual significance.

Brihadaranyaka Upanishad 6.4.9-10 hindi translation by Geeta Press Gorakhpur

वह पुरुष अपनी जिस पत्नीके सम्बन्धमें ऐसी इच्छा करे कि यह मुझे हृदयसे चाहे, उसकी योनिमें अपनी जननेन्द्रियको स्थापित करके और अपने मुखसे उसके मुखको मिलाकर उसके उपस्थभागका स्पर्श करते हुए इस मन्त्रका जप करे- 'हे वीर्य ! तुम मेरे प्रत्येक अङ्गमें प्रकट होते हो, विशेषतः हृदयसे नाड़ीद्वारा तुम्हारा प्रादुर्भाव होता है, तुम मेरे अङ्गोंके रस हो। अतः जिस प्रकार विष लगाये हुए बाणसे घायल हुई हरिणी मूच्छित हो जाती है, उसी प्रकार तुम मेरी इस पत्नीको मेरे प्रति उन्मत्त बना दो- इसे मेरे अधीन कर दो' ॥ ९ ॥

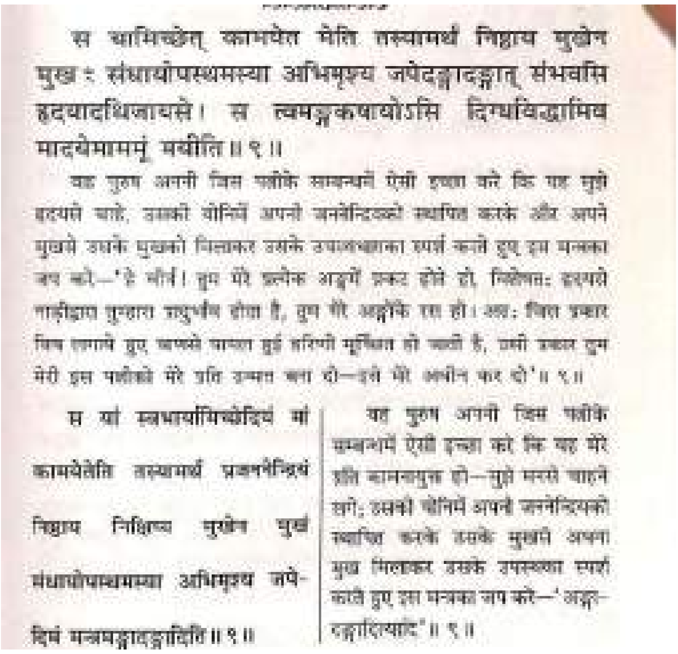
"The man, in regard to that wife about whom he wishes, 'May she love me with all her heart,' should place his organ in her vagina, join his mouth with her mouth, touch her pubic region, and recite this mantra:

'O virility (*vīrya*)! You manifest in every limb of mine, especially from the heart through the channels (*nāḍīs*); you are the essence of my limbs. Therefore, just as a doe, wounded by a poison-tipped arrow, becomes faint, in the

same way, make this wife of mine infatuated with me—bring her under my control.' " (Verse 9)

Shankar Bhasya- वह पुरुष अपनी जिस पत्नीके सम्बन्धमें ऐसी इच्छा करे कि यह मेरे प्रति कामनायुक्त हो- मुझे मनसे चाहने लगे; उसकी योनिमें अपनी जननेन्द्रियको स्थापित करके उसके मुखसे अपना मुख मिलाकर उसके उपस्थका स्पर्श करते हुए इस मन्त्रका जप करे-'अङ्गा-दङ्गादित्यादि ' ॥ ९ ॥

"The man, in regard to that wife about whom he wishes, 'May she be filled with desire for me—may she love me in her mind,' should place his organ in her vagina, join his mouth with her mouth, touch her pubic region, and recite this mantra: *'Aṅgād aṅgād…'* etc." (Verse 9)


स यामिच्छेत् कामयेत मेति तस्यामर्थं निष्ठाय मुखेन मुखꣳ संधायोपस्थमस्या अभिमृश्य जपेदङ्गादङ्गात् संभवसि हृदयादधिजायसे। स त्वमङ्गकषायोऽसि दिग्धविद्धामिव मादयेमाममूं मयीति ॥ ९ ॥

वह पुरुष अपनी जिस पत्नीके सम्बन्धमें ऐसी इच्छा करे कि यह मुझे हृदयसे चाहे, उसकी योनिमें अपनी जननेन्द्रियको स्थापित करके और अपने मुखसे उसके मुखको मिलाकर उसके उपस्थका स्पर्श करते हुए इस मन्त्रका जप करे—'हे मेरे! तुम मेरे प्रत्येक अङ्गसे प्रकट होते हो, विशेषतः हृदयसे नाड़ीद्वारा तुम्हारा प्रादुर्भाव होता है, तुम मेरे अङ्गोंके रस हो। अतः जिस प्रकार विष लगाये हुए बाणसे घायल हुई हरिणी मूर्च्छित हो जाती है, उसी प्रकार तुम मेरी इस पत्नीको मेरे प्रति उन्मत्त बना दो—इसे मेरे अधीन कर दो' ॥ ९ ॥

स यां स्वभार्यामिच्छेदियं मां कामयेतेति तस्यामर्थं प्रजननेन्द्रियं निष्ठाय निक्षिप्य मुखेन मुखं संधायोपस्थमस्या अभिमृश्य जपेदिमं मन्त्रमङ्गादङ्गादिति ॥ ९ ॥

वह पुरुष अपनी जिस पत्नीके सम्बन्धमें ऐसी इच्छा करे कि यह मेरे प्रति कामनायुक्त हो—मुझे मनसे चाहने लगे; उसकी योनिमें अपनी जननेन्द्रियको स्थापित करके उसके मुखसे अपना मुख मिलाकर उसके उपस्थका स्पर्श करते हुए इस मन्त्रका जप करे—'अङ्गा-दङ्गादित्यादि' ॥ ९ ॥

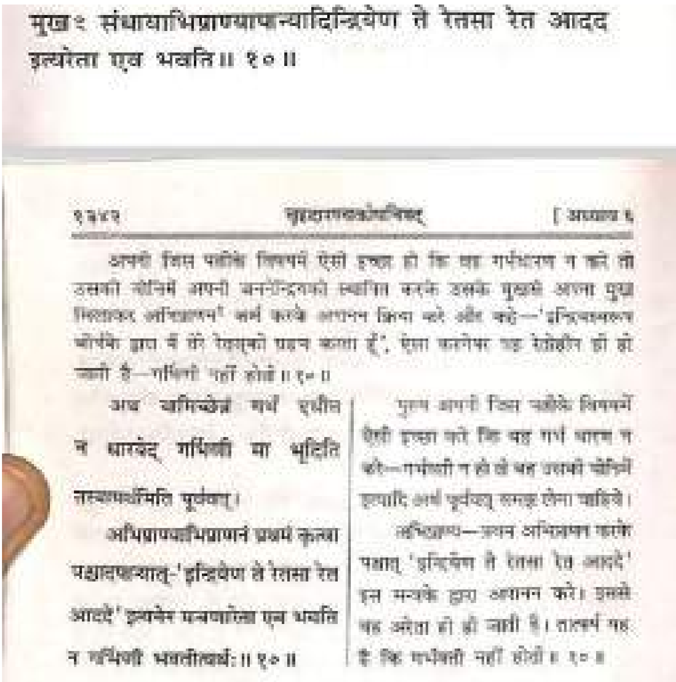
अपनी जिस पत्नीके विषयमें ऐसी इच्छा हो कि वह गर्भधारण न करे तो उसकी योनिमें अपनी जननेन्द्रियको स्थापित करके उसके मुखसे अपना मुख मिलाकर अभिप्राणन कर्म करके अपानन क्रिया करे और कहे- 'इन्द्रियस्वरूप वीर्यके द्वारा मैं तेरे रेतस्को ग्रहण करता हूँ', ऐसा करनेपर वह रेतोहीन ही हो जाती है- गर्भिणी नहीं होती ॥ १० ॥

"In regard to that wife about whom he has the desire that she should not conceive, he should place his organ in her vagina, join his mouth with her mouth, perform the act of breathing upon her (*abhiprāṇana*), then perform the act of drawing in (*apānana*), and say: 'By means of virility, which is of the nature of the senses, I take hold of your *retas* (seed).' By doing so, she becomes devoid of *retas* and does not become pregnant." (Verse 10)

Shankar Bhasya – पुरुष अपनी जिस पत्नीके विषयमें ऐसी इच्छा करे कि यह गर्भ धारण न करे-गर्भवती न हो तो वह उसकी योनिमें इत्यादि अर्थ पूर्ववत् समझ लेना चाहिये।
अभिप्राण्य- प्रथम अभिप्राणन करके पश्चात् 'इन्द्रियेण ते रेतसा रेत आददे' इस मन्त्रके द्वारा अपानन करे। इससे वह अरेता ही हो जाती है। तात्पर्य यह है कि गर्भवती नहीं होती ॥ १० ॥

In regard to that wife about whom a man wishes that she should not conceive—should not become pregnant—he should understand the procedure in her case as being the same in meaning as described before concerning the placing (of the organ) in the vagina, etc.

Having first performed *abhiprāṇana* (breathing upon her), he should then, with the mantra *'Indriyeṇa te retasā reta ādade'* ('With the virility which is of the nature of the senses, I take away your *retas*'), perform *apānana* (drawing in). By this, she becomes without *retas*—that is, she does not become pregnant." (Verse 10)



मुखः संधायाभिप्राण्यापान्यादिन्द्रियेण ते रेतसा रेत आदद इत्यरेता एव भवति॥ १०॥

१३४२ बृहदारण्यकोपनिषद् [अध्याय ६

[illegible] गर्भिणी नहीं होती॥ १०॥

अथ यामिच्छेन्न गर्भं दधीत न धारयेद् गर्भिणी मा भूदिति तस्यामर्थमिति पूर्ववत्।

अभिप्राण्याभिप्राणनं प्रथमं कृत्वा पश्चादपान्यात्-'इन्द्रियेण ते रेतसा रेत आददे' इत्यनेन मन्त्रेणारेता एव भवति न गर्भिणी भवतीत्यर्थः॥ १०॥

[illegible] पश्चात् 'इन्द्रियेण ते रेतसा रेत आददे' इस मन्त्रके द्वारा अपानन करे। इससे वह अरेता ही हो जाती है। तात्पर्य यह है कि गर्भिणी नहीं होती॥ १०॥

Coming to Brihadaranyaka Upanishad 6.4.20-22

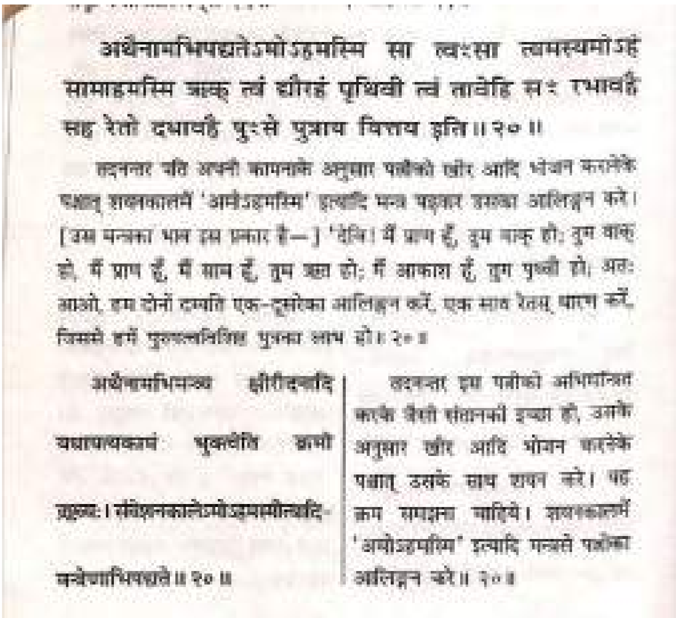
Bṛhadāraṇyaka Upaniṣad 6.4.20–22 is a detailed liturgical guide for the **Garbhādhāna Saṃskāra**, the Vedic conception rite performed to beget virtuous progeny, not an erotic manual.. In Sanātana Dharma, as affirmed in Śrīmad Bhāgavatam 11.5.13, Manusmṛti 2.27, and Bhagavad Gītā 7.11, sexual union is sanctioned only within marriage and only for procreation, never for lustful indulgence. These verses meticulously combine ritual actions with sacred mantras — invoking Viṣṇu, Sūrya, Prajāpati, Dhātā, Sinīvālī, and the Aśvins — to sanctify the womb, harmonize the couple with cosmic forces, and ensure auspicious conception. The occasional mention of bodily gestures is procedural, just as other Vedic rites describe physical acts for offering or worship, and gains meaning only within the yajña-like context of the saṃskāra. Misinterpreting these sacramental passages as "sex positions" is a modern distortion that ignores their sacred intent, replacing their spiritual, moral, and ritual depth with a crude, sensationalized reading that demeans a solemn dharmic ceremony.

Brihadaranyaka Upanishad 6.4.20-22 Geeta Press Gorakhpur hindi translation-

तदनन्तर पति अपनी कामनाके अनुसार पत्नीको खीर आदि भोजन करानेके पश्चात् शयनकालमें 'अमोऽहमस्मि' इत्यादि मन्त्र पढ़कर उसका आलिङ्गन करे। [उस मन्त्रका भाव इस प्रकार है-] 'देवि! मैं प्राण हूँ, तुम वाक् हो; तुम वाक् हो, मैं प्राण हूँ, मैं साम हूँ, तुम ऋत हो; मैं आकाश हूँ, तुम पृथ्वी हो; अतः आओ, हम

दोनों दम्पति एक-दूसरेका आलिङ्गन करें, एक साथ रेतस् धारण करें, जिससे हमें पुरुषत्वविशिष्ट पुत्रका लाभ हो ॥ २० ॥

After that, the husband, according to his wish, should feed his wife with kheer or similar food, and at bedtime, reciting the mantra beginning with "Amo'hamasmi," should embrace her.
[The meaning of that mantra is as follows:]
"O Devi! I am *prāṇa* (vital breath), you are *vāk* (speech); you are *vāk*, I am *prāṇa*; I am *sāma* (the Sāma Veda), you are *ṛta* (cosmic order); I am the sky, you are the earth. Therefore, come, O wife, let us both embrace one another, let us together hold the seed (*retas*), so that we may obtain a son endowed with manliness." (Verse 20)



अथैनामभिपद्यतेऽमोऽहमस्मि सा त्वꣳसा त्वमस्यमोऽहं सामाहमस्मि ऋक् त्वं द्यौरहं पृथिवी त्वं तावेहि सꣳरभावहै सह रेतो दधावहै पुꣳसे पुत्राय वित्तय इति ॥ २० ॥

तदनन्तर पति अपनी कामनाके अनुसार पत्नीको खीर आदि भोजन करानेके पश्चात् शयनकालमें 'अमोऽहमस्मि' इत्यादि मन्त्र पढ़कर उसका आलिङ्गन करे। [उस मन्त्रका भाव इस प्रकार है—] 'देवि! मैं प्राण हूँ, तुम वाक् हो; तुम वाक् हो, मैं प्राण हूँ, मैं साम हूँ, तुम ऋत हो; मैं आकाश हूँ, तुम पृथ्वी हो। अतः आओ, हम दोनों दम्पति एक-दूसरेका आलिङ्गन करें, एक साथ रेतस् धारण करें, जिससे हमें पुरुषत्वविशिष्ट पुत्रका लाभ हो॥ २० ॥

अथैनामभिमन्त्र्य क्षीरौदनादि यथाप्रायकामं भुक्त्वेति क्रमो ज्ञेयः। संवेशनकालेऽमोऽहमस्मीत्यादि- मन्त्रेणाभिपद्यते ॥ २० ॥

तदनन्तर इस पत्नीको अभिमन्त्रित करके जैसी संतानकी इच्छा हो, उसके अनुसार खीर आदि भोजन करनेके पश्चात् उसके साथ शयन करे। यह क्रम समझना चाहिये। शयनकालमें 'अमोऽहमस्मि' इत्यादि मन्त्रसे पत्नीका आलिङ्गन करे॥ २० ॥

तत्पश्चात् पत्नीके ऊरुद्वय (दोनों जाँघों) को एक-दूसरेसे विलग करे। [उस समय यह मन्त्र पढ़ना चाहिये- 'विजिहीथां द्यावापृथिवी इति' (हे ऊरुस्वरूप आकाश और पृथिवी ! तुम दोनों विलग होओ) इसके बाद पत्नीकी योनिमें अपनी जननेन्द्रिय स्थापित करके उसके मुँहसे मुँह मिलाकर अनुलोम-क्रमसे पत्नीके [केशादि पादान्त] सम्पूर्ण शरीरका तीन बार मार्जन करे] मार्जन-कालमें 'विष्णुर्योनिं कल्पयतु' इत्यादि मन्त्रका पाठ करे, जिसका भाव इस प्रकार है-] प्रिये ! सर्वव्यापी भगवान् विष्णु तेरी जननेन्द्रियको पुत्रकी उत्पत्तिमें समर्थ बनावें। भगवान् सूर्य तेरे [तथा उत्पन्न होनेवाले बालकके] अङ्गोंको विभागपूर्वक पुष्ट एवं दर्शनीय बनावें। विराट् पुरुष भगवान् प्रजापति मुझसे अभिन्नरूपमें स्थित हो तुझमें वीर्यका आधान करें। भगवान् धाता मुझसे अभिन्न भावसे स्थित हो तेरे गर्भका धारण एवं पोषण करें। देवि ! जिसकी भूरि-भूरि स्तुति की जाती है, वह सिनीवाली (जिसमें चन्द्रमाकी एक कला शेष रहती है, वह अमावास्या) तुम हो, तुम यह गर्भ धारण करो, धारण करो। देव अश्विनीकुमार (सूर्य और चन्द्रमा) अपनी किरणरूपी कमलोंकी माला धारण करके मुझसे अभिन्नरूपमें स्थित हो तुझमें गर्भका आधान करें ॥ २१ ॥

After that, he should separate the wife's two thighs from each other.
[At that time, he should recite the mantra "Vijihīthāṃ dyāvāpṛthivī iti" — "O Heaven and Earth, in the form of thighs! You two be separated." Then, placing his organ in the wife's vagina, joining his mouth with her mouth, he should, in regular order, stroke the entire body of the wife — from head to feet — three times.]
During the stroking, he should recite the mantra beginning

with “Viṣṇur yoniṃ kalpayatu,” the meaning of which is as follows:

“O beloved! May the all-pervading Lord Viṣṇu make your generative organ fit for producing a son. May the Sun God form and strengthen the limbs of both you and the child to be born, making them well-shaped and pleasing. May the Cosmic Person, Lord Prajāpati, abiding as one with me, deposit the seed in you. May Lord Dhātā, abiding as one with me, uphold and nourish your embryo. O Devi! You who are Sinīvālī, much praised (the lunar day of Amāvāsyā, when only one digit of the moon remains), sustain this embryo, sustain it. May the twin Aśvins, divine physicians, adorned with garlands of lotus-like rays (of Sun and Moon), abiding as one with me, deposit the embryo in you.” (Verse 21)

अथास्या ऊरू विहापयति विजिहीथां द्यावापृथिवी इति तस्यामर्थं निष्ठाय मुखेन मुखं संधाय त्रिरेनामनुलोमामनुमार्ष्टि विष्णुर्योनिं कल्पयतु त्वष्टा रूपाणि पिंशतु। आसिञ्चतु प्रजापतिर्धाता गर्भं दधातु ते। गर्भं धेहि सिनीवालि गर्भं धेहि पृथुष्टुके। गर्भं ते अश्विनौ देवावाधत्तां पुष्करस्रजौ ॥ २१ ॥

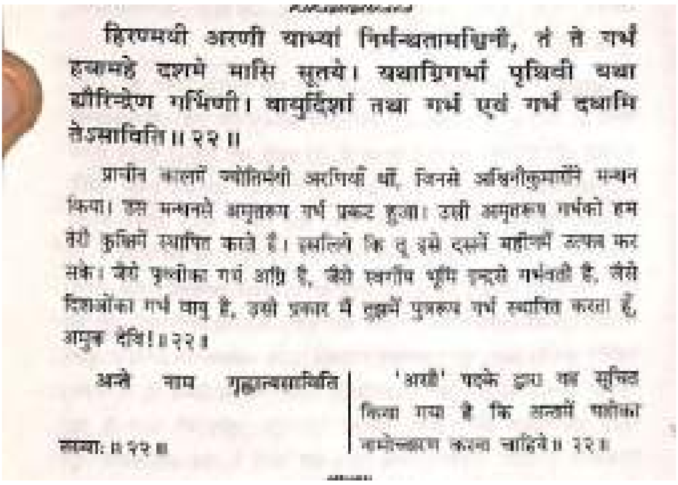
तत्पश्चात् पत्नीके ऊरुद्वय (दोनों जाँघों) को एक-दूसरेसे विलग करे। [उस समय यह मन्त्र पढ़ना चाहिये—] 'विजिहीथां द्यावापृथिवी इति' (हे उरुस्वरूप आकाश और पृथिवी! तुम दोनों विलग होओ) इसके बाद पत्नीकी योनिमें अपनी जननेन्द्रिय स्थापित करके उसके मुँहसे मुँह मिलाकर अनुलोम-क्रमसे पत्नीके [केशादि पर्यन्त] सम्पूर्ण शरीरका तीन बार मार्जन करे] मार्जन-कालमें 'विष्णुर्योनिं कल्पयतु' इत्यादि मन्त्रका पाठ करे, जिसका भाव इस प्रकार है—] प्रिये! सर्वव्यापी भगवान् विष्णु तेरी जननेन्द्रियको पुत्रकी उत्पत्तिमें समर्थ बनावें। भगवान् सूर्य तेरे [तथा उत्पन्न होनेवाले बालकके] अङ्गोंको विभागपूर्वक सुन्दर एवं दर्शनीय बनावें। विराट् पुरुष भगवान् प्रजापति मुझसे अभिन्नरूपमें स्थित हो मुझमें वीर्यका आधान करें। भगवान् धाता मुझसे अभिन्न भावसे स्थित हो तेरे गर्भका धारण एवं पोषण करें। देवि! जिसकी भूरि-भूरि स्तुति की जाती है, वह सिनीवाली (जिसमें चन्द्रमाकी एक कला शेष रहती है, वह अमावास्या) तुम हो, तुम यह गर्भ धारण करो, धारण करो। देव अश्विनीकुमार (सूर्य और चन्द्रमा) अपनी किरणरूपी कमलोंकी माला धारण करके मुझसे अभिन्नरूपमें स्थित हो तुझमें गर्भका आधान करें॥ २१॥

प्राचीन कालमें ज्योतिर्मयी अरणियाँ थीं, जिनसे अश्विनीकुमारोंने मन्थन किया। उस मन्थनसे अमृतरूप गर्भ प्रकट हुआ। उसी अमृतरूप गर्भको हम तेरी कुक्षिमें स्थापित करते हैं। इसलिये कि तू इसे दसवें महीनमें उत्पन्न कर सके। जैसे पृथ्वीका गर्भ अग्नि है, जैसे स्वर्गीय भूमि इन्द्रसे गर्भवती है, जैसे दिशओंका गर्भ वायु है, उसी प्रकार में तुझमें पुत्ररूप गर्भ स्थापित करता हूँ, अमुक देवि ! ॥ २२ ॥

In ancient times there were radiant, golden *araṇis* (sacrificial fire-sticks), with which the twin Aśvins churned. From that churning emerged the ambrosia-like embryo. That very ambrosia-like embryo we now place within your womb, so that you may bring it forth in the tenth month. Just as the womb of the earth contains fire, just as the heavenly region is made pregnant by Indra, just as the womb of the quarters contains wind — in the same way, O (name of the) Devi, I place within you the embryo in the form of a son. (Verse 22)

Shankar Bhasya- असौ' पदके द्वारा यह सूचित किया गया है कि अन्तमें पत्नीका नामोच्चारण करना चाहिये ॥ २२ ॥

By the word *"asau"* ("this one"), it is indicated that at the end the name of the wife should be pronounced. (Verse 22)



हिरण्मयी अरणी याभ्यां निर्मन्थतामश्विनौ, तं ते गर्भं हवामहे दशमे मासि सूतवे। यथाग्निगर्भा पृथिवी यथा द्यौरिन्द्रेण गर्भिणी। वायुर्दिशां यथा गर्भ एवं गर्भं दधामि तेऽसाविति ॥ २२ ॥

प्राचीन कालमें ज्योतिर्मयी अरणियाँ थीं, जिनसे अश्विनीकुमारोंने मन्थन किया। उस मन्थनसे अमृतरूप गर्भ प्रकट हुआ। उसी अमृतरूप गर्भको हम तेरी कुक्षिमें स्थापित करते हैं। इसलिये कि तू उसे दसवें महीनेमें उत्पन्न कर सके। जैसे पृथ्वीका गर्भ अग्नि है, जैसे स्वर्गीय भूमि इन्द्रसे गर्भवती है, जैसे दिशाओंका गर्भ वायु है, उसी प्रकार मैं तुझमें पुत्ररूप गर्भ स्थापित करता हूँ, अमुक देवि! ॥ २२ ॥

अन्ते नाम गृह्णात्यसाविति लक्षणः ॥ २२ ॥

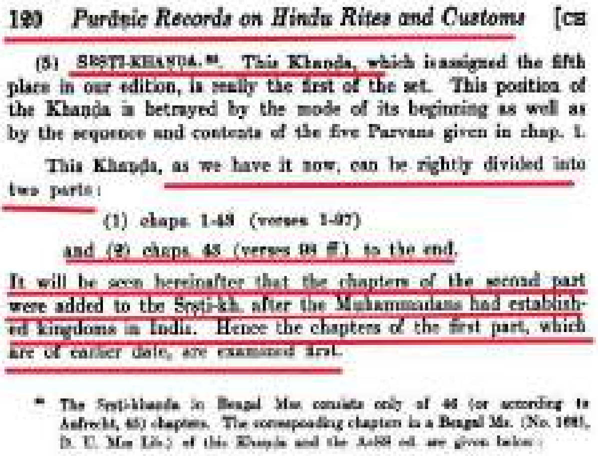
'असौ' पदके द्वारा यह सूचित किया गया है कि अन्तमें पत्नीका नामोच्चारण करना चाहिये ॥ २२ ॥

Allegations-

📚Padma Purana 1.53.98-109📚
O messenger, the organs of generation of the male and also of the female throb. Then the male and the female, being inflamed with passion, unite. The body (of the male) is rubbed with the body (of the female). Due to coitus a momentary pleasure is produced."

Refutation-

Rc Hazra in his book Puranic Records on Hindu Rites and Customs page no 120 said that the chapters after chapter 43 in Shristi khanda (including chapter 53) are later interpolations into Padma Purana and was composed likely after the Satanic Islamic Muhammadans established their rule in India . So this chapter is a later interpolation and not part of Padma Purana originally



120 *Purāṇic Records on Hindu Rites and Customs* [CH

(5) SṚṢṬI-KHAṆḌA.* This Khaṇḍa, which is assigned the fifth place in our edition, is really the first of the set. This position of the Khaṇḍa is betrayed by the mode of its beginning as well as by the sequence and contents of the five Parvans given in chap. 1.

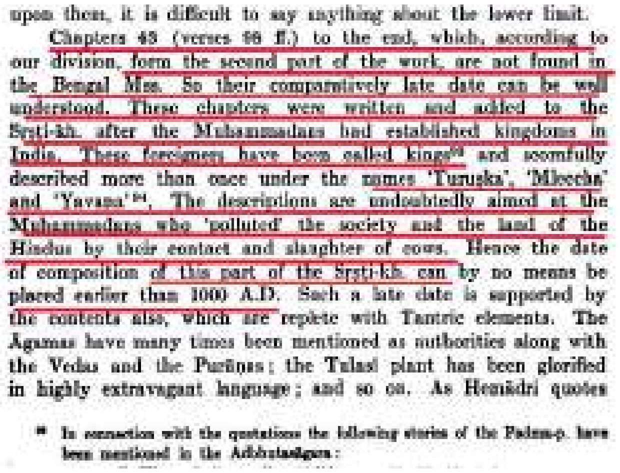
This Khaṇḍa, as we have it now, can be rightly divided into two parts:

(1) chaps. 1-43 (verses 1-97)

and (2) chaps. 43 (verses 98 ff.) to the end.

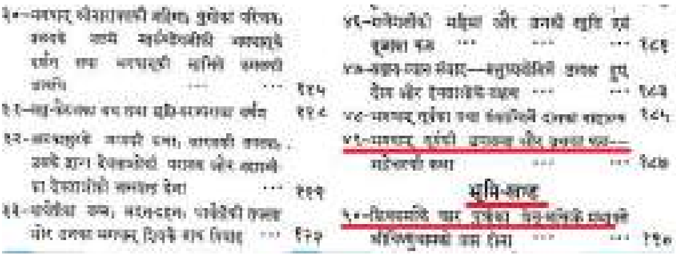
It will be seen hereinafter that the chapters of the second part were added to the Sṛṣṭi-kh. after the Muhammadans had established kingdoms in India. Hence the chapters of the first part, which are of earlier date, are examined first.

* The Sṛṣṭi-khaṇḍa in Bengal Mss. consists only of 46 (or according to Aufrecht, 45) chapters. The corresponding chapters in a Bengal Ms. (No. 1681, D. U. Mss Lib.) of this Khaṇḍa and the Ānss ed. are given below:


upon them, it is difficult to say anything about the lower limit. Chapters 48 (verses 98 ff.) to the end, which, according to our division, form the second part of the work, are not found in the Bengal Mss. So their comparatively late date can be well understood. These chapters were written and added to the Sṛṣṭi-kh. after the Muhammadans had established kingdoms in India. These foreigners have been called kings[63] and scornfully described more than once under the names 'Turuṣka', 'Mleccha' and 'Yavana'[64]. The descriptions are undoubtedly aimed at the Muhammadans who 'polluted' the society and the land of the Hindus by their contact and slaughter of cows. Hence the date of composition of this part of the Sṛṣṭi-kh. can by no means be placed earlier than 1000 A.D. Such a late date is supported by the contents also, which are replete with Tantric elements. The Āgamas have many times been mentioned as authorities along with the Vedas and the Purāṇas; the Tulasī plant has been glorified in highly extravagant language; and so on. As Hemādri quotes

* In connection with the quotations the following stories of the Padma-p. have been mentioned in the Adbhutasāgara:

Even Geeta Press Gorakhpur padma Purana has only 49 Chapters and no 53 rd chapter exists



Allegations-

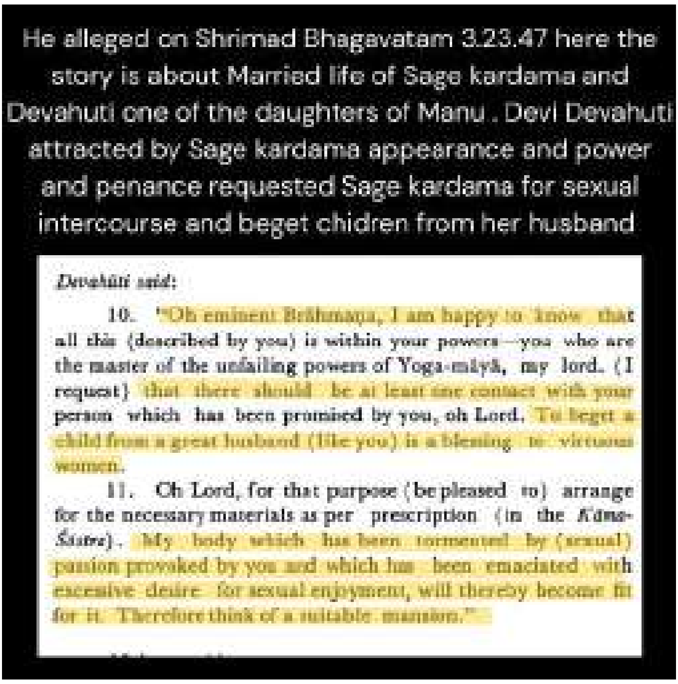
4. Group Sex

📚Shrimad Bhagavatam 3.23.47📚
The powerful Kardama Muni was the knower of everyone's heart, and he could grant whatever one desired. Knowing the spiritual soul, he regarded her as half of his body. Dividing himself into nine forms, he impregnated Devahuti with nine discharges of semen."

Refutation-

He alleged on Shrimad Bhagavatam 3.23.47 here the story is about Married life of Sage kardama and Devahuti one of the daughters of Manu . Devi Devahuti attracted by Sage kardama appearance and power and penance requested Sage kardama for sexual intercourse and beget chidren from her husband

10. "Oh eminent Brāhmaṇa, I am happy to know that all this (described by you) is within your powers-you who are the master of the unfailing powers of Yoga-māyā, my lord. (I request) that there should be at least one contact with your person which has been promised by you, oh Lord. To beget a child from a great husband (like you) is a blessing to virtuous women.
11. Oh Lord, for that purpose (be pleased to) arrange for the necessary materials as per prescription (in the Kāma-Sastra). My body which has been tormented by (sexual) passion provoked by you and which has been emaciated with excessive desire for sexual enjoyment, will thereby become fit for it. Therefore think of a suitable mansion."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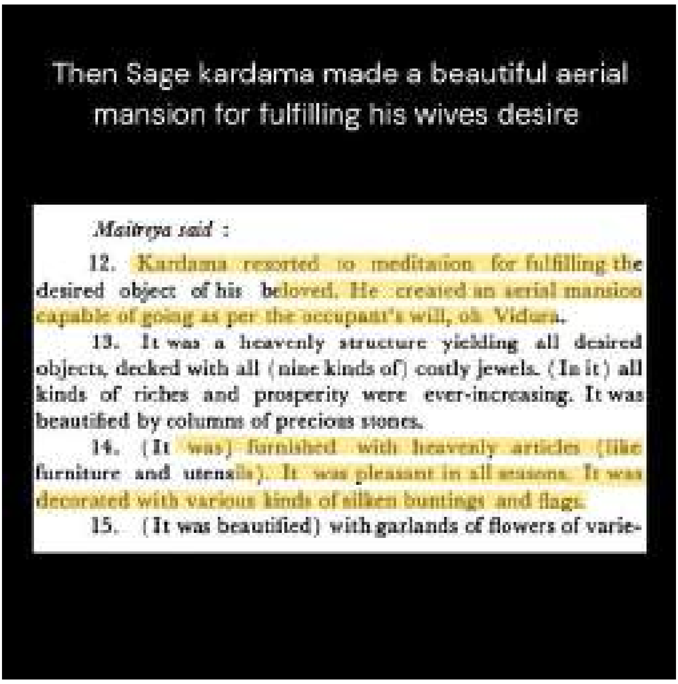
Then Sage kardama made a beautiful aerial mansion for fulfilling his wives desire

Maitreya said :

12. Kardama resorted to meditation for fulfilling the desired object of his beloved. He created an aerial mansion capable of going as per the occupant's will, oh Vidura.
13. It was a heavenly structure yielding all desired objects, decked with all (nine kinds of) costly jewels. (In it) all kinds of riches and prosperity were ever-increasing. It was beautified by columns of precious stones.
14. (It was) furnished with heavenly articles (like furniture and utensils). It was pleasant in all seasons. It was decorated with various kinds of silken buntings and flags.
15. (It was beautified) with garlands of flowers of varie-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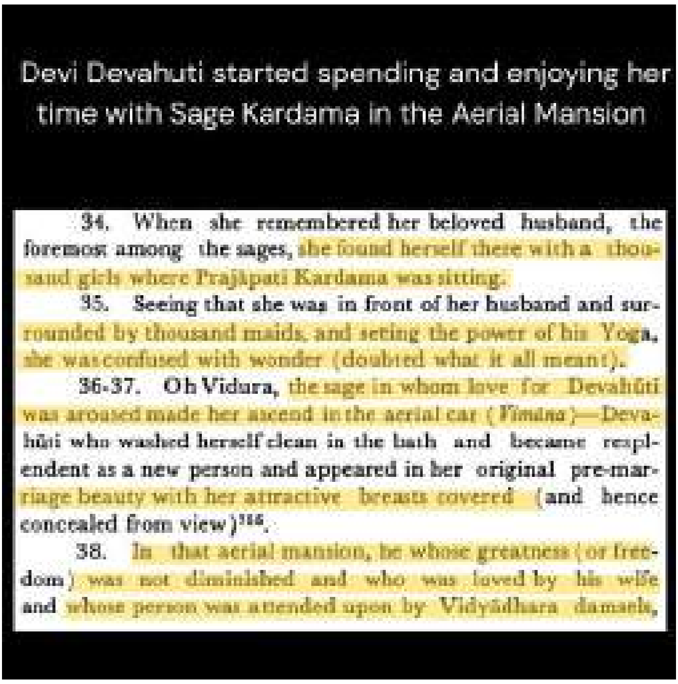
Devi Devahuti started spending and enjoying her time with Sage Kardama in the Aerial Mansion

34. When she remembered her beloved husband, the foremost among the sages, she found herself there with a thou-sand girls where Prajāpati Kardama was sitting.
35. Seeing that she was in front of her husband and sur-rounded by thousand maids, and seeing the power of his Yoga, she was confused with wonder (doubted what it all meant).
    36-37. Oh Vidura, the sage in whom love for Devahūti was aroused made her ascend in the aerial car (Vimāna) – Deva-hūti who washed herself clean in the bath and became respl-endent as a new person and appeared in her original pre-mar-riage beauty with her attractive breasts covered (and hence concealed from view) 755.
36. In that aerial mansion, he whose greatness (or free-dom) was not diminished and who was loved by his wife and whose person was attended upon by Vidyādhara damsels,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Sage Kardama knew about Devi Devahut Strong desire for sexual pleasure and to have multiple children. So he divided himself into 9 similar parts and satisfied her wife desires

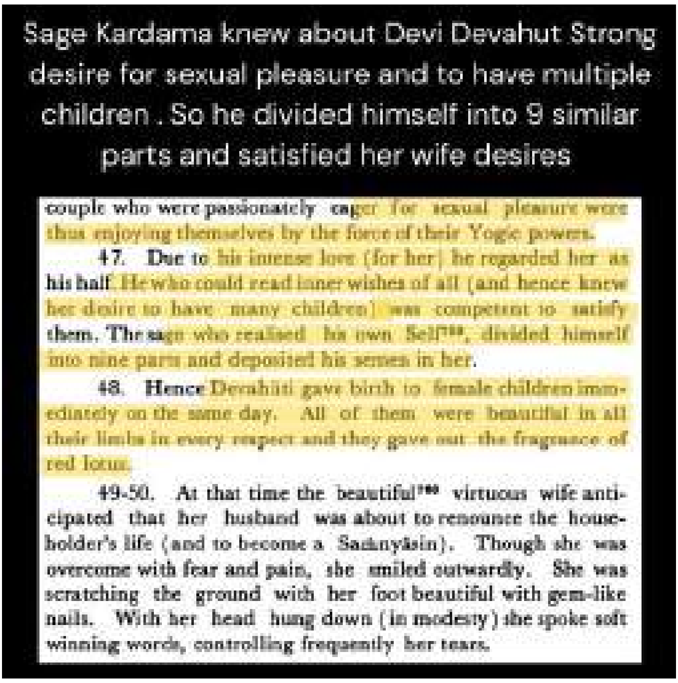
couple who were passionately eager for sexual pleasure were thus enjoying themselves by the force of their Yogic powers.

47. Due to his intense love (for her) he regarded her as his half. He who could read inner wishes of all (and hence knew her desire to have many children) was competent to satisfy them. The sage who realised his own Self759, divided himself into nine parts and deposited his semen in her.

48. Hence Devahūti gave birth to female children imm-
ediately on the same day. All of them were beautiful in all their limbs in every respect and they gave out the fragrance of red lotus.

49-50. At that time the beautiful 760 virtuous wife anti-

cipated that her husband was about to renounce the house-holder's life (and to become a Samnyāsin). Though she was overcome with fear and pain, she smiled outwardly. She was scratching the ground with her foot beautiful with gem-like nails. With her head hung down (in modesty) she spoke soft winning words, controlling frequently her tears.



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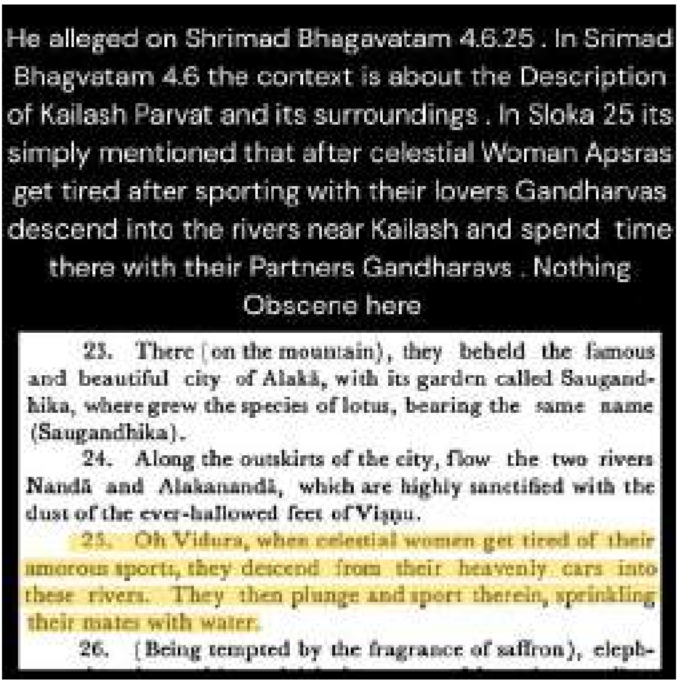
Allegations-

📚Shrimad Bhagavatam 4.6.25📚
My dear Kṣattā, Vidura, the celestial damsels come down to those rivers in their airplanes with their husbands, and after sexual enjoyment, they enter the water and enjoy sprinkling their husbands with water.

Refutation-

He alleged on Shrimad Bhagavatam 4.6.25 . In Srimad Bhagvatam 4.6 the context is about the Description of Kailash Parvat and its surroundings . In Sloka 25 its simply mentioned that after celestial Woman Apsras get tired after sporting with their lovers Gandharvas descend into the rivers near Kailash and spend time there with their Partners Gandharavs . Nothing Obscene here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23. There (on the mountain), they beheld the famous and beautiful city of Alakā, with its garden called Saugandhika, where grew the species of lotus, bearing the same name (Saugandhika).

24. Along the outskirts of the city, flow the two rivers Nandā and Alakanandā, which are highly sanctified with the dust of the ever-hallowed feet of Viṣṇu.

25. Oh Vidura, when celestial women get tired of their amorous sports, they descend from their heavenly cars into these rivers. They then plunge and sport therein, sprinkling their mates with water.

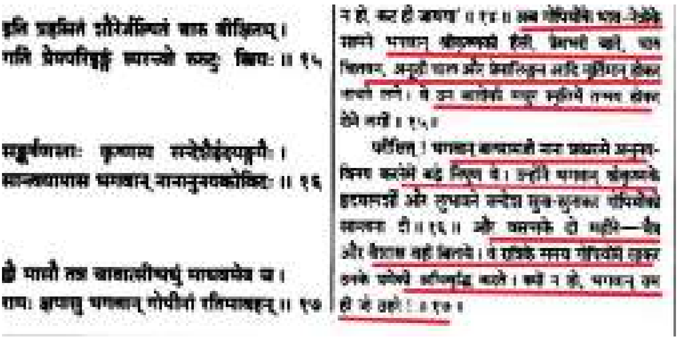
26. (Being tempted by the fragrance of saffron), eleph-

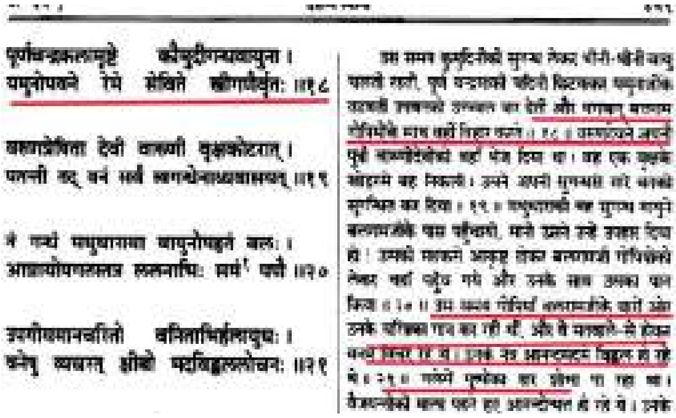
Allegations-

📚Shrimad Bhagavatam 10.65.17-18📚
Lord Balarama, the Personality of Godhead, resided there for the two months of Madhu and Mādhava, and during the nights He gave His cowherd girlfriends conjugal pleasure. In the company of numerous women, Lord Balarama enjoyed in a garden by the Yamunā River. This garden was bathed in the rays of the full moon and caressed by breezes bearing the fragrance of night-blooming lotuses.

Refutation-

Here is Srimad Bhagvatam 10.65.17-18 Geeta Press Gorakhpur





अब गोपियोंके भाव-नेत्रोंके सामने भगवान् श्रीकृष्णको हँसी, प्रेमभरी बातें, चारु चितवन, अनूठी चाल और प्रेमालिङ्गन आदि मूर्तिमान् होकर नाचने लगे। वे उन

बातोकी मधुर स्मृतिमें तन्मय होकर रोने लगीं ॥ १५ ॥
परीक्षित् ! भगवान् बल्यामजी नाना प्रकारसे अनुनय-विनय करनेमें बड़े निपुण थे। उन्हेंनि भगवान् श्रीकृष्णके हृदयस्पर्शी और लुभावने सन्देश सुना-सुनाकर गोपियोंको सान्त्वना दी ॥ १६ ॥ और वसन्तके दो महीने – चैत्र और वैशास्त्र वहीं बिताये। वे रात्रिके समय गोपियोंमें रहकर उनके प्रमेकी अभिवृद्धि करते। क्यों न हो, भगवान् राम ही जो ठहरे ! ॥ १७ ॥

उस समय कुमुदिनीकी सुगन्ध लेकर भीनी-भोनी वायु चलती रहती, पूर्ण चन्द्रमाको चाँदनी छिटककर यमुनाजीके तटवर्ती उपवनको उज्ज्वल कर देती और भगवान् बलराम गोपियोंके माथ वहीं विहार करते ॥ १८ ॥ वरुणदेवने अपनी पुत्री वारुणीदेवीको वहाँ भेज दिया था। वह एक वृक्षके खोड़रसे बह निकली। उसने अपनी सुगन्धसे सारे वनको सुगन्धित कर दिया ॥ १९ ॥ मधुधाराको वह सुगन्ध वायुने बलगमजीके पास पहुंचायी, मानो उसने उन्हें उपहार दिया हो ! उसकी महकसे आकृष्ट होकर बलरामजी गोपियोंको लेकर वहां पहुँच गये और उनके साथ उसका पान किया ॥ २० ॥ उस समय गोपियाँ बलरामजीके चारों ओर उनके चरित्रका गान कर रही थीं, और वे मतवाले-से होकर वनमें विचर रहे थे। उनके नेत्र आनन्दमदसे विह्वल हो रहे थे ॥ २१ ॥ गलेमें पुष्पोंका हार शोभा पा रहा था। वैजयन्तीको माला पहने हुए आनन्दोन्पत्त हो रहे थे। उनके

At that time, in front of the Gopis, Lord Shri Krishna began to dance, embodying laughter, sweet words, charming glances, unique steps, and affectionate embraces. Immersed in the sweet memories of these actions, the Gopis started to cry. (15)

Parikshit! Lord Balarama was very skilled in coaxing and pleading in various ways. By repeatedly delivering the heart-touching and captivating messages of Lord Shri Krishna, he comforted the Gopis. (16) He spent the two months of spring, Chaitra and Vaisakha, there. During the nights, he stayed with the Gopis, enhancing their love. After all, who could be greater than Lord Ram himself! (17)

At that time, a gentle breeze carrying the fragrance of the *kumudini* flowers kept blowing, and the full moon's glow illuminated the riverside gardens of Yamuna. Lord Balarama roamed there with the Gopis. (18) Varuna, the god of water, had sent his daughter, Varuni, to that place. She emerged from the root of a tree and filled the entire forest with her fragrance. (19) The scent of this nectar-filled wind reached Lord Balarama, as if it were a gift for him! Attracted by its aroma, Balarama went with the Gopis to that place, where they drank the essence of it. (20)

At that time, the Gopis were singing songs of Lord Balarama's virtues around him, and he, intoxicated with joy, wandered in the forest. Their eyes were filled with bliss. (21) Around his neck, a garland of flowers adorned him, and he was wearing a garland of victory (*Vaijayanti*), rejoicing in pure happiness.

No mention of Sexual Intercourse anywhere here

With these the allegations of Hinduphobes stands debunked

Response to Vedkabhed and Hinduscript . Refutation of allegations of Rape against Hinduism

Written by Rohan Saini in Uncategorized

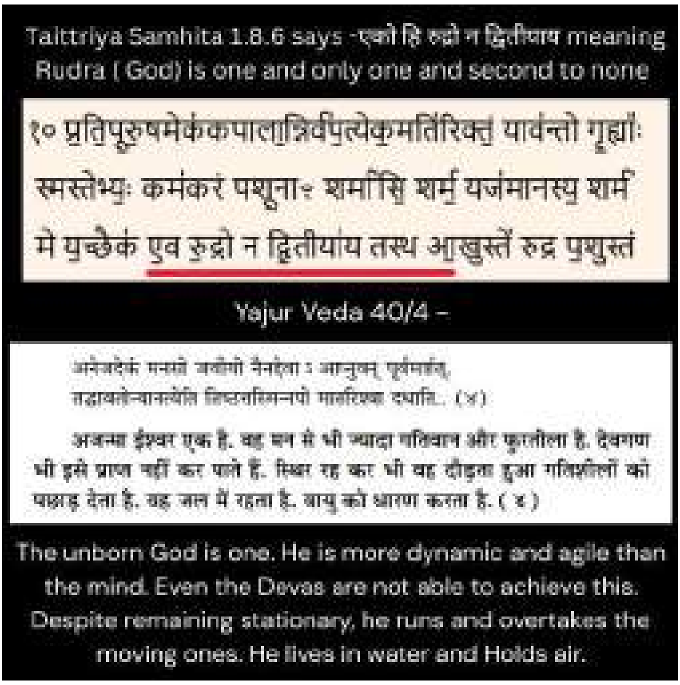
This entire article is a response and rebuttal to the blogs called VedKaBhed and Hinduscript regarding their claims of "Rape in Hinduism".

Before Beginning this refutation i will share some basic facts which are very important for the readers and which have to be kept in mind by everyone

First of all let me state that in Sanatan Dharma Ishwar (God) is one and only without a second . This is evident from the following Pramans

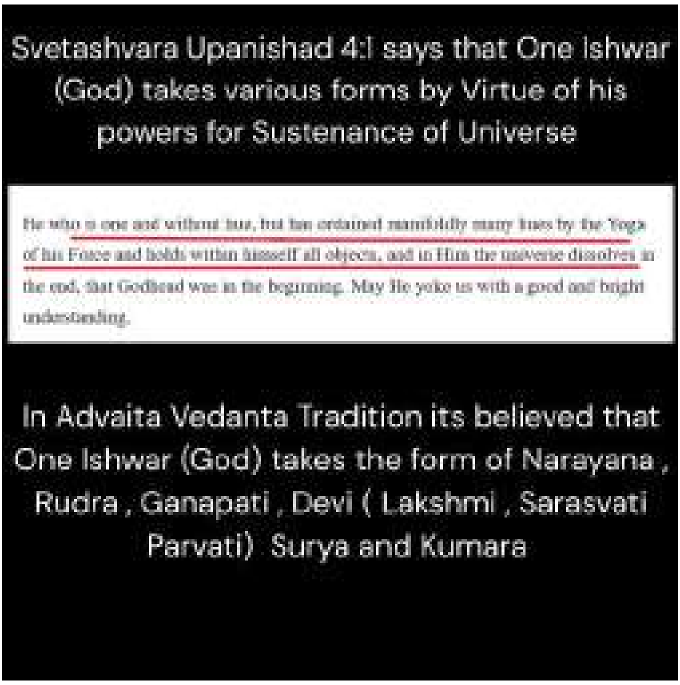
Taittriya Samhita 1.8.6 says -**एको हि रुद्रो न द्वितीयाय** meaning Rudra (God) is one and only one and second to none

Yajur Veda 40/4 -The unborn God is one. He is more dynamic and agile than the mind. Even the Devas are not able to achieve this. Despite remaining stationary, he runs and overtakes the moving ones. He lives in water and Holds air.



Svetashvara Upanishad 4:1 says that One Ishwar (God) takes various forms by Virtue of his powers for Sustenance of Universe

He who is one and without hue, but has ordained manifoldly many hues by the Yoga of his Force and holds within himself all objects, and in Him the universe dissolves in the end, that Godhead was in the beginning. May He yoke us with a good and bright understanding.
In Advaita Vedanta Tradition its believed that One Ishwar (God) takes the form of Narayana, Rudra, Ganapati, Devi (Lakshmi, Sarasvati Parvati) Surya and Kumara



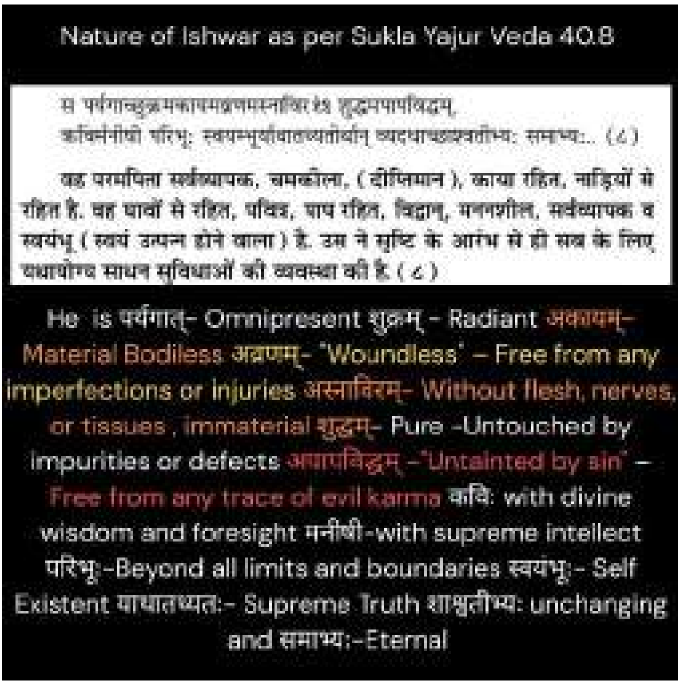
Nature of Ishwar as per Sukla Yajur Veda 40.8

वह परमपिता सर्वव्यापक, चमकीला, (दीप्तिमान), काया रहित, नाड़ियों से रहित है. वह घावों से रहित, पवित्र, पाप रहित, विद्वान्, मननशील, सर्वव्यापक व स्वयंभू (स्वयं उत्पन्न होने वाला) है. उस ने सृष्टि के आरंभ से ही सब के लिए यथायोग्य साधन सुविधाओं की व्यवस्था की है. (८)

He is **पर्यगात्**- Omnipresent **शुक्रम्** – Radiant **अकायम्**- Material Bodiless **अव्रणम्**- “Woundless” – Free from any imperfections or injuries **अस्नाविरम्**- Without flesh, nerves, or tissues , immaterial **शुद्धम्**- Pure -Untouched by impurities or defects **अपापविद्धम्** -“Untainted by sin” – Free from any trace of evil karma **कविः** with divine wisdom and foresight **मनीषी**-with supreme intellect **परिभूः**-Beyond all limits and boundaries **स्वयंभूः**- Self Existent **याथातथ्यतः**- Supreme Truth **शाश्वतीभ्यः** unchanging and **समाभ्यः**-Eternal

He, the Supreme Father, is all-pervading, radiant (luminous), without a body, and free from nerves (nāḍīs).
He is without wounds, pure, sinless, wise, contemplative, all-pervading, and self-existent (self-born).
From the very beginning of creation, He has arranged appropriate means and resources for all beings. (8)

Sukla Yajur Veda 40.8 is enough to debunk all types of Allegations on Ishwar



Acharya Uvat in his bhasya on Yajur Veda 40.8 explained

उ० स पर्यगात् । जगती । य एवमात्मानमुपास्ते स पर्यगात्परिगच्छति शुक्रं शुक्लं विज्ञानानन्दस्वभावमचिन्त्यशक्तिम् । अकायं न विद्यते कायः शरीरं यस्य स तथोक्तः । अव्रणं कायरहितत्वादेव । अस्नाविरं स्नायुरहितमकायत्वादेव शुद्धमनुपहतं सत्वरजस्तमोभिरपापविद्धं क्लेशकर्मविपाकाशयैरसंस्पृष्टम् । अकायमव्रणमस्नाविरमिति पुनरुक्तान्यभ्यासे भूयांसमर्थं मन्यन्त इत्यदोषः । इत्थंभूतं ब्रह्म प्रतिपद्यते । अथात्मोपासनायुक्तस्य फलमाह । यश्च कविः कान्तदर्शनः मनीषी मेधावी परिभूः सर्वतो भविता विज्ञानबलात्स्वयंभूः स्वयं ज्ञानबलाद्ब्रह्मरूपेण भविता सः याथातथ्यतोऽर्थान्व्यदधाद्यथास्वरूपमर्थान्विहितवान् त्यक्तस्वस्वामिसंबन्धैरर्थैश्चेतनाचेतनैरुपभोगं कृतवान् । शाश्वतीभ्योऽनन्ताभ्यः समाभ्योऽर्थाय अनन्तवर्षप्राप्तये च कर्म कृतवान् । ननु कर्मजाड्याल्लोकः कर्मवान्भवति । सत्यम् । आत्मसंस्कारकं तु कर्म ब्रह्मभावजनकं स्यात् । तस्मात्सोपि गच्छति शुक्रमकायं ब्रह्म इति ॥ ८ ॥

"Sa paryagāt" — He (the seeker) attains or fully realizes.

The one who worships the Self in this manner (*evam ātmānam upāste*) attains (*parigacchati*) the pure, luminous, blissful, and conscious Brahman, which is:

- Shukra/Shukla: Radiant and pure.
- Of the nature of knowledge and bliss (*vijñānānanda-svabhāva*).
- Possessing inconceivable power (*acintya-śakti*).
- Akāya: Bodiless—having no physical form.
- Avraṇa: Woundless—cannot be injured.

- **Asnāvira**: Without sinews or veins—free from physiological structure.
- **Shuddha**: Pure and untouched by the three guṇas (*sattva, rajas, tamas*).
- **Apāpaviddha**: Unpierced by sin—unaffected by afflictions, karma, its results, or latent impressions (*kleśa, karma, vipāka, āśaya*).

The repetition of *akāya, avraṇa, asnāvira* is not redundant—it emphasizes Brahman's transcendence and purity. As Yāska says in *Nirukta 10.42*: "Repetition strengthens meaning."

Thus, **such a Brahman is realized** (*itthambhūtaṁ brahma pratipadyate*).

Now, the fruit of worshiping the Self is described:

The one who is:

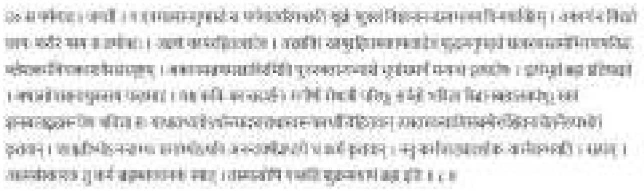
- A **seer** (*kaviḥ*),
- A **thinker** (*manīṣī*),
- A **wise one** (*medhāvī*),
- One who **transcends all** (*paribhūḥ*),
- **Self-born** (*svayambhūḥ*) through the power of knowledge,
- One who **becomes Brahman itself** through the strength of realization,

Such a person **orders all things rightly**, according to their true nature (*yāthātathyataḥ arthān vyadadhāt*). He has **renounced ownership and possessiveness**, and enjoys the world—both sentient and insentient—without attachment.

He performs karma not for worldly gain, but for the **eternal welfare of all beings**, across countless ages (*śāśvatībhyaḥ samābhyaḥ*).

Objection: Isn't karma a product of ignorance and bondage?

Answer: True—but when karma is done as a means of **self-purification**, it becomes a path to Brahman-realization. Therefore, even such a person **attains the pure, bodiless Brahman** (*śukram akāyaṁ brahma*).



Acharya Mahidhar commentary on Yajur Veda 40.8

म० एवंभूतात्मज्ञस्य फलमाह । य एवमात्मानं पश्यति स ईदृशं ब्रह्म पर्यगात् परिगच्छति प्राप्नोतीत्यर्थः । कीदृशम् । शुक्रं शुद्धं विज्ञानानन्दस्वभावमचिन्त्यशक्ति । अकायं न कायः शरीरं यस्य तत् । अकायत्वादेवाव्रणमक्षतम् । अस्नाविरं न विद्यन्ते स्नावाः शिरा यत्र तदस्नाविरं स्नायुरहितम् । अकायत्वादेव शुद्धमनुपहतं सत्त्वरजस्तमोमिः । अपापविद्धं न पापैर्विद्धं क्लेशकर्मविपाकाशयैरस्पृष्टम् । अकायमव्रणमस्नाविरमिति पुनरुक्तिरर्थातिशयद्योतनाय । 'अभ्यासे भूयांसमर्थं मन्यन्ते' (निरु.१०।४२) इति यास्कोक्तेः । ईदृशं ब्रह्मात्मज्ञः प्रतिपद्यत इत्यर्थः । पुनस्तस्यैव फलान्तरमाह । य ईदृश उपासकः स शाश्वतीभ्यः समाभ्यः

निरन्तरमनन्तवर्षेभ्योऽर्थाय अनन्तवर्षप्राप्तये याथातथ्यतः यथातथाभावो याथातथ्यं तेन यथास्वरूपमर्थान् व्यदधाद्विहितवान्। त्यक्तस्वस्वामिसंबन्धैश्चेतनाचेतनैरर्थैरुपभोगं कृतवानित्यर्थः। कीदृशः। कविः क्रान्तदर्शी। मनीषी मेधावी। परि सर्वतो भवतीति परिभूः ज्ञानबलात्सर्वरूपः। स्वयं भवतीति स्वयंभूः ब्रह्मरूपेण भविता। ईदृशोऽपि पूर्वोक्तं शुक्रमकायमित्यादिविशेषणविशिष्टं ब्रह्म प्राप्नोतीत्यर्थः। एतस्या ऋचोऽर्थान्तरं यथा। योऽयमतीतमन्त्रोक्त आत्मा स पर्यगात् परितः सर्वत्र गच्छति नभोवत्सर्वं व्याप्नोति। व्याप्य च शाश्वतीभ्यो नित्याभ्यः समाभ्यः संवत्सराख्येभ्यः प्रजापतिभ्यो याथातथ्यतः यथाभूतकर्मफलसाधनतः अर्थान्कर्तव्यपदार्थान् व्यदधात्। यथानुरूपं व्यभजदित्यर्थः। स कीदृशः। शुक्रमित्यादिविशेषणानि लिङ्गव्यत्ययेन पुंलिङ्गे नेतव्यानि। शुक्रः शुद्धो दीप्तिमान्। अकायोऽशरीरः। लिङ्गशरीरवर्जित इत्यर्थः। अव्रणोऽक्षतः। अस्नाविरः शिरारहितः। अव्रणोऽस्नाविर इति विशेषणद्वयेन स्थूलशरीरप्रतिषेधः। शुद्धो निर्मलः। अपापविद्धोऽधर्मादिवर्जितः। क्रविः सर्वदृक् 'नान्यदतोऽस्ति द्रष्टृ इति श्रुतेः। मनीषी मनस ईषिता सर्वज्ञः। परिभूः परि सर्वेषामुपर्युपरि भवतीति परिभूः। स्वयंभूः स्वयमेव भवतीति येषामुपरि भवति यश्चोपरि भवति स स्वयमेव भवतीति स्वयंभूः। स नित्य ईश्वरः सर्वं कृतवानित्यर्थः॥ ८॥

"Thus is the fruit of one who knows the Self." He who perceives the Self in this manner attains (*paryagāt*) such a Brahman. What kind of Brahman?

- Shukra: Pure, luminous, and radiant.
- Shuddha: Free from impurity.
- Of the nature of knowledge and bliss (*vijñāna-ānanda-svabhāva*).
- Possessing inconceivable power (*acintya-śakti*).
- Akāya: Bodiless—having no physical form.
- Avraṇa: Woundless—cannot be injured.
- Asnāvira: Without sinews or veins—free from physiological structure.
- Pure and untouched by the three guṇas (*sattva, rajas, tamas*).
- Unpierced by sin—unaffected by afflictions, karma, its results, or latent impressions.

The repetition of *akāya, avraṇa, asnāvira* is not redundant—it emphasizes Brahman's transcendence. As Yāska says in *Nirukta 10.42*: "Repetition strengthens meaning."

Further fruit of such realization is described:

The one who worships in this way:

- Kavi: Seer, one with deep insight.
- Manīṣī: Wise and discerning.
- Medhāvī: Possessing intellect and memory.
- Paribhūḥ: One who transcends all—by the power of knowledge, he becomes all forms.
- Svayambhūḥ: Self-born—he becomes Brahman itself.

Such a person also attains the previously described Brahman—pure, bodiless, and radiant.

Alternate interpretation of the verse:

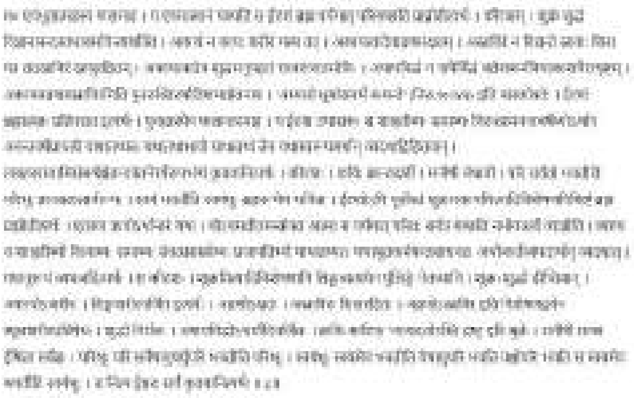
The Self described in earlier mantras is one who pervades all (*paryagāt*), like space, encompassing everything. Having pervaded all, he organizes duties and responsibilities (*arthān vyadadhāt*) for eternal beings (*śāśvatībhyaḥ samābhyaḥ*) and for the attainment of infinite time (*ananta-varṣa-prāpti*), based on the true nature of karma and its results.

Qualities of Brahman:

- Shukra: Pure and luminous.
- Akāya: Without body—free from even subtle forms.
- Avraṇa: Unwounded.
- Asnāvira: Without sinews or veins.
- Shuddha: Spotless.
- Apāpa-viddha: Untouched by sin or unrighteousness.
- Kavi: All-seeing—"There is no other seer than this," says the Upaniṣad.
- Manīṣī: All-knowing—directed by the mind.
- Paribhūḥ: One who exists above all.
- Svayambhūḥ: One who exists by himself, above all others.

He is the eternal Lord (*nitya īśvaraḥ*)—the one who has done all, created all.

Such a Brahman is attained by the knower of the Self.



Brihadaranyaka Upanishad 3rd Adhyay 9th Brahmana Geeta Press Gorakhpur on Devas

इसके पश्चात् इस याज्ञवल्क्यसे शाकल्य विदग्धने पूछा, 'हे याज्ञवल्क्य ! कितने देवगण हैं?' तब याज्ञवल्क्यने इस आगे कही जानेवाली निविसे ही उनकी संख्याका प्रतिपादन किया। 'जितने वैश्वदेवकी निविद्में अर्थात् देवताओंकी संख्या बतानेवाले मन्त्रपदोंमें बतलाये गये हैं। वे तीन और तीन सौ तथा तीन और तीन सहस्र (तीन हजार तीन सौ छः) हैं।' [तब शाकल्यने] 'ठीक है' ऐसा कहा। फिर पूछा, 'याज्ञवल्क्य ! कितने देव हैं?' याज्ञवल्क्यने कहा, 'तैंतीस'। [शालक्यने] 'ठीक है' ऐसा कहा और पूछा, 'तो, याज्ञवल्क्य ! कितने देव हैं ?' [याज्ञवल्क्य-] 'छः।' [शाकल्यने] 'ठीक है' ऐसा कहा और फिर पूछा, 'याज्ञवल्क्य ! कितने देव हैं?' [याज्ञवल्क्य] 'तीन।' [शालक्यने] 'ठीक है' ऐसा कहा और पुनः पूछा, 'याज्ञवल्क्य ! कितने देव हैं?'

After this, the Vidagdha Shakalya asked Yājñavalkya, "O Yājñavalkya! How many Devas are there?" Then Yājñavalkya explained their number according to the Nivid that is to be stated ahead. "As many as are mentioned in the Nivid of the Vaiśvadeva—that is, in the mantra-verses that declare the

number of the Devas—they are three and three hundred, and three and three thousand (i.e., three thousand three hundred and six)."

[Then Shakalya said,] "Alright," and asked, "Yājñavalkya! How many Devas are there?"

Yājñavalkya said, "Thirty-three."

[Shakalya said,] "Alright," and asked again, "So, Yājñavalkya! How many Devas are there?"

[Yājñavalkya replied,] "Six."

[Shakalya said,] "Alright," and again asked, "Yājñavalkya! How many Devas are there?"

[Yājñavalkya said,] "Three."

[Shakalya said,] "Alright," and once more asked, "Yājñavalkya! How many Devas are there?"

अथ हैनं विदग्धः शाकल्यः पप्रच्छ कति देवा याज्ञवल्क्येति स हैतयैव निविदा प्रतिपेदे यावन्तो वैश्वदेवस्य निविद्युच्यन्ते त्रयश्च त्री च शता त्रयश्च त्री च सहस्रेत्योमिति होवाच कत्येव देवा याज्ञवल्क्येति त्रयस्त्रिꣳशदित्योमिति होवाच कत्येव देवा याज्ञवल्क्येति षडित्योमिति होवाच कत्येव देवा याज्ञवल्क्येति त्रय इत्योमिति होवाच कत्येव देवा याज्ञवल्क्येति द्वावित्योमिति होवाच कत्येव देवा याज्ञवल्क्येत्यध्यर्ध इत्योमिति होवाच कत्येव देवा याज्ञवल्क्येत्येक इत्योमिति होवाच कतमे ते त्रयश्च त्री च शता त्रयश्च त्री च सहस्रेति ॥ १ ॥

इसके पश्चात् इस याज्ञवल्क्यसे शाकल्य विदग्धने पूछा, 'हे याज्ञवल्क्य! कितने देवगण हैं?' तब याज्ञवल्क्यने इस आगे कही जानेवाली निविद्से ही उनकी संख्याका प्रतिपादन किया। 'जितने वैश्वदेवकी निविद्में अर्थात् देवताओंकी संख्या बतलानेवाले मन्त्रपदोंमें बतलाये गये हैं। वे तीन और तीन सौ तथा तीन और तीन सहस्र (तीन हजार तीन सौ छः) हैं।' [तब शाकल्यने] 'ठीक है' ऐसा कहा। फिर पूछा, 'याज्ञवल्क्य! कितने देव हैं?' याज्ञवल्क्यने कहा, 'तैंतीस'। [शाकल्यने] 'ठीक है' ऐसा कहा और पूछा, 'तो, याज्ञवल्क्य! कितने देव हैं?' [याज्ञवल्क्य—] 'छः।' [शाकल्यने] 'ठीक है' ऐसा कहा और फिर पूछा, 'याज्ञवल्क्य! कितने देव हैं?' [याज्ञवल्क्य—] 'तीन।' [शाकल्यने] 'ठीक है' ऐसा कहा और पुनः पूछा, 'याज्ञवल्क्य! कितने देव हैं?'

उस याज्ञवल्क्यने कहा, 'ये तो इनकी महिमाएँ ही हैं। देवगण तो तैंतीस ही हैं।' [शाकल्य—] 'वे तैंतीस देव कौन से हैं?' [याज्ञवल्क्य-] 'आठ वसु, ग्यारह रुद्र, बारह आदित्य – ये इकतीस देवगण हैं तथा इन्द्र और प्रजापतिके सहित तैंतीस हैं' ॥ २ ॥

Yājñavalkya said, "These (larger numbers) are merely their manifestations. The Devas are truly only thirty-three." [Shakalya asked,] "Which are those thirty-three Devas?" [Yājñavalkya replied,] "The eight Vasus, the eleven Rudras, and the twelve Ādityas—these are thirty-one Devas; and along with Indra and Prajāpati, they make thirty-three." ॥2॥

तैंतीस देवताओंका विवरण

स होवाच महिमान एवैषामेते त्रयस्त्रिꣳशत्त्वेव देवा इति कतमे ते त्रयस्त्रिꣳशदित्यष्टौ वसव एकादश रुद्रा द्वादशादित्यास्त एकत्रिꣳशदिन्द्रश्चैव प्रजापतिश्च त्रयस्त्रिꣳशाविति॥ २॥

उस याज्ञवल्क्यने कहा, 'ये तो इनकी महिमाएँ ही हैं। देवगण तो तैंतीस ही हैं।' [शाकल्य—] 'वे तैंतीस देव कौन-से हैं?' [याज्ञवल्क्य—] 'आठ वसु, ग्यारह रुद्र, बारह आदित्य—ये इकतीस देवगण हैं तथा इन्द्र और प्रजापतिके सहित तैंतीस हैं'॥ २॥

वसु कौन हैं ? [शाकल्य-] 'वसु कौन हैं?' [याज्ञवल्क्य] 'अग्नि, पृथिवी, वायु, अन्तरिक्ष, आदित्य, द्युलोक, चन्द्रमा और नक्षत्र- ये वसु हैं; इन्हींमें यह सब जगत् निहित है, इसीसे ये वसु हैं' ॥ ३॥

Shakalya asked,] "Who are the Vasus?"
[Yājñavalkya replied,] "Agni, Earth, Vāyu (Air), Antarikṣa (Mid-space), Āditya (Sun), Dyuloka (Heaven), Moon, and the Nakṣatras (Stars)—these are the Vasus. In them this entire world is contained; therefore, they are called Vasus." II3II

वसु कौन हैं ?

कतमे वसव इत्यग्निश्च पृथिवी च वायुश्चान्तरिक्षं चादित्यश्च द्यौश्च चन्द्रमाश्च नक्षत्राणि चैते वसव एतेषु हीदꣳ सर्वꣳ हितमिति तस्माद् वसव इति॥ ३॥

[शाकल्य—] 'वसु कौन हैं?' [याज्ञवल्क्य—] 'अग्नि, पृथिवी, वायु, अन्तरिक्ष, आदित्य, द्युलोक, चन्द्रमा और नक्षत्र—ये वसु हैं; इन्हींमें यह सब जगत् निहित है, इसीसे ये वसु हैं'॥ ३॥

रुद्र कौन हैं ? [शाकल्य-] 'रुद्र कौन हैं?' [याज्ञवल्क्य] 'पुरुषमें ये दस प्राण (इन्द्रियाँ) और ग्यारहवाँ आत्मा (मन)। ये जिस समय इस मरणशील शरीरसे उत्क्रमण करते हैं, उस समय रुलाते हैं; अतः उत्क्रमणकालमें चूँकि अपने सम्बन्धियोंको रुलाते हैं; इसलिये [रोदनके कारण होनेसे] 'रुद्र' कहलाते हैं'

[Shakalya asked,] "Who are the Rudras?"
[Yājñavalkya replied,] "In the person, these ten Prāṇas (vital energies or senses), and the eleventh—the Self (mind). When they depart from this perishable body, they cause one to weep; therefore, at the time of departure, since they make their relatives weep, they are called 'Rudras'—because they cause *rodana* (weeping)." II4II

रुद्र कौन हैं ?

कतमे रुद्रा इति दशेमे पुरुषे प्राणा आत्मैकादशस्ते यदास्माच्छरीरान्मर्त्यादुत्क्रामन्त्यथ रोदयन्ति तद्यद्रोदयन्ति तस्माद्रुद्रा इति॥ ४॥

[शाकल्य—] 'रुद्र कौन हैं?' [याज्ञवल्क्य—] 'पुरुषमें ये दस प्राण (इन्द्रियाँ) और ग्यारहवाँ आत्मा (मन)। ये जिस समय इस मरणशील शरीरसे उत्क्रमण करते हैं, उस समय रुलाते हैं; अतः उत्क्रमणकालमें चूँकि अपने सम्बन्धियोंको रुलाते हैं; इसलिये [रोदनके कारण होनेसे] 'रुद्र' कहलाते हैं'॥ ४॥

आदित्य कौन हैं ?

[शाकल्य-] 'आदित्य कौन हैं?' [याज्ञवल्क्य-] 'संवत्सरके अवयवभूत ये बारह मास ही आदित्य हैं; क्योंकि ये इस सबका आदान (ग्रहण) करते हुए चलते हैं, इसलिये आदित्य हैं' ॥५॥

[Shakalya asked,] “Who are the Ādityas?”
[Yājñavalkya replied,] “The twelve months, which are parts of the *Saṃvatsara* (the year), are the Ādityas; because they move along while taking (ādāna) or absorbing all this (i.e., time, life, seasons), therefore they are called Ādityas.” ॥5॥

आदित्य कौन हैं ?

कतम आदित्या इति द्वादश वै मासाः संवत्सरस्यैत आदित्या एते हीदꣳ सर्वमाददाना यन्ति ते यदिदꣳ सर्वमाददाना यन्ति तस्मादादित्या इति ॥ ५ ॥

[शाकल्य—] 'आदित्य कौन हैं ?' [याज्ञवल्क्य—] 'संवत्सरके अवयवभूत ये बारह मास ही आदित्य हैं; क्योंकि ये इस सबका आदान (ग्रहण) करते हुए चलते हैं, इसलिये आदित्य हैं' ॥ ५ ॥

इन्द्र और प्रजापति कौन हैं

[शाकल्य-] 'इन्द्र कौन है और प्रजापति कौन है?' [याज्ञवल्क्य-] 'स्तनयित्नु (विद्युत्) ही इन्द्र है और यज्ञ प्रजापति है।' [शाकल्य-] 'स्तनयित्नु कौन है?' [याज्ञवल्क्य] 'अशनि।' [शाकल्य] 'यज्ञ कौन है?' [याज्ञवल्क्य-] 'पशुगण' ॥ ६ ॥

[Shakalya asked,] “Who is Indra and who is Prajāpati?”
[Yājñavalkya replied,] “The thunder (lightning) is Indra, and the *Yajña* (sacrifice) is Prajāpati.”
[Shakalya asked,] “What is thunder (Stanayitnu)?”
[Yājñavalkya replied,] “It is lightning (Aśani).”
[Shakalya asked,] “What is the Yajña?”
[Yājñavalkya replied,] “The collection of animals (*Paśugaṇa*).”

इन्द्र और प्रजापति कौन हैं ?

कतम इन्द्रः कतमः प्रजापतिरिति स्तनयित्नुरेवेन्द्रो यज्ञः प्रजापतिरिति कतमः स्तनयित्नुरित्यशनिरिति कतमो यज्ञ इति पशव इति ॥ ६ ॥

[शाकल्य—] 'इन्द्र कौन है और प्रजापति कौन है ?' [याज्ञवल्क्य—] 'स्तनयित्नु (विद्युत्) ही इन्द्र है और यज्ञ प्रजापति है।' [शाकल्य—]

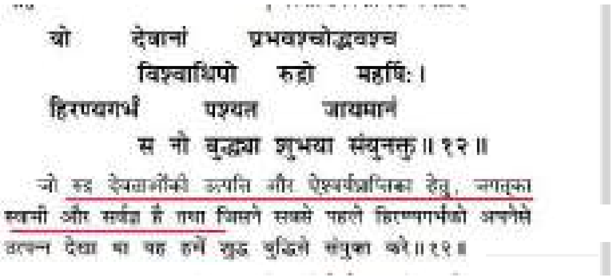
'स्तनयित्नु कौन है ?' [याज्ञवल्क्य—] 'अशनि।' [शाकल्य—] 'यज्ञ कौन है ?' [याज्ञवल्क्य—] 'पशुगण' ॥ ६ ॥

Ishwar created Devas

Svetasvatara Upanishad chapter 4 Mantra 12 says

जो रुद्र देवताओंकी उत्पत्ति और ऐश्वर्यप्राप्तिका हेतु, जगत्का स्वामी और सर्वज्ञ है तथा जिसने सबसे पहले हिरण्यगर्भको अपनेसे उत्पन्न देखा था वह हमें शुद्ध बुद्धिसे संयुक्त करे ॥ १२

He who is Rudra, the originator and bestower of strength to the Devas ,
He who has become the Lord of the universe and its dissolution,
He who rules over both bipeds and quadrupeds —
May He unite us with pure and auspicious intellect



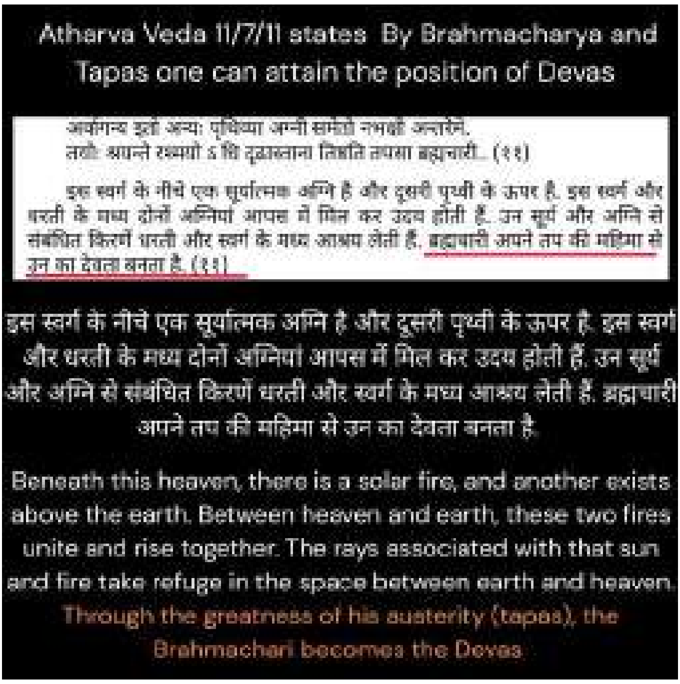
यो देवानां प्रभवश्चोद्भवश्च
विश्वाधिपो रुद्रो महर्षिः ।
हिरण्यगर्भं पश्यत जायमानं
स नो बुद्ध्या शुभया संयुनक्तु ॥ १२ ॥

जो रुद्र देवताओंकी उत्पत्ति और ऐश्वर्यप्राप्तिका हेतु, जगत्‌का स्वामी और सर्वज्ञ है तथा जिसने सबसे पहले हिरण्यगर्भको अपनेसे उत्पन्न देखा था वह हमें शुद्ध बुद्धिसे संयुक्त करे॥१२॥

Atharva Veda 11/7/11 states only By Brahmacharya one can attain the postion of Devas including Devraj Indra and other Devas

इस स्वर्ग के नीचे एक सूर्यात्मक अग्नि है और दूसरी पृथ्वी के ऊपर है. इस स्वर्ग और धरती के मध्य दोनों अग्नियां आपस में मिल कर उदय होती हैं. उन सूर्य और अग्नि से संबंधित किरणें धरती और स्वर्ग के मध्य आश्रय लेती हैं. ब्रह्मचारी अपने तप की महिमा से उन का देवता बनता है.

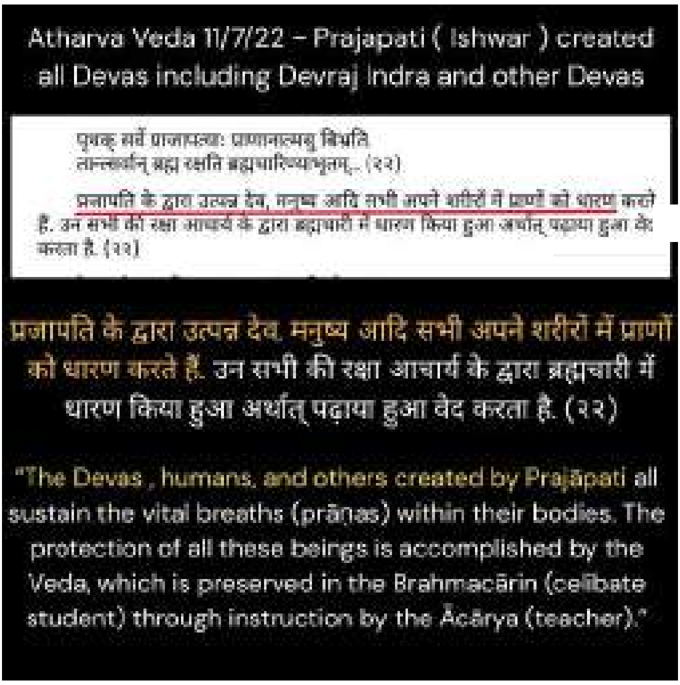
Beneath this heaven, there is a solar fire, and another exists above the earth. Between heaven and earth, these two fires unite and rise together. The rays associated with that sun and fire take refuge in the space between earth and heaven. Through the greatness of his austerity (tapas), the Brahmachari becomes the Devas



Atharva Veda 11/7/22 – Prajapati (Ishwar) created all Devas including Devraj Indra and other Devas

प्रजापति के द्वारा उत्पन्न देव, मनुष्य आदि सभी अपने शरीरों में प्राणों को धारण करते हैं. उन सभी की रक्षा आचार्य के द्वारा ब्रह्मचारी में धारण किया हुआ अर्थात् पढ़ाया हुआ वेद करता है. (२२)

“The Devas , humans, and others created by Prajāpati all sustain the vital breaths (prāṇas) within their bodies. The protection of all these beings is accomplished by the Veda, which is preserved in the Brahmacārin (celibate student) through instruction by the Ācārya (teacher).”



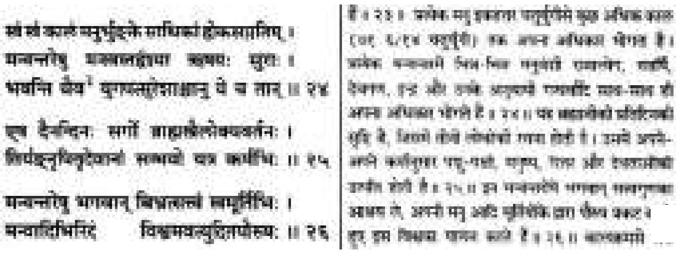
Srimad Bhagavatam 3.11.24-26 tells that in every period of Brahma – Devas including Devraj Indra and other Devas are born again and again and attain their position per their karma

॥ प्रत्येक मनु इकहत्तर चतुर्युगीसे कुछ अधिक काल (७१ ६/१४ चतुर्युगी) तक अपना अधिकार भोगता है। प्रत्येक मन्वन्तरमें भिन्न-भिन्न मनुवंशी राजालोग, सप्तर्षि, देवगण, इन्द्र और उनके अनुयायी गन्धर्वादि साथ-साथ ही अपना अधिकार भोगते हैं ।॥ २४ ॥ यह ब्रह्माजीकी प्रतिदिनकी सृष्टि है, जिसमें तीनों लोकोंकी रचना होती है। उसमें अपने-अपने कर्मानुसार पशु-पक्षी, मनुष्य, पितर और देवताओंकी उत्पत्ति होती है ॥ २५ ॥ इन मन्वन्तरोंमें भगवान् सत्त्वगुणका आश्रय ले, अपनी मनु आदि मूर्तियोंके द्वारा पौरुष प्रकट करते हुए इस विश्वका पालन करते हैं॥ २६

Verse 24:
"Each Manu enjoys his reign for a duration slightly more than seventy-one Chaturyugas (specifically 71 6/14 Chaturyugas). In every Manvantara, different rulers of the Manu lineage, the Saptarishis (seven sages), groups of gods (Devas), Indra, and their attendants like the Gandharvas also enjoy their respective domains."

Verse 25:
"This is the daily creation (nitya-srishti) of Brahma, in which the three worlds are created. According to their individual karmas, various beings such as animals, birds, humans, ancestors (Pitṛs), and Devas are born."

Verse 26:
"In these Manvantaras, the Lord, taking refuge in the quality of *Sattva* (goodness), assumes forms such as Manu and others to manifest His divine power (*Pauruṣa*) and uphold the order of the universe through protection and sustenance."



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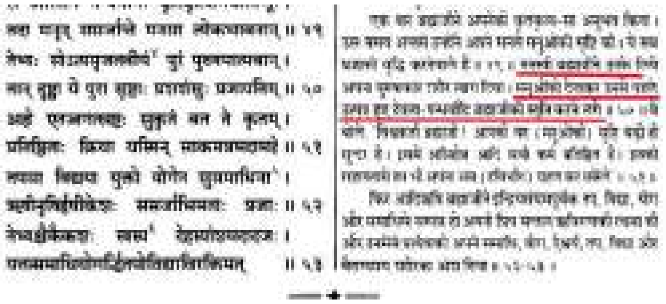
मनस्वी ब्रह्माजीने उनके लिये अपना पुरुषाकार शरीर त्याग दिया। मन्ओंको देखकर उनसे पहले उत्पन्न हुए देवता-गन्धर्वादि ब्रह्माजीकी स्तिि करने लगे ॥ ५० ॥

“Manasvi Brahmaji gave up his masculine form for her. Seeing Manas (the mind), the Devas , Gandharvas, and others who were created before him began to praise Brahmaji.



Shri Vishnu Purana Amsa 1 Adhaya 5

श्रीमैत्रेयजी बोले- हे द्विजराज ! सर्गके आदिमे भगवान् ब्रह्माजीने पृथिवी, आकाश और जल आदिमे रहनेवाले देव, ऋषि, पितृगण, दानव, मनुष्य, तिर्यक् और वृक्षादिको जिस प्रकार रचा तथा जैसे गुण, स्वभाव और रूपवाले जगत्की रचना की वह सब आप मुझसे कहिये ॥ १-२ ॥

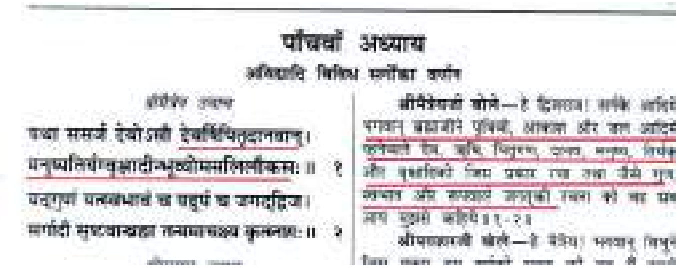
प्रत्येक मनु इकहत्तर चतुर्युगीसे कुछ अधिक काल (७१ ६/१४ चतुर्युगी) तक अपना अधिकार भोगता है। प्रत्येक मन्वन्तरमें भिन्न-भिन्न मनुवंशी राजालोग, सप्तर्षि, देवगण, इन्द्र और उनके अन्यायी गन्धर्वादि साथ-साथ ही अपना अधिकार भोगते हैं ॥ २४ ॥ यह ब्रह्माजीकी प्रतिदिनकी सृष्टि है, जिसमें तीनों लोकोंकी रचना होती है। उसमें अपने-अपने कर्मानुसार पशु-पक्षी, मनुष्य, पितर और देवताओंकी उत्पत्ति होती है ॥ २५ ॥ इन मन्वन्तरोंमें भगवान् सत्त्वगुणका आश्रय ले, अपनी मनु आदि मूर्तियोंके द्वारा पौरुष प्रकट करते हुए इस विश्वका पालन करते हैं॥ २६

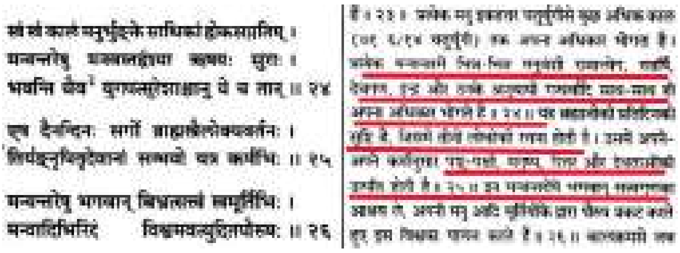
Maitreya said:
O chief among the twice-born (Brahmins), at the beginning of creation, Brahma ji created the Devas, sages, ancestors (*Pitṛs*), demons (*Dānavas*), humans, animals, birds, and trees, who dwell in the earth, sky, water, and other realms. Please describe to me how he created them, and how he gave them their qualities, natures, and forms. (Verses 1–2)

Verse 24:
Each Manu enjoys his rule for a period slightly longer than seventy-one *Chaturyugas* (specifically, 71 6/14 *Chaturyugas*). In each *Manvantara* (the reign of a Manu), different kings of the lineage of that Manu, the seven great sages (*Saptarishis*), groups of Devas , Indra, and their followers like the Gandharvas exercise their respective authorities.

Verse 25:
This is the daily creation (*naimittika sṛṣṭi*) of Lord Brahma, in which the three worlds are formed. According to their individual karmas, beings such as animals, birds, humans, ancestors, and Devas come into existence.

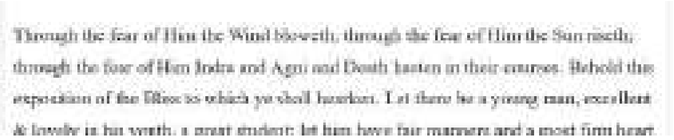
Verse 26:
In these *Manvantaras*, the Lord, taking refuge in the quality of *Sattva* (purity), manifests his divine energy (*Pauruṣa*) through forms like Manu and sustains the universe.


पाँचवाँ अध्याय

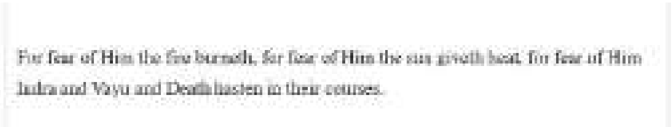


Taittriya Aranyaka 5.14.8 as well as Taittriya Upanishad 2.8.1 of Krishna Yajurveda clearly says devatas such as Indra, wind god, Agni, and Yama perform their duties because they are afraid of the Supreme Brahman.

भीषाऽस्माद्वातः पवते । भीषोदंति सूर्यः । भीषाऽस्मादग्निंश्चेन्दृश्च । मृत्युर्धावति पञ्चंम इति
Meaning: From the fear of Him, Vatah (the wind) blows, from fear of Him the sun rises. From fear of Him the five divinities such as Agni (fire), Indra, and Mrityu (death) work.


Through the fear of Him the Wind bloweth, through the fear of Him the Sun riseth, through the fear of Him Indra and Agni and Death hasten in their courses. Behold this exposition of the Bliss to which ye shall hearken. Let there be a young man, excellent & lovely in his youth, a great student; let him have fair manners and a most firm heart

Katha Upanishad 2.3.3 of Krishna Yajurveda also clearly says how devatas perform all their duties out of fear of the Supreme Brahman.
भयादस्याग्निस्तपति भयात्तपति सूर्यः । भयादिन्द्रश्चाग्निश्च मृत्युर्धावति पंचमः ॥
Meaning: Out of fear of God, the fire burns, the sun heats, and Indra, Vayu as well and Yama function briskly


For fear of Him the fire burneth, for fear of Him the sun giveth heat, for fear of Him Indra and Vayu and Death hasten in their courses.

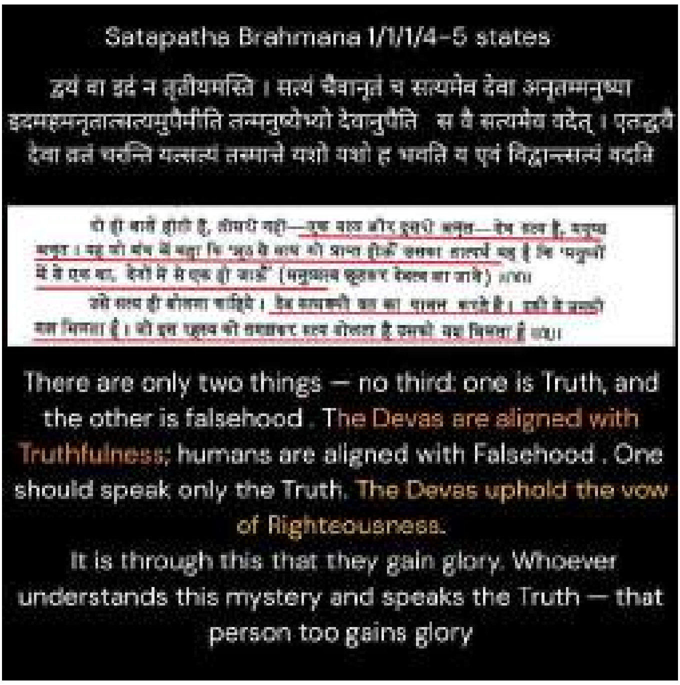
Nature and Qualities of Devas

Satapatha Brahmana 1/1/1/4-5 states

द्वयं वा इदं न तृतीयमस्ति । सत्यं चैवानृतं च सत्यमेव देवा अनृतम्मनुष्या इदमहमनृतात्सत्यमुपैमीति तन्मनुष्येभ्यो देवानुपैति स वै सत्यमेव वदेत् । एतद्धवै देवा व्रतं चरन्ति यत्सत्यं तस्मात्ते यशो यशो ह भवति य एवं विद्वान्त्सत्यं वदति

There are only two things — no third: one is Truth, and the other is falsehood . The Devas are aligned with Truthfulness; humans are aligned with Falsehood . One should speak only the Truth. The Devas uphold the vow of Righteousness.

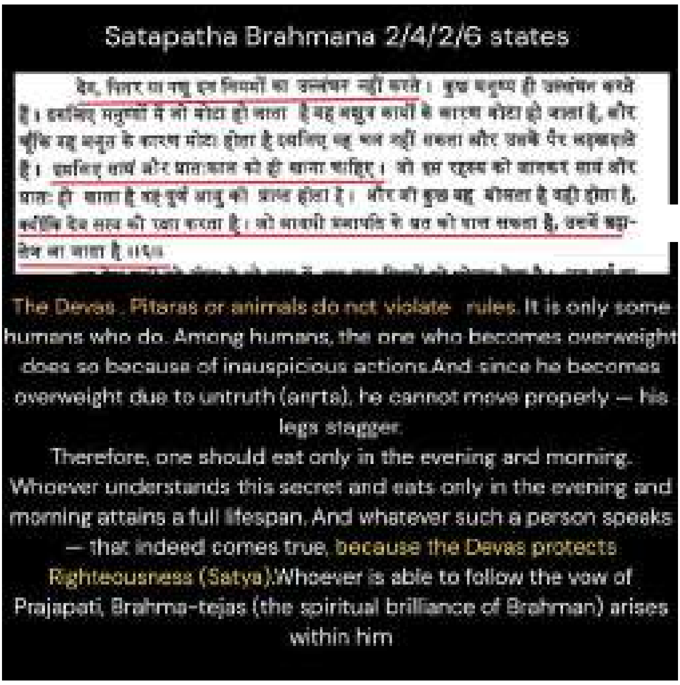
It is through this that they gain glory. Whoever understand this mystery and speaks the Truth — that person too gains glory



Satapatha Brahmana 2/4/2/6 states

The Devas , Pitaras or animals do not violate rules. It is only some humans who do. Among humans, the one who becomes overweight does so because of inauspicious actions.And since he becomes overweight due to untruth (anṛta), he cannot move properly — his legs stagger.

Therefore, one should eat only in the evening and morning. Whoever understands this secret and eats only in the evening and morning attains a full lifespan. And whatever such a person speaks — that indeed comes true, because the Devas protects Righteousness (Satya).Whoever is able to follow the vow of Prajapati, Brahma-tejas (the spiritual brilliance of Brahman) arises within him

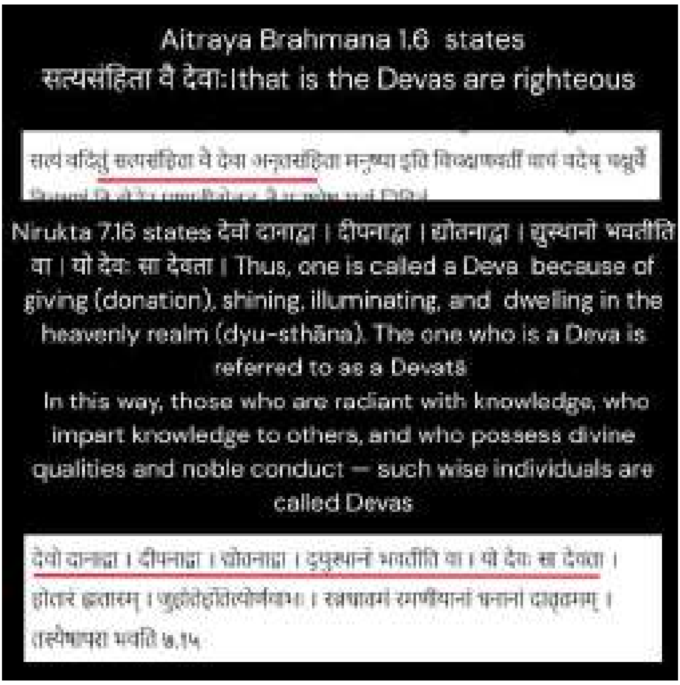


Aitraya Brahmana 1.6 states

सत्यसंहिता वै देवाः।that is the Devas are righteous

Nirukta 7.16 states देवो दानाद्वा । दीपनाद्वा । द्योतनाद्वा । द्युस्थानो भवतीति वा । यो देवः सा देवता । Thus, one is called a Deva because of giving (donation), shining, illuminating, and dwelling in the heavenly realm (dyu-sthāna). The one who is a Deva is referred to as a Devatā

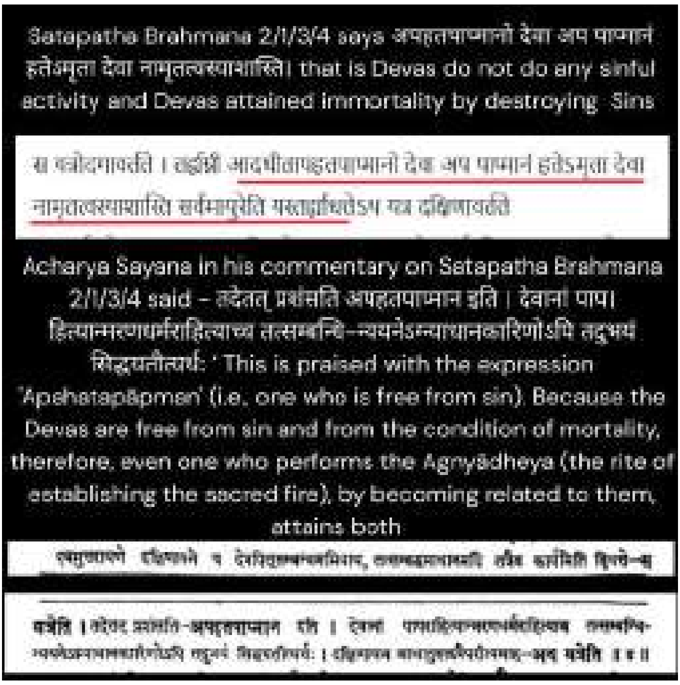
In this way, those who are radiant with knowledge, who impart knowledge to others, and who possess divine qualities and noble conduct — such wise individuals are called Devas



Satapatha Brahmana 2/1/3/4 says अपहतपाप्मानो देवा अप पाप्मानं हतेऽमृता देवा नामृतत्वस्याशास्ति। that is Devas do not do any sinful activity and Devas attained immortality by destroying Sins

Acharya Sayana in his commentary on Satapatha Brahmana 2/1/3/4 said – तदेतत् प्रशंसति अपहतपाप्मान इति । देवानां पाप।

हित्यान्मरणधर्मराहित्याच्च तत्सम्बन्धि-न्ययनेऽग्न्याधानकारिणोऽपि तदुभयं सिद्धयतीत्यर्थः ' This is praised with the expression 'Apahatapāpman' (i.e., one who is free from sin). Because the Devas are free from sin and from the condition of mortality, therefore, even one who performs the Agnyādheya (the rite of establishing the sacred fire), by becoming related to them, attains both



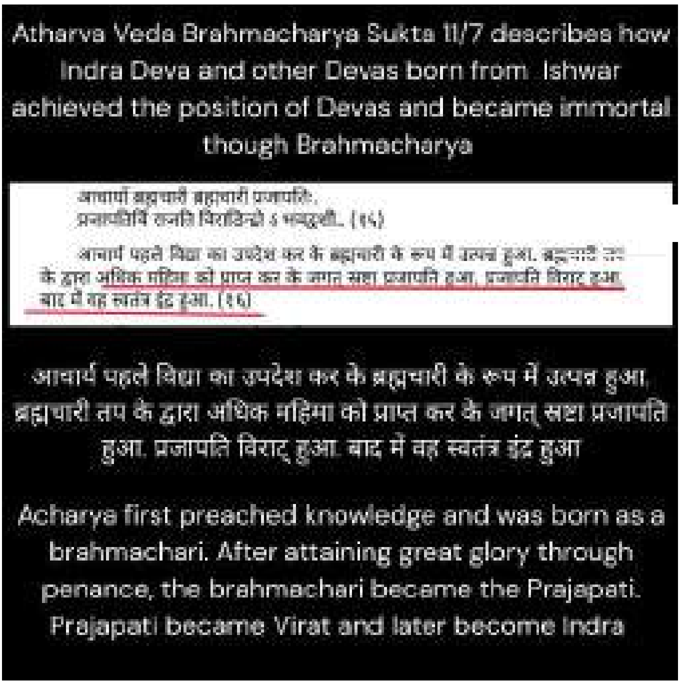
These evidences from Vedic Literature are enough to debunk all sorts of allegations on Devas

Devas follow Strict Brahmacharya

Atharva Veda Brahmacharya Sukta 11/7 describes how Indra Deva and other Devas born from Ishwar achieved the position of Devas and became immortal though Brahmacharya

आचार्य पहले विद्या का उपदेश कर के ब्रह्मचारी के रूप में उत्पन्न हुआ. ब्रह्मचारी तप के द्वारा अधिक महिमा को प्राप्त कर के जगत् स्रष्टा प्रजापति हुआ. प्रजापति विराट् हुआ. बाद में वह स्वतंत्र इंद्र हुआ

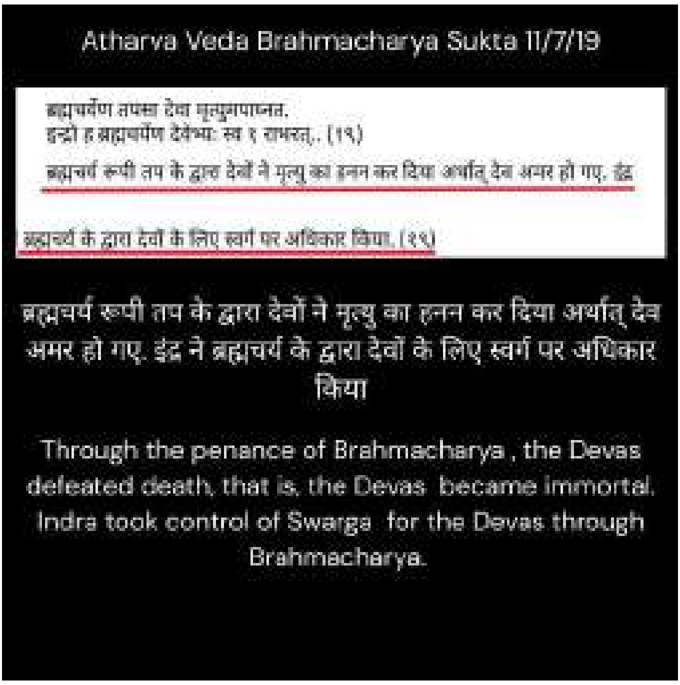
Acharya first preached knowledge and was born as a brahmachari. After attaining great glory through penance, the brahmachari became the Prajapati. Prajapati became Virat and later become Indra



Atharva Veda Brahmacharya Sukta 11/7/19

ब्रह्मचर्य रूपी तप के द्वारा देवों ने मृत्यु का हनन कर दिया अर्थात् देव अमर हो गए. इंद्र ने ब्रह्मचर्य के द्वारा देवों के लिए स्वर्ग पर अधिकार किया

Through the penance of Brahmacharya , the Devas defeated death, that is, the Devas became immortal. Indra took control of Swarga for the Devas through Brahmacharya.

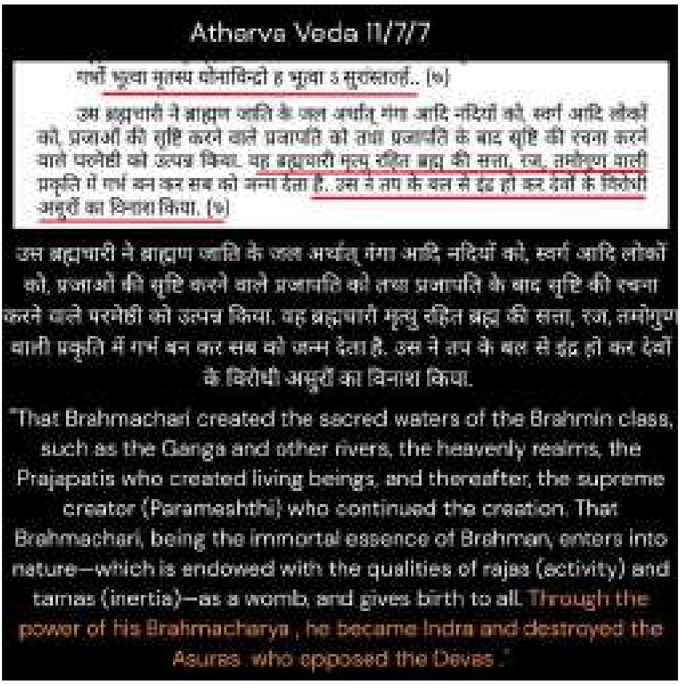


Atharva Veda 11/7/7

उस ब्रह्मचारी ने ब्राह्मण जाति के जल अर्थात् गंगा आदि नदियों को, स्वर्ग आदि लोकों को, प्रजाओं की सृष्टि करने वाले प्रजापति को तथा प्रजापति के बाद सृष्टि की रचना करने वाले परमेष्ठी को उत्पन्न किया. वह ब्रह्मचारी मृत्यु रहित ब्रह्म की सत्ता, रज, तमोगुण वाली प्रकृति में गर्भ बन कर सब को जन्म देता है. उस ने तप के बल से इंद्र हो कर देवों के विरोधी असुरों का विनाश किया.

"That Brahmachari created the sacred waters of the Brahmin class, such as the Ganga and other rivers, the heavenly realms, the Prajapatis who created living beings,

and thereafter, the supreme creator (Parameshthi) who continued the creation. That Brahmachari, being the immortal essence of Brahman, enters into nature—which is endowed with the qualities of rajas (activity) and tamas (inertia)—as a womb, and gives birth to all. Through the power of his Brahmacharya , he became Indra and destroyed the Asuras who opposed the Devas .”



Atharva Veda 11/7/11 states only By Brahmacharya one can become Devas including Devraj Indra and other Devas

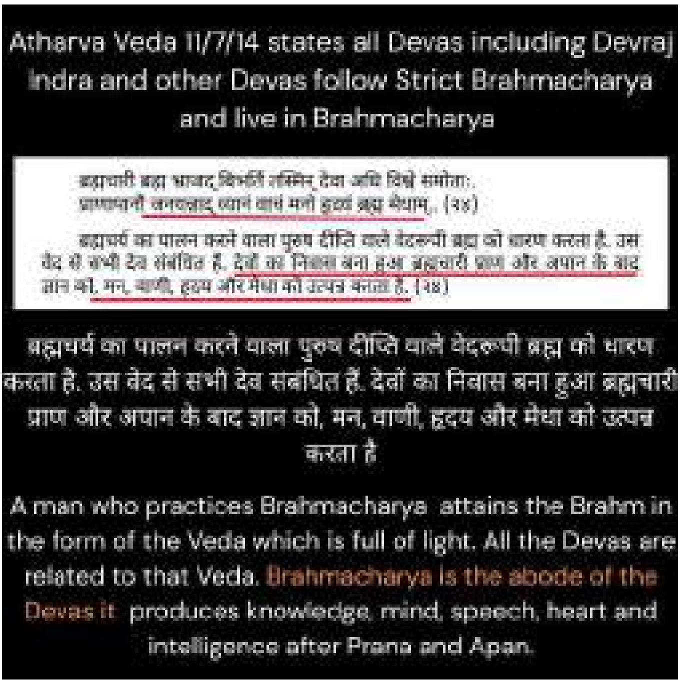
इस स्वर्ग के नीचे एक सूर्यात्मक अग्नि है और दूसरी पृथ्वी के ऊपर है. इस स्वर्ग और धरती के मध्य दोनों अग्नियां आपस में मिल कर उदय होती हैं. उन सूर्य और अग्नि से संबंधित किरणें धरती और स्वर्ग के मध्य आश्रय लेती हैं. ब्रह्मचारी अपने तप की महिमा से उन का देवता बनता है.

Beneath this heaven, there is a solar fire, and another exists above the earth. Between heaven and earth, these two fires unite and rise together. The rays associated with that sun and fire take refuge in the space between earth and heaven. Through the greatness of his austerity (tapas), the Brahmachari becomes the Devas

Atharva Veda 11/7/14 states all Devas including Devraj Indra and other Devas follow Strict Brahmacharya and live in Brahmacharya

ब्रह्मचर्य का पालन करने वाला पुरुष दीप्ति वाले वेदरूपी ब्रह्म को धारण करता है. उस वेद से सभी देव संबंधित हैं. देवों का निवास बना हुआ ब्रह्मचारी प्राण और अपान के बाद ज्ञान को, मन, वाणी, हृदय और मेधा को उत्पन्न करता है

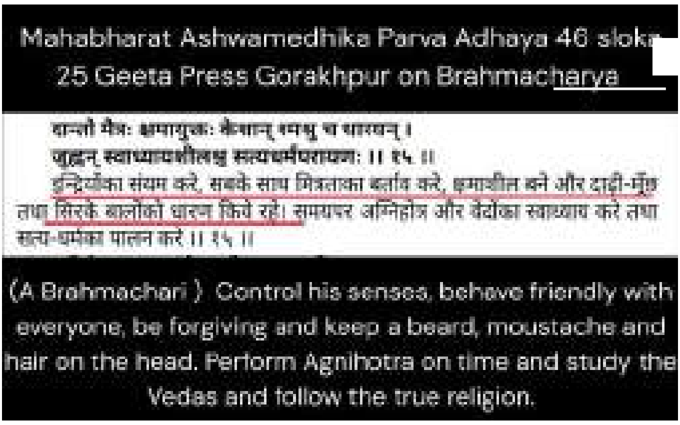
A man who practices Brahmacharya attains the Brahm in the form of the Veda which is full of light. All the Devas are related to that Veda. Brahmacharya is the abode of the Devas it produces knowledge, mind, speech, heart and intelligence after Prana and Apan.



Mahabharat Ashwamedhika Parva Adhaya 46 sloka 25 Geeta Press Gorakhpur on Brahmacharya

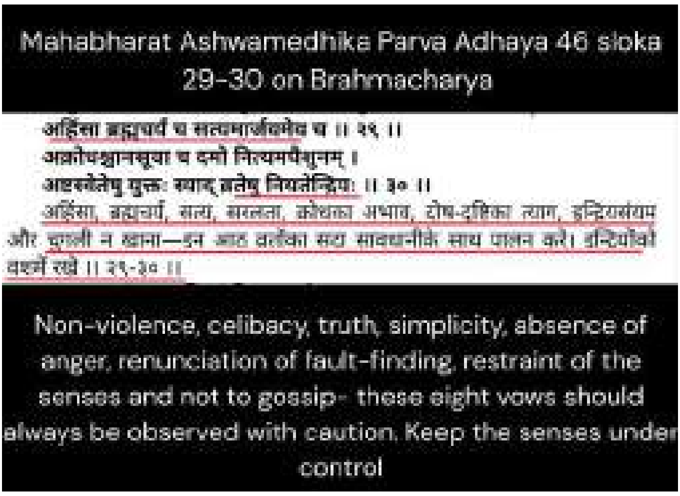
इन्द्रियोंका संयम करे, सबके साथ मित्रताका बर्ताव करे, क्षमाशील बने और दाढ़ी-मूँछ तथा सिरके बालोंको धारण किये रहे। समयपर अग्निहोत्र और वेदोंका स्वाध्याय करे तथा सत्य-धर्मका पालन करे ।। १५ ।

(A Brahmachari) Control his senses, behave friendly with everyone, be forgiving and keep a beard, moustache and hair on the head. Perform Agnihotra on time and study the Vedas and follow the true religion

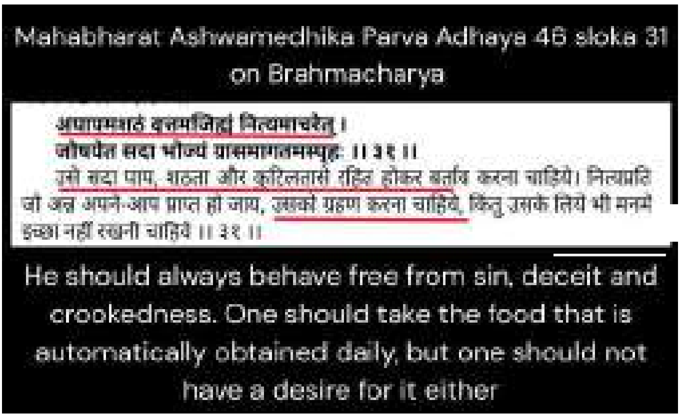


Mahabharat Ashwamedhika Parva Adhaya 46 sloka 29-30 on Brahmacharya

अहिंसा, ब्रह्मचर्य, सत्य, सरलता, क्रोधका अभाव, दोष-दृष्टिका त्याग, इन्द्रियसंयम और चुगली न खाना- इन आठ व्रतोंका सदा सावधानीके साथ पालन करे। इन्द्रियोंको वशमें रखे ।। २९-३० ।।
Non-violence, celibacy, truth, simplicity, absence of anger, renunciation of fault-finding, restraint of the senses and not to gossip- these eight vows should always be observed with caution. Keep the senses under control



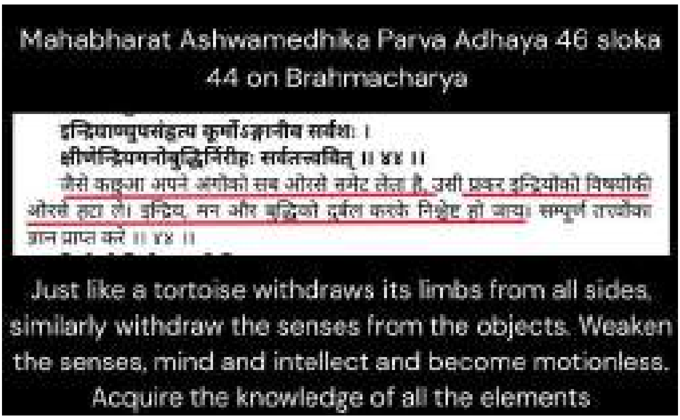
Mahabharat Ashwamedhika Parva Adhaya 46 sloka 31 on Brahmacharya
अपापमशठं वृत्तमजिह्मं नित्यमाचरेत् । जोषयेत सदा भोज्यं ग्रासमागतमस्पृहः ।। ३१ ।।
उसे सदा पाप, शठता और कुटिलतासे रहित होकर बर्ताव करना चाहिये। नित्यप्रति जो अन्न अपने-आप प्राप्त हो जाय, उसको ग्रहण करना चाहिये, किंतु उसके लिये भी मनमें इच्छा नहीं रखनी चाहिये ।। ३१ ।।
He should always behave free from sin, deceit and crookedness. One should take the food that is automatically obtained daily, but one should not have a desire for it either



Mahabharat Ashwamedhika Parva Adhaya 46 sloka 44 on Brahmacharya

इन्द्रियाण्युपसंहृत्य कूर्मोऽङ्गानीव सर्वशः ।
क्षीणेन्द्रियमनोबुद्धिर्निरीहः सर्वतत्त्ववित् ।। ४४ ।।
जैसे कछुआ अपने अंगोंको सब ओरसे समेट लेता है, उसी प्रकर इन्द्रियोंको विषयोंकी ओरसे हटा ले। इन्द्रिय, मन और बुद्धिको दुर्बल करके निश्चेष्ट हो जाय। सम्पूर्ण तत्त्वोंका ज्ञान प्राप्त करे ।। ४४ ।।

Just like a tortoise withdraws its limbs from all sides, similarly withdraw the senses from the objects. Weaken the senses, mind and intellect and become motionless.
Acquire the knowledge of all the elements



Manusmriti (2.177-2.180) on Brahmacharya

वर्जयेन्मधु-मांसं च गन्धं माल्यं रसान् स्त्रियः। शुक्तानि यानि सर्वाणि प्राणिनां चैव हिंसनम्॥अभ्यङ्गमञ्जनं चाक्ष्णोरुपानच्छत्रधारणम्।

कामं क्रोधं च लोभं च नर्तनं गीतवादनम्॥द्यूतं च जनवादं च परिवादं तथाऽनृतम्। स्त्रीणां च प्रेक्षणालम्बसुपघातं परस्य च॥

एकः शयीते सर्वत्र न रेतः स्कन्दयेत् क्वचित्। कामाद्धि स्कन्दयन् रेतो हिनस्ति व्रतमात्मनः॥

Brahmachari should avoid intoxicants, meat, perfumes, garlands, and pleasurable foods, as well as all fermented substances and violence towards living beings. He should abstain from massaging with oils, applying collyrium (eye-liners), using footwear, or carrying umbrellas.One should renounce lust, anger, greed, dancing, singing, playing musical instruments, gambling, slandering, lying, and gossiping .He should avoid looking at or touching women, harming others, and should sleep alone.A Brahmachari must never waste his semen due to lust, as it destroys his vow of celibacy.

वर्जयेन्मधु मांसं च गन्धं माल्यं रसान्स्त्रियः।
शुक्तानि यानि सर्वाणि प्राणिनां चैव हिंसनम्॥ १७७॥

क्षौद्रं मांसं च न खादेत्। गन्धं च कर्पूरचन्दनकस्तूरिकादि वर्जयेत्। एषां च गन्धानां स्वस्थोपभोगे भक्षणमनुलेपनं च निषिद्धम्। माल्यं च न धारयेत्। उद्रिक्तरसांश्च गुडादीन् खादेत्। स्त्रियश्च नोपेयात्। यानि स्वभावतो मधुरादिरसानि काल-वशेनोदकवासादिना चाम्लतां यान्ति तानि शुक्तानि न खादेत्। प्राणिनां हिंसां न कुर्यात्॥ १७७॥

ब्रह्मचारी को मद्य, मांस, गन्ध, माला, रस, स्त्रियाँ तथा जो भी खट्टे पदार्थ हैं, वे सभी और प्राणियों की हिंसा का भी परित्याग करना चाहिए॥ १७७॥

अभ्यङ्गमञ्जनं चाक्ष्णोरुपानच्छत्रधारणम्।
कामं क्रोधं च लोभं च नर्तनं गीतवादनम्॥ १७८॥

तैलादिना शिरःसहितदेहमर्दनमभ्यङ्गं, कज्जलादिभिश्च चक्षुषोरञ्जनं, पादुकाच्छत्रयोश्च धारणं, कामं मैथुनातिरिक्तविषयाभिलाषातिशयम्। मैथुनस्य स्त्रिय इत्यनेनैव निषिद्धत्वात्। क्रोधलोभनृत्यगीतवीणापणवादि वर्जयेत्॥ १७८॥

इसे शरीर पर उबटन लगाना, आँखों में काजल का प्रयोग करना, जूते पहनना, छत्र धारण करना, काम, क्रोध, लोभ, नृत्य, गीत एवं संगीत आदि का भी परित्याग कर देना चाहिए॥ १७८॥

अध्यायः २) मन्वर्थमुक्तावलीसहिता। ७७

द्यूतं च जनवादं च परिवादं तथानृतम्।
स्त्रीणां च प्रेक्षणालम्भमुपघातं परस्य च॥ १७९॥

अक्षक्रीडां, जनैः सह निरर्थकवाक्कलहं, परस्य दोषवादं, मृषाभिधानं, स्त्रीणां च मैथुनेच्छया सानुरागेण प्रेक्षणालिङ्गनं, परस्य चापकारं वर्जयेत्॥ १७९॥

उसको जुआ खेलना, लोगों के साथ झगड़ा करना तथा दूसरों की निन्दा करना, असत्य बोलना, स्त्रियों को देखना, उनका आलिंगन करना एवं दूसरों का अपकार करना, इन सबको भी छोड़ देना चाहिए॥ १७९॥

एकः शयीत सर्वत्र न रेतः स्कन्दयेत्क्वचित्।
कामाद्धि स्कन्दयन्रेतो हिनस्ति व्रतमात्मनः॥ १८०॥

सर्वत्र नीचशय्यादावेकाकी शयनं कुर्यात्। इच्छया न स्वशुक्रं पातयेत्। यस्मादिच्छया स्वमेहनाच्छुक्रं पातयन्स्वकीयव्रतं नाशयति। व्रतलोपे चावकीर्णिप्रायश्चित्तं कुर्यात्॥ १८०॥

वह सभी स्थानों पर अकेला शयन करे। उसे कहीं भी वीर्य का स्खलन नहीं करना चाहिए, क्योंकि कामवासना से वीर्यपात करता हुआ, वह अपने व्रत को नष्ट कर डालता है॥ १८०॥

All these Rules and Restrictions like behaving free from sin , Non-violence, celibacy, truth, simplicity, absence of anger, renunciation of fault-finding, restraint of the senses and not to gossip and keeping senses under control and behaving friendly with everyone, forgiving and avoiding intoxicants, meat, perfumes, garlands, and pleasurable foods, as well as all fermented substances and violence towards living beings and avoiding contact with Parstree are part of Brahmacharya and practiced by all Devas including Devraj Indra as part of their vow of Brahmacharya which gives them their powers and Devatva

Atharva Veda Brahmacharya Sukta 11/7 – **ब्रह्मचर्य रूपी तप के द्वारा देवों ने मृत्यु का हनन कर दिया अर्थात् देव अमर हो गए. इंद्र ने ब्रह्मचर्य के द्वारा देवों के लिए स्वर्ग पर अधिकार किया** . Through the penance of Brahmacharya , the Devas defeated death, that is, the Devas became immortal. Indra took control of Swarga for the Devas through Brahmacharya.

Allegations-

1. Brahma and Saraswati

📚Shrimad Bhagavatam 3.12.28-31📚
O Vidura, we have heard that Brahmã had a daughter named väk who was born from his body and who attracted his mind toward sex, although she was not sexually inclined towards him. Thus, finding their father so deluded in an act of immorality, the sages headed by Marici, all sons of Brahma, spoke as follows with great respect. O father, this performance in which you are endeavoring to complicate yourself was never attempted by any other Brahmã, nor by anyone else, nor by you in previous kalpas, nor will anyone dare to attempt it in the future. You are the supreme being in the universe, so how is it that you want to have sex with your daughter and cannot control your desire? Even though you are the most powerful being, this act does not suit you because your character is followed for spiritual improvement by people in general."

📚Skanda Purana 3.1.40.6-12📚
Prajpati (i.e. Brahma) was formerly deluded, O Brahmanas. He desired like a lover of his own daughter named Vac (Speech) joyously. This daughter of Prajapati became ashamed on noticing his lecherous love for her. Hence she assumed the form of a Rohita deer. Inclined to have sexual dalliance with her, Brahma too took the form of a deer. As she went ahead in the guise of a female deer, he too followed her. On seeing him intent on having sexual intercourse with his daughter, all the deities condemned him: 'This Brahma is committing a deed that should not be done, i.e. attempt to have sexual union with one's own daughter. Thus they censured the creator and the Lord of the worlds. On seeing Paramesthin (Brahma) engaged in the forbidden act, Lord Hara took up the Pinaka bow and assumed the form of a hunter. He fitted one arrow to his bow. He drew the bow string as far as his ear and hit Brahma with his sharp arrow. Struck down by the arrow of

the Annihilator of the three Puras, Brahma fell down on the ground."

Refutation-

Perspective 1

We know the term Prajapati is used for Brahma in Puranas . The Same term Prajapati is used for Sun in Vedas at several places because Sun is responsible for life on Earth . So Sun is Prajapati [Brahma] .

1- **यो हं वे सविता स प्रजापतिः।** (Satapatha 12.3.5.2)

2- **प्रजापतिर्यं सविता।** (Tandya Brahmana 8.2.10)

Then who is the daughter of Prajapati Sun [Brahma] . Usha [Dawn] is the daughter of Prajapati Surya [Brahma] as Usha[Dawn] is brought about by approach of Prajapati Sun [Brahma] . Acharya Kumarilla Bhatta explained in his Tantra Vartika 1.3.7

. (1) The word "Prajapati" means 'one who protects all creatures;' as such it can be taken as a name of the Sun; and it is an ordinary fact that towards morning the sun reaches the early Dawn, ('Usha'); and as the early Dawn is brought about by the approach of the Sun, it is called his "daughter;" and it is the fact of the Sun letting his rays fall in (or on) the Dawn that has been figuratively spoken of as the intercourse of a man with a woman.

That is being the protector of the world Prajapati Brahma is Sun and Usha Dawn is the daughter of Prajapati Brahma Sun . It is an ordinary fact that towards morning Sun (Brahma) reaches the early Dawn, ('Usha'); and as the early Dawn is brought about by the approach of the Sun (Brahma) it is called daughter of Sun(Brahma) and it is the fact of the Sun(Brahma) letting his rays fall in (or on)Usha (Dawn)that has been figuratively spoken of as the intercourse of a man with a woman as if Brahma (Sun) got attracted towards his daughter Usha (Dawn)

In Srimad Bhagvatam and Skanda Purana its written that Prajapati Brahma [Sun] went after his daughter Usha [Dawn] . Rays of Sun can be taken as sons of Prajapati Brahma . The Sons of Prajapati Brahma [Sun] Stopped him and then Brahma [Sun] left his body causing Fog which spread in all directions.It's not that rays of sun try to stop him. We shall not forget it's a Puranic story with characters.The process of condensation is explained here because of which we get tiny droplets of water in the morning during winter.

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There is another Perspective too – Perspective 2

Gopatha Brahmana 1/2/10-11 says that Brahma is mind
ऊर्ध्वं यच् च किं च मनसैव करोति तद् ब्रह्म ते ब्रूमो मन एव ब्रह्मा मनो ब्रह्म मनो देव इति

Taittriya Samhita 6/1/2/2 says that Saraswati is speech
मेधया हि मनसा पुरुषो यज्ञम् अभिगच्छति सरस्वत्यै पूष्णे ऽग्नये स्वाहेत्य् आह वाग् वै सरस्वती पृथिवी पूषा

तस्य [पुरुषस्य] मन एव ब्रह्मा। (Kaushitaki Brahmana 17/7)

मन एव ब्रह्मा । (Gopatha Brahmana Purva 1/2/10)

प्रजापतिर्वे मनः । (Satapatha Brahmana 4/1/1/22)

बाग् वै सरस्वती । (Kaushitaki Brahmana 5/1)

वाक् सरस्वती। (Satapatha Brahmana 7/5/1/31))

वाक् तु सरस्वती । (Aitreya Brahmana 1/3)

मनो ह वै पूर्व वाचो यद्धि मनसाभिगच्छति तद्वाचा वदति । (Tandya Brahmana 1/1/1/3)

स [प्रजापतिः] वाचमयच्छत्। (Aitreya Brahmana 2/33)

Prajapati or Brahma is called 'Mind Saraswati is the name of speech. The mind comes before speech, so whatever is first thought through the mind is then said through speech. That mind in the form of Prajapati Brahma controlled Saraswati in the form of speech.

The mind comes before speech, so whatever is first thought through the mind is then said through speech. That mind in the form of Prajapati Brahma controlled Saraswati in the form of speech . It means that speech originates from the power of the mind. That is why both of them have been described here as father and daughter. When the father, in the form of mind inseminates his daughter in the form of speech with **प्रेरणारूप वीर्या** then only a son in the form of words is born from her

Pandit Madhavacharya Shastri explained it as-

सो ब्रह्मवैवर्त पुराण में उक्त आध्यात्मिक अर्थ को स्पष्ट करने के लिए श्रीराधा जी के पूछने पर श्रीकृष्ण भगवान् कहते हैं-
मनःस्वरूपो ब्रह्मा मे ज्ञानरूपो महेश्वरः ।।५८।। वागधिष्ठात्री देवी या सा स्वयं च सरस्वती ।।५६।। अर्थात्- मनः ही ब्रह्मा है, ज्ञान को महेश्वर समझो तथा वाणी की अधिष्ठात्री देवी ही सरस्वती है ।
यहां इतना और भी समझ लेना आवश्यक है कि इस कथा के अध्यात्म-प्रधान रूपक में – मरीचि आदि पुत्रों का समझाना घटित नहीं होता था, अतएव ब्रह्मवैवर्त में श्री वेदव्यास जी ने उक्त घटना के बजाय यह प्रकट किया है कि 'पुत्री के पीछे भागते हुये ब्रह्मा को उसके पुत्र महादेव ने सावधान किया ।' इस अंश का तात्पर्य यह है कि वाणी का अनुगमन करते हुए मन को विवेक बार २ सावधान करता है। यही इस कथा का 'आध्यात्मिक-अर्थ' है, जिससे मनोविज्ञान का एक अद्भुत रहस्य प्रकट होता है ।

To make this spiritual meaning clear, Lord Śrī Krishna, who, in response to Śrī Rādhā's question, says:

manassvarūpo brahmā me jñānarūpo maheśvaraḥ
(verse 58)

vāgadhiṣṭhātrī devī yā sā svayaṃ ca sarasvatī (verse 56)

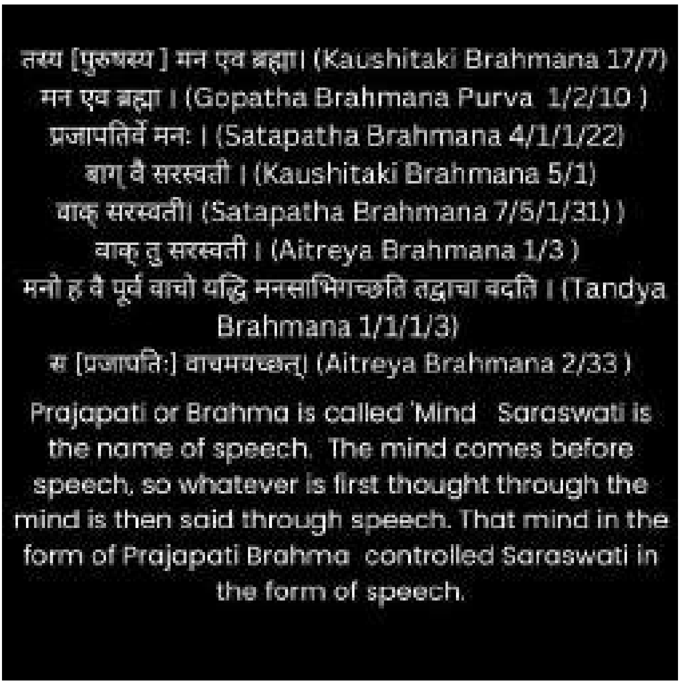
Meaning:

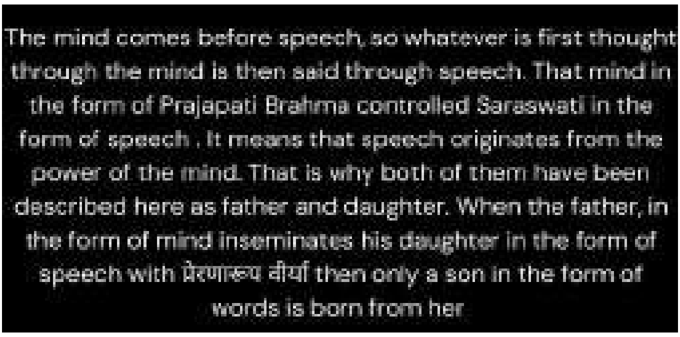
The mind is my form as Brahmā; knowledge is my form as Maheśvara (Śiva); and the presiding goddess of speech is Sarasvatī herself.

It is important to further understand that, in the spiritually symbolic version of this tale, the narrative involving Mārīci and other sons (i.e., their attempt to dissuade Brahmā) is not relevant. Hence, Sage Vedavyāsa presents the story as:

"As Brahmā chased after his daughter, it was his son Mahādeva (Śiva) who warned him."

The meaning behind this is: as the mind chases after speech, it is discrimination (viveka), represented by Śiva, which again and again warns the mind. This is the true spiritual meaning of the tale — revealing a profound mystery of psychology (manovijñāna).





Pandit Madhvacharya Shastri explained in his book Purana Digdarshan as

उससे शब्दरूप पुत्र उत्पन्न होता है, जो ब्रह्मवैवर्त पुराण में उक्त आध्यात्मिक अर्थ को स्पष्ट करने के लिए श्रीराधा जी के पूछने पर श्रीकृष्ण भगवान् कहते है—

मनःस्वरूपो ब्रह्मा मे ज्ञानरूपो महेश्वरः ॥५८॥
वागधिष्ठात्री देवी या सा स्वयं च सरस्वती ॥५६॥

अर्थात्—मन ही ब्रह्मा है, ज्ञान को महेश्वर समझो तथा वाणी की अधिष्ठात्री देवी ही सरस्वती है।

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Similar explanation has been given by कृष्णनारायण प्रसाद 'मागध' – वाणी प्रकाशन। -१९९९

वैदिक साहित्य में प्रजापति को बहुधा मन '98 एवं वाक् को सरस्वती' 99 कहा गया है। मन की सत्ता वाक् से पूर्ववर्त्तिनी होती है। पहले मन संकल्प करता है। तदुपरांत वह वाक् (वाणी) द्वारा प्रकट होता है। अव्यक्त ब्रह्मा ने सृष्टि (अपने को अनेक रूपों में व्यक्त) करने का मन में संकल्प किया। मन के संकल्प से वाक् की उत्पत्ति हुई। इस पारस्परिक संबंध के कारण 'मन' को पिता (प्रजापति ब्रह्मा) और 'वाक्' को दुहिता (सरस्वती) कहा गया। मन रूपी पिता के वाक् रूपी दुहिता में प्रेरणारूप वीर्याधान किए जाने पर शब्द रूप पुत्र की उत्पत्ति होती है। मन की अपेक्षा वाक् सूक्ष्म होती है। अतः उसके लिए भागवतकार द्वारा प्रयुक्त 'तन्वीं' सार्थक विशेषण है। कामना करना मन का धर्म है। इसीलिए आख्यान में मनरूपी प्रजापति को 'सकाम' और वाक् को 'अकामा' कहा गया है। प्रथम उत्पन्न होने के कारण मन को 'स्वयम्भू' भी कहा जाना सार्थक है। इस प्रकार सृष्टि-विद्या के गूढ़ आध्यात्मिक रहस्य को इस आख्यान के मिस मनोवैज्ञानिक रूप में प्रस्तुत करना पुराणकार का लक्ष्य रहा है।

Vāk as "Sarasvatī".
The existence of the mind precedes speech (vāk).

First, the mind conceives a thought, and afterward, it manifests through vāk (speech).

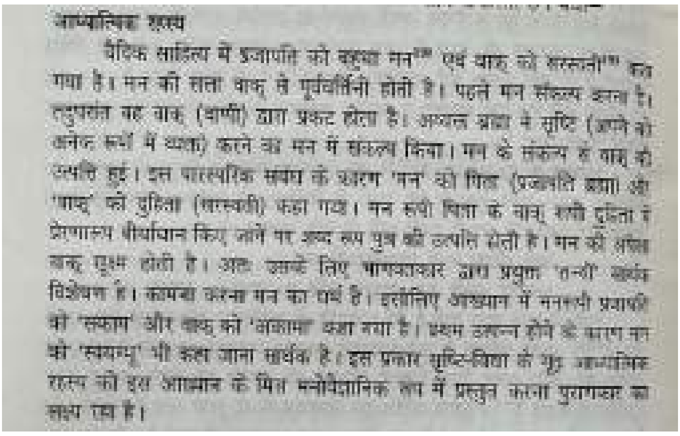
The unmanifest Brahmā resolved in his mind to manifest creation (himself in multiple forms).
From the mental resolution, vāk emerged.

Due to this mutual relationship, the mind is called the father (Prajāpati Brahmā), and vāk is called the daughter (Sarasvatī).

When the mind, in the form of a father, deposits inspiration (vīrya) into vāk, in the form of the daughter, the child in the form of words (śabda) is born.
Compared to the mind, vāk is more subtle.
Therefore, the adjective "tanvīm" (delicate) used by the Bhāgavata author for her is appropriate.

Desire is a natural trait of the mind.
Hence, in the narrative, the mind-like Prajāpati is called "sakāma" (with desire) and vāk is called "akāmā" (without desire).
Being the first to emerge, it is appropriate to refer to the mind as "Svayambhū" (self-born).

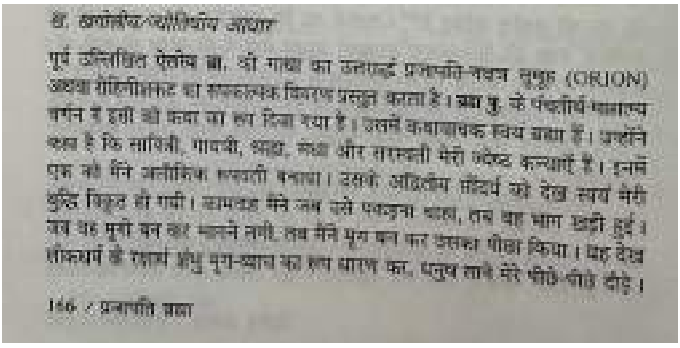
In this way, the deep spiritual mystery of the science of creation has been presented in psychological terms through this narrative by the Purāṇa authors.



आध्यात्मिक रहस्य

वैदिक साहित्य में प्रजापति को कहीं मन एवं वाक् को सरस्वती कहा गया है। मन की सत्ता वाक् से पूर्ववर्तिनी होती है। पहले मन संकल्प करता है, तदुपरांत वह वाक् (वाणी) द्वारा प्रकट होता है। अव्यक्त ब्रह्मा ने सृष्टि (अपने को अनेक रूपों में व्यक्त) करने का मन में संकल्प किया। मन के संकल्प से वाक् की उत्पत्ति हुई। इस पारस्परिक संबंध के कारण 'मन' को पिता (प्रजापति ब्रह्मा) और 'वाक्' को दुहिता (सरस्वती) कहा गया। मन रूपी पिता के वाक् रूपी दुहिता में प्रेरणारूप वीर्याधान किए जाने पर शब्द रूप पुत्र की उत्पत्ति होती है। मन की अपेक्षा वाक् सूक्ष्म होती है। अतः उसके लिए भागवतकार द्वारा प्रयुक्त 'तन्वीं' सार्थक विशेषण है। कामना करना मन का धर्म है। इसीलिए आख्यान में मनरूपी प्रजापति को 'सकाम' और वाक् को 'अकामा' कहा गया है। प्रथम उत्पन्न होने के कारण मन को 'स्वयम्भू' भी कहा जाना सार्थक है। इस प्रकार सृष्टि-विद्या के गूढ़ आध्यात्मिक रहस्य को इस आख्यान के मिस मनोवैज्ञानिक रूप में प्रस्तुत करना पुराणकार का लक्ष्य रहा है।

There is a third Astronomical Interpretation as well to this Story -कृष्णनारायण प्रसाद 'मागध' – वाणी प्रकाशन। -१९९९



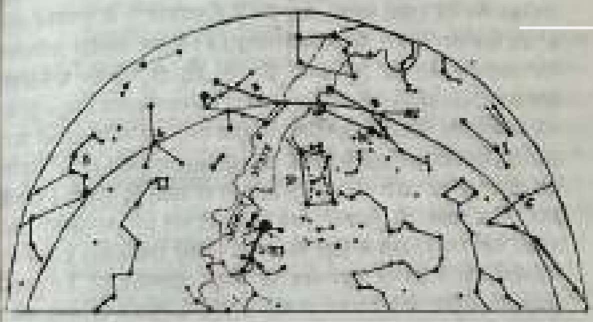
४. खगोलीय/ज्योतिषीय आधार

पूर्व उल्लिखित ऐतरेय ब्रा. की गाथा का उत्तरार्द्ध प्रजापति-नक्षत्र समूह (ORION) अथवा रोहिणी-शकट का रूपकात्मक विवरण प्रस्तुत करता है। ब्रह्म पु. के पंचतीर्थ-माहात्म्य वर्णन में इसी की कथा का रूप दिया गया है। उसमें कथावाचक स्वयं ब्रह्मा हैं। उन्होंने कहा है कि सावित्री, गायत्री, श्रद्धा, मेधा और सरस्वती मेरी ज्येष्ठ कन्याएँ हैं। इनमें एक को मैंने अलौकिक रूपवती बनाया। उसके अद्वितीय सौन्दर्य को देख स्वयं मेरी बुद्धि विकृत हो गयी। कामवश मैंने जब उसे पकड़ना चाहा, तब वह भाग खड़ी हुई। जब वह मृगी बन कर भागने लगी, तब मैंने मृग बन कर उसका पीछा किया। यह देख लोकपालों के रक्षार्थ प्रभु मृग-व्याध का रूप धारण कर, धनुष ताने मेरे पीछे-पीछे दौड़े।

166 / प्रजापति ब्रह्मा

उन्होंने मुझसे कहा—मैं तुम्हारा क्या करूँगा ?' फलतः उनसे भिन्न मुद्रा का मैंने अपनी कन्या विवस्वान् को सौंप दी[?]। इसे आकाशीय चित्र से समझा जा सकता है—

रो. = रोहिणी (मृगी)
प्र. = प्रजापति (मृग)



रो.-रोहिणी, प्र.-प्रजापति, 1. मेष, 2. वृष, 3. कन्या, 4. कर्क, 5. सिंह, 6. मीन

ऊपरि चित्र का नक्षत्र-समूह उत्तरी गोलार्द्ध (भारत सहित एशिया, यूरोप उत्तरी अमेरिका) में शिशिर ऋतु (पौष-माघ, स्थूलतः मध्य दिसंबर से मध्य फरवरी) की रात्रियों के प्रथम प्रहर में दक्षिण की ओर देखने पर सिर के ऊपर दिखायी पड़ता है। द्वितीय प्रहर में यह पश्चिम की ओर ढलने लगता है, तब गाथा में वर्णित दृश्य प्रत्यक्ष हो उठता है। चित्र में, आकाश-गंगा के पश्चिम, दिखायी पड़ने वाला वृहत् और चमकीला नक्षत्र-समूह प्रजापति (Constellation of ORION) है। प्राचीन भारतीय ज्योतिर्विदों के अनुसार प्रजापति नक्षत्र-समूह में पाँच प्रमुख नक्षत्र हैं—रोहिणी (Aldebaran), मृगशिरा, आर्द्रा, मृगव्याध (Sirius) और पुनर्वसु (Pollux)। अपेक्षया पृथ्वी और चंद्रमा के भ्रमण-पथ के निकट रोहिणी दिखायी पड़ती है। रोहिणी का अर्थ मृगी (रोहित) है। यह वृष राशि (Taurus) का सर्वाधिक चमकीला और रक्तवर्णी नक्षत्र है। रोहिणी के पीछे उत्तर-पूर्व में (बायीं ओर) उसका अनुगमन करने वाला मृगरूप धारी प्रजापति (ORION) बीच में है। चतुष्कोण बनाने वाले प्रजापति-समूह के चार तारे ही मृग की चार टाँगें हैं एवं चतुष्कोण के ऊपर दिखायी पड़ने वाला तीन तारों से निर्मित त्रिकोण ही मृग का सिर अर्थात् मृगशिरा नक्षत्र है—'एतद् वै प्रजापतेः

शिरो यन्मृगशीर्षम् (शतपथ ब्रा. 2/1/2/8)। उसके नीचे उत्तर-पूर्व में (कानि का) दिखाई पड़ने वाले 'मृग-व्याध' रूपी रुद्र (Canis Major या Great Dog) की आकृति अगल-बगल के तारों को मिला कर बनती है—लगता है कि कोई व्यक्ति (व्याध) कमर में शस्त्र लटकाए, एक हाथ में धनुष लिए मृगरूपधारी प्रजापति का पीछा कर रहा है। वह बाण छोड़ चुका है। मृग के शरीर के अंदर एक रेखा में अवस्थित तीन तारे (आर्द्रा नक्षत्र ; लोकभाषा में तीनडंडिया) ही मृगव्याध रुद्र के द्वारा छोड़े गए त्रिकांड बाण (इषुस्त्रिकाण्डः) हैं। प्राचीन भारतीय खगोलविदों ने जिस तारा-समूह को रुद्र (मृग-व्याध) कहा है, उसे ही पश्चिमी खगोलविदों ने बृहत्श्वान (Canis Major या Great Dog) कहा है। रुद्र-मृगव्याध तारा-समूह का ही नहीं, अपितु संपूर्ण गोलार्द्ध का सर्वाधिक चमकीला तारा 'मृग-व्याध' (Sirius या Dog Star) है। मृग-व्याध (Sirus) से रोहिणी (Aldebaran) तक एक सीध में काल्पनिक रेखा खींचने पर वह आर्द्रा (ORION'S BELT) से होकर ही गुजरेगी। रोहिणी के ऊपर दायीं ओर वाले (छह, पाश्चात्य मिथक के अनुसार सात जिन्हें 'सप्तभगिनी'—Seven Sisters कहा गया है) तारों के समूह की आख्या कृत्तिका (Pleiades) है। शास्त्रों एवं ज्योतिषीय ग्रंथों में इस पूरे नक्षत्र-मंडल की आख्या 'रोहिणी शकट' है। बृहत्संहिता (47/4) के अनुसार रोहिणी-शकट के बीच से शनि के गुजरने पर बारह वर्षों तक वर्षा नहीं होती है। **तैत्तिरीय सं.** (4/4/10) में विभिन्न नक्षत्रों और उनके स्वामियों के उल्लेख हुए हैं। तदनुसार रोहिणी के स्वामी प्रजापति (**रोहिणी नक्षत्रं प्रजापतिर्देवता**) एवं आर्द्रा के स्वामी रुद्र (**आर्द्रा नक्षत्रं रुद्रो देवता**) कहे गए हैं। इससे भी आख्यान के खगोलीय आधार का संकेत होता है।

महाभारतीय आख्यान (सौप्तिक पर्व, अ. 18) की याज्ञिक व्याख्या भी इसी खगोलीय तथ्य का पोषक है। उसके अनुसार देवयज्ञ में रुद्र को भाग नहीं मिला। अतः वे कुपित हो धनुष-बाण लिए यज्ञ-स्थान पर गए। उन्हें कुपित देख देवता भयभीत हो उठे। कुपित रुद्र ने यज्ञ (यज्ञ प्रजापति) के हृदय में बाण से आघात किया। तब अग्नि सहित यज्ञ (यज्ञ प्रजापति) मृग का रूप धारण कर वहाँ से भाग चला और आकाश में पहुँच कर (प्रजापति नक्षत्र-समूह के रूप में) प्रकाशित होने लगा। आकाश में भी रुद्र (मृगव्याध रूप में, आर्द्रा नक्षत्र जिनका त्रिकाण्ड बाण है) उसके पीछे लगे रहते हैं। दक्षयज्ञ-विध्वंस-आख्यान (महाभा. 12/283/36 एवं आगे) में भी इसका अधूरा रूप मिलता है। **ऐतरेय ब्रा.** (3/3/9) की गाथा के खगोलीय तथ्य से पुष्पदंत पूर्णतः परिचित थे—उनके शिवमहिम्न-स्तोत्र का अग्रांकित बाइसवाँ श्लोक उसी से प्रेरित प्रतीत होता है—

प्रजानाथं नाथ प्रसभमभिकं स्वां दुहितरं/गतं रोहिद्भूतां रिरमयिषुमृष्यस्य वपुषा।
धनुष्पाणेर्यातं दिवमपि सपत्राकृतममुं/त्रसन्तं तेऽद्यापि त्यजति न मृगव्याधरभसः॥

ख. खगोलीय/ज्योतिषीय आधार

पूर्व उल्लिखित ऐतरेय ब्रा. की गाथा का उत्तरार्द्ध प्रजापति-नक्षत्र सूमूह (ORION) अथवा रोहिणीशकट का रूपकात्मक विवरण प्रस्तुत करता है। ब्रह्म पु. के पंचतीर्थ-माहात्म्य वर्णन में इसी को कथा का रूप दिया गया है। उसमें कथावाचक स्वयं ब्रह्मा हैं। उन्होंने कहा है कि सावित्री, गायत्री, श्रद्धा, मेधा और सरस्वती मेरी ज्येष्ठ कन्याएँ हैं। इनमें एक को मैंने अलौकिक रूपवती बनाया। उसके अद्वितीय सौंदर्य को देख स्वयं मेरी बुद्धि विकृत हो गयी। कामवश मैंने जब उसे पकड़ना चाहा, तब वह भाग खड़ी हुई। जब वह मृगी बन कर भागने लगी, तब मैंने मृग बन कर उसका पीछा किया। यह देख लोकधर्म के रक्षार्थ शंभु मृग-व्याध का रूप धारण कर, धनुष ताने मेरे पीछे-पीछे दौड़े।

उन्होंने मुझसे कहा- 'मैं तुम्हारा वध करूँगा।' फलतः उनसे पिण्ड छुड़ा कर मैंने अपनी वह कन्या विवस्वान को सौंप दी 207। इसे अग्रांकित आकाशीय चित्र से समझा जा

उपरि चित्र का नक्षत्र-समूह उत्तरी गोलार्द्ध (भारत सहित एशिया, यूरोप उत्तरी अमेरिका) में शिशिर ऋतु (पौष-माघ, स्थूलतः मध्य दिसंबर से मध्य फरवरी) की रात्रियों के प्रथम प्रहर में दक्षिण की ओर देखने पर सिर के ऊपर दिखायी पड़ता है। द्वितीय प्रहर में यह पश्चिम की ओर ढलने लगता है, तब गाथा में वर्णित दृश्य प्रत्यक्ष हो उठता है। चित्र में, आकाश-गंगा के पश्चिम, दिखायी पड़ने वाला बृहत् और चमकीला नक्षत्र-समूह प्रजापति (Constellation of ORION) है। प्राचीन भारतीय खगोलविदों के अनुसार प्रजापति नक्षत्र-समूह में पाँच प्रमुख नक्षत्र हैं- रोहिणी (Alldebaran), मृगशिरा, आर्द्रा, मृगव्याध (Sirius) और पुनर्वसु (Pollux)। अपेक्षया दांयीं ओर चंद्रमा के भ्रमण-पथ के निकट रोहिणी दिखायी पड़ती है। रोहिणी का अर्थ मृगी (रोहित) है। वह वृष राशि (Taurus) का सर्वाधिक चमकीला और रक्तवर्णी नक्षत्र है। रोहिणी के नीचे उत्तर-पूर्व में (बायीं ओर) उसका अनुगमन करने वाला मृगरूप धारी प्रजापति (ORION) बीच में है।

चतुष्कोण बनाने वाले प्रजापति-समूह के चार तारे ही मृग की चार टाँगें हैं एवं चतुष्कोण के ऊपर दिखायी पड़ने वाला तीन तारों से निर्मित त्रिकोण ही मृग का सिर अर्थात् मृगशिरा नक्षत्र है- 'एतद् वै प्रजापतेः

शिरो यन्मृगशीर्षम्' (शतपथ ब्रा. 2/1/2/8)। उसके नीचे उत्तर-पूर्व में (बायीं ओर) दिखायी पडने वाले 'मृगव्याध' रूपी रुद्र (Canis Major या Great Dog) की बध की आकृति अगल-बगल के तारों को मिला कर बनती है- लगता कि कोई व्यक्ति (व्याध) कमर में शस्त्र लटकाए, एक हाथ में धनुष लिए मृगरूपधारी प्रजापति का पीछा कर रहा है। वह वाण छोड़ चुका है। मृग के शरीर के अंदर एक रेखा में अवस्थित तीन तारे (आर्द्रा नक्षत्र; लोकभाषा में तीनडड़िया208) ही मृगव्याध रूपी रुद्र के द्वारा छोड़े गए त्रिकांड वाण (इषुस्त्रिकाण्डः) हैं। प्राचीन भारतीय खगोलविदों ने जिस तारा-समूह को रुद्र (मृग-व्याध) कहा है, उसे ही पश्चिमी खगोलविदों ने बृहत्श्वान (Canis Major या Great Dog) कहा है। रुद्र-मृगव्याध तारा-समूह का ही नहीं, अपितु संपूर्ण गोलार्द्ध का सर्वाधिक चमकीला तारा 'मृग-व्याध' (Sirus या Dog Star) है। मृग-व्याध (Sirus) से रोहिणी (Aldebaran) तक एक सीध में काल्पनिक रेखा खींचने पर वह आर्द्रा (ORION'S BELT) से होकर ही गुजरेगी। रोहिणी के ऊपर दायीं ओर वाले (छह, पाश्चात्य मिथक के अनुसार सात जिन्हें 'सप्तस्वसा'- Seven Sisters कहा गया है) तारों के समूह की आख्या कृतिका (Pleiades) है। शास्त्रों एवं ज्योतिषीय ग्रंथों में इस पूरे नक्षत्र-मंडल की आख्या 'रोहिणी-शकट' है। बृहत्संहिता (47/4) के अनुसार रोहिणी-शकट के बीच से शनि के गुजरने पर बारह वर्षों तक वर्षा नहीं होती है। तैत्तिरीय सं. (4/4/10) में विभिन्न नक्षत्रों और उनके स्वामियों के उल्लेख हुए हैं। तदनुसार रोहिणी के स्वामी प्रजापति (रोहिणी नक्षत्रं प्रजापतिर्देवता) एवं आर्द्रा के स्वामी रुद्र (आर्दा नक्षत्रं रुद्रो देवता) कहे गए हैं। इससे भी आख्यान के खगोलीय आधार का संकेत होता है।
महाभारतीय आख्यान (सौप्तिक पर्व, अ. 18) की याज्ञिक व्याख्या भी इसी खगोलीय तथ्य का पोषक है। उसके अनुसार देवयज्ञ में रुद्र को भाग नहीं मिला। अतः वे कुपित हो धनुष-वाण लिए यज्ञ-स्थान पर गए। उन्हें कुपित देख देवता भयभीत हो उठे। कुपित रुद्र ने यज्ञ (यज्ञ प्रजापति) के हृदय में वाण से आघात किया। तब अग्नि सहित यज्ञ (यज्ञ प्रजापति) मृग का रूप धारण कर वहाँ से भाग चला और आकाश में पहुँच कर (प्रजापति नक्षत्र-समूह के रूप में) प्रकाशित होने लगा। आकाश में भी रुद्र (मृगव्याध रूप में, आर्द्रा नक्षत्र जिनका त्रिकाण्ड वाण है) उसके पीछे लगे रहते हैं 209। दक्षयज्ञ-विध्वंस-आख्यान (महाभा. 12/288/36 एवं आगे) में भी इसका अधूरा रूप मिलता है। ऐतरेय ब्रा. (3/3/9) की गाथा के खगोलीय तथ्य से पुष्पदंत पूर्णतः परिचित थे उनके शिवमहिम्न स्तोत्र का अग्रांकित बाइसवाँ श्लोक उससे प्रेरित प्रतीत होता है-
प्रजानायं नाथ प्रसभमभिकं स्वां दुहितरं गतं रोहिद्भूतां रिरमयिषुमृष्यस्य व्युषा । धनुष्पाणेर्यातं दिवमपि सपत्राकृतममुं त्रसन्तं तेऽद्यापि त्यजति न मृगव्याधरभसः ।।

English

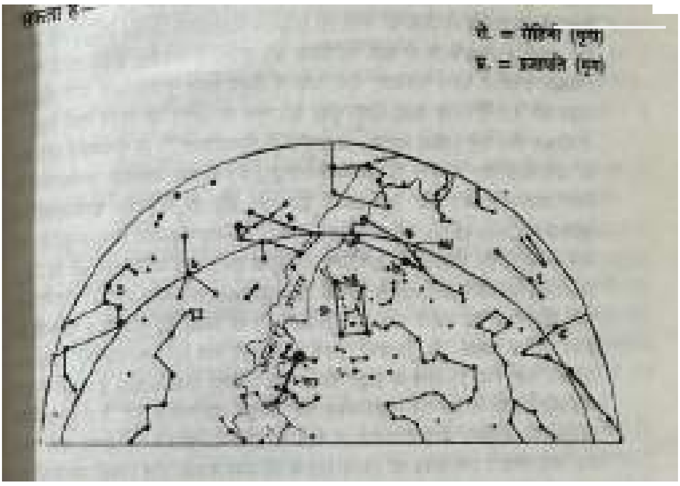
. Astronomical/Astrological Basis

The latter part of the previously mentioned *Aitareya Brahmana* legend presents an allegorical depiction of the Prajapati–Nakshatra constellation group (ORION) or the *Rohini-Shakat* (the chariot of Rohini). In the *Brahma Purana's* description of the sanctity of the Panchatirtha (the five sacred spots), this has been presented as a narrative. In this tale, the narrator is Brahma himself. He says:

"Savitri, Gayatri, Shraddha, Medha, and Saraswati are my eldest daughters. I made one of them extraordinarily beautiful. On seeing her unparalleled beauty, my intellect became deluded. Driven by desire, when I tried to seize her, she fled. When she transformed into a deer and ran away, I too became a deer and chased her. Witnessing this, for the protection of cosmic order (*lokadharma*), Shambhu (Shiva)

assumed the form of a deer-hunter, drew his bow, and began chasing after me."

He said to me, *"I shall slay you."* As a result, freeing myself from him, I handed over that daughter of mine to Vivasvan (the Sun God).



This can be understood through the sky chart marked above. The constellation depicted in the chart appears overhead when looking southward during the early part of the night in the winter season (Paush–Magh months, roughly mid-December to mid-February) in the Northern Hemisphere (including India, Asia, Europe, and North America). During the second watch of the night, it begins to descend westward, and at that time, the scene described in the legend visually manifests.

In the chart, the large and luminous star group seen to the west of the Milky Way is Prajapati (the constellation of ORION). According to ancient Indian astronomers, there are five major stars or nakshatras (lunar mansions) in the Prajapati constellation group: Rohini (Aldebaran), Mrigashira, Ardra, Mrigavyadha (Siriu and Punarvasu (Pollux).

Rohini is visible relatively to the right, near the Moon's orbital path. The term *Rohini* literally means "the doe" (female deer, *Rohit*). It is the brightest and reddish star in the Taurus constellation. Below Rohini, toward the northeast (to the left), Prajapati (ORION), in the form of a deer pursuing her, is seen in the middle.

The four stars that form a quadrilateral in the Prajapati group represent the four legs of the deer, and the triangle formed by three stars appearing above this quadrilateral is the head of the deer, i.e., the Mrigashira nakshatra — *"Etad vai Prajapateh..."* (This indeed is of Prajapati).

The head is what is called Mrigashirsha (the Head of the Deer)" (*Shatapatha Brahmana 2.1.2.8*). Below it, toward the northeast (to the left), appears the figure of Rudra as the Deer-Hunter (*Mrigavyadha*), formed by connecting the stars of Canis Major or the Great Dog. It looks like a man (a hunter), with a weapon tied at his waist, holding a bow in

one hand and chasing the deer-shaped Prajapati. He has already released an arrow.

Inside the body of the deer, there are **three stars aligned in a row** (these correspond to the **Ardra Nakshatra**, popularly known as **"Teen Dandiyan"** or "Three Sticks" in folk language). These three stars are the **three-parted arrow** (*Trikanda Vaan*) shot by Rudra in the form of the Mrigavyadha.

The star cluster that ancient Indian astronomers referred to as **Rudra (the Deer-Hunter)** is the same one Western astronomers named **Canis Major** or **the Great Dog**. The **brightest star** not only in this group but in the entire visible hemisphere is the **Mrigavyadha** (Sirius or the Dog Star).

If one draws an imaginary straight line from **Mrigavyadha (Sirius)** to **Rohini (Aldebaran)**, it will pass directly through **Ardra** (Orion's Belt). Above Rohini and toward the right, there is a cluster of **six stars** (called **seven** in Western mythology, known as the **Seven Sisters** or **Pleiades**) — this group is called **Krittika** in Indian astronomy.

In scriptures and astrological texts, this entire star region is referred to as **Rohini-Shakat** (the Chariot of Rohini). According to the *Brihat Samhita* (47.4), if **Saturn** passes through the center of Rohini-Shakat, it causes **a drought lasting twelve years**.

The *Taittiriya Samhita* (4.4.10) mentions various nakshatras and their presiding deities. Accordingly, **Rohini's deity is Prajapati** (*Rohini Nakshatram Prajapatir Devata*), and **Ardra's deity is Rudra** (*Ardra Nakshatram Rudro Devata*). This also points to the astronomical basis of the myth.

The **Mahabharata narrative** (Sauptika Parva, Chapter 18) also supports this celestial interpretation. According to it, during the sacrificial ritual (*Devayajna*), **Rudra did not receive his share**, and thus, angered, he went to the sacrificial site with bow and arrow. Seeing him enraged, the gods were terrified. Rudra, in his fury, **struck the heart of the yajna (i.e., Prajapati)** with an arrow. Then the yajna, along with Agni (fire), **took the form of a deer and fled**, eventually rising into the sky and becoming **the constellation of Prajapati**. Even in the sky, Rudra, in the form of **Mrigavyadha**, continues to pursue him — his arrow being the three stars of Ardra (Orion's Belt).

A partial version of this story is also found in the tale of **Daksha Yajna's destruction** (Mahabharata 12.288.36 onward).

Pushpadanta was fully aware of the astronomical facts related to the *Aitareya Brahmana (3.3.9)* tale. The **twenty-second verse** of his **Shivamahimna Stotra** seems to be directly inspired by this:

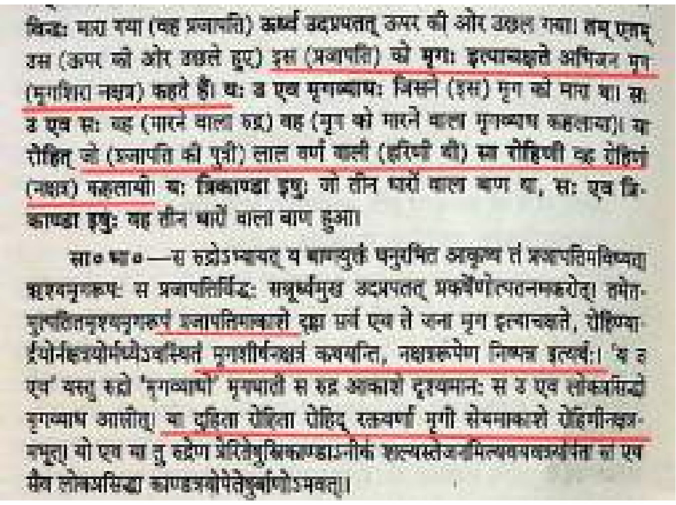
प्रजानायं नाथ प्रसभमभिकं स्वां दुहितरं गतं रोहिद्भूतां रिरमयिषुमृष्यस्य व्युषा । धनुष्पाणेर्यातं दिवमपि सपत्राकृतममुं त्रसन्तं तेऽद्यापि त्यजति न

मृगव्याधरभसः ।।

This interpretation is given by Acharya Sayana in his Commentary on Aitareya Brahmana 3/33 and as well

सा० भा०- स रुद्रोऽभ्यायत् य बाणयुक्तं धनुरभित आकृष्य तं प्रजापतिमविध्यत्। ऋश्यमृगरूपः स प्रजापतिर्विद्धः सन्नूर्ध्वमुख उदप्रपतत् प्रकर्षेणोत्पतनमकरोत्। तमेत-मुत्पतितमृश्यमृगरूपं प्रजापतिमाकाशे दृष्ट्वा सर्व एव ते जना मृग इत्याचक्षते, रोहिण्या-र्द्रयोर्नक्षत्रयोर्मध्येऽवस्थितं मृगशीर्षनक्षत्रं कथयन्ति, नक्षत्ररूपेण निष्पन्न इत्यर्थः। 'य उ एव' यस्तु रुद्रो 'मृगव्याधो' मृगघाती स रुद्र आकाशे दृश्यमानः स उ एव लोकप्रसिद्धो मृगव्याध आसीत्। या दुहिता रोहिता रोहिद् रक्तवर्णा मृगी सेयमाकाशे रोहिणीनक्षत्र-मभूत्। यो एव या तु रुद्रेण प्रेरितेषुस्त्रिकाण्डाऽनीकं शल्यस्तेजनमित्यवयवत्रयोपेता सो एव सैव लोकप्रसिद्धा काण्डत्रयोपेतेषुर्बाणोऽमवत्।।

That Rudra approached, who had a bow with an arrow set upon it, and having fully drawn it, he struck Prajāpati. Prajāpati, who had taken the form of a Ṛśya-mṛga (a kind of antelope or deer), was hit, and looking upwards, he leapt up — he made a great upward flight.
Seeing this Prajāpati in the form of an Ṛśya-mṛga who had thus leapt into the sky, all the people (sages, observers) began to call it 'Mṛga' (deer).
They refer to the *Mṛgaśīrṣa Nakṣatra* (a lunar constellation) as being located between the stars Rohiṇī and Ārdrā — meaning it has become established in the form of a star (nakṣatra).
The one who (shot the arrow), that Rudra, who is the 'Mṛgavyādha' (hunter of the deer), is seen in the sky — he himself became the popularly known figure of the celestial Mṛgavyādha (hunter of the deer).
And the daughter, the reddish-colored deer-like one (mṛgī), who is Rohiṇī (literally meaning 'reddish' or 'blood-colored'), she became the celestial star Rohiṇī in the sky.
And that very object (the arrow) which Rudra sent forth — composed of three parts: *Trikāṇḍa* (threefold shaft), *Śalya* (the point), and *Tejana* (the fiery power) — that itself became the celestial arrow seen in the sky, renowned for its triple structure


विद्धः मारा गया (वह प्रजापति) ऊर्ध्व उदप्रपतत् ऊपर की ओर उछल गया। तम् एतम् उस (ऊपर की ओर उछले हुए) इस (प्रजापति) को मृगः इत्याचक्षते अभिजन मृग (मृगशिरा नक्षत्र) कहते हैं। यः उ एव मृगव्याधः जिसने (इस) मृग को मारा था। स उ एव सः वह (मारने वाला रुद्र) वह (मृग को मारने वाला मृगव्याध कहलाया)। या रोहित् जो (प्रजापति की पुत्री) लाल वर्ण वाली (हरिणी थी) सा रोहिणी वह रोहिणी (नक्षत्र) कहलायी। यः त्रिकाण्डा इषुः जो तीन धारों वाला बाण था, सः एव त्रि-काण्डा इषुः वह तीन धारों वाला बाण हुआ।

सा० भा०—स रुद्रोऽभ्यायत् य बाणयुक्तं धनुरभित आकृष्य तं प्रजापतिमविध्यत्। ऋश्यमृगरूपः स प्रजापतिर्विद्धः सन्नूर्ध्वमुख उदप्रपतत् प्रकर्षेणोत्पतनमकरोत्। तमेत-मुत्पतितमृश्यमृगरूपं प्रजापतिमाकाशे दृष्ट्वा सर्व एव ते जना मृग इत्याचक्षते, रोहिण्या-र्द्रयोर्नक्षत्रयोर्मध्येऽवस्थितं मृगशीर्षनक्षत्रं कथयन्ति, नक्षत्ररूपेण निष्पन्न इत्यर्थः। 'य उ एव' यस्तु रुद्रो 'मृगव्याधो' मृगघाती स रुद्र आकाशे दृश्यमानः स उ एव लोकप्रसिद्धो मृगव्याध आसीत्। या दुहिता रोहिता रोहिद् रक्तवर्णा मृगी सेयमाकाशे रोहिणीनक्षत्र-मभूत्। यो एव या तु रुद्रेण प्रेरितेषुस्त्रिकाण्डाऽनीकं शल्यस्तेजनमित्यवयवत्रयोपेता सो एव सैव लोकप्रसिद्धा काण्डत्रयोपेतेषुर्बाणोऽभवत्।।

Shatapatha Brahmana (2/1/2/8-9) too states that the Mrigashira Nakshatra is referred to as Prajapati (Brahma) and Rohini Nakshatra as the daughter of Prajapati (Brahma) (Mrigashira Nakshatra)

रोहिणी नक्षत्र में भी अग्न्याधान करे, क्योंकि रोहिणी नक्षत्र में ही सन्तान के इच्छुक प्रजापति ने अग्न्याधान किया था। उसने प्रजा सूजी और वह प्रजा एक-रूप और ठीक रही, रोहिणी (लाल गाय) के समान । इसलिए रोहिणी नक्षत्र रोहिणी गौ के समान है। इसलिए जो कोई इस रहस्थ को समझकर रोहिणी नक्षत्र में अग्न्याधान करता हैं वह सन्तान और पशुओं से फूलता-फलता है ।।६।।
रोहिणी नक्षत्र में ही पशु अग्नियों का आधान करते हैं कि मनुष्यों की इच्छा तक चढ़ सकें (रोहेम)। उन्होंने मनुष्यों की कामनाओं तक रोहण किया। और जो कामना पशुओं की मनुष्यों के प्रति पूरी हुई, वही पशुओं के प्रति उसकी पूरी होगी जो इस रहस्य को समझकर रोहिणी नक्षत्र में अग्न्याधान करता है ।।७।।
मृगशीर्ष नक्षत्र में भी अग्न्याधान हो सकता है, क्योंकि मृगशीर्ष प्रजापति का सिर है। श्री ही शिर है। इसलिए जो मनुष्य जाति में श्रेष्ठ होता है उसको कहते हैं कि यह जाति का शिर है। जो इस रहस्य को समझकर मृगशीर्ष नक्षत्र में अग्न्याधान करता है वह श्री को प्राप्त होगा ।।८।।
अब मृगशीर्ष नक्षत्र में अग्न्याधान न करने की (युक्ति कुछ लोग यह देते हैं) कि यह प्रजापति का शरीर है। जब इसको देवों ने त्रिकाण्ड तीर से बींधा तो कहते हैं कि उसने शरीर त्याग दिया। इसलिए यह शरीर केवल वास्तु, अयज्ञिय (यज्ञ न करने योग्य) और निर्वीर्य हो गया । इसलिए मृगशीर्ष में अग्न्याधान न करेः।।६।।
परन्तु वह कर सकता है। यह जो प्रजापति का शरीर है, न तो वास्तु है, न ही अयज्ञिय और न निर्वीर्य (इसलिए मृगशीर्ष में अग्न्याधान करे) । पुनर्वसु नक्षत्र में पुनराधेय कर्म करे। ऐसा आदेश है ।।१०।।

“One should also perform the ignition of the sacred fire (Agnyaadhan) during the Rohini Nakshatra, because it was during Rohini Nakshatra that Prajapati, desiring progeny, performed Agnyaadhan. As a result, progeny was born, uniform and flawless, resembling Rohini (the red cow). Therefore, Rohini Nakshatra is considered similar to the Rohini cow.
Hence, whoever understands this secret and performs Agnyaadhan during Rohini Nakshatra flourishes with offspring and cattle. (Verse 6)

It is also during Rohini Nakshatra that the sacrificial fires related to animals are established, so that they may ascend to the level of human desires (Rohem – rise).
The fires rose to fulfill human desires.
And just as the animals' desires toward humans were fulfilled, so too will the humans' desires toward the animals be fulfilled — for the one who, understanding this secret, performs Agnyaadhan during Rohini Nakshatra. (Verse 7)

Agnyaadhan can also be performed during the Mrigashirsha Nakshatra, because Mrigashirsha is considered the head of Prajapati.
'Shri' (wealth, prosperity) is connected with the 'head.'
Therefore, the one who is foremost among a community is

called 'the head of the community.'
Thus, whoever understands this secret and performs Agnyaadhan during Mrigashirsha Nakshatra will attain prosperity (Shri). (Verse 8)

Now, some people argue against performing Agnyaadhan during Mrigashirsha Nakshatra, saying that it represents the body of Prajapati.
When the gods pierced it with a threefold arrow (Trikanda Teer), it is said that he (Prajapati) abandoned his body.
Hence, they claim, this body became merely a physical mass, unfit for sacrifice (Ayajniya), and devoid of potency (Nirvirya).
Therefore, according to them, Agnyaadhan should not be performed during Mrigashirsha. (Verse 9)

However, it can indeed be performed.
This body of Prajapati is neither a mere mass (Vastu), nor unfit for sacrifice (Ayajniya), nor devoid of potency (Nirvirya).
Thus, Agnyaadhan may be performed during Mrigashirsha.
During the Punarvasu Nakshatra, the rite of re-establishment (Punaradheya) should be performed.
Such is the instruction. (Verse 10)

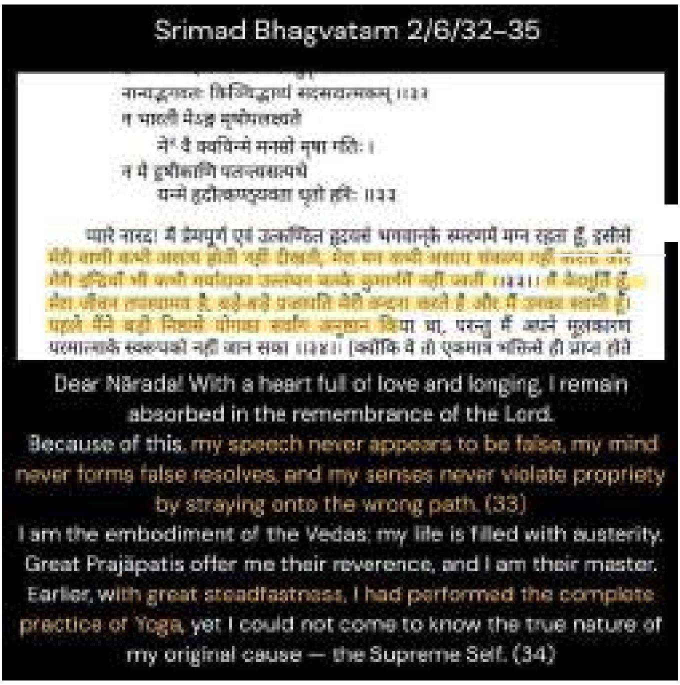
THE TRUE CHARACTER OF BRAHMA JI FROM SRIMAD BHAGAVATAM

Brahma Ji is the master of all his senses, never speaks falsehood, never strays from the righteous path, and remains ever devoted to penance and austerities.

Srimad Bhagvatam 2/6/32-35

प्यारे नारद ! मैं प्रेमपूर्ण एवं उत्कण्ठित हृदयसे भगवान्‌के स्मरणमें मग्न रहता हूँ, इसीसे मेरी वाणी कभी असत्य होती नहीं दीखती, मेरा मन कभी असत्य संकल्प नहीं करता और मेरी इन्द्रियाँ भी कभी मर्यादाका उल्लंघन करके कुमार्गमें नहीं जातीं ।। ३३ ।। मैं वेदमूर्ति हूँ, मेरा जीवन तपस्यामय है, बड़े-बड़े प्रजापति मेरी वन्दना करते हैं और मैं उनका स्वामी पहले मैंने बड़ी निष्ठासे योगका सर्वांग अनुष्ठान किया था

Dear Nārada! With a heart full of love and longing, I remain absorbed in the remembrance of the Lord.
Because of this, my speech never appears to be false, my mind never forms false resolves, and my senses never violate propriety by straying onto the wrong path. (33)
I am the embodiment of the Vedas; my life is filled with austerity.
Great Prajāpatis offer me their reverence, and I am their master. Earlier, with great steadfastness, I had performed the complete practice of Yoga, yet I could not come to know the true nature of my original cause the Supreme Self. (34)



Srimad Bhagvatam 2/9/3-8 Geeta Press Gorakhpur

ब्रह्माजीकी निष्कपट तपस्यासे प्रसन्न होकर भगवान्ने उन्हें अपने रूपका दर्शन कराया और आत्म-तत्त्वके ज्ञानके लिये उन्हें परम सत्य परमार्थ वस्तुका उपदेश किया (वही बात मैं तुम्हें सुनाता हूँ) ।।४।।
तीनों लोकोंके परम गुरु आदिदेव ब्रह्माजी अपने जन्मस्थान कमलपर बैठकर सृष्टि करनेकी इच्छासे विचार करने लगे . ब्रह्माजी तपस्वियोंमें सबसे बड़े तपस्वी हैं। उनका ज्ञान अमोघ है। उन्होंने उस समय एक सहस्र दिव्य वर्षपर्यन्त एकाग्र चित्तसे अपने प्राण, मन, कर्मेन्द्रिय और ज्ञानेन्द्रियोंको वशमें करके ऐसी तपस्या की, जिससे वे समस्त लोकोंको प्रकाशित करनेमें समर्थ हो सके ।।८।।

Pleased with Brahmā's sincere and guileless austerity, the Lord granted him a vision of His own form and instructed him in the Supreme Truth – the ultimate reality so that he might gain knowledge of the Self. (4)
The supreme preceptor of the three worlds, the primordial deity Brahmā, seated upon the lotus – his place of birth – began to contemplate with the desire to create the universe.
Brahmā is the greatest of all ascetics. His knowledge is unfailing. At that time, for a thousand divine years, with a concentrated mind, he brought his life-breath, mind, organs of action, and organs of perception under control, performing such austerity that he became capable of illuminating all the worlds. (8)

Srimad Bhagvatam 3/9/34-37 Geeta Press Gorakhpur

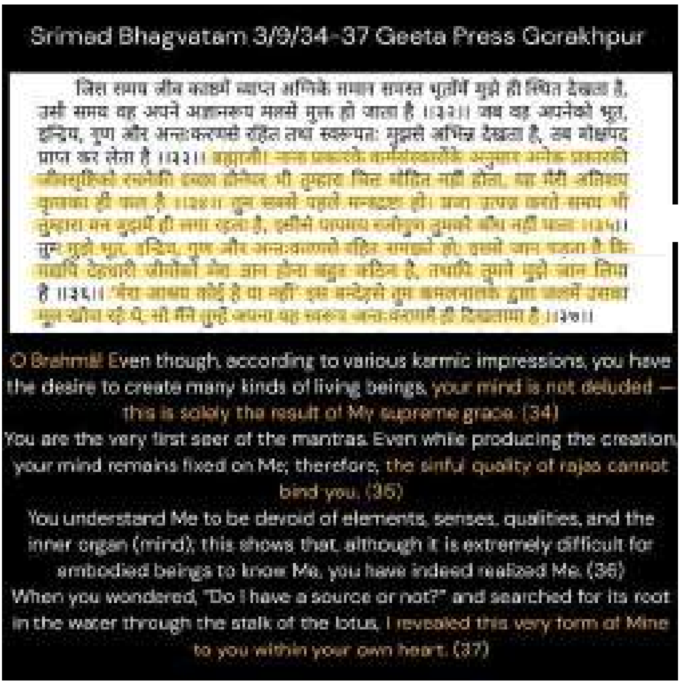
ब्रह्माजी ! नाना प्रकारके कर्मसंस्कारोंके अनुसार अनेक प्रकारकी जीवसृष्टिको रचनेकी इच्छा होनेपर भी तुम्हारा चित्त मोहित नहीं होता, यह मेरी अतिशय कृपाका ही फल है ।।३४।। तुम सबसे पहले मन्त्रद्रष्टा हो। प्रजा उत्पन्न करते समय भी तुम्हारा मन मुझमें ही लगा रहता है, इसीसे पापमय रजोगुण तुमको बाँध नहीं पाता ।।३५।। तुम मुझे भूत, इन्द्रिय, गुण और अन्तःकरणसे रहित समझते हो; इससे जान पड़ता है कि यद्यपि देहधारी जीवोंको मेरा ज्ञान होना बहुत कठिन है, तथापि तुमने मुझे जान लिया है ।।३६।। 'मेरा आश्रय कोई है या नहीं' इस सन्देहसे तुम कमलनालके द्वारा जलमें उसका मूल खोज रहे थे, सो मैंने तुम्हें अपना यह स्वरूप अन्तःकरणमें ही दिखलाया है ।।३७।।

O Brahmā! Even though, according to various karmic impressions, you have the desire to create many kinds of living beings, your mind is not deluded this is solely the result of My supreme grace. (34)

You are the very first seer of the mantras. Even while producing the creation, your mind remains fixed on Me; therefore, the sinful quality of rajas cannot bind you. (35)

You understand Me to be devoid of elements, senses, qualities, and the inner organ (mind); this shows that, although it is extremely difficult for embodied beings to know Me, you have indeed realized Me. (36)

When you wondered, “Do I have a source or not?” and searched for its root in the water through the stalk of the lotus, I revealed this very form of Mine to you within your own heart. (37)



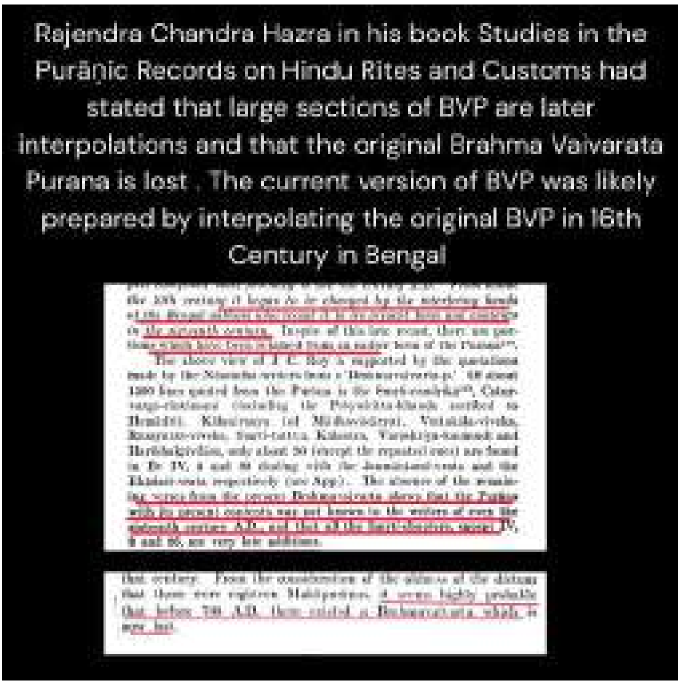
Allegations-

2. Ashwinkumar Raped a Brahmin Lady

📚Brahma Viavarta Purana Brahma Khanda 10.126-128📚
Sauti said, "A Brahmana lady was on her way to pilgrimage. When she reached a lonely orchard with beautiful flower beds, Asvani Kumara felt attracted towards her. Finding her most beautiful and attractive, Asvani Kumara, forcibly cohabited with her against her wishes. She dropped the focus then and there in the orchard, but a son with the complexion of the heated gold was born

Refutation-

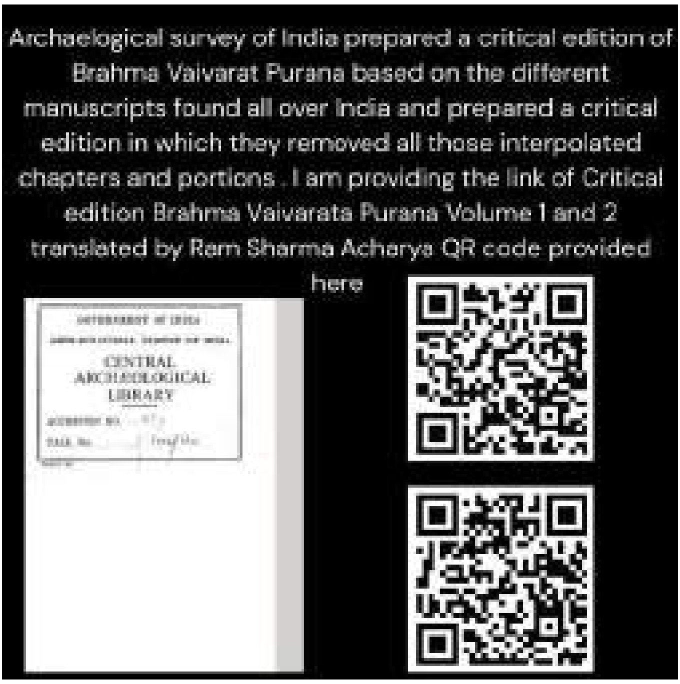
Rajendra Chandra Hazra in his book Studies in the Purāṇic Records on Hindu Rites and Customs had stated that large sections of BVP are later interpolations and that the original Brahma Vaivarata Purana is lost. The current version of BVP was likely prepared by interpolating the original BVP in 16th Century in Bengal.



Archaelogical survey of India prepared a critical edition of Brahma Vaivarat Purana based on the different manuscripts found all over India and prepared a critical edition in which they removed all those interpolated chapters and portions. I am providing the link of Critical edition Brahma Vaivarata Purana Volume 1 and 2 translated by Ram Sharma Acharya QR code provided here

https://archive.org/details/in.ernet.dli.2015.552557

https://archive.org/details/in.ernet.dli.2015.552558



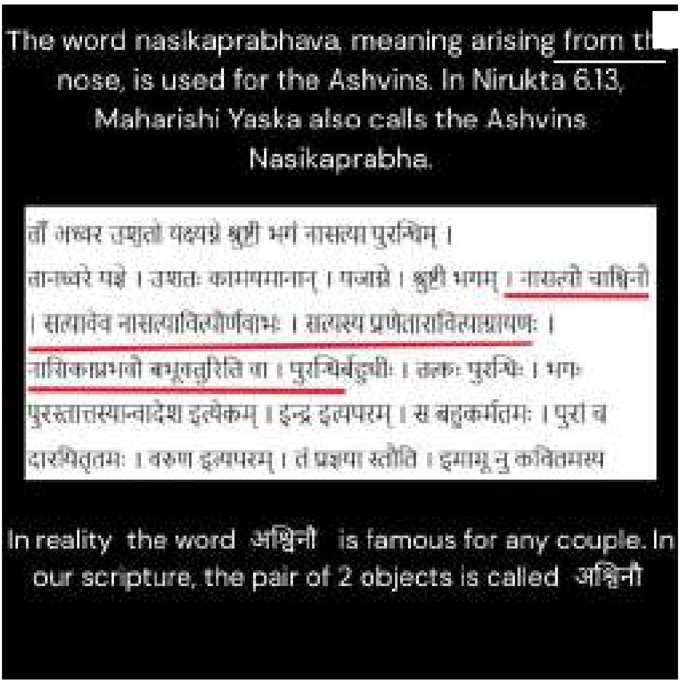
Brahma Vaivarata Purana ASI Manuscript Brahma khanda Adhyay 10 ends with 104 slokas so there is no 125th sloka where Ashiwinikumar violated a Brahmin lady

SOURCE-
https://archive.org/details/in.ernet.dli.2015.552557/page/n107/m
view=theater

The word nasikaprabhava, meaning arising from the nose, is used for the Ashvins. In Nirukta 6.13, Maharishi Yaska also calls the Ashvins Nasikaprabha. नासत्यौ चाश्विनौ । सत्यावेव

नासत्यावित्यौर्णवाभः । सत्यस्य प्रणेतारावित्याग्रायणः । नासिकाप्रभवौ बभूवतुरिति वा । पुरन्धिर्बहुधीः

In reality the word अश्विनौ is famous for any couple. In our scripture, the pair of 2 objects is called अश्विनौ



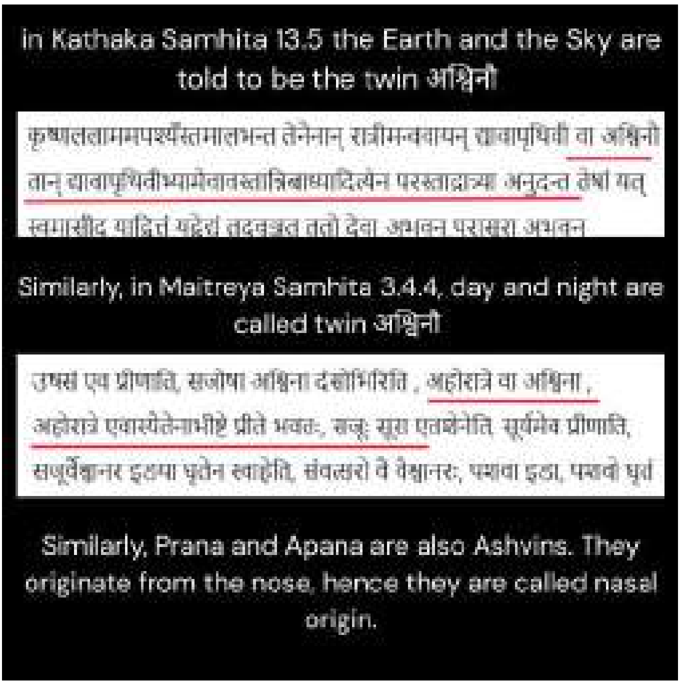
In Kathaka Samhita 13.5 the Earth and the Sky are told to be the twin अश्विनौ

वा अश्विनौ तान् द्यावापृथिवीभ्यामेवावस्तान्निबाध्यादित्येन परस्ताद्राच्या अनुदन्त

Similarly, in Maitreya Samhita 3.4.4, day and night are called twin अश्विनौ

अहोरात्रे वा अश्विना, अहोरात्रे एवास्यैतेनाभीष्टे प्रीते भवतः, सजूः सूरा एतशेनेति

Similarly, Prana and Apana are also Ashvins. They originate from the nose, hence they are called nasal origin.



Allegations-

3. Brihaspati Raped his Brother's Wife- Mamatha

📚Shrimad Bhagavatham 9.20.36📚
When the demigod named Brhaspati was attracted by his brother's wife, Mamata, who at that time was pregnant, he desired to have sexual relations with her. The son within her womb forbade this, but Brhaspati cursed him and forcibly discharged semen into the womb of Mamata."

📚Shiva Purana 5.4.38📚
The excellent sage Brhaspati deluded by Siva's Mayã had sexual intercourse with his brother's wife and Bharadvãja was born."

📚Matsya Purana 49.17-28📚
Suta said : — Brihaspati, whilst staying on Earth, one day saw the wife of his brother, Usija, who was big with child, and addressed her thus: — " Dress thyself well and let us enjoy." She, being thus addressed, replied to Brihaspati thus : — " The embryo in my womb is mature and is already reciting the Vedas, Thy seed will also not be fruitless and thy proposal is sinful." Hearing which, Brihaspati said : — " I need not be taught morality by thee, o sweet one." After saying that, he carried out his desire by force ; when on the verge of his final enjoyment, the child from her womb cried out to Brihaspati : — " I have entered the womb first, o Brihaspati, thy seed will also not go in vain. There is no room for a second body in this womb." Brihaspati being thus addressed by the child in the womb, replied in anger : — Because on such an occasion, dear to every creature, thou preventest me from enjoyment, thou shouldst see lasting darkness [Dirghatamas]."

📚Brahmanda Purana 3.74.37-44📚
The younger brother of Usija was the priest of heaven-dwellers named Brhaspati, He had a great deal of effulgence. He approached Mamatà. Mamata who did not like Brhaspati said to him- "T am the wife of your elder brother and I am pregnant too. This child in my womb, O Brhaspati, yells con- stantly practising the recitation of the Vedas along with their Angas (ancillary subjects). You too are Amogharetas (one whose semen never goes in vain). It does not behove you, O lord, to approach me on this occasion or in the manner you think." Though told thus clearly Brhaspati of great effulgence could not resist the passionate impulse of himself, although he was a noble soul. The righteous-souled Brhaspati did indeed have sexual intercourse with her. Even as he was discharging the seminal fluid, the child in the womb spoke to him. "Do not discharge semen O Bṛhaspati. There is no space here for two. You are one whose semen never goes in vain. But I have come here before." On being told thus, *the* exalted sage Bṛhaspati, became infuriated then. He cursed the son of his brother Uśija, though he was yet in the womb."

📚Devi Bhagavatam 4.15.59-64📚
Look! The Moon stole away perforce knowingly the wife of Brihaspatī; Indra, knowing what is religion stole away the wife of Gautama; Brihaspatī enjoyed forcibly the wife of his younger; and also he outraged his elder brother's wife in her pregnant state and cursed the boy in the womb..."

📚Vayu Purana 2.37.38-45📚
Not desirous of having sexual intercourse with him, Mamata spoke thus to Brhaspati : am pregnant due to my contact

with your elder brother. This is the eighth (month). O Brhaspati, this great child in the womb cries much. The son of Aiija that he is, he has learned the Vedas with their six ancillaries and he repeats the Vedic Mantras. Your semen virile too is never-failing. It does not behove you to have sexual intercourse with me, O holy lord, when the period (of gestation) lapses (you may do) as you deem fit. Though emphatically told thus by her, the noble-souled Brhaspati of excessive refulgence did not restrain himself, as he was overwhelmed by passion. The virtuous-souled Brhaspati did have his sexual intercourse with her. Even as he was discharging the semen virile, the child in the womb spoke thus : Snataka (a Brahmana who just had his sacred ablution after completing his Vedic study) shall deposit his (semen virile) here. There is no space here for two. You too are one with never-failing semen virile. I have come here first. Brhaspati, the sage of divine attributes, became infuriated on being told thus. He cursed the son of Asija, his brother, who was yet in the womb: "You have spoken thus to me on an occasion coveted by all living beings. Since you have spoken thus out of delusion, you will enter a long period of darkness."

Refutation-

Pandit Madhavacharya Shastri explained in his Purana Digdarshan Page no 668 about Brihaspati Mamta explaining its real meaning from Shruti

बृहस्पति और ममता

पुराणों पर एक यह भी आक्षेप किया जाया करता है कि उन में बृहस्पति का ममता से बलात्कार करना लिखा है। कहा जाता है कि बृहस्पति ने अपने बड़े भाई उतथ्य की धर्मपत्नी ममता से गर्भावस्था में ही बार बार हटाने पर भी हठात् मैथुन किया, जब गर्भस्थ बालक ने बृहस्पति का वीर्य अन्दर न जाने दिया तो उसके बाहिर गिरते ही उससे 'भरद्वाज' मुनि की उत्पत्ति हुई, एवं बृहस्पति ने क्रुद्ध होकर गर्भस्थ बालक को जन्मान्ध हो जाने का शाप दिया, जिससे दीर्घतमा ऋषि उत्पन्न हुये। यह कथा

वैदिक-स्वरूप

(क) यदस्यै वाचो बृहत्यै पतिस्तस्माद् बृहस्पतिः । (Jaimini Upanishad, 2.25) – इस श्रेष्ठ वाणी के पति को बृहस्पति कहते हैं।The husband of this excellent speech (vāk) is called Bṛhaspati.
(ख) बृहस्पतिरिव बुद्धया । (Mantra Brahmana, 2.4.14)- हस्पति की तरह बुद्धि से [संगत होता है]

(ग (द्वितीयां जायामश्नुते । Taittiriya Samhita, 1.3.10.3) –
(घ) तामन्त्रा हतारेत. सिग्भ्यामुपदधाति । (*Shatapatha Brahmana, 7.4.24*)-

(ङ) यद् वै रेतसो योनिमतिरिच्यतेऽमुया तद् भवति । (Shatapatha Brahmana, 6.3.3.6)

(च) भारद्वाजं वै बृहत् । (Aitreya Brahmana 8/3)
(छ) दीर्घतमा मामतेयो जुजुर्वान् दशमे युगे । (*Rigveda, Ashtaka 2, Anuvaka 3, Varga 13*)

अर्थात् (क) इस श्रेष्ठ वाणी के पति को बृहस्पति कहते हैं। (ख) बृहस्पति की तरह बुद्धि से संगत होता है दूसरी स्त्री को प्राप्त होता है। (ध) उस अन्तर्हिता सगर्भा (ममता) को वीर्य सेचन के लिये उपधान करता है (ङ) जो वीर्य योनि से अतिरिक्त बाहिर पड़ता है वह उस (सगर्भा ममता) के कारण होता है। (व) बहत् ही भारद्वाज है। (छ) दशमयुग सृष्टि के आरम्भ से दो चतुर्युगी व्यतीत होकर आने वाले नेता में ममता का बेटा दीर्घतमा नामक ऋषि मन्त्र-द्रष्टा हुआ

वैदिक-स्वरूप

(क) यदस्यै वाचो बृहत्यै पतिस्तस्माद् बृहस्पतिः।

(जैमिनि उपनिषद् २ । २४)

(ख) बृहस्पतिरिव बुद्धया। (मत्स्य ब्राह्मण २ । ४ । १४)

(ग(द्वितीयां जायामश्नुते। (तैत्तिरीय १ । ३ । १० । ३)

(घ) तामन्तर्हिताऽरेत.सिच्यामुपदधाति।

(शत० ७ । ४२ । २४)

(ङ) यद् वै रेतसो योनिमतिरिच्यतेऽमुया तद् भवति।

(शतपथ ६ । २ । २ । १६)

(च) भारद्वाजं वै बृहत्। (ऐतरेय ८ । ३)

(छ) दीर्घतमा नामतेयो जुजुर्वान् दशमे युगे।

(ऋग्वेद अष्टक २ अनु० ३ व० १)

अर्थात्—(क) इस श्रेष्ठ वाणी के पति को बृहस्पति कहते हैं। (ख) बृहस्पति की तरह बुद्धि से [संगत होता है] (ग) दूसरी स्त्री को प्राप्त होता है। (घ) उस अन्तर्हिता = सगर्भा (ममता) को वीर्य सेचन के लिये उपधान करता है (ङ) जो वीर्य योनि से अतिरिक्त बाहिर पड़ता है वह उस (सगर्भा ममता) के कारण होता है। (च) बहत् ही भारद्वाज है। (छ) दशमयुग = सृष्टि के आरम्भ से दो चतुर्युगी व्यतीत होकर आने वाले त्रेता में ममता का बेटा दीर्घतमा नामक ऋषि मन्त्र-द्रष्टा हुआ।

वास्तविक भाव

वास्तविक भाव

उपर्युक्त दोनों स्वरूपों की तुलना करने पर प्रत्येक साक्षर इस आख्यान की वैदिकता का अच्छी तरह अनुमान कर सकता है। कई तुच्छबुद्धि जन इस कथा से नियोग भी सिद्ध करना चाहा करते हैं, परन्तु उन्हें यह विदित नहीं कि इससे तो आप के माने हुये नियोग की उल्टी धज्जियें उड़ जाती हैं। क्योंकि आपके यहाँ नियोग का लक्षण यही तो है कि 'सन्तान के लिए पति की आज्ञा से या उसके मरने पर किसी परपुरुष से इच्छापूर्वक भोग करना।' उक्त कथा में इन तीनों बातों का सर्वथा अभाव है। क्योंकि सन्तान तो पूर्व ही ममता के गर्भ में विद्यमान थी। पति आज्ञा का इसमें लेशमात्र भी नहीं और ममता अन्त तक इस कार्य के सर्वथा प्रतिकूल ही रही है। अतः इसे खुला व्यभिचार या बलात्कार ही कह सकते हैं। अगर आप की सम्मति में नियोग भी इसी का का नाम है तब तो आप के इस धार्मिक कृत्य पर सौ २ बार बलिहारी! आशा है कि प्रतिवादी अब इससे नियोग सिद्ध करने का साहस नहीं दिखायेंगे। रहा इसकी वास्तविकता का विचार, सो हम वैदिक शब्दों में ही प्रकट करते हैं। वेदों में लिखा है कि—

(क) वाग्वै बृहती (शतपथ १४ । ४ । १ । २२)

(ख) पतिः पालयिता (निरुक्त अ० १० खं० २१)

अर्थात्—(क) यह वाक् ही बृहती कही जाती है। (ख) पति रक्षक को कहते हैं।

सो पुरुष का मन ही बृहस्पति कहलाता है: क्योंकि 'यन्मनसाऽनुमनुते तद्वाचा वदति' इस श्रुति के अनुसार पहिले मन में जो भाव उदित होता है वही पश्चात् वाणी से बोला जाता है। अतः मनः ही वाणी का पति कहला सकता है। इसका ज्येष्ठ भ्राता जीवात्मा ही उतथ्य है। 'तथ्य' शब्द का अर्थ सत्य है और 'उ' शब्द वितर्क द्योतक है: अर्थात् जिसकी सत्यता में वितर्क हो वह 'उतथ्य' कहा जाता है। अतः यह जीव—'जीवरूपेण सत्य किंवा—'ब्रह्मविद् ब्रह्मैव भवति' के अनुसार ब्रह्मरूपेण सत्य है?'—ऐसा विचार जीवात्मा के विषय में निरन्तर बना रहता है। द्वैत-अद्वैत-विशिष्टाद्वैत आदि सिद्धान्त इसी एक 'उ' के चमत्कार हैं। 'ममता' शब्द की विशेष व्याख्या करने की आवश्यकता नहीं क्योंकि प्रचलित भाषा में भी किसी वस्तु में विशेष आसक्त होना या उसमें रागाधिक्य रखना, ममत्व-ममता किंवा मामता कही जाती है, जो कि माया का ही विशेष स्वरूप है। 'दीर्घतमा' का अर्थ घोर अन्धकार है, जिसे दूसरे शब्दों में अज्ञान या मोह कहा जा सकता है। इसी प्रकार 'वीर्य' शब्द भी पराक्रम का वाचक है। अतः आध्यात्मिक पक्ष में इसका सीधा अर्थ यही होगा कि जीवात्मा रूप उतथ्य की स्त्री ममता 'ममत्वयुक्त' तादृश वृत्ति के गर्भ में मोहरूप दीर्घतमा थे। बृहस्पति मन ने इस वृत्ति में अपने वीर्य-सामर्थ्य का संचार करना चाहा, परन्तु जब तक ममता के गर्भ में मोह घुसा बैठा हो तब तक मानसी शक्ति का संचार होना सर्वथा कठिन है। वेद में इसी भाव को इस प्रकार प्रकट किया है—

अन्धं तमः प्रविशन्ति येऽविद्यामुपासते। (यजु: ४० । १२)

अर्थात्—जो मनुष्य अविद्या के चंगुल में फंस जाते हैं वह घोर अन्धकार को प्राप्त होते हैं। अतः मन के हजार बार यत्न करने पर भी ममता-गर्भस्थ मोह मानसिक बल का प्रवेश नहीं होने देता। कदाचित् यह मनःरूप बृहस्पति यथातथा अपने वीर्य सामर्थ्य को ममतावृत्ति के सन्निधान में भी प्रस्खलित करदे-फैलादे, तो उससे आत्मज्ञान रूप 'भरद्वाज' उत्पन्न होता है। क्योंकि 'आत्मज्ञान' का और

वृत्ति इन दोनों के पारस्परिक संघर्ष का परिणाम है अतः वह 'भरद्वाज' कहा जाता है। उत्पन्न हुवे आत्मज्ञान का यमनियमादि साधनों द्वारा ही परिपोषण होता है, अतः यही 'भरद्वाज' का देवताओं द्वारा रक्षित होने का अभिप्राय है। यही इस कथा का आध्यात्मिक भाव है। इतिहास पक्ष में वेदपुराणसमन्वयानुसार के देवतावाद-प्रचुरकल्पित दिव्य चरित्रों का मनन करने से सब शंकाएं काफूर हो जायेंगी। क्योंकि मनुष्ययोनि कर्मयोनि है अर्थात् इसमें किए गये शुभाशुभ कर्म भोगने पड़ते हैं और पशु पक्षी आदि तथा देव गन्धर्व आदि भोग-योनियें हैं इनमें पूर्व जन्मकृत अशुभ और शुभ कर्मों को केवल भोगना पड़ता है, अतः सूक्ष्म देवज्ञानव दिव्य शरीरधारी देवताओं के चरित्र स्थूल विकारी पांच भौतिक शरीरधारी मनुष्यों के लिए अनुकरणीय नहीं होते। इसके अतिरिक्त जहाँ यह कथा आती है वहाँ पर इसे कहीं भी धर्मसंगत नहीं कहा है। ऐतिहासिक ग्रन्थों में बुरी भली सभी प्रकार की घटनायें लिखी रहती हैं। उनसे सर्वसाधारण तादृश अनुकरण करने के लिए बाध्य हों सो बात नहीं है। हमारे विचार में यह कथा एक आलङ्कारिक आख्यायिका है परन्तु वेदव्यास जी ने पुराणों की विशिष्ट शैली के अनुसार इसमें ऐतिहासिक अंश को भी सन्निविष्ट किया है, सो विश्लेषण करने पर इतना ज्ञात पड़ता है कि विशिष्ट हुवे भरतकुल का उत्तराधिकारी 'भरद्वाज' हुआ है।

रहा इसकी वास्तविकता का विचार, सो हम वैदिक शब्दों में ही प्रकट करते हैं। वेदों में लिखा है कि-
(क) वाग्वै बृहती
(शतपथ १४।४। १ । २२)
(ख) पतिः पालयिता
(निरुक्त अ० १० खं० २१)
अर्थात् (क) यह वाक् ही बृहती कही जाती है। (ख) पति रक्षक को कहते हैं। सो पुरुष का मन ही बृहस्पति कहलाता है क्योंकि 'यन्मनसाऽनुमनुते तेदू बाचा वदति' इस श्रुति के अनुसार पहिले मन में जो भाव उदित

होता है वही पश्चात् वाणी से बोला जाता है। अतः मनः ही वाणी का पति कहला सकता है। इसका ज्येष्ठ आता जीवात्मा ही उतथ्य है । 'तथ्य' शब्द का अर्थ सत्य है और 'उ' शब्द वितर्क द्योतक हैः अर्थात् जिसकी सत्यता में वितर्क हो वह 'उतथ्य' कहा जाता है। अतः यह जीव – 'जोवरूपेण सत्य किंवा 'ब्रह्मविद् ब्रह्मव भवति' के अनुसार ब्रह्मरूपेण सत्य है ?' – ऐसा विचार जीवात्मा के विषय में निरन्तर बना रहता है। द्वैत-अद्वैत विशिष्टाद्वैत आदि सिद्धान्त इसी एक 'उ' के चमत्कार हैं। 'ममता' शब्द की विशेष व्याख्या करने की आवश्यकता नहीं क्योंकि प्रचलित भाषा में भी किसी वस्तु में विशेष आसक्त होना या उसमें रागाधिक्य रखना, ममत्व-ममता किंवा मामता कही जाती है, जो कि माया का ही विशद स्वरूप है। 'दीर्घतमा' का अर्थ घोर अन्धकार है, जिसे दूसरे शब्दों में अज्ञान या मोह कहा जा सकता है। इसी प्रकार 'वीर्य' शब्द भी पराक्रम का पर्याय्य है। अतः आध्यात्मिक पक्ष में इसका सीधा अर्थ यही होगा कि जीमात्मा रूप उतथ्य की स्त्री ममता 'ममत्वयुक्त' तादृश वृत्ति के गर्भ में मोहरूप दीर्घतमा थे। बृहस्पति मन ने इस वृत्ति में अपने वीर्य-सामर्थ्य का संचार करना चाहा, परन्तु जब तक ममता के गर्भ में मोह घुसा बैठा हो तब तक मानसी शक्ति का संचार होना सर्वथा कठिन है। वेद में इसी भाव को इस प्रकार प्रकट किया है-
अन्धं तमः प्रविशन्ति येऽविद्यामुपासते । (यजुः ४० । १२)
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As for its true significance, we express it using Vedic expressions:

- (a) *Vāk vai Bṛhatī* — "Speech indeed is called Bṛhatī." *(Shatapatha Brahmana 14.4.1.22)*
- (b) *Patiḥ pālayitā* — "A husband is the protector." *(Nirukta, Chapter 10, Section 21)*

Hence, the *mind* of a man is called *Bṛhaspati*, because—according to the Shruti (scriptural saying)—'What one contemplates with the mind, that alone one expresses through speech' (*yan manasā anumanyate tad vācā vadati*). First, the emotion arises in the mind…"

"What arises first in the mind is later expressed through speech. Therefore, the mind can be regarded as the 'husband' of speech. The 'elder' that comes from it is the *jivātma* (individual soul), which is referred to here as *Utathya*.

The word '*tathya*' means 'truth,' and the prefix '*u*' signifies doubt or questioning — thus, 'Utathya' refers to 'that which is questioned in its truthfulness.' In this way, constant inquiry continues about the nature of the soul — whether, being of the form of consciousness, it is truly real, or, as the Upanishadic saying goes, *brahmavid brahmaiva bhavati* — 'The knower of Brahman becomes Brahman.' Philosophical doctrines such as Dvaita (dualism), Advaita (non-dualism), and Vishishtadvaita (qualified non-dualism) are all intricate elaborations based on this single mysterious prefix '*u*'.

The term '*Mamata*' requires no special interpretation. In commonly understood language, it signifies deep attachment to or excessive fondness for something — also referred to as possessiveness or egoistic attachment, which is essentially a manifestation of *Maya* (illusion or cosmic delusion).

The term '*Dirghatama*' means 'profound darkness,' which in other words stands for ignorance or delusion. Likewise, the term '*Virya*' also means valor or potency. So, in spiritual terms, the meaning becomes clear: the soul (*Utathya*)'s consort *Mamata*, who is imbued with egoistic attachment, had in her womb a conception called *Dirghatama* (darkness/delusion).

The mind, symbolized by *Brihaspati*, wished to infuse this disposition with the power of its *Virya* (potency/energy). However, as long as delusion (moha) resides in the womb of Mamata (attachment), the transmission of mental or spiritual power becomes nearly impossible.

This idea is expressed in the Vedas as:
'Andham tamaḥ praviśanti ye'vidyām upāsate' —
"They enter into blinding darkness, those who worship ignorance." (Yajurveda 40.12)"

"That is — those human beings who become entangled in the snare of *avidyā* (ignorance) attain profound darkness. Therefore, even after countless efforts by the mind, the *moha* (delusion) residing in the womb of *Mamata* (attachment) does not allow the entry of mental or spiritual force.

Even if, by chance, the mind in the form of *Bṛhaspati* — out of weariness or helplessness — ends up spilling or discharging its *vīrya*-power (potency) in the presence of such an egoistic tendency (*Mamata*-vṛtti), then the result is the birth of *Bharadvāja*, who symbolizes *ātmajñāna* (self-knowledge).

Because self-knowledge is the result of the mutual struggle between the mind (*manas*) and the tendencies (*vṛtti*), it is thus called *Bharadvāja*. The nourishment and growth of this born self-knowledge (*Bharadvāja*) occur only through disciplines such as restraint and spiritual practices — and so, the idea of the 'gods protecting Bharadvāja' refers to this very nurturing process. This, then, is the spiritual essence of the story.

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Allegations-

4. Indra Raped Ahalya

Refutation-

Indra is called the जार (Destroyer) of Ahalya (Night) in these sections of Shruti :

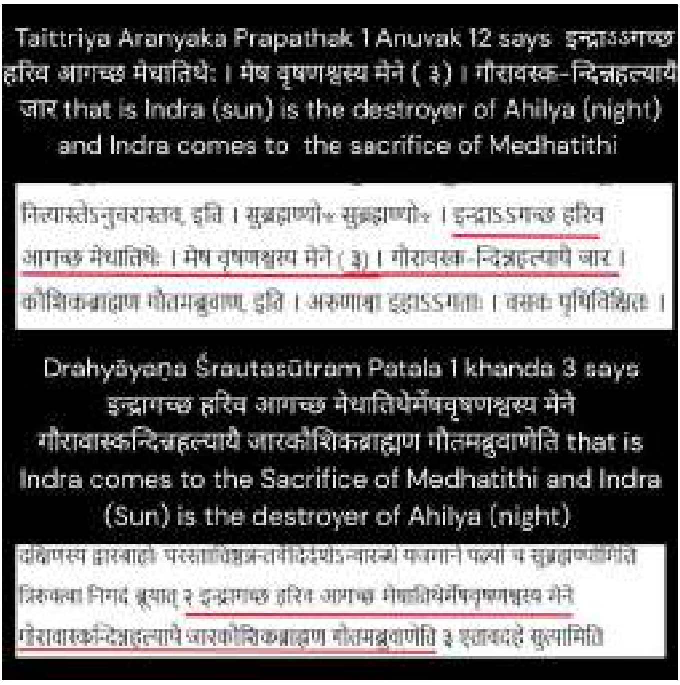
ShadVimsa Brahmana 1.1: -अहल्यायै जारोऽसी।अहलायाया ह मैत्रेय्या जार आस that is Indra is Destroyer of Ahilya

Shatpath Brahmana 3.3.4.18: -अहल्यायै जारोऽसी that is Indra (Sun) is destroyed of Ahilya (Night)

Satapatha Brahmana 4.5.9.4 says वै शुक्रो य एष तपत्येष उ एवेन्द्रस्तस्माच्छुक्राग्रान्गृह्णाति that is Sun is Indra

Taittriya Aranyaka Prapathak 1 Anuvak 12 says इन्द्राऽऽगच्छ हरिव आगच्छ मेधातिथेः । मेष वृषणश्वस्य मेने (३) । गौरावस्क-न्दिन्नहल्यायै जार that is Indra (sun) is the destroyer of Ahilya (night) and Indra comes to the sacrifice of Medhatithi

Drahyāyaṇa Śrautasūtram Patala 1 khanda 3 says इन्द्रागच्छ हरिव आगच्छ मेधातिथेर्मेषवृषणश्वस्य मेने गौरावास्कन्दिन्नहल्यायै जारकौशिकब्राह्मण गौतमब्रुवाणेति that is Indra comes to the Sacrifice of Medhatithi and Indra (Sun) is the destroyer of Ahilya (night)

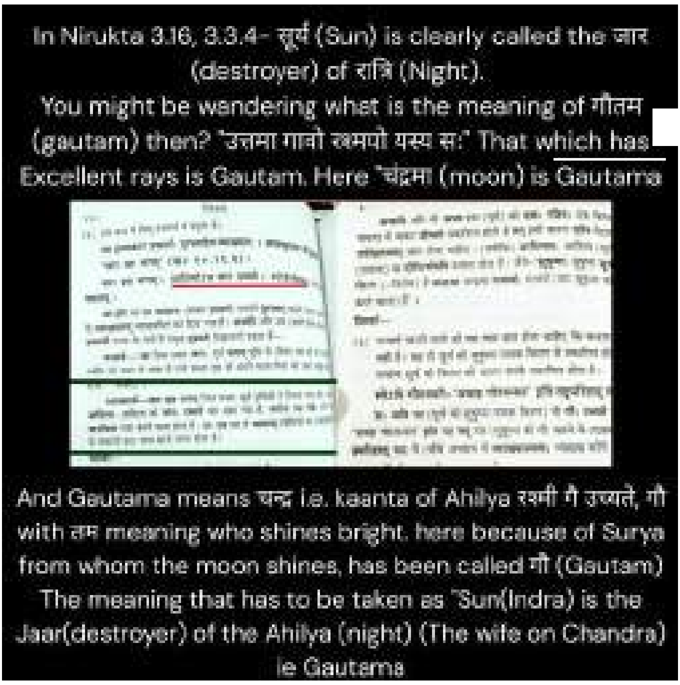


In Nirukta 3.16, 3.3.4- सूर्य (Sun) is clearly called the जार (destroyer) of रात्रि (Night).

You might be wandering what is the meaning of गौतम (gautam) then? "उत्तमा गावो रश्मयो यस्य सः" That which has Excellent rays is Gautam. Here "चंद्रमा (moon) is Gautama

And Gautama means चन्द्र i.e. kaanta of Ahilya रश्मी गै उच्यते, गौ with तम meaning who shines bright. here because of Surya from whom the moon shines, has been called गौ (Gautam) The meaning that has to be taken as "Sun(Indra) is the

Jaar(destroyer) of the Ahilya (night) (The wife on Chandra) ie Gautama



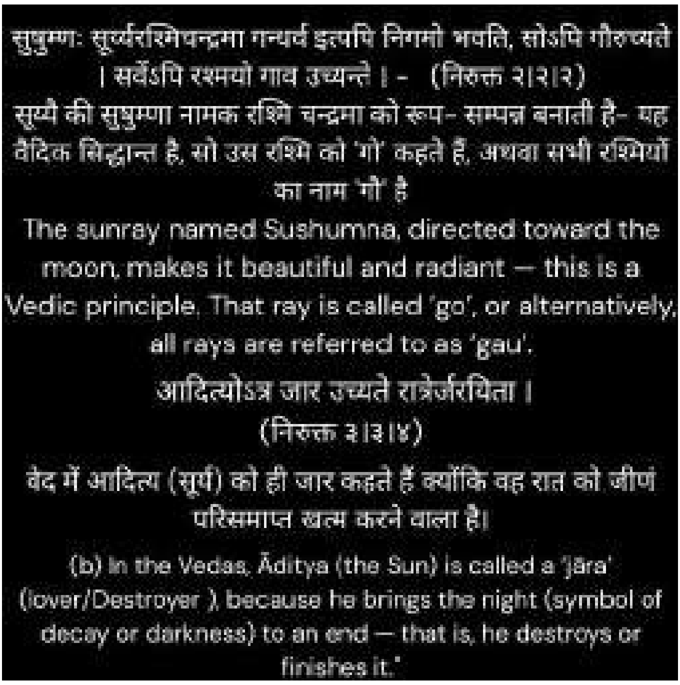
सुषुम्णः सूर्य्यरश्मिचन्द्रमा गन्धर्व इत्यपि निगमो भवति, सोऽपि गौरुच्यते । सर्वेऽपि रश्मयो गाव उच्यन्ते । – (निरुक्त २।२।२)

सूर्य्यै की सुषुम्णा नामक रश्मि चन्द्रमा को रूप- सम्पन्न बनाती है- यह वैदिक सिद्धान्त है, सो उस रश्मि को 'गो' कहते हैं, अथवा सभी रश्मियों का नाम 'गौ' है

The sunray named Sushumna, directed toward the moon, makes it beautiful and radiant — this is a Vedic principle. That ray is called 'go', or alternatively, all rays are referred to as 'gau'.

वेद में आदित्य (सूर्य) को ही जार कहते हैं क्योंकि वह रात को जीणं परिसमाप्त खत्म करने वाला है।

(b) In the Vedas, Āditya (the Sun) is called a 'jāra' (lover/Destroyer), because he brings the night (symbol of decay or darkness) to an end — that is, he destroys or finishes it."



Ancient Acharya Sri Kumarilla Bhatta had explained in his book Tantra Vartika 11.3.7

– एवं समस्ततेजाः परमैश्वर्य्यनिमित्तेन्द्रशब्दवाच्यः सवितैवाहनि लीयमानतया रात्रेरहल्याशब्दवाच्यायाः < क्षयात्मकजरणहेतुत्वाज्जीर्यत्यस्मादनेनैवोदितेनेत्यादित्य एवाचल्याजार इत्युच्यते न तु परस्त्रीव्यभिचारात् । नहुषेण पुनः परस्त्रीप्रार्थनमित्तानन्त र कान्नाजगरत्व प्राप्त्यैवात्मनो दुराचारत्वं प्रख्यापितम् । –

The word "Indra"-proceeding from the root' Idi' which signi. fies great glory-would signify one possessed of a resplendent glory; and as such it is taken as another name of the Sun; and he is the **जार** that makes 'Ahalya (darkness of night) disappear (**लीयमानतया रात्रेरहल्या**). It cannot be interpreted as an illicit connection with a woman (**न तु परस्त्रीव्यभिचारात्**).

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(2) The word "*Indra*"—proceeding from the root '*Idi*' which signi- fies *great glory*—would *signify one possessed of a resplendent glory*; and as such it is taken as another name of the Sun; and he is the '*jāra*'—des- troyer (*jarati-naçayati*)—of '*Ahalyā*'—(*ahani līyate*) *that which disappears during the day*, *i.e.*, Night; as it is only when the Sun rises that the dark- ness of night is destroyed; and it is in this sense that we should take the sentence—"*Indro' halyāyā jārah*,"—which cannot be taken in its ordinary sense, of an illicit connection with a woman.

According to Ancient Acharya Kumarila Bhatta, in his commentary Tantravartika on the Mimamsa Darshan (page 189), writes that the name "Indra" refers to the Sun, and "Ahalya" refers to the night. When the Sun rises, the night is destroyed. This is why Indra is called the "Destroyer" (jar) of Ahalya. This does not mean that a deity named Indra had an illicit relationship with a woman named Ahalya. In Texts like Ramayana and Mahabharat this Scientific philospy was adopted only in the form of a narrative and this is the real meaning of that Narrative and it should be understood within this context only

Tantra Vartika 1.3.7 –

(2) The word "Indra"-proceeding from the root 'Idi' which signi fies great glory-would signify one possessed of a resplendent glory; and as such it is taken as another name of the Sun; and he is the 'jara'-des-troyer (jarati-naçayati) of 'Ahalya'-(ahani liyate) that which disappears during the day, i.e., Night; as it is only when the Sun rises that the dark-ness of night is destroyed; and it is in this sense that we should take the sentence-" Indro' halyāyā jārah," which cannot be taken in its ordinary sense, of an illicit connection with a woman.

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For more detailed Refutation over allegations on Indra Deva and understanding the real character of Indra Deva see my article –

Response to Vedkabhed and Hinduscript . Refutation of allegations on Indra Deva

This entire article is a response and rebuttal to the blogs called VedKaBhed and Hinduscript regarding their claims of "Lust of Indra ". The Indra Dev descibed in Puranas and Itihasaas is a a temporary position that can be occupied by mortals who attain immense merit through virtuous deeds and penance. This is evident from … Continue reading

Hinduphobes Exposed! 0

Allegations-

Padma Purana 1.54.1-5
(I have) told (you) about Adrohaka's greatness, unbearable to the people. Having resisted (the temptation of cohabiting with) a woman occupying the same bed, he conquered everything. He made convenient (i.e. easy) what was difficult to be accomplished by the wise, and by the celibate sages, and which was difficult for gods, demons and men. Which man, but Adrohaka, is capable of conquering the sexual desire, which is naturally difficult (to overcome)? 0 brahmana, he (i.e. Adrohaka) aloneis a man who has conquered everything. Suresa (i.e. Indra) had vaginal marks (on his body) because of having outraged Ahalyã only. Then again, due to the favour of Goddess (Indraks1), he, became well-known as Sahasraksa (one having a thousand eyes). This is known in the entire mobile and immobile world."

Refutation-

Rc Hazra in his book Puranic Records on Hindu Rites and Customs page no 120 said that the chapters after chapter 43 in Shristi khanda (including chapter 54) are later interpolations into Padma Purana and was composed likely after the Satanic Islamic Muhammadans established their rule in India . So this chapter is a later interpolation and not part of Padma Purana originally

120 *Purāṇic Records on Hindu Rites and Customs* [CH

(5) SṚṢṬI-KHAṆḌA.[*] This Khaṇḍa, which is assigned the fifth place in our edition, is really the first of the set. This position of the Khaṇḍa is betrayed by the mode of its beginning as well as by the sequence and contents of the five Parvans given in chap. 1.

This Khaṇḍa, as we have it now, can be rightly divided into two parts:

(1) chaps. 1-43 (verses 1-97)

and (2) chaps. 43 (verses 98 ff.) to the end.

It will be seen hereinafter that the chapters of the second part were added to the Sṛṣṭi-kh. after the Muhammadans had established kingdoms in India. Hence the chapters of the first part, which are of earlier date, are examined first.

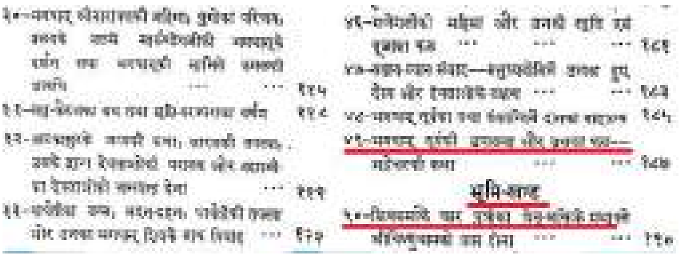
* The Sṛṣṭi-khaṇḍa in Bengal Mss. consists only of 46 (or according to Aufrecht, 45) chapters. The corresponding chapters in a Bengal Ms. (No. 1081, D. U. Mss Lib.) of this Khaṇḍa and the Ānss ed. are given below:

upon them, it is difficult to say anything about the lower limit.

Chapters 43 (verses 98 ff.) to the end, which, according to our division, form the second part of the work, are not found in the Bengal Mss. So their comparatively late date can be well understood. These chapters were written and added to the Sṛṣṭi-kh. after the Muhammadans had established kingdoms in India. These foreigners have been called kings[*] and scornfully described more than once under the names 'Turuṣka', 'Mleccha' and 'Yavana'[*]. The descriptions are undoubtedly aimed at the Muhammadans who 'polluted' the society and the land of the Hindus by their contact and slaughter of cows. Hence the date of composition of this part of the Sṛṣṭi-kh. can by no means be placed earlier than 1000 A.D. Such a late date is supported by the contents also, which are replete with Tantric elements. The Āgamas have many times been mentioned as authorities along with the Vedas and the Purāṇas; the Tulasī plant has been glorified in highly extravagant language; and so on. As Hemādri quotes

* In connection with the quotations the following stories of the Padma-p. have been mentioned in the Adbhutasāgara:

Even Geeta Press Gorakhpur padma Purana has only 49 Chapters and no 54th chapter exists



Allegations-

Shiva Purana 5.4.18
Indra, the lord of the gods, became fascinated by Gautama's wife. That vicious one committed sin and so was cursed by the sage."

Refutation-

According to R.C. Hazra, the *Uma Saṁhitā* of the *Shiva Purāṇa* is a very late addition. He notes that it draws heavily from the *Jñāna Saṁhitā*, which itself is dated to around 950 CE. Based on this, it can be reasonably inferred that the *Uma Saṁhitā* was incorporated into the *Shiva Purāṇa* sometime after the 10th century CE.

IV. The Bhaktamahātmya,[79] also called Aṣṭama Umāsaṃhitā, is represented in the class B editions only. The text introduces Kṛṣṇa on a visit to Kailāsa and performing penance there to Śiva, in order to obtain a son. He meets Upamanyu, and requests him to tell him about the greatness of Śiva. Upamanyu complies, and praises Śiva and his trident; he extols Śiva's power to save his devotees from hell. This discussion leads into several chapters on different types of sins, and on the description of hell and the suffering in it. Ways to avoid this suffering include gifts of food, performing penance, listening to the purāṇas, etc. The saṃhitā subsequently describes the seven dvīpas of the earth, and other component parts of the universe. It ends with discourses on a variety of topics, such as the develop-

[79] Mis., ibid., p. 65, n. 82.

ment of man, from the foetus, through childhood, youth, marriage, old age, etc.; creation and maintenance, etc. In Hazra's opinion the text borrows most of its chapters from the Jñānasaṃhitā.

XIII. The Jñānasaṃhitā[80] has already been referred to on several occasions in this description of the Śiva°, because, in Hazra's opinion, other saṃhitās borrowed verses and even chapters from it. The text recognizes the Vedas as the highest authority, but it was Śiva, as gṛyaṇiṣṭadmarūpin, who communicated them to Viṣṇu. Śiva shall be worshiped with Vedic mantras, even though the saṃhitā does not, therefore, reject the authority of the Tantras and eventual Śiva worship with Āgamic rather than Vedic mantras. The nirguṇa Śiva is identical with the parabrahman; in his saguṇa form he manifests himself as Rudra. Prakṛti was born from Śiva's wish, and, from her, were born the other gods including Brahmā and Viṣṇu. This saṃhitā, like some of those discussed earlier, strongly encourages liṅga worship as the ideal way to worship Śiva himself. It urges worship under the guidance of a competent teacher; worship will lead to bhakti, then to jñāna, and, ultimately, to vijñāna, i. e. the realization that the only real thing is Śiva. Hazra points out that the text was influenced by the Kumārasaṃbhava, Raghuvaṃśa, and Kirātārjunīya. He surmises that it may have been composed in Benares, by someone who was also familiar with the banks of the Narmadā, not before A. D. 950.

The Śiva Purāṇa, as a whole, is one of the most composite and unwieldy Purāṇas, having been composed and expanded by different authors over various periods. There exist two primary versions: the Bombay 1884, Venkat 1895–96, and Venga Manuscript (Class A); and the Venkat 1906, 1965 Pandita Pustakalaya Manuscript (Class B). According to R.C. Hazra, the sections found in the Class A Manuscript are older and more authentic, whereas those in the Class B Manuscript (Including Uma Samhita) are very recent compositions . Most significantly, the older and more authentic Class A Manuscript does not contain the Uma Saṁhitā.

saṃhitās, with different titles and different arrangements; two of their saṃhitās are not even listed in the Śiva° passages.[80] The following is a comparative survey of the saṃhitās, in the two passages of the Śiva° itself, and in the two sets of editions — which from now on I will refer to as class A and class B editions.

Śiva°	Class A Bombay 1884 Venkat. 1895–96 Vaṅga		Class B Venkat. 1906, 1965 Paṇḍitapustakālaya Tr. AITM	
I. Vidyeśvara	XIII. Jñāna	ch. 78	Vidyeśvara	ch. 25
II. Rudra	Vidyeśvara	25	Vighneśa	
III. Vaināyaka		(Vaṅga 16)	Rudra	197
IV. Bhaumī/Aumī	Kailāsa	12	Śatarudra	42
V. Mātṛ(purāṇa)	XIV. Sanatkumāra	59	Koṭirudra	43
VI. Rudraikādaśa	Vāyavīya		Umā/Aumī	51
VII. Kailāsa	pūrvabhāga	30	Kailāsa	23
VIII. Śatarudra	uttarabhāga	30	Vāyavīya	
IX. Koṭirudra	Dharma	65	pūrvabhāga	35
X. Sahasrakoṭirudra			uttarabhāga	41
XI. Vāyavīya				
XII. Dharma(purāṇa)				

It is clear from all this that the Śiva° is one of the more composite and unwieldy purāṇas, sections of which "were written by different hands in different climes

[80] Hazra Śiva° 1953: 51–52. Cf. Haraprasad Shastri 1928a: 277, no. 3546.

and ages." It is also evident that "there were different traditions regarding the text of the Śiva-purāṇa."[81] Hazra, who did not include the Śiva° in his volume on the mahāpurāṇas, later published an extensive and comparative study of the various saṃhitās, which is repeatedly referred to in these pages. He came to the conclusion that the saṃhitās contained in the class A editions were generally the older ones, and that all other sections, manuscripts of which are rare, and the contents of which largely depend on the earlier saṃhitās as well as on other purāṇas, are more recent. In view of the great disparity between the two sets of editions, I will follow the order of the saṃhitās as set forth in the purāṇa itself.

Allegations-

Mahabharata 12.343.19-57 "In consequence of his licentious assault on Ahalya, Indra was cursed by Gautama, her husband, through which Indra got a green beard on his face. Through that curse of Kausika Indra lost, also, his own testicles, which loss was afterwards (through the kindness of the other deities) made up by the substitution of the testicles of a ram." Tr. K.M. Ganguli

Refutation-

He alleged on Mahabharat 12.343 here is Mahabharat Shanti Parva Adhyay 343 Geeta Press Gorakhpur slokas 19-57 nowhere written such thing –

मेरे पितामह अर्जुनने जो भगवान् वासुदेवकी सहायता पाकर उत्तम विजय प्राप्त कर ली, वह वहाँ उन्होंने कोई अद्भुत कार्य नहीं किया है ।। १९ ।। त्रिलोकीनाथ भगवान् कृष्ण ही जब उनके सहायक थे, तब उनके लिये तीनों लोकोंमें किसी वस्तुकी प्राप्ति असम्भव रही हो, यह मैं नहीं मानता ।। ब्रह्मन् ! मेरे सभी पूर्वज धन्य थे, जिनका हित और कल्याण करनेके लिये साक्षात् जनार्दन तैयार रहते थे ।। लोकपूजित भगवान् नारायणका दर्शन तो तपस्यासे ही हो सकता है; किंतु मेरे पितामहोंने श्रीवत्सके चिह्नसे विभूषित उन भगवान्का साक्षात् दर्शन अनायास ही पा लिया था ।। २२ । उन सबसे भी अधिक धन्यवादके योग्य ब्रह्मपुत्र नारदजी हैं। मैं अविनाशी नारदजीको कम तेजस्वी ऋषि नहीं समझता, जिन्होंने श्वेतद्वीपमें पहुँचकर साक्षात् श्रीहरिका दर्शन प्राप्त कर लिया। उनका वह भगवद्-दर्शन स्पष्ट ही उन भगवान्की कृपाका फल है ।। मुने ! नारदजीने उस समय श्वेतद्वीपमें जाकर जो अनिरुद्ध-विग्रहमें स्थित नारायणदेवका साक्षात्कार किया तथा पुनः नर-नारायणका दर्शन करनेके लिये जो बदरिकाश्रमको प्रस्थान किया, इसका क्या कारण है? ।। २५ ।। ब्रह्मपुत्र नारदजी श्वेतद्वीपसे लौटनेपर जब बदरिकाश्रममें पहुँचकर उन दोनों ऋषियोंसे मिले, तब वहाँ उन्होंने कितने समयतक निवास किया? और वहाँ उनसे किन-किन प्रश्नोंको
एला? ।। वैशम्पायनजीने कहा- अमिततेजस्वी भगवान् व्यासको नमस्कार है, जिनके कृपाप्रसादसे मैं भगवान् नारायणकी यह कथा कह रहा हूँ ।। २९ ।। राजन् ! श्वेतनामक महाद्वीपमें जाकर वहाँ अविनाशी श्रीहरिका दर्शन करके जब नारदजी लौटे, तब बड़े वेगसे मेरुपर्वतपर आ पहुँचे। परमात्मा श्रीहरिने उनसे जो कुछ कहा था, उस कार्यभारको वे हृदयसे ढो रहे थे ।। ३०-३१ ।। नरेश्वर ! तत्पश्चात् उनके मनमें यह सोचकर बड़ा भारी विस्मय हुआ कि मैं इतनी दूरका मार्ग तै करके पुनः यहाँ सकुशल कैसे लौट आया? ।। ३२ ।। तदनन्तर वे मेरुसे गन्धमादन पर्वतकी ओर चले और बदरीविशालतीर्थके समीप तुरंत ही आकाशसे नीचे उतर पड़े ।। ३३ ।। वहाँ उन्होंने उन दोनों पुरातन देवता ऋषिश्रेष्ठ नर-नारायणका दर्शन किया, जो आत्मनिष्ठ हो महान् व्रत लेकर बड़ी भारी तपस्या कर रहे थे ।। ३४ ।।वे दोनों सम्पूर्ण लोकोंको प्रकाशित करनेवाले सूर्यसे भी अधिक तेजस्वी थे। उन पूज्य महात्माओंके वक्षःस्थलमें श्रीवत्सके चिह्न सुशोभित हो रहे थे और वे अपने मस्तकपर जटामण्डल धारण किये हुए थे ।। उनके हाथोंमें हंसका और चरणोंमें चक्रका चिह्न था। विशाल वक्षःस्थल, बड़ी-बड़ी भुजाएँ, अण्डकोशमें चार-चार बीज, मुखमें साठ दाँत और आठ दाढ़ें, मेघके समान गम्भीर स्वर, सुन्दर मुख, चौड़े ललाट, बाँकी भौंहें, सुन्दर ठोढ़ी और मनोहर नासिकासे उन दोनोंकी अपूर्व शोभा हो रही थी ।। ३६-३७ ।। उन दोनों देवताओंके मस्तक छत्रके समान प्रतीत होते थे। ऐसे शुभलक्षणोंसे सम्पन्न उन दोनों महापुरुषोंका दर्शन करके नारदजीको बड़ी प्रसन्नता हुई। भगवान् नर और नारायणने भी नारदजीका स्वागत-सत्कार करके उनका कुशल-समाचार पूछा ।। ३८-३९ । तदनन्तर नारदजीने उन दोनों पुरुषोत्तमोंकी ओर देखकर मन-ही-मन विचार किया, अहो ! मैंने श्वेतद्वीपमें भगवान्की सभाके भीतर जिन सर्वभूतवन्दित सदस्योंको देखा था, ये दोनों ऋषिश्रेष्ठ भी वैसे ही हैं ।। मन-ही-मन ऐसा सोचकर वे उन दोनोंकी प्रदक्षिणा करके एक सुन्दर कुशासनपर बैठ गये ।। ४१ ।। तदनन्तर तपस्या, यश और तेजके भी निवासस्थान वे शम-दमसम्पन्न दोनों ऋषि वाह्नकालका नित्य कर्म पूर्ण करके फिर शान्त-भावसे पाद्य और अर्घ्य आदि निवेदन करके नारदजीकी पूजा करने लगे ।। ४२-४३ ।। नरेश्वर ! अपने नित्यकर्म तथा नारदजीका आतिथ्य सत्कार करके वे दोनों ऋषि भी कुशासनपर बैठ गये। वहाँ उन तीनोंके बैठ जानेपर वह प्रदेश घीकी आहुतिसे प्रज्वलित विशाल लपटोंवाले तीन अग्नियोंसे प्रकाशित यज्ञमण्डपकी भाँति सुशोभित होने लगा ।। ४४ ।। इसके बाद वहाँ आतिथ्य ग्रहण

करके सुखपूर्वक बैठकर विश्राम करते हुए नारदजीसे नारायणने इस प्रकार कहा ।। ४५ ।। नर-नारायण बोले- देवर्षे ! क्या तुमने इस समय श्वेतद्वीपमें जाकर हम दोनोंका परम
कारणरूप सनातन परमात्मा भगवान्‌का दर्शन कर लिया? ।। ४६ ।। नारदजीने कहा- भगवन् ! मैंने विश्वरूपधारी उन अविनाशी एवं कान्तिमान् परम पुरुषका दर्शन कर लिया। ऋषियोंसहित देवता तथा सम्पूर्ण लोक उन्हींके भीतर विराजमान हैं ।। ४७ ।। मैं इस समय भी आप दोनों सनातन पुरुषोंको देखकर य... श्वेतद्वीपनिवासी भगवान्‌की झाँकी कर रहा हूँ। वहाँ मैंने अव्यक्तरूपधारी श्रीहरिको जिन लक्षणोंसे सम्पन्न देखा था, आप दोनों व्यक्तरूपधारी पुरुष भी उन्हीं लक्षणोंसे सुशोभित हैं ।। ४८-४९ ।। इतना ही नहीं, मैंने आप दोनोंको वहाँ भी परमदेवके पास उपस्थित देखा था और उन्हीं परमात्माके भेजनेसे आज मैं फिर यहाँ आया हूँ ।। ५० ।। तीनों लोकोंमें धर्मके पुत्र आप दोनों महापुरुषोंके सिवा दूसरा कौन है, जो तेज, यश और श्रीमें उन्हीं परमेश्वरके समान हो ।। ५१ ।। उन भगवान् श्रीहरिने मुझसे सम्पूर्ण धर्मका वर्णन किया था। क्षेत्रज्ञका भी परिचय दिया था और यहाँ भविष्यमें उनके जो अवतार जैसे होनेवाले हैं, उन्हें भी बताया था ।। ५२ ।।वहाँ जो चन्द्रमाके समान गौरवर्णके पुरुष थे, वे सब-के-सब पाँचों इन्द्रियोंसे रहित अर्थात् पाञ्च-भौतिक शरीरसे शून्य, ज्ञानवान् तथा पुरुषोत्तम श्रीविष्णुके भक्त थे ।। ५३ ।।वे सदा उन नारायणदेवकी पूजा-अर्चा करते रहते हैं और भगवान् भी सदा उनके साथ प्रसन्नतापूर्वक क्रीड़ा करते रहते हैं। भगवान्‌को अपने भक्त बहुत ही प्रिय हैं तथा वे परमात्मा श्रीहरि ब्राह्मणोंके भी प्रेमी हैं ।। ५४ ।।वे विश्वका पालन करनेवाले सर्वव्यापी भगवान् बड़े भक्तवत्सल हैं। भगवद्भक्तोंके प्रेमी और प्रियतम श्रीहरि उनसे पूजित हो वहाँ सदा सुप्रसन्न रहते हैं ।।वे ही कर्ता, कारण और कार्य हैं। उनका बल और तेज अनन्त है। वे महायशस्वी भगवान् ही हेतु, आज्ञा, विधि और तत्त्वरूप हैं ।। ५६ ।।वे अपने आपको तपस्यामें लगाकर श्वेतद्वीपसे भी परे प्रकाशमान तेजोमय स्वरूपसे विख्यात हैं। उनका वह तेज अपने ही प्रकाशसे प्रकाशित है ।। ५७

My grandsire Arjuna, having obtained the assistance of Lord Vāsudeva, achieved a glorious victory. In that, he did nothing that could be called extraordinary, for when the Lord of the three worlds, Śrī Kṛṣṇa Himself, was His helper, I cannot believe that there was anything in all the three worlds which could have been unattainable for him.

O Brāhmaṇa, all my forefathers were indeed blessed, for the divine Janārdana Himself was ever ready to protect and bless them. The vision of Lord Nārāyaṇa—worshipped in all the worlds—can be obtained only through great austerities; yet my grandsire effortlessly obtained the direct sight of that Lord adorned with the Śrīvatsa mark upon His chest.

But more worthy of gratitude than all of them is Nārada, the son of Brahmā. I do not consider the immortal Nārada to be in any way less radiant than other sages, for he reached Śvetadvīpa and there obtained the direct vision of Śrī Hari Himself. Clearly, this divine vision was the fruit of the Lord's own grace. O Sage, why was it that, after beholding Lord Nārāyaṇa in His Aniruddha form in Śvetadvīpa, Nārada again set forth for Badarikāśrama to see Nara and Nārāyaṇa?

Vaiśampāyana said: I bow to the supremely radiant Lord Vyāsa, by whose grace I narrate this tale of Lord Nārāyaṇa.

When Nārada returned from the great continent of Śveta after beholding the immortal Śrī Hari, he swiftly reached Mount Meru. He carried in his heart the charge entrusted to him by Lord Hari Himself.

Then a great wonder arose in his mind—"How was it that, after traversing such a far-off path, I have returned here safely?"

Thereafter, from Mount Meru he journeyed toward Mount Gandhamādana and descended from the sky near the great holy place of Badarī.

There he beheld the two ancient divine sages, Nara and Nārāyaṇa, absorbed in Self-realization, having undertaken mighty vows and performing great austerities.

They shone with brilliance surpassing even the sun that illumines all the worlds. The Śrīvatsa mark adorned their chests, and they wore matted locks upon their heads. In their hands was the mark of a swan, upon their feet the mark of a discus. They had broad chests, long arms, four seeds in their scrotum, sixty teeth and eight molars, deep voices like the sound of clouds, beautiful faces, wide foreheads, graceful eyebrows, lovely chins, and charming noses—altogether of wondrous beauty.

Their heads seemed as though covered by a crown-like canopy. Beholding those two great beings adorned with such auspicious marks, Nārada felt great joy. Lord Nara and Lord Nārāyaṇa welcomed and honored Nārada, inquiring after his welfare.

Then, gazing upon them, Nārada thought within himself: "Ah! These two great sages are exactly like the exalted members of the divine assembly whom I beheld in Śvetadvīpa." Thinking thus, he circumambulated them and sat upon a beautiful seat of kuśa grass.

Thereafter, those two sages—abodes of austerity, fame, and radiance, endowed with self-restraint and tranquility—completed their morning rites and, offering water for washing the feet and the ritual welcome, worshiped Nārada.

Having finished their daily duties and the honoring of their guest, they too sat upon seats of kuśa grass. As the three of them sat there, that place shone like a sacrificial pavilion illumined by the blazing flames of three ghee-fed fires.

After Nārada had partaken of hospitality, rested in comfort, and was seated at ease, Nārāyaṇa spoke to him thus:

Nara and Nārāyaṇa said: "O divine sage! Have you now gone to Śvetadvīpa and beheld the eternal Supreme Being, the original cause of both of us?"

Nārada said: "O Lord, I have indeed seen that eternal, radiant Supreme Person who is the form of the whole universe. The gods with the sages, and all the worlds, dwell within Him.

Even now, beholding you two eternal persons here, I seem to be looking upon that very Lord of Śvetadvīpa. The marks and attributes with which I saw the unmanifest Śrī Hari there are the same with which you two, in manifest form, are adorned here. Not only that—I saw you both even there, standing near the Supreme Lord; and it is by His command that I have come here today.

In all the three worlds, apart from you two great souls—the sons of Dharma—who else can equal that Supreme Lord in brilliance, glory, and majesty?

That Lord Śrī Hari explained to me the entirety of dharma, gave me the knowledge of the knower of the field

(kṣetrajña), and described to me the future incarnations He will assume here.

There, the fair-complexioned men, shining like the moon, were entirely free of the five senses—that is, devoid of the five-elemental body—yet possessed of knowledge and devoted to the Supreme Person, Śrī Viṣṇu.

They ever worship that Lord Nārāyaṇa, and the Lord in turn ever plays with them joyfully. The Lord dearly loves His devotees, and He is especially fond of the brāhmaṇas.

That all-pervading Lord, preserver of the universe, is supremely devoted to His devotees. Pleased with His devotees' love, He ever remains delighted there, being Himself the doer, the cause, and the effect. His power and radiance are infinite. He is the great and glorious Lord, the source, the command, the ordinance, and the truth itself.

Devoting Himself to austerities, He resides beyond even Śvetadvīpa, known by His resplendent, self-luminous form, whose light shines by its own brilliance.

त्रिचत्वारिंशदधिकत्रिशततमोऽध्यायः

जनमेजयका प्रश्न, देवर्षि नारदका श्वेतद्वीपसे लौटकर नर-नारायणके पास जाना और उनके पूछनेपर उनसे वहाँके महत्त्वपूर्ण दृश्यका वर्णन करना

शौनक उवाच

सौते सुमहदाख्यानं भवता परिकीर्तितम्।
यच्छ्रुत्वा मुनयः सर्वे विस्मयं परमं गताः॥ १॥

शौनकने कहा—सूतनन्दन! आपने यह बहुत बड़ा आख्यान सुनाया है। इसे सुनकर समस्त ऋषियोंको बड़ा आश्चर्य हुआ है॥ १॥

सर्वाश्रमाभिगमनं सर्वतीर्थावगाहनम्।
न तथा फलदं सौते नारायणकथा यथा॥ २॥

सूतकुमार! सम्पूर्ण ऋषि-आश्रमोंकी यात्रा करना और समस्त तीर्थोंमें स्नान करना भी वैसा फलदायक नहीं है, जैसी कि भगवान् नारायणकी कथा है॥ २॥

पावितांगाः स्म संवृत्ताः श्रुत्वेमामादितः कथाम्।

न चित्रं कृतवांस्तत्र यदार्यो मे धनंजयः।
वासुदेवसहायो यः प्राप्तवाञ्जयमुत्तमम्॥ १९॥

मेरे पितामह अर्जुनने जो भगवान् वासुदेवकी सहायता पाकर उत्तम विजय प्राप्त कर ली, वह वहाँ उन्होंने कोई अद्भुत कार्य नहीं किया है॥ १९॥

न चास्य किंचिदप्राप्यं मन्ये लोकेष्वपि त्रिषु।
त्रैलोक्यनाथो विष्णुः स यथाऽऽसीत् साह्यकृत् स वै॥ २०॥

त्रिलोकीनाथ भगवान् कृष्ण ही जब उनके सहायक थे, तब उनके लिये तीनों लोकोंमें किसी वस्तुकी प्राप्ति असम्भव रही हो, यह मैं नहीं मानता॥

धन्याश्च सर्व एवासन् ब्रह्मंस्ते मम पूर्वजाः।
हिताय श्रेयसे चैव येषामासीज्जनार्दनः॥ २१॥

ब्रह्मन्! मेरे सभी पूर्वज धन्य थे, जिनका हित और कल्याण करनेके लिये साक्षात् जनार्दन तैयार रहते थे॥

तपसाथ सुदृश्यो हि भगवान् लोकपूजितः।

यं दृष्टवन्तस्ते साक्षाच्छ्रीवत्साङ्कविभूषणम् ।। २२ ।।

लोकपूजित भगवान् नारायणका दर्शन तो तपस्यासे ही हो सकता है; किंतु मेरे पितामहोंने श्रीवत्सके चिह्नसे विभूषित उन भगवान्का साक्षात् दर्शन अनायास ही पा लिया था ।। २२ ।।

तेभ्यो धन्यतरश्चैव नारदः परमेष्ठिजः ।
न चाल्पतेजसमृषिं वेद्मि नारदमव्ययम् ।। २३ ।।
श्वेतद्वीपं समासाद्य येन दृष्टः स्वयं हरिः ।
देवप्रसादानुगतं व्यक्तं तत् तस्य दर्शनम् ।। २४ ।।

उन सबसे भी अधिक धन्यवादके योग्य ब्रह्मपुत्र नारदजी हैं। मैं अविनाशी नारदजीको कम तेजस्वी ऋषि नहीं समझता, जिन्होंने श्वेतद्वीपमें पहुँचकर साक्षात् श्रीहरिका दर्शन प्राप्त कर लिया। उनका वह भगवद्-दर्शन स्पष्ट ही उन भगवान्‌की कृपाका फल है ।।

यद् दृष्टवांस्तदा देवमनिरुद्धतनौ स्थितम् ।
बदरीमाश्रमं यत् तु नारदः प्राद्रवत् पुनः ।। २५ ।।
नरनारायणौ द्रष्टुं किं नु तत् कारणं मुने ।

मुने! नारदजीने उस समय श्वेतद्वीपमें जाकर जो अनिरुद्ध-विग्रहमें स्थित नारायणदेवका साक्षात्कार किया तथा पुनः नर-नारायणका दर्शन करनेके लिये जो बदरिकाश्रमको प्रस्थान किया, इसका क्या कारण है? ।। २५½ ।।

श्वेतद्वीपान्निवृत्तश्च नारदः परमेष्ठिजः ।। २६ ।।
बदरीमाश्रमं प्राप्य समागम्य च तावृषी ।
कियन्तं कालमवसत् प्रश्नान् कान् पृष्टवांश्च ह ।। २७ ।।

ब्रह्मपुत्र नारदजी श्वेतद्वीपसे लौटनेपर जब बदरिकाश्रममें पहुँचकर उन दोनों ऋषियोंसे मिले, तब वहाँ उन्होंने कितने समयतक निवास किया? और वहाँ उनसे किन-किन प्रश्नोंको पूछा? ।। २६-२७ ।।

वैशम्पायनजीने कहा—अमिततेजस्वी भगवान् व्यासको नमस्कार है, जिनके कृपाप्रसादसे मैं भगवान् नारायणकी यह कथा कह रहा हूँ ।। २९½ ।।

प्राप्य श्वेतं महाद्वीपं दृष्ट्वा च हरिमव्ययम् ।। ३० ।।
निवृत्तो नारदो राजंस्तरसा मेरुमागमत् ।
हृदयेनोद्वहन् भारं यदुक्तं परमात्मना ।। ३१ ।।

राजन्! श्वेतनामक महाद्वीपमें जाकर वहाँ अविनाशी श्रीहरिका दर्शन करके जब नारदजी लौटे, तब बड़े वेगसे मेरुपर्वतपर आ पहुँचे। परमात्मा श्रीहरिने उनसे जो कुछ कहा था, उस कार्यभारको वे हृदयसे ढो रहे थे ।। ३०-३१ ।।

पश्चादस्याभवद् राजन्नात्मनः साध्वसं महत् ।
यद् गत्वा दूरमध्वानं क्षेमी पुनरिहागतः ।। ३२ ।।

नरेश्वर! तत्पश्चात् उनके मनमें यह सोचकर बड़ा भारी विस्मय हुआ कि मैं इतनी दूरका मार्ग तै करके पुनः यहाँ सकुशल कैसे लौट आया? ।। ३२ ।।

मेरोः प्रचक्राम ततः पर्वतं गन्धमादनम् ।
निपपात च खात् तूर्णं विशालां बदरीमनु ।। ३३ ।।

तदनन्तर वे मेरुसे गन्धमादन पर्वतकी ओर चले और बदरीविशालतीर्थके समीप तुरंत ही आकाशसे नीचे उतर पड़े ।। ३३ ।।

ततः स ददृशे देवौ पुराणावृषिसत्तमौ ।
तपश्चरन्तौ सुमहदात्मनिष्ठौ महाव्रतौ ।। ३४ ।।

वहाँ उन्होंने उन दोनों पुरातन देवता ऋषिश्रेष्ठ नर-नारायणका दर्शन किया, जो आत्मनिष्ठ हो महान् व्रत लेकर बड़ी भारी तपस्या कर रहे थे ।। ३४ ।।

तेजसाभ्यधिकौ सूर्यात् सर्वलोकविरोचनात् ।
श्रीवत्सलक्षणौ पूज्यौ जटामण्डलधारिणौ ।। ३५ ।।

वे दोनों सम्पूर्ण लोकोंको प्रकाशित करनेवाले सूर्यसे भी अधिक तेजस्वी थे। उन पूज्य महात्माओंके वक्षःस्थलमें श्रीवत्सके चिह्न सुशोभित हो रहे थे और वे अपने मस्तकपर जटामण्डल धारण किये हुए थे ।।

जालपादभुजौ तौ तु पादयोश्चक्रलक्षणौ ।
व्यूढोरस्कौ दीर्घभुजौ तथा मुष्कचतुष्किणौ ।। ३६ ।।
षष्टिदन्तावष्टदंष्ट्रौ मेघौघसदृशस्वनौ ।
स्वास्यौ पृथुललाटौ च सुभ्रू सुहनुनासिकौ ।। ३७ ।।

उनके हाथोंमें हंसका और चरणोंमें चक्रका चिह्न था। विशाल वक्षःस्थल, बड़ी-बड़ी भुजाएँ, अण्डकोशमें चार-चार बीज, मुखमें साठ दाँत और आठ दाढ़ें, मेघके समान गम्भीर स्वर, सुन्दर मुख, चौड़े ललाट, बाँकी भौंहें, सुन्दर ठोढ़ी और मनोहर नासिकासे उन दोनोंकी अपूर्व शोभा हो रही थी ।। ३६-३७ ।।

आतपत्रेण सदृशौ शिरसी देवयोस्तयोः ।
एवं लक्षणसम्पन्नौ महापुरुषसंज्ञितौ ।। ३८ ।।
तौ दृष्ट्वा नारदो हृष्टस्ताभ्यां च प्रतिपूजितः ।
स्वागतेनाभिभाष्याथ पृष्टश्चानामयं तथा ।। ३९ ।।

उन दोनों देवताओंके मस्तक छत्रके समान प्रतीत होते थे। ऐसे शुभलक्षणोंसे सम्पन्न उन दोनों महापुरुषोंका दर्शन करके नारदजीको बड़ी प्रसन्नता हुई। भगवान् नर और नारायणने भी नारदजीका स्वागत-सत्कार करके उनका कुशल-समाचार पूछा ।। ३८-३९ ।।

बभूवान्तर्गतमतिर्निरीक्ष्य पुरुषोत्तमौ ।
सदोगतास्तत्र ये वै सर्वभूतनमस्कृताः ॥ ४० ॥
श्वेतद्वीपे मया दृष्टास्तादृशावृषिसत्तमौ ।

तदनन्तर नारदजीने उन दोनों पुरुषोत्तमोंकी ओर देखकर मन-ही-मन विचार किया, अहो! मैंने श्वेतद्वीपमें भगवान्‌की सभाके भीतर जिन सर्वभूतवन्दित सदस्योंको देखा था, ये दोनों ऋषिश्रेष्ठ भी वैसे ही हैं ॥

इति संचिन्त्य मनसा कृत्वा चाभिप्रदक्षिणम् ॥ ४१ ॥
स चोपविविशे तत्र पीठे कुशमये शुभे ।

मन-ही-मन ऐसा सोचकर वे उन दोनोंकी प्रदक्षिणा करके एक सुन्दर कुशासनपर बैठ गये ॥ ४१½ ॥

ततस्तौ तपसां वासौ यशसां तेजसामपि ॥ ४२ ॥
ऋषी शमदमोपेतौ कृत्वा पौर्वाह्णिकं विधिम् ।
पश्चान्नारदमव्यग्रौ पाद्यार्घ्याभ्यामथार्चतः ॥ ४३ ॥

तदनन्तर तपस्या, यश और तेजके भी निवासस्थान वे शम-दमसम्पन्न दोनों ऋषि पूर्वाह्णकालका नित्य कर्म पूर्ण करके फिर शान्त-भावसे पाद्य और अर्घ्य आदि निवेदन करके नारदजीकी पूजा करने लगे ॥ ४२-४३ ॥

पीठयोश्चोपविष्टौ तौ कृतातिथ्याह्निकौ नृप ।
तेषु तत्रोपविष्टेषु स देशोऽभिव्यराजत ॥ ४४ ॥
आज्याहुतिमहाज्वालैर्यज्ञवाटो यथाग्निभिः ।

नरेश्वर! अपने नित्यकर्म तथा नारदजीका आतिथ्य-सत्कार करके वे दोनों ऋषि भी कुशासनपर बैठ गये। वहाँ उन तीनोंके बैठ जानेपर वह प्रदेश घीकी आहुतिसे प्रज्वलित विशाल लपटोंवाले तीन अग्नियोंसे प्रकाशित यज्ञमण्डपकी भाँति सुशोभित होने लगा ॥ ४४½ ॥

अथ नारायणस्तत्र नारदं वाक्यमब्रवीत् ॥ ४५ ॥
सुखोपविष्टं विश्रान्तं कृतातिथ्यं सुखस्थितम् ।

इसके बाद वहाँ आतिथ्य ग्रहण करके सुखपूर्वक बैठकर विश्राम करते हुए नारदजीसे नारायणने इस प्रकार कहा ॥ ४५½ ॥

नरनारायणावूचतुः

अपीदानीं स भगवान् परमात्मा सनातनः ॥ ४६ ॥
श्वेतद्वीपे त्वया दृष्ट आवयोः प्रकृतिः परा ।

नर-नारायण बोले—देवर्षे! क्या तुमने इस समय श्वेतद्वीपमें जाकर हम दोनोंका परम कारणरूप सनातन परमात्मा भगवान्‌का दर्शन कर लिया? ॥ ४६½ ॥

नारद उवाच

दृष्टो मे पुरुषः श्रीमान् विश्वरूपधरोऽव्ययः ॥ ४७ ॥
सर्वे लोका हि तत्रस्थास्तथा देवाः सहर्षिभिः ।

नारदजीने कहा—भगवन्! मैंने विश्वरूपधारी उन अविनाशी एवं श्रीमान् परम पुरुषका दर्शन कर लिया। ऋषियोंसहित देवता तथा सम्पूर्ण लोक उन्हींके भीतर विराजमान हैं ॥ ४७½ ॥

अद्यापि चैनं पश्यामि युवां पश्यन् सनातनौ ॥ ४८ ॥
यैर्लक्षणैरुपेतः स हरिरव्यक्तरूपधृक् ।
तैर्लक्षणैरुपेतौ हि व्यक्तरूपधरौ युवाम् ॥ ४९ ॥

मैं इस समय भी आप दोनों सनातन पुरुषोंको देखकर यहीं श्वेतद्वीपनिवासी भगवान्‌की झाँकी कर रहा हूँ। वहाँ मैंने अव्यक्तरूपधारी श्रीहरिको जिन लक्षणोंसे सम्पन्न देखा था, आप दोनों व्यक्तरूपधारी पुरुष भी उन्हीं लक्षणोंसे सुशोभित हैं ॥ ४८-४९ ॥

दृष्टौ युवां मया तत्र तस्य देवस्य पार्श्वतः ।
इहैव चागतोऽस्म्यद्य विसृष्टः परमात्मना ॥ ५० ॥

इतना ही नहीं, मैंने आप दोनोंको वहाँ भी परमदेवके पास उपस्थित देखा था और उन्हीं परमात्माके भेजनेसे आज मैं फिर यहाँ आया हूँ ॥ ५० ॥

को हि नाम भवेत् तस्य तेजसा यशसा श्रिया ।
सदृशस्त्रिषु लोकेषु ऋते धर्मात्मजौ युवाम् ॥ ५१ ॥

तीनों लोकोंमें धर्मके पुत्र आप दोनों महापुरुषोंके सिवा दूसरा कौन है, जो तेज, यश और श्रीमें उन्हीं परमेश्वरके समान हो ॥ ५१ ॥

तेन मे कथितः कृत्स्नो धर्मः क्षेत्रज्ञसंज्ञितः ।
प्रादुर्भावाश्च कथिता भविष्या इह ये यथा ॥ ५२ ॥

उन भगवान् श्रीहरिने मुझसे सम्पूर्ण धर्मका वर्णन किया था। क्षेत्रज्ञका भी परिचय दिया था और यहाँ भविष्यमें उनके जो अवतार जैसे होनेवाले हैं, उन्हें भी बताया था ॥ ५२ ॥

तत्र ये पुरुषाः श्वेताः पञ्चेन्द्रियविवर्जिताः ।
प्रतिबुद्धाश्च ते सर्वे भक्ताश्च पुरुषोत्तमम् ॥ ५३ ॥
वहाँ जो चन्द्रमाके समान गौरवर्णके पुरुष थे, वे सब-के-सब पाँचों इन्द्रियोंसे रहित अर्थात् पाञ्च-भौतिक शरीरसे शून्य, ज्ञानवान् तथा पुरुषोत्तम श्रीविष्णुके भक्त थे ॥ ५३ ॥
तेऽर्चयन्ति सदा देवं तैः सार्धं रमते च सः ।
प्रियभक्तो हि भगवान् परमात्मा द्विजप्रियः ॥ ५४ ॥
वे सदा उन नारायणदेवकी पूजा-अर्चा करते रहते हैं और भगवान् भी सदा उनके साथ प्रसन्नतापूर्वक क्रीडा करते रहते हैं। भगवान्‌को अपने भक्त बहुत ही प्रिय हैं तथा वे परमात्मा श्रीहरि ब्राह्मणोंके भी प्रेमी हैं ॥ ५४ ॥
रमते सोऽर्च्यमानो हि सदा भागवतप्रियः ।
विश्वभुक् सर्वगो देवो माधवो भक्तवत्सलः ॥ ५५ ॥
वे विश्वका पालन करनेवाले सर्वव्यापी भगवान् बड़े भक्तवत्सल हैं। भगवद्भक्तोंके प्रेमी और प्रियतम श्रीहरि उनसे पूजित हो वहाँ सदा सुप्रसन्न रहते हैं ॥
स कर्ता कारणं चैव कार्यं चातिबलद्युतिः ।
हेतुश्चाज्ञाविधानं च तत्त्वं चैव महायशाः ॥ ५६ ॥
वे ही कर्ता, कारण और कार्य हैं। उनका बल और तेज अनन्त है। वे महायशस्वी भगवान् ही हेतु, आज्ञा, विधि और तत्त्वरूप हैं ॥ ५६ ॥
तपसा योज्य सोऽऽत्मानं श्वेतद्वीपात् परं हि यत् ।
तेज इत्यभिविख्यातं स्वयंभासावभासितम् ॥ ५७ ॥
वे अपने आपको तपस्यामें लगाकर श्वेतद्वीपसे भी परे प्रकाशमान तेजोमय स्वरूपसे विख्यात हैं। उनका वह तेज अपने ही प्रकाशसे प्रकाशित है ॥ ५७ ॥

Allegations-

3. Indra raped the wife of Brihaspati’s brother
   Skanda Purana 2.7.23.9-20
   He went to the hermitage of (Brhaspati’s brother) Utathya. There he saw his wife who was pregnant and hence could walk only very slowly. She was well adorned with a girdle tied to her tremulous hips. The sweet jingling sound of the bangles surpassed that of the inebriated bees and cuckoos. She had beautiful garments of various colours. The beautiful lad was sweet-voiced with beautiful smiles. Her pair of breasts resembled a pair of very fine pitchers. Her eyes were like blue lilies. When she laughed her face resembled a lotus. She appeared very charming with her pale cheeks resembling the interior of a Ketaki flower-bunch. On account of weariness she took deep breaths. Her eyes indicated her pitiable plight. She lay somewhere near the entrance to the hut. She was asleep on her bed. On seeing her, Indra became enamoured and raped her though she was pregnant? The foetus in the womb became miserable and feared that it might fall it out. Hence, it closed the vaginal passage by means of its foot. Thereupon, the seminal fluid of the enemy of Bali became scattered on the ground. Therefore Lord Indra became furious with the foetus. With the edge of the eyes turned red like copper, he furiously cursed him: “O wicked one, become blind at the very birth, since you have insulted me by closing the vaginal passage.” Thereafter, the son named Dirghatapas was born. (Defective Text) Jalata (?) was born from the seminal fluid that was scattered (on the ground) by the foot. Afterwards Indra was afraid of the curse of the sage and he went away. All the religious students laughed on seeing Indra running. Thereupon he became ashamed and went to a splendid cave of Meru. Remaining concealed there, he performed a great and fierce penance

Refutation-

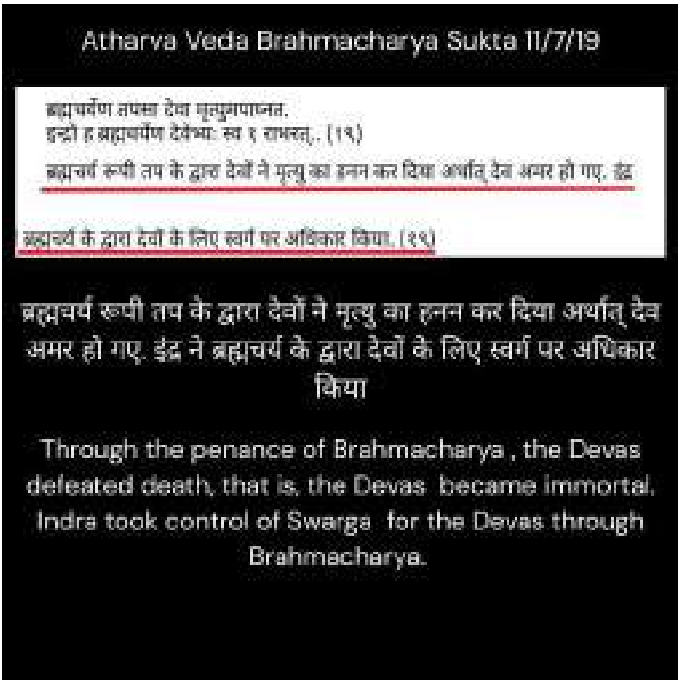
This Prakaran is Ved Virodh . Atharva Veda Brahmacharya Sukta 11/7 and Chandogya Upanishad says that Indra Deva and other Devas are eternal Brahmachari and follow Brahmacharya and as part of their vow of Brahmacharya

abstains from all Types of Illicit Sexual Intercourse and lustful activities and follow Strict Celibacy . As per Satapatha Brahmana 2/1/3/4 Devas (including Devraj Indra) do not commit and avoid all Sinful activities and are free from Sin and Mortal Activities of Humans

Atharva Veda Brahmacharya Sukta 11/7/19

ब्रह्मचर्य रूपी तप के द्वारा देवों ने मृत्यु का हनन कर दिया अर्थात् देव अमर हो गए. इंद्र ने ब्रह्मचर्य के द्वारा देवों के लिए स्वर्ग पर अधिकार किया

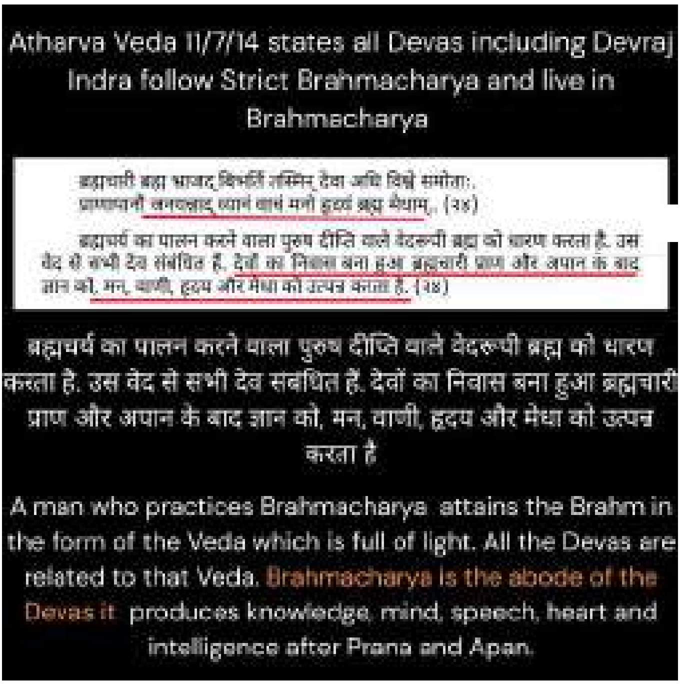
Through the penance of Brahmacharya , the Devas defeated death, that is, the Devas became immortal. Indra took control of Swarga for the Devas through Brahmacharya.



Atharva Veda 11/7/14 states all Devas including Devraj Indra follow Strict Brahmacharya and live in Brahmacharya

ब्रह्मचर्य का पालन करने वाला पुरुष दीप्ति वाले वेदरूपी ब्रह्म को धारण करता है. उस वेद से सभी देव संबंधित हैं. देवों का निवास बना हुआ ब्रह्मचारी प्राण और अपान के बाद ज्ञान को, मन, वाणी, हृदय और मेधा को उत्पन्न करता है

A man who practices Brahmacharya attains the Brahm in the form of the Veda which is full of light. All the Devas are related to that Veda. Brahmacharya is the abode of the Devas it produces knowledge, mind, speech, heart and intelligence after Prana and Apan.



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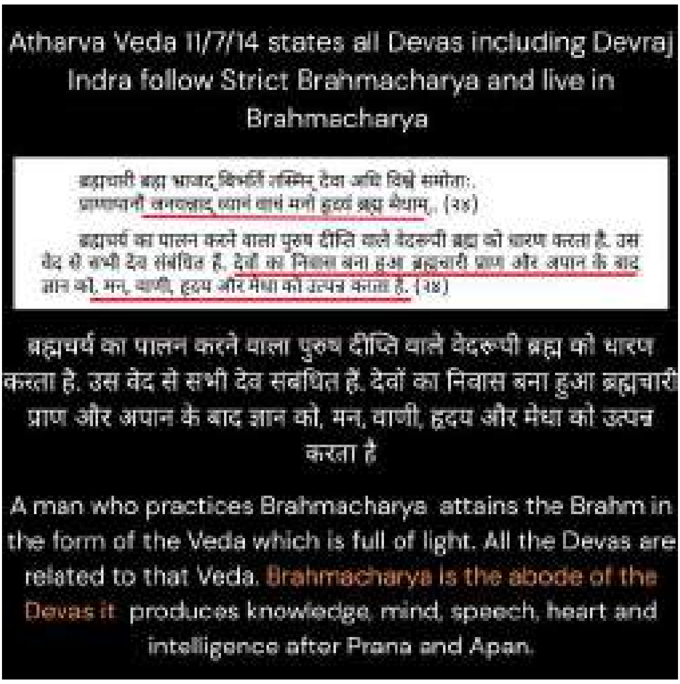
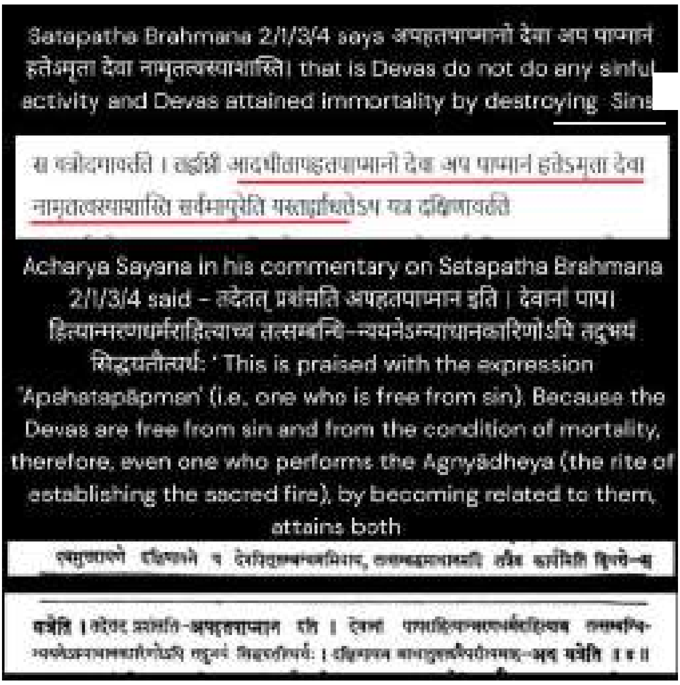


Satapatha Brahmana 2/1/3/4 says अपहतपाप्मानो देवा अप पाप्मानं हतेऽमृता देवा नामृतत्वस्याशास्ति। that is Devas do not do any sinful activity and Devas attained immortality by destroying Sins

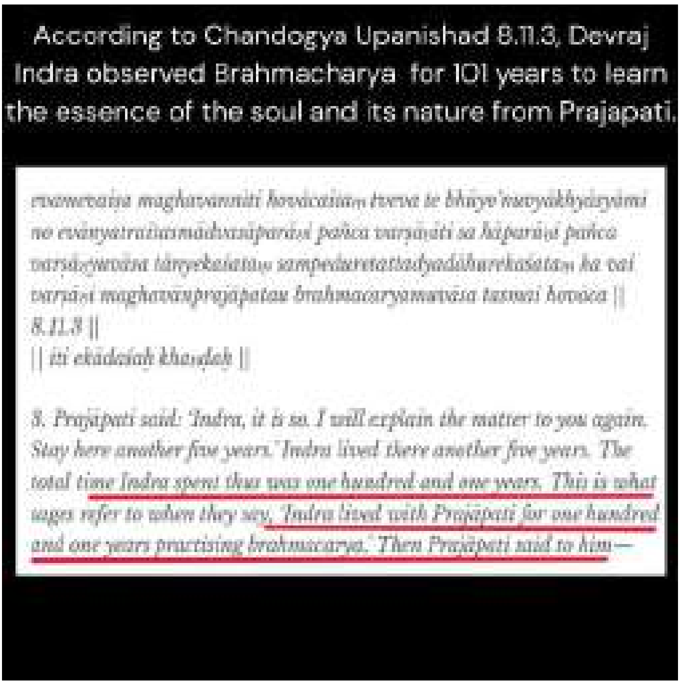
Acharya Sayana in his commentary on Satapatha Brahmana 2/1/3/4 said – तदेतत् प्रशंसति अपहतपाप्मान इति । देवानां पाप। हित्यान्मरणधर्मराहित्याच्च तत्सम्बन्धि-न्ययनेऽग्न्याधानकारिणोऽपि तदुभयं सिद्धयतीत्यर्थः ' This is praised with the expression 'Apahatapāpman' (i.e., one who is free from sin). Because the Devas are free from sin and from the condition of

mortality, therefore, even one who performs the Agnyādheya (the rite of establishing the sacred fire), by becoming related to them, attains both



According to Chandogya Upanishad 8.11.3, Devraj Indra observed Brahmacharya for 101 years to learn the essence of the soul and its nature from Prajapati.

Prajāpati said: 'Indra, it is so. I will explain the matter to you again. Stay here another five years.' Indra lived there another five years. The total time Indra spent thus was one hundred and one years. This is what sages refer to when they say, 'Indra lived with Prajāpati for one hundred and one years practising brahmacarya.' Then Prajapati said to him-



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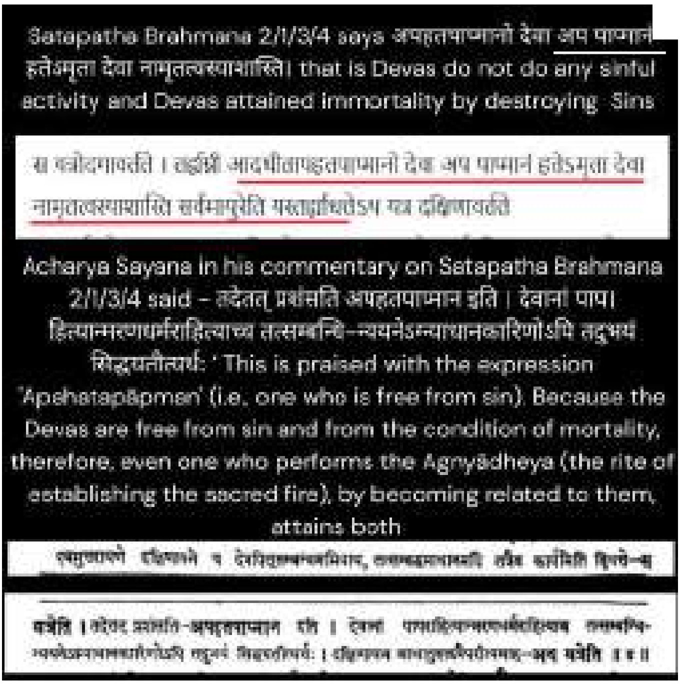

Allegations-

7. Indra entered a horse in order to have intercourse with the Queen

📚Harivamsa Purana 3.5.11-25📚
A few days after Janamejaya duly undertook the celebration of a horse sacrifice accompanied with profuse presents. Having controlled herself according to the rites laid down in the scripture the worshipful lady Vapusthuma Kashya, went to the horse slain at Janamejaya's sacrifice, and sat down near it. Desiring for that perfectly beautiful lady Vasava entered into the body of the slain horse and knew her. Beholding that change Janamejaya said to the sacrificing priest, "This horse has not been slain: kill him at once." Coming to know of that endeavour of Indra's the wise priest communicated it to the royal saint Janamejaya and imprecated a curse on Indra."

Refutation –

Next he accused on Harivamsa Purana bhavishya parva chapter 5 on Indra Dev here is Geeta Press Gorakhpur Harivamsa Purana

Harivamsa Purana bhavishya parva chapter 5 Slokas 31-33 and Sloka 39 makes it clear that Indra entering the dead horse and copulating with Janamejaya wife was an Illusion created by Indra becuase Indra feared of the Ashwamedha Yagya so he created this illusion to destroy the merits of this yagya . In words of Sage Viswavasu to Janamajeya Indra Dev can never commit this heinous crime of Violating other men wife as Indra is rightous and controlled of senses he just created an Illusion to destroy the Yagya

समान बलसे भ्रष्ट कर दिये गये। तुम तीन सौ यज्ञोंका अनुष्ठान करनेवाले अत्यन्त दुर्धर्ष वीर थे, तुमसे और
उन ब्राह्मणोंसे भी इन्द्र सदा डरते रहते थे; अतः उन्होंने अकेले ही मायाके प्रयोगद्वारा उन दोनों प्रकारके भयोंको पार कर लिया ॥ २९-३२॥ विजयकी इच्छा रखनेवाले वे महातेजस्वी इन्द्र जिसे दूसरोंने कभी नहीं किया, वह पापकर्म कैसे कर सकते हैं? अपने पोतेकी पत्नीपर बलात्कार उनके द्वारा कैसे सम्भव हो सकता है ? ॥ ३३ ॥ हरिवाहन इन्द्रमें जिस प्रकार उत्तम बुद्धि, उत्कृष्ट धर्म, श्रेष्ठ इन्द्रिय-संयम और परम ऐश्वर्य बतलाया गया है, उसी प्रकार तीन सौ यज्ञोंका अनुष्ठान करनेवाले तुझ दुर्धर्ष वीरमें वे सभी बातें हैं॥ ३४॥ अतः तुम इन्द्रमें, गुरु एवं पुरोहितमें, अपनेमें तथा रानी वपुष्टमामें दोषदृष्टि न करो; क्योंकि काल सर्वथा दुर्लङ्घय है ॥ ३५ ॥ देवेन्द्रने अपनी ऐश्वर्यशक्तिसे अश्वमें प्रवेश करके तुम्हारे हृदयमें रोष उत्पन्न कर दिया था, अतः सुखार्थी मनुष्यको सदा देवताके अनुकूल बर्ताव करना चाहिये ॥ ३६ ॥ जैसे जलके प्रवाहके प्रतिकूल तैरना कठिन होता है, उसी प्रकार प्रतिकूल देवतासे पार पाना बहुत कठिन है। तुम्हारी रानी निष्पाप हैं, ये रमणियोंमें रत्न हैं, तुम निश्चिन्त होकर इनका उपभोग करो ॥ ३७ ॥

They were corrupted by the same force. You, who have performed three hundred sacrifices and are an extremely invincible hero — even you and those Brahmins were always feared by Indra. Therefore, he alone, by using the power of illusion (Māyā), overcame both kinds of dangers. (29–32)

How could that mighty and resplendent Indra, who desired victory, commit such a sinful deed that no one else had ever done? How could it be possible for him to violate the wife of his own grandson? (33)

Just as the highest intellect, supreme righteousness, excellent control over the senses, and great sovereignty are described in Harivāhana Indra, in the same way, all those qualities are present in you, O indomitable hero who has performed three hundred sacrifices. (34)

Therefore, do not see faults in Indra, in the guru and the family priest, in yourself, or in Queen Vapuṣṭamā, for Time is completely irresistible. (35)

By his sovereign power, Lord Indra entered into the horse and kindled anger in your heart. Hence, a man who desires happiness should always behave in accordance with the will of the deity. (36)

Just as it is difficult to swim against the current of a river, in the same way, it is very hard to overcome a hostile deity. Your queen is innocent — she is a jewel among women. Enjoy her company without worry. (37)

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Later on realising this illusion created by Indra King Janamejaya accepted his wife back as sinless and pure and returned to rule his kingdom with righteousness and power

जनमेजयका संतुष्ट होकर राज्यशासन करना तथा इस ग्रन्थके पाठ और श्रवणकी महिमा

सौति कहते हैं- अकारण ही जिनके मनमें संदेह उत्पन्न हो गया था, उन राजा जनमेजयको जब विश्वावसुने अनुनयपूर्वक समझाया, तब वे रानी वपुष्टमापर प्रसन्न हो गये और उन्होंने मानवधर्मके आचरणसे शान्ति धारण की ॥ १ ॥ वे राजा जनमेजय मानसिक श्रमको दूर करके अपने लिये उत्तम यशकी अभिलाषा रखते हुए धर्मबुद्धिसे राज्यका शासन तथा प्रसन्नचित्त होकर वपुष्टमाके साथ रमण करने लगे ॥ २॥

The satisfaction of Janamejaya in ruling the kingdom and the glory of reciting and hearing this text

Sauti said — When Viśvāvasu gently persuaded King Janamejaya, whose mind had, without reason, been clouded with doubt, the king became pleased with Queen Vapuṣṭamā. He adopted peace by following the conduct of human righteousness. (1)

Relieved of mental distress and desiring great fame for himself, King Janamejaya ruled the kingdom with wisdom rooted in righteousness, and with a joyful heart, he lived in union with Vapuṣṭamā. (2)

Allegations-

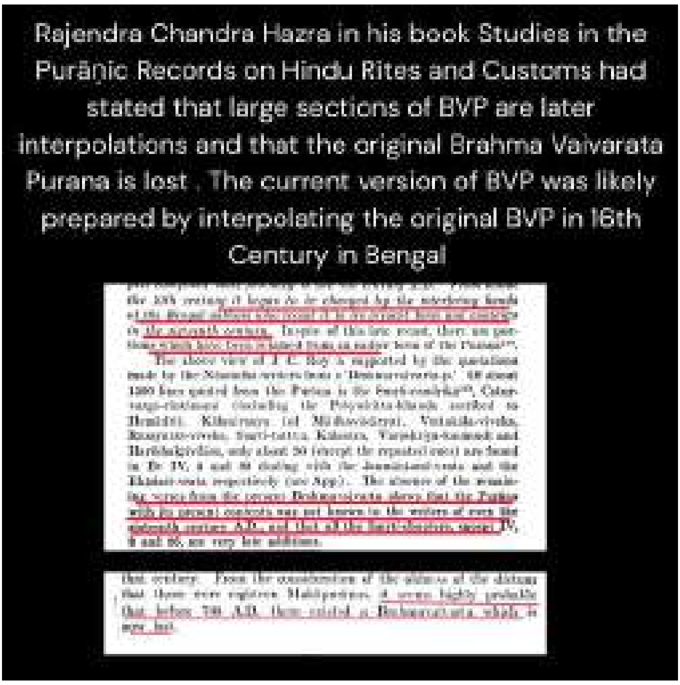
5. Indra Raped Rambha

📚Brahma Viavarta Purana Krishna Janma Khanda 14.45-51
📚
Now I am going to narrate the story of Rambha to you, Rambha was born in the land of Bharata as daughter of Sucandara..the king Sucandara gave away his daughter in marriage to Janamejaya along with several riches... The king enjoyed her company at several places. Once the king started and Asvamedha sacrifice. At that point of time Indra stole away the sacrificial horse and concealed himself in the royal palaces. Thinking that the Sacrificial horse would be quite beautiful she went to the stable alone playfully. On reaching the horse, Indra appeared on the scene and forcibly. enjoyed her company. He had sex with her in spite of her objecting to it. After the performance, Indra was fainted and he lost the senses about the day or night.
The beautiful ladies coming in touch with Indra ended her life and Indra getting terrified from the king went back to the heaven."

📚Devi Bhagavatham Purana 9.40.13-25📚
Nârâyana said :- In ancient days, Indra the Lord of the three worlds, intoxicated with wine and becoming lustful and shameless, began to enjoy Rambhâ in a lonely grove. After having enjoyed her, he became attracted to her; his mind being wholly drawn to her, he remained there in that forest, his mind becoming very passionate."

Refutation-

Rajendra Chandra Hazra in his book Studies in the Purāṇic Records on Hindu Rites and Customs had stated that large sections of BVP are later interpolations and that the original Brahma Vaivarata Purana is lost. The current version of BVP was likely prepared by interpolating the original BVP in 16th Century in Bengal.



Archaelogical survey of India prepared a critical edition of Brahma Vaivarat Purana based on the different manuscripts found all over India and prepared a critical edition in which they removed all those interpolated chapters and portions. I am providing the link of Critical edition Brahma Vaivarata

Purana Volume 1 and 2 translated by Ram Sharma Acharya QR code provided here

https://archive.org/details/in.ernet.dli.2015.552557

https://archive.org/details/in.ernet.dli.2015.552558

In Interpolated ManuScript of Brahma Vaivarta Purana chapter 14 it begins with the slokas एकदा नन्दपत्नी च स्नानार्थं यमुनां ययौ। गव्यपूर्ण गृहं दृष्ट्वा जहास मधुसूदनः ।।१।। दधिदुग्धाज्यतक्रं च नवनीतं मनोरमम्। गृहस्थितं च यत्किंचिच्चखाद मधुसूदनः ।।२।।

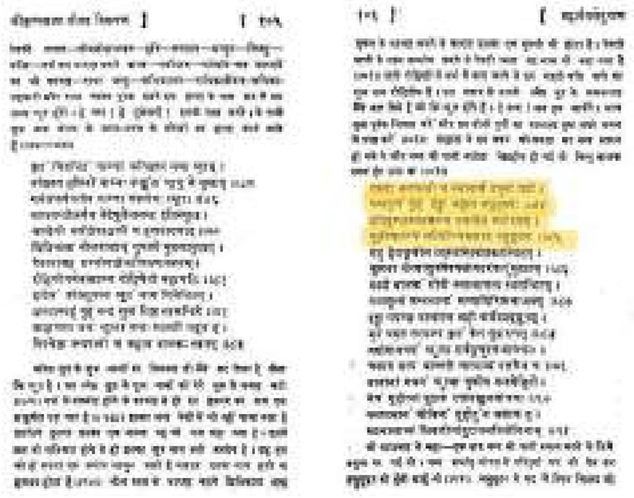
अथ चतुर्दशोऽध्यायः

Chapter-14

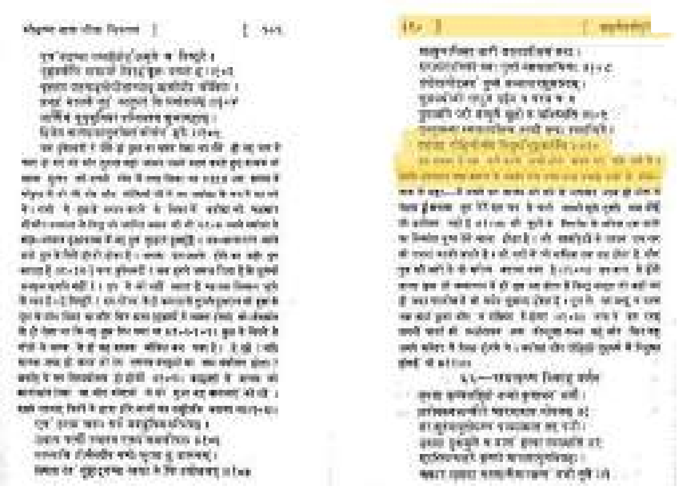
Uprooting of Arjuna tree

एकदा नन्दपत्नी च स्नानार्थं यमुनां ययौ।
गव्यपूर्णं गृहं दृष्ट्वा जहास मधुसूदनः।।१।।
दधिदुग्धाज्यतक्रं च नवनीतं मनोरमम्।
गृहस्थितं च यत्किंचिच्चखाद मधुसूदनः।।२।।

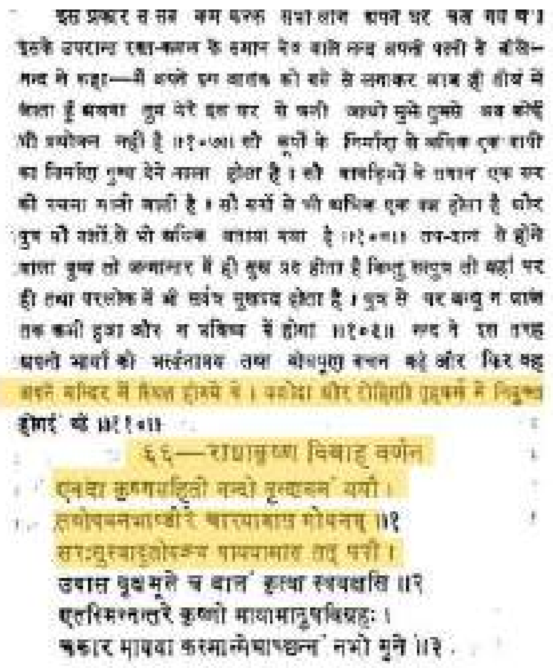
In ASI Manuscript these slokas of chapter 14 of Interpolated Brahma Vaivarta Purana occur in chapter 66 slokas 84 onwards in ASI Manuscript translated by Shri Ram Sharma Acharya .



These slokas continue in Chapter 66 of ASI Manuscript of Brahma Vaivarta Purana upto slokas 101 which is total 17 slokas from Interpolated Manuscript and no more slokas from Interpolated Manuscript are continued in ASI Manuscript proving that slokas 45-51 are interpolated



Even the Next Adhaya talks about Radha-Krishna Vivah and not about any such thing



Allegations-

📚Devi Bhagavatham Purana 9.40.13-25📚

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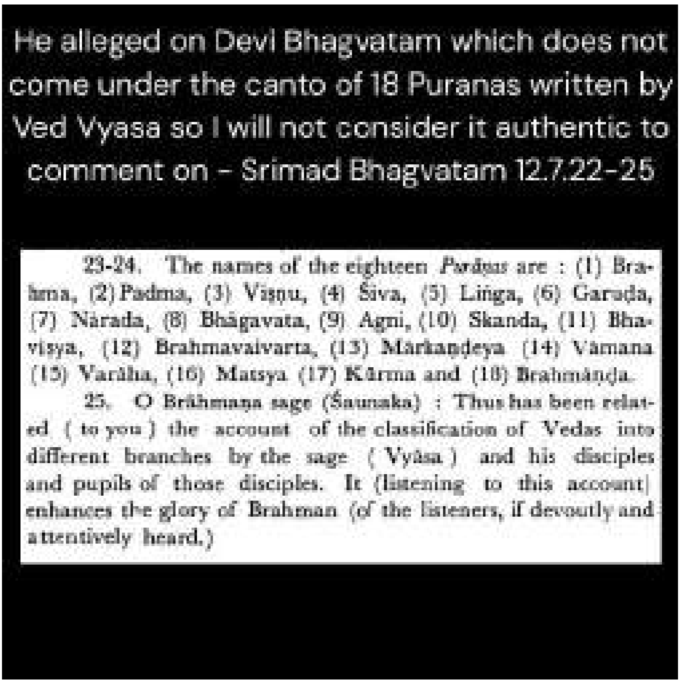
intoxicated with wine and becoming lustful and shameless, began to enjoy Rambhâ in a lonely grove. After having enjoyed her, he became attracted to her; his mind being wholly drawn to her, he remained there in that forest, his mind becoming very passionate."

Refutation–

He alleged on Devi Bhagvatam which does not come under the canto of 18 Puranas written by Ved Vyasa so I will not consider it authentic to comment on – Srimad Bhagvatam 12.7.22-25

Srimad Bhagvatam 12.7.22-25 – 23-24. The names of the eighteen Purāṇas are: (1) Bra-hma, (2) Padma, (3) Vişnu, (4) Śiva, (5) Linga, (6) Garuda, (7) Narada, (8) Bhagavata, (9) Agni, (10) Skanda, (11) Bha-visya, (12) Brahmavaivarta, (13) Markandeya (14) Vāmana (15) Varaha, (16) Matsya (17) Kurma and (18) Brahmanda.

25. O Brahmana sage (Saunaka): Thus has been relat-ed (to you) the account of the classification of Vedas into different branches by the sage (Vyāsa) and his disciples and pupils of those disciples. It (listening to this account) enhances the glory of Brahman (of the listeners, if devoutly and attentively heard.)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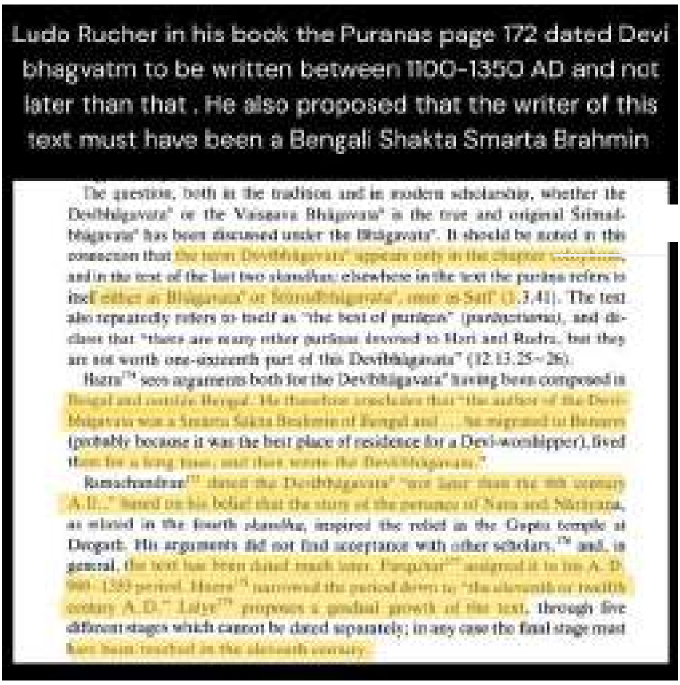
23-24. The names of the eighteen *Purāṇas* are : (1) Bra-hma, (2) Padma, (3) Viṣṇu, (4) Śiva, (5) Liṅga, (6) Garuḍa, (7) Nārada, (8) Bhāgavata, (9) Agni, (10) Skanda, (11) Bha-viṣya, (12) Brahmavaivarta, (13) Mārkaṇḍeya (14) Vāmana (15) Varāha, (16) Matsya (17) Kūrma and (18) Brahmāṇḍa.

25. O Brāhmaṇa sage (Śaunaka) : Thus has been relat-ed (to you) the account of the classification of Vedas into different branches by the sage (Vyāsa) and his disciples and pupils of those disciples. It (listening to this account) enhances the glory of Brahman (of the listeners, if devoutly and attentively heard.)

Ludo Rucher in his book the Puranas page 172 dated Devi bhagvatm to be written between 1100-1350 AD and not later than that . He also proposed that the writer of this text must have been a Bengali Shakta Smarta Brahmin



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The question, both in the tradition and in modern scholarship, whether the Devībhāgavata or the Vaiṣṇava Bhāgavata is the true and original Śrīmad-bhāgavata has been discussed under the Bhāgavata. It should be noted in this connection that the term Devībhāgavata appears only in the chapter colophons, and in the text of the last two skandhas; elsewhere in the text the purāṇa refers to itself either as Bhāgavata or Śrīmadbhāgavata, once as Saṃ (1.3.41). The text also repeatedly refers to itself as "the best of purāṇas" (purāṇottama), and declares that "there are many other purāṇas devoted to Hari and Rudra, but they are not worth one-sixteenth part of this Devībhāgavata" (12.13.25–26).

Hazra[74] sees arguments both for the Devībhāgavata having been composed in Bengal and outside Bengal. He therefore concludes that "the author of the Devībhāgavata was a Smārta Śākta Brahmin of Bengal and ... he migrated to Benares (probably because it was the best place of residence for a Devī-worshipper), lived there for a long time, and there wrote the Devībhāgavata."

Ramachandran[75] dated the Devībhāgavata "not later than the 6th century A.D." based on his belief that the story of the penance of Nara and Nārāyaṇa, as related in the fourth skandha, inspired the relief in the Gupta temple at Deogarh. His arguments did not find acceptance with other scholars,[76] and, in general, the text has been dated much later. Pargiter[77] assigned it to the A.D. 900–1350 period. Hazra[78] narrowed the period down to "the eleventh or twelfth century A.D." Lalye[79] proposes a gradual growth of the text, through five different stages which cannot be dated separately; in any case the final stage must have been reached in the sixteenth century.

Allegations-

7. Shiva Attempted to Rape the Daughter of Sage Agniveshya

📚Skanda Purana 1.2.9.40-58📚

O gentle Sir, I saw the daughter of sage Agniveśya standing in water without any clothes on. She was on the threshold of youth. She was a Śyāmā, with slender waist. She was fawn-eyed. She had ample buttocks. Her thighs resembled the interior of a plantain tree (full, round and lovely). Her breasts were very close to each other. Beauty was gradually sprouting in her body. Her face resembled the lotus that was in full bloom. She could be adequately described only by good scholars and that too in accordance with their intellect and not in accordance with her instrinsic [intrinsic?] nature. Her side glances were like volleys of arrows. *Smara* ('god of Love') seemed to occupy her body himself and struck me hard with those arrows. She was playing as she liked surrounded by her friends. Impatient with love I got down from the aerial chariot and abducted her. On being seized by me and placed in the aerial chariot she lamented loudly for a long time shouting "O father, O father", O gentle Sir. Her friends were very sad. They ran to the sage and said to him, "Your daughter is being taken away by a certain *Vaimānika* ('one moving about in an aerial chariot'). O holy lord, she is crying. Save her. Get up." On hearing these words of those (girls) from all round, the gentle sage, the storehouse of austerities, Agniveśya, hurriedly came up to her in the sky. "Stop, stop," said he to me and restricted my movement through the power of his penance. The infuriated sage then spoke these unbearable words to me: "My daughter was carried away by force by you in the manner in which a piece of flesh is carried away by a vulture in the sky. So, be a vulture now immediately. My daughter, an ascetic girl, has been abducted by you against her will. O vicious one, obtain its fruit now itself. On hearing this I was overcome with fear. I bent down my face with shame. I grasped the feet of the sage. I fell down at his feet and grasped them. I lamented loudly. (I then said thus:) "She has not been abducted by me after knowing (that she is an ascetic girl). She has not been outraged till now. O ascetic,

be pleased. Take back your curse. Ascetics naturally forgive those who bow down. They are good people. So, be pleased. Let me not become a vulture." When I sought refuge in him and bowed down to him thus, *the* great sage became appeased and said, "My words cannot at ail be untrue. But when you assist in recognizing King Indradyumna, you will get freed from the curse...

Refutation-

In Skanda Purana 1.2.9.40-58 it was not Maheshwar Shiva but a prince named Kuśadhvaja a son of the lord of kasi who attempted to kidnap the daughter of Sage Agniveshya and was cursed by Sage Agniveshya to become a Vulture and that when he will assist in recognizing King Indradyumna the prince will get freed from the curse

गृध्र कहता है- हे भद्र ! सुनें! पूर्वकाल में मैं अत्यन्त चपल वानर था। मैं जिस वन में रहता था, उसके आगे के भाग में एक शिवालय था। उन शिव का नाम था जगद्योगेश्वर ! चैत्र शुक्ला चतुर्दशी तिथि पर हस्त नक्षत्र तथा हर्षणयोग में उन भवोद्भव देव का एक उत्सव हुआ। उस दिन लोग सुवर्ण के झूले में उस लिंग को बैठा कर झुलाते थे। इस दिन रात में जब अन्य कोई नहीं था, मैं जाति चापल्यवशात् वहां झूले पर चढ़कर उसे पुनः पुनः चलाने लगा। इस प्रकार रात्रि व्यतीत होने पर अगले दिन लोग वहां देवदेवेश्वर की पूजा के लिए आये तथा मुझे झूले पर बैठा देखकर लाठी से पुनः पुनः प्रहार करने लगे। उनके वज्रसम दुःसह प्रहार के कारण मैं उस शिवमन्दिर में झूले में रहते ही मर गया।। २१-२७।। मैंने जो शिव को झूला झुलाया था (अनजाने में) उसके फल से राजा के यहां मेरा जन्म हुआ। मैं काशीराज के पुत्ररूप में जन्म लेकर कुशध्वज कहलाया। जब मुझे राजत्व प्राप्त हुआ, तब मैंने अपने राज्य में दमनकोत्सव प्रवर्त्तित किया, क्योंकि मुझे पूर्वजन्म की स्मृति थी। हे भद्र ! मनुष्यगण झूले पर बैठे शिव को जैसे-जैसे झुलाते, उनके अशुभ भी उसी प्रकार उनसे दूर होते जाते! उनका पुण्य संचित होता जाता। मैं शैवागम के वर्णित विधान से दीक्षा लेकर शैवाचार्यों द्वारा समस्त संस्कार से संस्कृत होकर पशुपाश से मुक्त हो गया। मैं निर्वाह दीक्षा पर्यन्त समस्त संस्कार से संस्कृत हो गया। चित्तवृत्ति निरोध द्वारा वैराग्य अभ्यास पूर्वक उद्गीथ जप तथा उसके अर्थ द्वारा समस्त क्लेशों का उच्छेद करके प्रजावर्ग की हितचिन्तना में रत हो, समस्त क्लेशनाशक, जगद्गुरु, अष्टम रसरसिक देवदेवेश, उमापति रुद्र की आराधना करने लगा। मैं प्रणिधान तथा अभ्यास द्वारा साधनमार्ग में दृढ़भूमिका लाभ करके जब विघ्नों द्वारा भी विचलित नहीं किया गया, तब शंभुदेव मेरे ऐसे साधनोत्कर्ष को जानकर मेरे ऊपर प्रसन्न हो गये। उन्होंने दर्शन देकर मुझसे कहा।।२८-३४।। भगवान् कहते हैं- "हे कुशध्वज ! मैं तुम्हारे प्रति सन्तुष्ट हो गया। तुम वांछित वर ग्रहण करो। भूतल पर तुम्हारे अतिरिक्त ऐसा कठोर अनुष्ठान अन्य किसी ने नहीं किया है।" तब मैंने भगवान् शिव से कहा- "हे शम्भु ! मैं इसी शरीर से आपका गण बनना चाहता हूं।" प्रभु शम्भु ने कहा 'ऐसा ही हो।' तदनन्तर शंकर मुझे कैलास ले गये तथा मुझे उन्होंने एक सर्वरत्नमय, सर्वाश्चर्ययुक्त दिव्य विमान प्रदान किया। मैंने उस पर आरोहण किया तथा प्रसन्नचित्त होकर विचरण करने लगा।। ३५-३८।। हे भद्र ! तदनन्तर कुछ काल के उपरान्त एक बार वसन्त के समय पर्वत के गवाक्ष में बैठा जल में स्नान के लिए आई विवस्त्रा अग्निवेश ऋषि की कन्या को देखा। तब मलयवायु प्रवाहित हो रही थी। उस उद्दत् यौवना, श्यामा, क्षीणमध्या, मृगनयनी, विस्तीर्ण स्थूल जघना, संहत स्तनों वाली, केले के तने के समान जघनयुक्त रमणी को देखकर मेरे मन में कामाग्नि जल उठी। उस वर्णनीयतम सौन्दर्यशालिनी, विद्वानों के द्वारा भी यथाशक्ति वर्णन योग्या, विकसित कमल के समान मुख वाली बालिका को देखकर विदित हुआ कि मानों जलसिंचन के कारण उसके लावण्य का अंकुर फूट उठा है! कामदेव उसके अंगों में अवस्थित हो गया तथा वह उस रमणी के कुटिल कटाक्ष विक्षेपरूप कामबाणों के माध्यम से मुझे दृढ़ रूप से विद्ध करने लगा। तब मैं भी कामातुर होकर अपने विमान से उतरा तथा सखियों से घिरी, स्वेच्छापूर्वक क्रीड़ा तत्पर उस बालिका का मैंने हरण कर लिया। हे भद्र! वह मेरे विमान पर पड़ी उच्च स्वर से हा तात, हा तात! कहकर अत्यन्त रोदन करने लगी।। ३९-४५।। तब उसकी समवयस्का सखियों दीनतापूर्वक शीघ्रता से मुनि के पास जाकर कहने लगीं- "भगवन् ! किसी विमान पर विचरण करने वाले व्यक्ति ने आपकी कन्या का हरण किया है। वह रो रही है। आप उठिये तथा उसकी रक्षा करिये।" यह सुनकर श्रेष्ठ तपोनिधि अग्निवेश्य मुनि आकाश पथ में विमान का पीछा करते बोले, रुको ! रुको ! तथा तपोबल से विमान

की गति रुद्ध करके क्रुद्ध होकर मुझसे कहने लगे "हे दुर्मति ! जैसे गृध्र मांसपेशी का अपहरण करता है, वैसे ही तुमने मेरी कन्या का आकाशमार्ग से आकर अपहरण किया है। अतएव तुम गृध्र हो जाओ। मेरी तपःशीला बालिका की इच्छा न होने पर तुमने उसका अपहरण किया है, उसका फल भोगो।" मैं यह शाप सुनकर लज्जापूर्वक अधोमुख हो गया।।४६-५१।।

The vulture said—"O noble one, listen! In a former birth, I was a very restless monkey. In the forest where I lived, there stood a temple of Śiva named Jagadyogeśvara. On the fourteenth day of the bright half of the month of Caitra, when the star Hasta coincided with the auspicious Harṣaṇa yoga, a festival was held for that deity who is the source of the worlds. On that day, people would place the liṅga in a golden swing and rock it. One night, when no one else was there, driven by my monkeyish restlessness, I climbed onto the swing and kept rocking it again and again. When morning came and people arrived for worship, they saw me on the swing and beat me repeatedly with sticks. Because of those unbearable, thunderbolt-like blows, I died there in the swing of that Śiva temple.

From the merit of rocking Śiva's swing (though unknowingly), I was reborn as the son of the king of Kāśī and named Kuśadhvaja. When I attained kingship, I instituted the festival of Damanaka, for I remembered my former birth. O noble one, just as men rock Śiva in a swing, in the same way their misfortunes are driven away and their merit increases. I received initiation according to the Śaiva scriptures from Śaiva teachers, was sanctified by all the prescribed rites, and freed from the bonds of worldly existence. By restraining the movements of my mind through the practice of detachment, chanting the Sāman called Udgītha with its meaning, and destroying all afflictions, I engaged in the welfare of my people. I devoted myself to worship of the world's teacher, destroyer of all sorrows, the nectar-enjoying Lord of Umā, Rudra. With firm resolve in the path of practice, unmoved even by obstacles, I pleased Lord Śambhu by the excellence of my discipline.

Appearing before me, the Lord said, 'O Kuśadhvaja, I am pleased with you. Choose any boon you desire. None other on earth has performed such severe austerity as you.' I replied, 'O Śambhu, I wish to become one of Your attendants in this very body.' Lord Śambhu said, 'So be it,' and took me to Kailāsa, granting me a wondrous aerial chariot adorned with all jewels. Mounting it, I wandered about joyfully.

Then, after some time, one spring day, as I sat in a window of a mountain palace, I saw Agniveśa Ṛṣi's daughter come to bathe, unclothed. The Malaya breeze was blowing. She was youthful, dark-complexioned, slim-waisted, deer-eyed, with broad and full hips, firm breasts, and thighs like banana trunks. Seeing that most beautiful maiden—whose face was like a blooming lotus, whose charm seemed freshly sprouted as if nourished by water—my mind was inflamed with passion. Kāma himself seemed to dwell in her limbs, and through her crooked sidelong glances, which were like love's arrows, he pierced me deeply. Overcome with desire, I descended from my chariot and seized that maiden, who was sporting with her friends. She cried out loudly upon my chariot, 'Alas, father! Alas, father!' and wept bitterly." The maidens of her age, distressed, quickly went to the sage

and said, “Revered one! A man traveling in an aerial chariot has abducted your daughter. She is weeping—please rise and protect her.” Hearing this, the eminent ascetic Agniveśya, treasure of penance, pursued the chariot through the sky, calling out, “Stop! Stop!” By the power of his austerities, he halted the chariot’s movement, and, enraged, said to me, “O wicked-minded one! Just as a vulture snatches a piece of flesh, so have you carried off my daughter through the air. Therefore, become a vulture! Because you have abducted my daughter, steadfast in her chastity, against her will, bear the consequence.” Hearing this curse, I hung my head in shame. (46–51)

गृध्र उवाच

शृणु भद्र! [illegible] ॥२१॥
[illegible] शिवालये [illegible] पुरतो [illegible] ॥२२॥
[illegible] ॥२३॥
अत्र [illegible] ॥२४॥

[illegible] पुनःपुनः।
अथ प्रभाते [illegible] ॥२५॥
[illegible] शिवमन्दिरे ॥२६॥
[illegible] ॥२७॥

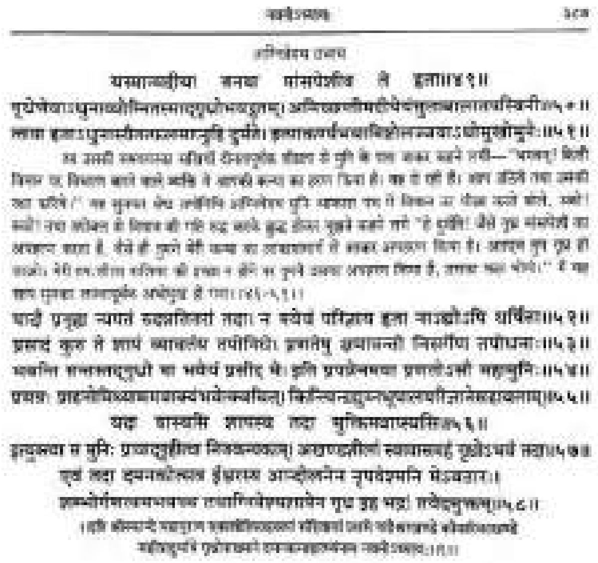
[illegible] ॥२१-२७॥

काशीश्वरस्य तनयः प्रीतोऽस्मि [illegible]।
जातिस्मरस्ततो राज्ये [illegible] ॥२८॥
[illegible] ॥२९॥
[illegible]।
[illegible] ॥३०॥
[illegible] ॥३१॥
[illegible] ॥३२॥
[illegible] ॥३३॥
[illegible] ॥३४॥

[illegible] ॥२८-३४॥

[illegible] उवाच

[illegible] ॥३५॥



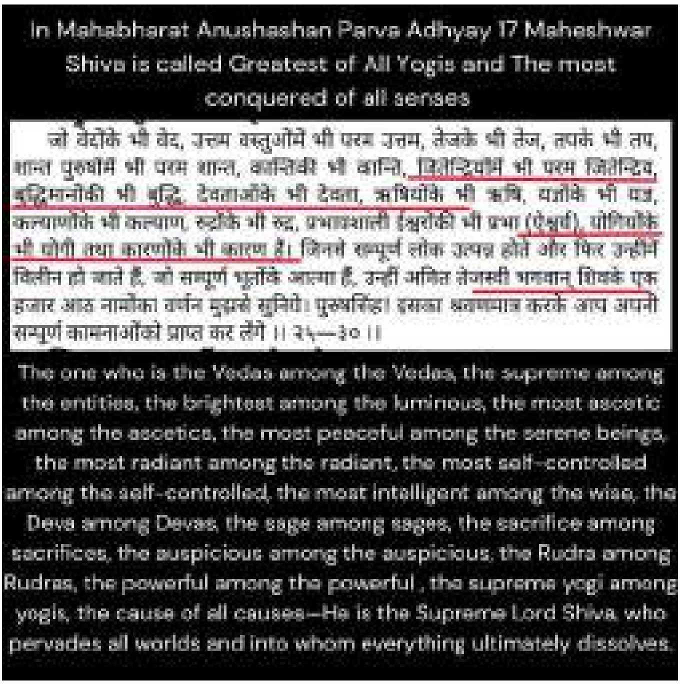
Hence It was Kuśadhvaja a son of the lord of kasi who attempted to kidnap the daughter of Sage Agniveshya and was cursed by Sage Agniveshya to become a Vulture and later banished from Maheshwara Shiva Ganas and not Maheshwara Shiva himself

In Mahabharat Anushashan Parva Adhyay 17 Maheshwar Shiva is called Greatest of All Yogis and The most conquered of all senses and the most celibate amongst all beings and the most Peaceful and the supreme Yogi

जो वेदोंके भी वेद, उत्तम वस्तुओंमें भी परम उत्तम, तेजके भी तेज, तपके भी तप, शान्त पुरुषोंमें भी परम शान्त, कान्तिकी भी कान्ति, जितेन्द्रियोंमें भी परम जितेन्द्रिय, बुद्धिमानोंकी भी बुद्धि, देवताओंके भी देवता, ऋषियोंके भी ऋषि, यज्ञोंके भी यज्ञ, कल्याणोंके भी कल्याण, रुद्रोंके भी रुद्र, प्रभावशाली ईश्वरोंकी भी प्रभा (ऐश्वर्य), योगियोंके भी योगी तथा कारणोंके भी कारण हैं। जिनसे सम्पूर्ण लोक उत्पन्न होते और फिर उन्हींमें विलीन हो जाते हैं, जो सम्पूर्ण भूतोंके आत्मा हैं, उन्हीं अमित तेजस्वी भगवान् शिवके एक हजार आठ नामोंका वर्णन मुझसे सुनिये। पुरुषसिंह! इसका श्रवणमात्र करके आप अपनी सम्पूर्ण कामनाओंको प्राप्त कर लेंगे ।। २५-३० ।।

The one who is the Vedas among the Vedas, the supreme among the entities, the brightest among the luminous, the most ascetic among the ascetics, the most peaceful among the serene beings, the most radiant among the radiant, the

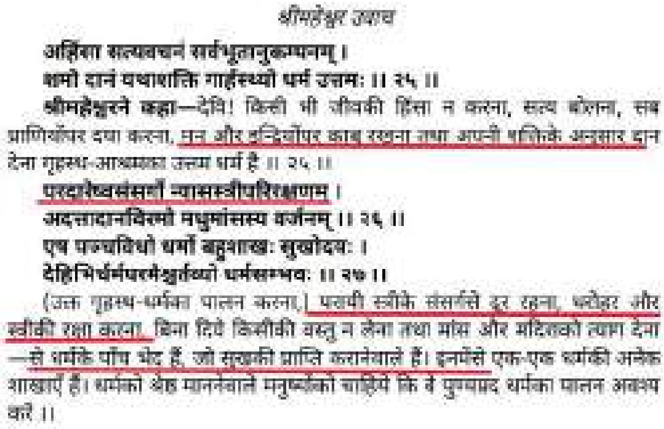
most self-controlled among the self-controlled, the most intelligent among the wise, the Deva among Devas, the sage among sages, the sacrifice among sacrifices, the auspicious among the auspicious, the Rudra among Rudras, the powerful among the powerful , the supreme yogi among yogis, the cause of all causes—He is the Supreme Lord Shiva, who pervades all worlds and into whom everything ultimately dissolves.


In Mahabharat Anushashan Parva Adhyay 17 Maheshwar Shiva is called Greatest of All Yogis and The most conquered of all senses

जो वेदोंके भी वेद, उत्तम वस्तुओंमें भी परम उत्तम, तेजके भी तेज, तपके भी तप, शान्त पुरुषोंमें भी परम शान्त, कान्तिकी भी कान्ति, जितेन्द्रियोंमें भी परम जितेन्द्रिय, बुद्धिमानोंकी भी बुद्धि, देवताओंके भी देवता, ऋषियोंके भी ऋषि, यज्ञोंके भी यज्ञ, कल्याणोंके भी कल्याण, रुद्रोंके भी रुद्र, प्रभावशाली ईश्वरोंकी भी प्रभा (ऐश्वर्य), योगियोंके भी योगी तथा कारणोंके भी कारण हैं। जिनसे सम्पूर्ण लोक उत्पन्न होते और फिर उन्हींमें विलीन हो जाते हैं, जो सम्पूर्ण भूतोंके आत्मा हैं, उन्हीं अमित तेजस्वी भगवान् शिवके एक हजार आठ नामोंका वर्णन मुझसे सुनिये। पुरुषसिंह! इसका श्रवणमात्र करके आप अपनी सम्पूर्ण कामनाओंको प्राप्त कर लेंगे ॥ २५—३० ॥

The one who is the Vedas among the Vedas, the supreme among the entities, the brightest among the luminous, the most ascetic among the ascetics, the most peaceful among the serene beings, the most radiant among the radiant, the most self-controlled among the self-controlled, the most intelligent among the wise, the Deva among Devas, the sage among sages, the sacrifice among sacrifices, the auspicious among the auspicious, the Rudra among Rudras, the powerful among the powerful , the supreme yogi among yogis, the cause of all causes—He is the Supreme Lord Shiva, who pervades all worlds and into whom everything ultimately dissolves.

In Mahabharat 13/141/25-26 Maheshwar Shiva himself told to avoid the contact of other men wives as a sign of Dharma


श्रीमहेश्वर उवाच

अहिंसा सत्यवचनं सर्वभूतानुकम्पनम् ।
शमो दानं यथाशक्ति गार्हस्थ्यो धर्म उत्तमः ॥ २५ ॥

श्रीमहेश्वरने कहा—देवि! किसी भी जीवकी हिंसा न करना, सत्य बोलना, सब प्राणियोंपर दया करना, मन और इन्द्रियोंपर काबू रखना तथा अपनी शक्तिके अनुसार दान देना गृहस्थ-आश्रमका उत्तम धर्म है ॥ २५ ॥

परदारेष्वसंसर्गो न्यासस्त्रीपरिरक्षणम् ।
अदत्तादानविरमो मधुमांसस्य वर्जनम् ॥ २६ ॥
एष पञ्चविधो धर्मो बहुशाखः सुखोदयः ।
देहिभिर्धर्मपरमैश्चर्तव्यो धर्मसम्भवः ॥ २७ ॥

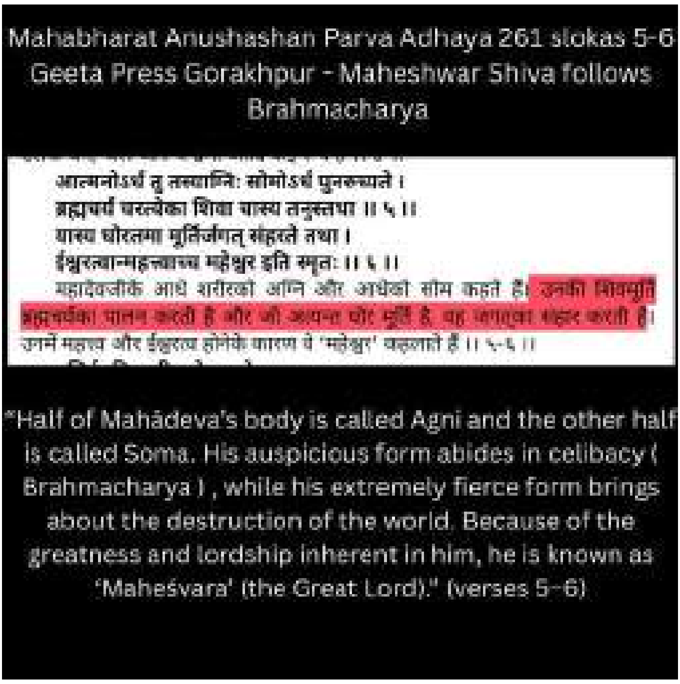
(उक्त गृहस्थ-धर्मका पालन करना,) परायी स्त्रीके संसर्गसे दूर रहना, धरोहर और स्त्रीकी रक्षा करना, बिना दिये किसीकी वस्तु न लेना तथा मांस और मदिराको त्याग देना—ये धर्मके पाँच भेद हैं, जो सुखकी प्राप्ति करानेवाले हैं। इनमेंसे एक-एक धर्मकी अनेक शाखाएँ हैं। धर्मको श्रेष्ठ माननेवाले मनुष्योंको चाहिये कि वे पुण्यप्रद धर्मका पालन अवश्य करें ॥

Shri Maheshwara (Lord Shiva) said –
O Devi! Not causing harm to any living being, speaking the truth, showing compassion to all creatures, controlling the mind and senses, and giving charity according to one's capacity — these are the noble duties of a householder (Grihastha Ashrama). (Verse 25)

Maintaining these duties of household life —
Staying away from relations with another's wife, protecting entrusted goods and the honor of women, not taking anything without giving in return, and renouncing meat and alcohol — these are five types (aspects) of Dharma that lead to happiness.
Each of these Dharmic principles has many branches. Those who consider Dharma to be supreme should certainly follow this virtuous and meritorious path.

Mahabharat Anushashan Parva Adhaya 261 slokas 5-6
Geeta Press Gorakhpur – Maheshwar Shiva
follows Brahmacharya

महादेवजीके आधे शरीरको अग्नि और आधेको सोम कहते हैं। उनकी शिवमूर्ति ब्रह्मचर्यका पालन करती है और जो अत्यन्त घोर मूर्ति है, वह जगत्का संहार करती है। उनमें महत्त्व और ईश्वरत्व होनेके कारण वे 'महेश्वर' कहलाते हैं ।। ५-६ ।।
"Half of Mahādeva's body is called Agni and the other half is called Soma. His auspicious form abides in celibacy (Brahmacharya), while his extremely fierce form brings about the destruction of the world. Because of the greatness and lordship inherent in him, he is known as 'Maheśvara' (the Great Lord)." (verses 5-6)

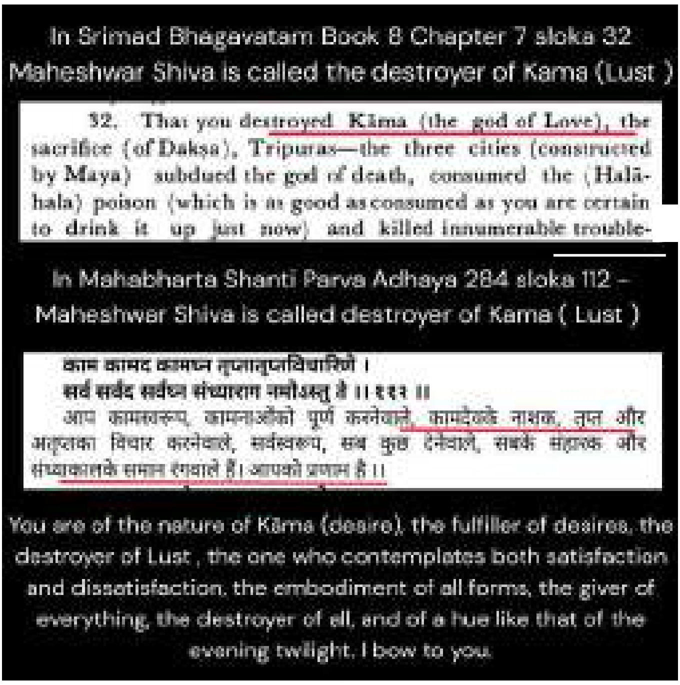


In Srimad Bhagavatam Book 8 Chapter 7 sloka 32
Maheshwar Shiva is called the destroyer of Kama (Lust)

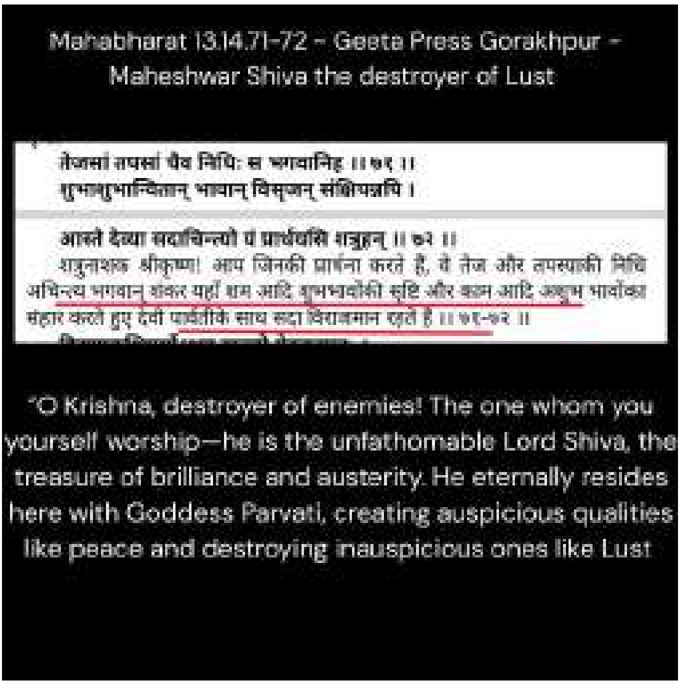
That you destroyed Kama (the god of Love), the sacrifice (of Daksa), Tripuras the three cities (constructed by Maya) subdued the god of death, consumed the (Hala-hala) poison (which is as good as consumed as you are certain to drink it up just now) and killed innumerable trouble-

In Mahabharta Shanti Parva Adhaya 284 sloka 112
Maheshwar Shiva is called destroyer of Kama (Lust)
काम कामद कामघ्न तृप्तातृप्तविचारिणे । सर्व सर्वद सर्वघ्न संध्याराग नमोऽस्तु ते ।। ११२ ।।
आप कामस्वरूप, कामनाओंको पूर्ण करनेवाले, कामदेवके नाशक, तृप्त और अतृप्तका विचार करनेवाले, सर्वस्वरूप, सब कुछ देनेवाले, सबके संहारक और संध्याकालके समान रंगवाले हैं। आपको प्रणाम है ।।
You are of the nature of Kāma (desire), the fulfiller of desires, the destroyer of Lust, the one who contemplates both satisfaction and dissatisfaction, the embodiment of all forms, the giver of everything, the destroyer of all, and of a hue like that of the evening twilight. I bow to you.

32.

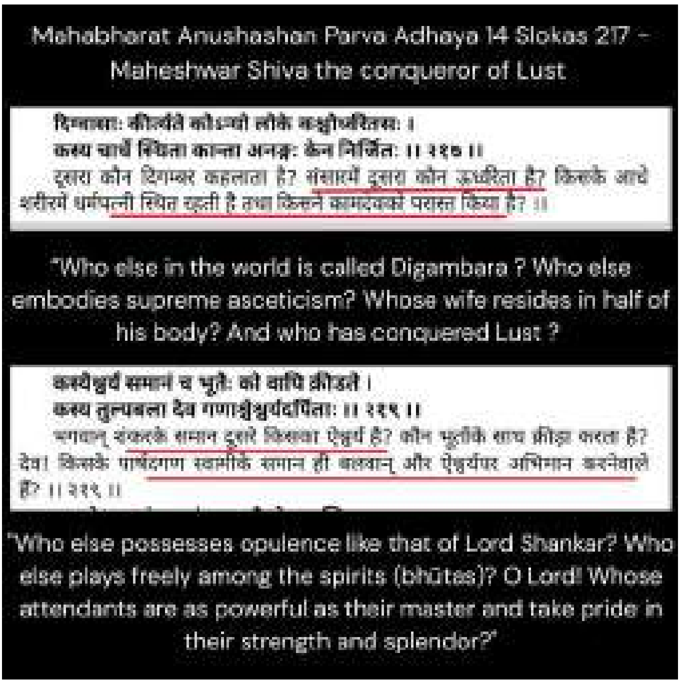


Mahabharat 13.14.71-72 – Geeta Press Gorakhpur – Maheshwar Shiva the destroyer of Lust
तेजसां तपसां चैव निधिः स भगवानिह ।। ७१ ।। शुभाशुभान्वितान् भावान् विसृजन् संक्षिपन्नपि ।
आस्ते देव्या सदाचिन्त्यो यं प्रार्थयसि शत्रुहन् ।। ७२ ।।
शत्रुनाशक श्रीकृष्ण! आप जिनकी प्रार्थना करते हैं, वे तेज और तपस्याकी निधि अचिन्त्य भगवान् शंकर यहाँ शम आदि शुभभावोंकी सृष्टि और काम आदि अशुभ भावोंका
संहार करते हुए देवी पार्वतीके साथ सदा विराजमान रहते हैं ।। ७१-७२ ।।
“O Krishna, destroyer of enemies! The one whom you yourself worship-he is the unfathomable Lord Shiva, the treasure of brilliance and austerity. He eternally resides here with Goddess Parvati, creating auspicious qualities like peace and destroying inauspicious ones like Lust



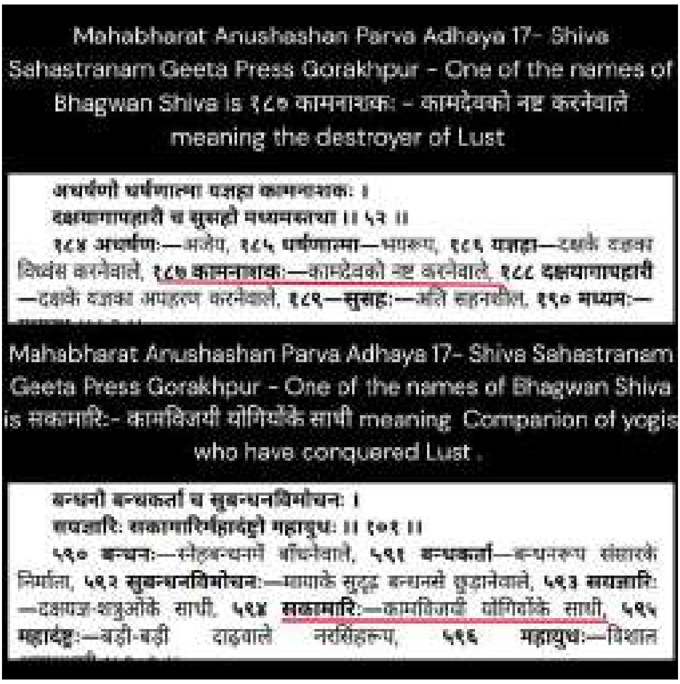
Mahabharat Anushashan Parva Adhaya 14 Slokas 217
Maheshwar Shiva the conqueror of Lust
दिग्वासाः कीर्त्यते कोऽन्यो लोके कश्चोर्ध्वरतसः । कस्य चार्धे स्थिता कान्ता अनङ्गः केन निर्जितः ।। २१७ ।।
दूसरा कौन दिगम्बर कहलाता है? संसारमें दूसरा कौन ऊर्ध्वरता है? किसके आधे शरीरमें धर्मपत्नी स्थित रहती है तथा किसने कामदेवको परास्त किया है? ।।
“Who else in the world is called Digambara ? Who else

embodies supreme asceticism? Whose wife resides in half of his body? And who has conquered Lust ?
कस्यैश्वर्यं समानं च भूतैः को वापि क्रीडते । कस्य तुल्यबला देव गणाश्चैश्वर्यदर्पिताः ।। २१९ ।।
भगवान् शंकरके समान दूसरे किसका ऐश्वर्य है? कौन भूतोंके साथ क्रीड़ा करता है? देव! किसके पार्षदगण स्वामीके समान ही बलवान् और ऐश्वर्यपर अभिमान करनेवाले हैं? ।। २१९ ।।
“Who else possesses opulence like that of Lord Shankar? Who else plays freely among the spirits (bhūtas)? O Lord! Whose attendants are as powerful as their master and take pride in their strength and splendor?”

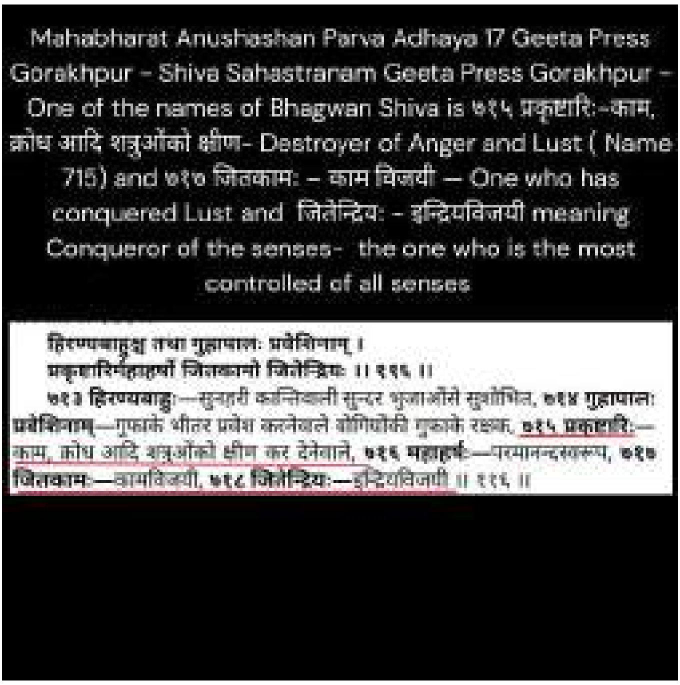


Mahabharat Anushashan Parva Adhaya 17- Shiva Sahastranam Geeta Press Gorakhpur – One of the names of Bhagwan Shiva is १८७ कामनाशकः – कामदेवको नष्ट करनेवाले meaning the destroyer of Lust

Mahabharat Anushashan Parva Adhaya 17- Shiva Sahastranam Geeta Press Gorakhpur – One of the names of Bhagwan Shiva is सकामारिः- कामविजयी योगियोंके साथी meaning Companion of yogis who have conquered Lust .



Mahabharat Anushashan Parva Adhaya 17 Geeta Press Gorakhpur – Shiva Sahastranam Geeta Press Gorakhpur – One of the names of Bhagwan Shiva is **७१५ प्रकृष्टारिः-काम, क्रोध आदि शत्रुओंको क्षीण**- Destroyer of Anger and Lust (Name 715) and **७१७ जितकामः – काम विजयी** — One who has conquered Lust and **जितेन्द्रियः – इन्द्रियविजयी** meaning Conqueror of the senses- the one who is the most controlled of all senses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हिरण्यबाहुश्च तथा गुहापालः प्रवेशिनाम् ।
प्रकृष्टारिर्महाहर्षो जितकामो जितेन्द्रियः ॥ १९६ ॥

७१३ हिरण्यबाहुः—सुनहरी कान्तिवाली सुन्दर भुजाओंसे सुशोभित, ७१४ गुहापालः प्रवेशिनाम्—गुफाके भीतर प्रवेश करनेवाले योगियोंकी गुफाके रक्षक, ७१५ प्रकृष्टारिः—काम, क्रोध आदि शत्रुओंको क्षीण कर देनेवाले, ७१६ महाहर्षः—परमानन्दस्वरूप, ७१७ जितकामः—कामविजयी, ७१८ जितेन्द्रियः—इन्द्रियविजयी ॥ १९६ ॥

Allegations-

5. Shiva attempted to Rape Mohini

📚Shrimad Bhagavatam 8.12.26-32📚
The beautiful woman was already naked, and when She saw Lord Siva coming toward Her, She became extremely bashful. Thus She kept smiling, but She hid Herself among the trees and did not stand in one place. His senses being agitated, Lord Siva, victimized by lusty desires, began to follow Her, just as a lusty elephant follows a she elephant. Being embraced by Lord Siva like a female elephant embraced by a male, the woman, whose hair was scattered, swirled like a snake. O King, this woman, who had large, high hips, was a woman of yoga-maya presented by the Supreme Personality of Godhead. She released Herself somehow or other from the fond embrace of Lord Siva's arms and ran away. As if harassed by an enemy in the form of lusty desires, Lord Siva followed the path of Lord Visnu, who acts very wonderfully and who had taken the form of Mohini. Just as a maddened bull elephant follows a female elephant who is able to conceive pregnancy, Lord Siva followed the beautiful woman and discharged semen, even though his discharge of semen never goes in vain."

Refutation-

Traditional Sri Vaishnava Acharya Pandit Madhavacharya Shastri in his book Purana Digdarshan page 599 explained the meaning of the Shiva Mohini story in Bhagvatam

Traditional Sri Vaishnava Acharya Pandit Madhavacharya Shastri in his book Purana Digdarshan page 599 explained the meaning of the Shiva Mohini story in Bhagvatam

मोहनी को देखकर वीर्यपात

श्रीमद्भागवत (८ । १२ । १-४७) में लिखा है कि — 'विष्णु भगवान् के मोहिनी रूप को देखकर शिव

वास्तविक भाव

उपर्युक्त आख्यान अत्यन्त गूढ़ एवं लोकोत्तर विज्ञान से परिपूर्ण है। आजकल भौतिकविज्ञान (साइन्स) का युग माना जाता है, पाश्चात्य शिक्षा दीक्षासम्पन्न, समालोचक वर्तमान साइन्स का बड़ा भारी घमण्ड रखते हैं। इनके विचार में पदार्थ-विज्ञान के सम्बन्ध में जो कुछ खोज इस युग में हुई है वह मानो अभूतपूर्व है। आज से पहिले—इसप्रकार की बातें हिन्दुओं के पूर्वज जानते तक न थे!! इसप्रकार की निर्मूल धारणा न

(क) यद् रुद्रश्चन्द्रमास्तेन । – (कोषीतकी ६ । ७) – (a) Due to which Rudra [is called] the Moon.

(ख) (प्रजापतिः) तं (रुद्रं) अब्रवीन्महादेवोऽसीति । तद्यदस्य तन्नामाकरोच्चन्द्रमास्तरूपमभवत् ।। (शतपथ ६ । १।३।१६) -Prajapati said to this Rudra that you are Mahadev because he was named Mahadev = Mahan-radiant, so he (beautiful) became the Moon. . (ग) आग्नेयी पृथिवी । (ताण्ड्य १५।४।८) -This earth was igneous – fiery vapor

(घ) इयं (पृथिवी) वै देव्यदितिविश्वरूपी । (तैत्तिरीय १ । ७ । ६।७) – This earth itself is the beautiful goddess in the form of Mohini

So the meaning is that on insistence of Lord Shiva in the form of Moon, the आग्नेय वाष्प in the form of Vishnu, on attaining density, assumed the form of Mohini in the form of the Earth. So, when the Earth became stable and the Earth also got an independent orbit due to the attraction and repulsion of other planets, the Moon started revolving around the Earth, as if Lord Shiva became infatuated with the beauty of the Earth in the form of Mohini. This is what Mahadev means by running after Mohini; the Moon ran around to its full capacity, spread its rays or hands, but could not get anything, that is, the Moon could not assimilate the Earth, this is the meaning of Mohini not coming in its hands.

(क) यद् रुद्रश्चन्द्रमास्तेन । – (कौषीतकी ६ । ७) – (a) Due to which Rudra [is called] the Moon.

(ख) (प्रजापतिः) तं (रुद्रं) अब्रवीन्महादेवोऽसीति । तद्यदस्य तन्नामाकरोच्चन्द्रमास्तद्रूपमभवत् ॥ (शतपथ ६ । १।३।१६) -Prajapati said to this Rudra that you are Mahadev because he was named Mahadev = Mahan-radiant, so he (beautiful) became the Moon. .

(ग) आग्नेयी पृथिवी । (ताण्ड्य १५।४।८) –This earth was igneous – fier vapor

(घ) इयं (पृथिवी) वै देव्यदितिर्विश्वरूपी । (तैत्तिरीय १ । ७ । ६।७) – This earth itself is the beautiful goddess in the form of Mohini

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Then whats the meaning of Maheshwar Shiva releasing his tejas behind Mohini . Pandit Madhavacharya Shastri explained

वर्तमान विज्ञानवेत्ता भी इस बात को स्वीकार करते हैं कि आरम्भमें यह पृथ्वी तपे हुवे सोने के बराबर जाज्वल्यमान एवं दमकते हुवे पिण्ड के समान थी सो ज्यों ही चांद पृथ्वीपिण्ड की अपरिमित ऊष्मा से संश्लिष्ट हुवा तो उसका बहुत सा भास्वर हिम पिघल २ कर बहने लगा। गर्मी के संयोग से बर्फ का बह जाना विज्ञान सिद्ध बात है। सो यही शिव के वीर्यपात का आशय है।

The present day Science also accept that in the beginning, the earth was like a glowing and shining body like heated gold, (As provided in Vedic Shruti as well) so as soon as the moon was composed of the infinite heat of the earth, a lot of its shining snow melted and started flowing. It is a scientifically proven fact that snow starts flowing due to heat. So this is the meaning of Shiva's semen discharge in Srimad Bhagvatam 8.12. 32

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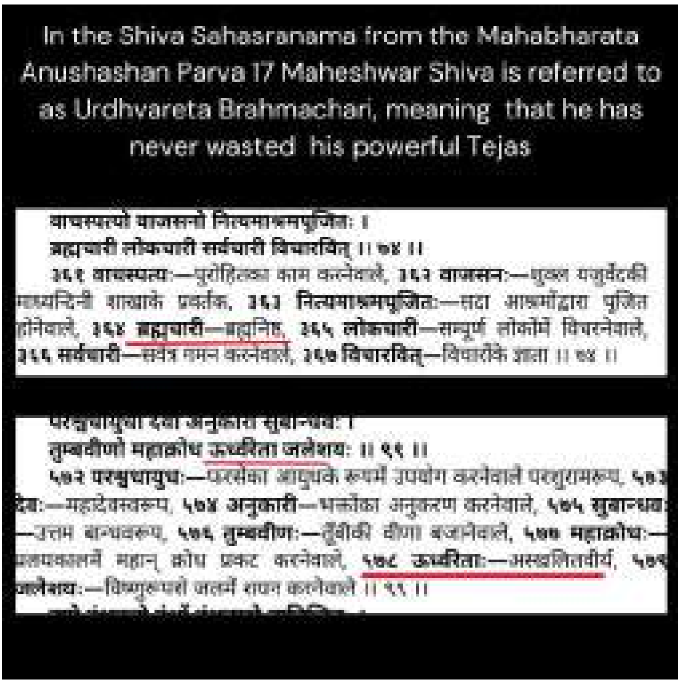
Shastras like the Mahabharata which is 5th Veda , Maheshwar Shiva is referred to as Urdhvareta Brahmachari,

meaning that he has never wasted his Tejas– Mahabharat Anushashan chapter 17 Shiva Sahastranam

वाचस्पत्यो वाजसनो नित्यमाश्रमपूजितः ।
ब्रह्मचारी लोकचारी सर्वचारी विचारवित् ।। ७४ ।।

३६१ वाचस्पत्यः – पुरोहितका काम करनेवाले, ३६२ वाजसनः – शुक्ल यजुर्वेदकी माध्यन्दिनी शाखाके प्रवर्तक, ३६३ नित्यमाश्रमपूजितः – सदा आश्रमोंद्वारा पूजित होनेवाले, ३६४ ब्रह्मचारी – ब्रह्मनिष्ठ, ३६५ लोकचारी- सम्पूर्ण लोकोंमें विचरनेवाले, ३६६ सर्वचारी – सर्वत्र गमन करनेवाले, ३६७ विचारवित्- विचारोंके ज्ञाता ।। ७४

तुम्बवीणो महाक्रोध ऊर्ध्वरेता जलेशयः ।। ९९ ।।
५७२ परश्वधायुधः – फरसेका आयुधके रूपमें उपयोग करनेवाले परशुरामरूप, ५७३ देवः – महादेवस्वरूप, ५७४ अनुकारी – भक्तोंका अनुकरण करनेवाले, ५७५ सुबान्धवः – उत्तम बान्धवरूप, ५७६ तुम्बवीणः – तँबीकी वीणा बजानेवाले, ५७७ महाक्रोधः -प्रलयकालमें महान् क्रोध प्रकट करनेवाले, ५७८ ऊर्ध्वरताः – अस्खलितवीर्य, ५७९ जलेशयः – विष्णुरूपसे जलमें शयन करनेवाले ।। ९९ ।।


In the Shiva Sahasranama from the Mahabharata Anushashan Parva 17 Maheshwar Shiva is referred to as Urdhvareta Brahmachari, meaning that he has never wasted his powerful Tejas

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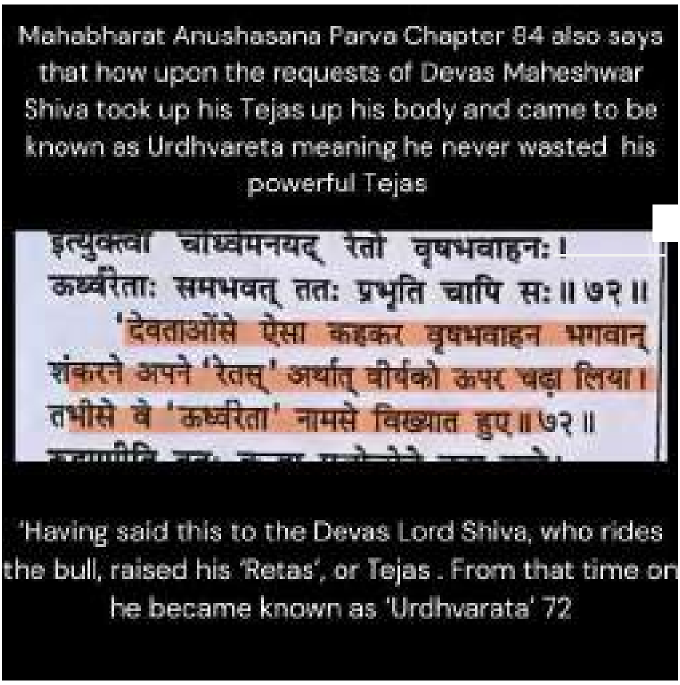
३६१ वाचस्पत्यः—पुरोहितका काम करनेवाले, ३६२ वाजसनः—शुक्ल यजुर्वेदकी माध्यन्दिनी शाखाके प्रवर्तक, ३६३ नित्यमाश्रमपूजितः—सदा आश्रमोंद्वारा पूजित होनेवाले, ३६४ ब्रह्मचारी—ब्रह्मनिष्ठ, ३६५ लोकचारी—सम्पूर्ण लोकोंमें विचरनेवाले, ३६६ सर्वचारी—सर्वत्र गमन करनेवाले, ३६७ विचारवित्—विचारोंके ज्ञाता ।। ७४ ।।

परश्वधायुधो देवा अनुकारी सुबान्धवः ।
तुम्बवीणो महाक्रोध ऊर्ध्वरेता जलेशयः ।। ९९ ।।
५७२ परश्वधायुधः—फरसेका आयुधके रूपमें उपयोग करनेवाले परशुरामरूप, देवः—महादेवस्वरूप, ५७४ अनुकारी—भक्तोंका अनुकरण करनेवाले, ५७५ सुबान्धवः—उत्तम बान्धवरूप, ५७६ तुम्बवीणः—तूँबीकी वीणा बजानेवाले, ५७७ महाक्रोधः—प्रलयकालमें महान् क्रोध प्रकट करनेवाले, ५७८ ऊर्ध्वरेताः—अस्खलितवीर्य, जलेशयः—विष्णुरूपसे जलमें शयन करनेवाले ।। ९९ ।।

Mahabharat Anushasana Parva Chapter 84 also says that how upon the requests of Devas Maheshwar Shiva took up his Tejas up his body and came to be known as Urdhvareta meaning he never wasted his powerful Tejas -'देवताओंसे ऐसा कहकर वृषभवाहन भगवान् शंकरने अपने 'रेतस्' अर्थात् वीर्यको ऊपर चढ़ा लिया।
तभीसे वे 'ऊर्ध्वरेता' नामसे विख्यात हुए

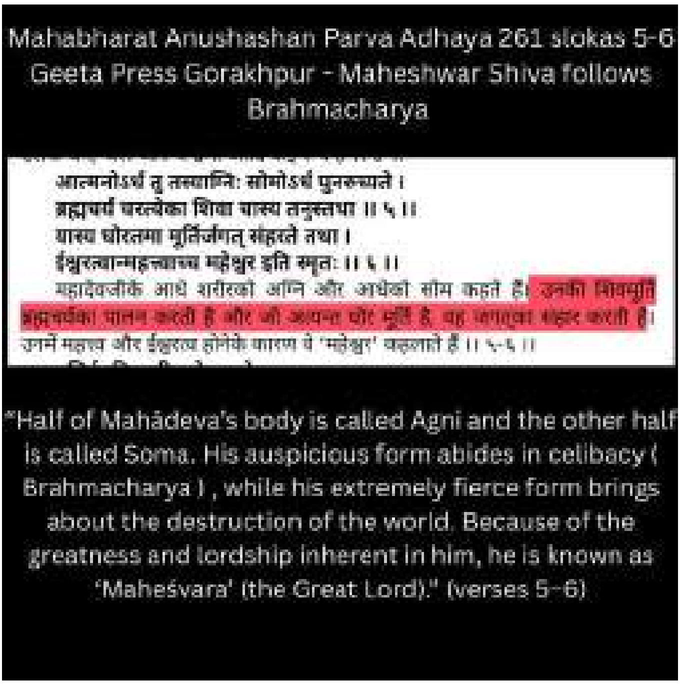
'Having said this to the Devas Lord Shiva, who rides the bull, raised his 'Retas', or semen. From that time on he became known as 'Urdhvarata' 72



Mahabharat Anushashan Parva Adhaya 261 slokas 5-6
Geeta Press Gorakhpur – Maheshwar Shiva
follows Brahmacharya

महादेवजीके आधे शरीरको अग्नि और आधेको सोम कहते हैं। उनकी शिवमूर्ति ब्रह्मचर्यका पालन करती है और जो अत्यन्त घोर मूर्ति है, वह जगत्का संहार करती है। उनमें महत्त्व और ईश्वरत्व होनेके कारण वे 'महेश्वर' कहलाते हैं ।। ५-६ ।।

"Half of Mahādeva's body is called Agni and the other half is called Soma. His auspicious form abides in celibacy (Brahmacharya), while his extremely fierce form brings about the destruction of the world. Because of the greatness and lordship inherent in him, he is known as 'Maheśvara' (the Great Lord)." (verses 5-6)



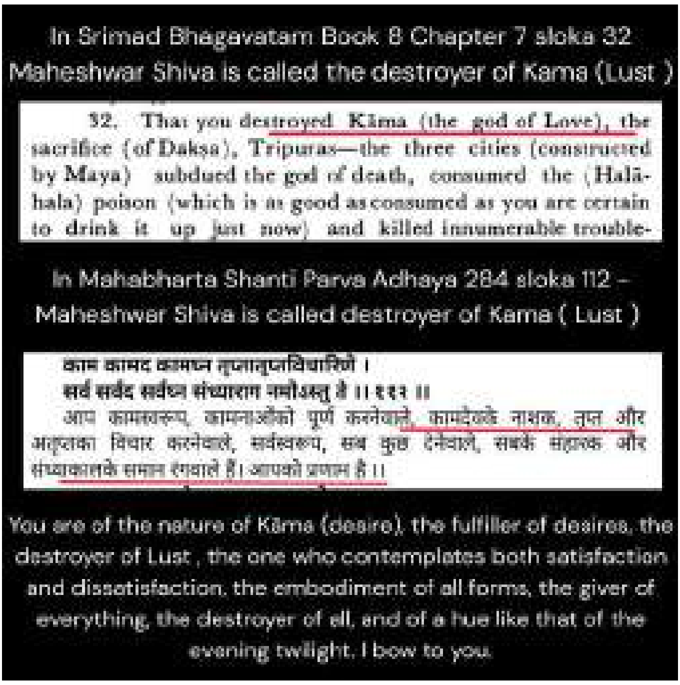
In Srimad Bhagavatam Book 8 Chapter 7 sloka 32
Maheshwar Shiva is called the destroyer of Kama (Lust)

That you destroyed Kama (the god of Love), the sacrifice (of Daksa), Tripuras the three cities (constructed by Maya) subdued the god of death, consumed the (Hala-hala)

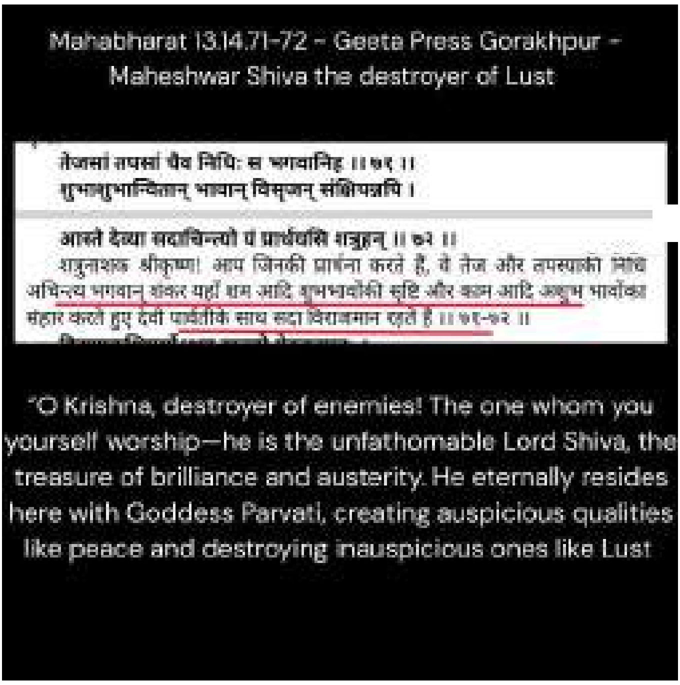
poison (which is as good as consumed as you are certain to drink it up just now) and killed innumerable trouble-

In Mahabharta Shanti Parva Adhaya 284 sloka 112
Maheshwar Shiva is called destroyer of Kama (Lust)
काम कामद कामघ्न तृप्तातृप्तविचारिणे । सर्व सर्वद सर्वघ्न संध्याराग नमोऽस्तु ।। ११२ ।।
आप कामस्वरूप, कामनाओंको पूर्ण करनेवाले, कामदेवके नाशक, तृप्त और अतृप्तका विचार करनेवाले, सर्वस्वरूप, सब कुछ देनेवाले, सबके संहारक और संध्याकालके समान रंगवाले हैं। आपको प्रणाम है ।।
You are of the nature of Kāma (desire), the fulfiller of desires, the destroyer of Lust, the one who contemplates both satisfaction and dissatisfaction, the embodiment of all forms, the giver of everything, the destroyer of all, and of a hue like that of the evening twilight. I bow to you.

32.



Mahabharat 13.14.71-72 – Geeta Press Gorakhpur – Maheshwar Shiva the destroyer of Lust
तेजसां तपसां चैव निधिः स भगवानिह ।। ७१ ।। शुभाशुभान्वितान् भावान् विसृजन् संक्षिपन्नपि ।
आस्ते देव्या सदाचिन्त्यो यं प्रार्थयसि शत्रुहन् ।। ७२ ।।
शत्रुनाशक श्रीकृष्ण! आप जिनकी प्रार्थना करते हैं, वे तेज और तपस्याकी निधि अचिन्त्य भगवान् शंकर यहाँ शम आदि शुभभावोंकी सृष्टि और काम आदि अशुभ भावोंका
संहार करते हुए देवी पार्वतीके साथ सदा विराजमान रहते हैं ।। ७१-७२ ।।
“O Krishna, destroyer of enemies! The one whom you yourself worship-he is the unfathomable Lord Shiva, the treasure of brilliance and austerity. He eternally resides here with Goddess Parvati, creating auspicious qualities like peace and destroying inauspicious ones like Lust


Mahabharat 13.14.71-72 – Geeta Press Gorakhpur – Maheshwar Shiva the destroyer of Lust

तेजसां तपसां चैव निधिः स भगवानिह ।। ७१ ।।
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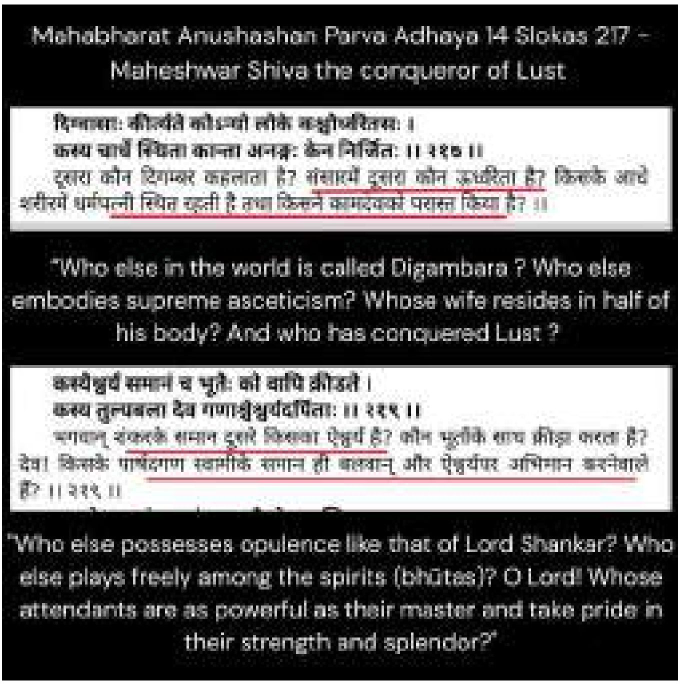
Mahabharat Anushashan Parva Adhaya 14 Slokas 217
Maheshwar Shiva the conqueror of Lust
दिग्वासाः कीर्त्यते कोऽन्यो लोके कश्चोर्ध्वरतसः । कस्य चार्धे स्थिता कान्ता अनङ्गः केन निर्जितः ।। २१७ ।।
दूसरा कौन दिगम्बर कहलाता है? संसारमें दूसरा कौन ऊर्ध्वरता है? किसके आधे शरीरमें धर्मपत्नी स्थित रहती है तथा किसने कामदेवको परास्त किया है? ।।
"Who else in the world is called Digambara ? Who else embodies supreme asceticism? Whose wife resides in half of his body? And who has conquered Lust ?
कस्यैश्वर्यं समानं च भूतैः को वापि क्रीडते । कस्य तुल्यबला देव गणाश्चैश्वर्यदर्पिताः ।। २१९ ।।
भगवान् शंकरके समान दूसरे किसका ऐश्वर्य है? कौन भूतोंके साथ क्रीड़ा करता है? देव! किसके पार्षदगण स्वामीके समान ही बलवान् और ऐश्वर्यपर अभिमान करनेवाले हैं? ।। २१९ ।।
"Who else possesses opulence like that of Lord Shankar? Who else plays freely among the spirits (bhūtas)? O Lord! Whose attendants are as powerful as their master and take pride in their strength and splendor?"


Mahabharat Anushashan Parva Adhaya 14 Slokas 217 – Maheshwar Shiva the conqueror of Lust

दिग्वासाः कीर्त्यते कोऽन्यो लोके कश्चोर्ध्वरतसः ।
कस्य चार्धे स्थिता कान्ता अनङ्गः केन निर्जितः ।। २१७ ।।
दूसरा कौन दिगम्बर कहलाता है? संसारमें दूसरा कौन ऊर्ध्वरता है? किसके आधे शरीरमें धर्मपत्नी स्थित रहती है तथा किसने कामदेवको परास्त किया है? ।।

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Mahabharat Anushashan Parva Adhaya 17- Shiva Sahastranam Geeta Press Gorakhpur – One of the names of

Bhagwan Shiva is **१८७ कामनाशकः – कामदेवको नष्ट करनेवाले** meaning the destroyer of Lust

Mahabharat Anushashan Parva Adhaya 17- Shiva Sahastranam Geeta Press Gorakhpur – One of the names of Bhagwan Shiva is **सकामारिः- कामविजयी योगियोंके साथी** meaning Companion of yogis who have conquered Lust .

Mahabharat Anushashan Parva Adhaya 17- Shiva Sahastranam Geeta Press Gorakhpur – One of the names of Bhagwan Shiva is १८७ कामनाशकः – कामदेवको नष्ट करनेवाले meaning the destroyer of Lust

अथर्वणो धर्मणात्मा यज्ञहा कामनाशकः ।
दक्षयागापहारी च सुसहो मध्यमस्तथा ॥ ५२ ॥
१८४ अधर्षणः—अजेय, १८५ धर्मणात्मा—भयरूप, १८६ यज्ञहा—दक्षके यज्ञका विध्वंस करनेवाले, १८७ कामनाशकः—कामदेवको नष्ट करनेवाले, १८८ दक्षयागापहारी—दक्षके यज्ञका अपहरण करनेवाले, १८९—सुसहः—अति सहनशील, १९० मध्यमः—

Mahabharat Anushashan Parva Adhaya 17- Shiva Sahastranam Geeta Press Gorakhpur – One of the names of Bhagwan Shiva is सकामारिः- कामविजयी योगियोंके साथी meaning Companion of yogis who have conquered Lust .

बन्धनो बन्धकर्ता च सुबन्धनविमोचनः ।
सयज्ञारिः सकामारिर्महादंष्ट्रो महायुधः ॥ १०१ ॥
५९० बन्धनः—स्नेहबन्धनमें बाँधनेवाले, ५९१ बन्धकर्ता—बन्धनरूप संसारके निर्माता, ५९२ सुबन्धनविमोचनः—मायाके सुदृढ़ बन्धनसे छुड़ानेवाले, ५९३ सयज्ञारिः—दक्षयज्ञ-शत्रुओंके साथी, ५९४ सकामारिः—कामविजयी योगियोंके साथी, ५९५ महादंष्ट्रः—बड़ी-बड़ी दाढ़वाले नरसिंहरूप, ५९६ महायुधः—विशाल

Mahabharat Anushashan Parva Adhaya 17 Geeta Press Gorakhpur – Shiva Sahastranam Geeta Press Gorakhpur – One of the names of Bhagwan Shiva is **७१५ प्रकृष्टारिः-काम, क्रोध आदि शत्रुओंको क्षीण**- Destroyer of Anger and Lust (Name 715) and **७१७ जितकामः – काम विजयी** — One who has conquered Lust and **जितेन्द्रियः – इन्द्रियविजयी** meaning Conqueror of the senses- the one who is the most controlled of all senses

Mahabharat Anushashan Parva Adhaya 17 Geeta Press Gorakhpur – Shiva Sahastranam Geeta Press Gorakhpur – One of the names of Bhagwan Shiva is ७१५ प्रकृष्टारिः-काम, क्रोध आदि शत्रुओंको क्षीण- Destroyer of Anger and Lust (Name 715) and ७१७ जितकामः – काम विजयी — One who has conquered Lust and जितेन्द्रियः – इन्द्रियविजयी meaning Conqueror of the senses- the one who is the most controlled of all senses

हिरण्यबाहुश्च तथा गुहापालः प्रवेशिनाम् ।
प्रकृष्टारिर्महाहर्षो जितकामो जितेन्द्रियः ॥ १९६ ॥
७१३ हिरण्यबाहुः—सुनहरी कान्तिवाली सुन्दर भुजाओंसे सुशोभित, ७१४ गुहापालः प्रवेशिनाम्—गुफाके भीतर प्रवेश करनेवाले योगियोंकी गुफाके रक्षक, ७१५ प्रकृष्टारिः—काम, क्रोध आदि शत्रुओंको क्षीण कर देनेवाले, ७१६ महाहर्षः—परमानन्दस्वरूप, ७१७ जितकामः—कामविजयी, ७१८ जितेन्द्रियः—इन्द्रियविजयी ॥ १९६ ॥

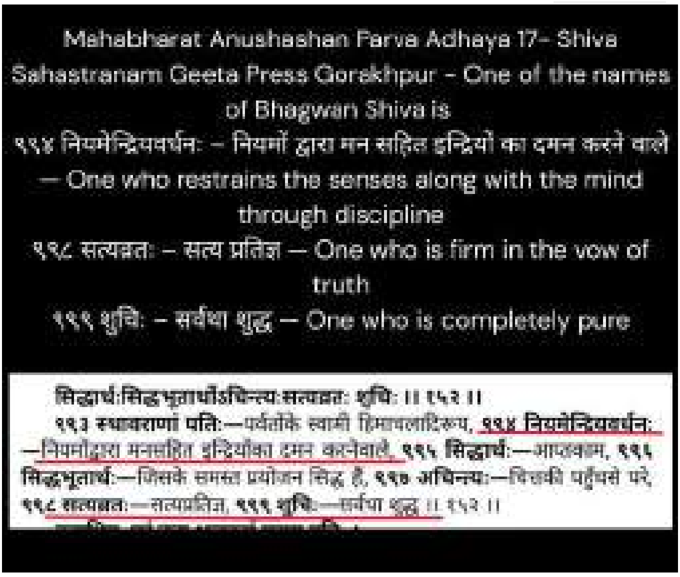
A Few Other references-

Mahabharat Anushashan Parva Adhaya 17- Shiva Sahastranam Geeta Press Gorakhpur – One of the names of Bhagwan Shiva is

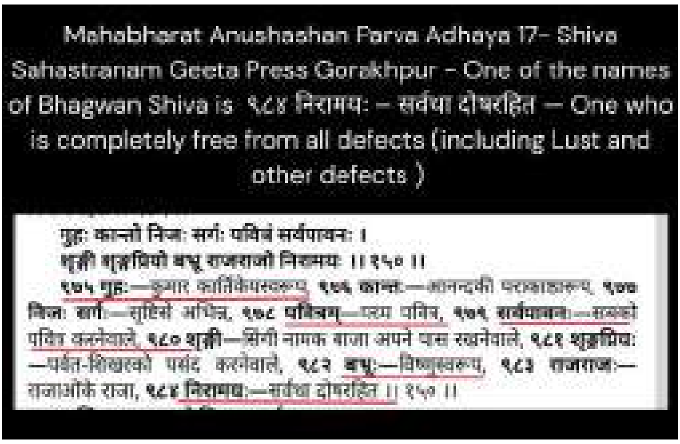
९९४ नियमेन्द्रियवर्धनः – नियमों द्वारा मन सहित इन्द्रियों का दमन करने वाले — One who restrains the senses along with the mind through discipline

९९८ सत्यव्रतः – सत्य प्रतिज्ञ — One who is firm in the vow of truth

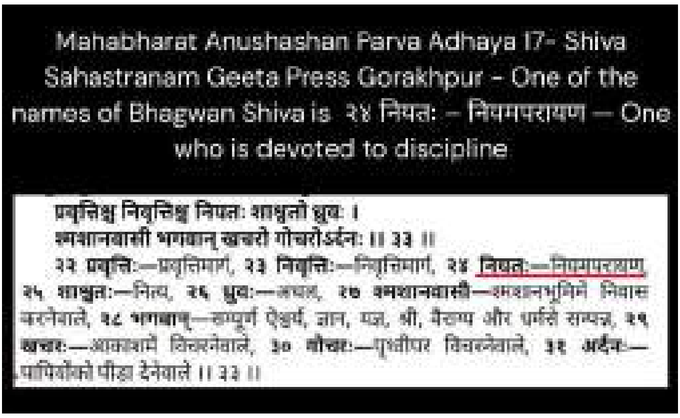
९९९ शुचिः – सर्वथा शुद्ध — One who is completely pure



Mahabharat Anushashan Parva Adhaya 17- Shiva Sahastranam Geeta Press Gorakhpur – One of the names of Bhagwan Shiva is **९८४ निरामयः – सर्वथा दोषरहित** — One who is completely free from all defects (including Lust and other defects)

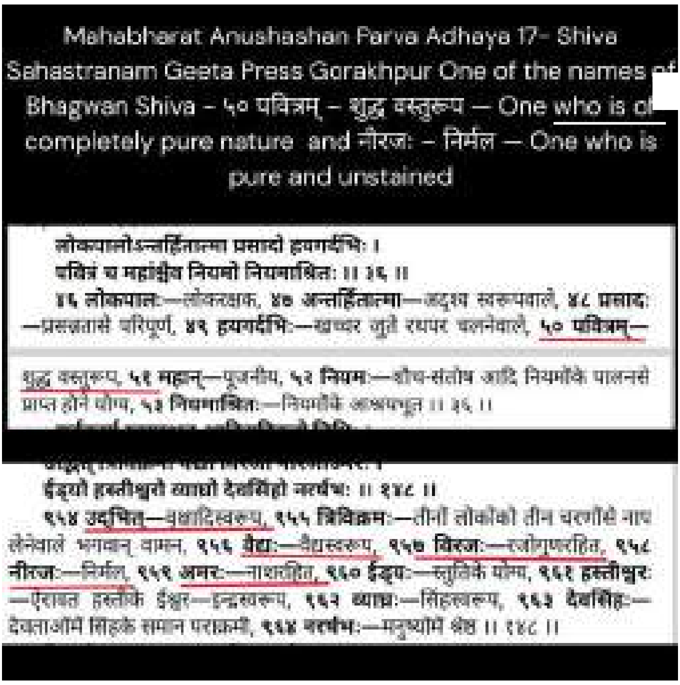


Mahabharat Anushashan Parva Adhaya 17- Shiva Sahastranam Geeta Press Gorakhpur – One of the names of Bhagwan Shiva is **२४ नियतः – नियमपरायण** — One who is devoted to discipline



Mahabharat Anushashan Parva Adhaya 17- Shiva Sahastranam Geeta Press Gorakhpur One of the names of

Bhagwan Shiva – ५० पवित्रम् – शुद्ध वस्तुरूप — One who is of completely pure nature and नीरजः – निर्मल — One who is pure and unstained



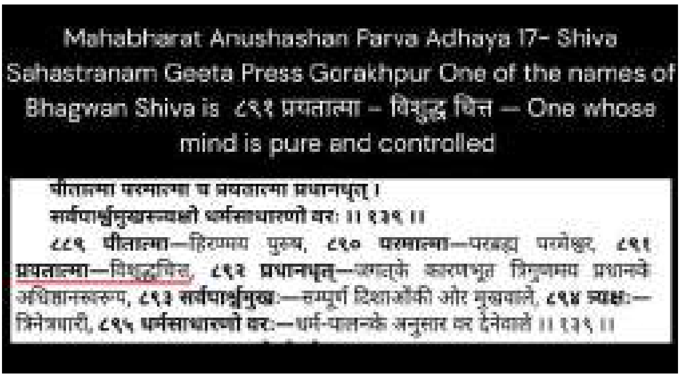
लोकपालोऽन्तर्हितात्मा प्रसादो हयगर्दभिः ।
पवित्रं च महांश्चैव नियमो नियमाश्रितः ॥ ३६ ॥

४६ लोकपालः—लोकरक्षक, ४७ अन्तर्हितात्मा—अदृश्य स्वरूपवाले, ४८ प्रसादः—प्रसन्नतासे परिपूर्ण, ४९ हयगर्दभिः—खच्चर जुते रथपर चलनेवाले, ५० पवित्रम्—शुद्ध वस्तुरूप, ५१ महान्—पूजनीय, ५२ नियमः—शौच-संतोष आदि नियमोंके पालनसे प्राप्त होने योग्य, ५३ नियमाश्रितः—नियमोंके आश्रयभूत ॥ ३६ ॥

ईड्यो हस्तीश्वरो व्याघ्रो देवसिंहो नरर्षभः ॥ १४८ ॥

९५४ उद्भित्—वृक्षादिस्वरूप, ९५५ त्रिविक्रमः—तीनों लोकोंको तीन चरणोंसे नाप लेनेवाले भगवान् वामन, ९५६ वैद्यः—वैद्यस्वरूप, ९५७ विरजः—रजोगुणरहित, ९५८ नीरजः—निर्मल, ९५९ अमरः—नाशरहित, ९६० ईड्यः—स्तुतिके योग्य, ९६१ हस्तीश्वरः—ऐरावत हस्तीके ईश्वर—इन्द्रस्वरूप, ९६२ व्याघ्रः—सिंहस्वरूप, ९६३ देवसिंहः—देवताओंमें सिंहके समान पराक्रमी, ९६४ नरर्षभः—मनुष्योंमें श्रेष्ठ ॥ १४८ ॥

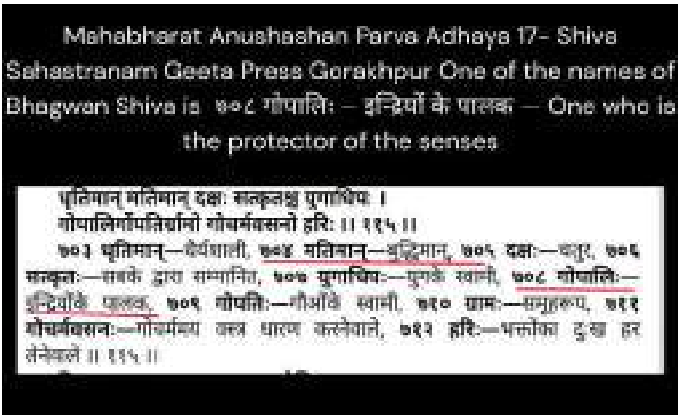
Mahabharat Anushashan Parva Adhaya 17- Shiva Sahastranam Geeta Press Gorakhpur One of the names of Bhagwan Shiva is ८९१ प्रयतात्मा – विशुद्ध चित्त — One whose mind is pure and controlled



पीतात्मा परमात्मा च प्रयतात्मा प्रधानधृत् ।
सर्वपार्श्वमुखस्त्र्यक्षो धर्मसाधारणो वरः ॥ १३९ ॥

८८९ पीतात्मा—हिरण्मय पुरुष, ८९० परमात्मा—परब्रह्म परमेश्वर, ८९१ प्रयतात्मा—विशुद्धचित्त, ८९२ प्रधानधृत्—जगत्के कारणभूत त्रिगुणमय प्रधानके अधिष्ठानस्वरूप, ८९३ सर्वपार्श्वमुखः—सम्पूर्ण दिशाओंकी ओर मुखवाले, ८९४ त्र्यक्षः—त्रिनेत्रधारी, ८९५ धर्मसाधारणो वरः—धर्म-पालनके अनुसार वर देनेवाले ॥ १३९ ॥

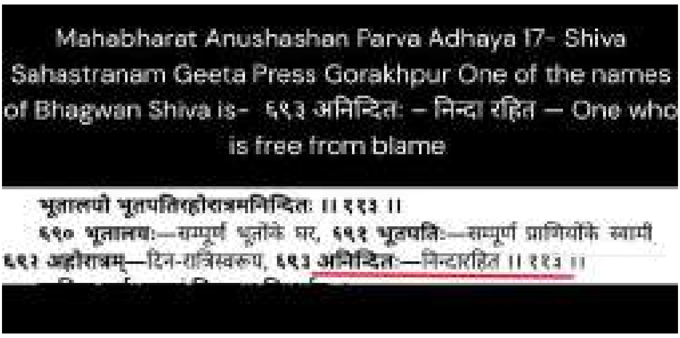
Mahabharat Anushashan Parva Adhaya 17- Shiva Sahastranam Geeta Press Gorakhpur One of the names of Bhagwan Shiva is ७०८ गोपालिः – इन्द्रियों के पालक — One who is the protector of the senses



धृतिमान् मतिमान् दक्षः सत्कृतश्च युगाधिपः ।
गोपालिर्गोपतिर्ग्रामो गोचर्मवसनो हरिः ॥ ११५ ॥

७०३ धृतिमान्—धैर्यशाली, ७०४ मतिमान्—बुद्धिमान्, ७०५ दक्षः—चतुर, ७०६ सत्कृतः—सबके द्वारा सम्मानित, ७०७ युगाधिपः—युगके स्वामी, ७०८ गोपालिः—इन्द्रियोंके पालक, ७०९ गोपतिः—गौओंके स्वामी, ७१० ग्रामः—समूहरूप, ७११ गोचर्मवसनः—गोचर्ममय वस्त्र धारण करनेवाले, ७१२ हरिः—भक्तोंका दुःख हर लेनेवाले ॥ ११५ ॥

Mahabharat Anushashan Parva Adhaya 17- Shiva Sahastranam Geeta Press Gorakhpur One of the names of Bhagwan Shiva is- ६९३ अनिन्दितः – निन्दा रहित — One who is free from blame

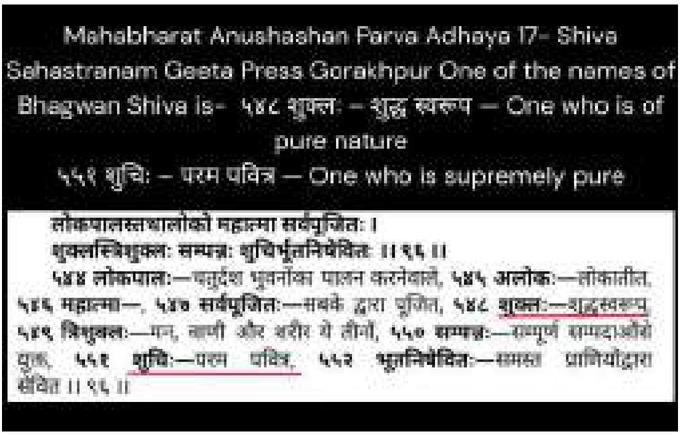


भूतालयो भूतपतिरहोरात्रमनिन्दितः ॥ ११३ ॥

६९० भूतालयः—सम्पूर्ण भूतोंके घर, ६९१ भूतपतिः—सम्पूर्ण प्राणियोंके स्वामी ६९२ अहोरात्रम्—दिन-रात्रिस्वरूप, ६९३ अनिन्दितः—निन्दारहित ॥ ११३ ॥

Mahabharat Anushashan Parva Adhaya 17- Shiva Sahastranam Geeta Press Gorakhpur One of the names of Bhagwan Shiva is- ५४८ शुक्लः – शुद्ध स्वरूप — One who is of pure nature

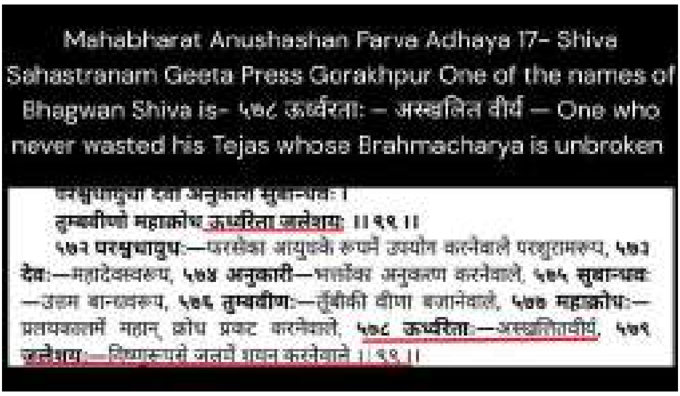
५५१ शुचिः – परम पवित्र — One who is supremely pure



लोकपालस्तथालोको महात्मा सर्वपूजितः ।
शुक्लस्त्रिशुक्लः सम्पन्नः शुचिर्भूतनिषेवितः ॥ ९६ ॥

५४४ लोकपालः—चतुर्दश भुवनोंका पालन करनेवाले, ५४५ अलोकः—लोकातीत, ५४६ महात्मा—, ५४७ सर्वपूजितः—सबके द्वारा पूजित, ५४८ शुक्लः—शुद्धस्वरूप, ५४९ त्रिशुक्लः—मन, वाणी और शरीर ये तीनों, ५५० सम्पन्नः—सम्पूर्ण सम्पदाओंसे युक्त, ५५१ शुचिः—परम पवित्र, ५५२ भूतनिषेवितः—समस्त प्राणियोंद्वारा सेवित ॥ ९६ ॥

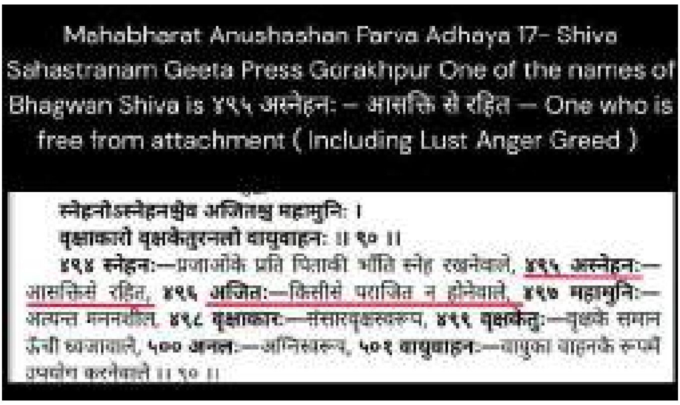
Mahabharat Anushashan Parva Adhaya 17- Shiva Sahastranam Geeta Press Gorakhpur One of the names of Bhagwan Shiva is- ५७८ ऊर्ध्वरताः – अस्खलित वीर्य — One who never wasted his Tejas whose Brahmacharya is unbroken



परशुधायुधो देवा अनुकारी सुबान्धवः ।
तुम्बवीणो महाक्रोध ऊर्ध्वरेता जलेशयः ॥ ९९ ॥

५७२ परशुधायुधः—फरसेका आयुधके रूपमें उपयोग करनेवाले परशुरामरूप, ५७३ देवः—महादेवस्वरूप, ५७४ अनुकारी—भक्तोंका अनुकरण करनेवाले, ५७५ सुबान्धवः—उत्तम बान्धवरूप, ५७६ तुम्बवीणः—तूँबीकी वीणा बजानेवाले, ५७७ महाक्रोधः—प्रलयकालमें महान् क्रोध प्रकट करनेवाले, ५७८ ऊर्ध्वरेताः—अस्खलितवीर्य, ५७९ जलेशयः—विष्णुरूपसे जलमें शयन करनेवाले ॥ ९९ ॥

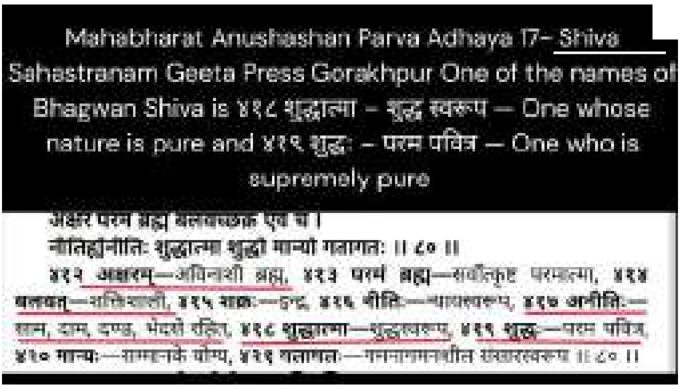
Mahabharat Anushashan Parva Adhaya 17- Shiva Sahastranam Geeta Press Gorakhpur One of the names of Bhagwan Shiva is ४९५ अस्नेहनः – आसक्ति से रहित — One who is free from attachment (Including Lust Anger Greed)



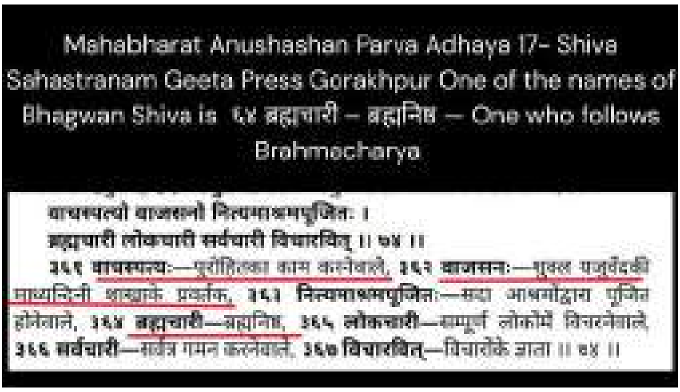
स्नेहनोऽस्नेहनश्चैव अजितश्च महामुनिः ।
वृक्षाकारो वृक्षकेतुरनलो वायुवाहनः ॥ ९० ॥

४९४ स्नेहनः—प्रजाओंके प्रति पिताकी भाँति स्नेह रखनेवाले, ४९५ अस्नेहनः—आसक्तिसे रहित, ४९६ अजितः—किसीसे पराजित न होनेवाले, ४९७ महामुनिः—अत्यन्त मननशील, ४९८ वृक्षाकारः—संसारवृक्षस्वरूप, ४९९ वृक्षकेतुः—वृक्षके समान ऊँची ध्वजावाले, ५०० अनलः—अग्निस्वरूप, ५०१ वायुवाहनः—वायुको वाहनके रूपमें उपयोग करनेवाले ॥ ९० ॥

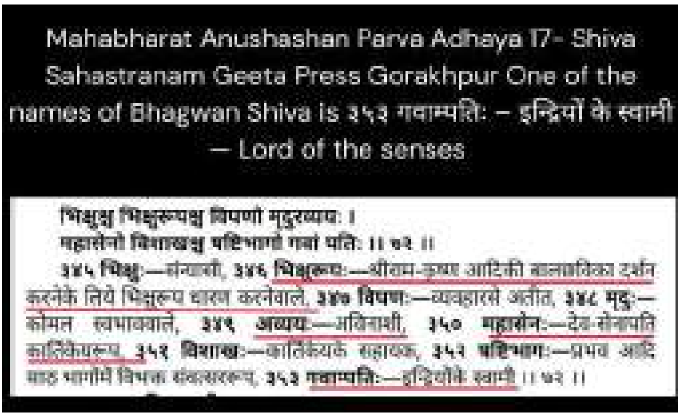
Mahabharat Anushashan Parva Adhaya 17- Shiva Sahastranam Geeta Press Gorakhpur One of the names of Bhagwan Shiva is ४१८ शुद्धात्मा – शुद्ध स्वरूप — One whose nature is pure and ४१९ शुद्धः – परम पवित्र — One who is supremely pure



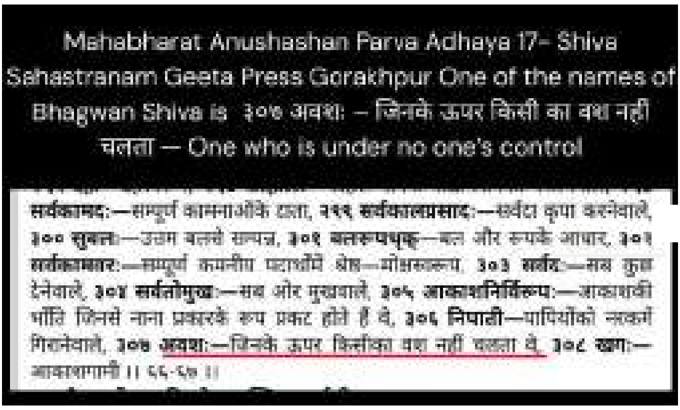
Mahabharat Anushashan Parva Adhaya 17- Shiva Sahastranam Geeta Press Gorakhpur One of the names of Bhagwan Shiva is ६४ ब्रह्मचारी – ब्रह्मनिष्ठ — One who follows Brahmacharya



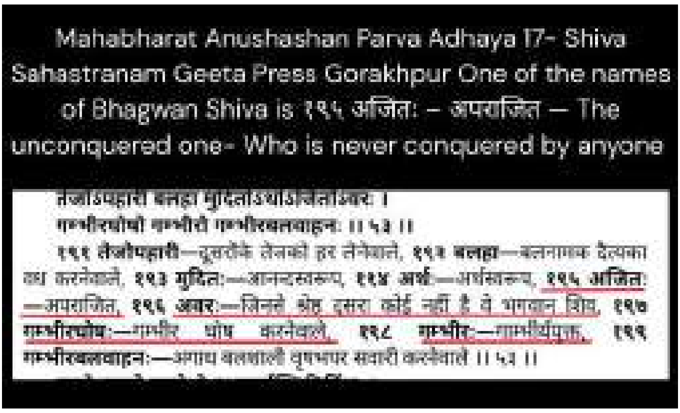
Mahabharat Anushashan Parva Adhaya 17- Shiva Sahastranam Geeta Press Gorakhpur One of the names of Bhagwan Shiva is ३५३ गवाम्पतिः – इन्द्रियों के स्वामी — Lord of the senses



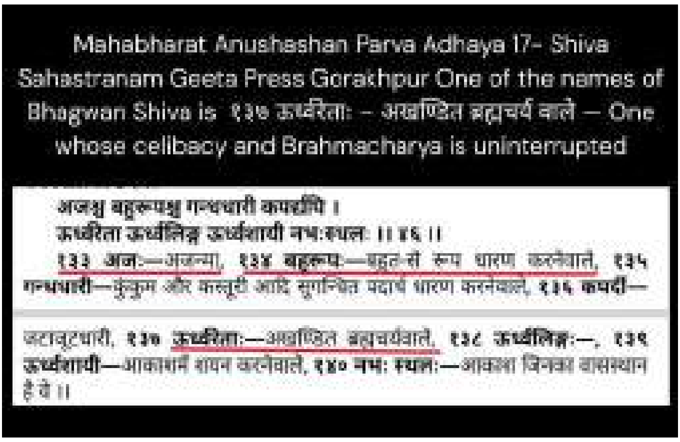
Mahabharat Anushashan Parva Adhaya 17- Shiva Sahastranam Geeta Press Gorakhpur One of the names of Bhagwan Shiva is ३०७ अवशः – जिनके ऊपर किसी का वश नहीं चलता — One who is under no one's control



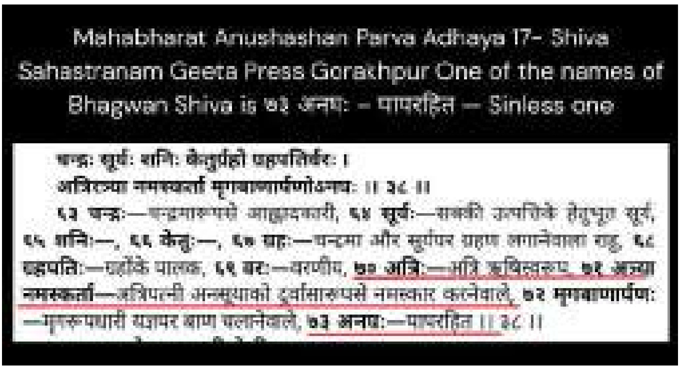
Mahabharat Anushashan Parva Adhaya 17- Shiva Sahastranam Geeta Press Gorakhpur One of the names of Bhagwan Shiva is १९५ अजितः – अपराजित — The unconquered one- Who is never conquered by anyone



Mahabharat Anushashan Parva Adhaya 17- Shiva Sahastranam Geeta Press Gorakhpur One of the names of Bhagwan Shiva is १३७ ऊर्ध्वरेताः – अखण्डित ब्रह्मचर्य वाले — One whose celibacy and Brahmacharya is uninterrupted



Mahabharat Anushashan Parva Adhaya 17- Shiva Sahastranam Geeta Press Gorakhpur One of the names of Bhagwan Shiva is ७३ अनघः – पापरहित — Sinless one



Allegation-

8. Soma Abducted and Raped the Wife of Brihaspati

📚Shrimad Bhagavatam 9.14.4📚
After conquering the three worlds [the upper, middle and lower planetary systems], Soma, the moon-god, performed a great sacrifice known as the Rajasüya- yajña. Because he was very much puffed up, he forcibly kidnapped Brhaspati's wife, whose name was Tara."

📚Brahma Viavarta Purana Krishna Janma Khanda 80.1-22 📚
Sri Krsna said-...Thus the beautiful damsel walked like an elephant, quite slowly, having tender limbs, a moon like face and was quite passionate. She after taking a bath in the river Mandakim was adorned with wet garment. With her mind devoted to the feet of her husband, as soon as she was about to leave for her home, the moon was infatuated with passion at the sight of her beautiful figure and fainted. O lord of Vraja, this moon fainted on the fourth day of the bright fortnight and he retained consciousness. Mounted on the chariot he forcibly carried Tara holding her with her hand and mounted her on the chariot. Getting passionate, he carried her on the chariot and embraced her. Then the moon was found getting ready for a union with her, Tara spoke to him. Tara said- O moon you leave me, O blemish for the gods, leave me alone. I happen to be the wife of your teacher and also the daughter of a Brahmana, I have always been chaste and virtuous. One has to earn the sin of hundred Brahmahatyas by cohabiting with the wife of a teacher. If the wife of a teacher happens to be the daughter of a Brahmana and a chaste one, cohabiting with her earns the sins of a thousand Brahmahatyas. Therefore, lord of gods, you be patient, look I happen to be your mother and you happen to be my son. In case you indulge in such a type of deplorable action, you will earn disgrace and on hearing this Brhaspati, the teacher of the gods would reduce you to ashes. You happen to be the pupil of my husband and are dear to him like his own son. Therefore, sinful one, don't indulge in this. You leave the mother like me free and protect the dharma and in case you would touch me again I shall shower on you the sin of the killing of a woman. The moon on the other hand, did not listen to the words of Tara and got ready to cohabit with her. At this Tara who was free from passion and was quite chaste, became enraged and pronounced a curse on him, "You would be eclipsed by Rahu, covered with the clouds and would be quite sinful to look at. You would be filled with blemish and suffer from the disease of consumption. There is no doubt about it." Thus pronouncing a curse on the moon she also pronounced a curse on the god of love, "You would be reduced to ashes by an illustrious person. O lord of Vraja, thereafter the moon caught hold of Tara and enjoyed her company who was crying and sobbing. He took her in his lap and moved from that place. Thereafter he took her to secluded places, the charming and beautiful mountains pools, rivers and rivulets, the beautiful valleys, the flower orchards which were surrounded by the black wasps and the cuckoos issuing sweet notes. He also took her to the flower orchards and enjoyed her company on a bed of flowers. Thus the moon having his body plastered with the sandal-paste,

consuming beverages and was so immensely absorbed in the company of Tara that he lost track of day and night."

Refutation-

Pandit Madhavacharya Shastri explained in his Purana Digdarshan Page no 665 about Chandra-Tara/Soma - Tara Story

चन्द्रमा और तारा

२६

श्रीमद्भागवत (९।१४।—) में और देवी भागवत (१।११।९।१०) में लिखा है कि 'चन्द्रमा ने अपने गुरु बृहस्पति की धर्मपत्नी तारा को हठात् छीन लिया।

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(६७०) पुराण दिग्दर्शन

जब हजार बार मांगने पर भी नहीं दी तो इससे देव-दानव-युद्ध प्रारम्भ हो गया, अन्त में श्री ब्रह्मा जी ने बीच बचाव करके किसी तरह तारा वापिस दिलवाई। इसी काल में तारा से बुध नामक एक पुत्र भी उत्पन्न हुआ था, जो चन्द्रमा का समझ जानकर उसे ही दिया गया"। अश्लीलता की ऐनक लगाकर पुराण पढ़ने वाले महाशयों को इस आख्यान में भी अश्लीलता एवं धर्मविरुद्धता का उमड़ा हुआ तोफान दीख पड़ता है, एतदर्थ इस पर भी विचार करना आवश्यक होगा।

वैदिक स्वरूप

(क) सोमो राजा प्रथमो ब्रह्मजायां पुनः प्रायच्छद-हृणीयमानः ।
(अथर्व ५ । १७ । २)
(ख) यामाहुस्तारकैषा विकेशीनि । (अथर्व ५ । १७ । ४)
(ग) तेन जायामन्वविन्दद् बृहस्पतिः सोमेन नीताम् ।
(अथर्व ५ । १७५)
(घ) सौमाण्नो (सोमपुत्रः) बुधः । (ताण्ड्य २४।१७।६)
अर्थात् – (क) सोम पहिला राजा हुवा, जिसने ब्राह्मण [= बृहस्पति] की धर्मपत्नी (घरमें रखकर) निर्लज्जतापूर्वक पुनः वापिस दी । (ख) जिस स्त्री को विवृद्धकेशों वाली 'तारका' ऐसा कहा जाता था । (ग) उस सोम द्वारा हठात् छीनी गई अपनी स्त्री को बृहस्पति ने प्राप्त किया ।
(घ) सोम = चन्द्रमा का पुत्र बुध हुआ ।

वैदिक स्वरूप

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वास्तविक भाव

स्वर्गीय श्री पं० कालूराम जी शास्त्रा ने उक्त आख्यान का निम्न-लिखित आध्यात्मिक भाव प्रकट किया है-

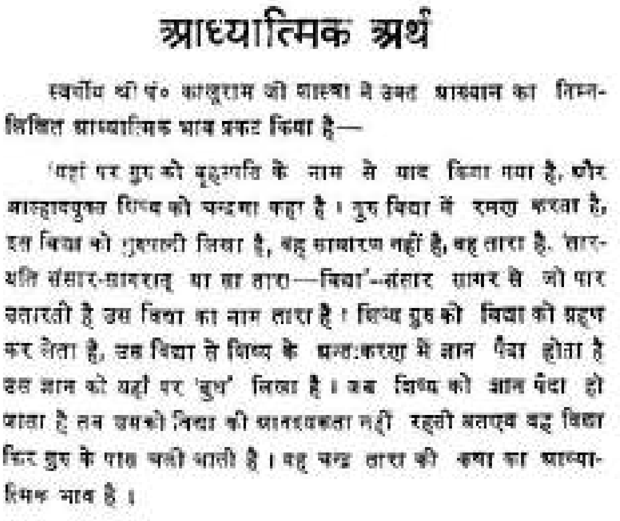
'यहां पर गुरु को बृहस्पति के नाम से याद किया गया है, और आल्हादयुक्त शिष्य को चन्द्रमा कहा है। गुरु विद्या में रमण करता है, इस विद्या को गुरुपत्नी लिखा है, वह साधारण नहीं है, वह तारा है, 'तार-यति संसार-सागरात् या सा तारा – विद्या'– संसार सागर से जो पार उतारती है उस विद्या का नाम तारा है। शिष्य गुरु को विद्या को ग्रहण कर लेता है, उस विद्या से शिष्य के अन्तःकरण में ज्ञान पैदा होता है उस ज्ञान को यहाँ पर 'बुध' लिखा है। जब शिष्य को ज्ञान पैदा हो जाता है तब उसको विद्या की आवश्यकता नहीं रहती अतएव वह विद्या फिर गुरु के पास चली जाती है। यह चन्द्र तारा की कथा का आध्या-त्मिक भाव है ।

The late Shri Pt. Kaluram Ji Shastri expressed the following spiritual interpretation of the aforementioned narrative:

“Here, the Guru is referred to by the name Brihaspati, and the joyful disciple is symbolized as the Moon (Chandra). The Guru delights in knowledge (vidya), which is described as the Guru's consort. This is no ordinary consort—it is Tara, meaning that which liberates: *'Tārayati saṁsāra-sāgarāt yā sā tārā – vidyā'*—Tara is that knowledge which helps one cross the ocean of worldly existence.

The disciple receives this knowledge from the Guru, and through this knowledge, wisdom arises within the disciple's heart. This awakened wisdom is referred to here as 'Budha' (Mercury). Once the disciple attains true knowledge, he no longer requires the external form of that knowledge; hence, the knowledge (Tara) returns to the Guru.

This is the spiritual interpretation of the story of Chandra and Tara.



आध्यात्मिक अर्थ

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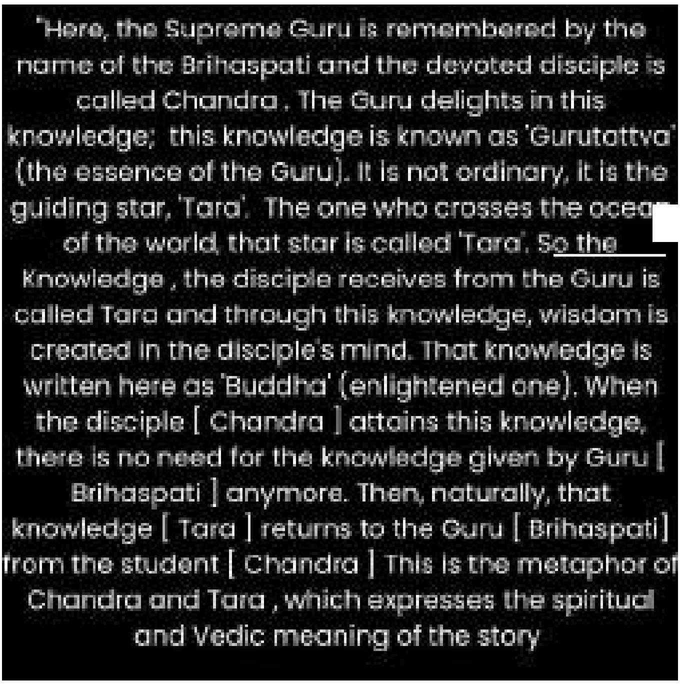
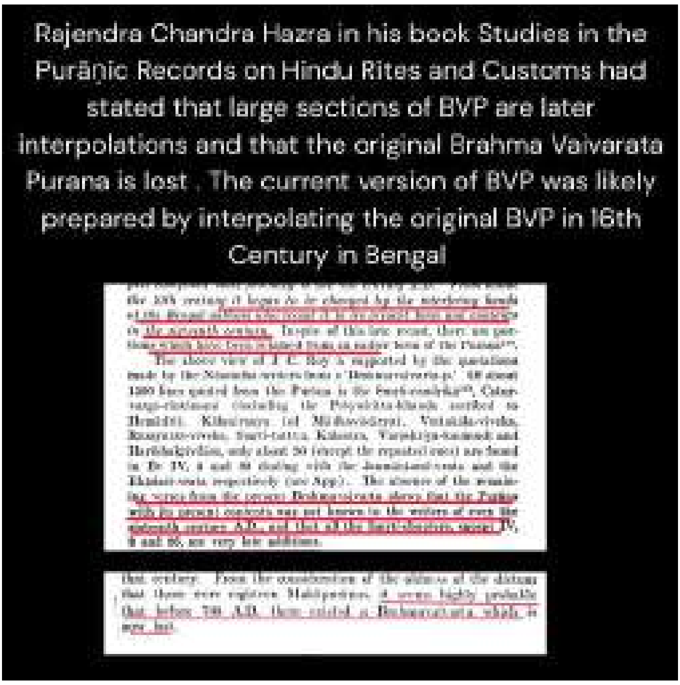


Regarding Brahma Viavarta Purana Krishna Janma Khanda 80.1-22

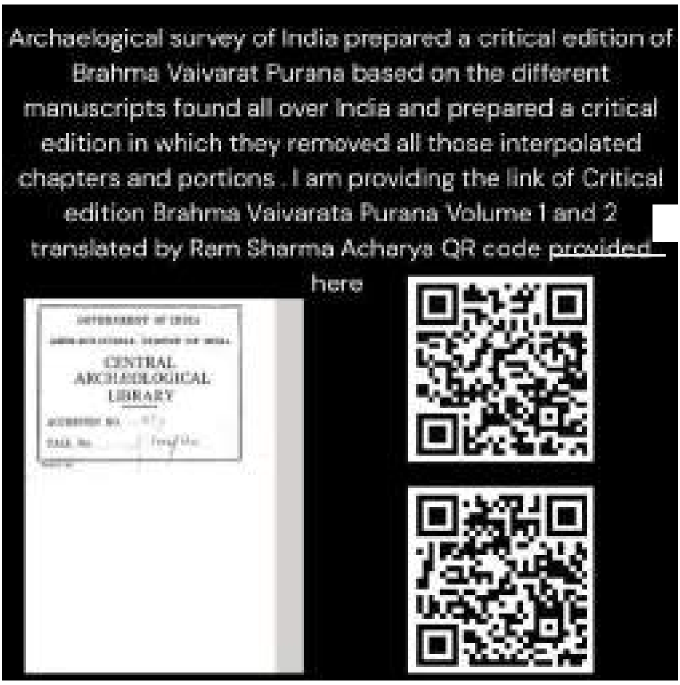
Rajendra Chandra Hazra in his book Studies in the Purāṇic Records on Hindu Rites and Customs had stated that large sections of BVP are later interpolations and that the original Brahma Vaivarata Purana is lost. The current version of BVP was likely prepared by interpolating the original BVP in 16th Century in Bengal.



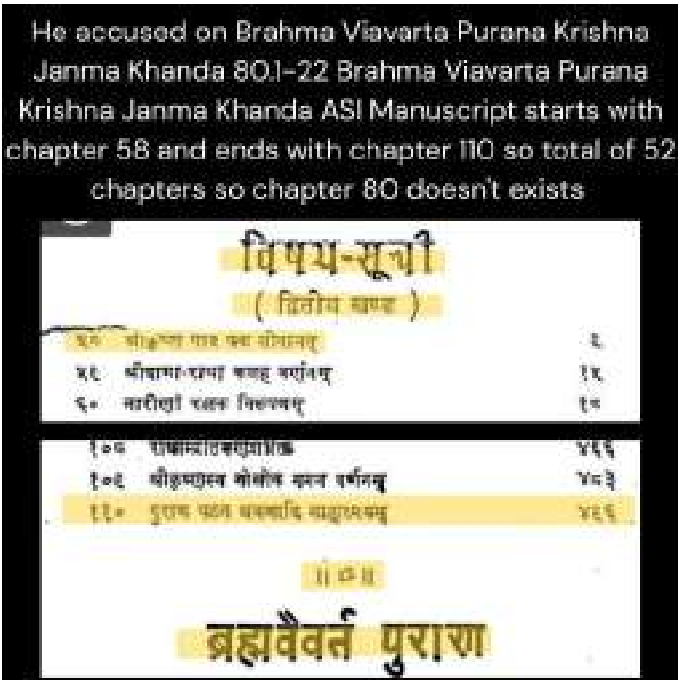
Archaelogical survey of India prepared a critical edition of Brahma Vaivarat Purana based on the different manuscripts found all over India and prepared a critical edition in which they removed all those interpolated chapters and portions. I am providing the link of Critical edition Brahma Vaivarata Purana Volume 1 and 2 translated by Ram Sharma Acharya QR code provided here

https://archive.org/details/in.ernet.dli.2015.552557

https://archive.org/details/in.ernet.dli.2015.552558



He accused on Brahma Viavarta Purana Krishna Janma Khanda 80.1-22 Brahma Viavarta Purana Krishna Janma Khanda ASI Manuscript starts with chapter 58 and ends with chapter 110 so total of 52 chapters so chapter 80 doesn't exists



Allegations–

Surya Devta raped Kunti

📚Devi Bhagavatam 2.6.13-35
Sūta then said :– "O Dvija! While Sūrasena's daughter Kunti was a virgin girl, the king Kuntibhoja asked for Kunti that she might become her girl and Sūrasena gave her to the king Kuntibhoja who brought up this beautifully smiling girl. He put to her the service of Agni of Agnihotra. Once, on an occassion, Durvāsā Muni, engaged in the vow, lasting for four months, came there; Kunti served him during that period; the Muni became greatly pleased and gave her a very auspicious, mantra, by virtue of which any Deva, when called upon by that mantra will come to Kunti and satisfy her desires. When the Muni went away, Kunti, remaining in her

house, wanted to test the accuracy of the mantra and asked within herself "What Devatā to call upon." Seeing the God Sūrya had arisen in the sky, Kunti uttered the Mantra and invoked him. The Sun, then, assuming an excellent human form, came down from the Heavens and appeared before Kunti in the same room. Seeing the Deva Sun, Kunti became greatly surprised and began to shudder and instantly became endowed with the inherent natural quality of passion (had menstruation). The beautiful-eyed Kunti, with folded palm; spoke to Sūrya Deva standing before :– "I am highly pleased to-day seeing Thy form; now go back to Thy sphere." Sūrya Deva said :– "O Kunti! What for you called me, by virtue of the Mantra? Calling me, why do you not worship me, standing before you? O beautiful blue one! Seeing you, I have become passionate; so come to me. By means of the mantra, you have made me your subservient so take me for intercourse." Hearing this, Kunti said :– "O Witness of all! O knower of Dharma! You know that I am a virgin girl. O Suvrata! I bow down to you; I am a family daughter; so do not speak ill to me." Sūrya then said :– "If I go awayin vain, I will be an object of great shame, and, no doubt, will be laughed amongst the gods; So, O Kunti! If you do not satisfy me, I will immediately curse you and the Brāhmin who has given you this mantra. O Beautiful one! If you satisfy me, your virginity will remain; no body will come to know and there will be born a son to you, exactly like me." Thus saying Sūrya Deva enjoyed the bashful Kunti, with her mind attracted towards him; He granted her the desired boons and went away. The beautiful Kunti became pregnant and began to remain in a house, under great secrecy. Only the dear nurse knew that; her mother or any other person was quite unaware of the fact. In time, a very beautiful son like the second Sun and Kārtikeya, decked with a lovely Kavaca coat of mail and two ear-rings, was born there. Then the nurse caught hold of the hand of the bashful Kunti and said :– "O Charming one! What care can you possibly have as long as I am living." Kunti then, placed the son in a box and said :– "O son! What shall I do? Being afraid of shame, I am leaving you, though you are dear to me as my life itself! I am exceedingly fortunate that I am casting aside this all auspicious son. May the attributeless Bhāgavatī Ambikā, the World Mother and the Lady of all, endowed with attributes, protect Thee! May Kātyāyani, the giver of all desires, feed you with Her milk! Alas! I am quitting you, born of Sūrya's semen in this solitary forest like a vitiated wanton woman. I do not know, when shall I see your lotus like beautiful face, dearest to me like my self. Alas! I never worshipped in my former birth Śivānī, the mother of the three worlds; I never meditated Her lotus like feet, the Giver of all happiness; hence I am so very unfortunate. O Dear son! I must perform great tapasyā to expiate for this terrible sin, that I knowingly commit in relinquishing you in the forest."

📚Shrimad Bhagavatam 9.24.33-36📚
As soon as Kunti called for the demigod of the sun, he immediately appeared before her, and she was very much surprised. She told the sun-god, "I was simply examining the effectiveness of this mystic power. I am sorry I have called you unnecessarily. Please return and excuse me." The sun-god said: O beautiful Prtha, your meeting with the demigods cannot be fruitless. Therefore, let me place my seed in your womb so that you may bear a son. I shall arrange to keep

your virginity intact, since you are still an unmarried girl. After saying this, the sun-god discharged his semen into the womb of Prthä and then returned to the celestial kingdom. Immediately thereafter, from Kunti a child was born, who was like a second sun- god. Because Kunti feared people's criticisms, with great difficulty she had to give up her affection for her child. Unwillingly, she packed the child in a basket and let it float down the waters of the river. O Maharaja Pariksit, your great- grandfather the pious and chivalrous Page King Pändu later married Kunti."

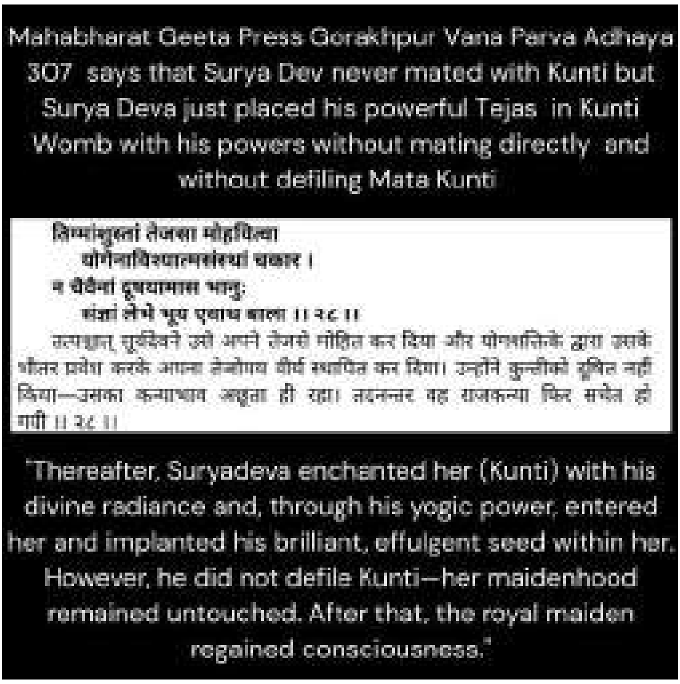
Refutation-

Mahabharat Geeta Press Gorakhpur Vana Parva Adhaya 307 sloka 28 says that Surya Dev never mated with Kunti but Surya Deva just placed his powerful Tejas in Kunti Womb with his powers without mating directly and without defiling Mata Kunti

तत्पश्चात् सूर्यदेवने उसे अपने तेजसे मोहित कर दिया और योगशक्तिके द्वारा उसके भीतर प्रवेश करके अपना तेजोमय वीर्य स्थापित कर दिया। उन्होंने कुन्तीको दूषित नहीं किया-उसका कन्याभाव अछूता ही रहा। तदनन्तर वह राजकन्या फिर सचेत हो गयी ।। २८ ।।

"Thereafter, Suryadeva enchanted her (Kunti) with his divine radiance and, through his yogic power, entered her and implanted his brilliant, effulgent seed within her. However, he did not defile Kunti—her maidenhood remained untouched. After that, the royal maiden regained consciousness." 28

Same thing should be Held in Devi Bhagvatam and Srimad Bhagvatam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तिग्मांशुस्तां तेजसा मोहयित्वा
योगेनाविश्यात्मसंस्थां चकार ।
न चैवैनां दूषयामास भानुः
संज्ञां लेभे भूय एवाथ बाला ।। २८ ।।

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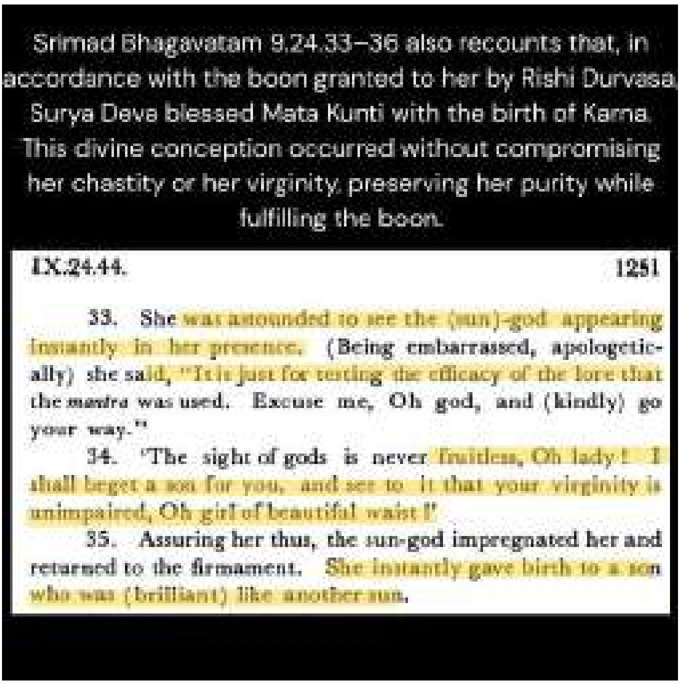
Srimad Bhagavatam 9.24.33-36 also recounts that, in accordance with the boon granted to her by Rishi Durvasa, Surya Deva blessed Mata Kunti with the birth of Karna. This divine conception occurred without compromising her chastity or her virginity, preserving her purity while fulfilling the boon.

33. She was astounded to see the (sun)-god appearing instantly in her presence. (Being embarrassed,

apologetic-ally) she said, "It is just for testing the efficacy of the lore that the mantra was used. Excuse me, Oh god, and (kindly) go your way."

34. 'The sight of gods is never fruitless, Oh lady! I shall beget a son for you, and see to it that your virginity is unimpaired, Oh girl of beautiful waist !'

35. Assuring her thus, the sun-god impregnated her and returned to the firmament. She instantly gave birth to a son who was (brilliant) like another sun.


Srimad Bhagavatam 9.24.33–36 also recounts that, in accordance with the boon granted to her by Rishi Durvasa, Surya Deva blessed Mata Kunti with the birth of Karna. This divine conception occurred without compromising her chastity or her virginity, preserving her purity while fulfilling the boon.

IX.24.44. 1251

33. She was astounded to see the (sun)-god appearing instantly in her presence. (Being embarrassed, apologetic-ally) she said, "It is just for testing the efficacy of the lore that the *mantra* was used. Excuse me, Oh god, and (kindly) go your way."

34. 'The sight of gods is never fruitless, Oh lady! I shall beget a son for you, and see to it that your virginity is unimpaired, Oh girl of beautiful waist !'

35. Assuring her thus, the sun-god impregnated her and returned to the firmament. She instantly gave birth to a son who was (brilliant) like another sun.

Allegations-

Surya Devta raped his wife

📚Brahma Purana 4.42-43📚
The lord assumed the form of a horse and approached her as she grazed about fearlessly in the form of a mare. It was in her mouth that he had his sexual intercourse, as she began fidgeting due to her suspicion that he might be a person other than her own husband. She let out the semen of Vivasvat through her nostrils."

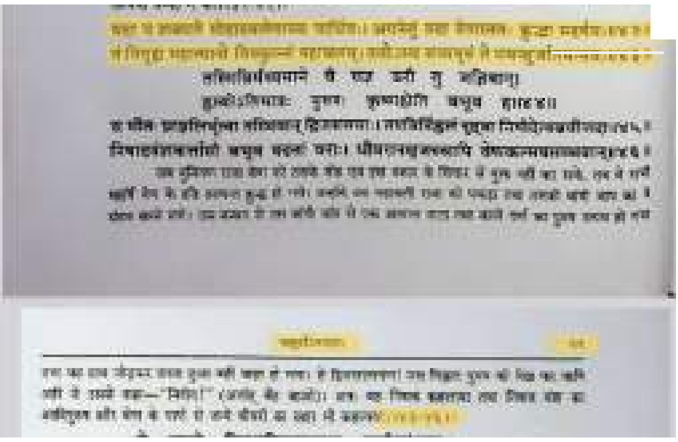
Refutation-

Here is Brahma Purana 4.42-43 hindi translation by Chaukhamba Publications

जब मुनिगण राजा वेण को उसके मोह एवं इस प्रकार के विचार से मुक्त नहीं कर सके, तब वे सभी महर्षि वेण के प्रति अत्यन्त क्रुद्ध हो गये। उन्होंने उस महाबली राजा को पकड़ा तथा उसकी बांयी जांघ का वे मंथन करने लगे। उस मन्थन से उस बांयी जांघ से एक अत्यन्त नाटा तथा काले वर्ण का पुरुष उत्पन्न हो गया तथा वह हाथ जोड़कर डरता हुआ वहीं खड़ा हो गया। हे द्विजसत्तमगण! उस विह्वल पुरुष को देख कर ऋषि अत्रि ने उससे कहा- "निषीद!" (अर्थात् बैठ जाओ)। अतः वह निषाद कहलाया तथा निषाद वंश का आदिपुरुष और वेण के पापों से जन्मे धीवरों का स्रष्टा भी कहलाया।।४२-४६।।

When the assembly of sages could not free King Veṇa from his attachment and such thoughts, all the great sages became extremely angry with him. They seized the mighty king and began churning his left thigh. From that churning of his left thigh, a very short man of dark complexion emerged, who stood there folding his hands in fear. O best of the

twice-born! Seeing this distressed man, Sage Atri said to him: “Nishīd!” (meaning, “Sit down!”). Hence, he was called Nishad, and he became the progenitor of the Nishad lineage as well as the creator of the fishermen, born from the sins of Veṇa.



Allegations-

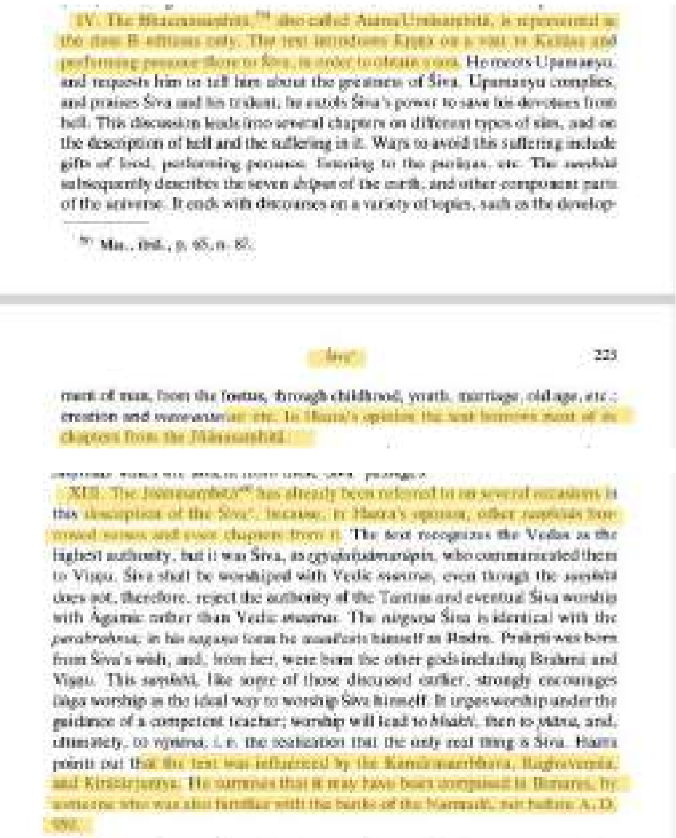
Surya devta had sex with a mare (a female horse)

📚Shiva Purana 5.4.21📚
The sun of fierce rays, deluded by Shiva’s Maya became lustful on seeing a mare and assumed the form of a horse.”

Refutation-

Coming on to Shiva Purana, UmaSamhita 5.4.21 –

According to R.C. Hazra, the *Uma Saṁhitā* of the *Shiva Purāṇa* is a very late addition. He notes that it draws heavily from the *Jñāna Saṁhitā*, which itself is dated to around 950 CE. Based on this, it can be reasonably inferred that the *Uma Saṁhitā* was incorporated into the *Shiva Purāṇa* sometime after the 10th century CE.



The Śiva Purāṇa, as a whole, is one of the most composite and unwieldy Purāṇas, having been composed and expanded by different authors over various periods. There exist two primary versions: the Bombay 1884, Venkat 1895–96, and Venga Manuscript (Class A); and the Venkat 1906, 1965 Pandita Pustakalaya Manuscript (Class B). According to R.C. Hazra, the sections found in the Class A Manuscript are older and more authentic, whereas those in the Class B Manuscript (Including Uma Samhita) are very recent compositions . Most significantly, the older and more authentic Class A Manuscript does not contain the Uma Saṁhitā.

saṃhitās, with different titles and different arrangements; two of their saṃhitās are not even listed in the Śiva° passages.[86] The following is a comparative survey of the saṃhitās, in the two passages of the Śiva° itself, and in the two sets of editions – which from now on I will refer to as class A and class B editions.

Śiva°	Class A Bombay 1884 Venkat. 1895–96 Vanga		Class B Venkat. 1906, 1965 Paṇḍitapustakālaya [illegible]	
I. Vidyeśvara	XIII. Jñāna	ch. 78	Vidyeśvara	ch. 25
II. Rudra	Vidyeśvara	25	Vighneśa	
III. Vaināyaka		(Vaṅga 16)	Rudra	197
IV. Bhauma/Auma	Kailāsa	12	Śatarudra	42
V. Mātṛ(purāṇa)	XIV. Sanatkumāra	59	Koṭirudra	43
VI. Rudraikādaśa	Vāyavīya		Umā/Auma	51
VII. Kailāsa	pūrvabhāga	30	Kailāsa	23
VIII. Śatarudra	uttarabhāga	30	Vāyavīya	
IX. Koṭirudra	Dharma	65	pūrvabhāga	35
X. Sahasrakoṭirudra			uttarabhāga	41
XI. Vāyavīya				
XII. Dharma(purāṇa)				

Allegations-

Shiva Purana, UmaSamhita 5.35.32-34 "He assumed the form of a horse and approached her for sexual indulgence with her who could not be overwhelmed by any living being due to her lustre and observance of restraint. O sage, in the course of the sexual activity she suspected him to be another man. Hence she received the semen through the mouth into the nostril. Thence were born the twin gods Asvins, the foremost among physicians.

Refutation-

Coming on to Shiva Purana, UmaSamhita 5.35.32-34 –

According to R.C. Hazra, the *Uma Saṁhitā* of the *Shiva Purāṇa* is a very late addition. He notes that it draws heavily from the *Jñāna Saṁhitā*, which itself is dated to around 950 CE. Based on this, it can be reasonably inferred that the *Uma Saṁhitā* was incorporated into the *Shiva Purāṇa* sometime after the 10th century CE.

IV. The Bhaumasaṃhitā,[?] also called Auma/Umāsaṃhitā, is represented in the class B editions only. The text introduces Kṛṣṇa on a visit to Kailāsa and performing penance there to Śiva, in order to obtain a son. He meets Upamanyu and requests him to tell him about the greatness of Śiva. Upamanyu complies, and praises Śiva and his trident; he extols Śiva's power to save his devotees from hell. This discussion leads into several chapters on different types of sins, and on the description of hell and the suffering in it. Ways to avoid this suffering include gifts of food, performing penance, listening to the purāṇas, etc. The saṃhitā subsequently describes the seven dvīpas of the earth, and other component parts of the universe. It ends with discourses on a variety of topics, such as the develop-

[?] Ma., ibid., p. 65, n. 82.

Śiva° 223

ment of man, from the foetus, through childhood, youth, marriage, old age, etc.; creation and [illegible] etc. In Hazra's opinion the text borrows most of its chapters from the Jñānasaṃhitā.

[illegible]

XIII. The Jñānasaṃhitā[illegible] has already been referred to on several occasions in this description of the Śiva°, because, in Hazra's opinion, other saṃhitās borrowed verses and even chapters from it. The text recognizes the Vedas as the highest authority, but it was Śiva, as [illegible], who communicated them to Viṣṇu. Śiva shall be worshiped with Vedic mantras, even though the saṃhitā does not, therefore, reject the authority of the Tantras and eventual Śiva worship with Āgamic rather than Vedic mantras. The nirguṇa Śiva is identical with the parabrahma; in his saguṇa form he manifests himself as Rudra. Prakṛti was born from Śiva's wish, and, from her, were born the other gods including Brahmā and Viṣṇu. This saṃhitā, like some of those discussed earlier, strongly encourages liṅga worship as the ideal way to worship Śiva himself. It urges worship under the guidance of a competent teacher; worship will lead to bhakti, then to jñāna, and, ultimately, to vijñāna, i.e. the realization that the only real thing is Śiva. Hazra points out that the text was influenced by the Kumārasambhava, Raghuvaṃśa, and Kirātārjunīya. He surmises that it may have been composed in Benares, by someone who was also familiar with the banks of the Narmadā, not before A.D. 950.

The Śiva Purāṇa, as a whole, is one of the most composite and unwieldy Purāṇas, having been composed and expanded by different authors over various periods. There exist two primary versions: the Bombay 1884, Venkat 1895–96, and Venga Manuscript (Class A); and the Venkat 1906, 1965 Pandita Pustakalaya Manuscript (Class B). According to R.C. Hazra, the sections found in the Class A Manuscript are older and more authentic, whereas those in the Class B Manuscript (Including Uma Samhita) are very recent compositions . Most significantly, the older and more authentic Class A Manuscript does not contain the Uma Saṁhitā.

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X. Sahasrakoṭirudra			uttarabhāga	41
XI. Vāyavīya				
XII. Dharma(purāṇa)				

Allegations-

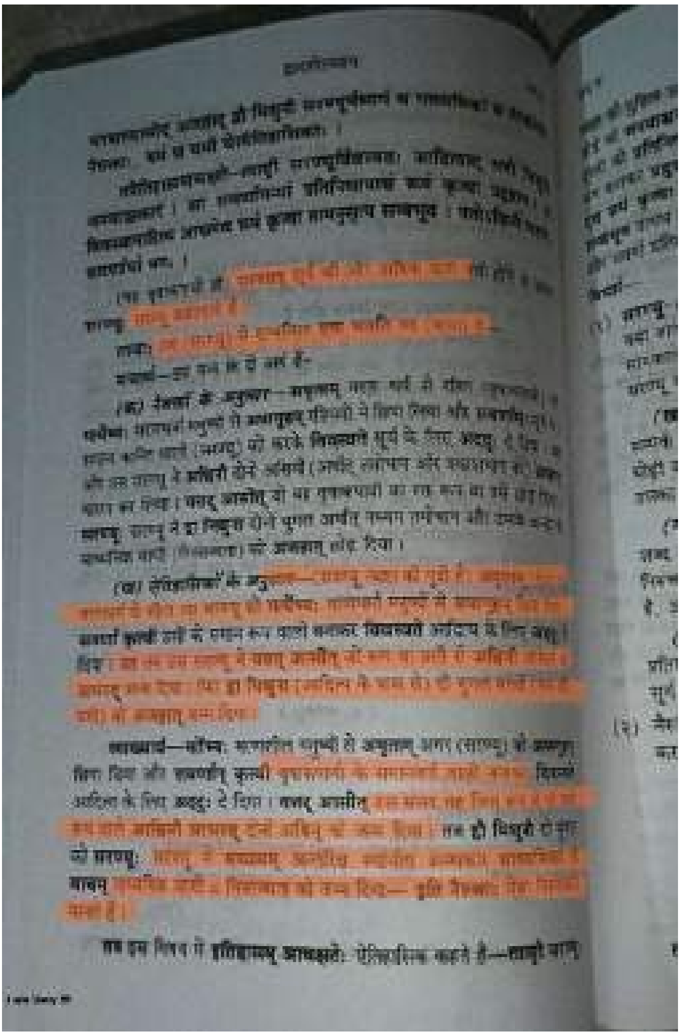
📚Nirukta 12.10📚
With reference to this, they relate a legend, Saranyu daughter of Tvastr bore twins, Yama and Yaml, to Vivasvat the sun. She having substituted another lady of similar appearance, and having assumed the shape of a mare, ran away. He, Vivasvat, the sun, having also assumed the shape of a horse, pursued her, and joined her. Hence the Ashvins were born."

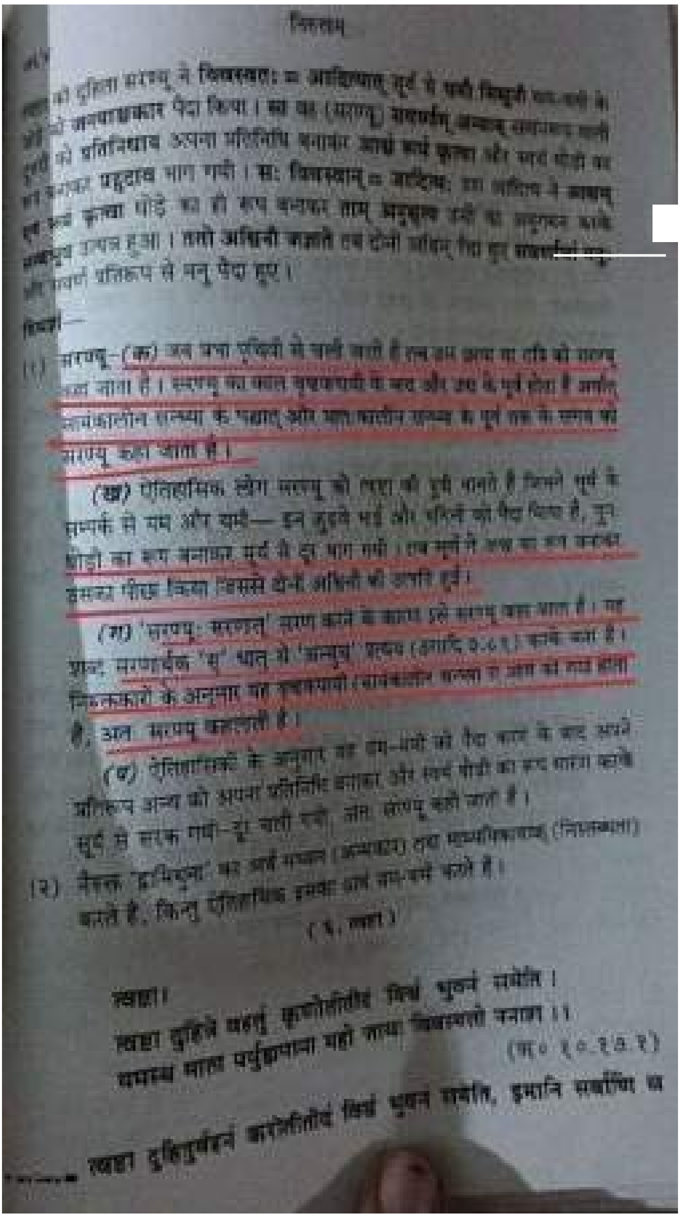
Refutation –

In Nirukta 12.10 (Hindi translation, Chaukhamba Publications), the birth of the Ashvinī Kumāras is described from the Ashva-rūpa Āditya (Sun) and Saraṇyū. The text itself defines Saraṇyū not as a mortal woman, but as a personification of a cosmic phenomenon—specifically, the shadow or night that follows when *Prabhā* (light) departs from the Earth. It states that the period of Saraṇyū lies between *Vṛṣākapāyī* and *Uṣā*, meaning after the evening twilight and before the morning twilight. Āditya here refers to the Sun, which is also a celestial deity, not a human being. This makes it absolutely clear that the account is symbolic and cosmological, involving deified natural forces—not a literal human relationship—thus the vulgar interpretations

pushed by detractors are baseless distortions of Vedic metaphor.

सरण्यू (क) जब प्रभा पृथिवी से चली जाती है तब उस छाया या रात्रि को सरण्यू कहा जाता है। सरण्यू का काल वृषाकपायी के बाद और उषा के पूर्व होता है अर्थात् सायंकालीन सन्ध्या के पश्चात् और प्रातः कालीन सन्ध्या के पूर्व तक के समय को सरण्यू कहा जाता है। that is Saraṇyū (a): When Prabhā (light) departs from the Earth, the shadow or night that follows is referred to as Saraṇyū. The period of Saraṇyū comes after Vṛṣākapāyī and before Uṣā, meaning it refers to the time after the evening twilight (sāyaṁkālīn sandhyā) and before the morning twilight (prātaḥkālīn sandhyā) and Aditya is Sun here .





Ācārya Skanda Svāmi in his *Bhāṣya* on *Nirukta* 12.10, explained that Saraṇyū is not a human woman nor an anthropomorphic figure, but the *reddish sky* at the junction of night and day. The Vedic statement that the rays of the Sun "hide" something means that they conceal the tender reddish glow of dawn (*Vṛṣākapāyinī*) from mortals, who cannot perceive that subtle stage. When the reddish orb (*Aruṇa*) rises, the rays reveal another form of the same hue—Saraṇyū—making the dawn-light more visible. The Aśvins are said to "carry" this light, not physically, but symbolically, as they represent the twofold state of darkness and brightness that mediates the transition from night into day. As this reddish form intensifies into daylight, it also embodies duality (Yama–Yamī), form, and speech.

In another symbolic verse, Tvaṣṭṛ is described as the "middle portion," and his daughter is Uṣas (the dawn). Her "union" with the Sun is nothing but the merging of dawn into the rising orb. Thus the imagery of "wife," "mother," or "marriage" is only metaphorical: dawn belongs to the Sun, accompanies him, dissolves into him, and inspires all beings to awaken and act in accordance with their natural duties. By divine law, night and dawn are spoken of as the Sun's companions and even "mother," not in a physical sense but in a cosmic one. Therefore this story is, in fact, a profound Vedic allegory of light, transition, and cosmic action, confirmed by the ancient commentary tradition.

देवश्रवस आर्षम्। अपगूहन्ते रश्मयोऽपनयन्तीत्यर्थः । काम् ? वृषाकपायीशब्दवाच्यामरुणोदयावस्थामुषः प्रभाम्। कुतोऽपागूहन् ? मर्त्येभ्यो मनुष्याणां दृष्टिपथादित्यर्थः । कृत्वी कृत्वा वान्यां तत्सवर्णां सरण्यूनाम्नीमुदितेऽरुणे यस्याः प्रभा तामदुर्ददति। विवस्वत उद्यत आदित्यस्य सन्निकृष्टतरां कुर्वन्तीत्यर्थः। सा च दत्ता सती उत अपि च। अश्विनावभरत् बिभर्त्तरिदं रूपं न भरतेः। अश्विनावात्मनि धारयति तमोभागं ज्योतिर्भागं चेत्यर्थः। यत्तदासीद् वृषाकपाय्या रक्तं रूपं तच्च क्रमेणोपजायमानप्रकाशप्रकर्षा अजहाज्जहाति। उकारः पादपूरणः। द्वा मिथुना द्वौ मिथुनौ स्त्रीपुंसौ मध्यमञ्च तमोभागं तदन्तर्गतां च माध्यमिकां वाचं तच्च तदासीद् वृषाकपाय्या रक्तं रूपं तेन रूपेण सह त्रितयमपीत्यर्थः ।
ऐतिहासिकपक्षे (तु) सरण्यूर्नाम त्वष्टुर्दुहिता। तां देवतारूपत्वादमृताममरणधर्माणं मर्त्येभ्यः सर्वमनुष्येभ्यो (देवा) अपागूहन् नाशितवन्त इत्यर्थः। कृत्वा चान्यां तद्वर्णामदुर्विवस्वते। सा च तदाश्वं रूपं कृतवत्युत्तरेषु कुरुषु विवस्वतोऽश्वरूपादश्विनावात्मनि गर्भभूतावभरत् धारितवती जनितवतीत्यर्थः । यत्तदासीदाश्वं रूपमस्यास्तत् स्वेन रूपेणाजहात् ('ओहाक् त्यागे' (धा०३.८)) त्यक्तवती च विवस्वत एव सकाशाद् द्वौ मिथुनौ स्वपुत्रौ यमं च यमीं च सरण्यू इति। इतिहासदर्शनाभिवादिन्येषा ऋग्भवति।

The Vedic sages received divine knowledge. The rays of the sun are said to hide or take away something — what do they hide?
They hide the reddish light of dawn (called *Vṛṣākapāyinī*) — the early light seen at sunrise.

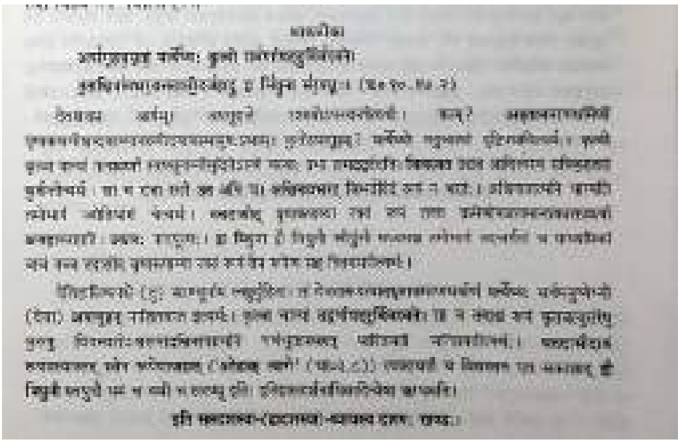
From whom is it hidden?
From humans — meaning, ordinary people can't see or grasp that divine light clearly.

Later, another form, similar in color and name, was made — called Saraṇyū. When the reddish dawn (Aruṇa) appears, the light of Saraṇyū is given again by the sun's rays, making it more visible.

That light is then carried by the Ashvin twins, not in a physical way, but meaning they hold within themselves both darkness and light — they are a balance of night and day.

That reddish form of dawn gradually becomes more and more bright as the sun rises.

Now, the two twins (male and female — *Yama* and *Yamī*) represent this dual nature, and even middle speech (the kind of speech that exists between thought and voice) is connected with this form. So, this reddish form includes three things: form, duality, and speech.



Skanda Swami explanation on RIg Veda 10.17.1-2

नैरुक्तपक्षे त्वस्यामृचि त्वष्टा मध्यमस्तमोभागस्तस्य दुहिता उषाः। तेन रात्रिरूपेण स्वैरुदये जन्यमानत्वात् तस्या वहनं प्रापणमनुप्रवेश आदित्ये तं स मध्यमस्त्वष्टा रात्रिरूप आत्मापगमनेन करोति। एतेन कारणेनेदं सर्वं भूतजातं समेति सङ्गच्छते स्वैः कर्मभिः सम्बध्यते। उदितायां ह्युषसि अपैतीदानीं तम उदेत्यादित्य इत्येवं मन्यमाना सर्वप्राणिनः स्वकर्माणि कर्तुं प्रारभन्त इत्यर्थः। सापि यम आदित्यस्तस्य माता साहचर्याद्रसहरणाद्वा मातृभूता। तं प्रति पर्युह्यमाना च न केवलं मातृभूता। किं तर्हि ? महो महतो विवस्वतोऽभिगमनसामान्याज्जायाभूता विश्वरूपेण ननाश नश्यति। उद्यत्यादित्ये लीयते तदात्मकैवेत्यर्थः । अभिसमागच्छतीति स्वैः कर्मभिरिति वाक्यशेषः। रात्रिरादित्यस्येति च रात्रिशब्देन रात्रेरेकदेशत्वादुषा एवोच्यते सम्बन्धत्वात्। सा च देवधर्मेणादित्यस्य माता। जा……… न दानयेन्तर्धीयत इति सिद्धम्।

In this Vedic verse (ṛc), Tvaṣṭā is in the middle portion (madhyamastama-bhāgaḥ – middle-most part), and his daughter is Uṣas (the dawn).
Since she is born at sunrise, she is carried or enters (vahati) into the Sun (āditya) — thus the 'marriage' is symbolic of union.

The Sun (Tvaṣṭā or Vivasvat), by entering the night (his daughter in the form of darkness or Uṣas), 'performs the act' (karoti) — this represents the transition between night and day.

Therefore, this entire world (sarvaṁ bhūtajātaṁ) comes together (sameti) and unites with its respective actions (svaiḥ karmabhiḥ saṁbadhyate).
As the dawn rises, darkness fades; hence at sunrise (udite uṣasi), darkness (tam) disappears, and the Sun rises (udeti ādityaḥ).

This belief or metaphysical understanding leads all living beings (sarvaprāṇinaḥ) to begin performing their natural duties or actions (*svakarmāṇi*).
That is the meaning here: the cosmic process inspires action.

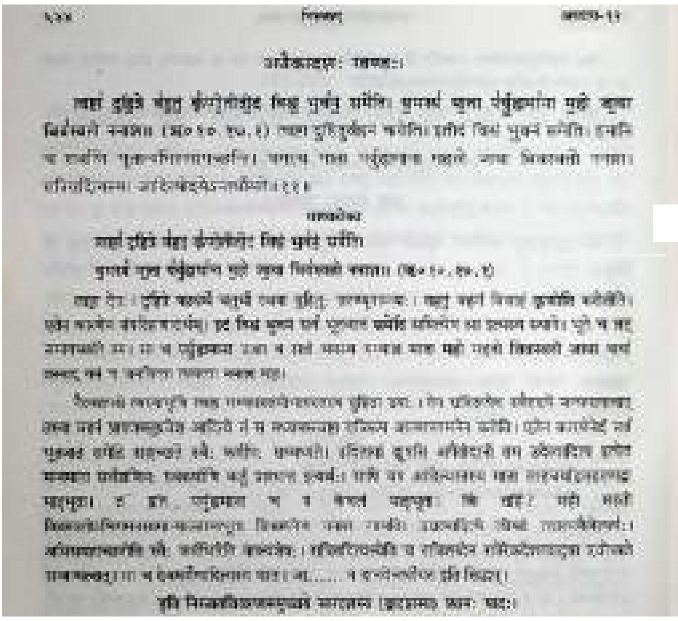
Thus, the Sun (Yama āditya) has his 'mother' in this symbolic relationship — either due to companionship (sāhacaryāt) or the act of essence transfer (rasa-haraṇa – absorption of essence).
She becomes his 'mother', but not only in that sense.

What more?
Because of shared union (abhigamana-sāmānyāt) with Vivasvat, she becomes his wife (jāyā) — and, as Viśvarūpā (universal form), she disappears (nanāśa), gets dissolved.
When the Sun rises, she merges into it — meaning she dissolves into that very form.

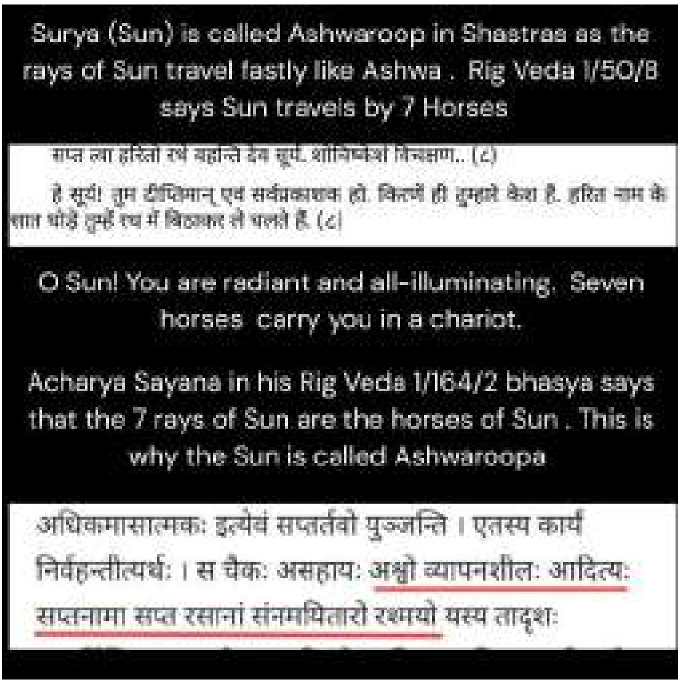
"Abhisamāgacchatīti svaiḥ karmabhiriti vākyasheṣaḥ" – She *enters* or *unites*, the sentence implies, with her own natural actions.

Also: "rātriḥ ādityasya" — the night is said to belong to the Sun, and by the term 'rātri' (night), since Uṣas (dawn) is a part of it (eka-deśa), she is being referred to here.
Owing to this relationship, she is called his mother by divine law (*deva-dharma*).

She is born… (ja—) but not to be given as a gift (na dāna-yena antar-dhīyata) – i.e., she is not transferred in the ordinary worldly sense, hence her transcendental or divine nature is established (iti siddham).



Surya (Sun) is called Ashwaroop in Shastras as the rays of Sun travel fastly like Ashwa . Rig Veda 1/50/8 says Sun travels by 7 Horses- O Sun! You are radiant and all-illuminating. Seven horses carry you in a chariot. Acharya Sayana in his Rig Veda 1/164/2 bhasya says that the 7 rays of Sun are the horses of Sun . This is why the Sun is called Ashwaroopa



Allegations-

11. Varuna Raped Bhadra

📚Mahabharata 13.154📚
Hear now, O king, the story of Utathya who was born in the race of Angiras. The daughter of Soma, named Bhadra, came to be regarded as unrivalled in beauty. Her sire Soma regarded Utathya to be the fittest of husbands for her. The famous and highly blessed maiden of faultless limbs...It so happened, however, that the handsome Varuna had, from a long time before, coveted the girl. Coming to the woods where Utathya dwelt, Varuna stole away the girl when she had plunged into the Yamuna for a bath. Abducting her thus, the Lord of the waters took her to his own abode. That mansion was of a wonderful aspect. It was adorned with six

hundred thousand lakes. There is no mansion that can be regarded more beautiful than that palace of Varuna. It was adorned with many palaces and by the presence of diverse tribes of Apsaras and of diverse excellent articles of enjoyment. There, within that palace, the Lord of waters; O king, sported with the damsel. A little while after, the fact of the ravishment of his wife was reported to Utathya. Indeed, having heard all the facts from Narada, Utathya addressed' the celestial Rishi, saying, 'Go, O Narada, unto Varuna and speak with due severity unto him. Ask him as to why he has abducted my wife, and, indeed, tell him in my name that he should yield her up. You mayst say to him further, 'You are a protector of the worlds, O Varuna, and not a destroyer! Why then hast you abducted Utathya's wife bestowed upon him by Soma?' Thus requested by Utathya, the celestial Rishi Narada repaired to where Varuna was and addressing him, said, 'Do you set free the wife of Utathya. Indeed, why hast you abducted her?' Hearing these words of Narada, Varuna replied unto him, saying, 'This timid girl is exceedingly dear to me. I dare not let her go!..."

Refutation-

Here is Mahabharata Anushashan Parva Adhaya 154 BORI Critical Edition nowhere written such thing

Vaishampayana said, 'Bhishma, Shantanu's son, spoke these words to all the Kurus. O scorcher of enemies! Then, Kouravya remained silent for a while. In due order, he held himself in different stages of dharana. 13 Having controlled his breath of life, the great-souled one propelled it upwards. In the midst of those
great-souled ones, an extraordinary event occurred. As Shantanu's son released it along different parts of his body, because of being united with yoga, the wounds disappeared from those parts. While all of them looked on, in a short while, he was completely free of wounds. O king! With Vasudeva at the forefront, all of them were astounded on seeing this and that included all the sages, Vyasa and the others. He restrained his breath of life and controlled all the exits. Therefore, it pierced the crown of his head and ascended towards heaven. O lord of men! Like a giant meteor, it pierced Bhishma's head and emerged, penetrating the sky and instantly disappearing. O tiger among kings! Thus did the king who was Shantanu's son, the extender of the Bharata lineage, himself give up this world.
'The great-souled Pandavas and Vidura collected many diverse kinds of wood and fragrances and prepared the funeral pyre. Yuyutsu and the other Kouravas The great-souled Pandavas and Vidura collected many diverse kinds of wood and fragrances and prepared the funeral pyre. Yuyutsu and the other Kouravas looked on. Yudhishthira and the extremely intelligent Vidura wrapped Gangeya Kourava's body in silken cloth and covered it with garlands. Over it, Yuyutsu held aloft an excellent umbrella. Bhimasena and Arjuna fanned it with whisks. The sons of Madri held the headdresses. Bhishma was the protector of the Kouravas and the extender of the Kuru lineage. On every side, the women stood around with fans made of palm leaves and fanned the body. The great-souled one's funeral ceremony14 was performed according to the prescribed ordinances. Priests who knew the Sama Veda chanted Sama

hymns. Sandalwood, yellow fragrant wood, black aloe and fragrances were used in the pyre. Gangeya was covered in these and the fire was lit. The kings, with Dhritarashtra at the forefront, stood on the right side of the pyre. Thus did the supreme ones of the Kuru lineage perform the funeral rites of Gangeya, foremost among the Kurus.

With large numbers of rishis, the extenders of the Kuru lineage then went to the banks of the Bhagirathi. They were followed by Vyasa, Narada, Asita, Krishna, the women of the Bharata lineage and the assembled citizens. Following the prescribed rites, the best among the kshatriyas and all the people offered water to the great-souled Gangeya.

'When water was offered to her son, the goddess Bhagirathi herself arose from the water, weeping in grief. Lamenting, she addressed the Kouravas. "O unblemished ones! I will tell you what has happened. Listen. He was royal in conduct, with wisdom and a noble lineage. He honoured the elders among the weapons and was immensely valorous. He has now been slain by Shikhandi. O kings! There is no doubt that the core of my heart is made out of stone. Though I can no longer see my beloved son, it has not yet been shattered. For the svayamvara, all the kings and the kshatriyas assembled in the city of Kashi. 16 On a single chariot, he defeated all of them and abducted the maidens. There never has been strength like his on earth. Yet, on hearing that he had been brought down by Shikhandi, my mind was not shattered. In Kurukshetra, the great-souled one fought with Jamadagni's son. Despite his being brought down by Shikhandi, I am not greatly afflicted." In this fashion, the great river lamented in many ways. The lord Damodara[1] comforted her. "O fortunate one! Control yourself. O one who is beautiful to see! You should not grieve. There is no doubt that your son has obtained supreme success. O beautiful one! He was one of the immensely energetic Vasus and was cursed. That is the reason he was born as a man. You should not sorrow. He followed the dharma of kshatriyas and fought in the field of battle. He was brought down by Dhananjaya, not by Shikhandi. When Bhishma, tiger among the Kurus, was engaged in a great battle, no one was capable of bringing him down in that engagement, not even Shatakratu himself. O one with the beautiful face! Your son is at ease and has gone to heaven. O best among rivers! Therefore, you should not sorrow on account of that descendant of the Kuru lineage. O goddess! Be without anxiety. Your son has gone and has become one of the Vasus." In this way, the best among rivers was addressed by Krishna and by Vyasa. O great king! She abandoned her grief and controlled herself. All the kings, with Krishna at the forefront, honoured the river. Having taken her permission, all the kings then returned.'

Chapter 1835(154)

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occasion, Rama, Jamadagni's son, could not defeat him.[15] He possessed divine weapons and was immensely valorous. He has now been slain by Shikhandi. O kings! There is no doubt that the core of my heart is made out of stone. Though I can no longer see my beloved son, it has not yet been shattered. For the *svayamvara*, all the kings and the kshatriyas assembled in the city of Kashi.[16] On a single chariot, he defeated all of them and abducted the maidens. There never has been strength like his on earth. Yet, on hearing that he had been brought down by Shikhandi, my mind was not shattered. In Kurukshetra, the great-souled one fought with Jamadagni's son. Despite his being brought down by Shikhandi, I am not greatly afflicted." In this fashion, the great river lamented in many ways. The lord Damodara[17] comforted her. "O fortunate one! Control yourself. O one who is beautiful to see! You should not grieve. There is no doubt that your son has obtained supreme success. O beautiful one! He was one of the immensely energetic Vasus and was cursed. That is the reason he was born as a man. You should not sorrow. He followed the dharma of kshatriyas and fought in the field of battle. He was brought down by Dhananjaya, not by Shikhandi. When Bhishma, tiger among the Kurus, was engaged in a great battle, no one was capable of bringing him down in that engagement, not even Shatakratu himself. O one with the beautiful face! Your son is at ease and has gone to heaven. O best among rivers! Therefore, you should not sorrow on account of that descendant of the Kuru lineage. O goddess! Be without anxiety. Your son has gone and has become one of the Vasus." In this way, the best among rivers was addressed by Krishna and by Vyasa. O great king! She abandoned her grief and controlled herself. All the kings, with Krishna at the forefront, honoured the river. Having taken her permission, all the kings then returned.'

This concludes Bhishma-Svargarohana Parva and also concludes Anushasana Parva.

Moreover Any Such Prakaran if occurs in Mahabharat will be Anti-Vedic and hence it will be rejected- Vyasa Smriti 1.4

In matters of discrepancy between the Shrutis , Smritis, and Puranas, the former should be held as decisive, whereas the

Smritis should have preference in all topics where there would be a difference of opinion between them and the Puranas (4)

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In Atharva Veda Brahmacharya Sukta 11/7 its said that Varuna Deva follows Strict Brahmacharya

Atharva Veda 11/7/12

मेघों में गर्जन करता हुआ, जल पूर्ण मेघ को प्राप्त वह ब्रह्मचारी वरुण बन कर अपने जलरूपी वीर्य को ऊंचे स्थानों पर बरसाता है. उस जल से धरती पर चारों दिशाएं प्राणियों को धारण करती हैं. (१२)

“Thundering among the clouds, the water-filled cloud becomes Brahmachari Varuṇa and pours down its water-like seed upon the high places. From that water the earth, in all four directions, sustains living beings.” (12)

अभिक्रन्दन् स्तनयन्नरुणः शितिङ्गो बृहच्छेपो ऽनु भूमौ जभार,
ब्रह्मचारी सिञ्चति सानौ रेतः पृथिव्यां तेन जीवन्ति प्रदिशश्चतस्रः॥ (१२)

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Sayanacharya Bhashya on Atharva Veda 11/7/12

अभिक्रन्दन् अभितः शब्दं कुर्वन् । एतदेव विव्रियते– स्तनयन् मेघेषु स्तनितं गर्जितं कुर्वन् श्यतिङ्गः श्येतवर्णं जलपूर्णं मेघं प्रातः एवंभूतो वरुणः बृहत् प्रभूतं शेपः आत्मीयं प्रजननं भूमौ पृथिव्याम् अनु जभार जहार । तेन वरुणसंबन्धिना शेपसा ब्रह्मचारी स्वतपोमहिम्ना सर्वजगदुत्पादकम् उदकलक्षणं वरुणसंबन्धि रेतः पृथिव्यां सानौ उन्नतप्रदेशे सिञ्चति वर्षति । एतेन सर्वजगदुत्पादनार्थम् ऊर्ध्वरेतस्कत्वं ब्रह्मचारिणः सूचितं भवति । वारुणमेव रेतः सिञ्चति न स्वकीयम् इत्यर्थस्य अवगमात् । तेन वृष्टेन उदकलक्षणेन रेतसा प्रदिशश्चतस्रः प्राच्याद्या महादिशो जीवन्ति प्राणान् धारयन्ति । तत्रत्याः प्राणिनः समृद्धा भवन्तीत्यर्थः । यस्मिन् राष्ट्रे ब्रह्मचारी निवसति तत्र कालवृष्टिर्भवतीति तात्पर्यार्थः ।

“Crying aloud, making sound all around — this is explained as follows: thundering in the clouds, producing rumbling and roaring, the dark-white (grayish) cloud, filled with water, in the morning thus becomes Varuṇa. With his great, abundant organ — his power of procreation — he pours forth upon the earth. By that organ associated with Varuṇa, the Brahmacārin, through the greatness of his austerity, pours down water, the generative essence that produces all the worlds, upon the heights and elevated places of the earth. By this it is indicated that the Brahmacārin, being one of ‘upward-seed’ (ūrdhva-retas), creates the worlds. The meaning is that he pours down the seed that belongs to Varuṇa, not his own. By that seed in the form of water, the four great directions, beginning with the East, live and sustain life. The creatures living there thrive and prosper. The implied sense is that wherever a Brahmacārin dwells, there timely rain occurs.”

Atharva Veda 11/7/15

वरुण देव आचार्य हो कर जल को ही उत्पन्न करते हैं. वह वरुण अपने जनक प्रजापति अर्थात् ब्रह्म से जो चाहता है, मित्र देव बन कर अपने ब्रह्मचर्य के माहात्म्य के द्वारा अपने
शरीर से ही प्राप्त कर लेता है. (१५)

Varuṇa, becoming an Ācārya , produces water itself. That same Varuṇa, whatever he desires from his father Prajāpati, he attains it by becoming the god Mitra through the greatness of his Brahmacharya (celibacy), drawing it from his own body." (15)

Sayana Bhasya on Atharva Veda 11/7/15

वरुणो देवः आचार्यो भूत्वा घृतम् क्षरणशीलम् उदकं केवलम् अमा सह कृणुते कुरुते । उदकमेव अनन्यसाधारणं स्वम् आत्मना सहितं करोतीत्यर्थः । स वरुणः प्रजापतौ स्वजनके ब्रह्मणि यद्यत् फलम् ऐच्छत् मित्रो देवो ब्रह्मचारी भूत्वा स्वकीयब्रह्मचर्यमाहात्म्येन स्वात् स्वकीयात् आत्मनः शरीरात् । अधिः पञ्चम्यर्थानुवादी। ल्यब्लोपे च इयं पञ्चमी । स्वशरीरम् अनपेक्ष्येत्यर्थः । तत् अपेक्षितं सर्वम् आचार्यभूताय वरुणाय प्रायच्छत् दत्तवान् । ततश्च शिष्येण सता ब्रह्मचारिणा विद्योपदेष्टुर्गुरोः प्रीतिकरम् अपेक्षितं धनं संपाद्य प्रदातव्यम् इत्ययमपि एको नियमो ब्रह्मचारिण उक्तो वेदितव्यः ।

"The god Varuṇa, having become the Āchārya (spiritual teacher), caused ghee (clarified butter) to be poured out—signifying pure water alone—and united it with himself. That is, he made the water, which is unmixed and pure, one with himself. Varuṇa thus, in the form of the teacher, associated water (symbol of purity) with his own self.

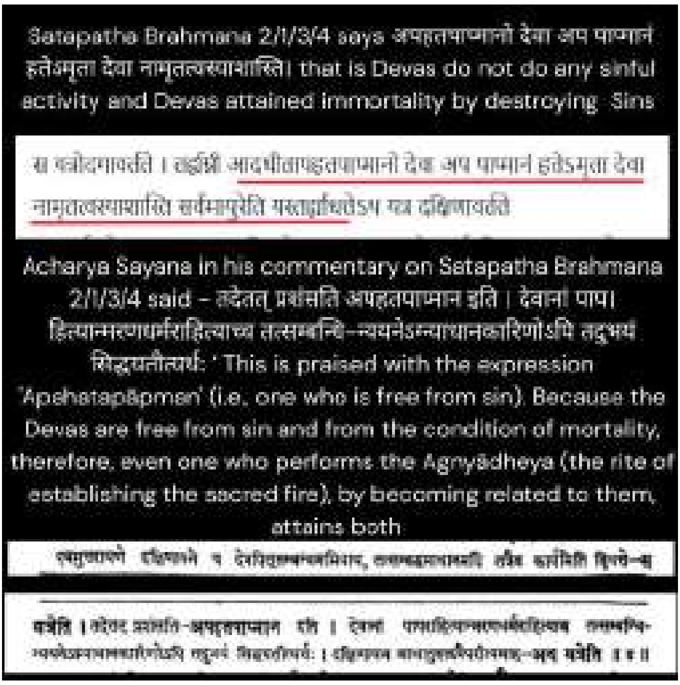
This Varuṇa, when desiring a particular fruit or result from Prajāpati—his own progenitor, the Brahman—then he transformed into the god Mitra, becoming a Brahmachārin , through the power and greatness of his own brahmacharya , from his own body—(here "from his own self" is in the ablative sense; 'lyab-lopa' explains the omission of the participle)—without caring for his body, that is, disregarding his own physical comfort, offered everything that was desired to Varuṇa, who was in the role of the teacher.

Abstaining from Illicit sexual intercourse , following celibacy , behaving free from Sin and keeping your senses under

control are all essential parts of Brahmacharya which are followed by All Devas including Varuna Deva

Satapatha Brahmana 2/1/3/4 says **अपहतपाप्मानो देवा अप पाप्मानं हतेऽमृता देवा नामृतत्वस्याशास्ति।** that is Devas (including Varuna Deva) do not do any sinful activity and Devas attained immortality by destroying Sins

Acharya Sayana in his commentary on Satapatha Brahmana 2/1/3/4 said – **तदेतत् प्रशंसति अपहतपाप्मान इति । देवानां पाप। हित्यान्मरणधर्मराहित्याच्च तत्सम्बन्धि-न्ययनेऽग्न्याधानकारिणोऽपि तदुभयं सिद्धयतीत्यर्थः** ' This is praised with the expression 'Apahatapāpman' (i.e., one who is free from sin). Because the Devas are free from sin and from the condition of mortality, therefore, even one who performs the Agnyādheya (the rite of establishing the sacred fire), by becoming related to them, attains both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[illegible]

Allegations–

12. Vayu (Wind God) Raped the Daughters of Kushanabha

📚Valmiki Ramayana 1.32.15-26📚
Seeing those lovely and virtuous princesses, Vayu the wind god thus addressed them: 'I entreat you all to be wedded to me; *give* up your mortal form, I will render you immortal. Remember youth is passing and youth among mortals passes even more swiftly; wedded to me, you will be beautiful for ever.' "The damsels listened to the improper speech of the wind god and replied mockingly: 'O Deity of the Wind, you knowest all that is passing in the hearts of men, but we know what is passing in your heart. Why dost you insult us, O Wind? O Vayu, who art renowned for your wisdom, we virgins by the power of our devotion and self-control can effect your downfall, but because the merits of the righteous come to nought when they cause harm to others, we shall preserve our sacred vows inviolate. O Stupid One, heaven forfend that we choose husbands for ourselves without first seeking the approval of our honoured sire. He is as a god to us and our master, and we shall wed the husbands he chooses for us.' "The wind god was enraged and entering their bodies, twisted and distorted them. Thus afflicted, the princesses in tears,

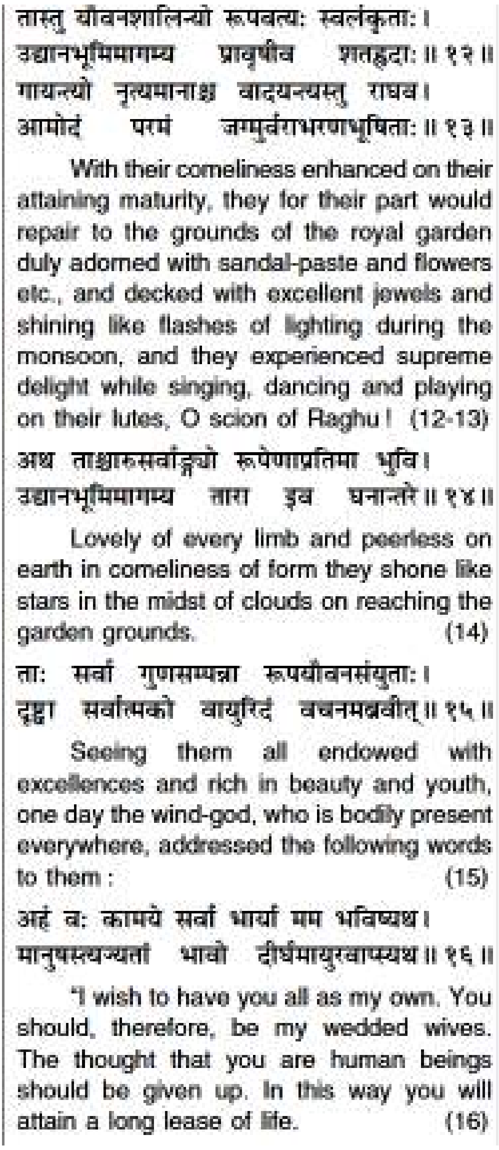
approached their father for assistance. "The king was grieved to see his daughters in this condition and said: 'O speak, what has occurred? Who, disregarding justice, has deformed you? Tell me all.' The monarch was deeply moved by this event and his heart became heavy.

Refutation-

In Valmiki Ramayana Bala Kanda, Sarga 32, verses 15 to 26 (as published by Gita Press, Gorakhpur), nowhere is it stated that Vayu Deva raped the daughters of King Kushanabha.

Rather, the verses clearly describe that Vayu Deva approached the hundred daughters of Kushanabha with a proposal of marriage, expressing his desire to accept them as his consorts due to their beauty and virtues. However, the princesses, devoted to dharma and obedience to their father, respectfully declined his proposal, stating that their marriage could only be decided by their father.

Offended and enraged by their refusal, Vayu Deva entered their bodies in the form of atmospheric wind (vātātmanā) and disfigured them, making their once-beautiful forms appear deformed or ugly. This act was done in anger, as a punishment for what he perceived as an insult.


तास्तु यौवनशालिन्यो रूपवत्यः स्वलंकृताः ।
उद्यानभूमिमागम्य प्रावृषीव शतह्रदाः ॥ १२ ॥
गायन्त्यो नृत्यमानाश्च वादयन्त्यस्तु राघव ।
आमोदं परमं जग्मुर्वराभरणभूषिताः ॥ १३ ॥

With their comeliness enhanced on their attaining maturity, they for their part would repair to the grounds of the royal garden duly adorned with sandal-paste and flowers etc., and decked with excellent jewels and shining like flashes of lighting during the monsoon, and they experienced supreme delight while singing, dancing and playing on their lutes, O scion of Raghu! (12-13)

अथ ताश्चारुसर्वाङ्ग्यो रूपेणाप्रतिमा भुवि ।
उद्यानभूमिमागम्य तारा इव घनान्तरे ॥ १४ ॥

Lovely of every limb and peerless on earth in comeliness of form they shone like stars in the midst of clouds on reaching the garden grounds. (14)

ताः सर्वा गुणसम्पन्ना रूपयौवनसंयुताः ।
दृष्ट्वा सर्वात्मको वायुरिदं वचनमब्रवीत् ॥ १५ ॥

Seeing them all endowed with excellences and rich in beauty and youth, one day the wind-god, who is bodily present everywhere, addressed the following words to them : (15)

अहं वः कामये सर्वा भार्या मम भविष्यथ ।
मानुषस्त्यज्यतां भावो दीर्घमायुरवाप्स्यथ ॥ १६ ॥

"I wish to have you all as my own. You should, therefore, be my wedded wives. The thought that you are human beings should be given up. In this way you will attain a long lease of life. (16)

"Indeed youth is ever fleeting, especially in human beings. If you accept me as your husband, you will attain undecaying (abiding) youth and will become immortal." (17)

तस्य तद् वचनं श्रुत्वा वायोरक्लिष्टकर्मणः ।
अपहास्य ततो वाक्यं कन्याशतमथाब्रवीत् ॥ १८ ॥
अन्तश्चरसि भूतानां सर्वेषां सुरसत्तम ।
प्रभावज्ञाश्च ते सर्वाः किमस्मानवमन्यसे ॥ १९ ॥

Hearing the aforesaid proposal of the celebrated wind-god, whose movements are ever unobstructed, and then deriding his offer, all the hundred damsels presently said, "In the form of life-breath you move inside all living beings, O jewel among gods ! And we are aware of your glory, yet we cherish no attraction for you. Why then do you insult us by making an unseemly offer to us? (18-19)

कुशनाभसुता देव समस्ताः सुरसत्तम ।
स्थानाच्च्यावयितुं देवं रक्षामस्तु तपो वयम् ॥ २० ॥

"We are all daughters of Kuśanābha, O god, the foremost of all gods ! We can bring you down from your exalted position by pronouncing a curse on you, yet, even though you are a god, we are anxious to preserve our ascetic glory (which is sure to diminish in the event of our cursing you). (20)

मा भूत् स कालो दुर्मेधः पितरं सत्यवादिनम् ।
अवमन्य स्वधर्मेण स्वयं वरमुपास्महे ॥ २१ ॥

"Let not that unpropitious hour ever turn up, O evil-minded one, when prompted by lust (our baser nature) we should crave for and accept a match on our own initiative disregarding our veracious father. (21)

पिता हि प्रभुरस्माकं दैवतं परमं च सः ।
यस्य नो दास्यति पिता स नो भर्ता भविष्यति ॥ २२ ॥

"For father is our master; nay, he is our supreme deity. He alone will be our husband to whom our father will give us away." (22)

तासां तु वचनं श्रुत्वा हरिः परमकोपनः ।
प्रविश्य सर्वगात्राणि बभञ्ज भगवान् प्रभुः ॥ २३ ॥

Hearing their insolent and defiant reply, however, the all-pervading wind-god, who is not only glorious and powerful but exceedingly irascible also, entered all their limbs and distorted them. (23)

ताः कन्या वायुना भग्ना विविशुर्नृपतेर्गृहम् ।
प्रविश्य च सुसम्भ्रान्ताः सलज्जाः साश्रुलोचनाः ॥ २४ ॥

Distorted by the wind-god, the aforesaid maidens returned to the king's (their father's) palace. Having entered it, they felt much perturbed and abashed and their eyes were filled with tears. (24)

स च ता दयिता भग्नाः कन्याः परमशोभनाः ।
दृष्ट्वा दीनास्तदा राजा सम्भ्रान्त इदमब्रवीत् ॥ २५ ॥

Perplexed to see those beloved and most charming girls deformed and miserable at that moment, the king (Kuśanābha) asked the following question : (25)

किमिदं कथ्यतां पुत्र्यः को धर्ममवमन्यते ।
कुब्जाः केन कृताः सर्वाश्चेष्टन्त्यो नाभिभाषथ ।
एवं राजा विनिःश्वस्य समाधिं संदधे ततः ॥ २६ ॥

"What is this strange phenomenon? The whole thing may be related to me; who has violated the principles of justice? By whom have you all been turned hunch-backs and how is it that you are all making gestures and do not utter a word?" Making the aforesaid inquiry and heaving a deep sigh, the king then composed himself in order to hear their reply. (26)

Allegations-

5. Vishnu raped Vrinda (Tulasi)

📚Skanda Purana 2.4.21.17-30📚
I am your beloved and innocent wife. Why don't you speak to me now? You were the conqueror of the three worlds. Devas and Gandharvas along with Viṣṇu have been defeated by you. How did it happen that you have now been killed by a mere ascetic? After lamenting thus, Vṛndā spoke these words to the sage: O excellent sage, O storehouse of mercy, resuscitate this my lover and lord. You alone are capable of bringing him back to life, O sage, I believe. On hearing these words of hers, the sage said with a smile: He has been killed in battle by Rudra. He cannot be made alive once again. Still, out of sympathy for you, I shall make him alive. After saying this, the Brāhmaṇa vanished. By that time, the son of the Ocean embraced Vṛndā and kissed her face with great mental pleasure and satisfaction. Vṛndā too was extremely delighted in her mind on seeing her husband once again. Staying within the forest in his company for many days, she sported about. Once at the conclusion of the sexual intercourse, she saw him in the form of Viṣṇu. Rebuking him angrily Vṛndā spoke these words: Fie upon your conduct, O Hari, you commit adultery! I know now well that you are a fake ascetic. The two, your own gatekeepers, who were shown to me by you by means of Māyā will be born as Rākṣasas. They will abduct your wife. You will wander in forest, miserable due to the separation from your wife. Do wander along with this Lord of serpents, who has now been your disciple. After saying this, Vṛndā entered fire, though Viṣṇu whose mind was attached to her, tried to prevent her."

📚Shiva Purana 2.5.23.38-45📚
On seeing her husband, Vṛndā too was delighted. She forgot her sorrow. She considered everything a dream. Delighted in

the heart and with all the dormant passions kindled up, she sported with him for many days in the middle of that forest. Once at the end of the sexual intercourse she realised that it was Viṣṇu. Vṛndā rebuked him angrily and spoke thus. Fie on this misdeed of Viṣṇu in outraging the modesty of another man's wife. I have now realised you as the wielder of illusion, appearing in the guise of an ascetic. O Vyāsa, saying thus in great anger she showed her brilliant powers as a staunch chaste lady by cursing Viṣṇu. "O base foe of the Daityas, defiler of other people's virtue, O wicked one, take this curse from me, greater in force than all persons. The two persons whom you made to appear in front of me shall become Rākṣasas and abduct your wife. You will be distressed on account of separation from your wife roaming about with Śeṣa 'lord of snakes' who posed as your disciple here. You will seek the help of monkeys in the forest."

📚Devi Bhagavatam Purana 9.24.14-22📚
O Dear! Full one Samvatsara the war lasted betwixt us. All the Daityas were killed. Then Brahmā Himself came and mediated. Peace, then, was brought about and by the command of Brahmā, I gave over to the Devas their rights. When I returned to my home, Śiva went back to His Śivaloka. Thus saying, Hari, the Lord of the world, slept and then engaged in sexual intercourse with her. But the chaste Tulasī, finding this time her experience quite different from what She used to enjoy before, argued all the time within herself and at last questioned him :– Who are you? O Magician! By spreading your magic, you have enjoyed me. As you have taken my chastity, I will curse you. Bhagavān Nārāyaṇa, hearing Tulasī's words and being afraid of the curse, assumed His real beautiful figure. The Devī then saw the Eternal Lord of the Devas before her. He was of a deep blue colour like fresh rain-clouds and with eyes like autumnal lotuses and with playful Līlās equivalent to tens and tens of millions of Love personified and adorned with jewels and ornaments. His face was smiling and gracious; and he wore his yellow-coloured robe. The love-stricken Tulasī, seeing That Lovely Form of Vāsudeva, immediately fell senseless; and at the next moment, regaining consciousness, she began to speak."

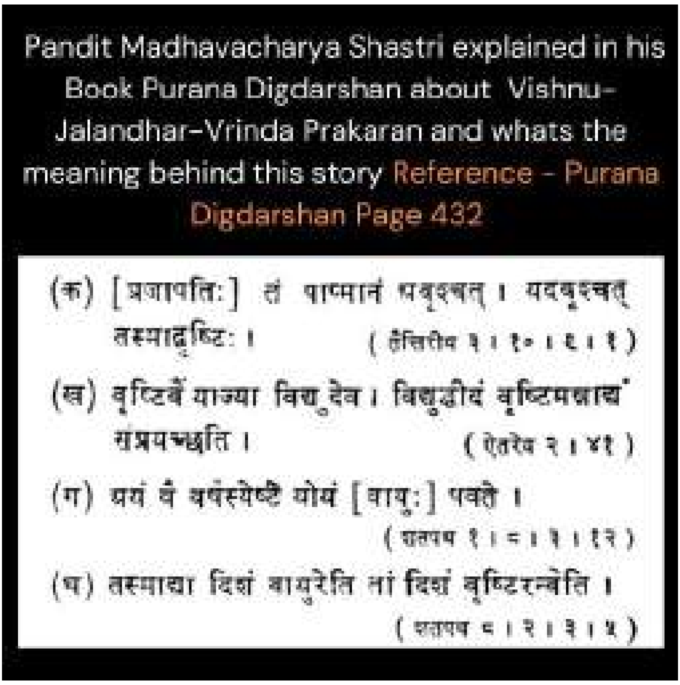
📚Shiva Purana 2.5.41.1-39📚
Vyasa said:- "How did the lord Nārāyaṇa manage to deposit his semen in the vaginal passage of Tulasī? Please narrate the same…It was in the guise of Śaṅkhacūḍa that he indulged in sexual dalliance with his wife…Very near the entrance to Tulasī's palace he caused the drum Dundubhi to be beaten and cries of victory to be raised. He thus made the beautiful woman wake up. On hearing it that chaste lady was highly delighted. Eagerly she peeped through the window into the high way. Knowing that her husband had returned she observed all auspicious rites and offered monetary gifts to the brahmins. She then beautified herself. After decending from the chariot, Viṣṇu who assumed the guise of Śaṅkhacūḍa by deceptive art for the sake of carrying out the task of the gods went to the apartment of the queen…My dear wife, we fought continuously for a year. O lovely woman, all the Asuras were destroyed. Brahmā made us come to a peace. At the bidding of Brahmā the powers of authority were re-assigned to the gods. I have returned home…Then out of joy Viṣṇu indulged in sexual

intercourse. That lady began to suspect on observing a change in her happiness, endearment and attraction and asked him "who are you? Who are you? Tell me quickly. I have been enjoyed by you deceptively. My modesty has been outraged. Hence I am going to curse you." On hearing the words of Tulasī, Viṣṇu became afraid of the curse. O Brahmin, sportively he re-assumed his own real beautiful form. On seeing the characteristic signs she guessed that it was Viṣṇu. Infuriated by the violation of her chastity she said. "O Viṣṇu, you are ruthless. Your mind is likea rock. Since my chastity has been outraged my husband is doomed. O wicked one, being ruthless you are like a rock. Hence due to my curse you will become a rock. Those who call you ocean of mercy are erring. There is no doubt. How was a devotee killed for another man's sake, even without any offence?" After saying this, the chaste beloved of Śaṅkhacūḍa, Tulasī lamented again and again in the excess of her grief. On seeing her crying, Viṣṇu remembered lord Śaṅkara, Parameśvara, by whom the universe is deluded. Then Śaṅkara, favourably disposed to his devotees appeared in front of them. He was bowed to and eulogised humbly by Viṣṇu. On seeing Viṣṇu distressed and the beloved lady lamenting, Śiva kind to the poor tactfully enlightened both of them."

Refutation-

Pandit Madhavacharya Shastri explained in his Book Purana Digdarshan about Vishnu-Jalandhar-Vrinda Prakaran and whats the meaning behind this story Reference – Purana Digdarshan Page 432

SOURCE – https://archive.org/details/wg609/page/n435/mode/2up?view=theater


Pandit Madhavacharya Shastri explained in his Book Purana Digdarshan about Vishnu-Jalandhar-Vrinda Prakaran and whats the meaning behind this story Reference – Purana Digdarshan Page 432

(क) [प्रजापतिः] तं पाप्मानं मवृश्चत् । यदवृश्चत् तस्माद्वृष्टिः । (तैत्तिरीय ३ । १० । ६ । १)

(ख) वृष्टिर्वै याज्या विद्युदेव । विद्युद्धीदं वृष्टिमन्नाद्यं संप्रयच्छति । (ऐतरेय २ । ४१)

(ग) अयं वै वर्षस्येष्टे योऽयं [वायुः] पवते । (शतपथ १ । ८ । ३ । १२)

(घ) तस्माद्यां दिशं वायुरेति तां दिशं वृष्टिरन्वेति । (शतपथ ८ । २ । ३ । ५)

आधिभौतिक

'पद्म-पुराण' में इस आख्यायिका का जो कथानक (Plot) अङ्कित किया है वह भौतिक विज्ञान से सम्बन्ध रखता है। तुलसी नामक प्रसिद्ध औषधि विविधजन्य अनेक ज्वरों एवं मलेरिया के कीटाणुओं (Germs) को समूल नष्ट कर देती है यह बात आजकल की नई खोज से भी सिद्ध हो चुकी है। प्राचीन ऋषियों ने 'ऋतम्भरा' प्रज्ञा द्वारा इस रहस्य की साङ्गोपाङ्ग गवेषणा की थी, इसीलिए हमारी दैनन्दिनी दिनचर्या में तुलसी के सेवन का पर्याप्त उपयोग पाया जाता है। प्राचीन भारत में वह कोई आर्य घर न था जिसमें कि तुलसी की वाटिका न हो। इस लघु किन्तु अलौकिक पौधे की महती उपयोगिता जानकर ऋषिजनों ने इसे धार्मिक सिंहासन पर बिठाकर सम्मानित किया था। अतएव यह पौधा ईश्वरभक्त धर्मात्माओं के निवास-स्थान का परिचायक बन गया था। उस दिन हनुमान् जी ने राक्षसपुरी लंका में सीता को खोजते हुए अचानक विभीषण के घर में गोस्वामी तुलसीदास जी के शब्दों में 'नव तुलसी के वृन्द तहँ' देखकर ही एक अपरिचित व्यक्ति में विश्वास करके उसके सामने अपना हृदय निकाल कर रख दिया था।

इस पौधे को यह सम्मान अन्धविश्वास के कारण मिल गया हो ऐसी बात भी नहीं है। 'वनस्पति विज्ञान' के जगत्प्रसिद्ध आचार्य श्री जगदीशचन्द्र वसु महोदय ने तो अभी हाल में तुलसी के सम्बन्ध में अपनी खोज का वर्णन करते हुये यहाँ तक कहा है कि तुलसी के संसर्ग से सुवासित वायु जहां तक घूमती है वहाँ तक मलेरिया आदि बीमारियों के घातक कीटाणु (Deadly Germs) नष्ट होते चले जाते हैं। यदि इस पौधे को गरीब अनाथों से लेकर महामहिम महाराजाओं तक को समान रूप से आरोग्य प्रदान करने वाला ईश्वरीय औषधालय कह दिया जाय तो अतिशयोक्ति न होगी।' इत्यादि।

हमारे पूर्वजों ने भी इन्हीं सब लाभों को ध्यान में रखते हुए ईश्वराराधना स्तोत्रपाठ जप तप एवं समस्त धार्मिक कृत्यों को 'तुलसी-दलसंयुत:' (विष्णुसहस्रनाम) होकर करने का आदेश किया है। इसके सींचने से और परिक्रमा करने से अनेक लाभ बतलाए हैं। तुलसीदल को दाँतों से कुचलना, दाँतों को शीघ्र गिरा देता है और नेत्रज्योति को भी हानि पहुँचाता है, अतएव सुवर्णकणों से अभिव्याप्त गण्डकी नदी के पाषाण (शालिग्राम) के जल से इसे संमिश्रित किया जाता है

और मिले हुए कज्जल आदि विशुद्ध कार्बनिक द्रव्यों के योग से इसे पान किया जाता है। इस तरह यह छाछिल तल बिना किसी कष्ट के गले के नीचे उतर जाता है और अनुपान के संयोग से इसकी वैद्युती शक्ति सुरक्षित रहती है। धार्मिक परिभाषा में इसे 'चरणामृत' कहते हैं और इसके पीने से—'अकालमृत्युहरणं सर्वव्याधिविनाशनम्'—के अनुसार अकालमृत्यु की निवृत्ति और समस्त व्याधियों का विनाश माना जाता है।

तुलसी के पौधे में यह महाशक्ति कहाँ से आई? और शालिग्राम शिला का संसर्ग इसके साथ क्यों सम्पन्न हुआ? इत्यादि जिज्ञासाओं की पूर्ति करने के लिये श्री वेदव्यास जी ने वेदोक्त 'वनस्पति-विज्ञान' के आधार पर उपर्युक्त विष्णु वृन्दा आख्यान का विशद विवेचन किया है—

जल को धारण करने वाला बादल ही 'जलंधर' है और उस बादल में सर्वतोभाव से रहने वाली 'विद्युत्-शक्ति' ही वृन्दा है। साध्वी स्त्री का सर्वस्व जिस प्रकार उसका एकमात्र पति ही होता है इसी प्रकार मेघान्तर्वर्ती विद्युत् का भी अनन्य आश्रय बादल ही है। यह मेघ क्षण क्षण में बड़े रूप बदलकर आकाश में विचरता है। कई बार तो यह 'कुन्द-इन्दु-धवल-देह-द्युति' बन कर एवं श्वेत गौर में नीलकण्ठ को सदा दिखाता हुआ—'भव, भव विभव पराभव कारिणी! विश्वविमोहिनी, स्वयशविहारिणी—प्रकृतिरूप पार्वती देवी को भी विमुग्ध कर डालने को उद्यत होता है। सूर्य चन्द्रादि ग्रह, नक्षत्र, तारे, सितारे और सैयारे अपनी अपनी कान्ति रूप मान्यताओं को इस चण्डचण्ड के अवरोध से मानो व्याकुलित सी देख पाते हैं। यह जलन्धर दैवी-सम्पदा रूप प्राणीमात्र के जीवन आधार जलों को आत्मसात् कर के मानो सबके जीवन को मुट्ठी में ले लेता है अतएव वे सब विचलित हो उठते हैं। परन्तु मेघान्तर्वर्ती विद्युत् की प्रवाह धारा जब तक अविच्छिन्न रूप से

प्रवाहित होती है तब तक बाष्पभूत जलन्धर का एक कण भी पृथ्वी पर नहीं टपक सकता। अतएव पार्वती रूप प्रकृति के परामर्श से व्यापनशील वायुरूप विष्णु—तरलता से प्रवाहित होता हुआ मेघान्तर्वर्ती विद्युत् रूप वृन्दा का सर्वतोभावेन सम्मर्दन करता है, बस! इस वायु के संसर्ग से ज्योंही मेघान्तर्वर्ती विद्युत् में स्पन्दन-क्रिया का संचार हुआ कि बाष्पभूत जलसंघ सिमट सिमट कर क्रमशः पृथ्वी पर गिर जाता है।

वायु का प्रत्येक प्रवाह वर्षा का कारण होता हो सो बात नहीं है। वर्तमान विज्ञानवेत्ता भी एक खास प्रकार की मानसून (Monsoon) नामक हवा को ही वृष्टिकारक बताते हैं। सो उक्त रूपक में भी वायु रूप विष्णु जलन्धर का वेश बदल कर ही वृन्दा के निकट पहुँचता है तभी उसका पति विदीर्ण होकर पृथ्वी पर गिरता है। अर्थात्—वायु का स्वाभाविक रूप बरसात का कारक नहीं यह भाव उक्त रूपक में बड़ी चातुरी से अभिव्यक्त किया है। अस्तु, वही मेघान्तर्वर्ती विद्युत् शक्ति—(जिसे न्यायशास्त्र में—भौमदिव्योदर्याकरजभेदात्।—के अनुसार 'दिव्य अग्नि' के नाम से स्मरण किया है)—जलकणों से सम्मिश्रित होकर 'अद्भ्यः पृथ्वी, पृथिव्या ओषधयः', सिद्धान्त के अनुसार तुलसी नामक पौधे के रूप में उत्पन्न होती है अर्थात्—तुलसी के अन्दर जो अलौकिक शक्ति विद्यमान है वह परम्परा से मेघान्तर्वर्ती दिव्य अग्नि के प्रवाह से ही इसमें आई है। इस गूढ़ रहस्य को अभिव्यक्त करने के लिये श्री वेदव्यास जी ने वृन्दा का सती होकर जन्मान्तर में तुलसी वृक्ष के रूप में उत्पन्न होना दिखाया है। वृन्दा ने विष्णु भगवान् को जड़ीभूत हो जाने का शाप दिया था, सो शालिग्राम शिला वाली व्यापक वायु का ही जड़ीभूत पिण्ड है। जैसे अग्नि के साथ वायु का स्वाभाविक सम्बन्ध है और वायु के झोंकों से अग्नि की अवरुद्ध सी चिनगारी भी उत्तरोत्तर अभिवृद्ध हो जाती है

इसी प्रकार तुलसीदल में जो परम्परागत दिव्य शक्ति है वह वायुसंघात-भूत शालिग्राम शिला के संसर्ग से और भी अनन्त गुण हो जाती है, यही इसका आशय है ।

यद्यपि उस कथानक में पात्रों के नाम तक भी ऐसे चुने गये हैं कि जिनके कहने मात्र से उक्त रूपक का ढाँचा सहसा मन में बैठ जाता है, जैसे—असुर का नाम 'जलन्धर' होना ही अक्षरार्थ के अनुसार उसे मेघ सिद्ध करता है, और संजीभूत जलवृन्द की नियामक शक्ति को वृन्दा के अतिरिक्त और कुछ कहा ही क्या जा सकता है । तथापि किसी अन्यथा सिद्ध को अप्रामाणिकता के पचड़े में पड़ने का अवसर न मिल सके, एतदर्थ यहाँ तादृश प्रमाणों का कुछ संकेत करना अनावश्यक न होगा, यथा—

(क) [प्रजापतिः] तं पाप्मानं अवृश्चत् । यदवृश्चत् तस्माद्वृष्टिः । (तैत्तिरीय ३ । १० । ६ । १)

(ख) वृष्टिर्वै याज्या विद्युदेव । विद्युद्धीदं वृष्टिमन्नाद्यं संप्रयच्छति । (ऐतरेय २ । ४१)

(ग) अयं वै वर्षस्येष्टे योऽयं [वायुः] पवते । (शतपथ १ । ८ । ३ । १२)

(घ) तस्माद्यां दिशं वायुरेति तां दिशं वृष्टिरन्वेति । (शतपथ ८ । २ । ३ । ५)

अर्थात्—(क) प्रजापालक विष्णु भगवान् ने उस 'पाप्मा' नामक असुर को छेदन कर डाला । क्योंकि उसका व्रश्चन (छेदन) किया गया था अतएव इस क्रिया को वृष्टि कहते हैं (ख) यजन योग्य विद्युत् ही वस्तुतः वृष्टि है क्योंकि यह विद्युत् ही वर्षा और अन्न आदि पदार्थों के

देने वाली है । (ग) यह जो वायु स्पन्दन करता है यही वर्षा क्रिया का आधायक है । (घ) इसलिये जिस तरफ को वायु बहता है उसी तरफ पीछे २ वृष्टि जाती है ।

इस प्रकार तुलसी विटप के अलौकिक चमत्कार का परोक्षपद्धति से निर्देश करने वाला यह कथानक, 'पौराणिक-वनस्पति-विज्ञान' का ज्वलन्त उदाहरण है । इसका हम आधिभौतिक निरूपण करने के बाद अब आधिदैविक विवेचन करते हैं ।

First of all we have to understand the real Tatparya and Meaning behind Vishnu Vrinda story in Puranas . We have to remember that Stories in Puranas are nothing but personified Aakhanyan of आदिदैविक Prakaran in Vedas .Śri Mādhavācārya alias Swami Anandatirtha has quoted passages From Vedic texts and Puranas at certain places in his commentary on the Brahmasūtra and he has clearly specified:-पुराणस्योपजीव्यश्व वेद एव न खापरः ।तद्विरोधे कथं मानं तत्सत्र न भविष्यति ॥ This basis of Puranas is Veda and nothing else. As such, how an they be taken as authentic against Vedic provisions ? Traditional Sri Vaishanva Acharya in his grantha Purana Digdarshan also explained the same thing and explained आदिदैविक and real meaning of Puranic Stories based on Vedas – Reference – Purana Digdarshan Page 432

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(तैत्तिरीय ३ । १० ।६।१)- प्रजापालक विष्णु भगवान् ने उस 'पाप्मा' नामक असुर को छेदन कर डाला। क्योंकि उसका व्रश्चन (छेदन था अतएव इस क्रिया को वृष्टि कहते हैं

“Lord Vishnu, the protector of beings, pierced (or severed) the demon named ‘Pāpmā’. Since this act was a cutting (vṛ̥ścana), therefore this act is called ‘vṛṣṭi’ (rain). (ख) वृष्टिवैं याज्या विद्य देव । विद्युद्धीदं वृष्टिमन्नाद्य संप्रयच्छति ।

(ऐतरेय २ । ४१)- यजन योग्य किया गया विद्युत् ही वस्तुतः वृष्टि है क्योंकि यह विद्युत् ही वर्षा और अन्न आदि पदार्थों के देने वाली है।”The विद्युत् that is made suitable for sacrifice is in fact rain itself, because it is this very Vidyut that provides rain and substances like food

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(शतपथ ८ । २ । ३।५)- इसलिये जिस तरफ को वायु बहता है उसी तरफ पीछे २ वृष्टि जाती है। Therefore, in the direction the wind blows, rain follows behind

The cloud that holds water is Jalandhar and the विद्युत residing in this cloud in its entirety is Vrinda. Just as a pious wife is devoted only to her husband, similarly, the only refuge of the cloud-borne विद्युत is the cloud itself. The cloud [Jalandhar] frequently changes shape in the sky, sometimes appearing white as snow with hints of blue, reminiscent of the goddess Parvati’s form, enticing and omnipresent, charming the universe and traversing with free will. Planets, stars, and constellations look on as this mass of clouds absorbs water, seemingly taking life in its grasp. However, as long as the flow of विद्युत [Vrinda] within the cloud[Jalandhar] remains uninterrupted, not a single drop of vapor condenses to fall to Earth.

. Following Parvati’s suggestion as Prakriti , Vishnu, as air, approaches the विद्युत [Vrinda] in the cloud as it flows in all directions. As soon as this विद्युत[Vrinda], energized by the air[Vishnu], begins to vibrate, the vapor condenses and falls to Earth in droplets. Not every air current brings rain; even modern science identifies only specific types of air currents, like the monsoon, as rain-producing. In this allegory, Air (Vishnu) has to disguise itself as a cloud to approach Vrinda . Only then does she disperse and fall to Earth, symbolizing the fact that only particular winds cause rain. The divine Vidyut within the clouds, which has been referred to in scriptures as Divya Agni derived from electric energy, mixes with water particles, following the principle “Adbhyah Prithvi, Prithvibhyah Oshadhayah” (from water comes Earth, and from Earth, the herbs), resulting in the Tulsi plant.

This is why the Tulsi plant is imbued with extraordinary powers, inherited from the divine विद्युत within clouds. To convey this mystical aspect, Vedavyasa shows Vrinda, a pure devotee, reincarnating as the Tulsi plant after her curse. Vrinda cursed Lord Vishnu to become a stone, the Shaligram, which is essentially an embodiment of condensed air. Just as air intensifies even a small spark of fire, similarly, the divine fire within Tulsi leaves is enhanced when in contact with the Shaligram, symbolizing the unlimited power of Tulsi.

According to Nirukta (10/10) the Rishis prefer to explain the Deeper Vedic Philosophical and Metaphysical meaning with the help of आख्यान and stories . Through this Vishnu Vrinda story in Shiva Purana the Science of Rainfall and Watercycle as mentioned in Shruti has been explained through आख्यान and personification and hence should be understood in its original Vedic Swaroop

. ऋषेः ऋषि के दृष्टार्थस्य देखे हुए अर्थ की प्रीति होती है, आख्यान से संयुक्त हुई।

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वृन्दा-विष्णु-समागम

४

पद्मपुराण (उत्तर खण्ड अध्याय २) वर्णित 'कार्तिक माहात्म्य' में तथा देवी भागवत (९।१९वें अध्याय से २१वें

क) [प्रजापतिः] तं पाप्मानं अवृश्चत् । यदवृश्चत् तस्माद्वृष्टिः ।
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[illegible]

Lord Vishnu does not have a material body to experience sexual intercourse like humans or animals he has a spiritual body . Only in a material body one can experience sexual intercourse.

Sukla Yajur Veda 40.8

वह परमपिता सर्वव्यापक, चमकीला, (दीप्तिमान), काया रहित, नाड़ियों से रहित है. वह घावों से रहित, पवित्र, पाप रहित, विद्वान्, मननशील, सर्वव्यापक व स्वयंभू (स्वयं उत्पन्न होने वाला) है. उस ने सृष्टि के आरंभ से ही सब के लिए यथायोग्य साधन सुविधाओं की व्यवस्था की है. (८)

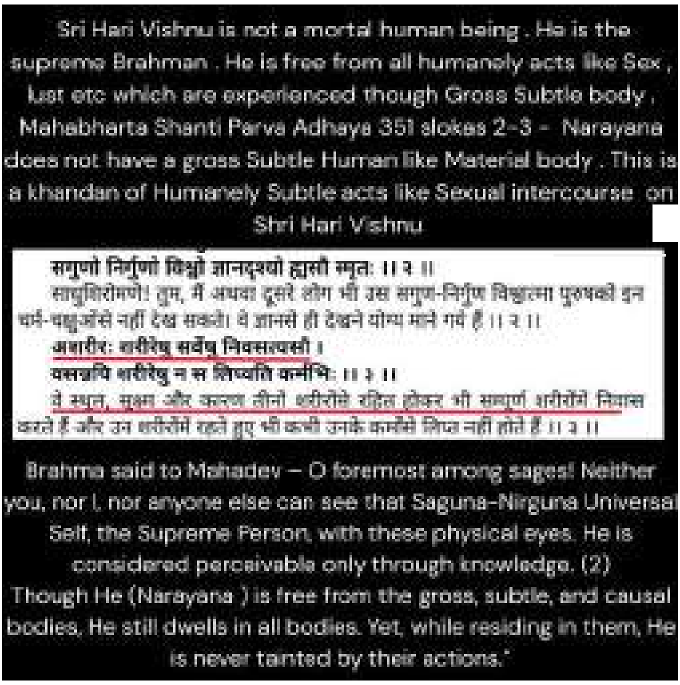
Narayana is **पर्यगात्**- Omnipresent **शुक्रम्** – Radiant **अकायम्**- Material Bodiless **अव्रणम्**- "Woundless" – Free from any imperfections or injuries **अस्नाविरम्**- Without flesh, nerves, or tissues , immaterial **शुद्धम्**- Pure -Untouched by impurities or defects **अपापविद्धम्** -"Untainted by sin" – Free from any trace of evil karma **कविः** with divine wisdom and foresight **मनीषी**- with supreme intellect **परिभूः**-Beyond all limits and boundaries **स्वयंभूः**- Self Existent **याथातथ्यतः**- Supreme Truth **शाश्वतीभ्यः** unchanging and **समाभ्यः**-Eternal

Sri Hari Vishnu is not a mortal human being. He is the supreme Brahman. He is free from all humanely acts like Sex, lust etc which are experienced though Gross Subtle body. Mahabharta Shanti Parva Adhaya 351 slokas 2-3 Narayana does not have a gross Subtle Human like Material body. This is a khandan of Humanely Subtle acts like Sexual intercourse on Shri Hari Vishnu

साधुशिरोमणे ! तुम, मैं अथवा दूसरे लोग भी उस सगुण-निर्गुण विश्वात्मा पुरुषको इन चर्म-चक्षुओंसे नहीं देख सकते। वे ज्ञानसे ही देखने योग्य माने गये हैं ।। २ ।।

वे स्थूल, सूक्ष्म और कारण तीनों शरीरोंसे रहित होकर भी सम्पूर्ण शरीरोंमें निवास करते हैं और उन शरीरोंमें रहते हुए भी कभी उनके कर्मोंसे लिप्त नहीं होते हैं ।। ३ ।।

Brahma said to Mahadev – O foremost among sages! Neither you, nor I, nor anyone else can see that Saguna-Nirguna Universal Self, the Supreme Person, with these physical eyes. He is considered perceivable only through knowledge. (2) Though He (Narayana) is free from the gross, subtle, and causal bodies, He still dwells in all bodies. Yet, while residing in them, He is never tainted by their actions."



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सगुणो निर्गुणो विश्वो ज्ञानदृश्यो ह्यसौ स्मृतः ॥ २ ॥
साधुशिरोमणे! तुम, मैं अथवा दूसरे लोग भी उस सगुण-निर्गुण विश्वात्मा पुरुषको इन चर्म-चक्षुओंसे नहीं देख सकते। वे ज्ञानसे ही देखने योग्य माने गये हैं ॥ २ ॥
अशरीरः शरीरेषु सर्वेषु निवसत्यसौ ।
वसन्नपि शरीरेषु न स लिप्यति कर्मभिः ॥ ३ ॥
वे स्थूल, सूक्ष्म और कारण तीनों शरीरोंसे रहित होकर भी सम्पूर्ण शरीरोंमें निवास करते हैं और उन शरीरोंमें रहते हुए भी कभी उनके कर्मोंसे लिप्त नहीं होते हैं ॥ ३ ॥

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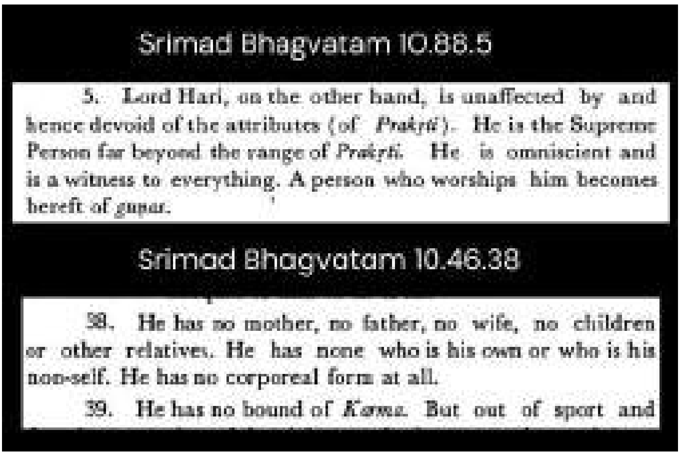
Srimad Bhagavatam 10.88.5

5. Lord Hari, on the other hand, is unaffected by and hence devoid of the attributes (of Prakrti). He is the Supreme Person far beyond the range of Prakrti. He is omniscient and is a witness to everything. A person who worships him becomes bereft of gun

Srimad Bhagvatam 10.46.38

He has no mother, no father, no wife, no children or other relatives. He has none who is his own or who is his non-self. He has no corporeal form at all.



Srimad Bhagvatam 10.88.5

5. Lord Hari, on the other hand, is unaffected by and hence devoid of the attributes (of *Prakṛti*). He is the Supreme Person far beyond the range of *Prakṛti*. He is omniscient and is a witness to everything. A person who worships him becomes bereft of *guṇas*.

Srimad Bhagvatam 10.46.38

38. He has no mother, no father, no wife, no children or other relatives. He has none who is his own or who is his non-self. He has no corporeal form at all.
39. He has no bound of *Karma*. But out of sport and

Allegations-

6. Vishnu raped multiple other women

📚Shiva Purana 5.4.17📚
O great sage, Viṣṇu was deluded by Kāma by the power of Śiva's Māyā. He outraged the modesty of other men's wives many times.

Refutation-

According to R.C. Hazra, the *Uma Saṁhitā* of the *Shiva Purāṇa* is a very late addition. He notes that it draws heavily from the *Jñāna Saṁhitā*, which itself is dated to around 950 CE. Based on this, it can be reasonably inferred that

the *Uma Saṁhitā* was incorporated into the *Shiva Purāṇa* sometime after the 10th century CE.

IV. The [illegible],[illegible] also called [illegible], is represented in the class B editions only. The text introduces Kṛṣṇa on a visit to Kailāsa and performing penance there to Śiva, in order to obtain a son. He meets Upamanyu, and requests him to tell him about the greatness of Śiva. Upamanyu complies, and praises Śiva and his trident; he extols Śiva's power to save his devotees from hell. This discussion leads into several chapters on different types of sins, and on the description of hell and the suffering in it. Ways to avoid this suffering include gifts of food, performing penance, listening to the purāṇas, etc. The saṃhitā subsequently describes the seven *dvīpas* of the earth, and other component parts of the universe. It ends with discourses on a variety of topics, such as the develop-

[illegible] [illegible], p. 65, n. 83.

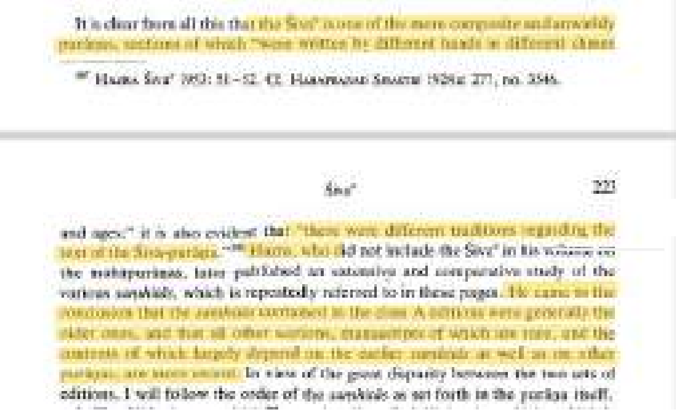
ment of man, from the foetus, through childhood, youth, marriage, old age, etc.; creation and dissolution, etc. In Hazra's opinion the text borrows most of its chapters from the Jñānasaṃhitā.

XIII. The Jñānasaṃhitā[illegible] has already been referred to on several occasions in this description of the Śiva², because, in Hazra's opinion, other saṃhitās borrowed verses and even chapters from it. The text recognizes the Vedas as the highest authority, but it was Śiva, as [illegible], who communicated them to Viṣṇu. Śiva shall be worshiped with Vedic mantras, even though the saṃhitā does not, therefore, reject the authority of the Tantras and eventual Śiva worship with Āgamic rather than Vedic mantras. The nirguṇa Śiva is identical with the *parabrahman*; in his *saguṇa* form he manifests himself as Rudra. Prakṛti was born from Śiva's wish, and, from her, were born the other gods including Brahmā and Viṣṇu. This saṃhitā, like some of those discussed earlier, strongly encourages liṅga worship as the ideal way to worship Śiva himself. It urges worship under the guidance of a competent teacher; worship will lead to *bhakti*, then to *jñāna*, and, ultimately, to *vijñāna*, i.e. the realization that the only real thing is Śiva. Hazra points out that the text was influenced by the Kumārasambhava, Raghuvaṃśa, and Kirātārjunīya. He surmises that it may have been composed in Benares, by someone who was also familiar with the banks of the Narmadā, not before A.D. 950.

The Śiva Purāṇa, as a whole, is one of the most composite and unwieldy Purāṇas, having been composed and expanded by different authors over various periods. There exist two primary versions: the Bombay 1884, Venkat 1895–96, and Venga Manuscript (Class A); and the Venkat 1906, 1965 Pandita Pustakalaya Manuscript (Class B). According to R.C. Hazra, the sections found in the Class A Manuscript are older and more authentic, whereas those in the Class B Manuscript (Including Uma Samhita) are very recent compositions . Most significantly, the older and more authentic Class A Manuscript does not contain the Uma Saṁhitā.

saṃhitās, with different titles and different arrangements; two of their saṃhitās are not even listed in the Śiva² passages.[illegible] The following is a comparative survey of the saṃhitās, in the two passages of the Śiva² itself, and in the two sets of editions — which from now on I will refer to as class A and class B editions.

Śiva²	Class A Bombay 1884 Venkaṭ. 1895–96 Vaṅga	Class B Venkaṭ. 1906, 1965 Paṇḍitapustakālaya [illegible]
I. Vidyeśvara	XIII. Jñāna ch. 78	Vidyeśvara ch. 25
II. Rudra	Vidyeśvara 25	Vighneśa
III. Vaināyaka	(Vaṅga 16)	Rudra 197
IV. [illegible]	Kailāsa 12	Śatarudra 42
V. Mātṛ(purāṇa)	XIV. Sanatkumāra 59	Koṭirudra 43
VI. Rudraikādaśa	[illegible]	Umā/Aumā 51
VII. Kailāsa	pūrvabhāga 30	Kailāsa 23
VIII. Śatarudra	uttarabhāga 30	Vāyavīya
IX. Koṭirudra	Dharma 65	pūrvabhāga 35
X. Sahasrakoṭirudra		uttarabhāga 41
XI. Vāyavīya		
XII. Dharma(purāṇa)		


It is clear from all this that the Śiva° is one of the more composite and unwieldy purāṇas, sections of which "were written by different hands in different times

[illegible] Hazra Śiva° 1953: 51–52. Cf. Haraprasad Shastri 1928a: 271, no. 2546.

Śiva° 223

and ages." It is also evident that "there were different traditions regarding the text of the Śiva-purāṇa." Hazra, who did not include the Śiva° in his volume on the mahāpurāṇas, later published an extensive and comparative study of the various saṃhitās, which is repeatedly referred to in these pages. He came to the conclusion that the saṃhitās contained in the [illegible] editions were generally the older ones, and that all other versions, manuscripts of which are rare, and the contents of which largely depend on the earlier saṃhitās as well as on other purāṇas, are more recent. In view of the great disparity between the two sets of editions, I will follow the order of the saṃhitās as set forth in the purāṇa itself.

Śrī Narayana-Tattva

Scriptures such as the *Mahābhārata*—particularly the *Viṣṇu Sahasranāma* in *Anuśāsana Parva*, Chapter 149—describe Śrī Nārāyaṇa Deva as being utterly free from all defects, including lust, anger, and greed. He is *Hṛṣīkeśa*, the supreme master of all senses, and *Śuddhātmā*, the Pure Soul—completely untouched by impurities, attachments, and worldly illusions. Nārāyaṇa embodies absolute truth, divine consciousness, and eternal bliss, remaining beyond all material limitations and entirely free from sexual or any other form of desire or impurity. He is sinless—pure in every act, thought, and intention. As *Dharmakṛt*, He not only upholds dharma but practices it perfectly to establish it in the world. As *Nivṛttātmā*, His nature is intrinsically free from all worldly cravings, including lust and greed, and His mind remains eternally pure.

Mahabharta Anushashan Parva Adhaya 149 Geeta Press Gorakhpur sloka 6 Geeta Press Gorakhpur – Narayana is free from all defects (Including Lust)

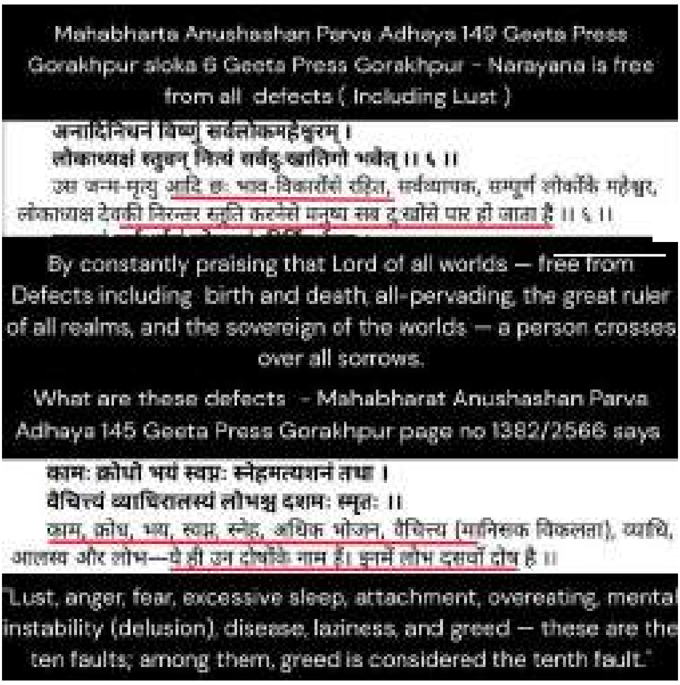
उस जन्म-मृत्यु आदि छः भाव-विकारोंसे रहित, सर्वव्यापक, सम्पूर्ण लोकोंके महेश्वर, लोकाध्यक्ष देवकी निरन्तर स्तुति करनेसे मनुष्य सब दुःखोंसे पार हो जाता है ।। ६ ।।

By constantly praising that Lord of all worlds – free from Defects including birth and death, all-pervading, the great ruler of all realms, and the sovereign of the worlds a person crosses over all sorrows.

What are these defects – Mahabharat Anushashan Parva Adhaya 145 Geeta Press Gorakhpur page no 1382/2566 says

काम, क्रोध, भय, स्वप्न, स्नेह, अधिक भोजन, वैचित्त्य (मानिसक विकलता), व्याधि, आलस्य और लोभ – ये ही उन दोषोंके नाम हैं। इनमें लोभ दसवाँ दोष है ।।

"Lust, anger, fear, excessive sleep, attachment, overeating, mental instability (delusion), disease, laziness, and greed – these are the ten faults; among them, greed is considered the tenth fault."


Mahabharta Anushashan Parva Adhaya 149 Geeta Press Gorakhpur sloka 6 Geeta Press Gorakhpur – Narayana is free from all defects (Including Lust)

अनादिनिधनं विष्णुं सर्वलोकमहेश्वरम् ।
लोकाध्यक्षं स्तुवन्नित्यं सर्वदुःखातिगो भवेत् ॥ ६ ॥

उस जन्म-मृत्यु आदि छः भाव-विकारोंसे रहित, सर्वव्यापक, सम्पूर्ण लोकोंके महेश्वर, लोकाध्यक्ष देवकी निरन्तर स्तुति करनेसे मनुष्य सब दुःखोंसे पार हो जाता है ॥ ६ ॥

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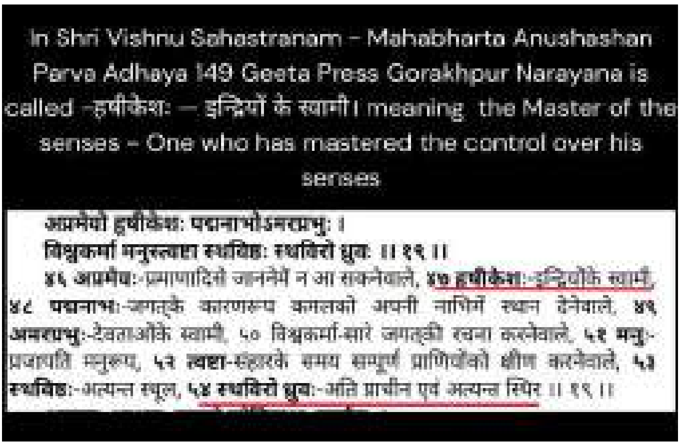
What are these defects - Mahabharat Anushashan Parva Adhaya 145 Geeta Press Gorakhpur page no 1382/2566 says

कामः क्रोधो भयं स्वप्नः स्नेहमत्यशनं तथा ।
वैचित्त्यं व्याधिरालस्यं लोभश्च दशमः स्मृतः ॥

काम, क्रोध, भय, स्वप्न, स्नेह, अधिक भोजन, वैचित्त्य (मानसिक विकलता), व्याधि, आलस्य और लोभ—ये ही उन दोषोंके नाम हैं। इनमें लोभ दसवाँ दोष है ॥

"Lust, anger, fear, excessive sleep, attachment, overeating, mental instability (delusion), disease, laziness, and greed — these are the ten faults; among them, greed is considered the tenth fault."

Shri Vishnu Sahastranam – Mahabharta Anushashan Parva Adhaya 149 Geeta Press Gorakhpur Narayana is called -**हृषीकेशः – इन्द्रियों के स्वामी।** meaning the Master of the senses One who has mastered the control over his senses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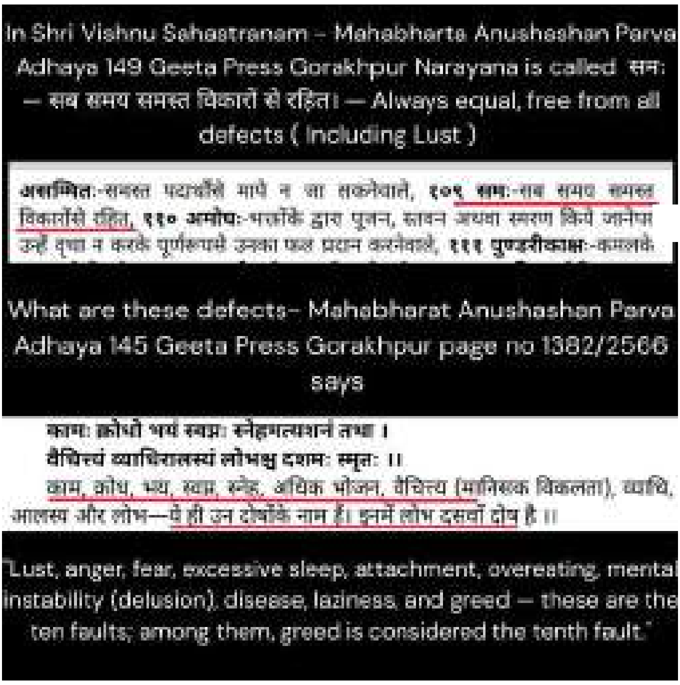
अप्रमेयो हृषीकेशः पद्मनाभोऽमरप्रभुः ।
विश्वकर्मा मनुस्त्वष्टा स्थविष्ठः स्थविरो ध्रुवः ॥ १९ ॥

४६ अप्रमेयः-प्रमाणादिसे जाननेमें न आ सकनेवाले, ४७ हृषीकेशः-इन्द्रियोंके स्वामी, ४८ पद्मनाभः-जगत्‌के कारणरूप कमलको अपनी नाभिमें स्थान देनेवाले, ४९ अमरप्रभुः-देवताओंके स्वामी, ५० विश्वकर्मा-सारे जगत्‌की रचना करनेवाले, ५१ मनुः-प्रजापति मनुरूप, ५२ त्वष्टा-संहारके समय सम्पूर्ण प्राणियोंको क्षीण करनेवाले, ५३ स्थविष्ठः-अत्यन्त स्थूल, ५४ स्थविरो ध्रुवः-अति प्राचीन एवं अत्यन्त स्थिर ॥ १९ ॥

In Shri Vishnu Sahastranam – Mahabharta Anushashan Parva Adhaya 149 Geeta Press Gorakhpur Narayana is called **समः सब समय समस्त विकारों से रहित।** – Always equal, free from all defects (Including Lust)

What are these defects- Mahabharat Anushashan Parva Adhaya 145 Geeta Press Gorakhpur page no 1382/2566 says

काम, क्रोध, भय, स्वप्न, स्नेह, अधिक भोजन, वैचित्त्य (मानसिक विकलता), व्याधि, आलस्य और लोभ- ये ही उन दोषोंके नाम हैं। इनमें लोभ दसवाँ दोष है ।।
"Lust, anger, fear, excessive sleep, attachment, overeating, mental instability (delusion), disease, laziness, and greed — these are the ten faults; among them, greed is considered the tenth fault."


In Shri Vishnu Sahastranam – Mahabharta Anushashan Parva Adhaya 149 Geeta Press Gorakhpur Narayana is called समः — सब समय समस्त विकारों से रहित। — Always equal, free from all defects (Including Lust)

अप्रमितः-समस्त पदार्थोंसे मापे न जा सकनेवाले, १०९ समः-सब समय समस्त विकारोंसे रहित, ११० अमोघः-भक्तोंके द्वारा पूजन, स्तवन अथवा स्मरण किये जानेपर उन्हें वृथा न करके पूर्णरूपसे उनका फल प्रदान करनेवाले, १११ पुण्डरीकाक्षः-कमलके

What are these defects- Mahabharat Anushashan Parva Adhaya 145 Geeta Press Gorakhpur page no 1382/2566 says

कामः क्रोधो भयं स्वप्नः स्नेहमत्यशनं तथा ।
वैचित्त्यं व्याधिरालस्यं लोभश्च दशमः स्मृतः ॥
काम, क्रोध, भय, स्वप्न, स्नेह, अधिक भोजन, वैचित्त्य (मानसिक विकलता), व्याधि, आलस्य और लोभ—ये ही उन दोषोंके नाम हैं। इनमें लोभ दसवाँ दोष है ॥

"Lust, anger, fear, excessive sleep, attachment, overeating, mental instability (delusion), disease, laziness, and greed — these are the ten faults; among them, greed is considered the tenth fault."

In Shri Vishnu Sahastranam – Mahabharta Anushashan Parva Adhaya 149 Geeta Press Gorakhpur Narayana is called ३१८
अच्युतः-छः भावविकारोंसे रहित – Free from all types of defects

What are these defects- Mahabharat Anushashan Parva Adhaya 145 Geeta Press Gorakhpur page no 1382/2566 says

काम, क्रोध, भय, स्वप्न, स्नेह, अधिक भोजन, वैचित्त्य (मानसिक विकलता), व्याधि, आलस्य और लोभ-ये ही उन दोषोंके नाम हैं। इनमें लोभ दसवाँ दोष है ।।
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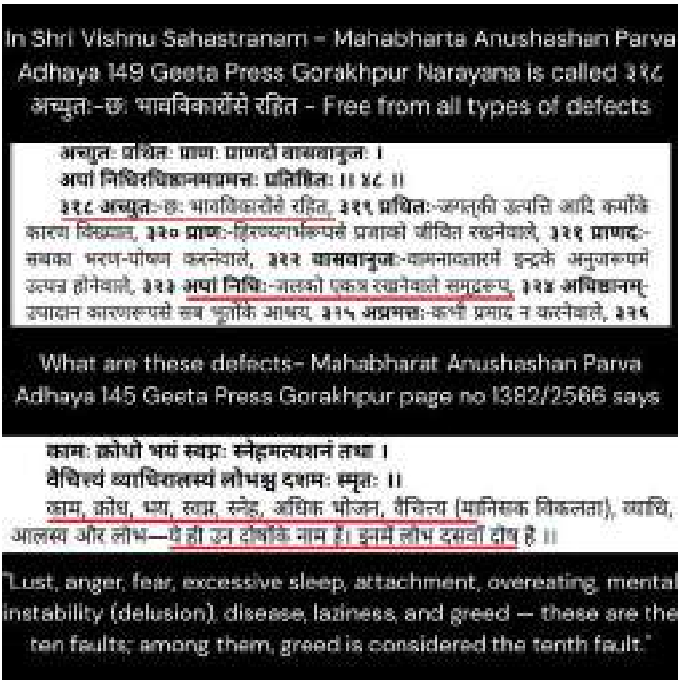

In Shri Vishnu Sahastranam – Mahabharta Anushashan Parva Adhaya 149 Geeta Press Gorakhpur Narayana is called ३१८ अच्युतः-छः भावविकारोंसे रहित – Free from all types of defects

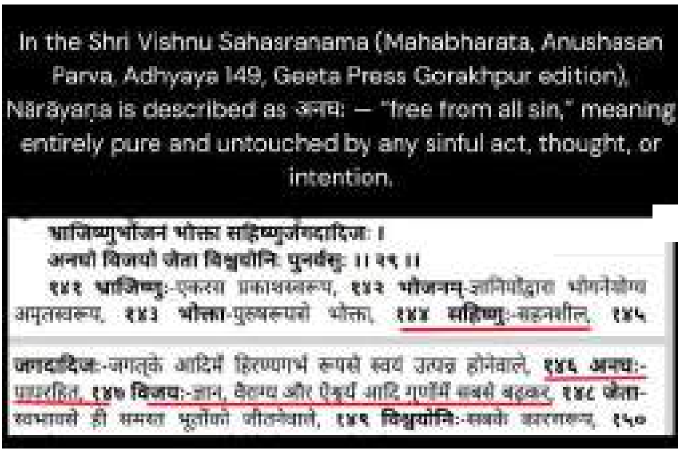
अच्युतः प्रथितः प्राणः प्राणदो वासवानुजः ।
अपां निधिरधिष्ठानमप्रमत्तः प्रतिष्ठितः ॥ ४८ ॥
३१८ अच्युतः-छः भावविकारोंसे रहित, ३१९ प्रथितः-जगत्की उत्पत्ति आदि कर्मोंके कारण विख्यात, ३२० प्राणः-हिरण्यगर्भरूपसे प्रजाको जीवित रखनेवाले, ३२१ प्राणदः-सबका भरण-पोषण करनेवाले, ३२२ वासवानुजः-वामनावतारमें इन्द्रके अनुजरूपमें उत्पन्न होनेवाले, ३२३ अपां निधिः-जलको एकत्र रखनेवाले समुद्ररूप, ३२४ अधिष्ठानम्-उपादान कारणरूपसे सब भूतोंके आश्रय, ३२५ अप्रमत्तः-कभी प्रमाद न करनेवाले, ३२६

What are these defects- Mahabharat Anushashan Parva Adhaya 145 Geeta Press Gorakhpur page no 1382/2566 says

कामः क्रोधो भयं स्वप्नः स्नेहमत्यशनं तथा ।
वैचित्त्यं व्याधिरालस्यं लोभश्च दशमः स्मृतः ॥
काम, क्रोध, भय, स्वप्न, स्नेह, अधिक भोजन, वैचित्त्य (मानसिक विकलता), व्याधि, आलस्य और लोभ—ये ही उन दोषोंके नाम हैं। इनमें लोभ दसवाँ दोष है ॥

"Lust, anger, fear, excessive sleep, attachment, overeating, mental instability (delusion), disease, laziness, and greed — these are the ten faults; among them, greed is considered the tenth fault."

In the Shri Vishnu Sahasranama (Mahabharata, Anushasan Parva, Adhyaya 149, Geeta Press Gorakhpur edition), Nārāyaṇa is described as अनघः — "free from all sin," meaning entirely pure and untouched by any sinful act, thought, or intention.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भ्राजिष्णुर्भोजनं भोक्ता सहिष्णुर्जगदादिजः ।
अनघो विजयो जेता विश्वयोनिः पुनर्वसुः ॥ २९ ॥

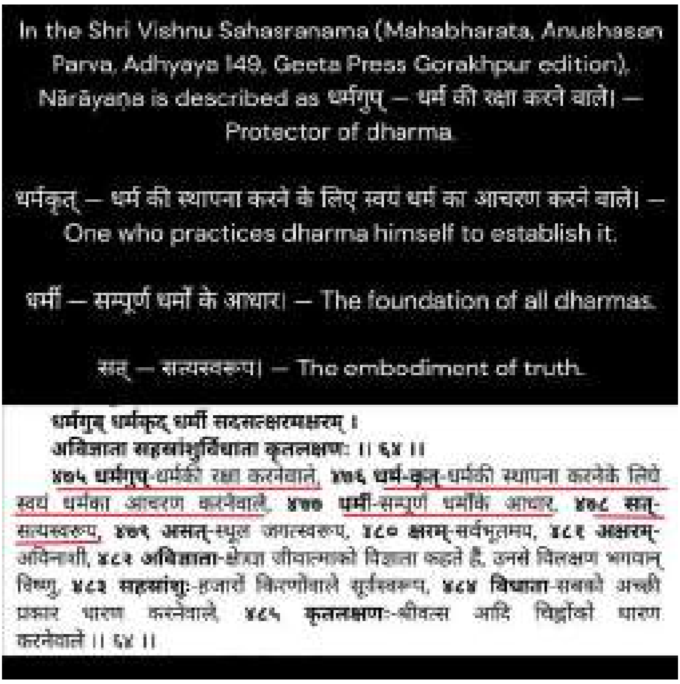
१४१ भ्राजिष्णुः-एकरस प्रकाशस्वरूप, १४२ भोजनम्-ज्ञानियोंद्वारा भोगनेयोग्य अमृतस्वरूप, १४३ भोक्ता-पुरुषरूपसे भोक्ता, १४४ सहिष्णुः-सहनशील, १४५ जगदादिजः-जगत्के आदिमें हिरण्यगर्भ रूपसे स्वयं उत्पन्न होनेवाले, १४६ अनघः-पापरहित, १४७ विजयः-ज्ञान, वैराग्य और ऐश्वर्य आदि गुणोंमें सबसे बढ़कर, १४८ जेता-स्वभावसे ही समस्त भूतोंको जीतनेवाले, १४९ विश्वयोनिः-सबके कारणरूप, १५०

In the Shri Vishnu Sahasranama (Mahabharata, Anushasan Parva, Adhyaya 149, Geeta Press Gorakhpur edition), Nārāyaṇa is described as **धर्मगुप्** — **धर्म की रक्षा करने वाले।** — Protector of dharma.

धर्मकृत् — **धर्म की स्थापना करने के लिए स्वयं धर्म का आचरण करने वाले।** — One who practices dharma himself to establish it.

धर्मी — **सम्पूर्ण धर्मों के आधार।** — The foundation of all dharmas.

सत् — **सत्यस्वरूप।** — The embodiment of truth.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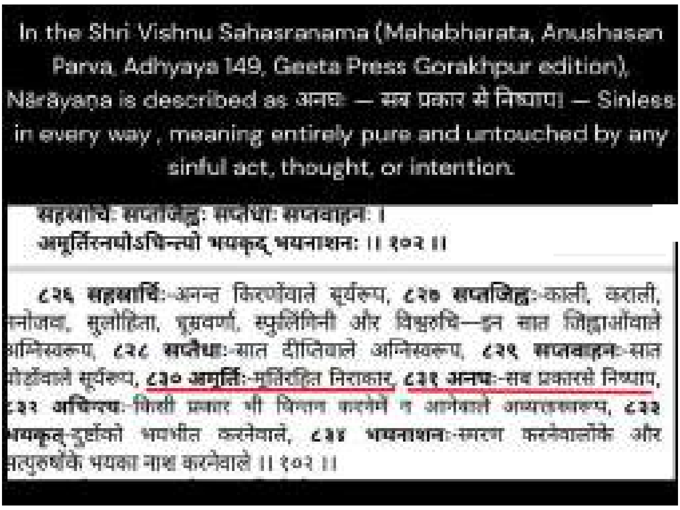
धर्मी — सम्पूर्ण धर्मों के आधार। — The foundation of all dharmas.

सत् — सत्यस्वरूप। — The embodiment of truth.

धर्मगुब्धर्मकृद्धर्मी सदसत्क्षरमक्षरम् ।
अविज्ञाता सहस्रांशुर्विधाता कृतलक्षणः ॥ ६४ ॥

४७५ धर्मगुप्-धर्मकी रक्षा करनेवाले, ४७६ धर्म-कृत्-धर्मकी स्थापना करनेके लिये स्वयं धर्मका आचरण करनेवाले, ४७७ धर्मी-सम्पूर्ण धर्मोंके आधार, ४७८ सत्-सत्यस्वरूप, ४७९ असत्-स्थूल जगत्स्वरूप, ४८० क्षरम्-सर्वभूतमय, ४८१ अक्षरम्-अविनाशी, ४८२ अविज्ञाता-क्षेत्रज्ञ जीवात्माको विज्ञाता कहते हैं, उनसे विलक्षण भगवान् विष्णु, ४८३ सहस्रांशुः-हजारों किरणोंवाले सूर्यस्वरूप, ४८४ विधाता-सबको अच्छी प्रकार धारण करनेवाले, ४८५ कृतलक्षणः-श्रीवत्स आदि चिह्नोंको धारण करनेवाले ॥ ६४ ॥

In the Shri Vishnu Sahasranama (Mahabharata, Anushasan Parva, Adhyaya 149, Geeta Press Gorakhpur edition), Nārāyaṇa is described as **अनघः सब प्रकार से निष्पाप।** Sinless in every way, meaning entirely pure and untouched by any sinful act, thought, or intention.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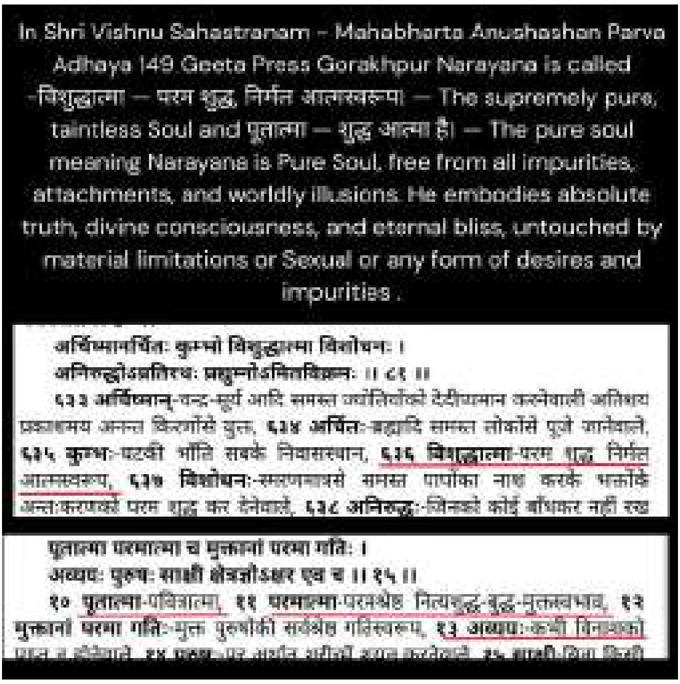
सहस्रार्चिः सप्तजिह्वः सप्तैधाः सप्तवाहनः ।
अमूर्तिरनघोऽचिन्त्यो भयकृद् भयनाशनः ॥ १०२ ॥

८२६ सहस्रार्चिः-अनन्त किरणोंवाले सूर्यरूप, ८२७ सप्तजिह्वः-काली, कराली, मनोजवा, सुलोहिता, धूम्रवर्णा, स्फुलिंगिनी और विश्वरुचि—इन सात जिह्वाओंवाले अग्निस्वरूप, ८२८ सप्तैधाः-सात दीप्तिवाले अग्निस्वरूप, ८२९ सप्तवाहनः-सात घोड़ोंवाले सूर्यरूप, ८३० अमूर्तिः-मूर्तिरहित निराकार, ८३१ अनघः-सब प्रकारसे निष्पाप, ८३२ अचिन्त्यः-किसी प्रकार भी चिन्तन करनेमें न आनेवाले अप्रमेयस्वरूप, ८३३ भयकृत्-दुष्टोंको भयभीत करनेवाले, ८३४ भयनाशनः-स्मरण करनेवालोंके और सत्पुरुषोंके भयका नाश करनेवाले ॥ १०२ ॥

In Shri Vishnu Sahastranam – Mahabharta Anushashan Parva Adhaya 149 Geeta Press Gorakhpur Narayana is called -विशुद्धात्मा – परम शुद्ध, निर्मल आत्मस्वरूप। The supremely pure, taintless Soul and पूतात्मा – शुद्ध आत्मा है। – The pure soul meaning Narayana is Pure Soul, free from all impurities, attachments, and worldly illusions. He embodies absolute truth, divine consciousness, and eternal bliss, untouched by material limitations or Sexual or any form of desires and impurities.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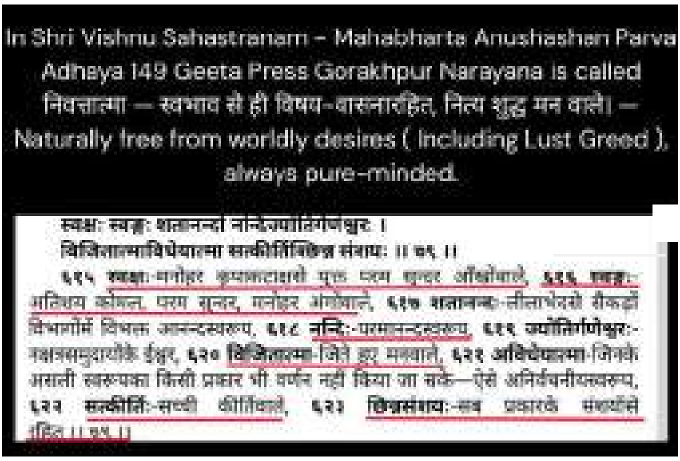
अर्चिष्मानर्चितः कुम्भो विशुद्धात्मा विशोधनः ।
अनिरुद्धोऽप्रतिरथः प्रद्युम्नोऽमितविक्रमः ॥ ६९ ॥
६३३ अर्चिष्मान्-चन्द्र-सूर्य आदि समस्त ज्योतियोंको देदीप्यमान करनेवाली अतिशय प्रकाशमय अनन्त किरणोंसे युक्त, ६३४ अर्चितः-ब्रह्मादि समस्त लोकोंसे पूजे जानेवाले, ६३५ कुम्भः-घटकी भाँति सबके निवासस्थान, ६३६ विशुद्धात्मा-परम शुद्ध निर्मल आत्मस्वरूप, ६३७ विशोधनः-स्मरणमात्रसे समस्त पापोंका नाश करके भक्तोंके अन्तःकरणको परम शुद्ध कर देनेवाले, ६३८ अनिरुद्धः-जिनको कोई बाँधकर नहीं रख

पूतात्मा परमात्मा च मुक्तानां परमा गतिः ।
अव्ययः पुरुषः साक्षी क्षेत्रज्ञोऽक्षर एव च ॥ १५ ॥
१० पूतात्मा-पवित्रात्मा, ११ परमात्मा-परमश्रेष्ठ नित्यशुद्ध-बुद्ध-मुक्तस्वभाव, १२ मुक्तानां परमा गतिः-मुक्त पुरुषोंकी सर्वश्रेष्ठ गतिस्वरूप, १३ अव्ययः-कभी विनाशको

In Shri Vishnu Sahastranam – Mahabharta Anushashan Parva Adhaya 149 Geeta Press Gorakhpur Narayana is called निवृत्तात्मा स्वभाव से ही विषय-वासनारहित, नित्य शुद्ध मन वाले। Naturally free from worldly desires (Including Lust Greed), always pure-minded.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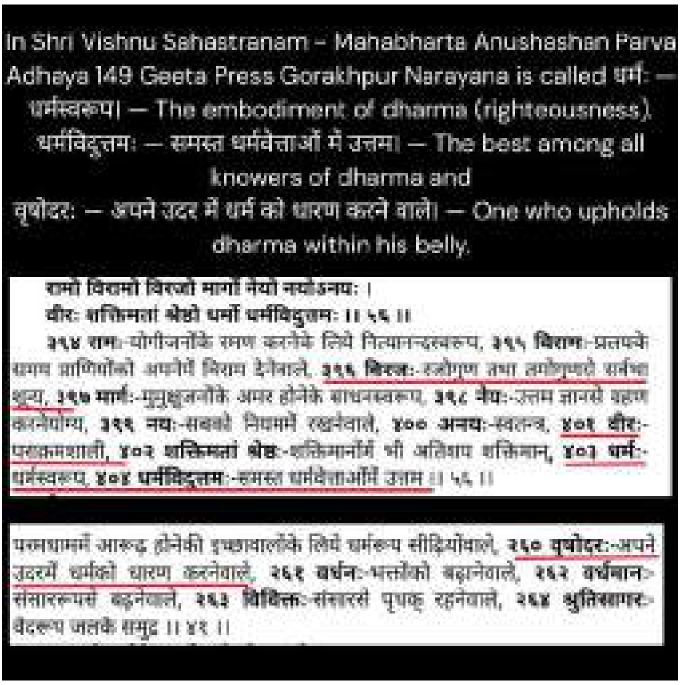
स्वक्षः स्वङ्गः शतानन्दो नन्दिर्ज्योतिर्गणेश्वरः ।
विजितात्माविधेयात्मा सत्कीर्तिश्छिन्नसंशयः ॥ ७९ ॥

६१५ स्वक्षः-मनोहर कृपाकटाक्षसे युक्त परम सुन्दर आँखोंवाले, ६१६ स्वङ्गः-अतिशय कोमल, परम सुन्दर, मनोहर अंगोंवाले, ६१७ शतानन्दः-लीलाभेदसे सैकड़ों विभागोंमें विभक्त आनन्दस्वरूप, ६१८ नन्दिः-परमानन्दस्वरूप, ६१९ ज्योतिर्गणेश्वरः-नक्षत्रसमुदायोंके ईश्वर, ६२० विजितात्मा-जिते हुए मनवाले, ६२१ अविधेयात्मा-जिनके असली स्वरूपका किसी प्रकार भी वर्णन नहीं किया जा सके—ऐसे अनिर्वचनीयस्वरूप, ६२२ सत्कीर्तिः-सच्ची कीर्तिवाले, ६२३ छिन्नसंशयः-सब प्रकारके संशयोंसे रहित ॥ ७९ ॥

In Shri Vishnu Sahastranam – Mahabharta Anushashan Parva Adhaya 149 Geeta Press Gorakhpur Narayana is called धर्मः
धर्मस्वरूप । The embodiment of dharma (righteousness).
धर्मविदुत्तमः – समस्त धर्मवेत्ताओं में उत्तम। – The best among all knowers of dharma and वृषोदरः – अपने उदर में धर्म को धारण करने वाले। dharma within his belly. One who upholds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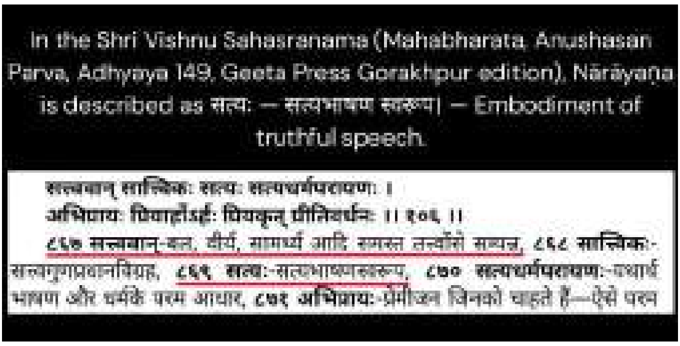
रामो विरामो विरजो मार्गो नेयो नयोऽनयः ।
वीरः शक्तिमतां श्रेष्ठो धर्मो धर्मविदुत्तमः ॥ ५६ ॥

३९४ रामः-योगीजनोंके रमण करनेके लिये नित्यानन्दस्वरूप, ३९५ विरामः-प्रलयके समय प्राणियोंको अपनेमें विराम देनेवाले, ३९६ विरजः-रजोगुण तथा तमोगुणसे सर्वथा शून्य, ३९७ मार्गः-मुमुक्षुजनोंके अमर होनेके साधनस्वरूप, ३९८ नेयः-उत्तम ज्ञानसे ग्रहण करनेयोग्य, ३९९ नयः-सबको नियममें रखनेवाले, ४०० अनयः-स्वतन्त्र, ४०१ वीरः-पराक्रमशाली, ४०२ शक्तिमतां श्रेष्ठः-शक्तिमानोंमें भी अतिशय शक्तिमान्, ४०३ धर्मः-धर्मस्वरूप, ४०४ धर्मविदुत्तमः-समस्त धर्मवेत्ताओंमें उत्तम ॥ ५६ ॥

परमधाममें आरूढ़ होनेकी इच्छावालोंके लिये धर्मरूप सीढ़ियोंवाले, २५० वृषोदरः-अपने उदरमें धर्मको धारण करनेवाले, २५१ वर्धनः-भक्तोंको बढ़ानेवाले, २५२ वर्धमानः-संसाररूपसे बढ़नेवाले, २५३ विविक्तः-संसारसे पृथक् रहनेवाले, २५४ श्रुतिसागरः-वेदरूप जलके समुद्र ॥ ४१ ॥

In the Shri Vishnu Sahasranama (Mahabharata, Anushasan Parva, Adhyaya 149, Geeta Press Gorakhpur edition), Nārāyaṇa Embodiment of is described as सत्यः सत्यभाषण स्वरूप । truthful speech.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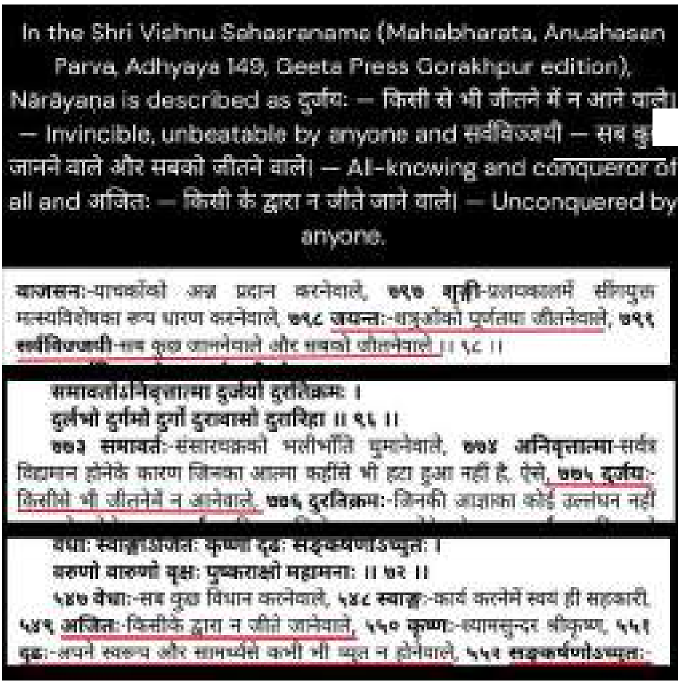
सत्त्ववान् सात्त्विकः सत्यः सत्यधर्मपरायणः ।
अभिप्रायः प्रियार्होऽर्हः प्रियकृत् प्रीतिवर्धनः ॥ १०८ ॥

८६७ सत्त्ववान्-बल, वीर्य, सामर्थ्य आदि समस्त तत्त्वोंसे सम्पन्न, ८६८ सात्त्विकः-सत्त्वगुणप्रधानविग्रह, ८६९ सत्यः-सत्यभाषणस्वरूप, ८७० सत्यधर्मपरायणः-यथार्थ भाषण और धर्मके परम आधार, ८७१ अभिप्रायः-प्रेमीजन जिनको चाहते हैं—ऐसे परम

In the Shri Vishnu Sahasranama (Mahabharata, Anushasan Parva, Adhyaya 149, Geeta Press Gorakhpur edition), Nārāyaṇa is described as दुर्जयः – किसी से भी जीतने में न आने वाले। – Invincible, unbeatable by anyone and सर्वविज्जयी – सब कुछ जानने वाले और सबको जीतने वाले। – All-knowing and conqueror

of all and **अजितः – किसी के द्वारा न जीते जाने वाले।** – Unconquered by anyone.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वाजसनः-याचकोंको अन्न प्रदान करनेवाले, ७९७ शृङ्गी-प्रलयकालमें सींगयुक्त मत्स्यविशेषका रूप धारण करनेवाले, ७९८ जयन्तः-शत्रुओंको पूर्णतया जीतनेवाले, ७९९ सर्वविज्जयी-सब कुछ जाननेवाले और सबको जीतनेवाले ॥ ९८ ॥

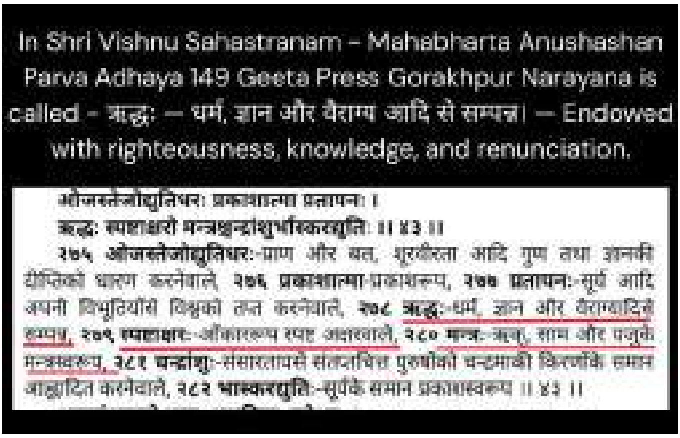
समावर्तोऽनिवृत्तात्मा दुर्जयो दुरतिक्रमः ।
दुर्लभो दुर्गमो दुर्गो दुरावासो दुरारिहा ॥ ९६ ॥

७७३ समावर्तः-संसारचक्रको भलीभाँति घुमानेवाले, ७७४ अनिवृत्तात्मा-सर्वत्र विद्यमान होनेके कारण जिनका आत्मा कहींसे भी हटा हुआ नहीं है, ऐसे, ७७५ दुर्जयः-किसीसे भी जीतनेमें न आनेवाले, ७७६ दुरतिक्रमः-जिनकी आज्ञाका कोई उल्लंघन नहीं

वेधाः स्वाङ्गोऽजितः कृष्णो दृढः सङ्कर्षणोऽच्युतः ।
वरुणो वारुणो वृक्षः पुष्कराक्षो महामनाः ॥ ७२ ॥

५४७ वेधाः-सब कुछ विधान करनेवाले, ५४८ स्वाङ्गः-कार्य करनेमें स्वयं ही सहकारी, ५४९ अजितः-किसीके द्वारा न जीते जानेवाले, ५५० कृष्णः-श्यामसुन्दर श्रीकृष्ण, ५५१ दृढः-अपने स्वरूप और सामर्थ्यसे कभी भी च्युत न होनेवाले, ५५२ सङ्कर्षणोऽच्युतः-

In Shri Vishnu Sahastranam – Mahabharta Anushashan Parva Adhaya 149 Geeta Press Gorakhpur Narayana is called – **ऋद्धः – धर्म, ज्ञान और वैराग्य आदि से सम्पन्न।** Endowed with righteousness, knowledge, and renunciation.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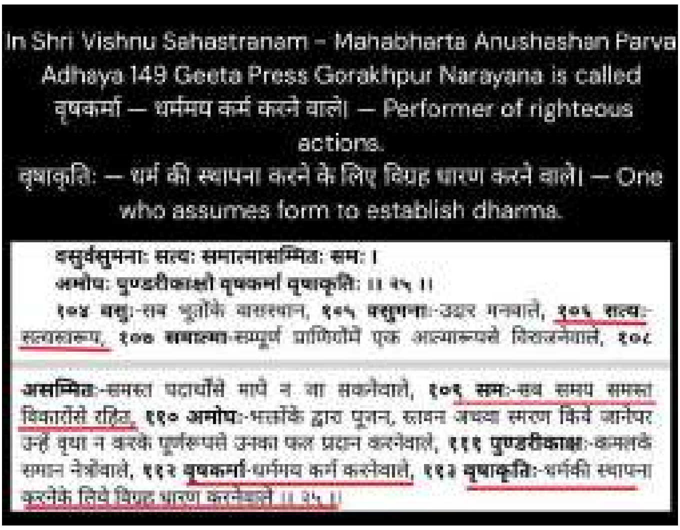
ओजस्तेजोद्युतिधरः प्रकाशात्मा प्रतापनः ।
ऋद्धः स्पष्टाक्षरो मन्त्रश्चन्द्रांशुर्भास्करद्युतिः ॥ ४३ ॥

२७५ ओजस्तेजोद्युतिधरः-प्राण और बल, शूरवीरता आदि गुण तथा ज्ञानकी दीप्तिको धारण करनेवाले, २७६ प्रकाशात्मा-प्रकाशरूप, २७७ प्रतापनः-सूर्य आदि अपनी विभूतियोंसे विश्वको तप्त करनेवाले, २७८ ऋद्धः-धर्म, ज्ञान और वैराग्यादिसे सम्पन्न, २७९ स्पष्टाक्षरः-ओंकाररूप स्पष्ट अक्षरवाले, २८० मन्त्रः-ऋक्, साम और यजुके मन्त्रस्वरूप, २८१ चन्द्रांशुः-संसारतापसे संतप्तचित्त पुरुषोंको चन्द्रमाकी किरणोंके समान आह्लादित करनेवाले, २८२ भास्करद्युतिः-सूर्यके समान प्रकाशस्वरूप ॥ ४३ ॥

In Shri Vishnu Sahastranam – Mahabharta Anushashan Parva Adhaya 149 Geeta Press Gorakhpur Narayana is called **वृषकर्मा – धर्ममय कर्म करने वाले।** – Performer of righteous actions. **वृषाकृतिः – धर्म की स्थापना करने के लिए विग्रह धारण करने वाले।** – One who assumes form to establish dharma.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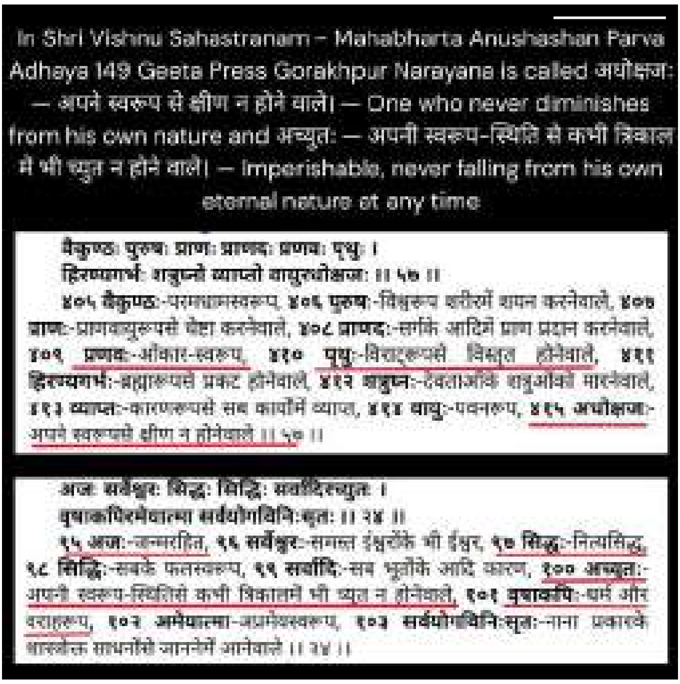
वृषाकृतिः — धर्म की स्थापना करने के लिए विग्रह धारण करने वाले। — One who assumes form to establish dharma.

वसुर्वसुमनाः सत्यः समात्मासम्मितः समः ।
अमोघः पुण्डरीकाक्षो वृषकर्मा वृषाकृतिः ॥ १५ ॥

१०४ वसुः-सब भूतोंके वासस्थान, १०५ वसुमनाः-उदार मनवाले, १०६ सत्यः-सत्यस्वरूप, १०७ समात्मा-सम्पूर्ण प्राणियोंमें एक आत्मारूपसे विराजनेवाले, १०८ असम्मितः-समस्त पदार्थोंसे मापे न जा सकनेवाले, १०९ समः-सब समय समस्त विकारोंसे रहित, ११० अमोघः-भक्तोंके द्वारा पूजन, स्तवन अथवा स्मरण किये जानेपर उन्हें वृथा न करके पूर्णरूपसे उनका फल प्रदान करनेवाले, १११ पुण्डरीकाक्षः-कमलके समान नेत्रोंवाले, ११२ वृषकर्मा-धर्ममय कर्म करनेवाले, ११३ वृषाकृतिः-धर्मकी स्थापना करनेके लिये विग्रह धारण करनेवाले ॥ १५ ॥

In Shri Vishnu Sahastranam – Mahabharta Anushashan Parva Adhaya 149 Geeta Press Gorakhpur Narayana is called **अधोक्षजः** One who never diminishes **अपने स्वरूप से क्षीण न होने वाले।** from his own nature and **अच्युतः – अपनी स्वरूप-स्थिति से कभी त्रिकाल में भी च्युत न होने वाले।** – Imperishable, never falling from his own eternal nature at any time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वैकुण्ठः पुरुषः प्राणः प्राणदः प्रणवः पृथुः ।
हिरण्यगर्भः शत्रुघ्नो व्याप्तो वायुरधोक्षजः ॥ ५७ ॥

४०५ वैकुण्ठः-परमधामस्वरूप, **४०६ पुरुषः**-विश्वरूप शरीरोंमें शयन करनेवाले, **४०७ प्राणः**-प्राणवायुरूपसे चेष्टा करनेवाले, **४०८ प्राणदः**-सर्गके आदिमें प्राण प्रदान करनेवाले, **४०९ प्रणवः**-ओंकार-स्वरूप, **४१० पृथुः**-विराट्‌रूपसे विस्तृत होनेवाले, **४११ हिरण्यगर्भः**-ब्रह्मारूपसे प्रकट होनेवाले, **४१२ शत्रुघ्नः**-देवताओंके शत्रुओंको मारनेवाले, **४१३ व्याप्तः**-कारणरूपसे सब कार्योंमें व्याप्त, **४१४ वायुः**-पवनरूप, **४१५ अधोक्षजः**-अपने स्वरूपसे क्षीण न होनेवाले ॥ ५७ ॥

अजः सर्वेश्वरः सिद्धः सिद्धिः सर्वादिरच्युतः ।
वृषाकपिरमेयात्मा सर्वयोगविनिःसृतः ॥ २४ ॥

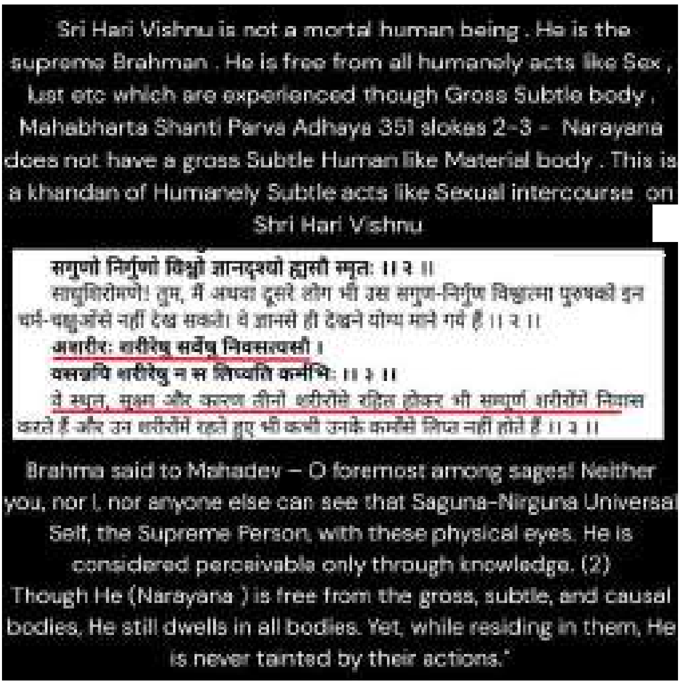
९५ अजः-जन्मरहित, **९६ सर्वेश्वरः**-समस्त ईश्वरोंके भी ईश्वर, **९७ सिद्धः**-नित्यसिद्ध, **९८ सिद्धिः**-सबके फलस्वरूप, **९९ सर्वादिः**-सब भूतोंके आदि कारण, **१०० अच्युतः**-अपनी स्वरूप-स्थितिसे कभी त्रिकालमें भी च्युत न होनेवाले, **१०१ वृषाकपिः**-धर्म और वराहरूप, **१०२ अमेयात्मा**-अप्रमेयस्वरूप, **१०३ सर्वयोगविनिःसृतः**-नाना प्रकारके शास्त्रोक्त साधनोंसे जाननेमें आनेवाले ॥ २४ ॥

Sri Hari Vishnu is not a mortal human being. He is the supreme Brahman. He is free from all humanely acts like Sex, lust etc which are experienced though Gross Subtle body. Mahabharta Shanti Parva Adhaya 351 slokas 2-3 Narayana does not have a gross Subtle Human like Material body. This is a khandan of Humanely Subtle acts like Sexual intercourse on Shri Hari Vishnu

साधुशिरोमणे ! तुम, मैं अथवा दूसरे लोग भी उस सगुण-निर्गुण विश्वात्मा पुरुषको इन चर्म-चक्षुओंसे नहीं देख सकते। वे ज्ञानसे ही देखने योग्य माने गये हैं ।। २ ।।

वे स्थूल, सूक्ष्म और कारण तीनों शरीरोंसे रहित होकर भी सम्पूर्ण शरीरोंमें निवास करते हैं और उन शरीरोंमें रहते हुए भी कभी उनके कर्मोंसे लिप्त नहीं होते हैं ।। ३ ।।

Brahma said to Mahadev – O foremost among sages! Neither you, nor I, nor anyone else can see that Saguna-Nirguna Universal Self, the Supreme Person, with these physical eyes. He is considered perceivable only through knowledge. (2) Though He (Narayana) is free from the gross, subtle, and causal bodies, He still dwells in all bodies. Yet, while residing in them, He is never tainted by their actions.”



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सगुणो निर्गुणो विश्वो ज्ञानदृश्यो ह्यसौ स्मृतः ॥ २ ॥
साधुशिरोमणे! तुम, मैं अथवा दूसरे लोग भी उस सगुण-निर्गुण विश्वात्मा पुरुषको इन चर्म-चक्षुओंसे नहीं देख सकते। वे ज्ञानसे ही देखने योग्य माने गये हैं ॥ २ ॥
अशरीरः शरीरेषु सर्वेषु निवसत्यसौ ।
वसन्नपि शरीरेषु न स लिप्यति कर्मभिः ॥ ३ ॥
वे स्थूल, सूक्ष्म और कारण तीनों शरीरोंसे रहित होकर भी सम्पूर्ण शरीरोंमें निवास करते हैं और उन शरीरोंमें रहते हुए भी कभी उनके कर्मोंसे लिप्त नहीं होते हैं ॥ ३ ॥

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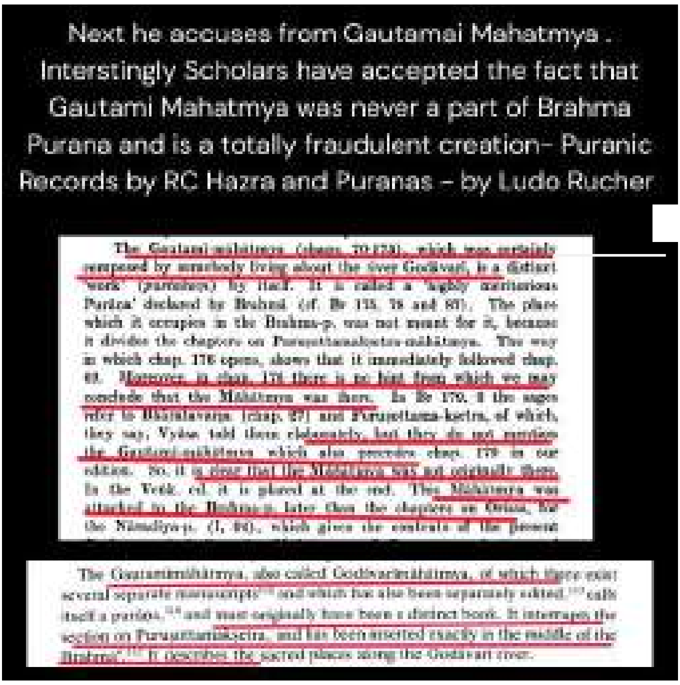
Allegations-

15. Suvarna the Son of Agni, Rapes Multiple Women

📚Brahma Purana Gautami Mahatmya 58.29-34📚
Due to the fault of the mutual intermixture of the semen both the children of Agni (became lax in sexual behaviour). The son Suvarna who could assume many forms, assumed the forms of the excellent Devas and indulged in sexual intercourse with the wives of Indra, Vayu, Kubera, Varuna and the leading sages. If any lady was fond of any particular person he assumed the form of that person and indulged in amorous dalliance with that lady. In some places the son of Agni who had splendid form assumed the forms of husbands of chaste ladies and sported about with them fully satisfying (Cupid). On account of his action Suvarna became contented."

Refutation-

Next he accuses from Gautami Mahatmya . Interestingly Scholars have accepted the fact that Gautami Mahatmya was never a part of Brahma Purana and is a totally fraudulent creation- Puranic Records by RC Hazra and Puranas – by Ludo Rucher

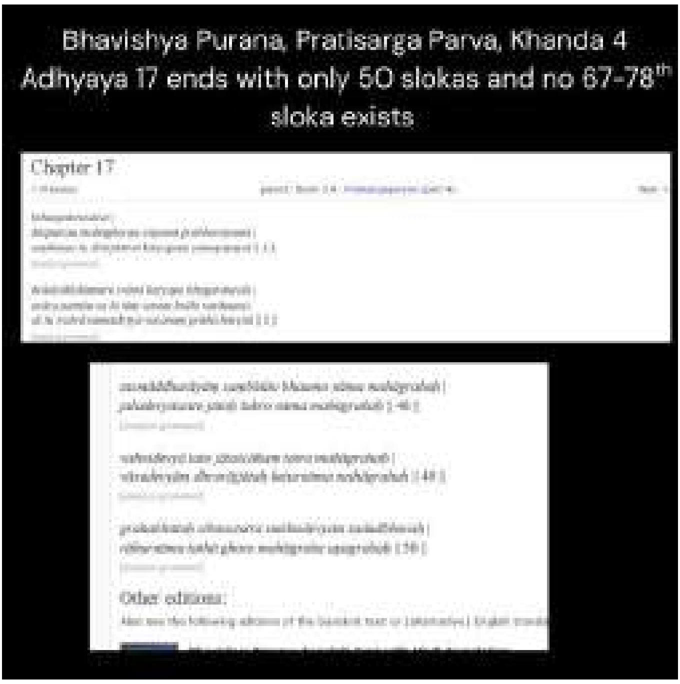


Allegations-

Bhavishya Purana, Pratisarga Parva, Khanda 4 Adhyaya 17, Verses 67-73 (3.4.17.67-73)
Atri took his wife Anusuya on the bank of river Ganges to fulfil his austerity and then he started meditate upon lord Brahma. Then lord Brahma, Shiva and Vishnu arrived there, Those three gods went near his wife, Being bewildered at her charming figure. Rudra holding his PENIS, Vishnu is producing the SEMEN in his body and lord Brahma with want of SEX, came in control under her… "Please satify us by providing SEX otherwise we all will give up our lives before you" Anusuya stayed numb before them being afraid due to the anger of those gods. Those gods caught her FORCEFULLY for having SEX and bodily conjugation.

Refutation-

Bhavisya Purana Pratisarga Parva, Khanda 4 Adhyaya 17 Original Sanskrit manuscript ends with only 50 slokas and no 67-78th sloka exists



SOURCE-
https://www.wisdomlib.org/hinduism/book/bhavishya-purana-sanskrit/d/doc1271911.html

Even if One Argues that in Some Recessions of Bhavisya Purana Pratisargan Parva Khanda 4 Adhaya 17 contains slokas 67-73

RC Hazra in his book " Puranic Records and Hindu Customs " page 190/390 said that the entire Pratisarga Parva is a very later interpolation/addition into Bhavisya Purana

early date[224]. The Pratisarga-parvan, though nominally mentioned in Bhav I, 2, 2-3, is practically a new work. It narrates stories about Adam, Noah, Yākuta and others, and speaks of Taimurlong, Nadir Shah and Akbar with their descendants. It gives the story of Jayacandra and Pṛthvirāja, preaches the glories of the worship of Satya-nārāyana, and fabricates myths about the births of Varāhamihira, Śaṃkarācārya, Rāmānuja, Nimbārka, Madhva, Jayadeva, Viṣṇusvāmin, Bhaṭṭojidīkṣita, Ānandagiri, Kṛṣṇa-caitanya, Nityānanda, Kabīra, Nānaka, Ruidāsa, and others. It even knows the British rule in India and names Calcutta and the Parliament (aṣṭa-kauśalya). Thus its contents betray its late date[225]. The

Allegations-

[KALIKA PURANA, CHAPTER 29]
[24] Varaha continued to enjoy sexual pleasures of Prithvi, who was in the form of a swine. [25] The extremely licentious boar, though was engaged in sexual intercourse with her for a long time, had not been satisfied at all. [26] Three sons were born to them. [27] Varaha, having been surrounded by the 3 sons remained enjoying sexual pleasures of his wife.
[32] He was immensely pleased with his sons and wife Prithvi: He indulged in sexual enjoyment with Prithvi with such ferocity that the middle part of her body bent down.
[33] Prithvi, with her bent hood went to the nether world in great fear and pain and embraced the tortoise there.

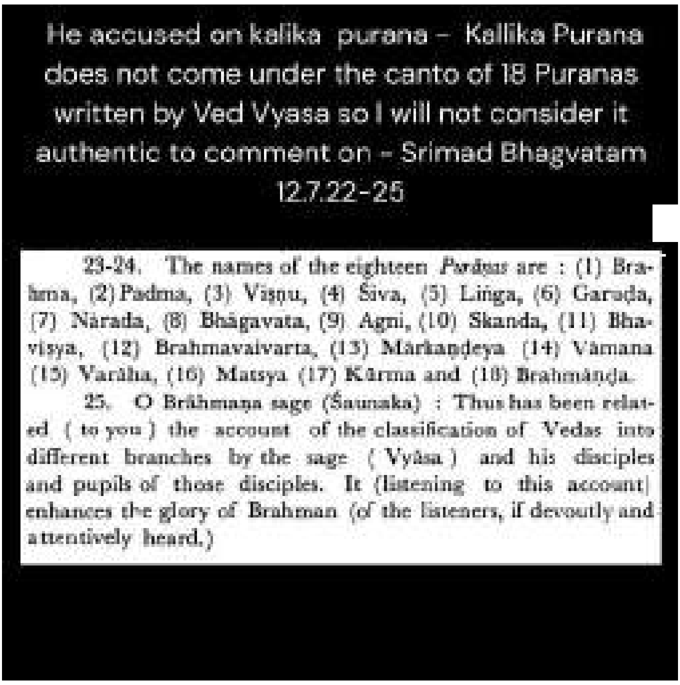
Refutation-

He accused on kalika purana – Kallika Purana does not come under the canto of 18 Puranas written by Ved Vyasa so I will not consider it authentic to comment on – Srimad Bhagvatam 12.7.22-25

23-24. The names of the eighteen Purāṇas are: (1) Bra-hma, (2) Padma, (3) Vişnu, (4) Śiva, (5) Linga, (6) Garuda, (7) Narada, (8) Bhagavata, (9) Agni, (10) Skanda, (11) Bha-visya, (12) Brahmavaivarta, (13) Markandeya (14) Vāmana (15) Varaha, (16) Matsya (17) Kurma and (18) Brahmanda.

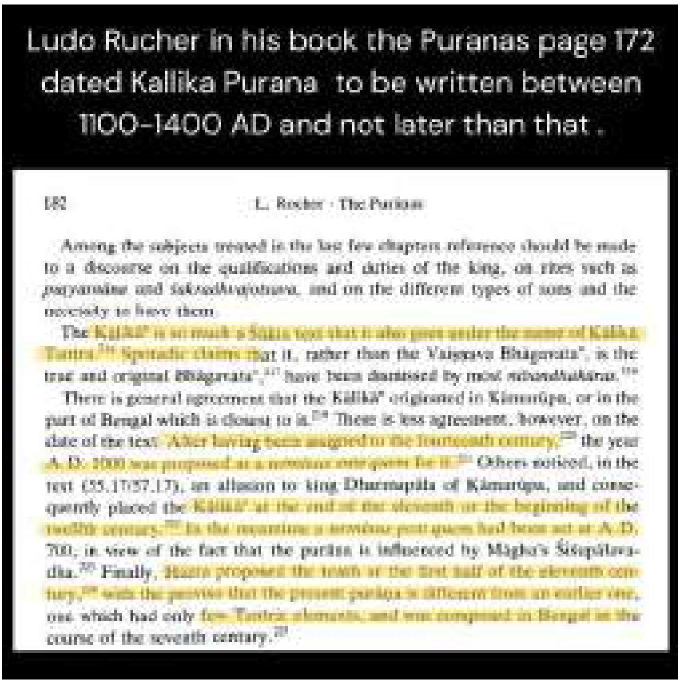
25. O Brahmana sage (Saunaka): Thus has been relat-ed (to you) the account of the classification of Vedas into different branches by the sage (Vyāsa) and his disciples and pupils of those disciples. It (listening to this account) enhances the glory of Brahman (of the listeners, if devoutly and attentively heard.)

Ludo Rucher in his book the Puranas page 172 dated Kallika Purana to be written between 1100-1400 AD and not later than that .



23-24. The names of the eighteen *Purāṇas* are : (1) Brahma, (2) Padma, (3) Viṣṇu, (4) Śiva, (5) Liṅga, (6) Garuḍa, (7) Nārada, (8) Bhāgavata, (9) Agni, (10) Skanda, (11) Bhaviṣya, (12) Brahmavaivarta, (13) Mārkaṇḍeya (14) Vāmana (15) Varāha, (16) Matsya (17) Kūrma and (18) Brahmāṇḍa.

25. O Brāhmaṇa sage (Śaunaka) : Thus has been related (to you) the account of the classification of Vedas into different branches by the sage (Vyāsa) and his disciples and pupils of those disciples. It (listening to this account) enhances the glory of Brahman (of the listeners, if devoutly and attentively heard.)



182 L. Rocher · The Purāṇas

Among the subjects treated in the last few chapters reference should be made to a discourse on the qualifications and duties of the king, on rites such as *puṣyasnāna* and *śakradhvajotthāna*, and on the different types of sons and the necessity to have them.

The Kālikā is so much a Śākta text that it also goes under the name of Kālikā Tantra. Sporadic claims that it, rather than the Vaiṣṇava Bhāgavata, is the true and original *Bhāgavata*, have been dismissed by most *nibandhakāras*.

There is general agreement that the Kālikā originated in Kāmarūpa, or in the part of Bengal which is closest to it. There is less agreement, however, on the date of the text. After having been assigned to the fourteenth century, the year A.D. 1000 was proposed as a terminus ante quem for it. Others noticed, in the text (55.17/57.17), an allusion to king Dharmapāla of Kāmarūpa, and consequently placed the Kālikā at the end of the eleventh or the beginning of the twelfth century. In the meantime a terminus post quem had been set at A.D. 700, in view of the fact that the purāṇa is influenced by Māgha's Śiśupālavadha. Finally, Hazra proposed the tenth or the first half of the eleventh century, with the proviso that the present purāṇa is different from an earlier one, one which had only few Tantric elements, and was composed in Bengal in the course of the seventh century.

Allegations-

Now there is a claim going on regarding on Regarding Shiva Purana Uma Samhita chapter 4 slokas 16-38

Refutation-

According to R.C. Hazra, the *Uma Saṁhitā* of the *Shiva Purāṇa* is a very late addition. He notes that it draws heavily from the *Jñāna Saṁhitā*, which itself is dated to around 950 CE. Based on this, it can be reasonably inferred that the *Uma Saṁhitā* was incorporated into the *Shiva Purāṇa* sometime after the 10th century CE.

IV. The Bhaumasaṃhitā,[79] also called Auma/Umāsaṃhitā, is represented in the class B editions only. The text introduces Kṛṣṇa on a visit to Kailāsa and performing penance there to Śiva, in order to obtain a son. He meets Upamanyu, and requests him to tell him about the greatness of Śiva. Upamanyu complies, and praises Śiva and his trident; he extols Śiva's power to save his devotees from hell. This discussion leads into several chapters on different types of sins, and on the description of hell and the suffering in it. Ways to avoid this suffering include gifts of food, performing penance, listening to the purāṇas, etc. The saṃhitā subsequently describes the seven dvīpas of the earth, and other component parts of the universe. It ends with discourses on a variety of topics, such as the develop-

[79] Mss., ibid., p. 65, n. 87.

ment of man, from the foetus, through childhood, youth, marriage, old age, etc.; creation and sustenance, etc. In Hazra's opinion the text borrows most of its chapters from the Jñānasaṃhitā.

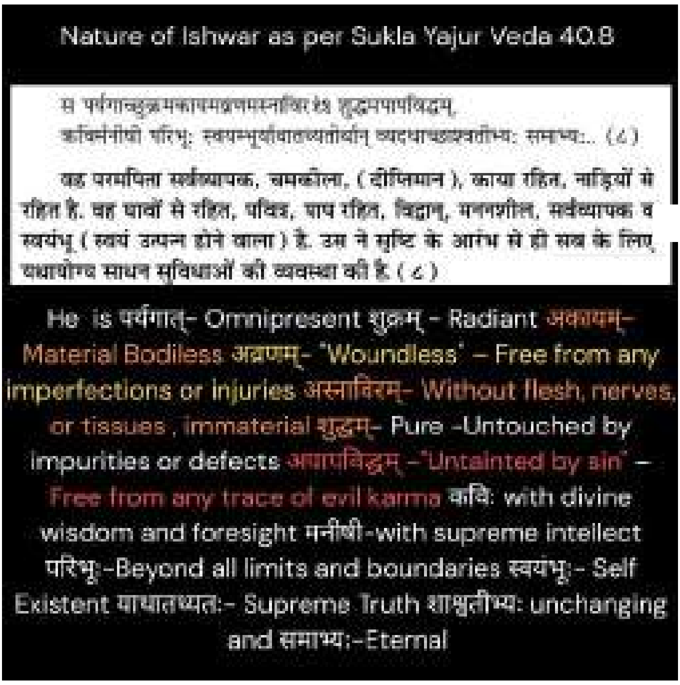
XIII. The Jñānasaṃhitā[80] has already been referred to on several occasions in this description of the Śiva°, because, in Hazra's opinion, other saṃhitās borrowed verses and even chapters from it. The text recognizes the Vedas as the highest authority, but it was Śiva, as gyojaṇadomarūpin, who communicated them to Viṣṇu. Śiva shall be worshiped with Vedic mantras, even though the saṃhitā does not, therefore, reject the authority of the Tantras and eventual Śiva worship with Āgamic rather than Vedic mantras. The nirguṇa Śiva is identical with the parabrahman; in his saguṇa form he manifests himself as Rudra. Prakṛti was born from Śiva's wish, and, from her, were born the other gods including Brahmā and Viṣṇu. This saṃhitā, like some of those discussed earlier, strongly encourages liṅga worship as the ideal way to worship Śiva himself. It urges worship under the guidance of a competent teacher; worship will lead to bhakti, then to jñāna, and, ultimately, to vijñāna, i.e. the realization that the only real thing is Śiva. Hazra points out that the text was influenced by the Kumārasambhava, Raghuvaṃśa, and Kirātārjunīya. He surmises that it may have been composed in Benares, by someone who was also familiar with the banks of the Narmadā, not before A.D. 950.

The Śiva Purāṇa, as a whole, is one of the most composite and unwieldy Purāṇas, having been composed and expanded by different authors over various periods. There exist two primary versions: the Bombay 1884, Venkat 1895–96, and Venga Manuscript (Class A); and the Venkat 1906, 1965 Pandita Pustakalaya Manuscript (Class B). According to R.C. Hazra, the sections found in the Class A Manuscript are older and more authentic, whereas those in the Class B Manuscript (Including Uma Samhita) are very recent compositions . Most significantly, the older and more authentic Class A Manuscript does not contain the Uma Saṁhitā.

saṃhitās, with different titles and different arrangements; two of their saṃhitās are not even listed in the Śiva° passages.[86] The following is a comparative survey of the saṃhitās, in the two passages of the Śiva° itself, and in the two sets of editions – which from now on I will refer to as class A and class B editions.

Śiva°	Class A Bombay 1884 Venkaṭ. 1895–96 Vaṅga		Class B Venkaṭ. 1906, 1965 Paṇḍitapustakālaya [illegible]	
I. Vidyeśvara	XIII. Jñāna	ch. 78	Vidyeśvara	ch. 25
II. Rudra	Vidyeśvara	25	Vighneśa	
III. Vaināyaka		(Vaṅga 16)	Rudra	197
IV. Bhauma/Auma	Kailāsa	12	Śatarudra	42
V. Mātṛ(purāṇa)	XIV. Sanatkumāra	59	Koṭirudra	43
VI. Rudraikādaśa	Vāyu/Vāyavīya		Umā/Auma	51
VII. Kailāsa	pūrvabhāga	30	Kailāsa	23
VIII. Śatarudra	uttarabhāga	30	Vāyavīya	
IX. Koṭirudra	Dharma	65	pūrvabhāga	35
X. Sahasrakoṭirudra			uttarabhāga	41
XI. Vāyavīya				
XII. Dharma(saṃhitā)				

Sukla Yajur Veda 40.8



With this the allegations of Hinduphobes stands Debunked

← Response to Vedkabhed and Hinduscript . Refutation of Obscene Practices in Hinduism

Response to Vedkabhed and Hinduscript . Refutation of Adultery in Hinduism →

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19th May 2025

Response to Vedkabhed and Hinduscript . Refutation of Adultery in Hinduism – Hinduphobes Exposed!

[…] Response to Vedkabhed and Hinduscript . Refutation of allegations of Rape against Hinduism […]

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12th July 2025

abcdbi

Vedic Text:

1. Upanishads: Yoga Upanishad, Brahma Vidya Upanishad

2. Six Darshanas: Samkhya Karika, Yoga Sutra, Mimamsa, Brahma Sutra, Nyaya Sutra

3. Economy: Arthashastra, the best book on economy and military strategy, Arthashatra is mentioned in Nyaya Vedic Darshan

4. Law: Manusmriti

5. As an Advaitin,

I accept Advaita Vedanta books (not a direct branch of Vedic Dharma)

6. Four Vedas
+ Vyakarana: Nirukta, Nighantu, Ashtadhyayi, Mahabhashya, Brahmanas

7. Non-Vedic
Epics: Ramayana, Mahabharata (Mahabharat – includes Vidur Niti, Brahma Vidya, Raja Vidya, Bhagavad Gita……..).

Conclusion :- Only the Vedas are our true Dharma Granth; no other text holds that status. Non-dualism is metaphysics, so I love it. Whether Advaitin or non-Advaitin, hold the Vedas as your only text. **Arthashastra, Vidur Niti, Yoga Sutra….** All are excellent, but the Vedas remain the Only Text.

★ Like

Reply
12th July 2025
abcdbi

1. Varaha Avatar: Lifted the Earth from Pure water to Life State

2. Indra vs. Vritra.

3. From The Vital Energy of Rudra (giant fire), gold came to Earth, attracted (Mohini–> Attraction) to earth

Virya in Vedas is a Yaugik Term

it means Vital Energy
For earth it is Coal Petroleum Ausadhi
“नानांवीर्या॒” ओषंधी॒र्या बिभंर्ति पृथि॒वी – Atharav Ved 12/1/2
Sun rays are Virya of Sun.
_ refer — “Tantra Vartik”

For Human The Virya (Vital Energy of Body) is Seminal Fluid

4. Chandra and Tara.

These stories are in Vedic texts (Adhidevik Akhyan) as natural events, not human forms. Puranas gave them human forms.

I believe Puranas are unrelated to Vedic Dharma. Vedic texts are extensive and Very Time Consuming Not have Time for puranas, **“And most of Purana authors are unknown”**

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Written by Rohan Saini in Uncategorized

This entire article is a response and rebuttal to the blogs called VedKaBhed and Hinduscript regarding their claims of "Adultery in Hinduism".

I will suggest everyone to read this article first

Response to Vedkabhed and Hinduscript . Refutation of allegations of Rape against Hinduism

This entire article is a response and rebuttal to the blogs called VedKaBhed and Hinduscript regarding their claims of "Rape in Hinduism". Before Beginning this refutation i will share some basic facts which are very important for the readers and which have to be kept in mind by everyone First of all let me state … Continue reading

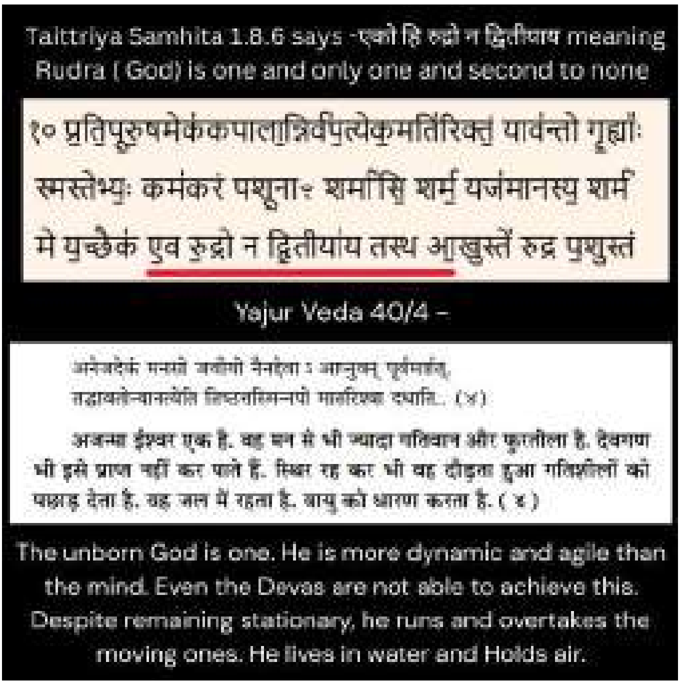
Hinduphobes Exposed! 3

Before Beginning this refutation i will share some basic facts which are very important for the readers and which have to be kept in mind by everyone

First of all let me state that in Sanatan Dharma Ishwar (God) is one and only without a second . This is evident from the following Pramans

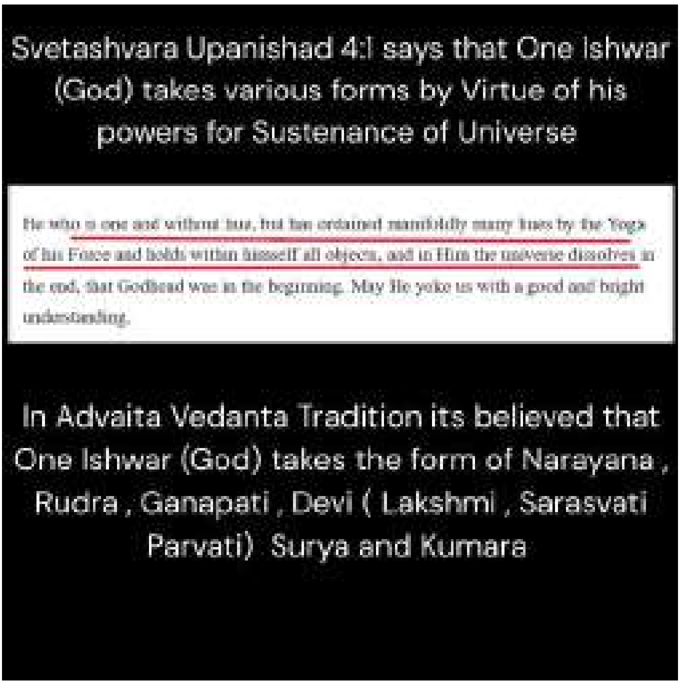
Taittriya Samhita 1.8.6 says -**एको हि रुद्रो न द्वितीयाय** meaning Rudra (God) is one and only one and second to none

Yajur Veda 40/4 -The unborn God is one. He is more dynamic and agile than the mind. Even the Devas are not able to achieve this. Despite remaining stationary, he runs and overtakes the moving ones. He lives in water and Holds air.



Svetashvara Upanishad 4:1 says that One Ishwar (God) takes various forms by Virtue of his powers for Sustenance of Universe

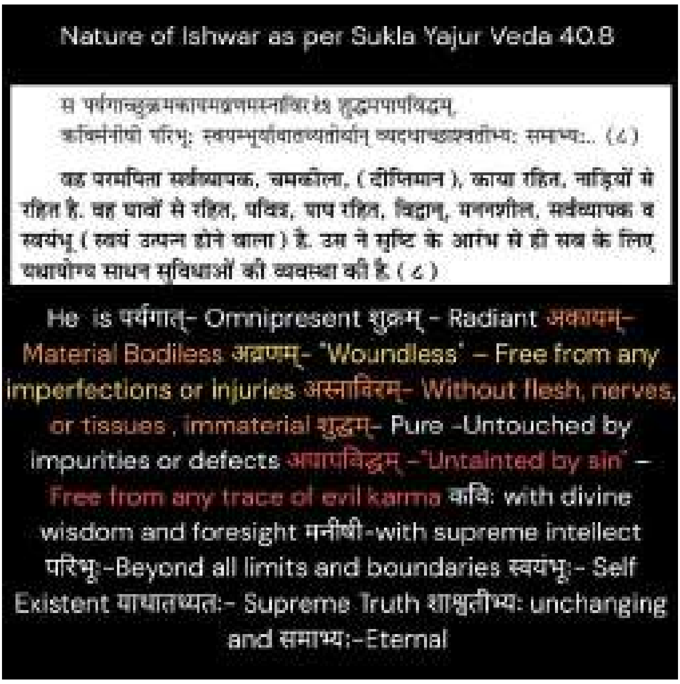
He who is one and without hue, but has ordained manifoldly many hues by the Yoga of his Force and holds within himself all objects, and in Him the universe dissolves in the end, that Godhead was in the beginning. May He yoke us with a good and bright understanding.
In Advaita Vedanta Tradition its believed that One Ishwar (God) takes the form of Narayana, Rudra, Ganapati, Devi (Lakshmi, Sarasvati Parvati) Surya and Kumara



Nature of Ishwar as per Sukla Yajur Veda 40.8

वह परमपिता सर्वव्यापक, चमकीला, (दीप्तिमान), काया रहित, नाड़ियों से रहित है. वह घावों से रहित, पवित्र, पाप रहित, विद्वान्, मननशील, सर्वव्यापक व स्वयंभू (स्वयं उत्पन्न होने वाला) है. उस ने सृष्टि के आरंभ से ही सब के लिए यथायोग्य साधन सुविधाओं की व्यवस्था की है. (८)

He is **पर्यगात्**- Omnipresent **शुक्रम्** – Radiant **अकायम्**- Material Bodiless **अव्रणम्**- "Woundless" – Free from any imperfections or injuries **अस्नाविरम्**- Without flesh, nerves, or tissues , immaterial **शुद्धम्**- Pure -Untouched by impurities or defects **अपापविद्धम्** -"Untainted by sin" – Free from any trace of evil karma **कविः** with divine wisdom and foresight **मनीषी**-with supreme intellect **परिभूः**-Beyond all limits and boundaries **स्वयंभूः**- Self Existent **याथातथ्यतः**- Supreme Truth **शाश्वतीभ्यः** unchanging and **समाभ्यः**-Eternal



Acharya Uvat in his bhasya on Yajur Veda 40.8 explained

उ० स पर्यगात् । जगती । य एवमात्मानमुपास्ते स पर्यगात्परिगच्छति शुक्रं शुक्लं विज्ञानानन्दस्वभावमचिन्त्यशक्तिम् । अकायं न विद्यते कायः शरीरं यस्य स तथोक्तः । अव्रणं कायरहितत्वादेव । अस्नाविरं स्नायुरहितमकायत्वादेव शुद्धमनुपहतं त्वरजस्तमोभिरपापविद्धं क्लेशकर्मविपाकाशयैरसंस्पृष्टम् । अकायमव्रणमस्नाविरमिति पुनरुक्तान्यभ्यासे भूयांसमर्थं मन्यन्त इत्यदोषः ।

इत्थंभूतं ब्रह्म प्रतिपद्यते । अथात्मोपासनायुक्तस्य फलमाह । यश्च कविः कान्तदर्शनः मनीषी मेधावी परिभूः सर्वतो भविता विज्ञानबलात्स्वयंभूः स्वयं ज्ञानबलाद्ब्रह्मरूपेण भविता सः याथातथ्यतोऽर्थान्व्यदधाद्यथास्वरूपमर्थान्विहितवान् त्यक्तस्वस्वामिसंबन्धैरर्थैश्चेतनाचेतनैरुपभोगं कृतवान् । शाश्वतीभ्योऽनन्ताभ्यः समाभ्योऽर्थाय अनन्तवर्षप्राप्तये च कर्म कृतवान् । ननु कर्मजाड्याल्लोकः कर्मवान्भवति । सत्यम् । आत्मसंस्कारकं तु कर्म ब्रह्मभावजनकं स्यात् । तस्मात्सोपि गच्छति शुक्रमकायं ब्रह्म इति ॥ ८ ॥

“Sa paryagāt” — He (the seeker) attains or fully realizes.

The one who worships the Self in this manner (*evam ātmānam upāste*) attains (*parigacchati*) the **pure, luminous, blissful, and conscious Brahman**, which is:

- **Shukra/Shukla**: Radiant and pure.
- **Of the nature of knowledge and bliss** (*vijñānānanda-svabhāva*).
- **Possessing inconceivable power** (*acintya-śakti*).
- **Akāya**: Bodiless—having no physical form.
- **Avraṇa**: Woundless—cannot be injured.
- **Asnāvira**: Without sinews or veins—free from physiological structure.
- **Shuddha**: Pure and untouched by the three guṇas (*sattva, rajas, tamas*).
- **Apāpaviddha**: Unpierced by sin—unaffected by afflictions, karma, its results, or latent impressions (*kleśa, karma, vipāka, āśaya*).

The repetition of *akāya, avraṇa, asnāvira* is not redundant—it emphasizes Brahman’s transcendence and purity. As Yāska says in *Nirukta 10.42*: “Repetition strengthens meaning.”

Thus, **such a Brahman is realized** (*itthambhūtaṁ brahma pratipadyate*).

Now, the fruit of worshiping the Self is described:

The one who is:

- A **seer** (*kaviḥ*),
- A **thinker** (*manīṣī*),
- A **wise one** (*medhāvī*),
- One who **transcends all** (*paribhūḥ*),
- **Self-born** (*svayambhūḥ*) through the power of knowledge,
- One who **becomes Brahman itself** through the strength of realization,

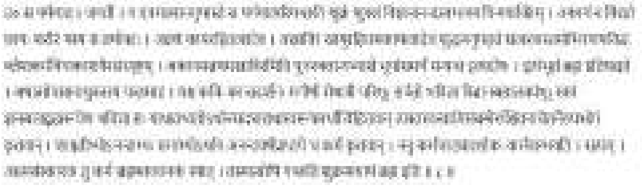
Such a person **orders all things rightly**, according to their true nature (*yāthātathyataḥ arthān vyadadhāt*). He has **renounced ownership and possessiveness**, and enjoys the world—both sentient and insentient—without attachment.

He performs karma not for worldly gain, but for the **eternal welfare of all beings**, across countless ages

(*śāśvatībhyaḥ samābhyaḥ*).

Objection: Isn't karma a product of ignorance and bondage?

Answer: True—but when karma is done as a means of **self-purification**, it becomes a path to Brahman-realization. Therefore, even such a person **attains the pure, bodiless Brahman** (*śukram akāyaṁ brahma*).



Acharya Mahidhar commentary on Yajur Veda 40.8

म० एवंभूतात्मज्ञस्य फलमाह । य एवमात्मानं पश्यति स ईदृशं ब्रह्म पर्यगात् परिगच्छति प्राप्नोतीत्यर्थः । कीदृशम् । शुक्रं शुद्धं विज्ञानानन्दस्वभावमचिन्त्यशक्ति । अकायं न कायः शरीरं यस्य तत् । अकायत्वादेवाव्रणमक्षतम् । अस्नाविरं न विद्यन्ते स्नावाः शिरा यत्र तदस्नाविरं स्नायुरहितम् । अकायत्वादेव शुद्धमनुपहतं सत्त्वरजस्तमोमिः । अपापविद्धं न पापैर्विद्धं क्लेशकर्मविपाकाशयैरस्पृष्टम् । अकायमव्रणमस्नाविरमिति पुनरुक्तिरर्थातिशयद्योतनाय । 'अभ्यासे भूयांसमर्थं मन्यन्ते' (निरु.१०।४२) इति यास्कोक्तेः । ईदृशं ब्रह्मात्मज्ञः प्रतिपद्यत इत्यर्थः । पुनस्तस्यैव फलान्तरमाह । य ईदृश उपासकः स शाश्वतीभ्यः समाभ्यः निरन्तरमनन्तवर्षेभ्योऽर्थाय अनन्तवर्षप्राप्तये याथातथ्यतः यथातथाभावो याथातथ्यं तेन यथास्वरूपमर्थान् व्यदधाद्विहितवान् । त्यक्तस्वस्वामिसंबन्धैश्चेतनाचेतनैरर्थैरुपभोगं कृतवानित्यर्थः । कीदृशः । कविः क्रान्तदर्शी । मनीषी मेधावी । परि सर्वतो भवतीति परिभूः ज्ञानबलात्सर्वरूपः । स्वयं भवतीति स्वयंभूः ब्रह्मरूपेण भविता । ईदृशोऽपि पूर्वोक्तं शुक्रमकायमित्यादिविशेषणविशिष्टं ब्रह्म प्राप्नोतीत्यर्थः । एतस्या ऋचोऽर्थान्तरं यथा । योऽयमतीतमन्त्रोक्त आत्मा स पर्यगात् परितः सर्वत्र गच्छति नभोवत्सर्वं व्याप्नोति । व्याप्य च शाश्वतीभ्यो नित्याभ्यः समाभ्यः संवत्सराख्येभ्यः प्रजापतिभ्यो याथातथ्यतः यथाभूतकर्मफलसाधनतः अर्थान्कर्तव्यपदार्थान् व्यदधात् । यथानुरूपं व्यभजदित्यर्थः । स कीदृशः । शुक्रमित्यादिविशेषणानि लिङ्गव्यत्ययेन पुंलिङ्गे नेतव्यानि । शुक्रः शुद्धो दीप्तिमान् । अकायोऽशरीरः । लिङ्गशरीरवर्जित इत्यर्थः । अव्रणोऽक्षतः । अस्नाविरः शिरारहितः । अव्रणोऽस्नाविर इति विशेषणद्वयेन स्थूलशरीरप्रतिषेधः । शुद्धो निर्मलः । अपापविद्धोऽधर्मादिवर्जितः । कविः सर्वदृक् 'नान्यदतोऽस्ति द्रष्टृ इति श्रुतेः । मनीषी मनस ईषिता सर्वज्ञः । परिभूः परि सर्वेषामुपर्युपरि भवतीति परिभूः । स्वयंभूः स्वयमेव भवतीति येषामुपरि भवति यश्चोपरि भवति स स्वयमेव भवतीति स्वयंभूः । स नित्य ईश्वरः सर्वं कृतवानित्यर्थः ॥ ८॥

"Thus is the fruit of one who knows the Self." He who perceives the Self in this manner attains (*paryagāt*) such a Brahman. What kind of Brahman?

- **Shukra**: Pure, luminous, and radiant.
- **Shuddha**: Free from impurity.
- **Of the nature of knowledge and bliss** (*vijñāna-ānanda-svabhāva*).
- **Possessing inconceivable power** (*acintya-śakti*).
- **Akāya**: Bodiless—having no physical form.
- **Avraṇa**: Woundless—cannot be injured.
- **Asnāvira**: Without sinews or veins—free from physiological structure.

- Pure and untouched by the three guṇas (*sattva, rajas, tamas*).
- Unpierced by sin—unaffected by afflictions, karma, its results, or latent impressions.

The repetition of *akāya, avraṇa, asnāvira* is not redundant—it emphasizes Brahman's transcendence. As Yāska says in *Nirukta 10.42*: "Repetition strengthens meaning."

Further fruit of such realization is described:

The one who worships in this way:

- Kavi: Seer, one with deep insight.
- Manīṣī: Wise and discerning.
- Medhāvī: Possessing intellect and memory.
- Paribhūḥ: One who transcends all—by the power of knowledge, he becomes all forms.
- Svayambhūḥ: Self-born—he becomes Brahman itself.

Such a person also attains the previously described Brahman—pure, bodiless, and radiant.

Alternate interpretation of the verse:

The Self described in earlier mantras is one who pervades all (*paryagāt*), like space, encompassing everything. Having pervaded all, he organizes duties and responsibilities (*arthān vyadadhāt*) for eternal beings (*śāśvatībhyaḥ samābhyaḥ*) and for the attainment of infinite time (*ananta-varṣa-prāpti*), based on the true nature of karma and its results.

Qualities of Brahman:

- Shukra: Pure and luminous.
- Akāya: Without body—free from even subtle forms.
- Avraṇa: Unwounded.
- Asnāvira: Without sinews or veins.
- Shuddha: Spotless.
- Apāpa-viddha: Untouched by sin or unrighteousness.
- Kavi: All-seeing—"There is no other seer than this," says the Upaniṣad.
- Manīṣī: All-knowing—directed by the mind.
- Paribhūḥ: One who exists above all.
- Svayambhūḥ: One who exists by himself, above all others.

He is the eternal Lord (*nitya īśvaraḥ*)—the one who has done all, created all.

Such a Brahman is attained by the knower of the Self.

Brihadaranyaka Upanishad 3rd Adhyay 9th Brahmana
Geeta Press Gorakhpur on Devas

इसके पश्चात् इस याज्ञवल्क्यसे शाकल्य विदग्धने पूछा, 'हे याज्ञवल्क्य ! कितने देवगण हैं?' तब याज्ञवल्क्यने इस आगे कही जानेवाली निविसे ही उनकी संख्याका प्रतिपादन किया। 'जितने वैश्वदेवकी निविद्में अर्थात् देवताओंकी संख्या बतानेवाले मन्त्रपदोंमें बतलाये गये हैं। वे तीन और तीन सौ तथा तीन और तीन सहस्र (तीन हजार तीन सौ छः) हैं।' [तब शाकल्यने] 'ठीक है' ऐसा कहा। फिर पूछा, 'याज्ञवल्क्य ! कितने देव हैं?' याज्ञवल्क्यने कहा, 'तैंतीस'। [शालक्यने] 'ठीक है' ऐसा कहा और पूछा, 'तो, याज्ञवल्क्य ! कितने देव हैं ?' [याज्ञवल्क्य-] 'छः।' [शाकल्यने] 'ठीक है' ऐसा कहा और फिर पूछा, 'याज्ञवल्क्य ! कितने देव हैं?' [याज्ञवल्क्य] 'तीन।' [शालक्यने] 'ठीक है' ऐसा कहा और पुनः पूछा, 'याज्ञवल्क्य ! कितने देव हैं?'

After this, the Vidagdha Shakalya asked Yājñavalkya, "O Yājñavalkya! How many Devas are there?" Then Yājñavalkya explained their number according to the Nivid that is to be stated ahead. "As many as are mentioned in the Nivid of the Vaiśvadeva—that is, in the mantra-verses that declare the number of the Devas—they are three and three hundred, and three and three thousand (i.e., three thousand three hundred and six)."

[Then Shakalya said,] "Alright," and asked, "Yājñavalkya! How many Devas are there?"

Yājñavalkya said, "Thirty-three."

[Shakalya said,] "Alright," and asked again, "So, Yājñavalkya! How many Devas are there?"

[Yājñavalkya replied,] "Six."

[Shakalya said,] "Alright," and again asked, "Yājñavalkya! How many Devas are there?"

[Yājñavalkya said,] "Three."

[Shakalya said,] "Alright," and once more asked, "Yājñavalkya! How many Devas are there?"

अथ हैनं विदग्धः शाकल्यः पप्रच्छ कति देवा याज्ञवल्क्येति स हैतयैव निविदा प्रतिपेदे यावन्तो वैश्वदेवस्य निविद्युच्यन्ते त्रयश्च त्री च शता त्रयश्च त्री च सहस्रेत्योमिति होवाच कत्येव देवा याज्ञवल्क्येति त्रयस्त्रिँशदित्योमिति होवाच कत्येव देवा याज्ञवल्क्येति षडित्योमिति होवाच कत्येव देवा याज्ञवल्क्येति त्रय इत्योमिति होवाच कत्येव देवा याज्ञवल्क्येति द्वावित्योमिति होवाच कत्येव देवा याज्ञवल्क्येत्यध्यर्ध इत्योमिति होवाच कत्येव देवा याज्ञवल्क्येत्येक इत्योमिति होवाच कतमे ते त्रयश्च त्री च शता त्रयश्च त्री च सहस्रेति ॥ १ ॥

इसके पश्चात् इस याज्ञवल्क्यसे शाकल्य विदग्धने पूछा, 'हे याज्ञवल्क्य! कितने देवगण हैं?' तब याज्ञवल्क्यने इस आगे कही जानेवाली निविद्से ही उनकी संख्याका प्रतिपादन किया। 'जितने वैश्वदेवकी निविद्में अर्थात् देवताओंकी संख्या बतलानेवाले मन्त्रपदोंमें बतलाये गये हैं। वे तीन और तीन सौ तथा तीन और तीन सहस्र (तीन हजार तीन सौ छः) हैं।' [तब शाकल्यने] 'ठीक है' ऐसा कहा। फिर पूछा, 'याज्ञवल्क्य! कितने देव हैं?' याज्ञवल्क्यने कहा, 'तैंतीस'। [शाकल्यने] 'ठीक है' ऐसा कहा और पूछा, 'तो, याज्ञवल्क्य! कितने देव हैं?' [याज्ञवल्क्य—] 'छः।' [शाकल्यने] 'ठीक है' ऐसा कहा और फिर पूछा, 'याज्ञवल्क्य! कितने देव हैं?' [याज्ञवल्क्य—] 'तीन।' [शाकल्यने] 'ठीक है' ऐसा कहा और पुनः पूछा, 'याज्ञवल्क्य! कितने देव हैं?'

उस याज्ञवल्क्यने कहा, 'ये तो इनकी महिमाएँ ही हैं। देवगण तो तैंतीस ही हैं।' [शाकल्य—] 'वे तैंतीस देव कौन से हैं?' [याज्ञवल्क्य-] 'आठ वसु, ग्यारह रुद्र, बारह आदित्य – ये इकतीस देवगण हैं तथा इन्द्र और प्रजापतिके सहित तैंतीस हैं' ॥ २ ॥

Yājñavalkya said, "These (larger numbers) are merely their manifestations. The Devas are truly only thirty-three." [Shakalya asked,] "Which are those thirty-three Devas?" [Yājñavalkya replied,] "The eight Vasus, the eleven Rudras, and the twelve Ādityas—these are thirty-one Devas; and along with Indra and Prajāpati, they make thirty-three." ॥2॥

तैंतीस देवताओंका विवरण

स होवाच महिमान एवैषामेते त्रयस्त्रिँशत्त्वेव देवा इति कतमे ते त्रयस्त्रिँशदित्यष्टौ वसव एकादश रुद्रा द्वादशादित्यास्त एकत्रिँशदिन्द्रश्चैव प्रजापतिश्च त्रयस्त्रिँशाविति ॥ २ ॥

उस याज्ञवल्क्यने कहा, 'ये तो इनकी महिमाएँ ही हैं। देवगण तो तैंतीस ही हैं।' [शाकल्य—] 'वे तैंतीस देव कौन-से हैं?' [याज्ञवल्क्य—] 'आठ वसु, ग्यारह रुद्र, बारह आदित्य—ये इकतीस देवगण हैं तथा इन्द्र और प्रजापतिके सहित तैंतीस हैं'॥ २॥

वसु कौन हैं ? [शाकल्य-] 'वसु कौन हैं?' [याज्ञवल्क्य] 'अग्नि, पृथिवी, वायु, अन्तरिक्ष, आदित्य, द्युलोक, चन्द्रमा और नक्षत्र- ये वसु हैं; इन्हींमें यह सब जगत् निहित है, इसीसे ये वसु हैं' ॥ ३॥

Shakalya asked,] "Who are the Vasus?"
[Yājñavalkya replied,] "Agni, Earth, Vāyu (Air), Antarikṣa (Mid-space), Āditya (Sun), Dyuloka (Heaven), Moon, and the Nakṣatras (Stars)—these are the Vasus. In them this entire world is contained; therefore, they are called Vasus." ॥3॥

वसु कौन हैं ?

कतमे वसव इत्यग्निश्च पृथिवी च वायुश्चान्तरिक्षं चादित्यश्च द्यौश्च चन्द्रमाश्च नक्षत्राणि चैते वसव एतेषु हीदꣳ सर्वं हितमिति तस्माद् वसव इति ॥ ३ ॥

[शाकल्य—] 'वसु कौन हैं?' [याज्ञवल्क्य—] 'अग्नि, पृथिवी, वायु, अन्तरिक्ष, आदित्य, द्युलोक, चन्द्रमा और नक्षत्र—ये वसु हैं; इन्हींमें यह सब जगत् निहित है, इसीसे ये वसु हैं' ॥ ३ ॥

रुद्र कौन हैं ? [शाकल्य-] 'रुद्र कौन हैं?' [याज्ञवल्क्य] 'पुरुषमें ये दस प्राण (इन्द्रियाँ) और ग्यारहवाँ आत्मा (मन)। ये जिस समय इस मरणशील शरीरसे उत्क्रमण करते हैं, उस समय रुलाते हैं; अतः उत्क्रमणकालमें चूँकि अपने सम्बन्धियोंको रुलाते हैं; इसलिये [रोदनके कारण होनेसे] 'रुद्र' कहलाते हैं'

[Shakalya asked,] "Who are the Rudras?"
[Yājñavalkya replied,] "In the person, these ten Prāṇas (vital energies or senses), and the eleventh—the Self (mind). When they depart from this perishable body, they cause one to weep; therefore, at the time of departure, since they make their relatives weep, they are called 'Rudras'—because they cause *rodana* (weeping)." ॥4॥

रुद्र कौन हैं ?

कतमे रुद्रा इति दशेमे पुरुषे प्राणा आत्मैकादशस्ते यदास्माच्छरीरान्मर्त्यादुत्क्रामन्त्यथ रोदयन्ति तद्यद्रोदयन्ति तस्माद्रुद्रा इति ॥ ४ ॥

[शाकल्य—] 'रुद्र कौन हैं?' [याज्ञवल्क्य—] 'पुरुषमें ये दस प्राण (इन्द्रियाँ) और ग्यारहवाँ आत्मा (मन)। ये जिस समय इस मरणशील शरीरसे उत्क्रमण करते हैं, उस समय रुलाते हैं; अतः उत्क्रमणकालमें चूँकि अपने सम्बन्धियोंको रुलाते हैं; इसलिये [रोदनके कारण होनेसे] 'रुद्र' कहलाते हैं' ॥ ४ ॥

आदित्य कौन हैं ?

[शाकल्य-] 'आदित्य कौन हैं?' [याज्ञवल्क्य-] 'संवत्सरके अवयवभूत ये बारह मास ही आदित्य हैं; क्योंकि ये इस सबका आदान (ग्रहण) करते हुए चलते हैं, इसलिये आदित्य हैं' ॥५॥

[Shakalya asked,] "Who are the Ādityas?"
[Yājñavalkya replied,] "The twelve months, which are parts of the *Saṃvatsara* (the year), are the Ādityas; because they move along while taking (ādāna) or absorbing all this (i.e., time, life, seasons), therefore they are called Ādityas." ॥5॥

आदित्य कौन हैं ?

कतम आदित्या इति द्वादश वै मासाः संवत्सरस्यैत आदित्या एते हीदꣳ सर्वमाददाना यन्ति ते यदिदꣳ सर्वमाददाना यन्ति तस्मादादित्या इति ॥ ५ ॥

[शाकल्य—] 'आदित्य कौन हैं ?' [याज्ञवल्क्य—] 'संवत्सरके अवयवभूत ये बारह मास ही आदित्य हैं; क्योंकि ये इस सबका आदान (ग्रहण) करते हुए चलते हैं, इसलिये आदित्य हैं' ॥ ५ ॥

इन्द्र और प्रजापति कौन हैं

[शाकल्य-] 'इन्द्र कौन है और प्रजापति कौन है?' [याज्ञवल्क्य-] 'स्तनयित्नु (विद्युत्) ही इन्द्र है और यज्ञ प्रजापति है।' [शाकल्य-] 'स्तनयित्नु कौन है?' [याज्ञवल्क्य] 'अशनि।' [शाकल्य] 'यज्ञ कौन है?' [याज्ञवल्क्य-] 'पशुगण' ॥ ६ ॥

[Shakalya asked,] "Who is Indra and who is Prajāpati?"
Yājñavalkya replied,] "The thunder (lightning) is Indra, and

the *Yajña* (sacrifice) is Prajāpati."
[Shakalya asked,] "What is thunder (Stanayitnu)?"
[Yājñavalkya replied,] "It is lightning (Aśani)."
[Shakalya asked,] "What is the Yajña?"
[Yājñavalkya replied,] "The collection of
animals (*Paśugaṇa*)."

इन्द्र और प्रजापति कौन है ?

कतम इन्द्रः कतमः प्रजापतिरिति स्तनयित्नुरेवेन्द्रो यज्ञः प्रजापतिरिति कतमः स्तनयित्नुरित्यशनिरिति कतमो यज्ञ इति पशव इति ॥ ६ ॥

[शाकल्य—] 'इन्द्र कौन है और प्रजापति कौन है ?' [याज्ञवल्क्य—] 'स्तनयित्नु (विद्युत्) ही इन्द्र है और यज्ञ प्रजापति है।' [शाकल्य—]

ब्राह्मण ९] शाङ्करभाष्यार्थ ७८९

'स्तनयित्नु कौन है ?' [याज्ञवल्क्य—] 'अशनि।' [शाकल्य—] 'यज्ञ कौन है ?' [याज्ञवल्क्य—] 'पशुगण' ॥ ६ ॥

Ishwar created Devas

Svetasvatara Upanishad chapter 4 Mantra 12 says

जो रुद्र देवताओंकी उत्पत्ति और ऐश्वर्यप्राप्तिका हेतु, जगत्का स्वामी और सर्वज्ञ है तथा जिसने सबसे पहले हिरण्यगर्भको अपनेसे उत्पन्न देखा था वह हमें शुद्ध बुद्धिसे संयुक्त करे ॥ १२

He who is Rudra, the originator and bestower of strength to the Devas ,
He who has become the Lord of the universe and its dissolution,
He who rules over both bipeds and quadrupeds —
May He unite us with pure and auspicious intellect

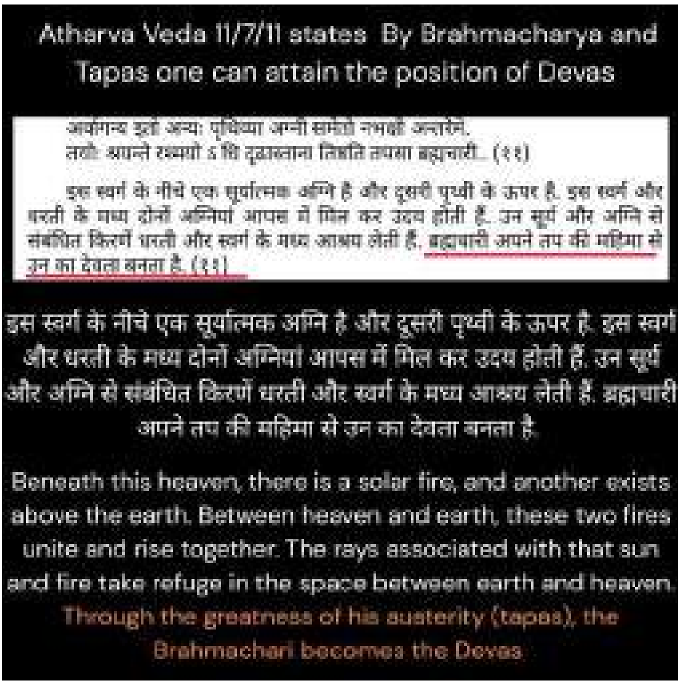
यो देवानां प्रभवश्चोद्भवश्च
विश्वाधिपो रुद्रो महर्षिः ।
हिरण्यगर्भं पश्यत जायमानं
स नो बुद्ध्या शुभया संयुनक्तु ॥ १२ ॥

जो रुद्र देवताओंकी उत्पत्ति और ऐश्वर्यप्राप्तिका हेतु, जगत्का स्वामी और सर्वज्ञ है तथा जिसने सबसे पहले हिरण्यगर्भको अपनेसे उत्पन्न देखा था वह हमें शुद्ध बुद्धिसे संयुक्त करे ॥ १२ ॥

Atharva Veda 11/7/11 states only By Brahmacharya one can attain the postion of Devas including Devraj Indra and other Devas

इस स्वर्ग के नीचे एक सूर्यात्मक अग्नि है और दूसरी पृथ्वी के ऊपर है. इस स्वर्ग और धरती के मध्य दोनों अग्नियां आपस में मिल कर उदय होती हैं. उन सूर्य और अग्नि से संबंधित किरणें धरती और स्वर्ग के मध्य आश्रय लेती हैं. ब्रह्मचारी अपने तप की महिमा से उन का देवता बनता है.

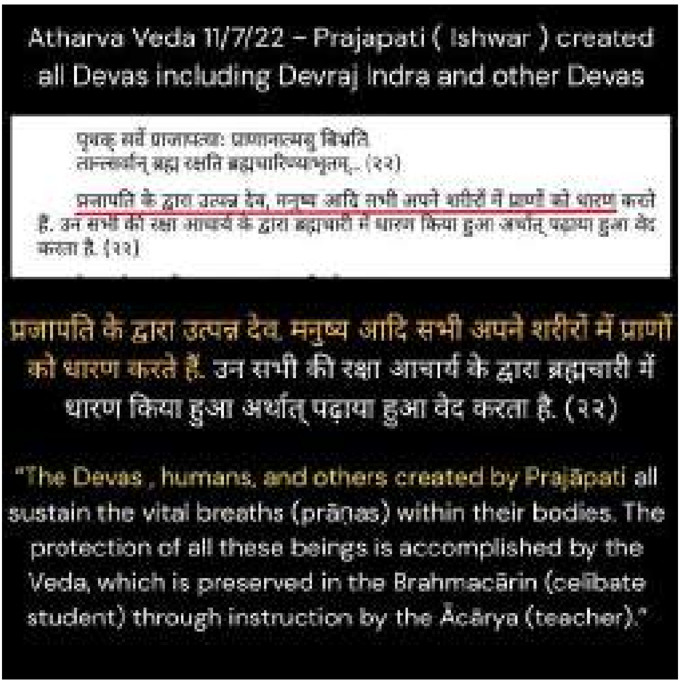
Beneath this heaven, there is a solar fire, and another exists above the earth. Between heaven and earth, these two fires unite and rise together. The rays associated with that sun and fire take refuge in the space between earth and heaven. Through the greatness of his austerity (tapas), the Brahmachari becomes the Devas



Atharva Veda 11/7/22 – Prajapati (Ishwar) created all Devas including Devraj Indra and other Devas

प्रजापति के द्वारा उत्पन्न देव, मनुष्य आदि सभी अपने शरीरों में प्राणों को धारण करते हैं. उन सभी की रक्षा आचार्य के द्वारा ब्रह्मचारी में धारण किया हुआ अर्थात् पढ़ाया हुआ वेद करता है. (२२)

"The Devas , humans, and others created by Prajāpati all sustain the vital breaths (prāṇas) within their bodies. The protection of all these beings is accomplished by the Veda, which is preserved in the Brahmacārin (celibate student) through instruction by the Ācārya (teacher)."



Srimad Bhagavatam 3.11.24-26 tells that in every period of Brahma – Devas including Devraj Indra and other Devas are born again and again and attain their position per their karma

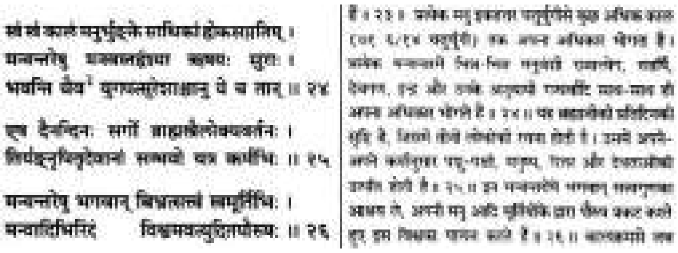
॥ प्रत्येक मनु इकहत्तर चतुर्युगीसे कुछ अधिक काल (७१ ६/१४ चतुर्युगी) तक अपना अधिकार भोगता है। प्रत्येक मन्वन्तरमें भिन्न-भिन्न मनुवंशी राजालोग, सप्तर्षि, देवगण, इन्द्र और उनके अनुयायी गन्धर्वादि साथ-साथ ही अपना अधिकार भोगते हैं ।॥ २४ ॥ यह ब्रह्माजीकी प्रतिदिनकी सृष्टि है, जिसमें तीनों लोकोंकी रचना होती है। उसमें अपने-अपने कर्मानुसार पशु-पक्षी, मनुष्य, पितर

और देवताओंकी उत्पत्ति होती है ॥ २५ ॥ इन मन्वन्तरोंमें भगवान् सत्त्वगुणका आश्रय ले, अपनी मनु आदि मूर्तियोंके द्वारा पौरुष प्रकट करते हुए इस विश्वका पालन करते हैं॥ २६

Verse 24:
"Each Manu enjoys his reign for a duration slightly more than seventy-one Chaturyugas (specifically 71 6/14 Chaturyugas). In every Manvantara, different rulers of the Manu lineage, the Saptarishis (seven sages), groups of gods (Devas), Indra, and their attendants like the Gandharvas also enjoy their respective domains."

Verse 25:
"This is the daily creation (nitya-srishti) of Brahma, in which the three worlds are created. According to their individual karmas, various beings such as animals, birds, humans, ancestors (Pitṛs), and Devas are born."

Verse 26:
"In these Manvantaras, the Lord, taking refuge in the quality of *Sattva* (goodness), assumes forms such as Manu and others to manifest His divine power (*Pauruṣa*) and uphold the order of the universe through protection and sustenance."



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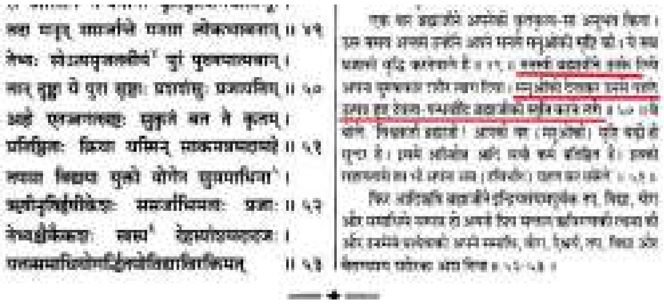
मनस्वी ब्रह्माजीने उनके लिये अपना पुरुषाकार शरीर त्याग दिया। मन्ओंको देखकर उनसे पहले उत्पन्न हुए देवता-गन्धर्वादि ब्रह्माजीकी स्त्ति करने लगे ॥ ५० ॥

"Manasvi Brahmaji gave up his masculine form for her. Seeing Manas (the mind), the Devas , Gandharvas, and others who were created before him began to praise Brahmaji.



Shri Vishnu Purana Amsa 1 Adhaya 5

श्रीमैत्रेयजी बोले- हे द्विजराज ! सर्गके आदिमे भगवान् ब्रह्माजीने पृथिवी, आकाश और जल आदिमे रहनेवाले देव, ऋषि, पितृगण, दानव, मनुष्य, तिर्यक् और वृक्षादिको जिस प्रकार रचा तथा जैसे गुण, स्वभाव और रूपवाले जगत्की रचना की वह सब आप मुझसे कहिये ॥ १-२ ॥

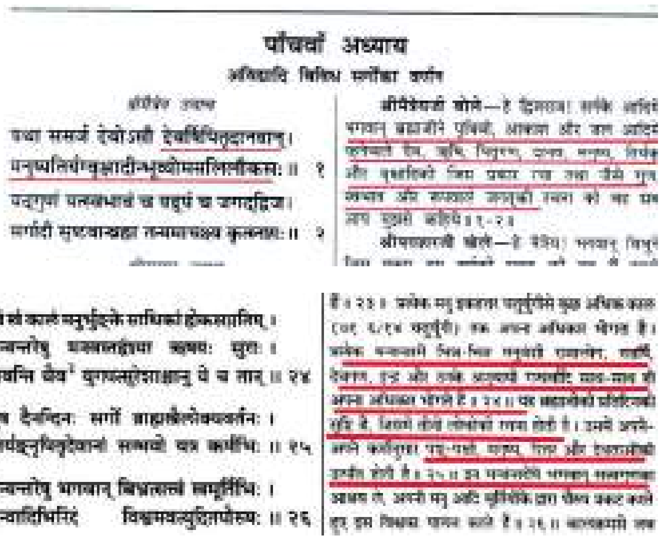
प्रत्येक मनु इकहत्तर चतुर्युगीसे कुछ अधिक काल (७१ ६/१४ चतुर्युगी) तक अपना अधिकार भोगता है। प्रत्येक मन्वन्तरमें भिन्न-भिन्न मनुवंशी राजालोग, सप्तर्षि, देवगण, इन्द्र और उनके अन्यायी गन्धर्वादि साथ-साथ ही अपना अधिकार भोगते हैं ॥ २४ ॥ यह ब्रह्माजीकी प्रतिदिनकी सृष्टि है, जिसमें तीनों लोकोंकी रचना होती है। उसमें अपने-अपने कर्मानुसार पशु-पक्षी, मनुष्य, पितर और देवताओंकी उत्पत्ति होती है ॥ २५ ॥ इन मन्वन्तरोंमें भगवान् सत्त्वगुणका आश्रय ले, अपनी मनु आदि मूर्तियोंके द्वारा पौरुष प्रकट करते हुए इस विश्वका पालन करते हैं॥ २६

Maitreya said:
O chief among the twice-born (Brahmins), at the beginning of creation, Brahma ji created the Devas, sages, ancestors (*Pitṛs*), demons (*Dānavas*), humans, animals, birds, and trees, who dwell in the earth, sky, water, and other realms. Please describe to me how he created them, and how he gave them their qualities, natures, and forms. (Verses 1–2)

Verse 24:
Each Manu enjoys his rule for a period slightly longer than seventy-one *Chaturyugas* (specifically, 71 6/14 *Chaturyugas*). In each *Manvantara* (the reign of a Manu), different kings of the lineage of that Manu, the seven great sages (*Saptarishis*), groups of Devas , Indra, and their followers like the Gandharvas exercise their respective authorities.

Verse 25:
This is the daily creation (*naimittika sṛṣṭi*) of Lord Brahma, in which the three worlds are formed. According to their individual karmas, beings such as animals, birds, humans, ancestors, and Devas come into existence.

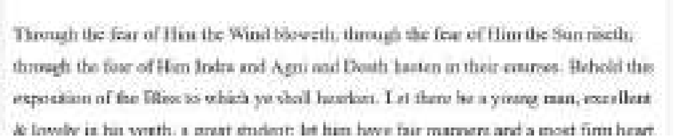
Verse 26:
In these *Manvantaras*, the Lord, taking refuge in the quality of *Sattva* (purity), manifests his divine energy (*Pauruṣa*) through forms like Manu and sustains the universe.


पाँचवाँ अध्याय

Taittriya Aranyaka 5.14.8 as well as Taittriya Upanishad 2.8.1 of Krishna Yajurveda clearly says devatas such as Indra, wind god, Agni, and Yama perform their duties because they are afraid of the Supreme Brahman.

भीषाऽस्माद्वातः पवते । भीषोदेति सूर्यः । भीषाऽस्मादग्निश्चेन्द्रश्च । मृत्युर्धावति पञ्चम इति
Meaning: From the fear of Him, Vatah (the wind) blows, from

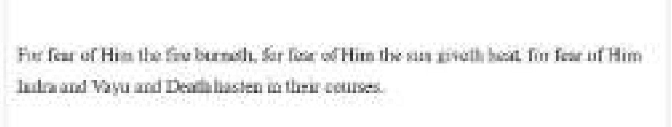
fear of Him the sun rises. From fear of Him the five divinities such as Agni (fire), Indra, and Mrityu (death) work.


Through the fear of Him the Wind bloweth, through the fear of Him the Sun riseth, through the fear of Him Indra and Agni and Death hasten in their courses. Behold this exposition of the Bliss to which ye shall hearken. Let there be a young man, excellent & lovely in his youth, a great student; let him have fair manners and a most firm heart

Katha Upanishad 2.3.3 of Krishna Yajurveda also clearly says how devatas perform all their duties out of fear of the Supreme Brahman.

भयादस्याग्निस्तपति भयात्तपति सूर्यः । भयादिन्द्रश्चाग्निश्च मृत्युर्धावति पंचमः ॥

Meaning: Out of fear of God, the fire burns, the sun heats, and Indra, Vayu as well and Yama function briskly


For fear of Him the fire burneth, for fear of Him the sun giveth heat, for fear of Him Indra and Vayu and Death hasten in their courses.

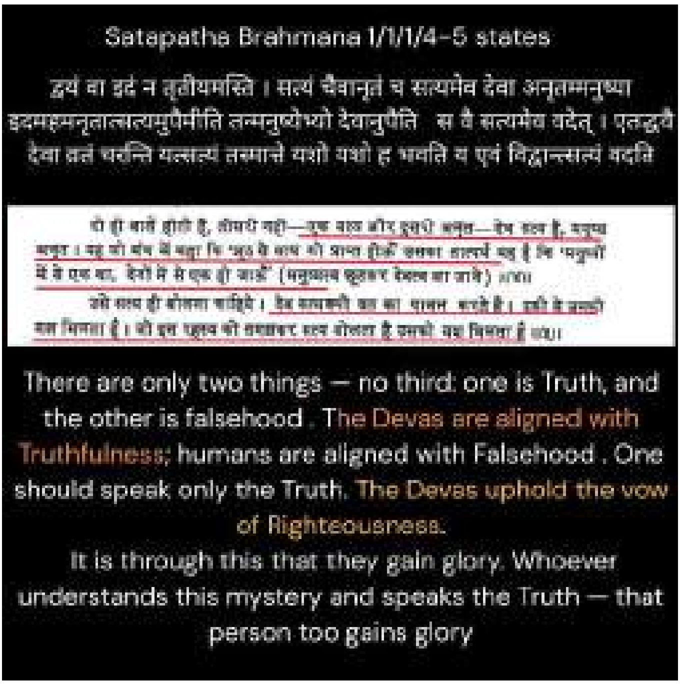
Nature and Qualities of Devas

Satapatha Brahmana 1/1/1/4-5 states

द्वयं वा इदं न तृतीयमस्ति । सत्यं चैवानृतं च सत्यमेव देवा अनृतम्मनुष्या इदमहमनृतात्सत्यमुपैमीति तन्मनुष्येभ्यो देवानुपैति स वै सत्यमेव वदेत् । एतद्धवै देवा व्रतं चरन्ति यत्सत्यं तस्मात्ते यशो यशो ह भवति य एवं विद्वान्त्सत्यं वदति

There are only two things — no third: one is Truth, and the other is falsehood . The Devas are aligned with Truthfulness; humans are aligned with Falsehood . One should speak only the Truth. The Devas uphold the vow of Righteousness.

It is through this that they gain glory. Whoever understands this mystery and speaks the Truth — that person too gains glory

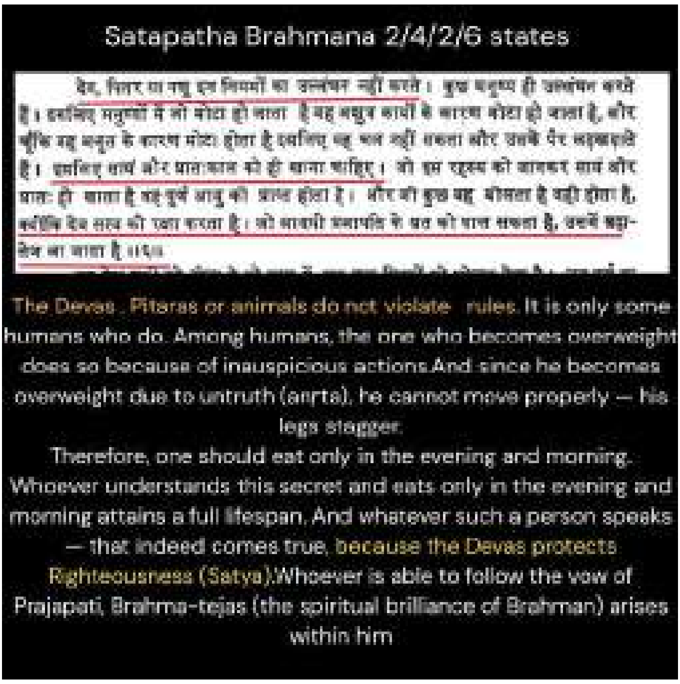


Satapatha Brahmana 2/4/2/6 states

he Devas , Pitaras or animals do not violate rules. It is only some humans who do. Among humans, the one who becomes overweight does so because of inauspicious

actions.And since he becomes overweight due to untruth (anṛta), he cannot move properly — his legs stagger.

Therefore, one should eat only in the evening and morning. Whoever understands this secret and eats only in the evening and morning attains a full lifespan. And whatever such a person speaks — that indeed comes true, because the Devas protects Righteousness (Satya).Whoever is able to follow the vow of Prajapati, Brahma-tejas (the spiritual brilliance of Brahman) arises within him

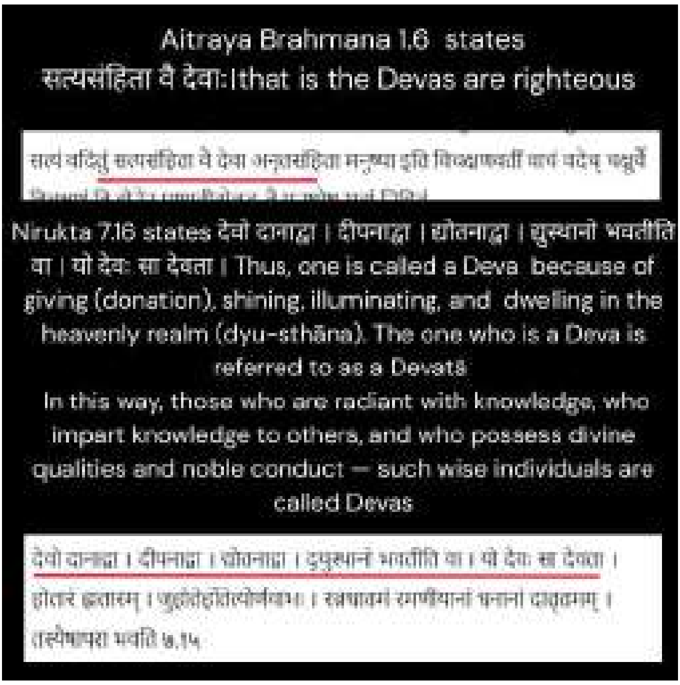


Aitraya Brahmana 1.6 states

सत्यसंहिता वै देवाः ।that is the Devas are righteous

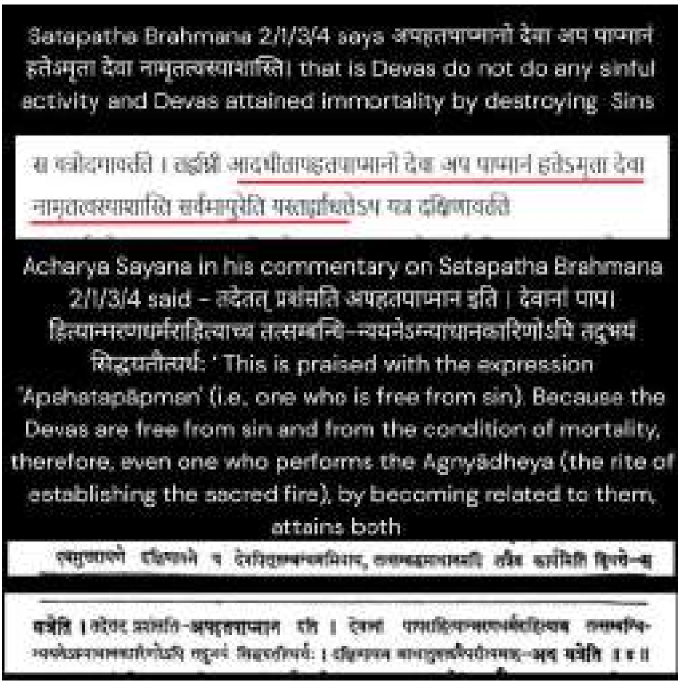
Nirukta 7.16 states **देवो दानाद्वा । दीपनाद्वा । द्योतनाद्वा । द्युस्थानो भवतीति वा । यो देवः सा देवता ।** Thus, one is called a Deva because of giving (donation), shining, illuminating, and dwelling in the heavenly realm (dyu-sthāna). The one who is a Deva is referred to as a Devatā

In this way, those who are radiant with knowledge, who impart knowledge to others, and who possess divine qualities and noble conduct — such wise individuals are called Devas



Satapatha Brahmana 2/1/3/4 says अपहतपाप्मानो देवा अप पाप्मानं हतेऽमृता देवा नामृतत्वस्याशास्ति। that is Devas do not do any sinful activity and Devas attained immortality by destroying Sins

Acharya Sayana in his commentary on Satapatha Brahmana 2/1/3/4 said – तदेतत् प्रशंसति अपहतपाप्मान इति । देवानां पाप। हित्यान्मरणधर्मराहित्याच्च तत्सम्बन्धि-न्ययनेऽग्न्याधानकारिणोऽपि तदुभयं सिद्धयतीत्यर्थः ' This is praised with the expression 'Apahatapāpman' (i.e., one who is free from sin). Because the Devas are free from sin and from the condition of mortality, therefore, even one who performs the Agnyādheya (the rite of establishing the sacred fire), by becoming related to them, attains both

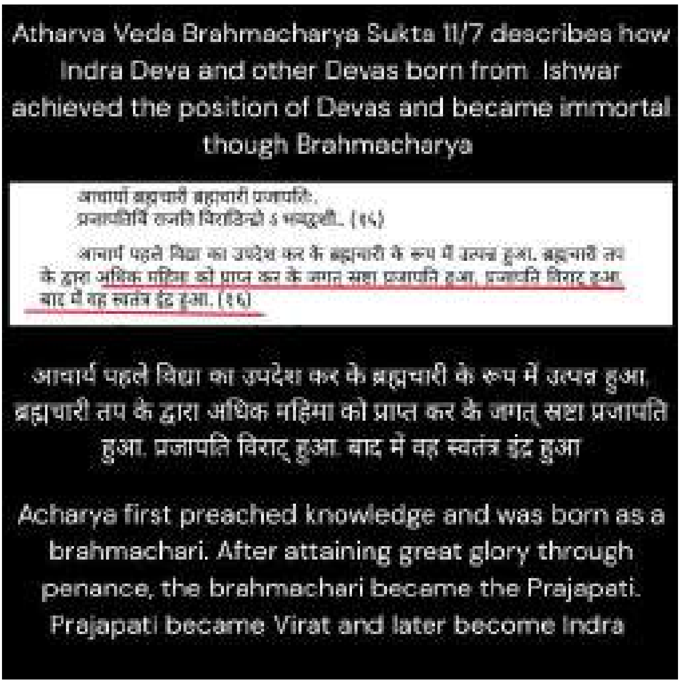


Devas follow Strict Brahmacharya

Atharva Veda Brahmacharya Sukta 11/7 describes how Indra Deva and other Devas born from Ishwar achieved the position of Devas and became immortal through Brahmacharya

आचार्य पहले विद्या का उपदेश कर के ब्रह्मचारी के रूप में उत्पन्न हुआ. ब्रह्मचारी तप के द्वारा अधिक महिमा को प्राप्त कर के जगत् स्रष्टा प्रजापति हुआ. प्रजापति विराट् हुआ. बाद में वह स्वतंत्र इंद्र हुआ

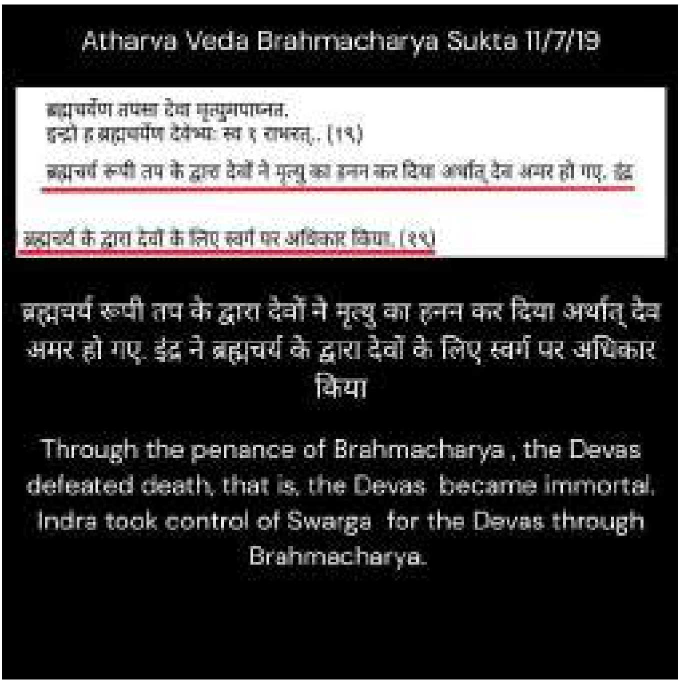
Acharya first preached knowledge and was born as a brahmachari. After attaining great glory through penance, the brahmachari became the Prajapati. Prajapati became Virat and later become Indra



Atharva Veda Brahmacharya Sukta 11/7/19

ब्रह्मचर्य रूपी तप के द्वारा देवों ने मृत्यु का हनन कर दिया अर्थात् देव अमर हो गए. इंद्र ने ब्रह्मचर्य के द्वारा देवों के लिए स्वर्ग पर अधिकार किया

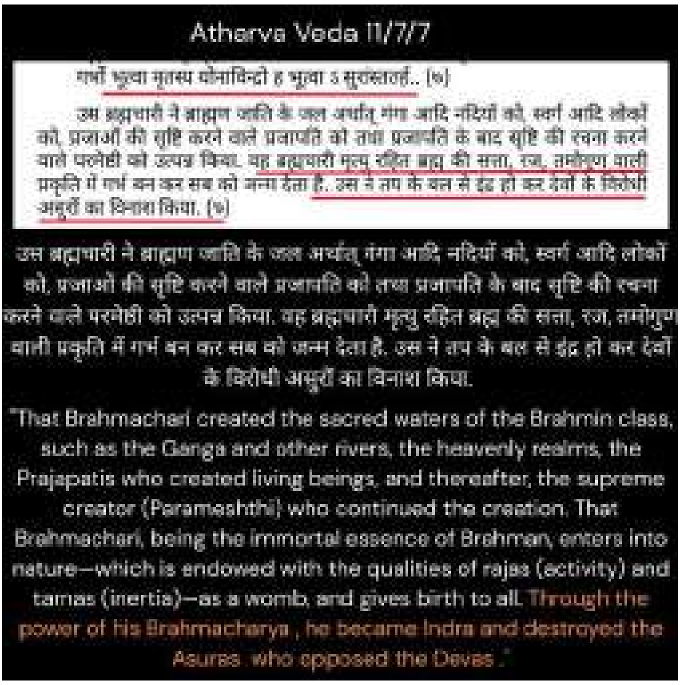
Through the penance of Brahmacharya , the Devas defeated death, that is, the Devas became immortal. Indra took control of Swarga for the Devas through Brahmacharya.



Atharva Veda 11/7/7

उस ब्रह्मचारी ने ब्राह्मण जाति के जल अर्थात् गंगा आदि नदियों को, स्वर्ग आदि लोकों को, प्रजाओं की सृष्टि करने वाले प्रजापति को तथा प्रजापति के बाद सृष्टि की रचना करने वाले परमेष्ठी को उत्पन्न किया. वह ब्रह्मचारी मृत्यु रहित ब्रह्म की सत्ता, रज, तमोगुण वाली प्रकृति में गर्भ बन कर सब को जन्म देता है. उस ने तप के बल से इंद्र हो कर देवों के विरोधी असुरों का विनाश किया.

“That Brahmachari created the sacred waters of the Brahmin class, such as the Ganga and other rivers, the heavenly realms, the Prajapatis who created living beings, and thereafter, the supreme creator (Parameshthi) who continued the creation. That Brahmachari, being the immortal essence of Brahman, enters into nature—which is endowed with the qualities of rajas (activity) and tamas (inertia)—as a womb, and gives birth to all. Through the power of his Brahmacharya , he became Indra and destroyed the Asuras who opposed the Devas .”



Atharva Veda 11/7/11 states only By Brahmacharya one can become Devas including Devraj Indra and other Devas

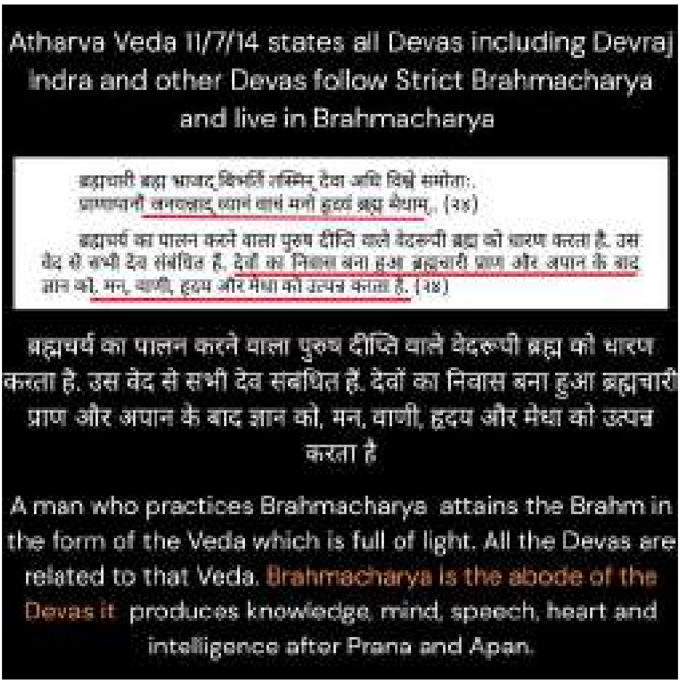
इस स्वर्ग के नीचे एक सूर्यात्मक अग्नि है और दूसरी पृथ्वी के ऊपर है. इस स्वर्ग और धरती के मध्य दोनों अग्नियां आपस में मिल कर उदय होती हैं. उन सूर्य और अग्नि से संबंधित किरणें धरती और स्वर्ग के मध्य आश्रय लेती हैं. ब्रह्मचारी अपने तप की महिमा से उन का देवता बनता है.

Beneath this heaven, there is a solar fire, and another exists above the earth. Between heaven and earth, these two fires unite and rise together. The rays associated with that sun and fire take refuge in the space between earth and heaven. Through the greatness of his austerity (tapas), the Brahmachari becomes the Devas

Atharva Veda 11/7/14 states all Devas including Devraj Indra and other Devas follow Strict Brahmacharya and live in Brahmacharya

ब्रह्मचर्य का पालन करने वाला पुरुष दीप्ति वाले वेदरूपी ब्रह्म को धारण करता है. उस वेद से सभी देव संबंधित हैं. देवों का निवास बना हुआ ब्रह्मचारी प्राण और अपान के बाद ज्ञान को, मन, वाणी, हृदय और मेधा को उत्पन्न करता है

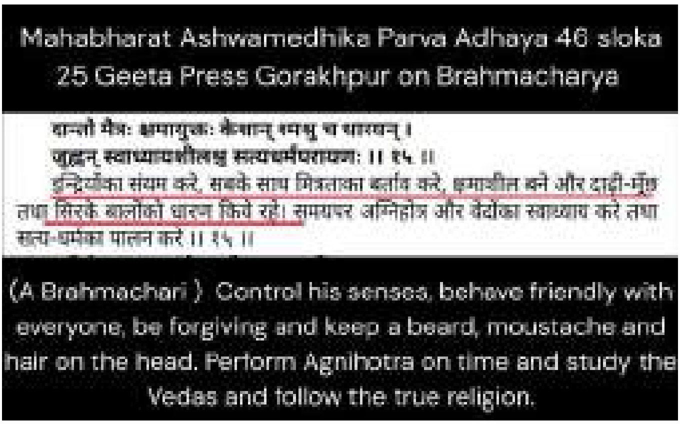
A man who practices Brahmacharya attains the Brahm in the form of the Veda which is full of light. All the Devas are related to that Veda. Brahmacharya is the abode of the Devas it produces knowledge, mind, speech, heart and intelligence after Prana and Apan.



Mahabharat Ashwamedhika Parva Adhaya 46 sloka 25 Geeta Press Gorakhpur on Brahmacharya

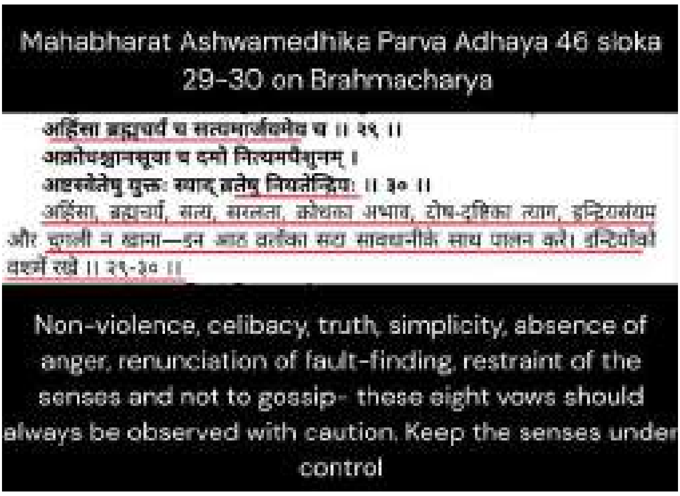
इन्द्रियोंका संयम करे, सबके साथ मित्रताका बर्ताव करे, क्षमाशील बने और दाढ़ी-मूँछ तथा सिरके बालोंको धारण किये रहे। समयपर अग्निहोत्र और वेदोंका स्वाध्याय करे तथा सत्य-धर्मका पालन करे ।। १५ ।

(A Brahmachari) Control his senses, behave friendly with everyone, be forgiving and keep a beard, moustache and hair on the head. Perform Agnihotra on time and study the Vedas and follow the true religion

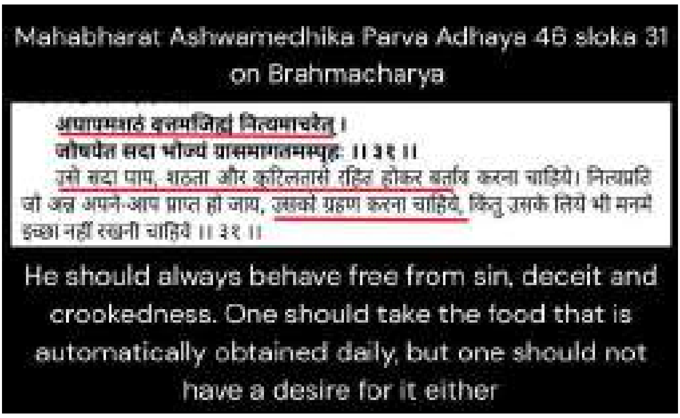


Mahabharat Ashwamedhika Parva Adhaya 46 sloka 29-30 on Brahmacharya

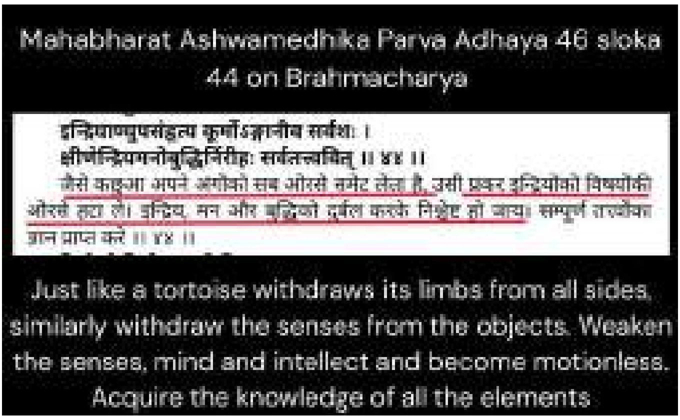
अहिंसा, ब्रह्मचर्य, सत्य, सरलता, क्रोधका अभाव, दोष-दृष्टिका त्याग, इन्द्रियसंयम और चुगली न खाना- इन आठ व्रतोंका सदा सावधानीके साथ पालन करे। इन्द्रियोंको वशमें रखे ।। २९-३० ।।
Non-violence, celibacy, truth, simplicity, absence of anger, renunciation of fault-finding, restraint of the senses and not to gossip- these eight vows should always be observed with caution. Keep the senses under control



Mahabharat Ashwamedhika Parva Adhaya 46 sloka 31 on Brahmacharya
अपापमशठं वृत्तमजिह्मं नित्यमाचरेत् । जोषयेत सदा भोज्यं ग्रासमागतमस्पृहः ।। ३१ ।।
उसे सदा पाप, शठता और कुटिलतासे रहित होकर बर्ताव करना चाहिये। नित्यप्रति जो अन्न अपने-आप प्राप्त हो जाय, उसको ग्रहण करना चाहिये, किंतु उसके लिये भी मनमें इच्छा नहीं रखनी चाहिये ।। ३१ ।।
He should always behave free from sin, deceit and crookedness. One should take the food that is automatically obtained daily, but one should not have a desire for it either



Mahabharat Ashwamedhika Parva Adhaya 46 sloka 44 on Brahmacharya
इन्द्रियाण्युपसंहृत्य कूर्मोऽङ्गानीव सर्वशः ।
क्षीणेन्द्रियमनोबुद्धिर्निरीहः सर्वतत्त्ववित् ।। ४४ ।।
जैसे कछुआ अपने अंगोंको सब ओरसे समेट लेता है, उसी प्रकर इन्द्रियोंको विषयोंकी ओरसे हटा ले। इन्द्रिय, मन और बुद्धिको दुर्बल करके निश्चेष्ट हो जाय। सम्पूर्ण तत्त्वोंका ज्ञान प्राप्त करे ।। ४४ ।।
Just like a tortoise withdraws its limbs from all sides, similarly withdraw the senses from the objects. Weaken the senses, mind and intellect and become motionless.
Acquire the knowledge of all the elements



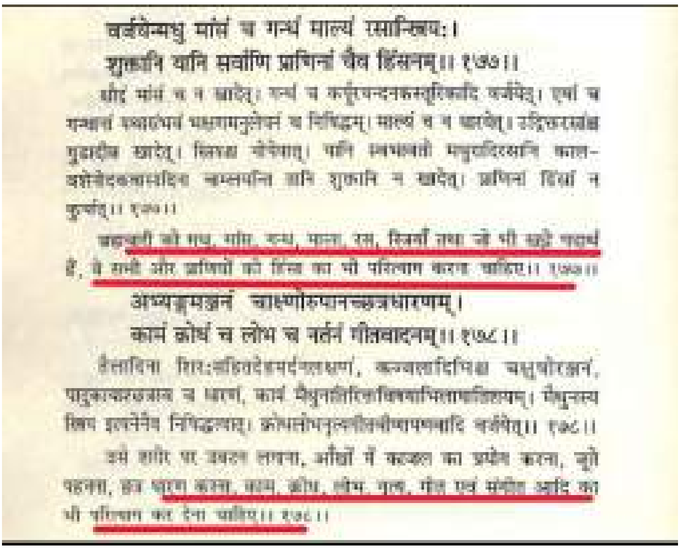
Manusmriti (2.177-2.180) on Brahmacharya

वर्जयेन्मधु-मांसं च गन्धं माल्यं रसान् स्त्रियः। शुक्तानि यानि सर्वाणि प्राणिनां चैव हिंसनम्॥अभ्यङ्गमञ्जनं चाक्ष्णोरुपानच्छत्रधारणम्।

कामं क्रोधं च लोभं च नर्तनं गीतवादनम्॥द्यूतं च जनवादं च परिवादं तथाऽनृतम्। स्त्रीणां च प्रेक्षणालम्बसुपघातं परस्य च॥

एकः शयीते सर्वत्र न रेतः स्कन्दयेत् क्वचित्। कामाद्धि स्कन्दयन् रेतो हिनस्ति व्रतमात्मनः॥

Brahmachari should avoid intoxicants, meat, perfumes, garlands, and pleasurable foods, as well as all fermented substances and violence towards living beings. He should abstain from massaging with oils, applying collyrium (eye-liners), using footwear, or carrying umbrellas.One should renounce lust, anger, greed, dancing, singing, playing musical instruments, gambling, slandering, lying, and gossiping .He should avoid looking at or touching women, harming others, and should sleep alone.A Brahmachari must never waste his semen due to lust, as it destroys his vow of celibacy.



वर्जयेन्मधु मांसं च गन्धं माल्यं रसान्स्त्रियः।
शुक्तानि यानि सर्वाणि प्राणिनां चैव हिंसनम्॥ १७७॥

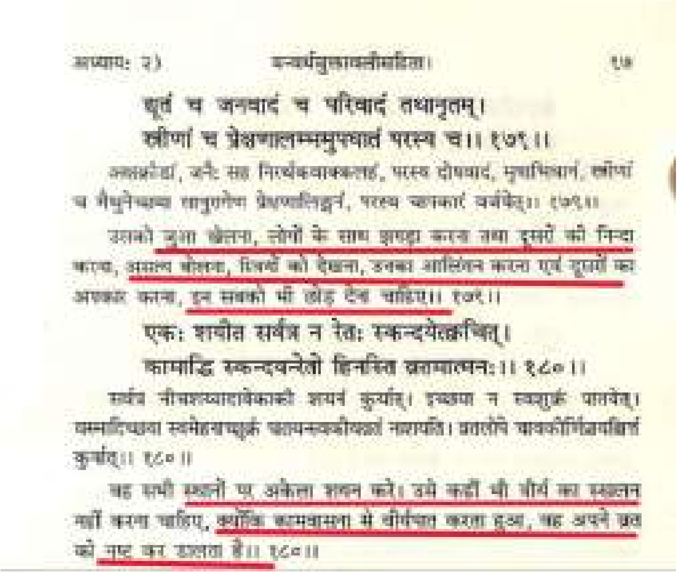
क्षौद्रं मांसं च न खादेत्। गन्धं च कर्पूरचन्दनकस्तूरिकादि वर्जयेत्। एषां च गन्धानां स्वस्थाद्यं भक्षणमनुलेपनं च निषिद्धम्। माल्यं च न धारयेत्। उद्धृतरसांश्च गुडादीन् न खादेत्। स्त्रियश्च नोपेयात्। यानि स्वभावतो मधुरादिरसानि कालवशेनोदकवासादिना चाम्लानि तानि शुक्तानि न खादेत्। प्राणिनां हिंसां न कुर्यात्॥ १७७॥

ब्रह्मचारी को मधु, मांस, गन्ध, माला, रस, स्त्रियाँ तथा जो भी खट्टे पदार्थ हैं, वे सभी और प्राणियों की हिंसा का भी परित्याग करना चाहिए॥ १७७॥

अभ्यङ्गमञ्जनं चाक्ष्णोरुपानच्छत्रधारणम्।
कामं क्रोधं च लोभं च नर्तनं गीतवादनम्॥ १७८॥

तैलादिना शिरःसहितदेहमर्दनलक्षणं, कज्जलादिभिश्च चक्षुषोरञ्जनं, पादुकाच्छत्रयोश्च धारणं, कामं मैथुनातिरिक्तविषयाभिलाषातिशयम्। मैथुनस्य स्त्रिय इत्यनेनैव निषिद्धत्वात्। क्रोधलोभनृत्यगीतवीणापणवादि वर्जयेत्॥ १७८॥

इसे शरीर पर उबटन लगाना, आँखों में काजल का प्रयोग करना, जूते पहनना, छत्र धारण करना, काम, क्रोध, लोभ, नृत्य, गीत एवं संगीत आदि का भी परित्याग कर देना चाहिए॥ १७८॥



अध्यायः २)   मन्वर्थमुक्तावलीसहिता।   ९७

द्यूतं च जनवादं च परिवादं तथानृतम्।
स्त्रीणां च प्रेक्षणालम्भमुपघातं परस्य च॥ १७९॥

अक्षक्रीडां, जनैः सह निरर्थकवाक्कलहं, परस्य दोषवादं, मृषाभिधानं, स्त्रीणां च मैथुनेच्छया सानुरागेण प्रेक्षणालिङ्गने, परस्य चापकारं वर्जयेत्॥ १७९॥

उसको जुआ खेलना, लोगों के साथ झगड़ा करना तथा दूसरों की निन्दा करना, असत्य बोलना, स्त्रियों को देखना, उनका आलिंगन करना एवं दूसरों का अपकार करना, इन सबको भी छोड़ देना चाहिए॥ १७९॥

एकः शयीत सर्वत्र न रेतः स्कन्दयेत्क्वचित्।
कामाद्धि स्कन्दयन्रेतो हिनस्ति व्रतमात्मनः॥ १८०॥

सर्वत्र नीचशय्यादावेकाकी शयनं कुर्यात्। इच्छया न स्वशुक्रं पातयेत्। यस्मादिच्छया स्वमेहनाच्छुक्रं पातयन्स्वकीयव्रतं नाशयति। व्रतलोपे चावकीर्णिव्रतं कुर्यात्॥ १८०॥

वह सभी स्थानों पर अकेला शयन करे। उसे कहीं भी वीर्य का स्खलन नहीं करना चाहिए, क्योंकि कामवासना में वीर्यपात करता हुआ, वह अपने व्रत को नष्ट कर डालता है॥ १८०॥

All these Rules and Restrictions like behaving free from sin , Non-violence, celibacy, truth, simplicity, absence of anger, renunciation of fault-finding, restraint of the senses and not to gossip and keeping senses under control and behaving friendly with everyone, forgiving and avoiding intoxicants, meat, perfumes, garlands, and pleasurable foods, as well as all fermented substances and violence towards living beings and avoiding contact with Parstree are part of Brahmacharya and practiced by all Devas including Devraj Indra as part of their vow of Brahmacharya which gives them their powers and Devatva

Atharva Veda Brahmacharya Sukta 11/7 – **ब्रह्मचर्य रूपी तप के द्वारा देवों ने मृत्यु का हनन कर दिया अर्थात् देव अमर हो गए. इंद्र ने ब्रह्मचर्य के द्वारा देवों के लिए स्वर्ग पर अधिकार किया** . Through the penance of Brahmacharya , the Devas defeated death, that is, the Devas became immortal. Indra took control of Swarga for the Devas through Brahmacharya.

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Allegations-

Brihaspati Raped his Brother's Wife- Mamatha

📚Shrimad Bhagavatham 9.20.36📚
When the demigod named Brhaspati was attracted by his brother's wife, Mamata, who at that time was pregnant, he desired to have sexual relations with her. The son within her womb forbade this, but Brhaspati cursed him and forcibly discharged semen into the womb of Mamata."

📚Shiva Purana 5.4.38📚
The excellent sage Brhaspati deluded by Siva's Mayã had sexual intercourse with his brother's wife and Bharadvãja was born."

📚Matsya Purana 49.17-28📚
Suta said : — Brihaspati, whilst staying on Earth, one day saw the wife of his brother, Usija, who was big with child, and addressed her thus: — " Dress thyself well and let us enjoy." She, being thus addressed, replied to Brihaspati thus : — " The embryo in my womb is mature and is already reciting the Vedas, Thy seed will also not be fruitless and thy proposal is sinful." Hearing which, Brihaspati said : — " I need not be taught morality by thee, o sweet one." After saying that, he carried out his desire by force ; when on the verge of his final enjoyment, the child from her womb cried out to Brihaspati : — " I have entered the womb first, o Brihaspati, thy seed will also not go in vain. There is no room for a second body in this womb." Brihaspati being thus addressed by the child in the womb, replied in anger : — Because on such an occasion, dear to every creature, thou preventest me from enjoyment, thou shouldst see lasting darkness [Dirghatamas]."

📚Brahmanda Purana 3.74.37-44📚
The younger brother of Usija was the priest of heaven-dwellers named Brhaspati, He had a great deal of effulgence. He approached Mamatà. Mamata who did not like Brhaspati said to him- "T am the wife of your elder rother and I am pregnant too. This child in my womb, O

Brhaspati, yells con- stantly practising the recitation of the Vedas along with their Angas (ancillary subjects). You too are Amogharetas (one whose semen never goes in vain). It does not behove you, O lord, to approach me on this occasion or in the manner you think." Though told thus clearly Brhaspati of great effulgence could not resist the passionate impulse of himself, although he was a noble soul. The righteous-souled Brhaspati did indeed have sexual intercourse with her. Even as he was discharging the seminal fluid, the child in the womb spoke to him. "Do not discharge semen O Bṛhaspati. There is no space here for two. You are one whose semen never goes in vain. But I have come here before." On being told thus, *the* exalted sage Bṛhaspati, became infuriated then. He cursed the son of his brother Uśija, though he was yet in the womb."

📚Devi Bhagavatam 4.15.59-64📚
Look! The Moon stole away perforce knowingly the wife of Brihaspatī; Indra, knowing what is religion stole away the wife of Gautama; Brihaspatī enjoyed forcibly the wife of his younger; and also he outraged his elder brother's wife in her pregnant state and cursed the boy in the womb…"

📚Vayu Purana 2.37.38-45📚
Not desirous of having sexual intercourse with him, Mamata spoke thus to Brhaspati : am pregnant due to my contact with your elder brother. This is the eighth (month). O Brhaspati, this great child in the womb cries much. The son of Aiija that he is, he has learned the Vedas with their six ancillaries and he repeats the Vedic Mantras. Your semen virile too is never-failing. It does not behove you to have sexual intercourse with me, O holy lord, when the period (of gestation) lapses (you may do) as you deem fit. Though emphatically told thus by her, the noble-souled Brhaspati of excessive refulgence did not restrain himself, as he was overwhelmed by passion. The virtuous-souled Brhaspati did have his sexual intercourse with her. Even as he was discharging the semen virile, the child in the womb spoke thus : Snataka (a Brahmana who just had his sacred ablution after completing his Vedic study) shall deposit his (semen virile) here. There is no space here for two. You too are one with never-failing semen virile. I have come here first. Brhaspati, the sage of divine attributes, became infuriated on being told thus. He cursed the son of Asija, his brother, who was yet in the womb: "You have spoken thus to me on an occasion coveted by all living beings. Since you have spoken thus out of delusion, you will enter a long period of darkness."

Refutation-

Pandit Madhavacharya Shastri explained in his Purana Digdarshan Page no 668 about Brihaspati Mamta explaining its real meaning from Shruti

बृहस्पति और ममता

३०

पुराणों पर एक यह भी आक्षेप किया जाया करता है कि उन में बृहस्पति का ममता से बलात्कार करना लिखा है। कहा जाता है कि बृहस्पति ने अपने बड़े भाई उतथ्य की धर्मपत्नी ममता से सगर्भावस्था में ही बार बार हटाने पर भी हठात् मैथुन किया, जब गर्भस्थ बालक ने बृहस्पति का वीर्य अन्दर न जाने दिया तो उसके बाहिर गिरते ही उससे 'भरद्वाज' मुनि की उत्पत्ति हुई, एवं बृहस्पति ने क्रुद्ध होकर गर्भस्थ बालक को जन्मान्ध हो जाने का शाप दिया, जिससे दीर्घतमा ऋषि उत्पन्न हुवे। यह कथा

वैदिक-स्वरूप

(क) यदस्यै वाचो बृहत्यै पतिस्तस्माद् बृहस्पतिः । (Jaimini Upanishad, 2.25) – इस श्रेष्ठ वाणी के पति को बृहस्पति कहते हैं।The husband of this excellent speech (vāk) is called Bṛhaspati.
(ख) बृहस्पतिरिव बुद्ध्या । (Mantra Brahmana, 2.4.14)- हस्पति की तरह बुद्धि से [संगत होता है]

(ग (द्वितीयां जायामश्नुते । Taittiriya Samhita, 1.3.10.3) –
(घ) तामन्त्रा हतारेत. सिग्भ्यामुपदधाति । (*Shatapatha Brahmana, 7.4.24*)-

(ङ) यद् वै रेतसो योनिमतिरिच्यतेऽमुया तद् भवति । (Shatapatha Brahmana, 6.3.3.6)

(च) भारद्वाजं वै बृहत् । (Aitreya Brahmana 8/3)
(छ) दीर्घतमा मामतेयो जुजुर्वान् दशमे युगे । (*Rigveda, Ashtaka 2, Anuvaka 3, Varga 13*)

अर्थात् (क) इस श्रेष्ठ वाणी के पति को बृहस्पति कहते हैं। (ख) बृहस्पति की तरह बुद्धि से संगत होता है दूसरी स्त्री को प्राप्त होता है। (ध) उस अन्तर्हिता सगर्भा (ममता) को वीर्य सेचन के लिये उपधान करता है (ङ) जो वीर्य योनि से अतिरिक्त बाहिर पड़ता है वह उस (सगर्भा ममता) के कारण होता है। (व) बहत् ही भारद्वाज है। (छ) दशमयुग सृष्टि के आरम्भ से दो चतुर्युगी व्यतीत होकर आने वाले नेता में ममता का बेटा दीर्घतमा नामक ऋषि मन्त्र-द्रष्टा हुआ

वैदिक-स्वरूप

(क) यदस्यै वाचो बृहत्यै पतिस्तस्माद् बृहस्पतिः ।

(जैमिनि उपनिषद् २ । २५)

(ख) बृहस्पतिरिव बुद्धया । (मन्त्र ब्राह्मण २ । ४ । १४)

(ग(द्वितीयां जायामश्नुते । (तैत्तिरीय १ । ३ । १० । ३)

(घ) तामन्तर्हिताऽरेत.सिच्यामुपदधाति ।

(शत० ७ । ४२ । २४)

(ङ) यद् वै रेतसो योनिमतिरिच्यतेऽमुया तद् भवति ।

(शतपथ ६ । २ । २ । १६)

(च) भारद्वाजं वै बृहत् । (ऐतरेय ८ । ३)

(छ) दीर्घतमा मामतेयो जुजुर्वान् दशमे युगे ।

(ऋग्वेद अष्टक २ अनु० ३ व० १)

अर्थात्—(क) इस श्रेष्ठ वाणी के पति को बृहस्पति कहते हैं। (ख) बृहस्पति की तरह बुद्धि से [संगत होता है] (ग) दूसरी स्त्री को प्राप्त होता है। (घ) उस अन्तर्हिता = सगर्भा (ममता) को वीर्य सेचन के लिये उपधान करता है (ङ) जो वीर्य योनि से अतिरिक्त बाहिर पड़ता है वह उस (सगर्भा ममता) के कारण होता है। (च) बृहद् ही भारद्वाज है। (छ) दशमयुग = सृष्टि के आरम्भ से दो चतुर्युगी व्यतीत होकर आने वाले त्रेता में ममता का बेटा दीर्घतमा नामक ऋषि मन्त्र-द्रष्टा हुआ।

वास्तविक भाव

वास्तविक भाव

उपर्युक्त दोनों स्वरूपों की तुलना करने पर प्रत्येक साक्षर इस आख्यान की वैदिकता का अच्छी तरह अनुमान कर सकता है। कई तुच्छबुद्धि जन इस कथा से नियोग भी सिद्ध करना चाहा करते हैं, परन्तु उन्हें यह विदित नहीं कि इससे तो आप के माने हुये नियोग की उल्टी धज्जियें उड़ जाती हैं। क्योंकि आपके यहां नियोग का लक्षण यही तो है कि 'सन्तान के लिए पति की आज्ञा से या उसके मरने पर किसी परपुरुष से इच्छापूर्वक भोग करना।' उक्त कथा में इन तीनों बातों का सर्वथा अभाव है। क्योंकि सन्तान तो पूर्व ही ममता के गर्भ में विद्यमान थी। पति आज्ञा का इसमें लेशमात्र भी नहीं और ममता अन्त तक इस कार्य के सर्वथा प्रतिकूल ही रही है। अतः इसे खुला व्यभिचार या बलात्कार ही कह सकते हैं। अगर आप की सम्मति में नियोग भी इसी का का नाम है तब तो आप के इस धार्मिक कृत्य पर सौ २ बार बलिहारी ! आशा है कि प्रतिवादी अब इससे नियोग सिद्ध करने का साहस नहीं दिखायेंगे। रहा इसकी वास्तविकता का विचार, सो हम वैदिक शब्दों में ही प्रकट करते हैं। वेदों में लिखा है कि—

(क) वाग्वै बृहती (शतपथ १४ । ४ । १ । २२)

(ख) पतिः पालयिता (निरुक्त अ० १० खं० २१)

अर्थात्—(क) यह वाक् ही बृहती कही जाती है। (ख) पति रक्षक को कहते हैं।

जो पुरुष का मन ही बृहस्पति कहलाता है : क्योंकि 'यन्मनसाऽभिगच्छति तद् वाचा वदति' इस श्रुति के अनुसार पहिले मन में जो भाव उत्पन्न

होता है वही पश्चात् वाणी से बोला जाता है। अतः मनः ही वाणी का पति कहला सकता है। इसका ज्येष्ठ भ्राता जीवात्मा ही उतथ्य है। 'तथ्य' शब्द का अर्थ सत्य है और 'उ' शब्द वितर्क बोधक है : अर्थात् जिसकी सत्यता में वितर्क हो वह 'उतथ्य' कहा जाता है। अतः यह जीव—'जीवरूपेण सत्य किंवा—'ब्रह्मविद् ब्रह्मैव भवति' के अनुसार ब्रह्मरूपेण सत्य है ?'—ऐसा विचार जीवात्मा के विषय में निरन्तर बना रहता है। द्वैत-अद्वैत-विशिष्टाद्वैत आदि सिद्धान्त इसी एक 'उ' के चमत्कार हैं। 'ममता' शब्द की विशेष व्याख्या करने की आवश्यकता नहीं क्योंकि प्रचलित भाषा में भी किसी वस्तु में विशेष आसक्त होना या उसमें रागाधिक्य रखना, ममत्व-ममता किंवा मामता कही जाती है, जो कि माया का ही विशेष स्वरूप है। 'दीर्घतमा' का अर्थ घोर अन्धकार है, जिसे दूसरे शब्दों में अज्ञान या मोह कहा जा सकता है। इसी प्रकार 'वीर्य' शब्द भी पराक्रम का पर्याय है। अतः आध्यात्मिक पक्ष में इसका सीधा अर्थ यही होगा कि जीवात्मा रूप उतथ्य की स्त्री ममता 'ममत्वयुक्त' रागात्मक वृत्ति के गर्भ में घोररूप दीर्घतमा थे। बृहस्पति मन ने इस वृत्ति में अपने वीर्य-सामर्थ्य का संचार करना चाहा, परन्तु जब तक ममता के गर्भ में मोह घुसा बैठा हो तब तक मानसी शक्ति का संचार होना सर्वथा कठिन है। वेद में इसी भाव को इस प्रकार प्रकट किया है—

अन्धं तमः प्रविशन्ति येऽविद्यामुपासते। (यजु: ४० । १२)

अर्थात्—जो मनुष्य अविद्या के चंगुल में फंस जाते हैं वह घोर अन्धकार को प्राप्त होते हैं। अतः मन के हजार बार प्रयत्न करने पर भी ममता-गर्भस्थ मोह मानसिक बल का प्रवेश नहीं होने देता। कदाचित् यह मनःरूप बृहस्पति यथाकथा अपने वीर्य सामर्थ्य को ममतावृत्ति के सन्निपात में भी इस्खलित करदे-फैलादे, तो उससे आत्मज्ञान रूप 'भरद्वाज' उत्पन्न होता है। क्योंकि 'आत्मज्ञान' मन और

वृत्ति इन दोनों के पारस्परिक संघर्ष का परिणाम है अतः वह 'भरद्वाज' कहा जाता है। उत्पन्न हुवे आत्मज्ञान का धर्माधिकारादि साधनों द्वारा ही परिपोषण होता है, अतः यही 'भरद्वाज' का देवताओं द्वारा रक्षित होने का अभिप्राय है। यही इस कथा का आध्यात्मिक भाव है। इतिहास पक्ष में वेदपुराणइत्यनयाध्याय के देवतावाद-अवतरणगत दिव्य चरित्रों का मनन करने से सब शंकाएं काफूर हो जायेंगी। क्योंकि मनुष्ययोनि कर्मयोनि है अर्थात् इसमें किए गये शुभाशुभ कर्म भोगने पड़ते हैं और पशु पक्षी आदि तथा देव गन्धर्व आदि भोग-योनियें हैं इनमें पूर्व जन्मकृत अशुभ और शुभ कर्मों को केवल भोगना पड़ता है, अतः सूक्ष्म दिव्यज्ञानयुक्त दिव्य शरीरधारी देवताओं के चरित्र स्थूल विकारी पांच भौतिक शरीरधारी मनुष्यों के लिए अनुकरणीय नहीं होते। इसके अतिरिक्त जहाँ यह कथा आती है वहाँ पर इसे कहीं भी धर्मसंगत नहीं कहा है। ऐतिहासिक ग्रन्थों में बुरी भली सभी प्रकार की घटनायें मिलती रहती हैं। उनसे सर्वसाधारण तादृश अनुकरण करने के लिए बाध्य हों सो बात नहीं है। हमारे विचार में यह कथा एक उपाख्यान आख्यायिका है परन्तु वेदव्यास जी ने पुराणों की विशिष्ट शैली के अनुसार इसमें ऐतिहासिक अंश को जो विनिश्चित किया है, सो विश्लेषण करने पर इतना ज्ञात पड़ता है कि विनष्ट हुवे भरतकुल का उत्तराधिकारी 'भरद्वाज' हुआ है।

रहा इसकी वास्तविकता का विचार, सो हम वैदिक शब्दों में ही प्रकट करते हैं। वेदों में लिखा है कि-

(क) वाग्वै बृहती

(शतपथ १४।४। १ । २२)

(ख) पतिः पालयिता

(निरुक्त अ० १० खं० २१)

अर्थात् (क) यह वाक् ही बृहती कही जाती है। (ख) पति रक्षक को कहते हैं। सो पुरुष का मन ही बृहस्पति कहलाता है क्योंकि 'यन्मनसाऽनुमनुते तेदू बाचा वदति' इस श्रुति के अनुसार पहिले मन में जो भाव उदित

होता है वही पश्चात् वाणी से बोला जाता है। अतः मनः ही वाणी का पति कहला सकता है। इसका ज्येष्ठ आता जीवात्मा ही उतथ्य है । 'तथ्य' शब्द का अर्थ सत्य है और 'उ' शब्द वितर्क द्योतक हैः अर्थात् जिसकी सत्यता में वितर्क हो वह 'उतथ्य' कहा जाता है। अतः यह जीव – 'जोवरूपेण सत्य किंवा 'ब्रह्मविद् ब्रह्मव भवति' के अनुसार ब्रह्मरूपेण सत्य है ?' – ऐसा विचार जीवात्मा के विषय में निरन्तर बना रहता है। द्वैत-अद्वैत विशिष्टाद्वैत आदि सिद्धान्त इसी एक 'उ' के चमत्कार हैं। 'ममता' शब्द की विशेष व्याख्या करने की आवश्यकता नहीं क्योंकि प्रचलित भाषा में भी किसी वस्तु में विशेष आसक्त होना या उसमें रागाधिक्य रखना, ममत्व-ममता किंवा मामता कही जाती है, जो कि माया का ही विशद स्वरूप है। 'दीर्घतमा' का अर्थ घोर अन्धकार है, जिसे दूसरे शब्दों में अज्ञान या मोह कहा जा सकता है। इसी प्रकार 'वीर्य' शब्द भी पराक्रम का पर्याय्य है। अतः आध्यात्मिक पक्ष में इसका सीधा अर्थ यही होगा कि जीमात्मा रूप उतथ्य की स्त्री ममता 'ममत्वयुक्त' तादृश वृत्ति के गर्भ में मोहरूप दीर्घतमा थे। बृहस्पति मन ने इस वृत्ति में अपने वीर्य-सामर्थ्य का संचार करना चाहा, परन्तु जब तक ममता के गर्भ में मोह घुसा बैठा हो तब तक मानसी शक्ति का संचार होना सर्वथा कठिन है। वेद में इसी भाव को इस प्रकार प्रकट किया है-
अन्धं तमः प्रविशन्ति येऽविद्यामुपासते । (यजुः ४० । १२)
अर्थात् – जो मनुष्य अविद्या के वंगुल में फंस जाते हैं वह घोर अन्धकार को प्राप्त होते हैं। अतः मन के हजार बार प्रयत्न करने पर भी ममता-गर्भस्थ मोह मानसिक बल का प्रवेश नहीं होने देता । कदाचित् गह मनःरूप बृहस्पति यथातथा अपने वीर्य सामर्थ्य को ममतावृत्ति के सन्निधान में भी प्रस्खलित करदे-फैलादे, तो उससे झात्मज्ञान रूप 'भरद्वाज' उत्पन्न होता है। क्योंकि 'आत्मज्ञान' मन और वृत्ति इन दोनों के पारस्परिक संघर्ष का परिणाम है अतः वह 'भरद्वाज' कहा जाता है। उत्पन्न हुवे ग्रात्मज्ञान का यमनियमादि साधनों द्वारा ही परिपोषण होता है, अतः यही 'भरद्वाज' का देवताओं द्वारा रक्षित होने का अभिप्राय है। यही इस कथा का आध्यात्मिक भाव है ।

As for its true significance, we express it using Vedic expressions:

- (a) *Vāk vai Bṛhatī* — "Speech indeed is called Bṛhatī." *(Shatapatha Brahmana 14.4.1.22)*
- (b) *Patiḥ pālayitā* — "A husband is the protector." *(Nirukta, Chapter 10, Section 21)*

Hence, the *mind* of a man is called *Bṛhaspati*, because—according to the Shruti (scriptural saying)—'What one contemplates with the mind, that alone one expresses through speech' (*yan manasā anumanyate tad vācā vadati*). First, the emotion arises in the mind…"

"What arises first in the mind is later expressed through speech. Therefore, the mind can be regarded as the 'husband' of speech. The 'elder' that comes from it is the *jivātma* (individual soul), which is referred to here as *Utathya*.

The word '*tathya*' means 'truth,' and the prefix '*u*' signifies doubt or questioning — thus, 'Utathya' refers to 'that which is questioned in its truthfulness.' In this way, constant inquiry continues about the nature of the soul — whether, being of the form of consciousness, it is truly real, or, as the Upanishadic saying goes, *brahmavid brahmaiva bhavati* — 'The knower of Brahman becomes Brahman.' Philosophical doctrines such as Dvaita (dualism), Advaita (non-dualism), and Vishishtadvaita (qualified non-dualism) are all intricate elaborations based on this single mysterious prefix '*u*'.

The term '*Mamata*' requires no special interpretation. In commonly understood language, it signifies deep attachment to or excessive fondness for something — also referred to as possessiveness or egoistic attachment, which is essentially a manifestation of *Maya* (illusion or cosmic delusion).

The term '*Dirghatama*' means 'profound darkness,' which in other words stands for ignorance or delusion. Likewise, the term '*Virya*' also means valor or potency. So, in spiritual terms, the meaning becomes clear: the soul (*Utathya*)'s consort *Mamata*, who is imbued with egoistic attachment, had in her womb a conception called *Dirghatama* (darkness/delusion).

The mind, symbolized by *Brihaspati*, wished to infuse this disposition with the power of its *Virya* (potency/energy). However, as long as delusion (moha) resides in the womb of Mamata (attachment), the transmission of mental or spiritual power becomes nearly impossible.

This idea is expressed in the Vedas as:
'Andham tamaḥ praviśanti ye'vidyām upāsate' —
"They enter into blinding darkness, those who worship ignorance." (Yajurveda 40.12)"

"That is — those human beings who become entangled in the snare of *avidyā* (ignorance) attain profound darkness. Therefore, even after countless efforts by the mind, the *moha* (delusion) residing in the womb of *Mamata* (attachment) does not allow the entry of mental or spiritual force.

Even if, by chance, the mind in the form of *Bṛhaspati* — out of weariness or helplessness — ends up spilling or discharging its *vīrya*-power (potency) in the presence of such an egoistic tendency (*Mamata*-vṛtti), then the result is the birth of *Bharadvāja*, who symbolizes *ātmajñāna* (self-knowledge).

Because self-knowledge is the result of the mutual struggle between the mind (*manas*) and the tendencies (*vṛtti*), it is thus called *Bharadvāja*. The nourishment and growth of this born self-knowledge (*Bharadvāja*) occur only through disciplines such as restraint and spiritual practices — and so, the idea of the 'gods protecting Bharadvāja' refers to this very nurturing process. This, then, is the spiritual essence of the story.

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Allegations-

Indra

📚Valmiki Ramayana 1.48.17-31📚
The thousand-eyed Indra, consort of Sachi, having found an opportunity (during the absence of the ascetic), assumed the guise of the ascetic (Gautama) and said to Ahalya: 'O most beautiful one those overtaken by passion would not await the completion of the menstrual period (favourable for copulation). O woman of fine waist I desire union with you. O Delight of the Raghus the evil-intentioned Ahalya, inclined towards the king of the celestials and knowing him to be the thousand-eyed Indra in the guise of the ascetic, consented for the union. O Foremost of men with her heart's desire fulfilled, Ahalya said: "O Chief of the celestials I'm satisfied. O Lord, quit this place: O Lord of the gods, protect yourself and also me from Gautama in all respects. Indra smilingly said to Ahalya, 'O One with lovely hips, I am gratified. I shall go away the way I have come'. O Rama he (Indra) came out of the leaf hut quickly after his union with her, apprehensive of Gautama. Subsequently, Indra beheld the great ascetic Gautama, unassailable by gods and demons, endowed with the power of asceticism, drenched with sacrificial waters, shining like flaming fire, carrying sacrificial firewood and Kusha grass and preeminent among sages, entering that leaf hut. On seeing him, the face of the Lord of the gods (Indra) turned pale with fear. Having seen the wicked Indra with a thousand-eyed in the guise of an ascetic, the gentle sage Gautama got enraged and said: 'O Wicked natured one assuming my form you have done a forbidden act. For that reason you shall he devoid of scrotum. Cursed thus out of anger by eminent Gautama, the testicles of Indra immediately dropped down on the earth. Having thus cursed Indra, he also cursed Ahalya: You will be staying here for thousands of years without food and subsisting on air, lying down in ashes, doing penance, without being seen by any living beings in this ashrama."

📚Brahmanda Purana 2.27.23📚
Formerly, the penis of Indra along with his scrotum, O sages conversant with Virtue, was made to fall down on the earth by the infuriated sage Gautama."

Refutation-

Indra is called the **जार** (Destroyer) of Ahalya (Night) in these sections of Shruti :

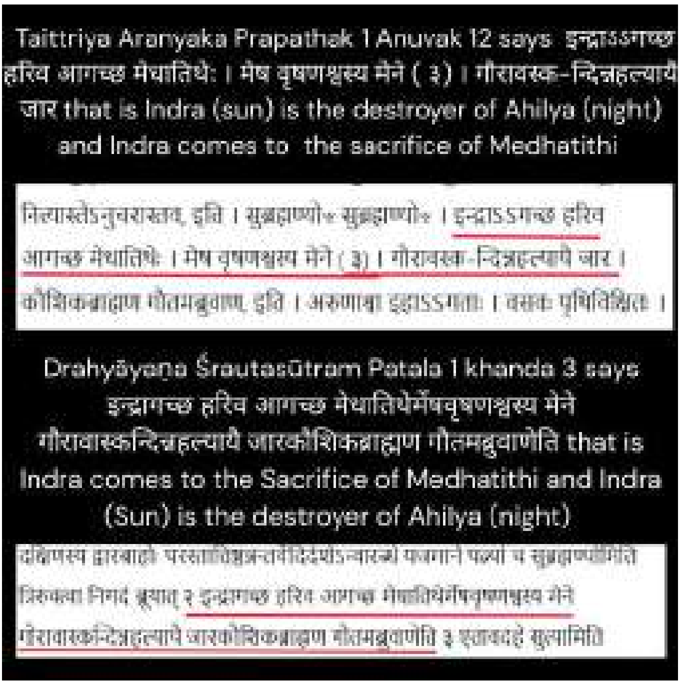
ShadVimsa Brahmana 1.1: -**अहल्यायै जारोऽसी।अहलायाया ह मैत्रेय्या जार आस** that is Indra is Destroyer of Ahilya

Shatpath Brahmana 3.3.4.18: -**अहल्यायै जारोऽसी** that is Indra (Sun) is destroyed of Ahilya (Night)

Satapatha Brahmana 4.5.9.4 says **वै शुक्रो य एष तपत्येष उ एवेन्द्रस्तस्माच्छुक्राग्रान्गृह्णाति** that is Sun is Indra

Taittriya Aranyaka Prapathak 1 Anuvak 12 says **इन्द्राऽऽगच्छ हरिव आगच्छ मेधातिथेः । मेष वृषणश्वस्य मेने (३) । गौरावस्क-न्दिन्नहल्यायै जार** that is Indra (sun) is the destroyer of Ahilya (night) and Indra comes to the sacrifice of Medhatithi

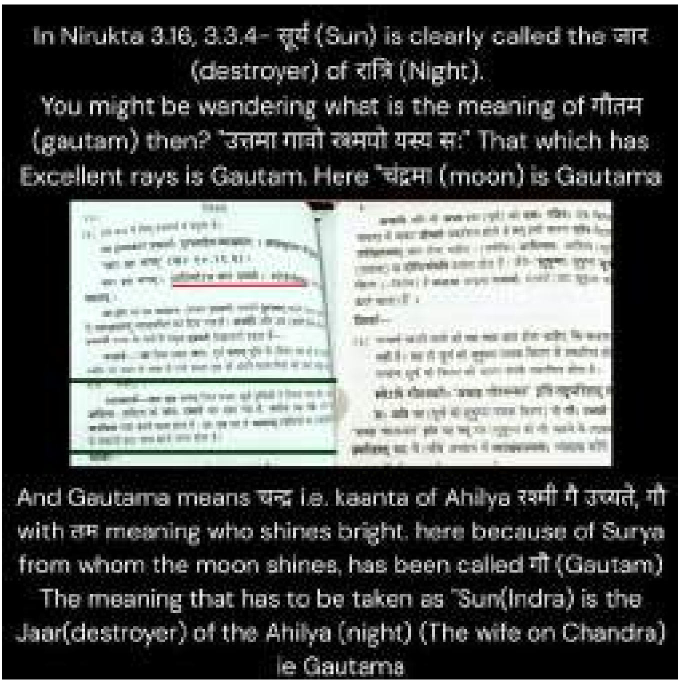
Drahyāyaṇa Śrautasūtram Patala 1 khanda 3 says **इन्द्रागच्छ हरिव आगच्छ मेधातिथेर्मेषवृषणश्वस्य मेने गौरावास्कन्दिन्नहल्यायै जारकौशिकब्राह्मण गौतमब्रुवाणेति** that is Indra comes to the Sacrifice of Medhatithi and Indra (Sun) is the destroyer of Ahilya (night)



In Nirukta 3.16, 3.3.4- **सूर्य** (Sun) is clearly called the **जार** (destroyer) of **रात्रि** (Night).

You might be wandering what is the meaning of **गौतम** (gautam) then? "**उत्तमा गावो रश्मयो यस्य सः**" That which has Excellent rays is Gautam. Here "**चंद्रमा** (moon) is Gautama

And Gautama means **चन्द्र** i.e. kaanta of Ahilya **रश्मी गै उच्यते, गौ** with **तम** meaning who shines bright. here because of Surya from whom the moon shines, has been called **गौ** (Gautam) The meaning that has to be taken as "Sun(Indra) is the Jaar(destroyer) of the Ahilya (night) (The wife on Chandra) ie Gautama



सुषुम्णः सूर्यरश्मिचन्द्रमा गन्धर्व इत्यपि निगमो भवति, सोऽपि गौरुच्यते। सर्वेऽपि रश्मयो गाव उच्यन्ते। – (निरुक्त २।२।२)

सूर्य्यै की सुषुम्णा नामक रश्मि चन्द्रमा को रूप- सम्पन्न बनाती है- यह वैदिक सिद्धान्त है, सो उस रश्मि को 'गो' कहते हैं, अथवा सभी रश्मियों का नाम 'गौ' है

The sunray named Sushumna, directed toward the moon, makes it beautiful and radiant — this is a Vedic principle. That ray is called 'go', or alternatively, all rays are referred to as 'gau'.

वेद में आदित्य (सूर्य) को ही जार कहते हैं क्योंकि वह रात को जीणं परिसमाप्त खत्म करने वाला है।

(b) In the Vedas, Āditya (the Sun) is called a 'jāra' (lover/Destroyer), because he brings the night (symbol of decay or darkness) to an end — that is, he destroys or finishes it."

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आदित्योऽत्र जार उच्यते रात्रेर्जरयिता ।

(निरुक्त ३।३।४)

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Ancient Acharya Sri Kumarilla Bhatta had explained in his book Tantra Vartika 11.3.7

– एवं समस्ततेजाः परमैश्वर्य्यनिमित्तेन्द्रशब्दवाच्यः सवितैवाहनि लीयमानतया रात्रेरहल्याशब्दवाच्यायाः ‹ क्षयात्मकजरणहेतुत्वाज्जीर्यत्यस्मादनेनैवोदितेनेत्यादित्य एवाचल्याजार इत्युच्यते न तु परस्त्रीव्यभिचारात् । नहुषेण पुनः परस्त्रीप्रार्थनमित्तानन्त र कान्नाजगरत्व प्राप्त्यैवात्मनो दुराचारत्वं प्रख्यापितम् । –

The word "Indra"-proceeding from the root' Idi' which signi. fies great glory-would signify one possessed of a resplendent glory; and as such it is taken as another name of the Sun; and he is the जार that makes 'Ahalya (darkness of night) disappear (लीयमानतया रात्रेरहल्या). It cannot be interpreted as an illicit connection with a woman (न तु परस्त्रीव्यभिचारात्).

According to Ancient Acharya Kumarila Bhatta, in his commentary Tantravartika on the Mimamsa Darshan (page 189), writes that the name "Indra" refers to the Sun, and "Ahalya" refers to the night. When the Sun rises, the night is destroyed. This is why Indra is called the "Destroyer" (jar) of Ahalya. This does not mean that a deity named Indra had an illicit relationship with a woman named Ahalya. In Texts like Ramayana and Mahabharat this Scientific philosphy was adopted only in the form of a narrative and this is the real meaning of that Narrative and it should be understood within this context only

Tantra Vartika 1.3.7 –

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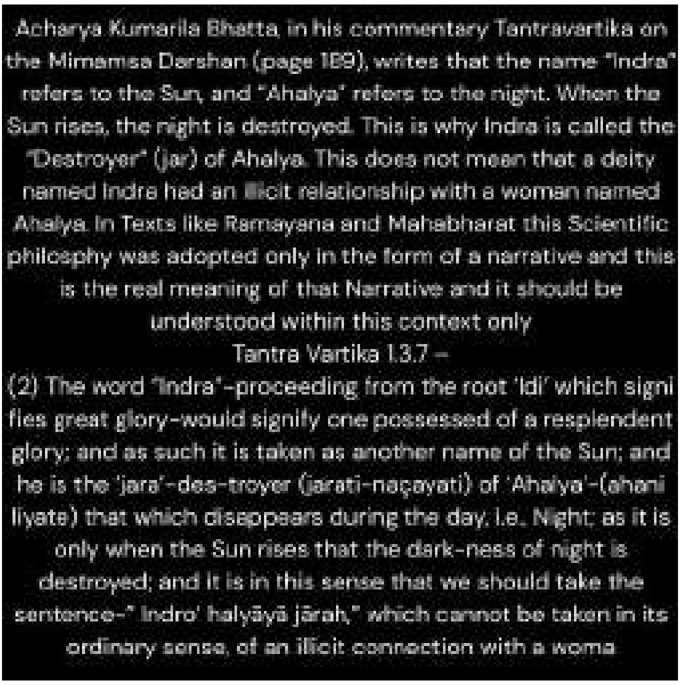

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For more details read my article on Indra Deva

Response to Vedkabhed and Hinduscript . Refutation of allegations on Indra Deva

This entire article is a response and rebuttal to the blogs called VedKaBhed and Hinduscript regarding their claims of "Lust of Indra ". The Indra Dev descibed in Puranas and Itihasaas is a a temporary position that can be occupied by mortals who attain immense merit through virtuous deeds and penance. This is evident from … Continue reading

Hinduphobes Exposed!   0

He alleged on Brahmanda Purana 2.27.23 here is Brahmanda Purana 2.27.23 hindi translation nowhere such thing stated

वह दानवेश्वर स्फुरित मुकुटों में लगे हुए रत्नों की किरणों से सब दिशाओं को दीपित करता हुआ वहाँ पर समवस्थित हुआ था। २३। उस समय में उसके दो

That lord of demons, with the rays from the jewels set in his glittering crowns illuminating all the directions, stood there in that place. At that time, his two…

जवजस्य गर्दं बालमर्पितंस्य मुहुर्मुहुः ।
त्रैलोक्यविजये लब्धं यशस्तौ महाबलौ ॥२६
न तेन शिरसा तस्य मृदन्तौ पादपीठिकाम् ।
कृतांजलिपुटावास्तां समुपाविशतां भुवि ॥२७
अथास्थाने स्थिते तस्मिन्मण्डपे शिवा वरे ।
सर्वे सामंतदैत्येन्द्रास्तं द्रष्टुं समुपागताः ॥२८

वहाँ पर मेरु पर्वत के समान बहु वाले तथा बहुत से रत्नों से चित्रित अतुलनीय सिंहासन पर दैत्येन्द्र संस्थित हो गया था ।२२। वह दानवेश्वर स्फुरित मुकुटों में लगे हुए रत्नों की किरणों से सब दिशाओं को दीपित करता हुआ वहाँ पर समवस्थित हुआ था ।२३। उस समय में उसके दो अनुजों के द्वारा वह सेवित हुआ था । वह आस्थान मण्डप महान् था तथा एक योजन के विस्तार से युक्त था । वहाँ पर एक बहुत ही ऊँचा सिंहासन था जिस पर वह दानवेन्द्र विराजमान हुआ था ।२४। विशुक्र और विषंग ये दोनों इसके छोटे भाई बड़े ही अधिक बल और पराक्रम वाले थे और ये दोनों तीनों लोकों के लिये कण्टक के ही समान भुजदण्ड वाले तथा भयङ्कर थे ।२५। ये दोनों ही अपने बड़े भाई की आज्ञा का कभी उल्लंघन नहीं किया करते थे और उन्होंने त्रैलोक्य के विजय करने में महान् यश प्राप्त किया था ।२६। उन्होंने अपने सिर को झुकाकर उसकी पाद पीठिका को प्रणाम किया था और अपने दोनों करों को जोड़कर ये भूमि में बैठ गये थे ।२७। इसके अनन्तर जब वह पुरी का महान् प्रभु उस आस्थान मण्डप में समवस्थित हो गया था तो उसका दर्शन करने के लिए उस समय में समस्त सामन्त दैत्यों के साथ वहाँ पर समुपस्थित हो गये थे ।२८।

He accuses from Gautami Mahatmya . Interestingly Scholars have accepted the fact that Gautami Mahatmya was never a part of Brahma Purana and is a totally fraudulent creation- Puranic Records by RC Hazra and Puranas – by Ludo Rucher

Next he accuses from Gautamai Mahatmya . Interstingly Scholars have accepted the fact that Gautami Mahatmya was never a part of Brahma Purana and is a totally fraudulent creation- Puranic Records by RC Hazra and Puranas – by Ludo Rucher

The Gautamī-māhātmya (chaps. 70-175), which was certainly composed by somebody living about the river Godāvarī, is a distinct work (purāṇam) by itself. It is called a 'highly meritorious Purāṇa' declared by Brahmā (cf. Br 175, 38 and 89). The place which it occupies in the Brahma-p. was not meant for it, because it divides the chapters on Puruṣottamakṣetra-māhātmya. The way in which chap. 176 opens, shows that it immediately followed chap. 69. Moreover, in chap. 178 there is no hint from which we may conclude that the Māhātmya was there. In Br 178, 2 the sages refer to Bhāratavarṣa (chap. 27) and Puruṣottama-kṣetra, of which, they say, Vyāsa told them elaborately, but they do not mention the Gautamī-māhātmya, which also precedes chap. 178 in our edition. So, it is clear that the Māhātmya was not originally there. In the Venk. ed. it is placed at the end. The Māhātmya was attached to the Brahma-p. later than the chapters on Orissa, for the Nāradīya-p. (I, 92), which gives the contents of the present

with a discussion of Sāṃkhya and Yoga (234–245).
The Gautamīmāhātmya, also called Godāvarīmāhātmya, of which there exist several separate manuscripts and which has also been separately edited, calls itself a purāṇa, and must originally have been a distinct book. It interrupts the section on Puruṣottamakṣetra, and has been inserted exactly in the middle of the Brahma. It describes the sacred places along the Godāvarī river.

Allegations-

Indra, Agni, Soma and Brahma

📚Devi Bhagavatam Purana 4.13.13📚
Alas! Indra, Agni, Moon, and Brahmā when these get overpowered by the strong influence of lust, are in illicit love with otherś wives, where is the goodness and virtuous behaviour in this Trilokī?"

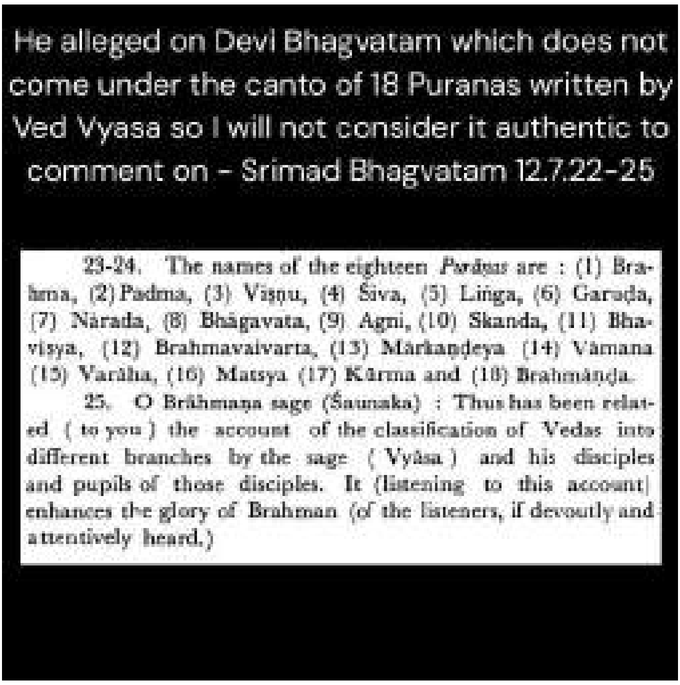
Refutation-

He alleged on Devi Bhagvatam which does not come under the canto of 18 Puranas written by Ved Vyasa so I will not

consider it authentic to comment on – Srimad Bhagvatam 12.7.22-25

Srimad Bhagvatam 12.7.22-25 – 23-24. The names of the eighteen Purāṇas are: (1) Bra-hma, (2) Padma, (3) Vişnu, (4) Śiva, (5) Linga, (6) Garuda, (7) Narada, (8) Bhagavata, (9) Agni, (10) Skanda, (11) Bha-visya, (12) Brahmavaivarta, (13) Markandeya (14) Vāmana (15) Varaha, (16) Matsya (17) Kurma and (18) Brahmanda.

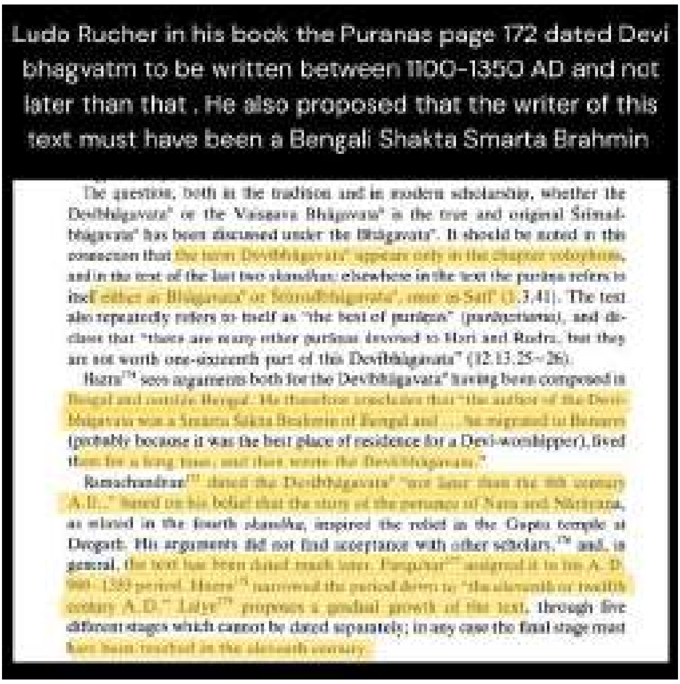
25. O Brahmana sage (Saunaka): Thus has been relat-ed (to you) the account of the classification of Vedas into different branches by the sage (Vyāsa) and his disciples and pupils of those disciples. It (listening to this account) enhances the glory of Brahman (of the listeners, if devoutly and attentively heard.)


He alleged on Devi Bhagvatam which does not come under the canto of 18 Puranas written by Ved Vyasa so I will not consider it authentic to comment on – Srimad Bhagvatam 12.7.22-25

23-24. The names of the eighteen Purāṇas are : (1) Brahma, (2) Padma, (3) Viṣṇu, (4) Śiva, (5) Liṅga, (6) Garuḍa, (7) Nārada, (8) Bhāgavata, (9) Agni, (10) Skanda, (11) Bhaviṣya, (12) Brahmavaivarta, (13) Mārkaṇḍeya (14) Vāmana (15) Varāha, (16) Matsya (17) Kūrma and (18) Brahmāṇḍa.

25. O Brāhmaṇa sage (Śaunaka) : Thus has been related (to you) the account of the classification of Vedas into different branches by the sage (Vyāsa) and his disciples and pupils of those disciples. It (listening to this account) enhances the glory of Brahman (of the listeners, if devoutly and attentively heard.)

Ludo Rucher in his book the Puranas page 172 dated Devi bhagvatm to be written between 1100-1350 AD and not later than that . He also proposed that the writer of this text must have been a Bengali Shakta Smarta Brahmin


Ludo Rucher in his book the Puranas page 172 dated Devi bhagvatm to be written between 1100-1350 AD and not later than that . He also proposed that the writer of this text must have been a Bengali Shakta Smarta Brahmin

The question, both in the tradition and in modern scholarship, whether the Devībhāgavata or the Vaiṣṇava Bhāgavata is the true and original Śrīmadbhāgavata has been discussed under the Bhāgavata. It should be noted in this connection that the term Devībhāgavata appears only in the chapter colophons, and in the text of the last two skandhas; elsewhere in the text the purāṇa refers to itself either as Bhāgavata or Śrīmadbhāgavata, once as Sati (1.3.41). The text also repeatedly refers to itself as "the best of purāṇas" (purāṇottama), and declares that "there are many other purāṇas devoted to Hari and Rudra, but they are not worth one-sixteenth part of this Devībhāgavata" (12.13.25–26).

Hazra seeks arguments both for the Devībhāgavata having been composed in Bengal and outside Bengal. He therefore concludes that "the author of the Devībhāgavata was a Smārta Śākta Brahmin of Bengal and ... he migrated to Benares (probably because it was the best place of residence for a Devī-worshipper), lived there for a long time, and then wrote the Devībhāgavata."

Ramachandran dated the Devībhāgavata "not later than the 6th century A.D." based on his belief that the story of the penance of Nara and Nārāyaṇa, as related in the fourth skandha, inspired the relief in the Gupta temple at Deogarh. His arguments did not find acceptance with other scholars, and, in general, the text has been dated much later. Farquhar assigned it to the A.D. 900–1350 period. Hazra narrowed the period down to "the eleventh or twelfth century A.D." Lalye proposes a gradual growth of the text, through five different stages which cannot be dated separately; in any case the final stage must have been reached in the sixteenth century.

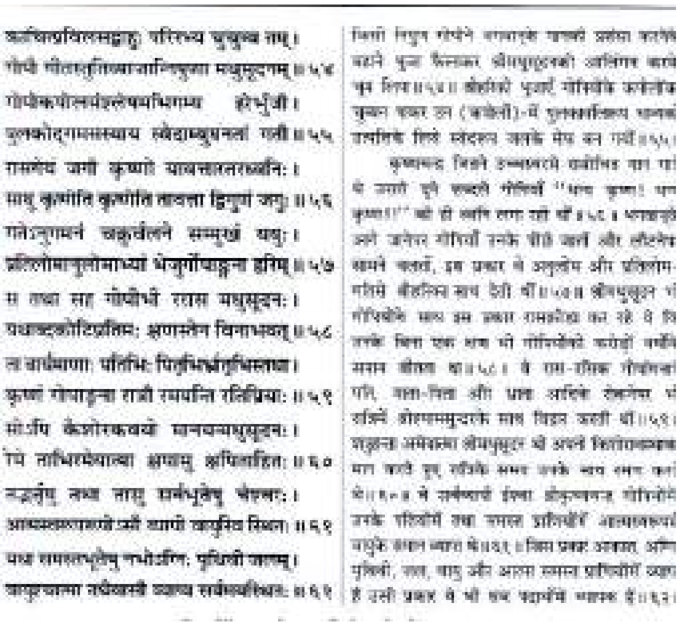
Allegations-

Krishna

📚Vishnu Purana 5.13.55-61📚
The Gopīs repeatedly exclaimed, “Bravo, Kṛṣṇa!” to his song. When leading, they followed him; when returning, they encountered him; and, whether he went forwards or backwards, they ever attended on his steps. Whilst frolicking thus with the Gopīs, they considered every instant without him a myriad of years; and, prohibited in vain by husbands, fathers, brothers, they went forth at night to sport with Kṛṣṇa, the object of their affection.”

Refutation-

Here is Vishnu Purana 5.13.55-61 geeta press Gorakhpur hindi translation . This particular Prakaran is about Rasleela



किसी निपुण गोपीने भगवान्‌के गानकी प्रशंसा करनेके बहाने भुजा फैलाकर श्रीमधुसूदनको आलिंगन करके चूम लिया ॥ ५४ ॥ श्रीहरिकी भुजाएँ गोपियोंके कपोलोंक चुम्बन पाकर उन (कपोलों) में पुलकावलिरूप धान्यर्क उत्पत्तिके लिये स्वेदरूप जलके मेघ बन गयीं ॥ ५५।
कृष्णचन्द्र जितने उच्चस्वरसे रासोचित गान गाते थे उससे दूने शब्दसे गोपियाँ “धन्य कृष्ण ! धन्य कृष्ण !!” की ही ध्वनि लगा रही थीं ॥ ५६ ॥ भगवान्‌के आगे जानेपर गोपियाँ उनके पीछे जातीं और लौटनेपन सामने चलतीं, इस प्रकार वे अनुलोम और प्रतिलोम-गतिसे श्रीहरिका साथ देती थीं ॥ ५७ ॥ श्रीमधुसूदन भगोपियोंके साथ इस प्रकार रासक्रीडा कर रहे थे कि उनके बिना एक क्षण भी गोपियोंको करोड़ों वर्षोंके समान बीतता था ॥ ५८ ॥ वे रास-रसिक गोपांगनाएँ पति, माता-पिता और भ्राता आदिके रोकनेपर भरात्रिमें श्रीश्यामसुन्दरके साथ विहार करती थीं ॥ ५९। शत्रुहन्ता अमेयात्मा श्रीमधुसूदन भी अपनी किशोरावस्थाक मान करते हुए रात्रिके समय उनके साथ रमण करते थे ॥ ६० ॥ वे सर्वव्यापी ईश्वर श्रीकृष्णचन्द्र गोपियोंमें उनके पतियोंमें तथा समस्त प्राणियोंमें आत्मस्वरूपस् वायुके समान व्याप्त थे ॥ ६१ ॥ जिस प्रकार आकाश, अग्नि पृथिवी, जल, वायु और आत्मा समस्त प्राणियोंमें व्याप्त हैं उसी प्रकार वे भी सब पदार्थोंमें व्यापक हैं॥ ६२।

Verse 54:
A skillful Gopi, under the pretext of praising Lord Krishna’s singing, spread her arms and embraced Shri Madhusudan, kissing him lovingly.

Verse 55:
When the Lord’s arms touched the cheeks of the Gopis with

tender kisses, those cheeks erupted in thrill, and sweat appeared like clouds bringing the rain of joy for the harvest of goosebumps.

Verse 56:
As Krishna sang melodies suited for the Rasa dance in a melodious voice, the Gopis responded with even louder voices, repeatedly exclaiming, “Blessed is Krishna! Blessed is Krishna!”

Verse 57:
When the Lord moved forward, the Gopis followed him behind; when he turned back, they came in front. Thus, moving with him in direct and reverse motion, they gracefully accompanied Shri Hari.

Verse 58:
Engaged in such divine Rasa play with the Gopis, every moment of separation from him felt like millions of years for them.

Verse 59:
Those Rasa-enchanted Gopis, despite being restrained by their husbands, parents, and brothers, still went out at night to enjoy pastimes with Shyamsundar in the forest.

Verse 60:
Even Shri Madhusudan, the destroyer of enemies and unfathomable soul, joyfully engaged in loving pastimes with them during the nights, honoring his youthful form.

Verse 61:
That all-pervading Lord Krishna was present within the Gopis, their husbands, and all living beings, just as air pervades everywhere as the soul of all.

Verse 62:
Just as space, fire, earth, water, air, and the self exist within all beings, in the same way, he too is immanently present in all elements of creation.

Traditional Sri Vaishnava Acharya Pandit Madhavacharya Shastri explained in his book Purana Digdarshan page no 480 on Rasleela

Traditional Sri Vaishnava Acharya Pandit Madhavacharya Shastri explained in his book Purana Digdarshan page no 480 on Rasleela

रासलीला

१२

भगवान् कृष्ण की रासलीला से प्रायः सभी हिन्दूमात्र परिचित हैं। कुछ वैदिक हिन्दू उक्त लीला के विषय में भी अपनी कलिकल्मष-कलुषित प्रवृत्ति से विवश होकर अनावश्यक आलाप आलाप किया करते हैं, यह लीला मानो पुराणों को बदनाम करने के ठेकेदारों का अमोघ ब्रह्मास्त्र है। अपनी नाक खुद काट कर दूसरे का शकुन बिगाड़ने के शौकीन समाजी, प्रायः सभी व्याख्यानों में इस लीला का मनमाने

वैदिक-स्वरूप

(क) नारायणाय विद्महे वासुदेवाय धीमहि । तन्नो विष्णुः प्रचोदयात् । (तैत्तिरीयारण्यक १० । १ । ६)

(ख) मर्त्या ह वा अग्रे देवा आसुः । (शतपथ ११।१।२।१२)

पौराणिक-स्वरूप

(क) वसुदेवगृहे साक्षाद् भगवान्पुरुषः परः।
जनिष्यते तत्प्रियार्थं सम्भवन्तु सुरस्त्रियः ॥२२॥
भवद्भिरंशैर्यदुषूपजन्यताम् ॥२३॥
(श्रीमद्भागवत १०। १। २२-२३)

(ख) गोपजातिप्रतिच्छन्ना देवा गोपालरूपिणः ॥
(श्रीमद्भागवत १०। १८। ११)

(ग) यः सप्तहायनो बालः करेणैकेन लीलया।
कथं बिभ्रद् गिरिवरं पुष्करं गजराडिव ॥
(श्रीमद्भागवत १०। २६। ३)

(घ) भगवानपि ता रात्रीः शरदोत्फुल्लमल्लिकाः।
वीक्ष्य रन्तुं मनश्चक्रे योगमायामुपाश्रितः ॥१॥
जगौ कलं वामदृशां मनोहरम् ॥३॥
ता वार्यमाणाः पतिभिः पितृभिर्भ्रातृबन्धुभिः।
गोविन्दापहृतात्मानो न न्यवर्तन्त मोहिताः ॥८॥
अन्तर्गृहगताः काश्चिद् गोप्योऽलब्धविनिर्गमाः ॥९॥
जहुर्गुणमयं देहं सद्यः प्रक्षीण-बन्धनाः ॥११॥

रुरुदुः सुस्वरं राजन्कृष्णदर्शनलालसाः ॥१॥
तासामाविरभूच्छौरिः स्मयमानमुखाम्बुजः।
पीताम्बरधरः स्रग्वी साक्षान्मन्मथमन्मथः ॥२॥
(श्रीमद्भागवत १०। ३२। १-२)

(ङ) तत्रारभत गोविन्दो रासक्रीडामनुव्रतैः।
स्त्रीरत्नैरन्वितः प्रीतैरन्योन्याबद्धबाहुभिः ॥२॥
कृत्वा तावन्तमात्मानं यावतीर्गोपयोषितः।
रेमे स भगवांस्ताभिरात्मारामोऽपि लीलया ॥२०॥
रेमे रमेशो व्रजसुन्दरीभि-
र्यथार्भकः स्वप्रतिबिम्बविभ्रमः ॥१७॥
नासूयन् खलु कृष्णाय मोहितास्तस्य मायया।
मन्यमानाः स्वपार्श्वस्थान्स्वान्स्वान्दारान्व्रजौकसः ॥१८॥
(श्रीमद्भागवत १०। ३३। २-३८)

अर्थात्—(क) [ब्रह्मा जी ने देवताओं के प्रति कहा कि—] साक्षात् परम पुरुष भगवान् वसुदेव जी के घर में अवतार लेंगे। इस लिये हे देववृन्द! आप और आपकी स्त्रियों को भी उनके सहयोग के लिये व्रजभूमि में अपने २ अंशों से अवतीर्ण होना चाहिये। (ख) श्री सब गोपाल लोग ग्वाल वेश में छुपे हुये देवता ही थे। (ग) भगवान् कृष्ण ने सात वर्ष की छोटी सी आयु में गोवर्द्धन पर्वत को एक हाथ से उठा लिया जैसा कि कमल के फूल को एक हाथी उठा लिया करता है। [इसके अगले वर्ष में रासलीला हुई थी तब कि भगवान् की आयु आठ वर्ष की थी] (घ) भगवान् ने शरद् ऋतु की विकसित मल्लिका वाली रात्रियों को जानकर अपनी योगमाया के आश्रय से क्रीड़ा करने का विचार किया ॥१॥ स्त्रियों के मन को लुभाने वाली कलनिनादिनी

नहीं बनाई ॥७॥ (सुनते ही ब्रजस्त्रियें—) पतियों पिताओं भ्राताओं और बन्धुओं के रोकने पर भी—कृष्ण ने जिनकी आत्मा को चुरा लिया था वे मन को साथ चुरा हुई गोपियें न रुकीं ॥८॥ जिन गोपियों को घर में बन्द होने के कारण निकलने का अवकाश न मिला वे (भगवान् में तीव्र अनुराग होने के कारण—) तत्काल इस गुणमय शरीर को त्याग कर मुक्त हो गईं ॥६॥११॥ मुक्तमा भगवान् ने उन व्रज स्त्रियों को अपने पास आई जानकर हृदय को लुभाने वाले शब्दों में कहा कि—॥१७॥ हे व्रज सुन्दरियो ! यह घोर रात्रि है और इस वन में अनेक भयङ्कर जीव रहते हैं इसलिये तुम सब शीघ्र व्रज को लौट जाओ यहाँ किसी भी स्त्री को नहीं ठहरना चाहिए ॥१६॥ क्योंकि निश्छल भाव से पति की सेवा करना ही स्त्रियों का परम धर्म है ॥२४॥ और मुझमें भी जैसी प्रेमभक्ति सुनने, देखने, ध्यान करने और कीर्तन करने से उत्पन्न होती है वैसी निकट रहने से नहीं होती। अतः तत्काल अपने २ घरों को लौट जाओ ॥२७॥ (भगवान् के इन वचनों को सुनकर गोपियों ने कहा कि) हे भगवन् ! आपको इस तरह के कठोर वचन कहने उचित नहीं, क्योंकि हम तो संसार के समस्त विषयों को छोड़कर आपके चरण कमल में आने वाली भक्ता हैं, इसलिये आप हमें मत ठुकराइए ! बल्कि जिस प्रकार मुमुक्षुजनों को आदिपुरुष परमात्मा शरण में रखता है इसी प्रकार आप भी हमें शरण में लीजिये ॥३१॥ आप ही निश्चित ही समस्त शरीरधारियों में आनन्द रहने वाली प्यारी आत्मा हो ॥३२॥ आपकी हँसने और प्यारी बाँसुरी की ध्वनि सुनने से जो हमारे हृदयों में कामाग्नि धधक रही है उसको अपने अधरामृत का प्रवाह सींच कर शान्त कीजिये वरना—प्यारे कृष्ण ! हम सब इस विरहाग्नि की ज्वालाओं से जलकर तुम्हारा ध्यान करती हुईं यहीं आपके चरणों में विलीन हो जायेंगी (मर जायेंगी) ॥३५॥ निःसन्देह आप देवताओं के रक्षक, आदिपुरुष परमात्मा हो और व्रजवासियों की

पीड़ा को दूर करने के लिये अवतीर्ण हुये हो ? हे आर्तबन्धो ! इसलिये अपने हस्तकमल हम किङ्करियों के स्तनों और सिरों पर रखिए ॥४१॥ योगेश्वर भगवान् को इस तरह उन गोपियों का करुणक्रन्दन सुनकर दया आ गई और अपने आप में ही रमण करते हुये भी वे हँसकर गोपियों को रमण कराने लगे ॥४३॥ बाहु फैलाना, लिपटाना, गले लगाना, हाथ, अलक, जंघा, नीवी (कमर के कपड़े की गांठ) और स्तनों को छूना, हँसी मसखरी, नखच्छेद देना, क्रीड़ा, कटाक्ष और मन्द मुस्कान आदि से कामोद्दीपन करते हुये भगवान् गोपियों को रमण कराने लगे ॥४६॥ इस प्रकार महात्मा कृष्ण जी से मान पाकर वे गोपियें अपने आपको भूमण्डल में सर्वाधिक सुन्दरी समझने लगीं ॥४७॥ भगवान् इनके इस सौभाग्य मद और मान को नष्ट करके कृपाभाव दिखाने के लिये तत्काल वहीं अन्तर्धान हो गये ॥ ४८ ॥ (अ) [तब विरहातुर गोपियें रो रो कर कहने लगीं कि—] हे भगवान् ! आप निश्चय ही किसी गोपी के पुत्र नहीं हैं बल्कि समस्त प्राणियों के अन्तरात्मा हैं। हे प्यारे कृष्ण ! आप तो ब्रह्मा जी की प्रार्थना से इस विश्व की रक्षा के लिये सात्वत कुल में अवतीर्ण हुए हो ॥ ४९ ॥ हे भगवन् ! आपके—शरणागत प्राणियों के पापों को दूर करने वाले लक्ष्मी के घर होते हुये भी कौतूहल गौओं के पीछे भागने वाले और विषधर कालीय सर्प के क्रूर फणों पर नृत्य करने वाले जो चरण कमल हैं उन्हें हमारी कुचाओं पर रखकर कामदेव को विनष्ट कर डालिये ॥७॥ (ब) इस तरह गोपियें गाती हुईं और अनेक प्रकार के प्रलाप करती हुईं भगवान् के दर्शनों की इच्छा से ऊँची आवाज में रोने लगीं ॥१॥ तब उन सब के बीच में मन्द २ मुस्काते हुये साक्षात् कामदेव को भी लजाने वाले भगवान् आविर्भूत हुये। जो पीताम्बर पहिने और गले में माला धारण किये हुये थे ॥ २ ॥ (स) तब वहाँ भगवान् ने अपनी परम भक्ता सुशीला गोपियों के हाथों में हाथ डालकर रासक्रीड़ा

(Dance) प्रारम्भ की ॥९॥ जितनी व्रजांगनायें थी उतने ही अपने रूप बनाकर वह आत्माराम भगवान् लीला से उन गोपियों के साथ रमण करने लगे ॥२०॥ जैसे बालक कांच या जल आदि स्वच्छ पदार्थों में दीख पड़ने वाले अपने प्रतिबिम्ब से खेला करता है इसी तरह लक्ष्मीपति भगवान् भी उन व्रज-सुन्दरियों के साथ रमण करने लगे ॥१७॥ माया से मोहित हुये गोपों ने अपनी २ स्त्रियों को अपने निकट ही समझा, इसलिए वे भगवान् के इस चरित्र पर कुछ भी दोषारोपण नहीं कर सके।

वास्तविक भाव

हमने उक्त लीला का बार बार मनन करने पर जो अभिप्राय समझा है, पाठकों के लाभार्थ हम उसे यहां प्रकट कर देते हैं। हम यह बात पौराणिक प्रमाणों से सिद्ध कर चुके हैं कि व्रज के समस्त गोप और

गोपियें देवताओं के आंशिक अवतार थे, परन्तु मानव-स्थूल-शरीर की उपाधि से वे अपने देवत्व को भूले हुये थे। श्री भगवान् ने जिस समय रासक्रीडा का अभिनय करना चाहा तो बंशी में कामबीज 'क्लीं' मन्त्र का निनाद किया जिससे स्त्रीभावापन्न दिव्य आत्माएं जग उठीं और वे भगवान् के निकट आ पहुँचीं। यह रहस्य श्रीमद्भा० (१०।२९।३) के—

'जगौ 'कलं' वामदृशां मनोहरम्'—

—पद से व्यक्त किया है। उक्त पद में—'कलं'—क्लीं = कामबीज का निदर्शक है और 'वामदृशां मनोहरम्' का अभिप्राय—स्त्रीभावापन्न दिव्य आत्माओं पर ही उसका प्रभाव पड़ सकता था—यह बताने के लिए प्रयुक्त हुआ है। इसीलिये बंशी का शब्द सुनकर गोपियें ही भगवान् के निकट आईं थीं।

भगवान् ने यह जानने के लिये कि—'उक्त दिव्यात्माओं को अपने देवत्व का कुछ स्मरण है—या स्थूल शरीर की उपाधि से वह सर्वथा विस्मृत हो गया उनको वापिस लौट जाने का उपदेश दिया। जिसके उत्तर में गोपियों ने स्पष्ट शब्दों में बतला दिया कि 'हम तो समस्त विषयों को छोड़ कर आपके भक्त हैं और मोक्ष की इच्छा से यहां आई हैं आप ही आदिपुरुष और सबके अन्तरात्मा हो'...(यह भाव १०।२९।३१-३२) में 'संत्यज्य सर्वविषयान्'—'आद्य—आदिपुरुष' और 'मुमुक्षून्' आदि शब्दों द्वारा अभिव्यक्त किया गया है। जब गोपियों की उक्तियों से भगवान् ने अच्छी तरह जान लिया कि वे सब आत्माएं मेरी बंशी के निनाद से प्रबुद्ध हो गई हैं और इनको अब देवत्व का पूरा ज्ञान है तब भगवान् ने उनका विशुद्ध प्रेम और रासक्रीडा की अभिलाषा जानकर अपनी योगमाया के प्रभाव से उनके दो दो स्वरूप बनाए। उनमें से पहिले जो कि पांचभौतिक स्थूल शरीरावच्छिन्न स्वरूप थे उन्हें वापिस उन उन के घर में पहुंचा दिया, जिससे गोप

ग्वालों में अपनी स्त्री, माता, पत्नी आदि को घर में न देखकर किसी प्रकार की बेचैनी न हो? और दूसरे योगमायानिर्मित दिव्यात्मसम्पन्न स्वरूपों को घर में ही रहने दिया। इसके बाद जो भी लीला हुई है वह योगमायानिर्मित भगवान् के अपने ही स्वरूपों के साथ हुई है। व्यास जी ने उक्त रहस्य का संकेत करने के लिये मूलग्रन्थ में ही निम्नलिखित पद्यों का उल्लेख किया है-यथा—

(क) मन्यमानाः स्वपार्श्वस्थान् स्वान्स्वान्दारान्व्रजौकसः।
(श्री० भा० १० । ३३ । ३८)

(ख) यथार्भकः स्वप्रतिबिम्बविभ्रमः।
(श्री० भा० १० । ३३ । १७)

(ग) कृत्वा तावन्तमात्मानं यावतीर्गोपयोषितः।
(श्री० भा० १० । ३३ । २०)

(घ) पुरुषः शक्तिभिर्यथा। (श्री० भा० । १० । ३२ । १०)

अर्थात्—(क) व्रजनिवासियों ने अपनी कुटुम्बिनियों को अपने पास माना [अर्थात्—भगवान् की माया से पांचभौतिक स्थूल शरीरावच्छिन्न गोपियें नित्य की तरह विद्यमान रहीं।] (ख) जैसे बालक अपनी परछाईं से खेल करता है [इसी तरह भगवान् ने अपनी योगमाया के निर्माण की हुई दिव्यात्मसम्पन्न गोपियों से रासक्रीडा की।] (ग) भगवान् ने अपने उतने ही रूप बना लिये जितनी कि गोपियें थीं। (घ) ब्रह्म जिस तरह अपनी माया शक्तियों से विनोद किया करता है उसी तरह भगवान् ने गोपियों से रासक्रीडा की।

उपर्युक्त प्रमाणों से यह प्रतीत होता है कि जिस तरह ब्रह्मा की द्वारा वत्स और गोप चुराए जाने पर भगवान् ने अपनी योगमाया से उतने और वैसे ही ग्वाले तथा बछड़े बनाकर अपना काम जारी रखा था

किसी को कानों कान भी यह रहस्य विदित न हो सका था इसी तरह रासलीला के समय भी भगवान् ने देवात्मा-सम्पन्न एवं दिव्यशरीरा-वच्छिन्न गोपियों को तो मुक्त कर देने के लिये अपनी रासलीला में बुला लिया और इस रहस्य को गुप्त रखने के लिये नकली गोपियों को वापिस व्रज में भेज दिया ।

प्रायः देखा जाता है कि जब जिस अंशावतार का कार्य समाप्त हो जाया करता है तो भगवान् किसी बहाने से उसकी वह दिव्य शक्ति को छीन लिया करते हैं, जैसे रामावतार में शिवधनुर्भंग हो जाने के पश्चात् श्रीपरशुराम जी की अवतारी शक्ति भगवान् रामचन्द्र जी में समा गई थी, तथा भगवान् कृष्ण जी के लीलासंवरण के पश्चात् वीरशिरोमणि अर्जुन साधारण भिल्लों ग्वालों से पराजित हो गया था अर्थात्—नारायणावतार श्रीकृष्ण के तिरोहित होते ही नरावतार अर्जुन भी अपनी उस अपूर्व शक्ति से हीन हो गया था । सो इसी तरह जब देवता भी श्री ब्रह्मा जी की आज्ञानुसार केवल भगवान् कृष्ण की प्रसन्नता के लिये ही अपने २ अंशों से व्रजभूमि में अवतीर्ण हुए थे । जब भगवान् गोकुल वृन्दावन का कार्य प्रायः समाप्त कर चुके और इस दिन के बाद कंस विध्वंसादि का अवसर सामने दिखने लगा तो भगवान् को उन देवांशभूत गोप और गोपियों का व्रज में रहना अनावश्यक जान पड़ा अतः भगवान् ने अपने बालसखा गोपों को तो 'ब्रह्मवत्सहरण' लीला के बहाने वापिस ब्रह्मलोक को भेज दिया था और नकली गोप घर में रख दिये थे अर्थात् जब देवता तो इस तरह अपना कार्य समाप्त हो जाने पर पुनः अपने असली पद पर प्रतिष्ठित हो चुके थे और व्रज में नकली ग्वाले रह गये थे । शेष रहीं थीं—श्रीरीभूत देवाङ्गनायें—सो उन्हें भी भगवान् ने 'रासलीला' के बहाने वंशी के इशारे से सब कुछ समझा कर अपने पास बुला लिया और उनके स्थान में नकली गोपियों

को घर भेज दिया । इस तरह अपनी बाल लीला की समाप्ति के साथ भगवान् ने देवांशभूत गोपियों के अवतार काल का उपसंहार कर डाला था ।

परीक्षित के प्रश्न का समन्वय

उपर्युक्त रीति से जब यह निश्चित हो गया कि भगवान् ने रासलीला में किसी परस्त्री का स्पर्श नहीं किया बल्कि अपनी योगमाया द्वारा उद्भूत देवात्मा-सम्पन्न अपने ही अंशों से क्रीड़न किया है, तब स्वभावतः यह जिज्ञासा उत्पन्न होती है कि ऐसी दशा में परीक्षित के पूर्वोक्त प्रश्न का क्या समन्वय होगा ? अस्तु, इसका भी विवेचन किया जाता है ।

परीक्षित पूछते हैं कि—भगवान् का अवतार धर्मस्थापन और अधर्मनाश के लिये हुआ है परन्तु रासक्रीडा का धर्मस्थापन और अधर्मनाशरूप अवतार कार्य से कोई सम्बन्ध नहीं है अर्थात्—यह तो केवल बालक्रीडा = विनोद मात्र है । सो आप्तकाम = 'पूर्णकाम' परमात्मा को अपने अनेक रूप बनाकर खेल करने की क्या आवश्यकता थी ?—विनोद मात्र के लिये भगवान् का 'परदाराभिमर्शन' = (—(परस्य परमात्मनो दारास्तच्छिष्यो या मायाशक्तयस्तासामभिमर्शनं बलादाश्लेषणमिति 'बृहद्भक्ततोषिणी' टीकाकारः) आप्तकामता के 'प्रतीप'—प्रतिकूल है—इसका क्या अभिप्राय है ? परीक्षित के प्रश्न का सार यह है कि रासलीला भगवान् का बालविनोद है परन्तु 'आप्तकाम' को विनोदार्थ मायाश्रयण की क्या आवश्यकता थी ? यदि धर्मस्थापना और अधर्मनाशन के लिये मायाश्रयण किया जाता तो वह अवतार-धर्म के अनुरूप होता परन्तु खेल कूद के लिये अपने अनेक रूप बनाने का क्या अभिप्राय ? इस प्रश्न के उत्तर में शुकदेव जी ने समझाया कि—भगवान् का विनोदमात्र के लिये योगमायाश्रयण करना, धर्मस्थापन और अधर्मनाशनरूप अवतार-धर्म का व्यतिक्रम अवश्य है परन्तु ईश्वरावतारों का केवल क्रीडार्थ भी ऐसा करना देखा गया है, जो दोषावह नहीं ।

पूर्णकाम परमात्मा को माया-द्वारा से सृष्टि की उत्पत्ति, पालन और संहार आदि करने की क्या आवश्यकता है और सृष्टि-उत्पादक-विनाशक रूप 'पूर्णकामता' विरुद्ध ईश्वरेच्छा का क्या अभिप्राय है ? इस जिज्ञासा का उत्तर वेद में इस प्रकार दिया है कि—

न तस्य कार्यं करणं च विद्यते ।
स्वाभाविकी ज्ञानबलक्रिया च ॥ (श्वेताश्वतर ६।८)

अर्थात्—सृष्टि का उत्पादन और विनाश आदि करने में ईश्वर का कोई खास प्रयोजन नहीं है किन्तु यह उसकी स्वाभाविक चेष्टा है ।

यहाँ (वेद में) यह उत्तर दिया गया है कि ईश्वर का स्वाभाविक कार्य 'पूर्णकामता' का बाधक नहीं हो सकता । श्रीमद्भागवत में भी परीक्षित का यही प्रश्न था कि भगवान् को आप्तकाम होते हुये भी [illegible] से अनेक रूप बनाकर खेल करने की क्या आवश्यकता थी ? जिसका वेदानुमोदित यही उत्तर दिया गया है कि ईश्वरावतारों का विनोदार्थ भी [illegible] करना स्वाभाविक है अतएव वह पूर्णकामता का बाधक नहीं हो सकता । जिस प्रकार परमात्मा के लिये स्वेच्छा से उत्पादित सृष्टि की स्थितिपालादि बन्धन के कारण नहीं, इसी प्रकार ईश्वरावतारों के लिये स्वेच्छा से किये हुये क्रीडादि भी बन्धन नहीं हो सकते । यह है परीक्षित के प्रश्न और शुकदेव जी के उत्तर का समन्वय ।

पौराणिक-स्वरूप

) वसुदेवगृहे साक्षाद् भगवान्पुरुषः परः । जनिष्यते तत्प्रियार्थ सम्भवन्तु सुरस्त्रियः ॥२२॥ भवद्भिरंशैर्यदुषूषजन्यताम् ॥२३॥ (श्रीमद्भागवत १०।१। २२-२३) – Brahma Ji said to the Devas –] The Supreme Being himself will take incarnation in the house of Vasudev Ji. Therefore, O Devas ! You and your wives should also take incarnation in Brajabhoomi with your two parts to support him.

(ख) गोपजातिप्रतिच्छन्ना देवा गोपालरूपिणः ।। (श्रीमद्भागवत १०।१८।११) – So all the Gopal people were Devas disguised as cowherds.

(ग) यः सप्तहायनो बालः करेणैकेन लीलया । कथं बिभ्रद् गिरिवरं पुष्करं गजराडिव ।। (श्रीमद्भागवत १० । २६ । ३) – c) At the tender age of seven, Lord Krishna lifted the Govardhan mountain in one hand just as a drunken elephant lifts a lotus flower. [The Raas Leela took place in the next year when the Lord was eight years old.

भगवानपि ता रात्रीः शरदोत्फुल्लमल्लिकाः । वीक्ष्य रन्तुम्मनश्चक्रे योगमायामुपाश्रितः ॥१॥ जगौ कलं वामदृशां मनोहरम् ॥३॥ ता वार्यमाणाः पतिभिः पितृभिर्भातुबन्धुभिः । गोविन्दापहृतात्मानो न न्यवर्तन्त मोहिताः ॥८॥ अन्तर्गु हगताः काश्चिद् गोप्योऽलब्धविनिर्गमाः ।६। जहुर्गुणमयं देहं सद्यः प्रक्षीण-बन्धनाः ॥११॥ ता दृष्ट्वान्तिकमायाता भगवान्व्रजयोषितः । अवदद् वदतां श्रेष्ठो वाचः पेशैविमोहयन् ।।१७।। रजन्येषा घोररूपा घोरसत्वनिषेविता । प्रतियात व्रजं नेह स्थेयं स्त्रीभिः सुमध्यमाः ॥१६।। भर्तुः शुश्रूषणं स्त्रीणां परो धर्मो ह्यमायया ॥२४।।

श्रवणाद्दर्शनाद्ध्यानान्मयि भावोऽनुकीर्तनात् । न तथा सन्निकर्षेण प्रतियात ततो गृहान् ॥ २७।।मैवं विभोऽर्हति भवान् गदितं नृशसं, सन्त्यज्य सर्वविषयांस्तव पादमूलम् ।।

भक्ता भजस्व दुरवग्रह मा त्यजास्मान्देवो यथादिपुरुषो भजते मुमुक्षून् ॥३१॥

प्रेष्ठो भवांस्तनुभृतां किल बन्धुरात्मा ॥३२॥सिञ्चाङ्ग ! नस्त्वदधरामृतपूरकेण, हासावलोककलगीतजहृच्छयाग्निम् ।नो चेद्वयं विरहजाग्न्युपयुक्तदेहा, ध्यानेन याम पदयोः पदवीं सखे ! ते ।। ३५।। ध्यानेन याम पदयोः पदवीं सखे ! ते ॥ ३५।। व्यक्तं भवान्व्रजजनातिहरोऽभिजातो, देवो यथादिपुरुषः सुरलोकगोप्ता ।।

तन्नो निधेहि करपङ्कजमार्तबन्धो ! तप्तस्तनेषु च शिरस्सु च किंकरीणाम् ॥४१॥ ¬ति विक्लवितं तासां श्रुत्वा योगेश्वरेश्वरः । प्रहस्य सदयं गोपीरात्मारामोऽप्यरीरमत ॥४२।। बाहूप्रसारपरिरम्भकरालकोरु -नीविस्तनालभननर्मनखाग्रपातैः ।।

क्ष्वेल्यावलोकहसितैर्ब्रजसुन्दरीणा -मुत्तम्भयन् रतिपति रमयांचकार ।।४६।। एवं भगवतः कृष्णाल्लब्धमाना महात्मनः । आत्मानं मेनिरे स्त्रीणां मानिन्योऽभ्यधिकं भुवि ।४७। तासां तत्सौभगमदं वीक्ष्य मानं च केशवः । प्रशमाय प्रसादाय तत्रैवान्तरधीयत ।।४६।।

(श्रीमद्भागवत १० । २१ । १-४८)

(d) Knowing that the nights of the autumn season were full of blooming jasmine, the Lord thought of playing with the shelter of his Yogamaya. ॥1॥ He played the Kaninadini flute which attracts the hearts of women. ॥3॥ (On hearing this, the women of Braja) All the enchanted Gopis whose souls had been stolen by Krishna did move away even after being stopped by their husbands, fathers, brothers and relatives. The Gopis who were confined in their houses who did not get time to go out due to their love for the Lord, immediately left their virtuous bodies and became free. ॥6॥11॥ The eloquent Lord, knowing that the women of Braj had come to Him, said in heart-pleasing words, ॥17॥ O Braj beauties! It is a dark night and many dreadful creatures live in this forest, therefore all of you should return to Braj. No woman should stay here. ॥16॥ Because serving the husband with pure feelings is the ultimate duty of women. ॥24॥ And the kind of love and devotion that is generated in me by listening, watching, meditating and singing, does not happen by staying close. Therefore, return to your homes immediately.

(d) Knowing that the nights of the autumn season were full of blooming jasmine, the Lord thought of playing with the shelter of his Yogamaya. ॥1॥ He played the Kaninadini flute which attracts the hearts of women. ॥3॥ (On hearing this, the women of Braja) All the enchanted Gopis whose souls had been stolen by Krishna did move away even after being stopped by their husbands, fathers, brothers and relatives. The Gopis who were confined in their houses who did not get time to go out due to their love for the Lord, immediately left their virtuous bodies and became free. ॥6॥11॥ The eloquent Lord, knowing that the women of Braj had come to Him, said in heart-pleasing words, ॥17॥ O Braj beauties! It is a dark night and many dreadful creatures live in this forest, therefore all of you should return to Braj. No woman should stay here. ॥16॥ Because serving the husband with pure feelings is the ultimate duty of women. ॥24॥ And the kind of love and devotion that is generated in me by listening, watching, meditating and singing, does not happen by staying close. Therefore, return to your homes immediately. ॥27॥ (Hearing these words of the Lord, the Gopis said that) O Lord! You are not being served in this way. It is not appropriate to speak harsh words to us We are your devotees who have left all the worldly pleasures and have come to your feet for shelter, so do not rebuke us. Rather, just as the Supreme Soul, the Supreme Being, keeps the seekers of liberation under His protection, similarly, you also take us under your protection. ॥31॥ You are certainly the loving soul pervading all the embodied beings. ॥32॥ The fire of lust that is burning in our hearts by seeing you and hearing the sound of your loving flute, please quench it by watering it with the flow of your love. Otherwise, dear Krishna! We all, burnt by the flames of this fire of separation, will merge (die) here at your feet while meditating on you. ॥35॥ You are undoubtedly the protector of the gods, the Supreme Being, and you have incarnated to remove the pain

of the people of Braj. Oh dear ones! Therefore, please place Your lotus hands on the breasts and heads of us Kikri girls. II 41 II Hearing the pitiful cries of the Gopis, the Lord Yogeshwara felt pity and while He was engaged in His own pleasure, smilingly, He began to make the Gopis enjoy His pleasure. II43 II Stretching His arms, embracing them, touching their hands, hair, thighs, Nivi (knot of the waist cloth) and breasts, laughing, joking, pinching their nails, caressing, taunting and smiling, etc., arousing them with such grace and sensuality, the Lord began to make the Gopis enjoy His pleasure. 46. Having thus gained respect from the great soul Krishna, the Gopis began to consider themselves the most beautiful women on earth. II47 II To destroy their pride and arrogance of good fortune and to show His mercy, the Lord immediately disappeared from there. 48.न खलु गोषिकानन्दनो भवा-,नखिलदेहिनामन्तरात्मदृक् ।। विखनसाथितो विश्वगुप्तये, सख ! उदेयिवान्सात्वतां कुले ।। ४ ।। प्रणतदेहिनां पापकर्शनं, तृणचरानुगं श्रीनिकेतनम् ।।फणिफणार्पितं ते पदाम्बुजं, कृरणु कुचेषु नः कृन्धि हृच्छयम् ।।७।।(श्रीमद्भागवत १० । ३१।४)

Then the lovelorn Gopis started weeping and saying, O Lord! You are definitely not the son of any Gopi but the conscience of all living beings. O dear Krishna! You have incarnated n on the prayers of Lord Brahma to protect this world. 46. O Lord! You are the lotus feet which remove the sins of those who surrender to you, who despite being the husband of Lakshmi run after cows due to devotion and dance on the cruel hoods of the poisonous Kaliya serpent, place them on our shoulders and destroy Kamadev. 7.

(च) इति गोप्यः प्रगायन्त्यः प्रलपन्त्यश्च चित्रधा ।। रुरुदुः सुस्वरं राजन्कृष्ण दर्शनलालसाः ।। १ । तासामाविरभूच्छौरिः स्मयमानमुखाम्बुजः ।

पीताम्बरधरः स्रग्वी साक्षान्मन्मथमन्मथः ।।२।। (श्रीमद्भागवत १० । ३२ । १-२)

In this manner the Gopis started singing and blabbering in various ways and started crying loudly with the desire to see the Lord. Then the Lord who could put even Kaamdev to shame appeared in the midst of them smiling softly. He was wearing yellow clothes and had a garland around his neck.

(छ) तत्रारभत गोविन्दो रासक्रीड़ामनुवृतैः । स्त्रीरत्नैरन्वितः प्रीतैरन्योन्याबद्धबाहुभिः ।।२।।कृत्वा तावन्तमात्मानं यावतीव्रजयोषितः । रेमे स भगवांस्ताभिरात्मारामोऽपि लीलया ॥२०॥रेमे रमेशो ब्रजसुन्दरीभि-र्यथार्भकः, स्वप्रतिविम्बविभ्रमः ।।१७।।

नासूयन् खलु कृष्णाय मोहितास्तस्य मायया । मन्यमानाः स्वपार्श्वस्थान्स्वान्स्वान्दारान्ब्रजौकसः ।। १८ ।। (श्रीमद्भागवत १० । ३३ । २-३८)

Then there the Lord held the hands of His most devoted and pleased Gopis and performed Raas Leela. Dances tarted 2. Creating as many forms as there were Braj women, the Atmaraman Lord started enjoying with those gopis through play. Just like a child plays with his reflection seen in glass or other clean substances like water, similarly Lord Lakshmipati also started enjoying with those Braj beauties. 17. The gopas, bewildered by Maya, considered their women to be very close to them, so they could not blame the Lord's character in any way.

पौराणिक-स्वरूप

) वसुदेवगृहे साक्षाद् भगवान्पुरुषः परः । जनिष्यते तत्प्रियार्थं सम्भवन्तु सुरस्त्रियः ॥२२॥ भवद्भिरंशैर्यदुषूपजन्यताम् ॥२३॥ (श्रीमद्भागवत १०।१। २२-२३) - Brahma Ji said to the Devas -] The Supreme Being himself will take incarnation in the house of Vasudev Ji. Therefore, O Devas ! You and your wives should also take incarnation in Brajabhoomi with your two parts to support him.

(ख) गोपजातिप्रतिच्छन्ना देवा गोपालरूपिणः ॥ (श्रीमद्भागवत १०।१८।११) - So all the Gopal people were Devas disguised as cowherds.

(ग) यः सप्तहायनो बालः करेणैकेन लीलया । कथं बिभ्रद् गिरिवरं पुष्करं गजराडिव ॥ (श्रीमद्भागवत १० । २६ । ३) - c) At the tender age of seven, Lord Krishna lifted the Govardhan mountain in one hand just as a drunken elephant lifts a lotus flower. [The Raas Leela took place in the next year when the Lord was eight years old.

) भगवानपि ता रात्रीः शरदोत्फुल्लमल्लिकाः । वीक्ष्य रन्तुं मनश्चक्रे योगमायामुपाश्रितः ॥ १॥ जगौ कलं वामदृशां मनोहरम् ॥३॥ ता वार्यमाणाः पतिभिः पितृभिर्भ्रातृबन्धुभिः । गोविन्दापहृतात्मानो न न्यवर्तन्त मोहिताः ॥८॥ अन्तर्गृहगताः काश्चिद् गोप्योऽलब्धविनिर्गमाः ।९। जहुर्गुणमयं देहं सद्यः प्रक्षीण-बन्धनाः ॥११॥ ता दृष्ट्वान्तिकमायाता भगवान्व्रजयोषितः । अवदद् वदतां श्रेष्ठो वाचः पेशैर्विमोहयन् ॥१७॥ रजन्येषा घोररूपा घोरसत्त्वनिषेविता । प्रतियात व्रजं नेह स्थेयं स्त्रीभिः सुमध्यमाः ॥१९॥ भर्तुः शुश्रूषणं स्त्रीणां परो धर्मो ह्यमायया ॥२४॥
श्रवणाद्दर्शनाद्ध्यानान्मयि भावोऽनुकीर्तनात् । न तथा सन्निकर्षेण प्रतियात ततो गृहान् ॥ २७॥मैवं विभोऽर्हति भवान् गदितुं नृशंसं, सन्त्यज्य सर्वविषयांस्तव पादमूलम् ॥ भक्ता भजस्व दुरवग्रह मा त्यजास्मान्देवो यथादिपुरुषो भजते मुमुक्षून् ॥३१॥ प्रेष्ठो भवांस्तनुभृतां किल बन्धुरात्मा ॥३२॥सिञ्चाङ्ग ! नस्त्वदधरामृतपूरकेण, हासावलोककलगीतजहृच्छयाग्निम् ।नो चेद्वयं विरहजाग्न्युपयुक्तदेहा, ध्यानेन याम पदयोः पदवीं सखे ! ते ॥ ३५॥ ध्यानेन याम पदयोः पदवीं सखे ! ते ॥ ३५॥व्यक्तं भवान्व्रजभयार्तिहरोऽभिजातो, देवो यथादिपुरुषः सुरलोकगोप्ता ॥
तन्नो निधेहि करपङ्कजमार्तबन्धो ! तप्तस्तनेषु च शिरस्सु च किङ्करीणाम् ॥४१॥ इति विक्लवितं तासां श्रुत्वा योगेश्वरेश्वरः । प्रहस्य सदयं गोपीरात्मारामोऽप्यरीरमत् ॥४२॥ बाहुप्रसारपरिरम्भकरालकोरु -नीवीस्तनालभननर्मनखाग्रपातैः ॥ क्ष्वेल्यावलोकहसितैर्व्रजसुन्दरीणा -मुत्तम्भयन् रतिपतिं रमयांचकार ॥४६॥ एवं भगवतः कृष्णाल्लब्धमाना महात्मनः । आत्मानं मेनिरे स्त्रीणां मानिन्योऽभ्यधिकं भुवि ।४७। तासां तत्सौभगमदं वीक्ष्य मानं च केशवः । प्रशमाय प्रसादाय तत्रैवान्तरधीयत ॥४८॥
(श्रीमद्भागवत १० । २९ । १-४८)

(d) Knowing that the nights of the autumn season were full of blooming jasmine, the Lord thought of playing with the shelter of his Yogamaya. II1II He played the Kaninadini flute which attracts the hearts of women. II3II (On hearing this, the women of Braja) All the enchanted Gopis whose souls had been stolen by Krishna did move away even after being stopped by their husbands, fathers, brothers and relatives. The Gopis who were confined in their houses who did not get time to go out due to their love for the Lord, immediately left their virtuous bodies and became free. II6II11II The eloquent Lord, knowing that the women of Braj had come to Him, said in heart-pleasing words, II17II O Braj beauties! It is a dark night and many dreadful creatures live in this forest, therefore all of you should return to Braj. No woman should stay here. II16II Because serving the husband with pure feelings is the ultimate duty of women. II24II And the kind of love and devotion that is generated in me by listening, watching, meditating and singing, does not happen by staying close. Therefore, return to your homes immediately.

) भगवानपि ता रात्रीः शरदोत्फुल्लमल्लिकाः । वीक्ष्य रन्तुं मनश्चक्रे योगमायामुपाश्रितः ॥
१॥ जगौ कलं वामदृशां मनोहरम् ॥३॥ ता वार्यमाणाः पतिभिः पितृभिर्भ्रातृबन्धुभिः ।
गोविन्दापहृतात्मानो न न्यवर्तन्त मोहिताः ॥८॥ अन्तर्गृहगताः काश्चिद्
गोप्योऽलब्धविनिर्गमाः ॥९॥ जहुर्गुणमयं देहं सद्यः प्रक्षीण-बन्धनाः ॥११॥ ता
दृष्ट्वान्तिकमायाता भगवान्व्रजयोषितः । अवदद् वदतां श्रेष्ठो वाचः पेशैर्विमोहयन् ॥१७॥
रजन्येषा घोररूपा घोरसत्त्वनिषेविता । प्रतियात व्रजं नेह स्थेयं स्त्रीभिः सुमध्यमाः ॥१६॥
भर्तुः शुश्रूषणं स्त्रीणां परो धर्मो ह्यमायया ॥२४॥
श्रवणाद्दर्शनाद्ध्यानान्मयि भावोऽनुकीर्तनात् । न तथा सन्निकर्षेण प्रतियात ततो गृहान् ॥
२७॥ मैवं विभोऽर्हति भवान् गदितुं नृशंसं, सन्त्यज्य सर्वविषयांस्तव पादमूलम् ॥
भक्ता भजस्व दुरवग्रह मा त्यजास्मान्देवो यथादिपुरुषो भजते मुमुक्षून् ॥३१॥
प्रेष्ठो भवांस्तनुभृतां किल बन्धुरात्मा ॥३२॥ सिञ्चाङ्ग ! नस्त्वदधरामृतपूरकेण,
हासावलोककलगीतजहृच्छयाग्निम् । नो चेद्वयं विरहजाग्न्युपयुक्तदेहा, ध्यानेन याम पदयोः
पदवीं सखे ! ते ॥ ३५॥ ध्यानेन याम पदयोः पदवीं सखे ! ते ॥ ३५॥ व्यक्तं
भवान्व्रजभयार्तिहरोऽभिजातो, देवो यथादिपुरुषः सुरलोकगोप्ता ॥
तन्नो निधेहि करपङ्कजमार्तबन्धो ! तप्तस्तनेषु च शिरस्सु च किङ्करीणाम् ॥४१॥ इति
विक्लवितं तासां श्रुत्वा योगेश्वरेश्वरः । प्रहस्य सदयं गोपीरात्मारामोऽप्यरीरमत् ॥४२॥
बाहुप्रसारपरिरम्भकरालकोरु -नीवीस्तनालभननर्मनखाग्रपातैः ॥
क्ष्वेल्यावलोकहसितैर्व्रजसुन्दरीणा -मुत्तम्भयन् रतिपतिं रमयाञ्चकार ॥४५॥ एवं भगवतः
कृष्णाल्लब्धमाना महात्मनः । आत्मानं मेनिरे स्त्रीणां मानिन्योऽभ्यधिकं भुवि ॥४७॥ तासां
तत्सौभगमदं वीक्ष्य मानं च केशवः । प्रशमाय प्रसादाय तत्रैवान्तरधीयत ॥४८॥
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(d) Knowing that the nights of the autumn season were full of blooming jasmine, the Lord thought of playing with the shelter of his Yogamaya. ॥1॥ He played the Kaninadini flute which attracts the hearts of women. ॥3॥ (On hearing this, the women of Braja) All the enchanted Gopis whose souls had been stolen by Krishna did move away even after being stopped by their husbands, fathers, brothers and relatives. The Gopis who were confined in their houses who did not get time to go out due to their love for the Lord, immediately left their virtuous bodies and became free. ॥6॥11॥ The eloquent Lord, knowing that the women of Braj had come to Him, said in heart-pleasing words, ॥17॥ O Braj beauties! It is a dark night and many dreadful creatures live in this forest, therefore all of you should return to Braj. No woman should stay here. ॥16॥ Because serving the husband with pure feelings is the ultimate duty of women. ॥24॥ And the kind of love and devotion that is generated in me by listening, watching, meditating and singing, does not happen by staying close. Therefore, return to your homes immediately.

॥27॥ (Hearing these words of the Lord, the Gopis said that) O Lord! You are not being served in this way. It is not appropriate to speak harsh words to us We are your devotees who have left all the worldly pleasures and have come to your feet for shelter, so do not rebuke us. Rather, just as the Supreme Soul, the Supreme Being, keeps the seekers of liberation under His protection, similarly, you also take us under your protection. ॥31॥ You are certainly the loving soul pervading all the embodied beings. ॥32॥ The fire of lust that is burning in our hearts by seeing you and hearing the sound of your loving flute, please quench it by watering it with the flow of your love. Otherwise, dear Krishna! We all, burnt by the flames of this fire of separation, will merge (die) here at your feet while meditating on you. ॥35॥ You are undoubtedly the protector of the gods, the Supreme Being, and you have incarnated to remove the pain of the people of Braj. Oh dear ones! Therefore, please place Your lotus hands on the breasts and heads of us Kikri girls.

II41II Hearing the pitiful cries of the Gopis, the Lord Yogeshwara felt pity and while He was engaged in His own pleasure, smilingly, He began to make the Gopis enjoy His pleasure. II43II Stretching His arms, embracing them, touching their hands, hair, thighs, Nivi (knot of the waist cloth) and breasts, laughing, joking, pinching their nails, caressing, taunting and smiling, etc., arousing them with such grace and sensuality, the Lord began to make the Gopis enjoy His pleasure. 46. Having thus gained respect from the great soul Krishna, the Gopis began to consider themselves the most beautiful women on earth. II 47II To destroy their pride and arrogance of good fortune and to show His mercy, the Lord immediately disappeared from there. 48.

न खलु गोपिकानन्दनो भवा-,नखिलदेहिनामन्तरात्मदृक् ।। विखनसार्थितो विश्वगुप्तये, सख ! उदेयिवान्सात्वतां कुले ।। ४ ।। प्रणतदेहिनां पापकर्शनं, तृणचरानुगं श्रीनिकेतनम् ।।फणिफणार्पितं ते पदाम्बुजं, कृणु कुचेषु नः कृन्धि हृच्छयम् ।।७।।(श्रीमद्भागवत १० । ३१।४)

Then the lovelorn Gopis started weeping and saying, O Lord! You are definitely not the son of any Gopi but the conscience of all living beings. O dear Krishna! You have incarnated n on the prayers of Lord Brahma to protect this world. 46. O Lord! You are the lotus feet which remove the sins of those who surrender to you, who despite being the husband of Lakshmi run after cows due to devotion and dance on the cruel hoods of the poisonous Kaliya serpent, place them on our shoulders and destroy Kamadev. 7.

(च) इति गोप्यः प्रगायन्त्यः प्रलपन्त्यश्च चित्रधा ।। रुरुदुः सुस्वरं राजन्कृष्णदर्शनलालसाः ।। १ । तासामाविरभूच्छौरिः स्मयमानमुखाम्बुजः । पीताम्बरधरः स्रग्वी साक्षान्मन्मथमन्मथः ।।२।। (श्रीमद्भागवत १० । ३२ । १-२)

In this manner the Gopis started singing and blabbering in various ways and started crying loudly with the desire to see the Lord. Then the Lord who could put even Kaamdev to shame appeared in the midst of them smiling softly. He was wearing yellow clothes and had a garland around his neck.

(छ) तत्रारभत गोविन्दो रासक्रीडामनुव्रतैः । स्त्रीरत्नैरन्वितः प्रीतैरन्योन्याबद्धबाहुभिः ।। २।।कृत्वा तावन्तमात्मानं यावतीर्व्रजयोषितः । रेमे स भगवांस्ताभिरात्मारामोऽपि लीलया ॥२०॥रेमे रमेशो व्रजसुन्दरीभि-र्यथार्भकः स्वप्रतिबिम्बविभ्रमः ।।१७।। नासूयन् खलु कृष्णाय मोहितास्तस्य मायया । मन्यमानाः स्वपार्श्वस्थान्स्वान्स्वान्दारान्व्रजौकसः ।। ३८ ।। (श्रीमद्भागवत १० । ३३ । २-३८)

Then there the Lord held the hands of His most devoted and pleased Gopis and performed Raas Leela. Dances tarted 2. Creating as many forms as there were Braj women, the Atmaraman Lord started enjoying with those gopis through play. Just like a child plays with his reflection seen in glass or other clean substances like water, similarly Lord Lakshmipati also started enjoying with those Braj beauties. 17. The gopas, bewildered by Maya, considered their women to be very close to them, so they could not blame the Lord's character in any way.

The most important part and understanding the real meaning of Rasleela

वास्तविक भाव

For the benefit of the readers, we are revealing the meaning of the above mentioned Leela as we have understood it after reciting it repeatedly. We have already proved with evidence that all the gopas and the hermits of Braj were were partial incarnations of the Devas , but they had forgotten their divinity due to the status of human-physical bodies. So when the Lord wanted to perform the Raas Leela, he played the Kaambeej mantra 'Kleem' on the flute, due to which the divine souls with feminine feelings awoke and came near the Lord. This secret is given in Shrimadbhaga (10.26.3) – 'जगौ 'कलं' वामदृशां मनोहरम्' –

It is expressed in a verse. In the said verse 'Kalam' indicates the seed of love and 'Vaamdrisham Manoharam' means that it could have its effect only on the divine souls having feminine feelings. That is why only the gopis came near the Lord on hearing the sound of the flute.

In order to know whether the above mentioned divine souls remember their divinity or have forgotten it completely due to the status of the gross body, Krishna advised them to return. In reply to which the gopis clearly told that 'we are surrendered devotees leaving all worldly pleasures and have come here with the desire of salvation' You are also the original person and the inner soul of all… (This Bhaav 10.26.31-32) has been expressed by the words like 'Santyajya Sarvavishiyan' – 'Bhakt – Original person' and 'Mumukshu' etc. When Krishna understood well from the words of the gopis that all these souls have been enlightened by the sound of my flute and now they have full knowledge of divinity, then knowing their pure love and desire for Raas Leela, Krishna created two forms of them with the effect of his Yogamaya. The first ones who were of the five elements were sent back to their respective homes so that the cowherds may not feel uneasy seeing their mother, wife etc. not at home.

And the other divine soul-like forms created by Yogamaya were allowed to stay at home. After this, whatever Leela happened, it happened with the God's own forms created by Yogamaya. Vyas has mentioned the following words in the original text itself to indicate the above mentioned secret – as – (क) मन्यमानाः स्वपार्श्वस्थान् स्वान्स्वान्दरान्ब्रजौकसः । (थी० भा० १० । ३३।३८) – a) The residents of Braj considered their family members to be with them [meaning – due to the illusion of Krishna the gopis who were of the five elements and had physical bodies remained present as usual . (ख) यथार्भकः स्वप्रतिविम्वविभ्रमः ।

(श्री० भा० १० १ ३३ । १७)- Just as a child plays with his shadow [in the same way the Lord played Raas Leela with the divine Gopis created by His Yogamaya].(ग) कृत्वा तावन्तमात्मानं यावतीर्ब्रजयोषितः ।

(श्री० भा० १० । ३३ । २०)

Just like Brahm plays with his magical powers, in the same way Krishna played Raas Leela with the Gopis.

From the above mentioned evidences, it can be seen that just as when Brahma Ji stole the calves and cowherds,

Krishna created the same number of cowherds and calves through his Yogmaya and continued the same work. This secret could not be known to anyone even by hearsay. Similarly, during the Raasleela also, the Lord called the divine soul-endowed and divine body-bound Gopis to his Raasleela in order to free them and give them salvation and sent the fake Gopis back to Braj to keep this secret hidden.It is often seen that when the work of an incarnation is over, Shri Hari snatches away his divine power on some pretext, like in Rama avatar, after Shiva's Dhanush was broken, the incarnational power of Shri Parashuram ji was absorbed in Lord Ramchandra ji, and after the Leelasamvaran of Lord Krishna ji, Veershiro-Mani Arjun was defeated by ordinary unarmed cowherds, that is – after the departure of Narayan avatar Shri Krishna, Naravatar Arjun also became devoid of his unique power.

So in the same way, all the Devas also incarnated in Braj Bhoomi with their parts only for the happiness of Lord Krishna as per the order of Shri Brahma ji. When Krishna had almost finished the work of Gokul Vrindavan and after ten days the opportunity of destruction of Kansa was visible, then krishna felt that the stay of those gopas and gopis who were the incarnations of Devas in Braj was unnecessary. So Krishna sent his childhood friend gopas back to Brahmaloka on the pretext of 'Brahmavatsahan' leela and kept fake gopas at home, that is, all the Devas were reinstated in their real positions after their work was over and fake cowherds were left in Vraj. What remained were the gopi-based celestial maidens – so Krishna called them to himself on the pretext of 'Raasleela' by explaining everything with the gesture of the flute and in their place fake gopis were kept . He sent them home. In this way, with the end of his childhood leela, Krishna had concluded the period of the incarnation of the gopis who were the incarnations of the deities.

परीक्षित के प्रश्न का समन्वय

When it was confirmed in the above manner that Krishna did not touch any other woman in Raasleela but played with his own divine forms created by his Yogmaya, then naturally the curiosity arises that in such a situation what will be the relevance of the above question of Parikshit? So, this is also discussed. Parikshit asks that – Krishna has incarnated for the establishment of Dharma and destruction of Adharma, but Raasleela has no connection with the work of establishment of Dharma and destruction of Adharma, i.e. – this is only Babkrida = mere entertainment. So, what is the need to play with the Aptakama 'Purnakama' God by making His many forms? – 'Pardarabhimarshan' of God just for the sake of fun (- (Parasya Paramatmano Dararupinyo or Maya Shaktyasta Sambhimarshanam Baladashrayanmiti 'Brihadbhaktatoshini' Commentator:) 'Pratip' of Aptakamata – is unfavorable – what is the meaning of this? The essence of Parikshit's question is this. Rasleela is Krishna's childhood entertainment, but what was the need of Mayashrayan for the sake of fun?

If Maya-shrayan was done for establishment of Dharma and destruction of Adharma, then it would have been in ccordance with the Dharma of incarnation, but what is the

meaning of creating many forms for fun? In answer to this question, Shukdev Ji explained that Brahm taking shelter of Yog-Maya only for destruction is definitely a violation of the Dharma of incarnation in the form of establishment of Dharma and destruction of Adharma, but it has been seen that the incarnations of God do this only for fun, which is not faulty. What is the need for the Paramatma to take shelter of Maya and create, maintain and destroy the universe, etc. and what is the meaning of God's will against 'full-favour' in the form of creation-destruction of the universe? The answer to this question has been given in the Vedas in this way that– न तस्य कार्य करणं च विद्यते । स्वाभाविकी ज्ञानबलक्रिया च ।। (श्वेताश्वतर ६।८) – That is, God has no specific purpose in creating and destroying the universe, but this is his natural effort.

Here (in the Vedas) it is answered that God's natural work cannot be an obstacle to 'purna-kamata'. In Shrimad Bhagwat also, Parikshit had the same question that despite being completely आप्तकाम, what was the need for God to take shelter of Yog-maya and play by taking many forms? To which the Veda-approved answer is given that it is natural for God's incarnations to take shelter of Maya for fun, and hence it cannot be an obstacle to 'purna-kamata'. Just as for God, the existence of the universe created by his own will cannot be a bondage, similarly, for the incarnations of God, the games done by his own cannot be a bondage. This is the coordination of Parikshit's question and Shukdev's answer.

रास से सृष्टि-रचना का सम्बन्ध
महर्षि वेदव्यास जी ने ब्रह्मवैवर्त पुराण (ब्रहाखण्ड अध्याय ४) में रासलीला का सम्बन्ध सृष्टि रचना के आरम्भिक रहस्यों से भी सम्बद्ध किया है। श्रीकृष्ण जी को केन्द्रीभूत ब्रह्मा और गोगियों को प्रकृति की विभिन्न शक्तियों की प्रतिमूर्ति मानकर इनके संघर्ष से ही सृष्टि का प्रादुर्भाव माना है। हम पीछे इसी अध्याय में 'जल में बीर्यस्खलन' शीर्षक के नीचे – उक्त रूपक पर कुछ पंक्तियें लिख आये हैं अतः पिष्टपेषण करना व्यर्थ है। केवल एतावन्मात्र संकेत करना अनावश्यक न होगा जब स्वयं पुराणकर्ता व्यास जी महाराज ही स्थानान्तर में उक्त लीला का रूपक प्रायः अर्थ लगाते हैं तब सर्वसाधारण को भी अपनी रुचि के अनुसार आध्यात्मिक आदि सुसम्बद्ध तात्पर्थों के मनन करने में क्या हर्ज ही सकता है ?

Maharishi Ved Vyas Ji has also related the Raas Leela to the initial mysteries of the creation of the universe . Considering Shri Krishna Ji as the Param Brahm and the Gopis as the image of various powers of Prakriti , the universe is believed to have originated from their conflict that is Rasleela

वास्तविक भाव

For the benefit of the readers, we are revealing the meaning of the above mentioned Leela as we have understood it after reciting it repeatedly. We have already proved with evidence that all the gopas and the hermits of Braj were were partial incarnations of the Devas , but they had forgotten their divinity due to the status of human-physical bodies. So when the Lord wanted to perform the Raas Leela, he played the Kaambeej mantra 'Kleem' on the flute, due to which the divine souls with feminine feelings awoke and came near the Lord. This secret is given in Shrimadbhaga (10.26.3) - 'जगौ 'कलं' वामदृशां मनोहरम् -
It is expressed in a verse. In the said verse 'Kalam' indicates the seed of love and 'Vaamdrisham Manoharam' means that it could have its effect only on the divine souls having feminine feelings. That is why only the gopis came near the Lord on hearing the sound of the flute.

In order to know whether the above mentioned divine souls remember their divinity or have forgotten it completely due to the status of the gross body, Krishna advised them to return. In reply to which the gopis clearly told that 'we are surrendered devotees leaving all worldly pleasures and have come here with the desire of salvation' You are also the original person and the inner soul of all... (This Bhaav 10.26.31-32) has been expressed by the words like 'Santyajya Sarvavishiyan' - 'Bhakt - Original person' and 'Mumukshu' etc. When Krishna understood well from the words of the gopis that all these souls have been enlightened by the sound of my flute and now they have full knowledge of divinity, then knowing their pure love and desire for Raas Leela, Krishna created two forms of them with the effect of his Yogamaya. The first ones who were of the five elements were sent back to their respective homes so that the cowherds may not feel uneasy seeing their mother, wife etc. not at home.

And the other divine soul-like forms created by Yogamaya were allowed to stay at home. After this, whatever Leela happened, it happened with the God's own forms created by Yogamaya. Vyas has mentioned the following words in the original text itself to indicate the above mentioned secret - as - (क) मन्यमानाः स्वपार्श्वस्थान् स्वान्स्वान्दारान्व्रजौकसः । (श्री० भा० १० । ३३।३८) - a) The residents of Braj considered their family members to be with them [meaning - due to the illusion of Krishna the gopis who were of the five elements and had physical bodies remained present as usual . (ख) यथार्भकः स्वप्रतिबिम्बविभ्रमः । (श्री० भा० १० । ३३ । १७)- Just as a child plays with his shadow [in the same way the Lord played Raas Leela with the divine Gopis created by His Yogamaya].(ग) कृत्वा तावन्तमात्मानं यावतीर्व्रजयोषितः ।
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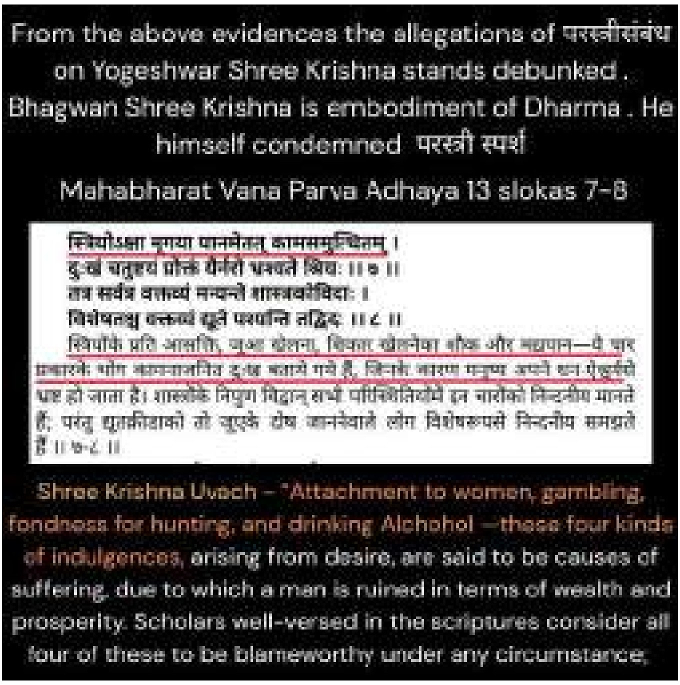
From the above evidences the allegations of परस्त्रीसंबंध on Yogeshwar Shree Krishna stands debunked . Bhagwan Shree Krishna is embodiment of Dharma . He himself condemned परस्त्री स्पर्श

Mahabharat Vana Parva Adhaya 13 slokas 7-8

स्त्रियोंके प्रति आसक्ति, जुआ खेलना, शिकार खेलनेका शौक और मद्यपान – ये चार प्रकारके भोग कामनाजनित दुःख बताये गये हैं, जिनके कारण मनुष्य अपने धन-ऐश्वर्यसे भ्रष्ट हो जाता है। शास्त्रोंके निपुण विद्वान् सभी परिस्थितियोंमें इन चारोंको निन्दनीय मानते हैं; परंतु द्यूतक्रीडाको तो जूएके दोष जाननेवाले लोग विशेषरूपसे निन्दनीय समझते हैं ।। ७-८ ।।

Shree Krishna Uvach – "Attachment to women, gambling, fondness for hunting, and drinking Alchohol —these four kinds of indulgences, arising from desire, are said to be causes of suffering, due to which a man is ruined in terms of wealth and prosperity. Scholars well-versed in the scriptures consider all four of these to be blameworthy under any circumstance;



Allegations-

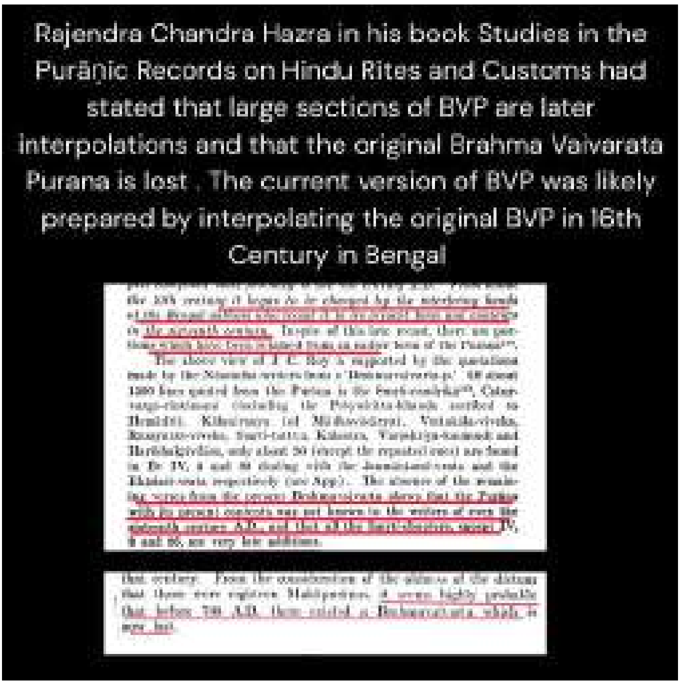
Mohini

📚Brahma Viavarta Purana Krishna Janma Khanda 33.2-10
📚

Mohini. Thereafter Mohini started jeering Brahma. Mohini said.- O virtuous one, the one whose mind is influence with simply the move of a damsel and who enjoys her company dragging her towards him, is known as the best of persons. The one who enjoys the company of a damsel after she expressed plainly her desire, he is called to he a mediocre person. The one who rejects a passionate damsel in a secluded place after having been approached by her again and again he falls into the hell after death and becomes unadorable in the universe. He is deprived of the glory, his beauty fades away and the intelligence also leaves him he becomes impotent. Therefore O lord of the universe I am drowning in the ocean of passion which is terrible and difficult to cross, you serve as the sailor and protect me to cross it. Therefore you get up immediately. You bestow me the invaluable gem of your love-sport because I am always devoted to you."

Refutation-

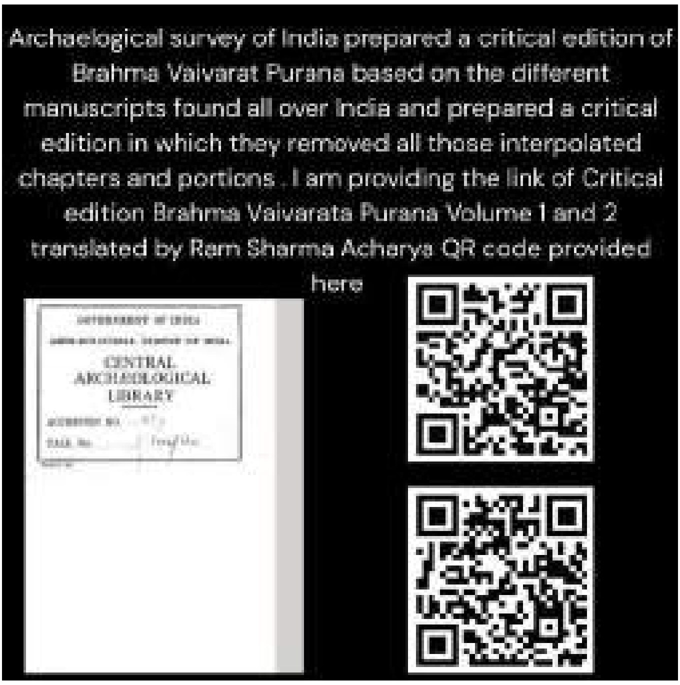
Rajendra Chandra Hazra in his book Studies in the Purāṇic Records on Hindu Rites and Customs had stated that large sections of BVP are later interpolations and that the original Brahma Vaivarata Purana is lost. The current version of BVP was likely prepared by interpolating the original BVP in 16th Century in Bengal.



Archaelogical survey of India prepared a critical edition of Brahma Vaivarat Purana based on the different manuscripts found all over India and prepared a critical edition in which they removed all those interpolated chapters and portions. I am providing the link of Critical edition Brahma Vaivarata Purana Volume 1 and 2 translated by Ram Sharma Acharya QR code provided here

https://archive.org/details/in.ernet.dli.2015.552557

https://archive.org/details/in.ernet.dli.2015.552558



The chapter 33 he shared its topic is The Curse of Mohini and Shattering of Brahma Pride

You can read ASI Manuscript here there is no such chapter with such topic

विषय-सूची

Allegations-

📚Mahabharata 13.14.157📚
He sports with the daughters and the spouses of the Rishis. His hair is long and stands erect. He is perfectly naked, for he has the horizon for his garments. He is endued with terrible eyes."

📚Shiva Purana 5.4.34📚
O dear sage, listen to me. I shall tell you about Vaisyanâtha, the incarnation of Siva, the supreme soul that yields great bliss. Formerly, in Nandigrama there was a prostitute known as Mahananda. She was very beautiful and a devotee of Siva. Once Siva assumed the form of a merchant and visited her house to test her. He had assumed the auspicious form of a devotee...The beautiful prostitute worshipped and welcomed the visitor with great joy. She made him sit with great respect....During the night she had her sexual union with the merchant who behaved like a libertine. She then went to sleep on the couch brilliant with a soft bed."

Refutation-

He alleged on Mahabharat 13.14.157 . Here is Geeta Press Gorakhpur Mahabharat 13.14.157 you can read it nowhere its written such thing

भगवान् रुद्र उछलते-कूदते हैं। जँभाई लेते हैं। रोते हैं, रुलाते हैं। कभी पागलों और मतवालोंकी तरह बातें करते हैं और कभी मधुर स्वरसे उत्तम वचन बोलते हैं

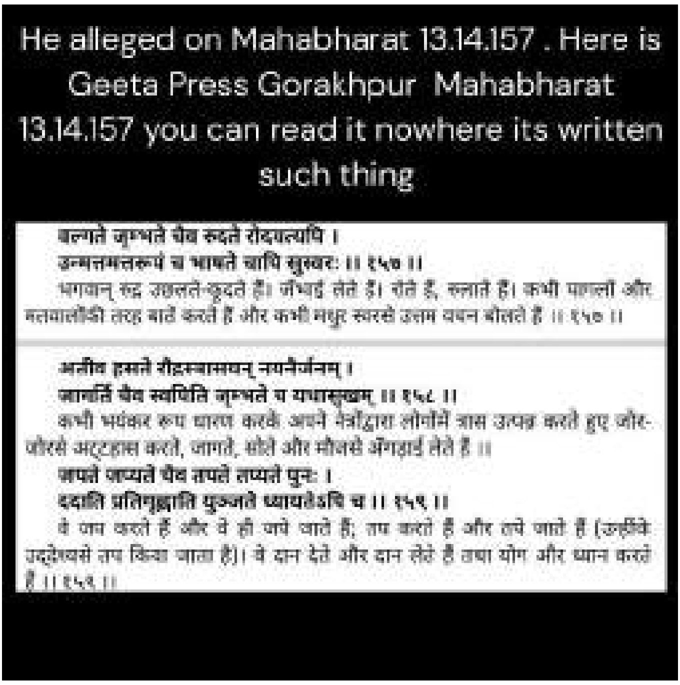
कभी भयंकर रूप धारण करके अपने नेत्रोंद्वारा लोगोंमें त्रास उत्पन्न करते हुए जोर-जोरसे अट्टहास करते, जागते, सोते और मौजसे अँगड़ाई लेते हैं ।।

वे जप करते हैं और वे ही जपे जाते हैं; तप करते हैं और तपे जाते हैं (उन्हींके उद्देश्यसे तप किया जाता है)। वे दान देते और दान लेते हैं तथा योग और ध्यान करते हैं ।। १५९ ।।

"Lord Rudra leaps and jumps. He yawns. He cries and makes others cry. Sometimes, he speaks like madmen and intoxicated beings, and at other times, he speaks noble words in a sweet tone. (Verse 157)

Sometimes, assuming a terrifying form, he frightens people with his glaring eyes, roaring with loud laughter, waking, sleeping, and stretching himself in delight. (Verse 158)

He chants mantras and is himself chanted. He performs penance and is the object of penance. He gives charity and receives it, and he engages in yoga and meditation." (Verse 159)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वल्गते जृम्भते चैव रुदते रोदयत्यपि ।
उन्मत्तमत्तरूपं च भाषते चापि सुस्वरः ।। १५७ ।।

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अतीव हसते रौद्रस्त्रासयन् नयनैर्जनम् ।
जागर्ति चैव स्वपिति जृम्भते च यथासुखम् ।। १५८ ।।

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जपते जप्यते चैव तपते तप्यते पुनः ।
ददाति प्रतिगृह्णाति युञ्जते ध्यायतेऽपि च ।। १५९ ।।

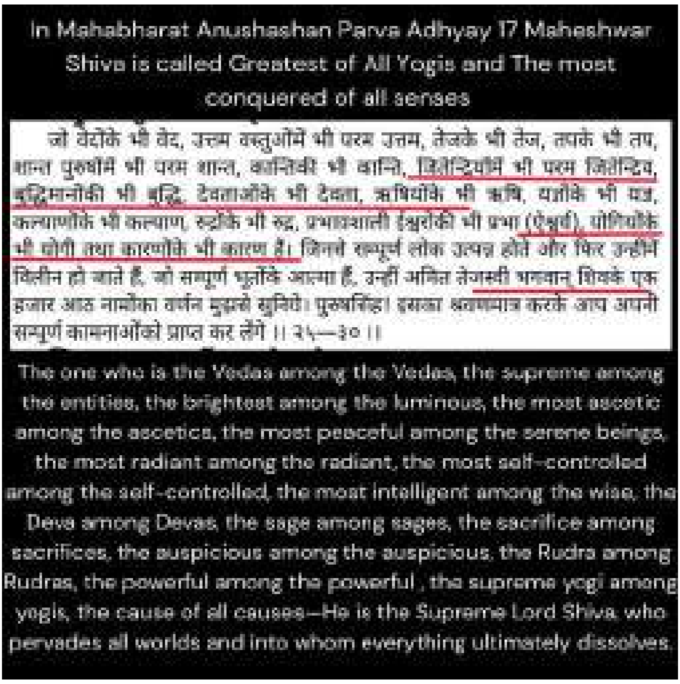
वे जप करते हैं और वे ही जपे जाते हैं; तप करते हैं और तपे जाते हैं (उन्हींके उद्देश्यसे तप किया जाता है)। वे दान देते और दान लेते हैं तथा योग और ध्यान करते हैं ।। १५९ ।।

In Mahabharat Anushashan Parva Adhyay 17 Maheshwar Shiva is called Greatest of All Yogis and The most conquered of all senses and the most celibate amongst all beings and the most Peaceful and the supreme Yogi

जो वेदोंके भी वेद, उत्तम वस्तुओंमें भी परम उत्तम, तेजके भी तेज, तपके भी तप, शान्त पुरुषोंमें भी परम शान्त, कान्तिकी भी कान्ति, जितेन्द्रियोंमें भी परम जितेन्द्रिय, बुद्धिमानोंकी भी बुद्धि, देवताओंके भी देवता, ऋषियोंके भी ऋषि, यज्ञोंके भी यज्ञ, कल्याणोंके भी कल्याण, रुद्रोंके भी रुद्र, प्रभावशाली ईश्वरोंकी भी प्रभा (ऐश्वर्य), योगियोंके भी योगी तथा कारणोंके भी कारण हैं। जिनसे सम्पूर्ण लोक उत्पन्न होते और फिर उन्हींमें विलीन हो जाते हैं, जो सम्पूर्ण भूतोंके आत्मा हैं, उन्हीं अमित तेजस्वी भगवान् शिवके एक हजार आठ नामोंका वर्णन मुझसे

सुनिये। पुरुषसिंह! इसका श्रवणमात्र करके आप अपनी सम्पूर्ण कामनाओंको प्राप्त कर लेंगे ।। २५-३० ।।

The one who is the Vedas among the Vedas, the supreme among the entities, the brightest among the luminous, the most ascetic among the ascetics, the most peaceful among the serene beings, the most radiant among the radiant, the most self-controlled among the self-controlled, the most intelligent among the wise, the Deva among Devas, the sage among sages, the sacrifice among sacrifices, the auspicious among the auspicious, the Rudra among Rudras, the powerful among the powerful , the supreme yogi among yogis, the cause of all causes—He is the Supreme Lord Shiva, who pervades all worlds and into whom everything ultimately dissolves.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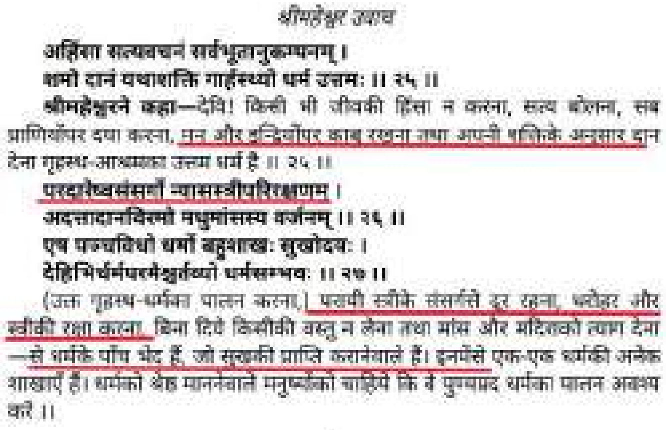
The one who is the Vedas among the Vedas, the supreme among the entities, the brightest among the luminous, the most ascetic among the ascetics, the most peaceful among the serene beings, the most radiant among the radiant, the most self-controlled among the self-controlled, the most intelligent among the wise, the Deva among Devas, the sage among sages, the sacrifice among sacrifices, the auspicious among the auspicious, the Rudra among Rudras, the powerful among the powerful , the supreme yogi among yogis, the cause of all causes—He is the Supreme Lord Shiva, who pervades all worlds and into whom everything ultimately dissolves.

In Mahabharat 13/141/25-26 Maheshwar Shiva himself told to avoid the contact of other men wives as a sign of Dharma


श्रीमहेश्वर उवाच

अहिंसा सत्यवचनं सर्वभूतानुकम्पनम् ।
शमो दानं यथाशक्ति गार्हस्थ्यो धर्म उत्तमः ॥ २५ ॥

श्रीमहेश्वरने कहा—देवि! किसी भी जीवकी हिंसा न करना, सत्य बोलना, सब प्राणियोंपर दया करना, मन और इन्द्रियोंपर काबू रखना तथा अपनी शक्तिके अनुसार दान देना गृहस्थ-आश्रमका उत्तम धर्म है ॥ २५ ॥

परदारेष्वसंसर्गो न्यासस्त्रीपरिरक्षणम् ।
अदत्तादानविरमो मधुमांसस्य वर्जनम् ॥ २६ ॥
एष पञ्चविधो धर्मो बहुशाखः सुखोदयः ।
देहिभिर्धर्मपरमैश्चर्तव्यो धर्मसम्भवः ॥ २७ ॥

(उक्त गृहस्थ-धर्मका पालन करना,) परायी स्त्रीके संसर्गसे दूर रहना, धरोहर और स्त्रीकी रक्षा करना, बिना दिये किसीकी वस्तु न लेना तथा मांस और मदिराको त्याग देना—ये धर्मके पाँच भेद हैं, जो सुखकी प्राप्ति करानेवाले हैं। इनमेंसे एक-एक धर्मकी अनेक शाखाएँ हैं। धर्मको श्रेष्ठ माननेवाले मनुष्योंको चाहिये कि वे पुण्यप्रद धर्मका पालन अवश्य करें ॥

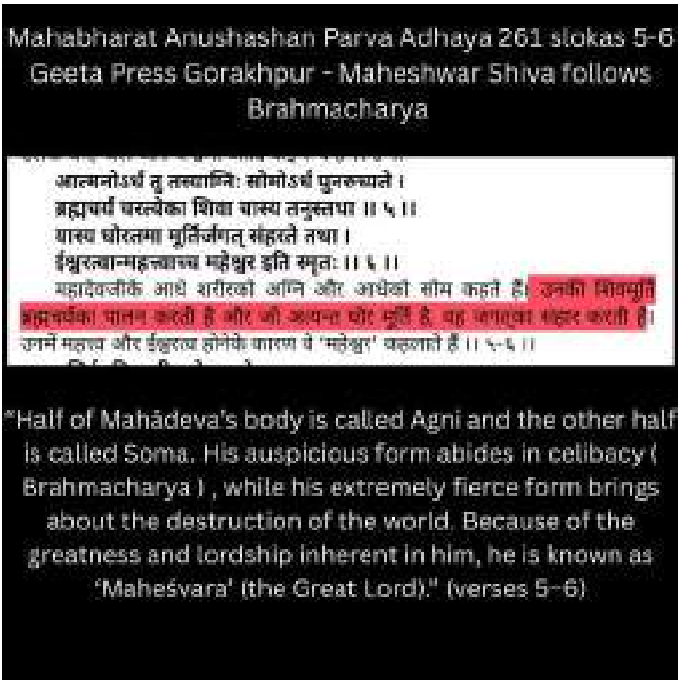
Shri Maheshwara (Lord Shiva) said –
O Devi! Not causing harm to any living being, speaking the truth, showing compassion to all creatures, controlling the mind and senses, and giving charity according to one's capacity — these are the noble duties of a householder (Grihastha Ashrama). (Verse 25)

Maintaining these duties of household life —
Staying away from relations with another's wife, protecting entrusted goods and the honor of women, not taking anything without giving in return, and renouncing meat and

alcohol — these are five types (aspects) of Dharma that lead to happiness.
Each of these Dharmic principles has many branches.
Those who consider Dharma to be supreme should certainly follow this virtuous and meritorious path

Mahabharat Anushashan Parva Adhaya 261 slokas 5-6
Geeta Press Gorakhpur – Maheshwar Shiva
follows Brahmacharya

महादेवजीके आधे शरीरको अग्नि और आधेको सोम कहते हैं। उनकी शिवमूर्ति ब्रह्मचर्यका पालन करती है और जो अत्यन्त घोर मूर्ति है, वह जगत्‌का संहार करती है। उनमें महत्त्व और ईश्वरत्व होनेके कारण वे 'महेश्वर' कहलाते हैं ।। ५-६ ।।
“Half of Mahādeva’s body is called Agni and the other half is called Soma. His auspicious form abides in celibacy (Brahmacharya), while his extremely fierce form brings about the destruction of the world. Because of the greatness and lordship inherent in him, he is known as ‘Maheśvara’ (the Great Lord).” (verses 5-6)

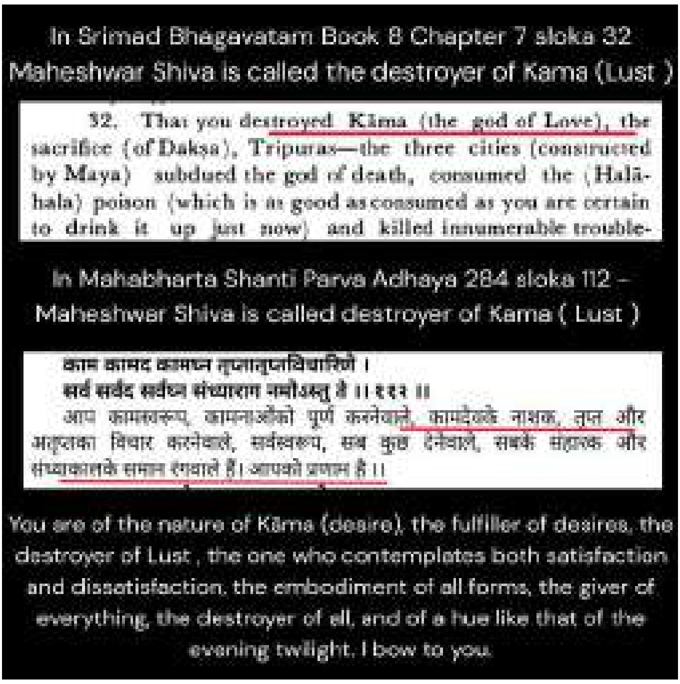


In Srimad Bhagavatam Book 8 Chapter 7 sloka 32
Maheshwar Shiva is called the destroyer of Kama (Lust)

That you destroyed Kama (the god of Love), the sacrifice (of Daksa), Tripuras the three cities (constructed by Maya) subdued the god of death, consumed the (Hala-hala) poison (which is as good as consumed as you are certain to drink it up just now) and killed innumerable trouble-

In Mahabharta Shanti Parva Adhaya 284 sloka 112
Maheshwar Shiva is called destroyer of Kama (Lust)
काम कामद कामघ्न तृप्तातृप्तविचारिणे । सर्व सर्वद सर्वघ्न संध्याराग नमोऽस्तु ते ।। ११२ ।।
आप कामस्वरूप, कामनाओंको पूर्ण करनेवाले, कामदेवके नाशक, तृप्त और अतृप्तका विचार करनेवाले, सर्वस्वरूप, सब कुछ देनेवाले, सबके संहारक और संध्याकालके समान रंगवाले हैं। आपको प्रणाम है ।।
You are of the nature of Kāma (desire), the fulfiller of desires, the destroyer of Lust, the one who contemplates both satisfaction and dissatisfaction, the embodiment of all forms, the giver of everything, the destroyer of all, and of a hue like that of the evening twilight. I bow to you.

32.



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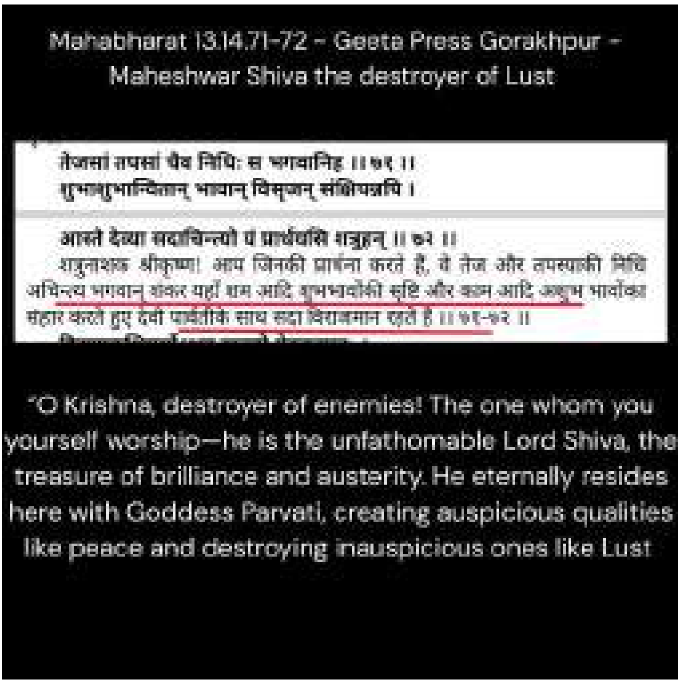
Mahabharat 13.14.71-72 – Geeta Press Gorakhpur –
Maheshwar Shiva the destroyer of Lust
तेजसां तपसां चैव निधिः स भगवानिह ।। ७१ ।। शुभाशुभान्वितान् भावान् विसृजन् संक्षिपन्नपि ।
आस्ते देव्या सदाचिन्त्यो यं प्रार्थयसि शत्रुहन् ।। ७२ ।।
शत्रुनाशक श्रीकृष्ण! आप जिनकी प्रार्थना करते हैं, वे तेज और तपस्याकी निधि अचिन्त्य भगवान् शंकर यहाँ शम आदि शुभभावोंकी सृष्टि और काम आदि अशुभ भावोंका
संहार करते हुए देवी पार्वतीके साथ सदा विराजमान रहते हैं ।। ७१-७२ ।।
"O Krishna, destroyer of enemies! The one whom you yourself worship-he is the unfathomable Lord Shiva, the treasure of brilliance and austerity. He eternally resides here with Goddess Parvati, creating auspicious qualities like peace and destroying inauspicious ones like Lust



Mahabharat 13.14.71-72 – Geeta Press Gorakhpur –
Maheshwar Shiva the destroyer of Lust

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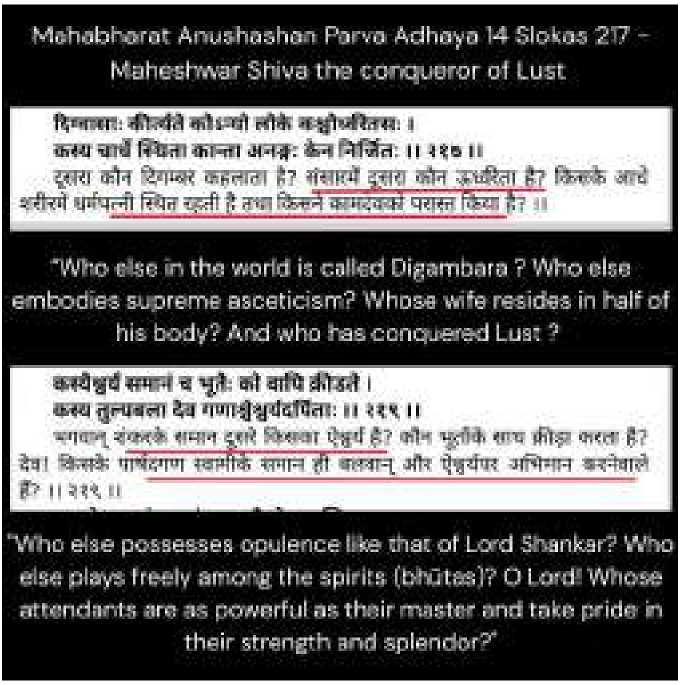
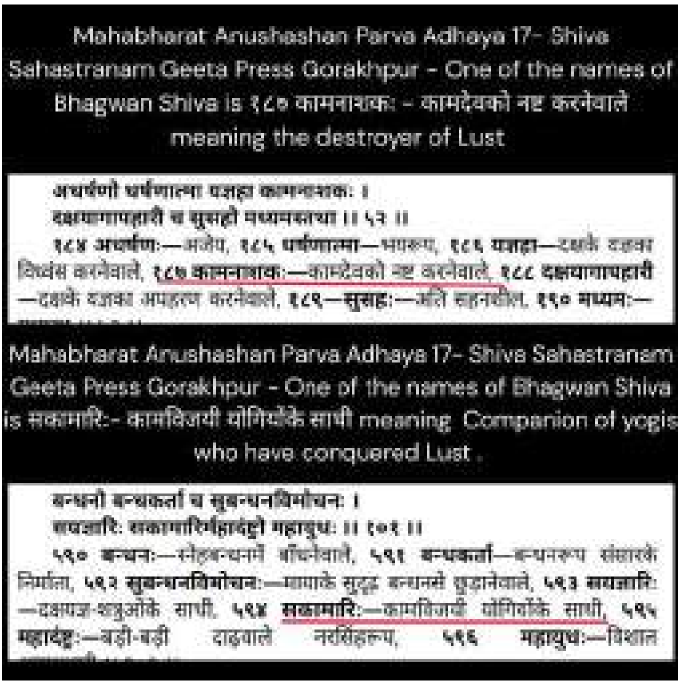
Mahabharat Anushashan Parva Adhaya 14 Slokas 217
Maheshwar Shiva the conqueror of Lust
दिग्वासाः कीर्त्यते कोऽन्यो लोके कश्चोर्ध्वरतसः । कस्य चार्धे स्थिता कान्ता अनङ्गः केन निर्जितः ।। २१७ ।।
सरा कौन दिगम्बर कहलाता है? संसारमें दूसरा कौन ऊर्ध्वरता है? किसके आधे

शरीरमें धर्मपत्नी स्थित रहती है तथा किसने कामदेवको परास्त किया है? ।।
“Who else in the world is called Digambara ? Who else embodies supreme asceticism? Whose wife resides in half of his body? And who has conquered Lust ?
कस्यैश्वर्यं समानं च भूतैः को वापि क्रीडते । कस्य तुल्यबला देव गणाश्चैश्वर्यदर्पिताः ।। २१९ ।।
भगवान् शंकरके समान दूसरे किसका ऐश्वर्य है? कौन भूतोंके साथ क्रीड़ा करता है? देव! किसके पार्षदगण स्वामीके समान ही बलवान् और ऐश्वर्यपर अभिमान करनेवाले हैं? ।। २१९ ।।
“Who else possesses opulence like that of Lord Shankar? Who else plays freely among the spirits (bhūtas)? O Lord! Whose attendants are as powerful as their master and take pride in their strength and splendor?”



Mahabharat Anushashan Parva Adhaya 17- Shiva Sahastranam Geeta Press Gorakhpur – One of the names of Bhagwan Shiva is १८७ कामनाशकः – कामदेवको नष्ट करनेवाले meaning the destroyer of Lust

Mahabharat Anushashan Parva Adhaya 17- Shiva Sahastranam Geeta Press Gorakhpur – One of the names of Bhagwan Shiva is सकामारिः- कामविजयी योगियोंके साथी meaning Companion of yogis who have conquered Lust .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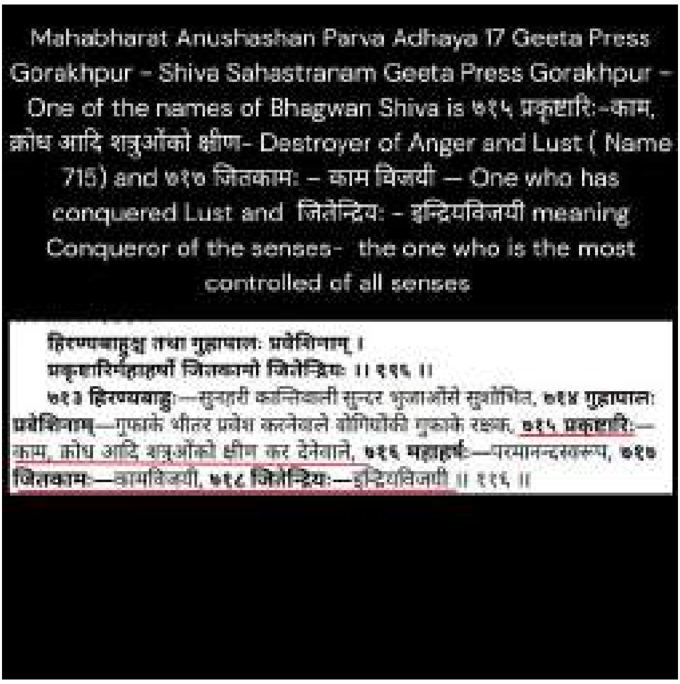
अथर्वणो धर्षणात्मा यज्ञहा कामनाशकः ।
दक्षयागापहारी च सुसहो मध्यमस्तथा ॥ ५२ ॥
१८४ अधर्षणः—अजेय, १८५ धर्षणात्मा—भयरूप, १८६ यज्ञहा—दक्षके यज्ञका विध्वंस करनेवाले, १८७ कामनाशकः—कामदेवको नष्ट करनेवाले, १८८ दक्षयागापहारी—दक्षके यज्ञका अपहरण करनेवाले, १८९—सुसहः—अति सहनशील, १९० मध्यमः—

Mahabharat Anushashan Parva Adhaya 17- Shiva Sahastranam Geeta Press Gorakhpur - One of the names of Bhagwan Shiva is सखामारिः- कामविजयी योगियोंके साथी meaning Companion of yogis who have conquered Lust .

बन्धनो बन्धकर्ता च सुबन्धनविमोचनः ।
सयज्ञारिः सकामारिर्महादंष्ट्रो महायुधः ॥ १०१ ॥
५९० बन्धनः—स्नेहबन्धनमें बाँधनेवाले, ५९१ बन्धकर्ता—बन्धनरूप संसारके निर्माता, ५९२ सुबन्धनविमोचनः—मायाके सुदृढ़ बन्धनसे छुड़ानेवाले, ५९३ सयज्ञारिः—दक्षयज्ञ-शत्रुओंके साथी, ५९४ सकामारिः—कामविजयी योगियोंके साथी, ५९५ महादंष्ट्रः—बड़ी-बड़ी दाढ़वाले नरसिंहरूप, ५९६ महायुधः—विशाल

Mahabharat Anushashan Parva Adhaya 17 Geeta Press Gorakhpur – Shiva Sahastranam Geeta Press Gorakhpur – One of the names of Bhagwan Shiva is **७१५ प्रकृष्टारिः-काम, क्रोध आदि शत्रुओंको क्षीण**- Destroyer of Anger and Lust (Name 715) and **७१७ जितकामः – काम विजयी** — One who has conquered Lust and **जितेन्द्रियः – इन्द्रियविजयी** meaning Conqueror of the senses- the one who is the most controlled of all senses


Mahabharat Anushashan Parva Adhaya 17 Geeta Press Gorakhpur - Shiva Sahastranam Geeta Press Gorakhpur - One of the names of Bhagwan Shiva is ७१५ प्रकृष्टारिः-काम, क्रोध आदि शत्रुओंको क्षीण- Destroyer of Anger and Lust (Name 715) and ७१७ जितकामः – काम विजयी — One who has conquered Lust and जितेन्द्रियः – इन्द्रियविजयी meaning Conqueror of the senses- the one who is the most controlled of all senses

हिरण्यबाहुश्च तथा गुहापालः प्रवेशिनाम् ।
प्रकृष्टारिर्महाहर्षो जितकामो जितेन्द्रियः ॥ १९६ ॥
७१३ हिरण्यबाहुः—सुनहरी कान्तिवाली सुन्दर भुजाओंसे सुशोभित, ७१४ गुहापालः प्रवेशिनाम्—गुफाके भीतर प्रवेश करनेवाले योगियोंकी गुफाके रक्षक, ७१५ प्रकृष्टारिः—काम, क्रोध आदि शत्रुओंको क्षीण कर देनेवाले, ७१६ महाहर्षः—परमानन्दस्वरूप, ७१७ जितकामः—कामविजयी, ७१८ जितेन्द्रियः—इन्द्रियविजयी ॥ १९६ ॥

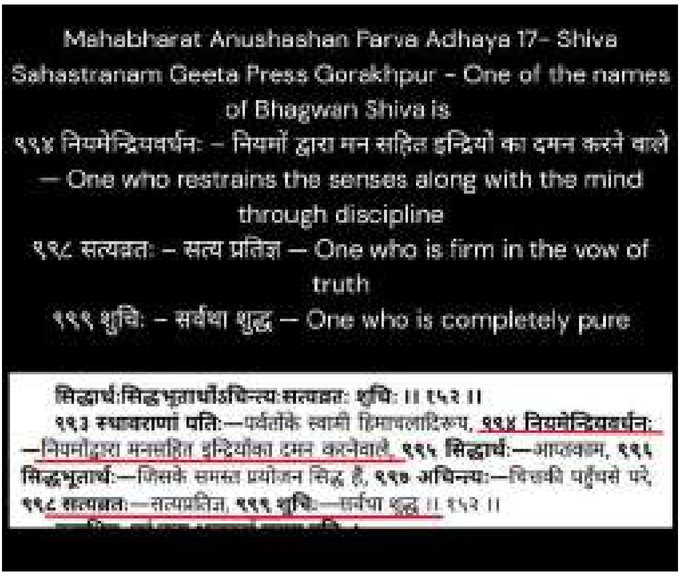
A Few Other references-

Mahabharat Anushashan Parva Adhaya 17- Shiva Sahastranam Geeta Press Gorakhpur – One of the names of Bhagwan Shiva is

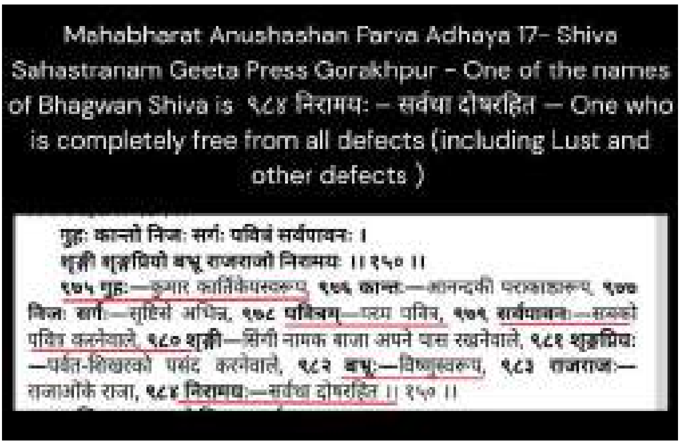
९९४ नियमेन्द्रियवर्धनः – नियमों द्वारा मन सहित इन्द्रियों का दमन करने वाले — One who restrains the senses along with the mind through discipline

९९८ सत्यव्रतः – सत्य प्रतिज्ञ — One who is firm in the vow of truth

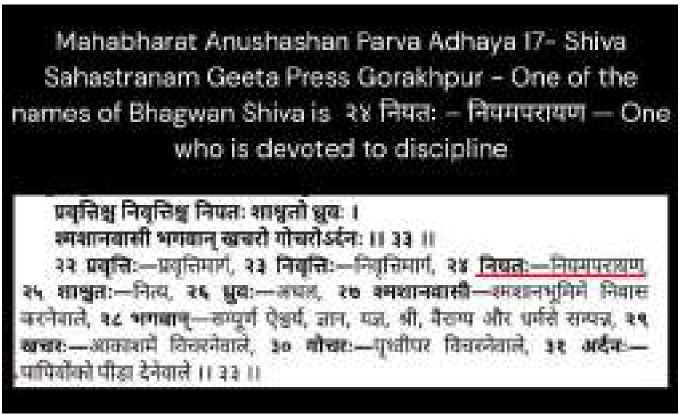
९९९ शुचिः – सर्वथा शुद्ध — One who is completely pure



Mahabharat Anushashan Parva Adhaya 17- Shiva Sahastranam Geeta Press Gorakhpur – One of the names of Bhagwan Shiva is **९८४ निरामयः – सर्वथा दोषरहित** — One who is completely free from all defects (including Lust and other defects)



Mahabharat Anushashan Parva Adhaya 17- Shiva Sahastranam Geeta Press Gorakhpur – One of the names of Bhagwan Shiva is **२४ नियतः – नियमपरायण** — One who is devoted to discipline



Mahabharat Anushashan Parva Adhaya 17- Shiva Sahastranam Geeta Press Gorakhpur One of the names of Bhagwan Shiva – **५० पवित्रम् – शुद्ध वस्तुरूप** — One who is of completely pure nature and **नीरजः – निर्मल** — One who is pure and unstained

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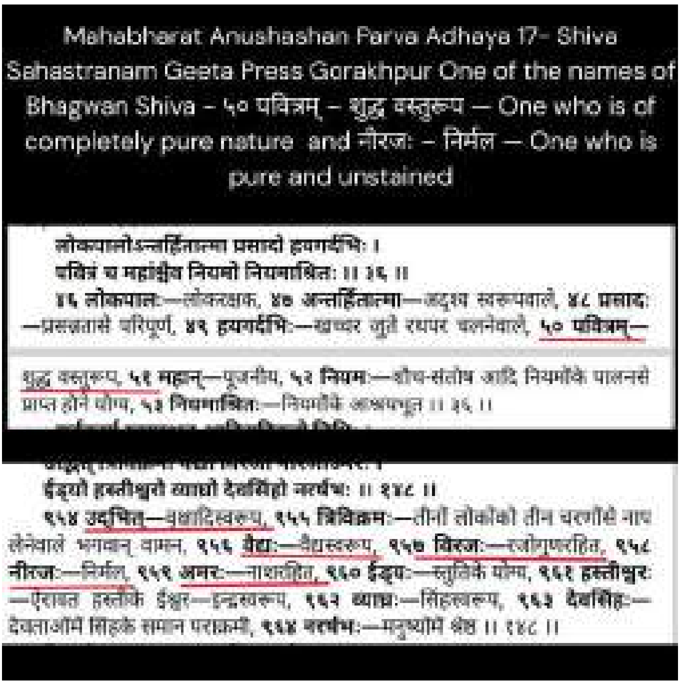

Mahabharat Anushashan Parva Adhaya 17- Shiva Sahastranam Geeta Press Gorakhpur One of the names of Bhagwan Shiva – ५० पवित्रम् – शुद्ध वस्तुरूप — One who is of completely pure nature and नीरजः – निर्मल — One who is pure and unstained

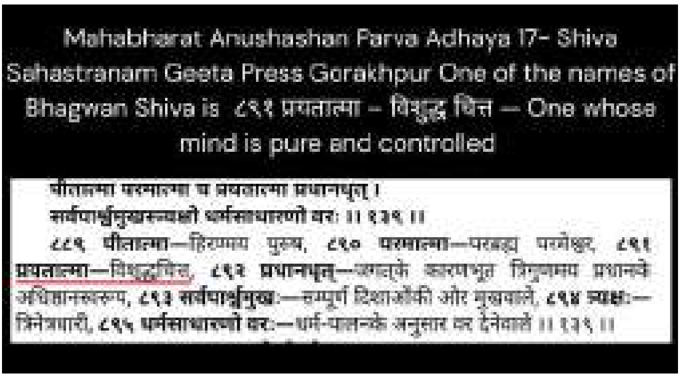
लोकपालोऽन्तर्हितात्मा प्रसादो हयगर्दभिः ।
पवित्रं च महांश्चैव नियमो नियमाश्रितः ॥ १६ ॥

४६ लोकपालः—लोकरक्षक, ४७ अन्तर्हितात्मा—अदृश्य स्वरूपवाले, ४८ प्रसादः—प्रसन्नतासे परिपूर्ण, ४९ हयगर्दभिः—खच्चर जुते रथपर चलनेवाले, ५० पवित्रम्—शुद्ध वस्तुरूप, ५१ महान्—पूजनीय, ५२ नियमः—शौच-संतोष आदि नियमोंके पालनसे प्राप्त होने योग्य, ५३ नियमाश्रितः—नियमोंके आश्रयभूत ॥ १६ ॥

ईड्यो हस्तीश्वरो व्याघ्रो देवसिंहो नरर्षभः ॥ १४८ ॥

९५४ उद्भित्—वृक्षादिस्वरूप, ९५५ त्रिविक्रमः—तीनों लोकोंको तीन चरणोंसे नाप लेनेवाले भगवान् वामन, ९५६ वैद्यः—वैद्यस्वरूप, ९५७ विरजः—रजोगुणरहित, ९५८ नीरजः—निर्मल, ९५९ अमरः—नाशरहित, ९६० ईड्यः—स्तुतिके योग्य, ९६१ हस्तीश्वरः—ऐरावत हस्तीके ईश्वर—इन्द्रस्वरूप, ९६२ व्याघ्रः—सिंहस्वरूप, ९६३ देवसिंहः—देवताओंमें सिंहके समान पराक्रमी, ९६४ नरर्षभः—मनुष्योंमें श्रेष्ठ ॥ १४८ ॥

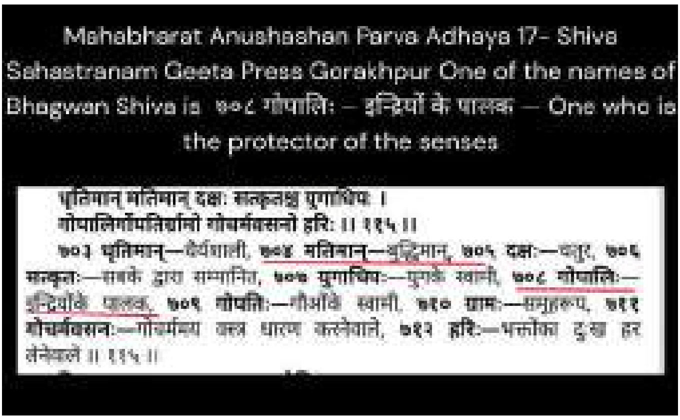
Mahabharat Anushashan Parva Adhaya 17- Shiva Sahastranam Geeta Press Gorakhpur One of the names of Bhagwan Shiva is ८९१ प्रयतात्मा – विशुद्ध चित्त — One whose mind is pure and controlled


Mahabharat Anushashan Parva Adhaya 17- Shiva Sahastranam Geeta Press Gorakhpur One of the names of Bhagwan Shiva is ८९१ प्रयतात्मा – विशुद्ध चित्त — One whose mind is pure and controlled

पीतात्मा परमात्मा च प्रयतात्मा प्रधानधृत् ।
सर्वपार्श्वमुखस्त्र्यक्षो धर्मसाधारणो वरः ॥ १३९ ॥

८८९ पीतात्मा—हिरण्मय पुरुष, ८९० परमात्मा—परब्रह्म परमेश्वर, ८९१ प्रयतात्मा—विशुद्धचित्त, ८९२ प्रधानधृत्—जगत्के कारणभूत त्रिगुणमय प्रधानके अधिष्ठानस्वरूप, ८९३ सर्वपार्श्वमुखः—सम्पूर्ण दिशाओंकी ओर मुखवाले, ८९४ त्र्यक्षः—त्रिनेत्रधारी, ८९५ धर्मसाधारणो वरः—धर्म-पालनके अनुसार वर देनेवाले ॥ १३९ ॥

Mahabharat Anushashan Parva Adhaya 17- Shiva Sahastranam Geeta Press Gorakhpur One of the names of Bhagwan Shiva is ७०८ गोपालिः – इन्द्रियों के पालक — One who is the protector of the senses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धृतिमान् मतिमान् दक्षः सत्कृतश्च युगाधिपः ।
गोपालिर्गोपतिर्ग्रामो गोचर्मवसनो हरिः ॥ ११५ ॥

७०३ धृतिमान्—धैर्यशाली, ७०४ मतिमान्—बुद्धिमान्, ७०५ दक्षः—चतुर, ७०६ सत्कृतः—सबके द्वारा सम्मानित, ७०७ युगाधिपः—युगके स्वामी, ७०८ गोपालिः—इन्द्रियोंके पालक, ७०९ गोपतिः—गौओंके स्वामी, ७१० ग्रामः—समूहरूप, ७११ गोचर्मवसनः—गोचर्मका वस्त्र धारण करनेवाले, ७१२ हरिः—भक्तोंका दुःख हर लेनेवाले ॥ ११५ ॥

Mahabharat Anushashan Parva Adhaya 17- Shiva Sahastranam Geeta Press Gorakhpur One of the names of Bhagwan Shiva is- ६९३ अनिन्दितः – निन्दा रहित — One who is free from blame

Mahabharat Anushashan Parva Adhaya 17- Shiva Sahastranam Geeta Press Gorakhpur One of the names of Bhagwan Shiva is- ६९३ अनिन्दित: – निन्दा रहित — One who is free from blame

भूतालयो भूतपतिरहोरात्रमनिन्दित: ॥ ९९३ ॥

६९० भूतालय:—सम्पूर्ण भूतोंके घर, ६९१ भूतपति:—सम्पूर्ण प्राणियोंके स्वामी, ६९२ अहोरात्रम्—दिन-रात्रिस्वरूप, ६९३ अनिन्दित:—निन्दारहित ॥ ९९३ ॥

Mahabharat Anushashan Parva Adhaya 17- Shiva Sahastranam Geeta Press Gorakhpur One of the names of Bhagwan Shiva is- ५४८ शुक्ल: – शुद्ध स्वरूप — One who is of pure nature

५५१ शुचि: – परम पवित्र — One who is supremely pure

Mahabharat Anushashan Parva Adhaya 17- Shiva Sahastranam Geeta Press Gorakhpur One of the names of Bhagwan Shiva is- ५४८ शुक्ल: – शुद्ध स्वरूप — One who is of pure nature
५५१ शुचि: – परम पवित्र — One who is supremely pure

लोकपालस्तथालोको महात्मा सर्वपूजित: ।
शुक्लस्त्रिशुक्ल: सम्पन्न: शुचिर्भूतनिषेवित: ॥ ९६ ॥

५४४ लोकपाल:—चतुर्दश भुवनोंका पालन करनेवाले, ५४५ अलोक:—लोकातीत, ५४६ महात्मा—, ५४७ सर्वपूजित:—सबके द्वारा पूजित, ५४८ शुक्ल:—शुद्धस्वरूप, ५४९ त्रिशुक्ल:—मन, वाणी और शरीर ये तीनों, ५५० सम्पन्न:—सम्पूर्ण सम्पदाओंसे युक्त, ५५१ शुचि:—परम पवित्र, ५५२ भूतनिषेवित:—समस्त प्राणियोंद्वारा सेवित ॥ ९६ ॥

Mahabharat Anushashan Parva Adhaya 17- Shiva Sahastranam Geeta Press Gorakhpur One of the names of Bhagwan Shiva is- ५७८ ऊर्ध्वरता: – अस्खलित वीर्य — One who never wasted his Tejas whose Brahmacharya is unbroken

Mahabharat Anushashan Parva Adhaya 17- Shiva Sahastranam Geeta Press Gorakhpur One of the names of Bhagwan Shiva is- ५७८ ऊर्ध्वरता: – अस्खलित वीर्य — One who never wasted his Tejas whose Brahmacharya is unbroken

परशुधायुधो देवा अनुकारी सुबान्धव: ।
तुम्बवीणो महाक्रोध ऊर्ध्वरेता जलेशय: ॥ ९९ ॥

५७२ परशुधायुध:—फरसेका आयुधके रूपमें उपयोग करनेवाले परशुरामरूप, ५७३ देव:—महादेवस्वरूप, ५७४ अनुकारी—भक्तोंका अनुसरण करनेवाले, ५७५ सुबान्धव:—उत्तम बान्धवरूप, ५७६ तुम्बवीण:—तूँबीकी वीणा बजानेवाले, ५७७ महाक्रोध:—प्रलयकालमें महान् क्रोध प्रकट करनेवाले, ५७८ ऊर्ध्वरेता:—अस्खलितवीर्य, ५७९ जलेशय:—विष्णुरूपसे जलमें शयन करनेवाले ॥ ९९ ॥

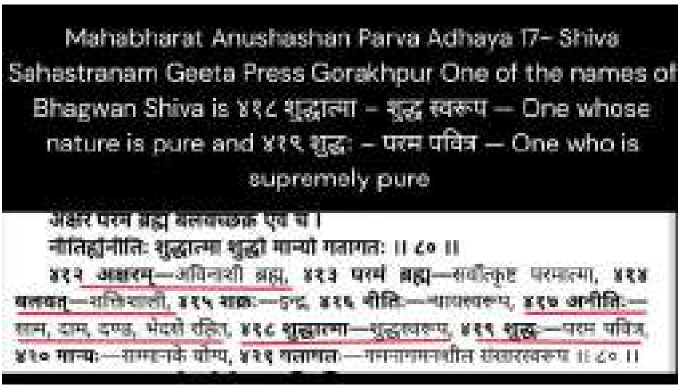
Mahabharat Anushashan Parva Adhaya 17- Shiva Sahastranam Geeta Press Gorakhpur One of the names of Bhagwan Shiva is ४९५ अस्नेहन: – आसक्ति से रहित — One who is free from attachment (Including Lust Anger Greed)

Mahabharat Anushashan Parva Adhaya 17- Shiva Sahastranam Geeta Press Gorakhpur One of the names of Bhagwan Shiva is ४९५ अस्नेहन: – आसक्ति से रहित — One who is free from attachment (Including Lust Anger Greed)

स्नेहनोऽस्नेहनश्चैव अजितश्च महामुनि: ।
वृक्षाकारो वृक्षकेतुरनलो वायुवाहन: ॥ ९० ॥

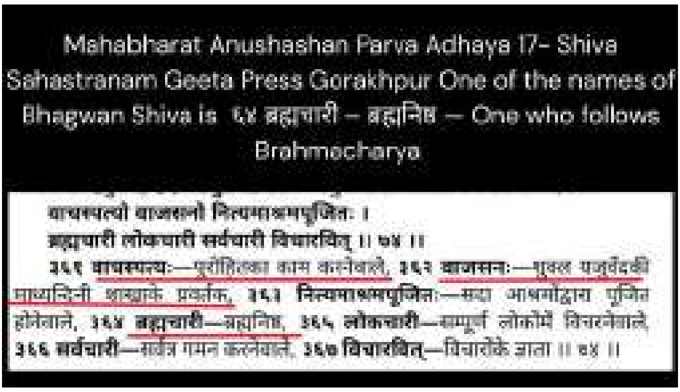
४९४ स्नेहन:—प्रजाओंके प्रति पिताकी भाँति स्नेह रखनेवाले, ४९५ अस्नेहन:—आसक्तिसे रहित, ४९६ अजित:—किसीसे पराजित न होनेवाले, ४९७ महामुनि:—अत्यन्त मननशील, ४९८ वृक्षाकार:—संसारवृक्षस्वरूप, ४९९ वृक्षकेतु:—वृक्षके समान ऊँची ध्वजावाले, ५०० अनल:—अग्निस्वरूप, ५०१ वायुवाहन:—वायुका वाहनके रूपमें उपयोग करनेवाले ॥ ९० ॥

Mahabharat Anushashan Parva Adhaya 17- Shiva Sahastranam Geeta Press Gorakhpur One of the names of Bhagwan Shiva is ४१८ शुद्धात्मा – शुद्ध स्वरूप — One whose nature is pure and ४१९ शुद्धः – परम पवित्र — One who is supremely pure


Mahabharat Anushashan Parva Adhaya 17- Shiva Sahastranam Geeta Press Gorakhpur One of the names of Bhagwan Shiva is ४१८ शुद्धात्मा – शुद्ध स्वरूप — One whose nature is pure and ४१९ शुद्धः – परम पवित्र — One who is supremely pure

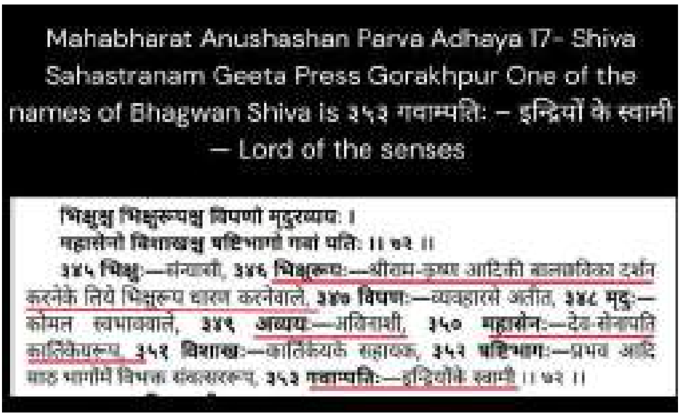
अक्षरं परमं ब्रह्म बलवच्छक्र एव च ।
नीतिर्ह्यनीतिः शुद्धात्मा शुद्धो मान्यो गतागतः ॥ ८० ॥
४१२ अक्षरम्—अविनाशी ब्रह्म, ४१३ परमं ब्रह्म—सर्वोत्कृष्ट परमात्मा, ४१४ बलवत्—शक्तिशाली, ४१५ शक्रः—इन्द्र, ४१६ नीतिः—न्यायस्वरूप, ४१७ अनीतिः—साम, दाम, दण्ड, भेदसे रहित, ४१८ शुद्धात्मा—शुद्धस्वरूप, ४१९ शुद्धः—परम पवित्र, ४२० मान्यः—सम्मानके योग्य, ४२१ गतागतः—गमनागमनशील संसारस्वरूप ॥ ८० ॥

Mahabharat Anushashan Parva Adhaya 17- Shiva Sahastranam Geeta Press Gorakhpur One of the names of Bhagwan Shiva is ६४ ब्रह्मचारी – ब्रह्मनिष्ठ — One who follows Brahmacharya


Mahabharat Anushashan Parva Adhaya 17- Shiva Sahastranam Geeta Press Gorakhpur One of the names of Bhagwan Shiva is ६४ ब्रह्मचारी – ब्रह्मनिष्ठ — One who follows Brahmacharya

वाचस्पत्यो वाजसनो नित्यमाश्रमपूजितः ।
ब्रह्मचारी लोकचारी सर्वचारी विचारवित् ॥ ७४ ॥
३६१ वाचस्पत्यः—पुरोहितका काम करनेवाले, ३६२ वाजसनः—शुक्ल यजुर्वेदकी माध्यन्दिनी शाखाके प्रवर्तक, ३६३ नित्यमाश्रमपूजितः—सदा आश्रमोंद्वारा पूजित होनेवाले, ३६४ ब्रह्मचारी—ब्रह्मनिष्ठ, ३६५ लोकचारी—सम्पूर्ण लोकोंमें विचरनेवाले, ३६६ सर्वचारी—सर्वत्र गमन करनेवाले, ३६७ विचारवित्—विचारोंके ज्ञाता ॥ ७४ ॥

Mahabharat Anushashan Parva Adhaya 17- Shiva Sahastranam Geeta Press Gorakhpur One of the names of Bhagwan Shiva is ३५३ गवाम्पतिः – इन्द्रियों के स्वामी — Lord of the senses


Mahabharat Anushashan Parva Adhaya 17- Shiva Sahastranam Geeta Press Gorakhpur One of the names of Bhagwan Shiva is ३५३ गवाम्पतिः – इन्द्रियों के स्वामी — Lord of the senses

भिक्षुश्च भिक्षुरूपश्च विपणो मृदुरव्ययः ।
महासेनो विशाखश्च षष्टिभागो गवां पतिः ॥ ७२ ॥
३४५ भिक्षुः—संन्यासी, ३४६ भिक्षुरूपः—श्रीराम-कृष्ण आदिकी बाललीलाका दर्शन करनेके लिये भिक्षुरूप धारण करनेवाले, ३४७ विपणः—व्यवहारसे अतीत, ३४८ मृदुः—कोमल स्वभाववाले, ३४९ अव्ययः—अविनाशी, ३५० महासेनः—देव-सेनापति कार्तिकेयरूप, ३५१ विशाखः—कार्तिकेयके सहायक, ३५२ षष्टिभागः—प्रभव आदि साठ भागोंमें विभक्त संवत्सररूप, ३५३ गवाम्पतिः—इन्द्रियोंके स्वामी ॥ ७२ ॥

Mahabharat Anushashan Parva Adhaya 17- Shiva Sahastranam Geeta Press Gorakhpur One of the names of Bhagwan Shiva is ३०७ अवशः – जिनके ऊपर किसी का वश नहीं चलता — One who is under no one's control

Mahabharat Anushashan Parva Adhaya 17- Shiva Sahastranam Geeta Press Gorakhpur One of the names of Bhagwan Shiva is ३०७ अवशः – जिनके ऊपर किसी का वश नहीं चलता — One who is under no one's control

सर्वकामदः—सम्पूर्ण कामनाओंके दाता, २९९ सर्वकालप्रसादः—सर्वदा कृपा करनेवाले, ३०० सुबलः—उत्तम बलसे सम्पन्न, ३०१ बलरूपधृक्—बल और रूपके आधार, ३०२ सर्वकामवरः—सम्पूर्ण कमनीय पदार्थोंमें श्रेष्ठ—मोक्षस्वरूप, ३०३ सर्वदः—सब कुछ देनेवाले, ३०४ सर्वतोमुखः—सब ओर मुखवाले, ३०५ आकाशनिर्विरूपः—आकाशकी भाँति जिनसे नाना प्रकारके रूप प्रकट होते हैं वे, ३०६ निपाती—पापियोंको नरकमें गिरानेवाले, ३०७ अवशः—जिनके ऊपर किसीका वश नहीं चलता वे, ३०८ खगः—आकाशगामी ॥ ६६-६७ ॥

Mahabharat Anushashan Parva Adhaya 17- Shiva Sahastranam Geeta Press Gorakhpur One of the names of Bhagwan Shiva is १९५ अजितः – अपराजित — The unconquered one- Who is never conquered by anyone

Mahabharat Anushashan Parva Adhaya 17- Shiva Sahastranam Geeta Press Gorakhpur One of the names of Bhagwan Shiva is १९५ अजितः – अपराजित — The unconquered one- Who is never conquered by anyone

तेजोऽपहारी बलहा मुदितोऽर्थोऽजितोऽवरः ।
गम्भीरघोषो गम्भीरो गम्भीरबलवाहनः ॥ ५२ ॥

१९१ तेजोपहारी—दूसरोंके तेजको हर लेनेवाले, १९२ बलहा—बलनामक दैत्यका वध करनेवाले, १९३ मुदितः—आनन्दस्वरूप, १९४ अर्थः—अर्थस्वरूप, १९५ अजितः—अपराजित, १९६ अवरः—जिनसे श्रेष्ठ दूसरा कोई नहीं है वे भगवान् शिव, १९७ गम्भीरघोषः—गम्भीर घोष करनेवाले, १९८ गम्भीरः—गाम्भीर्ययुक्त, १९९ गम्भीरबलवाहनः—अगाध बलशाली वृषभपर सवारी करनेवाले ॥ ५२ ॥

Mahabharat Anushashan Parva Adhaya 17- Shiva Sahastranam Geeta Press Gorakhpur One of the names of Bhagwan Shiva is १३७ ऊर्ध्वरेताः – अखण्डित ब्रह्मचर्य वाले — One whose celibacy and Brahmacharya is uninterrupted

Mahabharat Anushashan Parva Adhaya 17- Shiva Sahastranam Geeta Press Gorakhpur One of the names of Bhagwan Shiva is १३७ ऊर्ध्वरेताः – अखण्डित ब्रह्मचर्य वाले — One whose celibacy and Brahmacharya is uninterrupted

अजश्च बहुरूपश्च गन्धधारी कपर्द्यपि ।
ऊर्ध्वरेता ऊर्ध्वलिङ्ग ऊर्ध्वशायी नभःस्थलः ॥ ३६ ॥

१३३ अजः—अजन्मा, १३४ बहुरूपः—बहुत-से रूप धारण करनेवाले, १३५ गन्धधारी—कुंकुम और कस्तूरी आदि सुगन्धित पदार्थ धारण करनेवाले, १३६ कपर्दी—

जटाजूटधारी, १३७ ऊर्ध्वरेताः—अखण्डित ब्रह्मचर्यवाले, १३८ ऊर्ध्वलिङ्गः—, १३९ ऊर्ध्वशायी—आकाशमें शयन करनेवाले, १४० नभः स्थलः—आकाश जिनका वासस्थान है वे ॥

Mahabharat Anushashan Parva Adhaya 17- Shiva Sahastranam Geeta Press Gorakhpur One of the names of Bhagwan Shiva is ७३ अनघः – पापरहित — Sinless one

Mahabharat Anushashan Parva Adhaya 17- Shiva Sahastranam Geeta Press Gorakhpur One of the names of Bhagwan Shiva is ७३ अनघः – पापरहित — Sinless one

चन्द्रः सूर्यः शनिः केतुर्ग्रहो ग्रहपतिर्वरः ।
अत्रिरत्र्या नमस्कर्ता मृगबाणार्पणोऽनघः ॥ ३८ ॥

६३ चन्द्रः—चन्द्रमारूपसे आह्लादकारी, ६४ सूर्यः—सबकी उत्पत्तिके हेतुभूत सूर्य, ६५ शनिः—, ६६ केतुः—, ६७ ग्रहः—चन्द्रमा और सूर्यपर ग्रहण लगानेवाला राहु, ६८ ग्रहपतिः—ग्रहोंके पालक, ६९ वरः—वरणीय, ७० अत्रिः—अत्रि ऋषिस्वरूप, ७१ अत्र्या नमस्कर्ता—अत्रिपत्नी अनसूयाको दुर्वासारूपसे नमस्कार करनेवाले, ७२ मृगबाणार्पणः—मृगरूपधारी यज्ञपर बाण चलानेवाले, ७३ अनघः—पापरहित ॥ ३८ ॥

Allegations-

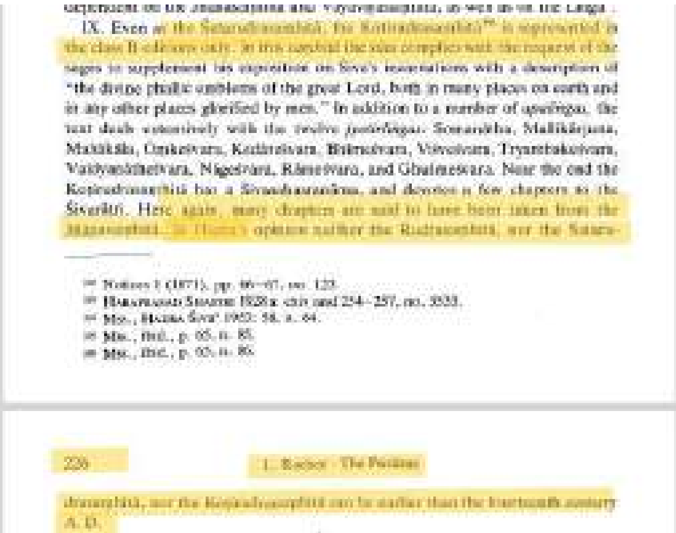
Shiva Purana, Satarudra Samhita 3, Chapter 26, verses 1-31 "O dear sage, listen to me. I shall tell you about Vaiśyanātha, the incarnation of Śiva, the supreme soul that yields great bliss. Formerly, in Nandigrāma there was a prostitute known as Mahānandā. She was very beautiful and a devotee of Śiva. Once Śiva assumed the form of a merchant and visited her house to test her. He had assumed the auspicious form of a devotee...The beautiful prostitute worshipped and welcomed the visitor with great joy. She made him sit with great respect....During the night she had her sexual union with the merchant who behaved like a libertine. She then went to sleep on the couch brilliant with a soft bed." Tr. J.L. Shastri

Shiva in order "to test" the devotion of a couple, went to their house as a Brahmin guest, the husband Sudarshana had advised his wife to treat their guests well as guests are equivalent to Shiva. Finding that Sudarshana was not in the house,

Refutation-

He has alleged on Satrudra Samhita of Shiva Purana .

According to R.C. Hazra and Ludo Rocher, the Śatarudra Saṁhitā, along with the Rudra Saṁhitā and Koṭirudra Saṁhitā, is a much later addition to the Śiva Purāṇa and cannot be dated earlier than the 14th century CE.


IX. Even as the Śatarudrasaṃhitā, the Koṭirudrasaṃhitā[128] is represented in the class B editions only. ... "the divine phallic emblems of the great Lord, both in many places on earth and in any other places glorified by men." In addition to a number of upaliṅgas, the text deals extensively with the twelve jyotirliṅgas: Somanātha, Mallikārjuna, Mahākāla, Oṃkāreśvara, Kedāreśvara, Bhīmeśvara, Viśveśvara, Tryambakeśvara, Vaidyanātheśvara, Nāgeśvara, Rāmeśvara, and Ghuśmeśvara. Near the end the Koṭirudrasaṃhitā has a Śivasahasranāma, and devotes a few chapters to the Śivarātri. Here again, many chapters are said to have been taken from the ... In Hazra's opinion neither the Rudrasaṃhitā, nor the Śata-

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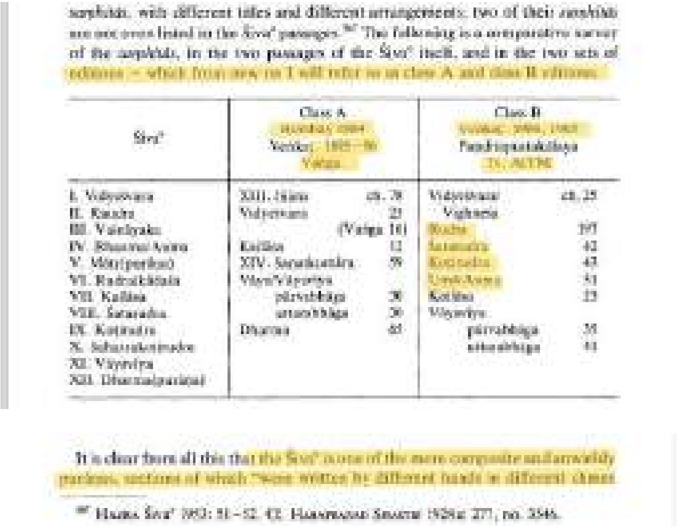
rudrasaṃhitā, nor the Koṭirudrasaṃhitā can be earlier than the fourteenth century A.D.

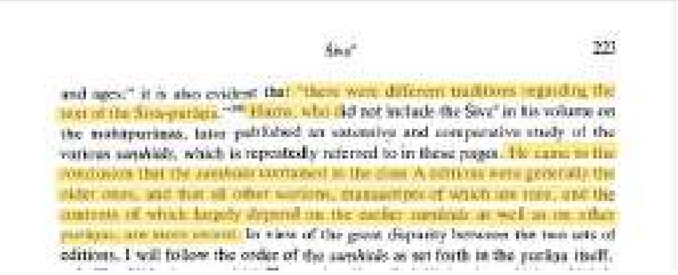
The Śiva Purāṇa, as a whole, is one of the most composite and unwieldy Purāṇas, having been composed and expanded by different authors over various periods. There exist two primary versions: the Bombay 1884, Venkat 1895–96, and Venga Manuscript (Class A); and the Venkat 1906, 1965 Pandita Pustakalaya Manuscript (Class B). According to R.C. Hazra, the sections found in the Class A Manuscript are older and more authentic, whereas those in the Class B Manuscript are very recent compositions . Most significantly, the older and more authentic Class A Manuscript does not contain the Śatarudra Saṁhitā.


saṃhitās, with different titles and different arrangements; two of their saṃhitās are not even listed in the Śivaº passages.[96] The following is a comparative survey of the saṃhitās, in the two passages of the Śivaº itself, and in the two sets of editions — which from now on I will refer to as class A and class B editions.

Śivaº	Class A Bombay 1884 Venkaṭ. 1895–96 Vaṅga.		Class B Venkaṭ. 1906, 1965 Paṇḍitapustakālaya [illegible]	
I. Vidyeśvara	XIII. Jñāna	ch. 78	Vidyeśvara	ch. 25
II. Rudra	Vidyeśvara	25	Vighneśa	
III. Vaināyaka		(Vaṅga 16)	Rudra	197
IV. Bhaumā/Umā	Kailāsa	12	Śatarudra	42
V. Mātṛ(purāṇa)	XIV. Sanatkumāra	59	Koṭirudra	43
VI. Rudraikādaśa	Vāyu/Vāyavīya		Umā	51
VII. Kailāsa	pūrvabhāga	35	Kailāsa	23
VIII. Śatarudra	uttarabhāga	30	Vāyavīya	
IX. Koṭirudra	Dharma	65	pūrvabhāga	35
X. Sahasrakoṭirudra			uttarabhāga	41
XI. Vāyavīya				
XII. Dharma(purāṇa)				

It is clear from all this that the Śivaº is one of the more composite and unwieldy purāṇas, sections of which "were written by different hands in different climes

[96] Hazra Śivaº 1953: 51–52. Cf. Haraprasad Shastri 1928a: 277, no. 2346.



and ages." It is also evident that "there were different traditions regarding the text of the Śiva-purāṇa."[97] Hazra, who did not include the Śivaº in his volume on the mahāpurāṇas, later published an extensive and comparative study of the various saṃhitās, which is repeatedly referred to in these pages. He came to the conclusion that the saṃhitās contained in the class A editions were generally the older ones, and that all other sections, manuscripts of which are rare, and the contents of which largely depend on the earlier saṃhitās as well as on other purāṇas, are more recent. In view of the great disparity between the two sets of editions, I will follow the order of the saṃhitās as set forth in the purāṇa itself.

In Mahabharat Anushashan Parva Adhyay 17 Maheshwar Shiva is called Greatest of All Yogis and The most conquered of all senses and the most celibate amongst all beings and the most Peaceful and the supreme Yogi

जो वेदोंके भी वेद, उत्तम वस्तुओंमें भी परम उत्तम, तेजके भी तेज, तपके भी तप, शान्त पुरुषोंमें भी परम शान्त, कान्तिकी भी कान्ति, जितेन्द्रियोंमें भी परम जितेन्द्रिय, बुद्धिमानोंकी भी बुद्धि, देवताओंके भी देवता, ऋषियोंके भी ऋषि, यज्ञोंके भी यज्ञ, कल्याणोंके भी कल्याण, रुद्रोंके भी रुद्र, प्रभावशाली ईश्वरोंकी भी प्रभा (ऐश्वर्य), योगियोंके भी योगी तथा कारणोंके भी कारण हैं। जिनसे सम्पूर्ण लोक उत्पन्न होते और फिर उन्हींमें विलीन हो जाते हैं, जो सम्पूर्ण भूतोंके आत्मा हैं, उन्हीं अमित तेजस्वी भगवान् शिवके एक हजार आठ नामोंका वर्णन मुझसे सुनिये। पुरुषसिंह! इसका श्रवणमात्र करके आप अपनी सम्पूर्ण कामनाओंको प्राप्त कर लेंगे ।। २५-३० ।।

The one who is the Vedas among the Vedas, the supreme among the entities, the brightest among the luminous, the most ascetic among the ascetics, the most peaceful among the serene beings, the most radiant among the radiant, the most self-controlled among the self-controlled, the most intelligent among the wise, the Deva among Devas, the sage among sages, the sacrifice among sacrifices, the auspicious among the auspicious, the Rudra among Rudras, the powerful among the powerful , the supreme yogi among yogis, the cause of all causes—He is the Supreme Lord Shiva, who pervades all worlds and into whom everything ultimately dissolves.

In Mahabharat Anushashan Parva Adhyay 17 Maheshwar Shiva is called Greatest of All Yogis and The most conquered of all senses

जो वेदोंके भी वेद, उत्तम वस्तुओंमें भी परम उत्तम, तेजके भी तेज, तपके भी तप, शान्त पुरुषोंमें भी परम शान्त, कान्तिकी भी कान्ति, जितेन्द्रियोंमें भी परम जितेन्द्रिय, बुद्धिमानोंकी भी बुद्धि, देवताओंके भी देवता, ऋषियोंके भी ऋषि, यज्ञोंके भी यज्ञ, कल्याणोंके भी कल्याण, रुद्रोंके भी रुद्र, प्रभावशाली ईश्वरोंकी भी प्रभा (ऐश्वर्य), योगियोंके भी योगी तथा कारणोंके भी कारण हैं। जिनसे सम्पूर्ण लोक उत्पन्न होते और फिर उन्हींमें विलीन हो जाते हैं, जो सम्पूर्ण भूतोंके आत्मा हैं, उन्हीं अमित तेजस्वी भगवान् शिवके एक हजार आठ नामोंका वर्णन मुझसे सुनिये। पुरुषसिंह! इसका श्रवणमात्र करके आप अपनी सम्पूर्ण कामनाओंको प्राप्त कर लेंगे ॥ २५—३० ॥

The one who is the Vedas among the Vedas, the supreme among the entities, the brightest among the luminous, the most ascetic among the ascetics, the most peaceful among the serene beings, the most radiant among the radiant, the most self-controlled among the self-controlled, the most intelligent among the wise, the Deva among Devas, the sage among sages, the sacrifice among sacrifices, the auspicious among the auspicious, the Rudra among Rudras, the powerful among the powerful , the supreme yogi among yogis, the cause of all causes—He is the Supreme Lord Shiva, who pervades all worlds and into whom everything ultimately dissolves.

In Mahabharat 13/141/25-26 Maheshwar Shiva himself told to avoid the contact of other men wives as a sign of Dharma

Shri Maheshwara (Lord Shiva) said –
O Devi! Not causing harm to any living being, speaking the truth, showing compassion to all creatures, controlling the mind and senses, and giving charity according to one's capacity — these are the noble duties of a householder (Grihastha Ashrama). (Verse 25)

Maintaining these duties of household life —
Staying away from relations with another's wife, protecting entrusted goods and the honor of women, not taking anything without giving in return, and renouncing meat and alcohol — these are five types (aspects) of Dharma that lead to happiness.
Each of these Dharmic principles has many branches.
Those who consider Dharma to be supreme should certainly follow this virtuous and meritorious path.

श्रीमहेश्वर उवाच

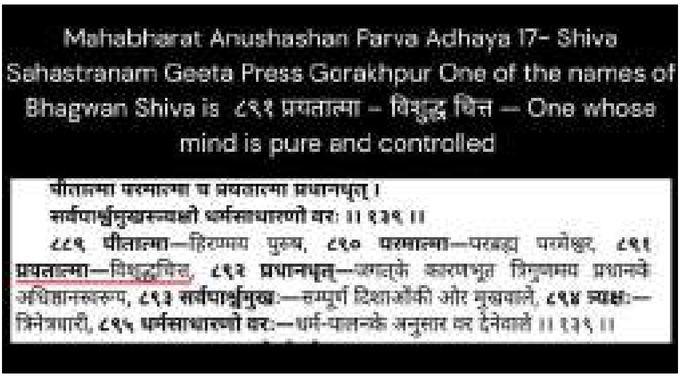
अहिंसा सत्यवचनं सर्वभूतानुकम्पनम्।
शमो दानं यथाशक्ति गार्हस्थ्यो धर्म उत्तमः ॥ २५ ॥

श्रीमहेश्वरने कहा—देवि! किसी भी जीवकी हिंसा न करना, सत्य बोलना, सब प्राणियोंपर दया करना, मन और इन्द्रियोंपर काबू रखना तथा अपनी शक्तिके अनुसार दान देना गृहस्थ-आश्रमका उत्तम धर्म है ॥ २५ ॥

परदारेष्वसंसर्गो न्यासस्त्रीपरिरक्षणम्।
अदत्तादानविरमो मधुमांसस्य वर्जनम् ॥ २६ ॥
एष पञ्चविधो धर्मो बहुशाखः सुखोदयः।
देहिभिर्धर्मपरमैश्चर्तव्यो धर्मसम्भवः ॥ २७ ॥

(उक्त गृहस्थ-धर्मका पालन करना,) परायी स्त्रीके संसर्गसे दूर रहना, धरोहर और स्त्रीकी रक्षा करना, बिना दिये किसीकी वस्तु न लेना तथा मांस और मदिराको त्याग देना—ये धर्मके पाँच भेद हैं, जो सुखकी प्राप्ति करानेवाले हैं। इनमेंसे एक-एक धर्मकी अनेक शाखाएँ हैं। धर्मको श्रेष्ठ माननेवाले मनुष्योंको चाहिये कि वे पुण्यप्रद धर्मका पालन अवश्य करें ॥

Mahabharat Anushashan Parva Adhaya 17- Shiva Sahastranam Geeta Press Gorakhpur One of the names of Bhagwan Shiva is ८९१ प्रयतात्मा – विशुद्ध चित्त — One whose mind is pure and controlled

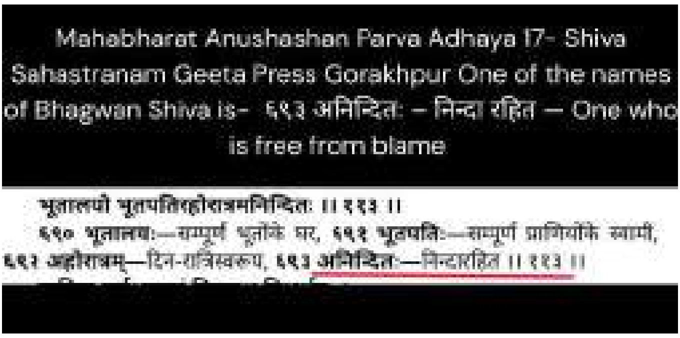


Mahabharat Anushashan Parva Adhaya 17- Shiva Sahastranam Geeta Press Gorakhpur One of the names of Bhagwan Shiva is ८९१ प्रयतात्मा – विशुद्ध चित्त — One whose mind is pure and controlled

पीतात्मा परमात्मा च प्रयतात्मा प्रधानधृक् ।
सर्वपार्श्वमुखस्त्र्यक्षो धर्मसाधारणो वरः ॥ १३९ ॥

८८९ पीतात्मा—हिरण्मय पुरुष, ८९० परमात्मा—परब्रह्म परमेश्वर, ८९१ प्रयतात्मा—विशुद्धचित्त, ८९२ प्रधानधृक्—जगत्‌के कारणभूत त्रिगुणमय प्रधानके अधिष्ठानस्वरूप, ८९३ सर्वपार्श्वमुखः—सम्पूर्ण दिशाओंकी ओर मुखवाले, ८९४ त्र्यक्षः—त्रिनेत्रधारी, ८९५ धर्मसाधारणो वरः—धर्म-पालनके अनुसार वर देनेवाले ॥ १३९ ॥

Mahabharat Anushashan Parva Adhaya 17- Shiva Sahastranam Geeta Press Gorakhpur One of the names of Bhagwan Shiva is- ६९३ अनिन्दितः – निन्दा रहित — One who is free from blame

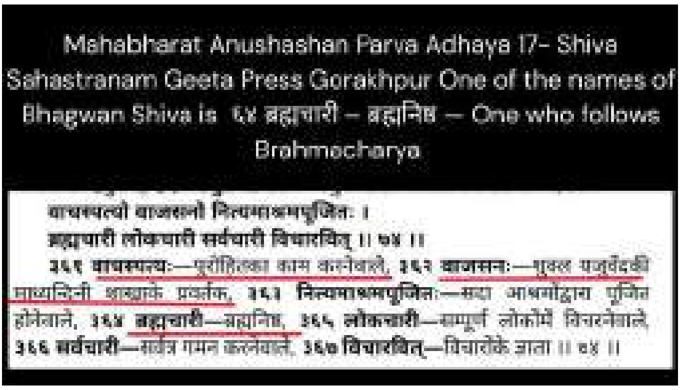


Mahabharat Anushashan Parva Adhaya 17- Shiva Sahastranam Geeta Press Gorakhpur One of the names of Bhagwan Shiva is- ६९३ अनिन्दितः – निन्दा रहित — One who is free from blame

भूतालयो भूतपतिरहोरात्रमनिन्दितः ॥ ११३ ॥

६९० भूतालयः—सम्पूर्ण भूतोंके घर, ६९१ भूतपतिः—सम्पूर्ण प्राणियोंके स्वामी, ६९२ अहोरात्रम्—दिन-रात्रिस्वरूप, ६९३ अनिन्दितः—निन्दारहित ॥ ११३ ॥

Mahabharat Anushashan Parva Adhaya 17- Shiva Sahastranam Geeta Press Gorakhpur One of the names of Bhagwan Shiva is ६४ ब्रह्मचारी – ब्रह्मनिष्ठ — One who follows Brahmacharya

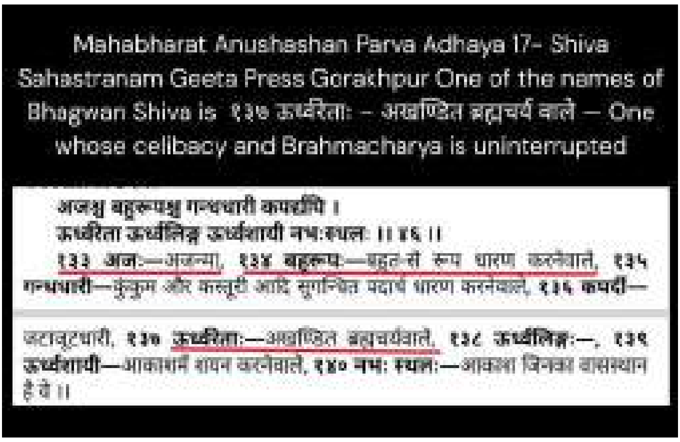


Mahabharat Anushashan Parva Adhaya 17- Shiva Sahastranam Geeta Press Gorakhpur One of the names of Bhagwan Shiva is ६४ ब्रह्मचारी – ब्रह्मनिष्ठ — One who follows Brahmacharya

वाचस्पत्यो वाजसनो नित्यमाश्रमपूजितः ।
ब्रह्मचारी लोकचारी सर्वचारी विचारवित् ॥ ७४ ॥

३६१ वाचस्पत्यः—पुरोहितका काम करनेवाले, ३६२ वाजसनः—शुक्ल यजुर्वेदकी माध्यन्दिनी शाखाके प्रवर्तक, ३६३ नित्यमाश्रमपूजितः—सदा आश्रमोंद्वारा पूजित होनेवाले, ३६४ ब्रह्मचारी—ब्रह्मनिष्ठ, ३६५ लोकचारी—सम्पूर्ण लोकोंमें विचरनेवाले, ३६६ सर्वचारी—सर्वत्र गमन करनेवाले, ३६७ विचारवित्—विचारोंके ज्ञाता ॥ ७४ ॥

Mahabharat Anushashan Parva Adhaya 17- Shiva Sahastranam Geeta Press Gorakhpur One of the names of Bhagwan Shiva is १३७ ऊर्ध्वरेताः – अखण्डित ब्रह्मचर्य वाले — One whose celibacy and Brahmacharya is uninterrupted

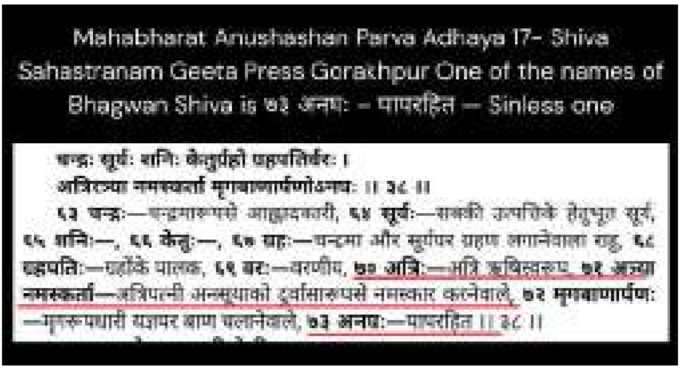


Mahabharat Anushashan Parva Adhaya 17- Shiva Sahastranam Geeta Press Gorakhpur One of the names of Bhagwan Shiva is १३७ ऊर्ध्वरेताः – अखण्डित ब्रह्मचर्य वाले — One whose celibacy and Brahmacharya is uninterrupted

अजश्च बहुरूपश्च गन्धधारी कपर्द्यपि ।
ऊर्ध्वरेता ऊर्ध्वलिङ्ग ऊर्ध्वशायी नभःस्थलः ॥ २६ ॥

१३३ अजः—अजन्मा, १३४ बहुरूपः—बहुत-से रूप धारण करनेवाले, १३५ गन्धधारी—कुंकुम और कस्तूरी आदि सुगन्धित पदार्थ धारण करनेवाले, १३६ कपर्दी—जटाजूटधारी, १३७ ऊर्ध्वरेताः—अखण्डित ब्रह्मचर्यवाले, १३८ ऊर्ध्वलिङ्गः—, १३९ ऊर्ध्वशायी—आकाशमें शयन करनेवाले, १४० नभः स्थलः—आकाश जिनका वासस्थान है वे ॥

Mahabharat Anushashan Parva Adhaya 17- Shiva Sahastranam Geeta Press Gorakhpur One of the names of Bhagwan Shiva is ७३ अनघः – पापरहित — Sinless one


Mahabharat Anushashan Parva Adhaya 17- Shiva Sahastranam Geeta Press Gorakhpur One of the names of Bhagwan Shiva is ७३ अनघः – पापरहित — Sinless one

चन्द्रः सूर्यः शनिः केतुर्ग्रहो ग्रहपतिर्वरः ।
अत्रिरत्र्या नमस्कर्ता मृगबाणार्पणोऽनघः ॥ ३८ ॥

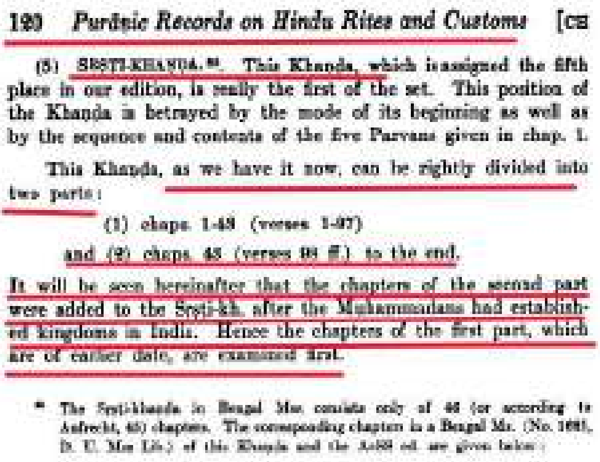
६३ चन्द्रः—चन्द्रमारूपसे आह्लादकारी, ६४ सूर्यः—सबकी उत्पत्तिके हेतुभूत सूर्य, ६५ शनिः—, ६६ केतुः—, ६७ ग्रहः—चन्द्रमा और सूर्यपर ग्रहण लगानेवाला राहु, ६८ ग्रहपतिः—ग्रहोंके पालक, ६९ वरः—वरणीय, ७० अत्रिः—अत्रि ऋषिस्वरूप, ७१ अत्र्या नमस्कर्ता—अत्रिपत्नी अनसूयाको दुर्वासारूपसे नमस्कार करनेवाले, ७२ मृगबाणार्पणः—मृगरूपधारी यज्ञपर बाण चलानेवाले, ७३ अनघः—पापरहित ॥ ३८ ॥

Allegations-

📚Padma Purana 1.56.1-10📚
Formerly, Śarva (i.e. Śaṅkara), having seen youthful and beautiful women of Gandharvas, Kinnaras and human beings, and with his mind set on them, pretended to be intent on practising penance, and with a spell dragged them far away into the sky. Then the great lord, the conqueror of the god of love, having fashioned a very delightful cottage, sported (there) with them. In the meanwhile, Gaurī's mind became excited. By means of meditation she saw the lord of the world, sporting with women. Knowing his intention she became angry. Then taking the form of Kṣemaṅkarī, she entered (the sky), and saw, far away in a lonely region of the sky, Hara (i.e. Śiva), whose lustre was like that of the god of love, who was in the midst of beautiful women, who, the best man, was bright, who, having again and again embraced the women, was sporting with them, who was kissing them excessively, and who was tormented by the passion of love.

Refutation-

Rc Hazra in his book Puranic Records on Hindu Rites and Customs page no 120 said that the chapters after chapter 43 in Shristi khanda (including chapter 56) are later interpolations into Padma Purana and was composed likely after the Satanic Islamic Muhammadans established their rule in India . So this chapter is a later interpolation and not part of Padma Purana originally


120 *Purāṇic Records on Hindu Rites and Customs* [CH

(5) SṚṢṬI-KHAṆḌA.* This Khaṇḍa, which is assigned the fifth place in our edition, is really the first of the set. This position of the Khaṇḍa is betrayed by the mode of its beginning as well as by the sequence and contents of the five Parvans given in chap. 1.

This Khaṇḍa, as we have it now, can be rightly divided into two parts:

(1) chaps. 1-43 (verses 1-97)

and (2) chaps. 43 (verses 98 ff.) to the end.

It will be seen hereinafter that the chapters of the second part were added to the Sṛṣṭi-kh. after the Muhammadans had established kingdoms in India. Hence the chapters of the first part, which are of earlier date, are examined first.

* The Sṛṣṭi-khaṇḍa in Bengal Mss. consists only of 46 (or according to Aufrecht, 45) chapters. The corresponding chapters in a Bengal Ms. (No. 1681, D. U. Mss Lib.) of this Khaṇḍa and the AnSS ed. are given below:

upon them, it is difficult to say anything about the lower limit. Chapters 48 (verses 98 ff.) to the end, which, according to our division, form the second part of the work, are not found in the Bengal Mss. So their comparatively late date can be well understood. These chapters were written and added to the Sṛṣṭi-kh. after the Muhammadans had established kingdoms in India. These foreigners have been called kings[63] and scornfully described more than once under the names 'Turuṣka', 'Mleccha' and 'Yavana'[64]. The descriptions are undoubtedly aimed at the Muhammadans who 'polluted' the society and the land of the Hindus by their contact and slaughter of cows. Hence the date of composition of this part of the Sṛṣṭi-kh. can by no means be placed earlier than 1000 A.D. Such a late date is supported by the contents also, which are replete with Tantric elements. The Āgamas have many times been mentioned as authorities along with the Vedas and the Purāṇas; the Tulasī plant has been glorified in highly extravagant language; and so on. As Hemādri quotes

* In connection with the quotations the following stories of the Padma-p. have been mentioned in the Adbhutasāgara:

Even Geeta Press Gorakhpur padma Purana has only 49 Chapters and no 56th chapter exists

४०–भगवान् [illegible] ··· १६५
४१–[illegible] ··· १६८
४२–[illegible] ··· १६९
४४–[illegible] ··· १७२
४६–[illegible] ··· १८६
४७–[illegible] ··· १८७
४८–भगवान् [illegible] १८५
४९–भगवान् [illegible] ··· १८७

भूमि-खण्ड

१–[illegible] ··· १९०

Allegations-

Soma

📚Shiva Purana 5.4.22📚
The moon (Soma) deluded by Siva's Māyā became lustful and abducted the wife of Brhaspati and had his sexual union with her. But he was finally saved by Brhaspati himself."

📚Shrimad Bhagavatam 9.14.4📚
After conquering the three worlds [the upper, middle and lower planetary systems], Soma, the moon-god, performed a great sacrifice known as the Rājasūya-yajña. Because he was very much puffed up, he forcibly kidnapped Bṛhaspati's wife, whose name was Tārā."

📚Brahma Viavarta Purana Krishna Janma Khanda 80.1-22 📚
Sri Krsna said- In earlier times, Tara, the wife of teacher Brhaspati was quite youthful, adorned with gem-studded ornaments, clad in extremely fine garments, was quite chaste, having a developed pelvic region, wearing a serene smile on her face, quite charming, beautiful and good looking... She after taking a bath in the river Mandakini was adorned with wet garment. With her mind devoted to the feet of her husband, as soon as she was about to leave for her home, the moon was infatuated with passion at the sight of her beautiful figure and fainted. O lord of Vraja, this moon fainted on the fourth day of the bright fortnight and he retained consciousness. Mounted on the chariot he forcibly carried Tara holding her with her hand. Tara said- O moon you leave me, O blemish for the gods, leave me alone. I happen to be the wife of your teacher and also the daughter of a Brâhmana, I have always been chaste and virtuous. One has to earn the sin of hundred Brahmahatyas by cohabiting with the wife of a teacher. If the wife of a teacher happens to be the daughter of a Brähmana and a

chaste one, cohabiting with her cams the sins of a thousand Brahmahatyas.

Refutation-

Pandit Madhavacharya Shastri explained in his Purana Digdarshan Page no 665 about Chandra-Tara/Soma - Tara Story

चन्द्रमा और तारा

२९

श्रीमद्भागवत (९। १४।—) में और देवी भागवत (१। ११। १। १०) में लिखा है कि 'चन्द्रमा ने अपने गुरु बृहस्पति की धर्मपत्नी तारा को हठात् छीन लिया।

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(६७०) पुराण दिग्दर्शन

जब हजार बार मांगने पर भी नहीं दी तो इससे देव-दानव-युद्ध प्रारम्भ हो गया, अन्त में श्री ब्रह्मा जी ने बीच बचाव करके किसी तरह तारा वापिस दिलवाई। इसी काल में तारा से बुध नामक एक पुत्र भी उत्पन्न हुआ था, जो चन्द्रमा का समझ जानकर उसे ही दिया गया'। अश्लीलता की ऐनक लगाकर पुराण पढ़ने वाले महाशयों को इस आख्यान में भी अश्लीलता एवं धर्मविरुद्धता का उमड़ा हुआ तोफान दीख पड़ा करता है, एतदर्थ इस पर भी विचार करना आवश्यक होगा।

वैदिक स्वरूप

(क) सोमो राजा प्रथमो ब्रह्मजायां पुनः प्रायच्छद-हृणीयमानः।
(अथर्व ५। १७। २)
(ख) यामाहुस्तारकैषा विकेशीनि। (अथर्व ५। १७। ४)
(ग) तेन जायामन्वविन्दद् बृहस्पतिः सोमेन नीताम्।
(अथर्व ५। १७५)
(घ) सौमाण्नो (सोमपुत्रः) बुधः। (ताण्ड्य २४।१७।६)
अर्थात् - (क) सोम पहिला राजा हुवा, जिसने ब्राह्मण [= बृहस्पति] की धर्मपत्नी (घरमें रखकर) निर्लज्जतापूर्वक पुनः वापिस दी। (ख)
जिस स्त्री को विवृद्धकेशों वाली 'तारका' ऐसा कहा जाता था। (ग) उस सोम द्वारा हठात् छीनी गई अपनी स्त्री को बृहस्पति ने प्राप्त किया।
(घ) सोम = चन्द्रमा का पुत्र बुध हुआ।

वैदिक स्वरूप

(क) सोमो राजा प्रथमो ब्रह्मजायां पुनः प्रायच्छद-हृणीयमानः। (अथर्व ५। १७। २)
(ख) यामाहुस्तारकैषा विकेशीनि। (अथर्व ५। १७। ४)
(ग) तेन जायामन्वविन्दद् बृहस्पतिः सोमेन नीताम्। (अथर्व ५। १७। ५)
(घ) सौमाण्नो (=सोमपुत्रः) बुधः। (ताण्ड्य २४।१७।६)

अर्थात्—(क) सोम पहिला राजा हुवा, जिसने ब्राह्मण [= बृहस्पति] की धर्मपत्नी (घरमें रखकर) निर्लज्जतापूर्वक पुनः वापिस दी। (ख) जिस स्त्री को विवृद्धकेशों वाली 'तारका' ऐसा कहा जाता था। (ग) उस सोम द्वारा हठात् छीनी गई अपनी स्त्री को बृहस्पति ने प्राप्त किया। (घ) सोम=चन्द्रमा का पुत्र बुध हुआ।

वास्तविक भाव

स्वर्गीय श्री पं० कालूराम जी शास्त्रा ने उक्त आख्यान का निम्न-लिखित
ाध्यात्मिक भाव प्रकट किया है-

'यहां पर गुरु को बृहस्पति के नाम से याद किया गया है, और आल्हादयुक्त शिष्य को चन्द्रमा कहा है। गुरु विद्या में रमण करता है, इस विद्या को गुरुपत्नी लिखा है, वह साधारण नहीं है, वह तारा है, 'तार-यति संसार-सागरात् या सा तारा – विद्या'– संसार सागर से जो पार उतारती है उस विद्या का नाम तारा है। शिष्य गुरु को विद्या को ग्रहण कर लेता है, उस विद्या से शिष्य के अन्तःकरण में ज्ञान पैदा होता है उस ज्ञान को यहाँ पर 'बुध' लिखा है। जब शिष्य को ज्ञान पैदा हो जाता है तब उसको विद्या की आवश्यकता नहीं रहती अतएव वह विद्या फिर गुरु के पास चली जाती है। यह चन्द्र तारा की कथा का आध्या-त्मिक भाव है ।

The late Shri Pt. Kaluram Ji Shastri expressed the following spiritual interpretation of the aforementioned narrative:

"Here, the **Guru** is referred to by the name **Brihaspati**, and the joyful disciple is symbolized as the **Moon (Chandra)**. The Guru delights in **knowledge (vidya)**, which is described as the **Guru's consort**. This is no ordinary consort—it is **Tara**, meaning that which liberates: *'Tārayati saṁsāra-sāgarāt yā sā tārā – vidyā'*—Tara is that knowledge which helps one cross the ocean of worldly existence.

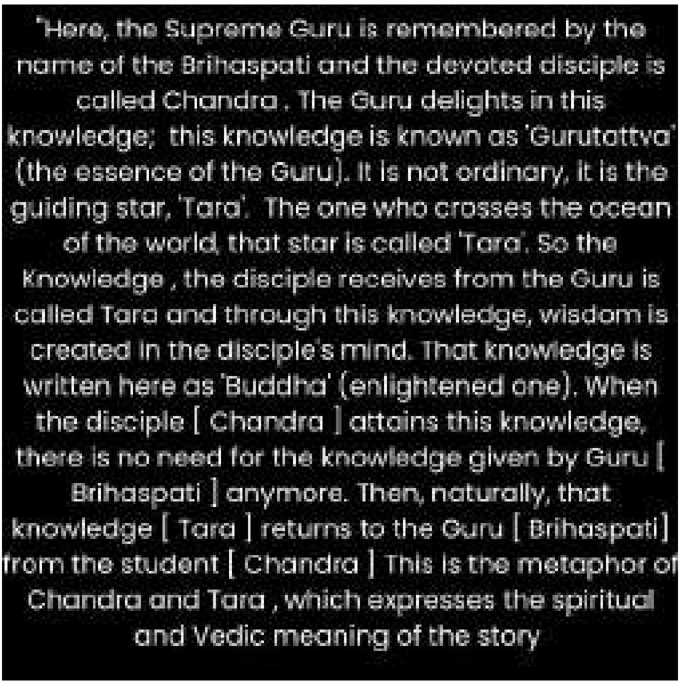
The disciple receives this knowledge from the Guru, and through this knowledge, **wisdom arises within the disciple's heart**. This awakened wisdom is referred to here as **'Budha' (Mercury)**. Once the disciple attains true knowledge, he no longer requires the external form of that knowledge; hence, the knowledge (Tara) returns to the Guru.

This is the spiritual interpretation of the story of **Chandra and Tara**.

आध्यात्मिक अर्थ

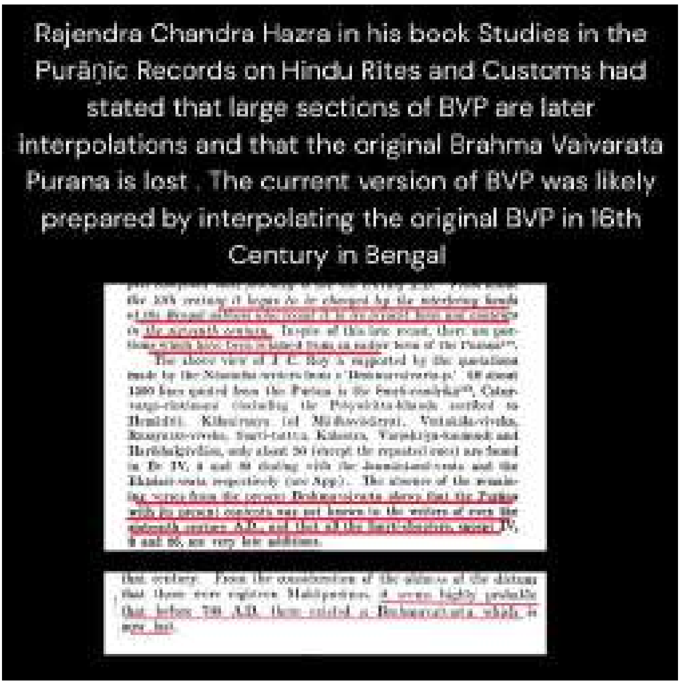
स्वर्गीय श्री पं० कालूराम जी शास्त्री ने उक्त आख्यान का निम्न-लिखित आध्यात्मिक भाव प्रकट किया है—

'यहां पर गुरु को बृहस्पति के नाम से याद किया गया है, और आल्हादयुक्त शिष्य को चन्द्रमा कहा है। गुरु विद्या में रमण करता है, इस विद्या को गुरुपत्नी लिखा है, वह साधारण नहीं है, वह तारा है. 'तार-यति संसार-सागरात् या सा तारा—विद्या'-संसार सागर से जो पार उतारती है उस विद्या का नाम तारा है। शिष्य गुरु को विद्या को ग्रहण कर लेता है, उस विद्या से शिष्य के अन्तःकरण में ज्ञान पैदा होता है उस ज्ञान को यहाँ पर 'बुध' लिखा है। जब शिष्य को ज्ञान पैदा हो जाता है तब उसको विद्या की आवश्यकता नहीं रहती अतएव वह विद्या फिर गुरु के पास चली जाती है। यह चन्द्र तारा की कथा का आध्या-त्मिक भाव है।



Regarding Brahma Viavarta Purana Krishna Janma Khanda 80.1-22

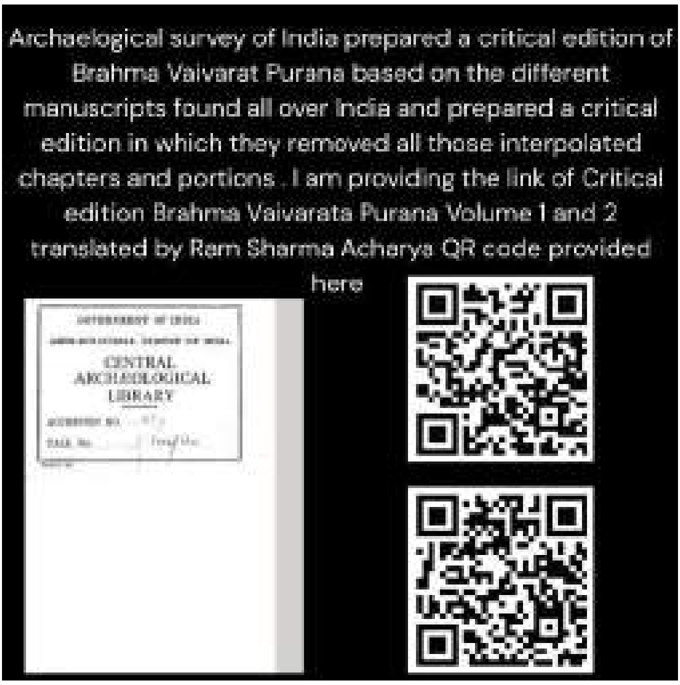
Rajendra Chandra Hazra in his book Studies in the Purāṇic Records on Hindu Rites and Customs had stated that large sections of BVP are later interpolations and that the original Brahma Vaivarata Purana is lost. The current version of BVP was likely prepared by interpolating the original BVP in 16th Century in Bengal.



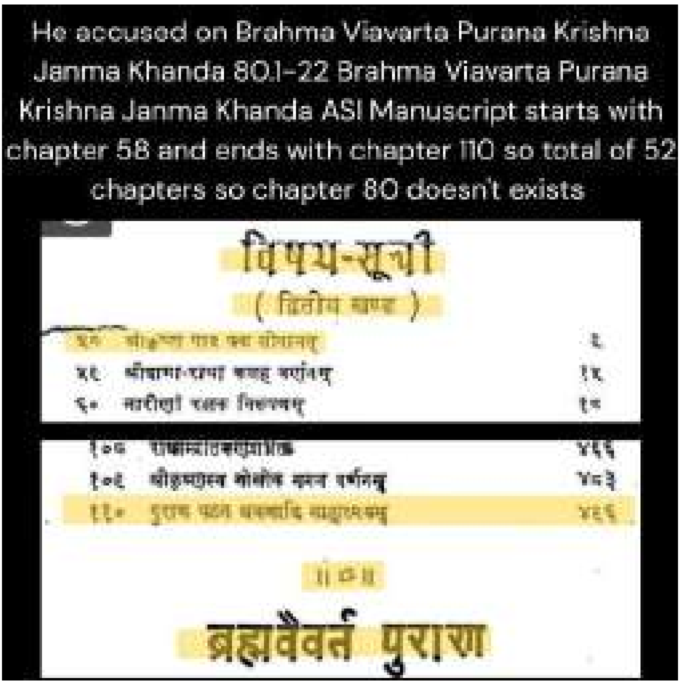
Archaelogical survey of India prepared a critical edition of Brahma Vaivarat Purana based on the different manuscripts found all over India and prepared a critical edition in which they removed all those interpolated chapters and portions. I am providing the link of Critical edition Brahma Vaivarata Purana Volume 1 and 2 translated by Ram Sharma Acharya QR code provided here

https://archive.org/details/in.ernet.dli.2015.552557

https://archive.org/details/in.ernet.dli.2015.552558



He accused on Brahma Viavarta Purana Krishna Janma Khanda 80.1-22 Brahma Viavarta Purana Krishna Janma Khanda ASI Manuscript starts with chapter 58 and ends with chapter 110 so total of 52 chapters so chapter 80 doesn't exists



Allegations-

Vayu

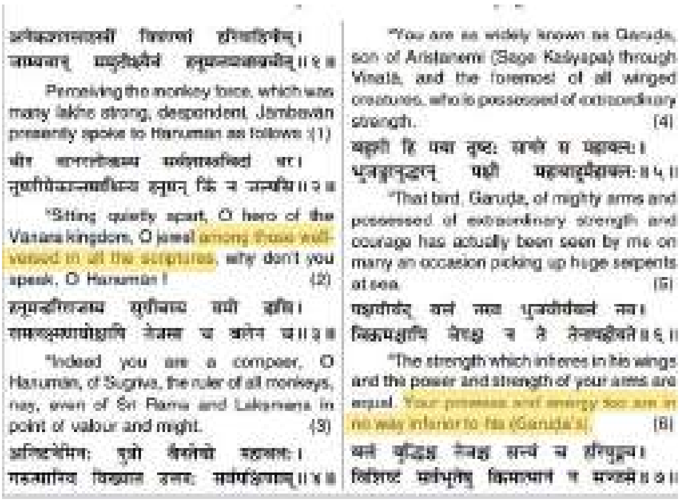
📚Valmiki Ramayana 4.66.10-20📚
She who took birth as the daughter of great souled monkey chief Kunjara, on assuming a human physique, putting on caparisons of amazing garlands, dressed in silken clothing, and shining forth with rarity of her beauty and nubility, at one time ambled on the top of a mountain like a streak of lightning athwart a black-cloud of rainy season. When she is strolling on the mountaintop Air-god has slowly lifted up that broad-eyed lady's auspicious and ochry silk apparel with red rouches. Then the Air-god beheld her well-twinned, thickset, roundish thighs, and even the paired off plumpish reasts, and her beautiful face which is well proportioned in

its build. Just on catching the sight of that gorgeous one, whose pelvic-girdle is fat and ample and who is slender-waisted, and who by all her limbs is pristine, the Air-god is enamoured. He that Air-god who is ensorcelled by Love-god in all of his limbs, though he is limbless and existing in thin air, embraced that immaculate lady with both of his far-flung arms, as he lost his heart for her. But she that conscientious lady perplexedly said this sentence in that matter of invisible hugging, 'who wishes to despoil my vow of one-man-one-wife. On listening the words of Anjana the Air-god spoke this in reply, 'oh, high-hipped one, I don't dishonour you, hence let there be no fear in your heart, for I am the all-permeating Air-god. By which reason I embraced you and impregnate myself within you, by that reason you are impregnated in a supersensory manner, thereby you will beget a valiant son endowed with intellect. An admirably brave, and a bravely dazzling, and a dazzlingly forceful, and a forcefully overpowering son will be there, also thus, he will be a coequal of mine in flying off and jumping up...' Thus, the Air-god said to Anjana. Oh, arcane monkey Hanuma, when Air-god said so to her, oh, ambidextrous one, your mother is gratified, and then, oh, bullish fly-jumpers, your mother very well divined you in a cave."

📚Shiva Purana 5.4.20📚
The wind-god, the vital air of the universe was deluded by Siva's Mãya due to his arrogance. Overwhelmed by Kama, Vyãsa too, had sexual intercourse with other men's wives."

Refutation-

Coming to his allegations of Adultery on Valmiki Ramayana 4.66.10-20 here is Valmiki Ramayana Kishkindha Kanda Sarga 66 slokas 10-20 Geeta Press Gorakhpur


[illegible] ॥ १ ॥

Perceiving the monkey force, which was many lakhs strong, despondent, Jambavan presently spoke to Hanuman as follows :(1)

[illegible] हनुमन् किं न जल्पसि ॥ २ ॥

"Sitting quietly apart, O hero of the Vanara kingdom, O jewel among those well-versed in all the scriptures, why don't you speak, O Hanuman! (2)

[illegible] ॥ ३ ॥

"Indeed you are a compeer, O Hanuman, of Sugriva, the ruler of all monkeys, nay, even of Śrī Rama and Lakshmana in point of valour and might. (3)

[illegible] ॥ ४ ॥

"You are as widely known as Garuda, son of Aristanemi (Sage Kasyapa) through Vinata, and the foremost of all winged creatures, who is possessed of extraordinary strength. (4)

[illegible] ॥ ५ ॥

"That bird, Garuda, of mighty arms and possessed of extraordinary strength and courage has actually been seen by me on many an occasion picking up huge serpents at sea. (5)

[illegible] ॥ ६ ॥

"The strength which inheres in his wings and the power and strength of your arms are equal. Your prowess and energy too are in no way inferior to his (Garuda's). (6)

[illegible] ॥ ७ ॥

"Your strength and wisdom, energy and courage too, O bull among the monkeys, distinguish you from all other created beings. Why then do you not make yourself ready for the adventure? (7)

[illegible] ॥ ८ ॥

[illegible] ॥ ९ ॥

[illegible] ॥ १० ॥

[illegible] ॥ ११ ॥

"There was a celestial nymph, the foremost of all celestial nymphs and widely known by the name of Puñjikasthalā. Due to a curse pronounced by a Ṛṣi, she was reborn as a daughter of the high-souled Kuñjara, a monkey chief, and became widely known as Añjanā. She came to be the wife of a monkey, Kesarī by name. She was celebrated in all the three worlds and was unparalleled on earth in beauty. Though living in the form of a monkey she could change her form at will. Having assumed a human form, Añjanā, who looked charming due to her comeliness and youth, was decked with wonderful ornaments of flowers and was clad in silk, was once roving on a mountain-peak, which looked like a rainy cloud. (8—11)

[illegible] ॥ १२ ॥

"The wind-god gently removed the charming red-bordered yellow covering of that large-eyed belle standing on the mountain-top. (12)

[illegible] ॥ १३ ॥

"He thereupon perceived her rounded and closely united thighs and well-knit swelling breasts as well as her shapely and lovely countenance. (13)

[illegible] ॥ १४ ॥

"The wind-god got infatuated through love in spite of himself the moment he saw that glorious woman with broad hips, slender of waist and charming of every limb. (14)

[illegible] ॥ १५ ॥

"The wind-god, whose mind was set on her and all whose limbs were possessed by love, pressed to his bosom that irreproachable girl with his long arms. (15)

[illegible] ॥ १६ ॥

"Utterly confused, that lady of noble vows, for her part, spoke that very moment as follows: 'Who seeks to violate this vow of mine of fidelity to a single husband?' (16)

[illegible] ॥ १७ ॥

"Hearing the question of Añjanā, the wind-god replied, 'I am not going to violate you, O lady of charming limbs! Let there be no fear in your mind. (17)

[illegible] ॥ १८ ॥

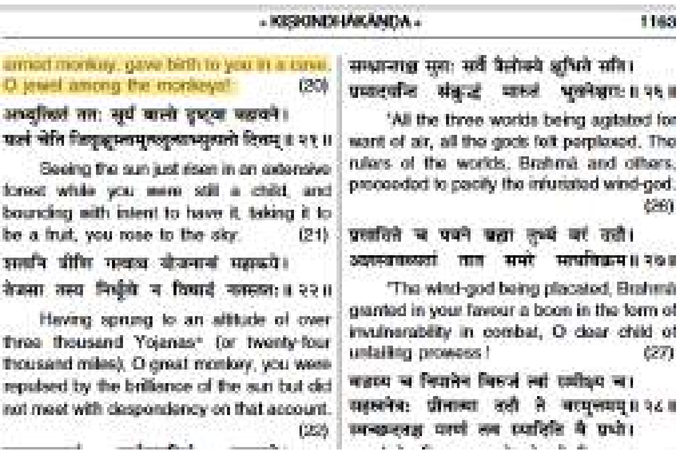
"'Since after embracing you I have entered your being with my mind, O illustrious lady, a son who is powerful and richly endowed with intelligence will be born to you. (18)

[illegible] ॥ १९ ॥

"'Full of extraordinary courage, extraordinary energy and extraordinary strength and prowess, he will prove to be my equal in jumping and leaping.' (19)

[illegible] ॥ २० ॥

"Satisfied when spoken to in those words, your mother, O great and mighty-



armed monkey, gave birth to you in a cave, O jewel among the monkeys! (20)

[illegible] ॥ २१ ॥

Seeing the sun just risen in an extensive forest while you were still a child, and bouncing with intent to have it, taking it to be a fruit, you rose to the sky. (21)

[illegible] ॥ २२ ॥

Having sprung to an altitude of over three thousand Yojanas* (or twenty-four thousand miles), O great monkey, you were repulsed by the brilliance of the sun but did not meet with despondency on that account. (22)

[illegible] ॥ २५ ॥

'All the three worlds being agitated for want of air, all the gods felt perplexed. The rulers of the worlds, Brahmā and others, proceeded to pacify the infuriated wind-god. (26)

[illegible] ॥ २७ ॥

'The wind-god being placated, Brahmā granted in your favour a boon in the form of invulnerability in combat, O dear child of unfailing prowess! (27)

[illegible] ॥ २८ ॥

You can read it nowhere its written that Vayu Deva had any sexual relationship with Mata Anjani . Vayu Deva in the form of Atmospheric Wind Embraced Anjani and established his powerful Tejas inside Anjani for a divine purpose of birth of Hanuman ji without Violating her Chasticity . Even Atmospheric Wind touches our bodies too so does that mean that we are committing Adultery with Atmospheric Wind ! No .

Sloka 17-अञ्जनाया वचः श्रुत्वा मारुतः प्रत्यभाषत । न त्वां हिंसामि सुश्रोणि मा भूत् ते मनसो भयम् ॥

"Hearing the question of Añjana, the wind-god replied, 'I am not going to violate you, O lady of charming limbs! Let there be no fear in your mind.

Whereas the definition of Adultery says

adultery noun

adul·tery (ə-ˈdəl-t(ə-)rē)

plural adulteries

Synonyms of adultery >

: voluntary sexual intercourse between a married person and someone other than that person's current spouse or partner

also : an act of adultery

And Nowhere Valmiki Ramayana says Vayu Deva Violated Anjana Devi . I don't understand how these Halala Putras claim Adultery here . Halala Putras seem to have very less brain and intelligence

Coming to Allegations on Shiva Purana 5.4.20

According to R.C. Hazra, the *Uma Saṁhitā* of the *Shiva Purāṇa* is a very late addition. He notes that it draws heavily from the *Jñāna Saṁhitā*, which itself is dated to around 950 CE. Based on this, it can be reasonably inferred that the *Uma Saṁhitā* was incorporated into the *Shiva Purāṇa* sometime after the 10th century CE.

IV. The Bhavasaṃhitā,[79] also called Ānanda/Umāsaṃhitā, is represented in the class B editions only. The text introduces Kṛṣṇa on a visit to Kailāsa and performing penance there to Śiva, in order to obtain a son. He meets Upamanyu, and requests him to tell him about the greatness of Śiva. Upamanyu complies, and praises Śiva and his trident; he extols Śiva's power to save his devotees from hell. This discussion leads into several chapters on different types of sins, and on the description of hell and the suffering in it. Ways to avoid this suffering include gifts of food, performing penance, listening to the purāṇas, etc. The saṃhitā subsequently describes the seven dvīpas of the earth, and other component parts of the universe. It ends with discourses on a variety of topics, such as the develop-

[79] Ms., ibid., p. 65, n. 82.

ment of man, from the foetus, through childhood, youth, marriage, old age, etc.; creation and manvantaras, etc. In Hazra's opinion the text borrows most of its chapters from the Jñānasaṃhitā.

[illegible]

XIII. The Jñānasaṃhitā[87] has already been referred to on several occasions in this description of the Śiva, because, in Hazra's opinion, other saṃhitās borrowed verses and even chapters from it. The text recognizes the Vedas as the highest authority, but it was Śiva, as [illegible], who communicated them to Viṣṇu. Śiva shall be worshiped with Vedic mantras, even though the saṃhitā does not, therefore, reject the authority of the Tantras and eventual Śiva worship with Āgamic rather than Vedic mantras. The nirguṇa Śiva is identical with the parabrahman; in his saguṇa form he manifests himself as Rudra. Prakṛti was born from Śiva's wish, and, from her, were born the other gods including Brahmā and Viṣṇu. This saṃhitā, like some of those discussed earlier, strongly encourages liṅga worship as the ideal way to worship Śiva himself. It urges worship under the guidance of a competent teacher; worship will lead to bhakti, then to jñāna, and, ultimately, to vijñāna, i.e. the realization that the only real thing is Śiva. Hazra points out that the text was influenced by the Kumārasambhava, Raghuvaṃśa, and Kirātārjunīya. He surmises that it may have been composed in Benares, by someone who was also familiar with the banks of the Narmadā, not before A.D. 950.

The Śiva Purāṇa, as a whole, is one of the most composite and unwieldy Purāṇas, having been composed and expanded by different authors over various periods. There exist two primary versions: the Bombay 1884, Venkat 1895–96, and Venga Manuscript (Class A); and the Venkat 1906, 1965 Pandita Pustakalaya Manuscript (Class B). According to R.C. Hazra, the sections found in the Class A Manuscript are older and more authentic, whereas those in the Class B Manuscript (Including Uma Samhita) are very recent compositions . Most significantly, the older and more authentic Class A Manuscript does not contain the Uma Saṁhitā.

saṃhitās, with different titles and different arrangements; two of their saṃhitās are not even listed in the Śivaᵖ passages.[36] The following is a comparative survey of the saṃhitās, in the two passages of the Śivaᵖ itself, and in the two sets of editions – which from now on I will refer to as class A and class B editions.

Śivaᵖ	Class A Bombay 1884 Venkaṭ 1895–96 Vaṅga		Class B [illegible] Paṇḍitapustakālaya [illegible]	
I. Vidyeśvara	XIII. Jñāna	ch. 78	Vidyeśvara	ch. 25
II. Rudra	Vidyeśvara	25	Vighneśa [illegible]	
III. Vaināyaka		(Vaṅga 16)	Rudra	197
IV. Bhaumī Umā	Kailāsa	12	Śatarudra	42
V. Mātṛ(purāṇa)	XIV. Sanatkumāra	59	Koṭirudra	43
VI. Rudraikādaśa	Vāyu/Vāyavīya		Umā-Saṃhitā	51
VII. Kailāsa	pūrvabhāga	30	Kailāsa	23
VIII. Śatarudra	uttarabhāga	30	Vāyavīya	
IX. Koṭirudra	Dharma	65	pūrvabhāga	35
X. Sahasrakoṭirudra			uttarabhāga	41
XI. Vāyavīya				
XII. Dharma(purāṇa)				

Allegations-

📚Shiva Purana 3.22.45-47📚
In the meantime Viṣṇu saw those damsels born of nectar sprays who were haughty due to their divine beauty and whose faces resembled the full moon. Fascinated by the Cupid's arrows Viṣṇu attained highest pleasure only there. He began to indulge in sexual dalliance with those women of exquisite beauty. Viṣṇu begot of them sons of great exploits and valour, experts in various kinds of warfare, shaking the entire earth."

Refutation-

ess, and greed – these are the ten faults; among them, greed is considered the tenth fault."

In Shri Vishnu Sahastranam - Mahabharta Anushashan Parva Adhaya 149 Geeta Press Gorakhpur Narayana is called ३१८ अच्युतः-छः भावविकारोंसे रहित - Free from all types of defects

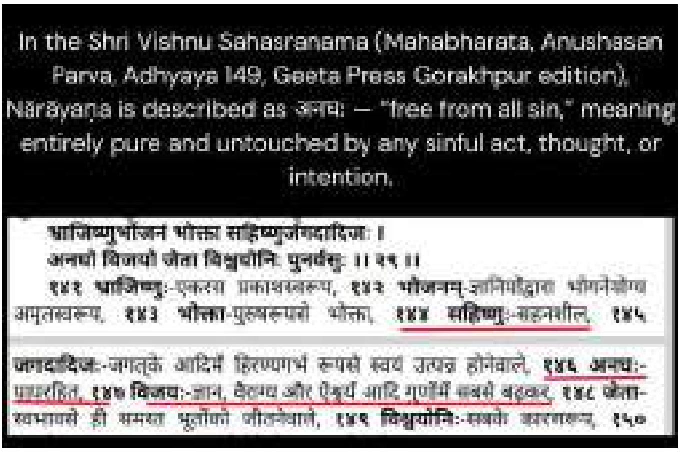
अच्युतः प्रथितः प्राणः प्राणदो वासवानुजः ।
अपां निधिरधिष्ठानमप्रमत्तः प्रतिष्ठितः ॥ ४८ ॥
३१८ अच्युतः-छः भावविकारोंसे रहित, ३१९ प्रथितः-जगत्की उत्पत्ति आदि कर्मोंके कारण विख्यात, ३२० प्राणः-हिरण्यगर्भरूपसे प्रजाको जीवित रखनेवाले, ३२१ प्राणदः-सबका भरण-पोषण करनेवाले, ३२२ वासवानुजः-वामनावतारमें इन्द्रके अनुजरूपमें उत्पन्न होनेवाले, ३२३ अपां निधिः-जलको एकत्र रखनेवाले समुद्ररूप, ३२४ अधिष्ठानम्-उपादान कारणरूपसे सब भूतोंके आश्रय, ३२५ अप्रमत्तः-कभी प्रमाद न करनेवाले, ३२६

What are these defects- Mahabharat Anushashan Parva Adhaya 145 Geeta Press Gorakhpur page no 1382/2566 says

कामः क्रोधो भयं स्वप्नः स्नेहमत्यशनं तथा ।
वैचित्त्यं व्याधिरालस्यं लोभश्च दशमः स्मृतः ॥
काम, क्रोध, भय, स्वप्न, स्नेह, अधिक भोजन, वैचित्त्य (मानसिक विकलता), व्याधि, आलस्य और लोभ—ये ही उन दोषोंके नाम हैं। इनमें लोभ दसवाँ दोष है ॥

"Lust, anger, fear, excessive sleep, attachment, overeating, mental instability (delusion), disease, laziness, and greed — these are the ten faults; among them, greed is considered the tenth fault."

In the Shri Vishnu Sahasranama (Mahabharata, Anushasan Parva, Adhyaya 149, Geeta Press Gorakhpur edition), Nārāyaṇa is described as **अनघः** — "free from all sin," meaning entirely pure and untouched by any sinful act, thought, or intention.

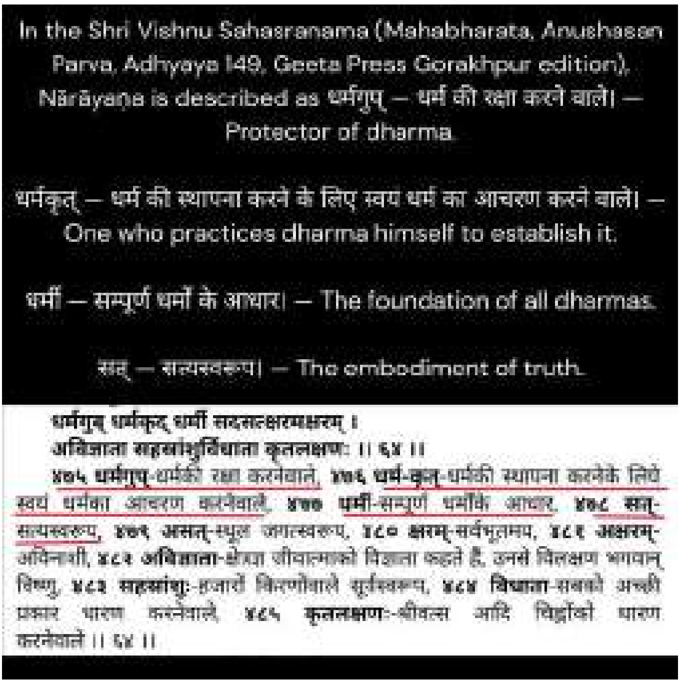


In the Shri Vishnu Sahasranama (Mahabharata, Anushasan Parva, Adhyaya 149, Geeta Press Gorakhpur edition), Nārāyaṇa is described as **धर्मगुप् – धर्म की रक्षा करने वाले।** – Protector of dharma.

धर्मकृत् – धर्म की स्थापना करने के लिए स्वयं धर्म का आचरण करने वाले। – One who practices dharma himself to establish it.

धर्मी – सम्पूर्ण धर्मों के आधार। – The foundation of all dharmas.

सत् – सत्यस्वरूप। – The embodiment of truth.



In the Shri Vishnu Sahasranama (Mahabharata, Anushasan Parva, Adhyaya 149, Geeta Press Gorakhpur edition), Nārāyaṇa is described as **अनघः सब प्रकार से निष्पाप।** Sinless in every way, meaning entirely pure and untouched by any sinful act, thought, or intention.

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सहस्रार्चिः सप्तजिह्वः सप्तैधाः सप्तवाहनः ।
अमूर्तिरनघोऽचिन्त्यो भयकृद् भयनाशनः ॥ १०२ ॥

८२६ **सहस्रार्चिः**-अनन्त किरणोंवाले सूर्यरूप, ८२७ **सप्तजिह्वः**-काली, कराली, मनोजवा, सुलोहिता, धूम्रवर्णा, स्फुलिंगिनी और विश्वरुचि—इन सात जिह्वाओंवाले अग्निस्वरूप, ८२८ **सप्तैधाः**-सात दीप्तियोंवाले अग्निस्वरूप, ८२९ **सप्तवाहनः**-सात घोड़ोंवाले सूर्यरूप, ८३० **अमूर्तिः**-मूर्तिरहित निराकार, ८३१ **अनघः**-सब प्रकारसे निष्पाप, ८३२ **अचिन्त्यः**-किसी प्रकार भी चिन्तन करनेमें न आनेवाले अचिन्त्यस्वरूप, ८३३ **भयकृत्**-दुष्टोंको भयभीत करनेवाले, ८३४ **भयनाशनः**-स्मरण करनेवालोंके और सत्पुरुषोंके भयका नाश करनेवाले ॥ १०२ ॥

In Shri Vishnu Sahastranam – Mahabharta Anushashan Parva Adhaya 149 Geeta Press Gorakhpur Narayana is called -**विशुद्धात्मा – परम शुद्ध, निर्मल आत्मस्वरूप।** The supremely pure, taintless Soul and **पूतात्मा – शुद्ध आत्मा है।** – The pure soul meaning Narayana is Pure Soul, free from all impurities, attachments, and worldly illusions. He embodies absolute truth, divine consciousness, and eternal bliss, untouched by material limitations or Sexual or any form of desires and impurities.

In Shri Vishnu Sahastranam – Mahabharta Anushashan Parva Adhaya 149 Geeta Press Gorakhpur Narayana is called -विशुद्धात्मा – परम शुद्ध, निर्मल आत्मस्वरूप। – The supremely pure, taintless Soul and पूतात्मा – शुद्ध आत्मा है। – The pure soul meaning Narayana is Pure Soul, free from all impurities, attachments, and worldly illusions. He embodies absolute truth, divine consciousness, and eternal bliss, untouched by material limitations or Sexual or any form of desires and impurities .

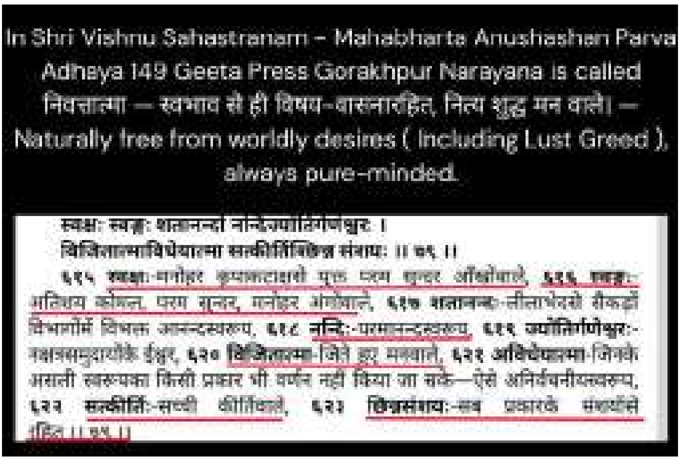
अर्चिष्मानर्चितः कुम्भो विशुद्धात्मा विशोधनः ।
अनिरुद्धोऽप्रतिरथः प्रद्युम्नोऽमितविक्रमः ॥ ६९ ॥

६३३ **अर्चिष्मान्**-चन्द्र-सूर्य आदि समस्त ज्योतियोंको देदीप्यमान करनेवाली अतिशय प्रकाशमय अनन्त किरणोंसे युक्त, ६३४ **अर्चितः**-ब्रह्मादि समस्त लोकोंसे पूजे जानेवाले, ६३५ **कुम्भः**-घटकी भाँति सबके निवासस्थान, ६३६ **विशुद्धात्मा**-परम शुद्ध निर्मल आत्मस्वरूप, ६३७ **विशोधनः**-स्मरणमात्रसे समस्त पापोंका नाश करके भक्तोंके अन्तःकरणको परम शुद्ध कर देनेवाले, ६३८ **अनिरुद्धः**-जिनको कोई बाँधकर नहीं रख

पूतात्मा परमात्मा च मुक्तानां परमा गतिः ।
अव्ययः पुरुषः साक्षी क्षेत्रज्ञोऽक्षर एव च ॥ १५ ॥

१० **पूतात्मा**-पवित्रात्मा, ११ **परमात्मा**-परमश्रेष्ठ नित्यशुद्ध-बुद्ध-मुक्तस्वभाव, १२ **मुक्तानां परमा गतिः**-मुक्त पुरुषोंकी सर्वश्रेष्ठ गतिस्वरूप, १३ **अव्ययः**-कभी विनाशको

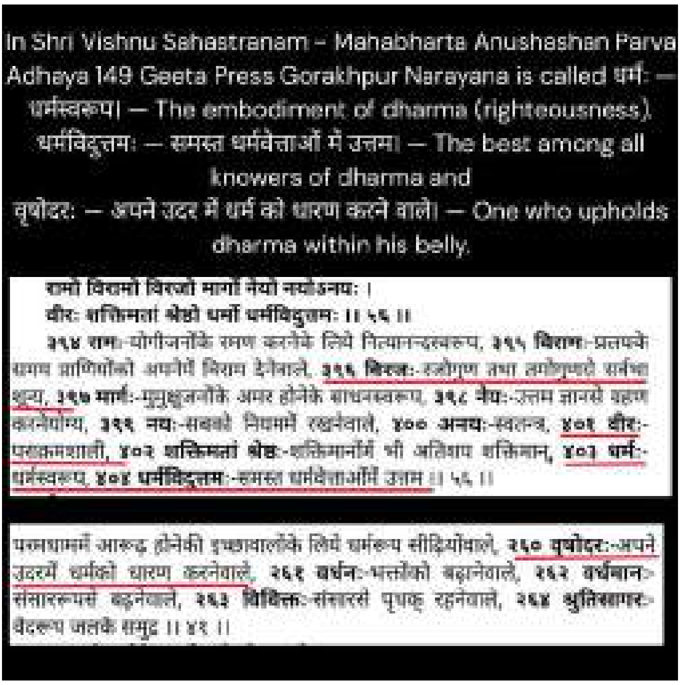
In Shri Vishnu Sahastranam – Mahabharta Anushashan Parva Adhaya 149 Geeta Press Gorakhpur Narayana is called **निवत्तात्मा स्वभाव से ही विषय-वासनारहित, नित्य शुद्ध मन वाले।** Naturally free from worldly desires (Including Lust Greed), always pure-minded.


In Shri Vishnu Sahastranam – Mahabharta Anushashan Parva Adhaya 149 Geeta Press Gorakhpur Narayana is called निवृत्तात्मा — स्वभाव से ही विषय-वासनारहित, नित्य शुद्ध मन वाले। — Naturally free from worldly desires (Including Lust Greed), always pure-minded.

स्वक्षः स्वङ्गः शतानन्दो नन्दिर्ज्योतिर्गणेश्वरः ।
विजितात्माविधेयात्मा सत्कीर्तिश्छिन्नसंशयः ॥ ६५ ॥
६१५ स्वक्षः-मनोहर कृपाकटाक्षसे युक्त परम सुन्दर आँखोंवाले, ६१६ स्वङ्गः-अतिशय कोमल, परम सुन्दर, मनोहर अंगोंवाले, ६१७ शतानन्दः-लीलाभेदसे सैकड़ों विभागोंमें विभक्त आनन्दस्वरूप, ६१८ नन्दिः-परमानन्दस्वरूप, ६१९ ज्योतिर्गणेश्वरः-नक्षत्रसमुदायोंके ईश्वर, ६२० विजितात्मा-जीते हुए मनवाले, ६२१ अविधेयात्मा-जिनके असली स्वरूपका किसी प्रकार भी वर्णन नहीं किया जा सके—ऐसे अनिर्वचनीयस्वरूप, ६२२ सत्कीर्तिः-सच्ची कीर्तिवाले, ६२३ छिन्नसंशयः-सब प्रकारके संशयोंसे रहित ॥ ६५ ॥

In Shri Vishnu Sahastranam – Mahabharta Anushashan Parva Adhaya 149 Geeta Press Gorakhpur Narayana is called **धर्मः**

धर्मस्वरूप । The embodiment of dharma (righteousness).
धर्मविदुत्तमः – समस्त धर्मवेत्ताओं में उत्तम। – The best among all knowers of dharma and **वृषोदरः – अपने उदर में धर्म को धारण करने वाले।** dharma within his belly. One who upholds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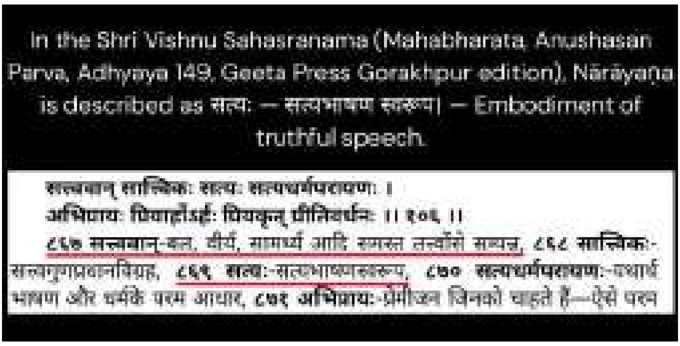
रामो विरामो विरजो मार्गो नेयो नयोऽनयः ।
वीरः शक्तिमतां श्रेष्ठो धर्मो धर्मविदुत्तमः ॥ ५६ ॥
३९४ रामः-योगीजनोंके रमण करनेके लिये नित्यानन्दस्वरूप, ३९५ विरामः-प्रलयके समय प्राणियोंको अपनेमें विराम देनेवाले, ३९६ विरजः-रजोगुण तथा तमोगुणसे सर्वथा शून्य, ३९७ मार्गः-मुमुक्षुजनोंके अमर होनेके साधनस्वरूप, ३९८ नेयः-उत्तम ज्ञानसे ग्रहण करनेयोग्य, ३९९ नयः-सबको नियममें रखनेवाले, ४०० अनयः-स्वतन्त्र, ४०१ वीरः-पराक्रमशाली, ४०२ शक्तिमतां श्रेष्ठः-शक्तिमानोंमें भी अतिशय शक्तिमान्, ४०३ धर्मः-धर्मस्वरूप, ४०४ धर्मविदुत्तमः-समस्त धर्मवेत्ताओंमें उत्तम ॥ ५६ ॥

परमधाममें आरूढ़ होनेकी इच्छावालोंके लिये धर्मरूप सीढ़ियोंवाले, २६० वृषोदरः-अपने उदरमें धर्मको धारण करनेवाले, २६१ वर्धनः-भक्तोंको बढ़ानेवाले, २६२ वर्धमानः-संसाररूपसे बढ़नेवाले, २६३ विविक्तः-संसारसे पृथक् रहनेवाले, २६४ श्रुतिसागरः-वेदरूप जलके समुद्र ॥ ४१ ॥

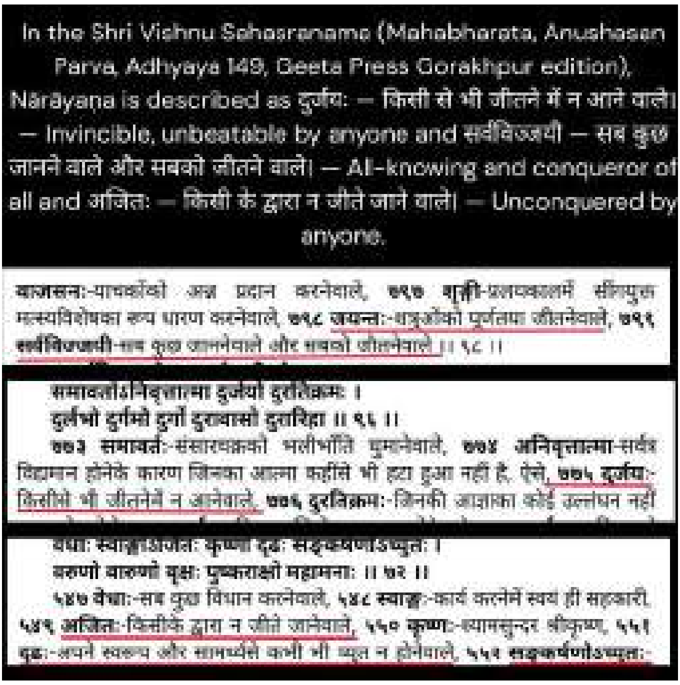
In the Shri Vishnu Sahasranama (Mahabharata, Anushasan Parva, Adhyaya 149, Geeta Press Gorakhpur edition), Nārāyaṇa Embodiment of is described as **सत्यः सत्यभाषण स्वरूप ।** truthful speech.


In the Shri Vishnu Sahasranama (Mahabharata, Anushasan Parva, Adhyaya 149, Geeta Press Gorakhpur edition), Nārāyaṇa is described as सत्यः — सत्यभाषण स्वरूप। — Embodiment of truthful speech.

सत्त्ववान् सात्त्विकः सत्यः सत्यधर्मपरायणः ।
अभिप्रायः प्रियार्होऽर्हः प्रियकृत् प्रीतिवर्धनः ॥ १०६ ॥
८६७ सत्त्ववान्-बल, वीर्य, सामर्थ्य आदि समस्त तत्त्वोंसे सम्पन्न, ८६८ सात्त्विकः-सत्त्वगुणप्रधानविग्रह, ८६९ सत्यः-सत्यभाषणस्वरूप, ८७० सत्यधर्मपरायणः-यथार्थ भाषण और धर्मके परम आधार, ८७१ अभिप्रायः-प्रेमीजन जिनको चाहते हैं—ऐसे परम

In the Shri Vishnu Sahasranama (Mahabharata, Anushasan Parva, Adhyaya 149, Geeta Press Gorakhpur edition), Nārāyaṇa is described as **दुर्जयः – किसी से भी जीतने में न आने वाले।** – Invincible, unbeatable by anyone and **सर्वविज्जयी – सब कुछ ानने वाले और सबको जीतने वाले।** – All-knowing and conqueror

of all and **अजितः – किसी के द्वारा न जीते जाने वाले।** – Unconquered by anyone.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वाजसनः-याचकोंको अन्न प्रदान करनेवाले, ७९७ शृङ्गी-प्रलयकालमें सींगयुक्त मत्स्यविशेषका रूप धारण करनेवाले, ७९८ जयन्तः-शत्रुओंको पूर्णतया जीतनेवाले, ७९९ सर्वविज्जयी-सब कुछ जाननेवाले और सबको जीतनेवाले ॥ ९८ ॥

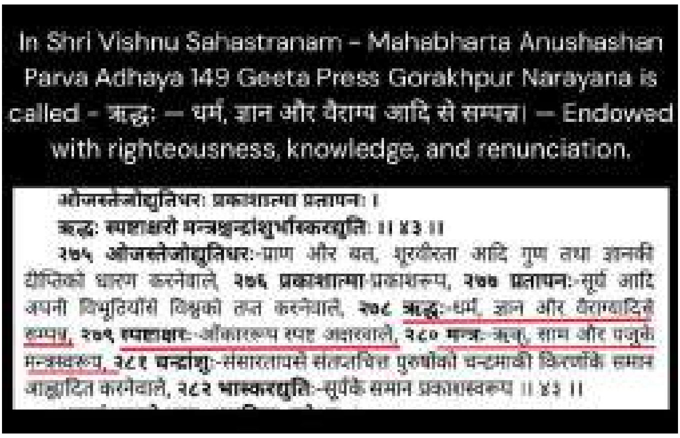
समावर्तोऽनिवृत्तात्मा दुर्जयो दुरतिक्रमः ।
दुर्लभो दुर्गमो दुर्गो दुरावासो दुरारिहा ॥ ९६ ॥

७७३ समावर्तः-संसारचक्रको भलीभाँति घुमानेवाले, ७७४ अनिवृत्तात्मा-सर्वत्र विद्यमान होनेके कारण जिनका आत्मा कहींसे भी हटा हुआ नहीं है, ऐसे, ७७५ दुर्जयः-किसीसे भी जीतनेमें न आनेवाले, ७७६ दुरतिक्रमः-जिनकी आज्ञाका कोई उल्लंघन नहीं

वेधाः स्वाङ्गोऽजितः कृष्णो दृढः सङ्कर्षणोऽच्युतः ।
वरुणो वारुणो वृक्षः पुष्कराक्षो महामनाः ॥ ७२ ॥

५४७ वेधाः-सब कुछ विधान करनेवाले, ५४८ स्वाङ्गः-कार्य करनेमें स्वयं ही सहकारी, ५४९ अजितः-किसीके द्वारा न जीते जानेवाले, ५५० कृष्णः-श्यामसुन्दर श्रीकृष्ण, ५५१ दृढः-अपने स्वरूप और सामर्थ्यसे कभी भी च्युत न होनेवाले, ५५२ सङ्कर्षणोऽच्युतः-

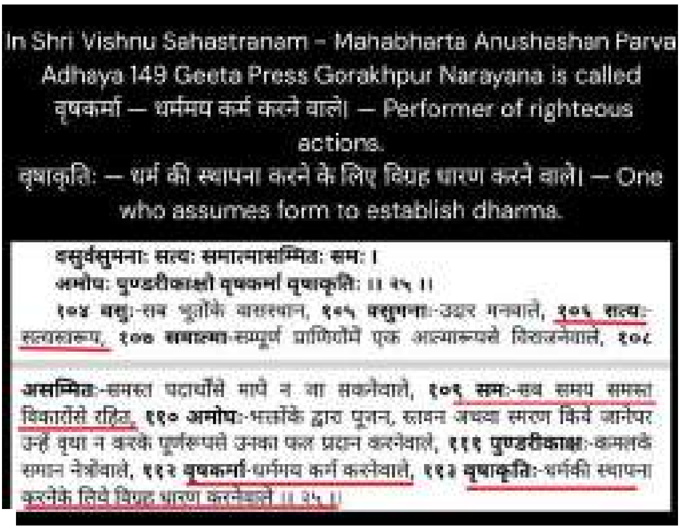
In Shri Vishnu Sahastranam – Mahabharta Anushashan Parva Adhaya 149 Geeta Press Gorakhpur Narayana is called – **ऋद्धः – धर्म, ज्ञान और वैराग्य आदि से सम्पन्न।** Endowed with righteousness, knowledge, and renunciation.


In Shri Vishnu Sahastranam – Mahabharta Anushashan Parva Adhaya 149 Geeta Press Gorakhpur Narayana is called - ऋद्धः — धर्म, ज्ञान और वैराग्य आदि से सम्पन्न। — Endowed with righteousness, knowledge, and renunciation.

ओजस्तेजोद्युतिधरः प्रकाशात्मा प्रतापनः ।
ऋद्धः स्पष्टाक्षरो मन्त्रश्चन्द्रांशुर्भास्करद्युतिः ॥ ४३ ॥

२७५ ओजस्तेजोद्युतिधरः-प्राण और बल, शूरवीरता आदि गुण तथा ज्ञानकी दीप्तिको धारण करनेवाले, २७६ प्रकाशात्मा-प्रकाशरूप, २७७ प्रतापनः-सूर्य आदि अपनी विभूतियोंसे विश्वको तप्त करनेवाले, २७८ ऋद्धः-धर्म, ज्ञान और वैराग्यादिसे सम्पन्न, २७९ स्पष्टाक्षरः-ओंकाररूप स्पष्ट अक्षरवाले, २८० मन्त्रः-ऋक्, साम और यजुके मन्त्रस्वरूप, २८१ चन्द्रांशुः-संसारतापसे संतप्तचित्त पुरुषोंको चन्द्रमाकी किरणोंके समान आह्लादित करनेवाले, २८२ भास्करद्युतिः-सूर्यके समान प्रकाशस्वरूप ॥ ४३ ॥

In Shri Vishnu Sahastranam – Mahabharta Anushashan Parva Adhaya 149 Geeta Press Gorakhpur Narayana is called **वृषकर्मा – धर्ममय कर्म करने वाले।** – Performer of righteous actions. **वृषाकृतिः – धर्म की स्थापना करने के लिए विग्रह धारण करने वाले।** – One who assumes form to establish dharma.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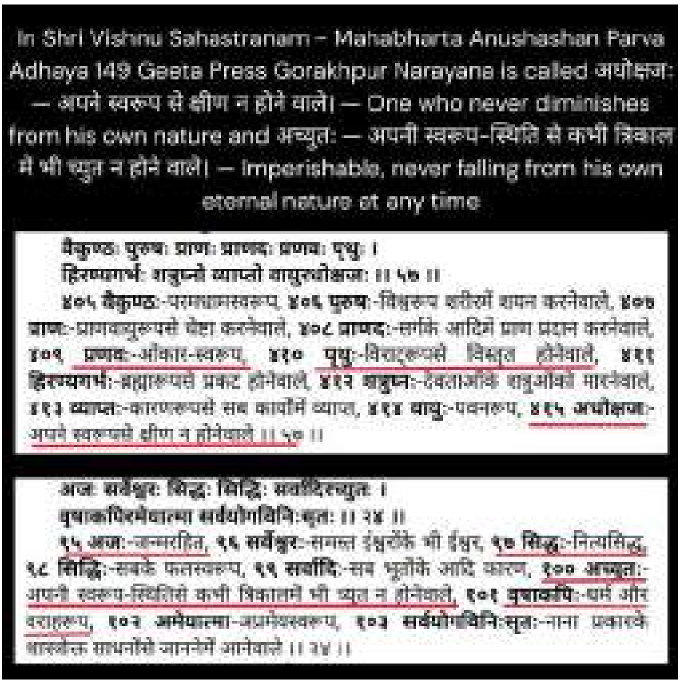
वृषाकृतिः — धर्म की स्थापना करने के लिए विग्रह धारण करने वाले। — One who assumes form to establish dharma.

वसुर्वसुमनाः सत्यः समात्मासम्मितः समः ।
अमोघः पुण्डरीकाक्षो वृषकर्मा वृषाकृतिः ॥ २५ ॥

१०४ वसुः-सब भूतोंके वासस्थान, १०५ वसुमनाः-उदार मनवाले, १०६ सत्यः-सत्यस्वरूप, १०७ समात्मा-सम्पूर्ण प्राणियोंमें एक आत्मारूपसे विराजनेवाले, १०८ असम्मितः-समस्त पदार्थोंसे मापे न जा सकनेवाले, १०९ समः-सब समय समस्त विकारोंसे रहित, ११० अमोघः-भक्तोंके द्वारा पूजन, स्तवन अथवा स्मरण किये जानेपर उन्हें वृथा न करके पूर्णरूपसे उनका फल प्रदान करनेवाले, १११ पुण्डरीकाक्षः-कमलके समान नेत्रोंवाले, ११२ वृषकर्मा-धर्ममय कर्म करनेवाले, ११३ वृषाकृतिः-धर्मकी स्थापना करनेके लिये विग्रह धारण करनेवाले ॥ २५ ॥

In Shri Vishnu Sahastranam – Mahabharta Anushashan Parva Adhaya 149 Geeta Press Gorakhpur Narayana is called **अधोक्षजः** One who never diminishes **अपने स्वरूप से क्षीण न होने वाले।** from his own nature and **अच्युतः – अपनी स्वरूप-स्थिति से कभी त्रिकाल में भी च्युत न होने वाले।** – Imperishable, never falling from his own eternal nature at any time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वैकुण्ठः पुरुषः प्राणः प्राणदः प्रणवः पृथुः ।
हिरण्यगर्भः शत्रुघ्नो व्याप्तो वायुरधोक्षजः ॥ ५७ ॥

४०५ वैकुण्ठः-परमधामस्वरूप, ४०६ पुरुषः-विश्वरूप शरीरोंमें शयन करनेवाले, ४०७ प्राणः-प्राणवायुरूपसे चेष्टा करनेवाले, ४०८ प्राणदः-सर्गके आदिमें प्राण प्रदान करनेवाले, ४०९ प्रणवः-ओंकार-स्वरूप, ४१० पृथुः-विराट्रूपसे विस्तृत होनेवाले, ४११ हिरण्यगर्भः-ब्रह्मारूपसे प्रकट होनेवाले, ४१२ शत्रुघ्नः-देवताओंके शत्रुओंको मारनेवाले, ४१३ व्याप्तः-कारणरूपसे सब कार्योंमें व्याप्त, ४१४ वायुः-पवनरूप, ४१५ अधोक्षजः-अपने स्वरूपसे क्षीण न होनेवाले ॥ ५७ ॥

अजः सर्वेश्वरः सिद्धः सिद्धिः सर्वादिरच्युतः ।
वृषाकपिरमेयात्मा सर्वयोगविनिःसृतः ॥ ११ ॥

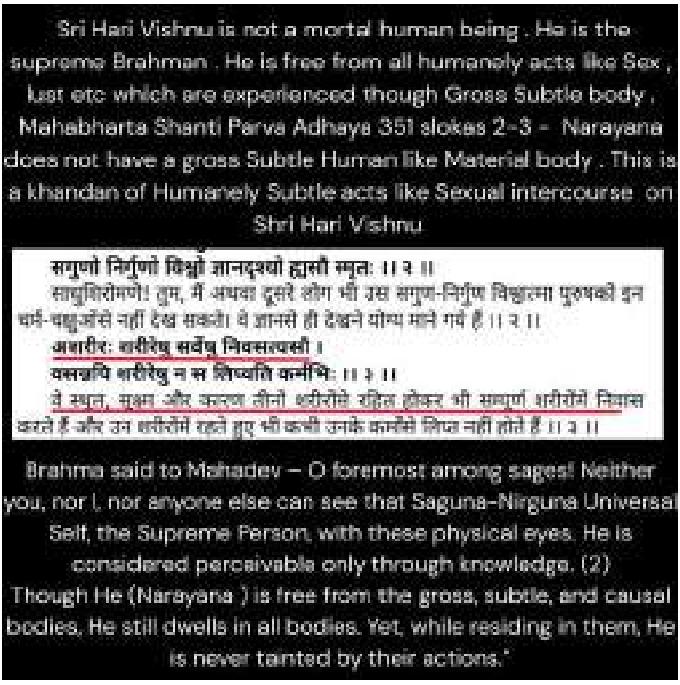
९५ अजः-जन्मरहित, ९६ सर्वेश्वरः-समस्त ईश्वरोंके भी ईश्वर, ९७ सिद्धः-नित्यसिद्ध, ९८ सिद्धिः-सबके फलस्वरूप, ९९ सर्वादिः-सब भूतोंके आदि कारण, १०० अच्युतः-अपनी स्वरूप-स्थितिसे कभी त्रिकालमें भी च्युत न होनेवाले, १०१ वृषाकपिः-धर्म और वराहरूप, १०२ अमेयात्मा-अप्रमेयस्वरूप, १०३ सर्वयोगविनिःसृतः-नाना प्रकारके शास्त्रोक्त साधनोंसे जाननेमें आनेवाले ॥ ११ ॥

Sri Hari Vishnu is not a mortal human being. He is the supreme Brahman. He is free from all humanely acts like Sex, lust etc which are experienced though Gross Subtle body. Mahabharta Shanti Parva Adhaya 351 slokas 2-3 Narayana does not have a gross Subtle Human like Material body. This is a khandan of Humanely Subtle acts like Sexual intercourse on Shri Hari Vishnu

साधुशिरोमणे ! तुम, मैं अथवा दूसरे लोग भी उस सगुण-निर्गुण विश्वात्मा पुरुषको इन चर्म-चक्षुओंसे नहीं देख सकते। वे ज्ञानसे ही देखने योग्य माने गये हैं ।। २ ।।

वे स्थूल, सूक्ष्म और कारण तीनों शरीरोंसे रहित होकर भी सम्पूर्ण शरीरोंमें निवास करते हैं और उन शरीरोंमें रहते हुए भी कभी उनके कर्मोंसे लिप्त नहीं होते हैं ।। ३ ।।

Brahma said to Mahadev – O foremost among sages! Neither you, nor I, nor anyone else can see that Saguna-Nirguna Universal Self, the Supreme Person, with these physical eyes. He is considered perceivable only through knowledge. (2) Though He (Narayana) is free from the gross, subtle, and causal bodies, He still dwells in all bodies. Yet, while residing in them, He is never tainted by their actions."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सगुणो निर्गुणो विश्वो ज्ञानदृश्यो ह्यसौ स्मृतः ॥ २ ॥
साधुशिरोमणे! तुम, मैं अथवा दूसरे लोग भी उस सगुण-निर्गुण विश्वात्मा पुरुषको इन चर्म-चक्षुओंसे नहीं देख सकते। वे ज्ञानसे ही देखने योग्य माने गये हैं ॥ २ ॥
अशरीरः शरीरेषु सर्वेषु निवसत्यसौ ।
वसन्नपि शरीरेषु न स लिप्यति कर्मभिः ॥ ३ ॥
वे स्थूल, सूक्ष्म और कारण तीनों शरीरोंसे रहित होकर भी सम्पूर्ण शरीरोंमें निवास करते हैं और उन शरीरोंमें रहते हुए भी कभी उनके कर्मोंसे लिप्त नहीं होते हैं ॥ ३ ॥

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Though He (Narayana) is free from the gross, subtle, and causal bodies, He still dwells in all bodies. Yet, while residing in them, He is never tainted by their actions."

Allegations-

Vishnu raped Vrinda (Tulasi)

📚Skanda Purana 2.4.21.17-30📚
I am your beloved and innocent wife. Why don't you speak to me now? You were the conqueror of the three worlds. Devas and Gandharvas along with Viṣṇu have been defeated by you. How did it happen that you have now been killed by a mere ascetic? After lamenting thus, Vṛndā spoke these words to the sage: O excellent sage, O storehouse of mercy, resuscitate this my lover and lord. You alone are capable of bringing him back to life, O sage, I believe. On hearing these words of hers, the sage said with a smile: He has been killed in battle by Rudra. He cannot be made alive once again. Still, out of sympathy for you, I shall make him alive. After saying this, the Brāhmaṇa vanished. By that time, the son of the Ocean embraced Vṛndā and kissed her face with great mental pleasure and satisfaction. Vṛndā too was extremely delighted in her mind on seeing her husband once again. Staying within the forest in his company for many days, she sported about. Once at the conclusion of the sexual intercourse, she saw him in the form of Viṣṇu. Rebuking him angrily Vṛndā spoke these words: Fie upon your conduct, O Hari, you commit adultery! I know now well that you are a fake ascetic. The two, your own gatekeepers, who were shown to me by you by means of Māyā will be born as Rākṣasas. They will abduct your wife. You will wander in forest, miserable due to the separation from your wife. Do wander along with this Lord of serpents, who has now been your disciple. After saying this, Vṛndā entered fire, though Viṣṇu whose mind was attached to her, tried to prevent her."

📚Shiva Purana 2.5.23.38-45📚
On seeing her husband, Vṛndā too was delighted. She forgot her sorrow. She considered everything a dream. Delighted in the heart and with all the dormant passions kindled up, she sported with him for many days in the middle of that forest. Once at the end of the sexual intercourse she realised that it was Viṣṇu. Vṛndā rebuked him angrily and spoke thus. Fie n this misdeed of Viṣṇu in outraging the modesty of

another man's wife. I have now realised you as the wielder of illusion, appearing in the guise of an ascetic. O Vyāsa, saying thus in great anger she showed her brilliant powers as a staunch chaste lady by cursing Viṣṇu. "O base foe of the Daityas, defiler of other people's virtue, O wicked one, take this curse from me, greater in force than all persons. The two persons whom you made to appear in front of me shall become Rākṣasas and abduct your wife. You will be distressed on account of separation from your wife roaming about with Śeṣa 'lord of snakes' who posed as your disciple here. You will seek the help of monkeys in the forest."

📚Devi Bhagavatam Purana 9.24.14-22📚
O Dear! Full one Samvatsara the war lasted betwixt us. All the Daityas were killed. Then Brahmā Himself came and mediated. Peace, then, was brought about and by the command of Brahmā, I gave over to the Devas their rights. When I returned to my home, Śiva went back to His Śivaloka. Thus saying, Hari, the Lord of the world, slept and then engaged in sexual intercourse with her. But the chaste Tulasī, finding this time her experience quite different from what She used to enjoy before, argued all the time within herself and at last questioned him :– Who are you? O Magician! By spreading your magic, you have enjoyed me. As you have taken my chastity, I will curse you. Bhagavān Nārāyaṇa, hearing Tulasī's words and being afraid of the curse, assumed His real beautiful figure. The Devī then saw the Eternal Lord of the Devas before her. He was of a deep blue colour like fresh rain-clouds and with eyes like autumnal lotuses and with playful Līlās equivalent to tens and tens of millions of Love personified and adorned with jewels and ornaments. His face was smiling and gracious; and he wore his yellow-coloured robe. The love-stricken Tulasī, seeing That Lovely Form of Vāsudeva, immediately fell senseless; and at the next moment, regaining consciousness, she began to speak."

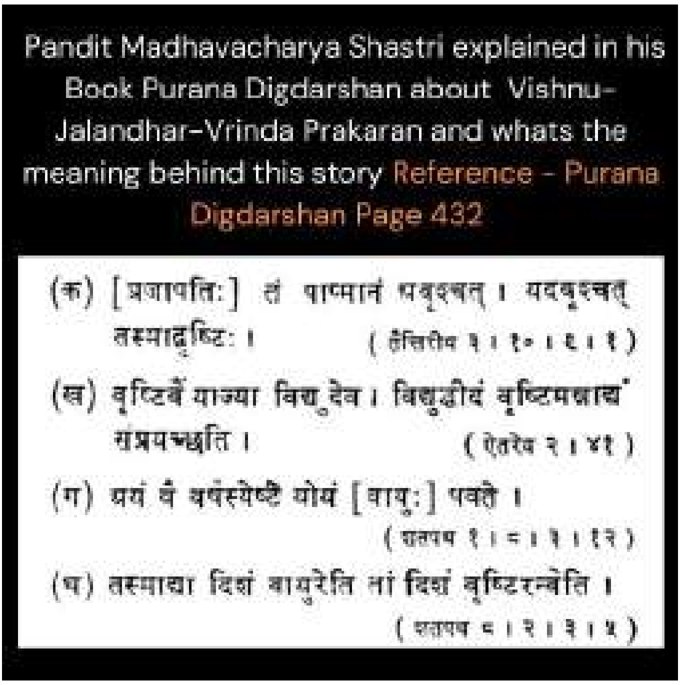
📚Shiva Purana 2.5.41.1-39📚
Vyasa said:- "How did the lord Nārāyaṇa manage to deposit his semen in the vaginal passage of Tulasī? Please narrate the same…It was in the guise of Śaṅkhacūḍa that he indulged in sexual dalliance with his wife…Very near the entrance to Tulasī's palace he caused the drum Dundubhi to be beaten and cries of victory to be raised. He thus made the beautiful woman wake up. On hearing it that chaste lady was highly delighted. Eagerly she peeped through the window into the high way. Knowing that her husband had returned she observed all auspicious rites and offered monetary gifts to the brahmins. She then beautified herself. After decending from the chariot, Viṣṇu who assumed the guise of Śaṅkhacūḍa by deceptive art for the sake of carrying out the task of the gods went to the apartment of the queen…My dear wife, we fought continuously for a year. O lovely woman, all the Asuras were destroyed. Brahmā made us come to a peace. At the bidding of Brahmā the powers of authority were re-assigned to the gods. I have returned home…Then out of joy Viṣṇu indulged in sexual intercourse. That lady began to suspect on observing a change in her happiness, endearment and attraction and asked him "who are you? Who are you? Tell me quickly. I have been enjoyed by you deceptively. My modesty has been outraged. Hence I am going to curse you." On hearing the

words of Tulasī, Viṣṇu became afraid of the curse. O Brahmin, sportively he re-assumed his own real beautiful form. On seeing the characteristic signs she guessed that it was Viṣṇu. Infuriated by the violation of her chastity she said. "O Viṣṇu, you are ruthless. Your mind is likea rock. Since my chastity has been outraged my husband is doomed. O wicked one, being ruthless you are like a rock. Hence due to my curse you will become a rock. Those who call you ocean of mercy are erring. There is no doubt. How was a devotee killed for another man's sake, even without any offence?" After saying this, the chaste beloved of Śaṅkhacūḍa, Tulasī lamented again and again in the excess of her grief. On seeing her crying, Viṣṇu remembered lord Śaṅkara, Parameśvara, by whom the universe is deluded. Then Śaṅkara, favourably disposed to his devotees appeared in front of them. He was bowed to and eulogised humbly by Viṣṇu. On seeing Viṣṇu distressed and the beloved lady lamenting, Śiva kind to the poor tactfully enlightened both of them."

Refutation-

Pandit Madhavacharya Shastri explained in his Book Purana Digdarshan about Vishnu-Jalandhar-Vrinda Prakaran and whats the meaning behind this story Reference – Purana Digdarshan Page 432

SOURCE – https://archive.org/details/wg609/page/n435/mode/2up?view=theater



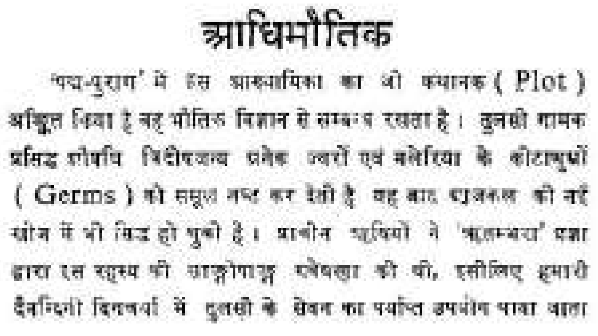
Pandit Madhavacharya Shastri explained in his Book Purana Digdarshan about Vishnu-Jalandhar-Vrinda Prakaran and whats the meaning behind this story Reference – Purana Digdarshan Page 432

(क) [प्रजापतिः] तं पाप्मानं व्यवृश्चत्। यदवृश्चत् तस्माद्वृष्टिः। (तैत्तिरीय ३।१०।६।१)

(ख) वृष्टिर्वै याज्या विद्युदेव। विद्युद्धीदं वृष्टिमन्नाद्यं संप्रयच्छति। (ऐतरेय २।४१)

(ग) अयं वै वर्षस्येष्टे योऽयं [वायुः] पवते। (शतपथ १।८।३।१२)

(घ) तस्माद्यां दिशं वायुरेति तां दिशं वृष्टिरन्वेति। (शतपथ ८।२।३।५)



आधिभौतिक

'पद्म-पुराण' में इस आख्यायिका का जो कथानक (Plot) अङ्कित किया है वह भौतिक विज्ञान से सम्बन्ध रखता है। तुलसी नामक प्रसिद्ध औषधि विविधजात्य अनेक ज्वरों एवं मलेरिया के कीटाणुओं (Germs) को समूल नष्ट कर देती है यह बात आजकल की नई खोज से भी सिद्ध हो चुकी है। प्राचीन ऋषियों ने 'जलन्धर' कथा द्वारा इस रहस्य की साङ्गोपाङ्ग गवेषणा की थी, इसीलिए हमारी दैनन्दिनी दिनचर्या में तुलसी के सेवन का पर्याप्त उपयोग पाया जाता

है। प्राचीन भारत में वह कोई आर्य घर न था जिसमें कि तुलसी की वाटिका न हो। इस लघु किन्तु अलौकिक पौधे की महती उपयोगिता जानकर ऋषिजनों ने इसे धार्मिक सिंहासन पर बिठाकर सम्मानित किया था। अतएव यह पौधा ईश्वरभक्त धर्मात्माओं के निवास-स्थान का परिचायक बन गया था। उस दिन हनुमान् जी ने राक्षसपुरी लंका में सीता को खोजते हुए अचानक विभीषण के घर में गोस्वामी तुलसीदास जी के शब्दों में 'नव तुलसी के वृन्द तहँ' देखकर ही एक अपरिचित व्यक्ति में विश्वास करके उसके सामने अपना हृदय निकाल कर रख दिया था।

इस पौधे को यह सम्मान अन्धविश्वास के कारण मिल गया हो ऐसी बात भी नहीं है। 'वनस्पति विज्ञान' के जगत्प्रसिद्ध आचार्य श्री जगदीशचन्द्र वसु महोदय ने तो अभी हाल में तुलसी के सम्बन्ध में अपनी खोज का वर्णन करते हुये यहाँ तक कहा है कि तुलसी के संसर्ग से सुवासित वायु जहाँ तक घूमती है वहाँ तक मलेरिया आदि बीमारियों के घातक कीटाणु (Deadly Germs) नष्ट होते चले जाते हैं। यदि इस पौधे को गरीब घनाओं से लेकर महामहिम महाराजाओं तक को समान रूप से आरोग्य प्रदान करने वाला ईश्वरीय औषधालय कह दिया जाय तो अतिशयोक्ति न होगी।' इत्यादि।

हमारे पूर्वजों ने भी इन्हीं सब लाभों को ध्यान में रखते हुए ईश्वराराधना स्तोत्रपाठ जप तप एवं समस्त धार्मिक कृत्यों को 'तुलसी-दलसंकुल:' (विष्णुसहस्रनाम) होकर करने का आदेश दिया है। इसके सींचने से और परिक्रमा करने से अनेक लाभ बतलाए हैं। तुलसीदल को दाँतों से कुचलना, दाँतों को शीघ्र गिरा देता है और नेत्रज्योति को भी हानि पहुँचाता है, अतएव सुवर्णकणों से अभिव्याप्त गण्डकी नदी के पाषाण (शालिग्राम) के जल से इसे संमिश्रित किया जाता है

और घिसे हुए चन्दन आदि विशुद्ध कार्बनिक द्रव्यों के मेल से इसे पान किया जाता है। इस तरह यह अविच्छिन्न दल बिना किसी कष्ट के गले के नीचे उतर जाता है और अनुपान के संयोग से इसकी वैद्युती शक्ति सुरक्षित रहती है। धार्मिक परिभाषा में इसे 'चरणामृत' कहते हैं और इसके पीछे से—'अकालमृत्युहरणं सर्वव्याधिविनाशनम्'—के अनुसार अकालमृत्यु की निवृत्ति और समस्त व्याधियों का विनाश माना जाता है।

तुलसी के पौधे में यह महाशक्ति कहाँ से आई? और शालिग्राम शिला का संसर्ग इसके साथ क्यों सम्पन्न हुआ? इत्यादि जिज्ञासाओं की पूर्ति करने के लिये श्री वेदव्यास जी ने वेदोक्त 'वनस्पति-विज्ञान' के आधार पर उपर्युक्त विष्णु वृन्दा आख्यान का निम्न चित्रण किया है—

जल को धारण करने वाला बादल ही 'जलंधर' है और उस बादल में सर्वतोभाव से रहने वाली 'विद्युत्-शक्ति' ही वृन्दा है। साध्वी स्त्री का सर्वस्व जिस प्रकार उसका एकमात्र पति ही होता है इसी प्रकार मेघान्तर्वर्ती विद्युत् का भी अनन्य आश्रय बादल ही है। वह मेघ क्षण क्षण में नये २ रूप बदलकर आकाश में विचरता है। कई बार तो यह 'कुन्द-इन्दु-तुषार-धवल-देह-द्युति' धारण कर एवं नील रंग में नीलकण्ठ को सदा लिजाता हुआ—'अज, गज विपिन पराजय कारिणी! विश्वविमोहिनी, स्वच्छविहारिणी—प्रकृतिरूप पार्वती देवी को भी विमुग्ध कर डालने को उद्यत होता है। सूर्य चन्द्रादि ग्रह, नक्षत्र, तारे, सितारे और सँवारे अपनी अपनी कान्ति रूप बालाओं को इस घनघमण्ड के प्रतिरोध से मानो व्याकुलित सी देख पाते हैं। यह जलन्धर दैवी-सम्पदा रूप प्राणीमात्र के जीवन आधार जलों को आत्मसात् कर के मानो उनके जीवन को मुट्ठी में ले लेता है अतएव वे सब विचलित हो उठते हैं। परन्तु मेघान्तर्वर्ती विद्युत् की प्रवाह धारा जब तक अविच्छिन्न रूप से

प्रवाहित होती है तब तक वाष्पभूत जलन्धर का एक कण भी पृथ्वी पर नहीं टपक सकता। अतएव पार्वती रूप प्रकृति के परामर्श से व्यापनशील वायुरूप विष्णु—तरलता से प्रवाहित होता हुआ मेघान्तर्वर्ती विद्युद् रूप वृन्दा का सर्वतोभावेन सत्वर्दन करता है, बस! इस वायु के संसर्ग से ज्योंही मेघान्तर्वर्ती विद्युद् में स्पन्दन-क्रिया का संचार हुआ कि वाष्पभूत जलसंघ सिमट सिमट कर क्रमशः पृथ्वी पर गिर जाता है।

वायु का प्रत्येक प्रवाह वर्षा का कारण होता है, यह बात नहीं है। वर्तमान विज्ञानवेत्ता भी एक खास प्रकार की मानसून (Monsoon) नामक हवा को ही वृष्टिकारक बताते हैं। सो उक्त रूपक में भी वायु रूप विष्णु जलन्धर का वेश बदल कर ही वृन्दा के निकट पहुँचता है तभी उसका पति विदीर्ण होकर पृथ्वी पर गिरता है। अर्थात्—वायु का स्वाभाविक रूप बरसात का कारक नहीं यह भाव उक्त रूपक में बड़ी चातुरी से अभिव्यक्त किया है। अस्तु, वही मेघान्तर्वर्ती विद्युत शक्ति—(जिसे न्यायशास्त्र में—भौमदिव्यौदर्याकरजभेदात्। —के अनुसार 'दिव्य अग्नि' के नाम से स्मरण किया है)—जलकणों से संमिश्रित होकर 'अद्भ्यः पृथ्वी, पृथ्व्योषधयः', सिद्धान्त के अनुसार तुलसी नामक पौधे के रूप में उत्पन्न होती है अर्थात्—तुलसी के अन्दर जो अलौकिक शक्ति विद्यमान है वह परम्परा से मेघान्तर्वर्ती दिव्य अग्नि के प्रवाह से ही इसमें आई है। इस गूढ़ रहस्य को अभिव्यक्त करने के लिये श्री वेदव्यास जी ने वृन्दा का सती होकर जन्मान्तर में तुलसी वृक्ष के रूप में उत्पन्न होना दिखाया है। वृन्दा ने विष्णु भगवान् को जड़ीभूत हो जाने का शाप दिया था, सो शालिग्राम शिला वाली व्यापक वायु का ही जड़ीभूत पिण्ड है। जैसे अग्नि के साथ वायु का स्वाभाविक सम्बन्ध है और वायु के झोंकों से अग्नि की अवश्य सी चिनगारी भी ज्वालीभूत अभिवृद्ध हो जाती है

इसीप्रकार तुलसीदल में जो परम्परागत दिव्य अग्नि है वह वायुसंघात-भूत शालिग्राम शिला के संसर्ग से और भी अनन्त गुण हो जाती है, यही इसका आशय है।

यद्यपि इस कथानक में पात्रों के नाम तक भी ऐसे चुने गये हैं कि जिनके कहने मात्र से उक्त रूपक का ढाँचा सहसा मन में बैठ जाता है, जैसे—असुर का नाम 'जलन्धर' होना ही अक्षरार्थ के अनुसार उसे मेघ सिद्ध करता है, और संघीभूत जलवृन्द की नियामक शक्ति को वृन्दा के अतिरिक्त और कुछ कहा ही क्या जा सकता है। तथापि किसी अन्यथा सिद्ध को अप्रामाणिकता के चक्कर में पड़ने का अवसर न मिल सके, एतदर्थ यहाँ तादृश प्रमाणों का कुछ संकेत करना अनावश्यक न होगा, यथा—

(क) [प्रजापतिः] तं पाप्मानं मवृश्चत्। यदवृश्चत् तस्माद्वृष्टिः। (तैत्तिरीय ३। १०। ६। १)

(ख) वृष्टिर्वै याज्या विद्युदेव। विद्युद्धीदं वृष्टिमन्नाद्यं संप्रयच्छति। (ऐतरेय २। ४१)

(ग) अयं वै वर्षस्येष्टे योऽयं [वायुः] पवते।

(शतपथ १। ८। ३। १२)

(घ) तस्माद्या दिशं वायुरेति तां दिशं वृष्टिरन्वेति।

(शतपथ ८। २। ३। ५)

अर्थात्—(क) प्रजापालक विष्णु भगवान ने उस 'पाप्मा' नामक असुर को छेदन कर डाला। क्योंकि उसका व्रश्चन (छेदन) किया गया था अतएव इस क्रिया को वृष्टि कहते हैं (ख) यजन योग्य विद्युत् ही वस्तुतः वृष्टि है क्योंकि यह विद्युत् ही वर्षा और अन्न आदि पदार्थों के

(४४६)   पुराण दिग्दर्शन

देने वाली है । (ग) यह जो वायु स्पन्दन करता है यही वर्षा क्रिया का आधायक है । (घ) इसलिये जिस तरफ को वायु बहता है उसी तरफ पीछे २ वृष्टि जाती है ।

इस प्रकार तुलसी विटप के अलौकिक चमत्कार का परोक्षपद्धति से निर्देश करने वाला यह कथानक, 'पौराणिक-वनस्पति-विज्ञान' का ज्वलन्त उदाहरण है । इसका हम आधिभौतिक निरूपण करने के बाद अब आधिदैविक विवेचन करते हैं ।

First of all we have to understand the real Tatparya and Meaning behind Vishnu Vrinda story in Puranas . We have to remember that Stories in Puranas are nothing but personified Aakhanyan of आदिदैविक Prakaran in Vedas .Śri Mādhavācārya alias Swami Anandatirtha has quoted passages From Vedic texts and Puranas at certain places in his commentary on the Brahmasūtra and he has clearly specified:-पुराणस्योपजीव्यश्व वेद एव न खापरः ।तद्विरोधे कथं मानं तत्सत्र न भविष्यति ॥ This basis of Puranas is Veda and nothing else. As such, how an they be taken as authentic against Vedic provisions ? Traditional Sri Vaishanva Acharya in his grantha Purana Digdarshan also explained the same thing and explained आदिदैविक and real meaning of Puranic Stories based on Vedas – Reference – Purana Digdarshan Page 432

क) [प्रजापतिः] तं पाप्मानं अवृश्चत् । यदवृश्चत् तस्माद्वृष्टिः ।

(तैत्तिरीय ३ । १० ।६।१)- प्रजापालक विष्णु भगवान् ने उस 'पाप्मा' नामक असुर को छेदन कर डाला। क्योंकि उसका व्रश्चन (छेदन था अतएव इस क्रिया को वृष्टि कहते हैं

"Lord Vishnu, the protector of beings, pierced (or severed) the demon named 'Pāpmā'. Since this act was a cutting (vṛścana), therefore this act is called 'vṛṣṭi' (rain). (ख) वृष्टिर्वै याज्या विद्य देव । विद्युद्धीदं वृष्टिमन्नाद्य संप्रयच्छति ।

(ऐतरेय २ । ४१)- यजन योग्य किया गया विद्युत् ही वस्तुतः वृष्टि है क्योंकि यह विद्युत् ही वर्षा और अन्न आदि पदार्थों के देने वाली है।"The विद्युत् that is made suitable for sacrifice is in fact rain itself, because it is this very Vidyut that provides rain and substances like food

(ग) अयं वै वर्षस्येष्टयै योयं [वायुः] पवते । (शतपथ १।८।३।१२) – यह जो वायु स्पन्दन करता है यही वर्षा क्रिया का आधायक है। This air that vibrates is the very basis of the process of rainfall

(घ) तस्माद्या दिशं वायुरेति तां दिशं वृष्टिरन्वेति ।

(शतपथ ८ । २ । ३।५)- इसलिये जिस तरफ को वायु बहता है उसी तरफ पीछे २ वृष्टि जाती है। Therefore, in the direction the wind blows, rain follows behind

The cloud that holds water is Jalandhar and the विद्युत residing in this cloud in its entirety is Vrinda. Just as a pious wife is devoted only to her husband, similarly, the only refuge of the cloud-borne विद्युत is the cloud itself. The cloud [Jalandhar] frequently changes shape in the sky, sometimes appearing white as snow with hints of blue, reminiscent of the goddess Parvati's form, enticing and omnipresent, charming the universe and traversing with free will. Planets, stars, and constellations look on as this mass of clouds absorbs water, seemingly taking life in its grasp. However, as long as the flow of विद्युत [Vrinda] within

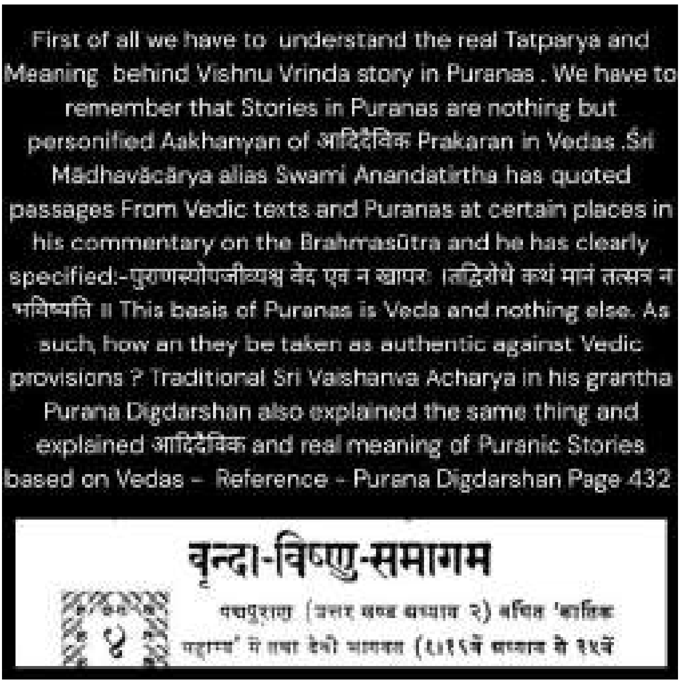
the cloud[Jalandhar] remains uninterrupted, not a single drop of vapor condenses to fall to Earth.

. Following Parvati's suggestion as Prakriti , Vishnu, as air, approaches the विद्युत [Vrinda] in the cloud as it flows in all directions. As soon as this विद्युत[Vrinda], energized by the air[Vishnu], begins to vibrate, the vapor condenses and falls to Earth in droplets. Not every air current brings rain; even modern science identifies only specific types of air currents, like the monsoon, as rain-producing. In this allegory, Air (Vishnu) has to disguise itself as a cloud to approach Vrinda . Only then does she disperse and fall to Earth, symbolizing the fact that only particular winds cause rain. The divine Vidyut within the clouds, which has been referred to in scriptures as Divya Agni derived from electric energy, mixes with water particles, following the principle "Adbhyah Prithvi, Prithvibhyah Oshadhayah" (from water comes Earth, and from Earth, the herbs), resulting in the Tulsi plant.

This is why the Tulsi plant is imbued with extraordinary powers, inherited from the divine विद्युत within clouds. To convey this mystical aspect, Vedavyasa shows Vrinda, a pure devotee, reincarnating as the Tulsi plant after her curse. Vrinda cursed Lord Vishnu to become a stone, the Shaligram, which is essentially an embodiment of condensed air. Just as air intensifies even a small spark of fire, similarly, the divine fire within Tulsi leaves is enhanced when in contact with the Shaligram, symbolizing the unlimited power of Tulsi.

According to Nirukta (10/10) the Rishis prefer to explain the Deeper Vedic Philosophical and Metaphysical meaning with the help of आख्यान and stories . Through this Vishnu Vrinda story in Shiva Purana the Science of Rainfall and Watercycle as mentioned in Shruti has been explained through आख्यान and personification and hence should be understood in its original Vedic Swaroop

. ऋषेः ऋषि के दृष्टार्थस्य देखे हुए अर्थ की प्रीति होती है, आख्यान से संयुक्त हुई।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वृन्दा-विष्णु-समागम

क) [प्रजापतिः] तं पाप्मानं अवृश्चत् । यदवृश्चत् तस्माद्वृष्टिः ।
(तैत्तिरीय ३ । १० ।६।१)- प्रजापालक विष्णु भगवान् ने उस 'पाप्मा' नामक असुर को छेदन कर डाला। क्योंकि उसका व्रश्चन (छेदन था अतएव इस क्रिया को वृष्टि कहते हैं
"Lord Vishnu, the protector of beings, pierced (or severed) the demon named 'Pāpmā'. Since this act was a cutting (vṛścana), therefore this act is called 'vṛṣṭi' (rain). (ख) वृष्टिर्वै याज्या विद्युद्देव । विद्युद्धीदं वृष्टिमन्नाद्य संप्रयच्छति ।
(ऐतरेय २ । ४१)- यजन योग्य किया गया विद्युत् ही वस्तुतः वृष्टि है क्योंकि यह विद्युत् ही वर्षा और अन्न आदि पदार्थों के देने वाली है।"The विद्युत् that is made suitable for sacrifice is in fact rain itself, because it is this very Vidyut that provides rain and substances like food
(ग) अयं वै वर्षस्येष्टे योयं [वायुः] पवते । (शतपथ ९।८।२।१२) – यह जो वायु स्पन्दन करता है यही वर्षा क्रिया का आधायक है। This air that vibrates is the very basis of the process of rainfall
(घ) तस्माद्या दिशं वायुरेति तां दिशं वृष्टिरन्वेति ।
(शतपथ ८ । २ । ३।५)- इसलिये जिस तरफ को वायु बहता है उसी तरफ पीछे र वृष्टि जाती है। Therefore, in the direction the wind blows, rain follows behind

The cloud that holds water is Jalandhar and the विद्युत residing in this cloud in its entirety is Vrinda. Just as a pious wife is devoted only to her husband, similarly, the only refuge of the cloud-borne विद्युत is the cloud itself. The cloud [Jalandhar] frequently changes shape in the sky, sometimes appearing white as snow with hints of blue, reminiscent of the goddess Parvati's form, enticing and omnipresent, charming the universe and traversing with free will. Planets, stars, and constellations look on as this mass of clouds absorbs water, seemingly taking life in its grasp. However, as long as the flow of विद्युत [Vrinda] within the cloud[Jalandhar] remains uninterrupted, not a single drop of vapor condenses to fall to Earth.

. Following Parvati's suggestion as Prakriti , Vishnu, as air, approaches the विद्युत [Vrinda] in the cloud as it flows in all directions. As soon as this विद्युत[Vrinda], energized by the air[Vishnu], begins to vibrate, the vapor condenses and falls to Earth in droplets. Not every air current brings rain; even modern science identifies only specific types of air currents, like the monsoon, as rain-producing. In this allegory, Air (Vishnu) has to disguise itself as a cloud to approach Vrinda . Only then does she disperse and fall to Earth, symbolizing the fact that only particular winds cause rain. The divine Vidyut within the clouds, which has been referred to in scriptures as Divya Agni derived from electric energy, mixes with water particles, following the principle "Adbhyah Prithvi, Prithvibhyah Oshadhayah" (from water comes Earth, and from Earth, the herbs), resulting in the Tulsi plant.

This is why the Tulsi plant is imbued with extraordinary powers, inherited from the divine विद्युत within clouds. To convey this mystical aspect, Vedavyasa shows Vrinda, a pure devotee, reincarnating as the Tulsi plant after her curse. Vrinda cursed Lord Vishnu to become a stone, the Shaligram, which is essentially an embodiment of condensed air. Just as air intensifies even a small spark of fire, similarly, the divine fire within Tulsi leaves is enhanced when in contact with the Shaligram, symbolizing the unlimited power of Tulsi.

According to Nirukta (10/10) the Rishis prefer to explain the Deeper Vedic Philosophical and Metaphysical meaning with the help of आख्यान and stories . Through this Vishnu Vrinda story in Shiva Purana the Science of Rainfall and Watercycle as mentioned in Shruti has been explained through आख्यान and personification and hence should be understood in its original Vedic Swaroop

क्रिया अथवा। जिस के बल से द्यावापृथिवी भी ऋषिभीलासम्रन्यवनीत हुए, बल के महत्त्व से भी। यह है जानो इन्द्र [है।] ऋषेः–ऋषि के ऋषार्थस्पन्दोके हुए अर्थ की प्रीति होती है, आख्यान से संयुक्त हुई।

Lord Vishnu does not have a material body to experience sexual intercourse like humans or animals he has a

spiritual body . Only in a material body one can experience sexual intercourse.

Sukla Yajur Veda 40.8

वह परमपिता सर्वव्यापक, चमकीला, (दीप्तिमान), काया रहित, नाड़ियों से रहित है. वह घावों से रहित, पवित्र, पाप रहित, विद्वान्, मननशील, सर्वव्यापक व स्वयंभू (स्वयं उत्पन्न होने वाला) है. उस ने सृष्टि के आरंभ से ही सब के लिए यथायोग्य साधन सुविधाओं की व्यवस्था की है. (८)

Narayana is **पर्यगात्**- Omnipresent **शुक्रम्** – Radiant **अकायम्**- Material Bodiless **अव्रणम्**- “Woundless” – Free from any imperfections or injuries **अस्नाविरम्**- Without flesh, nerves, or tissues , immaterial **शुद्धम्**- Pure -Untouched by impurities or defects **अपापविद्धम्** -“Untainted by sin” – Free from any trace of evil karma **कविः** with divine wisdom and foresight **मनीषी**- with supreme intellect **परिभूः**-Beyond all limits and boundaries **स्वयंभूः**- Self Existent **याथातथ्यतः**- Supreme Truth **शाश्वतीभ्यः** unchanging and **समाभ्यः**-Eternal

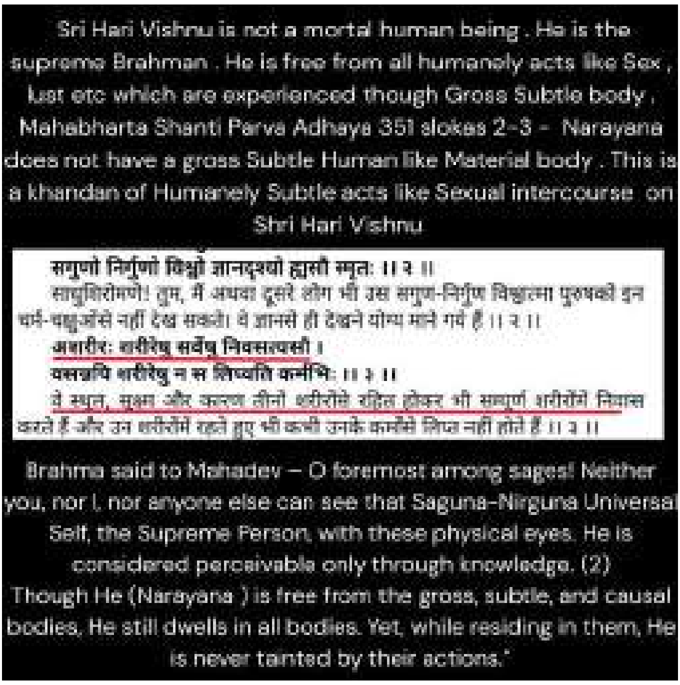
Sri Hari Vishnu is not a mortal human being. He is the supreme Brahman. He is free from all humanely acts like Sex, lust etc which are experienced though Gross Subtle body. Mahabharta Shanti Parva Adhaya 351 slokas 2-3 Narayana does not have a gross Subtle Human like Material body. This is a khandan of Humanely Subtle acts like Sexual intercourse on Shri Hari Vishnu

साधुशिरोमणे ! तुम, मैं अथवा दूसरे लोग भी उस सगुण-निर्गुण विश्वात्मा पुरुषको इन चर्म-चक्षुओंसे नहीं देख सकते। वे ज्ञानसे ही देखने योग्य माने गये हैं ।। २ ।।

वे स्थूल, सूक्ष्म और कारण तीनों शरीरोंसे रहित होकर भी सम्पूर्ण शरीरोंमें निवास करते हैं और उन शरीरोंमें रहते हुए भी कभी उनके कर्मोंसे लिप्त नहीं होते हैं ।। ३ ।।

Brahma said to Mahadev – O foremost among sages! Neither you, nor I, nor anyone else can see that Saguna-Nirguna Universal Self, the Supreme Person, with these physical eyes. He is considered perceivable only through knowledge. (2) Though He (Narayana) is free from the ross, subtle, and causal bodies, He still dwells in all

bodies. Yet, while residing in them, He is never tainted by their actions.”



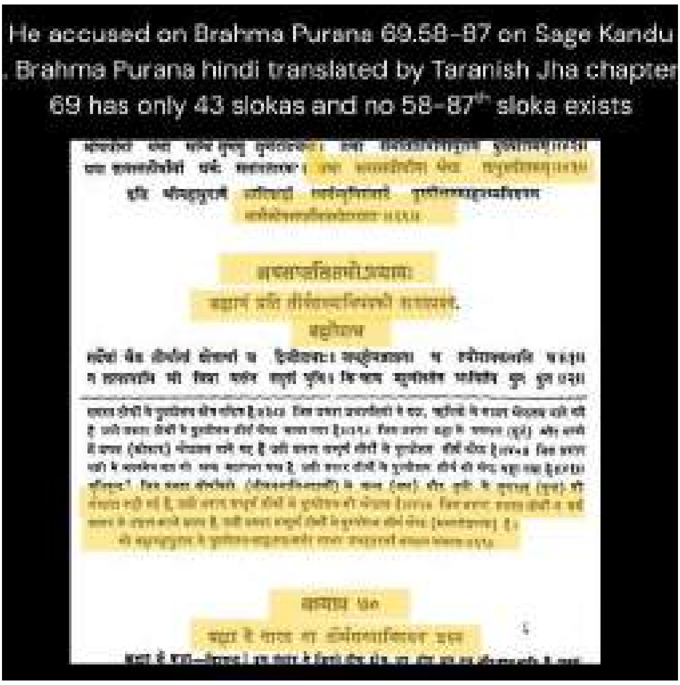
Allegations–

11. Sage Kandu

📚Brahma Purana 69.58-87📚
On hearing her words the sage lost his courage. He was dubed. Taking that damsel by her hand he entered his hermitage. O excellent brahmins, then Cupid, Spring, Breeze became satisfied. They returned to heaven…It was the physical form of a blooming youth of sixteen years…It was lovely and capable of enjoying all pleasures. On seeing his vim and vigour she was excessively surprised saying —“Wonderful, indeed, is the power of penance.’’ She rejoiced much. O excellent sages, eschewing his rites of holy bath, prayer during dusk and dawn, repetitione of holy names, sacrifices, study of the Vedas, worship of deities, observances of holy rites, fasts, and meditation he sported with her day and night with great joy…With his mind drawn to sexual pleasures he was not aware of the passing time. Twilights, nights, days, fortnights, months, seasons and years sped on. O brahmins, clever in secret amorons dalliance, that lady of fine buttocks, skilled in engaging conversation diverted his mind with various lustful emotions. The sage Kandu engaged himself in vulgar sexual intercourse with her. Many hundreds of years he stayed with her in the valley of the Mandara mountain….“O timid lady, even as I was engaged in dalliance with you, what period of time did pass by?” Pramloca said : “Nine hundred, seven years, six months and three days have passed off till date”.”

Refutation-

He accused on Brahma Purana 69.58-87 on Sage Kandu . Brahma Purana hindi translated by Taranish Jha chapter 69 has only 43 slokas and no 58-87th sloka exists



SOURCE –

https://archive.org/details/in.ernet.dli.2015.406682/page/n463/mode/2up?view=theater

Allegations-

10. Sage Vyasa

📚Shiva Purana 5.4.20📚
The wind-god, the vital air of the universe was deluded by Siva's Māya due to his arrogance. Overwhelmed by Kama, Vyāsa too, had sexual intercourse with other men's wives

12. Sage Gautama

📚Shiva Purana 5.4.32-33📚
The sage Gautama had his mind deluded by Śiva's Māyā. On seeing Śāradvatī in the nude he was excited and he indulged in sexual intercourse with her. He collected the semen emitted in a wooden bowl. Droṇa the foremost among marksmen was born of that bow

13 Sage Parashar

📚Shiva Purana 5.4.34📚
The great yogin Parasara, deluded by Siva's Maya, indulged in sexual intercourse with Matsyodari the virgin daughter of a fisherman.

Refutation-

Coming to Allegations on Shiva Purana 5.4.20 , Shiva Purana 5.4.32-33 and Shiva Purana 5.4.34

According to R.C. Hazra, the *Uma Saṁhitā* of the *Shiva Purāṇa* is a very late addition. He notes that it draws heavily from the *Jñāna Saṁhitā*, which itself is dated to around 950 CE. Based on this, it can be reasonably inferred that the *Uma Saṁhitā* was incorporated into the *Shiva Purāṇa* sometime after the 10th century CE.

IV. The Bhasmamahātmya[?] also called Auma/Umāsaṃhitā, is represented in the class B editions only. The text introduces Kṛṣṇa on a visit to Kailāsa and performing penance there to Śiva, in order to obtain a son. He meets Upamanyu, and requests him to tell him about the greatness of Śiva. Upamanyu complies, and praises Śiva and his trident; he extols Śiva's power to save his devotees from hell. This discussion leads into several chapters on different types of sins, and on the description of hell and the suffering in it. Ways to avoid this suffering include gifts of food, performing penance, listening to the purāṇas, etc. The saṃhitā subsequently describes the seven dvīpas of the earth, and other component parts of the universe. It ends with discourses on a variety of topics, such as the develop-

[?] Ma.., ibid., p. 65, n. 87.

Śiva° 223

ment of man, from the foetus, through childhood, youth, marriage, old age, etc.; creation and maintenance etc. In Hazra's opinion the text borrows most of its chapters from the Jñānasaṃhitā.

XIII. The Jñānasaṃhitā[?] has already been referred to on several occasions in this description of the Śiva°, because, in Hazra's opinion, other saṃhitās borrowed verses and even chapters from it. The text recognizes the Vedas as the highest authority, but it was Śiva, as [illegible], who communicated them to Viṣṇu. Śiva shall be worshiped with Vedic mantras, even though the saṃhitā does not, therefore, reject the authority of the Tantras and eventual Śiva worship with Āgamic rather than Vedic mantras. The nirguṇa Śiva is identical with the parabrahma; in his saguṇa form he manifests himself as Rudra. Prakṛti was born from Śiva's wish, and, from her, were born the other gods including Brahmā and Viṣṇu. This saṃhitā, like some of those discussed earlier, strongly encourages liṅga worship as the ideal way to worship Śiva himself. It urges worship under the guidance of a competent teacher; worship will lead to bhakti, then to jñāna, and, ultimately, to vijñāna, i.e. the realization that the only real thing is Śiva. Hazra points out that the text was influenced by the Kumārasaṃbhava, Raghuvaṃśa, and Kirātārjunīya. He surmises that it may have been composed in Benares, by someone who was also familiar with the banks of the Narmadā, not before A.D. 950.

The Śiva Purāṇa, as a whole, is one of the most composite and unwieldy Purāṇas, having been composed and expanded by different authors over various periods. There exist two primary versions: the Bombay 1884, Venkat 1895–96, and Venga Manuscript (Class A); and the Venkat 1906, 1965 Pandita Pustakalaya Manuscript (Class B). According to R.C. Hazra, the sections found in the Class A Manuscript are older and more authentic, whereas those in the Class B Manuscript (Including Uma Samhita) are very recent compositions . Most significantly, the older and more authentic Class A Manuscript does not contain the Uma Saṁhitā.

saṃhitās, with different titles and different arrangements; two of their saṃhitās are not even listed in the Śiva° passages.[?] The following is a comparative survey of the saṃhitās, in the two passages of the Śiva° itself, and in the two sets of editions — which from now on I will refer to as class A and class B editions.

Śiva°	Class A Bombay 1884 Venkat. 1895–96 Vaṅga		Class B Venkat. 1906, 1965 Paṇḍitapustakālaya [illegible]	
I. Vidyeśvara	XIII. Jñāna	ch. 78	Vidyeśvara	ch. 25
II. Rudra	Vidyeśvara	25	Vighneśa	
III. VainSyaka		(Vaṅga 16)	Rudra	197
IV. Bhauma/Auma	Kailāsa	12	Śatarudra	42
V. Mātṛ(purāṇa)	XIV. Sanatkumāra	59	Koṭirudra	43
VI. Rudraikādaśa	Vāyavīya		Umā/Auma	51
VII. Kailāsa	pūrvabhāga	30	Kailāsa	23
VIII. Śatarudra	uttarabhāga	30	Vāyavīya	
IX. Koṭirudra	Dharma	65	pūrvabhāga	35
X. Sahasrakoṭirudra			uttarabhāga	41
XI. Vāyavīya				
XII. Dharma(saṃhitā)				

PARASHAR-SATYAVATI SAMAGAM

Now one may still raise an objection on Satyavati-Parashar Samagam in Mahabharat

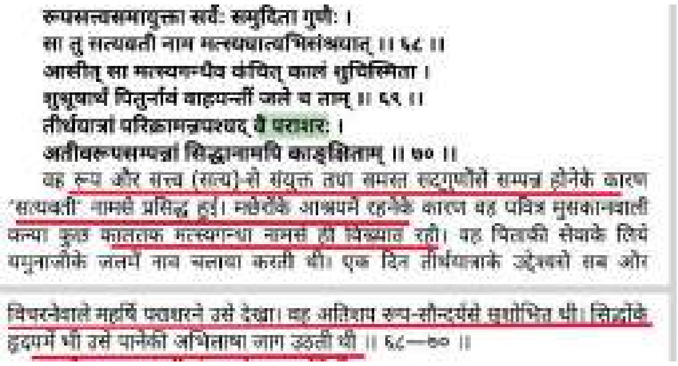
Mahabharat Adi Parva Adhaya 63 Geeta Press Gorakhpur

वह रूप और सत्त्व (सत्य)-से संयुक्त तथा समस्त सद्गुणोंसे सम्पन्न होनेके कारण 'सत्यवती' नामसे प्रसिद्ध हुई। मछेरोंके आश्रयमें रहनेके कारण वह पवित्र मुसकानवाली कन्या कुछ कालतक मत्स्यगन्धा नामसे ही विख्यात रही। वह पिताकी सेवाके लिये यमुनाजीके जलमें नाव चलाया करती थी। एक दिन तीर्थयात्राके उद्देश्यसे सब ओर विचरनेवाले महर्षि पराशरने उसे देखा। वह अतिशय रूप-सौन्दर्यसे सुशोभित

थी। सिद्धोंके
हृदयमें भी उसे पानेकी अभिलाषा जाग उठती थी ।। ६८-७० ।।

She became renowned by the name Satyavati because she was united with beauty (*rupa*) and *sattva* (truth or purity), and was endowed with all noble qualities.
Because she lived among the fishermen, that sacred-smiling maiden was for some time also known as Matsyagandha ("the one with the smell of fish").
She used to row a boat in the waters of the Yamuna River in service of her father.
One day, the great sage Parashara, who was wandering in all directions for pilgrimage purposes, saw her.
She was adorned with extraordinary beauty and charm.
Even in the hearts of the Siddhas (perfected beings), a desire to attain her would arise.

Verses 68–70


रूपसत्त्वसमायुक्ता सर्वैः समुदिता गुणैः ।
सा तु सत्यवती नाम मत्स्यघात्यभिसंश्रयात् ॥ ६८ ॥
आसीत् सा मत्स्यगन्धैव कंचित् कालं शुचिस्मिता ।
शुश्रूषार्थं पितुर्नावं वाहयन्तीं जले च ताम् ॥ ६९ ॥
तीर्थयात्रां परिक्रामन्नपश्यद् वै पराशरः ।
अतीवरूपसम्पन्नां सिद्धानामपि काङ्क्षिताम् ॥ ७० ॥

वह रूप और सत्त्व (सत्य)-से संयुक्त तथा समस्त सद्गुणोंसे सम्पन्न होनेके कारण 'सत्यवती' नामसे प्रसिद्ध हुई। मछेरोंके आश्रयमें रहनेके कारण वह पवित्र मुसकानवाली कन्या कुछ कालतक मत्स्यगन्धा नामसे ही विख्यात रही। वह पिताकी सेवाके लिये यमुनाजीके जलमें नाव चलाया करती थी। एक दिन तीर्थयात्राके उद्देश्यसे सब ओर विचरनेवाले महर्षि पराशरने उसे देखा। वह अतिशय रूप-सौन्दर्यसे सुशोभित थी। सिद्धोंके हृदयमें भी उसे पानेकी अभिलाषा जाग उठती थी ॥ ६८—७० ॥

उसकी हँसी बड़ी मोहक थी, उसकी जाँचें कदलीकी-सी शोभा धारण करती थीं। उस दिव्य वसुकुमारीको देखकर परम बुद्धिमान् मुनिवर पराशरने उसके साथ समागमकी इच्छा प्रकट की ।। ७१ ।।

और कहा-'कल्याणी! मेरे साथ संगम करो।' वह बोली- 'भगवन्! देखिये, नदीके आर-पार दोनों तटोंपर बहुत-से ऋषि खड़े हैं ।।

और हम दोनोंको देख रहे हैं। ऐसी दशामें हमारा समागम कैसे हो सकता है?' उसके ऐसा कहनेपर शक्तिशाली भगवान् पराशरने कुहरेकी सृष्टि की ।। ७३ ।।

जिससे वहाँका सारा प्रदेश अन्धकारसे आच्छादित-सा हो गया। महर्षिद्वारा कुहरेकी सृष्टि देखकर वह तपस्विनी कन्या आश्चर्यचकित एवं लज्जित हो गयी ।। ७४३ ।।

Her smile was exceedingly enchanting, and her cheeks shone with the beauty of a plantain (banana) blossom.
Seeing that divine maiden Vasukumari, the supremely wise sage Parashara expressed his desire to unite with her. (Verse 71)

He said,
"O beautiful one, unite with me."
She replied,
"O revered one! Look—on both banks of the river, many sages are standing, and they are watching us.
In such a situation, how can our union take place?"

Upon hearing this, the powerful sage Parashara created a mist (fog) through his yogic power. (Verse 73)
As a result, the entire region was enveloped in darkness.
Seeing this mystical mist created by the sage, the ascetic maiden was both astonished and filled with modesty (shyness). (Verse 74)

दृष्ट्वैव स च तां धीमांश्चकमे चारुहासिनीम् ।
दिव्यां तां वासवीं कन्यां रम्भोरुं मुनिपुङ्गवः ॥ ७१ ॥

उसकी हँसी बड़ी मोहक थी, उसकी जाँघें कदलीकी-सी शोभा धारण करती थीं। उस दिव्य वसुकुमारीको देखकर परम बुद्धिमान् मुनिवर पराशरने उसके साथ समागमकी इच्छा प्रकट की ॥ ७१ ॥

संगमं मम कल्याणि कुरुष्वेत्यभ्यभाषत ।
साब्रवीत् पश्य भगवन् पारावारे स्थितानृषीन् ॥ ७२ ॥

और कहा—'कल्याणी! मेरे साथ संगम करो।' वह बोली—'भगवन्! देखिये, नदीके आर-पार दोनों तटोंपर बहुत-से ऋषि खड़े हैं ॥ ७२ ॥

आवयोर्दृष्टयोरेभिः कथं तु स्यात् समागमः ।
एवं तयोक्तो भगवान् नीहारमसृजत् प्रभुः ॥ ७३ ॥

'और हम दोनोंको देख रहे हैं। ऐसी दशामें हमारा समागम कैसे हो सकता है?' उसके ऐसा कहनेपर शक्तिशाली भगवान् पराशरने कुहरेकी सृष्टि की ॥ ७३ ॥

येन देशः स सर्वस्तु तमोभूत इवाभवत् ।
दृष्ट्वा सृष्टं तु नीहारं ततस्तं परमर्षिणा ॥ ७४ ॥
विस्मिता साभवत् कन्या व्रीडिता च तपस्विनी ।

जिससे वहाँका सारा प्रदेश अन्धकारसे आच्छादित-सा हो गया। महर्षिद्वारा कुहरेकी सृष्टि देखकर वह तपस्विनी कन्या आश्चर्यचकित एवं लज्जित हो गयी ॥ ७४½ ॥

सत्यवतीने कहा- भगवन्! आपको मालूम होना चाहिये कि मैं सदा अपने पिताके अधीन रहनेवाली कुमारी कन्या हूँ ।। ७५ ।।

निष्पाप महर्षे! आपके संयोगसे मेरा कन्याभाव (कुमारीपन) दषित हो जायगा। द्विजश्रेष्ठ ! कन्याभाव दूषित हो जानेपर मैं कैसे अपने घर जा सकती हूँ। बुद्धिमान् मुनीश्वर ! अपने कन्यापनके कलंकित हो जानेपर मैं जीवित रहना नहीं चाहती। भगवन्! इस बातपर भलीभाँति विचार करके जो उचित जान पड़े, वह कीजिये ।। ७६-७७ ।।

Satyavati said:
“O Lord! You must know that I am a maiden who always lives under the authority of my father.” (Verse 75)

“O sinless great sage! If I unite with you, my virginity will be tainted.
O best of the twice-born (Brahmins)! Once my maidenhood is defiled, how can I return to my home?
O wise and noble sage! If the purity of my maidenhood is stained, I shall not wish to live.
O Lord! Please reflect upon this well and do whatever you think is appropriate.” (Verses 76–77)

सत्यवत्युवाच

विद्धि मां भगवन् कन्यां सदा पितृवशानुगाम् ॥ ७५ ॥

सत्यवतीने कहा—भगवन्! आपको मालूम होना चाहिये कि मैं सदा अपने पिताके अधीन रहनेवाली कुमारी कन्या हूँ ॥ ७५ ॥

त्वत्संयोगाच्च दुष्येत कन्याभावो ममानघ ।
कन्यात्वे दूषिते चापि कथं शक्ष्ये द्विजोत्तम ॥ ७६ ॥
गृहं गन्तुमृषे चाहं धीमन् न स्थातुमुत्सहे ।
एतत् संचिन्त्य भगवन् विधत्स्व यदनन्तरम् ॥ ७७ ॥

निष्पाप महर्षे! आपके संयोगसे मेरा कन्याभाव (कुमारीपन) दूषित हो जायगा। द्विजश्रेष्ठ! कन्याभाव दूषित हो जानेपर मैं कैसे अपने घर जा सकती हूँ! बुद्धिमान् मुनीश्वर! अपने कन्यापनके कलंकित हो जानेपर मैं जीवित रहना नहीं चाहती। भगवन्! इस बातपर भलीभाँति विचार करके जो उचित जान पड़े, वह कीजिये ॥ ७६-७७ ॥

Matsyagandha Satyavati remained a taintless virgin even after uniting with Parashar due to Parashar boon

सत्यवतीके ऐसा कहनेपर मुनिश्रेष्ठ पराशर प्रसन्न होकर बोले- 'भीरु ! मेरा प्रिय कार्य करके भी तुम कन्या ही रहोगी। भामिनि! तुम जो चाहो, वह मुझसे वर माँग लो। शुचिस्मिते! आजसे पहले कभी भी मेरा अनुग्रह व्यर्थ नहीं गया है' ।

महर्षिके ऐसा कहनेपर सत्यवतीने अपने शरीरमें उत्तम सुमन होनेका वरदान माँगा। भगवान् पराशरने इस भूतलपर उसे वह मनोवांछित वर दे दिया ।। ८० ।

Hearing Satyavati’s words, the great sage Parashara, pleased, said:

"O timid one! Even after fulfilling my desire, you shall remain a virgin.
O beautiful lady! Ask me for any boon you wish.
O pure-smiling one! Never before has my blessing ever gone in vain."

Upon hearing this from the sage, Satyavati asked for a boon that her body should emit a divine, pleasant fragrance like that of fine flowers.

The revered Parashara granted her this desired boon on this very earth. (Verse 80)

एवमुक्तवतीं तां तु प्रीतिमानृषिसत्तमः ।
उवाच मत्प्रियं कृत्वा कन्यैव त्वं भविष्यसि ॥ ७८ ॥
वृणीष्व च वरं भीरु यं त्वमिच्छसि भामिनि ।
वृथा हि न प्रसादो मे भूतपूर्वः शुचिस्मिते ॥ ७९ ॥
सत्यवतीके ऐसा कहनेपर मुनिश्रेष्ठ पराशर प्रसन्न होकर बोले—'भीरु! मेरा प्रिय कार्य करके भी तुम कन्या ही रहोगी। भामिनि! तुम जो चाहो, वह मुझसे वर माँग लो। शुचिस्मिते! आजसे पहले कभी भी मेरा अनुग्रह व्यर्थ नहीं गया है' ॥ ७८-७९ ॥
एवमुक्ता वरं वव्रे गात्रसौगन्ध्यमुत्तमम् ।
स चास्यै भगवान् प्रादान्मनसः काङ्क्षितं भुवि ॥ ८० ॥
महर्षिके ऐसा कहनेपर सत्यवतीने अपने शरीरमें उत्तम सुगन्ध होनेका वरदान माँगा। भगवान् पराशरने इस भूतलपर उसे वह मनोवाञ्छित वर दे दिया ॥ ८० ॥

Why did Rishi Parashar Unite With Satyavati ?

Rishi Parashara united with Satyavati for a divine purpose — to bring forth Krishna Dwaipayana Vyasa, the sage destined to expand the branches (*Shakhas*) of the Vedas, compose the Mahabharata, compile the Puranas, and lay the foundation for the Gṛhyasūtras and other Kalpasūtras becoming one of the most important persons in the history of Sanatan Dharma

इस प्रकार परम उत्तम वर पाकर हर्षोल्लाससे भरी हुई सत्यवतीने महर्षि पराशरका संयोग प्राप्त किया और तत्काल ही एक शिशुको जन्म दिया। यमुनाके द्वीपमें अत्यन्त शक्तिशाली पराशरनन्दन व्यास प्रकट हुए ।। ८३-८४ ।।

उन्होंने मातासे यह कहा- 'आवश्यकता पड़नेपर तुम मेरा स्मरण करना। मैं अवश्य दर्शन दूँगा।' इतना कहकर माताकी आज्ञा ले व्यासजीने तपस्यामें ही मन लगाया

Having received such an excellent boon, Satyavati, filled with joy and delight, united with the great sage Parashara, and immediately gave birth to a child.
On an island in the Yamuna River, Vyasa, the immensely powerful son of Parashara, was born. (Verses 83–84)

He said to his mother:
"Whenever you are in need, remember me—I will surely appear before you."
Saying this and taking his mother's blessing, Vyasa devoted himself to a life of austerity and meditation.

इति सत्यवती हृष्टा लब्ध्वा वरमनुत्तमम् ॥ ८३ ॥
पराशरेण संयुक्ता सद्यो गर्भं सुषाव सा ।
जज्ञे च यमुनाद्वीपे पाराशर्यः स वीर्यवान् ॥ ८४ ॥
इस प्रकार परम उत्तम वर पाकर हर्षोल्लाससे भरी हुई सत्यवतीने महर्षि पराशरका संयोग प्राप्त किया और तत्काल ही एक शिशुको जन्म दिया। यमुनाके द्वीपमें अत्यन्त शक्तिशाली पराशरनन्दन व्यास प्रकट हुए ॥ ८३-८४ ॥
स मातरमनुज्ञाप्य तपस्येव मनो दधे ।
स्मृतोऽहं दर्शयिष्यामि कृत्येष्विति च सोऽब्रवीत् ॥ ८५ ॥
उन्होंने मातासे यह कहा—'आवश्यकता पड़नेपर तुम मेरा स्मरण करना। मैं अवश्य दर्शन दूँगा।' इतना कहकर माताकी आज्ञा ले व्यासजीने तपस्यामें ही मन लगाया ॥ ८५ ॥

विद्वान् द्वैपायनजीने देखा कि प्रत्येक युगमें धर्मका एक-एक पाद लुप्त होता जा
हा है। मनुष्योंकी आयु और शक्ति क्षीण हो चली है और युगकी ऐसी दुरवस्था हो

गयी है। यह
सब देख-सुनकर उन्होंने वेद और ब्राह्मणोंपर अनुग्रह करनेकी इच्छासे वेदोंका व्यास (विस्तार) किया। इसलिये वे व्यास नामसे विख्यात हुए ।। ८७-८८

The wise Dvaipayana (Vyasa) observed that with each passing Yuga, one leg (*pāda*) of Dharma was gradually disappearing.
He saw that human beings' lifespan and strength were declining, and the condition of the age had become greatly degraded.
Witnessing all this, and out of compassion for the Vedas and the Brahmins, he undertook the division and expansion of the Vedas.
Therefore, he became renowned by the name Vyasa (the one who compiles or categorizes). (Verses 87–88)

पादापसारिणं धर्मं स तु विद्वान् युगे युगे ।
आयुः शक्तिं च मर्त्यानां युगावस्थामवेक्ष्य च ॥ ८७ ॥
ब्रह्मणो ब्राह्मणानां च तथानुग्रहकाङ्क्षया ।
विव्यास वेदान् यस्मात् स तस्माद् व्यास इति स्मृतः ॥ ८८ ॥
विद्वान् द्वैपायनजीने देखा कि प्रत्येक युगमें धर्मका एक-एक पाद लुप्त होता जा रहा है। मनुष्योंकी आयु और शक्ति क्षीण हो चली है और युगकी ऐसी दुरवस्था हो गयी है। यह

सब देख-सुनकर उन्होंने वेद और ब्राह्मणोंपर अनुग्रह करनेकी इच्छासे वेदोंका व्यास (विस्तार) किया। इसलिये वे व्यास नामसे विख्यात हुए ॥ ८७-८८ ॥

सर्वश्रेष्ठ वरदायक भगवान व्यासने चारों वेदों तथा पाँचवें वेद महाभारतका अध्ययन सुमन्तु, जैमिनि, पैल, अपने पुत्र शुकदेव तथा मुझ वैशम्पायनको कराया। फिर उन सबने पृथक् पृथक् महाभारतकी संहिताएँ प्रकाशित कीं

The supreme and benevolent sage Bhagavan Vyasa, the bestower of the greatest blessings, taught the four Vedas and the fifth Veda—the Mahabharata to Sumantu, Jaimini, Paila, his son Shukadeva, and me, Vaishampayana.
Later, each of us compiled and propagated separate recensions of the Mahabharata.

वेदानध्यापयामास महाभारतपञ्चमान् ।
सुमन्तुं जैमिनिं पैलं शुकं चैव स्वमात्मजम् ॥ ८९ ॥
प्रभुर्वरिष्ठो वरदो वैशम्पायनमेव च ।
संहितास्तैः पृथक्त्वेन भारतस्य प्रकाशिताः ॥ ९० ॥
सर्वश्रेष्ठ वरदायक भगवान् व्यासने चारों वेदों तथा पाँचवें वेद महाभारतका अध्ययन सुमन्तु, जैमिनि, पैल, अपने पुत्र शुकदेव तथा मुझ वैशम्पायनको कराया। फिर उन सबने पृथक्-पृथक् महाभारतकी संहिताएँ प्रकाशित कीं ॥ ८९-९० ॥
तथा भीष्मः शान्तनवो गङ्गायाममितद्युतिः ।
वसुवीर्यात् समभवन्महावीर्यो महायशाः ॥ ९१ ॥
अमिततेजस्वी शान्तनुनन्दन भीष्म आठवें वसुके अंशसे तथा गंगाजीके गर्भसे उत्पन्न हुए। वे महान् पराक्रमी और अत्यन्त यशस्वी थे ॥ ९१ ॥

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तदनन्तर मुनिने मुझसे कहा- 'तुम इस यमुनाके ही द्वीपमें मेरे द्वारा स्थापित इस गर्भको त्यागकर फिर कन्या ही हो जाओगी'

उस गर्भसे पराशरजीके पुत्र महान् योगी महर्षि व्यास प्रकट हुए। वे ही द्वैपायन नामसे विख्यात हैं। वे मेरे कन्यावस्थाके पुत्र हैं

Thereafter, the sage said to me,
“You will abandon this embryo established by me on the island of Yamuna and become a maiden again.”

From that embryo, the great yogi sage Vyasa, son of Parashara, was born.
He is famously known as Dvaipayana.
He is the son born during my maidenhood.

ततो मामाह स मुनिर्गर्भमुत्सृज्य मामकम् ।
द्वीपेऽस्या एव सरितः कन्यैव त्वं भविष्यसि ॥ १३ ॥
'तदनन्तर मुनिने मुझसे कहा—'तुम इस यमुनाके ही द्वीपमें मेरे द्वारा स्थापित इस गर्भको त्यागकर फिर कन्या ही हो जाओगी' ॥ १३ ॥
पाराशर्यो महायोगी स बभूव महानृषिः ।
कन्यापुत्रो मम पुरा द्वैपायन इति श्रुतः ॥ १४ ॥
'उस गर्भसे पराशरजीके पुत्र महान् योगी महर्षि व्यास प्रकट हुए। वे ही द्वैपायन नामसे विख्यात हैं। वे मेरे कन्यावस्थाके पुत्र हैं ॥ १४ ॥

'वे भगवान् द्वैपायन मुनि अपने तपोबलसे चारों वेदोंका पृथक् पृथक् विस्तार करके लोकमें 'व्यास' पदवीको प्राप्त हुए हैं। शरीरका रंग साँवला होनेसे उन्हें लोग 'कृष्ण' भी कहते हैं ।। १५ ।।

'वे सत्यवादी, शान्त, तपस्वी और पापशून्य हैं। वे उत्पन्न होते ही बड़े होकर उस द्वीपसे अपने पिताके साथ चले गये थे ।। १६ ।।

The sage Dvaipayana, by the power of his penance, expanded each of the four Vedas separately and attained the title of Vyasa in the world.
Because of his dark complexion, people also call him Krishna. (Verse 15)

He is truthful, peaceful, ascetic, and free from sin.
As soon as he was born and grew up, he left that island and went with his father. (Verse 16)

यो व्यस्य वेदांश्चतुरस्तपसा भगवानृषिः ।
लोके व्यासत्वमापेदे कार्ष्ण्यात् कृष्णत्वमेव च ॥ १५ ॥
'वे भगवान् द्वैपायन मुनि अपने तपोबलसे चारों वेदोंका पृथक्-पृथक् विस्तार करके लोकमें 'व्यास' पदवीको प्राप्त हुए हैं। शरीरका रंग साँवला होनेसे उन्हें लोग 'कृष्ण' भी कहते हैं ॥ १५ ॥
सत्यवादी शमपरस्तपस्वी दग्धकिल्बिषः ।
समुत्पन्नः स तु महान् सह पित्रा ततो गतः ॥ १६ ॥
'वे सत्यवादी, शान्त, तपस्वी और पापशून्य हैं। वे उत्पन्न होते ही बड़े होकर उस द्वीपसे अपने पिताके साथ चले गये थे ॥ १६ ॥

Srimad Bhagavatam 1.4.14

In the third cycle of ages, when the Dvāpara Age has already commenced, the sage (lit. one expert in Yoga) Vyāsa, a small part of Hari, was born from Parāśara and
Vāsavi. 143

14.

Sūta said :

14. In the third cycle of ages, when the Dvāpara Age has already commenced, the sage (lit. one expert in Yoga) Vyāsa, a small part of Hari, was born from Parāśara and Vāsavi.[143]

15. Once upon a time, after the disk of the sun had

Srimad Bhagavatam 1.3.21

In the seventeenth (descent on the earth) he was born of Satyavati from Parāśara. Seeing people of low intelligence, he divided the tree in the form of Veda into several branches.

21. In the seventeenth (descent on the earth) he was born of Satyavati from Parāśara[143]. Seeing people of low intelligence, he divided the tree in the form of Veda into several branches.

22. After this (i.e. after the 18th incarnation), with a

Srimad Bhagavatam 12.6.48-49

Even in this (Vaivasvata Manvantara also, O sage, the glorious Lord, the Protector of the world was prayed by the rulers of various spheres like god Brahmā, Rudra and others to protect the path of righteousness.

(Responding favourably to their prayers) the Almighty Lord descended as the son of Parāśara and Satyavati, out of a ray (particle) of Sattva which is but a part of the Māyā. He divided the Veda into four parts, O fortunate sage!

Just as (out of a heap of mixed up precious stones) precious stones of the same kind are assorted and kept in separate heaps, he (Vyāsa) selected and classified the Vedic Mantras as belonging to the category of the Rg, Atharvan, Yajus, and Saman and thus compiled four Samhitās or collec-tions out of those (formerly mixed up) Mantras.

The vastly intelligent Vyāsa summoned four of his pupils and entrusted to each of them one of the Samhitās, O Saunaka.

As the tradition goes, he taught the first compilation called Bahvrca or the Rgveda to Paila and to Vaiśampāyana, the compilation called Yajurveda which (being a collection of prose texts to be recited at the sacrifice) is also called Nigada.

48.

48. Even in this (*Vaivasvata Manvantara* also, O sage, the glorious Lord, the Protector of the world was prayed by the rulers of various spheres like god Brahmā, Rudra and others to protect the path of righteousness.

49. (Responding favourably to their prayers) the Almighty Lord descended as the son of Parāśara and Satyavatī, out of a ray (particle) of *Sattva* which is but a part of the *Māyā*. He divided the Veda into four parts, O fortunate sage!

50. Just as (out of a heap of mixed up precious stones) precious stones of the same kind are assorted and kept in separate heaps, he (Vyāsa) selected and classified the Vedic Mantras as belonging to the category of the Ṛg, Atharvan, Yajus, and Sāman and thus compiled four *Saṁhitās* or collections out of those (formerly mixed up) *Mantras*.

51. The vastly intelligent Vyāsa summoned four of his pupils and entrusted to each of them one of the *Saṁhitās*, O Śaunaka.

52. As the tradition goes, he taught the first compilation called *Bahvṛca*[2] or the *Ṛgveda* to Paila and to Vaiśampāyana, the compilation called Yajurveda which (being a collection of prose texts to be recited at the sacrifice) is also called *Nigada*.

Srimad Bhagvatam 9.22.21-24

Her younger son was Vicitra-vīrya. Citrangada was killed (in a duel with a Gandharva, called Citrangada). Through her, from Parāśara, descended directly a digit or a ray of Lord Hari as her son (in the person of Krsna Dvaipā-yana).
22-24. The sage Krsna Dvaipāyana is the protector of the Vedas from whom I learnt this Srimad Bhagavata. In super-session of his own disciples such as Paila and others (vide Supra 1. 4. 21-22), the venerable sage Badarāyaṇa preferred me, his son, as I was very serene by nature and recited (taught) to me this esoteric and sacred text (viz. the Bhagavata Purana. Then Vicitravīrya married two princesses f Kāśī, Ambā and Ambālikā both of whom were taken away

by force (by Bhisma) from their svayamvara. Vicitravīrya was too much attached to them, and caught pthysis and died (in his youth).

When requested by his mother[2] (Satyavati), Bāda-rāyaṇa (Vyāsa) procreated from the fields (i. e. wives) of his childless brother (Vicitravīrya) – Dhṛtarāstra, Pandu and Vidura[3]

25.

21. Her younger son was Vicitra-vīrya. Citrāṅgada was killed (in a duel with a Gandharva, called Citrāṅgada). Through her, from Parāśara, descended directly a digit or a ray of Lord Hari as her son (in the person of Kṛṣṇa Dvaipāyana).

22-24. The sage Kṛṣṇa Dvaipāyana is the protector of the Vedas from whom I learnt this *Śrīmad Bhāgavata*. In supersession of his own disciples such as Paila and others (vide Supra I. 4. 21-22), the venerable sage Bādarāyaṇa preferred me, his son, as I was very serene by nature and recited (taught) to me this esoteric and sacred text (viz. the *Bhāgavata Purāṇa*. Then Vicitravīrya married two princesses of Kāśī, Ambā and Ambālikā both of whom were taken away by force (by Bhīṣma) from their *svayamvara*. Vicitravīrya was too much attached to them, and caught pthysis and died (in his youth).

25. When requested by his mother[2] (Satyavatī), Bādarāyaṇa (Vyāsa) procreated from the fields (i. e. wives) of his childless brother (Vicitravīrya)—Dhṛtarāṣṭra, Pāṇḍu and Vidura[3]

1. According to MBH Ādi [illegible] she was the daughter of king

Allegations-

Now there is a claim going on regarding on Regarding Shiva Purana Uma Samhita chapter 4 slokas 16-38

Refutation-

According to R.C. Hazra, the *Uma Saṁhitā* of the *Shiva Purāṇa* is a very late addition. He notes that it draws heavily from the *Jñāna Saṁhitā*, which itself is dated to around 950 CE. Based on this, it can be reasonably inferred that the *Uma Saṁhitā* was incorporated into the *Shiva Purāṇa* sometime after the 10th century CE.

IV. The [illegible],[79] also called [illegible], is represented in the [illegible] editions only. The text introduces Kṛṣṇa on a visit to Kailāsa and performing penance there to Śiva, in order to obtain a son. He meets Upamanyu, and requests him to tell him about the greatness of Śiva. Upamanyu complies, and praises Śiva and his trident; he extols Śiva's power to save his devotees from hell. This discussion leads into several chapters on different types of sins, and on the description of hell and the suffering in it. Ways to avoid this suffering include gifts of food, performing penance, listening to the purāṇas, etc. The saṃhitā subsequently describes the seven dvīpas of the earth, and other component parts of the universe. It ends with discourses on a variety of topics, such as the develop-

[79] [illegible], Ibid., p. 65, n. 82.

[illegible] 223

ment of man, from the foetus, through childhood, youth, marriage, old age, etc.; creation and [illegible] etc. In Hazra's opinion the text borrows most of its chapters from the Jñānasaṃhitā.

[illegible]

XIII. The Jñānasaṃhitā[illegible] has already been referred to on several occasions in this description of the Śiva°, because, in Hazra's opinion, other saṃhitās borrowed verses and even chapters from it. The text recognizes the Vedas as the highest authority, but it was Śiva, as [illegible], who communicated them to Viṣṇu. Śiva shall be worshiped with Vedic mantras, even though the saṃhitā does not, therefore, reject the authority of the Tantras and eventual Śiva worship with Āgamic rather than Vedic mantras. The nirguṇa Śiva is identical with the parabrahman; in his saguṇa form he manifests himself as Rudra. Prakṛti was born from Śiva's wish, and, from her, were born the other gods including Brahmā and Viṣṇu. This saṃhitā, like some of those discussed earlier, strongly encourages liṅga worship as the ideal way to worship Śiva himself. It urges worship under the guidance of a competent teacher; worship will lead to bhakti, then to jñāna, and, ultimately, to vijñāna, i.e. the realization that the only real thing is Śiva. Hazra points out that the text was influenced by the Kumārasambhava, Raghuvaṃśa, and Kirātārjunīya. He surmises that it may have been composed in Benares, by someone who was also familiar with the banks of the Narmadā, not before A.D. 950.

The Śiva Purāṇa, as a whole, is one of the most composite and unwieldy Purāṇas, having been composed and expanded by different authors over various periods. There exist two primary versions: the Bombay 1884, Venkat 1895–96, and Venga Manuscript (Class A); and the Venkat 1906, 1965 Pandita Pustakalaya Manuscript (Class B). According to R.C. Hazra, the sections found in the Class A Manuscript are older and more authentic, whereas those in the Class B Manuscript (Including Uma Samhita) are very recent compositions . Most significantly, the older and more authentic Class A Manuscript does not contain the Uma Saṁhitā.

saṃhitās, with different titles and different arrangements; two of their saṃhitās are not even listed in the Śiva° passages.[illegible] The following is a comparative survey of the saṃhitās, in the two passages of the Śiva° itself, and in the two sets of editions — which from now on I will refer to as class A and class B editions.

Śiva°	Class A Bombay 1884 Venkat. 1895–96 Vaṅga		Class B Venkat. 1906, 1965 Paṇḍitapustakālaya [illegible]	
I. Vidyeśvara	XIII. Jñāna	ch. 78	Vidyeśvara	ch. 25
II. Rudra	Vidyeśvara	25	Vighneśa	
III. Vaināyaka	(Vaṅga 16)		Rudra	197
IV. [illegible]	Kailāsa	12	Śatarudra	42
V. [illegible]	XIV. Sanatkumāra	59	Koṭirudra	43
VI. Rudraikādaśa	Vāyavīya		Umā/Auma	51
VII. Kailāsa	pūrvabhāga	30	Kailāsa	23
VIII. Śatarudra	uttarabhāga	30	Vāyavīya	
IX. Koṭirudra	Dharma	65	pūrvabhāga	35
X. Sahasrakoṭirudra			uttarabhāga	41
XI. Vāyavīya				
XII. Dharma[illegible]				

With these the allegations of Hinduphobes stands debunked

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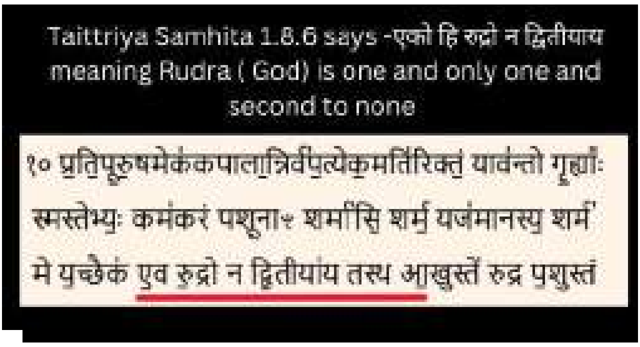
Hinduphobes Exposed!

Explaining the Basic Concept of God in Sanatan Dharma

Written by Rohan Saini in Uncategorized

First of all In Sanatan Dharma Ishwar (God) is one and only without a second . This is evident from the following Pramanas

Taittriya Samhita 1.8.6 says -**एको हि रुद्रो न द्वितीयाय** meaning Rudra (God) is one and only one and second to none

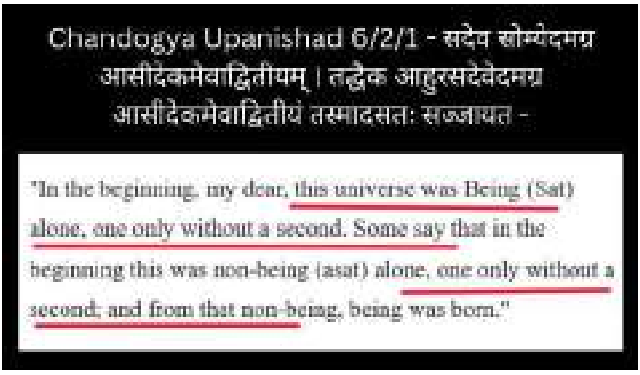

Taittriya Samhita 1.8.6 says -एको हि रुद्रो न द्वितीयाय meaning Rudra (God) is one and only one and second to none

१० प्रतिपूरुषमेककपालान्निर्वपत्येकमतिरिक्तं यावन्तो गृह्याः

स्मस्तेभ्यः कमंकरं पशूनाः शर्मासि शर्म यजमानस्य शर्म

मे यच्छैकं एव रुद्रो न द्वितीयाय तस्थ आखुस्ते रुद्र पशुस्तं

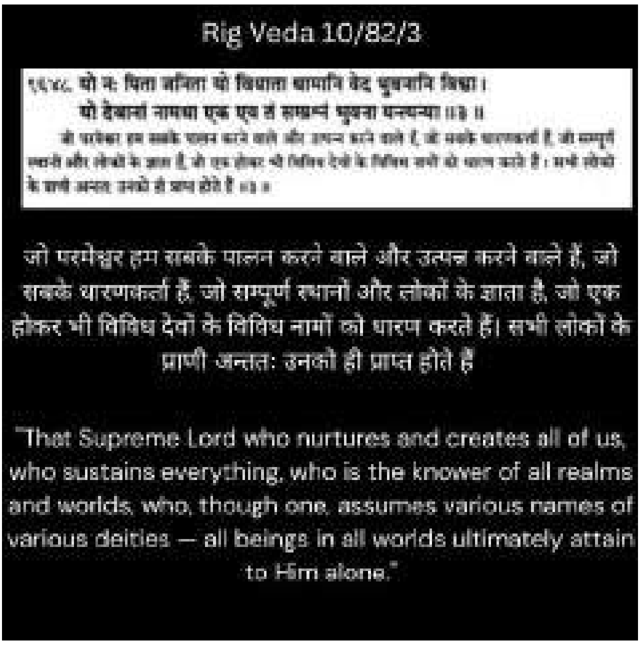
Chandogya Upanishad 6/2/1 – सदेव सोम्येदमग्र आसीदेकमेवाद्वितीयम् । तद्धैक आहुरसदेवेदमग्र आसीदेकमेवाद्वितीयं तस्मादसतः सज्जायत –
"In the beginning, my dear, this universe was Being (Sat) alone, one only without a second. Some say that in the beginning this was non-being (asat) alone, one only without a second; and from that non-being, being was born."


Chandogya Upanishad 6/2/1 - सदेव सोम्येदमग्र आसीदेकमेवाद्वितीयम् । तद्धैक आहुरसदेवेदमग्र आसीदेकमेवाद्वितीयं तस्मादसतः सज्जायत -

"In the beginning, my dear, this universe was Being (Sat) alone, one only without a second. Some say that in the beginning this was non-being (asat) alone, one only without a second; and from that non-being, being was born."

Rig Veda 10/82/3
जो परमेश्वर हम सबके पालन करने वाले और उत्पन्न करने वाले हैं, जो सबके धारणकर्ता हैं, जो सम्पूर्ण स्थानों और लोकों के ज्ञाता है, जो एक होकर भी विविध देवों के विविध नामों को धारण करते हैं। सभी लोकों के प्राणी अन्ततः उनको ही प्राप्त होते हैं

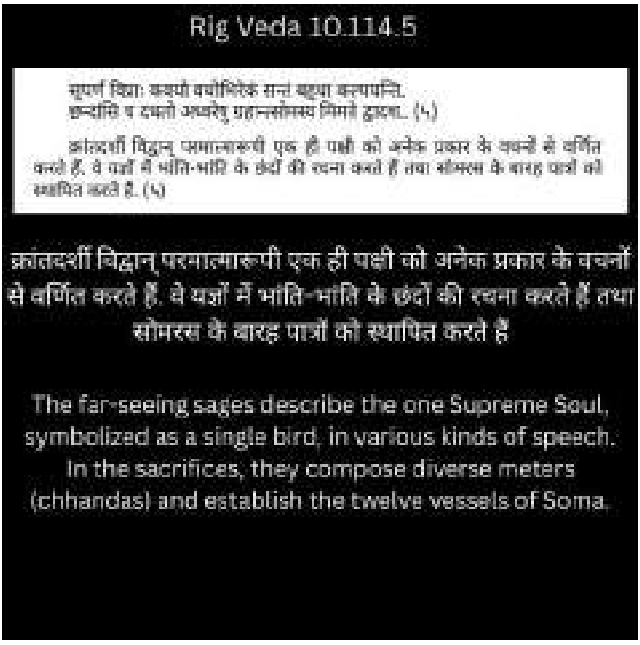
"That Supreme Lord who nurtures and creates all of us, who sustains everything, who is the knower of all realms and worlds, who, though one, assumes various names of various deities — all beings in all worlds ultimately attain to Him alone."



Rig Veda 10.114.5

क्रांतदर्शी विद्वान् परमात्मारूपी एक ही पक्षी को अनेक प्रकार के वचनों से वर्णित करते हैं. वे यज्ञों में भांति-भांति के छंदों की रचना करते हैं तथा सोमरस के बारह पात्रों को स्थापित करते हैं

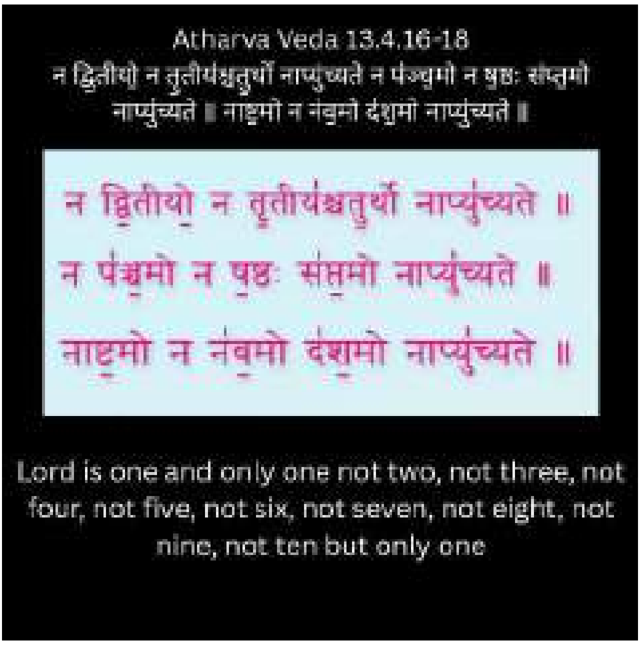
The **far-seeing sages describe the one Supreme Soul**, symbolized as a single bird, in various kinds of speech. In the sacrifices, they compose diverse meters (chhandas) and establish the twelve vessels of Soma.



. .tharva Veda 13.4.16-18

न द्वि॒तीयो॒ न तृ॒तीयं॑श्चतु॒र्थो नाप्युं॑च्यते न पं॑ञ्च॒मो न ष॒ष्ठः सं॑प्त॒मो नाप्युं॑च्यते ॥ नाष्ट॒मो न नं॑व॒मो दं॑श॒मो नाप्युं॑च्यते

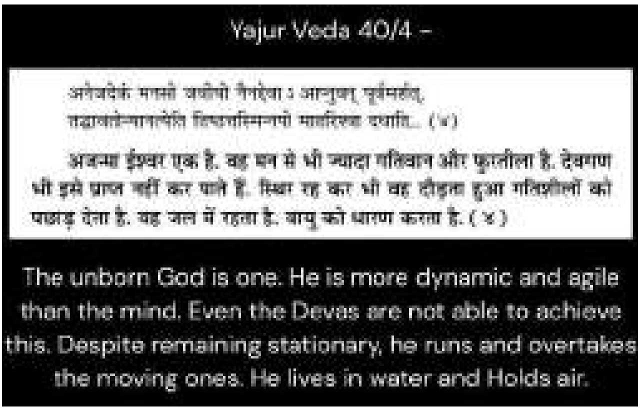
Lord is one and only one not two, not three, not four, not five, not six, not seven, not eight, not nine, not ten but only one



Yajur Veda 40/4 –

अजन्मा ईश्वर एक है. वह मन से भी ज्यादा गतिवान और फुरतीला है. देवगण भी इसे प्राप्त नहीं कर पाते हैं. स्थिर रह कर भी वह दौड़ता हुआ गतिशीलों को पछाड़ देता है. वह जल में रहता है. वायु को धारण करता है

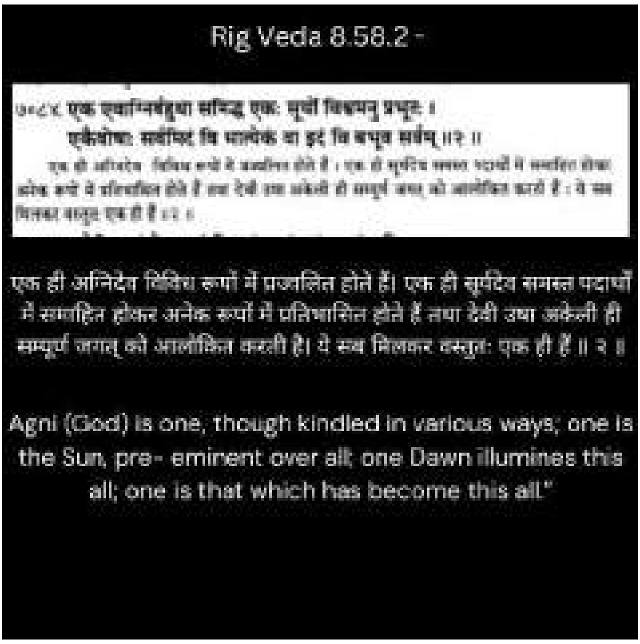
The unborn God is one. He is more dynamic and agile than the mind. Even the Devas are not able to achieve this. Despite remaining stationary, he runs and overtakes the moving ones. He lives in water and Holds air.



Rig Veda 8.58.2 –

एक ही अग्निदेव विविध रूपों में प्रज्वलित होते हैं। एक ही सूर्यदेव समस्त पदार्थों में समाहित होकर अनेक रूपों में प्रतिभासित होते हैं तथा देवी उषा अकेली ही सम्पूर्ण जगत् को आलोकित करती है। ये सब मिलकर वस्तुतः एक ही हैं ॥ २ ॥

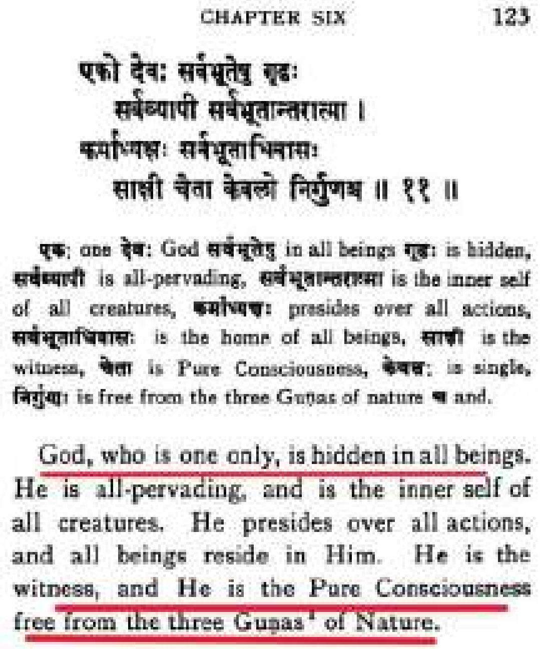
Agni (God) is one, though kindled in various ways; one is the Sun, pre-eminent over all; one Dawn illumines this all; one is that which has become this all."



Shvetashvatara Upanishad 6.11

God, who is one only, is hidden in all beings. He is all-pervading, and is the inner self of all creatures. He presides over all actions, and all beings reside in

Him. He is the witness, and He is the Pure Consciousness free from the three Gunas of Nature.



CHAPTER SIX 123

एको देवः सर्वभूतेषु गूढः
सर्वव्यापी सर्वभूतान्तरात्मा ।
कर्माध्यक्षः सर्वभूताधिवासः
साक्षी चेता केवलो निर्गुणश्च ॥ ११ ॥

एकः one देवः God सर्वभूतेषु in all beings गूढः is hidden, सर्वव्यापी is all-pervading, सर्वभूतान्तरात्मा is the inner self of all creatures, कर्माध्यक्षः presides over all actions, सर्वभूताधिवासः is the home of all beings, साक्षी is the witness, चेता is Pure Consciousness, केवलः is single, निर्गुणः is free from the three Guṇas of nature च and.

God, who is one only, is hidden in all beings. He is all-pervading, and is the inner self of all creatures. He presides over all actions, and all beings reside in Him. He is the witness, and He is the Pure Consciousness free from the three Guṇas[1] of Nature.

Shvetashvatara Upanishad Chapter 1 Mantra 3

Practising the method of meditation, they realized that Being who' is the God of religion, the Self of philosophy and the Energy of science; who exists as the self-luminous power in everyone; who is the source of the intellect, emotions and will; who is one without a second; who presides over all the causes enu-merated above, beginning with time and ending with the individual soul; and who had been incomprehensible because of the limitations of their own intellect.

यः कारणानि निखिलानि तानि
कालात्मयुक्तान्यधितिष्ठत्येकः ॥ ३ ॥

ते they ध्यानयोगानुगताः practising the method of meditation स्वगुणैः by the Guṇas निगूढाम् hidden or concealed, देवात्मशक्तिम् the self-conscious power in themselves; or the sources of intellect, emotions, and will; or, the God of religion, the Self of philosophy, and the Energy of science अपश्यन् realized or experienced; यः who एकः the one without a second कालात्मयुक्तानि beginning with time and ending with self निखिलानि all तानि those कारणानि causes अधितिष्ठति superintendents or controls.

Practising the method of meditation, they realized that Being who [1] is the God of religion, the Self of philosophy and the Energy of science; who exists as the self-luminous power in everyone; who is the source of the intellect, emotions and will; who is one without a second; who [2] presides over all the causes enumerated above, beginning with time and ending with the individual soul; and who had [3] been incomprehensible because of the limitations of their own intellect.

Shvetashvatara Upanishad Chpater 3 Mantra 2

He who protects and controls the worlds by His own powers, He-Rudra – is indeed one only. There is no one beside Him who can make Him the second. O men, He is present inside the hearts of all beings. After projecting and maintaining all the worlds, He finally withdraws them into Himself.

प्रत्यङ् जनास्तिष्ठति सञ्चुकोचान्तकाले
संसृज्य विश्वा भुवनानि गोपाः ॥ २ ॥

यः Who इमान् these लोकान् worlds ईशनीभिः by His own powers ईशते protects and controls, (सः that) रुद्रः Rudra एकः one हि indeed. द्वितीयाय as a second being न तस्थुः did not stand, हे जनाः O men. प्रत्यङ् inside every being तिष्ठति He stands. विश्वा all भुवनानि worlds संसृज्य projecting, गोपाः protector (भूत्वा being), अन्तकाले at the end of time सञ्चुकोच He withdrew unto Himself.

He who protects and controls the worlds by His own powers, He—Rudra[1]—is indeed one only. There is no one beside Him who can make Him the second. O men, He is present inside the hearts of all beings. After projecting and maintaining all the worlds, He finally withdraws them into Himself.

Shvetashvatara Upanishad Chapter 3 Mantra 3

Though God, the creator of heaven and earth, is one only, yet He is the real owner of all the eyes, faces, hands and feet in this universe. It is He who inspires [1] them all to do their respective duties in accordance with the knowledge, past actions and tendencies[3] of the various beings (with whom they appear to be associated).

विश्वतश्चक्षुरुत विश्वतोमुखो विश्वतोबाहुरुत विश्वतस्पात् ।
सं बाहुभ्यां धमति संपतत्रैर्द्यावाभूमी जनयन् देव एकः ॥३॥

(यद्यपि though) द्यावाभूमी heaven and earth जनयन् creating देवः God एकः one only, (तथापि yet सः He) विश्वतश्चक्षुः the owner of all eyes, विश्वतोमुखः the owner of all faces, विश्वतोबाहुः the owner of all hands, उत and विश्वतस्पात् the owner of all feet (भवति is). बाहुभ्याम् by means of two hands, संपतत्रैः by means of the bellows, (सः He) संधमति fans the fire into flame, or excites.

CHAPTER THREE 61

Though God, the creator of heaven and earth, is one only, yet He is the real owner of all the eyes, faces, hands and feet in this universe. It is He who inspires[1] them all to do their respective duties in accordance with the knowledge[2], past actions and tendencies[3] of the various beings (with whom they appear to be associated).

Shvetashvatara Upanishad Chapter 4 Mantra 19

No one can grasp Him above, or across, or in the middle. There is none" equal to Him whose name is great glory

नैनमूर्ध्वं न तिर्यञ्चं न मध्ये परिजग्रभत् ।
न तस्य प्रतिमा अस्ति यस्य नाम महद् यशः ॥ १९ ॥

ऊर्ध्वम् above तिर्यञ्चम् across मध्ये in the middle एनम् Him न परिजग्रभत् no one can grasp. यस्य Whose नाम name महद् यशः is great glory तस्य प्रतिमा न अस्ति there is none equal to Him.

No[1] one can grasp Him above, or across, or in the middle. There is none[2] equal to Him whose name is great glory.

Shvetashvatara Upanishad Chapter 4 Mantra 11

One attains infinite peace on realizing that **self-effulgent Adorable Lord**, the bestower of blessings, **who, though one, presides over all the various aspects of Prakrti**, and in whom this universe dissolves, and in whom it appears in manifold forms.

यो योनिं योनिमधितिष्ठत्येको
यस्मिन्निदं सं च वि चैति सर्वम् ।
तमीशानं वरदं देवमीड्यं
निचाय्येमां शान्तिमत्यन्तमेति ॥ ११ ॥

यः who एकः alone योनिम् योनिम् all the various aspects of Prakṛti अधितिष्ठति presides over, यस्मिन् in whom इदम् सर्वम् all this समेति dissolves, व्येति takes manifold forms च and, तम् Him ईशानम् Lord वरदम् who gives blessings ईड्यम् the adorable देवम् the shining one निचाय्य realizing इमाम् this अत्यन्ताम् unlimited शान्तिम् peace एति attains.

One attains infinite peace on realizing that self-effulgent Adorable Lord, the bestower of

blessings, who, though one, presides over all the various[1] aspects of Prakṛti, and in whom this universe dissolves, and in whom it appears in manifold forms.

Shvetashvatara Upanishad Chapter 3 Mantra 7

Higher than this Personal Brahman is the **infinite Supreme Brahman**, who is concealed in all beings according to their bodies, and **who, though remaining single, envelops the whole universe. Knowing Him to be the Lord,** one becomes immortal.

the realization of the formless Absolute.]

ततः परं ब्रह्म परं बृहन्तं यथानिकायं सर्वभूतेषु गूढम् ।
विश्वस्यैकं परिवेष्टितारमीशं तं ज्ञात्वाऽमृता भवन्ति ॥ ७ ॥

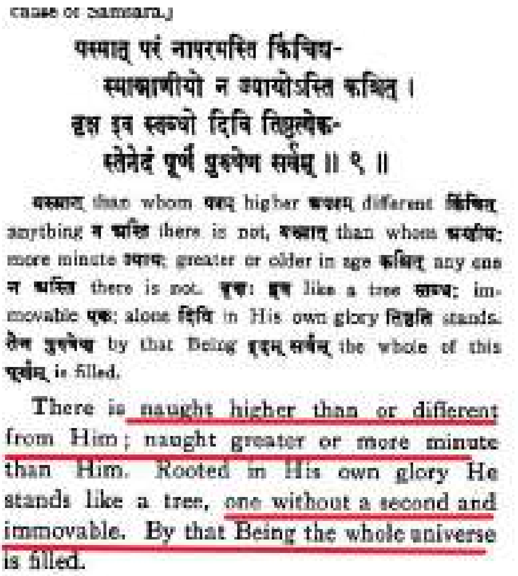
ततः than that (the Personal Brahman) परम् higher बृहन्तम् infinite परम् supreme ब्रह्म Brahman यथानिकायम् according to the bodies सर्वभूतेषु in all beings गूढम् hidden. विश्वस्य of the universe एकम् single परिवेष्टितारम् enveloper ईशम् God तम् Him ज्ञात्वा realising अमृताः immortal भवन्ति become.

Higher than this Personal Brahman is the infinite Supreme Brahman, who is concealed in all beings according to their bodies, and who, though remaining single, envelops the whole universe. Knowing Him to be the Lord, one becomes immortal.

[NOTES—Though the devotee would like to remain satisfied with the form of God, the highest Mukti, or liberation, is possible only by realizing the Absolute. This

Shvetashvatara Upanishad Chapter 3 Mantra 9

There is naught higher than or different from Him; naught greater or more minute than Him. Rooted in His own glory **He stands like a tree, one without a second and immovable**. By that Being the whole universe is filled.


cause of Samsara.]

यस्मात् परं नापरमस्ति किंचिद्-
यस्मान्नाणीयो न ज्यायोऽस्ति कश्चित् ।
वृक्ष इव स्तब्धो दिवि तिष्ठत्येक-
स्तेनेदं पूर्णं पुरुषेण सर्वम् ॥ ९ ॥

यस्मात् than whom परम् higher अपरम् different किंचित् anything न अस्ति there is not, यस्मात् than whom अणीयः more minute ज्यायः greater or older in age कश्चित् any one न अस्ति there is not. वृक्षः इव like a tree स्तब्धः immovable एकः alone दिवि in His own glory तिष्ठति stands. तेन पुरुषेण by that Being इदम् सर्वम् the whole of this पूर्णम् is filled.

There is naught higher than or different from Him; naught greater or more minute than Him. Rooted in His own glory He stands like a tree, one without a second and immovable. By that Being the whole universe is filled.

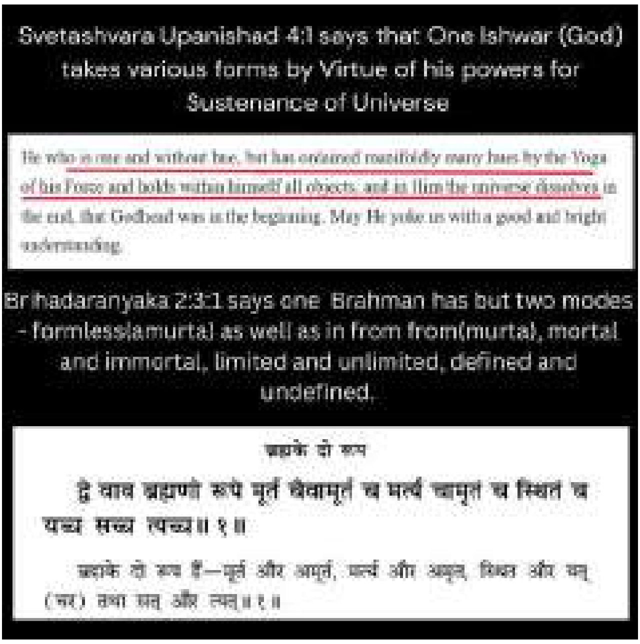
Svetashvara Upanishad 4:1 says that One Ishwar (God) takes various forms by Virtue of his powers for Sustenance of Universe

He who is one and without hue, but has ordained manifoldly many hues by the Yoga of his Force and holds within himself all objects, and in Him the universe dissolves in the end, that Godhead was in the beginning. May He yoke us with a good and bright understanding.

Brihadaranyaka 2:3:1 says one Brahman has but two modes

formless(amurta) as well as in from from(murta), mortal and immortal, limited and unlimited, defined and undefined.

ब्रह्मके दो रूप
द्वे वाव ब्रह्मणो रूपे मूर्तं चैवामूर्तं च मर्त्य चामृतं च स्थितं च यच्च सच्च त्यच्च ॥ १ ॥
ब्रह्मके दो रूप हैं- मूर्त और अमूर्त, मर्त्य और अमृत, स्थित और यत् (चर) तथा सत् और त्यत् ॥ १ ॥



Shvetashvatara Upanishad Chapter 3 Mantra 1

It is the self-same One who exists alone at the time of creation and dissolution of the universe, that assumes manifold powers and appears as the Divine Lord by virtue of His inscrutable power of Maya. He it is that protects all the worlds and controls all the various forces working therein. Those who realize this Being become immortal.

यः who एकः one एव only सर्गे at the time of creation संभवे at the time of dissolution च and, यः who एकः one आत्मयया by his incrutable power of Māyā ईशनीभिः with innumerable powers ईशते appears as the Divine Lord, सः He ईशनीभिः (शक्तिभिः) having innumerable forces working therein सर्वान् all लोकान् worlds ईशते controls. ये who एतत् this विदुः know, ते they अमृताः immortal भवन्ति become.

It is the self-same One who exists alone at the time of creation and dissolution of the universe, that assumes manifold powers and appears as the Divine Lord by virtue of His inscrutable power of Māyā. He it is that

protects all the worlds and controls all the various forces working therein. Those who realize this Being become immortal.

Shvetashvatara Upanishad Chapter 4 Mantra 14

One attains infinite peace when one realizes that Blissful One who is subtler than the subtlest, who creates the world in the midst of chaos, who assumes various forms, and who is the only one that encompasses the universe.

विश्वस्यैकं परिवेष्टितारं
ज्ञात्वा शिवं शान्तिमत्यन्तमेति ॥ १४ ॥

सूक्ष्मातिसूक्ष्मम् subtler than the subtlest, कलिलस्य मध्ये in the midst of chaos विश्वस्य of the universe स्रष्टारम् creator अनेकरूपम् who assumes various forms, विश्वस्य of the universe एकम् परिवेष्टितारम् the only one who encompasses, शिवम् the Blissful One ज्ञात्वा realizing अत्यन्तम् infinite शान्तिम् peace एति attains.

One attains infinite peace when one realizes that Blissful One who is subtler than the subtlest, who creates the world in the midst of chaos, who assumes various forms, and who is the only one that encompasses the universe.

Rig Veda 1/164/46 states –

एक ही सरूप परमेश्वर का विद्वज्जन (विभिन्न गुणों एवं स्वरूपों के आधार पर) विविध प्रकार से वर्णन करते हैं। उसी (परमात्मा) को (ऐश्वर्य सम्पन्न होने पर) इन्द्र, (हितकारी होने से) मित्र, (श्रेष्ठ होने से)

वरुण तथा (प्रकाशक होने से) अग्नि कहा गया है। वह (परमात्मा) भली प्रकार पालन कर्ता होने से सुपर्ण तथा गरुत्मान्

The wise describe the one and same Supreme Being in various ways, based on different qualities and forms. That very (Supreme Soul), when endowed with sovereignty, is called Indra; as a benefactor, Mitra; as the most exalted, Varuna; and as the illuminator, Agni. That (Supreme Being), being an excellent protector, is also called Suparna and Garutmān.

In Advaita Vedanta Tradition its believed that One Ishwar (God) takes the form of Narayana , Rudra , Ganapati , Shakti (Lakshmi , Sarasvati Parvati) and Surya

Geeta Press Gorakhpur writes in the beginning of the book “पंचदेव-अथर्वशीर्ष-संग्रह “

पंचदेवों- गणेश, शिव, शक्ति, विष्णु एवं सूर्यके क्रमशः पाँच अथर्वशीर्ष हैं- गणपत्यथर्वशीर्षम्, ोवाथर्वशीर्षम्, देव्यथर्वशीर्षम्, नारायणाथर्वशीर्षम्

एवं सूर्याथर्वशीर्षम् ।
अपने शास्त्रोंमें इन पंचदेवोंकी मान्यता पूर्णब्रह्मके रूपमें है, इसीलिये इन पंचदेवोंमेंसे किसी एकको अपना इष्ट बनाकर उपासना करनेकी पद्धति है। गणपतिके उपासक गाणपत्य, शिवके उपासक शैव, शक्तिके उपासक शाक्त, विष्णुके उपासक वैष्णव तथा सूर्यके उपासक सौर कहे जाते हैं।
समस्त देवी-देवताओंके उपर्युक्त पंचदेवोंमें अन्तर्भूत होनेसे किसी भी स्वरूपका उपासक अपने इष्टदेवकी सर्वोत्कृष्टताका गूढ़ रहस्य सम्बन्धित अथर्वशीर्षके माध्यमसे जानकर उनकी कृपाका भाजन बन जाता है। प्रत्येक अथर्वशीर्षमें अपने देवको ही सर्वोत्कृष्ट, सर्वनियन्ता और परब्रह्म बताया गया है। इससे कुछ पाठक प्रथमदृष्ट्या भ्रमित भी हो सकते हैं, परंतु यह गूढ़ बात है। वस्तुतः परब्रह्म परमेश्वर ही पंचदेवोंके रूपोंमें व्यक्त हैं तथा सम्पूर्ण चराचरमें भी वे ही व्याप्त हैं-'एको देवः सर्वभूतेषु गूढः.... ॥' (श्वेताश्वतर० ६। ११) साधक अपनी-अपनी प्रकृति और रुचिके अनुसार ही इन पंचदेवोंमें किसी एक देवको अपना इष्ट मानकर उनकी आराधना करके अधिक सहजतासे भगवत्प्राप्ति कर पाता है, उसके लिये वही स्वरूप सर्वश्रेष्ठ

The five principal deities—Ganesha, Shiva, Shakti, Vishnu, and Surya—each have a corresponding Atharvashirsha: *Ganapatyatharvashirsham*, *Shivatharvashirsham*, *Devyatharvashirsham*, *Narayanaatharvashirsham*, and *Suryatharvashirsham*.

In our scriptures, these five deities are revered as manifestations of the Supreme Brahman. Hence, there is a tradition of choosing one among these five as one’s Ishta Devata (chosen deity) and worshipping them accordingly. Worshippers of Ganesha are called *Ganapatyas*, of Shiva

Shaivas, of Shakti *Shaktas*, of Vishnu *Vaishnavas*, and of Surya *Sauras*.

Since all other deities are encompassed within these five, a devotee—regardless of the specific form they worship—can realize the **supreme greatness of their chosen deity** through the profound teachings of the respective *Atharvashirsha*. Each *Atharvashirsha* describes its deity as the highest, the ultimate controller, and as **Parabrahman (Supreme Reality)**.

This might initially confuse some readers, but this concept is deeply philosophical. In truth, **the Supreme God (Parabrahman) is manifest in the forms of these five deities**, and He pervades all of creation—**"Eko Devaḥ Sarva Bhūteṣu Gūḍhaḥ..."** (Shvetashvatara Upanishad 6.11).

Thus, a seeker, according to their own nature and preference, chooses one of these deities as their Ishta and, through devotion, can more easily attain God-realization. For that devotee, **that very form becomes the supreme one**.

पंचदेवों—गणेश, शिव, शक्ति, विष्णु एवं सूर्यके क्रमशः पाँच अथर्वशीर्ष हैं—गणपत्यथर्वशीर्षम्, शिवाथर्वशीर्षम्, देव्यथर्वशीर्षम्, नारायणाथर्वशीर्षम् एवं सूर्याथर्वशीर्षम्।

अपने शास्त्रोंमें इन पंचदेवोंकी मान्यता पूर्णब्रह्मके रूपमें है, इसीलिये इन पंचदेवोंमेंसे किसी एकको अपना इष्ट बनाकर उपासना करनेकी पद्धति है। गणपतिके उपासक गाणपत्य, शिवके उपासक शैव, शक्तिके उपासक शाक्त, विष्णुके उपासक वैष्णव तथा सूर्यके उपासक सौर कहे जाते हैं।

समस्त देवी-देवताओंके उपर्युक्त पंचदेवोंमें अन्तर्भूत होनेसे किसी भी स्वरूपका उपासक अपने इष्टदेवकी सर्वोत्कृष्टताका गूढ़ रहस्य सम्बन्धित अथर्वशीर्षके माध्यमसे जानकर उनकी कृपाका भाजन बन जाता है। प्रत्येक अथर्वशीर्षमें अपने देवको ही सर्वोत्कृष्ट, सर्वनियन्ता और परब्रह्म बताया गया है। इससे कुछ पाठक प्रथमदृष्ट्या भ्रमित भी हो सकते हैं, परंतु यह गूढ़ बात है। वस्तुतः परब्रह्म परमेश्वर ही पंचदेवोंके रूपोंमें व्यक्त हैं तथा सम्पूर्ण चराचरमें भी वे ही व्याप्त हैं—'एको देवः सर्वभूतेषु गूढः....॥' (श्वेताश्वतर० ६।११) साधक अपनी-अपनी प्रकृति और रुचिके अनुसार ही इन पंचदेवोंमें किसी एक देवको अपना इष्ट मानकर उनकी आराधना करके अधिक सहजतासे भगवत्प्राप्ति कर पाता है, उसके लिये वही स्वरूप सर्वश्रेष्ठ

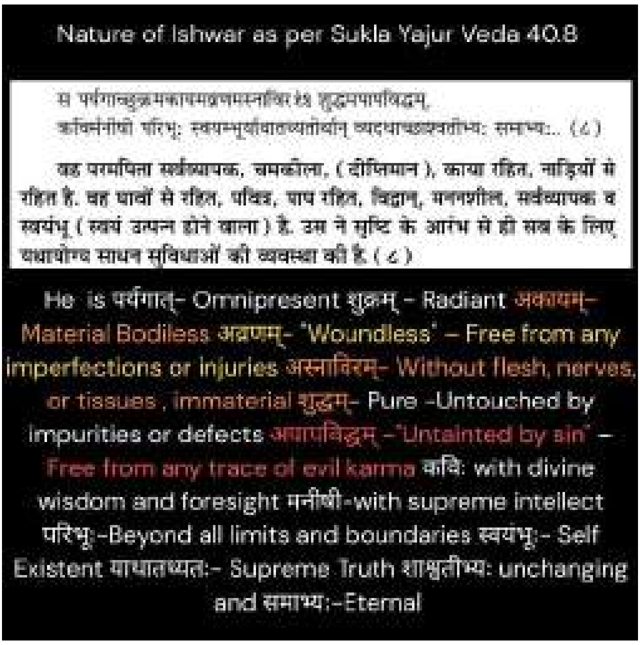
There are various references in Shruti and Mahabharat and other Scriptures where Narayana , Shiva , Ganapati , Shakti and Surya is described as Param Brahm

Nature of Ishwar as per Shruti

वह परमपिता सर्वव्यापक, चमकीला, (दीप्तिमान), काया रहित, नाड़ियों से रहित है. वह घावों से रहित, पवित्र, पाप रहित, विद्वान्, मननशील, सर्वव्यापक व स्वयंभू (स्वयं उत्पन्न होने वाला) है. उस ने सृष्टि के आरंभ से ही सब के लिए यथायोग्य साधन सुविधाओं की व्यवस्था की है. (८)

“He is the Supreme Father, all-pervading, radiant (luminous), without a physical body, and without veins. He is without wounds, pure, sinless, wise, contemplative, omnipresent, and self-existent (self-born). Since the beginning of creation, He has arranged appropriate means and facilities for all beings.

He is **पर्यगात्**- Omnipresent **शुक्रम्** – Radiant **अकायम्**- Material Bodiless **अव्रणम्**- “Woundless” – Free from any imperfections or injuries **अस्नाविरम्**- Without flesh, nerves, or tissues , immaterial **शुद्धम्**- Pure -Untouched by impurities or defects **अपापविद्धम्** -“Untainted by sin” – Free from any trace of evil karma **कविः** with divine wisdom and foresight **मनीषी**-with supreme intellect **परिभूः**-Beyond all limits and boundaries **स्वयंभूः**- Self Existent **याथातथ्यतः**- Supreme Truth **शाश्वतीभ्यः** unchanging and **समाभ्यः**-Eternal



Acharya Uvat in his bhasya on Yajur Veda 40.8 explained

उ० स पर्यगात् । जगती । य एवमात्मानमुपास्ते स पर्यगात्परिगच्छति शुक्रं शुक्लं विज्ञानानन्दस्वभावमचिन्यशक्तिम् । अकायं न विद्यते कायः शरीरं यस्य स तथोक्तः । अव्रणं कायरहितत्वादेव । अस्नाविरं स्नायुरहितमकायत्वादेव शुद्धमनुपहतं सत्वरजस्तमोभिरपापविद्धं क्लेशकर्मविपाकाशयैरसंस्पृष्टम् । ।कायमव्रणमस्नाविरमिति पुनरुक्तान्यभ्यासे

भूयांसमर्थं मन्यन्त इत्यदोषः । इत्थंभूतं ब्रह्म प्रतिपद्यते । अथात्मोपासनायुक्तस्य फलमाह । यश्च कविः कान्तदर्शनः मनीषी मेधावी परिभूः सर्वतो भविता विज्ञानबलात्स्वयंभूः स्वयं ज्ञानबलाद्ब्रह्मरूपेण भविता सः याथातथ्यतोऽर्थान्व्यदघाद्यथास्वरूपमर्थान्विहितवान् त्यक्तस्वस्वामिसंबन्धैरर्थैश्चेतनाचेतनैरुपभोगं कृतवान् । शाश्वतीभ्योऽनन्ताभ्यः समाभ्योऽर्थाय अनन्तवर्षप्राप्तये च कर्म कृतवान् । ननु कर्मजाड्याल्लोकः कर्मवान्भवति । सत्यम् । आत्मसंस्कारकं तु कर्म ब्रह्मभावजनकं स्यात् । तस्मात्सोपि गच्छति शुक्रमकायं ब्रह्म इति ॥ ८ ॥

“Sa paryagāt” — He (the seeker) attains or fully realizes.

The one who worships the Self in this manner (*evam ātmānam upāste*) attains (*parigacchati*) the pure, luminous, blissful, and conscious Brahman, which is:

- Shukra/Shukla: Radiant and pure.
- Of the nature of knowledge and bliss (*vijñānānanda-svabhāva*).
- Possessing inconceivable power (*acintya-śakti*).
- Akāya: Bodiless—having no physical form.
- Avraṇa: Woundless—cannot be injured.
- Asnāvira: Without sinews or veins—free from physiological structure.
- Shuddha: Pure and untouched by the three guṇas (*sattva, rajas, tamas*).
- Apāpaviddha: Unpierced by sin—unaffected by afflictions, karma,

its results, or latent impressions (*kleśa, karma, vipāka, āśaya*).

The repetition of *akāya, avraṇa, asnāvira* is not redundant—it emphasizes Brahman's transcendence and purity. As Yāska says in *Nirukta 10.42*: "Repetition strengthens meaning."

Thus, **such a Brahman is realized** (*itthambhūtaṁ brahma pratipadyate*).

Now, the fruit of worshiping the Self is described:

The one who is:

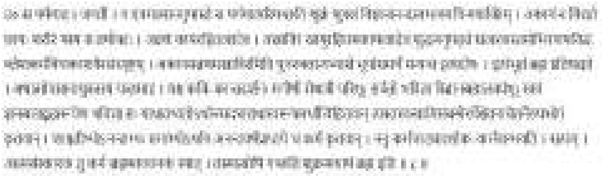
- A **seer** (*kaviḥ*),
- A **thinker** (*manīṣī*),
- A **wise one** (*medhāvī*),
- One who **transcends all** (*paribhūḥ*),
- **Self-born** (*svayambhūḥ*) through the power of knowledge,
- One who **becomes Brahman itself** through the strength of realization,

Such a person **orders all things rightly**, according to their true nature (*yāthātathyataḥ arthān vyadadhāt*). He has **renounced ownership and possessiveness**, and enjoys the world —both sentient and insentient— without attachment.

He performs karma not for worldly gain, but for the **eternal welfare of all beings**, across countless ages (*śāśvatībhyaḥ samābhyaḥ*).

Objection: Isn't karma a product of ignorance and bondage?

Answer: True—but when karma is done as a means of **self-purification**, it becomes a path to Brahman-realization. Therefore, even such a person **attains the pure, bodiless Brahman** (*śukram akāyaṁ brahma*).



Acharya Mahidhar commentary on Yajur Veda 40.8

म० एवंभूतात्मज्ञस्य फलमाह । य एवमात्मानं पश्यति स ईदृशं ब्रह्म पर्यगात् परिगच्छति प्राप्नोतीत्यर्थः । कीदृशम् । शुक्रं शुद्धं विज्ञानानन्दस्वभावमचिन्त्यशक्ति । अकायं न कायः शरीरं यस्य तत् । अकायत्वादेवाव्रणमक्षतम् । अस्नाविरं न विद्यन्ते स्नावाः शिरा यत्र तदस्नाविरं स्नायुरहितम् । अकायत्वादेव शुद्धमनुपहतं सत्त्वरजस्तमोमिः । अपापविद्धं न पापैर्विद्धं क्लेशकर्मविपाकाशयैरस्पृष्टम् । अकायमव्रणमस्नाविरमिति पुनरुक्तिरर्थातिशयद्योतनाय । 'अभ्यासे भूयांसमर्थं मन्यन्ते' (निरु.१०।४२) इति यास्कोक्तेः । ईदृशं ब्रह्मात्मज्ञः प्रतिपद्यत इत्यर्थः । पुनस्तस्यैव फलान्तरमाह । य ईदृश उपासकः स शाश्वतीभ्यः समाभ्यः निरन्तरमनन्तवर्षेभ्योऽर्थाय अनन्तवर्षप्राप्तये याथातथ्यतः यथातथाभावो याथातथ्यं तेन यथास्वरूपमर्थान् व्यदधाद्विहितवान् । त्यक्तस्वस्वामिसंबन्धैश्चेतनाचेतनैरर्थैरुपभोगं कृतवानित्यर्थः । कीदृशः । कविः क्रान्तदर्शी । मनीषी मेधावी । परि सर्वतो भवतीति परिभूः
ानबलात्सर्वरूपः । स्वयं भवतीति स्वयंभूः

ब्रह्मरूपेण भविता । ईदृशोऽपि पूर्वोक्तं शुक्रमकायमित्यादिविशेषणविशिष्टं ब्रह्म प्राप्नोतीत्यर्थः । एतस्या ऋचोऽर्थान्तरं यथा । योऽयमतीतमन्त्रोक्त आत्मा स पर्यगात् परितः सर्वत्र गच्छति नभोवत्सर्वं व्याप्नोति । व्याप्य च शाश्वतीभ्यो नित्याभ्यः समाभ्यः संवत्सराख्येभ्यः प्रजापतिभ्यो याथातथ्यतः यथाभूतकर्मफलसाधनतः अर्थान्कर्तव्यपदार्थान् व्यदधात् । यथानुरूपं व्यभजदित्यर्थः । स कीदृशः । शुक्रमित्यादिविशेषणानि लिङ्गव्यत्ययेन पुंलिङ्गे नेतव्यानि । शुक्रः शुद्धो दीप्तिमान् । अकायोऽशरीरः । लिङ्गशरीरवर्जित इत्यर्थः । अव्रणोऽक्षतः । अस्नाविरः शिरारहितः । अव्रणोऽस्नाविर इति विशेषणद्वयेन स्थूलशरीरप्रतिषेधः । शुद्धो निर्मलः । अपापविद्धोऽधर्मादिवर्जितः । क्रविः सर्वदृक् 'नान्यदतोऽस्ति द्रष्टृ इति श्रुतेः । मनीषी मनस ईषिता सर्वज्ञः । परिभूः परि सर्वेषामुपर्युपरि भवतीति परिभूः । स्वयंभूः स्वयमेव भवतीति येषामुपरि भवति यश्चोपरि भवति स स्वयमेव भवतीति स्वयंभूः । स नित्य ईश्वरः सर्वं कृतवानित्यर्थः ॥ ८॥

"Thus is the fruit of one who knows the Self." He who perceives the Self in this manner attains (*paryagāt*) such a Brahman. What kind of Brahman?

- Shukra: Pure, luminous, and radiant.
- Shuddha: Free from impurity.
- Of the nature of knowledge and bliss (*vijñāna-ānanda-svabhāva*).
- Possessing inconceivable power (*acintya-śakti*).
- Akāya: Bodiless—having no physical form.
- Avraṇa: Woundless—cannot be injured.
- Asnāvira: Without sinews or veins—free from physiological

structure.

- Pure and untouched by the three guṇas (*sattva, rajas, tamas*).
- Unpierced by sin—unaffected by afflictions, karma, its results, or latent impressions.

The repetition of *akāya, avraṇa, asnāvira* is not redundant—it emphasizes Brahman's transcendence. As Yāska says in *Nirukta 10.42*: "Repetition strengthens meaning."

Further fruit of such realization is described:

The one who worships in this way:

- Kavi: Seer, one with deep insight.
- Manīṣī: Wise and discerning.
- Medhāvī: Possessing intellect and memory.
- Paribhūḥ: One who transcends all—by the power of knowledge, he becomes all forms.
- Svayambhūḥ: Self-born—he becomes Brahman itself.

Such a person also attains the previously described Brahman—pure, bodiless, and radiant.

Alternate interpretation of the verse:

The Self described in earlier mantras is one who pervades all (*paryagāt*), like space, encompassing everything. Having pervaded all, he organizes duties and responsibilities (*arthān vyadadhāt*) for eternal beings

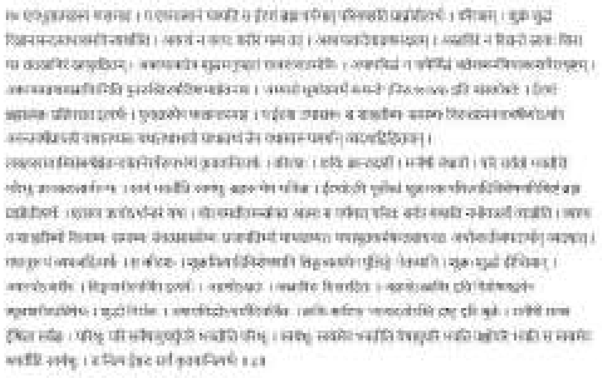
(*śāśvatībhyaḥ samābhyaḥ*) and for the attainment of infinite time (*ananta-varṣa-prāpti*), based on the true nature of karma and its results.

Qualities of Brahman:

- Shukra: Pure and luminous.
- Akāya: Without body—free from even subtle forms.
- Avraṇa: Unwounded.
- Asnāvira: Without sinews or veins.
- Shuddha: Spotless.
- Apāpa-viddha: Untouched by sin or unrighteousness.
- Kavi: All-seeing—"There is no other seer than this," says the Upaniṣad.
- Manīṣī: All-knowing—directed by the mind.
- Paribhūḥ: One who exists above all.
- Svayambhūḥ: One who exists by himself, above all others.

He is the eternal Lord (*nitya īśvaraḥ*)—the one who has done all, created all.

Such a Brahman is attained by the knower of the Self.



Svetasvatara Upanishad chapter 6 Mantra 19 says

He who at the beginning of creation projected Brahma (Universal Consciousness), who delivered the Vedas unto him, who constitutes the supreme bridge of immortality, who is partless, free from actions, tranquil, faultless, taintless, and resembles the fire that has con-sumed its fuel, - seeking liberation I go for refuge to that Effulgent One, whose light turns the understanding towards the Atman.

यो ब्रह्माणं विदधाति पूर्वं यो वै वेदांश्च प्रहिणोति तस्मै ।
तं ह देवं आत्मबुद्धिप्रकाशं मुमुक्षुर्वै शरणमहं प्रपद्ये ॥ १८ ॥
निष्कलं निष्क्रियं शान्तं निरवद्यं निरञ्जनम् ।
अमृतस्य परं सेतुं दग्धेन्धनमिवानलम् ॥ १९ ॥

यः who ब्रह्माणम् Hiranyagarbha पूर्वम् at the beginning of creation विदधाति projected, यः who च and तस्मै to Him

वेदान् the Vedas प्रहिणोति delivers वै indeed, आत्मबुद्धिप्रकाशम् whose light turns the understanding towards the Atman निष्कलम् without parts निष्क्रियम् without activity शान्तम् tranquil निरवद्यम् faultless निरञ्जनम् untainted अमृतस्य परं सेतुम् the supreme bridge of immortality दग्धेन्धनम् that has consumed its fuel अनलम् fire इव like (स्थितम्) तम् ह Him verily मुमुक्षुः desirous of salvation अहम् I शरणम् प्रपद्ये resort for refuge.

He who at the beginning of creation projected Brahmā (Universal Consciousness), who delivered the Vedas unto him, who constitutes the supreme bridge of immortality, who is partless, free from actions, tranquil, faultless, taintless, and resembles the fire[1] that has consumed its fuel,—seeking liberation I go for refuge to that Effulgent One, whose light turns the understanding towards the Ātman.

Svetasvatara Upanishad chapter 1 Mantra 10

Matter is perishable, but God is imperish-able and immortal. He, the only God, rules over the perishable

matter and individual souls. By meditating on him, by uniting with Him, and by becoming one with Him, there is cessation of all illusion in the end.

क्षरं प्रधानममृताक्षरं हरः
क्षरात्मानावीशते देव एकः ।
तस्याभिध्यानाद्योजनात्तत्त्व-
भावाद्भूयश्चान्ते विश्वमायानिवृत्तिः ॥ १० ॥

प्रधानम् matter क्षरम् perishable, हरः God अमृताक्षरम् immortal and imperishable. एकः One देवः God क्षरात्मानौ the perishable and individual souls ईशते rules over. तस्य His अभिध्यानात् by meditation योजनात् by union तत्त्वभावात् by becoming one with Him भूयः again अन्ते in the end विश्वमायानिवृत्तिः cessation of all illusion च and.

CHAPTER ONE 33

Matter is perishable, but God is imperishable and immortal. He, the only God, rules over the perishable matter and individual souls. By meditating on him, by uniting with Him, and by becoming one with Him, there is cessation of all illusion in the end.

Svetasvatara Upanishad Chapter 2 Mantra 15

When the Yogin realizes the truth of Brah-man, through the perception of the truth of Atman in this body as a self-luminous entity, then, knowing the Divinity as unborn, eternal and free from all the modifications of Prakṛti, he is freed from all sins.

यदात्मतत्त्वेन तु ब्रह्मतत्त्वं
दीपोपमेनेह युक्तः प्रपश्येत् ।
अजं ध्रुवं सर्वतत्त्वैर्विशुद्धं
ज्ञात्वा देवं मुच्यते सर्वपापैः ॥ १५ ॥

यदा when युक्तः the Yogin दीपोपमेन resembling a light आत्मतत्त्वेन by the truth of Ātman ब्रह्मतत्त्वम् the truth of Brahman प्रपश्येत् sees, (तदा then) अजम् unborn ध्रुवम् eternal सर्वतत्त्वैः विशुद्धम् free from all the modifications of Prakṛti देवम् the Divinity ज्ञात्वा realizing, सर्वपापैः from all sins विमुच्यते is freed.

When the Yogin realizes the truth of Brahman, through the perception of the truth of Ātman in this body as a self-luminous entity, then, knowing the Divinity as unborn, eternal and free from all the modifications of Prakṛti, he is freed from all sins.

Svetasvatara Upanishad Chapter 4 Mantra 2

That Itself is the fire, That is the sun, That is the air, That is the moon, That is also the starry firmament, That is the Brahman, That is the waters, That is Prajāpati.

NOTES-This Mantra is very important; it shows that the various gods that we meet with in the Vedas, such as Agni (fire), Aditya (sun) and the rest represent the same Being; therefore there is no reason to con-sider that the Vedic religion advocates the worship of different gods. The Mantra occurs in the Samhita portion also.

तदेवाग्निस्तदादित्यस्तद्वायुस्तदु चन्द्रमाः ।
तदेव शुक्रं तद् ब्रह्म तदापस्तत् प्रजापतिः ॥ २ ॥

तत् एव that Itself अग्निः is Agni (fire) तत् आदित्यः That is the sun, तत् वायुः That is the air, तत् उ चन्द्रमाः That is the moon, तत् एव शुक्रम् That is also the starry firmament, तत् ब्रह्म That is the Brahman (Hiraṇyagarbha), तत् आपः That is the waters, तत् प्रजापतिः That is the Prajāpati.

That Itself is the fire, That is the sun, That is the air, That is the moon, That is also the starry firmament, That is the Brahman, That is the waters, That is Prajāpati.

[NOTES—This Mantra is very important; it shows that the various gods that we meet with in the Vedas, such as Agni (fire), Āditya (sun) and the rest represent the same Being; therefore there is no reason to consider that the Vedic religion advocates the worship of different gods. The Mantra occurs in the Saṁhitā portion also.

Svetasvatara Upanishad Chapter 2 Mantra 18

Salutations to the Divinity who is in the fire, who is in the water, who is in the plants, who is in the trees, who has pervaded the whole universe.

यो देवो अग्नौ योऽप्सु
यो विश्वं भुवनमाविवेश ।
य ओषधीषु यो वनस्पतिषु
तस्मै देवाय नमो नमः ॥ १७ ॥

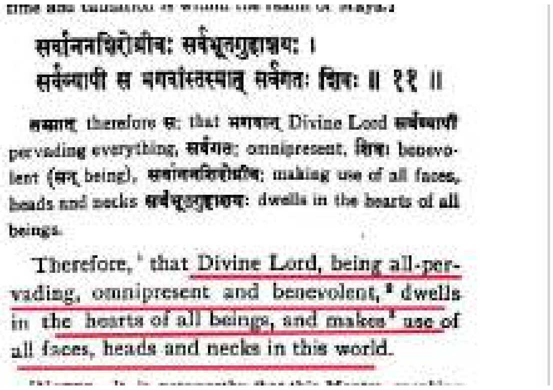
यः which देवः Divinity अग्नौ is in the fire, यः who अप्सु is in water, यः who विश्वम् all भुवनम् universe आविवेश

has entered, यः who ओषधीषु in the plants, यः who वनस्पतिषु in the trees, तस्मै देवाय to that God नमः नमः salutations.

Salutations to the Divinity who is in the fire, who is in the water, who is in the plants, who is in the trees, who has pervaded the whole universe.

Svetasvatara Upanishad chapter 3 Mantra 11

Therefore, that Divine Lord, being all-per-vading, omnipresent and benevolent, 2 dwells in the hearts of all beings, and makes use of all faces, eads and necks in this world



सर्वाननशिरोग्रीवः सर्वभूतगुहाशयः ।
सर्वव्यापी स भगवांस्तस्मात् सर्वगतः शिवः ॥ ११ ॥

तस्मात् therefore सः that भगवान् Divine Lord सर्वव्यापी pervading everything, सर्वगतः omnipresent, शिवः benevolent (सन् being), सर्वाननशिरोग्रीवः making use of all faces, heads and necks सर्वभूतगुहाशयः dwells in the hearts of all beings.

Therefore,[1] that Divine Lord, being all-pervading, omnipresent and benevolent,[2] dwells in the hearts of all beings, and makes[3] use of all faces, heads and necks in this world.

Shri Vishnu Tattva

Rig Veda 1.156.1-5

Rig Veda 1/156/1

भवा मित्रो न शेव्यो घृतासुतिर्विभूतद्युम्न एवया उ सप्रथाः. अधा ते विष्णो विदुषा चिदर्ध्यः स्तोमो यज्ञश्च राध्यो हविष्मता.. (१)

हे विष्णु ! तुम मित्र के समान सुखकर्त्ता, घृत की आहुति के पात्र, अधिक अन्नयुक्त, रक्षणकर्त्ता एवं सबसे अधिक स्वस्थ हो, इसलिए तुम्हारी स्तुतियां ज्ञानी यजमानों द्वारा बार-बार वृद्धि करने योग्य हैं. तुम्हारा यज्ञ हव्यसंपन्न यजमान द्वारा पूर्ण करने योग्य है.

O Vishnu! You are like a friend who brings happiness, worthy of the oblation of clarified butter (ghee), abundant in food, the protector, and the most healthy among all. Therefore, your praises are deserving of being constantly increased by the wise sacrificers. Your sacrifice is to be completed by a yajamāna (sacrificer) endowed with sacred offerings.

Rig Veda 1/156/2

यो जातमस्य महतो महि ब्रवत्सेदु श्रवोभिर्युज्यं चिदभ्यसत्.. (२)
जो लोग नित्य, जगत्कर्त्ता, नवीनतम तथा स्वयं उत्पन्न विष्णु को हव्य देते हैं एवं जो इस महापुरुष के पूज्य

जन्म वृत्तांत को कहते हैं, वे ही इनका सामीप्य पाते हैं. (२)

Those who offer oblations to Vishnu — the eternal, creator of the universe, ever-new, and self-born — and those who narrate the venerable and divine birth-story of this great being, they alone attain nearness to Him.

Rig Veda 1/156/3

तमु स्तोतारः पूर्व्यं यथा विद ऋतस्य गर्भं जनुषा पिपर्तन. आस्य जानन्तो नाम चिद्विवक्तन महस्ते विष्णो सुमतिं भजामहे.. (३)
हे स्तोताओ ! प्राचीन एवं यज्ञ के गर्भ रूप विष्णु को तुम जैसा जानते हो, उन्हें उसी प्रकार स्वयं प्रसन्न करो एवं उनका नाम जानकर भली-भांति कीर्तन करो. हे महान् विष्णु ! हम तुम्हारी स्तुति की सेवा करते हैं. (३)

O chanters of hymns! Worship Vishnu — ancient and the womb of the sacrifice — exactly as you know Him. Please Him in that same manner, and by knowing His name, perform His praise with devotion. O great Vishnu! We render service through our hymns of praise to You.

Rig Veda 1/156/4

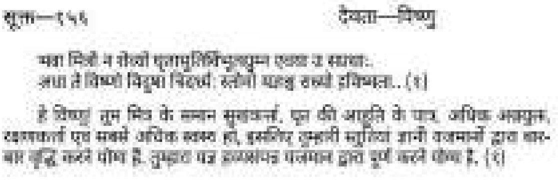
तमस्य राजा वरुणस्तमश्विना क्रतुं सचन्त मारुतस्य वेधसः. दाधार दक्षमुत्तममहर्विदं व्रजं च विष्णुः सखिवाँ अपोर्णते.. (४)
तेजस्वी वरुण एवं अश्विनीकुमार ऋत्विजों वाले यजमान के यज्ञरूप विष्णु की सेवा करते हैं. यजमान आदि की मित्रता से युक्त विष्णु उत्तम एवं स्वर्गोत्पादक बल को धारण करते हैं एवं मेघ को बरसने के लिए आवरणरहित करते हैं. (४)

The radiant Varuṇa and the twin Ashvins serve Vishnu, who is the embodiment of the yajña (sacrifice), along with the officiating priests of the yajamāna. Associated with the friendship of the yajamāna and others, Vishnu upholds excellent and heaven-yielding strength and removes the covering from the cloud so that it may pour rain.

Rig Veda 1/156/5

आ यो विवाय सचथाय दैव्य इन्द्राय विष्णुः सुकृते सुकृत्तरः. वेधा अजिन्वत्त्रिषधस्थ आर्यमृतस्य भागे यजमानमाभजत्.. (५)
जो विष्णु दिव्य एवं शोभन फलदाताओं में श्रेष्ठ होते हुए उत्तम कर्म करने वाले इंद्र के साथ मिलकर यज्ञ की सहायता करने के लिए आते हैं, वे ही अभिमत फलदाता एवं तीनों लोकों में स्थित विष्णु आने वाले यजमान को प्रसन्न करते थे एवं उसे यज्ञ का भाग देते थे.

That Vishnu, though divine and supreme among givers of beautiful fruits (results), comes together with Indra — the performer of noble deeds — to aid the sacrifice. He alone, the bestower of desired fruits and the one who resides in all three worlds, used to delight the coming yajamāna and grant him his portion of the sacrificial offering.


सूक्त—१५६ देवता—विष्णु

[illegible]

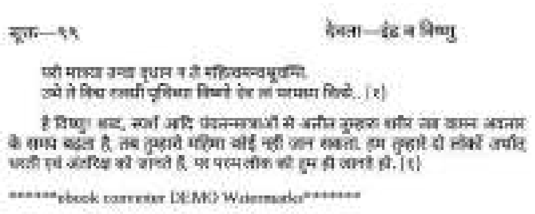
Rig Veda 7/99/1-2

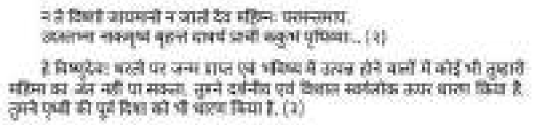
परो मात्रया तन्वा वृधान न ते महित्वमन्वश्नुवन्ति.
उभे ते विद्म रजसी पृथिव्या विष्णो देव त्वं परमस्य वित्से.. (१)
हे विष्णु ! शब्द, स्पर्श आदि पंचतन्मात्राओं से अतीत तुम्हारा शरीर जब वामन अवतार के समय बढ़ता है, तब तुम्हारी महिमा कोई नहीं जान सकता. हम तुम्हारे दो लोकों अर्थात् धरती एवं अंतरिक्ष को जानते हैं, पर परम लोक को तुम ही जानते हो. (१)

O Vishnu! Your form, which transcends the five subtle elements — sound, touch, form, taste, and smell — becomes immeasurable when it expands during your Vāmana incarnation. At that moment, no one can comprehend your greatness. We are aware of your two realms — the Earth and the mid-space — but the highest realm is known only to you.

न ते विष्णो जायमानो न जातो देव महिम्नः परमन्तमाप. उदस्तभ्ना नाकमृष्वं बृहन्तं दाधर्थ प्राचीं ककुभं पृथिव्याः.. (२)
हे विष्णुदेव ! धरती पर जन्म प्राप्त एवं भविष्य में उत्पन्न होने वालों में कोई भी तुम्हारी महिमा का अंत नहीं पा सकता. तुमने दर्शनीय एवं विशाल स्वर्गलोक ऊपर धारण किया है. तुमने पृथ्वी की पूर्व दिशा को ी धारण किया है. (२)

O Lord Vishnu! Among those born on Earth and those who will be born in the future, no one can reach the limit of your greatness. You have upheld the vast and glorious heavenly realm above, and you have also sustained the eastern direction of the Earth.





Mahabharat Shanti Parva Adhaya 47 sloka 99-100

जो विद्या और तपके जन्मस्थान हैं, जिनको दूसरा कोई जन्म देनेवाला नहीं है, उन भगवान् विष्णुका मैंने इस प्रकार वाणीरूप यज्ञसे पूजन किया है। इससे वे भगवान् जनार्दन मुझपर प्रसन्न हों ।। ९९ ।।

नारायण ही परब्रह्म हैं, नारायण ही परम तप हैं। नारायण ही सबसे बड़े देवता हैं और भगवान् नारायण ही सदा सब कुछ हैं ।। १०० ।।

Verse 99:
I have worshipped that Lord Vishnu — the origin of all knowledge and austerity, who has no other creator above Him — through the yajña (sacrifice) of speech (i.e., through hymns and praise). May that Lord Janārdana be pleased with me.

Verse 100:
Nārāyaṇa alone is the Supreme Brahman. Nārāyaṇa alone is the highest form of austerity (tapas). Nārāyaṇa alone is the greatest of all deities, and Lord Nārāyaṇa alone is eternally everything.

इति विद्यातपोयोनिरयोनिर्विष्णुरीडितः ।
वाग्यज्ञेनार्चितो देवः प्रीयतां मे जनार्दनः ॥ ९९ ॥

जो विद्या और तपके जन्मस्थान हैं, जिनको दूसरा कोई जन्म देनेवाला नहीं है, उन भगवान् विष्णुका मैंने इस प्रकार वाणीरूप यज्ञसे पूजन किया है। इससे वे भगवान् जनार्दन मुझपर प्रसन्न हों ॥ ९९ ॥

नारायणः परं ब्रह्म नारायणपरं तपः ।
नारायणः परो देवः सर्वं नारायणः सदा ॥ १०० ॥

नारायण ही परब्रह्म हैं, नारायण ही परम तप हैं। नारायण ही सबसे बड़े देवता हैं और भगवान् नारायण ही सदा सब कुछ हैं ॥ १०० ॥

वैशम्पायन उवाच

Mahabharta Shanti Parva Adhaya 47 slokas 29-29

जो स्वयं शुद्ध हैं, जिनकी प्राप्तिका मार्ग भी शुद्ध है, जो हंसस्वरूप, तत् पदके लक्ष्यार्थ परमात्मा और प्रजापालक परमेष्ठी हैं, मैं सब ओरसे सम्बन्ध तोड़ केवल उन्हींसे नाता जोड़कर सब प्रकारसे उन्हीं सर्वात्मा श्रीकृष्णकी शरण लेता हूँ ।। १७ ।।

उनका न आदि है न अन्त। वे ही परब्रह्म परमात्मा हैं। उनको न देवता जानते हैं न ऋषि। एकमात्र सबका धारण-पोषण करनेवाले ये भगवान् श्रीनारायण हरि ही उन्हें जानते हैं ।। १८ ।।

नारायणसे ही ऋषिगण, सिद्ध, बड़े-बड़े नाग, देवता तथा देवर्षि भी उन्हें अविनाशी परमात्माके रूपमें जानने लगे हैं

Verse 17:
He who is inherently pure, whose path of attainment is also pure, who is of the nature of a *Haṁsa* (the supreme swan), who is the Supreme Self indicated by the word *"Tat"* and who is the protector of beings — the supreme Prajāpati — I sever all other bonds and, in every way, take full refuge in that all-pervading Lord Śrī Kṛṣṇa alone.

Verse 18:
He has neither beginning nor end. He alone is the Supreme Brahman, the Supreme Self. Neither the gods nor the sages can truly know Him. Only Lord Śrī Nārāyaṇa Hari, the sustainer and nourisher of all beings, knows Him.

Verse 19 (implied):
From Nārāyaṇa alone, the sages (ṛṣis), perfected beings (siddhas), mighty serpents (nāgas), gods (devas), and divine seers (devarṣis) have come to know Him as the imperishable Supreme Self.

शुचिं शुचिपदं हंसं तत्पदं परमेष्ठिनम् ॥ १७ ॥
युक्त्वा सर्वात्मनाऽऽत्मानं तं प्रपद्ये प्रजापतिम् ।

जो स्वयं शुद्ध हैं, जिनकी प्राप्तिका मार्ग भी शुद्ध है, जो हंसस्वरूप, तत् पदके लक्ष्यार्थ परमात्मा और प्रजापालक परमेष्ठी हैं, मैं सब ओरसे सम्बन्ध तोड़ केवल उन्हींसे नाता जोड़कर सब प्रकारसे उन्हीं सर्वात्मा श्रीकृष्णकी शरण लेता हूँ ॥ १७ ॥

अनाद्यन्तं परं ब्रह्म न देवा नर्षयो विदुः ॥ १८ ॥
एको यं वेद भगवान् धाता नारायणो हरिः ।

उनका न आदि है न अन्त। वे ही परब्रह्म परमात्मा हैं। उनको न देवता जानते हैं न ऋषि। एकमात्र सबका धारण-पोषण करनेवाले वे भगवान् श्रीनारायण हरि ही उन्हें जानते हैं ॥ १८ ॥

नारायणादृषिगणास्तथा सिद्धमहोरगाः ॥ १९ ॥
देवा देवर्षयश्चैव यं विदुः परमव्ययम् ।

नारायणसे ही ऋषिगण, सिद्ध, बड़े-बड़े नाग, देवता तथा देवर्षि भी उन्हें अविनाशी परमात्माके रूपमें जानने लगे हैं ॥ १९ ॥

Mahabharat Shanti Parva Adhaya 340 slokas 100-101

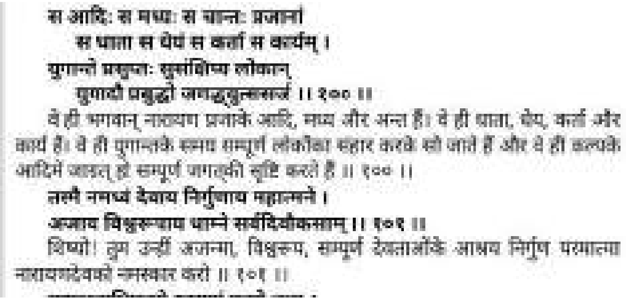
वे ही भगवान् नारायण प्रजाके आदि, मध्य और अन्त हैं। वे ही धाता, धेय, कर्ता और कार्य हैं। वे ही युगान्तके समय सम्पूर्ण लोकोंका संहार करके सो जाते हैं और वे ही कल्पके आदिमें जाग्रत् हो सम्पूर्ण जगत्की सृष्टि करते हैं ।। १०० ।।

शिष्यो ! तुम उन्हीं अजन्मा, विश्वरूप, सम्पूर्ण देवताओंके आश्रय निर्गुण परमात्मा नारायणदेवको नमस्कार करो ।। १०१ ।।

Verse 100:
It is Lord Nārāyaṇa alone who is the beginning, middle, and end of all

creation. He is the sustainer (*dhātā*), the ultimate goal (*dheya*), the doer (*kartā*), and the deed (*kārya*) itself. At the end of the cosmic age (yuga), He withdraws all the worlds and enters into rest; and at the beginning of a new creation (kalpa), He awakens and brings forth the entire universe.

Verse 101:
O disciple! Bow down to that same Lord Nārāyaṇa — unborn, of universal form, the refuge of all gods, and the nirguṇa Supreme Self beyond all attributes.


स आदिः स मध्यः स चान्तः प्रजानां
स धाता स धेयः स कर्ता स कार्यम् ।
युगान्ते प्रसुप्तः सुसंक्षिप्य लोकान्
युगादौ प्रबुद्धो जगद्धृत्युत्ससर्ज ॥ १०० ॥
वे ही भगवान् नारायण प्रजाके आदि, मध्य और अन्त हैं। वे ही धाता, धेय, कर्ता और कार्य हैं। वे ही युगान्तके समय सम्पूर्ण लोकोंका संहार करके सो जाते हैं और वे ही कल्पके आदिमें जाग्रत् हो सम्पूर्ण जगत्‌की सृष्टि करते हैं ॥ १०० ॥
तस्मै नमध्वं देवाय निर्गुणाय महात्मने ।
अजाय विश्वरूपाय धाम्ने सर्वदिवौकसाम् ॥ १०१ ॥
शिष्यो! तुम उन्हीं अजन्मा, विश्वरूप, सम्पूर्ण देवताओंके आश्रय निर्गुण परमात्मा नारायणदेवको नमस्कार करो ॥ १०१ ॥

Yajur Veda Taittireeya Aaranyaka, Prapaathaka 10, Anuvaaka 13 says

विश्व नारायणं देवं अक्षरै परमं पदम्। -Narayana is the universal deity and the supreme imperishable abode."
पति विश्वस्यात्मेश्वरः शाश्वत शिवमच्युतम्। -"Narayan is the lord of the universe, the ruler of the self, eternal, auspicious, and imperishable."
नारायणं महाज्ञेयं विश्वात्मानं परायणम्। -Narayana is the great object of knowledge, the soul of the universe, and the ultimate refuge."
नारायण परो ज्योतिरात्मा न नारायणः परः। -"Narayana is the supreme light and soul; there is none higher than Narayana."
ारायण परं ब्रह्मतत्त्वं नारायणः परः। -"Narayana

is the ultimate Brahman; he is supreme.”

नारायण परो ध्याता ध्यानं नारायणः परः।
-“Narayana is the supreme meditator, meditation itself, and the ultimate to be meditated upon.”

यच्च चिजगव दृश्यते श्रूयतेऽपिं वा। -“Whatever is seen, heard, or perceived in this universe is also Narayana.”

२९ सहस्रशीर्षं देवं विश्वाक्षं विश्वशंभुवम् । विश्वं
नारायणं देवमक्षरं परमं पदम् । विश्वतः परमान्नित्यं
विश्वं नारायणꣳ हरिम् । विश्वमेवेदं पुरुषस्तद्विश्वमुपजीवति ।
पतिं विश्वस्यात्मेश्वरꣳ शाश्वतꣳ शिवमच्युतम् । नारायणं
महाज्ञेयं विश्वात्मानं परायणम् । नारायण परो ज्योतिरात्मा
नारायणः परः । नारायण परं ब्रह्मतत्त्वं नारायणः
परः । नारायण परो ध्याता ध्यानं नारायणः परः । यच्च
किंचिज्जगत्सर्वं दृश्यते श्रूयतेऽपि वा ॥ ०। १०। १३। २९॥

पंचदेव-अथर्वशीर्ष-संग्रह Geeta Press Gorakhpur

४-नारायणाथर्वशीर्षम्

ॐ अथ पुरुषो ह वै नारायणोऽकामयत प्रजाः सृजेयेति । नारायणात्प्राणो जायते मनः सर्वेन्द्रियाणि च। खं वायुर्जोतिरापः पृथिवी विश्वस्य धारिणी। नारायणाद् ब्रह्मा जायते। नारायणाद्रुद्रो जायते। नारायणादिन्द्रो जायते । नारायणात्प्रजापतिः प्रजायते । नारायणाद् द्वादशादित्या रुद्रा वसवः सर्वाणि छन्दांसि नारायणादेव समुत्पद्यन्ते। नारायणात्प्रवर्तन्ते। नारायणे प्रलीयन्ते। एतदृग्वेदशिरोऽधीते ॥ १ ॥
अथ नित्यो नारायणः । ब्रह्मा नारायणः । शिवश्च नारायणः । शक्रश्च नारायणः । कालश्च नारायणः । दिशश्च नारायणः । विदिशश्च नारायणः । ऊर्ध्वं च नारायणः । अधश्च नारायणः । अन्तर्बहिश्च नारायणः । नारायण एवेदं सर्वं यद्भूतं यच्च भव्यम् । निष्कलङ्को निरञ्जनो निर्विकल्पो निराख्यातः शुद्धो देव एको ारायणो न द्वितीयोऽस्ति कश्चित्। य एवं वेद स

विष्णुरेव भवति स विष्णुरेव भवति ।
एतद्यजुर्वेदशिरोऽधीते ॥ २ ॥
ओमित्यग्रे व्याहरेत्। नम इति पश्चात् ।
नारायणायेत्युपरिष्टात्। ओमित्येकाक्षरम्। नम इति द्वे अक्षरे। नारायणायेति पञ्चाक्षराणि । एतद्वै नारायण-स्याष्टाक्षरं पदम्। यो ह वै नारायणस्याष्टाक्षरं पदमध्येति । अनपब्रुवः सर्वमायुरेति । विन्दते प्राजापत्यं रायस्पोषं गौपत्यं ततोऽमृतत्वमश्नुते ततोऽमृतत्वमश्नुत इति। एतत्साम-वेदशिरोऽधीते ॥ ३ ॥
प्रत्यगानन्दं ब्रह्मपुरुषं प्रणवस्वरूपम्। अकार उकारो मकार इति । ता अनेकधा समभवत्तदेतदोमिति ।
यमुक्त्वा मुच्यते योगी जन्मसंसारबन्धनात् । ॐ नमो नारायणायेति मन्त्रोपासको वैकुण्ठभुवनं गमिष्यति ।
तदिदं पुण्डरीकं विज्ञानघनं तस्मात्तडिदाभमात्रम् ।
ब्रह्मण्यो देवकीपुत्रो ब्रह्मण्यो मधुसूदनः । ब्रह्मण्यः पुण्डरीकाक्षो ब्रह्मण्यो विष्णुरच्युत इति ।
सर्वभूतस्थमेकं वै नारायणं कारणपुरुषमकारणं परं ब्रह्मोम् । एतदथर्वशिरोऽधीते ॥ ४ ॥
प्रातरधीयानो रात्रिकृतं पापं नाशयति। सायमधीयानो दिवसकृतं पापं नाशयति । तत्सायं प्रातरधीयानः पापोऽपापो भवति।
मध्यन्दिनमादित्याभिमुखोऽधीयानः
पञ्चमहापातकोपपातकात्प्रमुच्यते ।
सर्ववेदपारायणपुण्यं लभते ।
नारायणसायुज्यमवाप्नोति श्रीमन्नारायणसायुज्य-मवाप्नोति य एवं वेद ॥ ५ ॥ इत्युपनिषत् ॥

सनातन पुरुष भगवान् नारायणने संकल्प किया- 'मैं जीवोंकी सृष्टि करूँ।' (अतः उन्हींसे सबकी उत्पत्ति हुई है।) नारायणसे ही समष्टिगत प्राण उत्पन्न होता है, उन्हींसे मन और सम्पूर्ण इन्द्रियाँ प्रकट होती हैं। आकाश, वायु, तेज, जल तथा सम्पूर्ण विश्वको धारण करनेवाली पृथ्वी-इन सबकी नारायणसे ही उत्पत्ति होती है। नारायणसे ब्रह्मा उत्पन्न होते हैं। नारायणसे रुद्र प्रकट होते हैं। नारायणसे इन्द्रका जन्म होता है। नारायणसे प्रजापति उत्पन्न होते हैं। नारायणसे ही बारह आदित्य प्रकट हुए हैं। ग्यारह रुद्र, आठ वसु ·और सम्पूर्ण छन्द (वेद) नारायणसे ही उत्पन्न होते हैं, .ारायणसे ही प्रेरित होकर वे अपने-अपने कार्यमें

प्रवृत्त होते हैं और नारायणमें ही लीन हो जाते हैं। यह ऋग्वेदीय उपनिषद्का कथन है ॥ १ ॥
भगवान् नारायण नित्य हैं। ब्रह्मा नारायण हैं। शिव भी नारायण हैं। इन्द्र भी नारायण हैं। काल भी नारायण हैं। दिशाएँ भी नारायण हैं। विदिशाएँ (दिशाओंके बीचके कोण) भी नारायण हैं। ऊपर भी नारायण हैं। नीचे भी नारायण हैं। भीतर और बाहर भी नारायण हैं। जो कुछ हो चुका है तथा जो कुछ हो रहा है और होनेवाला है, यह सब भगवान् नारायण ही हैं। एकमात्र नारायण ही निष्कलंक, निरंजन, निर्विकल्प, अनिर्वचनीय एवं विशुद्ध देव हैं, उनके सिवा दूसरा कोई नहीं है। जो इस प्रकार जानता है, वह विष्णु ही हो जाता है, वह विष्णु ही हो जाता है। यह यजुर्वेदीय उपनिषद्का प्रतिपादन है ॥ २ ॥
सबसे पहले 'ॐ' इस अक्षरका उच्चारण करे, इसके बाद 'नमः' पदका, फिर अन्तमें 'नारायणाय' इस पदका उच्चारण करे। 'ॐ' यह एक अक्षर है। 'नमः' ये दो अक्षर हैं। 'नारायणाय' ये पाँच अक्षर हैं। यह 'ॐ नमो नारायणाय' पद भगवान् नारायणका अष्टाक्षरमन्त्र है। निश्चय ही जो मनुष्य भगवान् नारायणके इस अष्टाक्षरमन्त्रका जप करता है, वह उत्तम कीर्तिसे युक्त हो पूरी आयुतक जीवित रहता है। जीवोंका आधिपत्य, धनकी वृद्धि, गौ आदि पशुओंका स्वामित्व- ये सब भी उसे प्राप्त होते हैं। तदनन्तर वह अमृतत्वको प्राप्त होता है, अमृतत्वको प्राप्त होता है (अर्थात् भगवान् नारायणके अमृतमय परमधाममें जाकर परमानन्दका अनुभव करता है)। यह सामवेदीय उपनिषद्का कथन है ॥ ३ ॥
आत्मानन्दमय ब्रह्मपुरुष प्रणवस्वरूप है; 'अ' 'उ' 'म'- ये उसकी मात्राएँ हैं। ये अनेक हैं; इनका ही सम्मिलित रूप 'ॐ' इस प्रकार हुआ है। इस प्रणवका जप करके योगी जन्म-मृत्युरूप संसार-बन्धनसे मुक्त हो जाता है। 'ॐ नमो नारायणाय' इस मन्त्रकी उपासना करनेवाला साधक वैकुण्ठधाममें जायगा। वह वैकुण्ठधाम विज्ञानघन पुण्डरीक (कमल) है; अतः इसका स्वरूप विद्युत्के समान परम प्रकाशमय है। देवकीनन्दन भगवान् श्रीकृष्ण ब्रह्मण्य (ब्राह्मणप्रिय) हैं। भगवान् मधुसूदन ब्रह्मण्य हैं। पुण्डरीक (कमल) के सदृश नेत्रोंवाले भगवान् विष्णु ब्रह्मण्य हैं। अच्युत विष्णु ब्रह्मण्य हैं। सम्पूर्ण भूतोंमें स्थित एक ही नारायणदेव कारणपुरुष हैं। वे ही कारणरहित परब्रह्म ैं। यह अथर्ववेदीय उपनिषद्का प्रतिपादन है ॥ ४ ॥

प्रातःकाल इस उपनिषद्का पाठ करनेवाला पुरुष रात्रिमें किये हुए पापका नाश कर डालता है। सायंकालमें इसका पाठ करनेवाला मनुष्य दिनमें किये हुए पापका नाश कर डालता है। सायंकाल और प्रातःकाल दोनों समय पाठ करनेवाला साधक पहलेका पापी हो तो भी निष्पाप हो जाता है। दोपहरके समय भगवान् सूर्यकी ओर मुख करके पाठ करनेवाला मानव पाँच महापातकों और उपपातकोंसे सर्वथा मुक्त हो जाता है। सम्पूर्ण वेदोंके पाठका पुण्यलाभ करता है। वह भगवान् श्रीनारायणका सायुज्य प्राप्त कर लेता है; जो इस प्रकार जानता है, वह श्रीमन्नारायणका सायुज्य प्राप्त कर लेता है ॥ ५ ॥ इस प्रकार यह ब्रह्मविद्या है।

The eternal supreme being, Lord Narayana, made a resolve: “I shall create living beings.” Thus, everything originates from Him. From Narayana arises the collective life force, the mind, and all senses. The elements—ether, air, fire, water, and the earth that sustains the entire world—emanate from Narayana. From Narayana, Brahma is born. From Narayana, Rudra emerges. Indra is born from Narayana. The progenitors (Prajapatis) arise from Narayana. The twelve Adityas (solar deities) also manifest from Narayana. The eleven Rudras, the eight Vasus, and all Vedic meters (Chhandas) originate from Him. Inspired by Narayana, they engage in their respective duties, and in the end, they dissolve into Narayana Himself. This is the declaration of the Rigvedic Upanishad. (1)

Lord Narayana is eternal. Brahma is Narayana. Shiva is Narayana. Indra is Narayana. Time itself is Narayana. The irections are Narayana. The

intermediate directions are Narayana. Above is Narayana. Below is Narayana. Within and outside is Narayana. Everything that has happened, is happening, and will happen—all of it is Narayana. Narayana alone is flawless, pure, beyond duality, indescribable, and supremely divine. There is no other besides Him. Whoever realizes this becomes Vishnu Himself, becomes Vishnu Himself. This is the teaching of the Yajurvedic Upanishad. (2)

First, one should pronounce the sacred syllable "Om," followed by "Namah," and then "Narayanaaya." "Om" is a single syllable. "Namah" consists of two syllables. "Narayanaaya" has five syllables. Thus, "Om Namo Narayanaya" is the sacred eight-syllable mantra of Lord Narayana. Indeed, whoever chants this mantra of Lord Narayana gains supreme glory and lives a full lifespan. They attain dominion over living beings, increase in wealth, and acquire ownership of cows and other animals. Thereafter, they attain immortality—immortality in the sense of reaching the divine, blissful realm of Lord Narayana. This is the pronouncement of the Samavedic Upanishad. (3)

The blissful Supreme Being, the essence of Brahman, exists in the form of Pranava (Om). Its components are "A," "U," and "M." These are many, and together they form "Om." By meditating upon this Pranava, a yogi becomes free from the bondage of birth and death. A evotee who worships through the

mantra "Om Namo Narayanaya" shall ascend to Vaikuntha—the divine abode. That Vaikuntha realm, a luminous lotus of pure knowledge, is radiant like lightning. Lord Krishna, son of Devaki, is devoted to the Brahman (spiritually enlightened ones). The slayer of Madhu (Madhusudana) is devoted to Brahman. Vishnu, whose eyes resemble lotus petals, is devoted to Brahman. Acyuta, the unfailing Vishnu, is devoted to Brahman. The one Supreme Lord Narayana resides in all beings as their cause. He alone is the causeless, transcendent Brahman. This is the teaching of the Atharvavedic Upanishad. (4)

One who recites this Upanishad in the morning destroys sins committed at night. One who recites it in the evening eradicates sins committed during the day. If a person chants it both morning and evening, they become completely free from sins, even if previously sinful. By chanting it at midday facing the sun, one becomes entirely liberated from five great sins and subsidiary sins. The merit obtained equals the chanting of the entire Vedas. Ultimately, they attain the divine union with Lord Narayana. Whoever realizes this attains union with Lord Narayana. (5)

४–नारायणाथर्वशीर्षम्

*[अथर्वशीर्षोंकी परम्परामें नारायणाथर्वशीर्षका वैशिष्ट्य है, क्योंकि जहाँ इसे कृष्णयजुर्वेदीयपरम्पराके उपनिषदोंमें परिगणित किया गया है, वहीं इसमें चारों वेदों ऋक्, यजुः, साम तथा अथर्ववेदका उपदेश-सार 'शिर' (मस्तक)—रूपमें वर्णित है। इसमें भगवान् नारायणसे ही सभीकी उत्पत्ति तथा सभी रूपोंमें उन्हींकी अभिव्यक्ति बतायी गयी है। भगवान् नारायणके अष्टाक्षर मन्त्र '**ॐ नमो नारायणाय**' का उपदेश भी इस लघुकाय अथर्वशीर्षमें बताया गया है। इस अथर्वशीर्षका पाठ करनेसे चारों वेदोंके पाठका फल प्राप्त होता है। इसके पाठसे मनुष्य सभी पापोंसे मुक्त हो जाता है, यह इसकी फलश्रुतिमें बताया गया है। इस अथर्वशीर्षके पाठसे अन्तमें भगवान् सायुज्यपद सायुज्य भी प्राप्त हो जाता है। इस महत्त्वपूर्ण अथर्वशीर्षको यहाँ सानुवाद प्रस्तुत किया जा रहा है—]*

ॐ सह नाववत्विति शान्तिः ॥*

ॐ अथ पुरुषो ह वै नारायणोऽकामयत प्रजाः सृजेयेति। नारायणात्प्राणो जायते मनः सर्वेन्द्रियाणि च। खं वायुर्ज्योतिरापः पृथिवी विश्वस्य धारिणी। नारायणाद् ब्रह्मा जायते। नारायणाद्रुद्रो जायते। नारायणादिन्द्रो जायते। नारायणात्प्रजापतिः प्रजायते। नारायणाद् द्वादशादित्या रुद्रा वसवः सर्वाणि छन्दांसि नारायणादेव समुत्पद्यन्ते। नारायणात्प्रवर्तन्ते। नारायणे प्रलीयन्ते। एतदृग्वेदशिरोऽधीते ॥ १ ॥

अथ नित्यो नारायणः। ब्रह्मा नारायणः। शिवश्च नारायणः। शक्रश्च नारायणः। कालश्च नारायणः। दिशश्च नारायणः। विदिशश्च नारायणः। ऊर्ध्वं च नारायणः। अधश्च नारायणः। अन्तर्बहिश्च नारायणः। नारायण एवेदं सर्वं यद्भूतं यच्च भव्यम्। निष्कलङ्को निरञ्जनो निर्विकल्पो निराख्यातः शुद्धो देव एको नारायणो न द्वितीयोऽस्ति कश्चित्। य एवं वेद स विष्णुरेव भवति स विष्णुरेव भवति। एतद्यजुर्वेदशिरोऽधीते ॥ २ ॥

ओमित्यग्रे व्याहरेत्। नम इति पश्चात्। नारायणायेत्युपरिष्टात्। ओमित्येकाक्षरम्। नम इति द्वे

सनातन पुरुष भगवान् नारायणने संकल्प किया—'मैं जीवोंकी सृष्टि करूँ।' (अतः उन्हींसे सबकी उत्पत्ति हुई है।) नारायणसे ही समष्टिगत प्राण उत्पन्न होता है, उन्हींसे मन और सम्पूर्ण इन्द्रियाँ प्रकट होती हैं। आकाश, वायु, तेज, जल तथा सम्पूर्ण विश्वको धारण करनेवाली पृथ्वी—इन सबकी नारायणसे ही उत्पत्ति होती है। नारायणसे ब्रह्मा उत्पन्न होते हैं। नारायणसे रुद्र प्रकट होते हैं। नारायणसे इन्द्रका जन्म होता है। नारायणसे प्रजापति उत्पन्न होते हैं। नारायणसे ही बारह आदित्य प्रकट हुए हैं। ग्यारह रुद्र, आठ वसु और सम्पूर्ण छन्द (वेद) नारायणसे ही उत्पन्न होते हैं, नारायणसे ही प्रेरित होकर वे अपने-अपने कार्यमें प्रवृत्त होते हैं और नारायणमें ही लीन हो जाते हैं। यह ऋग्वेदीय उपनिषद्‌का कथन है ॥ १ ॥

भगवान् नारायण नित्य हैं। ब्रह्मा नारायण हैं। शिव भी नारायण हैं। इन्द्र भी नारायण हैं। काल भी नारायण हैं। दिशाएँ भी नारायण हैं। विदिशाएँ (दिशाओंके बीचके कोण) भी नारायण हैं। ऊपर भी नारायण हैं। नीचे भी नारायण हैं। भीतर और बाहर भी नारायण हैं। जो कुछ हो चुका है तथा जो कुछ हो रहा है और होनेवाला है, वह सब भगवान् नारायण ही हैं। एकमात्र नारायण ही निष्कलंक, निरंजन, निर्विकल्प, अनिर्वचनीय एवं विशुद्ध देव हैं, उनके सिवा दूसरा कोई नहीं है। जो इस प्रकार जानता है, वह विष्णु ही हो जाता है, वह विष्णु ही हो जाता है। यह यजुर्वेदीय उपनिषद्‌का प्रतिपादन है ॥ २ ॥

सबसे पहले 'ॐ' इस अक्षरका उच्चारण करे, इसके बाद '**नमः**' पदका, फिर अन्तमें '**नारायणाय**' इस पदका उच्चारण करे। 'ॐ' यह एक अक्षर है। '**नमः**' ये दो अक्षर हैं। '**नारायणाय**' ये पाँच अक्षर हैं। यह 'ॐ

अक्षरे। नारायणायेति पञ्चाक्षराणि। एतद्वै नारायणस्याष्टाक्षरं पदम्। यो ह वै नारायणस्याष्टाक्षरं पदमध्येति। अनपब्रुवः सर्वमायुरेति। विन्दते प्राजापत्यं रायस्पोषं गौपत्यं ततोऽमृतत्वमश्नुते ततोऽमृतत्वमश्नुत इति। एतत्सामवेदशिरोऽधीते॥ ३॥

प्रत्यगानन्दं ब्रह्मपुरुषं प्रणवस्वरूपम्। अकार उकारो मकार इति। ता अनेकधा समभवत्तदेतदोमिति। यमुक्त्वा मुच्यते योगी जन्मसंसारबन्धनात्। ॐ नमो नारायणायेति मन्त्रोपासको वैकुण्ठभुवनं गमिष्यति। तदिदं पुण्डरीकं विज्ञानघनं तस्मात्तडिदाभमात्रम्। ब्रह्मण्यो देवकीपुत्रो ब्रह्मण्यो मधुसूदनः। ब्रह्मण्यः

नमो नारायणाय' यह भगवान् नारायणका अष्टाक्षरमन्त्र है। निश्चय ही जो मनुष्य भगवान् नारायणके इस अष्टाक्षरमन्त्रका जप करता है, वह उत्तम कीर्तिसे युक्त हो पूरी आयुतक जीवित रहता है। जीवोंका आधिपत्य, धनकी वृद्धि, गौ आदि पशुओंका स्वामित्व—ये सब भी उसे प्राप्त होते हैं। तदनन्तर वह अमृतत्वको प्राप्त होता है, अमृतत्वको प्राप्त होता है (अर्थात् भगवान् नारायणके अमृतमय परमधाममें जाकर परमानन्दका अनुभव करता है)। यह सामवेदीय उपनिषद्का कथन है॥ ३॥

आत्मानन्दमय ब्रह्मपुरुष प्रणवस्वरूप है; 'अ' 'उ' 'म'—ये उसकी मात्राएँ हैं। ये अनेक हैं; इनका ही सम्मिलित रूप 'ॐ' इस प्रकार हुआ है। इस प्रणवका जप करके योगी जन्म-मृत्युरूप संसार-बन्धनसे मुक्त हो जाता है। 'ॐ नमो नारायणाय' इस मन्त्रकी उपासना करनेवाला साधक वैकुण्ठधाममें जायगा। वह वैकुण्ठधाम विज्ञानघन पुण्डरीक (कमल) है; अतः इसका स्वरूप विद्युत्के समान परम प्रकाशमय है। देवकीनन्दन भगवान् श्रीकृष्ण ब्रह्मण्य (ब्राह्मणप्रिय) हैं। भगवान् मधुसूदन ब्रह्मण्य हैं। पुण्डरीक (कमल)-

पुण्डरीकाक्षो ब्रह्मण्यो विष्णुरच्युत इति। सर्वभूतस्थमेकं वै नारायणं कारणपुरुषमकारणं परं ब्रह्मोम्। एतदथर्वशिरोऽधीते॥ ४॥

प्रातरधीयानो रात्रिकृतं पापं नाशयति। सायमधीयानो दिवसकृतं पापं नाशयति। तत्सायं प्रातरधीयानः पापोऽपापो भवति। मध्यन्दिनमादित्याभिमुखोऽधीयानः पञ्चमहापातकोपपातकात्प्रमुच्यते। सर्ववेदपारायणपुण्यं लभते। नारायणसायुज्यमवाप्नोति श्रीमन्नारायणसायुज्यमवाप्नोति य एवं वेद॥ ५॥ इत्युपनिषत्॥

॥ ॐ सह नाववत्विति शान्तिः॥*

के समान नेत्रोंवाले भगवान् विष्णु ब्रह्मण्य हैं। अच्युत विष्णु ब्रह्मण्य हैं। सम्पूर्ण भूतोंमें स्थित एक ही नारायणदेव कारणपुरुष हैं। वे ही कारणरहित परब्रह्म हैं। यह अथर्वशिरोपनिषद्का प्रतिपादन है॥ ४॥

प्रातःकाल इस उपनिषद्का पाठ करनेवाला पुरुष रात्रिमें किये हुए पापका नाश कर डालता है। सायंकालमें इसका पाठ करनेवाला मनुष्य दिनमें किये हुए पापका नाश कर डालता है। सायंकाल और प्रातःकाल दोनों समय पाठ करनेवाला साधक पहलेका पापी हो तो भी निष्पाप हो जाता है। दोपहरके समय भगवान् सूर्यकी ओर मुख करके पाठ करनेवाला मानव पाँच महापातकों और उपपातकोंसे सर्वथा मुक्त हो जाता है। सम्पूर्ण वेदोंके पाठका पुण्यलाभ करता है। वह भगवान् श्रीनारायणका सायुज्य प्राप्त कर लेता है; जो इस प्रकार जानता है, वह श्रीमन्नारायणका सायुज्य प्राप्त कर लेता है॥ ५॥ इस प्रकार यह ब्रह्मविद्या है।

* शान्तिपाठ पृष्ठ-सं० ९ में देखना चाहिये।

Shri Shiva Tattva

Rig Veda 2.33.9-1

दृढ़ अंग वाले, बहुरूप, तेजस्वी एवं पीले रंग वाले रुद्र चमकीले तथा सोने के बने आभूषणों से सुशोभित हैं. संपूर्ण भुवनों के स्वामी एवं भर्ता रुद्र का बल कभी अलग नहीं होता. (९)

हे पूज्य रुद्र ! तुम बाण और धनुष धारण करते हो. हे पूजा योग्य ! तुमने पूजनीय एवं बहुरूप वाले हार को धारण किया है. तुम इस विस्तृत संसार की रक्षा करते हो. तुम्हारी अपेक्षा अधिक शक्तिशाली कोई नहीं है. (१०)

हे स्तोता! प्रसिद्ध, रथ पर बैठे हुए, युवा, पशु के समान भयानक, शत्रुनाशक तथा उग्र रुद्र की स्तुति करो. हे रुद्र ! हम स्तुतिकर्त्ताओं की रक्षा करो. तुम्हारी सेना हमारे अतिरिक्त अन्य लोगों का संहार करे. (११)

Rudra, who has a firm and strong body, is multiform, radiant, and yellow-hued. He is adorned with shining and golden ornaments. The Lord and sustainer of all the worlds, Rudra's strength never diminishes or separates from him.

O worshipful Rudra! You bear a bow and arrows. O worthy of veneration! You have adorned yourself with a sacred and multiform garland. You protect this vast universe. There is none more powerful than you.

O chanter of hymns! Praise Rudra, who is renowned, youthful, seated on a chariot, fearsome like a wild beast, destroyer of enemies, and fierce. O Rudra! Protect us who sing your praises. May your army bring destruction upon others, not upon us.

स्थिरेभिरङ्गैः पुरुरूप उग्रो बभ्रुः शुक्रेभिः पिपिशे हिरण्यैः.
ईशानादस्य भुवनस्य भूरेर्न वा उ योषद्रुद्रादसुर्यम्.. (९)

दृढ़ अंग वाले, बहुरूप, तेजस्वी एवं पीले रंग वाले रुद्र चमकीले तथा सोने के बने आभूषणों से सुशोभित हैं. संपूर्ण भुवनों के स्वामी एवं भर्ता रुद्र का बल कभी अलग नहीं होता. (९)

अर्हन्बिभर्षि सायकानि धन्वार्हन्निष्कं यजतं विश्वरूपम्.
अर्हन्निदं दयसे विश्वमभ्वं न वा ओजीयो रुद्र त्वदस्ति.. (१०)

हे पूज्य रुद्र! तुम बाण और धनुष धारण करते हो. हे पूजा योग्य! तुमने पूजनीय एवं बहुरूप वाले हार को धारण किया है. तुम इस विस्तृत संसार की रक्षा करते हो. तुम्हारी अपेक्षा अधिक शक्तिशाली कोई नहीं है. (१०)

स्तुहि श्रुतं गर्तसदं युवानं मृगं न भीममुपहत्नुमुग्रम्.
मृळा जरित्रे रुद्र स्तवानोऽन्यं ते अस्मन्नि वपन्तु सेनाः.. (११)

हे स्तोता! प्रसिद्ध, रथ पर बैठे हुए, युवा, पशु के समान भयानक, शत्रुनाशक तथा उग्र रुद्र की स्तुति करो. हे रुद्र! हम स्तुतिकर्त्ताओं की रक्षा करो. तुम्हारी सेना हमारे अतिरिक्त अन्य लोगों का संहार करे. (११)

Rig Veda 7th Mandala 46th Sukta

हे स्तोताओ ! तुम दृढ़ धनुष वाले, शीघ्रगामी बाणों वाले, अन्नयुक्त अपराजित, सबको जीतने वाले, बनाने वाले तथा तीक्ष्ण आयुधों के स्वामी रुद्र की स्तुति करो. वे हमारी स्तुति सुनें. (१)

रुद्र को स्वर्ग एवं पृथ्वी पर रहने वाले ऐश्वर्य द्वारा जाना जा सकता है. हे रुद्र ! हमारी प्रजाएं तुम्हारी स्तुतियां करती हैं. तुम उनकी रक्षा करते हुए हमारे घर आओ एवं उसे रोगहीन बनाओ. (२)

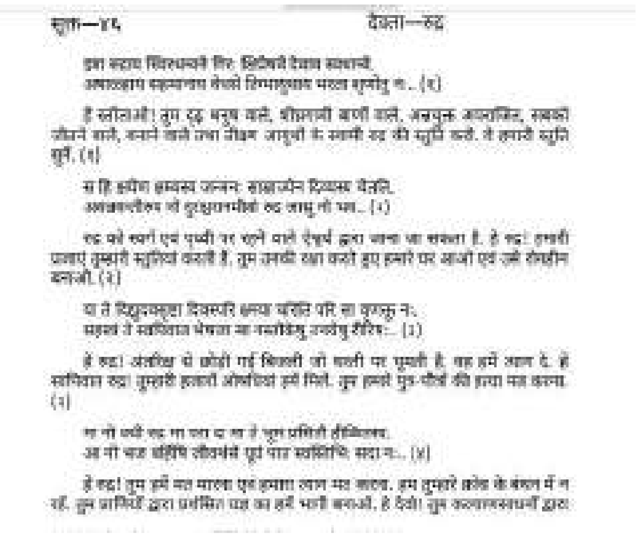
हे रुद्र ! अंतरिक्ष से छोड़ी गई बिजली जो धरती पर घूमती है, वह हमें त्याग दे. हे स्वपिवात रुद्र ! तुम्हारी हजारों ओषधियां हमें मिलें. तुम हमारे पुत्र-पौत्रों की हत्या मत करना. (३)

O chanters of hymns! Praise Rudra, who holds a strong bow, whose arrows are swift, who is full of nourishment, invincible, the conqueror of all, the creator, and the master of sharp weapons. May he hear our praise.

Rudra can be known through the divine powers that dwell in heaven and on earth. O Rudra! Our people sing your praises. Come to our home while protecting them, and make it free from disease.

O Rudra! May the lightning that is released from the sky and roams upon the earth spare us. O Svapivāta Rudra! May your thousands of healing herbs

come to us. Do not slay our sons and grandsons.



Svetasvatara Upanishad chapter 6 mantras 8-9

He has nothing to achieve for Himself, nor has He any organ of action. No one is seen equal or superior to Him. His great power alone is described in the Vedas to be of various kinds, and His knowledge, strength and action are described as inherent in Him.

No one in the world is His master, nor has anybody any control over Him. There is no sign by which He can be inferred. He is the cause of all, and the ruler of individual souls. He has no parent, nor is there any one who is His lord.

तस्य for Him **कार्यम्** something to be achieved **करणम्** organ of action **च** and **न विद्यते** does not exist. **तत्समः** His equal **अभ्यधिकः** superior **च** and **न दृश्यते** is not seen. **अस्य** His **परा शक्तिः** great power **एव** alone **विविधा** of various kinds, **ज्ञानबलक्रिया** knowledge, strength and action **स्वाभाविकी च** and natural **श्रूयते** is described in the Vedas.

He has nothing to achieve for Himself, nor has He any organ of action. No one is seen equal or superior to Him. His great power alone is described in the Vedas to be of various kinds, and His knowledge, strength and action are described as inherent in Him.

No one in the world is His master, nor has anybody any control over Him. There is no[1] sign by which He can be inferred. He is the cause of all, and the ruler of individual souls. He has no parent, nor is there any one who is His lord.

[NOTES—1. *No sign etc.*—There is no syllogism that can logically demonstrate the existence of God. He is essentially known through revelation and spiritual realization, and the function of logic or reason is only to relate the knowledge thus gained with the rest of our experience.]

Yajur Veda Taittriya Aranyaka 10.49

हर॒ हरिं॑न्त॒मनुं॑यन्ति दे॒वा विश्व॒स्येमा॑नं वृष॒भं मं॑ती॒नाम् ।
ब्रह्म सरू॑प॒मनु॑ मे॒दमागम॒दयं॑नं॒ मा विवं॑ती॒र्विक्रमस्व

Hara, the most swift one, is followed by the Devas ;
He is the bull (vṛṣabha) of all thoughts and intellects in the universe.
He who embodies the essence of Brahman (spiritual knowledge), may he come near me;
O compassionate one, do not turn away — advance toward me with might!

६७ हरिः॒ हरं॑न्तमनुं॑यन्ति दे॒वा विश्व॒स्येशा॑नं वृष॒भं म॑ती॒नाम् ।
ब्रह्म॒ सरू॑पमनुं मे॒दमागा॒दय॑नं॒ मा विवं॑धी॒र्विक्र॑मस्व ॥ ० । १० । ४९ । ६७ ॥ ॥ ४९ ॥

Yajur Veda Taittriya Aranyaka 10.20.38

तत्पुरुषाय विद्महें महादे॒वायं धीमहि । तन्नों रुद्रः प्रचोदयात्

We meditate on the Supreme Being known as Tatpurusha.
We contemplate upon the great Lord Mahadeva.
May that Rudra inspire and guide us.

३८ तत्पुरु॑षाय वि॒द्महे॑ महादे॒वाय॑ धीमहि । तन्नो॑ रुद्रः प्रचो॒दया॑त् ॥ ० । १० । २० । ३८ ॥ ॥ २० ॥

Mahabharat Anushashan Parva
Adhaya 17 slokas 25-30

जो वेदोंके भी वेद, उत्तम वस्तुओंमें भी परम उत्तम, तेजके भी तेज, तपके भी तप, शान्त पुरुषोंमें भी परम शान्त, कान्तिकी भी कान्ति, जितेन्द्रियोंमें भी परम जितेन्द्रिय, बुद्धिमानोंकी भी बुद्धि, देवताओंके भी देवता, ऋषियोंके भी ऋषि, यज्ञोंके भी यज्ञ, कल्याणोंके भी कल्याण, रुद्रोंके भी रुद्र, प्रभावशाली ईश्वरोंकी भी प्रभा (ऐश्वर्य), योगियोंके भी योगी तथा कारणोंके भी कारण हैं। जिनसे सम्पूर्ण लोक उत्पन्न होते और फिर उन्हींमें विलीन हो जाते हैं, जो सम्पूर्ण भूतोंके आत्मा हैं, उन्हीं अमित तेजस्वी भगवान् शिवके एक हजार आठ नामोंका वर्णन मुझसे सुनिये। पुरुषसिंह! इसका श्रवणमात्र करके आप अपनी सम्पूर्ण कामनाओंको प्राप्त कर लेंगे ।। २५-३० ।।

The one who is the Vedas among the Vedas, the supreme among the entities, the brightest among the luminous, the most ascetic among the ascetics, the most peaceful among the serene beings, the most radiant among the radiant, the most self-controlled among the self-controlled, the most intelligent among the wise, the Deva among Devas, the sage among sages, the sacrifice among sacrifices, the auspicious among the auspicious, the Rudra among Rudras, the powerful among the powerful , the supreme yogi among yogis, the cause of all causes—He is the Supreme Lord Shiva, who pervades all worlds and into whom everything ultimately dissolves.

ब्रह्मणामपि यद् ब्रह्म पराणामपि यत् परम् ।। २५ ।।
तेजसामपि यत् तेजस्तपसामपि यत् तपः ।
शान्तानामपि यः शान्तो द्युतीनामपि या द्युतिः ।। २६ ।।
दान्तानामपि यो दान्तो धीमतामपि या च धीः ।
देवानामपि यो देव ऋषीणामपि यस्त्वृषिः ।। २७ ।।
यज्ञानामपि यो यज्ञः शिवानामपि यः शिवः ।
रुद्राणामपि यो रुद्रः प्रभा प्रभवतामपि ।। २८ ।।
योगिनामपि यो योगी कारणानां च कारणम् ।
यतो लोकाः सम्भवन्ति न भवन्ति यतः पुनः ।। २९ ।।
सर्वभूतात्मभूतस्य हरस्यामिततेजसः ।
अष्टोत्तरसहस्रं तु नाम्नां शर्वस्य मे शृणु ।
यच्छ्रुत्वा मनुजव्याघ्र सर्वान् कामानवाप्स्यसि ।। ३० ।।

जो वेदोंके भी वेद, उत्तम वस्तुओंमें भी परम उत्तम, तेजके भी तेज, तपके भी तप, शान्त पुरुषोंमें भी परम शान्त, कान्तिकी भी कान्ति, जितेन्द्रियोंमें भी परम जितेन्द्रिय, बुद्धिमानोंकी भी बुद्धि, देवताओंके भी देवता, ऋषियोंके भी ऋषि, यज्ञोंके भी यज्ञ, कल्याणोंके भी कल्याण, रुद्रोंके भी रुद्र, प्रभावशाली ईश्वरोंकी भी प्रभा (ऐश्वर्य), योगियोंके भी योगी तथा कारणोंके भी कारण हैं। जिनसे सम्पूर्ण लोक उत्पन्न होते और फिर उन्हींमें विलीन हो जाते हैं, जो सम्पूर्ण भूतोंके आत्मा हैं, उन्हीं अमित तेजस्वी भगवान् शिवके एक हजार आठ नामोंका वर्णन मुझसे सुनिये। पुरुषसिंह! इसका श्रवणमात्र करके आप अपनी सम्पूर्ण कामनाओंको प्राप्त कर लेंगे ।। २५—३० ।।

Mahabharta Anushashan Parva Adhaya 160

Shree Krishna Uvach –

प्रजानाथ! तीनों लोकोंमें महादेवजीसे बढ़कर दूसरा कोई श्रेष्ठ देवता नहीं है; क्योंकि वे समस्त भूतोंकी उत्पत्तिके कारण हैं ।। ६ ।।

Prajanath! There is no other Deva greater than Mahadevji in the three worlds; because he is the cause of the origin of all beings. 6.

नास्ति किंचित् परं भूतं महादेवाद् विशाम्पते ।
इह त्रिष्वपि लोकेषु भूतानां प्रभवो हि सः ।। ६ ।।

प्रजानाथ! तीनों लोकोंमें महादेवजीसे बढ़कर दूसरा कोई श्रेष्ठ देवता नहीं है; क्योंकि वे समस्त भूतोंकी उत्पत्तिके कारण हैं ।। ६ ।।

उन महात्मा शंकरके सामने कोई भी खड़ा होनेका साहस नहीं कर सकता। तीनों लोकोंमें कोई भी प्राणी उनकी समता करनेवाला नहीं है ।। ७

No one can dare to stand in front of that great soul Shankar. There is no being in the three worlds who can equal him. 7

न चैवोत्सहते स्थातुं कश्चिदग्रे महात्मनः ।

न हि भूतं समं तेन त्रिषु लोकेषु विद्यते ।। ७ ।।

उन महात्मा शंकरके सामने कोई भी खड़ा होनेका साहस नहीं कर सकता। तीनों लोकोंमें कोई भी प्राणी उनकी समता करनेवाला नहीं है ।। ७ ।।

वे ही रुद्र हैं, वे ही शिव हैं, वे ही अग्नि हैं, वे ही सर्वस्वरूप और सर्वविजयी हैं। वे ही इन्द्र और वायु हैं, वे ही अश्विनीकुमार और विद्युत् हैं ।। ३९ ।।

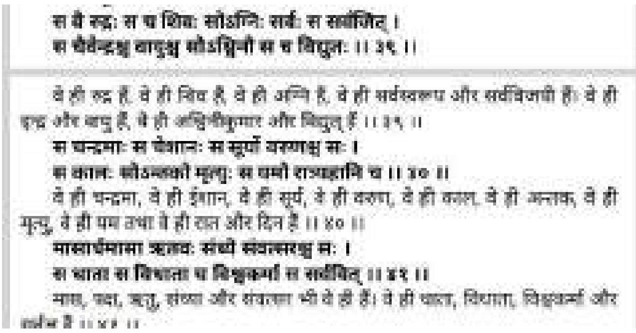
वे ही चन्द्रमा, वे ही ईशान, वे ही सूर्य, वे ही वरुण, वे ही काल, वे ही अन्तक, वे ही मृत्यु, वे ही यम तथा वे ही रात और दिन हैं ।। ४० ।।

मास, पक्ष, ऋतु, संध्या और संवत्सर भी वे ही हैं। वे ही धाता, विधाता, विश्वकर्मा और सर्वज्ञ हैं ।। ४१ ।।

Verse 39:
He alone is Rudra, He alone is Shiva, He alone is Agni (Fire); He is the embodiment of all forms and the conqueror of all. He is Indra and Vayu (Wind), He is the Ashwini Kumars (Divine twin physicians), and He is the lightning.

Verse 40:
He is the Moon, He is Ishana (a form of Shiva), He is the Sun, He is Varuna (God of waters), He is Time (Kala), He is the Ender (Antaka), He is Death, He is Yama (God of justice), and He is both Night and Day.

Verse 41:
He alone is the Month, the Fortnight, the Season, the Twilight (Sandhya), and the Year (Samvatsara). He is the Creator (Dhata), the Ordainer (Vidhata), the Divine Architect (Vishwakarma), and the Omniscient One.


स वै रुद्रः स च शिवः सोऽग्निः सर्वः स सर्वजित् ।
स चैवेन्द्रश्च वायुश्च सोऽश्विनौ स च विद्युतः ।। ३९ ।।

वे ही रुद्र हैं, वे ही शिव हैं, वे ही अग्नि हैं, वे ही सर्वस्वरूप और सर्वविजयी हैं। वे ही इन्द्र और वायु हैं, वे ही अश्विनीकुमार और विद्युत् हैं ।। ३९ ।।

स चन्द्रमाः स चेशानः स सूर्यो वरुणश्च सः ।
स कालः सोऽन्तको मृत्युः स यमो रात्र्यहानि च ।। ४० ।।

वे ही चन्द्रमा, वे ही ईशान, वे ही सूर्य, वे ही वरुण, वे ही काल, वे ही अन्तक, वे ही मृत्यु, वे ही यम तथा वे ही रात और दिन हैं ।। ४० ।।

मासार्धमासा ऋतवः संध्ये संवत्सरश्च सः ।
स धाता स विधाता च विश्वकर्मा स सर्ववित् ।। ४१ ।।

मास, पक्ष, ऋतु, संध्या और संवत्सर भी वे ही हैं। वे ही धाता, विधाता, विश्वकर्मा और सर्वज्ञ हैं ।। ४१ ।।

नक्षत्र, गृह, दिशा, विदिशा भी वे ही हैं। वे ही विश्वरूप, अप्रमेयात्मा, षड्विध ऐश्वर्यसे युक्त एवं परम तेजस्वी हैं ।। ४२ ।।

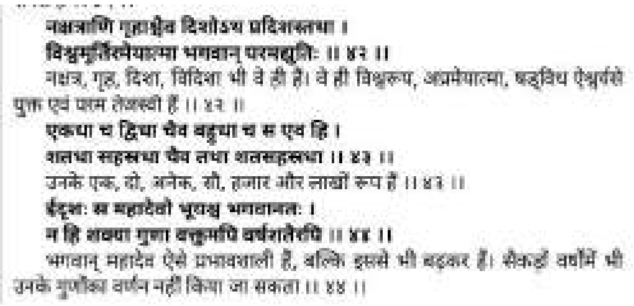
उनके एक, दो, अनेक, सौ, हजार और लाखों रूप हैं
।। ४३ ।।

भगवान् महादेव ऐसे प्रभावशाली हैं, बल्कि इससे भी बढ़कर हैं। सैकड़ों वर्षोंमें भी उनके गुणोंका वर्णन नहीं किया जा सकता ।। ४४ ।।

Verse 42:
He alone is the Nakshatras (constellations), the planets (Grah), the directions and sub-directions (Disha and Vidisha). He is the Cosmic Form (Vishvarupa), of immeasurable essence (Aprameyatma), endowed with sixfold divine powers (Shadvidha Aishwarya), and is supremely radiant (Parama Tejasvi).

Verse 43:
He has one form, two forms, many forms, hundreds, thousands, and millions of forms.

Verse 44:
Lord Mahadev (Shiva) is so powerful—and even more than this. Even in hundreds of years, His qualities cannot be fully described.


नक्षत्राणि ग्रहाश्चैव दिशोऽथ प्रदिशस्तथा ।
विश्वमूर्तिरमेयात्मा भगवान् परमद्युतिः ।। ४२ ।।
नक्षत्र, ग्रह, दिशा, विदिशा भी वे ही हैं। वे ही विश्वरूप, अप्रमेयात्मा, षड्विध ऐश्वर्यसे युक्त एवं परम तेजस्वी हैं ।। ४२ ।।
एकधा च द्विधा चैव बहुधा च स एव हि ।
शतधा सहस्रधा चैव तथा शतसहस्रधा ।। ४३ ।।
उनके एक, दो, अनेक, सौ, हजार और लाखों रूप हैं ।। ४३ ।।
ईदृशः स महादेवो भूयश्च भगवानतः ।
न हि शक्या गुणा वक्तुमपि वर्षशतैरपि ।। ४४ ।।
भगवान् महादेव ऐसे प्रभावशाली हैं, बल्कि इससे भी बढ़कर हैं। सैकड़ों वर्षोंमें भी उनके गुणोंका वर्णन नहीं किया जा सकता ।। ४४ ।।

Mahabharta Anushashan Parva
Adhaya 161

Shree Krishna Uvach –

विद्वान् पुरुष इन महादेवजीको अग्नि, स्थाणु, महेश्वर, एकाक्ष, त्र्यम्बक, विश्वरूप और शिव आदि अनेक नामोंसे पुकारते हैं ।। २ ।।

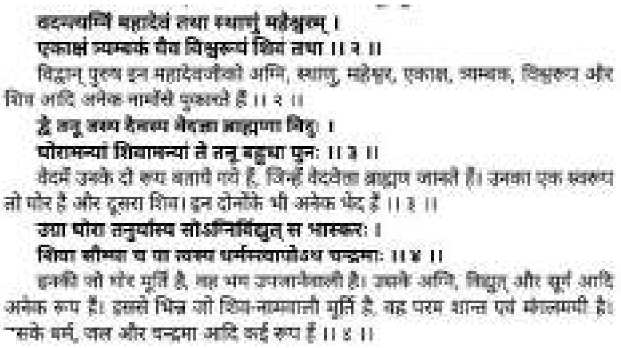
वेदमें उनके दो रूप बताये गये हैं, जिन्हें वेदवेत्ता ब्राह्मण जानते हैं। उनका एक स्वरूप तो घोर है और दूसरा शिव। इन दोनोंके भी अनेक भेद हैं ।। ३ ।।

इनकी जो घोर मूर्ति है, वह भय उपजानेवाली है। उसके अग्नि, विद्युत् और सूर्य आदि अनेक रूप हैं। इससे भिन्न जो शिव-नामवाली मूर्ति है, वह परम शान्त एवं मंगलमयी है। उसके धर्म, जल और चन्द्रमा आदि कई रूप हैं ।। ४ ।।

Verse 2:
The wise call this great Lord Mahadev by many names—Agni, Sthanu, Maheshwara, Ekaksha (the one-eyed), Tryambaka (the three-eyed), Vishvarupa (the cosmic form), and Shiva, among others.

Verse 3:
The Vedas describe two forms of Him, known to the learned Brahmanas. One of His forms is fierce (ghora), and the other is auspicious (Shiva). Even these two have many variations.

Verse 4:
His fierce form is terrifying and gives rise to fear. It has many manifestations such as fire (Agni), lightning (Viduyt), and the sun (Surya).
In contrast, His form named Shiva is supremely peaceful and auspicious. It manifests as righteousness (Dharma), water (Jala), the moon (Chandra), and many more.

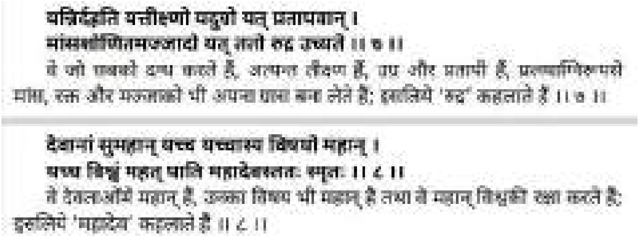

वदन्त्यग्निं महादेवं तथा स्थाणुं महेश्वरम् ।
एकाक्षं त्र्यम्बकं चैव विश्वरूपं शिवं तथा ।। २ ।।
विद्वान् पुरुष इन महादेवजीको अग्नि, स्थाणु, महेश्वर, एकाक्ष, त्र्यम्बक, विश्वरूप और शिव आदि अनेक नामोंसे पुकारते हैं ।। २ ।।
द्वे तनू तस्य देवस्य वेदज्ञा ब्राह्मणा विदुः ।
घोरामन्यां शिवामन्यां ते तनू बहुधा पुनः ।। ३ ।।
वेदमें उनके दो रूप बताये गये हैं, जिन्हें वेदवेत्ता ब्राह्मण जानते हैं। उनका एक स्वरूप तो घोर है और दूसरा शिव। इन दोनोंके भी अनेक भेद हैं ।। ३ ।।
उग्रा घोरा तनुर्यास्य सोऽग्निर्विद्युत् स भास्करः ।
शिवा सौम्या च या त्वस्य धर्मस्त्वापोऽथ चन्द्रमाः ।। ४ ।।
इनकी जो घोर मूर्ति है, वह भय उपजानेवाली है। उसके अग्नि, विद्युत् और सूर्य आदि अनेक रूप हैं। इससे भिन्न जो शिव-नामवाली मूर्ति है, वह परम शान्त एवं मंगलमयी है। उसके धर्म, जल और चन्द्रमा आदि कई रूप हैं ।। ४ ।।

वे जो सबको दग्ध करते हैं, अत्यन्त तीक्ष्ण हैं, उग्र और प्रतापी हैं, प्रलयाग्निरूपसे मांस, रक्त और मज्जाको भी अपना ग्रास बना लेते हैं; इसलिये 'रुद्र' कहलाते हैं ।। ७ ।।

वे देवताओंमें महान् हैं, उनका विषय भी महान् है तथा वे महान् विश्वकी रक्षा करते हैं; इसलिये 'महादेव' कहलाते हैं ।। ८ ।।

Verse 7:
He who burns all, who is extremely sharp, fierce, and full of radiance—who, in the form of the fire of dissolution (Pralayagni), —He is therefore called "Rudra."

Verse 8:
He is great among the gods, His domain is great, and He protects the vast universe; hence, He is called "Mahadeva" (the Great God).



यन्निर्दहति यत्तीक्ष्णो यदुग्रो यत् प्रतापवान् ।
मांसशोणितमज्जादो यत् ततो रुद्र उच्यते ।। ७ ।।

वे जो सबको दग्ध करते हैं, अत्यन्त तीक्ष्ण हैं, उग्र और प्रतापी हैं, प्रलयाग्निरूपसे मांस, रक्त और मज्जाको भी अपना ग्रास बना लेते हैं; इसलिये 'रुद्र' कहलाते हैं ।। ७ ।।

देवानां सुमहान् यच्च यच्चास्य विषयो महान् ।
यच्च विश्वं महत् पाति महादेवस्ततः स्मृतः ।। ८ ।।

वे देवताओंमें महान् हैं, उनका विषय भी महान् है तथा वे महान् विश्वकी रक्षा करते हैं; इसलिये 'महादेव' कहलाते हैं ।। ८ ।।

अथवा उनकी जटाका रूप धूम्र वर्णका है, इसलिये उन्हें 'धूर्जट' कहते हैं। सब प्रकारके कर्मोंद्वारा सब लोगोंकी उन्नति करते हैं और सबका कल्याण चाहते हैं; इसलिये इनका नाम 'शिव' है

ये ऊर्ध्वभागमें स्थित होकर देहधारियोंके प्राणोंका नाश करते हैं। सदा स्थिर रहते हैं और जिनका लिंग-विग्रह सदा स्थिर रहता है। इसलिये ये 'स्थाणु' कहलाते हैं ।। १० ।।

Verse 9:
*Alternatively, because His matted hair (jata) is of a smoky color (Dhumra Varna), He is called "**Dhurjati**". He promotes the upliftment of all beings through all kinds of actions and*

desires the welfare of all; therefore, His name is "Shiva".

Residing in the upper region, He destroys the life-force (prāṇa) of embodied beings. He remains ever-unchanging, and His Liṅga-form (symbolic form) is eternally stable; therefore, He is called "Sthāṇu" (the immovable one).

धूम्ररूपं च यत्तस्य धूर्जटीत्यत उच्यते ।
समेधयति यन्नित्यं सर्वान् वै सर्वकर्मभिः ॥ ९ ॥
मनुष्यान् शिवमन्विच्छंस्तस्मादेष शिवः स्मृतः ।

अथवा उनकी जटाका रूप धूम्र वर्णका है, इसलिये उन्हें 'धूर्जटि' कहते हैं। सब प्रकारके कर्मोंद्वारा सब लोगोंकी उन्नति करते हैं और सबका कल्याण चाहते हैं; इसलिये इनका नाम 'शिव' है ॥ ९½ ॥

दहत्यूर्ध्वं स्थितो यच्च प्राणान् नृणां स्थिरश्च यत् ॥ १० ॥
स्थिरलिङ्गश्च यन्नित्यं तस्मात् स्थाणुरिति स्मृतः ।

ये ऊर्ध्वभागमें स्थित होकर देहधारियोंके प्राणोंका नाश करते हैं। सदा स्थिर रहते हैं और जिनका लिंग-विग्रह सदा स्थिर रहता है। इसलिये वे 'स्थाणु' कहलाते हैं ॥ १०½ ॥

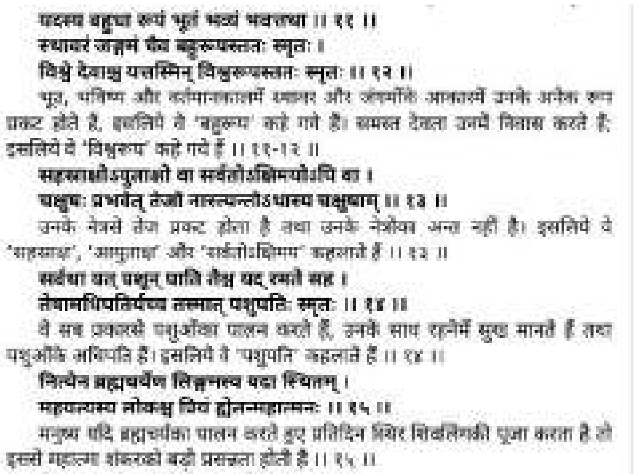
Verses 11–12:
In the past, present, and future, His many forms manifest in both the stationary and the moving beings; hence, He is called "Bahurupa" (the One with many forms). All the deities reside within Him; therefore, He is known as "Vishvarupa" (the Universal Form).

Verse 13:
From His eyes radiates brilliance, and His eyes are infinite. Therefore, He is called "Sahasraksha" (Thousand-eyed), "Ayutaksha" (Ten-thousand-eyed), and "Sarvato'kshimaya" (He whose eyes are everywhere).

Verse 14:
He nurtures all beings in every way, finds joy in being among animals, and is the Lord over them. Therefore, He is called "Pashupati" (Lord of all creatures).

Verse 15:

If a person observes celibacy (brahmacharya) and daily worships the steady Shiva Linga, then the great soul Shankara (Shiva) becomes immensely pleased.



यदस्य बहुधा रूपं भूतं भव्यं भवत्तथा ।। ११ ।।
स्थावरं जङ्गमं चैव बहुरूपस्ततः स्मृतः ।
विश्वे देवाश्च यत्तस्मिन् विश्वरूपस्ततः स्मृतः ।। १२ ।।

भूत, भविष्य और वर्तमानकालमें स्थावर और जंगमोंके आकारमें उनके अनेक रूप प्रकट होते हैं, इसलिये वे 'बहुरूप' कहे गये हैं। समस्त देवता उनमें निवास करते हैं; इसलिये वे 'विश्वरूप' कहे गये हैं ।। ११-१२ ।।

सहस्राक्षोऽयुताक्षो वा सर्वतोऽक्षिमयोऽपि वा ।
चक्षुषः प्रभवत् तेजो नास्त्यन्तोऽथास्य चक्षुषाम् ।। १३ ।।

उनके नेत्रसे तेज प्रकट होता है तथा उनके नेत्रोंका अन्त नहीं है। इसलिये वे 'सहस्राक्ष', 'अयुताक्ष' और 'सर्वतोऽक्षिमय' कहलाते हैं ।। १३ ।।

सर्वथा यत् पशून् पाति तैश्च यद् रमते सह ।
तेषामधिपतिर्यच्च तस्मात् पशुपतिः स्मृतः ।। १४ ।।

वे सब प्रकारसे पशुओंका पालन करते हैं, उनके साथ रहनेमें सुख मानते हैं तथा पशुओंके अधिपति हैं। इसलिये वे 'पशुपति' कहलाते हैं ।। १४ ।।

नित्येन ब्रह्मचर्येण लिङ्गमस्य यदा स्थितम् ।
महयन्त्यस्य लोकाश्च प्रियं ह्येतन्महात्मनः ।। १५ ।।

मनुष्य यदि ब्रह्मचर्यका पालन करते हुए प्रतिदिन स्थिर शिवलिंगकी पूजा करता है तो इससे महात्मा शंकरको बड़ी प्रसन्नता होती है ।। १५ ।।

वे प्राणियोंके शरीरोंमें रहनेवाले और उनके मृत्युरूप हैं तथा वे ही प्राण-अपान आदि वायुके रूपसे देहके भीतर निवास करते हैं ।। २० ।।

उनके बहुत-से भयंकर एवं उद्दीप्त रूप हैं, जिनकी जगत्में पूजा होती है। विद्वान् ब्राह्मण ही उन सब रूपोंको जानते हैं ।। २१ ।।

उनकी महत्ता, व्यापकता तथा दिव्य कर्मोंके अनुसार देवताओंमें उनके बहुत-से यथार्थ नाम प्रचलित हैं ।। २२ ।।

वेदके शतरुद्रिय प्रकरणमें उनके सैकड़ों उत्तम नाम हैं, जिन्हें वेदवेत्ता ब्राह्मण जानते हैं। महर्षि व्यासने भी उन महात्मा शिवका उपस्थान (स्तवन) बताया है ।। २३ ।।

Verse 20:

He dwells within the bodies of living beings and manifests as their very death. He also resides within the body in the form of the life-breaths such as Prāṇa and Apāna (vital airs).

Verse 21:

He has many terrifying and radiant forms that are worshipped throughout

the world. The wise Brāhmaṇas *alone truly understand all these forms.*

Verse 22:
Based on His greatness, vastness, and divine deeds, many true and meaningful names of His are known among the gods.

Verse 23:
In the Shatarudriya *section of the Vedas, there are hundreds of His excellent names, which are known to Vedic scholars. The great sage* Vyāsa *has also composed hymns in praise of that great soul, Shiva.*

विषयस्थः शरीरेषु स मृत्युः प्राणिनामिह ।
स च वायुः शरीरेषु प्राणापानशरीरिणाम् ।। २० ।।

वे प्राणियोंके शरीरोंमें रहनेवाले और उनके मृत्युरूप हैं तथा वे ही प्राण-अपान आदि वायुके रूपसे देहके भीतर निवास करते हैं ।। २० ।।

तस्य घोराणि रूपाणि दीप्तानि च बहूनि च ।
लोके यान्यस्य पूज्यन्ते विप्रास्तानि विदुर्बुधाः ।। २१ ।।

उनके बहुत-से भयंकर एवं उद्दीप्त रूप हैं, जिनकी जगत्में पूजा होती है। विद्वान् ब्राह्मण ही उन सब रूपोंको जानते हैं ।। २१ ।।

नामधेयानि देवेषु बहून्यस्य यथार्थवत् ।
निरुच्यन्ते महत्त्वाच्च विभुत्वात् कर्मभिस्तथा ।। २२ ।।

उनकी महत्ता, व्यापकता तथा दिव्य कर्मोंके अनुसार देवताओंमें उनके बहुत-से यथार्थ नाम प्रचलित हैं ।। २२ ।।

वेदे चास्य विदुर्विप्राः शतरुद्रीयमुत्तमम् ।
व्यासेनोक्तं च यच्चापि उपस्थानं महात्मनः ।। २३ ।।

वेदके शतरुद्रिय प्रकरणमें उनके सैकड़ों उत्तम नाम हैं, जिन्हें वेदवेत्ता ब्राह्मण जानते हैं। महर्षि व्यासने भी उन महात्मा शिवका उपस्थान (स्तवन) बताया है ।। २३ ।।

ये सम्पूर्ण लोकोंको उनकी अभीष्ट वस्तु देनेवाले हैं। यह महान् विश्व उन्हींका स्वरूप बताया गया है। ब्राह्मण और ऋषि उन्हें सबसे ज्येष्ठ कहते हैं ।। २४ ।।

वे देवताओंमें प्रधान हैं, उन्होंने अपने मुखसे अग्निको उत्पन्न किया है। वे नाना प्रकारकी ग्रह-बाधाओंसे ग्रस्त प्राणियोंको दुःखसे छुटकारा दिलाते हैं ।। २५ ।।

पुण्यात्मा और शरणागतवत्सल तो वे इतने हैं कि शरणमें आये हुए किसी प्राणीका त्याग नहीं करते। वे ही मनुष्योंको आयु, आरोग्य, ऐश्वर्य, धन और सम्पूर्ण कामनाएँ प्रदान करते हैं और वे ही पुनः उन्हें छीन लेते हैं ।। २६३ ।।

Verse 24:
He is the giver of desired blessings to all the worlds. This vast universe is said to be His very form. The Brāhmaṇas

and sages consider Him the foremost of all.

Verse 25:
He is the chief among the gods and has produced Agni (fire) from His own mouth. He delivers beings afflicted by various planetary afflictions (graha-bādhas) from their suffering.

Verse 26:
He is righteous and deeply compassionate toward those who seek refuge. He never abandons anyone who surrenders to Him. It is He who grants human beings long life, health, prosperity, wealth, and all their desires — and it is He who also takes them away again.

प्रदाता सर्वलोकानां विश्वं चाप्युच्यते महत् ।
ज्येष्ठभूतं वदन्त्येनं ब्राह्मणा ऋषयोऽपरे ।। २४ ।।

ये सम्पूर्ण लोकोंको उनकी अभीष्ट वस्तु देनेवाले हैं। वह महान् विश्व उन्हींका स्वरूप बताया गया है। ब्राह्मण और ऋषि उन्हें सबसे ज्येष्ठ कहते हैं ।। २४ ।।

प्रथमो ह्येष देवानां मुखादग्निमजीजनत् ।
ग्रहैर्बहुविधैः प्राणान् संरुद्धानुत्सृजत्यपि ।। २५ ।।

वे देवताओंमें प्रधान हैं, उन्होंने अपने मुखसे अग्निको उत्पन्न किया है। वे नाना प्रकारकी ग्रह-बाधाओंसे ग्रस्त प्राणियोंको दुःखसे छुटकारा दिलाते हैं ।। २५ ।।

विमुञ्चति न पुण्यात्मा शरण्यः शरणागतान् ।
आयुरारोग्यमैश्वर्यं वित्तं कामांश्च पुष्कलान् ।। २६ ।।
स ददाति मनुष्येभ्यः स एवाक्षिपते पुनः ।

पुण्यात्मा और शरणागतवत्सल तो वे इतने हैं कि शरणमें आये हुए किसी प्राणीका त्याग नहीं करते। वे ही मनुष्योंको आयु, आरोग्य, ऐश्वर्य, धन और सम्पूर्ण कामनाएँ प्रदान करते हैं और वे ही पुनः उन्हें छीन लेते हैं ।। २६½ ।।

इन्द्र आदि देवताओंके पास उन्हींका दिया हुआ ऐश्वर्य बताया जाता है। तीनों लोकोंके शुभाशुभ कर्मोंका फल देनेके लिये वे ही सदा तत्पर रहते हैं ।। २७ ।

समस्त कामनाओंके अधीश्वर होनेके कारण उन्हें 'ईश्वर' कहते हैं और महान् लोकोंके ईश्वर होनेके कारण उनका नाम 'महेश्वर' हुआ है ।। २८ ।।

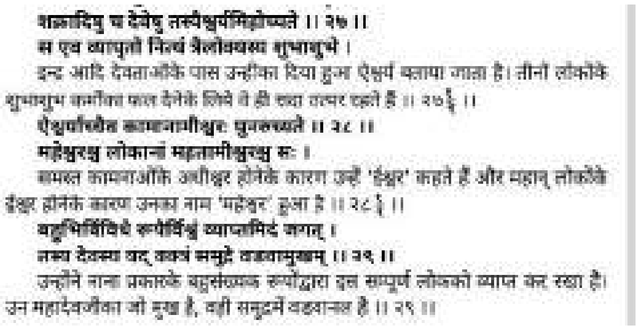
उन्होंने नाना प्रकारके बहुसंख्यक रूपोंद्वारा इस सम्पूर्ण लोकको व्याप्त कर रखा है। उन महादेवजीका जो मुख है, वही समुद्रमें वडवानल है ।। २९ ।।

Verse 27:
The prosperity possessed by Indra and

the other gods is said to have been granted by Him alone. He is ever ready to bestow the results of good and bad actions throughout the three worlds.

Verse 28:
Because He is the Lord over all desires, He is called "**Ishvara**"*; and because He is the Supreme Lord of all great worlds, He is known as* "**Maheshvara.**"

Verse 29:
He has pervaded this entire universe through countless diverse forms. The very mouth of that great Lord Mahadeva is the **submarine fire** *(Vadavanala) in the ocean.*


शक्रादिषु च देवेषु तस्यैश्वर्यमिहोच्यते ॥ २७ ॥
स एव व्यापृतो नित्यं त्रैलोक्यस्य शुभाशुभे ।
इन्द्र आदि देवताओंके पास उन्हींका दिया हुआ ऐश्वर्य बताया जाता है। तीनों लोकोंके शुभाशुभ कर्मोंका फल देनेके लिये वे ही सदा तत्पर रहते हैं ॥ २७½ ॥
ऐश्वर्याच्चैव कामानामीश्वरः पुनरुच्यते ॥ २८ ॥
महेश्वरश्च लोकानां महतामीश्वरश्च सः ।
समस्त कामनाओंके अधीश्वर होनेके कारण उन्हें 'ईश्वर' कहते हैं और महान् लोकोंके ईश्वर होनेके कारण उनका नाम 'महेश्वर' हुआ है ॥ २८½ ॥
बहुभिर्विविधै रूपैर्विश्वं व्याप्तमिदं जगत् ।
तस्य देवस्य यद् वक्त्रं समुद्रे वडवामुखम् ॥ २९ ॥
उन्होंने नाना प्रकारके बहुसंख्यक रूपोंद्वारा इस सम्पूर्ण लोकको व्याप्त कर रखा है। उन महादेवजीका जो मुख है, वही समुद्रमें वडवानल है ॥ २९ ॥

Mahabharat Anushashan Parva Adhaya 16

सांख्यशास्त्रके विद्वान् पर, प्रधान, पुरुष, अधिष्ठाता और ईश्वर कहकर सदा जिनका गुणगान करते हैं, योगीजन जिनके चिन्तनमें लगे रहते हैं, विद्वान् पुरुष जिन्हें जगत्की उत्पत्ति और विनाशका कारण समझते हैं, देवताओं, असुरों और मुनियोंमें भी जिनसे श्रेष्ठ दूसरा कोई नहीं है, उन अजन्मा, अनादि, अनन्त, अनघ और अत्यन्त सुखी, प्रभावशाली ईश्वर महादेवजीकी मैं शरण लेता हूँ'

I take refuge in the unborn, eternal, infinite, sinless, and supremely blissful Lord Mahadeva, who is praised by the scholars of **Sankhya philosophy** as the Supreme, the Purusha (the ultimate person), the Adhisthata (the presiding deity), and Ishvara (the supreme Lord).

He is the cause of the creation and destruction of the world, and is the one whom the yogis constantly meditate upon. Among the gods, demons, and sages, there is none superior to Him.

यं पठन्ति सदा सांख्याश्चिन्तयन्ति च योगिनः ।
परं प्रधानं पुरुषमधिष्ठातारमीश्वरम् ॥ ४ ॥
उत्पत्तौ च विनाशे च कारणं यं विदुर्बुधाः ।
देवासुरमुनीनां च परं यस्मान्न विद्यते ॥ ५ ॥
अजं तमहमीशानमनादिनिधनं प्रभुम् ।
अत्यन्तसुखिनं देवमनघं शरणं व्रजे ॥ ६ ॥

'सांख्यशास्त्रके विद्वान् पर, प्रधान, पुरुष, अधिष्ठाता और ईश्वर कहकर सदा जिनका गुणगान करते हैं, योगीजन जिनके चिन्तनमें लगे रहते हैं, विद्वान् पुरुष जिन्हें जगत्की उत्पत्ति और विनाशका कारण समझते हैं, देवताओं, असुरों और मुनियोंमें भी जिनसे श्रेष्ठ दूसरा कोई नहीं है, उन अजन्मा, अनादि, अनन्त, अनघ और अत्यन्त सुखी, प्रभावशाली ईश्वर महादेवजीकी मैं शरण लेता हूँ' ॥ ४—६ ॥

इतना कहते ही तण्डिने उन तपोनिधि, अविकारी, अनुपम, अचिन्त्य, शाश्वत, ध्रुव, निष्कल, सकल, निर्गुण एवं सगुण ब्रह्मका दर्शन प्राप्त किया, जो योगियोंके परमानन्द, अविनाशी एवं मोक्षस्वरूप हैं ।। ७-८ ।।

वे ही मनु, इन्द्र, अग्नि, मरुद्गण, सम्पूर्ण विश्व तथा ब्रह्माजीकी भी गति हैं। मन और इन्द्रियोंके द्वारा उनका ग्रहण नहीं हो सकता। वे अग्राह्य, अचल, शुद्ध, बुद्धिके द्वारा अनुभव करने योग्य तथा मनोमय हैं ।। ९ ।।

Verses 7-8:
As soon as he uttered these words, Tandini attained the vision of that Supreme, unchanging, unparalleled, incomprehensible, eternal, unshakable, formless yet with form, the absolute Brahman, who is the source of supreme bliss for yogis, imperishable, and the embodiment of liberation (moksha).

Verse 9:
He is the motion of Manu, Indra, Agni, the Maruts (wind gods), the entire universe, and even Brahma. He cannot be grasped by the mind or the senses. He is beyond perception, immovable, pure, experiencable only through

intellect, and is also the essence of the mind.

योगिनां परमानन्दमक्षरं मोक्षसंज्ञितम् ॥ ८ ॥

इतना कहते ही तण्डिने उन तपोनिधि, अविकारी, अनुपम, अचिन्त्य, शाश्वत, ध्रुव, निष्कल, सकल, निर्गुण एवं सगुण ब्रह्मका दर्शन प्राप्त किया, जो योगियोंके परमानन्द, अविनाशी एवं मोक्षस्वरूप हैं ॥ ७-८ ॥

मनोरिन्द्राग्निमरुतां विश्वस्य ब्रह्मणो गतिम् ।
अग्राह्यमचलं शुद्धं बुद्धिग्राह्यं मनोमयम् ॥ ९ ॥

वे ही मनु, इन्द्र, अग्नि, मरुद्गण, सम्पूर्ण विश्व तथा ब्रह्माजीकी भी गति हैं। मन और इन्द्रियोंके द्वारा उनका ग्रहण नहीं हो सकता। वे अग्राह्य, अचल, शुद्ध, बुद्धिके द्वारा अनुभव करने योग्य तथा मनोमय हैं ॥ ९ ॥

रात और दिन इनके कान और नेत्र हैं, पक्ष और मास इनके मस्तक और भुजाएँ हैं, ऋतु वीर्य है, तपस्या धैर्य है तथा वर्ष गुह्य-इन्द्रिय, ऊरु और पैर हैं ।। ५०

मृत्यु, यम, अग्नि, संहारके लिये वेगशाली काल, कालके परम कारण तथा सनातन काल भी – ये महादेव ही हैं ।। ५१ ।

Verse 50:
Night and day are His ears and eyes, the fortnights and months are His head and arms, the seasons are His virility, penance is His patience, and the year is His secret sense, thighs, and feet.

Verse 51:
Death, Yama (the god of death), Agni (fire), the swift-moving time of destruction, the ultimate cause of time, and eternal time—these are all aspects of Mahadeva.

रात्र्यहःश्रोत्रनयनः पक्षमासशिरोभुजः ।
ऋतुवीर्यस्तपोधैर्यो ह्यब्दगुह्योरुपादवान् ॥ ५० ॥

रात और दिन इनके कान और नेत्र हैं, पक्ष और मास इनके मस्तक और भुजाएँ हैं, ऋतु वीर्य है, तपस्या धैर्य है तथा वर्ष गुह्य-इन्द्रिय, ऊरु और पैर हैं ॥ ५० ॥

मृत्युर्यमो हुताशश्च कालः संहारवेगवान् ।
कालस्य परमा योनिः कालश्चायं सनातनः ॥ ५१ ॥

मृत्यु, यम, अग्नि, संहारके लिये वेगशाली काल, कालके परम कारण तथा सनातन काल भी—ये महादेव ही हैं ॥ ५१ ॥

चन्द्रमा, सूर्य, नक्षत्र, ग्रह, वायु, ध्रुव, सप्तर्षि, सात भुवन, मूल प्रकृति, महत्तत्त्व, विकारोंके सहित विशेषपर्यन्त समस्त तत्त्व, ब्रह्माजीसे लेकर कीटपर्यन्त सम्पूर्ण जगत्, भूतादि, सत् और असत् आठ प्रकृतियाँ तथा प्रकृतिसे परे जो पुरुष है, इन सबके रूपमें ये महादेवजी ही विराजमान हैं ।।

The Moon, Sun, stars, planets, wind, the Pole Star (Dhruva), the Seven Sages (Saptarishi), the seven worlds (Bhūvanas), the primal nature (Mūlaprakṛti), the great principle (Mahattattva), and all elements, including those with modifications, from Brahma to the smallest creatures, the entire world of beings, the entities of existence (Sat) and non-existence (Asat), the eight forms of nature (Prakṛti), and the Purusha beyond nature—these all are the forms in which Mahadeva resides.

चन्द्रादित्यौ सनक्षत्रौ ग्रहाश्च सह वायुना ।
ध्रुवः सप्तर्षयश्चैव भुवनाः सप्त एव च ।। ५२ ।।

प्रधानं महदव्यक्तं विशेषान्तं सवैकृतम् ।
ब्रह्मादिस्तम्बपर्यन्तं भूतादि सदसच्च यत् ।। ५३ ।।
अष्टौ प्रकृतयश्चैव प्रकृतिभ्यश्च यः परः ।

चन्द्रमा, सूर्य, नक्षत्र, ग्रह, वायु, ध्रुव, सप्तर्षि, सात भुवन, मूल प्रकृति, महत्तत्त्व, विकारोंके सहित विशेषपर्यन्त समस्त तत्त्व, ब्रह्माजीसे लेकर कीटपर्यन्त सम्पूर्ण जगत्, भूतादि, सत् और असत्, आठ प्रकृतियाँ तथा प्रकृतिसे परे जो पुरुष है, इन सबके रूपमें ये महादेवजी ही विराजमान हैं ।। ५२-५३½ ।।

ये ही उद्वेगरहित परमपद हैं। ये ही सनातन ब्रह्म हैं। शास्त्रों और वेदाङ्गोंके ज्ञाता पुरुषोंके लिये ये ही ध्यान करनेके योग्य परमपद हैं ।। ५६ ।।

Verse 56:
These are the supreme state, free from agitation. These are the eternal Brahman. For those who are knowledgeable in the scriptures and Vedic texts, these are the ultimate state worthy of meditation.

एतत् पदमनुद्विग्नमेतद् ब्रह्म सनातनम् ।
शास्त्रवेदाङ्गविदुषामेतद् ध्यानं परं पदम् ।। ५६ ।।

ये ही उद्वेगरहित परमपद हैं। ये ही सनातन ब्रह्म हैं। शास्त्रों और वेदाङ्गोंके ज्ञाता पुरुषोंके लिये ये ही ध्यान करनेके योग्य परमपद हैं ।। ५६ ।।

Shri Shiva Stuti from Srimad Bhagvatam Book 8 Chapter 7

21. Oh God of gods! Oh Supreme God! Oh Creator, the very soul of beings! Be pleased to save us who have sought shelter in you, from

the poison that is burning the three worlds.

22. You alone are the Almighty Ruler capable of cau-sing bondage and emancipation of the whole worlds, the wise

23. adore you as such, and as the father (or preceptor) who removes the afflictions of those who seek refuge in you.

24. Oh all pervading Lord! When you, through your own Potency consisting of three gunas, undertake to create, preserve and destroy the universe, Oh self-seeing perfect Lord, you assume (severally) the appellations Brahmā, Vişnu and Śiva.

25. You are that Supreme mysterious Brahman, the creator of beings, of the higher (gods) and the lower order (sub-human beings). You are the supreme soul who appear as the universe by means of your various powers (such as Sattva, Rajas and Tamas). Hence you are the Controller and Master of the Universe.

26. You are the source of the Word (Vedas) and (hence you stand self-revealed); you are the prime cause of the uni-verse (viz. the principle mahat), the soul (the cosmic ego or ahaṁkāra); the three gunas (viz. sattva, rajas and tamas) which bring forth the Vital airs (prāras), cognitive and conative sense-organs (indriyas) and the material object (dravya) and the essential nature (Sva-bhāva)

of everything, you are the Time spirit (causing commotion and imbalance of gunas), the will to create (kratu), the Truth, the (cosmic) Order, the righteousness. The śāstras declare that Pradhana constituting of the three gunas is based on (and supported by) you, (or the Pranava consisting of three syllables AUM reveals vou) *

27. Oh Creator of the universe! Fire which represents, gods in its person (as the distributor of sacrificial offerings to gods) is your mouth; the wise know that the earth is your lotus-like feet; Time is the motion, the cardinal points, the ears, and Varuna (the Lord of waters) the palate, of you who are the soul (the Inner controller) of all gods.

28. The sky represents your navel; the wind, your breath, the sun, your eyes, water, (your semen; the support of all jīvas (individual souls) elevated (like that of god Brahmā) and ordinary (like those of sub-human beings), is your ego; Soma or the Moon-god, your mind, and the heavens, your head.

29. The seas symbolize your abdomen, the mountains your bones; all plants and herbs your hair; the Vedic metres seven humours in your body; the dharma as enunciated in the Vedas your heart, Oh embodiment of the three Vedas.

30. Oh Lord! the five upanisads[1] (the sacred hymns or mantras known as Tatpuruşa, Aghora, Sadyojāta, Vāmadeva, and Iśāna) from which the collection of thirty eight mantras evolve, denote your (five) faces; that self-effulgence constitu-ting the supreme principle which is designated as Siva is your (real) absolute state.

31. Your shadow is seen in the waves of unrighteous-ness (such as hypocrisy, covetousness (by which destruction is caused; your (three) eyes are sattva, rajas and tamas (which bring about the creation of the universe); Oh Lord, the eter-nal Veda mainly composed in meters (like Gayatri, Trişṭubh) stand for your glance; for you are the omniscient[1] pro-pounder of the śāstric lore.

32. Oh Lord of mountains! Your supreme effulgence where the modes of Prakrti like sattva, rajas and tamas have no place, and which is nothing but the supreme Brahman trans-cending all distinctions and differentiations, is absolutely inacessible to all the guardian deities of various spheres and to Brahmā, Vişnu[2] and Indra.

33. That you destroyed Kama (the god of Love), the sacrifice (of Daksa), Tripuras the three cities (constructed by Maya) subdued the god of death, consumed the (Hala-hala) poison (which is as good as consumed as you are certain to drink it up just now) and

killed innumerable trouble-makers of living beings, is not so much praiseworthy, on your part, as your unawareness of the razing down of this universe-your own creation by the sparks emanating from the fire in your own (third) eye (you remaining absorbed in deep meditation) 3

34. Shameless are they who talk nonsense that you are always accompanied by (your consort) Uma of whom you are (excessively) enamoured, though (actually) the pair of your feet are contemplated in their hearts by the world's precep-tors who are absorbed in the spiritual bliss of the soul. (They are certainly brazen-faced) who (glibly) prate that you are a ferocious and murderous denizen of the funeral-place when you are a performer of austere penance (as an ideal to the sages)! Never can such (people lost to shame) understand your sportive ways.

35. Even god Brahmā and others are incapable of accurately comprehending your essential nature, much less are they able to praise you who are all-pervading and transcenden-tal to Prakrti (The primordialnature) lying beyond the causal relation. How is it possible for us (the recentmost) creation of the creations (like Marici and others) of Brahmā to extol you? The prayer offered by us (to the best of our ability) is kimited to our (meagre) capacity[1].

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Shakti Tattva

Rig Veda Devi Suktam 10/125

Rig Veda 10/125/1

वाणी देवी कहती है- मैं रुद्रों, वसुओं, आदित्यों एवं सभी देवों के साथ विचरण करती हूं. मैं मित्र, वरुण, इंद्र, अग्नि एवं अश्विनीकुमारों को धारण करती हूं. (१)

Vani Devi speaks – I move with the Rudras, the Vasus, the Ādityas and all the Devas . I support Mitra, Varuṇa, Indra, Agni, and the twin Ashvins

Rig Veda 10/125/2

मैं पत्थर से पीसे जाने वाले सोम, त्वष्टा, पूषा एवं भग को धारण करती हूं. मैं हव्य धारण करने वाले, देवों को शोभन हवि देने वाले एवं सोमरस निचोड़ने वाले यजमान को धन देती हूं. (२)

I uphold the sacred Soma pressed with stones, as well as Tvaṣṭṛ, Pūṣan, and Bhaga.
I support the ritual fire that bears oblations, the sacrificer who offers the beautiful havis, and the one who extracts Soma-juice."

Rig Veda 10/125/3

मैं राष्ट्र की स्वामिनी, धन देने वाली, ज्ञान वाली एवं यज्ञोपयोगी वस्तुओं में सर्वोत्तम हूं. देवों ने मुझे अनेक स्थानों में धारण किया है. मेरा आधार विशाल है. मैं अनेक प्राणियों में आविष्ट हूं. (३)

I am the queen of this universe, the bestower of wealth, knower of all things, and supreme among the objects of worship in yajña (sacrifices). The Devas have established me in many places. My presence pervades all beings.

Rig Veda 10/125/4

मेरी सहायता से ही प्राणी अन्न खाते हैं, देखते हैं, सांस लेते हैं एवं कही हुई बात सुनते हैं. मुझे न मानने वाले क्षीण हो जाते हैं. हे सखा! सुनो, मैं तुम्हें श्रद्धा करने योग्य बात बताती हूं. (४)

It is through me that beings eat food,
see, breathe, and hear spoken words.
Those who do not acknowledge me
are diminished.
O friend! Listen, I speak to you words
worthy of reverence.

Rig Veda 10/125/5

जो व्यक्ति देवों एवं मानवों द्वारा सेवित है, उसे मैं ही उपदेश देती हूं. मैं जिसे चाहती हूं, उसे शक्तिशाली, स्तोता, ऋषि एवं बुद्धिमान् बना देती हूं. (५)

I am the one who teaches the chosen,
those who are honored by Devas
and men.
Whomever I choose, I empower —
making them mighty, a sage, a seer,
and wise

Rig Veda 10/125/6

मैं ब्रह्मद्वेषी त्रिपुर राक्षस को मारने के लिए ही रुद्र के धनुष का विस्तार करती हूं. मैं ही लोगों के कल्याण के लिए युद्ध करती हूं एवं द्यावा-पृथिवी में व्याप्त हूं. (६)

It was I who extended Rudra's bow for
slaying the hater of Brahman — the
demon Tripura.
I am the one who creates battles for
the welfare of the people and pervade
the heavens and earth.

Rig Veda 10/125/7

मैं द्यौ को उत्पन्न करती हूं. आकाश परमात्मा का मस्तक है. मेरा स्थान सागर के जल में है. वहीं से मैं सारे संसार में विस्तृत होती हूं एवं अपने विशाल शरीर से इस द्युलोक का स्पर्श करती हूं. (७)

I created the sky, and the celestial space is the head of the Supreme Being.
My dwelling is in the oceanic waters.
From there I spread throughout the world and touch the heavens with my vast body.

Rig Veda 10/125/8

मैं ही सब भुवनों का निर्माण करती हुई वायु के समान चलती हूं. मेरी महिमाएं ऐसी हैं कि धरती और द्युलोक से भी बड़ी हूं. (८)

I roam the worlds creating all beings like the wind.
My greatness is such that I surpass both heaven and earth

सूक्त—१२५ देवता—परमात्मा

अहं रुद्रेभिर्वसुभिश्चराम्यहमादित्यैरुत विश्वदेवैः.
अहं मित्रावरुणोभा बिभर्म्यहमिन्द्राग्नी अहमश्विनोभा.. (१)

वाणी देवी कहती है—

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मैं रुद्रों, वसुओं, आदित्यों एवं सभी देवों के साथ विचरण करती हूं. मैं मित्र, वरुण, इंद्र, अग्नि एवं अश्विनीकुमारों को धारण करती हूं. (१)

अहं सोममाहनसं बिभर्म्यहं त्वष्टारमुत पूषणं भगम्.
अहं दधामि द्रविणं हविष्मते सुप्राव्ये यजमानाय सुन्वते.. (२)

मैं पत्थर से पीसे जाने वाले सोम, त्वष्टा, पूषा एवं भग को धारण करती हूं. मैं हव्य धारण करने वाले, देवों को शोभन हवि देने वाले एवं सोमरस निचोड़ने वाले यजमान को धन देती हूं. (२)

अहं राष्ट्री संगमनी वसूनां चिकितुषी प्रथमा यज्ञियानाम्.
तां मा देवा व्यदधुः पुरुत्रा भूरिस्थात्रां भूर्यावेशयन्तीम्.. (३)

मैं राष्ट्र की स्वामिनी, धन देने वाली, ज्ञान वाली एवं यज्ञोपयोगी वस्तुओं में सर्वोत्तम हूं. देवों ने मुझे अनेक स्थानों में धारण किया है. मेरा आधार विशाल है. मैं अनेक प्राणियों में आविष्ट हूं. (३)

मया सो अन्नमत्ति यो विपश्यति यः प्राणिति य ईं शृणोत्युक्तम्.
अमन्तवो मां त उप क्षियन्ति श्रुधि श्रुत श्रद्धिवं ते वदामि.. (४)

मेरी सहायता से ही प्राणी अन्न खाते हैं, देखते हैं, सांस लेते हैं एवं कही हुई बात सुनते हैं. मुझे न मानने वाले क्षीण हो जाते हैं. हे सखा! सुनो, मैं तुम्हें श्रद्धा करने योग्य बात बताती हूं. (४)

अहमेव स्वयमिदं वदामि जुष्टं देवेभिरुत मानुषेभिः.
यं कामये तंतमुग्रं कृणोमि तं ब्रह्माणं तमृषिं तं सुमेधाम्.. (५)

जो व्यक्ति देवों एवं मानवों द्वारा सेवित है, उसे मैं ही उपदेश देती हूं. मैं जिसे चाहती हूं, उसे शक्तिशाली, स्तोता, ऋषि एवं बुद्धिमान बना देती हूं. (५)

अहं रुद्राय धनुरा तनोमि ब्रह्मद्विषे शरवे हन्तवा उ.
अहं जनाय समदं कृणोम्यहं द्यावापृथिवी आ विवेश.. (६)

मैं ब्रह्मद्वेषी त्रिपुर राक्षस को मारने के लिए ही रुद्र के धनुष का विस्तार करती हूं. मैं ही लोगों के कल्याण के लिए युद्ध करती हूं एवं द्यावा-पृथिवी में व्याप्त हूं. (६)

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ॐ सर्वे वै देवा देवीमुपतस्थुः कासि त्वं महादेवीति ॥ १ ॥
साब्रवीत् – अहं ब्रह्मस्वरूपिणी । मत्तः प्रकृति-पुरुषात्मकं जगत् । शून्यं चाशून्यं च ॥ २ ॥
अहमानन्दानानन्दौ। अहं विज्ञानाविज्ञाने। अहं ब्रह्माब्रह्मणी वेदितव्ये। अहं पञ्चभूतान्यपञ्चभूतानि ।
अहमखिलं जगत् ॥ ३॥

वेदोऽहमवेदोऽहम् । विद्याहमविद्याहम् । अजाहमन-जाहम् । अधश्चोर्ध्वं च तिर्यक्चाहम् ॥ ४ ॥
अहं रुद्रेभिर्वसुभिश्चरामि । अहमादित्यैरुत विश्वदेवैः । अहं मित्रावरुणावुभौ बिभर्मि। अहमिन्द्राग्नी अहम-श्विनावुभौ ॥ ५ ॥
अहं सोमं त्वष्टारं पूषणं भगं दधामि। अहं विष्णुमुरुक्रमं ब्रह्माणमुत प्रजापतिं दधामि ॥ ६ ॥
अहं दधामि द्रविणं हविष्मते सुप्राव्ये यजमानाय सुन्वते। अहं राष्ट्री सङ्गमनी वसूनां चिकितुषी प्रथमा यज्ञियानाम् । अहं सुवे पितरमस्य मूर्धन्मम योनिरप्स्वन्तः समुद्रे । य एवं वेद। स दैवीं सम्पदमाप्नोति ॥ ७ ॥

ते देवा अब्रुवन्- नमो देव्यै महादेव्यै शिवायै सततं नमः । नमः प्रकृत्यै भद्रायै नियताः प्रणताः स्म ताम् ॥ ८ ॥
तामग्निवर्णां तपसा ज्वलन्तीं वैरोचनीं कर्मफलेषु जुष्टाम् । दुर्गा देवीं शरणं प्रपद्यामहेऽसुरान्नाशयित्र्यै ते नमः ॥ ९ ॥ देवीं वाचमजनयन्त देवास्तां विश्वरूपाः पशवो वदन्ति । सा नो मन्द्रेषमूर्ज दुहाना धेनुर्वागस्मानुप सुष्टुतैतु ॥ १० ॥
कालरात्रीं ब्रह्मस्तुतां वैष्णवीं स्कन्दमातरम् ।
रस्वतीमदितिं दक्षदुहितरं नमामः पावनां महालक्ष्म्यै

च विद्महे सर्वशक्त्यै च देवी शिवाम् ॥ ११ ॥ धीमहि ।
प्रचोदयात् ॥ १२ ॥

अदितिर्ह्याजनिष्ट दक्ष या दुहिता तव । तां देवा
अन्वजायन्त भद्रा अमृतबन्धवः ॥ १३ ॥
कामो योनिः कमला वज्रपाणि-गुहा हसा
मातरिश्वाभ्रमिन्द्रः ।
पुनर्गुहा सकला मायया च पुरूच्यैषा
विश्वमातादिविद्योम् ॥ १४ ॥
एषाऽऽत्मशक्तिः । एषा विश्वमोहिनी ।
पाशाङ्कुशधनुर्बाणधरा। एषा श्रीमहाविद्या। य एवं
वेद स शोकं तरति ॥ १५ ॥
नमस्ते अस्तु भगवति मातरस्मान् पाहि सर्वतः ॥ १६
॥ सैषाष्टौ वसवः । सैषैकादश रुद्राः । सैषा
द्वादशादित्याः । सैषा विश्वेदेवाः सोमपा असोमपाश्च ।
सैषा यातुधाना

असुरा रक्षांसि पिशाचा यक्षाः सिद्धाः। सैषा
सत्त्वरजस्तमांसि । सैषा ब्रह्मविष्णुरुद्ररूपिणी। सैषा
प्रजापतीन्द्रमनवः । सैषा ग्रहनक्षत्रज्योतींषि।
कलाका-ष्ठादिकालरूपिणी। तामहं प्रणौमि नित्यम् ॥
पापापहारिणीं देवीं भुक्तिमुक्तिप्रदायिनीम् । अनन्तां
विजयां शुद्धां शरण्यां शिवदां शिवाम् ॥ १७ ॥
वियदीकारसंयुक्तं वीतिहोत्रसमन्वितम् ।
अर्धेन्दुलसितं देव्या बीजं सर्वार्थसाधकम् ॥ १८ ॥
एवमेकाक्षरं ब्रह्म यतयः ध्यायन्ति शुद्धचेतसः ।
ज्ञानाम्बुराशयः ॥ १९ ॥

वाङ्माया ब्रह्मसूस्तस्मात् षष्ठं वक्त्रसमन्वितम् ।
सूर्योऽवामश्रोत्रबिन्दुसंयुक्तष्टात्तृतीयकः
नारायणेन सम्मिश्रो वायुश्चाधरयुक् ततः । विच्चे
नवार्णकोऽर्णः स्यान्महदानन्ददायकः ॥ २० ॥
हृत्पुण्डरीकमध्यस्थां प्रातः सूर्यसमप्रभाम् ।
पाशाङ्कुशधरां सौम्यां वरदाभयहस्तकाम् ।
त्रिनेत्रां रक्तवसनां भक्तकामदुघां भजे ॥ २१ ॥

नमामि त्वां महादेवीं महाभयविनाशिनीम् ।
महादुर्गप्रशमनीं महाकारुण्यरूपिणीम् ॥ २२ ॥
यस्याः स्वरूपं ब्रह्मादयो न जानन्ति तस्मादुच्यते
अज्ञेया। यस्या अन्तो न लभ्यते तस्मादुच्यते अनन्ता।
यस्या लक्ष्यं नोपलक्ष्यते तस्मादुच्यते अलक्ष्या। यस्या
जननं नोपलभ्यते तस्मादुच्यते अजा। एकैव सर्वत्र
र्तते तस्मादुच्यते एका। एकैव विश्वरूपिणी

तस्मादुच्यते नैका। अत एवोच्यते
अज्ञेयानन्तालक्ष्याजैका नैकेति ॥ २३ ॥
मन्त्राणां मातृका देवी शब्दानां ज्ञानरूपिणी । ज्ञानानां चिन्मयातीता * शून्यानां शून्यसाक्षिणी । यस्याः परतरं नास्ति सैषा दुर्गा प्रकीर्तिता ॥ २४ ॥

तां दुर्गा दुर्गमां देवीं दुराचारविघातिनीम् । नमामि भवभीतोऽहं संसारार्णवतारिणीम् ॥ २५ ॥
इदमथर्वशीर्षं योऽधीते स पञ्चाथर्वशीर्षजप-फलमाप्नोति । इदमथर्वशीर्षमज्ञात्वा योऽर्चा स्थापयति -शतलक्षं प्रजप्त्वापि सोऽर्चासिद्धिं न विन्दति ।
शतमष्टोत्तरं -चास्य पुरश्चर्याविधिः स्मृतः ।
दशवारं पठेद् यस्तु सद्यः पापैः प्रमुच्यते । महादुर्गाणि तरति महादेव्याः प्रसादतः ॥ २६ ॥
सायमधीयानो दिवसकृतं पापं नाशयति ।
प्रातरधीयानो रात्रिकृतं पापं नाशयति । सायं प्रातः प्रयुञ्जानो अपापो भवति । निशीथे तुरीयसन्ध्यायां

जप्त्वा वाक्सिद्धिर्भवति । नूतनायां प्रतिमायां जप्त्वा देवतासांनिध्यं भवति । प्राणप्रतिष्ठायां जप्त्वा प्राणानां प्रतिष्ठा भवति। भौमाश्विन्यां महादेवीसंनिधौ जप्त्वा महामृत्युं तरति । स महामृत्युं तरति य एवं वेद । इत्युपनिषत् ।।

ॐ सभी देवता देवीके समीप गये और नम्रतासे पूछने लगे- हे महादेवि ! तुम कौन हो? ॥१॥
उसने कहा- मैं ब्रह्मस्वरूपा हूँ। मुझसे प्रकृति-पुरुषात्मक सद्रूप और असद्रूप जगत् उत्पन्न हुआ है ॥ २ ॥
मैं आनन्द और अनानन्दरूपा हूँ। मैं विज्ञान और अविज्ञानरूपा हूँ। अवश्य जाननेयोग्य ब्रह्म और अब्रह्म भी मैं ही हूँ। पंचीकृत और अपंचीकृत महाभूत भी मैं ही हूँ। यह सारा दृश्य-जगत् मैं ही हूँ ॥३॥

वेद और अवेद मैं हूँ। विद्या और अविद्या भी मैं, अजा और अनजा (प्रकृति और उससे भिन्न) भी मैं, नीचे-ऊपर, अगल-बगल भी मैं ही हूँ ॥ ४ ॥
मैं रुद्रों, वसुओं, आदित्यों और विश्वेदेवोंके रूपोंमें विचरण करती हूँ। मैं मित्र और वरुण दोनोंका, इन्द्र एवं अग्निका और दोनों अश्विनीकुमारोंका भरण-पोषण करती हूँ ॥ ५ ॥
मैं सोम, त्वष्टा, पूषा और भगको धारण करती हूँ। ◌े लोक्यको आक्रान्त करनेके लिये विस्तीर्ण पादक्षेप

करनेवाले विष्णु, ब्रह्मदेव और प्रजापतिको मैं ही धारण करती हूँ ॥ ६ ॥
देवोंको उत्तम हवि पहुँचानेवाले और सोमरस निकालनेवाले यजमानके लिये हविर्द्रव्योंसे युक्त धन धारण करती हूँ। मैं सम्पूर्ण जगत्‌की ईश्वरी, उपासकोंको धन देनेवाली, ब्रह्मरूप और यज्ञार्तोंमें (यजन करनेयोग्य देवोंमें) मुख्य हूँ। मैं आत्मस्वरूपपर आकाशादि निर्माण करती हूँ। मेरा स्थान आत्मस्वरूपको धारण करनेवाली बुद्धिवृत्तिमें है। जो इस प्रकार जानता है, वह दैवी सम्पत्ति लाभ करता है ॥ ७ ॥

तब उन देवोंने कहा- देवीको नमस्कार है। महादेवी एवं कल्याण-कर्नीको सदा नमस्कार है। गुणसाम्यावस्थारूपिणी मंगलमयी प्रकृति देवीको नमस्कार है। नियमयुक्त होकर हम उन्हें प्रणाम करते हैं ॥ ८ ॥
उन अग्निके समान वर्णवाली, तपसे जगमगानेवाली, दीप्तिमती, कर्मफलप्राप्तिके हेतु सेवन की जानेवाली दुर्गादेवीकी हम शरणमें हैं। असुरोंका नाश करनेवाली देवि ! तुम्हें नमस्कार है ॥ ९ ॥
प्राणरूप देवोंने जिस प्रकाशमान वैखरी वाणीको उत्पन्न किया, उसे अनेक प्रकारके प्राणी बोलते हैं। वह कामधेनुतुल्य आनन्ददायक और अन्न तथा बल देनेवाली वारूपिणी भगवती उत्तम स्तुतिसे संतुष्ट होकर हमारे समीप आये ॥ १० ॥
कालका भी नाश करनेवाली, वेदोंद्वारा स्तुत हुई विष्णुशक्ति, स्कन्दमाता (शिवशक्ति), सरस्वती (ब्रह्मशक्ति), देवमाता अदिति और दक्षकन्या (सती), पापनाशिनी कल्याणकारिणी भगवतीको हम प्रणाम करते हैं ॥ ११ ॥
हम महालक्ष्मीको जानते हैं और उन सर्वशक्तिरूपिणीका ही ध्यान करते हैं। वे देवी हमें सन्मार्गमें प्रवृत्त करें ॥ १२ ॥

हे दक्ष ! आपकी जो कन्या अदिति हैं, वे प्रसूता हुईं और उनके मृत्युरहित कल्याणमय देव उत्पन्न हुए ॥ १३ ॥
काम (क), योनि (ए), कमला (ई), वज्रपाणि-इन्द्र (ल), गुहा (हीं), ह, स-वर्ण, मातरिश्वा- वायु (क), अभ्र (ह), इन्द्र (ल), पुनः गुहा (ह्रीं), स, क, ल-वर्ण और माया (हीं) – यह सर्वात्मिका जगन्माताकी मूल विद्या है और वह ब्रह्मरूपिणी है ॥ १४ ॥

ये परमात्माकी शक्ति हैं। ये विश्वमोहिनी हैं। पाश, अंकुश, धनुष और बाण धारण करनेवाली हैं। ये 'श्रीमहाविद्या' हैं। जो ऐसा जानता है, वह शोकको पार कर जाता है ॥ १५ ॥

भगवती ! तुम्हें नमस्कार है। माता! सब प्रकारसे हमारी रक्षा करो ॥ १६ ॥

(मन्त्रद्रष्टा ऋषि कहते हैं) वही ये अष्ट वसु हैं; वही ये एकादश रुद्र हैं; वही ये द्वादश आदित्य हैं; वही ये सोमपान करनेवाले और सोमपान न करनेवाले विश्वेदेव हैं; वही ये यातुधान (एक प्रकारके राक्षस), असुर, राक्षस, पिशाच, यक्ष और सिद्ध हैं; वही ये सत्त्व-रज-तम हैं; वही ये ब्रह्म-विष्णु-रुद्ररूपिणी हैं; वही ये प्रजापति-इन्द्र-मनु हैं; वही ये ग्रह, नक्षत्र और तारे हैं; वही कला-काष्ठादि कालरूपिणी हैं; उन पाप नाश करनेवाली, भोग-मोक्ष देनेवाली, अन्तरहित, विजयाधिष्ठात्री, निर्दोष, शरण लेनेयोग्य, कल्याणदात्री और मंगलरूपिणी देवीको हम सदा प्रणाम करते हैं ॥ १७ ॥

वियत्- आकाश (ह) तथा 'ई' कारसे युक्त, वीतिहोत्र – अग्नि (र) सहित, अर्धचन्द्र (ं) से अलंकृत जो देवीका बीज है, वह सब मनोरथ पूर्ण करनेवाला है। इस प्रकार इस एकाक्षर ब्रह्म (ह्रीं) का ऐसे यति ध्यान करते हैं, जिनका चित्त शुद्ध है, जो निरतिशयानन्दपूर्ण और ज्ञानके सागर हैं। (यह मन्त्र देवीप्रणव माना जाता है। ॐकारके समान ही यह प्रणव भी व्यापक अर्थसे भरा हुआ है। संक्षेपमें इसका अर्थ इच्छा-ज्ञान-क्रियाधार, अद्वैत, अखण्ड, सच्चिदानन्द, समरसीभूत, शिवशक्तिस्फुरण है।) ॥ १८-१९ ॥

वाणी (ऐं), माया (हीं), ब्रह्मसू-काम (क्लीं), इसके आगे छठा व्यंजन अर्थात् च, वही वक्त्र अर्थात् आकारसे युक्त (चा), सूर्य (म), 'अवाम श्रोत्र'- दक्षिण कर्ण (उ) और बिन्दु अर्थात् अनुस्वारसे युक्त (मुं), टकारसे तीसरा ड, वही नारायण अर्थात् 'आ' से मिश्र (डा), वायु (य), वही अधर अर्थात् 'ऐ' से युक्त (यै) और 'विच्चे' यह नवार्णमन्त्र उपासकोंको आनन्द और ब्रह्मसायुज्य देनेवाला है ॥ २० ॥

[इस मन्त्रका अर्थ- हे चित्स्वरूपिणी महासरस्वती ! हे सद्रूपिणी महालक्ष्मी ! हे आनन्दरूपिणी महाकाली! ब्रह्मविद्या पानेके लिये हम सब समय तुम्हारा ध्यान करते हैं। हे महाकाली महालक्ष्मी-''हासरस्वतीस्वरूपिणी चण्डिके! तुम्हें नमस्कार ८। अविद्यारूप रज्जुकी दृढ़ ग्रन्थिको खोलकर मुझे

मुक्त करो।]
हत्कमलके मध्यमें रहनेवाली, प्रातःकालीन सूर्यके समान प्रभावाली, पाश और अंकुश धारण करनेवाली, मनोहर रूपवाली, वरद और अभयमुद्रा धारण किये हुए हाथोंवाली, तीन नेत्रोंसे युक्त, रक्तवस्त्र परिधान करनेवाली और कामधेनुके समान भक्तोंके मनोरथ पूर्ण करनेवाली देवीको मैं भजता हूँ ॥ २१ ॥

महाभयका नाश करनेवाली, महासंकटको शान्त करनेवाली और महान् करुणाकी साक्षात् मूर्ति तुम महादेवीको मैं नमस्कार करता हूँ ॥ २२ ॥
जिसका स्वरूप ब्रह्मादिक नहीं जानते- इसलिये जिसे अज्ञेया कहते हैं, जिसका अन्त नहीं मिलता- इसलिये जिसे अनन्ता कहते हैं, जिसका लक्ष्य दीख नहीं पड़ता- इसलिये जिसे अलक्ष्या कहते हैं, जिसका जन्म समझमें नहीं आता- इसलिये जिसे अजा कहते हैं, जो अकेली ही सर्वत्र है-इसलिये जिसे एका कहते हैं, जो अकेली ही समस्त रूपोंमें सजी हुई है-इसलिये जिसे नैका कहते हैं, वह इसीलिये अज्ञेया, अनन्ता, अलक्ष्या, अजा, एका और नैका कहलाती हैं ॥ २३ ॥
सब मन्त्रोंमें 'मातृका'- मूलाक्षररूपसे रहनेवाली, शब्दोंमें ज्ञान (अर्थ)-रूपसे रहनेवाली, ज्ञानोंमें 'चिन्मयातीता', शून्योंमें 'शून्यसाक्षिणी' तथा जिनसे और कुछ भी श्रेष्ठ नहीं है, वे दुर्गाके नामसे प्रसिद्ध हैं ॥ २४॥

उन दुर्विज्ञेय, दुराचारनाशिनी और संसारसागरसे तारनेवाली दुर्गादेवीको संसारसे डरा हुआ मैं नमस्कार करता हूँ ॥ २५ ॥
इस अथर्वशीर्षका जो अध्ययन करता है, उसे पाँचों अथर्वशीर्षोंके जपका फल प्राप्त होता है। इस अथर्वशीर्षको बिना जाने ही जो प्रतिमास्थापन आदि करता है, वह सैकड़ों लाख जप करके भी अर्चासिद्धि नहीं प्राप्त करता। अष्टोत्तरशत (१०८ बार) जप (इत्यादि) इसकी पुरश्चरणविधि है। जो इसका दस बार पाठ करता है, वह उसी क्षण पापोंसे मुक्त हो जाता है और महादेवीके प्रसादसे बड़े दुस्तर संकटोंको पार कर जाता है ॥ २६ ॥
इसका सायंकालमें पाठ करनेवाला दिनमें किये हुए पापोंका नाश करता है, प्रातः कालमें पाठ करनेवाला रात्रिमें किये हुए पापोंका नाश करता है। सायं तथा ातः दोनों समय पाठ करनेवाला निष्पाप होता है

मध्यरात्रिमें तुरीय * सन्ध्याके समय जप करनेसे वाक्सिद्धि प्राप्त होती है। नयी प्रतिमापर जप करनेसे देवतासान्निध्य प्राप्त होता है। प्राणप्रतिष्ठाके समय जप करनेसे प्राणोंकी प्रतिष्ठा होती है। भौमाश्विनी (अमृतसिद्धि) योगमें महादेवीकी सन्निधिमें जप करनेसे महामृत्युसे तर जाता है। जो इस प्रकार जानता है, वह महामृत्युसे तर जाता है। इस प्रकार यह ब्रह्मविद्या है।

All the gods approached the Divine Mother with humility and asked, “O Mahadevi, who are you?” (1)

She replied, “I am the embodiment of Brahman. From me, both the tangible and intangible universe, consisting of nature and the supreme consciousness, has arisen.” (2)

“I am both joy and sorrow. I am knowledge and ignorance. I am the Brahman, which must be known, and the non-Brahman as well. I am the five elemental principles (Mahabhutas), both in their manifest and unmanifest forms. This entire visible world is none other than me.” (3)

“I am both the Vedas and what lies beyond the Vedas. I am wisdom and ignorance. I am both the unborn and the born—both nature and that which transcends it. I exist above, below, and in every direction.” (4)

“I move through the forms of Rudras, Vasus, Adityas, and Vishwedevas. I nourish Mitra and Varuna, Indra and Agni, and both the Ashwin twins.” (5)

“I uphold Soma, Tvashtri, Pusha, and Bhaga. I sustain Vishnu, Brahma, and Prajapati, whose strides encompass the three worlds.” (6)

“I provide wealth to the yajamana (sacrificial patron) who offers divine oblations and Soma-juice. I am the supreme ruler of the universe, the bestower of riches to devotees, the essence of Brahman, and the foremost among those worthy of worship. I create the cosmos upon the foundation of my true nature. My presence dwells within the intellect that perceives the self. Whoever realizes this attains divine prosperity.” (7)

We seek refuge in Goddess Durga, who shines like fire, is radiant with penance, and grants the fruits of karma. O Goddess, destroyer of demons, we bow to you! (9)

The divine beings who embody life itself have manifested the resplendent speech (Vaikhari Vani), which is spoken in diverse ways by many creatures. Like the divine wish-fulfilling cow Kamadhenu, this sacred speech brings joy, nourishment, and strength. May the supreme Goddess, who is pleased by the finest praises, come near us! (10)

We bow to Bhagavati, the destroyer of time itself, the sacred energy praised in the Vedas—Vishnu’s power, Skanda’s mother (Shiva’s Shakti), Saraswati (Brahma’s Shakti), the divine mother Aditi, and Daksha’s daughter (Sati). She is the remover of sins and the bringer of auspiciousness. (11)

We know Mahalakshmi, and we meditate upon her, the embodiment of

all divine energies. May she guide us toward righteousness! (12)

O Daksha! Your daughter Aditi gave birth, and from her emerged divine beings blessed with immortality and well-being. (13)

The primordial knowledge of the universal Mother consists of sacred syllables: **Ka** (desire), **Ee** (womb), **Kamala** (Lakshmi), **La** (Indra's Vajra), **Heem** (hidden knowledge), **Ha** (breath of life), **Sa** (divine essence), **Ka** (Vayu, the wind), **Ha** (clouds), **La** (Indra), **Hreem** (mystic syllable), **Sa**, **Ka**, **La**, and **Heem** (Maya, the cosmic illusion). She is the cosmic essence in the form of Brahman itself. (14)

She is the supreme power of the divine, the enchantress of the universe. She holds the noose, goad, bow, and arrows. She is **Shri Mahavidya**, the great wisdom. Whoever realizes this transcends sorrow. (15)

O Bhagavati! We bow to you. O Mother, protect us in every way! (16)

The sage who envisioned this mantra declares: She is the eight Vasus, the eleven Rudras, and the twelve Adityas. She is both the Vishwedevas who partake of Soma and those who do not. She is the **Yatudhans** (a type of demon), Asuras, Rakshasas, Pisachas, Yakshas, and Siddhas. She is **Sattva, Rajas, and Tamas**, the three fundamental qualities. She manifests as **Brahma, Vishnu, and Rudra**. She is **Prajapati, Indra, and Manu**. She exists as **planets, constellations, and stars**. She embodies time in its various

divisions—Kalas and Kashthas. We continually bow to the sin-destroying, giver of worldly pleasures and liberation, invisible, victorious, flawless, refuge-giving, auspicious, and benevolent Goddess. (17)

The divine syllable (seed mantra) of the Goddess is formed by the "Ha" sound of space, combined with "Ee", adorned with "Ra", the sacred fire, and crowned by the half-moon symbol (∘). This mantra fulfills all desires. Thus, the wise ones, whose minds are pure, meditate upon this single sacred syllable "Hreem", filled with supreme bliss and vast knowledge.

This mantra is revered as the Devi Pranava—like "Om," it is deeply meaningful. In essence, it represents will, knowledge, and action, non-duality, eternity, existence-consciousness-bliss (Sat-Chit-Ananda), harmonized unity, and the dynamic radiance of Shiva-Shakti. (18-19)

The sacred Navarna mantra (nine-letter mantra) consists of the divine syllables: "Aim" (speech), "Hreem" (illusion), "Kleem" (Brahma's desire), followed by the sixth consonant "Cha", the shape-bearing "Cha", the radiance of "Ma" (the Sun), "U" (the right ear), and the nasal "Mum". The third consonant "Da", merged with Narayana ("A"), "Ya" (air), the lower "Ai", and "Vichche"—this divine mantra grants bliss and unity with Brahman to the devotees. (20)

Meaning of this mantra: “O Goddess Mahasaraswati, the embodiment of pure consciousness! O Mahalakshmi, the essence of truth! O Mahakali, the form of supreme bliss! We always meditate upon you to attain Brahmavidya (the supreme knowledge). O Chandika, who manifests as Mahakali, Mahalakshmi, and Mahasaraswati, we bow to you. Please free us by untying the knots of ignorance, which bind us like a rope!”

I worship the Goddess who resides in the heart-lotus, radiant like the morning sun, holding the noose and the goad, appearing enchanting, bestowing boons and protection. She has three eyes, wears red garments, and fulfills the desires of devotees like **Kamadhenu**, the wish-fulfilling celestial cow. (21)

I bow to the **Mahadevi**, the one who destroys great fears, calms immense troubles, and embodies supreme compassion! (22)

She is beyond the comprehension of Brahma and others, hence called **Ajñeyā (unknowable)**. She has no end, hence called **Anantā (limitless)**. She is unseen, hence **Alakṣyā (invisible)**. She has no birth, hence **Ajā (unborn)**. She is **Ekā (the singular one)**, yet manifests in countless forms, hence **Naikā (many-formed)**. Thus, she is Ajñeyā, Anantā, Alakṣyā, Ajā, Ekā, and Naikā. (23)

Among all mantras, she exists as **Matrika** (the primordial letters), in words as **knowledge**, in wisdom as

transcendental consciousness, and in emptiness as **the witness of the void**. She is none other than **Durga**

I bow to Goddess Durga, who is beyond comprehension, the destroyer of evil deeds, and the one who liberates beings from the vast ocean of worldly existence. Afraid of this world, I take refuge in her. (25)

Whoever studies this **Atharvashirsha** (sacred hymn) attains the merits of chanting all five Atharvashirshas. However, one who performs rituals such as idol installation without knowing this hymn does not achieve divine fulfillment, even after countless repetitions. The prescribed ritual involves **108 recitations** for spiritual purification. Whoever chants it ten times immediately becomes free from sins and, by Mahadevi's grace, overcomes formidable troubles. (26)

Reciting it in the **evening** purges sins committed during the day, while chanting it in the **morning** cleanses sins from the night. One who recites it both morning and evening remains free of sins. Chanting it at **midnight**, during the sacred **Turiya Sandhya (fourth state of consciousness)**, bestows mastery over speech. Reciting it before a **new idol** invokes the deity's presence, and chanting it during **Pranapratishtha (life consecration)** establishes the divine energy within the idol.

Performing the chant in the sacred **Bhaumashvini Yoga (nectar-estowing moment)**, in the presence

of **Mahadevi**, ensures liberation from **untimely death**. Whoever understands this gains freedom from **death itself**. Thus, this sacred teaching is Brahmavidya (the supreme knowledge of the divine).

ॐ भद्रं कर्णेभिरिति शान्तिः ॥*

ॐ सर्वे वै देवा देवीमुपतस्थुः कासि त्वं महादेवीति ॥ १ ॥

साब्रवीत्—अहं ब्रह्मस्वरूपिणी । मत्तः प्रकृतिपुरुषात्मकं जगत् । शून्यं चाशून्यं च ॥ २ ॥

अहमानन्दानानन्दौ । अहं विज्ञानाविज्ञाने । अहं ब्रह्माब्रह्मणी वेदितव्ये । अहं पञ्चभूतान्यपञ्चभूतानि । अहमखिलं जगत् ॥ ३ ॥

ॐ सभी देवता देवीके समीप गये और नम्रतासे पूछने लगे—हे महादेवि! तुम कौन हो? ॥ १ ॥

उसने कहा—मैं ब्रह्मस्वरूपा हूँ। मुझसे प्रकृति-पुरुषात्मक सद्रूप और असद्रूप जगत् उत्पन्न हुआ है ॥ २ ॥

मैं आनन्द और अनानन्दरूपा हूँ। मैं विज्ञान और अविज्ञानरूपा हूँ। अवश्य जाननेयोग्य ब्रह्म और अब्रह्म भी मैं ही हूँ। पंचीकृत और अपंचीकृत महाभूत भी मैं ही हूँ। यह सारा दृश्य-जगत् मैं ही हूँ ॥ ३ ॥

* शान्तिपाठ पृ०-सं० ५ पर देखना चाहिये।

वेदोऽहमवेदोऽहम् । विद्याहमविद्याहम् । अजाहमनजाहम् । अधश्चोर्ध्वं च तिर्यक्चाहम् ॥ ४ ॥

अहं रुद्रेभिर्वसुभिश्चरामि । अहमादित्यैरुत विश्वदेवैः । अहं मित्रावरुणावुभौ बिभर्मि । अहमिन्द्राग्नी अहमश्विनावुभौ ॥ ५ ॥

अहं सोमं त्वष्टारं पूषणं भगं दधामि । अहं विष्णुमुरुक्रमं ब्रह्माणमुत प्रजापतिं दधामि ॥ ६ ॥

अहं दधामि द्रविणं हविष्मते सुप्राव्ये यजमानाय सुन्वते । अहं राष्ट्री सङ्गमनी वसूनां चिकितुषी प्रथमा यज्ञियानाम् । अहं सुवे पितरमस्य मूर्धन्मम योनिरप्स्वन्तः समुद्रे । य एवं वेद । स दैवीं सम्पदमाप्नोति ॥ ७ ॥

वेद और अवेद मैं हूँ। विद्या और अविद्या भी मैं, अजा और अनजा (प्रकृति और उससे भिन्न) भी मैं, नीचे-ऊपर, अगल-बगल भी मैं ही हूँ ॥ ४ ॥

मैं रुद्रों, वसुओं, आदित्यों और विश्वेदेवोंके रूपोंमें विचरण करती हूँ। मैं मित्र और वरुण दोनोंका, इन्द्र एवं अग्निका और दोनों अश्विनीकुमारोंका भरण-पोषण करती हूँ ॥ ५ ॥

मैं सोम, त्वष्टा, पूषा और भगको धारण करती हूँ। त्रैलोक्यको आक्रान्त करनेके लिये विस्तीर्ण पादक्षेप करनेवाले विष्णु, ब्रह्मदेव और प्रजापतिको मैं ही धारण करती हूँ ॥ ६ ॥

देवोंको उत्तम हवि पहुँचानेवाले और सोमरस निकालनेवाले यजमानके लिये हविर्द्रव्योंसे युक्त धन धारण करती हूँ। मैं सम्पूर्ण जगत्‌की ईश्वरी, उपासकोंको धन देनेवाली, ब्रह्मरूप और यज्ञार्होंमें (यजन करनेयोग्य देवोंमें) मुख्य हूँ। मैं आत्मस्वरूपपर आकाशादि निर्माण करती हूँ। मेरा स्थान आत्मस्वरूपको धारण करनेवाली बुद्धिवृत्तिमें है। जो इस प्रकार जानता है, वह दैवी सम्पत्ति लाभ करता है ॥ ७ ॥

ते देवा अब्रुवन्—नमो देव्यै महादेव्यै शिवायै सततं नमः।
नमः प्रकृत्यै भद्रायै नियताः प्रणताः स्म ताम्॥ ८ ॥
तामग्निवर्णां तपसा ज्वलन्तीं वैरोचनीं कर्मफलेषु जुष्टाम्।
दुर्गां देवीं शरणं प्रपद्यामहेऽसुरान्नाशयित्र्यै ते नमः॥ ९ ॥
देवीं वाचमजनयन्त देवास्तां विश्वरूपाः पशवो वदन्ति।
सा नो मन्द्रेषमूर्जं दुहाना धेनुर्वागस्मानुप सुष्टुतैतु॥ १० ॥
कालरात्रीं ब्रह्मस्तुतां वैष्णवीं स्कन्दमातरम्।
सरस्वतीमदितिं दक्षदुहितरं नमामः पावनां शिवाम्॥ ११ ॥
महालक्ष्म्यै च विद्महे सर्वशक्त्यै च धीमहि।
तन्नो देवी प्रचोदयात्॥ १२ ॥

तब उन देवोंने कहा—देवीको नमस्कार है। महादेवी एवं कल्याणकर्त्रीको सदा नमस्कार है। गुणसाम्यावस्थारूपिणी मंगलमयी प्रकृति देवीको नमस्कार है। नियमयुक्त होकर हम उन्हें प्रणाम करते हैं॥ ८॥

उन अग्निके समान वर्णवाली, तपसे जगमगानेवाली, दीप्तिमती, कर्मफलप्राप्तिके हेतु सेवन की जानेवाली दुर्गादेवीकी हम शरणमें हैं। असुरोंका नाश करनेवाली देवि! तुम्हें नमस्कार है॥ ९॥

प्राणरूप देवोंने जिस प्रकाशमान वैखरी वाणीको उत्पन्न किया, उसे अनेक प्रकारके प्राणी बोलते हैं। वह कामधेनुतुल्य आनन्ददायक और अन्न तथा बल देनेवाली वाग्रूपिणी भगवती उत्तम स्तुतिसे संतुष्ट होकर हमारे समीप आवे॥ १०॥

कालका भी नाश करनेवाली, वेदोंद्वारा स्तुत हुई विष्णुशक्ति, स्कन्दमाता (शिवशक्ति), सरस्वती (ब्रह्मशक्ति), देवमाता अदिति और दक्षकन्या (सती), पापनाशिनी कल्याणकारिणी भगवतीको हम प्रणाम करते हैं॥ ११॥

हम महालक्ष्मीको जानते हैं और उन सर्वशक्तिरूपिणीका ही ध्यान करते हैं। वे देवी हमें सन्मार्गमें प्रवृत्त करें॥ १२॥

अदितिर्ह्यजनिष्ट दक्ष या दुहिता तव।
तां देवा अन्वजायन्त भद्रा अमृतबन्धवः॥ १३॥
कामो योनिः कमला वज्रपाणि-
र्गुहा हसा मातरिश्वाभ्रमिन्द्रः।
पुनर्गुहा सकला मायया च
पुरूच्यैषा विश्वमातादिविद्योम्॥ १४॥
एषाऽऽत्मशक्तिः। एषा विश्वमोहिनी। पाशाङ्कुशधनुर्बाणधरा। एषा श्रीमहाविद्या। य एवं वेद स शोकं तरति॥ १५॥
नमस्ते अस्तु भगवति मातरस्मान् पाहि सर्वतः॥ १६॥
सैषाष्टौ वसवः। सैषैकादश रुद्राः। सैषा द्वादशादित्याः। सैषा विश्वेदेवाः सोमपा असोमपाश्च। सैषा यातुधाना

हे दक्ष! आपकी जो कन्या अदिति हैं, वे प्रसूता हुईं और उनके मृत्युरहित कल्याणमय देव उत्पन्न हुए॥ १३॥

काम (क), योनि (ए), कमला (ई), वज्रपाणि—इन्द्र (ल), गुहा (ह्रीं), ह, स—वर्ण, मातरिश्वा—वायु (क), अभ्र (ह), इन्द्र (ल), पुनः गुहा (ह्रीं), स, क, ल—वर्ण और माया (ह्रीं)—यह सर्वात्मिका जगन्माताकी मूल विद्या है और वह ब्रह्मरूपिणी है॥ १४॥

ये परमात्माकी शक्ति हैं। ये विश्वमोहिनी हैं। पाश, अंकुश, धनुष और बाण धारण करनेवाली हैं। ये 'श्रीमहाविद्या' हैं। जो ऐसा जानता है, वह शोकको पार कर जाता है॥ १५॥

भगवती! तुम्हें नमस्कार है। माता! सब प्रकारसे हमारी रक्षा करो॥ १६॥

(मन्त्रद्रष्टा ऋषि कहते हैं—) वही ये अष्ट वसु हैं; वही ये एकादश रुद्र हैं; वही ये द्वादश आदित्य हैं; वही ये सोमपान करनेवाले और सोमपान न करनेवाले विश्वेदेव हैं; वही ये यातुधान (एक प्रकारके

असुरा रक्षांसि पिशाचा यक्षाः सिद्धाः। सैषा सत्त्वरजस्तमांसि। सैषा ब्रह्मविष्णुरुद्ररूपिणी। सैषा प्रजापतीन्द्रमनवः। सैषा ग्रहनक्षत्रज्योतींषि। कलाकाष्ठादिकालरूपिणी। तामहं प्रणौमि नित्यम्॥

पापापहारिणीं देवीं भुक्तिमुक्तिप्रदायिनीम्।
अनन्तां विजयां शुद्धां शरण्यां शिवदां शिवाम्॥ १७॥
वियदीकारसंयुक्तं वीतिहोत्रसमन्वितम्।
अर्धेन्दुलसितं देव्या बीजं सर्वार्थसाधकम्॥ १८॥
एवमेकाक्षरं ब्रह्म यतयः शुद्धचेतसः।
ध्यायन्ति परमानन्दमया ज्ञानाम्बुराशयः॥ १९॥

राक्षस), असुर, राक्षस, पिशाच, यक्ष और सिद्ध हैं; वही ये सत्त्व-रज-तम हैं; वही ये ब्रह्म-विष्णु-रुद्ररूपिणी हैं; वही ये प्रजापति-इन्द्र-मनु हैं; वही ये ग्रह, नक्षत्र और तारे हैं; वही कला-काष्ठादि कालरूपिणी हैं; उन पाप नाश करनेवाली, भोग-मोक्ष देनेवाली, अन्तरहित, विजयाधिष्ठात्री, निर्दोष, शरण लेनेयोग्य, कल्याणदात्री और मंगलरूपिणी देवीको हम सदा प्रणाम करते हैं॥ १७॥

वियत्—आकाश (ह) तथा 'ई' कारसे युक्त, वीतिहोत्र—अग्नि (र) सहित, अर्धचन्द्र (ँ) से अलंकृत जो देवीका बीज है, वह सब मनोरथ पूर्ण करनेवाला है। इस प्रकार इस एकाक्षर ब्रह्म (ह्रीं) का ऐसे यति ध्यान करते हैं, जिनका चित्त शुद्ध है, जो निरतिशयानन्दपूर्ण और ज्ञानके सागर हैं। (यह मन्त्र देवीप्रणव माना जाता है। ॐकारके समान ही यह प्रणव भी व्यापक अर्थसे भरा हुआ है। संक्षेपमें इसका अर्थ इच्छा-ज्ञान-क्रियाधार, अद्वैत, अखण्ड, सच्चिदानन्द, समरसीभूत, शिवशक्तिस्फुरण है।)॥ १८-१९॥

वाङ्माया ब्रह्मसूस्तस्मात् षष्ठं वक्त्रसमन्वितम्।
सूर्योऽवामश्रोत्रबिन्दुसंयुक्ताष्टात्तृतीयकः।
नारायणेन सम्मिश्रो वायुश्चाधरयुक् ततः।
विच्चे नवार्णकोऽर्णः स्यान्महदानन्ददायकः॥ २०॥
हृत्पुण्डरीकमध्यस्थां प्रातःसूर्यसमप्रभाम्।
पाशाङ्कुशधरां सौम्यां वरदाभयहस्तकाम्।
त्रिनेत्रां रक्तवसनां भक्तकामदुघां भजे॥ २१॥

वाणी (ऐं), माया (ह्रीं), ब्रह्मसू—काम (क्लीं), इसके आगे छठा व्यंजन अर्थात् च, वही वक्त्र अर्थात् आकारसे युक्त (चा), सूर्य (म), 'अवाम श्रोत्र'—दक्षिण कर्ण (उ) और बिन्दु अर्थात् अनुस्वारसे युक्त (मुं), टकारसे तीसरा ड, वही नारायण अर्थात् 'आ' से मिश्र (डा), वायु (य), वही अधर अर्थात् 'ऐ' से युक्त (यै) और 'विच्चे' यह नवार्णमन्त्र उपासकोंको आनन्द और ब्रह्मसायुज्य देनेवाला है॥ २०॥

[इस मन्त्रका अर्थ—हे चित्स्वरूपिणी महासरस्वती! हे सद्रूपिणी महालक्ष्मी! हे आनन्दरूपिणी महाकाली! ब्रह्मविद्या पानेके लिये हम सब समय तुम्हारा ध्यान करते हैं। हे महाकाली-महालक्ष्मी-महासरस्वतीस्वरूपिणी चण्डिके! तुम्हें नमस्कार है। अविद्यारूप रज्जुकी दृढ़ ग्रन्थिको खोलकर मुझे मुक्त करो।]

हृत्कमलके मध्यमें रहनेवाली, प्रातःकालीन सूर्यके समान प्रभावाली, पाश और अंकुश धारण करनेवाली, मनोहर रूपवाली, वरद और अभयमुद्रा धारण किये हुए हाथोंवाली, तीन नेत्रोंसे युक्त, रक्तवस्त्र परिधान करनेवाली और कामधेनुके समान भक्तोंके मनोरथ पूर्ण करनेवाली देवीको मैं भजता हूँ॥ २१॥

नमामि त्वां महादेवीं महाभयविनाशिनीम्।
महादुर्गप्रशमनीं महाकारुण्यरूपिणीम्॥ २२॥

यस्याः स्वरूपं ब्रह्मादयो न जानन्ति तस्मादुच्यते अज्ञेया। यस्या अन्तो न लभ्यते तस्मादुच्यते अनन्ता। यस्या लक्ष्यं नोपलक्ष्यते तस्मादुच्यते अलक्ष्या। यस्या जननं नोपलभ्यते तस्मादुच्यते अजा। एकैव सर्वत्र वर्तते तस्मादुच्यते एका। एकैव विश्वरूपिणी तस्मादुच्यते नैका। अत एवोच्यते अज्ञेयानन्तालक्ष्याजैका नैकेति॥ २३॥

मन्त्राणां मातृका देवी शब्दानां ज्ञानरूपिणी।
ज्ञानानां चिन्मयातीता* शून्यानां शून्यसाक्षिणी।
यस्याः परतरं नास्ति सैषा दुर्गा प्रकीर्तिता॥ २४॥

महापातकका नाश करनेवाली, महासंकटको शान्त करनेवाली और महान् करुणाकी साक्षात् मूर्ति तुम महादेवीको मैं नमस्कार करता हूँ॥ २२॥

जिसका स्वरूप ब्रह्मादिक नहीं जानते—इसलिये जिसे अज्ञेया कहते हैं, जिसका अन्त नहीं मिलता—इसलिये जिसे अनन्ता कहते हैं, जिसका लक्ष्य दीख नहीं पड़ता—इसलिये जिसे अलक्ष्या कहते हैं, जिसका जन्म समझमें नहीं आता—इसलिये जिसे अजा कहते हैं, जो अकेली ही सर्वत्र है—इसलिये जिसे एका कहते हैं, जो अकेली ही समस्त रूपोंमें सजी हुई है—इसलिये जिसे नैका कहते हैं, वह इसीलिये अज्ञेया, अनन्ता, अलक्ष्या, अजा, एका और नैका कहलाती हैं॥ २३॥

सब मन्त्रोंमें 'मातृका'—मूलाक्षररूपसे रहनेवाली, शब्दोंमें ज्ञान (अर्थ)-रूपसे रहनेवाली, ज्ञानोंमें 'चिन्मयातीता', शून्योंमें 'शून्यसाक्षिणी' तथा जिनसे और कुछ भी श्रेष्ठ नहीं है, वे दुर्गाके नामसे प्रसिद्ध हैं॥ २४॥

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* 'चिन्मयानन्दा' भी एक पाठ प्राप्त होता है।

तां दुर्गां दुर्गमां देवीं दुराचारविघातिनीम्।
नमामि भवभीतोऽहं संसारार्णवतारिणीम्॥ २५॥

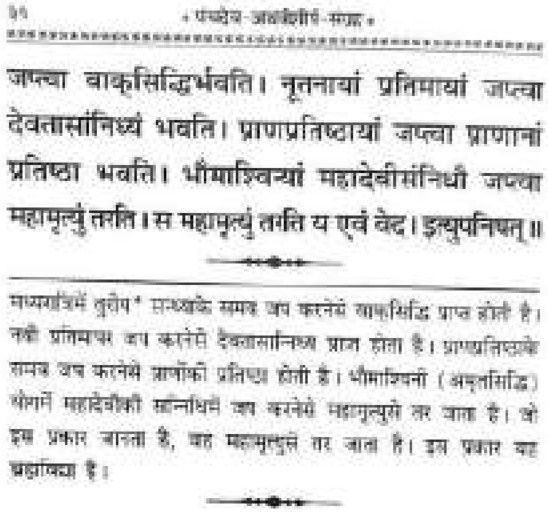
इदमथर्वशीर्षं योऽधीते स पञ्चाथर्वशीर्षजपफलमाप्नोति। इदमथर्वशीर्षमज्ञात्वा योऽर्चां स्थापयति—शतलक्षं प्रजप्त्वापि सोऽर्चासिद्धिं न विन्दति। शतमष्टोत्तरं चास्य पुरश्चर्याविधिः स्मृतः।
दशवारं पठेद् यस्तु सद्यः पापैः प्रमुच्यते।
महादुर्गाणि तरति महादेव्याः प्रसादतः॥ २६॥

सायमधीयानो दिवसकृतं पापं नाशयति। प्रातरधीयानो रात्रिकृतं पापं नाशयति। सायं प्रातः प्रयुञ्जानो अपापो भवति। निशीथे तुरीयसन्ध्यायां

उन दुर्विज्ञेय, दुराचारनाशिनी और संसारसागरसे तारनेवाली दुर्गादेवीको संसारसे डरा हुआ मैं नमस्कार करता हूँ॥ २५॥

इस अथर्वशीर्षका जो अध्ययन करता है, उसे पाँचों अथर्वशीर्षोंके जपका फल प्राप्त होता है। इस अथर्वशीर्षको बिना जाने ही जो प्रतिमास्थापन आदि करता है, वह सैकड़ों लाख जप करके भी अर्चासिद्धि नहीं प्राप्त करता। अष्टोत्तरशत (१०८ बार) जप (इत्यादि) इसकी पुरश्चरणविधि है। जो इसका दस बार पाठ करता है, वह उसी क्षण पापोंसे मुक्त हो जाता है और महादेवीके प्रसादसे बड़े दुस्तर संकटोंको पार कर जाता है॥ २६॥

इसका सायंकालमें पाठ करनेवाला दिनमें किये हुए पापोंका नाश करता है, प्रातःकालमें पाठ करनेवाला रात्रिमें किये हुए पापोंका नाश करता है। सायं तथा प्रातः दोनों समय पाठ करनेवाला निष्पाप होता है।



जप्त्वा वाक्सिद्धिर्भवति। नूतनायां प्रतिमायां जप्त्वा देवतासांनिध्यं भवति। प्राणप्रतिष्ठायां जप्त्वा प्राणानां प्रतिष्ठा भवति। भौमाश्विन्यां महादेवीसंनिधौ जप्त्वा महामृत्युं तरति। स महामृत्युं तरति य एवं वेद। इत्युपनिषत्॥

मध्यरात्रिमें तुरीय* सन्ध्याके समय जप करनेसे वाक्सिद्धि प्राप्त होती है। नयी प्रतिमापर जप करनेसे देवतासांनिध्य प्राप्त होता है। प्राणप्रतिष्ठाके समय जप करनेसे प्राणोंकी प्रतिष्ठा होती है। भौमाश्विनी (अमृतसिद्धि) योगमें महादेवीकी सांनिध्यमें जप करनेसे महामृत्युसे तर जाता है। जो इस प्रकार जानता है, वह महामृत्युसे तर जाता है। इस प्रकार यह ब्रह्मविद्या है।

Bhavani Stuti by Shri Shankaracharya

हे भवानी! औरोंकी तो बात ही क्या, अखिल सृष्टिके रचयिता प्रजापति ब्रह्माजी अपने चारों मुखोंसे भी तुम्हारी स्तुति नहीं कर सकते; त्रिपुरहर शङ्कर पाँच मुख रहते हुए भी इस विषयमें मूक होकर रह जाते हैं, छः मुखवाले कार्तिकेय भी मन मारकर बैठ जाते हैं। इन सबकी कौन कहे, हजार मुखवाले शेषजी भी मन मसोसकर रह जाते हैं, परन्तु तुम्हारी स्तुति नहीं कर पाते। कोई करे भी तो कैसे? तुम्हारे गुणोंका थाह पावे तब न। फिर मेरे-जैसे जीवोंकी तो सामर्थ्य ही क्या जो इस काममें हाथ डालनेका दुःसाहस करे

'हे शरणार्थियोंको शरण देनेवाली! तुम्हें छोड़कर जितने दूसरे देवता हैं वे अपने हाथोंसे ही अभय और वरदानका काम लेते हैं, इसीसे तो उन्होंने अपने हाथोंमें अभय और वरद मुद्रा धारण कर रखी है। तुम्हीं एक ऐसी हो जो इन दोनों ही मुद्राओंके धारण करनेका स्वाँग नहीं रचतीं। रचने भी क्यों लगीं, तुम्हें इसकी आवश्यकता ही क्या है? तुम्हारे दोनों चरण ही आश्रितोंको सब प्रकारके भयोंसे मुक्त करने तथा उन्हें इच्छित फलसे अधिक देनेमें समर्थ हैं। तुम्हारे हाथ सदा शत्रुसंहारके काममें ही लगे रहते हैं। भक्तोंके लिये तो तुम्हारे चरण ही पर्याप्त हैं।'

'हे शैलेन्द्रतनये! शास्त्र एवं सन्त यह कहते हैं कि तुम्हारे पलक मारते ही यह संसार प्रलयके गर्भमें लीन हो जाता है और पलक खोलते ही यह फिरसे प्रकट हो जाता है, संसारका बनना और बिगड़ना तुम्हारे लिये एक पलकका खेल है। तुम्हारे एक बार पलक घाड़नेसे जो यह संसार खड़ा हो गया है वह

एकबारगी नष्ट न हो जाय, मालूम होता है, इसीलिये तुम कभी पलक गिराती नहीं, सदा निर्निमेष दृष्टिसे अपने भक्तोंकी ओर निहारती रहती हो।'

'हे शिवे ! अधखिले नीलकमलके समान कान्तिवाले अपने विशाल नेत्रोंसे तुम्हारे सुरमुनिदुर्लभ चरणोंसे बहुत दूर पड़े हुए मुझ दीनपर भी अपने कृपापीयूषकी वर्षा करो। तुम्हारे ऐसा करनेसे मैं तो कृतार्थ हो जाऊँगा और तुम्हारा कुछ बिगड़ेगा नहीं; क्योंकि तुम्हारी कृपाका भण्डार अटूट है, मुझपर कुछ छोटे डाल देनेसे उसका दिवाला नहीं निकलेगा। फिर तुम इतनी कंजूसी किसलिये करती हो, क्यों नहीं मुझे एक बार ही सदाके लिये निहाल कर देती। चन्द्रमा अपनी शीतल किरणोंसे सभी जगह समानरूपसे अमृतवर्षा करता है। उसकी दृष्टिमें एक वीरान जंगल और किसी राजाधिराजकी गगनचुम्बिनी अट्टालिकामें कोई अन्तर नहीं है। फिर तुम्हीं मुझ दीनपर क्यों नहीं करतीं, मुझसे इतना अलगाव क्यों कर रखा है? क्या इस प्रकारका वैभव तुम्हें शोभा देता है? नहीं, नहीं, कदापि नहीं। अब कृपया शीघ्र इस दीनको अपनाकर अपने शीतल चरणतलमें आश्रय दो, जिससे यह सदाके लिये तुम्हारा क्रीतदास बन जाय, तुम्हें छोड़कर दूसरी ओर कभी भूलकर भी न ताके।'

घी, दूध, अंगूर अथवा शहदका स्वाद कैसा है और उनके स्वादमें क्या-क्या अन्तर है- इसे हम शब्दोंद्वारा अलग-अलग करके किसी प्रकार भी नहीं समझा सकते, चाहे हम कितने ही पण्डित और शब्दशास्त्री क्यों न हों। इसका तो हम रसनेन्द्रियके द्वारा अनुभव ही कर सकते हैं, दूसरेको समझा नहीं सकते। इसी प्रकार, हे देवि! तुम्हारी अनुपम छविका कोई वर्णन नहीं कर सकता; वह तो केवल परमशिवके प्रत्यक्षका ही विषय है। सौन्दर्यकी तो बात ही क्या, तुम्हारे और और गुणोंका भी कोई वर्णन नहीं कर सकता। वेद और उपनिषद् भी हार मान जाते हैं और 'नेति, नेति' कहकर ही अपना पिण्ड छुड़ाते हैं।'

'संसारमें लोग अनेक प्रकारके गुणोंसे युक्त, पत्तोंवाली लताका ही आदरपूर्वक सेवन करते हैं; परन्तु मेरा अपना मत तो यह है कि जगत्‌में सब लोगोंको अपर्णा (बिना पत्तोंकी बेल अर्थात् देवी पार्वती, जो इस नामसे प्रसिद्ध हैं) का ही सेवन करना चाहिये, जिनके ।सर्गसे पुराना स्थाणु (ठूँठ अर्थात् देवाधिदेव महादेव,

जो संसारके आदिकारण होनेसे सबसे पुराने तथा सर्वगत, अक्रिय, अपरिणामी एवं निर्विकार होनेके कारण 'स्थाणु' अर्थात् अविचल कहलाते हैं) भी मोक्षरूपी फल देने लगता है। तात्पर्य यह है कि 'सदाशिव' नामसे अभिहित निर्गुण परमात्मा सर्वथा क्रियाशून्य होनेसे उनके द्वारा अथवा उनकी कृपासे मोक्ष आदि फलकी प्राप्ति असम्भव है, उनके शक्तिसमन्वित अर्थात् सगुण एवं सक्रिय होनेपर ही उनके द्वारा इस प्रकार आदान-प्रदानकी क्रिया सम्भव है।'

'हे देवि ! मुझ शरणागतपर शीघ्र ही अपने कृपाकटाक्षका निक्षेप कर मुझे कृतकृत्य करो। माना कि मेरे आचरण साधुओंके से नहीं हैं, किन्तु मैं तुम्हारी शरणमें तो चला आया हूँ। क्या शरणमें आये हुएकी तुम्हें उपेक्षा करनी चाहिये? यदि शरणमें चले आनेपर भी शरणार्थीके सम्बन्धमें तुम यह विचार करोगी कि उसके आचरण उत्तम हैं या नहीं और मुझ जैसे मन्द आचरणवालोंसे बेरुखीका बर्ताव करोगी तो फिर तुममें और दूसरे देवताओंमें अन्तर ही क्या रहा? कल्पवृक्षके नीचे चले जानेपर भी यदि किसीकी इच्छा पूरी न हो तो फिर उसमें और साधारण वृक्षोंमें क्या अन्तर है? कल्पवृक्षका धर्म ही है अर्थार्थीकी कामनाको पूर्ण करना। फिर तुम अपने धर्मको कैसे छोड़ सकती हो। तुम्हें अपने विरदकी रक्षाके लिये ही मेरी बाँह पकड़नी होगी, मुझे अपनी शरणमें लेना होगा। यदि मेरा परित्याग करती हो तो साथ-ही-साथ अपनी शरणागतवत्सलताका बाना भी छोड़ना होगा।'

'हे उमे! हे लम्बोदरजननि ! मुझे तुम्हारे चरणकमलोंका ही पूरा-पूरा भरोसा है, अन्य किसी देवताका सहारा नहीं है। फिर भी तुम्हारा हृदय यदि मेरे प्रति दयार्द्र नहीं होता तो मैं अवलम्बहीन किसकी शरणमें जाऊँगा। सब ओरसे मुँह मोड़कर तो तुम्हारा आश्रय ग्रहण किया है, तुम्हीं यदि मुझे दुत्कार दोगी तो फिर मुझे कौन अपनी शरणमें लेगा। अतः मुझ निराश्रयको आश्रय देना ही होगा।'

'पारसमणिका स्पर्श पाते ही लोहा तत्काल सोना बन जाता है और नालेका गन्दा पानी भी जगत्पावनी गङ्गाजीकी धारामें मिलकर स्वयं जगत्पावन हो जाता है। फिर अनेक प्रकारके पापोंसे कलुषित हुआ मेरा न क्या तुम्हारे प्रेमको प्राप्त करके भी निर्मल नहीं

होगा, अवश्य होगा।' महात्मा सूरदासजीने भी अपने एक पदमें इसी प्रकारके उद्गार प्रकट किये हैं। वे कहते हैं-

उनके उपासकोंको इच्छित फलकी प्राप्ति हो ही, ऐसा नियम नहीं है। क्योंकि प्रथम तो वे सर्वसमर्थ नहीं हैं, वे अपनी-अपनी शक्तिके अनुसार ही अपने उपासकोंकी इच्छाको पूर्ण कर सकते हैं। अपनी सामर्थ्यसे अधिक वे नहीं दे सकते। फिर जो कुछ भी वे देते हैं उसके लिये मूल्य भी पूरा-पूरा वसूल करते हैं। मूल्य पूरा अदा न करनेसे अथवा साधनमें किसी प्रकारकी त्रुटि रह जानेपर अथवा विधिमें वैगुण्य होनेसे वे इच्छित फल, सामर्थ्य होनेपर भी, नहीं देते। तुम्हारी बात कुछ दूसरी ही है। तुम तो अपने भक्तोंको उनकी इच्छासे अधिक भी दे सकती हो।' किसी भक्तने अपने भगवान्‌के प्रति कहा है-

सामर्थ्यको न जानकर तुमसे बहुत छोटी-छोटी चीजें माँग बैठते हैं, किन्तु तुम इतनी दयालु हो कि हमें आशातीत फल प्रदान करती हो। तुम सर्वज्ञ हो, अतः हमारी आवश्यकताओंको भलीभाँति समझकर हमारे लिये जो उचित होता है वही करती हो। और देवता तो हमारी सांसारिक इच्छाओंको पूर्ण करके ही अपने कर्तव्यकी इतिश्री समझ लेते हैं, किन्तु तुम हमारी सांसारिक कामनाओंको भी पूर्ण करती हो और साथ ही-साथ अपनी विमल भक्ति भी देती हो। गीतामें भगवान्ने भी कहा है- 'मद्भक्ता यान्ति मामपि'। ब्रह्मादिक पूर्वजोंने तुममें और अन्य देवताओंमें यही अन्तर बताया है। इसीलिये मेरा मन रात-दिन तुम्हारा ही चिन्तन करता रहता है, तुम्हींसे लौ लगाये हुए है। हे परमेश्वरि! अब जैसा उचित समझो करो। चाहे तारो चाहे मारो, मैं तो तुम्हारी ही शरणमें पड़ा हूँ। तुम्हें छोड़कर कहाँ जाऊँ, किसकी शरण लूँ? मुझ जैसे अधमोंको और कहाँ ठिकाना है। आश्रयहीनको आश्रय देनेवाला तुमसे बढ़कर कहाँ पाऊँगा, तुम्हीं बताओ।

'कैलासमें तुम्हारा घर है, जो सारी समृद्धियोंकी खान है तथा जहाँकी शोभाको स्वर्गादि लोक भी नहीं पा सकते; ब्रह्मा और इन्द्र आदि देवगण, जिनसे बढ़कर इस संसारमें कोई नहीं है, बन्दीजनोंकी भाँति तुम्हारी विरदावलीका बखान करते रहते हैं; सारी त्रिलोकी तुम्हारा कुटुम्ब है, तुम्हारी दृष्टिमें कोई पराया है ही

नहीं; आठों सिद्धियाँ हाथ जोड़े तुम्हारे दरवाजेपर खड़ी रहती हैं और तुम्हारी आज्ञाकी प्रतीक्षा करती रहती हैं। स्वयं देवाधिदेव महादेव, जो सारे संसारके स्वामी हैं और साक्षात् परब्रह्मस्वरूप हैं, तुम्हारे प्राणपति हैं और नगाधिराज हिमालय तुम्हारे पिता हैं। तुम्हारी महिमाकी भला कौन समता कर सकता है?'

'यहाँ यह प्रश्न हो सकता है कि स्वयं महादेवजीके पास तो एक फूटी कौड़ी भी नहीं है। बूढ़े बैलपर तो वे सवारी करते हैं, भाँग धतूरा खाते हैं, कभी-कभी हलाहल भी चढ़ा जाते हैं, नंग-धड़ंग दिगम्बरवेशमें रहते हैं, श्मशानमें विचरते रहते हैं, विषधर साँपोंको अपने अंगोंमें लिपटाये रहते हैं और भस्मसे अपने शरीरको सजाये रखते हैं। स्वयं उनका तो यह हाल है, जो जगजाहिर है; फिर उनके घरमें इतनी समृद्धि कहाँसे आयी। यह सब तुम्हारा हो प्रभाव है, तुम्हारी ही महिमा है।'

जो भगवान् शङ्कर अखिल ब्रह्माण्डके संहारमें स्वभावसे ही रत हैं और जो श्मशानमें रहते हैं तथा चिता-भस्म रमाये रहते हैं उन्होंने समस्त भूमण्डलपर कृपा करके भयङ्कर हलाहलको गलेमें धारण कर लिया-यह हे मङ्गलमयि । तुम्हारे ही साथ रहनेका फल है; नहीं तो सारे संसारको ग्रसनेवाले महाकालरूप भगवान्में इतनी दया कहाँसे आती?

O Bhavani! What can be said of others—even Brahma, , cannot fully praise you with all four of his mouths. Tripurahara Shankara, despite having five faces, remains silent in this matter. Kartikeya, with six faces, resigns himself in contemplation. And what of Shesha, the serpent with a thousand mouths? Even he cannot fathom your glory and remains in awe. How can anyone offer praises when your virtues are beyond comprehension? Only one who grasps the infinite depths of your greatness could attempt such a task. Then, how can a mere mortal like me dare to venture into this?

O refuge of those who seek protection! Unlike other gods who raise their hands in gestures of **fearlessness** and **boon-granting**, you do not assume such forms. Why would you? You do not need these symbols, for your **divine feet alone** grant freedom from fear and bestow blessings beyond imagination upon all who take refuge in you. Your hands are ever occupied with **destroying enemies**, while for devotees, your feet alone are sufficient as their ultimate sanctuary.

O daughter of the king of mountains! The scriptures and saints declare that with just a **blink of your eyes**, the universe dissolves into the cosmic womb of destruction, and with another blink, it emerges once again into existence. For you, the **creation and dissolution** of the cosmos are but the play of an instant. However, the world you created with a single blink must not vanish all at once—perhaps that is why you **never close your eyes** and remain ever watchful over your devotees with an **unblinking gaze of compassion**.

O Shiva! With eyes as radiant as half-opened blue lotuses, shower your divine nectar of compassion upon this helpless being who lies far from the sacred feet revered even by sages and gods. If you bestow your grace upon me, I shall be eternally fulfilled, and it will not diminish your boundless reservoir of mercy. Your infinite grace cannot be exhausted by granting even a small portion to me. Then why do you hesitate? Why not bless me once and for all?

The moon showers its cool nectar-like rays equally upon all places—whether a desolate forest or the towering palace of a mighty king. It sees no difference between them. Then why do you not extend your mercy upon me? Why do you keep yourself distant from me? Does such exclusivity suit you? No, absolutely not. Please accept me without delay, grant me refuge beneath your soothing feet, so that I may become your eternal servant, never again seeking anyone else, even by mistake.

Just as no scholar, no matter how learned, can truly explain the taste of ghee, milk, grapes, or honey through words alone—since their essence can only be **experienced**—likewise, O Devi, your unparalleled beauty cannot be described. It is solely a **matter of direct realization by Lord Shiva**. Not only your beauty, but even your divine attributes **cannot be fully expressed**. The Vedas and Upanishads themselves admit defeat, ultimately concluding with **"Neti, Neti"** (not this, not this), acknowledging their inability to define your limitless greatness.

In this world, people worship many virtues found in lush **leafy creepers** (symbolizing various divine paths), but my belief is that **all should devote themselves to Aparna**—the leafless vine, Goddess Parvati, who is renowned by this name. Her divine presence **transforms the ancient motionless Stanu**—Lord Mahadev, the eternal deity, who, being beyond change and action, is referred to as the **immovable one**. Only when united with

Shakti (divine energy) does Sadashiva manifest in **active, dynamic form**, making salvation and spiritual realization possible. Without this union, even the supreme Nirguna (attributeless) Brahman remains beyond reach, unable to bestow blessings.

O Devi! Quickly cast your merciful glance upon this humble seeker and bless me. I admit that my conduct is not as pure as the sages', yet I have come seeking refuge in you. Should you reject someone who has surrendered at your feet? If you begin assessing whether a seeker is worthy based on their actions and deny grace to those of weak character, then how would you be any different from other gods?

If a person sits beneath the celestial **Kalpavriksha** (wish-fulfilling tree) and their desires remain unfulfilled, then what sets it apart from an ordinary tree? The very nature of Kalpavriksha is to grant wishes. Likewise, how can you abandon your sacred duty? To uphold your divine reputation, you must take my hand and offer me shelter. If you forsake me, you must also forsake the title of **Sharanagata-Vatsala** (protector of those who surrender).

O **Uma, Mother of Ganesha**! My only hope is in your **lotus feet**—I have no reliance on any other deity. If your heart does not soften toward me, then where shall I go for refuge? I have turned away from everything and placed my faith in you alone. If even you reject me, then who will accept me?

Therefore, you must grant shelter to this helpless soul.

Just as a mere touch of the **Philosopher’s Stone (Parasmani)** transforms iron into gold, and even the filthy waters of a stream become pure upon merging with the holy **Ganges**, surely my mind—polluted with sins—shall also be purified when it attains your divine love!

The fulfillment of desires by deities is not guaranteed for their devotees. Firstly, they are not **omnipotent**; they can grant wishes only within the limits of their power. They cannot give beyond their capacity. Moreover, whatever they grant comes at a price—they **demand full payment** through proper rituals. If there is any shortcoming in devotion, an error in practice, or a flaw in the ritual, then even if the deity has the power to grant a wish, they may withhold it.

But **you are different**. You **give more than what is asked** to your devotees. As one devotee said:

“Not knowing your divine capability, we ask for insignificant things, but you are so merciful that you grant us far more than our expectations. Since you are omniscient, you understand our needs and do what is truly best for us. Other gods merely fulfill worldly desires and consider their duty complete, but you satisfy our material wishes while also blessing us with your pure devotion.”

Even in the **Bhagavad Gita**, the Lord declared: *“Madbhakta yanti mam api”* (“My devotees attain me”). The great

sages have always distinguished between you and other deities. That is why my heart is devoted to you—day and night, I think only of you. **Do what you deem appropriate, O Supreme Goddess! Whether you save me or destroy me, I am surrendered at your feet. Where else can I go? Who else can I seek refuge in? Who else but you can shelter the abandoned and forsaken?"**

Your abode is Kailash, the treasure of all prosperity, whose splendor even the heavens cannot match. **Brahma, Indra, and all divine beings**, who hold supremacy over the universe, sing your praises like humble poets. The **three worlds are your family**; for you, no one is a stranger. The **eight Siddhis (mystical powers)** stand at your doorstep with folded hands, waiting for your command. Even **Mahadev himself**, the eternal master of creation and dissolution, is your beloved, and the majestic **Himalayas**, the king of mountains, is your father. Who could possibly match your greatness?

Here, one might question—**Lord Shiva himself possesses nothing**. He rides an old bull, consumes bhang and dhatura, sometimes even drinks deadly poison. He roams around naked in **smashanas (cremation grounds)**, with venomous serpents coiled around his body, adorning himself with ashes. His appearance is well-known—then where does all the **wealth of Kailash come from**? It is solely **your divine presence** that manifests abundance and grandeur in his realm. **It is your majesty**

that elevates Shiva's dwelling into a celestial kingdom.

Shankar, the one naturally inclined toward **destruction**, who resides in cremation grounds, who adorns himself with funeral ashes, **held the terrifying halahala poison in his throat—only because of you, O Auspicious One!** Without your presence, where would compassion arise in the fierce and all-consuming **Mahakala**?

Shri Ganapati Tattva

Shri Ganapati Stuti by Adikavi Valmiki

गणेश्वर ! आप चौंसठ कोटि विद्याओंके दाता तथा
.वताओंके आचार्य बृहस्पतिको भी विद्या-प्रदानका

कार्य पूर्ण करनेवाले हैं। कठको अभीष्ट विद्या देनेवाले भी आप ही हैं। (अथवा आप कठोपनिषद्रूपा अभीष्ट विद्याके दाता हैं।) आप द्विरद हैं, कवि हैं और कवियोंकी बुद्धिके स्वामी हैं; मैं आपको प्रणाम करता हूँ।

आप ही अपने स्वामी एवं प्रधान हैं। बड़े-बड़े विघ्नोंके नाथ हैं। स्वेच्छासे रचित ब्रह्माण्डसमूहके स्वामी और रक्षक भी आप ही हैं। आप दक्षिणास्यके प्रभु एवं विद्यादाता हैं। आप कवि हैं एवं कवियोंके लिये बुद्धिनाथ हैं; मैं आपको प्रणाम करता हूँ।

विभो ! आप व्यास-शिष्य आदि विद्याविशिष्ट प्रियजनोंको अनेक विद्या प्रदान करनेवाले और सबके आदि पुरुष हैं। महाशाक्त-मन्त्रकी दीक्षाके गुरु एवं श्रेष्ठ वस्तु प्रदान करनेवाले आप कवि एवं कवियोंके बुद्धिनाथको मैं प्रणाम करता हूँ।

जो विधाता (ब्रह्माजी) को 'वेदत्रयी' के नामसे प्रसिद्ध मुख्य वेदोंका, महाविष्णुको योगका, शंकरको आगमोंका और सूर्यदेवको विद्याके रहस्यका उपदेश देते हैं, उन कवियोंके बुद्धिनाथ एवं कवि गणेशजीको मैं नमस्कार करता हूँ।

महाबुद्धि-देवीके पुत्रके प्रति गजाननके माहात्म्यसे युक्त तथा निज ज्ञानशक्तिसे सम्पन्न एक पुराणका उपदेश देनेवाले गणेशको, जो कवि एवं कवियोंके बुद्धिनाथ हैं, मैं प्रणाम करता हूँ।

जो वेदान्तके सारतत्त्व, अपने तेजसे अनेक असुरोंका संहार करनेवाले, सिद्धि-लक्ष्मी एवं बुद्धिको दाराके रूपमें अंगीकार करनेवाले और परात्पर ब्रह्मस्वरूप हैं; देवताओंका समुदाय जिनका शरीर है तथा जो गण-समुदायके अधीश्वर हैं, उन कवि एवं कवियोंके बुद्धिनाथ गणेशको मैं नमस्कार करता हूँ।

जो ज्ञानानन्दस्वरूप, मुनियोंके ध्येय तथा गुणातीत हैं; धरा एवं स्वानन्दलोक आदिका निवास जिन्हें प्रिय है; उन ईश्वर, सुरेश्वर, कवि तथा कवियोंके बुद्धिनाथ गणेशको मैं प्रणाम करता हूँ।

जो अनेकानेक भक्तजनोंको भव सागरसे पार करनेवाले हैं; लाल कमलके फूलोंका हार धारण करते ; परम निर्गुण हैं; विश्वात्मक सद्ब्रह्म जिनका रूप

है; 'तत्त्वमसि' आदि महावाक्योंके समूहका तात्पर्य जिनका श्रीविग्रह है, उन कवि एवं कवियोंके बुद्धिनाथ गणेशको मैं नमस्कार करता हूँ।

जो भक्ति-भावसे युक्त हो तीनों संध्याओंके समय गजाननका स्मरण करते हुए इस 'कव्यष्टक' का पाठ करते हैं, वे गणेशजीके कृपा-प्रसादसे कवित्व, सुन्दर एवं अद्भुत वाक्यार्थ तथा मानव जीवनके चरम लक्ष्य मोक्षको प्राप्त कर लेते हैं।

O Lord Ganesha! You are the giver of sixty-four crore forms of knowledge. Even Brihaspati, the preceptor of the gods, completes his task of imparting wisdom because of you. You grant the desired knowledge to seekers and are also the giver of the wisdom found in the Katha Upanishad. You are the great elephant, the poet, and the master of intellect among poets. I bow to you.

You are your own master and chief. You are the lord of great obstacles, the sovereign and protector of the cosmic realms, which you create at will. You are the deity of the right side and the bestower of wisdom. You are a poet and the guardian of intellect among poets. I bow to you.

O Almighty! You grant various forms of knowledge to disciples of Vyasa and other worthy beings. You are the primordial being, the guru of great Shakti mantras, and the bestower of supreme gifts. To you—the poet and master of intellect among poets—I offer my salutations.

You impart the sacred Vedic wisdom to Brahma, the secrets of Yoga to Mahavishnu, the truths of Agamas to Shiva, and the mysteries of divine

knowledge to Surya (the Sun god). I bow to **Ganesha, the poet and master of wisdom among poets**.

You, the son of the **goddess of supreme intelligence**, have revealed a great **Purana** filled with your divine glory and profound spiritual wisdom. O Ganesha—the poet and intellectual guide among poets—I bow to you.

You are the **essence of Vedanta**, the **destroyer of countless demons** with your divine radiance. You have **embraced Siddhi, Lakshmi, and Buddhi** as your consorts, and you are the **eternal Brahman** beyond all limits. The **gods form your body**, and you are the **lord of all celestial hosts**. O poet and master of wisdom, Lord Ganesha, I bow to you.

You are the **embodiment of blissful knowledge**, the **ultimate goal of sages**, and beyond all qualities. You cherish the earth and **the divine realms** of self-realization. O **Lord of the gods, King of all celestial beings**, the poet and master of intellect among poets—I bow to you.

You **liberate countless devotees from the ocean of worldly suffering**, adorning yourself with **garlands of red lotus flowers**. You are the **supreme Nirguna (attributeless) Brahman**, the **cosmic reality** pervading the universe. Your divine form embodies the **meaning of Mahavakyas** like *"Tat Tvam Asi" (Thou art That)*. O poet and master of wisdom, Lord Ganesha, I bow to you.

Those who **faithfully recite this Kavya Ashtaka** during the **three sacred junctions of the day** while meditating upon Lord Ganesha **receive his divine grace**. They attain **poetic excellence, profound meaning in speech**, and ultimately the **highest goal of human life—liberation (moksha)**.

आदिकवि वाल्मीकिद्वारा श्रीगणेशका स्तवन

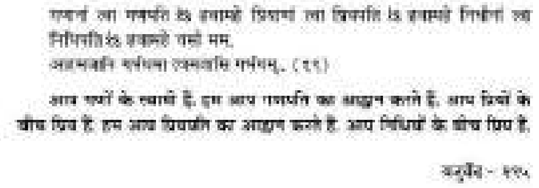
Sukla Yajur Veda 23.19

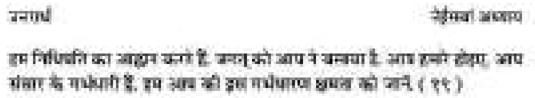
आप गणों के स्वामी हैं. हम आप गणपति का आह्वान करते हैं. आप प्रियों के बीच प्रिय हैं. हम आप प्रियपति का आह्वान करते हैं. आप निधियों के बीच प्रिय हैं.

हम निधिपति का आह्वान करते हैं. जगत् को आप ने बसाया है. आप हमारे होइए. आप संसार के गर्भधारी हैं. हम आप की इस गर्भधारण क्षमता को जानें. (१९)

"You are the Lord of the Ganas (divine hosts). We invoke You, O Ganapati. Among the beloved, You are the most beloved. We invoke You, O Beloved Lord.
Among treasures, You are the most

cherished. We invoke You, O Lord of Wealth.
You have established the universe. Be ours.
You are the bearer of the womb of the world (the source of creation).
May we come to know Your power of conception.

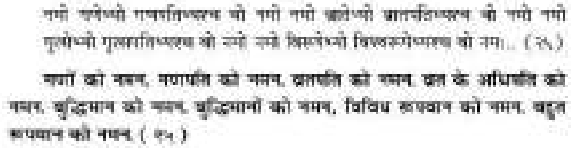




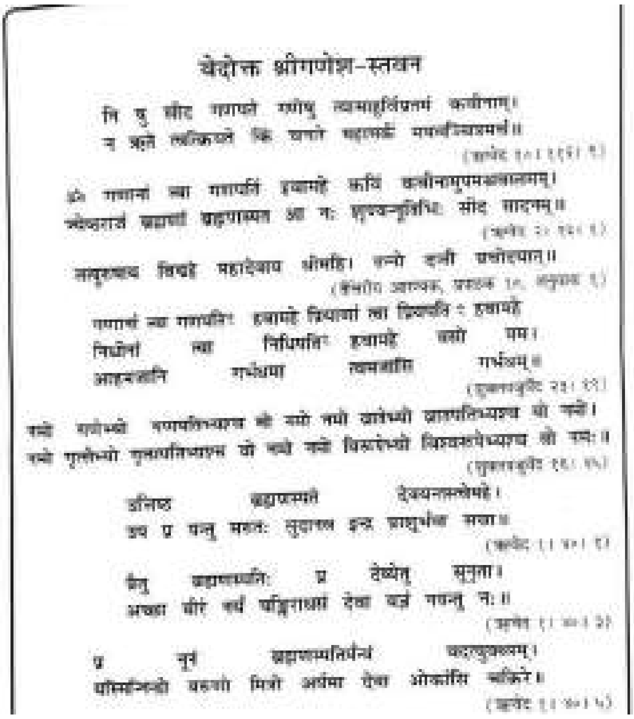
Sukla Yajur Veda 16.25

गणों को नमन. गणपति को नमन. व्रतपति को नमन. व्रत के अधिपति को नमन. बुद्धिमान को नमन. बुद्धिमानों को नमन, विविध रूपवान को नमन. बहुत रूपवान को नमन. (२५)

Salutations to the **Ganas** . Salutations to **Ganapati**, the Lord of the Ganas. Salutations to **Vratapati**, the Lord of sacred vows. Salutations to the **master of vows**. Salutations to the **wise one**. Salutations to the **wisest of all**. Salutations to the **one of many forms**. Salutations to the **one of infinite forms**. (25)



Shri Ganapati Stuti in Shruti – Ganesh Ank Geeta Press Gorakhpur



वेदोक्त श्रीगणेश-स्तवन

नि षु सीद गणपते गणेषु त्वामाहुर्विप्रतमं कवीनाम्।
न ऋते त्वत्क्रियते किं चनारे महामर्कं मघवञ्चित्रमर्च॥
(ऋग्वेद १०।११२।९)

ॐ गणानां त्वा गणपतिं हवामहे कविं कवीनामुपमश्रवस्तमम्।
ज्येष्ठराजं ब्रह्मणां ब्रह्मणस्पत आ नः शृण्वन्नूतिभिः सीद सादनम्॥
(ऋग्वेद २।२३।१)

तत्पुरुषाय विद्महे महादेवाय धीमहि। तन्नो दन्ती प्रचोदयात्॥
(तैत्तिरीय आरण्यक, प्रपाठक १०, अनुवाक १)

गणानां त्वा गणपतिꣳ हवामहे प्रियाणां त्वा प्रियपतिꣳ हवामहे
निधीनां त्वा निधिपतिꣳ हवामहे वसो मम।
आहमजानि गर्भधमा त्वमजासि गर्भधम्॥
(शुक्लयजुर्वेद २३।१९)

नमो गणेभ्यो गणपतिभ्यश्च वो नमो नमो व्रातेभ्यो व्रातपतिभ्यश्च वो नमो।
नमो गृत्सेभ्यो गृत्सपतिभ्यश्च वो नमो नमो विरूपेभ्यो विश्वरूपेभ्यश्च वो नमः॥
(शुक्लयजुर्वेद १६।२५)

उत्तिष्ठ ब्रह्मणस्पते देवयन्तस्त्वेमहे।
उप प्र यन्तु मरुतः सुदानव इन्द्र प्राशूर्भवा सचा॥
(ऋग्वेद १।४०।१)

प्रैतु ब्रह्मणस्पतिः प्र देव्येतु सूनृता।
अच्छा वीरं नर्यं पङ्क्तिराधसं देवा यज्ञं नयन्तु नः॥
(ऋग्वेद १।४०।३)

प्र नूनं ब्रह्मणस्पतिर्मन्त्रं वदत्युक्थ्यम्।
यस्मिन्निन्द्रो वरुणो मित्रो अर्यमा देवा ओकांसि चक्रिरे॥
(ऋग्वेद १।४०।५)

Shri Surya Tattva

पंचदेव-अथर्वशीर्ष-संग्रह Geeta Press Gorakhpur

हरिः ॐ ॥ अथ सूर्याथर्वाङ्गिरसं व्याख्यास्यामः । ब्रह्मा ऋषिः । गायत्री छन्दः । आदित्यो देवता। हंसः सोऽह-मग्निनारायणयुक्तं बीजम् । हृल्लेखा शक्तिः । वियदादि-सर्गसंयुक्तं कीलकम् । चतुर्विधपुरुषार्थसिद्ध्यर्थे विनियोगः । षट्स्वरारूढेन बीजेन षडङ्गं रक्ताम्बुजसंस्थितम् । सप्ताश्वरथिनं हिरण्यवर्णं चतुर्भुजं पद्मद्वयाभयवरदहस्तं कालचक्रप्रणेतारं श्रीसूर्यनारायणं य एवं वेद स वै ब्राह्मणः । ॐ भूर्भुवः स्वः । ॐ तत्सवितुर्वरेण्यं भर्गो देवस्य धीमहि। धियो यो नः प्रचोदयात् । सूर्य आत्मा जगतस्तस्थुषश्च । सूर्याद्वै खल्विमानि भूतानि जायन्ते। सूर्याद्यज्ञः पर्जन्योऽन्नमात्मा । नमस्त आदित्य त्वमेव केवलं कर्मकर्तासि । त्वमेव प्रत्यक्षं ब्रह्मासि । त्वमेव प्रत्यक्षं विष्णुरसि। त्वमेव प्रत्यक्षं रुद्रोऽसि । त्वमेव प्रत्यक्षमृगसि । त्वमेव प्रत्यक्षं यजुरसि। त्वमेव प्रत्यक्षं सामासि । त्वमेव प्रत्यक्षमथर्वासि । त्वमेव सर्वं छन्दोऽसि । आदित्याद्वायुर्जायते । आदित्याद् भूमिजायत। आदित्या-दापो जायन्ते । आदित्याज्ज्योतिर्जायते । आदित्याद् व्योम दिशो जायन्ते। आदित्याद्देवा जायन्ते। आदित्याद्वेदा जायन्ते। आदित्यो वा एष तन्मण्डलं तपति । असावादित्यो ब्रह्म ।

आदित्योऽन्तःकरणमनोबुद्धिचित्ता-हंकाराः । आदित्यो वै व्यानः समानोदानापानप्राणाः । आदित्यो वै श्रोत्रत्वक्चक्षूरसनघ्राणाः । आदित्यो वै वाक्पाणिपादपायूपस्थाः । आदित्यो वै शब्दस्पर्श-रूपरसगन्धाः । आदित्यो वै वचनादानागमनविसर्गानन्दाः । आनन्दमयो ज्ञानमयो विज्ञानमय आदित्यः । नमो मित्रायइत्यक्षरद्वयम् । आदित्य इति त्रीण्यक्षराणि । एतस्यैव सूर्यस्याष्टाक्षरो मनुः ।
यः सदाहरहर्जपति स वै ब्राह्मणो भवति । स वै ब्राह्मणो भवति । सूर्याभिमुखो जप्त्वा महाव्याधि-भयात्प्रमुच्यते । अलक्ष्मीर्नश्यति । अभक्ष्यभक्षणात् पूतो भवति । अगम्यागमनात्पूतो भवति । पतितसम्भाषणात्पूतो भवति । असत्सम्भाषणात्पूतो भवति । मध्याह्न सूर्याभि-मुखः पठेत्। सद्योत्पन्नपञ्चमहापातकात्प्रमुच्यते। सैषां सावित्रीं विद्यां न किञ्चिदपि न कस्मैचित्प्रशंसयेत् । य एतां महाभागः प्रातः पठति स भाग्यवाञ्जायते । पशून् विन्दति । वेदार्थाल्लभते । त्रिकालमेतज्जप्त्वा क्रतुशत-फलमवाप्नोति । यो हस्तादित्ये जपति स महामृत्युं तरति । स महामृत्युं तरति । य एवं वेद ॥ इत्युपनिषत् ॥

हरिः ॐ। अब सूर्यदेवसम्बन्धी अथर्वांगिरस मन्त्रोंका व्याख्यान करेंगे। इसके ब्रह्मा ऋषि हैं। गायत्री छन्द है। आदित्य देवता हैं। 'हंसः' 'सोऽहं' अग्निनारायणयुक्त बीज है। हल्लेखा शक्ति है। वियदादि सृष्टिसे संयुक्त कीलक है। चारों प्रकारके पुरुषार्थोंकी सिद्धिमें इस मन्त्रका विनियोग किया जाता है।
छः स्वरोंपर आरूढ़ बीजके साथ, छः अंगोंवाले, लाल कमलपर स्थित, सात घोड़ोंवाले रथपर सवार, हिरण्यवर्ण, चतुर्भुज तथा चारों हाथोंमें क्रमशः दो कमल तथा वर और अभयमुद्रा धारण किये, कालचक्रके प्रणेता श्रीसूर्य-नारायणको जो इस प्रकार जानता है, निश्चयपूर्वक वही ब्रह्मवेत्ता है।
जो प्रणवके अर्थभूत सच्चिदानन्दमय और भूः, भुवः एवं स्वः रूपसे त्रिभुवनमय हैं, सम्पूर्ण जगत्की सृष्टि करनेवाले उन भगवान् सूर्यदेवके सर्वश्रेष्ठ तेजका हम ध्यान करते हैं, जो हमारी बुद्धियोंको प्रेरणा प्रदान करें। भगवान् सूर्यनारायण सम्पूर्ण जंगम और स्थावर जगत्के आत्मा हैं, निश्चयपूर्वक सूर्यदेवसे ही ये भूत

उत्पन्न होते हैं। सूर्यदेवसे यज्ञ, बादल, अन्न (बल-वीर्य) एवं आत्मा (चेतना) का आविर्भाव होता है। हे आदित्य ! आपको हमारा नमस्कार है। आप ही केवल कर्मकर्ता हैं, आप ही प्रत्यक्ष ब्रह्म हैं, आप ही प्रत्यक्ष विष्णु हैं, आप ही प्रत्यक्ष रुद्र हैं। आप ही प्रत्यक्ष ऋग्वेद हैं। आप ही प्रत्यक्ष यजुर्वेद हैं, आप ही प्रत्यक्ष सामवेद हैं। आप ही प्रत्यक्ष अथर्ववेद हैं। आप ही समस्त छन्दस्वरूप हैं। आदित्यसे वायु उत्पन्न होती है। आदित्यसे भूमि उत्पन्न होती है। आदित्यसे जल उत्पन्न होता है। आदित्यसे ज्योति (अग्नि) उत्पन्न होती है, आदित्यसे आकाश और दिशाएँ उत्पन्न होती हैं। आदित्यसे देवता उत्पन्न होते हैं। आदित्यसे वेद उत्पन्न होते हैं। निश्चय ही ये आदित्यदेवता ही इस ब्रह्माण्ड-मण्डलको तपाते (गर्मी प्रदान करते) हैं। वे आदित्य ब्रह्म हैं। आदित्य ही अन्तःकरण अर्थात् मन, बुद्धि, चित्त एवं अहंकाररूप हैं। आदित्य ही व्यान, समान, उदान, अपान और प्राण-इन पाँचों प्राणोंके रूपमें विराजते हैं। आदित्य ही श्रोत्र, त्वचा, चक्षु, रसना एवं घ्राण-इन पाँच इन्द्रियोंके रूपमें क्रियाशील हैं। आदित्यदेव ही वाक्, पाणि, पाद, पायु एवं उपस्थ – ये पाँचों कर्मेन्द्रिय भी हैं। आदित्य ही शब्द, स्पर्श, रूप, रस और गन्ध – ये ज्ञानेन्द्रियोंके पाँच विषय हैं। आदित्य ही वचन, आदान, गमन, मलत्याग एवं आनन्द-ये कर्मेन्द्रियोंके पाँच विषय हैं। आनन्दमय, ज्ञानमय एवं विज्ञानमय आदित्यदेव ही हैं। मित्रदेवता एवं सूर्यदेवको नमस्कार है। प्रभो! (आप) मृत्युसे मेरी रक्षा करें। दीप्तिमान् मन्त्र है। 'सूर्यः' यह दो अक्षरोंका मन्त्र है। 'आदित्यः' इस मन्त्रमें तीन अक्षर हैं। इन सबको मिलाकर सूर्यनारायणका अष्टाक्षर महामन्त्र- 'ॐ घृणिः सूर्य आदित्योम्' बनता है। [यही अथर्वांगिरस सूर्यमन्त्र है।]

इस मन्त्रका जो प्रतिदिन जप करता है, वही ब्रह्मवेत्ता होता है, वही ब्राह्मण होता है। सूर्यनारायणकी ओर मुख करके इसे जपनेसे महाव्याधिके भयसे मुक्त हो जाता है। उसका दारिद्र्य नष्ट हो जाता है। अभक्ष्यभक्षणसे पवित्र होता है, अगम्यगमनसे पवित्र होता है। पतितसम्भाषणके दोषसे पवित्र होता है। असत्यभाषणके दोषसे पवित्र होता है। मध्याह्नमें सूर्यकी ओर मुख करके इसका जप करे। इस प्रकार करनेसे मनुष्य सद्यः उत्पन्न पाँच महापातकोंसे छूट जाता है। यह सावित्री विद्या है, इसकी जिस किसी ापात्रसे कुछ भी प्रशंसा (परिचर्चा) न करे। जो

महाभाग इसका प्रातःकाल पाठ करता है, वह भाग्यवान् हो जाता है। उसे गौ इत्यादि पशुओंका लाभ होता है, वह वेदके अभिप्रायको जाननेवाला होता है। इसका त्रिकाल जप करनेसे सैकड़ों यज्ञोंका फल प्राप्त होता है। जो सूर्यदेवके हस्त नक्षत्रमें रहते समय (अर्थात् आश्विन मासमें) इसका जप करता है, वह महामृत्युसे तर जाता है। जो इस प्रकारसे जानता है, वह महामृत्युसे तर जाता है। इस प्रकार यह ब्रह्मविद्या है।

Hariḥ Om. Now we shall expound upon the Atharvāṅgiras Mantras related to Sūryadeva (the Sun God).

The seer (ṛṣi) of these mantras is Brahmā.
The metre (chandas) is Gāyatrī.
The deity (devatā) is Āditya (the Sun).
The seed (bīja) is "Haṁsaḥ" and "So'ham", united with Agni-Nārāyaṇa.
Hallekhā is the shakti (power).
The seal (kīlaka) is union with the creation beginning from space (viyadādi sṛṣṭi).
This mantra is employed for the fulfillment of all four human pursuits (puruṣārthas)—Dharma, Artha, Kāma, Mokṣa.

He who realizes Śrī Sūrya-Nārāyaṇa in this form:

- Established on a six-syllabled seed (bīja)
- Accompanied by six limbs (aṅgas)
- Seated on a red lotus
- Riding a chariot drawn by seven horses
- Of golden complexion (hiraṇyavarṇa)
- With four arms, holding in them:

    - Two lotuses
    - The gestures of boon-giving (vara-mudrā) and protection (abhaya-mudrā)
- The initiator of the Wheel of Time (kālacakra)

—He alone is, without doubt, a knower of Brahman (brahmavettā).

We meditate upon the Supreme Light of Lord Sūrya (the Sun God)—
Who is of the nature of Sat-Chit-Ānanda (Existence-Consciousness-Bliss) and embodies Pranava (Om),
Who manifests as Bhūḥ, Bhuvaḥ, and Svaḥ (the three worlds),
And who is the creator of the entire universe.
May that glorious radiance of Sūryadeva inspire and guide our intellects.

Lord Sūryanārāyaṇa is indeed the soul of all that moves and is still.
Certainly, all beings are born from Sūryadeva.
From Sūryadeva arise:

- Yajña (sacrifices),
- Clouds,
- Food (strength and vitality), and
- Ātman (consciousness).

O Āditya, we offer our salutations to you!

You alone are the true Karta (Doer of all actions).
You alone are the manifest Brahman,
You are the visible Viṣṇu,
You are the visible Rudra.

You are the manifest form of the Ṛgveda,
The Yajurveda,
The Sāmaveda,
And the Atharvaveda.
You are the essence of all metres (chandas).

From Āditya are born:

- The wind (vāyu),
- The earth (bhūmi),
- The waters (jala),
- The light (agni),
- The sky and directions,
- The deities, and
- The Vedas themselves.

It is surely Ādityadeva who illuminates and heats this universe.
He is Brahman.
Āditya is the very inner being (antaḥkaraṇa)—
The mind (manas), intellect (buddhi), memory (citta), and ego (ahaṅkāra).
Āditya manifests as the five vital airs: Prāṇa, Apāna, Vyāna, Samāna, and Udāna.

He is also the five sense organs:

- Hearing (śrotra),
- Touch (tvacā),
- Sight (cakṣus),
- Taste (rasanā),
- Smell (ghrāṇa).

And the five organs of action:

- Speech (vāk),
- Hands (pāṇi),

- Feet (pāda),
- Excretory organ (pāyu),
- Reproductive organ (upastha).

Āditya also exists as the **five objects of the senses**:

- Sound (śabda),
- Touch (sparśa),
- Form (rūpa),
- Taste (rasa),
- Smell (gandha).

And the **five functions of action**:

- Speaking,
- Grasping,
- Walking,
- Elimination, and
- Enjoyment.

Ādityadeva is **full of bliss, knowledge**, and **higher wisdom**.
Salutations to **Mitra (another form of the Sun)** and **Sūryadeva**.
O Lord, protect me from **death**.

This is a **resplendent mantra**.

- The word "**Sūryaḥ**" consists of **two syllables**.
- The word "**Ādityaḥ**" consists of **three syllables**.
- Together with the rest, the **eight-syllabled supreme mantra** of Sūryanārāyaṇa is:

> **"ॐ घृणिः सूर्य आदित्योम्"**
> ("Om Ghṛṇiḥ Sūrya Ādityom")

.

This is indeed the Atharvāṅgiras Sūrya Mantra.

He who chants this mantra daily becomes a knower of Brahman (brahmavettā), he alone is truly a Brāhmaṇa.

By chanting it while facing Lord Sūryanārāyaṇa, one becomes free from the fear of terrible diseases.
His poverty is destroyed.
He becomes purified even if he has consumed forbidden food,
He is purified from the sin of going to impure places,
Purified from the sin of conversing with the fallen,
And purified from the sin of speaking falsehood.

It should be chanted at midday, facing the Sun.
Doing so, one is instantly freed from the five great sins (mahāpātakas) committed unknowingly.

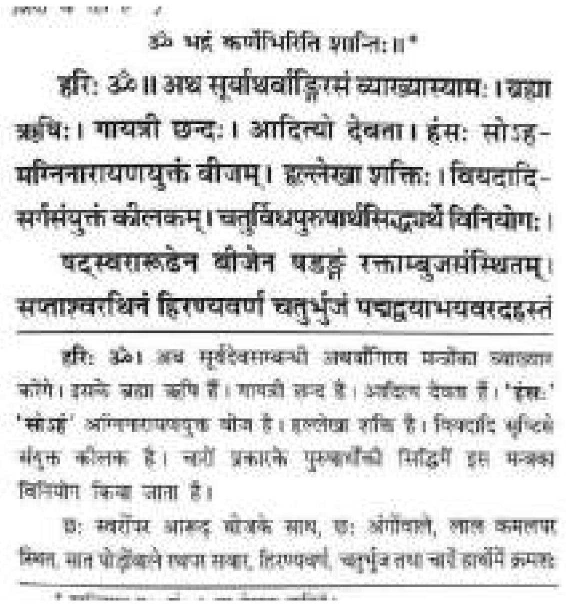
This is the Sāvitrī Vidyā (knowledge of Savitṛ, the Sun deity).
One should never discuss or praise it before an unworthy person.

He who is highly fortunate and recites it in the morning becomes truly blessed.
He gains wealth in the form of cows and other animals,
He becomes a knower of the inner meaning of the Vedas.

By chanting it three times a day (morning, noon, and evening),
One gains the fruits of performing undreds of yajñas (sacrifices).

He who chants it during the Hasta constellation (when the Sun is in Hasta Nakṣatra, typically in the month of Āśvina, i.e., September–October),
Crosses over even great death (mahāmṛtyu).
Indeed, he who knows and practices it thus, transcends great death.

In this way, this is indeed Brahmavidyā—the knowledge of the Supreme Reality.


ॐ भद्रं कर्णेभिरिति शान्तिः ॥*

हरिः ॐ ॥ अथ सूर्याथर्वाङ्गिरसं व्याख्यास्यामः । ब्रह्मा ऋषिः । गायत्री छन्दः । आदित्यो देवता । हंसः सोऽहमग्निनारायणयुक्तं बीजम् । हृल्लेखा शक्तिः । वियदादिसर्गसंयुक्तं कीलकम् । चतुर्विधपुरुषार्थसिद्ध्यर्थे विनियोगः ।

षट्स्वरारूढेन बीजेन षडङ्गं रक्ताम्बुजसंस्थितम् । सप्ताश्वरथिनं हिरण्यवर्णं चतुर्भुजं पद्मद्वयाभयवरदहस्तं

हरिः ॐ। अब सूर्यदेवसम्बन्धी अथर्वाङ्गिरस मन्त्रोंका व्याख्यान करेंगे। इसके ब्रह्मा ऋषि हैं। गायत्री छन्द है। आदित्य देवता हैं। 'हंसः' 'सोऽहं' अग्निनारायणयुक्त बीज है। हृल्लेखा शक्ति है। वियदादि सृष्टिसे संयुक्त कीलक है। चारों प्रकारके पुरुषार्थोंकी सिद्धिमें इस मन्त्रका विनियोग किया जाता है।

छः स्वरोंपर आरूढ़ बीजके साथ, छः अंगोंवाले, लाल कमलपर स्थित, सात घोड़ोंवाले रथपर सवार, हिरण्यवर्ण, चतुर्भुज तथा चारों हाथोंमें क्रमशः

कालचक्रप्रणेतारं श्रीसूर्यनारायणं य एवं वेद स वै ब्राह्मणः।

ॐ भूर्भुवः स्वः। ॐ तत्सवितुर्वरेण्यं भर्गो देवस्य धीमहि। धियो यो नः प्रचोदयात्।

सूर्य आत्मा जगतस्तस्थुषश्च। सूर्याद्वै खल्विमानि भूतानि जायन्ते। सूर्याद्यज्ञःपर्जन्योऽन्नमात्मा। नमस्त आदित्य त्वमेव केवलं कर्मकर्तासि। त्वमेव प्रत्यक्षं ब्रह्मासि। त्वमेव प्रत्यक्षं विष्णुरसि। त्वमेव प्रत्यक्षं रुद्रोऽसि। त्वमेव प्रत्यक्षमृगसि। त्वमेव प्रत्यक्षं यजुरसि। त्वमेव प्रत्यक्षं सामासि। त्वमेव प्रत्यक्षमथर्वासि। त्वमेव सर्वं छन्दोऽसि।

दो कमल तथा वर और अभयमुद्रा धारण किये, कालचक्रके प्रणेता श्रीसूर्यनारायणको जो इस प्रकार जानता है, निश्चयपूर्वक वही ब्रह्मवेत्ता है।

जो प्रणवके अर्थभूत सच्चिदानन्दमय और भूः, भुवः एवं स्वःरूपसे त्रिभुवनमय हैं, सम्पूर्ण जगत्‌की सृष्टि करनेवाले उन भगवान् सूर्यदेवके सर्वश्रेष्ठ तेजका हम ध्यान करते हैं, जो हमारी बुद्धियोंको प्रेरणा प्रदान करें। भगवान् सूर्यनारायण सम्पूर्ण जंगम और स्थावर जगत्‌के आत्मा हैं, निश्चयपूर्वक सूर्यदेवसे ही ये भूत उत्पन्न होते हैं। सूर्यदेवसे यज्ञ,बादल, अन्न (बल-वीर्य) एवं आत्मा (चेतना)-का आविर्भाव होता है। हे आदित्य! आपको हमारा नमस्कार है। आप ही केवल कर्मकर्ता हैं, आप ही प्रत्यक्ष ब्रह्म हैं, आप ही प्रत्यक्ष विष्णु हैं, आप ही प्रत्यक्ष रुद्र हैं। आप ही प्रत्यक्ष ऋग्वेद हैं। आप ही प्रत्यक्ष यजुर्वेद हैं, आप ही प्रत्यक्ष सामवेद हैं। आप ही प्रत्यक्ष अथर्ववेद हैं। आप ही समस्त छन्दस्वरूप

आदित्याद्वायुर्जायते। आदित्याद् भूमिर्जायते। आदित्यादापो जायन्ते। आदित्याज्ज्योतिर्जायते। आदित्याद् व्योम दिशो जायन्ते। आदित्याद्देवा जायन्ते। आदित्याद्वेदा जायन्ते। आदित्यो वा एष एतन्मण्डलं तपति। असावादित्यो ब्रह्म। आदित्योऽन्तःकरणमनोबुद्धिचित्ताहंकाराः। आदित्यो वै व्यानः समानोदानापानप्राणाः। आदित्यो वै श्रोत्रत्वक्चक्षूरसनघ्राणाः। आदित्यो वै वाक्पाणिपादपायूपस्थाः। आदित्यो वै शब्दस्पर्शरूपरसगन्धाः। आदित्यो वै वचनादानागमनविसर्गानन्दाः। आनन्दमयो ज्ञानमयो विज्ञानमय आदित्यः। नमो मित्राय

हैं। आदित्यसे वायु उत्पन्न होती है। आदित्यसे भूमि उत्पन्न होती है। आदित्यसे जल उत्पन्न होता है। आदित्यसे ज्योति (अग्नि) उत्पन्न होती है, आदित्यसे आकाश और दिशाएँ उत्पन्न होती हैं। आदित्यसे देवता उत्पन्न होते हैं। आदित्यसे वेद उत्पन्न होते हैं। निश्चय ही ये आदित्यदेवता ही इस ब्रह्माण्ड-मण्डलको तपाते (गर्मी प्रदान करते) हैं। वे आदित्य ब्रह्म हैं। आदित्य ही अन्तःकरण अर्थात् मन, बुद्धि, चित्त एवं अहंकाररूप हैं। आदित्य ही व्यान, समान, उदान, अपान और प्राण—इन पाँचों प्राणोंके रूपमें विराजते हैं। आदित्य ही श्रोत्र, त्वचा, चक्षु, रसना एवं घ्राण—इन पाँच इन्द्रियोंके रूपमें क्रियाशील हैं। आदित्यदेव ही वाक्, पाणि, पाद, पायु एवं उपस्थ—ये पाँचों कर्मेन्द्रिय भी हैं। आदित्य ही शब्द, स्पर्श, रूप, रस और गन्ध—ये ज्ञानेन्द्रियोंके पाँच विषय हैं। आदित्य ही वचन, आदान, गमन, मलत्याग एवं आनन्द—ये कर्मेन्द्रियोंके पाँच विषय हैं। आनन्दमय, ज्ञानमय एवं विज्ञानमय आदित्यदेव ही हैं। मित्रदेवता एवं सूर्यदेवको नमस्कार है। प्रभो! (आप) मृत्युसे मेरी रक्षा करें। दीप्तिमान्

भानवे मृत्योर्मा पाहि भ्राजिष्णवे विश्वहेतवे नमः। सूर्याद्भवन्ति भूतानि सूर्येण पालितानि तु। सूर्ये लयं प्राप्नुवन्ति यः सूर्यः सोऽहमेव च। चक्षुर्नो देवः सविता चक्षुर्न उत पर्वतः। चक्षुर्धाता दधातु नः। आदित्याय विद्महे सहस्रकिरणाय धीमहि। तन्नः सूर्यः प्रचोदयात्।

सविता पश्चात्तात्सविता पुरस्तात्सवितोत्तरात्तात्सविताधरात्तात्। सविता नः सुवतुसर्वतातिं सविता नो रासतां दीर्घमायुः।

ओमित्येकाक्षरं ब्रह्म घृणिरिति द्वे अक्षरे। सूर्य

तथा विश्वके कारणरूप सूर्यनारायणको नमस्कार है। सूर्यसे सम्पूर्ण चराचर जीव उत्पन्न होते हैं, सूर्यके द्वारा ही उनका पालन होता है। अन्तमें सूर्यमें ही वे लयको प्राप्त होते हैं। जो सूर्यनारायण हैं, वही मैं भी हूँ। सविता देवता हमारे नेत्र हैं एवं (पर्वके द्वारा पुण्यकालका आख्यान करनेके कारण) जो पर्वत नामसे प्रसिद्ध हैं, वे सूर्य ही हमारे चक्षु हैं। (सबको धारण करनेवाले) धाता नामसे प्रसिद्ध वे आदित्यदेव हमारे नेत्रोंको दृष्टिशक्ति प्रदान करके धारण करें। (श्रीसूर्यगायत्री—) हम भगवान् आदित्यको जानते हैं, हम सहस्र (अनन्त) किरणोंसे मण्डित भगवान् सूर्यनारायणका ध्यान करते हैं। वे सूर्यदेव हमें प्रेरणा प्रदान करें।

हमारे पीछे सविता देवता हैं, आगे सविता देवता हैं, बायें सविता देवता हैं और दक्षिण भागमें भी तथा ऊपर-नीचे भी सविता देवता हैं। सविता देवता हमारे लिये सब कुछ उत्पन्न करें (सभी अभीष्ट वस्तुएँ दें)। सविता देवता हमें दीर्घायु प्रदान करें।

'ॐ' यह एकाक्षर मन्त्र ब्रह्म है। 'घृणिः' यह दो अक्षरोंका

इत्यक्षरद्वयम्। आदित्य इति त्रीण्यक्षराणि। एतस्यैव सूर्यस्याष्टाक्षरो मनुः।

यः सदाहरहर्जपति स वै ब्राह्मणो भवति। स वै ब्राह्मणो भवति। सूर्याभिमुखो जप्त्वा महाव्याधिभयात्प्रमुच्यते। अलक्ष्मीर्नश्यति। अभक्ष्यभक्षणात् पूतो भवति। अगम्यागमनात्पूतो भवति। पतितसम्भाषणात्पूतो भवति। असत्सम्भाषणात्पूतो भवति। मध्याह्ने सूर्याभिमुखः पठेत्। सद्योत्पन्नपञ्चमहापातकात्प्रमुच्यते। सैषां सावित्रीं विद्यां न किञ्चिदपि न कस्मैचित्प्रशंसयेत्। य एतां महाभागः प्रातः पठति स भाग्यवाञ्जायते। पशून्

मन्त्र है। '**सूर्यः**' यह दो अक्षरोंका मन्त्र है। '**आदित्यः**' इस मन्त्रमें तीन अक्षर हैं। इन सबको मिलाकर सूर्यनारायणका अष्टाक्षर महामन्त्र—'**ॐ घृणिः सूर्य आदित्योम्**' बनता है। [यही अथर्वाङ्गिरस सूर्यमन्त्र है।]

इस मन्त्रका जो प्रतिदिन जप करता है, वही ब्रह्मतेजा होता है, वही ब्राह्मण होता है। सूर्यनारायणकी ओर मुख करके इसे जपनेसे महाव्याधिके भयसे मुक्त हो जाता है। उसका दारिद्र्य नष्ट हो जाता है। अभक्ष्यभक्षणसे पवित्र होता है, अगम्यगमनसे पवित्र होता है। पतितसम्भाषणके दोषसे पवित्र होता है। असत्यभाषणके दोषसे पवित्र होता है। मध्याह्नमें सूर्यकी ओर मुख करके इसका जप करे। इस प्रकार करनेसे मनुष्य सद्यः उत्पन्न पाँच महापातकोंसे छूट जाता है। यह सावित्री विद्या है, इसकी जिस किसी अपात्रसे कुछ भी प्रशंसा (परिचर्चा) न करे। जो महाभाग इसका प्रातःकाल पाठ करता है, वह भाग्यवान् हो जाता है। उसे गौ इत्यादि

विन्दति। वेदार्थॅल्लिभते। त्रिकालमेतज्जप्त्वा क्रतुशत-फलमवाप्नोति। यो हस्तादित्ये जपति स महामृत्युं तरति। स महामृत्युं तरति। य एवं वेद॥ इत्युपनिषत्॥

॥ ॐ भद्रं कर्णेभिरिति शान्तिः ॥*

पशुओंका लाभ होता है, वह वेदके अभिप्रायको जाननेवाला होता है। इसका त्रिकाल जप करनेसे सैकड़ों यज्ञोंका फल प्राप्त होता है। जो सूर्यदेवके हस्त नक्षत्रमें रहते समय (अर्थात् आश्विन मासमें) इसका जप करता है, वह महामृत्युसे तर जाता है। जो इस प्रकारसे जानता है, वह महामृत्युसे तर जाता है। इस प्रकार यह उपनिषद् है।

Surya in Shruti

Yajur Veda 7/41

सूर्य सर्वज्ञ और दिव्य किरणें वहन करते हैं. वे अपनी किरणों की पताका फहराते हैं. वे प्राणिमात्र को दुनिया दिखाते हैं. उन के लिए स्वाहा

“The Sun is all-knowing and carries divine rays.
He unfurls the banner of his rays.
He reveals the world to all living beings.
To Him – Svaha (an offering).”

उदु त्यं जातवेदसं देवं वहन्ति केतवः.
दृशे विश्वाय सूर्यं स्वाहा.. (४१)

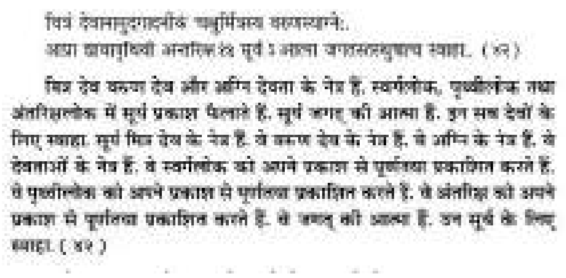
सूर्य सर्वज्ञ और दिव्य किरणें वहन करते हैं. वे अपनी किरणों की पताका फहराते हैं. वे प्राणिमात्र को दुनिया दिखाते हैं. उन के लिए स्वाहा. (४१)

Yajur Veda 7/42

मित्र देव वरुण देव और अग्नि देवता के नेत्र हैं. स्वर्गलोक, पृथ्वीलोक तथा अंतरिक्षलोक में सूर्य प्रकाश फैलाते हैं. सूर्य जगत् की आत्मा हैं. इन सब देवों के लिए स्वाहा. सूर्य मित्र देव के नेत्र हैं. वे वरुण देव के नेत्र हैं. वे अग्नि के नेत्र हैं. वे देवताओं के नेत्र हैं. वे स्वर्गलोक को अपने प्रकाश से पूर्णतया प्रकाशित करते हैं. वे पृथ्वीलोक को अपने प्रकाश से पूर्णतया प्रकाशित करते हैं. वे अंतरिक्ष को अपने प्रकाश से पूर्णतया प्रकाशित करते हैं. वे जगत् की आत्मा हैं. उन सूर्य के लिए स्वाहा. (४२)

Mitra Deva, Varuna Deva, and Agni Deva – the Sun is their eye.
In the heavenly world (Svargaloka), on Earth (Prithviloka), and in the space between (Antariksha), the Sun spreads its light.
The Sun is the soul (Atma) of the universe.
To all these deities – Svaha (a sacred offering).

The Sun is the eye of Mitra Deva.
It is the eye of Varuna Deva.
It is the eye of Agni.
It is the eye of the gods.
It completely illumines the heavenly world with its light.
It completely illumines the Earth with its light.
It completely illumines the mid-space with its light.
It is the soul of the universe.
To that Sun – Svaha.”



चित्रं देवानामुदगादनीकं चक्षुर्मित्रस्य वरुणस्याग्नेः.
आप्रा द्यावापृथिवी अन्तरिक्षं सूर्य आत्मा जगतस्तस्थुषश्च स्वाहा. (४२)

मित्र देव वरुण देव और अग्नि देवता के नेत्र हैं. स्वर्गलोक, पृथ्वीलोक तथा अंतरिक्षलोक में सूर्य प्रकाश फैलाते हैं. सूर्य जगत् की आत्मा हैं. इन सब देवों के लिए स्वाहा. सूर्य मित्र देव के नेत्र हैं. वे वरुण देव के नेत्र हैं. वे अग्नि के नेत्र हैं. वे देवताओं के नेत्र हैं. वे स्वर्गलोक को अपने प्रकाश से पूर्णतया प्रकाशित करते हैं. वे पृथ्वीलोक को अपने प्रकाश से पूर्णतया प्रकाशित करते हैं. वे अंतरिक्ष को अपने प्रकाश से पूर्णतया प्रकाशित करते हैं. वे जगत् की आत्मा हैं. उन सूर्य के लिए स्वाहा. (४२)

Sukla Yajur Veda 36/24

सूर्य जगत् के नेत्र हैं. वे हितकारक हैं. वे जगत् में सर्वत्र विचरते हैं. वे हमारे सामने प्रकट होते हैं. हम सौ शरदों तक उन की कृपा से देखें. हम सौ शरदों तक उन की कृपा से सुनें. हम सौ शरदों तक उन की कृपा से बोलें. हम सौ शरदों तक उन की कृपा से अदीन (दीनता रहित) हों. हम सौ से भी अधिक समय तक सुखी हों

The Sun is the eye of the universe.
It is benevolent.
It moves throughout the entire world.

It appears before us.
By its grace, may we see for a hundred autumns (years).
By its grace, may we hear for a hundred autumns.
By its grace, may we speak for a hundred autumns.
By its grace, may we live free from misery and dependence for a hundred autumns.
May we live happily for more than a hundred years."

तच्चक्षुर्देवहितं पुरस्ताच्छुक्रमुच्चरत्.
पश्येम शरदः शतं जीवेम शरदः शतꣳ शृणुयाम शरदः शतं प्र ब्रवाम शरदः शतमदीनाः स्याम शरदः शतं भूयश्च शरदः शतात्. (२४)

सूर्य जगत् के नेत्र हैं. वे हितकारक हैं. वे जगत् में सर्वत्र दिखते हैं. वे हमारे सामने प्रकट होते हैं. हम सौ शरदों तक उन की कृपा से देखें. हम सौ शरदों तक उन की कृपा से सुनें. हम सौ शरदों तक उन की कृपा से बोलें. हम सौ शरदों तक उन की कृपा से अदीन (दीनता रहित) हों. हम सौ से भी अधिक समय तक सुखी हों. (२४)

Sukla Yajur Veda 20.21

हम अंधकार से ऊपर, स्वर्गलोक व उत्तर दिशा में देखें. हम दिव्यदेव सूर्य की ओर जाएं. हम उत्तम ज्योति प्राप्त करें. (२१)

Let us look beyond the darkness, toward the heavenly realm and the northern direction.
Let us move toward the divine deity, the Sun.
Let us attain the supreme light.

उद्वयं तमसस्परि स्वः पश्यन्त उत्तरम्. देवं देवत्रा सूर्यमगन्म ज्योतिरुत्तमम्. (२१)

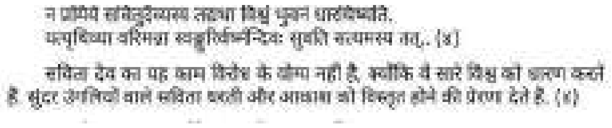
हम अंधकार से ऊपर, स्वर्गलोक व उत्तर दिशा में देखें. हम दिव्यदेव सूर्य की ओर जाएं. हम उत्तम ज्योति प्राप्त करें. (२१)

Rig Veda 4/54/4

सविता देव का यह काम विरोध के योग्य नहीं है, क्योंकि वे सारे विश्व को धारण करते हैं. सुंदर उंगलियों वाले सविता धरती और आकाश को विस्तृत होने की प्रेरणा देते हैं

"The act of Savita Deva is
eyond objection,

for He upholds the entire universe. Savita, with beautiful fingers, inspires the Earth and the heavens to expand.”


न प्रमिये सवितुर्दैव्यस्य तद्यथा विश्वं भुवनं धारयिष्यति,
यत्पृथिव्या वरिमन्ना स्वङ्गुरिर्वर्ष्मन्दिवः सुवति सत्यमस्य तत्. (४)

सविता देव का यह काम विशेष के योग्य नहीं है, क्योंकि वे सारे विश्व को धारण करते हैं. सुंदर उंगलियों वाले सविता धरती और आकाश को विस्तृत होने की प्रेरणा देते हैं. (४)

सविताकी सुन्दर स्तुति-सूक्तियाँ

At the end I will Say these PanchaDeva (Vishnu , Shiva , Shakti , Ganapati , Surya) are the same and one Brahman and not separate

Rig Veda 1/164/46 states –

एक ही सरूप परमेश्वर का विद्वज्जन (विभिन्न गुणों एवं स्वरूपों के आधार पर) विविध प्रकार से वर्णन करते हैं। उसी (परमात्मा) को (ऐश्वर्य सम्पन्न होने पर) इन्द्र, (हितकारी होने से) मित्र, (श्रेष्ठ होने से) वरुण तथा (प्रकाशक होने से) अग्नि कहा गया है। वह (परमात्मा) भली प्रकार पालन कर्ता होने से सुपर्ण तथा गरुत्मान्

The wise describe the one and same Supreme Being in various ways, based

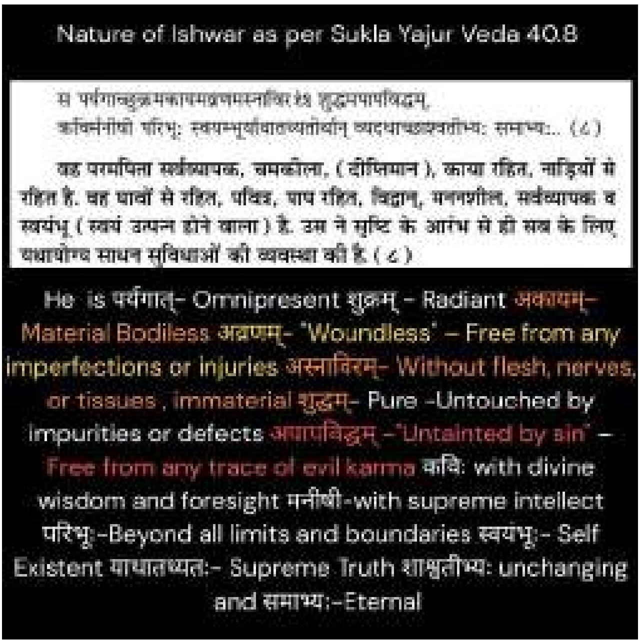
on different qualities and forms. That very (Supreme Soul), when endowed with sovereignty, is called Indra; as a benefactor, Mitra; as the most exalted, Varuna; and as the illuminator, Agni. That (Supreme Being), being an excellent protector, is also called Suparna and Garutmān.

Nature of Ishwar as per Sukla Yajur Veda 40.8

वह परमपिता सर्वव्यापक, चमकीला, (दीप्तिमान), काया रहित, नाड़ियों से रहित है. वह घावों से रहित, पवित्र, पाप रहित, विद्वान्, मननशील, सर्वव्यापक व स्वयंभू (स्वयं उत्पन्न होने वाला) है. उस ने सृष्टि के आरंभ से ही सब के लिए यथायोग्य साधन सुविधाओं की व्यवस्था की है. (८)

He is पर्यगात्- Omnipresent शुक्रम् – Radiant अकायम्- Material Bodiless अव्रणम्- “Woundless” – Free from any imperfections or injuries अस्नाविरम्- Without flesh, nerves, or tissues , immaterial शुद्धम्- Pure -Untouched by impurities or defects अपापविद्धम् -“Untainted by sin” – Free from any trace of evil karma कविः with divine wisdom and foresight मनीषी-with

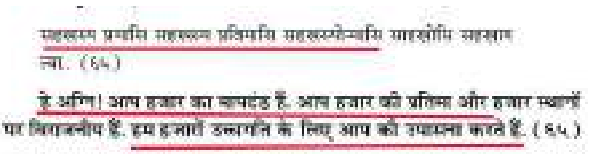
supreme intellect परिभूः-Beyond all limits and boundaries स्वयंभूः- Self Existent याथातथ्यतः- Supreme Truth शाश्वतीभ्यः unchanging and समाभ्यः-Eternal



Next i will answer an Objection that Murti Puja is Avedic and nowhere attested in Vedas

Yajur Veda 15.65 states सहस्त्रस्य प्रमासि सहस्रस्य प्रतिमासि meaning Ishwar (Agni) has Sahastra Forms and Sahastra Pratima . Thus Murti Puja is definitely Vedic and attested in Shruti

हे अग्नि ! आप हजार का मापदंड हैं. आप हजार की प्रतिमा और हजार स्थानों पर विराजनीय हैं. हम हजारों उच्चगति के लिए आप की उपासना करते हैं. (


सहस्रस्य प्रमासि सहस्रस्य प्रतिमासि सहस्रस्योन्मासि साहस्रोऽसि सहस्राय त्वा. (६५)

हे अग्नि! आप हजार का मापदंड हैं. आप हजार की प्रतिमा और हजार स्थानों पर विराजनीय हैं. हम हजारों उच्चगति के लिए आप की उपासना करते हैं. (६५)

Śāstra-s say that Brahm is formless & unknowable. As it is difficult to meditate on abstract, so we meditate by imagining an idol.

गरुडमहापुराणम्, आचार खण्ड, अध्याय ४४, अनुवाद- ज्योतिर्विद राधिकारमण, चौखम्बा कृष्णदास अकादमी, वाराणसी, वि. स. २०८०, पृष्ठ १३४-३५

Garuda Mahapurana, Achara Kanda, Chapter 44, Translation by Jyotirvid Radhikaramana, Chaukhamba Krishnadas Academy, Varanasi, Vikram Samvat 2080, pages 134–135

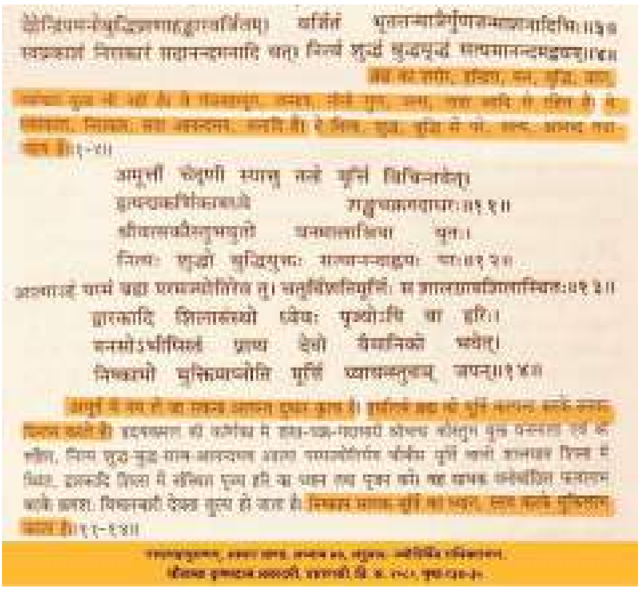
ब्रह्म का शरीर, इन्द्रिय, मन, बुद्धि, प्राण, अहंकार कुछ भी नहीं है। वे पंचमहाभूत, तन्मात्र, तीनों गुण, जन्म, नाश आदि से रहित हैं। वे स्वप्रकाश, निराकार, सदा आनन्दमय, अनादि हैं। वे नित्य, शुद्ध, बुद्धि से परे, सत्य, आनन्द तथा अद्वय हैं।॥१-४॥

अमूर्त में मन ले जा सकना अत्यन्त दुष्कर कृत्य है। इसलिये ब्रह्म की मूर्ति कल्पना करके उनका चिन्तन करते हैं। हृदयकमल की कर्णिका में शंख-चक्र-गदाधारी श्रीवत्स कौस्तुभ युक्त वनमाला एवं श्री सहित, नित्य शुद्ध-बुद्ध-सत्य-आनन्दमय आत्मा परमज्योतिर्मय चौबीस मूर्त्ति वाली शालग्राम शिला में स्थित, द्वारकादि शिला में संस्थित पूज्य हरि का ध्यान तथा पूजन करे। वह साधक मनोवांछित फललाभकरके क्रमशः विमानचारी देवता तुल्य हो जाता है। निष्काम साधक मूर्ति का ध्यान, स्तव करके मुक्तिलाभकरता है।।११-१४।।

Verses 1–4:
Brahman (the Absolute Reality) has no body, senses, mind, intellect, vital breath, or ego. It is beyond the five great elements (Panchamahabhutas), the subtle elements (Tanmatras), the three gunas (qualities), birth and destruction. It is self-luminous, formless, eternally blissful, and without beginning. It is eternal, pure, beyond intellect, truth itself, blissful, and non-dual.

Verses 11–14:

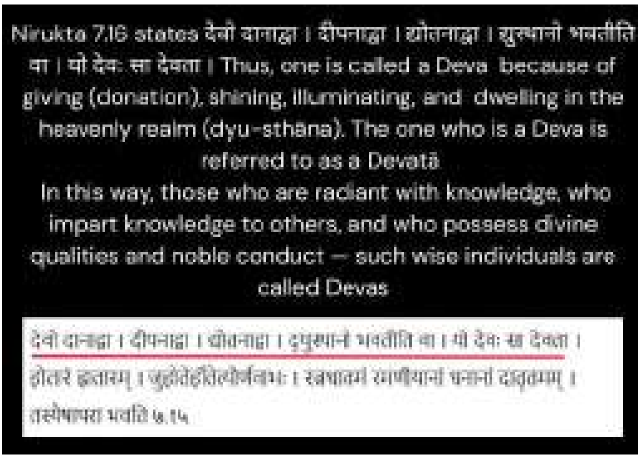
To direct the mind toward the formless (Amurta) is an extremely difficult task. Therefore, we imagine a form (Murti) of Brahman and meditate upon it. One should contemplate and worship Lord Hari (Vishnu), situated in the heart's lotus center (Hridaya Kamala), bearing conch, discus, and mace, adorned with the mark of Śrīvatsa, the Kaustubha gem, the forest garland (Vanamala), and accompanied by Śrī (Lakshmi), the eternal, pure, conscious, truthful, blissful Self—radiant with supreme light —manifest in the Shalagrama stone with twenty-four forms, and established in the sacred Dwaraka stone.



Then the question arises who are Indra , Varuna , Mitra etc deities in Shruti and Other Scriptures and who are Devas

Nirukta 7.16 states देवो दानाद्वा । दीपनाद्वा । द्योतनाद्वा । द्युस्थानो भवतीति वा । यो देवः सा देवता । Thus, one is called a Deva because of giving (donation), shining, illuminating, and dwelling in the heavenly realm (dyu-sthāna). The one who is a Deva is referred to as a Devatā

In this way, those who are radiant with knowledge, who impart knowledge to others, and who possess divine qualities and noble conduct — such wise individuals are called Devas



Brihadaranyaka Upanishad 3rd Adhyay 9th Brahmana Geeta Press Gorakhpur on Devas

इसके पश्चात् इस याज्ञवल्क्यसे शाकल्य विदग्धने पूछा, 'हे याज्ञवल्क्य ! कितने देवगण हैं?' तब याज्ञवल्क्यने इस आगे कही जानेवाली निविसे ही उनकी संख्याका प्रतिपादन किया। 'जितने वैश्वदेवकी निविद्में अर्थात् देवताओंकी संख्या बतानेवाले मन्त्रपदोंमें बतलाये गये हैं। वे तीन और तीन सौ तथा तीन और तीन सहस्र (तीन हजार तीन सौ छः) हैं।' [तब शाकल्यने] 'ठीक है' ऐसा कहा। फिर पूछा, 'याज्ञवल्क्य ! कितने देव हैं?' याज्ञवल्क्यने कहा, 'तैंतीस'। [शालक्यने] 'ठीक है' ऐसा कहा और पूछा, 'तो, याज्ञवल्क्य ! कितने देव हैं ?' [याज्ञवल्क्य-] 'छः।' [शाकल्यने] 'ठीक है' ऐसा कहा और फिर पूछा, 'याज्ञवल्क्य ! कितने देव हैं?' [याज्ञवल्क्य] 'तीन।' [शालक्यने] 'ठीक है' ऐसा कहा और पुनः पूछा, 'याज्ञवल्क्य ! कितने देव हैं?'

After this, the Vidagdha Shakalya asked Yājñavalkya, "O Yājñavalkya! How many Devas are there?" Then Yājñavalkya explained their number according to the Nivid that is to be stated ahead. "As many as are mentioned in the Nivid of the Vaiśvadeva—that is, in the mantra-

verses that declare the number of the Devas—they are three and three hundred, and three and three thousand (i.e., three thousand three hundred and six).”

[Then Shakalya said,] “Alright,” and asked, “Yājñavalkya! How many Devas are there?”

Yājñavalkya said, “Thirty-three.”

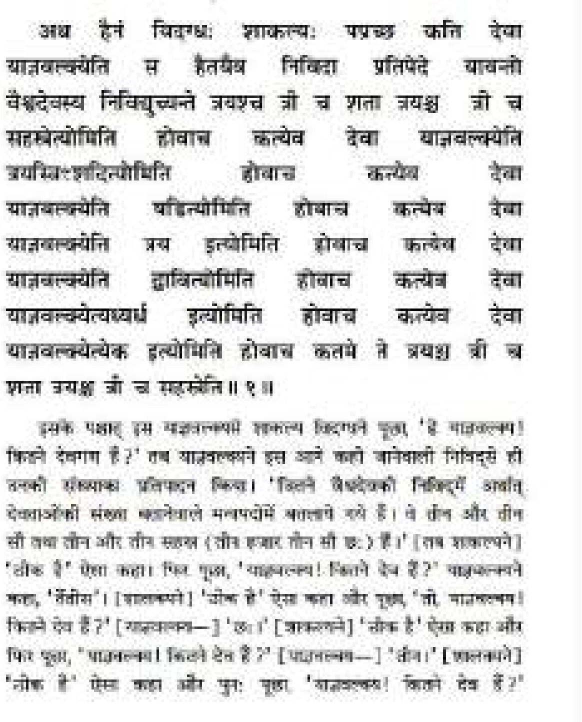
[Shakalya said,] “Alright,” and asked again, “So, Yājñavalkya! How many Devas are there?”

[Yājñavalkya replied,] “Six.”

[Shakalya said,] “Alright,” and again asked, “Yājñavalkya! How many Devas are there?”

[Yājñavalkya said,] “Three.”

[Shakalya said,] “Alright,” and once more asked, “Yājñavalkya! How many Devas are there?”

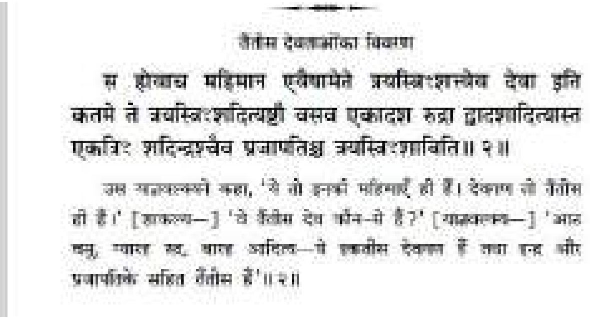


अथ हैनं विदग्धः शाकल्यः पप्रच्छ कति देवा याज्ञवल्क्येति स हैतयैव निविदा प्रतिपेदे यावन्तो वैश्वदेवस्य निविद्युच्यन्ते त्रयश्च त्री च शता त्रयश्च त्री च सहस्रेत्योमिति होवाच कत्येव देवा याज्ञवल्क्येति त्रयस्त्रिंशदित्योमिति होवाच कत्येव देवा याज्ञवल्क्येति षडित्योमिति होवाच कत्येव देवा याज्ञवल्क्येति त्रय इत्योमिति होवाच कत्येव देवा याज्ञवल्क्येति द्वावित्योमिति होवाच कत्येव देवा याज्ञवल्क्येत्यध्यर्ध इत्योमिति होवाच कत्येव देवा याज्ञवल्क्येत्येक इत्योमिति होवाच कतमे ते त्रयश्च त्री च शता त्रयश्च त्री च सहस्रेति ॥ १ ॥

इसके पश्चात् इस याज्ञवल्क्यसे शाकल्य विदग्धने पूछा, 'हे याज्ञवल्क्य! कितने देवगण हैं?' तब याज्ञवल्क्यने इस आगे कही जानेवाली निविद्से ही उनकी संख्याका प्रतिपादन किया। 'जितने वैश्वदेवकी निविद्में अर्थात् देवताओंकी संख्या बतानेवाले मन्त्रपदोंमें बतलाये गये हैं। वे तीन और तीन सौ तथा तीन और तीन सहस्र (तीन हजार तीन सौ छः) हैं।' [तब शाकल्यने] 'ठीक है' ऐसा कहा। फिर पूछा, 'याज्ञवल्क्य! कितने देव हैं?' याज्ञवल्क्यने कहा, 'तैंतीस'। [शाकल्यने] 'ठीक है' ऐसा कहा और पूछा, 'तो, याज्ञवल्क्य! कितने देव हैं?' [याज्ञवल्क्य—] 'छः।' [शाकल्यने] 'ठीक है' ऐसा कहा और फिर पूछा, 'याज्ञवल्क्य! कितने देव हैं?' [याज्ञवल्क्य—] 'तीन।' [शाकल्यने] 'ठीक है' ऐसा कहा और पुनः पूछा, 'याज्ञवल्क्य! कितने देव हैं?'

उस याज्ञवल्क्यने कहा, 'ये तो इनकी महिमाएँ ही हैं। देवगण तो तैंतीस ही हैं।' [शाकल्य—] 'वे तैंतीस देव कौन से हैं?' [याज्ञवल्क्य-] 'आठ वसु, ग्यारह रुद्र, बारह आदित्य – ये इकतीस देवगण हैं तथा इन्द्र और प्रजापतिके सहित तैंतीस हैं' ॥ २ ॥

Yājñavalkya said, “These (larger numbers) are merely their manifestations. The Devas are truly only thirty-three.”
[Shakalya asked,] “Which are those thirty-three Devas?”
[Yājñavalkya replied,] “The eight Vasus, the eleven Rudras, and the twelve Ādityas—these are thirty-one Devas; and along with Indra and Prajāpati, they make thirty-three.” ॥2॥


तैंतीस देवताओंका विवरण

स होवाच महिमान एवैषामेते त्रयस्त्रिꣳशत्त्वेव देवा इति कतमे ते त्रयस्त्रिꣳशदित्यष्टौ वसव एकादश रुद्रा द्वादशादित्यास्त एकत्रिꣳशदिन्द्रश्चैव प्रजापतिश्च त्रयस्त्रिꣳशाविति॥ २॥

उस याज्ञवल्क्यने कहा, 'ये तो इनकी महिमाएँ ही हैं। देवगण तो तैंतीस ही हैं।' [शाकल्य—] 'वे तैंतीस देव कौन-से हैं?' [याज्ञवल्क्य—] 'आठ वसु, ग्यारह रुद्र, बारह आदित्य—ये इकतीस देवगण हैं तथा इन्द्र और प्रजापतिके सहित तैंतीस हैं'॥ २॥

वसु कौन हैं ? [शाकल्य-] 'वसु कौन हैं?' [याज्ञवल्क्य] 'अग्नि, पृथिवी, वायु, अन्तरिक्ष, आदित्य, द्युलोक, चन्द्रमा और नक्षत्र- ये वसु हैं; इन्हींमें यह सब जगत् निहित है, इसीसे ये वसु हैं' ॥ ३ ॥

Shakalya asked,] “Who are the Vasus?” [Yājñavalkya replied,] “Agni, Earth, Vāyu (Air), Antarikṣa (Mid-space), Āditya (Sun), Dyuloka (Heaven), Moon, and the Nakṣatras (Stars)—these are the Vasus. In them this entire world is contained; therefore, they are called Vasus.” ॥3॥

वसु कौन हैं ?

कतमे वसव इत्यग्निश्च पृथिवी च वायुश्चान्तरिक्षं चादित्यश्च द्यौश्च चन्द्रमाश्च नक्षत्राणि चैते वसव एतेषु हीदꣳ सर्वꣳ हितमिति तस्माद् वसव इति ॥ ३ ॥

[शाकल्य—] 'वसु कौन हैं?' [याज्ञवल्क्य—] 'अग्नि, पृथिवी, वायु, अन्तरिक्ष, आदित्य, द्युलोक, चन्द्रमा और नक्षत्र—ये वसु हैं; इन्हींमें यह सब जगत् निहित है, इसीसे ये वसु हैं' ॥ ३ ॥

रुद्र कौन हैं ? [शाकल्य-] 'रुद्र कौन हैं?' [याज्ञवल्क्य] 'पुरुषमें ये दस प्राण (इन्द्रियाँ) और ग्यारहवाँ आत्मा (मन)। ये जिस समय इस मरणशील शरीरसे उत्क्रमण करते हैं, उस समय रुलाते हैं; अतः उत्क्रमणकालमें चूँकि अपने सम्बन्धियोंको रुलाते हैं; इसलिये [रोदनके कारण होनेसे] 'रुद्र' कहलाते हैं'

[Shakalya asked,] "Who are the Rudras?"
[Yājñavalkya replied,] "In the person, these ten Prāṇas (vital energies or senses), and the eleventh—the Self (mind). When they depart from this perishable body, they cause one to weep; therefore, at the time of departure, since they make their relatives weep, they are called 'Rudras'—because they cause *rodana* (weeping)." ॥4॥

रुद्र कौन हैं ?

कतमे रुद्रा इति दशेमे पुरुषे प्राणा आत्मैकादशस्ते यदास्माच्छरीरान्मर्त्यादुत्क्रामन्त्यथ रोदयन्ति तद्यद्रोदयन्ति तस्माद्रुद्रा इति ॥ ४ ॥

[शाकल्य—] 'रुद्र कौन हैं?' [याज्ञवल्क्य—] 'पुरुषमें ये दस प्राण (इन्द्रियाँ) और ग्यारहवाँ आत्मा (मन)। ये जिस समय इस मरणशील शरीरसे उत्क्रमण करते हैं, उस समय रुलाते हैं; अतः उत्क्रमणकालमें चूँकि अपने सम्बन्धियोंको रुलाते हैं; इसलिये [रोदनके कारण होनेसे] 'रुद्र' कहलाते हैं' ॥ ४ ॥

आदित्य कौन हैं ?

[शाकल्य-] 'आदित्य कौन हैं?' [याज्ञवल्क्य-] 'संवत्सरके अवयवभूत ये बारह मास ही आदित्य हैं; क्योंकि ये इस सबका आदान (ग्रहण) करते हुए चलते हैं, इसलिये आदित्य हैं' ॥५॥

[Shakalya asked,] "Who are the Ādityas?"
[Yājñavalkya replied,] "The twelve

months, which are parts of the *Saṃvatsara* (the year), are the Ādityas; because they move along while taking (ādāna) or absorbing all this (i.e., time, life, seasons), therefore they are called Ādityas.” ॥5॥

आदित्य कौन हैं ?

कतम आदित्या इति द्वादश वै मासाः संवत्सरस्यैत आदित्या एते हीदꣳ सर्वमाददाना यन्ति ते यदिदꣳ सर्वमाददाना यन्ति तस्मादादित्या इति॥ ५॥

[शाकल्य—] 'आदित्य कौन हैं ?' [याज्ञवल्क्य—] 'संवत्सरके अवयवभूत ये बारह मास ही आदित्य हैं; क्योंकि ये इस सबका आदान (ग्रहण) करते हुए चलते हैं, इसलिये आदित्य हैं'॥ ५॥

इन्द्र और प्रजापति कौन हैं

[शाकल्य-] 'इन्द्र कौन है और प्रजापति कौन है?' [याज्ञवल्क्य-] 'स्तनयित्नु (विद्युत्) ही इन्द्र है और यज्ञ प्रजापति है।' [शाकल्य-] 'स्तनयित्नु कौन है?' [याज्ञवल्क्य] 'अशनि।' [शाकल्य] 'यज्ञ कौन है?' [याज्ञवल्क्य-] 'पशुगण' ॥ ६ ॥

[Shakalya asked,] “Who is Indra and who is Prajāpati?”
[Yājñavalkya replied,] “The thunder (lightning) is Indra, and the *Yajña* (sacrifice) is Prajāpati.”
[Shakalya asked,] “What is thunder (Stanayitnu)?”
[Yājñavalkya replied,] “It is lightning (Aśani).”
[Shakalya asked,] “What is the Yajña?”
[Yājñavalkya replied,] “The collection of animals (*Paśugaṇa*).”

इन्द्र और प्रजापति कौन हैं ?

कतम इन्द्रः कतमः प्रजापतिरिति स्तनयित्नुरेवेन्द्रो यज्ञः प्रजापतिरिति कतमः स्तनयित्नुरित्यशनिरिति कतमो यज्ञ इति पशव इति॥ ६॥

[शाकल्य—] 'इन्द्र कौन है और प्रजापति कौन है ?' [याज्ञवल्क्य—] 'स्तनयित्नु (विद्युत्) ही इन्द्र है और यज्ञ प्रजापति है।' [शाकल्य—]

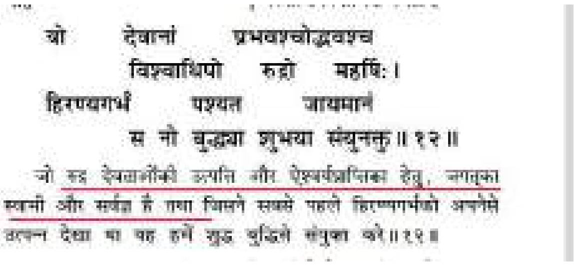
'स्तनयित्नु कौन है ?' [याज्ञवल्क्य—] 'अशनि।' [शाकल्य—] 'यज्ञ कौन है ?' [याज्ञवल्क्य—] 'पशुगण'॥ ६॥

Ishwar created Devas

Svetasvatara Upanishad chapter 4 Mantra 12 says

जो रुद्र देवताओंकी उत्पत्ति और ऐश्वर्यप्राप्तिका हेतु, जगत्का स्वामी और सर्वज्ञ है तथा जिसने सबसे पहले हिरण्यगर्भको अपनेसे उत्पन्न देखा था वह हमें शुद्ध बुद्धिसे संयुक्त करे ॥ १२

He who is Rudra, the originator and bestower of strength to the Devas ,
He who has become the Lord of the universe and its dissolution,
He who rules over both bipeds and quadrupeds —
May He unite us with pure and auspicious intellect



यो देवानां प्रभवश्चोद्भवश्च
विश्वाधिपो रुद्रो महर्षिः ।
हिरण्यगर्भं पश्यत जायमानं
स नो बुद्ध्या शुभया संयुनक्तु ॥ १२ ॥

जो रुद्र देवताओंकी उत्पत्ति और ऐश्वर्यप्राप्तिका हेतु, जगत्का स्वामी और सर्वज्ञ है तथा जिसने सबसे पहले हिरण्यगर्भको अपनेसे उत्पन्न देखा था वह हमें शुद्ध बुद्धिसे संयुक्त करे ॥ १२ ॥

Atharva Veda 11/7/11 states only By Brahmacharya one can attain the postion of Devas including Devraj Indra and other Devas

इस स्वर्ग के नीचे एक सूर्यात्मक अग्नि है और दूसरी पृथ्वी के ऊपर है. इस स्वर्ग और धरती के मध्य दोनों अग्नियां आपस में मिल कर उदय होती हैं. उन सूर्य और अग्नि से संबंधित किरणें धरती और स्वर्ग के मध्य आश्रय लेती हैं. ब्रह्मचारी अपने तप की महिमा से उन का देवता बनता है.

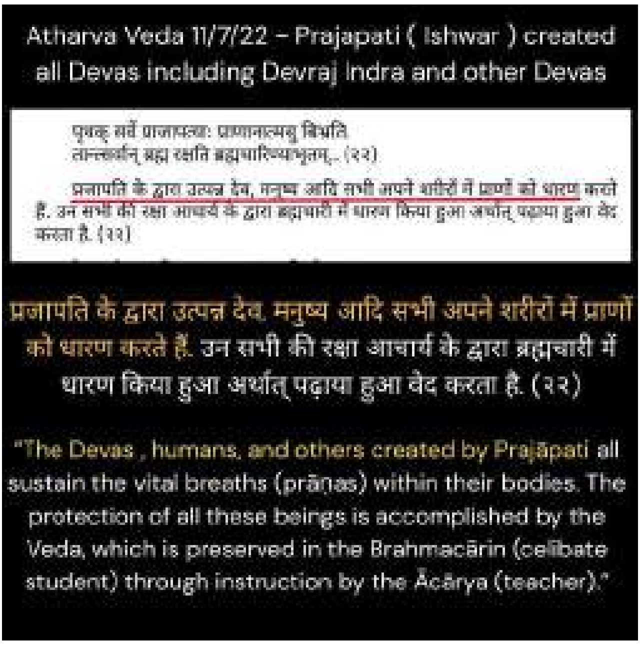
Beneath this heaven, there is a solar fire, and another exists above the earth. Between heaven and earth, these two fires unite and rise together. The rays associated with that sun and fire take refuge in the space between arth and heaven. Through the

greatness of his austerity (tapas), the Brahmachari becomes the Devas

Atharva Veda 11/7/22 – Prajapati (Ishwar) created all Devas including Devraj Indra and other Devas

प्रजापति के द्वारा उत्पन्न देव, मनुष्य आदि सभी अपने शरीरों में प्राणों को धारण करते हैं. उन सभी की रक्षा आचार्य के द्वारा ब्रह्मचारी में धारण किया हुआ अर्थात् पढ़ाया हुआ वेद करता है. (२२)

“The Devas , humans, and others created by Prajāpati all sustain the vital breaths (prāṇas) within their bodies. The protection of all these beings is accomplished by the Veda, which is preserved in the Brahmacārin (celibate student) through instruction by the Ācārya (teacher).”



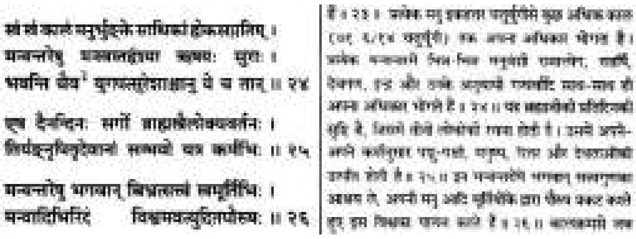
Srimad Bhagavatam 3.11.24-26 tells that in every period of Brahma – Devas including Devraj Indra and other Devas are born again and again and attain their position per their karma

॥ प्रत्येक मनु इकहत्तर चतुर्युगीसे कुछ अधिक काल (७१ ६/१४ चतुर्युगी) तक अपना अधिकार भोगता है। प्रत्येक मन्वन्तरमें भिन्न-भिन्न मनुवंशी राजालोग, सप्तर्षि, देवगण, इन्द्र और उनके अनुयायी गन्धर्वादि साथ-साथ ही अपना अधिकार भोगते हैं ।॥ २४ ॥ यह ब्रह्माजीकी प्रतिदिनकी सृष्टि है, जिसमें तीनों लोकोंकी रचना होती है। उसमें अपने-अपने कर्मानुसार पशु-पक्षी, मनुष्य, पितर और देवताओंकी उत्पत्ति होती है ॥ २५ ॥ इन मन्वन्तरोंमें भगवान् सत्त्वगुणका आश्रय ले, अपनी मनु आदि मूर्तियोंके द्वारा पौरुष प्रकट करते हुए इस विश्वका पालन करते हैं॥ २६

Verse 24:
"Each Manu enjoys his reign for a duration slightly more than seventy-one Chaturyugas (specifically 71 6/14 Chaturyugas). In every Manvantara, different rulers of the Manu lineage, the Saptarishis (seven sages), groups of gods (Devas), Indra, and their attendants like the Gandharvas also enjoy their respective domains."

Verse 25:
“This is the daily creation (nitya-srishti) of Brahma, in which the three worlds are created. According to their individual karmas, various beings such as animals, birds, humans, ancestors (Pitṛs), and Devas are born.”

Verse 26:
“In these Manvantaras, the Lord, taking refuge in the quality of *Sattva* (goodness), assumes forms such as Manu and others to manifest His divine power (*Pauruṣa*) and uphold the order of the universe through protection and sustenance.”



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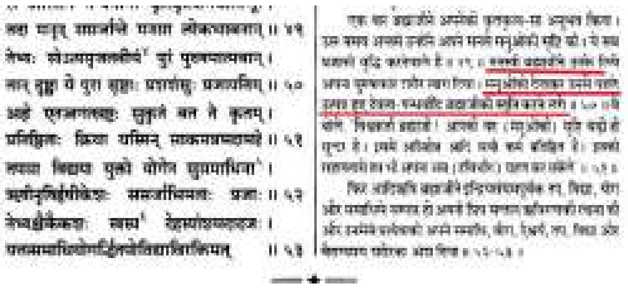
मनस्वी ब्रह्माजीने उनके लिये अपना पुरुषाकार शरीर त्याग दिया। मन्ओंको देखकर उनसे पहले उत्पन्न हुए देवता-गन्धर्वादि ब्रह्माजीकी स्त्ति करने लगे ॥ ५० ॥

“Manasvi Brahmaji gave up his masculine form for her. Seeing Manas (the mind), the Devas , Gandharvas, and others who were created before him began to praise Brahmaji.



Shri Vishnu Purana Amsa 1 Adhaya 5

श्रीमैत्रेयजी बोले- हे द्विजराज ! सर्गके आदिमे भगवान् ब्रह्माजीने पृथिवी, आकाश और जल आदिमे रहनेवाले देव, ऋषि, पितृगण, दानव, मनुष्य, तिर्यक् और वृक्षादिको जिस प्रकार रचा तथा जैसे गुण, स्वभाव और रूपवाले जगत्की रचना की वह सब आप मुझसे कहिये ॥ १-२ ॥

प्रत्येक मनु इकहत्तर चतुर्युगीसे कुछ अधिक काल (७१ ६/१४ चतुर्युगी) तक अपना अधिकार भोगता है। प्रत्येक मन्वन्तरमें भिन्न-भिन्न मनुवंशी राजालोग, सप्तर्षि, देवगण, इन्द्र और उनके अन्यायी गन्धर्वादि साथ-साथ ही अपना अधिकार भोगते हैं ॥ २४ ॥ यह ब्रह्माजीकी प्रतिदिनकी सृष्टि है, जिसमें तीनों लोकोंकी रचना होती है। उसमें अपने-अपने कर्मानुसार पशु-पक्षी, मनुष्य, पितर और देवताओंकी उत्पत्ति होती है ॥ २५ ॥ इन मन्वन्तरोंमें भगवान् सत्त्वगुणका आश्रय ले, अपनी मनु आदि मूर्तियोंके द्वारा पौरुष प्रकट करते हुए इस विश्वका पालन करते हैं॥ २६

Maitreya said:
O chief among the twice-born (Brahmins), at the beginning of creation, Brahma ji created the Devas, sages, ancestors (*Pitṛs*), demons (*Dānavas*), humans, animals, birds, and trees, who dwell in the earth, sky, water, and other realms. Please describe to me how he created them, and how he gave them their qualities, natures, and forms. (Verses 1–2)

Verse 24:
Each Manu enjoys his rule for a period slightly longer than seventy-one *Chaturyugas* (specifically, 71 6/14 *Chaturyugas*). In each *Manvantara* (the reign of a Manu), different kings of the lineage of that Manu, the seven great sages (*Saptarishis*), groups of Devas , Indra, and their followers like the Gandharvas exercise their respective authorities.

Verse 25:
This is the daily creation (*naimittika sṛṣṭi*) of Lord Brahma, in which the three worlds are formed. According to their individual karmas, beings such as animals, birds, humans, ancestors, and Devas come into existence.

Verse 26:
In these *Manvantaras*, the Lord, taking refuge in the quality of *Sattva* (purity), manifests his divine energy (*Pauruṣa*) through forms like Manu and sustains the universe.

पाँचवाँ अध्याय

यथा ससर्ज देवोऽसौ देवर्षिपितृदानवान्।
मनुष्यतिर्यग्वृक्षादीन्भूव्योमसलिलौकसः ॥ १
यद्गुणं यत्स्वभावं च यद्रूपं च जगद्द्विज।
सर्गादौ सृष्टवान्ब्रह्मा तन्ममाचक्ष्व कृत्स्नशः ॥ २

स्वं स्वं कालं मनुर्भुङ्क्ते साधिकां ह्येकसप्ततिम् ।
मन्वन्तरेषु मनवस्तद्वंश्या ऋषयः सुराः ।
भवन्ति चैव युगपत्सुरेशाश्चानु ये च तान् ॥ २४
एष दैनन्दिनः सर्गो ब्राह्मस्त्रैलोक्यवर्तनः ।
तिर्यङ्नृपितृदेवानां सम्भवो यत्र कर्मभिः ॥ २५
मन्वन्तरेषु भगवान् बिभ्रत्सत्त्वं स्वमूर्तिभिः ।
मन्वादिभिरिदं विश्वमवत्युदितपौरुषः ॥ २६

Taittriya Aranyaka 5.14.8 as well as Taittriya Upanishad 2.8.1 of Krishna Yajurveda clearly says devatas such as Indra, wind god, Agni, and Yama perform their duties because they are afraid of the Supreme Brahman.

भीषाऽस्माद्वातः पवते । भीषोदंति सूर्यः ।
भीषाऽस्मादग्निंश्चेन्द्रश्च । मृत्युर्धावति पञ्चंम इति
Meaning: From the fear of Him, Vatah (the wind) blows, from fear of Him the sun rises. From fear of Him the five divinities such as Agni (fire), Indra, and Mrityu (death) work.

Through the fear of Him the Wind bloweth, through the fear of Him the Sun riseth; through the fear of Him Indra and Agni and Death hasten in their courses. Behold this exposition of the Bliss to which ye shall hearken. Let there be a young man, excellent and lovely in his youth, a great student; let him have fair manners and a most firm heart

Katha Upanishad 2.3.3 of Krishna Yajurveda also clearly says how devatas perform all their duties out of fear of the Supreme Brahman.
भयादस्याग्निस्तपति भयात्तपति सूर्यः ।
भयादिन्द्रश्चाग्निश्च मृत्युर्धावति पंचमः ॥
Meaning: Out of fear of God, the fire burns, the sun heats, and Indra, Vayu as well and Yama function briskly

> For fear of Him the fire burneth, for fear of Him the sun giveth heat, for fear of Him Indra and Vayu and Death hasten to their courses.

Nature and Qualities of Devas

उष्णिहा ईन्डो, गायत्री छंन्द्र, विष्टुंष्टंन्द्रो, गती छन्हो, उनुष्टुप्छेन्टो, बिर्राट् छैन्द्रो, बृहतीं छेन्द्रः, पृथिवीं यंन्द्रो, ऽन्वंरिक्षं छन्दो, चौरछेन्द्रो, नक्षत्राणि छेन्द्रा, सेमा छेन्दुः, कृषिश्छेन्द्रो, बोक्छेन्द्रो, मेनुन्द्रो, गौरछेन्हो, ऽश्छेन्डो, ऽजर्जा ईन्द्रो, हिरण्यं छंन्द्रो, ऽर्मिर्देवंता, पोतो देवंता, मेयों देवंता, चन्द्रमा देर्यता, बेसयो देर्वता, रुद्रर्दा देर्वता, ऽद्धित्त्यां देवंता, मरुंतो देर्वतें, न्द्वो देवेता, बेरुणो देवंता, मृंहस्पंतिदेवेता, विश्वे देवो देवंता, मूर्धास रांड्, श्रुर्वास्त घरुणा, धुर्थ्यासि घेण्यो, -ऽऽयुपे त्वा, वैर्चसे त्या, कृष्यै त्वा, क्षेमाय त्वा, यंन्त्री रोड, यन्त्र्युसि यंमुनी, धुर्ज्यसि र्धरित्री, पै वो, जै त्वा, रूय्यै त्वा, पौपाय त्वा ॥ ३ ॥ ११
मैत्रायणीसंहिता/काण्डं 2/ **प्रपाठकः** 08, 2.8.3 says that
Agni is the deity, Vato is the deity, Suryo is the deity, Moon is the deity, Vasava is the deity, Rudra is the deity, Aditya is the deity, Maru is the deity, Indra is the deity, Varuna is the deity, Brihaspati is the deity. Visvedeva is also a deity

देवताओं की श्रेणियां

मैत्रायणीसंहिता/काण्डं 2/ प्रपाठकः 08, 2.8.3 says that –
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Similar reference is found in यजुर्वेद १४ अध्याय/मंत्र २०
अग्निर्देवता वातो देवता सूर्यो देवता चन्द्रमा देवता वसवो देवता रुद्रा देवतादित्या देवता मरुतो देवता विश्वेदेवा देवता बृहस्पतिर्देवतेन्द्रो देवता वरुणो देवता.. (२०)

हम अग्नि, वायु, सूर्य, चंद्र, वसु, रुद्र, आदित्य, मरुत्, विश्वे देवा, बृहस्पति, इंद्र देव व हम वरुण देव को स्मरण कर के इष्टका की स्थापना करते हैं. (२०)

"We remember Agni (Fire), Vayu (Air), Surya (Sun), Chandra (Moon), the Vasus, Rudras, Adityas, Maruts, the Vishvedevas, Brihaspati, Indra, and Varuna, and with this remembrance, we establish the Iṣṭakā (sacrificial brick)

देवताओं का निवास

In Shathpath Brahman it is written
द्यौर्वै सर्वेषां देवानामायतनम् । (शतपथ ब्राह्मण १४ । ३। २।८) meaning the sky, doubtless, is a place of abode for all the gods
वायवे स्वाहेति । वायुर्वे सर्वेषां देवानामात्मा तत्सर्वाभिरेवैतद् देवता-भिभिपज्यति यत्किञ्च विवृढ यज्ञस्य ॥७॥
दिये स्वाहेति । यौवें सर्वेषां देवानामायतन त्त्सर्वाभिरेवंतद् देवता-भिभिषज्यति यतिञ्च विवृढ

यज्ञस्य ॥८॥

In Taittiriya Aranyak it's written **देवगृहा वै नक्षत्राणि । (तैत्तिरीय १।३।३।२-३)** meaning Devtas live in constellations

Similar reference is found in यजुर्वेद १४ अध्याय/मंत्र २०

अग्निर्देवता वातो देवता सूर्यो देवता चन्द्रमा देवता वसवो देवता रुद्रा देवतादित्या देवता मरुतो देवता विश्वेदेवा देवता बृहस्पतिर्देवतेन्द्रो देवता वरुणो देवता. (२०)

हम अग्नि, वायु, सूर्य, चंद्र, वसु, रुद्र, आदित्य, मरुद्, विश्वे देवा, बृहस्पति, इंद्र देव व हम वरुण देव को स्मरण कर के इष्टका की स्थापना करते हैं. (२०)

देवताओं का निवास

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In Taittiriya Aranyak it's written देवगृहा वै नक्षत्राणि । (तैत्तिरीय १।३।३।२-३) meaning *Devtas live in constellations*

॥ देवगृहा वे नक्षत्राणि ॥ य एवं वेद ॥ गृह्योवभवति

In Sureshvaracharya's Taittiriya Upanishad Bhashya Vartika २.१५३ he writes
आजानो देवलोकः स्यात्तंज्जा आजानजाः स्मृताः ।
स्मार्तकर्मकृतस्तत्र जायन्ते देवभूमिषु ॥
Ajana is the world of the gods. Those who are born there are known as the ajānaja gods, gods by birth. Those who perform the deeds enjoined in smrti are born in the regions of gods.

देवता सर्वज्ञ होते हैं

In Shathpath Brahman it is mentioned that Devtas are all knowing
मनो ह वै देवा मनुष्यस्य जानन्ति । (शतपथ २।१।४।१)

[illegible]

In Sureshvaracharya's Taittiriya Upanishad Bhashya Vartika २.१५३ he writes –

[513]

आजानो देवलोकः स्यात्तज्जा आजानजाः स्मृताः ।
स्मार्तकर्मकृतस्तत्र जायन्ते देवभूमिषु ॥

Ājāna is the world of the gods. Those who are born there are known as the *ājānaja* gods, gods by birth. Those who perform the deeds enjoined in *smṛti* are born in the regions of gods.

देवता सर्वज्ञ होते हैं

In Shathpath Brahman it is mentioned that Devtas are all knowing

मनो ह वै देवा मनुष्यस्य जानन्ति । (शतपथ २।१।४।१)

। मनो ह वै देवा मनुष्यस्याजानन्ति

In Shathpath Brahman ३/७/३/१०
it's written
विद्वांसो हि देवाः meaning-
"The considerate, best of leaders;" for the gods are wise: therefore he says, "They considerate, best of leaders."
In Tandaya Brahman २२/१० it is mentioned that That which is beyond human eyes is visible to the gods-
पृष्ठान्यन्नाद्यमेवास्मिन् दधाति पशवः पृष्ठानि पशुष्वेव प्रतितिष्ठति
यद्वै मनुष्याणां प्रत्यक्षं तद्देवानां परोक्षमथ
यन्म मनुष्याणां
परोक्षं तद्देवानां प्रत्यक्षम्

[illegible]

In Shathpath Brahman ३/७/३/१० it's written विद्वांसो हि देवा: meaning–

"The considerate, best of leaders;" for the gods are wise: therefore he says, "They considerate, best of leaders."

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पृष्ठान्यन्नाद्यमेवास्मिन् दधाति पशवः पृष्ठानि पशुष्वेव प्रतितिष्ठति

यद्वै मनुष्याणां प्रत्यक्षं तद्देवानां परोक्षमथ यन्म मनुष्याणां परोक्षं तद्देवानां प्रत्यक्षम्

देवता अमर होते हैं

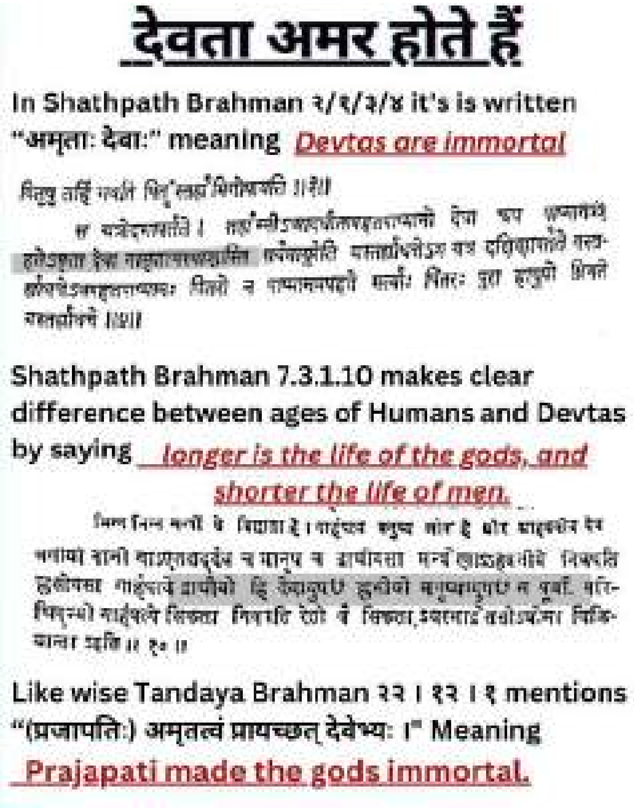
In Shathpath Brahman २/१/३/४ it's is written "अमृताः देवाः" meaning Devtas are immortal

पितृषु तर्हि गवति पितु स्तह्म भिगोपायति ॥३॥ स यत्रोदगावर्तते । तहह्यग्नीऽआदधीतापहत्तपाप्मानो देवा अप पाप्मान ११७हतेऽमृता देवा नामृतत्वस्याशास्ति सर्वमायुरेति यस्तह्यधत्तेऽथ यत्र दक्षिणावर्तते यस्त-होधत्ते ऽनपहतपाप्मानः पितरो न पाप्मानमपहते मर्त्याः पितरः पुरा हायुपो नियते यस्तह्मवत्ते ॥४१॥

Shathpath Brahman 7.3.1.10 makes clear difference between ages of Humans and Devtas by saying longer is the life of the Devas , and shorter the life of men.

भिन्न भिन्न मन्त्रों से विद्याता है। गाईपत्य मनुष्य लोग है घोर भाइयनीय देव चनीयो नानो वाऽएतद्यदैव च मानुष च द्राघीयसा मन्त्रणाऽऽहवनीये निवपति ह्रसीयसा गार्हपत्ये द्राधीयो हि देवायुष७ ह्रसीयो मनुष्याग्रुप१७ म पूर्वा. परि-श्रिथदृद्भ्यो गार्हपत्ये सिकता निवाति रेतो वे सिकता, ऽयस्माद्र तसोऽयोमा विक्रि-यान्ता ऽइति ।। १० ।।

Like wise Tandaya Brahman २२ । १२ । १ mentions “(प्रजापतिः) अमृतत्वं प्रायच्छत् देवेभ्यः ।” Meaning Prajapati made the gods immortal.



देवता अमर होते हैं

In Shathpath Brahman २/१/३/४ it's is written “अमृताः देवाः” meaning Devtas are immortal

Shathpath Brahman 7.3.1.10 makes clear difference between ages of Humans and Devtas by saying longer is the life of the gods, and shorter the life of men.

Like wise Tandaya Brahman २२ । १२ । १ mentions “(प्रजापतिः) अमृतत्वं प्रायच्छत् देवेभ्यः ।” Meaning Prajapati made the gods immortal.

Some more Qualities of Devas from Purana Digdarshan by Pandit Madhvacharya Shastri

(क) जाग्रति देवाः Satapatha (2/1/4/7) - Devas are always awake

(ख) न वै देवाः स्वपन्ति । (शत 3/2/2/22) - They never sleep

(ग) अपहतपाप्मानो देवाः । (2/1/3/4) – They are sinless

(घ) आनन्दात्मानो ह वै सर्वे देवाः । Satapatha (10/3/5/13) -Devas are joyful

(ङ) यदुह किंचिद्देवाः कुर्वते स्तोमेनैव तत्कुर्वते । Satapatha (8/4/3/2) -Whatever the Devas do they do through stoma

(च) तिर इव वे देवा मनुष्येभ्यः । (शत० 3/3/1/8) – They are hidden from Humans

(छ) सत्यमेव अनृतं मनुष्यः । (शत० 3/6/4/1) – Devas are truthful while humans are liers

देवताओं के विशेष गुण

(क) जाग्रति देवाः । (२।१।४।७)
(ख) न वै देवाः स्वपन्ति । (शत० ३।२।२।२२)
(ग) अपहतपाप्मानो देवाः । (२।१।३।४)
(घ) आनन्दात्मानो ह वै सर्वे देवाः । (१०।३।५।१३)
(ङ) यद्वुह किंचिद्देवाः कुर्वते स्तोमेनैव तत्कुर्वते । (८।४।३।२)

(च) तिर इव वै देवा मनुष्येभ्यः । (शत० ३।३।१।८)
(छ) सत्यमेव अनृतं मनुष्यः । (शत० ३।६।४।१)

अर्थात्—(क) देवता सदैव जागते हैं। (ख) वे कभी नहीं सोते। (ग) वे पाप रहित होते हैं। (घ) और आनन्दात्मा होते हैं। (ङ) वे जो कुछ करते हैं वह स्तोम द्वारा करते हैं। (च) वे मनुष्यों से छिपे हुए से होते हैं। (छ) देव सत्य होते हैं और मनुष्य झूठ होते हैं।

(क) जाग्रति देवाः Satapatha (2/1/4/7)– Devas are always awake
(ख) न वै देवाः स्वपन्ति । (शत 3/2/2/22)– They never sleep
(ग) अपहतपाप्मानो देवाः । (2/1/3/4) – They are sinless
(घ) आनन्दात्मानो ह वै सर्वे देवाः । Satapatha (10/3/5/13) –Devas are joyful
(ङ) यद्दुह किंचिद्देवाः कुर्वते स्तोमेनैव तत्कुर्वते । Satapatha (8/4/3/2) –Whatever the Devas do they do through stoma
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(छ) सत्यमेव अनृतं मनुष्यः । (शत० 3/6/4/1) – Devas are truthful while humans are liers

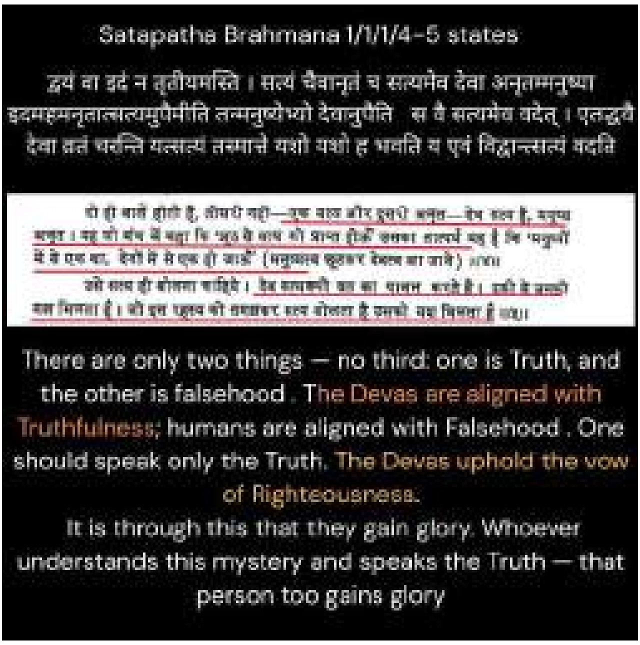
Satapatha Brahmana 1/1/1/4-5 states

द्वयं वा इदं न तृतीयमस्ति । सत्यं चैवानृतं च सत्यमेव देवा अनृतम्मनुष्या इदमहमनृतात्सत्यमुपैमीति तन्मनुष्येभ्यो देवानुपैति स वै सत्यमेव वदेत् । एतद्धवै देवा व्रतं चरन्ति यत्सत्यं तस्मात्ते यशो यशो ह भवति य एवं विद्वान्त्सत्यं वदति

There are only two things — no third:
ne is Truth, and the other is falsehood

. The Devas are aligned with Truthfulness; humans are aligned with Falsehood . One should speak only the Truth. The Devas uphold the vow of Righteousness.

It is through this that they gain glory. Whoever understands this mystery and speaks the Truth — that person too gains glory

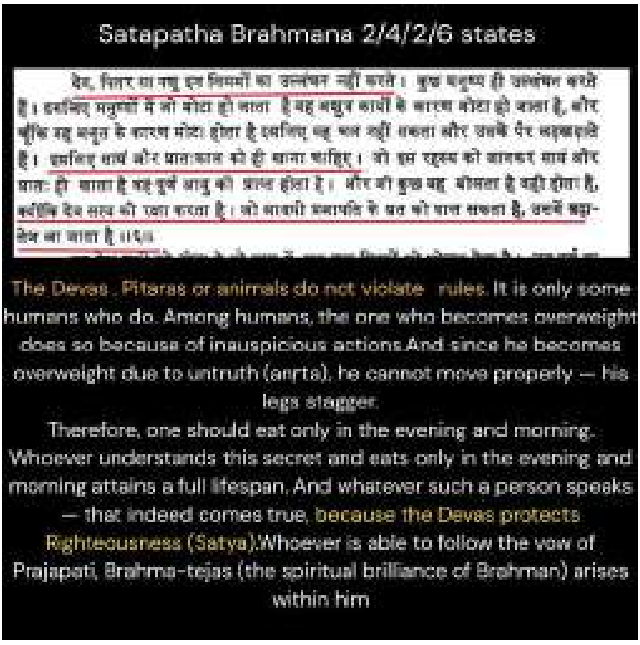


Satapatha Brahmana 2/4/2/6 states

he Devas , Pitaras or animals do not violate rules. It is only some humans who do. Among humans, the one who becomes overweight does so because of inauspicious actions.And since he becomes overweight due to untruth (anṛta), he cannot move properly — his legs stagger.

Therefore, one should eat only in the evening and morning. Whoever understands this secret and eats only in the evening and morning attains a full lifespan. And whatever such a person speaks — that indeed comes true, because the Devas protects ighteousness (Satya).Whoever is

able to follow the vow of Prajapati, Brahma-tejas (the spiritual brilliance of Brahman) arises within him

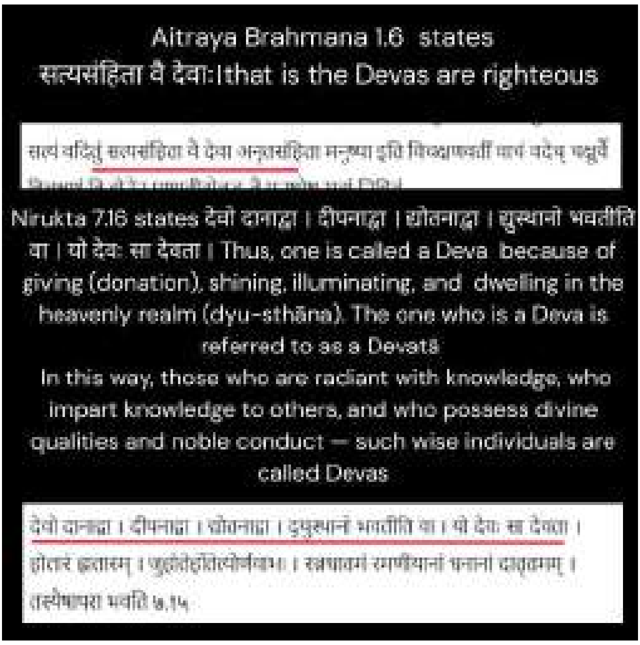


Aitraya Brahmana 1.6 states

सत्यसंहिता वै देवाः।that is the Devas are righteous

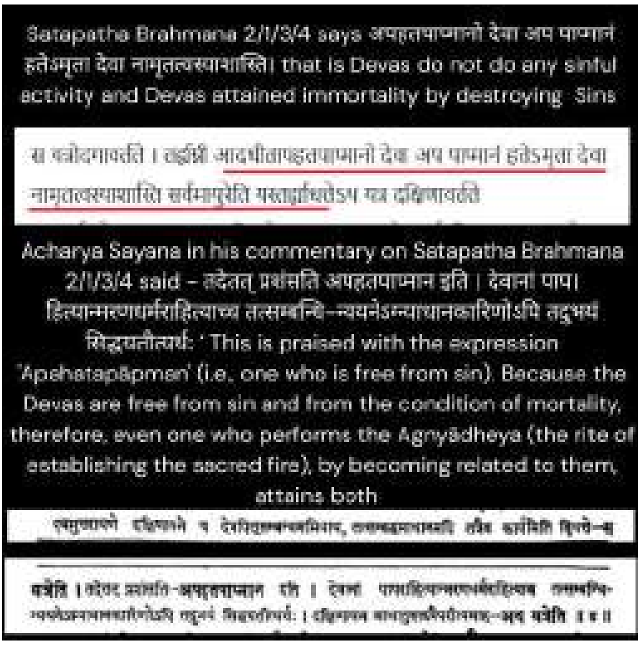
Nirukta 7.16 states देवो दानाद्वा । दीपनाद्वा । द्योतनाद्वा । द्युस्थानो भवतीति वा । यो देवः सा देवता । Thus, one is called a Deva because of giving (donation), shining, illuminating, and dwelling in the heavenly realm (dyu-sthāna). The one who is a Deva is referred to as a Devatā

In this way, those who are radiant with knowledge, who impart knowledge to others, and who possess divine qualities and noble conduct — such wise individuals are called Devas



Satapatha Brahmana 2/1/3/4 says **अपहतपाप्मानो देवा अप पाप्मानं हतेऽमृता देवा नामृतत्वस्याशास्ति।** that is Devas do not do any sinful activity and Devas attained immortality by destroying Sins

Acharya Sayana in his commentary on Satapatha Brahmana 2/1/3/4 said – **तदेतत् प्रशंसति अपहतपाप्मान इति । देवानां पाप। हित्यान्मरणधर्मराहित्याच्च तत्सम्बन्धि- न्ययनेऽग्न्याधानकारिणोऽपि तदुभयं सिद्धयतीत्यर्थः** ’ This is praised with the expression ‘Apahatapāpman’ (i.e., one who is free from sin). Because the Devas are free from sin and from the condition of mortality, therefore, even one who performs the Agnyādheya (the rite of establishing the sacred fire), by becoming related to them, attains both

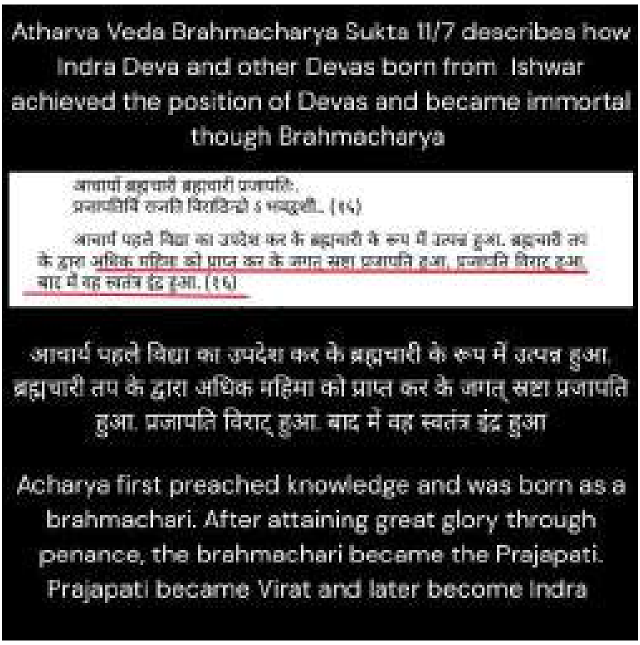


Devas follow Strict Brahmacharya

Atharva Veda Brahmacharya Sukta 11/7 describes how Indra Deva and other Devas born from Ishwar achieved the position of Devas and became immortal though Brahmacharya

आचार्य पहले विद्या का उपदेश कर के ब्रह्मचारी के रूप में उत्पन्न हुआ. ब्रह्मचारी तप के द्वारा अधिक महिमा को प्राप्त कर के जगत् स्रष्टा प्रजापति हुआ. प्रजापति विराट् हुआ. बाद में वह स्वतंत्र इंद्र हुआ

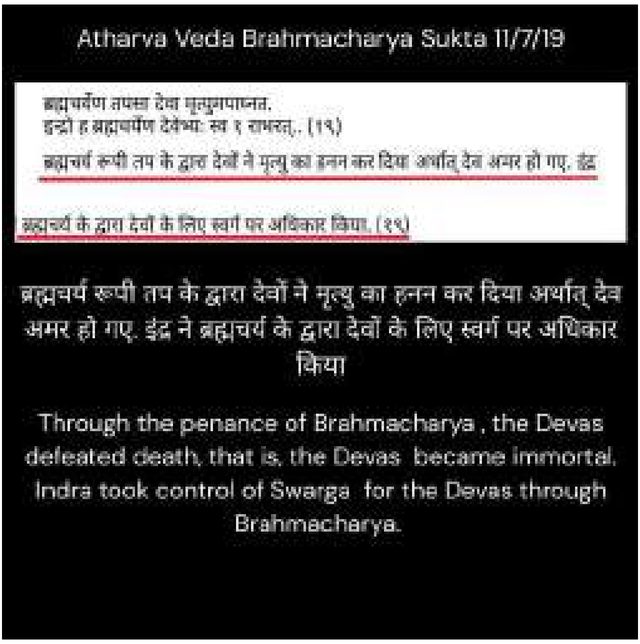
Acharya first preached knowledge and was born as a brahmachari. After attaining great glory through penance, the brahmachari became the Prajapati. Prajapati became Virat and later become Indra



Atharva Veda Brahmacharya Sukta 11/7/19

ब्रह्मचर्य रूपी तप के द्वारा देवों ने मृत्यु का हनन कर दिया अर्थात् देव अमर हो गए. इंद्र ने ब्रह्मचर्य के द्वारा देवों के लिए स्वर्ग पर अधिकार किया

Through the penance of Brahmacharya , the Devas defeated death, that is, the Devas became immortal. Indra took control of Swarga for the Devas through Brahmacharya.

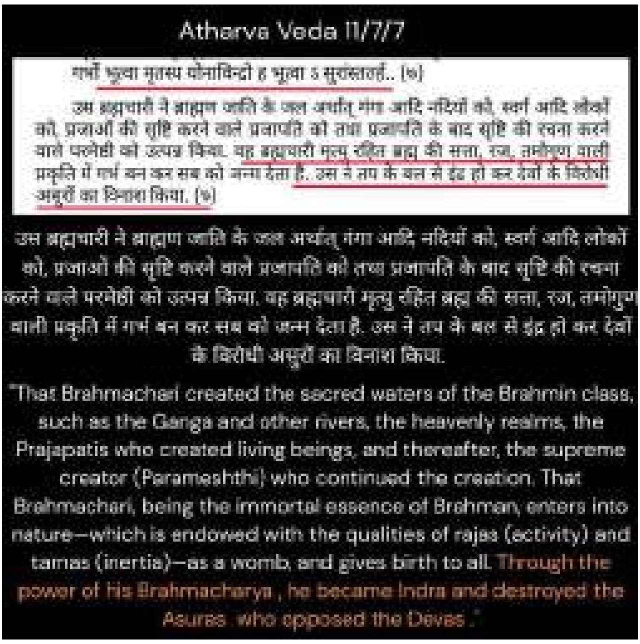


Atharva Veda 11/7/7

उस ब्रह्मचारी ने ब्राह्मण जाति के जल अर्थात् गंगा आदि नदियों को, स्वर्ग आदि लोकों को, प्रजाओं की

सृष्टि करने वाले प्रजापति को तथा प्रजापति के बाद सृष्टि की रचना करने वाले परमेष्ठी को उत्पन्न किया. वह ब्रह्मचारी मृत्यु रहित ब्रह्म की सत्ता, रज, तमोगुण वाली प्रकृति में गर्भ बन कर सब को जन्म देता है. उस ने तप के बल से इंद्र हो कर देवों के विरोधी असुरों का विनाश किया.

“That Brahmachari created the sacred waters of the Brahmin class, such as the Ganga and other rivers, the heavenly realms, the Prajapatis who created living beings, and thereafter, the supreme creator (Parameshthi) who continued the creation. That Brahmachari, being the immortal essence of Brahman, enters into nature—which is endowed with the qualities of rajas (activity) and tamas (inertia)—as a womb, and gives birth to all. Through the power of his Brahmacharya , he became Indra and destroyed the Asuras who opposed the Devas .”



Atharva Veda 11/7/11 states only By Brahmacharya one can become Devas including Devraj Indra and other Devas

इस स्वर्ग के नीचे एक सूर्यात्मक अग्नि है और दूसरी ृथ्वी के ऊपर है. इस स्वर्ग और धरती के मध्य दोनों

अग्नियां आपस में मिल कर उदय होती हैं. उन सूर्य और अग्नि से संबंधित किरणें धरती और स्वर्ग के मध्य आश्रय लेती हैं. ब्रह्मचारी अपने तप की महिमा से उन का देवता बनता है.

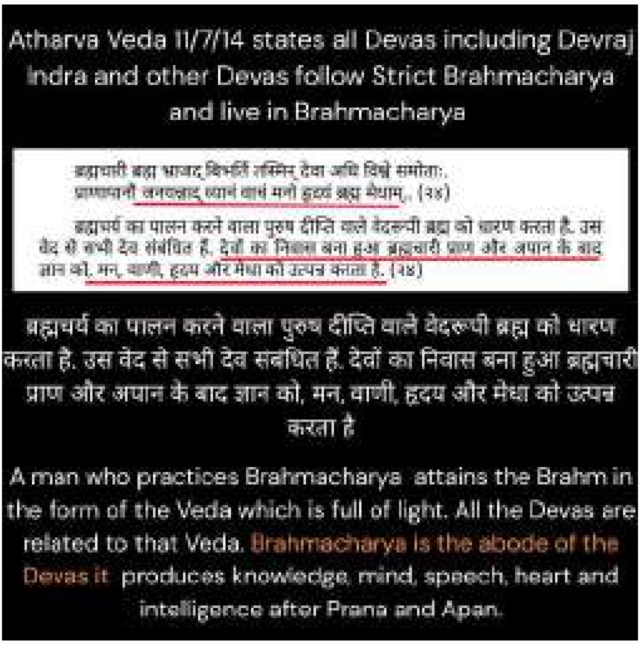
Beneath this heaven, there is a solar fire, and another exists above the earth. Between heaven and earth, these two fires unite and rise together. The rays associated with that sun and fire take refuge in the space between earth and heaven. Through the greatness of his austerity (tapas), the Brahmachari becomes the Devas

Atharva Veda 11/7/14 states all Devas including Devraj Indra and other Devas follow Strict Brahmacharya and live in Brahmacharya

ब्रह्मचर्य का पालन करने वाला पुरुष दीप्ति वाले वेदरूपी ब्रह्म को धारण करता है. उस वेद से सभी देव संबंधित हैं. देवों का निवास बना हुआ ब्रह्मचारी प्राण और अपान के बाद ज्ञान को, मन, वाणी, हृदय और मेधा को उत्पन्न करता है

A man who practices Brahmacharya attains the Brahm in the form of the Veda which is full of light. All the Devas re related to that Veda. Brahmacharya

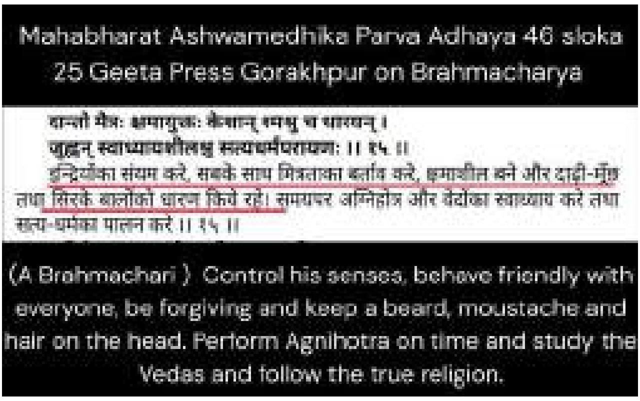
is the abode of the Devas it produces knowledge, mind, speech, heart and intelligence after Prana and Apan.



Mahabharat Ashwamedhika Parva Adhaya 46 sloka 25 Geeta Press Gorakhpur on Brahmacharya

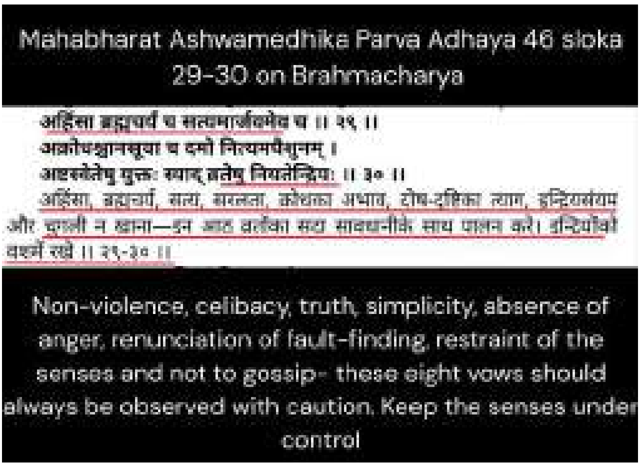
इन्द्रियोंका संयम करे, सबके साथ मित्रताका बर्ताव करे, क्षमाशील बने और दाढ़ी-मूँछ तथा सिरके बालोंको धारण किये रहे। समयपर अग्निहोत्र और वेदोंका स्वाध्याय करे तथा सत्य-धर्मका पालन करे ।। १५ ।

(A Brahmachari) Control his senses, behave friendly with everyone, be forgiving and keep a beard, moustache and hair on the head. Perform Agnihotra on time and study the Vedas and follow the true religion

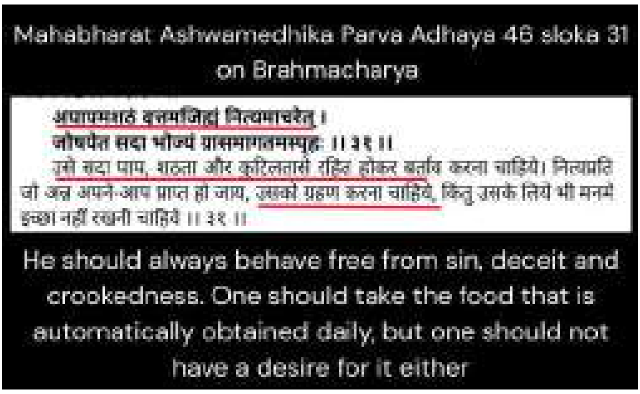


Mahabharat Ashwamedhika Parva
Adhaya 46 sloka
29-30 on Brahmacharya

अहिंसा, ब्रह्मचर्य, सत्य, सरलता, क्रोधका अभाव, दोष-दृष्टिका त्याग, इन्द्रियसंयम और चुगली न खाना- इन आठ व्रतोंका सदा सावधानीके साथ पालन करे। इन्द्रियोंको वशमें रखे ।। २९-३० ।।
Non-violence, celibacy, truth, simplicity, absence of anger, renunciation of fault-finding, restraint of the senses and not to gossip- these eight vows should always be observed with caution. Keep the senses under control

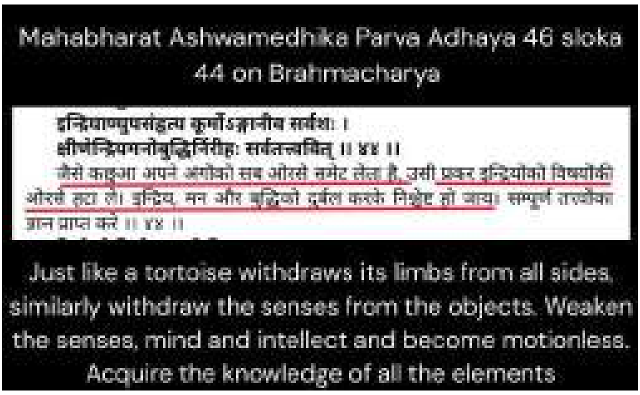


Mahabharat Ashwamedhika Parva
Adhaya 46 sloka 31 on Brahmacharya
अपापमशठं वृत्तमजिह्मं नित्यमाचरेत् । जोषयेत सदा भोज्यं ग्रासमागतमस्पृहः ।। ३१ ।।
उसे सदा पाप, शठता और कुटिलतासे रहित होकर बर्ताव करना चाहिये। नित्यप्रति जो अन्न अपने-आप प्राप्त हो जाय, उसको ग्रहण करना चाहिये, किंतु उसके लिये भी मनमें इच्छा नहीं रखनी चाहिये ।। ३१ ।।
He should always behave free from sin, deceit and crookedness. One should take the food that is automatically obtained daily, but one should not have a desire for it either



Mahabharat Ashwamedhika Parva Adhaya 46 sloka 44 on Brahmacharya

इन्द्रियाण्युपसंहृत्य कूर्मोऽङ्गानीव सर्वशः ।
क्षीणेन्द्रियमनोबुद्धिर्निरीहः सर्वतत्त्ववित् ।। ४४ ।।
जैसे कछुआ अपने अंगोंको सब ओरसे समेट लेता है, उसी प्रकर इन्द्रियोंको विषयोंकी ओरसे हटा ले। इन्द्रिय, मन और बुद्धिको दुर्बल करके निश्चेष्ट हो जाय। सम्पूर्ण तत्त्वोंका ज्ञान प्राप्त करे ।। ४४ ।।
Just like a tortoise withdraws its limbs from all sides, similarly withdraw the senses from the objects. Weaken the senses, mind and intellect and become motionless. Acquire the knowledge of all the elements



Manusmriti (2.177-2.180) on Brahmacharya

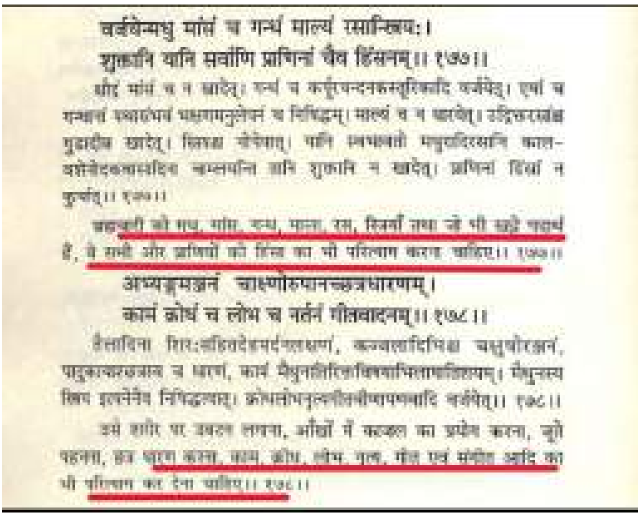
वर्जयेन्मधु-मांसं च गन्धं माल्यं रसान् स्त्रियः। शुक्तानि यानि सर्वाणि प्राणिनां चैव हिंसनम्॥अभ्यङ्गमञ्जनं चाक्ष्णोरुपानच्छत्रधारणम्।

कामं क्रोधं च लोभं च नर्तनं गीतवादनम्॥द्यूतं च ¯ानवादं च परिवादं तथाऽनृतम्। स्त्रीणां च

प्रेक्षणालम्बसुपघातं परस्य च॥

एकः शयीते सर्वत्र न रेतः स्कन्दयेत् क्वचित्।
कामाद्धि स्कन्दयन् रेतो हिनस्ति व्रतमात्मनः॥

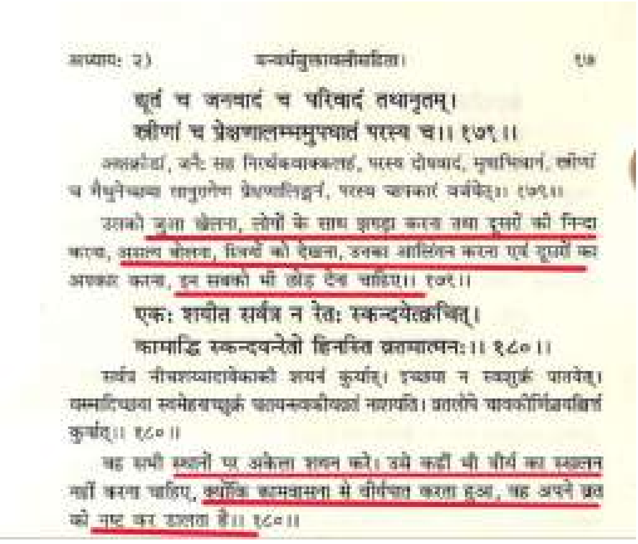
Brahmachari should avoid intoxicants, meat, perfumes, garlands, and pleasurable foods, as well as all fermented substances and violence towards living beings. He should abstain from massaging with oils, applying collyrium (eye-liners), using footwear, or carrying umbrellas.One should renounce lust, anger, greed, dancing, singing, playing musical instruments, gambling, slandering, lying, and gossiping .He should avoid looking at or touching women, harming others, and should sleep alone.A Brahmachari must never waste his semen due to lust, as it destroys his vow of celibacy.


वर्जयेन्मधु मांसं च गन्धं माल्यं रसान्स्त्रियः।
शुक्तानि यानि सर्वाणि प्राणिनां चैव हिंसनम्॥ १७७॥

[illegible]

अभ्यङ्गमञ्जनं चाक्ष्णोरुपानच्छत्रधारणम्।
कामं क्रोधं च लोभं च नर्तनं गीतवादनम्॥ १७८॥

[illegible]


अध्यायः २) मन्वर्थमुक्तावलीसहिता। [illegible]

द्यूतं च जनवादं च परिवादं तथानृतम्।
स्त्रीणां च प्रेक्षणालम्भमुपघातं परस्य च॥ १७९॥

अक्षक्रीडां, जनैः सह निरर्थकवाक्कलहं, परस्य दोषवादं, मृषाभिधानं, स्त्रीणां च मैथुनेच्छया सानुरागेण प्रेक्षणालिङ्गनं, परस्य चापकारं वर्जयेत्॥ १७९॥

उसको जुआ खेलना, लोगों के साथ झगड़ा करना तथा दूसरों की निन्दा करना, असत्य बोलना, स्त्रियों को देखना, उनका आलिंगन करना एवं दूसरों का अपकार करना, इन सबको भी छोड़ देना चाहिए॥ १७९॥

एकः शयीत सर्वत्र न रेतः स्कन्दयेत्क्वचित्।
कामाद्धि स्कन्दयन्रेतो हिनस्ति व्रतमात्मनः॥ १८०॥

सर्वत्र नीचशय्यादावेकाकी शयनं कुर्यात्। इच्छया न स्वशुक्रं पातयेत्। [illegible] नाशयति। [illegible] कुर्यात्॥ १८०॥

वह सभी स्थानों पर अकेला शयन करे। उसे कहीं भी वीर्य का स्खलन नहीं करना चाहिए, क्योंकि कामवासना से वीर्यपात करता हुआ, वह अपने व्रत को नष्ट कर डालता है॥ १८०॥

All these Rules and Restrictions like behaving free from sin , Non-violence, celibacy, truth, simplicity, absence of anger, renunciation of fault-finding, restraint of the senses and not to gossip and keeping senses under control and behaving friendly with everyone, forgiving and avoiding intoxicants, meat, perfumes, garlands, and pleasurable foods, as well as all fermented substances and violence towards living beings and avoiding contact with Parstree are part of Brahmacharya and practiced by all Devas including Devraj Indra as part of their vow of Brahmacharya which gives them their powers and Devatva

Atharva Veda Brahmacharya Sukta 11/7 – **ब्रह्मचर्य रूपी तप के द्वारा देवों ने मृत्यु का हनन कर दिया अर्थात् देव अमर हो गए. इंद्र ने ब्रह्मचर्य के द्वारा देवों के लिए स्वर्ग पर अधिकार किया** . Through the penance of Brahmacharya , the Devas defeated death, that is, the Devas became immortal. Indra took control of Swarga for the Devas through Brahmacharya.

Yajur Veda 36.17 –

May the sky be peaceful; may the mid-space be peaceful; may the earth be peaceful; may the waters be peaceful; may the annual plants be peaceful; may the forests be peaceful;may all the bounties of Nature be peaceful; may the knowledge be peaceful; may all the things be peaceful; may there be peace and peace only; may such a peace come to me.

With this I end my Article

hinduism india philosophy religion spirituality

← Response to Vedkabhed and Hinduscript . Refutation of

Response to Vedakbhed and Hindu script . Refutation of Weak Gods in Hinduism →

Adultery in Hinduism

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by Rohan Saini 17th August 2025

The Importance of Cows and Bulls in Sanatan Dharma and Refutation of Beef Eating and Cow and Bull Sacrifice in Sanatan Dharma

In this article i will be showing the importance of Cows and Bulls in Sanatan Dharma and debunking all arguments of Beef eating and Cow and Bull Sacrifice in Sanatan Dharma I am dividing the article in following Sections Origin of Cows as per Taittriya Brahmana In the Vedas, great significance has been attributed to…

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Hinduphobes Exposed!

Response to Vedakbhed and Hindu script . Refutation of Weak Gods in Hinduism

Written by Rohan Saini in Uncategorized

This entire article is a response and rebuttal to the blogs called VedKaBhed and Hinduscript regarding their claims of " Weak Gods in Hinduism".

Before reading this article I suggest everyone to read my previous article on the Basic Concept of God in Sanatan Dharma which is very imp to understand before debunking these allegations

Explaining the Basic Concept of God in Sanatan Dharma

First of all In Sanatan Dharma Ishwar (God) is one and only without a second . This is evident from the following Pramanas Taittriya Samhita 1.8.6 says -एको हि रुद्रो न द्वितीयाय meaning Rudra (God) is one and only one and second to none Chandogya Upanishad 6/2/1 – सदेव सोम्येदमग्र आसीदेकमेवाद्वितीयम् । तद्धैक आहुरसदेवेदमग्र … Continue reading

Hinduphobes Exposed! 0

Allegations-

1. Gods Were Born

1. Gods Were Born

📚Atharva Veda 10.7.25
Great, verily, are those Gods who sprang from non-existence into life. Further, men say that that one part of Skambha is nonentity."

📚Rig Veda 10.129.6
Who verily knows and who can here declare it, whence it was born and whence comes this creation? The Gods are later than this world's production. Who knows then whence it first came into being?"

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2. Gods Had To Attain Immortality

It is said that Vedic deities were mortal so in order to attain immortality, they drank the Soma,

📚Rig Veda 9.106.8📚
Thy drops that swim in water have exalted Indra to delight: The Gods have drunk thee up for immortality."

Immortality was also bestowed by other deities,

📚Atharva Veda 4.14.1📚
The Goat was verily produced from Agni. Through sorrow he beheld, at first, his father. Through him at first the Gods attained to godhead, and, meet for sacrifices, were exalted."

📚Rig Veda 10.167.1📚
This pleasant meath, O Indra, is effused for thee: thou art the ruling Lord of beaker and of juice Bestow upon us wealth with many hero sons: thou, having glowed with Fervour, wonnest heavenly light."

3. Gods Suffering From Illness

Gods suffer from various diseases and disabilities,

📚Atharva Veda 7.53.1📚
As thou, Brihaspati, from the curse hast saved us, from dwelling yonder in the realm of Yama, The Asvins, leeches of the Gods, O Agni, have chased Death far from us with mighty powers."

According to the Satapatha Brahmana, Indra is said to have suffered from Jaundice and was treated with Soma,

📚Satapatha Brahmana 1.6.4.9📚
In the same way as the Soma stalk becomes strong (by being touched or sprinkled with water), so he (Indra) became strong (by the Soma being mixed with boiled milk) and overcame that evil, the jaundice..."

According to the Atharva Veda, Varuna is said to have experienced impotence, and his virility was later restored by Gandharvas,

📚Atharva Veda 4.4.1-8📚
Thee, the plant, which the Gandharva dug up for Varuna, when his virility had decayed, thee, that causest strength, we dig up. Ushas (Aurora), Sûrya, (the sun), and this charm of mine; the bull Pragâpati (the lord of creatures) shall with his lusty fire arouse him! This herb shall make thee so very full of lusty strength, that thou shalt, when thou art excited, exhale heat as a thing on fire! The fire of the plants, and the essence of the bulls shall arouse him! Do thou, O Indra, controller of bodies, place the lusty force of men into this person! Thou (O herb) art the first-born sap of the waters

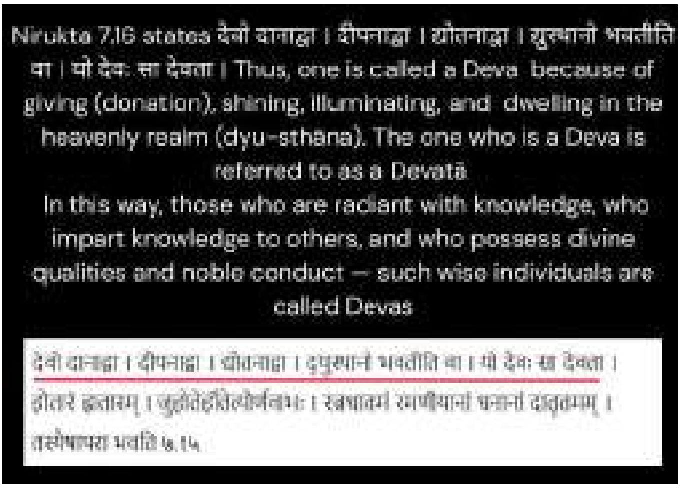
and also of the plants. Moreover thou art the brother of Soma, and the lusty force of the antelope buck! Now, O Agni, now, O Savitar, now, O goddess Sarasvatî, now, O Brahmanaspati, do thou stiffen the pasas as a bow! I stiffen thy pasas as a bowstring upon the bow. Embrace thou (women) as the antelope buck the gazelle with ever unfailing (strength)! The strength of the horse, the mule, the goat and the ram, moreover the strength of the bull bestow upon him, O controller of bodies (Indra)."

Refutation-

All the references quoted by him are talking about Devas and not about Ishwar

Nirukta 7.16 states **देवो दानाद्वा । दीपनाद्वा । द्योतनाद्वा । द्युस्थानो भवतीति वा । यो देवः सा देवता ।** Thus, one is called a Deva because of giving (donation), shining, illuminating, and dwelling in the heavenly realm (dyu-sthāna). The one who is a Deva is referred to as a Devatā

In this way, those who are radiant with knowledge, who impart knowledge to others, and who possess divine qualities and noble conduct — such wise individuals are called Devas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होतारं ह्वातारम् । जुहोतेर्होतेत्यौर्णवाभः । रत्नधातमं रमणीयानां धनानां दातृतमम् ।
तस्यैषापरा भवति ७.१५

Brihadaranyaka Upanishad 3rd Adhyay 9th Brahmana Geeta Press Gorakhpur on Devas

इसके पश्चात् इस याज्ञवल्क्यसे शाकल्य विदग्धने पूछा, 'हे याज्ञवल्क्य ! कितने देवगण हैं?' तब याज्ञवल्क्यने इस आगे कही जानेवाली निविसे ही उनकी संख्याका प्रतिपादन किया। 'जितने वैश्वदेवकी निविद्में अर्थात् देवताओंकी संख्या बतानेवाले मन्त्रपदोंमें बतलाये गये हैं। वे तीन और तीन सौ तथा तीन और तीन सहस्र (तीन हजार तीन सौ छः) हैं।' [तब शाकल्यने] 'ठीक है' ऐसा कहा। फिर पूछा, 'याज्ञवल्क्य ! कितने देव हैं?' याज्ञवल्क्यने कहा, 'तैंतीस'। [शालक्यने] 'ठीक है' ऐसा कहा और पूछा, 'तो, याज्ञवल्क्य ! कितने देव हैं ?' [याज्ञवल्क्य-] 'छः।' [शाकल्यने] 'ठीक है' ऐसा कहा और फिर पूछा, 'याज्ञवल्क्य ! कितने देव हैं?' [याज्ञवल्क्य] 'तीन।' [शालक्यने] 'ठीक है' ऐसा कहा और पुनः पूछा, 'याज्ञवल्क्य ! कितने देव हैं?'

After this, the Vidagdha Shakalya asked Yājñavalkya, "O Yājñavalkya! How many Devas are there?" Then Yājñavalkya explained their number according to the Nivid that is to be stated ahead. "As many as are mentioned in the Nivid of the Vaiśvadeva—that is, in the mantra-verses that declare the

number of the Devas—they are three and three hundred, and three and three thousand (i.e., three thousand three hundred and six)."

[Then Shakalya said,] "Alright," and asked, "Yājñavalkya! How many Devas are there?"

Yājñavalkya said, "Thirty-three."

[Shakalya said,] "Alright," and asked again, "So, Yājñavalkya! How many Devas are there?"

[Yājñavalkya replied,] "Six."

[Shakalya said,] "Alright," and again asked, "Yājñavalkya! How many Devas are there?"

[Yājñavalkya said,] "Three."

[Shakalya said,] "Alright," and once more asked, "Yājñavalkya! How many Devas are there?"

अथ हैनं विदग्धः शाकल्यः पप्रच्छ कति देवा याज्ञवल्क्येति स हैतयैव निविदा प्रतिपेदे यावन्तो वैश्वदेवस्य निविद्युच्यन्ते त्रयश्च त्री च शता त्रयश्च त्री च सहस्रेत्योमिति होवाच कत्येव देवा याज्ञवल्क्येति त्रयस्त्रिꣳशदित्योमिति होवाच कत्येव देवा याज्ञवल्क्येति षडित्योमिति होवाच कत्येव देवा याज्ञवल्क्येति त्रय इत्योमिति होवाच कत्येव देवा याज्ञवल्क्येति द्वावित्योमिति होवाच कत्येव देवा याज्ञवल्क्येत्यध्यर्ध इत्योमिति होवाच कत्येव देवा याज्ञवल्क्येत्येक इत्योमिति होवाच कतमे ते त्रयश्च त्री च शता त्रयश्च त्री च सहस्रेति ॥ १ ॥

इसके पश्चात् इस याज्ञवल्क्यसे शाकल्य विदग्धने पूछा, 'हे याज्ञवल्क्य! कितने देवगण हैं?' तब याज्ञवल्क्यने इस आगे कही जानेवाली निविद्से ही उनकी संख्याका प्रतिपादन किया। 'जितने वैश्वदेवकी निविद्में अर्थात् देवताओंकी संख्या बतानेवाले मन्त्रपदोंमें बतलाये गये हैं। वे तीन और तीन सौ तथा तीन और तीन सहस्र (तीन हजार तीन सौ छः) हैं।' [तब शाकल्यने] 'ठीक है' ऐसा कहा। फिर पूछा, 'याज्ञवल्क्य! कितने देव हैं?' याज्ञवल्क्यने कहा, 'तैंतीस'। [शाकल्यने] 'ठीक है' ऐसा कहा और पूछा, 'तो, याज्ञवल्क्य! कितने देव हैं?' [याज्ञवल्क्य—] 'छः।' [शाकल्यने] 'ठीक है' ऐसा कहा और फिर पूछा, 'याज्ञवल्क्य! कितने देव हैं?' [याज्ञवल्क्य—] 'तीन।' [शाकल्यने] 'ठीक है' ऐसा कहा और पुनः पूछा, 'याज्ञवल्क्य! कितने देव हैं?'

उस याज्ञवल्क्यने कहा, 'ये तो इनकी महिमाएँ ही हैं। देवगण तो तैंतीस ही हैं।' [शाकल्य—] 'वे तैंतीस देव कौन से हैं?' [याज्ञवल्क्य-] 'आठ वसु, ग्यारह रुद्र, बारह आदित्य – ये इकतीस देवगण हैं तथा इन्द्र और प्रजापतिके सहित तैंतीस हैं' ॥ २ ॥

Yājñavalkya said, "These (larger numbers) are merely their manifestations. The Devas are truly only thirty-three." [Shakalya asked,] "Which are those thirty-three Devas?" [Yājñavalkya replied,] "The eight Vasus, the eleven Rudras, and the twelve Ādityas—these are thirty-one Devas; and along with Indra and Prajāpati, they make thirty-three." ॥2॥

तैंतीस देवताओंका विवरण

स होवाच महिमान एवैषामेते त्रयस्त्रिꣳशत्त्वेव देवा इति कतमे ते त्रयस्त्रिꣳशदित्यष्टौ वसव एकादश रुद्रा द्वादशादित्यास्त एकत्रिꣳशदिन्द्रश्चैव प्रजापतिश्च त्रयस्त्रिꣳशाविति॥ २॥

उस याज्ञवल्क्यने कहा, 'ये तो इनकी महिमाएँ ही हैं। देवगण तो तैंतीस ही हैं।' [शाकल्य—] 'वे तैंतीस देव कौन-से हैं?' [याज्ञवल्क्य—] 'आठ वसु, ग्यारह रुद्र, बारह आदित्य—ये इकतीस देवगण हैं तथा इन्द्र और प्रजापतिके सहित तैंतीस हैं'॥ २॥

वसु कौन हैं ? [शाकल्य-] 'वसु कौन हैं?' [याज्ञवल्क्य] 'अग्नि, पृथिवी, वायु, अन्तरिक्ष, आदित्य, द्युलोक, चन्द्रमा और नक्षत्र- ये वसु हैं; इन्हींमें यह सब जगत् निहित है, इसीसे ये वसु हैं' ॥ ३॥

Shakalya asked,] "Who are the Vasus?"
[Yājñavalkya replied,] "Agni, Earth, Vāyu (Air), Antarikṣa (Mid-space), Āditya (Sun), Dyuloka (Heaven), Moon, and the Nakṣatras (Stars)—these are the Vasus. In them this entire world is contained; therefore, they are called Vasus." ॥3॥

वसु कौन हैं ?

कतमे वसव इत्यग्निश्च पृथिवी च वायुश्चान्तरिक्षं चादित्यश्च द्यौश्च चन्द्रमाश्च नक्षत्राणि चैते वसव एतेषु हीदꣳ सर्वꣳ हितमिति तस्माद् वसव इति॥ ३॥

[शाकल्य—] 'वसु कौन हैं?' [याज्ञवल्क्य—] 'अग्नि, पृथिवी, वायु, अन्तरिक्ष, आदित्य, द्युलोक, चन्द्रमा और नक्षत्र—ये वसु हैं; इन्हींमें यह सब जगत् निहित है, इसीसे ये वसु हैं'॥ ३॥

रुद्र कौन हैं ? [शाकल्य-] 'रुद्र कौन हैं?' [याज्ञवल्क्य] 'पुरुषमें ये दस प्राण (इन्द्रियाँ) और ग्यारहवाँ आत्मा (मन)। ये जिस समय इस मरणशील शरीरसे उत्क्रमण करते हैं, उस समय रुलाते हैं; अतः उत्क्रमणकालमें चूँकि अपने सम्बन्धियोंको रुलाते हैं; इसलिये [रोदनके कारण होनेसे] 'रुद्र' कहलाते हैं'

[Shakalya asked,] "Who are the Rudras?"
[Yājñavalkya replied,] "In the person, these ten Prāṇas (vital energies or senses), and the eleventh—the Self (mind). When they depart from this perishable body, they cause one to weep; therefore, at the time of departure, since they make their relatives weep, they are called 'Rudras'—because they cause *rodana* (weeping)." ॥4॥

रुद्र कौन हैं ?

कतमे रुद्रा इति दशेमे पुरुषे प्राणा आत्मैकादशस्ते यदास्माच्छरीरान्मर्त्यादुत्क्रामन्त्यथ रोदयन्ति तद्यद्रोदयन्ति तस्माद्रुद्रा इति॥ ४॥

[शाकल्य—] 'रुद्र कौन हैं?' [याज्ञवल्क्य—] 'पुरुषमें ये दस प्राण (इन्द्रियाँ) और ग्यारहवाँ आत्मा (मन)। ये जिस समय इस मरणशील शरीरसे उत्क्रमण करते हैं, उस समय रुलाते हैं; अतः उत्क्रमणकालमें चूँकि अपने सम्बन्धियोंको रुलाते हैं; इसलिये [रोदनके कारण होनेसे] 'रुद्र' कहलाते हैं'॥ ४॥

आदित्य कौन हैं ?

[शाकल्य-] 'आदित्य कौन हैं?' [याज्ञवल्क्य-] 'संवत्सरके अवयवभूत ये बारह मास ही आदित्य हैं; क्योंकि ये इस सबका आदान (ग्रहण) करते हुए चलते हैं, इसलिये आदित्य हैं' ॥५॥

[Shakalya asked,] "Who are the Ādityas?"
[Yājñavalkya replied,] "The twelve months, which are parts of the *Saṃvatsara* (the year), are the Ādityas; because they

move along while taking (ādāna) or absorbing all this (i.e., time, life, seasons), therefore they are called Ādityas." ॥5॥

आदित्य कौन हैं?

कतम आदित्या इति द्वादश वै मासाः संवत्सरस्यैत आदित्या एते हीदं सर्वमाददाना यन्ति ते यदिदं सर्वमाददाना यन्ति तस्मादादित्या इति ॥ ५ ॥

[शाकल्य—] 'आदित्य कौन हैं?' [याज्ञवल्क्य—] 'संवत्सरके अवयवभूत ये बारह मास ही आदित्य हैं, क्योंकि ये इस सबका आदान (ग्रहण) करते हुए चलते हैं, इसलिये आदित्य हैं' ॥ ५ ॥

इन्द्र और प्रजापति कौन हैं

[शाकल्य-] 'इन्द्र कौन है और प्रजापति कौन है?' [याज्ञवल्क्य-] 'स्तनयित्नु (विद्युत्) ही इन्द्र है और यज्ञ प्रजापति है।' [शाकल्य-] 'स्तनयित्नु कौन है?' [याज्ञवल्क्य] 'अशनि।' [शाकल्य] 'यज्ञ कौन है?' [याज्ञवल्क्य-] 'पशुगण' ॥ ६ ॥

[Shakalya asked,] "Who is Indra and who is Prajāpati?"
[Yājñavalkya replied,] "The thunder (lightning) is Indra, and the *Yajña* (sacrifice) is Prajāpati."
[Shakalya asked,] "What is thunder (Stanayitnu)?"
[Yājñavalkya replied,] "It is lightning (Aśani)."
[Shakalya asked,] "What is the Yajña?"
[Yājñavalkya replied,] "The collection of animals (*Paśugaṇa*)."

इन्द्र और प्रजापति कौन हैं?

कतम इन्द्रः कतमः प्रजापतिरिति स्तनयित्नुरेवेन्द्रो यज्ञः प्रजापतिरिति कतमः स्तनयित्नुरित्यशनिरिति कतमो यज्ञ इति पशव इति ॥ ६ ॥

[शाकल्य—] 'इन्द्र कौन है और प्रजापति कौन है?' [याज्ञवल्क्य—] 'स्तनयित्नु (विद्युत्) ही इन्द्र है और यज्ञ प्रजापति है।' [शाकल्य—]

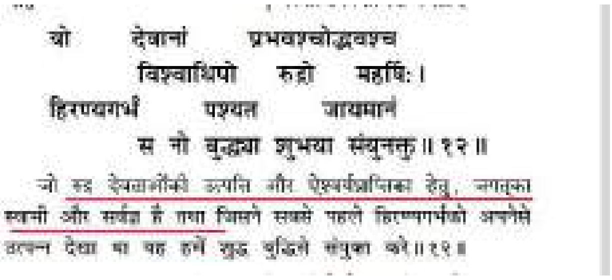
'स्तनयित्नु कौन है?' [याज्ञवल्क्य—] 'अशनि।' [शाकल्य—] 'यज्ञ कौन है?' [याज्ञवल्क्य—] 'पशुगण' ॥ ६ ॥

Ishwar created Devas

Svetasvatara Upanishad chapter 4 Mantra 12 says

जो रुद्र देवताओंकी उत्पत्ति और ऐश्वर्यप्राप्तिका हेतु, जगत्का स्वामी और सर्वज्ञ है तथा जिसने सबसे पहले हिरण्यगर्भको अपनेसे उत्पन्न देखा था वह हमें शुद्ध बुद्धिसे संयुक्त करे ॥ १२

He who is Rudra, the originator and bestower of strength to the Devas ,
He who has become the Lord of the universe and its dissolution,
He who rules over both bipeds and quadrupeds —
May He unite us with pure and auspicious intellect

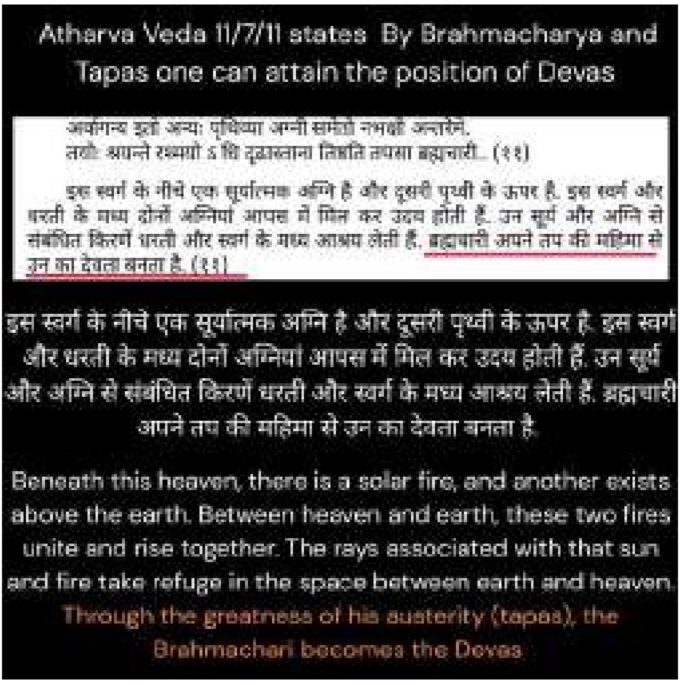

यो देवानां प्रभवश्चोद्भवश्च
विश्वाधिपो रुद्रो महर्षिः।
हिरण्यगर्भं पश्यत जायमानं
स नो बुद्ध्या शुभया संयुनक्तु ॥ १२ ॥

जो रुद्र देवताओंकी उत्पत्ति और ऐश्वर्यप्राप्तिका हेतु, जगत्‌का स्वामी और सर्वज्ञ है तथा जिसने सबसे पहले हिरण्यगर्भको अपनेसे उत्पन्न देखा था वह हमें शुद्ध बुद्धिसे संयुक्त करे ॥ १२ ॥

Atharva Veda 11/7/11 states only By Brahmacharya one can attain the postion of Devas including Devraj Indra and other Devas

इस स्वर्ग के नीचे एक सूर्यात्मक अग्नि है और दूसरी पृथ्वी के ऊपर है. इस स्वर्ग और धरती के मध्य दोनों अग्नियां आपस में मिल कर उदय होती हैं. उन सूर्य और अग्नि से संबंधित किरणें धरती और स्वर्ग के मध्य आश्रय लेती हैं. ब्रह्मचारी अपने तप की महिमा से उन का देवता बनता है.

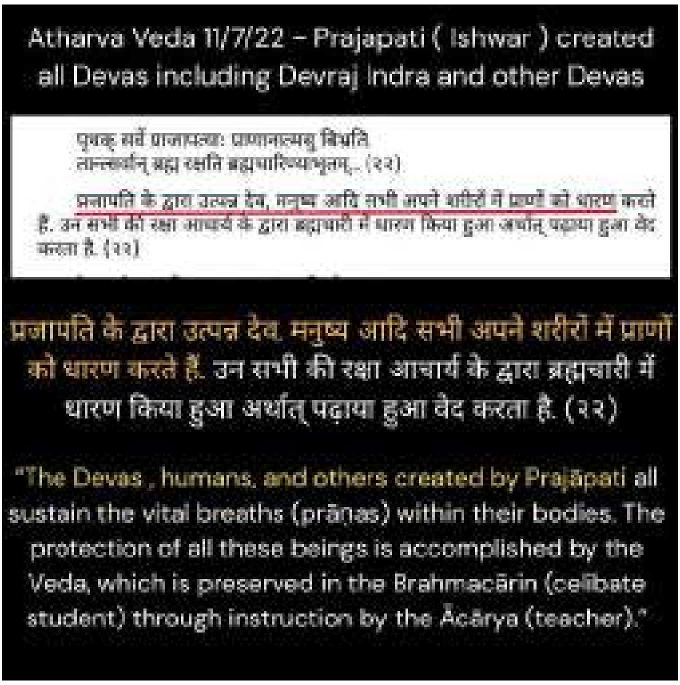
Beneath this heaven, there is a solar fire, and another exists above the earth. Between heaven and earth, these two fires unite and rise together. The rays associated with that sun and fire take refuge in the space between earth and heaven. Through the greatness of his austerity (tapas), the Brahmachari becomes the Devas



Atharva Veda 11/7/22 – Prajapati (Ishwar) created all Devas including Devraj Indra and other Devas

प्रजापति के द्वारा उत्पन्न देव, मनुष्य आदि सभी अपने शरीरों में प्राणों को धारण करते हैं. उन सभी की रक्षा आचार्य के द्वारा ब्रह्मचारी में धारण किया हुआ अर्थात् पढ़ाया हुआ वेद करता है. (२२)

“The Devas , humans, and others created by Prajāpati all sustain the vital breaths (prāṇas) within their bodies. The protection of all these beings is accomplished by the Veda, which is preserved in the Brahmacārin (celibate student) through instruction by the Ācārya (teacher).”



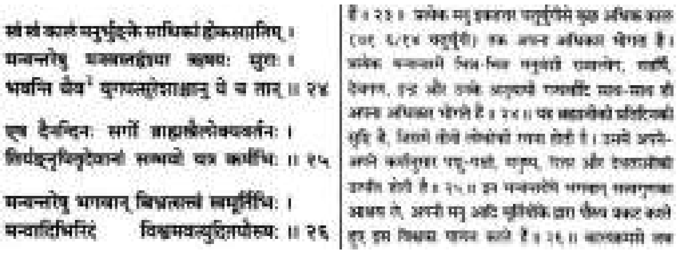
Srimad Bhagavatam 3.11.24-26 tells that in every period of Brahma – Devas including Devraj Indra and other Devas are born again and again and attain their position per their karma

॥ प्रत्येक मनु इकहत्तर चतुर्युगीसे कुछ अधिक काल (७१ ६/१४ चतुर्युगी) तक अपना अधिकार भोगता है। प्रत्येक मन्वन्तरमें भिन्न-भिन्न मनुवंशी राजालोग, सप्तर्षि, देवगण, इन्द्र और उनके अनुयायी गन्धर्वादि साथ-साथ ही अपना अधिकार भोगते हैं ।॥ २४ ॥ यह ब्रह्माजीकी प्रतिदिनकी सृष्टि है, जिसमें तीनों लोकोंकी रचना होती है। उसमें अपने-अपने कर्मानुसार पशु-पक्षी, मनुष्य, पितर और देवताओंकी उत्पत्ति होती है ॥ २५ ॥ इन मन्वन्तरोंमें भगवान् सत्त्वगुणका आश्रय ले, अपनी मनु आदि मूर्तियोंके द्वारा पौरुष प्रकट करते हुए इस विश्वका पालन करते हैं॥ २६

Verse 24:
"Each Manu enjoys his reign for a duration slightly more than seventy-one Chaturyugas (specifically 71 6/14 Chaturyugas). In every Manvantara, different rulers of the Manu lineage, the Saptarishis (seven sages), groups of gods (Devas), Indra, and their attendants like the Gandharvas also enjoy their respective domains."

Verse 25:
"This is the daily creation (nitya-srishti) of Brahma, in which the three worlds are created. According to their individual karmas, various beings such as animals, birds, humans, ancestors (Pitṛs), and Devas are born."

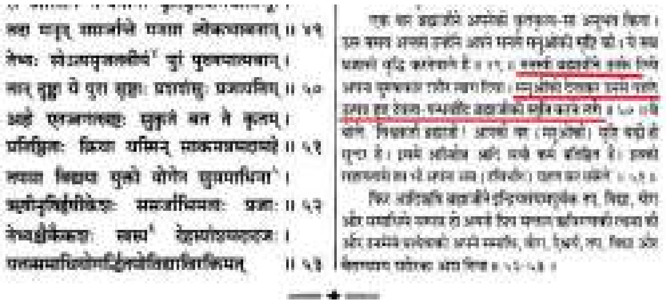
Verse 26:
"In these Manvantaras, the Lord, taking refuge in the quality of *Sattva* (goodness), assumes forms such as Manu and others to manifest His divine power (*Pauruṣa*) and uphold the order of the universe through protection and sustenance."



Srimad Bhagvatam 3/20/50 Geeta Press Gorakhpur

मनस्वी ब्रह्माजीने उनके लिये अपना पुरुषाकार शरीर त्याग दिया। मन्ओंको देखकर उनसे पहले उत्पन्न हुए देवता-गन्धर्वादि ब्रह्माजीकी स्त्ति करने लगे ॥ ५० ॥

“Manasvi Brahmaji gave up his masculine form for her. Seeing Manas (the mind), the Devas , Gandharvas, and others who were created before him began to praise Brahmaji.



Shri Vishnu Purana Amsa 1 Adhaya 5

श्रीमैत्रेयजी बोले- हे द्विजराज ! सर्गके आदिमे भगवान् ब्रह्माजीने पृथिवी, आकाश और जल आदिमे रहनेवाले देव, ऋषि, पितृगण, दानव, मनुष्य, तिर्यक् और वृक्षादिको जिस प्रकार रचा तथा जैसे गुण, स्वभाव और रूपवाले जगत्की रचना की वह सब आप मुझसे कहिये ॥ १-२ ॥

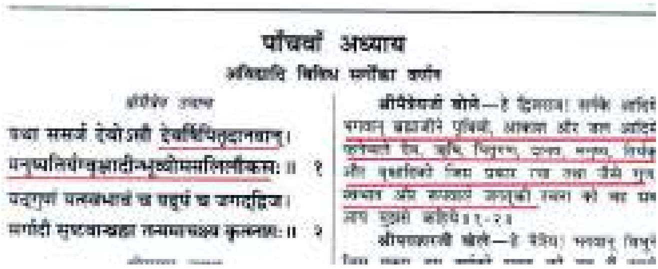
प्रत्येक मनु इकहत्तर चतुर्युगीसे कुछ अधिक काल (७१ ६/१४ चतुर्युगी) तक अपना अधिकार भोगता है। प्रत्येक मन्वन्तरमें भिन्न-भिन्न मनुवंशी राजालोग, सप्तर्षि, देवगण, इन्द्र और उनके अन्यायी गन्धर्वादि साथ-साथ ही अपना अधिकार भोगते हैं ॥ २४ ॥ यह ब्रह्माजीकी प्रतिदिनकी सृष्टि है, जिसमें तीनों लोकोंकी रचना होती है। उसमें अपने-अपने कर्मानुसार पशु-पक्षी, मनुष्य, पितर और देवताओंकी उत्पत्ति होती है ॥ २५ ॥ इन मन्वन्तरोंमें भगवान् सत्त्वगुणका आश्रय ले, अपनी मनु आदि मूर्तियोंके द्वारा पौरुष प्रकट करते हुए इस विश्वका पालन करते हैं॥ २६

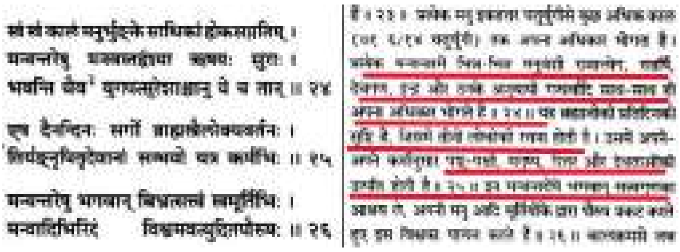
Maitreya said:
O chief among the twice-born (Brahmins), at the beginning of creation, Brahma ji created the Devas, sages, ancestors (*Pitṛs*), demons (*Dānavas*), humans, animals, birds, and trees, who dwell in the earth, sky, water, and other realms. Please describe to me how he created them, and how he gave them their qualities, natures, and forms. (Verses 1–2)

Verse 24:
Each Manu enjoys his rule for a period slightly longer than seventy-one *Chaturyugas* (specifically, 71 6/14 *Chaturyugas*). In each *Manvantara* (the reign of a Manu), different kings of the lineage of that Manu, the seven great sages (*Saptarishis*), groups of Devas , Indra, and their followers like the Gandharvas exercise their respective authorities.

Verse 25:
This is the daily creation (*naimittika sṛṣṭi*) of Lord Brahma, in which the three worlds are formed. According to their individual karmas, beings such as animals, birds, humans, ancestors, and Devas come into existence.

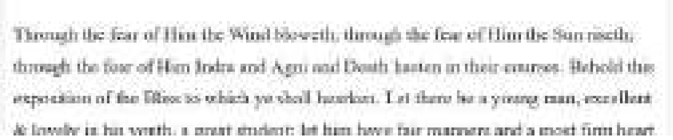
Verse 26:
In these *Manvantaras*, the Lord, taking refuge in the quality of *Sattva* (purity), manifests his divine energy (*Pauruṣa*) through forms like Manu and sustains the universe.


पाँचवाँ अध्याय

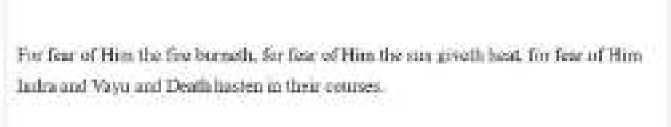


Taittriya Aranyaka 5.14.8 as well as Taittriya Upanishad 2.8.1 of Krishna Yajurveda clearly says devatas such as Indra, wind god, Agni, and Yama perform their duties because they are afraid of the Supreme Brahman.

भीषाऽस्माद्वातः पवते । भीषोदंति सूर्यः । भीषाऽस्मादग्निंश्वेन्दृश्च । मृत्युर्धावति पञ्चंम इति
Meaning: From the fear of Him, Vatah (the wind) blows, from fear of Him the sun rises. From fear of Him the five divinities such as Agni (fire), Indra, and Mrityu (death) work.


Through the fear of Him the Wind bloweth, through the fear of Him the Sun riseth; through the fear of Him Indra and Agni and Death hasten in their courses. Behold this exposition of the Bliss to which ye shall hearken. Let there be a young man, excellent & lovely in his youth, a great student; let him have fair manners and a most firm heart

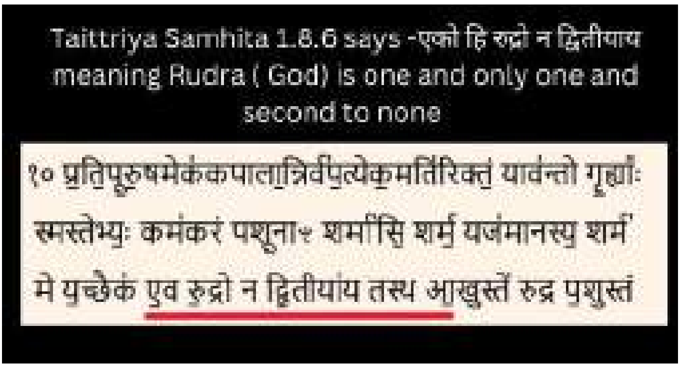
Katha Upanishad 2.3.3 of Krishna Yajurveda also clearly says how devatas perform all their duties out of fear of the Supreme Brahman.
भयादस्याग्निस्तपति भयात्तपति सूर्यः । भयादिन्द्रश्चाग्निश्च मृत्युर्धावति पंचमः ॥
Meaning: Out of fear of God, the fire burns, the sun heats, and Indra, Vayu as well and Yama function briskly.


For fear of Him the fire burneth, for fear of Him the sun giveth heat, for fear of Him Indra and Vayu and Death hasten in their courses.

So it must be clear from these that Devas are totally different from Ishwar . Devas are created by Ishwar and all Devas work under the fear of Ishwar . In every creation of Brahma ji Devas are born again and again and attain their position as per their Karma

In Sanatan Dharma Ishwar (God) is one and only without a second . This is evident from the following Pramanas

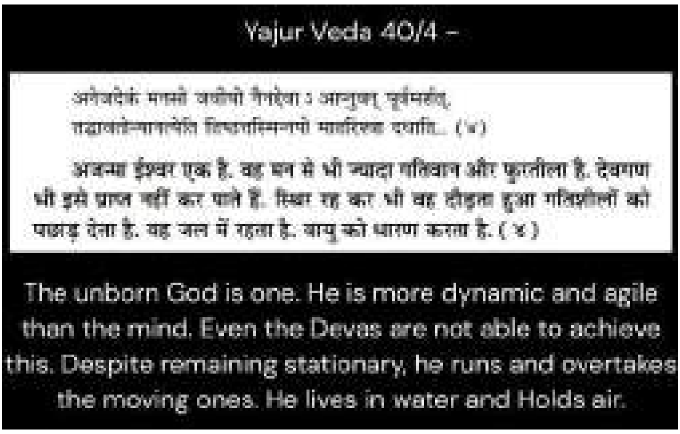
Taittriya Samhita 1.8.6 says -**एको हि रुद्रो न द्वितीयाय** meaning Rudra (God) is one and only one and second to none



Yajur Veda 40/4 –

अजन्मा ईश्वर एक है. वह मन से भी ज्यादा गतिवान और फुरतीला है. देवगण भी इसे प्राप्त नहीं कर पाते हैं. स्थिर रह कर भी वह दौड़ता हुआ गतिशीलों को पछाड़ देता है. वह जल में रहता है. वायु को धारण करता है

The unborn God is one. He is more dynamic and agile than the mind. Even the Devas are not able to achieve this. Despite remaining stationary, he runs and overtakes the moving ones. He lives in water and Holds air.



Shvetashvatara Upanishad 6.11

God, who is one only, is hidden in all beings. He is all-pervading, and is the inner self of all creatures. He presides over all actions, and all beings reside in Him. He is the witness, and He is the Pure Consciousness free from the three Gunas of Nature.

एको देवः सर्वभूतेषु गूढः
सर्वव्यापी सर्वभूतान्तरात्मा ।
कर्माध्यक्षः सर्वभूताधिवासः
साक्षी चेता केवलो निर्गुणश्च ॥ ११ ॥

एकः one देवः God सर्वभूतेषु in all beings गूढः is hidden, सर्वव्यापी is all-pervading, सर्वभूतान्तरात्मा is the inner self of all creatures, कर्माध्यक्षः presides over all actions, सर्वभूताधिवासः is the home of all beings, साक्षी is the witness, चेता is Pure Consciousness, केवलः is single, निर्गुणः is free from the three Guṇas of nature च and.

God, who is one only, is hidden in all beings. He is all-pervading, and is the inner self of all creatures. He presides over all actions, and all beings reside in Him. He is the witness, and He is the Pure Consciousness free from the three Guṇas[1] of Nature.

Shvetashvatara Upanishad Chapter 1 Mantra 3

Practising the method of meditation, they realized that Being who' is the God of religion, the Self of philosophy and the Energy of science; who exists as the self-luminous power in everyone; who is the source of the intellect, emotions and will; who is one without a second; who presides over all the causes enu-merated above, beginning with time and ending with the individual soul; and who had been incomprehensible because of the limitations of their own intellect.

यः कारणानि निखिलानि तानि
कालात्मयुक्तान्यधितिष्ठत्येकः ॥ ३ ॥

ते they ध्यानयोगानुगताः practising the method of meditation स्वगुणैः by the Guṇas निगूढाम् hidden or concealed, देवात्मशक्तिम् the self-conscious power in themselves; or the sources of intellect, emotions, and will; or, the God of religion, the Self of philosophy, and the Energy of science अपश्यन् realized or experienced; यः who एकः the one without a second कालात्मयुक्तानि beginning with time and ending with self निखिलानि all तानि those कारणानि causes अधितिष्ठति superintendents or controls.

Practising the method of meditation, they realized that Being who[1] is the God of religion, the Self of philosophy and the Energy of science; who exists as the self-luminous power in everyone; who is the source of the intellect, emotions and will; who is one without a second; who[2] presides over all the causes enu-merated above, beginning with time and ending with the individual soul; and who had[3] been incomprehensible because of the limitations of their own intellect.

In Advaita Vedanta Tradition its believed that One Ishwar (God) takes the form of Narayana , Rudra , Ganapati , Shakti (Lakshmi , Sarasvati Parvati) and Surya

Geeta Press Gorakhpur writes in the beginning of the book "पंचदेव-अथर्वशीर्ष-संग्रह "

पंचदेवों- गणेश, शिव, शक्ति, विष्णु एवं सूर्यके क्रमशः पाँच अथर्वशीर्ष हैं- गणपत्यथर्वशीर्षम्, शिवाथर्वशीर्षम्, देव्यथर्वशीर्षम्, नारायणाथर्वशीर्षम् एवं सूर्याथर्वशीर्षम् ।
अपने शास्त्रोंमें इन पंचदेवोंकी मान्यता पूर्णब्रह्मके रूपमें है, इसीलिये इन पंचदेवोंमेंसे किसी एकको अपना इष्ट बनाकर उपासना करनेकी पद्धति है। गणपतिके उपासक गाणपत्य, शिवके उपासक शैव, शक्तिके उपासक शाक्त, विष्णुके उपासक वैष्णव तथा सूर्यके उपासक सौर कहे जाते हैं।
समस्त देवी-देवताओंके उपर्युक्त पंचदेवोंमें अन्तर्भूत होनेसे किसी भी स्वरूपका उपासक अपने इष्टदेवकी सर्वोत्कृष्टताका गूढ़ रहस्य सम्बन्धित अथर्वशीर्षके माध्यमसे जानकर उनकी कृपाका भाजन बन जाता है। प्रत्येक अथर्वशीर्षमें अपने देवको ही सर्वोत्कृष्ट, सर्वनियन्ता और परब्रह्म बताया गया है। इससे कुछ पाठक प्रथमदृष्ट्या भ्रमित भी हो सकते हैं, परंतु यह गूढ़ बात है। वस्तुतः परब्रह्म परमेश्वर ही पंचदेवोंके रूपोंमें व्यक्त हैं तथा सम्पूर्ण चराचरमें भी वे ही व्याप्त हैं-'एको देवः सर्वभूतेषु गूढः.... ॥' (श्वेताश्वतर० ६।११) साधक अपनी-अपनी प्रकृति और रुचिके अनुसार ही इन पंचदेवोंमें किसी एक देवको अपना इष्ट मानकर उनकी आराधना करके अधिक सहजतासे भगवत्प्राप्ति कर पाता है, उसके लिये वही स्वरूप सर्वश्रेष्ठ

The five principal deities—**Ganesha, Shiva, Shakti, Vishnu, and Surya**—each have a corresponding **Atharvashirsha**: *Ganapatyatharvashirsham*, *Shiv* and *Suryatharvashirsham*.

In our scriptures, these five deities are revered as **manifestations of the Supreme Brahman**. Hence, there is a tradition of choosing one among these five as one's **Ishta Devata** (chosen deity) and worshipping them accordingly. Worshippers of Ganesha are called *Ganapatyas*, of Shiva *Shaivas*, of Shakti *Shaktas*, of Vishnu *Vaishnavas*, and of Surya *Sauras*.

Since all other deities are encompassed within these five, a devotee—regardless of the specific form they worship—can realize the **supreme greatness of their chosen deity** through the profound teachings of the respective *Atharvashirsha*. Each *Atharvashirsha* describes its deity as the highest, the ultimate controller, and as **Parabrahman (Supreme Reality)**.

This might initially confuse some readers, but this concept is deeply philosophical. In truth, **the Supreme God (Parabrahman) is manifest in the forms of these five deities**, and He pervades all of creation—**"Eko Devaḥ Sarva Bhūteṣu Gūḍhaḥ..."** (Shvetashvatara Upanishad 6.11).

Thus, a seeker, according to their own nature and preference, chooses one of these deities as their Ishta and, through devotion, can more easily attain God-realization. For that devotee, **that very form becomes the supreme one**.

पंचदेवों—गणेश, शिव, शक्ति, विष्णु एवं सूर्यके क्रमशः पाँच अथर्वशीर्ष हैं—गणपत्यथर्वशीर्षम्, शिवाथर्वशीर्षम्, देव्यथर्वशीर्षम्, नारायणाथर्वशीर्षम् एवं सूर्याथर्वशीर्षम्।

अपने शास्त्रोंमें इन पंचदेवोंकी मान्यता पूर्णब्रह्मके रूपमें है, इसीलिये इन पंचदेवोंमेंसे किसी एकको अपना इष्ट बनाकर उपासना करनेकी पद्धति है। गणपतिके उपासक गाणपत्य, शिवके उपासक शैव, शक्तिके उपासक शाक्त, विष्णुके उपासक वैष्णव तथा सूर्यके उपासक सौर कहे जाते हैं।

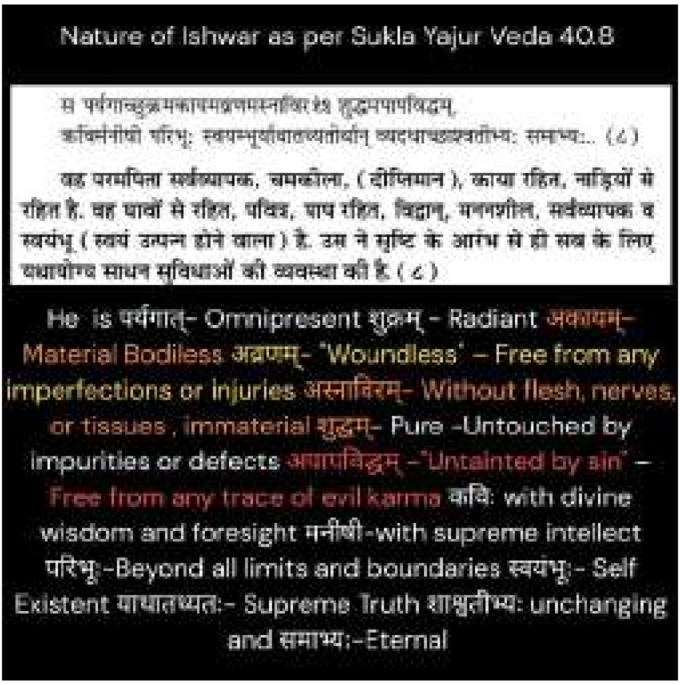
समस्त देवी-देवताओंके उपर्युक्त पंचदेवोंमें अन्तर्भूत होनेसे किसी भी स्वरूपका उपासक अपने इष्टदेवकी सर्वोत्कृष्टताका गूढ़ रहस्य सम्बन्धित अथर्वशीर्षके माध्यमसे जानकर उनकी कृपाका भाजन बन जाता है। प्रत्येक अथर्वशीर्षमें अपने देवको ही सर्वोत्कृष्ट, सर्वनियन्ता और परब्रह्म बताया गया है। इससे कुछ पाठक प्रथमदृष्ट्या भ्रमित भी हो सकते हैं, परंतु यह गूढ़ बात है। वस्तुतः परब्रह्म परमेश्वर ही पंचदेवोंके रूपोंमें व्यक्त हैं तथा सम्पूर्ण चराचरमें भी वे ही व्याप्त हैं—'एको देवः सर्वभूतेषु गूढः....॥' (श्वेताश्वतर० ६।११) साधक अपनी-अपनी प्रकृति और रुचिके अनुसार ही इन पंचदेवोंमें किसी एक देवको अपना इष्ट मानकर उनकी आराधना करके अधिक सहजतासे भगवत्प्राप्ति कर पाता है, उसके लिये वही स्वरूप सर्वश्रेष्ठ

Nature of Ishwar as per Shruti

वह परमपिता सर्वव्यापक, चमकीला, (दीप्तिमान), काया रहित, नाड़ियों से रहित है. वह घावों से रहित, पवित्र, पाप रहित, विद्वान्, मननशील, सर्वव्यापक व स्वयंभू (स्वयं उत्पन्न होने वाला) है. उस ने सृष्टि के आरंभ से ही सब के लिए यथायोग्य साधन सुविधाओं की व्यवस्था की है. (८)

"He is the Supreme Father, all-pervading, radiant (luminous), without a physical body, and without veins. He is without wounds, pure, sinless, wise, contemplative, omnipresent, and self-existent (self-born). Since the beginning of creation, He has arranged appropriate means and facilities for all beings.

He is पर्यगात्- Omnipresent शुक्रम् – Radiant अकायम्- Material Bodiless अव्रणम्- "Woundless" – Free from any imperfections or injuries अस्नाविरम्- Without flesh, nerves, or tissues , immaterial शुद्धम्- Pure -Untouched by impurities or defects अपापविद्धम् -"Untainted by sin" – Free from any trace of evil karma कविः with divine wisdom and foresight मनीषी-with supreme intellect परिभूः-Beyond all limits and boundaries स्वयंभूः- Self Existent याथातथ्यतः- Supreme Truth शाश्वतीभ्यः unchanging and समाभ्यः-Eternal



Acharya Uvat in his bhasya on Yajur Veda 40.8 explained

उ० स पर्यगात् । जगती । य एवमात्मानमुपास्ते स पर्यगात्परिगच्छति शुक्रं शुक्लं विज्ञानानन्दस्वभावमचिन्यशक्तिम् । अकायं न विद्यते कायः शरीरं यस्य स तथोक्तः । अव्रणं कायरहितत्वादेव । अस्नाविरं स्नायुरहितमकायत्वादेव शुद्धमनुपहतं सत्वरजस्तमोभिरपापविद्धं क्लेशकर्मविपाकाशयैरसंस्पृष्टम् । अकायमव्रणमस्नाविरमिति पुनरुक्तान्यभ्यासे भूयांसमर्थं मन्यन्त इत्यदोषः । इत्थंभूतं ब्रह्म प्रतिपद्यते । अथात्मोपासनायुक्तस्य फलमाह । यश्च कविः कान्तदर्शनः मनीषी मेधावी परिभूः सर्वतो भविता विज्ञानबलात्स्वयंभूः स्वयं ज्ञानबलाद्ब्रह्मरूपेण भविता सः याथातथ्यतोऽर्थान्व्यदघाद्यथास्वरूपमर्थान्विहितवान् त्यक्तस्वस्वामिसंबन्धैरर्थैश्चेतनाचेतनैरुपभोगं कृतवान् । शाश्वतीभ्योऽनन्ताभ्यः समाभ्योऽर्थाय अनन्तवर्षप्राप्तये च कर्म कृतवान् । ननु कर्मजाड्याल्लोकः कर्मवान्भवति । सत्यम् । आत्मसंस्कारकं तु कर्म ब्रह्मभावजनकं स्यात् । तस्मात्सोपि गच्छति शुक्रमकायं ब्रह्म इति ॥ ८ ॥

"Sa paryagāt" — He (the seeker) attains or fully realizes.

The one who worships the Self in this manner (*evam ātmānam upāste*) attains (*parigacchati*) the pure, luminous, blissful, and conscious Brahman, which is:

- Shukra/Shukla: Radiant and pure.
- Of the nature of knowledge and bliss (*vijñānānanda-svabhāva*).
- Possessing inconceivable power (*acintya-śakti*).
- Akāya: Bodiless—having no physical form.
- Avraṇa: Woundless—cannot be injured.
- Asnāvira: Without sinews or veins—free from physiological structure.
- Shuddha: Pure and untouched by the three guṇas (*sattva, rajas, tamas*).
- Apāpaviddha: Unpierced by sin—unaffected by afflictions, karma, its results, or latent impressions (*kleśa, karma, vipāka, āśaya*).

The repetition of *akāya, avraṇa, asnāvira* is not redundant—it emphasizes Brahman's transcendence and purity. As Yāska says in *Nirukta 10.42*: "Repetition strengthens meaning."

Thus, such a Brahman is realized (*itthambhūtaṁ brahma pratipadyate*).

Now, the fruit of worshiping the Self is described:

The one who is:

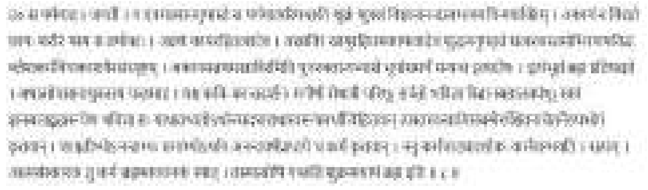
- A seer (*kaviḥ*),
- A thinker (*manīṣī*),
- A wise one (*medhāvī*),
- One who transcends all (*paribhūḥ*),
- Self-born (*svayambhūḥ*) through the power of knowledge,
- One who becomes Brahman itself through the strength of realization,

Such a person orders all things rightly, according to their true nature (*yāthātathyataḥ arthān vyadadhāt*). He has renounced ownership and possessiveness, and enjoys the world—both sentient and insentient—without attachment.

He performs karma not for worldly gain, but for the eternal welfare of all beings, across countless ages (*śāśvatībhyaḥ samābhyaḥ*).

Objection: Isn't karma a product of ignorance and bondage?

Answer: True—but when karma is done as a means of self-purification, it becomes a path to Brahman-realization. Therefore, even such a person attains the pure, bodiless Brahman (*śukram akāyaṁ brahma*).



Acharya Mahidhar commentary on Yajur Veda 40.8

म० एवंभूतात्मज्ञस्य फलमाह । य एवमात्मानं पश्यति स ईदृशं ब्रह्म पर्यगात् परिगच्छति प्राप्नोतीत्यर्थः । कीदृशम् । शुक्रं शुद्धं विज्ञानानन्दस्वभावमचिन्त्यशक्ति । अकायं न कायः शरीरं यस्य तत् । अकायत्वादेवाव्रणमक्षतम् । अस्नाविरं न विद्यन्ते स्नावाः शिरा यत्र तदस्नाविरं स्नायुरहितम् । अकायत्वादेव शुद्धमनुपहतं सत्त्वरजस्तमोमिः । अपापविद्धं न पापैर्विद्धं क्लेशकर्मविपाकाशयैरस्पृष्टम् । अकायमव्रणमस्नाविरमिति पुनरुक्तिरर्थातिशयद्योतनाय । 'अभ्यासे भूयांसमर्थं मन्यन्ते' (निरु.१०।४२) इति यास्कोक्तेः । ईदृशं ब्रह्मात्मज्ञः प्रतिपद्यत इत्यर्थः । पुनस्तस्यैव फलान्तरमाह । य ईदृश उपासकः स शाश्वतीभ्यः समाभ्यः निरन्तरमनन्तवर्षेभ्योऽर्थाय अनन्तवर्षप्राप्तये याथातथ्यतः यथातथाभावो याथातथ्यं तेन यथास्वरूपमर्थान् व्यदधाद्विहितवान् । त्यक्तस्वस्वामिसंबन्धैश्चेतनाचेतनैरर्थैरुपभोगं कृतवानित्यर्थः । कीदृशः । कविः क्रान्तदर्शी । मनीषी मेधावी । परि सर्वतो भवतीति परिभूः ज्ञानबलात्सर्वरूपः । स्वयं भवतीति स्वयंभूः ब्रह्मरूपेण भविता । ईदृशोऽपि पूर्वोक्तं शुक्रमकायमित्यादिविशेषणविशिष्टं ब्रह्म प्राप्नोतीत्यर्थः । एतस्या ऋचोऽर्थान्तरं यथा । योऽयमतीतमन्त्रोक्त आत्मा स पर्यगात् परितः सर्वत्र गच्छति नभोवत्सर्वं व्याप्नोति । व्याप्य च शाश्वतीभ्यो नित्याभ्यः समाभ्यः संवत्सराख्येभ्यः प्रजापतिभ्यो याथातथ्यतः यथाभूतकर्मफलसाधनतः अर्थान्कर्तव्यपदार्थान् व्यदधात् । यथानुरूपं व्यभजदित्यर्थः । स कीदृशः । शुक्रमित्यादिविशेषणानि लिङ्गव्यत्ययेन पुंलिङ्गे नेतव्यानि । शुक्रः शुद्धो दीप्तिमान् । अकायोऽशरीरः । लिङ्गशरीरवर्जित

इत्यर्थः । अव्रणोऽक्षतः । अस्नाविरः शिरारहितः । अव्रणोऽस्नाविर इति विशेषणद्वयेन स्थूलशरीरप्रतिषेधः । शुद्धो निर्मलः । अपापविद्धोऽधर्मादिवर्जितः । क्रविः सर्वदृक् 'नान्यदतोऽस्ति द्रष्टृ इति श्रुतेः । मनीषी मनस ईषिता सर्वज्ञः । परिभूः परि सर्वेषामुपर्युपरि भवतीति परिभूः । स्वयंभूः स्वयमेव भवतीति येषामुपरि भवति यश्चोपरि भवति स स्वयमेव भवतीति स्वयंभूः । स नित्य ईश्वरः सर्वं कृतवानित्यर्थः ॥ ८॥

"Thus is the fruit of one who knows the Self." He who perceives the Self in this manner attains (*paryagāt*) such a Brahman. What kind of Brahman?

- Shukra: Pure, luminous, and radiant.
- Shuddha: Free from impurity.
- Of the nature of knowledge and bliss (*vijñāna-ānanda-svabhāva*).
- Possessing inconceivable power (*acintya-śakti*).
- Akāya: Bodiless—having no physical form.
- Avraṇa: Woundless—cannot be injured.
- Asnāvira: Without sinews or veins—free from physiological structure.
- Pure and untouched by the three guṇas (*sattva, rajas, tamas*).
- Unpierced by sin—unaffected by afflictions, karma, its results, or latent impressions.

The repetition of *akāya, avraṇa, asnāvira* is not redundant—it emphasizes Brahman's transcendence. As Yāska says in *Nirukta 10.42*: "Repetition strengthens meaning."

Further fruit of such realization is described:

The one who worships in this way:

- Kavi: Seer, one with deep insight.
- Manīṣī: Wise and discerning.
- Medhāvī: Possessing intellect and memory.
- Paribhūḥ: One who transcends all—by the power of knowledge, he becomes all forms.
- Svayambhūḥ: Self-born—he becomes Brahman itself.

Such a person also attains the previously described Brahman—pure, bodiless, and radiant.

Alternate interpretation of the verse:

The Self described in earlier mantras is one who pervades all (*paryagāt*), like space, encompassing everything. Having pervaded all, he organizes duties and responsibilities (*arthān vyadadhāt*) for eternal beings (*śāśvatībhyaḥ samābhyaḥ*) and for the attainment of infinite time (*ananta-varṣa-prāpti*), based on the true nature of karma and its results.

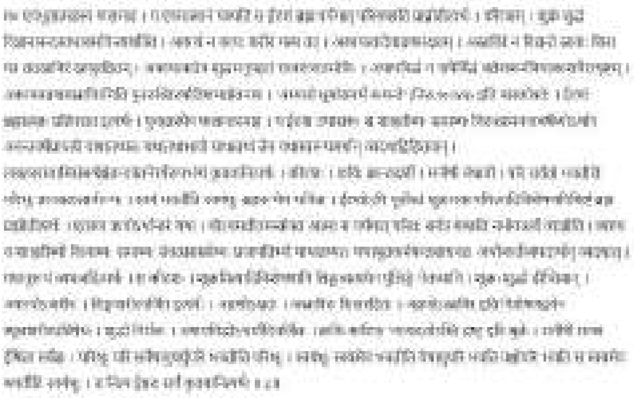
Qualities of Brahman:

- Shukra: Pure and luminous.
- Akāya: Without body—free from even subtle forms.

- Avraṇa: Unwounded.
- Asnāvira: Without sinews or veins.
- Shuddha: Spotless.
- Apāpa-viddha: Untouched by sin or unrighteousness.
- Kavi: All-seeing—"There is no other seer than this," says the Upaniṣad.
- Manīṣī: All-knowing—directed by the mind.
- Paribhūḥ: One who exists above all.
- Svayambhūḥ: One who exists by himself, above all others.

He is the eternal Lord (*nitya īśvaraḥ*)—the one who has done all, created all.

Such a Brahman is attained by the knower of the Self.



Svetasvatara Upanishad chapter 6 Mantra 19 says

He who at the beginning of creation projected Brahma (Universal Consciousness), who delivered the Vedas unto him, who constitutes the supreme bridge of immortality, who is partless, free from actions, tranquil, faultless, taintless, and resembles the fire that has consumed its fuel, -seeking liberation I go for refuge to that Effulgent One, whose light turns the understanding towards the Atman.

यो ब्रह्माणं विदधाति पूर्वं यो वै वेदांश्च प्रहिणोति तस्मै ।
तं ह देवं आत्मबुद्धिप्रकाशं मुमुक्षुर्वै शरणमहं प्रपद्ये ॥ १८ ॥
निष्कलं निष्क्रियं शान्तं निरवद्यं निरञ्जनम् ।
अमृतस्य परं सेतुं दग्धेन्धनमिवानलम् ॥ १९ ॥

यः who ब्रह्माणम् Hiranyagarbha पूर्वम् at the beginning of creation विदधाति projected, यः who च and तस्मै to Him

वेदान् the Vedas प्रहिणोति delivers वै indeed, आत्मबुद्धिप्रकाशम् whose light turns the understanding towards the Ātman निष्कलम् without parts निष्क्रियम् without activity शान्तम् tranquil निरवद्यम् faultless निरञ्जनम् untainted अमृतस्य परं सेतुम् the supreme bridge of immortality दग्धेन्धनम् that has consumed its fuel अनलम् fire इव like (स्थितम्) तम् ह Him verily मुमुक्षुः desirous of salvation अहम् I शरणम् प्रपद्ये resort for refuge.

He who at the beginning of creation projected Brahmā (Universal Consciousness), who delivered the Vedas unto him, who constitutes the supreme bridge of immortality, who is partless, free from actions, tranquil, faultless, taintless, and resembles the fire[1] that has consumed its fuel,—seeking liberation I go for refuge to that Effulgent One, whose light turns the understanding towards the Ātman.

Svetasvatara Upanishad chapter 1 Mantra 10

Matter is perishable, but God is imperish-able and immortal. He, the only God, rules over the perishable matter and individual souls. By meditating on him, by uniting with Him, and by becoming one with Him, there is cessation of all illusion in the end.

क्षरं प्रधानममृताक्षरं हरः
क्षरात्मानावीशते देव एकः ।
तस्याभिध्यानाद्योजनात्तत्त्व-
भावाद् भूयश्चान्ते विश्वमायानिवृत्तिः ॥ १० ॥

प्रधानम् matter क्षरम् perishable, हरः God अमृताक्षरम् immortal and imperishable. एकः One देवः God क्षरात्मानौ the perishable and individual souls ईशते rules over. तस्य His अभिध्यानात् by meditation योजनात् by union तत्त्वभावात् by becoming one with Him भूयः again अन्ते in the end विश्वमायानिवृत्तिः cessation of all illusion च and.

Matter is perishable, but God is imperishable and immortal. He, the only God, rules over the perishable matter and individual souls. By meditating on him, by uniting with Him, and by becoming one with Him, there is cessation of all illusion in the end.

Svetasvatara Upanishad Chapter 2 Mantra 15

When the Yogin realizes the truth of Brah-man, through the perception of the truth of Atman in this body as a self-luminous entity, then, knowing the Divinity as unborn, eternal and free from all the modifications of Prakṛti, he is freed from all sins.

यदात्मतत्त्वेन तु ब्रह्मतत्त्वं
दीपोपमेनेह युक्तः प्रपश्येत् ।
अजं ध्रुवं सर्वतत्त्वैर्विशुद्धं
ज्ञात्वा देवं मुच्यते सर्वपापैः ॥ १५ ॥

यदा when युक्तः the Yogin दीपोपमेन resembling a light आत्मतत्त्वेन by the truth of Ātman ब्रह्मतत्त्वम् the truth of Brahman प्रपश्येत् sees, (तदा then) अजम् unborn ध्रुवम् eternal सर्वतत्त्वैः विशुद्धम् free from all the modifications of Prakṛti देवम् the Divinity ज्ञात्वा realizing, सर्वपापैः from all sins विमुच्यते is freed.

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When the Yogin realizes the truth of Brahman, through the perception of the truth of Ātman in this body as a self-luminous entity, then, knowing the Divinity as unborn, eternal and free from all the modifications of Prakṛti, he is freed from all sins.

Svetasvatara Upanishad Chapter 4 Mantra 2

That Itself is the fire, That is the sun, That is the air, That is the moon, That is also the starry firmament, That is the Brahman, That is the waters, That is Prajāpati.

NOTES-This Mantra is very important; it shows that the various gods that we meet with in the Vedas, such as Agni (fire), Aditya (sun) and the rest represent the same Being; therefore there is no reason to con-sider that the Vedic religion advocates the worship of different gods. The Mantra occurs in the Samhita portion also.

तदेवाग्निस्तदादित्यस्तद्वायुस्तदु चन्द्रमाः ।
तदेव शुक्रं तद् ब्रह्म तदापस्तत् प्रजापतिः ॥ २ ॥

तत् एव that Itself अग्निः is Agni (fire) तत् आदित्यः That is the sun, तत् वायुः That is the air, तत् उ चन्द्रमाः That is the moon, तत् एव शुक्रम् That is also the starry firmament, तत् ब्रह्म That is the Brahman (Hiraṇyagarbha), तत् आपः That is the waters, तत् प्रजापतिः That is the Prajāpati.

That Itself is the fire, That is the sun, That is the air, That is the moon, That is also the starry firmament, That is the Brahman, That is the waters, That is Prajāpati.

[NOTES—This Mantra is very important; it shows that the various gods that we meet with in the Vedas, such as Agni (fire), Āditya (sun) and the rest represent the same Being; therefore there is no reason to consider that the Vedic religion advocates the worship of different gods. The Mantra occurs in the Saṁhitā portion also.

Svetasvatara Upanishad Chapter 2 Mantra 18

Salutations to the Divinity who is in the fire, who is in the water, who is in the plants, who is in the trees, who has pervaded the whole universe.

यो देवो अग्नौ योऽप्सु
यो विश्वं भुवनमाविवेश ।
य ओषधीषु यो वनस्पतिषु
तस्मै देवाय नमो नमः ॥ १७ ॥

यः which देवः Divinity अग्नौ is in the fire, यः who अप्सु is in water, यः who विश्वम् all भुवनम् universe आविवेश

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has entered, यः who ओषधीषु in the plants, यः who वनस्पतिषु in the trees, तस्मै देवाय to that God नमः नमः salutations.

Salutations to the Divinity who is in the fire, who is in the water, who is in the plants, who is in the trees, who has pervaded the whole universe.

Svetasvatara Upanishad chapter 3 Mantra 11

Therefore, that Divine Lord, being all-per-vading, omnipresent and benevolent, 2 dwells in the hearts of all beings, and makes use of all faces, heads and necks in this world

सर्वाननशिरोग्रीवः सर्वभूतगुहाशयः ।
सर्वव्यापी स भगवांस्तस्मात् सर्वगतः शिवः ॥ ११ ॥

तस्मात् therefore सः that भगवान् Divine Lord सर्वव्यापी pervading everything, सर्वगतः omnipresent, शिवः benevolent (सन् being), सर्वाननशिरोग्रीवः making use of all faces, heads and necks सर्वभूतगुहाशयः dwells in the hearts of all beings.

Therefore,[1] that Divine Lord, being all-pervading, omnipresent and benevolent,[2] dwells in the hearts of all beings, and makes[3] use of all faces, heads and necks in this world.

Allegations-

Krishna was killed by a hunter

📚Vishnu Purana 5.37📚
Respecting the words of the Brahman, the imprecation of Durvásas, the illustrious Krishńa sat engaged in thought, resting his foot upon his knee. Then came there a hunter, named Jará, whose arrow was tipped with a blade made of the piece of iron of the club, which had not been reduced to powder; and beholding from a distance the foot of Krishńa, he mistook it for part of a deer, and shooting his arrow, lodged it in the sole. Approaching his mark, he saw the four-armed king, and, falling at his feet, repeatedly besought his forgiveness, exclaiming, "I have done this deed unwittingly, thinking I was aiming at a deer! Have pity upon me, who am consumed by my crime; for thou art able to consume me!" Bhagavat replied, "Fear not thou in the least. Go, hunter,

through my favour, to heaven, the abode of the gods." As soon as he had thus spoken, a celestial car appeared, and the hunter, ascending it, forthwith proceeded to heaven. Then the illustrious Krishńa, having united himself with his own pure, spiritual, inexhaustible, inconceivable, unborn, undecaying, imperishable, and universal spirit, which is one with Vásudeva, abandoned his mortal body and the condition of the threefold qualities."

Refutation-

Did Bhagwan Shree Krishna face birth and death in his Avatar ?

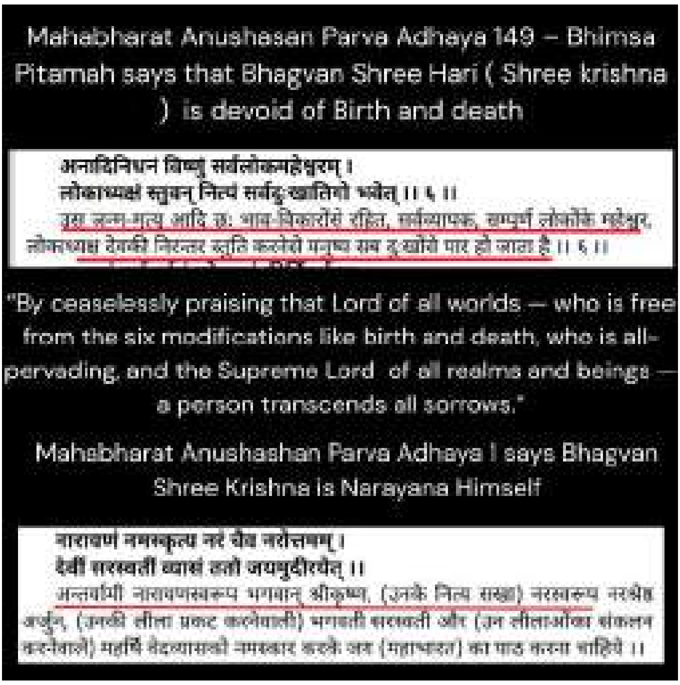
Mahabharat Anushasan Parva Adhaya 149 – Bhimsa Pitamah says that Bhagvan Shree Hari (Shree krishna) is devoid of Birth and death
अनादिनिधनं विष्णुं सर्वलोकमहेश्वरम् । लोकाध्यक्षं स्तुवन् नित्यं सर्वदुःखातिगो भवेत् ।। ६ ।।
उस जन्म-मत्य आदि छः भाव-विकारोंसे रहित, सर्वव्यापक, सम्पूर्ण लोकोंके महेश्वर, लोकाध्यक्ष देवकी निरन्तर स्तुति करनेसे मनुष्य सब दुःखोंसे पार हो जाता है ।। ६ ।।
"By ceaselessly praising that Lord of all worlds – who is free from the six modifications like birth and death, who is all-pervading, and the Supreme Lord of all realms and beings a person transcends all sorrows."

38.

Mahabharat Anushashan Parva Adhaya 1 says Bhagvan Shree Krishna is Narayana (Ishwar) Himself

नारायणं नमस्कृत्य नरं चैव नरोत्तमम् । देवीं सरस्वतीं व्यासं ततो जयमुदीरयेत् ।।
अन्तर्यामी नारायणस्वरूप भगवान् श्रीकृष्ण, (उनके नित्य सखा) नरस्वरूप नरश्रेष्ठ अर्जुन, (उनकी लीला प्रकट करनेवाली) भगवती सरस्वती और (उन लीलाओंका संकलन करनेवाले) महर्षि वेदव्यासको नमस्कार करके जय (महाभारत) का पाठ करना चाहिये ।

One should begin the reading of the Mahabharata by bowing to Lord Shri Krishna, the omnipresent Narayana, Arjuna, his eternal friend in human form, Goddess Saraswati who reveals his divine plays, and Sage Vedavyasa who compiled them.



Subaala Upanishad, Khanda 7 says Shri Hari (Shree Krishna) is death and life himself. Death cannot touch him
यस्य मृत्युः शरीरं यो मृत्युमन्तरे संचरन् यं मृत्युर्न वेद ॥ स एष सर्वभूतान्तरात्मापहतपाप्मा दिव्यो देव एको नारायणः
Mrtyu (death) is His body. Though He moves in Mṛtyu, Mrtyu does not know Him. Such an one is the Mind within all creatures, the remover of all sins and the Divine Deva, the one Nārāyaṇa

Same thing repeated in Yajur Veda 40.8 that Narayana is birthless Sinless and uninjurable and deathless so its impossible to accuse that Lord Krishna got injured or died by arrow

स पर्यगाच्छुक्रमकायमव्रणमस्नाविर १४ शुद्धमपापविद्धम्. कविर्मनीषी परिभूः स्वयम्भूर्याथातथ्यतोर्थान् व्यदधाच्छाश्वतीभ्यः समाभ्यः.. (८)

वह परमपिता सर्वव्यापक, चमकीला, (दीप्तिमान), काया रहित, नाड़ियों से रहित है. वह घावों से रहित, पवित्र, पाप रहित, विद्वान्, मननशील, सर्वव्यापक व स्वयंभू (स्वयं उत्पन्न होने वाला) है. उस ने सृष्टि के आरंभ से ही सब के लिए यथायोग्य साधन सुविधाओं की व्यवस्था की है. (८)

"He is the Supreme Father, all-pervading, radiant (luminous), without a physical body, and without veins. He is without wounds, pure, sinless, wise, contemplative, omnipresent, and self-existent (self-born). Since the beginning of creation, He has arranged appropriate means and facilities for all beings.

Subaala Upanishad, Khanda 7 says Shri Hari (Shree Krishna) is death and life himself . Death cannot touch him

यस्य मृत्युः शरीरं यो मृत्युमन्तरे संचरन् यं मृत्युर्न वेद ॥
स एष सर्वभूतान्तरात्मापहतपाप्मा दिव्यो देव एको नारायणः

Mrtyu (death) is His body. Though He moves in Mrtyu, Mrtyu does not know Him. Such an one is the Mind within all creatures, the remover of all sins and the Divine Deva, the one Nārāyaṇa

Same thing repeated in Yajur Veda 40.8 that Narayana is birthless Sinless and uninjurable and deathless so its impossible to accuse that Lord Krishna got injured or died by arrow

स पर्यगाच्छुक्रमकायमव्रणमस्नाविरं शुद्धमपापविद्धम्।
कविर्मनीषी परिभूः स्वयम्भूर्याथातथ्यतोऽर्थान् व्यदधाच्छाश्वतीभ्यः समाभ्यः॥ (८)

वह परमपिता सर्वव्यापक, चमकीला, (दीप्तिमान), काया रहित, नाड़ियों से रहित है. वह घावों से रहित, पवित्र, पाप रहित, विद्वान्, मननशील, सर्वव्यापक व स्वयंभू (स्वयं उत्पन्न होने वाला) है. उस ने सृष्टि के आरंभ से ही सब के लिए यथायोग्य साधन सुविधाओं की व्यवस्था की है. (८)

He is the Supreme Father, all-pervading, radiant (luminous), without a physical body, and without veins. He is without wounds, pure, sinless, wise, contemplative, omnipresent, and self-existent (self-born). Since the beginning of creation, He has arranged appropriate means and facilities for all beings.

He is पर्यगात्- Omnipresent शुक्रम् – Radiant अकायम्-Material Bodiless अव्रणम्- "Woundless" – Free from any imperfections or injuries अस्नाविरम्- Without flesh, nerves, or tissues, immaterial शुद्धम् – Pure – Untouched by impurities or defects अपापविद्धम् -"Untainted by sin" Free from any trace of evil karma कविः with divine wisdom and foresight मनीषी-with supreme intellect परिभूः-Beyond all limits and boundaries स्वयंभूः- Self Existent याथातथ्यतः- Supreme Truth शाश्वतीभ्यः unchanging and समाभ्यः-Eternal

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Mahabharat Anushasan Parva Adhaya 149 – Bhimsa Pitamah says that Bhagvan Shree Krishna is devoid of Birth and death

भीष्मजीने कहा- बेटा! स्थावर-जंगमरूप संसारके स्वामी, ब्रह्मादि देवोंके देव, देश-काल और वस्तुसे अपरिच्छिन्न, क्षर-अक्षरसे श्रेष्ठ पुरुषोत्तमका सहस्रनामोंके द्वारा निरन्तर तत्पर रहकर गुण-संकीर्तन करनेसे पुरुष सब दुःखोंसे पार हो जाता है ।। ४ ।।

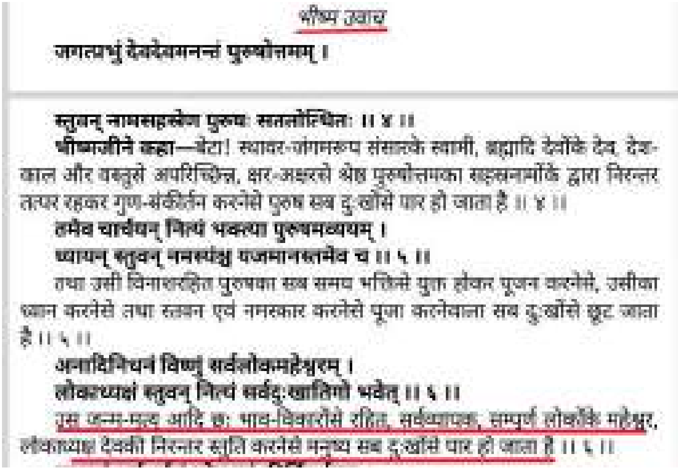
तथा उसी विनाशरहित पुरुषका सब समय भक्तिसे युक्त होकर पूजन करनेसे, उसीका ध्यान करनेसे तथा स्तवन एवं नमस्कार करनेसे पूजा करनेवाला सब दुःखोंसे छूट जाता है ।। ५ ।।

उस जन्म-मत्य आदि छः भाव-विकारोंसे रहित, सर्वव्यापक, सम्पूर्ण लोकोंके महेश्वर, लोकाध्यक्ष देवकी निरन्तर स्तुति करनेसे मनुष्य सब दुःखोंसे पार हो जाता है ।। ६ ।।

Verse 4:
Bhishma said – *"O dear one! By constantly and sincerely engaging in the glorification of the Supreme Being — who is the Lord of both the immovable (stable) and movable (living) worlds, the God of gods including Brahma, beyond the limitations of space, time, and matter, and superior to both the perishable (kṣara) and the imperishable (akṣara) — through His thousand names, a person crosses over all sorrows."*

Verse 5:
"And by worshipping that indestructible Supreme Being with constant devotion, by meditating upon Him, by singing His praises, and by offering prostrations, the devotee becomes free from all sorrows."

Verse 6:
"By ceaselessly praising that Lord of all worlds — who is free from the six modifications like birth and death, who is all-pervading, and the Supreme Lord (Maheshwara) of all realms and beings — a person transcends all sorrows."


भीष्म उवाच

जगत्प्रभुं देवदेवमनन्तं पुरुषोत्तमम् ।

स्तुवन् नामसहस्रेण पुरुषः सततोत्थितः ।। ४ ।।

भीष्मजीने कहा—बेटा! स्थावर-जंगमरूप संसारके स्वामी, ब्रह्मादि देवोंके देव, देश-काल और वस्तुसे अपरिच्छिन्न, क्षर-अक्षरसे श्रेष्ठ पुरुषोत्तमका सहस्रनामोंके द्वारा निरन्तर तत्पर रहकर गुण-संकीर्तन करनेसे पुरुष सब दुःखोंसे पार हो जाता है ।। ४ ।।

तमेव चार्चयन् नित्यं भक्त्या पुरुषमव्ययम् ।

ध्यायन् स्तुवन् नमस्यंश्च यजमानस्तमेव च ।। ५ ।।

तथा उसी विनाशरहित पुरुषका सब समय भक्तिसे युक्त होकर पूजन करनेसे, उसीका ध्यान करनेसे तथा स्तवन एवं नमस्कार करनेसे पूजा करनेवाला सब दुःखोंसे छूट जाता है ।। ५ ।।

अनादिनिधनं विष्णुं सर्वलोकमहेश्वरम् ।

लोकाध्यक्षं स्तुवन् नित्यं सर्वदुःखातिगो भवेत् ।। ६ ।।

उस जन्म-मृत्यु आदि छः भाव-विकारोंसे रहित, सर्वव्यापक, सम्पूर्ण लोकोंके महेश्वर, लोकाध्यक्ष देवकी निरन्तर स्तुति करनेसे मनुष्य सब दुःखोंसे पार हो जाता है ।। ६ ।।

In the Sri Vishnu Sahasranama, found in the Anushasan Parva Adhayay 149 of the Mahabharata, Bhagwan Shree Krishna is referred to as

११९ अमृतः-कभी न मरनेवाले (Name 119)

"The immortal one – the eternal being who never dies."

४२ अनादिनिधनः-जन्म-मृत्युसे रहित, (Name 42)

"The one who has no beginning and no end – beyond and without birth and death."

१९८ अमृत्युः-मृत्युसे रहित (Name 198)

“The one beyond death – free from mortality.”

रुद्रो बहुशिरा बभ्रुर्विश्वयोनिः शुचिश्रवाः ।
अमृतः शाश्वतस्थाणुर्वरारोहो महातपाः ॥ २६ ॥

११४ रुद्रः-दुःखके कारणको दूर भगा देनेवाले, ११५ बहुशिराः-बहुत-से सिरोंवाले, ११६ बभ्रुः-लोकोंका भरण करनेवाले, ११७ विश्वयोनिः-विश्वको उत्पन्न करनेवाले, ११८ शुचिश्रवाः-पवित्र कीर्तिवाले, ११९ अमृतः-कभी न मरनेवाले, १२० शाश्वतस्थाणुः-नित्य सदा एकरस रहनेवाले एवं स्थिर, १२१ वरारोहः-आरूढ होनेके लिये परम उत्तम अपुनरावृत्तिस्थानरूप, १२२ महातपाः-प्रताप (प्रभाव) रूप महान् तपवाले ॥ २६ ॥

स्वयम्भूः शम्भुरादित्यः पुष्कराक्षो महास्वनः ।
अनादिनिधनो धाता विधाता धातुरुत्तमः ॥ ६ ॥

३७ स्वयम्भूः-स्वयं उत्पन्न होनेवाले, ३८ शम्भुः-भक्तोंके लिये सुख उत्पन्न करनेवाले, ३९ आदित्यः-द्वादश आदित्योंमें विष्णुनामक आदित्य, ४० पुष्कराक्षः-कमलके समान नेत्रवाले, ४१ महास्वनः-वेदरूप अत्यन्त महान् घोषवाले, ४२ अनादिनिधनः-जन्म-मृत्युसे रहित, ४३ धाता-विश्वको धारण करनेवाले, ४४ विधाता-कर्म और उसके फलोंकी रचना करनेवाले, ४५ धातुरुत्तमः-कार्य-कारणरूप सम्पूर्ण प्रपंचको धारण करनेवाले एवं सर्वश्रेष्ठ ॥ ६ ॥

अमृत्युः सर्वदृक् सिंहः संधाता सन्धिमान्स्थिरः ।
अजो दुर्मर्षणः शास्ता विश्रुतात्मा सुरारिहा ॥ २५ ॥

१९८ अमृत्युः-मृत्युसे रहित, १९९ सर्वदृक्-सब कुछ देखनेवाले, २०० सिंहः-दुष्टोंका विनाश करनेवाले, २०१ संधाता-प्राणियोंको उनके कर्मोंके फलोंसे संयुक्त करनेवाले, २०२ सन्धिमान्-सम्पूर्ण यज्ञ और तपोंके फलोंको भोगनेवाले, २०३ स्थिरः-सदा एक रूप, २०४ अजः-दुर्गुणोंको दूर हटा देनेवाले, २०५ दुर्मर्षणः-किसीसे भी सहन नहीं किये जा सकनेवाले, २०६ शास्ता-सबपर शासन करनेवाले, २०७ विश्रुतात्मा-वेदशास्त्रोंमें प्रसिद्ध स्वरूपवाले, २०८ सुरारिहा-देवताओंके शत्रुओंको मारनेवाले ॥ २५ ॥

As per Srimad Bhagvatam Canto 11 Adhaya 31 during his departure he merely disappeared and did not leaveany material body, because he did not possess any material body

5. Beholding god Brahmā (the grand-sire of the universe) and other celestials who were his own glorious manifestations, that all-pervading Lord concentrated his mind on the Supreme Self and closed his lotus eyes in samādhi (meditation) with a view to avoid the expected requests of the gods to visit their respective regions.
6. By the technical Yogic process called Agneyi whereby the Yogi concentrates his mind on fire and burns down his body, the Lord did not consume with fire his world-enchanting form which was very auspicious for concentration and meditation (and was the support of the world) but entered with his body his own realm[1]

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Now, one may think that in the Mausala Parva of the Mahaabhaarata, and the Vishnu Puraana (Khanda 5, Adhyaaya 38) and Srimad Bhagvatam Arjuna is said to have found the bodies of Shri Krshna and Shri Balaraama, and performed their funeral rites. However, it is not so, because this too has been explained by Shripaada Madhvacharya Mahabharat Tatparya Nirnaya Adyaya 2

'jaayate naiva kutraapi mriyate kuta eva tu I
'na vadhyo muhyate naayam badhyate naiva kenacit I
'kuto duhkam swatantrasya nityaanandaikaroopina:' II78II
He is not born to anybody. Therefore where is the question of death for Him? He cannot be slayed by anyone. He cannot be made unconscious and he cannot be bound by anybody. How can there be any sorrow for Him who is independent and who is blissful always.

'ityaadyaasuramohaaya darshayaamaasa naatyavat I
'avidyamaanamevesha: kuhakam tadwidu: suraa:'
II82II
He falls unconscious by getting hurt with weapons; His skin ruptures and begins to bleed; due to ignorance He enquires from others; He leaves His body and reaches heavenly abode. These have been enacted by Sri Hari, who is omnipotent, as a magician showing things that do not exist. Devatas were aware they were was playacts.

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'ityaadyaasuramohaaya darshayaamaasa naatyavat |
'avidyamaanamevesha: kuhakam tadwida: suraa:' ||82||

He falls unconscious by getting hurt with weapons; His skin ruptures and begins to bleed; due to ignorance He enquires from others; He leaves His body and reaches heavenly abode. These have been enacted by Sri Hari, who is omnipotent, as a magician showing things that do not exist. Devatas were aware they were was playacts.

Shri Hari does not have a material body. He is birthless deathless and cannot be injured by anyone. When he falls uncounsious his skin ruptures he leaves his body and reaches Vaikuntha these things have been enacted by Hari as a magician showing magic. In Spite of possessing a spiritual body, He created another physical body and, after giving it up, rested it on the ground and left for Vaikunta. Arjuna arrived there as per the words of Daruka (Sri Krishna's charioteer) and cremated it.

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Allegations-

Rama is said to have died by committing suicide,

📚Valmiki Ramayana 7.110📚
When he had proceeded about six miles, the Pride of the Raghus beheld the sacred waters of the Sarayu flowing westwards, eddying and rippling in their course, and he went on further to the GopratARAKA Ghata, his subjects thronging round him on all sides. At that momemnt, as Kakutsth was preparing to ascent to heaven. Brahma, the Grandsire of the World, surrounded by the Gods and the illustrious Rishis adorned with jewels, appeared seated in their aerial chariots, and the whole firmament glowed with a transcendent splendour...Thereafter to the sound of a myriad instruments and the singing of the Gandharvas and Apsaras, Rama stepped into the waters, whereupon the Grandsire, from on high, uttered these words: 'Hail O Vishnu! Hail O Raghava! With thy God-like brothers, now enter thine eternal abode! Return to thien body if thou so desirest, O Long-armed warrior! Occupy the realm of Vishnu or the

shining ether…Hearing these words of the Grandsire, the supremely virtuous Rama formed his resolution and entered Vishnu's abode in his body with his younger brothers…"

📚Valmiki Ramayana 7.110📚
At that time, whosoever entered the water of the Sarayu River, yielding up their lives gladly, their eyes suffused with tears of ecstasy, and, having abandoned their bodies, took their places in a celestial chariot. As for those in animal form, who entered the waters of the Sarayu in hundreds, they ascended to the Third Heaven in divinely resplendent bodies…"

Refutation-

Although the Uttarakanda of the Valmiki Ramayana is highly disputed, with ongoing debates about its authenticity as a part of the original composition, even if we choose to accept it, Sripad Madhvacharya's explanation in his Mahabharata Tatparya Nirnaya, Chapter 2, remains valid and relevant in this context.

Mahabharta Tataparya Nirnaya Adhaya 2

Sri Hari is not son of Vasudeva and others

'naayam dasharathaajjaato na caapi jamadagnita:
The Lord who is master of all is not the son of Vasudeva; He never grows in the womb; In Rama roopa He was not born from Dasaratha neither was He born from Jamadagni as Parasurama.
Special Notes:

1. The Lord does not possess defects such as birth like ordinary beings

Lord does not have defects like birth and death

'jaayate naiva kutraapi mriyate kuta eva tu I
'na vadhyo muhyate naayam badhyate naiva kenacit I
kuto duhkam swatantrasya nityaanandaikaroopina:' II78II '
He is not born to anybody. Therefore where is the question of death for Him? He cannot be slayed by anyone. He cannot be made unconscious and he cannot be bound by anybody. How can there be any sorrow for Him who is independent and who is blissful always.

Special Notes:

1. We read several descriptions such as Sri Hari is born to Vasudeva. He grows in the womb of Devaki. As Rama he is born to Dasharatha. He was killed by the arrow of the hunter in Krishnavatara. He fell unconscious to Narakasura's arrows. However Lord Hari is independent. None is independent to harm Him in anyway. He is also always full of bliss. There is no question of sorrow for Him. Therefore all these happenings are only to deceive the wicked souls and to bring joy to the good souls.
2. God is stated as born in His avataras in the Puranas. Really speaking He is not born in the ordinary sense. He manifests. His births are 'aavirbhaava' and not called birth.

About Hari's misleading ways

Although the Lord is the master of the entire creation, He keeps working constantly like a helpless man.

Special Notes:

1. During His avataras it is found that God was charioteer to Arjuna, begged alms from Bali, bowed to Narada, performed sandhyavandana etc. as though he was an ordinary human. He also pined for Sita and went in search for her. However He is the indweller of all and controls all. He protects the good from the evil. He is not bound by any 'karmas'. Thus these are only play acts which are performed by him to mislead the evil minded persons.
2. The word 'hi' is used here indicating that the Lord is not bound by any karmas as emphasized by the shruthis etc.
   The way Lord Hari misleads evil minded demons

The way Lord Hari misleads evil minded demons

He does not recognise Himself. He experiences sorrows like falling unconscious; goes in search for Sita; He gets bound by Indrajith's Nagapasha are all play acts for misleading asuras.

He falls unconscious by getting hurt with weapons; His skin ruptures and begins to bleed; due to ignorance He enquires from others; He leaves His body and reaches heavenly abode. These have been enacted by Sri Hari, who is omnipotent, as a magician showing things that do not exist.

Devatas were aware they were was playacts.
Special Notes:

1. Sri Krishna fell unconscious to Narakasura's arrow. He was hurt by Bheeshma's arrows and blood flowed out of his ruptured skin. In order to run away from Jarasandha he enquired about an hiding place from Parasurama. He made things appear as real like a magician although He is omnipotent. Asuras got deceived. They thought Krishna to be an ordinary human and went to 'tamas.' However devatas knew it was a playact of the Lord. Lord's every manifestation is 'aprakruta' Beyond the qualities of Prakruthi

Sri Hari's manifestations never have 'prakruthik' body. It is blemishless and complete with all positive attributes. It only appears to be otherwise to mislead the evil minded. Sometimes good people also get misled for special reasons. It is intended to equalize their merits according to their capacity. It is only a play for the Lord.
Special Notes:

1. This sloka establishes the fact that the Lord's manifested forms are 'aprakruta' like His original Moola roopa.
2. The earlier sloka said that devatas do not get misled by Sri Hari's playact. It is true. However sometimes devatas also get mis guided. It is done intentionally by Sri Hari. This is because they would have performed meritorious deeds which fetch those merits beyond their innate capacity. This has to be cut because they can be blessed with Mukti only at the appropriate time. Therefore their merits get dissolved by their wrong conception of Sri Hari's misleading acts. Vishnu Tatva Vinirnaya says,
   Asuraanaamatyantam tama: praaptaye pareshaam vilambhaaya
   Asuras attain 'tamas' quickly by wrong conception about God. For those who have earned more religious merits than their innate capacity, to delay their 'moksha.'

Sri Hari is not son of Vasudeva and others

'वासुदेवसुतो नायं नायं गर्भवशात् प्रभुः ।
'नायं दशरथाज्जातो नचापि जमदग्नितः ॥ ७७ ॥

'vasudevasuto naayam naayam garbeavasat prabhu: |
'naayam dasharathaajjaato na caapi jamadagnita: ||77||

The Lord who is master of all is not the son of Vasudeva; He never grows in the womb; In Rama roopa He was not born from Dasaratha neither was He born from Jamadagni as Parasurama.

Special Notes:

1. The Lord does not possess defects such as birth like ordinary beings.

Lord does not have defects like birth and death

'जायते नैव कुत्रापि म्रियते कुत एव तु ।
'न वध्यो मुह्यते नायं बध्यते नैव केनचित्
'कुतो दुःखं स्वतन्त्रस्य नित्यानन्दैकरूपिणः' ॥ ७८ ॥

'jaayate naiva kutraapi mriyate kuta eva tu |
'na vadhyo muhyate naayam badhyate naiva kenacit |
'kuto duhkam swatantrasya nityaanandaikaroopina:' ||78||

He is not born to anybody. Therefore where is the question of death for Him? He cannot be slayed by anyone. He cannot be made unconscious and he cannot be bound by anybody. How can there be any sorrow for Him who is independent and who is blissful always.

Special Notes:

1. We read several descriptions such as Sri Hari is born to Vasudeva. He grows in the womb of Devaki. As Rama he is born to Dasharatha. He was killed by the arrow of the hunter in Krishnavatara. He fell unconscious to Narakasura's arrows. However Lord Hari is independent. None is independent to harm Him in anyway. He is also always full of bliss. There is no question of sorrow for Him. Therefore all these happenings are only to deceive the wicked souls and to bring joy to the good souls.
2. God is stated as born in His avataras in the Puranas. Really speaking He is not born in the ordinary sense. He manifests. His births are 'aavirbhaava' and not called birth.

About Hari's misleading ways

'ईशन्नपि हि देवेशः सर्वस्य जगतो हरिः
'कर्माणि कुरुते नित्यं कीनाश इव दुर्बलः' ॥ ७९ ॥

'eeshannapi hi devesha: sharvasya jagato hari: |
'karmaani kurute nityam keenaasha iva durbala:' ||79||

Although the Lord is the master of the entire creation, He keeps working constantly like a helpless man.

Special Notes:

1. During His avataras it is found that God was charioteer to Arjuna, begged alms from Bali, bowed to Narada, performed sandhyavandana etc. as though he was an ordinary human. He also pined for Sita and went in search for her. However He is the indweller of all and controls all. He protects the good from the evil. He is not bound by any 'karmas'. Thus these are only play acts which are performed by him to mislead the evil minded persons.
2. The word 'hi' is used here indicating that the Lord is not bound by any karmas as emphasized by the shruthis etc.

The way Lord Hari misleads evil minded demons

'नात्मानं वेद मुग्धोऽयं दुःखी सीतां च मार्गते
'बद्धः शक्रजितेत्यादि लीलैषासुरमोहिनी' ॥ ८० ॥

'naaatmaanam veda mugdhoayam duhkhee seetaam cha maargate
'baddha: shakrajitetyaadi leelaishaaasuramohini' ||80||

He does not recognise Himself, He experiences sorrows like falling unconscious; goes in search for Sita; He gets bound by Indrajith's Nagapasha are all play acts for misleading asuras.

'मुह्यते शस्त्रपातेन भिन्नत्वग्रुधिरस्रवः
'अजानन् पृच्छति स्मान्यांस्तनुं त्यक्त्वा दिवं गतः ॥ ८१ ॥

'इत्याद्यसुरमोहाय दर्शयामास नाट्यवत्
'अविद्यमानमेवैषः कुहकं तद्विदुः सुराः' ॥ ८२ ॥

'muhyate shastrapaatena bhinnatwagrudhirsarava: |
'ajaanan pruccati smaanyaan tanum tyaktwaa divam gata: ||81||

'ityaadyasuramohaaya darshayaamaasa naatyavat |
'avidyamaanamevasha: kuhakam tadwidu: suraa:' ||82||

He falls unconscious by getting hurt with weapons; His skin ruptures and begins to bleed; due to ignorance He enquires from others; He leaves His body and reaches heavenly abode. These have been enacted by Sri Hari, who is omnipotent, as a magician showing things that do not exist. Devatas were aware they were was playacts.

Special Notes:

1. Sri Krishna fell unconscious to Narakasura's arrow. He was hurt by Bheeshma's arrows and blood flowed out of his ruptured skin. In order to run away from Jarasandha he enquired about an hiding place from Parasurama. He made things appear as real like a magician although He is omnipotent. Asuras got deceived. They thought Krishna to be an ordinary human and went to 'tamas.' However devatas knew it was a playact of the Lord.

Lord's every manifestation is 'apraknuta' – Beyond the qualities of Prakruthi

'प्रादुर्भावा हरेः सर्वे नैव प्रकृतिदेहिनः
'निर्दोषा गुणसम्पूर्णा दर्शयन्त्यन्यथैव तु ॥ ८३ ॥

'praadurbhaavaa hare: sarve naiva prakrutidehina: |
'nirdoshagunasampoornaa darshayantyanyathaiva tu ||83||

Like for the asuras the way sajjanas are also deceived

'दुष्टानां मोहनार्थाय सतामपि तु कुत्रचित्
'यथायोग्यफलप्राप्त्यै लीलैषा परमात्मनः' ॥ ८४ ॥

'dushtaanaam mohanaarthaaya sataamapi tu kutracit |
'yathaayogyaphalapraaptyai lilaishaa paramaatmana:' ||84||

Sri Hari's manifestations never have 'prakruthik' body. It is blemishless and complete with all positive attributes. It only appears to be otherwise to mislead the evil minded. Sometimes good people also get misled for special reasons. It is intended to equalize their merits according to their capacity. It is only a play for the Lord.

Special Notes:

1. This sloka establishes the fact that the Lord's manifested forms are 'apraknuta' like His original Moola roopa.
2. The earlier sloka said that devatas do not get misled by Sri Hari's playact. It is true. However sometimes devatas also get mis guided. It is done intentionally by Sri Hari. This is because they would have performed meritorious deeds which fetch those merits beyond their innate capacity. This has to be cut because they can be blessed with Mukti only at the appropriate time. Therefore their merits get dissolved by their wrong conception of Sri Hari's misleading acts. Vishnu Tatva Vinirnaya says,

   Asuraanaamatyartam tama: praaptaye pareshaam vilambhaaya

   Asuras attain 'tamas' quickly by wrong conception about God. For those who have earned more religious merits than their innate capacity, to delay their 'moksha.'

Sripad Madhvacharya elaborates on Shri Rama's departure from Earth and His return to Vaikuntha in the *Ram Rajya* section (Adhyaya 9) of his *Mahabharata Tatparya Nirnaya*.

Bharata Shatrugna held Chakra and Shanka

Bharata who is 'Chakraabhimani' held the 'chakra' and walked on Shri Rama's right side. Shatrugna who was 'abhimaani of Shanka' walked to His left holding the best of conchs. In front were groups of Devas headed by Brahma and deities presiding over the Vedas along with the sacred 'Pranava Om' while the entire world followed behind Shri Rama who was going to His abode.

On the left were men and on the right monkeys

On His right side the monkeys headed by son of Surya (Sugreeva) and on the left humans quickly proceeded chanting loudly the glories of of Vishnu in His avatara as Shri Rama.

Shri Rama left for His Heavenly Abode

With the heavenly ministrels (Gandharvas) singing, being praised by the Devas and rishis with Vedas and showered with flowers; and being gazed without even blinking by all the beings with devotion, He proceeded to His own Abode where He is served by Sesha, Garuda and others devoutly.

The Lord gradually ascended as He was extolled in detail by Brahma, Rudra, Garuda, Sesha and others. All those who followed Him assumed heavenly bodies.

Thus, it becomes evident that neither Shri Rama nor His brothers experienced death rather, they ascended directly to Vaikuntha amidst hymns, divine songs, and showers of celestial flowers.

Bharata Shatrugna held Chakra and Shanka

[illegible] ॥ ९० ॥

saakshaaccakratanustathaiva bharatashcakram dadhad dakshine - naaayaat savyata eva shankhavarabhricchankhaatmaka: shatruhas | agre brahmapurogamaa: suraganas vedaashca sonkaarakaa: pashcaat sarvajagajjagaama raghupam yaantam nijam dhaama tam [90]|

Bharata who is 'Chakraabhimani' held the 'chakra' and walked on Shri Rama's right side. Shatrugna who was 'abhimaani of Shanka' walked to His left holding the best of conchs. In front were groups of Devas headed by Brahma and deities presiding over the Vedas along with the sacred 'Pranava Om' while the entire world followed behind Shri Rama who was going to His abode.

On the left were men and on the right monkeys

[illegible] ॥ ९१ ॥

tasya sooryasutapoorvavaanaraa dakshinena manujaastu savyata: | raamajanmacaritaani tasya te keertayanta ucathairdrutam yayu: [|91]|

On His right side the monkeys headed by son of Surya (Sugreeva) and on the left humans quickly proceeded chanting loudly the glories of of Vishnu in His avatara as Shri Rama.

Shri Rama left for His Heavenly Abode

[illegible]

Adhyaya-7 577

gandharvairggeeyamaano vibudhamuniganairabjasambhootipoorvai-rvododzaraartthavaagbhi: pranihitasumanaa: sarvadaa stooyamaana: | sarvairbhootaishca bhaktyaa swanimisharayanai: kautukaad weekshyamaana: praayaacchashagarutmadaadikanijai: samsevita: swam padam ||92||

With the heavenly minstrels (Gandharvas) singing, being praised by the Devas and rishis with Vedas and showered with flowers; and being gazed without even blinking by all the beings with devotion, He proceeded to His own Abode where He is served by Sesha, Garuda and others devoutly.

[illegible] ॥ ९३ ॥

brahmarudragarudai: sasheshakai: procyamaanasugunoruvistara: | aaruroha vibhurambaram shanaiste ca divyavapushoabhavanstadaa ||93||

The Lord gradually ascended as He was extolled in detail by Brahma, Rudra, Garuda, Sesha and others. All those who followed Him assumed heavenly bodies.

With this the Allegations of Hinduphobes stands Debunked

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Response to Vedkabhed and Hinduscript . Refutation of Allegations on Bhagwan Shree Krishna

Written by Rohan Saini in Uncategorized

This entire article is a response and rebuttal to the blogs called VedKaBhed and Hinduscript regarding their claims of " Lust of Krishna ".

I am dividing the article in following Sections

- Bhagwan Shri Krishna Tattva Vimarsha
- Bhagwan Shree Krishna Nature , Qualities and Character
- Answering Objections on Bhagwan Shree Krishna 16108 wives
- Debunking false claims that Shree Krishna married the 16000 princess for his pleasure
- Debunking Objections on Shree Krishna begetting 10 Sons each from his 16108 wives

- Debunking Allegations that Shree Krishna cursed his wives to be kidnapped by Bandits
- Demystifying and Explaining Rasleela
- Debunking Objections on Brahma Vaiavarta Purana and Brahma Purana Regarding Rasleela Prakaran
- Concluding The Rasleela Topic
- Debunking more such Allegations on Bhagwan Shree Krishna
- Debunking Allegations on Krishna drops his Tejas in Brahma Vaiavarta Purana with proper context and meaning based on Rig Veda Nasadiya Sukta as per Context
- Debunking Allegations on Krishna Kubja in Srimad Bhagvatam and Brahma Vaivarata Purana
- Debunking Allegations on Gopi Vastraharan leela
- Debunking Allegations on Krishna- Bhadra and Krishna-Mitravinda marriage and Arjuna-Subhadra marriage
- Debunking Allegations on Devi Rukmini's age at the time of her marriage to Bhagwan Shree Krishna
- Debunking Allegations on false claims of Krishna Rukmini intercourse in Brahma Vaivarata Purana
- Debunking Allegations on Krishna – Arjuna and Krishna-Narada false Claims from Padma Purana
- Debunking Allegations on relation between Shri Radha and Shri Krishna
- Debunking Allegations of Slavery in Mahabharata
- Debunking Allegations of Gambling on Bhagwan Shree Krishna
- Debunking false allegations on Gopi- Balaram intercourse claims in Srimad Bhagvatam 10.65
- Debunking Allegations of Drinking Wine on Bhagwan Shree Krishna
- Debunking Allegations of Meat Consumption on Bhagwan Shree Krishna
- Debunking Allegations on what happened to Shree Krishna 16108 queens after he ascended back to Vaikuntha
- Debunking allegations on Srimad Bhagavatam 10.52.5 Yavana Shree krishna Jarasandha Prakaran and allegations of Looting
- Debunking allegations on Srimad Bhagavatam 10.8.31 that When Krishna used to get angry he used to pass stool and poop in others houses and the real Tatparya and meaning of this leela
- Debunking Allegations on Bhagavat Geeta 9.32 that Woman , Vaishyas and Sudras are pap-yoni (Sinful Birth)
- Debunking allegations on Srimad Bhagavatam 10.41.37 that Bhagwan Shree Krishna killed a Dhobi for no reason
- Explaining Makhan Chori Leela
- Debunking Allegations That Shree Krishna was killed by a hunter
- End of Article

Shree Krishna Tattva Vimarsha

First of all we will try to Understand Shree Krishna Tattva from Mahabharat

Mahabaharat Anushashan Parva Adhaya 147 – Shree Krishna Balaram Stuti and Mahima by Shri Maheshwar Shiva

महेश्वरने कहा- मुनिवरो ! भगवान् सनातन पुरुष श्रीकृष्ण ब्रह्माजीसे भी श्रेष्ठ हैं। वे श्रीहरि जाम्बूनद नामक सुवर्णके समान श्याम कान्तिसे युक्त हैं। बिना बादलके आकाशमें उदित सूर्यके समान तेजस्वी हैं ।। २ ।।

उनकी भुजाएँ दस हैं, वे महान् तेजस्वी हैं, देवद्रोहियोंका नाश करनेवाले श्रीवत्सभूषित भगवान् हृषीकेश सम्पूर्ण देवताओंद्वारा पूजित होते हैं ।। ३ ।।

ब्रह्माजी उनके उदरसे और मैं उनके मस्तकसे प्रकट हुआ हूँ। उनके सिरके केशोंसे नक्षत्रों और ताराओंका प्रादुर्भाव हुआ है। रोमावलियोंसे देवता और असुर प्रकट हुए हैं ।। ४ ।।

समस्त ऋषि और सनातन लोक उनके श्रीविग्रहसे उत्पन्न हुए हैं। वे श्रीहरि स्वयं ही सम्पूर्ण देवताओंके गृह और ब्रह्माजीके भी निवासस्थान हैं ।। ५ ।।

इस सम्पूर्ण पृथ्वीके स्रष्टा और तीनों लोकोंके स्वामी भी वे ही हैं। वे ही चराचर प्राणियोंका संहार भी करते हैं ।। ६ ।।

वे देवताओंमें श्रेष्ठ, देवताओंके रक्षक, शत्रुओंको संताप देनेवाले, सर्वज्ञ, सबमें ओतप्रोत, सर्वव्यापक तथा सब ओर मुखवाले हैं ।। ७ ।।

वे ही परमात्मा, इन्द्रियोंके प्रेरक और सर्वव्यापी महेश्वर हैं। तीनों लोकोंमें उनसे बढ़कर दूसरा कोई नहीं है ।। ८ ।।

वे ही सनातन, मधुसूदन और गोविन्द आदि नामोंसे प्रसिद्ध हैं। सज्जनोंको आदर देनेवाले वे भगवान् श्रीकृष्ण महाभारत-युद्धमें समस्त राजाओंका संहार करायेंगे ।। ९ ।।

वे देवताओंका कार्य सिद्ध करनेके लिये पृथ्वीपर मानव-शरीर धारण करके प्रकट हुए हैं। उन भगवान् त्रिविक्रमकी शक्ति और सहायताके बिना सम्पूर्ण देवता भी कोई कार्य नहीं कर सकते ।। १० ।।

संसारमें नेताके बिना देवता अपना कोई भी कार्य करनमें असमर्थ हैं और ये भगवान् श्रीकृष्ण सब प्राणियोंके नेता हैं। इसलिये समस्त देवता उनके चरणोंमें मस्तक झुकाते हैं ।। ११ ।।

देवताओंकी रक्षा और उनके कार्यसाधनमें संलग्न रहनेवाले वे भगवान् वासुदेव ब्रह्मस्वरूप हैं। वे ही ब्रह्मर्षियोंको सदा शरण देते हैं। ब्रह्माजी उनके शरीरके भीतर अर्थात् उनके गर्भमें बड़े सुखके साथ रहते हैं। सदा सुखी रहनेवाला मैं शिव भी उनके श्रीविग्रहके भीतर सुखपूर्वक निवास करता हूँ ।। १२-१३ ।।

सम्पूर्ण देवता उनके श्रीविग्रहमें सुखपूर्वक निवास करते हैं। वे कमलनयन श्रीहरि अपने गर्भ (वक्षःस्थल) में लक्ष्मीको निवास देते हैं। लक्ष्मीके साथ ही वे रहते हैं ।। १४ ।

शार्ङ्गधनुष, सुदर्शनचक्र और नन्दक नामक खड्ग – उनके आयुध हैं। उनकी ध्वजामें सम्पूर्ण नागोंके शत्रु गरुड़का चिह्न सुशोभित है। वे उत्तम शील, शम, दम, पराक्रम, वीर्य, सुन्दर शरीर, उत्तम दर्शन, सुडौल आकृति, धैर्य, सरलता, कोमलता, रूप और बल आदि सद्गुणोंसे सम्पन्न हैं। सब प्रकारके दिव्य और अद्भुत अस्त्र-शस्त्र उनके पास सदा मौजूद रहते हैं ।। १५-१७ ।।

वे योगमायासे सम्पन्न और हजारों नेत्रोंवाले हैं। उनका हृदय विशाल है। वे अविनाशी, वीर, मित्रजनोंके प्रशंसक, ज्ञाति एवं बन्धु-बान्धवोंके प्रिय, क्षमाशील,

अहंकाररहित, ब्राह्मणभक्त, वेदोंका उद्धार करनेवाले, भयातुर पुरुषोंका भय दूर करनेवाले और मित्रोंका आनन्द बढ़ानेवाले हैं ।। १८-१९ ।।

वे समस्त प्राणियोंको शरण देनेवाले, दीन-दुखियोंके पालनमें तत्पर, शास्त्रज्ञानसम्पन्न, धनवान्, सर्वभूतवन्दित, शरणमें आये हुए शत्रुओंको भी वर देनेवाले, धर्मज्ञ, नीतिज्ञ, नीतिमान्, ब्रह्मवादी और जितेन्द्रिय हैं ।। २०-२१ ।।

परम बुद्धिसे सम्पन्न भगवान् गोविन्द यहाँ देवताओंकी उन्नतिके लिये प्रजापतिके शुभमार्गपर स्थित हो मनुके धर्म-संस्कृत कुलमें अवतार लेंगे। महात्मा मनुके वंशमें मनुपुत्र अंग नामक राजा होंगे। उनसे अन्तर्धामा नामवाले पुत्रका जन्म होगा

उसका छोटा पुत्र शूर नामसे विख्यात होगा। वे सभी यदुवंशी विख्यात पराक्रमी, सदाचार और सद्गुणसे सुशोभित, यज्ञशील और विशुद्ध आचार-विचारवाले होंगे। उनका कुल ब्राह्मणोंद्वारा सम्मानित होगा। उस कुलमें महापराक्रमी, महायशस्वी और दूसरोंको सम्मान देनेवाले क्षत्रिय-शिरोमणि शूर अपने वंशका विस्तार करनेवाले वसुदेव नामक पुत्रको जन्म देंगे, जिसका दूसरा नाम आनकदुन्दुभि होगा। उन्हींके पुत्र चार भुजाधारी भगवान् वासुदेव होंगे ।। ३०-३२ ।।

भगवान् वासुदेव दानी, ब्राह्मणोंका सत्कार करनेवाले, ब्रह्मभूत और ब्राह्मणप्रिय होंगे। वे यदुकुलतिलक श्रीकृष्ण मगधराज जरासंधकी कैदमें पड़े हुए राजाओंको बन्धनसे छुड़ायेंगे ।। ३३ ।।

वे पराक्रमी श्रीहरि पर्वतकी कन्दरा (राजगृह) – में राजा जरासंधको जीतकर समस्त राजाओंके द्वारा उपहृत रत्नोंसे सम्पन्न होंगे ।। ३४ ।।

वे इस भूमण्डलमें अपने बल-पराक्रमद्वारा अजेय होंगे। विक्रमसे सम्पन्न तथा समस्त राजाओंके भी राजा होंगे ।। ३५ ।।

नीतिवेत्ता भगवान् श्रीकृष्ण शूरसेन देश (मथुरा-मण्डल) में अवतीर्ण होकर वहाँसे द्वारकापुरीमें जाकर रहेंगे और समस्त राजाओंको जीतकर सदा इस पृथ्वीदेवीका पालन करेंगे ।। ३६ ।।

आपलोग उन्हीं भगवान्‌की शरण लेकर अपनी वाङ्मयी मालाओं तथा श्रेष्ठ पूजनोपचारोंसे सनातन ब्रह्माकी भाँति उनका यथोचित पूजन करें ।। ३७ ।।

जो मेरा और पितामह ब्रह्माजीका दर्शन करना चाहता हो, उसे प्रतापी भगवान् वासुदेवका दर्शन करना चाहिये ।। ३८ ।।

तपोधनो ! उनका दर्शन हो जानेपर मेरा ही दर्शन हो गया, अथवा उनके दर्शनसे देवेश्वर ब्रह्माजीका दर्शन हो गया ऐसे समझो, इस विषयमें मुझे कोई विचार नहीं करना है अर्थात् संदेह नहीं है ।। ३९ ।।

जिसपर कमलनयन भगवान् श्रीकृष्ण प्रसन्न होंगे, उसके ऊपर ब्रह्मा आदि देवताओंका समुदाय प्रसन्न हो जायगा ।। ४० ।।

मानवलोकमें जो भगवान् श्रीकृष्णकी शरण लेगा, उसे कीर्ति, विजय तथा उत्तम स्वर्गकी प्राप्ति होगी ।। ४१ ।।

इतना ही नहीं, वह धर्मोंका उपदेश देनेवाला साक्षात् धर्माचार्य एवं धर्मफलका भागी होगा। अतः धर्मामा पुरुषोंको चाहिये कि वे सदा उत्साहित रहकर देवेश्वर भगवान् वासुदेवको नमस्कार करें ।। ४२ ।।

उन सर्वव्यापी परमेश्वरकी पूजा करनेसे परम धर्मकी सिद्धि होगी। वे महान् तेजस्वी देवता हैं। उन पुरुषसिंह श्रीकृष्णने प्रजाका हित करनेकी इच्छासे धर्मका अनुष्ठान करनेके लिये करोड़ों ऋषियोंकी सृष्टि की है। भगवान्‌के उत्पन्न किये हुए वे सनत्कुमार आदि ऋषि गन्धमादन पर्वतपर सदा तपस्यामें संलग्न रहते हैं। अतः द्विजवरो ! उन प्रवचन-कुशल, धर्मज्ञ वासुदेवको सदा प्रणाम करना चाहिये ।। ४३-४५ ।।

वे भगवान् नारायण हरि देवलोकमें सबसे श्रेष्ठ हैं। जो उनकी वन्दना करता है, उसकी वे भी वन्दना करते हैं। जो उनका आदर करता है, उसका वे भी आदर करते

हैं। इसी प्रकार अर्चित होनेपर वे भी अर्चना करते और पूजित या प्रशंसित होनेपर वे भी पूजा या प्रशंसा करते हैं ।। ४६ ।।

श्रेष्ठ ब्राह्मणो ! जो प्रतिदिन उनका दर्शन करता है, उसकी ओर वे भी कृपादृष्टि करते हैं। जो उनका आश्रय लेता है, उसके हृदयमें वे भी आश्रय लेते हैं तथा जो उनकी पूजा करता है, उसकी वे भी सदा पूजा करते हैं ।। ४७ ।।

उन प्रशंसनीय आदि देवता भगवान् महाविष्णुका यह उत्तम व्रत है, जिसका साधु पुरुष सदा आचरण करते आये हैं ।। ४८ ।।

सनातन देवता हैं, अतः इस त्रिभुवनमें देवता भी सदा उन्हींकी पूजा करते हैं। जो उनके अनन्य भक्त हैं, वे अपने भजनके अनुरूप ही निर्भय पद प्राप्त करते हैं ।। ४९ ।

द्विजोंको चाहिये कि वे मन, वाणी और कर्मसे सदा उन भगवान्‌को प्रणाम करें और यत्नपूर्वक उपासना करके उन देवकीनन्दनका दर्शन करें ।। ५० ।।

मुनिवरो ! यह मैंने आपलोगोंको उत्तम मार्ग बता दिया है। उन भगवान् वासुदेवका सब प्रकारसे दर्शन कर लेनेपर सम्पूर्ण श्रेष्ठ देवताओंका दर्शन करना हो जायगा ।। ५१ ।।

मैं भी महावराहरूप धारण करनेवाले उन सर्वलोक-पितामह जगदीश्वरको नित्य प्रणाम करता हूँ ।। ५२ ।

हम सब देवता उनके श्रीविग्रहमें निवास करते हैं। अतः उनका दर्शन करनेसे तीनों देवताओं (ब्रह्मा, विष्णु और शिव) का दर्शन हो जाता है, इसमें संशय नहीं है ।। ५३ ।।

उनके बड़े भाई कैलासकी पर्वतमालाओंके समान श्वेत कान्तिसे प्रकाशित होनेवाले हलधर और बलरामके नामसे विख्यात होंगे। पृथ्वीको धारण करनेवाले शेषनाग ही बलरामके रूपमें अवतीर्ण होंगे ।। ५४ ।।

बलदेवजीके रथपर तीन शिखाओंसे युक्त दिव्य सुवर्णमय तालवृक्ष ध्वजके रूपमें सुशोभित होगा ।। ५५ ।।

सर्वलोकेश्वर महाबाहु बलरामजीका मस्तक बड़े-बड़े फनवाले विशालकाय सर्पोंसे घिरा हुआ होगा ।। ५६ ।।

उनके चिन्तन करते ही सम्पूर्ण दिव्य अस्त्र-शस्त्र उन्हें प्राप्त हो जायँगे। अविनाशी भगवान् श्रीहरि ही अनन्त शेषनाग कहे गये हैं ।। ५७ ।।

पूर्वकालमें देवताओंने गरुड़जीसे यह अनुरोध किया कि 'आप हमें भगवान् शेषका अन्त दिखा दीजिये।' तब कश्यपके बलवान् पुत्र गरुड़ अपनी सारी शक्ति लगाकर भी उन परमात्मदेव अनन्तका अन्त न देख सके ।। ५८ ।।

वे भगवान् शेष बड़े आनन्दके साथ सर्वत्र विचरते हैं और अपने विशाल शरीरसे पृथिवीको आलिंगनपाशमें बाँधकर पाताललोकमें निवास करते हैं ।। ५९ ।।

जो भगवान् विष्णु हैं, वे ही इस पृथ्वीको धारण करनेवाले भगवान् अनन्त हैं। जो बलराम हैं वे ही श्रीकृष्ण हैं, जो श्रीकृष्ण हैं वे ही भूमिधर बलराम हैं ।। ६० ।।

वे दोनों दिव्य रूप और दिव्य पराक्रमसे सम्पन्न पुरुषसिंह बलराम और श्रीकृष्ण क्रमशः चक्र एवं हल धारण करनेवाले हैं। तुम्हें उन दोनोंका दर्शन एवं सम्मान करना चाहिये ।। ६१ ।।

तपोधनो! आपलोगोंपर अनुग्रह करके मैंने भगवान्‌का पवित्र माहात्म्य इसलिये बताया है कि आप प्रयत्नपूर्वक उन यदुकुलतिलक श्रीकृष्णकी पूजा करें

Maheshwar said—O sages! The eternal Supreme Lord Shri Krishna is even greater than Lord Brahma. He, Shri Hari, is adorned with a dark complexion, shining like Jambu-nada

gold. He is as radiant as the sun rising in a cloudless sky. (Verse 2)

He has ten arms and is immensely powerful. Shri Vatsa-adorned Lord Hrishikesha, the destroyer of the enemies of the gods, is worshiped by all the deities. (Verse 3)

Lord Brahma emerged from His abdomen, and I was born from His head. The stars and constellations came from His hair, while gods and demons arose from His bodily hairs. (Verse 4)

All sages and eternal worlds have originated from His divine form. He, Shri Hari, is Himself the dwelling place of all deities and even of Lord Brahma. (Verse 5)

He alone is the creator of this entire earth and the ruler of all three worlds. He also brings about the annihilation of all living beings, both moving and non-moving. (Verse 6)

He is the greatest among the gods, the protector of the deities, the tormentor of enemies, all-knowing, pervading everything, omnipresent, and having faces in all directions. (Verse 7)

He is the Supreme Soul, the motivator of the senses, and the all-pervading Maheshwara. There is no one greater than Him in all three worlds. (Verse 8)

He is eternal and well-known by names such as Madhusudan and Govinda. The Lord Shri Krishna, who honors the righteous, will orchestrate the destruction of all kings in the great war of Mahabharata. (Verse 9)

The Lord has incarnated in human form on Earth to fulfill the duties of the gods. Without the power and assistance of Lord Trivikrama, even the deities themselves cannot accomplish anything. (Verse 10)

In the world, without a leader, the gods are unable to carry out their tasks, and Lord Krishna is the leader of all beings. Therefore, all the deities bow their heads at His feet. (Verse 11)

Lord Vasudeva, who protects the gods and aids in their endeavors, is the embodiment of Brahman. He always grants refuge to the divine sages. Lord Brahma resides blissfully within His body, within His womb. Lord Shiva, who is ever joyful, also dwells comfortably within His divine form. (Verses 12-13)

All gods reside blissfully within His divine body. Lotus-eyed Lord Hari grants Goddess Lakshmi residence in His chest and always remains with her. (Verse 14)

His divine weapons include the Sharnga bow, the Sudarshana chakra, and the Nandaka sword. His flag bears the emblem of Garuda, the enemy of all serpents. He is endowed with virtues such as supreme character, self-control, restraint, valor, strength, beauty, noble appearance, perfect form, patience, simplicity, gentleness, radiance, and

power. He always possesses all kinds of divine and miraculous weapons. (Verses 15-17)

He is adorned with Yogamaya and has thousands of eyes. His heart is vast. He is eternal, heroic, a praiser of friends, beloved to his kith and kin, forgiving, free from arrogance, devoted to the Brahmins, the preserver of the Vedas, the remover of fear for the fearful, and the source of joy for his friends. (Verses 18-19)

He is the refuge of all beings, always eager to protect the poor and suffering, knowledgeable in scriptures, wealthy, worshiped by all creatures, even granting blessings to enemies who seek shelter with Him. He is righteous, wise, moral, a knower of Brahman, and a master of His senses. (Verses 20-21)

The supremely intelligent Lord Govinda will incarnate in the righteous lineage of Manu, following the auspicious path set by the progenitors for the upliftment of the gods. In the lineage of the great Manu, his son will be King Anga, from whom a son named Antardhama will be born. (Verse 30)

His younger son will be known as Shura. All the Yadavas born in his lineage will be renowned for their valor, righteousness, noble qualities, devotion to yajnas, and purity of conduct. Their dynasty will be honored by Brahmins. In that lineage, the mighty, highly illustrious, and respectful Kshatriya chief, Shura, will give birth to Vasudeva, who will expand his dynasty. Vasudeva is also known as Anakadundubhi. His son will be the four-armed Supreme Lord Vasudeva. (Verses 31-32)

Lord Vasudeva will be generous, a respecter of Brahmins, enlightened, and beloved of the Brahmins. He, the foremost among the Yadavas, will free the kings imprisoned by the Magadhan ruler Jarasandha. (Verse 33)

The mighty Lord Hari will conquer Jarasandha in the mountain caves (Rajagriha) and will be adorned with gems offered by all the kings. (Verse 34)

On this earth, He will be invincible through His power and valor, possessing supreme prowess and becoming the ruler over all kings. (Verse 35)

The wise Lord Krishna will descend in the land of Shurasena (Mathura region), later establishing Himself in Dwarka, where He will defeat all rulers and protect the Earth goddess eternally. (Verse 36)

All of you should take refuge in Him and worship the eternal Brahman appropriately through your verbal offerings and supreme ritual honors. (Verse 37)

Whoever wishes to behold me or Grandfather Brahma should first behold the mighty Lord Vasudeva. (Verse 38)

O ascetics! By seeing Him, one attains the vision of me as well, or perceives Lord Brahma, the lord of gods. There is no doubt in my mind about this truth. (Verse 39)

Whoever pleases the lotus-eyed Lord Krishna will also receive the favor of Lord Brahma and the other gods. (Verse 40)

In the mortal realm, those who take refuge in Lord Krishna will attain glory, victory, and the supreme heaven. (Verse 41)

Not only that, but they will become preachers of righteousness, true guides of Dharma, and recipients of divine rewards. Therefore, righteous men should always be enthusiastic in offering salutations to Lord Vasudeva, the Lord of the gods. (Verse 42)

Worshiping the all-pervading Supreme Lord leads to the ultimate realization of Dharma. He is the brilliantly radiant deity. The lion among men, Shri Krishna, has created millions of sages with the intent of upholding Dharma for the welfare of the people. The sages such as Sanatkumara, who were created by Him, continuously practice severe penance on Mount Gandhamadana. Therefore, O eminent Brahmins! You should always bow to Lord Vasudeva, who is proficient in divine discourse and a knower of Dharma. (Verses 43-45)

Lord Narayana Hari is the highest deity in the celestial realms. Whoever offers Him praise receives His praise in return. Whoever reveres Him is revered by Him as well. Similarly, if He is worshiped, He worships in return, and if honored, He bestows honor upon others. (Verse 46)

O noble Brahmins! Those who behold Him daily receive His gracious gaze. Those who take refuge in Him find Him residing within their hearts. Those who worship Him are eternally worshiped by Him in return. (Verse 47)

The praiseworthy Supreme Lord Mahavishnu has always upheld this sacred vow, followed by virtuous souls through the ages. (Verse 48)

Being the eternal deity, He is worshiped by the gods throughout the three worlds. His devoted followers attain fearless status in accordance with their devotion. (Verse 49)

The Brahmins should continuously offer their obeisances to Him with mind, speech, and actions, and strive diligently to behold the divine form of the beloved son of Devaki. (Verse 50)

O sages! I have revealed to you the supreme path. By beholding Lord Vasudeva in all ways, one gains the vision of the greatest gods. (Verse 51)

I, too, offer my daily salutations to the universal grandfather and supreme ruler, who once assumed the form of the mighty boar. (Verse 52)

All deities reside within His divine form. Therefore, by seeing Him, one also attains the vision of the three supreme deities —Brahma, Vishnu, and Shiva—without doubt. (Verse 53)

His elder brother, Haladhara, known as Balarama, will shine with a radiant white aura like the peaks of Mount Kailasa. Lord Sheshanaga, the one who upholds the Earth, will incarnate as Balarama. (Verse 54)

On Baladeva's chariot, a divine golden palm tree flag marked with three crests will be splendidly displayed. (Verse 55)

The mighty Lord Balarama, the supreme lord of all realms, will have His head surrounded by enormous, hooded serpents. (Verse 56)

Upon contemplation, all celestial weapons will become available to Him instantly. The indestructible Lord Hari is none other than the infinite Sheshanaga. (Verse 57)

In ancient times, the gods requested Garuda to reveal the end of Lord Shesha. Despite exerting all his power, the mighty son of Kashyapa, Garuda, was unable to perceive the limit of the Supreme Lord Ananta. (Verse 58)

Lord Sesha joyfully moves about, enveloping the Earth with His massive coils and residing in the netherworld. (Verse 59)

Lord Vishnu Himself is the divine form of Ananta, the one who upholds the Earth. Lord Balarama and Lord Krishna are one and the same—both embodying the supreme Earth-bearing power. (Verse 60)

These two mighty lion-hearted beings, Balarama and Krishna, are endowed with divine forms and supreme prowess. They wield the plow and the discus, respectively. You should seek their vision and offer them due reverence. (Verse 61)

O ascetics! Out of grace, I have revealed the sacred majesty of Lord Krishna so that you may diligently worship Him, the illustrious jewel of the Yadu dynasty.

ईश्वर उवाच

पितामहादपि वरः शाश्वतः पुरुषो हरिः ।
कृष्णो जाम्बूनदाभासो व्यभ्रे सूर्य इवोदितः ॥ २ ॥

महेश्वरने कहा—मुनिवरो! भगवान् सनातन पुरुष श्रीकृष्ण ब्रह्माजीसे भी श्रेष्ठ हैं। वे श्रीहरि जाम्बूनद नामक सुवर्णके समान श्याम कान्तिसे युक्त हैं। बिना बादलके आकाशमें उदित सूर्यके समान तेजस्वी हैं ॥ २ ॥

दशबाहुर्महातेजा देवतारिनिषूदनः ।
श्रीवत्साङ्को हृषीकेशः सर्वदैवतपूजितः ॥ ३ ॥

उनकी भुजाएँ दस हैं, वे महान् तेजस्वी हैं, देवद्रोहियोंका नाश करनेवाले श्रीवत्सभूषित भगवान् हृषीकेश सम्पूर्ण देवताओंद्वारा पूजित होते हैं ॥ ३ ॥

ब्रह्मा तस्योदरभवस्तस्याहं च शिरोभवः ।
शिरोरुहेभ्यो ज्योतींषि रोमभ्यश्च सुरासुराः ॥ ४ ॥

ब्रह्माजी उनके उदरसे और मैं उनके मस्तकसे प्रकट हुआ हूँ। उनके सिरके केशोंसे नक्षत्रों और ताराओंका प्रादुर्भाव हुआ है। रोमावलियोंसे देवता और असुर प्रकट हुए हैं ॥ ४ ॥

ऋषयो देहसम्भूतास्तस्य लोकाश्च शाश्वताः ।
पितामहगृहं साक्षात् सर्वदेवगृहं च सः ॥ ५ ॥

समस्त ऋषि और सनातन लोक उनके श्रीविग्रहसे उत्पन्न हुए हैं। वे श्रीहरि स्वयं ही सम्पूर्ण देवताओंके गृह और ब्रह्माजीके भी निवासस्थान हैं ॥ ५ ॥

सोऽस्याः पृथिव्याः कृत्स्नायाः स्रष्टा त्रिभुवनेश्वरः ।
संहर्ता चैव भूतानां स्थावरस्य चरस्य च ॥ ६ ॥

इस सम्पूर्ण पृथ्वीके स्रष्टा और तीनों लोकोंके स्वामी भी वे ही हैं। वे ही चराचर प्राणियोंका संहार भी करते हैं ॥ ६ ॥

स हि देववरः साक्षाद् देवनाथः परंतपः ।
सर्वज्ञः सर्वसंश्लिष्टः सर्वगः सर्वतोमुखः ॥ ७ ॥

वे देवताओंमें श्रेष्ठ, देवताओंके रक्षक, शत्रुओंको संताप देनेवाले, सर्वज्ञ, सबमें ओतप्रोत, सर्वव्यापक तथा सब ओर मुखवाले हैं ॥ ७ ॥

परमात्मा हृषीकेशः सर्वव्यापी महेश्वरः ।
न तस्मात् परमं भूतं त्रिषु लोकेषु किंचन ॥ ८ ॥

वे ही परमात्मा, इन्द्रियोंके प्रेरक और सर्वव्यापी महेश्वर हैं। तीनों लोकोंमें उनसे बढ़कर दूसरा कोई नहीं है ॥ ८ ॥

सनातनो वै मधुहा गोविन्द इति विश्रुतः ।
स सर्वान् पार्थिवान् संख्ये घातयिष्यति मानदः ॥ ९ ॥

वे ही सनातन, मधुसूदन और गोविन्द आदि नामोंसे प्रसिद्ध हैं। सज्जनोंको आदर देनेवाले वे भगवान् श्रीकृष्ण महाभारत-युद्धमें समस्त राजाओंका संहार करायेंगे ॥ ९ ॥

सुरकार्यार्थमुत्पन्नो मानुषं वपुरास्थितः ।
न हि देवगणाः सक्तास्त्रिविक्रमविनाकृताः ॥ १० ॥

वे देवताओंका कार्य सिद्ध करनेके लिये पृथ्वीपर मानव-शरीर धारण करके प्रकट हुए हैं। उन भगवान् त्रिविक्रमकी शक्ति और सहायताके बिना सम्पूर्ण देवता भी कोई कार्य नहीं कर सकते ॥ १० ॥

भुवने देवकार्याणि कर्तुं नायकवर्जिताः ।
नायकः सर्वभूतानां सर्वदेवनमस्कृतः ॥ ११ ॥

संसारमें नेताके बिना देवता अपना कोई भी कार्य करनेमें असमर्थ हैं और वे भगवान् श्रीकृष्ण सब प्राणियोंके नेता हैं। इसलिये समस्त देवता उनके चरणोंमें मस्तक झुकाते हैं ॥ ११ ॥

एतस्य देवनाथस्य देवकार्यपरस्य च ।
ब्रह्मभूतस्य सततं ब्रह्मर्षिशरणस्य च ॥ १२ ॥
ब्रह्मा वसति गर्भस्थः शरीरे सुखसंस्थितः ।
शर्वः सुखं संश्रितश्च शरीरे सुखसंस्थितः ॥ १३ ॥

देवताओंकी रक्षा और उनके कार्यसाधनमें संलग्न रहनेवाले वे भगवान् वासुदेव ब्रह्मस्वरूप हैं। वे ही ब्रह्मर्षियोंको सदा शरण देते हैं। ब्रह्माजी उनके शरीरके भीतर अर्थात् उनके गर्भमें बड़े सुखके साथ रहते हैं। सदा सुखी रहनेवाला मैं शिव भी उनके श्रीविग्रहके भीतर सुखपूर्वक निवास करता हूँ ॥ १२-१३ ॥

सम्पूर्ण देवता उनके श्रीविग्रहमें सुखपूर्वक निवास करते हैं। वे कमलनयन श्रीहरि अपने गर्भ (वक्षःस्थल)-में लक्ष्मीको निवास देते हैं। लक्ष्मीके साथ ही वे रहते हैं ॥ १४ ॥

शार्ङ्गचक्रायुधः खड्गी सर्वनागरिपुध्वजः ।
उत्तमेन स शीलेन दमेन च शमेन च ॥ १५ ॥
पराक्रमेण वीर्येण वपुषा दर्शनेन च ।
आरोहेण प्रमाणेन धैर्येणार्जवसम्पदा ॥ १६ ॥
आनृशंस्येन रूपेण बलेन च समन्वितः ।
अस्त्रैः समुदितः सर्वैर्दिव्यैरद्भुतदर्शनैः ॥ १७ ॥

शार्ङ्गधनुष, सुदर्शनचक्र और नन्दक नामक खड्ग—उनके आयुध हैं। उनकी ध्वजामें सम्पूर्ण नागोंके शत्रु गरुड़का चिह्न सुशोभित है। वे उत्तम शील, शम, दम, पराक्रम, वीर्य, सुन्दर शरीर, उत्तम दर्शन, सुडौल आकृति, धैर्य, सरलता, कोमलता, रूप और बल आदि सद्गुणोंसे सम्पन्न हैं। सब प्रकारके दिव्य और अद्भुत अस्त्र-शस्त्र उनके पास सदा मौजूद रहते हैं ॥ १५—१७ ॥

योगमायः सहस्राक्षो निरपायो महामनाः ।
वीरो मित्रजनश्लाघी ज्ञातिबन्धुजनप्रियः ॥ १८ ॥
क्षमावांश्चानहंवादी ब्रह्मण्यो ब्रह्मनायकः ।
भयहर्ता भयार्तानां मित्राणां नन्दिवर्धनः ॥ १९ ॥

वे योगमायासे सम्पन्न और हजारों नेत्रोंवाले हैं। उनका हृदय विशाल है। वे अविनाशी, वीर, मित्रजनोंके प्रशंसक, ज्ञाति एवं बन्धु-बान्धवोंके प्रिय, क्षमाशील, अहंकाररहित, ब्राह्मणभक्त, वेदोंका उद्धार करनेवाले, भयातुर पुरुषोंका भय दूर करनेवाले और मित्रोंका आनन्द बढ़ानेवाले हैं ॥ १८-१९ ॥

शरण्यः सर्वभूतानां दीनानां पालने रतः ।
श्रुतवानर्थसम्पन्नः सर्वभूतनमस्कृतः ॥ २० ॥
समाश्रितानां वरदः शत्रूणामपि धर्मवित् ।
नीतिज्ञो नीतिसम्पन्नो ब्रह्मवादी जितेन्द्रियः ॥ २१ ॥

वे समस्त प्राणियोंको शरण देनेवाले, दीन-दुखियोंके पालनमें तत्पर, शास्त्रज्ञानसम्पन्न, धनवान्, सर्वभूतवन्दित, शरणमें आये हुए शत्रुओंको भी वर देनेवाले, धर्मज्ञ, नीतिज्ञ, नीतिमान्, ब्रह्मवादी और जितेन्द्रिय हैं ॥ २०-२१ ॥

भवार्थमिह देवानां बुद्ध्या परमया युतः ।
प्राजापत्ये शुभे मार्गे मानवे धर्मसंस्कृते ।। २२ ।।
समुत्पत्स्यति गोविन्दो मनोर्वंशे महात्मनः ।
अङ्गो नाम मनोः पुत्रो अन्तर्धामा ततः परः ।। २३ ।।

परम बुद्धिसे सम्पन्न भगवान् गोविन्द यहाँ देवताओंकी उत्पत्तिके लिये प्रजापतिके शुभमार्गपर स्थित हो मनुके धर्म-संस्कृत कुलमें अवतार लेंगे। महात्मा मनुके वंशमें मनुपुत्र अंग नामक राजा होंगे। उनसे अन्तर्धामा नामवाले पुत्रका जन्म होगा ।। २२-२३ ।।

तस्य त्ववरजः पुत्रः शूरो नाम भविष्यति ।
तेषां विख्यातवीर्याणां चरित्रगुणशालिनाम् ।। ३० ।।
यज्वनां सुविशुद्धानां वंशे ब्राह्मणसम्मते ।
स शूरः क्षत्रियश्रेष्ठो महावीर्यो महायशाः ।
स्ववंशविस्तरकरं जनयिष्यति मानदः ।। ३१ ।।

वसुदेव इति ख्यातं पुत्रमानकदुन्दुभिम् ।
तस्य पुत्रश्चतुर्बाहुर्वासुदेवो भविष्यति ।। ३२ ।।

उसका छोटा पुत्र शूर नामसे विख्यात होगा। वे सभी यदुवंशी विख्यात पराक्रमी, सदाचार और सद्गुणसे सुशोभित, यज्ञशील और विशुद्ध आचार-विचारवाले होंगे। उनका कुल ब्राह्मणोंद्वारा सम्मानित होगा। उस कुलमें महापराक्रमी, महायशस्वी और दूसरोंको सम्मान देनेवाले क्षत्रिय-शिरोमणि शूर अपने वंशका विस्तार करनेवाले वसुदेव नामक पुत्रको जन्म देंगे, जिसका दूसरा नाम आनकदुन्दुभि होगा। उन्हींके पुत्र चार भुजाधारी भगवान् वासुदेव होंगे ।। ३०—३२ ।।

दाता ब्राह्मणसत्कर्ता ब्रह्मभूतो द्विजप्रियः ।
राज्ञो मागधसंरुद्धान् मोक्षयिष्यति यादवः ।। ३३ ।।

भगवान् वासुदेव दानी, ब्राह्मणोंका सत्कार करनेवाले, ब्रह्मभूत और ब्राह्मणप्रिय होंगे। वे यदुकुलतिलक श्रीकृष्ण मगधराज जरासंधकी कैदमें पड़े हुए राजाओंको बन्धनसे छुड़ायेंगे ।। ३३ ।।

जरासंधं तु राजानं निर्जित्य गिरिगह्वरे ।
सर्वपार्थिवरत्नाढ्यो भविष्यति स वीर्यवान् ।। ३४ ।।

वे पराक्रमी श्रीहरि पर्वतकी कन्दरा (राजगृह)-में राजा जरासंधको जीतकर समस्त राजाओंके द्वारा उपहृत रत्नोंसे सम्पन्न होंगे ।। ३४ ।।

पृथिव्यामप्रतिहतो वीर्येण च भविष्यति ।
विक्रमेण च सम्पन्नः सर्वपार्थिवपार्थिवः ।। ३५ ।।

वे इस भूमण्डलमें अपने बल-पराक्रमद्वारा अजेय होंगे। विक्रमसे सम्पन्न तथा समस्त राजाओंके भी राजा होंगे ।। ३५ ।।

शूरसेनेषु भूत्वा स द्वारकायां वसन् प्रभुः ।
पालयिष्यति गां देवीं विजित्य नयवित् सदा ।। ३६ ।।

नीतिवेत्ता भगवान् श्रीकृष्ण शूरसेन देश (मथुरा-मण्डल)-में अवतीर्ण होकर वहाँसे द्वारकापुरीमें जाकर रहेंगे और समस्त राजाओंको जीतकर सदा इस पृथ्वीदेवीका पालन करेंगे ।। ३६ ।।

तं भवन्तः समासाद्य वाङ्माल्यैरर्हणैर्वरैः ।
अर्चयन्तु यथान्यायं ब्रह्माणमिव शाश्वतम् ।। ३७ ।।

आपलोग उन्हीं भगवान्‌की शरण लेकर अपनी वाङ्मयी मालाओं तथा श्रेष्ठ पूजनोपचारोंसे सनातन ब्रह्माकी भाँति उनका यथोचित पूजन करें ।। ३७ ।।

यो हि मां द्रष्टुमिच्छेत ब्रह्माणं च पितामहम् ।
द्रष्टव्यस्तेन भगवान् वासुदेवः प्रतापवान् ।। ३८ ।।

जो मेरा और पितामह ब्रह्माजीका दर्शन करना चाहता हो, उसे प्रतापी भगवान् वासुदेवका दर्शन करना चाहिये ।। ३८ ।।

दृष्टे तस्मिन्नहं दृष्टो न मेऽत्रास्ति विचारणा ।
पितामहो वा देवेश इति वित्त तपोधनाः ।। ३९ ।।

तपोधनो! उनका दर्शन हो जानेपर मेरा ही दर्शन हो गया, अथवा उनके दर्शनसे देवेश्वर ब्रह्माजीका दर्शन हो गया ऐसे समझो, इस विषयमें मुझे कोई विचार नहीं करना है अर्थात् सन्देह नहीं है ।। ३९ ।।

स यस्य पुण्डरीकाक्षः प्रीतियुक्तो भविष्यति ।
तस्य देवगणः प्रीतो ब्रह्मपूर्वो भविष्यति ।। ४० ।।

जिसपर कमलनयन भगवान् श्रीकृष्ण प्रसन्न होंगे, उसके ऊपर ब्रह्मा आदि देवताओंका समुदाय प्रसन्न हो जायगा ।। ४० ।।

यश्च तं मानवे लोके संश्रयिष्यति केशवम् ।
तस्य कीर्तिर्जयश्चैव स्वर्गश्चैव भविष्यति ।। ४१ ।।

मानवलोकमें जो भगवान् श्रीकृष्णकी शरण लेगा, उसे कीर्ति, विजय तथा उत्तम स्वर्गकी प्राप्ति होगी ।। ४१ ।।

धर्माणां देशिकः साक्षात् स भविष्यति धर्मभाक् ।
धर्मविद्भिः स देवेशो नमस्कार्यः सदोद्यतैः ।। ४२ ।।

इतना ही नहीं, वह धर्मोंका उपदेश देनेवाला साक्षात् धर्माचार्य एवं धर्मफलका भागी होगा। अतः धर्मात्मा पुरुषोंको चाहिये कि वे सदा उत्साहित रहकर देवेश्वर भगवान् वासुदेवको नमस्कार करें ।। ४२ ।।

धर्म एव परो हि स्यात् तस्मिन्नभ्यर्चिते विभौ ।
स हि देवो महातेजाः प्रजाहितचिकीर्षया ॥ ४३ ॥
धर्मार्थं पुरुषव्याघ्र ऋषिकोटीः ससर्ज ह ।
ताः सृष्टास्तेन विभुना पर्वते गन्धमादने ॥ ४४ ॥
सनत्कुमारप्रमुखास्तिष्ठन्ति तपसान्विताः ।
तस्मात् स वाग्मी धर्मज्ञो नमस्यो द्विजपुङ्गवाः ॥ ४५ ॥

उन सर्वव्यापी परमेश्वरकी पूजा करनेसे परम धर्मकी सिद्धि होगी। वे महान् तेजस्वी देवता हैं। उन पुरुषसिंह श्रीकृष्णने प्रजाका हित करनेकी इच्छासे धर्मका अनुष्ठान करनेके लिये करोड़ों ऋषियोंकी सृष्टि की है। भगवान्‌के उत्पन्न किये हुए वे सनत्कुमार आदि ऋषि, गन्धमादन पर्वतपर सदा तपस्यामें संलग्न रहते हैं। अतः द्विजवरो! उन प्रवचन-कुशल, धर्मज्ञ वासुदेवको सदा प्रणाम करना चाहिये ॥ ४३—४५ ॥

भुवनेऽभ्यर्चितो नित्यं देवैरपि सनातनः ।
अभयेनानुरूपेण युज्यन्ते तमनुव्रताः ॥ ४९ ॥

वे सनातन देवता हैं, अतः इस त्रिभुवनमें देवता भी सदा उन्हींकी पूजा करते हैं। जो उनके अनन्य भक्त हैं, वे अपने भजनके अनुरूप ही निर्भय पद प्राप्त करते हैं ॥ ४९ ॥

कर्मणा मनसा वाचा स नमस्यो द्विजैः सदा ।
यत्नवद्भिरुपस्थाय द्रष्टव्यो देवकीसुतः ॥ ५० ॥

द्विजोंको चाहिये कि वे मन, वाणी और कर्मसे सदा उन भगवान्‌को प्रणाम करें और यत्नपूर्वक उपासना करके उन देवकीनन्दनका दर्शन करें ॥ ५० ॥

एष वोऽभिहितो मार्गो मया वै मुनिसत्तमाः ।
तं दृष्ट्वा सर्वशो देवं दृष्टाः स्युः सुरसत्तमाः ॥ ५१ ॥

मुनिवरो! यह मैंने आपलोगोंको उत्तम मार्ग बता दिया है। उन भगवान् वासुदेवका सब प्रकारसे दर्शन कर लेनेपर सम्पूर्ण श्रेष्ठ देवताओंका दर्शन करना हो जायगा ॥ ५१ ॥

महावराहं तं देवं सर्वलोकपितामहम् ।
अहं चैव नमस्यामि नित्यमेव जगत्पतिम् ॥ ५२ ॥

मैं भी महावराहरूप धारण करनेवाले उन सर्वलोक-पितामह जगदीश्वरको नित्य प्रणाम करता हूँ ॥ ५२ ॥

तत्र च त्रितयं दृष्टं भविष्यति न संशयः ।
समस्ता हि वयं देवास्तस्य देहे वसामहे ॥ ५३ ॥

हम सब देवता उनके श्रीविग्रहमें निवास करते हैं। अतः उनका दर्शन करनेसे तीनों देवताओं (ब्रह्मा, विष्णु और शिव)-का दर्शन हो जाता है, इसमें संशय नहीं है ॥ ५३ ॥

तस्य चैवाग्रजो भ्राता सिताद्रिनिचयप्रभः ।
हली बल इति ख्यातो भविष्यति धराधरः ॥ ५४ ॥

उनके बड़े भाई कैलासकी पर्वतमालाओंके समान श्वेत कान्तिसे प्रकाशित होनेवाले हलधर और बलरामके नामसे विख्यात होंगे। पृथ्वीको धारण करनेवाले शेषनाग ही बलरामके रूपमें अवतीर्ण होंगे ॥ ५४ ॥

त्रिशिरास्तस्य दिव्यश्च शातकुम्भमयो द्रुमः ।
ध्वजस्तृणेन्द्रो देवस्य भविष्यति रथाश्रितः ॥ ५५ ॥

बलदेवजीके रथपर तीन शिखाओंसे युक्त दिव्य सुवर्णमय तालवृक्ष ध्वजके रूपमें सुशोभित होगा ॥ ५५ ॥

शिरो नागैर्महाभोगैः परिकीर्णं महात्मभिः ।
भविष्यति महाबाहोः सर्वलोकेश्वरस्य च ॥ ५६ ॥

सर्वलोकेश्वर महाबाहु बलरामजीका मस्तक बड़े-बड़े फनवाले विशालकाय सर्पोंसे घिरा हुआ होगा ॥ ५६ ॥

चिन्तितानि समेष्यन्ति शस्त्राण्यस्त्राणि चैव ह ।
अनन्तश्च स एवोक्तो भगवान् हरिरव्ययः ॥ ५७ ॥

उनके चिन्तन करते ही सम्पूर्ण दिव्य अस्त्र-शस्त्र उन्हें प्राप्त हो जायँगे। अविनाशी भगवान् श्रीहरि ही अनन्त शेषनाग कहे गये हैं ॥ ५७ ॥

समादिष्टश्च विबुधैर्दर्शय त्वमिति प्रभो ।
सुपर्णो यस्य वीर्येण कश्यपस्यात्मजो बली ।
अन्तं नैवाशकद् द्रष्टुं देवस्य परमात्मनः ॥ ५८ ॥

पूर्वकालमें देवताओंने गरुड़जीसे यह अनुरोध किया कि 'आप हमें भगवान् शेषका अन्त दिखा दीजिये।' तब कश्यपके बलवान् पुत्र गरुड़ अपनी सारी शक्ति लगाकर भी उन परमात्मदेव अनन्तका अन्त न देख सके ॥ ५८ ॥

स च शेषो विचरते परया वै मुदा युतः ।
अन्तर्वसति भोगेन परिरभ्य वसुन्धराम् ॥ ५९ ॥

वे भगवान् शेष बड़े आनन्दके साथ सर्वत्र विचरते हैं और अपने विशाल शरीरसे पृथिवीको आलिंगनपाशमें बाँधकर पाताललोकमें निवास करते हैं ॥ ५९ ॥

य एव विष्णुः सोऽनन्तो भगवान् वसुधाधरः ।
यो रामः स हृषीकेशो योऽच्युतः स धराधरः ॥ ६० ॥

जो भगवान् विष्णु हैं, वे ही इस पृथ्वीको धारण करनेवाले भगवान् अनन्त हैं। जो बलराम हैं वे ही श्रीकृष्ण हैं, जो श्रीकृष्ण हैं वे ही भूमिधर बलराम हैं ॥ ६० ॥

तावुभौ पुरुषव्याघ्रौ दिव्यौ दिव्यपराक्रमौ ।
द्रष्टव्यौ माननीयौ च चक्रलाङ्गलधारिणौ ।। ६१ ।।

ये दोनों दिव्य रूप और दिव्य पराक्रमसे सम्पन्न पुरुषसिंह बलराम और श्रीकृष्ण क्रमशः चक्र एवं हल धारण करनेवाले हैं। तुम्हें उन दोनोंका दर्शन एवं सम्मान करना चाहिये ।। ६१ ।।

एष वोऽनुग्रहः प्रोक्तो मया पुण्यस्तपोधनाः ।
यद् भवन्तो यदुश्रेष्ठं पूजयेयुः प्रयत्नतः ।। ६२ ।।

तपोधनो! आपलोगोंपर अनुग्रह करके मैंने भगवान्‌का पवित्र माहात्म्य इसलिये बताया है कि आप प्रयत्नपूर्वक उन यदुकुलतिलक श्रीकृष्णकी पूजा करें ।। ६२ ।।

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नरेश्वर ! जो सम्पूर्ण प्राणियोंके मानसिक संकल्पमें व्याप्त रहनेवाला है और देवताओं तथा असुरोंके भी अन्तःकरणमें सदा विचरता रहता है, वह कामदेव ही भगवान् श्रीकृष्णका वंशधर है ।। २१ ।।

वे ही ये चार भुजाधारी घनश्याम पुरुषसिंह श्रीकृष्ण प्रेमपूर्वक तुम पाण्डवोंके आश्रित हैं और तुमलोग भी इनके शरणागत हो ।। २२

ये त्रिविक्रम विष्णुदेव जहाँ विद्यमान हैं, वहीं कीर्ति, लक्ष्मी, धृति तथा स्वर्गका मार्ग है ।। २३ ।।

इन्द्र आदि तैंतीस देवता इन्हींके स्वरूप हैं, इसमें कोई अन्यथा विचार नहीं करना चाहिये। ये ही सम्पूर्ण प्राणियोंको आश्रय देनेवाले आदिदेव महादेव हैं ।। २४ ।।

इनका न आदि है न अन्त। ये अव्यक्तस्वरूप, महातेजस्वी महात्मा मधुसूदन देवताओंका कार्य सिद्ध करनेके लिये यदुकुलमें उत्पन्न हुए हैं ।। २५ ।।

ये माधव दुर्बोध तत्त्वके वक्ता और कर्ता हैं। कुन्तीनन्दन ! तुम्हारी सम्पूर्ण विजय, अनुपम कीर्ति और अखिल भूमण्डलका राज्य- ये सब भगवान् नारायणका आश्रय लेनेसे ही तुम्हें प्राप्त हुए हैं। ये अचिन्त्यस्वरूप नारायण ही तुम्हारे रक्षक और परमगति हैं ।। २६-२७ ।।

तुमने स्वयं होता बनकर प्रलयकालीन अग्निके समान तेजस्वी श्रीकृष्णरूपी विशाल सुवाके द्वारा समराग्निकी ज्वालामें सम्पूर्ण राजाओंकी आहुति दे डाली है ।। २८ ।।

आज वह दुर्योधन अपने पुत्र, भाई और सम्बन्धियोंसहित शोकका विषय हो गया है; क्योंकि उस मूर्खने क्रोधके आवेशमें आकर श्रीकृष्ण और अर्जुनसे युद्ध ठाना था ।। २९ ।।

कितने ही विशाल शरीरवाले महाबली दैत्य और दानव दावानलमें दग्ध होनेवाले पतंगोंकी तरह श्रीकृष्णकी चक्राग्निमें स्वाहा हो चुके हैं ।। ३० ।।

पुरुषसिंह ! सत्त्व (धैर्य), शक्ति और बल आदिसे स्वभावतः हीन मनुष्य युद्धमें इन श्रीकृष्णका सामना नहीं कर सकते ।। ३१ ।।

अर्जुन भी योगशक्तिसे सम्पन्न और युगान्तकालकी अग्निके समान तेजस्वी हैं। ये बायें हाथसे भी बाण चलाते हैं और रणभूमिमें सबसे आगे रहते हैं। नरेश्वर! इन्होंने अपने तेजसे दुर्योधनकी सारी सेनाका संहार कर डाला है ।। ३२ ।।

वृषभध्वज भगवान् शंकरने हिमालयके शिखरपर मुनियोंसे जो पुरातन रहस्य बताया था , वह मेरे मुँहसे सुनो ।। ३३ ।।

विभो ! अर्जुनमें जैसी पुष्टि है, जैसा तेज, दीप्ति, पराक्रम, प्रभाव, विनय और जन्मकी उत्तमता है, वह सब कुछ श्रीकृष्णमें अर्जुनसे तिगुना है ।। ३४ ।।

संसारमें कौन ऐसा है जो मेरे इस कथनको अन्यथा सिद्ध कर सके। श्रीकृष्णका जैसा प्रभाव है, उसे सुनो – जहाँ भगवान् श्रीकृष्ण हैं, वहाँ सर्वोत्तम पुष्टि विद्यमान है ।। ३५ ।।

जो कालके स्वरूपको जानता है, वह कालके थपेड़े खाकर भी शोक नहीं करता। श्रीकृष्ण ही लाल नेत्रोंवाले दण्डधारी सनातन काल हैं ।। ४० ।।

O King! The divine essence that permeates the minds of all beings and constantly moves within the hearts of both gods and demons—that very Kamadeva is a descendant of Lord Krishna. (Verse 21)

That same four-armed, dark-hued lion among men, Lord Krishna, lovingly protects you Pandavas, and you all have taken refuge in Him. (Verse 22)

Wherever the supreme Lord Trivikrama Vishnu is present, there lies fame, prosperity, patience, and the path to heaven. (Verse 23)

The thirty-three gods, including Indra, are all forms of His divinity—this truth must never be doubted. He is the eternal deity, the great Lord who provides shelter to all beings. (Verse 24)

He has neither a beginning nor an end. He is unmanifest, radiant, and immensely powerful. The great Lord Madhusudana has taken birth in the Yadu dynasty to fulfill the purpose of the gods. (Verse 25)

He, Madhava, is both the revealer and executor of deep, unfathomable truths. O son of Kunti! Your complete victory, unmatched glory, and dominion over the entire earth—all these have been bestowed upon you only because you have taken refuge in the Supreme Lord Narayana. He, the inconceivable Narayana, is your protector and ultimate sanctuary. (Verses 26-27)

Acting as the sacrificial priest, you have offered all the kings as oblations into the blazing battlefield fire through the mighty weapon of Lord Krishna, who burns like the cosmic fire of destruction. (Verse 28)

Today, Duryodhana has become a figure of sorrow, along with his sons, brothers, and kin—because, in his ignorance, he dared to wage war against Lord Krishna and Arjuna in the grip of wrath. (Verse 29)

Many powerful demons and gigantic warriors have perished like moths in the consuming flames of Lord Krishna's Sudarshana chakra. (Verse 30)

O lion among men! Those who lack natural courage, strength, and vigor cannot stand against Lord Krishna in battle. (Verse 31)

Arjuna is endowed with the power of Yoga and blazes like the fire of cosmic dissolution. He can shoot arrows even with his left hand and always leads the charge in battle. O King! Through his sheer prowess, he has annihilated Duryodhana's entire army. (Verse 32)

Lord Shiva, the bearer of the bull emblem, once revealed an ancient divine secret to sages on the peaks of the Himalayas—listen now as I speak those words. (Verse 33)

O Supreme One! Whatever strength, radiance, valor, glory, umility, and noble birth Arjuna possesses—Lord Krishna

possesses these virtues threefold compared to Arjuna. (Verse 34)

Who in this world can possibly refute my statement? Now hear of Lord Krishna's influence—wherever He resides, supreme prosperity prevails. (Verse 35)

The one who understands the essence of Time never mourns, even under its harsh blows. Lord Krishna Himself is the eternal Time—the red-eyed wielder of the cosmic rod of justice. (Verse 40)

स कामः सर्वभूतानां सर्वभावगतो नृप ।
असुराणां सुराणां च चरत्यन्तर्गतः सदा ॥ २१ ॥

नरेश्वर! जो सम्पूर्ण प्राणियोंके मानसिक संकल्पमें व्याप्त रहनेवाला है और देवताओं तथा असुरोंके भी अन्तःकरणमें सदा विचरता रहता है, वह कामदेव ही भगवान् श्रीकृष्णका वंशधर है ॥ २१ ॥

सोऽयं पुरुषशार्दूलो मेघवर्णश्चतुर्भुजः ।
संश्रितः पाण्डवान् प्रेम्णा भवन्तश्चैनमाश्रिताः ॥ २२ ॥

वे ही ये चार भुजाधारी घनश्याम पुरुषसिंह श्रीकृष्ण प्रेमपूर्वक तुम पाण्डवोंके आश्रित हैं और तुमलोग भी इनके शरणागत हो ॥ २२ ॥

कीर्तिर्लक्ष्मीर्धृतिश्चैव स्वर्गमार्गस्तथैव च ।
यत्रैष संस्थितस्तत्र देवो विष्णुस्त्रिविक्रमः ॥ २३ ॥

ये त्रिविक्रम विष्णुदेव जहाँ विद्यमान हैं, वहीं कीर्ति, लक्ष्मी, धृति तथा स्वर्गका मार्ग है ॥ २३ ॥

सेन्द्रा देवास्त्रयस्त्रिंशदेष नात्र विचारणा ।
आदिदेवो महादेवः सर्वभूतप्रतिश्रयः ॥ २४ ॥

इन्द्र आदि तैंतीस देवता इन्हींके स्वरूप हैं, इसमें कोई अन्यथा विचार नहीं करना चाहिये। ये ही सम्पूर्ण प्राणियोंको आश्रय देनेवाले आदिदेव महादेव हैं ॥ २४ ॥

अनादिनिधनोऽव्यक्तो महात्मा मधुसूदनः ।
अयं जातो महातेजाः सुराणामर्थसिद्धये ॥ २५ ॥

इनका न आदि है न अन्त। ये अव्यक्तस्वरूप, महातेजस्वी महात्मा मधुसूदन देवताओंका कार्य सिद्ध करनेके लिये यदुकुलमें उत्पन्न हुए हैं ॥ २५ ॥

सुदुस्तरार्थतत्त्वस्य वक्ता कर्ता च माधवः ।
तव पार्थ जयः कृत्स्नस्तव कीर्तिस्तथातुला ॥ २६ ॥
तवेयं पृथिवी देवी कृत्स्ना नारायणाश्रयात् ।
अयं नाथस्तवाचिन्त्यो यस्य नारायणो गतिः ॥ २७ ॥

ये माधव दुर्बोध तत्त्वके वक्ता और कर्ता हैं। कुन्तीनन्दन! तुम्हारी सम्पूर्ण विजय, अनुपम कीर्ति और अखिल भूमण्डलका राज्य—ये सब भगवान् नारायणका आश्रय लेनेसे ही तुम्हें प्राप्त हुए हैं। ये अचिन्त्यस्वरूप नारायण ही तुम्हारे रक्षक और परमगति हैं ॥ २६-२७ ॥

स भवांस्त्वमुपाध्वर्युं रणाग्नौ हुतवान् नृपान् ।
कृष्णस्रुवेण महता युगान्ताग्निसमेन वै ॥ २८ ॥

तुमने स्वयं होता बनकर प्रलयकालीन अग्निके समान तेजस्वी श्रीकृष्णरूपी विशाल स्रुवाके द्वारा समराग्निकी ज्वालामें सम्पूर्ण राजाओंकी आहुति दे डाली है ॥ २८ ॥

दुर्योधनश्च शोच्योऽसौ सपुत्रभ्रातृबान्धवः ।
कृतवान् योऽबुद्धिः क्रोधाद्धरिगाण्डीविविग्रहम् ॥ २९ ॥

आज वह दुर्योधन अपने पुत्र, भाई और सम्बन्धियोंसहित शोकका विषय हो गया है; क्योंकि उस मूर्खने क्रोधके आवेशमें आकर श्रीकृष्ण और अर्जुनसे युद्ध ठाना था ॥ २९ ॥

दैतेया दानवेन्द्राश्च महाकाया महाबलाः ।
चक्राग्नौ क्षयमापन्ना दावाग्नौ शलभा इव ॥ ३० ॥

कितने ही विशाल शरीरवाले महाबली दैत्य और दानव दावानलमें दग्ध होनेवाले पतंगोंकी तरह श्रीकृष्णकी चक्राग्निमें स्वाहा हो चुके हैं ॥ ३० ॥

प्रतियोद्धुं न शक्यो हि मानुषैरेष संयुगे ।
विहीनैः पुरुषव्याघ्र सत्त्वशक्तिबलादिभिः ॥ ३१ ॥

पुरुषसिंह! सत्त्व (धैर्य), शक्ति और बल आदिसे स्वभावतः हीन मनुष्य युद्धमें इन श्रीकृष्णका सामना नहीं कर सकते ॥ ३१ ॥

जयो योगी युगान्ताभः सव्यसाची रणाग्रगः ।
तेजसा हतवान् सर्वं सुयोधनबलं नृप ।। ३२ ।।

अर्जुन भी योगशक्तिसे सम्पन्न और युगान्तकालकी अग्निके समान तेजस्वी हैं। वे बायें हाथसे भी बाण चलाते हैं और रणभूमिमें सबसे आगे रहते हैं। नरेश्वर! इन्होंने अपने तेजसे दुर्योधनकी सारी सेनाका संहार कर डाला है ।। ३२ ।।

यत् तु गोवृषभाङ्केन मुनिभ्यः समुदाहृतम् ।
पुराणं हिमवत्पृष्ठे तन्मे निगदतः शृणु ।। ३३ ।।

वृषभध्वज भगवान् शंकरने हिमालयके शिखरपर मुनियोंसे जो पुरातन रहस्य बताया था, वह मेरे मुँहसे सुनो ।। ३३ ।।

यावत् तस्य भवेत् पुष्टिस्तेजो दीप्तिः पराक्रमः ।
प्रभावः संनतिर्जन्म कृष्णे तत्त्रिगुणं विभो ।। ३४ ।।

विभो! अर्जुनमें जैसी पुष्टि है, जैसा तेज, दीप्ति, पराक्रम, प्रभाव, विनय और जन्मकी उत्तमता है, वह सब कुछ श्रीकृष्णमें अर्जुनसे तिगुना है ।। ३४ ।।

कः शक्नोत्यन्यथाकर्तुं तद् यदि स्यात् तथा शृणु ।
यत्र कृष्णो हि भगवांस्तत्र पुष्टिरनुत्तमा ।। ३५ ।।

संसारमें कौन ऐसा है जो मेरे इस कथनको अन्यथा सिद्ध कर सके। श्रीकृष्णका जैसा प्रभाव है, उसे सुनो—जहाँ भगवान् श्रीकृष्ण हैं, वहाँ सर्वोत्तम पुष्टि विद्यमान है ।। ३५ ।।

न हि कालेन कालज्ञः स्पृष्टः शोचितुमर्हसि ।
कालो लोहितरक्ताक्षः कृष्णो दण्डी सनातनः ।। ४० ।।

जो कालके स्वरूपको जानता है, वह कालके थपेड़े खाकर भी शोक नहीं करता। श्रीकृष्ण ही लाल नेत्रोंवाले दण्डधारी सनातन काल हैं ।। ४० ।।

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भीष्मजीने कहा- बेटा! स्थावर-जंगमरूप संसारके स्वामी, ब्रह्मादि देवोंके देव, देश-
काल और वस्तुसे अपरिच्छिन्न, क्षर-अक्षरसे श्रेष्ठ पुरुषोत्तमका सहस्रनामोंके द्वारा निरन्तर तत्पर रहकर गुण-संकीर्तन करनेसे पुरुष सब दुःखोंसे पार हो जाता है ।। ४ ।।

तथा उसी विनाशरहित पुरुषका सब समय भक्तिसे युक्त होकर पूजन करनेसे, उसीका ध्यान करनेसे तथा स्तवन एवं नमस्कार करनेसे पूजा करनेवाला सब दुःखोंसे छूट जाता है ।। ५ ।।

उस जन्म-मृत्यु आदि छः भाव-विकारोंसे रहित, सर्वव्यापक, सम्पूर्ण लोकोंके महेश्वर, लोकाध्यक्ष देवकी निरन्तर स्तुति करनेसे मनुष्य सब दुःखोंसे पार हो जाता है ।। ६ ।।

ब्राह्मणोंके हितकारी, सब धर्मोंको जाननेवाले, प्राणियोंकी कीर्तिको बढ़ानेवाले, सम्पूर्ण लोकोंके स्वामी, समस्त भूतोंके उत्पत्ति-स्थान एवं संसारके कारणरूप परमेश्वरका स्तवन करनेसे मनुष्य सब दुःखोंसे छूट जाता है ।। ७ ।।

सम्पूर्ण धर्मोंमें मैं इसी धर्मको सबसे बड़ा मानता हूँ कि मनुष्य कमलनयन भगवान् वासुदेवका भक्तिपूर्वक गुण-संकीर्तनरूप स्तुतियोंसे सदा अर्चन करे ।। ८ ।।

पृथ्वीपते ! जो परम महान् तेजःस्वरूप है, जो परम महान् तपःस्वरूप है, जो परम महान् ब्रह्म है, जो सबका परम आश्रय है, जो पवित्र करनेवाले तीर्थादिकोंमें परम पवित्र है, मंगलोंका भी मंगल है, देवोंका भी देव है तथा जो भूतप्राणियोंका अविनाशी पिता है,
कल्पके आदिमें जिससे सम्पूर्ण भूत उत्पन्न होते हैं और फिर युगका क्षय होनेपर महाप्रलयमें जिसमें वे विलीन हो जाते हैं, उस लोकप्रधान, संसारके स्वामी, भगवान् विष्णुके हजार नामोंको मुझसे सुनो, जो पाप और संसार-भयको दूर करनेवाले हैं ।। ९-१२ ।।

पुरुषोत्तमके पुण्यात्मा भक्तोंको किसी दिन क्रोध नहीं आता, ईर्ष्या उत्पन्न नहीं होती, लोभ नहीं होता और उनकी बुद्धि कभी अशुद्ध नहीं होती ।। १३३ ।।

स्वर्ग, सूर्य, चन्द्रमा तथा नक्षत्रसहित आकाश, दस दिशाएँ, पृथ्वी और महासागर- ये सब महात्मा वासुदेवके प्रभावसे धारण किये गये हैं ।। १३४ ।।

देवता, दैत्य, गन्धर्व, यक्ष, सर्प और राक्षससहित यह स्थावर-जंगमरूप सम्पूर्ण जगत् श्रीकृष्णके अधीन रहकर यथायोग्य बरत रहे हैं ।। १३५ ।

इन्द्रियाँ, मन, बुद्धि, सत्त्व, तेज, बल, धीरज, क्षेत्र, (शरीर) और क्षेत्रज्ञ (आत्मा)- ये सब-के-सब श्रीवासुदेवके रूप हैं, ऐसा वेद कहते हैं ।। १३६ ।।

सब शास्त्रोंमें आचार प्रथम माना जाता है, आचारसे ही धर्मकी उत्पत्ति होती है और धर्मके स्वामी भगवान् अच्युत हैं ।। १३७ ।।

ऋषि, पितर, देवता, पञ्च महाभूत, धातुएँ और स्थावर-जंगमात्मक सम्पूर्ण जगत्-ये सब नारायणसे ही उत्पन्न हुए हैं ।। १३८ ।।

योग, ज्ञान, सांख्य, विद्याएँ, शिल्प आदि कर्म, वेद, शास्त्र और विज्ञान- ये सब विष्णुसे उत्पन्न हुए हैं ।। १३९ ।।

वे समस्त विश्वके भोक्ता और अविनाशी विष्णु ही एक ऐसे हैं, जो अनेक रूपोंमें विभक्त होकर भिन्न-भिन्न भूतविशेषोंके अनेक रूपोंको धारण कर रहे हैं तथा त्रिलोकीमें व्याप्त होकर सबको भोग रहे हैं ।। १४० ।।

जो पुरुष परम श्रेय और सुख पाना चाहता हो, वह भगवान् व्यासजीके कहे हुए इस विष्णुसहस्रनामस्तोत्रका पाठ करे ।। १४१ ।।

जो विश्वके ईश्वर जगत्की उत्पत्ति, स्थिति और विनाश करनेवाले जन्मरहित कमललोचन भगवान् विष्णुका भजन करते हैं, वे कभी पराभव नहीं पाते हैं ।

Bhisma said— “Son! By continuously praising and chanting the thousand names of the Supreme Lord, who is beyond time, space, and material form, and who is the Lord of all gods and the universe, one can transcend all sorrows.

By worshipping, meditating upon, and offering prayers and obeisance to that eternal Supreme Being with devotion, one is freed from all suffering.

The one who is free from birth and decay, who pervades all, and is the ruler of all worlds, can grant liberation to those who sing his praises with sincerity.

The Lord, who is the benefactor of Brahmins, the knower of all dharmas, the source of all beings, and the ultimate cause of the universe, must be continuously worshipped, as doing so leads one beyond all grief.

Among all religious duties, I consider this to be the greatest —that a person should always engage in the devotional praise of the lotus-eyed Lord Vasudeva.

He is the embodiment of supreme light, supreme penance, and the ultimate refuge of all; he is the most sacred among all sacred places, the auspicious among all auspiciousness, the god of gods, and the eternal father of all beings.

At the beginning of creation, all beings originate from him, and at the time of cosmic dissolution, they merge into him. Listen to the thousand holy names of the Lord of all realms, Lord Vishnu, which dispel fear and sin.

The blessed devotees of the Supreme Lord never experience anger, jealousy, greed, or impurity in their intellect.

The heavens, the sun, the moon, the stars, the ten directions, the earth, and the vast oceans—all exist and are sustained by the influence of the great Lord Vasudeva.

Deities, demons, celestial beings, spirits, serpents, and rakshasas—all living and non-living beings function in accordance with the will of Lord Krishna.

The senses, mind, intellect, virtue, radiance, strength, patience, body, and soul—all these are forms of Lord Vasudeva, as stated by the Vedas.

Among all scriptures, righteous conduct is considered foremost, and from righteousness, dharma arises, whose true master is Lord Achyuta.

The sages, ancestors, gods, the five great elements, minerals, and all forms of life—everything originates from Lord Narayana.

Yoga, knowledge, philosophical insights, various sciences, arts, rituals, the Vedas, scriptures, and wisdom—all come forth from Lord Vishnu.

He, the eternal Lord Vishnu, is the sole enjoyer and sustainer of the entire universe. Though present in multiple forms, he remains one, manifesting across creation and pervading the three worlds.

Anyone who desires supreme bliss and spiritual merit should recite the Vishnu Sahasranama Stotra spoken by Sage Vyasa.

Those who worship Lord Vishnu—the creator, sustainer, and destroyer of the cosmos, the lotus-eyed and birthless Lord —never face defeat."

भीष्म उवाच

जगत्प्रभुं देवदेवमनन्तं पुरुषोत्तमम् ।

स्तुवन् नामसहस्रेण पुरुषः सततोत्थितः ॥ ४ ॥

भीष्मजीने कहा—बेटा! स्थावर-जंगमरूप संसारके स्वामी, ब्रह्मादि देवोंके देव, देश-काल और वस्तुसे अपरिच्छिन्न, क्षर-अक्षरसे श्रेष्ठ पुरुषोत्तमका सहस्रनामोंके द्वारा निरन्तर तत्पर रहकर गुण-संकीर्तन करनेसे पुरुष सब दुःखोंसे पार हो जाता है ॥ ४ ॥

तमेव चार्चयन् नित्यं भक्त्या पुरुषमव्ययम् ।

ध्यायन् स्तुवन् नमस्यंश्च यजमानस्तमेव च ॥ ५ ॥

तथा उसी विनाशरहित पुरुषका सब समय भक्तिसे युक्त होकर पूजन करनेसे, उसीका ध्यान करनेसे तथा स्तवन एवं नमस्कार करनेसे पूजा करनेवाला सब दुःखोंसे छूट जाता है ॥ ५ ॥

अनादिनिधनं विष्णुं सर्वलोकमहेश्वरम् ।

लोकाध्यक्षं स्तुवन् नित्यं सर्वदुःखातिगो भवेत् ॥ ६ ॥

उस जन्म-मृत्यु आदि छः भाव-विकारोंसे रहित, सर्वव्यापक, सम्पूर्ण लोकोंके महेश्वर, लोकाध्यक्ष देवकी निरन्तर स्तुति करनेसे मनुष्य सब दुःखोंसे पार हो जाता है ॥ ६ ॥

ब्रह्मण्यं सर्वधर्मज्ञं लोकानां कीर्तिवर्धनम् ।

लोकनाथं महद्भूतं सर्वभूतभवोद्भवम् ॥ ७ ॥

ब्राह्मणोंके हितकारी, सब धर्मोंको जाननेवाले, प्राणियोंकी कीर्तिको बढ़ानेवाले, सम्पूर्ण लोकोंके स्वामी, समस्त भूतोंके उत्पत्ति-स्थान एवं संसारके कारणरूप परमेश्वरका स्तवन करनेसे मनुष्य सब दुःखोंसे छूट जाता है ॥ ७ ॥

एष मे सर्वधर्माणां धर्मोऽधिकतमो मतः ।

यद्भक्त्या पुण्डरीकाक्षं स्तवैरर्चेन्नरः सदा ॥ ८ ॥

सम्पूर्ण धर्मोंमें मैं इसी धर्मको सबसे बड़ा मानता हूँ कि मनुष्य कमलनयन भगवान् वासुदेवका भक्तिपूर्वक गुण-संकीर्तनरूप स्तुतियोंसे सदा अर्चन करे ॥ ८ ॥

परमं यो महत्तेजः परमं यो महत्तपः ।
परमं यो महद्ब्रह्म परमं यः परायणम् ।। ९ ।।
पवित्राणां पवित्रं यो मङ्गलानां च मङ्गलम् ।
दैवतं देवतानां च भूतानां योऽव्ययः पिता ।। १० ।।
यतः सर्वाणि भूतानि भवन्त्यादियुगागमे ।
यस्मिंश्च प्रलयं यान्ति पुनरेव युगक्षये ।। ११ ।।
तस्य लोकप्रधानस्य जगन्नाथस्य भूपते ।
विष्णोर्नामसहस्रं मे शृणु पापभयापहम् ।। १२ ।।

पृथ्वीपते! जो परम महान् तेजःस्वरूप है, जो परम महान् तपःस्वरूप है, जो परम महान् ब्रह्म है, जो सबका परम आश्रय है, जो पवित्र करनेवाले तीर्थादिकोंमें परम पवित्र है, मंगलोंका भी मंगल है, देवोंका भी देव है तथा जो भूतप्राणियोंका अविनाशी पिता है, कल्पके आदिमें जिससे सम्पूर्ण भूत उत्पन्न होते हैं और फिर युगका क्षय होनेपर महाप्रलयमें जिसमें वे विलीन हो जाते हैं, उस लोकप्रधान, संसारके स्वामी, भगवान् विष्णुके हजार नामोंको मुझसे सुनो, जो पाप और संसार-भयको दूर करनेवाले हैं ।। ९—१२ ।।

न क्रोधो न च मात्सर्यं न लोभो नाशुभा मतिः ।
भवन्ति कृतपुण्यानां भक्तानां पुरुषोत्तमे ।। १३३ ।।

पुरुषोत्तमके पुण्यात्मा भक्तोंको किसी दिन क्रोध नहीं आता, ईर्ष्या उत्पन्न नहीं होती, लोभ नहीं होता और उनकी बुद्धि कभी अशुद्ध नहीं होती ।। १३३ ।।

द्यौः सचन्द्रार्कनक्षत्रा खं दिशो भूर्महोदधिः ।
वासुदेवस्य वीर्येण विधृतानि महात्मनः ।। १३४ ।।

स्वर्ग, सूर्य, चन्द्रमा तथा नक्षत्रसहित आकाश, दस दिशाएँ, पृथ्वी और महासागर—ये सब महात्मा वासुदेवके प्रभावसे धारण किये गये हैं ।। १३४ ।।

ससुरासुरगन्धर्वं सयक्षोरगराक्षसम् ।
जगद् वशे वर्ततेदं कृष्णस्य सचराचरम् ।। १३५ ।।

देवता, दैत्य, गन्धर्व, यक्ष, सर्प और राक्षससहित यह स्थावर-जंगमरूप सम्पूर्ण जगत् श्रीकृष्णके अधीन रहकर यथायोग्य बरत रहे हैं ।। १३५ ।।

इन्द्रियाणि मनो बुद्धिः सत्त्वं तेजो बलं धृतिः ।
वासुदेवात्मकान्याहुः क्षेत्रं क्षेत्रज्ञ एव च ।। १३६ ।।

इन्द्रियाँ, मन, बुद्धि, सत्त्व, तेज, बल, धीरज, क्षेत्र, (शरीर) और क्षेत्रज्ञ (आत्मा)—ये सब-के-सब श्रीवासुदेवके रूप हैं, ऐसा वेद कहते हैं ।। १३६ ।।

सर्वागमानामाचारः प्रथमं परिकल्पते ।
आचारप्रभवो धर्मो धर्मस्य प्रभुरच्युतः ।। १३७ ।।

सब शास्त्रोंमें आचार प्रथम माना जाता है, आचारसे ही धर्मकी उत्पत्ति होती है और धर्मके स्वामी भगवान् अच्युत हैं ।। १३७ ।।

ऋषयः पितरो देवा महाभूतानि धातवः ।
जङ्गमाजङ्गमं चेदं जगन्नारायणोद्भवम् ।। १३८ ।।

ऋषि, पितर, देवता, पञ्च महाभूत, धातुएँ और स्थावर-जंगमात्मक सम्पूर्ण जगत्—ये सब नारायणसे ही उत्पन्न हुए हैं ।। १३८ ।।

योगो ज्ञानं तथा सांख्यं विद्या शिल्पादि कर्म च ।
वेदाः शास्त्राणि विज्ञानमेतत् सर्वं जनार्दनात् ।। १३९ ।।

योग, ज्ञान, सांख्य, विद्याएँ, शिल्प आदि कर्म, वेद, शास्त्र और विज्ञान—ये सब विष्णुसे उत्पन्न हुए हैं ।। १३९ ।।

एको विष्णुर्महद्भूतं पृथग्भूतान्यनेकशः ।
त्रींल्लोकान् व्याप्य भूतात्मा भुङ्क्ते विश्वभुगव्ययः ।। १४० ।।

वे समस्त विश्वके भोक्ता और अविनाशी विष्णु ही एक ऐसे हैं, जो अनेक रूपोंमें विभक्त होकर भिन्न-भिन्न भूतविशेषोंके अनेक रूपोंको धारण कर रहे हैं तथा त्रिलोकीमें व्याप्त होकर सबको भोग रहे हैं ।। १४० ।।

इमं स्तवं भगवतो विष्णोर्व्यासेन कीर्तितम् ।
पठेद् य इच्छेत् पुरुषः श्रेयः प्राप्तुं सुखानि च ।। १४१ ।।

जो पुरुष परम श्रेय और सुख पाना चाहता हो, वह भगवान् व्यासजीके कहे हुए इस विष्णुसहस्रनामस्तोत्रका पाठ करे ।। १४१ ।।

विश्वेश्वरमजं देवं जगतः प्रभवाप्ययम् ।
भजन्ति ये पुष्कराक्षं न ते यान्ति पराभवम् ।। १४२ ।।

जो विश्वके ईश्वर जगत्की उत्पत्ति, स्थिति और विनाश करनेवाले जन्मरहित कमललोचन भगवान् विष्णुका भजन करते हैं, वे कभी पराभव नहीं पाते हैं ।। १४२ ।।

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भीष्मजीने कहा- युधिष्ठिर ! ये महान् व्रतधारी परम बुद्धिमान् भगवान् श्रीकृष्ण ब्राह्मण-पूजासे होनेवाले लाभका प्रत्यक्ष अनुभव कर चुके हैं; अतः वही तुमसे इस विषयकी सारी बातें बतायेंगे ।। ३ ।।

आज मेरा बल, मेरे कान, मेरी वाणी, मेरा मन और मेरे दोनों नेत्र तथा मेरा विशुद्ध ज्ञान भी सब एकत्रित हो गये हैं। अतः जान पड़ता है कि अब मेरा शरीर छूटनेमें अधिक विलम्ब नहीं है। आज सूर्यदेव अधिक तेजीसे नहीं चलते हैं ।। ४ ।।

अन्तरिक्ष, स्वर्ग, चारों दिशाएँ तथा चारों कोण – ये सब भगवान् श्रीकृष्णसे नीचे हैं। इन्हींसे सृष्टिकी परम्परा प्रचलित हुई है तथा इन्होंने ही इस प्राचीन विश्वका निर्माण किया है ।। ८ ।।

कुन्तीनन्दन ! सृष्टिके आरम्भमें इनकी नाभिसे कमल उत्पन्न हुआ और उसीके भीतर अमित तेजस्वी ब्रह्माजी स्वतः प्रकट हुए। जिन्होंने उस घोर अन्धकारका नाश किया है, जो समुद्रको भी डाँट बताता हुआ सब ओर व्याप्त हो रहा था (अर्थात् जो अगाध और अपार था) ।। ९ ।।

जब धर्मका ह्रास होने लगता है, तब ये शुद्ध अन्तःकरणवाले श्रीकृष्ण देवताओं तथा मनुष्योंके कुलमें अवतार लेकर स्वयं धर्ममें स्थित हो उसका आचरण करते हुए उसकी स्थापना तथा पर और अपर लोकोंकी रक्षा करते हैं ।। १२ ।।

कुन्तीनन्दन ! ये त्याज्य वस्तुका त्याग करके असुरोंका वध करनेके लिये स्वयं कारण बनते हैं। कार्य, अकार्य और कारण सब इन्हींके स्वरूप हैं। ये नारायणदेव ही भूत, भविष्य और वर्तमान कालमें किये जानेवाले कर्मरूप हैं। तुम इन्हींको राहु, चन्द्रमा और इन्द्र समझो ।। १३ ।।

श्रीकृष्ण ही विश्वकर्मा, विश्वरूप, विश्वभोक्ता, विश्वविधाता और विश्वविजेता हैं। वे ही एक हाथमें त्रिशूल और दूसरे हाथमें रक्तसे भरा खप्पर लिये विकरालरूप धारण करते हैं। अपने नाना प्रकारके कर्मोसे जगत्में विख्यात हुए श्रीकृष्णकी ही सब लोग स्तुति करते हैं ।। १४ ।।

सैकड़ों गन्धर्व, अप्सराएँ तथा देवता सदा इनकी सेवामें उपस्थित रहते हैं। राक्षस भी इनसे सम्मति लिया करते हैं। एकमात्र ये ही धनके रक्षक और विजयके अभिलाषी हैं ।। १५ ।।

यज्ञमें स्तोतालोग इन्हींकी स्तुति करते हैं। सामगान करनेवाले विद्वान् रथन्तर साममें इन्हींके गुण गाते हैं। वेदवेत्ता ब्राह्मण वेदके मन्त्रोंसे इन्हींका स्तवन करते हैं और यजुर्वेदी अध्वर्यु यज्ञमें इन्हींको हविष्यका भाग देते हैं ।। १६ ।।

भारत! इन्होंने ही पूर्वकालमें ब्रह्मरूप पुरातन गुहामें प्रवेश करके इस पृथ्वीका जलमें प्रलय होना देखा है। इन सृष्टिकर्म करनेवाले श्रीकृष्णने दैत्यों, दानवों तथा नागोंको विक्षुब्ध करके इस पृथ्वीका रसातलसे उद्धार किया है ।। १७ ।।

ये ही सम्पूर्ण लोकोंकी शुक्लज्योति हैं तथा तीनों लोक, तीनों लोकपाल, त्रिविध अग्नि, तीनों व्याहृतियाँ और सम्पूर्ण देवता भी ये देवकीनन्दन श्रीकृष्ण ही हैं ।। ३१ ।।

संवत्सर, ऋतु, पक्ष, दिन-रात, कला, काष्ठा, मात्रा, मुहूर्त, लव और क्षण-इन सबको श्रीकृष्णका ही स्वरूप समझो ।। ३२ ।।

पार्थ! चन्द्रमा, सूर्य, ग्रह, नक्षत्र, तारा, अमावास्या, पौर्णमासी, नक्षत्रयोग तथा ऋतु -इन सबकी उत्पत्ति श्रीकृष्णसे ही हुई है ।। ३३ ।।

रुद्र, आदित्य, वसु अश्विनीकुमार, साध्य, विश्वेदेव, मरुद्गण, प्रजापति, देवमाता अदिति और सप्तर्षि- ये सब-के-सब श्रीकृष्णसे ही प्रकट हुए हैं ।। ३४ ।।

ये विश्वरूप श्रीकृष्ण ही वायुरूप धारण करके संसारको चेष्टा प्रदान करते हैं, अग्निरूप होकर सबको भस्म करते हैं, झलका रूप धारण करके जगत्को डुबाते हैं और ब्रह्मा होकर सम्पूर्ण विश्वकी सृष्टि करते हैं ।। ३५ ।।

ये स्वयं वेद्यस्वरूप होकर भी वेदवेद्य तत्त्वको जाननेका प्रयत्न करते हैं। विधिरूप होकर भी विहित कर्मोका आश्रय लेते हैं। ये ही धर्म, वेद और बलमें स्थित हैं। तुम यह विश्वास करो कि सारा चराचर जगत् श्रीकृष्णका ही स्वरूप है ।। ३६ ।।

ये विश्वरूपधारी श्रीकृष्ण परम ज्योतिर्मय सूर्यका रूप धारण करके पूर्व दिशामें प्रकट होते हैं। जिनकी प्रभासे सारा जगत् प्रकाशित होता है। ये समस्त प्राणियोंकी उत्पत्तिके

स्थान हैं। इन्होंने पूर्वकालमें पहले जलकी सृष्टि करके फिर सम्पूर्ण जगत्को उत्पन्न किया था ।। ३७ ।।

राजन् ! इन्होंने ही इस विश्वको उत्पन्न किया है और ये ही आत्मयोनि श्रीकृष्ण अपनी ही शक्तिसे सबको जीवन प्रदान करते हैं। देवता, असुर, मनुष्य, लोक, ऋषि, पितर, प्रजा और संक्षेपतः सम्पूर्ण प्राणियोंको इन्हींसे जीवन मिलता है। ये भगवान् भूतनाथ ही सदा विधिपूर्वक समस्त भूतोंकी सृष्टिकी इच्छा रखते हैं ।। ४२ ।।

शुभ-अशुभ और स्थावर-जंगमरूप यह सारा जगत् श्रीकृष्णसे उत्पन्न हुआ है, इस बातपर विश्वास करो। भूत, भविष्य और वर्तमान सब श्रीकृष्णका ही स्वरूप है। यह तुम्हें अच्छी तरह समझ लेना चाहिये ।। ४३ ।।

प्राणियोंका अन्तकाल आनेपर साक्षात् श्रीकृष्ण ही मृत्युरूप बन जाते हैं। ये धर्मके सनातन रक्षक हैं। जो बात बीत चुकी है तथा जिसका अभी कोई पता नहीं है, वे सब श्रीकृष्णसे ही प्रकट होते हैं, यह निश्चितरूपसे जान लो ।। ४४ ।।

तीनों लोकोंमें जो कुछ भी उत्तम, पवित्र तथा शुभ या अशुभ वस्तु है, वह सब अचिन्त्य भगवान् श्रीकृष्णका ही स्वरूप है, श्रीकृष्णसे भिन्न कोई वस्तु है, ऐसा सोचना अपनी विपरीत बुद्धिका ही परिचय देना है ।। ४५ ।।

भगवान् श्रीकृष्णकी ऐसी ही महिमा है। बल्कि ये इससे भी अधिक प्रभावशाली हैं। ये ही परम पुरुष अविनाशी नारायण हैं। ये ही स्थावर-जंगमरूप जगत्के आदि, मध्य और अन्त हैं तथा संसारमें जन्म लेनेकी इच्छावाले प्राणियोंकी उत्पत्तिके कारण भी ये ही हैं। इन्हींको अविकारी परमात्मा कहते हैं ।। ४६ ।।

Bhisma said— "Yudhishthira! The great vow-bearing, supremely intelligent Lord Krishna has directly experienced the benefits of honoring Brahmins; therefore, he himself will explain everything to you.

Today, my strength, my hearing, my speech, my mind, my vision, and my pure knowledge have all gathered together. It seems that my body will not last much longer. Even the sun does not move as swiftly today.

The sky, the heavens, the four directions, and the four corners—all are below Lord Krishna. From him, the cycle of creation has emerged, and he alone has formed this ancient universe.

O son of Kunti! At the beginning of creation, a lotus sprouted from his navel, and within that, the immensely radiant Brahma appeared on his own. He dispelled the deep darkness that engulfed everything, including the vast oceans.

Whenever righteousness declines, the pure-hearted Lord Krishna manifests among the gods and humans, upholding dharma and protecting both the higher and lower worlds.

O son of Kunti! He renounces what is to be abandoned and becomes the cause of vanquishing demons. Action, inaction, and causation are all his forms. Lord Narayana himself embodies past, present, and future actions. You may recognize him in Rahu, the Moon, and Indra.

Krishna is the divine architect of the universe, its ruler, enjoyer, creator, and conqueror. He alone, holding a trident in one hand and a blood-filled skull cup in another, assumes

terrifying forms. His deeds are famous throughout the cosmos, and all beings praise him.

Hundreds of Gandharvas, Apsaras, and gods remain in his service at all times. Even the demons seek his counsel. He alone guards wealth and desires victory.

During sacrifices, the hymns sung in praise are dedicated to him. The wise ones who chant the Sama Veda glorify his virtues. Brahmins versed in the Vedas extol him through sacred mantras, and the priests of Yajurveda offer oblations to him.

O Bharata! In ancient times, he entered the primordial cosmic cave in his Brahmanic form and witnessed the earth submerged in water during dissolution. He disturbed demons, titans, and serpents before raising the earth from the depths.

He is the radiance illuminating all worlds—the three realms, the three deities guarding them, the three types of sacred fires, the three sacred utterances, and all gods—he is Lord Krishna, the son of Devaki.

Time cycles, seasons, lunar phases, days and nights, moments, hours, and seconds—all these should be understood as manifestations of Lord Krishna.

O Partha! The Moon, the Sun, planets, stars, constellations, new moon, full moon, seasonal conjunctions—all originate from Krishna.

Rudras, Adityas, Vasus, Ashvins, Sadhyas, Vishvedevas, Maruts, Prajapatis, divine mother Aditi, and the Seven Great Sages—all have emerged from Krishna.

The cosmic form of Krishna assumes the aspect of wind to animate the world, fire to consume it, water to submerge it, and Brahma to create the universe.

Though he is self-aware, he still seeks knowledge of the eternal truths of the Vedas. He assumes the form of righteousness while upholding prescribed duties. He alone is established within dharma, the Vedas, and strength. Know with certainty that the entire animate and inanimate universe is his divine manifestation.

Krishna, in his cosmic form, takes on the luminous aspect of the Sun, appearing in the eastern direction, whose radiance illuminates the entire world. He is the origin of all beings. In ancient times, he first created water, then generated all existence.

O King! He is the creator of this cosmos, and Krishna, the self-born, gives life to all. The gods, demons, humans, worlds, sages, ancestors, creatures—all draw their existence from him. Lord Bhutanatha, as the eternal protector, desires to create beings according to cosmic law.

Believe that the entire world—auspicious or inauspicious, living or non-living—originates from Krishna. Past, present,

and future—all are his manifestations. Understand this thoroughly.

At the end of life, Krishna himself assumes the form of death. He is the eternal guardian of righteousness. Everything that has passed and everything unknown yet to come—know with certainty that all emanate from Krishna."

"In all three worlds, whatever is supreme, pure, and auspicious or inauspicious—all are manifestations of the inconceivable Lord Krishna. To think that anything exists separate from Krishna is merely a sign of mistaken intellect.

Such is the glory of Lord Krishna. In fact, his magnificence is even greater than can be described. He alone is the Supreme Person—the eternal Narayana. He is the beginning, the middle, and the end of all living and non-living beings. He is also the cause of the existence of those who desire to take birth in this world. He is known as the immutable Supreme Soul."

भीष्म उवाच

एष ते केशवः सर्वमाख्यास्यति महामतिः ।
व्युष्टिं ब्राह्मणपूजायां दृष्टव्युष्टिर्महाव्रतः ॥ ३ ॥

भीष्मजीने कहा—युधिष्ठिर! ये महान् व्रतधारी परम बुद्धिमान् भगवान् श्रीकृष्ण ब्राह्मण-पूजासे होनेवाले लाभका प्रत्यक्ष अनुभव कर चुके हैं; अतः वही तुमसे इस विषयकी सारी बातें बतायेंगे ॥ ३ ॥

बलं श्रोत्रे वाङ्मनश्चक्षुषी च
ज्ञानं तथा सविशुद्धं ममाद्य ।
देहन्यासो नातिचिरान्मतो मे
न चातितूर्णं सविताद्य याति ॥ ४ ॥

आज मेरा बल, मेरे कान, मेरी वाणी, मेरा मन और मेरे दोनों नेत्र तथा मेरा विशुद्ध ज्ञान भी सब एकत्रित हो गये हैं। अतः जान पड़ता है कि अब मेरा शरीर छूटनेमें अधिक विलम्ब नहीं है। आज सूर्यदेव अधिक तेजीसे नहीं चलते हैं ॥ ४ ॥

अहं ह्येनं वेद्मि तत्त्वेन कृष्णं
योऽयं हि यच्चास्य बलं पुराणम् ।
अमेयात्मा केशवः कौरवेन्द्र
सोऽयं धर्मं वक्ष्यति संशयेषु ॥ ५ ॥

इन श्रीकृष्णका जो स्वरूप है और जो इनका पुरातन बल है, उसे ठीक-ठीक मैं जानता हूँ। कौरवराज! भगवान् श्रीकृष्ण अप्रमेय हैं; अतः तुम्हारे मनमें संदेह होनेपर यही तुम्हें धर्मका उपदेश करेंगे ॥ ६ ॥

कृष्णः पृथ्वीमसृजत् खं दिवं च
कृष्णस्य देहान्मेदिनी सम्बभूव ।
वराहोऽयं भीमबलः पुराणः
स पर्वतान् व्यसृजद् वै दिशश्च ॥ ७ ॥

श्रीकृष्णने ही इस पृथ्वी, आकाश और स्वर्गकी सृष्टि की है। इन्हींके शरीरसे पृथ्वीका प्रादुर्भाव हुआ है। यही भयंकर बलवाले वराहके रूपमें प्रकट हुए थे तथा इन्हीं पुराण-पुरुषने पर्वतों और दिशाओंको उत्पन्न किया है ॥ ७ ॥

अस्य चापोऽथान्तरिक्षं दिवं च

अस्य चापोऽथान्तरिक्षं दिवं च
दिशश्चतस्रो विदिशश्चतस्रः ।
सृष्टिस्तथैवेयमनुप्रसूता
स निर्ममे विश्वमिदं पुराणम् ॥ ८ ॥

अन्तरिक्ष, स्वर्ग, चारों दिशाएँ तथा चारों कोण—ये सब भगवान् श्रीकृष्णसे नीचे हैं। इन्हींसे सृष्टिकी परम्परा प्रचलित हुई है तथा इन्होंने ही इस प्राचीन विश्वका निर्माण किया है ॥ ८ ॥

अस्य नाभ्यां पुष्करं सम्प्रसूतं
यत्रोत्पन्नः स्वयमेवामितौजाः ।
तेनाच्छिन्नं तत् तमः पार्थ घोरं
यत् तत् तिष्ठत्यर्णवं तर्जयानम् ॥ ९ ॥

कुन्तीनन्दन! सृष्टिके आरम्भमें इनकी नाभिसे कमल उत्पन्न हुआ और उसीके भीतर अमित तेजस्वी ब्रह्माजी स्वतः प्रकट हुए। जिन्होंने उस घोर अन्धकारका नाश किया है, जो समुद्रको भी डाँट बताता हुआ सब ओर व्याप्त हो रहा था (अर्थात् जो अगाध और अपार था) ॥ ९ ॥

यदा धर्मो ग्लाति वंशे सुराणां
तदा कृष्णो जायते मानुषेषु ।
धर्मे स्थित्वा स तु वै भावितात्मा
परांश्च लोकानपरांश्च याति ॥ १२ ॥

जब धर्मका ह्रास होने लगता है, तब ये शुद्ध अन्तःकरणवाले श्रीकृष्ण देवताओं तथा मनुष्योंके कुलमें अवतार लेकर स्वयं धर्ममें स्थित हो उसका आचरण करते हुए उसकी स्थापना तथा पर और अपर लोकोंकी रक्षा करते हैं ॥ १२ ॥

त्याज्यं त्यक्त्वा चासुराणां वधाय
कार्याकार्ये कारणं चैव पार्थ ।
कृतं करिष्यत् क्रियते च देवो
राहुं सोमं विद्धि च शक्रमेनम् ॥ १३ ॥

कुन्तीनन्दन! ये त्याज्य वस्तुका त्याग करके असुरोंका वध करनेके लिये स्वयं कारण बनते हैं। कार्य, अकार्य और कारण सब इन्हींके स्वरूप हैं। ये नारायणदेव ही भूत, भविष्य और वर्तमान कालमें किये जानेवाले कर्मरूप हैं। तुम इन्हींको राहु, चन्द्रमा और इन्द्र समझो ॥ १३ ॥

स विश्वकर्मा स हि विश्वरूपः

स विश्वकर्मा स हि विश्वरूपः
स विश्वभुग् विश्वसृग् विश्वजिच्च ।
स शूलभृच्छोणितभृत् कराल-
स्तं कर्मभिर्विदितं वै स्तुवन्ति ॥ १४ ॥

श्रीकृष्ण ही विश्वकर्मा, विश्वरूप, विश्वभोक्ता, विश्वविधाता और विश्वविजेता हैं। ये ही एक हाथमें त्रिशूल और दूसरे हाथमें रक्तसे भरा खप्पर लिये विकरालरूप धारण करते हैं। अपने नाना प्रकारके कर्मोंसे जगत्‌में विख्यात हुए श्रीकृष्णकी ही सब लोग स्तुति करते हैं ॥ १४ ॥

तं गन्धर्वाणामप्सरसां च नित्य-
मुपतिष्ठन्ते विबुधानां शतानि ।
तं राक्षसाश्च परिसंवदन्ति
रायस्पोषः स विजिगीषुरेकः ॥ १५ ॥

सैकड़ों गन्धर्व, अप्सराएँ तथा देवता सदा इनकी सेवामें उपस्थित रहते हैं। राक्षस भी इनसे सम्मति लिया करते हैं। एकमात्र ये ही धनके रक्षक और विजयके अभिलाषी हैं ॥ १५ ॥

तमध्वरे शंसितारः स्तुवन्ति
रथन्तरे सामगाश्च स्तुवन्ति ।
तं ब्राह्मणा ब्रह्ममन्त्रैः स्तुवन्ति
तस्मै हविरध्वर्यवः कल्पयन्ति ॥ १६ ॥

यज्ञमें स्तोतालोग इन्हींकी स्तुति करते हैं। सामगान करनेवाले विद्वान् रथन्तर साममें इन्हींके गुण गाते हैं। वेदवेत्ता ब्राह्मण वेदके मन्त्रोंसे इन्हींका स्तवन करते हैं और यजुर्वेदी अध्वर्यु यज्ञमें इन्हींको हविष्यका भाग देते हैं ॥ १६ ॥

स पौराणीं ब्रह्मगुहां प्रविष्टो
महीसत्रं भारताग्रे ददर्श ।
स चैव गामुद्दधाराग्र्यकर्मा
विक्षोभ्य दैत्यानुरगान् दानवांश्च ॥ १७ ॥

भारत! इन्होंने ही पूर्वकालमें ब्रह्मरूप पुरातन गुहामें प्रवेश करके इस पृथ्वीका जलमें प्रलय होना देखा है। इन सृष्टिकर्म करनेवाले श्रीकृष्णने दैत्यों, दानवों तथा नागोंको विक्षुब्ध करके इस पृथ्वीका रसातलसे उद्धार किया है ॥ १७ ॥

तं घोषार्थे गीर्भिरिन्द्राः स्तुवन्ति

ज्योतींषि शुक्लानि हि सर्वलोके
त्रयो लोका लोकपालास्त्रयश्च ।
त्रयोऽग्नयो व्याहृतयश्च तिस्रः
सर्वे देवा देवकीपुत्र एव ॥ ३१ ॥

ये ही सम्पूर्ण लोकोंकी शुक्लज्योति हैं तथा तीनों लोक, तीनों लोकपाल, त्रिविध अग्नि, तीनों व्याहृतियाँ और सम्पूर्ण देवता भी ये देवकीनन्दन श्रीकृष्ण ही हैं ॥ ३१ ॥

स वत्सरः स ऋतुः सोऽर्धमासः
सोऽहोरात्रः स कला वै स काष्ठाः ।
मात्रा मुहूर्ताश्च लवाः क्षणाश्च
विष्वक्सेनः सर्वमेतत् प्रतीहि ॥ ३२ ॥

संवत्सर, ऋतु, पक्ष, दिन-रात, कला, काष्ठा, मात्रा, मुहूर्त, लव और क्षण—इन सबको श्रीकृष्णका ही स्वरूप समझो ॥ ३२ ॥

चन्द्रादित्यौ ग्रहनक्षत्रताराः
सर्वाणि दर्शान्यथ पौर्णमासम्।
नक्षत्रयोगा ऋतवश्च पार्थ
विष्वक्सेनात् सर्वमेतत् प्रसूतम् ॥ ३३ ॥

पार्थ! चन्द्रमा, सूर्य, ग्रह, नक्षत्र, तारा, अमावास्या, पौर्णमासी, नक्षत्रयोग तथा ऋतु—इन सबकी उत्पत्ति श्रीकृष्णसे ही हुई है ॥ ३३ ॥

रुद्रादित्या वसवोऽथाश्विनौ च
साध्याश्च विश्वे मरुतां गणाश्च।
प्रजापतिर्देवमातादितिश्च
सर्वे कृष्णादृषयश्चैव सप्त ॥ ३४ ॥

रुद्र, आदित्य, वसु, अश्विनीकुमार, साध्य, विश्वेदेव, मरुद्गण, प्रजापति, देवमाता अदिति और सप्तर्षि—ये सब-के-सब श्रीकृष्णसे ही प्रकट हुए हैं ॥ ३४ ॥

वायुर्भूत्वा विक्षिपते च विश्व-
मग्निर्भूत्वा दहते विश्वरूपः।
आपो भूत्वा मज्जयते च सर्वं
ब्रह्मा भूत्वा सृजते विश्वसंघान् ॥ ३५ ॥

ये विश्वरूप श्रीकृष्ण ही वायुरूप धारण करके संसारको चेष्टा प्रदान करते हैं, अग्निरूप होकर सबको भस्म करते हैं, जलका रूप धारण करके जगत्‌को डुबाते हैं और ब्रह्मा होकर सम्पूर्ण विश्वकी सृष्टि करते हैं ॥ ३५ ॥

वेद्यं च यद् वेदयते च वेद्यं
विधिश्च यश्च श्रयते विधेयम्।
धर्मे च वेदे च बले च सर्वं
चराचरं केशवं त्वं प्रतीहि ॥ ३६ ॥

ये स्वयं वेद्यस्वरूप होकर भी वेदवेद्य तत्त्वको जाननेका प्रयत्न करते हैं। विधिरूप होकर भी विहित कर्मोंका आश्रय लेते हैं। ये ही धर्म, वेद और बलमें स्थित हैं। तुम यह विश्वास करो कि सारा चराचर जगत् श्रीकृष्णका ही स्वरूप है ॥ ३६ ॥

ज्योतिर्भूतः परमोऽसौ पुरस्तात्
प्रकाशते यत्प्रभया विश्वरूपः।
अपः सृष्ट्वा सर्वभूतात्मयोनिः
पुराकरोत् सर्वमेवाथ विश्वम् ॥ ३७ ॥

ये विश्वरूपधारी श्रीकृष्ण परम ज्योतिर्मय सूर्यका रूप धारण करके पूर्व दिशामें प्रकट होते हैं। जिनकी प्रभासे सारा जगत् प्रकाशित होता है। ये समस्त प्राणियोंकी उत्पत्तिके स्थान हैं। इन्होंने पूर्वकालमें पहले जलकी सृष्टि करके फिर सम्पूर्ण जगत्‌को उत्पन्न किया था ॥ ३७ ॥

तेन विश्वं कृतमेतद्धि राजन्
स जीवयत्यात्मनैवात्मयोनिः।
ततो देवानसुरान् मानवांश्च
लोकानृषींश्चापि पितॄन् प्रजाश्च।
समासेन विविधान्प्राणिलोकान्
सर्वान् सदा भूतपतिः सिसृक्षुः ॥ ४२ ॥

राजन्! इन्होंने ही इस विश्वको उत्पन्न किया है और ये ही आत्मयोनि श्रीकृष्ण अपनी ही शक्तिसे सबको जीवन प्रदान करते हैं। देवता, असुर, मनुष्य, लोक, ऋषि, पितर, प्रजा और संक्षेपतः सम्पूर्ण प्राणियोंको इन्हींसे जीवन मिलता है। ये भगवान् भूतनाथ ही सदा विधिपूर्वक समस्त भूतोंकी सृष्टिकी इच्छा रखते हैं ॥ ४२ ॥

शुभाशुभं स्थावरं जङ्गमं च
विष्वक्सेनात् सर्वमेतत् प्रतीहि।
यद् वर्तते यच्च भविष्यतीह
सर्वं ह्येतत् केशवं त्वं प्रतीहि ॥ ४३ ॥

शुभ-अशुभ और स्थावर-जंगमरूप यह सारा जगत् श्रीकृष्णसे उत्पन्न हुआ है, इस बातपर विश्वास करो। भूत, भविष्य और वर्तमान सब श्रीकृष्णका ही स्वरूप है। यह तुम्हें अच्छी तरह समझ लेना चाहिये ॥ ४३ ॥

मृत्युश्चैव प्राणिनामन्तकाले
साक्षात् कृष्णः शाश्वतो धर्मवाहः।
भूतं च यच्चेह न विद्म किंचिद्
विष्वक्सेनात् सर्वमेतत् प्रतीहि ॥ ४४ ॥

प्राणियोंका अन्तकाल आनेपर साक्षात् श्रीकृष्ण ही मृत्युरूप बन जाते हैं। ये धर्मके सनातन रक्षक हैं। जो बात बीत चुकी है तथा जिसका अभी कोई पता नहीं है, वे सब श्रीकृष्णसे ही प्रकट होते हैं, यह निश्चितरूपसे जान लो ॥ ४४ ॥

यत् प्रशस्तं च लोकेषु पुण्यं यच्च शुभाशुभम् ।
तत्सर्वं केशवोऽचिन्त्यो विपरीतमतः परम् ।। ४५ ।।

तीनों लोकोंमें जो कुछ भी उत्तम, पवित्र तथा शुभ या अशुभ वस्तु है, वह सब अचिन्त्य भगवान् श्रीकृष्णका ही स्वरूप है, श्रीकृष्णसे भिन्न कोई वस्तु है, ऐसा सोचना अपनी विपरीत बुद्धिका ही परिचय देना है ।। ४५ ।।

एतादृशः केशवोऽयं भूयो
नारायणः परमश्चाव्ययश्च ।
मध्याद्यन्तस्य जगतस्तस्थुषश्च
बुभूषतां प्रभवश्चाव्ययश्च ।। ४६ ।।

भगवान् श्रीकृष्णकी ऐसी ही महिमा है। बल्कि ये इससे भी अधिक प्रभावशाली हैं। ये ही परम पुरुष अविनाशी नारायण हैं। ये ही स्थावर-जंगमरूप जगत्के आदि, मध्य और अन्त हैं तथा संसारमें जन्म लेनेकी इच्छावाले प्राणियोंकी उत्पत्तिके कारण भी ये ही हैं। इन्हींको अविकारी परमात्मा कहते हैं ।। ४६ ।।

Mahabharat Shanti Parva Adhaya 351 – Shriman Narayana (Shree Krishna) does not have a material Gross Subtle body

साधुशिरोमणे ! तुम, मैं अथवा दूसरे लोग भी उस सगुण-निर्गुण विश्वात्मा पुरुषको इन चर्म-चक्षुओंसे नहीं देख सकते। वे ज्ञानसे ही देखने योग्य माने गये हैं ।। २ । वे स्थूल, सूक्ष्म और कारण तीनों शरीरोंसे रहित होकर भी सम्पूर्ण शरीरोंमें निवास करते हैं और उन शरीरोंमें रहते हुए भी कभी उनके कर्मोंसे लिप्त नहीं होते हैं ।।

Brahma said to Mahadev – O foremost among sages! Neither you, nor I, nor anyone else can see that Saguna-Nirguna Universal Self, the Supreme Person, with these physical eyes. He is considered perceivable only through knowledge. (2)

Though He (Narayana) is free from the gross, subtle, and causal bodies, He still dwells in all bodies. Yet, while residing in them, He is never tainted by their actions."

एकपञ्चाशदधिकत्रिशततमोऽध्यायः

ब्रह्मा और रुद्रके संवादमें नारायणकी महिमाका विशेषरूपसे वर्णन

ब्रह्मोवाच

शृणु पुत्र यथा ह्येष पुरुषः शाश्वतोऽव्ययः ।
अक्षयश्चाप्रमेयश्च सर्वगश्च निरुच्यते ।। १ ।।

ब्रह्माजीने कहा—बेटा! यह विराट् पुरुष जिस प्रकार सनातन, अविकारी, अविनाशी, अप्रमेय और सर्वव्यापी बताया जाता है, वह सुनो ।। १ ।।

न स शक्यस्त्वया द्रष्टुं मयान्यैर्वापि सत्तम ।
सगुणो निर्गुणो विश्वो ज्ञानदृश्यो ह्यसौ स्मृतः ।। २ ।।

साधुशिरोमणे! तुम, मैं अथवा दूसरे लोग भी उस सगुण-निर्गुण विश्वात्मा पुरुषको इन चर्म-चक्षुओंसे नहीं देख सकते। वे ज्ञानसे ही देखने योग्य माने गये हैं ।। २ ।।

अशरीरः शरीरेषु सर्वेषु निवसत्यसौ ।
वसन्नपि शरीरेषु न स लिप्यति कर्मभिः ।। ३ ।।

वे स्थूल, सूक्ष्म और कारण तीनों शरीरोंसे रहित होकर भी सम्पूर्ण शरीरोंमें निवास करते हैं और उन शरीरोंमें रहते हुए भी कभी उनके कर्मोंसे लिप्त नहीं होते हैं ।। ३ ।।

Srimad Bhagvatam 10/88/5

Lord Hari, on the other hand, is unaffected by and hence devoid of the attributes (of Prakrti). He is the Supreme Person far beyond the range of Prakrti. He is omniscient and is a witness to everything. A person who worships him becomes bereft of gunas.

5. Lord Hari, on the other hand, is unaffected by and hence devoid of the attributes (of *Prakṛti*). He is the Supreme Person far beyond the range of *Prakṛti*. He is omniscient and is a witness to everything. A person who worships him becomes bereft of *guṇas*.

Srimad Bhagavatam 10th Book Chapter 46 Slokas 36-41

36 . Please do not get depressed, Oh highly fortunate ones! You shall see Krsna by your side. Just as the fire (lat-ently) exists in fuel, he abides in the hearts of all beings.

37. (Please do not entertain doubt how he will leave his dear parents and come to you). None is extremely beloved of or disliked by him, for he is above attachments. None is superior or inferior or unequal to him as he is the same to all.2
38. He has no mother, no father, no wife, no children or other relatives. He has none who is his own or who is his non-self. He has no corporeal form at all.
39. He has no bound of Karma. But out of sport and for the protection of the righteous, he incarnates in good (eg. Rāma, Krsna, bad (Fish, Boar) and mixed (e.g. Man-lion) types of species.)3
40. Though this unborn Lord is transcendental to and hence unaffected by guṇas, he assumes all the gunas such as the sattva, rajas and tamas. It is out of sportiveness that he creates, maintains and destroys the universe by these means.
41. Just as the whole earth appears rotating to an eye that is rolling, the Soul is regarded as the Agent through the influence of ahaṁkāra (Ego) while it is actually the mind that is active.4

36. Please do not get depressed, Oh highly fortunate ones! You shall see Kṛṣṇa by your side. Just as the fire (latently) exists in fuel, he abides in the hearts of all beings.

37. (Please do not entertain doubt how he will leave his dear parents and come to you). None is extremely beloved of or disliked by him, for he is above attachments. None is superior or inferior or unequal to him as he is the same to all.[2]

38. He has no mother, no father, no wife, no children or other relatives. He has none who is his own or who is his non-self. He has no corporeal form at all.

39. He has no bound of *Karma*. But out of sport and for the protection of the righteous, he incarnates in good (e g. Rāma, Kṛṣṇa, bad (Fish, Boar) and mixed (e.g. Man-lion) types of species.)[3]

40. Though this unborn Lord is transcendental to and hence unaffected by *guṇas*, he assumes all the *guṇas* such as the *sattva*, *rajas* and *tamas*. It is out of sportiveness that he creates, maintains and destroys the universe by these means.

41. Just as the whole earth appears rotating to an eye that is rolling, the Soul is regarded as the Agent through the influence of *ahaṁkāra* (Ego) while it is actually the mind that is active.[4]

Srimad Bhagavatam 10th Skanda Adhaya 63 – Bhagwan Shree Krishna Stuti

Juara prayed:

25. I bow to you, Lord of infinite potency, the controll-er of great gods (like Brahmā and others), the Soul of all (the universe). One without a second, (of the nature of) Absolute Consciousness, the Cause of the creation, subsistence and dis-solution of the universe, you are what is known as the Brahman which is indicated by the Vedas (but not cognised directly), absolutely serene, subject to no modification.

26. (You, being beyond all attributes, are the Lord of all). The Time-spirit (that impels action), Providence (resultant from the karma or action), Karma, Svabhāva (the natural pro-pensities as a result of Karma), substance (subtle elements), the body, Prāṇa (vital breath called Sūtra), the Ego, modifica-tions (viz. eleven senses-10 conative and cognitive senses+1 mind, the internal organ) and the combination of these evolutes called the Linga or subtle body which sets in motion the stream of cause-effect relation like that of the seed and the tree-all is your Māyā. I seek shelter in you in whom there is negation of Māyā.

27. Sportively assuming various incarnations (as Fish, Tortoise, Boar etc.) you protect the gods, saintly persons who abide by the dharına (duties prescribed for their respective class and stage in life) and for their protection you exterminate those who deviate from the righteous path and live by commit-ting violence. This incarnation of yours is intended for lessening the burden of the earth. submitted :

28. (It is not surprising that Båṇa fights with you as he is unaware of your real nature, for you are the veritable Brahman, the Supreme Light lying concealed in the Vedas (which are the Brahman revealed in verbal form). You reveal yourself to sages and hence those sages of pure heart realize you to be all-pervading and pure as the sky and (eternally) absolute.

29. You are indeed the Cosmic Man (Virāṭ puruşa) that comprise within you (as parts of your body) all the universe. Thus the sky is your navel; the fire, your mouth; water, your seminal fluid; the heavenly region, your head; the cardinal points, 'your ears; the earth, your feet; the moon your mind; the Sun, your eye; myself (viz. Rudra), your Ego (ahaṁkāra); the seas, your belly; Indra (and other protectors of the world), your arms;

30. Herbs and plants are your hair on the body; clouds, the locks of your hair; god Brahmā, your intellect; the pro-creator of the worlds, your generative organ; and Dharma (the god upholding righteousness), your heart. (But this Båṇa does not know this Cosmic Personality of yours).

31. This incarnation of yours, O Lord of undiminished glory and power (or who stay eternally in Go-loka), is for the protection of righteousness and for the prosperity of the world. All of us (protectors of various spheres) are delegat-ed powers by you and hence we (can) protect the seven spheres of the universe.

32. You are the one without a second, the First Person (beyond all persons belonging to the three states), pure, self-luminous through knowledge, the cause of all but yourself without any cause, the controller (of the universe). Yet you manifest your self through your Måyå as an individual Soul (in every being be it gods, men or subhuman beings) and throw light on everything.

33. O.Perfect Lord! Just as the Sun, covered under his own shadow (viz. clouds, his creation) illuminates both the clouds as well as other forms, you, though the Self-luminous, get concealed under the gunas (viz. Ego)

and yet make all the gunas and their products shine (with your light).

Jvara prayed :

25. I bow to you, Lord of infinite potency, the controller of great gods (like Brahmā and others), the Soul of all (the universe). One without a second, (of the nature of) Absolute Consciousness, the Cause of the creation, subsistence and dissolution of the universe, you are what is known as the Brahman which is indicated by the Vedas (but not cognised directly), absolutely serene, subject to no modification.

26. (You, being beyond all attributes, are the Lord of all). The Time-spirit (that impels action), Providence (resultant from the *karma* or action), *Karma*, *Svabhāva* (the natural propensities as a result of *Karma*), substance (subtle elements),

1. The name of Bāṇa's real mother was Aśanā. VT clarifies that according to V.P. *Koṭarī* was the family deity of Daityas.

the body, Prāṇa (vital breath called *Sūtra*), the Ego, modifications (viz. eleven senses—10 conative and cognitive senses+1 mind, the internal organ) and the combination of these evolutes called the *Liṅga* or subtle body which sets in motion the stream of cause-effect relation like that of the seed and the tree—all is your Māyā. I seek shelter in you in whom there is negation of Māyā.

27. Sportively assuming various incarnations (as Fish, Tortoise, Boar etc.) you protect the gods, saintly persons who abide by the *dharma* (duties prescribed for their respective class and stage in life) and for their protection you exterminate those who deviate from the righteous path and live by committing violence. This incarnation of yours is intended for lessening the burden of the earth.

Rudra submitted :

34. (It is not surprising that Bāṇa fights with you as he is unaware of your real nature, for you are the veritable

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Brahman, the Supreme Light lying concealed in the Vedas (which are the Brahman revealed in verbal form). You reveal yourself to sages and hence those sages of pure heart realize you to be all-pervading and pure as the sky and (eternally) absolute.

35. You are indeed the Cosmic Man (*Virāṭ puruṣa*) that comprise within you (as parts of your body) all the universe. Thus the sky is your navel; the fire, your mouth; water, your seminal fluid; the heavenly region, your head; the cardinal points, your ears; the earth, your feet; the moon your mind; the Sun, your eye; myself (viz. Rudra), your Ego (*ahaṁkāra*); the seas, your belly; Indra (and other protectors of the world), your arms;

36. Herbs and plants are your hair on the body; clouds, the locks of your hair; god Brahmā, your intellect; the procreator of the worlds, your generative organ; and Dharma (the god upholding righteousness), your heart. (But this Bāṇa does not know this Cosmic Personality of yours).

37. This incarnation of yours, O Lord of undiminished glory and power (or who stay eternally in Go-loka), is for the protection of righteousness and for the prosperity of the world. All of us (protectors of various spheres) are delegated powers by you and hence we (can) protect the seven spheres of the universe.

38. You are the one without a second, the First Person (beyond all persons belonging to the three states), pure, self-luminous through knowledge, the cause of all but yourself without any cause, the controller (of the universe). Yet you manifest your self through your Māyā as an individual Soul (in every being be it gods, men or subhuman beings) and throw light on everything.

39. O Perfect Lord! Just as the Sun, covered under his own shadow (viz. clouds, his creation) illuminates both the clouds as well as other forms, you, though the Self-luminous, get concealed under the *guṇas* (viz. Ego) and yet make all the *guṇas* and their products shine (with your light).

Srimad Bhagavatam 10.59 .25-29 Bhagwan Shree Krishna Beautiful Stuti by Prithvi Devi –

The Earth-goddess prayed:

25. Salutations to you, Oh God of gods, Oh wielder of a conch, a discus and a mace! I bow to you, Oh Supreme Soul who have assumed form in compliance with the wishes of your votaries.
26. Hail to You, O God with a lotus in the navel (and are thus the cause–creator of the universe). I bow to You O wearer of the wreath of lotuses (signifying your glorious renown). Salutations to You, O God with lotus eyes (soothing the torments of the world). Bow unto You, O God with lotus feet (deserving adoration and service by the world).
27. Hail to the Lord of (the highest) divine faculties (such as omnipotence etc.), Vasudeva-the resort of all beings and the All-pervading god Vişnu. You are the Supreme Person, present before all the evolutes[1], the Creator (or the Cause) of the Primordial matter (Prakrti). I bow to you, Perfect Spiri-tual Wisdom incarnate.
28. Hail to you who are yourself unborn but are the Creator of this Universe; who are the Brahman itself of infinite potencies. You are the Inner Controller of the great and the small, the Master of all elements (or created beings), O Supreme Soul.
29.* O Lord when desirous of creating the universe you assume intense form of rajoguna (viz. the four-headed god Brahmā); for the dissolution of the world you support the Tamoguṇa (and assume the form of god

Rudra). And for the continuance of the world, you assume the sattva (i.e. Vişnu form). You are no other than the Time (Kāla), the Primordial matter (Prakrti) and the supreme Spirit itself-yet you are dis-tinct from them.*

29. You are one without a second. i.e. the earth (and othe elements like) water, fire, wind and the sky, the five tan-matras (the subtle elements with their qualities such as sound, taste, touch, form and fragrance), the presiding deities over senses, mind, cognitive and conative senses, ahaṁkāra (Ego, I-ness), Mahat (the Principle of Cosmic Intelligence), the mobile and immobile creation all these are illusions imposed on you.

X.59.29. 1633

The Earth-goddess prayed :

25. Salutations to you, Oh God of gods, Oh wielder of a conch, a discus and a mace ! I bow to you, Oh Supreme Soul who have assumed form in compliance with the wishes of your votaries.

26. Hail to You, O God with a lotus in the navel (and are thus the cause—creator—of the universe). I bow to You O wearer of the wreath of lotuses (signifying your glorious renown). Salutations to You, O God with lotus eyes (soothing the torments of the world). Bow unto You, O God with lotus feet (deserving adoration and service by the world).

27. Hail to the Lord of (the highest) divine faculties (such as omnipotence etc.), Vāsudeva—the resort of all beings and the All-pervading god Viṣṇu. You are the Supreme Person, present before all the evolutes[1], the Creator (or the Cause) of the Primordial matter (*Prakṛti*). I bow to you, Perfect Spiritual Wisdom incarnate.

28. Hail to you who are yourself unborn but are the Creator of this Universe; who are the Brahman itself of infinite potencies. You are the Inner Controller of the great and the small, the Master of all elements (or created beings), O Supreme Soul.

29.* O Lord when desirous of creating the universe you assume intense form of *rajoguṇa* (viz. the four-headed god Brahmā); for the dissolution of the world you support the *Tamoguṇa* (and assume the form of god Rudra). And for the continuance of the world, you assume the *sattva* (i.e. Viṣṇu form). You are no other than the Time (*Kāla*), the Primordial

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matter (*Prakṛti*) and the supreme Spirit itself—yet you are distinct from them.*

30. You are one without a second. i.e. the earth (and other elements like) water, fire, wind and the sky, the five *tanmātras* (the subtle elements with their qualities such as sound, taste, touch, form and fragrance), the presiding deities over senses, mind, cognitive and conative senses, *ahaṁkāra* (Ego, I-ness), *Mahat* (the Principle of Cosmic Intelligence), the mobile and immobile creation all these are illusions imposed on you.

Nature and Qualities of Bhagvan Shree Krishna

Bhagvan Shree Krishna is Yogeshwar (Meaning the master of Senses)

Mahabharat Shanti Parva Adhaya 51 sloka 4

Bhimsa Uvach –

तीनों लोकोंमें व्याप्त हुए आपको नमस्कार है। तीनों गुणोंसे अतीत आपको प्रणाम है। योगेश्वर ! आपको नमस्कार है। आप ही सबके परम आधार हैं ।। ४ ।।

“Salutations to You, who pervades all three worlds. O Supreme Lord, beyond all three qualities, I bow to You. O Yogeshwara, I offer my respects to You. You alone are the ultimate foundation of all beings.”

नमस्ते त्रिषु लोकेषु नमस्ते परतस्त्रिषु ।
योगेश्वर नमस्तेऽस्तु त्वं हि सर्वपरायणः ॥ ४ ॥
तीनों लोकोंमें व्याप्त हुए आपको नमस्कार है। तीनों गुणोंसे अतीत आपको प्रणाम है। योगेश्वर! आपको नमस्कार है। आप ही सबके परम आधार हैं ॥ ४ ॥

Bhagavat Geeta 18.78 Geeta Press Gorakhpur

यत्र योगेश्वरः कृष्णो यत्र पार्थो धनुर्धरः । तत्र श्रीर्विजयो भूतिर्भुवा नीतिर्मतिर्मम ॥ ७८ ॥
Wherever there is Bhagavān Śrī Kṛṣṇa, the Lord of Yoga, and wherever there is Arjuna, the wielder of the Gandīva bow, goodness, victory, glory and unfailing righteousness will surely be there: such is My conviction.

यत्र योगेश्वरः कृष्णो यत्र पार्थो धनुर्धरः ।
तत्र श्रीर्विजयो भूतिर्ध्रुवा नीतिर्मतिर्मम ॥ ७८ ॥
Wherever there is Bhagavān Śrī Kṛṣṇa, the Lord of Yoga, and wherever there is Arjuna, the wielder of the Gāṇḍīva bow, goodness, victory, glory and unfailing righteousness will surely be there : such is My conviction. (78)

Bhagavat Geeta 11.9

एवमुक्त्वा ततो राजन्महायोगेश्वरो हरिः। दर्शयामास पार्थाय परमं रूपमैश्वरम् ॥ ९ ॥
Sañjaya said: My lord! having spoken thus, Śrī Krsna, Kṛṣṇa, the supreme Master of Yoga, forthwith revealed to Arjuna His supremely glorious divine Form.

सञ्जय उवाच
एवमुक्त्वा ततो राजन्महायोगेश्वरो हरिः।
दर्शयामास पार्थाय परमं रूपमैश्वरम्॥ ९ ॥
Sañjaya said : My lord! having spoken thus, Śrī Kṛṣṇa, the supreme Master of Yoga, forthwith revealed to Arjuna His supremely glorious divine Form. (9)

Bhagwan Shree krishna is Hrishikesh which means he is the Lord and Master of Senses and Mind

Bhagvat Geeta 1.15 Geeta Press Gorakhpur

पाञ्चजन्यं हृषीकेशो देवदत्तं धनञ्जयः ।
पौण्ड्रं दध्मौ महाशङ्ख भीमकर्मा वृकोदरः ॥ १५ ॥
Śrī Krsna blew His conch named Pāñcajanya; Arjuna, Devadatta; while Bhīma of ferocious deeds blew his mighty conch Paundra.

पाञ्चजन्यं हृषीकेशो देवदत्तं धनञ्जयः ।
पौण्ड्रं दध्मौ महाशङ्खं भीमकर्मा वृकोदरः ॥ १५ ॥

Śrī Kṛṣṇa blew His conch named Pāñcajanya; Arjuna, Devadatta; while Bhīma of ferocious deeds blew his mighty conch Pauṇḍra. (15)

Mahabharat Shanti Parva Adhay 207 slokas 1-2

युधिष्ठिरने कहा- भरतश्रेष्ठ ! महाप्राज्ञ पितामह! कमलनयन भगवान् श्रीकृष्ण अपनी महिमासे कभी च्युत न होनेवाले, सबके कर्ता, अकृत (नित्य सिद्ध), सर्वव्यापी तथा सम्पूर्ण भूतोंकी उत्पत्ति और प्रलयके स्थान हैं। ये कभी किसीसे पराजित नहीं होते। ये ही नारायण, हृषीकेश, गोविन्द और केशव – इन नामोंसे भी विख्यात हैं। मैं इनके स्वरूपका तात्त्विक विवेचन सुनना चाहता हूँ ।।

Yudhishthira said: O best of the Bharatas! O supremely wise grandsire! The lotus-eyed Lord Shri Krishna is ever unwavering in His divine glory. He is the creator of all, eternally perfect, all-pervading, and the ultimate source of the creation and dissolution of all beings. He is never defeated by anyone. He is well known by the names **Narayana, Hrishikesha,** Govinda, and Keshava. I wish to hear the philosophical explanation of His true nature.

युधिष्ठिर उवाच

पितामह महाप्राज्ञ पुण्डरीकाक्षमच्युतम् ।
कर्तारमकृतं विष्णुं भूतानां प्रभवाप्ययम् ।। १ ।।
नारायणं हृषीकेशं गोविन्दमपराजितम् ।
तत्त्वेन भरतश्रेष्ठ श्रोतुमिच्छामि केशवम् ।। २ ।।

युधिष्ठिरने कहा—भरतश्रेष्ठ! महाप्राज्ञ पितामह! कमलनयन भगवान् श्रीकृष्ण अपनी महिमासे कभी च्युत न होनेवाले, सबके कर्ता, अकृत (नित्य सिद्ध), सर्वव्यापी तथा सम्पूर्ण भूतोंकी उत्पत्ति और प्रलयके स्थान हैं। ये कभी किसीसे पराजित नहीं होते। ये ही नारायण, हृषीकेश, गोविन्द और केशव—इन नामोंसे भी विख्यात हैं। मैं इनके स्वरूपका तात्त्विक विवेचन सुनना चाहता हूँ ।।

Mahabharat Drona Parva Adhaya 11 sloka 10

इसी प्रकार हृषीकेशने पाताल-निवासी पंचजन नामक दैत्यको युद्धमें मारकर दिव्य पाञ्चजन्य शंख प्राप्त किया ।।

In the same way, **Hrishikesha (Lord Krishna)** slew the demon named Panchajanya, who resided in the netherworld, and obtained the divine conch, Panchajanya.

युधि पञ्चजनं हत्वा दैत्यं पातालवासिनम् ।
पाञ्चजन्यं हृषीकेशो दिव्यं शङ्खमवाप्तवान् ।। १० ।।

इसी प्रकार हृषीकेशने पाताल-निवासी पंचजन नामक दैत्यको युद्धमें मारकर दिव्य पाञ्चजन्य शंख प्राप्त किया ।।

Mahabharat Anushashan Parva Adhaya 147 Sloka 3

उनकी भुजाएँ दस हैं, वे महान् तेजस्वी हैं, देवद्रोहियोंका नाश करनेवाले श्रीवत्सभूषित भगवान् हृषीकेश सम्पूर्ण देवताओंद्वारा पूजित होते हैं ।। ३ ।।

He has ten arms and possesses great radiance. Adorned with the sacred Srivatsa mark, Lord Hrishikesha, the destroyer of those who oppose the gods, is revered by all the deities. ॥3॥

दशबाहुर्महातेजा देवतारिनिषूदनः ।
श्रीवत्साङ्को हृषीकेशः सर्वदैवतपूजितः ।। ३ ।।

उनकी भुजाएँ दस हैं, वे महान् तेजस्वी हैं, देवद्रोहियोंका नाश करनेवाले श्रीवत्सभूषित भगवान् हृषीकेश सम्पूर्ण देवताओंद्वारा पूजित होते हैं ।। ३ ।।

Similarly In the Sri Vishnu Sahasranama, found in the Anushasan Parva Adhayay 149 of the Mahabharata, Bhagwan Shree Krishna is referred to as **४७ हृषीकेशः-इन्द्रियोंके स्वामी**, (Name 47)

४७ हृषीकेशः-इन्द्रियोंके स्वामी,

“The Lord of the senses – the master and controller of all the senses and their functions.”

अप्रमेयो हृषीकेशः पद्मनाभोऽमरप्रभुः ।
विश्वकर्मा मनुस्त्वष्टा स्थविष्ठः स्थविरो ध्रुवः ॥ १९ ॥
४६ अप्रमेयः-प्रमाणादिसे जाननेमें न आ सकनेवाले, ४७ हृषीकेशः-इन्द्रियोंके स्वामी, ४८ पद्मनाभः-जगत्‌के कारणरूप कमलको अपनी नाभिमें स्थान देनेवाले, ४९ अमरप्रभुः-देवताओंके स्वामी, ५० विश्वकर्मा-सारे जगत्‌की रचना करनेवाले, ५१ मनुः-प्रजापति मनुरूप, ५२ त्वष्टा-संहारके समय सम्पूर्ण प्राणियोंको क्षीण करनेवाले, ५३ स्थविष्ठः-अत्यन्त स्थूल, ५४ स्थविरो ध्रुवः-अति प्राचीन एवं अत्यन्त स्थिर ॥ १९ ॥

Mahabharat Adi Parva Adhyaya 220, Shlokas 28-30 describe Bhagwan Shri Krishna as Viśuddhātma, meaning He is a Pure Soul, free from all impurities, attachments, and worldly illusions. He embodies absolute truth, divine consciousness, and eternal bliss, untouched by material limitations or Sexual or any form of desires and impurities .

जनमेजय! तत्पश्चात् महारथी पाण्डव मन-ही-मन हर्षविभोर हो उठे और कुन्तीदेवी भी बहुत प्रसन्न हुईं। कमलनयन भगवान् श्रीकृष्णने जब यह सुना कि पाण्डवश्रेष्ठ अर्जुन अपने उत्तम नगर इन्द्रप्रस्थ पहुँच गये हैं, तब वे शुद्धात्मा श्रीकृष्ण एवं बलराम तथा वृष्णि और अन्धकवंशके प्रधान-प्रधान वीर महारथियोंके साथ वहाँ आये

O Janamejaya! Thereafter, the great warrior Pandavas were filled with immense joy in their hearts, and Queen Kunti was also delighted. When the lotus-eyed Lord Shri Krishna heard that the noble Pandava, Arjuna, had reached his excellent city, Indraprastha, the Suddhatma Krishna, along with Balarama and the foremost warriors of the Vrishni and Andhaka clans, arrived there.

ततस्ते हृष्टमनसः पाण्डवेया महारथाः ।
कुन्ती च परमप्रीता बभूव जनमेजय ॥ २५ ॥
श्रुत्वा तु पुण्डरीकाक्षः सम्प्राप्तं स्वं पुरोत्तमम् ।
अर्जुनं पाण्डवश्रेष्ठमिन्द्रप्रस्थगतं तदा ॥ २६ ॥
आजगाम विशुद्धात्मा सह रामेण केशवः ।
वृष्ण्यन्धकमहामात्रैः सह वीरैर्महारथैः ॥ २७ ॥

जनमेजय! तत्पश्चात् महारथी पाण्डव मन-ही-मन हर्षविभोर हो उठे और कुन्तीदेवी भी बहुत प्रसन्न हुईं। कमलनयन भगवान् श्रीकृष्णने जब यह सुना कि पाण्डवश्रेष्ठ अर्जुन अपने उत्तम नगर इन्द्रप्रस्थ पहुँच गये हैं, तब वे शुद्धात्मा श्रीकृष्ण एवं बलराम तथा वृष्णि और अन्धकवंशके प्रधान-प्रधान वीर महारथियोंके साथ वहाँ आये ॥ २५—२७ ॥

In the Sri Vishnu Sahasranama, found in the Anushasan Parva Adhayay 149 of the Mahabharata, Bhagwan Shree Krishna is referred to as Viśuddhātma (Name ६३६ /636) , meaning the Pure Soul. This name signifies his absolute purity, transcendence, and divine essence, untouched by worldly impurities or limitations.

६३६ विशुद्धात्मा-परम शुद्ध निर्मल आत्मस्वरूप

“Viśuddhātma – The supremely pure, spotless, and immaculate essence of the soul.”

अर्चिष्मानर्चितः कुम्भो विशुद्धात्मा विशोधनः ।
अनिरुद्धोऽप्रतिरथः प्रद्युम्नोऽमितविक्रमः ॥ ८९ ॥

६३३ **अर्चिष्मान्**-चन्द्र-सूर्य आदि समस्त ज्योतियोंको देदीप्यमान करनेवाली अतिशय प्रकाशमय अनन्त किरणोंसे युक्त, ६३४ **अर्चितः**-ब्रह्मादि समस्त लोकोंसे पूजे जानेवाले, ६३५ **कुम्भः**-घटकी भाँति सबके निवासस्थान, ६३६ **विशुद्धात्मा**-परम शुद्ध निर्मल आत्मस्वरूप, ६३७ **विशोधनः**-स्मरणमात्रसे समस्त पापोंका नाश करके भक्तोंके अन्तःकरणको परम शुद्ध कर देनेवाले, ६३८ **अनिरुद्धः**-जिनको कोई बाँधकर नहीं रख सके—ऐसे चतुर्व्यूहमें अनिरुद्धस्वरूप, ६३९ **अप्रतिरथः**-प्रतिपक्षसे रहित, ६४० **प्रद्युम्नः**-परम श्रेष्ठ अपार धनसे युक्त चतुर्व्यूहमें प्रद्युम्नस्वरूप, ६४१ **अमितविक्रमः**-अपार पराक्रमी ॥ ८९ ॥

Similarly In the Sri Vishnu Sahasranama, found in the Anushasan Parva Adhayay 149 of the Mahabharata, Bhagwan Shree Krishna is referred to as **शुचिः** (Name २५१ 251) meaning the Pure One

२५१ शुचिः-परम शुद्ध

Shuchih – The supremely pure one.

असंख्येयोऽप्रमेयात्मा विशिष्टः शिष्टकृच्छुचिः ।
सिद्धार्थः सिद्धसंकल्पः सिद्धिदः सिद्धिसाधनः ॥ ५० ॥

२४७ **असंख्येयः**-जिनके नाम और गुणोंकी संख्या न की जा सके, २४८ **अप्रमेयात्मा**-किसीसे भी मापे न जा सकनेवाले, २४९ **विशिष्टः**-सबसे उत्कृष्ट, २५० **शिष्टकृत्**-श्रेष्ठ बनानेवाले, २५१ **शुचिः**-परम शुद्ध, २५२ **सिद्धार्थः**-इच्छित अर्थको सर्वथा सिद्ध कर चुकनेवाले, २५३ **सिद्धसंकल्पः**-सत्य-संकल्पवाले, २५४ **सिद्धिदः**-कर्म करनेवालोंको उनके अधिकारके अनुसार फल देनेवाले, २५५ **सिद्धिसाधनः**-सिद्धिरूप क्रियाके साधक ॥ ५० ॥

Similarly In the Sri Vishnu Sahasranama, found in the Anushasan Parva Adhayay 149 of the Mahabharata, Bhagwan Shree Krishna is referred to as **पूतात्मा** (Name 10) meaning the Divine Pure Soul

पूतात्मा-पवित्रात्मा

पूतात्मा (Pūtātmā) – The one whose soul is pure, free from all impurities.

पूतात्मा परमात्मा च मुक्तानां परमा गतिः ।
अव्ययः पुरुषः साक्षी क्षेत्रज्ञोऽक्षर एव च ॥ १५ ॥

१० **पूतात्मा**-पवित्रात्मा, ११ **परमात्मा**-परमश्रेष्ठ नित्यशुद्ध-बुद्ध-मुक्तस्वभाव, १२ **मुक्तानां परमा गतिः**-मुक्त पुरुषोंकी सर्वश्रेष्ठ गतिस्वरूप, १३ **अव्ययः**-कभी विनाशको प्राप्त न होनेवाले, १४ **पुरुषः**-पुर अर्थात् शरीरमें शयन करनेवाले, १५ **साक्षी**-बिना किसी व्यवधानके सब कुछ देखनेवाले, १६ **क्षेत्रज्ञः**-क्षेत्र अर्थात् समस्त प्रकृतिरूप शरीरको पूर्णतया जाननेवाले, १७ **अक्षरः**-कभी क्षीण न होनेवाले ॥ १५ ॥

Similarly In the Sri Vishnu Sahasranama, found in the Anushasan Parva Adhayay 149 of the Mahabharata, Bhagwan Shree Krishna is referred to as **१४६ अनघः-पापरहित**, (Name 147) meaning Sinless

१४६ अनघः-पापरहित,

“The sinless one – completely free from all impurities and wrongdoings.”

भ्राजिष्णुर्भोजनं भोक्ता सहिष्णुर्जगदादिजः ।
अनघो विजयो जेता विश्वयोनिः पुनर्वसुः ॥ २९ ॥

१४१ **भ्राजिष्णुः**-एकरस प्रकाशस्वरूप, १४२ **भोजनम्**-ज्ञानियोंद्वारा भोगनेयोग्य अमृतस्वरूप, १४३ **भोक्ता**-पुरुषरूपसे भोक्ता, १४४ **सहिष्णुः**-सहनशील, १४५ **जगदादिजः**-जगत्के आदिमें हिरण्यगर्भ रूपसे स्वयं उत्पन्न होनेवाले, १४६ **अनघः**-पापरहित, १४७ **विजयः**-ज्ञान, वैराग्य और ऐश्वर्य आदि गुणोंमें सबसे बढ़कर, १४८ **जेता**-स्वभावसे ही समस्त भूतोंको जीतनेवाले, १४९ **विश्वयोनिः**-सबके कारणरूप, १५० **पुनर्वसुः**-पुनः-पुनः अवतार-शरीरोंमें निवास करनेवाले ॥ २९ ॥

Mahabharat Anushasan Parva Adhyay 147 slokas 18-21 – Description of Various Qualities of Bhagwan Shree Krishna by Shri Maheshwar Shiva

वे योगमायासे सम्पन्न और हजारों नेत्रोंवाले हैं। उनका हृदय विशाल है। वे अविनाशी, वीर, मित्रजनोंके प्रशंसक, ज्ञाति एवं बन्धु-बान्धवोंके प्रिय, क्षमाशील, अहंकाररहित, ब्राह्मणभक्त, वेदोंका उद्धार करनेवाले, भयातुर पुरुषोंका भय दूर करनेवाले और मित्रोंका आनन्द बढ़ानेवाले हैं ।। १८-१९ ।।]

वे समस्त प्राणियोंको शरण देनेवाले, दीन-दुखियोंके पालनमें तत्पर, शास्त्रज्ञानसम्पन्न, धनवान्, सर्वभूतवन्दित, शरणमें आये हुए शत्रुओंको भी वर देनेवाले, धर्मज्ञ, नीतिज्ञ, नीतिमान्, ब्रह्मवादी और जितेन्द्रिय हैं ।। २०-२१ ।

He is endowed with divine Yogamaya and possesses thousands of eyes. His heart is vast, and he is immortal, valiant, and a great admirer of his companions. He is beloved by his kin and relatives, forgiving, free of pride, devoted to Brahmins, and the uplifter of the Vedas. He dispels the fears of those who are terrified and brings joy to his friends. ॥ 18-19॥

He is the refuge of all beings, ever ready to protect the distressed and needy. He is well-versed in the scriptures, wealthy, revered by all creatures, and grants boons even to enemies who seek his shelter. He possesses knowledge of righteousness, wisdom in ethical conduct, unwavering integrity, devotion to the divine, and mastery over his senses. ॥20-21॥

योगमायः सहस्राक्षो निरपायो महामनाः ।
वीरो मित्रजनश्लाघी ज्ञातिबन्धुजनप्रियः ।। १८ ।।
क्षमावांश्चानहंवादी ब्रह्मण्यो ब्रह्मनायकः ।
भयहर्ता भयार्तानां मित्राणां नन्दिवर्धनः ।। १९ ।।

वे योगमायासे सम्पन्न और हजारों नेत्रोंवाले हैं। उनका हृदय विशाल है। वे अविनाशी, वीर, मित्रजनोंके प्रशंसक, ज्ञाति एवं बन्धु-बान्धवोंके प्रिय, क्षमाशील, अहंकाररहित, ब्राह्मणभक्त, वेदोंका उद्धार करनेवाले, भयातुर पुरुषोंका भय दूर करनेवाले और मित्रोंका आनन्द बढ़ानेवाले हैं ।। १८-१९ ।।

शरण्यः सर्वभूतानां दीनानां पालने रतः ।
श्रुतवानर्थसम्पन्नः सर्वभूतनमस्कृतः ।। २० ।।
समाश्रितानां वरदः शत्रूणामपि धर्मवित् ।
नीतिज्ञो नीतिसम्पन्नो ब्रह्मवादी जितेन्द्रियः ।। २१ ।।

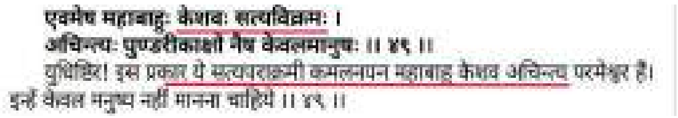
वे समस्त प्राणियोंको शरण देनेवाले, दीन-दुखियोंके पालनमें तत्पर, शास्त्रज्ञानसम्पन्न, धनवान्, सर्वभूतवन्दित, शरणमें आये हुए शत्रुओंको भी वर देनेवाले, धर्मज्ञ, नीतिज्ञ, नीतिमान्, ब्रह्मवादी और जितेन्द्रिय हैं ।। २०-२१ ।।

Mahabharat Shanti Parva Adhaya 207 Sloka 49 – Bhagavan Shree Krishna is Satyaparakrami that is Righteous

Bhisma Uvach-

युधिष्ठिर ! इस प्रकार ये सत्यपराक्रमी कमलनयन महाबाहु केशव अचिन्त्य परमेश्वर हैं। इन्हें केवल मनुष्य नहीं मानना चाहिये ।। ४९ ।।

Yudhishthira! In this way, the lotus-eyed, mighty-armed Keshava, who is unwavering in Righteousness , is the unfathomable Supreme Lord. He should not be regarded merely as a human. ॥49॥


एवमेष महाबाहुः केशवः सत्यविक्रमः ।
अचिन्त्यः पुण्डरीकाक्षो नैव केवलमानुषः ।। ४९ ।।

युधिष्ठिर! इस प्रकार ये सत्यपराक्रमी कमलनयन महाबाहु केशव अचिन्त्य परमेश्वर हैं। इन्हें केवल मनुष्य नहीं मानना चाहिये ।। ४९ ।।

Mahabharat Shanti Parva Adhaya 207 – Bhagvan Shree krishna is the master of all Senses

Bhisma Uvach –

ऐसा कहकर भूतभावन भगवान् विष्णु वहाँसे चले गये; अतः युधिष्ठिर ! तुम भी सम्पूर्ण इन्द्रियोंके स्वामी भगवान् देवकीनन्दन श्रीकृष्णकी शरणमें जाओ ।।

Having said this, Lord Vishnu, the creator and protector of all beings, departed from there. Therefore, O Yudhishthira! You

too should take refuge in Lord Shri Krishna, the son of Devaki, who is the master of all senses.

इत्युक्त्वा स जगामाथ भगवान् भूतभावनः ।
तस्माद् व्रज हृषीकेशं कृष्णं देवकिनन्दनम् ।।
ऐसा कहकर भूतभावन भगवान् विष्णु वहाँसे चले गये; अतः युधिष्ठिर! तुम भी सम्पूर्ण इन्द्रियोंके स्वामी भगवान् देवकीनन्दन श्रीकृष्णकी शरणमें जाओ ।।

Mahabharat Bhimsa Parva adhyay 66 – Bhagavan Shree Krishna is the master of all Senses

जो सम्पूर्ण इन्द्रियोंके स्वामी इन भगवान् वासुदेवको केवल मनुष्य कहता है, वह मूर्ख है। भगवान्की अवहेलना करनेके कारण उसे नराधम कहा गया है ।। १९ ।।

One who considers Lord Vasudeva, the master of all senses, to be merely a mortal is a fool. Due to their disregard for the Lord, they are deemed the lowest among men. II 19 II

तस्मात् सेन्द्रैः सुरैः सर्वैर्लोकैश्चामितविक्रमः ।
नावज्ञेयो वासुदेवो मानुषोऽयमिति प्रभुः ।। १८ ।।
'इसलिये 'ये मनुष्य हैं,' ऐसा समझकर इन्द्र आदि सम्पूर्ण देवताओं तथा संसारके मनुष्योंको अमित पराक्रमी भगवान् वासुदेवकी अवहेलना नहीं करनी चाहिये ।।
यश्च मानुषमात्रोऽयमिति ब्रूयात् स मन्दधीः ।
हृषीकेशमवज्ञानात् तमाहुः पुरुषाधमम् ।। १९ ।।
'जो सम्पूर्ण इन्द्रियोंके स्वामी इन भगवान् वासुदेवको केवल मनुष्य कहता है, वह मूर्ख है। भगवान्की अवहेलना करनेके कारण उसे नराधम कहा गया है ।। १९ ।।

Mahabharat Drona Parva Adhaya 11 sloka 36- Bhagwan Shree Krishna is the master of all Senses

जिसके सारथि सम्पूर्ण इन्द्रियोंके नियन्ता श्रीकृष्ण तथा योद्धा अर्जुन हैं, रणभूमिमें उस रथका सामना करनेवाला दूसरा कौन रथ होगा? ।। ३६ ।

The charioteer of this chariot is Shri Krishna, the supreme controller of all senses, and its warrior is Arjuna. In the battlefield, what other chariot could possibly stand against this one? II 36 II

यस्य यन्ता हृषीकेशो योद्धा यस्य धनंजयः ।
रथस्य तस्य कः संख्ये प्रत्यनीको भवेद् रथः ।। ३६ ।।
जिसके सारथि सम्पूर्ण इन्द्रियोंके नियन्ता श्रीकृष्ण तथा योद्धा अर्जुन हैं, रणभूमिमें उस रथका सामना करनेवाला दूसरा कौन रथ होगा? ।। ३६ ।।

In the Sri Vishnu Sahasranama, found in the Anushasan Parva Adhayay 149 of the Mahabharata, Bhagwan Shree Krishna is referred to as योगः (Name 18) meaning

योगः-मनसहित सम्पूर्ण ज्ञानेन्द्रियोंके निरोधरूप योगसे प्राप्त होनेवाले

"The state of union – achieved through the control and restraint of the mind and all the senses."

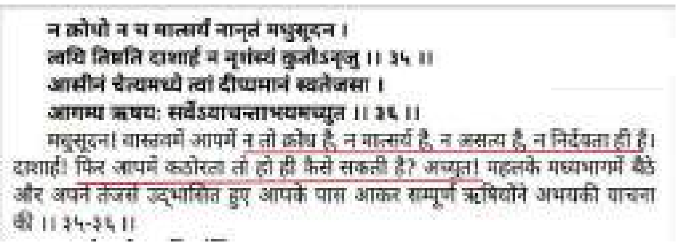
योगो योगविदां नेता प्रधानपुरुषेश्वरः ।
नारसिंहवपुः श्रीमान् केशवः पुरुषोत्तमः ।। १६ ।।
१८ योगः-मनसहित सम्पूर्ण ज्ञानेन्द्रियोंके निरोधरूप योगसे प्राप्त होनेवाले, १९ योगविदां नेता-योगको जाननेवाले भक्तोंके स्वामी, २० प्रधानपुरुषेश्वरः-प्रकृति और पुरुषके स्वामी, २१ नारसिंहवपुः-मनुष्य और सिंह दोनोंके-जैसा शरीर धारण करनेवाले नरसिंहरूप, २२ श्रीमान्-वक्षःस्थलमें सदा श्रीको धारण करनेवाले, २३ केशवः-(क) ब्रह्मा, (अ) विष्णु और (ईश) महादेव—इस प्रकार त्रिमूर्तिस्वरूप, २४ पुरुषोत्तमः-क्षर और अक्षर—इन दोनोंसे सर्वथा उत्तम ।। १६ ।।

Mahabharat Shanti Parva Adhaya 351 slokas 35-36

मधुसूदन ! वास्तवमें आपमें न तो क्रोध है, न मात्सर्य है, न असत्य है, न निर्दयता ही है। दाशार्ह! फिर आपमें कठोरता तो हो ही कैसे सकती है? अच्युत ! महलके मध्यभागमें बैठे और अपने तेजसे उद्भासित हुए आपके पास आकर सम्पूर्ण ऋषियोंने अभयकी याचना की ।। ३५-३६ ।।

O Madhusudana! Truly, you possess neither anger nor jealousy, nor falsehood, nor cruelty. O Dasharha! Then how

can harshness ever reside within you? O Achyuta! Sitting in the center of the palace, radiating your divine brilliance, all the sages approached you and pleaded for protection. ॥ 35-36 ॥

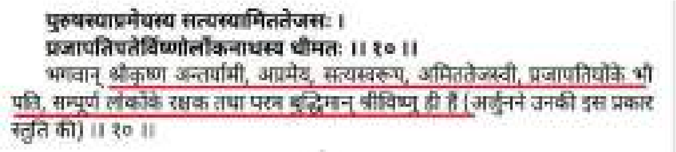

न क्रोधो न च मात्सर्यं नानृतं मधुसूदन ।
त्वयि तिष्ठति दाशार्ह न नृशंस्यं कुतोऽनृजु ॥ ३५ ॥
आसीनं चैत्यमध्ये त्वां दीप्यमानं स्वतेजसा ।
आगम्य ऋषयः सर्वेऽयाचन्ताभयमच्युत ॥ ३६ ॥

मधुसूदन! वास्तवमें आपमें न तो क्रोध है, न मात्सर्य है, न असत्य है, न निर्दयता ही है। दाशार्ह! फिर आपमें कठोरता तो हो ही कैसे सकती है? अच्युत! महलके मध्यभागमें बैठे और अपने तेजसे उद्भासित हुए आपके पास आकर सम्पूर्ण ऋषियोंने अभयकी याचना की ॥ ३५-३६ ॥

Mahabharta Shanti Parva Adhaya 351 Sloka 10

भगवान् श्रीकृष्ण अन्तर्यामी, अप्रमेय, सत्यस्वरूप, अमिततेजस्वी, प्रजापतियोंके भी पति, सम्पूर्ण लोकोंके रक्षक तथा परम बुद्धिमान् श्रीविष्णु ही हैं (अर्जुनने उनकी इस प्रकार स्तुति की) ।। १० ।।

Lord Shri Krishna is the indwelling witness, beyond comprehension, the embodiment of truth, infinitely radiant, the lord of even the progenitors, the protector of all worlds, and the supremely wise Lord Vishnu himself. (Thus did Arjuna offer his praises to Him.) ॥10॥


पुरुषस्याप्रमेयस्य सत्यस्यामिततेजसः ।
प्रजापतिपतेर्विष्णोर्लोकनाथस्य धीमतः ॥ १० ॥

भगवान् श्रीकृष्ण अन्तर्यामी, अप्रमेय, सत्यस्वरूप, अमिततेजस्वी, प्रजापतियोंके भी पति, सम्पूर्ण लोकोंके रक्षक तथा परम बुद्धिमान् श्रीविष्णु ही हैं (अर्जुनने उनकी इस प्रकार स्तुति की) ॥ १० ॥

Mahabharat Udyoga Parva Adhyay 49 slokas 20-21

इस मनुष्यलोकमें इन्हें इन्द्रसहित सम्पूर्ण देवता और असुर भी नहीं जीत सकते। ये श्रीकष्ण नारायण हैं और अर्जुन नर माने गये हैं। नारायण और नर दोनों एक ही सत्ता हैं, परंतु लोकहितके लिये दो शरीर धारण करके प्रकट हुए हैं ।। २० ।

ये दोनों अपने सत्कर्मके प्रभावसे अक्षय एवं ध्रुवलोकोंको व्याप्त करके स्थित हैं। लोकहितके लिये जब-जब जहाँ-जहाँ युद्धका अवसर आता है, तब-तब वहाँ-वहाँ ये बार-बार अवतार ग्रहण करते हैं ।। २१ ।।

In this mortal world, neither Indra nor all the gods and demons can defeat Him. Shri Krishna is Narayana, and Arjuna is considered to be Nar. Narayana and Nar are of the same divine essence, but for the welfare of the world, they have manifested in two separate bodies. ॥20॥

By the power of their righteous actions, these two pervade the eternal and steadfast realms. For the welfare of the world, whenever and wherever the occasion for battle arises, they repeatedly incarnate there. ॥21॥

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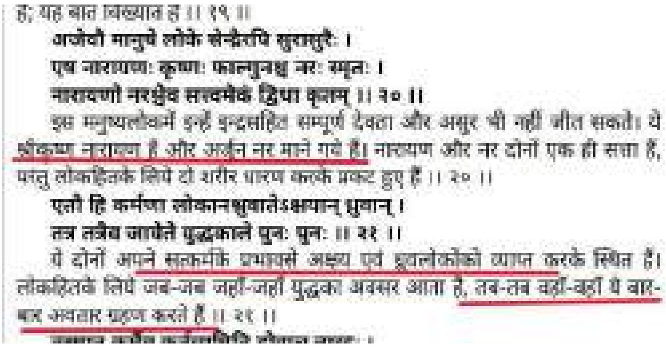

है; यह बात विख्यात है ॥ १९ ॥
अजेयौ मानुषे लोके सेन्द्रैरपि सुरासुरैः ।
एष नारायणः कृष्णः फाल्गुनश्च नरः स्मृतः ।
नारायणो नरश्चैव सत्त्वमेकं द्विधा कृतम् ॥ २० ॥

इस मनुष्यलोकमें इन्हें इन्द्रसहित सम्पूर्ण देवता और असुर भी नहीं जीत सकते। ये श्रीकृष्ण नारायण हैं और अर्जुन नर माने गये हैं। नारायण और नर दोनों एक ही सत्ता हैं, परंतु लोकहितके लिये दो शरीर धारण करके प्रकट हुए हैं ॥ २० ॥

एतौ हि कर्मणा लोकानश्नुवातेऽक्षयान् ध्रुवान् ।
तत्र तत्रैव जायेते युद्धकाले पुनः पुनः ॥ २१ ॥

ये दोनों अपने सत्कर्मके प्रभावसे अक्षय एवं ध्रुवलोकोंको व्याप्त करके स्थित हैं। लोकहितके लिये जब-जब जहाँ-जहाँ युद्धका अवसर आता है, तब-तब वहाँ-वहाँ ये बार-बार अवतार ग्रहण करते हैं ॥ २१ ॥

Mahabharat Udyoga Parva Adhaya 68 sloka 24 – Bhagvan Hari (Shree Krishna) is Maha Yogi the greatest amongst Yogis

महायोगी श्रीहरि सम्पूर्ण जगत्के स्वामी एवं ईश्वर होते हुए भी खेतीको बढ़ानेवाले किसानकी भाँति सदा नये-नये कर्मोंका आरम्भ करते रहते हैं ।। १४

The great yogi, Shri Hari, though being the supreme lord and master of the entire universe, continually initiates new deeds, just like a farmer who tirelessly cultivates and nurtures his fields. ॥14॥

ईशन्नपि महायोगी सर्वस्य जगतो हरिः ।
कर्माण्यारभते कर्तुं कीनाश इव वर्धनः ।। १४ ।।

महायोगी श्रीहरि सम्पूर्ण जगत्के स्वामी एवं ईश्वर होते हुए भी खेतीको बढ़ानेवाले किसानकी भाँति सदा नये-नये कर्मोंका आरम्भ करते रहते हैं ।। १४ ।।

तेन वञ्चयते लोकान् मायायोगेन केशवः ।
ये तमेव प्रपद्यन्ते न ते मुह्यन्ति मानवाः ।। १५ ।।

भगवान् केशव अपनी मायाके प्रभावसे सब लोगोंको मोहमें डाले रहते हैं; किंतु जो मनुष्य केवल उन्हींकी शरण ले लेते हैं, वे उनकी मायासे मोहित नहीं होते हैं ।। १५ ।।

Mahabharat Udyoga Parva Adhaya 68 sloka 5- Bhagvan Shree Krishna is Purushottama and the greatest amongst all beings

पूर्णतः स्वाधीन एवं श्रेष्ठस्वरूप पुरुषोत्तम श्रीकृष्ण मनके संकल्पमात्रसे ही भूतल, अन्तरिक्ष तथा स्वर्गलोकको भी अपने अधीन कर सकते हैं ।। ५ ।

The completely independent and supremely exalted Purushottama, Shri Krishna, by mere resolution of His mind, can bring the earth, the sky, and the heavenly realms under His control. ॥5॥

नरकं शम्बरं चैव कंसं चैद्यं च माधवः ।
जितवान् घोरसंकाशान् क्रीडन्निव महाबलः ।। ४ ।।

महाबली भगवान् श्रीकृष्णने अत्यन्त भयंकरप्रतीत होनेवाले नरकासुर, शम्बरासुर, कंस तथा शिशुपालको भी खेल-ही-खेलमें जीत लिया ।। ४ ।।

पृथिवीं चान्तरिक्षं च द्यां चैव पुरुषोत्तमः ।
मनसैव विशिष्टात्मा नयत्यात्मवशं वशी ।। ५ ।।

पूर्णतः स्वाधीन एवं श्रेष्ठस्वरूप पुरुषोत्तम श्रीकृष्ण मनके संकल्पमात्रसे ही भूतल, अन्तरिक्ष तथा स्वर्गलोकको भी अपने अधीन कर सकते हैं ।। ५ ।।

Mahabharat Udyoga Parva Adhaya 68 sloka 9 – Bhagvan Shree Krishna always stands in the side of Righteousness

जिस ओर सत्य, धर्म, लज्जा और सरलता है, उसी ओर भगवान् श्रीकृष्ण रहते हैं और जहाँ भगवान् श्रीकृष्ण हैं, वहीं विजय है ।। ९ ।।

Where truth, righteousness, humility, and simplicity reside, there too dwells Lord Shri Krishna. And where Lord Shri Krishna is present, there alone is victory. ॥9॥

यतः सत्यं यतो धर्मो यतो ह्रीरार्जवं यतः ।
ततो भवति गोविन्दो यतः कृष्णस्ततो जयः ।। ९ ।।

जिस ओर सत्य, धर्म, लज्जा और सरलता है, उसी ओर भगवान् श्रीकृष्ण रहते हैं और जहाँ भगवान् श्रीकृष्ण हैं, वहीं विजय है ।। ९ ।।

Mahabharat Udyoga Parva Adhaya 71 sloka 3

संसारके अद्वितीय वीर, सात्वतकुलके श्रेष्ठ पुरुष, यदुवंशियोंके माननीय नेता, शत्रुपक्षके योद्धाओंको क्षुब्ध करके उनका संहार करनेवाले तथा वैरियोंके यशको बलपूर्वक छीन लेनेवाले वे भगवान् श्रीकृष्ण यहाँ उदित होंगे (और नेत्रवाले लोग उनका दर्शन करके धन्य हो जायँगे) ।। ३ ।।

The unparalleled hero of the world, the supreme man of the Sattvata dynasty, the honorable leader of the Yadavas, the one who agitates and vanquishes the warriors of the enemy

faction, Lord Shri Krishna shall manifest here (and those with eyes shall behold him and be blessed). II 3 II

समुद्यन्तं सात्वतमेकवीरं
प्रणेतारमृषभं यादवानाम् ।
निहन्तारं क्षोभणं शात्रवाणां
मुञ्चन्तं च द्विषतां वै यशांसि ॥ ३ ॥

संसारके अद्वितीय वीर, सात्वतकुलके श्रेष्ठ पुरुष, यदुवंशियोंके माननीय नेता शत्रुपक्षके योद्धाओंको क्षुब्ध करके उनका संहार करनेवाले तथा वैरियोंके यशको बलपूर्वक छीन लेनेवाले वे भगवान् श्रीकृष्ण यहाँ उदित होंगे (और नेत्रवाले लोग उनका दर्शन करके धन्य हो जायँगे) ॥ ३ ॥

Slokas 5-6

जो अत्यन्त सनातन ऋषि, ज्ञानी, वाणीके समुद्र और प्रयत्नशील साधकोंको कलशके जलकी भाँति सुलभ होनेवाले हैं, जिनके चरण समस्त विघ्नोंका निवारण करनेवाले हैं, सुन्दर पंखोंसे युक्त गरुड़ जिनके स्वरूप हैं, जो प्रजाजनोंके पाप-ताप हर लेनेवाले तथा जगत्के आश्रय हैं, जिनके सहस्रों मस्तक हैं, जो पुराणपुरुष हैं, जिनका आदि, मध्य और अन्त नहीं है, जो अक्षय कीर्तिसे सुशोभित, बीज एवं वीर्यको धारण करनेवाले, अजन्मा, नित्य तथा परात्पर परमेश्वर हैं, उन भगवान् श्रीकृष्णकी मैं शरण लेता हूँ ।। ५-६ ।।

I seek refuge in Lord Shri Krishna, who is the eternal sage, the embodiment of wisdom, the ocean of divine speech, and effortlessly accessible to diligent seekers like water in a sacred pot. His feet dispel all obstacles, and Garuda, adorned with beautiful wings, manifests his divine form. He alleviates the sins and sufferings of beings and is the ultimate refuge of the universe.

With countless heads, he is the primordial being, without beginning, middle, or end—adorned with imperishable glory. He bears the essence of creation, sustaining both seed and potency. Unborn, eternal, and the supreme transcendental Lord, he illuminates existence with his divine presence. II 5-6 II

ऋषिं सनातनतमं विपश्चितं
वाचः समुद्रं कलशं यतीनाम् ।
अरिष्टनेमिं गरुडं सुपर्णं
हरिं प्रजानां भुवनस्य धाम ॥ ५ ॥
सहस्रशीर्षं पुरुषं पुराण-
मनादिमध्यान्तमनन्तकीर्तिम् ।
शुक्रस्य धातारमजं च नित्यं
परं परेषां शरणं प्रपद्ये ॥ ६ ॥

जो अत्यन्त सनातन ऋषि, ज्ञानी, वाणीके समुद्र और प्रयत्नशील साधकोंको कलशके जलकी भाँति सुलभ होनेवाले हैं, जिनके चरण समस्त विघ्नोंका निवारण करनेवाले हैं, सुन्दर पंखोंसे युक्त गरुड़ जिनके स्वरूप हैं, जो प्रजाजनोंके पाप-ताप हर लेनेवाले तथा जगत्के आश्रय हैं, जिनके सहस्रों मस्तक हैं, जो पुराणपुरुष हैं, जिनका आदि, मध्य और अन्त नहीं है, जो अक्षय कीर्तिसे सुशोभित, बीज एवं वीर्यको धारण करनेवाले, अजन्मा, नित्य तथा परात्पर परमेश्वर हैं, उन भगवान् श्रीकृष्णकी मैं शरण लेता हूँ ॥ ५-६ ॥

Mahabharat Udyoga Parva Adhaya 90

किसीसे पराजित न होनेवाले वृष्णिनन्दन माधव ! कौरवोंके, पाण्डवोंके तथा इस सम्पूर्ण जगत्के तुम्हीं आश्रय हो। केशव ! तुम्हारा प्रभाव तथा तुम्हारा बुद्धिबल भी तुम्हारे अनुरूप ही है

O Madhava, son of the Vrishni lineage, who is never defeated by anyone! You are the ultimate refuge of the Kauravas, the Pandavas, and this entire universe. O Keshava! Your divine influence and intellectual prowess are as unparalleled as your own majestic being.

(कुरूणां पाण्डवानां च लोकानां चापराजित ।
सर्वस्यैतस्य वार्ष्णेय गतिस्त्वमसि माधव ॥
प्रभावो बुद्धिवीर्यं च तादृशं तव केशव ।)
किसीसे पराजित न होनेवाले वृष्णिनन्दन माधव! कौरवोंके, पाण्डवोंके तथा इस सम्पूर्ण जगत्‌के तुम्हीं आश्रय हो। केशव! तुम्हारा प्रभाव तथा तुम्हारा बुद्धिबल भी तुम्हारे अनुरूप ही है। वैशम्पायन उवाच

Mahabharat Udyoga Parva Adhaya 90 slokas 203-204

Kunti Uvach –

प्रत्येक कार्यकी व्यवस्थामें, मित्रोंके संग्रहमें तथा बुद्धि और पराक्रममें भी जो तुम्हारा अद्भुत प्रभाव है, उससे मैं परिचित हूँ। हमारे कुलमें तुम्हीं धर्म हो, तुम्हीं सत्य हो, तुम्हीं
महान् तप हो, तुम्हीं रक्षक और तुम्हीं परब्रह्म परमात्मा हो। सब कुछ तुममें ही प्रतिष्ठित है। तुम जो कुछ कहते हो, वह सब तुम्हारे संनिधानमें सत्य होकर ही रहेगा

I am well aware of your extraordinary influence in every aspect of administration, in the gathering of allies, in wisdom, and in valor. In our lineage, you are righteousness itself, you are truth, you are great penance, you are the protector, and you are the Supreme Brahman, the Divine Soul. Everything is established within you. Whatever you declare will always remain true by your very presence.

व्यवस्थायां च मित्रेषु बुद्धिविक्रमयोस्तथा ।
त्वमेव नः कुले धर्मस्त्वं सत्यं त्वं तपो महत् ॥ १०३ ॥
त्वं त्राता त्वं महद् ब्रह्म त्वयि सर्वं प्रतिष्ठितम् ।
यथैवात्थ तथैवैतत् त्वयि सत्यं भविष्यति ॥ १०४ ॥
प्रत्येक कार्यकी व्यवस्थामें, मित्रोंके संग्रहमें तथा बुद्धि और पराक्रममें भी जो तुम्हारा अद्भुत प्रभाव है, उससे मैं परिचित हूँ। हमारे कुलमें तुम्हीं धर्म हो, तुम्हीं सत्य हो, तुम्हीं
महान् तप हो, तुम्हीं रक्षक और तुम्हीं परब्रह्म परमात्मा हो। सब कुछ तुममें ही प्रतिष्ठित है। तुम जो कुछ कहते हो, वह सब तुम्हारे संनिधानमें सत्य होकर ही रहेगा ॥ १०३-१०४ ॥

Mahabharat Udyoga Parva Adhaya 90

परंतप श्रीकृष्ण ! धर्मका लोप न करते हुए, छल और कपटसे दूर रहकर समयोचित कार्य करना चाहिये। मैं तुम्हारी सत्यपरायणता और कुल-मर्यादाका भी प्रभाव जानती हूँ ।। १०२ ।।

O Krishna, scorcher of foes! One must act at the right time without violating righteousness, free from deceit and trickery. I am well aware of your devotion to truth and the profound influence of your commitment to the honor of your lineage. II 102 II

कुन्त्युवाच
यद् यत् तेषां महाबाहो पथ्यं स्यान्मधुसूदन ।
यथा यथा त्वं मन्येथाः कुर्याः कृष्ण तथा तथा ॥ १०१ ॥
कुन्ती बोली—महाबाहु मधुसूदन श्रीकृष्ण! जो पाण्डवोंके लिये हितकर हो तथा जैसे-जैसे कार्य करना तुम्हें उचित जान पड़े, वैसे-वैसे करो ॥ १०१ ॥
अविलोपेन धर्मस्य अनिकृत्या परंतप ।
प्रभावज्ञास्मि ते कृष्ण सत्यस्याभिजनस्य च ॥ १०२ ॥
परंतप श्रीकृष्ण! धर्मका लोप न करते हुए, छल और कपटसे दूर रहकर समयोचित कार्य करना चाहिये। मैं तुम्हारी सत्यपरायणता और कुल-मर्यादाका भी प्रभाव जानती हूँ ॥ १०२ ॥

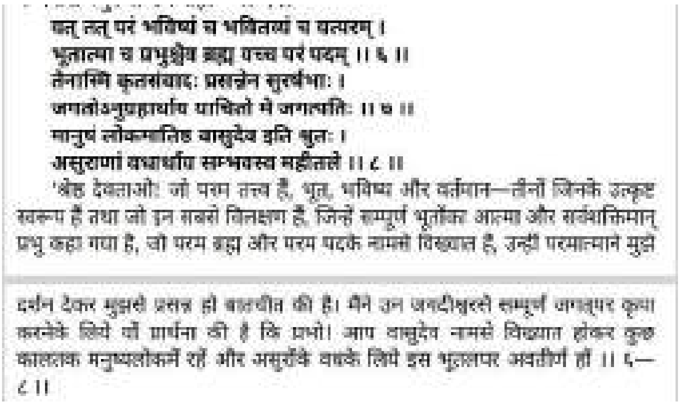
Mahabharat Bhisma Parva Adhaya 66 slokas 6-8

'श्रेष्ठ देवताओ ! जो परम तत्त्व हैं, भूत, भविष्य और वर्तमान – तीनों जिनके उत्कृष्ट स्वरूप हैं तथा जो इन सबसे विलक्षण हैं, जिन्हें सम्पूर्ण भूतोंका आत्मा और सर्वशक्तिमान् प्रभु कहा गया है, जो परम ब्रह्म और परम पदके नामसे विख्यात हैं, उन्हीं परमात्माने मुझे
दर्शन देकर मुझसे प्रसन्न हो बातचीत की है। मैंने उन जगदीश्वरसे सम्पूर्ण जगत्पर कृपा करनेके लिये यों प्रार्थना की है कि प्रभो! आप वासुदेव नामसे विख्यात होकर

कुछ कालतक मनुष्यलोकमें रहें और असुरोंके वधके लिये इस भूतलपर अवतीर्ण हों ।। ६-८ ।।

“O supreme deities! He who is the ultimate truth, whose divine essence encompasses past, present, and future, and who transcends all these, is known as the soul of all beings and the almighty Lord. He is renowned as the Supreme Brahman and the highest abode.

That very divine being has appeared before me, pleased, and spoken with me. In reverence, I have prayed to the Lord of the universe for his mercy upon all beings, requesting that he, known as Vasudeva, remain in the realm of humanity for some time and descend to the earth to vanquish the demons.” ll 6-8 ll

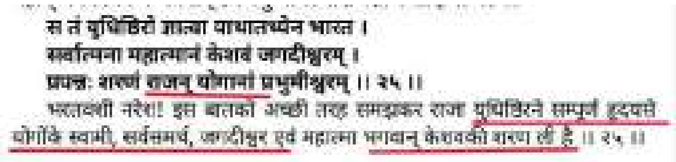

यत् तत् परं भविष्यं च भवितव्यं च यत्परम् ।
भूतात्मा च प्रभुश्चैव ब्रह्म यच्च परं पदम् ।। ६ ।।
तेनास्मि कृतसंवादः प्रसन्नेन सुरर्षभाः ।
जगतोऽनुग्रहार्थाय याचितो मे जगत्पतिः ।। ७ ।।
मानुषं लोकमातिष्ठ वासुदेव इति श्रुतः ।
असुराणां वधार्थाय सम्भवस्व महीतले ।। ८ ।।

'श्रेष्ठ देवताओ! जो परम तत्त्व है, भूत, भविष्य और वर्तमान—तीनों जिनके उत्कृष्ट स्वरूप हैं तथा जो इन सबसे विलक्षण हैं, जिन्हें सम्पूर्ण भूतोंका आत्मा और सर्वशक्तिमान् प्रभु कहा गया है, जो परम ब्रह्म और परम पदके नामसे विख्यात हैं, उन्हीं परमात्माने मुझे दर्शन देकर मुझसे प्रसन्न हो बातचीत की है। मैंने उन जगदीश्वरसे सम्पूर्ण जगत्पर कृपा करनेके लिये यों प्रार्थना की है कि प्रभो! आप वासुदेव नामसे विख्यात होकर कुछ कालतक मनुष्यलोकमें रहें और असुरोंके वधके लिये इस भूतलपर अवतीर्ण हों ।। ६—८ ।।

Mahabharat Udyoga Parva Adhaya 67 slokas 28 – Bhagwan Shree Krishna is the lord of all Yogis

भरतवंशी नरेश ! इस बातको अच्छी तरह समझकर राजा युधिष्ठिरने सम्पूर्ण हृदयसे योगोंके स्वामी, सर्वसमर्थ, जगदीश्वर एवं महात्मा भगवान् केशवकी शरण ली है

O ruler of the Bharata dynasty! Understanding this well, King Yudhishthira has wholeheartedly surrendered to Lord Keshava, the Lord of Yogis , the all-powerful, the supreme ruler of the universe, and the great divine soul.


स तं युधिष्ठिरो ज्ञात्वा याथातथ्येन भारत ।
सर्वात्मना महात्मानं केशवं जगदीश्वरम् ।
प्रपन्नः शरणं राजन् योगानां प्रभुमीश्वरम् ।। २५ ।।

भरतवंशी नरेश! इस बातको अच्छी तरह समझकर राजा युधिष्ठिरने सम्पूर्ण हृदयसे योगोंके स्वामी, सर्वसमर्थ, जगदीश्वर एवं महात्मा भगवान् केशवकी शरण ली है ।। २५ ।।

Mahabharat Sabha Parva Adhaya 38 Slokas 19-20

इनमें वेद-वेदांगोंका ज्ञान तो है ही, बल भी सबसे अधिक है। श्रीकृष्णके सिवा संसारके मनुष्योंमें दूसरा कौन सबसे बढ़कर है? ।। १९

दान, दक्षता; शास्त्रज्ञान, शौर्य, लज्जा, कीर्ति, उत्तम बुद्धि, विनय, श्री, धृति, तुष्टि और पुष्टि – ये सभी सद्गुण भगवान् श्रीकृष्णमें नित्य विद्यमान हैं

They possess profound knowledge of the Vedas and Vedangas, and their strength is unparalleled. Who, among all the people in the world, can be greater than Shri Krishna? ll 19 ll

Charity, skillfulness, scriptural wisdom, heroism, modesty, fame, supreme intellect, humility, prosperity, endurance, contentment, and nourishment—all these virtues eternally reside within Lord Shri Krishna.

वेदवेदाङ्गविज्ञानं बलं चाभ्यधिकं तथा ।
नृणां लोके हि कोऽन्योऽस्ति विशिष्टः केशवादृते ।। १९ ।।

इनमें वेद-वेदांगोंका ज्ञान तो है ही, बल भी सबसे अधिक है। श्रीकृष्णके सिवा संसारके मनुष्योंमें दूसरा कौन सबसे बढ़कर है? ।। १९ ।।

दानं दाक्ष्यं श्रुतं शौर्यं ह्रीः कीर्तिर्बुद्धिरुत्तमा ।
सन्नतिः श्रीर्धृतिस्तुष्टिः पुष्टिश्च नियताच्युते ।। २० ।।

दान, दक्षता, शास्त्रज्ञान, शौर्य, लज्जा, कीर्ति, उत्तम बुद्धि, विनय, श्री, धृति, तुष्टि और पुष्टि—ये सभी सद्गुण भगवान् श्रीकृष्णमें नित्य विद्यमान हैं ।। २० ।।

Mahabharat Anushashan Parva Adhaya 139 – Bhagwan Shree Krishna was a Great Tapaswi

Mahabharat Anushashan Parva Adhaya 139 sloka 10

पहलेकी बात है, धर्मात्मा भगवान् श्रीकृष्ण बारह वर्षोंमें समाप्त होनेवाले व्रतकी दीक्षा लेकर (एक पर्वतके ऊपर) कठोर तपस्या कर रहे थे। उस समय उनका दर्शन करनेके लिये नारद और पर्वत- ये दोनों ऋषि वहाँ पधारे ।। १०

Long ago, the righteous Lord Shri Krishna undertook a vow lasting twelve years and engaged in intense penance on a mountain. At that time, the sages Narada and Parvata arrived there to witness his divine presence. ॥10॥

व्रतं चचार धर्मात्मा कृष्णो द्वादशवार्षिकम् ।
दीक्षितं चागतौ द्रष्टुमुभौ नारदपर्वतौ ।। १० ।।

पहलेकी बात है, धर्मात्मा भगवान् श्रीकृष्ण बारह वर्षोंमें समाप्त होनेवाले व्रतकी दीक्षा लेकर (एक पर्वतके ऊपर) कठोर तपस्या कर रहे थे। उस समय उनका दर्शन करनेके लिये नारद और पर्वत—ये दोनों ऋषि वहाँ पधारे ।। १० ।।

Mahabharta Anushashan Parva Adhaya 147 sloka 22-23 – Bhagwan Shree Krishna was highly intelligent

परम बुद्धिसे सम्पन्न भगवान् गोविन्द यहाँ देवताओंकी उन्नतिके लिये प्रजापतिके शुभमार्गपर स्थित हो मनुके धर्म-संस्कृत कुलमें अवतार लेंगे। महात्मा मनुके वंशमें मनुपुत्र अंग नामक राजा होंगे। उनसे अन्तर्धामा नामवाले पुत्रका जन्म होगा

The supremely wise and intelligent Lord Govinda, following the auspicious path of the creator, will incarnate in Manu's virtuous lineage for the upliftment of the gods. In the lineage of the great Manu, his son, King Anga, will be born. From him, a son named Antardhama will take birth.

भवार्थमिह देवानां बुद्ध्या परमया युतः ।
प्राजापत्ये शुभे मार्गे मानवे धर्मसंस्कृते ।। २२ ।।
समुत्पत्स्यति गोविन्दो मनोर्वंशे महात्मनः ।
अङ्गो नाम मनोः पुत्रो अन्तर्धामा ततः परः ।। २३ ।।

परम बुद्धिसे सम्पन्न भगवान् गोविन्द यहाँ देवताओंकी उन्नतिके लिये प्रजापतिके शुभमार्गपर स्थित हो मनुके धर्म-संस्कृत कुलमें अवतार लेंगे। महात्मा मनुके वंशमें मनुपुत्र अंग नामक राजा होंगे। उनसे अन्तर्धामा नामवाले पुत्रका जन्म होगा ।। २२-२३ ।।

In the **Mahabharata's Ashwamedhika Parva (Chapter 69)**, it is declared that **Lord Krishna never uttered a single falsehood** in his life, nor did he **ever turn his back in battle**.

बेटी उत्तरा ! मैं झूठ नहीं बोलता। मैंने जो प्रतिज्ञा की है, वह सत्य होकर ही रहेगी। देखो, मैं समस्त देहधारियोंके देखते-देखते अभी इस बालकको जिलाये देता हूँ १८ ।।

मैंने खेल-कूदमें भी कभी मिथ्या भाषण नहीं किया है और युद्धमें पीठ नहीं दिखायी है। इस शक्तिके प्रभावसे अभिमन्युका यह बालक जीवित हो जाय ।। १९ ।।

'यदि धर्म और ब्राह्मण मुझे विशेष प्रिय हों तो अभिमन्युका यह पुत्र, जो पैदा होते ही मर गया था, फिर जीवित हो जाय ।। २० ।।

मैंने कभी अर्जुनसे विरोध किया हो, इसका स्मरण नहीं है; इस सत्यके प्रभावसे यह मरा हुआ बालक अभी जीवित हो जाय ।। २१ ।।

'यदि मुझमें सत्य और धर्मकी निरन्तर स्थिति बनी रहती हो तो अभिमन्युका यह मरा हुआ बालक जी उठे ।। २२ ।।

"Daughter Uttara! I do not speak falsehood. The vow I have taken shall certainly come true. See, in front of all living beings, I will now bring this child back to life. (18)

"In sports and games, I have never spoken falsehood, nor have I ever turned my back in battle. By the power of this truth, Abhimanyu's son shall live again. (19)

"If righteousness (dharma) and Brahmins are especially dear to me, then this son of Abhimanyu, who was born dead, shall be revived. (20)

"I do not recall ever opposing Arjuna; by the power of this truth, this deceased child shall now live again. (21)

"If truth and righteousness always reside within me, then let this lifeless child of Abhimanyu rise again. (22)"

न ब्रवीम्युत्तरे मिथ्या सत्यमेतद् भविष्यति ।
एष संजीवयाम्येनं पश्यतां सर्वदेहिनाम् ।। १८ ।।
'बेटी उत्तरा! मैं झूठ नहीं बोलता। मैंने जो प्रतिज्ञा की है, वह सत्य होकर ही रहेगी। देखो, मैं समस्त देहधारियोंके देखते-देखते अभी इस बालकको जिलाये देता हूँ ।। १८ ।।
नोक्तपूर्वं मया मिथ्या स्वैरेष्वपि कदाचन ।
न च युद्धात् परावृत्तस्तथा संजीवतामयम् ।। १९ ।।
'मैंने खेल-कूदमें भी कभी मिथ्या भाषण नहीं किया है और युद्धमें पीठ नहीं दिखायी है। इस शक्तिके प्रभावसे अभिमन्युका यह बालक जीवित हो जाय ।। १९ ।।
यथा मे दयितो धर्मो ब्राह्मणश्च विशेषतः ।
अभिमन्योः सुतो जातो मृतो जीवत्वयं तथा ।। २० ।।
'यदि धर्म और ब्राह्मण मुझे विशेष प्रिय हों तो अभिमन्युका यह पुत्र, जो पैदा होते ही मर गया था, फिर जीवित हो जाय ।। २० ।।
यथाहं नाभिजानामि विजये तु कदाचन ।
विरोधं तेन सत्येन मृतो जीवत्वयं शिशुः ।। २१ ।।
'मैंने कभी अर्जुनसे विरोध किया हो, इसका स्मरण नहीं है; इस सत्यके प्रभावसे यह मरा हुआ बालक अभी जीवित हो जाय ।। २१ ।।
यथा सत्यं च धर्मश्च मयि नित्यं प्रतिष्ठितौ ।
तथा मृतः शिशुरयं जीवतादभिमन्युजः ।। २२ ।।
'यदि मुझमें सत्य और धर्मकी निरन्तर स्थिति बनी रहती हो तो अभिमन्युका यह मरा हुआ बालक जी उठे ।। २२ ।।

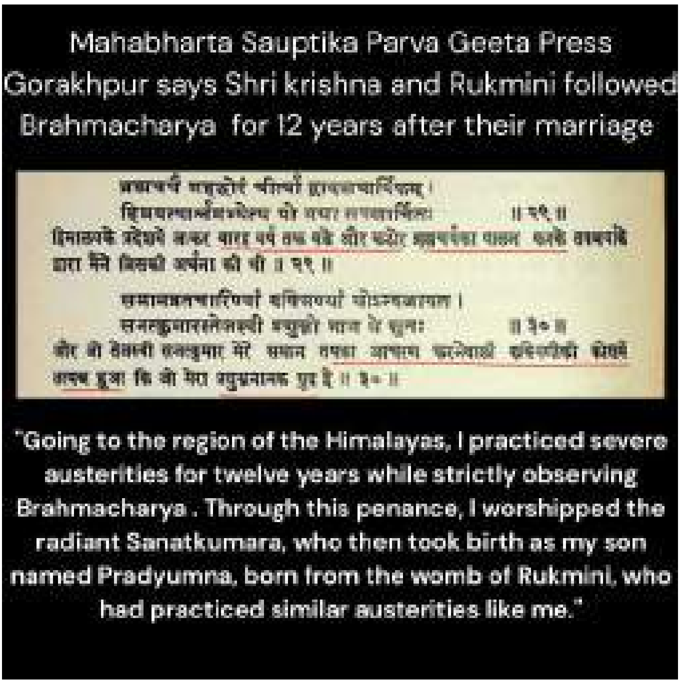
Mahabharat Sauptika Parva Adhyay 12 – Bhagwan Shree Krishna was a great Brahmachari as well

Mahabharta Sauptika Parva Geeta Press Gorakhpur says Shri krishna and Rukmini followed Brahmacharya for 12 years after their marriage

हिमालयके प्रदेशमें जाकर बारह वर्ष तक बडे और कठोर ब्रह्मचर्यका पालन करके तपश्चर्याके द्वारा मैंने जिसकी अर्चना की थी ॥ २९ ॥

और जो तेजस्वी सनत्कुमार मेरे समान तपका आचरण करनेवाली रुक्मिणीकी कोखमें उत्पन्न हुआ कि जो मेरा प्रद्युम्ननामक पुत्र है ॥ ३० ॥

"Going to the region of the Himalayas, I practiced severe austerities for twelve years while strictly observing Brahmacharya . Through this penance, I worshipped the radiant Sanatkumara, who then took birth as my son named Pradyumna, born from the womb of Rukmini, who had practiced similar austerities like me."



MAHABHARAT,SAUPTIKA PARVA, SECTION 12
That son whom I obtained through ascetic penances and observances of austere brahmacarya for twelve years on the breast of Himavati whither I had gone for the purpose, that son of mine, Pradyumna, of great energy and a portion of Sanat-kumara himself, begotten by me upon my wife Rukmini who had practised vows as austere as mine, that hero even never solicited this best of objects, this unrivalled discus, which you of little understanding had solicited!
▲ from mahabharat Both krishna and mata Rukmini followed strict Brahmacharya immediately after their marriage for 12 years

MAHABHARAT,SAUPTIKA PARVA,SECTION 12

That son whom I obtained through ascetic penances and observances of austere *brahmacarya* for twelve years on the breast of Himavati whither I had gone for the purpose, that son of mine, Pradyumna, of great energy and a portion of Sanat-kumara himself, begotten by me upon my wife Rukmini who had practised vows as austere as mine, that hero even never solicited this best of objects, this unrivalled discus, which you of little understanding had solicited!

▲ from mahabharat Both krishna and mata Rukmini followed strict Brahmacharya immediately after their marriage for 12 years

Mahabharat Drona Parva Adhaya 11 – Description of Bhagwan Shree Krishna Might and Powers

पूर्वकालमें श्रीकृष्णने जल-जन्तुओंसे भरे हुए समुद्रमें प्रवेश करके जलके भीतर निवास करनेवाले वरुण देवताको युद्धमें परास्त किया ।। १९ ।

इसी प्रकार हृषीकेशने पाताल-निवासी पंचजन नामक दैत्यको युद्धमें मारकर दिव्य पाञ्चजन्य शंख प्राप्त किया ।।

खाण्डव वनमें अर्जुनके साथ अग्निदेवको संतुष्ट करके महाबली श्रीकृष्णने दुर्धर्ष आग्नेय अस्त्र चक्रको प्राप्त किया था ।। २१ ।।

वीर श्रीकृष्ण गरुड़पर आरूढ़ हो अमरावती पुरीमें जाकर वहाँके निवासियोंको भयभीत करके महेन्द्रभवनसे पारिजात वृक्ष उठा ले आये ।। २२ ।।

उनके पराक्रमको इन्द्र अच्छी तरह जानते थे, इसलिये उन्होंने वह सब चुपचाप सह लिया। राजाओंमेंसे किसीको भी मैंने ऐसा नहीं सुना है, जिसे श्रीकृष्णने जीत न लिया हो ।। २३ ।।

उन्होंने रणक्षेत्रमें अंग, वंग, कलिंग, मगध, काशि, कोसल, वत्स, गर्ग, करूष तथा पौण्ड्र आदि देशोंपर विजय पायी थी ।। १५ ।।

संजय ! इसी प्रकार कमलनयन श्रीकृष्णने अवन्ती, दक्षिण प्रान्त, पर्वतीय देश, दशेरक, काश्मीर, औरसिक, पिशाच, मुद्गल, काम्बोज, वाटधान, चोल, पाण्ड्य, त्रिगर्त, मालव, अत्यन्त दुर्जय दरद आदि देशोंके योद्धाओंको तथा नाना दिशाओंसे आये हुए खशों, शकों और अनुयायियों-सहित कालयवनको भी जीत लिया ।। १६-१८ ।।

In ancient times, Lord Krishna entered the ocean teeming with aquatic creatures and defeated the deity Varuna, who resided in the depths of the water.

Similarly, Hrishikesha slew the demon Panchajana, who dwelled in the underworld, and obtained the divine conch shell, Panchajanya.

In the Khandava forest, alongside Arjuna, Lord Krishna pleased Agni (the fire god) and acquired the formidable fiery weapon, the Sudarshana Chakra.

The mighty Lord Krishna, mounted on Garuda, went to the celestial city of Amaravati, instilling fear among its inhabitants, and took the divine Parijata tree from the alace of Indra.

Indra, well aware of Krishna's prowess, endured it silently. Among all kings, I have never heard of anyone whom Krishna has not defeated.

In battle, He triumphed over the kingdoms of Anga, Vanga, Kalinga, Magadha, Kashi, Kosala, Vatsa, Garga, Karusha, and Paundra.

Sanjaya! Likewise, the lotus-eyed Krishna conquered the warriors of Avanti, the southern provinces, the mountainous regions, Dasharaka, Kashmir, Auraska, Pisacha, Mudgala, Kamboja, Vatadhana, Chola, Pandya, Trigarta, Malava, and the nearly invincible Darada.

He also vanquished the warriors from various directions, including the Khasas, Shakas, and their followers, as well as the formidable Kalayavana.

प्रविश्य मकरावासं यादोगणनिषेवितम् ।
जिगाय वरुणं संख्ये सलिलान्तर्गतं पुरा ।। १९ ।।

पूर्वकालमें श्रीकृष्णने जल-जन्तुओंसे भरे हुए समुद्रमें प्रवेश करके जलके भीतर निवास करनेवाले वरुण देवताको युद्धमें परास्त किया ।। १९ ।।

युधि पञ्चजनं हत्वा दैत्यं पातालवासिनम् ।
पाञ्चजन्यं हृषीकेशो दिव्यं शङ्खमवाप्तवान् ।। २० ।।

इसी प्रकार हृषीकेशने पाताल-निवासी पंचजन नामक दैत्यको युद्धमें मारकर दिव्य पाञ्चजन्य शंख प्राप्त किया ।।

खाण्डवे पार्थसहितस्तोषयित्वा हुताशनम् ।
आग्नेयमस्त्रं दुर्धर्षं चक्रं लेभे महाबलः ।। २१ ।।

खाण्डव वनमें अर्जुनके साथ अग्निदेवको संतुष्ट करके महाबली श्रीकृष्णने दुर्धर्ष आग्नेय अस्त्र चक्रको प्राप्त किया था ।। २१ ।।

वैनतेयं समारुह्य त्रासयित्वामरावतीम् ।
महेन्द्रभवनाद् वीरः पारिजातमुपानयत् ।। २२ ।।

वीर श्रीकृष्ण गरुड़पर आरूढ़ हो अमरावती पुरीमें जाकर वहाँके निवासियोंको भयभीत करके महेन्द्रभवनसे पारिजात वृक्ष उठा ले आये ।। २२ ।।

तच्च मर्षितवान् शक्रो जानंस्तस्य पराक्रमम् ।
राज्ञां चाप्यजितं कञ्चित् कृष्णेनेह न शुश्रुम ।। २३ ।।

उनके पराक्रमको इन्द्र अच्छी तरह जानते थे, इसलिये उन्होंने वह सब चुपचाप सह लिया। राजाओंमेंसे किसीको भी मैंने ऐसा नहीं सुना है, जिसे श्रीकृष्णने जीत न लिया हो ।। २३ ।।

अङ्गान् वङ्गान् कलिङ्गांश्च मागधान् काशिकोसलान् ।
वात्स्यगार्ग्यकरूषांश्च पौण्ड्रांश्चाप्यजयद् रणे ।। १५ ।।

उन्होंने रणक्षेत्रमें अंग, वंग, कलिंग, मगध, काशि, कोसल, वत्स, गर्ग, करूष तथा पौण्ड्र आदि देशोंपर विजय पायी थी ।। १५ ।।

आवन्त्यान् दाक्षिणात्यांश्च पार्वतीयान् दशेरकान् ।
काश्मीरकानौरसिकान् पिशाचांश्च समुद्गलान् ।। १६ ।।
काम्बोजान् वाटधानांश्च चोलान् पाण्ड्यांश्च संजय ।
त्रिगर्तान् मालवांश्चैव दरदांश्च सुदुर्जयान् ।। १७ ।।
नानादिग्भ्यश्च सम्प्राप्तान् खशांश्चैव शकांस्तथा ।
जितवान् पुण्डरीकाक्षो यवनं च सहानुगम् ।। १८ ।।

संजय! इसी प्रकार कमलनयन श्रीकृष्णने अवन्ती, दक्षिण प्रान्त, पर्वतीय देश, दशेरक, काश्मीर, औरसिक, पिशाच, मुद्गल, काम्बोज, वाटधान, चोल, पाण्ड्य, त्रिगर्त, मालव, अत्यन्त दुर्जय दरद आदि देशोंके योद्धाओंको तथा नाना दिशाओंसे आये हुए खशों, शकों और अनुयायियों-सहित कालयवनको भी जीत लिया ।। १६—१८ ।।

Mahabharat Udyoga Parva Adhaya 70 – Description of Various Names and Qualities of Bhagvan Shree Krishna by Mahatma Sanjaya

संजयने कहा- राजन्! मैंने वसुदेवनन्दन श्रीकृष्णके नामोंकी मंगलमयी व्युत्पत्ति सुन रखी है, उसमें जितना मुझे स्मरण है, उतना बता रहा हूँ। वास्तवमें तो भगवान् श्रीकृष्ण समस्त प्राणियोंकी पहुँचसे परे हैं ।। २ ।।

भगवान् समस्त प्राणियोंके निवासस्थान हैं तथा वे सब भूतोंमें वास करते हैं, इसलिये 'वसु' हैं एवं देवताओंकी उत्पत्तिके स्थान होनेसे और समस्त देवता उनमें वास करते हैं, इसलिये उन्हें 'देव' कहा जाता है। अतएव उनका नाम 'वासुदेव' है, ऐसा जानना चाहिये। बृहत् अर्थात् व्यापक होनेके कारण वे ही 'विष्णु' कहलाते हैं ।। ३ ।।

भारत! मौन, ध्यान और योगसे उनका बोध अथवा साक्षात्कार होता है; इसलिये आप उन्हें 'माधव' समझें। मधु शब्दसे प्रतिपादित पृथ्वी आदि सम्पूर्ण तत्त्वोंके

उपादान एवं अधिष्ठान होनेके कारण मधुसूदन श्रीकृष्णको 'मधुहा' कहा गया है ।। ४ ।।

'कृष्' धातु सत्ता अर्थका वाचक है और 'ण' शब्द आनन्द अर्थका बोध कराता है, इन दोनों भावोंसे युक्त होनेके कारण यदुकुलमें अवतीर्ण हुए नित्य आनन्दस्वरूप श्रीविष्णु 'कृष्ण' कहलाते हैं ।। ५ ।।

नित्य, अक्षय, अविनाशी एवं परम भगवद्धामका नाम पुण्डरीक है। उसमें स्थित होकर जो अक्षतभावसे विराजते हैं, वे भगवान् 'पुण्डरीकाक्ष' कहलाते हैं। (अथवा पुण्डरीक -कमलके समान उनके अक्षि- नेत्र हैं, इसलिये उनका नाम पुण्डरीकाक्ष है)। दस्युजनोंको त्रास (अर्दन या पीड़ा) देनेके कारण उनको 'जनार्दन' कहते हैं ।।

वे सत्यसे कभी च्युत नहीं होते और न सत्त्वसे अलग ही होते हैं, इसलिये सद्भावके सम्बन्धसे उनका नाम 'सात्वत' है। आर्ष कहते हैं वेदको, उससे भासित होनेके कारण भगवान्का एक नाम 'आर्षभ' है। आर्षभके योगसे ही वे 'वृषभेक्षण' कहलाते हैं (वृषभका अर्थ है वेद, वही ईक्षण-नेत्रके समान उनका ज्ञापक है; इस व्युत्पत्तिके अनुसार वृषभेक्षण नामकी सिद्धि होती है) ।।

शत्रुसेनाओंपर विजय पानेवाले ये भगवान् श्रीकृष्ण किसी जन्मदाताके द्वारा जन्म ग्रहण नहीं करते हैं, इसलिये 'अज' कहलाते हैं। देवता स्वयंप्रकाशरूप होते हैं, अतः उत्कृष्ट रूपसे प्रकाशित होनेके कारण भगवान् श्रीकृष्णको 'उदर' कहा गया है और दम (इन्द्रियसंयम) नामक गुणसे सम्पन्न होनेके कारण उनका नाम 'दाम' है। इस प्रकार दाम और उदर-इन दोनों शब्दोंके संयोगसे वे 'दामोदर' कहलाते हैं ।। ८ ।।

वे हर्ष अर्थात् सुखसे युक्त होनेके कारण हृषीक हैं और सुख-ऐश्वर्यसे सम्पन्न होनेके कारण 'ईश' कहे गये हैं। इस प्रकार वे भगवान् 'हृषीकेश' नाम धारण करते हैं। अपनी दोनों बाहुओंद्वारा भगवान् इस पृथ्वी और आकाशको धारण करते हैं, इसलिये उनका नाम 'महाबाहु' है ।। ९ ।।

श्रीकृष्ण कभी नीचे गिरकर क्षीण नहीं होते, अतः ('अधो न क्षीयते जातु' – इस व्युत्पत्तिके अनुसार) 'अधोक्षज' कहलाते हैं। वे नरों (जीवात्माओं) के अयन (आश्रय) हैं, इसलिये उन्हें 'नारायण' भी कहते हैं ।। १० ।।

वे सर्वत्र परिपूर्ण हैं तथा सबके निवासस्थान हैं, इसलिये 'पुरुष' हैं और सब पुरुषोंमें उत्तम होनेके कारण उनकी 'पुरुषोत्तम' संज्ञा है। वे सत् और असत् सबकी उत्पत्ति और लयके स्थान हैं तथा सर्वदा उन सबका ज्ञान रखते हैं; इसलिये उन्हें 'सर्व' कहते हैं ।। ११

वे भगवान् गोविन्द सत्यसे श्रीकृष्ण सत्यमें प्रतिष्ठित हैं और सत्य उनमें प्रतिष्ठित है। भी उत्कृष्ट सत्य हैं। अतः उनका एक नाम 'सत्य' भी है ।। १२ ।।

विक्रमण (वामनावतारमें तीनों लोकोंको आक्रान्त) करनेके कारण वे भगवान् 'विष्णु' कहलाते हैं। वे सबपर विजय पानेसे 'जिष्णु', शाश्वत (नित्य) होनेसे 'अनन्त' तथा गौओं (इन्द्रियों) के ज्ञाता और प्रकाशक होनेके कारण (गां विन्दति) इस व्युत्पत्तिके अनुसार 'गोविन्द' कहलाते हैं ।। १३

वे अपनी सत्ता-स्फूर्ति देकर असत्यको भी सत्य-सा कर देते हैं और इस प्रकार सारी प्रजाको मोहमें डाल देते हैं ।। १४ ।।

निरन्तर धर्ममें तत्पर रहनेवाले उन भगवान् मधुसूदनका स्वरूप ऐसा ही है। अपनी मर्यादासे कभी च्युत न होनेवाले महाबाहु श्रीकृष्ण कौरवोंपर कृपा करनेके लिये यहाँ पधारनेवाले हैं ।। १५ ।।

Sanjaya said, “O King! I have heard the auspicious derivation of the names of Vasudeva’s son, Lord Krishna. As much as I remember, I shall narrate. In truth, Lord Krishna is beyond the reach of all beings.

The Lord is the abode of all beings and dwells in all creatures; therefore, He is called ‘Vasu’. Since He is the origin of the gods and they reside in Him, He is known as ‘Deva’. Thus, His name is ‘Vasudeva’. He is vast and all-pervading, hence He is called ‘Vishnu’.

O Bharata! Through silence, meditation, and yoga, He is realized; thus, you should understand Him as 'Madhava'. Since He is the substratum and the origin of the elements, He is also called 'Madhuha'.

The root 'Kṛṣ' denotes existence, and 'ṇa' signifies bliss. Being the embodiment of both, the ever-blissful Lord Vishnu, born in the Yadu dynasty, is known as 'Krishna'.

The eternal, indestructible, and supreme abode of the Lord is called 'Pundarika'. Residing there eternally, He is known as 'Pundarikaksha'. (Alternatively, His eyes are like lotus petals, hence His name 'Pundarikaksha'). As He causes distress to evil beings, He is called 'Janardana'.

He never deviates from truth nor from purity; therefore, in relation to pure existence, He is called 'Satvat'. The term 'Arsha' refers to the Vedas, and as He illuminates them, His name is 'Arshabha'. Through the association with 'Arshabha', He is called 'Vrishabhekshana'. (Since 'Vrishabha' means Veda, which acts as His eye or vision, this name is derived).

The Lord, victorious over enemy forces, is not born from any progenitor, hence He is called 'Aja'. The gods are self-effulgent, and due to His supreme radiance, He is called 'Udara'. As He possesses the quality of restraint ('dama'), His name is 'Dam'. The union of 'Dam' and 'Udara' results in the name 'Damodara'.

Since He is always full of joy, He is called 'Hrishika', and as He possesses divine wealth, He is known as 'Isha'. Thus, He bears the name 'Hrishikesha'. The Lord supports the earth and sky with His two arms, hence He is called 'Mahabahu'.

Lord Krishna never declines or diminishes; thus, He is called 'Adhokshaja'. As He is the refuge of all living beings ('Naras'), He is also named 'Narayana'.

Since He is present everywhere and is the dwelling place of all, He is called 'Purusha'. Among all beings, He is the supreme, hence 'Purushottama'. He is the origin and dissolution of existence and non-existence, and He always holds knowledge of all, thus He is known as 'Sarva'.

Lord Govinda is firmly established in truth, and truth is established in Him. He Himself is the supreme truth, so He is named 'Satya'.

Due to His conquest (as in the Vamana incarnation, where He encompassed the three worlds), He is called 'Vishnu'. Victorious over all, He is 'Jishnu'. Eternal in nature, He is 'Ananta'. As He perceives and enlightens the senses ('Go'), He is known as 'Govinda'.

By His divine power, He makes even illusion appear as truth and thus leads the world into delusion.

Lord Madhusudana, ever engaged in righteousness, possesses this nature. The mighty-armed Krishna, unwavering from His divine resolve, has come here to show His grace upon the Kauravas."

[illegible] ।। १ ।।

संजय उवाच

श्रुतं मे वासुदेवस्य नामनिर्वचनं शुभम् ।
यावत् तत्राभिजानेऽहमप्रमेयो हि केशवः ।। २ ।।

संजयने कहा—राजन्! मैंने वसुदेवनन्दन श्रीकृष्णके नामोंकी मंगलमयी व्युत्पत्ति सुन रखी है, उसमें जितना मुझे स्मरण है, उतना बता रहा हूँ। वास्तवमें तो भगवान् श्रीकृष्ण समस्त प्राणियोंकी पहुँचसे परे हैं ।। २ ।।

वसनात् सर्वभूतानां वसुत्वाद् देवयोनितः ।
वासुदेवस्ततो वेद्यो बृहत्त्वाद् विष्णुरुच्यते ।। ३ ।।

भगवान् समस्त प्राणियोंके निवासस्थान हैं तथा वे सब भूतोंमें वास करते हैं, इसलिये 'वसु' हैं एवं देवताओंकी उत्पत्तिके स्थान होनेसे और समस्त देवता उनमें वास करते हैं, इसलिये उन्हें 'देव' कहा जाता है। अतएव उनका नाम 'वासुदेव' है, ऐसा जानना चाहिये। बृहत् अर्थात् व्यापक होनेके कारण वे ही 'विष्णु' कहलाते हैं ।। ३ ।।

मौनाद् ध्यानाच्च योगाच्च विद्धि भारत माधवम् ।
सर्वतत्त्वमयत्वाच्च मधुहा मधुसूदनः ।। ४ ।।

भारत! मौन, ध्यान और योगसे उनका बोध अथवा साक्षात्कार होता है; इसलिये आप उन्हें 'माधव' समझें। मधु शब्दसे प्रतिपादित पृथ्वी आदि सम्पूर्ण तत्त्वोंके उपादान एवं अधिष्ठान होनेके कारण मधुसूदन श्रीकृष्णको 'मधुहा' कहा गया है ।। ४ ।।

कृषिर्भूवाचकः शब्दो णश्च निर्वृतिवाचकः ।
विष्णुस्तद्भावयोगाच्च कृष्णो भवति सात्वतः ।। ५ ।।

'कृष्' धातु सत्ता अर्थका वाचक है और 'ण' शब्द आनन्द अर्थका बोध कराता है, इन दोनों भावोंसे युक्त होनेके कारण यदुकुलमें अवतीर्ण हुए नित्य आनन्दस्वरूप श्रीविष्णु 'कृष्ण' कहलाते हैं ।। ५ ।।

पुण्डरीकं परं धाम नित्यमक्षयमव्ययम् ।
तद्भावात् पुण्डरीकाक्षो दस्युत्रासाज्जनार्दनः ।। ६ ।।

नित्य, अक्षय, अविनाशी एवं परम भगवद्धामका नाम पुण्डरीक है। उसमें स्थित होकर जो अक्षरभावसे विराजते हैं, वे भगवान् 'पुण्डरीकाक्ष' कहलाते हैं। (अथवा पुण्डरीक—कमलके समान उनके अक्षि—नेत्र हैं, इसलिये उनका नाम पुण्डरीकाक्ष है)। दस्युजनोंको त्रास (अर्दन या पीड़ा) देनेके कारण उनको 'जनार्दन' कहते हैं ।।

यतः सत्त्वान्न च्यवते यच्च सत्त्वान्न हीयते ।
सत्त्वतः सात्वतस्तस्मादार्षभाद् वृषभेक्षणः ।। ७ ।।

वे सत्त्वसे कभी च्युत नहीं होते और न सत्त्वसे अलग ही होते हैं, इसलिये सद्भावके सम्बन्धसे उनका नाम 'सात्वत' है। आर्ष कहते हैं वेदको, उससे भासित होनेके कारण भगवान्‌का एक नाम 'आर्षभ' है। आर्षभके योगसे ही वे 'वृषभेक्षण' कहलाते हैं (वृषभका अर्थ है वेद, वही ईक्षण—नेत्रके समान उनका ज्ञापक है; इस व्युत्पत्तिके अनुसार वृषभेक्षण नामकी सिद्धि होती है) ।।

न जायते जनित्रायमजस्तस्मादनीकजित् ।
देवानां स्वप्रकाशत्वाद् दमाद् दामोदरो विभुः ।। ८ ।।

शत्रुसेनाओंपर विजय पानेवाले ये भगवान् श्रीकृष्ण किसी जन्मदाताके द्वारा जन्म ग्रहण नहीं करते हैं, इसलिये 'अज' कहलाते हैं। देवता स्वप्रकाशरूप होते हैं, अतः उत्कृष्ट रूपसे प्रकाशित होनेके कारण भगवान् श्रीकृष्णको 'उदर' कहा गया है और दम (इन्द्रियसंयम) नामक गुणसे सम्पन्न होनेके कारण उनका नाम 'दाम' है। इस प्रकार दाम और उदर—इन दोनों शब्दोंके संयोगसे वे 'दामोदर' कहलाते हैं ।। ८ ।।

हर्षात् सुखात् सुखैश्वर्याद्धृषीकेशत्वमश्नुते ।
बाहुभ्यां रोदसी बिभ्रन्महाबाहुरिति स्मृतः ।। ९ ।।

वे हर्ष अर्थात् सुखसे युक्त होनेके कारण हृषीक हैं और सुख-ऐश्वर्यसे सम्पन्न होनेके कारण 'ईश' कहे गये हैं। इस प्रकार वे भगवान् 'हृषीकेश' नाम धारण करते हैं। अपनी दोनों बाहुओंद्वारा भगवान् इस पृथ्वी और आकाशको धारण करते हैं, इसलिये उनका नाम 'महाबाहु' है ।। ९ ।।

अधो न क्षीयते जातु यस्मात् तस्मादधोक्षजः ।
नराणामयनाच्चापि ततो नारायणः स्मृतः ।। १० ।।

श्रीकृष्ण कभी नीचे गिरकर क्षीण नहीं होते, अतः ('अधो न क्षीयते जातु'—इस व्युत्पत्तिके अनुसार) 'अधोक्षज' कहलाते हैं। वे नरों (जीवात्माओं)-के अयन (आश्रय) हैं, इसलिये उन्हें 'नारायण' भी कहते हैं ।। १० ।।

पूरणात् सदनाच्चापि ततोऽसौ पुरुषोत्तमः ।
असतश्च सतश्चैव सर्वस्य प्रभवाप्ययात् ।। ११ ।।

सर्वस्य च सदा ज्ञानात् सर्वमेतं प्रचक्षते ।

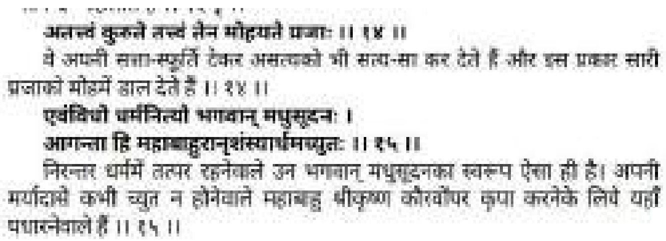
वे सर्वत्र परिपूर्ण हैं तथा सबके निवासस्थान हैं, इसलिये 'पुरुष' हैं और सब पुरुषोंमें उत्तम होनेके कारण उनकी 'पुरुषोत्तम' संज्ञा है। वे सत् और असत् सबकी उत्पत्ति और लयके स्थान हैं तथा सर्वदा उन सबका ज्ञान रखते हैं; इसलिये उन्हें 'शर्व' कहते हैं ।। ११½ ।।

सत्ये प्रतिष्ठितः कृष्णः सत्यमत्र प्रतिष्ठितम् ।। १२ ।।
सत्यात् सत्यं तु गोविन्दस्तस्मात् सत्योऽपि नामतः ।

श्रीकृष्ण सत्यमें प्रतिष्ठित हैं और सत्य उनमें प्रतिष्ठित है। वे भगवान् गोविन्द सत्यसे भी उत्कृष्ट सत्य हैं। अतः उनका एक नाम 'सत्य' भी है ।। १२½ ।।

विष्णुर्विक्रमणाद् देवो जयनाज्जिष्णुरुच्यते ।। १३ ।।
शाश्वतत्वादनन्तश्च गोविन्दो वेदनाद् गवाम् ।

विक्रमण (वामनावतारमें तीनों लोकोंको आक्रान्त) करनेके कारण वे भगवान् 'विष्णु' कहलाते हैं। वे सबपर विजय पानेसे 'जिष्णु', शाश्वत (नित्य) होनेसे 'अनन्त' तथा गौओं (इन्द्रियों)-के ज्ञाता और प्रकाशक होनेके कारण (गां विन्दति) इस व्युत्पत्तिके अनुसार 'गोविन्द' कहलाते हैं ।। १३½ ।।



अतत्त्वं कुरुते तत्त्वं तेन मोहयते प्रजाः ।। १४ ।।
वे अपनी सत्ता-स्फूर्ति देकर असत्यको भी सत्य-सा कर देते हैं और इस प्रकार सारी प्रजाको मोहमें डाल देते हैं ।। १४ ।।
एवंविधो धर्मनित्यो भगवान् मधुसूदनः ।
आगन्ता हि महाबाहुरानृशंस्यार्थमच्युतः ।। १५ ।।
निरन्तर धर्ममें तत्पर रहनेवाले उन भगवान् मधुसूदनका स्वरूप ऐसा ही है। अपनी मर्यादासे कभी च्युत न होनेवाले महाबाहु श्रीकृष्ण कौरवोंपर कृपा करनेके लिये यहाँ पधारनेवाले हैं ।। १५ ।।

Mahabharat Shanti Parva Adhaya 351 slokas 45-47 – Bhagwan Shree Krishna Friendship with Arjuna

'पार्थ! तुम मेरे ही हो, मैं तुम्हारा ही हूँ। जो मेरे हैं, वे तुम्हारे ही हैं। जो तुमसे द्वेष रखता है, वह मुझसे भी रखता है। जो तुम्हारे अनुकूल है, वह मेरे भी अनुकूल है ।। ४५ ।।

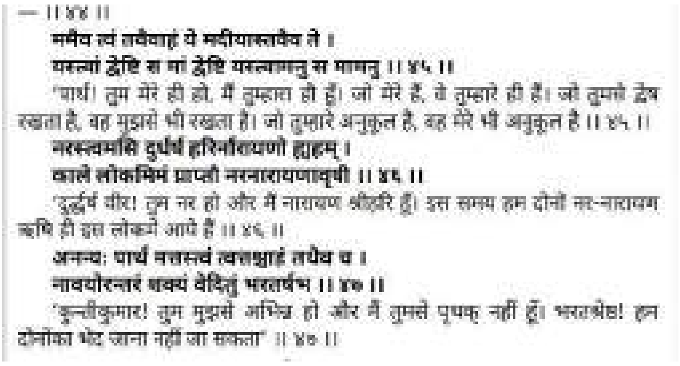
'दुर्द्धर्ष वीर ! तुम नर हो और मैं नारायण श्रीहरि हूँ। इस समय हम दोनों नर-नारायण ऋषि ही इस लोकमें आये हैं ।। ४६ ।।

'कुन्तीकुमार ! तुम मुझसे अभिन्न हो और मैं तुमसे पृथक् नहीं हूँ। भरतश्रेष्ठ ! हम दोनोंका भेद जाना नहीं जा सकता' ।। ४७ ।।

"Partha! You are mine, and I am yours. Those who are mine are also yours. Those who bear enmity toward you bear enmity toward me. What is favorable to you is favorable to me as well." (Verse 45)

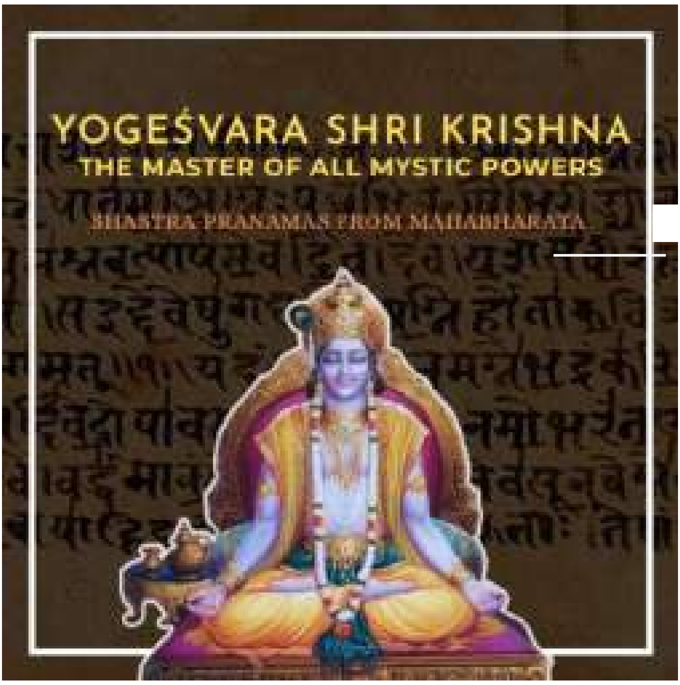
"O mighty warrior! You are human, and I am Narayana, Shri Hari. At this moment, we have both appeared in this world as the divine sages Nara and Narayana." (Verse 46)

"O son of Kunti! You are inseparable from me, and I am not distinct from you. O best among the Bharatas! The difference between us cannot be comprehended." (Verse 47)



— ।। ४४ ।।
ममैव त्वं तवैवाहं ये मदीयास्तवैव ते ।
यस्त्वां द्वेष्टि स मां द्वेष्टि यस्त्वामनु स मामनु ।। ४५ ।।
'पार्थ! तुम मेरे ही हो, मैं तुम्हारा ही हूँ। जो मेरे हैं, वे तुम्हारे ही हैं। जो तुमसे द्वेष रखता है, वह मुझसे भी रखता है। जो तुम्हारे अनुकूल है, वह मेरे भी अनुकूल है ।। ४५ ।।
नरस्त्वमसि दुर्धर्ष हरिर्नारायणो ह्यहम् ।
काले लोकमिमं प्राप्तौ नरनारायणावृषी ।। ४६ ।।
'दुर्द्धर्ष वीर! तुम नर हो और मैं नारायण श्रीहरि हूँ। इस समय हम दोनों नर-नारायण ऋषि ही इस लोकमें आये हैं ।। ४६ ।।
अनन्यः पार्थ मत्तस्त्वं त्वत्तश्चाहं तथैव च ।
नावयोरन्तरं शक्यं वेदितुं भरतर्षभ ।। ४७ ।।
'कुन्तीकुमार! तुम मुझसे अभिन्न हो और मैं तुमसे पृथक् नहीं हूँ। भरतश्रेष्ठ! हम दोनोंका भेद जाना नहीं जा सकता' ।। ४७ ।।

In Short you can get a short summary of all these references in the form of a post



Bhagvan Shree Krishna is Yogeshwar (Meaning the master of Senses)

Mahabharat Shanti Parva Adhaya 51 sloka 4

नमस्ते त्रिषु लोकेषु नमस्ते परतस्त्रिषु ।
योगेश्वर नमस्तेऽस्तु त्वं हि सर्वपरायणः ।। ४ ।।
तीनों लोकोंमें व्याप्त हुए आपको नमस्कार है। तीनों गुणोंसे अतीत आपको प्रणाम है। योगेश्वर! आपको नमस्कार है। आप ही सबके परम आधार हैं ।। ४ ।।

"Salutations to You, who pervades all three worlds. O Supreme Lord, beyond all three qualities, I bow to You. O Yogeshwara, I offer my respects to You. You alone are the ultimate foundation of all beings"

Bhagavat Geeta 18.78 Geeta Press Gorakhpur

यत्र योगेश्वरः कृष्णो यत्र पार्थो धनुर्धरः । तत्र श्रीर्विजयो भूतिर्ध्रुवा नीतिर्मतिर्मम ॥ ७८ ॥

यत्र योगेश्वरः कृष्णो यत्र पार्थो धनुर्धरः ।
तत्र श्रीर्विजयो भूतिर्ध्रुवा नीतिर्मतिर्मम ॥ ७८ ॥
Wherever there is Bhagavān Śrī Kṛṣṇa, the Lord of Yoga, and wherever there is Arjuna, the wielder of the Gāṇḍiva bow, goodness, victory, glory and unfailing righteousness will surely be there ; such is My conviction. (78)

Bhagwan Shree krishna is Hrishikesh which means he is the Lord and Master of Senses and Mind

Bhagvat Geeta 1.15 Geeta Press Gorakhpur

पाञ्चजन्यं हृषीकेशो देवदत्तं धनञ्जयः ।पौण्ड्रं दध्मौ महाशङ्खं भीमकर्मा वृकोदरः ॥ १५

पाञ्चजन्यं हृषीकेशो देवदत्तं धनञ्जयः ।
पौण्ड्रं दध्मौ महाशङ्खं भीमकर्मा वृकोदरः ॥ १५ ॥
Śrī Kṛṣṇa blew His conch named Pāñcajanya;

Mahabharat Shanti Parva Achay 207 slokas 1-2

नारायणं हृषीकेशं गोविन्दमपराजितम् ।
तत्त्वेन भरतश्रेष्ठ श्रोतुमिच्छामि केशवम् ।। २ ।।
युधिष्ठिरने कहा—भरतश्रेष्ठ! महाप्राज्ञ पितामह! कमलनयन भगवान् श्रीकृष्ण अपनी महिमासे कभी च्युत न होनेवाले, सबके कर्ता, अकृत (नित्य सिद्ध), सर्वव्यापी तथा सम्पूर्ण भूतोंकी उत्पत्ति और प्रलयके स्थान हैं। ये कभी किसीसे पराजित नहीं होते। ये ही नारायण, हृषीकेश, गोविन्द और केशव—इन नामोंसे भी विख्यात हैं। मैं इनके स्वरूपका तात्त्विक विवेचन सुनना चाहता हूँ ।।

Yudhishthira said: O best of the Bharatas! O supremely wise grandsire! The lotus-eyed Lord Shri Krishna is ever unwavering in His divine glory. He is the creator of all, eternally perfect, all-pervading, and the ultimate source of the creation and dissolution of all beings. He is never defeated by anyone. He is well known by the names Narayana, Hrishikesha, Govinda, and Keshava. I wish to hear the philosophical explanation of His true nature.

Mahabharat Drona Parva Adhaya 11 sloka 10

युधि पञ्चजनं हत्वा दैत्यं पातालवासिनम् ।
पाञ्चजन्यं हृषीकेशो दिव्यं शङ्खमवाप्तवान् ॥ २० ॥

इसी प्रकार हृषीकेशने पाताल-निवासी पंचजन नामक दैत्यको युद्धमें मारकर दिव्य पाञ्चजन्य शंख प्राप्त किया ॥

In the same way, Hrishikesha (Lord Krishna) slew the demon named Panchajanya, who resided in the netherworld, and obtained the divine conch, Panchajanya.

Mahabharat Anushashan Parva Adhaya 147 Sloka 3

दशबाहुर्महातेजा देवतारिनिषूदनः ।
श्रीवत्साङ्को हृषीकेशः सर्वदैवतपूजितः ॥ ३ ॥

उनकी भुजाएँ दस हैं, वे महान् तेजस्वी हैं, देवद्रोहियोंका नाश करनेवाले श्रीवत्सभूषित भगवान् हृषीकेश सम्पूर्ण देवताओंद्वारा पूजित होते हैं ॥ ३ ॥

He has ten arms and possesses great radiance. Adorned with the sacred Srivatsa mark, Lord Hrishikesha, the destroyer of those who oppose the gods, is revered by all the deities. ||3||

Mahabharat Shanti Parva Adhaya 207 – Bhagvan Shree krishna is the master of all Senses

इत्युक्त्वा स जगामाथ भगवान् भूतभावनः ।
तस्माद् व्रज हृषीकेशं कृष्णं देवकिनन्दनम् ॥

ऐसा कहकर भूतभावन भगवान् विष्णु वहाँसे चले गये; अतः युधिष्ठिर! तुम भी सम्पूर्ण इन्द्रियोंके स्वामी भगवान् देवकीनन्दन श्रीकृष्णकी शरणमें जाओ ॥

Having said this, Lord Vishnu, the creator and protector of all beings, departed from there. Therefore, O Yudhishthira! You too should take refuge in Lord Shri Krishna, the son of Devaki, who is the master of all senses.

Mahabharat Bhimsa Parva adhyay 66 sloka 29 – Bhagavan Shree Krishna is the master of all Senses

यश्च मानुषमात्रोऽयमिति ब्रूयात् स मन्दधीः ।
हृषीकेशमवज्ञानात् तमाहुः पुरुषाधमम् ॥ १९ ॥

'जो सम्पूर्ण इन्द्रियोंके स्वामी इन भगवान् वासुदेवको केवल मनुष्य कहता है, वह मूर्ख है। भगवान्‌की अवहेलना करनेके कारण उसे नराधम कहा गया है ॥ १९ ॥

One who considers Lord Vasudeva, the master of all senses, to be merely a mortal is a fool. Due to their disregard for the Lord, they are deemed the lowest among men. || 19 ||

Mahabharat Adi Parva Adhyaya 220, Shlokas 28-30 describe Bhagwan Shri Krishna as Viśuddhātma, meaning He is a Pure Soul, free from all impurities, attachments, and worldly illusions. He embodies absolute truth, divine consciousness, and eternal bliss, untouched by material limitations or Sexual or any form of desires and all forms of impurities .

श्रुत्वा तु पुण्डरीकाक्षः सम्प्राप्तं स्वं पुरोत्तमम् ।
अर्जुनं पाण्डवश्रेष्ठमिन्द्रप्रस्थगतं तदा ॥ २६ ॥
आजगाम विशुद्धात्मा सह रामेण केशवः ।
वृष्ण्यन्धकमहामात्रैः सह वीरैर्महारथैः ॥ २७ ॥

जनमेजय! तत्पश्चात् महारथी पाण्डव मन-ही-मन हर्षविभोर हो उठे और कुन्तीदेवी भी बहुत प्रसन्न हुईं। कमलनयन भगवान् श्रीकृष्णने जब यह सुना कि पाण्डवश्रेष्ठ अर्जुन अपने उत्तम नगर इन्द्रप्रस्थ पहुँच गये हैं, तब वे शुद्धात्मा श्रीकृष्ण एवं बलराम तथा वृष्णि और अन्धकवंशके प्रधान-प्रधान वीर महारथियोंके साथ वहाँ आये ॥ २५—२७ ॥

O Janamejaya! Thereafter, the great warrior Pandavas were filled with immense joy in their hearts, and Queen Kunti was also delighted. When the lotus-eyed Lord Shri Krishna heard that the noble Pandava, Arjuna, had reached his excellent city, Indraprastha, the Suddhatma Krishna, along with Balarama and the foremost warriors of the Vrishni and Andhaka clans, arrived there.

In the Sri Vishnu Sahasranama, found in the Anushasan Parva Adhayay 149 of the Mahabharata, Bhagwan Shree Krishna is referred to as Visuddhatma (Name ६३६ /636) , meaning the Pure Soul. This name signifies his absolute purity, transcendence, and divine essence, untouched by worldly impurities or limitations.६३६ विशुद्धात्मा-परम शुद्ध निर्मल आत्मस्वरूप"Visuddhātma – The supremely pure, spotless, and immaculate essence of the soul."

६३५ कुम्भः-घटकी भाँति सबके निवासस्थान, ६३६ विशुद्धात्मा-परम शुद्ध निर्मल आत्मस्वरूप, ६३७ विशोधनः-स्मरणमात्रसे समस्त पापोंका नाश करके भक्तोंके

Similarly in the Sri Vishnu Sahasranama, found in the Anushasan Parva Adhayay 149 of the Mahabharata, Bhagwan Shree Krishna is referred to as १४६ अनघः-पापरहित,(Name 147) meaning Sinless
१४६ अनघः-पापरहित,"The sinless one – completely free from all impurities and wrongdoings." and पूतात्मा (Name 10) meaning the Divine Pure Soul पूतात्मा-पवित्रात्मापूतात्मा (Pūtātmā) – The one whose soul is pure, free from all impurities.

जगदादिजः-जगत्के आदिमें हिरण्यगर्भ रूपसे स्वयं उत्पन्न होनेवाले, १४६ अनघः-पापरहित, १४७ विजयः-ज्ञान, वैराग्य और ऐश्वर्य आदि गुणोंमें सबसे बढ़कर, १४८ जेता-

१० पूतात्मा-पवित्रात्मा, ११ परमात्मा-परमश्रेष्ठ नित्यशुद्ध-बुद्ध-मुक्तस्वभाव, १२

Mahabharat Anushasan Parva Adhyay 147 slokas 18-21 – Description of Various Qualities of Bhagwan Shree Krishna by Shri Maheshwar Shiva

क्षमावांश्चानहंवादी ब्रह्मण्यो ब्रह्मनायकः ।
भयहर्ता भयार्तानां मित्राणां नन्दिवर्धनः ॥ १९ ॥

वे योगमायासे सम्पन्न और हजारों नेत्रोंवाले हैं। उनका हृदय विशाल है। वे अविनाशी, वीर, मित्रजनोंके प्रशंसक, ज्ञाति एवं बन्धु-बान्धवोंके प्रिय, क्षमाशील, अहंकाररहित, ब्राह्मणभक्त, वेदोंका उद्धार करनेवाले, भयातुर पुरुषोंका भय दूर करनेवाले और मित्रोंका आनन्द बढ़ानेवाले हैं ॥ १८-१९ ॥

वे समस्त प्राणियोंको शरण देनेवाले, दीन-दुखियोंके पालनमें तत्पर, शास्त्रज्ञानसम्पन्न, धनवान, सर्वभूतवन्दित, शरणमें आये हुए शत्रुओंको भी वर देनेवाले, धर्मज्ञ, नीतिज्ञ, नीतिमान्, ब्रह्मवादी और जितेन्द्रिय हैं ॥ २०-२१ ॥

He is endowed with divine Yogamaya and possesses thousands of eyes. His heart is vast, and he is immortal, valiant, and a great admirer of His companions. He is beloved by his kin and relatives, forgiving, free of pride, devoted to Brahmins, and the uplifter of the Vedas. He dispels the fears of those who are terrified and brings joy to his friends. He is the refuge of all beings, ever ready to protect the distressed and needy. He is well-versed in the scriptures, wealthy, revered by all creatures, and grants boons even to enemies who seek his shelter. He possesses knowledge of righteousness, wisdom in ethical conduct, unwavering integrity, devotion to the divine, and mastery over his senses.

Mahabharat Shanti Parva Adhaya 351 slokas 35-36

आसीनं चैत्यमध्ये त्वां दीप्यमानं स्वतेजसा ।
आगम्य ऋषयः सर्वेऽयाचन्ताभयमच्युत ॥ ३६ ॥

मधुसूदन! वास्तवमें आपमें न तो क्रोध है, न मात्सर्य है, न असत्य है, न निर्दयता ही है। दशार्ह! फिर आपमें कठोरता तो हो ही कैसे सकती है? अच्युत! महलके मध्यभागमें बैठे और अपने तेजसे उद्भासित हुए आपके पास आकर सम्पूर्ण ऋषियोंने अभयकी याचना की ॥ ३५-३६ ॥

Arjuna said – O Madhusudana! Truly, you possess neither anger nor jealousy, nor falsehood, nor cruelty. O Dasharha! Then how can harshness ever reside within you? O Achyuta! Sitting in the center of the palace, radiating your divine brilliance, all the sages approached you and pleaded for protection. ‖35-36‖

Mahabharat Shanti Parva Adhaya 207 Sloka 49 – Bhagavan Shree Krishna is Satyaparakrami that is Righteous

एवमेष महाबाहुः केशवः सत्यविक्रमः ।
अचिन्त्यः पुण्डरीकाक्षो नैष केवलमानुषः ॥ ४९ ॥

युधिष्ठिर! इस प्रकार ये सत्यपराक्रमी कमलनयन महाबाहु केशव अचिन्त्य परमेश्वर हैं। इन्हें केवल मनुष्य नहीं मानना चाहिये ॥ ४९ ॥

Yudhishthira! In this way, the lotus-eyed, mighty-armed Keshava, who is unwavering in Righteousness , is the unfathomable Supreme Lord. He should not be regarded merely as a human. ‖49‖

Mahabharta Shanti Parva Adhaya 351 Sloka 10

प्रजापतिपतेर्विष्णोर्लोकनाथस्य धीमतः ॥ १० ॥

भगवान् श्रीकृष्ण अन्तर्यामी, अप्रमेय, सत्यस्वरूप, अमिततेजस्वी, प्रजापतियोंके भी पति, सम्पूर्ण लोकोंके रक्षक तथा परम बुद्धिमान् श्रीविष्णु ही हैं (अर्जुनने उनकी इस प्रकार स्तुति की) ॥ १० ॥

Lord Shri Krishna is the indwelling witness, beyond comprehension, the embodiment of truth, infinitely radiant, the lord of even the progenitor the protector of all worlds, and the supremely wise Lord Vishnu himself. (Thus did Arjuna offer his praises to Him.) ||10||

Mahabharat Udyoga Parva Adhaya 68 sloka 24 – Bhagvan Hari (Shree Krishna) is Maha Yogi the greatest amongst Yogis

ईशन्नपि महायोगी सर्वस्य जगतो हरिः ।
कर्माण्यारभते कर्तुं कीनाश इव वर्धनः ॥ १४ ॥

महायोगी श्रीहरि सम्पूर्ण जगत्‌के स्वामी एवं ईश्वर होते हुए भी खेतीको बढ़ानेवाले किसानकी भाँति सदा नये-नये कर्मोंका आरम्भ करते रहते हैं ॥ १४ ॥

The Great yogi, Shri Hari, though being the supreme lord and master of the entire universe, continually initiates new deeds, just like a farmer who tirelessly cultivates and nurtures his fields. ||14||

Mahabharat Udyoga Parva Adhaya 68 sloka 5- Bhagvan Shree Krishna is Purushottama –the greatest amongst all beings

पृथिवीं चान्तरिक्षं च द्यां चैव पुरुषोत्तमः ।
मनसैव विशिष्टात्मा नयत्यात्मवशं वशी ॥ ५ ॥

पूर्णतः स्वाधीन एवं श्रेष्ठस्वरूप पुरुषोत्तम श्रीकृष्ण मनके संकल्पमात्रसे ही भूतल, अन्तरिक्ष तथा स्वर्गलोकको भी अपने अधीन कर सकते हैं ॥ ५ ॥

The completely independent and supremely exalted Purushottama, Shri Krishna, by mere resolution of His mind, can bring the earth, the sky, and the heavenly realms under His control. ||5||

Mahabharat Udyoga Parva Adhaya 68 sloka 9 – Bhagvan Shree Krishna always stands in the side of Righteousness

यतः सत्यं यतो धर्मो यतो ह्रीरार्जवं यतः ।
ततो भवति गोविन्दो यतः कृष्णस्ततो जयः ॥ ९ ॥

जिस ओर सत्य, धर्म, लज्जा और सरलता है, उसी ओर भगवान् श्रीकृष्ण रहते हैं और जहाँ भगवान् श्रीकृष्ण हैं, वहीं विजय है ॥ ९ ॥

Where truth, righteousness, humility, and simplicity reside, there too dwells Lord Shri Krishna. And where Lord Shri Krishna is present, there alone is victory. ||9||

Mahabharat Udyoga Parva Adhaya 71 sloka 5-6

मनादिमध्यान्तमनन्तकीर्तिम् ।
शुक्रस्य धातारमजं च नित्यं
परं परेषां शरणं प्रपद्ये ॥ ६ ॥

जो अत्यन्त सनातन ऋषि, ज्ञानी, वाणीके समुद्र और प्रयत्नशील साधकोंके कलशके जलकी भाँति सुलभ होनेवाले हैं, जिनके चरण समस्त विघ्नोंका निवारण करनेवाले हैं, सुन्दर पंखोंसे युक्त गरुड जिनके स्वरूप हैं, जो प्रजाजनोंके पाप-ताप हर लेनेवाले तथा जगत्‌के आश्रय हैं, जिनके सहस्रों मस्तक हैं, जो पुराणपुरुष हैं, जिनका आदि, मध्य और अन्त नहीं है, जो अक्षय कीर्तिसे सुशोभित, बीज एवं वीर्यको धारण करनेवाले, अजन्मा, नित्य तथा परात्पर परमेश्वर हैं, उन भगवान् श्रीकृष्णकी मैं शरण लेता हूँ ॥ ५-६ ॥

I seek refuge in Lord Shri Krishna, who is the eternal sage, the embodiment of wisdom, the ocean of divine speech, and effortlessly accessible to diligent seekers like water in a sacred pot. His feet dispel all obstacles, and Garuda, adorned with beautiful wings, manifests his divine form. He alleviates the sins and sufferings of beings and is the ultimate refuge of the universe. With countless heads, he is the primordial being, without beginning, middle, or end—adorned with imperishable glory. He bears the essence of creation, sustaining both seed and potency. Unborn, eternal, and the supreme transcendental Lord, he illuminates existence with his divine presence. || 5–6 ||

Mahabharat Udyoga Parva Adhaya 90

प्रभावो बुद्धिवीर्यं च तादृशं तव केशव ।)

किसीसे पराजित न होनेवाले वृष्णिनन्दन माधव! कौरवोंके, पाण्डवोंके तथा इस सम्पूर्ण जगत्‌के तुम्हीं आश्रय हो। केशव! तुम्हारा प्रभाव तथा तुम्हारा बुद्धिबल भी तुम्हारे अनुरूप ही है। वैशम्पायन उवाच

O Madhava, son of the Vrishni lineage, who is never defeated by anyone! You are the ultimate refuge of the Kauravas, the Pandavas and this entire universe. O Keshava! Your divine influence and intellectual prowess are as unparalleled as your own majestic being.

Mahabharat Udyoga Parva Adhaya 90 slokas 102

अविलोपेन धर्मस्य अनिकृत्या परंतप ।
प्रभावज्ञास्मि ते कृष्ण सत्यस्याभिजनस्य च ॥ १०२ ॥

परंतप श्रीकृष्ण! धर्मका लोप न करते हुए, छल और कपटसे दूर रहकर समयोचित कार्य करना चाहिये। मैं तुम्हारी सत्यपरायणता और कुल-मर्यादाका भी प्रभाव जानती हूँ ॥ १०२ ॥

Kunti said – O Krishna, scorcher of foes! One must act at the right time without violating righteousness, free from deceit and trickery. I am well aware of your devotion to truth and the profound influence of your commitment to the honor of your lineage. II 102 II

Mahabharat Udyoga Parva Adhaya 90 slokas 203-204

व्यवस्थायां च मित्रेषु बुद्धिविक्रमयोस्तथा ।
त्वमेव नः कुले धर्मस्त्वं सत्यं त्वं तपो महत् ॥ १०३ ॥
त्वं त्राता त्वं महद् ब्रह्म त्वयि सर्वं प्रतिष्ठितम् ।
यथैवात्थ तथैवैतत् त्वयि सत्यं भविष्यति ॥ १०४ ॥

प्रत्येक कार्यकी व्यवस्थामें, मित्रोंके संग्रहमें तथा बुद्धि और पराक्रममें भी जो तुम्हारा अद्भुत प्रभाव है, उससे मैं परिचित हूँ। हमारे कुलमें तुम्हीं धर्म हो, तुम्हीं सत्य हो, तुम्हीं महान् तप हो, तुम्हीं रक्षक और तुम्हीं परब्रह्म परमात्मा हो। सब कुछ तुममें ही प्रतिष्ठित है। तुम जो कुछ कहते हो, वह सब तुम्हारे संनिधानमें सत्य होकर ही रहेगा ॥ १०३-१०४ ॥

Kunti said – Oh Krishna I am well aware of your extraordinary influence in every aspect of administration, in the gathering of allies, in wisdom, and in valor. In our lineage, you are righteousness itself, you are truth, you are great penance, you are the protector, and you are the Supreme Brahman, the Divine Soul. Everything is established within you. Whatever you declare will always remain true by your very presence.

Mahabharat Bhisma Parva Adhaya 66 slokas 6-8

तेनास्मि कृतसंवादः प्रसन्नेन सुरर्षभाः ।
जगतोऽनुग्रहार्थाय याचितो मे जगत्पतिः ॥ ७ ॥
मानुषं लोकमातिष्ठ वासुदेव इति श्रुतः ।
असुराणां वधार्थाय सम्भवस्व महीतले ॥ ८ ॥

'श्रेष्ठ देवताओ! जो परम तत्त्व हैं, भूत, भविष्य और वर्तमान—तीनों जिनके उत्कृष्ट स्वरूप हैं तथा जो इन सबसे विलक्षण हैं, जिन्हें सम्पूर्ण भूतोंका आत्मा और सर्वशक्तिमान् प्रभु कहा गया है, जो परम ब्रह्म और परम पदके नामसे विख्यात हैं, उन्हीं परमात्माने मुझे दर्शन देकर मुझसे प्रसन्न हो बातचीत की है। मैंने उन जगदीश्वरसे सम्पूर्ण जगत्‌पर कृपा करनेके लिये यों प्रार्थना की है कि प्रभो! आप वासुदेव नामसे विख्यात होकर कुछ कालतक मनुष्यलोकमें रहें और असुरोंके वधके लिये इस भूतलपर अवतीर्ण हों ॥ ६—८ ॥

"O supreme Devas ! He who is the ultimate truth, whose divine essence encompasses past, present, and future, and who transcends all these, is known as the soul of all beings and the almighty Lord. He is renowned as the Supreme Brahman and the highest abode.

That very divine being has appeared before me, pleased, and spoken with me. In reverence, I have prayed to the Lord of the universe for his mercy upon all beings, requesting that he, known as Vasudeva, remain in the realm of humanity for some time and descend to the earth to vanquish the demons." II 6-8 II

Mahabharat Sabha Parva Adhaya 38 Slokas 19-20

इनमें वेद-वेदांगोंका ज्ञान तो है ही, बल भी सबसे अधिक है। श्रीकृष्णके सिवा संसारके मनुष्योंमें दूसरा कौन सबसे बढ़कर है? ॥ १९ ॥

दानं दाक्ष्यं श्रुतं शौर्यं ह्रीः कीर्तिर्बुद्धिरुत्तमा ।
सन्नतिः श्रीर्धृतिस्तुष्टिः पुष्टिश्च नियताच्युते ॥ २० ॥

दान, दक्षता, शास्त्रज्ञान, शौर्य, लज्जा, कीर्ति, उत्तम बुद्धि, विनय, श्री, धृति, तुष्टि और पुष्टि—ये सभी सद्गुण भगवान् श्रीकृष्णमें नित्य विद्यमान हैं ॥ २० ॥

He possess profound knowledge of the Vedas and Vedangas, and their strength is unparalleled. Who, among all the people in the world, can be greater than Shri Krishna? Charity, skillfulness, scriptural wisdom, heroism, modesty, fame, supreme intellect, humility, prosperity, endurance, contentment, and nourishment—all these virtues eternally reside within Lord Shri Krishna.

Mahabharat Udyoga Parva Adhaya 67 slokas 28 – Bhagwan Shree Krishna is the lord of all Yogis

प्रपन्नः शरणं राजन् योगानां प्रभुमीश्वरम् ॥ २५ ॥

भरतवंशी नरेश! इस बातको अच्छी तरह समझकर राजा युधिष्ठिरने सम्पूर्ण हृदयसे योगोंके स्वामी, सर्वसमर्थ, जगदीश्वर एवं महात्मा भगवान् केशवकी शरण ली है ॥ २५ ॥

O ruler of the Bharata dynasty! Understanding this well, King Yudhishthira has wholeheartedly surrendered to Lord Keshava, the Lord of Yogis , the all-powerful, the supreme ruler of the universe, and the great divine soul.

Mahabharat Anushashan Parva Adhaya 139 – Bhagwan Shree Krishna was a Great Tapaswi – Mahabharat Anushashan Parva Adhaya 139 sloka 10

व्रतं चचार धर्मात्मा कृष्णो द्वादशवार्षिकम् ।
दीक्षितं चागतौ द्रष्टुमुभौ नारदपर्वतौ ॥ १० ॥

पहलेकी बात है, धर्मात्मा भगवान् श्रीकृष्ण बारह वर्षोंमें समाप्त होनेवाले व्रतकी दीक्षा लेकर (एक पर्वतके ऊपर) कठोर तपस्या कर रहे थे। उस समय उनका दर्शन करनेके लिये नारद और पर्वत—ये दोनों ऋषि वहाँ पधारे ॥ १० ॥

Long ago, the righteous Lord Shri Krishna undertook a vow lasting twelve years and engaged in intense penance on a mountain. At that time, the sages Narada and Parvata arrived there to witness his divine presence. ||10||

Mahabharat Sauptika Parva Adhyay 12 – Bhagwan Shree Krishna was a great Tapaswi and a great Brahmachari as well

ब्रह्मचर्यं महद् घोरं चीर्त्वा द्वादशवार्षिकम् ।
हिमवत्पार्श्वमभ्येत्य यो मया तपसार्जितः ॥ २९ ॥

हिमालयके प्रदेशमें जाकर बारह वर्ष तक घोर और कठोर ब्रह्मचर्यका पालन करके तपस्याके द्वारा मैंने जिसकी अर्चना की थी ॥ २९ ॥

समानव्रतचारिण्यां रुक्मिण्यां योऽन्वजायत ।
सनत्कुमारस्तेजस्वी प्रद्युम्नो नाम मे सुतः ॥ ३० ॥

और जो तेजस्वी सनत्कुमार मेरे समान व्रतका आचरण करनेवाली रुक्मिणीकी कोखसे उत्पन्न हुए कि जो मेरा प्रद्युम्ननामक पुत्र है ॥ ३० ॥

Shree Krishna said - Going to the region of the Himalayas, I practiced severe austerities for twelve years while strictly observing Brahmacharya . Through this penance, I worshipped the radiant Sanatkumara, who then took birth as my son named Pradyumna, born from the womb of Rukmini, who had practiced similar austerities like me."

In the Mahabharata's Ashwamedhika Parva (Chapter 69), Bhagwan Krishna said he never uttered a single falsehood in his life, nor did he ever turn his back in battle.

न ब्रवीम्युत्तरे मिथ्या सत्यमेतद् भविष्यति ।
एष संजीवयाम्येनं पश्यतां सर्वदेहिनाम् ॥ १८ ॥
'बेटी उत्तरा! मैं झूठ नहीं बोलता। मैंने जो प्रतिज्ञा की है, वह सत्य होकर ही रहेगी। देखो, मैं समस्त देहधारियोंके देखते-देखते अभी इस बालकको जिलाये देता हूँ ॥ १८ ॥
नोक्तपूर्वं मया मिथ्या स्वैरेष्वपि कदाचन ।
न च युद्धात् परावृत्तस्तथा संजीवतामयम् ॥ १९ ॥
'मैंने खेल-कूदमें भी कभी मिथ्या भाषण नहीं किया है और युद्धमें पीठ नहीं दिखायी है। इस शक्तिके प्रभावसे अभिमन्युका यह बालक जीवित हो जाय ॥ १९ ॥
यथा मे दयितो धर्मो ब्राह्मणश्च विशेषतः ।
अभिमन्योः सुतो जातो मृतो जीवत्वयं तथा ॥ २० ॥
'यदि धर्म और ब्राह्मण मुझे विशेष प्रिय हों तो अभिमन्युका यह पुत्र, जो पैदा होते ही मर गया था, फिर जीवित हो जाय ॥ २० ॥

Shree Krishna said – "Daughter Uttara! I do not speak falsehood. The vow I have taken shall certainly come true. See, in front of all living beings, I will now bring this child back to life. (18)
"In sports and games, I have never spoken falsehood, nor have I ever turned my back in battle. By the power of this truth, Abhimanyu's son shall live again. (19)
"If righteousness and Brahmins are especially dear to me, then this son of Abhimanyu, who was born dead, shall be revived. (20)

Mahabharat Udyoga Parva Adhaya 70 sloka 7 and sloka 11-12

सत्त्वतः सात्वतस्तस्मादार्षभाद् वृषभेक्षणः ॥ ७ ॥
वे सत्यसे कभी च्युत नहीं होते और न सत्त्वसे अलग ही होते हैं, इसलिये सद्भावके सम्बन्धसे उनका नाम 'सात्वत' है।

सर्वस्य च सदा ज्ञानात् सर्वमेतं प्रचक्षते ।
वे सर्वत्र परिपूर्ण हैं तथा सबके निवासस्थान हैं, इसलिये 'पुरुष' हैं और सब पुरुषोंमें उत्तम होनेके कारण उनकी 'पुरुषोत्तम' संज्ञा है। वे सत् और असत् सबकी उत्पत्ति और लयके स्थान हैं तथा सर्वदा उन सबका ज्ञान रखते हैं; इसलिये उन्हें 'सर्व' कहते हैं ॥ ११ ॥

सत्यात् सत्यं तु गोविन्दस्तस्मात् सत्योऽपि नामतः ।
श्रीकृष्ण सत्यमें प्रतिष्ठित हैं और सत्य उनमें प्रतिष्ठित है। वे भगवान् गोविन्द सत्यसे भी उत्कृष्ट सत्य हैं। अतः उनका एक नाम 'सत्य' भी है ॥ १२ ॥

Sanjaya said – He never deviates from truth nor from purity; therefore, in relation to pure existence, He is called 'Satvat'. Lord Govinda is firmly established in truth, and truth is established in Him. He Himself is the supreme truth, so He is named 'Satya'. Since He is present everywhere and is the dwelling place of all, He is called 'Purusha'. Among all beings, He is the supreme, hence 'Purushottama'. He is the origin and dissolution of existence and non-existence, and He always holds knowledge of all, thus He is known as 'Sarva'.

श्री हरि

Allegations-

1. Krishna had 16000+ wives

📚Brahma Purana 95.12-18📚
O excellent brahmins, with a separate body for each of these, Krsna married them in accordance with piety. There were sixteen thousand and one hundred women or even more. Lord Krsna took up as many forms. But those virgins considered him as their sole lord individually, thinking, "Krsna married me alone.""

📚Vishnu Purana 5.28.1-5📚
RUKMINI bare to Krishna these other sons, Chárudeshna, Sudeshña, Chárudeha, Sushena, Chárugupta, Bhadracháru, Cháruvinda, Sucháru, and the very mighty Cháru; also one daughter, Chárumatí. Krishna had seven other beautiful wives, Kálindí, Mitravrindá, the virtuous Nágnajití, the queen Jámbavatí; Rohini, of beautiful form; the amiable and excellent daughter of the king of Madra, Mádrí; Satyabhámá, the daughter of Satrujit; and Lakshmañá, of lovely smiles. Besides these, he had sixteen thousand other wives."

📚Shrimad Bhagavatam 10.69.1-6📚
Śukadeva Gosvāmī said: Hearing that Lord Kṛṣṇa had killed Narakāsura and had alone married many brides, Nārada Muni desired to see the Lord in this situation. He thought, "It is quite amazing that in a single body Lord Kṛṣṇa simultaneously married sixteen thousand women, each in a separate palace." Thus the sage of the demigods eagerly went to Dvārakā."

Refutation-

He alleged on Shri Krishna having 16108 wives . Bhagvatam and Mahabharat contains the narration on how Shree Krishna got 16108 wives.

Mahabharat Anushashan Parva Adhyay 15 says on request of Jambavati for getting a son like Pradyumna Shree Krishna went to Kailasa and did penace to impress Maheshwar Shiva and Devi Parvati . Devi Parvati granted the boon to Shree Krishna that he will have 16000 wives

भगवती उमाने कहा- अमरोंके समान प्रभावशाली श्रीकृष्ण ! ऐसा ही होगा। मैं कभी झूठ नहीं बोलती हूँ। तुम्हें सोलह हजार रानियाँ होंगी। उनका तुम्हारे प्रति प्रेम रहेगा। तुम्हें अक्षय धनधान्यकी प्राप्ति होगी। बन्धु-बान्धवोंकी ओरसे तुम्हें प्रसन्नता प्राप्त होगी। मैं तुम्हारे इस शरीरके सदा कमनीय बने रहनेका वर देती हूँ और तुम्हारे घरमें प्रतिदिन सात हजार अतिथि भोजन करेंगे ।। ७-८ ।।

Mahabharat Anushashan Parva Adhyay 15 sloka 6-8
Bhagwati Uma said- Shri Krishna, who is as powerful as the immortals! This will happen. I never lie. You will have sixteen thousand queens. They will love you. You will get endless wealth and grains. You will get happiness from your relatives. I bless you that your body will always remain beautiful and seven thousand guests will eat in your house every day.

So in order to fulfill the boon of Devi Uma Devi Lakshmi by her amsa incarnated into 16000 forms – Garga Samhita 6.17.34

Whenever in the past I incarnated in the world the goddess of fortune would also incarnate as My queen. This time she will incarnate as My sixteen-thousand queens.

Srimad Bhagvatam 10.59.43 – All the 16000 Queens of Bhagwan Shree Krishna were Amsa of Maha-Lakshmi herself

43. In their mansions which surpassed all comparisons and were endowed with super-abundant affluence, the imperishable Lord of incomprehensible activities remained present (all the while simultaneously). Though he was perfectly satis-fied with his own bliss, he sported with those amsas (rays) of goddess Laksmi (viz. those newly wedded 16000 damsels) and like other house-holders attended to his house-hold duties

Shree Krishna rescures 16k woman from Narakasur and they were enchanted by his beauty and his heroic act and accepted krishna as their husband in minds – Srimad Bhagvatam 10.59.33-35

33 . Hari found there sixteen thousand (and one hund-red-) aughters of kings (Siddhas, gods, asuras etc.-) brought as

captives after defeating various kings[1].

34.* Perceiving the great hero among men enter, the damsels were so fascinated with him that they mentally chose him as their desired-most beloved spouse brought to them by their Destiny.

35. "May this hero be my husband. May god Brahmā (or the Creator) approve and grant my prayer." With this devout feeling for him, all of them severally set their hearts on Krsna.

Case of Polygamy – No Krishna divided himself into 16k forms in order to marry those 16k Lakshmi Amsa so its 16k forms of Krishna married to 16k Lakshmi – Srimad Bhagvatam 10.59.42

Later on, the immutable Lord assumed as many forms as the number of damsels (brought from Naraka's harem) and on the same specific auspicious time, he simulta-neously yet severally married each one of them in their respec-tive mansions with due formalities (and still remained change-less and perfect)- SB 10.59.42

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एवं भविष्यत्यमरप्रभाव
नाहं मृषा जातु वदे कदाचित् ।
भार्यासहस्राणि च षोडशैव
तासु प्रियत्वं च तथाक्षयं च ॥ ७ ॥
प्रीतिं चाग्र्यां बान्धवानां सकाशाद्
ददामि तेऽहं वपुषः काम्यतां च ।
भोक्ष्यन्ते वै सप्ततिं वै शतानि
गृहे तुभ्यमतिथीनां च नित्यम् ॥ ८ ॥

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ments and dwelling units of Naraka's harem.

33. Hari found there sixteen thousand (and one hundred—) daughters of kings (Siddhas, gods, *asuras* etc.) brought as captives after defeating various kings[2].

34.* Perceiving the great hero among men enter, the damsels were so fascinated with him that they mentally chose him as their desired-most beloved spouse brought to them by their Destiny.

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Case of Polygamy - No Krishna divided himself into 16k forms in order to marry those 16k Lakshmi Amsa so its 16k forms of Krishna married to 16k Lakshmi - Srimad Bhagvatam 10.59.42

its fragrance and intoxicating honey, black bees from heaven followed it.[1]

41. Indra touched the feet of Kṛṣṇa with the crests of his crown many times while he bowed to him and begged of him to accomplish his purpose (viz. the recovery of Aditi's ear-rings, Varuṇa's royal umbrella and others). But once his purpose was achieved, he fought against him. What a great ignorance on the part of gods! Fie upon that affluence!

42. Later on, the immutable Lord assumed as many forms as the number of damsels (brought from Naraka's harem) and on the same specific auspicious time, he simultaneously yet severally married each one of them in their respective mansions with due formalities (and still remained changeless and perfect).

Allegations-

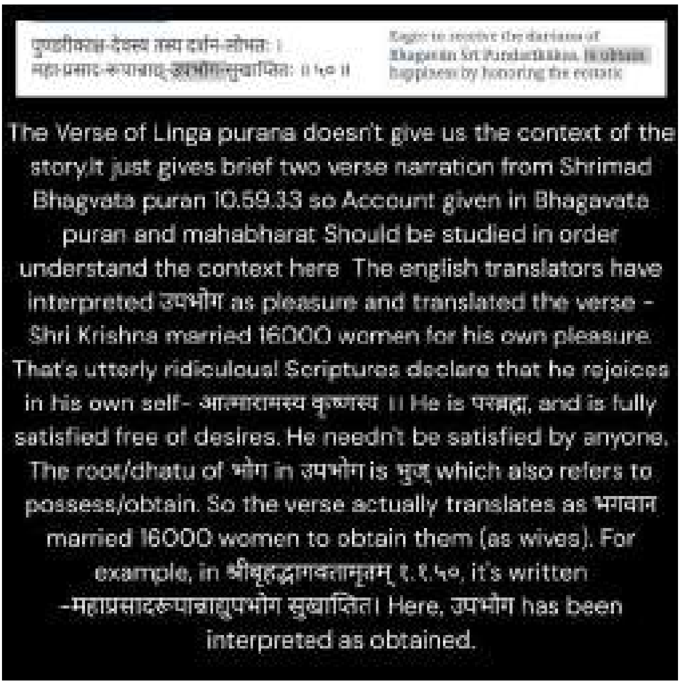
2. Krishna indulged in marrying over 16000 women for his own pleasure

📚Linga Purana section 1.69.82📚
The excessively strong one, of unequalled exploit, Kṛṣṇa took up sixteen thousand one hundred girls for his own pleasure."

Refutation-

पुण्डरीकाक्ष-देवस्य तस्य दर्शन-लोभतः । महा-प्रसाद-रूपान्नाद्य-उपभोग-सुखाप्तितः ॥ ५० ॥
Eager to receive the darśana of Bhagavān Śrī Pundarīkākṣa, to obtain happiness by honoring the ecstatic

The Verse of Linga purana doesn't give us the context of the story,It just gives brief two verse narration from Shrimad Bhagvata puran 10.59.33 so Account given in Bhagavata puran and mahabharat Should be studied in order understand the context here The english translators have interpreted **उपभोग** as pleasure and translated the verse – Shri Krishna married 16000 women for his own pleasure. That's utterly ridiculous! Scriptures declare that he rejoices in his own self- **आत्मारामस्य कृष्णस्य ।।** He is **परब्रह्म**, and is fully satisfied free of desires. He needn't be satisfied by anyone. The root/dhatu of **भोग** in **उपभोग** is **भुज्** which also refers to possess/obtain. So the verse actually translates as **भगवान** married 16000 women to obtain them (as wives). For example, in **श्रीबृहद्भागवतामृतम्** १.१.५०, it's written -**महाप्रसादरूपान्नाद्युपभोग सुखाप्तित।** Here, **उपभोग** has been interpreted as obtained.


पुण्डरीकाक्ष-देवस्य तस्य दर्शन-लोभतः ।
महा-प्रसाद-रूपान्नाद्य-उपभोग-सुखाप्तितः ॥ ५० ॥
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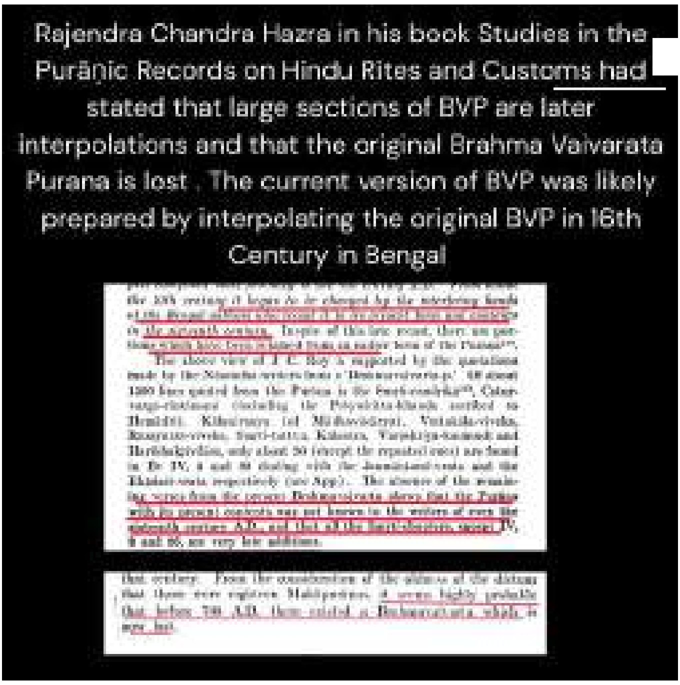
📚Brahma Viavarta Purana Krishna Janma Khanda 54.15-16 📚
Thus he married also Kalindi, Laksmanä, Saivya, Satya, Sati, Jambavati, Mitravinda and Nägnajiti. Thereafter lord Krsna killed Narakäsura in the battle-field and abducted the sixteen thousand damsels kept by him in captivity and marrying them he enjoyed their company."

Refutation-

Rajendra Chandra Hazra in his book Studies in the Purāṇic Records on Hindu Rites and Customs had stated that large

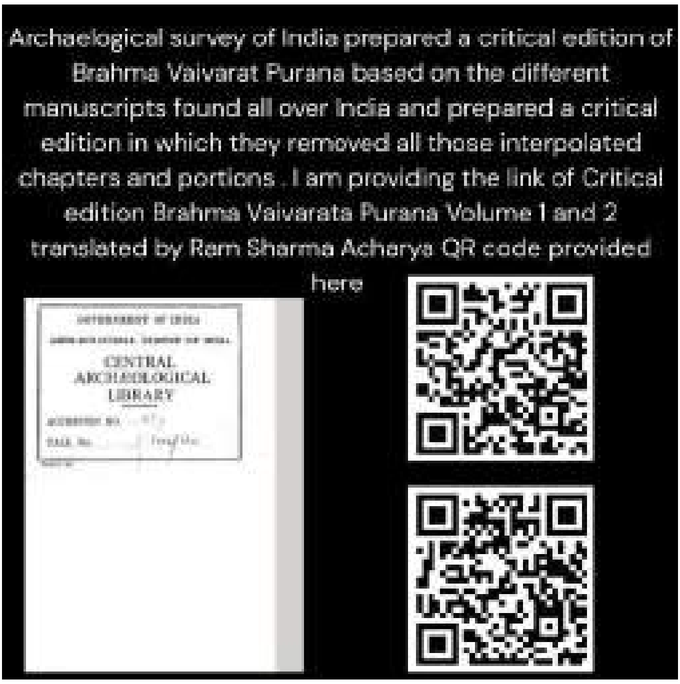
sections of BVP are later interpolations and that the original Brahma Vaivarata Purana is lost. The current version of BVP was likely prepared by interpolating the original BVP in 16th Century in Bengal.



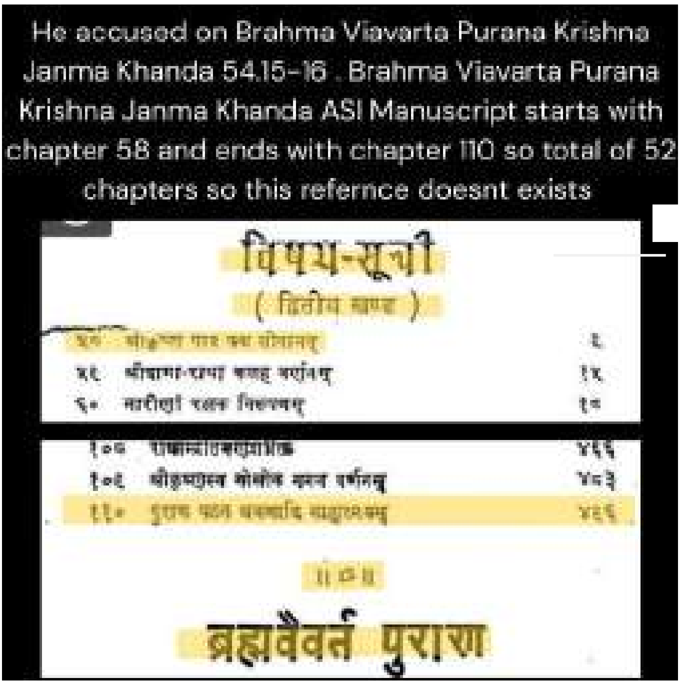
Archaelogical survey of India prepared a critical edition of Brahma Vaivarat Purana based on the different manuscripts found all over India and prepared a critical edition in which they removed all those interpolated chapters and portions. I am providing the link of Critical edition Brahma Vaivarata Purana Volume 1 and 2 translated by Ram Sharma Acharya QR code provided here

https://archive.org/details/in.ernet.dli.2015.552557

https://archive.org/details/in.ernet.dli.2015.552558



He accused on Brahma Viavarta Purana Krishna Janma Khanda 54.15-16 . Brahma Viavarta Purana Krishna Janma Khanda ASI Manuscript starts with chapter 58 and ends with chapter 110 so total of 52 chapters so this refernce doesnt exists



Allegations-

3. Krishna begot over 10 children with each of his 16,108 wives

📚Shrimad Bhagavatam 10.61.1📚
Śukadeva Gosvāmī said: Each of Lord Kṛṣṇa's wives gave birth to ten sons, who were not less than their father, having all His personal opulence."

📚Shrimad Bhagavatam 10.61.1 (Purport)📚
Lord Kṛṣṇa had 16,108 wives, and thus this verse indicates that the Lord begot 161,080 sons."

📚Shrimad Bhagavatam 10.61.19📚
My dear King, the sons and grandsons of Lord Kṛṣṇa's children numbered in the tens of millions. Sixteen thousand mothers gave rise to this dynasty."

Refutation-

Srimad Bhagvatam 10.61.4 says the beautiful 16000 wives of Shree Krishna could not agitate his senses and attract him

4. On the contrary, those sixteen thousand wives of Krsna failed to agitate his mind with those shafts of the god of love, and other enticements conveying erotic messages by the movement of their eye-brows charming with the sentiment ex-pressed by their smiles and stealthy side-glances.

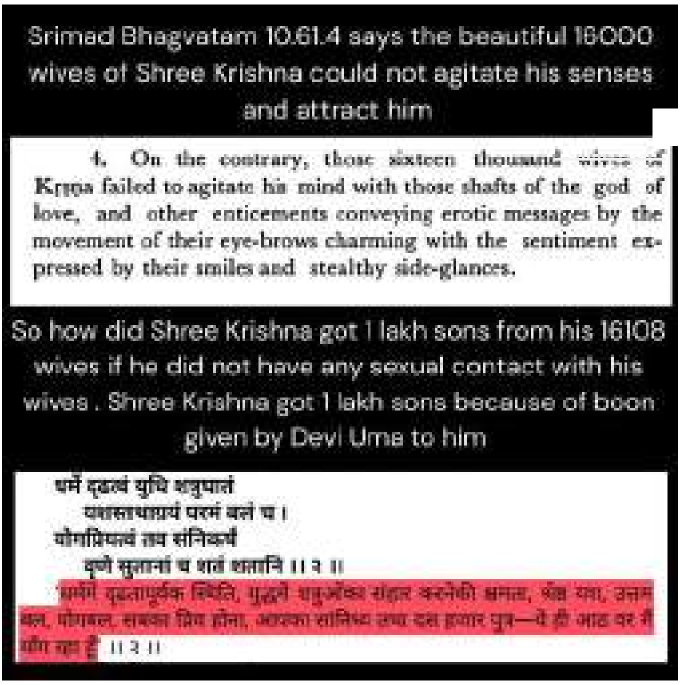
So how did Shree Krishna got 1 lakh sons from his 16108 wives if he did not have any sexual contact with his wives. Shree Krishna got 1 lakh sons because of boon given by Devi Uma to him

Mahabharat Anushashan Parva Adhaya 15

'धर्ममें दृढ़तापूर्वक स्थिति, युद्धमें शत्रुओंका संहार करनेकी क्षमता, श्रेष्ठ यश, उत्तम बल, योगबल, सबका प्रिय होना, आपका सांनिध्य तथा दस हजार पुत्र-ये ही आठ वर मैं माँग रहा हूँ'

"Steadfastness in righteousness, the ability to destroy enemies in battle, supreme fame, excellent strength, yogic

power, being beloved by all, your companionship, and ten thousand sons — these are the eight boons I seek."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So how did Shree Krishna got 1 lakh sons from his 16108 wives if he did not have any sexual contact with his wives . Shree Krishna got 1 lakh sons because of boon given by Devi Uma to him

धर्मे दृढत्वं युधि शत्रुघातं
यशस्तथाग्र्यं परमं बलं च ।
योगप्रियत्वं तव संनिकर्षं
वृणे सुतानां च शतं शतानि ॥ २ ॥

धर्ममें दृढ़तापूर्वक स्थिति, युद्धमें शत्रुओंका संहार करनेकी क्षमता, श्रेष्ठ यश, उत्तम बल, योगबल, सबका प्रिय होना, आपका सांनिध्य तथा दस हजार पुत्र—ये ही आठ वर मैं माँग रहा हूँ ॥ २ ॥

Allegations-

4. Krishna curses his wives to be abducted by bandits

📚Matsya Purana 70.2-7📚
Siva said:- There will be 16,000 wives of Krisna in the Yuga mentioned before. When once, in the spring time, those ladies, having decorated themselves with ornaments, would be drinking together on the banks of a pond studded with full budded lotus flowers, dancing with the wind and resounding with the melodious notes of the cuckoo and musical tunes of the big black bee, they will see Lord Samba, beautiful like Cupid, having eyes handsome like those of a gazelle, and wearing the garlands of malati, passing by. They will cast on him amorous glances, their hearts being fired with lustful feelings and they being targets of the arrows of Cupid. Lord Krishna will come to know all that with his mental vision, and will curse them as follows: 'Because you cherished the desire of amorous pastime during my absence, all of you will be taken away by bandits."

📚Padma Purana 1.23.78-87a📚
Samba, Jambavatl's son, adorned with all (kinds of ornaments), going along with the path nearby, really of the form of Cupid, will be longingly seen by the ladies and passion will be aroused in the hearts of them who will be tormented by the arrows of Cupid. He, the lord of the world, the omniscient master, having perceived it with his eye of contemplation, will say to them: "The evil being will kidnap you, since you have thus entertained the passion of love (for Samba) in my presence." Then the revered lord, the cause of beings, the holder of the bow made of horn, being propitiated (by the ladies) tormented with the curse, will say this: "(You will observe) the vow, beneficial in the future, which sage Dalbhya, emancipator of the fishermen living in the north and of an unlimited (generosity of) mind will tell you." Saying so and leaving them, the lord vanished. Then after a (long) time when the burden (on the earth as a result of the great Bharatawar) will be lightened and when the fight with clubs (among the Yadavas) will be over,

when Kesava will have come back to the heaven, when the entire Yadu-family will be no more, when even Arjuna will be defeated by the thieves, when Krsna's wives will be kidnapped and will be enjoyed by the fishermen for a hundred million years and when they will be (thus) tormented, a devout soul, Dalbhya by name, with great penance (to his credit) will come there."

Skanda Purana VII.I.101.1-38 "At this very juncture (came) venerable sage Narada…In the court of his wandering at will, he always used to come to Dvaravati to pay a visit to Vasudeva. As he came on quickly all the Yadava youths beginning with Pradyumna remained with their heads (politely) bent down…but Samba due to the inevitability of the curse, slighted the noble souled Narada as usual. Being very proud of his youth and han

Varaha Purana chapter 177 "When Narada informed to Krishna that his Wives are getting attracted to his son Samba. Krishna after learning this cursed his own son to become leper and ugly

Refutation-

Regarding Allegations on Varaha Purana Chapter 177

Chapters 152–180 of the Varāha Purāṇa are recognized as later interpolations, as noted by R.C. Hazra in Puranic Records. By the same reasoning, the Matsya Purāṇa and the Skanda Purāṇa section containing this tale should also be treated as spurious, since such accounts are entirely absent from authoritative Vaiṣṇava Purāṇas like the Śrīmad Bhāgavatam and Viṣṇu Purāṇa, as well as from the Mahābhārata. Moreover, no authentic ācārya has ever cited this narrative, while the Bhāgavatam and Mahābhārata themselves provide ample material that contradicts and effectively refutes such fabricated stories.

In the second section (chaps. 113-192), chaps. 140-151 (on the holy places and the duties of women under impurity) and

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152-180 (on Mathurā) seem to have been interpolated. Though Kokāmukha, a place sacred to the Boar, is already glorified in chap. 122, there is no reason why it should be repeated by the same author as late as in chap. 140. That chap. 122 was already there when chap. 140 was added is certain, because in Var 140, 4 the Boar refers to Kokāmukha as already described (*tava kokāmukhaṃ nāma yan mayā pūrva-bhāṣitam*). There are other reasons why chaps. 140-151 can be taken as spurious. Some of the Tīrtha-māhātmyas in these chapters are told in the form of predictions; the stories do not resemble those in chaps. 122 (on Kokāmukha), 125-126 (on Kubjāmraka) and 137-138 (on Saukara-kṣetra); the line '*prabhātāyāṃ tu śarvaryāṃ udite tu divākare*' or '*vyuṣṭāyāṃ tu śarvaryāṃ udite ca divākare*' which occurs often in other chapters not excepting even the chapters on Kokāmukha, Kubjāmraka and Saukara-kṣetra, and which, consequently, seems to be a favourite expression of the author of this section of the Purāṇa, is not found in chaps. 140-151; and there is no mention of the

Chaps. 152-180 (on Mathurā-māhātmya) are ascribed by scholars to Sanātana, a disciple of Caitanya of Navadvīpa[illegible]. Verse 20 of Var 152 is found quoted in the Haribhaktivilāsa of Gopālabhaṭṭa, a contemporary of Sanātana and disciple of Caitanya, with the definite mention that the verse is taken from 'the Mathurā-māhātmya of the Varāha-p'[illegible]. That these chapters on Mathurā-māhātmya are later than the other chapters on holy places in the second section can be little doubted; because the story of the Brahma-rakṣasa in chap. 155 is certainly later than that in chap. 139; the performance of Śrāddha and the offer of rice-balls to the patriarchs in the holy places in Mathurā are highly spoken of in these chapters only; and the name 'Kṛṣṇa', which is rare in other chapters, is used more than once.

[illegible] Farquhar, Outline, pp. 309-310.

[illegible] Haribhaktivilāsa, p. 687. It is believed that the Haribhaktivilāsa was composed by Sanātana but was attributed to Gopālabhaṭṭa, another disciple of Caitanya.

There is no account in the Mahābhārata — the most authoritative scripture on Śrī Krishna's life — of Him cursing His wives or of them being kidnapped by bandits. In fact, the Mahābhārata (Swargarohan Parva, Section 5), which holds greater authority than the Purāṇas, clearly records that Śrī Krishna's wives voluntarily entered the Sarasvatī River and, after leaving their mortal forms, approached Vasudeva in Svarga in the form of Apsaras.

वे जो नारायण नामसे प्रसिद्ध सनातन देवाधिदेव हैं उन्हींके अंश वसुदेवनन्दन श्रीकृष्ण थे, जो अवतारका कार्य पूरा करके पुनः अपने स्वरूपमें प्रविष्ट हो गये ।।

जनमेजय ! भगवान् श्रीकृष्णकी जो सोलह हजार स्त्रियाँ थीं, उन्होंने अवसर पाकर सरस्वती नदीमें कूदकर अपने प्राण दे दिये ।। २५ ।।

वहाँ देहत्याग करनेके पश्चात वे सब-की-सब पूनः स्वर्गलोकमें जा पहुँचीं और अप्सराएँ होकर पुनः भगवान् श्रीकृष्णकी सेवामें उपस्थित हो गयीं ।। २६ ।।

इस प्रकार उस महाभारत नामक महायुद्धमें जो-जो वीर महारथी घटोत्कच आदि मारे गये थे वे देवताओं और यक्षोंके लोकोंमें गये ।। २७ ।।

He was Vasudevanandan Sri Krishna, a part of the eternal Lord of the Devas known as Narayana, who completed the work of incarnation and re-entered his form

O Janamejaya! The sixteen thousand wives of Lord Krishna, having got the opportunity, jumped into the Saraswati river and gave up their lives. 25.

After renouncing their bodies there, they all went back to Swarga and became Apsaras and again appeared in the service of Lord Krishna

In this way, the brave warriors like Ghatotkacha etc. who were killed in the great war called Mahabharata, went to the worlds of Devas and Yakshas.

कः स नारायणो नाम देवदेवः सनातनः ।
तस्यांशो वासुदेवस्तु कर्मणोऽन्ते विवेश ह ।। २४ ।।
वे जो नारायण नामसे प्रसिद्ध सनातन देवाधिदेव हैं उन्हींके अंश वसुदेवनन्दन श्रीकृष्ण थे, जो अवतारका कार्य पूरा करके पुनः अपने स्वरूपमें प्रविष्ट हो गये ।।
षोडश स्त्रीसहस्राणि वासुदेवपरिग्रहः ।
अमज्जंस्ताः सरस्वत्यां कालेन जनमेजय ।। २५ ।।
जनमेजय! भगवान् श्रीकृष्णकी जो सोलह हजार स्त्रियाँ थीं, उन्होंने अवसर पाकर सरस्वती नदीमें कूदकर अपने प्राण दे दिये ।। २५ ।।
तत्र त्यक्त्वा शरीराणि दिवमारुरुहुः पुनः ।
ताश्चैवाप्सरसो भूत्वा वासुदेवमुपाविशन् ।। २६ ।।
वहाँ देहत्याग करनेके पश्चात वे सब-की-सब पुनः स्वर्गलोकमें जा पहुँचीं और अप्सराएँ होकर पुनः भगवान् श्रीकृष्णकी सेवामें उपस्थित हो गयीं ।। २६ ।।
हतास्तस्मिन् महायुद्धे ये वीरास्तु महारथाः ।
घटोत्कचादयश्चैव देवान् यक्षांश्च भेजिरे ।। २७ ।।
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Śrīmad Bhāgavatam 10.59.44–45 affirms that Śrī Krishna's 16,000 queens were filled with pure love and unwavering devotion toward Him, their hearts entirely dedicated to Him alone, never even contemplating any man other than the Lord Himself.

Having obtained the consort of goddess Lakshmi as their own spouse whose ways (or approaches to whom) are in-comprehensible even to god Brahma and others, those damsels continuously waited upon him with ever-increasing incessant delight, by means of their affectionate smiles, side-glances in their ever-new meetings and their bashful behaviour and speech.

Although hundreds of maid-servants were in their service, each of them personally rendered service to the Lord by rising up and advancing to receive him, offering him a seat and excellent articles of worship, washing his feet, offering betel-leaves, removing his fatigue and refreshing him by fanning, application of sandalpaste and garlands of flowers, and by comb-ing his hair, arranging his bed, bath and catering to him refreshments (or presents) to him. Although hundreds of maid-servants were in their service, each of them personally rendered service to the Lord by rising up and advancing to receive him, offering him a seat and excellent articles of worship, washing his feet, offering betel-leaves, removing his fatigue and refreshing him by fanning, application of sandalpaste and garlands of flowers, and by comb-ing his hair, arranging his bed, bath and catering to him refreshments (or presents) to him.

44. Having obtained the consort of goddess Lakṣmī as their own spouse whose ways (or approaches to whom) are in-comprehensible even to god Brahmā and others, those damsels continuously waited upon him with ever-increasing incessant delight, by means of their affectionate smiles, side-glances in their ever-new meetings and their bashful behaviour and speech.

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Srimad Bhagavatam 10.61.1-2 and 10.61.5-6 mentions that Each of Bhagwan Shree Krishna wives gave birth to ten sons who were in no way inferior to Bhagwan in qualities of head-and-heart. Then how could one allege that Samba , the son of Krishna and Jambavati would do Such Adharma with his mothers . Slokas 5-6 mentions the immense devotion and love of Bhagwan Shree Krishna's wives towards him

Śrī Śuka said:

1. Each of the above-mentioned queens of Kṛṣṇa bore to him ten sons respectively who were in no way inferior to their father in qualities of head-and-heart.
2. Observing that Lord Kṛṣṇa did not move out of their mansion but was always at home, every one of the

princesses, being ignorant of his divine nature, considered herself to be his most beloved wife.

5*. Having obtained the consort of the Goddess of Wealth and beauty (Lakṣmī) as their own consort, the ways of approaching whom were incomprehensible even to god Brahmā and others those damsels enjoyed with ever-increasing joy and love his affectionate smiles, side-glances with a longing for union felt as ever new.

6. Although hundreds of maid-servants were in their service, each of them personally rendered service to the Lord by rising up, advancing to receive him, offering him a seat and excellent articles of worship, washing his feet, presenting him betel-leaves, removing his fatigue and refreshing him by fanning, application of sandal-paste and garlands of flowers and by com-bing his hair, arranging his bed, bath and catering to him refreshments.

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Srimad Bhagavatam 1.11.31-

31. Having observed from afar their husband, returned home from a distant journey, the wives of Krsna in whose minds rapturous joy was generated, and with eyes and faces full of bashfulness, immediately sprang from their seats (a bodily action) along with their vows350 (which is a mental action).
32. Oh best of Bhrgus! They being of deep dispositions, embraced their husband with (their) hearts, eyes and (as if through) children. Owing to the distressed condition of their mind, the tears in their eyes though restrained, oozed out of the eyes of those bashful ladies.
33. Although he stood by their side in privacy, his pair of feet assumed newness (every moment). Who can desist from his feet which the goddess of prosperity (Laksmi) though (noto-riously) fickle, never forsakes?

31. Having observed from afar their husband, returned home from a distant journey, the wives of Kṛṣṇa in whose minds rapturous joy was generated, and with eyes and faces full of bashfulness, immediately sprang from their seats (a bodily action) along with their vows[254] (which is a mental action).

32. Oh best of Bhṛgus ! They being of deep dispositions, embraced their husband with (their) hearts, eyes and (as if through) children. Owing to the distressed condition of thei mind, the tears in their eyes though restrained, oozed out of the eyes of those bashful ladies.

33. Although he stood by their side in privacy, his pair of feet assumed newness (every moment). Who can desist from his feet which the goddess of prosperity (Lakṣmī) though (notoriously) fickle, never forsakes ?

34. Just as the wind subsides (after burning down a for-

Regarding Allegations on Padma Purana 1.23.78-87a

According to R.C. Hazra (*Puranic Records on Hindu Rites and Customs*), chapters 19–28 of the *Sṛṣṭi-khaṇḍa* of the *Padma Purāṇa* — including chapter 23 — represent a comparatively late stratum of the text. These portions, in his assessment, were not part of the original Brahma-worshipping redaction but were inserted subsequently by compilers belonging to other sectarian traditions. Their thematic and stylistic character, as well as their divergence from the Brahma-centric orientation of the earlier core chapters, support the conclusion that they are later accretions rather than authentic components of the earliest *Sṛṣṭi-khaṇḍa*.

A careful study of the chapters of the first part shows that they should be divided again into several groups; viz.,

group 2 chapters 19-28, 32-42 and 48 (verses 1-97)

constitute the nucleus of the present Srsti-kh. This section of

The chapters in group 2 are different from those in group 1 in general character, some being Vaisnava, some Rämaite and some Saiva. A good number of these chapters have been borrowed from the Matsya-p., but they do not show any traces of the attempt of the Brahma-worshippers to adapt them to their own purpose. Hence it can be little doubted that the chapters of the second group were added to the Srşṭi-kh. by some people other than the Brahmā-worshippers. These chapters, being rooted in those of group 1 and frequently referring to the events and stories in the latter, are certainly later in date. Their comparatively late date is further established by the story of king Sveta (in Srşṭi-kh. 33, 85 ff.) which is different from that in chap. 31 (verses 104 ff.) of the first group.

III] *Chronology of Purāṇic Chapters* 181

A careful study of the chapters of the first part shows that they should be divided again into several groups; viz.,

group 1—chapters 1-18, 29 and 31 (verses 76 to the end);
group 2—chapters 19-28, 32-42 and 48 (verses 1-97);
group 3—chapter 31 (verses 8b-76); also others like chap. 40, verses 136b-143a;
and group 4—chapters 30 and 31 (verses 1-8a).

The chapters of group 1, which begins with a verse extolling the holy waters of Puṣkara and mentioning Brahmā and the Vipras, constitute the nucleus of the present Sṛṣṭi-kh. This section of the Khaṇḍa was written, or rather compiled, by the Brahmā-

> [These corresponding chapters differ more or less in the numbers of verses. The Vaṅga. ed. is often more faithful to its original than the ĀnSS ed.]
>
> The chapters in group 2 are different from those in group 1 in general character, some being Vaiṣṇava, some Rāmaite and some Śaiva. A good number of these chapters have been borrowed from the Matsya-p., but they do not show any traces of the attempt of the Brahmā-worshippers to adapt them to their own purpose. Hence it can be little doubted that the chapters of the second group were added to the Sṛṣṭi-kh. by some people other than the Brahmā-worshippers. These chapters, being rooted in those of group 1 and frequently referring to the events and stories in the latter, are certainly later in date. Their comparatively late date is further established by the story of king Śveta (in Sṛṣṭi-kh. 33, 86 ff.) which is different from that in chap. 31 (verses 108 ff.) of the first group.

Allegations-

5. Krishna with his concubines

📚Vishnu Purana 5.13.55-61📚
The Gopīs repeatedly exclaimed, "Bravo, Kṛṣṇa!" to his song. When leading, they followed him; when returning, they encountered him; and, whether he went forwards or backwards, they ever attended on his steps. Whilst frolicking thus with the Gopīs, they considered every instant without him a myriad of years; and, prohibited in vain by husbands, fathers, brothers, they went forth at night to sport with Kṛṣṇa, the object of their affection."

📚Shrimad Bhagavatam 10.33.16-17📚
In this way Lord Krsna, the original Lord Närãyana, master of the goddess of fortune, took pleasure in the company of the young women of Vraja by embracing them, caressing them and glancing lovingly at them as He smiled His broad, playful smiles. It was just as if a child were playing with his own reflection.- Their senses overwhelmed by the joy of having His physical association, the gopis could not prevent their hair, their dresses and the cloths covering their breasts from becoming disheveled. Their garlands and ornaments scattered, O hero of the Kuru dynasty."

📚Shrimad Bhagavatam 10.29.45-46📚
Śrī Kṛṣṇa went with the gopīs to the bank of the Yamunā, where the sand was cooling and the wind, enlivened by the river's waves, bore the fragrance of lotuses. There Kṛṣṇa threw His arms around the gopīs and embraced them. He aroused Cupid in the beautiful young ladies of Vraja by touching their hands, hair, thighs, belts and breasts, by playfully scratching them with His fingernails, and also by joking with them, glancing at them and laughing with them. In this way the Lord enjoyed His pastimes."

📚Skanda Purana 2.3.4.17📚
With the tip of his nail with which he had pierced the neck of hyena, he pinched the breasts of the cowherd lasses. He has been sportingly given many forms by young women. Let this Śeṣa (?) be for (i.e. bring about) calmness and peace."

📚Shrimad Bhagavatam 3.3.21📚
The Lord enjoyed His pastimes, both in this world and in other worlds [higher planets], specifically in the association of the Yadu dynasty. At leisure hours offered by night, He enjoyed the friendship of conjugal love with women."

📚Shrimad Bhagavatam 10.30.33-34📚
Certainly Kṛṣṇa sat down here with His girlfriend to arrange

Her hair. The lusty boy must have made a crown for that lusty girl out of the flowers He had collected. [Śukadeva Gosvāmī continued:] Lord Kṛṣṇa enjoyed with that gopī, although He enjoys only within, being self-satisfied and complete in Himself. Thus by contrast He showed the wretchedness of ordinary lusty men and hardhearted women."

9. Krishna wanting to have sex with Gopis

📚Vishnu Purana 5.13📚
But Kṛṣṇa, observing the clear sky bright with the autumnal moon, and the air perfumed with the fragrance of the wild water-lily, in whose buds the clustering bees were murmuring their songs, felt inclined to join with the Gopīs in sport."

Refutation-

Here are some accurate translation of these Scriptures he quoted

Here is Vishnu Purana 5.13.55-61 geeta press Gorakhpur hindi translation . This particular Prakaran is about Rasleela

काचित्प्रविलसद्बाहुः परिरभ्य चुचुम्ब तम् ।
गोपी गीतस्तुतिव्याजनिपुणा मधुसूदनम् ॥ ५४
गोपीकपोलसंश्लेषमभिगम्य हरेर्भुजौ ।
पुलकोद्गमशस्याय स्वेदाम्बुघनतां गतौ ॥ ५५
रासगेयं जगौ कृष्णो यावत्तारतरध्वनिः ।
साधु कृष्णेति कृष्णेति तावत्ता द्विगुणं जगुः ॥ ५६
गतेऽनुगमनं चक्रुर्वलने सम्मुखं ययुः ।
प्रतिलोमानुलोमाभ्यां भेजुर्गोपाङ्गना हरिम् ॥ ५७
स तथा सह गोपीभी ररास मधुसूदनः ।
यथाब्दकोटिप्रतिमः क्षणस्तेन विनाभवत् ॥ ५८
ता वार्यमाणाः पतिभिः पितृभिर्भ्रातृभिस्तथा ।
कृष्णं गोपाङ्गना रात्रौ रमयन्ति रतिप्रियाः ॥ ५९
सोऽपि कैशोरकवयो मानयन्मधुसूदनः ।
रेमे ताभिरमेयात्मा क्षपासु क्षपिताहितः ॥ ६०
तद्भर्तृषु तथा तासु सर्वभूतेषु चेश्वरः ।
आत्मस्वरूपरूपोऽसौ व्याप्य वायुरिव स्थितः ॥ ६१
यथा समस्तभूतेषु नभोऽग्निः पृथिवी जलम् ।
वायुश्चात्मा तथैवासौ व्याप्य सर्वमवस्थितः ॥ ६२

किसी निपुण गोपीने भगवान्के गानकी प्रशंसा करनेके बहाने भुजा फैलाकर श्रीमधुसूदनको आलिंगन करके चूम लिया ॥ ५४ ॥ श्रीहरिकी भुजाएँ गोपियोंके कपोलोंक चुम्बन पाकर उन (कपोलों) में पुलकावलिरूप धान्यर्क उत्पत्तिके लिये स्वेदरूप जलके मेघ बन गयीं ॥ ५५।
कृष्णचन्द्र जितने उच्चस्वरसे रासोचित गान गाते थे उससे दूने शब्दसे गोपियाँ "धन्य कृष्ण ! धन्य कृष्ण !!" की ही ध्वनि लगा रही थीं ॥ ५६ ॥ भगवान्के आगे जानेपर गोपियाँ उनके पीछे जातीं और लौटनेपन सामने चलतीं, इस प्रकार वे अनुलोम और प्रतिलोम-गतिसे श्रीहरिका साथ देती थीं ॥ ५७ ॥ श्रीमधुसूदन भगोपियोंके साथ इस प्रकार रासक्रीडा कर रहे थे कि उनके बिना एक क्षण भी गोपियोंको करोड़ों वर्षोंके समान बीतता था ॥ ५८ ॥ वे रास-रसिक गोपांगनाएँ पति, माता-पिता और भ्राता आदिके रोकनेपर भरात्रिमें श्रीश्यामसुन्दरके साथ विहार करती थीं ॥ ५९। शत्रुहन्ता अमेयात्मा श्रीमधुसूदन भी अपनी किशोरावस्थाक मान करते हुए रात्रिके समय उनके साथ रमण करते थे ॥ ६० ॥ वे सर्वव्यापी ईश्वर श्रीकृष्णचन्द्र गोपियोंमें उनके पतियोंमें तथा समस्त प्राणियोंमें आत्मस्वरूपस् वायुके समान व्याप्त थे ॥ ६१ ॥ जिस प्रकार आकाश, अग्नि पृथिवी, जल, वायु और आत्मा समस्त प्राणियोंमें व्याप्त हैं उसी प्रकार वे भी सब पदार्थोंमें व्यापक हैं॥ ६२।

A skillful Gopi, under the pretext of praising Lord Krishna's inging, spread her arms and embraced Shri Madhusudan,

kissing him lovingly.

When the Lord's arms touched the cheeks of the Gopis with tender kisses, those cheeks erupted in thrill, and sweat appeared like clouds bringing the rain of joy for the harvest of goosebumps.

As Krishna sang melodies suited for the Rasa dance in a melodious voice, the Gopis responded with even louder voices, repeatedly exclaiming, "Blessed is Krishna! Blessed is Krishna!"

When the Lord moved forward, the Gopis followed him behind; when he turned back, they came in front. Thus, moving with him in direct and reverse motion, they gracefully accompanied Shri Hari. Engaged in such divine Rasa play with the Gopis, every moment of separation from him felt like millions of years for them.Those Rasa-enchanted Gopis, despite being restrained by their husbands, parents, and brothers, still went out at night to enjoy pastimes with Shyamsundar in the forest.Even Shri Madhusudan, the destroyer of enemies and unfathomable soul, joyfully engaged in loving pastimes with them during the nights, honoring his youthful form.That all-pervading Lord Krishna was present within the Gopis, their husbands, and all living beings, just as air pervades everywhere as the soul of all.Just as space, fire, earth, water, air, and the self exist within all beings, in the same way, he too is immanently present in all elements of creation.

Accurate translation of Srimad Bhagavatam 10.33.16-17

परीक्षित् ! गोपियोंका सौभाग्य लक्ष्मीजोसे भी बढ़कर है। लक्ष्मीजीके परम प्रियतम एकान्तवल्लभ भगवान् श्रीकृष्णको अपने परम प्रियतमके रूपमें पाकर गोपियाँ गान करती हुई उनके साथ विहार करने लगीं। भगवान् श्रीकृष्णने उनके गलोंको अपने भुजपाशमें बाँध रखा था, उस समय गोपियोंकी बड़ी अपूर्व शोभा थी ॥ १५ ॥ उनके कानोंमें कमलके कुण्डल शोभायमान थे। घुँघराली अलकें कपोलोंपर लटक रही थीं। पसीनेकी बूँदे झलकनेसे उनके मुखकी छटा निराली ही हो गयी थी। वे रासमण्डलमें भगवान् श्रीकृष्णके साथ नृत्य कर रही थीं। उनके कंगन और पायजेबोंके बाजे बज रहे थे। भौरे उनके ताल-सुरमें अपना सुर मिलाकर गा रहे थे। और उनके जूड़ों तथा चोटियोंमें गुंथे हुए फूल गिरते जा रहे थे ॥ १६ ॥ परीक्षित् ! जैसे नन्हा-सा शिशु निर्विकारभावसे अपनी परछाईके साथ खेलता है, वैसे ही रमारमण भगवान् श्रीकृष्ण कभी उन्हें अपने हृदयसे लगा लेते, कभी हाथसे उनका अङ्गस्पर्श करते

"O Parīkṣit! The fortune of the Gopīs surpasses even that of Goddess Lakṣmī.
Having attained the Supreme Beloved — Lord Śrī Kṛṣṇa, the one who is the most cherished by even Lakṣmī herself — the Gopīs began to sing and joyfully sport with Him. Śrī Kṛṣṇa embraced them with His mighty arms, and in that moment, their beauty became divine and unparalleled.
(Verse 15)

Their ears were adorned with lotus-shaped earrings, and curly locks of hair gently hung down over their cheeks. Beads of sweat shimmered on their glowing faces, enhancing their charm. As they danced with Lord Kṛṣṇa in the *Rāsa-maṇḍala* (circle of divine dance), their bangles and anklets jingled rhythmically. Even the black bees harmonized with their melodies, humming in sync with the musical rhythm. The flowers woven into their braids and hair

buns kept falling gracefully as they danced.
(Verse 16)

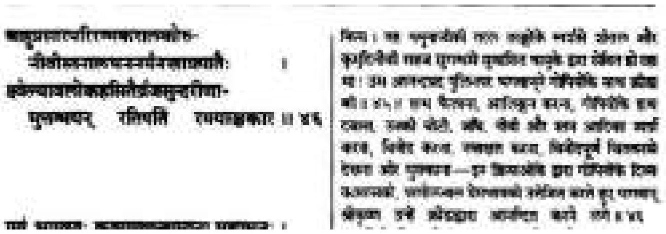
O Parīkṣit! Just as a small, innocent child plays joyfully with its own shadow, in the same pure and detached manner — Rāma's beloved, Lord Kṛṣṇa — sometimes drew the Gopīs close to His heart and at other times touched their limbs with His hands."

Accurate translation of Srimad Bhagavatam 10.29.45-46

॥ इसके बाद भगवान् श्रीकृष्णने गोपियोंके साथ यमुनाजीके पावन पुलिनपर, जो कपूरके समान चमकीली बालूसे जगमगा रहा था, पदार्पण किया। वह यमुनाजीकी तरल तरङ्गोंके स्पर्शसे शीतल और कुमुदिनीकी सहज सुगन्धसे सुवासित वायुके द्वारा सेवित हो रहा था। उस आनन्दप्रद पुलिनपर भगवान्ने गोपियोंके साथ क्रीडा की ॥ ४५ ॥ हाथ फैलाना, आलिङ्गन करना, गोपियोंके हाथ दबाना, उनकी चोटी, जाँध, नीवी और स्तन आदिका स्पर्श करना, विनोद करना, नखक्षत करना, विनोदपूर्ण चितवनसे देखना और मुसकाना – इन क्रियाओंके द्वारा गोपियोंके दिव्य कामरसको, परमोज्ज्वल प्रेमभावको उत्तेजित करते हुए भगवान् श्रीकृष्ण उन्हें क्रीडाद्वारा आनन्दित करने लगे ॥ ४६ ॥

After this, Lord Śrī Kṛṣṇa arrived with the Gopīs at the sacred bank of the Yamunā River,
which sparkled with sand as white and fragrant as camphor. That delightful riverbank was cooled by the gentle waves of Yamunā's flowing waters and perfumed with the natural fragrance of the blooming *kumudinī* (water lilies). The soothing breeze, scented and refreshing, served them like a celestial attendant. On that blissful shore, the Lord joyfully played with the Gopīs.
(Verse 45)

Stretching out His hands, embracing them, pressing their hands affectionately, touching their braids, thighs, waistbands (*nīvī*), and bosoms —
engaging in playful gestures, gently marking them with His nails, exchanging glances filled with loving mischief, and smiling sweetly —
through all these tender, sportive acts, Lord Śrī Kṛṣṇa stirred the divine rasa (essence) of love within the Gopīs, kindling their supremely radiant feelings of transcendental affection. Thus, through divine play, He brought them immense joy."
(Verse 46)

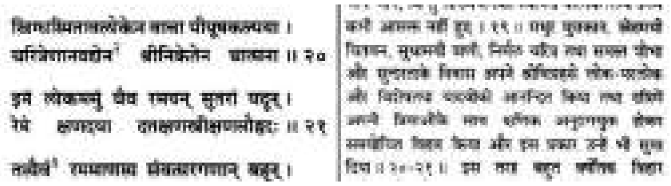


Accurate translation of Srimad Bhagvatam 3.3.21

मधुर मुसकान, स्नेहमयी चितवन, सुधामयी वाणी, निर्मल चरित्र तथा समस्त शोभा और सुन्दरताके निवास अपने श्रीविग्रहसे लोक-परलोक और विशेषतया यादवोंको आनन्दित किया तथा रात्रिमें अपनी प्रियाओंके साथ क्षणिक अनुरागयुक्त होकर समयोचित विहार किया और इस प्रकार उन्हें भी सुख दिया ॥ २०-२१ ॥

"With His sweet smile, loving glances, nectar-like speech, pure character,
and His divine form — the very abode of all beauty and auspiciousness —
Lord Śrī Kṛṣṇa brought joy to both this world and the next, especially delighting the Yādavas.

During the night, He engaged in timely, gentle pastimes with His beloveds,
their hearts momentarily filled with tender affection.
In this way, He bestowed joy upon them as well."
(Verses 20–21)



Accurate Translation of Srimad Bhagvatam 10.30.33-34

हो-न-हो यहाँ उस कामोने अपनी प्रियतमाको अवश्य कंधेपर चढ़ाया होगा ॥ ३२ ॥ देखो-देखो, यहाँ परमप्रेमी व्रजवल्लभने फूल चुननेके लिये अपनी प्रेयसीको नीचे उतार दिया है और यहाँ परम प्रियतम श्रीकृष्णने अपनी प्रेयसीके लिये फूल चुने हैं। उच्चक-उचककर फूल तोड़नेके कारण यहाँ उनके पंजे तो घरतीमें गड़े हुए हैं और एड़ीका पता ही नहीं है।॥ ३३ ॥ परम प्रेमी श्रीकृष्णने कामी पुरुषके समान यहाँ अपनी प्रेयसीके केश सँवारे है। देखो, अपने चुने हुए फूलोंको प्रेयसीकी चोटीमें गूंथनेके लिये वे यहाँ अवश्य ही बैठे रहे होंगे ॥ ३४ ॥

"No doubt — right here, the Lord of Love must have lifted His beloved onto His shoulders.
(Verse 32)

Look, look! Over here, the supremely loving Vrajavallabha (Beloved of Vraja) must have gently helped His beloved down to pick flowers. And here — the dearest Śrī Kṛṣṇa Himself picked flowers for her.
Due to stretching high again and again to pluck them,
His toes sank deep into the earth — there's no trace of His heels!
(Verse 33)

Like a passionate lover, the supreme beloved Śrī Kṛṣṇa has arranged His beloved's hair right at this spot.
See — He must have been sitting here to lovingly weave the handpicked flowers into her braid."
(Verse 34)

अत्रावरोपिता कान्ता पुष्पहेतोर्महात्मना ।
अत्र प्रसूनावचयः प्रियार्थे प्रेयसा कृतः ।
... ॥ ३३

येनाग्रजातां अत्र कान्तिना कान्तिना कृतम् ।
तानि ... ॥ ३४

[illegible]

All these Prakaran in Srimad Bhagavtam and Vishnu Purana he quoted are talking about Rasleela

Rasleela Demystified

Traditional Sri Vaishnava Acharya Pandit Madhavacharya Shastri explained in his book Purana Digdarshan page no 480 on Rasleela

Traditional Sri Vaishnava Acharya Pandit Madhavacharya Shastri explained in his book Purana Digdarshan page no 480 on Rasleela

रासलीला

१२

भगवान् कृष्ण की रासलीला से प्रायः सभी हिन्दूमात्र परिचित हैं। कुछ वैदिक हिन्दू उस लीला के विषय में भी अपनी कलिकल्मष-कलुषित प्रवृत्ति से विवश होकर अनावश्यक अनाप शनाप बका करते हैं, यह लीला मानो पुराणों को बदनाम करने के ठेकेदारों का अमोघ ब्रह्मास्त्र है। अपनी नाक खुद काट कर दूसरे का शकुन बिगाड़ने के शौकीन समाजी, प्रायः सभी व्याख्यानों में इस लीला का मनमाने

वैदिक-स्वरूप

(क) नारायणाय विद्महे वासुदेवाय धीमहि । तन्नो विष्णुः प्रचोदयात् । (तैत्तिरीयारण्यक १० । १ । ६)

(ख) मर्त्या ह वा अग्रे देवा आसुः । (शतपथ ११।१।२।१२)

पौराणिक-स्वरूप

(क) वसुदेवगृहे साक्षाद् भगवान्पुरुषः परः ।
जनिष्यते तत्प्रियार्थं सम्भवन्तु सुरस्त्रियः ॥२२॥
भवद्भिरंशैर्यदुषूपजन्यताम् ॥२३॥
(श्रीमद्भागवत १० । १ । २२-२३)

(ख) गोपजातिप्रतिच्छन्ना देवा गोपालरूपिणः ॥
(श्रीमद्भागवत १० । १८ । ११)

(ग) यः सप्तहायनो बालः करेणैकेन लीलया ।
कथं बिभ्रद् गिरिवरं पुष्करं गजराडिव ॥
(श्रीमद्भागवत १० । २६ । ३)

(घ) भगवानपि ता रात्रीः शरदोत्फुल्लमल्लिकाः ।
वीक्ष्य रन्तुं मनश्चक्रे योगमायामुपाश्रितः ॥१॥
जगौ कलं वामदृशां मनोहरम् ॥३॥
ता वार्यमाणाः पतिभिः पितृभिर्भ्रातृबन्धुभिः ।
गोविन्दापहृतात्मानो न न्यवर्तन्त मोहिताः ॥८॥
अन्तर्गृहगताः काश्चिद् गोप्योऽलब्धविनिर्गमाः ॥९॥
जहुर्गुणमयं देहं सद्यः प्रक्षीणबन्धनाः ॥११॥

जगुः सुस्वरं राजन्कृष्णदर्शनलालसाः ॥१॥
तासामाविरभूच्छौरिः स्मयमानमुखाम्बुजः ।
पीताम्बरधरः स्रग्वी साक्षान्मन्मथमन्मथः ॥२॥
(श्रीमद्भागवत १० । ३२ । १-२)

(ख) तत्रारभत गोविन्दो रासक्रीडामनुव्रतैः ।
स्त्रीरत्नैरन्वितः प्रीतैरन्योन्याबद्धबाहुभिः ॥२॥
कृत्वा तावन्तमात्मानं यावतीर्गोपयोषितः ।
रेमे स भगवांस्ताभिरात्मारामोऽपि लीलया ॥२०॥
रेमे रमेशो व्रजसुन्दरीभि-
र्यथार्भकः, स्वप्रतिबिम्बविभ्रमः ॥१७॥
नासूयन् खलु कृष्णाय मोहितास्तस्य मायया ।
मन्यमानाः स्वपार्श्वस्थान्स्वान्स्वान्दारान्व्रजौकसः ॥१८॥
(श्रीमद्भागवत १० । ३३ । २-३८)

अर्थात्—(क) [ब्रह्मा जी ने देवताओं के प्रति कहा कि—] साक्षात् परम पुरुष भगवान् वसुदेव जी के घर में अवतार लेंगे । इस लिये हे देववृन्द ! आप और आपकी स्त्रियों को भी उनके सहयोग के लिये व्रजभूमि में अपने २ अंशों से अवतीर्ण होना चाहिये । (ख) गो धन गोपाल लोग ग्वाल वेश में छुपे हुये देवता ही थे । (ग) भगवान् कृष्ण ने सात वर्ष की छोटी सी आयु में गोवर्द्धन पर्वत को एक हाथ से उठा लिया जैसा कि कमल के फूल को बाल हाथी उठा लिया करता है । [इसके अगले वर्ष में रासलीला हुई थी जब कि भगवान् की आयु आठ वर्ष की थी] (घ) भगवान् ने शरद् ऋतु की विकसित मल्लिका वाली रात्रियों को जानकर अपनी योगमाया के आश्रय से क्रीड़ा करने का विचार किया ॥१॥ स्त्रियों के मन को लुभाने वाली कलनिनादिनी

बंशी बजाई ॥३॥ (सुनते ही व्रजस्त्रियें—) पतियों पिताओं भ्राताओं और बन्धुओं के रोकने पर भी—कृष्ण ने जिनकी आत्मा को चुरा लिया था वे मन को मग्न हुई गोपियें न रुकीं ॥८॥ जिन गोपियों को घर में बन्द होने के कारण निकलने का अवसर न मिला वे (भगवान् में तीव्र अनुराग होने के कारण—) तत्काल इस गुणमय शरीर को त्याग कर मुक्त हो गईं ॥६॥११॥ मुक्तता भगवान् ने उन व्रज स्त्रियों को अपने पास आई जानकर हृदय को लुभाने वाले शब्दों में कहा कि— ॥१७॥ हे व्रज सुन्दरियो ! यह घोर रात्रि है और इस वन में अनेक भयंकर जीव रहते हैं इसलिये तुम सब शीघ्र व्रज को लौट जाओ यहां स्त्रियों को रात्रि को नहीं ठहरना चाहिए ॥१६॥ क्योंकि निश्छल भाव से पति की सेवा करना ही स्त्रियों का परम धर्म है ॥२४॥ और मुझमें जैसी प्रेमभक्ति सुनने, देखने, ध्यान करने और कीर्तन करने से उत्पन्न होती है वैसी निकट रहने से नहीं होती । अतः तत्काल अपने २ घरों को लौट जाओ ॥२७॥ (भगवान् के इन वचनों को सुनकर गोपियों ने कहा कि) हे भगवन् ! आपको इस तरह के कठोर वचन कहने उचित नहीं, क्यों हम तो संसार के समस्त विषयों को छोड़कर आपके चरण शरण में आने वाली भक्ता हैं, इसलिये आप हमें मत दुत्कारिए ! बल्कि जिस प्रकार मुमुक्षुओं को आदिपुरुष परमात्मा शरण में रखता है इसी प्रकार आप भी हमें शरण में लीजिये ॥३१॥ आप ही निश्चित ही समस्त शरीरधारियों में आनन्द रहने वाली प्यारी आत्मा हो ॥३२॥ आपकी हेरने और प्यारी बांसुरी की ध्वनि सुनने से जो हमारे हृदयों में कामाग्नि धधक रही है उसको अपने अधरामृत का प्रवाह सींच कर शान्त कीजिये वरना—प्यारे कृष्ण ! हम सब इस विरहाग्नि की ज्वालाओं में जलकर तुम्हारा ध्यान करती हुईं यहीं आपके चरणों में विलीन हो जायेंगी (मर जायेंगी) ॥३५॥ निःसन्देह आप देवताओं के रक्षक, आदिपुरुष परमात्मा हो और व्रजवासियों की

पीड़ा को दूर करने के लिये अवतीर्ण हुये हो ? हे आर्तबन्धो ! इसलिये अपने हस्तकमल हम किंकरियों के स्तनों और सिरों पर रखिए ॥४१॥ योगेश्वर भगवान् की इस तरह उन गोपियों का करुणक्रन्दन सुनकर दया आ गई और अपने आप में ही रमण करते हुये भी वे हँसकर गोपियों को रमण कराने लगे ॥४३॥ बाहु फैलाना, लिपटना, नखें लगाना, हाथ, अलक, जंघा, नीवी (कमर के कपड़े की गांठ) और स्तनों को छूना, हँसी मसखरी, नखच्छेद देना, क्रीड़ा, कटाक्ष और मन्द मुस्कान आदि से कामोद्दीपन करते हुये भगवान् गोपियों को रमण कराने लगे ॥४६॥ इस प्रकार महात्मा कृष्ण जी से मान पाकर वे गोपियें अपने आपको भूमण्डल में सर्वाधिक सुन्दरी समझने लगीं ॥४७॥ भगवान् इनके इस सौभाग्य मद और मान को नष्ट करके कृपाभाव दिखाने के लिये तत्काल वहीं अन्तर्धान हो गये ॥ ४८ ॥ (अ) [तब विरहकातर गोपियें रो रो कर कहने लगीं कि—] हे भगवान् ! आप निश्चित ही किसी गोपी के पुत्र नहीं हैं बल्कि समस्त प्राणियों के अन्तरात्मा हैं । हे प्यारे कृष्ण ! आप ही ब्रह्मा जी की प्रार्थना से इस विश्व की रक्षा के लिये सात्वत कुल में अवतीर्ण हुए हो ॥ ४९ ॥ हे भगवन् ! आपके—शरणागत प्राणियों के पापों को दूर करने वाले लक्ष्मी के घर होते हुये भी पतिव्रता गौओं के पीछे भागने वाले और विषधर कालीय सर्प के क्रूर फणों पर नृत्य करने वाले जो चरण कमल हैं उन्हें हमारी कुचकों पर रखकर कामदेव को विनष्ट कर डालिये ॥७॥ (ब) इस तरह गोपियें गाती हुई और अनेक प्रकार के प्रलाप करती हुईं भगवान् के दर्शनों की इच्छा से ऊँची आवाज में रोने लगीं ॥१॥ तब उन सब के बीच में मन्द २ मुस्काते हुये साक्षात् कामदेव को भी लजाने वाले भगवान् आविर्भूत हुये । जो पीताम्बर पहिने और कंठ में माला धारण किये हुये थे ॥ २ ॥ (स) तब वहाँ भगवान् ने अपनी परम भक्त सुन्दरियों गोपियों के हाथों में हाथ डालकर रासक्रीड़ा

(Dance) आरम्भ की ॥१॥ जितनी व्रजांगनायें थीं उतने ही अपने रूप बनाकर वह आत्माराम भगवान् लीला से उन गोपियों के साथ रमण करने लगे ॥२०॥ जैसे बालक कांच या जल आदि स्वच्छ पदार्थों में दीख पड़ने वाले अपने प्रतिबिम्ब से खेला करता है इसी तरह कन्दर्पित भगवान् भी उन व्रज-सुन्दरियों के साथ रमण करने लगे ॥१७॥ माया से मोहित हुये गोपों ने अपनी २ स्त्रियों को अपने निकट ही समझा, इसलिए वे भगवान् के इस चरित्र पर कुछ भी दोषारोपण नहीं कर सके ।

वास्तविक भाव

हमने उक्त लीला का बार बार मनन करके यह जो अभिप्राय समझा है, पाठकों के लाभार्थ हम उसे यहां प्रकट कर देते हैं । हम यह बात पोद्दे गर्गमाहा सिद्ध कर चुके हैं कि व्रज के समस्त गोप और

गोपियें देवताओं के आंशिक अवतार थे, परन्तु मानव-स्थूल-शरीर की उपाधि से वे अपने देवत्व को भूले हुये थे । श्री भगवान् ने जिस समय रासक्रीड़ा का अभिनय करना चाहा तो वंशी में कामबीज 'क्लीं' मन्त्र का निनाद किया जिससे स्वीभावापन्न दिव्य आत्माएं जग उठीं और वे भगवान् के निकट आ पहुँचीं । यह प्रसङ्ग श्रीमद्भा० (१०।२६।३) के—

'जगौ 'कलं' वामदृशां मनोहरम्'—

—पद से व्यक्त किया है। उक्त पद में—'कलं'—क्लीं = कामबीज का निदर्शक है और 'वामदृशां मनोहरम्' का अभिप्राय—स्त्रीभावापन्न दिव्य आत्माओं पर ही उसका प्रभाव पड़ सकता था—यह बताने के लिए प्रयुक्त हुआ है। इसीलिये वंशी का शब्द सुनकर गोपियें ही भगवान् के निकट आई थीं।

भगवान् ने यह जानने के लिये कि—'उक्त दिव्यात्माओं को अपने वैभव का कुछ स्मरण है—या स्थूल शरीर की उपाधि से वह सर्वथा विस्मृत हो गया उनको वापिस लौट जाने का उपदेश दिया। जिसके उत्तर में गोपियों ने स्पष्ट शब्दों में बतला दिया कि 'हम तो समस्त विषयों को छोड़ कर शरणागत भक्त हैं और मोक्ष की इच्छा से यहां आई हैं' आप ही आदिपुरुष और सबके अन्तरात्मा हो...(यह भाव १० । २६ । ३१-३२) में 'संत्यज्य सर्वविषयान्'—'नाथ—आदिपुरुष' और 'मुमुक्षून्' आदि शब्दों द्वारा अभिव्यक्त किया गया है। जब गोपियों की उक्तियों से भगवान् ने अच्छी तरह जान लिया कि ये सब आत्माएं मेरी वंशी के निनाद से प्रबुद्ध हो गई हैं और इनको अब वैभव का पूरा ज्ञान है तब भगवान् ने उनका विशुद्ध प्रेम और रासक्रीड़ा की अभिलाषा जानकर अपनी योगमाया के प्रभाव से उनके दो दो स्वरूप बनाए। उनमें से पहिले जो कि पांचभौतिक स्थूल शरीरावच्छिन्न स्वरूप थे उन्हें वापिस उन उन के घर में पहुंचा दिया, जिससे गोप

ग्वालों में अपनी २ माता, पत्नी आदि को घर में न देखकर किसी प्रकार की बेचैनी न हो ? और दूसरे योगमायानिर्मित दिव्यात्मापन्न स्वरूपों को वन में ही रहने दिया। इसके बाद जो भी लीला हुई है वह योगमायानिर्मित भगवान् के अपने ही स्वरूपों के साथ हुई है। व्यास जी ने उक्त रहस्य का संकेत करने के लिये मूलग्रन्थ में ही निम्नलिखित पदों का उल्लेख किया है। यथा—

(क) मन्यमानाः स्वपार्श्वस्थान् स्वान्स्वान्दारान्व्रजौकसः ।
(श्री० भा० १० । ३३ । ३८)

(ख) यथार्भकः स्वप्रतिबिम्बविभ्रमः ।
(श्री० भा० १० । ३३ । १७)

(ग) कृत्वा तावन्तमात्मानं यावतीर्गोपयोषितः ।
(श्री० भा० १० । ३३ । २०)

(घ) पुरुषः शक्तिभिर्यथा । (श्री० भा० । १० । ३२ । १०)

अर्थात्—(क) व्रजनिवासियों ने अपनी कुटुम्बिनियों को अपने २ पास माना [अर्थात्—भगवान् की माया से पांचभौतिक स्थूल शरीरावच्छिन्न गोपियें नित्य की तरह विद्यमान रहीं।] (ख) जैसे बालक अपनी परछाईं से खेल करता है [इसी तरह भगवान् ने अपनी योगमाया के निर्माण की हुई दिव्यात्मापन्न गोपियों से रासक्रीड़ा की।] (ग) भगवान् ने अपने उतने ही रूप बना लिये जितनी कि गोपियें थीं। (घ) ब्रह्म जिस तरह अपनी माया शक्तियों से विनोद किया करता है उसी तरह भगवान् ने गोपियों से रासक्रीड़ा की।

उपर्युक्त प्रमाणों से यह प्रमाणित होता है कि जिस तरह ब्रह्मा की द्वारा वत्स और गोप चुराए जाने पर भगवान् ने अपनी योगमाया से उतने और वैसे ही ग्वाले तथा बछड़े बनाकर सर्वत्र काम जारी रखा था

किसी को कानों कान भी यह रहस्य विदित न हो सका था। इसी तरह रासलीला के समय भी भगवान् ने देवात्मा-सम्पन्न एवं नित्यशरीरावच्छिन्न गोपियों को तो मुक्त कर देने के लिये अपनी रासलीला में बुला लिया और इस रहस्य को गुप्त रखने के लिये नकली गोपियों को वापिस व्रज में भेज दिया।

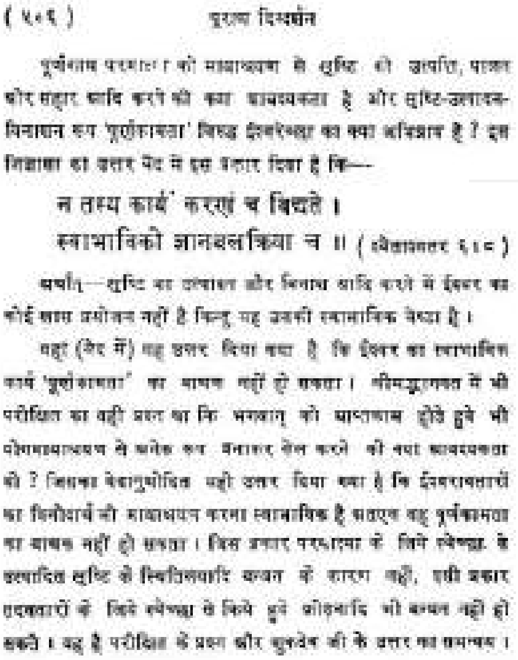
प्रायः देखा जाता है कि जब जिस अंशावतार का कार्य समाप्त हो जाया करता है तो भगवान् किसी बहाने से उसकी वह दिव्य शक्ति को छीन लिया करते हैं, जैसे रामावतार में शिवधनुर्भंग हो जाने के पश्चात् परशुराम जी की अवतारी शक्ति भगवान् रामचन्द्र जी में समा गई थी, तथा भगवान् कृष्ण जी के लीलासंवरण के पश्चात् वीरशिरोमणि अर्जुन साधारण भिल्लों ग्वालों से पराजित हो गया था अर्थात्—नारायणावतार श्रीकृष्ण के तिरोहित होते ही नरावतार अर्जुन भी अपनी उस अपूर्व शक्ति से हीन हो गया था। सो इसी तरह सब देवता भी श्री ब्रह्मा जी की आज्ञानुसार केवल भगवान् कृष्ण की प्रसन्नता के लिये ही अपने २ अंशों से व्रजभूमि में अवतीर्ण हुए थे। जब भगवान् गोकुल वृन्दावन का कार्य प्रायः समाप्त कर चुके और इस दिन के बाद कंस विध्वंसादि का अवसर सामने दिखने लगा तो भगवान् को उन देवांशभूत गोप और गोपियों का व्रज में ठहरना अनावश्यक जान पड़ा अतः भगवान् ने अपने बालसखा गोपों को तो 'ब्रह्मवत्सहरण' लीला के बहाने वापिस ब्रह्मलोक को भेज दिया था और नकली गोप घर में रख दिये थे अर्थात् सब देवता तो इस तरह अपना कार्य समाप्त हो जाने पर पुनः अपने असली पद पर प्रतिष्ठित हो चुके थे और व्रज में नकली ग्वाले रह गये थे। शेष रही थीं—श्रोतीभूत देवाङ्गनायें—सो उन्हें भी भगवान् ने 'रासलीला' के बहाने वंशी के इशारे से सब कुछ समझा कर अपने पास बुला लिया और उनके स्थान में नकली गोपियों

को घर भेज दिया। इस तरह अपनी बाल लीला की समाप्ति के साथ भगवान् ने देवांशभूत गोपियों के अवतार कार्य का उपसंहार कर डाला था।

परीक्षित के प्रश्न का समन्वय

उपर्युक्त रीति से जब यह निश्चित हो गया कि भगवान् ने रासलीला में किसी परस्त्री का स्पर्श नहीं किया बल्कि अपनी योगमाया द्वारा उद्भावित देवात्मा-सम्पन्न अपने ही अंशों से क्रीड़ा किया है, तब स्वाभावतः यह जिज्ञासा उत्पन्न होती है कि ऐसी दशा में परीक्षित के पूर्वोक्त प्रश्न का क्या समन्वय होगा? अस्तु, इसका भी विवेचन किया जाता है।

परीक्षित पूछते हैं कि—भगवान् का अवतार धर्मस्थापन और अधर्मनाश के लिये हुआ है परन्तु रासक्रीड़ा का धर्मस्थापन और अधर्मनाशरूप अवतार कार्य से कोई सम्बन्ध नहीं है अर्थात्—यह तो केवल बालक्रीड़ा = विनोद मात्र है। तो आप्तकाम = 'पूर्णकाम' परमात्मा को अपने अनेक रूप बनाकर खेल करने की क्या आवश्यकता थी?—विनोद मात्र के लिये भगवान् का 'परदाराभिमर्शन' = (—(परस्य परमात्मनो दारारूपिण्यो या मायाशक्तयस्तासामभिमर्शनं बलादाश्लेषणमिति 'बृहद्भक्ततोषिणी' टीकाकारः) आप्तकामता के 'प्रतीप'—प्रतिकूल है—इसका क्या अभिप्राय है? परीक्षित के प्रश्न का सार यह है कि रासलीला भगवान् का बालविनोद है परन्तु 'आप्तकाम' को विनोदार्थ मायाश्रयण की क्या आवश्यकता थी? यदि धर्मस्थापना और अधर्मनाशन के लिये मायाश्रयण किया जाता तो वह अवतार-धर्म के अनुरूप होता परन्तु खेल कूद के लिये अपने अनेक रूप बनाने का क्या अभिप्राय? इस प्रश्न के उत्तर में शुकदेव जी ने समझाया कि—भगवान् का विनोदमात्र के लिये योगमायाश्रयण करना, धर्मस्थापन और अधर्मनाशनरूप अवतार-धर्म का व्यतिक्रम अवश्य है परन्तु ईश्वरावतारों का केवल क्रीड़ार्थ भी ऐसा करना देखा गया है, जो दोषावह नहीं।



(५०६) पुराण दिग्दर्शन

पूर्णकाम परमात्मा की मायाव्यक्ता से सृष्टि की उत्पत्ति, पालन और संहार आदि करने की क्या आवश्यकता है और सृष्टि-उत्पादक-विधायक रूप 'पूर्णकामता' विरुद्ध ईश्वरेच्छा का क्या अभिप्राय है ? इस जिज्ञासा का उत्तर वेद में इस प्रकार दिया है कि—

न तस्य कार्यं करणं च विद्यते ।
स्वाभाविकी ज्ञानबलक्रिया च ॥ (श्वेताश्वतर ६।८)

अर्थात्—सृष्टि का उत्पादन और विनाश आदि करने में ईश्वर का कोई खास प्रयोजन नहीं है किन्तु यह उसकी स्वाभाविक चेष्टा है।

यहां (वेद में) यह उत्तर दिया गया है कि ईश्वर का स्वाभाविक कार्य 'पूर्णकामता' का बाधक नहीं हो सकता। श्रीमद्भागवत में भी परीक्षित का यही प्रश्न था कि भगवान् को आप्तकाम होते हुये भी [illegible] से अनेक रूप बनाकर खेल करने की क्या आवश्यकता थी ? जिसका वेदानुमोदित यही उत्तर दिया गया है कि ईश्वरावतारों का विनोदार्थ भी [illegible] करना स्वाभाविक है अतएव वह पूर्णकामता का बाधक नहीं हो सकता। जिस प्रकार परमात्मा के लिये स्वेच्छा से उत्पादित सृष्टि की स्थितिलयादि बन्धन के कारण नहीं, इसी प्रकार एतदवतारों के लिये स्वेच्छा से किये हुये क्रीडादि भी बन्धन नहीं हो सकते। यह है परीक्षित के प्रश्न और शुकदेव जी के उत्तर का समन्वय।

पौराणिक-स्वरूप

) वसुदेवगृहे साक्षाद् भगवान्पुरुषः परः । जनिष्यते तत्प्रियार्थं सम्भवन्तु सुरस्त्रियः ॥२२॥ भवद्भिरंशैर्यदुषूपजन्यताम् ॥२३॥ (श्रीमद्भागवत १०।१। २२-२३) – Brahma Ji said to the Devas –] The Supreme Being himself will take incarnation in the house of Vasudev Ji. Therefore, O Devas ! You and your wives should also take incarnation in Brajabhoomi with your two parts to support him.

(ख) गोपजातिप्रतिच्छन्ना देवा गोपालरूपिणः ।। (श्रीमद्भागवत १०।१८।११) – So all the Gopal people were Devas disguised as cowherds.

(ग) यः सप्तहायनो बालः करेणैकेन लीलया । कथं बिभ्रद् गिरिवरं पुष्करं गजराडिव ।। (श्रीमद्भागवत १० । २६ । ३) – c) At the tender age of seven, Lord Krishna lifted the Govardhan mountain in one hand just as a drunken elephant lifts a lotus flower. [The Raas Leela took place in the next year when the Lord was eight years old.

भगवानपि ता रात्रीः शरदोत्फुल्लमल्लिकाः । वीक्ष्य रन्तुम्मनश्चक्रे योगमायामुपाश्रितः ॥१॥ जगौ कलं वामदृशां मनोहरम् ॥३॥ ता वार्यमाणाः पतिभिः पितृभिर्भ्रातुबन्धुभिः । गोविन्दापहृतात्मानो न न्यवर्तन्त मोहिताः ॥८॥ अन्तर्गु हगताः काश्चिद् गोप्योऽलब्धविनिर्गमाः ।६। जहुर्गुणमयं देहं सद्यः प्रक्षीण-बन्धनाः ॥११॥ ता दृष्ट्वान्तिकमायाता भगवान्व्रजयोषितः । अवदद् वदतां श्रेष्ठो वाचः पेशैविमोहयन् ।।१७।। रजन्येषा घोररूपा घोरसत्वनिषेविता । प्रतियात व्रजं नेह स्थेयं स्त्रीभिः सुमध्यमाः ॥१६।। भर्तुः शुश्रूषणं स्त्रीणां परो धर्मो ह्यमायया ॥२४।।

श्रवणाद्दर्शनाद्ध्यानान्मयि भावोऽनुकीर्तनात् । न तथा सन्निकर्षेण प्रतियात ततो गृहान् ॥ २७।।मैवं विभोऽर्हति भवान् गदितं नृशसं, सन्त्यज्य सर्वविषयांस्तव पादमूलम् ।।

भक्ता भजस्व दुरवग्रह मा त्यजास्मान्देवो यथादिपुरुषो भजते मुमुक्षून् ॥३१॥

प्रेष्ठो भवांस्तनुभृतां किल बन्धुरात्मा ॥३२॥सिञ्चाङ्ग ! नस्त्वदधरामृतपूरकेण, हासावलोककलगीतजहृच्छयाग्निम् ।नो चेद्वयं विरहजाग्न्युपयुक्तदेहा, ध्यानेन याम पदयोः पदवीं सखे ! ते ।। ३५।। ध्यानेन याम पदयोः पदवीं सखे ! ते ॥ ३५।। व्यक्तं भवान्व्रजजनातिहरोऽभिजातो, देवो यथादिपुरुषः सुरलोकगोप्ता ।।

तन्नो निधेहि करपङ्कजमार्तबन्धो ! तप्तस्तनेषु च शिरस्सु च किंकरीणाम् ॥४१॥ ॅति विक्लवितं तासां श्रुत्वा योगेश्वरेश्वरः । प्रहस्य सदयं गोपीरात्मारामोऽप्यरीरमतु ॥४२।। बाहूप्रसारपरिरम्भकरालकोरु -नीविस्तनालभननर्मनखाग्रपातैः ।।

क्ष्वेल्यावलोकहसितैर्ब्रजसुन्दरीणा -मुत्तम्भयन् रतिपति रमयांचकार ।।४६।। एवं भगवतः कृष्णाल्लब्धमाना महात्मनः । आत्मानं मेनिरे स्त्रीणां मानिन्योऽभ्यधिकं भुवि ।४७। तासां तत्सौभगमदं वीक्ष्य मानं च केशवः । प्रशमाय प्रसादाय तत्रैवान्तरधीयत ।।४६।।

(श्रीमद्भागवत १० । २१ । १-४८)

(d) Knowing that the nights of the autumn season were full of blooming jasmine, the Lord thought of playing with the shelter of his Yogamaya. ॥1॥ He played the Kaninadini flute which attracts the hearts of women. ॥3॥ (On hearing this, the women of Braja) All the enchanted Gopis whose souls had been stolen by Krishna did move away even after being stopped by their husbands, fathers, brothers and relatives. The Gopis who were confined in their houses who did not get time to go out due to their love for the Lord, immediately left their virtuous bodies and became free. ॥6॥11॥ The eloquent Lord, knowing that the women of Braj had come to Him, said in heart-pleasing words, ॥17॥ O Braj beauties! It is a dark night and many dreadful creatures live in this forest, therefore all of you should return to Braj. No woman should stay here. ॥16॥ Because serving the husband with pure feelings is the ultimate duty of women. ॥24॥ And the kind of love and devotion that is generated in me by listening, watching, meditating and singing, does not happen by staying close. Therefore, return to your homes immediately.

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(च) इति गोप्यः प्रगायन्त्यः प्रलपन्त्यश्च चित्रधा ।। रुरुदुः सुस्वरं राजन्कृष्ण दर्शनलालसाः ।। १ । तासामाविरभूच्छौरिः स्मयमानमुखाम्बुजः ।

पीताम्बरधरः स्रग्वी साक्षान्मन्मथमन्मथः ।।२।। (श्रीमद्भागवत १० । ३२ । १-२)

In this manner the Gopis started singing and blabbering in various ways and started crying loudly with the desire to see the Lord. Then the Lord who could put even Kaamdev to shame appeared in the midst of them smiling softly. He was wearing yellow clothes and had a garland around his neck.

(छ) तत्रारभत गोविन्दो रासक्रीड़ामनुवृतैः । स्त्रीरत्नैरन्वितः प्रीतैरन्योन्याबद्धबाहुभिः ।।२।।कृत्वा तावन्तमात्मानं यावतीव्रजयोषितः । रेमे स भगवांस्ताभिरात्मारामोऽपि लीलया ॥२०॥रेमे रमेशो ब्रजसुन्दरीभि-र्यथार्भकः, स्वप्रतिविम्बविभ्रमः ।।१७।।

नासूयन् खलु कृष्णाय मोहितास्तस्य मायया । मन्यमानाः स्वपार्श्वस्थान्स्वान्स्वान्दारान्ब्रजौकसः ।। १८ ।। (श्रीमद्भागवत १० । ३३ । २-३८)

Then there the Lord held the hands of His most devoted and pleased Gopis and performed Raas Leela. Dances tarted 2. Creating as many forms as there were Braj women, the Atmaraman Lord started enjoying with those gopis through play. Just like a child plays with his reflection seen in glass or other clean substances like water, similarly Lord Lakshmipati also started enjoying with those Braj beauties. 17. The gopas, bewildered by Maya, considered their women to be very close to them, so they could not blame the Lord's character in any way.

पौराणिक-स्वरूप

) वसुदेवगृहे साक्षाद् भगवान्पुरुषः परः । जनिष्यते तत्प्रियार्थं सम्भवन्तु सुरस्त्रियः ॥२२॥ भवद्भिरंशैर्यदुषूपजन्यताम् ॥२३॥ (श्रीमद्भागवत १०।१। २२-२३) - Brahma Ji said to the Devas -] The Supreme Being himself will take incarnation in the house of Vasudev Ji. Therefore, O Devas ! You and your wives should also take incarnation in Brajabhoomi with your two parts to support him.

(ख) गोपजातिप्रतिच्छन्ना देवा गोपालरूपिणः ॥ (श्रीमद्भागवत १०।१८।११) - So all the Gopal people were Devas disguised as cowherds.

(ग) यः सप्तहायनो बालः करेणैकेन लीलया । कथं बिभ्रद् गिरिवरं पुष्करं गजराडिव ॥ (श्रीमद्भागवत १० । २६ । ३) - c) At the tender age of seven, Lord Krishna lifted the Govardhan mountain in one hand just as a drunken elephant lifts a lotus flower. [The Raas Leela took place in the next year when the Lord was eight years old.

) भगवानपि ता रात्रीः शरदोत्फुल्लमल्लिकाः । वीक्ष्य रन्तुं मनश्चक्रे योगमायामुपाश्रितः ॥१॥ जगौ कलं वामदृशां मनोहरम् ॥३॥ ता वार्यमाणाः पतिभिः पितृभिर्भ्रातृबन्धुभिः । गोविन्दापहृतात्मानो न न्यवर्तन्त मोहिताः ॥८॥ अन्तर्गृहगताः काश्चिद् गोप्योऽलब्धविनिर्गमाः ।९। जहुर्गुणमयं देहं सद्यः प्रक्षीण-बन्धनाः ॥११॥ ता दृष्ट्वान्तिकमायाता भगवान्व्रजयोषितः । अवदद् वदतां श्रेष्ठो वाचः पेशैर्विमोहयन् ॥१७॥ रजन्येषा घोररूपा घोरसत्त्वनिषेविता । प्रतियात व्रजं नेह स्थेयं स्त्रीभिः सुमध्यमाः ॥१६॥ भर्तुः शुश्रूषणं स्त्रीणां परो धर्मो ह्यमायया ॥२४॥ श्रवणाद्दर्शनाद्ध्यानान्मयि भावोऽनुकीर्तनात् । न तथा सन्निकर्षेण प्रतियात ततो गृहान् ॥ २७॥मैवं विभोऽर्हति भवान् गदितुं नृशंसं, सन्त्यज्य सर्वविषयांस्तव पादमूलम् ॥ भक्ता भजस्व दुरवग्रह मा त्यजास्मान्देवो यथादिपुरुषो भजते मुमुक्षून् ॥३१॥ प्रेष्ठो भवांस्तनुभृतां किल बन्धुरात्मा ॥३२॥सिञ्चाङ्ग ! नस्त्वदधरामृतपूरकेण, हासावलोककलगीतजहृच्छयाग्निम् ।नो चेद्वयं विरहजाग्न्युपयुक्तदेहा, ध्यानेन याम पदयोः पदवीं सखे ! ते ॥ ३५॥ ध्यानेन याम पदयोः पदवीं सखे ! ते ॥ ३५॥व्यक्तं भवान्व्रजजनार्तिहरोऽभिजातो, देवो यथादिपुरुषः सुरलोकगोप्ता ॥ तन्नो निधेहि करपङ्कजमार्तबन्धो ! तप्तस्तनेषु च शिरस्सु च किङ्करीणाम् ॥४१॥ इति विक्लवितं तासां श्रुत्वा योगेश्वरेश्वरः । प्रहस्य सदयं गोपीरात्मारामोऽप्यरीरमत् ॥४२॥ बाहुप्रसारपरिरम्भकरालकोरु -नीविस्तनालभननर्मनखाग्रपातैः ॥ क्ष्वेल्यावलोकहसितैर्व्रजसुन्दरीणा -मुत्तम्भयन् रतिपतिं रमयांचकार ॥४६॥ एवं भगवतः कृष्णाल्लब्धमाना महात्मनः । आत्मानं मेनिरे स्त्रीणां मानिन्योऽभ्यधिकं भुवि ।४७। तासां तत्सौभगमदं वीक्ष्य मानं च केशवः । प्रशमाय प्रसादाय तत्रैवान्तरधीयत ॥४८॥ (श्रीमद्भागवत १० । २९ । १-४८)

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विक्लवितं तासां श्रुत्वा योगेश्वरेश्वरः । प्रहस्य सदयं गोपीरात्मारामोऽप्यरीरमत् ॥४२।।
बाहुप्रसारपरिरम्भकरालकोरु -नीवीस्तनालभननर्मनखाग्रपातैः ।।
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(च) इति गोप्यः प्रगायन्त्यः प्रलपन्त्यश्च चित्रधा ।। रुरुदुः सुस्वरं राजन्कृष्ण दर्शनलालसाः ।। १ । तासामाविरभूच्छौरिः स्मयमानमुखाम्बुजः । पीताम्बरधरः स्रग्वी साक्षान्मन्मथमन्मथः ।।२।। (श्रीमद्भागवत १० । ३२ । १-२)

In this manner the Gopis started singing and blabbering in various ways and started crying loudly with the desire to see the Lord. Then the Lord who could put even Kaamdev to shame appeared in the midst of them smiling softly. He was wearing yellow clothes and had a garland around his neck.

(छ) तत्रारभत गोविन्दो रासक्रीडामनुव्रतैः । स्त्रीरत्नैरन्वितः प्रीतैरन्योन्याबद्धबाहुभिः ।। २।।कृत्वा तावन्तमात्मानं यावतीर्व्रजयोषितः । रेमे स भगवांस्ताभिरात्मारामोऽपि लीलया ॥२०॥रेमे रमेशो व्रजसुन्दरीभि-र्यथार्भकः, स्वप्रतिबिम्बविभ्रमः ।।१७।। नासूयन् खलु कृष्णाय मोहितास्तस्य मायया । मन्यमानाः स्वपार्श्वस्थान्स्वान्स्वान्दारान्व्रजौकसः ।। ३८ ।। (श्रीमद्भागवत १० । ३३ । २-३८)

Then there the Lord held the hands of His most devoted and pleased Gopis and performed Raas Leela. Dances tarted 2. Creating as many forms as there were Braj women, the Atmaraman Lord started enjoying with those gopis through play. Just like a child plays with his reflection seen in glass or other clean substances like water, similarly Lord Lakshmipati also started enjoying with those Braj beauties. 17. The gopas, bewildered by Maya, considered their women to be very close to them, so they could not blame the Lord's character in any way.

The most important part and understanding the real meaning of Rasleela

वास्तविक भाव

For the benefit of the readers, we are revealing the meaning of the above mentioned Leela as we have understood it after reciting it repeatedly. We have already proved with evidence that all the gopas and the hermits of Braj were were partial incarnations of the Devas , but they had forgotten their divinity due to the status of human-physical bodies. So when the Lord wanted to perform the Raas Leela, he played the Kaambeej mantra 'Kleem' on the flute, due to which the divine souls with feminine feelings awoke and came near the Lord. This secret is given in Shrimadbhaga (10.26.3) – 'जगौ 'कलं' वामदृशां मनोहरम्' –

It is expressed in a verse. In the said verse 'Kalam' indicates the seed of love and 'Vaamdrisham Manoharam' means that it could have its effect only on the divine souls having feminine feelings. That is why only the gopis came near the Lord on hearing the sound of the flute.

In order to know whether the above mentioned divine souls remember their divinity or have forgotten it completely due to the status of the gross body, Krishna advised them to return. In reply to which the gopis clearly told that 'we are surrendered devotees leaving all worldly pleasures and have come here with the desire of salvation' You are also the original person and the inner soul of all… (This Bhaav 10.26.31-32) has been expressed by the words like 'Santyajya Sarvavishiyan' – 'Bhakt – Original person' and 'Mumukshu' etc. When Krishna understood well from the words of the gopis that all these souls have been enlightened by the sound of my flute and now they have full knowledge of divinity, then knowing their pure love and desire for Raas Leela, Krishna created two forms of them with the effect of his Yogamaya. The first ones who were of the five elements were sent back to their respective homes so that the cowherds may not feel uneasy seeing their mother, wife etc. not at home.

And the other divine soul-like forms created by Yogamaya were allowed to stay at home. After this, whatever Leela happened, it happened with the God's own forms created by Yogamaya. Vyas has mentioned the following words in the original text itself to indicate the above mentioned secret – as – (क) मन्यमानाः स्वपार्श्वस्थान् स्वान्स्वान्दरान्ब्रजौकसः । (थी० भा० १० । ३३।३८) – a) The residents of Braj considered their family members to be with them [meaning – due to the illusion of Krishna the gopis who were of the five elements and had physical bodies remained present as usual . (ख) यथार्भकः स्वप्रतिविम्वविभ्रमः ।

(श्री० भा० १० १ ३३ । १७)- Just as a child plays with his shadow [in the same way the Lord played Raas Leela with the divine Gopis created by His Yogamaya].(ग) कृत्वा तावन्तमात्मानं यावतीर्ब्रजयोषितः ।

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Just like Brahm plays with his magical powers, in the same way Krishna played Raas Leela with the Gopis.

From the above mentioned evidences, it can be seen that just as when Brahma Ji stole the calves and cowherds,

Krishna created the same number of cowherds and calves through his Yogmaya and continued the same work. This secret could not be known to anyone even by hearsay. Similarly, during the Raasleela also, the Lord called the divine soul-endowed and divine body-bound Gopis to his Raasleela in order to free them and give them salvation and sent the fake Gopis back to Braj to keep this secret hidden... is often seen that when the work of an incarnation is over, Shri Hari snatches away his divine power on some pretext, like in Rama avatar, after Shiva's Dhanush was broken, the incarnational power of Shri Parashuram ji was absorbed in Lord Ramchandra ji, and after the Leelasamvaran of Lord Krishna ji, Veershiro-Mani Arjun was defeated by ordinary unarmed cowherds, that is – after the departure of Narayan avatar Shri Krishna, Naravatar Arjun also became devoid of his unique power.

So in the same way, all the Devas also incarnated in Braj Bhoomi with their parts only for the happiness of Lord Krishna as per the order of Shri Brahma ji. When Krishna had almost finished the work of Gokul Vrindavan and after ten days the opportunity of destruction of Kansa was visible, then krishna felt that the stay of those gopas and gopis who were the incarnations of Devas in Braj was unnecessary. So Krishna sent his childhood friend gopas back to Brahmaloka on the pretext of 'Brahmavatsahan' leela and kept fake gopas at home, that is, all the Devas were reinstated in their real positions after their work was over and fake cowherds were left in Vraj. What remained were the gopi-based celestial maidens – so Krishna called them to himself on the pretext of 'Raasleela' by explaining everything with the gesture of the flute and in their place fake gopis were kept . He sent them home. In this way, with the end of his childhood leela, Krishna had concluded the period of the incarnation of the gopis who were the incarnations of the deities.

परीक्षित के प्रश्न का समन्वय

When it was confirmed in the above manner that Krishna did not touch any other woman in Raasleela but played with his own divine forms created by his Yogmaya, then naturally the curiosity arises that in such a situation what will be the relevance of the above question of Parikshit? So, this is also discussed. Parikshit asks that – Krishna has incarnated for the establishment of Dharma and destruction of Adharma, but Raasleela has no connection with the work of establishment of Dharma and destruction of Adharma, i.e. – this is only Babkrida = mere entertainment. So, what is the need to play with the Aptakama 'Purnakama' God by making His many forms? – 'Pardarabhimarshan' of God just for the sake of fun (- (Parasya Paramatmano Dararupinyo or Maya Shaktyasta Sambhimarshanam Baladashrayanmiti 'Brihadbhaktatoshini' Commentator:) 'Pratip' of Aptakamata – is unfavorable – what is the meaning of this? The essence of Parikshit's question is this. Rasleela is Krishna's childhood entertainment, but what was the need of Mayashrayan for the sake of fun?

If Maya-shrayan was done for establishment of Dharma and destruction of Adharma, then it would have been in ccordance with the Dharma of incarnation, but what is the

meaning of creating many forms for fun? In answer to this question, Shukdev Ji explained that Brahm taking shelter of Yog-Maya only for destruction is definitely a violation of the Dharma of incarnation in the form of establishment of Dharma and destruction of Adharma, but it has been seen that the incarnations of God do this only for fun, which is not faulty. What is the need for the Paramatma to take shelter of Maya and create, maintain and destroy the universe, etc. and what is the meaning of God's will against 'full-favour' in the form of creation-destruction of the universe? The answer to this question has been given in the Vedas in this way that– **न तस्य कार्य करणं च विद्यते । स्वाभाविकी ज्ञानबलक्रिया च ।।** (श्वेताश्वतर ६।८) – That is, God has no specific purpose in creating and destroying the universe, but this is his natural effort.

Here (in the Vedas) it is answered that God's natural work cannot be an obstacle to 'purna-kamata'. In Shrimad Bhagwat also, Parikshit had the same question that despite being completely **आप्तकाम**, what was the need for God to take shelter of Yog-maya and play by taking many forms? To which the Veda-approved answer is given that it is natural for God's incarnations to take shelter of Maya for fun, and hence it cannot be an obstacle to 'purna-kamata'. Just as for God, the existence of the universe created by his own will cannot be a bondage, similarly, for the incarnations of God, the games done by his own cannot be a bondage. This is the coordination of Parikshit's question and Shukdev's answer.

रास से सृष्टि-रचना का सम्बन्ध
महर्षि वेदव्यास जी ने ब्रह्मवैवर्त पुराण (ब्रहाखण्ड अध्याय ४) में रासलीला का सम्बन्ध सृष्टि रचना के आरम्भिक रहस्यों से भी सम्बद्ध किया है। श्रीकृष्ण जी को केन्द्रीभूत ब्रह्मा और गोगियों को प्रकृति की विभिन्न शक्तियों की प्रतिमूर्ति मानकर इनके संघर्ष से ही सृष्टि का प्रादुर्भाव माना है। हम पीछे इसी अध्याय में 'जल में बीर्यस्खलन' शीर्षक के नीचे – उक्त रूपक पर कुछ पंक्तियें लिख आये हैं अतः पिष्टपेषण करना व्यर्थ है। केवल एतावन्मात्र संकेत करना अनावश्यक न होगा जब स्वयं पुराणकर्ता व्यास जी महाराज ही स्थानान्तर में उक्त लीला का रूपक प्रायः अर्थ लगाते हैं तब सर्वसाधारण को भी अपनी रुचि के अनुसार आध्यात्मिक आदि सुसम्बद्ध तात्पर्थों के मनन करने में क्या हर्ज ही सकता है ?

Maharishi Ved Vyas Ji has also related the Raas Leela to the initial mysteries of the creation of the universe . Considering Shri Krishna Ji as the Param Brahm and the Gopis as the image of various powers of Prakriti , the universe is believed to have originated from their conflict that is Rasleela

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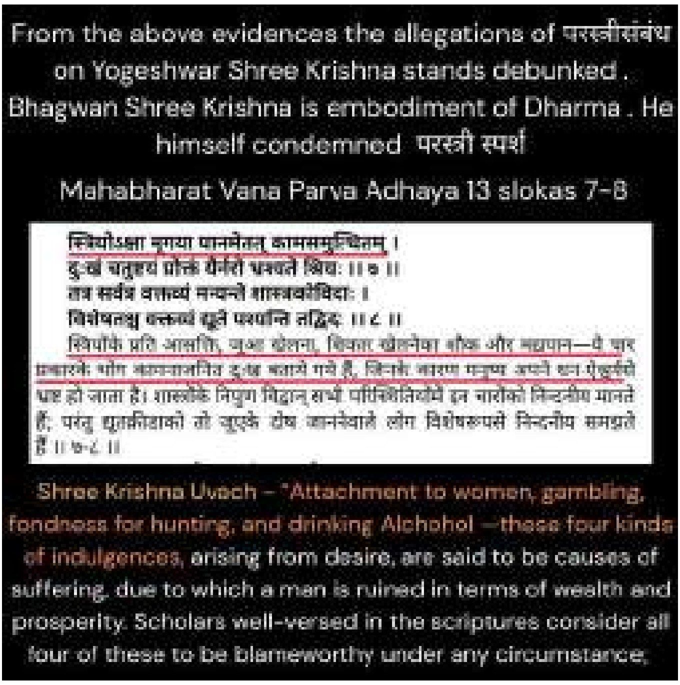
From the above evidences the allegations of परस्त्रीसंबंध on Yogeshwar Shree Krishna stands debunked . Bhagwan Shree Krishna is embodiment of Dharma . He himself condemned परस्त्री स्पर्श

Mahabharat Vana Parva Adhaya 13 slokas 7-8

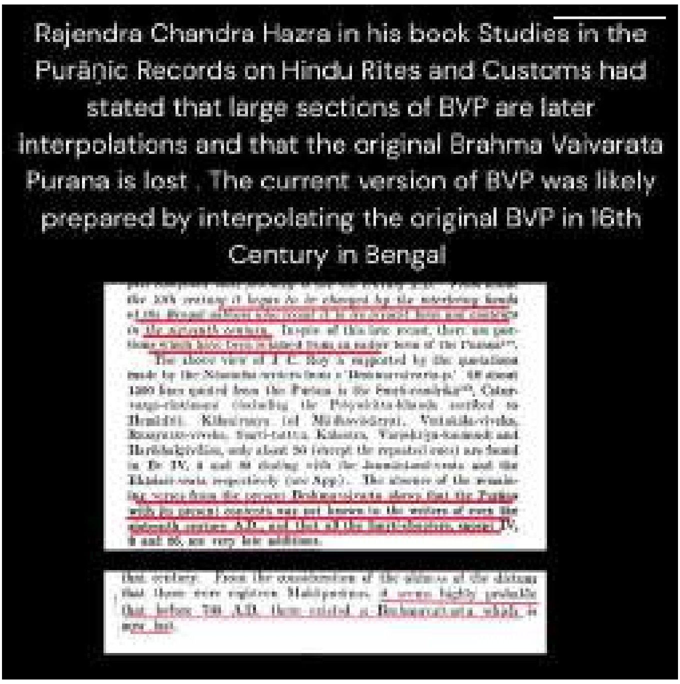
स्त्रियोंके प्रति आसक्ति, जुआ खेलना, शिकार खेलनेका शौक और मद्यपान – ये चार प्रकारके भोग कामनाजनित दुःख बताये गये हैं, जिनके कारण मनुष्य अपने धन-ऐश्वर्यसे भ्रष्ट हो जाता है। शास्त्रोंके निपुण विद्वान् सभी परिस्थितियोंमें इन चारोंको निन्दनीय मानते हैं; परंतु द्यूतक्रीडाको तो जूएके दोष जाननेवाले लोग विशेषरूपसे निन्दनीय समझते हैं ।। ७-८ ।।

Shree Krishna Uvach – "Attachment to women, gambling, fondness for hunting, and drinking Alchohol —these four kinds of indulgences, arising from desire, are said to be causes of suffering, due to which a man is ruined in terms of wealth and prosperity. Scholars well-versed in the scriptures consider all four of these to be blameworthy under any circumstance;



I will take his allegations on Brahma Vaivarata Purana and other Puranas together here

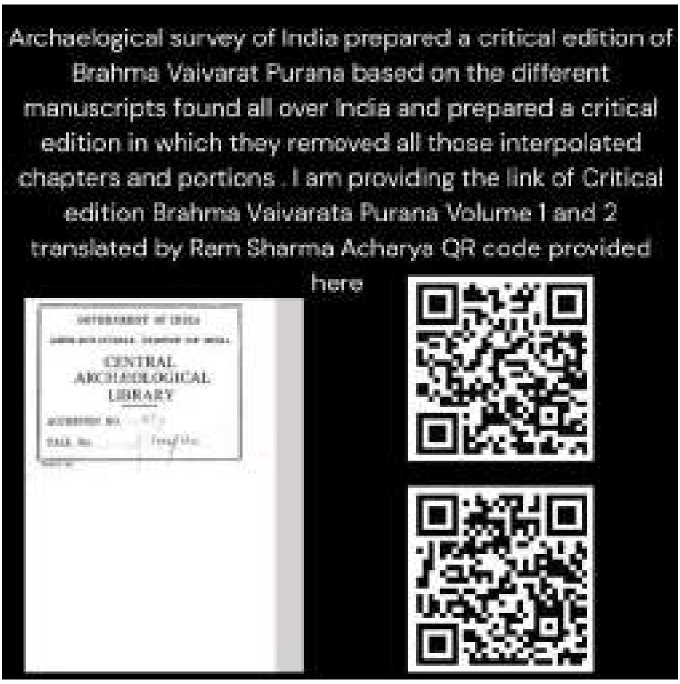
Rajendra Chandra Hazra in his book Studies in the Purāṇic Records on Hindu Rites and Customs had stated that large sections of BVP are later interpolations and that the original Brahma Vaivarata Purana is lost. The current version of BVP was likely prepared by interpolating the original BVP in 16th Century in Bengal.



Archaelogical survey of India prepared a critical edition of Brahma Vaivarat Purana based on the different manuscripts found all over India and prepared a critical edition in which they removed all those interpolated chapters and portions. I am providing the link of Critical edition Brahma Vaivarata Purana Volume 1 and 2 translated by Ram Sharma Acharya QR code provided here

https://archive.org/details/in.ernet.dli.2015.552557

https://archive.org/details/in.ernet.dli.2015.552558



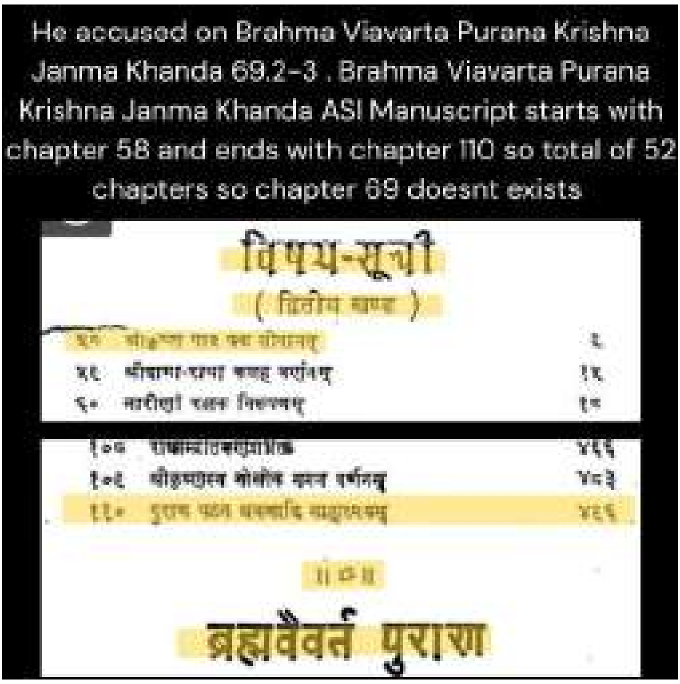
Allegations-

📚Brahma Viavarta Purana Krishna Janma Khanda 69.2-3📚
. hereafter, the passionate, moving at will, all pervading

and clever lord Krsna enjoyed the love-sport with beautiful Radha."

Refutation-

He accused on Brahma Viavarta Purana Krishna Janma Khanda 69.2-3 . Brahma Viavarta Purana Krishna Janma Khanda ASI Manuscript starts with chapter 58 and ends with chapter 110 so total of 52 chapters so chapter 69 doesnt exists

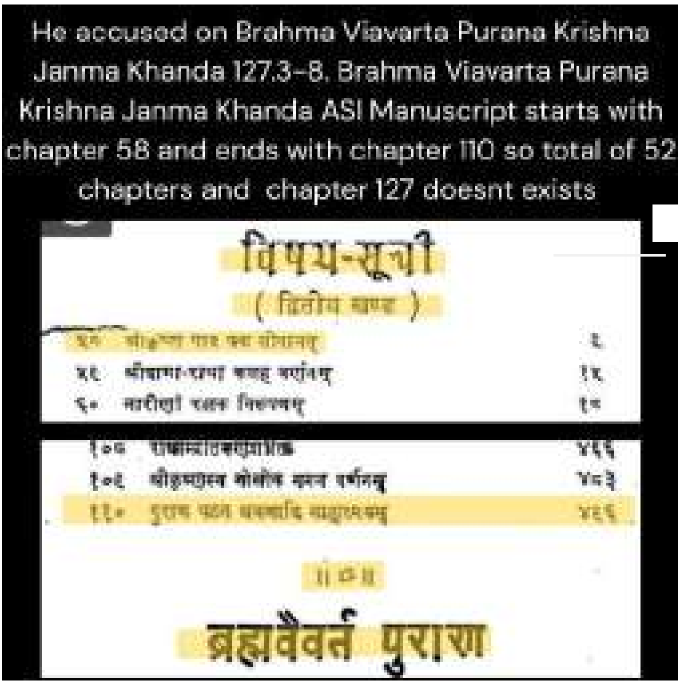


Allegations-

📚Brahma Viavarta Purana Krishna Janma Khanda 127.3-8
📚
Thereafter in seclusion, she offered the sandalpaste and garland then dragged Radha towards himself and placing her on the chest, he kissed her over her various limbs of the body. Radha also repeated similarly and embracing his beloved dragged him on the body. Thereafter, both of them started enjoying conjugal pleasure described in the treatises of love. All the limbs of the body of Radha were injured after which Radha was over-powered with sleep. After enjoying all the pleasures she was fainted. She was just breathing and her eyes were closed.

Refutation-

He accused on Brahma Viavarta Purana Krishna Janma Khanda 127.3-8. Brahma Viavarta Purana Krishna Janma Khanda ASI Manuscript starts with chapter 58 and ends with chapter 110 so total of 52 chapters and chapter 127 doesnt exists



Allegations-

📚Brahma Viavarta Purana Krishna Janma Khanda 28.137-143📚
Thereafter the lord unrobed Radhika...The lord embraced the unrobed Radhika and went beneath the water and enjoying the water sport again emerged over-the water. Radhika who was bending because of love-sport and was smiling getting unrobed, was dragged by Krsna an the water and displaying her reflection in the water of Yamuna, he took her out of it. The Radhika also caught hold of Krsna forcefully with a jump and snatching away his flute, she dragged him in anger for a long distance. She also unrobed him taking away his pitambara and also broke away the vanamala. She then started splashing water over him again and again. Thereafter Radhika dragged Hari in the deep water who was drowned there.

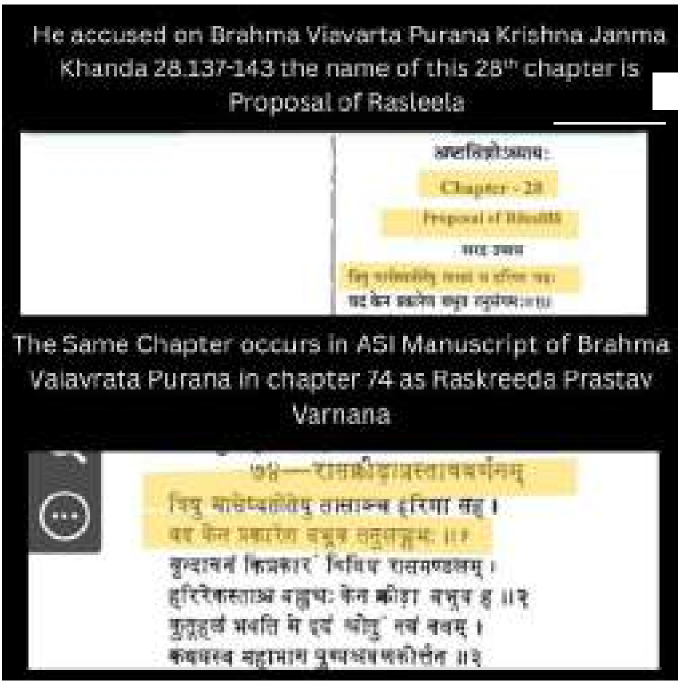
📚Brahma Viavarta Purana Krishna Janma Khanda 28.114-117📚
Lord Krsna enjoyed love-sports as is prescribed in the Kama-sastra, Whatever types of make-up was requited in the beginning, in the middle or the end of the love-sport by the cowherdesses, the lord used much more than that. With the scratches of the armlets of the cowherdesses and the paint of the feet, the body of lord Krsna looked quite beautiful like the charm of the mountain of red orchard. Thus with the completion of the divine dance all the gods together with their attendants end families reached the Rasamandala with curiosity. They were mounted over the chariots of gold and were surrounded by their attendants."

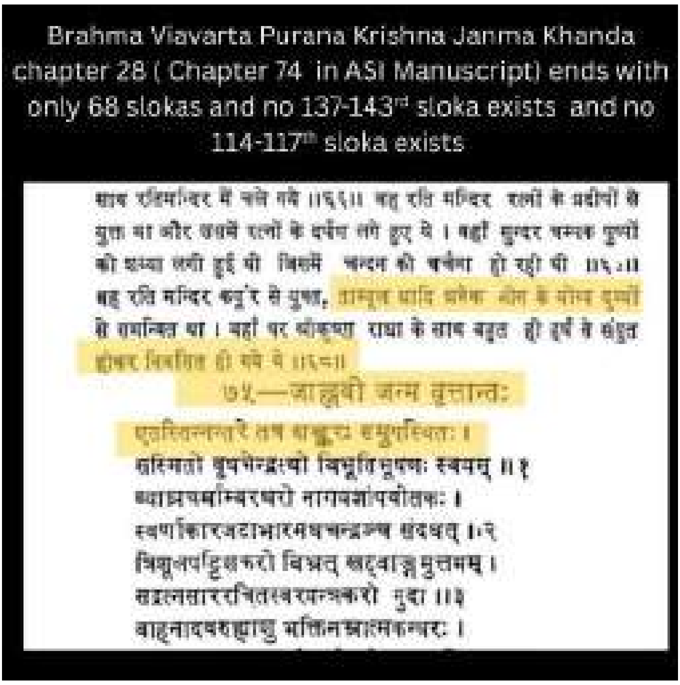
Refutation-

He accused on Brahma Viavarta Purana Krishna Janma Khanda 28.137-143 the name of this 28th chapter is Proposal of Rasleela

The Same Chapter occurs in ASI Manuscript of Brahma Vaiavrata Purana in chapter 74 as Raskreeda Prastav Varnana

Brahma Viavarta Purana Krishna Janma Khanda chapter 28 (Chapter 74 in ASI Manuscript) ends with only 68 slokas and no 137-143rd sloka exists and no 114-117th sloka exists





Allegations-

📚Brahma Viavarta Purana Krishna Janma Khanda 46.61-71 📚

Radhika enjoyed the union with Krsna and was fainted Krsna, with the touch of the limbs of Radhika was also fainted. While enjoying the conjugal pleasure both Radha and Kysna became motionless

Refutation-

In Normal Interpolated Manuscript of Brahma Vaivarta Purana the name of this chapter is Married life of Siva and Parvati

अथ षट्चत्वारिंशोऽध्यायः

Chapter - 46

Married life of Śiva and Pārvatī

Rādhikā said- O lord, Rati after getting husband back to life who had been reduced ashes by Śiva was extremely delighted. What ... she do thereafter.

You can read ASI Manuscript here there is no such chapter with such topic

विषय-सूची

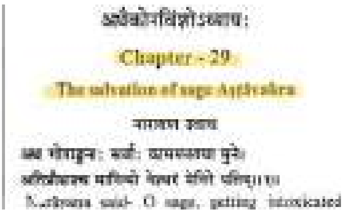
(द्वितीय भाग)

Allegation-

📚Brahma Viavarta Purana Krishna Janma Khanda 29.1-10📚
Some passionate milk-maid said to Krishna, the lord of her life, “Krsna, wrap me in your yellow dress.” Someone said to Krisna, the Lord of the universe, “Lord, apply vermillion to my forehead.” Someone arrived there soon and said, “Lord, arrange the lock of my hair and bind my chignon.” Some milk-maid bent on her toilet deputed Krisna to fetch sandal foliage for her ear-rings. Someone by mysterious signs explained to him what was passing in her heart and with a face beaming with smiles looked at him soliciting sexual intercourse. Some milk-maids dragged him by force, snatched from his flute, took away his yellow dress, made him naked and smiled. Some dignified girl said to the conqueror of Madhu, “Lord, paint the nails of my feet with lac-dye.” Someone said affectionately to him, “O Lord of my life, paint my cheek and breast with lines of cosmetics of various colours.”

Refutation-

In Normal Interpolated Manuscript of Brahma Vaivarta Purana the name of this chapter is the salvation of Sage Astavakra



अथोनत्रिंशोऽध्यायः

Chapter - 29

The salvation of sage Aṣṭāvakra

Nārāyaṇa said- O sage, getting intoxicated

You can read ASI Manuscript here there is no such chapter with such topic

विषय-सूची

(द्वितीय खण्ड)

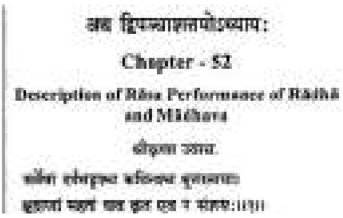
Allegations-

Brahma Viavarta Purana Krishna Janma Khanda 52.27-32

Thereafter Janardana multiplied himself into many forms and enjoyed the love-sport with the cowherdess which are liked by the passionate damsels. Thereafter, passionate Krsna holding the hand of Radha reached in the pleasure-chamber which was built by Visvakarma and had the fragrance of sandal-paste, aguru, kasturl and saffron. He then enjoyed the company of Radha on the bed of campaka flowers. Krsna was well-versed in the love-sports and the Scriptures on love and he enjoyed the conjugal pleasures in many ways. O sage, thus both of them were engaged in each other companies for a long time. At that point of time their attraction towards the conjugal-pleasures could not be subsided. Thus Krsna was always anxious for love-sport and he in many forms enjoyed the company of the cowherdesses."

Refutation-

In Normal Interpolated Manuscript of Brahma Vaivarta Purana the name of this chapter is


अथ द्विपञ्चाशत्तमोऽध्याय:

Chapter - 52

Description of Rāsa Performance of Rādhā and Mādhava

श्रीकृष्ण उवाच

You can read ASI Manuscript here there is no such chapter with such topic

Allegations-

📚Brahma Purana 81.39-40📚
At that time Krsna sported himself together with the cowherd lasses. Even when he was away from them for a moment they felt that period of time equal to acrore of years. Though prevented by their fathers, husbands and brothers the cowherdesses who were fond of sexual intercourse delighted Krsna during the nights.

Refutation-

Next he accused on Brahma Purana 81.39-40 .. This is Brahma Purana Translated by Taranish Jha in Hindi Adhaya 81 has only 22 slokas after that adhaya 82 starts so Brahma Purana 81.39-40 doesnt exists

SOURCE-
https://archive.org/details/in.ernet.dli.2015.406682/page/n525/mode/2up?view=theater

CONCLUSION

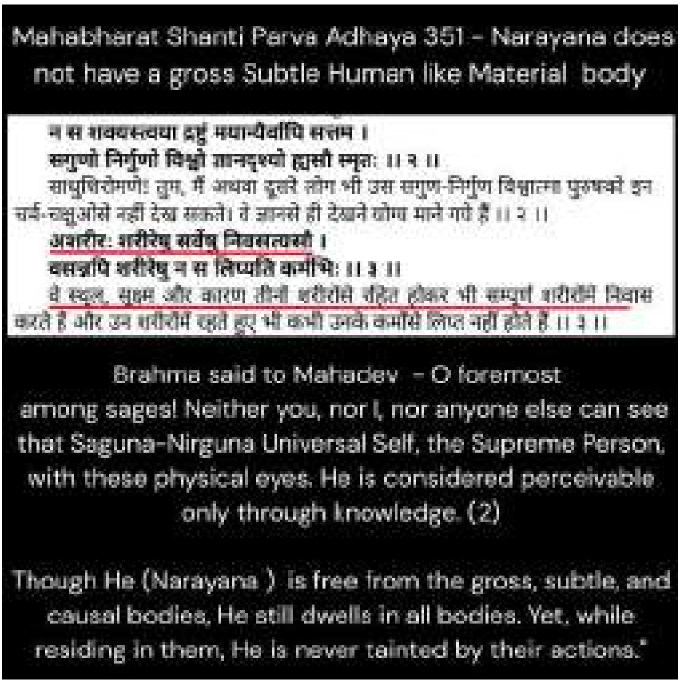
Moreover, he attempted to show from *Brahma Vaivarta Purana*, *Brahma Purana*, and *Bhagavata Purana* that Bhagwan Shree Krishna engaged in sexual relations with the Gopis. However, Such interpretation is not consistent with the descriptions found in the *Mahabharata* and *Srimad Bhagavatam*, which affirm that Bhagwan Shree Krishna does not possess a gross or subtle material human body. Being transcendental, He is beyond all material activities, including acts such as sexual intercourse.

Mahabharat Shanti Parva Adhaya 351 – Narayana does not have a gross Subtle Human like Material body

साधुशिरोमणे ! तुम, मैं अथवा दूसरे लोग भी उस सगुण-निर्गुण विश्वात्मा पुरुषको इन चर्म-चक्षुओंसे नहीं देख सकते। वे ज्ञानसे ही देखने योग्य माने गये हैं ।। २ । वे स्थूल, सूक्ष्म और कारण तीनों शरीरोंसे रहित होकर भी सम्पूर्ण शरीरोंमें निवास करते हैं और उन शरीरोंमें रहते हुए भी कभी उनके कर्मोंसे लिप्त नहीं होते हैं ।।

Brahma said to Mahadev – O foremost among sages! Neither you, nor I, nor anyone else can see that Saguna-Nirguna Universal Self, the Supreme Person, with these physical eyes. He is considered perceivable only through knowledge. (2)

Though He (Narayana) is free from the gross, subtle, and causal bodies, He still dwells in all bodies. Yet, while residing in them, He is never tainted by their actions."

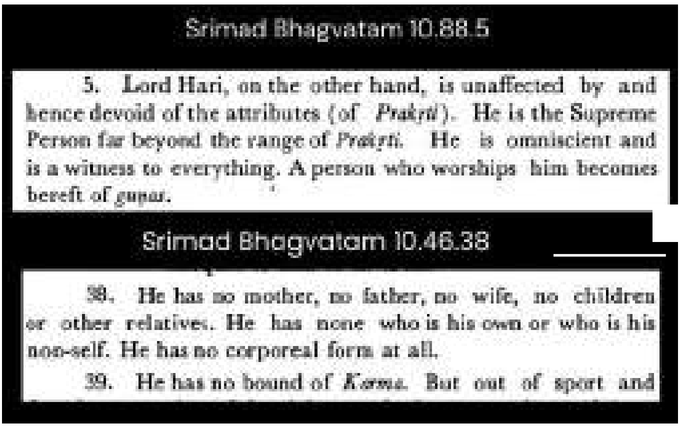


Srimad Bhagvatam 10.88.5

Lord Hari, on the other hand, is unaffected by and hence devoid of the attributes (of Prakrti). He is the Supreme Person far beyond the range of Prakrti. He is omniscient and is a witness to everything. A person who worships him becomes bereft of gunas.

Srimad Bhagvatam 10.46.38

He has no mother, no father, no wife, no children or other relatives. He has none who is his own or who is his non-self. He has no corporeal form at all. He has no bound of Karma.


Srimad Bhagvatam 10.88.5

5. Lord Hari, on the other hand, is unaffected by and hence devoid of the attributes (of *Prakṛti*). He is the Supreme Person far beyond the range of *Prakṛti*. He is omniscient and is a witness to everything. A person who worships him becomes bereft of *guṇas*.

Srimad Bhagvatam 10.46.38

38. He has no mother, no father, no wife, no children or other relatives. He has none who is his own or who is his non-self. He has no corporeal form at all.

39. He has no bound of *Karma*. But out of sport and

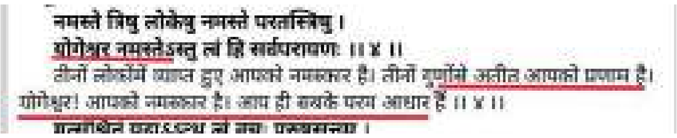
Higher canonical texts such as the *Mahabharata* refer to Bhagwan Shree Krishna with epithets like *Yogeshwara* (Lord of Yoga and Senses) and *Hrishikesha* (Master of the Senses) and Suddhatma (a Pure Soul, free from all impurities, attachments, and worldly illusions who embodies absolute truth, divine consciousness, and eternal bliss, untouched by material limitations or Sexual or any form of impurities) , underscoring His supreme control over the mind and senses. These designations alone are sufficient to refute claims of Bhagwan Krishna's involvement in acts such as illicit sexual relations, which are fundamentally incompatible with His divinely transcendental nature as described in these authoritative scriptures.

Mahabharat Shanti Parva Adhaya 51 sloka 4

Bhimsa Uvach –

तीनों लोकोंमें व्याप्त हुए आपको नमस्कार है। तीनों गुणोंसे अतीत आपको प्रणाम है। योगेश्वर ! आपको नमस्कार है। आप ही सबके परम आधार हैं ।। ४ ।।

"Salutations to You, who pervades all three worlds. O Supreme Lord, beyond all three qualities, I bow to You. O Yogeshwara, I offer my respects to You. You alone are the ultimate foundation of all beings."


नमस्ते त्रिषु लोकेषु नमस्ते परतस्त्रिषु ।
योगेश्वर नमस्तेऽस्तु त्वं हि सर्वपरायणः ॥ ४ ॥
तीनों लोकोंमें व्याप्त हुए आपको नमस्कार है। तीनों गुणोंसे अतीत आपको प्रणाम है। योगेश्वर! आपको नमस्कार है। आप ही सबके परम आधार हैं ॥ ४ ॥

Mahabharat Shanti Parva Adhay 207 slokas 1-2

युधिष्ठिरने कहा- भरतश्रेष्ठ ! महाप्राज्ञ पितामह! कमलनयन भगवान् श्रीकृष्ण अपनी महिमासे कभी च्युत न होनेवाले, सबके कर्ता, अकृत (नित्य सिद्ध), सर्वव्यापी तथा सम्पूर्ण भूतोंकी उत्पत्ति और प्रलयके स्थान हैं। ये कभी किसीसे पराजित नहीं होते। ये ही नारायण, हृषीकेश, गोविन्द और केशव – इन नामोंसे भी विख्यात हैं। मैं इनके स्वरूपका तात्त्विक विवेचन सुनना चाहता हूँ ।।

Yudhishthira said: O best of the Bharatas! O supremely wise grandsire! The lotus-eyed Lord Shri Krishna is ever unwavering in His divine glory. He is the creator of all, eternally perfect, all-pervading, and the ultimate source of the creation and dissolution of all beings. He is never defeated by anyone. He is well known by the names Narayana, Hrishikesha, Govinda, and Keshava. I wish to hear the philosophical explanation of His true nature.

युधिष्ठिर उवाच

पितामह महाप्राज्ञ पुण्डरीकाक्षमच्युतम्।
कर्तारमकृतं विष्णुं भूतानां प्रभवाप्ययम्॥ १॥
नारायणं हृषीकेशं गोविन्दमपराजितम्।
तत्त्वेन भरतश्रेष्ठ श्रोतुमिच्छामि केशवम्॥ २॥

युधिष्ठिरने कहा—भरतश्रेष्ठ! महाप्राज्ञ पितामह! कमलनयन भगवान् श्रीकृष्ण अपनी महिमासे कभी च्युत न होनेवाले, सबके कर्ता, अकृत (नित्य सिद्ध), सर्वव्यापी तथा सम्पूर्ण भूतोंकी उत्पत्ति और प्रलयके स्थान हैं। ये कभी किसीसे पराजित नहीं होते। ये ही नारायण, हृषीकेश, गोविन्द और केशव—इन नामोंसे भी विख्यात हैं। मैं इनके स्वरूपका तात्त्विक विवेचन सुनना चाहता हूँ॥

Mahabharat Adi Parva Adhyaya 220, Shlokas 28-30 describe Bhagwan Shri Krishna as Viśuddhātma, meaning He is a Pure Soul, free from all impurities, attachments, and worldly illusions. He embodies absolute truth, divine consciousness, and eternal bliss, untouched by material limitations or Sexual or any form of desires.

जनमेजय! तत्पश्चात् महारथी पाण्डव मन-ही-मन हर्षविभोर हो उठे और कुन्तीदेवी भी बहुत प्रसन्न हुईं। कमलनयन भगवान् श्रीकृष्णने जब यह सुना कि पाण्डवश्रेष्ठ अर्जुन अपने उत्तम नगर इन्द्रप्रस्थ पहुँच गये हैं, तब वे शुद्धात्मा श्रीकृष्ण एवं बलराम तथा वृष्णि और अन्धकवंशके प्रधान-प्रधान वीर महारथियोंके साथ वहाँ आये

O Janamejaya! Thereafter, the great warrior Pandavas were filled with immense joy in their hearts, and Queen Kunti was also delighted. When the lotus-eyed Lord Shri Krishna heard that the noble Pandava, Arjuna, had reached his excellent city, Indraprastha, the Suddhatma Krishna, along with Balarama and the foremost warriors of the Vrishni and Andhaka clans, arrived there.

ततस्ते हृष्टमनसः पाण्डवेया महारथाः।
कुन्ती च परमप्रीता बभूव जनमेजय॥ २५॥
श्रुत्वा तु पुण्डरीकाक्षः सम्प्राप्तं स्वं पुरोत्तमम्।
अर्जुनं पाण्डवश्रेष्ठमिन्द्रप्रस्थगतं तदा॥ २६॥
आजगाम विशुद्धात्मा सह रामेण केशवः।
वृष्ण्यन्धकमहामात्रैः सह वीरैर्महारथैः॥ २७॥

जनमेजय! तत्पश्चात् महारथी पाण्डव मन-ही-मन हर्षविभोर हो उठे और कुन्तीदेवी भी बहुत प्रसन्न हुईं। कमलनयन भगवान् श्रीकृष्णने जब यह सुना कि पाण्डवश्रेष्ठ अर्जुन अपने उत्तम नगर इन्द्रप्रस्थ पहुँच गये हैं, तब वे शुद्धात्मा श्रीकृष्ण एवं बलराम तथा वृष्णि और अन्धकवंशके प्रधान-प्रधान वीर महारथियोंके साथ वहाँ आये॥ २५—२७॥

In the Sri Vishnu Sahasranama, found in the Anushasan Parva Adhayay 149 of the Mahabharata, Bhagwan Shree Krishna is referred to as Viśuddhātma (Name ६३६ /636) , meaning the Pure Soul. This name signifies his absolute purity, transcendence, and divine essence, untouched by worldly impurities or limitations.

६३६ विशुद्धात्मा-परम शुद्ध निर्मल आत्मस्वरूप

"Viśuddhātma – The supremely pure, spotless, and immaculate essence of the soul."

अर्चिष्मानर्चितः कुम्भो विशुद्धात्मा विशोधनः।
अनिरुद्धोऽप्रतिरथः प्रद्युम्नोऽमितविक्रमः॥ ८९॥

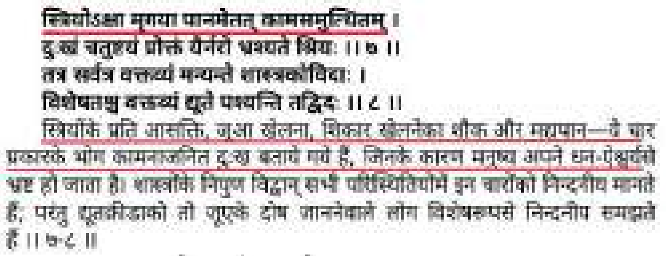
६३३ अर्चिष्मान्-चन्द्र-सूर्य आदि समस्त ज्योतियोंको देदीप्यमान करनेवाली अतिशय प्रकाशमय अनन्त किरणोंसे युक्त, ६३४ अर्चितः-ब्रह्मादि समस्त लोकोंसे पूजे जानेवाले, ६३५ कुम्भः-घटकी भाँति सबके निवासस्थान, ६३६ विशुद्धात्मा-परम शुद्ध निर्मल आत्मस्वरूप, ६३७ विशोधनः-स्मरणमात्रसे समस्त पापोंका नाश करके भक्तोंके अन्तःकरणको परम शुद्ध कर देनेवाले, ६३८ अनिरुद्धः-जिनको कोई बाँधकर नहीं रख सके—ऐसे चतुर्व्यूहमें अनिरुद्धस्वरूप, ६३९ अप्रतिरथः-प्रतिपक्षसे रहित, ६४० प्रद्युम्नः-परम श्रेष्ठ अपार धनसे युक्त चतुर्व्यूहमें प्रद्युम्नस्वरूप, ६४१ अमितविक्रमः-अपार पराक्रमी॥ ८९॥

Bhagwan Shree Krishna is embodiment of Dharma . He has himself condemned परस्त्री स्पर्श

Mahabharat Vana Parva Adhaya 13 slokas 7-8 Geeta Press Gorakhpur

स्त्रियोंके प्रति आसक्ति, जुआ खेलना, शिकार खेलनेका शौक और मद्यपान – ये चार प्रकारके भोग कामनाजनित दुःख बताये गये हैं, जिनके कारण मनुष्य अपने धन-ऐश्वर्यसे भ्रष्ट हो जाता है। शास्त्रोंके निपुण विद्वान् सभी परिस्थितियोंमें इन चारोंको निन्दनीय मानते हैं; परंतु द्यूतक्रीडाको तो जूएके दोष जाननेवाले लोग विशेषरूपसे निन्दनीय समझते हैं ।। ७-८ ।।

Shree Krishna Uvach – "Attachment to women, gambling, fondness for hunting, and drinking Alchohol —these four kinds of indulgences, arising from desire, are said to be causes of suffering, due to which a man is ruined in terms of wealth and prosperity. Scholars well-versed in the scriptures consider all four of these to be blameworthy under any circumstance;


स्त्रियोऽक्षा मृगया पानमेतत् कामसमुत्थितम् ।
दुःखं चतुष्टयं प्रोक्तं यैर्नरो भ्रश्यते श्रियः ।। ७ ।।
तत्र सर्वत्र वक्तव्यं मन्यन्ते शास्त्रकोविदाः ।
विशेषतश्च वक्तव्यं द्यूते पश्यन्ति तद्विदः ।। ८ ।।

स्त्रियोंके प्रति आसक्ति, जुआ खेलना, शिकार खेलनेका शौक और मद्यपान—ये चार प्रकारके भोग कामनाजनित दुःख बताये गये हैं, जिनके कारण मनुष्य अपने धन-ऐश्वर्यसे भ्रष्ट हो जाता है। शास्त्रोंके निपुण विद्वान् सभी परिस्थितियोंमें इन चारोंको निन्दनीय मानते हैं; परंतु द्यूतक्रीडाको तो जूएके दोष जाननेवाले लोग विशेषरूपसे निन्दनीय समझते हैं ।। ७-८ ।।

Allegations-

6. Krishna with his wives

📚Shrimad Bhagavatam 10.90.10-11📚
Under the drenched clothing of the queens, their thighs and breasts would become visible. The flowers tied in their large braids would scatter as they sprayed water on their consort, and on the plea of trying to take away His syringe, they would embrace Him. By His touch their lusty feelings would increase, causing their faces to beam with smiles. Thus Lord Kṛṣṇa's queens shone with resplendent beauty. Lord Kṛṣṇa's flower garland would become smeared with kuṅkuma from their breasts, and His abundant locks of hair would become disheveled as a result of His absorption in the game. As the Lord repeatedly sprayed His young consorts and they sprayed Him in turn, He enjoyed Himself like the king of elephants enjoying in the company of his bevy of she-elephants."

📚Brahma Viavarta Purana Krishna Janma Khanda 112.32-34 📚
The Brahmanas were served with food adoring Parvati at the same time. Thereafter in an auspicious time he married seven damsels named Kalindi, Satyabhama, Satya, Nagnijiti, Sati, Jambavati and Laksmana; several sons were born to them, ten sons and a daughter were born of each one of the queens."

Refutation-

He accused from Shrimad Bhagavatam 10.90.10-11

9. Śrī Krsna was being drenched with jets of waters discharged through syringes by his consorts who were laugh-ing all the while. He, in return, profusely sprinkled

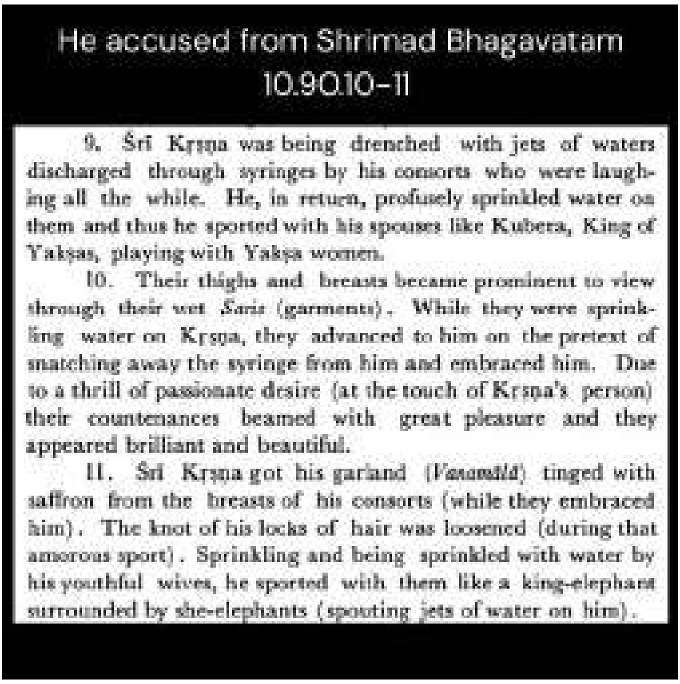
water on them and thus he sported with his spouses like Kubera, King of Yaksas, playing with Yaksa women.

10. Their thighs and breasts became prominent to view through their wet Saris (garments). While they were sprink-ling water on Krsna, they advanced to him on the pretext of snatching away the syringe from him and embraced him. Due to a thrill of passionate desire (at the touch of Krsna's person) their countenances beamed with great pleasure and they appeared brilliant and beautiful.
11. Śrī Kṛṣṇa got his garland (Vanamālā) tinged with saffron from the breasts of his consorts (while they embraced him). The knot of his locks of hair was loosened (during that amorous sport). Sprinkling and being sprinkled with water by his youthful wives, he sported with them like a king-elephant surrounded by she-elephants (spouting jets of water on him).

Whats the problem in this ? If Shree Krishna is spending time with his queens sporting and playing games together whats any problem here . Srimad Bhagvatam 10.61.4 says Shree Krishna lived amongst his queens without any sign of Lust

4. On the contrary, those sixteen thousand wives of Krsna failed to agitate his mind with those shafts of the god of love, and other enticements conveying erotic messages by the movement of their eye-brows charming with the sentiment ex-pressed by their smiles and stealthy side-glances.

As per Garga Samhita 6.17.34 all the 16000 queens of Shree Krishna were forms of Mahalakshmi the eternal consort of Lord Vishnu himself
Whenever in the past I incarnated in the world the goddess of fortune would also incarnate as My queen. This time she will incarnate as My sixteen-thousand queens.


He accused from Shrimad Bhagavatam 10.90.10-11

9. Śrī Kṛṣṇa was being drenched with jets of waters discharged through syringes by his consorts who were laughing all the while. He, in return, profusely sprinkled water on them and thus he sported with his spouses like Kubera, King of Yakṣas, playing with Yakṣa women.

10. Their thighs and breasts became prominent to view through their wet *Saris* (garments). While they were sprinkling water on Kṛṣṇa, they advanced to him on the pretext of snatching away the syringe from him and embraced him. Due to a thrill of passionate desire (at the touch of Kṛṣṇa's person) their countenances beamed with great pleasure and they appeared brilliant and beautiful.

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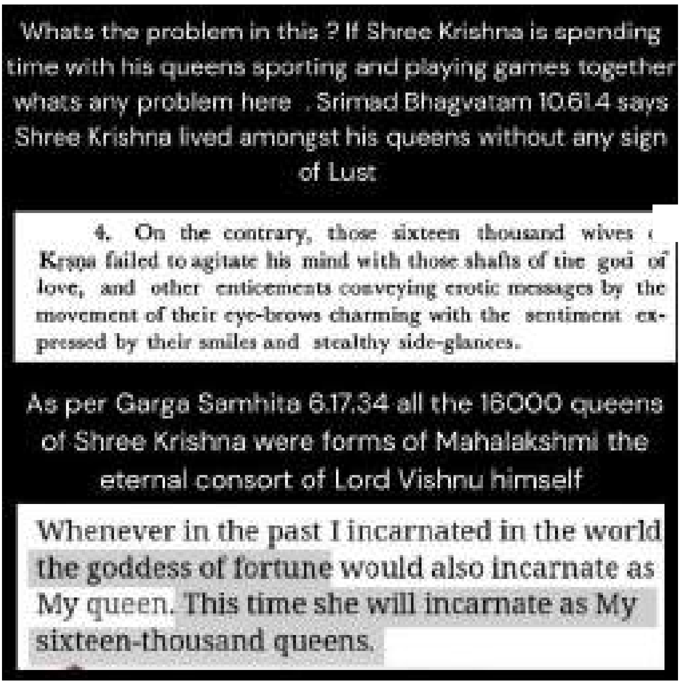
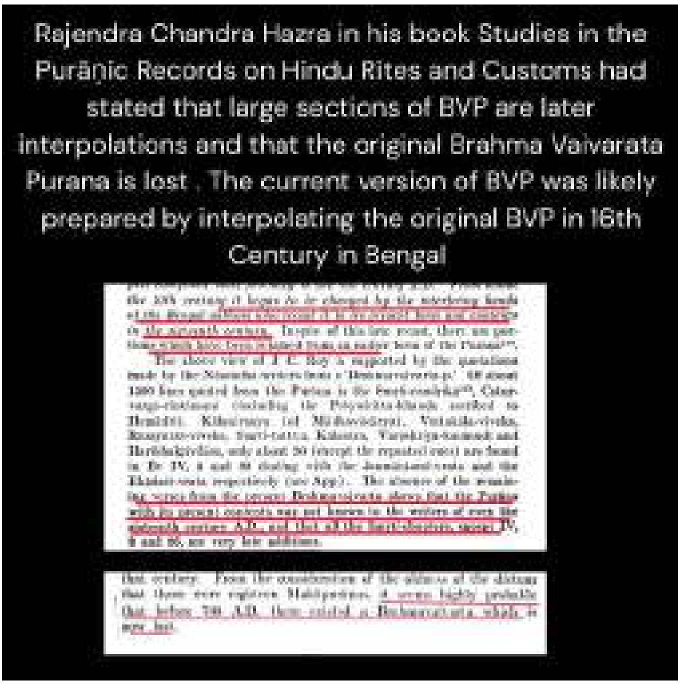


Regarding Brahma Viavarta Purana Krishna Janma Khanda 112.32-34

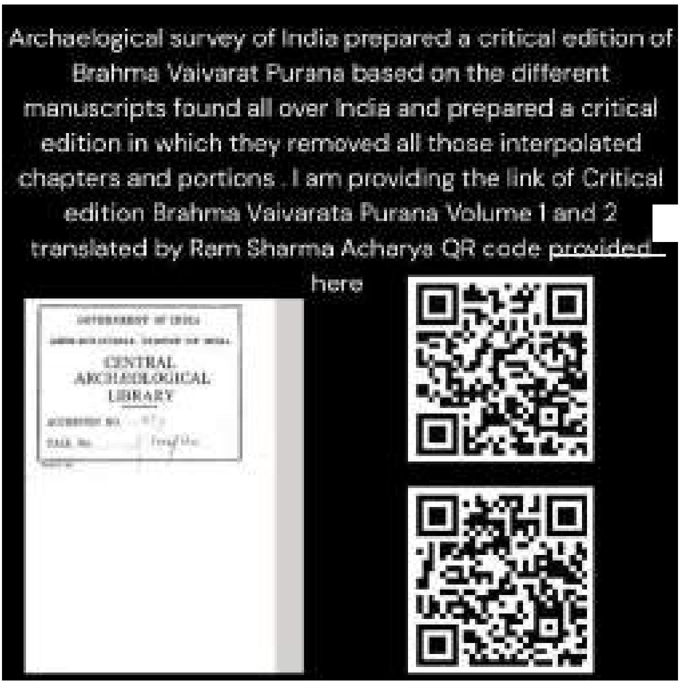
Rajendra Chandra Hazra in his book Studies in the Purāṇic Records on Hindu Rites and Customs had stated that large sections of BVP are later interpolations and that the original Brahma Vaivarata Purana is lost. The current version of BVP was likely prepared by interpolating the original BVP in 16th Century in Bengal.



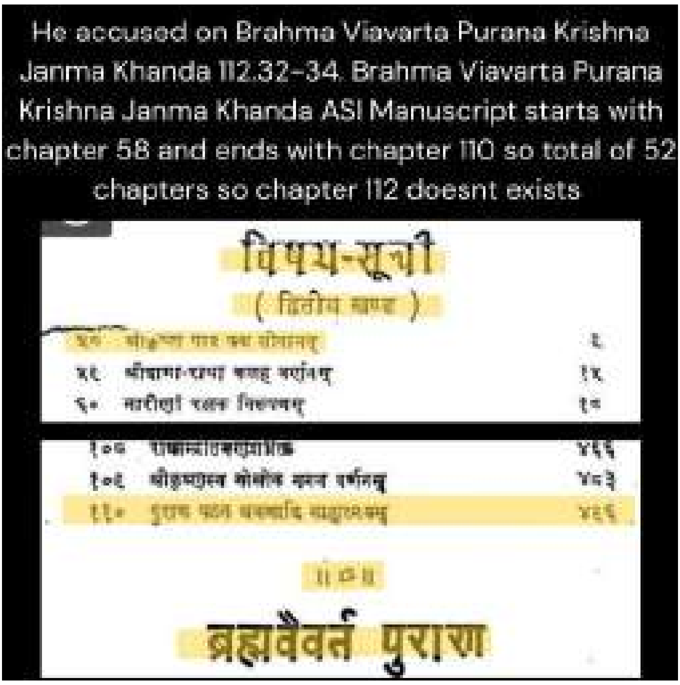
Archaelogical survey of India prepared a critical edition of Brahma Vaivarat Purana based on the different manuscripts found all over India and prepared a critical edition in which they removed all those interpolated chapters and portions. I am providing the link of Critical edition Brahma Vaivarata Purana Volume 1 and 2 translated by Ram Sharma Acharya QR code provided here

https://archive.org/details/in.ernet.dli.2015.552557

https://archive.org/details/in.ernet.dli.2015.552558



He accused on Brahma Viavarta Purana Krishna Janma Khanda 112.32-34. Brahma Viavarta Purana Krishna Janma Khanda ASI Manuscript starts with chapter 58 and ends with chapter 110 so total of 52 chapters so chapter 112 doesnt exists



Allegations-

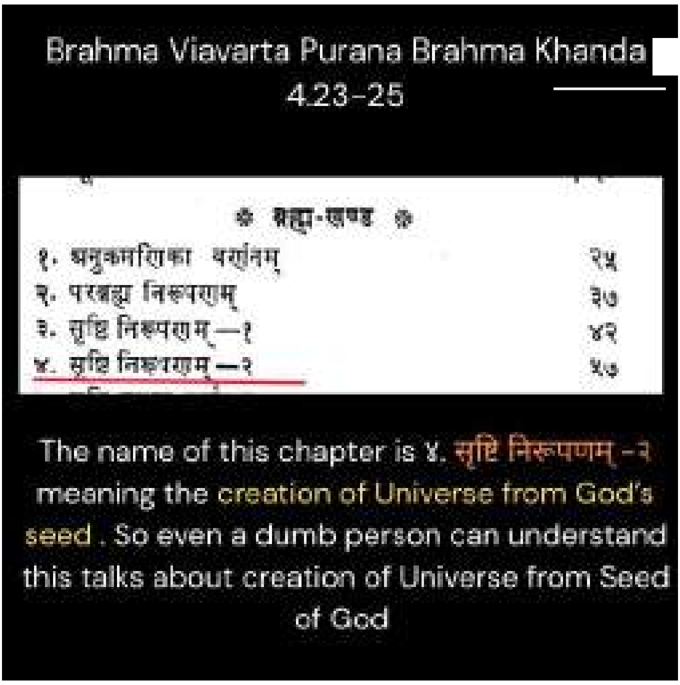
7. Krishna drops his semen after looking at Rati (Goddess of Love)

📚Brahma Viavarta Purana Brahma Khanda 4.23-25📚
Thereafter because of the arrows of love, the semen of Lord Krsna also fell but he placed the same in the water that assembly. After a thousand years it emerged in the form of an egg. From that egg a gigantic universal form came out, which happens to be the base of the entire Universe. His single hair-pit could accommodate a complete universe. It is harder than the hardest and nothing else is bigger than it

Refutation-

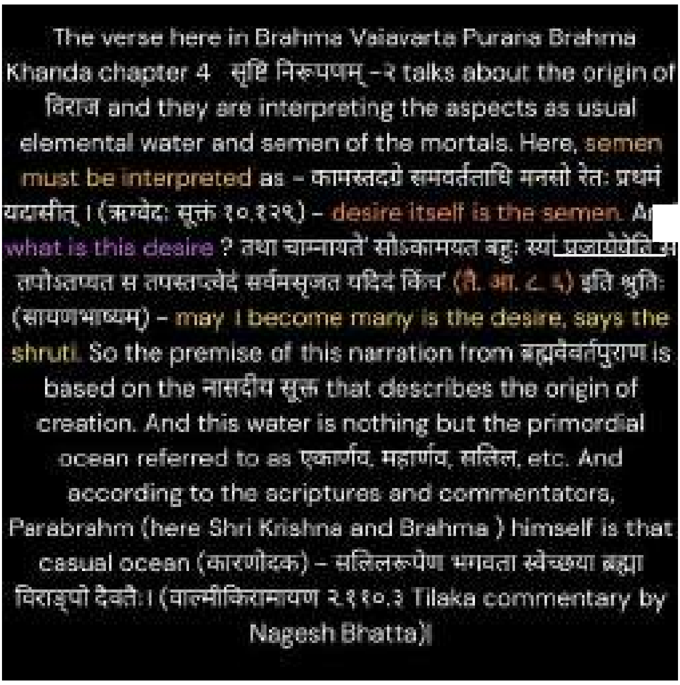
Brahma Viavarta Purana Brahma Khanda 4.23-25

The name of this chapter is ४. सृष्टि निरूपणम् -२ meaning the creation of Universe from God's seed . So even a dumb person can understand this talks about creation of Universe from Seed of God



The verse here in Brahma Vaiavarta Purana Brahma Khanda chapter 4 सृष्टि निरूपणम् -२ talks about the origin of विराज and they are interpreting the aspects as usual elemental water and semen of the mortals. Here, semen must be interpreted as – कामस्तदग्रे समवर्तताधि मनसो रेतः प्रथमं यदासीत् । (ऋग्वेदः सूक्तं १०.१२९) – desire itself is the semen. And what is this desire ? तथा चाम्नायते' सोऽकामयत बहुः स्यां प्रजायेयेति स तपोऽतप्यत स तपस्तप्त्वेदं सर्वमसृजत यदिदं किंच' (तै. आ. ८. ६) इति श्रुतिः (सायणभाष्यम्) – may I become many is the desire, says the shruti. So the premise of this narration from ब्रह्मवैवर्तपुराण is based on the नासदीय सूक्त that describes the origin of creation. And this water is nothing but the primordial ocean referred to as एकार्णव, महार्णव, सलिल, etc. And according to the scriptures and commentators,

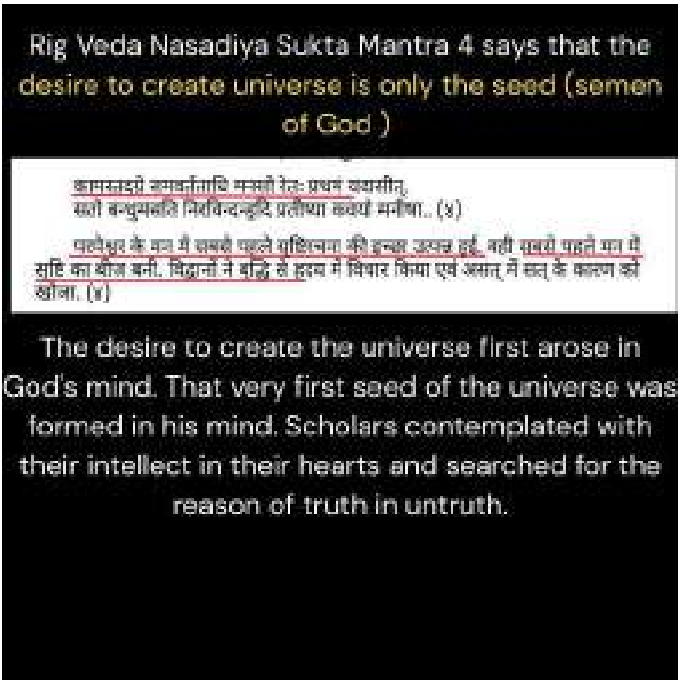
Parabrahm (here Shri Krishna and Brahma) himself is that casual ocean (कारणोदक) – सलिलरूपेण भगवता स्वेच्छया ब्रह्मा विराड्पो दैवतैः। (वाल्मीकिरामायण २.११०.३ Tilaka commentary by Nagesh Bhatta)I



Rig Veda Nasadiya Sukta Mantra 4 says that the desire to create universe is only the seed (semen of God)

परमेश्वर के मन में सबसे पहले सृष्टिरचना की इच्छा उत्पन्न हुई. वही सबसे पहले मन में सृष्टि का बीज बनी. विद्वानों ने बुद्धि से हृदय में विचार किया एवं असत् में सत् के कारण को खोजा. (४)

The desire to create the universe first arose in God's mind. That very first seed of the universe was formed in his mind. Scholars contemplated with their intellect in their hearts and searched for the reason of truth in untruth.



Acharya Sayana explained in his commentary on RIg Veda 10.129.4 as

ननूक्तरीत्या यदीश्वरस्य पर्यालोचनं जगतः पुनरुत्पत्तौ कारणं तदेव किंनिबन्धनमित्यत आह कामस्तदग्र इति । "अग्रे अस्य विकारजातस्य सृष्टेः प्रागवस्थायां परमेश्वरस्य मनसि "कामः "समवर्तत सग्यगजायत । सिसृक्षा जातेत्यर्थः । ईश्वरस्य सिसृक्षा वा किंहेतुकेत्यत आह मनस इति । "मनसः अन्तःकरणस्य संबन्धि वासनाशेषेण मायायां विलीनेऽन्तःकरणे समवेतम् । सामान्यापेक्षमेकवचनम् । सर्वप्राण्यन्तःकरणेषु समवेतमित्यर्थः । एतेनात्मनो गुणाधारत्वं प्रत्याख्यातम् । तादृशं "रेतः भाविनः प्रपञ्चस्य बीजभूतं "प्रथमम् अतीते कल्पे प्राणिभिः कृतं पुण्यात्मकं कर्म "यत् यतः कारणात् सृष्टिसमये

“आसीत् अभवत् । भूष्णु वर्धिष्णवजायत परिपक्वं सत् फलोन्मुखमासीदित्यर्थः । तत्ततो हेतोः फलप्रदस्य सर्वसाक्षिणः कर्माध्यक्षस्य परमेश्वरस्य मनसि सिसृक्षा अजायतेत्यर्थः । तस्यां च जातायां स्रष्टव्यं पर्यालोच्य ततः सर्वं जगत् सृजति । तथा चाम्नायते -' सोऽकामयत बहुः स्यां प्रजायेयेति स तपोऽतप्यत स तपस्तप्त्वेदं सर्वमसृजत यदिदं किंच ' (तै. आ. ८. ६) इति श्रुतिः । आत्मनेत्थमवगमितेऽर्थे विद्वदनुभवमप्यनुग्राहकत्वेन प्रमाणयति सत इति । “सतः सत्त्वेन इदानीमनुभूयमानस्य सर्वस्य जगतः “बन्धुं बन्धकं हेतुभूतं कल्पान्तरे प्राण्यनुष्ठित कर्मसमूहं “कवयः क्रान्तदर्शना अतीतानागतवर्तमानाभिज्ञा योगिनः “हृदि हृदये निरुद्ध्या “मनीषा मनीषया बुद्ध्या । ' सुपां सुलुक्०' इति तृतीयाया लुक् । “प्रतीष्य विचार्य । ' अन्येषामपि' इति सांहितिको दीर्घः । “असति सद्विलक्षणेऽव्याकृते कारणे “निरविन्दन् निष्कृष्यालभन्त । विविच्याजानन्नित्यर्थः ।।

Now, if according to the Nānūkta (interpretive method), we consider that the will or contemplation (paryālocanam) of the Lord (Īśvara) is the cause of the creation of the world, then one might ask: “What is the basis or cause of that will?”
To answer this, it is said: “Kāmaḥ tad agre” —
“Desire existed in the beginning.”

That is, before the manifestation of this entire world of modifications (vikāra-jāta), in the primordial state (prāg-avasthā), desire (kāmaḥ) arose in the mind (manas) of the Supreme Lord (Parameśvara). It means: the urge to create (sṛṣṭi-kāmanā) was born in Him.

Now, one might question: “What was the cause of this creative urge in the Lord?”
To this, it is answered: “From the mind” (manasaḥ).

That is, from the internal faculty (antaḥkaraṇa) — in which the latent impressions (vāsanās) were merged within Māyā — the mind took form. The word is singular (manasaḥ), though it refers to all minds collectively, indicating the general principle. Thus, it means that desire arose in the universal mind, merged in Māyā, before manifestation.

By this, the idea that the Ātman (Self) is the substratum of qualities (guṇas) is refuted.

Such a “desire” (kāmaḥ) becomes the seed (bīja) of the future projection of the universe — it is based upon the puṇya (virtuous) actions performed by beings in a previous cosmic cycle (kalpa). That karma (yat) becomes the cause (kāraṇāt) at the time of creation (sṛṣṭi-samaya).

This karma becomes bhūṣṇu — powerful, and vardhiṣṇu — ever-growing; that is, it becomes ripe and ready to bear fruit.

Therefore, due to this cause — the karmic impressions — the Lord (karma-adhyakṣaḥ, the supervisor of karma, and sarva-sākṣī, the witness of all) develops the desire to create. In His mind, the will to manifest arises.

Having formed this intention (sṛṣṭikāmanā), He contemplates on what to create — and then creates the entire universe.

This is also confirmed in the scripture (āmnāya):

“So’kāmayata – bahu syām prajāyeyeti. Sa tapo’tapyata, sa tapas taptvā idaṁ sarvam asṛjata yad idaṁ kiñca”
(Taittirīya Āraṇyaka 8.6)
- “He desired: ‘May I become many, may I be born.’ He

performed tapas (austerity), and having done so, He created all this — whatever exists."

Having thus understood this process, it is further supported by the experience of the wise (vidvat-anubhava), which acts as a further means of valid knowledge (pramāṇa) due to its grace (anugrahakatva).

Now, this entire world (jagat) — experienced now (idānīm anubhūyamānasya) — originates from sat (Being), and the wise seers (kavayaḥ) who are knowers of the three times (past, present, future) and who possess deep yogic insight (krānta-darśanāḥ) — they recognize in their hearts (hṛdi) by concentrated intellect (manīṣayā), that:

The bond or cause (bandhuḥ) of this current world is the collection of karmas performed by beings in previous cycles — karmas that remain even when the subtle cause (avyākṛta) — the unmanifest — exists in a dormant (asat) state distinct from the manifest (sat).

Thus, they discover (niravindan) — that is, extract and realize — the cause by deliberation (pratīṣya), by internal discrimination.

The term "asati sad-vilakṣaṇe avyākṛte kāraṇe niravindan" — means: "In the unmanifest cause (avyākṛta), which is distinct from the manifest (sat), they discern the source."

Allegations-

8. Krishna's intercourse with the hump-back lady

📚Brahma Viavarta Purana Krishna Janma Khanda 72.56-69 📚

Instead of waking all the attendants of Kubja, lord woke her up alone and spoke to the chaste lady. Lord Krsna said, "O virtuous one, O beautiful one, wake up and let me enjoy the love-sport with you because in earlier birth you happened to be Surpanakha, the sister of Ravana. O damsel, during my incarnation as Rama you had performed the tapas for me. Influenced by those tapas I have taken to this form and have come to you as your beloved. Therefore, you serve me. Presently you enjoy all the pleasures with me and then proceed on to Goloka which destroys birth and death. Thus speaking lord Krsna embraced her and unrobing her, enjoyed her passionate advances. With a serene smile on her face, the passionate damsel felt shy at the first union but implanted a kiss on the lord. The lord took her in his lap like Laksmi. O Narada, the lord was well-versed in the art of making love and both of them did not rest during the physical union and they enjoyed the love-sport in various ways. Lord Krsna scratched her breasts and the pelvic region with the nails and also sucked her nectar-like lips. At the end of the night the lord implanted the semen in her womb after which the beautiful damsel fainted. In the lap of

lord Krsna she lost the consciousness about day and night, heaven or earth, water or earth."

📚Shrimad Bhagavatam 10.48.6-10📚
Calling forward His beloved, who was anxious and shy at the prospect of this new contact, the Lord pulled her by her bangled hands onto the bed. Thus He enjoyed with that beautiful girl, whose only trace of piety was her having offered ointment to the Lord. Simply by smelling the fragrance of Krsna's lotus feet, Trivakrá cleansed away the burning lust Cupid had aroused in her breasts, chest and eyes. With her two arms she embraced between her breasts her lover, Sri Krsna, the personification of bliss, and thus she gave up her long-standing distress. Having thus gotten the hard-to-get Supreme Lord by the simple act of offering Him body ointment, unfortunate Trivakra submitted to that Lord of freedom the following request. [Trivakra said:] O beloved, please stay here with me for a few days more and enjoy. I cannot bear to give up Your association, O lotus- eyed one! Promising her the fulfilment of this lusty desire, considerate Krsna, Lord of all beings, paid Trivakra His respects and then returned with Uddhava to His own supremely opulent residence."

Refutation-

He accused that Shri Krishna enjoyed sexual relationship with Kubja which is totally baseless because as per Srimad Bhagvatam Lord Narayana who is Shri Krishna himself does not have a material body . Only with material body one can experience Sexual intercourse like Animals and Humans do and Shri Hari doesnt have a material physical body but a spiritual form

Srimad Bhagvatam 10.88.5

Lord Hari, on the other hand, is unaffected by and hence devoid of the attributes (of Prakrti). He is the Supreme Person far beyond the range of Prakrti. He is omniscient and is a witness to everything. A person who worships him becomes bereft of gunas.

Srimad Bhagvatam 10.46.38

He has no mother, no father, no wife, no children or other relatives. He has none who is his own or who is his non-self. He has no corporeal form at all. He has no bound of Karma.

Mahabharat Shanti Parva Adhaya 351 – Narayana does not have a gross Subtle Human like Material body

साधुशिरोमणे ! तुम, मैं अथवा दूसरे लोग भी उस सगुण-निर्गुण विश्वात्मा पुरुषको इन चर्म-चक्षुओंसे नहीं देख सकते। वे ज्ञानसे ही देखने योग्य माने गये हैं ।। २ । वे स्थूल, सूक्ष्म और कारण तीनों शरीरोंसे रहित होकर भी सम्पूर्ण शरीरोंमें निवास करते हैं और उन शरीरोंमें रहते हुए भी कभी उनके कर्मोंसे लिप्त नहीं होते हैं ।।

Brahma said to Mahadev – O foremost among sages! Neither you, nor I, nor anyone else can see that Saguna-Nirguna Universal Self, the Supreme Person, with these physical eyes. He is considered perceivable only through knowledge. (2)

Though He (Narayana) is free from the gross, subtle, and causal bodies, He still dwells in all bodies. Yet, while residing in them, He is never tainted by their actions."

This is the main Bhagvatam Sloka which malechas accuse Srimad Bhagvatam 10.48.6
आहूय कान्तां नवसङ्गमहिया विशङ्कितां कङ्कणभूषिते करे । प्रगृह्य शय्यामधिवेश्य रामया रेमेऽनुलेपार्पणपुण्यलेशया ॥ ६
Here the Rati-Raman word is used which does not mean sexual intercourse or any other material pleasure. Pandit Madhavacharya Shastri stated that here reme and rati means innocent play, self-delight, love, and pure, innocent joy of a child
वस्तुतः 'रेमे' 'रमस्व' रति, रमण यादि शब्दों के अर्थ विशुद्धं बालकेलि, आत्मानन्द, प्रीति और विशुद्ध क्रीड़ामात्र हैं। इसमें भी विषयानन्द की गंध सूंघने वाले महाशय ग्राम्य-शुकर ही हैं ।

Lord krishna was just 11 years old when he left for Mathura and met Kubja – Srimad Bhagvatam 3/2/26

Then, by his father who was afraid of Kamsa, he was taken to the settlement of cowherds headed by Nanda. He stayed there with Balarama with his power unmanifested, for eleven years.
And as per Purush Drushti it is impossible for a 11 year old child to enjoy the materialistic pleasure with any woman And as per Srimad Bhagavatm 10/46/38 and 10/88/5 Lord Krishna does not have a material body either. So its illogical to argue that lord Krishna enjoyed any material pleasures with Kubja

He has no mother, no father, no wife, no children or other relatives. He has none who is his own or who is his non-self. He has no corporeal form at all. He has no bound of Karma.

The correct meaning of Reme and Rati

यहाँ यह बतलाने की आवश्यकता नहीं कि रति, रमण, रम्य, रमणीय, रमा, रामा, रात्रि और राम आदि सभी शब्द 'रम्' क्रीडायाम् धातु से बने हैं।

स्थिति में यदि 'रति' और 'रमण' शब्द का अर्थ विषयानन्द किंवा व्यभिचार है तो राम का अर्थ व्यभिचार करना होगा परन्तु वस्तुतः राम शब्द का निर्वचन है- 'रमन्ते योगियो यस्मिन्' अर्थात् – योगीजन जिसमें 'रमण' करते हों, अथवा – आत्मानन्द का अनुभव करते हों वह ईश्वर ।

It need not be stated that the words rati, ramaṇa, ramya, ramaṇīya, Ramā, Rāmā, rātri, and Rāma are all derived from the verbal root "ram" (ram – to delight, to play).Now, if the words rati and ramaṇa were to mean only sensual pleasure or debauchery, then Rāma would also have to mean "one who indulges in debauchery." But in reality, the etymological explanation (nirvacana) of the word Rāma is: "ramante yogino yasmin" – "That in which the yogis find delight,"

or, "That in which they experience the bliss of the Self" — and that is none other than the Supreme Lord.

From a BrahmaDrushti

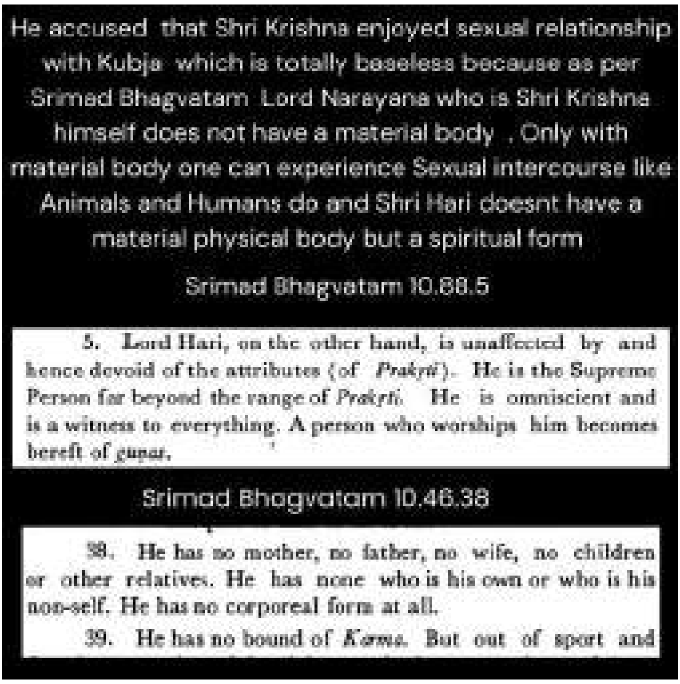
Lord Krishna was the embodiment of Brahman, and fulfilling the desires of surrendered devotees was the primary purpose of His incarnation. Kubja, a hunchbacked woman, had been cherishing the hope of embracing and meeting lim with all her heart for a long time. Although her love was

not entirely pure, its exclusivity had matured to the point that it gave rise to an intense sense of absorption ("tanmayata") in her heart. Lord Krishna, being aware of this, sought to fulfill the desire of this absorbed devotee. He visited Kubja's home, accompanied by Uddhava.At Kubja's home, her manner of hospitality is described in the original text in detail, Kubja embraced the Lord and quenched her long-held longing. In return, the Lord, to entertain her heart, engaged in all pure acts of play and delight within the bounds of righteousness, leaving no effort spared. Kubja's desires were fulfilled, but unfortunately, she, being less fortunate, failed to take full advantage of this "Ganga come to her home." Instead of asking for liberation, she chose to remain in the world and sought trivial pleasures from the Lord.

As per His principle of reciprocation, the Lord granted whatever she asked for. Hence, Kubja was granted her wish to remain in her worldly existence, leading Sage Shuka to remark that her decision was short-sighted. Lord Krishna's principle, as expressed in the Bhagavad Gita 4/11

("As people approach Me, I reciprocate with them accordingly.") - Bhagavad Gita 4/11

From the perspective of Brahman, this episode reflects the Lord's ideal of fulfilling the sentiments of His surrendered devotees. Understanding this, King Parikshit felt no need to ask further questions in the original narration.


He accused that Shri Krishna enjoyed sexual relationship with Kubja which is totally baseless because as per Srimad Bhagvatam Lord Narayana who is Shri Krishna himself does not have a material body . Only with material body one can experience Sexual intercourse like Animals and Humans do and Shri Hari doesnt have a material physical body but a spiritual form

Srimad Bhagvatam 10.88.5

5. Lord Hari, on the other hand, is unaffected by and hence devoid of the attributes (of *Prakṛti*). He is the Supreme Person far beyond the range of *Prakṛti*. He is omniscient and is a witness to everything. A person who worships him becomes bereft of *guṇas*.

Srimad Bhagvatam 10.46.38

38. He has no mother, no father, no wife, no children or other relatives. He has none who is his own or who is his non-self. He has no corporeal form at all.

39. He has no bound of *Karma*. But out of sport and

Mahabharat Shanti Parva Adhaya 351 - Narayana does not have a gross Subtle Human like Material body

न स शक्यस्त्वया द्रष्टुं मयान्यैर्वापि सत्तम ।
सगुणो निर्गुणो विश्वो ज्ञानदृश्यो ह्यसौ स्मृतः ।। २ ।।

साधुशिरोमणे! तुम, मैं अथवा दूसरे लोग भी उस सगुण-निर्गुण विश्वात्मा पुरुषको इन चर्म-चक्षुओंसे नहीं देख सकते। वे ज्ञानसे ही देखने योग्य माने गये हैं ।। २ ।।

अशरीरः शरीरेषु सर्वेषु निवसत्यसौ ।
वसन्नपि शरीरेषु न स लिप्यति कर्मभिः ।। ३ ।।

वे स्थूल, सूक्ष्म और कारण तीनों शरीरोंसे रहित होकर भी सम्पूर्ण शरीरोंमें निवास करते हैं और उन शरीरोंमें रहते हुए भी कभी उनके कर्मोंसे लिप्त नहीं होते हैं ।। ३ ।।

Brahma said to Mahadev - O foremost among sages! Neither you, nor I, nor anyone else can see that Saguna-Nirguna Universal Self, the Supreme Person, with these physical eyes. He is considered perceivable only through knowledge. (2)

Though He (Narayana) is free from the gross, subtle, and causal bodies, He still dwells in all bodies. Yet, while residing in them, He is never tainted by their actions."

This is the main Bhagvatam Sloka which malechas accuse Srimad Bhagvatam 10.48.6

आहूय कान्तां नवसङ्गमह्रिया
विशङ्कितां कङ्कणभूषिते करे ।
प्रगृह्य शय्यामधिवेश्य रामया
रेमेऽनुलेपार्पणपुण्यलेशया ।। ६

Here the Rati-Raman word is used which does not mean sexual intercourse or any other material pleasure . Pandit Madhavacharya Shastri stated that here reme and rati means innocent play, self-delight, love, and pure, innocent joy of a child

वस्तुतः 'रेमे' 'रमस्व' रति, रमण आदि शब्दों के अर्थ विशुद्ध बालकेलि, आत्मानन्द, प्रीति और विशुद्ध क्रीडामात्र हैं। इसमें भी विषयानन्द की गंध सूंघने वाले महाशय ग्राम्य-शूकर ही हैं।

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Meaning of the word Reme and Rati as per Vyakaran

आर्य वाङ्मय में रतिरमण आदि शब्द

संस्कृत साहित्य में उक्त अर्थों में ही रति, रमण, आदि शब्दों के सहस्रों प्रयोग द्रष्टव्य हैं— यथा—

(क) सदानुकूलेषु हि कुर्वते रतिम् .... (भारवि)
(ख) यस्त्वात्मरतिः (श्रीमद्भगवद्गीता)
(ग) रमते न मरालस्य मानसं मानसं विना ।
(सुभाषित रत्न भाण्डागार)
(घ) आत्मारामाश्च मुनयः (श्रीमद्भागवत)
(ङ) क्षणे क्षणे यन्नवतामुपैति तदेव रूपं रमणीयतायाः
(शिशुपाल वध)
(च) ये रमणीयाचरणाः ... रमणीयां योनिमापद्येरन्
(छान्दोग्य)
(छ) यत्र नार्यस्तु पूज्यन्ते रमन्ते तत्र देवताः । (मनु)
(ज) जन्म जन्म रति राम पद यह वरदान न आन ।
(रामचरित मानस)

The Correct Meaning of Reme and Rati

यहाँ यह बतलाने की आवश्यकता नहीं कि रति, रमण, रम्य, रमणीय, रमा, रामा, रात्रि और राम आदि सभी शब्द 'रम्' क्रीडायाम् धातु से बने हैं। अतः सब शब्दों का मूल एक ही है, केवल उत्तर् पर्यायों

स्थिति में यदि 'रति' और 'रमण' शब्द का अर्थ विषयानन्द किंवा व्यभिचार है तो राम का अर्थ व्यभिचार करना होगा परन्तु वस्तुतः राम शब्द का निर्वचन है—'रमन्ते योगिनो यस्मिन्' अर्थात्—योगीजन जिसमें 'रमण' करते हों, अथवा—आत्मानन्द का अनुभव करते हों वह ईश्वर ।

It need not be stated that the words rati, ramaṇa, ramya, ramaṇīya, Ramā, Rāmā, rātri, and Rāma are all derived from the verbal root "ram" (ram – to delight, to play).Now, if the words rati and ramaṇa were to mean only sensual pleasure or debauchery, then Rāma would also have to mean "one who indulges in debauchery." But in reality, the etymological explanation (nirvacana) of the word Rāma is: "ramante yogino yasmin" – "That in which the yogis find delight," or, "That in which they experience the bliss of the Self" — and that is none other than the Supreme Lord.

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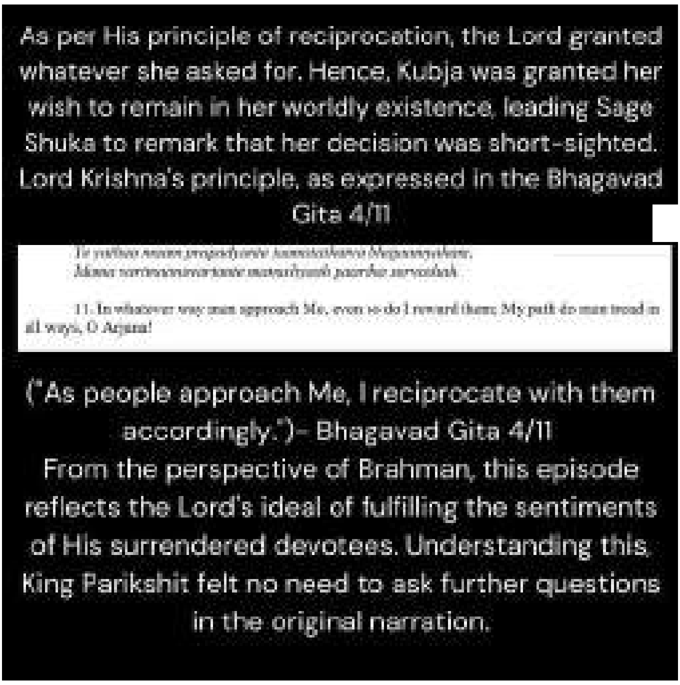
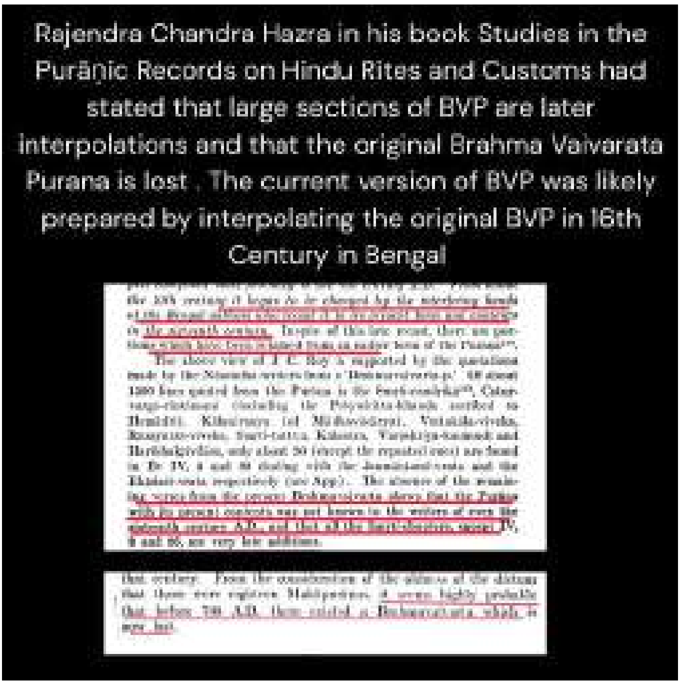


Regarding Brahma Viavarta Purana Krishna Janma Khanda 72.56-69

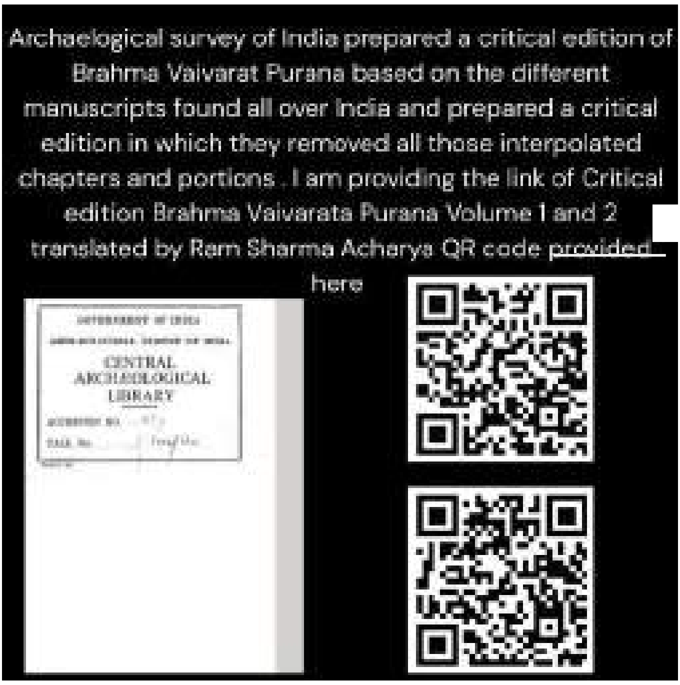
Rajendra Chandra Hazra in his book Studies in the Purāṇic Records on Hindu Rites and Customs had stated that large sections of BVP are later interpolations and that the original Brahma Vaivarata Purana is lost. The current version of BVP was likely prepared by interpolating the original BVP in 16th Century in Bengal.



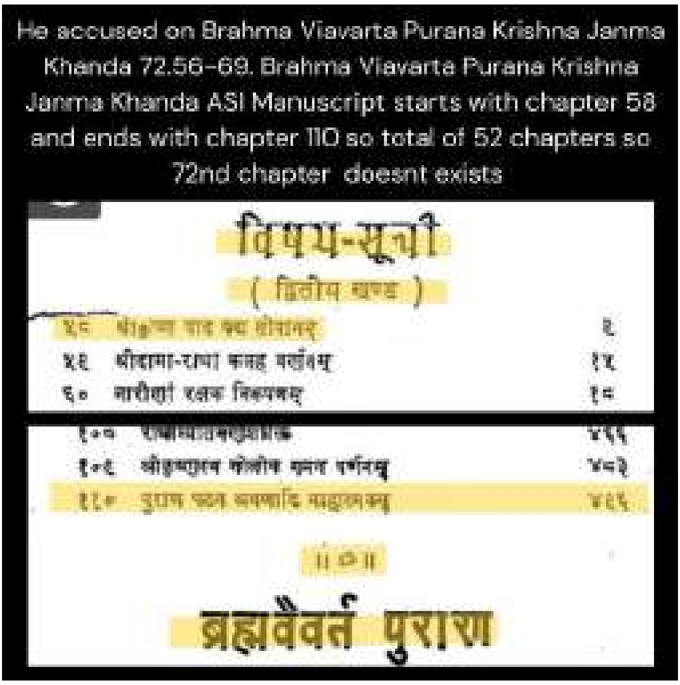
Archaelogical survey of India prepared a critical edition of Brahma Vaivarat Purana based on the different manuscripts found all over India and prepared a critical edition in which they removed all those interpolated chapters and portions. I am providing the link of Critical edition Brahma Vaivarata Purana Volume 1 and 2 translated by Ram Sharma Acharya QR code provided here

https://archive.org/details/in.ernet.dli.2015.552557

https://archive.org/details/in.ernet.dli.2015.552558



He accused on Brahma Viavarta Purana Krishna Janma Khanda 72.56-69. Brahma Viavarta Purana Krishna Janma Khanda ASI Manuscript starts with chapter 58 and ends with chapter 110 so total of 52 chapters so 72nd chapter doesnt exists



Allegations-

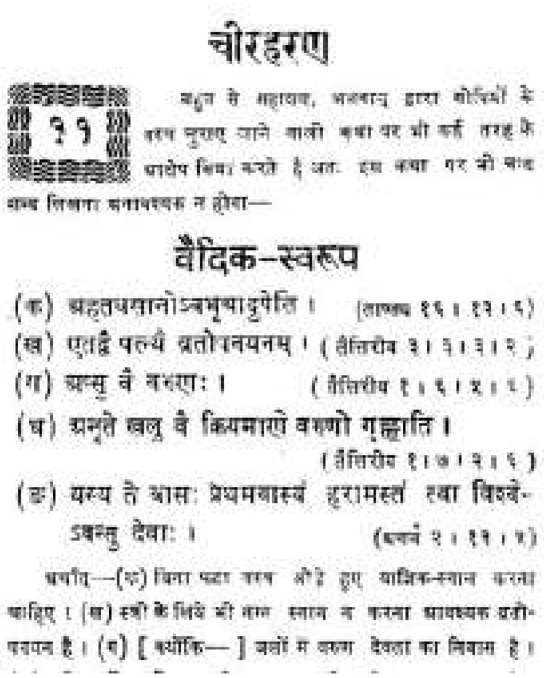
10. Krishna stole Gopis's garments

📚Shrimad Bhagavatham 10.22.9-17📚
Taking the girls' garments, He quickly climbed to the top of a kadamba tree. Then, as He laughed loudly and His companions also laughed, He addressed the girls jokingly. [Lord Krsna said:] My dear girls, you may each come here as you wish and take back your garments. I'm telling you the truth and am not joking with you, since I see you're fatigued from executing austere vows. I have never before spoken a lie, and these boys know it. Therefore, O slender-waisted girls, please come forward, either one by one or all together, and pick out your clothes. Seeing how Krsna was joking with them, the gopis became fully immersed in love for Him, and as they glanced at each other they began to laugh and joke

among themselves, even in their embarrassment. But still they did not come out of the water. As Sri Govinda spoke to the gopis in this way, His joking words completely captivated their minds. Submerged up to their necks in the cold water, they began to shiver. Thus they addressed Him as follows. [The gopis said:] Dear Krsna, don't be unfair! We know that You are the respectable son of Nanda and that You are honored by everyone in Vraja. You are also very dear to us. Please give us back our clothes. We are shivering in the cold water. O Syamasundara, we are Your maidservants and must do whatever You say. But give us back our clothing. You know what the religious principles are, and if You don't give us our clothes we will have to tell the king. Please! The Supreme Personality of Godhead said: If you girls are actually My maidservants, and if you will really do what I say, then come here with your innocent smiles and let each girl pick out her clothes. If you don't do what I say, I won't give them back to you. And even if the king becomes angry, what can he do? Then, shivering from the painful cold, all the young girls rose up out of the water, covering their pubic area with their hands

Refutation-

Traditional Sri Vaishnava Acharya Pandit Madhavacharya Shastri explained Gopi Vastraharan Leela in his book Purana Digdarshan page 475/788



चीरहरण

११

[illegible] महाराज, भगवान् द्वारा गोपियों के वस्त्र चुराए जाने वाली कथा पर भी कई तरह के आक्षेप किया करते हैं अतः इस कथा पर भी कुछ लिखना अनावश्यक न होगा—

वैदिक-स्वरूप

(क) अहतवसानोऽवभृथादुदेति । (ताण्ड्य १९ । १२ । ६)

(ख) एतद्धि पत्न्यै व्रतोपनयनम् । (तैत्तिरीय ३ । ३ । ३ । २ ;

(ग) अप्सु वै वरुणः । (तैत्तिरीय १ । ६ । ५ । ५)

(घ) अनृते खलु वै क्रियमाणे वरुणो गृह्णाति ।
(तैत्तिरीय १ । ७ । २ । ६)

(ङ) यस्य ते वासः प्रथमवास्यं हरामस्तं त्वा विश्वेऽवन्तु देवाः । (अथर्व २ । १३ । ५)

अर्थात्—(क) बिना फटा वस्त्र ओढ़े हुए याज्ञिक-स्नान करना चाहिए । (ख) स्त्री के लिये भी नग्न स्नान न करना आवश्यक व्रतोपनयन है । (ग) [क्योंकि—] जलों में वरुण देवता का निवास है ।

Vedic Swaroop

वैदिक-स्वरूप

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(प्रथमवास्यं) [कात्यायनी व्रतरूप—] यशः के नाशक (वासः) वस्त्र को [हम गोपों ने] (हरामः) हरण किया है । (विश्वेदेवाः) वरुणादि सब देवता (त्वा) तुम्हारे (तं) उस व्रत की (अवन्तु) रक्षा करें ।

Vedhik Perspective :-

1) अह्तवसानोऽवभृथादुपेति।
(ताण्ड्य १६ | १३ | ६)
3) अप्सु वै वरुणः ।
2) एतद्वै पत्नियै व्रतोपनयनम्।
(तैत्तिरीय ३ | ३ | ३ | २)
(तैत्तिरीय १६ | ५ |६)
(तैत्तिरीय १७ । २ ।६)
4) अनृते खलु वै क्रियमाणे वरुणो गृह्णाति ।
5) यस्य ते वासः प्रथमवास्यं हरामस्तं त्वा विश्वेऽवन्तु देवाः।
Meaning:-
(अथर्व २ । १३ । ५)
1) One should not wear torn clothes During Yagnik-bath (Ritual bath) (Tandya 16.13.6)
2) It is necessary for a woman not to take a naked bath as well. (Taittiriya 3.3.3.2)
3) Because Varuna deva resides in the waters (Taittiriya 1. 6.5.6).
4) One who defies the aforesaid rules and commits sin is caught by Varuna deva (Taittiriya 1. 7.2.6) 5) हे कुमारीगण ! (यस्य जिस) (ते) तेरे [नग्न स्नान के कारण –]
(प्रथमवास्यं) [कात्यायनी व्रतरूप –] यशः के नाशक (वासः) वस्त्र हम गोपों ने हरण किया है। (विश्वेदेवाः) वरुणादि सव देवता (त्वा) तुम्हारे (तं) उस व्रत की (अवन्तु) रक्षा करें। (Atharva2.13.5)

Vedhik Perspective :-

1) अल्पवसानोऽवभृथादुपेति। (ताण्ड्य १६ | १३ | ६)
2) एतद्वै पत्नियै व्रतोपनयनम्। (तैत्तिरीय ३ | ३ | ३ |२)
3) अप्सु वै वरुणः। (तैत्तिरीय १ ६ | ५ |६)
4) अनृते खलु वै क्रियमाणे वरुणो गृह्णाति।
(तैत्तिरीय १ ७ । २ । ६)
5) यस्य ते वासः प्रथमवास्यं हरामस्तं त्वा विश्वेऽवन्तु देवाः।
(अथर्व २ । १३ । ५)

Meaning :-

1) One should not wear torn clothes During Yagnik-bath (Ritual bath) (Tandya 16.13.6)
2) It is necessary for a woman not to take a naked bath as well. (Taittiriya 3.3.3.2)
3) Because Varuna deva resides in the waters (Taittiriya I. 6.5.6).
4) One who defies the aforesaid rules and commits sin is caught by Varuna deva (Taittiriya I. 7.2.6)
5) हे कुमारीगण ! (यस्य जिस) (ते) तेरे [नग्न स्नान के कारण --] (प्रथमवास्यं) [कात्यायनी व्रतरूप -] यश: के नाशक (वास:) वस्त्र [हम गोपों ने] (हराम) हरण किया है। (विश्वेदेवा:) वरुणादि सब देवता (त्वा) तुम्हारे (तं) उस व्रत की (अवन्तु) रक्षा करें ।(Atharva2.13.5)

VASTRA HARAN LEELA is used by many people to mock Krsna and Hinduism. This episode is used by critics to accuse Krsna as a pervert by Dr. B. R. Ambedkar, the suppossed Bodhisattva of Navayana Buddhism, mentioned this episode in his book 'RIDDLES IN HINDUISM'. All these things happen because nobody bothers to read Context The unmarried gipikas of age group of 5 to 8 of Vrindaban were attracted by the irresistible beauty of Shri Krishna and the beautiful melodies of his flute. They would wake up early in the morning to take a bath in the river Yamuna, lovingly singing the names of Shri Krishna. They did not care about what others thought of them. They made a sand-idol of Goddess Katyayani Devi and started worshiping Her with an earnest desire to obtain Lord Shri Krishna as their eternal beloved. The gopis were bathing in the river without any clothes covering their bodies. Bathing in the open without covering oneself is a sin as per our scriptures. Lord Krishna made them realize their error and chastised them for the same.

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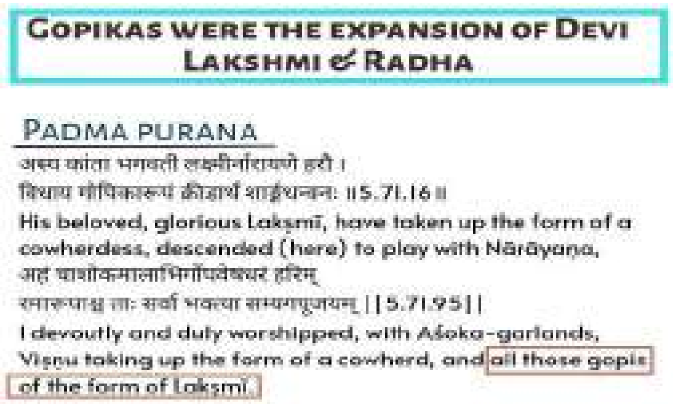
The unmarried gipikas of age group of 5 to 8 of Vrindaban were attracted by the irresistible beauty of Shri Krishna and the beautiful melodies of his flute.They would wake up early in the morning to take a bath in the river Yamuna, lovingly singing the names of Shri Krishna. They did not care about what others thought of them. They made a sand-idol of Goddess Katyayani Devi and started worshiping Her with an earnest desire to obtain Lord Shri Krishna as their eternal beloved.The gopis were bathing in the river without any clothes covering their bodies. Bathing in the open without covering oneself is a sin as per our scriptures. Lord Krishna made them realize their error and chastised them for the same.

GOPIKAS WERE THE EXPANSION OF DEVI LAKSHMI & RADHA

PADMA PURANA
अस्य कांता भगवती लक्ष्मीर्नारायणे हरौ । विधाय गोपिकारूपं क्रीडार्थं शार्ङ्गधन्वनः ॥5.71.16 ॥
His beloved, glorious Lakṣmī, have taken up the form of a cowherdess, descended (here) to play with Nārāyaṇa, अहं चाशोकमालाभिर्गोपवेषधरं हरिम् रमारूपाश्च ताः सर्वा भक्त्या सम्यगपूजयम् ॥ 5.71.95॥
I devoutly and duly worshipped, with Aśoka-garlands, Viṣṇu taking up the form of a cowherd, and all those gopis of the form of Lakṣmī.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Traditional Sri Vaishnava Acharya Pandit Madhvacharya Shastri explained as

पौराणिक-स्वरूप

हेमन्ते प्रथम मासि नन्दव्रजकुमारिकाः । चेरुर्हविष्यं भुञ्जानाः कात्यायन्यर्चनव्रतम् ॥१॥
नद्यां कदाचिदागत्य तीरे निक्षिप्य पूर्ववत् । वासांसि कृष्णं गायन्त्यो विजहुः सलिले मुदा ।।७।।
भगवांस्तदभिप्रेत्य कृष्णो योगेश्वरेश्वरः । वयस्यैरावृतस्तत्र गतस्तत्कर्मसिद्धये ।।८।।
तासां वासांस्युपादाय नीपमारुह्य सत्वरः ।।६।। अत्रागत्याबलाः कामं स्वं स्वं वासः प्रगृह्यताम् ।
आकण्ठमग्नाः शीतोदे वेपमानास्तमब्रुवन् ।।१३।।
जानीमोङ्ग ! व्रजश्लाघ्य ! देहि वासांसि वेपिताः ।।१४।।
अत्रागत्य स्ववासांसि प्रतीच्छन्तु शुचिस्मिताः ॥१५॥ ततो जलाशयात्सर्वा दारिकाः शीतवेपिताः ।
पाणिभ्यां योनिमाच्छाद्य प्रोत्तेरुः शीतशिताः ॥१७॥
भगवानाह ता वीक्ष्य शुद्धभावप्रसादितः ।
यूयं विवस्त्रा यदपो धृतव्रता, व्यगाहतेतत्तदु देवहेलनम् ।।

बध्वाञ्जलि मूर्ध्यपनुपत्तयेऽहंसः, कृत्वा नमोऽधोवसनं प्रगृह्यताम् ।।
(श्रीमद्भागवत १०।२२। १-२८) (Srimad Bhagvatam 10/22/1-28)

Hindi Text

अर्थात् हेगन्त ऋतु के प्रथम महीने मार्गशीर्ष में नन्द ब्रज की रहने वाली कुमारिकाएं – लगभग पाँच छः वर्ष की आयु वाली कन्याएं हविष्य अन्न को खाकर कात्यायनी देवी का व्रत किया करती थीं । एक दिन वे नित्य की तरह यमुना के किनारे सब वस्त्र उतारकर नंगी नहाने लगीं और भगवान् कृष्ण के गीत गाने लगीं। योगेश्वर कृष्ण उनका सत्र अभिप्राय जानकर उस व्रत की पूर्ति के लिए गोपों-ग्वालों सहित वहाँ आये और उनके वस्त्र उठाकर झटपट कदम्ब पर चढ़ गए । (कन्याओं के वस्त्र मांगने पर भगवान् ने कहा कि–) हे अवलाओ ! यहाँ आकर अपने २ वस्त्र ले लीजिए। (परन्तु वे कन्याएं तथैव) कण्ठपयंम्त ठण्डे जल में डूबी हुई तथा कांपती हुई कहने लगीं कि हे भगवान्, हम आपको ब्रज में श्लाघनीय जानती हैं अतः इस तरह कांपती हुई हम अचलाओं के वस्त्र दे दीजिए। (भगवान् ने उनकी बाल्यभाव सुलभ 'नग्निका' अवस्था की परीक्षा के लिए कहा कि-) हे

पवित्र मुस्कान वाली कन्याओ ! यहाँ आकर अपने २ वस्त्र ले लीजिए । तब शीत से कांपती हुई वे कन्यायें दोनों हाथों से अपने अङ्गों को ढांपकर तत्काल जल से निकल आई। भगवान् उनके इस विशुद्ध भाव को देख कर अतीत्र प्रसन्न हुवे और कहने लगे कि- हे देवियो ! तुमने कात्यायनी व्रत धारण करते हुवे भी जो नग्न होकर स्नान किया है इससे वरुण देव का अपमान हुआ है, अतः पहिले इस पाप के प्रायश्चित्तार्थ तुम्हें मस्तक पर अंजलि बांधकर नमस्कार करना चाहिए ।
पाठक दोनों स्वरूपों का मनन करके परिणाम निकालें कि वेद भगवान् किस प्रकार खुले बन्दों नग्न स्नान का निषेध कर रहे हैं।

खासकर व्रतनिष्ठ स्त्रियों के लिये तो उपर्युक्त आज्ञा का पालन करना कितना आवश्यक है- यह बात भी पूर्वोक्त वेदमन्त्रों में सुस्पष्ट प्रकट कर दी गई है। किसी प्रकार का आक्षेप करने से पूर्व इस लीला के नीचे लिखे भावों को समझ लेना आवश्यक है।
(१) स्नान करने वाली सब ५ से ८ वर्ष तक की आयु वाली क्वांरी कन्यायें थीं, क्योंकि कात्यायनी व्रत का विधान ऐसी कन्याओं के लिये ही शास्त्रसम्मत है। अतएव पौराणिक-स्वरूप में उन्हें 'कुमारिका' और 'दारिका' शब्द से याद किया है।
(२) ये सब भगवान् की शरणागत होकर यह व्रत कर रही थीं अतएव उनके लिये 'हविष्यं भुञ्जानाः' 'कृष्णं-गायन्त्यः, ऐसा लिखा है। इससे भगवान् को उनकी देख रेख करना आवश्यक था ।
(३) भगवान् की आयु भी इस समय छः साल और तीन महीने की थी क्योंकि गोवर्द्धन उठाने के समय – 'क्व सप्तहायनो बालः' (श्री० भा० १० । २६ १४) आदि शब्दों में भगवान् को सात वर्ष का लिखा है, चीरहरण लोला इससे ठीक ११ मास पूर्व घटी थी श्रतः उतनी छोटी अवस्था के बालक बालिकाओं में किसी प्रकार के कुप्रभाव की सम्भावना नहीं हो सकती ।
(४) यह स्नान प्रायः पौ फटते होता है जबकि एक दूसरे का मुंह भी नहीं ताक सकता । अब भी प्रायः कार्तिक स्नान जो गुर्जर महाराष्ट्र में मार्गशीर्षस्नान कहा जाता है उसी समय किया जाता है।
(५) भगवान् एकले नहीं थे बल्कि – 'वयस्यैरावृतः' के अनुसार अपनी बराबर आयु वाले ग्वालों के झुण्ड सहित थे । कुवसाना वाले व्यक्ति तो दूसरे को कानों कान भी ऐसी बात नहीं पहुंचाना चाहा करते इससे भी भगवान् का विशुद्ध भाव स्पष्ट है।

(६) ये कन्याएं नित्य ही नग्न स्नान किया करती थीं जैसा कि-'तीरे निश्क्षिप्य पूर्ववत्' शब्दों से विदित होता है। इससे यह भी अनुमान किया जा सकता है कि शायद पहिले भी उन्हें एक दो बार नग्न स्नान करने से जबानी हटाया जा चुका हो, परन्तु नहटने पर अन्त में वस्त्र उठाकर शर्मिन्दा करने की नौवत आई हो क्योंकि पिछले दिनों गङ्गा-स्नान के समय नंगी नहाने वाली औरतों को हजार बार समझाने पर भी जब यह कुप्रथा न ही तो महावीर दल के नेताओं ने इसी तरह शभिन्दा करने की ठान ली थी, अतः भगवान् का यह वस्त्रों पर छापा मारना एक कुप्रथा को जड़ से मिटा देना ही हो सकता है।
(७) भगवान् वस्त्र उठाते ही झटपट कदम्ब वृक्ष की सघन पत्तियों में मुंह छिपाकर बैठ गये जैसा कि 'नीपमारुह्य सत्वरः' आदि शब्दों द्वारा प्रकट किया गया है। क्या इससे नग्न-स्नाताओं को न देखने की अभिरुचि ध्वनित नहीं होती ?
(८) भगवान् ने जब लज्जित करने के लिये बाहर आने की बात कही तो वे कन्याएं 'आकण्ठमग्नाः' ही बनी रहीं।
(६) अन्त में- नग्न स्नान से किन कन्याओं का व्रत भङ्ग हुआ है यह जांचने के लिये जब दूसरी बार फिर बाहर आने का आग्रह किया गया तो वे सब आ गई। इसका तात्पर्य है- शास्त्रों में और लोक में भी उसी व्यक्ति को अपराधी ठहराया जाता है जो कि अमुक कार्य को बुरा भला समझने लायक मस्तिष्क रखता हो यह एक नियम है। अबोध बालक या सदसदू-विवेक-हीन पागल द्वारा इत्तिफाकिया पिस्तौल का घोड़ा दब जाने पर किसी व्यक्ति की मृत्यु हो सकती है, परन्तु ऐसी हालत में अज्ञानी होने के कारण उन्हें प्राणदण्ड नहीं दिया जा सकता यह कानून है। ठीक इसी तरह भगवान् भी जानना चाहते थे कि ये कन्याएं सभी धबोध हैं किंवा इनमें से किसी को वस्त्र ढाँपने की

आवश्यकता का भी यौवन-सुलभ परिज्ञान है। इस परीक्षा का साधन उन्हें एकमात्र नंगी दशा में जल से बाहर आ जाने को विवश करना ही हो सकता था। कदाचित् उनमें यदि एक भी सुवारु'न या मुटियार होती तो वह सारे संसार के भी हजार बार चिल्लाने पर भग्न दशा में बाहर आने को तैयार न होती और इस पड़दे के बोध के कारण वह वरुणदेव के अपमान की भी पापभागिनी सिद्ध होती। परन्तु हगारे घरों में अबोध बालिकायें एक समय तक अंग ढांपने की परवाह नहीं करतीं क्योंकि अभी तक उन्हें स्त्री पुरुष की विशेषता का भान ही नहीं होता, अतः शास्त्र में उन्हें ाग्निका' नाम से याद किया है और पड़दे का बोध हो जाने वाली कन्याओं को

'अग्निका' कहा गया है। सो भगवान् भी यह बात जानना चाहते थे कि ये सब की सब नग्निकायें हैं किंवा इना में कोई अनग्निका भी है। सो परीक्षा करने पर विदित हुआ कि सभी नग्निका हैं, अतः भगवान् ने वरुणदेव को नमस्कार मात्र कर देने से नग्न स्नान का प्रायश्चित्त करवा दिया क्योंकि जो अभी अबोध हैं वरुणदेव भी उन्हें सापराध नहीं मान सकते। कदाचित् कोई अनग्निका होकर भी नग्न स्नान करती तो वह जानबूझ कर पाप करने वाली होने के कारण अधिक प्रायश्चित्त की भागिनी होती।

English Text

During the first month of Hemanta season, known as Margashirsha, the young girls of Nanda's village in Braj, around five to six years old, observed the Katyayani vrata while consuming simple sacrificial food (*Havishya*).

One day, as part of their daily ritual, they bathed nude in the Yamuna River, singing devotional songs dedicated to Lord Krishna. Understanding their deep faith and commitment, Yogeshwara Krishna, accompanied by cowherd boys, arrived at the scene. Playfully, he took their clothes and swiftly climbed onto a Kadamba tree.

When the girls, shivering in cold water, humbly requested their clothes back, Lord Krishna teasingly asked them to approach him and reclaim them. They pleaded with him, acknowledging his greatness in Braj, and requested that he kindly return their garments while they stood trembling in the water.

Testing their innocence and sincerity, Krishna repeated his request, urging them to step forward and take their clothes. Overcome by the cold, the young girls covered themselves with their hands and stepped out of the water, displaying pure-hearted devotion. Seeing their genuine humility and unwavering faith, Lord Krishna was greatly pleased.

He then advised them that, although they had observed Katyayani vrata, their act of bathing without clothing disrespected Varuna Deva, the deity of water. Therefore, as a symbolic penance, he asked them to bow down with folded hands and seek forgiveness.

The importance of following the above-mentioned command, especially for devout women observing vows, has been clearly expressed in the earlier Vedic mantras. Before making any interpretations, it is crucial to understand the following aspects of this divine Leela:

1. Young Girls Observing Katyayani Vrata: The girls who bathed were all unmarried virgins aged between five to eight years, as per the scriptural guidelines of Katyayani Vrata. Thus, in the Puranic context, they are referred to as "Kumarika" and "Darika."
2. Their Absolute Devotion to Lord Krishna: These girls were sincerely devoted to the Lord, undertaking the vrata while consuming simple food (*Havishya*). The scriptures describe them as "Havishyam Bhunjanaah" (consuming sacred food) and "Krishnam Gayantyah" (singing Krishna's praises). Hence, it became Lord Krishna's duty to watch over them.
3. Lord Krishna's Age During the Incident: At that time, Lord Krishna was six years and three months old. According to texts describing the Govardhan lifting, he

is stated to be seven years old, meaning this incident took place eleven months earlier. Given such a young age, there is no possibility of any inappropriate or negative implications.

4. The Early Morning Bathing Tradition: This ritual bath typically occurred before dawn, when visibility was extremely low. Even today, Kartika Snana (observed in Gujarat and Maharashtra, also known as Margashirsha Snana) is performed at the same time.
5. Lord Krishna Was Not Alone: As per the scriptures ("Vayasyairavritah"), Lord Krishna was surrounded by his peers, the cowherd boys of similar age. People with impure thoughts would not even attempt to convey such incidents to others, reinforcing Krishna's pure-hearted intentions.
6. The young girls would bathe nude daily, as indicated by the phrase "Teere Nishkshipya Purvavat" (placing their clothes on the shore as usual). This suggests that they might have been verbally instructed earlier to stop this practice. However, since they did not discontinue it, eventually, Lord Krishna had to take their clothes away to make them feel ashamed. A similar approach was once taken by leaders of Mahavir Dal when women continued to bathe nude in the Ganges despite repeated warnings. Thus, Lord Krishna's act of seizing their garments could be understood as an attempt to eradicate an improper custom.
7. As soon as Lord Krishna took their clothes, he quickly climbed up a Kadamba tree and hid himself behind its dense leaves, as indicated by "Neepam Aaruhya Satvarah" (swiftly ascending the tree). This suggests that he had no intention to view them in their exposed state.
8. When Krishna asked them to come out to reclaim their garments and thus feel embarrassed, the girls remained "Aakanthamagnaah" (submerged up to their necks), refusing to expose themselves further.
9. Finally, to ascertain which girls had broken their vow by bathing nude, Krishna insisted once again that they step out. The fact that they eventually did so proves a significant principle: only those capable of discerning right from wrong can be held accountable for their actions.
10. Just as in legal cases, where a child or a mentally unstable person is not punished for accidental wrongdoing, Krishna wished to determine if any of the girls possessed the maturity to recognize modesty and the need for covering themselves. The only way to conduct this test was by compelling them to exit the water in their current state.
11. Had there been even a single suvaruni or mutiyari (mature girl), she would have resisted coming out, even if thousands insisted. This innate sense of modesty would indicate an offense against Varuna Deva, the god of water. However, young children often do not instinctively cover their bodies, as they have no awareness of gender distinctions. In the Shastras, such innocent children are referred to as "Nagnika"

(ignorant of modesty), whereas those aware of bodily decorum are termed "Agnika" (conscious of propriety).

12. Krishna's intention was to distinguish whether all the girls were Nagnikas or if any were Agnikas. Upon conducting the test, he confirmed that they were all still innocent children. Therefore, he allowed them to atone for the act merely by bowing to Varuna Deva, as the god of water would not hold them guilty. However, had any of them been Agnika (aware of modesty) yet still bathed nude, they would have been deliberately sinful and required greater penance.

पौराणिक-स्वरूप

हेमन्ते प्रथमे मासि नन्दव्रजकुमारिकाः ।
चेरुर्हविष्यं भुञ्जानाः कात्यायन्यर्चनव्रतम् ॥१॥
नद्याः कदाचिदागत्य तीरे निक्षिप्य पूर्ववत् ।
वासांसि कृष्णं गायन्त्यो विजह्रुः सलिले मुदा ॥७॥
भगवांस्तदभिप्रेत्य कृष्णो योगेश्वरेश्वरः ।
वयस्यैरावृतस्तत्र गतस्तत्कर्मसिद्धये ॥८॥
तासां वासांस्युपादाय नीपमारुह्य सत्वरः ॥९॥
अत्रागत्याबलाः कामं स्वं स्वं वासः प्रगृह्यताम् ।
आकण्ठमग्नाः शीतोदे वेपमानास्तमब्रुवन् ॥१३॥
जानीमोऽङ्ग! व्रजश्लाघ्य! देहि वासांसि वेपिताः ॥१४॥
अत्रागत्य स्ववासांसि प्रतीच्छन्तु शुचिस्मिताः ॥१५॥
ततो जलाशयात्सर्वा दारिकाः शीतवेपिताः ।
पाणिभ्यां योनिमाच्छाद्य प्रोत्तेरुः शीतकर्शिताः ॥१७॥
भगवानाह ता वीक्ष्य शुद्धभावप्रसादितः ।
यूयं विवस्त्रा यदपो धृतव्रता,
व्यगाहतैतत्तदु देवहेलनम् ॥
बद्ध्वाञ्जलिं मूर्ध्न्यपनुत्तयेंऽहसः,
कृत्वा नमोऽधोवसनं प्रगृह्यताम् ॥
(श्रीमद्भागवत १०। २२। १-२८)

अर्थात्—हेमन्त ऋतु के प्रथम महीने = मार्गशीर्ष में नन्द व्रज की रहने वाली कुमारिकाएं—लगभग पाँच छः वर्ष की आयु वाली कन्याएं हविष्य अन्न को खाकर कात्यायनी देवी का व्रत किया करती थीं। एक दिन वे नित्य की तरह यमुना के किनारे सब वस्त्र उतारकर नंगी नहाने लगीं और भगवान् कृष्ण के गीत गाने लगीं। योगेश्वर कृष्ण उनका सब अभिप्राय जानकर उस व्रत की पूर्ति के लिए गोपों-ग्वालों सहित वहाँ आये और उनके वस्त्र उठाकर शीघ्र कदम्ब पर चढ़ गए। (कन्याओं के वस्त्र मांगने पर भगवान् ने कहा कि—) हे कन्याओ! यहाँ आकर अपने २ वस्त्र ले लीजिए। (परन्तु वे कन्याएं लज्जित) कण्ठपर्यन्त ठण्डे जल में डूबी हुईं तथा काँपती हुईं कहने लगीं कि हे भगवान्, हम आपको व्रज में प्रशंसनीय जानती हैं अतः इस तरह काँपती हुईं इन अबलाओं के वस्त्र दे दीजिए। (भगवान् ने उनकी बाल्यभाव सुलभ 'नग्निका' अवस्था की परीक्षा के लिए कहा कि—) हे पवित्र मुस्कान वाली कन्याओ! यहाँ आकर अपने २ वस्त्र ले लीजिए। तब शीत से काँपती हुईं वे कन्याएं दोनों हाथों से अपने अङ्गों को ढाँपकर तत्काल जल से निकल आईं। भगवान् उनके इस विशुद्ध भाव को देख कर अतीव प्रसन्न हुवे और कहने लगे कि—हे देवियो! तुमने [illegible] व्रत धारण करते हुवे भी जो नग्न होकर स्नान किया है इससे वरुण देव का अपमान हुआ है, अतः पहिले इस पाप के प्रायश्चित्तार्थ तुम्हें मस्तक पर अंजलि बांधकर नमस्कार करना चाहिए।

पाठक दोनों स्थलों का मिलान करके परिणाम निकालें कि वेद भगवान् किस प्रकार खुले शब्दों नग्न स्नान का निषेध कर रहे हैं।

साधारण लौकिक विषयों के लिये तो उपर्युक्त आज्ञा का पालन करना कितना आवश्यक है—यह बात भी पूर्वोक्त वेदमन्त्रों में स्पष्टतः प्रकट कर दी गई है। किसी प्रकार का आक्षेप करने से पूर्व इस लीला के नीचे लिखे मर्मों को समझ लेना आवश्यक है।

(१) स्नान करने वाली सब ५ से ८ वर्ष तक की आयु वाली क्वांरी कन्यायें थीं, क्योंकि कात्यायनी व्रत का विधान ऐसी कन्याओं के लिये ही शास्त्रसम्मत है। अतएव पौराणिक-व्यास ने इन्हें 'कुमारिका'—और 'बालिका' शब्द से याद किया है।

(२) वे सब भगवान् की शरणागत होकर यह व्रत कर रही थीं अतएव उनके लिये 'हृदिस्थ भुजमानाः' 'कृष्ण-नामलया', ऐसा लिखा है। इससे भगवान् को उनकी देख रेख करना आवश्यक था।

(३) भगवान् की आयु भी इस समय छः साल और तीन महीने की थी क्योंकि गोवर्द्धन उठाने के समय—'क्व सप्तहायनो बालः' (श्री० भा० १०। २६ १४) आदि शब्दों में भगवान् को सात वर्ष का लिखा है, चीरहरण लीला इससे ठीक ९ मास पूर्व घटी थी अतः उतनी छोटी अवस्था के बालक बालिकाओं में किसी प्रकार के कुभाव की सम्भावना नहीं हो सकती।

(४) यह स्नान प्रायः पौ फटते होता है जबकि एक दूसरे का मुंह भी नहीं ताक सकता। अब भी प्रायः कार्तिक स्नान जो गुर्जर महाराष्ट्र में मार्गशीर्षस्नान कहा जाता है उसी समय किया जाता है।

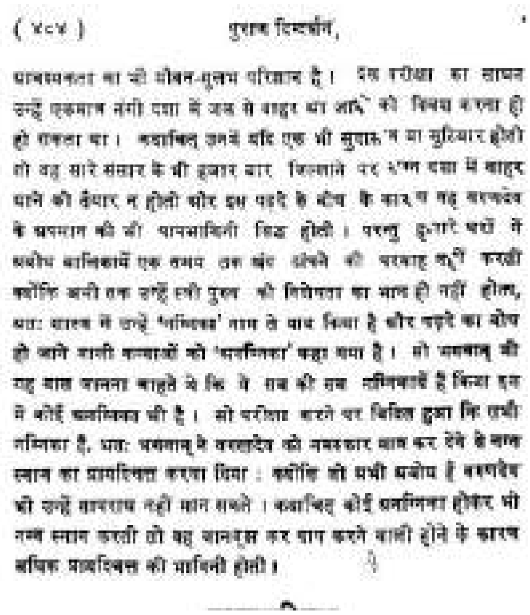
(५) भगवान् एकाकी नहीं थे बल्कि—'वयस्यैरावृतः' के अनुसार अपनी बराबर आयु वाले ग्वालों के झुण्ड सहित थे। कुभावना वाले व्यक्ति तो दूसरे के कानों कान भी ऐसी बात नहीं पहुंचाना चाहा करते इससे भी भगवान् का विशुद्ध भाव स्पष्ट है।

(६) वे कन्याएं नित्य ही नग्न स्नान किया करती थीं जैसा कि—'नीरे निक्षिप्य पूर्ववत्' शब्दों से विदित होता है। इससे यह भी अनुमान किया जा सकता है कि शायद पहिले भी उन्हें एक दो बार नग्न स्नान करने से मनाही [illegible] जा चुका हो, परन्तु न हटने पर अन्त में कष्ट उठाकर शिक्षा देने की नौबत आई हो; क्योंकि पिछले दिनों गङ्गा-स्नान के समय नंगी नहाने वाली औरतों को हजार बार समझाने पर भी जब यह कुप्रथा न हटी तो महावीर दल के सेवकों ने इसी तरह शिक्षा देने की ठान ली थी, अतः भगवान् का यह वस्त्रों पर छापा मारना एक कुप्रथा को जड़ से मिटा देना ही हो सकता है।

(७) भगवान् वस्त्र उठाते ही झटपट कदम्ब वृक्ष की सघन पत्तियों में मुंह छिपाकर बैठ गये जैसा कि 'नीपमारुह्य सत्वरः' आदि शब्दों द्वारा प्रकट किया गया है। क्या इससे नग्न-स्नातकों को न देखने की अभिरुचि ध्वनित नहीं होती?

(८) भगवान् ने जब शिक्षा करने के लिये बाहर आने की बात कही तो वे कन्याएं 'आकण्ठमग्नाः' ही बनी रहीं।

(९) अन्त में—नग्न स्नान से किन कन्याओं का व्रत भङ्ग हुआ है यह जानने के लिये जब दूसरी बार फिर बाहर आने का आग्रह किया गया तो वे सब आ गई। इसका तात्पर्य है—शास्त्रों में और लोक में भी उसी व्यक्ति को अपराधी ठहराया जाता है जो कि अमुक कार्य को बुरा भला समझने लायक मस्तिष्क रखता हो—यह एक नियम है। अबोध बालक या उन्मत्त-विवेकहीन पागल द्वारा [illegible] पिस्तौल का घोड़ा दब जाने पर किसी व्यक्ति की मृत्यु हो सकती है, परन्तु ऐसी हालत में अज्ञानी होने के कारण उन्हें प्राणदण्ड नहीं दिया जा सकता यह कानून है। ठीक इसी तरह भगवान् भी जानना चाहते थे कि ये कन्याएं अभी अबोध हैं किंवा इनमें से किसी को अन्य औरों की


(४८४) पुराण दिग्दर्शन,

आवश्यकता का भी यौवन-सुलभ परिणाम है। इस परीक्षा का साधन उन्हें एकमात्र नंगी दशा में जल से बाहर आ जाने को विवश करना ही हो सकता था। कदाचित् उनमें यदि एक भी सुयोग्य या सुविचार होती तो वह सारे संसार के भी हजार बार खिलाने पर उस दशा में बाहर आने को तैयार न होती और इस पहले के बीच के कारण यह वरुणदेव के अपमान की भी भागभागिनी सिद्ध होती। परन्तु हमारे यहाँ में अबोध बालिकायें एक समय तक अंग ढाँकने की परवाह नहीं करतीं क्योंकि अभी तक उन्हें स्त्री पुरुष की भिन्नता का भान ही नहीं होता, अतः शास्त्र में उन्हें 'नग्निका' नाम से याद किया है और पढ़ने का बोध हो जाने वाली कन्याओं को 'अनग्निका' कहा गया है। सो भगवान् भी यह बात जानना चाहते थे कि ये सब की सब नग्निकायें हैं किंवा इन में कोई अनग्निका भी है। सो परीक्षा करने पर विदित हुआ कि सभी नग्निका हैं, अतः भगवान् ने वरुणदेव को नमस्कार मात्र कर देने से नग्न स्नान का प्रायश्चित्त करवा दिया; क्योंकि जो सभी अबोध हैं वरुणदेव भी उन्हें अपराधी नहीं मान सकते। कदाचित् कोई अनग्निका होकर भी नग्न स्नान करती तो वह जानबूझ कर पाप करने वाली होने के कारण अधिक प्रायश्चित्त की भागिनी होती।

Allegations-

11. Krishna married his own cousin sisters

📚Shrimad Bhagavatam 10.58.56📚
Bhadra was a princess of the Kaikeya kingdom and the daughter of Lord Krsna's paternal aunt Srutakirti. The Lord married Bhadrä when her brothers, headed by Santardana, offered her to Him."

📚Shrimad Bhagavatam 10.58.31📚
My dear King, Lord Krsna forcibly took away Princess Mitravinda, the daughter of His aunt Rajädhidevi, before the eyes of the rival kings."

Refutation –

VALIDITY OF MARRIAGE BETWEEN COUSINS!
In the Vedic system of marriage, the importance of the gotra, or family linkage, was stressed. Cousin brothers & sisters were allowed to get married, only if they did not belong to the same gotra, or family.
Gotra is always defined with respect of father's linkage, Hence children are always awarded by the father's gotra, irrespective of what ever the gotra of mother is !

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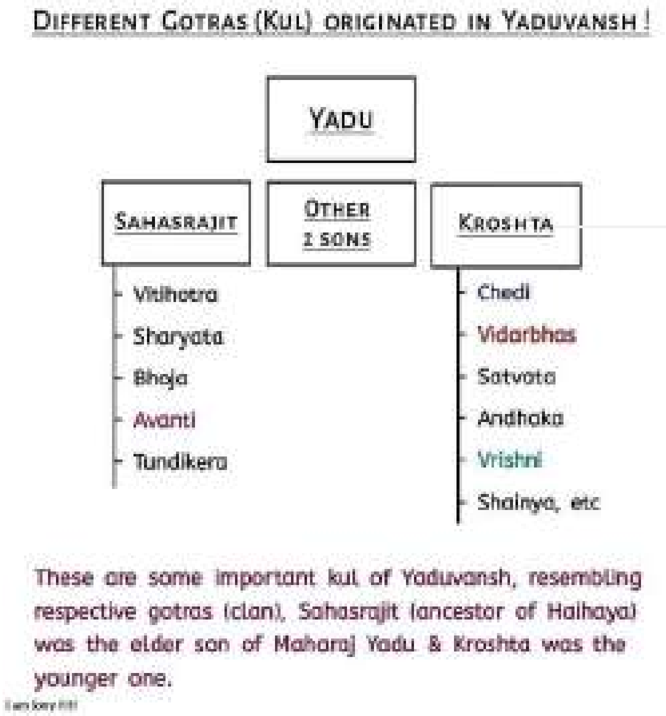
Gotra is always defined with respect of father's linkage, Hence children are always awarded by the father's gotra, irrespective of what ever the gotra of mother is !

वैदिक विवाह की व्यवस्था में गोत्र तथा पारिवारिक संबंध को महत्व दिया गया है। भाई - बहन को विवाह की अनुमति मात्र तभी दी जाती थी, जब वे एक ही गोत्र या परिवार से संबंधित न हों।

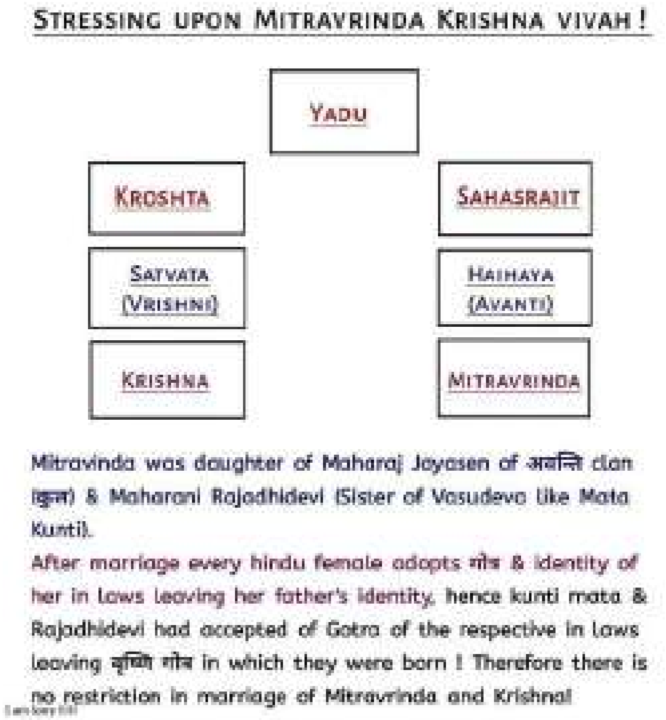
गोत्र को सदैव पिता के संबंध (पितृ पक्ष) में परिभाषित किया जाता है, अतः एक मनुष्य (पुरुष या स्त्री) को सदैव पिता के गोत्र से सम्मानित किया जाता है, इसमें माता के गोत्र का स्थान नहीं !

Different Gotras (KUL) ORIGINATED IN Yaduvansh!
YADU
SAHASRAJIT
OTHER 2 SONS
KROSHTA
Vitihotra
Chedi
Sharyata
Vidarbhas
Bhoja
Satvata
Avanti
Andhaka
Tundikera
Vrishni
Shainya, etc
These are some important kul of Yaduvansh, resembling respective gotras (clan), Sahasrajit (ancestor of Haihaya) was the elder son of Maharaj Yadu & Kroshta was the younger one.



STRESSING UPON MITRAVRINDA KRISHNA VIVAH!

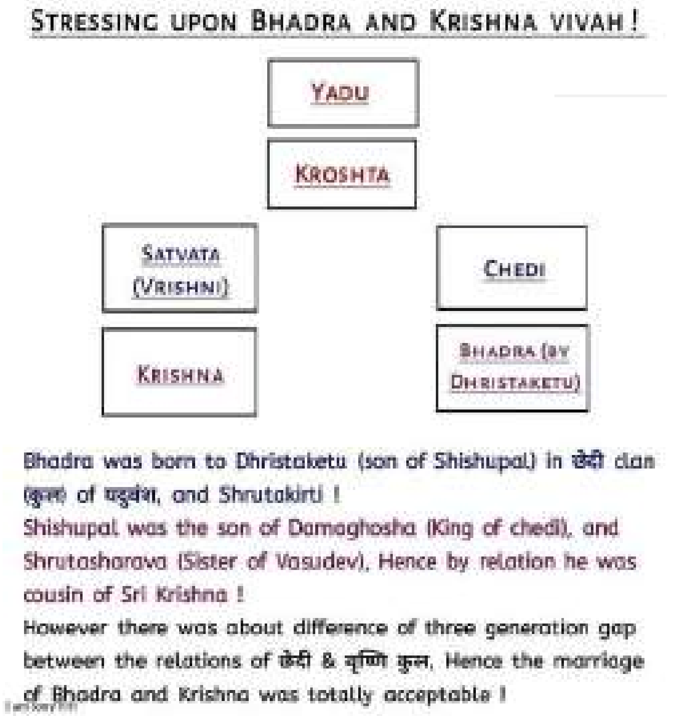
Mitravinda was daughter of Maharaj Jayasen of अवन्ति clan (कुल) & Maharani Rajadhidevi (Sister of Vasudeva like Mata Kunti).
After marriage every hindu female adopts गोत्र & identity of her in laws leaving her father's identity, hence kunti mata & Rajadhidevi had accepted of Gotra of the respective in laws leaving वृष्णि गोत्र in which they were born! Therefore there is no restriction in marriage of Mitravrinda and Krishna!



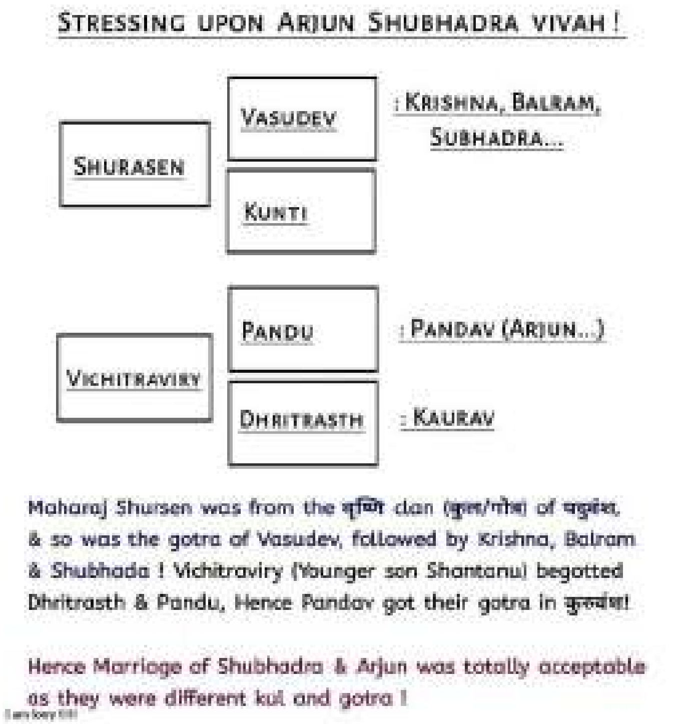
STRESSING UPON BHADRA AND KRISHNA VIVAH!

Bhadra was born to Dhristaketu (son of Shishupal) in छेदी clan (कुल) of यदुवंश, and Shrutakirti !
Shishupal was the son of Damaghosha (King of chedi), and Shrutasharava (Sister of Vasudev), Hence by relation he was cousin of Sri Krishna !

However there was about difference of three generation gap between the relations of छेदी & वृष्णि कुल, Hence the marriage of Bhadra and Krishna was totally acceptable !



STRESSING UPON ARJUN Subhadra VIVAH!
Maharaj Shursen was from the वृष्णि clan (कुल/गोत्र) of यदुवंश, & so was the gotra of Vasudev, followed by Krishna, Balram & Subhadra ! Vichitraviry (Younger son Shantanu) begotted Dhritrasth & Pandu, Hence Pandav got their gotra in कुरुवंश! Hence Marriage of Shubhadra & Arjun was totally acceptable as they were different kul and gotra !



Allegations-

12. Krishna abducts and marries an 8 year old girl – Rukmini

Krishna's abduction of Rukmini and their subsequent marriage is often considered an example of the Raksasa type of marriage, as stated in the verse mentioned below

(Brahma Purana 91.6-12), The Raksasa marriage is one of the eight types of Hindu marriages mentioned in ancient texts like the Manusmriti and other Dharmashastras. In a Raksasa marriage, the groom forcefully abducts the bride against her will or without the consent of her parents, as elaborated in the Hindu Scriptures

📚Brahma Purana 91.6-12📚
On the eve of marriage day Krsna abducted that virgin even as Rama and other kinsmen were opposed to it...After defeating Rukmin Krsna married Rukmini duly in accordance with the injunctions regarding Raksasa type of marriage."

📚Skanda Purana 5.3.142.8-27📚
The second child born was a daughter named Rukmiṇī. At that time an unembodied etherial voice told him, "O Bhīsmaka, this girl should be given to a Four-armed One (born) on this earth." On hearing these words, he and his beloved became delighted. Along with learned Brāhmaṇas, he entered the lying-in-chamber and made them recite the Svastika prayers and the girl was duly named Rukmiṇī. O descendant of Bharata, she was proclaimed Rukmiṇī by the Brāhmaṇas then because she had a freckle golden in colour congenitally. As time passed on she became a girl of eight years. The king recollected the words of the unembodied being and became worried. 'To whom shall I give this daughter? Who will be the four-armed one?' In the meantime Damaghoṣa, the chieftain of Cedi came there from the excellent mountain Raivata. He entered the royal palace where King Bhīṣmaka was present. On seeing him arrived in the abode, the king duly adored him. He was taken to the Royal Court and given a proper seat. 'This day has dawned meritoriously. I was eager to see you. O great king, my daughter has come to the age of eight years. The ethereal voice of an unembodied being has told that she should be given to a Four-armed One". On hearing the words of Bhīṣmaka, Damaghoṣa said thus: "My son is well known in all the three worlds as Four-armed One (*Caturbhujā*). O Bhīṣmaka, let this girl be given to Śiśupāla." On hearing the words of Damaghoṣa, O king, Rukmiṇī was betrothed to Śiśupāla by Bhīṣmaka."

📚Shrimad Bhagavatam 10.53.51-52📚
Smitten with love kindled (in their breast) by her. the illustrious warriors assembled (there) felt bewildered to behold the princess, who was possessed of a shapely (slender) waist and had not yet attained puberty, and who had a girdle of jewels thrown about her hips and in whom signs of womanhood were (just) manifesting themselves, whose (charming) countenance was graced with ear-rings and whose eyes were moving as though afraid of her curly locks (that overhung her face)."

📚Brahma Viavarta Purana Krishna Janma Khanda 105.1-10
📚
The monarch Bhismaka observed his beautiful daughter engaged in child-like sports and increasing in splendour day by day like a digit of the moon in the midst of clouds. Considering it advisable to marry his youthful and lovely daughter..."

Refutation-

He accused on Brahma Purana 91.6-12 here is Brahma Purana 91.6-12 hindi translation by Jha Taranish you can read it nowhere written such thing

ब्रह्मा ने कहा- इसके अनन्तर सब पापो को नष्ट करने वाला और पितरो को सुख देने वाला गावघन तीथ है जिसके स्मरण से ही पाप नष्ट हो जाते है ॥१॥ नारद उसका प्रभाव मैंने अपने नत्रा स देखा है वह इस प्रकार है- जावालि नाम से प्रसि कोई कृषक ब्राह्मण था ॥२॥ वह मध्याह्न हो जाने पर भी अपने वैडा को नहा छोडता था अपितु चावुर से उनने पृष्ठ और पाश्व भाग पर मारता था ।।३।। इस प्रकार पीडित आसू से भरे नत्र वाले वैला को देखकर जगत की माता कामधनु गो ने नन्दो से जाकर सब कुछ वहा ॥४॥ नदी ने भी उन मन पशुआ की व्यथा से व्यथित होकर भगवान् कर से निवेदन दिया। रामु ने नन्दी स कहा कि तुम्हारी इच्छाअ। क अनुसार ही काय सिद्धि हामी ॥२॥ नदी ने शिव की जाज्ञा स सम्पूण गो-समूह को ही छिपा दिया। इस प्रकार गो-समह के नष्ट हो जान पर स्वग और मृत्युलोक म खलबली मच गइ ॥६॥ देवताआ ने शीघ्रता से मरे पास आकर कहा कि गौओ के विना हम सब कैसे जी सक्त हैं। उन दवताआ से मैंने कहा कि शकर के पाम जाआ और उनस याचना करो ॥७॥ मेरे वहने के अनुसार उन सत्र देवताओ ने शिव की स्तुति की और उनसे अपना अभिप्राय व्यवत किया। शकर ने भी कहा कि इस विषय को मेरा वृपम नन्दी ही जानता है ॥८॥ उन दवताआ ने पुन नन्दी स कहा कि उपकारी गौआ को दे दो। नन्दी ने भी उनसे कहा कि आप लोग गोसव नामक यज्ञ करें ।।९।। तभी जितनी दिव्य और मत्यलोक की गोए है प्राप्त हो सक्ती हैं। तदन तर देवो की योजना के अनुसार गोसव यज्ञ का अनुष्ठान प्रारम्भ हुआ ।।१०।। यज्ञ वे परिणामस्वरूप गौतमी के पवित्र कछार म गोओ की वद्धि होने लगी। वह गोवधन तीर्थ देवताओ को अधिक प्रसन्न करने वाला है ॥११॥ मुनिश्रष्ठ उस तीय का स्नान सहस्र गोदान का फल देता है। वहाँ दान देने का जो फल है उसको तो मैं भी नही जानता अत वहने म असमथ हूँ ।।१२।।
श्रीब्रह्म महापुराण गोवधनतीथवणन नामक इक्यानववाँ अध्याय समाप्त ।।९१॥

Brahma said:
After that, there is the sacred Govardhana Tīrtha which destroys all sins and grants happiness to the ancestors (Pitṛs). Even remembering it destroys all sins. ॥1॥

O Nārada! I have personally seen its glory with my own eyes. It happened like this: There was a Brahmin farmer known by the name Jāvāli. ॥2॥

Even after midday, he would not release his bullocks (oxen), but instead, would beat them on their backs and sides with a stick. ॥3॥

Seeing those bullocks tormented and with tears in their eyes, Kāmadhenu, the divine mother of cows, went to Nandī (the bull of Lord Shiva) and reported everything. ॥4॥

Moved by the suffering of those animals, the sacred river (probably Gautamī/Godāvarī) also went to Lord Śiva and submitted a petition. ॥5॥

Rāma (here, an epithet of Lord Shiva) said to Nandī: "Let everything be accomplished as per your wish." ॥6॥

Then, on Lord Shiva's command, the river hid the entire group of cows. Because of the disappearance of the cows, there was an uproar in both heaven and earth. ॥7॥

The gods came to me (Brahma) in haste and said, "How can we survive without cows?" I replied, "Go to Śiva and pray to him." ॥8॥

Following my advice, those distressed deities worshipped Lord Shiva and expressed their concern to him. Shiva responded, "This matter is known best by my vehicle, landī." ॥9॥

The gods then went to Nandī again and requested, “Please return the beneficent cows to us.” Nandī replied, “You must perform a sacrifice called **Go-sava Yajña**.” ॥10॥

Only then will all the divine and earthly cows become available again. Thereafter, as per the plan of the gods, the **Go-sava Yajña** was performed. ॥11॥

As a result of the yajña, the population of cows began to flourish in the sacred region of the **Gautamī river’s banks**. That **Govardhana Tīrtha** became a place that greatly pleases the gods. ॥12॥

O best of sages! Bathing at that tīrtha grants the merit of donating a thousand cows. As for the merit of giving donations there—I myself do not fully know it. Therefore, I declare my inability to describe its full glory. ॥13॥

Thus ends the 91st chapter of the Śrī Brahma Mahāpurāṇa, titled “Description of Govardhana Tīrtha.” ॥91॥

SOURCE-
https://archive.org/details/in.ernet.dli.2015.406682/page/n559/
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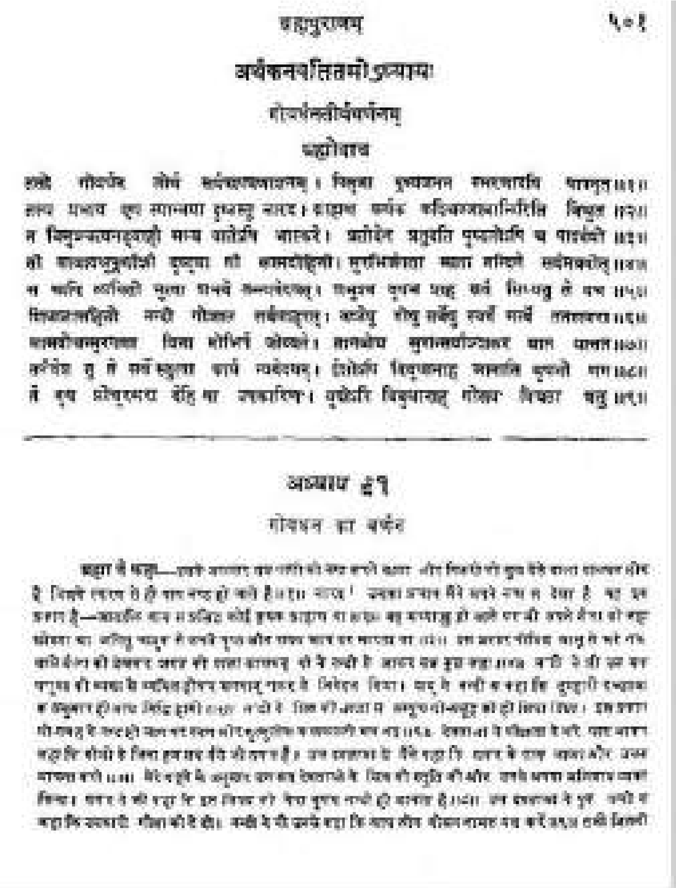
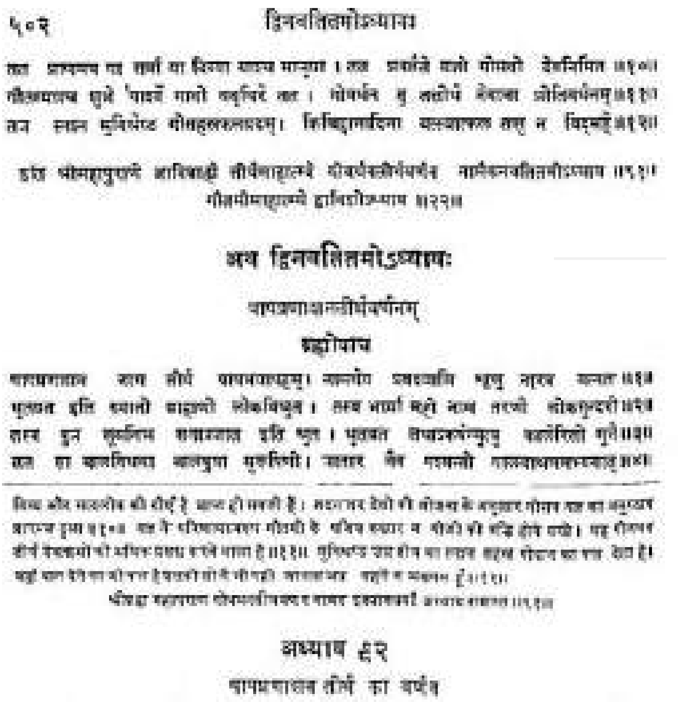
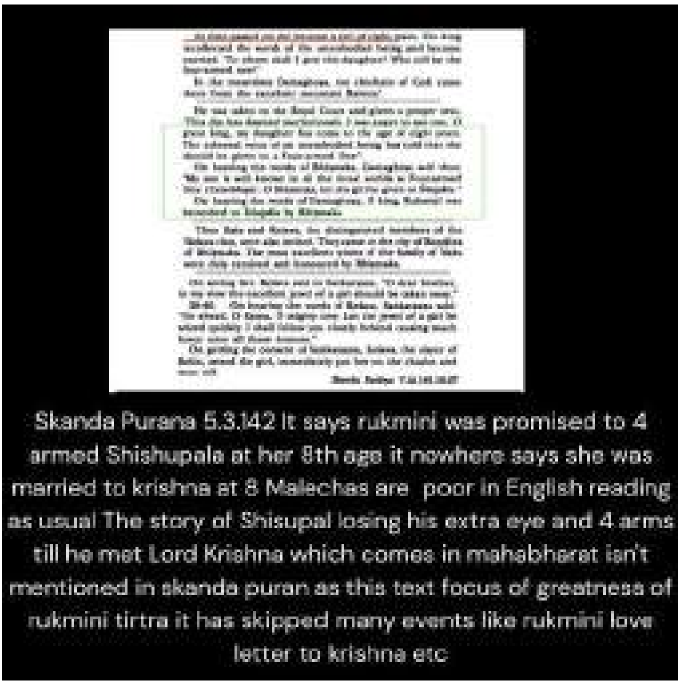



अथ द्विनवतितमोऽध्यायः

अध्याय ९२

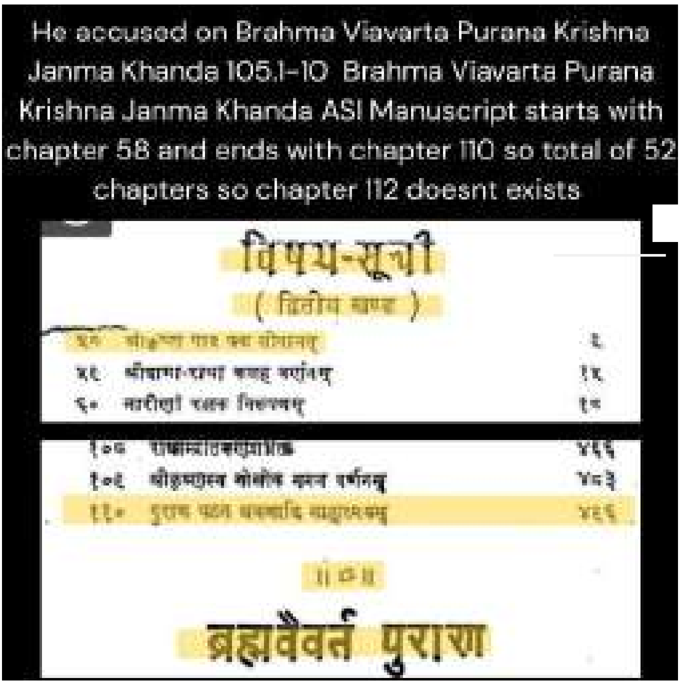
Regarding Skanda Purana 5.3.142 claims



Skanda Purana 5.3.142 It says rukmini was promised to 4 armed Shishupala at her 8th age it nowhere says she was married to krishna at 8 Malechas are poor in English reading as usual The story of Shisupal losing his extra eye and 4 arms till he met Lord Krishna which comes in mahabharat isn't mentioned in skanda puran as this text focus of greatness of rukmini tirtra it has skipped many events like rukmini love letter to krishna etc

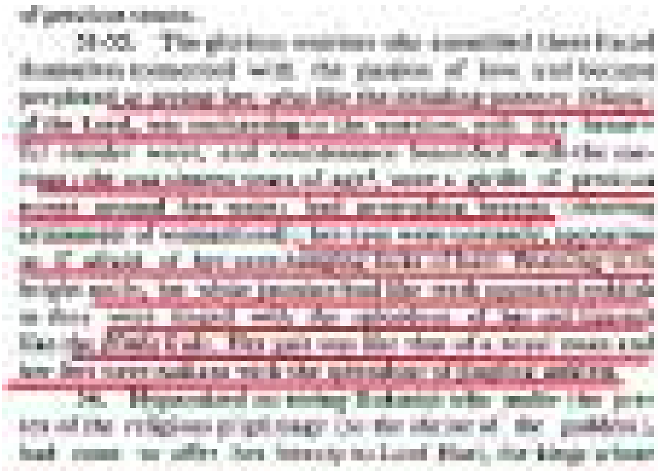
Regarding Brahma Viavarta Purana Krishna Janma Khanda 105.1-10 claim

He accused on Brahma Viavarta Purana Krishna Janma Khanda 105.1-10 Brahma Viavarta Purana Krishna Janma Khanda ASI Manuscript starts with chapter 58 and ends with chapter 110 so total of 52 chapters so chapter 112 doesnt exists



Srimad Bhagvatam 10/53/51-53 also tells that Mata Rukmini was 16 years old at time of her marriage and she was a totally grown beautiful lady

51-53. The glorious warriors who assembled there found themselves tormented with the passion of love and became perplexed at seeing her, who like the deluding potency (Māyā) of the Lord, was enchanting to the warriors, with her beauti-ful slender waist, and countenance beautified with the ear-rings; she was sixteen years of age, wore a girdle of precious stones around her waist: had protruding breasts (showing attainment of womanhood); her eyes were unsteady, appearing as if afraid of her over-hanging locks of hair. Beaming with bright smile, her white jasmine-bud like teeth appeared reddish as they were tinged with the splendour of her red lips-red like the Bimba fruit. Her gait was like that of a royal swan and her feet were radiant with the splendour of jingling anklets.



MAHABHARAT,SAUPTIKA PARVA, SECTION 12
That son whom I obtained through ascetic penances and observances of austere brahmacarya for twelve years on the breast of Himavati whither I had gone for the purpose, that son of mine, Pradyumna, of great energy and a portion of Sanat-kumara himself, begotten by me upon my wife Rukmini who had practised vows as austere as mine, that hero even never solicited this best of objects, this unrivalled iscus, which you of little understanding had solicited!

▲ from mahabharat Both krishna and mata Rukmini followed strict Brahmacharya immediately after their marriage for 12 years

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Mahabharat Harivamsa Parva Adhaya 59

She was beautiful as though the gentle rays of moon has taken the form of woman on earth. She was like lakShmI leaving the lotus. She was to assist (kRiShNa) as shrI of future.

She who was difficult to be seen even by deva-s, was seen by kRiShNa with his mind. She was of sixteen years old. She was of white complexion. Her eyes were long and beautiful

She had red lips and beautiful eyes. She was beautiful with full waist, thigh, hips and breasts.

She was a fully grown maiden with beautiful limbs and a white face like moon.

Her nails were red. She was beautiful with eyebrows and abundant hair.

She was most beautiful with full hips and breasts. She was sparkling with her smooth white teeth.

She was a match-less woman in the world in beauty, fame and prosperity. rukmiNI appeared like a goddess adorning a beautiful white dress.

Harivamsa Parva of Mahabharata regarding Rukmini, which is more authoritative Puran has described rukmini as well developed women.

HARIVAMSA PURANA,2.59.37

marichimiva somasya saumyAM strivigrahAm bhuvi |
shrimivAgryAM vinA padmaM bhaviShyAM shrisahAyinim |

She was beautiful as though the gentle rays of moon has taken the form of woman on eart She was like lakShmI leaving the lotus. She was to assist (kR^iShNa) as shrI of future.

kR^iShNena manasA dR^iShTAM durnirikShyAM surairapi ||2-59-37
shyAmAvadAtA sA hyAsitpR^ithuchArvAyatekShaNA |

She who was difficult to be seen even by devas, was seen by kR^iShNa with his mind. She was of sixteen years old. She was of white complexion. Her eyes were long and beautiful

tAmrauShThanayanApA~Ngl pinorujaghanastani ||2-59-38

She had red lips and beautiful eyes. She was beautiful with full waist, thigh, hips and breasts.

bR^ihatI chArusarvA~Ngl tanvi shashisitAnanA |

She was a fully grown maiden with beautiful limbs and a white face like moon.

HARIVAMSA PURANA,2.59.37

tAmratu~Nganakhl subhrUmlaku~nchitamUrdhajA ||2-59-39

Her nails were red. She was beautiful with eyebrows and abundant hair.

atyartham rUpataH kAntA pinashroNipayodharA |
tlkShNashuklaiH samairdantaiH prabhAsadbhirala~NkR^itA ||2-59-40

She was most beautiful with full hips and breasts. She was sparkling with her smooth white teeth.

ananyA pramadA loke rUpeNa yashasA shriyA |
rukmiNI rUpiNI devi pANDurakshaumavAsinI ||2-59-41

She was a match-less woman in the world in beauty, fame and prosperity. rukmiNI appeared like a goddess adorning a beautiful white dress.

▲ **Harivamsa Parva of Mahabharata regarding Rukmini, which is more authoritative Puran has described rukmini as well developed women.**

Sripad Vallabhachrya of Pustimarga Sampradaya too told that Devi Rukmini was 16 years old at the time of her marriage with Lord Krishna

Regarding Rakshas Vivah its forbidden for all 4 Varnas

Manu Smriti 3.41-42

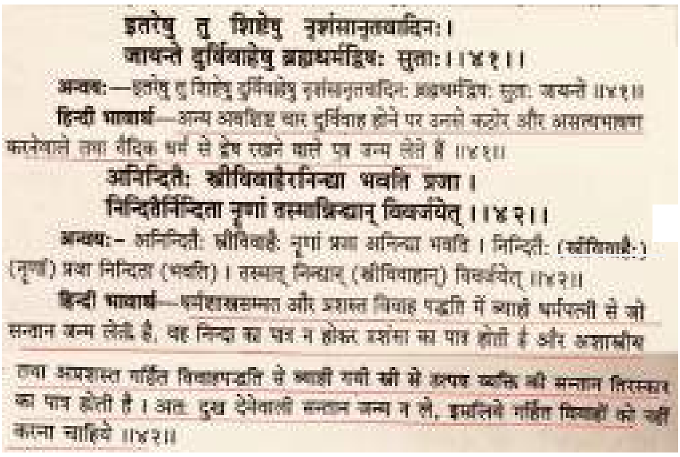
Manu Smriti 3.41-42 says Asura and Rakshas Vivah results in offspring who are cruel, anti-Veda & habitual liars and hence Rakshas and Asura Vivah should be avoided at all costs and never performed or practiced by anybody at all

अन्य अवशिष्ट चार दुर्विवाह होने पर उनसे कठोर और असत्यभाषण करनेवाले तथा वैदिक धर्म से द्वेष रखने वाले पुत्र जन्म लेते हैं ।।।४१।।

धर्मशास्त्रसम्मत और प्रशस्त विवाह पद्धति में ब्याही धर्मपत्नी से जो सन्तान जन्म लेती है, वह निन्दा का पात्र न होकर प्रशंसा का पात्र होती है और अशास्त्रीय तथा अप्रशस्त गर्हित विवाहपद्धति से ब्याही गयी स्त्री से उत्पन्न व्यक्ति की सन्तान तिरस्कार का पात्र होती है । अतः दुख देनेवाली सन्तान जन्म न ले, इसलिये गर्हित विवाहों को नहीं करना चाहिये ।।४२।।

Verse 41:
"When the other remaining four types of improper marriages take place, the children born from them are harsh, untruthful, and hold hatred towards the Vedic Dharma."

Verse 42:
"Children born from a dharmically wedded wife—through a marriage approved by the scriptures and considered noble—are not objects of criticism but of praise. On the other hand, those born of a woman wed through unapproved and blameworthy marriage systems become subjects of contempt. Therefore, to avoid the birth of distress-bringing children, such degraded forms of marriage should be avoided."


इतरेषु तु शिष्टेषु नृशंसानृतवादिनः।
जायन्ते दुर्विवाहेषु ब्रह्मधर्मद्विषः सुताः।।४१।।

अन्वयः—इतरेषु तु शिष्टेषु दुर्विवाहेषु नृशंसानृतवादिनः ब्रह्मधर्मद्विषः सुताः जायन्ते ।।४१।।

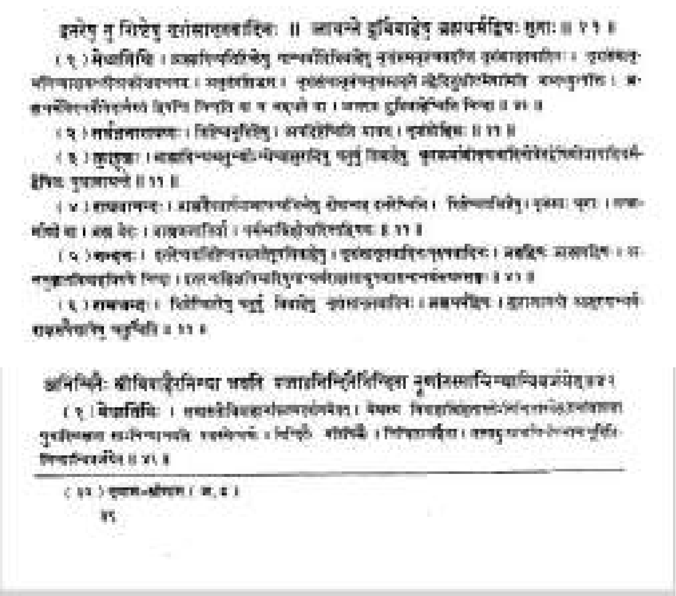
हिन्दी भावार्थ—अन्य अवशिष्ट चार दुर्विवाह होने पर उनसे कठोर और असत्यभाषण करनेवाले तथा वैदिक धर्म से द्वेष रखने वाले पुत्र जन्म लेते हैं ।।४१।।

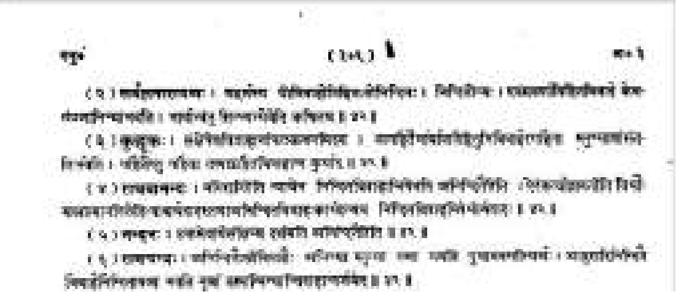
अनिन्दितैः स्त्रीविवाहैरनिन्द्या भवति प्रजा।
निन्दितैर्निन्दिता नृणां तस्मान्निन्द्यान् विवर्जयेत् ।।४२।।

अन्वयः- अनिन्दितैः स्त्रीविवाहैः नृणां प्रजा अनिन्द्या भवति । निन्दितैः (स्त्रीविवाहैः) (नृणां) प्रजा निन्दिता (भवति) । तस्मात् निन्द्यान् (स्त्रीविवाहान्) विवर्जयेत् ।।४२।।

हिन्दी भावार्थ—धर्मशास्त्रसम्मत और प्रशस्त विवाह पद्धति में ब्याही धर्मपत्नी से जो सन्तान जन्म लेती है, वह निन्दा का पात्र न होकर प्रशंसा का पात्र होती है और अशास्त्रीय तथा अप्रशस्त गर्हित विवाहपद्धति से ब्याही गयी स्त्री से उत्पन्न व्यक्ति की सन्तान तिरस्कार का पात्र होती है। अतः दुःख देनेवाली सन्तान जन्म न ले, इसलिये गर्हित विवाहों को नहीं करना चाहिये ।।४२।।

Even Commentators on Manu Smriti 3.41-42 said similar thing





Medhātithiḥ Bhasya

ब्राह्मादिव्यतिरिक्तेषु गान्धर्वादिविवाहेषु नृशंसमनृतंचवदन्ति नृशंसानृतवादिनः । नृशंसंमातृ-भगिन्यादावश्लीलाक्रोशवचनम् । अनृतंप्रसिद्धम् । नृशंसंचानृतंचनृशंसानृते तद्वेदितुंशीलमेषामिति शब्दव्युत्पत्तिः । ब्र-ह्मधर्मोवेदधर्मोवेदार्थस्तं द्विषन्ति निन्दति वा न श्रद्दद्धते वा । अतएव दुर्विवाहेष्विति निन्दा

समासतोविवाहानांफलप्रदर्शनमेतत् । येयस्य विवाहाविहितास्तेऽनिन्दितास्तैरूयानांयाप्रजा पुत्रादिलक्षणा साऽनिन्द्याभवति प्रशस्येत्यर्थः । निन्दितैः प्रतिषिद्धैः । निन्दितागर्हिता । तस्माद्दुःखभागिनीप्रजामाभूदिति-निन्द्यान्विवर्जयेत् ॥ ४२ ॥ (२) सर्वज्ञनारायणः । यद्वर्णस्य योविवाहोविहितः सोनिन्दितः । निन्दितोन्यः । एवंसवर्णाविहितविवाहे केव-लंप्रजानिन्द्याभवति । भार्यात्वंतु सिद्ध्यत्येवेति कथितम् ॥ ४२ ॥

In marriages other than the Brahma and similar approved types—i.e., in Gandharva and others—the children speak harshly and untruthfully.
'Harsh' refers to vulgar or abusive language used toward nother, sister, etc.

'Untruthful' refers to lies and well-known dishonesty.
The etymology of 'nṛśaṁsa-anṛta' (cruel and false) is given as those whose nature is to say such things.
'Brahma-dharma' refers to Vedic dharma and the meaning of the Vedas; these people either hate, criticize, or do not believe in it.
Therefore, such marriages are to be condemned."

This verse presents a summary of the results of various types of marriages.
The children (progeny such as sons) born from those marriages which are scripturally sanctioned (अनिन्दित, unblameworthy) are themselves unblameworthy and praiseworthy.
The ones born from condemned (निन्दित) and prohibited (प्रतिषिद्ध) marriages are blameworthy.
Therefore, since such condemned marriages result in sorrow-bringing progeny, one should avoid such condemned marriages."

Kulluka Bhatta Bhasya

ब्राह्मादिभ्यश्चतुर्भ्योऽन्येष्वासुरादिषु चतुषु विवाहेषु क्रूरकर्माणोष्टषावादिनोवेदद्वेषिणोयागादिधर्म-द्वेषिणः पुत्राजायन्ते

संक्षेपेणविवाहानांफलकथनमिदम् । अर्हितैर्भार्याप्राप्तिहेतुभिर्विवाहैरगर्हिता मनुष्याणांसंत-तिर्भवति । गर्हितैस्तु गर्हिता तस्माद्गर्हितविवाहान्न कुर्यात् ॥ ४२ ॥

From the four lower types of marriage—Asura, Gandharva, Rakshasa, and Paisacha—excluding the approved Brahma and similar ones, children are born who commit cruel deeds, lie a lot, and hate the Vedas and Vedic rituals like yajñas."

This verse is a concise statement about the fruits (results) of marriage.
Through deserving (scripturally appropriate) marriage forms, men obtain an unblameworthy lineage.
But through condemned (गर्हित) marriages, the progeny is also condemned.
Therefore, one should not engage in blameworthy marriages."

Ramachandra Bhasya

शिष्टेष्वितरेषु चतुषु विवाहेषु नृशंसानृतवादिनः । ब्रह्मधर्मद्विषः । सुताजायन्ते आसुरगान्धर्व-राक्षसपैशाचेषु चतुष्विति

अनिन्दितैःस्त्रीविवाहैः अनिन्द्या स्तुत्या प्रजा भवति पुत्राभवन्तीत्यर्थः । आसुरादिनिन्दिते विवाहैर्निन्दिताप्रजा भवति नृषां तस्मान्निन्द्यान्विवाहान्वर्जयेत् ॥ ४२ ॥

"In the four remaining marriage forms, children are born who are cruel, liars, and haters of Brahma-dharma.
These forms are Asura, Gandharva, Rakshasa, and Paisacha.

From marriages that are unblameworthy (अनिन्दितैः), praiseworthy progeny (children like sons) are born — this is the intended meaning.
From condemned marriages such as the Asura type, blameworthy children are born.
Therefore, one should avoid such condemned marriages."

Rāghavānandaḥ Bhasya

ब्राह्मदैवतार्षप्राजापत्यभिन्नेषु दोषानाह इतरेष्विति । शिष्टेष्ववशिष्टेषु । नृशंसाः क्रूराः । तत्क र्माणो वा । ब्रह्म वेदः । ब्राह्मणजातिर्वा । धर्मश्चाग्निहोत्रादिस्तद्विषयः ॥ ४१ ॥

नगिरागिरेति न्यायेन निन्दितविवाहान्निषेधति अनिन्दितैरिति । ऐरंकत्वोद्गायतीति विधो-यआत्मानंगिलेदित्याद्यर्थवादस्तथा अनिन्दितविवाहः कार्यइत्यत्र निन्दितविवाहनिषेधोर्थवादः

He highlights the defects in the four other forms (excluding Brahma, Daiva, Arsha, and Prajapatya).
The word 'śiṣṭeṣu avaśiṣṭeṣu' refers to the remaining unapproved forms.
'Nṛśaṁsa' means cruel, either by action or by nature.
'Brahma' here refers to the Veda, the Brahmin caste, or Vedic dharma like Agnihotra, all of which these offspring tend to despise."

"Just as the logic of *'A mountain does not cry'* implies that a non-mountain does, this verse also implies a prohibition of blameworthy marriages by praising the unblameworthy ones (अनिन्दितैः).
Just as in statements like *'he who sings is blessed'*, there's an implied directive.
So too, this verse implies that one should undertake only unblameworthy marriages; the prohibition of blameworthy ones is conveyed indirectly (arthavāda — a laudatory or cautionary statement with implied command)."

Mahabharta Anushashan Parva Adhaya 44 sloka 9-10

Bhisma Pitamah too condemns Rakshas Vivah as sinful and never to be adopted by 4 varnas in Mahabharat 13.44.9-10

Mahabharta 13.44.9-10 –

युधिष्ठिर ! इन पाँच (ब्राह्म, प्राजापत्य, गान्धर्व, आसुर और राक्षस) विवाहोंमेंसे पूर्वकथित तीन विवाह धर्मानुकूल हैं और शेष दो पापमय हैं। आसुर और राक्षस विवाह किसी प्रकार भी नहीं करने चाहिये ।। ९ ।।

नरश्रेष्ठ ! ब्राह्म, क्षात्र (प्राजापत्य) तथा गान्धर्व- ये तीन विवाह धर्मानुकूल बताये गये हैं। ये पृथक् हों या अन्य विवाहोंसे मिश्रित करने ही योग्य हैं। इसमें संशय नहीं है ।। १० ।।

"Among the five types of marriage (Brahma, Prajapatya, Gandharva, Asura, and Rakshasa), three are in accordance with dharma, and the remaining two (Asura and Rakshasa) are sinful. One should never practice the Asura or Rakshasa forms of marriage.""For Brahmins, Kshatriyas, and Vaisyas and Shudras the Brahma, Prajapatya, and Gandharva types of marriage are dharmic (in accordance with dharma). These are righteous and free from sin."

Mahabharat 13.44.9-10

पञ्चानां तु त्रयो धर्म्या द्वावधर्म्यौ युधिष्ठिर ।
पैशाचश्चासुरश्चैव न कर्तव्यौ कथंचन ॥ ९ ॥

युधिष्ठिर! इन पाँच (ब्राह्म, प्राजापत्य, गान्धर्व, आसुर और राक्षस) विवाहोंमेंसे पूर्वकथित तीन विवाह धर्मानुकूल हैं और शेष दो पापमय हैं। आसुर और राक्षस विवाह किसी प्रकार भी नहीं करने चाहिये ॥ ९ ॥

ब्राह्मः क्षात्रोऽथ गान्धर्व एते धर्म्या नरर्षभ ।
पृथग् वा यदि वा मिश्राः कर्तव्या नात्र संशयः ॥ १० ॥

नरश्रेष्ठ! ब्राह्म, क्षात्र (प्राजापत्य) तथा गान्धर्व—ये तीन विवाह धर्मानुकूल बताये गये हैं। वे पृथक् हों या अन्य विवाहोंसे मिश्रित—करने ही योग्य हैं। इसमें संशय नहीं है ॥ १० ॥

"Among the five types of marriage (Brahma, Prajapatya, Gandharva, Asura, and Rakshasa), three are in accordance with dharma, and the remaining two (Asura and Rakshasa) are sinful. One should never practice the Asura or Rakshasa forms of marriage.""For Brahmins, Kshatriyas, and Vaisyas and Shudras the Brahma, Prajapatya, and Gandharva types of marriage are dharmic (in accordance with dharma). These are righteous and free from sin."

Mahabharat Anushashan Parva Adhaya 45 sloka 22

जो किसी कुमारी कन्याको बलपूर्वक अपने वशमें करके उसका उपभोग करते हैं, वे
पापाचारी मनुष्य अन्धकारपूर्ण नरकमें गिरते हैं ।।

Those sinful individuals who forcibly overpower a virgin girl and exploit her fall into a dark and dreadful hell

वश्यां कुमारीं बलतो ये तां समुपभुञ्जते ।
एते पापस्य कर्तारस्तमस्यन्धे च शेरते ॥ २२ ॥

जो किसी कुमारी कन्याको बलपूर्वक अपने वशमें करके उसका उपभोग करते हैं, वे पापाचारी मनुष्य अन्धकारपूर्ण नरकमें गिरते हैं ॥ २२ ॥

Narada Smriti Chapter 12 sloka 44

उपर्युक्त आठ प्रकार के विवाहों में प्रथम चार- ब्राह्म, प्राजापत्य, आर्ष तथा दैव- धर्मसम्मत हैं। पांचवां गान्धर्व विवाह साधारण है, अर्थात् उसे न धर्मसम्मत कहा जा सकता है और न ही धर्म-विरुद्ध। अन्य तीन-आसुर, राक्षस तथा पैशाच – अधर्म और पाप-रूप होने से निन्दनीय एवं त्याज्य हैं।

Among the eight types of marriages mentioned above, the first four — Brāhma, Prājāpatya, Ārṣa, and Daiva — are in accordance with dharma.
The fifth, Gandharva marriage, is considered neutral, meaning it can be called neither righteous nor unrighteous.
The remaining three — Asura, Rakshasa, and Paishacha — are condemned and to be avoided, as they are unrighteous and sinful in nature.

एषां तु धर्म्याश्चत्वारो ब्राह्माद्याः समुदाहृताः ।
साधारणः स्याद् गान्धर्वस्त्रयोऽधर्म्यास्ततः परे ॥ 44 ॥

उपर्युक्त आठ प्रकार के विवाहों में प्रथम चार—ब्राह्म, प्राजापत्य, आर्ष तथा

नारदस्मृति / 203

दैव—धर्मसम्मत हैं। पाँचवां गान्धर्व विवाह साधारण है, अर्थात् उसे न धर्मसम्मत कहा जा सकता है और न ही धर्म-विरुद्ध। अन्य तीन—आसुर, राक्षस तथा पैशाच—अधर्म और पाप-रूप होने से निन्दनीय एवं त्याज्य हैं।

Allegations-

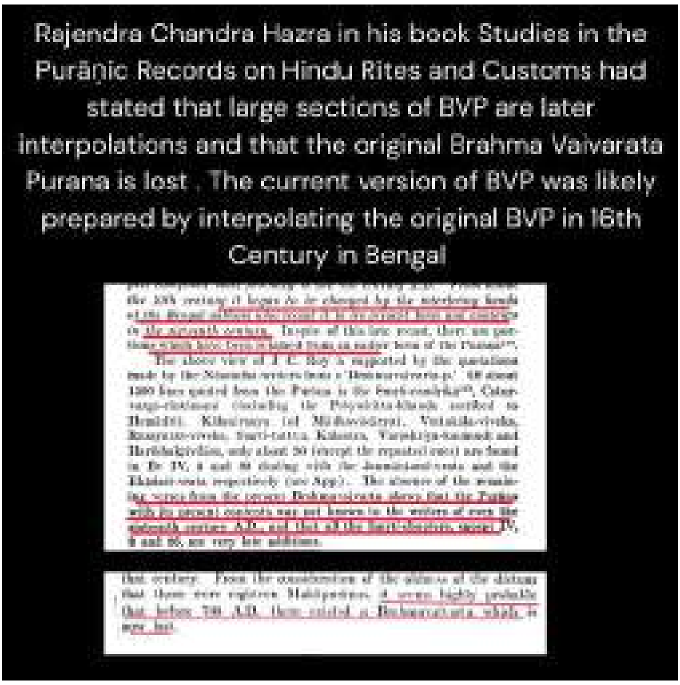
Krishna had intercourse with pre pubscent Rukmini after marriage after which she fainted

Brahma Vaiavarta Purana Krishna Janma Khanda Chapter 112 slokas 1-10

Lord Kṛṣṇa beheld the smiling Rukmiṇī in the prime of her youth living in great pleasure and hallazioned with gems. She was not yet fully developed and had just attained puberty. She was just like a bud which had not yet begun to shoot to become a flower. Her body was decked with ornaments. So she was abashed in that hall of the wicked females and just like a she-elephant that is entered by her lord she was clothed, ornaments on her head, she was afraid of shame. Rukmiṇī, the daughter of Bhīṣmaka, of her herself was worthy of marriage. Rukmiṇī cast love-laden longing looks at Shri Kṛṣṇa. Her bashfulness increased. Later on, Lord Kṛṣṇa consoled her and intercourse was consummated between them. The goddess Rukmiṇī was filled with raptures at the act and fainted."

Refutation-

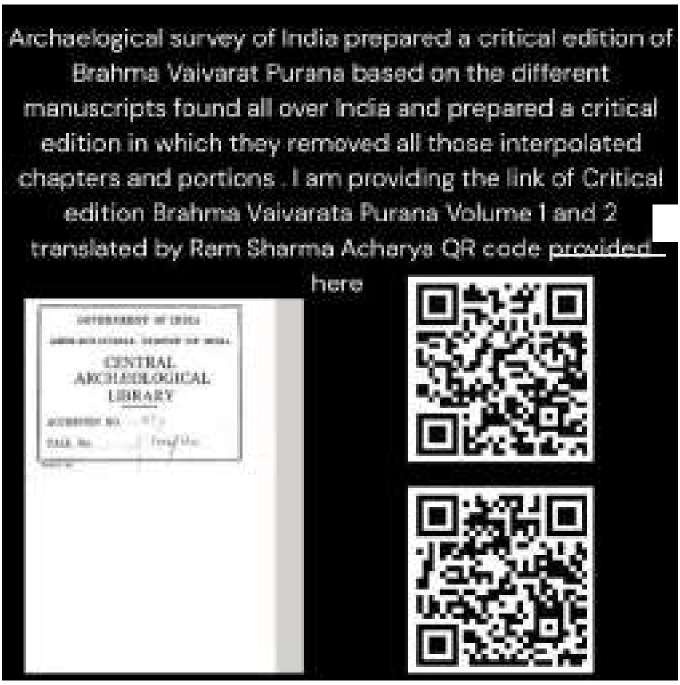
Rajendra Chandra Hazra in his book Studies in the Purāṇic Records on Hindu Rites and Customs had stated that large sections of BVP are later interpolations and that the original Brahma Vaivarata Purana is lost. The current version of BVP was likely prepared by interpolating the original BVP in 16th Century in Bengal.



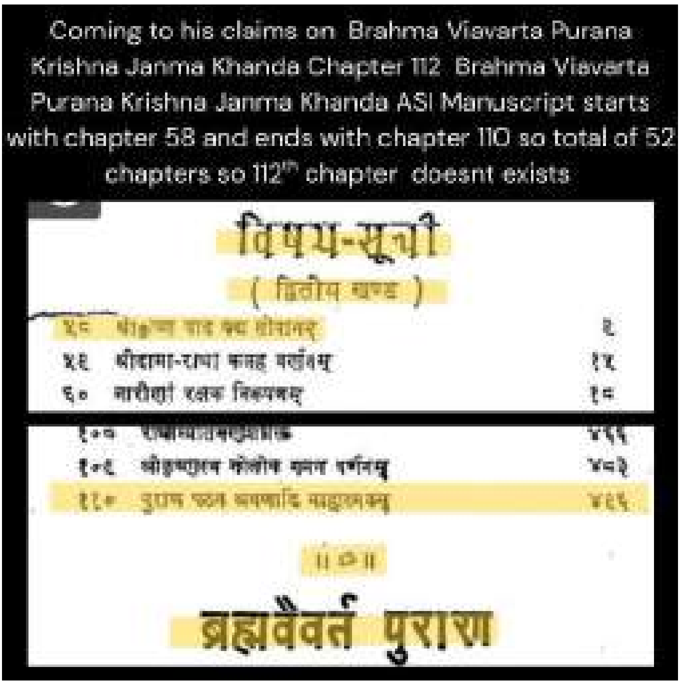
Archaelogical survey of India prepared a critical edition of Brahma Vaivarat Purana based on the different manuscripts found all over India and prepared a critical edition in which they removed all those interpolated chapters and portions. I am providing the link of Critical edition Brahma Vaivarata Purana Volume 1 and 2 translated by Ram Sharma Acharya QR code provided here

https://archive.org/details/in.ernet.dli.2015.552557

https://archive.org/details/in.ernet.dli.2015.552558



Coming to his claims on Brahma Viavarta Purana Krishna Janma Khanda Chapter 112 Brahma Viavarta Purana Krishna Janma Khanda ASI Manuscript starts with chapter 58 and ends with chapter 110 so total of 52 chapters so 112th chapter doesnt exists

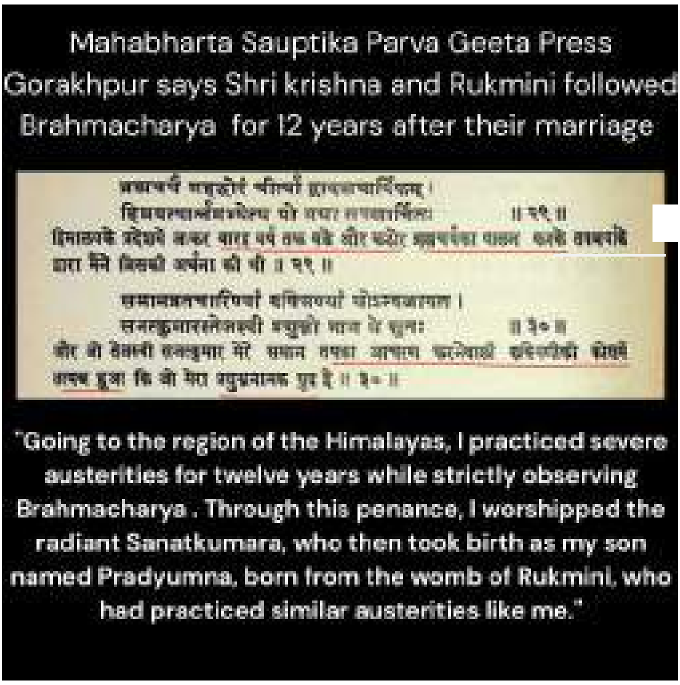


Mahabharta Sauptika Parva Geeta Press Gorakhpur says Shri krishna and Rukmini followed Brahmacharya for 12 years after their marriage

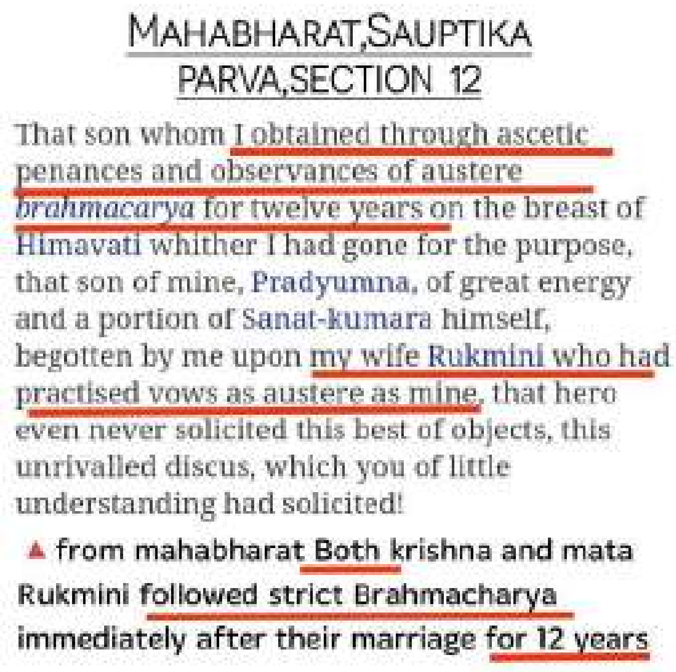
हिमालयके प्रदेशमें जाकर बारह वर्ष तक बडे और कठोर ब्रह्मचर्यका पालन करके तपश्चर्याके द्वारा मैंने जिसकी अर्चना की थी ॥ २९ ॥

और जो तेजस्वी सनत्कुमार मेरे समान तपका आचरण करनेवाली रुक्मिणीकी कोखमें उत्पन्न हुआ कि जो मेरा प्रद्युम्ननामक पुत्र है ॥ ३० ॥

“Going to the region of the Himalayas, I practiced severe austerities for twelve years while strictly observing Brahmacharya . Through this penance, I worshipped the radiant Sanatkumara, who then took birth as my son named Pradyumna, born from the womb of Rukmini, who had practiced similar austerities like me.”



MAHABHARAT,SAUPTIKA PARVA, SECTION 12
That son whom I obtained through ascetic penances and observances of austere brahmacarya for twelve years on the breast of Himavati whither I had gone for the purpose, that son of mine, Pradyumna, of great energy and a portion of Sanat-kumara himself, begotten by me upon my wife Rukmini who had practised vows as austere as mine, that hero even never solicited this best of objects, this unrivalled discus, which you of little understanding had solicited!
▲ from mahabharat Both krishna and mata Rukmini followed strict Brahmacharya immediately after their marriage for 12 years


MAHABHARAT,SAUPTIKA PARVA,SECTION 12

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Allegations–

1. Krishna and Arjuna

📚Padma Purana 5.74.61-74a📚
Then having heard the words, when Arjuna plunged into the water of the lake, which was tinged with the pollen dropped from white lotuses, lotuses opening on moonrise, (other) lotuses and red and blue lotuses, and which was agreeably

perfumed with honey-drops, which was shaken by the notes of corpulent swans, whose four banks were decked with jewels, which had ripples due to gentle breezes, she vanished just there. The charmingly smiling one got up and on seeing around, was confused. He instantly saw himself (to be turned into) a wonderful, excellent lady, who had a slim, fair, charming body like the rays of pure gold…"

The story continues…

📚Padma Purana 5.74.177b-196a📚
Arjuniya, having seen in confusion on the left side of the pleasing goddess Radhika, propitiating and offering a tambula to him of a bright smile, was overcome with the passion of love. Then, Sri krsna, who knew everything, knowing her to be like that, seized her hand, and he the lord, the great master of magical art secretly sported with her in the entire pleasure-forest. Then putting his sport-like arm on her should and coming to Sarada, said to her: 'Bathe quickly this slim-bodied lady of a gentle smile, fatigued due to sport, in this western lake.' Then that goddess Sarada (took her) to the western lake, (and) said to her, 'Take bath'. The fatigued one did like that. She who got to the interior of the water, again turned into Arjuna and got up at the place where the lord of gods and the chief of the beautiful Vaikuntha stood. Seeing Arjuna dejected and broken-minded, Krsna kindly touched him with his hand and put him (back) to his nature."

Refutation-

Ashoke Chatterjee in his book Padma Purana A Study page number 92/281 mentioned that chapter 69-99 in Patala Khanda of Padma Purana (Including chapter 74) are later interpolations and were inserted later on in Padma Purana between 11-12th Century AD . Thus this chapter 74 which he alleged is an interpolation

This part consists of chaps 69 99 of the Patāla-khanda This portion is neither the work of the Ramaites nor that of the Linga worshippers

This group seems to have come from a very late date We have seen how it depicts a picture of a developed Radha

Some 200 years' time should be given to the group 2 to attain recognition Then obviously this part dates between 1150-1200 AD

Group 3

This part consists of chaps 69-90 of the Pātāla-khaṇḍa This portion is neither the work of the Rāmaites nor that of the Linga worshippers, but definitely a contribution of the Bhāgavata Vaiṣṇavas who put a stamp of their own sect on it by supplementing it with some new chaps of their own interest In the discussion of group 2 we have shown how the Linga worshippers of the Pāśupata sect describe Śiva being praised by Rama The present group, it appears, is a recast by the Bhāgavata-Vaiṣṇavas who have paid back the Linga worshippers in their own coin In this group it is seen that Pārvatī and Īśvara were glorifying the Māhātmya and celebrity of Kṛṣṇa and Rādhā—His eternal consort, and Vṛndāvana—their eternal blissful abode Rādhā has been highly eulogised She is conceived as the eternal Prakṛti She pervades the whole universe, phenomenal and real and is the prime cause of creation, existence and destruction She is self-luminous and illumines the external objects The eternal unity of Kṛṣṇa and Rādhā is the Supreme Truth and this unity must be realised in order to reach the highest goal—the summum bonum of human life Rādhā is the abode of the highest bliss, and beauty She is the essence of all fair instincts She is the concept of love but this love or Prema is high

This group seems to have come from a very late date We have seen how it depicts a picture of a developed Rādhā cult Moreover, it abounds in references to Tulasī[39] Traces of Tāntricism are also vividly observable[40] Āgama has been admitted as an authority[41] Tāntric mudrās, nyāsas have

[39] It should, however, be noted as the a [illegible] that the *Bengal mss of the Pātāla-khaṇḍa* do not contain all these references as they exist in chap 80 of the Anss ed of the Pātāla khaṇḍa

[40] Pātāla khaṇḍa 72 146 73 78 79 32, 56 58 69 62 66 80 50 91 4-7, 9 10 etc

[41] Ibid 74 152b 90 1 3 4 8 21 etc

[42] Ibid 84 48a 93 25b 26a 105 48a 45a 109 15b, 108 224b etc

been referred to more than once[42] Mandala and Yantra have been regarded as the medium of worship[43] All these tend to assign a much later date to this part We have also shown that it has been contributed later than the group 2, the date of which is c 950-1000 A D Some 200 years' time should be given to the group 2 to attain recognition Then obviously this part dates between 1150-1200 A D And this may be accepted if we keep the fact in view that Gopālabhaṭṭa (of 1400 A D) in his *Hari-bhakti-vilāsa* has quoted numerous vss from this part[44], and the contents of these chaps are given in the *Nāradīya-p* I 93 which is also of a very later origin

Allegations-

4. Krishna and Narada

📚Padma Purana 5.75.24b-32a📚
Narada said: This is a great secret, the secret of secrets. Formerly Brahma told me that secret about Vrndavana (when I had said to him): 'O lord of gods, O father, tell me the secret of Vrndavana.' Hearing this desire (of mine), he remained silent for a moment. Then he said to me: 'O child, go to Maha (i.e. great) Visnu, my lord. Undoubtedly I must also go there with you.' Saying so, and taking me (with him) he went to the abode of Visnu. He told Maha Visnu what I had said to him. Hearing that Maha Visnu himself ordered the self-born one (i.e. Brahma). 'By my order, you take the sage Narada, and arrange for his bath in the lake called Amrta.' Having entered the Amrta lake, I took bath there. Just at that moment I was (i.e. I found myself) near women, beyond (i.e. on the other side of) the lake (I was) turned into a woman, endowed with all (good) characteristics…"

The Story continues…

📚Padma Purana 5.75.39b-53📚
With them, (we) went where the eternal Krsna remained. The lord, who was merely of the form of the Good, the Intelligence and the Joy, and o that of a woman, and whose heart was delighted due to the women, again and again said to me: 'Come along O dear one, O beloved, embrace me devoutly.' O you best brahmana, there only he enjoyed (with me) for a year. Then that best lover said to that goddess Radhika: 'This was my natural form there, which had taken the form of Narada. Take her to the Amrta lake, and arrange for her bath.'…After that goddess Radhika took me to the lake, waited there, and went (back) near the feet of the Moon in the form of Krsna. Then immediately after plunging (into the lake) I came (back) as Narada…"

Refutation-

Ashoke Chatterjee in his book Padma Purana A Study page number 92/281 mentioned that chapter 69-99 in Patala Khanda of Padma Purana (Including chapter 75) are later interpolations and were inserted later on in Padma Purana between 11-12th Century AD . Thus this chapter 75 which he alleged is an interpolation

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This group seems to have come from a very late date We have seen how it depicts a picture of a developed Radha

Some 200 years' time should be given to the group 2 to attain recognition Then obviously this part dates between 1150-1200 AD

Group 3

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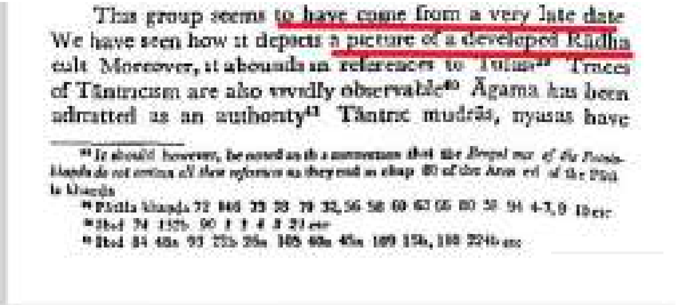

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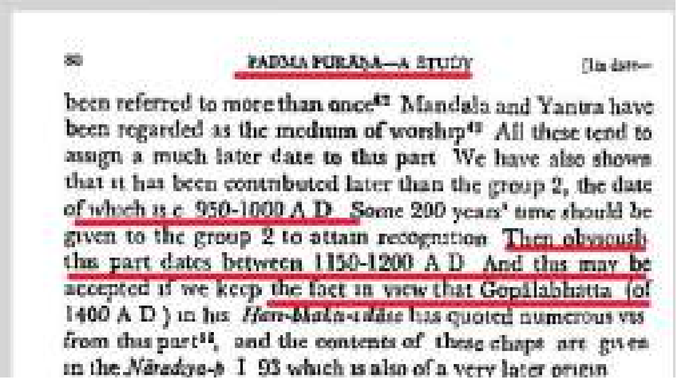
[39] It should, however, be noted as the commentator that the Bengal ms. of the Pātāla khaṇḍa do not contain all these references as they exist in chap. 80 of the Anan. ed. of the Pātāla khaṇḍa.
[40] Pātāla khaṇḍa 72 ... etc.
[41] Ibid. 74 ... etc.
[42] Ibid. 84 ... etc.



80 PADMA PURĀṆA—A STUDY [Its date—

been referred to more than once[42]. Maṇḍala and Yantra have been regarded as the medium of worship[43]. All these tend to assign a much later date to this part. We have also shown that it has been contributed later than the group 2, the date of which is c. 950-1000 A.D. Some 200 years' time should be given to the group 2 to attain recognition. Then obviously this part dates between 1150-1200 A.D. And this may be accepted if we keep the fact in view that Gopālabhaṭṭa (of 1400 A.D.) in his Hari-bhakti-vilāsa has quoted numerous vss from this part[44], and the contents of these chaps. are given in the Nāradīya-P. I. 93 which is also of a very later origin

Allegations-

Next there is an allegation going on By Halala Putra Muslims and Other Malechas that Shri Radha ji was Aunt of Shree krishna and they accuse Shree Krishna of having an illicit relationship with his aunt based on some passages of Brahma Vaivarta Purana (Interpolated manuscript) taken out of context so will be debunking these allegations based on Explanation by Acharyas as well

Refutation-

Traditional Sri Vaishnava Acharya Pandit Madhvacharya Shastri explained in his book Purana Digdarshan page 516/788

दयानन्दियों का कहना है कि 'ब्रह्मवैवर्त पुराण' (ब्रह्मपर्व ५) में कृष्ण के साथ राधा के तीन अजीब रिश्ते बताये हैं। तदनुसार राधा कृष्ण की पुत्री, पुत्र-वधू, वा मामी हुई ।
वाह रे महाशयो ! बीच के श्लोकों को छोड़ कर और श्लोकों के आधे २ अशुद्ध टुकड़े लिख कर एवं प्रकरण-विरुद्ध कहीं की कथा कहीं जुटा कर और मनमाने अर्थ घड़ कर कृष्ण और राधा के अजीब तीन रिश्तों का कैसा बेतुका झूठा राग आलापा है ! तथा जनता को धोखा देने और भ्रम में डालने का कैसा घृणित प्रयास किया है !!
हम उक्त श्लोकों को पूरा पूरा देकर प्रकरणानुकूल वास्तविक अर्थ दिखाते हैं। उक्त प्रकरण में भगवान् श्रीकृष्ण के दिव्य अंगप्रत्यंग से मानसी (अमैथुनी) सृष्टि का वर्णन है। जितने देव पुरुष श्रीकृष्ण के शरीर से उत्पन्न हुए हैं उन उन पुरुषों की स्त्रियां उन २ पुरुषों के बाएं अंग से उत्पन्न हुई हैं। जैसे-

आविर्बभूव तत्पश्चात् कृष्णस्य परमात्मनः । मानसाच्च पुमानेकस्तप्तकांचनसन्निभः ।।६।। तन्नाम 'मन्मथं' तेन प्रवदन्ति मनीषिणः । तस्य पुंसो वामपार्वात् कामस्य कामिनी वरा । बभूवातीव ललिता सर्वेषां मोहकारिणी ।। ७।८।।
(ब्रह्म वै० ब्रह्म ख० ब्रह्म कल्प अ० ४)

अर्थात् – उसके पश्चात् परमात्मा श्रीकृष्ण के मन से तपे हुए सुवर्ण की कान्ति वाला एक पुरुष उत्पन्न हुआ। उसको बुद्धिमान् लोग मन्मथ (कामदेव) कहते हैं। उस पुरुष कामदेव के वाम पार्श्व से (वाम अङ्ग से अति सुन्दर सब को मोहने वाली उसकी श्रेष्ठ स्त्री उत्पन्न हुई ।
उसी प्रकार-

आविर्बभूव कन्यैका कृष्णस्य वामपार्श्वतः ।
धावित्वा पुष्पमानीय ददावर्ध प्रभोः पदे ।। तेन राधा समाख्याता
पुराविद्भिद्विजोत्तम । प्राणाधिष्ठात्री सा देवी कृष्णस्य परमात्मनः ।।
(२५ । २६ । २घ)

अर्थात् –परमात्मा कृष्ण से बाएं श्रङ्ग से एक कमनीया स्त्री उत्पन्न
हुई । उसने भगवान् कृष्ण के चरणों की धोकर फूल लाकर अर्घ्य दिया, विद्वानों ः
उसका नाम (आराधनात्) राधा कहा है। वह कृष्ण की प्राणाधिष्ठात्री देवी थी।
अन्यत्र कहा है-

योगेनात्मा सृष्टिविधौ द्विधारूपो बभूव सः । पुमांश्च दक्षिणार्द्धाङ्गो वामाङ्गः प्रकृतिः स्मृतः ।।
(ब्रह्म बै० प्रकृ० खं० आ० १२ श्लो० ६)

अर्थात् – परमात्मा श्रीकृष्ण सृष्टि रचना के समय दो रूप वाले हो गये । दाहिना आधा अङ्ग पुरुष और बांया अंग प्रकृति रूपा स्त्री हुई। ब्रह्मवैवर्त पुराण का यह वर्णन वेद एवं उपनिषदों के द्वारा प्रति-पादित है। जैसे-

स वै नैव रेमे तस्मादेकाकी न मैच्छत् स हैतावानास यथा स्त्रीपुमा रमते स द्वितीय-सौ संपरिष्वक्तौ स इममेवात्मानं द्वेधापातयत् ततः पतिश्च पत्नी
चाभवताम् ।
(बृहदारण्यक १।४३)

अर्थात् – उस ब्रह्म ने रमण (सृष्टि उत्पादन रूप खेल) नहीं किया
था इस कारण कि वह अकेला रमण नहीं करता। उसने दूसरे की इच्छा की। जिस प्रकार परस्पर ग्रालङ्गित स्त्री पुरुष होते हैं, वैसा उसका स्वरूप हो गया। उसने अपने को ही दो भागों में विभक्त कर डाला । वे पति और पत्नी हुवे। भगवान् श्रीकृष्ण के वामाङ्ग से श्रीराधा की उत्पत्ति का भाव है कि वे एक से दो अर्थात् पति-पत्नी रूप में हो गये ।

आगे प्रकरण को देखिये-
वृषभानोश्च वैश्यस्य सा च कन्या बभूव ह ।
अयोनिसम्भवा देवी वायुगर्भा कलावती ॥
सुषुवे मायया वायुं स तत्राविर्बभूव ह ।
अतीते द्वादशाब्दे तु दृष्ट्वा तां नवयौवनाम् ।।
सार्ध रायणवैश्येन तत्सम्बन्धं चकार सः ।
छायां संस्थाप्य तद्गेहे सान्तर्धानमवाप ह ।।
बभूव तस्य वैश्यस्य विवाहश्छायया सह ।
कृष्ण माता यशोदा या रायणस्तत् सहोदरः ।।
गोलोके गोपकृष्णांशः सम्बन्धात्कृष्णमातुलः ।।
कृष्णेन सह राधायाः पुण्ये वृन्दावने वने ।
विवाहं कारयामास विधिना जगतां विधिः ।।
(ब्रह्म वै० खं० २ अ० ४६ श्लो० ३२ से ४२)

अर्थात् ब्रजभूमि में अवतार लेने पर वह राधा वषभानु वैश्य की कन्या हुई ।।२६।।
वृषभानु की स्त्री कलावती वायुगर्भा (जिसके गर्भ
में केवल वायु मात्र थी) थी उसने वायु प्रसव किया। प्रसव होते ही
श्री राधा देवी अयोनिजा (गर्भ से उत्पन्न न होने वाली) प्रकट हो गई।
।।३७।। बारह वर्ष व्यतीत होने पर उसके पिता ने उसे नवयुवती होने
वाली देख कर रायण वैश्य के साथ उसका सम्बन्ध – सगाई कर
दी ।।३८।। किन्तु राधा जी अपने प्रभाव से अपने ही अनुरूप एक 'छाया'
नाम की कन्या को उत्पन्न कर और उसे घर में स्थापित कर स्वयं
अन्तर्धान हो गई, रायण वैश्य का विवाह उसी 'छाया' नाम की कन्या
के साथ हुआ ।।॥३०॥ श्रीकृष्ण की घायरूप माता जो यशोदा थीं,
रायण उसका भाई था। वह गोलोक में गोप कृष्ण का अंश (अर्थात्–
उन कृष्ण के अंश से गोलोक के सृष्टि प्रकरण में जिस प्रकार अन्य
अनेक व्यक्तियों की उत्पत्ति हुई थी उसी प्रकार उत्पन्न होने वाला)
सखा था। ब्रज में उनकी धाय रूप माता यशोदा का भाई होने के
नाते श्रीकृष्ण जी का वह मामा हुआ। पवित्र वृन्दावन में श्री ब्रह्मा जी
ने कृष्ण जी के साथ श्री राधा जी का विधिपूर्वक दिव्य विवाह
कराया ।।४०11
ऊपर के ब्रह्म० वै० पुराण प्रकरण से स्पष्ट है कि रायण वैश्य के साथ दिव्य 'छाया'
ा विवाह हुआ था और श्रीकृष्ण जी के साथ श्री राधा जी का दिव्य विवाह हुआ।

अतः आक्षेपकर्ताओं का श्रीराधा जी की श्रीकृष्ण जी की पुत्री, पुत्र वधू व माभी कहना सरासर झूठ है।

English

The Malechas claim that in the 'Brahmavaivarta Purana' (Brahma Parva 5), three unusual relationships between Krishna and Radha have been described. According to them, Radha is Krishna's daughter, daughter-in-law, and aunt.

Oh, what an absurd fabrication! By omitting intermediate verses, distorting portions of others, misplacing narratives from different contexts, and constructing arbitrary meanings, they have spun an unreasonable and false tale about Krishna and Radha's supposed relationships! What a despicable attempt to deceive people and sow confusion!

Now, I will present the complete verses with their correct context and meaning. This section describes the divine, non-physical creation (Manasi Srishti) from the sacred body of Lord Krishna. The women associated with the divine beings emerging from Krishna's form originate from the left portion of those male entities. For example:

आविर्बभूव तत्पश्चात् कृष्णस्य परमात्मनः । मानसाच्च पुमानेकस्तप्तकांचनसन्निभः ।।६।। तन्नाम 'मन्मथं' तेन प्रवदन्ति मनीषिणः । तस्य पुंसो वामपार्वात् कामस्य कामिनी वरा । बभूवातीव ललिता सर्वेषां मोहकारिणी ।। ७।८।। (ब्रह्म वै० ब्रह्म ख० ब्रह्म कल्प अ० ४)

That means: After that, a male figure emerged from the divine mind of Paramatma Shri Krishna, possessing the radiant brilliance of heated gold. The wise refer to him as Manmatha (Kamadeva). From his left side, a supremely beautiful woman, the most enchanting among all, was created as his consort.

Similarly:

आविर्बभूव कन्यैका कृष्णस्य वामपार्श्वतः । धावित्वा पुष्पमानीय ददावर्ध प्रभोः पदे ।। तेन राधा समाख्याता पुराविद्भिर्द्विजोत्तम । प्राणाधिष्ठात्री सा देवी कृष्णस्य परमात्मनः ।। (२५ । २६ । २घ)

That means: From the left part of Paramatma Shri Krishna, an exquisite maiden was created. She approached the Lord, washed His feet, and offered flowers as a sacred oblation. The learned sages named her Radha due to her act of devotion (Aradhana). She became the divine presiding deity of Krishna's life energy.

Elsewhere, it is stated:

योगेनात्मा सृष्टिविधौ द्विधारूपो बभूव सः । पुमांश्च दक्षिणार्द्धाङ्गो वामाङ्गः प्रकृतिः स्मृतः ।। (ब्रह्म बै० प्रकृ० खं० आ० १२ श्लो० ६)

That means: At the time of creation, Paramatma Shri Krishna manifested in a dual form. His right half took the form of a male, while his left half became the female aspect—Prakriti.

The description in Brahmavaivarta Purana aligns with what is established in the Vedas and Upanishads, such as:

स वै नैव रेमे तस्मादेकाकी न मैच्छत् स हैतावानास यथा स्त्रीपुमा रमते स द्वितीय-सौ संपरिष्वक्तौ स इममेवात्मानं द्वेधापातयत् ततः पतिश्च पत्नी चाभवताम् । (बृहदारण्यक १।४३)

That means: That supreme Brahman did not engage in divine play (creation) because He was alone. He desired another. Just as men and women embrace each other, His form transformed similarly. He then divided Himself into two parts. They became husband and wife. This signifies that Shri Krishna manifested Radha from His left side as His eternal consort.

Now, consider the further context:

वृषभानोश्च वैश्यस्य सा च कन्या बभूव ह । अयोनिसम्भवा देवी वायुगर्भा कलावती ॥ सुषुवे मायया वायुं स तत्राविर्बभूव ह । अतीते द्वादशाब्दे तु दृष्ट्वा तां नवयौवनाम् ।। सार्धं रायणवैश्येन तत्सम्बन्धं चकार सः । छायां संस्थाप्य तद्गेहे सान्तर्धानमवाप ह ।। बभूव तस्य वैश्यस्य विवाहश्छायया सह । कृष्ण माता यशोदा या रायणस्तत् सहोदरः ।। गोलोके गोपकृष्णांशः सम्बन्धात्कृष्णमातुलः ।। कृष्णेन सह राधायाः पुण्ये वृन्दावने वने । विवाहं कारयामास विधिना जगतां विधिः ।। (ब्रह्म वै० खं० २ अ० ४६ श्लो० ३२ से ४२)

That means: When Radha took birth in Braj, she was the daughter of the Vaishya, Vrishabhanu. Vrishabhanu's wife, Kalavati, carried only air in her womb (Vayugarbha). When she delivered, Devi Radha, who was Ayonija (not born from a womb), manifested immediately.

After twelve years, upon seeing her radiant youth, her father arranged a marital alliance with Rayana Vaishya. However, due to her divine nature, Radha manifested a shadow-like replica of herself, named 'Chhaya,' and installed it in the household before she disappeared. Thus, Rayana Vaishya married 'Chhaya,' not Radha.

Shri Krishna's foster mother, Yashoda, was Rayana's sister. Therefore, in a worldly sense, Rayana, who was originally a divine manifestation from Goloka, became Krishna's maternal uncle. In the sacred forest of Vrindavan, Lord Brahma solemnized the divine marriage of Shri Radha with Shri Krishna.

Thus, the Brahmavaivarta Purana clearly states that Radha was not married to Rayana Vaishya, but to Krishna Himself in a divine ceremony. Therefore, the false claims that Radha was Krishna's daughter, daughter-in-law, or aunt are completely unfounded.

Thus it must be clear from this that Radha ji did not marry Rayana Gopa . It was A Shadow form of Radha Chayya Radha who married Rayana Gopa . Moreover Rayana Gopa himself was an Amsa of Shree krishna . Radha Rani never married someone other than Shree Krishna . She remained always present with Shree Krishna as his inseparable divine energy .

क्या कृष्ण के राधा से तीन रिश्ते थे ?

पौराणिकों का कहना है कि 'ब्रह्मवैवर्त पुराण' (ब्रह्मखंड ५) में कृष्ण के साथ राधा के तीन अजीब रिश्ते बताये हैं। तदनुसार राधा कृष्ण की पुत्री, पुत्र-वधू, या मामी हुई।

वाह रे महाशयो ! बीच के श्लोकों को छोड़ कर और श्लोकों के बारे में अशुद्ध टुकड़े लिख कर एवं प्रकरण-विरुद्ध कहीं की कथा कहीं जुड़ा कर और मनमाने अर्थ घड़ कर कृष्ण और राधा के अजीब तीन रिश्तों का कैसा बेतुका झूठा राग अलापा है ! तथा जनता को धोखा देने और भ्रम में डालने का कैसा कुत्सित प्रयास किया है ! !

हम उक्त श्लोकों को पूरा पूरा देकर प्रकरणानुकूल वास्तविक अर्थ दिखाते हैं। उक्त प्रकरण में भगवान् श्रीकृष्ण के भिन्न अंग-प्रत्यंग से मानसी (अमैथुनी) सृष्टि का वर्णन है। जितने देव पुरुष श्रीकृष्ण के शरीर से उत्पन्न हुए हैं उन उन पुरुषों की स्त्रियां उन २ पुरुषों के वाम अंग से उत्पन्न हुई हैं। जैसे—

आविर्बभूव तत्पश्चात् कृष्णस्य परमात्मनः ।
मानसाच्च पुमानेकस्तप्तकांचनसन्निभः ॥६॥
तन्नाम 'मन्मथं' तेन प्रवदन्ति मनीषिणः ।
तस्य पुंसो वामपार्श्वात् कामस्य कामिनी वरा ।
बभूवातीव ललिता सर्वेषां मोहकारिणी ॥७।८॥

(ब्रह्म वै० ब्रह्म ख० ब्रह्म खण्ड अ० ४)

अर्थात्—उसके पश्चात् परमात्मा श्रीकृष्ण के मन से तपे हुए सुवर्ण की कान्ति वाला एक पुरुष उत्पन्न हुआ। उसको बुद्धिमान् लोग मन्मथ (कामदेव) कहते हैं। उस पुरुष कामदेव के वाम पार्श्व से (वाम अङ्ग से अति सुन्दर सब को मोहने वाली उसकी श्रेष्ठ स्त्री उत्पन्न हुई। इसी प्रकार—

आविर्बभूव कन्यैका कृष्णस्य वामपार्श्वतः ।
धावित्वा पुष्पमानीय ददावर्घं प्रभोः पदे ॥
तेन राधा समाख्याता पुराविद्भिर्द्विजोत्तम ।
प्राणाधिष्ठात्री सा देवी कृष्णस्य परमात्मनः ॥

(२५।२६।२७)

अर्थात्—परमात्मा कृष्ण के वाम अङ्ग से एक कमनीया स्त्री उत्पन्न हुई। उसने भगवान् कृष्ण के चरणों को धोकर फूल लाकर अर्घ्य दिया, विद्वानों ने उसका नाम (आराधनात्) राधा कहा है। वह कृष्ण की प्राणाधिष्ठात्री देवी थी। अन्यत्र कहा है—

योगेनात्मा सृष्टिविधौ द्विधारूपो बभूव सः ।
पुमांश्च दक्षिणार्द्धाङ्गो वामाङ्गः प्रकृतिः स्मृतः ॥

(ब्रह्म वै० ब्रह्म० खं० अ० १२ श्लो० ६)

अर्थात्—परमात्मा श्रीकृष्ण सृष्टि रचना के समय दो रूप वाले हो गये। दाहिना आधा अङ्ग पुरुष और बांया अंग प्रकृति रूप स्त्री हुई। ब्रह्मवैवर्त पुराण का यह वर्णन वेद एवं उपनिषदों के द्वारा प्रतिपादित है। जैसे—

स वै नैव रेमे तस्मादेकाकी न रमते स द्वितीय-
मैच्छत् स हैतावानास यथा स्त्रीपुमांसौ संपरिष्वक्तौ

स इममेवात्मानं द्वेधापातयत् ततः पतिश्च पत्नी चाभवताम् । (बृहदारण्यक १ । ४ ३)

अर्थात्—उस ब्रह्म ने रमण (सृष्टि उत्पादन रूप खेल) नहीं किया था इस कारण कि वह अकेला रमण नहीं करता। उसने दूसरे की इच्छा की। जिस प्रकार परस्पर आलिङ्गित स्त्री पुरुष होते हैं, वैसा उसका स्वरूप हो गया। उसने अपने को ही दो भागों में विभक्त कर डाला। वे पति और पत्नी हुये। भगवान् श्रीकृष्ण के वामाङ्ग से श्रीराधा की उत्पत्ति का भाव है कि वे एक से दो अर्थात् पति-पत्नी रूप में हो गये।

आगे प्रकरण को देखिये—

वृषभानोश्च वैश्यस्य सा च कन्या बभूव ह ।
अयोनिसम्भवा देवी वायुगर्भा कलावती ।।
सुषुवे मायया वायुं स तत्राविर्बभूव ह ।
अतीते द्वादशाब्दे तु दृष्ट्वा तां नवयौवनाम् ।।
सार्धं रायणवैश्येन तत्सम्बन्धं चकार सः ।
छायां संस्थाप्य तद्गेहे सान्तर्धानमवाप ह ।।
बभूव तस्य वैश्यस्य विवाहश्छायया सह ।
कृष्णमाता यशोदा या रायणस्तत् सहोदरः ।।
गोलोके गोपकृष्णांशः सम्बन्धात्कृष्णमातुलः ।।
कृष्णेन सह राधायाः पुण्ये वृन्दावने वने ।
विवाहं कारयामास विधिना जगतां विधिः ।।

(ब्रह्म वै० खं० ४ अ० ४९ श्लो० ३५ से ४२)

अर्थात्—ब्रजभूमि में अवतार लेने पर वह राधा वृषभानु वैश्य

की कन्या हुईं ।।३५।। वृषभानु की स्त्री कलावती वायुगर्भा (जिसके गर्भ में केवल वायु मात्र थी) थी उसने वायु प्रसव किया। प्रसव होते ही श्री राधा देवी अयोनिजा (गर्भ से उत्पन्न न होने वाली) प्रकट हो गईं। ।।३६।। बारह वर्ष व्यतीत होने पर उनके पिता ने उन्हें नवयुवती होने वाली देख कर रायण वैश्य के साथ उनका सम्बन्ध—सगाई कर दी ।।३८।। किन्तु राधा जी अपने प्रभाव से अपने ही अनुरूप एक 'छाया' नाम की कन्या को उत्पन्न कर और उसे घर में स्थापित कर स्वयं अन्तर्धान हो गईं, रायण वैश्य का विवाह उसी 'छाया' नाम की कन्या के साथ हुआ ।।३९।। श्रीकृष्ण की पालक माता जो यशोदा थीं, रायण उनका भाई था। वह गोलोक में गोप कृष्ण का अंश (अर्थात्—उन कृष्ण के अंश से गोलोक के सृष्टि प्रकरण में जिस प्रकार अन्य अनेक व्यक्तियों की उत्पत्ति हुई थी उसी प्रकार उत्पन्न होने वाला) बना था। व्रज में उनकी पालक माता यशोदा का भाई होने के नाते श्रीकृष्ण जी का वह मामा हुआ। पवित्र वृन्दावन में श्री ब्रह्मा जी ने कृष्ण जी के साथ श्री राधा जी का विधिपूर्वक दिव्य विवाह कराया ।।४०।।

उक्त के ब्रह्म० वै० पुराण प्रकरण से स्पष्ट है कि रायण वैश्य के साथ दिव्य 'छाया' का विवाह हुआ था और श्रीकृष्ण जी के साथ श्री राधा जी का दिव्य विवाह हुआ। अतः आलोचकों का श्रीराधा जी को श्रीकृष्ण जी की पुत्री, पुत्र वधू व मामी कहना सरासर झूठ है।

What was the relationship between Shri Radha ji and Shree krishna ?

राधा का कृष्णा से क्या नाता है ?
भगवान् श्रीकृष्ण साक्षात् ब्रह्म हैं तो श्री राधिका जी उनकी अभिन्न छाया माया हैं- यह तो हुआ उनका पारमाथिक लोकोत्तर सम्बन्ध ! परन्तु व्यावहारिक सम्बन्धों में- राधा का श्रीकृष्ण से क्या नाता है ? इस विषय पर भी प्रकाश डालना परमावश्यक है, क्योंकि शास्त्र के गहरे स्वाध्याय और समन्वय के बिना इस समस्या का हल होना भी असम्भव नहीं तो अतीव कठिन अवश्य है। हम क्या कोई भी, यदि आर्ष ..न्थों में मिलने वाले राधाकृष्ण सम्बन्धी प्रसंगों का सर्वाङ्गीण समन्वय करेगा तो

वह इसी परिणाम पर पहुंचेगा कि राधा का श्रीकृष्ण से व्यावहारिक न तो कोई भी नाता हैः क्योंकि लोक में

- दादी, नानी, फूफी, मां, ताई चाची बहिन, पत्नी, साली, मामी, भाणजी श्रादि जो रवत से सम्बन्ध रखने वाले नाते रिश्ते हैं, न तो इनमें से कोई नाता श्री राधाजी के साथ कृष्ण का था और नांही–स्वकीया परकीया, गणिका, दासी आदि जो साहित्य-वर्णित स्नेहजन्य सम्बन्ध हैं, उनमें से कोई नाता भगवा से रात्रा का प्रकट होता है। हम पाठकों के सौकर्य के लिये कतिपय संभावित सम्बन्ध के विषय में कुछ कारणावलिपूर्वक विचार करते हैं जिसने हमारी पूर्व प्रर्दाशत स्थापना का तत्त्व जल्दी समझ में आ सके –
(१) श्रीकृष्णचन्द्र जी विशुद्ध क्षत्रिय कुलोत्पन्न थे और श्री राधा जी वृषभानु गोप की कन्या थीं, इसप्रकार धर्मशास्त्र की दृष्टि से उनका कोई भी वर्ण = जातिजन्य परस्पर सम्बन्ध नहीं था ।
(२) कदाचित् भगवान् कृष्ण के बाल्यकालीन पालक पिता श्रीनन्द जी को गोप जातीय होने के कारण भगवान् को भी गोप मान लिया जाय और एतावत राधा के साथ कृष्ण के वैवाहिक सम्बन्ध की कल्पना की जाए तो यह कोरी कल्पना ही रह जाती है, क्योंकि 'गर्ग-संहिता' आदि राधा-चरित्र के मुख्य ग्रन्थों में कही भी राधा कृष्ण के लौकिक विवाह का उल्लेख नहीं। केवल वर-वरण अर्थात् 'सगाई' मात्र का उल्लेख है, और वह भी नन्द के कुछ प्रतिद्वन्द्वी असहिष्णु गोपों द्वारा वृषभानु को बहकाकर उनके वैभव की परीक्षा के लिये ही हुआ है, जैसा कि, 'गर्गसंहिता' (गिरि० अध्याय ५-६) में लिखा है। यथा–
- यदि नन्दसुतः साक्षात् परिपूर्णतमो हरिः ।
- सर्वेषां पश्यतां नस्तत्परीक्षां कारय प्रभो ।। (एर्ग० ६८)
- अर्थ- [गोपों ने राधा के पिता वृषाभानु जी से कहा कि –

यदि नन्द का बेटा साक्षात् परमात्मा है तो हम सब के सामने उसकी महिमा की परीक्षा कीजिये ।
(३) जहां राधा कृष्ण का सर्वजनविदित लौकिक विवाह नहीं हुआ है वहाँ भगवान् की 'स्तनन्धय' दुधमुंही अवस्था में विश्वकर्ता ब्रह्माजी ने भाँडीरक वन में असीम आकाश के निर्मल एवं प्राकृतिक वितान-मण्डप के नीचे, मेघों की गम्भीर गर्जना और बिजली की कोलाहलपूर्ण कड़-कड़ाहट के गाजे बाजों के तुमुल निनाद में, उनके कोकोत्तर विवाह का अभिनय अवश्य किया है, जिसका पता न राधा के माता-पिता कलावती और वृषभानु को हुआ और माहीं कृष्ण के माता-पिता यशोदा और नन्दबाबा को चला, न किसी को भाईचारे की भाजी मिली और नाहीं किसी गोप ग्वाले को बाराती की हैसियत से करण का भर मिठाई मिली। राधा कृष्ण और ब्रह्मा इस त्रयी को छोड़कर संसार के किसी भी अन्य प्राणी को इसका कानों कान पता तक भी नहीं चला। शायद इसी अभूतपूर्व विवाह के कारण 'पूड़ा न पापड़ी- पटाक बहू श्रापड़ी' की लोकोक्ति प्रसिद्ध हुई हो। आइये हम आपको राधाकृष्ण के सदैव जुड़े रहने वाले बेजोड़ एवं बेमिसाल विवाह का गर्ग जी के शब्दों में फोटो दिखाए ः-

What is the relationship between Radha and Krishna? Since Bhagwan Shri Krishna is the Supreme Brahman, Shri Radhika is His inseparable divine energy—this describes their transcendental, spiritual relationship. However, in terms of their practical worldly relationship, what connection does Radha have with Krishna? This question is crucial, as resolving it requires deep study and synthesis of scriptural texts. Without thorough research, arriving at an accurate conclusion is nearly impossible or at least extremely difficult. Anyone who conducts a comprehensive study of the scriptures discussing Radha and Krishna will ultimately conclude that Radha and Krishna do not share any ordinary worldly relationship.

In society, familial and marital relationships like grandmother, aunt, mother, sister, wife, sister-in-law, maternal aunt, niece, and others define interpersonal bonds. However, none of these relationships exist between Shri Radha and Krishna. Similarly, the relationships

described in literature—such as wife, beloved, courtesan, or servant—do not apply to Radha and Krishna in a worldly sense. For the convenience of the readers, let us examine some possibilities along with logical reasoning, so that the essence of our earlier statement becomes clear:

1. Shri Krishna was born into a pure Kshatriya lineage, whereas Shri Radha was the daughter of Vrishabhanu, a Gopa (cowherd). Thus, from the perspective of Dharma Shastra (scriptural law), there was no caste-based or lineage-related connection between them.
2. Some may argue that since Shri Krishna was raised by His foster father Nanda, who was also of the Gopa community, Krishna should be considered a Gopa. Based on this, one might imagine a marital connection between Krishna and Radha. However, such speculation remains mere imagination because major texts on Radha's life, such as 'Garga Samhita,' do not mention any worldly marriage between Radha and Krishna. The only reference found is regarding a ceremonial engagement, and even that was orchestrated by a few rival Gopas who misguided Vrishabhanu in order to test his wealth. This is mentioned in 'Garga Samhita' (Chapter 5-6):

यदि नन्दसुतः साक्षात् परिपूर्णतमो हरिः । सर्वेषां पश्यतां नस्तत्परीक्षां कारय प्रभो ।। (गर्ग संहिता ६८)

Meaning: The Gopas said to Radha's father, Vrishabhanu—"If Nanda's son is truly the Supreme Lord, then let Him prove His greatness in front of all of us."

3. While Radha and Krishna did not have a universally recognized worldly marriage, during Krishna's infancy, Lord Brahma performed a mystical wedding ceremony between Radha and Krishna in the sacred Bhaṇḍīraka forest. This divine event took place under the boundless sky, in a natural canopy formed by the heavens themselves, with the roaring thunder and crackling lightning serving as celestial musical instruments. However, Radha's parents, Kalavati and Vrishabhanu, were unaware of this ceremony. Likewise, Krishna's parents, Yashoda and Nanda Baba, had no knowledge of it. No relatives were invited, no Gopas attended as wedding guests, and no sweets were distributed. Except for Krishna, Radha, and Brahma, no living being in the world even heard of this divine event. Perhaps it was due to this unique wedding that the popular folk saying arose: "**पूड़ा न पापड़ी – पटाक बहू श्रापड़ी**" (loosely meaning "A grand affair witnessed by none").

राधा का कृष्ण से क्या नाता है ?

भगवान् श्रीकृष्ण साक्षात् ब्रह्म हैं तो श्री राधिका जी उनकी अखिल ह्लादा माया हैं—यह तो हुआ उनका पारमार्थिक लोकोत्तर सम्बन्ध ! परन्तु व्यावहारिक सम्बन्धों में—राधा का श्रीकृष्ण से क्या नाता है ? इस विषय पर भी प्रकाश डालना परमावश्यक है, क्योंकि शास्त्र के गहरे स्वाध्याय और समन्वय के बिना इस समस्या का हल होना भी असम्भव नहीं तो अतीव कठिन अवश्य है। हम क्या कोई भी, यदि आर्ष ग्रन्थों में मिलने वाले राधाकृष्ण सम्बन्धी प्रसंगों का सर्वांङ्गीण समन्वय करेगा तो वह इसी परिणाम पर पहुँचेगा कि राधा का श्रीकृष्ण से व्यावहारिक नाते कोई भी नाता है : क्योंकि लोक में

—दादी, नानी, बुआ, मां, ताई, चाची, बहिन, पत्नी, साली, मामी, मौसी आदि जो रक्त से सम्बन्ध रखने वाले नाते रिश्ते हैं, न तो इनमें से कोई नाता श्री राधाजी के साथ कृष्ण का था और नहीं—स्वकीया परकीया, नायिका, दासी आदि जो साहित्य-वर्णित स्नेहजन्य सम्बन्ध हैं, उनमें से कोई नाता भगवान् से राधा का प्रकट होता है। हम पाठकों के सौकर्य के लिये कल्पित सम्भावित सम्बन्ध के विषय में कुछ धारणावलिपूर्वक विचार करते हैं जिससे हमारी पूर्व उल्लिखित स्थापना का तत्त्व अच्छी समझ में आ सके—

(१) श्रीकृष्णचन्द्र जी विशुद्ध क्षत्रिय कुलोत्पन्न थे और श्री राधा जी वृषभानु गोप की कन्या थीं, इसप्रकार धर्मशास्त्र की दृष्टि से उनका कोई भी वर्ण व जातिजन्य परस्पर सम्बन्ध नहीं था।

(२) कदाचित् भगवान् कृष्ण के बाल्यकालीन पालक पिता श्रीनन्द जी के गोप जातीय होने के कारण भगवान् को भी गोप मान लिया जाय और तदनन्तर राधा के साथ कृष्ण के वैवाहिक सम्बन्ध की कल्पना की जाए तो वह कोरी कल्पना ही रह जाती है, क्योंकि 'गर्ग-संहिता' आदि राधा-चरित्र के मुख्य ग्रन्थों में कहीं भी राधा कृष्ण के लौकिक विवाह का उल्लेख नहीं। केवल वर-वरण अर्थात् 'सगाई' मात्र का उल्लेख है, और वह भी नन्द के कुछ प्रतिद्वन्द्वी अपहिष्णु गोपों द्वारा वृषभानु को बहकाकर उनके वैभव की परीक्षा के लिये ही हुआ है, जैसा कि 'गर्गसंहिता' (गिरि० अध्याय ५-६) में लिखा है। यथा—

यदि नन्दसुतः साक्षात् परिपूर्णतमो हरिः।
सर्वेषां पश्यतां नस्तत्परीक्षां कारय प्रभो ॥ (गर्ग० ६०)

अर्थ—[गोपों ने राधा के पिता वृषभानु जी से कहा कि—]

यदि नन्द का बेटा साक्षात् परमात्मा है तो हम सब के सामने उसकी महिमा की परीक्षा कीजिये।

(३) जहां राधा कृष्ण का सर्वजनविदित लौकिक विवाह नहीं हुआ है वहाँ भगवान् की 'बालरूप'=दुधमुंही अवस्था में विश्वकर्ता ब्रह्माजी ने भांडीरक वन में असीम आकाश के निर्मल एवं प्राकृतिक वितान-मण्डप के नीचे, मेघों की गम्भीर गर्जना और बिजली की कोलाहलपूर्ण कड़-कड़ाहट के बाजे बाजों के तुमुल निनाद में, उनके लोकोत्तर विवाह का अभिनय सम्पन्न किया है, जिसका पता न राधा के माता-पिता कलावती और वृषभानु को हुआ और नाहीं कृष्ण के माता-पिता यशोदा और नन्दबाबा को चला, न किसी को भाईचारे की भाजी मिली और नाहीं किसी गोप ग्वाले को बाराती की हैसियत से कण का भर मिठाई मिली। राधा=कृष्ण और ब्रह्मा इन तीनों को छोड़कर संसार के किसी भी अन्य प्राणी को इसका कानों कान पता तक भी नहीं चला। शायद इसी अभूतपूर्व विवाह के कारण 'दूल्हा न बाराती- पटाक बहु भारती' की लोकोक्ति प्रसिद्ध हुई हो। आइये हम आपको राधाकृष्ण के सर्वत्र जुड़े रहने वाले बेजोड़ एवं बेमिसाल विवाह का मर्म भी के शब्दों में फोटो दिखाएं :—

Allegations-

13. Krishna owning and dealing with slaves

📚Mahabharata 4.72.19-26📚
And Krishna gave unto each of the illustrious sons of Pandu numerous female slaves, and gems and robes..."

📚Mahabharata 1.223.48-50📚
He also gave them a thousand mules, all well- trained and possessing the speed of the wind, of white colour with black manes. And he of eyes like lotus-petals also gave unto them a thousand damsels well-skilled in assisting at bathing and at drinking, young in years and virgins all before their first-season, well-attired and of excellent complexion, each wearing a hundred pieces of gold around her neck, of skins perfectly polished, decked with every ornament, and well-skilled in every kind of personal service."

Refutation-

Here is Mahabharat 4.72.19-26 –

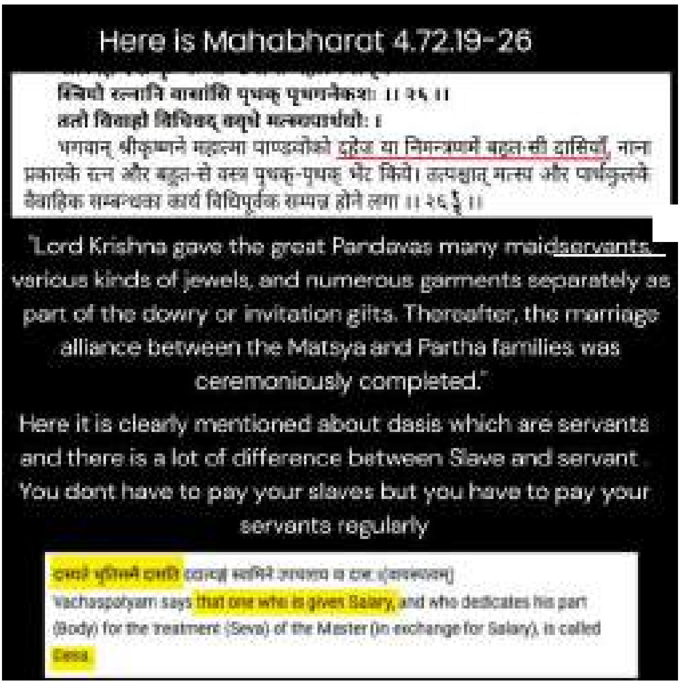
भगवान श्रीकृष्ण ने महात्मा पाण्डवों को दहेज या निमन्त्रण में बहुत-सी दासियाँ, नाना प्रकार के रत्न और बहुत-से वस्त्र पृथक-पृथक भेंट किये। तत्पश्चात् मत्स्य और पार्थकुल के वैवाहिक सम्बन्ध का कार्य विधिपूर्वक सम्पन्न होने लगा

"Lord Krishna gave the great Pandavas many maidservants, various kinds of jewels, and numerous garments separately as part of the dowry or invitation gifts. Thereafter, the marriage alliance between the Matsya and Partha families was ceremoniously completed."

Here it is clearly mentioned about dasis which are servants and there is a lot of difference between Slave and servant . You dont have to pay your slaves but you have to pay your servants regularly

**दास त्रि० दन्स-दशने "दंसेष्टटनौ नस्य आत्" उणा०
१ ज्ञातात्मनि २ शूद्रे ३ धीवरे च पुंस्त्री स्त्रियां ङीष्।
दास्यते भृतिरस्मै दासति ददात्यङ्गं स्वामिने उपचा-
राय वा दास अच् वा । ४ भृत्ये (चाकर)। दास-दाने**

दास्यते भृतिरस्मै दासति ददात्यङ्गं स्वामिने उपचाराय वा दासः। (वाचस्पत्यम्)
Vachaspatyam says that one who is given Salary, and who dedicates his part (Body) for the treatment (Seva) of the Master (in exchange for Salary), is called
Dasa.



Now coming to his allegations on Mahabharat Adi Parva 223.48-50. This Prakaran has occured in Adhaya 220 of Geeta Press Gorakhpur . Here is geeta press translation – स्नान, पान और उत्सवों में जिनका उपयोग किया गया था, जो वयःप्राप्त थीं, जिनके वेष सुंदर और कान्ति मनोहर थी, जिन्होंने सोने के सौ-सौ मणियों की कण्ठियाँ पहन रखी थीं, जिनके शरीर में रोमावलियाँ नहीं प्रकट हुई थीं, जो वस्त्राभूषणों से अलंकृत तथा सेवाके कार्यों में दक्ष थीं, ऐसी एक हजार गौरवर्णा कन्याएँ भी कमलनयन भगवान श्रीकृष्ण ने भेंट की॥४९-५०॥

"In bathing, drinking, and festive occasions, there were one thousand fair-complexioned women who were of marriageable age, beautifully attired, and radiantly charming. They adorned themselves with golden necklaces embedded with hundreds of pearls, their bodies free of any visible body hair, and they were exquisitely decorated with garments and ornaments. These women, who were also skilled in service, were presented as gifts by the lotus-eyed Lord Krishna."

40

Here Shree Krishna gave gifts to Arjun which includes Chariots, Horses, Trained Army personals and Trained Beautiful Maid Servants to serve the queen. Now notice the description of Dasi. The Dasi were adorned with costly and beautiful Jewellery and Diamond and Gold Ornaments and Beautiful clothes Does it fit the description of a slave? No. And again they were dasi and were paid salary for their work which included taking care of and decorating the Queen. So its ridiculous to compare them with slaves

Allegations-

15. Krishna indulging in gambling

📚Shrimad Bhagavatam 10.69.20-22📚
There he saw the Lord playing at dice with His beloved consort and His friend Uddhava. Lord Kṛṣṇa worshiped Nārada by standing up, offering him a seat, and so on, and then, as if He did not know, asked him, "When did you arrive? What can needy persons like Us do for those who are full in themselves? In any case, My dear brāhmaṇa, please make My life auspicious." Thus addressed, Nārada was astonished. He simply stood up silently and went to another palace."

📚Shrimad Bhagavatam 10.56.5📚
As the people looked at Satrājit from a distance, his brilliance blinded them. They presumed he was the sun-god, Sūrya, and went to tell Lord Kṛṣṇa, who was at that time playing at dice."

📚Shrimad Bhagavatam 10.66.36📚
Distraught with fear, the people cried out to the Supreme Personality of Godhead, who was then playing at dice in the royal court: "Save us! Save us, O Lord of the three worlds, from this fire burning up the city!"

Refutation-

Srimad Bhagvatam 10.56.5

4. Wearing that gem about his neck and effulgent like the Sun-god, he could hardly be visible and recognized due to its dazzling lustre, Oh king.

5. Beholding him even from a distance, people felt blinded with his brilliant splendour and believing him to be the Sun-god, reported it to the Lord who was playing at dice.

He gave refrence of Srimad Bhagavatam to Show that Lord Krishna was a gambler . You can read the translation he gave for these scriptures. Everywhere the word game of dice is used there. Even today children and adults play dice game like ludo which is a direct inspiration of chausar but it can't be referred as gambling. I don't know how this Halala Putra concluded it as gambling.

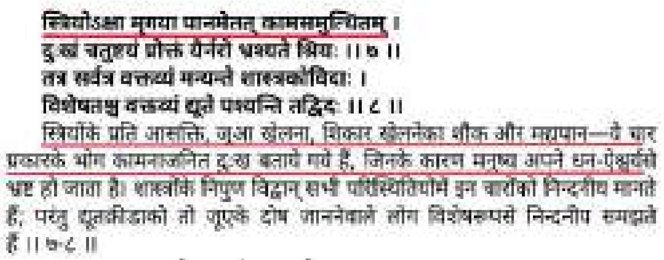
In Mahabharat Vana Parva Adhaya 13 – Shree Krishna described about the bad effects of Gambling . This is a straight debunk of allegations of gambling on Lord Krishna

Shree Krishna Uvach-

स्त्रियोंके प्रति आसक्ति, जुआ खेलना, शिकार खेलनेका शौक और मद्यपान – ये चार प्रकारके भोग कामनाजनित दुःख बताये गये हैं, जिनके कारण मनुष्य अपने न-ऐश्वर्यसे भ्रष्ट हो जाता है। शास्त्रोंके निपुण विद्वान् सभी परिस्थितियोंमें इन

चारोंको निन्दनीय मानते हैं; परंतु द्यूतक्रीडाको तो जूएके दोष जाननेवाले लोग विशेषरूपसे निन्दनीय समझते हैं ।। ७-८ ।।

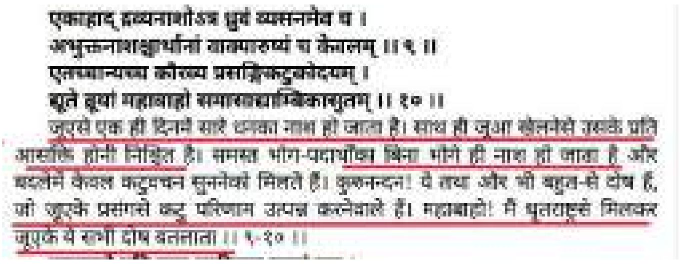
“Attachment to women, gambling, fondness for hunting, and drinking Alchohol —these four kinds of indulgences, arising from desire, are said to be causes of suffering, due to which a man is ruined in terms of wealth and prosperity. Scholars well-versed in the scriptures consider all four of these to be blameworthy under any circumstance; however, those who understand the evils of gambling regard it as especially reprehensible. Slokas 7-8


स्त्रियोऽक्षा मृगया पानमेतत् कामसमुत्थितम् ।
दुःखं चतुष्टयं प्रोक्तं यैर्नरो भ्रश्यते श्रियः ॥ ७ ॥
तत्र सर्वत्र वक्तव्यं मन्यन्ते शास्त्रकोविदाः ।
विशेषतश्च वक्तव्यं द्यूते पश्यन्ति तद्विदः ॥ ८ ॥

स्त्रियोंके प्रति आसक्ति, जुआ खेलना, शिकार खेलनेका शौक और मद्यपान—ये चार प्रकारके भोग कामनाजनित दुःख बताये गये हैं, जिनके कारण मनुष्य अपने धन-ऐश्वर्यसे भ्रष्ट हो जाता है। शास्त्रोंके निपुण विद्वान् सभी परिस्थितियोंमें इन चारोंको निन्दनीय मानते हैं; परंतु द्यूतक्रीडाको तो जूएके दोष जाननेवाले लोग विशेषरूपसे निन्दनीय समझते हैं ॥ ७-८ ॥

जूएसे एक ही दिनमें सारे धनका नाश हो जाता है। साथ ही जुआ खेलनेसे उसके प्रति आसक्ति होनी निश्चित है। समस्त भोग-पदार्थोंका बिना भोगे ही नाश हो जाता है और बदलेमें केवल कटुवचन सुननेको मिलते हैं। कुरुनन्दन ! ये तथा और भी बहुत-से दोष हैं, जो जूएके प्रसंगसे कटु परिणाम उत्पन्न करनेवाले हैं। महाबाहो ! मैं धृतराष्ट्रसे मिलकर जूएके ये सभी दोष बतलाता ।। ९-१० ।।

“Through gambling, all of one’s wealth can be destroyed in a single day. Moreover, playing dice certainly leads to attachment toward it. All objects of enjoyment are lost without even being enjoyed, and in return, one only receives harsh words. O descendant of the Kurus! These and many more such faults arise from gambling and lead to bitter consequences. O mighty-armed one! I shall go to Dhritarashtra and explain to him all these evils of gambling.” (Verses 9–10)


एकाहाद् द्रव्यनाशोऽत्र ध्रुवं व्यसनमेव च ।
अभुक्तनाशश्चार्थानां वाक्पारुष्यं च केवलम् ॥ ९ ॥
एतच्चान्यच्च कौरव्य प्रसङ्गिकटुकोदयम् ।
द्यूते ब्रूयां महाबाहो समासाद्याम्बिकासुतम् ॥ १० ॥

जूएसे एक ही दिनमें सारे धनका नाश हो जाता है। साथ ही जुआ खेलनेसे उसके प्रति आसक्ति होनी निश्चित है। समस्त भोग-पदार्थोंका बिना भोगे ही नाश हो जाता है और बदलेमें केवल कटुवचन सुननेको मिलते हैं। कुरुनन्दन! ये तथा और भी बहुत-से दोष हैं, जो जूएके प्रसंगसे कटु परिणाम उत्पन्न करनेवाले हैं। महाबाहो! मैं धृतराष्ट्रसे मिलकर जूएके ये सभी दोष बतलाता ॥ ९-१० ॥

Allegations–

Balaram had intercourse with Gopis

📚Shrimad Bhagavatam 10.65.17-18📚
Lord Balarama, the Personality of Godhead, resided there for the two months of Madhu and Mādhava, and during the nights He gave His cowherd girlfriends conjugal pleasure. In the company of numerous women, Lord Balarama enjoyed in a garden by the Yamunā River. This garden was bathed in the rays of the full moon and caressed by breezes bearing the fragrance of night-blooming lotuses.

Refutation-

Here is Srimad Bhagvatam 10.65.17-18 Geeta Press Gorakhpur

इति प्रहसितं शौरेर्जल्पितं चारु वीक्षितम् ।
गतिं प्रेमपरिष्वङ्गं स्मरन्त्यो रुरुदुः स्त्रियः ॥ १५

सङ्कर्षणस्ताः कृष्णस्य सन्देशैर्हृदयङ्गमैः ।
सान्त्वयामास भगवान् नानानुनयकोविदः ॥ १६

द्वौ मासौ तत्र चावात्सीन्मधुं माधवमेव च ।
रामः क्षपासु भगवान् गोपीनां रतिमावहन् ॥ १७

पूर्णचन्द्रकलामृष्टे कौमुदीगन्धवायुना ।
यमुनोपवने रेमे सेविते स्त्रीगणैर्वृतः ॥१८

वरुणप्रेषिता देवी वारुणी वृक्षकोटरात् ।
पतन्ती तद् वनं सर्वं स्वगन्धेनाध्यवासयत् ॥१९

तं गन्धं मधुधाराया वायुनोपहृतं बलः ।
आघ्रायोपगतस्तत्र ललनाभिः समं[1] पपौ ॥२०

उपगीयमानचरितो वनिताभिर्हलायुधः ।
वनेषु व्यचरत् क्षीबो मदविह्वललोचनः ॥२१

अब गोपियोंके भाव-नेत्रोंके सामने भगवान् श्रीकृष्णको हँसी, प्रेमभरी बातें, चारु चितवन, अनूठी चाल और प्रेमालिङ्गन आदि मूर्तिमान् होकर नाचने लगे। वे उन बातोकी मधुर स्मृतिमें तन्मय होकर रोने लगीं ॥ १५ ॥
परीक्षित् ! भगवान् बल्यामजी नाना प्रकारसे अनुनय-विनय करनेमें बड़े निपुण थे। उन्हेंनि भगवान् श्रीकृष्णके हृदयस्पर्शी और लुभावने सन्देश सुना-सुनाकर गोपियोंको सान्त्वना दी ॥ १६ ॥ और वसन्तके दो महीने – चैत्र और वैशास्त्र वहीं बिताये। वे रात्रिके समय गोपियोंमें रहकर उनके प्रमेकी अभिवृद्धि करते। क्यों न हो, भगवान् राम ही जो ठहरे ! ॥ १७ ॥

उस समय कुमुदिनीकी सुगन्ध लेकर भीनी-भोनी वायु चलती रहती, पूर्ण चन्द्रमाको चाँदनी छिटककर यमुनाजीके तटवर्ती उपवनको उज्ज्वल कर देती और भगवान् बलराम गोपियोंके माथ वहीं विहार करते ॥ १८ ॥ वरुणदेवने अपनी पुत्री वारुणीदेवीको वहाँ भेज दिया था। वह एक वृक्षके खोड़रसे बह निकली। उसने अपनी सुगन्धसे सारे वनको सुगन्धित कर दिया ॥ १९ ॥ मधुधाराको वह सुगन्ध वायुने बलगमजीके पास पहुंचायी, मानो उसने उन्हें उपहार दिया हो ! उसकी महकसे आकृष्ट होकर बलरामजी गोपियोंको लेकर वहां पहुँच गये और उनके साथ उसका पान किया ॥ २० ॥ उस समय गोपियाँ बलरामजीके चारों ओर उनके चरित्रका गान कर रही थीं, और वे मतवाले-से होकर वनमें विचर रहे थे। उनके नेत्र आनन्दमदसे विह्वल हो रहे थे ॥ २१ ॥ गलेमें पुष्पोंका हार शोभा पा रहा था। वैजयन्तीको माला पहने हुए आनन्दोन्पत्त हो रहे थे। उनके

At that time, in front of the Gopis, Lord Shri Krishna began to dance, embodying laughter, sweet words, charming glances, unique steps, and affectionate embraces. Immersed in the sweet memories of these actions, the Gopis started to cry. (15)

Parikshit! Lord Balarama was very skilled in coaxing and pleading in various ways. By repeatedly delivering the heart-touching and captivating messages of Lord Shri Krishna, he comforted the Gopis. (16) He spent the two months of spring, Chaitra and Vaisakha, there. During the nights, he stayed with the Gopis, enhancing their love. After all, who could be greater than Lord Ram himself! (17)

At that time, a gentle breeze carrying the fragrance of the *kumudini* flowers kept blowing, and the full moon's glow illuminated the riverside gardens of Yamuna. Lord Balarama roamed there with the Gopis. (18) Varuna, the god of water, ad sent his daughter, Varuni, to that place. She emerged

from the root of a tree and filled the entire forest with her fragrance. (19) The scent of this nectar-filled wind reached Lord Balarama, as if it were a gift for him! Attracted by its aroma, Balarama went with the Gopis to that place, where they drank the essence of it. (20)

At that time, the Gopis were singing songs of Lord Balarama's virtues around him, and he, intoxicated with joy, wandered in the forest. Their eyes were filled with bliss. (21) Around his neck, a garland of flowers adorned him, and he was wearing a garland of victory (*Vaijayanti*), rejoicing in pure happiness.

No mention of Sexual Intercourse anywhere here

Allegations-

16. Krishna's Addiction to Wine and Meat

- Wine

📚Mahabharata 5.59.2-5📚
Listen, O king, as I tell you the state in which I found Krishna and Dhananjaya. I will also, O Bharata, tell you what those heroes said; O king, with looks bent down and hands joined together, and with senses well restrained, I entered the inner apartments for conferring with those gods among men. Neither Abhimanyu nor the Twins can repair to that place where are the two Krishnas and Draupadi and lady Satyabhama. There I beheld those chastisers of foes, exhilarated with *Bassia* wine, their bodies adorned with garlands of flowers." "

Refutation-

Here is Mahabharat Udyoga Parva Adhaya 59 slokas 2-5 Geeta Press Gorakhpur

वे दोनों मित्र मधुर पेय पीकर आनन्दविभोर हो रहे थे। उन दोनोंके श्रीअंग चन्दनसे चर्चित थे। वे सुन्दर वस्त्र और मनोहर पुष्पमाला धारण करके दिव्य आभूषणोंसे विभूषित थे ।। ५ ।।

शत्रुओंका दमन करनेवाले वे दोनों वीर जिस विशाल आसनपर बैठे थे, वह सोनेका बना हुआ था। उसमें अनेक प्रकारके रत्न जटित होनेके कारण उसकी विचित्र शोभा हो रही थी। उसपर भाँति-भाँतिके सुन्दर बिछौने बिछे हुए थे ।। ६ ।।

Verse 5: "The two friends, having drunk the sweet Drink (Madhur) (**मधुर**) were filled with delight. Their graceful bodies were anointed with sandal paste. They were adorned in beautiful garments and charming flower garlands, and were resplendent with divine ornaments."

Verse 6: Those two valiant heroes, destroyers of enemies, were seated upon a grand throne made of gold. The throne was magnificently decorated with various kinds of precious gems, giving it a marvelous appearance. Upon it were spread lovely and diverse cushions of exquisite design."

उभौ मध्वासवक्षीबावुभौ चन्दनरूषितौ ।
स्रग्विणौ वरवस्त्रौ तौ दिव्याभरणभूषितौ ॥ ५ ॥

वे दोनों मित्र मधुर पेय पीकर आनन्दविभोर हो रहे थे। उन दोनोंके श्रीअंग चन्दनसे चर्चित थे। वे सुन्दर वस्त्र और मनोहर पुष्पमाला धारण करके दिव्य आभूषणोंसे विभूषित थे ॥ ५ ॥

नैकरत्नविचित्रं तु काञ्चनं महदासनम् ।
विविधास्तरणाकीर्णं यत्रासातामरिंदमौ ॥ ६ ॥

शत्रुओंका दमन करनेवाले वे दोनों वीर जिस विशाल आसनपर बैठे थे, वह सोनेका बना हुआ था। उसमें अनेक प्रकारके रत्न जटित होनेके कारण उसकी विचित्र शोभा हो रही थी। उसपर भाँति-भाँतिके सुन्दर बिछौने बिछे हुए थे ॥ ६ ॥

अर्जुनोत्सङ्गगौ पादौ केशवस्योपलक्षये ।
अर्जुनस्य च कृष्णायां सत्यायां च महात्मनः ॥ ७ ॥

मैंने देखा, श्रीकृष्णके दोनों चरण अर्जुनकी गोदमें थे और महात्मा अर्जुनका एक पैर द्रौपदीकी तथा दूसरा सत्यभामाकी गोदमें था ॥ ७ ॥

In Mahabharata Udyoga Parva Adhyay 59 Shree Krishna and Arjuna were drinking **मधुर** which means Sweet Medicinal Juice Extracted from Fruits and not wine

Meaning of **मधुर** as per Sanskrit **वाङ्ग्मय**

Vachaspatyam

वाचस्पत्यम्

मधुर पु० मधु माधुर्य्यं राति रा–क, अस्त्यर्थे र वा ।१ गुडादिस्थे मिष्टरसे माधुर्य्यरसवति इक्ष्वादौ च मेदि० "मधुरया मधुबोधितमाधवी" माघ । ३ प्रिये ४ स्वादौ त्रि० मेदि० । ५ रक्तशिग्रौ ६ राजाम्रे ७ रक्तेक्षौ ८ गुडे९ शालौ, १० जीरके च पु० राजनि० ११ वङ्गे १२ विषे च न० मेदि० १३ शतपुष्पायां १४ यष्टिमधौ १५ मधुकर्कटि-कायां १६ मधूल्यां १७ मेदायां १८ यथुरान्नगर्य्यां च स्त्रीमेदि० १९ काकोल्यां २० शतानर्य्यां २१ वृहज्जीवन्त्यां२२ पालङ्क्यशाके २३ मिश्रयाङ्ग (मौरी) स्त्री । स्वार्थे क ।अत इत्वम् । मिश्रयाम् स्त्री अमरः ।

Main Term:

“Madhura” (मधुर) — Masculine gender (puṁliṅga)

> Meaning: Sweet, pleasant, lovely (in taste, sound, or affection)

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1. मधु माधुर्य्यं राति रा–क, अस्त्यर्थे र वा।

- madhu = honey / sweetness
- mādhuryaṁ = sweetness / charm
- rāti = gives / receives
- rā–k = from the root verb “rā” (to give) + suffix “k”
- astyarthe ra vā = or from the root “ra” in the sense of “asti” (to be / to exist)

Translation:

> *“Madhura” is derived from “madhu” or “mādhurya” (sweetness), meaning ‘one who gives or possesses sweetness’ — from the root ‘rā’ (to give), or possibly from ‘ra’ in the sense of ‘to be’.*

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2. गुडादिस्थे मिष्टरसे माधुर्य्यरसवति इक्ष्याढौ च मेदि०

- guḍādi-sthe = found in jaggery and such items
- miṣṭa-rase = in sweet-tasting juices

- mādhurya-rasavati = possessing the flavor of sweetness
- ikṣy-aḍhau ca = in sugarcane and fruits
- medi = (mentioned in Medinīkośa — a Sanskrit lexicon)

Translation:

> *Found in sweet substances like jaggery, and in juicy, sweet-flavored plants like sugarcane and fruits — as per the Medinī dictionary.*

6–10. "Madhura" is also used to refer to various plants and substances:

6. raktashigra = red *śigru* (moringa)
7. rājāmra = royal mango
8. raktekṣa = red sugarcane
9. guḍe = jaggery
10. śāka = leafy vegetables

शब्दकल्पद्रुमः

मधुरः, पुं, (मधु माधुर्य्यं रातीति । रा + कः । यद्वा, मधुमाधुर्य्यमस्यास्तीति ।
"ऊषसुषिमुष्क-मधो रः ।" ५ । २ । १०७ । इति रः ।) मिष्टरसः । इत्यमरः । १
। ५ । ९ ॥
स च इक्ष्वादौ लक्ष्यते । तत्पर्य्यायः । गौल्यः २ । इति राजनिर्घण्टः ॥
रसज्येष्ठः ३ गुल्यः ४ स्वादुः ५ मधूलकः ६ । इति हेमचन्द्रः । ६ । २४ ॥
तस्य गुणाः । प्रीणनत्वम् । बल्यत्वम् । बृंहणत्वम् । वायुपित्तनाशित्वम् ।
रसायनत्वम् । गुरुत्वम् । स्निग्धत्वम् । चक्षुष्य-त्वम् । तर्पणत्वम् । सरत्वञ्च ।
अन्यच्च । "रसो मधुरकः शीतो धातुस्तन्यबलप्रदः । चक्षुष्यो वातपित्तघ्नः कुर्य्यात्
स्थौल्यकफक्रमीन् ॥

🔷 Main Term: मधुरः, पुं

> madhuraḥ, masculine gender (puṁliṅga)
> Meaning: *Sweet*, pleasing in taste or feeling.

🔷 Etymology:

> (मधु माधुर्य्यं रातीति । रा + कः ।
> "One who gives or possesses sweetness (mādhurya), derived from the root 'रा' (rā – to give) + suffix 'kaḥ'."

> यद्वा, मधुमाधुर्य्यमस्यास्तीति ।
> "Or: one who has (possesses) honey-like sweetness."

> "ऊषसुषिमुष्क-मधो रः ।" ५ । २ । १०७ । इति रः ।
> This is a reference to Pāṇini's grammatical rule (5.2.107), where 'raḥ' is a suffix seen in words like *ūṣas*, *ṣimuṣka*, *madhu*, indicating derivation.

🔷 Lexical Meaning (from Amara Kośa):

> “मिष्टरसः” इत्यमरः । १ । ५ । ९ ॥
> mishṭa-rasaḥ = A sweet-tasting flavor.
> *“Sweet taste” — as per Amara Kośa (1.5.9).*

🔷 Occurrence:

> स च इक्ष्वादौ लक्ष्यते ।
> “It is found in things like sugarcane (ikṣu), etc.”

🔷 Synonyms (तत्पर्यायः):

> गौल्यः २ । इति राजनिर्घण्टः ॥

- Gaulyaḥ = another term for sweet substance (*As per the Rājanīghaṇṭu – a classical Ayurvedic glossary*)

🔷 More Synonyms (from Hemacandra's Lexicon):

> रसज्येष्ठः ३ गुल्यः ४ स्वादुः ५ मधूलकः ६ ।

1. Rasajyeṣṭhaḥ = “Chief of flavors”
2. Gulyaḥ = Related to jaggery or sweetness
3. Svāduḥ = Tasty, pleasant
4. Madhūlakaḥ = Honey-like, sweet-natured

> *As listed in Hemacandra's lexicon, 6.24*

🔷 Properties (तस्य गुणाः – Its Qualities):

1. Prīṇanatvam = Nourishing / Pleasing quality
2. Balyatvam = Strength-giving
3. Bṛṁhaṇatvam = Nourishing the body tissues
4. Vāyu-pitta-nāśitvam = Pacifies Vāta and Pitta doshas (Ayurvedic energies)
5. Rasāyanatvam = Rejuvenative / Tonic property
6. Gurutvam = Heaviness (slow to digest)
7. Snigdhatvam = Oily, unctuous nature
8. Cakṣuṣyatvam = Beneficial for the eyes
9. Tarpaṇatvam = Satiating, satisfying
10. Saratvaṁ ca = Also slightly laxative / flowing nature

🔷 Quoting Ayurvedic Verse:

> “रसो मधुरकः शीतो धातुस्तन्यबलप्रदः ।
> चक्षुष्यो वातपित्तघ्नः कुर्य्यात् स्थौल्यकफक्रमीन् ॥”

Translation of the verse:

> “*The rasa (taste) that is madhura (sweet) is cooling in nature (śītaḥ), promotes tissue nourishment (dhātu-prada), enhances breast milk (stanya-prada), and gives strength (bala-prada).*
> *It is good for the eyes (cakṣuṣya), alleviates Vāta and Pitta, but may cause obesity (sthaulya), increase Kapha, and encourage parasites (krimīn).*“

Allegations-

Coming to his allegations on Mahabharata 4.72.19-28

📚Mahabharata 4.72.19-28📚
And Krishna gave unto each of the illustrious sons of Pandu numerous female slaves, and gems and robes. And then the nuptial festival set in between the families of the Matsya king and the Pandavas. And then conchs and cymbals and horns and drums and other musical instruments appointed by the Pandavas, began to play in the palace of Virata. And deer of various kinds and clean animals by hundreds were slain. And wines of various kinds and intoxicating juices of trees were profusely collected.

Refutation-

Here is Mahabharat 4.72.19-28 Geeta Press Gorakhpur nowhere written such thing

धर्मात्माओंमें श्रेष्ठ मत्स्यनरेश विराटने उन्हें आया हुआ देख सेवक, सेना और सवारियोंसहित उन सबका विधिपूर्वक स्वागत-सत्कार किया ।। १९ ।

अभिमन्युको अपनी पुत्रीका वाग्दान करके राजा विराट बहुत प्रसन्न थे। तत्पश्चात् सब राजालोग अपने-अपने लिये नियत किये हुए स्थानोंमें विश्रामके लिये पधारे। वहाँ वनमालाधारी वसुदेवनन्दन भगवान् श्रीकृष्ण, हलरूपी शस्त्र धारण करनेवाले बलराम, हृदीकपुत्र कृतवर्मा, युयुधान नामसे प्रसिद्ध सात्यकि, अनाधृष्टि, अक्रूर, साम्ब और निशठ – ये सभी शत्रुसंतापन वीर अभिमन्यु और उसकी माता सुभद्राको साथ लिये वहाँ पधारे थे ।। २०-२२ ।।

जिन्होंने एक वर्षतक द्वारकामें निवास किया था, वे इन्द्रसेन आदि सारथि भी अच्छी तरह सब सामग्रियोंसे सम्पन्न किये हुए रथोंसहित वहाँ आये थे ।। २३ ।।

परमतेजस्वी वृष्णिवंशशिरोमणि भगवान् वासुदेव-के साथ दस हजार हाथी, उनसे दुगुने अर्थात् बीस हजार घोड़े, दस हजार रथ और दस लाख पैदल सेना थी। इसके सिवा वृष्णि, अन्धक तथा भोजवंश के और भी बहुत-से महापराक्रमी वीर उनके साथ पधारे थे ।। २४-२५ ।।

भगवान् श्रीकृष्णने महात्मा पाण्डवोंको दहेज या निमन्त्रणमें बहुत-सी दासियाँ, नाना प्रकारके रत्न और बहुत-से वस्त्र पृथक् पृथक् भेंट किये। तत्पश्चात् मत्स्य और पार्थकुलके वैवाहिक सम्बन्धका कार्य विधिपूर्वक सम्पन्न होने लगा ।। २६ ।।

तदनन्तर कुन्तीपुत्रोंके साथ सम्बन्ध स्थापित करनेवाले मत्स्यनरेशके महलमें शंख, नगाड़े, गोमुख और डम्बर आदि भाँति-भाँतिके बाजे बजने लगे। साथ ही उन्होंने खानेयोग्य अन्न, भोज्य और पीने आदिकी सामग्री भी प्रचुर मात्रामें प्रस्तुत की ।। २७-२८

गानेवाले, प्राचीन उपाख्यान सुनानेवाले, नट और वैतालिक सूत-मागध आदिके साथ उपस्थित हो पाण्डवोंकी स्तुति-प्रशंसा करने लगे ।। २९ ।।

मत्स्यनरेशके रनिवासकी सुन्दरी स्त्रियाँ रानी सुदेष्णाको आगे करके महारानी द्रौपदीके यहाँ आयीं। उन सबके सभी अंग बड़े मनोहर थे। उन सबने विशुद्ध मणिमय कुण्डल पहन रखे थे ।। ३० ।।

[Verse 19]
Among the righteous kings, the noble King Virata, seeing them arrive, welcomed them with due rituals, along with his attendants, army, and conveyances.

[Verses 20–22]
King Virata, having pledged his daughter in marriage to Abhimanyu, was overjoyed. Afterwards, all the kings went to their designated places to rest. There, the garlanded Lord Vasudeva (Krishna), bearing the van-shaped plough weapon—Balarama, Kritavarma the son of Hridika, the famed Yuyudhana (Satyaki), Anadrishti, Akrura, Samba, and Nishatha—all warriors who bring terror to their enemies, arrived there along with the valiant Abhimanyu and his mother Subhadra.

[Verse 23]
The charioteers such as Indrasena, who had stayed in Dwaraka for a year, also arrived with chariots well-equipped with all necessary items.

[Verses 24–25]
The supremely radiant Lord of the Vrishni dynasty, Sri Vasudeva (Krishna), came accompanied by ten thousand elephants, twenty thousand horses, ten thousand chariots, and an infantry of one million soldiers. Additionally, many other mighty warriors from the Vrishni, Andhaka, and Bhoja clans came with him.

[Verse 26]
Lord Sri Krishna gave the noble Pandavas numerous maidservants, various gems, and fine garments as dowry or ceremonial offerings. Thereafter, the matrimonial alliance between the Matsya and Partha families began to be solemnized with proper rituals.

[Verses 27–28]
Then, in the palace of the Matsya king who had allied with the sons of Kunti, conch shells, kettledrums, horns, and drums of various kinds were sounded. In great abundance, food grains, edibles, and Juices were also made available.

[Verse 29]
Singers, bards, storytellers, jesters, and reciters like Sutas and Magadhas assembled and began to praise and sing the glories of the Pandavas.

[Verse 30]
The beautiful women of the royal palace of King Virata, led by Queen Sudeshna, came to visit Queen Draupadi. All of them had exceedingly attractive features and wore pure gemstone-studded earrings.

तानागतानभिप्रेक्ष्य मत्स्यो धर्मभृतां वरः ।
पूजयामास विधिवत् सभृत्यबलवाहनान् ॥ १९ ॥

धर्मात्माओंमें श्रेष्ठ मत्स्यनरेश विराटने उन्हें आया हुआ देख सेवक, सेना और सवारियोंसहित उन सबका विधिपूर्वक स्वागत-सत्कार किया ॥ १९ ॥

प्रीतोऽभवद् दुहितरं दत्त्वा तामभिमन्यवे ।

ततः प्रत्युपयातेषु पार्थिवेषु ततस्ततः ॥ २० ॥
तत्रागमद् वासुदेवो वनमाली हलायुधः ।
कृतवर्मा च हार्दिक्यो युयुधानश्च सात्यकिः ॥ २१ ॥
अनाधृष्टिस्तथाक्रूरः साम्बो निशठ एव च ।
अभिमन्युमुपादाय सह मात्रा परंतपाः ॥ २२ ॥

अभिमन्युको अपनी पुत्रीका वाग्दान करके राजा विराट बहुत प्रसन्न थे। तत्पश्चात् सब राजालोग अपने-अपने लिये नियत किये हुए स्थानोंमें विश्रामके लिये पधारे। वहाँ वनमालाधारी वसुदेवनन्दन भगवान् श्रीकृष्ण, हलरूपी शस्त्र धारण करनेवाले बलराम, हृदीकपुत्र कृतवर्मा, युयुधान नामसे प्रसिद्ध सात्यकि, अनाधृष्टि, अक्रूर, साम्ब और निशठ—ये सभी शत्रुसंतापन वीर अभिमन्यु और उसकी माता सुभद्राको साथ लिये वहाँ पधारे थे ॥ २०—२२ ॥

इन्द्रसेनादयश्चैव रथैस्तैः सुसमाहितैः ।
आययुः सहिताः सर्वे परिसंवत्सरोषिताः ॥ २३ ॥

जिन्होंने एक वर्षतक द्वारकामें निवास किया था, वे इन्द्रसेन आदि सारथि भी अच्छी तरह सब सामग्रियोंसे सम्पन्न किये हुए रथोंसहित वहाँ आये थे ॥ २३ ॥

दशनागसहस्राणि हयानां द्विगुणं तथा ।
रथानामयुतं पूर्णं नियुतं च पदातिनाम् ॥ २४ ॥
वृष्ण्यन्धकाश्च बहवो भोजाश्च परमौजसः ।
अन्वयुर्वृष्णिशार्दूलं वासुदेवं महाद्युतिम् ॥ २५ ॥

परमतेजस्वी वृष्णिवंशशिरोमणि भगवान् वासुदेवके साथ दस हजार हाथी, उनसे दूने अर्थात् बीस हजार घोड़े, दस हजार रथ और दस लाख पैदल सेना थी। इसके सिवा वृष्णि, अन्धक तथा भोजवंशके और भी बहुत-से महापराक्रमी वीर उनके साथ पधारे थे ॥ २४-२५ ॥

पारिबर्हं ददौ कृष्णः पाण्डवानां महात्मनाम् ।
स्त्रियो रत्नानि वासांसि पृथक् पृथगनेकशः ॥ २६ ॥
ततो विवाहो विधिवद् ववृते मत्स्यपार्थयोः ।

भगवान् श्रीकृष्णने महात्मा पाण्डवोंको दहेज या निमन्त्रणमें बहुत-सी दासियाँ, नाना प्रकारके रत्न और बहुत-से वस्त्र पृथक्-पृथक् भेंट किये। तत्पश्चात् मत्स्य और पार्थकुलके वैवाहिक सम्बन्धका कार्य विधिपूर्वक सम्पन्न होने लगा ॥ २६½ ॥

ततः शङ्खाश्च भेर्यश्च गोमुखा डम्बरास्तथा ॥ २७ ॥
पार्थैः संयुज्यमानस्य नेदुर्मत्स्यस्य वेश्मनि ।
भक्ष्यान्नभोज्यपानानि प्रभूतान्यभ्यहारयन् ॥ २८ ॥

ततः शङ्खाश्च भेर्यश्च गोमुखा डम्बरास्तथा ॥ २७ ॥
पार्थैः संयुज्यमानस्य नेदुर्मत्स्यस्य वेश्मनि ।
भक्ष्यान्नभोज्यपानानि प्रभूतान्यभ्यहारयन् ॥ २८ ॥

तदनन्तर कुन्तीपुत्रोंके साथ सम्बन्ध स्थापित करनेवाले मत्स्यनरेशके महलमें शंख, नगाड़े, गोमुख और डम्बर आदि भाँति-भाँतिके बाजे बजने लगे। साथ ही उन्होंने खानेयोग्य अन्न, भोज्य और पीने आदिकी सामग्री भी प्रचुर मात्रामें प्रस्तुत की ॥ २७-२८ ॥

गायनाख्यानशीलाश्च नटवैतालिकास्तथा ।
स्तुवन्तस्तानुपातिष्ठन् सूताश्च सह मागधैः ॥ २९ ॥

गानेवाले, प्राचीन उपाख्यान सुनानेवाले, नट और वैतालिक सूत-मागध आदिके साथ उपस्थित हो पाण्डवोंकी स्तुति-प्रशंसा करने लगे ॥ २९ ॥

सुदेष्णां च पुरस्कृत्य मत्स्यानां च वरस्त्रियः ।
आजग्मुश्चारुसर्वाङ्ग्यः सुमृष्टमणिकुण्डलाः ॥ ३० ॥

मत्स्यनरेशके रनिवासकी सुन्दरी स्त्रियाँ रानी सुदेष्णाको आगे करके महारानी द्रौपदीके यहाँ आयीं। उन सबके सभी अंग बड़े मनोहर थे। उन सबने विशुद्ध मणिमय कुण्डल पहन रखे थे ॥ ३० ॥

Allegations-

📚Skanda Purana 7.1.101.17📚
On that day the Lord was engaged in drinking liquor after enjoying aquatic sports along with all the members of his Antaḥpura (inner apartment). They were in a secluded place."

Refutation-

Let me reproduce the original Sanskrit slokas of Skanda Purana 7.1.101.17

तस्मिन्नहनि देवोऽपि सहांतःपौरकैर्जनैः ॥
अनुभूय जलक्रीडां पानमासेवते रहः

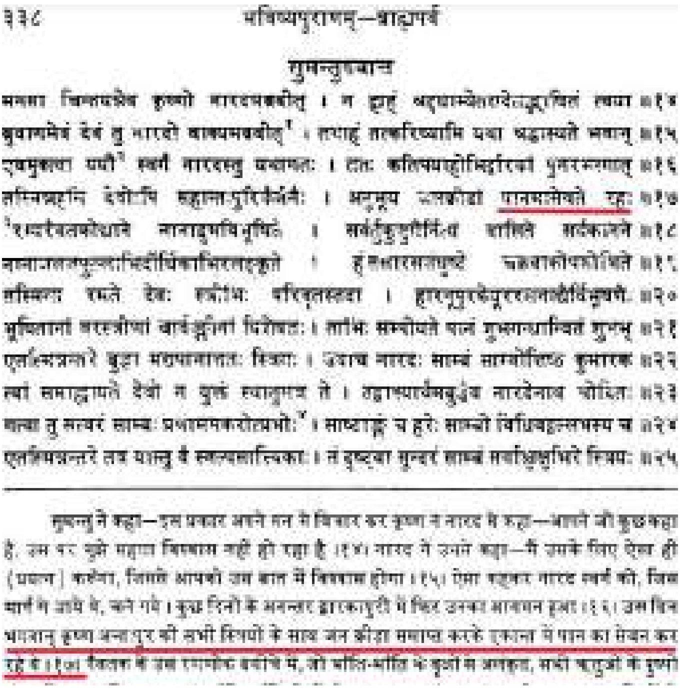
तस्मिन्नहनि देवोऽपि सहांतःपौरकैर्जनैः ॥
अनुभूय जलक्रीडां पानमासेवते रहः ॥ १७ ॥

This is the actual.sanskrit verse the thing to be noticed is that the word used is **पानमासेवते** which is foolishly translated as liquor. Same verse is there in Bhavishya Puran Brahma Parv Chapter 73 there we get to know that the word actually means Pan or Fruit. See verse 17

तस्मिन्नहनि देवोऽपि सहान्तः पुरिकैर्जनैः । अनुभूय जलक्रीडां पानमासेवते रहः ॥१७

भगवान् कृष्ण जल क्रीड़ा समाप्त करके एकान्त में पान का सेवन कर रहे थे। १७।

Lord Krishna, after finishing the water play, was eating Pana alone in solitude. 17.


३३८ भविष्यपुराणम्—ब्राह्मपर्व

सुमन्तुरुवाच

[illegible] ॥१४
[illegible] ॥१५
[illegible] ॥१६
तस्मिन्नहनि देवोऽपि सहान्तःपुरिकैर्जनैः । अनुभूय जलक्रीडां पानमासेवते रहः ॥१७
[illegible] ॥१८
[illegible] ॥१९
[illegible] ॥२०
[illegible] ॥२१
[illegible] ॥२२
[illegible] ॥२३
[illegible] ॥२४
[illegible] ॥२५

[illegible] उस दिन भगवान् कृष्ण अन्तःपुर की सभी स्त्रियों के साथ जल क्रीड़ा समाप्त करके एकान्त में पान का सेवन कर रहे थे।१७। [illegible]

Allegations-

Padma Purana V.89.53-59a says Shree Krishna used to indulge in wine Drinking

Refutation-

Ashoke Chatterjee in his book Padma Purana A Study page number 92/281 mentioned that chapter 69-99 in Patala Khanda of Padma Purana (Including chapter 89) are later interpolations and were inserted later on in Padma Purana between 11-12th Century AD . Thus this chapter 74 which he alleged is an interpolation

This part consists of chaps 69 99 of the Patāla-khanda This portion is neither the work of the Ramaites nor that of the Linga worshippers

This group seems to have come from a very late date We have seen how it depicts a picture of a developed Radha

Some 200 years' time should be given to the group 2 to attain recognition Then obviously this part dates between 1150-1200 AD

Group 3

This part consists of chaps 69 90 of the Pātāla-khaṇḍa. This portion is neither the work of the Rāmaites nor that of the Linga worshippers, but definitely a contribution of the Bhāgavata Vaiṣṇavas who put a stamp of their own sect on it by supplementing it with some new chaps of their own interest. In the discussion of group 2 we have shown how the Linga worshippers of the Pāśupata sect describe Śiva being praised by Rama. The present group, it appears, is a recast by the Bhāgavata-Vaiṣṇavas who have paid back the Linga worshippers in their own coin. In this group it is seen that Pārvatī and Īśvara were glorifying the Māhātmya and celebrity of Kṛṣṇa and Rādhā—His eternal consort, and Vṛndāvana—their eternal blissful abode. Rādhā has been highly eulogised. She is conceived as the eternal Prakṛti. She pervades the whole universe, phenomenal and real and is the prime cause of creation, existence and destruction. She is self-luminous and illumines the external objects. The eternal unity of Kṛṣṇa and Rādhā is the Supreme Truth and this unity must be realised in order to reach the highest goal—the summum bonum of human life. Rādhā is the abode of the highest bliss, and beauty. She is the essence of all fair instincts. She is the concept of love but this love or Prema is high

This group seems to have come from a very late date. We have seen how it depicts a picture of a developed Rādhā cult. Moreover, it abounds in references to Tulasī[39]. Traces of Tāntricism are also vividly observable[40]. Āgama has been admitted as an authority[41]. Tāntric mudrās, nyāsas have

[38] *It should, however, be noted as a comment that the Bengal mss of the Pātāla-khaṇḍa do not contain all these references as they end in chap 80 of the Anan. ed. of the Pātāla-khaṇḍa*

[39] Pātāla-khaṇḍa 72 [illegible] 33 38 79 32, 56 58 60 62 65 80 38 94 4-7, 9 10 etc

[40] Ibid 74 152b 90 1 3 4 8 21 etc

[41] Ibid 84 48a 93 25b 26a 105 40a 45a 109 15b, 108 224b etc

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been referred to more than once[42]. Mandala and Yantra have been regarded as the medium of worship[43]. All these tend to assign a much later date to this part. We have also shown that it has been contributed later than the group 2, the date of which is c. 950-1000 A.D. Some 200 years' time should be given to the group 2 to attain recognition. Then obviously this part dates between 1150-1200 A.D. And this may be accepted if we keep the fact in view that Gopālabhaṭṭa (of 1400 A.D.) in his *Hari-Bhakti-vilāsa* has quoted numerous vss from this part[44], and the contents of these chaps are given in the *Nāradīya-p.* I 93 which is also of a very later origin

In Vana Parva, Adhyaya 13 of the Mahabharata, Shree Krishna explicitly condemns alcohol consumption as a destructive and blameworthy habit that ruins a person morally and socially. This direct statement by Krishna himself serves as a strong refutation against any claims or allegations made by "Malechhas" who try to malign his image by falsely attributing to him indulgence in wine or intoxicants.

Vana Parva Adhaya 13

Shree Krishna Uvach-

स्त्रियोंके प्रति आसक्ति, जुआ खेलना, शिकार खेलनेका शौक और मद्यपान – ये चार प्रकारके भोग कामनाजनित दुःख बताये गये हैं, जिनके कारण मनुष्य अपने धन-ऐश्वर्यसे भ्रष्ट हो जाता है। शास्त्रोंके निपुण विद्वान् सभी परिस्थितियोंमें इन चारोंको निन्दनीय मानते हैं; परंतु द्यूतक्रीडाको तो जूएके दोष जाननेवाले लोग विशेषरूपसे निन्दनीय समझते हैं ।। ७-८ ।।

"Attachment to women, gambling, fondness for hunting, and drinking Alchohol —these four kinds of indulgences, arising from desire, are said to be causes of suffering, due to which a man is ruined in terms of wealth and prosperity. Scholars well-versed in the scriptures consider all four of these to be

blameworthy under any circumstance; however, those who understand the evils of gambling regard it as especially reprehensible. Slokas 7-8

स्त्रियोऽक्षा मृगया पानमेतत् कामसमुत्थितम् ।
दुःखं चतुष्टयं प्रोक्तं यैर्नरो भ्रश्यते श्रियः ॥ ७ ॥
तत्र सर्वत्र वक्तव्यं मन्यन्ते शास्त्रकोविदाः ।
विशेषतश्च वक्तव्यं द्यूतं पश्यन्ति तद्विदः ॥ ८ ॥

स्त्रियोंके प्रति आसक्ति, जूआ खेलना, शिकार खेलनेका शौक और मद्यपान—ये चार प्रकारके भोग कामनाजनित दुःख बताये गये हैं, जिनके कारण मनुष्य अपने धन-ऐश्वर्यसे भ्रष्ट हो जाता है। शास्त्रोंके निपुण विद्वान् सभी परिस्थितियोंमें इन चारोंको निन्दनीय मानते हैं; परंतु द्यूतक्रीडाको तो जूएके दोष जाननेवाले लोग विशेषरूपसे निन्दनीय समझते हैं ॥ ७-८ ॥

Not only this in In the *Vanaparva* (Book of the Forest) of the *Mahabharata*, Chapter 15, it is mentioned that Shri Krishna and other Yadava leaders, following the scriptural injunctions, imposed a complete ban on any kind of alcohol consumption in the city of Dwarka.

Hence, it is clear from this that the scriptures indeed prohibit alcohol consumption.

Furthermore, Shri Krishna himself never supported alcohol consumption in any form, nor did he ever partake in it himself.

शास्त्रदृष्टेन विधिना सुगुप्ता भरतर्षभ ।
रथैरनेकैर्विविधैर्गदसाम्बोद्धवादिभिः ॥ ९ ॥
पुरुषैः कुरुशार्दूल समर्थैः प्रतिवारणे ।

अतिख्यातकुलैर्वीरैर्दृष्टवीर्यैश्च संयुगे ॥ १० ॥
मध्यमेन च गुल्मेन रक्षिभिः सा सुरक्षिता ।
उत्क्षिप्तगुल्मैश्च तथा हयैश्च सपताकिभिः ॥ ११ ॥
आघोषितं च नगरे न पातव्या सुरेति वै ।
प्रमादं परिरक्षद्भिरुग्रसेनोद्धवादिभिः ॥ १२ ॥

भरतकुलभूषण! शास्त्रोक्त विधिसे द्वारकापुरीकी रक्षाके सभी उत्तम उपायोंसे सम्पन्न किया गया था। कुरुश्रेष्ठ! शत्रुओंका सामना करनेमें समर्थ गद, साम्ब और उद्धव आदि अनेक वीर पुरुष नाना प्रकारके बहुसंख्यक रथोंद्वारा पुरीकी रक्षामें दत्तचित थे। जो अत्यन्त विख्यात कुलोंमें उत्पन्न थे तथा युद्धके अवसरोंपर जिनके बल-वीर्यका परिचय मिल चुका था, ऐसे वीर रक्षक मध्यम गुल्म (नगरके मध्यवर्ती दुर्ग)-में स्थित हो पुरीकी पूर्णतः रक्षा कर रहे थे। सबको प्रमादसे बचानेवाले उग्रसेन और उद्धव आदिने शत्रुओंके गुल्मोंको नष्ट करनेकी शक्ति रखनेवाले घुड़सवारोंके हाथमें झंडे देकर समूचे नगरमें यह घोषणा करा दी थी कि किसीको भी मद्यपान नहीं करना चाहिये ॥ ९—१२ ॥

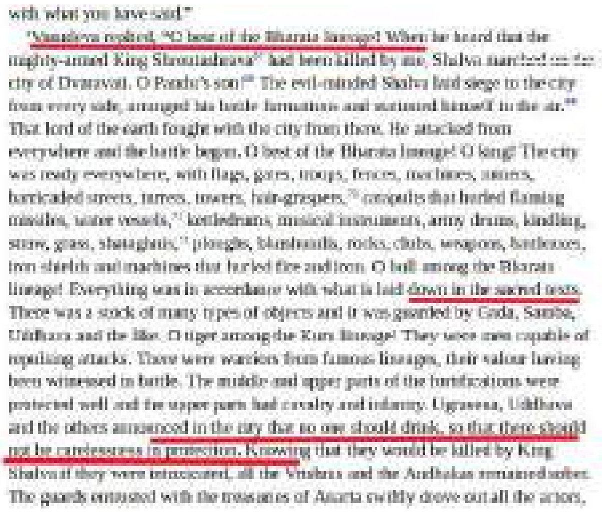
भरतकुलभूषण ! शास्त्रोक्त विधिसे द्वारकाप्रीको रक्षाके सभी उत्तम उपायोंसे सम्पन्न किया गया था। कुरुश्रेष्ठ ! शत्रुओंका सामना करनेमें समर्थ गद, साम्ब और उद्धव आदि अनेक वीर पुरुष नाना प्रकारके बहुसंख्यक रथोंद्वारा पुरीकी रक्षामें दत्तचित थे। जो अत्यन्त विख्यात कुलोंमें उत्पन्न थे तथा युद्धके अवसरोंपर जिनके बल-वीर्यका परिचय मिल चुका था, ऐसे वीर रक्षक मध्यम गुल्म (नगरके मध्यवर्ती दुर्ग)-में स्थित हो पुरीकी पूर्णतः रक्षा कर रहे थे। सबको प्रमादसे बचानेवाले उग्रसेन और उद्धव आदिने शत्रुओंके गुल्मोंको नष्ट करनेकी शक्ति रखनेवाले घुड़सवारोंके हाथमें झंडे देकर समूचे नगरमें यह घोषणा करा दी थी कि किसीको भी मद्यपान नहीं करना चाहिये ।। ९-१२ ।।

“O jewel of the Bharata dynasty! The city of Dvārakā was secured with all the best protective measures as prescribed in the scriptures. O best of the Kurus! Many valiant warriors like Gad, Sāmba, and Uddhava—capable of facing enemies—were stationed with numerous chariots for the defense of the city. These warriors were born in renowned lineages and had already proven their strength and valor in times of war. They were positioned in the central fortress (Madhyama Gulma) of the city, fully committed to its defense.

To ensure that everyone remained alert, Ugrasena and Uddhava—along with others—gave flags into the hands of the cavalry who had the power to destroy enemy

battalions, and had a proclamation made throughout the entire city: 'No one should consume liquor (madya-pāna).'"

Same thing in Bori Critical Edition Mahabharata Vana Parva Adhyay 16


with what you have said."

'Vasudeva replied, "O best of the Bharata lineage! When he heard that the mighty-armed King Shishupala had been killed by me, Shalva marched on the city of Dvaravati, O Pandu's son! The evil-minded Shalva laid siege to the city from every side, arranged his battle formations and stationed himself in the air. That lord of the earth fought with the city from there. He attacked from everywhere and the battle began. O best of the Bharata lineage! O king! The city was ready everywhere, with flags, gates, troops, fences, machines, miners, barricaded streets, turrets, towers, hair-graspers, catapults that hurled flaming missiles, water vessels, kettledrums, musical instruments, army drums, kindling, straw, grass, shataghnis, ploughs, bhushundis, rocks, clubs, weapons, battleaxes, iron shields and machines that hurled fire and iron. O bull among the Bharata lineage! Everything was in accordance with what is laid down in the sacred texts. There was a stock of many types of objects and it was guarded by Gada, Samba, Uddhava and the like. O tiger among the Kuru lineage! They were men capable of repelling attacks. There were warriors from famous lineages, their valour having been witnessed in battle. The middle and upper parts of the fortifications were protected well and the upper parts had cavalry and infantry. Ugrasena, Uddhava and the others announced in the city that no one should drink, so that there should not be carelessness in protection. Knowing that they would be killed by King Shalva if they were intoxicated, all the Vrishnis and the Andhakas remained sober. The guards entrusted with the treasuries of Anarta swiftly drove out all the actors,

Allegations-

- Meat

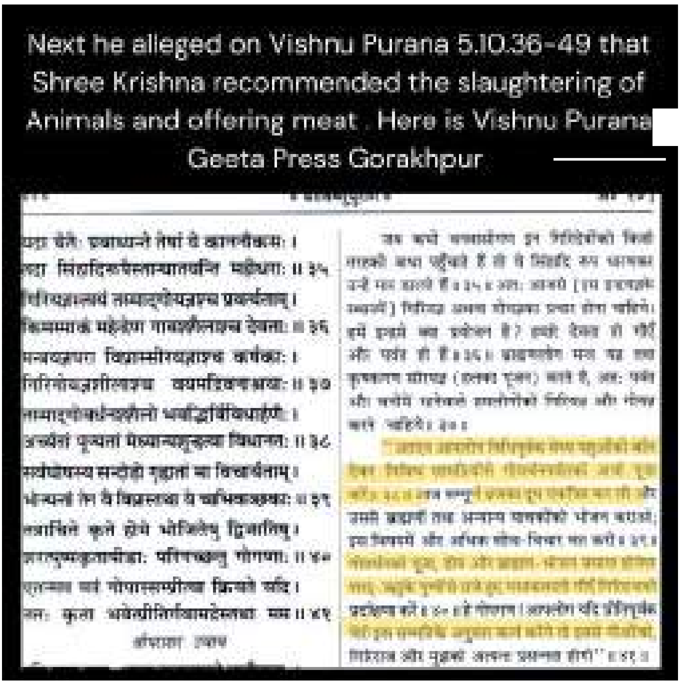
Krishna recommended the slaughtering of animals for worshipping Govardhan Mountain and also consumed the flesh of animals that were offered by the people,

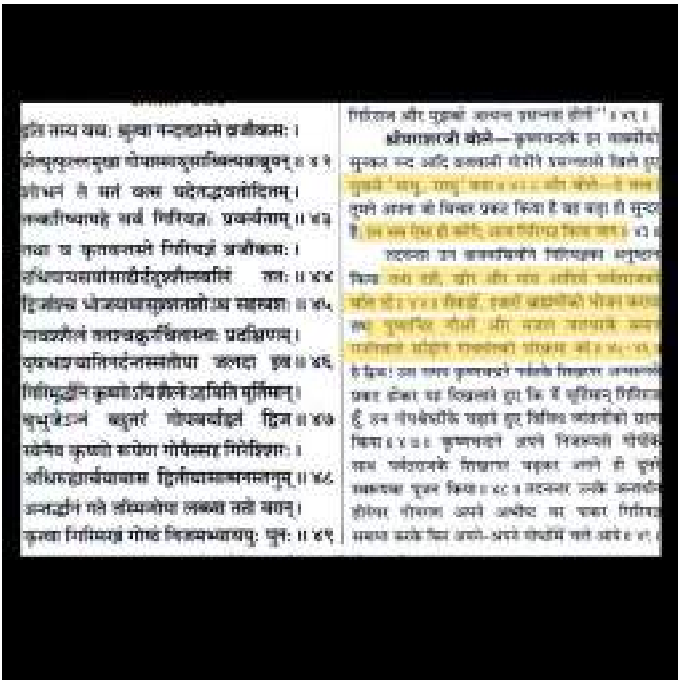
📚Vishnu Purana 5.10.36-49📚
Let prayer and offerings then be addressed to the mountain Govarddhana, and kill a victim in due form. Let the whole station collect their milk without delay, and feed with it the Brahmans and all who may desire to partake of it. When the oblations have been presented, and the Brahmans have been fed, let the Gopas circumambulate the cows, decorated with garlands of autumnal flowers. If the cowherds will attend to these suggestions, they will secure the favour of the mountain, of the cattle, and also mine." When Nanda and the other Gopas heard these words of Krishńa, their faces expanded with delight, and they said that he had spoken well. "You have judged rightly, child," exclaimed they; "we will do exactly as you have proposed, and offer adoration to the mountain." Accordingly the inhabitants of Vraja worshipped the mountain, presenting to it curds and milk and flesh; and they fed hundreds and thousands of Brahmans, and many other guests, who came to the ceremony, even as Krishńa had enjoined: and when they had made their offerings, they circumambulated the cows and the bulls, that bellowed as loud as roaring clouds. Upon the summit of Govarddhana, Krishńa presented himself, saying, "I am the mountain," and partook of much food presented by the Gopas; whilst in his own form as Krishńa he ascended the hill along with the cowherds, and worshipped his other self. Having promised them many blessings, the mountain-person of Krishńa vanished; and the ceremony being completed, the cowherds returned to their station."

Refutation-

Next he alleged on Vishnu Purana 5.10.36-49 that Shree rishna recommended the slaughtering of Animals

and offering meat . Here is Vishnu Purana Geeta Press Gorakhpur

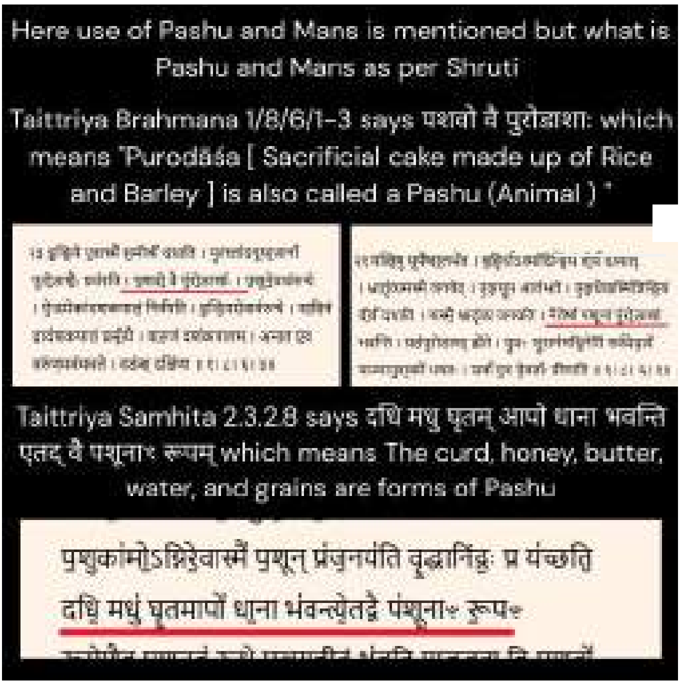




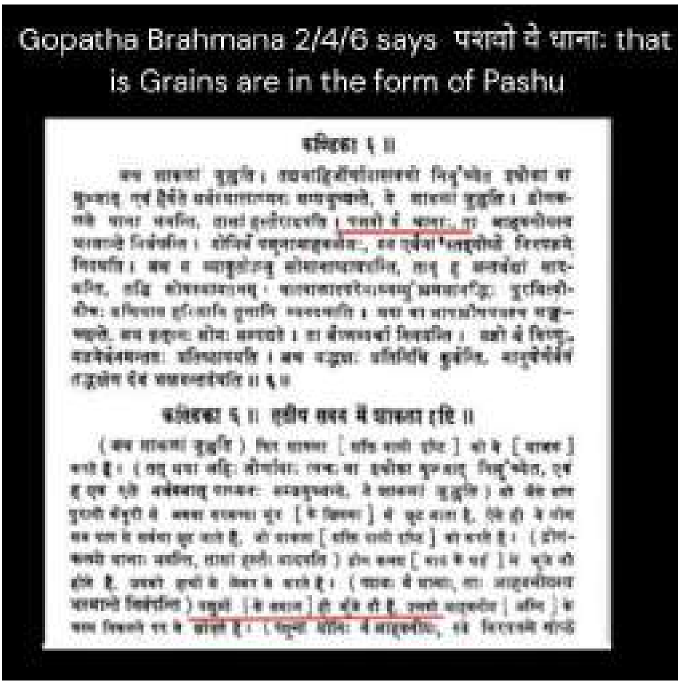
Here use of Pashu and Mans is mentioned but what is Pashu and Mans as per Shruti

Taittriya Brahmana 1/8/6/1-3 says **पशवो वै पुरोडाशाः** which means "Purodāśa [Sacrificial cake made up of Rice and Barley] is also called a Pashu (Animal) "

Taittriya Samhita 2.3.2.8 says **दधि मधु घृतम् आपो धाना भवन्ति एतद् वै पशूनाः रूपम्** which means The curd, honey, butter, water, and grains are forms of Pashu



Gopatha Brahmana 2/4/6 says **पशवो वे धाना:** that is Grains are in the form of Pashu



Thus keeping this Shruti Vakya in Mind here too Pashu should be interpreted as Purodosa .

Allegations-

📚Harivamsha Purana 2.17.15-21📚
Let us kill the animals such as buffalos to be eaten. Let this sacrifice be conducted with all gopas... Along with a pond of curd, a vortex of ghee, a river of milk, a variety of meat and a mountain of cooked rice, the entire complex of vraja including the happy gopa-s and beautiful gopi-s proceeded for the hill sacrifice... At the start of the sacrifice, the items were offered to the fire as ordained. The gopa-s performed the sacrifice along with brahmins on an auspicious day. At the end of the sacrifice, by illusion, Krishna became the hill and consumed the best rice, milk, curd and meat which were offered."

Refutation-

He alleged on Harivamsha Purana 2.17.15-21 that Sacrifice of Buffaloes and cows is mentioned here . Here is Geeta Press Harivamsa Purana you can read it nowhere sacrifice of Buffaloes or any such thing is mentioned here

Harivamsa Purana 2.17.5-21

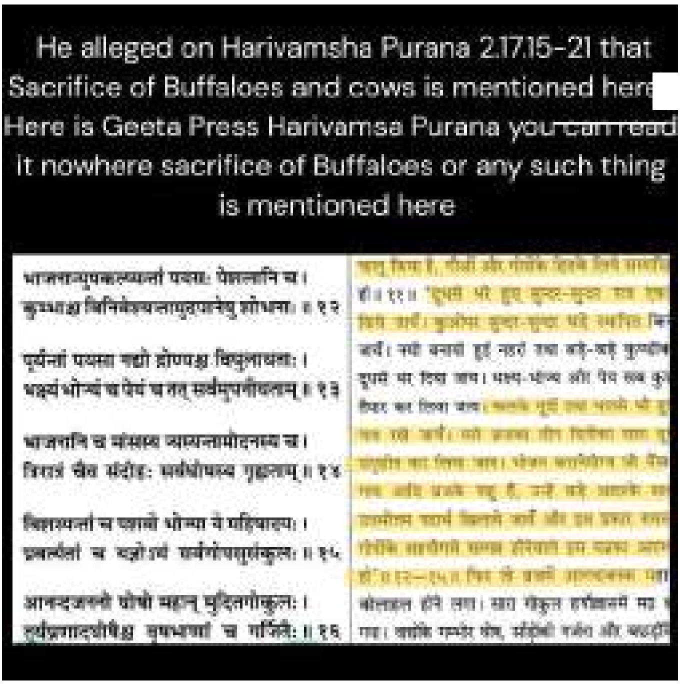
चालू किया है, गौओं और गोपोंके हितके लिये सम्पादि हो ॥ ११ ॥ 'दूधसे भरे हुए सुन्दर-सुन्दर पात्र एक किये जायें। कुओंपर सुन्दर-सुन्दर घड़े स्थापित किन जायँ। नयी बनायी हुई नहरों तथा बड़े-बड़े कुण्डोंक दूधसे भर दिया जाय। भक्ष्य-भोज्य और पेय सब कुछ तैयार कर लिया जाय। फलके गूदों तथा भातसे भरे हु पात्र रखे जायें। सारे व्रजका तीन दिनोंका सारा दू संगृहीत कर लिया जाय। भोजन करानेयोग्य जो भैंस गाय आदि व्रजके पशु हैं, उन्हें बड़े आदरके साथ उत्तमोत्तम पदार्थ खिलाये जाय और इस प्रकार समस गोपोंके सहयोगसे सम्पन्न होनेवाले इस यज्ञका आरम् हो' ॥ १२-१५॥ फिर तो व्रजमें आनन्दजनक महा कोलाहल होने लगा। सारा गोकुल हर्षोल्लासमें मग्न ह गया। वाद्योंके गम्भीर घोष, साँड़ोंकी गर्जना और बछड़ों रँभानेसे जो सम्मिलित शब्द प्रकट हुआ, वह गोपोंका हर्ष बढ़ाने लगा। दहीके कुण्डमें ऊपर-ऊपर घी छा रहा था। दूधकी अनेक नहरें बहने लगीं। फलोंके गूदोंकी बड़ी भारी राशि जमा हो गयी। बहुत-से संस्कारक द्रव्य संचित हो गये और उज्ज्वल भातोंका पर्वताकार पुञ्ज प्रकाशित होने लगा। इस प्रकार गौओंसे भरा हुआ श्रीकृष्णका गिरियज्ञ चालू हो गया। संतुष्ट हुए समस्त गोपगण उसमें सम्मिलित होकर आवश्यक कार्य करते थे। गोपाङ्गनाओंने अपनी उपस्थितिसे उस महोत्सवको मनोहर बना दिया था ॥ १६-१८ ॥ वहाँ भक्ष्य पदार्थोंके सैकड़ों ढेर लगाये गये थे। नाना प्रकारके गन्ध, माल्य तथा भाँति-भाँतिके धूपोंसे वह यज्ञ सुशोभित होता था ॥ १९ ॥ अग्निके समीप जो आज्यस्थाली और चरुस्थाली आदि रखी गयी थीं, वे उस यज्ञका विधान आरम्भ होते ही आगपर चढ़ा दी गयीं। ब्राह्मणोंसहित गोपोंने किसी शुभ तिथिको उस यज्ञका अनुष्ठान आरम्भ किया था ॥ २० ॥ यज्ञके अन्तमें श्रीकृष्ण स्वयं ही मायासे पर्वतके अधिष्ठाता देवता बनकर उस अन्न, दूध, दही और फलोंके गूदोंको भोग लगाने लगे ॥ २१ ॥
उस यज्ञमें श्रेष्ठ ब्राह्मणोंको अन्न-
पानसे तृप्त और दक्षिणासे संतुष्ट किया गया था। उन

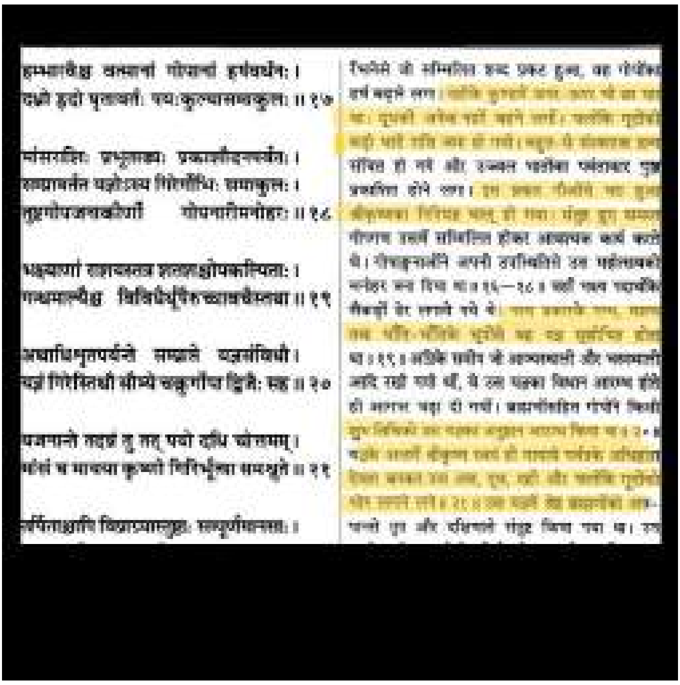
'Let beautiful vessels filled with milk be brought together. Let beautiful pitchers be placed on the wells. Let newly made canals and large tanks be filled with milk. Let all edibles and drinks be prepared. Let vessels filled with fruit pulp and rice be kept. Let all the milk of Vraj be collected for three days. Let the buffaloes, cows, etc., which are animals of Vraj that are fit for feeding, be fed the best of things with great respect and thus let this yajna, which is to be performed with the cooperation of all the gopas, be started.' ॥ 12-15 ॥ Then there was a great uproar of joy in Vraj. The entire Gokul was immersed in joy and gaiety. the deep sound of musical instruments, the roaring of bulls

The inserted word that appeared from Rambhane is Goponka began to increase the joy. The pot of yogurt was overflowing with ghee. Many canals of milk began to flow. A huge amount of fruit pulp accumulated. Lots of ritual substances They were accumulated and the mountainous mass of bright rice began to shine. Thus the mountain sacrifice of Krishna, filled with cows, was started. Satisfied all

The cowherd men joined in and did the necessary work. The cowherd women had made the festival beautiful with their presence. 16-18. There were hundreds of piles of food. The sacrifice was adorned with various kinds of fragrant flowers, garlands and incense. 19 ॥ The Ajyasthali and Charusthali etc. which were placed near the fire were offered on the fire as soon as the ritual of that sacrifice began. On an auspicious date, the cowherd men, along with the brāhmaṇas, had begun the performance of the sacrifice. 20

॥ At the end of the sacrifice, Sri Krishna Himself, by Maya, became the presiding deity of the mountain and gave the food, alms





Allegations-

This is also mentioned in Brahma Purana,

📚Brahma Purana 79.21-27📚
[Krishna said] Hence, let the mountain Govardhana be honoured and worshipped with all due offerings after killing the sacrificial animal in accordance with injunctions. Vyasa said: O brahmins, on hearing these words of his, Nanda and other residents of the colony became delighted with their faces beaming with pleasure. They said 'Well said, well said, my boy… Accordingly the residents of colony performed Yajna unto the mountain. They offered oblations unto the mountain by curds, milk puddings, meat etc."

Refutation-

Next he accused on Brahma Purana 79.21-27 here is Brahma Purana Chapter 79Hindi translation by Taranish Jha . It has

only 22 slokas and no 22nd-27th sloka exists

SOURCE-
https://archive.org/details/in.ernet.dli.2015.406682/page/n513/mode/2up?view=theater

Allegations-

Hundreds of animals were slaughtered, and wine was consumed by Krishna's family and the Pandavas,

📚Mahabharata 4.72.19-28📚
And Krishna gave unto each of the illustrious sons of Pandu numerous female slaves, and gems and robes. And then the nuptial festival set in between the families of the Matsya king and the Pandavas. And then conchs and cymbals and horns and drums and other musical instruments appointed by the Pandavas, began to play in the palace of Virata. And deer of various kinds and clean animals by hundreds were slain. And wines of various kinds and intoxicating juices of trees were profusely collected

Refutation-

Here is Mahabharat 4.72.19-28 Geeta Press Gorakhpur nowhere written such thing

धर्मात्माओंमें श्रेष्ठ मत्स्यनरेश विराटने उन्हें आया हुआ देख सेवक, सेना और सवारियोंसहित उन सबका विधिपूर्वक स्वागत-सत्कार किया ।। १९ ।

अभिमन्युको अपनी पुत्रीका वाग्दान करके राजा विराट बहुत प्रसन्न थे। तत्पश्चात् सब राजालोग अपने-अपने लिये नियत किये हुए स्थानोंमें विश्रामके लिये पधारे। वहाँ वनमालाधारी वसुदेवनन्दन भगवान् श्रीकृष्ण, हलरूपी शस्त्र धारण करनेवाले बलराम, हृदीकपुत्र कृतवर्मा, युयुधान नामसे प्रसिद्ध सात्यकि, अनाधृष्टि, अक्रूर, साम्ब और निशठ – ये सभी शत्रुसंतापन वीर अभिमन्यु और उसकी माता सुभद्राको साथ लिये वहाँ पधारे थे ।। २०-२२ ।।

जिन्होंने एक वर्षतक द्वारकामें निवास किया था, वे इन्द्रसेन आदि सारथि भी अच्छी तरह सब सामग्रियोंसे सम्पन्न किये हुए रथोंसहित वहाँ आये थे ।। २३ ।।

परमतेजस्वी वृष्णिवंशशिरोमणि भगवान् वासुदेव-के साथ दस हजार हाथी, उनसे दुगुने अर्थात् बीस हजार घोड़े, दस हजार रथ और दस लाख पैदल सेना थी। इसके सिवा वृष्णि, अन्धक तथा भोजवंश के और भी बहुत-से महापराक्रमी वीर उनके साथ पधारे थे ।। २४-२५ ।।

भगवान् श्रीकृष्णने महात्मा पाण्डवोंको दहेज या निमन्त्रणमें बहुत-सी दासियाँ, नाना प्रकारके रत्न और बहुत-से वस्त्र पृथक् पृथक् भेंट किये। तत्पश्चात् मत्स्य और पार्थकुलके वैवाहिक सम्बन्धका कार्य विधिपूर्वक सम्पन्न होने लगा ।। २६ ।।

तदनन्तर कुन्तीपुत्रोंके साथ सम्बन्ध स्थापित करनेवाले मत्स्यनरेशके महलमें शंख, गाड़े, गोमुख और डम्बर आदि भाँति-भाँतिके बाजे बजने लगे। साथ ही उन्होंने

खानेयोग्य अन्न, भोज्य और पीने आदिकी सामग्री भी प्रचुर मात्रामें प्रस्तुत की ।। २७-२८

गानेवाले, प्राचीन उपाख्यान सुनानेवाले, नट और वैतालिक सूत-मागध आदिके साथ उपस्थित हो पाण्डवोंकी स्तुति-प्रशंसा करने लगे ।। २९ ।।

मत्स्यनरेशके रनिवासकी सुन्दरी स्त्रियाँ रानी सुदेष्णाको आगे करके महारानी द्रौपदीके यहाँ आयीं। उन सबके सभी अंग बड़े मनोहर थे। उन सबने विशुद्ध मणिमय कुण्डल पहन रखे थे ।। ३० ।।

[Verse 19]
Among the righteous kings, the noble King Virata, seeing them arrive, welcomed them with due rituals, along with his attendants, army, and conveyances.

[Verses 20–22]
King Virata, having pledged his daughter in marriage to Abhimanyu, was overjoyed. Afterwards, all the kings went to their designated places to rest. There, the garlanded Lord Vasudeva (Krishna), bearing the van-shaped plough weapon—Balarama, Kritavarma the son of Hridika, the famed Yuyudhana (Satyaki), Anadrishti, Akrura, Samba, and Nishatha—all warriors who bring terror to their enemies, arrived there along with the valiant Abhimanyu and his mother Subhadra.

[Verse 23]
The charioteers such as Indrasena, who had stayed in Dwaraka for a year, also arrived with chariots well-equipped with all necessary items.

[Verses 24–25]
The supremely radiant Lord of the Vrishni dynasty, Sri Vasudeva (Krishna), came accompanied by ten thousand elephants, twenty thousand horses, ten thousand chariots, and an infantry of one million soldiers. Additionally, many other mighty warriors from the Vrishni, Andhaka, and Bhoja clans came with him.

[Verse 26]
Lord Sri Krishna gave the noble Pandavas numerous maidservants, various gems, and fine garments as dowry or ceremonial offerings. Thereafter, the matrimonial alliance between the Matsya and Partha families began to be solemnized with proper rituals.

[Verses 27–28]
Then, in the palace of the Matsya king who had allied with the sons of Kunti, conch shells, kettledrums, horns, and drums of various kinds were sounded. In great abundance, food grains, edibles, and Juices were also made available.

[Verse 29]
Singers, bards, storytellers, jesters, and reciters like Sutas and Magadhas assembled and began to praise and sing the glories of the Pandavas.

[Verse 30]
The beautiful women of the royal palace of King Virata, led by Queen Sudeshna, came to visit Queen Draupadi. All of them had exceedingly attractive features and wore pure gemstone-studded earrings.

तानागतानभिप्रेक्ष्य मत्स्यो धर्मभृतां वरः ।
पूजयामास विधिवत् सभृत्यबलवाहनान् ॥ १९ ॥

धर्मात्माओंमें श्रेष्ठ मत्स्यनरेश विराटने उन्हें आया हुआ देख सेवक, सेना और सवारियोंसहित उन सबका विधिपूर्वक स्वागत-सत्कार किया ॥ १९ ॥

प्रीतोऽभवद् दुहितरं दत्त्वा तामभिमन्यवे ।

ततः प्रत्युपयातेषु पार्थिवेषु ततस्ततः ॥ २० ॥
तत्रागमद् वासुदेवो वनमाली हलायुधः ।
कृतवर्मा च हार्दिक्यो युयुधानश्च सात्यकिः ॥ २१ ॥
अनाधृष्टिस्तथाक्रूरः साम्बो निशठ एव च ।
अभिमन्युमुपादाय सह मात्रा परंतपाः ॥ २२ ॥

अभिमन्युको अपनी पुत्रीका वाग्दान करके राजा विराट बहुत प्रसन्न थे। तत्पश्चात् सब राजालोग अपने-अपने लिये नियत किये हुए स्थानोंमें विश्रामके लिये पधारे। वहाँ वनमालाधारी वसुदेवनन्दन भगवान् श्रीकृष्ण, हलरूपी शस्त्र धारण करनेवाले बलराम, हृदीकपुत्र कृतवर्मा, युयुधान नामसे प्रसिद्ध सात्यकि, अनाधृष्टि, अक्रूर, साम्ब और निशठ—ये सभी शत्रुसंतापन वीर अभिमन्यु और उसकी माता सुभद्राको साथ लिये वहाँ पधारे थे ॥ २०—२२ ॥

इन्द्रसेनादयश्चैव रथैस्तैः सुसमाहितैः ।
आययुः सहिताः सर्वे परिसंवत्सरोषिताः ॥ २३ ॥

जिन्होंने एक वर्षतक द्वारकामें निवास किया था, वे इन्द्रसेन आदि सारथि भी अच्छी तरह सब सामग्रियोंसे सम्पन्न किये हुए रथोंसहित वहाँ आये थे ॥ २३ ॥

दशनागसहस्राणि हयानां द्विगुणं तथा ।
रथानामयुतं पूर्णं नियुतं च पदातिनाम् ॥ २४ ॥
वृष्ण्यन्धकाश्च बहवो भोजाश्च परमौजसः ।
अन्वयुर्वृष्णिशार्दूलं वासुदेवं महाद्युतिम् ॥ २५ ॥

परमतेजस्वी वृष्णिवंशशिरोमणि भगवान् वासुदेवके साथ दस हजार हाथी, उनसे दूने अर्थात् बीस हजार घोड़े, दस हजार रथ और दस लाख पैदल सेना थी। इसके सिवा वृष्णि, अन्धक तथा भोजवंशके और भी बहुत-से महापराक्रमी वीर उनके साथ पधारे थे ॥ २४-२५ ॥

पारिबर्हं ददौ कृष्णः पाण्डवानां महात्मनाम् ।
स्त्रियो रत्नानि वासांसि पृथक् पृथगनेकशः ॥ २६ ॥
ततो विवाहो विधिवद् ववृते मत्स्यपार्थयोः ।

भगवान् श्रीकृष्णने महात्मा पाण्डवोंको दहेज या निमन्त्रणमें बहुत-सी दासियाँ, नाना प्रकारके रत्न और बहुत-से वस्त्र पृथक्-पृथक् भेंट किये। तत्पश्चात् मत्स्य और पार्थकुलके वैवाहिक सम्बन्धका कार्य विधिपूर्वक सम्पन्न होने लगा ॥ २६½ ॥

ततः शङ्खाश्च भेर्यश्च गोमुखा डम्बरास्तथा ॥ २७ ॥
पार्थैः संयुज्यमानस्य नेदुर्मत्स्यस्य वेश्मनि ।
भक्ष्यान्नभोज्यपानानि प्रभूतान्यभ्यहारयन् ॥ २८ ॥

ततः शङ्खाश्च भेर्यश्च गोमुखा डम्बरास्तथा ॥ २७ ॥
पार्थैः संयुज्यमानस्य नेदुर्मत्स्यस्य वेश्मनि ।
भक्ष्यान्नभोज्यपानानि प्रभूतान्यभ्यहारयन् ॥ २८ ॥

तदनन्तर कुन्तीपुत्रोंके साथ सम्बन्ध स्थापित करनेवाले मत्स्यनरेशके महलोंमें शङ्ख, नगाड़े, गोमुख और डम्बर आदि भाँति-भाँतिके बाजे बजने लगे। साथ ही उन्होंने खानेयोग्य अन्न, भोज्य और पीने आदिकी सामग्री भी प्रचुर मात्रामें प्रस्तुत की ॥ २७-२८ ॥

गायनाख्यानशीलाश्च नटवैतालिकास्तथा ।
स्तुवन्तस्तानुपातिष्ठन् सूताश्च सह मागधैः ॥ २९ ॥

गानेवाले, प्राचीन उपाख्यान सुनानेवाले, नट और वैतालिक सूत-मागध आदिके साथ उपस्थित हो पाण्डवोंकी स्तुति-प्रशंसा करने लगे ॥ २९ ॥

सुदेष्णां च पुरस्कृत्य मत्स्यानां च वरस्त्रियः ।
आजग्मुश्चारुसर्वाङ्ग्यः सुमृष्टमणिकुण्डलाः ॥ ३० ॥

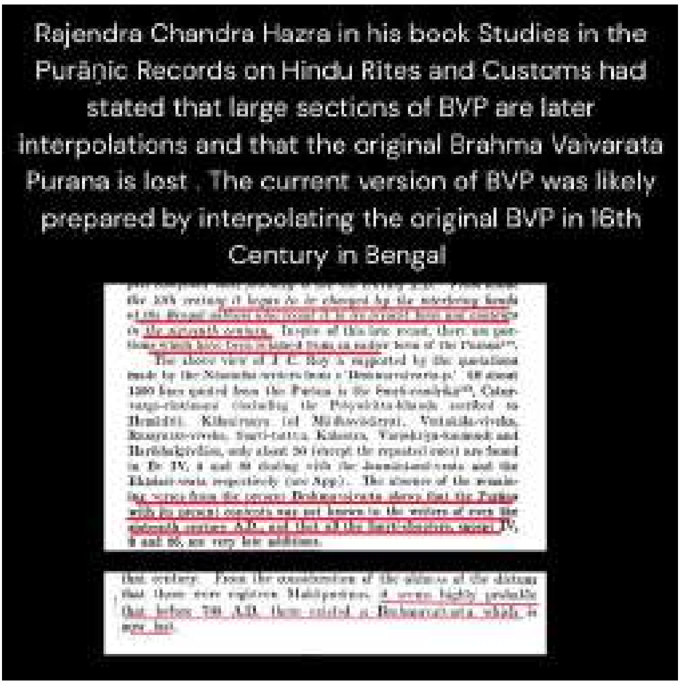
मत्स्यनरेशके रनिवासकी सुन्दरी स्त्रियाँ रानी सुदेष्णाको आगे करके महारानी द्रौपदीके यहाँ आयीं। उन सबके सभी अंग बड़े मनोहर थे। उन सबने विशुद्ध मणिमय कुण्डल पहन रखे थे ॥ ३० ॥

Allegations-

One lakh cows & etc. were served at the wedding of Krishna and Rukmini.
Brahma Vaivarta Purana: Sri krsna Janma Khanda/Chapter: 105 Marriage of Rukmini/verse:61,62,63
61 One lakh cows and two lakh deer were cut down Do the same for four lakhs of rabbits and worms.
62 Ten lakh goats are four times as much as the gifts. Offer sacrifices with devotion to the village goddess at the festival.
63 Make them cooked meat and food.
Make the ingredients for the perfect dishes, O lord of the earth.

Refutation-

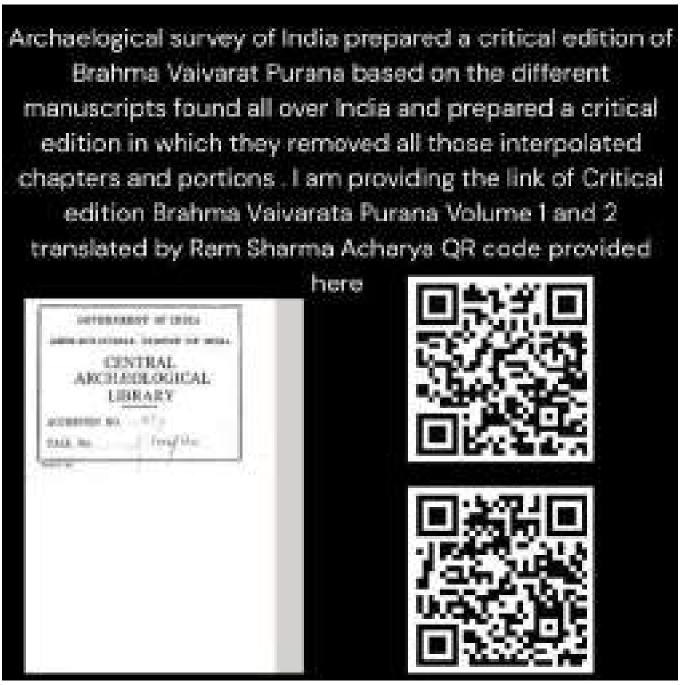
Rajendra Chandra Hazra in his book Studies in the Purāṇic Records on Hindu Rites and Customs had stated that large sections of BVP are later interpolations and that the original Brahma Vaivarata Purana is lost. The current version of BVP was likely prepared by interpolating the original BVP in 16th Century in Bengal.



Archaelogical survey of India prepared a critical edition of Brahma Vaivarat Purana based on the different manuscripts found all over India and prepared a critical edition in which they removed all those interpolated chapters and portions. I am providing the link of Critical edition Brahma Vaivarata Purana Volume 1 and 2 translated by Ram Sharma Acharya QR code provided here

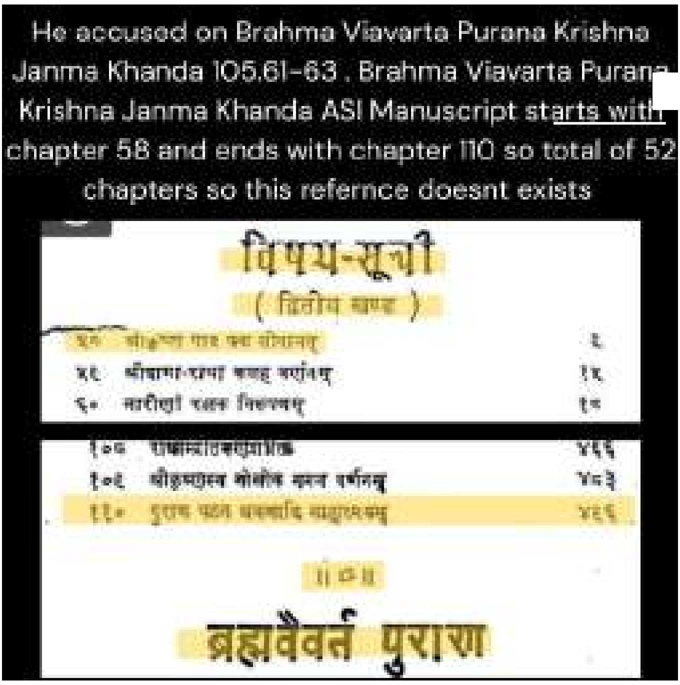
https://archive.org/details/in.ernet.dli.2015.552557

https://archive.org/details/in.ernet.dli.2015.552558



He accused on Brahma Viavarta Purana Krishna Janma ..handa 105.61-63. Brahma Viavarta Purana Krishna Janma

Khanda ASI Manuscript starts with chapter 58 and ends with chapter 110 so total of 52 chapters so this refernce doesnt exists



Allegations-

17. What happened to the wives of Krishna after his death?

16,100 wives of Krishna were abducted by bandits,

📚Devi Bhagavatam Purana 2.8.1-23📚
The high-souled descendants of Yadu, intoxicated by drinking wine, fought against each other and were extirpated in the presence of Kṛṣṇa and Balarām. Balarām then quitted his mortal coil; the lotus-eyed Bhagavān Kṛṣṇa quitted his life, struck by the arrows of a hunter, to payrespect to a Brāhmin's curse. Vasudeva heard of Hari's quitting his mortal coil, and meditated the Goddess of the Universe within his heart and left his holy life. Arjuna became very sorry; he went to Prabhāsa and performed the funeral obsequies of all duly. Seeing the dead body of Hari, Arjuna collected fuel and burnt his body together with his eight principal wives; he burnt also Balarām's body with that of his wife Revatī. Arjuna, then, went to the Dvārakā city and removed all the inhabitants of the city when the whole Dwārkā city of Vāsudeva was drowned in the waters of the ocean. While Arjuna was taking all the persons with him after getting out of Dwārkā, he felt himself very weak on the way; and therefore a band of robbers, known by the name of Ābhīras plundered all the wealth and all the wives of Kṛṣṇa. Arjuna, of indomitable valour, after his arrival at Indraprastha made Vajra, Aniruddha's son, the king of the place."

📚Linga Purana 1.69.86-87📚
Kṛṣṇa abandoned the human form under the pretext of the arrow of the hunter Jaraka, and after blessing that hunter he returned to heaven. Due to the curse of Aṣṭāvakra as also due to his own Māyā (power) the wives of lord Kṛṣṇa were abducted by thieves."

📚Devi Bhagavatam Purana 4.25.58-64📚
"he good-looking S'amkara saying these words remained

silent; then S'rî Krisna bowed down at the feet of Girijâ, the wife of S'amkara. Then the Goddess Pârvatî addressed repeatedly to Vâsudeva and said:– O mighty armed! O Krisna! O best of human beings! You will be the typical exemplary householder; (all people will try to follow you). When one hundred years will pass away, your race will be extinct, due to the curse of the Brâhmana and Gândhâri. Your sons and the other Yâdavas will lose their senses on drinking liquor; they will kill each other in the battle field and thus will be extirpated. You should know that there can be no remedy to what will inevitably come to pass; therefore no one is to grieve for them; this is all along my view. O Madhusûdana! After Your death, due to the curse of Astâvakra Muni, your wives will be forcibly stolen away by indomitable robbers. There is no doubt in this."

Refutation-

Now coming to the allegations on what happened to his wives after his departure back to Vaikuntha Mahabharata Swargarohan Parva Section 5 which is more authoritative over Linga Purana and Devi Bhagvatam and other Puranas

वे जो नारायण नामसे प्रसिद्ध सनातन देवाधिदेव हैं उन्हींके अंश वसुदेवनन्दन श्रीकृष्ण थे, जो अवतारका कार्य पूरा करके पुनः अपने स्वरूपमें प्रविष्ट हो गये ।।

जनमेजय ! भगवान् श्रीकृष्णकी जो सोलह हजार स्त्रियाँ थीं, उन्होंने अवसर पाकर सरस्वती नदीमें कूदकर अपने प्राण दे दिये ।। २५ ।।

वहाँ देहत्याग करनेके पश्चात वे सब-की-सब पूनः स्वर्गलोकमें जा पहुँचीं और अप्सराएँ होकर पुनः भगवान् श्रीकृष्णकी सेवामें उपस्थित हो गयीं ।। २६ ।।

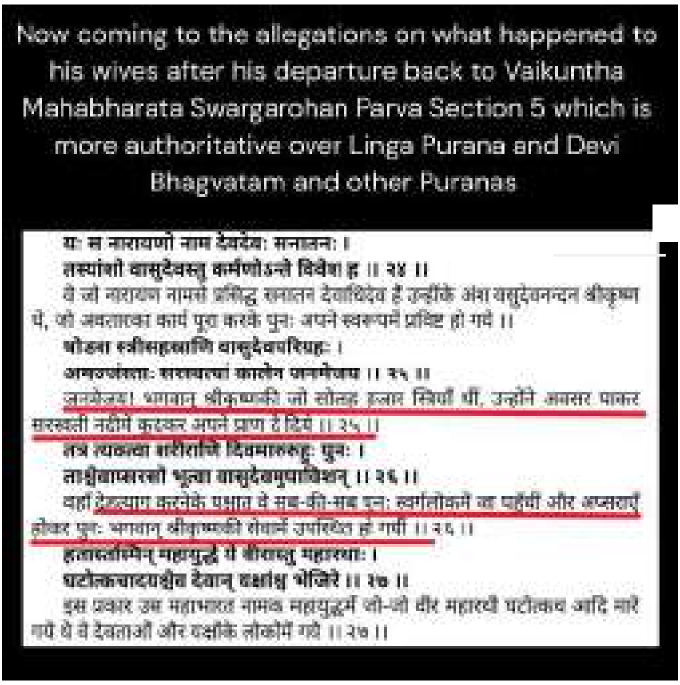
इस प्रकार उस महाभारत नामक महायुद्धमें जो-जो वीर महारथी घटोत्कच आदि मारे गये थे वे देवताओं और यक्षोंके लोकोंमें गये ।। २७ ।।

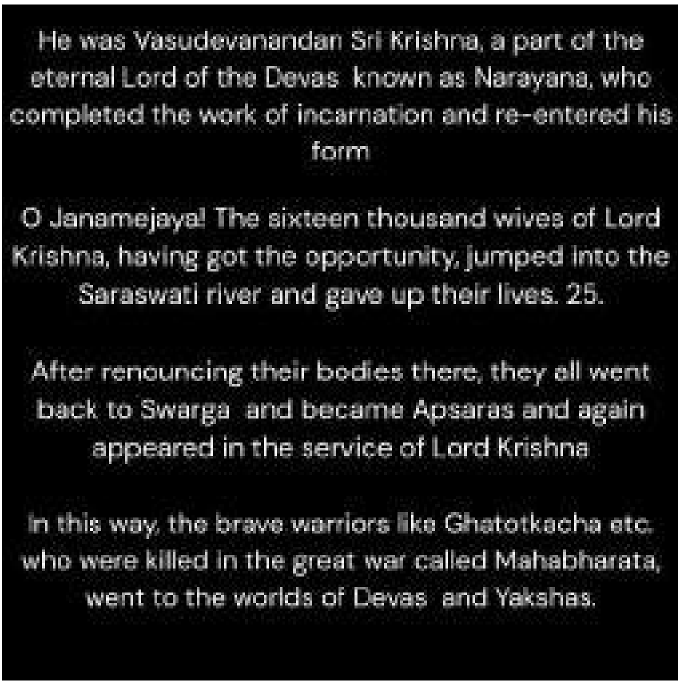
He was Vasudevanandan Sri Krishna, a part of the eternal Lord of the Devas known as Narayana, who completed the work of incarnation and re-entered his form

O Janamejaya! The sixteen thousand wives of Lord Krishna, having got the opportunity, jumped into the Saraswati river and gave up their lives. 25.

After renouncing their bodies there, they all went back to Swarga and became Apsaras and again appeared in the service of Lord Krishna

In this way, the brave warriors like Ghatotkacha etc. who were killed in the great war called Mahabharata, went to the worlds of Devas and Yakshas.





Allegations-

Srimad Bhagvatam 10.52.5

The Lord returned to Mathurā, which was still surrounded by Yavanas. Then He destroyed the army of barbarians and began taking their valuables to Dvārakā.

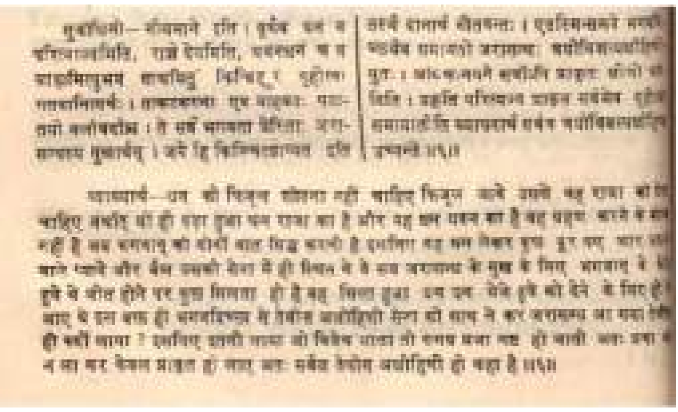
Refutation-

Lets see Shripad Vallabhacharya explanation on Srimad Bhagavatam 10.52.5 in his Subodhini

सुबोधिनी – नीयमाने इति । वृथैव धनं न परित्याज्यमिति, राज्ञे देयमिति, यवनधनं च न ग्राह्यमित्युभय साधयितुं किञ्चिद्दूरं गृहीत्वा गतवानित्यर्थः । तत्कटकस्था एव वाहकाः पदा तयो बलोवर्दाश्च । ते सर्वे भगवता प्रेरिताः जरा सन्धस्य सुखार्थम् । जये हि किञ्चित्प्राप्यत इति।
तस्मै दानार्थ नीतवन्तः । एतस्मिन्समये भगवदि च्छयैव समागतो जरासन्धः त्रयोविंशत्यक्षौहिणी-युतः । अधिकानयने सर्वोऽपि प्राकृतः क्षोणो भवे दिति । प्रकृति परित्यज्य प्राकृत सर्वमेव गृहीत्या समायातीति ख्यापनार्थं सर्वत्र त्रयोविंशत्यक्षौहिष्ण उच्यन्ते ॥६॥
ाख्यार्थ-धन को फिजूल छोड़ना नहीं चाहिए फिजूल जावे उससे वह राजा को देना

चाहिए अर्थात् यों ही पड़ा हुआ घन राजा का है और यह धन यवन का है वह ग्रहण करने के बोल नहीं है अब भगवान् को दोनों बात सिद्ध करनी है इसलिए वह धन लेकर कुछ दूर गए भार उठाते वाले प्यादे और बैल उसकी सेना में ही स्थित थे वे सब जरासन्ध के सुख के लिए भगवान् के भेरे हुवे थे जोत होने पर कुछ मिलता ही है वह मिला हुआ धन उन भेजे हुवे को देने के लिए ही आए थे इस वक्त ही भगवदिच्छा से तेवीस अक्षोहिणी सेना को साथ ले कर जरासन्ध आ गया तेवौर ही क्यों लाया ? इसलिए इतनी लाया जो विशेष लाता तो समग्र प्रजा नष्ट हो जाती अतः प्रजा से न ला कर केवल प्राकृत हो लाए अतः सर्वत्र तेवीस अक्षोहिणी ही कहा है ।।६।

Subodhinī explains:
"We should not abandon wealth needlessly. If left unused, it should be given to the king. Likewise, the wealth belonging to a Yavana (foreigner) should not be accepted.
To establish both points, Bhagavān (the Lord) took the wealth a short distance away.
The bearers of the load and the oxen (used for transport) were already stationed in the camp of the army.
All of them had been appointed by the Lord for the welfare of Jarāsandha.
(As the saying goes:) 'In plowing, one always gains something.' So, the gained wealth was to be given to those sent by Him.
At that very time, Jarāsandha arrived—by divine will—with a force of 23 *Akṣauhiṇī* divisions.
Why only 23? Because had he brought more, the entire populace might have been destroyed. So, rather than conscripting common citizens (*prakṛti*), he brought only non-civilian (*prākṛta*) warriors.
That is why, in all references, it is said that 23 *Akṣauhiṇīs* were brought."



Allegations-

Srimad Bhagvatam 10.8.31 says When Krishna used to get angry he used to pass stool and poop in others houses

<u>Text 31:</u> "When Kṛṣṇa is caught in His naughty activities, the master of the house will say to Him, 'Oh, You are a thief,' and artificially express anger at Kṛṣṇa. Kṛṣṇa will then reply, 'I am not a thief. You are a thief.' Sometimes, being angry, Kṛṣṇa passes urine and stool in a neat, clean place in our houses. But now, our dear friend Yaśodā, this expert thief is sitting before you like a very good boy." Sometimes all the gopīs would look at Kṛṣṇa sitting there, His eyes fearful so that His mother would not chastise Him, and when they saw Kṛṣṇa's beautiful face, instead of chastising Him they would simply look upon His face and enjoy transcendental bliss. Mother Yaśodā would mildly smile at all this fun, and she would not want to chastise her blessed transcendental child.

Refutation–

Sanatana Goswami ji wrote in his Brihad Vaishnava Toshini commentary – जगज्जनमलध्वंसिश्रवण स्मृतिकीर्तनाः । मलमूत्रादिरहिताः पुण्यश्लोका इतिस्मृताः ॥ Those whose names, pastimes, and hymns remove all kinds of impurities from th world, such as sins etc, and who are free from all bodily waste products, are known as Punyashloka in the shaastras. Even punyashlokas do not have urine and stool. How can the pinnacle of the punyashlokas urinate? – इति पुराणवचनात् पुण्यश्लोकानामपि तावन्मलमूत्रादिकं नास्ति, तत् कथं पुण्यश्लोकशिखामणे स्तदुद्धटताम् । Yet it is written in SB 10.43.1 that Bhagavan Shri Krishna and Bhagavan Balabhadra purified themselves with dwija samskaras to be without fault – तथा हि त्रिचत्वारिंशे (भा० १०।४७।११) 'अथ कृष्णश्च रामश्च कृतशौचौ परन्तप' इत्यत्र 'कृतं शौचं शुद्धत्वं निरपराधत्वं याभ्याम्' इत्येव तैव्यख्यातम् ।
He made the monkeys and other animals urinate. Or he did this to give joy to his devotees, by showing his fickle childhood pastimes, though by his very nature he has no such activities. He has nothing disgusting like urine or stool. Like his form and name, his pastimes are alaukika -मेहनादीनि कुरुते वानरादिना कारयतीत्यर्थः । यद्वा, स्वभावतस्तदभावेऽपि बाल्यलीलाचापलदर्शनेन स्वभक्तजनानन्दनाय तदानीमेव तत् कृत्वा दर्शयतीति मेहनादीनामप्यबीभत्सत्वमेव, रूपनामादीनामिव तस्य लीलानामपि सच्चिदानन्दरूपत्वेनालौकिकत्वादुह्यम् ।

सभयनयनश्री मुखालो किनीभिरिति तदाक्रोशन मुख्यप्रयोजनमुक्तम् । इत्थमुक्तप्रकारेण व्याख्यातो विशेषेण वर्णितोऽर्थः, तदवतारप्रयोजनं निजजन्मफलं वा, किंवा श्रीकृष्ण धूर्ततादिचेष्टा यस्यां सा; अतएव प्रहर्षोदयेन पुत्रचाञ्चल्यादि-कौतुकेन वा, किंवा तासां कौतुकपरतामेवाभि- प्रेत्य प्रहसितमुखी सुम्मेरानना सती होवोपालब्धुं तमाक्षेप्तुं नैवैच्छदिच्छामपि नैवाकरोदित्यर्थः । Having explained in this way they (women of Gokula) looked at his face with its frightened eyes. The goal was to scold him. Understanding the purpose of his appearance or the success of her birth, or having a son with such impudent actions, she (Yashoda) just smiled because of joy from his fickle actions, or to sympathize with the women who enjoyed his antics, and did not desire to scold him.
अत्रेद तत्त्वम्, मातृस्नेह भरेण सुखविशेषार्थं श्रीभगवतस्तस्याः सकाशादुपालम्भनेप्सा चिरं नितरामासीत्, तथापि पुत्रवात्सल्येन सा तस्य न सिद्धेति ॥ – The truth is this. He had a desire to be scolded by his mother, to derive special happiness from his mother's affection. She did not fulfill that desire out of affection for her son.
Jiva Goswami ji wrote the same in his Laghu Vaishnava Toshani – जगज्जनमलध्वंसिश्रवण स्मृतिकीर्तनाः । मलमूत्रादिरहिताः पुण्यश्लोका इतिस्मृताः ॥ इति पुराणान्तरवचनेन ।। He wrote that all this was an illusion created for his childhood pastimes -बाल्यलीलाविनोदार्थ मृषैव प्रापश्चितानि मेहनादीनीति ज्ञेयं रोचमानतार्थप्रधानोत्र वंशधातुस्ततः कमनीये इति व्याख्यातम् ।।

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He made the monkeys and other animals urinate. Or he did this to give joy to his devotees, by showing his fickle childhood pastimes, though by his very nature he has no such activities. He has nothing disgusting like urine or stool. Like his form and name, his pastimes are alaukika - मेहनादीनि कुरुते वानरादिना कारयतीत्यर्थः । यद्वा, स्वभावतस्तदभावेऽपि बाल्यलीलावापलदर्शनेन स्वभक्तजनानन्दनाय तदानीमेव तत् कृत्वा दर्शयतीति मेहनादीनामपवीभत्सत्वमेव, स्वनामादीनामिव तस्य लीलानामपि सच्चिदानन्दरूपत्वेनालौकिकत्वादूहाम् ।

सभयनयनश्री मुखालो किनीमिरिति तदाक्रोशन मुख्यप्रयोजनमुक्तम् । इत्यमुक्तप्रकारेण व्याख्यातो विशेषेण वर्णितोऽर्थः, तदवतारप्रयोजनं निजजन्मफलं वा, किंवा श्रीकृष्ण धूर्ततादिचेष्टा यस्याः सा; अतएव प्रहर्षोदयेन पुत्रचाञ्चल्यादि-कौतुकेन वा, किंवा तासां कौतुकपरतामेवाभि- प्रेत्य प्रहसितमुखी सुस्मेराननाः सती होवोपालब्धुं तमाक्षेप्तुं नैच्छदित्यस्मापि नैवाकरोदित्यर्थः । Having explained in this way they (women of Gokula) looked at his face with its frightened eyes. The goal was to scold him. Understanding the purpose of his appearance or the success of her birth, or having a son with such impudent actions, she (Yashoda) just smiled because of joy from his fickle actions, or to sympathize with the women who enjoyed his antics, and did not desire to scold him.

अत्रेद तत्त्वम्, मातृस्नेह भरेण सुखविशेषार्थं श्रीभगवतस्तस्याः सकाशादुपालम्भनेच्छा चिरं नितरामासीत्, तथापि पुत्रवात्सल्येन सा तस्य न सिद्धेति ॥ - The truth is this. He had a desire to be scolded by his mother, to derive special happiness from his mother's affection. She did not fulfill that desire out of affection for her son.

Jiva Goswami ji wrote the same in his Laghu Vaishnava Toshani - जगज्जन्मलध्वंसिश्रवण स्मृतिकीर्तनाः । मलमूत्रादिरहिताः पुण्यश्लोका इतिस्मृताः ॥ इति पुराणान्तरवचनेन।। He wrote that all this was an illusion created for his childhood pastimes - बाल्यलीलाविनोदार्थं मृषैव प्रापश्चितानि मेहनादीनीति ज्ञेयं रोचमानतार्थप्रधानोत्र वंशधातुरुक्तः कमनीयं इति व्याख्यातम्।।

Allegations-

Bhagwan Shree Krishna told woman to be of sinful birth in Bhagvat Geeta 9.32

TEXT 32: O son of Pṛthā, those who take shelter in Me, though they be of lower birth – women, vaiśyas [merchants] and śūdras [workers] – can attain the supreme destination.

Refutation–

Here is Bhagavat Geeta 9.32 hindi and english translation ,ou can clearly see here Sudras , Vaishya and woman are

separated from those of sinful birth by a comma

मां हि पार्थ व्यपाश्रित्य येऽपि स्युः पापयोनयः।
स्त्रियो वैश्यास्तथा शूद्रास्तेऽपि यान्ति परां गतिम्॥ ३२॥

Arjuna, women, Vaiśyas (members of the trading and agriculturist classes), Śūdras (those belonging to the labour and artisan classes), as well as those of impious birth (such as the pariah), whoever they may be, taking refuge in Me, they too attain the supreme goal. (32)

Hindi translation and explanation by Geeta Press Gorakhpur

मां हि पार्थ व्यपाश्रित्य येऽपि स्युः पापयोनयः।
स्त्रियो वैश्यास्तथा शूद्रास्तेऽपि यान्ति परां गतिम्॥ ३२॥

पार्थ	= हे पृथानन्दन!	वैश्याः	= वैश्य	व्यपाश्रित्य	= सर्वथा मेरे शरण होकर
ये	= जो	तथा	= और		
अपि	= भी	शूद्राः	= शूद्र (हों),	हि	= निःसन्देह
पापयोनयः	= पापयोनिवाले	ते	= वे	पराम्	= परम
स्युः	= हों	अपि	= भी	गतिम्	= गतिको
स्त्रियः	= स्त्रियाँ,	माम्,		यान्ति	= प्राप्त हो जाते हैं।

[illegible]

Are Woman , Shudras and Vaishyas included in Papyoni ? No –

An Explanation by Geeta Press Gorakhpur

Special Point In this verse, the term *pāpayonayaḥ* appears as an independent expression. It cannot be taken as a qualifier for women, Vaiśyas, or Śūdras—because doing so leads to several contradictions. Women belong to all four varṇas. Among them, Brahmin, Kṣatriya, and Vaiśya women have the right to participate with their husbands in yajñas and other Vedic rituals. So how can they be called *pāpayonayaḥ*? Clearly, they cannot be.

Although women are included in all four varṇas, the Lord has mentioned them separately. This implies that women are not restricted to reaching Him only through their husbands. They can attain the supreme goal independently by taking exclusive refuge in the Lord. Therefore, women should take shelter in the Lord alone, without mentally relying on anyone else.

If the term *pāpayonayaḥ* is applied to Vaiśyas, that too does not hold, because according to the śruti, Vaiśyas are not considered *pāpayoni*. In fact, Vaiśyas have full authority to study the Vedas and perform Vedic rituals like yajñas.

If it is applied to Śūdras, that also does not hold. Śūdras are included within the four varṇas. So, those outside the varṇic system—such as Yavanas, Hūṇas, Khasas, and other socially marginalized groups—should be considered within the scope of *pāpayonayaḥ*.

Just as no child is forbidden from going into a mother's lap—because all are her children—similarly, since all beings are parts of the Divine, no one is denied approach to God.

Animals, birds, trees, and vines do not possess the understanding or aptitude to seek the Lord; yet, due to past karmic impressions or other reasons, they may still come before Him. Therefore, the term *pāpayonayaḥ* can also be extended to include animals and birds in exceptional cases. In fact, even among animals and birds, devotees like Gajendra and Jaṭāyu have attained the Lord.

विशेष बात

इस श्लोकमें '**पापयोनयः**' पद स्वतन्त्ररूपसे आया है। इस पदको स्त्रियों, वैश्यों और शूद्रोंका विशेषण नहीं माना जा सकता; क्योंकि ऐसा माननेपर कई बाधाएँ आती हैं। स्त्रियाँ चारों वर्णोंकी होती हैं। उनमेंसे ब्राह्मणों, क्षत्रियों और वैश्योंकी स्त्रियोंको अपने-अपने पतियोंके साथ यज्ञ आदि वैदिक कर्मोंमें बैठनेका अधिकार है। अतः स्त्रियोंको पापयोनि कैसे कह सकते हैं? अर्थात् नहीं कह सकते। चारों वर्णोंमें आते हुए भी भगवान्‌ने स्त्रियोंका नाम अलगसे लिया है। इसका तात्पर्य है कि स्त्रियाँ पतिके साथ ही मेरा आश्रय ले सकती हैं, मेरी तरफ चल सकती हैं—ऐसा कोई नियम नहीं है। स्त्रियाँ स्वतन्त्रतापूर्वक मेरा आश्रय लेकर परमगतिको प्राप्त हो सकती हैं। इसलिये स्त्रियोंको किसी भी व्यक्तिका मनसे किंचिन्मात्र भी आश्रय न लेकर केवल मेरा ही आश्रय लेना चाहिये।

अगर इस '**पापयोनयः**' पदको वैश्योंका विशेषण माना जाय, तो यह भी युक्तिसंगत नहीं बैठता। कारण कि श्रुतिके अनुसार वैश्योंको पापयोनि नहीं माना जा सकता*। वैश्योंको तो वेदोंके पढ़नेका और यज्ञ आदि वैदिक कर्मोंके करनेका पूरा अधिकार दिया गया है।

अगर इस '**पापयोनयः**' पदको शूद्रोंका विशेषण माना जाय, तो यह भी युक्तिसंगत नहीं बैठता; क्योंकि शूद्र तो चारों वर्णोंमें आ जाते हैं। अतः चारों वर्णोंके अतिरिक्त अर्थात् शूद्रोंकी अपेक्षा भी जो हीन जातिवाले यवन, हूण, खस आदि मनुष्य हैं, उन्हींको '**पापयोनयः**' पदके अन्तर्गत लेना चाहिये।

जैसे माँकी गोदमें जानेके लिये किसी भी बच्चेके लिये मनाही नहीं है; क्योंकि वे बच्चे माँके ही हैं। ऐसे ही भगवान्‌का अंश होनेसे प्राणिमात्रके लिये भगवान्‌की तरफ चलनेमें (भगवान्‌की ओरसे) कोई मनाही नहीं है। पशु, पक्षी, वृक्ष, लता आदिमें भगवान्‌की तरफ चलनेकी समझ, योग्यता नहीं है, फिर भी पूर्वजन्मके संस्कारसे या अन्य किसी कारणसे वे भगवान्‌के सम्मुख हो सकते हैं। अतः यहाँ '**पापयोनयः**' पदमें पशु, पक्षी आदिको भी अपवादरूपसे ले सकते हैं। पशु-पक्षियोंमें गजेन्द्र, जटायु आदि भगवद्भक्त हो चुके हैं।

English translation based on Ramanucharya's Sri Bhasya on Bhagvat Geeta . Here as well Shudras , Vaishyas and woman are separated from those of sinful birth .

मां हि पार्थ व्यपाश्रित्य येऽपि स्युः पापयोनयः । स्त्रियो वैश्यास्तथा शूद्रास्तेऽपि यान्ति परां गतिम् ॥ 32 ॥

32. By taking refuge in Me even men of evil birth, women, Vaiśyas and also Śūdras attain the supreme state.
    किं पुनर्ब्रह्मणाः पुण्या भक्ता राजर्षयस्तथा । अनित्यमसुखं लोकमिमं प्राप्य भजस्व माम् ।। 33 ।।
33. How much more then the Brahmaṇas and royal sages who are pure and are My devotees! Having obtained

this transient, joyless world, worship Me.

Commentary by Sri Ramanujacharya – Here as well Shudras , Vaishyas and woman are separated from those of sinful birth .

स्त्रियो वैश्याः शूद्राः च पापयोनयः अपि मां व्यपाश्रित्य परां गतिं यान्ति ।। ३२ ।।
किं पुनः पुण्ययोनयो ब्राह्मणाः राजर्षयः च मद्भक्तिम् आश्रिताः । अतः त्वं राजर्षिः अस्थिरं तापत्रयाभिहततया असुखं च इमं लोकं प्राप्य वर्तमानो मां भजस्व ।। ३३ ।।

Women. Vaiśvas and Śūdras, and even those who are of sinful birth, can attain the supreme state by taking refuge in Me. How much more then the well-born Brāhmaṇas and royal sages who are devoted to me! Therefore, royal sage that you are, do worship Me, as you have come to this transient and joyless world stricken by the threefold afflic-tions.

मां हि पार्थ व्यपाश्रित्य येऽपि स्युः पापयोनयः ।
स्त्रियो वैश्यास्तथा शूद्रास्तेऽपि
यान्ति परां गतिम् ॥ 32 ॥

32. By taking refuge in Me even men of evil birth, women, Vaiśyas and also Śūdras attain the supreme state.

किं पुनर्ब्राह्मणाः पुण्या भक्ता राजर्षयस्तथा ।
अनित्यमसुखं लोकमिमं प्राप्य भजस्व माम् ॥ 33 ॥

33. How much more then the Brāhmaṇas and royal sages who are pure and are My devotees! Having obtained this transient, joyless world, worship Me.

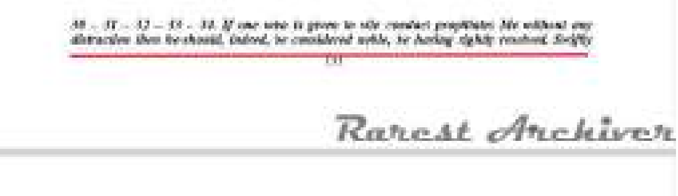
स्त्रियो वैश्याः शूद्राः च पापयोनयः अपि मां व्यपाश्रित्य परां गतिं यान्ति ॥ ३२ ॥

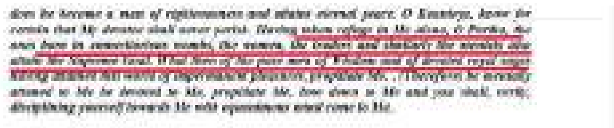
किं पुनः पुण्ययोनयो ब्राह्मणाः राजर्षयः च मद्भक्तिम् आश्रिताः । अतः त्वं राजर्षिः अस्थिरं तापत्रयाभिहततया असुखं च इमं लोकं प्राप्य वर्तमानो मां भजस्व ॥ ३३ ॥

Women. Vaiśyas and Śūdras, and even those who are of sinful birth, can attain the supreme state by taking refuge in Me. How much more then the well-born Brāhmaṇas and royal sages who are devoted to me! Therefore, royal sage that you are, do worship Me, as you have come to this transient and joyless world stricken by the threefold afflic-tions.

English translation based on Sripad Madhavcharya bhasya on Bhagvat geeta – Here as well Shudras , Vaishyas and woman are separated from those of sinful birth .

If one who is given to vile conduct propitiates Me without any distraction then he-should, indeed, be considered noble, he having rightly resolved. Swiftly does he become a man of righteousness and attains eternal peace. O Kaunteya, know for certain that My devotee shall never perish. Having taken refuge in Me alone, O Partha, the ones born in unmeritorious wombs, the women, the traders and similarly the menials also attain the Supreme Goal. What then of the pure men of Wisdom and of devoted royal sages having attained this world of impermanent pleasures, propitiate Me.. (Therefore) be mentally attuned to Me be devoted to Me, propitiate Me, bow down to Me and you shall, verily, disciplining yourself towards Me with equanimous mind come to Me.





Allegations-

Krishna killed an innocent Washerman (Dhobi) for no reason in Srimad Bhagavatam 10.41.37: As the washerman thus spoke brazenly, the son of Devaki became angry, and then merely with His fingertips, He separated the man's head from his body.

Refutation-

There was a genuine reason for killing the washerman. **Krishna killed the washerman to stop his blasphemy and then to give Moksha**. In his Previous Birth The washerman talked bad words regarding Rama's relationship with Sita during his previous birth and incurred a huge sin for talking bad words about Maa Sita but Rama didn't choose to punish the washerman for that big Sin but instead he chose to punish the Washerman in Dwaparyug and free him from his big Sin and grant him Moksha

Sri Garga Samhita Geeta Press Gorakhpur Canto 5 (Shri Mathurakhanda) Chapter 10

बहुलाश्वने पूछा- देवर्षे ! आपके मुखसे मैंने
भगवान् श्रीकृष्णके पावन चरित्रका श्रवण किया, किंतु पुनः अधिकाधिक सुननेकी इच्छा हो रही है। जैसे प्यासा प्राणी जलकी इच्छा करता है, उसी तरह मेरा मन आज श्रीकृष्ण-चरित्रको सुनना चाहता है। आपने कंसके जन्म-कर्मोंका वर्णन किया और मैंने सुना। केशी आदि बड़े-बड़े दैत्योंके पूर्वजन्मकी बातें भी मैंने सुनीं। अब यह जानना चाहता हूँ कि अहो ! जिसकी महती ज्योति श्रीकृष्णमें लीन हुई, वह धोबी
पूर्वजन्ममें कौन था? और श्रीहरिने उसका वध क्यों किया ? ॥ १-३॥
नारदजीने कहा – विदेहराज ! त्रेतायुगकी बात है, अयोध्यापुरीमें श्रीरामचन्द्रजी राज्य करते थे। उनके राज्यकालमें प्रजाकी मनोवृत्ति एवं दुःख-सुख जाननेके लिये गुप्तचर घूमा करते थे। एक दिन उन गुप्तचरोंके सुनते हुए किसी धोबीने अपनी भार्यासे कहा-'तू दुष्टा है और दूसरेके घरमें रहकर आयी है; इसलिये अब तुझे मैं नहीं रखूँगा। स्त्रीके लोभी राजा राम भले ही सीताको रख लें, किंतु मैं तुझे नहीं स्वीकार करूँगा।' इस प्रकार बहुत से लोगोंके मुखसे आक्षेपयुक्त बात सुनकर श्रीराघवेन्द्रने लोकापवादके भयसे सहसा सीताको वनमें त्याग दिया। रघुकुल-तिलक श्रीरामने उस धोबीको दण्ड देनेकी इच्छा नहीं की। वही द्वापरके अन्तमें मथुरापुरीमें फिर धोबी ही हुआ। उसने सीताके प्रति जो कुवाच्य कहा था, उस दोषकी शान्तिके लिये श्रीहरिने स्वयं ही उसका वध किया, तथापि उन श्रीकरुणानिधिने उस धोबीको मोक्ष प्रदान किया। राजन् ! दयालु श्रीकृष्णचन्द्रका यह परम अद्भुत चरित्र मैंने तुमसे कहा। अब पुनः क्या सुनना चाहते हो ? ॥४-९ ॥
बहुलाश्वने पूछा- मुनिश्रेष्ठ ! पूर्वजन्ममें वह दर्जी कौन था, जिसे भगवान् श्रीकृष्णने अपना सारूप्य प्रदान किया ? ॥ १० ॥
श्रीनारदजीने कहा- राजन् ! पहले मिथिला पुरीमें एक दर्जी था, जो भगवान् श्रीहरिके प्रति भक्तिभाव रखता था। उसने श्रीरामके विवाहके समय राजा सीरध्वज जनककी आज्ञासे श्रीराम और लक्ष्मणके दूलह-वेषके लिये महीन डोरोंसे कपड़े सीये थे। वह वस्त्र सीनेकी कलामें अत्यन्त कुशल था। राजन् ! करोड़ों कामदेवोंके समान लावण्यवाले सुन्दर श्रीराम और लक्ष्मणको देखकर वह हामनस्वी दर्जी मोहित हो गया था। उसने मन-ही-मन यह इच्छा की कि मैं कभी

अपने हाथोंसे इनके अङ्गोंमें वस्त्र पहिनाऊँ। श्रीरघुनाथजी सर्वज्ञ हैं। उन्होंने मन-ही-मन उसे वर दे दिया कि 'द्वापरके अन्तमें भारतीय व्रज मण्डलमें तुम्हारा मनोरथ पूर्ण होगा।' श्रीरामचन्द्रजीके वरदानसे वही यह दर्जी मथुरामें प्रकट हुआ था, जिसने उन दोनों बन्धुओंकी वेष-रचना करके उनका सारूप्य प्राप्त कर लिया ॥ ११-१६ ॥

Bahulāśva asked: "O divine sage! I have heard the sacred stories of Lord Śrī Kṛṣṇa from your lips, yet my desire to hear more continues to grow. Just as a thirsty soul longs for water, so too does my heart yearn to hear more of Kṛṣṇa's divine deeds. You have narrated the birth and actions of Kaṁsa, and I have listened. I've also heard about the previous births of great demons like Keśī. Now I wish to know—O wonder!—the washerman whose brilliance merged into Śrī Kṛṣṇa, who was he in his past life? And why did the Lord slay him?"

Nārada replied: "O King of Videha! This tale belongs to the Tretā Yuga, when Lord Śrī Rāma ruled in Ayodhyā. During his reign, secret agents roamed to understand the thoughts and well-being of the people. One day, while listening to the people, a washerman was heard saying to his wife: 'You are impure, having lived in another man's house. I will not keep you. Though King Rāma may accept Sītā, I will not accept you.'

Hearing such accusations from many mouths, Śrī Rāma, fearing public reproach, sent Sītā to the forest. The noble scion of the Raghu dynasty did not wish to punish the washerman. That same washerman was reborn in Mathurā at the end of the Dvāpara Yuga. Because of his harsh words toward Sītā, Lord Hari Himself slew him to cleanse that sin. Yet, the compassionate Lord granted him liberation. O King! This is the wondrous tale of merciful Śrī Kṛṣṇa. Now, what else would you like to hear?"

दसवाँ अध्याय

धोबी, दर्जी और सुदामा मालीके पूर्वजन्मका परिचय

Allegations-

Makhan Chori leela in Srimad Bhagavatam and Mahabharata

Refutation-

Traditional Sri Vaishnava Acharya Pandit Madhvacharya Shastri explained in his book " Purana Digdarshan " page 468/788

पौराणिक-स्वरूप
(क) स्तेयं स्वाद्वत्त्यथ दधिपयः कल्पितैः स्तेययोगैः ।२६।
(ख) हस्ताग्राह्य रचयति विधि पीठकोलूखलाद्यैः ।
छिद्रं ह्यनिहितवयुनः शिक्यभाण्डेषु तद्वित् ॥३०॥
(श्रीमद्भागवत १० । ८ । २६-३०)
अर्थात् (क) भगवान् कृष्ण बनावटी चोरी के अनेक ढंग बनाकर स्वादिष्ट दही दूध माखन आदि चुरा कर खा जाते थे । (ख) कदाचित् माखन ऊंचे छींके पर रक्खा हो और वहाँ तक हाथ न पहुंचता हो तो भगवान् पीढ़े ऊखल आदि चीजों का मचान बाँध लेते थे। यदि यह वस्तुवें भी न मिलें तो लठिया के साथ छींके पर लटकती हुई माखन की हंडिया में छेद करके ही अपना काम निकाल लिया करते थे ।
विस्कुटभोजी मौजी महाशयों को इस बालकेलि में भी चोरी की दफा आयद होती नजर आती है, परन्तु उन्हें यह मालूम नहीं कि जब घर का स्वामी हाथ बांध कर निरन्तर अपनी किसी वस्तु को उड़ा ले जाने की प्रार्थना करता रहा हो, तब कभी एक दिन बड़े नाजो नखरे के साथ नन्दकिशोर चोर ने भक्त की ओर कृपा कोर को हो और

जिसका माखन लुटा हो वह स्वयं अपने अहोभाग्य मानकर सीरणी बांटता फिरता हो तो फिर किसी 'ऐरे गैरे नत्थू खैरे' को ख्वाहमखाह बाड़ में बोहिया तुड़वाने की क्या जरूरत ? पढ़िये प्राचीन कवियों ने इस लीला को किन हृदयस्पर्शी शब्दों में गूंथा है-
नीतं यदि नवनीतं, नीतं नीतं च कि तेन । आतपतापितभूमौ माधव ! माधाव ! माधाव !!
अर्थात् – [माखन उठाकर भागते हुए कृष्ण को देखकर घर की मालकिन गोपी प्रेमविह्वल होकर कहती है कि] प्यारे कृष्ण! यदि तैने माखन ले लिया तो ले लिया, इससे क्या हुआ, हे माधव ! तू नंगे पाँवों इस धूप से तपी हुई भूमि पर मत भाग! बिल्कुल मत दौड़ !
कभी लुटे हुवे व्यक्ति चोरों के लिये भी इस तरह हमदर्दी दिखाया करते हैं ? और सुनिये एक दिन भगवान् यशोदा जी से कह रहे थे कि-
(क) मैय्यारो मोही माखन भावे । जो मेवा, पकवान कहत तू मोहि नहीं रुचि आवे ।

- वहां एक ग्वालिन खड़ी यह बात सुन रही थी, वह मन ही मन सोचने लगी कि-
  (ख) ब्रज युवती इक पाछे ठाड़ी सुनत श्याम की बात ।। मन में कहत कभू अपने घर देखू माखन खात ।। बैठें जाय मथनिया के ढिग तब मैं रहौं छिपानी । सूरदास प्रभु अन्तर्यामी ग्वालिन मन को जानी ॥
- एक दूसरी ग्वालिन तो साफ ही कह उठी कि –
  (ग) धेनु के चरैया प्यारे भय्या बलभद्र जू के, नन्द के ललैया मोरे अंगना मे आउरे ।

दही दूध बहुत प्याऊं माखन धनो सो लाऊं, मीठी मीठी तान नेक गाय के सुनाउरे ।।
नन्द जू के किशोर ! मेरे चितहू के चोर, नेक तो अधर धर बांसुरी बजाउरे । या छवि ऊपर कोटि काम वार डारे, दया सखी प्रेमवश हिय में समाऊ रे ॥

- इस तरह लंबी चौड़ी प्रार्थना के बाद तब कभी हमारे चोरराज ने चोरी करनी स्वीकार की-
  (ब) गए श्याम तिहि ग्वालिन के घर ।
  हरि आवत गोपी जब जान्यो आपन रही छिपाई । सूने सदन मथनिया के डिग बैठि गए अरगाई ।।
  माखन भरी कमोरी देखी लै लै लागे खान ।
  चिते रही मणि खंभ छाहिं तन तासों करें सयान ।।
  प्रथम आज मैं चोरी आये भलो बन्यो है संग । आप खात प्रतिबिम्ब खवावत गिरत कहत का रंग ।।
  सुन सुन बात श्याम के मुख की उमग हंसी सुकुमारी । सूरदास प्रभु निरखि ग्वालिन मुख तब भजि चले मुरारी ।।
  यदि इतने पर भी महाशयों की तसल्ली न हो तो उनके लिये अदालत का दरवाजा खुला पड़ा है, जाकर हम कृष्णभक्तों को नालिश कर दें कि 'सनातनर्धामयों के इष्टदेव ने हमारे नक्कड़ दादा का सवा सात मन माखन चुरा खाया, हर्जाना मिलना चाहिए। फिर देखिये कि पौने पाँच साल की आयु वाले दूधमुंहे कृष्ण पर कौन सी दफा कायम होती है।
  जिस नाखन-लीला के चिन्तन से रसखान सरीखे अहिन्दू कवियों का भी चित्त गद्गद हो उठता था, यदि उसी लीला पर हिन्दुत्व का दम भरने वाले अधकचरे महाशय कुछ बकवास करें तो यह उनकी हिमाकत ही समझनी चाहिए ।
- ऊपर के पद्यों के अनुसार एक तो हमारे कृष्ण भगवान् हैं कि जिन्हें हम सौ सौ बार अपना दही माखन खिलाने को पुकारते हैं तब कभी वे एक आध बार अपनी कृपा दिखाते हैं। उधर दयानन्दियों का भूखड़ निराकार है कि जो 'मानः प्रिया०' आदि मन्त्र की व्याख्यानुसार स्वामी दयानन्द जी द्वारा हजार बार झिड़का जाने पर भी सूखे बिस्कुटों पर दलबल सहित छापा मारे बिना नहीं मानता ! यदि सुज्ञ पाठक दोनों सम्प्रदायों की भावना और उनके इष्टदेवों की सभ्यता का तुलनात्मक दृष्टि से विचार करेंगे तो उन्हें विदित हो जायगा कि एक ओर प्रार्थना है तो दूसरी ओर फटकार ! इधर प्रेमरस की उमंगें हैं तो उधर हाहाकार !! यहाँ हाथी की तरह भूमते हुवे नखरे से मलीदा खाना, तो वहां 'देख बिगानी चोपड़ी गिर पड़ वेईमान' कहावत का इजहार !

राष्ट्रीय दृष्टिकोण
यह सर्व विदित बात है, कि हिन्दू जाति सदा से निरामिष भोजी रही है। हमारे पूर्वज ऋषि महर्षि राजा रङ्क सभी सात्विक अन्न खाकर ही जीवन बिताया करते थे । शारीरिक शक्ति की अभिवृद्धि के लिए वे दुग्ध घृतादि का पर्याप्त सेवन करते थे। मानव जीवन के लिए नितान्त उपयोगी इस प्रकार के पदार्थों जीवन की आधारमय वस्तुओं – यहाँ तक की शरीर और प्राणों तक का भी, चाँदो तांबे की ठीकरियों से मोल करने वाले स्वार्थान्ध मनुष्य कहीं विक्रय न करने लग जावें, एतदर्थं उन्होंने इनका विक्रय अपने आदेशों द्वारा सर्वथा रोक रक्खा था ।
किन्तु समय के प्रभाव से आधुनिक काल की भाँति उस समय भी समाज में भी इस आज्ञा की अवहेलना की जाने लगी थी। गोप गोपियां सहस्रों की संख्या में मथुरा के बाजारों में दुग्ध घूतादि बेचने जाने लगे ये । आवश्यकता ते अधिक घन को इकट्ठा कर घर में जमा रखने की प्रवृत्ति ने उनको इस पाप की और ढकेला। चांदी के चमकते टुकड़ों का लोभ दिखाकर नागरिकों ने उन बेचारे भोले भाले ग्रामीणों के रक्त को चूसना प्रारम्भ कर कर दिया। कंस के काले कानून भी इस प्रथा को पर्याप्त प्रोत्साहन देते थे क्योंकि इस तरह बिकने वाले गोरस पर जजिया ‾र द्वारा राजसत्ता को प्रभूत लाभ होता था ।

भगवान् कृष्ण को यह कुरीदियां बहुत अखरों। उनकी दृष्टि में यह प्रथा समाज के लिए कलङ्क थी और भावी सन्तान को निर्बल बनाने वाली थी। इन वस्तुओं के विक्रय का समाज पर क्या दुष्प्रभाव पड़ता है, वर्तमान समय के करुण चित्र को देखकर यह भली भांति समझा जा सकता है। आज भारत के उन लाखों मनुष्यों को, जो कि ठेठ देहातों में बैठे घी दूध पैदा करने के लिये खून पसीना एक करते हैं दुग्ध घृतादि के दर्शन भी नहीं होते। कंस जैसे शासक की राजधानी के नागरिकों के संसर्ग से, गोपियों के आचरण पर दूषित प्रभाव पड़ने का पूरा अन्देशा भी था । अतः उनका इस प्रकार खुले आम वहां जाना भला उस समाज-सुधारक को कैसे सह्य हो सकता था ?

एक बात और, भारत सर्वदा से कृषि प्रधान देश रहा है। यहाँ के प्राचीन निवासी अपने अमूल्य गोधन पर सदा गर्व करते रहे हैं, किन्तु उस समय नागरिकों ने अपनी इस अमूल्य निधि की उपेक्षा करनी प्रारम्भ कर दी थी। आज की तरह घन के बल पर संसार की सम्पूर्ण वस्तुओं को सुलथ समझने की प्रवृत्तिकी ओर से भी बालकृष्ण के हृदय में घृणा उत्पन्न हो गई थी। फल यह हुआ कि इन कारणों के उपस्थित होने पर उन्होंते इस कुरीति को बन्द करने के लिये पग बढ़ाया । पहिले वे गोपों को समझाते और शिक्षा देते रहे, किन्तु लोभ तथा कंस के भय के कारण वे इस ओर कुछ ध्यान नहीं देते थे। अब विवश होकर उन्हें क्रियात्मक पग उठाना पड़ा ! सर्व प्रथम अपनी अवस्था के बाल-ग्वालों का एक मण्डल बनाया। जब जिसके घर में माखन की मटकी भर जाती थी और अगले रोज इसके मथुरा ले जाने की सम्भावना होती थी तो बारी बारी से संघ का प्रत्येक सदस्य इस दल को अपने घर में निमन्त्रित करता था और जमा किया हुआ गोरस सदस्यों को भर पेट खिलाता था। कुछ समझदार गोपियाँ भी इस आन्दोलन से सहानु-भूति रखती थीं और वे अपने घर माखन पर छापा मारने के लिये स्वयं भगवान् को संकेत करती थीं। इस बात का आभास श्रीमद्भागवत के श्लोकों और सूरदास जी के पद्मों में खूब मिलता है। इस तरह गोप ग्वालों को माखन खाने की काफी चाट लगी और लोकमत बहुत कुछ इस आन्दोलन के अनुकूल हो गया, परन्तु अभी तक गोपियों द्वारा मथुरा में गोरस का बेचा जाना सर्वथा बन्द न हो पाया था। इसके लिये भगवान् ने सुधार के अन्तिम शस्त्र सविनय प्रतिरोध (पिकेटिङ्ग) क प्रयोग किया । भगवान् दल-बलसहित मथुरा के रास्ते रोकर खड़े हो गये । जो ग्वालिन समझाने बुझाने पर भी वापिस न लौटती थीं तो उनकी मटकियें छीन ली जातीं और गोरस लुटा दिया जाता था। यहीं तक नहीं, बल्कि अडङ्गा नीति से काम लेने के लिये मटकियो को फोड़ भी दिया जाता था । भगवान् की सेना में सभी किशोरावस्था के बालक अ और लोकमत पर्याप्त जागृत हो चुका था इसलिये कुछ दिन की पिकेटिंग के बाद इस विनाशकारी प्रथा का सर्वथा नाश हो गया और भगवान् अपने मिशन में सफल हुए ।

यह है माखन चोरी का तात्त्विक रहस्य, भागवतादि में जिसका वर्णन भक्ति-दृष्टिकोण से किया गया है। भगवान् की पुराणर्दाणत इस लोकोत्तर लीला पर किये जाने वाले आक्षेपों का उतना ही मूल्य है जितना कि कुछ दिन बाद महात्मा गांधी द्वारा नमक कानून को तोड़ने के लिए प्रसिद्ध डांडीयात्रा करके छापा मारने व पिकेटिङ्ग करने के पवित्र उद्देश्यों पर होने वाले आक्षेपों का हो सकता है।

Paurāṇika Form

(a) Lord Krishna, through various playful tricks that mimic stealing, would enjoy delicious curd, milk, and butter.

(b) Sometimes, when the butter was kept high up on a hanging shelf and was beyond reach, he would assemble a makeshift platform using stools, mortars, and other objects. If such items weren't available, he would use a stick to pierce the hanging pot that held the butter and accomplish his task skillfully.

The humorous, light-hearted devotees who enjoy snacks see even these divine childhood pranks as criminal acts. But they don't understand that when the master of the house folds his hands and persistently pleads for his belongings to be taken away, and when one day that beloved thief Nandakishora glances mercifully at the devotee—

The very person whose butter was taken feels so blessed that he runs around distributing *sīraṇī* (a butter-based

sweet) to others. So, then what's the point of any outsider needlessly worrying about justice or fences?

Just see how ancient poets have woven this divine play into such heartfelt words:

"नीतं यदि नवनीतं, नीतं नीतं च कि तेन । आतपतापितभूमौ माधव ! माधाव ! म धाव !!"

Meaning: Upon seeing Krishna running away with the stolen butter, the mistress of the house, overwhelmed with love, calls out—Sweet Krishna! If you've taken the butter, then so be it—what's the harm? O Mādhava! Don't run barefoot on this sun-scorched ground, don't run at all! Does a robbed person ever show such compassion toward the thief? Listen—one day Bhagavān Shri Krishna was telling Yashodā Ji:

(क) "Mayyāro mohi mākhan bhāve. Jo mevā, pakvān kahat tū mohi nahīṁ ruchi āve." ("Mother, I love butter. Things like dry fruits and rich food that you speak of—I don't enjoy them.")

Nearby, a gopī was standing and overhearing this. She thought to herself:

(ख) "Braj yuvatī ik pāchhe ṭhāṛī sunat śyām kī bāt. Man meṁ kahat kabhū apne ghar dekhū mākhan khāt. Baiṭhe jāya mathaniyā ke ḍhig tab maiṁ rahauṁ chhipānī. Sūradās prabhu antaryāmī gwālin man ko jānī." ("A young woman of Braj stood behind listening to Shyam's words. She thought, 'Someday I'll see him eat butter in my house.' She planned to sit near the churn and hide. Surdas, the omniscient Lord, understood her intent.")

Another gopī spoke openly:

(ग) "Dhenu ke caraiyā pyāre bhayya Balabhadra jū ke, Nand ke lalaiyā more aṅganā meṁ āure. Dahi dūdh bahut pyāūṁ mākhan dhanō so lāūṁ, mīṭhī mīṭhī tān nek gāy ke sunāure. Nand jū ke kiśor! Mere citahū ke cor, nek to adhar dhar bānsurī bajāure. Yā chavi ūpar koṭi kām vār ḍāre, dayā sakhī premvaś hiy meṁ samāū re." ("My beloved, who grazes the cows with Balabhadra, son of Nand, please come to my courtyard. I will feed you curd, milk, and bring butter like wealth. I will sing sweet melodies to you from my cows. O prince of Nanda! Thief of my heart! Place your flute to your lips and play! Even millions of love gods would surrender before your beauty. O friend, in the flood of love, let him enter our hearts.")

After such long, heartfelt prayers, the thief-king finally accepted the offer:

(ब) "Gaye Śyām tihi gwālin ke ghar. Hari āvat Gopī jab jānyo āpan rahī chhipāī. Sūne sadhan mathaniyā ke ḍig baiṭhi gaye aragāī. Mākhan bharī kamorī dekhī lai lai lāge khān. Cite rahī maṇi khaṁbh chāhiṁ tan tāsō kareṁ sayān. Pratham āj maiṁ corī āye bhalo banyo hai saṅg. Āp khāt pratibimb khavāvat girat kahat kā raṅg. Sun sun bāt Śyām ke mukh kī umag haṁsī sukumārī. Sūradās prabhu nirakhi gwālin mukh tab bhaji chale Murārī." ("Shyam went to that gopī's house. As Hari arrived, she hid herself away. In the silent dwelling, he sat near the churn. He saw the pot full of butter and began to eat. He glanced at the jeweled pillar and became autious. 'Today is my first theft—it's going well.' He ate and

fed his reflection and laughed over the colors. Hearing Shyam's playful words, the gopī laughed with joy. Surdas watched their faces as Murari departed with delight.")

And if even after all this someone is still unsatisfied, they're welcome to go to court and file a complaint against Krishna's devotees—claiming "the deity of Sanātana Dharm stole seven-and-a-quarter maunds of our butter, we demand compensation!" Then let's see what charges apply to a milk-drinking Krishna of just four-and-three-quarters years old.

The butter-stealing leela that made even non-Hindu poets like Rasakhān emotional—if it's ridiculed by self-proclaimed defenders of Hindutva, it simply reflects their arrogance.

According to these poetic verses, our Lord Krishna is such that we lovingly call him again and again to eat our butter, and only occasionally does he bestow his mercy. On the other hand, the Dayānandīs' famished Nirākāra, based on Swami Dayānand's commentary on the "mānaḥ priyā..." mantra, even after being sternly dismissed a thousand times, still insists on raiding dry biscuits with an entourage!

If thoughtful readers compare the sentiment and civility of both traditions—their prayers and their deities—they'll see: on one side is affection, on the other, rebuke; here, waves of loving bliss, there, cries of complaint; here, the divine child relishing crushed sweets like a playful elephant, there, the spirit of the saying: "Dekh bigānī chopaṛī gir paṛ veīmān"—a dishonest being snatching butter they weren't even offered.

National Perspective

It is a widely known fact that the Hindu community has traditionally adhered to a vegetarian diet. Our ancestors—rishis, sages, kings, and even the humble—lived by consuming pure, wholesome vegetarian food. To enhance physical strength, they regularly took dairy products like milk and ghee.

These items, considered fundamentally essential to human life—even to the very body and soul—were never meant to be traded away for trivial bits of silver or copper by self-serving individuals. Hence, the elders strictly prohibited their sale through explicit orders.

However, with the passage of time, just like in today's modern age, society began to ignore this command. Thousands of cowherds—men and women—started going to Mathurā's markets to sell milk and ghee. The tendency to hoard more wealth than necessary pushed them toward this moral decline.

By enticing them with glinting silver coins, city dwellers began exploiting the poor, simple villagers. The dark laws of Kaṁsa further encouraged this practice, since these dairy products—once sold—were taxed under *jaziya*, generating substantial revenue for the royal authority.

These corrupt practices deeply troubled Bhagavān Krishna. In his view, this custom was a stigma on society and one that could weaken future generations. The harmful impact

of selling such essential items can be clearly understood by looking at the distressing realities of today. Millions of people in rural India, who sweat and toil to produce milk and ghee, don't even get to see these products themselves.

Given the influence of citizens from Kaṁsa's capital city, there was strong concern about the moral degradation of the gopīs. How could a social reformer like Krishna accept their public movement and trade in such settings?

Another point: India has always been an agriculturally driven nation. Its ancient people were proud of their precious cattle wealth. But during Kaṁsa's rule, city dwellers began to neglect this invaluable treasure. Just like today, the growing mentality of reducing all things to monetary value instilled a sense of repulsion in young Krishna's heart.

And so, when these trends took hold, he stepped forward to abolish this harmful practice. First, he tried to explain and educate the cowherds, but greed and the fear of Kaṁsa kept them inattentive. Eventually, Krishna had to take direct action.

He formed a group of children—cowherd boys of his age. Whenever a pot of butter was filled and was to be taken to Mathurā the next day, each member of the group would take turns inviting the gang to his home. They would eat their fill of stored dairy products. Some wise gopīs even sympathized with this movement and would intentionally signal to Krishna to raid their butter stock. This sentiment is clearly reflected in the verses of the *Śrīmad Bhāgavatam* and the poetry of Surdās.

As the boys developed a strong taste for butter, public opinion turned increasingly favorable toward the movement. However, the sale of milk and ghee in Mathurā by the gopīs hadn't stopped entirely.

For this, Krishna resorted to the final weapon of reform—civil resistance (picketing). He and his group stood blocking the road to Mathurā. If any gopī refused to turn back after being lovingly persuaded, their butter pots were seized and the dairy was distributed. At times, to intensify the resistance, the pots were broken altogether.

His army consisted of spirited adolescent boys, and public sentiment had grown strong. Within a few days of picketing, the destructive tradition collapsed entirely, and Bhagavān Krishna succeeded in his mission.

This is the philosophical essence of the "butter-stealing" episode, which is celebrated in texts like the *Bhāgavatam* from a devotional perspective. Any criticism of this divine play carries as much weight as criticizing Mahatma Gandhi's sacred purpose behind breaking the salt laws during the Dandi March and using tactics like raids and picketing.

कृष्ण की माखन चोरी

१०

श्रीमद्भागवतादि पुराणों में लिखा है कि 'भगवान् विष्णु ने कृष्णावतार में बाललीलायें करते हुये कई बार माखन भी चुराया था'—यह सार्वजनीन प्रसिद्ध बात है। कई महाशयों के पेट में इस माखन लीला से बेतरह दर्द उठा करता है अतः इस पर भी विचार किया जाता है।

वैदिक-स्वरूप

(क) घृतं पीत्वा मधु चारु गव्यं पितेव पुत्रानभिरक्षतादिमम् ॥ (अथर्व २।१३।१)

(ख) मा नः प्रिया भोजनानि प्रमोषीः। (ऋग्वेद १।१०४।८)

(ग) तस्कराणां पतये नमो नमः। (यजु: १६।२१)

अर्थात्—(क) [ग्वालन प्रार्थना करती है कि—] हे भगवान्! ताजा, मीठा जो गाय का माखन = घृत है आप उसे ग्रहण कीजिए और

पौराणिक-स्वरूप

(क) स्तेयं स्वाद्वत्त्यथ दधिपयः कल्पितैः स्तेययोगैः ।२९।

(ख) हस्ताग्राह्ये रचयति विधिं पीठकोलूखलाद्यैः ।
छिद्रं ह्यन्तर्निहितवयुनः शिक्यभाण्डेषु तद्वित् ॥३०॥
(श्रीमद्भागवत १०।८।२९-३०)

अर्थात्—(क) भगवान् कृष्ण बनावटी चोरी के अनेक ढंग बनाकर स्वादिष्ट दही दूध माखन आदि चुरा कर खा जाते थे। (ख) कदाचित् माखन ऊँचे छींके पर रक्खा हो और वहाँ तक हाथ न पहुँचता हो तो भगवान् पीढ़े ऊखल आदि चीजों का मचान बाँध लेते थे। यदि यह वस्तुयें भी न मिलें तो लठिया के साथ छींके पर लटकती हुई माखन की हँडिया में छेद करके ही अपना काम निकाल लिया करते थे।

बिस्कुटभोजी मौजी महाशयों को इस बालकेलि में भी चोरी की छाया शायद दीखती नजर आती है, परन्तु उन्हें यह मालूम नहीं कि जब घर का स्वामी हाथ बांध कर निरन्तर अपनी किसी वस्तु को उठा ले जाने की प्रार्थना करता रहा हो, तब कभी एक दिन बड़े नाजो नखरे के साथ नन्दकिशोर चोर ने उस को ओर उन्हें चोर भी हो और

जिसका माखन चुरा हो वह स्वयं अपने अहोभाग्य मानकर प्रीतिरी अंकित किया हो तो फिर किसी 'ऐरे गैरे नत्थू खैरे' को ख्वाहमख्वाह बाद में कोहिया खुदवाने की क्या जरूरत? पढ़िये प्राचीन कवियों ने इस लीला को किन हृदयस्पर्शी शब्दों में गूंथा है—

नीतं यदि नवनीतं, नीतं नीतं च किं तेन।
आतपतापितभूमौ माधव! मा धाव! मा धाव!!

अर्थात्—[माखन उठाकर भागते हुए कृष्ण को देखकर घर की मालकिन गोपी प्रेमविह्वल होकर कहती है कि—] प्यारे कृष्ण! यदि तैंने माखन ले लिया तो ले लिया, इससे क्या हुआ, हे माधव! तू नंगे पाँवों इस धूप से तपी हुई भूमि पर मत भाग! बिल्कुल मत दौड़!

कभी सुने हुये व्यक्ति चोरी के लिये भी इस तरह हमदर्दी दिखाया करते हैं? और सुनिये एक दिन भगवान् यशोदा जी से कह रहे थे कि—

(क) मैय्या री मोहि माखन भावे।
जो मेवा, पकवान कहत तू मोहि नहीं रुचि आवे।

—वहां एक ग्वालिन खड़ी यह बात सुन रही थी, वह मन ही मन सोचने लगी कि—

(ख) ब्रज युवती इक पाछे ठाढ़ी सुनत श्याम की बात ॥
मन में कहत कबहुं अपने घर देखूं माखन खात ॥
बैठे जाय मथनिया के ढिग तब मैं रहौं छिपानी।
सूरदास प्रभु अन्तर्यामी ग्वालिन मन को जानी ॥

—एक दूसरी ग्वालिन तो साफ ही कह उठी कि—

(ग) धेनु के चरैया प्यारे भय्या बलभद्र जू के,
नन्द के ललैया मोरे अंगना में आइरे।

दही दूध बहुत प्याऊं माखन घनो ही खाऊं,
मीठी मीठी तान नेक गाय के सुनाइ रे ॥
नन्द जू के किशोर ! मेरे चितहू के चोर,
नेक तो अधर धर बांसुरी बजाइ रे ।
या छवि ऊपर कोटि काम वार डारे,
दया हाली प्रेमवश हिय में दुराऊं रे ॥

—इस तरह नंबी चौड़ी अर्चना के बाद तब कहीं हमारे चोरराज ने चोरी अपनी स्वीकार की—

(घ) गए श्याम तिहि ग्वालिन के घर ।
हरि माखन गोपी जब जान्यो माखन रह्यो छिपाई ।
सूने सदन मथनिया के ढिग बैठि गए अरगाई ॥
माखन भरी कमोरी देखी लै लै लागे खान ।
चितै रहे मणि खंभ छाहिं तन तासों करें सयान ॥
प्रथम आज मैं चोरी आये भलो बन्यो है संग ।
आप खात प्रतिबिम्ब खवावत गिरत कहत का रंग ॥
सुन सुन बात श्याम के मुख की उलग हंसी सुकुमारी ।
सूरदास प्रभु निरखि ग्वालिन मुख तब भजि चले मुरारी ॥

यदि इतने पर भी महात्माओं की तसल्ली न हो तो उनके लिये अदालत का दरवाजा खुला पड़ा है, जाकर हम कृष्णभक्तों को नालिश कर दें कि—"सनातनधर्मियों के इष्टदेव ने हमारे नवकद दादा का सवा सात मन माखन चुरा खाया, हर्जाना मिलना चाहिए। फिर देखिये कि तीन पांच साल की आयु वाले दुधमुहे कृष्ण पर कौन सी दफा कायम होती है।

जिस माखन-लीला के चिन्तन से रसखान जैसे अहिन्दू कवियों का भी चित्त गद्गद हो उठता था, यदि उसी लीला पर हिन्दुकुल का दम भरने वाले अधकचरे महानुभाव कुछ बकवास करें तो यह उनकी हिमाकत ही समझनी चाहिए।

ऊपर के पदों के अनुसार एक तो हमारे कृष्ण भगवान् हैं कि जिन्हें हम सौ सौ बार अथवा यही माखन खिलाने को पुकारते हैं तब कहीं वे एक आध बार अपनी कृपा दिखाते हैं। उधर दयानन्दियों का चूल्हा निराकार है कि जो 'प्राप: क्रियाः' आदि मन्त्र की व्याख्यानुसार स्वामी दयानन्द जी द्वारा हजार बार झिड़का जाने पर भी सूखे बिस्कुटों पर हाथ साफ किए बिना नहीं मानता ! यदि कुछ पाठक दोनों सम्प्रदायों की भावना और उनके इष्टदेवों की सभ्यता का तुलनात्मक दृष्टि से विचार करेंगे तो उन्हें विदित हो जायगा कि एक ओर प्रार्थना है तो दूसरी ओर फटकार ! इधर प्रेमरस की उमंगें हैं तो उधर हाहाकार ! ! वहां हाथी की तरह सूखते हुवे नखरे से मलीदा खाना, तो वहां 'देख बिरानी चोपड़ी मिर पड़ बेईमान' कहावत का व्यवहार !

राष्ट्रीय दृष्टिकोण

यह सर्व विदित बात है, कि हिन्दू जाति सदा से निरामिष भोजी रही है। हमारे पूर्वज ऋषि महर्षि राजा रङ्क सभी सात्विक अन्न खाकर ही जीवन बिताया करते थे। शारीरिक शक्ति की अभिवृद्धि के लिए वे दुग्ध घृतादि का पर्याप्त सेवन करते थे। मानव जीवन के लिए नितान्त उपयोगी इस प्रकार के पदार्थों—जीवन की आधारभूत वस्तुओं—यहां तक की शरीर और प्राणों तक का भी, चांदी तांबे की ठीकरियों से मोल करने वाले स्वार्थान्ध मनुष्य कहीं विक्रय न करने लग जावें, एतदर्थ उन्होंने इनका विक्रय अपने आदेशों द्वारा सर्वथा रोक रखा था।

किन्तु समय के प्रभाव से आधुनिक काल की भांति उस समय भी

समाज में भी इस प्रथा की अवहेलना की जाने लगी थी। गोप गोपियां राहगीरों की संख्या में मथुरा के बाजारों में दुग्ध घृतादि बेचने जाने लगे थे। आवश्यकता से अधिक धन को इकट्ठा कर घर में जमा रखने की प्रवृत्ति ने उनको इस पाप की ओर ढकेला। चांदी के चमकते टुकड़ों का मोह दिखाकर नागरिकों ने उन बेचारे भोले भाले ग्रामीणों के रस को चूसना प्रारम्भ कर कर दिया। कंस के शासन कानून भी इस प्रथा को पर्याप्त प्रोत्साहन देते थे क्योंकि इस तरह बिकने वाले गोरस पर अधिक कर द्वारा राजसत्ता को प्रचुर लाभ होता था।

भगवान् कृष्ण को यह कुरीति बहुत अखरी। उनकी दृष्टि में यह प्रथा समाज के लिए कलङ्क थी और आगे समाज को निर्बल बनाने वाली थी। इन वस्तुओं के विक्रय का समाज पर क्या दुष्प्रभाव पड़ता है, वर्तमान समाज के कष्ट चित्र को देखकर यह भली भांति समझा जा सकता है। आज भारत के उन लाखों मनुष्यों को, जो कि देहातों में बैठे भी दुग्ध सेवन करने के लिये खून पसीना एक करते हैं दुग्ध घृतादि के दर्शन भी नहीं होते। कंस जैसे शासक की राजधानी के नागरिकों के संसर्ग से, गोपियों के वातावरण पर दूषित प्रभाव पड़ने का पूरा अन्देशा भी था। अतः कन्हैया इस प्रकार चुप्पी साध नहीं सकता भला उस समाज-सुधारक को कैसे सह्य हो सकता था?

एक बात और, भारत सर्वदा से कृषि-प्रधान देश रहा है। यहाँ के प्राचीन निवासी अपने अमूल्य गोधन पर सदा गर्व करते रहे हैं, किन्तु उस समय नागरिकों ने अपनी इस अमूल्य निधि की उपेक्षा करनी प्रारम्भ कर दी थी। आज की तरह धन के बल पर संसार की सम्पूर्ण वस्तुओं को सुलभ समझने की प्रवृत्ति ओर से भी बालकृष्ण के हृदय में घृणा उत्पन्न हो गई थी। फल यह हुआ कि इन कारणों के उपस्थित होने पर उन्होंने इस कुरीति को बन्द करने के लिये पग बढ़ाया।

पहिले वे गोपों को समझाते और शिक्षा देते रहे, किन्तु लोग तथा कंस के भय के कारण वे इस ओर कुछ ध्यान नहीं देते थे। अब विवश होकर उन्हें क्रियात्मक पग उठाना पड़ा! सर्व प्रथम अपनी अवस्था के बाल-ग्वालों का एक मण्डल बनाया। जब जिसके घर में माखन की मटकी भर जाती थी और अगले रोज इसके मथुरा ले जाने की सम्भावना होती थी तो बारी बारी से दल का प्रत्येक सदस्य इस दल को अपने घर में निमन्त्रित करता था और जमा किया हुआ गोरस सदस्यों को भर पेट खिलाता था। कुछ समझदार गोपियाँ भी इस आन्दोलन से सहानुभूति रखती थीं और वे अपने घर माखन पर छापा मारने के लिये स्वयं भगवान् को संकेत करती थीं। इस बात का आभास श्रीमद्भागवत के श्लोकों और सूरदास जी के पदों से खूब मिलता है। इस तरह गोप ग्वालों को माखन खाने की काफी चाट लगी और लोकमत बहुत कुछ इस आन्दोलन के अनुकूल हो गया, परन्तु अभी तक गोपियों द्वारा मथुरा में गोरस का भेजा जाना सर्वथा बन्द न हो पाया था। इसके लिये भगवान् ने सुधार के अन्तिम शस्त्र सविनय प्रतिरोध (पिकेटिङ्ग) का प्रयोग किया। भगवान् दल-बलसहित मथुरा के रास्ते रोककर खड़े हो गये। जो ग्वालिन समझाने बुझाने पर भी वापिस न लौटती थी तो उनकी मटकियें छीन ली जातीं और गोरस लूटा दिया जाता था। यहीं तक नहीं, बल्कि कट्टर नीति से काम लेने के लिये मटकियों को फोड़ भी दिया जाता था। भगवान् की सेना में सभी किशोरावस्था के बालक थे और लोकमत पर्याप्त जाग्रत हो चुका था इसलिये कुछ दिन की पिकेटिंग के बाद इस विनाशकारी प्रथा का सर्वथा नाश हो गया और भगवान् अपने मिशन में सफल हुए।

यह है माखन चोरी का तात्त्विक रहस्य, भागवतादि में जिसका वर्णन भक्ति-दृष्टिकोण से किया गया है। भगवान् की [illegible]

इस चीरहरण लीला पर किये जाने वाले आक्षेपों का उत्तर ही मूल है जिसमें कि कुछ दिन बाद एकादश वर्षीय कृष्ण नगर कानून को तोड़ने के लिए [illegible] करके छापा मारने व पिकेटिङ्ग करने से उचित [illegible] पर होने वाले आक्षेपों का हो सकता है।

Allegations-

Shree Krishna was killed by a hunter

📚Vishnu Purana 5.37📚

..especting the words of the Brahman, the imprecation of

Durvásas, the illustrious Krishńa sat engaged in thought, resting his foot upon his knee. Then came there a hunter, named Jará, whose arrow was tipped with a blade made of the piece of iron of the club, which had not been reduced to powder; and beholding from a distance the foot of Krishńa, he mistook it for part of a deer, and shooting his arrow, lodged it in the sole. Approaching his mark, he saw the fou armed king, and, falling at his feet, repeatedly besought his forgiveness, exclaiming, "I have done this deed unwittingly, thinking I was aiming at a deer! Have pity upon me, who am consumed by my crime; for thou art able to consume me!" Bhagavat replied, "Fear not thou in the least. Go, hunter, through my favour, to heaven, the abode of the gods." As soon as he had thus spoken, a celestial car appeared, and the hunter, ascending it, forthwith proceeded to heaven. Then the illustrious Krishńa, having united himself with his own pure, spiritual, inexhaustible, inconceivable, unborn, undecaying, imperishable, and universal spirit, which is one with Vásudeva, abandoned his mortal body and the condition of the threefold qualities."

Refutation-

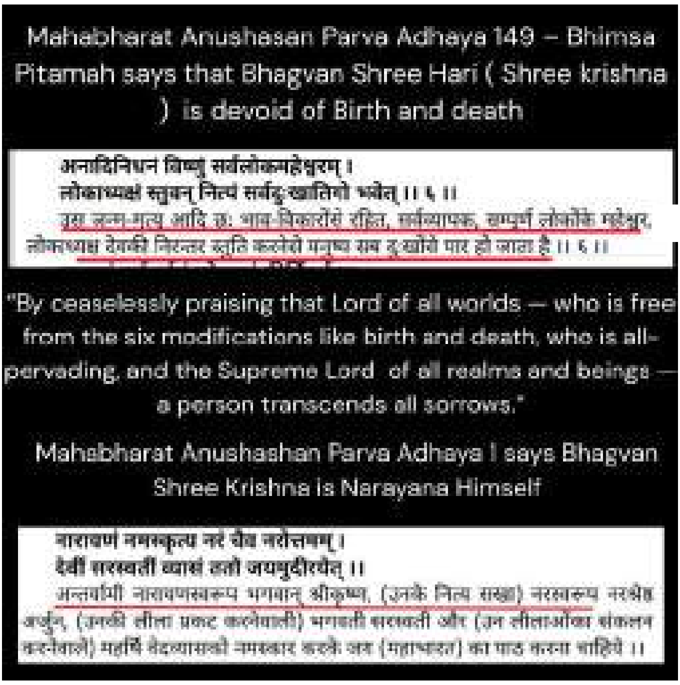
Did Bhagwan Shree Krishna face birth and death in his Avatar ?

Mahabharat Anushasan Parva Adhaya 149 – Bhimsa Pitamah says that Bhagvan Shree Hari (Shree krishna) is devoid of Birth and death
अनादिनिधनं विष्णुं सर्वलोकमहेश्वरम् । लोकाध्यक्षं स्तुवन् नित्यं सर्वदुःखातिगो भवेत् ।। ६ ।।
उस जन्म-मत्य आदि छः भाव-विकारोंसे रहित, सर्वव्यापक, सम्पूर्ण लोकोंके महेश्वर, लोकाध्यक्ष देवकी निरन्तर स्तुति करनेसे मनुष्य सब दुःखोंसे पार हो जाता है ।। ६ ।।
"By ceaselessly praising that Lord of all worlds – who is free from the six modifications like birth and death, who is all-pervading, and the Supreme Lord of all realms and beings a person transcends all sorrows."

Mahabharat Anushashan Parva Adhaya 1 says Bhagvan Shree Krishna is Narayana (Ishwar) Himself

नारायणं नमस्कृत्य नरं चैव नरोत्तमम् । देवीं सरस्वतीं व्यासं ततो जयमुदीरयेत् ।।
अन्तर्यामी नारायणस्वरूप भगवान् श्रीकृष्ण, (उनके नित्य सखा) नरस्वरूप नरश्रेष्ठ अर्जुन, (उनकी लीला प्रकट करनेवाली) भगवती सरस्वती और (उन लीलाओंका संकलन करनेवाले) महर्षि वेदव्यासको नमस्कार करके जय (महाभारत) का पाठ करना चाहिये ।

One should begin the reading of the Mahabharata by bowing to Lord Shri Krishna, the omnipresent Narayana, Arjuna, his eternal friend in human form, Goddess Saraswati who reveals his divine plays, and Sage Vedavyasa who compiled them.



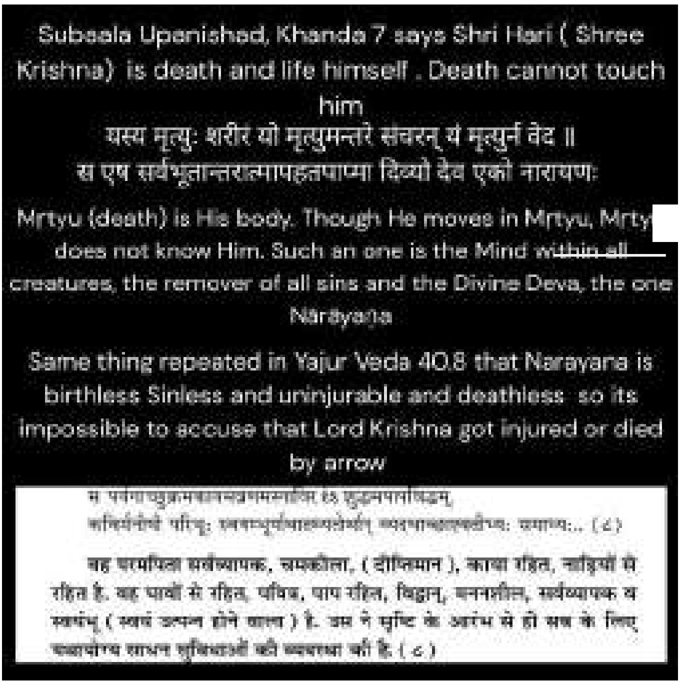
Subaala Upanishad, Khanda 7 says Shri Hari (Shree Krishna) is death and life himself. Death cannot touch him
यस्य मृत्युः शरीरं यो मृत्युमन्तरे संचरन् यं मृत्युर्न वेद ॥ स एष सर्वभूतान्तरात्मापहतपाप्मा दिव्यो देव एको नारायणः
Mrtyu (death) is His body. Though He moves in Mṛtyu, Mrtyu does not know Him. Such an one is the Mind within all creatures, the remover of all sins and the Divine Deva, the one Nārāyaṇa

Same thing repeated in Yajur Veda 40.8 that Narayana is birthless Sinless and uninjurable and deathless so its impossible to accuse that Lord Krishna got injured or died by arrow

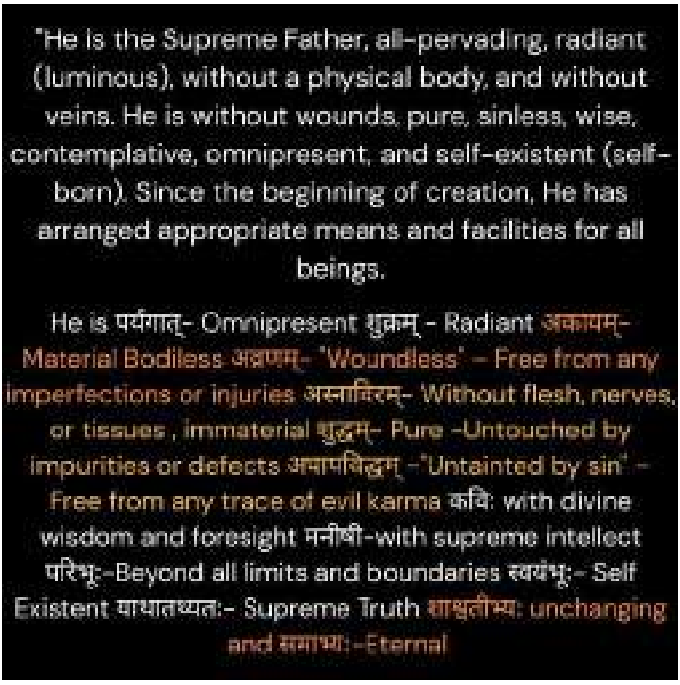
स पर्यगाच्छुक्रमकायमव्रणमस्नाविर १४ शुद्धमपापविद्धम्. कविर्मनीषी परिभूः स्वयम्भूर्याथातथ्यतोर्थान् व्यदधाच्छाश्वतीभ्यः समाभ्यः.. (८)

वह परमपिता सर्वव्यापक, चमकीला, (दीप्तिमान), काया रहित, नाड़ियों से रहित है. वह घावों से रहित, पवित्र, पाप रहित, विद्वान्, मननशील, सर्वव्यापक व स्वयंभू (स्वयं उत्पन्न होने वाला) है. उस ने सृष्टि के आरंभ से ही सब के लिए यथायोग्य साधन सुविधाओं की व्यवस्था की है. (८)

"He is the Supreme Father, all-pervading, radiant (luminous), without a physical body, and without veins. He is without wounds, pure, sinless, wise, contemplative, omnipresent, and self-existent (self-born). Since the beginning of creation, He has arranged appropriate means and facilities for all beings.



He is the Supreme Father, all-pervading, radiant (luminous), without a physical body, and without veins. He is without wounds, pure, sinless, wise, contemplative, omnipresent, and self-existent (self-born). Since the beginning of creation, He has arranged appropriate means and facilities for all beings.
He is **पर्यगात्**- Omnipresent **शुक्रम्** – Radiant **अकायम्**-Material Bodiless **अव्रणम्**- “Woundless” – Free from any imperfections or injuries **अस्नाविरम्**- Without flesh, nerves, or tissues, immaterial **शुद्धम्** – Pure – Untouched by impurities or defects **अपापविद्धम्** -“Untainted by sin” Free from any trace of evil karma **कविः** with divine wisdom and foresight **मनीषी**-with supreme intellect **परिभूः**-Beyond all limits and boundaries **स्वयंभूः**- Self Existent **याथातथ्यतः**- Supreme Truth **शाश्वतीभ्यः** unchanging and **समाभ्यः**-Eternal



As per Srimad Bhagvatam Canto 11 Adhaya 31 during his departure he merely disappeared and did not leaveany material body, because he did not possess any material body

5. Beholding god Brahmā (the grand-sire of the universe) and other celestials who were his own glorious manifestations, that all-pervading Lord concentrated his mind on the Supreme Self and closed his lotus eyes in samādhi (meditation) with a view to avoid the expected requests of the gods to visit their respective regions.
6. By the technical Yogic process called Agneyi whereby the Yogi concentrates his mind on fire and burns down his body, the Lord did not consume with fire his world-enchanting form which was very auspicious for concentration and meditation (and was the support of the world) but entered with his body his own realm[1]

Mahabharat Anushasan Parva Adhaya 149 – Bhimsa Pitamah says that Bhagvan Shree Krishna is devoid of Birth and death

भीष्मजीने कहा- बेटा! स्थावर-जंगमरूप संसारके स्वामी, ब्रह्मादि देवोंके देव, देश-काल और वस्तुसे अपरिच्छिन्न, क्षर-अक्षरसे श्रेष्ठ पुरुषोत्तमका सहस्रनामोंके द्वारा निरन्तर तत्पर रहकर गुण-संकीर्तन करनेसे पुरुष सब दुःखोंसे पार हो जाता है ।। ४ ।।

तथा उसी विनाशरहित पुरुषका सब समय भक्तिसे युक्त होकर पूजन करनेसे, उसीका ध्यान करनेसे तथा स्तवन एवं नमस्कार करनेसे पूजा करनेवाला सब दुःखोंसे छूट जाता है ।। ५ ।।

उस जन्म-मत्य आदि छः भाव-विकारोंसे रहित, सर्वव्यापक, सम्पूर्ण लोकोंके महेश्वर, लोकाध्यक्ष देवकी निरन्तर स्तुति करनेसे मनुष्य सब दुःखोंसे पार हो जाता है ।। ६ ।।

Verse 4:
Bhishma said – *"O dear one! By constantly and sincerely engaging in the glorification of the Supreme Being — who is the Lord of both the immovable (stable) and movable (living) worlds, the God of gods including Brahma, beyond the limitations of space, time, and matter, and superior to both the perishable (kṣara) and the imperishable (akṣara) — through His thousand names, a person crosses over all sorrows."*

Verse 5:
"And by worshipping that indestructible Supreme Being with constant devotion, by meditating upon Him, by singing His praises, and by offering prostrations, the devotee becomes free from all sorrows."

Verse 6:
"By ceaselessly praising that Lord of all worlds — who is free from the six modifications like birth and death, who is all-pervading, and the Supreme Lord (Maheshwara) of all realms and beings — a person transcends all sorrows."

भीष्म उवाच

जगत्प्रभुं देवदेवमनन्तं पुरुषोत्तमम् ।

स्तुवन् नामसहस्रेण पुरुषः सततोत्थितः ॥ ४ ॥

भीष्मजीने कहा—बेटा! स्थावर-जंगमरूप संसारके स्वामी, ब्रह्मादि देवोंके देव, देश-काल और वस्तुसे अपरिच्छिन्न, क्षर-अक्षरसे श्रेष्ठ पुरुषोत्तमका सहस्रनामोंके द्वारा निरन्तर तत्पर रहकर गुण-संकीर्तन करनेसे पुरुष सब दुःखोंसे पार हो जाता है ॥ ४ ॥

तमेव चार्चयन् नित्यं भक्त्या पुरुषमव्ययम् ।

ध्यायन् स्तुवन् नमस्यंश्च यजमानस्तमेव च ॥ ५ ॥

तथा उसी विनाशरहित पुरुषका सब समय भक्तिसे युक्त होकर पूजन करनेसे, उसीका ध्यान करनेसे तथा स्तवन एवं नमस्कार करनेसे पूजा करनेवाला सब दुःखोंसे छूट जाता है ॥ ५ ॥

अनादिनिधनं विष्णुं सर्वलोकमहेश्वरम् ।

लोकाध्यक्षं स्तुवन् नित्यं सर्वदुःखातिगो भवेत् ॥ ६ ॥

उस जन्म-मृत्यु आदि छः भाव-विकारोंसे रहित, सर्वव्यापक, सम्पूर्ण लोकोंके महेश्वर, लोकाध्यक्ष देवकी निरन्तर स्तुति करनेसे मनुष्य सब दुःखोंसे पार हो जाता है ॥ ६ ॥

In the Sri Vishnu Sahasranama, found in the Anushasan Parva Adhayay 149 of the Mahabharata, Bhagwan Shree Krishna is referred to as

११९ अमृतः-कभी न मरनेवाले (Name 119)

“The immortal one – the eternal being who never dies.”

४२ अनादिनिधनः-जन्म-मृत्युसे रहित, (Name 42)

“The one who has no beginning and no end – beyond and without birth and death.”

१९८ अमृत्युः-मृत्युसे रहित (Name 198)

“The one beyond death – free from mortality.”

रुद्रो बहुशिरा बभ्रुर्विश्वयोनिः शुचिश्रवाः ।

अमृतः शाश्वतस्थाणुर्वरारोहो महातपाः ॥ २६ ॥

११४ **रुद्रः**-दुःखके कारणको दूर भगा देनेवाले, ११५ **बहुशिराः**-बहुत-से सिरोंवाले, ११६ **बभ्रुः**-लोकोंका भरण करनेवाले, ११७ **विश्वयोनिः**-विश्वको उत्पन्न करनेवाले, ११८ **शुचिश्रवाः**-पवित्र कीर्तिवाले, ११९ **अमृतः**-कभी न मरनेवाले, १२० **शाश्वतस्थाणुः**-नित्य सदा एकरस रहनेवाले एवं स्थिर, १२१ **वरारोहः**-आरूढ होनेके लिये परम उत्तम अपुनरावृत्तिस्थानरूप, १२२ **महातपाः**-प्रताप (प्रभाव) रूप महान् तपवाले ॥ २६ ॥

स्वयम्भूः शम्भुरादित्यः पुष्कराक्षो महास्वनः ।

अनादिनिधनो धाता विधाता धातुरुत्तमः ॥ ६८ ॥

३७ **स्वयम्भूः**-स्वयं उत्पन्न होनेवाले, ३८ **शम्भुः**-भक्तोंके लिये सुख उत्पन्न करनेवाले, ३९ **आदित्यः**-द्वादश आदित्योंमें विष्णुनामक आदित्य, ४० **पुष्कराक्षः**-कमलके समान नेत्रवाले, ४१ **महास्वनः**-वेदरूप अत्यन्त महान् घोषवाले, ४२ **अनादिनिधनः**-जन्म-मृत्युसे रहित, ४३ **धाता**-विश्वको धारण करनेवाले, ४४ **विधाता**-कर्म और उसके फलोंकी रचना करनेवाले, ४५ **धातुरुत्तमः**-कार्य-कारणरूप सम्पूर्ण प्रपंचको धारण करनेवाले एवं सर्वश्रेष्ठ ॥ ६८ ॥

अमृत्युः सर्वदृक् सिंहः संधाता सन्धिमान्स्थिरः ।

अजो दुर्मर्षणः शास्ता विश्रुतात्मा सुरारिहा ॥ ३५ ॥

१९८ **अमृत्युः**-मृत्युसे रहित, १९९ **सर्वदृक्**-सब कुछ देखनेवाले, २०० **सिंहः**-दुष्टोंका विनाश करनेवाले, २०१ **संधाता**-प्राणियोंको उनके कर्मोंके फलोंसे संयुक्त करनेवाले, २०२ **सन्धिमान्**-सम्पूर्ण यज्ञ और तपोंके फलोंको भोगनेवाले, २०३ **स्थिरः**-सदा एक रूप, २०४ **अजः**-दुर्गुणोंको दूर हटा देनेवाले, २०५ **दुर्मर्षणः**-किसीसे भी सहन नहीं किये जा सकनेवाले, २०६ **शास्ता**-सबपर शासन करनेवाले, २०७ **विश्रुतात्मा**-वेदशास्त्रोंमें प्रसिद्ध स्वरूपवाले, २०८ **सुरारिहा**-देवताओंके शत्रुओंको मारनेवाले ॥ ३५ ॥

As per Srimad Bhagvatam Canto 11 Adhaya 31 during his departure he merely disappeared and did not leaveany material body, because he did not possess any material body

5. Beholding god Brahmā (the grand-sire of the universe) and other celestials who were his own glorious manifestation, that all-pervading Lord concentrated his mind on the Supreme Self and closed his lotus eyes in *samādhi* (meditation) with a view to avoid the expected requests of the gods to visit their respective regions.

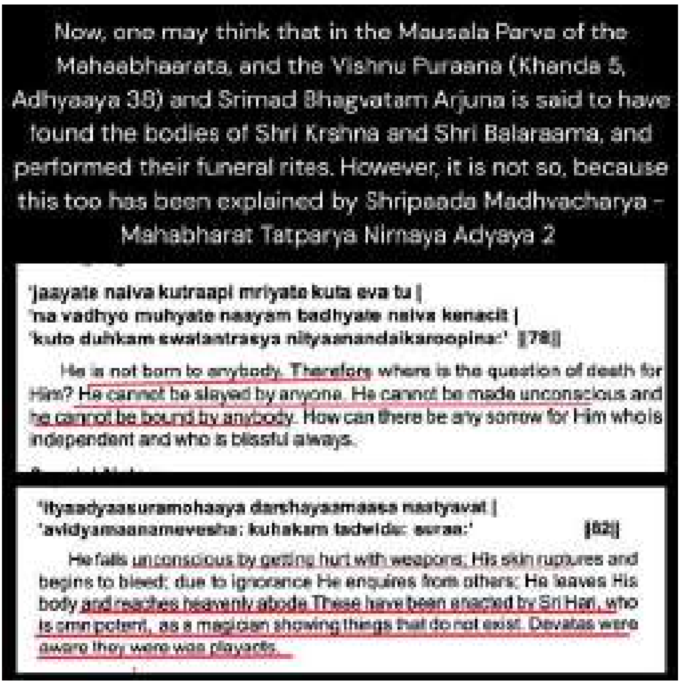
6. By the technical Yogic process called *Āgneyī* whereby the Yogi concentrates his mind on fire and burns down his body, the Lord did not consume with fire his world-enchanting form which was very auspicious for concentration and meditation (and was the support of the world) but entered with his body his own realm[1]

Now, one may think that in the Mausala Parva of the Mahaabhaarata, and the Vishnu Puraana (Khanda 5, Adhyaaya 38) and Srimad Bhagvatam Arjuna is said to have found the bodies of Shri Krshna and Shri Balaraama, and performed their funeral rites. However, it is not so, because this too has been explained by Shripaada Madhvacharya Mahabharat Tatparya Nirnaya Adyaya 2

'jaayate naiva kutraapi mriyate kuta eva tu I
'na vadhyo muhyate naayam badhyate naiva kenacit I
'kuto duhkam swatantrasya nityaanandaikaroopina:' II78II
He is not born to anybody. Therefore where is the question of death for Him? He cannot be slayed by anyone. He cannot be made unconscious and he cannot be bound by anybody. How can there be any sorrow for Him who is independent and who is blissful always.

'ityaadyaasuramohaaya darshayaamaasa naatyavat I
avidyamaanamevesha: kuhakam tadwidu: suraa:'

II82II
He falls unconscious by getting hurt with weapons; His skin ruptures and begins to bleed; due to ignorance He enquires from others; He leaves His body and reaches heavenly abode. These have been enacted by Sri Hari, who is omnipotent, as a magician showing things that do not exist. Devatas were aware they were was playacts.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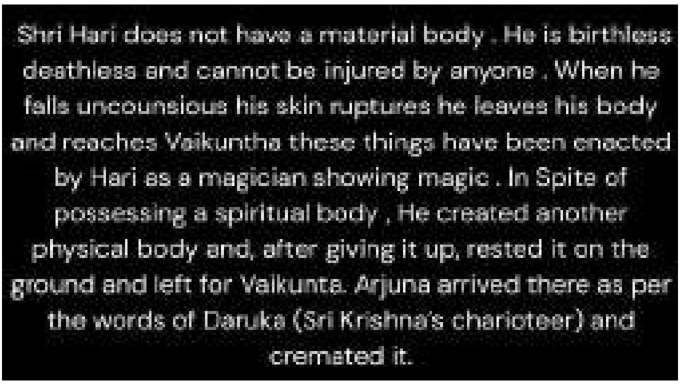
'na vadhyo muhyate naayam badhyate naiva kenacit |
'kuto duhkam swatantrasya nityaanandaikaroopina:' ||78||

He is not born to anybody. Therefore where is the question of death for Him? He cannot be slayed by anyone. He cannot be made unconscious and he cannot be bound by anybody. How can there be any sorrow for Him who is independent and who is blissful always.

'ityaadyaasuramohaaya darshayaamaasa naatyavat |
'avidyamaanamevesha: kuhakam tadwida: suraa:' ||82||

He falls unconscious by getting hurt with weapons; His skin ruptures and begins to bleed; due to ignorance He enquires from others; He leaves His body and reaches heavenly abode. These have been enacted by Sri Hari, who is omnipotent, as a magician showing things that do not exist. Devatas were aware they were was playacts.

Shri Hari does not have a material body. He is birthless deathless and cannot be injured by anyone. When he falls uncounsious his skin ruptures he leaves his body and reaches Vaikuntha these things have been enacted by Hari as a magician showing magic. In Spite of possessing a spiritual body, He created another physical body and, after giving it up, rested it on the ground and left for Vaikunta. Arjuna arrived there as per the words of Daruka (Sri Krishna's charioteer) and cremated it.


Shri Hari does not have a material body . He is birthless deathless and cannot be injured by anyone . When he falls uncounsious his skin ruptures he leaves his body and reaches Vaikuntha these things have been enacted by Hari as a magician showing magic . In Spite of possessing a spiritual body , He created another physical body and, after giving it up, rested it on the ground and left for Vaikunta. Arjuna arrived there as per the words of Daruka (Sri Krishna's charioteer) and cremated it.

Mahabharta Tataparya Nirnaya Adhaya 2

Sri Hari is not son of Vasudeva and others

'naayam dasharathaajjaato na caapi jamadagnita:
The Lord who is master of all is not the son of Vasudeva; He never grows in the womb; In Rama roopa He was not born from Dasaratha neither was He born from Jamadagni as Parasurama.
Special Notes:

1. The Lord does not possess defects such as birth like ordinary beings

Lord does not have defects like birth and death

'jaayate naiva kutraapi mriyate kuta eva tu I
'na vadhyo muhyate naayam badhyate naiva kenacit I
kuto duhkam swatantrasya nityaanandaikaroopina:' II78II '
He is not born to anybody. Therefore where is the question of death for Him? He cannot be slayed by anyone. He cann be made unconscious and he cannot be bound by anybody. How can there be any sorrow for Him who is independent and who is blissful always.

Special Notes:

1. We read several descriptions such as Sri Hari is born to Vasudeva. He grows in the womb of Devaki. As Rama he is born to Dasharatha. He was killed by the arrow of the hunter in Krishnavatara. He fell unconscious to Narakasura's arrows. However Lord Hari is independent. None is independent to harm Him in anyway. He is also always full of bliss. There is no question of sorrow for Him. Therefore all these happenings are only to deceive the wicked souls and to bring joy to the good souls.
2. God is stated as born in His avataras in the Puranas. Really speaking He is not born in the ordinary sense. He manifests. His births are 'aavirbhaava' and not called birth.

About Hari's misleading ways

Although the Lord is the master of the entire creation, He keeps working constantly like a helpless man.

Special Notes:

1. During His avataras it is found that God was charioteer to Arjuna, begged alms from Bali, bowed to Narada, performed sandhyavandana etc. as though he was an ordinary human. He also pined for Sita and went in search for her. However He is the indweller of all and controls all. He protects the good from the evil. He is not bound by any 'karmas'. Thus these are only play acts which are performed by him to mislead the evil minded persons.
2. The word 'hi' is used here indicating that the Lord is not bound by any karmas as emphasized by the shruthis etc.
   The way Lord Hari misleads evil minded demons

The way Lord Hari misleads evil minded demons

He does not recognise Himself. He experiences sorrows like falling unconscious; goes in search for Sita; He gets bound by Indrajith's Nagapasha are all play acts for misleading asuras.

He falls unconscious by getting hurt with weapons; His skin ruptures and begins to bleed; due to ignorance He enquires from others; He leaves His body and reaches heavenly abode. These have been enacted by Sri Hari, who is omnipotent, as a magician showing things that do not exist. Devatas were aware they were was playacts.
Special Notes:

1. Sri Krishna fell unconscious to Narakasura's arrow. He was hurt by Bheeshma's arrows and blood flowed out of his ruptured skin. In order to run away from Jarasandha he enquired about an hiding place from Parasurama. He made things appear as real like a magician although He is omnipotent. Asuras got deceived. They thought Krishna to be an ordinary human and went to 'tamas.' However devatas knew it was a playact of the Lord. Lord's every manifestation is 'aprakruta' Beyond the qualities of Prakruthi

Sri Hari's manifestations never have 'prakruthik' body. It is blemishless and complete with all positive attributes. It only appears to be otherwise to mislead the evil minded. Sometimes good people also get misled for special reasons. It is intended to equalize their merits according to their capacity. It is only a play for the Lord.
Special Notes:

1. This sloka establishes the fact that the Lord's manifested forms are 'aprakruta' like His original Moola roopa.
2. The earlier sloka said that devatas do not get misled by Sri Hari's playact. It is true. However sometimes devatas also get mis guided. It is done intentionally by Sri Hari. This is because they would have performed meritorious deeds which fetch those merits beyond their innate capacity. This has to be cut because they can be blessed with Mukti only at the appropriate time. Therefore their merits get dissolved by their wrong conception of Sri Hari's misleading acts. Vishnu Tatva Vinirnaya says,
   Asuraanaamatyantam tama: praaptaye pareshaam vilambhaaya
   Asuras attain 'tamas' quickly by wrong conception about God. For those who have earned more religious merits than their innate capacity, to delay their 'moksha.'

Sri Hari is not son of Vasudeva and others

'वासुदेवसुतो नायं नायं गर्भवसत् प्रभुः ।
'नायं दशरथाज्जातो न चापि जमदग्नितः ॥ ७७ ॥

'vasudevasuto naayam naayam garbeavasat prabhu: |
'naayam dasharathaajjaato na caapi jamadagnita: ||77||

The Lord who is master of all is not the son of Vasudeva; He never grows in the womb; In Rama roopa He was not born from Dasaratha neither was He born from Jamadagni as Parasurama.

Special Notes:

1. The Lord does not possess defects such as birth like ordinary beings.

Lord does not have defects like birth and death

'जायते नैव कुत्रापि म्रियते कुत एव तु ।
'न वध्यो मुह्यते नायं बध्यते नैव केनचित्
'कुतो दुःखं स्वतन्त्रस्य नित्यानन्दैकरूपिणः' ॥ ७८ ॥

'jaayate naiva kutraapi mriyate kuta eva tu |
'na vadhyo muhyate naayam badhyate naiva kenacit |
'kuto duhkam swatantrasya nityaanandaikaroopina:' ||78||

He is not born to anybody. Therefore where is the question of death for Him? He cannot be slayed by anyone. He cannot be made unconscious and he cannot be bound by anybody. How can there be any sorrow for Him who is independent and who is blissful always.

Special Notes:

1. We read several descriptions such as Sri Hari is born to Vasudeva. He grows in the womb of Devaki. As Rama he is born to Dasharatha. He was killed by the arrow of the hunter in Krishnavatara. He fell unconscious to Narakasura's arrows. However Lord Hari is independent. None is

independent to harm Him in anyway. He is also always full of bliss. There is no question of sorrow for Him. Therefore all these happenings are only to deceive the wicked souls and to bring joy to the good souls.

2. God is stated as born in His avataras in the Puranas. Really speaking He is not born in the ordinary sense. He manifests. His births are 'aavirbhaava' and not called birth.

About Hari's misleading ways

'ईशन्नपि हि देवेश: सर्वस्य जगतो हरि:
'कर्माणि कुरुते नित्यं कीनाश इव दुर्बल:' ॥ ७९ ॥

'eeshannapi hi devesha: sharvasya jagato hari: |
'karmaani kurute nityam keenaasha iva durbala:' ||79||

Although the Lord is the master of the entire creation, He keeps working constantly like a helpless man.

Special Notes:

1. During His avataras it is found that God was charioteer to Arjuna, begged alms from Bali, bowed to Narada, performed sandhyavandana etc. as though he was an ordinary human. He also pined for Sita and went in search for her. However He is the indweller of all and controls all. He protects the good from the evil. He is not bound by any 'karmas'. Thus these are only play acts which are performed by him to mislead the evil minded persons.
2. The word 'hi' is used here indicating that the Lord is not bound by any karmas as emphasized by the shruthis etc.

The way Lord Hari misleads evil minded demons

'नात्मानं वेद मुग्धोऽयं दुःखी सीतां च मार्गते
'बद्ध: शक्रजितेत्यादि लीलैषाऽसुरमोहिनी' ॥ ८० ॥

'naaatmaanam veda mugdhoayam duhkhee seetaam cha maargate
'baddha: shakrajitetyaadi leelaishaaasuramohini' ||80||

He does not recognise Himself. He experiences sorrows like falling unconscious; goes in search for Sita; He gets bound by Indrajith's Nagapasha are all play acts for misleading asuras.

'मुह्यते शस्त्रपातेन भिन्नत्वग्रुधिरस्रव:
'अजानन् पृच्छति स्मान्यांस्तनुं त्यक्त्वा दिवं गत: ॥ ८१ ॥

'इत्याद्यसुरमोहाय दर्शयामास नाट्यवत्
'अविद्यमानमेवैष: कुहकं तद्विदु: सुरा:' ॥ ८२ ॥

'muhyate shastrapaatena bhinnatwagrudhirsrava: |
'ajaanan pruccati smaanyaan tanum tyaktwaa divam gata: ||81||

'ityaadyaasuramohaaya darshayaamaasa naatyavat |
'avidyamaanamevesha: kuhakam tadwidu: suraa:' ||82||

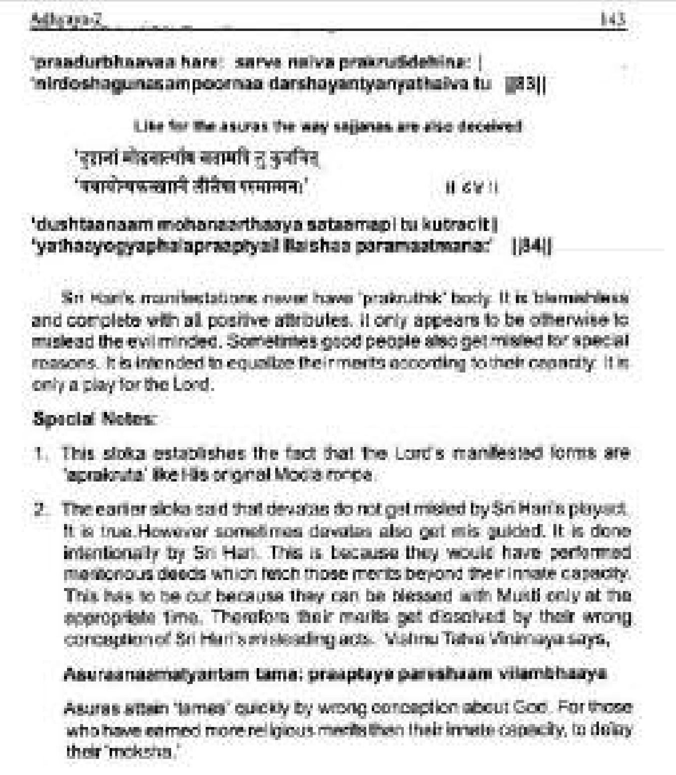
He falls unconscious by getting hurt with weapons; His skin ruptures and begins to bleed; due to ignorance He enquires from others; He leaves His body and reaches heavenly abode. These have been enacted by Sri Hari, who is omnipotent, as a magician showing things that do not exist. Devatas were aware they were playacts.

Special Notes:

1. Sri Krishna fell unconscious to Narakasura's arrow. He was hurt by Bheeshma's arrows and blood flowed out of his ruptured skin. In order to run away from Jarasandha he enquired about an hiding place from Parasurama. He made things appear as real like a magician although He is omnipotent. Asuras got deceived. They thought Krishna to be an ordinary human and went to 'tamas.' However devatas knew it was a playact of the Lord.

Lord's every manifestation is 'aprakruta' – Beyond the qualities of Prakruthi

'अप्राकृता हरे: सर्वे नैव प्रकृतिदेहिन:
'निर्दोषा गुणसम्पूर्णा ह्यविकल्प्यान्यपि तु ॥ ८३ ॥



Adhyaya-2 143

'praadurbhaavaa hare: sarve naiva prakrutidehina: |
'nirdoshagunasampoornaa darshayantyanyathaiva tu ||83||

Like for the asuras the way sajjanas are also deceived

'दुष्टानां मोहनार्थाय सतामपि तु कुत्रचित्
'यथायोग्यफलप्राप्त्यै लीलैषा परमात्मनः' ॥ ८४ ॥

'dushtaanaam mohanaarthaaya sataamapi tu kutracit |
'yathaayogyaphalapraaptyai lilaishaa paramaatmana:' ||84||

Sri Hari's manifestations never have 'prakruthik' body. It is blemishless and complete with all positive attributes. It only appears to be otherwise to mislead the evil minded. Sometimes good people also get misled for special reasons. It is intended to equalize their merits according to their capacity. It is only a play for the Lord.

Special Notes:

1. This sloka establishes the fact that the Lord's manifested forms are 'aprakruta' like His original Moola roopa.
2. The earlier sloka said that devatas do not get misled by Sri Hari's playact. It is true. However sometimes devatas also get mis guided. It is done intentionally by Sri Hari. This is because they would have performed meritorious deeds which fetch those merits beyond their innate capacity. This has to be cut because they can be blessed with Mukti only at the appropriate time. Therefore their merits get dissolved by their wrong conception of Sri Hari's misleading acts. Vishnu Tatva Vinirnaya says,

   Asuraanaamatyantam tama: praaptaye pareshaam vilambhaaya

   Asuras attain 'tamas' quickly by wrong conception about God. For those who have earned more religious merits than their innate capacity, to delay their 'moksha.'

With this the allegations of Hinduphobes stands Debunked

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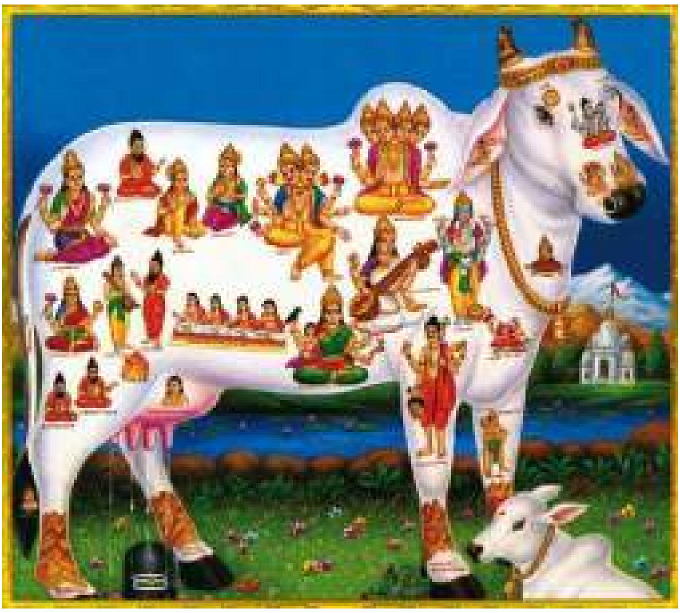
The Importance of Cows and Bulls in Sanatan Dharma and Refutation of Beef Eating and Cow and Bull Sacrifice in Sanatan Dharma

Written by Rohan Saini in Uncategorized

In this article i will be showing the importance of Cows and Bulls in Sanatan Dharma and debunking all arguments of Beef eating and Cow and Bull Sacrifice in Sanatan Dharma



I am dividing the article in following Sections

- Origin of Cows as per Sanatan Dharma
- Importance of Cows in Sanatan Dharma
- Numerous Proofs on Cows and Bulls being " Aghanya" – Inviolable from Various Higher Scriptures and prohibition of Eating Meat of Cows and Bulls from Scriptures
- Historical Evidences that Cows were always Inviolable and Sacred for Hindus from Ancient times
- Debunking Allegations of Bull's Meat in Brihadaranyaka Upanishad 6.4.18
- Debunking Allegations of Cow Slaughter on Shatapatha Brahmana 4.5.1.5-6
- Debunking Allegations of Bull Slaughter on Satapatha Brahmana 3/4/1/2
- Debunking Allegations of Beef Eating on Satapatha Brahmana 3/1/2/21

- Debunking Allegations of Cow and Bull Slaughter on Aitreya Brahmana 3.9
- Debunking Allegations of Cow Slaughter on Rigveda (10/85/13)
- Debunking Allegations of Cow Slaughter on Rigveda (6/17/1)
- Debunking Allegations of Cow Slaughter on Kausitaki Brahmana
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- Debunking Allegations of Bull Slaughter on Rig Veda 10.104.3
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- A Short Prohibition of Killing Cows and Bulls in Sanatan Dharma and Prohibition of Consumption of Beef in Vedic Dharma including Madhupark
- Explaining the meaning of Mamsa to be offered in Madhupark
- Explaining the meaning of the word Goghna and refuting allegations on the meaning of the word Goghna
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- Explaining the Meaning of Mamsa in Asvalayana Grihya Sutra 1.24.33
- Debunking Allegations of Cow Slaughter on Grihya Sutra of Hiranyakesin 1.4.13.11-16
- Debunking Allegations of Buffalo and Cow Meat in Apastamba Dharmasutra 2.7.16.28
- If certain Kalpasutras contain references to the use of cow or bull meat, would those specific references be considered valid and authoritative?
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- Debunking Allegations on Brahma Purana Gautami Mahatmya 61.27-28
- Debunking Allegations on Using Cows Meat for Shraddha in Matsya Purana 17.31-36'
- If certain Puranas and Smritis contain references to the use of cow or bull meat and Cow and Bull Slaughter would those specific references be considered valid and authoritative?
- End of Article

Origin of Cows as per Taittriya Brahmana

वेदमें गौकी बहुत महिमा बतायी गयी है । गौकी उत्पत्ति भी इसकी महिमाकी कम अभिव्यञ्जक नहीं है । तैत्तिरीय ब्राह्मणमें एक आख्यायिका आती है— 'ब्रह्माजीने प्रजाकी सृष्टिमें अपनी सारी शक्ति लगा दी । अब वे अपनेको अशक्त पा रहे थे । प्रजाओंके भरण-पोषण आदिकी समस्या उनके सामने खड़ी थी । इसके लिये उन्होंने फिर तपस्या प्रारम्भ कर दी । इसबार ब्रह्माजीकी इस तपश्चर्यामें इतनी शक्ति उमड़ी कि उसका धारण कर पाना उनके लिये कठिन हो गया । अन्तमें वह असीम शक्ति उनके देहसे बाहर निकलकर गौके रूपमें परिणत हो गयी । वह इतनी मनोरम थी कि उसे लेनेकेलिये सभी देवता लालायित हो गये ।' (तैत्तिरीयब्राह्मण १।३।१०)

इस आख्यायिकासे व्यक्त होता है कि प्रजाओंके भरण-पोषणकेलिये गौका आविर्भाव हुआ । इसके दूध, दही और घीसे देवता, पितर और मनुष्योंका आहार मिलने लगा और इसके गोमय तथा गोमूत्रसे अन्नकी उत्पादनक्षमता बढ़ गयी । इस प्रकार गौसे विश्वभरका कल्याण हो गया । इसीलिये वेदने गौको विश्वरूप और सर्वरूप भी कहा है— 'एतद्वै विश्वरूपं सर्वरूपं गोरूपम् ।'

वेदमें बताया गया है कि गौकी पूजा करनेसे ऐहिक और आमुष्मिक अभ्युदयकी प्राप्ति होती है। तैत्तिरीयब्राह्मणमें एक अन्य आख्यायिका भी आती है- 'एकबार ब्रह्माजीने अचेतन जगत्‌की सृष्टि कर दी थी। इसके बाद वे चाहते थे कि जीवात्मासे युक्त चेतन वस्तु उत्पन्न हो, इसी कामनासे उन्होंने होम किया। उस होमसे अग्नि, वायु और आदित्यरूप तीन चेतनदेवता उत्पन्न हुए। इन तीनों देवताओंने भी चेतनजगत्‌के विस्तारकेलिये होम किया। इन तीनोंके होम करनेके

बाद एक गौ उत्पन्न हुई- 'तेभ्यः हुतादजायत गौरिति' (तैत्तिरीयब्राह्मण २।१।६)। उसे देखकर तीनों देवताओंने उसे प्राप्त करना चाहा। प्रत्येकका कहना था कि मेरे होमसे यह गौ उत्पन्न हुई है, इसलिये यह मेरी है। निर्णयकेलिये तीनों देवता ब्रह्माजीके पास गये। ब्रह्माजीने उनसे पूछा कि आप तीनोंमेंसे किसने किस देवताको आहुति दी? अग्निदेवताने बताया कि मैंने प्राणदेवताकेलिये आहुति दी। वायुदेवताने शरीराभिमानी देवताको और आदित्यने नेत्राभिमानी देवताको आहुति देनेकी बात कही। तब प्रजापतिने निर्णय लिया कि शरीर और चक्षु: प्राणके अधीन हैं, इनमें प्राण ही मुख्य है, इसलिये प्राणदेवताके होमसे ही गौ उत्पन्न हुई और वह गौ अग्निको समर्पित कर दी गयी। तभीसे गौ का नाम 'अग्निहोत्र' पड़ गया। 'गौर्वा अग्निहोत्रम्' (तैत्तिरीयब्राह्मण ३।१।६)। इसके बाद इसी श्रुतिने बताया है कि इस अग्निहोत्री धेनुकी जो पूजा करता है, वह इस लोकमें अभ्युदय तो प्राप्त करता ही है, मरनेके बाद भी उसे स्वर्गलोककी ही प्राप्ति होती है-

'इष्यति प्रजया पशुभिः। प्र सुवर्गं लोकं जानाति। पश्यति पुत्रम्। पश्यति पौत्रम्।' (३।१।८) 'देहपातादूर्ध्वं स्वर्गं प्रजानाति। ततः पूर्वं दीर्घायुष्येण युक्तः पुत्रं पौत्रं च पश्यति।' (सायणभाष्य)

वेदके इस प्रमाणसे स्पष्ट हो जाता है कि पुण्यभारतमें जो दैवीशक्तिकी धारा बहती रही है, उससे पृथक् तो प्रकाशित हो ही जाता है, किन्तु अज्ञानरूपी तिमिररोग लग जानेसे अपौरुषेय वेदके इस दिव्यातिदिव्य प्रकाशको मनुष्य देख नहीं पाता।

In the Vedas, great significance has been attributed to the cow. Its origin itself is deeply expressive of its divine importance. The *Taittirīya Brāhmaṇa* narrates a story:

"Brahmā, having expended all his energy in creating the beings of the world, found himself powerless. He was confronted with the dilemma of sustaining and nourishing creation. To resolve this, he commenced intense penance. From this penance, an immense force arose—so vast that Brahmā could no longer contain it within himself. Ultimately, this boundless energy emerged from his body and assumed the form of a cow. The form was so enchanting that all the gods desired to possess it."

(*Taittirīya Brāhmaṇa 1.1.10*)

This story reveals that the cow appeared for the nourishment of creation. Its milk, curd, and ghee became food for gods, ancestors, and humans. Its dung and urine enhanced agricultural productivity. Thus, the cow became a source of universal welfare. For this reason, the Vedas refer to the cow as *viśvarūpa* (form of the universe) and *sarvarūpa* (all-encompassing form): "etad vai viśvarūpam sarvarūpam gorūpam."

The Vedas state that worshiping the cow leads to prosperity in this life and the next.

Another legend in the *Taittirīya Brāhmaṇa* recounts: "Once Brahmā created the inert world. He then desired to bring forth conscious beings endowed with the soul. He performed a sacrificial offering. From that *homa*, three sentient deities were born—Agni (fire), Vāyu (wind), and Āditya (sun). These deities then also performed *homa* to expand the sentient world. As a result of their offering, a

cow was born: 'teṣāṁ hutād ajāyata gaur eva.' (*Taittirīya Brāhmaṇa 2.1.6*)

All three gods claimed ownership, asserting that the cow was born from their offering. Seeking judgment, they approached Brahmā. He asked each whom they had offered sacrifice to: Agni answered he had offered to the deity of *prāṇa* (life-force), Vāyu to the deity of the body, and Āditya to the deity of sight. Brahmā concluded that both the body and sight are subordinate to *prāṇa* and thus, the cow was born of the offering to *prāṇa*. Consequently, the cow was assigned to Agni. From that moment, the cow earned the name 'Agnihotra.' 'Gaur vā agnihotram.' (*Taittirīya Brāhmaṇa 3.1.6*)

The same *śruti* further declares that whoever worships this Agnihotra cow attains both worldly prosperity and heavenly reward after death: 'Tripyati prajāya paśubhiḥ. Pra suvarga lokaṁ jānāti. Paśyati putram. Paśyati pautram.' (*3.1.8*) 'Dehapātād ūrdhvaṁ svargaṁ prajānāti. Tataḥ pūrvaṁ dīrghāyuṣyeṇa yuktaḥ putraṁ pautraṁ ca paśyati.' (Sāyaṇa Bhāṣya)

From this Vedic evidence, it becomes clear that the divine current flowing through objects of worship enlightens the worshipper, but due to the affliction of disbelief—like a dark disease—humans are often unable to perceive the radiant truth of the *apauruṣeya* (Divine) Vedas.

Sayanacharya commentary on Taittriya Brahmana 1/1/10

प्रजापतिः प्रजाः सृष्ट्रा स्वकीयस्य वीर्यस्योपक्षयेण रिक्तोऽहमिति मत्वा वीर्यलाभाय स तपस्तम्वा स्वात्मनि किंचिद्वीर्यमपश्यत् । तञ्च वीर्य कालनावर्धत तत्प्रवृद्धं वीर्य धारयितुमशक्यं सच्छीघ्रमेवास्मात्प्रजापतेरूर्ध्वं निर्गत्य केनचिद्रूपेण सृष्टमभूत् । सा सृष्टा निष्पन्ना विविधं राजमाना काचिद्गौरभवत । तामुद्दिश्य देवाश्चासुराश्च वयमेवैतां गृह्णीम इत्येवं परस्परं विग्रहमकुर्वन् । तदा विग्रहशान्तये प्रजापतिरेवमब्रवीत । एषा गौर्ममैवेति । युष्माकं तु दोहा एव क्षीराण्येवेति ।येयं गौः प्रजापतिना स्वार्थमेव स्वीकृता विराट् सा प्रजापतेः सकाशात्प्रामुखी सत्युदक्रामत् तदा प्रजापतिरथर्वेति मन्त्रण तां विराजं परितो निरुद्धवान् । हेऽथर्व चतुर्थवेदप्रवर्तकाचार्यरूप दक्षिणाग्ने, यद्वा हिंसारहितं मे पितुं मदीयमन्नं गोपाय। एवमुत्तरेषु चर्तुषु योज्यम् । नरेभ्यो मनुष्येभ्यो हितो नर्यो गार्हपत्यः । ऋत्विग्भिः प्रशंसनीयरूपत्वाच्छंस्य आहवनीयः । प्रथया कीर्त्या सह वर्तमानत्वात्सप्रथः सभ्यः । अहिंसकत्वाद्युनं मूले जगदादावुत्पन्नत्वाञ्चहिर्बुध्निय आवसथ्यः । ऋगादिर्भन्त्रः । इत्थं सैव विराट् तानग्नीन्पञ्चधा विवक्तुं पञ्चवारं व्यकामत् । तान्पञ्चाग्नीन्प्रजापतिः परितः स्वीकृतवान् । अपि च क्रमणावस्थानात्पञ्चसंख्यान्वयाद्वा गृहीतवान्

Prajāpati, after creating living beings, felt depleted of his own vital energy and thought, “I am now emptied.” To regain his vigor, he performed penance. In the course of that, he perceived a small amount of energy within himself. That energy grew over time, expanding so greatly that Prajāpati was unable to contain it. Ultimately, it burst forth from him and emerged in some form, which, once fully developed, took on various majestic appearances—one of which was a cow.

Seeing her, both gods and demons began quarreling, each claiming, “We alone shall take her.” To resolve the dispute, Prajāpati declared: “This cow belongs solely to me. To you,

only her milk is granted for use.” Thus, the cow was accepted by Prajāpati for his own purpose and assumed a sovereign form (*virāṭ*).

From Prajāpati, she proceeded forward. Then, through the invocation “O Atharvan,” Prajāpati enclosed her (the *virāṭ*) from all sides. “O Atharvan,” who is the revered founder of the fourth Veda and symbolic of the southern fire (Dakṣiṇāgni), or alternatively: “Protect my non-violent food —my nourishment.”

In the same way, this idea is to be extended to the other four fires:

- **Gārhapatya** (household fire), auspicious to men
- **Āhavanīya**, praised by sacrificial priests
- **Sabhyā**, linked with fame and presence in the assembly
- **Avastahya**, symbolizing non-violence and primordial origin
- **Bhāntṛ**, represented by the Ṛg and other Vedas

Thus, this *virāṭ* form split these fires into five distinctions through five invocations. Prajāpati accepted these five fires in full. Whether due to their sequential arrangement or simply their grouping in fives, he established them accordingly.

प्रजापतिः प्रजा असृजत । स रिरिचानोऽमन्यत । स तपोऽतप्यत । स आत्मन्वीर्यमपश्यत् । तदवर्धत । तदस्मात्सहसोर्ध्वमसृज्यत । सा विराडभवत् । तां देवासुरा व्यगृह्णत । सोऽब्रवीत्प्रजापतिः । मम वा एषा (१) । दोहा एव युष्माकमिति, इति ।

[illegible]

सा ततः प्राच्युदक्रामत् । तत्प्रजापतिः पर्यगृह्णात् । अथर्व पितुं मे गोपायेति । सा द्वितीयमुदक्रामत् । तत्प्रजापतिः पर्यगृह्णात् । नर्य प्रजां मे गोपायेति । सा तृतीयमुदक्रामत् ।

तत्प्रजापतिः पर्यगृह्णात् । शंस्य पशून्मे गोपायेति (२) । सा चतुर्थमुदक्रामत् । तत्प्रजापतिः पर्यगृह्णात् । सप्रथ सभां मे गोपायेति । सा पञ्चममुदक्रामत् । तत्प्रजापतिः पर्यगृह्णात् । अहे बुध्निय मन्त्रं मे गोपायेति । अग्नीन्वाव सा तान्व्यक्रमत । तान्प्रजापतिः पर्यगृह्णात् । अथो पङ्क्तिमेव, इति ।

[illegible]

Importance of Cows in Sanatan Dharma

Mahabharat Anushashan Parva Adhaya 78

महातेजस्वी पुरुषप्रवर ! प्रातःकाल और सायंकाल सदा होमके समय ऋषियोंको गौएँ ही हवनीय पदार्थ (घृत आदि) देती हैं ।। ९ ।।

'राजन् ! गौओंके शरीरसे अनेक प्रकारकी मनोरम सुगन्ध निकलती रहती है तथा बहुतेरी गौएँ गुग्गुलके समान गन्धवाली होती हैं। गौएँ समस्त प्राणियोंकी प्रतिष्ठा (आधार) हैं और गौएँ ही उनके लिये महान् मंगलकी निधि हैं ।। ५ ।।

गौएँ ही भूत और भविष्य हैं। गौएँ ही सदा रहनेवाली पुष्टिका कारण तथा लक्ष्मीकी जड़ हैं। गौओंको जो कुछ दिया जाता है, उसका पुण्य कभी नष्ट नहीं होता ।। ६ ।।

'गौएँ ही सर्वोत्तम अन्नकी प्राप्तिमें कारण हैं। वे ही देवताओंको उत्तम हविष्य प्रदान करती हैं। स्वाहाकार (देवयज्ञ) और वषट्कार (इन्द्रयाग) – ये दोनों कर्म सदा गौओंपर ही अवलम्बित हैं ।। ७ ।।

'गौएँ ही यज्ञका फल देनेवाली हैं। उन्हींमें यज्ञोंकी प्रतिष्ठा है। गौएँ ही भूत और भविष्य हैं। उन्हींमें यज्ञ प्रतिष्ठित हैं, अर्थात् यज्ञ गौओंपर ही निर्भर है ।। ८ ।।

Verse 9: O most radiant and noble one! Every morning and evening, during sacrificial offerings (*homa*), it is the cows that provide the oblation materials (such as ghee) to the sages.

Verse 5: O King! Various delightful fragrances continuously emanate from the bodies of cows, and many cows possess a scent akin to gum-resin (*guggul*). Cows are the foundation and support of all living beings, and they are a treasure trove of auspiciousness for them.

Verse 6: Cows are both the past and the future. They are the everlasting source of nourishment and the root of prosperity (*Lakṣmī*). Whatever is offered to cows results in merit (*puṇya*) that never perishes.

Verse 7: Cows are the cause of obtaining the best food. They alone provide the finest offerings (*haviṣya*) to the gods. The utterances of *svāhā* (used in divine sacrifices) and *vaṣaṭ* (used in offerings to Indra) are both eternally dependent on cows.

Verse 8: Cows are the givers of the fruits of sacrifice. In them lies the sanctity of sacrifices. Cows are both the past and the future. Within them the sacrifices are established—meaning that the very foundation of sacrificial rites rests upon cows.

गावो ददति वै हौम्यमृषिभ्यः पुरुषर्षभ ।। ९ ।।

'महातेजस्वी पुरुषप्रवर! प्रातःकाल और सायंकाल सदा होमके समय ऋषियोंको गौएँ ही हवनीय पदार्थ (घृत आदि) देती हैं ।। ९ ।।

गावः सुरभिगन्धिन्यस्तथा गुग्गुलुगन्धयः ।
गावः प्रतिष्ठा भूतानां गावः स्वस्त्ययनं महत् ॥ ५ ॥

'राजन्! गौओंके शरीरसे अनेक प्रकारकी मनोरम सुगन्ध निकलती रहती है तथा बहुतेरी गौएँ गुग्गुलके समान गन्धवाली होती हैं। गौएँ समस्त प्राणियोंकी प्रतिष्ठा (आधार) हैं और गौएँ ही उनके लिये महान् मंगलकी निधि हैं ॥ ५ ॥

गावो भूतं च भव्यं च गावः पुष्टिः सनातनी ।
गावो लक्ष्म्यास्तथा मूलं गोषु दत्तं न नश्यति ॥ ६ ॥

गौएँ ही भूत और भविष्य हैं। गौएँ ही सदा रहनेवाली पुष्टिका कारण तथा लक्ष्मीकी जड़ हैं। गौओंको जो कुछ दिया जाता है, उसका पुण्य कभी नष्ट नहीं होता ॥ ६ ॥

अन्नं हि परमं गावो देवानां परमं हविः ।
स्वाहाकारवषट्कारौ गोषु नित्यं प्रतिष्ठितौ ॥ ७ ॥

'गौएँ ही सर्वोत्तम अन्नकी प्राप्तिमें कारण हैं। वे ही देवताओंको उत्तम हविष्य प्रदान करती हैं। स्वाहाकार (देवयज्ञ) और वषट्कार (इन्द्रयाग)—ये दोनों कर्म सदा गौओंपर ही अवलम्बित हैं ॥ ७ ॥

गावो यज्ञस्य हि फलं गोषु यज्ञाः प्रतिष्ठिताः ।
गावो भविष्यं भूतं च गोषु यज्ञाः प्रतिष्ठिताः ॥ ८ ॥

'गौएँ ही यज्ञका फल देनेवाली हैं। उन्हींमें यज्ञोंकी प्रतिष्ठा है। गौएँ ही भूत और भविष्य हैं। उन्हींमें यज्ञ प्रतिष्ठित है, अर्थात् यज्ञ गौओंपर ही निर्भर है ॥ ८ ॥

Mahabharat Anushashan Parva 80

त्वचा, रोम, सींग, पूँछके बाल, दूध और मेदा आदिके साथ मिलकर गौ (दूध, दही, घी आदिके द्वारा) यज्ञका निर्वाह करती है; अतः उससे श्रेष्ठ दूसरी कौन-सी वस्तु है ।। १४ ।।

जिसने समस्त चराचर जगत्को व्याप्त कर रखा है, उस भूत और भविष्यकी जननी गौको मैं मस्तक झुकाकर प्रणाम करता हूँ ।। १५ ।।

नरश्रेष्ठ ! यह मैंने तुमसे गौओंके गुणवर्णनसम्बन्धी साहित्यका एक लघु अंशमात्र बताया है-दिग्दर्शनमात्र कराया है। गौओंके दानसे बढ़कर इस संसारमें दूसरा कोई दान नहीं है, तथा उनके समान दूसरा कोई आश्रय भी नहीं है ।। १६ ।।

गौ सबसे अधिक पवित्र, जगत्का आधार और देवताओंकी माता है। उसकी महिमा अप्रमेय है। उसका सादर स्पर्श करे और उसे दाहिने रखकर चले तथा उत्तम समय देखकर उसका सुपात्र ब्राह्मणको दान करे ।। १० ।।

Verse 14: With her skin, hair, horns, tail, milk, and marrow, the cow sustains the sacrifices through offerings like milk, curd, and ghee; what other object could possibly be greater than her?

Verse 15: I bow my head in reverence to the cow, the mother of past and future, who pervades the entire animate and inanimate world.

Verse 16: O noble one! What I've shared with you about the virtues of cows is only a brief glimpse—a small portion of the sacred literature. There exists no greater gift in this world than the donation of cows, nor is there any refuge equal to them.

Verse 10 (last): The cow is the holiest, the foundation of the universe, and the mother of the gods. Her glory is boundless. One should respectfully touch her, walk keeping her to the right, and offer her as a donation to a worthy Brāhmaṇa at the proper time.

त्वचा लोम्नाथ शृङ्गैर्वा वालैः क्षीरेण मेदसा ।
यज्ञं वहति सम्भूय किमस्त्यभ्यधिकं ततः ॥ १४ ॥

त्वचा, रोम, सींग, पूँछके बाल, दूध और मेदा आदिके साथ मिलकर गौ (दूध, दही, घी आदिके द्वारा) यज्ञका निर्वाह करती है; अतः उससे श्रेष्ठ दूसरी कौन-सी वस्तु है ॥ १४ ॥

यया सर्वमिदं व्याप्तं जगत् स्थावरजंगमम् ।
तां धेनुं शिरसा वन्दे भूतभव्यस्य मातरम् ॥ १५ ॥

जिसने समस्त चराचर जगत्को व्याप्त कर रखा है, उस भूत और भविष्यकी जननी गौको मैं मस्तक झुकाकर प्रणाम करता हूँ ॥ १५ ॥

गुणवचनसमुच्चयैकदेशो
नृवर मयैष गवां प्रकीर्तितस्ते ।
न च परमिह दानमस्ति गोभ्यो
भवति न चापि परायणं तथान्यत् ॥ १६ ॥

नरश्रेष्ठ! यह मैंने तुमसे गौओंके गुणवर्णनसम्बन्धी साहित्यका एक लघु अंशमात्र बताया है—दिग्दर्शनमात्र कराया है। गौओंके दानसे बढ़कर इस संसारमें दूसरा कोई दान नहीं है, तथा उनके समान दूसरा कोई आश्रय भी नहीं है ॥ १६ ॥

पवित्रमग्र्यं जगतः प्रतिष्ठा
दिवौकसां मातरोऽथाप्रमेयाः ।
अन्वालभेद् दक्षिणतो व्रजेच्च
दद्याच्च पात्रे प्रसमीक्ष्य कालम् ॥ १७ ॥

गौ सबसे अधिक पवित्र, जगत्का आधार और देवताओंकी माता है। उसकी महिमा अप्रमेय है। उसका सादर स्पर्श करे और उसे दाहिने रखकर चले तथा उत्तम समय देखकर उसका सुपात्र ब्राह्मणको दान करे ॥ १७ ॥

Mahabharta Anushashan Parva Adhaya 81

भीष्मजीने कहा- राजन् ! गौएँ महान् प्रयोजन सिद्ध्र करनेवाली तथा परम पवित्र हैं। ये मनुष्योंको तारनेवाली हैं और अपने दूध-घीसे प्रजावर्गक जीवनकी रक्षा करती हैं ।। २ ।।

भरतश्रेष्ठ ! गौओंसे बढ़कर परम पवित्र दूसरी कोई वस्तु नहीं है। ये पुण्यजनक, पवित्र तथा तीनों लोकोंमें सर्वश्रेष्ठ हैं ।। ३ ।।

गौएँ देवताओंसे भी ऊपरके लोकोंमें निवास करती हैं। जो मनीषी पुरुष इनका दान करते हैं, वे अपने आपको तारते हैं और स्वर्गमें जाते हैं ।। ४ ।।

युवनाश्वके पुत्र राजा मान्धाता, (सोमवंशी) नहुष और ययाति-ये सदा लाखों गौओंका दान किया करते थे; इससे वे उन उत्तम स्थानोंको प्राप्त हुए हैं, जो देवताओंके लिये भी अत्यन्त दुर्लभ हैं ।। ५३ ।।

नरेन्द्र ! शक्तिशाली सूर्य और बलवान् वायु जिन लोकोंके अधिपति हैं, एवं राजा वरुण जिन लोकोंके ऐश्वर्यपर प्रतिष्ठित हैं, मनुष्य गोदान करके उन्हीं लोकोंमें जाता है। गौएँ युगन्धरा, सुरूपा, बहुरूपा, विश्वरूपा तथा सबकी माताएँ हैं। शुकदेव ! मनुष्य संयम-नियमके साथ रहकर गौओंके इन प्रजापतिकथित नामोंका प्रतिदिन जप करे ।। ३१-३२

जो पुरुष गौओंकी सेवा और सब प्रकारसे उनका अनुगमन करता है, उसपर संतुष्ट होकर गौएँ उसे अत्यन्त दुर्लभ वर प्रदान करती हैं ।। ३३ ।।

गौओंके साथ मनसे भी कभी द्रोह न करे, उन्हें सदा सुख पहुँचाये, उनका यथोचित सत्कार करे और नमस्कार आदिके द्वारा उनका पूजन करता रहे ।। ३४ ।।

जो मनुष्य जितेन्द्रिय और प्रसन्नचित्त होकर नित्य गौओंकी सेवा करता है, वह समृद्धिका भागी होता है।

गौएँ परम पावन, पवित्र और पुण्यस्वरूपा हैं। वे महान् देवता हैं। उन्हें ब्राह्मणोंको देकर मनुष्य स्वर्गका सुख भोगता है ।। ४१

Verse 2: Bhīṣma said, “O King! Cows are supremely pure and fulfill great purposes. They uplift humanity and protect life through their milk and ghee.”

Verse 3: O scion of the Bhārata lineage! There is no other object holier than cows. They are auspicious, sacred, and the highest in all three worlds.

Verse 4: Cows reside in realms higher than those of the gods. Wise men who donate cows liberate themselves and attain heaven.

Verse 53: King Māndhātā, son of Yuvanāśva, and the Soma-lineage rulers Nahusha and Yayāti—these kings regularly donated hundreds of thousands of cows, which led them t attain exalted realms even rare for the gods.

Verses 31–32: O monarch! The worlds ruled by the mighty Sun, the powerful Wind, and King Varuṇa—all are attainable by humans through cow donations. Cows are named Yugandharā, Surūpā, Bahurūpā, Viśvarūpā, and are mothers of all. O Śukadeva! A man should recite these names of the cows daily with discipline and reverence.

Verse 33: He who serves cows and follows them in every way—pleased by such devotion, cows grant him exceedingly rare boons.

Verse 34: One should never harbor enmity toward cows even in thought. Always give them comfort, treat them respectfully, and worship them through salutations and offerings.

Verse 41 (): The man who, with self-control and cheerful heart, serves cows daily becomes blessed with prosperity. Cows are supremely sacred, holy, and embodiments of merit. They are great deities. By giving cows to Brāhmaṇas, one enjoys the bliss of heaven.

भीष्म उवाच

गावो महार्थाः पुण्याश्च तारयन्ति च मानवान्।
धारयन्ति प्रजाश्चेमा हविषा पयसा तथा ॥ २ ॥

भीष्मजीने कहा—राजन्! गौएँ महान् प्रयोजन सिद्ध करनेवाली तथा परम पवित्र हैं। ये मनुष्योंको तारनेवाली हैं और अपने दूध-घीसे प्रजावर्गके जीवनकी रक्षा करती हैं ॥ २ ॥

न हि पुण्यतमं किंचिद् गोभ्यो भरतसत्तम।
एताः पुण्याः पवित्राश्च त्रिषु लोकेषु सत्तमाः ॥ ३ ॥

भरतश्रेष्ठ! गौओंसे बढ़कर परम पवित्र दूसरी कोई वस्तु नहीं है। ये पुण्यजनक, पवित्र तथा तीनों लोकोंमें सर्वश्रेष्ठ हैं ॥ ३ ॥

देवानामुपरिष्टाच्च गावः प्रतिवसन्ति वै।
दत्त्वा चैतास्तारयन्ते यान्ति स्वर्गं मनीषिणः ॥ ४ ॥

गौएँ देवताओंसे भी ऊपरके लोकोंमें निवास करती हैं। जो मनीषी पुरुष इनका दान करते हैं, वे अपने आपको तारते हैं और स्वर्गमें जाते हैं ॥ ४ ॥

मान्धाता यौवनाश्वश्च ययातिर्नहुषस्तथा।
गा वै ददन्तः सततं सहस्रशतसम्मिताः ॥ ५ ॥
गताः परमकं स्थानं देवैरपि सुदुर्लभम्।

युवनाश्वके पुत्र राजा मान्धाता, (सोमवंशी) नहुष और ययाति—ये सदा लाखों गौओंका दान किया करते थे; इससे वे उन उत्तम स्थानोंको प्राप्त हुए हैं, जो देवताओंके लिये भी अत्यन्त दुर्लभ हैं ॥ ५½ ॥

येषामधिपतिः पूषा मारुतो बलवान् बली ।
ऐश्वर्ये वरुणो राजा नाममात्रं युगन्धराः ॥ ३१ ॥
सुरूपा बहुरूपाश्च विश्वरूपाश्च मातरः ।
प्राजापत्यमिति ब्रह्मन् जपेन्नित्यं यतव्रतः ॥ ३२ ॥

नरेन्द्र! शक्तिशाली सूर्य और बलवान् वायु जिन लोकोंके अधिपति हैं, एवं राजा वरुण जिन लोकोंके ऐश्वर्यपर प्रतिष्ठित हैं, मनुष्य गोदान करके उन्हीं लोकोंमें जाता है। गौएँ युगन्धरा, सुरूपा, बहुरूपा, विश्वरूपा तथा सबकी माताएँ हैं। शुकदेव! मनुष्य संयम-नियमके साथ रहकर गौओंके इन प्रजापतिकथित नामोंका प्रतिदिन जप करे ॥ ३१-३२ ॥

गाश्च शुश्रूषते यश्च समन्वेति च सर्वशः ।
तस्मै तुष्टाः प्रयच्छन्ति वरानपि सुदुर्लभान् ॥ ३३ ॥

जो पुरुष गौओंकी सेवा और सब प्रकारसे उनका अनुगमन करता है, उसपर संतुष्ट होकर गौएँ उसे अत्यन्त दुर्लभ वर प्रदान करती हैं ॥ ३३ ॥

द्रुह्येन्न मनसा वापि गोषु नित्यं सुखप्रदः ।
अर्चयेत सदा चैव नमस्कारैश्च पूजयेत् ॥ ३४ ॥

गौओंके साथ मनसे भी कभी द्रोह न करे, उन्हें सदा सुख पहुँचाये, उनका यथोचित सत्कार करे और नमस्कार आदिके द्वारा उनका पूजन करता रहे ॥ ३४ ॥

दान्तः प्रीतमना नित्यं गवां व्युष्टिं तथाश्नुते ।
त्र्यहमुष्णं पिबेन्मूत्रं त्र्यहमुष्णं पिबेत् पयः ॥ ३५ ॥

जो मनुष्य जितेन्द्रिय और प्रसन्नचित्त होकर नित्य गौओंकी सेवा करता है, वह समृद्धिका भागी होता है। मनुष्य तीन दिनोंतक गरम गोमूत्र पीकर रहे, फिर तीन दिनतक गरम गोदुग्ध पीकर रहे ॥ ३५ ॥

गावः पवित्राः पुण्याश्च पावनं परमं महत् ।
ताश्च दत्त्वा द्विजातिभ्यो नरः स्वर्गमुपाश्नुते ॥ ४१ ॥

गौएँ परम पावन, पवित्र और पुण्यस्वरूपा हैं। वे महान् देवता हैं। उन्हें ब्राह्मणोंको देकर मनुष्य स्वर्गका सुख भोगता है ॥ ४१ ॥

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लक्ष्मीने कहा- दूसरोंको सम्मान देनेवाली गौओ ! तुम्हारे त्याग देनेसे मैं सम्पूर्ण जगत्के लिये अवहेलित और उपेक्षित हो जाऊँगी, इसलिये मुझपर कृपा करो ।। १९ ।।

तुम महान् सौभाग्यशालिनी और सबको शरण देनेवाली हो। मैं भी तुम्हारी शरणमें आयी हूँ। तुम्हारी भक्त हूँ। मुझमें कोई दोष भी नहीं है; अतः तुम मेरी रक्षा करो- मुझे अपना लो ।। २० ।।

गौओ! मैं तुमसे सम्मान चाहती हूँ। तुम सदा सबका कल्याण करनेवाली हो। तुम्हारे किसी एक अंगमें, नीचेके कुत्सित अंगमें भी यदि स्थान मिल जाय तो मैं उसमें रहना चाहती हूँ ।। २१ ।।

निष्पाप गौओ ! वास्तवमें तुम्हारे अंगोंमें कहीं कोई कुत्सित स्थान नहीं दिखायी देता। तुम परम पुण्यमयी, पवित्र और सौभाग्यशालिनी हो। अतः मुझे आज्ञा दो। तुम्हारे शरीरमें जहाँ मैं रह सकूँ, उसके लिये मुझे स्पष्ट बताओ ।। २२ ।।

Verse 19: Lakṣmī said — O cows, who honor others with respect! If you forsake me, I shall become neglected and disregarded by the entire world. Therefore, please show mercy to me.

Verse 20: You are supremely blessed and the refuge of all. I too have come to take refuge in you. I am your devotee and bear no fault—so kindly protect me, accept me as your own.

Verse 21: O cows! I seek honor from you. You always bring welfare to everyone. Even if I receive a place in one of your lower and least-regarded limbs, I would gladly dwell there.

Verse 22: O sinless cows! In truth, there is no base or impure part found anywhere in your body. You are supremely virtuous, sacred, and auspicious. Therefore, command me—clearly tell me which part of your body I may dwell in.

श्रीरुवाच

अवज्ञाता भविष्यामि सर्वलोकस्य मानदाः ।
प्रत्याख्यानेन युष्माकं प्रसादः क्रियतां मम ॥ १९ ॥

लक्ष्मीने कहा—दूसरोंको सम्मान देनेवाली गौओ! तुम्हारे त्याग देनेसे मैं सम्पूर्ण जगत्के लिये अवहेलित और उपेक्षित हो जाऊँगी, इसलिये मुझपर कृपा करो ॥ १९ ॥

महाभागा भवत्यो वै शरण्याः शरणागताम् ।
परित्रायन्तु मां नित्यं भजमानामनिन्दिताम् ॥ २० ॥

तुम महान् सौभाग्यशालिनी और सबको शरण देनेवाली हो। मैं भी तुम्हारी शरणमें आयी हूँ। तुम्हारी भक्त हूँ। मुझमें कोई दोष भी नहीं है; अतः तुम मेरी रक्षा करो—मुझे अपना लो ॥ २० ॥

माननामहमिच्छामि भवत्यः सततं शिवाः ।
अप्येकाङ्गेऽप्यधो वस्तुमिच्छामि च सुकुत्सिते ॥ २१ ॥

गौओ! मैं तुमसे सम्मान चाहती हूँ। तुम सदा सबका कल्याण करनेवाली हो। तुम्हारे किसी एक अंगमें, नीचेके कुत्सित अंगमें भी यदि स्थान मिल जाय तो मैं उसमें रहना चाहती हूँ ॥ २१ ॥

न वोऽस्ति कुत्सितं किंचिदङ्गेष्वालक्ष्यतेऽनघाः ।
पुण्याः पवित्राः सुभगा ममादेशं प्रयच्छथ ॥ २२ ॥
वसेयं यत्र वो देहे तन्मे व्याख्यातुमर्हथ ।

निष्पाप गौओ! वास्तवमें तुम्हारे अंगोंमें कहीं कोई कुत्सित स्थान नहीं दिखायी देता। तुम परम पुण्यमयी, पवित्र और सौभाग्यशालिनी हो। अतः मुझे आज्ञा दो। तुम्हारे शरीरमें जहाँ मैं रह सकूँ, उसके लिये मुझे स्पष्ट बताओ ॥ २२½ ॥

Cows and Bulls are Aghanya in Sanatan Dharma

In Sanātana Dharma, only cows and bulls have been accorded the sacred status of "Aghanya" — beings that must never be harmed and no other Animal has been given such Status

Unadi Sutra 4/113 – Meaning of Word Aganya . In the Uṇādi-sūtra (4/113), the cow is given the adjective "Aghnyā", a term that also appears in several Vedic mantras for the cow.

Its grammatical meaning is:
"yo na hanyate – aghnyāḥ",
i.e., "One who is not to be killed" or "That which is not deserving of violence or slaughter."

Thus, the word Aghnyā signifies that the cow is inviolable and should not be subjected to harm.

(556) अघ्न्यादयश्च [4.113]

पद०—अघ्न्यादयः 1.3, च—अव्य० ।

सं०—अघ्न्यादयश्च शब्दा यक्प्रत्ययान्ता निपात्यन्ते ।

व्याख्या—अघ्न्यादि यक्प्रत्ययान्त शब्द निपातन से सिद्ध हैं । यक् प्रत्यय कित् है । कित्करण उपधालोप, घकारादेश आदि कार्यों के लिए है ।

स्वा० द० वृ०—गणना निपाताः । यो न हन्यते न हन्तीति वा स अघ्न्यः, प्रजापालको वा, 'अघ्न्या' गौर्वा । धातोरुपधालोपो हस्य घत्वं च । सन्दधति यस्यां वेलायां सा **सन्ध्या**, सायङ्कालः प्रतिज्ञा वा । आतो लोपः । सम्यग् ध्यायन्ति परं ब्रह्म यस्यां सा **सन्ध्या**, इति तु **स्त्रियां क्तिन्** [अ० 3.3.94] इत्यधिकारे **आतश्चोपसर्गे** [3.3.106] इत्यङ् । कन्यते दीप्यते काम्यते गच्छति वा सा **कन्या**, कुमारी वा ।

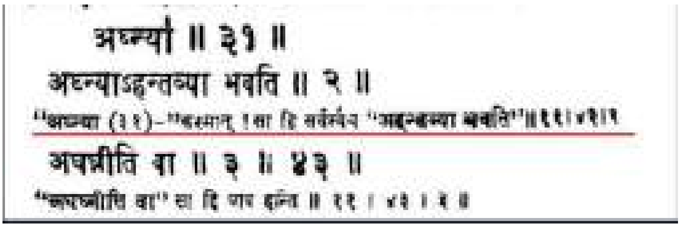
उदा०—(1) अघ्न्यः (= प्रजापालक, गाय)—यो न हन्यते । न हन्ति । नञ् हन हिंसागत्योः से यक्—अ हन् य—'नलोपो नञः' (पा० 6.3.73) से नलोप । निपातन से धातु की उपधा का लोप तथा हकार को घकार—अ घ् न् य—अघ्न्य—सु । 'हो हन्तेर्ञ्णिन्नेषु' (पा० 7.3.54) से घकार आदेश होता है—अघ्न्य सु—विभक्तिकार्य ।

Nirukta 11.43 states Cows are Aghnaya

उप ह्वये सुदुघां धेनुमेतां सुहस्तो गोधुगुत दोहदेनाम् ।
श्रेष्ठं सवं सविता साविषन्नोऽभीद्धो घर्मस्तदु षु प्र वोचम् ॥
उपह्वये सुदोहनां धेनुमेताम् । कल्याणहस्तो गोधुगपि च दोग्ध्येनाम् । श्रेष्ठं सवं
सविता सुनोतु न इति । एष हि श्रेष्ठः सर्वेषां सवानां यदुदकं यद्वा पयो यजुष्मत् ।

अभीद्धो घर्मः । तं सु प्रब्रवीमि ।
वागेषा माध्यमिका । घर्मधुगिति याज्ञिकाः ।
अघ्न्याहन्तव्या भवति । अघघ्नीति वा । तस्या एषा भवति

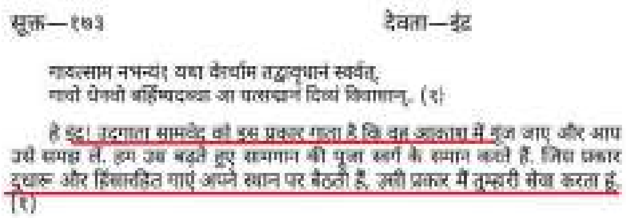
I invite this cow, one who yields milk well.
With a blessed hand, the cowherd (milker) is also to milk her.
May Savitṛ grant us the best extract (sava), indeed.
This — water or milk imbued with yajurvedic energy — is the best of all offerings.
This is the unhurt heat of the Gharma (sacrificial vessel or essence). That I now clearly explain.
This (cow) is the medium of speech (Vāk, or the middle path of expression).
She is called *Gharma-dhug* (milker of sacrificial heat) by the ritualists.
She is *Aghnyā* — not to be killed.This cow is such (sacred and inviolable)."


अघ्न्या ॥ ३१ ॥
अघ्न्याऽहन्तव्या भवति ॥ २ ॥
अघघ्नीति वा ॥ ३ ॥ ४३ ॥

Rig Veda 1.173.1 – Cows are Aghanya – One who is not to be killed

हे इंद्र ! उद्गाता सामवेद को इस प्रकार गाता है कि वह आकाश में गूंज जाए और आप उसे समझ लें. हम उस बढ़ते हुए सामगान की पूजा स्वर्ग के समान करते हैं. जिस प्रकार दुधारू और हिंसारहित गाएं अपने स्थान पर बैठती हैं, उसी प्रकार मैं तुम्हारी सेवा करता हूं.

O Indra! The chanter sings the Sāma Veda in such a way that it echoes through the sky, and may You understand it. We worship that ascending song of the Sāma as if it were heaven itself. Just as the milk-giving and Inviolable cows sit peacefully in their place, in the same manner, I serve You."

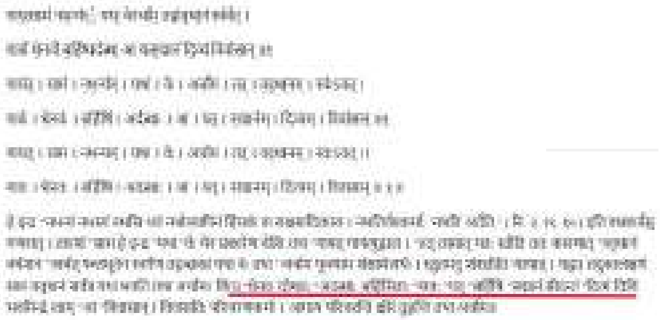

सूक्त—१७३ देवता—इंद्र

Sayanacharya Bhasya on Rig Veda 1.173.1 too said the same thing about Cows

किंच "धेनवः दोग्ध्यः "अदब्धाः अहिंसिताः "गावः "यत् "बर्हिषि

"धेनवः" — milch cows "दोग्ध्यः" — suitable for milking "अदब्धाः" — unhurt and faultless "अहिंसिताः" — Not to harmed , Killed ,

Inviolable “**गावः**” — cows “**यत् बर्हिषि**” — who are placed upon the *barhis* (sacrificial grass)



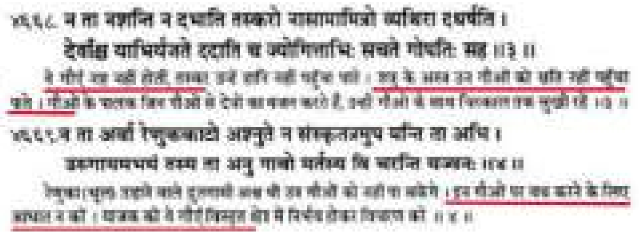
Rig Veda 6/28/3-4 – Cows are Aghnaya – One who is not to be killed

वे गौएँ नष्ट नहीं होतीं, तस्कर उन्हें हानि नहीं पहुँचा पाते। शत्रु के अस्त्र उन गौओं को क्षति नहीं पहुँचा पाते । गौओं के पालक जिन गौओं से देवों का यजन करते हैं, उन्हीं गौओं के साथ चिरकाल तक सुखी रहें ॥ ३ ॥

रेणुका (धूल) उड़ाने वाले द्रुतगामी अश्व भी उन गौओं को नहीं पा सकेंगे। इन गौओं पर वध करने के लिए आघात न करें। याजक की वे गौएँ विस्तृत क्षेत्र में निर्भय होकर विचरण करें ॥ ४ ॥

Those cows are never harmed—thieves cannot steal them, and enemy weapons cannot injure them. May the keeper of those cows—who offers them in divine sacrifices—live joyfully with those very cows for a long time. (Verse 3)

Even swift horses that kick up clouds of dust shall not be able to overtake those sacred cows. Let no one be able to kill these Inviolable cows . May the priest’s cows roam freely and fearlessly across wide pastures. (Verse 4)



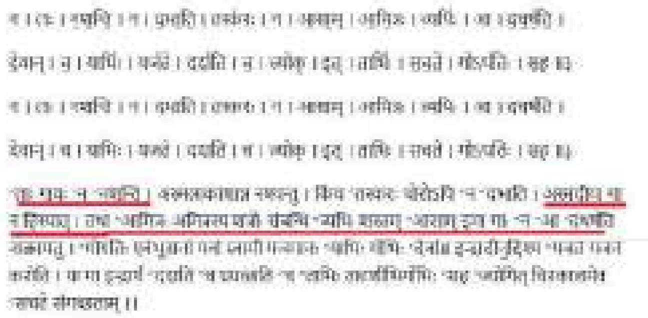
Sayanacharya’s commentary on Rig Veda 6.28.3-4 too said that Cows are Inviolable not to killed nor harmed at any circumstances

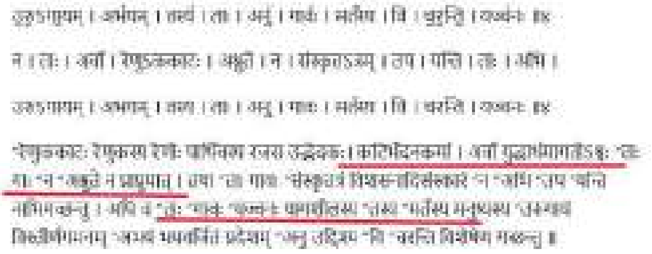
“ताः गावः “न “नशन्ति अस्मदीया गा न हिंस्यात् । तथा “आमित्रः अमित्रस्य शत्रोः संबन्धि “व्यथिः शस्त्रम् “आसाम् इमा गाः “

कटिर्भेदनकर्मा । अर्वा युद्धार्थमागतोऽश्वः “ताः गाः “न “अश्नुते न प्राप्नुयात् “ताः “गावः “यज्वनः यागशीलस्य “तस्य “मर्तस्य मनुष्यस्य

“May those cows never be harmed; let no one injure our cows. Likewise, may the enemy’s weapon (vyathiḥ) not touch these cows.”**

“Even the warrior horse, whose activity is to strike or split (kaṭiḥ), that arrives for battle—may it not reach or touch those cows of the sacrificer, the pious man.”**

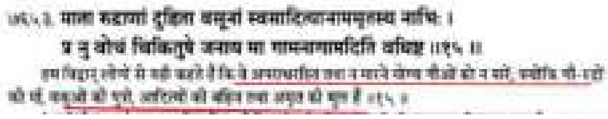




Rig Veda 8.101.15 – Cows are Aghanya – Not to be Killed

हम विद्वान् लोगों से यही कहते हैं कि वे अपराधरहित तथा न मारने योग्य गौओं को न मारें, क्योंकि गौ-रुद्रों की माँ, वस्‌ओं की पुत्री, आदित्यों की बहिन तथा अमृत की मूल हैं ॥१५

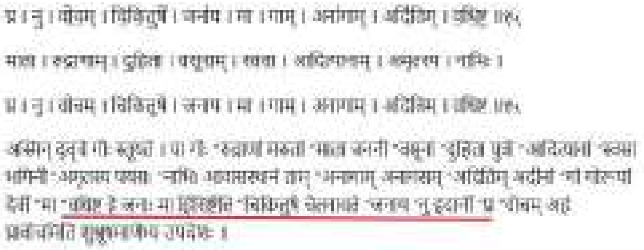
We say this to the learned: do not harm the innocent and inviolable cows—because the cow is the mother of the Rudras, daughter of the Vasus, sister of the Ādityas, and the source of ambrosia (amṛta). (Verse 15)



Sayanacharya in his commentary on Rig Veda 8.101.15 too said that Cows are Inviolable not to killed nor harmed at any circumstances

गां गोरूपां देवीं "मा "वधिष्ट हे जनाः मा हिंसिष्टेति "चिकितुषे चेतनावते "जनाय "नु इदानीं

"Do not slay the cow, the divine being in the form of a cow. O people, do not harm her! This is a message for the intelligent and conscious human of today."



Mahabharat Shanti Parva Adhaya 262.47-50

एक समयकी बात है, ऋषियों और यतियोंने राजा नहुषके पास जाकर निवेदन किया कि तुमने माता गौ और प्रजापति वृषभका वध किया है, नहष ! यह तुम्हारे द्वारा न करनेयोग्य पापकर्म किया गया है, तुम्हारे इस कुकृत्यके कारण हम सब लोगोंको बड़ी व्यथा हो रही है। जाजले ! ऐसा कहकर नहुषके द्वारा प्रशंसित उन महाभाग ऋषियोंने पापको एक सौ एक रोगोंके रूपमें परिणत करके समस्त "ाणियोंपर डाल दिया, राजा नहुषको भ्रूणहत्यारा बताया और स्पष्ट कह दिया कि मलोग तुम्हारे यज्ञमें हविष्यकी आहुति नहीं देंगे ।।

Once upon a time, the sages and ascetics approached King Nahusha and respectfully submitted: "You have committed the unforgivable sin of killing Mother Cow and Prajāpati Bull. Nahusha! This is a heinous act unfit for a king. Because of this misdeed, great sorrow has befallen all of us."

O Jājali! After saying this, those revered sages—once praised by Nahusha himself—transformed the sin into one hundred and one diseases, casting them upon all living beings. They branded King Nahusha as a feticide (*bhruṇahatyārī*) and declared with firm resolve: "We shall not offer sacrificial oblations in your yajña.

ऋषयो यतयो ह्येतन्नहुषे प्रत्यवेदयन् ।
गां मातरं चाप्यवधीर्वृषभं च प्रजापतिम् ॥ ४८ ॥
अकार्यं नहुषाकार्षीर्लप्स्यामस्त्वत्कृते व्यथाम् ।
शतं चैकं च रोगाणां सर्वभूतेष्वपातयन् ॥ ४९ ॥
ऋषयस्ते महाभागाः प्रजास्वेव हि जाजले ।
भ्रूणहं नहुषं त्वाहुर्न ते होष्यामहे हविः ॥ ५० ॥

एक समयकी बात है, ऋषियों और यतियोंने राजा नहुषके पास जाकर निवेदन किया कि तुमने माता गौ और प्रजापति वृषभका वध किया है, नहुष! यह तुम्हारे द्वारा न करनेयोग्य पापकर्म किया गया है, तुम्हारे इस कुकृत्यके कारण हम सब लोगोंको बड़ी व्यथा हो रही है। जाजले! ऐसा कहकर नहुषके द्वारा प्रशंसित उन महाभाग ऋषियोंने पापको एक सौ एक रोगोंके रूपमें परिणत करके समस्त प्राणियोंपर डाल दिया, राजा नहुषको भ्रूणहत्यारा बताया और स्पष्ट कह दिया कि हमलोग तुम्हारे यज्ञमें हविष्यकी आहुति नहीं देंगे ॥

Mahabharta Anushashan Parva Adhaya 145 page no 1231 – Cows are Inviolable

Shri Maheshwar Said –

राजा वधके योग्य पुरुषोंका वध करे और जो वधके योग्य न हों, उनकी रक्षा करे। ब्राह्मण, गौ, दूत, पिता, जो विद्या पढ़ाता है वह अध्यापक तथा जिन्होंने पहले कभी उपकार किये हैं वे मनुष्य-ये सब-के-सब अवध्य माने गये हैं। स्त्रियोंका तथा जो सबका अतिथि-सत्कार करनेवाला हो, उस मनुष्यका भी वध नहीं करना चाहिये

A king should execute only those who are deemed deserving of punishment, and must protect those who are not. The following are considered inviolable and must not be harmed: Brāhmaṇas, cows, messengers, fathers, teachers of knowledge, and those who have previously rendered assistance. Likewise, women and individuals who honor and serve guests must also be spared from any violence.

वध्यांश्च घातयेद् यस्तु अवध्यान् परिरक्षति ॥
अवध्या ब्राह्मणा गावो दूताश्चैव पिता तथा ।
विद्यां ग्राहयते यश्च ये च पूर्वोपकारिणः ॥
स्त्रियश्चैव न हन्तव्या यश्च सर्वातिथिर्नरः ॥

राजा वधके योग्य पुरुषोंका वध करे और जो वधके योग्य न हों, उनकी रक्षा करे। ब्राह्मण, गौ, दूत, पिता, जो विद्या पढ़ाता है वह अध्यापक तथा जिन्होंने पहले कभी उपकार किये हैं वे मनुष्य—ये सब-के-सब अवध्य माने गये हैं। स्त्रियोंका तथा जो सबका अतिथि-सत्कार करनेवाला हो, उस मनुष्यका भी वध नहीं करना चाहिये ॥

. Mahabharat Anushashan Parva Adhaya 74 slokas 3-4 – Those who slaughter a cow, endorse cow-slaughter or eat cow-meat (beef) end up in hell for ~90 million years.

ब्रह्माजीने कहा

जो उच्छृंखल मनुष्य मांस बेचनेके लिये गौकी हिंसा करता या गोमांस खाता है तथा जो स्वार्थवश घातक पुरुषको गाय मारनेकी सलाह देते हैं, वे सभी महान् ˮपापके भागी होते हैं ॥ ३ ॥

गौकी हत्या करनेवाले, उसका मांस खानेवाले तथा गोहत्याका अनुमोदन करनेवाले लोग गौके शरीरमें जितने रोएँ होते हैं, उतने वर्षोंतक नरकमें डूबे रहते हैं ।।

Verse 3: Brahmā said—those reckless individuals who harm cows to sell meat or consume beef, and those who, out of selfish interest, advise others to kill cows—all of them become partakers of grave sin.

Verse 4 : Those who kill cows, eat their meat, or approve of cow slaughter—such people remain submerged in hell for as many years as there are hairs on a cow's body.

पितामह उवाच

भक्षार्थं विक्रयार्थं वा येऽपहारं हि कुर्वते ।
दानार्थं ब्राह्मणार्थाय तत्रेदं श्रूयतां फलम् ।। २ ।।

ब्रह्माजीने कहा—इन्द्र! जो खाने, बेचने या ब्राह्मणोंको दान करनेके लिये दूसरेकी गाय चुराते हैं, उन्हें क्या फल मिलता है, यह सुनो ।। २ ।।

विक्रयार्थं हि यो हिंस्याद् भक्षयेद् वा निरंकुशः ।
घातयानं हि पुरुषं येऽनुमन्येयुरर्थिनः ।। ३ ।।

जो उच्छृंखल मनुष्य मांस बेचनेके लिये गौकी हिंसा करता या गोमांस खाता है तथा जो स्वार्थवश घातक पुरुषको गाय मारनेकी सलाह देते हैं, वे सभी महान् पापके भागी होते हैं ।। ३ ।।

घातकः खादको वापि तथा यश्चानुमन्यते ।
यावन्ति तस्या रोमाणि तावद् वर्षाणि मज्जति ।। ४ ।।

गौकी हत्या करनेवाले, उसका मांस खानेवाले तथा गोहत्याका अनुमोदन करनेवाले लोग गौके शरीरमें जितने रोएँ होते हैं, उतने वर्षोंतक नरकमें डूबे रहते हैं ।। ४ ।।

Yajur Veda 8/43

हे गोमाता ! आप हवन में काम्य हैं. आप चंद्रमा और सूर्य की ज्योति की तरह हैं. आप सरस, पृथ्वी पर विख्यात व वध योग्य नहीं हैं. आप हमारे नाम से अच्छी वाणी से देवताओं को बुलाने के लिए बोलिए. (४३)

O Divine Cow! You are cherished in sacred fire offerings. Radiant like the light of the moon and the sun, you are nourishing, renowned across the earth, and inviolable. Speak with noble words on our behalf—call forth the gods through your gracious voice. (Verse 43)

इडे रन्ते हव्ये काम्ये चन्द्रे ज्योतेऽदिते सरस्वति महि विश्रुति.
एता ते अघ्न्ये नामानि देवेभ्यो मा सुकृतं ब्रूतात्. (४३)

हे गोमाता! आप हवन में काम्य हैं. आप चंद्रमा और सूर्य की ज्योति की तरह हैं. आप सरस, पृथ्वी पर विख्यात व वध योग्य नहीं हैं. आप हमारे नाम से अच्छी वाणी से देवताओं को बुलाने के लिए बोलिए. (४३)

Acharya Uvat in his commentary on Yajur Veda 8.43 too said that Cows are Aghanya – Not to be killed

विविधं श्रूयते स्तूयत इति विश्रुतिः । न हन्तुं योग्या अघ्या अहन्तव्या ।

That which is heard and praised in many ways is called 'Viśruti' (famed or renowned). One who is not to be harmed is called 'Aghyā'—inviolable and not fit to be killed."

Full translation of Acharya Uvat commentary on Yajur Veda 8/43

उ० दक्षिणेऽस्याः कर्णे यजमानो जपति। इडे रन्ते। हे इडे। इडानाम मनोर्दुहिता तया गौरुपमीयते। इडेव त्वमसि । रन्ते रमयतीति रन्ता। हव्ये हूयन्तेऽस्या विकारा यज्ञेष्विति हव्या। काम्ये मनुष्याणां होतासु कामाः प्रविष्टाः। चन्द्रे चन्द्र इवाह्लादयतीति चन्द्रा । ज्योते तस्यैव ज्योतिर्ज्योत्स्ना । 'द्युत दीप्तौ' अस्य ज्योत अदिते अदीने । सरस्वति सर इत्युदकनाम सर्तेः तद्वति। हे महि महति । विश्रुति विविधं श्रूयत इति विश्रुति। एतानि ते तव हे अध्ये, अहन्तव्ये नामानि अतिशयगुणयुक्तानि तैरभिहिता सती देवेभ्यो मां सुकृतं सुकृतकारिणं ब्रूतात् ब्रूहि ॥ ४३ ॥ म० इडे रन्त इति दक्षिणेऽस्याः कर्णे यजमानो जपतीति' (का० १३।४। २०)। पूर्वोक्ताया धेनोर्दक्षिणकर्ण यजमानो जपेत् गोदेवत्या प्रस्तारपङ्क्तिः कुमुरुविन्दुदृष्टा । यस्या आद्यौ पादौ द्वादशार्णो अन्त्यावष्टार्णो सा प्रस्तारपङ्क्तिः ।। ईड्यते स्तूयते इति इडा मनोर्दुहिता तत्तुल्या । रमयतीति रन्ता । हूयते यदुग्धं यज्ञेष्विति हव्या, हूयते आहूयते सवैरिति वा हव्या। काम्यत इति काम्या 'मनुष्याणा होतासु कामाः प्रविष्टाः' इति श्रुतेः । चन्दयत्याह्लादयतीति चन्द्रा 'द्युत दीप्तौ' द्योतयति प्रकाशयतीति ज्योता दकारस्य जः । अदितिरदीनाऽनवखण्डिता । सरस्वति सरतीति सरः क्षीरं तद्वति । सर इत्युदकनाम सर्तेरिति (नि. ९ । २६) यास्कोक्तेः । उदकशब्देनात्र क्षीरमुच्यते। मही महती। विविधं श्रूयते स्तूयत इति विश्रुतिः । न हन्तुं योग्या अघ्या अहन्तव्या । तासां संबोधनानि हे धेनो एवंभूते, ते तव एता एतानि अतिशयगुणयुक्तानि नामानि एतैर्नामभिरभिहिता सती देवेभ्यः सुकृतं सुष्ठु करोतीति सुकृत् तं सुकृतं शोभनकर्मकारिणं मां त्व ब्रूताद्ब्रूहि वद । अयं यजमानः पुण्यकर्तेति देवेभ्यो वदेत्यर्थः ॥ ४३

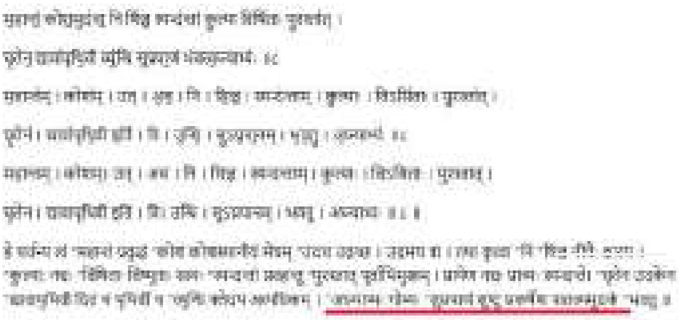
O Cow-Mother! Into your right ear, the sacrificer softly chants sacred verses. O Iḍā, O Radiant One! You, daughter of Manu's lineage, are invoked with the name Iḍā and likened to the divine cow. You indeed are Iḍā. You are called *Rantā* because you delight others. You are *Havyā*, for your transformations—like milk and ghee—are offered in sacrifices. You are *Kāmyā*, as human desires are fulfilled through your offerings. You are *Candrā*, pleasing like moonlight. You are *Jyotā*, the source of luminous radiance. You are *Aditī*, the undivided and infinite one. You are *Sarasvatī*, filled with nourishing essence like water. You are *Mahī*, the great. You are *Viśruti*, renowned through many voices.

O sacred, inviolable Cow! These exalted names that describe your divine qualities—may you invoke the gods on my behalf with these names and declare to them: "This sacrificer is the doer of good deeds."

Rig Veda 5/83/8 – Acharya Sayana in his commentary on Rig Veda 5/83/8 said that Cows are Aghanya

अघ्न्याभ्यः गोभ्यः "सुप्रपाणं सुष्टु प्रकर्षेण पातव्यमुदकं "भवतु ॥

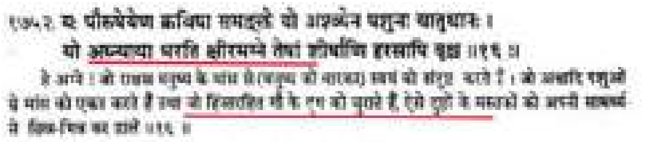
To the noble Inviolable cows who nourish us— "May there be excellent, pure water—well-suited for drinking, abundantly and gracefully offered."



Rig Veda 10/87/16 – Aghnya Cows – Not to killed

हे अग्ने ! जो राक्षस मनुष्य के मांस से (मनुष्य को मारकर) स्वयं को संतुष्ट करते हैं। जो अश्वादि पशुओं से मांस को एकत्र करते हैं तथा जो हिंसारहित गौ के दूध को चुराते हैं, ऐसे दुष्टों के मस्तकों को अपनी सामर्थ्य से छिन्न-भिन्न कर डालें ॥१६ ॥

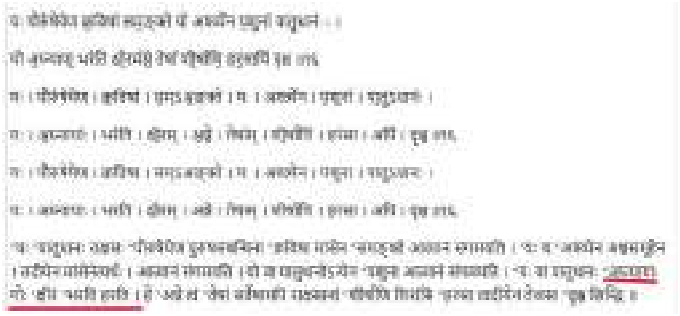
O Agni! Those demons who satisfy themselves by consuming human flesh (by killing humans), who collect meat from horses and other animals, and who steal the milk of Inviolable cows—may you, with your divine power, shatter their heads and destroy them completely.



Acharya Sayana in his commentary on RIg Veda 10/87/16 too said that Cows are Aghnaya

"अघ्न्यायाः गोः "क्षीरं "भरति हरति

Those who steal the milk of the Inviolable Cow



Paippalāda Samhita of Atharva Veda 16/107/1

नमस्ते जायमानायै जाताया उत ते नमः । बालेभ्यः शफेभ्यो रूपायाघ्ये ते नमः ।। १।। यो विद्यात् सप्त प्रवतः सप्त विद्यात् परावतः । शिरो यज्ञस्य यो विद्यात् स वशां प्रति गृह्णीयात्

> *Salutations to the one who is being born, and to the one who is already born. Homage to the calves, to the hooves, and to the beautiful form of the innocent Inviolable cow.*
>
> > *He who knows the seven flows, and the seven counter-flows, He who knows the head of the sacrifice—may he take control of the cattle.*

१६-१०७ 16.107

नमस्ते जायमानायै जाताया उत ते नमः ।
बालेभ्यः शफेभ्यो रूपायाघ्न्ये ते नमः ।।१।।
यो विद्यात् सप्त प्रवतः सप्त विद्यात् परावतः ।
शिरो यज्ञस्य यो विद्यात् स वशां प्रति गृह्णीयात् ।।२।।

The Translation of Paippalāda Samhita 16/107/1 given by Acharya Gangadhar Pathal Maithil

हे अवध्य गौ ! तेरे स्वरूपकेलिये प्रणाम है

O inviolable cow! I bow in reverence to your sacred form.

नमस्ते जायमानायै जाताया उत ते नमः ।
बालेभ्यः शफेभ्यो रूपायाघ्न्ये ते नमः ॥
(अ.शौ. १०।१०।१, पैप्पलाद. १६।१०७।१)

हे अवध्य गौ! तेरे स्वरूपकेलिये प्रणाम है

Aitreya Brahmana 6/8/6

(अब प्रसङ्गवश किसी धर्म-विशेष को दिखला रहे हैं-) उत्क्रान्तमेधा ते एते निकल गये (हविर्भाग) वाले वे ये पशवः (मनुष्य, अश्व, गो, अवि और अज) पशु अमेध्याः यज्ञ के (हविर्भाग के) योग्य नहीं हैं। तस्मात् इसी कारण एतेषाम् इनका (मांस) न अश्नीयात् नहीं खाना चाहिए।

(Now, in context, a particular religious view is being presented.) "These beings—humans, horses, cows, sheep, and goats—whose intellect has transcended (utkrānta-medhā), are considered unfit for sacrificial offerings (havirbhāga). Therefore, their flesh should not be consumed."

Sayanacharya commentary –

मनुष्याश्वगोव्यजेभ्यो मेधस्योत्क्रमणक्रमेण निष्पन्नास्त एते किंपुरुषादयो मेधराहित्याद् यज्ञयोग्याः प्रशवो नाऽऽसन्। अत एतेषां पशूनां संबन्धि मांसं नाश्नीयात्

> "From among humans, horses, cows, sheep, and goats—those who have transcended the faculty of intelligence (medhā)—have emerged as beings like the Kiṁpuruṣas Due to the absence of medhā (intellect or ritual purity), they are not suitable for sacrificial offerings. Therefore, the meat of these animals should not be consumed."

त एत उत्क्रान्तमेधा अमेध्याः पशवस्तस्मादेतेषां नाश्नीयात् ।।६।।

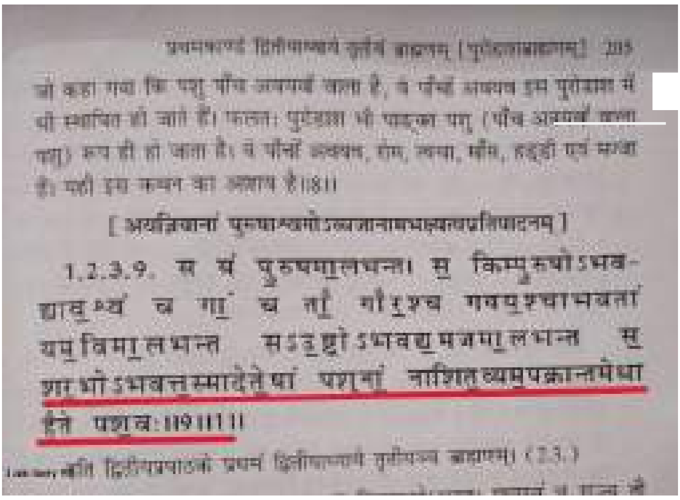
हिन्दी—(अब प्रसङ्गवश किसी धर्म-विशेष को दिखला रहे हैं—) उत्क्रान्तमेधा ते एते निकल गये (हविर्भाग) वाले वे ये पशवः (मनुष्य, अश्व, गो, अवि और अज) पशु अमेध्याः यज्ञ के (हविर्भाग के) योग्य नहीं हैं। तस्मात् इसी कारण एतेषाम् इनका (मांस) न अश्नीयात् नहीं खाना चाहिए।

सा० भा०—मनुष्याश्वगोव्यजेभ्यो मेधस्योत्क्रमणक्रमेण निष्पन्नास्त एते किंपुरुषादयो मेधराहित्याद् यज्ञयोग्याः पशवो नाऽऽसन्।[1] अत एतेषां पशूनां संबन्धि मांसं नाश्नीयात्।।

अथ पुरोडाश विधत्ते—

Satapatha Brahmana 1/2/3/9 Choukhmba Publications

1.2.3.9. स यं पुरुषमालभन्त । स किम्पुरुषोऽभव-द्यावश्वं च गा ं च ताँ गौरश्च गवयश्चाभवतां यम् विमा लभन्त सऽउष्ट्रोऽभवद्य मजमा लभन्त स शर भोऽभवत्तस्मादेतेषां पशूनां नाशितव्यमपक्रान्तमेधा हैते पशवः ।।१।।1।।

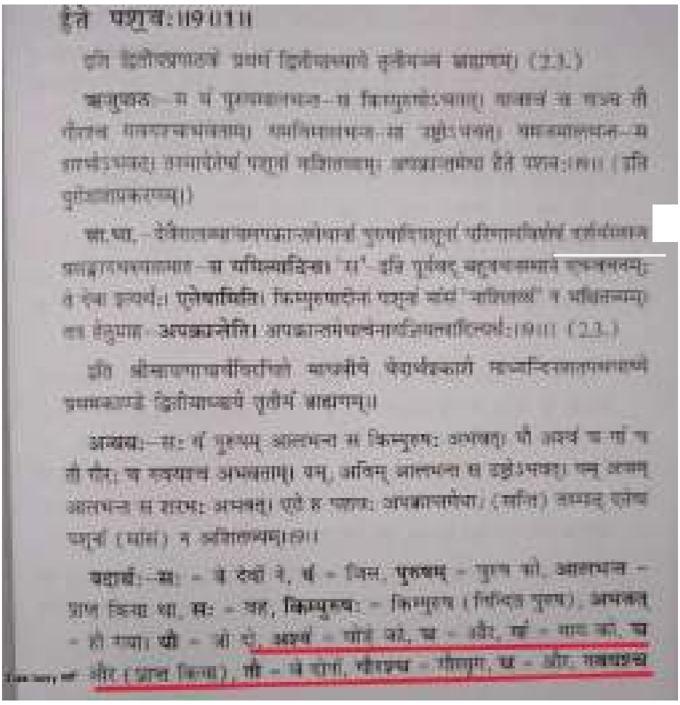

1.2.3.9. स यं पुरुषमालभन्त। स किम्पुरुषोऽभव-द्यावश्वं च गां च तां गौरश्च गवयश्चाभवतां यम् विमालभन्त सऽउष्ट्रोऽभवद्य मजमालभन्त स शरभोऽभवत्तस्मादेतेषां पशूनां नाशितव्यमपक्रान्तमेधा हैते पशवः ॥१॥1॥

Satapatha Brahmana 1/2/3/9 Sayana Bhasya says –

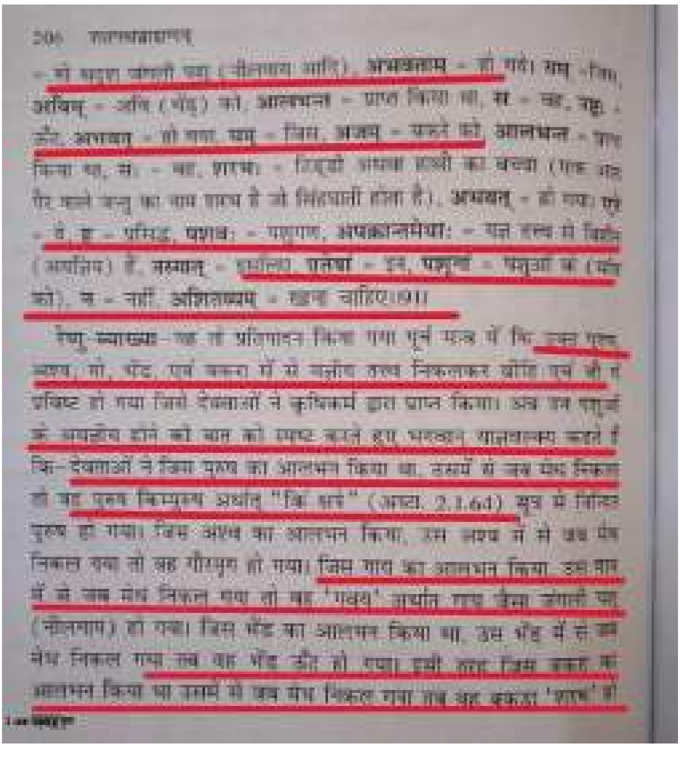
देवैरालब्धानामपक्रान्तमेधानां पुरुषादिपशूनां परिणामविशेषं दर्शयंस्तस्य प्रसङ्गादभक्ष्यतामाह-स यमित्यादिना। 'स' – इति पूर्ववद् बहुवचनस्थाने एकवचनम्; ते देवा इत्यर्थः। एतेषामिति । किम्पुरुषादीनां पशूनां मांसं 'नाशितव्यं' न भक्षितव्यम्। तत्र हेतुमाह-अपक्रान्तेति। अपक्रान्तमेधत्वेनायज्ञियत्वादित्यर्थः ।। 9।।1 (2.3.)
इति श्रीसायणाचार्यविरचिते माधवीये वेदार्थप्रकाशे माध्यन्दिनशतपथभाष्ये प्रथमकाण्डे द्वितीयाध्याये तृतीयं ब्राह्मणम्।

"By saying 'sa yam' ('he who…'), it indicates—just as before—though the singular form 'sa' is used, it actually refers to a plural subject, i.e., *'the Devas* (*te devāḥ*). 'Of these' refers to the animals (horse and the ox and sheep , camel , goat , Sharabha and Man) (beginning with the Kimpuruṣa (*kimpuruṣādi-paśūnām*). The phrase *'na aśitavyam'* means 'should not be eaten', i.e., their meat should not be consumed.

The reason is given: *'apakrānta'*—meaning, since their sacrificial qualification (*medhā*) has departed, i.e., they are no longer fit for sacrifice (*ayajñīyatva*), therefore they are unfit to be eaten (*abhakṣyatva*)."



गो सदृश जंगली पशु (नीलगाय आदि), अभवताम् = हो गये। यम् = जिस, अविम् = अवि (भेंड़) को, आलभन्त = प्राप्त किया था, स = वह, उष्टः = ऊँट, अभवत् = हो गया, यम् = जिस, अजम् = बकरे को, आलभन्त प्राप्त किया था, सः = वह, शरभः = टिड्डी अथवा हाथी का बच्चा (एक आठ पैर वाले जन्तु का नाम शरभ है जो सिंहघाती होता है), अभवत् = हो गया। एते = ये, ह = प्रसिद्ध, पशवः = पशुगण, अपक्रान्तमेधाः = यज्ञ तत्त्व से विहीन (अयज्ञिय) हैं, तस्मात् = इसलिए, एतेषां = इन, पशूनां पशुओं के (मांस को), न = नहीं, अशितव्यम् = खाना चाहिए।।9।।



रेणु-व्याख्या–

यह तो प्रतिपादन किया गया पूर्व मन्त्र में कि उक्त पुरुष, अश्व, गो, भेंड, एवं बकरा में से यज्ञीय तत्त्व निकलकर व्रीहि एवं जौ में प्रविष्ट हो गया जिसे देवताओं ने कृषिकर्म द्वारा प्राप्त किया। अब उन पशुओं के अयज्ञीय होने की बात को स्पष्ट करते हुए भगवान् याज्ञवल्क्य कहते हैं कि-देवताओं ने जिस पुरुष का आलभन किया था, उसमें से जब मेध निकला तो वह पुरुष किम्पुरुष अर्थात् "किं क्षपे" (अष्टा. 2.1.64) सूत्र से निन्दित पुरुष हो गया। जिस अश्व का आलभन किया, उस अश्व में से जब मेध निकल गया तो वह गौरमृग हो गया। जिस गाय का आलभन किया, उस गाय में से जब मेध निकल गया तो वह 'गवय' अर्थात गाय जैसा जंगली पशु (नीलगाय) हो गया। जिस भेंड का आलभन किया था, उस भेंड़ में से जब मेध

निकल गया तब वह भेंड ऊँट हो गया। इसी तरह जिस बकरा का आलभन किया था उसमें से जब मेध निकल गया तब वह बकडा 'शरभ' हो आलभन किया था उसमें से जब मेध निकल गया तब वह बकड़ा 'शरभ' हो गया। शरभ शब्द का अर्थ आचार्य महीधर ने अपने शुक्लयजुर्वेदीयमाध्यन्दिन संहिता के भाष्य में "शरभोऽष्टापदो मृगविशेषः सिंहघाती" (शु.य.सं.-13-51 मन्त्रभाष्य) किया है। अर्थात् आठ पैरों वाला ऐसा मृग जो सिंह को भी मार देता है। तात्पर्य यह हुआ कि सिंह सबसे उग्र हिंसक जानवर है। परन्तु शरभ जो अष्टपाद जानवर है वह उस सिंह की भी हत्या कर देता है। अतः सिंह से भी अधिक उग्र एवं क्रूर हिंसक पशु यह शरभ है।
चयनयाग के प्रसङ्ग में इन पाँचों पशुओं की हिंसा का निषेध करते हुए शुक्लययजुर्वेदीय माध्यन्दिन संहिता के 13वें अध्याय के 47 मन्त्र से 51 मन्त्र तक इस प्रसङ्ग का उल्लेख किया गया है। इस प्रकार ये पाँचों पशु जिनका आलभन किया गया वे सब मेध के निकल जाने पर विकृत (निन्दित) हो गये। उनमें से यज्ञीय तत्त्व खो चुका है। इसलिए इन पाँचों पुरुष, अश्व, गो, अवि एवं अज के मांस नहीं खाने चाहिए।
आजकल मांसभक्षण कहीं-कहीं परम्परा का रूप धारण कर चुका है। उसके अन्तर्गत शुभ एवं अशुभ कार्यों में कहीं-कहीं बलिप्रदान की प्रथा जोरों पर है। ऐसे समाज को सचेत होकर यह जान लेना चाहिए कि यज्ञ के नाम पर जो हिंसा (समाज में) प्रचलित है, वह वेदनिन्दित है। अतः उसका सर्वथा परित्याग करना चाहिए।।9।।

In the previous mantra, it was stated that from the said *Purusha* (cosmic man), the sacrificial essence (*yajña-tattva*) emerged from the horse, cow, sheep, and goat, and entered into rice (*vrīhi*) and barley (*yava*), which the Devas acquired through agriculture. Now, to clarify the *non-sacrificial* nature of those animals, the sage Yājñavalkya explains:

When the Devas performed *ālambana* upon the *Purusha*, and the *medha* (sacrificial essence) emerged from him, that *Purusha* became a *Kimpurusha*—a "degraded or criticized man," derived from the grammatical rule "kiṁ kṣape" (Aṣṭādhyāyī 2.1.64), indicating a contemptible form of man.

When the horse was subjected to *ālambana* and the *medha* departed from it, it became a *gaura-mṛga*, a type of wild forest animal (wild horse). When the same happened with the cow, it turned into a *gavaya*, a wild cow-like animal (such as the *nīlagāy*, or blue bull).

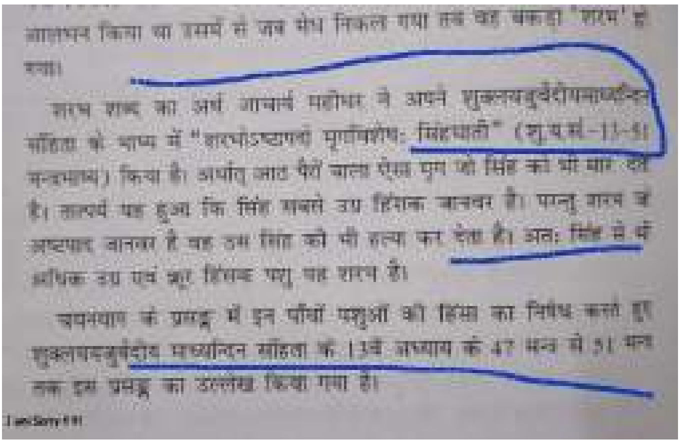
When the sheep underwent *ālambana* and lost its *medha*, it transformed into a camel. Similarly, when the goat lost its sacrificial essence, it became a *Sharabha*. According to Āchārya Mahīdhara in his commentary on the *Śukla Yajurveda Mādhyaṃdina Saṁhitā* (Mantra 13.51), the word *Sharabha* refers to a "special eight-legged beast that even kills lions."

This implies that although the lion is considered the most ferocious and violent animal, *Sharabha*—an eight-legged creature—surpasses it in violence and power, even capable of slaying lions. Therefore, *Sharabha* is even more fierce and destructive than a lion.

In the context of *chayana-yāga* (a particular Vedic sacrificial rite), from mantras 47 to 51 of Chapter 13 of the *Śukla Yajurveda Mādhyaṃdina Saṁhitā*, the prohibition

of violence against these five animals is mentioned. Hence, after the sacrificial essence (*medha*) had exited these five beings—man, horse, cow, sheep, and goat—they became corrupted (*vikṛta*) or condemned (*nindita*). Their *yajña-tattva* was lost. Hence these five beings –man, horse, cow, sheep, and goat should not be used in Yagya . Therefore, their flesh is considered unfit for consumption and should not be eaten.

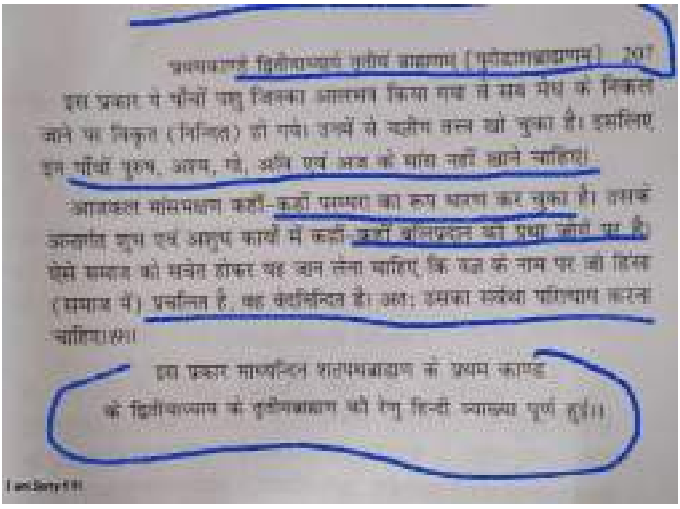
In modern times, meat consumption has, in some places, become a cultural tradition. In certain auspicious and inauspicious rituals, animal sacrifice is still vigorously practiced. Such societies must become aware that violence in the name of sacrifice is *condemned by the Vedas*. Therefore, such practices should be completely abandoned.



आलभन किया था उसमें से जब मेध निकल गया तब वह बकरा 'शरभ' हो गया।

शरभ शब्द का अर्थ आचार्य महीधर ने अपने शुक्लयजुर्वेदीयमाध्यन्दिन संहिता के भाष्य में "शरभोऽष्टापदो मृगविशेषः सिंहघाती" (शु.य.सं.-13-51 मन्त्रभाष्य) किया है। अर्थात् आठ पैरों वाला ऐसा मृग जो सिंह को भी मार देता है। तात्पर्य यह हुआ कि सिंह सबसे उग्र हिंसक जानवर है। परन्तु शरभ जो अष्टपाद जानवर है वह उस सिंह को भी हत्या कर देता है। अतः सिंह से भी अधिक उग्र एवं क्रूर हिंसक पशु यह शरभ है।

यज्ञयाग के प्रसङ्ग में इन पाँचों पशुओं की हिंसा का निषेध करते हुए शुक्लयजुर्वेदीय माध्यन्दिन संहिता के 13वें अध्याय के 47 मन्त्र से 51 मन्त्र तक इस प्रसङ्ग का उल्लेख किया गया है।



प्रथमकाण्डे द्वितीयाध्याये तृतीयं ब्राह्मणम् [पुरोडाशब्राह्मणम्] 207

इस प्रकार से पाँचों पशु जिनका आलभन किया गया तो सब मेध के निकल जाने पर विकृत (निन्दित) हो गये। उनमें से यज्ञीय तत्त्व खो चुका है। इसलिए इन पाँचों पुरुष, अश्व, गौ, अवि एवं अज के मांस नहीं खाने चाहिए।

आजकल मांसभक्षण कहीं-कहीं परम्परा का रूप धारण कर चुका है। उसके अन्तर्गत शुभ एवं अशुभ कार्यों में कहीं-कहीं बलिप्रदान की प्रथा जोरों पर है। ऐसे समाज को सचेत होकर यह जान लेना चाहिए कि यज्ञ के नाम पर जो हिंसा (समाज में) प्रचलित है, वह वेदनिन्दित है। अतः उसका सर्वथा परित्याग करना चाहिए।।8।।

इस प्रकार माध्यन्दिन शतपथब्राह्मण के प्रथम काण्ड के द्वितीयाध्याय के तृतीयब्राह्मण की रेणु हिन्दी व्याख्या पूर्ण हुई।।

Atharva Veda 8.3.15

जो राक्षस पुरुषों के मांस से अपना पोषण करता है तथा घोड़े और बकरी आदि के मांस से पुष्ट होता है, हे अग्नि देव ! जो राक्षस गाय का दूध चुराता है. उन सब के सिरों को अपनी ज्वाला से काट दो

The tormentor, who feeds on human flesh, and who on the horse-meat, and on the cattle, and who steals away the milk of the inviolable cow, O adorable leader, may you cut off their head with your flame.

Atharva Veda 8/6/23

जो राक्षस कच्चा मांस खाते हैं, जो मानव मांस का भक्षण करते हैं तथा जो लंबे केशों वाले हैं. वे माया रूप धारण कर के गर्भ में प्रवेश करते हैं और उसे खा जाते . हम उन तीनों प्रकार के राक्षसों को गर्भिणी के समीप से दूर भगाते हैं

Those who eat flesh uncooked, and those who eat the bleeding flesh of man, feeders on babes unborn, long-haired impostors, far from this place we banish them.

Atharva Veda 8.3.15

यः पौरुषेयेण क्रविषा समङ्क्ते यो अश्व्येन पशुना यातुधानः।
यो अघ्न्याया भरति क्षीरमग्ने तेषां शीर्षाणि हरसापि वृश्च.. (१५)

जो राक्षस पुरुषों के मांस से अपना पोषण करता है तथा घोड़े और बकरी आदि के मांस से पुष्ट होता है, हे अग्नि देव! जो राक्षस गाय का दूध चुराता है, उन सब के सिरों को अपनी ज्वाला से काट दो. (१५)

Translation

The tormentor who feeds on human flesh, and who on the horse-meat, and on the cattle, and who steals away the milk of the inviolable cow, O adorable leader, may you cut off their heads with your flame.

Atharva Veda 8/6/23

य आमं मांसमदन्ति पौरुषेयं च ये क्रविः।
गर्भान् खादन्ति केशवास्तानितो नाशयामसि.. (२३)

जो राक्षस कच्चा मांस खाते हैं, जो मानव मांस का भक्षण करते हैं तथा जो लंबे केशों वाले हैं, वे माया रूप धारण कर के गर्भ में प्रवेश करते हैं और उसे खा जाते हैं. हम उन तीनों प्रकार के राक्षसों को गर्भिणी के समीप से दूर भगाते हैं. (२३)

Translation

Those who eat flesh uncooked, and those who eat the bleeding flesh of man, feeders on babes unborn, long-haired impostors, far from this place we banish them.

Atharva Veda 9.4.27-28 – Cows are Agahnya

जो बैल हिंसा न करने योग्य गायों का पति है, वह अपने सींगों से राक्षसों को तथा नेत्रों से दरिद्रता को दूर भगाता है. वह अपने कानों से कल्याणकारी बातें सुनता है. (१७)

जो ब्राह्मण बैल का दान करता है, वह शतयाज नामक यज्ञ करने का पुण्य प्राप्त करता है. उसे अग्नि देव संताप नहीं देते और सभी देव उसे संतुष्ट करते हैं. (

Verse 17-18 :

> *The bull, husband of the Inviolable cow, drives away demons with his horns and dispels poverty with his eyes. He listens to auspicious words with his ears.*
>
> *A Brahmin who donates a bull attains the merit of performing the sacred Śatayāja sacrifice. He is not afflicted by the fire god Agni, and all the deities become pleased with him.*

शृङ्गाभ्यां रक्ष ऋषत्यवर्तिं हन्ति चक्षुषा।
शृणोति भद्रं कर्णाभ्यां गवां यः पतिरघ्न्यः.. (१७)

जो बैल हिंसा न करने योग्य गायों का पति है, वह अपने सींगों से राक्षसों को तथा नेत्रों से दरिद्रता को दूर भगाता है. वह अपने कानों से कल्याणकारी बातें सुनता है. (१७)

शतयाजं स यजते नैनं दुन्वन्त्यग्नयः।
जिन्वन्ति विश्वे तं देवा यो ब्राह्मण ऋषभमाजुहोति.. (१८)

जो ब्राह्मण बैल का दान करता है, वह शतयाज नामक यज्ञ करने का पुण्य प्राप्त करता है. उसे अग्नि देव संताप नहीं देते और सभी देव उसे संतुष्ट करते हैं. (१८)

Mahabharta Anushashan Parva Adhaya 22 sloka 30

राजाओंपर प्रहार न करे और गायको न मारे। जो राजा और गौपर प्रहाररूप द्विविध दुष्कर्मका सेवन करता है, उसे भ्रूणहत्याके समान पाप लगता है ।

One should not attack kings nor harm cows. Whoever commits the dual sin of assaulting a king and harming a cow incurs a sin equal to that of killing a fetus.

प्रहरेन्न नरेन्द्रेषु न हन्याद् गां तथैव च ।
भ्रूणहत्यासमं चैव उभयं यो निषेवते ।। ३० ।।
राजाओंपर प्रहार न करे और गायको न मारे। जो राजा और गौपर प्रहाररूप द्विविध दुष्कर्मका सेवन करता है, उसे भ्रूणहत्याके समान पाप लगता है ।। ३० ।।

Mahabharta Anushashan Parva Adhaya 66 sloka 51

भरतश्रेष्ठ ! जो मनुष्य वध करनेके लिये गौ माँग रहा हो, उसे कदापि गाय नहीं देनी चाहिये। इसी प्रकार कसाईको, नास्तिकको, गायसे ही जीविका चलानेवालेको, गोरस बेचनेवाले और पंचयज्ञ न करनेवालेको भी गाय नहीं देनी चाहिये ।। ५१ ।।

O noble descendant of Bharata! A cow must never be given to a person who asks for it with the intent to kill. Likewise, a cow should not be given to a butcher, an atheist, one who earns a living solely from cows, one who sells cow products, or one who neglects the five daily Vedic sacrifices (pañcayajña).

न वधार्थं प्रदातव्या न कीनाशे न नास्तिके ।
गोजीविने न दातव्या तथा गौर्भरतर्षभ ।। ५१ ।।
(गोरसानां न विक्रेतुरपञ्चयज्ञस्य च ।)
भरतश्रेष्ठ! जो मनुष्य वध करनेके लिये गौ माँग रहा हो, उसे कदापि गाय नहीं देनी चाहिये। इसी प्रकार कसाईको, नास्तिकको, गायसे ही जीविका चलानेवालेको, गोरस बेचनेवाले और पंचयज्ञ न करनेवालेको भी गाय नहीं देनी चाहिये ।। ५१ ।।

Mahabharta Ashwamedhika Parva Adhaya 91 page no 2179 Geeta Press Gorakhpur

Bhagwan Shree Krishna said –

ब्राह्मणोंपर हाथ न छोड़े और गायको कभी न मारे। जो ब्राह्मण इन दोनोंपर प्रहार करता है, उसे भ्रूणहत्याके समान पाप लगता है ।

One must never raise a hand against Brahmins nor harm cows. A Brahmin who commits violence against either incurs a sin equal to that of killing a fetus.

प्रहरेन्न द्विजान् विप्रो गां न हन्यात् कदाचन ।
भ्रूणहत्यासमं चैव उभयं यो निषेवते ।।
ब्राह्मणोंपर हाथ न छोड़े और गायको कभी न मारे। जो ब्राह्मण इन दोनोंपर प्रहार करता है, उसे भ्रूणहत्याके समान पाप लगता है ।।

Mahabharat Shanti Parva Adhaya 262.46

श्रुतिमें गौओंको अघ्न्या (अवध्य) कहा गया है, फिर कौन उन्हें मारनेका विचार करेगा? जो पुरुष गाय और बैलोंको मारता है, वह महान पाप करता है

In the scriptures, cows are referred to as *aghnyā*—those who must not be harmed. So who would even contemplate killing them? A person who slaughters cows and bulls commits a grave sin.

अघ्न्या इति गवां नाम क एता हन्तुमर्हति ।
महच्चकाराकुशलं वृषं गां वाऽऽलभेत् तु यः ।। ४७ ।।
श्रुतिमें गौओंको अघ्न्या (अवध्य) कहा गया है, फिर कौन उन्हें मारनेका विचार करेगा? जो पुरुष गाय और बैलोंको मारता है, वह महान पाप करता है ।। ४७ ।।

Mahabharta Shanti Parva Adhaya 145 sloka 8

जो कोई पुरुष ब्राह्मणकी, लोकमाता गायकी तथा शरणागतकी हत्या करता है, उन तीनोंको समानरूपसे पातक लगता है ।। ८

Whoever kills a Brahmin, the cow , or a person who has sought refuge, incurs equal sin for all three acts.

यो हि कश्चिद् द्विजं हन्याद् गां च लोकस्य मातरम् ॥ ८ ॥
शरणागतं च यो हन्यात् तुल्यं तेषां च पातकम् ।
'जो कोई पुरुष ब्राह्मणको, लोकमाता गायको तथा शरणागतको हत्या करता है, उन तीनोंको समानरूपसे पातक लगता है ॥ ८½ ॥

Srimad Bhagvatam 3.16.10 says Milk Yielding Cows are body of Narayana . Anyone who looks upon them and harm them harms Narayana and he is punished in Yamaloka with severe punishment

Brāhmaṇas, milk-yielding cows and protection-less beings are my own person (body). Those who look upon them as different from me, get themselves torn with rage by the bills of vulture-like servants of Yama who is appointed for dispen-sation of punishment-servants whose anger is like serpents

10. Brāhmaṇas, milk-yielding cows and protection-less beings are my own person (body). Those who look upon them as different from me, get themselves torn with rage by the bills of vulture-like servants of Yama who is appointed for dispensation of punishment—servants whose anger is like serpents.

भूतान्यलब्धशरणानि च भेदबुद्ध्या
द्रक्ष्यन्त्यघक्षतदृशो ह्यहिमन्यवस्तान्
गृध्रा रुषा मम कुषन्त्यधिदण्डनेतुः ॥ १०

ब्राह्मण, दूध देनेवाली गौएँ और अनाथ प्राणी—ये मेरे ही शरीर हैं । पापोंके द्वारा विवेकदृष्टि नष्ट हो जानेके कारण जो लोग इन्हें मुझसे भिन्न समझते हैं, उन्हें मेरे द्वारा नियुक्त यमराजके गृध्र-जैसे दूत—जो सर्पके समान क्रोधी हैं—अत्यन्त क्रोधित होकर अपनी चोंचोंसे नोचते हैं ॥ १० ॥

जिनकी पवित्र चरण-रजको अपने मुकुटपर धारण करता हूँ, उन ब्राह्मणोंके कर्मको कौन नहीं सहन करेगा ॥९॥ ब्राह्मण, दूध देनेवाली गौएँ और अनाथ प्राणी—ये मेरे ही शरीर हैं। पापोंके द्वारा विवेकदृष्टि नष्ट हो जानेके कारण जो लोग इन्हें मुझसे भिन्न समझते हैं, उन्हें मेरे द्वारा नियुक्त यमराजके गृध्र-जैसे दूत—जो सर्पके समान क्रोधी हैं—अत्यन्त क्रोधित होकर अपनी चोंचोंसे नोचते हैं ॥१०॥ ब्राह्मण तिरस्कारपूर्वक कटुभाषण भी करे, तो भी जो उसमें मेरी भावना करके प्रसन्नचित्तसे तथा अमृतभरी मुसकानसे युक्त मुखकमलसे उसका आदर करते हैं तथा जैसे रूठे हुए पिताको पुत्र और आपलोगोंको मैं मनाता हूँ, उसी प्रकार जो प्रेमपूर्ण वचनोंसे प्रार्थना करते हुए उन्हें शान्त करते हैं, वे मुझे अपने वशमें कर लेते हैं ॥११॥ मेरे इन सेवकोंने मेरा अभिप्राय न समझकर ही आपलोगोंका अपमान किया है।

Atharva Veda 1.16.4

हे शत्रु ! यदि त हमारी गायों, घोडों एवं सहायता करने वाले सेवकों की हत्या करता है तो मैं सीसे से तुझे मारूंगा. तू मेरे वीरों की हत्या नहीं कर सकेगा. (४

O enemy! If you kill our cows, horses, and loyal attendants, I shall strike you down with lead. You shall not be able to slay my brave warriors.

यदि नो गां हंसि यद्यश्वं यदि पूरुषम्,
तं त्वा सीसेन विध्यामो यथा नो ऽसो अवीरहा.. (४)

हे शत्रु! यदि तू हमारी गायों, घोड़ों एवं सहायता करने वाले सेवकों की हत्या करता है तो मैं सीसे से तुझे मारूंगा. तू मेरे वीरों की हत्या नहीं कर सकेगा. (४)

Acharya Sayana in his commentary on Atharva Veda 1.16.4 said the same thing

हे शत्रो त्वं नः अस्माकं संबन्धिनीं गाम गोजातं यदि हंसि मारयसि। हन हिंसागत्योः। लटि शपि अदादित्वात शपो लक।

अपकर्तरव हिंस्यत्वम न अनपकर्तः इति द्योत्यते

सीसेन उक्तमहिमोपेतेन विध्यामः ताडयामः मारयामः । व्यध ताडने । दिवादित्वात् श्यन्

पुनरुद्भवासंभवात् किमिति शत्रुहिंसा क्रियत इत्यत

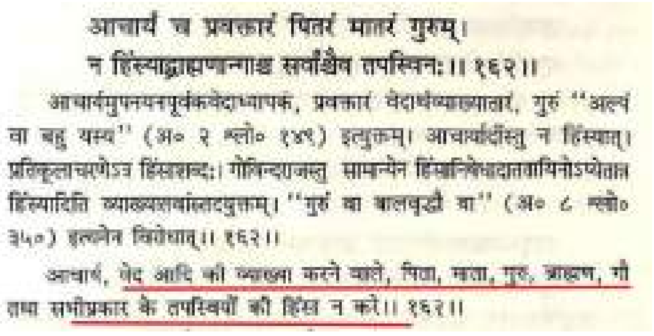
O enemy! If you harm or kill our cow—our companion and source of nourishment—then know this: The verb "हंसि" (you kill) comes from the root "हन्" (to strike or kill), and its rammatical form here implies **intentional violence**. The use

of the present tense (Laṭ lakāra) and causative mood (śap pratyaya) suggests **deliberate aggression**, not accidental harm. Therefore, **we shall strike you down with lead**, empowered by the might described earlier. The verb "**व्यध**" (to pierce or strike) is used here in the sense of **forceful retaliation**. The grammatical derivation from the root "**दिव्**" (to shine or act) with the suffix "**श्यन्**" implies a **renewed emergence of action**—a justified response to aggression.

Manu Smriti 4.162 – Never do violence with Cows

आचार्य, वेद आदि की व्याख्या करने वाले, पिता, माता, गुरु, ब्राह्मण, गौ तथा सभीप्रकार के तपस्वियों की हिंसा न करे ।

One must not commit violence against **teachers**, interpreters of the Vedas, **father**, **mother**, **spiritual guides**, **Brahmins**, **cows**, or **any kind of ascetics**.



आचार्यं च प्रवक्तारं पितरं मातरं गुरुम्।
न हिंस्याद्ब्राह्मणान्गाश्च सर्वांश्चैव तपस्विनः ।। १६२ ।।

आचार्यमुपनयनपूर्वकवेदाध्यापकं, प्रवक्तारं वेदार्थव्याख्यातारं, गुरुं "अल्पं वा बहु यस्य" (अ० २ श्लो० १४९) इत्युक्तम्। आचार्यादींस्तु न हिंस्यात्। प्रतिकूलाचरणेऽत्र हिंसाशब्दः। गोविन्दराजस्तु सामान्येन हिंसानिषेधादाततायिनोऽप्येतान्न हिंस्यादिति व्याख्यातवांस्तदयुक्तम्। "गुरुं वा बालवृद्धौ वा" (अ० ८ श्लो० ३५०) इत्यनेन विरोधात्।। १६२।।

आचार्य, वेद आदि की व्याख्या करने वाले, पिता, माता, गुरु, ब्राह्मण, गौ तथा सभीप्रकार के तपस्वियों की हिंसा न करे।। १६२।।

Even commentators on Manu Smriti 4.162 said similar thing

(३) कुल्लूकः । आचार्यमुपनयनपूर्वकवेदाध्यापकं प्रवक्तारं वेदार्थव्याख्यातारं गुरु-मल्पं वा बहु वा यस्येत्युक्तम्। आचार्यादींस्तु न हिस्यात् प्रतिकूलाचरणेऽन्न हिंसाशब्दः । गोविन्दराजस्तु सामान्येन हिंसानिषेधादाततायिनोऽप्येतान्न हिंस्यादिति व्याख्यातवान् -तदयुक्तम्; 'गुरुं वा बालवृद्धौ वे' (८। ३५०) त्यनेन विरोधात् ।। १६२ ।।
(४) राघवानन्दः । किंच एतानष्टौ कदाचिदपि न पीडयेदित्याह आचार्येति । आचार्यमुपनेतारं । प्रवक्तारमध्यापकं । गुरुं हितोपदेष्टारम् ।। १६२ ।।
(५) नन्दनः । न हिस्यान्न प्रतिकूलं कुर्यात् ।। १६२ ।।
(६) रामचन्द्रः । आचार्य उपनेतारं । प्रवक्तारं उपाध्यायं व्याख्यातारं । पितरं, मातरं, गुरु, ब्राह्मणान्, गाश्च, सर्वांश्चैव तपस्विनः, प्रायश्चित्तप्रवृत्तान् एतान् आचार्यादीन् न हिंस्यात् । न साक्षाद्धननेन, अपि तु वचनेनापि दुःखं नोत्पादयेत् । प्रति-कूलाचरणं हननं न कार्यम् ।। १६२ ।।
(७) मणिरामः । प्रवक्तारं वेदादिव्याख्यातारं न हिस्यात् प्रतिकूलाचरणरूपां हिंसां न कुर्यात् ।। १६२ ।।
(८) गोविन्दराजः । आचार्यं चेति । आचार्य अध्यापयितारं चोपनयनमात्रकारिणं लोकवत् पितरं मातरं गुरुं 'अल्पं वा बहु वा यस्य' (२।१४९) त्युक्तम् गोब्राह्मणतपोनिष्ठांश्च आततायिनोऽपि न हिस्यात् । अन्यथा सामान्यहिंसानिषेधे सति इदं पृथग्वचनमनर्थकं स्यात् ।। १६२ ।।

(3) **Kullūka**:

"The Ācārya is one who teaches the Vedas following the ritual of upanayana (initiation). The Pravaktā is the one who explains the meaning of the Vedas. The Guru is the one who has done even a little or much for someone — as stated.

As for Ācārya and others, they should not be harmed. However, in the case of acting contrary to them (*pratikūla-ācaraṇa*), the term *hiṁsā* (violence) does not apply strictly.

Govindarāja, however, interprets the general prohibition on violence to mean that even if such persons (like teachers, etc.) were ātatāyins (criminal aggressors), they should not be harmed.

Kullūka disagrees, saying: this is inappropriate (*tad ayuktam*), as it contradicts the verse: *"guruṁ vā bāla-vṛddhau vā"* (Manu 8.350), which allows punishment even of gurus or elders under certain grave circumstances."

---

(4) **Rāghavānanda**:

"He further says: One should never torment any of these eight types of persons, not even at any time.

The Ācārya is the one who initiates (upanetā),
the Pravaktā is the teacher (adhyāpaka),
the Guru is the one who gives wise counsel or guidance (*hitopadeṣṭā*)."

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(5) **Nandana**:

"One should neither harm nor behave in opposition (*pratikūlaṁ na kuryāt*) toward such persons."

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(6) **Rāmacandra**:

"The Ācārya is the initiator (upanetā),
the Pravaktā is the Upādhyāya, and the Vyākhyātā is the one who gives explanations.
One should not harm the following:

- Father,
- Mother,
- Guru,
- Brāhmaṇas,
- Cows,
- All ascetics,
- Those engaged in expiatory acts (prāyaścitta),
- And especially the Ācārya and such persons.

Not only should one not harm them physically, but one should not even cause emotional pain through words.
Even hostile behavior (*pratikūla-ācaraṇa*), which is a form of injury, should not be done."

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(7) **Maṇirāma**:

"The Pravaktā is the expounder of the Vedas and imilar texts.

He should not be harmed, and one must **not commit any form of violence**, including **oppositional conduct**."

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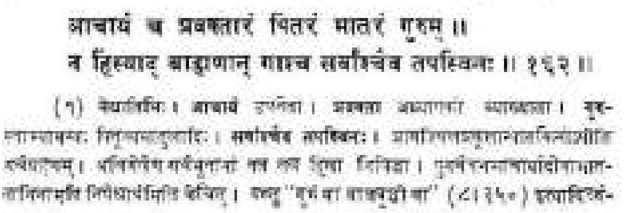
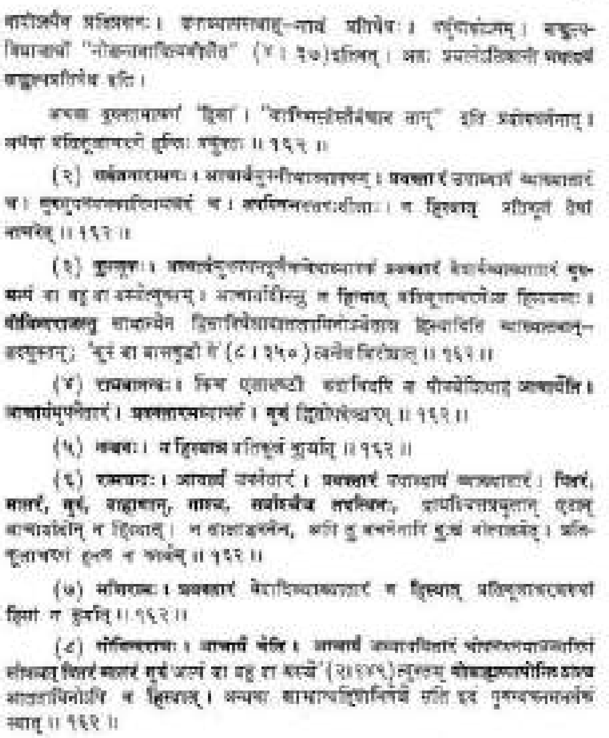
(8) **Govindarāja**:

"Regarding 'Ācārya' etc., he says:
The **Ācārya** is the one who teaches the Vedas or merely performs the **upanayana**.
This includes worldly figures like **father, mother, guru**, as per the expression *'alpaṁ vā bahu vā yasya'* (Manu 2.149).

Even if such individuals — **cows, brāhmaṇas, ascetics** — become **ātatāyins** (aggressors), **they still must not be harmed**.

Otherwise, if general prohibition against violence (*sāmānya-hiṁsā-niṣedha*) already exists, then this specific statement would become **redundant** (*anarthaka*)."


आचार्यं च प्रवक्तारं पितरं मातरं गुरुम् ।।
न हिंस्याद् ब्राह्मणान् गाश्च सर्वांश्चैव तपस्विनः ।। १६२ ।।

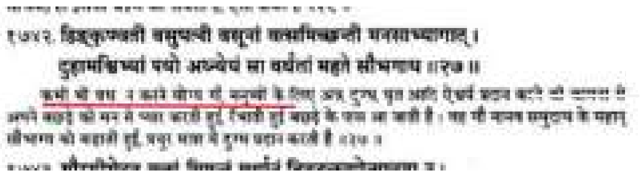


Rig Veda 1.164.27 – Cow is Inviolable

कभी भी वध न करने योग्य गौ, मनुष्यों के लिए अन्न, दुग्ध, घृत आदि ऐश्वर्य प्रदान करने की कामना से अपने बछड़े को मन से प्यार करती हुई, रंभाती हुई बछड़े के पास आ जाती है। वह गौ मानव समुदाय के महान् सौभाग्य को बढ़ाती हुई, प्रचुर मात्रा में दुग्ध प्रदान करती है ॥२७ ॥

The cow, which is Inviolable lovingly approaches her calf, lowing gently, driven by her heartfelt desire to nourish humanity with food, milk, ghee, and other blessings.

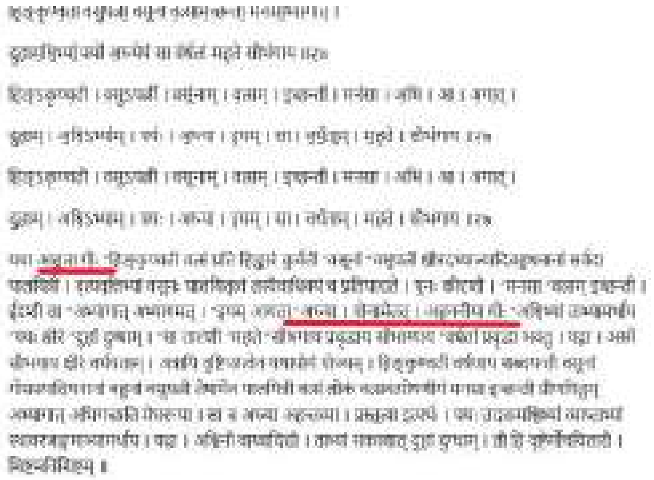
She enhances the great fortune of the human community by generously providing abundant milk.



Rig Veda 1.164.27 – Sayana Bhasya – Cows are Aghnya(Not to Killed / Inviolable)

अघ्न्या । गोनामैतत् । अहननीया गौः

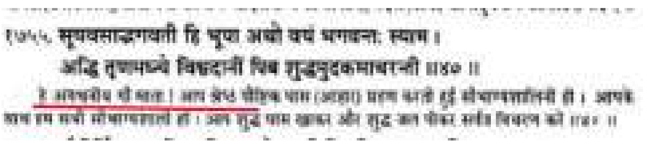
“*Aghnyā* — this is the name of the cow. The cow is *ahananīyā*, meaning she must not be killed.”



Rig Veda 1.164.40

हे अवधनीय गौ माता ! आप श्रेष्ठ पौष्टिक घास (आहार) ग्रहण करती हुई सौभाग्यशालिनी हों। आपके साथ हम सभी सौभाग्यशाली हों। आप शुद्ध घास खाकर और शुद्ध जल पीकर सर्वत्र विचरण

O inviolable Mother Cow! May you be blessed, nourished by the finest and most wholesome grass. May we all share in your good fortune. May you roam freely everywhere, sustained by pure grass and clean water.



Rig Veda 1.164.40 – Sayana Bhasya – Cows are Aghnya(Not to Killed / Inviolable)

हे “अघ्न्ये । गोनामैतत् । अहननीये हे गौः

“O *aghnye*! (Inviolable) This is the name given to the cow. *Ahananīyā*, O cow!”

[illegible]

Atharva Veda 8.7.25

हे रोगी पुरुष ! हिंसा के अयोग्य गाएं जितनी जड़ीबूटियों को खाती हैं और बकरियां या भेड़ें जिन जड़ीबूटियों को चरती हैं, मेरे द्वारा लाई गई वे सभी जड़ीबूटियां तेरा कल्याण करें. (२५)

O ailing man! May all the herbs consumed by the **Inviolable cows**, and those grazed upon by **goats and sheep**, bring you healing and well-being—these herbs I have brought for your benefit.

यावतीनामोषधीनां गावः प्राश्नन्त्यघ्न्या यावतीनामजावयः।
तावतीस्तुभ्यमोषधीः शर्म यच्छन्त्वाभृताः॥ (२५)

हे रोगी पुरुष! हिंसा के अयोग्य गाएं जितनी जड़ीबूटियों को खाती हैं और बकरियां या भेड़ें जिन जड़ीबूटियों को चरती हैं, मेरे द्वारा लाई गई वे सभी जड़ीबूटियां तेरा कल्याण करें. (२५)

Rig Veda 4.1.6 – Sayana Bhasya – Cows are Aghnya(Not to Killed / Inviolable)

"अघ्न्यायाः अहन्तव्याया गोः

> "Of the cow that is *aghnyā*—one who must not be killed."

- **अघ्न्यायाः** – "of the aghnyā," a term used in Vedic texts to describe the cow as sacred and inviolable.
- **अहन्तव्याया** – "not to be killed" or "should not be harmed."
- **गोः** – "of the cow."

अस्य श्रेष्ठा सुभगस्य संदृग्देवस्य चित्रतमा मर्त्येषु ।
शुचि घृतं न तप्तमघ्न्यायाः स्पार्हा देवस्य मंहनेव धेनोः ॥६॥

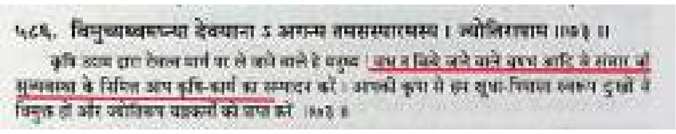
[illegible]

Yajur Veda 12.73 – Bulls are Aghanya – Inviolable

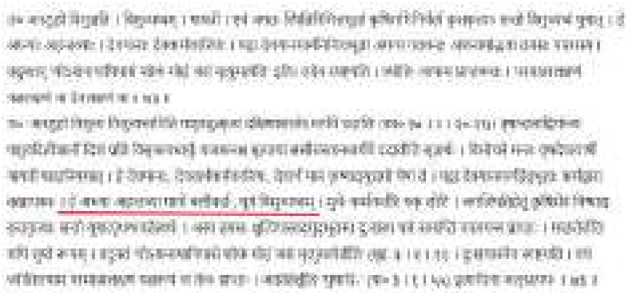
कृषि उद्यम द्वारा देवत्व मार्ग पर ले जाने वाले हे मनुष्य ! वध न किये जाने वाले वृषभ आदि से संसार की सुव्यवस्था के निमित्त आप कृषि-कार्य का सम्पादन

करें। आपकी कृपा से हम क्षुधा-पिपासा स्वरूप दुःखों से विमुक्त हों और ज्योतिरूप यज्ञकर्मों को प्राप्त करें ॥७३

O noble soul, who walks the path of divinity through agricultural endeavor! May you perform your farming dutie with the help of Inviolable bulls and other sacred beings, for the harmonious order of the world. Through your grace, may we be freed from the sufferings of hunger and thirst, and attain the radiant fruits of sacrificial deeds.



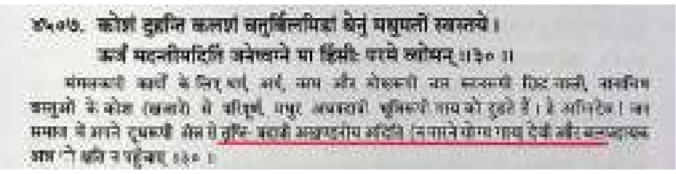
Acharya Mahidhar even extended this by saying । हे अघ्या अहन्तव्या गावो बलीवर्दाः, यूयं विमुच्यध्वम् meaning "O Aghnyā (inviolable) cows and bullocks you not to be killed, You all should be set free." – That all Cattle and Bull Species are Aghanya



Atharva Veda 18.4.30

मंगलकारी कार्यों के लिए धर्म, अर्थ, काम और मोक्षरूपी चार स्तनरूपी छिद्र वाली, नानाविध वस्तुओं के कोश (खजाने) से परिपूर्ण, मधुर अन्नप्रदात्री भूमिरूपी गाय को दुहते हैं। हे अग्निदेव ! जन समाज में अपने दूधरूपी अन्न से तृप्ति- प्रदात्री अखण्डनीय अदिति (न मारने योग्य गाय) देवी और बलप्रदायक अन्नको क्षति न पहुँचाए ॥३० ॥

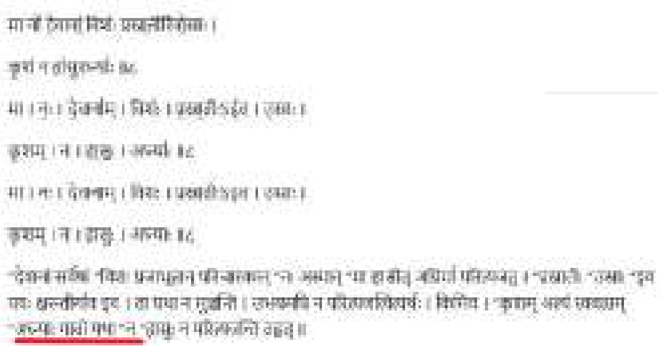
For auspicious acts, people milk the cow-like Earth,
which has four teats in the form of Dharma (righteousness), Artha (wealth), Kāma (desire), and Mokṣa (liberation),
and is filled with treasures of various kinds,
offering sweet and nourishing food.
O Fire-god (Agni), may you not harm the inexhaustible goddess Aditi— the undying, unkillable , Inviolable divine cow who nourishes society with her milk in the form of food—
nor the strength-giving food itself."
(Verse 30)



Rig Veda 8.75.8 – Sayana Bhasya – Cows are Aghnya(Not to Killed / Inviolable)

अघ्न्याः गावो यथा

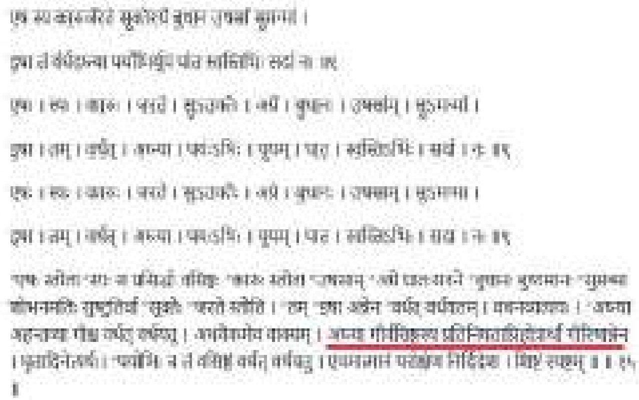
“Just as the cows that are *aghnyā* (inviolable or not to be harmed)…”



Rig Veda 7.68.9 – Sayana Bhasya – Cows are Aghnya(Not to Killed / Inviolable)

अघ्न्या गौर्वसिष्ठस्य प्रतिनियताग्निहोत्रार्था गौरिषान्नेन

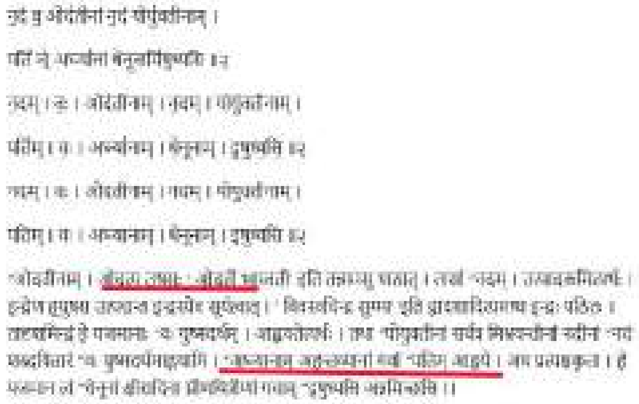
“The aghnyā (Inviolable) cow, belonging to Vasiṣṭha, is designated for the purpose of regular Agnihotra, and the cow is nourished with iṣṭānna (sacrificial food).”



Rig Veda 8.69.2 Sayana Bhasya -Cows are Aghnya(Not to Killed / Inviolable)

“अघ्न्यानाम् अहन्तव्यानां गवां

“The cows that are *aghnyā*—those that are not to be killed.”



Rig Veda 9.1.9 – Sayana Bhasya – Cows are Aghnya(Not to Killed / Inviolable)

अघ्न्याः अस्तब्धाः अहन्तव्याः “धेनवः गावः

“The cows (गावः) that are *aghnyāḥ*—meaning inviolable, and not to be killed.”

Rig Veda 9.93.3 – Sayana Bhasya – Cows are Aghnya (Not to Killed / Inviolable)

उत अपि च “अघ्न्यायाः । अघ्न्येति गोनाम । अहन्तव्याया गोः

“Moreover, *aghnyāyāḥ*—of the cow that is aghnyā, meaning ‘not to be killed’; *aghnyeti*—the name of the cow; *ahantavyāyāḥ goḥ*—of the cow that must not be slain.”

Yajur Veda 30.18 – Mahidhar Bhasya – **मृत्यवे गोव्यच्छं गाः प्रति गमनशीलम् २ अन्तकाय गोघातं गवां हन्तारम्** that is To the one stealing and killing cows death is offered

Mahabharata AnushaShan Parva Adhay 78 sloka 17

गवां मूत्रपुरीषस्य नोद्विजेत कथंचन ।
न चासां मांसमश्नीयाद् गवां पुष्टिं तथाप्नुयात् ।। १७ ।।
'गौओंके मूत्र और गोबरसे किसी प्रकार उद्विग्न न हो – घृणा न करे और उनका मांस न खाय। इससे मनुष्यको पुष्टि प्राप्त होती है ।। १७ ।।

One should never be repulsed or disturbed by the urine and dung of cows in any way.
Nor should one consume their flesh. By doing so (i.e., by respecting these principles), one attains nourishment and strength from the cows.

गवां मूत्रपुरीषस्य नोद्विजेत कथंचन ।
न चासां मांसमश्नीयाद् गवां पुष्टिं तथाप्नुयात् ।। १७ ।।
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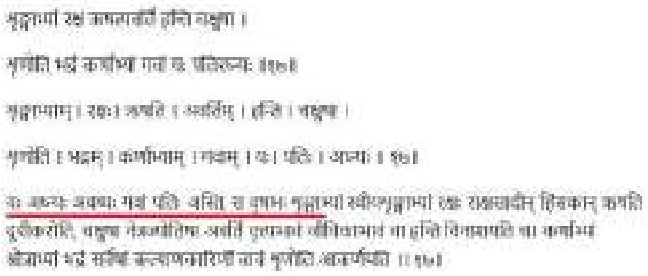
Acharya Sayana in his commentary on Atharva Veda 9.4.17 said

यः अघ्न्यः अवध्यः गवां पतिः अस्ति, स वृषभः

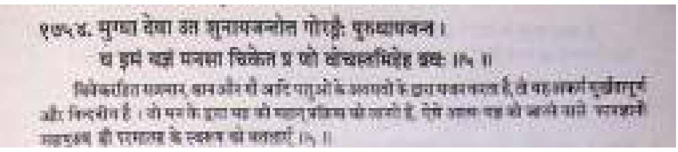
“He who is inviolable, not to be killed, and the lord of cows — he is the bull.”



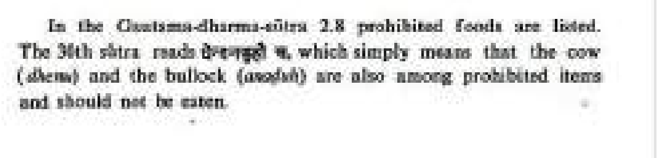
Atharva Veda 7/5/5 condemns killing Cows in Yagyas

विवेकरहित यजमान, श्वान और गौ आदि पशुओं के अवयवों के द्वारा यजन करता है, तो यह अकर्म मूर्खतापूर्ण और निन्दनीय है। जो मन के द्वारा यज्ञ की महान् प्रक्रिया को जानते हैं, ऐसे आत्म-यज्ञ को जानने वाले परमज्ञानी महापुरुष ही परमात्मा के स्वरूप को बतलाएँ ॥५ ॥

A yajamāna (sacrificer) devoid of Intellect , who performs Yagyas using the limbs of animals like dogs and cows, engages in an actionless, foolish, and condemnable act. Only those great souls who understand the profound process of inner sacrifice through the mind — the knowers of the self-sacrifice — can truly reveal the nature of the Supreme Being



In the Gautama-dharma-sūtra 2.8 prohibited foods are listed. The 30th sūtra reads **धेन्वनडुहौ च**, which simply means that the cow (dhenu) and the bullock (anaduh) are also among prohibited items and should not be eaten.



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Brahma Purana Adhaya 22 (Purvabhag) Hindi translation by Choukhamba Publications slokas 6-11

झूठी गवाही, पक्षपात, झूठ बोलना रौरव नरक में पतित करता है। हे मुनिवर! गर्भपात, नगरध्वंस, भ्रूणहत्या, पुर विध्वंसी, गोवधकारी, गला घोंट कर श्वास बन्द करने वाले रौरव नरक में जाते हैं।

False testimony, partiality, and lying lead one to fall into Raurava Naraka (hell).
O sage! Those who commit abortion, destruction of cities, foeticide, ruining of towns, cow slaughter, and those who strangle or suffocate others, all fall into Raurava Naraka.

Historical Evidences that Cows were always Aghanya in Ancient Bharat

Ibn Battuta: "*Killing or eating a cow was strictly forbidden*; anyone caught doing it should be *punished with death*"

Oue thing alone is forbidden, namely to kill a cow or to eat its flesh; whosoever should be discovered slaughtering or eating one of these animals would be immediately punished with death."

In other parts a strange practice is adopted. When a vessel sets sail for a certain point, and is suddenly driven by a decree of Divine Providence into another roadstead, the inhabitants, under the pretext that the wind has driven it there, plunder the ship. But at Calicut every ship, whatever place it may come from or where it may be bound, when it puts into this port is treated like other vessels and has no trouble of any kind to put up with." In another place the Persian ambassador remarks "In this harbour one can find everything that can be desired. One thing alone is forbidden, namely to kill a cow or to eat its flesh; whosoever should be discovered slaughtering or eating one of these animals would be immediately punished with death."

Manu needhi Cholan ran a chariot on his own son to give justice to a cow whose calf his son killed mistakenly. Hindus haven't spared their own children when it came to the protection of cows. That's how much Hindus Rever cows.

Acting as legislature, prosecutor and judge the king decreed that the retributive theory of punishment (still the basis of criminal jurisprudence) would apply with no exception. "An eye for an eye," said the law. So the king pronounced judgment and ran his chariot over his son: a calf for a calf. He had no option — live up to responsibility or abdicate public office.

While Ellalan cholan sacrificed his son, Bira Gowda gave his own life to protect cows.

256 THE NEVER TO BE FORGOTTEN EMPIRE.

An inscription dated Sarvari, S. 1343 (November A.D. 1420), states that when Vira Deva Raya was ruling a peaceful kingdom, Bira Gowda in protecting the cows, died, and his wife made "sati" and obtained vira svarga.

The only condition a Muslim was allowed to settle in this land was that he wont harm a cow. Hindus revered cows before these mussalmans were born.

The association between the kings of Malabar and the Muslim merchants, while founded on an economic basis, was also manifest in the protection and patronage of cults and local institutions of Hindus and Muslims.[78] A fifteenth-century Chinese observer says that the two communities had agreed to abstain from the consumption of beef and pork, and that respect for the cow was a condition for settlement of the Muslims. The latter were not only guaranteed, in return, the free exercise of their own reli-

A 15th century Chinese observer said that RESPECT FOR COW was the only condition for settlement of the Muslims in the land that we call Kerala today. In return they were allowed to practice their religion.

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Portuguese officer Duarte Barbosa wrote that the punishment for killing a cow was burning hand in hot oil & then death.

him again, and the scribes write down the condition in which his hand is, and they tie it up with a cloth whether it is burned or not, and put seals on the fastenings of the cloth, and send him back to prison. And three days later, all return to the same place where the oath was taken, and they untie his hand before the governor and party, and if they find it burned they kill him, but first give him so many torments that they make him confess where he has got the stolen property, or that he did it. And even if he does not confess, all the same he suffers the penalty because his hand was burned; and if they find his hand not burned, then they let him go, and he who accused him pays a certain sum as a fine to the governor. And they have the same method for him who kills another, or for him who kills a cow, or raises his hand in anger against Bramans or noblemen. And this is to be understood as amongst the Gentile peasants and low people. And if it is a Moor who does such things, he passes through the same examinations, only that instead of putting his fingers in oil, they make him lick with his tongue a red-hot axe, and if he does not burn himself he remains free, and if he burns his tongue he suffers death.

The nobles enjoy exemption and the privilege, that they cannot be taken and put in irons for anything which they do. And if a noble were to rob or kill any one, or kill a cow, or were to sleep with a woman of low caste, or of the Bramans, or if he eat or drank in the house of a low caste man, or spoke ill of his king—this being established by his own words—they call three or four honourable gentlemen in whom the

AND MALABAR COASTS. 119

king places confidence, and he bids them go and kill this noble wherever they may meet with him, and they give them a warrant[1] signed by the king for them to kill him without penalty. They then kill him with daggers or spears, or shoot him with arrows, because at times these men who are accused are such that before being put to death, they wound two or three of the slaughterers, if they have been forewarned. And after he is dead they lay him on his back and place that king's warrant upon his breast. And if they kill

Everyone refrained from eating cow. Brahmans refrained from eating any non veg.

men, confidants of the king, burn themselves with him. These people eat meat, fish, and all other viands, only cow is forbidden them by their creed. There is another sect of Gentiles who are called Bramans, who are priests and directors of the houses of prayer. These do not eat meat or fish, they marry only one wife, and if she dies they do not marry again: their children inherit their property. They

Soldiers had to take oath that they will protect cows and Brahmanas.

cheri became extinct. So Alvancheri was invited to take his place. The Tamprakkal does not come to the Zamorin's palace, but takes up his residence in the nearest temple. The Zamorin goes to him and performs Sashtaagam [7] or prostration with the eight limbs. In slow and measured terms the Tamprakkal pronounces three times his benediction in the following words :— "Protecting cows and Brahmins, reign as Kunnalakkonathiri".[8]

As soon as he returns to the palace, he proceeds to the "dressing room" for Chamayam charittal [9] or putting on the ornaments. He is helped by Naaluvaunattil Nampi[10] who was in former times the keeper of the crown jewels. These were worn

Hindus of Vijayanagar Empire made it the mission of their life to protect cows. When Muhammad Shaw was approaching Bukkraya's kingdom, his army used to get motivated to slaughter Mohammedans by constantly reminding them through Brahmins how their cows were butchered & temples destroyed by the muhamedans.

"Roy Kishen Roy (*i.e.* Bukka), on receiving the intelligence (that Muhammad had crossed), called together all the first nobles of his court, and consulted on the best mode of opposing the mussulmauns. It was agreed that Hoje Mul,[2] a maternal relation to the roy and commander of his armies, should have the conduct of the war. Hoje Mul, vain to excess, on receiving his command, asked the roy if he should bring the prince of the mussulmauns alive a prisoner into his presence, or present him only his head upon a spear. Kishen Roy replied, that a living enemy, in any situation, was not agreeable, therefore he had better put him to death as soon as he should take him. Hoje Mul, having received his dismission, marched to oppose Mahummud Shaw with forty thousand

[1] Scott's edn., i. 29.
[2] Briggs gives the name as Bhoj-Mul. He may be the Mallarya or Mallinatha mentioned above (p. 31, note).

horse and five hundred thousand foot. He commanded the Bramins to deliver every day to the troops discourses on the meritoriousness of slaughtering the mahummedans, in order to excite zeal for expelling them. He ordered them to describe the butchery of cows,[1] the insults to sacred images, and destroying of temples, practised by the true believers.

When reports reached to the brave Rajput king Maharana Kumbha that Mohammedans were slaughtering cows in Nagor, He started with 50,000 horsemen to attack Nagor putting 1000s of Mohamedans to sword.

In S. 1524 (A.D. 1467) reports reached the Maharana that the Mussalmans had begun to kill cows in Nagor. He therefore started with fifty thousand horsemen to attack Nagor. After putting thousands of the enemy to the sword, he captured the fort and carried away a number of elephants, horses and other valuables as spoils of war. The Governor of Nagor fled to the Court of the Sultan of Ahmedabad, who advanced in the direction of Sirohi with a large army, and, after plundering that part of the country, turned towards Kumbhalgarh. The Maharana also advanced with his Rajputs and defeated the Sultan, who turned towards Malwa, and, through that country, returned to his capital.[2]

As per Elalinga Mahatmya he defeated the Musalman king of shakas, fought with mujahids & slew the moslems of Nagor. He saved a whooping 12 lakh cows from the Mohamedans & made the land a pasture for cows.

He took away from the treasury of Shams Khan a large store of precious stones, jewels and other valuable things. The *Eklinga Mahatmya* composed during Kumbhá's lifetime, says that he "defeated the King of the Shakas (Mussalmans), put to flight Mashiti (Mujahid?), slew the heroes of Nágpur (Nagor), destroyed[1] the fort, filled up the moat round the fort, captured elephants, imprisoned Shaka women and punished countless Mussalmans. He gained a victory over the King of Gujrat, burnt the city[2] (Nagor) with all the mosques therein, liberated twelve lakhs of cows from the Moslems, made the land a pasture for cows and gave Nagor for a time to Bráhmans."[3] He carried away the gates of the fort and an image of Hanumán from Nagor, which he placed at the principal gate of the fortress of Kumbhalgarh, calling it the Hanumán Pol.

. Jat King Jawahar singh: He made very severe prohibition against slaughter of cows & closed down butcher shops from his kingdom

most despotic and arbitrary government, is verging towards ruin."[38]

Jawahar Singh took steps to eradicate evils prevalent in the society. He made "very severe prohibition of the slaughter of oxen, cows and also of kids . . . the butchers' shops were

Chhatrapati Shivaji: Brave Hindu king Shivaji is known to have mardered Mohamedan Butchers for the offense of cow slaughter even when he was a young boy.

where he will not cause constant offense (SDV, 69–71, Sen 1920, 137–139). In some accounts, Shivaji, though a mere boy, goes so far as to murder Muslim butchers for the offense of cow slaughter! And so it is that Shivaji must be sent away from the Bijapur court where his father

Vijaynagara Empire: Two kings who were once forcefully converted to by Musalaman, reconverted back to form one of the biggest Hindu Empire & the nightmare for Mohamedans. Epigraphic inscriptions shows that the kingdom was formed for the the protection of Gods, Cows & Brahmans. Vidyaranya Sripada for the protection of cows, Gods Brahmins had put Harihara Raya to the throne.

The ruler of the kingdom was a prince known as the rāya, and under the leadership of a series of remarkable rāyas and still more remarkable ministers, the state of Vijayanagar became the cynosure of the East, and one of the most wealthy kingdoms of Asia. Travellers were unanimous in extolling its grandeur, its magnificent temples, the opulence of its sovereigns. The Portuguese traveller Domingo Paes (c. 1520) estimated that the city was as large as Rome, with a population countless in number, 'so much so that I do not wish to write it down for fear it should be thought fabulous'. Its overflowing markets displayed wares from Lisbon to Peking; cinnabar, camphor, musk, and pepper came from Malabar; silk from China; ivory from Alexandria; rubies from Pegu; Ormuz horses were imported by the Portuguese who also supplied velvets, damasks, satins and taffetas. Much of its wealth was in fact due to trade with the Portuguese. It was described as the most opulent and best provided kingdom in the world, and in the words of the Muslim envoy Abdur Razzāq, 'such that the pupil of the eye hath never seen a place like it'.

The rāyas, notably Krishna Rāya (1509–29), also known as Krishnadeva Rāya, were great builders and patrons of the arts. They ushered in the Augustan Age of Tamil literature through their patronage of Tamil poets; they were responsible for the efflorescence of Telugu and Kanarese poetry, and donated large sums for Sanskrit studies. They encouraged scholars, musicians, philosophers, religious teachers and saints.

But they also encouraged the priests. An epigraphic inscription of 1652 preserves the legend that the empire had been founded 'for the protection of gods, cows and brahmins'. Vijayanagar became the centre of orthodoxy and was thus implanted with the seeds of its own decay. Ritualists were given full scope for their endless ceremonial. On religious festivals there was a mass slaughter of animals, and sometimes even human sacrifices, such as when sixty men were slain to ensure the security of a dam near Hospet. Enormous gifts were conferred on brahmins whose mantras were believed to protect the realm. Both inside and outside Vijayanagar the Deccan's religious life was being guided by pandits whose prescriptions were strangling the free exercise of the religious spirit.

Vijayanagar's splendour was the type of barbaric magnificence that Rome knew in the days of her decline. While the rāyas and nobles revelled in luxury and maintained armies of women in their harems; while the priests battened on the unparalleled feast of power bestowed on them by the kings and made a mockery of religion at their sybaritic festivities with hordes of dancing girls, the people suffered terrible hardships, and the serfs and labourers lived in abject squalor. The wonderful monuments that were built 'rose out of the sweat of slaves and prisoners of war'. Taxes were exorbitant, and methods of collecting them ruthless in the extreme. Punishments included mutilation of hands and feet, beheading, impaling alive, hanging by a hook, and casting to elephants to be trampled and torn.

Formerly, Vidyāraṇya Śrīpāda, who was the teacher (guruguḷe) of our line [i.e. the Śṛṅgeri maṭha] and the author of the Veda Bhāṣya, had, out of

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34 N. Ota

mercy to the world ([illegible]), founded Vidyānagara using the power obtained from the god Virūpākṣa by virtue of his penance ([illegible]). Then he, for the protection of cows, gods and Brahmins, put Harihara Mahārāya on the lion throne (siṃhāsana) and performed the anointing ceremony (paṭṭābhiṣeka) at his coronation.

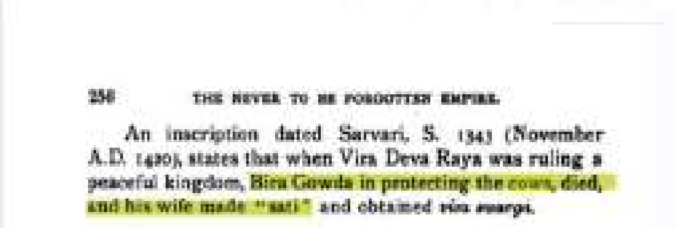
Nayars of Shudra origin: These bravehearts, armed with daggers and swords, were known to have taken oath of protecting cows.

As in Vijayanagar, the royal entourage was marked by the presence of Brahmins and warriors. The turmoil that had followed the fall of the Chera Empire had favoured the fortune of the priestly caste, and prompted the legitimisation of the rajahs of adventure who bestowed on them donations of territories respected by all the Hindu armies, even by enemies. Another caste emerged from the shadows: the Nayars, of shudra origin, whose military qualities had covered with privileges. Portuguese narrators have left behind vivid descriptions of these warriors who walked semi nude, armed with a dagger and a sword, which never left their side. Protected by a round shield and at times by a silk coat, they fought on foot and knew how to handle the spear and how to shoot with a bow and a harquebus. Trained from an early age in military academies, they had taken an oath to protect cows and Brahmins. There were several thousand of them in each court. Their families lived outside the city, in vast rural properties, under the authority of mothers and aunts, custodians of the matriarchal tradition which gave them total freedom to choose their way of life.

Kerala did not escape the influence of two external powers — the belligerence of Vijayanagar and the commercial hegemony of Gujarat. Even though the kings of Malabar were independent, the rajah of Vijayanagar intruded very often on their affairs and inspired a respectful fear in them. Only the kings of Venad dared to [illegible]

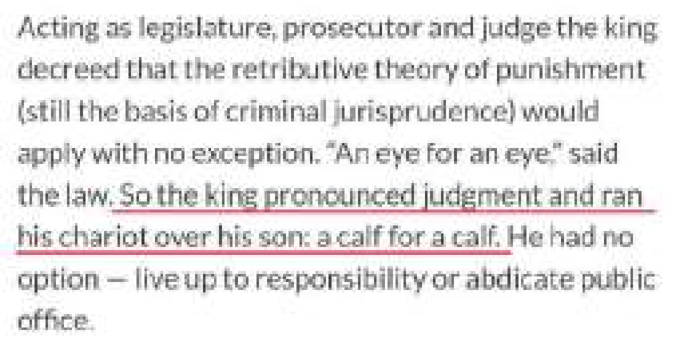
Hindu Kings, for the protection of cows didn't only take lives of others but went as far as giving their own lives in sacrifice as well. That is how much has been our reverence for cows.

Bira Gowda: This brave Hindu, in order to protect cows, gave up his own life and his wife committed Sati.


250 THE NEVER TO BE FORGOTTEN EMPIRE.

An inscription dated Sarvari, S. 1343 (November A.D. 1420), states that when Vira Deva Raya was ruling a peaceful kingdom, Bira Gowda in protecting the cows, died, and his wife made "sati" and obtained *svarga*.

. Ellara Cholan: Manunidhi Cholan who was known for his justice didn't spare his own son & ran a chariot on him for killing a calf. If Hindu kings didn't spare themselves and their own children for cows what should be done to Mlechhas?


Acting as legislature, prosecutor and judge the king decreed that the retributive theory of punishment (still the basis of criminal jurisprudence) would apply with no exception. "An eye for an eye," said the law. So the king pronounced judgment and ran his chariot over his son: a calf for a calf. He had no option — live up to responsibility or abdicate public office.

Now i will debunk allegations on the beef eating and cow sacrifice allegations on Vedic Literature one by one

Allegations-

📚Brihadaranyaka Upanishad 6.4.18📚
And if a man wishes that a learned son should be born to him, famous, a public man, a popular speaker, that he should know all the Vedas, and that he should live to his full age, then, after having prepared boiled rice with meat and butter, they should both eat, being fit to have offspring. The meat should be of a young or of an old bull

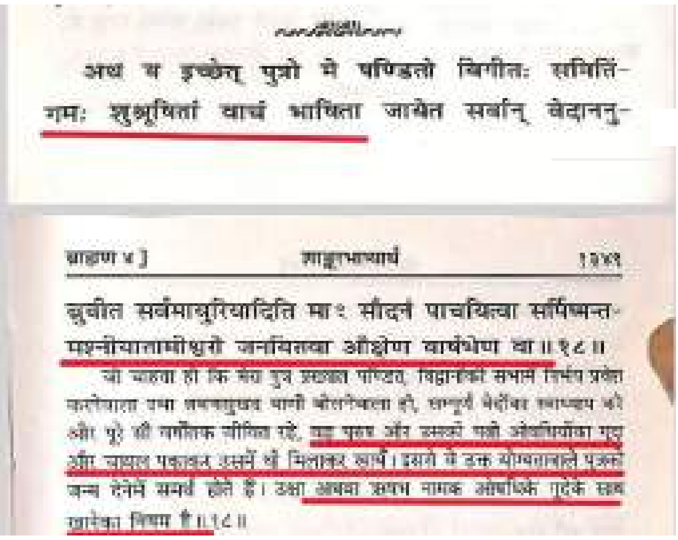
Refutation –

Here is Brihadaranyaka Upanishad 6.4.18 hindi translation by Gita Press Gorakhpur

जो चाहता हो कि मेरा पुत्र प्रख्यात पण्डित, विद्वानोंकी सभा में निर्भय प्रवेश करनेवाला तथा श्रवणसुखद वाणी बोलनेवाला हो, सम्पूर्ण वेदोंका स्वाध्याय करे और पूरे सौ वर्षोंतक जीवित रहे, वह पुरुष और उसकी पत्नी ओषधियोंका गूदा और चावल पकाकर उसमें घी मिलाकर खायें। इससे वे उक्त योग्यतावाले पुत्रको जन्म देनेमें समर्थ होते हैं। उक्षा अथवा ऋषभ नामक ओषधिके गूदेके साथ खानेका नियम है ॥ १८ ॥

"Anyone who desires a son who is a renowned scholar, who can enter assemblies of learned people without fear, who speaks pleasantly and is delightful to listen to, who studies all the Vedas, and lives for a hundred years — such a man and his wife should cook rice with the pulp of medicinal herbs and mix it with ghee before consuming it. This ractice is said to enable them to conceive a son with these

qualities. The specific herbs recommended are 'Uksha' or 'Rishabha', whose pulp should be used in the preparation."



अथ य इच्छेत् पुत्रो मे पण्डितो विगीतः समितिंगमः शुश्रूषितां वाचं भाषिता जायेत सर्वान् वेदाननु-

ब्राह्मण ४] शाङ्करभाष्यार्थ

ब्रुवीत सर्वमायुरियादिति मांसौदनं पाचयित्वा सर्पिष्मन्तमश्नीयातामीश्वरौ जनयितवा औक्ष्णेन वार्षभेण वा ॥ १८ ॥

जो चाहता हो कि मेरा पुत्र प्रख्यात पण्डित, विद्वानोंकी सभामें निर्भय प्रवेश करनेवाला तथा सबको प्रिय लगनेवाली वाणी बोलनेवाला हो, सम्पूर्ण वेदोंका स्वाध्याय करे और पूरी आयुतक जीवित रहे, वह पुरुष और उसकी पत्नी ओषधियोंका गूदा और चावल पकाकर उसमें घी मिलाकर खायें। इससे वे उक्त योग्यतावाले पुत्रको जन्म देनेमें समर्थ होते हैं। उक्षा अथवा ऋषभ नामक ओषधिके गूदेके साथ खानेका नियम है ॥ १८ ॥

Here is Shankarcharya Commentary on **Brihadaranyaka Upanishad 6.4.18**

नाना प्रकारसे जिसकी महत्ता गायी जाय, यह विगीत कहलाता है। विगीत अर्थात् प्रख्यात। समितिगम – विद्वानोंकी सभामें जानेवाला निर्भीक या प्रगल्भ। 'समितिंगमः' का अर्थ विद्वान् या पण्डित इसलिये नहीं किया गया कि मन्त्रमें पाण्डित्यका पृथक् ग्रहण देखा जाता है। शुश्रूषिता-सुननेमें प्रिय, रमणीय वाणीका वक्ता अर्थात् संस्कारयुक्त सार्थक वाणी बोलनेवाला।
ओषधि अथवा फलके गूदेको मांस कहते हैं; उससे मिश्रित भातको यहाँ 'मांसौदन' कहा गया है। उस ओषधिके गदेका नियम करनेके लिये कहते हैं- उक्षाके गूदेके साथ। गर्भाधानमें समर्थ साँडको उक्षा कहते हैं। उसीके समान शक्तिशाली होनेसे ओषधि-विशेषका नाम भी उक्षा है, उसीका गूदा यहाँ अभीष्ट है। पूर्वोक्त सांडसे भी अधिक अवस्था वाले बैलको ऋषभ कहते हैं, उसके समान शक्तिशाली ओषधिशेषका नाम भी ऋषभ * है। उसीके गूदेको यहाँ 'आर्षभ' समझना चाहिये ॥ १ ॥

"The one whose greatness is praised in many ways is called 'Vigeet' — meaning 'renowned.' 'Samitigama' refers to one who fearlessly or confidently enters assemblies of scholars. It's not interpreted as merely a scholar or pundit here because scholarly expertise is addressed separately in the mantra. 'Shushrushita' describes a speaker whose words are pleasing to hear — refined, cultured, and meaningful in tone.

The pulp of herbs or fruits is referred to as 'meat' (mamsa); rice mixed with such pulp is called 'mamsaudana' in this context. To specify the preparation, the text mentions using the pulp of 'Uksha.' 'Uksha' typically refers to a virile bull fit for reproduction, and due to similar potency, a specific herb is named 'Uksha.' That herb's pulp is the intended ingredient.

'Rishabha' is an older and more powerful bull than 'Uksha'; a potent herb named after this mighty bull is also called 'Rishabha.' The pulp of this herb should be understood as the one referred to as 'Aarshabha' here."

विविधं गीतो विगीतः प्रख्यात इत्यर्थः। समितिंगमः सभां गच्छतीति प्रगल्भ इत्यर्थः। पाण्डित्यस्य पृथग्ग्रहणात्। शुश्रूषितां श्रोतुमिष्टां रमणीयां वाचं भाषिता संस्कृताया अर्थवत्या वाचो भाषितेत्यर्थः।

मांसमिश्रमोदनं मांसौदनम्।

तन्मांसनियमार्थमाह—औक्षेण वा मांसेन। उक्षा सेचनसमर्थः पुंगवस्तदीयं मांसम्। ऋषभस्ततोऽप्यधिकवयास्तदीयमार्षभं मांसम्॥१८॥

नाना प्रकारसे जिसकी महत्ता गायी जाय, वह विगीत कहलाता है। विगीत अर्थात् प्रख्यात। समितिंगम—विद्वानोंकी सभामें जानेवाला निर्भीक या प्रगल्भ। 'समितिंगमः' का अर्थ विद्वान् या पण्डित इसलिये नहीं किया गया कि मन्त्रमें पाण्डित्यका पृथक् ग्रहण देखा जाता है। शुश्रूषिता—सुननेमें प्रिय, रमणीय वाणीका वक्ता अर्थात् संस्कारयुक्त सार्थक वाणी बोलनेवाला।

ओषधि अथवा फलके गूदेको मांस कहते हैं; उससे मिश्रित भातको यहाँ 'मांसौदन' कहा गया है। उस ओषधिके गूदेका नियम करनेके लिये कहते हैं— उक्षाके गूदेके साथ। गर्भाधानमें समर्थ साँड़को उक्षा कहते हैं। उसीके समान शक्तिशाली होनेसे ओषधि-विशेषका नाम भी उक्षा* है, उसीका गूदा यहाँ

* 'उक्षा' शब्दके कोषमें दो प्रकारके अर्थ मिलते हैं। कलकत्तेसे प्रकाशित 'वाचस्पत्य'

अभीष्ट है। पूर्वोक्त साँड़से भी अधिक अवस्था वाले बैलको ऋषभ कहते हैं, उसके समान शक्तिशाली ओषधिविशेषका नाम भी ऋषभ* है। उसीके गूदेको यहाँ 'आर्षभ' समझना चाहिये॥१८॥

Explanation of Brihadaranyak Upanishad 6.4.18 by Gita press in its book A Review of Beef eating in Ancient India

eaters should have all acquired this learning. Let us examine the interpretation of this verse in its appropriate context. The four verses immediately preceding the said controversial verse in the Bṛhadāraṇyaka Upaniṣad read as follows :—

स य इच्छेत् पुत्रो मे शुक्लो जायेत वेदमनुब्रुवीत सर्वमायुरियादिति
क्षीरौदनं पाचयित्वा सर्पिष्मन्तमश्नीयातामीश्वरौ जनयितवै ॥१४॥

अथ य इच्छेत् पुत्रो मे कपिलः पिङ्गलो जायेत द्वौ वेदावनुब्रुवीत
सर्वमायुरियादिति दध्योदनं पाचयित्वा सर्पिष्मन्तमश्नीयातामीश्वरौ
जनयितवै ॥१५॥
अथ य इच्छेत् पुत्रो मे श्यामो लोहिताक्षो जायेत त्रीन् वेदाननुब्रुवीत
सर्वमायुरियादित्युदौदनं पाचयित्वा सर्पिष्मन्तमश्नीयातामीश्वरौ
जनयितवै ॥१६॥
अथ य इच्छेद् दुहिता मे पण्डिता जायेत सर्वमायुरियादिति
तिलौदनं पाचयित्वा सर्पिष्मन्तमश्नीयातामीश्वरौ जनयितवै ॥१७॥

These four verses, according to all the translators, give dietary prescriptions for begetting progeny which is well versed in one or more Vedas as follows :—

for a son, proficient in one Veda, diet of rice cooked in milk, mixed with ghee ;

for a son, proficient in two Vedas, diet of rice cooked with curd, mixed with ghee ;

for a son, proficient in three Vedas, diet of rice cooked in water, mixed with ghee ; and

for a learned daughter, diet of rice cooked in *til* (sesamum), mixed with ghee.

According to Western scholars, the chronological order of the four Vedas is as follows :—

(i) Ṛg-Veda ; (ii) Yajur-Veda ; (iii) Sāma-Veda ; and (iv) Atharva-Veda.

If the sequence of the Vedas in the above-quoted verses of the Bṛhadāraṇyaka Upaniṣad is taken to correspond to the order in which the respective Vedas have appeared, then the diet prescribed for a couple to acquire a son well versed in one or more of the Vedas will be as follows :—

(i) For Ṛg-Veda, diet of rice and milk, mixed with ghee ;

(ii) For Ṛg. and Yajur-Vedas } " " curd, " "

(iii) For Ṛg, Yajur & Sāma Vedas } diet of rice and water, mixed with ghee ;

(iv) For Ṛg, Yajur, Sāma & Atharva Vedas } diet of rice and beef, mixed with ghee.

If the above interpretation is accepted, beef diet has been enjoined for the acquisition of the knowledge of the Atharva-Veda only.

The above verses do not indicate a diet of the meat of smaller animals like goat, sheep or others for acquiring a child proficient in one or two or three of the Vedas. Then how can it be justified that beef diet has been prescribed for begetting a son learned in the four Vedas, particularly for the Atharva Veda. Let us consider the question further and in greater details.

Just as the English word 'flesh', besides meaning 'muscular tissues of an animal', also means 'soft pulpy part of fruits and vegetables' and 'meat', besides meaning 'flesh of an animal', also means 'anything eaten as food for nourishment', the Sanskrit word *Māṁsa* also means 'soft pulpy part of fruits and vegetables, etc.' The readers can consult any Sanskrit dictionary. Similarly, the peel of a fruit is called skin ; its hard part is called bone and fibres are called ligament or nerves etc.

'PRASTHAM KUMĀRIKĀ-MĀMSAM ĀNAYA' in Sanskrit could mean 'bring a seer of girl's flesh', but it means only 'bring a seer of the fleshy pith of the medicinal plant called *kumārī* (Hindi—ghikvār).

There are several words in Sanskrit which mean a particular animal or which refer to parts of their body, but primarily they are the names of medicinal plants.

Go-danti cow's-teeth ; a kind of medicinal plant ; yellow orpiment (Monier-Williams) ; a white mineral substance (Monier-Williams)

Go-kṣura cow's hoof ; a medicine called *gokharu* ; *Tribulus lanuginosus, mirieta* (Monier-Williams).

Go-jihvā cow's tongue ; Ayurvedic medicine called *gojwan* or *gojivan* (its leaf is rough like cow's tongue) ; name of a plant *Phlomis* or *Premna esculenta* (Monier-Williams).

Ajā karṇa goat's ear ; *asana arjuna* (आसन अर्जुन) tree whose parts are used in the preparation of medicine ; the tree *Terminalia Alata Tomentosa* (Monier-Williams).

Ajā she-goat ; plant whose bulb resembles the udder of a goat (Monier-Williams)

goat (Monier-Williams)

It would be blasphemy if one interprets these words only as parts of the body of a cow or goat or the animal itself.

The chapter VI-4 of the Bṛhadāraṇyaka Upaniṣad deals with the subject of begetting learned progeny according to one's own desire. The very first verse of this chapter is :—

एषां वै भूतानां पृथिवी रसः, पृथिव्या आपोऽपामोषधयः, ओषधीनां पुष्पाणि, पुष्पाणां फलानि, फलानां पुरुषः, पुरुषस्य रेतः ॥१॥

which means—

"Verily, of all created things here, earth is the essence ;
of earth, water is the essence ;
of water, medicinal plants are the essence ;
of medicinal plants, flowers are the essence ;
of flowers, fruits are the essence ;
of fruits, man is the essence ;
of man, semen is the essence.

In this chain from earth to semen (seed of the human species), no mention has been made of anything connected with animal flesh. The specification of the plant kingdom clearly indicates that high class semen needed to beget high class progeny, can be produced by fruits of medicinal plants only and not from any kind of animal flesh.

The word '*aukṣeṇa*' is from '*Ukṣa*'. It will be relevant here to quote the various meanings of this word from the famous Sanskrit-English Dictionary compiled by Monier-Williams. They are as follows :—

(i) a bull (as impregnating the flock) ;
(ii) name of '*soma*' (as sprinkling or scattering small drops) ;
(iii) one of the eight chief medicaments (*ṛṣabha*).

The word '*ārṣabheṇa*' is derived from the word '*ṛṣabha*'. The said Dictionary renders this word as follows :—

(i) a bull (as impregnating the flock) ;
(ii) a kind of medicinal plant (Suśruta, Bhāva-Prakāśa) ;
(iii) *Carpopogon Pruriens* (Caraka).

The well-known Sanskrit-German Dictionary under the title *Sanskrit-Worterbuch* published by the Imperial Academy of Sciences, St-Petersburg in 1855, explains the word '*ukṣā*' as dripping or trickling *soma*. The Dictionary has cited the word from various mantras 1.135.9, 9.83.2, 9.85.10, 9.86.43, 9.89.2, 9.95.4 of the Ṛg-Veda.

A few more meanings are ascribed to these two words, but they are not relevant here.

'*SOMA*' in Monier Monier-Williams' Sanskrit-English Dictionary is 'Juice of *soma* plant' where *soma* plant itself is said to be a climbing plant *Sarcostema Viminalis* or *Asclepias Acida* ; a drug of supposed magical property. '*Soma*' is interpreted as 'nectar' as well. Almost similar interpretations of the *soma* plant are given in other indigenous dictionaries also.

The concluding words of the above verse are '*aukṣeṇa vā ṛṣabheṇa vā*', which stand for 'either *ukṣā* or *ṛṣabha*'. As such *ukṣā* and *ṛṣabha* must be two different things and not one and the same thing. According to the dictionaries, *ukṣā* does not mean '*go-vatsa*' or calf, while both words *ukṣā* and *ṛṣabha*, if interpreted as an animal of the bovine species, will mean bull (as impregnating the flock) i.e. one and the same thing. Hence the word *ukṣā* and *ṛṣabha*, with the conjunctions 'either' and 'or', cannot mean one and the same thing i.e. bull (as impregnating the flock). By adding the conjunctions 'either ... or' to '*ukṣā*' and '*ṛṣabha*' the seer of the verse must have intended to represent two different things. In the field of medicine '*ukṣā*' may also mean '*ṛṣabha*', but with the words 'either and 'or' added with the words '*ukṣā*' and '*ṛṣabha*',

ukṣā' cannot mean '*ṛṣabha*'. As such '*ukṣā*' stands for '*soma*' (as sprinkling or scattering small drops) and '*ṛṣabha*' signifies a medicinal plant as described in the Caraka-Saṁhitā, Suśruta-Saṁhitā and Bhāva-Prakāśa.

In Caraka-Saṁhitā, Volume I, Chapter IV. 13, the first *mahākaṣāya* consisting of ten medicines, among which '*ṛṣabhaka*' is one, are termed as '*jīvanīya*' or energy-increasing. The text is as follows :—

1 2 3 4 5 6 7-8
जीवकर्षभकौ मेदा महामेदा काकोली क्षीरकाकोली मुद्गमाषपर्ण्यौ
9 10
जीवन्ती मधुकमिति दशेमानि जीवनीयानि भवन्ति।

In the 38th Chapter of the *sūtra-sthāna* of the Suśruta-Saṁhitā, which is named as *dravya-saṅgrahāṇīya*, *ṛṣabhaka*' is one of several items.

In Bhāva-Prakāśa, Purva-khand '*ṛṣabhaka*' is one of the eight medicaments. The text is as follows :—

1 2 3-4 5-6 7 8
जीवकर्षभकौ मेदे काकोल्यौ ऋद्धिवृद्धिके ॥१२४॥

Among the various qualities of *aṣṭa-varga* or the eight medicaments, the most important are : *bṛṁhaṇa* aphrodisiac ; *śukra-janaka*—semen-producing ; and *bala-vardhaka*—tonic.

It is further mentioned there that the '*ṛṣabha*' medicine is found on Himalayan peaks. It is shaped like the horn of a bull.

From the several references quoted above as well as from verses 1, 14, 15, 16 and 17 of the same chapter of Bṛhadāraṇyaka Upaniṣad, it is amply clear that '*ukṣā*' and '*ṛṣabha*' in verse 18 can mean only two different medicinal plants referred to in Ayurvedic texts and not the meat of a calf or an ox (whether full-grown or old) in any case.

Clarification and Explanation on Shankaracharya commentary on Brihadaranyaka Upanishad 6/4/18

Jagadguru Ādi-Śaṅkarācārya's Sanskrit Commentary on controversial kaṇḍikā 6.4.18 of Bṛhadāraṇyaka Upaniṣad, is often cited in favour of the prescription of beef. Some contend that it is evident from this commentary that even Jagadguru Ādi-Śaṅkarācārya has accepted the prescription of partaking of rice cooked with beef for a couple desirous of begetting progeny well-versed in the four Vedas. The wording of the commentary is as follows :

"विविधं गीतो विगीतः प्रख्यात इत्यर्थः। समितिंगमः सभां गच्छतीति प्रगल्भ इत्यर्थः। पाण्डित्यस्य पृथग्ग्रहणात्। शुश्रूषितां श्रोतुमिष्टां रमणीयां वाचं भाषिता संस्कृताया अर्थवत्या वाचो भाषितेत्यर्थः।

मांसमिश्रमोदनं मांसौदनम्। तन्मांसनियमार्थमाह–औक्षेण वा मांसेन। उक्षा सेचनसमर्थः पुंगवस्तदीयं मांसम्। ऋषभस्ततोऽप्यधिकवयास्तदीयमार्षभं मांसम्।"

There is no difference of opinion about the translation of the first part of the commentary which is as follows :

"One whose importance is sung in varied ways is called *vigīta*. *Vigīta* i.e., renowned. *Samitiṅgama* i.e., a fearless or undaunted person who attends the assembly of the learned. As learned has been specified separately in the text, the word *samitiṅgama* has not been taken in the sense of a scholar or learned person. *Suśrūṣā* is affable in speech, speaker of charming expression, i.e., a coherent speaker endowed with *saṁskāras*".

The meaning of the latter part is as follows :

"Cooked rice mixed with *māṁsa* is *māṁsaudana*. The *māṁsa* is further specified as : that of *ukṣā*, *ukṣā* is a *puṅgava* potent in impregnation ; or that of a *ṛṣabha* of *vayas* exceeding that of *ukṣā*".

This is the literal meaning. Jagadguru Ādi-Śaṅkarācārya has not clarified whether it is the meat of an animal or whether it is the *māṁsa i.e.*, fleshy part of medicinal fruits. In such a situation it has to be considered in the light of its context, whether the meat of an animal is appropriate here or the fleshy part of medicinal fruits. This will be clear by considering the signification of *secana-samarthaḥ puṅgavaḥ* and of 'a *ṛṣabha* exceeding in *vayas* than that of *ukṣā*'. There is no difference of opinion about the meaning of *secana-samarthaḥ* which is potent in impregnation. The meanings of the words *ukṣā*, *puṅgava*, *ṛṣabha* and *vayas* will have to be considered.

The meaning of *ukṣā* has been discussed earlier in this chapter.

The meanings of the word *puṅgava* are given by Monier Williams in his Sanskrit-English Dictionary p. 630, column 3 (lines 8-11 from bottom) as follows :

"a bull, a hero, eminent person, chief of, a kind of drug".

On their basis, the meaning of *secana-samarthaḥ puṅgavaḥ* can be :

(i) a stud-bull potent in impregnation.
(ii) a hero potent in impregnation.
(iii) an eminent person potent in impregnation.
(iv) a chief potent in impregnation.
(v) a kind of drug potent in impregnation.

The herb potent in impregnation has been termed as *vājīkaraṇa* or aphrodisiac in *Āyurveda*. *Soma* is also an aphrodisiac herb (a drug of supposed magical property) which is a favourite of the gods. According to Hindu scriptures one attains birth among the gods for enjoying the fruits of one's meritorious deeds. These include all enjoyments according to one's inclination or longing. The Purāṇas recount a number of legends of the amours of the gods enjoying the fruits of their meritorious deeds. Therefore, it is not surprising that the herbal juice of *soma* which is potent in impregnation, should have been such a favourite of the gods enjoying the fruits of their meritorious deeds. Now, the readers should themselves consider as to which

of the five meanings mentioned above will be more appropriate and in accordance with the context for '*ukṣā secana-samarthaḥ*'. Taking the contextual propriety into consideration, the meaning 'a herb (*ukṣā*, i.e. *soma* juice) potent in impregnation' will be the most appropriate and relevant.

The meaning of '*tataḥ api adhika-vayāḥ*' is 'one exceeding in *vayas* than that'. The base of *vayāḥ* is *vayas*. The meanings of the word *vayas* are given as under in Monier-Williams' Sanskrit-English Dictionary, page 920, columns 2, 3 :

(i) enjoyment, food, meal, oblation ;
(ii) energy (both bodily and mental), strength, health, vigour, power, might ;
(iii) vigorous age, youth, prime of life, any period of life, age.

Accordingly, *tataḥ api adhika-vayāḥ* will mean :
(i) more enjoyable than that ;
(ii) more energetic than that ;
(iii) more invigorating than that.

The meanings of *ṛṣabha* as given by Monier-Williams' Sanskrit-English Dictionary have been cited already. In the section on plants and herbs in the Amarakośa 2.116 it is rendered as *ṛṣigī tu ṛṣabho vṛṣaḥ*. The plant *ṛṣigī* is also called *ṛṣabha* and *vṛṣa*. This plant *ṛṣigī* is an aphrodisiac.

If we take it as the flesh of the bovine *ṛṣabha* (bull) here, then the meaning of '*ṛṣabhaḥ tataḥ api adhika-vayāḥ*' will be 'the bovine *ṛṣabha* who is older in age than the *ukṣā* capable of impregnating the bovine species'. But the reality of the situation is that the vigorous age for impregnation is growing youth and not the advancing age (declining youth). So this meaning does not fit in the context.

Taking the context into account *ṛṣabhaḥ tataḥ api adhika-vayāḥ* will mean, 'a medicine of *aṣṭavarga* called *ṛṣabha* which is more

invigorating even than *soma* juice'. This medicine is often prescribed by Āyurvedic practitioners for frequent use by the rich to keep their sexual powers undiminished. The medicine of the *apāmarga* is an aphrodisiac which increases semen.

The prescription of beef is impossible, particularly because the bovine species is declared as inviolable in *Vedas*. There is no mention of meat in this section from its very first *kaṇḍikā* among the items which ultimately result in the best, purest *sāttvika* semen. And only the purest *sāttvika* semen is required for begetting progeny proficient in the Vedas. Therefore, in the present passage *ukṣā* and *ṛṣabha* can never signify the meat of animals, but they can only mean the fleshy part of pulp of pure medicinal fruits.

In none of the dictionaries do we find that the word *ukṣā* means 'a stud-bull of younger age, potent in impregnation' or that the word *ṛṣabha* means 'an older stud-bull potent in impregnation'. If we take that according to Jagadguru Ādi-Śaṅkarācārya, both the words *ukṣā* and *ṛṣabha* mean stud bulls potent in impregnation, and one of them be younger while the other be older, then the words *ukṣā* and *ṛṣabha* taken collectively, will mean, a bull of any age potent in impregnation.

If, in the *odanapāka*, the meat of a bull of any age, potent in impregnation had been intended then in the original Upaniṣad the wording would have been *gavatsa aukṣeṇa* (bovine *ukṣā*) or *gavatsa ārṣabheṇa* (bovine *ṛṣabha*) and Jagadguru Ādi-Śaṅkarācārya, to make it clear beyond doubt that the meat of the stud-bull is intended, would also have written, *secana-samarthaḥ govatsa-puṅgavaḥ tadīyaṃ māṃsam*'.

Stud-bulls potent in impregnation are of a very high breed and also very rare. Their slaughter will never be desirable. Moreover, the original words in the text are *aukṣeṇa vā ārṣabheṇa vā*, that is, either of an *ukṣā* or of a *ṛṣabha*'. The use of the conjunctions 'vā ...... vā' i.e. 'either...... or' itself indicates that *ukṣā* and *ṛṣabha* are not the same, but distinctly different. Therefore, it is impossible that a highly learned personality like the Jagadguru Ādi-Śaṅkarācārya would

interpret as a tautology the words *ukṣā* and *ṛṣabha* signifying 'a stud-bull as long as it is potent in impregnation', when the contradistinctive conjuction 'vā,......vā' i.e. 'either......or' is used to contrast the words *ukṣā* and *ṛṣabha*. It is certain that '*ukṣā secana-samartha puṅgavaḥ*' as used in the commentary of Jagadguru Ādi-Śaṅkarācārya means an aphrodisiac drug, i.e. *soma* juice, and '*tataḥ api adhika-vīryaḥ*' means 'the drug ṛṣabha of the *apāmarga*, which is supposed to be more invigorating even than ukṣā i.e. *soma* juice'.

Allegations-

📚Shatapatha Brahmana 4.5.1.5-6📚
Thereupon he slaughters a barren Anubandhya cow for Mitra and Varuna. And this indeed is performed as a different sacrifice, and that an animal offering: for the Samistayajus form the end of the sacrifice. The reason why there is a barren cow for Mitra and Varuna is this. Whatever part of his (sacrifice) who has offered is well-offered that part of his Mitra takes, and whatever is ill- offered that Varuna takes.

Refutation –

Sayanacharya explained in his commentary on Satapatha Brahmana 4.5.1.5-6

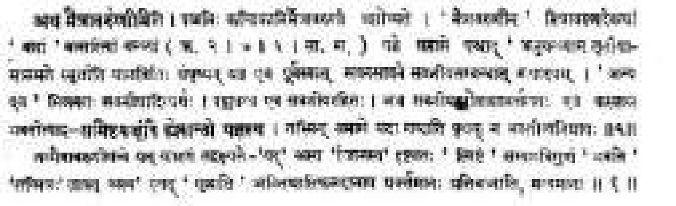
अथ मैत्रावरुणामिति । पञ्चभिः कण्डिकाभिमैत्रावरुणी वशोच्यते । 'मैत्रावरुणीम्' मित्रावरुणदेवत्यां वशां' वत्सरिक्तां बन्ध्यां (क्र. २।७।१। सा. भा.) यज्ञे सप्माप्ते पश्चाद् 'अनुबन्ध्याम् तृतीया-मालभते स्मृतीति यागविधिः संपृष्यन् यज्ञ एव पूर्वस्मात् सवनसावने सवनीयसम्बन्धात् रुपादयम् । 'अन्य एव' भिन्नमतः सवनीयादित्यर्थः । पशुवन्ध एव सत्रनीयरहितः । अथ सत्रनीय रोडाशावर्त्तगतः एवं कस्मान भवतीत्याह-समिष्टयजूंषि ह्येवान्तो यज्ञस्य । तस्मिन् समाने यदा गच्छति ृथक् न भवतीत्यभिप्रायः ॥९॥ तन्मैत्रावरुणीयत्वे यत् कारणं तद्वक्ष्यते- 'यद्'

अस्य 'ईजानस्य' इष्टवतः 'स्विष्ट' सम्यगविगुणं 'भवति ' 'तन्मित्रः' तावत् अस्य' एतद् 'गृह्णाति' अवितथाप्तिफलदानाय प्रवर्त्तमानः प्रतिबध्नाति, मन्यमानः ॥ ६ ॥

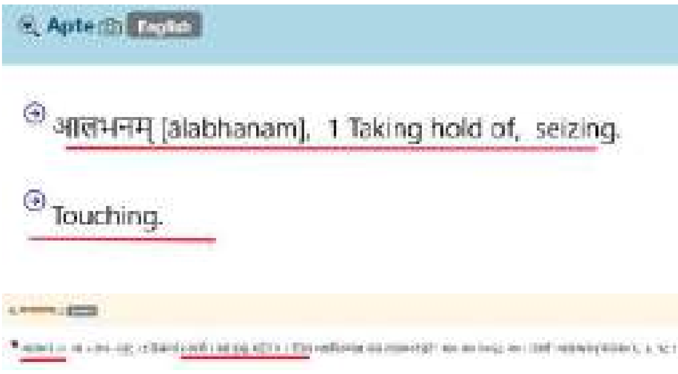
"Now begins the section on the Maitrāvaruṇī rite. The sacrificial animal known as 'Maitrāvaruṇī' is described in five verses. It is dedicated to the deities Mitra and Varuṇa and is a cow that has calved but is barren (as per ritual code 2.7.1 Śrauta Bhāṣya). After the completion of the main sacrifice, this animal is touched (alabhan) and offered in the concluding rite known as 'Anubandhyā' — the third offering, as prescribed in the Smṛti texts.

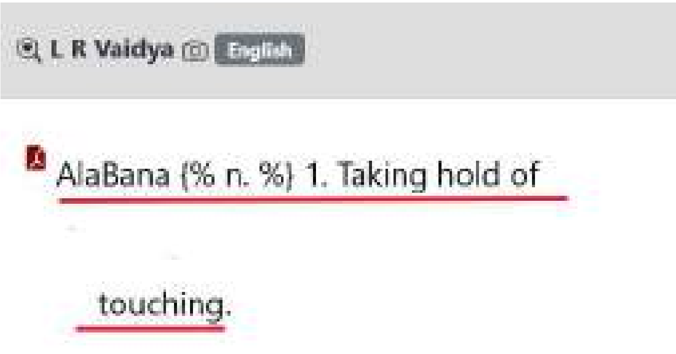
This ritual is performed in connection with the previous Savana (libation) and is considered distinct from the regular Savana rites. It is not part of the Satra (extended sacrificial session) and is instead a standalone offering. The question arises: why is it performed this way? The answer lies in the nature of the Samishtayajus — the final oblations of the sacrifice. When these are performed in the same context, they are not considered separate.

The reason for the Maitrāvaruṇī designation is explained thus: when the sacrifice (ījana) is performed properly and without flaw (sviṣṭa), then Mitra — the deity — accepts it. He binds the sacrificer to the fruit of the ritual, ensuring its truth and efficacy. This act of touching (alabhan) symbolizes the divine connection and the sealing of the ritual's success."



Here actually Alabhan is mentioned which means touching or receiving that has been mistransted by Julius Eggeling as sacrificing





In Srimad Bhagvatam 11.5.13 Alabhan means touching and not sacrificing

Srimad Bhagvatam 11/5/13 Geeta Press Gorakhpur

The smelling of wine (in the Sautrāmani sacrifice) is laid down as its intake (and no drinking of liquor is permitted); a beast is to be (symbolically) offered to the deities (by touching it) in sacrifices, but no killing for meat-eating is allowed; simi-larly, sexual intercourse (with one's wife) is to be indulged in for procreation but not for sexual enjoyment. But people do not understand this pure course of their own dharma.

गृहेषु युञ्जन्ति कलेवरस्य
मृत्युं न पश्यन्ति दुरन्तवीर्यम् ॥ १२

यद् घ्राणभक्षो विहितः सुराया-
स्तथा पशोरालभनं न हिंसा ।
एवं व्यवायः प्रजया न रत्या
इमं विशुद्धं न विदुः स्वधर्मम् ॥ १३

13. The smelling of wine (in the *Sautrāmaṇi sacrifice*) is laid down as its intake (and no drinking of liquor is permitted); a beast is to be (symbolically) offered to the deities (by touching it) in sacrifices, but no killing for meat-eating is allowed; similarly, sexual intercourse (with one's wife) is to be indulged in for procreation but not for sexual enjoyment. But people do not understand this pure course of their own *dharma*.

Primary Meaning of the word Alabhan as touching as Explained by Geeta Press Gorakhpur

In the Smrtris, Grhyasūtras, and allied texts alambhana and alabhate mean 'touching'; for example:
(i) In the Subodhini commentary on 'Mīmāṁsā-darśana' 2.3.17 it is stated: आलम्भः स्पर्शो भवति, that is ālambha is sparśa 'touching'.
(ii) In the duties of a Brahmacāri-
वर्जयेत् स्त्रीणां च प्रेक्षणालम्भम्
"the brahmacārī should avoid looking at a woman or touching her." (Manu 2.179).
(iii) In the Upanayana ceremony-
अथास्य (ब्रह्मचारिणः) दक्षिणासं अधिहृदयं आलभते
"the teacher touches the heart of the brāhmacārī (Pāraskara-grhyasūtra 2.2.16).
(iv) In the marriage ceremony-
घरो वध्या दक्षिणांसम् अधिहृदयं आलभते

"the bridegroom touches the heart of the bride with his hand over her right shoulder". (Pāraskar-grhyasūtra 1.8.8) etc. etc.
(v) The Bhagavata-Mahāpurāṇā 11.5.13 also clearly testifies that in yajña, paśu-ālambhana does not convey the meaning of 'killing' :-
यदु घ्राणभक्षो विहितः सुरायास्तथा पशोरालभनं न हिंसा ।
(श्रीमद्भागवत ११.५.१३)
"In yajña, the smelling of wine is prescribed, not its drinking. In yajña, the touching of an animal is enjoined not its killing."
(vi) The word स्पर्श that is 'touching' is used for दान gift as well. The great poet Kālidāsa has गाः कोटिश स्पर्शयता घटोध्नीः in Raghuvamsa 2.49 where sparśayatā (स्पर्शयता) means dānam दानं)-gift'.

In the Smṛtis, Gṛhyasūtras, and allied texts *ālambhana* and *ālabhate* mean 'touching' ; for example :

(i) In the Subodhinī commentary on 'Mīmāṁsā-darśana' 2.3.17 it is stated : आलम्भः स्पर्शो भवति, that is *ālambha* is *sparśa* 'touching'.

(ii) In the duties of a Brahmacārī—

वर्जयेत् स्त्रीणां च प्रेक्षणालम्भम्

"the brahmacārī should avoid looking at a woman or touching her." (Manu 2.179).

(iii) In the Upanayana ceremony—

अथास्य (ब्रह्मचारिणः) दक्षिणांसं अधिहृदयं आलभते

"the teacher touches the heart of the brāhmacārī" (Pāraskara-gṛhyasūtra 2.2.16).

(iv) In the marriage ceremony—

वरो वध्वा दक्षिणांसम् अधिहृदयं आलभते

"the bridegroom touches the heart of the bride with his hand over her right shoulder". (Pāraskar-gṛhyasūtra 1.8.8) etc. etc.

(v) The Bhāgavata-Mahāpurāṇa 11.5.13 also clearly testifies that in *yajña*, *paśu-ālambhana* does not convey the meaning of 'killing' :—

यद् घ्राणभक्षो विहितः सुरायास्तथा पशोरालभनं न हिंसा।

(श्रीमद्भागवत ११.५.१३)

"In *yajña*, the smelling of wine is prescribed, not its drinking. In *yajña*, the touching of an animal is enjoined not its killing."

(vi) The word स्पर्श that is 'touching' is used for दान gift as well. The great poet Kālidāsa has गा कोटिशः स्पर्शयता घटोध्नीः in Raghuvaṁśa 2.49 where *sparśayatā* (स्पर्शयता) means *dānam* (दानं)—gift'.

Primary Meaning of the word Alabhan as touching as Explained by Acharya Gangadhar Pathal Maithil

(क) In the Mahābhārata, Udyoga Parva: "ṛṣabhaṁ pṛṣṭha ālabhya brāhmaṇān abhivādya ca" (83.10) Here, Lord Śrī Kṛṣṇa touches the back of the bull—ālambhana clearly means "touch," not "strike."

(ख) In Manu Smṛti (5.87): "gām ālabhya viśuddhyati" Even a person rendered impure by contact with a corpse becomes purified by touching a cow—again, ālambh means "touch."

(ग) Similarly, in Manu Smṛti (2.173): "strīṇāṁ ca prekṣaṇālambhe" Here too, ālambhana refers to touching women—not harming them.

(घ) In Yajurveda (20.4), the Uvaṭa Bhāṣya says: "yajamānam ālabhate—ko'si" And in Mahīdhara Bhāṣya: "yajamānam ālabhata, adhvaryur yajamānaṁ spṛśati" Also, in Kātyāyana Śrauta Sūtra (19.4.19), the ālambhana of the yajamāna is interpreted as "touch," not "strike."

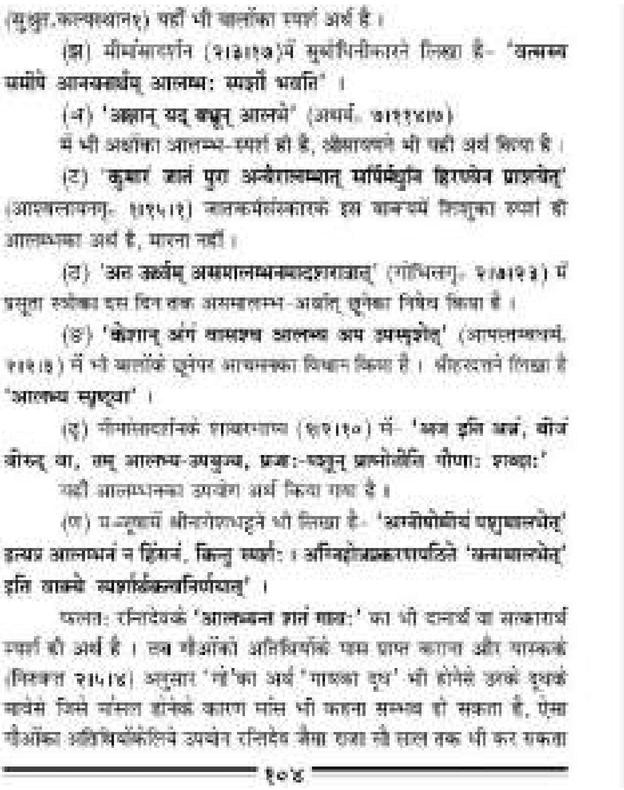
(ङ) In Gautama Dharma Sūtra (1.2.22), Śrī Haradatta writes: "ālambhanaṁ—sparśanam" Confirming that ālambhana means "touch."

(च) From "brahmaṇe brāhmaṇaṁ" (Yajur. 30.5) through 21 mantras, the term "ālabhate" is repeated. In "brahmaṇe

brāhmaṇam ālabhate" (Taittirīya Brāhmaṇa 3.4.1–19), ālabhate clearly means bringing or touching the Brāhmaṇa—not harming him. They are brought to the yūpa (sacrificial post), tied, and then released.

(छ) In marriage rites, the bride's heart is touched: "athāsyai hṛdayam ālabhate" (Pāraskara 1.8.5) And in upanayana, th boy's heart is touched: "athāsya hṛdayam ālabhate" (2.2.16) Here, ālambhana means reaching or touching the heart—not striking.

(ज) "ālabetāsakṛd dīnaḥ kareṇa ca śiroruhān" This too implies gentle touching of the hair with the hand.


(सु.श्रु.कल्पस्थान१) यहाँ भी बालोंका स्पर्श अर्थ है।

(झ) मीमांसादर्शन (१।३।१७)में सुबोधिनीकारने लिखा है- 'वत्सस्य समीपे आनयनार्थम् आलम्भः स्पर्शो भवति'।

(ञ) 'अक्षान् यद् बभ्रून् आलभे' (अथर्व. ७।११४।७) में भी अक्षोंका आलम्भ-स्पर्श ही है, श्रीसायणने भी यही अर्थ किया है।

(ट) 'कुमारं जातं पुरा अन्यैरालम्भात् सर्पिर्मधुनि हिरण्येन प्राशयेत्' (आश्वलायनगृ. १।१५।१) जातकर्मसंस्कारके इस वाक्यमें शिशुका स्पर्श ही आलम्भका अर्थ है, मारना नहीं।

(ठ) 'अत ऊर्ध्वम् असमालम्भनमादशरात्रात्' (गोभिलगृ. २।४।१३) में प्रसूता स्त्रीका दस दिन तक असमालम्भ-अर्थात् छूनेका निषेध किया है।

(ड) 'केशान् अंगं वाससश्च आलभ्य अप उपस्पृशेत्' (आपस्तम्बधर्म. १।१६।३) में भी बालोंके छूनेपर आचमनका विधान किया है। श्रीहरदत्तने लिखा है 'आलभ्य स्पृष्ट्वा'।

(ढ) मीमांसादर्शनके शाबरभाष्य (६।१।१०) में- 'अज इति अन्नं, बीजं ब्रीह्यद् वा, तम् आलभ्य-उपयुज्य, प्रजाः-पशून् प्राप्नोतीति गौणाः शब्दाः' यहाँ आलम्भनका उपयोग अर्थ किया गया है।

(ण) पञ्चसूत्रमें श्रीनागेशभट्टने भी लिखा है- 'अग्नीषोमीयं पशुमालभेत' इत्यत्र आलम्भनं न हिंसनं, किन्तु स्पर्शः। अग्निहोत्रप्रकरणपठिते 'वत्समालभेत' इति वाक्ये स्पर्शार्थकत्वनिर्णयात्'।

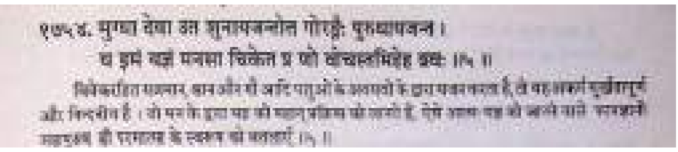
फलतः रन्तिदेवके 'आलब्धानि शतं गावः' का भी दानार्थ या सत्कारार्थ स्पर्श ही अर्थ है। तब गौओंको अतिथियोंके पास प्राप्त कराना और यास्कके (निरुक्त २।५।४) अनुसार 'गो'का अर्थ 'गायका दूध' भी होनेसे उसके दूधके भावोंमें जिसे मांसल होनेके कारण मांस भी कहना सम्भव हो सकता है, ऐसा गौओंका अतिथियोंकेलिये उपयोग रन्तिदेव जैसा राजा सौ साल तक भी कर सकता

१०४

Atharva Veda 7/5/5 condemns killing Cows in Yagyas

विवेकरहित यजमान, श्वान और गौ आदि पशुओं के अवयवों के द्वारा यजन करता है, तो यह अकर्म मूर्खतापूर्ण और निन्दनीय है। जो मन के द्वारा यज्ञ की महान् प्रक्रिया को जानते हैं, ऐसे आत्म-यज्ञ को जानने वाले परमज्ञानी महापुरुष ही परमात्मा के स्वरूप को बतलाएँ ॥५ ॥

A yajamāna (sacrificer) devoid of Intellect , who performs Yagyas using the limbs of animals like dogs and cows, engages in an actionless, foolish, and condemnable act. Only those great souls who understand the profound process of inner sacrifice through the mind — the knowers of the self-sacrifice — can truly reveal the nature of the Supreme Being


१७५४. मुग्धा देवा उत शुनायजन्तोत गोरङ्गैः पुरुधायजन्त।
य इमं यज्ञं मनसा चिकेत प्र णो वोचस्तमिहेह ब्रवः ॥५॥
विवेकरहित यजमान, श्वान और गौ आदि पशुओं के अवयवों के द्वारा यजन करता है, तो यह अकर्म मूर्खतापूर्ण और निन्दनीय है। जो मन के द्वारा यज्ञ की महान् प्रक्रिया को जानते हैं, ऐसे आत्म-यज्ञ को जानने वाले परमज्ञानी महापुरुष ही परमात्मा के स्वरूप को बतलाएँ ॥५॥

Allegations-

Satapatha Brahmana 3/4/1/2

2. Now as to why it is called 'guest-offering.' He, the purchased Soma, truly comes as his (the sacrificer's) guest,–to him (is offered) that (hospitable reception): even

as for a king or a Brāhman one would cook a large ox or a large he-goat–for that is human (fare offered to a guest), and the oblation is that of the gods–so he prepares for him that guest-offering.

Refutation-

Lets see Sayanacharya commentary on Satapatha Brahmana 3/4/1/2

यत्सम्बन्धादिदं हविरातिथ्यं तस्य सोमस्य कथमतिथित्वमिति निर्वचनप्रदर्शनद्वारेण तद्दर्शयति-अथ यस्मा-दातिथ्यं नामेति । यस्मान्निमित्तादातिथ्यमिति हविषो नाम अत उच्यत इति शेषः । ' एतस्य' यजमानस्य वसतिं यः 'अतिथिः सन् यस्मात् 'आगच्छति; ' न विद्यते प्रतिनियता तिथिर्यस्य सोऽतिथिरित्यर्थः । तस्मा-दतिथये सोमाय 'एतद्' हविः निरुप्यत इत्यातिथ्यं नाम सम्पन्नम् । अतिथित्वमुपजीव्यातिथ्यमवश्यं कर्तव्य-मित्याह-यथा राज्ञ इति । राज्ञे वा ब्राह्मणाय वेति । राज्ञः गौर्मधुपर्कः स्यात् स्नातकायोपस्थिताय नाज्ञे वो "-इति स्मृतेः सिद्धः (आप. श्रौ. सू. । २।८।८) । ब्राह्मणः श्रोत्रियोऽभिमतः । " महोक्षं वा महाजं वा श्रोत्रियायोपकल्पयेत् " (याज्ञ. सं. १ । १ । १०८) इति स्मृतेः । ' तदह मानुषम् ' आतिथ्य -मिति शेषः । हविर्देवानामिति । देवानां हविरेवातिथ्यमित्यर्थः। एवमस्मा एतदिति । दाष्टर्धान्तिकम्

"The connection by which this offering (havis) becomes hospitality is now explained through definition and demonstration. The phrase 'atha yasmād ātithyaṁ nāma' means: because of a certain cause, this offering is called hospitality. The implication is that the offering (havis) is named so due to its purpose.

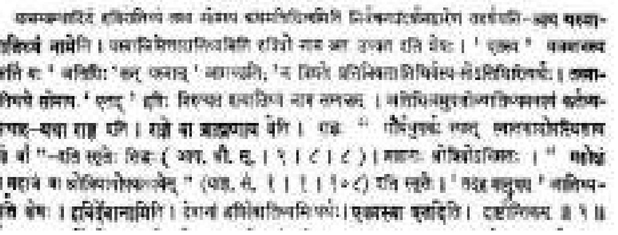
'Etasya yajamānasya vasatiṁ yaḥ atithiḥ san yasmāt āgacchati' — the one who arrives at the sacrificer's residence without a fixed date is called an **atithi** *(guest). Since his arrival is not predetermined, he is termed 'atithi'. Therefore, this offering is designated for Soma as a guest — this is the fulfillment of hospitality.*

The necessity of honoring a guest is emphasized: 'Atithitvaṁ upajīvyātithyam avaśyaṁ kartavyam' — hospitality must be performed. Just as one honors a king or a Brāhmaṇa, so too must Soma be honored.

According to Smṛti texts (Āpastamba Śrauta Sūtra 2.8.8), a cow and madhuparka (honeyed offering) are given to a king or a Brāhmaṇa who arrives as a guest. A Brāhmaṇa is ideally a **śrotriya** *(versed in the Vedas). As per Yājñavalkya Smṛti (1.1.108), one should offer a great ox or a large animal to a śrotriya.*

'Tadaha mānuṣam ātithyam' — this is human hospitality. But for the gods, the offering itself becomes hospitality. Thus, the **havis** *offered to the gods is their form of* **ātithya***.*

'Evam asmā etad iti' — in this way, this offering is rightly designated for Soma as a guest.



Here actually gifting a big bull or an Ox is mentioned and not that we should kill and cook a big Ox or Goat for the Atithi . Sayanacharya Quoted Yajnavalkya Smriti 1.1.108 here explaining Satapatha Brahmana 3/4/1/2 so lets see Yajnavalkya Smriti 1.1.108 as well

भाषा-श्रोत्रिय (वेदपाठी) अतिथि के लिए बढ़ा बैल या बड़ा बकरा उसके सम्मुर प्रस्तुत करे (उसके उपरान्त) उसका (पायाये, आचमन आसन आदि से) स्वागत करे; (उसके बैठने पर) निकट बैठे, मधुर भोजन करावे और प्रिय वचन बोले ॥ १०९ ॥

"A Vedic scholar (a Śrotriya guest) should be respectfully welcomed with a gift — a large bull or a big goat placed before him. Thereafter, he should be honored with offerings such as water for washing feet (pāyāya), water for sipping (ācamana), and a proper seat (āsana). Once he is seated, the host should sit nearby, serve him sweet and delicious food, and speak pleasing, affectionate words."

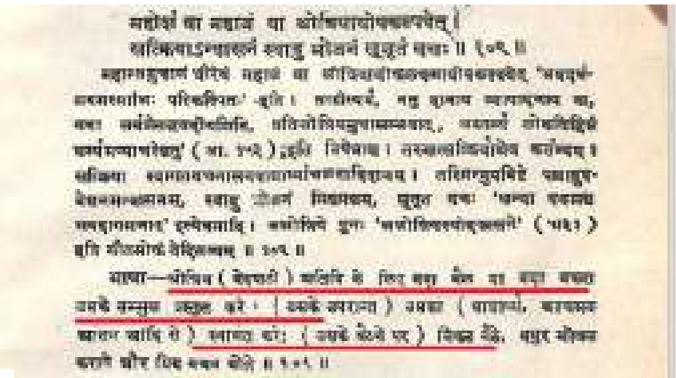
Even Commentary on Yajnavalkya Smriti 1.1.108 says same –

महान्तसुक्षाणं धौरेयं महाजं वा श्रोत्रियायोक्तलक्षणायोपकल्पयेत् 'मवदर्भ-मयमस्माभिः परिकल्पितः' इति । तत्प्रीत्यर्थं, नतु दानाय व्यापादनाय वा, यया सर्वमेतद्भवदीयमिति, प्रतिश्रोत्रियसुखासम्भवात्, अस्वर्ग्य लोकविद्विष्टं धर्म्यमप्याचरेन्नतु' (आ. १५३) इति निषेधाच। तस्मात्सत्क्रियांचेव कर्तव्यम् । सत्क्रिया स्वागतवचनासनपाद्यार्थ्याचमनादिदानम् । तस्मिन्नुपविष्टे पश्चादुष वेशनमन्वासनम्, स्वादु भोजनं मिष्टमनम्, सुनुत दचः 'धन्या वयमय भवदागमनात्' इत्येवमादि। अश्रोत्रिये पुनः 'अश्रोत्रियस्योदकालने' (५१११) इति गौतमोक्तं वेदितव्यम् ॥ १०९ ॥

One should offer a **well-nourished bull or a large goat** *to a Śrotriya (a Vedic scholar possessing the prescribed qualities), saying: 'This has been thoughtfully prepared by us for you.' This is done out of reverence and affection — not as a gift for personal gain or destruction, nor with the sentiment that 'all this now belongs to you.' Such exaggerated generosity may not bring true happiness to the Śrotriya and is discouraged by the injunction: 'Even if righteous, one should not perform acts that are disliked by the wise and lead to unsavory worlds' (Āpastamba 1.5.3).*

Therefore, **proper hospitality must be performed**. *This includes: welcoming words, offering a seat, water for washing feet, and water for sipping (ācamana). Once the guest is seated, the host should sit nearby, offer delicious and sweet food, and speak kind words such as: 'We are blessed by your arrival.'*

For a non-Śrotriya guest, however, Gautama's rule applies: 'For one who is not a Śrotriya, only water should be offered' (Gautama Dharma Sūtra 5.11.1).


महोक्षं वा महाजं वा श्रोत्रियायोपकल्पयेत् ।
सत्क्रियाऽन्वासनं स्वादु भोजनं सूनृतं वचः ॥ १०९ ॥

Basically in Satapatha Brahmana 3/4/1/2

“The meaning of pacet in the Śatapatha-Brāhmaṇa is not 'cooking', but it is 'presenting; offering' (vyakṭīkuryāt व्यक्तीकुर्यात्). Here the root is paci vyaktikarane (पचि व्यक्तीकरणे) of the first conjugation, set, and ātmane pada. In the Balamanoramā commentary (editions of Guruprasad Shastri and of the Chowkhamba Sanskrit Series Office) it is said :- pacetyeke (पचेत्येके) i.e., there is also the variant pac (पच्) of the root paci (पचि). It signifies to present vyaktikarana. This meaning proves the identical intention of the Satapatha-Brāhmaṇa and the Yājñavalkya-Smrti.

It is translated below *in extenso* :

"The meaning of *pacet* in the Śatapatha-Brāhmaṇa is not 'cooking', but it is 'presenting ; offering' (*vyaktīkuryāt* व्यक्तीकुर्यात्). Here the root is *paci vyaktikarane* (पचि व्यक्तीकरणे) of the first conjugation, *set*, and *ātmanepada*. In the Bālamanoramā commentary (editions of Guruprasad Shastri and of the Chowkhamba Sanskrit Series Office) it is said :—*pacetyeke* (पचेत्येके) i.e., there is also the variant *pac* (पच्) of the root *paci* (पचि). It signifies to present *vyaktikarana*. This meaning proves the identical intention of the Śatapatha-Brāhmaṇa and the Yājñavalkya-Smṛti.

Commentary by mitākṣarā ji on Yajnavalkya Smriti 1.1.108

महोक्षं वा महाजं वा श्रोत्रियायोपकल्पयेत् । सत्क्रियान्वासनं स्वादु भोजनं सूनृतं वचः ॥ (१।५।१०९)

इसकी व्याख्या मिताक्षरामें कही है-

'महान्तमुक्षाणं धौरेयं, महाजे वा श्रोत्रियाद्य उपकल्पयेत्-'भवदर्थमयमस्माभिः परिकल्पितः' इति तत्प्रीत्यर्थम्, यथा- 'सर्वमेतद् भवदीयमिति' न तु दानाय व्यापादनाय वा, प्रतिश्रोत्रियमुक्षाऽसम्भवात्, 'अस्वर्ग्य लोकविद्विष्टं धर्ममप्याचरेन्न तु' इति निषेधाच्च । तस्मात् सत्क्रियाद्येव कर्तव्यम्' ।

अभिप्राय यह है कि श्रोत्रिय (वेदादिशास्त्रोंका सदाचारी विद्वान् जो जन्मना ब्राह्मण हो) अतिथि किसीके घरमें आ जाय तो यह कहकर कि- महाभाग ! यह बड़ा बैल या बड़ा बकरा आपका ही है' इस प्रकार उसका सत्कार करे, क्योंकि उस समयका यही धन था। इसीसे उसका समर्पण करना कहा है।

“The intention is that if a Śrotriya (a virtuous scholar of the Vedas and other scriptures, who is a Brāhmaṇa by birth) comes as a guest to someone’s house, then he should be honored by saying, 'O venerable one! This large bull or large goat is yours.' In those times, such animals were considered valuable wealth. Therefore, offering such an animal symbolically is referred to as dedication or consecration.”

महोक्षं वा महाजं वा श्रोत्रियायोपकल्पयेत् ।
सत्क्रियान्वासनं स्वादु भोजनं सूनृतं वचः ॥ (१।५।१०९)

इसकी व्याख्या मिताक्षरामें कही है-

'महान्तमुक्षाणं धौरेयं, महाजे वा श्रोत्रियाद्य उपकल्पयेत्-'भवदर्थमयमस्माभिः परिकल्पितः' इति तत्प्रीत्यर्थम्, यथा- 'सर्वमेतद् भवदीयमिति' न तु दानाय व्यापादनाय वा, प्रतिश्रोत्रियमुक्षाऽसम्भवात्, 'अस्वर्ग्यं लोकविद्विष्टं धर्ममप्याचरेन्न तु' इति निषेधाच्च । तस्मात् सत्क्रियाद्येव कर्तव्यम्' ।

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Allegations-

Satapatha Brahmana 3/1/2/21 says Yajnvalka used to eat Beef

21. He (the Adhvaryu) then makes him enter the hall. Let him not eat (the flesh) of either the cow or the ox; for the cow nd the ox doubtless support everything here on earth. The

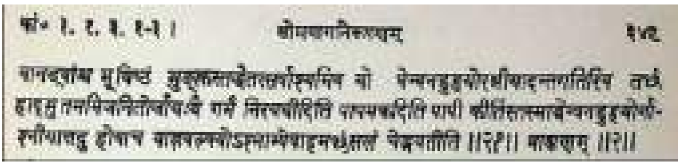
gods spake, 'Verily, the cow and the ox support everything here: come, let us bestow on the cow and the ox whatever vigour belongs to other species[13]!' Accordingly they bestowed on the cow and the ox whatever vigour belonged to other species (of animals); and therefore the cow and the ox eat most. Hence, were one to eat (the flesh) of an ox or a cow, there would be, as it were, an eating of everything, or, as it were, a going on to the end (or, to destruction). Such a one indeed would be likely to be born (again) as a strange being, (as one of whom there is) evil report, such as 'he has expelled an embryo from a woman,' 'he has committed a sin[14];' let him therefore not eat (the flesh) of the cow and the ox. Nevertheless Yājñavalkya said, 'I, for one, eat it, provided that it is tender.'

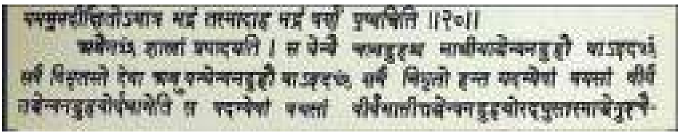
Refutation –

"The context of Satapatha Brahmana 3/1/2/21 is as follows:

When the yajamāna (sacrificer) completes his purification and dons ritual garments, the adhvaryu (ritual priest) leads him into the sacrificial hall. Thereafter, the yajamāna observes a fast until the completion of the initiation (yajña-dīkṣā) and refrains from consuming any products derived from cows and other animals.

At this point, Sage Yājñavalkya remarks: 'As the officiating priest, I am permitted to consume these nourishing and strength-giving substances (i.e., products derived from cows and similar animals).'"





Explanation by Acharya Sayana in his commentary on Satapatha Brahmana 3/1/2/21

अथ क्षौरानन्तरं स्नातस्य भृतवाससः शालाप्रवेशं विधत्ते अथैनमिति । 'प्रपादयति' गमयेदद्ध्वर्युः (का. श्रौ.सू. ७।५१) । अस्याप्यशनकालत्वादत्राशने कश्चिन्नियममाह-स धेन्वे वेति। धेनोः क्षीरादिकम्, अनडुहः सम्बन्धि कर्षणसाध्यमित्यर्थः । तदुभयं 'नाश्नीयात्' 'धेन्वनडुहयोः सर्वजगदुपकारकत्वात् तदीयांशनप्रतिषेध इत्यर्थः । एतदेवोपपादयति-ते देवा इत्यादिना । अनयोः खर्वोपकारक त्रं विज्ञाय देवैः 'वयसाम्' 'अन्येषां'च पशूनां 'वीर्य, सारमादाय धेन्वनडुहयोः स्थापितत्वात् तदश्नतः सर्वाशनं भवति । तस्य च जायायाः गर्भसम्भवे सति तत् सर्वा-शनं तं रेतोरूपेण परिणतं 'गर्भं' हिंस्यात् । तत् पापकीर्तिः स्यात् । तदुभयोरन्नं 'नाश्नीयात्' । तत्र याज्ञवल्क्य-पक्षमाह-तटु होवाचेति । चेदिति यस्मादर्थे । यस्मादुभयाशने शरीरम् 'अंसेलं भवति' । तस्मात् 'अश्नाम्यहं' तयोरन्नमश्नीयामेवेत्यर्थः । एकहायनप्रभृत्यापञ्चहायना गावो वयांसि; तथैवापस्तम्बेनाभिर्धानात् । अत्र कात्यायनः -"धेन्वनडुहयोर्नाश्नीयात्, पुरुषधर्मो वा सम्भवात्, अंसलभोजनं वा" का. श्रौ. सू. ७।११-१३-इति ॥ २१ ॥
ɔ

"Now, after shaving and bathing, wearing clean clothes, the yajamāna (sacrificer) is led into the sacrificial hall."
This is indicated by "atha enam iti" – then the *adhvaryu*

(officiating priest) leads him – as stated in Kātyāyana Śrauta Sūtra 7.51: *prapādayati* (he makes him proceed).

Since this is a time before the yajamāna eats, there is a certain dietary restriction mentioned here: "*sa dhenve ve ti.*" That is, he should not consume anything derived from *dhenu* (milking cows) or *aṇḍuha* (unmilked or draft cows), because those are attained through ploughing (kṛṣi) or milking.

Thus, both types of products should not be eaten (*nāśnīyāt*), because *dhenu* and *aṇḍuha* are greatly beneficial to the entire world – the restriction on consuming their produce arises due to this.

This idea is further explained by the Vedic quote "*te devāḥ*" etc. – the gods, recognizing the extraordinary usefulness of these two (dhenu and aṇḍuha), extracted the strength and essence (*vīrya*, *sāra*) from all other animals and placed it in these two. So, consuming their products is like consuming all food types together.

If one eats such food and a child is conceived by his wife, that *total consumption* becomes transformed into semen and would enter the womb as the embryo. Thus, the embryo becomes a product of such total consumption, which is sinful (*pāpakīrtiḥ*).

Hence, it is concluded: "He should not eat food derived from *dhenu* and *aṇḍuha*."

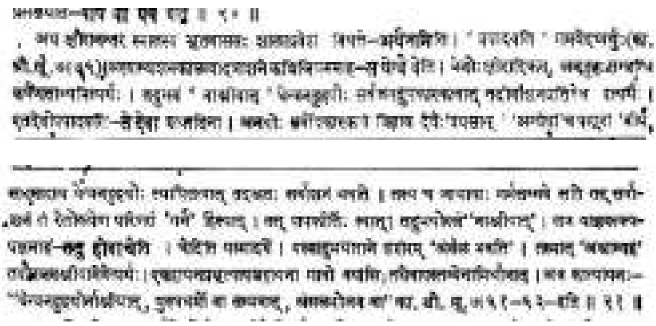
Here, the view of Yājñavalkya is mentioned: "*Tadu hovāca*" – "He (Yājñavalkya) said…"

"*Ceti*" – i.e., because of this reason. Because consuming food from both types causes the body to become *amsala* (thick, fleshy, heavy), therefore he says:

"I, like a horse (strong and robust), do indeed eat food from those two (dhenu and aṇḍuha)."

Cows aged from one to five years are called *vayāṃsi* (young), and this has also been confirmed by Āpastamba's teaching.

Kātyāyana comments on this:
"One should not eat food from *dhenu* or *aṇḍuha*; or it may be allowed if done as part of male (ritual) duty; or one may do so understanding the *amsala*-bodied result (heaviness/fleshiness)."
(Kātyāyana Śrauta Sūtra 7.11–13)



*Ācārya Sāyaṇa has explained that '*dhenuḥ kṣīrādikam*' refers to products derived from the cow, such as milk, and*

'anaḍuhaḥ sambandhi karṣaṇa-sādhyam' refers to agricultural produce obtained through the labor of bulls.

Now, let's understand the meaning of the term 'aṁsala' (often misinterpreted as 'soft').

The Real Meaning of अंसल

*"By adding the suffix '**lach**' to the root '**aṁs**', the word '**aṁsala**' is derived. It is established in the senses of **effort** and **strength** according to **Pāṇini's Aṣṭādhyāyī 5/2/98**."*

वत्सांसाभ्यां कामबले 5.2.98

पद.—वत्सांसाभ्याम् 5.2 कामबले 7.1

अनु.—तदस्यास्त्यस्मिन्निति लच् ।

अर्थ—मत्वर्थ में प्रथमासमर्थ वत्स तथा अंस प्रातिपदिकों से यथासंख्य करके काम और बल अर्थों में लच् होता है ।

उदा.—वत्स लच्–वत्सल: ।

अंस लच्–अंसल: ।

Kāśikā Vṛtti commentary on Pāṇini's Aṣṭādhyāyī says –

"'Aṁsala' refers to someone with well-developed muscles — a strong and robust person." Thus, the word '**aṁsala**' signifies **strength or muscularity**.

"Similarly, 'aṁsavān' indicates someone who is weak." So, '**aṁsavān**' is used to denote **frailty or lack of strength**, despite its literal connection to shoulders.

वत्सांसाभ्यां कामबले ॥ ९८ ॥

वत्सांसशब्दाभ्यां लच् प्रत्ययो भवति यथासंख्यं कामवति बलवति चार्थे । वत्सलः।

[illegible]

अंसलः। वृत्तिविषये वत्सांसशब्दौ स्वभावात् कामबलयोर्वर्तमानौ तद्वति प्रत्ययमुत्पादयतः। न ह्यत्र वत्सार्थोऽंसार्थो वा विद्यते। वत्सल इति स्नेहवानुच्यते—वत्सलः स्वामी, वत्सलः पितेति। अंसल इति चोपचितमांसो बलवानुच्यते। न चायमर्थो मतुपि संभवतीति नित्यं लजेव भवति। अन्यत्र वत्सवती गौः। अंसवान् दुर्बलः॥

The real meaning of *aṁsala*

*According to the **Nāmalingānuśāsanam (Amarakosha) 2/6/44**, the phrase '**balavān māṁsalo'salaḥ**' means that '**aṁsala**' refers to someone who is stout, muscular, or strong.*

*It's obvious that if the text were referring to meat, there would be no need to describe it as muscular or strong. The **Kaṇḍikā** (ritual verse) could have simply used the word 'māṁsa' (meat) directly. Moreover, the term 'aṁsala' is nowhere used in the context of soft cow meat, as claimed by the opposing view.*

[illegible]

६ अमांसो दुर्बलश्छातो ७ बलवान्मांसलोऽंसलः ।

८ तुन्दिलस्तुन्दिभस्तुन्दी बृहत्कुक्षिः पिचण्डिलः ॥ ४४ ॥

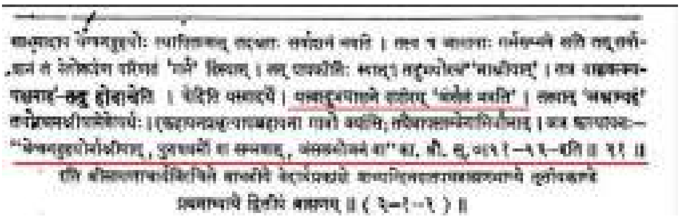
६ अमांसः, दुर्बलः, छातः (= शातः । ३ त्रि), 'दुर्बल, कमज़ोर' के ३ नाम हैं ॥

७ बलवान् (= बलवत्), मांसलः, अंसलः (३ त्रि), 'बलवान्, मज़बूत या मोटे' के ३ नाम हैं ॥

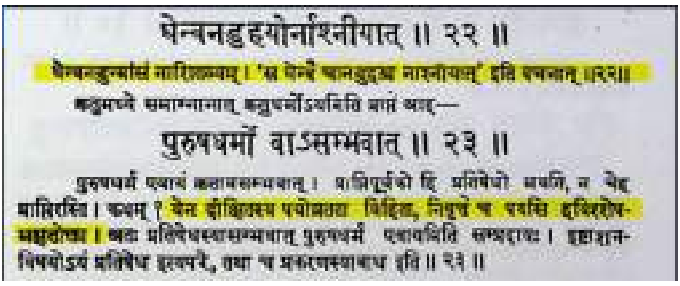
Now, let us understand the contextual meaning of this term through the commentary of Ācārya Sāyaṇa."

Ācārya Sāyaṇa writes: "यस्मादुभयाशने शरीरम् अंसलं भवति" — *meaning, by consuming both of these food sources, the body becomes aṁsala, that is, muscular or strong."*

Since Ācārya Sāyaṇa has already clarified the contextual meaning of dhenu (milking cow) and anaḍvāna (non-milking bull), it is evident that the reference is to the consumption of their respective products. Naturally, milk and agriculturally produced grains possess all these nourishing qualities.



"Even in Kātyāyana Śrauta Sūtra 7/2/22–23, we find a refutation of meat consumption. While interpreting this passage, the earlier commentator Ācārya Karka writes in his commentary:"


धेन्वनडुहयोर्नाश्नीयात् ॥ २२ ॥

पुरुषधर्मो वाऽसम्भवात् ॥ २३ ॥

धेन्वनडुन्मांसं नाशितव्यम् । येन दीक्षितस्य पयोव्रतता विहिता, निवृत्ते च पयसि हविश्शेषभक्षतोक्ता । "

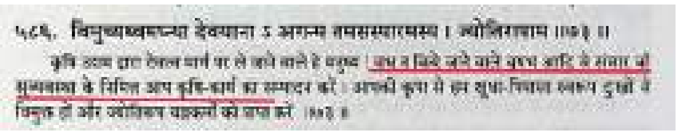
"Consumption of cow and bull meat is prohibited. The initiate (dīkṣita) is prescribed to observe a milk-based vow (payovrata), and after the milk vow concludes, he may consume the remaining sacrificial food (haviṣ)."

This clearly indicates a direct prohibition on eating the meat of cows and bulls, especially for someone undergoing a Vedic initiation. The payovrata — a vow of subsisting on milk — is a mark of ritual purity and discipline. Once the vow ends, the initiate is permitted to eat only the leftover sacrificial offerings, not any form of meat

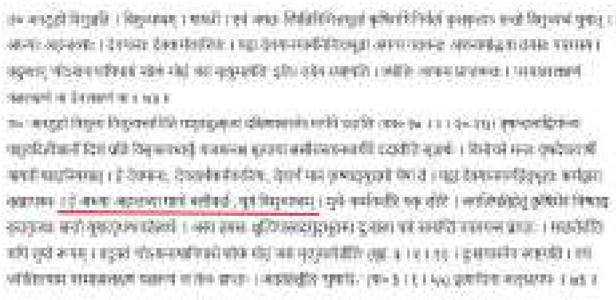
Satapatha Brahmana is a text of Yajur Veda . The Same Yajur Veda 12/73 says Bulls are Aghanya – Inviolable

कृषि उद्यम द्वारा देवत्व मार्ग पर ले जाने वाले हे मनुष्य ! वध न किये जाने वाले वृषभ आदि से संसार की सुव्यवस्था के निमित्त आप कृषि-कार्य का सम्पादन करें। आपकी कृपा से हम क्षुधा-पिपासा स्वरूप दुःखों से विमुक्त हों और ज्योतिरूप यज्ञकर्मों को प्राप्त करें ॥७३

O noble soul, who walks the path of divinity through agricultural endeavor! May you perform your farming duties with the help of Inviolable bulls and other sacred beings, for the harmonious order of the world. Through your grace, may we be freed from the sufferings of hunger and thirst, and attain the radiant fruits of sacrificial deeds.



Acharya Mahidhar even extended this by saying । हे अघ्या अहन्तव्या गावो बलीवर्दाः, यूयं विमुच्यध्वम् meaning "O Aghnyā (inviolable) cows and bullocks you not to be killed, You all should be set free." – That all Cattle and Bull Species are Aghanya – Inviolable



Allegations-

Aitreya Brahmana 3.9 mentions that one should kill a cow or a bull to give it to a guest as part of Madhupark

Refutation-

Geeta Press Gorakhpur explained in its Book " Review of Beef Eating in Ancient India " Page 144

The citation of Aitareya-Brāhmaṇa III.4 in a footnote by P. V. Kane is the 15th pada and the whole reads:
अग्निं मन्थन्ति सोमे राजन्यागते तद्यथैवादो मनुष्यराज आगतेऽन्य-स्मिन्वा हेत्युक्षाणं वा वेहतं वा क्षदन्त एवमेवास्मा एतत्क्षदन्तं यदग्निं मन्थन्त्यग्निर्हि देवानां पशुः ॥
Earlier, it has been established that the word pacet (**पचेत्**) occurring in a similar context in the Satapatha-Brāhmaṇa corresponds to upakalpayet in the Yājñavalkya-smrti. Now we have to consider if kşadante occurring in this context of the Aitareya-Brāhmaṇa also corresponds to it. In his Hindi book, 'Śri-Sanātana-Dharmāloka', Vol. 6, pages 360-374, Pandit Dinanath Sharma Shastri has discussed it at length. Hereunder are a few quotations :-
"Now we have to consider the root kşad. The cited Brāhmaṇa passage means : "If a king or a celebrated śrotriya comes, then the kşadana of a bull or cow should be effected in his honour." The root kşad does not occur in Pāṇini's Dhatupātha. So we cannot know its meaning therefrom. But we find it in the Unādi (Pañcapadi) sūtra, trn-trcau samsi-kşad-ādibhyaḥ samjñāyām cănițau.
(**तृन्तृचौ शंसि-क्षदादिभ्यः संज्ञायां चानिटी**)
(2.94; 25.1)
So it is clearly a root derived from the sūtras. But its meaning is not
clear even from the sūtras.

It is translated below in extenso :
"The meaning of pacet in the Śatapatha-Brāhmaṇa is not 'cooking', but it is 'presenting; offering (vyaktikur yāt **व्यक्तीकुर्यात्**). Here the root is paci vyaktikarane (**पचि व्यक्तीकरणे**) of the first conjugation, set, and ātmane pada. In the alamanorama commentary (editions of Guruprasad Shastri

and of the Chowkhamba Sanskrit Series Office) it is said- pacetyeke (पचेत्येके) i.e., there is also the variant pac (पच्) of the root paci (पचि). It signifies to present vyaktikarana. This meaning proves the identical intention of the Satapatha-Brāhmaṇa and the Yājñavalkya-Smrti. Now the question arises that while the aforesaid root is ātmanepada, in the Satapatha it is not ātmanepada. In this context it should be noted that the ātmanepada is not obligatory by the rule anudatte ṭvalakṣanam atmanepadam anityam (अनुदात्ते त्वलक्षणमात्मनेपदमनित्यम्). Hereby it is not ātmanepada in the Śatapatha or it can also be an ārṣa or aberrational usage. Our meaning is attested by other texts also. In the mantra ukṣāṇam prṣnim apacanta (उधाणं पृश्निम् अपचन्त) (Rgveda 1.164.43) the root pac has been commented upon by Sayaṇa as

उक्षाणं फलस्य सेक्तारं सोमम् ऋत्विजः अपचन्त.. पचधात्वर्थानादद्रेण तिङ्प्रत्ययः करोत्यर्थः । स च क्रियासामान्यवचनः । अत औचित्यात् सम्पादितवन्तः इत्यर्थः ।

*This interpretation of the root pac (पच) is confirmed by the Madhavi ya-dhātu-vrti of Sayaṇācarya (Pracyabharati Prakashan, Varanasi, 1964, root no. 107 of the bhvadi-gana (म्वादिगण) 1.86-87 paci vyaktikarne (पचि व्यक्तीकरणे). At the end it is stated:

पच इति दुर्गः तथा बर्धमानोऽपि, यदाह । अनिविधौ पच्यादिसूत्रो ठुपचष् पाके, पच व्यक्तीकरणे इति। सम्मातार्यो तु वर्धमानवद् उक्त्वा 'अन्यैस्त्वयभिदित् पठ्यते' इत्युक्तम् । 'तिन्नो गोत्रादीनि' इत्यत्र पचति गोत्रमित्युपादाय' 'पच व्यक्तीकरणे' इति पठन् न्यासकारः परस्मैपदिनं च मन्यते ।

Here the root pac signifies 'to effect; to accomplish'. Simllariy in, Din-nāga's drama 'Kundamālā' too :

इक्ष्वाकूणां च सर्वेषां क्रियाः पुंसवनादिकाः। अस्माभिरेव पच्यन्ते (१.३१)

the root pac means 'to effect'. Likewise, in the famous Purāṇic hymn Deva-stotra there is the sentence:

नमो मत्स्यकूर्मादिनाना स्वरूपे मखा दिक्रियापाककत्रेऽघहन्त्रे

where pāka-kartre means 'one who effects or accomplishes'. So in the passage in Yājñavalkya's Śatapatha also the meaning of the pac is 'to effect; to accomplish' etc. and not to cook'. This very meaning is intended by Yājñavalkya, as it has been expressed by him in his Yājñavalkya-smrti.

"In the Nighantu 2.8 where roots signifying 'to eat' are listed, there is no mention of kşad this fact should be noted. In 2.19, which is a list of roots meaning 'to kill', the root kşad is not mentioned-it should also be noted." (page 363)

"Now we should look into the usage of the root kşad in the mantras of the Rgveda Samhitā and also consult the commentary of Sayaṇa on the relevant passage. We should explore the meaning assigned to it by ancient scholars."

"The following passage of the Mahābhāṣya 1.3.1 is well known:

अनेकार्था अपि धातवो भवन्ति । तद् यथा- वपिः प्रकिरणे (वीर्याधाने) दृष्टः, छेदने चापि वर्तते ।...... करोतिरभूत प्रादुर्भावे दृष्टौ निर्मलीकरणे चापि वर्तते, निक्षेपणे चापि वर्तते । एवमिहापि तिष्ठतिरेष व्रजिक्रियामाह, तिष्ठतिरेव व्रजिक्रियाया निवृत्तिम् ।

So it is possible that a single root can have two opposite meanings, e.g., the root stha means 'to stay' and 'to move'. Then, if for contextual propriety we take an unspecified meaning of a root, then it will not be against grammatical considerations." (pages 363-364)

"Thus, bhakşana (consuming) also means 'to make use of', 'to employ', or 'to accept," (page 364)

.n Rgveda 1.25.18 Acārya Sayana has written: **हवि क्षदसे-अश्नासि**

where, after having translated kşadase as 'you eat', he goes on to take aśana to mean 'to accept' हवि – स्वीकाराद् ऊर्ध्वम् । If the root kşad means 'to eat', does this meaning apply to the Rgvedic Brāhmaṇa passage उक्षाणं वेहतं वा क्षदन्ते। Then it will mean: 'They eat a bull or a vehata on the arrival of a king or a śrotriya. But is this meaning applicable here? If we translate it this way, then it will refer not to its partaking by the guest but the eating of the vehata by the host himself. Haridatta has prohibited its eating by anyone other than the guest. If we take kşad in the meaning 'to accept', then it will mean 'they accept the cow or the bull', i.e. 'they bring them for the guest' this is a relevant meaning. (pages 364-365)
'In the Unādi, where a Rgvedic Brāhmaṇa passage is cited to illustrate the usage of the root kşad, there kşadanta means neither 'to hack to pieces' nor 'to eat'. The meaning 'to hack to pieces' would be most inappropriate." (page 365)
"Himsā also refers to 'goading' (ताडन). In the Nirukta 1.3.2 hasta has been explained as (हन्ते प्राशुर्हनने). Here the meaning of han is 'to goad' and not to kill or deprive of life. Kşattā in the sense

of 'a chariotteer' (Atharva-veda 5.7.14; 9.11.1) also refers to the goading of the chariot's horse, and not to its killing. While bringing a cow or bull to a guest, it had to be goaded and this was its himsā." (Page 366)
"When the root kşad can have a third meaning besides 'to hack to pieces', 'to eat' as pointed out above, then this sūtra-occurring root can have other meanings too. Views of other learned people should also be taken into consideration in this context." (Page 366)
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"While explaining the word kşattā in his Sudhā-Vyākhyā on the Amarakośa, Bhānuji-Dīkṣita, the son of Bhattoji-Dīkṣita, writes: क्षद् संवरणे सौत्रः (2.8.59). Here the root kşad has been rendered as 'closing'-samvarana. He accepts the same meaning in the word ksatriyah (2.8.1). Swami Dayananda has also accepted the same meaning in his Uṇādi-kośa." (pages 367-368)
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"The foregoing investigations prove that the root kşad has many meanings, and it does not mean only 'to kill' or 'to eat'.

A meaning that is appropriate to the context and one which does not go against the accepted principles, that meaning alone is correct in that context, and not any other meaning. If गङ्गायां घोषः is a case of transferred meaning, then in गङ्गायां महिषास्तरन्ति, it would not be correct to take it in a transferred sense as in the previous case, though there is no technical impropriety. In the Kusumāñjali 3.12, Udayana ācārya holds the same view :

श्रुतान्वयाद् अनाकाङ्क्ष न वाक्यं ह्यन्यदिच्छति । पदार्थान्षय-वैधुर्यात् तदाक्षिप्तेन सङ्गतिः ॥ (कुसुमाठञ्जली ३१.२)

i.e. in the case of a logical connection no other signification is required; in the event of an incongruity another meaning appropriate to the context has to be sought. Hence, when the incongruity of killing an aghnyā or one who is not to be killed arises, we have to seek a meaning that suits the context." (pages 368-369)

"The readers should consider another piece of evidence from the Vedas and Sāyaṇa's commentary thereon, which clearly fortifies our interpretation. In the Rgveda 6.13.2 क्षत्ता वामस्य देव । भूरे, kşattā is a derivative of the root kşad. Sāyana comments:

ऋतस्य उदकस्य वा क्षत्ता- क्षदतिरत्र दानकर्मा, दाता भवसि ।

Here Sayaṇa has clearly stated that the root kşad means 'to give', It merits consideration as to why Sayaṇa has translated the root kşad as 'to give' against his own statement that kşad is primarily used in the sense of 'killing'. It is clear that here 'killing' is not pertinent, hence the meaning 'giving away'. If it is so, then in the passage of the Aitareya Brāhmaṇa too, the 'giving of a cow or of a bull (aghnyā-not to be killed) is intended. It is but natural, as the killing of one who is not to be killed is a contradiction. On setting out for a journey, the meaning of saindhavam ānaya as 'bring salt' would be unwise; 'bring a horse' alone would be the relevant meaning.

Hence, in the sentence उक्षाणं वेहतं वा क्षदन्ते of the Rgvedic Brahmaṇa, the meaning 'he gives a bull or a cow' alone is proved and pertinent. Thus its identity with the महोक्षं वा महाजं वा श्रोत्रियायोपकल्पयेत् of the Yājñavalkya-smrti (1.5.199) is established. Upakalpana also means 'donating'.

The Mitākṣarā realised the impossibility of such a big donation, and hence it interpreted it as a polite offer by words alone, in honour of the guest. It is indeed impossible to donate bulls every time. How can a person have so many of them? But here an ordinary cow and an ordinary bull are enjoined hence there is no incongruity even in donating. The meaning of vehata as a miscarrying cow is not appropriate here, because such cows cannot always be obtained,"

(pages 369-370)

"In this way, by these authoritative proofs it has been settled that in महोक्षं पचेत्, it means 'he should present' and in उक्षाणं क्षदन्ते it means 'he should donate'. Here the root kşad means 'to donate'. When the root kşad in the sense of 'to donate' is attested by the Vedas, Sāyaṇa also corroborates it, and all the scriptures from the Vedas downwards are replete with the glorious praises of 'donating a cow', then this meaning alone is correct from all points of view; it alone is appropriate." (pages 370-371)

"Scholars mis-understood the root kşad as 'to kill', 'to eat' because they did not find it in the Dhatupātha where the meaning of roots are given. Instead, they came across khad

(खद स्थैर्ये हिंसायां च, चाद् भवणे) and they imposed the meanings of khad on the root kşad. Whatever be the meaning of the root khad of the Dhatupāṭha, it does not follow that the sautra root with ks means the same. When the root kşad is attested in the meaning 'to donate', and this meaning is also appropriate; when the eating or killing of a cow and bull is prohibited and censured in the Satapatha-Brāhmaṇa; whe. . Vedas and other scriptures are full of the glories of donating a cow; when Sage Yājñavalkya of the Śatapatha Brahmana and the Yājñavalkya-smrti desires the donation or presenting of a cow or bull in madhuparka; when in the Brhādāranyaka which is the 14th book (kānda) of the Śatapatha, Yājñavalkya clearly wants to perpetuate the cows गोकामा एवं वयं स्मः (14.6.1.4; 11.6.3.2), then the unanimity of all these authorities proves that in the Aitareya-Brāhmaṇa passage too kşadana means 'the donation' of a cow or a bull." (pages 371-372)

In the reception to a guest, after the offering of padya, arghya etc., several Grhya-sūtras and Dharma-sūtras prescribe the madhu-parka and alongwith it the giving of a cow is also enjoined. The offering of a big bull or a big goat occurs only in the Yājñavalkya-smrti and Vasistha-dharma-sūtra, but there is no reference to a miscarrying cow (vehata). Its relevance is not clear. In the Satapatha and Aitareya Brāhmaṇas, there is no imperative injunction, but there it is stated as an illustration that as on the arrival of a human king or of a learned Brāhmaṇa, one would महोक्ष वा महाजं वा पचेत् (Satapatha) or उक्षाणं वेहतं वा वदन्ते (Aitareya), likewise one should duly offer all the courtesies to King Soma who has arrived as a guest. It means that the followers of Yājñavalkya used to present a mahokşa or a a mahāja in the reception to a guest alongwith padya, arghya, madhu-parka, etc. If this is correct, then the intention of the Satapatha and Aitareya Brāhmaṇas regarding the mahokşa or mahāja is probably the same as that of Yājñavalkya-smrti or the Vasistha-dharma-sūtra; for such a reference has not been found in any other book. Then how can it be that the word pacet in the Satapatha-Brāhmaṇa and kşadante in the Aitareya-Brahmaṇa carry the sense of killing (himsā) when the meaning of Yājñavalkya-smrti is clearly of non-killing ? Hence those who impart the sense of killing to pacet or kşadante, they do so without considering the context, which is altogether inappropriate.

Another point also deserves consideration. Uksā is a bull for breeding. High pedigree stud bulls are very few in number. Everyone does not own such a bull. One stud bull suffices for a village. If a śrotriya guest does not own several cows, the presentation of a stud bull will be of no use to him, and the host giver will render great disservice to the community of cows. Thus, bringing a big stud-bull for presentation to a guest in his reception, does not make sense, and much less so killing it. Bringing a stud-bull to receive a king also makes no sense, because the king normally owns several cows along with proportionate number of bulls in a royal cow-stall. If we try to translate uksā as a draught bull, then such a meaning is not attested by usage. The word for a draught bull is anaduh. Secondly, if one does not present so many and such heavy things to a guest as to require a bull to carry them, then one cannot understand the propriety of such a presentation. If the bull presented is intended for gricultural purposes, it may be appropriate for a śrotriya,

but not for a king.

The presentation of a big goat can be only for carrying burden, but that too does not seem to be proper.

It is likely that महोक्षं वा महाजं वा has a spiritual signification, which has not been elucidated so far. Scholars should investigate it.

It is certain that the महोक्षं वा महाजं वा are not intended to be slaughtered. Those who try to force such a meaning, they are in the wrong.

The citation of Aitareya-Brāhmaṇa III.4 in a footnote by P. V. Kane is the 15th pada and the whole reads :

अग्निं मन्थन्ति सोमे राजन्यागते तद्यथैवादो मनुष्यराज आगतेऽन्य-
स्मिन्वाऽर्हत्युक्षाणं वा वेहतं वा क्षदन्त एवमेवास्मा एतत्क्षदन्ते
यदग्निं मन्थन्त्यग्निर्हि देवानां पशुः ॥

Earlier, it has been established that the word *pacet* (पचेद्) occurring in a similar context in the Śatapatha-Brāhmaṇa corresponds to *upakalpayet* in the Yājñavalkya-smṛti. Now we have to consider if *kṣadante* occurring in this context of the Aitareya-Brāhmaṇa also corresponds to it. In his Hindi book, 'Śrī-Sanātana-Dharmāloka', Vol. 6, pages 360-374, Pandit Dinanath Sharma Shastri has discussed it at length. Hereunder are a few quotations :—

"Now we have to consider the root *kṣad*. The cited Brāhmaṇa passage means : "If a king or a celebrated *śrotriya* comes, then the *kṣadana* of a bull or cow should be effected in his honour." The root *kṣad* does not occur in Pāṇini's *Dhātupāṭha*. So we cannot know its meaning therefrom. But we find it in the Uṇādi (Pañcapadī) sūtra, *tṛn-tṛcau śaṁsi-kṣad-ādibhyaḥ saṁjñāyāṁ cāniṭau.*

(तृन्तृचौ शंसि-क्षदादिभ्यः संज्ञायां चानिटौ) (2.94 ; 25.1)

So it is clearly a root derived from the sūtras. But its meaning is not clear even from the sūtras. (page 362)

It is translated below *in extenso* :

"The meaning of *pacet* in the Śatapatha-Brāhmaṇa is not 'cooking', but it is 'presenting ; offering' (*vyaktīkuryāt* व्यक्तीकुर्यात्). Here the root is *paci vyaktīkaraṇe* (पचि व्यक्तीकरणे) of the first conjugation, *seṭ*, and *ātmanepada*. In the Bālamanoramā commentary (editions of Guruprasad Shastri and of the Chowkhamba Sanskrit Series Office) it is said :—*pacetyeke* (पचेत्येके) i.e., there is also the variant *pac* (पच्) of the root *paci* (पचि). It signifies to present *vyaktīkaraṇa*. This meaning proves the identical intention of the Śatapatha-Brāhmaṇa and the Yājñavalkya-Smṛti. Now the question arises that while the aforesaid root is *ātmanepada*, in the Śatapatha it is not *ātmanepada*. In this context it should be noted that the *ātmanepada* is not obligatory by the rule *anudātte tvalakṣaṇam ātmanepadam anityam* (अनुदात्तेत्त्वलक्षणमात्मनेपदमनित्यम्). Hereby it is not *ātmanepada* in the Śatapatha or it can also be an *ārṣa* or aberrational usage.

Our meaning is attested by other texts also.* In the mantra *ukṣāṇam pṛśnim apacanta* (उक्षाणं पृश्निमपचन्त) (Ṛgveda 1.164.43) the root *pac* has been commented upon by Sāyaṇa as

उक्षाणं फलस्य सेक्तारं सोमम् ऋत्विजः अपचन्त'''
पचत्रात्मपर्यायान्तरेण शिक्षुरत्रचयः करोत्यर्थः ।
स च क्रियासामान्यवचनः । अत्र गौणिकत्वात् सम्पादितवन्त इत्यर्थः ।

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*This interpretation of the root *pac* (पच्) is confirmed by the *Mādhavīya-dhātu-vṛtti* of Sāyaṇācarya (Pracyabharati Prakashan, Varanasi, 1964, root no. 107 of the *bhvādi-gaṇa* (भ्वादिगण) 1.86-87 *paci vyaktīkaraṇe* (पचि व्यक्तीकरणे). At the end it is stated :

पच इति दुर्गः तथा क्षीरस्वामीऽपि, गदह । अनिदितौ पचादिषु कृतम् पचि.
पच व्यक्तीकरणे इति । सम्मतावर्षौ तु कांमानाद् कृतवा 'अर्थस्वर्गमिदितु
पचमरि' इत्युक्तम् । 'शिक्षो गीतादीनि इत्यत पचति गीतमित्युदाहरत्'
'पच व्यक्तीकरणे' इति पठन् न्यासकारः परस्मैपदिन न मन्यते ।

(Contd. to next page bottom)

Here the root *pac* signifies 'to effect ; to accomplish'. Similarly in, Diṅ-nāga's drama 'Kundamālā' too :

इक्ष्वाकूणां च सर्वेषां क्रियाः पुंसवनादिकाः । अस्माभिरेव पच्यन्ते (१.३१)

the root *pac* means 'to effect'. Likewise, in the famous Purāṇic hymn *Deva-stotra* there is the sentence :

नमो मन्त्रयजुर्मार्जिनाय ······ प्रजारक्षिक्रियायाः पककर्त्रे प्रजहन्ते

where *pāka-kartre* means 'one who effects or accomplishes'. So in the passage in Yājñavalkya's Śatapatha also the meaning of the *pac* is 'to effect ; to accomplish' etc. and not 'to cook'. This very meaning is intended by Yājñavalkya, as it has been expressed by him in his Yājñavalkya-smṛti.

"In the Nighaṇṭu 2.8 where roots signifying 'to eat' are listed, there is no mention of *kṣad*—this fact should be noted. In 2.19, which is a list of roots meaning 'to kill', the root *kṣad* is not mentioned—it should also be noted." (page 363)

"Now we should look into the usage of the root *kṣad* in the mantras of the Ṛgveda Saṁhitā and also consult the commentary of Sāyaṇa on the relevant passage. We should explore the meaning assigned to it by ancient scholars." (page 363)

"The following passage of the Mahābhāṣya 1.3.1 is well known :

अनेकार्था अपि धातवो भवन्ति। तद् यथा—वपिः प्रकिरणे (बीजधाने) दृष्टः, छेदने चापि वर्तते ।......करोतिरभूत प्रादुर्भावे दृष्टो निर्मलीकरणे चापि वर्तते, निक्षेपणे चापि वर्तते । एवमिहापि तिष्ठतिरेव व्रजिक्रियामाह, तिष्ठतिरेव व्रजिक्रियाया निवृत्तिम् ।

So it is possible that a single root can have two opposite meanings, e.g., the root *sthā* means 'to stay' and 'to move'. Then, if for contextual propriety we take an unspecified meaning of a root, then it will not be against grammatical considerations." (pages 363-364)

"Thus, *bhakṣaṇa* (consuming) also means 'to make use of', 'to employ', or 'to accept'," (page 364)

"In Ṛgveda 1.25.18 Ācārya Sāyaṇa has written : हवि क्षदसे—अदनासि where, after having translated *kṣadase* as 'you eat', he goes on to take *adana* to mean 'to accept' हवि —स्वीकरोतु सर्वम् । If the root *kṣad* means 'to eat', does this meaning apply to the Ṛgvedic Brāhmaṇa passage उक्षाणं वेहतं वा क्षदन्ते। Then it will mean : 'They eat a bull or a *vehata* on the arrival of a king or a *śrotriya*'. But is this meaning applicable here ? If we translate it this way, then it will refer not to its partaking by the guest but the eating of the *vehata* by the host himself. Haridatta has prohibited its eating by anyone other than the guest. If we take *kṣad* in the meaning 'to accept', then it will mean 'they accept the cow or the bull', i.e. 'they bring them for the guest'—this is a relevant meaning. (pages 364-365)

'In the Uṇādi, where a Ṛgvedic Brāhmaṇa passage is cited to illustrate the usage of the root *kṣad*, there *kṣadante* means neither 'to hack to pieces' nor 'to eat'. The meaning 'to hack to pieces' would be most inappropriate." (page 365)

"*Hiṁsā* also refers to 'goading' (ताडन). In the Nirukta 1.3.2 *hanti* has been explained as (हन्तो : प्रहर्तने). Here the meaning of *han* is 'to goad' and not to kill or deprive of life. *Kṣatā* in the sense

of 'a charioteer' (Atharva-veda 5.7.14 ; 9.11.1) also refers to the goading of the chariot's horse, and not to its killing. While bringing a cow or bull to a guest, it had to be goaded and this was its *himsā*." (Page 366)

"When the root *kṣad* can have a third meaning besides 'to hack to pieces', 'to eat' as pointed out above, then this sūtra-occurring root can have other meanings too. Views of other learned people should also be taken into consideration in this context." (Page 366)

"While explaining the word *kṣadma* Skandaswāmi writes: "क्षद स्थैर्ये (सौ०)". The same view is held by Devarāja-yajvā on Nirukta 1.12.3 : क्षदकर्मा स्थिरं भवति. क्षदार्थं स्थाप्य स्थिरीभवतीति वा. Thus the passage can mean—'When the guest comes, he should steady the cow or the bull' ; this meaning is also relevant here. The author of the Subodhinī derives *kṣadma* meaning 'water' from the root क्षद गति हिंसनयोः. In क्षदति—हिनस्ति छिनत्ति गच्छति वा उपसिद्धं वा पुरुषम्, the root signifies 'going', as the killing of the un-killable cow (*aghnyā*) was not possible. *Kṣadanti* can mean अतिथिसमीपं गां गमयन्तीति, i.e., 'they take the cow near the guest'—a meaning which is also relevant here. One who is dearly loved is never killed, and he certainly is brought near." (Page 367)

"While explaining the word *kṣattā* in his Sudhā-Vyākhyā on the Amarakośa, Bhānuji-Dīkṣita, the son of Bhaṭṭoji-Dīkṣita, writes : क्षदृ संवरणे सौत्रः (2.8.59). Here the root *kṣad* has been rendered as 'closing'—*saṁvaraṇa*. He accepts the same meaning in the word *kṣatriyaḥ* (2.8.1). Swami Dayananda has also accepted the same meaning in his Uṇādi-kośa." (pages 367-368)

"Bhānuji-Dīkṣita has explained *kṣattā* in Amarakośa 2.10.3 as क्षदति. क्षदते वा. क्षद सम्भृतौ. Here the meaning of the root *kṣad* is indicated as 'bringing up'. As the killing of the unkillable cow (*aghnyā*) and of the unkillable bull (*aghnya*) is impossible, the cow and bull were brought up for being donated to a guest—this can also be relevant. In the Brāhmaṇa sentence, the locative case can be considered to be used in the meaning of 'by reason of', 'for'. (page 368)

"The foregoing investigations prove that the root *kṣad* has many meanings, and it does not mean only 'to kill' or 'to cut'. A meaning that is appropriate to the context and one which does not go against the accepted principles, that meaning alone is correct in that context, and not any other meaning. If मञ्चाः क्रोशन्ति is a case of transferred meaning, then in मञ्चाः महिषमस्तकं it would not be correct to take it in a transferred sense as in the previous case, though there is no technical impropriety. In the Kusumāñjali 3.12, Udayana Ācārya holds the same view :

श्रुतान्वयादनाकाङ्क्षं न वाक्यं ह्यन्यदिच्छति।
पदार्थान्वय-वैधुर्यात् तदाक्षिप्तेन सङ्गतिः॥ (कुसुमाञ्जली ३१२)

i.e. in the case of a logical connection no other signification is required ; in the event of an incongruity another meaning appropriate to the context has to be sought. Hence, when the incongruity of killing an *aghnyā* or one who is not to be killed arises, we have to seek a meaning that suits the context." (pages 368-369)

"The readers should consider another piece of evidence from the Vedas and Sāyaṇa's commentary thereon, which clearly fortifies our interpretation. In the Ṛgveda 6.13.2 क्षत्ता वामस्य देव भूरेः. *kṣattā* is a derivative of the root *kṣad*. Sāyaṇa comments :

ऋतस्य उदकस्य वा क्षत्ता — क्षदतिरत्र दानकर्मा, दाता भवसि।

Here Sāyaṇa has clearly stated that the root *kṣad* means 'to give'. It merits consideration as to why Sāyaṇa has translated the root *kṣad* as 'to give' against his own statement that *kṣad* is primarily used in the sense of 'killing'. It is clear that here 'killing' is not pertinent, hence the meaning 'giving away'. If it is so, then in the passage of the Aitareya Brāhmaṇa too, the 'giving of a cow or of a bull (*aghnyā*—not to be killed) is intended. It is but natural, as the killing of one who is not to be killed is a contradiction. On setting out for a journey, the meaning of *saindhavam ānaya* as 'bring salt' would be unwise ; 'bring a horse' alone would be the relevant meaning.

Hence, in the sentence उक्षाणं वेहतं वा क्षदन्ते of the Ṛgvedic Brāhmaṇa, the meaning 'he gives a bull or a cow' alone is proved and pertinent. Thus its identity with the महोक्षं वा महाजं वा श्रोत्रियायोपकल्पयेत् of the Yājñavalkya-smṛti (1.5.199) is established. *Upakalpana* also means 'donating'.

The Mitākṣarā realised the impossibility of such a big donation, and hence it interpreted it as a polite offer by words alone, in honour of the guest. It is indeed impossible to donate bulls every time. How can a person have so many of them ? But here an ordinary cow and an ordinary bull are enjoined—hence there is no incongruity even in donating.

The meaning of *vehata* as a miscarrying cow is not appropriate here, because such cows cannot always be obtained,"

(pages 369-370)

"In this way, by these authoritative proofs it has been settled that in महोक्षं पचेत्, it means 'he should present' and in उक्षाणं क्षदन्ते it means 'he should donate'. Here the root *kṣad* means 'to donate'. When the root *kṣad* in the sense of 'to donate' is attested by the Vedas, Sāyaṇa also corroborates it, and all the scriptures from the Vedas downwards are replete with the glorious praises of 'donating a cow', then this meaning alone is correct from all points of view ; it alone is appropriate." (pages 370-371)

"Scholars mis-understood the root *kṣad* as 'to kill', 'to eat' because they did not find it in the Dhātupāṭha where the meaning of roots are given. Instead, they came across *khad* (खद स्थैर्ये हिंसायां च. खद् भक्षणे) and they imposed the meanings of *khad* on the root *kṣad*. Whatever be the meaning of the root *khad* of the *Dhātupāṭha*, it does not follow that the *santra* root with *kṣ* means the same. When the root *kṣad* is attested in the meaning 'to donate', and this meaning is also appropriate ; when the eating or killing of a cow and bull is prohibited and censured in the Śatapatha-Brāhmaṇa ; when Vedas and other scriptures are full of the glories of donating a cow ; when Sage Yājñavalkya of the Śatapatha Brāhmaṇa and the Yājñavalkya-smṛti

desires the donation or presenting of a cow or bull in *madhuparka* ; when in the Bṛhadāraṇyaka which is the 14th book (*kāṇḍa*) of the Śatapatha, Yājñavalkya clearly wants to perpetuate the cows गोकामा एवं कर्म ध्यः (14.6.1.4 ; 11.6.3.2), then the unanimity of all these authorities proves that in the Aitareya-Brāhmaṇa passage too *kṣadana* means 'the donation' of a cow or a bull." (pages 371-372)

In the reception to a guest, after the offering of *pādya*, *arghya* etc., several Gṛhya-sūtras and Dharma-sūtras prescribe the *madhuparka* and alongwith it the giving of a cow is also enjoined. The offering of a big bull or a big goat occurs only in the Yājñavalkya-smṛti and Vasiṣṭha-dharma-sūtra, but there is no reference to a miscarrying cow (*vehata*). Its relevance is not clear. In the Śatapatha and Aitareya Brāhmaṇas, there is no imperative injunction, but there it is stated as an illustration that as on the arrival of a human king or of a learned Brāhmaṇa, one would महोक्षं वा महाजं वा पचेत् (Śatapatha) or उक्षाणं वेहतं वा क्षदन्ते (Aitareya), likewise one should duly offer all the courtesies to King Soma who has arrived as a guest. It means that the followers of Yājñavalkya used to present a *mahokṣa* or a a *mahāja* in the reception to a guest alongwith *pādya*, *arghya*, *madhuparka*, etc. If this is correct, then the intention of the Śatapatha and Aitareya Brāhmaṇas regarding the *mahokṣa* or *mahāja* is probably the same as that of Yājñavalkya-smṛti or the Vasiṣṭha-dharma-sūtra ; for such a reference has not been found in any other book. Then how can it be that the word *pacet* in the Śatapatha-Brāhmaṇa and *kṣadante* in the Aitareya-Brāhmaṇa carry the sense of killing (*hiṃsā*) when the meaning of Yājñavalkya-smṛti is clearly of non-killing ? Hence those who impart the sense of killing to *pacet* or *kṣadante*, they do so without considering the context, which is altogether inappropriate.

Another point also deserves consideration. *Ukṣā* is a bull for breeding. High pedigree stud bulls are very few in number. Everyone does not own such a bull. One stud bull suffices for a village. If a *śrotriya* guest does not own several cows, the presentation of a stud bull will be of no use to him, and the host giver will render

great disservice to the community of cows. Thus, bringing a big stud-bull for presentation to a guest in his reception, does not make sense, and much less so killing it. Bringing a stud-bull to receive a king also makes no sense, because the king normally owns several cows along with proportionate number of bulls in a royal cow-stall.

If we try to translate *ukṣā* as a draught bull, then such a meaning is not attested by usage. The word for a draught bull is *anaḍuh*. Secondly, if one does not present so many and such heavy things to a guest as to require a bull to carry them, then one cannot understand the propriety of such a presentation. If the bull presented is intended for agricultural purposes, it may be appropriate for a *śrotriya*, but not for a king.

The presentation of a big goat can be only for carrying burden, but that too does not seem to be proper.

It is likely that महोक्षं वा महाजं वा has a spiritual signification, which has not been elucidated so far. Scholars should investigate it.

It is certain that the महोक्षं वा महाजं वा are not intended to be slaughtered. Those who try to force such a meaning, they are in the wrong.

Allegations–

Rigveda (10/85/13) declares, “On the occasion of a girl’s marriage oxen and cows are slaughtered

Refutation-

Here is Sayanacharya commentary on RIg Veda 10/85/13

सोमाय प्रदित्सितायाः “सूर्याया वहतुः । कन्याप्रियार्थं दातव्यो गवादिपदार्थो वहतुः । स च “प्रागात् तस्या अपि पूर्वमगच्छत् । “यं वहतुं “सविता अस्याः पिता “अवासृजत् अवसृष्टवान् । प्रादादित्यर्थः। कदा सागच्छत् कदा वहतुरित्युभयोः काल उच्यते । “अघासु । मघास्वित्यर्थः । मघानक्षत्रेषु “गावः सवित्रा दत्ता गावः सोमगृहं प्रति “हन्यन्ते दण्डैस्ताड्यन्ते प्रेरणार्थम् । “अर्जुन्योः । फल्गुन्योरित्यर्थः। तयोर्नक्षत्रयोः सवितुः सकाशात् परि सोमगृहं प्रति “उह्यते नीयते रथेन ॥

“For the purpose of offering Soma, a vehicle (vahatuh) was dispatched for Sūryā’s daughter (symbolically a maiden). This vehicle, filled with cows and other such items, was to be gifted for the sake of pleasing the maiden.

This vahatuh (cart or chariot) departed even before she (the maiden) arrived. The one who was to carry her — Savitṛ, her father — sent it forth, meaning he released or donated it.

When did she come, and when did the cart come — this timing is specified: ‘aghāsu’ and ‘maghāsu’, meaning during the Maghā constellation (Maghā Nakṣatra).

In the Maghā star, the cows given by Savitṛ are driven towards the Soma-house. They are not beaten, but urged forward with sticks, to encourage movement.

During the Arjunyau (i.e., Pūrvaphalgunī and Uttaraphalgunī constellations), from Savitṛ’s command, the cows are transported toward the Soma-house in a chariot.”

Here it mentions giving cows and bulls as gift for Maiden and urging them to move forwards with Sticks and not killing them . How could the Same Rig Veda which says Gau are Aghanya (R.V 1.173.1 , 1.164.40 , 1,164.27) mention killing cows here it says to discipline them and make them forwards with Sticks and not to kill them

सूर्याया वहतुः प्रागात्सविता यमवासृजत् ।

अघासु हन्यन्ते गावोऽर्जुन्योः पर्युह्यते ॥१३

सूर्यायाः । वहतुः । प्र । अगात् । सविता । यम् । अवऽअसृजत् ।

अघासु । हन्यन्ते । गावः । अर्जुन्योः । परि । उह्यते ॥१३

सूर्यायाः । वहतुः । प्र । अगात् । सविता । यम् । अवऽअसृजत् ।

अघासु । हन्यन्ते । गावः । अर्जुन्योः । परि । उह्यते ॥ १३ ॥

[illegible]

Hindi transtion of Rig Veda 10.85.13 by Ganga Sahaya Sharma

गाय आदि के रूप में दिया गया दहेज सूर्या के आगे-आगे चला. वह दहेज सूर्य ने दिया था. मघा नक्षत्र में दी गई गाएं डंडे से हांकी जा रही थीं. पूर्वा फाल्गुनी और उत्तरा फाल्गुनी नक्षत्रों में सूर्या एवं उसका दहेज पतिगृह ले जाया गया.

The dowry, in the form of cows and other items, went ahead of Sūryā (the maiden). This dowry was given by Savitṛ (the Sun). The cows, given under the Maghā constellation, were being driven with sticks. Under the constellations of Pūrvaphalgunī and Uttaraphalgunī, Sūryā and her dowry were taken to the groom's house.

सूर्याया वहतुः प्रागात्सविता यमवासृजत्, अघासु हन्यन्ते गावोऽर्जुन्योः पर्युह्यते. (१३)

गाय आदि के रूप में दिया गया दहेज सूर्या के आगे-आगे चला. वह दहेज सूर्य ने दिया था. मघा नक्षत्र में दी गई गाएं डंडे से हांकी जा रही थीं. पूर्वा फाल्गुनी और उत्तरा फाल्गुनी नक्षत्रों में सूर्या एवं उसका दहेज पतिगृह ले जाया गया. (१३)

Allegations-

Rigveda (6/17/1) states that "Indra used to eat the meat of cow, calf, horse and buffalo."

Refutation-

Here is Sayanacharya commentary on RIg Veda 6/17/1

हे "उग्र उद्गूर्णबल "इन्द्र "गृणानः अङ्गिरोभिः स्तूयमानस्त्वं "यं सोमम् "अभि उद्दिश्य । पातुमित्यर्थः । "महि महत् "गव्यं गोसंबन्धि "ऊर्वं पणिभिरपहृतं समूहं "तर्दः प्रकाशितवानसि । तृदिर्हिंसाकर्मात्र प्रकाशनार्थः । तं "सोमं "पिब पानं कुरु । हे "धृष्णो शत्रूणां धर्षक "वज्रहस्त वज्रपाणे हे इन्द्र "यः त्वं "शवोभिः बलैः सहितः सन् "विश्वा विश्वं "वृत्रम् आवरकम् "अमित्रिया अमित्रं शत्रुम् ॥ अमित्रशब्दात् द्वितीयैकवचनस्येयादेशः ॥ "वि "वधिषः व्यवधीः स त्वं सोमं पिबेति संबन्धः ॥

O mighty and fiercely powerful Indra! Praised by the Aṅgiras sages, you are invoked to drink the Soma offered to you. You revealed the great wealth of cows (*gavyaṁ ūrvam*) that had been seized and hidden by enemies (*paṇibhiḥ apahṛtam*), and you struck down the oppressors (*tardaḥ*), making their violence known (*tṛdiḥ* as the act of revealing harm). Drink that Soma now!

O Indra, wielder of the thunderbolt (*vajrahasta*), destroyer of enemies (*dhṛṣṇo*), you who are armed with strength (*śavobhiḥ*), you shattered all obstacles (*vṛtram*) and defeated the hostile forces (*amitrīya*). Therefore, drink the Soma, O Indra, and let your might be known again.

पिबा सोममभि यमुग्र तर्द ऊर्वं गव्यं महि गृणान इन्द्र ।
वि यो धृष्णो वधिषो वज्रहस्त विश्वा वृत्रममित्रिया शवोभिः ॥

पिब । सोमम् । अभि । यम् । उग्र । तर्दः । ऊर्वम् । गव्यम् । महि । गृणानः । इन्द्र ।
वि । यः । धृष्णो इति । वधिषः । वज्रऽहस्त । विश्वा । वृत्रम् । अमित्रिया । शवःऽभिः ॥

[illegible]

Here is Hindi translation by Ganga Sahaya Sharma

हे उग्र इंद्र ! तुमने अंगिरागोत्रीय ऋषियों की स्तुति सुनकर जिस सोमरस के उद्देश्य से पणियों द्वारा चुराई गई गायों को खोजा था, उस सोमरस को पिओ. हे हाथ में वज्रधारण करने वाले एवं शत्रुनाशक इंद्र ! तुमने अपनी शक्तियों द्वारा सभी शत्रुओं को मारा

O fierce Indra! Having heard the praises of the Aṅgiras-lineage sages, you retrieved the cows that had been stolen by the Paṇis for the sake of Soma. Now, drink that sacred Soma nectar. O thunderbolt-bearing, enemy-destroying Indra! With your divine strength, you have vanquished all foes.

सूक्त—१७ देवता—इंद्र

पिबा सोममभि यमुग्र तर्द ऊर्वं गव्यं महि गृणान इन्द्र.
वि यो धृष्णो वधिषो वज्रहस्त विश्वा वृत्रममित्रिया शवोभिः. (१)

हे उग्र इंद्र! तुमने अंगिरागोत्रीय ऋषियों की स्तुति सुनकर जिस सोमरस के उद्देश्य से पणियों द्वारा चुराई गई गायों को खोजा था, उस सोमरस को पिओ. हे हाथ में वज्रधारण करने वाले एवं शत्रुनाशक इंद्र! तुमने अपनी शक्तियों द्वारा सभी शत्रुओं को मारा था. (१)

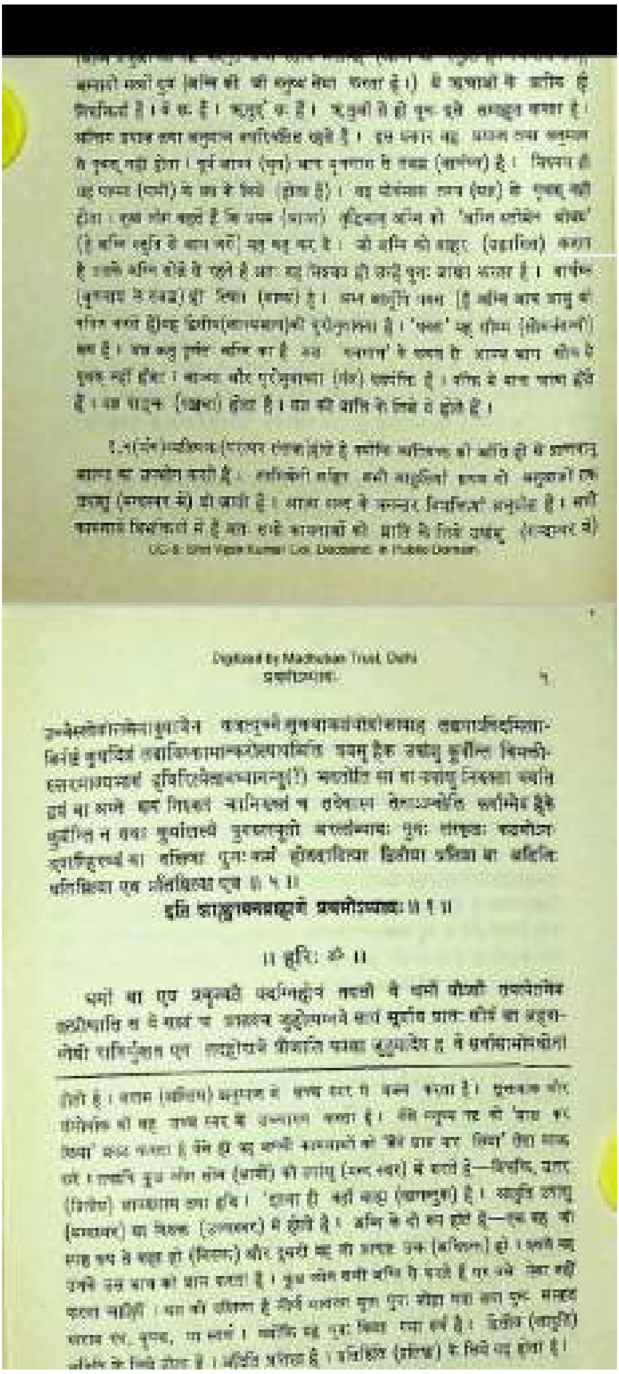
No Cow Sacrifice nor Beef eating here either

Allegations-

Kausitaki Brahmana 1.15
Just as in the world when a human king has come, or another deserving person, they slay an ox or a cow that miscarries; so for him they slay in that they kindle the fire, for Agni is the victim of the gods.”

Refutation–

Here is Kausitaki Brahmana Adhaya 1 it ends with 5 mantras and no 15th Mantra exists



Allegations-

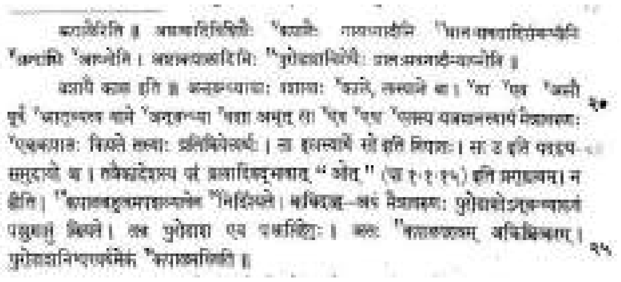
Krishna Yajur Veda 2.2.9.6
At the time of the (offering of the) cow, he should offer on one potsherd to Mitra and Varuna, this (offering) corresponds to his foe's cow which is to be slaughtered."

Refutation-

Sayanacharya explanation on Krishna Yajur Veda 2.2.9.4-6

कपालैरिति ॥ अष्टत्वादिविशिष्टैः 'कपालैः गायत्र्यादीनि "प्रातः सवना दिसंबन्धीनि "छन्दांसि "आप्नोति । अष्टाकपालादिभिः "पुरोडाशविशेषैः प्रातःसवनादीन्याप्नोति ॥
वशायै काल इति ॥ अनुबन्ध्यायाः वशायाः "काले, तत्स्थाने वा । "या 'एव 'असौ पूर्व "भ्रातृव्यस्य यागे 'अनूबन्ध्या "वशा अभूत् सा "एव 'एषा "एतस्य यजमानस्यायं मैत्रावरुणः "एककपालः क्रियते तस्याः प्रतिक्रियेत्यर्थः । सा इत्यस्यार्थे सो इति निपातः । सा उ इति पदद्वय-समुदायो वा । तत्रैकादेशस्य परं प्रत्यादिवद्भावात् "ओत्" (पा १०१०१५) इति प्रगृह्यत्वम् । न हीति । "कपालबहुत्वमपशव्यत्वेन "निर्दिश्यते। कश्चिदाह-अयं मैत्रावरुणः पुरोडाशोऽनूबन्ध्याख्यं पशुमाप्तुं क्रियते । तत्र पुरोडाश एव पश्वाप्तिहेतुः । अतः "कपालपरत्वम् अकिञ्चित्करम् । "'रोडाशनिष्पत्त्यर्थमेकं कपालमस्त्विति ॥

Using bowls (kapālas) marked by characteristics such as being eight in number, the sacrificer attains the metres like Gāyatrī and others that are associated with the morning Soma pressing (Prātaḥ Savana). By performing offerings such as the eight-bowl Pūroḍāśa (rice-cake offering), the morning Soma ritual and others are accomplished. The phrase "for the cow named Vashā, the time" refers to the time or place associated with the Anubandhyā cow—specifically, the same cow that was used earlier in a rival's sacrifice as the Anubandhyā is now symbolically represented in this sacrificer's ritual. Instead of actually offering the cow, a Maitrāvaruṇa offering is made using a single kapāla (bowl), serving as a counter-ritual or response to that previous act. The word "sā" (she) is emphasized with the particle "so," and the phrase "sā u" is treated grammatically as a fixed expression according to Panini's rule due to partial retention of form. Importantly, this does not imply that many kapālas are required. Some may claim that this Maitrāvaruṇa Pūroḍāśa is meant to substitute for the Anubandhyā animal offering, but here, the rice-cake (Pūroḍāśa) alone is the means of attaining the same result. Therefore, the number of kapālas used is not significant—just one bowl is sufficient to fulfill the ritual properly.

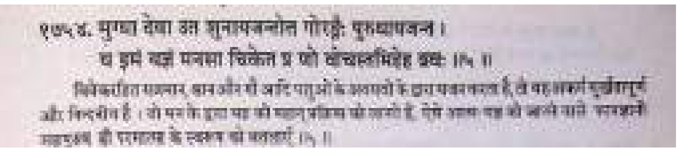


Sayanacharya commentary clarifies that its not an actual cow that is being offered here but Pudorosa (Rice or Barley Cake)

Atharva Veda 7/5/5 condemns killing Cows in Yagyas

विवेकरहित यजमान, श्वान और गौ आदि पशुओं के अवयवों के द्वारा यजन करता है, तो यह अकर्म मूर्खतापूर्ण और निन्दनीय है। जो मन के द्वारा यज्ञ की महान् प्रक्रिया को जानते हैं, ऐसे आत्म-यज्ञ को जानने वाले परमज्ञानी महापुरुष ही परमात्मा के स्वरूप को बतलाएँ ॥५ ॥

A yajamāna (sacrificer) devoid of Intellect , who performs Yagyas using the limbs of animals like dogs and cows, engages in an actionless, foolish, and condemnable act. Only those great souls who understand the profound process of inner sacrifice through the mind — the knowers of the self-sacrifice — can truly reveal the nature of the Supreme Being



Allegations-

Krishna Yajur Veda 2.5.5.3-4
On the full moon (the Soma) is pressed for the gods; during this half-month it is pressed forth for them, and a cow for Mitra and Varuna is to be slaughtered for them at the new

moon. In that he sacrifices on the day before… In that he sacrifices at the new moon with clotted curds for Mitra and Varuna, the cow which is slaughtered for the gods becomes his also."

Refutation-

Sayanacharya explanation on Krishna Yajur Veda 2.5.5.3-4

पूर्णमास इति ॥ तत्रोत्तरस्यां पौर्णमास्यामुत्तरस्याममावास्यायां चैकैकं विधत्ते- 'पूर्णमासे सं नयेन्मैत्रावरुण्याऽऽमिक्षयाऽमावास्यायां यजेत' इति ॥
पूर्णमास इति ॥ तत्रैन्द्रं दधिरूपं यदुत्तरस्मिन् पौर्णमासे सांनाय्यं तत् प्रशंसति – ' पूर्णमासे वै देवाना सुतस्तेषामेतमर्धमासं प्रसुतः' इति । यदैन्द्रं दध्यनुष्ठितं तेन ३९ पूर्णमासे एव 'देवानां सोमोऽभिषुतो भवति । 'पयो वै सोमः पयः सांनाय्यम्' (तैसं २०५०५) इति पूर्वमुक्तत्वात् । किं च तेषां देवानां पौर्णमासीमारभ्यामावास्यापर्यन्तम् 'अर्धमासं नैरन्तर्येण सोमः प्रकर्षेण सुतो भवति । प्रतिदिनमनुष्ठिताभिः सोमविकृतिभिर्या प्रीतिः सा तेन सांनाय्येन संपद्यत इत्यर्थः ॥

"Paurṇamāsa iti" —
In this context, a prescription is given for the later (second) Paurṇamāsī and Amāvāsyā offerings. For each of these, one specific ritual is prescribed:

> "On the full moon (Paurṇamāsī), one should offer the Maitrāvaruṇa oblation with sweet porridge (*āmikṣā*); on the new moon (Amāvāsyā), one should sacrifice accordingly."

"Paurṇamāsa iti" —
Now, about the offering of curds for Indra (Indra-dadhi) in the later Paurṇamāsī, it is especially praised. It says:

> "On the full moon, the Soma for the gods is pressed; this forms half a month's offering for them."

This means: when the Indra-dadhi offering is performed, Soma is pressed for the gods specifically on the Paurṇamāsī (full moon).

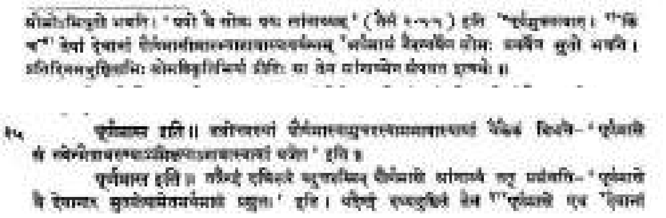
It has already been mentioned earlier that:

> "Milk is indeed Soma; milk is *sānnāyya* (a mixture of milk and curds)."
> (Taittirīya Saṁhitā 2.5.5)

So, why is this significant? Because from the full moon (Paurṇamāsī) to the next new moon (Amāvāsyā), for the gods, Soma is vigorously and continuously pressed throughout half the lunar month.

Through the daily Soma-related variants (vikṛtis) performed during this time, the delight and satisfaction of the gods is especially attained — and that joy becomes fully realized through this *sānnāyya* (curd-milk mixture) offered to Indra.

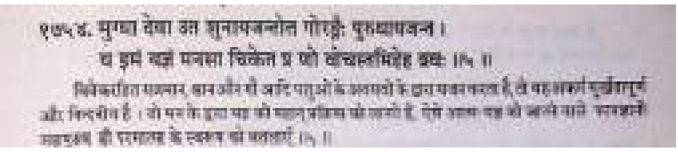
No Cow Sacrifice Here



Atharva Veda 7/5/5 condemns killing Cows in Yagyas

विवेकरहित यजमान, श्वान और गौ आदि पशुओं के अवयवों के द्वारा यजन करता है, तो यह अकर्म मूर्खतापूर्ण और निन्दनीय है। जो मन के द्वारा यज्ञ की महान् प्रक्रिया को जानते हैं, ऐसे आत्म-यज्ञ को जानने वाले परमज्ञानी महापुरुष ही परमात्मा के स्वरूप को बतलाएँ ॥५ ॥

A yajamāna (sacrificer) devoid of Intellect , who performs Yagyas using the limbs of animals like dogs and cows, engages in an actionless, foolish, and condemnable act. Only those great souls who understand the profound process of inner sacrifice through the mind — the knowers of the self-sacrifice — can truly reveal the nature of the Supreme Being



Allegations-

Rig Veda 10/86/13- 14

"[Indra speaks]: The worshippers dress for me fifteen (and) twenty bulls; I eat them and (become) fat,they fill both sides of my belly; Indra is above all (the world)."

Refutation-

Lets begin with Rig Veda 10/86/13-14 .

This hymn revolves around the anguish of Vṛṣākapāyi, who feels upset with the ritualists because Indra is not receiving the Soma offering. In Mantra 13, she is reassured that Indra will now partake of a substantial amount of Soma, especially since the ritual context is that of a Soma pressing ceremony (Somābhiṣava).

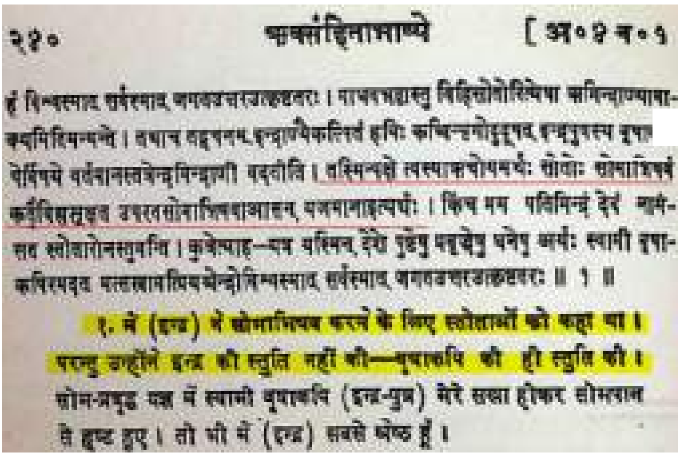
The entire discussion centers around a single word — "Ukṣā." In Mantra 13, Many English and Hindi translators interprets "Ukṣā" as "bull," which disrupts the thematic continuity of the passage. Thus, if we take "Ukṣā" to mean "bull" instead of "Soma," the flow and coherence of the ritual narrative are disturbed.

The anguish of Vṛṣākapāyi"

Based on the first mantra of the hymn, Indra had instructed certain chanters to perform the Soma pressing (Somābhiṣava), but instead of praising Indra during the ritual, they directed their adoration toward Vṛṣākapi.

From the context of the passage, it becomes evident that the term "**Ukṣā**" originally did not refer to a bull or any edible animal, but rather symbolized **Soma** itself — the sacred ritual drink. Interpreting "Ukṣā" as a bull disrupts the thematic and

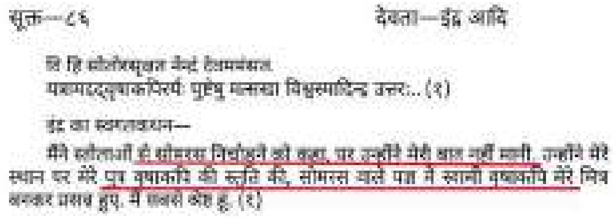
ritual consistency, whereas viewing it as Soma aligns with the flow of the Soma pressing ceremony.



Rig Veda 10/86/1

इंद्र का स्वागतकथन—
मैंने स्तोताओं से सोमरस निचोड़ने को कहा, पर उन्होंने मेरी बात नहीं मानी। उन्होंने मेरे स्थान पर मेरे पुत्र वृषाकपि की स्तुति की, सोमरस वाले यज्ञ में स्वामी वृषाकपि मेरे मित्र बनकर प्रसन्न हुए। मैं सबसे श्रेष्ठ हूं। (१)

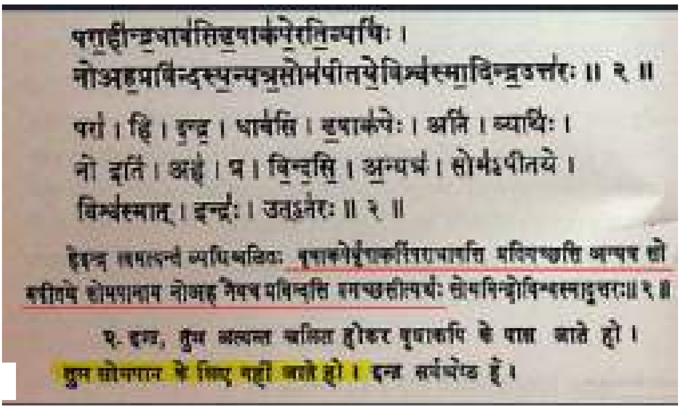
Indra's Welcome Statement — "I instructed the chanters to extract the Soma nectar, but they did not heed my command. Instead of praising me, they offered their hymns to my son, Vṛṣākapi. In the Soma-filled sacrifice, Lord Vṛṣākapi became pleased as my companion. Yet, I am the supreme among all."



According to the second verse of the hymn, Vṛṣākapāyi's anguish arises from the fact that Indra is not offered Soma respectfully through praise, and therefore he does not come to partake of it. As a result, all the Soma is consumed by Vṛṣākapi alone.

This makes one thing abundantly clear — Vṛṣākapāyi wishes for Indra to be properly offered Soma, with fitting hymns of praise. She wants him to be honored during the Soma pressing ceremony and given precedence over Vṛṣākapi.

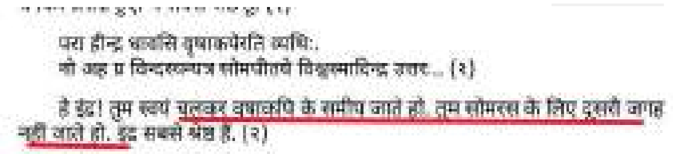
"Now you tell me — in a hymn related to Soma consumption, how logical is it to kill and eat a bull?"



Rig Veda 10/86/2

हे इंद्र ! तुम स्वयं चलकर वृषाकपि के समीप जाते हो. तुम सोमरस के लिए दूसरी जगह नहीं जाते हो. इंद्र सबसे श्रेष्ठ हैं. (२)

O Indra! You yourself go near Vṛṣākapi. You do not seek Soma elsewhere. Indra is the supreme among all. (Verse 2



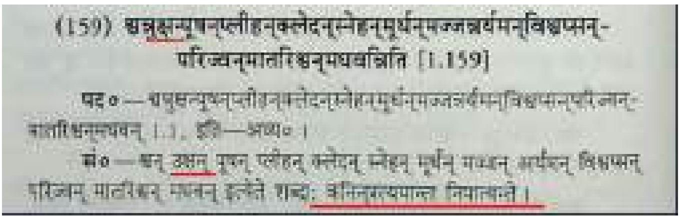
पराहीन्द्र धावसि वृषाकपेरति व्यथिः

नो अह प्र विन्दस्यन्यत्र सोमपीतये विश्वस्मादिन्द्र उत्तरः ॥ (२)

हे इंद्र! तुम स्वयं चलकर वृषाकपि के समीप जाते हो. तुम सोमरस के लिए दूसरी जगह नहीं जाते हो. इंद्र सबसे श्रेष्ठ हैं. (२)

From Maharshi Pāṇini – Dhātupāṭha and Uṇādi Sūtras:

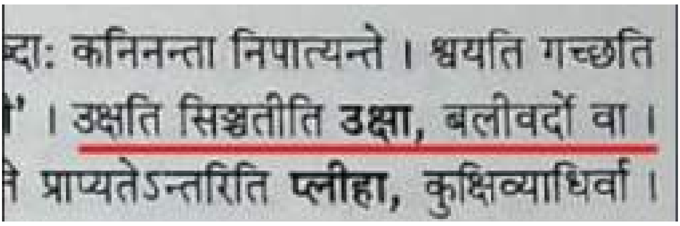
- *"Ukṣ"* is the root (dhātu), and with the addition of the affix *"kanin"*, the word *"Ukṣā"* is derived.
- The term *"Ukṣan"* formed from the root *Ukṣ* is associated with strength (bala), virility (vīrya), and insemination or discharge (niṣecanā).
- This derivation is based on Uṇādi Sūtra 1/159, which supports this linguistic formation.



(159) श्वन्नुक्षन्पूषन्प्लीहन्क्लेदन्स्नेहन्मूर्धन्मज्जन्नर्यमन्विश्वप्सन्-
परिज्मन्मातरिश्वन्मघवन्निति [1.159]

पद० — श्वन्नुक्षन्पूषन्प्लीहन्क्लेदन्स्नेहन्मूर्धन्मज्जन्नर्यमन्विश्वप्सन्परिज्मन्मातरिश्वन्मघवन् 1.1. इति—अव्य० ।

सं० — श्वन् उक्षन् पूषन् प्लीहन् क्लेदन् स्नेहन् मूर्धन् मज्जन् अर्यमन् विश्वप्सन् परिज्मन् मातरिश्वन् मघवन् इत्येते शब्दाः कनिन्प्रत्ययान्ता निपात्यन्ते ।



...द्दाः कनिनन्ता निपात्यन्ते । श्वयति गच्छति

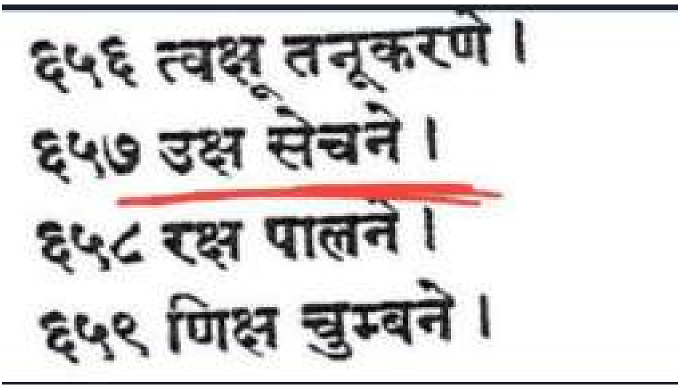
...' । उक्षति सिञ्चतीति उक्षा, बलीवर्दो वा ।

...ि प्राप्यतेऽन्तरिति प्लीहा, कुक्षिव्याधिर्वा ।

From the Dhātupāṭha and the Uṇādi Sūtras:

The root "Ukṣ", which means *to sprinkle*, *to flow*, or *to discharge*, is semantically linked to the actions of secretion, flowing, or insemination.

In Pāṇini's Dhātupāṭha, root number 657, *Ukṣ* is understood in this very context of sprinkling or streaming.



६५६ त्वक्षू तनूकरणे ।

६५७ उक्ष सेचने ।

६५८ रक्ष पालने ।

६५९ णिक्ष चुम्बने ।

Likewise, Maharshi Kāśakṛtsna, in his version of the Dhātupāṭha (1/295), also interprets *Ukṣ* in connection with sprinkling or flowing.

२९४. भष भर्त्सने--निन्दायाम् । भषति--गालिं ददाति, निन्दति3 । भषिता--निन्दिका । भषकः--निन्दकः । भषणम्--निन्दा । भषितम्--निन्दितम् ।
२९५. जिषु णिषु विषु मिषु पृषु वृषु उक्ष सेचने--घर्षणे । जेषति--घर्षयति । जेष्टा--घर्षकः । जिष्ट्वा4 --घर्षयित्वा । जेषित्वा4 --घर्षयित्वा । नेषति--

From Yāska's Nirukta–Nighaṇṭu and Durgavṛtti:

In the *Nighaṇṭu*, the terms "Ukṣā" and "Ukṣit" are derived from the root "mahat", which means great or vast.

Let us now examine their contextual significance according to the principles of *Nirukta* (Vedic etymology and semantic analysis).

To clarify this further, you've also referred to Durgavṛtti, the classical commentary, which helps deepen the understanding and interpretive clarity.

महत् । ब्रध्नः । ऋष्वः । बृहत् । उक्षितः । तवसः । तविषः । महिषः । अभ्वः । ऋभुक्षाः । उक्षा । विहायाः । यह्वः । ववक्षिथ । विवक्षसे । अम्भृणः । माहिनः । गभीरः । ककुहः । रभसः । व्राधन् । विरप्शी । अद्भुतम् । बर्हिष्ठः । बर्हिणेति महतः ३

Maharshi Yāska on "Ukṣan" To begin with, Maharshi Yāska interprets the word "Ukṣan" as deriving from the root *Ukṣ*, meaning "that which causes growth" or "promotes increase."

He further classifies "Ukṣan" under the category of secondary compounds (madhyamikasaṁstyāyān) — a grammatical nuance we'll explore shortly.

Indra as the Sun In this context, Indra is also equated with the Sun, as expressed in the phrase "Indram brūma ādityam" (Let us call Indra the Sun). Commentator Durgācārya reinforces this view by stating: "Eṣa Indra Ādityaḥ" — "This Indra *is* the Sun."

Indra and the Essence (Rasa) Durgācārya further analyzes the passage by explaining that, contextually, Indra appropriates the essence (rasa), after which that essence becomes collected together in a unified form. Expanding upon this, he notes that since *Ukṣ* also means sprinkling or flowing, the essence/Soma absorbed by Indra is then diffused and sprinkled throughout.

वृषाकपायि रेवति सुपुत्रे मध्यमेन सुस्नुषे माध्यमिकया वाचा। स्नुषा साधुसादिनीति वा, साधुसानिनीति वा, स्वपत्यं तत् सनोतीति वा । प्राश्नातु त इन्द्र उक्षण एतान्माध्यमिकान् संस्त्यायान् ॥ उक्षण उक्षतेर्वृद्धिकर्मणः, उक्षन्त्युदकेनेति वा, ्रियं कु-रुष्व सुखाचयकरं हविः सुखकरं हविः सर्वस्माय इन्द्र उ-त्तरस्तमेतद् ब्रूम आदित्यम् ॥ १ ॥ "वाकपाय रेवेति० (ऋ० सं० ८, ४, ३, ३) "-इति । इन्द्रस्यार्षम् ।

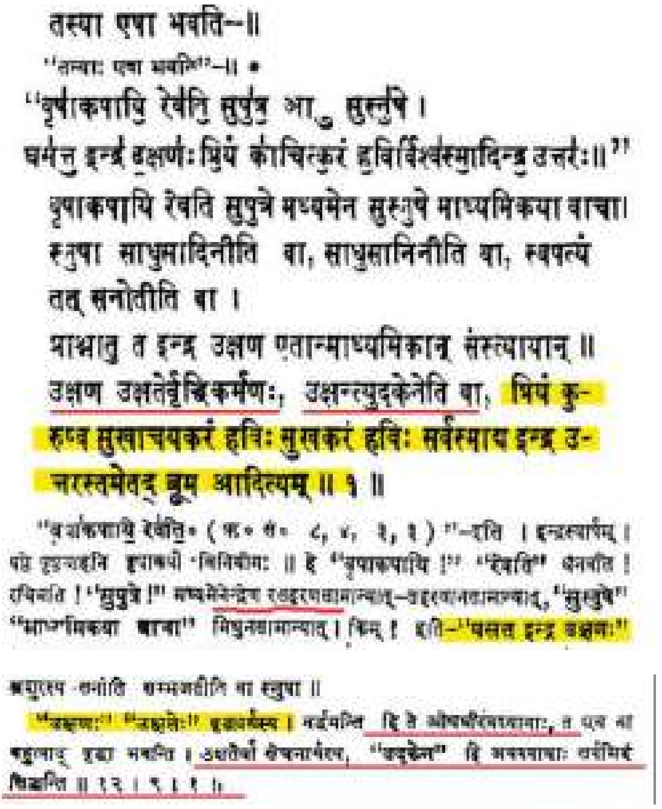
षष्ठे पृष्ठयाहनि हृपाकपौ – विनियोगः ॥ हे “वृपाकपायि !” “रेवति” धनवति ! रथिमति ! “सुपुत्रे !” मध्यमेनेन्द्रेण रतहरणसामान्यात्-सहस्थानसामान्यात्, “सुत्नुषे” “माध्यामिकया बावा” मिथुनसामान्यात् । किम् ? इति “घसत्त इन्द्र उक्षणः

O Vṛṣākapi! O Revati, wealthy and chariot-bearing! You are blessed with noble sons and virtuous daughters-in-law, who speak with balanced and gracious words. The daughter-in law may be called sādhusādinī (one who speaks well), *sādhusāninī* (one who brings goodness), or *sanoṭī* (one who nurtures her husband's lineage). May Indra, the invigorator (ukṣaṇaḥ), partake of these noble offerings and praises from the middle ones (*mādhyamikān*), those who are moderate and balanced in speech and conduct."**

- *Ukṣaṇaḥ* derives from *ukṣ*, meaning to nourish or to sprinkle—symbolizing growth and vitality.
- The offering (*haviḥ*) is described as pleasing and joy-bestowing, suitable for all beings.
- The phrase *"Indra uttaraḥ"* reaffirms Indra's supreme status among the gods.

“उक्षणः” “उधृतेः” वृद्ध्यर्थस्य । वर्द्धयन्ति हि ते ओषधीरंवश्यायाः, त एव वा बहुत्वाद् वृद्धा भवन्ति । उक्षतेर्वा सेचनार्थस्य, “उदकेन” हि अवश्यायाः सर्वमिदं सिञ्चन्ति ॥ १२ । ९।१ ।।

"Ukṣaṇaḥ" is derived from "udhṛti," meaning growth or nourishment. The plants indeed grow due to rain, and because of their abundance, they are considered to have increased. Alternatively, it comes from "ukṣ,"


तस्या एषा भवति—॥

“वृषाकपायि रेवति सुपुत्र आ तु सुस्नुषे ।
घसत्त इन्द्र उक्षणः प्रियं काचित्करं हविर्विश्वस्मादिन्द्र उत्तरः ॥”

वृषाकपायि रेवति सुपुत्रे मध्यमेन सुस्नुषे माध्यमिकया वाचा। स्नुषा साधुसादिनीति वा, साधुसानिनीति वा, स्वपत्यं तत् सनोतीति वा ।
प्राश्नातु त इन्द्र उक्षण एतान्माध्यमिकान् संस्त्यायान् ॥
उक्षण उक्षतेर्वृद्धिकर्मणः, उक्षन्त्युदकेनेति वा, प्रियं कुरुष्व सुखाचयकरं हविः सुखकरं हविः सर्वस्माद् इन्द्र उत्तरस्तमेतद् ब्रूम आदित्यम् ॥ १ ॥

"Now the question arises: What is the meaning of this 'Ukṣa', considered a *madhyamika-saṁstyāyān* (secondary compound), as mentioned in the Vedas — which Indra, in the form of Āditya (the Sun), is said to be consuming? According to Nirukta and Durgavṛtti, its meaning is vaporized water or cloud. Since the Sun absorbs the water present on Earth through its rays and lifts it skyward by evaporation, metaphorically the Sun appears to be drinking

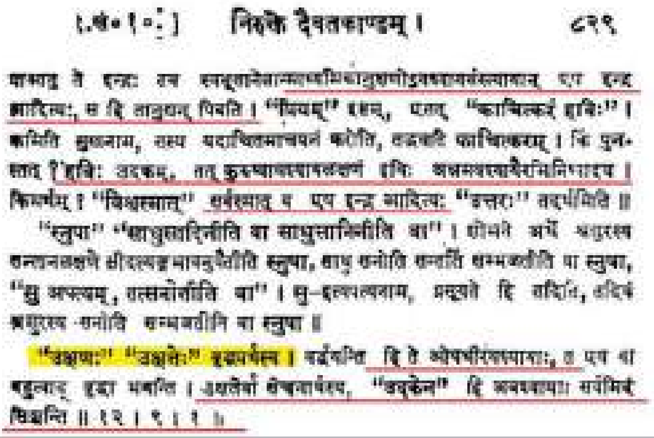
the water of the Earth. This is the poetic sentiment that emerges."

प्राभातु ते इन्द्रः तब स्वभूतानेतान्माध्यमिकानुक्षणोऽवश्यायसंस्त्यायान् एप इन्द्र आदित्यः, स हि तानुद्यन् पिबति । "प्रियम्" इष्टम्, एतत् "काचित्करं हविः" । कमिति सुखनाम, तस्य यदाचितमाचयनं करोति, तद्भवात काचित्करम् । किं पुन-स्तत् ? हविः उदकम्, तत् कुरुष्वावश्यायलक्षणं इविः अन्नमवश्यायैरभिनिष्पादय किमर्थम् ? "विश्वस्मात्" सर्वस्मात् य एष इन्द्र आदित्यः "उत्तरः" तदर्धमिति ॥ "स्नुपा" "साधुसादिनीति वा साधुसानिनीति वा" । शोभने अर्थे श्वशुरस्य सन्तानलक्षणे सीदत्यङ्गभावमुपैतीति स्नुषा, साधु सनोति सन्तर्ति सम्भजतीति वा स्नुषा, "सु अपत्यम्, तत्सनोतीति वा" । सु-इत्यपत्यनाम, प्रसूयते हि तदिति, तदियं श्रशुरस्य – सनोति सम्भजतीति वा स्नुषा ॥ "उक्षणः" "उधृतेः" वृद्धयर्यस्य । वर्द्धयन्ति हि ते ओषधीरंवश्यायाः, त एव वा बहुत्वाद् वृद्धा भवन्ति । उक्षतेर्वा सेचनार्थस्य, "उद्केन" हि अवश्यायाः सर्वमिदं सिञ्चन्ति ॥ १२ । ९।१ ॥

May Indra arise at dawn and nourish his own beings—these balanced, moderate ones (*mādhyamikān*), invigorated by rain and strengthened by seasonal showers. Indra, the solar deity (*Ādityaḥ*), drinks the Soma after uplifting them. The offering (*haviḥ*) is called *priyam*—beloved and desirable. It is also termed *kācitkaraṁ*, meaning "delightful," because it brings joy (*kama*, happiness) and fulfills what has been gathered (*ācitaṁ*).

What is this offering? It is water, which you should prepare as a rain-marked food (*avashyāya-lakṣaṇaṁ annaṁ*)—nourished and produced by rainfall.

Why so? Because Indra, the solar deity, is supreme over all (*viśvasmāt uttaraḥ*).


[illegible] निरुक्ते दैवतकाण्डम् । ८२९

प्राभातु ते इन्द्रः तब स्वभूतानेतान्माध्यमिकानुक्षणोऽवश्यायसंस्त्यायान् एप इन्द्र आदित्यः, स हि तानुद्यन् पिबति । "प्रियम्" इष्टम्, एतत् "काचित्करं हविः" । कमिति सुखनाम, तस्य यदाचितमाचयनं करोति, तद्भवात काचित्करम् । किं पुन-स्तत् ? हविः उदकम्, तत् कुरुष्वावश्यायलक्षणं इविः अन्नमवश्यायैरभिनिष्पादय किमर्थम् ? "विश्वस्मात्" सर्वस्मात् य एष इन्द्र आदित्यः "उत्तरः" तदर्धमिति ॥ "स्नुपा" "साधुसादिनीति वा साधुसानिनीति वा" । शोभने अर्थे श्वशुरस्य सन्तानलक्षणे सीदत्यङ्गभावमुपैतीति स्नुषा, साधु सनोति सन्तर्ति सम्भजतीति वा स्नुषा, "सु अपत्यम्, तत्सनोतीति वा" । सु-इत्यपत्यनाम, प्रसूयते हि तदिति, तदियं श्रशुरस्य – सनोति सम्भजतीति वा स्नुषा ॥ "उक्षणः" "उधृतेः" वृद्धयर्यस्य । वर्द्धयन्ति हि ते ओषधीरंवश्यायाः, त एव वा बहुत्वाद् वृद्धा भवन्ति । उक्षतेर्वा सेचनार्थस्य, "उद्केन" हि अवश्यायाः सर्वमिदं सिञ्चन्ति ॥ १२ । ९।१ ॥

*"Thereafter, regarding Indra's sacrificial offering (*havi), Durga Āchārya describes it as food and medicine. This can be interpreted as referring to Soma. Therefore, it is evident that neither the *Nirukta* nor Durga Āchārya supported the consumption of any bull."**

Acharya Skanda Swami Explanation on Rig Veda 10.86.13-14

संवादसूक्ते इन्द्र आह। हे वृषाकपायि रेवति रयिशब्दाद्धनवचनान्मतौ 'रयेर्मतौ बहुलम्'
(अष्टा०वा०६.१.३४) इति प्रसारणे मतोर्वत्वे चैतदूपं सम्बुद्धौ हे धनवति। सुपुत्रे मध्यममस्याः पुत्रमाह
साहचर्याद् रसहरणाद्वा माध्यमिकां च स्नुषां ताभ्यां सुपुत्रे सुस्नुषे च। आदिति पादपूरणः। आङर्थे वा
घसदित्यनेन सम्बध्यते। अदेश्चयं घस्लादेशः पञ्चमलकारे छान्दसत्वात्। आघसत् आभिमुख्येन भक्षयतु
आपिबतु उद्गम्य शोषयतीत्यर्थः। ते तव स्वभूतान्। कोऽसौ ? इन्द्रोऽत्यन्तमीश्वरभूत आदित्यः। कदा पिबतु ?
उक्षणः छान्दसत्वादल्लोपाभावः । उक्षणः 'उक्ष सेचने' (धा०१.६५८)

सेक्तृन् भूमेरेतान्
माध्यमिकानुदकसंघातानवश्यायाख्यान्। ये तु तत्कालेऽवश्यायकणाः पतन्ति तानित्यर्थः । त्वमपि काचित्करं कं
सुखं तस्याचयनं काचित् तस्य कर्तृभूतं सुखाचयकरं काचित्करं प्रभूतसुखमित्यर्थः । किं पुनस्तत् ? हविः
उदकनामेदम्। उदकमवश्यायाख्यम्। द्वितीयाश्रुतेः कुरुष्वेति शेषः । विश्वस्मादिन्द्रोऽत्यन्तमीश्वर
उत्कृष्टतरश्चान्यैरपि गुणैः ।
घसदित्यनेन चास्य व्यवहितेनापि सम्बन्धः । तदेतद् भाष्यकार आह। सर्वस्माद्य इन्द्र उत्तरस्तमेतद् ब्रूम आदित्यमिति। एतच्छब्देनात्र घसदित्येतत् प्रतिनिर्देशयति घसदित्येतदिति ब्रूम इति व्यवहितेनास्य घसदित्येतेन सम्बन्धः। यदि तु प्रियं काचित्करं हविरिति घसदित्यनेन व्यवहितेन सम्बध्यते। अवश्यायं घसत्। उक्तविशेषलक्षणं हविरुदकं नदीतटाकादिस्थं सोमरसाख्यमिति तद् घसत् (ततः) तत्कुरुष्वेति वाक्यशेषोऽध्याहर्तव्यो जायते। न च विश्वस्मादिन्द्र उत्तर इति व्यवहितकल्पनया।
स्नुषा कस्मात्। साधुसादिनी (इति) वा साधौ शोभनेऽर्थे श्वशुरस्य सन्तानलक्षणे परिचर्यालक्षणे वा सीदत्येवंशीला। साधुसानिनीति वा (तां वा) संभजत एवंशीला। (स्वपत्यं सन्तनोति वा) अथवा स्नुशब्दो (अपि) अपत्यनाम तत्सनोति। यं प्रति स्नुषाव्यपदेशस्तस्यापत्यं संभजत इति।

In the *Saṁvāda Sūkta*, Indra says:

"He Vṛṣākapāyin!"
The word *Revati* is derived from *raya* (meaning wealth), which is predominantly used in the sense of wealth according to the grammatical rule:

> *"Rayer matau bahulam" (Aṣṭādhyāyī 6.1.34)* – i.e., *raya* can frequently mean "mental wealth" or "blessing." Due to extension (prasāraṇa) and substitution of *matup* (*vatu* in vocative), it becomes "O Dhanavati" (O wealthy one).

Suputre – (in reference to) her good son.
Due to their association or due to the common reception (e.g., in food), the *medium-status* daughter-in-law (*snuṣā*) is also included.
Hence: *suputre* (good son) and *susnuṣe* (good daughter-in-law).

Āditi – this is a *pāda-pūraṇa* (a metric filler or completion of the verse).

Or alternatively, it connects with the term ghasad (a poetic or Vedic form).

Here, *ghaṣ* is replaced with *ghas* in the fifth conjugation (laṅ, aorist tense), due to its Chandasic (Vedic poetic) usage.
Thus āghasat means *"let him consume," "let him drink," or "let him dry up by approaching"*.

Te tava svabhūtān – "those who are yours by nature."
Who is this being? Indra, the supreme overlord, identified as Āditya (the sun god).
When should he drink?
Ukṣaṇaḥ – in this Vedic usage, there is no elision of *l* due to its Chandasic form.

Ukṣaṇaḥ – from the root "ukṣ – secane" (Dhātu 1.658) meaning *to sprinkle* or *to moisten* — refers to those intermediate water drops (etān madhyamikān) arising

from moisture concentration on the ground, i.e., raindrops or dew.

So, those drops that fall at that time are meant here.

You too should do some beneficial act, *some blissful collection*, *something pleasing* – meaning: "Do something that results in great happiness or accumulation of joy."

What is that?
Havis – *an oblation*, here referring to water.

Udaka (water) is here called havis, identified with avashyāya (dew, or atmospheric moisture).
From the second half of the verse: "kurusva" (do it), the remainder must be supplied contextually.

Indra, superior to all, and endowed with other superior qualities, is thus meant here.

Despite the word *ghasad* being placed far away in the verse, the connection still applies, as the Bhāṣyakāra (commentator) also states:

> "Among all, Indra is the most superior — this is what we declare as Āditya."

With the word "etat" (this), the reference is to ghasad — hence: *"this (ghasad) we declare (brūmaḥ)"*.
Despite being separated (in the verse), the relation is to *ghasad*.

If the meaning is "something dear or pleasing," i.e., *some delightful oblation*, then that refers to havis, and this also is linked with ghasad, even if it's separated in the verse.

So "Avashyāyaṁ ghasat" – let it consume (drink, dry up) the dew-like offering (havis).

This offering, characterized as *avashyāya* (dew), is identified as the Soma-juice located on riverbanks, ponds, etc.

Thus "ghasat" – let it consume that — and "kurusva" (do it) — is the rest of the sentence that must be contextually supplied.

Now, the phrase "viśvasmād indraḥ uttaraḥ" (Indra is superior to all) – though seemingly distant – should not break this connection.

Now, why is snushā (daughter-in-law) mentioned?

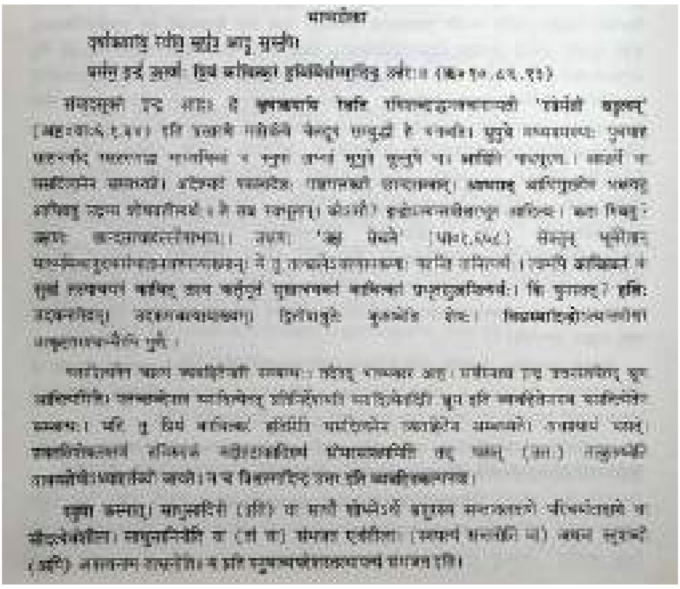
Because she is one who is well-behaved or praiseworthy (*sādhu-sādinī*) — either:

- "sādhau" (in a good/virtuous way), "śobhane arthe" (in a graceful sense),
- or defined by relationship to the father-in-law's offspring, or defined by service.

Alternatively, "sādhu-sāninī" — one who associates with the virtuous — that's how she behaves.

Or the word *“snu”* may also denote offspring (*apatyanāma*) — i.e., *“she produces progeny”*.

So the word snushā could refer to one who generates (*sanoti*) that child.
The one for whom the designation *snushā* is used — the offspring (child) — is thus the recipient of the offering or service.



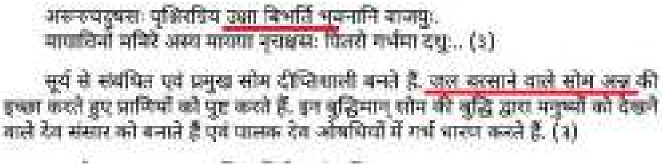
Meaning of *Ukṣa* (उक्षा) in Vedas

In Rig Veda Indra in the form of Āditya (the Sun), is said to be consuming Uksha . Then whats the meaning of Uksha

In Rigveda 9.83.3, *Soma* is clearly referred to as *Ukṣa* (one who showers or rains), indicating its form as vaporized water. The fundamental meaning of *Ukṣa* relates to rainfall and is also associated with the Sun.

अरूरुचदुषसः पृश्निरग्रिय उक्षा बिभर्ति भुवनानि वाजयुः. मायाविनो ममिरे अस्य मायया नृचक्षसः पितरो गर्भमा दधुः.. (३)
सूर्य से संबंधित एवं प्रमुख सोम दीप्तिशाली बनते हैं. जल बरसाने वाले सोम अन्न की इच्छा करते हुए प्राणियों को पुष्ट करते हैं. इन बुद्धिमान् सोम की बुद्धि द्वारा मनुष्यों को देखने वाले देव संसार को बनाते हैं एवं पालक देव ओषधियों में गर्भ धारण करते हैं. (३)

“The radiant Soma, associated with the Sun, becomes luminous. The Soma that brings rain desires food and nourishes living beings. Through the wisdom of these intelligent Soma deities, the gods who observe humanity shape the world, and the nurturing deities conceive within medicinal herbs.”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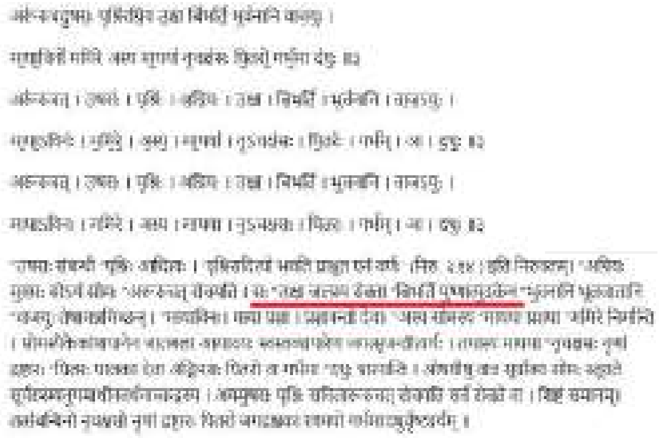
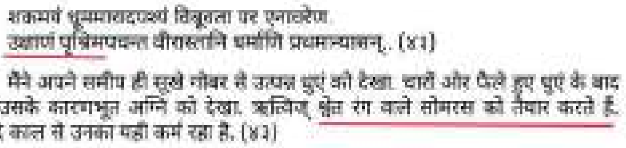
Sayancharya commentary on Rig Veda 9/83/3 too says “**उक्षा जलस्य सेक्ता** “**बिभर्ति पुष्णात्युदकेन** “ meaning “Ukṣā, the sprinkler of water, bears and nourishes with water.”



In Rig Veda 1/164/43 too Uksha means Soma Rasa

शकमयं धूममारादपश्यं विषूवता पर एनावरेण. उक्षाणं पृश्निमपचन्त वीरास्तानि धर्माणि प्रथमान्यासन्.. (४३)
मैंने अपने समीप ही सूखे गोबर से उत्पन्न धुएं को देखा. चारों ओर फैले हुए धुएं के बाद मैंने उसके कारणभूत अग्नि को देखा. ऋत्विज् श्वेत रंग वाले सोमरस को तैयार करते हैं. आदि काल से उनका यही कर्म रहा है. (४३)

"I saw the smoke rising near me from dried cow dung. After the smoke spread all around, I saw the fire that caused it. The *ṛtvij* (sacrificial priests) prepare the white-colored Soma juice. This has been their sacred duty since ancient times."



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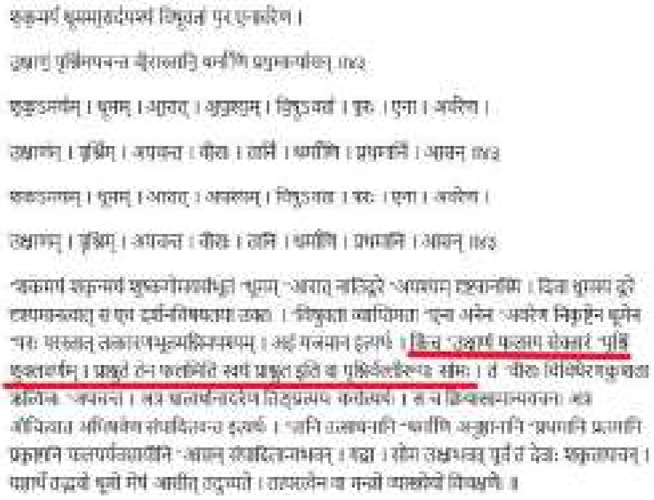
Sayancharya commentary on Rig Veda 1/164/43 – **किंच "उक्षाणं फलस्य सेक्तारं "पृश्निं शुक्लवर्णम् । प्राश्नुते तेन फलमिति स्वयं प्राश्नुत इति वा पृश्निर्वल्लीरूपः सोमः**

Furthermore, 'Ukṣāṇaṁ' means the sprinkler or nourisher of Soma. 'Pṛśniṁ', the white-colored one, is said to enjoy the fruit through it—or perhaps enjoys it directly. Thus, 'Pṛśni' refers to Soma in the form of a creepe



Some other meanings of Uksha

Rig Veda 3.52.1 – In the *morning Soma ritual* (*prātaḥ savana*), **Indra** is offered a *savanīya puroḍāśa*—a sacred cake prepared with **roasted barley**, **curd**, and **sattū** (a flour made from roasted grains).

हे इंद्र ! भुने हुए जौ वाले, दही से मिले सत्तुओं से युक्त, पुरोडाश सहित एवं उक्थ मंत्रों के उच्चारणपूर्वक प्रातःकाल के यज्ञ में दिए गए सोम का तुम सेवन करो.

O Indra! Partake of the Soma offered in the morning sacrifice—prepared with roasted barley, mixed with curd and sattu, accompanied by *puroḍāśa* (sacrificial cakes), and chanted with *uktha* mantras.

सूक्त—५२ देवता—इंद्र

धानावन्तं करम्भिणमपूपवन्तमुक्थिनम्. इन्द्र प्रातर्जुषस्व नः.. (१)

हे इंद्र! भुने हुए जौ वाले, दही से मिले सत्तुओं से युक्त, पुरोडाश सहित एवं उक्थ मंत्रों के उच्चारणपूर्वक प्रातःकाल के यज्ञ में दिए गए सोम का तुम सेवन करो. (१)

In Mantra 4, it is stated that the *haviṣyānna* (sacrificial food) mentioned in Mantra 1 is to be offered to Indra, and a prayer is made to Indra requesting him to accept this offering.

हे पुराण होने के नाते प्रसिद्ध इंद्र ! इस प्रातःकालीन यज्ञ में हमारे पुरोडाश का भक्षण करो. इससे तुम्हारा कर्म महान् होगा. (४)

O Indra, renowned as ancient and eternal! In this morning sacrifice, partake of our *puroḍāśa* (sacrificial cake). By doing so, your divine actions shall become even more exalted. (Verse 4)

पुरोळाशं सनश्रुत प्रातःसावे जुषस्व नः. इन्द्र क्रतुर्हि ते बृहन्.. (४)

हे पुराण होने के नाते प्रसिद्ध इंद्र! इस प्रातःकालीन यज्ञ में हमारे पुरोडाश का भक्षण करो. इससे तुम्हारा कर्म महान् होगा. (४)

In Mantra 5, there is mention of the *midday Soma ritual* (*mādhyandina savana*) in which a puroḍāśa (sacrificial cake) is offered. This cake is prepared using roasted barley, and the Sanskrit word "dhāna" appears in the mantra, signifying grain or cereal.

The mantra also describes Indra as being pleased by the *puroḍāśa* offered to him with praise and devotion.

O Indra! Come here and partake of the splendid *puroḍāśa* (sacrificial cake) made from roasted barley, offered in the midday sacrifice. When your devoted chanter—eager to serve you and swift like a bull—wanders restlessly to sing your praises, and recites your finest hymns, then you delight in consuming the *puroḍāśa*.

माध्यन्दिनस्य सवनस्य धानाः पुरोळाशमिन्द्र कृष्वेह चारुम्.
प्र यत्स्तोता जरिता तूर्ण्यर्थो वृषायमाण उप गीर्भिरीट्टे.. (५)

हे इंद्र! दोपहर के यज्ञ में भुने हुए जौ के शोभन पुरोडाश का यहां आकर भक्षण करो. तुम्हारी सेवा में तत्पर, तुम्हारी स्तुति करने के लिए बैल के समान इधर-उधर शीघ्रता से घूमने वाला स्तोता तुम्हारी उत्तम स्तुति जब करता है, तब तुम पुरोडाश खाते हो. (५)

According to Mantra 6, during the third Soma ritual (tṛtīya savana), which takes place in the evening, Indra should consume a puroḍāśa (sacrificial cake) that is combined with "dhāna", meaning grain—interpreted by translators as roasted barley.

This puroḍāśa is considered the havi (sacrificial offering) specifically prescribed for Indra in the Vedic texts.

हे बहुतों द्वारा स्तुति किए गए इंद्र ! तृतीय सवन अर्थात् संध्याकालीन यज्ञ में हमारे भुने हुए जौ एवं हवन किए गए पुरोडाश को भक्षण द्वारा महान् बनाओ. हे ऋभुओं से युक्त, धनयुक्त पुत्रों वाले तथा कवि इंद्र ! हम हव्य हाथ में लेकर स्तुतियों द्वारा तुम्हारी सेवा करते हैं. (६)

O Indra, praised by multitudes! In the third Soma pressing—the evening sacrifice—make yourself great by partaking of our roasted barley and consecrated *puroḍāśa* (sacrificial cakes). O Indra, accompanied by the Ṛbhus, blessed with wealthy sons, and revered as a poet! With offerings in hand and hymns on our lips, we serve you in devotion. (Verse 6)

तृतीये धानाः सवने पुरुष्टुत पुरोळाशमाहुतं मामहस्व नः।
ऋभुमन्तं वाजवन्तं त्वा कवे प्रयस्वन्त उप शिक्षेम धीतिभिः॥ (६)

हे बहुतों द्वारा स्तुति किए गए इंद्र! तृतीय सवन अर्थात् संध्याकालीन यज्ञ में हमारे भुने हुए जौ एवं हवन किए गए पुरोडाश को भक्षण द्वारा महान् बनाओ. हे ऋभुओं से युक्त, धनयुक्त पुत्रों वाले तथा कवि इंद्र! हम हव्य हाथ में लेकर स्तुतियों द्वारा तुम्हारी सेवा करते हैं. (६)

According to **Mantra 7**, a preparation of **sattū mixed with curd** is made for **Indra**, and a **puroḍāśa** (sacrificial cake) of **roasted barley** is also offered to satisfy him along with the **Maruts**.

Following this, Indra is **invited to partake in Soma** with reverent praises, being addressed as **heroic** (**śūra**), **wise** (**vidvān**), and **slayer of Vṛtra** (**vṛtrahā**).

हे सूर्य सहित इंद्र ! हम तुम्हारे लिए दही मिला सत्तू तैयार करते हैं. हे हरि नामक एवं हरे रंग के घोड़ों वाले इंद्र ! तुम्हारे लिए हम जौ भूनते हैं. भूनते हैं. तुम मरुतों के साथ आकर पुरोडाश खाओ. हे वृत्रनाशक, शूर एवं विद्वान् इंद्र ! तुम सोम पिओ. (७)

O Indra, accompanied by the Sun! We prepare for you a mixture of curd and *sattu* (roasted flour). O Indra, named Hari and rider of green-colored horses! We roast barley for you—again and again, with devotion. Come with the Maruts and partake of the *puroḍāśa* (sacrificial cakes). O slayer of Vṛtra, brave and wise Indra! Drink the sacred Soma. (Verse 7)

पूषण्वते ते चकृमा करम्भं हरिवते हर्यश्वाय धानाः।
अपूपमद्धि सगणो मरुद्भिः सोमं पिब वृत्रहा शूर विद्वान्॥ (७)

हे सूर्य सहित इंद्र! हम तुम्हारे लिए दही मिला सत्तू तैयार करते हैं. हे हरि नामक एवं हरे रंग के घोड़ों वाले इंद्र! तुम्हारे लिए हम जौ भूनते हैं. तुम मरुतों के साथ आकर पुरोडाश खाओ. हे वृत्रनाशक, शूर एवं विद्वान् इंद्र! तुम सोम पिओ. (७)

Atharva Veda 20/1/30

उक्षान्नाय वशान्नाय सोमपृष्ठाय वेधसे । स्तोमैर्विधेमाग्नये ।।३ ॥
बैलों द्वारा (कृषिकार्य से) उत्पन्न अन्न, गौओं द्वारा उत्पन्न दुग्ध, घृतादि रस तथा सोमरस को हवि के रूप में ग्रहण करने वाले अग्निदेव का महान् स्तोत्रों के द्वारा हम पूजन करते हैं ॥ ३ ॥

"We worship Agni, the fire god, with great hymns—he who accepts as offerings the grain produced by oxen through agriculture, the milk yielded by cows, the essence of ghee and other juices, and the sacred Soma."

Here, the term *ukṣānna* refers to **nourishing food**, and *vaśānna* is also described as a **distinct type of grain**, both of which are used in the preparation of *haviṣyānna*—the sacrificial food offered in Vedic rituals.

The mention of *animal-like food* (*paśurūpa anna*) does **not imply animal sacrifice**. Rather, it symbolically refers to **food items that resemble or represent the qualities of animals**, such as strength or nourishment, without involving actual meat or slaughter.

५०२२. उक्षान्नाय वशान्नाय सोमपृष्ठाय वेधसे । स्तोमैर्विधेमाग्नये ॥३ ॥
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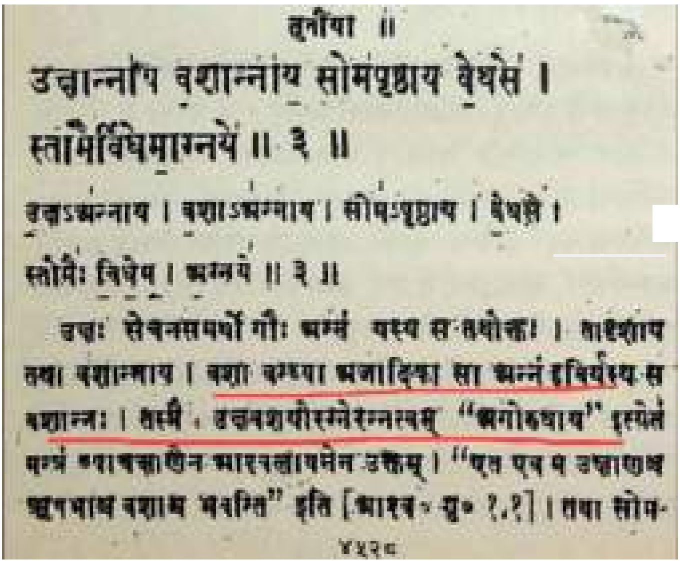


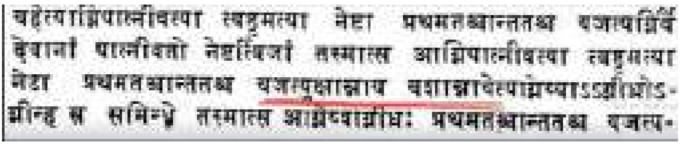
तृतीया ॥

उक्षान्नाय वशान्नाय सोमपृष्ठाय वेधसे ।
स्तोमैर्विधेमाग्नये ॥ ३ ॥

उक्षऽअन्नाय । वशाऽअन्नाय । सोमऽपृष्ठाय । वेधसे ।
स्तोमैः विधेम । अग्नये ॥ ३ ॥

In Kauṣītaki/Śāṅkhāyana Brāhmaṇa 28.3, the terms Ukṣā and Vaśā are also interpreted as types of food grains.

यजत्युक्षान्नाय वशान्नायेत्याग्नेय्याऽऽग्नीध्रोऽ



In Taittirīya Saṁhitā 1.3.14.7, Bhattabhāskara offers a spiritual interpretation of the term *ukṣānna*, identifying it with Gāyatrī, the sacred Vedic meter. The word *vedhase* is understood to signify intellect or wisdom (*medhā*).

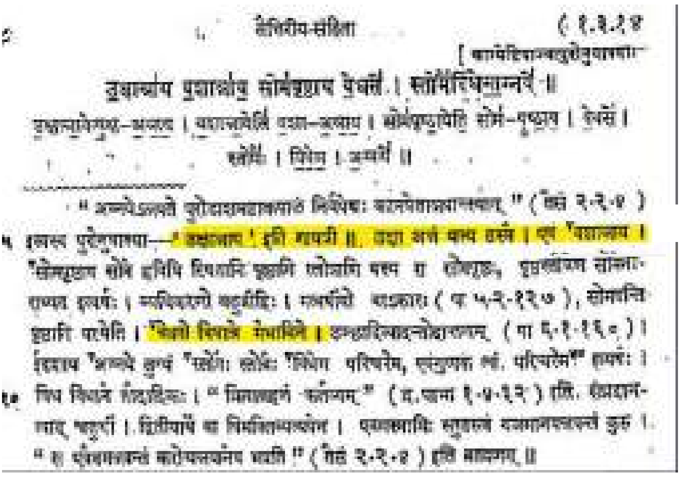
However, Bhattabhāskara also acknowledges a material meaning of *ukṣa*—as edible or nourishing food—since later in the passage, he interprets *somapṛṣṭha* (the back/support of Soma) as havi, the sacrificial offering.

🔥 The central theme here is the invigoration of Agni (fire deity) through Soma, implying a spiritual energizing rather than a literal physical offering. The phrase *"somenārādhyata"* suggests that Agni is worshipped or nourished by Soma.

🪔 Key Insight: Where Soma is the focus—symbolizing purity, divinity, and cosmic rhythm—the idea of offering bulls or barren goats seems incongruent. Such interpretations likely stem from misreadings or later ritualistic interpolations, not from the original Vedic intent, which emphasizes symbolic and non-violent offerings.

उक्षान्नाय' इति गायत्री ॥ उक्षा अन्नं यस्य तस्मै । एवं वशान्त्राय ।

"वेधसे विधात्रे मेधाविने



Correct Translation of Rig Veda 10/86/13-14

These Mantras of Rig Veda 10/86/13-14 has also come in Atharva Veda 20/126 and no hindi translator has taken such meaning of beef eating here

Here Meaning of Uksha is taken as Soma Roop Atmospheric water which is also the Havi

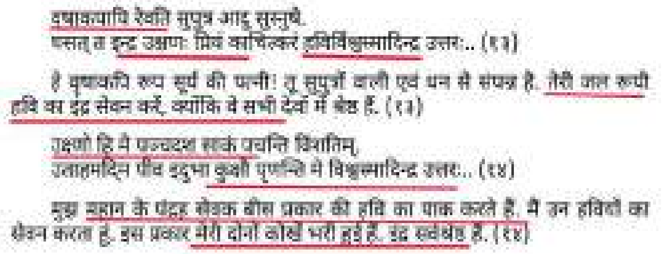
Atharva Veda 20/126/13-14 – By Ganga Sahay Sharma

वृषाकपायि रेवति सुपुत्र आदु सुस्नुषे. घसत् त इन्द्र उक्षणः प्रियं काचित्करं हविर्विश्वस्मादिन्द्र उत्तरः.. (१३)
हे वृषाकपि रूप सूर्य की पत्नी ! तू सुपुत्रों वाली एवं धन से संपन्न है. तेरी जल रूपी हवि का इंद्र सेवन करें, क्योंकि वे सभी देवों में श्रेष्ठ हैं. (१३)

"O Revati, wife of Vṛṣākapi in the form of the Sun! You are blessed with noble sons and abundant wealth. May Indra, the supreme among all gods, partake of your water-like offering (havi), for it is delightful and nourishing."

उक्ष्णो हि मे पञ्चदश साकं पचन्ति विंशतिम्.
उताहमद्मि पीव इदुभा कुक्षी पृणन्ति मे विश्वस्मादिन्द्र उत्तरः.. (१४)
मुझ महान के पंद्रह सेवक बीस प्रकार की हवि का पाक करते हैं. मैं उन हवियों का सेवन करता हूं. इस प्रकार मेरी दोनों कोखें भरी हुई हैं. इंद्र सर्वश्रेष्ठ हैं. (१४)

"My fifteen attendants prepare twenty kinds of offerings. I consume those offerings. Thus, both my wombs are filled. Indra is the supreme among all."


वृषाकपायि रेवति सुपुत्र आदु सुस्नुषे.
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Allegations-

Rig Veda 10/28/3

"(Vasukra speaks). Your worshippers express with the stone fast flowing exhilarating Soma for you, youdrink them; they roast bulls for you, you eat them, when you are invoked, Maghavan, to the sacrificial food."

Refutation-

Here is Rig Veda 10/28/3 mool Mantra

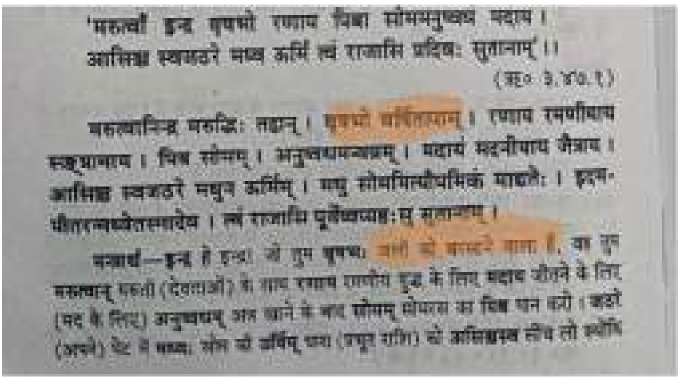
अद्रिणा ते मन्दिन इन्द्र तूयान्त्सुन्वन्ति सोमान्पिबसि त्वमेषाम्. पचन्ति ते वृषभाँ अत्सि तेषां पृक्षेण यन्मघवन्हूयमानः

अद्रिणा ते मन्दिन इन्द्र तूयान्त्सुन्वन्ति सोमान्पिबसि त्वमेषाम्, पचन्ति ते वृषभाँ अत्सि तेषां पृक्षेण यन्मघवन्हूयमानः.. (३)

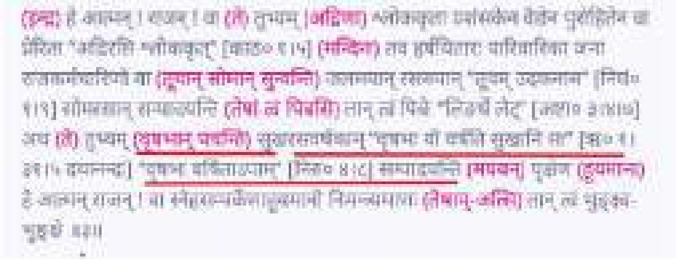
Here the whole fuss is about the word **वृषभान् पचन्ति** which is mistranslated as consuming Bull

Nirukta 4/8 states **वृषभो** means **वृषभः जलों को बरसाने वाला है**

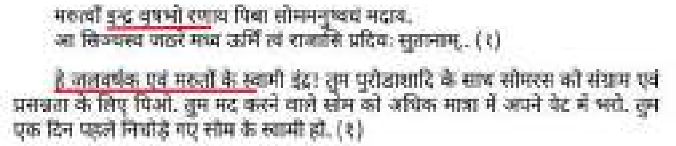
वृषभः which causes the waters to rain.



An Acharya Swami Brahmamuni Parvrachak also quoted Nirukta 4/8 to explain the meaning of **वृषभान् पचन्ति** as **वृषभः यो वर्षति सुखानि सः वृषभः वर्षिताऽपाम्** Rained upon by water

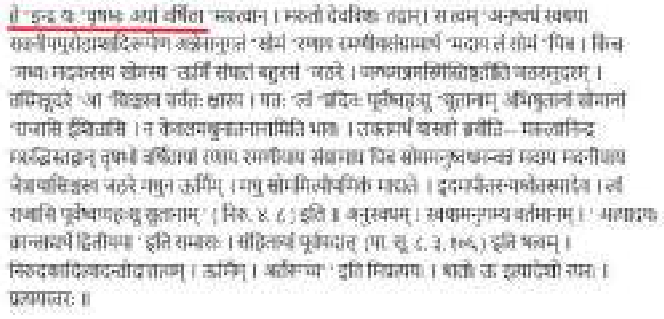


Rig Veda 3.47.1 – Meaning of **वृषभः** is causing the water to rain



Sayanacharya commentary on Rig Veda 3.47.1 says – **वृषभः अपां वर्षिता**

वृषभः that has caused the waters to rain



Allegations-

Rig Veda 5/29/7-8 says Indra used to eat the flesh of Buffaloes

When thou [Indra] three hundred buffaloes' flesh hadst eaten, and drunk, as Maghavan, three lakes of Soma, All th Gods raised as 'twere a shout of triumph to Indra praise because he slew the Dragon."

Refutation-

When the Uksha present in Rig Veda 10.86.13-14 is not literal Bull but Soma Rasa then how could one take **महिष** as literal Buffaloes'

The Mool Mantras of Rig Veda 5/29/7-8

सखा॒ सख्ये॑ अपच॒त्तूय॑म॒ग्निर॒स्य क्रत्वा॑ महि॒षा त्री श॒तानि॑ । त्री सा॒कमिन्द्रो॒ मनु॑षः॒ सरां॑सि सु॒तं पि॑बद्वृत्र॒हत्या॑य॒ सोम॑म् ॥७

त्री यच्छ॒ता मं॑हि॒षाणा॒मघो॒ मास्त्री सरां॑सि म॒घवा॑ सो॒म्यापाः॑ । का॒रं न विश्वे॑ अह्वन्त दे॒वा भर॒मिन्द्रा॑य॒ यदहिं॑ ज॒घान॑ ॥८

When we read the beginning Mantras of Rig Veda 5.29 we get to know that the whole Prakaran is about Soma Rasa and Indra Slaying Vitra then how could consuming the meat of a Buffalo come in between Soma Rasa and Indra-Vitra Prakaran

सूक्त—२९ देवता—इंद्र एवं उशना

त्र्यर्यमा मनुषो देवताता त्री रोचना दिव्या धारयन्त.
अर्चन्ति त्वा मरुतः पूतदक्षास्त्वमेषामृषिरिन्द्रासि धीरः.. (१)

मनु के यज्ञ के तीन तेजों एवं अंतरिक्ष में होने वाले तीन प्रकाशयुक्तों को मरुतों ने धारण किया है. हे इंद्र! पवित्र-शक्ति वाले मरुत् तुम्हारी स्तुति करते हैं. हे धीर इंद्र! तुम इन्हें देखने वाले हो. (१)

जब मरुतों ने निचोड़े हुए सोमरस को पीकर प्रसन्न इंद्र की स्तुति की, तब इंद्र ने वज्र उठाया, शत्रु का नाश किया एवं वृत्र द्वारा रोकी गई विशाल जलराशि को बहने के लिए छोड़ा. (२)

उत ब्रह्माणो मरुतो मे अस्येन्द्रः सोमस्य सुषुतस्य पेयाः.
तद्धि हव्यं मनुषे गा अविन्ददहन्नहिं पपिवाँ इन्द्रो अस्य.. (३)

हे महान् मरुतो! तुम इंद्र के साथ मिलकर इस भली प्रकार निचोड़े गए सोम को पिओ. इसी हव्य ने यजमान को गाएं दिलाई हैं एवं इसी को पीकर इंद्र ने अहि को मारा था. (३)

आद्रोदसी वितरं वि ष्कभायत्संविव्यानश्चिद्भियसे मृगं कः.
जिगर्तिमिन्द्रो अपजर्गुराणः प्रति श्वसन्तमव दानवं हन्.. (४)

इंद्र ने सोमरस पीने के बाद ही विस्तृत धरती-आकाश को स्तंभित किया था एवं गतिशील बनकर हिरन के समान भागते हुए वृत्र को डराया था. इंद्र ने छिपे हुए एवं सांस लेते हुए वृत्र को आच्छादनरहित करके मारा. (४)

अध क्रत्वा मघवन्तुभ्यं देवा अनु विश्वे अददुः सोमपेयम्.
यत्सूर्यस्य हरितः पतन्तीः पुरः सतीरुपरा एतशे कः.. (५)

हे धनस्वामी इंद्र! तुम्हारे इस कार्य के बदले सभी देवों ने तुम्हें पीने के लिए सोम दिया था. तुमने एतश ऋषि के कल्याण के लिए सामने से आते हुए सूर्य के घोड़ों को रोक दिया था. (५)

In Nighantu 3.3 Uksha and **महिषा** have the same meaning

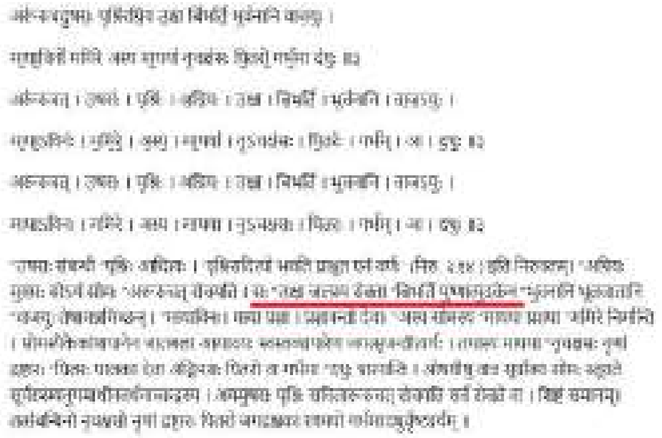
महत् । ब्रूनः । ऋष्वः । बृहत् । उचितः । त॒वसं॑ः । त॒विषः । महिषः । अभ्वः । ऋभुक्षाः । उता । विहायाः । य॒ह्वः । व॒वतंथ । विवंक्षसे । अ॒म्भृणः । माहिंनः । गभीरः । कुहः । भंसः । वार्धन् । विर॒शी । अद्भुतम् । बंर्हिष्ठः । बर्हिषीति महतः ३

महत् । ब्रध्नः । ऋष्वः । बृहत् । उक्षितः । तवसः । तविषः । महिषः । अभ्वः । ऋभुक्षाः । उक्षा । विहायाः । यह्वः । ववक्षिथ । विवक्षसे । अम्भृणः । माहिनः । गभीरः । ककुहः । रभसः । व्राधन् । विरप्शी । अद्भुतम् । बर्हिष्ठः । बर्हिषीति महतः ३

In Rig Veda Indra in the form of Āditya (the Sun), is said to be consuming Uksha . Then whats the meaning of Uksha . As per Acharya Sayana the meaning of Uksa is Atmospheric Water in the form of Soma Rasa which Indra is said to be be consuming . So here as well the meaning of **महिष** which Indra in the form of Aditya is said to be consuming must be taken as Soma Rasa and not Buffaloes based on the context of this Mantra

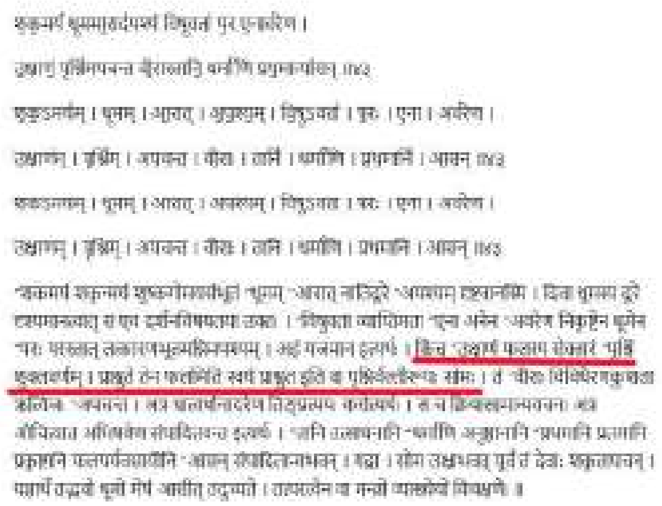
The Meaning of Uksha

Sayancharya commentary on Rig Veda 9/83/3 too says "**उक्षा जलस्य सेक्ता** "**बिभर्ति पुष्णात्युदकेन** " meaning "Ukṣā, the sprinkler of water, bears and nourishes with water."



Sayancharya commentary on Rig Veda 1/164/43 – **किंच "उक्षाणं फलस्य सेक्तारं "पृश्निं शुक्लवर्णम् । प्राश्नुते तेन फलमिति स्वयं प्राश्नुत इति वा पृश्निर्वल्लीरूपः सोमः**

Furthermore, 'Ukṣāṇaṁ' means the sprinkler or nourisher of Soma. 'Pṛśniṁ', the white-colored one, is said to enjoy the fruit through it—or perhaps enjoys it directly. Thus, 'Pṛśni' refers to Soma in the form of a creepe



Maharshi Yāska on "Ukṣan" To begin with, Maharshi Yāska interprets the word "Ukṣan" as deriving from the root *Ukṣ*, meaning "that which causes growth" or "promotes increase."

He further classifies "Ukṣan" under the category of secondary compounds (madhyamikasaṁstyāyān) — a grammatical nuance we'll explore shortly.

Indra as the Sun In this context, Indra is also equated with the Sun, as expressed in the phrase "Indram brūma

ādityam" (Let us call Indra the Sun).
Commentator **Durgācārya** reinforces this view by stating: **"Eṣa Indra Ādityaḥ"** — "This Indra *is* the Sun."

Indra and the Essence (Rasa) Durgācārya further analyzes the passage by explaining that, **contextually**, Indra **appropriates the essence (rasa)**, after which that essence becomes **collected together** in a unified form. Expanding upon this, he notes that since *Ukṣ* also means **sprinkling or flowing**, the **essence/Soma absorbed by Indra** is then **diffused and sprinkled** throughout.

वृषाकपायि रेवति सुपुत्रे मध्यमेन सुस्नुषे माध्यमिकया वाचा। स्नुषा साधुसादिनीति वा, साधुसानिनीति वा, स्वपत्यं तत् सनोतीति वा । प्राश्नातु त इन्द्र उक्षण एतान्माध्यमिकान् संस्त्यायान् ॥ उक्षण उक्षतेर्वृद्धिकर्मणः, उक्षन्त्युदकेनेति वा, प्रियं कु-रुष्व सुखाचयकरं हविः सुखकरं हविः सर्वस्माय इन्द्र उ-त्तरस्तमेतद् ब्रूम आदित्यम् ॥ १ ॥ "वाकपाय रेवेति० (ऋ० सं० ८, ४, ३, ३) "-इति । इन्द्रस्यार्षम् । षष्ठे पृष्ठयाहनि हृपाकपौ – विनियोगः ॥ हे "वृपाकपायि !" "रेवति" धनवति ! रथिमति ! "सुपुत्रे !" मध्यमेनेन्द्रेण रतहरणसामान्यात्-सहस्थानसामान्यात्, "सुत्नुषे" "माध्यामिकया बावा" मिथुनसामान्यात् । किम् ? इति "घसत्त इन्द्र उक्षणः

O Vṛṣākapi! O Revati, wealthy and chariot-bearing! You are blessed with noble sons and virtuous daughters-in-law, who speak with balanced and gracious words. The daughter-in-law may be called sādhusādinī (one who speaks well), *sādhusāninī* (one who brings goodness), or *sanoṭī* (one who nurtures her husband's lineage). May Indra, the invigorator (ukṣaṇaḥ), partake of these noble offerings and praises from the middle ones (*mādhyamikān*), those who are moderate and balanced in speech and conduct."**

- *Ukṣaṇaḥ* derives from *ukṣ*, meaning to nourish or to sprinkle—symbolizing growth and vitality.
- The offering (*haviḥ*) is described as **pleasing and joy-bestowing**, suitable for all beings.
- The phrase *"Indra uttaraḥ"* reaffirms Indra's supreme status among the gods.

"उक्षणः" "उधृतेः" वृद्ध्यर्थस्य । वर्द्धयन्ति हि ते ओषधीरंवश्यायाः, त एव वा बहुत्वाद् वृद्धा भवन्ति । उक्षतेर्वा सेचनार्थस्य, "उदकेन" हि अवश्यायाः सर्वमिदं सिञ्चन्ति ॥ १२ । ९।१ ।।

"Ukṣaṇaḥ" is derived from "udhṛti," meaning growth or nourishment. The plants indeed grow due to rain, and because of their abundance, they are considered to have increased. Alternatively, it comes from "ukṣ,"

तस्या एषा भवति—॥

''तस्याः एषा भवति''—॥ *

''वृषाकपायि रेवति सुपुत्र आदु सुस्नुषे ।
घसत्त इन्द्र उक्षणः प्रियं काचित्करं हविर्विश्वस्मादिन्द्र उत्तरः॥''

वृषाकपायि रेवति सुपुत्रे मध्यमेन सुस्नुषे माध्यमिकया वाचा। स्नुषा साधुसादिनीति वा, साधुसानिनीति वा, स्वपत्यं तत् सनोतीति वा ।

प्राश्नातु त इन्द्र उक्षण एतान्माध्यमिकान् संस्त्यायान् ॥ उक्षण उक्षतेर्वृद्धिकर्मणः, उक्षन्त्युदकेनेति वा, प्रियं कुरुष्व सुखाचयकरं हविः सुखकरं हविः सर्वस्माद्य इन्द्र उत्तरस्तमेतद् ब्रूम आदित्यम् ॥ ९ ॥

''वृषाकपायि रेवति॰ (ऋ॰ सं॰ ८, ४, १, १)''—इति । [illegible] ॥ हे ''वृषाकपायि !'' ''रेवति'' [illegible] ! ''सुपुत्रे !'' मध्यमेनेन्द्रेण [illegible], ''सुस्नुषे'' ''माध्यमिकया वाचा'' [illegible] । किम् ! इति—''घसत्त इन्द्र उक्षणः''

[illegible] स्नुषा ॥

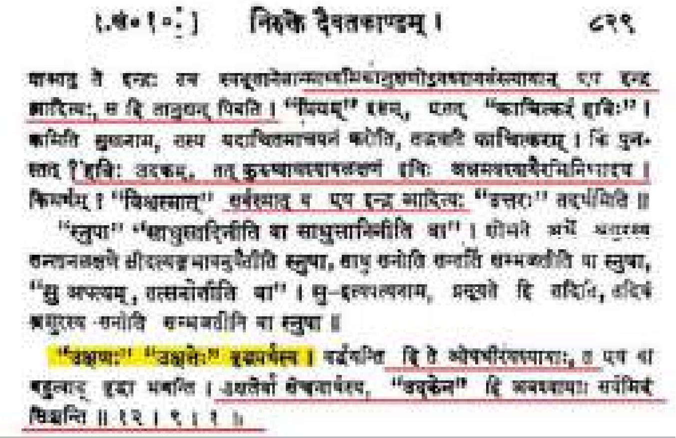
''उक्षणः'' ''उक्षतेः'' [illegible] । [illegible] हि ते [illegible], [illegible] भवन्ति । [illegible], ''उदकेन'' हि [illegible] ॥ १२ । ९ । १ ।

“Now the question arises: What is the meaning of this ‘Ukṣa’, considered a *madhyamika-saṁstyāyān* (secondary compound), as mentioned in the Vedas — which Indra, in the form of Āditya (the Sun), is said to be consuming? According to Nirukta and Durgavṛtti, its meaning is vaporized water or cloud. Since the Sun absorbs the water present on Earth through its rays and lifts it skyward by evaporation, metaphorically the Sun appears to be drinking the water of the Earth. This is the poetic sentiment that emerges.”

May Indra arise at dawn and nourish his own beings—these balanced, moderate ones (*mādhyamikān*), invigorated by rain and strengthened by seasonal showers. Indra, the solar deity (*Ādityaḥ*), drinks the Soma after uplifting them. The offering (*haviḥ*) is called *priyam*—beloved and desirable. It is also termed *kācitkaraṁ*, meaning “delightful,” because it brings joy (*kama*, happiness) and fulfills what has been gathered (*ācitaṁ*).

What is this offering? It is water, which you should prepare as a rain-marked food (*avashyāya-lakṣaṇaṁ annaṁ*)—nourished and produced by rainfall.

Why so? Because Indra, the solar deity, is supreme over all (*viśvasmāt uttaraḥ*).

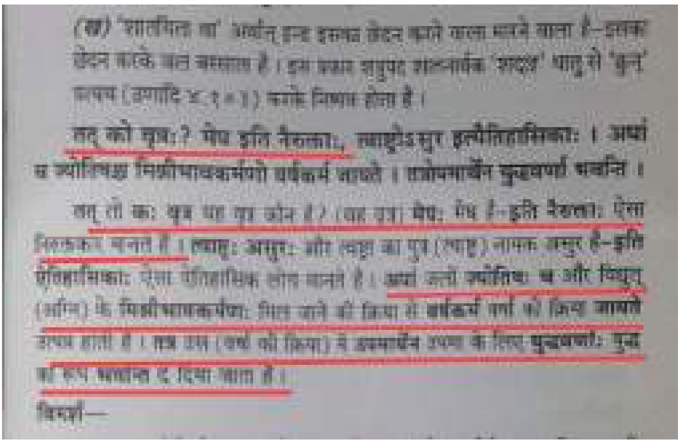


Maharishi Yaska also explained in his Nirukta Vedanga 2.16-17 Indra – Vritasur Sangram as a Natural Phenomenon

So then, who is this Vṛtra?

According to the etymologists (Nairuktas), "Vṛtra is a cloud (megha)."
But according to the historicists, "Vṛtra is a demon (asura), the son of Tvaṣṭṛ (Tvāṣṭra)."

Rain is produced through the combination (or interaction) of water (apām) and lightning (jyoti/agni).
In that process (i.e., the formation of rain), the description of a battle is presented metaphorically (upamārthena) — i.e., the battle is symbolic, not real.



Thus based on the context of Rig Veda 5.29 and the meaning of महिष as Uksha/Soma Rasa here is the correct translation of Rig Veda 5.29.7-8 based on Sayana Bhasya

सखा इन्द्रस्य मित्रभूत् अग्निः महिषा महिषाणां पशूनां त्री त्रीणि शतानि शतसंख्या- कानि सख्ये सख्युर्मित्रभूतस्य अस्य इन्द्रस्य क्रत्वा कर्मणा निमित्तभूतेन तूयं क्षिप्रम् अपचत् पपाच । किंच इन्द्रः परमैश्वर्ययुक्तः मनुषः मनोः संबन्धीनि त्री त्रीणि सरांसि पात्राणि । अत्र सरःशब्देन पूतभृदाधवनीयद्रोणकलशसंज्ञानि पात्राण्युच्यन्ते । तेषु स्थितं सुतम् अभिषुतं सोमं साकं युगपदेव वृत्रहत्याय वृत्रहननाय पिबत् अपिबत् पपौ ।।

हे इन्द्र त्वं यत् यदा त्री त्रयाणां शता शतसंख्याकानां महिषाणां पशूनां माः मांसानि अघः भक्षितवानसि ।। घसेरत्तेर्वा रूपम् ।। यदा च मघवा धनवांस्त्वं सोम्या सोममयानि त्री त्रीणि सरांसि पात्राणि पाः पीतवानसि । यत् यदेन्द्रः अहिं वृत्रं जघान हतवान् तदा विश्वे सर्वे देवाः भरं सोमपानादिना पूर्णम् इन्द्राय इन्द्रं युद्धार्थम् अह्वन्त आह्वयन्त । तत्र दृष्टान्तः । कारं न स्वामिनः कर्मकरमिव तद्वत् ।।

Agni, the companion and friend of Indra, swiftly prepared and offered the Soma rasas—three sets of one hundred in number—on behalf of Indra, who was his friend in the

sacrificial act and its purpose. These mahīṣas (Soma rasas) were prepared as part of the ritual offering.

Moreover, Indra, endowed with supreme sovereignty, drank from three sacred vessels associated with Manu and mankind. Here, the word saras refers to ritual containers such as the pūtabhṛt, ādhavanīya, and droṇa-kalaśa. In these vessels was placed the well-purified Soma, which Indra drank simultaneously for the purpose of slaying Vṛtra.

O Indra, whenever you consumed the essences of the Soma rasas—three sets of one hundred in number—you did so with great vigor. The term aghah here implies intensity or potency, and ghasa is taken in the sense of consuming or absorbing.

And when you, O Maghavan, the wealthy one, drank the Soma-filled three vessels, and when you slew the serpent Vṛtra, then all the gods, filled with the power of Soma, summoned you—Indra—for battle. The analogy here is like a servant being called by his master to perform a task.

Allegations-

Rig Veda 6.17.11 – "For you, Indra, whom all the Maruts, alike plural ased, exalt, may Pūṣan and Viṣṇu dress for you a hundred buffaloes, and to him may the three streams flow with the inebriating, foe-destroying Soma."

Refutation-

When the Uksha present in Rig Veda 10.86.13-14 is not literal Bull but Soma Rasa then how could one take **महिष** as literal Buffaloes'

The Mool Mantra of Rig Veda 6/17/11

वर्धा॒न्यं विश्वे॑ म॒रुत॑ः स॒जोषा॒ः पच॑च्छ॒तं म॑हि॒षाँ इ॑न्द्र॒ तुभ्य॑म् । पू॒षा विष्णु॒स्त्रीणि॒ सरां॑सि धावन्वृत्र॒हणं॑ मदि॒रमं॒शुम॑स्मै ॥

When we read the beginning Mantras of Rig Veda 6.17 we get to know that the whole Prakaran is about Soma Rasa and Indra Slaying Vitra then how could consuming the meat of a Buffalo come in between Soma Rasa and Indra-Vitra Prakaran

पिबा सोममभि यमुग्र तर्द ऊर्वं गव्यं महि गृणान इन्द्र.
वि यो धृष्णो वधिषो वज्रहस्त विश्वा वृत्रममित्रिया शवोभिः. (१)

हे उग्र इंद्र! तुमने अंगिरागोत्रीय ऋषियों की स्तुति सुनकर जिस सोमरस के उद्देश्य से पणियों द्वारा चुराई गई गायों को खोजा था, उस सोमरस को पिओ. हे हाथ में वज्रधारण करने वाले एवं शत्रुनाशक इंद्र! तुमने अपनी शक्तियों द्वारा सभी शत्रुओं को मारा था. (१)

स ईं पाहि य ऋजीषी तरुत्रो यः शिप्रवान् वृषभो यो मतीनाम्.
यो गोत्रभिद्वज्रभृद्यो हरिष्ठाः स इन्द्र चित्राँ अभि तृन्धि वाजान्. (२)

हे सोमलता का फोक धारण करने वाले इंद्र! तुम शत्रुओं से रक्षा करने वाले, सुंदर ठोड़ी वाले एवं स्तोताओं की इच्छा पूरी करने वाले हो. हे इंद्र! तुम पर्वतों के भेदक, वज्रधारी एवं घोड़ों को रथ में जोड़ने वाले हो. तुम अपना विविध अन्न हम पर प्रकट करो. (२)

एवा पाहि प्रत्नथा मन्दतु त्वा श्रुधि ब्रह्म वावृधस्वोत गीर्भिः.
आविः सूर्यं कृणुहि पीपिहीषो जहि शत्रूँरभि गा इन्द्र तृन्धि. (३)

हे इंद्र! प्राचीन काल के समान ही हमारा सोम पिओ. सोम तुम्हें प्रसन्न करे. तुम हमारी स्तुतियाँ को सुनकर बढ़ो. तुम सूर्य को प्रकट करो. हमें अन्न प्राप्त कराओ, शत्रुओं को नष्ट करो एवं पणियों द्वारा चुराई गई गाएं लाओ. (३)

ते त्वा मदा बृहदिन्द्र स्वधाव इमे पीता उक्षयन्त द्युमन्तम्.
महामनूनं तवसं विभूतिं मत्सरासो जर्हृषन्त प्रसाहम्. (४)

हे अन्न के स्वामी इंद्र! पिया हुआ सोमरस तुम तेजस्वी को बहुत प्रसन्न करे एवं सींच दे. तुम महान्, सर्वगुणसंपन्न विभूतियुक्त एवं शत्रुपराजयकर्त्ता हो. (४)

येभिः सूर्यमुषसं मन्दसानोऽवासयोऽप दृळ्हानि दर्द्रत्.
महामद्रिं परि गा इन्द्र सन्तं नुत्था अच्युतं सदसस्परि स्वात्. (५)

हे इंद्र! जिस सोम से प्रसन्न होकर तुमने गाढ़े अंधकार को नष्ट करते हुए सूर्य एवं उषा को अपने-अपने स्थान पर स्थापित किया तथा उस पर्वत के टुकड़े कर दिए जो पणियों द्वारा

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चुराई हुई गाएं छिपाए हुए था तथा अपनी शक्ति से स्थिर था. (५)

तव क्रत्वा तव तद्दंसनाभिरामासु पक्वं शच्या नि दीधः.
और्णोर्दुर उस्रियाभ्यो वि दृळ्होदूर्वाद्गा असृजो अङ्गिरस्वान्. (६)

हे इंद्र! तुमने अपने कार्यों, बुद्धि और सामर्थ्य द्वारा कमजोर गायों को दुधारू बनाया है, गायों के बाहर जाने के लिए पर्वत में द्वार बनाए हैं एवं अंगिरागोत्रीय ऋषियों से मिलकर उन्हें घेरे से स्वतंत्र किया है. (६)

पप्राथ क्षां महि दंसो व्युर्वीमुप द्यामृष्वो बृहदिन्द्र स्तभायः.
अधारयो रोदसी देवपुत्रे प्रत्ने मातरा यह्वी ऋतस्य. (७)

हे महान् इंद्र! तुमने अपने महान् कर्म द्वारा धरती को विशेष रूप से पूर्ण बनाया है, विस्तृत आकाश को स्थिर किया है एवं देवों के माता-पितारूप धरती-आकाश को धारण किया है. धरती-आकाश अति प्राचीन एवं उदक के जन्मदाता हैं. (७)

अध त्वा विश्वे पुर इन्द्र देवा एकं तवसं दधिरे भराय.
अदेवो यदभ्यौहिष्ट देवान्त्स्वर्षाता वृणत इन्द्रमत्र. (८)

जब एक असुर ने संग्राम के लिए देवों को ललकारा तो उन्होंने तुम्हें ही अपने आगे चलने वाला बनाया. हे बलवान् इंद्र! शत्रुओं के युद्ध में भी तुम्हें वरण किया गया था. (८)

अध द्यौश्चित्ते अप सा नु वज्राद्द्वितानमद्भियसा स्वस्य मन्योः.
अहिं यदिन्द्रो अभ्योहसानं नि चिद्विश्वायुः शयथे जघान. (९)

हे अधिक अन्न के स्वामी इंद्र! जब तुमने आक्रमणकारी वृत्र को धरती पर सोने के लिए मार डाला था, तब तुम्हारे क्रोध एवं वज्र से आकाश भी कांप गया था. (९)

अध त्वष्टा ते मह उग्र वज्रं सहस्रभृष्टिं ववृतच्छताश्रिम्.
निकाममरमणसं येन नवन्तमहिं सं पिणगृजीषिन्. (१०)

हे उग्र इंद्र! त्वष्टा ने तुम्हारे लिए हजार धार एवं सौ कोनों वाला वज्र बनाया था. हे सोमलता का नीरस अंश ग्रहण करने वाले इंद्र! तुमने उस वज्र द्वारा निश्चित अभिलाषा वाले शत्रुओं को निमग्न करने वाले एवं गर्जन करते हुए वृत्र को पीस डाला था. (१०)

In Nighantu 3.3 Uksha and **महिषा** have the same meaning

महत् । ब्रूनः । ऋष्वः । बृहत् । उचितः । तवसं◌ः । तविषः । महिषः । अभ्वः । ऋभुक्षाः । उता । विहांयाः । यह्वः । ववतंथ । विवंक्षसे । अम्भृणः । माहिंनः । गभीरः । कुहः । र्भसः । वार्धन् । विरशी । अद्भुतम् । बंर्हिष्ठः । बर्हिषीति महतः ३

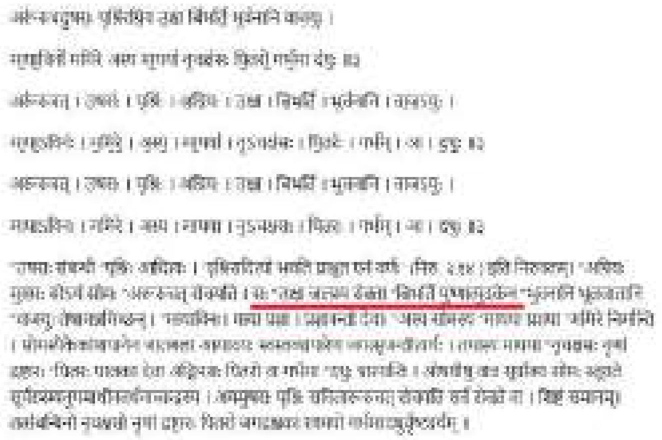
महत् । ब्रध्नः । ऋष्वः । बृहत् । उक्षितः । तवसः । तविषः । महिषः । अभ्वः । ऋभुक्षाः । उक्षा । विहायाः । यह्वः । ववक्षिथ । विवक्षसे । अम्भृणः । माहिनः । गभीरः । ककुहः । रभसः । व्राधन् । विरप्शी । अद्भुतम् । बर्हिष्ठः । बर्हिषीति महतः ३

In Rig Veda Indra in the form of Āditya (the Sun), is said to
e consuming Uksha . Then whats the meaning of Uksha .

As per Acharya Sayana the meaning of Uksa is Atmospheric Water in the form of Soma Rasa which Indra is said to be be consuming . So here as well the meaning of **महिष** which Indra in the form of Aditya is said to be consuming must be taken as Soma Rasa and not Buffaloes based on the context of this Mantra

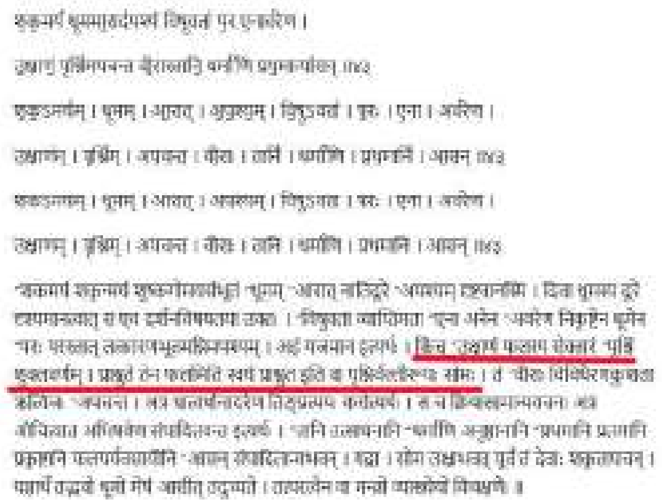
The Meaning of Uksha

Sayancharya commentary on Rig Veda 9/83/3 too says "**उक्षा जलस्य सेक्ता "बिभर्ति पुष्णात्युदकेन** " meaning "Ukṣā, the sprinkler of water, bears and nourishes with water."



Sayancharya commentary on Rig Veda 1/164/43 – **किंच "उक्षाणं फलस्य सेक्तारं "पृश्निं शुक्लवर्णम् । प्राश्नुते तेन फलमिति स्वयं प्राश्नुत इति वा पृश्निर्वल्लीरूपः सोमः**

Furthermore, 'Ukṣāṇaṁ' means the sprinkler or nourisher of Soma. 'Pṛśniṁ', the white-colored one, is said to enjoy the fruit through it—or perhaps enjoys it directly. Thus, 'Pṛśni' refers to Soma in the form of a creepe



Maharshi Yāska on "Ukṣan" To begin with, Maharshi Yāska interprets the word "Ukṣan" as deriving from the root *Ukṣ*, meaning "that which causes growth" or "promotes increase."

He further classifies "Ukṣan" under the category of secondary compounds (madhyamikasaṁstyāyān) — a grammatical nuance we'll explore shortly.

Indra as the Sun In this context, Indra is also equated with the Sun, as expressed in the phrase "Indram brūma ādityam" (Let us call Indra the Sun).

Commentator Durgācārya reinforces this view by stating: "Eṣa Indra Ādityaḥ" — "This Indra *is* the Sun."

Indra and the Essence (Rasa) Durgācārya further analyzes the passage by explaining that, contextually, Indra appropriates the essence (rasa), after which that essence becomes collected together in a unified form. Expanding upon this, he notes that since *Ukṣ* also means sprinkling or flowing, the essence/Soma absorbed by Indra is then diffused and sprinkled throughout.

वृषाकपायि रेवति सुपुत्रे मध्यमेन सुस्नुषे माध्यमिकया वाचा। स्नुषा साधुसादिनीति वा, साधुसानिनीति वा, स्वपत्यं तत् सनोतीति वा । प्राश्नातु त इन्द्र उक्षण एतान्माध्यमिकान् संस्त्यायान् ॥ उक्षण उक्षतेर्वृद्धिकर्मणः, उक्षन्त्युदकेनेति वा, प्रियं कु-रुष्व सुखाचयकरं हविः सुखकरं हविः सर्वस्माय इन्द्र उ-त्तरस्तमेतद् ब्रूम आदित्यम् ॥ १ ॥ "वाकपाय रेवेति० (ऋ० सं० ८, ४, ३, ३) "-इति । इन्द्रस्यार्षम् । षष्ठे पृष्ठयाहनि हृपाकपौ – विनियोगः ॥ हे "वृपाकपायि !" "रेवति" धनवति ! रथिमति ! "सुपुत्रे !" मध्यमेनेन्द्रेण रतहरणसामान्यात्-सहस्थानसामान्यात्, "सुत्नुषे" "माध्यामिकया बावा" मिथुनसामान्यात् । किम् ? इति "घसत्त इन्द्र उक्षणः

O Vṛṣākapi! O Revati, wealthy and chariot-bearing! You are blessed with noble sons and virtuous daughters-in-law, who speak with balanced and gracious words. The daughter-in-law may be called sādhusādinī (one who speaks well), *sādhusāninī* (one who brings goodness), or *sanoṭī* (one who nurtures her husband's lineage). May Indra, the invigorator (ukṣaṇaḥ), partake of these noble offerings and praises from the middle ones (*mādhyamikān*), those who are moderate and balanced in speech and conduct."**

- *Ukṣaṇaḥ* derives from *ukṣ*, meaning to nourish or to sprinkle—symbolizing growth and vitality.
- The offering (*haviḥ*) is described as pleasing and joy-bestowing, suitable for all beings.
- The phrase *"Indra uttaraḥ"* reaffirms Indra's supreme status among the gods.

"उक्षणः" "उधृतेः" वृद्ध्यर्थस्य । वर्द्धयन्ति हि ते ओषधीरंवश्यायाः, त एव वा बहुत्वाद् वृद्धा भवन्ति । उक्षतेर्वा सेचनार्थस्य, "उदकेन" हि अवश्यायाः सर्वमिदं सिञ्चन्ति ॥ १२ । ९।१ ।।

"Ukṣaṇaḥ" is derived from "udhṛti," meaning growth or nourishment. The plants indeed grow due to rain, and because of their abundance, they are considered to have increased. Alternatively, it comes from "ukṣ,"

तस्या एषा भवति—॥

"तस्याः एषा भवति"—॥ *

"वृषाकपायि रेवति सुपुत्र आदु सुस्नुषे।
घसत्त इन्द्र उक्षणः प्रियं काचित्करं हविर्विश्वस्मादिन्द्र उत्तरः॥"

वृषाकपायि रेवति सुपुत्रे मध्यमेन सुस्नुषे माध्यमिकया वाचा। स्नुषा साधुसादिनीति वा, साधुसानिनीति वा, स्वपत्यं तत् सनोतीति वा।

प्राश्नातु त इन्द्र उक्षण एतान्माध्यमिकान् संस्त्यायान्॥

उक्षण उक्षतेर्वृद्धिकर्मणः, उक्षन्त्युदकेनेति वा, प्रियं कुरुष्व सुखाचयकरं हविः सुखकरं हविः सर्वस्माद्य इन्द्र उत्तरस्तमेतद् ब्रूम आदित्यम्॥ १॥

"वृषाकपायि रेवति॰ (ऋ॰ सं॰ ८, ४, ३, ३)"—इति। [illegible] "वृषाकपायि!" "रेवति" [illegible] "सुपुत्रे!" मध्यमेनेन्द्रेण [illegible], "सुस्नुषे" "माध्यमिकया वाचा" [illegible]। किम्? इति—"घसत्त इन्द्र उक्षणः"

[illegible] स्नुषा॥

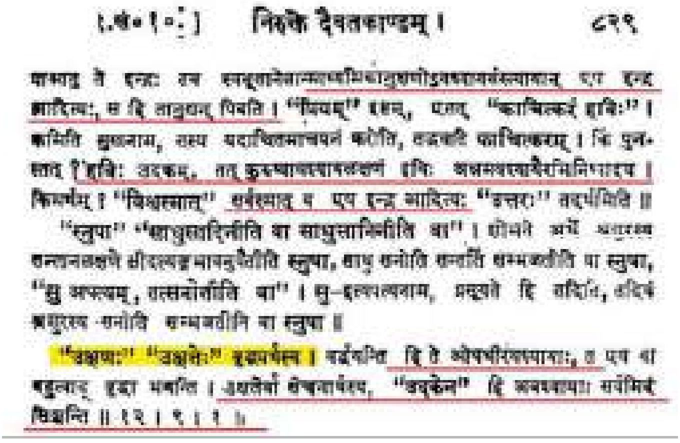
"उक्षणः" "उक्षतेः" [illegible]। [illegible] हि ते ओषधीवनस्पतयः, [illegible] "उदकेन" हि [illegible] सिञ्चन्ति॥ १२। ९। १। १॥

"Now the question arises: What is the meaning of this 'Ukṣa', considered a *madhyamika-saṁstyāyān* (secondary compound), as mentioned in the Vedas — which Indra, in the form of Āditya (the Sun), is said to be consuming? According to Nirukta and Durgavṛtti, its meaning is vaporized water or cloud. Since the Sun absorbs the water present on Earth through its rays and lifts it skyward by evaporation, metaphorically the Sun appears to be drinking the water of the Earth. This is the poetic sentiment that emerges."

May Indra arise at dawn and nourish his own beings—these balanced, moderate ones (*mādhyamikān*), invigorated by rain and strengthened by seasonal showers. Indra, the solar deity (*Ādityaḥ*), drinks the Soma after uplifting them. The offering (*haviḥ*) is called *priyam*—beloved and desirable. It is also termed *kācitkaraṁ*, meaning "delightful," because it brings joy (*kama*, happiness) and fulfills what has been gathered (*ācitaṁ*).

What is this offering? It is water, which you should prepare as a rain-marked food (*avashyāya-lakṣaṇaṁ annaṁ*)—nourished and produced by rainfall.

Why so? Because Indra, the solar deity, is supreme over all (*viśvasmāt uttaraḥ*).

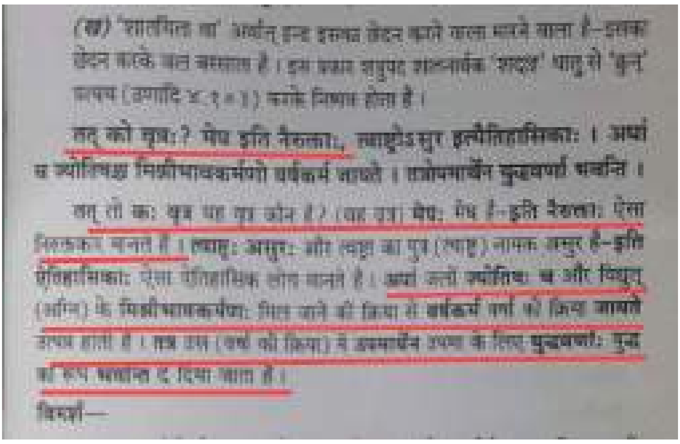


Maharishi Yaska also explained in his Nirukta Vedanga 2.16-17 Indra – Vritasur Sangram as a Natural Phenomenon

So then, who is this Vṛtra?

According to the etymologists (Nairuktas), "Vṛtra is a cloud (megha)."
But according to the historicists, "Vṛtra is a demon (asura), the son of Tvaṣṭṛ (Tvāṣṭra)."

Rain is produced through the combination (or interaction) of water (apām) and lightning (jyoti/agni).
In that process (i.e., the formation of rain), the description of a battle is presented metaphorically (upamārthena) — i.e., the battle is symbolic, not real.



Thus based on the context of Rig Veda 6.17 and the meaning of महिष as Uksha/Soma Rasa here is the correct translation of Rig Veda 6.17.11 based on Sayana Bhasya

"सजोषाः सह प्रीयमाणाः "विश्वे "मरुतः सर्वे देवा हे "इन्द्र "यं त्वां "वर्धान् स्तोत्रैर्वर्धयन्ति हे इन्द्र तस्मै "तुभ्यं "पूषा एतन्नामको देवः "विष्णुः एतन्नामकश्च "शतं शतसंख्याकान् "महिषान् पुंपशून् "पचत् पचेत् । अपि च "अस्मै तुभ्यं "सरांसि द्रोणकलशपूतभृदाधवनीयाख्यानि "त्रीणि पात्राणि "अंशुं सोमं "धावन् अगच्छन् । सोमैः पात्राणि पूर्यन्त इत्यर्थः । कीदृशं सोमम् । "मदिरं मदकरं "वृत्रहणं वृत्राणां शत्रूणां हन्तारम् । अत्र वृत्रहञ्छब्देन सोमोऽभिधीयते । पीते हि सति सोमे वृत्राणि हन्तुमिन्द्रः समर्थो भवतीति यावत् ॥

United in joy, all the deities and Maruts together glorify Indra with hymns, exalting him through praise. To him—O Indra—deities like Pūṣan and Viṣṇu offer hundreds of Soma offerings . These Soma offerings are ritually prepared and presented with devotion.

Moreover, for Indra, sacred waters contained in ritual vessels—such as the Droṇa-kalaśa and Ādhavanī—are poured into three cups (*trīṇi pātrāṇi*), into which flows the

Soma essence (*aṁśuṁ*). These cups become filled with Soma during the ritual.

What kind of Soma is it? It is exhilarating and potent—empowering Indra to slay demons, symbolized by *vṛtra-han*, the destroyer of obstruction (Vṛtra). In this context, Soma itself is referred to as *vṛtra-han*, because upon drinking it, Indra becomes strong enough to defeat his enemies.

Allegations–

📚Rig Veda 10.94.3📚
Loudly they speak, for they have found the savoury meath: they make a humming sound over the meat prepared. As they devour the branch of the Red-coloured Tree, these, the well-pastured Bulls, have uttered bellowings." (source)

Refutation-

Here is Sayanacharya commentary on Rig Veda 10.94.3

"अरुणस्य अरुणवर्णस्य वृक्षस्य शाखां "बप्सतः भक्षयन्तः "ते "सूभर्वाः शोभनभक्षाः "वृषभाः प्रेमराविषुः प्ररुवन्ति । यथा "पक्वे "आमिषि "अधि आमिषे क्रव्यादो मांसभक्षकाश्च मांसविषये यथा न्यूङ्खयन्ते शब्दविशेषं कुर्वन्ति तद्वत् एते ग्रावाणः वदन्ति शब्दं कुर्वन्ति । किंच "मधु मदकरं सोमम् "अना आस्येन "अविदन् लभन्ते ॥

The strong, noble bulls who long for and devour the branch of the reddish tree with reddish hue, bellow passionately. Just as flesh-eating predators and carnivores produce distinct sounds over well-cooked meat, so too do these pressing stones (grāvāṇaḥ) produce sound.
Moreover, without a mouth, they attain or discover the honey-like Soma.

Here with the example of an example that just like Flesh Eating predators produce sounds over cooked meat similarly the stones which are used to make soma make a similar sound

However just by giving an example of meat eating animals it does not mean that Vedas allow meat eating

Allegations-

📚Rig Veda 10.104.3📚
To make thee [Indra] start, a strong true draught I offer to thee, the Bull [as a oblation], O thou whom Bay Steeds carry." (source)

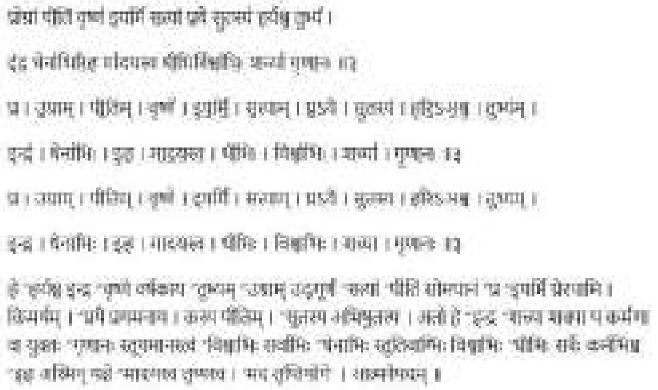
Refutation–

Here is Sayancharya Commentary on Rig Veda 10.104.3

हे "हर्यश्व इन्द्र "वृष्णे वर्षकाय "तुभ्यम् "उग्राम् उद्गूर्णं "सत्यां "पीतिं सोमपानं "प्र "इयर्मि प्रेरयामि । किमर्थम् । "प्रयै प्रगमनाय । कस्य पीतिम् । "सुतस्य अभिषुतस्य । अतो हे "इन्द्र "शच्या शक्या प कर्मणा वा युक्तः "गृणानः स्तूयमानस्त्वं "विश्वाभिः सर्वाभिः "धेनाभिः स्तुतिवाग्भिः विश्वाभिः "धीभिः सर्वैः कर्मभिश्च "इह अस्मिन् यज्ञे "मादयस्व तृप्यस्व । 'मद तृप्तियोगे' । आत्मनेपदम् ॥

*O Indra, rider of swift green horses (*Harī-aśva)! O mighty one, showerer of strength (*Vṛṣṇe Varṣakāya*)! I offer to you the fierce, overflowing, and true drink of Soma (*Ugrām Udgūrṇam Satyām Pītim*). I send it forth (*prerayāmi*) for your coming (*prayai*). For whom is this drink? For you, the one for whom the Soma has been pressed (*sutasya abhiṣutasya*).**

*Therefore, O Indra, empowered by truth (*śacyā) and capable through action (*karmṇā*), praised and glorified (*gṛṇānaḥ*), delight in this sacrifice (*iha asmin yajñe*) with all praises (*dhenābhiḥ*), with all hymns (*dhībhiḥ*), and with all ritual acts (*karmabhiśca*). Be pleased and fulfilled (*mādayasva, tṛpyasva*)!"**


प्रोग्रां पीतिं वृष्ण इयर्मि सत्यां प्रयै सुतस्य हर्यश्व तुभ्यं ।
इंद्र धेनाभिरिह मादयस्व धीभिर्विश्वाभिः शच्या गृणानः ॥३

प्र । उग्राम् । पीतिम् । वृष्णे । इयर्मि । सत्याम् । प्रऽयै । सुतस्य । हरिऽअश्व । तुभ्यम् ।
इन्द्र । धेनाभिः । इह । मादयस्व । धीभिः । विश्वाभिः । शच्या । गृणानः ॥३

प्र । उग्राम् । पीतिम् । वृष्णे । इयर्मि । सत्याम् । प्रऽयै । सुतस्य । हरिऽअश्व । तुभ्यम् ।
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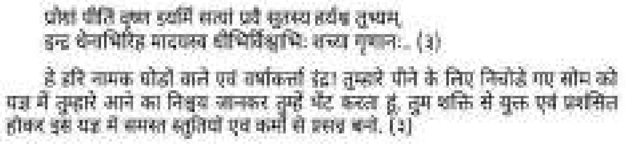
हे "हर्यश्व इन्द्र "वृष्णे वर्षकाय "तुभ्यम् "उग्राम् उद्गूर्णं "सत्यां "पीतिं सोमपानं "प्र "इयर्मि प्रेरयामि । किमर्थम् । "प्रयै प्रगमनाय । कस्य पीतिम् । "सुतस्य अभिषुतस्य । अतो हे "इन्द्र "शच्या शक्या प कर्मणा वा युक्तः "गृणानः स्तूयमानस्त्वं "विश्वाभिः सर्वाभिः "धेनाभिः स्तुतिवाग्भिः विश्वाभिः "धीभिः सर्वैः कर्मभिश्च "इह अस्मिन् यज्ञे "मादयस्व तृप्यस्व । 'मद तृप्तियोगे' । आत्मनेपदम् ॥

Hindi Translation of Rig Veda 10.104.3 by Ganga Sahaya Sharma

हे हरि नामक घोड़ों वाले एवं वर्षाकर्त्ता इंद्र! तुम्हारे पीने के लिए निचोड़े गए सोम को यज्ञ में तुम्हारे आने का निश्चय जानकर तुम्हें भेंट करता हूं. तुम शक्ति से युक्त एवं प्रशंसित होकर इस यज्ञ में समस्त स्तुतियों एवं कर्मों से प्रसन्न बनो. (३)

"O Indra, rider of horses named Hari and bringer of rain! Knowing that you will arrive at the sacrifice, I offer you the Soma that has been pressed for your drinking. Empowered and praised, may you be pleased in this ritual through all hymns and sacred acts."


प्रोग्रां पीतिं वृष्ण इयर्मि सत्यां प्रयै सुतस्य हर्यश्व तुभ्यम्,
इन्द्र धेनाभिरिह मादयस्व धीभिर्विश्वाभिः शच्या गृणानः. (३)

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No Beef eating nor Cow Sacrifice

Allegations-

Rig Veda 8/43/11

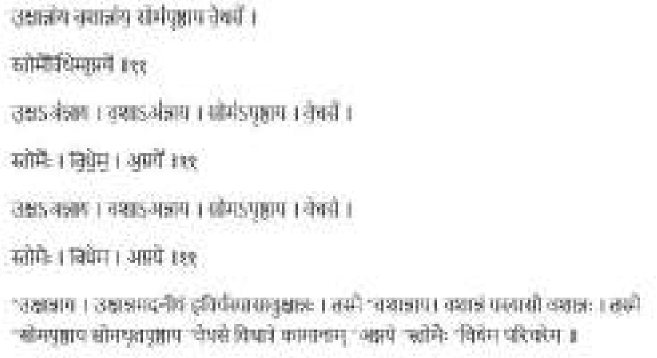
“Let us adore with hymns Agni, the granter (of desires), the eater of the ox, the eater of the marrow, onwhose back the libation is poured.”

Refutation-

Here is Sayanacharya commentary on Rig Veda 8/43/11

“उक्षान्नाय । उक्षान्नमदनीयं हविर्यस्यासावुक्षान्नः । तस्मै “वशान्नाय। वशान्नं यस्यासौ वशान्नः । तस्मै “सोमपृष्ठाय सोमघृतपृष्ठाय “वेधसे विधात्रे कामानाम् “अग्नये “स्तोमैः “विधेम परिचरेम ॥

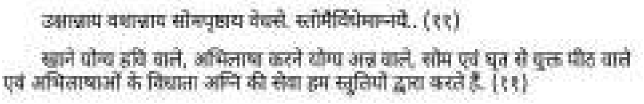
“We serve Agni — the one who is adorned with offerings that are edible, who bears desirable food, whose back is smeared with Soma and ghee, and who is the fulfiller of desires — through our hymns of praise.” (11)



Hindi translation of Ganga Sahaya Sharma

खाने योग्य हवि वाले, अभिलाषा करने योग्य अन्न वाले, सोम एवं घृत से युक्त पीठ वाले एवं अभिलाषाओं के विधाता अग्नि की सेवा हम स्तुतियों द्वारा करते हैं. (११)

“We serve Agni — the one who is adorned with offerings that are edible, who bears desirable food, whose back is smeared with Soma and ghee, and who is the fulfiller of desires — through our hymns of praise.” (11)


उक्षान्नाय वशान्नाय सोमपृष्ठाय वेधसे. स्तोमैर्विधेमाग्नये. (११)

खाने योग्य हवि वाले, अभिलाषा करने योग्य अन्न वाले, सोम एवं घृत से युक्त पीठ वाले एवं अभिलाषाओं के विधाता अग्नि की सेवा हम स्तुतियों द्वारा करते हैं. (११)

Allegations-

Rig Veda 8/12/8 mentions that Indra used to eat 1000 Bull

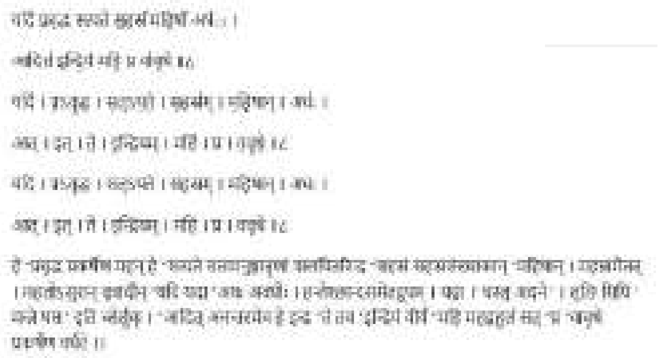
Refutation-

Here is Sayancharya commentary on Rig Veda 8/12/8

हे “प्रवृद्ध प्रकर्षेण महन् हे “सत्पते सतामनुष्ठातॄणां पालयितरिन्द्र “सहस्रं सहस्रसंख्याकान् “महिषान् । महन्नामैतत् । महतोऽसुरान् वृत्रादीन् “यदि यदा “अघः अवधीः । हन्तेश्छान्दसमेतद्रूपम् । यद्वा ।' घस्लृ अदने ' । लुङि सिपि ' मन्त्रे घस ' इति च्लेर्लुक् । “आदित् अनन्तरमेव हे इन्द्र “ते तव “इन्द्रियं वीर्यं “महि महद्बहुलं सत् “प्र “वावृधे प्रकर्षेण वर्धते ।।

“O Indra, greatly exalted and mighty! O protector of the oble and righteous! You have slain thousands upon

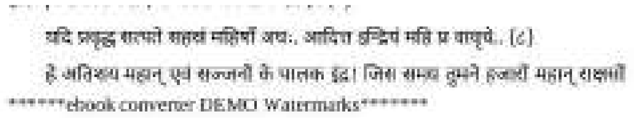
thousands of mighty foes—this is your great name. You destroyed the great demons like Vṛtra whenever evil arose. The verb 'ghas' (to consume) is used here in a poetic form. O Indra, from that moment onward, your strength and heroic power have grown immensely and abundantly."



Hindi translation of Ganga Sahaya Sharma of Rig Veda 8/12/8

हे अतिशय महान् एवं सज्जनों के पालक इंद्र ! जिस समय तुमने हजारों महान् राक्षसों को मारा था, उसके बाद ही तुम्हारा बल महान् रूप से बढ़ा था. (८)

"O exceedingly great and protector of the virtuous, Indra! It was after you slew thousands of mighty demons that your strength increased immensely." (8)



यदि प्रवृद्ध सत्पते सहस्रं महिषाँ अघः, आदित इन्द्रियं महि प्र वावृधे. (८)

हे अतिशय महान् एवं सज्जनों के पालक इंद्र! जिस समय तुमने हजारों महान् राक्षसों

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को मारा था, उसके बाद ही तुम्हारा बल महान् रूप से बढ़ा था. (८)

No Beef eating here either

Allegations-

Rig Veda 10.91.14-15 He [Agni/Fire] in whom horses, bulls, oxen, and barren cows, and rams, when duly set apart, are offered up,- To Agni, Soma-sprinkled, drinker of sweet juice, Disposer, with my heart I bring a fair hymn forth. Into thy [Agni's] mouth is poured the offering, Agni, as Soma into cup, oil into ladle

Refutation-

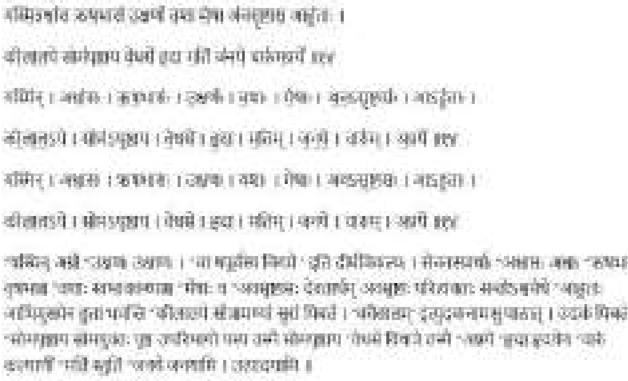
Here is Sayanacharya commentary on Rig Veda 10.91.14-15

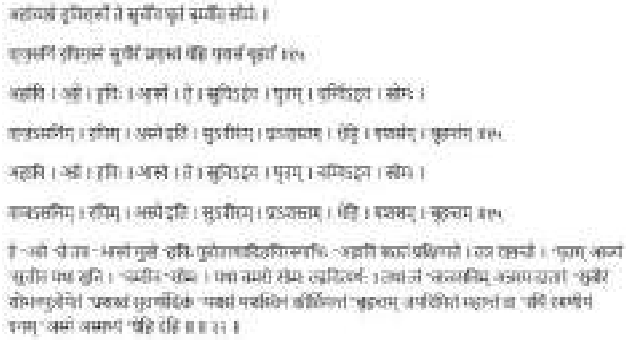
"यस्मिन् अग्नौ "उक्षणः उक्षाणः । ' वा षपूर्वस्य निगमे ' इति दीर्घविकल्पः । सेचनसमर्थाः "अश्वासः अश्वाः "ऋषभासः वृषभाश्च "वशाः स्वभाववन्ध्याश्च "मेषाः च "अवसृष्टासः देवतार्थम् अवसृष्टाः परित्यक्ताः सन्तोऽश्वमेधे "आहुताः आभिमुख्येन हुता भवन्ति "कीलालपे सौत्रामण्यां सुरां पिबते । "कीलालम्' इत्युदकनामसु पाठात् । उदकं पिबते "सोमपृष्ठाय सोमयुक्तः पृष्ठ उपरिभागो यस्य तस्मै सोमपृष्ठाय "वेधसे विधात्रे तस्मै "अग्नये "हृदा हृदयेन "चारुं कल्याणीं "मतिं स्तुतिं "जनये जनयामि । उत्पादयामि ॥

हे "अग्ने "ते तव "आस्ये मुखे "हविः पुरोडाशादिहविरस्माभिः "अहावि सततं प्रक्षिप्यते । तत्र दृष्टान्तौ । "घृतम् आज्यं "स्रुचीव यथा सुचि । "चम्वीव "सोमः । यथा चमसे सोमः तद्वदित्यर्थः । तथा त्वं "वाजसनिम् अन्नस्य दातारं "सुवीरं शोभनपुत्रोपेतं "प्रशस्तं सुवर्णादिकं "यशसं यशस्विनं कीर्तिमन्तं "बृहन्तम् ।परिमितं महान्तं वा "रयिं रमणीयं धनम् "अस्मे अस्मभ्यं "धेहि देहि ॥ ॥ २२ ॥

"In the fire where —horses, bulls, barren cows, and rams—are ritually released for the Devas , they are offered in the Yagya . In the Sautrāmaṇī ritual, the drink called *kīlāla* is consumed. To the divine creator (*Vedhas*), who bears Soma on his back (*somapṛṣṭha*), I generate a beautiful and auspicious hymn from the heart for Agni."**

"O Agni! Into your mouth, we constantly cast offerings—puroḍāśa and other sacred substances. Just as pure ghee is poured with a ladle, and Soma is served in a cup, so too do we offer to you. Therefore, grant us nourishing food (*vājasani*), heroic sons (*suvīra*), splendid wealth (*praśastaṁ*), lasting fame (*yaśasaṁ*), and vast prosperity (*bṛhantam rayiṁ*)—bestow it upon us!"**



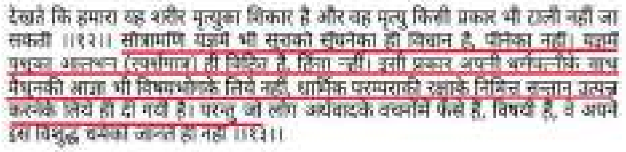


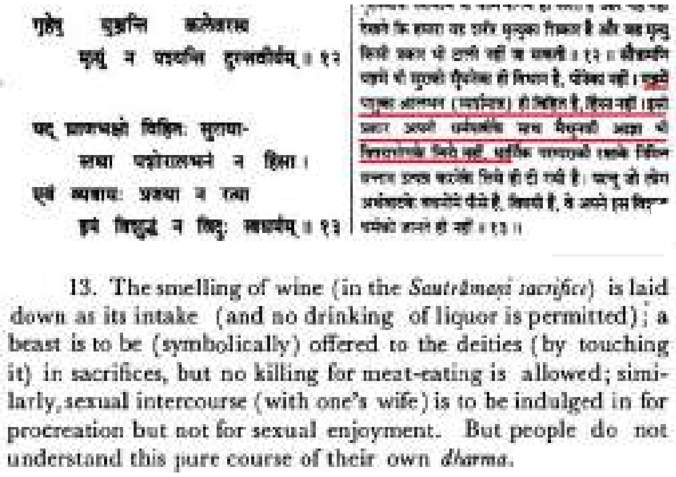
What is meant by the Offering of Pashu in the yagya and Drinking of Sura in Sautrāmaṇī Ritual ?

Ved Vyas ji explained in Srimad Bhagavatam 11.5.13 that the touching of the Pashu to the Yagya Altar and then releasing it is accepted as its Offering and not its real killing . Similarly in Sautrāmaṇī Ritual the symbolic smelling of Sura is accepted as its intake and not real drinking of Sura

Srimad Bhagvatam 11/5/13 Geeta Press Gorakhpur

The smelling of wine (in the Sautrāmani sacrifice) is laid down as its intake (and no drinking of liquor is permitted); a beast is to be (symbolically) offered to the deities (by touching it) in sacrifices, but no killing for meat-eating is allowed; simi-larly, sexual intercourse (with one's wife) is to be indulged in for procreation but not for sexual enjoyment. But people do not understand this pure course of their own dharma.



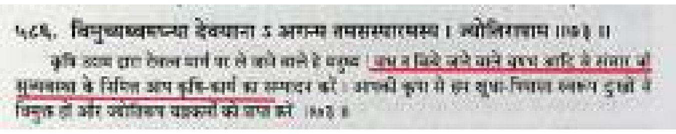


13. The smelling of wine (in the *Sautrāmaṇī sacrifice*) is laid down as its intake (and no drinking of liquor is permitted); a beast is to be (symbolically) offered to the deities (by touching it) in sacrifices, but no killing for meat-eating is allowed; similarly, sexual intercourse (with one's wife) is to be indulged in for procreation but not for sexual enjoyment. But people do not understand this pure course of their own *dharma*.

Yajur Veda 12.73 – Bulls are Aghanya – Inviolable

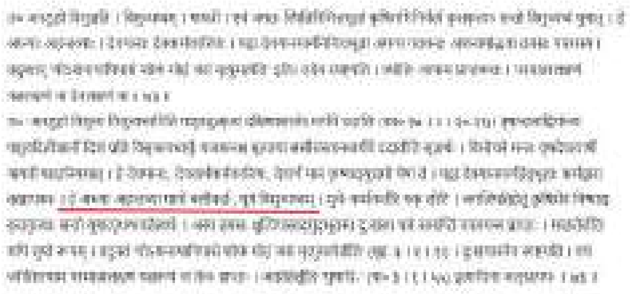
कृषि उद्यम द्वारा देवत्व मार्ग पर ले जाने वाले हे मनुष्य ! वध न किये जाने वाले वृषभ आदि से संसार की सुव्यवस्था के निमित्त आप कृषि-कार्य का सम्पादन करें। आपकी कृपा से हम क्षुधा-पिपासा स्वरूप दुःखों से विमुक्त हों और ज्योतिरूप यज्ञकर्मों को प्राप्त करें ॥७३

O noble soul, who walks the path of divinity through agricultural endeavor! May you perform your farming duties with the help of Inviolable bulls and other sacred beings, for the harmonious order of the world. Through your grace, may we be freed from the sufferings of hunger and thirst, and attain the radiant fruits of sacrificial deeds.



५८६. विमुच्यध्वमघ्न्या देवयाना ऽ अगन्म तमसस्पारमस्य । ज्योतिरापाम ॥७३॥

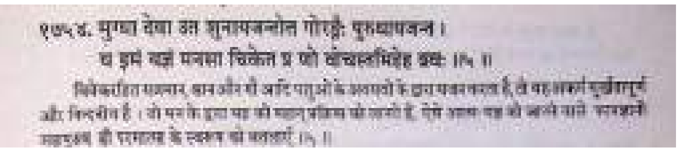
Acharya Mahidhar even extended this by saying । हे अघ्या अहन्तव्या गावो बलीवर्दाः, यूयं विमुच्यध्वम् meaning "O Aghnyā (inviolable) cows and bullocks you not to be killed, You all should be set free." – That all Cattle and Bull Species are Aghanya



Atharva Veda 7/5/5 condemns killing Cows in Yagyas

विवेकरहित यजमान, श्वान और गौ आदि पशुओं के अवयवों के द्वारा यजन करता है, तो यह अकर्म मूर्खतापूर्ण और निन्दनीय है। जो मन के द्वारा यज्ञ की महान् प्रक्रिया को जानते हैं, ऐसे आत्म-यज्ञ को जानने वाले परमज्ञानी महापुरुष ही परमात्मा के स्वरूप को बतलाएँ ॥५ ॥

A yajamāna (sacrificer) devoid of Intellect , who performs Yagyas using the limbs of animals like dogs and cows, engages in an actionless, foolish, and condemnable act. Only those great souls who understand the profound process of inner sacrifice through the mind — the knowers of the self-sacrifice — can truly reveal the nature of the Supreme Being



Allegations-

Rig Veda 10.27.17 The sages cooked a fat ram, they followed in succession like dice thrown in gambling…

Refutation-

Here is Sayancharya commentary on Rig Veda 10.27.17

“वीराः प्रजापतेः पुत्रा अङ्गिरसः “पीवानं स्थूलम् । मेदोमांसादियुक्तमित्यर्थः। “मेषम् अजम् “अपचन्त प्रजापतिरूपस्येन्द्रस्यार्थाय पक्ववन्तोऽभवन् । पशुयागं कुर्वन्त इत्यर्थः । किंच। लुप्तोपममेतत् । यथा देवानाम् “अक्षाः “दीवे देवने रमणस्थाने “न्युप्ताः निक्षिप्ताः सन्तः “अनु “आसन् संक्रीडमानयोर्द्वयोरेकतरस्यानुगता भवन्ति तथा सर्वेऽङ्गिरसः प्रजापतेरनुगता भवन्ति। “द्वा अङ्गिरसां मध्ये द्वावङ्गिरसौ “धनुम् । धनुशब्दोऽत्र धनुःशब्दपर्यायो धनशब्दपर्यायो वा । धनुर्यथा वधसाधनं तथाज्ञानादिवधसाधनं धनवत्प्रीतिकरं वा। कपिलमित्यर्थः । “बृहतीं प्रजापतेराज्ञया वर्धयित्रीं प्रकृतिम् “अप्स्वन्तः प्रकृतिस्थानां सूक्ष्मणामुदकानां मध्ये “चरतः प्रजापत्यादेशादाराधयतः। कीदृशौ । “पवित्रवन्ता पवित्रवन्तौ । मन्त्रः पवित्रमुच्यते । ध्यानसाधनप्रणवमन्त्रवन्तौ “पुनन्ता शुद्धौ। प्रणवध्यानेनात्मानं संस्कुर्वन्तावित्यर्थः ॥

The valiant ones — the Aṅgirasas — are the sons of Prajāpati. They offered a fat and bulky ram and goat, endowed with marrow and flesh, for the purpose of Indra, who embodies the form of Prajāpati — meaning, they engaged in the act of *paśuyajña* as an offering, as a spiritual presentation. Moreover, this act is expressed through an *elliptical simile* (*luptopamā*). Just as the dice (*akṣāḥ*) of the gods, cast and placed in the divine dice-hall, follow one of the two players during their game, similarly all the Aṅgirasas become followers (anugatāḥ) of Prajāpati. Among them, two Aṅgirasas are mentioned as *Dhanu*, where the word *dhanu* can either be synonymous with *dhanus* (bow), an instrument of destruction, or *dhana* (wealth), indicating either the weapon that destroys ignorance or something delightful like wealth. They are described as tawny (*kapila*) in nature, nurturing the expansive *Bṛhatī* nature by the command of Prajāpati. Dwelling in the subtle element of water, the essence of nature, they moved about according to Prajāpati’s command, engaging in devotional acts. They were endowed with *pavitra* (purity), which refers to mantra — specifically, the mantra of *praṇava* used in meditation. Thus, through meditative absorption in the sacred syllable, they sanctified themselves, purifying their inner being through contemplative realization.

पीवानं मेषमपचन्त वीरा न्युप्ता अक्षा अनु दीव आसन् ।

द्वा धन्वं बृहतीमप्स्वन्तः पवित्रवन्ता चरतः पुनन्ता ॥ १०।२७।१७

पीवानम् । मेषम् । अपचन्त । वीराः । निऽउप्ताः । अक्षाः । अनु । दीवे । आसन् ।

द्वा । धन्वम् । बृहतीम् । अप्ऽसु । अन्तरिति । पवित्रऽवन्ता । चरतः । पुनन्ता ॥१७॥

पीवानम् । मेषम् । अपचन्त । वीराः । निऽउप्ताः । अक्षाः । अनु । दीवे । आसन् ।

द्वा । धन्वम् । बृहतीम् । अप्ऽसु । अन्तरिति । पवित्रऽवन्ता । चरतः । पुनन्ता ॥१७॥

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Basically here pacet word has been used which has been mistranslated as cooking . Pandit Nath Sharma Shastri Saraswat had clarified in his book "Sanatan Dharma Loka" that the meaning of Pacet is to Offer and not to cook (This is a Reference of the Book " The Review of Beef Eating in Ancient India " where they quoted Pandit Dinanath Sharma Shastri to explain the meaning of word Pacet)

"The meaning of pacet in the Śatapatha-Brāhmaṇa is not 'cooking', but it is 'presenting; offering' (vyakṭīkuryāt **व्यक्तीकुर्यात्**). Here the root is paci vyaktikarane (**पचि व्यक्तीकरणे**) of the first conjugation, set, and ātmane pada. In the Balamanoramā commentary (editions of Guruprasad Shastri and of the Chowkhamba Sanskrit Series Office) it is said :- pacetyeke (**पचेत्येके**) i.e., there is also the variant pac (**पच्**) of the root paci (**पचि**). It signifies to present vyaktikarana. This meaning proves the identical intention of the Satapatha-Brāhmaṇa and the Yājñavalkya-Smrti.

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In Painini Dhatupatha 174 too Pacet means Offering

१००७. पचि व्यक्तीकरणे (१७४)

But does offering of Ram and Aja (Goat) for Indra means its Killed and Sacrificed – NO !

Ved Vyas ji explained in Srimad Bhagavatam 11.5.13 that the touching of the Pashu (Here Goat and Ram) to the Yagya Altar and then releasing it is accepted as its Offering and not its real killing .

Srimad Bhagvatam 11/5/13 Geeta Press Gorakhpur

The smelling of wine (in the Sautrāmani sacrifice) is laid down as its intake (and no drinking of liquor is permitted); a beast is to be (symbolically) offered to the deities (by touching it) in sacrifices, but no killing for meat-eating is allowed; simi-larly, sexual intercourse (with one's wife) is to

be indulged in for procreation but not for sexual enjoyment. But people do not understand this pure course of their own dharma.

देखते कि हमारा यह शरीर मृत्युका शिकार है और वह मृत्यु किसी प्रकार भी टाली नहीं जा सकती ॥१२॥ सौत्रामणि यज्ञमें भी सुराको सूँघनेका ही विधान है, पीनेका नहीं। यज्ञमें पशुका आलभन (स्पर्शमात्र) ही विहित है, हिंसा नहीं। इसी प्रकार अपनी धर्मपत्नीके साथ मैथुनकी आज्ञा भी विषयभोगके लिये नहीं, धार्मिक परम्पराकी रक्षाके निमित्त सन्तान उत्पन्न करनेके लिये ही दी गयी है। परन्तु जो लोग अर्थवादके वचनोंमें फँसे हैं, विषयी हैं, वे अपने इस विशुद्ध धर्मको जानते ही नहीं ॥१३॥

गृहेषु युञ्जन्ति कलेवरस्य
मृत्युं न पश्यन्ति दुरन्तवीर्यम् ॥ १२

यद् घ्राणभक्षो विहितः सुराया-
स्तथा पशोरालभनं न हिंसा।
एवं व्यवायः प्रजया न रत्या
इमं विशुद्धं न विदुः स्वधर्मम् ॥ १३

देखते कि हमारा यह शरीर मृत्युका शिकार है और वह मृत्यु किसी प्रकार भी टाली नहीं जा सकती। १२। सौत्रामणि यज्ञमें भी सुराको सूँघनेका ही विधान है, पीनेका नहीं। यज्ञमें पशुका आलभन (स्पर्शमात्र) ही विहित है, हिंसा नहीं। इसी प्रकार अपनी धर्मपत्नीके साथ मैथुनकी आज्ञा भी विषयभोगके लिये नहीं, धार्मिक परम्पराकी रक्षाके निमित्त सन्तान उत्पन्न करनेके लिये ही दी गयी है। परन्तु जो लोग अर्थवादके वचनोंमें फँसे हैं, विषयी हैं, वे अपने इस विशुद्ध धर्मको जानते ही नहीं। १३।

13. The smelling of wine (in the *Sautrāmaṇi sacrifice*) is laid down as its intake (and no drinking of liquor is permitted); a beast is to be (symbolically) offered to the deities (by touching it) in sacrifices, but no killing for meat-eating is allowed; similarly, sexual intercourse (with one's wife) is to be indulged in for procreation but not for sexual enjoyment. But people do not understand this pure course of their own *dharma*.

Allegations-

Rig Veda 10/27/2

"If I encounter in combat the undevout, resplendent in their bodies, then will I cook a vigorous bull forthem, and will sprinkle (upon the fire) the exhilarating Soma the fifteen-fold (Soma)."

Refutation–

Here is Sayanacharya commentary on Rig Veda 10/27/2

"यत् यदा "अहमित् अहमेव "युधये युद्धार्थम् "अदेवयून् देवान् यष्टुमनिच्छतोऽयज्वनः "संनयानि संगमयामि। कीदृशान्। "तन्वा स्वशरीरेण "शूशुजानान् आत्मंभरित्वात्पुष्टिलक्षणया दीप्त्या युक्तान्। पुष्टानित्यर्थः। तदा हे इन्द्र अहम् "अमा ऋत्विगादिभिः सहितः "ते तुभ्यं "तुम्रं प्रेरकं बलिनम्। पीवानमित्यर्थः। "वृषभं सेचनसमर्थं पुंपशुं "पचानि। किंच "तीव्रं मदकररस "सुतम् अभिषुतं "पञ्चदशम्। प्रतिपत्प्रभृति पञ्चदशसंख्याकासु तिथिषु शुक्लपक्ष एकोत्तरवृद्ध्या पर्णानि जायन्ते। कृष्णपक्षे तु तद्वन्निहीयन्ते। एवंभूतत्वात्पञ्चदशः सोम उच्यते। तम्। यद्वा। त्रिवृत्पञ्चदशस्तोमोपेतं माध्यंदिनसवनकमित्यर्थः। "नि "षिञ्च दशापवित्रे द्रोणकलशे चमसपात्रेऽग्नौ वा सिञ्चामि प्रक्षिपामीत्यर्थः॥

"When I, indeed I, engage in battle for the sake of fighting, I bring together the non-sacrificing ones who do not wish to worship the gods. What kind? Those who, by their own bodies, are radiant and endowed with the mark of nourishment—meaning they are well-nourished. Then, O Indra, I, along with the priests and others, offer to you the vigorous, strong, and nourishing bull—meaning a male animal capable of sprinkling (semen). Furthermore, I offer the intense, intoxicating juice, the well-purified Soma called 'pañcadaśa' (fifteenfold). From the first lunar day onward, in the bright fortnight, leaves grow by one each day, and in the dark fortnight, they decrease similarly. Because of this nature, it is called 'pañcadaśa Soma.' Or, it refers to the midday Soma pressing accompanied by the fifteenfold chant. I pour it—into the tenfold strainer, the droṇa vessel, the ladle cup, or into the fire—meaning I cast it in."

यदीदहं युधये संनयान्यदेवयून्तन्वा३ शूशुजानान् ।

अमा ते तुम्रं वृषभं पचानि तीव्रं सुतं पञ्चदशं नि षिञ्चम् ॥२

यदि । इत् । अहम् । युधये । सम्ऽनयानि । अदेवऽयून् । तन्वा । शूशुजानान् ।

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But does offering of **वृषभं** for Indra means its Killed and Sacrificed – NO !

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But people do not understand this pure course of their own dharma.

देखते कि हमारा यह शरीर मृत्युका शिकार है और वह मृत्यु किसी प्रकार भी टाली नहीं जा सकती ॥१२॥ सौत्रामणि यज्ञमें भी सुराको सूँघनेका ही विधान है, पीनेका नहीं। यज्ञमें पशुका आलभन (स्पर्शमात्र) ही विहित है, हिंसा नहीं। इसी प्रकार अपनी धर्मपत्नीके साथ मैथुनकी आज्ञा भी विषयभोगके लिये नहीं, धार्मिक परम्पराकी रक्षाके निमित्त सन्तान उत्पन्न करनेके लिये ही दी गयी है। परन्तु जो लोग अर्थवादके वचनोंमें फँसे हैं, विषयी हैं, वे अपने इस विशुद्ध धर्मको जानते ही नहीं ॥१३॥

गृहेषु [illegible] कलेवरस्य
मृत्युं न पश्यन्ति दुरन्तवीर्यम् ॥ १२

यद् घ्राणभक्षो विहितः सुराया-
स्तथा पशोरालभनं न हिंसा।
एवं व्यवायः प्रजया न रत्या
इमं विशुद्धं न विदुः स्वधर्मम् ॥ १३

देखते कि हमारा यह शरीर मृत्युका शिकार है और वह मृत्यु किसी प्रकार भी टाली नहीं जा सकती ॥ १२ ॥ सौत्रामणि यज्ञमें भी सुराको सूँघनेका ही विधान है, पीनेका नहीं। यज्ञमें पशुका आलभन (स्पर्शमात्र) ही विहित है, हिंसा नहीं। इसी प्रकार अपनी धर्मपत्नीके साथ मैथुनकी आज्ञा भी विषयभोगके लिये नहीं, धार्मिक परम्पराकी रक्षाके निमित्त सन्तान उत्पन्न करनेके लिये ही दी गयी है। परन्तु जो लोग अर्थवादके वचनोंमें फँसे हैं, विषयी हैं, वे अपने इस विशुद्ध धर्मको जानते ही नहीं ॥ १३ ॥

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Moreover the Same Vedas say that Bulls (वृषभं) are aghanya then how could they mention killing and cooking of Bulls

Yajur Veda 12.73 – Bulls are Aghanya – Inviolable

कृषि उद्यम द्वारा देवत्व मार्ग पर ले जाने वाले हे मनुष्य ! वध न किये जाने वाले वृषभ आदि से संसार की सुव्यवस्था के निमित्त आप कृषि-कार्य का सम्पादन करें। आपकी कृपा से हम क्षुधा-पिपासा स्वरूप दुःखों से विमुक्त हों और ज्योतिरूप यज्ञकर्मों को प्राप्त करें ॥७३

O noble soul, who walks the path of divinity through agricultural endeavor! May you perform your farming duties with the help of **Inviolable bulls and other sacred beings**, for the harmonious order of the world. Through your grace, may we be freed from the sufferings of **hunger and thirst**, and attain the radiant fruits of **sacrificial deeds**.

५८६. विमुच्यध्वमघ्न्या देवयाना ऽ अगन्म तमसस्पारमस्य । ज्योतिरापाम ॥७३॥

कृषि उद्यम द्वारा देवत्व मार्ग पर ले जाने वाले हे मनुष्य ! वध न किये जाने वाले वृषभ आदि से संसार की सुव्यवस्था के निमित्त आप कृषि-कार्य का सम्पादन करें। आपकी कृपा से हम क्षुधा-पिपासा स्वरूप दुःखों से विमुक्त हों और ज्योतिरूप यज्ञकर्मों को प्राप्त करें ॥७३॥

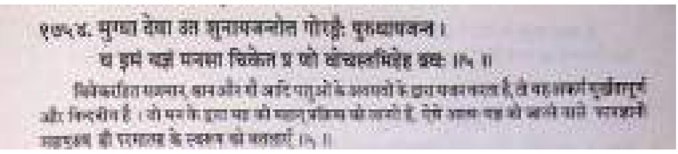
Acharya Mahidhar even extended this by saying **। हे अघ्या अहन्तव्या गावो बलीवर्दाः, यूयं विमुच्यध्वम्** meaning "O Aghnyā (inviolable) cows and bullocks you **not to be killed, You all should be set free.**" – That all Cattle and Bull Species are Aghanya

[illegible]

Atharva Veda 7/5/5 condemns killing Cows in Yagyas

विवेकरहित यजमान, श्वान और गौ आदि पशुओं के अवयवों के द्वारा यजन करता है, तो यह अकर्म मूर्खतापूर्ण और निन्दनीय है। जो मन के द्वारा यज्ञ की महान् प्रक्रिया को जानते हैं, ऐसे आत्म-यज्ञ को जानने वाले परमज्ञानी महापुरुष ही परमात्मा के स्वरूप को बतलाएँ ॥५ ॥

A yajamāna (sacrificer) devoid of Intellect , who performs Yagyas using the limbs of animals like dogs and cows, engages in an actionless, foolish, and condemnable act. Only those great souls who understand the profound process of inner sacrifice through the mind — the knowers of the self-sacrifice — can truly reveal the nature of the Supreme Being



Allegations-

The Anushasan Parv (Book 13); section 88 mentions many animal sacrifices which are can be done to please the Pitris (fathers). I will quote the significant sholkas

"Yudhishthira said, 'O you of great puissance, tell me what that object is which, if dedicated to the Pitris, becomes inexhaustible! What Havi (oblation), again, (if offered) lasts for all time? What, indeed, is that which (if presented) becomes eternal?'"

Bhishma said, "With fishes offered at Sraddhas, the Pitris remain gratified for a period of two months. With mutton they remain gratified for three months and with the flesh of the hare for four. With the flesh of the goat, O king, they remain gratified for five months, with bacon for six months, and with the flesh of birds for seven. With venison obtained from those deer that are called Prishata, they remain gratified for eight months, and with that obtained from the Ruru for nine months, and with the meat of the Gavaya for ten months. With the meat of the buffalotheir gratification lasts for eleven months. With beef presented at the Sraddha, their gratification, it is said, lasts for a full year. Payasa mixed with ghee is as much acceptable to the Pitris as beef. With the meat of the Vadhrinasa the gratification of the Pitris lasts for twelve years. The flesh of the rhinoceros, offered to the Pitris on the anniversaries of the lunar days on which they died, becomes inexhaustible.

Refutation-

Here is Mahabharat Anushashana Parva Adhaya 88 Geeta Press Gorakhpur . You can read the whole section nowhere written such thing – No Cow Sacrifice nor Beef Eating

युधिष्ठिरने पूछा-पितामह ! पितरोंके लिये दी हुई कौन-सी वस्तु अक्षय होती है? किस वस्तुके दानसे पितर अधिक दिनतक और किसके दानसे अनन्त कालतक तृप्त रहते हैं? ।। १ ।।

भीष्मजीने कहा- युधिष्ठिर! श्राद्धवेत्ताओंने श्राद्ध-कल्पमें जो हविष्य नियत किये हैं, वे सब-के-सब काम्य हैं। मैं उनका तथा उनके फलका वर्णन करता हूँ, सुनो ।।

नरेश्वर ! तिल, ब्रीहि, जौ, उड़द, जल और फल-मूलके द्वारा श्राद्ध करनेसे पितरोंको एक मासतक तृप्ति बनी रहती है ।। ३ ।।

मनुजीका कथन है कि जिस श्राद्धमें तिलकी मात्रा अधिक रहती है, वह श्राद्ध अक्षय होता है। श्राद्ध-सम्बन्धी सम्पूर्ण भोज्य पदार्थोंमें तिलोंका प्रधानरूपसे उपयोग बताया गया है ।। ४ ।।

यदि श्राद्धमें गायका दही दान किया जाय तो उससे पितरोंको एक वर्षतक तृप्ति होती बतायी गयी है। गायके दहीका जैसा फल बताया गया है, वैसा ही घृतमिश्रित खीरका भी समझना चाहिये ।। ५ ।।

युधिष्ठिर! इस विषयमें पितरोंद्वारा गायी हुई गाथाका भी विज्ञ पुरुष गान करते हैं। पूर्वकालमें भगवान् सनत्कुमारने मुझे यह गाथा बतायी थी ।। ६ ।।

पितर कहते हैं- 'क्या हमारे कुलमें कोई ऐसा पुरुष उत्पन्न होगा, जो दक्षिणायनमें आश्विन मासके कृष्णपक्षमें मघा और त्रयोदशी तिथिका योग होनेपर हमारे लिये घृतमिश्रित खीरका दान करेगा? ।। ७ ।।

'अथवा वह नियमपूर्वक व्रतका पालन करके मघा नक्षत्रमें ही हाथीके शरीरकी छायामें बैठकर उसके कानरूपी व्यजनसे हवा लेता हुआ अन्न-विशेष-चावलका बना हुआ पायस या लौहशाकसे विधिपूर्वक हमारा श्राद्ध करेगा? ।। ८ ।।

'बहुत-से पुत्र पानेकी अभिलाषा रखनी चाहिये, उनमेंसे यदि एक भी उस गया-तीर्थकी यात्रा करे, जहाँ लोकविख्यात अक्षयवट विद्यमान है, जो श्राद्धके फलको अक्षय बनानेवाला है ।। ९ ।।

पितरोंकी क्षय-तिथिको जल, मूल, फल, उसका गूदा और अन्न आदि जो कुछ भी मधुमिश्रित करके दिया जाता है, वह उन्हें अनन्तकालतक तृप्ति देनेवाला है' ।। १० ।।

1. Yudhishthira asked: "O Grandfather! What offerings made to the ancestors are everlasting? Which gifts satisfy them for a long time, and which ones grant them eternal contentment?"

2. Bhishma replied: "O Yudhishthira! The offerings prescribed by the knowers of Śrāddha in the Śrāddha Kalpa are all desirable. I shall describe them and their fruits—listen carefully."

3. "O King! When Śrāddha is performed using sesame seeds, rice, barley, black gram, water, and fruits or roots, the ancestors remain satisfied for one month."

4. "According to Manu, a Śrāddha that contains a greater quantity of sesame seeds becomes inexhaustible. Among all food items used in Śrāddha, sesame is considered the most important."

5. "If curd made from cow's milk is offered during Śrāddha, the ancestors are said to be satisfied for one full year. The same result is attributed to offering milk-rice (kheer) mixed with ghee."

6. "O Yudhishthira! Wise men also sing a hymn composed by the ancestors on this subject. In ancient times, Lord Sanatkumara revealed this hymn to me."

7. The ancestors say: "Will a man ever be born in our lineage who, during the southern solstice, on the dark fortnight of the month of Ashwin, when Maghā and Trayodashi coincide, will offer us milk-rice mixed with ghee?"

8. "Or, will someone observe a vow with discipline, and on the day of Maghā Nakshatra, sit under the shadow of an elephant, cooled by its ear-fan, and perform our Śrāddha with rice pudding or iron-rich greens?"

9. “One should desire many sons, for even if one among them travels to the sacred site of Gaya—where the famous Akṣayavaṭa tree stands—he can make the fruits of Śrāddha eternal.”

10. “On the death anniversary of the ancestors, if water, roots, fruits, their pulp, and grains are offered mixed with honey, it grants them satisfaction for eternity.”

अष्टाशीतितमोऽध्यायः

श्राद्धमें पितरोंके तृप्तिविषयका वर्णन

युधिष्ठिर उवाच

किंस्विद् दत्तं पितृभ्यो वै भवत्यक्षयमीश्वर ।
किं हविश्चिररात्राय किमानन्त्याय कल्पते ॥ १ ॥

युधिष्ठिरने पूछा—पितामह! पितरोंके लिये दी हुई कौन-सी वस्तु अक्षय होती है? किस वस्तुके दानसे पितर अधिक दिनतक और किसके दानसे अनन्त कालतक तृप्त रहते हैं? ॥ १ ॥

भीष्म उवाच

हवींषि श्राद्धकल्पे तु यानि श्राद्धविदो विदुः ।
तानि मे शृणु काम्यानि फलं चैव युधिष्ठिर ॥ २ ॥

भीष्मजीने कहा—युधिष्ठिर! श्राद्धवेत्ताओंने श्राद्ध-कल्पमें जो हविष्य नियत किये हैं, वे सब-के-सब काम्य हैं। मैं उनका तथा उनके फलका वर्णन करता हूँ, सुनो ॥ २ ॥

तिलैर्व्रीहियवैर्माषैरद्भिर्मूलफलैस्तथा ।
दत्तेन मासं प्रीयन्ते श्राद्धेन पितरो नृप ॥ ३ ॥

नरेश्वर! तिल, व्रीहि, जौ, उड़द, जल और फल-मूलके द्वारा श्राद्ध करनेसे पितरोंको एक मासतक तृप्ति बनी रहती है ॥ ३ ॥

वर्धमानतिलं श्राद्धमक्षयं मनुरब्रवीत् ।
सर्वेष्वेव तु भोज्येषु तिलाः प्राधान्यतः स्मृताः ॥ ४ ॥

मनुजीका कथन है कि जिस श्राद्धमें तिलकी मात्रा अधिक रहती है, वह श्राद्ध अक्षय होता है। श्राद्ध-सम्बन्धी सम्पूर्ण भोज्य-पदार्थोंमें तिलोंका प्रधानरूपसे उपयोग बताया गया है ॥ ४ ॥

गव्येन दत्तं श्राद्धे तु संवत्सरमिहोच्यते ।
यथा गव्यं तथा युक्तं पायसं सर्पिषा सह ॥ ५ ॥

यदि श्राद्धमें गायका दही दान किया जाय तो उससे पितरोंको एक वर्षतक तृप्ति होती बतायी गयी है। गायके दहीका जैसा फल बताया गया है, वैसा ही घृतमिश्रित खीरका भी समझना चाहिये ॥ ५ ॥

गाथाश्चाप्यत्र गायन्ति पितृगीता युधिष्ठिर ।
सनत्कुमारो भगवान् पुरा मय्यभ्यभाषत ॥ ६ ॥

युधिष्ठिर! इस विषयमें पितरोंद्वारा गायी हुई गाथाका भी विज्ञ पुरुष गान करते हैं। पूर्वकालमें भगवान् सनत्कुमारने मुझे यह गाथा बतायी थी ॥ ६ ॥

अपि नः स्वकुले जायाद् यो नो दद्यात्त्रयोदशीम् ।
मघासु सर्पिःसंयुक्तं पायसं दक्षिणायने ॥ ७ ॥

पितर कहते हैं—'क्या हमारे कुलमें कोई ऐसा पुरुष उत्पन्न होगा, जो दक्षिणायनमें आश्विन मासके कृष्णपक्षमें मघा और त्रयोदशी तिथिका योग होनेपर हमारे लिये घृतमिश्रित खीरका दान करेगा? ॥ ७ ॥

आजेन वापि लौहेन मघास्वेव यतव्रतः ।
हस्तिच्छायासु विधिवत् कर्णव्यजनवीजितम् ॥ ८ ॥

'अथवा वह नियमपूर्वक व्रतका पालन करके मघा नक्षत्रमें ही हाथीके शरीरकी छायामें बैठकर उसके कानरूपी व्यजनसे हवा लेता हुआ अन्न-विशेष-चावलका बना हुआ पायस या लौहशाकसे विधिपूर्वक हमारा श्राद्ध करेगा? ॥ ८ ॥

एष्टव्या बहवः पुत्रा यद्येकोऽपि गयां व्रजेत् ।
यत्रासौ प्रथितो लोकेष्वक्षय्यकरणो वटः ॥ ९ ॥

'बहुत-से पुत्र पानेकी अभिलाषा रखनी चाहिये, उनमेंसे यदि एक भी उस गया-तीर्थकी यात्रा करे, जहाँ लोकविख्यात अक्षयवट विद्यमान है, जो श्राद्धके फलको अक्षय बनानेवाला है ॥ ९ ॥

आपो मूलं फलं मांसमन्नं वापि पितृक्षये ।
यत् किंचिन्मधुसम्मिश्रं तदानन्त्याय कल्पते ॥ १० ॥

'पितरोंकी क्षय-तिथिको जल, मूल, फल, उसका गूदा और अन्न आदि जो कुछ भी मधुमिश्रित करके दिया जाता है, वह उन्हें अनन्तकालतक तृप्ति देनेवाला है' ॥ १० ॥

Moreover in Shraddha- Offering meat is strictly prohibited

Srimad Bhagvatam 7.15.7-8

7. A person who knows the essence of dharma should not give (serve) flesh (non-vegetarian food), nor should eat it at the time of Sraddha, for there is no real gratification in slaughter of animals (flesh); for there is

supreme satisfaction with the type of food proper for sages.

8. For those persons who desire to follow the right course of conduct, there is no supreme dharma other than abstinence from violence to living beings caused by thought, word and deed.

7. A person who knows the essence of *dharma* should not give (serve) flesh (non-vegetarian food), nor should eat it at the time of *Śrāddha*, for there is no real gratification in slaughter of animals (flesh); for there is supreme satisfaction with the type of food proper for sages.

8. For those persons who desire to follow the right course of conduct, there is no supreme *dharma* other than abstinence from violence to living beings caused by thought, word and deed.

Hindi translation of Geeta Press Gorakhpur

देवकार्यमें दो और पितृकार्यमें तीन अथवा दोनोंमें एक-एक ब्राह्मणको भोजन कराना चाहिये। अत्यन्त धनी होनेपर भी श्राद्धकर्ममें अधिक विस्तार नहीं करना चाहिये ॥३॥ क्योंकि सगे-सम्बन्धी आदि स्वजनोंको देनेसे और विस्तार करनेसे देश-कालोचित श्रद्धा, पदार्थ, पात्र और पूजन आदि ठीक-ठीक नहीं हो पाते ॥४॥ देश और कालके प्राप्त होनेपर ऋषि-मुनियोंके भोजन करनेयोग्य शुद्ध हविष्यान्न भगवान्‌को भोग लगाकर श्रद्धासे विधिपूर्वक योग्य पात्रको देना चाहिये। वह समस्त कामनाओंको पूर्ण करनेवाला और अक्षय होता है ॥५॥ देवता, ऋषि, पितर, अन्य प्राणी, स्वजन और अपने-आपको भी अन्नका विभाजन करनेके समय परमात्मस्वरूप ही देखे ॥६॥

धर्मका मर्म जाननेवाला पुरुष श्राद्धमें मांसका अर्पण न करे और न स्वयं ही उसे खाय; क्योंकि पितरोंको ऋषि-मुनियोंके योग्य हविष्यान्नसे जैसी प्रसन्नता होती है, वैसी पशु-हिंसासे नहीं होती ॥७॥ जो लोग सद्धर्मपालनकी अभिलाषा रखते हैं, उनके लिये इससे बढ़कर और कोई धर्म नहीं है कि किसी भी प्राणीको मन, वाणी और शरीरसे किसी प्रकारका कष्ट न दिया जाय ॥८॥ इसीसे कोई-कोई यज्ञतत्त्वको जाननेवाले ज्ञानी ज्ञानके द्वारा प्रज्वलित

Allegations-

📚Atharva Veda 9.4.9📚
that Brahman gives a thousand who offers up the Bull as his oblation."

Refutation-

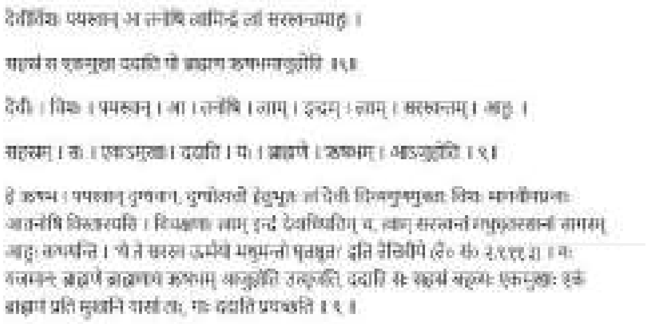
Here is Sayancharya commentary on Atharva Veda 9.4.9

हे ऋषभ ! पयस्वान् दुग्धवान, दुग्धोत्पत्तौ हेतुभूतः त्वं दैवीः दिव्यगुणयुक्ताः विशः मानवीयप्रजाः आतनोषि विस्तारयसि । विचक्षणाः त्वाम् इन्द्रं देवाधिपतिम् च, त्वाम् सरस्वन्तं मधुघृतरसानां सागरम् आहुः कथयन्ति । 'ये ते सरस्व ऊर्मयो मधुमन्तो घृतश्चुतः' इति तैत्तिरीये (तै० सं० २.१.११.३) । यः यजमानः ब्राह्मणे ब्राह्मणाय ऋषभम् आजुहोति उत्सृजति, ददाति सः सहस्रं बह्व्यः एकमुखाः एकं ब्राह्मणं प्रति मुखानि यासां ताः, गाः ददाति प्रयच्छति ॥ ९ ॥

"O Ṛṣabha (the noble bull)! You are rich in milk, the cause of milk production; you expand the divine, virtuous human clans. The wise proclaim you as Indra, the lord of the gods, and also as Sarasvant (the flowing one), the ocean of sweet and ghee-laden juices. As said in the Taittiriya Saṁhitā (2.1.11.3): 'O Sarasvat, your waves are sweet and flow with ghee.'

That Yajamana who offers you, O Ṛṣabha, unto a Brāhmaṇa — he gives away a thousand cows, many in number, each with a single calf, to a single Brāhmaṇa."

Here it does not say to kill Bull but to donate cows to Brahmanas



Allegations-

📚Atharva Veda 9.4.18📚
All Gods promote the Brahman who offers the Bull in sacrifice."

Refutation-

Here is Sayanacharya commentary on Atharva Veda 9.4.18

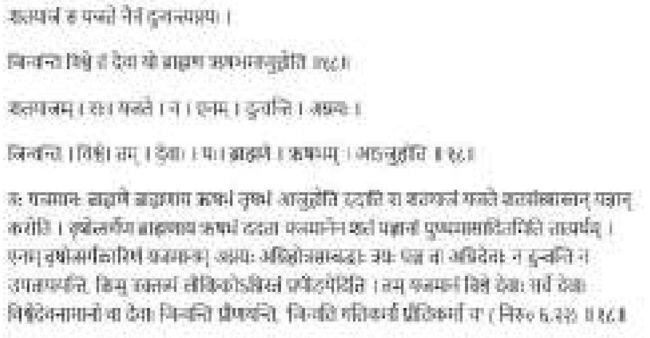
यः यजमानः ब्राह्मणे ब्राह्मणाय ऋषभं वृषभं आजुहोति ददाति स शतयाजं यजते शतसंख्यकान् यज्ञान् करोति । वृषोत्सर्गेण ब्राह्मणाय ऋषभं ददता यजमानेन शतं यज्ञानां पुण्यमासादितमिति तात्पर्यम् । एनम् वृषोत्सर्गकारिणं यजमानम् अग्नयः अग्निहोत्रसम्बद्धाः त्रयः पञ्च वा अग्निदेवाः न दुन्वन्ति न उपतापयन्ति, किमु वक्तव्यं लौकिकोऽग्निस्तं प्रपीडयेदिति । तम् यजमानं विश्वे देवाः सर्वे देवाः विश्वेदेवनामानो वा देवाः जिन्वन्ति प्रीणयन्ति, 'जिन्वति गतिकर्मा प्रीतिकर्मा च' (निरु० ६.२२) ॥ १८॥

"That yajamāna (sacrificer) who offers (donates) a Ṛṣabha (bull) to a Brāhmaṇa — he performs a 'Śatayāja', i.e., it is considered as though he has performed a hundred Yagyas . By the act of releasing (donating) a bull to a Brāhmaṇa, the sacrificer attains the merit (puṇya) equivalent to that of a hundred Yagyas — this is the intended meaning.

The sacrificial fires (Agnis) — those associated with the Agnihotra, whether three or five in number — do not burn or trouble that **yajamāna** who performs the donation of Bulls . What then to say of the ordinary, worldly fire — it surely cannot afflict him.

All the Viśve Devāḥ (universal Devas), or all the deities collectively known as 'Viśvedevāḥ', invigorate and please that yajamāna (sacrificer).
As stated in Nirukta 6.22: 'Jinvati' means one who causes movement or joy (gati-karma and prīti-karma)."
(Verse 18)

Here also it asks to donate bulls to Brahmanas and not to kill them



Allegations-

Acharya Sayana explicitly mentions about sacrificing a bull in the introduction to Atharvaveda 9/4/1 as follows

“The Brahman after killing the bull, offers its meat to the different deities. In this hymn, the bull is praised, detailing which parts of the bull are attached to which deity as well as the importance of sacrificing the bull and the rewards of doing the same.”

Atharva Veda 6.71.1 What food I eat of varied form and nature, food whether horse, sheep, goat, or bullock…

Refutation-

Here is Acharya Sayana commentary on Atharva Veda 9/4/1

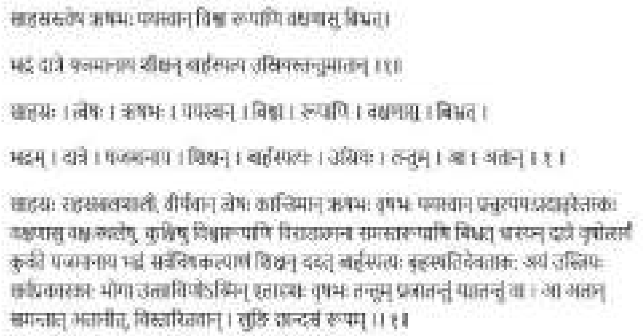
साहस्रः सहस्रबलशाली, वीर्यवान् त्वेषः कान्तिमान् ऋषभः वृषभः पयस्वान् प्रचुरपयःप्रदातृरेतस्कः वक्षणासु वक्षःस्थलेषु, कुक्षिषु विश्वारूपाणि विराडात्मना समस्तरूपाणि बिभ्रत् धारयन् दात्रे वृषोत्सर्गं कुर्वते यजमानाय भद्रं सर्वविधकल्याणं शिक्षन् ददत् बार्हस्पत्यः बृहस्पतिदेवताकः अयं उस्त्रियः सर्वप्रकारकाः भोगा उत्स्राविणोऽस्मिन् एतादृशः वृषभः तन्तुम् प्रजातन्तुं यज्ञतन्तुं वा । आ अतान् समन्तात् अतानीत्, विस्तारितवान् । लुङि छान्दसं रूपम् ।। १॥

The Ṛṣabha — the bull — is mighty like a thousand, powerful, full of vigor, and radiant in splendor. He is rich in milk, a source of abundant nourishing essence and virile seed. On his chest and sides (vakṣaḥsthaleshu, kukṣīṣu), he bears all universal forms — as the cosmic being (Virāṭ-Ātman), he holds all forms within himself.

To the yajamāna (sacrificer) who donates such a bull, this Ṛṣabha — of the nature of Bṛhaspati (the deity of wisdom and divine speech) — teaches (bestows) all auspiciousness, welfare, and complete excellence.

This Ṛṣabha is the source of all enjoyments, including women and pleasures of every kind, for he is the outpouring source (utsrāvi) of all prosperity. Such a Ṛṣabha is the very thread (tantuḥ) — whether it be of progeny (prajā-tantuḥ) or sacrifice (yajña-tantuḥ).

He has extended, or spread out, (root √tan) everything in all directions — this is an example of a Vedic *luṅ* form (past tense, poetic usage).”
(Verse 1)



Here also this Mantra talks about the benefits of donating bulls and the significance and glory of Bulls

He claimed that Acharya Sayana mentioned about killing bulls in his introduction to Atharva Veda 9/4/1 which is totally false if you read Sayancharya Bhasya

विनियोगः–अत्र साम्प्रदायिकाः-वृषोत्सर्गे 'साहस्रः' इत्यर्थसूक्तेन ऋषभं संपात्य अभिमन्त्र्य विसृजेत्, 'रेतोधाय' (कौ० सू० २४.२०) इत्येतैः षड्भिः सौत्रमन्त्रैः । 'एतं वो युवानम्' (अथर्व० ९.४.२४) इत्यृचा च वत्सस्याभिमन्त्रणं कृत्वा प्रोक्षणं कुर्यात् ।।

परिशिष्टेऽपि वृषोत्सर्गे एव अस्य सूक्तस्य विनियोगः कृतः । तथा चोक्तम् – "साहस्रस्त्वेषः इति ऋषभं संपातवन्तं कृत्वा" (अथर्वपरि० १८.१.७) इति । वयं पुनर्निर्विचिकित्समिदं ब्रूमो यत् सूक्तमिदं वृषभोत्सर्गे एव विनियुक्तम् । तत्र गोवंशाभिवृद्ध्यै हृष्टपुष्टाङ्गः पयस्वान् वृषभ उत्सृज्यते यजमानेन। यद्यपि उत्सर्जनानन्तरमस्योपरि न कस्यापि स्वामित्वम्; तथापि बार्हस्पत्योऽयमुच्यते । तत्रास्त्ययं हेतुः-बृहस्पतिः बृहतां वेदवाचां पतिः ब्राह्मणानामादिस्रोतः वनस्थानां गुरुकुलानामध्यक्षः आचार्यपदभाक् भवति । तत्र कुलगुरोर्ब्रह्मचारिणाञ्च अग्निहोत्र-यज्ञयागादिनिष्पादनाय दोग्ध्रीणां बह्वीनां धेनूनामावश्यकता स्वाभाविकी। ब्रह्मचारिणां शरीरात्ममनसां परिपुष्ट्यै चापि दुग्धाद्यवाप्तये तासामावश्यकता। अत एव उत्सृष्टोऽपि बार्हस्पत्यो वृषभः गुरुकुलाध्यक्षैर्दुग्धप्रदायिनीनां गवां सन्ततिवृद्धये उपयुज्येत चेत् नात्यन्तमनुचितम् । सूक्तस्यास्य मन्त्रेष्वपि वृषोत्सर्गः उच्यते । यथा–"सहस्रं स एकमुखा ददाति यो ब्राह्मण ऋषभमाजुहोति (अथर्व० ९.४.९) इति, 'ब्राह्मणेभ्यः ऋषभं दत्त्वा वरीयः कृणुते मनः' (अथर्व० ९.४.१९) इति ।

In the *Vrishotsarga* (ceremonial release of a bull), the Sāhasraḥ sūkta (Atharva Veda 9.4) is used. A bull is released after being consecrated and chanted over with this sūkta. The mantra "*Retodhāya*" (Kauṣītaki Sūtra 24.20) and six other *Sautra* mantras are recited during this process. Additionally, the verse "*Etaṁ vo yuvānam*" (Atharva Veda 9.4.24) is used to perform the consecration (*abhimantraṇa*) and sprinkling (*prokṣaṇa*) of a calf.

In the Pariśiṣṭa (appendix) texts as well, the application of this *sūkta* is specified for *Vrishotsarga*. As it is stated:

> "By the mantra *Sāhasras taveṣaḥ*, having let loose a consecrated bull..." (Atharvaveda Pariśiṣṭa 18.1.7)

Therefore, we firmly state without doubt that this *sūkta* is indeed prescribed for *Vrishotsarga* (the consecrated release of a bull).

In this rite, a strong, healthy, and well-nourished bull is released by the yajamāna (sacrificer) with the intention of promoting the prosperity of cattle herds. Although after the release no individual holds ownership over the bull, it is still referred to as a Bārhaspatya bull (i.e., connected to Bṛhaspati).

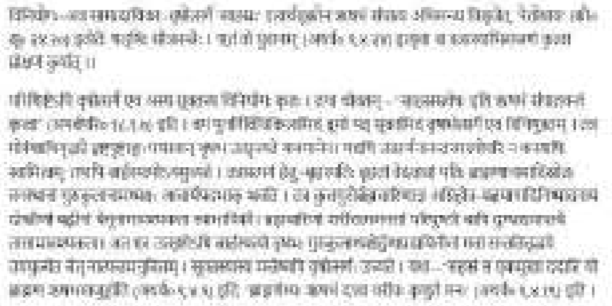
Here is the reasoning:

- Bṛhaspati is the lord of expansive Vedic speech, the source of Brahmins, and the head of forest-dwelling Gurukulas. He holds the status of *Ācārya* (teacher/master).
- In the Gurukula system, the teacher and students (brahmacārins) require many milking cows for producing milk and other offerings needed for Agnihotra, yajñas, and other Vedic rituals.
- Moreover, milk and its derivatives are vital for the nourishment of the students' bodies, minds, and souls.
- Therefore, even though the bull is released and not possessed by anyone specifically, if it is utilized by the

heads of Gurukulas to help increase the number of milking cows (i.e., for breeding), it is not considered improper.

The *Vrishotsarga* is clearly referred to in the mantras of this *sūkta* as well, for example:

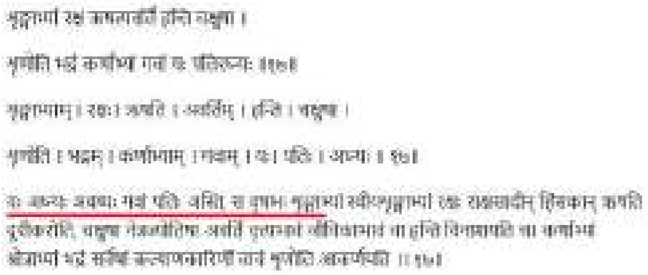
- "*Sahasraṁ sa ekamukhā dadāti yo brāhmaṇa ṛṣabham ājuhoti*" (Atharva Veda 9.4.9)
  — "He gives a thousandfold, who offers a bull to a Brahmin."
- "*Brāhmaṇebhyaḥ ṛṣabhaṁ dattvā varīyaḥ kṛṇute manaḥ*" (Atharva Veda 9.4.19)
  — "Having given a bull to the Brahmins, he ennobles his mind."



He tried to show that Acharya Sayana mentioned Sacrificing Bull where as the Same Acharya Sayana in his commentary on Atharva Veda 9.4.17 said

यः अघ्न्यः अवध्यः गवां पतिः अस्ति, स वृषभः

"He who is inviolable, not to be killed, and the husband of cows — he is the bull."



Coming to Atharva Veda 6/71/1

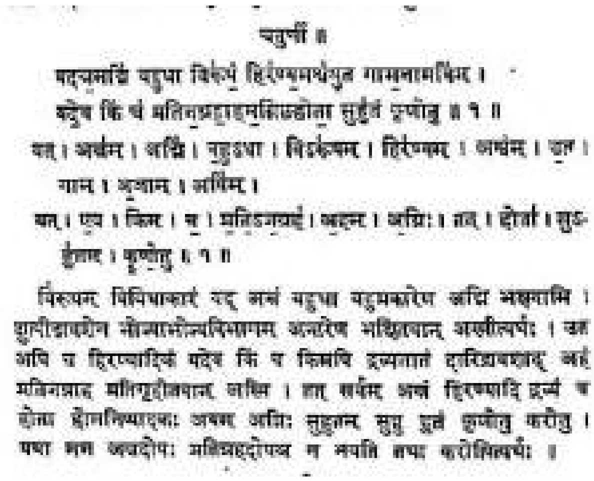
Sayancharya commentary on Atharva Veda 6/71/1 says

विरूपम् विविधाकारं यद् अन्नं बहुधा वहुमकारेण अग्नि भक्षयामि । द्वात्पीडावशेन भोज्याभोज्यविभागम् अन्तरेण भक्षितवान् अस्मीत्यर्थः । उत अपि च हिरण्यादिकं यदेव किं च किमपि द्रव्यजातं दारिद्र्यवशाद् अहं प्रतिजग्राह प्रतिगृहीतवान् अस्मि । तत् सर्वम् अन्नं हिरण्यादि द्रव्यं च होता होमनिष्पादकः अयम् अग्निः सुहुतम् सुष्ठु हुतं कृणोतु करोतु । यथा मम अन्नदोषः प्रतिग्रहदोषश्च न भवति तथा करोत्वित्यर्थः ॥

Whatever food (anna) of various forms and appearances — of diverse kinds — I (the sacrificer) have eaten, possibly without distinguishing between what is fit to eat and what is unfit, due to the compulsion of hunger or suffering (duḥkha, need), that is the intended meaning (of the confession).

Or, whatever wealth — gold and such, or any kind of material possession — I have accepted out of poverty or dire need, all that (food and wealth) may this Agni (the fire), who is the *Hotā* (the priest/fire who carries offerings), make into a well-offered oblation (*suhutam* = properly sacrificed).

May he (Agni) transform it such that no sin or fault remains from my improper consumption of food or from improper acceptance of gifts. That is the meaning.”

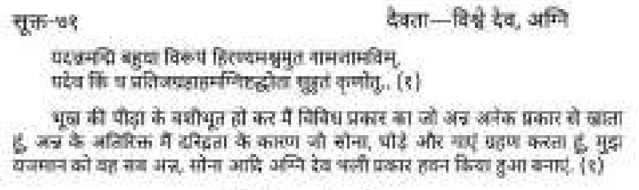


चतुर्थी ॥

Hindi translation of Atharva Veda 6/71/1 by Ganga Sahaya Sharma

भूख की पीड़ा के वशीभूत हो कर मैं विविध प्रकार का जो अन्न अनेक प्रकार से खाता हूं, अन्न के अतिरिक्त मैं दरिद्रता के कारण जो सोना, घोड़े और गाएं ग्रहण करता हूं, मुझ यजमान को वह सब अन्न, सोना आदि अग्नि देव भली प्रकार हवन किया हुआ बनाएं. (१)

“Overcome by the pain of hunger, the various kinds of food that I consume in many forms, and beyond food, the gold, horses, and cows that I accept due to poverty — may Agni Deva (the fire god) transform all of that — the food, the gold, and other such items — into properly offered oblations for me, the sacrificer.”



सूक्त-७१ देवता—विश्वे देव, अग्नि

यदन्नमद्मि बहुधा विरूपं हिरण्यमश्वमुत गामजामविम्,
यदेव किं च प्रतिजग्रहाहमग्निष्टद्धोता सुहुतं कृणोतु. (१)

भूख की पीड़ा के वशीभूत हो कर मैं विविध प्रकार का जो अन्न अनेक प्रकार से खाता हूं, अन्न के अतिरिक्त मैं दरिद्रता के कारण जो सोना, घोड़े और गाएं ग्रहण करता हूं, मुझ यजमान को वह सब अन्न, सोना आदि अग्नि देव भली प्रकार हवन किया हुआ बनाएं. (१)

Allegations-

Maitrayana Brahmana 6.36 … Therefore (to the former) sacrifice must be offered on the house-altar with hymns, herbs, ghee, meat, cakes, sthalipaka, and other things; to the latter, with meat and drinks (belonging to the great sacrifices) thrown into the mouth, for the mouth is the Ahavaniya-fire; and this is done to increase our bodily vigour, to gain the world of purity, and for the sake of immortality.

Refutation-

There is no Such text by the name of Maitrayana Brahmana in Sanatan Dharma . Maybe this Halala Putra Pedophile followers Mullas wrote a new text on their own and calling it Maitrayana Brahmana

Allegations-

There is Cow and Bull Sacrifice in Vedic Gaumedha Yagya just in Ashwamedha Yagya a Horse is Sacrificed

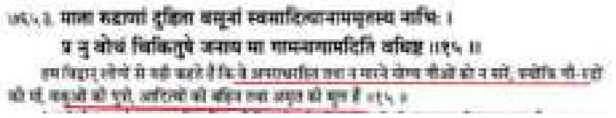
Refutation-

When Scriptures declare Cows and Bulls as Aghanya (Inviolable/Not to killed) then how could the Same scriptures contain injections to kill Cows and Bulls in Yagya

Rig Veda 8.101.15 – Cows are Aghanya – Not to be Killed

हम विद्वान् लोगों से यही कहते हैं कि वे अपराधरहित तथा न मारने योग्य गौओं को न मारें, क्योंकि गौ-रुद्रों की माँ, वस्ओं की पुत्री, आदित्यों की बहिन तथा अमृत की मूल हैं ॥१५

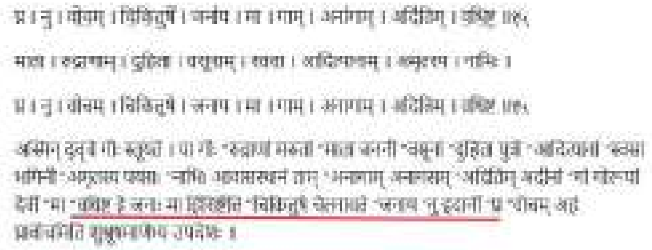
We say this to the learned: do not harm the innocent and inviolable cows—because the cow is the mother of the Rudras, daughter of the Vasus, sister of the Ādityas, and the source of ambrosia (amṛta). (Verse 15)



Sayanacharya in his commentary on Rig Veda 8.101.15 too said that Cows are Inviolable not to killed nor harmed at any circumstances

गां गोरूपां देवीं "मा "वधिष्ट हे जनाः मा हिंसिष्टेति "चिकितुषे चेतनावते "जनाय "नु इदानीं

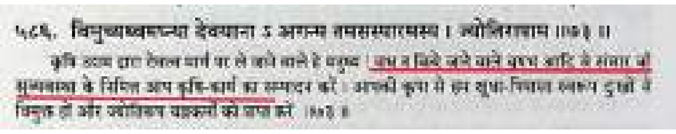
"Do not slay the cow, the divine being in the form of a cow. O people, do not harm her! This is a message for the intelligent and conscious human of today."



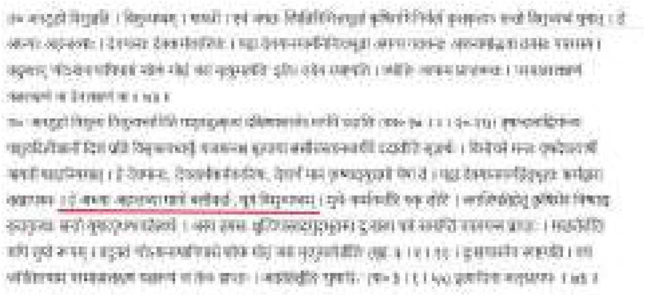
Yajur Veda 12.73 – Bulls are Aghanya – Inviolable

कृषि उद्यम द्वारा देवत्व मार्ग पर ले जाने वाले हे मनुष्य ! वध न किये जाने वाले वृषभ आदि से संसार की सुव्यवस्था के निमित्त आप कृषि-कार्य का सम्पादन करें। आपकी कृपा से हम क्षुधा-पिपासा स्वरूप दुःखों से विमुक्त हों और ज्योतिरूप यज्ञकर्मों को प्राप्त करें ॥७३

O noble soul, who walks the path of divinity through agricultural endeavor! May you perform your farming duties with the help of Inviolable bulls and other sacred beings, for the harmonious order of the world. Through your grace, may we be freed from the sufferings of hunger and thirst, and attain the radiant fruits of sacrificial deeds.



Acharya Mahidhar even extended this by saying । हे अघ्या अहन्तव्या गावो बलीवर्दाः, यूयं विमुच्यध्वम् meaning "O Aghnyā (inviolable) cows and bullocks you not to be killed, You all should be set free." – That all Cattle and Bull Species are Aghanya



Acharya Gangadhar Pathal Maithil explained in his book "Gavo Janmantara" the meaning of Gaumedha Yagya and its false comparison with Ashwamedha Yagya

Question Section: "The Veda describes the cow as *aghnyā*. Is this declaration meant only for outside the *yajña-karma*, or does it apply everywhere? If the cow is called *aghnyā* outside the *yajña*, then all animals are considered inviolable outside *yajña* because of *'mā hiṁsyāt sarvā bhūtāni'*. If the cow is inviolable in the *yajña*, then how should we understand *gomedha*—which is also a Vedic *yajña*? In *aśvamedha*, the horse is killed; so wouldn't a cow be killed in *gomeda*? Then how can one claim that cow slaughter did not happen in ancient India?"

Response Section: "Although *'mā hiṁsyāt sarvā bhūtāni'* makes all animals inviolable outside the *yajña*, yet by not calling other animals *aghnyā* and applying that term only to the cow, the special status of the cow is shown: other animals are generally inviolable, but the cow is inviolable by mind, speech, and action.

Gomedha is indeed a Vedic *yajña*, as is *aśvamedha*. However, in *gomeda*, the cow is not killed alive and offered into the fire. If someone argues that because the term *gomedha* is parallel to *aśvamedha*, then the cow should be killed like the horse, that logic is flawed. Otherwise, in *sarvamedha*, would all humans be slaughtered? Would we kill family members in *gṛhamedha*? Certainly not. Therefore, *gomedha* also does not imply the killing of a cow.

The reason is: even though *'mā hiṁsyāt sarvā bhūtāni'* makes all beings inviolable, the verse *'agniṣomyam paśum ālabheta'* allows for specific animal offerings within *yajña*. In this way…"

When the possibility of offering cows in havan arises among animals, the term aghnyā—a special Vedic designation—protects the cow, as previously clarified. The Mahābhārata also affirms this:

"अघ्न्या इति गवां नाम क एता हन्तुमर्हति । महच्चकाराकुशलं वृषं गां वाऽऽलभेत्तु यः ॥ (*Śānti Parva – Mokṣadharma, 263.47*)

Then how is the yagya fulfilled? For this, rice grains (vrīhi) are made into symbolic animals, and Mahābhārata provides testimony:

"श्रूयते हि पुराकाले नृणां व्रीहिमयः पशुः । येनायजन्त यज्वानः पुण्यलोकपरायणाः ।।" (*Anuśāsana Parva, 115.56*)

Therefore, the Mahābhārata encourages:

"विधिदृष्टेन यज्ञेन धर्मस्ते सुमहान् भवेत् । यज बीजैः सहस्राक्ष ! त्रिवर्षपरमोषितैः ॥" (*Aśvamedhika Parva, 91.16*)

Here, the attainment of dharma is described through the offering of grain seeds in yagya. Thus, it is clear that in yagyas, rice (vrīhi), paddy (dhāna), and cooked rice (odana) were symbolically treated as animals.

Hence, the Gopatha Brāhmaṇa also states:

"पशवो वै धानाः" (*Gopatha Brāhmaṇa, 2.4.6*)

The Śatapatha Brāhmaṇa (1.2.3.7) also discusses this. We have already shown the description of vrīhi-dhenu. In Anuśāsana Parva (71.40, 73.37), there is mention of tila-dhenu. Similarly, ghṛta-dhenu (71.39), jala-dhenu (71.41), yava-dhenu, mṛttikā-dhenu, suvarṇa-dhenu, and others are described or donated.

In Śātātapa Smṛti, there is mention of:

- śarkarā-dhenu (2.46)
- ghṛta-dhenu (2.48)
- ratna-dhenu (2.58)
- dadhi-dhenu (4.9)
- dugdha-dhenu (4.8)

Mentions of madhudhenu (4.10), guḍadhenu (4.11), and raupyadhenu (5.27) also appear. There are references to piṣṭapaśu, ghṛtapaśu, and similar symbolic animals. In the word goyajña, if we interpret godhūma as the root and apply the grammatical rule *'vinā'pi pratyayaṁ pūrvottarapadayor-lopaḥ'*, the term dhūma is elided while go remains. Thus, a symbolic animal made from wheat flour is offered—this becomes the piṣṭapaśu.

Therefore, in gomedha, the offering is of a rice-formed cow, not a living one. Otherwise, how could she be called aghnyā? This is clarified in the Atharvaveda, 10th Kāṇḍa, 9th Sūkta, where the śataudana cow is described. Śataudana means a cow made of a hundred or many odana (cooked rice portions). For her, terms like śamita (pacified), pakta (cooked), svargagamana, asthi, and lohita are used, as in:

"ye tvā devi! śamitāraḥ paktāro ye ca te janāḥ I te tvā sarve gopsyanti mā ebhyo bhaiṣīḥ śataudane II" (*Atharvaveda 10.9.7*)

Thus, in gomeda, the offering is of a piṣṭapaśu, not a living cow. This is not evidence of cow slaughter in ancient India. Where the division of the animal's parts among ṛtvij-s is mentioned, it should be understood as the division of a rice-formed animal, not a real one.

Alternatively, consider that in soma-yāga and similar rituals, the yajamāna is said to offer his own body parts to the priests, as in:

"brahmaṇe mano dadyāt, adhvaryave prāṇaṁ, hotṛbhyaḥ śrotram II" (*Āpastamba Śrauta Sūtra 13.6.6*)

Would the **yajamāna** literally cut off his body parts? No—it's symbolic. Just as that is a **bhāvanā** (mental offering), so too is the division of the symbolic cow. Opponents cannot argue that the Vedas, which declare the cow **aghnyā**, would sanction cutting her body.

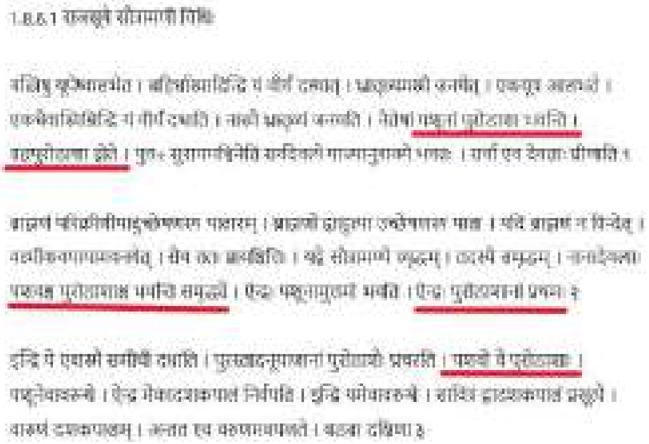
According to:

- "annaṁ hi gauḥ" (*Śatapatha Brāhmaṇa 4.3.4.25*)
- "ājyaṁ medhaḥ",
- "gāvas-taṇḍulāḥ" (*Atharvaveda 11.2.5*)

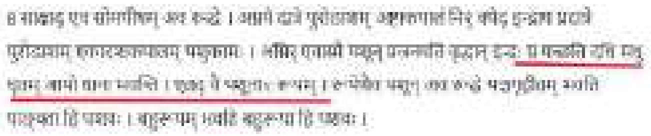
—offerings of rice and food substances also constitute **gomeda**.

The Scriptural proofs Supporting this viewpoint on Use of Symbolic Cow made up of Rice and Barley Cakes in Gaumedha Yagya –

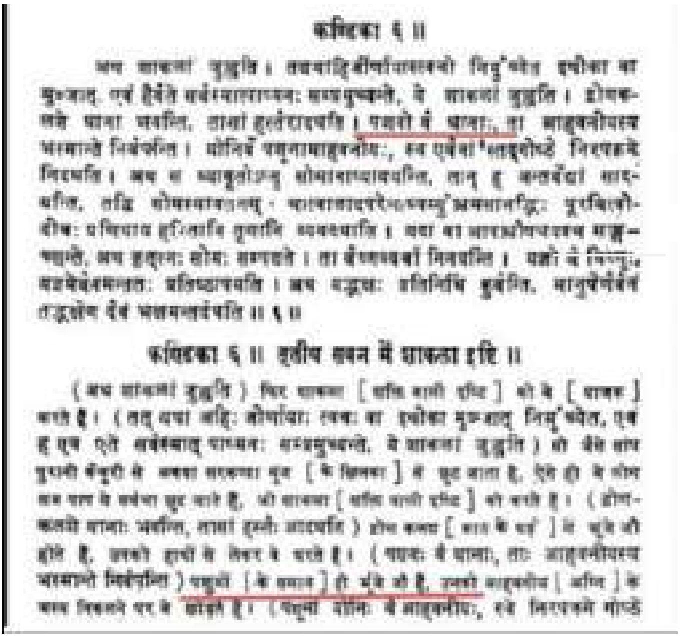
Taittireeya Brahmana 1/8/61-3 says – **नैतेषां पशूनां पुरोडाशा भवन्ति ग्रहपुरोडाशा ह्येते नानादेवत्याः पशवश्च पुरोडाशाश्च भवन्ति समृद्ध्यै ऐन्द्रः पुरोडाशानां प्रथमः २ । पशवो वै पुरोडाशाः** confirming that Purodosa was used as Pashu in Yagya



Taittriya Samhita 2.3.2.8 says **दधि मधु घृतम् आपो धाना भवन्ति एतद् वै पशूना रूपम्** which means The curd, honey, butter, water, and grains are forms of Pashu



Gopatha Brahmana 2/4/6 says **पशवो वे धानाः** that is Grains are in the form of Pashu



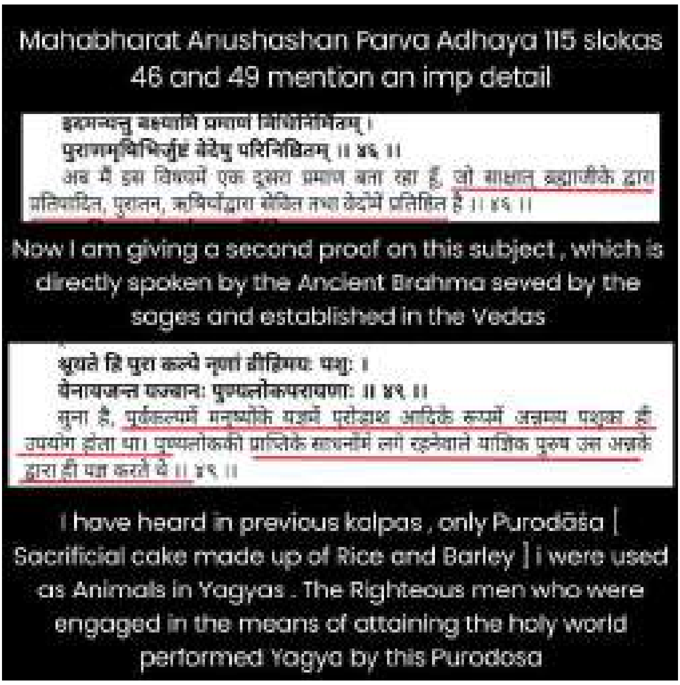
Mahabharat Anushashan Parva Adhaya 115 slokas 46 and 49 mention an imp detail

अब मैं इस विषयमें एक दूसरा प्रमाण बता रहा हूँ, जो साक्षात् ब्रह्माजीके द्वारा प्रतिपादित, पुरातन, ऋषियोंद्वारा सेवित तथा वेदोंमें प्रतिष्ठित है ।। ४६ ।।

Now I am giving a second proof on this subject, which is directly spoken by the Ancient Brahma seved by the sages and established in the Vedas

सुना है, पूर्वकल्पमें मनुष्योंके यज्ञमें पुरोडाश आदिके रूपमें अन्नमय पशुका ही उपयोग होता था। पुण्यलोककी प्राप्तिके साधनोंमें लगे रहनेवाले याज्ञिक पुरुष उस अन्नके द्वारा ही यज्ञ करते थे ।। ४९ ।।

I have heard in previous kalpas, only Purodāśa [Sacrificial cake made up of Rice and Barley] i were used as Animals in Yagyas . The Righteous men who were engaged in the means of attaining the holy world performed Yagya by this Purodosa

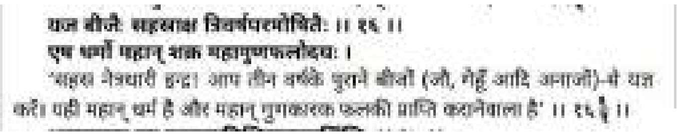


Mahabharta Ashamedhika Parava Adhay 91 sloka 16

सहस्र नेत्रधारी इन्द्र ! आप तीन वर्षके पुराने बीजों (जौ, गेहूँ आदि अनाजों)-से यज्ञ करें। यही महान् धर्म है और महान् गुणकारक फलकी प्राप्ति करानेवाला है' ।

“O Indra, the thousand-eyed one! Perform the sacrifice sing grains such as barley and wheat that are three years

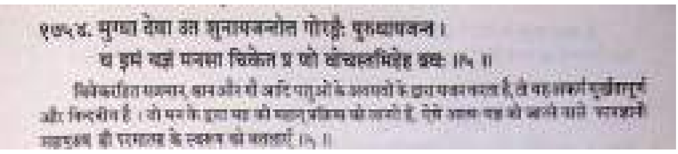
old. This alone is the supreme Dharma and leads to the attainment of highly beneficial and virtuous results."


यज्ञ बीजैः सहस्राक्ष त्रिवर्षपर्युषितैः ।। १६ ।।
एष धर्मो महान् शक्र महापुण्यफलोदयः ।
'सहस्र नेत्रधारी इन्द्र! आप तीन वर्षके पुराने बीजों (जौ, गेहूँ आदि अनाजों)-से यज्ञ करें। यही महान् धर्म है और महान् पुण्यकारक फलकी प्राप्ति करानेवाला है' ।। १६ ।।

Atharva Veda 7/5/5 condemns killing Cows in Yagyas

विवेकरहित यजमान, श्वान और गौ आदि पशुओं के अवयवों के द्वारा यजन करता है, तो यह अकर्म मूर्खतापूर्ण और निन्दनीय है। जो मन के द्वारा यज्ञ की महान् प्रक्रिया को जानते हैं, ऐसे आत्म-यज्ञ को जानने वाले परमज्ञानी महापुरुष ही परमात्मा के स्वरूप को बतलाएँ ॥५ ॥

A yajamāna (sacrificer) devoid of Intellect , who performs Yagyas using the limbs of animals like dogs and cows, engages in an actionless, foolish, and condemnable act. Only those great souls who understand the profound process of inner sacrifice through the mind — the knowers of the self-sacrifice — can truly reveal the nature of the Supreme Being


१७५४. मुग्धा देवा उत शुनायजन्तोत गोरङ्गैः पुरुधायजन्त ।
य इमं यज्ञं मनसा चिकेत प्र णो वोचस्तमिहेह ब्रवः ॥५॥

A Short Explanation on Ashwamedha Yagya

Yes, Aśvamedha certainly took place—it is very well known. It was performed for the royal consecration of a Chakravartin and to beget a Chakravartin son. It had its own unique features. A special horse was sought, which was very difficult to find—this is clearly stated in the Mahābhārata. In the Jaiminīya Aśvamedha, there is mention of such a special horse that belonged to King Yuvanāśva, guarded by thousands of protectors. This highlights the horse's exceptional status. It was tested (*Mahābhārata, Aśvamedha Parva 72.5*).

The idea is that it was not an ordinary horse. Its feeding and care were conducted in such a way, and all actions were performed through mantras, that its body underwent a transformation—its ordinary nature was replaced by divinity. Its bodily elements like blood were altered, and foul odors were removed. It became white in part and took the form of vapā.

The Mahābhārata states:

"तं वपा धूमगन्धं तु धर्मराजः सहानुजैः । उपाजिघ्रद् यथाशास्त्रं सर्वपापापहं तदा ॥" (*Mahābhārata, Aśvamedha Parva 89.4*)

This verse describes the ritual smelling of the vapā smoke by Dharmarāja and his brothers, as prescribed by the śāstra, which removes all sins.

Normally, burning horse fat or body parts in fire produces such a foul smell that one cannot sit nearby. But through the ritual process of Aśvamedha, the horse undergoes a transformation that results in fragrant smoke during the homa.

As stated in the Ṛgveda:

“ये वाजिनं परिपश्यन्ति पक्वं य ईमाहुः सुरभिर्निर्हरेति” (*Ṛgveda 1.162.12*)

Here, the horse cooked in the fire of Aśvamedha is described as surabhi—fragrant—due to this ritual transformation.

A reason is indicated. In the Jaiminīya Aśvamedha, for testing the horse, Dhaumya Muni pressed its left ear, and a stream of milk flowed out:

“ततो धौम्यो हयस्याशु वामं कर्णं न्यपीडयत् । ततो दुग्धस्य धारा तु निर्गता जनमेजय ! ।। विस्मिताः सकला लोकाः शोणितं नैव दृश्यते ।” (*64.19–20*)

It is said here that milk flowed from the horse, and no blood was visible—this astonished everyone. Later, when its head was severed, it became fiery and entered the sun. The fallen body emitted the fragrance of camphor. A contextual verse describes:

“उर्ध्व गतं तच्च शिरो न चाधः सूर्य प्रविष्टं किल वाजिरूपम्” (*64.22*)

This shows that the horse's head did not fall to the ground but ascended to the solar realm.

“शुद्धं ज्ञात्वा हृषीकेशस्तुतोदैनमुरःस्थले । बैल्वेन कण्टकेनापि भिन्नः कृष्णेन पावनः ।।” (*23*)

Here, the words śuddha and pāvana indicate an inner transformation of the horse, which explains the emergence of milk:

“निर्गता क्षीरधारा तु तुरगस्य कलेवरात् ।” (*64.24*) “एवं विधो न कस्यापि शुद्धं पूर्व तुरंगमः ।” (*25*)

From the horse's body, a great radiance emerged and entered Keśava:

“तेषां संवदतामेवं तुरंगमकलेवरात् । निर्गतं सुमहत्तेजः प्रविष्टं केशवानने ।।” (*27*)

Afterward, the body that fell to the ground became like camphor:

“पश्चाच्छरीरं पतितं भूत्वा कर्पूरमेव तत् ।”

विभूतिरिव रुद्रस्य च्युता गात्रादशोभत ।। धौम्यस्तदेव कर्पूरं सुवेणैव जुहाव ह ।।” (*64.28*) It is said that due to the horse's ritual transformation, its fallen body became fragrant like camphor and white like Rudra's sacred ash (*vibhūti*). This astonished everyone, and Dhaumya offered that camphor in the fire using Suveṇa.

“विस्मिता मुनयस्ते तु कर्पूरं वीक्ष्य तेऽभवन् । कर्पूरं जुहुवुस्ते तु होमकुण्डे तु तत्क्षणात् ।।” (*64.29*) The sages were amazed upon seeing the camphor and immediately offered it into the sacrificial fire.

“घनसारं जुहावाग्नौ देवतानां पुरस्तदा ।” (*37*) They also offered ghanasāra (a fragrant resin) into the fire before the deities.

“मोचिताः पशवः सर्वे ये च यूपे नियन्त्रिताः ।” (*64.54*) All the animals that had been tied to the sacrificial posts were released—there was no mention of their slaughter.

The passage then elaborates on the meticulous preparation of ritual substances in ancient times. Specific grasses were sown in designated fields under certain

constellations using particular mantras, watered with prescribed waters, fertilized appropriately, harvested at auspicious moments, and ritually sanctified before being fed to the horse. The horse's lifestyle was carefully regulated to ensure purity and transformation.

Just as skilled physicians today can rejuvenate the elderly, the yājñika ṛṣis (ritual sages) possessed extraordinary powers. The *Mahābhārata* even describes yogic practices where sages could extract their intestines and purify their bodies by expelling water directly through the rectum—similar to how people cleanse nasal passages by drawing water in through the nose and expelling it through the mouth, preventing ailments like *pratiśyāya* (cold or sinus issues).

Mental and spiritual powers were believed to elevate the horse in such rituals, so there was no room for astonishment. Moreover, the Aśvamedha Yagya was performed by Chakravartin kings, not only for other fruits but also with the intent of establishing their empire and producing a Chakravartin son. As stated in the Vālmīki Rāmāyaṇa:

"सुतार्थ वाजिमेधेन किमर्थ न यजाम्यहम् ।।" (*118.2*)

Although the Putreṣṭi Yagya was a separate ritual, the Aśvamedha often included the aim of producing a royal heir. As the Rāmāyaṇa says:

"तुरगश्व विमुच्यताम् । सर्वथा प्राप्स्यसे पुत्रान् ॥" (*1.8.12*)

Furthermore, the Aśvamedha Yagya, through its prescribed actions, also encompassed the secrets of Vājīkaraṇa (virility enhancement) for the king. As found in the Yajurveda:

"उत्सक्थ्या अवगुदं धेहि समञ्जि चारया वृषन् । यः स्त्रीणां जीवभोजनः ।।" (*Yajurveda 23.21*)

In this ritual act, where Gaṇapati in the form of Prajāpati is invoked through the horse, it is also possible that the invocation is directed toward a man symbolically represented as a horse. Opponents often mock Mahīdhara's commentary on this mantra, but in the context of Kāmaśāstra, there is no obscenity. The term aśva also refers to a man who uses Vājīkaraṇa practices.

In the ritual description where the queen resides with the horse, critics often ridicule it due to lack of understanding, but in truth, it contains scientific symbolism. For the purification of the queen's womb—so that it may bear a Chakravartin son—a substance prepared from the separated parts of the specially consecrated Aśvamedha horse is applied to her body. As stated:

"प्रजननं प्रजनने सन्निधाय उपविशन्ति"

If this passage exists in a text, it is not about indulgence but about ritual medicine. ? This act is meant to remove the woman's infertility and purify her womb so that it becomes capable of bearing offspring.

When the limbs of the consecrated horse are offered into the fire, they become infused with mantric power and fragrance. These subtle essences, when inhaled by the

king and queen, enter the body and help remove defects in śukra (semen) and yoni (womb). This is reflected in the *Mahābhārata*:

"तं वपाधूमगन्धं तु धर्मराजः सहानुजैः । उपाजिघ्रद् यथाशास्त्रं सर्वपापापहं तदा ॥" (*Aśvamedha Parva 89.4*) (The term *pāpa* here may symbolically refer to uterine or reproductive disorders.)

"शिष्टान्यंगानि यान्यासन् तस्याश्वस्य नराधिपः । तान्यग्नौ जुहुवुर्धाराः समस्ताः षोडशर्विजः ॥" (*Aśvamedha Parva 89.5–6*)

Similarly, the *Vālmīki Rāmāyaṇa* states:

"पतत्रिणस्तस्य वपामुद्धृत्य नियतेन्द्रियः । ऋत्विक् परमसम्पन्नः श्रपयामास शास्त्रतः ॥ धूमगन्धं वपायास्तु जिघ्रति स्म नराधिपः । यथाकालं यथान्यायं निर्णदन् पापमात्मनः ॥ हयस्य यानि चांगानि तानि सर्वाणि ब्राह्मणाः । अग्नौ प्रास्यन्ति विधिवत्समस्ताः षोडशर्विजः ॥" (*Rāmāyaṇa 1.14.36–38*)

Even the mantras that are sometimes labeled as "obscene" in the Vedas serve a ritual and symbolic purpose here. Through the retas (semen) of the horse, which has been ritually transformed into a symbolic husband, the queen becomes pregnant.

The queen could thereby conceive a Chakravartin son. Such mysteries, as explained by Mahīdhara, cannot be dismissed as obscene or rejected due to discomfort with the cutting of animal parts. Just as students of Āyurveda or medicine gain knowledge by dissecting animals, similarly, understanding the anatomy of male and female reproductive organs without shame or mockery is essential for developing specialized treatments.

Treatments for cleansing, tightening, or widening the yoni are known through Ratiśāstra, and those who ridicule such subjects remain ignorant of them. Likewise, in Vedic contexts, one must not mock or distort meanings but instead pursue serious inquiry into these mysteries—lest Vedic medical systems be lost. Suppressing perceived obscenity by altering meanings only erases ancient science.

This ritual also includes a Vedic yogic practice of Vājīkaraṇa, so one must set aside notions of vulgarity and delve into its inner significance. Alongside this, the king's universal sovereignty remained intact—this is mentioned contextually.

In Kaliyuga, the traditional means for Aśvamedha cannot be replicated. Hence, the well-known verse declares:

"अश्वालम्भं गवालम्भं संन्यासं पलपैतृकम् । देवराच्च सुतोत्पत्तिं कलौ पञ्च विवर्जयेत् ।।"

This verse prohibits Aśvamedha Yagya in Kaliyuga. While Aśvamedha involved the horse due to its role in Vājīkaraṇa, Gomedha does not involve such elements. Moreover, because the cow is aghnyā, its role is fulfilled by a rice-formed cow.

Thus, even the vṛṣabha mentioned in commentaries by Sāyaṇācārya and others should be understood as rice-formed, not a living animal subjected to violence. Recognizing the potential harms of such symbolic animal yagyas in Kaliyuga, farsighted sages...

"महाप्रस्थानगमनं गोमेधं च मखं तथा । इमान् धर्मान् कलियुगे वर्ज्यानाहुर्मनीषिणः ।।"

declares that these rituals (Gomedha , Ashwamedha) are to be avoided in the current age due to their incompatibility with Kali Yuga's ethical and spiritual climate.

The passage also notes that even symbolic representations—like sugar-crafted cow figurines—are avoided by devout individuals out of reverence for the cow's sacred status. Regarding narmedha, while it involved tying Brahmins and other humans to sacrificial posts, they were not killed but symbolically offered and then released—just as Śunaḥśepa was freed after being bound. This underscores that actual human sacrifice was not practiced in such rites, except in battle-like contexts, where *narmedha* took on a more literal form.

गोमेध-अश्वमेध आदि यज्ञ

प्रश्नपक्ष

'वेद जो कि गायको अघ्न्या बतलाता है, यह कथन यज्ञकर्मसे बाहरके लिये है या सब स्थानके लिये? यदि यज्ञसे बाहर गायको अघ्न्या कहा है; तो बिना यज्ञके तो सब पशुओंको अवध्य माना गया है '**मा हिंस्यात् सर्वा भूतानि**' । यदि गाय यज्ञमें अवध्य है, तो 'गोमेध' भी वैदिकयज्ञ है, उसमें कैसी व्यवस्था मानी जाय? अश्वमेधमें अश्वको मारा जाता था; इस प्रकार नरमेधमें मनुष्य को मारा जाता होगा; वैसे ही गोमेधमें गायको भी । तब कैसे कहा जा सकता है कि प्राचीन भारतमें गोवध नहीं होता था?"

उत्तरपक्ष

यद्यपि '**मा हिंस्यात् सर्वा भूतानि**' से बिना यज्ञके सब पशु भी अवध्य हैं; तथापि अन्य पशुओंको 'अघ्न्य' इस विशेष नामसे न कहकर एकमात्र गायका नाम 'अघ्न्या' कहना उसकी विशेषता बतलाता है कि अन्य पशु साधारणतया अवध्य हैं; पर गाय तो मनसा, वाचा तथा कर्मणा भी अवध्य है ।

'गोमेध' अवश्य एक वैदिकयज्ञ है, अश्वमेध भी । पर 'गोमेध'में जीवित गायको मारकर उसका हवन नहीं किया जाता । यदि कहा जाय कि अश्वमेधकी भाँति 'गोमेध' शब्द भी बराबर है, तो अश्वकी भाँति गायकी भी हिंसा होनी चाहिये, यह बात ठीक नहीं । फिर तो 'सर्वमेध' यज्ञमें क्या सब लोगोंकी हिंसा कर दी जायगी? पुत्रमेधमें क्या यज्ञके बाल-बच्चोंको मार डाला जायगा? कभी नहीं; तो 'गोमेध'में भी गायके मारनेका अर्थ नहीं है । उसका कारण यह है कि '**मा हिंस्यात् सर्वा भूतानि**' इससे प्राणिमात्रके अहिंस्य होनेपर भी '**अग्नीषोमीयं पशुमालभेत्**' इस विशेष वचनसे यज्ञमें पशु हुत किया जा सकता था, इस प्रकार

[illegible]

पशुओंमें गायके हननकी भी प्रसक्ति प्राप्त होनेपर उसे 'अघ्न्या'; यह पूर्वोक्त विशेष वैदिक-शब्द बना देता था, जैसा कि हम पहले इस विषयमें स्पष्ट कर चुके हैं । महाभारत भी यही बात कहता है -

> अघ्न्या इति गवां नाम क एता हन्तुमर्हति ।
> महच्चकाराकुशलं वृषं गां वाऽऽलभेत्तु यः ॥
>
> (म.भा. मोक्षधर्म. २६२।४७)

फिर यज्ञकी पूर्ति कैसे हो? इसकेलिये व्रीहियों-चावलोंका पशु बनाया जाता है, इस पर भी महाभारतकी साक्षी है-

> श्रूयते हि पुराकल्पे नृणां व्रीहिमयः पशुः ।
> येनायजन्त यज्वानः पुण्यलोकपरायणाः ॥
>
> (महा. अनु. ११५।५६)

इसलिये महाभारतमें प्रेरणाकी गयी है कि-

> विधिहीनेन यज्ञेन धर्मध्वंसो महान् भवेत् ।
> यज बीजैः महाप्राज्ञ! त्रिवर्गपरमो विधिः ॥
>
> (महा. आश्वमेधिक. ९१।१९)

यहाँ धान्यके बीजोंके हवनसे धर्मकी प्राप्ति बतायी गयी है । अतः स्पष्ट है कि यज्ञोंमें व्रीहि, धान, अन्नका पशु बनाया जाता था । इसलिये गोपथब्राह्मणमें भी आया है- '**पशवो वै धानाः**'(११४।६) । शतपथ (१।२।३।७०)में भी इस सम्बन्धमें वर्णन आया है । व्रीहिधेनुका वर्णन तो हम दिखला चुके, अनुशासनपर्व (७१।४०,७२।३७)में तिलधेनुका वर्णन आया है, इसप्रकार घृतधेनु (७१।३९), जलधेनु (७१।४१), मधुधेनु, गुड़धेनु, सुवर्णधेनु, आदिका भी वर्णन अथवा उनका दान आता है । हरदत्तपद्धतिमें 'शर्कराधेनु (२।४६), गुडधेनु (२।४८) रत्नधेनु (२।५८) आदिका वर्णन भी आता है । दधिधेनु (४।९) दुग्धधेनु (४।८),

मधुधेनु (४।३०) गुडधेनु (४।३१) रौप्यधेनु (५।२७) का भी । कहीं पिष्टपशु, घृतपशु आदिका वर्णन भी आता है । 'गोघृत' शब्दमें गोघृत शब्द मानकर **'विनाऽपि प्रत्ययं पूर्वोत्तरपदयोर्लोपः'** इस वार्तिकसे घृतका लोप होकर भी गोशब्द बचता है; तो उसी गोघृतके आटेका पशु बनाकर उसका होम किया जाता है, वही पिष्टपशु बन जाता है ।

तब गोमेधमें भी व्रीहिनिर्मित गायका ही होम होता है, जीवित गायको मारकर नहीं होमा जाता था । नहीं तो वह 'अघ्न्या' कैसे कही जाय? यह भी यद्यपि एक हिंसा ही है, पर यज्ञमें यह हिंसा अभ्यनुज्ञात की गयी है । इसकी स्पष्टता अथर्ववेदके दशमकाण्डके नवमसूक्तमें है । वहाँ शतौदना गौका यज्ञ बताया गया है । शतौदनाका अर्थ है सौ ओदनों या बहुत (शत शब्द अनेक अर्थवाची भी है) ओदनोंसे बनी गाय । उसीकेलिये वहाँ उसका शान्त करना (मारना) पाक, स्वर्गगमन, अस्थि, लोहित आदि शब्द उपचारसे आये हैं, जैसे कि-

ये त्वा देवि! शमितारः पक्तारो ये च ते जनाः ।
ते त्वा सर्वे गोप्स्यन्ति मा एभ्यो भैषीः शतौदने ॥ (अथर्व. १०।९।७)

फलतः गोमेधमें जीवित गायका मारना नहीं, किन्तु यहाँ पिष्ट-पशुका ही होम है । यह प्राचीन भारतमें गोवधका प्रमाण नहीं । इस प्रकार जहाँ हवनीय पशुके अंगोंका ऋत्विजोंकेलिये विभाग कहा गया हो, वहाँ भी व्रीहिनिर्मित उस पशुका विभाग समझना चाहिये, जीवित पशुका नहीं । अथवा वहाँ यह भी जानना चाहिये कि सोमयाग आदिमें यजमानको अपने अंगोंका ऋत्विजोंको देना कहा है । जैसे कि **'ब्रह्मणे मनो दद्यात्, अध्वर्यवे प्राणं, होतृभ्यः श्रोत्रम् ॥'** (आप. श्रौत. १३।६।६) इत्यादि । तब क्या यजमान अपने इन अंगोंको काटकर ऋत्विजोंको देगा? यदि नहीं; किन्तु वहाँ वैसी भावना की जाती है, वैसे ही यहाँ भी ऋत्विजोंको उन अंगोंके देनेकी भावनामात्र है । यहाँ प्रतिपक्षी नहीं सोच सकते कि गायकेलिये 'अघ्न्या' की घोषणा करनेवाले वेद उसके अंगोंको कैसे कटवायें? **'अन्नं हि गौः'** (शत. ४।३।४।२५) **'अन्नं वै वेदः'**, **'गावस्तण्डुलाः'** (अथर्व. ११।३।५) इन प्रमाणोंके अनुसार अन्न-चावल आदिका हवन भी 'गोमेध' हो जाता है ।

हाँ, अश्वमेध अवश्य होता था, यह तो बहुत ही प्रसिद्ध है, वह भी किसी चक्रवर्तीके राज्यप्रतिष्ठापनार्थ उसके चक्रवर्ती पुत्र उत्पन्न करनेकेलिये होता था । उसमें भी एक विशेषता ही होती थी । उसमें एक घोड़ा ढूँढ़ा जाता था, जिसका मिलना भी बड़ा कठिन होता था, यह महाभारतमें स्पष्ट है । जैमिनीयाश्वमेधमें भी ऐसे विशेष घोड़ेका वर्णन है, जो राजा युवनाश्वके पास था, जिसकी हजारों रक्षक रक्षा किया करते थे । इसीसे उस अश्वकी विशेषता व्यक्त हो रही है । उसकी परीक्षा की जाती थी (महा.आश्वमे.७२।५) । इसका भाव यह है कि वह साधारण अश्व न होता था फिर उस घोड़ेका खिलाना-पिलाना इस प्रकारके ढंगसे होता था और उसमें सब कार्य मन्त्रोंद्वारा किये जाते थे कि उसका कायाकल्प होकर उसमें साधारणता हटकर दिव्यता आ जाती थी, उसमें रक्त आदि सब धातुओंका परिवर्तन होकर दुर्गन्ध आदि हट जाते थे । वह सर्वांश अंशमें होकर 'वपा' रूपमें हो जाता था । महाभारतमें लिखा है-

तं वपा धूमगन्धं तु धर्मराजः सहानुजैः ।
उपाजिघ्रद् यथाशास्त्रं सर्वपापापहं तदा ॥
(महा. आश्व. ८९।४)

इस पद्यमें उसकी वपाके धुएँका सूँघना कहा है । साधारण घोड़ेकी चर्बी या अंग आदि अग्निमें डालनेपर इतनी दुर्गन्ध होती है कि वहाँ बैठा भी नहीं जा सकता, पर उस अश्वमेधके अश्वकी वैधानिक-प्रक्रियासे इस प्रकार कायापलट हो जाती थी, जिससे उसके होममें सुगन्ध हो जाती थी । तैत्तिरीय (ऋ.सं.)के **'ये वाजिनं परिपश्यन्ति पक्वं य ईमाहुः सुरभिर्निर्हरेति'** (१।१६२।१२) यहाँ उस अश्वमेधके अग्निपरिपक्व अश्वको 'सुरभि' (शोभनगन्धवाला) इसी कायाकल्पके

कारण सांकेतिक किया गया है। जैमिनीयाश्वमेधमें उस अश्वकी परीक्षाके लिये धौम्य मुनिने उसका बायाँ कान निचोड़ा, तो उससे दूधकी धार निकली-

ततो धौम्यो ह्ययमाशु वामं कर्णं न्यपीडयत् ।
ततो दुग्धस्य धारा तु निर्गता जनमेजय! ॥
विस्मिताः सकला लोकाः शोणितं नैव दृश्यते ।(६४।१९-२०)

यहाँ कहा है कि उस घोड़ेमें से दूध तो निकला, रक्त बिलकुल दिखायी नहीं देता था, यह देखकर लोगोंको बड़ा आश्चर्य होता था। फिर उसका सिर काटनेपर बहिर्गमन होकर वह सूर्यमें प्रविष्ट हो गया, उसके शेष शरीरमें कर्पूरकी गन्ध आने लगी। इस विषयमें वहाँके प्रासंगिक पद्य हम उद्धृत करते हैं- '**ऊर्ध्वं गतं तस्य शिरो न चाधः सूर्यं प्रविष्टं किल वाजिकस्य**' (६४।२२) यहाँ उस घोड़ेके सिरका नीचे भूमिपर गिरना न होकर सूर्यलोकमें उसका प्रवेश दिखलाया है।

शुद्धं ज्ञात्वा हृषीकेशप्रसादेनासुरःखलै ।
दैत्येन कण्टकेनापि भिन्नः कृष्णेन पावनः ॥(२३)

यहाँ उस घोड़ेकी 'शुद्ध' तथा 'पावन' शब्दसे भीतरी कायापलट बतायी जा रही है, उसीके परिणाममें उससे दूधकी धारा निकलना कहा है कि-

निर्गता क्षीरधारा तु तुरगस्य कलेवरात् ।(६४।२४)
एवं विधो न कस्यापि शुद्धं पूर्वं तुरंगमः ।(२५)

यहाँपर उस अश्वकी भीतरी-बाहरी शुद्धि पूर्वोक्त कारणवश बतायी गयी है।

तेषां संपश्यतामेवं तुरंगमकलेवरात् ।
निर्गतं सुमहत्तेजः प्रविष्टं केशवानने ॥(२७)

यहाँ भी पूर्वोक्त निमित्तसे घोड़ेसे एक विशेष तेजका निकलना कहा है।

पश्चाच्छरीरं पतितं भूत्वा कर्पूरमेव तत् ।

विभूतिरिव रुद्रस्य च्युता गात्रात्तथोज्ज्वल ॥
धौम्यस्तदेव कर्पूरं स्रुवेणैव जुहाव ह ॥(६४।२८)

यहाँ उस घोड़ेका विशेष विधानसे कायाकल्पताके कारण शिरोपर कर्पूर जैसा सुगन्धित और रुद्रकी विभूति जैसा श्वेत होना कहा है। इससे सभी हैरान हो गये और उसी कर्पूरका हवन किया गया। जैसे कि-

विस्मिता मुनयस्ते तु कर्पूरं वीक्ष्य तेऽभवन् ।
कर्पूरं जुहुवुस्ते तु होमकुण्डे तु तत्क्षणात् ॥(६४।२९)
धनसारं जुहावाग्नौ देवतानां पुरस्तदा ।(३७)

जो अन्य पशु इस अवसरपर बाँधे जाते हैं, उनका भी वहाँ मारना नहीं कहा, किन्तु छोड़ देना कहा गया। जैसे कि-

मोचिताः पशवः सर्वे ये च यूपे नियन्त्रिताः ।(६४।५४)

प्राचीनकालमें हवनीय सभी पदार्थोंका संस्कार करके उनमें सूक्ष्म शक्तियाँ उत्पन्न की जाती थीं। हवनीय अश्वको खिलानेके योग्य अमुक प्रकारका घास, अमुक प्रकारके खेतमें, अमुक नक्षत्रमें, अमुक मन्त्रोंसे बोया जाता था; अमुक प्रकारके जलसे सींचा जाता था; उसमें अमुक प्रकारका खाद दिया जाता था। अमुक मुहूर्तमें उसे तोड़ा जाता था; अमुक मन्त्रोंसे उसका संस्कार करके अमुक समयमें घोड़ेको खिलाया जाता था, उसकी अमुक प्रकारकी रहन-सहन सब बातें पूरी करनी होती थीं। जिस प्रकार आजके योग्य वैद्य एक वृद्धका भी कायाकल्प कर देते हैं, वैसे यहाँपर भी अनुमान कर लेना चाहिये और उन याज्ञिक ऋषियोंमें शक्ति भी विशेष होती थी। यह महाभारतमें स्पष्ट है।

जैसे वे लोग इस प्रकारकी योगक्रियाएँ करते थे कि वे अपनी आँतड़ियोंको भी बाहर निकाल लिया करते थे, उस समय पीया हुआ पानी सीधा गुदाद्वारसे निकलकर शरीरको शुद्ध कर दिया करता था। जैसे लोग नाकसे पानी लेकर मुखसे निकाल देते हैं; इससे उस अंगकी शुद्धि हो जानेसे फिर प्रतिश्याय आदि रोग नहीं

हो पाते । इस प्रकार घोड़े आदिमें मानसिक-शक्तिसे विशेषता कर दी जाती है । अत: यहाँ आश्चर्यका कोई अवकाश नहीं ।

इसके अतिरिक्त अश्वमेध-यज्ञ चक्रवर्ती राजालोग किया करते थे; उसमें अन्य फलोंके अतिरिक्त अपने साम्राज्यका प्रतिष्ठापन तन्मूलक चक्रवर्ती पुत्र उत्पन्न होनेका उद्देश्य भी प्राय: रहता था । जैसाकि वाल्मीकिरामायणमें-

सुतार्थं वाजिमेधेन किमर्थं न यजाम्यहम् ॥(१।८।२)

भी कहा है । यद्यपि यह पुत्रेष्टियज्ञ भिन्न भी होता था, तथापि राजाओंके चक्रवर्ती पुत्र उत्पन्न करनेकेलिये अश्वमेधका ही अंग बनता था । जैसा कि रामायणमें कहा है-

तुरगस्य विमुक्तस्य । सर्वथा प्राप्स्यसे पुत्रान् ॥(१।८।१२)

पुन: अश्वमेधयज्ञ सन्तोषजनक कार्योंके व्याजसे राजाओंकेलिये वाजीकरणके रहस्यको भी सम्भृत करता है ।

उत्सक्थ्या अवगुदं धेहि समञ्जिं चारया वृषन् ।
य: स्त्रीणां जीवभोजन: ॥(यजु. २३।२१)

यहाँ उक्त क्रियायें जहाँ गणपति प्रजापतिरूप अश्वसे प्रार्थना है, वहाँ अश्वरूप पुरुषसे कहना भी सम्भव हो सकता है । प्रतिपक्षी लोग इस मन्त्रके महीधरभाष्य पर खूब हँसी उड़ाया करते हैं, पर कामशास्त्रके विषयमें कोई अश्लीलता नहीं रह जाती । 'अश्व' वाजीकरणके प्रयोग करनेवाले पुरुषका नाम भी होता है । इस कर्मकाण्डमें जो कि अश्वके साथ रानीके सहनिवासका वर्णन आता है, प्रतिपक्षी लोग इसमें भी ज्ञान न होनेसे इस पर हँसी उड़ाया करते हैं, वस्तुत: इसमें वैज्ञानिक रहस्य भी है । रानीके गर्भाशयके शोधनार्थ- जिसमें चक्रवर्ती पुत्रका गर्भ रह सके, अश्वमेधके उस विशिष्ट घोड़ेके पृथक्कृत अंगोसे तैयार किये हुए पदार्थको रानी अपने अंगमें डालती है; '**प्रजननं प्रजनने सन्निधाय प्रविशन्ति**' ।

[illegible]

यदि यह पाठ ठीक है, तो यहाँ विलास नहीं, किन्तु यह चिकित्सा है । प्रजननेन्द्रियमें प्रजननेन्द्रियका संयोगमात्र है, विलास नहीं, क्योंकि मृतकके साथ विलास कैसा? इससे स्त्रीका वन्ध्यात्वदोष दूर हो जाता है । इससे उसका सन्तान-बाधक दोष हटकर गर्भाशय सुसंस्कृत हो जाता है । फिर उस अश्वके अंगोंके हवन करनेसे जो मान्त्रिक शक्तिसे अद्भुत शक्तिवाले तथा सुगन्धित हो जाते हैं- वही अभिमन्त्रित अग्निमें हुत, इसीलिये ही सूक्ष्मीभूत अंगोंकी गन्ध राजा-रानीके सूँघनेसे भीतर प्राप्त होकर शुक्र और योनिके दोषोंको दूर कर देती है । यही बातें महाभारतमें-

तं वपाधूमगन्धं तु धर्मराज: सहानुजै: ।
उपाजिघ्रद् यथाशास्त्रं सर्वपापापहं तदा ॥

(यहाँ पापका भाव गर्भाशयादिगत दोष भी इष्ट हो सकते हैं)

शिष्टान्यंगानि यान्यासन् तस्याश्वस्य नराधिप: ।
तान्यग्नौ जुहुवुर्धीरा: समस्ता: षोडशर्त्विज: ॥

(आश्व. ८९।४-५।६)

यही वाल्मीकि-रामायणमें भी कहा है-

'पतत्रिणस्तस्य वपामुद्धृत्य नियतेन्द्रिय: ।
ऋत्विक् परमसम्पन्न: श्रपयामास शास्त्रत: ॥
धूमगन्धं वपायास्तु जिघ्रति स्म नराधिप: ।
यथाकालं यथान्यायं निर्णुदन् पापमात्मन: ॥
हयस्य यानि चांगानि तानि सर्वाणि ब्राह्मणा: ।
अग्नौ प्रास्यन्ति विधिवत्समस्ता: षोडशर्त्विज: ॥

(१।१४।३६-३८)

उस समय वहाँ वेदके अश्लील कहे जाने वाले मन्त्रोंके वचन भी इसमें कुछ सहायक हो जाते हैं । फिर वाजीकृत किये हुए पतिरूप अश्वके देखने यह गर्भिणी

होकर चक्रवर्ती पुत्रको उत्पन्न कर सकती है। एतदादिक रहस्य महीधरके अर्थमें अश्लीलता बतलाकर तथा पशुके अंगोंके काटनेसे घृणा करनेसे तथा उनसे औषध मैदानमें नहीं मिलते। जैसे कि आयुर्वेद या डाक्टरी पढ़नेवालोंको, पशुको मारकर तथा चीर-फाड़ कर अंगोंको पृथक्कृत करके आयुर्वेदके रहस्योंका ज्ञान होता है, इस प्रकार स्त्री-पुरुषके गुप्त अंगोंका भी बिना लज्जा अथवा उपहासके ज्ञान करनेसे ही विशेष चिकित्साकी पद्धतियाँ जानी जाती हैं। योनिको शुद्ध करनेवाले, लंग या जोड़ी करनेवाले उपचारोंका भी [illegible] ज्ञान करनेसे ही तत्सम्बन्धी रोगोंको दूर करनेका ढंग आता है, उस विषयमें हँसी आदि करते रहनेवाला तत्सम्बन्धी विषयमें कोराका कोरा रह जाता है; वैसे इस वैदिक विषयमें भी उपहास न करके अर्थोंको न बदलकर इस रहस्यका गम्भीर अनुसन्धान करना चाहिये, जिससे वैदिक चिकित्सा पद्धतियाँ भी लुप्त न हो जायँ। अर्थोंके बदलनेसे अश्लीलताको कहाँ तक दबाया जा सकेगा? इससे प्राचीन विज्ञान लुप्त हो जायँगे। यह कर्मोंके साथ एक वाजीकरणका वैदिकयोग भी है; अतः यहाँ भी अश्लीलताका विचार छोड़कर ही अन्तस्तलमें प्रवेश करनेकी आवश्यकता है। इसीके साथ वहाँ उस राजाका स्वयं भी सार्वभौमिक चक्रवर्तित्व अक्षत होता था। यह बात प्रकरणवश बतला दी गयी है। कलियुगमें अश्वमेधके वैसे साधन नहीं बन सकते, इसलिये—

अश्वालम्भं गवालम्भं संन्यासं पलपैतृकम्।
देवराच्च सुतोत्पत्तिं कलौ पञ्च विवर्जयेत्॥

इस प्रसिद्ध पद्यसे अश्वमेधयज्ञका निषेध किया गया है। वाजीकरणमें अश्वकी आवश्यकता होनेसे अश्वमेध यज्ञ भी था; पर गोमेधमें वहाँ कोई ऐसी बात नहीं। इसके अतिरिक्त उसके अघ्न्या होनेसे उसकी पूर्ति व्रीहिनिर्मित गायसे कर दी जाती है। इस प्रकार सायणाचार्य आदिके भाष्यमें वर्णित वृषभ भी व्रीहिनिर्मित समझना चाहिये; हिंसाप्राप्त जीवित पशु नहीं। फिर उस व्रीहिमय गो-वृषभ आदि पशुओंके यज्ञमें भी कलियुगमें कई हानियाँ जानकर दूरदर्शी मुनियों द्वारा—

महाप्रस्थानगमनं गोमेधं च मखं तथा।
इमान् धर्मान् कलियुगे वर्ज्यानाहुर्मनीषिणः॥

इत्यादि वचनोंसे इन्हें कलिवर्जित कर दिया गया है। इसीसे आज भी श्रद्धालु सज्जन खाँड़का बना हुआ गायका खिलौना भी नहीं खाते। नरमेधमें ब्राह्मणादि मनुष्योंको यूपोंमें बाँधा अवश्य जाता है, ब्रह्म आदि देवताओंके आगे उन्हें अर्पण करके छोड़ दिया जाता है। शुनःशेपको भी तो पीछे मुक्त कर दिया था, अतः इसमें मनुष्यकी हिंसाकी कोई बात नहीं। हाँ संग्रामरूप यज्ञमें 'नरमेध' स्पष्ट है।

Allegations-

Sacrificial slaughter of cows is also mentioned in Mahabharata, Shalya Parv, Section 41. A king called Rantidev is mentioned in the Vana Parv, section 207 as well as section 199, as follows

7 राज्ञो महानसे पूर्वं रन्तिदेवस्य वै दविज

दवे सहस्रे तु वध्येते पशूनाम अन्वहं तदा

8 समांसं ददतो हय अन्नं रन्तिदेवस्य नित्यशः

अतुला कीर्तिर अभवन नृपस्य दविजसत्तम

“And in days of yore, O Brahmana, two thousand animals used to be killed every day in the kitchen of king Rantideva; and in the same manner two thousand cows were killed every day; and, O best of regenerate beings, king Rantideva acquired unrivalled reputation by distributing food with meat every day.”

Refutation-

Explanation by Acharya Gangadhar Pathal Maithil on Ranti Deva Prakaran in Mahabharta Vana Parva Adhaya 207 in his book Gau Janmantara

In the story of Rantideva, the word go refers to animals in general, not specifically to cows. This is supported by lirukta and other texts already cited. Readers may also

refer to the narrative itself—this same story appears again in the Droṇa Parva, where the verse reads:

"Upasthitāś ca paśavaḥ svayaṁ yaṁ śaṁsitavratam ı Bahavaḥ svargamicchanto vidhivat satrayājinam ıı (67.4)"

Here, the word paśu is used, clearly indicating that the sto involves Pashu Alabhan , not cow slaughter. Since cows are considered aghnyā, their mention in this context would be inappropriate. In fact, even before the verse cited by the opposing view, the word paśu appears:

"Rājño mahānase pūrva Rantidevasya vai dvija ı Dve sahasre tu vadhyete paśūnām anvahaṁ sadā ıı (Vana 208.8)"

And further:

"Cāturmāsye ca paśavo vadhyanta iti nityaśaḥ ı (10)"

This repeated use of paśu in both earlier and later verses, along with the Droṇa Parva reference, confirms that go here is a general term for animals, not specifically cows—thus invalidating the opposing argument.

Alternatively, if one insists on interpreting go as "cow," then the line:

"Rantidevasya mahānase dvisahasraṁ gāvo vadhyante sma"

would mean that two thousand cows were tied daily for guest hospitality. The tying was for milking purposes. That milk was served to guests and used to prepare samāṁsa anna, meaning nutritious, muscular food (samāṁsaṁ dadato hy annam), such as kheer, māvā, rabṛī, khurchan, etc.—this is the intended meaning here.

In the Śatapatha Brāhmaṇa:

"Etadu ha vai paramam annādyaṁ yan māṁsam" (11.7.1.3)

Here, māṁsa is interpreted as paramānna (kheer).

"Paramānnaṁ tu pāyasaṁ" (Amara 2.7.24)

This is supported by the Droṇa Parva version of Rantideva's story:

"Gṛhān abhyāgatān viprān atithīn pariveṣakāḥ ı Pakvāpakvaṁ divārātraṁ varānnam amṛtopamam ıı (67.2)"

The word varānna is associated with paramānna, indicating kheer, rabṛī, cream, māvā, etc. That's why Rantideva's kitchen required many cows to be tied. The interpretation of māṁsa here is not inappropriate—it is both appropriate and well-known. In fact, strong substances are often referred to as māṁsa. In Ayurvedic texts:

"Cūta phale 'aparipakve kesara māṁsa asthi majjānaḥ..."

In Ayurvedic texts, "na pṛthag dṛśyante" (Suśruta. Śārīra. 3a) indicates that māṁsa refers to the pulp of a fruit, asthi to the seed (kernel), and majjā to the fibrous strands. In "svādu śītaṁ guru snigdhaṁ māṁsaṁ mārutapittacit" (Suśruta 46.12), the pulp of the mātuluṅga fruit is referred

to as māṁsa. Similarly, "samāṁsaṁ madhuraṁ proktam" from Madanapālanighaṇṭu describes the edible upper portion of the ber fruit as māṁsa.

In "bhallātakāsthyagnisamaṁ tvaṅ māṁsaṁ svādu śītalam" (Caraka Sūtra. 27.165), the kernel of bhallātaka is called asthi, its outer peel tvac, and its pulp māṁsa. Likewise, "kharjūramāṁsānyatha nārikelam" (Caraka. Cikitsā. 20.27) refers to the edible upper part of dates as māṁsa. Thus, even the nutritious portion of milk—like cream, rabṛī, etc.—can be denoted by the word māṁsa.

One should not assume that a text as accessible as the Mahābhārata would avoid such complex terminology. The Mahābhārata itself attests to this:

"aṣṭau ślokasahasrāṇi aṣṭau ślokaśatāni ca । ahaṁ vedmi śuko vetti saṁjayo vetti vā na vā ॥ 1.1.81"

Here, Vyāsa declares that 8,800 verses of the Mahābhārata are coded or esoteric, known only to himself and Śukadeva, and perhaps not even fully to Sañjaya. This passage affirms the presence of layered meanings.

An example of such a coded verse is presented:

"gokarṇā sumukhīkṛtena iṣuṇā goputrasampreṣitā gośabdātmajabhūṣaṇaṁ suvihitaṁ suvyaktago' suprabham । dṛṣṭvā gogatakaṁ jahāra mukuṭaṁ gośabdagopūri vai gokarṇāsanamardanaśca na yayāvaprāpya mṛtyorvaśam ।।" (Karṇa. 90.42)

In this verse, the word go appears seven times, each with a different meaning, showcasing the intricate and layered nature of the Mahābhārata's language—even in a text considered accessible.

In this coded verse, the word go does not refer to a cow; thus, in the story of Rantideva, the term go is symbolic. It denotes either animal in general or cow's milk, but not cow slaughter.

The reason for this interpretation is that if Rantideva had served meat to his guests, he would have consumed it himself. This is because consuming the remnants of a sacrifice is customary—whether it's from a devayajña, pitṛyajña, or atithiyajña. However, the Mahābhārata clearly states that Rantideva did not eat meat:

"Raivate Rantidevena… etaiś cānyaiś ca rājendra! purā māṁsaṁ na bhakṣitam ।।" (Anu. Parva. 115.72–77)

So why force a meat-based interpretation? The correct meaning is one that aligns with the context and flow of the entire text. That's why in the Droṇa Parva it is said:

"Gṛhān abhyāgatān viprān atithīn pariveṣakāḥ । pakvāpakvaṁ divārātraṁ varānnam amṛtopamam ।।" (67.2)

Here, the guests are served varānna, paramānna—foods like khoya, rabṛī, etc.—which resemble nectar. These cannot come from cow slaughter, but from milking.

If slaughter were assumed, then:

"Ālabhyanta śataṁ gāvaḥ sahasrāṇi ca viṁśatiḥ ।" (Śā. 29.127)

This would imply the killing of 20 lakh cows (100 × 1000 × 20). Assuming one cow feeds 100 people, that would mean feeding 20 crore people—an impossible gathering at one place.

But if we assume the cows were tied for milking, there's no inconsistency. Milk, khoya, etc., yield in small quantities, and the Droṇa Parva supports this view.

In the verse "sahasraśaś ca sauvarṇān vṛṣabhān gośatānugān । adhyardhamāsam adadad brāhmaṇebhyaḥ śataṁ samāḥ ।। (67.10–11)", it is stated that Rantideva donated golden bulls and hundreds of cows to Brāhmaṇas for fifty years, which aligns with the injunction "mahokṣaṁ vā mahājaṁ vā śrotriyāyopakalpayet" (Yājñ. Ā. 5.109). This section, describing the royal generosity of sixteen kings, highlights the greatness of their donations—something that could not be achieved through animal slaughter.

If one interprets the word "vadhyete" in the speech of the hunter in the Vana Parva as killing rather than binding, then it would resemble the sentiment in "aghāsu hanyante gāvaḥ", where Śrī Sāyaṇācārya explains: "daṇḍais tāḍyante preraṇārtham"—meaning the cows are struck with sticks to make them move. This usage of "vadha" as beating is also seen in "ura āvadhiṣṭāḥ" (Kāṭh. 28.4), where uraḥ refers to beating the chest.

Thus, other references to go-ghna (cow-striking) in the context of hospitality have already been discussed. Even beating a cow is a form of violence, as the hunter describes, but it is ritually permitted for the sake of the guest, as clarified in "goghno'tithiḥ". The striking was meant to move the cow from its place to the guest's location, and using a stick for this was natural.

Similarly, in "ālabhyanta śataṁ gāvaḥ", the meaning is not killing. The claim by the opposing side that two thousand cows were slaughtered daily in Rantideva's kitchen is flawed. How could cows be slaughtered in a kitchen? If it were a slaughterhouse, the claim might hold some weight. But a kitchen is meant for cooking food, not killing animals. A slaughterhouse is never located inside a kitchen—it is kept outside the city.

Moreover, Rantideva's atithiyajña (sacrifice for guests) had an effect even on animals. Many animals would voluntarily approach Rantideva, believing that by helping feed his guests with milk-based foods, they would attain heaven in the afterlife.

This verse:

"Upasthitāś ca paśavaḥ svayaṁ yaṁ śaṁsitavratam । Bahavaḥ svargamicchanto vidhivat satrayājinam ।। (Mahā. Droṇa. 67.4, 12.29.122)"

expresses that animals themselves approached the sacrificer who had undertaken a noble vow, desiring heaven through participation in the ritual. The word paśu here can refer to both female animals like cows and male animals like

bulls, since bulls also contribute to milk production by enabling conception. Therefore, interpreting this as literal slaughter is not appropriate—after all, what animal would voluntarily go to its own death?

Opponents should calmly consider: "Brāhmaṇebhyaḥ śatāṁ samāḥ" (Mahā. 10.67.11) — Rantideva performed this act of generosity for a hundred continuous years. If he had truly slaughtered two thousand cows daily (Vana. 208.8), or twenty-one thousand (Droṇa. 67.16), or even two million cows (Śā. 29.127), and also donated thousands of cows daily, could he have sustained this for a century? Where would so many cows come from?

If Rantideva had truly fed cow or bull meat, he should have been denounced as a great sinner—yet his fame for virtue spread so widely that Kālidāsa metaphorically "broke his pen" in admiration in the Meghadūta.

This clearly shows that gau-vadha here means striking with a stick to guide the cow toward the guest, not slaughter. For divine beings like cows, vadha can mean gentle coercion or binding, as in the mantra "aghāsu hanyante gāvaḥ", where Śrī Sāyaṇācārya explains: "daṇḍais tāḍyante preraṇārtham" — they are struck with sticks to prompt movement.

In the Section titled "Atithiki Goughna Saṅjñā", we have already clarified that Pāṇini, in the rule "han hiṁsāgatyoh", assigns both meanings—violence and movement—to the root han. Thus, "hanyante–gamyante" implies that cows are driven or guided, not necessarily killed.

In Nighaṇṭu (2.14), han is listed among verbs of motion, but not among verbs of killing. Similarly, ālabh is not included in the killing category either. In the context of Rantideva, these very roots are used.

Now consider a reference from Nirukta: while explaining the word "Nighaṇṭu", it first derives from gam in "nigmā ime bhavanti" (1.1.3), and later uses han in "āhananād eva syuḥ" (1.1.16) as a synonym for gam. Commentators interpret han here as paṭhan (recitation).

The ancient grammarian Śrī Durgācārya writes: "hanteḥ pāṭhārthe vartamānasya anekārthatvād dhātūnām" — meaning, due to the multiple meanings of roots, han can also mean recitation. He even provides evidence: "prasiddhaś ca pāṭhārthe hanteḥ prayogaḥ; evaṁ hi vaktāro bhavanti—brāhmaṇe idam āhatam, sūtre idam āhatam iti."

This proves that han does not exclusively mean violence; it can have other meanings depending on context.

Therefore, in the Mahābhārata verse:

"Sāṅkṛte Rantidevasya yāṁ rātrim atithir vaset । ālabhyanta śataṁ gāvaḥ sahasrāṇy ekaviṁśatiḥ ॥ (7.67.16, 12.29.127)"

the phrase "gāva ālabhyanta" should not be interpreted as "cows were slaughtered", as opponents claim. Instead, it means "so many cows were made available" (from urlabhaṣ prāptau) or "touched for donation", since during

the donation ritual, the object must be physically touched. It may also refer to milking the cows.

To obtain milk, the cow is touched gently—its body is stroked, which calms it and helps release smooth milk. This is the subtle meaning behind the cow's ālambhana (touch). The following references support the interpretation of ālambh as "touch":

(क) In the Mahābhārata, Udyoga Parva: "ṛṣabhaṁ pṛṣṭha ālabhya brāhmaṇān abhivādya ca" (83.10) Here, Lord Śrī Kṛṣṇa touches the back of the bull—ālambhana clearly means "touch," not "strike."

(ख) In Manu Smṛti (5.87): "gām ālabhya viśuddhyati" Even a person rendered impure by contact with a corpse becomes purified by touching a cow—again, ālambh means "touch."

(ग) Similarly, in Manu Smṛti (2.173): "strīṇāṁ ca prekṣaṇālambhe" Here too, ālambhana refers to touching women—not harming them.

(घ) In Yajurveda (20.4), the Uvaṭa Bhāṣya says: "yajamānam ālabhate—ko'si" And in Mahīdhara Bhāṣya: "yajamānam ālabhata, adhvaryur yajamānaṁ spṛśati" Also, in Kātyāyana Śrauta Sūtra (19.4.19), the ālambhana of the yajamāna is interpreted as "touch," not "strike."

(ङ) In Gautama Dharma Sūtra (1.2.22), Śrī Haradatta writes: "ālambhanaṁ—sparśanam" Confirming that ālambhana means "touch."

(च) From "brahmaṇe brāhmaṇaṁ" (Yajur. 30.5) through 21 mantras, the term "ālabhate" is repeated. In "brahmaṇe brāhmaṇam ālabhate" (Taittirīya Brāhmaṇa 3.4.1–19), ālabhate clearly means bringing or touching the Brāhmaṇa—not harming him. They are brought to the yūpa (sacrificial post), tied, and then released.

(छ) In marriage rites, the bride's heart is touched: "athāsyai hṛdayam ālabhate" (Pāraskara 1.8.5) And in upanayana, the boy's heart is touched: "athāsya hṛdayam ālabhate" (2.2.16) Here, ālambhana means reaching or touching the heart—not striking.

(ज) "ālabetāsakṛd dīnaḥ kareṇa ca śiroruhān" This too implies gentle touching of the hair with the hand.

That is why his fame spread. This interpretation is sound from every perspective, whereas the meaning of slaughter does not hold up from any angle. Just as a vine produces more flowers when its blossoms are regularly plucked, and a cow yields more milk when milked consistently, it is said:

"godugdhaṁ vāṭikāpuṣpaṁ vidyā kūpodakaṁ dhanam ।
dānād vivardhate nityam adānāc ca vinaśyati ॥"

Milk, garden flowers, knowledge, well water, and wealth — all increase through giving and diminish through withholding.

So how could slaughter ever lead to increase? In truth, the story of Rantideva reflects the meaning of "atithigvaḥ" (20.21.8) from the Atharvaveda Saṁhitā, which Sāyaṇācārya interprets as: "One whose cows are for the ake of guests." This is a commentary, because in Purāṇas

and Itihāsas, Vedic principles are often expressed through historical or traditional narratives using bhūtārthavāda (retrospective interpretation).

This confirms that the true meaning of these coded verses in the Mahābhārata is as we have explained. When opponents interpret:

"Sāṅkṛte Rantidevasya yāṁ rātrim atithir vaset । ālabhyanta śataṁ gāvaḥ sahasrāṇy ekaviṁśatiḥ ॥"

as "On the night when guests stayed at King Rantideva's house, twenty-one thousand cows were slaughtered," how can that be justified?

Especially when the very next verse says:

"tatra sma sūpāḥ krośanti sumṛṣṭamaṇikuṇḍalāḥ । sūpaṁ bhūyiṣṭham aśnīdhvaṁ nādya māṁsaṁ yathā purā । (67.18)"

Meaning: "The cooks there cried out, 'Today there is no meat—please eat plenty of lentils!'"

If, as the opponents claim, the previous verse refers to the slaughter of twenty-one thousand cows (and with the word śataṁ included, multiplying twenty-one thousand by one hundred gives twenty-one lakh), and yet this verse says there is no meat today, only lentils—then this contradiction is like the proverbial "yāvajjīvam ahaṁ maunī" (I am silent for life)—a paradox.

If one cow is considered sufficient to feed a hundred people, then twenty-one thousand cows could feed 2.1 million guests. But it's not possible for 2.1 million guests to gather at Rantideva's house in a single night. A few hundred guests might be feasible, but even then, telling them "Today there is no meat, please eat plenty of lentils" would not make sense. Therefore, it's clear that the earlier verse does not imply cow slaughter. The word "māṁsa" here refers to māṁsala—nutritious foods like khoya and rabṛī. Their shortage is understandable, since a cow produces only a limited amount of milk, and when that milk is heated to make khoya, the quantity reduces significantly. Moreover, khoya is consumed in substantial amounts.

In Manusmṛti, the ritual of welcoming a snātaka (a graduate of Vedic studies) is described as: "arhayet prathamaṁ gavā" (3.3) — meaning the guest should be honored with a cow. The following verse aligns with this interpretation.

A similar verse appears in the Śānti Parva: "ālabhyaṁta śataṁ gāvaḥ sahasrāṇi ca viṁśatiḥ" (29.127)

In the narratives of the Droṇa Parva and Śānti Parva, the greatness of sixteen kings is described. None of the other kings are associated with cow slaughter, so it's unlikely that such an act occurred in the story of their companion, Rantideva. Moreover, the Mahābhārata explicitly prohibits cow meat consumption: "na cāsāṁ māṁsam aśnīyāt" (Anu. 78.17)

So how could Rantideva's story portray such an act as virtuous? This confirms that the verses cited by opponents do not support their intended meaning. These are coded

verses (kūṭa śloka) from the Mahābhārata, and interpreting them literally only reveals a lack of deeper understanding.

If live animals were truly slaughtered in Rantideva's atithiyajña (guest sacrifice), then there should have been mention of butchers or their numbers. But there is none. Instead, the number of cooks is mentioned—two hundred thousand (Droṇa Parva 67.2). These cooks prepared so much pāyasa and rasagullā, that guests couldn't even finish all the gulābjāmun and similar sweets...

The outer skin was peeled off and discarded, while the inner māva—which can also be referred to as māṁsa—was consumed. This discarded outer layer, likened to carma (skin or leather), formed heaps that, in poetic language, were described as the emergence of the Carmaṇvatī River. Even today, if a large quantity of kheer is prepared during a brahmabhoja and some of it spills, people say, "A river of kheer flowed during this feast."

Opponents similarly claim that in foreign lands, milk rivers or canals are flowing today. Otherwise, how could one interpret:

"nadī mahānasād yā'sya pravṛttā carmarāśitaḥ । tasmāc carmaṇvatī pūrva..." (Droṇa Parva 067.5)

How could a river emerge from a heap of leather? Is it even conceivable that a river of actual leather could form and continue to flow to this day? If not, then clearly the interpretation we've provided is the correct one.

[illegible]

रन्तिदेवकी कथामें उक्त पद्यमें 'गो' शब्द पशुवाचक है, गाय-वाचक नहीं। इसका प्रमाण निरुक्त आदिका पहले हम दे ही चुके हैं; अब पाठक इस कथाको ही साक्षी देखें- यही रन्तिदेवकी कथा फिर द्रोणपर्वमें भी आयी है। वहाँ यह पद्य मिलता है—

उपस्थिताश्च पशवः स्वयं यं शंसितव्रतम्।
बहवः स्वर्गमिच्छन्तो विधिवत् सत्रयाजिनम्॥ (६७।४)

यहाँ पशुशब्द है, इससे स्पष्ट है कि रन्तिदेवकी कथामें भी गोवध नहीं, किन्तु पशुवध सम्भव है; गायके 'अघ्न्या' होनेसे यहाँ उसका नाम कैसे सम्भव हो सकता है? बल्कि प्रतिपक्षीसे दिये हुए पद्यसे पूर्व भी पशु शब्द आया है—

राज्ञो महानसे पूर्वं रन्तिदेवस्य वै द्विज।
द्वे सहस्रे तु वध्येते पशूनामन्वहं तदा॥ (वन. २०८।८)

आश्रित पद्यसे आगेके-

चातुर्मास्ये च पशवो वध्यन्त इति नित्यशः । (१०)

इस पद्यमें भी पशु शब्द है; जब पूर्वापर साहचर्यसे तथा द्रोणपर्वकी साक्षीसे यहाँ गो शब्द सामान्य पशुवाचक सिद्ध हो जानेसे प्रतिपक्षीका पक्ष ही असिद्ध हो गया ।

अथवा 'गाय' अर्थ ही माना जाय; तो यहाँ-

'रन्तिदेवस्य महानसे द्विसहस्रं गावो बध्यन्ते स्म'

यह अर्थ है कि अतिथि सत्कारकेलिये प्रतिदिन दो हजार गौएँ बाँधी जाती थीं । उनका बाँधना उनके दूधके दोहनेकेलिये था । उन अतिथियोंको वह दूध दिया जाता था; तथा दूधसे बनाया हुआ समांस अन्न अर्थात् मांसल (पौष्टिक) अन्न **(समांसं ददतो ह्यन्नम्)** खीर, मावा, रबड़ी, खुर्चन आदिके रूपमें दिया जाता था- यही अर्थ यथोचित है । शतपथब्राह्मणमें-

'एतदु ह वै परममन्नाद्यं यन्मांसम्' (११।७।१।३)

यहाँ मांसको परमान्न (खीर)का नाम माना है-

'परमान्नं तु पायसम्' (अमर. २।७।२४) ।

इसकी साक्षी रन्तिदेवकी द्रोणपर्ववाली कथामें भी मिलती है-

गृहानभ्यागतान् विप्रानतिथीन् परिवेषकाः ।
पक्वापक्वं दिवारात्रं वरान्नममृतोपमम् ॥ (६७।२)

'वरान्न' यह परमान्नका साथी शब्द है- तब यह खीर, रबड़ी, मलाई, मावा आदिको बतानेवाला है । इसीलिये रन्तिदेवके महानस (पाकशाला)में बहुतसी गौओंके बाँधनेकी आवश्यकता पड़ती थी । यह अर्थ जो मांसका किया गया है, वह यहाँ अयुक्त भी नहीं है, किन्तु युक्त एवं प्रसिद्ध है, बलिष्ट वस्तुको मांस कहा भी जाता ही है । आयुर्वेदकी पुस्तकोंमें- **'चूतफलेऽपरिपक्वे केसरमांसास्थिमज्जानो न पृथग् दृश्यन्ते'** (सु.शा.शारीर. ३अ.) यहाँ मांस गूदेका नाम, अस्थि 'गुठली' (बीज)का नाम और मज्जा रेशोंका नाम है । **'स्वादु शीतं गुरु स्निग्धं मांसं मारुतपित्तजित्'** (सुश्रु.४६।१२) यहाँ मातुलुंगके गूदेको मांस शब्दसे लिखा गया है । **'समांसं मधुरं प्रोक्तम्'** मदनपालनिघण्टुके इस प्रमाणमें बेरके भक्ष्य ऊपरवाले छिल्केको मांस कहा गया है । **'भल्लातकास्थ्यग्निसमं तद् मांसं स्वादु शीतलम्'** (चरक.सूत्र.२७।१६५) यहाँ भल्लातककी गुठलीको अस्थि, ऊपरके छिलकेको त्वचा तथा गूदेको ही मांस कहा गया है । **'खर्जूरमांसान्यथ नारिकेलम्'** (चरक. चिकि. २०।२७)में खजूरके भक्ष्य ऊपरी भागको मांस कहा गया है । इस प्रकार दूधका पौष्टिक भाग मलाई, रबड़ी आदि भी मांस शब्दवाच्य सिद्ध हुआ । यह भी न समझना चाहिये कि महाभारत जैसी सुगम रचनामें ऐसे कठिन शब्द कैसे आते हैं? इसपर स्वयं महाभारतकी साक्षी है -

'अष्टौ श्लोकसहस्राणि अष्टौ श्लोकशतानि च ।
अहं वेद्मि शुको वेत्ति संजयो वेत्ति वा न वा ॥ १।१।८१

यहाँ व्यासजीने महाभारत में ८,८०० श्लोक कूट माने हैं जिनका ज्ञान स्वयं श्रीव्यासको तथा श्रीशुकदेवको है, संजयको भी पूरा नहीं बताया गया है । तब यही भी वही कूटता है । महाभारतके एक कूटपद्यका आदर्श पाठकोंके सामने भी रखा जाता है -

'गोकर्णा सुमुखीकृतेन इषुणा गोपुत्रसम्प्रेषिता
गोशब्दात्मजभूषणं सुविहितं सुव्यक्तगोऽसुप्रभम् ।
दृष्ट्वा गोगतकं जहार मुकुटं गोशब्दगोपूरि वै
गोकर्णासनमर्दनश्च न ययावप्राप्य मृत्योर्वशम् ॥' (कर्ण.९०।४२)

यहाँ पाठकोंने देखा होगा कि सुगम कहे जाते हुए महाभारतमें यहाँ कितनी क्लिष्टता है । इस पद्यमें गो शब्द ७ बार आया है; और भिन्न-२ अर्थ रखता है ।

इस कूट पद्यमें कहीं भी गो शब्द गाय वाचक नहीं आया है, इसप्रकार रन्तिदेवकी कथामें गो शब्द कूट है। बल्कि वह पशु अर्थमें या गोदुग्ध अर्थमें है, गायके वध अर्थमें नहीं।

उपर्युक्त अर्थका कारण यह भी है कि यदि रन्तिदेव अतिथियोंको मांस खिलाता; तो स्वयं भी खाता। क्योंकि यज्ञावशेषका खाना भी आवश्यक हुआ करता है, चाहे वह देवयज्ञका हो, पितृयज्ञका अथवा अतिथियज्ञका अवशेष हो, किन्तु रन्तिदेवका तो महाभारतमें मांस न खानेका वर्णन आया है; जैसे कि-

रैवते रन्तिदेवेन.......................।
इत्यैश्चान्यैश्च राजेन्द्र! पुरा मांसं न भक्षितम् ॥
(अनु.पर्व.११५।७२-७७)

तब जबरदस्ती उसपर मांसका अर्थ क्यों थोपा जाय? अर्थ वही ठीक होता है जो पुस्तकके सब पूर्वापरके प्रकरणोंसे सम्बद्ध हो, संगत हो। इसीलिये द्रोणपर्वमें कहा है-

गृहानभ्यागतान्विप्रानतिथीन्परिवेषकाः ।
पक्वान्नपक्वं दिवारात्रं वरान्नममृतोपमम् ॥(६७।१२)

यहाँ अतिथियोंको अमृतोपम वरान्न, परमान्न, (खोया, रबड़ी आदि) खिलाना कहा है, तो वह गौओंके वधसे प्राप्त नहीं हो सकता, किन्तु बन्धनसे ही। वध माना जाय; तो-

आलभ्यन्त शतं गावः सहस्राणि च विंशतिः।(शा.२९।१२७)

में (१००० गुणा १०० गुणा २०=) २० लाख गौओंका वध करना पड़ेगा, एक गाय-बैल १०० पुरुषोंका भोजन माना जाय तो २०करोड़ पुरुषोंका खिलाना मानना पड़ेगा फिर क्या इतने पुरुष एकस्थानपर कभी इकट्ठे हो सकते थे? दूध, खोया आदिकेलिये इतने गायोंका बन्धन माना जाय, तो कोई अनुपपत्ति नहीं हो सकती। क्योंकि दूध, मावा आदि थोड़ी ही मात्रामें उतरते हैं। द्रोणपर्वमें-

सावी जगत्कालतः

सहस्रशश्च सौवर्णान् वृषभान् षोडशानुगान् ।
अवर्धमासमददद् ब्राह्मणेभ्यः शतं समाः ॥(६७।१०-११)

यहाँ रन्तिदेवका ब्राह्मणोंको गाय-वृषभोंका दान ही कहा है, जो '**महोक्षं वा महाजं वा श्रोत्रियायोपकल्पयेत्**' (याज्ञ.आ.५।१०९)के अनुकूल है। षोडशराजकीय इस प्रकरणमें राजाओंके दानका वर्णन करके महत्ता बतायी गयी है, पशुवधसे वह महत्ता किस प्रकार हो सकती है? धनवर्धके व्याघ्रके वक्तृत्वमें उक्त कथनसे 'वध्येते'का अर्थ बन्धन न करके हिंसा ही माना जाय तो वहाँ भी वही भाव है, जो '**अघासु हन्यन्ते गावः**'में है, वहाँ श्रीसायणाचार्यने लिखा है- '**दण्डैस्ताड्यन्ते प्रेरणार्थम्**' यह हम पूर्वमें लिख चुके हैं। अर्थात् वहाँ पीटना अर्थ है, वधका प्रयोग पीटनेके अर्थमें भी आया है। जैसे- '**उरु आवधिष्ठाः**' (कात.१८।४) यहाँ उरःका अर्थ छातीपीटना ही है। इसप्रकार अन्य प्रमाण हम अतिथिकी गोघ्नसंज्ञामें दे चुके हैं। गायका पीटना भी एक हिंसा है, जैसे कि व्याधने उसे बताया। पर वह हिंसा अतिथिकेलिये अभ्यनुज्ञात है, इसे हम '**गोघ्नोऽतिथिः**'में स्पष्ट कर चुके हैं। वह पीटना इसलिये होता था कि वह अपने स्थानसे चले और अतिथिके स्थान तक पहुँचे, उसमें दण्डसे ताड़न करना स्वाभाविक है।

इसी प्रकार '**आलभ्यन्त शतं गावः**' इसका भी मारना अर्थ नहीं। रन्तिदेवकी पाकशालामें प्रतिदिन दोसहस्र गौएँ कटती थीं, यह प्रतिपक्षीके द्वारा कहा हुआ अर्थ दोषपूर्ण है, गौएँ भला पाकशालामें कैसे कट सकती थीं? वधशालामें काटना कहा जाता, तब तो बात कुछ बनती। पाकशालामें तो अन्न पकानेका काम होता है, पशु काटनेका नहीं। वधशालाको कभी पाकशालामें रखा भी नहीं जा सकता, उसे तो नगरसे बाहर रखना होता है। इधर रन्तिदेवके अतिथियज्ञका प्रभाव पशुओंपर भी पड़ता था। बहुतसे पशु स्वयं ही रन्तिदेवके अतिथियोंको दूधद्वारा बने खाद्य-पदार्थ खिलानेमें निमित्त बननेसे परलोकमें अपनी स्वर्गकी प्राप्ति मानकर उसके पास उपस्थित हो जाते थे। इसी बातको -

उपस्थिताश्च पशवः स्वयं यं संशितव्रतम् ।
बहवः स्वर्गमिच्छन्तो विधिवत् सत्रयाजिनम् ॥

(महा.द्रोण.६७।४, १२।२९।१२१)

इस पद्यसे व्यक्त किया गया है । 'पशु' शब्दसे यहाँ स्त्री-पशु गौ आदि और पुरुष-पशु बैल आदि भी लिये जा सकते हैं, क्योंकि बैल आदि भी गर्भाधारक होनेसे दूधके निमित्त बनते हैं । अतः यहाँ साक्षात् मारना अर्थ उपपन्न नहीं हो सकता । क्योंकि- कौन पशु भला स्वयं मरने जाता? प्रतिपक्षी जरा उनके दिमागसे सोचें कि- '**ब्राह्मणेभ्यः शतं समाः**' (महा.१०६५७।२१) यह कर्म रन्तिदेवने सौ वर्ष निरन्तर किया । तो यदि रन्तिदेव प्रतिदिन कभी दो हजार गौएँ (वन.२०८।८), कभी इक्कीस हजार गौएँ (द्रोण.६७।१६) और कभी बीसलाख गौएँ (शा.२९।१२७) अतिथियोंकेलिये मरवाता था और फिर हजारों गौएँ प्रतिदिन दान भी करता था । तो क्या वह सौ सालों तक वैसा कर सकता था? इतनी गौएँ कहाँसे आतीं? और फिर प्रतिपक्षीके इस अर्थमें विरोध भी आता है, उनके लिये वसिष्ठस्मृति तथा शतपथके वचनसे '**महोक्ष**' बड़ा बैल या '**महाज**' बड़ा बकरा या '**वेहत्**' गर्भघातिनी गौएँ आतिथ्यकेलिये पकवाने चाहिये थे; पर उससे विरुद्ध यहाँ साधारण गौएँ क्यों रखी गयीं? और फिर शतपथके सिद्धान्तसे विरोध भी आता है, क्योंकि शतपथ (३।१।२।२१)में गाय-बैलके अन्न खानेवालेको भी सब सर्वभक्षी, गर्भघातक तथा पापकीर्ति बतलाया है; तो गाय बैलको ही साक्षात् खा जाने या खिलानेवालेको तो महापापी कहकर निन्दित किया जाना चाहिये था, पर यहाँ उसी कर्मसे रन्तिदेवकी पुण्यकीर्ति कैसे फैली, जिसके लिये श्रीकालिदासने भी मेघदूतमें अपनी लेखनी तोड़ दी । इससे स्पष्ट है कि- यहाँ गौओंका वध अर्थात् दण्डेसे ताड़न कर वहाँ अतिथियोंके पास पहुँचाना, जो कि गाय जैसे दिव्य जीवके लिये वधका ताड़न अर्थ या यहाँ चौपना अर्थ है, जैसेकि '**अघासु हन्यन्ते गावः**' इस मन्त्रके भाष्यमें श्रीसायणाचार्यने लिखा है- '**दण्डैस्ताड्यन्ते प्रेरणार्थम्**' जिसकी

स्पष्टता हम 'अतिथिकी गोघ्न संज्ञा' इस निबन्धमें कर चुके हैं । वहाँ यह भी हमने बताया है कि पाणिनि '**हन् हिंसागत्योः**' इसमें वधार्थक 'हन्' धातुका गमन अर्थ भी मानता है । '**हन्यते-गम्यते**' होती जाती है । निघण्टु (२।१४)में भी गतिकर्मक धातुओंमें हन् पढ़ा गया है, पर वधकर्मक धातुओंमें न तो हन् पढ़ा गया है और न आलभ ही । रन्तिदेवके इस प्रकरणमें इन्हीं धातुओंका प्रयोग किया गया है । इस विषयमें निरुक्तका भी एक प्रमाण देखिये । 'निघण्टु' शब्दका निर्वचन करते हुए पहले '**निगमा इमे भवन्ति**' (१।१।१) यह गम् धातुसे निर्वचन किया गया, फिर '**आहननादेव स्युः**' (१।१।६) यहाँ गम् धातुके स्थानपर हन् धातुका प्रयोग समानार्थकतावश ही किया है । टीकाकारोंने तो यहाँ हन् धातुका पतन् अर्थ किया है । इसकेलिये प्राचीनवृत्तिकार श्रीदुर्गाचार्यने लिखा है- **हनेः पातार्थे वर्तमानस्य अनेकार्थत्वाद् धातूनाम्**

इसका तात्पर्य यह है कि धातुओंकी अनेकार्थकतावश हन् धातुका पतन् अर्थ है । केवल उसने कहा ही नहीं, प्रमाण भी आगे दिया है- '**प्रसिद्धश्च पातार्थे हन्तेः प्रयोगः; एवं हि वक्तारो भवन्ति- ब्राह्मणे इदमाहतम्, सूत्रे इदमाहतम् इति**' ।

इससे सिद्ध है कि हन् धातुका केवल हिंसा अर्थ ही नहीं होता; अन्य अर्थ भी औचित्यवश हुआ करते हैं । इस कारण-

सांकृते रन्तिदेवस्य यां रात्रिमतिथिर्वसेत् ।
आलभ्यन्त शतं गावः सहस्राण्येकविंशतिः ॥

(७६७।१६, १२।२९।१२७)

इस महाभारतीय पद्यमें भी '**गाव आलभ्यन्त**'का 'गौएँ मारी गयीं' यह अर्थ नहीं, जैसाकि प्रतिपक्षी कहते हैं; किन्तु इतनी गौएँ वहाँ प्राप्त करायी गयीं' (**डुलभष् प्राप्तौ**) अथवा दानकेलिये स्पर्श करायी गयीं, क्योंकि दानके संकल्पके समय उस वस्तुका हाथसे स्पर्श करना पड़ता है, अथवा गायके दूध निकालनेके

लिए गायको छुड़ा जाता है, अथवा हाथ फेरा जाता है; इससे आश्वस्त होकर उसका दूध भी स्निग्ध निकलता है; यही गायके 'आलम्भन' (स्पर्श)का रहस्य है। 'आलम्भ'के स्पर्श अर्थमें निम्न प्रमाण द्रष्टव्य हैं—

(क) महाभारतके उद्योग पर्वमें—

'ऋषभं पृष्ठ आलभ्य ब्राह्मणानभिवाद्य च'(८३।७०)

यहाँ श्रीकृष्ण भगवान्‌का बैलकी पीठका आलम्भन अर्थात् स्पर्श करना अर्थ ही महाभारतको विवक्षित है, बैलकी पीठको मारना नहीं।

(ख) **'गामालभ्य विशुद्ध्यति'** (५।८७) इस मनुके पद्यमें भी नरकंकालके छूनेसे अशुद्ध पुरुषकी गायके आलम्भ (स्पर्श)से शुद्धि मानी गयी है।

(ग) इसी प्रकार **'स्त्रीणां च प्रेक्षणालम्भे'** (मनु० २।१७९) यहाँ भी 'स्त्रियोंका आलम्भन-स्पर्श ही है, मारना नहीं।

(घ) (मनु.१०।२४) मन्त्रके उवट-भाष्यमें **'यजमानमालभते- स्पृशति'**, महीधरभाष्यमें भी **'यजमानमालभते, अध्वर्युर्यजमानं स्पृशति'** तथा कात्यायनश्रौतसूत्र (११।४।११)में भी यजमानका आलम्भन स्पर्शार्थक माना गया है, मारणार्थक नहीं।

(ङ) गोभिलगृह्यसूत्र (१।२।२२)में भी भट्टनारायणने लिखा है— **'आलम्भनं स्पर्शनम्'**

(च) **'ब्रह्मणे ब्राह्मणं'** (यजु. ३०।५)से लेकर २१ मन्त्र तक १९ मन्त्र-स्थित 'आलभते' पदका अनुकर्षण है। **'ब्रह्मणे ब्राह्मणमालभते'** (तै.ब्रा. ३।४।१-१९)में भी 'आलभते' पद स्पष्ट है, तो यहाँ ब्राह्मणादिका आलम्भन-लाया जाना है, मारा जाना नहीं। वे लाकर यूपमें बाँधकर फिर छोड़ दिये जाते हैं।

(छ) विवाहसंस्कारमें वधूका हृदयालम्भन- **'अथास्यै हृदयमालभते'** (पारस्कर. १।८।८) तथा उपनयनमें माणवकका हृदयालम्भन- **'अथास्य हृदयमालभते'**(२।२।१६)में हृदयदेशका प्राप्त करना अथवा स्पर्श करना ही अर्थ है, मारना नहीं।

(ज) **'आलभेतासकृद् दीनः करेण च शिरोरुहान्'**

(सुश्रु.कल्पस्थान१) यहाँ भी बालोंका स्पर्श अर्थ है।

(झ) मीमांसादर्शन (२।३।१७)में सुबोधिनीकारने लिखा है— **'यत्नस्य समीपे आनयनार्थम् आलम्भः स्पर्शो भवति'**।

(ञ) **'अक्षान् यद् बभ्रून् आलभे'** (अथर्व. ७।११४।७)

में भी अक्षोंका आलम्भ-स्पर्श ही है, सायणने भी यही अर्थ किया है।

(ट) **'कुमारं जातं पुरा अन्यैरालम्भात् सर्पिर्मधुनी हिरण्येन प्राशयेत्'** (आश्वलायनगृ. १।१५।१) जातकर्मसंस्कारके इस वाक्यमें शिशुका स्पर्श ही आलम्भका अर्थ है, मारना नहीं।

(ठ) **'अत ऊर्ध्वम् असमालम्भनमादशरात्रात्'** (गोभिलगृ. २।५।१३) में प्रसूता स्त्रीका दस दिन तक असमालम्भ-अर्थात् छूनेका निषेध किया है।

(ड) **'केशान् अंगं वाससश्च आलभ्य अप उपस्पृशेत्'** (आपस्तम्बधर्म. १।१६।३) में भी बालोंके छूनेपर आचमनका विधान किया है। श्रीहरदत्तने लिखा है **'आलभ्य स्पृष्ट्वा'**।

(ढ) मीमांसादर्शनके शाबरभाष्य (६।२।१०) में- **'अज इति अन्नं, बीजं बीजन् वा, तम् आलभ्य-उपयुज्य, प्रजाः-पशून् प्राप्नोतीति गौणाः शब्दाः'**

यहाँ आलम्भनका उपयोग अर्थ किया गया है।

(ण) प.सूत्रमें श्रीनागेशभट्टने भी लिखा है— **'अग्नीषोमीयं पशुमालभेत्' इत्यत्र आलम्भनं न हिंसनं, किन्तु स्पर्शः। अग्निहोत्रप्रकरणपठिते 'वत्समालभेत्' इति वाक्ये स्पर्शार्थकत्वनिर्णयात्'**।

फलतः रन्तिदेवके **'आलभ्यन्त शतं गावः'** का भी दानार्थ या सत्कारार्थ स्पर्श ही अर्थ है। तब गौओंको अतिथियोंके पास प्राप्त कराना और यास्कके (निरुक्त २।५।४) अनुसार 'गो'का अर्थ 'गायका दूध' भी होनेसे उसके दूधके मावेसे जिसे मांसल होनेके कारण मांस भी कहना सम्भव हो सकता है, ऐसा गौओंका अतिथियोंकेलिये उपयोग रन्तिदेव जैसा राजा सौ साल तक भी कर सकता

था, इसीसे उसकी कीर्ति फैली। यह अर्थ तो सभी दृष्टियोंसे ठीक है और मारना अर्थ तो किसी भी दृष्टि से उपपन्न नहीं बैठता। कलीके पुष्प लेते रहनेसे उसके फूल बढ़ते हैं? गायका दूध लेते रहनेपर वह भी बढ़ता है। कहा है–

गोदुग्धं वाटिकापुष्पं विद्या कूपोदकं धनम्।
दानाद्विवर्धते नित्यमदानाच्च विनश्यति॥

सर्वथा काटनेसे भला वृद्धि कैसे हो? वस्तुतः रन्तिदेवका इतिहास **'अतिथिग्व:'** (२०।२१।८) इस अथर्वसंहिताके पदरूप सूक्तका– जिसका अर्थ **'अतिथ्यर्था गावो यस्य सः'** यह सायणाचार्यने किया है– भाष्य ही है, क्योंकि पुराण और इतिहासादिमें वेदके सिद्धान्त भूतार्थवाद द्वारा कहीं कल्पित और कहीं पारम्परिक रूपसे प्रसिद्ध अर्थ कहे जाया करते हैं। इससे स्पष्ट है कि महाभारतके इन कूटश्लोकोंका यही वास्तविक अर्थ है जो हमने किया है। जब प्रतिपक्षीका यह अर्थ करते हैं कि–

सांकृते रन्तिदेवस्य यां रात्रिमतिथिर्वसेत्।
आलभ्यन्त शतं गावः सहस्राण्येकविंशतिः॥

संकृतिके पुत्र राजा रन्तिदेवके घरपर जिस रातमें अतिथियोंने निवास किया; उस रात इक्कीस हजार गौएँ मारी गयीं' यह अर्थ कैसे उपपन्न हो सकता है? क्योंकि इसके साथ वाले अठारहवें पद्यमें कहा है–

तत्र स्म सूपाः क्रोशन्ति सुमृष्टमणिकुण्डलाः।
सूपं भूयिष्ठमश्नीध्वं नाद्य मांसं यथा पुरा॥ (६७।१८)

अर्थात् 'वहाँके रसोइये कहते थे कि आज मांस नहीं है, आप दाल खूब खाइये'। यदि इससे प्रतिपक्षीके अनुसार पूर्वके पद्यमें इक्कीस सहस्र गौओंका मारना कहा है, (अथवा उस श्लोकमें 'शतं' शब्द साथ है, जिससे इक्कीस सहस्रको सौगुना करनेपर इक्कीस लाख अर्थ हो जायगा) और इसमें कहा है कि मांस आज नहीं है, दाल ही बहुत खाओ तो यह तो 'यावज्जीवमहं मौनी' वाला व्याघात हो

जायगा। यदि एक गाय को सौ पुरुषोंका भक्ष्य मान लिया जाय; तो इक्कीस सहस्र गाय इक्कीस लाख अतिथियोंकी पूर्ति हो सकती हैं। एक रातमें रन्तिदेवके घर इक्कीस लाख अतिथि आया हो जायँ यह सम्भव नहीं हो सकता, कई सौकी संख्यामें तो अतिथि आ सकते हैं; फिर भी उन्हें कहा जाय कि आज मांस नहीं है, दाल खूब खाओ यह सम्भव नहीं। इसलिये स्पष्ट है कि पूर्व पद्यमें गायका मारना अर्थ नहीं है। 'मांस'का अर्थ यहाँ पर 'मांसल' खोया रबड़ी अर्थ है, उसकी कमी सम्भव है। क्योंकि एक गायका दूध ही परिमित होना हुआ, फिर उसी दूधको अग्निपर रखकर खोया बनानेपर उसकी कमी हो जाती है। खोया खाया भी काफी जा सकता है।

मनुस्मृतिमें अर्घ्य स्नातकका **'अर्हयेत् प्रथमं गवा'** (३।३) गायसे सत्कार करना कहा गया है। अग्रिम पद्यसे इस अर्थकी संगति भी लग जाती है।

इसी प्रकारका पद्य शान्तिपर्वमें भी मिलता है–

'आलभ्यन्त शतं गावः सहस्राणि च विंशतिः' (२९।१२७)

द्रोणपर्व तथा शान्तिपर्वके इस उपाख्यानमें सोलह राजाओंकी महिमा बतायी गयी है। अन्य राजाओंमें किसीका भी गोवधकाण्ड नहीं दिखलाया गया; तब उनके सहचारी रन्तिदेवके आख्यानमें भी वह संघटित नहीं हो सकता। जबकि महाभारत **'न खादेत् मांसमश्नीयात्'** (अनु० ७८।१७) गोमांसका भक्षण निषिद्ध करता है तब रन्तिदेवके आख्यानमें उसे पुण्य कैसे कह सकता है। इससे स्पष्ट है कि प्रतिपक्षियोंसे लिये हुए रन्तिदेवके पद्योंका तदभीष्ट अर्थ नहीं। जब महाभारतीय कूट पद्य है, उसका यथाश्रुत अर्थ करना अपनी अनभिज्ञताका परिचय देना है। यदि रन्तिदेवके अतिथियज्ञमें जीवित पशु मारे जाते; तो वहाँ वधिकोंका वर्णन अथवा उनकी संख्या आनी चाहिये थी, पर नहीं आयी, किन्तु रन्तिदेवके पाचकोंकी तो संख्या आयी है कि वे दो लाख थे' (द्रोणपर्व ६७।१२) तो वे इतना पायस और मालपूए आदि तैयार करते थे; कि अतिथि लोग उतना न खा सकनेके कारण उन गुलाबजामुन आदिकी

ऊपरी त्वचा उतारकर गिरा देते थे और भीतर का भाग जिसे मांस भी कहा जा सकता है– खा जाते थे। उन्हीं ऊपरी त्वचाको चर्म-सा कहकर उन ढेरोंको गिरा देनेसे कविकी भाषामें उसे 'चर्मण्वती नदी'का प्रकट होना कहा गया है। अब भी कहीं ब्रह्मभोजमें खीर बहुत-सी बनायी जाय और गिरे भी; तो कहा जाता है कि इस भोजनमें तो खीरकी नदी बही। विदेशोंके लिये यही प्रतिपक्षी कहते हैं कि विदेशोंमें आज दूधकी नदियाँ या नहरें बह रही हैं' नहीं तो–

नदी महानमात् स्राऽस्य प्रवृत्ता चर्मराशितः।
तस्माच्चर्मण्वती पूर्व ....॥ (द्रोणपर्व ६७।५)

चर्मराशिसे चर्मण्वती नदीका प्रवृत्त होना सम्भव-कोटिमें कैसे आ सकता है? क्या चमड़ेकी भी नदी बन सकती है जो आज तक भी बह रही है? यदि नहीं, तो यहाँ यही हमारे कहा हुआ अर्थ ही ठीक है।

Allegations-

There is Beef eating cow Sacrifice and meat consumption mentioned in Madhupark in Vedas

Refutation-

Geeta Press Gorakhpur has explained in its book " A Review of Beef in Ancient India " the real meaning of Madhupark in Vedas

Madhuparka is a ceremony in Hinduism in which curd mixed with honey is offered to a guest. Offering of madhuparka to a guest or receiving the guest with madhuparka is considered the highest form of reception in Hindu religion.

Ingredients of Madhuparka
Madhuparka has been prescribed for special honoured guests who have come from far-off places. Wherever the ingredients of madhuparka have been described in the scriptures, nowhere has meat been included in them. Curd, ghee, milk, honey and candy-sugar are the main constituents of madhuparka. Some have not taken all of them but mentioned only a few of them. In some sources, parched barley powder (sattu) has also been mentioned as one of the ingredients of madhuparka.
Now let us see what are the ingredients of madhuparka in the various texts :-

TANTRASĀRA (Chowkhambā Sanskrit Series, Varanasi, November 1938, Chapter I, page 53):
आज्यं दधिमधुमिश्र मधुपर्के विदुर्बुधाः ।
"Wise men prescribe the mixture of ghee, curd and honey in madhuparka,"

The same has been quoted in śabda-kalpadruma (Chowkhamba Sanskrit Series, Varanasi, 1961, Part III, page 599, column 2) while explaining the word madhuparka.

PARASKARA-GRHYA-SUTRA chapter on marriage, 1.3.5
आहरन्ति विष्टरं पाद्यं पादार्थमुदकमर्थमाचमनीयं । मधुपर्क दधिमधुघृतमपिहितं कांस्ये कांस्येन ॥
After describing other items in the first line, the ingredients of madhuparka have been detailed in the second line :
"Madhuparka is made of curd, honey and ghee in a bronze vessel covered with a bronze lid,

At the same place in śabda-kalpadruma in the meanings of madhuparka, the following has been quoted from the KĀLIKA-PURĀṆA, chapter 7
दधि सर्पिर्जलं क्षौद्र सितैताभिस्तु पञ्चभिः । प्रोच्यते मधुपर्कस्तु सर्वदेघोपतुष्टये ॥
"Curd, ghee, milk, honey and candy-sugar-all these five constitute madhuparka which satisfies all the gods."

YĀJÑAVALKYA SAMHITĀ by Brahma (Smrti-sandarbha, first edition, part 4, page 2430, published by Mansukh Rai Mor, 5 Clive Row, Calcutta), chapter 8, stanza 202.
कांस्यपात्रे समायुक्तं दधिमधुघृतैर्युतम् । मधुपर्कः स विज्ञेया मित्रस्य त्वा प्रतीक्षणी ॥
"The preparation with curd, honey and ghee in a bronze vessel is called madhuparka."

ĀŚVALĀYANA-GRHYA-SUTRA 1.24.5,6
दधनि मध्वानीय, सर्पिर्वा मध्यलाभे ।
"One should mix curd and honey, and ghee if honey is not available."

6. VĀRĀHA-GRHYA-SUTRA 12.4
कांस्ये चमसे वा सद्भिन मध्वासिच्य, वर्षीयसा पिधायाचमनीय प्रथमैः प्रतिपद्यन्ते ।
"The celebrant should come for worship with mixture of honey and curd in a bronze vessel or in a camasa vessel shaped like the pranita covered with a big lid, along with the sipping water."
7. ĀPASTAMBIYA-DHARMA-SUTRA 2.4.8.8, 9
दधिमधुसंसृष्टं मधुपर्कः पयो वा मधुसंसृष्टम् । अभावे उदकम् ।
"Madhuparka should be prepared by mixing curd and honey or by mixing milk and honey, and if they are not available, water should be mixed with honey."
8. BAUDHAYNA-GRHYA-SUTRA 1.2.10-13
In sutra 9, bringing of madhu has been described. In sūtras 10 to 13 the ingredients to be mixed with honey have been described as follows:
दद्धि पयो वा द्वितीयं स द्विवृत् ।
"if curd or milk is mixed with honey, it is called dvivṛt (**द्विवृत्**)"
घृतं तृतीयं चा त्रिवृत् ।
"if the third ingredient ghee is added, it is called trivit (**त्रिवृत्**)"
यद् द्वितीयं तच्चतुर्थ स चतुर्वृत् ।
"by mixing the second ingredient i.e. if firstly milk has been mixed then curd and if firstly curd has been mixed then by mixing milk, it is called caturvet (**चतुवृत्**)" **आपः पञ्चमीस्स पाङ्क्तः ।**by mixing the fifth ingredient, i.e. water, it is called pänkta (**पांक्तः**)
9. JAIMNIYA-GRHYA-SUTRA 1.19
तयोर्दधि मधु संनिहिते भवतो, दध्ना चेद दधिमन्थोऽभिश्वेद् उद्द्मन्थः, पयसा चेत् पयस्यः ।
"Curd and honey are mixed in it. With curd it is called dadhimantha (**दधिमन्थ**); with water it is termed udamantha (**उदमन्थ**) and with milk it is designated as payasya (**पयस्य**)"
10. HIRANYAKEŚI-GRHYA-SUTRA 1.12.10
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Hereafter follows the offering of rinsing water and of Madhuparka.
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These comprise according to Hiranyakeśi 1.12.10 of three
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According to Hiranyakeśi 1.12.10-firstly water should be offered for washing and then madhuparka which contains three or five ingredients-curd, honey and

ghee; to which water and groats of barley meal (saktu) can be added.

11. Meanings of madhuparka in Monier-Williams' Sanskrit-English
Dictionary, page 780-
(i) A mixture of honey;
(ii) An offering of honey and milk;
(iii) A respectful offering to a guest, or to the bridegroom on his arrival at the door of the father of the bride, sometimes consisting of equal parts of curd, honey and clarified butter.

At other places too wherever the ingredients of madhuparka have been detailed, what to talk of beef, there is not even the slightest indication of meat. When meat has nowhere been included in the ingredients of madhuparka, then how is it alleged that meat is essential in madhuparka or that there can be no madhuparka without meat. The most essential ingredient of madhuparka is honey, without which there can be no madhuparka. Only the Aśvalāyana-grhya-sūtra prescribes that ghee can be taken if honey is not available, nowhere else such a prescription has been made; though other ingredients in place of milk, curd or ghee have been prescribed. Apastambīya-dharma-sūtra has even prescribed that if neither milk nor curd is available, then madhuparka can be prepared by mixing honey in water. It is not understandable as to how the Aśvalāyana-grhya-sūtra has accepted madhuparka without honey when the name madhu parka itself indicates the essentiality of honey in it. There appears to be some transgression. It is probably due to a pressing occasion when some followers of Aśvalāyana must have ruled in a hurry that ghee could be mixed in place of honey when it is not available, to avoid inconvenience of waiting to the guest. From that very time onwards the followers of Aśvalāyana would have recognised the convention of mixing ghee in place of honey when it was not available. Whatever it be, meat is not mentioned anywhere in the ingredients of madhu parka, inspite of ransacking searches.
The descriptions of the ingredients of madhuparka in the various scriptures prove that there is not even an inkling of meat in madhuparka. So it is firmly proved that madhuparka contains no meat. Whichever Impracticability of Beef in the Reception of a Guest with Madhuparka
The rites of receiving an honourable guest with madhuparka have been detailed in the Aśvalāyana-grhya-sutra 1.24 and Pāraskara-grhya-sūtra 1.3. Only on the basis of these two grhya-sūtras, people opine that meat (beef) is essential in madhuparka. Let us now consider the possibility of meat in madhuparka according to the rites described in them.
The sequence of rites given in these grhya-sūtras is as follows:

Accepting madhuparka, mixing it with the thumb and third finger, sprinkling madhuparka in the four directions by these

Offering of a seat and its acceptance;

Offering of water for washing the feet;

Offering of arghya (अर्घ्य) and its acceptance;

Offering of sipping water (ācamaniya) and its acceptance;

very fingers, taking madhuparka thrice from its middle by these very fingers, and leaving the residue;

6. Cleaning the mouth by sipping water.
   The rites upto here are almost identical in the Aśvalāyana and Pāraskara-grhya-sūtras. Till this place there is no point for difference of opinion. Hereafter interpretations differ, which will be discussed separately according to both the grhya-sūtras in the forthcoming sections. Here it will suffice to point out that there is no mention of meat in the ingredients of madhuparka, nor is meat mentioned till the completion of the rite by cleansing the mouth with sipping water. When a guest arrives, all the rites in the chain of his honoured reception by madhuparka are performed one after the other in a regular sequence and without interruption. There is no waiting for any length of time. Therefore, it does not seem possible that a cow could be slaughtered instantaneously, her meat taken out, be cooked, be mixed with madhuparka and then it could be served to the guest. It takes a long time to slaughter a cow, to extract her meat and then to cook it. It does not seem possible that an honoured guest was required to wait for such a long time. The followers of Aśvalāyana do not let an honourable guest wait even for honey and hence accept ghee in its place.

Moreover, a guest cannot consume the entire meat of a cow. The quantity of madhuparka for the occasion can permit only a fraction of an ounce of meat in it. How can it be desirable to slaughter a cow for such a little quantity of meat? Therefore, when a cow is brought after the guest has partaken of madhuparka and has cleansed his mouth by sipping water, her bringing in can be either for gifting her to the guest, or for offering instantaneously drawn milk to the guest for which he will not have to wait.

Gift of a Cow in Madhuparka
Some scriptures specifically prescribe that a cow should be gifted in madhuparka.

1. Aruna-smrti, chapter 1, (published by Mansukhrai Mor, 5, Clive Row, Calcutta):
   यश्वकर्मणि या धेनुर्या धेनुर्धर्मकर्मणि ॥ ११६ ॥ प्रायश्चित्तनिमित्ते वा होमार्थ दुर्बलाय वा । मधुपर्के च या धेनुः या धेनुः कर्मसिद्धये ॥ ११७ ॥ एताः सर्वा द्विजो विद्वान् प्रतिगृह्य यतस्ततः । न स पापेन लिप्येत पद्मपत्रमिषांभसा ॥ ११८ ॥
   "As there is no effect of water on a lotus leaf, similarly sin does not effect a learned dwija who accepts a cow gifted at the time of a yajña, in a religious performance, on performing expiation rites, for offerings (homa), for regaining his lost health, in the rites of madhuparka, and on fulfilment of desire (karma-siddhi)."

2. Manu-smrti 3.3:
   तं प्रतीतं स्वधर्मेण ब्रह्मदायहरं पितुः । स्रग्विणं तल्प आसीनमर्हयेत्प्रथमं गवा ॥
   "Being justly applauded for his strict performance of his duty, and having received from his natural or spiritual father the sacred gift of the Vedas, let him on an elegant bed, decked with a garland of flowers, and let

his father honour him before his nuptials with the present of a cow according to the Madhuparka rite." (translated by Raja Rajendra Lala Mitra in 'Beef in Ancient India')

Manu-smrti 3.119, 120 prescribes that ordained person who has finished his studies should be honoured by madhuparka and Manu-smrti 3.3 prescribes that a cow should be gifted to such an ordained one; and in the succeeding stanzas he has been permitted to marry an auspicious girl. It is clear from this that an ordained brahmacāri should first be honoured with madhuparka along with an offer of a cow. Probably its reason is that one who has been physically weakened by the hard labours of studies and by performing the strict duties of a brahmacāri should increase his vigour and regain his health' by drinking cow's milk before marriage so that he may be able to carry on with married life without adverse effect.

3. The following sutras of the Apastamba-dharma-sūtra 2.4.8 are also indicative of the offering or gifting of a cow :
   (
   i) **गोमधुपर्कार्हो वेदाध्यायः**
   "One who studies the Vedas is eligible to a cow and madhuparka." (5)
   (ii) **आचार्यायत्विजे श्वशुराय राज्ञ इति परिसंवत्सरादुपतिष्ठद्भ्यो गौमधुपर्कश्च –**
   "A teacher, priest, father-in-law, king-if they come once a year they should be offered a cow and madhuparka."
   Immediately after these sūtras follows the enumeration of the ingredients of madhuparka :
   दधि मधुसंसृष्टं मधुपर्कः पयो वा मधुसंसृष्टम् । अभावे उदकम् ॥
   If the sense of a 'cow' would have been its beef, then it would have surely been included in the enumeration of ingredients. Evidently therefore, only the gifting of a cow is desired in these sutras.

Historical Examples of the Gift of a Cow with Madhuparka
Let us now look into the historical examples of madhuparka, wherein only the gift of a cow is mentioned and not serving its beef after immediate slaughter.
Valmikiya Rāmāyana :
(a) When Śri Rāma went to Bharadvāja Muni, he (Bharadvāja Muni) gave a reception to Śri Rāma by offering madhuparka and a cow in gift.
तस्य तद् वचनं श्रुत्वा राजपुत्रस्य धीमतः । उपानयत धर्मात्मा गामर्थ्यमुदकं ततः ॥
(Ayodhyā-kānda 54.17) meaning-Pious Bharadvāja Muni after hearing highly intellected Prince Śri Rāma, offered him water for washing feet and hands and then offered arghya (madhuparka) and also a cow in gift.
(b) On the arrival of Maharṣi Agastya and others Lord Śri Rāma also offered them madhuparka in reception along with a cow in gift.
दृष्ट्वा प्राप्तान् मुनींस्तांस्तु प्रत्युत्थाय कृताञ्जलिः । पाद्यार्थ्यादिभिरानर्च गां निवेद्य च सादरम् ॥
(Uttara-kānda 1.13)
meaning-On arrival of those great sages, Śri Rāma Candra got up and stood before them with folded hands and then worshipped them with high esteem by offering water for washing their feet and hands and by offering arghya (madhuparka) and a cow in gift to each of them.

Mahābhārata:
(a) When Śri Narada presented himself in the assembly of King Yudhisthira, the King received him with madhuparka rite and with the gift of a cow.
गां चैव मधुपर्कं च सम्प्रदायायमेव च । अर्चयामास रत्नैश्च सर्वकामैश्च धर्मवित् ॥
(Sabhā-parva 5.15)
meaning-The king, conversant with religious observances _ duties, worshipped them in the prescribed manner by offering water (for washing feet and hands), madhuparka and a cow in gift and pleased them by fulfilling all their desires.
(b) When Lord Śri Krsna arrived in the assembly of Kauravas, a cow was gifted to Him in His reception by madhuparka rites:
अथ गां मधुपर्कं चाप्युदकं च जनार्दने । उपजह्रूर्यथान्यायं धृतराष्ट्रपुरोहिताः ॥
(Udyoga-parva 89.19)) meaning-The priests of Dhrtarāstra presented water, madhuparka and a high breed cow for the reception of Bhagavān Janārdana.
(c) When Lord Śri Krsna came to Duryodhana's place, there too the gift of a cow with madhuparka is mentioned :-
तस्मिन् गां मधुपर्कं चाप्युदकं च जनार्दने । निवेदयामास तदा गृहान् राज्यं च कौरवः ॥
(Udyoga-parva 91.9,10)
meaning-Kururāja (Duryodhana) offered water, madhuparka, cow and his palace and kingdom on the occasion.

Srimad-Bhāgavata Mahāpurāna:
(a) When Akrūra arrived in Braja, Lord Krsna received him with madhuparka rite and presented a cow in gift.
पृष्ट्वाथ स्वागतं तस्मै निवेद्य च घरासनम् । प्रक्षाल्य विधिवत् पादौ मधुपर्कार्हणमाहरत् ॥ निवेद्य गां चातिथये संवाह्य श्रान्तमादृतः । अन्नं बहुगुणं मेध्यं श्रद्धयोपाहरद् विभुः ॥
(Śrimad-Bhāgavata 10.38.38-39)
meaning-Then, enquiring about his safe arrival and giving him an excellent seat, Balarāma washed his feet with due ceremony and fetched (for him) an offering called madhuparka (consisting of honey, clarified butter and curds). Again, bestowing on the guest a cow and massaging him, weary as he was, the almighty Lord respectfully and with (great) reverence brought (for him) pure food endowed with manifold excellences.

b- When Kauravas honoured Balarāma with madhuparka rite, there too, a cow was presented.

तं संगम्य यथान्यायं गामयं च न्यवेदयन् । तेषां ये तत्प्रभावज्ञाः प्रणेमुः शिरसा बलम् ॥
(Śrīmad Bhagavata 10.68.19)
meaning-They received Balarāma with due honours and offered Him arghya and a cow; and such of them as knew His greatness saluted Him with their heads (bent low).

(c) When Sudāmā visited Dvārakā, the reception to him included the gift of a cow, even though reception by madhuparka rites is not clearly specified :
धूपैः सुरभिभिमित्रं प्रदीपावलिभिर्मुदा । अर्चित्वाऽऽवेद्य ताम्बूलं गां च स्वागतमब्रवीत् ॥
(Śrīmad Bhagavata 10.80.22)
meaning-Having joyfully worshipped His friend with scented fumes and rows of lights, and offering him betel-leaf easoned with catechu, lime, areca-nut parings and

cloves etc. and a cow, the Lord greeted the Brahmana with sweet words.

(d) On his arrival at the place of Bahulāśva in Janakapura, when Lord Krsna was given a reception with madhuparka rite, gift of a cow is very explicit :-

सकुटुम्बो वहन् मूर्धा पूजयांचक ईश्वरान् । गन्धमाल्याम्बराकल्पधूपदीपार्घ्यगोवृषैः
(Śrīmad Bhagavata 10.86.29)

meaning-King Bahulāśva sprinkled that all-purifying water on his head and on his relatives and worshipped the Lord as well as the divine sages by offering them sandal-paste, flowers, textiles, ornaments, scented fumes, lights, oblations of water, cow and oxen.

Ingredients of Madhuparka

Madhuparka has been prescribed for special honoured guests who have come from far-off places. Wherever the ingredients of *madhuparka* have been described in the scriptures, nowhere has meat been included in them. Curd, ghee, milk, honey and candy-sugar are the main constituents of *madhuparka*. Some have not taken all of them but mentioned only a few of them. In some sources, parched barley powder (*sattu*) has also been mentioned as one of the ingredients of *madhuparka*.

Now let us see what are the ingredients of *madhuparka* in the various texts :—

1. TANTRASĀRA (Chowkhambā Sanskrit Series, Varanasi, November 1938, Chapter I, page 53) :

आज्यं दधिमधुमिश्रं मधुपर्कं विदुर्बुधाः ।

"Wise men prescribe the mixture of ghee, curd and honey in *madhuparka*."

The same has been quoted in Śabda-kalpadrama (Chowkhamba Sanskrit Series, Varanasi, 1961, Part III, page 599, column 2) while explaining the word *madhuparka*.

2. At the same place in Śabda-kalpadruma in the meanings of *madhuparka*, the following has been quoted from the KĀLIKĀ-PURĀṆA, chapter 7

दधि सर्पिर्जलं क्षौद्रं सिताश्चैताभिस्तु पञ्चभिः ।
प्रोच्यते मधुपर्कस्तु सर्वदेवौघतुष्टये ॥

"Curd, ghee, milk, honey and candy-sugar—all these five constitute *madhuparka* which satisfies all the gods."

3. YĀJÑAVALKYA SAMHITĀ by Brahma (Smṛti-sandarbha, first edition, part 4, page 2430, published by Mansukh Rai Mor, 5 Clive Row, Calcutta), chapter 8, stanza 202.

कांस्यपात्रे समायुक्तं दधिमधुघृतैर्युतम् ।
मधुपर्कः स विज्ञेयः मिश्रणं स्यात् प्रतोषणी ॥

"The preparation with curd, honey and ghee in a bronze vessel is called *madhuparka*."

4. ĀŚVALĀYANA-GṚHYA-SŪTRA 1.24.5,6

दधनि मध्वानीय, सर्पिर्वा मध्वलाभे ।

"One should mix curd and honey, and ghee if honey is not available."

5. PĀRASKARA-GṚHYA-SŪTRA chapter on marriage, 1.3.5

आहरन्ति विष्टरं पाद्यं पादार्थमुदकमर्घमाचमनीयं ।
मधुपर्कं दधिमधुघृतमपिहितं कांस्ये कांस्येन ॥

After describing other items in the first line, the ingredients of *madhuparka* have been detailed in the second line :
"*Madhuparka* is made of curd, honey and ghee in a bronze vessel covered with a bronze lid.

6. VĀRĀHA-GṚHYA-SŪTRA 12.4

कांस्ये चमसे वा दधनि मध्वासिच्य,
वर्षीयसा पिधायाचमनीय प्रथमैः प्रतिपद्यन्ते ।

"The celebrant should come for worship with mixture of honey and curd in a bronze vessel or in a *camasa* vessel shaped like the *prayita* covered with a big lid, along with the sipping water."

7. ĀPASTAMBIYA-DHARMA-SŪTRA 2.4.8.8, 9

दधिमधुसंसृष्टं मधुपर्कः पयो वा मधुसंसृष्टम् । अभावे उदकम् ।

"*Madhuparka* should be prepared by mixing curd and honey or by mixing milk and honey, and if they are not available, water should be mixed with honey."

8. BAUDHĀYNA-GṚHYA-SŪTRA 1.2.10—13

In sutra 9, bringing of *madhu* has been described. In sūtras 10 to 13 the ingredients to be mixed with honey have been described as follows :

दधि पयो वा द्वितीयं स द्विवृत् ।

"If curd or milk is mixed with honey, it is called *dvivṛt* (द्विवृत्)"

घृतं तृतीयं स त्रिवृत् ।

"If the third ingredient ghee is added, it is called *trivṛt* (त्रिवृत्)"

मधु द्वितीयं तथ्यस्तुर्यं स चतुर्वृत् ।

"by mixing the second ingredient i.e. if firstly milk has been mixed then curd and if firstly curd has been mixed then by mixing milk, it is called *caturvṛt* (चतुर्वृत्)"

आपः पञ्चमीस्स पाङ्क्तः ।

"by mixing the fifth ingredient, i.e. water, it is called *pāṅkta* (पाङ्क्तः)

9. JAIMNIYA-GṚHYA-SŪTRA 1.19

मधोर्दधि मधु आनिषिञ्चि अमत्रे, मधुना चेद्
दधिमन्थोऽद्भिरुदमन्थः, पयसा चेत् पयस्यः ।

"Curd and honey are mixed in it. With curd it is called *dadhimantha* (दधिमन्थ) ; with water it is termed *udamantha* (उदमन्थ) and with milk it is designated as *payasya* (पयस्य)"

10. HIRAṆYAKEŚI-GṚHYA-SŪTRA 1.12.10

The text of Hiraṇyakeśi-gṛhya-sūtra was neither available with any book seller nor in any library. But its evidence was found in the German book : 'Ritual Literatur Vedische Opfer und Zauber' by Alfred Hillebrandt, published by Verlag von Karl. J. Trubner, Strassburg, in 1897. It is cited below in the original German, with an interlinear English word-for-word translation :

Hierauf folgt die Darbietung des Spulwassers und des Madhuparka.
Hereafter follows the offering of rinsing water and of Madhuparka.

Dieser besteht nach Hiraṇyakeśi 1.12.10 aus drei
These comprise according to Hiraṇyakeśi 1.12.10 of three

oder funf Bestandteilen, namelich dadhi, madhu, ghṛta
or five components, namely curd, honey, ghee which can be

wozu noch Apaḥ und saktu's treten konnen
mixed with water and saktus (flour of barley, parched in hot sand)

According to Hiraṇyakeśi 1.12.10—firstly water should be offered for washing and then *madhuparka* which contains three or five

ingredients—curd, honey and ghee; to which water and groats of barley meal (*saktu*) can be added.

11. Meanings of *madhuparka* in Monier-Williams' Sanskrit-English Dictionary, page 780—

   (i) A mixture of honey ;

   (ii) An offering of honey and milk ;

   (iii) A respectful offering to a guest, or to the bridegroom on his arrival at the door of the father of the bride, sometimes consisting of equal parts of curd, honey and clarified butter.

At other places too wherever the ingredients of *madhuparka* have been detailed, what to talk of beef, there is not even the slightest indication of meat. When meat has nowhere been included in the ingredients of *madhuparka*, then how is it alleged that meat is essential in *madhuparka* or that there can be no *madhuparka* without meat. The most essential ingredient of *madhuparka* is honey, without which there can be no *madhuparka*. Only the *Āśvalāyana-gṛhya-sūtra* prescribes that ghee can be taken if honey is not available, nowhere else such a prescription has been made ; though other ingredients in place of milk, curd or ghee have been prescribed. *Āpastambīya-dharma-sūtra* has even prescribed that if neither milk nor curd is available, then *madhuparka* can be prepared by mixing honey in water. It is not understandable as to how the *Āśvalāyana-gṛhya-sūtra* has accepted *madhuparka* without honey when the name *madhuparka* itself indicates the essentiality of honey in it. There appears to be some transgression. It is probably due to a pressing occasion when some followers of *Āśvalāyana* must have ruled in a hurry that ghee could be mixed in place of honey when it is not available, to avoid inconvenience of waiting to the guest. From that very time onwards the followers of *Āśvalāyana* would have recognised the convention of mixing ghee in place of honey when it was not available. Whatever

it be, meat is not mentioned anywhere in the ingredients of *madhuparka*, inspite of ransacking searches.

The descriptions of the ingredients of *madhuparka* in the various scriptures prove that there is not even an inkling of meat in *madhuparka*. So it is firmly proved that *madhuparka* contains no meat. Whichever

Impracticability of Beef in the Reception of a Guest with Madhuparka

The rites of receiving an honourable guest with *madhuparka* have been detailed in the *Āśvalāyana-gṛhya-sutra* 1.24 and *Pāraskara-gṛhya-sūtra* 1.3. Only on the basis of these two *gṛhya-sūtras*, people opine that meat (beef) is essential in *madhuparka*. Let us now consider the possibility of meat in *madhuparka* according to the rites described in them.

The sequence of rites given in these gṛhya-sūtras is as follows :

1. Offering of a seat and its acceptance ;
2. Offering of water for washing the feet ;
3. Offering of *arghya* (अर्घ्य) and its acceptance ;
4. Offering of sipping water (*ācamanīya*) and its acceptance ;
5. Accepting *madhuparka*, mixing it with the thumb and third finger, sprinkling *madhuparka* in the four directions by these

very fingers, taking *madhuparka* thrice from its middle by these very fingers, and leaving the residue ;

6. Cleaning the mouth by sipping water.

The rites upto here are almost identical in the Āśvalāyana and Pāraskara-gṛhya-sūtras. Till this place there is no point for difference of opinion. Hereafter interpretations differ, which will be discussed separately according to both the gṛhya-sūtras in the forthcoming sections. Here it will suffice to point out that there is no mention of meat in the ingredients of *madhuparka*, nor is meat mentioned till the completion of the rite by cleansing the mouth with sipping water. When a guest arrives, all the rites in the chain of his honoured reception by *madhuparka* are performed one after the other in a regular sequence and without interruption. There is no waiting for any length of time. Therefore, it does not seem possible that a cow could be slaughtered instantaneously, her meat taken out, be cooked, be mixed with *madhuparka* and then it could be served to the guest. It takes a long time to slaughter a cow, to extract her meat and then to cook it. It does not seem possible that an honoured guest was required to wait for such a long time. The followers of Āśvalāyana do not let an honourable guest wait even for honey and hence accept ghee in its place.

Moreover, a guest cannot consume the entire meat of a cow. The quantity of *madhuparka* for the occasion can permit only a fraction of an ounce of meat in it. How can it be desirable to slaughter a cow for such a little quantity of meat ? Therefore, when a cow is brought after the guest has partaken of *madhuparka* and has cleansed his mouth by sipping water, her bringing in can be either for gifting her to the guest, or for offering instantaneously drawn milk to the guest for which he will not have to wait.

Gift of a Cow in Madhuparka

Some scriptures specifically prescribe that a cow should be gifted in *madhuparka*.

Gift of a Cow in Madhuparka

1. Aruṇa-smṛti, chapter 1, (published by Mansukhrai Mor, 5. Clive Row, Calcutta) :

    यज्ञकर्मणि या धेनुर्या धेनुर्धर्मकर्मणि ॥ ११६ ॥
    प्रायश्चित्तनिमित्ते या होमार्थं दुर्बलाय या ।
    मधुपर्के च या धेनुः या धेनुः कर्मसिद्धये ॥ ११७ ॥
    यतः सर्वा द्विजो विद्वान् प्रतिगृह्य यतात्मतः ।
    न स पापेन लिप्येत पद्मपत्रमिवाम्भसा ॥ ११८ ॥

    "As there is no effect of water on a lotus leaf, similarly sin does not affect a learned *dvija* who accepts a cow gifted at the time of a *yajña*, in a religious performance, on performing expiation rites, for offerings (*homa*), for regaining his lost health, in the rites of *madhuparka*, and on fulfilment of desire (*karma-siddhi*)."

2. Manu-smṛti 3.3 :

    तं प्रतीतं स्वधर्मेण ब्रह्मदायहरं पितुः ।
    स्रग्विणं तल्प आसीनमर्हयेत्प्रथमं गवा ॥

    "Being justly applauded for his strict performance of his duty, and having received from his natural or spiritual father the sacred gift of the Vedas, let him on an elegant bed, decked with a garland of flowers, and let his father honour him before his nuptials with the present of a cow according to the *Madhuparka* rite." (translated by Raja Rajendra Lala Mitra in 'Beef in Ancient India')

Manu-smṛti 3.119, 120 prescribes that ordained person who has finished his studies should be honoured by *madhuparka* and Manu-smṛti 3.3 prescribes that a cow should be gifted to such an ordained one ; and in the succeeding stanzas he has been permitted to marry an auspicious girl. It is clear from this that an ordained *brahmacārī* should first be honoured with *madhuparka* along with an offer of a cow. Probably its reason is that one who has been physically weakened by the hard labours of studies and by performing the strict duties of a

brahmacārī should increase his vigour and regain his health by drinking cow's milk before marriage so that he may be able to carry on with married life without adverse effect.

3. The following sūtras of the Āpastamba-dharma-sūtra 2.4.8 are also indicative of the offering or gifting of a cow :

   (i) गोमधुपर्कार्हो वेदाध्यायः

   "One who studies the Vedas is eligible to a cow and *madhuparka*." (3)

   (ii) आचार्यायर्त्विजे श्वशुराय राज्ञ इति परिसंवत्सरादुपतिष्ठद्भ्यो गौर्मधुपर्कश्च—

   "A teacher, priest, father-in-law, king—if they come once a year they should be offered a cow and *madhuparka*."

Immediately after these sūtras follows the enumeration of the ingredients of madhuparka :

दधि मधुसंसृष्टं मधुपर्कः पयो वा मधुसंसृष्टम् । अभावे उदकम् ।

If the sense of a 'cow' would have been its beef, then it would have surely been included in the enumeration of ingredients. Evidently therefore, only the gifting of a cow is desired in these sutras.

Historical Examples of the Gift of a Cow with Madhuparka

Let us now look into the historical examples of *madhuparka*, wherein only the gift of a cow is mentioned and not serving its beef after immediate slaughter.

Vālmīkīya Rāmāyaṇa :

(a) When Śrī Rāma went to Bharadvāja Muni, he (Bharadvāja Muni) gave a reception to Śrī Rāma by offering *madhuparka* and a cow in gift.

तस्य तद् वचनं श्रुत्वा राजपुत्रस्य धीमतः ।
उपानयत धर्मात्मा गामर्घ्यमुदकं ततः ॥

(Ayodhyā-kāṇḍa 54.17)

meaning—Pious Bharadvāja Muni after hearing highly intellected Prince Śrī Rāma, offered him water for washing feet and hands and then offered *arghya* (*madhuparka*) and also a cow in gift.

(b) On the arrival of Maharṣi Agastya and others Lord Śrī Rāma also offered them *madhuparka* in reception along with a cow in gift.

दृष्ट्वा प्राप्तान् मुनींस्तांस्तु प्रत्युत्थाय कृताञ्जलिः ।
पाद्यार्घ्यादिभिरानर्च गां निवेद्य च सादरम् ॥

(Uttara-kāṇḍa 1.13)

meaning—On arrival of those great sages, Śrī Rāma Candra got up and stood before them with folded hands and then worshipped them with high esteem by offering water for washing their feet and hands and by offering *arghya* (*madhuparka*) and a cow in gift to each of them.

Mahābhārata :

(a) When Śrī Nārada presented himself in the assembly of King Yudhiṣṭhira, the King received him with *madhuparka* rite and with the gift of a cow.

गां चैव मधुपर्कं च सम्प्रदायार्घ्यमेव च ।
अर्चयामास रत्नैश्च सर्वकामैश्च धर्मवित् ॥

(Sabhā-parva 5.15)

meaning—The king, conversant with religious observances & duties, worshipped them in the prescribed manner by offering water (for washing feet and hands), *madhuparka* and a cow in gift and pleased them by fulfilling all their desires.

(b) When Lord Śrī Kṛṣṇa arrived in the assembly of Kauravas, a cow was gifted to Him in His reception by *madhuparka* rites :

अथ गां मधुपर्कं चाप्युदकं च जनार्दने ।
उपजह्रुर्यथान्यायं धृतराष्ट्रपुरोहिताः ॥

(Udyoga-parva 89.19)

meaning—The priests of Dhṛtarāṣṭra presented water, *madhuparka* and a high breed cow for the reception of Bhagavān Janārdana.

(c) When Lord Śrī Kṛṣṇa came to Duryodhana's place, there too the gift of a cow with *madhuparka* is mentioned :—

तस्मिन् गां मधुपर्कं चाप्युदकं च जनार्दने ।
निवेदयामास तदा गृहान् राज्यं च कौरवः ॥

(Udyoga-parva 91.9,10)

meaning—Kururāja (Duryodhana) offered water, *madhuparka*, cow and his palace and kingdom on the occasion.

Śrīmad-Bhāgavata Mahāpurāṇa:

(a) When Akrūra arrived in Braja, Lord Kṛṣṇa received him with *madhuparka* rite and presented a cow in gift.

पृष्ट्वाथ स्वागतं तस्मै निवेद्य च वरासनम् ।
प्रक्षाल्य विधिवत् पादौ मधुपर्कार्हणमाहरत् ॥
निवेद्य गां चातिथये संवाह्य श्रान्तमादृतः ।
अन्नं बहुगुणं मेध्यं श्रद्धयोपाहरद् विभुः ॥

(Śrīmad-Bhāgavata 10.38.38-39)

meaning—Then, enquiring about his safe arrival and giving him an excellent seat, Balarāma washed his feet with due ceremony and fetched (for him) an offering called *madhuparka* (consisting of honey, clarified butter and curds). Again, bestowing on the guest a cow and massaging him, weary as he was, the almighty Lord respectfully and with (great) reverence brought (for him) pure food endowed with manifold excellences.

(b) When Kauravas honoured Balarāma with *madhuparka* rite, there too, a cow was presented.

तं संपूज्य यथान्यायं गामर्घ्यं च न्यवेदयन् ।
तेषां ये तत्प्रभावज्ञाः प्रणेमुः शिरसा बलम् ॥

(Śrīmad Bhāgavata 10.68.19)

meaning—They received Balarāma with due honours and offered Him *arghya* and a cow ; and such of them as knew His greatness saluted Him with their heads (bent low).

(c) When Sudāmā visited Dvārakā, the reception to him included the gift of a cow, even though reception by *madhuparka* rites is not clearly specified :

धूपैः सुरभिभिर्मित्रं प्रदीपावलिभिर्मुदा ।
अर्चित्वाऽऽवेद्य ताम्बूलं गां च स्वागतमब्रवीत् ॥

(Śrimad Bhāgavata 10.80.22)

meaning—Having joyfully worshipped His friend with scented fumes and rows of lights, and offering him betel-leaf seasoned with catechu, lime, areca-nut parings and cloves etc. and a cow, the Lord greeted the Brāhmaṇa with sweet words.

(d) On his arrival at the place of Bahulāśva in Janakapura, when Lord Kṛṣṇa was given a reception with *madhuparka* rite, gift of a cow is very explicit :—

सकुटुम्बो वहन् मूर्ध्ना पूजयांचक्र ईश्वरान् ।
गन्धमाल्याम्बराकल्पधूपदीपार्घ्यगोवृषैः ॥

(Śrimad Bhāgavata 10.86.29)

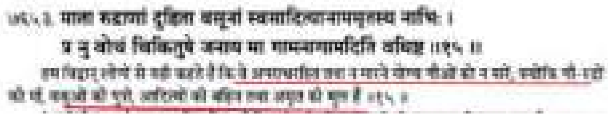
meaning—King Bahulāśva sprinkled that all-purifying water on his head and on his relatives and worshipped the Lord as well as the divine sages by offering them sandal-paste, flowers, textiles, ornaments, scented fumes, lights, oblations of water, cow and oxen.

Prohibition of Killing Cows and Bulls in Sanatan Dharma and Prohibition of Consumption of Beef

Rig Veda 8.101.15 – Cows are Aghanya – Not to be Killed

हम विद्वान् लोगों से यही कहते हैं कि वे अपराधरहित तथा न मारने योग्य गौओं को न मारें, क्योंकि गौ-रुद्रों की माँ, वस्ओं की पुत्री, आदित्यों की बहिन तथा अमृत की मूल हैं ॥१५

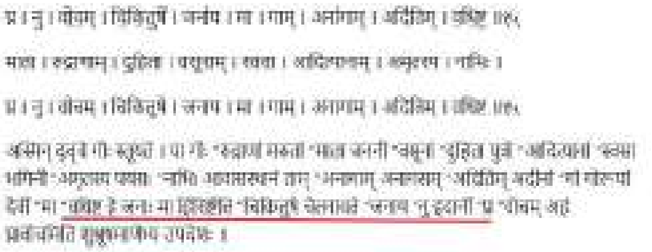
We say this to the learned: do not harm the innocent and inviolable cows—because the cow is the mother of the Rudras, daughter of the Vasus, sister of the Ādityas, and the source of ambrosia (amṛta). (Verse 15)



Sayanacharya in his commentary on Rig Veda 8.101.15 too said that Cows are Inviolable not to killed nor harmed at any circumstances

गां गोरूपां देवीं "मा "वधिष्ट हे जनाः मा हिंसिष्टेति "चिकितुषे चेतनावते "जनाय "नु इदानीं

"Do not slay the cow, the divine being in the form of a cow. O people, do not harm her! This is a message for the intelligent and conscious human of today."



Mahabharat Shanti Parva Adhaya 262.47-50

एक समयकी बात है, ऋषियों और यतियोंने राजा नहुषके पास जाकर निवेदन किया कि तुमने माता गौ और प्रजापति वृषभका वध किया है, नहष ! यह तुम्हारे

द्वारा न करनेयोग्य पापकर्म किया गया है, तुम्हारे इस कुकृत्यके कारण हम सब लोगोंको बड़ी व्यथा हो रही है। जाजले ! ऐसा कहकर नहुषके द्वारा प्रशंसित उन महाभाग ऋषियोंने पापको एक सौ एक रोगोंके रूपमें परिणत करके समस्त प्राणियोंपर डाल दिया, राजा नहुषको भ्रूणहत्यारा बताया और स्पष्ट कह दिया कि हमलोग तुम्हारे यज्ञमें हविष्यकी आहुति नहीं देंगे ।।

Once upon a time, the sages and ascetics approached Kin Nahusha and respectfully submitted: "You have committed the unforgivable sin of killing Mother Cow and Prajāpati Bull. Nahusha! This is a heinous act unfit for a king. Because of this misdeed, great sorrow has befallen all of us."

O Jājali! After saying this, those revered sages—once praised by Nahusha himself—transformed the sin into one hundred and one diseases, casting them upon all living beings. They branded King Nahusha as a feticide (*bhruṇahatyārī*) and declared with firm resolve: "We shall not offer sacrificial oblations in your yajña.

ऋषयो यतयो ह्येतन्नहुषे प्रत्यवेदयन् ।
गां मातरं चाप्यवधीर्वृषभं च प्रजापतिम् ।। ४८ ।।
अकार्यं नहुषाकार्षीर्लप्स्यामस्त्वत्कृते व्यथाम् ।
शतं चैकं च रोगाणां सर्वभूतेष्वपातयन् ।। ४९ ।।
ऋषयस्ते महाभागाः प्रजास्वेव हि जाजले ।
भ्रूणहं नहुषं त्वाहुर्न ते होष्यामहे हविः ।। ५० ।।

एक समयकी बात है, ऋषियों और यतियोंने राजा नहुषके पास जाकर निवेदन किया कि तुमने माता गौ और प्रजापति वृषभका वध किया है, नहुष! यह तुम्हारे द्वारा न करनेयोग्य पापकर्म किया गया है, तुम्हारे इस कुकृत्यके कारण हम सब लोगोंको बड़ी व्यथा हो रही है। जाजले! ऐसा कहकर नहुषके द्वारा प्रशंसित उन महाभाग ऋषियोंने पापको एक सौ एक रोगोंके रूपमें परिणत करके समस्त प्राणियोंपर डाल दिया, राजा नहुषको भ्रूणहत्यारा बताया और स्पष्ट कह दिया कि हमलोग तुम्हारे यज्ञमें हविष्यकी आहुति नहीं देंगे ।।

Mahabharat Shanti Parva Adhaya 262.46

श्रुतिमें गौओंको अघ्न्या (अवध्य) कहा गया है, फिर कौन उन्हें मारनेका विचार करेगा? जो पुरुष गाय और बैलोंको मारता है, वह महान पाप करता है

In the scriptures, cows are referred to as *aghnyā*—those who must not be harmed. So who would even contemplate killing them? A person who slaughters cows and bulls commits a grave sin.

अघ्न्या इति गवां नाम क एता हन्तुमर्हति ।
महच्चकाराकुशलं वृषं गां वाऽऽलभेत् तु यः ।। ४७ ।।

श्रुतिमें गौओंको अघ्न्या (अवध्य) कहा गया है, फिर कौन उन्हें मारनेका विचार करेगा? जो पुरुष गाय और बैलोंको मारता है, वह महान पाप करता है ।। ४७ ।।

Mahabharata AnushaShan Parva Adhay 78 sloka 17

गवां मूत्रपुरीषस्य नोद्विजेत कथंचन ।
न चासां मांसमश्नीयाद् गवां पुष्टिं तथाप्नुयात् ।। १७ ।।
'गौओंके मूत्र और गोबरसे किसी प्रकार उद्विग्न न हो – घृणा न करे और उनका मांस न खाय। इससे मनुष्यको पुष्टि प्राप्त होती है ।। १७ ।।

One should never be repulsed or disturbed by the urine and dung of cows in any way.
Nor should one consume their flesh. By doing so (i.e., by respecting these principles), one attains nourishment and strength from the cows.

गवां मूत्रपुरीषस्य नोद्विजेत कथंचन ।
न चासां मांसमश्नीयाद् गवां पुष्टिं तथाप्नुयात् ।। १७ ।।
'गौओंके मूत्र और गोबरसे किसी प्रकार उद्विग्न न हो—घृणा न करे और उनका मांस न खाय। इससे मनुष्यको पुष्टि प्राप्त होती है ।। १७ ।।

.itreya Brahmana 6/8/6

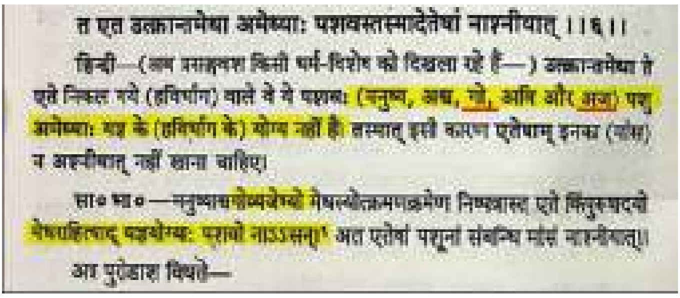
(अब प्रसङ्गवश किसी धर्म-विशेष को दिखला रहे हैं-) उत्क्रान्तमेधा ते एते निकल गये (हविर्भाग) वाले वे ये पशवः (मनुष्य, अश्व, गो, अवि और अज) पशु अमेध्याः यज्ञ के (हविर्भाग के) योग्य नहीं हैं। तस्मात् इसी कारण एतेषाम् इनका (मांस) न अश्नीयात् नहीं खाना चाहिए।

(Now, in context, a particular religious view is being presented.) “These beings—humans, horses, cows, sheep and goats—whose intellect has transcended (utkrānta-medhā), are considered unfit for sacrificial offerings (havirbhāga). Therefore, their flesh should not be consumed.”

Sayanacharya commentary –

मनुष्याश्वगोव्यजेभ्यो मेधस्योत्क्रमणक्रमेण निष्पन्नास्त एते किंपुरुषादयो मेधराहित्याद् यज्ञयोग्याः प्रशवो नाऽऽसन्। अत एतेषां पशूनां संबन्धि मांसं नाश्नीयात्

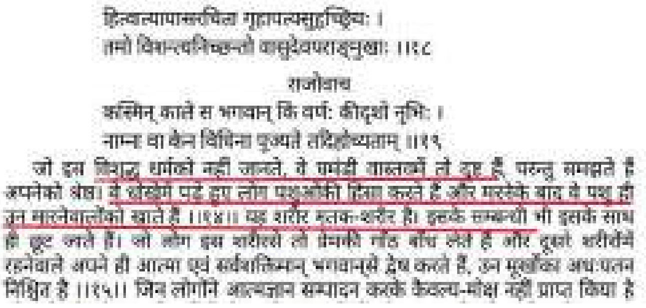
> “From among humans, horses, cows, sheep, and goats—those who have transcended the faculty of intelligence (medhā)—have emerged as beings like the Kiṁpuruṣas Due to the absence of medhā (intellect or ritual purity), they are not suitable for sacrificial offerings. Therefore, the meat of these animals should not be consumed.”


त एत उत्क्रान्तमेधा अमेध्याः पशवस्तस्मादेतेषां नाश्नीयात् ।।६।।
हिन्दी—(अब प्रसङ्गवश किसी धर्म-विशेष को दिखला रहे हैं—) उत्क्रान्तमेधा ते एते निकल गये (हविर्भाग) वाले वे ये पशवः (मनुष्य, अश्व, गो, अवि और अज) पशु अमेध्याः यज्ञ के (हविर्भाग के) योग्य नहीं हैं। तस्मात् इसी कारण एतेषाम् इनका (मांस) न अश्नीयात् नहीं खाना चाहिए।
सा० भा०—मनुष्याश्वगोव्यजेभ्यो मेधस्योत्क्रमणक्रमेण निष्पन्नास्त एते किंपुरुषादयो मेधराहित्याद् यज्ञयोग्याः प्रशवो नाऽऽसन्। अत एतेषां पशूनां संबन्धि मांसं नाश्नीयात्।
अथ पुरोडाश विधते—

Srimad Bhagvatam 11.5.14 Geeta Press Gorakhpur –

जो इस विशुद्ध धर्मको नहीं जानते, वे घमंडी वास्तवमें तो दुष्ट हैं, परन्तु समझते हैं अपनेको श्रेष्ठ। वे धोखेमें पडे हुए लोग पशुओंकी हिंसा करते हैं और मरनेके बाद वे पश ही उन मारनेवालोंको खाते हैं ।।१४।

“Those who do not know this pure Dharma are arrogant — in reality, they are wicked, yet they consider themselves to be superior. Deluded, they engage in the killing of animals, and after death, those very animals they killed devour them.” (Verse 14)


राजोवाच
जो इस विशुद्ध धर्मको नहीं जानते, वे घमंडी वास्तवमें तो दुष्ट हैं, परन्तु समझते हैं अपनेको श्रेष्ठ। वे धोखेमें पड़े हुए लोग पशुओंकी हिंसा करते हैं और मरनेके बाद वे पशु ही उन मारनेवालोंको खाते हैं ।।१४।। यह शरीर मृतक-शरीर है। इसके सम्बन्धी भी इसके साथ ही छूट जाते हैं। जो लोग इस शरीरसे तो प्रेमकी गाँठ बाँध लेते हैं और दूसरे शरीरोंमें रहनेवाले अपने ही आत्मा एवं सर्वशक्तिमान् भगवान्‌से द्वेष करते हैं, उन मूर्खोंका अधःपतन निश्चित है ।।१५।। जिन लोगोंने आत्मज्ञान सम्पादन करके कैवल्य-मोक्ष नहीं प्राप्त किया है

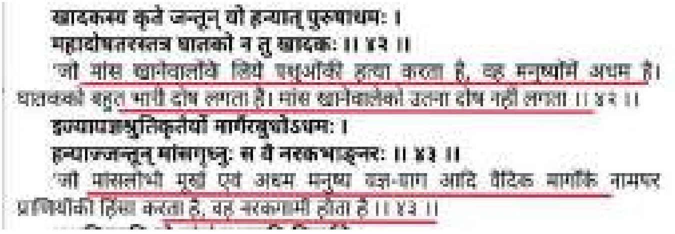
Mahabharta Anushashan Parva Adhaya 115 sloka 42-43

जो मांस खानेवालोंके लिये पशुओंकी हत्या करता है, वह मनुष्योंमें अधम है। घातकको बहुत भारी दोष लगता है। मांस खानेवालेको उतना दोष नहीं लगता ।। ४२ ।।

'जो मांसलोभी मूर्ख एवं अधम मनुष्य यज्ञ-याग आदि वैदिक मार्गोंके नामपर प्राणियोंकी हिंसा करता है, वह नरकगामी होता है ।। ४३ ।।

Verse 42:
"One who kills animals for meat-eaters is the lowest among men. The killer incurs a very heavy sin; the eater of the meat does not incur as much sin."

Verse 43:
"That foolish and degraded person who, out of greed for meat, commits violence against living beings under the pretense of Vedic rituals , surely goes to hell."


खादकस्य कृते जन्तून् यो हन्यात् पुरुषाधमः ।
महादोषतरस्तत्र घातको न तु खादकः ।। ४२ ।।
'जो मांस खानेवालोंके लिये पशुओंकी हत्या करता है, वह मनुष्योंमें अधम है। घातकको बहुत भारी दोष लगता है। मांस खानेवालेको उतना दोष नहीं लगता ।। ४२ ।।
इज्यायज्ञश्रुतिकृतैर्यो मार्गैरबुधोऽधमः ।
हन्याज्जन्तून् मांसगृध्नुः स वै नरकभाङ्नरः ।। ४३ ।।
'जो मांसलोभी मूर्ख एवं अधम मनुष्य यज्ञ-याग आदि वैदिक मार्गोंके नामपर प्राणियोंकी हिंसा करता है, वह नरकगामी होता है ।। ४३ ।।

From these Evidences it must be clear to all that in Madhupark and all types of Vedic Rituals Killing Cows , Bulls or consuming their meat is Strictly Prohibited . One Who Kills Animals and eats their meat in the name of Vedic Rituals (including Madhupark etc) is destined to go to hell

Allegations-

Asvalayana , Parashar Griihya Sutra and various other Grihya Sutras says Mamsa should be offered in Madhupark hence meat eating and beef is allowed in Madhupark

Refutation-

Geeta Press Gorakhpur in its text " A Review of Beef Eating in Ancient India " explained the meaning of Mamsa in context of Madhupark as Nourishing Food Rich in Fats like Curd or Milk or fleshy part of fruits or substantial milk products thickened by boiling and sweetened like **रबड़ी, खोया, सिखरन**

Pandit Dinanath Sastri, in his book 'Sanatana-Dharmālok' Vol. 6, pages 337-338, has interpreted the word māṁsa (**मांस**) in relation to madhuparka as under:
"The above-stated ingredients of madhuparka should be (**मांसल**) i.e. rich in fats, nourishing and should not be devoid of substance. To the word māṁsa (**मोस**), has been suffixed in accordance with **अर्श आदिभ्योऽच्** (Aṣṭādhyāyī 5.2.127) in the sense of 'with, together' and it gives the meaning of 'rich in fats'.
This meaning is also relevant to the present context. In practice it means that the milk and curd used in madhuparka should not be that from which butter or cream has been extracted. Milk or curd from which butter, cream has been extracted will neither be rich in fats, nor delicious and tasty, nor well nourishing, rather it will be devoid of substance. Only good things should be used for an honoured guest and not things devoid of substance.

Pandit Madhavacharya Sastri has interpreted the word māṁsa (**मांस**) on page 39 of the 'Removal of Doubts' Number (**शङ्का समाधान अन्न**) of his monthly magazine 'Lokālok' published by Madhava Pustakalaya, Dharmadham, Kamla

Nagar, Delhi-7). There he says that in the context of madhuparka, māṁsa (मांस) means the fleshy part of fruits, kernels of dry fruits like almonds etc., fresh newly milked warm milk, or substantial milk products thickened by boiling and sweetened like रबड़ी, खोया, सिखरन etc. This meaning is also not irrelevant as it is not contradictory to principles. Incongruence, if any, is that fruits, etc. are not mentioned anywhere in the ingredients of madhuparka, but curd and milk do figure among the ingredients and newly-milked fresh warm milk of a cow is desirable to remove the fatigue of the honoured guest, These discussions make it clear that there is no place even for any surmise of animal-flesh in madhuparka.

2. Pandit Dinanath Sastri, in his book 'Sanātana-Dharmālok' Vol. 6, pages 337-338, has interpreted the word *māṁsa* (मांस) in relation to *madhuparka* as under :

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These discussions make it clear that there is no place even for any surmise of animal-flesh in *madhuparka*.

Explanation by Acharya Gangadhar Pathal Maithil on Madhupark in his book Gau Janmantara page 159/184

The पूर्वपक्ष argues that in ancient times, cow slaughter was considered a necessary duty for preparing *madhuparka* as part of guest hospitality. It cites 'न त्वेव अमा सोऽर्घः स्यात्' (Pāraskara Gṛhya Sūtra 1.4.28) to claim that meat-inclusive *madhuparka* was mandated.

The उत्तरपक्ष refutes this, stating that *madhuparka* traditionally consists of sweet items like *dadhi*, *ghṛta*, *madhu*, or *śarkarā*, making the inclusion of cow meat irrelevant. It emphasizes that *madhuparka* is a ritual offering to the groom, and if he doesn't consume the entire offering, how could he possibly consume an entire cow? That would

be akin to 'charmatantau mahiṣīṁ hanti'—killing a whole buffalo just for its hide.

It further notes that meat is typically savory, which clashes with the sweet nature of *madhuparka*. Given the cow's sacred status as aghnyā, aditi, and ahī, how could she be ritually taken or harmed? At that moment, the mantra from Pāraskara Gṛhya Sūtra 1.3.27 is recited:

'माता रुद्राणां-दुहिता वसूनां..... मा गामनागामदितिं वधिष्ट, मम चामुष्य च पाप्मान हनोमि'

This mantra pleads: "O conscious human! Do not kill this innocent *aditi* cow; I destroy my own sin." If this is the meaning, then killing the *aditi* cow is clearly impermissible. Moreover, if slaughter were mandatory, there would be no mention of 'yadi utsisṛkṣet', which implies an option for release. Therefore, the term 'ālabet' should be interpreted, as previously, to mean touch, not kill.

The phrase *'samāmso'rghaḥ'* is interpreted here to mean that the *madhuparka*-type offering should be nutritionally rich (*māṁsala*), implying that the ingredients like curd (*dadhi*), honey (*madhu*), fresh butter (*navanīta*), or ghee (*ghṛta*) should be wholesome and substantial—not insipid or diluted. It should not be made from commercial milk or artificial honey. In the *gṛhastha āśrama*, the groom is expected to consume nourishing versions of these items, which contradicts the opposing interpretation.

These three substances are considered highly potent. In Ayurveda, no medicine is taken without honey as a carrier (*anupāna*). The Vedas even declare 'āyur vai ghṛtam' (*Taittirīya Saṁhitā 2.3.2.2*), meaning "ghee is life." Curd is also known for its strength and benefits, which is why it's included in *pañcāmṛta*. If these ingredients are weak or diluted, they lose their nourishing quality. Hence, the emphasis on *samāṁsata*—nutritional richness—in *madhuparka*. Meat is irrelevant here, as it is not used in sweet offerings.

Once such nourishing food is served, *dakṣiṇā* (ritual gift) is traditionally given afterward. At that time, the phrase *'gaugaurgoḥ'* is invoked, and a cow is gifted to the teacher and groom—a significant offering. That's why the term *'gaurdakṣiṇā'* appears frequently in *Gṛhya Sūtras*, and cows are called *'godhāna'* (wealth of cows). Afterward, grass is cut and offered to the cow.

Hence the instruction: 'utsṛjata tṛṇānyattu'.

According to the *Śrīmad Bhāgavatam*, when Lord Kṛṣṇa welcomed Akrūra with *pādya* and *madhuparka*, there was no mention of meat. When Akrūra arrived in Vraja, he saw:

"dadarśa kṛṣṇaṁ rāmaṁ ca vraje godohanaṁ gatau I
pītanīlāmbardharau śaradamburuhekṣaṇau" (*10.38.28*)

Both brothers were seen seated at the spot where cows were milked. Everyone joyfully greeted one another. After that, the Lord formally welcomed Akrūra with *pādya*, *madhuparka*, and other rituals:

“पृष्ट्वाऽथ स्वागतं तस्मै निवेद्य च वरासनम् । प्रक्षाल्य विधिवत्पादौ मधुपर्कार्हणमाहरत् ॥ 10.38.38”

Then, having offered a cow to the guest, and affectionately relieving his fatigue with a foot massage, the Lord served him pure and richly prepared food with devotion:

“निवेद्य गां चातिथये संवाह्य श्रान्तमादृतः । अन्नं बहुगुणं मेध्यं श्रद्धयोपाहरद्विभुः ॥ 10.38.39”

The Lord brought Akrūra into the house, inquired about his well-being, seated him on a respected seat, washed his feet as per tradition, and offered *madhuparka*. He gave him a cow, massaged his feet to ease fatigue, and lovingly served him sanctified, nourishing food.

Thus, imagining the inclusion of meat in the *madhuparka* ritual is clearly irrelevant.

मधुपर्कमें मांसका विधान नहीं

पूर्वपक्ष

'प्राचीनकालमें अतिथिसत्कारकेलिए भी मधुपर्कनिर्माणके हेतु गोहत्या आवश्यक कर्तव्य थी । 'न त्वेव अमांसोऽर्घः स्यात्' (पार. १।३।२८) यहाँ मधुपर्कके समय मांससहित मधुपर्कका ही आदेश किया गया है ।' (एक अज्ञ महाशय)

उत्तरपक्ष

यह भी बात ठीक मालूम नहीं होती । मधुपर्कमें दधि, घृत, मधु या शर्करा ये मीठी वस्तुएँ होती हैं, वहाँ गोमांसका काम भी क्या? यह मधुपर्क वरकी पूजा होती है । जब वह मधुपर्क ही सारा नहीं खाता, तो एक समूची गायको कैसे निगल लेगा? यह तो फिर 'चर्मतन्ती महिषीं हन्ति' चमड़ेकी तन्तुकेलिये समूची भैंसको मारने जैसा होगा, सौ-दोसौ आदमियोंका भक्ष्य एक वर कैसे खायेगा? और यह भी सुना जाता है कि- मांसकी वस्तुएँ नमकीन ही बनती हैं, तो मधुपर्कके समय नमक अथवा मांसका काम ही क्या? अघ्न्या (अहन्तव्य), अदिति (अखण्डनीया), अघ्नी (न हन्यते) होनेसे वहाँ गाय गृहीत हो ही कैसे सकती है? उस समय- 'माता रुद्राणां-दुहिता वसूनां...... मा गामनागामदितिं वधिष्ट, मम चामुष्य च पाप्मानं हनोमि' (१।३।२७)

पारस्करगृह्यसूत्रका यह मन्त्र पढ़ा जाता है, इसमें कहा है कि- 'हे चेतनावान् (समझदार) मनुष्य! इस निरपराध अदिति (अखण्डनीया) गायको मत मार, मैं अपने पापको मारता हूँ', जबकि इसमें ऐसा अर्थ है, तो उस अदिति गायका मारना ही कैसे सम्भव हो सकता है? और फिर वहाँ वध अनिवार्य होता; तो 'यदि

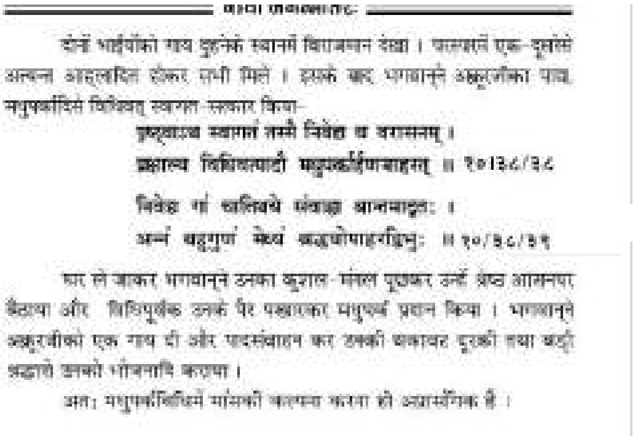
[illegible]

दित्सृजेत्' यह उत्सर्गपक्ष (त्यागपक्ष) ही न होता । अतः वहाँ 'आलभेत्'का अर्थ पूर्वरीत्या स्पर्श ही समझना चाहिये । 'अमांसोऽर्घः' का हमारे विचारमें 'मधुपर्क-रूप अर्घ समास हो' का भाव मधुपर्ककी मांसलतासे है, अर्थात् उस समयके दधि, मधु, नवनीत अथवा घृत मांसल (पौष्टिक) हों, निःसार न हों । बाजारू दूधके न हों; शहद भी बनावटी चीनी आदिका न हो । गृहस्थाश्रममें मांसवर्धित (पौष्टिक) दधि, मधु, घृतका सेवन करते रहना चाहिये- यह सूचित हो रहा है; अतः यहाँ प्रतिपक्षिप्रोक्त अर्थ संगत नहीं । इन तीनोंमें बड़ी शक्ति है, आयुर्वेदमें बिना मधुके अनुपानके कोई औषधि ही नहीं खायी जाती । घृतको तो वेदने- 'आयुर्वै घृतम्' (तै.सं. २।३।२।२) कहा है । दधि भी बहुत बल और लाभ देनेवाली है- इसलिये 'पञ्चामृत'में इन्हींका उपयोग होता है । तब यदि निःसार होंगे; तो अमांसल होनेसे मांसवर्धक नहीं होंगे । इसलिये इनको 'अमांसो मधुपर्कः' अमांसतापर बल दिया गया है । मांस इसमें अप्रासंगिक है, क्योंकि वह मधुपर्कमें प्रयुक्त नहीं होता । तब हमसे प्रदर्शित तात्पर्य ही यहाँ ठीक है । जब ऐसा पौष्टिक भोजन खिला दिया गया तो, दक्षिणा भी तो भोजन के बाद हुआ करती है; तो उस समय 'गौर्गौर्गौः' कहकर आचार्य एवं वर आदिको 'गौ' दी जाती है, यह एक बड़ी भारी दक्षिणा है, इसी कारण गृह्यसूत्रोंमें स्थान-स्थानपर 'गौर्दक्षिणा' पद आता है । इसीलिये गौओंको 'गोधन' कहते हैं । फिर तृणभक्षणके कारण तृण गायको डाले । इसलिये कहा जाता है- 'उत्सृजत तृणान्यत्तु' ।

श्रीमद्भागवतके अनुसार भी भगवान् श्रीकृष्णने जब स्वयं, मधुपर्कादिसे अक्रूरजीका स्वागत किया तो वहाँ मांसकी कोई भी चर्चा नहीं है ।

जब अक्रूरजी व्रजधाम पहुँचे तो वहाँ उन्होंने -

ददर्श कृष्णं रामं च व्रजे गोदोहनं गतौ ।
पीतनीलाम्बरधरौ शरदम्बुरुहेक्षणौ ॥ १०।३८।२८



दोनों भाईयोंको गाय दुहनेके स्थानमें विराजमान देखा। परस्परमें एक-दूसरेसे अत्यन्त आह्लादित होकर सभी मिले। इसके बाद भगवान्ने अक्रूरजीका पाद्य, मधुपर्कादिसे विधिवत् स्वागत-सत्कार किया—

पृष्ट्वाथ स्वागतं तस्मै निवेद्य च वरासनम्।
प्रक्षाल्य विधिवत्पादौ मधुपर्कार्हणमाहरत्॥ १०।३८/३८

निवेद्य गां चातिथये संवाह्य श्रान्तमादृतः।
अन्नं बहुगुणं मेध्यं श्रद्धयोपाहरद्विभुः॥ १०/३८/३९

घर ले जाकर भगवान्ने उनका कुशल-मंगल पूछकर उन्हें श्रेष्ठ आसनपर बैठाया और विधिपूर्वक उनके पैर पखारकर मधुपर्क प्रदान किया। भगवान्ने अक्रूरजीको एक गाय दी और पादसंवाहन कर उनकी थकावट दूरकी तथा बड़ी श्रद्धासे उनको भोजनादि कराया।

अतः मधुपर्कविधिमें मांसकी कल्पना करना ही अप्रासंगिक है।

Allegations-

Goghna- the guest for whom a cow is killed

Literally the word '**Goghna**' means a killer of cows. However in the ancient Indian context it has a unique application. The word '**Goghna**' occurs in ancient Indian Grammarian Panini's book Ashtadhyayi. He mentions in Ashtadyayi 3/4/73

दाशगोघ्नौ संप्रदाने

"The words 'daasa' and 'goghna' are irregularly formed and the affix in these denotes the idea of the Dative or Recipient."

What does Panini mean that the word 'goghna' denotes the idea of recipient? He intends to say that in popular usage 'goghna' does not mean '**the killer of cow**' but 'he on whose coming the cow is killed in order to give him, that is to say, a guest'. It is this irregularly formed word 'goghna' which is made applicable to the priests, guests, sons-in-law, and not the regularly formed word 'goghna' which means 'a killer of a cow'.

Thus guests in ancient India were called 'goghna', because on their coming a cow was slaughtered to be served to them.

This is exactly the explanation given in the 14th century grammar book *Siddhanta Kaumudi* by Pandit Bhattoji Dikshit. This book is taught to university level students across India for learning sanskrit grammar. In it, the sutra of Panini **दाशगोघ्नौ संप्रदाने** is explained in the 'Uttarkradant' chapter as follows:

गां हंति तस्मै गौघ्नो.अतिथिः

For it a cow is slaughtered; a guest is called 'goghna'

Almost similar definition of 'goghna' is provided by the Vedic commentator Acharya Sayana in his book *Maadhaviya dhaatuvrittih*. He writes

गौर्यस्मै दातुं हन्यते स गोघ्नः अतिथिः

"A person for whom a cow is slaughtered, is known as 'goghna' and 'atithi' (guest)." Thus it is clear that in ancient India, cows were slaughtered for honouring the guests

Refutation–

Geeta Press Gorakhpur explained in its book " A review of Beef Eating in Ancient India " the meaning of Goghna Atithi page no 151

Goghnah (गोघ्नः) has been explained as गौर्हन्यते तस्मै गोधनः । There is no scope for difference of opinion in this etymology. There certainly is difference in the interpretation of हन्यते. Those, who propagate beef-eating, find it handy and interpret goghnah (गोघ्नः) as 'the killer of a cow', inspite of the fact that they are aware of the multiple meanings of the root han :

हन – हिंसागत्योः । गतेस्त्रयोऽर्थाः- ज्ञानं, गमनं, प्राप्तिश्चेति ।
Besides the meaning 'to kill', the root हन् in हन्यते also means 'to multiply; to go to move; to obtain; to attain; to get; to touch; to come into contact; etc. (see the Sanskrit-English dictionaries of Monier-Williams and V. S. Apte). But they do not want to take these meanings into account because by them their main purpose of the propagation of beef-eating is not served. According to the previous discussions, when any possibility of beef or any other kind of meat cannot be proved in the madhuparka rites to entertain a guest, but what can be proved is the gifting of a cow, then it is clear that the meanings of goghnah (गोघ्नः) can only be one who 'touches' the cow for accepting her in gift and by drinking her milk; or one who 'multiplies' the number of his cows by taking the cow in gift, etc.
According to the Dhātupātha (धातुपाठ) of Acārya Pāṇini which reads हन हिंसागत्योः the meanings of the root han (हन्) are himsā (violence) and gati (movement). Gati (गति) has three meanings; (i) jñāna (learning); (ii) gamana (going or moving); and (iii) prāpti (obtaining, attaining, getting). The meaning of हन्यते in गौर्हन्यते तस्मै गोघ्नः is गम्यते, प्राप्यते i.e. 'attained, obtained'. Scriptural proof has been adduced under the heading 'Gift of a Cow in Madhuparka', which makes it clear that there can be no other meaning of goghnah (गोघ्नः) except 'one who gets a cow in gift', or 'one who takes a cow with him after obtaining her in gift'.
Pāṇini's sūtra दाशगोघ्नौ सम्प्रदाने 3.4.73 also makes it clear that the words दाश and गोघ्न are formed irregularly in the sense of the dative (सम्प्रदाने). If the dative case (चतुर्थी) alone had been intended here, i.e. if the aim had been to convey that the cow was killed for a guest, then the word सम्प्रदाने would not have been used, but तस्मै would have been employed instead, i.e. an indeclinable (अव्यय) indicative of the dative case would have been used. But, as it is phrased सम्प्रदाने, the only sense expressed here is that of gifting. Therefore, the correct and genuine signification of गोघ्नोऽतिथिः is 'a person to whom a cow is gifted'.
The word हस्तघ्न occurs in the mantra beginning अहिरिव भोगैः in the Rgveda and Yajurveda. Its meaning has been given in Monier-Williams' Sanskrit-English Dictionary on page 1295, column 1, as follows:
हस्तघ्न – a kind of hand-guard (protecting the hand in archery RV).
When the word (हस्तघ्न) hastaghna can mean 'a kind of hand-guard' then why can the meaning of गोघ्नोऽतिथिः not be 'a guest who protects a cow'?

Goghnaḥ (गोघ्नः) has been explained as गौर्हन्यते यस्मै गोघ्नः। There is no scope for difference of opinion in this etymology. There certainly is difference in the interpretation of हन्यते. Those, who

propagate beef-eating, find it handy and interpret *goghnaḥ* (गोघ्नः) as 'the killer of a cow', inspite of the fact that they are aware of the multiple meanings of the root *han* :

हन—हिंसागत्योः । गतेस्त्रयोऽर्थाः—ज्ञानं, गमनं, प्राप्तिश्चेति ।

Besides the meaning 'to kill', the root हन् in हन्यते also means 'to multiply ; to go ; to move ; to obtain ; to attain ; to get ; to touch ; to come into contact ; etc. (see the Sanskrit-English dictionaries of Monier-Williams and V. S. Apte).' But they do not want to take these meanings into account because by them their main purpose of the propagation of beef-eating is not served. According to the previous discussions, when any possibility of beef or any other kind of meat cannot be proved in the *madhuparka* rites to entertain a guest, but what can be proved is the gifting of a cow, then it is clear that the meanings of *goghnaḥ* (गोघ्नः) can only be—one who 'touches' the cow for accepting her in gift and by drinking her milk ; or one who 'multiplies' the number of his cows by taking the cow in gift, etc.

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When the word (हस्तघ्न) *hastaghna* can mean 'a kind of hand-guard' then why can the meaning of गोघ्नोऽतिथिः not be 'a guest who protects a cow' ?

A Few Scriptural Proof for Gifting of Cows in Madhupark

1. Aruna-smrti, chapter 1, (published by Mansukhrai Mor, 5, Clive Row, Calcutta):
   यश्वकर्मणि या धेनुर्या धेनुर्धर्मकर्मणि ॥ ११६ ॥ प्रायश्चित्तनिमित्ते वा होमार्थ दुर्बलाय वा । मधुपर्के व या धेनुः या धेनुः कर्मसिद्धये ॥ ११७ ॥ एताः सर्वा द्विजो विद्वान् प्रतिगृह्य यतस्ततः । न स पापेन लिप्येत पद्मपत्रमिषांभसा ॥ ११८ ॥
   "As there is no effect of water on a lotus leaf, similarly sin does not effect a learned dwija who accepts a cow gifted at the time of a yajña, in a religious performance, on performing expiation rites, for offerings (homa), for regaining his lost health, in the rites of madhuparka, and on fulfilment of desire (karma-siddhi)."

2. Manu-smrti 3.3:
   तं प्रतीतं स्वधर्मेण ब्रह्मदायहरं पितुः । स्रग्विणं तल्प आसीनमर्हयेत्प्रथमं गवा ॥
   "Being justly applauded for his strict performance of his duty, and having received from his natural or spiritual father the sacred gift of the Vedas, let him on an elegant bed, decked with a garland of flowers, and let his father honour him before his nuptials with the present of a cow according to the Madhuparka rite." (translated by Raja Rajendra Lala Mitra in 'Beef in Ancient India')

3. The following sutras of the Apastamba-dharma-sūtra 2.4.8 are also indicative of the offering or gifting of a cow:
   (i) गोमधुपर्कार्हो वेदाध्यायः
   "One who studies the Vedas is eligible to a cow and madhuparka." (5)
   (ii) आचार्यायत्विजे श्वशुराय राज्ञ इति परिसंवत्सरादुपतिष्ठद्भ्यो गौमधुपर्कश्च –
   "A teacher, priest, father-in-law, king-if they come once a year they should be offered a cow and madhuparka."
   Immediately after these sūtras follows the enumeration of the ingredients of madhuparka :
   दधि मधुसंसृष्टं मधुपर्कः पयो वा मधुसंसृष्टम् । अभावे उदकम् ॥
   If the sense of a 'cow' would have been its beef, then it would have surely been included in the enumeration of ingredients. Evidently therefore, only the gifting of a cow is desired in these sutras.

Historical Examples of the Gift of a Cow with Madhuparka
Let us now look into the historical examples of madhuparka, wherein only the gift of a cow is mentioned and not serving its beef after immediate slaughter.
Valmikiya Rāmāyana :
(a) When Śri Rama went to Bharadvāja Muni, he (Bharadvāja Muni) gave a reception to Śri Rāma by offering madhuparka and a cow in gift.
तस्य तद् वचनं श्रुत्वा राजपुत्रस्य धीमतः । उपानयत धर्मात्मा गामर्थ्यमुदकं ततः ॥
(Ayodhyā-kānda 54.17)- meaning-Pious Bharadvāja Muni after hearing highly intellected Prince Śri Rāma, offered him water for washing feet and hands and then offered arghya (madhuparka) and also a cow in gift.

Mahābhārata:
(a) When Śri Narada presented himself in the assembly of King Yudhisthira, the King received him with madhuparka rite and with the gift of a cow.
गां चैव मधुपर्क च सम्प्रदायार्घ्यमेव च । अर्चयामास रत्नैश्च सर्वकामैश्च धर्मवित् ॥
(Sabhā-parva 5.15)
meaning-The king, conversant with religious observances & duties, worshipped them in the prescribed manner by offering water (for washing feet and hands), madhuparka and a cow in gift and pleased them by fulfilling all their desires.

1. Aruṇa-smṛti, chapter 1, (published by Manmkhrai Mor, 5. Clive Row, Calcutta) :

यज्ञकर्मणि या धेनुर्या धेनुर्धर्मकर्मणि ॥ ११६ ॥
प्रायश्चित्तनिमित्ते वा होमार्थं दुर्बलाय वा ।
मधुपर्के च या धेनुः या धेनुः कर्मसिद्धये ॥ ११७ ॥
यतः सर्वां द्विजो विद्वान् प्रतिगृह्य यत्नतः ।
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"As there is no effect of water on a lotus leaf, similarly sin does not effect a learned *dwija* who accepts a cow gifted at the time of a *yajña*, in a religious performance, on performing expiation rites, for offerings (*homa*), for regaining his lost health, in the rites of *madhuparka*, and on fulfilment of desire (*karma-siddhi*)."

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(a) When Śri Rāma went to Bharadvāja Muni, he (Bharadvāja Muni) gave a reception to Śri Rāma by offering *madhuparka* and a cow in gift.

तस्य तद् वचनं श्रुत्वा राजपुत्रस्य धीमतः ।
उपानयत धर्मात्मा गामर्घ्यमुदकं ततः ॥

(Ayodhyā-kāṇḍa 54.17)

meaning—Pious Bharadvāja Muni after hearing highly intellected Prince Śri Rāma, offered him water for washing feet and hands and then offered *arghya* (*madhuparka*) and also a cow in gift.

Mahābhārata :

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गां चैव मधुपर्कं च सम्प्रदायार्घ्यमेव च ।
अर्चयामास रत्नैश्च सर्वकामैश्च धर्मवित् ॥

(Sabhā-parva 5.15)

meaning—The king, conversant with religious observances & duties, worshipped them in the prescribed manner by offering water (for washing feet and hands), *madhuparka* and a cow in gift and pleased them by fulfilling all their desires.

In Madhupark a mixture made up of Curd and Honey is to be given to the Atithi and it nowhere mentions beef or any such thing

. VĀRĀHA-GRHYA-SUTRA 12.4
कांस्ये चमसे वा सदध्नि मध्वासिच्य, वर्षीयसा पिधायाचमनीय प्रथमैः प्रतिपद्यन्ते ।
“The celebrant should come for worship with mixture of honey and curd in a bronze vessel or in a camasa vessel shaped like the pranita covered with a big lid, along with the sipping water.”

7. ĀPASTAMBIYA-DHARMA-SUTRA 2.4.8.8, 9
   दधिमधुसंसृष्टं मधुपर्कः पयो वा मधुसंसृष्टम् । अभावे उदकम् ।
   “Madhuparka should be prepared by mixing curd and honey or by mixing milk and honey, and if they are not available, water should be mixed with honey.”

6. VĀRĀHA-GṚHYA-SŪTRA 12.4

कांस्ये चमसे वा सदध्नि मध्वासिच्य,
वर्षीयसा पिधायाचमनीय प्रथमैः प्रतिपद्यन्ते ।

"The celebrant should come for worship with mixture of honey and curd in a bronze vessel or in a *camasa* vessel shaped like the *praṇita* covered with a big lid, along with the sipping water."

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दधिमधुसंसृष्टं मधुपर्कः पयो वा मधुसंसृष्टम् । अभावे उदकम् ।

"*Madhuparka* should be prepared by mixing curd and honey or by mixing milk and honey, and if they are not available, water should be mixed with honey."

Based on this the meaning of Goghna गोघ्न as per Vachaspatyam

गोघ्नः,

पुं, (गौर्हन्यतेऽस्मै । गो + हन् + सम्प्रदानेमूलविभूजादित्वात् कः ।) अतिथिः । इतिपाणिनिः ॥

(गां हन्ति । हन् + कः ।) गोघा-तके त्रि । यथा, प्रायश्चित्ततत्त्वे ।“गोघ्नवद्विहितः कंल्पश्चान्द्रायणमथापि वा ॥

- **Translation:**

> “A cow is attained/obtained for him (गौः हन्यते अस्मै).” The word is formed from गो (cow) + the root हन् (to attain, to obtain) + suffix कः, as per the grammatical rule of 'सम्प्रदाने' (dative sense), derived from vibhū + jādi roots (used to indicate giving or gifting). Hence, the word refers to an “atithi” (guest). So says Pāṇini.

(In the alternative literal sense: "One who receives (accepts) a cow" – Go + han + kaḥ = Go-ghnaḥ.)

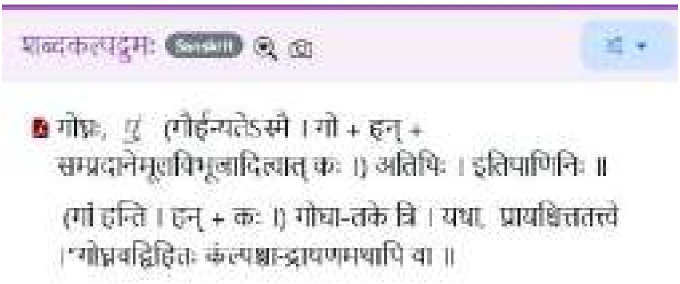
Similarly, in Prāyaścitta-tattva, it is said:
"गोघ्नवत् विहितः कल्पः चान्द्रायणम् अथापि वा"
— "Like a *goghnah* (recipient of a cow), the prescribed expiation is either a kalpa (ritual procedure) or a Chāndrāyaṇa fast."

गो + हन् + कः → The suffix "kaḥ" is added due to the sampradāna sense (gift/dative) as per Pāṇini Sūtra 3.4.73:

> **दाशगोघ्नौ सम्प्रदाने** – both *dāśa* and *goghnah* are formed in the sense of donation/gifting (sampradāna).

Hence, the word **गोघ्नः** (goghnah) means:

> ◆ *The guest for whom a cow is obtained/gifted,*
> ◆ Not "cow-killer" but *"cow-recipient."*


शब्दकल्पद्रुमः

गोघ्नः, पुं (गौर्हन्यतेऽस्मै । गो + हन् + सम्प्रदानेमूलविभुजादित्वात् कः ।) अतिथिः । इति पाणिनिः ॥ (गां हन्ति । हन् + कः ।) गोघातके त्रि । यथा, प्रायश्चित्ततत्त्वे । "गोघ्नवद्विहितः कल्पश्चान्द्रायणमथापि वा ॥

Allegations-

Apastamb Grihsutram (1/3/10) says, "The cow should be slaughtered on the arrival of a guest, on the occasion of 'Shraddha' of ancestors and on the occasion of a marriage."

Refutation-

Apastamba griyhasutram 1/3/10 Commentary of Sudar sanacharya . Here gifting and donating a cow is mentioned and not killing it

अतिथिर्वेदाध्याय्यागतः, पितरोष्टकाकर्म, विवा-हश्चेति, यदेतत्त्त्रयं एतावत् गवालम्भाङ्गकर्मनिमित्तम् । एतदुक्तं भवति ; यथाऽतिथिः पितरश्च गवालम्भाङ्गकर्म निमित्नभूताः एवं विवाहोप्यस्मादेव नचनाद्विशेषणा-न्तरनिरपेक्ष इति । यथेतत्सूत्रमेवं न व्याख्यायेत तदा 'गौ-रिति गां प्राह' (आप. गृ. १३-१५) श्वांभूते दर्भेण गामुपाकरोति (आप. गृ. २२-३) ' विवाहे गौः ' (आप. गृ. ३-६) इत्येतैरेव सिद्धत्वात् व्यर्थमेव स्यात्; तेन अवेदाध्यायिभ्यामपि वरापचिताभ्यां धर्मोक्तगोरहि-तो मधुपर्को देयः । वेदाध्यायिभ्यां तु तत्सहित इति ॥
केचित् – एतत्त्त्रत्यमेवास्माकं गोरालम्भस्थानम् ; न पुनरन्येषामिव विकल्पेनापीशानबलिश्शूलगवापरनामा एवं वदन्नस्माकमपि कल्पान्तरोक्तानपि विशेषानूविक-ल्पेनानुजानातीति ॥

A guest who is a Vedic scholar, the rituals for ancestors (like the aṣṭakā ceremony), and marriage — these three

events are considered occasions for the 'taking up' or ritual employment of a cow (gavalambha).

This is what is being conveyed: Just as the guest and the ancestors are considered reasons for employing the cow (in ritual), likewise marriage too is included in that — not because of any separate qualification or requirement.

If this sūtra (rule) were not to be interpreted in this way, then statements like 'Gāuḥ—he said the word *gauḥ* (cow)' (Āpastamba Gṛhya Sūtra 13.15), 'he approaches the cow with darbha grass at marriage' (Āpastamba Gṛhya Sūtra 22.3), and 'at marriage, a cow [is used]' (Āpastamba Gṛhya Sūtra 3.6) would be sufficient alone to establish the ritual usage — and then any further interpretation would be redundant.

Therefore, even if the groom and his party are not Vedic scholars, as long as they are respectable, the *madhuparka* (a welcoming offering of honey and other ingredients) should be given along with a cow, according to dharma. But if they *are* Vedic scholars, then it should be offered with that (ritualistic) accompaniment.

Some argue: 'This threefold classification alone (guest, ancestor ritual, and marriage) is our basis for employing the cow — not, as others suggest, through optional forms like offerings to lords (*īśānabali*), spears (*śūla*), or cows with other names.' Thus, by saying so, they allow even the alternate ritual usages mentioned in other Kalpasūtras to be accepted optionally."

एतावद्गवालम्भस्थानमतिथिः पितरो विवाहश्च ॥ १० ॥

अतिथिर्वेदाध्याय्यागतः, पितरोऽष्टकाकर्म, विवाहश्चेति, यदेतत्त्रयं एतावत् गवालम्भाङ्गकर्मनिमित्तम् । एतदुक्तं भवति ; यथाऽतिथिः पितरश्च गवालम्भाङ्गकर्मनिमित्तभूताः एवं विवाहोऽप्यस्मादेव वचनाद्विशेषणान्तरनिरपेक्ष इति । यद्येतत्सूत्रमेवं न व्याख्यायेत तदा 'गौरिति गां प्राह' (आप. गृ. १३-१५) 'आभूते दर्भेण गामुपाकरोति' (आप. गृ. २२-३) 'विवाहे गौः' (आप. गृ. ३-६) इत्येतैरेव सिद्धत्वात् व्यर्थमेव स्यात्; तेन अवेदाध्यायिभ्यामपि वरापचिताभ्यां धर्मो गोरहितो मधुपर्को देयः । वेदाध्यायिभ्यां तु तत्सहित इति ॥

केचित्—एतत्त्रयमेवास्माकं गोरालम्भस्थानम् ; न पुनरन्येषामिव विकल्पेनापीशानबलिशूलगवापरनामा ।

[illegible]

एवं वदन्नस्माकमपि कल्पान्तरोक्तानपि विशेषान्विकल्पेनानुजानातीति ॥

Lets see another bhasya of the Same Sutra

Apastamba Griha Sutram 1/3/10 By Haradatta Mishra 1928 Chaukhamba Sanskrit Series Office . Here also it mentions the donation of Cows and not killing it

एतेष्वेव त्रिषु स्थानेषु गोरालम्भः नान्यत्र पाकयज्ञेषु । अतिथिश-ब्देनातिथ्यकर्म
व्यपदिश्यते “यत्रास्मा अपचिर्ति कुर्वन्ती” (आप. गृ.२२-३.) त्येवमादि !
पितृशब्देनाष्टका कर्म “इवोभूते दर्भेण गा” (आ-पं. गृ. २२-३.) मित्यादि ।
विवाहशब्देनानन्तरोक्तस्य ग्रहणम् । कल्पा-न्तरेष्वीशानयज्ञादावपि गोरालम्भ
आज्ञातः, तत्प्रतिषेधार्थो नियमः । एवं ध्रुवता कल्पान्तरे दृष्टा अन्ये विशेषा
अभ्यनुज्ञाता भवन्ति ॥ ९ ॥
तात्पर्यदर्शनम्
अतिथिः बेदाध्याय्यागतः, पितरः अष्टकाकर्म, विवाहथेति, यदेतस्त्रयं येतावत्
गवालम्भाङ्गकर्मनिमित्तम् । एतदुक्तं भवति-यथाऽतिथिः पि तरश्च (१)
गवालम्भाङ्गकर्मनिमित्तभूताः एवं विवाहोऽप्यस्मादेव वचना-द्विशेषणान्तरनिरपेक्ष
इति । यद्येतत्सूत्रमेवं न व्याख्यायेत तदा 'गौरि-ति गां प्राह' (आप. गु. १३-१५.)
'श्वोभूते दर्भेण गामुपाकरोति' (आप. गृ. २२-३.) 'विवाहे गौः' (आप. गृ. ३-६.)
इत्येतैरेव सिद्धत्वात् व्यर्थ मेव स्यात्; तेन अवेदाध्यायिभ्यामपि वरापचिताभ्यां
धर्मोक्तगोरहितो मधुपर्को देयः । वेदाध्यायिभ्यां तु तत्सहित इति ॥
केचित्-एतस्त्रयमेवास्माकं गोरालम्भस्थानम्, न पुनरन्येषामिव
विकल्पेनापीशानयलिश्शूलगवापरनामा । एवं वदअस्माकमपि कल्पा-
न्तरोक्तानपि विशेषान् विकल्पेनानुजानातीति ॥ १० ॥
अथ विवाहे वर्जनीयाः कन्या आह-

Only in these three occasions — a guest, ancestral rituals, and marriage — is the donation (alambha) of a cow appropriate, and not in other offerings such as pākayajñas.

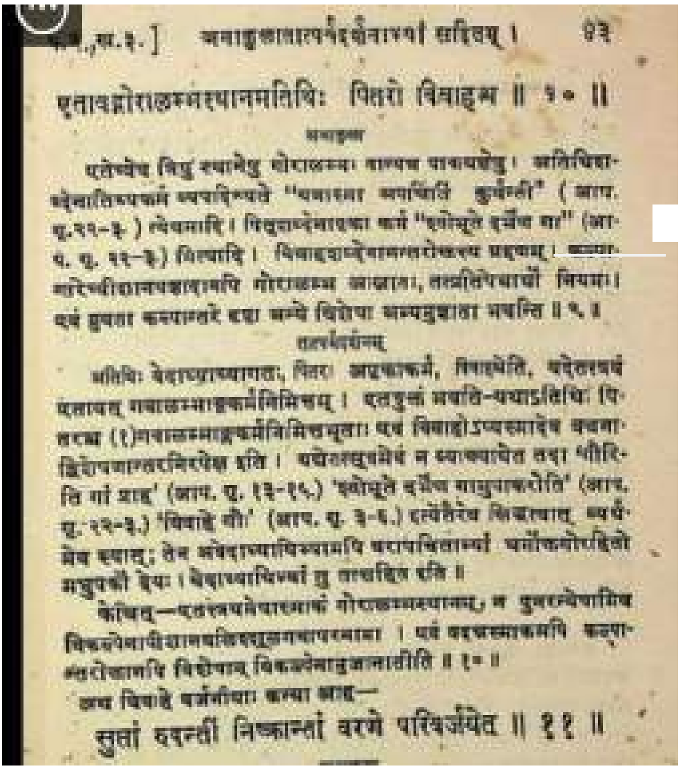
The word *atithi* (guest) implies the ritual of welcoming a guest, as in the passage: *'where they perform service for him'* (Āpastamba Gṛhya Sūtra 22.3, etc.).

The word *pitṛ* (ancestor) refers to the aṣṭakā ceremony, as in *'he approaches the cow with darbha grass'* (Āpastamba Gṛhya 22.3).

The word *vivāha* (marriage) includes the immediately following mention of it in the sūtra.

Although in other kalpas (ritual manuals), the cow is also used in rituals like offerings to Īśāna (a form of Shiva) and others, this rule (niyamaḥ) is meant to restrict its use to the three above.

Thus, while in other kalpas there may be fixed rules, here the other uses are only *optionally permitted* — i.e., only these three are firmly sanctioned, while other rituals may allow the cow-donation optionally."**



एतावद्गोरालम्भस्थानमतिथिः पितरो विवाहश्च ॥ १० ॥

सुतां रुदन्तीं निष्क्रान्तां वरणे परिवर्जयेत् ॥ ११ ॥

Allegations-

📚Sankhayana Grihya Sutra 2.15.1-3📚
Should any one of the six persons (mentioned in the Srauta-sutra and in the Sutras 4-9) to whom the Arghya reception is due, visit (him), let him make (ready) a cow, a goat, or what (sort of food) he thinks most like (thereto). Let the Argha not be without flesh. On the occasion of a sacrifice and of a wedding let (the guest) say, 'Make it (ready)

Refutation-

Here is Shankhayan Grihya Sutram 2.15.1-3 Dr. Ganga Sagar Rai

This Prakaran is too about Madhupark . It mentions donating Cows or Bulls to the Atithi and in the absence of a Cow or a Bull – A Goat is to be donated and in the absence of a Goat māṣa-vika (a black gram-based dish) is to be offered

The Bhasya says

वर्ष्या भवन्त्याचार्यऋत्विकश्वगुरो राजा स्नातकः प्रिय इति सूत्रे सूत्रिताः। षट् बर्थ्यास्तेषां षण्णां अर्ध्याणां मध्ये चेद्यदि अन्य आगच्छेत्तदा तस्मै आगताय गोपशु शूलगवप्रकरणोक्तेति कत्रव्यता कलापसहितं प्रतिश्रुतविधानेन वा सम्पादितं । तत्कुर्यात् अर्घाय योग्या अर्ध्यास्तेषां वा शब्दः प्रत्येकमभिसम्बध्यते । गोपश्वभावे बजं सम्पादयेद्विधिना । अजाभावे यत्सामान्यतमं सदृशतमं माषाविकमन्तं मन्येत तत्कुर्यात् । अमांसो मांसरहितो अर्धो न स्यान्न भवति तस्मान्मांसाभावे मांसप्रतिनिधित्वेन तदनुरूपं मन्येत तन्मापादिकं कुर्यात् । सप्तम्यर्थे द्वितीया । अधियज्ञे अधिविवाहे च गोपश्वादी कत्त्तव्ये कुरुतेत्येव ब्रूयादाचार्यादिः । । महाप्रस्थानगमनं गोपशुः श्वणुरागृहः । अग्निहोत्र हवण्याश्वले होलीडापरिग्रह इति कलियुगे निषिद्धत्वान्न गोपशुकरणं । तत्प्रतिनिधित्वेनाजपशुरेव कत्त्तव्यः। अथवाऽन्नमेव मावादिकं ज्ञेयं । गौरित्युक्तं ॐ कुरुतेति सूत्रं ब्रूयादिति क्रियमाणे गोपशी इति ब्रूयात्। यदा गोपणुनं तदा "माता रुद्राणामिति" जपित्वा ॐ उत्सृजेत्तृणान्यत्तु । इत्येव बूयात् । इति सूत्रे सूत्रितत्वात् ।

According to the sutra , the six types of respected guests are: the seasonal (varṣya), the ācārya (preceptor), the ṛtvij (sacrificing priest), the śvaśura (father-in-law or elder guru), the king, and the snātaka (initiated graduate). If,

among these six who are recipients of arghya (ceremonial hospitality), some other (non-listed) person arrives, then for that arriving person too, the practice prescribed in the Gopaśu or Śūlagava section should be followed either with the full ritual kit or as per the Pratishruta-vidhi (alternative ritual prescription).

Thus, the word “arghya” or “arghyāḥ” applies individually to each of the qualified guests. If the cow or bull (gopaśu) is not available, then the substitute offering of baja (barley or similar) should be prepared according to ritual rules and offered

In the absence of a goat (aja), whatever is most similar and commonly acceptable—such as māṣa-vika (a black gram-based dish or offering)—should be considered appropriate and used instead and offered to the Guest .

if a Amamsa substitute is used, it should not be of lower quality or improper. Hence, in the absence of actual Mamsa , a symbolic meat substitute that resembles it should be considered and prepared proportionally.

(Pandit Dinanath Sastri, in his book ‘Sanatana-Dharmālok’ Vol. 6, pages 337-338, has interpreted the word māṁsa (मांस) in relation to madhuparka as under:
“The above-stated ingredients of madhuparka should be (मांसल) i.e. rich in fats, nourishing and should not be devoid of substance. To the word māṁsa (मोस), has been suffixed in accordance with अर्श आदिभ्योऽच् (Aṣṭādhyāyī 5.2.127) in the sense of ‘with, together’ and it gives the meaning of ‘rich in fats’.
This meaning is also relevant to the present context. In practice it means that the milk and curd used in madhuparka should not be that from which butter or cream has been extracted. Milk or curd from which butter, cream has been extracted will neither be rich in fats, nor delicious and tasty, nor well nourishing, rather it will be devoid of substance. Only good things should be used for an honoured guest and not things devoid of substance.)

2. Pandit Dinanath Sastri, in his book ‘Sanātana-Dharmālok’ Vol. 6, pages 337-338, has interpreted the word *māṁsa* (मांस) in relation to *madhuparka* as under :

“The above-stated ingredients of *madhuparka* should be (मांसल) i.e. rich in fats, nourishing and should not be devoid of substance. To the word *māṁsa* (मांस), has been suffixed in accordance with अर्श आदिभ्योऽच् (Aṣṭādhyāyī 5.2.127) in the sense of ‘with, together’ and it gives the meaning of ‘rich in fats’.

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This is a grammatical note: in the sense of “for the purpose of the seventh case (locative)”, the accusative (second case) is used. In rituals like yajña and vivāha (marriage), offerings like gopaśu (bull) should be carried out accordingly. The ācārya should instruct the host: “Do it this way.”

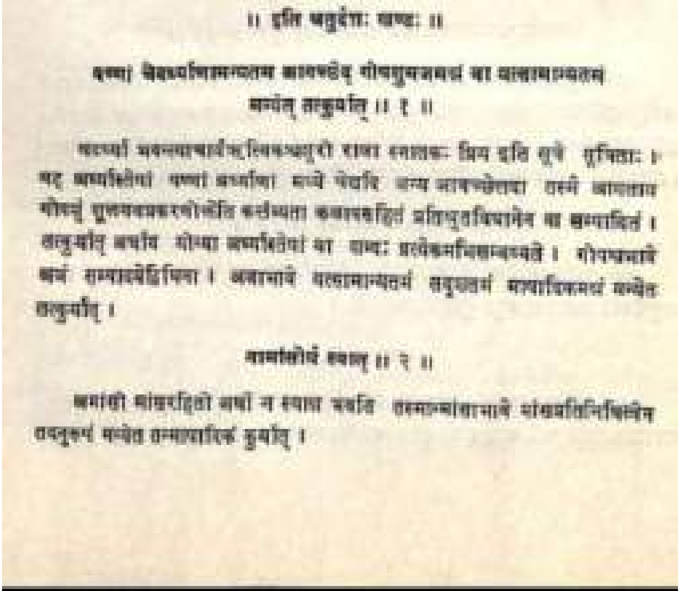
In the Mahāprasthāna (departure on a final journey), the ow (gopaśu) and the dog (śva) are considered to be non-

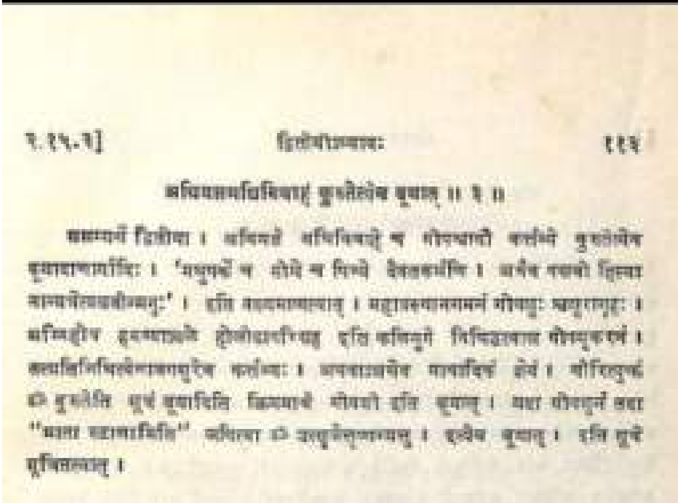
householders. In Kali Yuga, the gopaśu ritual is prohibited in contexts like Agnihotra, havan, or formal reception (holiḍāparigraha), due to degeneration of dharma.

Therefore, as a substitute for the gopaśu, a goat (ajapaśu) should be used. Alternatively, grain offerings like māṣa (black gram) should be known and used.

When offering the cow as part of the ritual, the "Om Kurute" sūtra should be recited. At that time, declare: "This is gopaśu (ritual cow)."

When offering the cow or dog (gopa-śva), recite the mantra "mātā rudrāṇām…" , and utter "Om", then release it (symbolically) over kusa grass, saying exactly so. This is as prescribed in the sūtra.





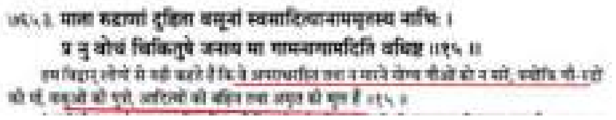
While Offering the Cow its mentioned to recite the Mantra " mātā rudrāṇām which is famous Mantra from Rig Veda 8.101.15

Rig Veda 8.101.15

हम विद्वान् लोगों से यही कहते हैं कि वे अपराधरहित तथा न मारने योग्य गौओं को न मारें, क्योंकि गौ-रुद्रों की माँ, वस्ओं की पुत्री, आदित्यों की बहिन तथा अमृत की मूल हैं ॥१५

We say this to the learned: do not harm the innocent and inviolable cows—because the cow is the mother of the

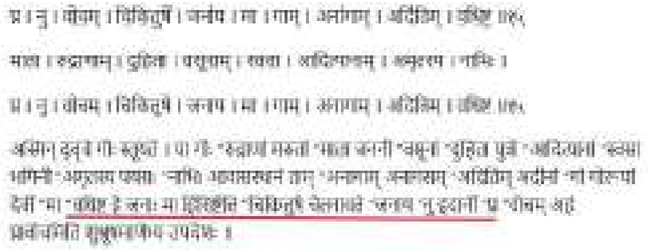
Rudras, daughter of the Vasus, sister of the Ādityas, and the source of ambrosia (amṛta). (Verse 15)



Sayanacharya in his commentary on Rig Veda 8.101.15 too said that Cows are Inviolable not to killed nor harmed at any circumstances

गां गोरूपां देवीं “मा “वधिष्ट हे जनाः मा हिंसिष्टेति “चिकितुषे चेतनावते “जनाय “नु इदानीं

“Do not slay the cow, the divine being in the form of a cow. O people, do not harm her! This is a message for the intelligent and conscious human of today.”



How impossible a conjecture it is and in total contradiction to the injunction of the above Vedic mantra that after the completion of the rites of madhuparka, the guest by muttering the sacred Om should say: do it (kill it) if he (the honoured guest, who has been offered madhuparka and who has completed the madhuparka ceremony), desires to have the cow killed.

Thus its clear from this that Shankhayan Grihya Sutram 2.15.1-3 too does not tell to kill Cows or Bulls but mentions the donation of Cows or Bulls to Atithi

Allegations-

📚Asvalayana Grihya Sutra 1.24.33📚
Let the Madhuparka not be without flesh, without flesh.”

Refutation-

Geeta Press Gorakhpur in its text ” A Review of Beef Eating in Ancient India ” explained the meaning of Mamsa in context of Madhupark as Nourishing Food Rich in Fats like Curd or Milk or fleshy part of fruits or substantial milk products thickened by boiling and sweetened like रबड़ी, खोया, सिखरन

Pandit Dinanath Sastri, in his book ‘Sanatana-Dharmālok’ Vol. 6, pages 337-338, has interpreted the word māṁsa (मांस) in relation to madhuparka as under:
“The above-stated ingredients of madhuparka should be (मांसल) i.e. rich in fats, nourishing and should not be devoid of substance. To the word māṁsa (मोस), has been suffixed in accordance with अर्श आदिभ्योऽच् (Aṣṭādhyāyī 5.2.127) in the sense of ‘with, together’ and it gives the meaning of ‘rich in fats’.
This meaning is also relevant to the present context. In practice it means that the milk and curd used in madhuparka should not be that from which butter or cream

has been extracted. Milk or curd from which butter, cream has been extracted will neither be rich in fats, nor delicious and tasty, nor well nourishing, rather it will be devoid of substance. Only good things should be used for an honoured guest and not things devoid of substance.

Pandit Madhavacharya Sastri has interpreted the word māṁsa (मांस) on page 39 of the 'Removal of Doubts' Number (शङ्का समाधान अन्न) of his monthly magazine 'Lokālok' (published by Madhava Pustakalaya, Dharmadham, Kamla Nagar, Delhi-7). There he says that in the context of madhuparka, māṁsa (मांस) means the fleshy part of fruits, kernels of dry fruits like almonds etc., fresh newly milked warm milk, or substantial milk products thickened by boiling and sweetened like रबड़ी, खोया, सिखरन etc. This meaning is also not irrelevant as it is not contradictory to principles. Incongruence, if any, is that fruits, etc. are not mentioned anywhere in the ingredients of madhuparka, but curd and milk do figure among the ingredients and newly-milked fresh warm milk of a cow is desirable to remove the fatigue of the honoured guest, These discussions make it clear that there is no place even for any surmise of animal-flesh in madhuparka.

2. Pandit Dinanath Sastri, in his book 'Sanātana-Dharmālok' Vol. 6, pages 337-338, has interpreted the word *māṁsa* (मांस) in relation to *madhuparka* as under :

"The above-stated ingredients of *madhuparka* should be (मांसल) i.e. rich in fats, nourishing and should not be devoid of substance. To the word *māṁsa* (मांस), has been suffixed in accordance with अर्शआदिभ्योऽच् (Aṣṭādhyāyī 5.2.127) in the sense of 'with, together' and it gives the meaning of 'rich in fats'.

This meaning is also relevant to the present context. In practice it means that the milk and curd used in *madhuparka* should not be that from which butter or cream has been extracted. Milk or curd from which butter, cream has been extracted will neither be rich in fats, nor delicious and tasty, nor well nourishing, rather it will be devoid of substance. Only good things should be used for an honoured guest and not things devoid of substance.

3. Pandit Madhavacharya Sastri has interpreted the word *māṁsa* (मांस) on page 39 of the 'Removal of Doubts' Number (शङ्का समाधान अङ्क) of his monthly magazine 'Lokālok' (published by Madhava Pustakalaya, Dharmadham, Kamla Nagar, Delhi-7). There he says that in the context of *madhuparka*, *māṁsa* (मांस) means the fleshy part of fruits, kernels of dry fruits like almonds etc., fresh newly milked warm milk, or substantial milkproducts thickened by boiling and sweetened like रबड़ी, खोया, सिखरन etc. This meaning is also not irrelevant as it is not contradictory to principles. Incongruence, if any, is that fruits, etc. are not mentioned anywhere in the ingredients of *madhuparka*, but curd and milk do figure among the ingredients and newly-milked fresh warm milk of a cow is desirable to remove the fatigue of the honoured guest,

Is Beef Possible in Madhuparka ? 115

Hiranyakesin-Gṛhya-Sūtra

These discussions make it clear that there is no place even for any surmise of animal-flesh in *madhuparka*.

Allegations-

📚Grihya Sutra of Hiranyakesin 1.4.13.11-16📚

That cow is either killed or let loose. If he chooses to let it loose, (he murmurs), 'This cow will become a milch cow'...If it

shall be killed, (he says), 'A cow art thou; sin is driven away from thee. Drive away my sin and the sin of N.N.! Kill ye him whoever hates me. He is killed whosoever hates me. Make (the cow) ready!' If (the cow) is let loose, a meal is prepared with other meat, and he announces it (to the guest) in the words, 'It is ready!' He replies, 'It is well prepared; it is Virag; it is food. May it not fail! May I obtain it...Give food to the Brahmanas!' After those (Brahmanas) have eaten, (the hose) orders blameless (?) food to be brought to him (i.e. to the guest)."

Refutation-

Here if we will read the mool Sutras of Hiranyakesin Grihya Sutra 1.4.13 it does not mention anything close to Cow Sacrifice but honoring the guest with Madhupark

नमपरेणासिमुदञ्चमुपवेश्य हुतोच्छेपणं प्राशयति । त्वयि मेधां त्वयि प्रजाम् ॥ इत्येतैः संनतैः । ९ ।
पृपटाज्यमेके प्राशयन्ति । १० ।
योगे योगे तवस्तरम् ॥ इममग्र आयुपे वर्चसे कृधि ॥ इति द्वाभ्यां प्राप्नन्तं समीक्षते । ११ ।
प्राशयन्त्येके । १२ ।
आचान्तमुपस्पर्शयित्वाभिमन्वयते ।
गतमिन्नु शरदो अन्ति देवा यचा नश्चक्रा जरसं तनूनाम् पुचासो यत्र पितरो भवन्ति मा नो मध्या रीरिपत्तायुर्गन्तो. ॥ इति । १३ । ॥ ४ ॥

1.
"नमपरेणासिमुदञ्चमुपवेश्य हुतोच्छेपणं प्राशयति । त्वयि मेधां त्वयि प्रजाम् ॥ इत्येतैः संनतैः ।" (९)

Translation:
Sitting the initiate (or participant) facing eastward with respectful submission (*namapareṇa*), they make him consume the residue of the offering (*hutochchepaṇaṁ prāśayati*), reciting the mantra:
"In you (the offering), may there be intelligence (*medhā*), in you may there be progeny (*prajā*)."
Thus, with these humble mantras, the act is performed.

2.
"पृपटाज्यमेके प्राशयन्ति ।" (१०)

Translation:
Some (schools or traditions) make the initiate consume *pṛpaṭa* (a specific preparation, often barley cake or crisped grain) mixed with clarified butter (*ājyam*).

3.
"योगे योगे तवस्तरम् ॥ इममग्र आयुपे वर्चसे कृधि ॥ इति द्वाभ्यां प्राप्नन्तं समीक्षते ।" (११)

Translation:
With the mantras:
"At every union (yoga), make us stronger,
Make this one excellent in longevity (*āyus*) and brilliance (*varchas*),"
—he observes the one who is receiving (the offering or initiation) attentively.

'.
प्राशयन्त्येके ।" (१२)

Translation:
Some (traditions) make the person consume (the offering) at this point.

5.
“आचान्तमुपस्पर्शयित्वाभिमन्वयते ।
गतमिन्नु शरदो अन्ति देवा यचा नश्चक्रा जरसं तनूनाम् पुचासो यत्र पितरो भवन्ति मा नो मध्या रीरिपत्तायुर्गन्तो ॥ इति ।” (१३)

Translation:
After rinsing the mouth (*ācānta*) and touching (*upasparśa*), the priest or teacher addresses (or blesses) him with the following mantra:
“Have many autumns (years) passed, O gods? What of ours has aged in the body? Where the forefathers dwell—may our lifespan not be cut short in the middle. May it continue to completion.”

कृष्णाजिनं ब्राह्मणस्य रौरवं राजन्यस्य बस्ताजिनं वैश्यस्य ॥७।
अथैनं परिदधाति ।
परीममिन्द्र ब्रह्मणे महे श्रोत्राय दध्मसि ।
अथैनं जरिमा णयेज्ज्योक्श्रोत्रे अधिजागरत् ॥ इति ब्राह्मणम् ।
परीममिन्द्र ब्रह्मणे महे राष्ट्राय दध्मसि ।
अथैनं जरिमा णयेज्ज्योग्राष्ट्रे अधिजागरत् ॥ इति राजन्यम् ।
परीममिन्द्र ब्रह्मणे महे पोषाय दध्मसि ।
अथैनं जरिमा णयेज्ज्योक्पोषे अधिजागरत् ॥ इति वैश्यम् ।८।
तमपरेणाग्निमुदङ्मुखमुपवेश्य हुतोच्छेषणं प्राशयति । त्वयि मेधां त्वयि प्रजाम् ॥ इत्येतैः संनतैः ।९।
पृषदाज्यमेके प्राशयन्ति ।१०।
योगे योगे तवस्तरम् ॥ इममग्न आयुषे वर्चसे कृधि ॥ इति द्वाभ्यां प्राशयन्तं समीक्षते ।११।
प्राशयन्त्येके ।१२।
आचान्तमुपस्पर्शयित्वाभिमन्त्रयते ।
गतमिन्नु शरदो अन्ति देवा यत्रा नश्चक्रा जरसं तनूनाम् ।

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पुत्रासो यत्र पितरो भवन्ति मा नो मध्या रीरिषतायुर्गन्तोः ॥
इति ।१३। ॥४॥

Atharva Veda 7/5/5 condemns killing Cows in Yagyas

विवेकरहित यजमान, श्वान और गौ आदि पशुओं के अवयवों के द्वारा यजन करता है, तो यह अकर्म मूर्खतापूर्ण और निन्दनीय है। जो मन के द्वारा यज्ञ की महान् प्रक्रिया को जानते हैं, ऐसे आत्म-यज्ञ को जानने वाले परमज्ञानी महापुरुष ही परमात्मा के स्वरूप को बतलाएँ ॥५ ॥

A yajamāna (sacrificer) devoid of Intellect , who performs Yagyas using the limbs of animals like dogs and cows, engages in an actionless, foolish, and condemnable act. Only those great souls who understand the profound process of inner sacrifice through the mind — the knowers of the self-sacrifice — can truly reveal the nature of the Supreme Being

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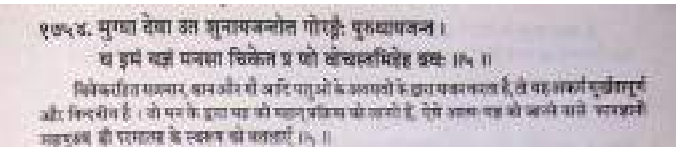


Allegations-

Apastamba Dharmasutra 2.7.16.28
By this (permission of the use of buffalo's meat) it has been declared that the meat of (other) tame and wild animals is fit to be offered."

Refutation-

Lets see the original Sutras of Apastamba Dharmasutra 2.7.16.28 and its bhasya

संवत्सरं गव्येन प्रीतिः ॥ २५ ॥

उत्तरत्र मांसग्रहणादिहापि मांसस्य ग्रहणम् । गव्येन मांसेन संवत्सरं पितृणां प्रीतिर्भवति ॥ २५ ॥

भूयांसमतो माहिषेण ॥ २६ ॥

माहिषेण मांसेन, अतः सम्वत्सरात् भूयास बहुतरं कालं पितृणां प्रीतिर्भवति ॥ २६ ॥

एतेन ग्राम्यारण्यानां पशूनां मांसं मेध्यं व्याख्यातम् ॥ २७॥

एतेन माहिषेण मांसेनाऽन्येषामपि प्राम्याणामजादीनामारण्यानां च शशा-दीनां मासं मेध्य व्याख्यातम् – पितृणां प्रीतिकररामिति । मेध्यग्रहणं प्रति षिद्धानां मा भूदिति ॥ २७ ॥

erse 25
"Uttaratra māṃsagrahaṇādi hāpi māṃsasya grahaṇam।
Gavyena māṃsena saṃvatsaraṃ pitṝṇāṃ prītir bhavati॥"

Translation:
By offering Mamsa of a Cow , the ancestors (pitṛs) remain satisfied for a whole year.

Verse 26
"Māhiṣeṇa māṃsena, ataḥ saṃvatsarāt bhūyāsa bahutaraṃ kālaṃ pitṝṇāṃ prītir bhavati॥"

Translation:
With Mamsa of a Buffalo , the satisfaction of the ancestors lasts longer than a year—
i.e., for even more extended periods.

Verse 27
"Etena māhiṣeṇa māṃsenā'nyeṣām api prāmyāṇām ajādīnām āraṇyānāṃ ca śaśā-dīnām māsaṃ medhya vyākhyātam – pitṝṇāṃ prītikara-ram iti

Translation:
By this explanation the acceptability of the Mamsa from other domestic animals (like goat, etc.) and wild animals is also established—
as being pleasing to the ancestors (pitṛs) for a month.

संवत्सरं गव्येन प्रीतिः ॥ २५ ॥

तत्रत्र मांसग्रहणादिहापि मांसस्य ग्रहणम् । गव्येन मांसेन संवत्सरं पितृणां प्रीतिर्भवति ॥ २५ ॥

भूयांसमतो माहिषेण ॥ २६ ॥

माहिषेण मांसेन, अतः संवत्सरात् भूयांसं बहुतरं कालं पितृणां प्रीतिर्भवति ॥ २६ ॥

एतेन ग्राम्यारण्यानां पशूनां मांसं मेध्यं व्याख्यातम् ॥२७॥

एतेन माहिषेण मांसेनाऽन्येषामपि ग्राम्याणामजादीनामारण्यानां च शशादीनां मांसं मेध्यं व्याख्यातम्—पितृणां प्रीतिकरमिति । मेध्यग्रहणं प्रतिषिद्धानां मा भूदिति ॥ २७ ॥

Here use of Mamsa of Cows and Buffaloes and other Pashu in Shraddha is mentioned . But Does Mamsa means Meat in this context . Apastamba Dharmasutra is a Dharmasutra belonging to YajurVeda . Lets See what Yajur Veda and other Higher Scriptures tell about eating of Meat of Cows or Bulls

Rig Veda 8.101.15 – Cows are Aghanya – Not to be Killed

हम विद्वान् लोगों से यही कहते हैं कि वे अपराधरहित तथा न मारने योग्य गौओं को न मारें, क्योंकि गौ-रुद्रों की माँ, वसुओं की पुत्री, आदित्यों की बहिन तथा अमृत की मूल हैं ॥१५

We say this to the learned: do not harm the innocent and inviolable cows—because the cow is the mother of the Rudras, daughter of the Vasus, sister of the Āditya s, and the source of ambrosia (amṛta). (Verse 15)

८६५.३. माता रुद्राणां दुहिता वसूनां स्वसादित्यानाममृतस्य नाभिः ।
प्र नु वोचं चिकितुषे जनाय मा गामनागामदितिं वधिष्ट ॥१५॥

हम विद्वान् लोगों से यही कहते हैं कि वे अपराधरहित तथा न मारने योग्य गौओं को न मारें, क्योंकि गौ-रुद्रों की माँ, वसुओं की पुत्री, आदित्यों की बहिन तथा अमृत की मूल हैं ॥१५॥

Sayanacharya in his commentary on Rig Veda 8.101.15 too said that Cows are Inviolable not to killed nor harmed at any circumstances

गां गोरूपां देवीं "मा "वधिष्ट हे जनाः मा हिंसिष्टेति "चिकितुषे चेतनावते "जनाय "नु इदानीं

"Do not slay the cow, the divine being in the form of a cow. O people, do not harm her! This is a message for the intelligent and conscious human of today."

प्र । नु । वोचम् । चिकितुषे । जनाय । मा । गाम् । अनागाम् । अदितिम् । वधिष्ट ॥१५॥

माता । रुद्राणाम् । दुहिता । वसूनाम् । स्वसा । आदित्यानाम् । अमृतस्य । नाभिः ।

प्र । नु । वोचम् । चिकितुषे । जनाय । मा । गाम् । अनागाम् । अदितिम् । वधिष्ट ॥१५॥

अस्मिन् ढ्चे गौः स्तूयते । या गौः "रुद्राणां मरुतां "माता जननी "वसूनां "दुहिता पुत्री "आदित्यानां "स्वसा भगिनी "अमृतस्य पयसः "नाभिः ... तां "अनागाम् अनपराधाम् "अदितिम् अदीनां "गां गोरूपां देवीं "मा "वधिष्ट हे जनाः मा हिंसिष्टेति "चिकितुषे चेतनावते "जनाय "नु इदानीं "प्र "वोचम् ... शुश्रूषमाणाय उपदेशः ॥

Mahabharat Shanti Parva Adhaya 262.47-50

एक समयकी बात है, ऋषियों और यतियोंने राजा नहुषके पास जाकर निवेदन किया कि तुमने माता गौ और प्रजापति वृषभका वध किया है, नहष ! यह तुम्हारे द्वारा न करनेयोग्य पापकर्म किया गया है, तुम्हारे इस कुकृत्यके कारण हम सब लोगोंको बड़ी व्यथा हो रही है। जाजले ! ऐसा कहकर नहुषके द्वारा प्रशंसित उन महाभाग ऋषियोंने पापको एक सौ एक रोगोंके रूपमें परिणत करके समस्त प्राणियोंपर डाल दिया, राजा नहुषको भ्रूणहत्यारा बताया और स्पष्ट कह दिया कि हमलोग तुम्हारे यज्ञमें हविष्यकी आहुति नहीं देंगे ।।

Once upon a time, the sages and ascetics approached King Nahusha and respectfully submitted: "You have committed

the unforgivable sin of killing Mother Cow and Prajāpati Bull. Nahusha! This is a heinous act unfit for a king. Because of this misdeed, great sorrow has befallen all of us."

O Jājali! After saying this, those revered sages—once praised by Nahusha himself—transformed the sin into one hundred and one diseases, casting them upon all living beings. They branded King Nahusha as a feticide (*bhruṇahatyārī*) and declared with firm resolve: "We shall not offer sacrificial oblations in your yajña.

ऋषयो यतयो होतन्नहुषे प्रत्यवेदयन् ।
गां मातरं चाप्यवधीर्वृषभं च प्रजापतिम् ।। ४८ ।।
अकार्यं नहुषाकार्षीर्लप्स्यामस्त्वत्कृते व्यथाम् ।
शतं चैकं च रोगाणां सर्वभूतेष्वपातयन् ।। ४९ ।।
ऋषयस्ते महाभागाः प्रजास्त्वेव हि जाजले ।
भ्रूणहं नहुषं त्वाहुर्न ते होष्यामहे हविः ।। ५० ।।

एक समयकी बात है, ऋषियों और यतियोंने राजा नहुषके पास जाकर निवेदन किया कि तुमने माता गौ और प्रजापति वृषभका वध किया है, नहुष! यह तुम्हारे द्वारा न करनेयोग्य पापकर्म किया गया है, तुम्हारे इस कुकृत्यके कारण हम सब लोगोंको बड़ी व्यथा हो रही है। जाजले! ऐसा कहकर नहुषके द्वारा प्रशंसित उन महाभाग ऋषियोंने पापको एक सौ एक रोगोंके रूपमें परिणत करके समस्त प्राणियोंपर डाल दिया, राजा नहुषको भ्रूणहत्यारा बताया और स्पष्ट कह दिया कि हमलोग तुम्हारे यज्ञमें हविष्यकी आहुति नहीं देंगे ।।

Mahabharat Shanti Parva Adhaya 262.46

श्रुतिमें गौओंको अघ्न्या (अवध्य) कहा गया है, फिर कौन उन्हें मारनेका विचार करेगा? जो पुरुष गाय और बैलोंको मारता है, वह महान पाप करता है

In the scriptures, cows are referred to as *aghnyā*—those who must not be harmed. So who would even contemplate killing them? A person who slaughters cows and bulls commits a grave sin.

अघ्न्या इति गवां नाम क एता हन्तुमर्हति ।
महच्चकाराकुशलं वृषं गां वाऽऽलभेत् तु यः ।। ४७ ।।

श्रुतिमें गौओंको अघ्न्या (अवध्य) कहा गया है, फिर कौन उन्हें मारनेका विचार करेगा? जो पुरुष गाय और बैलोंको मारता है, वह महान पाप करता है ।। ४७ ।।

Mahabharata AnushaShan Parva Adhay 78 sloka 17

गवां मूत्रपुरीषस्य नोद्विजेत कथंचन ।
न चासां मांसमश्नीयाद् गवां पुष्टिं तथाप्नुयात् ।। १७ ।।
'गौओंके मूत्र और गोबरसे किसी प्रकार उद्विग्न न हो – घृणा न करे और उनका मांस न खाय। इससे मनुष्यको पुष्टि प्राप्त होती है ।। १७ ।।

Nor should one consume the flesh of Cows . By doing so (i.e., by respecting these principles), one attains nourishment and strength from the cows.

गवां मूत्रपुरीषस्य नोद्विजेत कथंचन ।
न चासां मांसमश्नीयाद् गवां पुष्टिं तथाप्नुयात् ।। १७ ।।
'गौओंके मूत्र और गोबरसे किसी प्रकार उद्विग्न न हो—घृणा न करे और उनका मांस न खाय। इससे मनुष्यको पुष्टि प्राप्त होती है ।। १७ ।।

Aitreya Brahmana 6/8/6

(अब प्रसङ्गवश किसी धर्म-विशेष को दिखला रहे हैं-) उत्क्रान्तमेधा ते एते निकल गये (हविर्भाग) वाले वे ये पशवः (मनुष्य, अश्व, गो, अवि और अज) पशु अमेध्याः यज्ञ के (हविर्भाग के) योग्य नहीं हैं। तस्मात् इसी कारण एतेषाम् इनका (मांस) न अश्नीयात् नहीं खाना चाहिए।

(Now, in context, a particular religious view is being presented.) "These beings—humans, horses, cows, sheep, and goats—whose intellect has transcended (utkrānta-medhā), are considered unfit for sacrificial offerings

(havirbhāga). Therefore, their flesh should not be consumed.”

Sayanacharya commentary –

मनुष्याश्वगोव्यजेभ्यो मेधस्योत्क्रमणक्रमेण निष्पन्नास्त एते किंपुरुषादयो मेधराहित्याद् यज्ञयोग्याः प्रशवो नाऽऽसन्। अत एतेषां पशूनां संबन्धि मांसं नाश्नीयात्

> “From among humans, horses, cows, sheep, and goats—those who have transcended the faculty of intelligence (medhā)—have emerged as beings like the Kiṁpuruṣas Due to the absence of medhā (intellect or ritual purity), they are not suitable for sacrificial offerings. Therefore, the meat of these animals should not be consumed.”

त एत उत्क्रान्तमेधा अमेध्याः पशवस्तस्मादेतेषां नाश्नीयात् ।।६।।
हिन्दी—(... किसी धर्म-विशेष को दिखला रहे हैं—) उत्क्रान्तमेधा ते ... निकल गये (हविर्भाग) वाले वे ये पशवः (मनुष्य, अश्व, गो, अवि और अज) पशु अमेध्याः यज्ञ के (हविर्भाग के) योग्य नहीं हैं तस्मात् इसी कारण एतेषाम् इनका (मांस) न अश्नीयात् नहीं खाना चाहिए।
सा० भा०—मनुष्याश्वगोव्यजेभ्यो मेधस्योत्क्रमणक्रमेण निष्पन्नास्त एते किंपुरुषादयो मेधराहित्याद् यज्ञयोग्याः प्रशवो नाऽऽसन्।[1] अत एतेषां पशूनां संबन्धि मांसं नाश्नीयात्।
अथ पुरोडाश विधत्ते—

Mahabharta Anushashan Parva Adhaya 115 sloka 42-43

जो मांस खानेवालोंके लिये पशुओंकी हत्या करता है, वह मनुष्योंमें अधम है। घातकको बहुत भारी दोष लगता है। मांस खानेवालेको उतना दोष नहीं लगता ।। ४२ ।।

'जो मांसलोभी मूर्ख एवं अधम मनुष्य यज्ञ-याग आदि वैदिक मार्गोंके नामपर प्राणियोंकी हिंसा करता है, वह नरकगामी होता है ।। ४३ ।।

Verse 42:
“One who kills animals for meat-eaters is the lowest among men. The killer incurs a very heavy sin; the eater of the meat does not incur as much sin.”

Verse 43:
“That foolish and degraded person who, out of greed for meat, commits violence against living beings under the pretense of Vedic rituals , surely goes to hell.”

खादकस्य कृते जन्तून् यो हन्यात् पुरुषाधमः ।
महादोषतरस्तत्र घातको न तु खादकः ।। ४२ ।।
'जो मांस खानेवालोंके लिये पशुओंकी हत्या करता है, वह मनुष्योंमें अधम है। घातकको बहुत भारी दोष लगता है। मांस खानेवालेको उतना दोष नहीं लगता ।। ४२ ।।
इज्यायज्ञश्रुतिकृतैर्यो मार्गैरबुधोऽधमः ।
हन्याज्जन्तून् मांसगृध्नुः स वै नरकभाङ्नरः ।। ४३ ।।
'जो मांसलोभी मूर्ख एवं अधम मनुष्य यज्ञ-याग आदि वैदिक मार्गोंके नामपर प्राणियोंकी हिंसा करता है, वह नरकगामी होता है ।। ४३ ।।

Srimad Bhagvatam 11.5.14 Geeta Press Gorakhpur –

जो इस विशुद्ध धर्मको नहीं जानते, वे घमंडी वास्तवमें तो दुष्ट हैं, परन्तु समझते हैं अपनेको श्रेष्ठ। वे धोखेमें पडे हुए लोग पशुओंकी हिंसा करते हैं और मरनेके बाद वे पशु ही उन मारनेवालोंको खाते हैं ।।१४।

“Those who do not know this pure Dharma are arrogant — in reality, they are wicked, yet they consider themselves to be superior. Deluded, they engage in the killing of animals, and after death, those very animals they killed devour them.” (Verse 14)

हित्वात्यापात्परचिता गृहापत्यसुहृच्छ्रियः ।
तमो विशन्त्यनिच्छन्तो वासुदेवपराङ्मुखाः ॥१८

राजोवाच

कस्मिन् काले स भगवान् किं वर्णः कीदृशो नृभिः ।
नाम्ना वा केन विधिना पूज्यते तदिहोच्यताम् ॥१९

जो इस विशुद्ध धर्मको नहीं जानते, वे घमंडी वास्तवमें तो दुष्ट हैं, परन्तु समझते हैं अपनेको श्रेष्ठ। वे धोखेमें पड़े हुए लोग पशुओंकी हिंसा करते हैं और मरनेके बाद वे पशु ही उन मारनेवालोंको खाते हैं ॥१४॥ यह शरीर मृतक-शरीर है। इसके सम्बन्धी भी इसके साथ ही छूट जाते हैं। जो लोग इस शरीरसे तो प्रेमकी गाँठ बाँध लेते हैं और दूसरे शरीरोंमें रहनेवाले अपने ही आत्मा एवं सर्वशक्तिमान् भगवान्से द्वेष करते हैं, उन मूर्खोंका अधःपतन निश्चित है ॥१५॥ जिन लोगोंने आत्मज्ञान सम्पादन करके कैवल्य-मोक्ष नहीं प्राप्त किया है

Moreover in Shraddha- Offering meat is strictly prohibited

Srimad Bhagvatam 7.15.7-8

7. A person who knows the essence of dharma should not give (serve) flesh (non-vegetarian food), nor should eat it at the time of Sraddha, for there is no real gratification in slaughter of animals (flesh); for there is supreme satisfaction with the type of food proper for sages.
8. For those persons who desire to follow the right course of conduct, there is no supreme dharma other than abstinence from violence to living beings caused by thought, word and deed.

7. A person who knows the essence of *dharma* should not give (serve) flesh (non-vegetarian food), nor should eat it at the time of *Śrāddha*, for there is no real gratification in slaughter of animals (flesh); for there is supreme satisfaction with the type of food proper for sages.

8. For those persons who desire to follow the right course of conduct, there is no supreme *dharma* other than

abstinence from violence to living beings caused by thought, word and deed.

Hindi translation of Geeta Press Gorakhpur

देवकार्यमें दो और पितृकार्यमें तीन अथवा दोनोंमें एक-एक ब्राह्मणको भोजन कराना चाहिये। अत्यन्त धनी होनेपर भी श्राद्धकर्ममें अधिक विस्तार नहीं करना चाहिये ॥३॥ क्योंकि सगे-सम्बन्धी आदि स्वजनोंको देनेसे और विस्तार करनेसे देश-कालोचित श्रद्धा, पदार्थ, पात्र और पूजन आदि ठीक-ठीक नहीं हो पाते ॥४॥ देश और कालके प्राप्त होनेपर ऋषि-मुनियोंके भोजन करनेयोग्य शुद्ध हविष्यान्न भगवान्को भोग लगाकर श्रद्धासे विधिपूर्वक योग्य पात्रको देना चाहिये। वह समस्त कामनाओंको पूर्ण करनेवाला और अक्षय होता है ॥५॥ देवता, ऋषि, पितर, अन्य प्राणी, स्वजन और अपने-आपको भी अन्नका विभाजन करनेके समय परमात्मस्वरूप ही देखे ॥६॥

धर्मका मर्म जाननेवाला पुरुष श्राद्धमें मांसका अर्पण न करे और न स्वयं ही उसे खाय; क्योंकि पितरोंको ऋषि-मुनियोंके योग्य हविष्यान्नसे जैसी प्रसन्नता होती है, वैसी पशु-हिंसासे नहीं होती ॥७॥ जो लोग सद्धर्मपालनकी अभिलाषा रखते हैं, उनके लिये इससे बढ़कर और कोई धर्म नहीं है कि किसी भी प्राणीको मन, वाणी और शरीरसे किसी प्रकारका कष्ट न दिया जाय ॥८॥ इसीसे कोई-कोई यज्ञतत्त्वको जाननेवाले ज्ञानी ज्ञानके द्वारा प्रज्वलित

If Killing Cows or any other animals and eating their meat and offering meat in Shraddha or any other Vedic Anusthan is Strictly Prohibited then how could Apastamba Dharma sutra prescribe to offer the meat of Cows or Buffaloes or Goat in Shraddha hence here Mamsa which is mentioned in the original Sutras and the bhasya will have a different meaning rather than meat

In the Śatapatha Brāhmaṇa 11.7.1.3 Mamsa has been termed paramānna परमान्न (एतदु ह वै परममन्नाद्य यन्मांसम्) and according to Amarakośa 2.7.24 paramanna परमान्न is a synonym of pāyasa पायस or a pudding of milk and rice with sugar added to it (परमान्नं तु पायसम्).

स यत्पशुबन्धेन यजते। आत्मानमेवैतन्निष्क्रीणीते वीरेण वीरं वीरो हि पशुर्वीरो यजमान एतद्ध वै परममन्नाद्यं यन्मांसं स परमस्यैवान्नाद्यस्यात्ता भवति तं वै संवत्सरो नानीजानमतीयादायुर्वै संवत्सर आयुरेवैतदमृतमात्मन्धत्ते - ११.७.१.३

(२.६.८५८) पृषदाज्यं सदध्याज्यं परमान्नं तु पायसम्

Thus here Mamsa should be interpreted as Puddling made up of Cow's or Buffaloe's or Goat's Milk and Rice and not literal meat because offering meat in Shraddha is strictly prohibited and killing Cows or other Pashu in Vedic Anusthan is also prohibited

Allegations-

Apastamba Dharmasutra 1.5.17.30-37
(But the meat) of milch-cows and oxen may be eaten. The Vâgasaneyaka declares 'bull's flesh is fit for offerings.' Five-toed animals (ought not to be eaten) with the exception of the iguana, the tortoise, the porcupine, the hedgehog, the rhinoceros, the hare, and the Pûtikhasha

Vasistha Dharmasutra 14.46
It is declared in the Vâgasaneyaka, that (the flesh of) milch-cows and oxen is fit for offerings.

Refutation-

These Sutras are Anti Vedic . Mimamsa Sutra 1/3/11-14 states that anything against Vedas in Kalpa Sutras is not acceptable and rejected

प्रयोगशास्त्रमिति चेत् ॥ १।३।११ ॥

11. If you say that the treatises on the sacrifice (Kalpasutra) are an authority.
    The objector says that the **कश सूत्र**s are authorities because they are the works on sacrifice by the Rişis.
    नाऽसन्नियमात् ॥ १।३।१२॥
    न not; **असनियमात्** by reason of the absence of accents.
12. No, they are not authorities because there are no accents as we find in the Veda.
    The author replies that the **कल्ल सूत्र**s are no authorities as there are no **स्वर**s as we find in the Veda.
    अवाक्यशेषाच्च ॥ १।३।१३॥
13. And by not being supplementary to any text.
    The author gives another reason for not holding the **कल्प सूत्र**s in-fallible because we do not find the relation of the subordinate and principal sentence in them as we do in the Vedic text. One is **मुख्य** and the other is **गौण**. One a **विधि** and the other an **अर्थवाद**.
    सर्वत्र च प्रयोगात्सन्निधानशास्त्राच्च ॥ १।३।१४।
    सर्वत्र everywhere; **प्रयेगात्** by reason of the application **संनिधान शास्त्रात्** by reason of their compilation.
14. And by their applicability everywhere and their being mere compilations.
    The author advances another reason for not holding the **कल्प सूत्र** infallible. He says that they are applicable in the sacrifice as said everywhere in them, and further they are only compilations from other works. Some

commentators say that they cannot be held infallible by reason of containing contradictory statements

प्रयोगशास्त्रमिति चेत् ॥ १ । ३ । ११ ॥

11. If you say that the treatises on the sacrifice (कल्पसूत्र) are an authority.

The objector says that the कल्प सूत्रs are authorities because they are the works on sacrifice by the Rishis.

नाऽसन्नियमात् ॥ १ । ३ । १२ ॥

न not ; असन्नियमात् by reason of the absence of accents.

12. No, they are not authorities because there are no accents as we find in the Veda.

The author replies that the कल्प सूत्रs are no authorities as there are no स्वरs as we find in the Veda.

अवाक्यशेषाच्च ॥ १ । ३ । १३ ॥

13. And by not being supplementary to any text.

The author gives another reason for not holding the कल्प सूत्रs infallible because we do not find the relation of the subordinate and principal sentences in them as we do in the Vedic text. One is सूत्र and the other is शेष. One a विधि and the other an अर्थवाद.

सर्वत्र च प्रयोगात्सन्निधानशास्त्राच्च ॥ १ । ३ । १४ ।

सर्वत्र everywhere ; प्रयोगात् by reason of the application सन्निधान शास्त्रात् by reason of their compilation.

14. And by their applicability everywhere and their being mere compilations.

The author advances another reason for not holding the कल्प सूत्रs infallible. He says that they are applicable in the sacrifice as said everywhere in them, and further they are only compilations from other

works. Some commentators say that they cannot be held infallible by reason of containing contradictory statements.

NOTE- I am not totally denying the authority of Kalpasutras . While Kalpasutras have a very large importance in Sanatan Dharma and Explain Vedic Rituals and helps to Understand many aspects of Brahmanas and Samhitas the core Purpose of Kalpasutras is to explain Vedic Rituals and if kalpasutras go against Vedas then they will be rejected immediately as per Mimansa Sutra 1/3/11-14

Killing Cows and Bulls and Eating their Meat is Totally Anti Vedic

Rig Veda 1.173.1 – Cows are Aghanya – One who is not to be killed

हे इंद्र ! उद्गाता सामवेद को इस प्रकार गाता है कि वह आकाश में गूंज जाए और आप उसे समझ लें. हम उस बढ़ते हुए सामगान की पूजा स्वर्ग के समान करते हैं. जिस प्रकार दुधारू और हिंसारहित गाएं अपने स्थान पर बैठती हैं, उसी प्रकार मैं तुम्हारी सेवा करता हूं.

O Indra! The chanter sings the Sāma Veda in such a way that it echoes through the sky, and may You understand it. We worship that ascending song of the Sāma as if it were heaven itself. Just as the milk-giving and Inviolable cows sit peacefully in their place, in the same manner, I serve You."

सूक्त—१७३ देवता—इंद्र

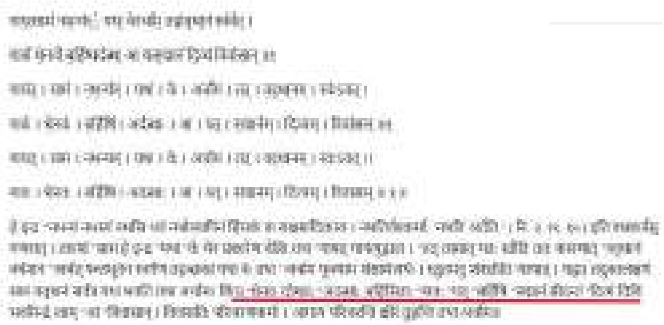
गायत्साम नभन्यं यथा वेरर्चाम तद्वावृधानं स्वर्वत्.
गावो धेनवो बर्हिष्यदब्धा आ यत्सद्मानं दिव्यं विवासान्. (१)

हे इंद्र! उद्गाता सामवेद को इस प्रकार गाता है कि वह आकाश में गूंज जाए और आप उसे समझ लें. हम उस बढ़ते हुए सामगान की पूजा स्वर्ग के समान करते हैं. जिस प्रकार दुधारू और हिंसारहित गाएं अपने स्थान पर बैठती हैं, उसी प्रकार मैं तुम्हारी सेवा करता हूं. (१)

Sayanacharya in his commentary on Rig Veda 1.173.1 too said the same thing about Cows

किंच “धेनवः दोग्ध्यः “अदब्धाः अहिंसिताः “गावः “यत् “बर्हिषि

“धेनवः” — milch cows **“दोग्ध्यः”** — suitable for milking **“अदब्धाः”** — unhurt and faultless **“अहिंसिताः”** — Not to harmed , Killed , Inviolable **“गावः”** — cows **“यत् बर्हिषि”** — who are placed upon the *barhis* (sacrificial grass)



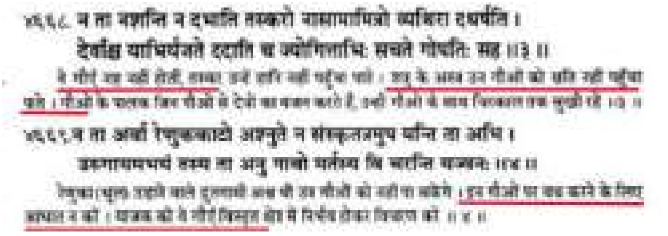
Rig Veda 6/28/3-4 – Cows are Aghnaya – One who is not to be killed

वे गौएँ नष्ट नहीं होतीं, तस्कर उन्हें हानि नहीं पहुँचा पाते। शत्रु के अस्त्र उन गौओं को क्षति नहीं पहुँचा पाते । गौओं के पालक जिन गौओं से देवों का यजन करते हैं, उन्हीं गौओं के साथ चिरकाल तक सुखी रहें ॥ ३ ॥

रेणुका (धूल) उड़ाने वाले द्रुतगामी अश्व भी उन गौओं को नहीं पा सकेंगे। इन गौओं पर वध करने के लिए आघात न करें। याजक की वे गौएँ विस्तृत क्षेत्र में निर्भय होकर विचरण करें ॥ ४ ॥

Those cows are never harmed—thieves cannot steal them, and enemy weapons cannot injure them. May the keeper of those cows—who offers them in divine sacrifices—live joyfully with those very cows for a long time. (Verse 3)

Even swift horses that kick up clouds of dust shall not be able to overtake those sacred cows. Let no one be able to kill these Inviolable cows . May the priest's cows roam freely and fearlessly across wide pastures. (Verse 4)



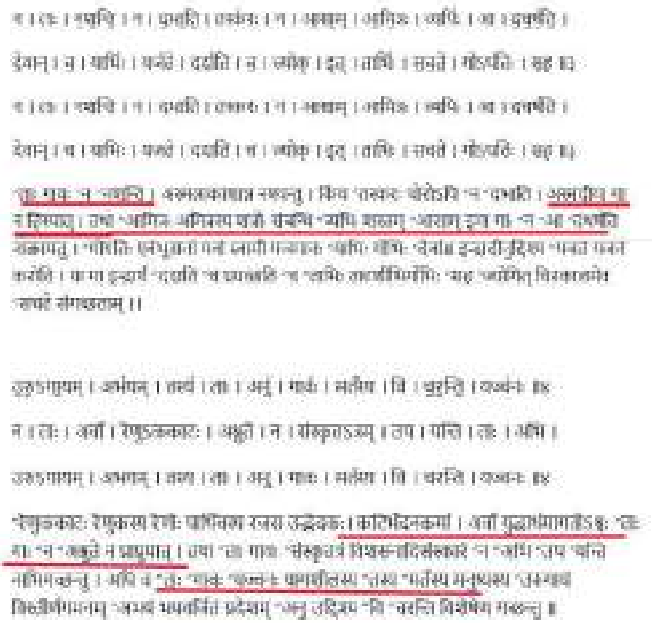
Sayanacharya in his commentary on Rig Veda 6.28.3-4 too said that Cows are Inviolable not to killed nor harmed at any circumstances

“ताः गावः “न “नशन्ति अस्मदीया गा न हिंस्यात् । तथा “आमित्रः अमित्रस्य शत्रोः संबन्धि “व्यथिः शस्त्रम् “आसाम् इमा गाः “

कटिर्भेदनकर्मा । अर्वा युद्धार्थमागतोऽश्वः “ताः गाः “न “अश्नुते न प्राप्नुयात् “ताः “गावः “यज्वनः यागशीलस्य “तस्य “मर्तस्य मनुष्यस्य

“May those cows never be harmed; let no one injure our cows. Likewise, may the enemy's weapon (vyathiḥ) not touch these cows.”**

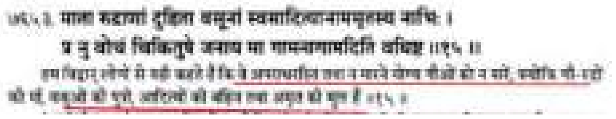
*“Even the warrior horse, whose activity is to strike or split (*kaṭiḥ), that arrives for battle—may it not reach or touch those cows of the sacrificer, the pious man.”**



Rig Veda 8.101.15 – Cows are Aghanya – Not to be Killed

हम विद्वान् लोगों से यही कहते हैं कि वे अपराधरहित तथा न मारने योग्य गौओं को न मारें, क्योंकि गौ-रुद्रों की माँ, वसुओं की पुत्री, आदित्यों की बहिन तथा अमृत की मूल हैं ॥१५

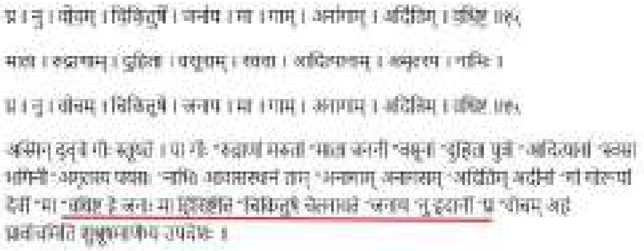
We say this to the learned: do not harm the innocent and inviolable cows—because the cow is the mother of the Rudras, daughter of the Vasus, sister of the Ādityas, and the source of ambrosia (amṛta). (Verse 15)



Sayanacharya in his commentary on Rig Veda 8.101.15 too said that Cows are Inviolable not to killed nor harmed at any circumstances

गां गोरूपां देवीं "मा "वधिष्ट हे जनाः मा हिंसिष्टेति "चिकितुषे चेतनावते "जनाय "नु इदानीं

"Do not slay the cow, the divine being in the form of a cow. O people, do not harm her! This is a message for the intelligent and conscious human of today."



Paippalāda Samhita of Atharva Veda 16/107/1

नमस्ते जायमानायै जाताया उत ते नमः । बालेभ्यः शफेभ्यो रूपायाघ्ये ते नमः ।। १।। यो विद्यात् सप्त प्रवतः सप्त विद्यात् परावतः । शिरो यज्ञस्य यो विद्यात् स वशां प्रति गृह्णीयात्

> *Salutations to the one who is being born, and to the one who is already born. Homage to the calves, to the hooves, and to the beautiful form of the innocent Inviolable cow.*

> *He who knows the seven flows, and the seven counter-flows, He who knows the head of the sacrifice—may he take control of the cattle.*

१६-१०७ 16.107

नमस्ते जायमानायै जाताया उत ते नमः ।
बालेभ्यः शफेभ्यो रूपायाघ्न्ये ते नमः ।।१ ।।
यो विद्यात् सप्त प्रवतः सप्त विद्यात् परावतः ।
शिरो यज्ञस्य यो विद्यात् स वशां प्रति गृह्णीयात् ।।२ ।।

The Translation of Paippalāda Samhita 16/107/1 given by Acharya Gangadhar Pathal Maithil

हे अवध्य गौ ! तेरे स्वरूपकेलिये प्रणाम है

O inviolable cow! I bow in reverence to your sacred form.

नमस्ते जायमानायै जाताया उत ते नमः ।
बालेभ्यः शफेभ्यो रूपायाघ्न्ये ते नमः ।।
(अ.शौ.१०।१०।१, पैप्पलाद:१६।१०७।१)

हे अवध्य गौ! तेरे स्वरूपकेलिये प्रणाम है

Aitreya Brahmana 6/8/6

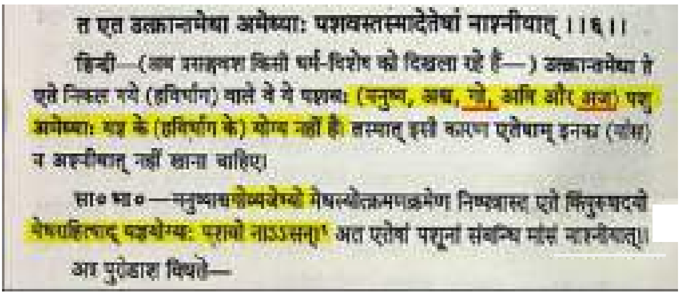
(अब प्रसङ्गवश किसी धर्म-विशेष को दिखला रहे हैं-) उत्क्रान्तमेधा ते एते निकल गये (हविर्भाग) वाले वे ये पशवः (मनुष्य, अश्व, गो, अवि और अज) पशु अमेध्याः यज्ञ के (हविर्भाग के) योग्य नहीं हैं। तस्मात् इसी कारण एतेषाम् इनका (मांस) न अश्नीयात् नहीं खाना चाहिए।

(Now, in context, a particular religious view is being presented.) "These beings—humans, horses, cows, sheep, and goats—whose intellect has transcended (utkrānta-medhā), are considered unfit for sacrificial offerings (havirbhāga). Therefore, their flesh should not be consumed."

Sayanacharya commentary –

मनुष्याश्वगोव्यजेभ्यो मेधस्योत्क्रमणक्रमेण निष्पन्नास्त एते किंपुरुषादयो मेधराहित्याद् यज्ञयोग्याः प्रशवो नाऽऽसन्। अत एतेषां पशूनां संबन्धि मांसं नाश्नीयात्

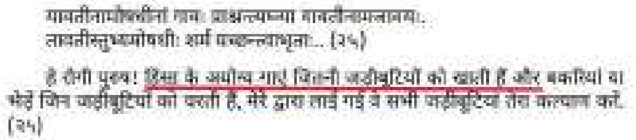
> "From among humans, horses, cows, sheep, and goats—those who have transcended the faculty of intelligence (medhā)—have emerged as beings like the Kiṁpuruṣas Due to the absence of medhā (intellect or ritual purity), they are **not suitable for sacrificial offerings**. Therefore, the **meat of these animals should not be consumed**."


त एत उत्क्रान्तमेधा अमेध्याः पशवस्तस्मादेतेषां नाश्नीयात् ।।६।।
हिन्दी—(अब प्रसङ्गवश किसी धर्म-विशेष को दिखला रहे हैं—) उत्क्रान्तमेधा ये छूटे निकल गये (हविर्भाग) वाले वे ये पशवः (मनुष्य, अश्व, गो, अवि और अज) पशु अमेध्याः यज्ञ के (हविर्भाग के) योग्य नहीं हैं। तस्मात् इसी कारण एतेषाम् इनका (मांस) न अश्नीयात् नहीं खाना चाहिए।
सा० भा०—मनुष्याश्वगोऽव्यजेभ्यो मेधस्योत्क्रमणक्रमेण निष्क्रान्तत्वात् ... मेधरहितत्वाद् यज्ञायोग्याः पशवो नाऽऽसन्। अत एतेषां पशूनां संबन्धि मांसं नाश्नीयात्।
अथ पुरोडाश विधत्ते—

Atharva Veda 8.7.25

हे रोगी पुरुष ! हिंसा के अयोग्य गाएं जितनी जड़ीबूटियों को खाती हैं और बकरियां या भेड़ें जिन जड़ीबूटियों को चरती हैं, मेरे द्वारा लाई गई वे सभी जड़ीबूटियां तेरा कल्याण करें. (२५)

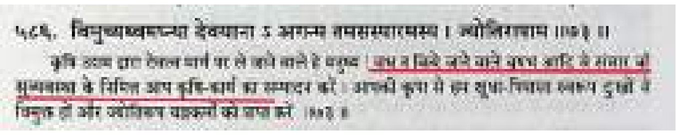
O ailing man! May all the herbs consumed by the Inviolable cows, and those grazed upon by goats and sheep, bring you healing and well-being—these herbs I have brought for your benefit.


यावतीनामोषधीनां गावः प्राश्नन्त्यघ्न्या यावतीनामजावयः।
तावतीस्तुभ्यमोषधीः शर्म यच्छन्त्वाभृताः॥ (२५)
हे रोगी पुरुष! हिंसा के अयोग्य गाएं जितनी जड़ीबूटियों को खाती हैं और बकरियां या भेड़ें जिन जड़ीबूटियों को चरती हैं, मेरे द्वारा लाई गई वे सभी जड़ीबूटियां तेरा कल्याण करें. (२५)

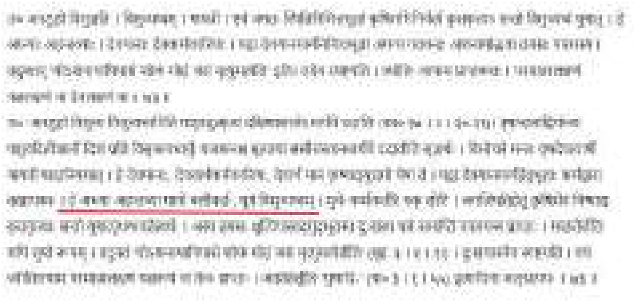
Yajur Veda 12.73 – Bulls are Aghanya – Inviolable

कृषि उद्यम द्वारा देवत्व मार्ग पर ले जाने वाले हे मनुष्य ! वध न किये जाने वाले वृषभ आदि से संसार की सुव्यवस्था के निमित्त आप कृषि-कार्य का सम्पादन करें। आपकी कृपा से हम क्षुधा-पिपासा स्वरूप दुःखों से विमुक्त हों और ज्योतिरूप यज्ञकर्मों को प्राप्त करें ॥७३

O noble soul, who walks the path of divinity through agricultural endeavor! May you perform your farming duties with the help of Inviolable bulls and other sacred beings, for the harmonious order of the world. Through your grace, may we be freed from the sufferings of hunger and thirst, and attain the radiant fruits of sacrificial deeds.


५८६. विमुच्यध्वमघ्न्या देवयाना ऽ अगन्म तमसस्पारमस्य । ज्योतिरापाम ॥७३॥
कृषि उद्यम द्वारा देवत्व मार्ग पर ले जाने वाले हे मनुष्य ! वध न किये जाने वाले वृषभ आदि से संसार की सुव्यवस्था के निमित्त आप कृषि-कार्य का सम्पादन करें। आपकी कृपा से हम क्षुधा-पिपासा स्वरूप दुःखों से विमुक्त हों और ज्योतिरूप यज्ञकर्मों को प्राप्त करें ॥७३॥

Acharya Mahidhar even extended this by saying । हे अघ्या अहन्तव्या गावो बलीवर्दाः, यूयं विमुच्यध्वम् meaning "O Aghnyā (inviolable) cows and bullocks you not to be killed, You all should be set free." – That all Cattle and Bull Species are Aghanya



Atharva Veda 8.3.15

जो राक्षस पुरुषों के मांस से अपना पोषण करता है तथा घोड़े और बकरी आदि के ांस से पुष्ट होता है, हे अग्नि देव ! जो राक्षस गाय का दूध चुराता है. उन सब के

सिरों को अपनी ज्वाला से काट दो

The tormentor, who feeds on human flesh, and who on the horse-meat, and on the cattle, and who steals away the milk of the inviolable cow, O adorable leader, may you cut off their head with your flame.

Atharva Veda 8/6/23

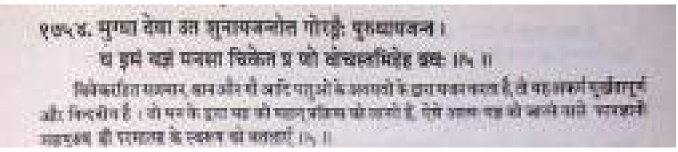
जो राक्षस कच्चा मांस खाते हैं, जो मानव मांस का भक्षण करते हैं तथा जो लंबे केशों वाले हैं. वे माया रूप धारण कर के गर्भ में प्रवेश करते हैं और उसे खा जाते हैं. हम उन तीनों प्रकार के राक्षसों को गर्भिणी के समीप से दूर भगाते हैं

Those who eat flesh uncooked, and those who eat the bleeding flesh of man, feeders on babes unborn, long-haired impostors, far from this place we banish them.

Atharva Veda 7/5/5 condemns killing Cows in Yagyas

विवेकरहित यजमान, श्वान और गौ आदि पशुओं के अवयवों के द्वारा यजन करता है, तो यह अकर्म मूर्खतापूर्ण और निन्दनीय है। जो मन के द्वारा यज्ञ की महान् प्रक्रिया को जानते हैं, ऐसे आत्म-यज्ञ को जानने वाले परमज्ञानी महापुरुष ही परमात्मा के स्वरूप को बतलाएँ ॥५ ॥

A yajamāna (sacrificer) devoid of Intellect , who performs Yagyas using the limbs of animals like dogs and cows, engages in an actionless, foolish, and condemnable act. Only those great souls who understand the profound process of inner sacrifice through the mind — the knowers of the self-sacrifice — can truly reveal the nature of the Supreme Being



Allegations-

📚Mahabharata 12.263📚
One who is of such a cleansed soul may slaughter a cow (as an offering in Sacrifice). They, therefore, that are not of that kind should perform Sacrifices with herbs and plants (and ot animals).”

Refutation-

Here is Mahabharta Shanti Parva Adhaya 263 Geeta Press Gorakhpur – No Cow Sacrifice

जाजलिने कहा-वणिक् महोदय ! तुम हाथमें तराजू लेकर सौदा तौलते हुए जिस धर्मका उपदेश करते हो, उससे तो स्वर्गका दरवाजा ही बंद किये देते हो और प्राणियोंकी जीविकावृत्तिमें भी रुकावट पैदा करते हो ।। १ ।

वैश्यपुत्र ! तुम्हें मालूम होना चाहिये कि खेतीसे ही अन्न पैदा होता है, जिससे तुम भी जी रहे हो। अन्न और पशुओंसे ही मनुष्यका जीवन-निर्वाह होता है ।। २ ।।

उन्हींसे यज्ञकार्य सम्पन्न होता है। तुम तो नास्तिकताकी भी बातें करते हो। यदि पशुओंके कष्टका ख्याल करके खेती आदि वृत्तियोंका त्याग कर दिया जाय, तो इस संसारका जीवन ही समाप्त हो जायगा ।। ३ ।।

तुलाधारने कहा-जाजले ! मैं तुम्हें हिंसातिरिक्त जीविका-वृत्ति बताऊँगा। ब्राह्मणदेव ! मैं नास्तिक नहीं हूँ और न यज्ञकी ही निन्दा करता हूँ; परंतु यज्ञके यथार्थ स्वरूपको समझनेवाला पुरुष अत्यन्त दुर्लभ है ।। ४ ।

विप्र ! ब्राह्मणोंके लिये जिस यज्ञका विधान है, उसको तो मैं नमस्कार करता हूँ और जो लोग उस यज्ञको ठीक-ठीक जानते हैं, उनके चरणोंमें भी मस्तक झुकाता हूँ, किंतु खेद है, इस समय ब्राह्मणलोग अपने यज्ञका परित्याग करके क्षत्रियोचित यज्ञोंके अनुष्ठानमें प्रवृत्त हो रहे हैं ।। ५ ।।

ब्रह्मन् ! धन कमानेके प्रयत्नमें लगे हुए बहुत से लोभी और नास्तिक पुरुषोंने वैदिक वचनोंका तात्पर्य न समझकर सत्य-से प्रतीत होनेवाले मिथ्या यज्ञोंका प्रचार कर दिया है ।। ६ ।।

जाजले ! श्रुतियों और स्मृतियोंमें कहा गया है कि अमुक कर्मके लिये यह दक्षिणा देनी चाहिये, वह दक्षिणा देनी चाहिये, उसके अनुसार वैसी दक्षिणा देनेसे भी यह यज्ञ श्रेष्ठ माना जाता है; अन्यथा शक्ति रहते हुए यदि यज्ञकर्ताने लोभ दिखाया तो उसको चोरी करनेका पाप लगता है और उस कर्ममें भी विपरीतता आ जाती है ।। ७ ।।

शुभ कर्मके द्वारा जिस हविष्यका संग्रह किया जाता है, उसीके होमसे देवता संतुष्ट होते हैं। शास्त्रके कथनानुसार नमस्कार, स्वाध्याय, घी और अन्न- इन सबके द्वारा देवताओंकी पूजा हो सकती है ।। ८ ।।

जो लोग कामनाके वशीभूत होकर यज्ञ करते, तालाब खुदवाते या बगीचे लगवाते हैं, उन (सकाम-भावयुक्त) असाधु पुरुषोंसे उन्हींके समान गुणहीन संतान उत्पन्न होती है ।। ९ ।।

लोभी पुरुषोंसे लोभीका जन्म होता है और समदर्शी पुरुषोंसे समदर्शी पुत्र उत्पन्न होता है। यजमान और ऋत्विज् स्वयं जैसे होते हैं, उनकी प्रजा भी वैसी ही होती है ।। १० ।।

जिस प्रकार आकाशसे निर्मल जलकी वर्षा होती है उसी प्रकार शुद्ध भावसे किये हुए यज्ञसे योग्य प्रजाकी उत्पत्ति होती है। विप्रवर ! अग्निमें डाली हुई आहुति सूर्यमण्डलको प्राप्त होती है, सूर्यसे जलकी वृष्टि होती है, वृष्टिसे अन्न उपजता है और अन्नसे सम्पूर्ण प्रजा जन्म तथा जीवन धारण करती है ।। ११ ।।

पहलेके लोग कर्तव्य समझकर यज्ञमें श्रद्धापूर्वक प्रवृत्त होते थे और उस यज्ञसे उनकी सम्पूर्ण कामनाएँ स्वतः पूर्ण हो जाती थीं। पृथ्वीसे बिना जोते-बोये ही काफी अन्न पैदा होता तथा जगत्की भलाईके लिये उनके शुभ संकल्पसे ही वृक्षों और लताओंमें फल-फूल लगते थे ।। १२ ।।

वे यज्ञोंमें अपने लिये किसी फलकी ओर दृष्टि नहीं रखते थे। जो मनुष्य यज्ञसे कोई फल मिलता है या नहीं, इस प्रकारका संदेह मनमें लेकर किसी तरह यज्ञोंमें प्रवृत्त होते हैं, वे धन चाहनेवाले लोभी, धूर्त और दुष्ट होते हैं ।। १३-१४ ।।

द्विजश्रेष्ठ ! जो मनुष्य प्रमाणभूत वेदको अपने अप्रामाणिक कुतर्कद्वारा अमंगलकारी सिद्ध करता है, उसकी बुद्धि शुद्ध नहीं है, उसका मन सदा यहाँ पापोंमें ही लगा रहता है और वह अपने अशुभ कर्मके कारण पापाचारियोंके लोकों नरकों) में ही जाता है ।। १५

जो करने योग्य कर्मोंको अपना कर्तव्य समझता है और उसका पालन न होनेपर भय मानता है, जिसकी दृष्टिमें (ऋत्विक्, हविष्य, मन्त्र और अग्नि आदि) सब कुछ ब्रह्म ही है तथा जो किसी भी कर्तव्यको अपना नहीं मानता – कर्तापनका अभिमान नहीं रखता -वही सच्चा ब्राह्मण है ।। १६ ।।

प्राचीन कालके ब्राह्मण सत्यभाषण और इन्द्रिय-संयमरूप यज्ञका अनुष्ठान करते थे। वे परम पुरुषार्थ (मोक्ष) के प्रति लोभ रखते थे, उन्हें लौकिक धनकी प्यास न रहती थी, वे उस ओरसे सदा तृप्त रहते थे। वे सब लोग प्राप्त वस्तुका त्याग करनेवाले और ईर्ष्या-द्वेषसे रहित थे ।। १८३ ।।

वे क्षेत्र (शरीर) और क्षेत्रज्ञ (आत्मा) के तत्त्वको जाननेवाले और आत्मयज्ञ-परायण थे। उपनिषदोंके अध्ययनमें तत्पर रहते तथा स्वयं संतुष्ट होकर दूसरोंको भी संतोष देते थे ।। १९३ ।।

ब्रह्म सर्वस्वरूप है, सम्पूर्ण देवता उसीके रूप हैं, वह ब्रह्मवेत्ता ब्राह्मणके भीतर विराजमान है। इसलिये जाजले ! इसके तृप्त होनेपर सम्पूर्ण देवता तृप्त एवं संतुष्ट हो जाते हैं ।। २० ।।

जैसे सब प्रकारके रसोंसे तृप्त हुआ मनुष्य किसी भी रसका अभिनन्दन नहीं करता, उसी प्रकार जो ज्ञानानन्दसे परितृप्त है, उसे अक्षय सुख देनेवाली नित्य तृप्ति बनी रहती है ।। २१ ।।

हममेंसे बहुत लोग ऐसे हैं, जिनका धर्म ही आधार है, जो धर्ममें ही सुख मानते हैं तथा जिन्होंने सम्पूर्ण कर्तव्य-अकर्तव्यका निश्चय कर लिया है; परंतु हमलोगोंका जो यथार्थरूप है, उसकी अपेक्षा बहुत महान् और व्यापक परमात्मा सर्वत्र सर्वात्मा रूपसे विराजमान है – ऐसा ज्ञानी पुरुष देखता है ।। २२ ।।

भवसागरसे पार उतरनेकी इच्छावाले कोई-कोई ज्ञान-विज्ञानसम्पन्न महात्मा पुरुष ही अत्यन्त पवित्र और पुण्यात्माओंसे सेवित पुण्यदायक ब्रह्मलोकको प्राप्त होते हैं, जहाँ जाकर वे न तो शोक करते हैं, न वहाँसे नीचे गिरते हैं और न मनमें किसी प्रकारकी व्यथाका ही अनुभव करते हैं ।। २३-२४ ।।

वे सात्त्विक महापुरुष उस ब्रह्मधामको ही प्राप्त होते हैं, उन्हें स्वर्गकी इच्छा नहीं होती, वे यश और धनके लिये यज्ञ नहीं करते, सत्पुरुषोंके मार्गपर चलते और हिंसारहित यज्ञोंका अनुष्ठान करते हैं। वनस्पति, अन्न और फल-मूलको ही वे हविष्य मानते हैं, धनकी इच्छा रखनेवाले लोभी ऋत्विज् इनका यज्ञ नहीं कराते हैं ।। २५-२६३ ।।

ज्ञानी ब्राह्मणोंने अपनेको ही यज्ञका उपकरण मानकर मानसिक यज्ञका अनुष्ठान किया है। उन्होंने प्रजाहितकी कामनासे ही मानसिक यज्ञका अनुष्ठान किया है ।। २७३ ।

लोभी ऋत्विज् तो ऐसे लोगोंका ही यज्ञ कराते हैं, जो अशुभ (मोक्षकी इच्छासे रहित) होते हैं, श्रेष्ठ पुरुष तो स्वधर्मका आचरण करते हुए ही प्रजाको स्वर्गमें पहुँचा देते हैं। जाजले ! यही सोचकर मेरी बुद्धि भी सर्वत्र समान भाव ही रखती है ।। २८-२९ ।।

महामुने ! श्रेष्ठ विद्वान् ब्राह्मण सदा ही जिन द्रव्योंको लेकर उनका यज्ञोंमें उपयोग करते हैं, उन्हींके द्वारा वे दिव्य मार्गसे पुण्य लोकोंमें जाते हैं ।। ३० ।।

जाजले ! जो कामनाओंमें आसक्त है, उसी मनुष्यकी इस संसारमें पुनरावृत्ति होती है। ज्ञानीका पुनः यहाँ जन्म नहीं होता। यद्यपि दोनों दिव्यमार्गसे ही पुण्यलोकोंमें जाते हैं, तथापि संकल्प-भेदसे ही उनकी आवृत्ति और अनावृत्ति होती है ।। ३१ ।।

ज्ञानी महात्माओंकी इच्छा होते ही उनके मानसिक संकल्पकी सिद्धियोंके अनुसार बैल स्वयं गाड़ीमें जुतकर उनकी सवारी ढोने लगते हैं, दूध देनेवाली गौएँ स्वयं ही सब प्रकारके मनोरथोंकी सिद्धिरूप दुग्ध प्रदान करती हैं ।। ३२ ।।

योगसिद्ध पुरुषोंके पास स्वयं यज्ञयूप उपस्थित हो जाते हैं और उन्हें लेकर वे पर्याप्त दक्षिणाओंसे युक्त यज्ञोंद्वारा यजन करते हैं। उनके ऋत्विजोंके पास दक्षिणा भी स्वतः उपस्थित हो जाती है। जिसका अन्तःकरण इस प्रकार शुद्ध एवं सिद्ध हो गया है, वही पृथ्वीको उपलब्ध कर सकता है ।। ३३ ।।

ब्रह्मन् ! इसलिये वे योगसिद्ध पुरुष ओषधियों- अन्न आदिके द्वारा यज्ञ कर सकते । जो पहले बताये अनुसार मूढ़ लोग हैं, वे उस तरहका यज्ञ नहीं कर सकते।

कर्मफलका त्याग करनेवाले महात्माओंका ऐसा अद्भुत माहात्म्य है, इसलिये मैं त्यागको आगे रखकर तुमसे ऐसी बात कह रहा हूँ ।। ३४ ।।

जिसके मनमें कोई कामना नहीं है, जो किसी फलकी इच्छासे कर्मोंका आरम्भ नहीं करता, नमस्कार और स्तुतिसे अलग रहता है, जिसका धर्म नहीं क्षीण हुआ है, कर्म-बन्धन क्षीण हो गया है, उसी पुरुषको देवतालोग ब्राह्मण मानते हैं ।। ३५ ।।

जाजले ! जो ब्राह्मण वेदाध्ययन, यजन और ब्राह्मणोंको दान देना आदि वर्णोचित कर्म नहीं करता और मनोहर भोग-पदार्थोंकी लिप्सा रखता है, वह कुत्सित गतिको प्राप्त होता है। किंतु निष्काम धर्मको देवताके समान आराध्य बनानेवाला मनुष्य यज्ञके यथार्थ फल-मोक्षको प्राप्त कर लेता है ।। ३६।।

जाजलिने पूछा- वैश्यप्रवर ! मैंने आत्मयाजी मुनियोंके समीप तुम्हारेद्वारा प्रतिपादित तत्त्वको कभी नहीं सुना। सम्भवतः यह समझनेमें कठिन भी है, क्योंकि पूर्वकालीन महर्षियोंने उसके ऊपर विशेष विचार नहीं किया है। जिन्होंने विचार किया है, उन्होंने भी उत्तम होनेपर भी इस धर्मकी जगत्में स्थापना नहीं की है; अतः मैं तुमसे ही पूछता हूँ ।। ३७ ।।

वणिक्पुत्र ! यदि इस प्रकार आत्मतीर्थमें पशु अर्थात् अज्ञानी मानव आत्मयज्ञका सौभाग्य नहीं पा सकते तो किस कर्मसे उन्हें सुखकी प्राप्ति हो सकती है? महामते ! यह बात मुझे बताओ। मैं तुम्हारे कथनपर अधिक श्रद्धा रखता हूँ ।। ३८ ।

तुलाधारने कहा- ब्रह्मन् ! जिन दम्भी पुरुषोंके यज्ञ अश्रद्धा आदि दोषोंके कारण यज्ञ कहलानेयोग्य नहीं रह जाते, वे न तो मानसिक यज्ञके अधिकारी हैं और न क्रियात्मक यज्ञके ही। श्रद्धालु पुरुष तो घी, दूध, दही और विशेषतः पूर्णाहुतिसे ही अपना यज्ञ पूर्ण करते हैं। श्रद्धालुओंमें जो असमर्थ हैं, उनका यज्ञ गाय अपनी पूँछके बालोंके स्पर्शसे, शृंगजलसे और पैरोंकी धूलसे ही पूर्ण कर देती है ।। ३९-४० ।।

इसी विधिसे देवताके लिये घी आदि द्रव्य समर्पित करनेके लिये श्रद्धाको ही पत्नी बनाये और यज्ञको ही देवताके समान आराध्य बनाकर यथावत् रूपसे यज्ञपुरुष भगवान् विष्णुको प्राप्त करे ।। ४१ ।।

यज्ञविहित समस्त पशुओंके दुग्ध आदिसे निर्मित पुरोडाशको ही पवित्र बताया जाता है। सारी नदियाँ ही सरस्वतीका रूप हैं और समस्त पर्वत ही पुण्यमय प्रदेश हैं ।। ४२ ।।

जाजले ! यह आत्मा ही प्रधान तीर्थ है। आप तीर्थसेवनके लिये देश-देशमें मत भटकिये। जो यहाँ मेरे बताये हुए अहिंसाप्रधान धर्मोंका आचरण करता है तथा विशेष कारणोंसे धर्मका अनुसंधान करता है, वह कल्याणकारी लोकोंको प्राप्त होता है ।। ४३३

भीष्मजी कहते हैं- युधिष्ठिर ! इस प्रकार हिंसारहित, युक्तिसंगत तथा श्रेष्ठ पुरुषोंद्वारा सेवित धर्मोंकी ही तुलाधार वैश्यने सदा प्रशंसा की थी ।। ४४-४५ ।।

Jājali said: “O merchant! The dharma you preach while weighing goods with a scale in your hand actually closes the gates of heaven and obstructs the livelihood of living beings.” ॥1॥

“O son of a Vaiśya! You should know that food is produced through agriculture, and even you survive on it. Human life is sustained by food and animals.” ॥2॥

“Yajña rituals are also completed through them. Yet you speak words of atheism. If one abandons agriculture and related vocations out of concern for the suffering of animals, then worldly life itself would come to an end.” ॥3॥

Tulādhāra replied: “Jājali! I will show you a livelihood free from violence. O revered Brāhmaṇa! I am not an atheist, nor do I criticize yajña; but a person who truly understands the essence of yajña is extremely rare.” ॥4॥

"O Vipra! I bow to the yajña prescribed for Brāhmaṇas, and I also bow at the feet of those who truly understand it. But sadly, Brāhmaṇas today have abandoned their own yajñas and are engaging in rituals suited for Kṣatriyas." ॥5॥

"O Brahman! Many greedy and atheistic men, in their pursuit of wealth, have misunderstood the intent of Vedic statements and promoted false yajñas that only appear to be true." ॥6॥

"Jājali! The Śruti and Smṛti texts prescribe specific donations for specific rituals. If one gives the appropriate donation, the yajña is considered excellent. But if the performer, despite having the means, acts out of greed, he incurs the sin of theft and the ritual itself becomes flawed." ॥7॥

"The oblations collected through virtuous actions satisfy the gods when offered in the fire. According to the scriptures, worship of the gods can be done through bowing, self-study, ghee, and food." ॥8॥

"Those who perform yajñas, dig ponds, or plant gardens driven by desire—such impure individuals produce offspring with similar flawed qualities." ॥9॥

"Greedy men give birth to greedy children, and impartial men give birth to impartial children. The yajamāna and the priests —whatever their nature, their progeny reflects the same." ॥10॥

"Just as pure water rains down from the sky, so too does a pure-hearted yajña give rise to worthy offspring. O noble Brāhmaṇa! The oblation offered into the fire reaches the solar realm; from the sun comes rain, from rain comes food, and from food all beings are born and sustain life." ॥11॥

In earlier times, people engaged in yajña with devotion, considering it their duty, and all their desires were naturally fulfilled through it. Even without plowing or sowing, the earth yielded abundant food, and through their auspicious intentions, trees and vines bore fruits and flowers for the welfare of the world. ॥12॥

They did not perform yajñas with a desire for personal gain. Those who engage in yajña with doubts about whether it will yield results are greedy, deceitful, and wicked individuals driven by material desires. ॥13–14॥

O best among the twice-born! A person who tries to disprove the authority of the Vedas using unauthentic logic is impure in intellect, constantly engaged in sinful thoughts, and due to his inauspicious actions, ends up in the worlds of sinners (hells). ॥15॥

One who considers prescribed actions as his duty and fears their neglect, who sees everything—ṛtvik, haviṣya, mantra, and agni—as manifestations of Brahman, and who does not claim ownership over any action, free from the ego of doership—that person is the true Brāhmaṇa. ॥16॥

In ancient times, Brāhmaṇas practiced truthfulness and sense-restraint as forms of yajña. They were drawn toward the supreme goal (mokṣa) and had no thirst for worldly

wealth, remaining ever content. They were renunciants of acquired possessions and free from envy and hatred. ॥18॥

They understood the principles of kṣetra (body) and kṣetrajña (soul), and were devoted to ātmayajña. They were committed to the study of the Upaniṣads, and being self-satisfied, they spread satisfaction to others as well. ॥19॥

Brahman is the essence of everything; all deities are its forms. That Brahman-knower resides within the Brāhmaṇa. Therefore, O Jājali! When he is satisfied, all the deities are satisfied and content. ॥20॥

Just as a person who is fulfilled by all flavors no longer craves any particular taste, similarly, one who is fulfilled by the bliss of knowledge enjoys an eternal satisfaction that grants inexhaustible joy. ॥21॥

Many among us are those whose foundation is dharma, who find joy in dharma, and who have discerned what is duty and what is not. Yet, compared to our true nature, the Supreme Self (Paramātmā) is far greater and more expansive, pervading all as the Universal Soul—this is what the wise perceive. ॥22॥

Only a few noble souls, endowed with knowledge and realization, and served by the most pure and virtuous beings, attain the auspicious realm of Brahmaloka, crossing over the ocean of worldly existence. Upon reaching there, they experience neither sorrow, nor fall from that state, nor any form of inner suffering. ॥23–24॥

These sāttvika mahāpuruṣas attain that Brahma-dhāma. They do not desire heaven, nor do they perform yajñas for fame or wealth. They follow the path of the righteous and conduct non-violent yajñas, considering plants, grains, and fruits as their offerings (haviṣya). Greedy ṛtviks who seek wealth do not officiate their rituals. ॥25–26॥

Wise Brāhmaṇas have regarded themselves as the instruments of yajña, performing mental yajñas with the intention of benefiting the people. ॥27॥

Greedy ṛtviks conduct rituals only for those who are impure (lacking desire for liberation). But noble individuals, by practicing their own svadharma, elevate the people toward heaven. O Jājali, this is why my intellect maintains an equal outlook toward all. ॥28–29॥

O great sage! The learned Brāhmaṇas, using sacred substances in their yajñas, ascend to virtuous realms through the divine path. ॥30॥

O Jājali, the one who is attached to desires undergoes rebirth in this world. The wise do not return here again. Though both travel to auspicious realms via divine paths, it is the difference in their intentions (saṅkalpa) that determines whether they return or not. ॥31॥

When wise and noble souls desire something, their mental resolve alone brings results—bulls spontaneously yoke themselves to carts and carry them, and milk-giving cows provide milk that fulfills all their wishes. ॥32॥

For yoga-siddha individuals, even yajña-yūpa (sacrificial posts) appear on their own, and they perform yajñas with abundant dakṣiṇā. Their ṛtviks receive offerings automatically. One whose heart is purified and perfected in this way can truly attain the Earth. ॥33॥

O Brāhmaṇa, such yoga-siddha persons can perform yajña using herbs, grains, and similar offerings. Those ignorant ones previously described cannot perform such yajñas. This is the extraordinary greatness of noble souls who renounce the fruits of action—therefore I speak to you with renunciation as my foundation. ॥34॥

One who has no desires, who does not begin actions with a wish for results, who remains apart from praise and worship, whose dharma is not diminished, and whose karma-bondage is dissolved—such a person is recognized by the devas as a true Brāhmaṇa. ॥35॥

O Jājali, a Brāhmaṇa who does not engage in Vedic study, yajña, or giving to other Brāhmaṇas, and instead craves sensual pleasures, attains a degraded state. But one who worships niṣkāma dharma (desireless duty) as divine attains the true fruit of yajña—mokṣa. ॥36॥

Jājali asked: "O noble Vaiśya! I have never heard the principle you've explained from the self-sacrificing sages. Perhaps it is difficult to understand, as ancient seers did not reflect deeply on it. Even those who did, despite its excellence, did not establish it in the world—so I ask you directly." ॥37॥

"O son of a merchant! If ignorant humans—likened to animals—cannot attain the fortune of ātma-yajña at the sacred inner pilgrimage, then by what action can they attain happiness? O wise one, please tell me. I place great faith in your words." ॥38॥

Tulādhāra replied: "O Brāhmaṇa, those hypocrites whose yajñas are tainted by lack of faith and other faults are unfit for both mental yajña and ritual yajña. Faithful individuals complete their yajñas with ghee, milk, curd, and especially pūrṇāhuti. Among the faithful who are unable to do so, the cow completes the yajña simply by touching with her tail hairs, horn water, and hoof dust." ॥39–40॥

"In this way, one should make faith his consort and worship yajña as divine, offering ghee and other substances to the deity, and thereby attain Yajña-puruṣa, Lord Viṣṇu, in his true form." ॥41॥

The puroḍāśa (sacrificial cake) made from the milk of all yajña-sanctioned animals is considered sacred. All rivers are manifestations of Sarasvatī, and all mountains are regions of merit. ॥42॥

"O Jājali, the self is the supreme pilgrimage. Do not wander from place to place seeking holy sites. One who practices the nonviolent dharmas I've described and investigates dharma for deeper reasons attains auspicious realms." ॥433

Bhīṣma says: "O Yudhiṣṭhira, in this way, Tulādhāra Vaiśya always praised the nonviolent, rational, and noble dharmas practiced by the wise." ॥44–45॥

त्रिषष्ट्यधिकद्विशततमोऽध्यायः

जाजलिको तुलाधारका आत्मयज्ञविषयक धर्मका उपदेश

जाजलिरुवाच

अयं प्रवर्तितो धर्मस्तुलां धारयता त्वया ।
स्वर्गद्वारं च वृत्तिं च भूतानामवरोत्स्यते ॥ १ ॥

जाजलिने कहा—वणिक् महोदय! तुम हाथमें तराजू लेकर सौदा तौलते हुए जिस धर्मका उपदेश करते हो, उससे तो स्वर्गका दरवाजा ही बंद किये देते हो और प्राणियोंकी जीविकावृत्तिमें भी रुकावट पैदा करते हो ॥ १ ॥

कृष्या ह्यन्नं प्रभवति ततस्त्वमपि जीवसि ।
पशुभिश्चौषधीभिश्च मर्त्या जीवन्ति वाणिज ॥ २ ॥

वैश्यपुत्र! तुम्हें मालूम होना चाहिये कि खेतीसे ही अन्न पैदा होता है, जिससे तुम भी जी रहे हो। अन्न और पशुओंसे ही मनुष्यका जीवन-निर्वाह होता है ॥ २ ॥

ततो यज्ञः प्रभवति नास्तिक्यमपि जल्पसि ।
न हि वर्तेदयं लोको वार्तामुत्सृज्य केवलाम् ॥ ३ ॥

उन्हींसे यज्ञकार्य सम्पन्न होता है। तुम तो नास्तिकताकी भी बातें करते हो। यदि पशुओंके कष्टका ख्याल करके खेती आदि वृत्तियोंका त्याग कर दिया जाय, तो इस संसारका जीवन ही समाप्त हो जायगा ॥ ३ ॥

तुलाधार उवाच

वक्ष्यामि जाजले वृत्तिं नास्मि ब्राह्मण नास्तिकः ।
न यज्ञं च विनिन्दामि यज्ञवित् तु सुदुर्लभः ॥ ४ ॥

तुलाधारने कहा—जाजले! मैं तुम्हें हिंसातिरिक्त जीविका-वृत्ति बताऊँगा। ब्राह्मणदेव! मैं नास्तिक नहीं हूँ और न यज्ञकी ही निन्दा करता हूँ; परंतु यज्ञके यथार्थ स्वरूपको समझनेवाला पुरुष अत्यन्त दुर्लभ है ॥ ४ ॥

नमो ब्राह्मणयज्ञाय ये च यज्ञविदो जनाः ।
स्वयज्ञं ब्राह्मणा हित्वा क्षात्रयज्ञमिहास्थिताः ॥ ५ ॥

विप्र! ब्राह्मणोंके लिये जिस यज्ञका विधान है, उसको तो मैं नमस्कार करता हूँ और जो लोग उस यज्ञको ठीक-ठीक जानते हैं, उनके चरणोंमें भी मस्तक झुकाता हूँ, किंतु खेद है, इस समय ब्राह्मणलोग अपने यज्ञका परित्याग करके क्षत्रियोचित यज्ञोंके अनुष्ठानमें प्रवृत्त हो रहे हैं ॥ ५ ॥

लुब्धैर्वित्तपरैर्ब्रह्मन् नास्तिकैः सम्प्रवर्तितम् ।
वेदवादानविज्ञाय सत्याभासमिवानृतम् ॥ ६ ॥

ब्रह्मन्! धन कमानेके प्रयत्नमें लगे हुए बहुत-से लोभी और नास्तिक पुरुषोंने वैदिक वचनोंका तात्पर्य न समझकर सत्य-से प्रतीत होनेवाले मिथ्या यज्ञोंका प्रचार कर दिया है ॥ ६ ॥

इदं देयमिदं देयमिति चायं प्रशस्यते ।
अतः स्तैन्यं प्रभवति विकर्माणि च जाजले ॥ ७ ॥

जाजले! श्रुतियों और स्मृतियोंमें कहा गया है कि अमुक कर्मके लिये यह दक्षिणा देनी चाहिये, वह दक्षिणा देनी चाहिये, उसके अनुसार वैसी दक्षिणा देनेसे भी यह यज्ञ श्रेष्ठ माना जाता है; अन्यथा शक्ति रहते हुए यदि यज्ञकर्ताने लोभ दिखाया तो उसको चोरी करनेका पाप लगता है और उस कर्ममें भी विपरीतता आ जाती है ॥ ७ ॥

यदेव सुकृतं हव्यं तेन तुष्यन्ति देवताः ।
नमस्कारेण हविषा स्वाध्यायैरौषधैस्तथा ॥ ८ ॥
पूजा स्याद् देवतानां हि यथा शास्त्रनिदर्शनम् ।

शुभ कर्मके द्वारा जिस हविष्यका संग्रह किया जाता है, उसीके होमसे देवता संतुष्ट होते हैं। शास्त्रके कथनानुसार नमस्कार, स्वाध्याय, घी और अन्न—इन सबके द्वारा देवताओंकी पूजा हो सकती है ॥ ८½ ॥

इष्टापूर्तादसाधूनां विगुणा जायते प्रजा ॥ ९ ॥

जो लोग कामनाके वशीभूत होकर यज्ञ करते, तालाब खुदवाते या बगीचे लगवाते हैं, उन (सकाम-भावयुक्त) असाधु पुरुषोंसे उन्हींके समान गुणहीन संतान उत्पन्न होती है ॥ ९ ॥

लुब्धेभ्यो जायते लुब्धः समेभ्यो जायते समः ।
यजमानो यथाऽऽत्मानमृत्विजश्च तथा प्रजाः ॥ १० ॥

लोभी पुरुषोंसे लोभीका जन्म होता है और समदर्शी पुरुषोंसे समदर्शी पुत्र उत्पन्न होता है। यजमान और ऋत्विज् स्वयं जैसे होते हैं, उनकी प्रजा भी वैसी ही होती है ॥ १० ॥

यज्ञात् प्रजा प्रभवति नभसोऽम्भ इवामलम् ।
अग्नौ प्रास्ताहुतिर्ब्रह्मन्नादित्यमुपगच्छति ॥ ११ ॥
आदित्याज्जायते वृष्टिर्वृष्टेरन्नं ततः प्रजाः ।

जिस प्रकार आकाशसे निर्मल जलकी वर्षा होती है उसी प्रकार शुद्ध भावसे किये हुए यज्ञसे योग्य प्रजाकी उत्पत्ति होती है। विप्रवर! अग्निमें डाली हुई आहुति सूर्यमण्डलको प्राप्त होती है, सूर्यसे जलकी वृष्टि होती है, वृष्टिसे अन्न उपजता है और अन्नसे सम्पूर्ण प्रजा जन्म तथा जीवन धारण करती है ॥ ११½ ॥

तस्मात् सुनिष्ठिताः पूर्वे सर्वान् कामांश्च लेभिरे ॥ १२ ॥
अकृष्टपच्या पृथिवी आशीर्भिर्वीरुधोऽभवन् ।

पहलेके लोग कर्तव्य समझकर यज्ञमें श्रद्धापूर्वक प्रवृत्त होते थे और उस यज्ञसे उनकी सम्पूर्ण कामनाएँ स्वतः पूर्ण हो जाती थीं। पृथ्वीसे बिना जोते-बोये ही काफी अन्न पैदा होता तथा जगत्‌की भलाईके लिये उनके शुभ संकल्पसे ही वृक्षों और लताओंमें फल-फूल लगते थे ॥ १२½ ॥

न ते यज्ञेष्वात्मसु वा फलं पश्यन्ति किंचन ॥ १३ ॥
शङ्कमानाः फलं यज्ञे ये यजेरन् कथंचन ।
जायन्तेऽसाधवो धूर्ता लुब्धा वित्तप्रयोजनाः ॥ १४ ॥

वे यज्ञोंमें अपने लिये किसी फलकी ओर दृष्टि नहीं रखते थे। जो मनुष्य यज्ञसे कोई फल मिलता है या नहीं, इस प्रकारका संदेह मनमें लेकर किसी तरह यज्ञोंमें प्रवृत्त होते हैं, वे धन चाहनेवाले लोभी, धूर्त और दुष्ट होते हैं ॥ १३-१४ ॥

स स्म पापकृतां लोकान् गच्छेदशुभकर्मणा ।
प्रमाणमप्रमाणेन यः कुर्यादशुभं नरः ॥ १५ ॥
पापात्मा सोऽकृतप्रज्ञः सदैवेह द्विजोत्तम ।

द्विजश्रेष्ठ! जो मनुष्य प्रमाणभूत वेदको अपने अप्रामाणिक कुतर्कद्वारा अमंगलकारी सिद्ध करता है, उसकी बुद्धि शुद्ध नहीं है, उसका मन सदा यहाँ पापोंमें ही लगा रहता है और वह अपने अशुभ कर्मके कारण पापाचारियोंके लोकों (नरकों) में ही जाता है ॥ १५½ ॥

कर्तव्यमिति कर्तव्यं वेत्ति वै ब्राह्मणो भयम् ॥ १६ ॥
ब्रह्मैव वर्तते लोके नैव कर्तव्यतां पुनः ।

जो करने योग्य कर्मोंको अपना कर्तव्य समझता है और उसका पालन न होनेपर भय मानता है, जिसकी दृष्टिमें (ऋत्विक्, हविष्य, मन्त्र और अग्नि आदि) सब कुछ ब्रह्म ही है तथा जो किसी भी कर्तव्यको अपना नहीं मानता—कर्तापनका अभिमान नहीं रखता—वही सच्चा ब्राह्मण है ॥ १६½ ॥

विगुणं च पुनः कर्म ज्यायः इत्यनुशुश्रुम ॥ १७ ॥
सर्वभूतोपघातश्च फलभावे च संयमः ।

हमने सुना है कि यदि कर्ममें किसी प्रकारकी त्रुटि हो जानेके कारण वह गुणहीन हो जाय तो भी यदि वह निष्कामभावसे किया जा रहा है तो श्रेष्ठ ही है अर्थात् वह कल्याणकारी ही होता है। निष्कामभावसे किये जानेवाले कर्ममें यदि कुत्ते आदि अपवित्र पशुओंके द्वारा स्पर्श हो जानेसे कोई बाधा भी आ जाय तथापि वह कर्म नष्ट नहीं होता, वह श्रेष्ठतम ही माना जाता है, अतः प्रत्येक कर्ममें फलकी भावना या कामनापर संयम—नियन्त्रण रखना आवश्यक है ॥ १७½ ॥

सत्ययज्ञा दमयज्ञा अलुब्धार्थतृप्तयः ॥ १८ ॥
उत्पन्नत्यागिनः सर्वे जना आसन्नमत्सराः ।

प्राचीन कालके ब्राह्मण सत्यभाषण और इन्द्रिय-संयमरूप यज्ञका अनुष्ठान करते थे। वे परम पुरुषार्थ (मोक्ष)के प्रति लोभ रखते थे, उन्हें लौकिक धनकी प्यास नहीं रहती थी, वे उस ओरसे सदा तृप्त रहते थे। वे सब लोग प्राप्त वस्तुका त्याग करनेवाले और ईर्ष्या-द्वेषसे रहित थे ॥ १८½ ॥

क्षेत्रक्षेत्रज्ञतत्त्वज्ञाः स्वयज्ञपरिनिष्ठिताः ॥ १९ ॥
ब्राह्मं वेदमधीयन्तस्तोषयन्त्यपरानपि ।

वे क्षेत्र (शरीर) और क्षेत्रज्ञ (आत्मा) के तत्त्वको जाननेवाले और आत्मयज्ञ-परायण थे। उपनिषदोंके अध्ययनमें तत्पर रहते तथा स्वयं संतुष्ट होकर दूसरोंको भी संतोष देते थे ॥ १९½ ॥

अखिलं दैवतं सर्वं ब्रह्म ब्रह्मणि संश्रितम् ॥ २० ॥
तुष्यन्ति तृप्यतो देवास्तृप्तास्तृप्तस्य जाजले ।

ब्रह्म सर्वस्वरूप है, सम्पूर्ण देवता उसीके रूप हैं, वह ब्रह्मवेत्ता ब्राह्मणके भीतर विराजमान है। इसलिये जाजले! इसके तृप्त होनेपर सम्पूर्ण देवता तृप्त एवं संतुष्ट हो जाते हैं ॥ २०½ ॥

यथा सर्वरसैस्तृप्तो नाभिनन्दति किंचन ॥ २१ ॥
तथा प्रज्ञानतृप्तस्य नित्यतृप्तिः सुखोदया ।

जैसे सब प्रकारके रसोंसे तृप्त हुआ मनुष्य किसी भी रसका अभिनन्दन नहीं करता, उसी प्रकार जो ज्ञानानन्दसे परितृप्त है, उसे अक्षय सुख देनेवाली नित्य तृप्ति बनी रहती है ॥ २१½ ॥

धर्माधारा धर्मसुखाः कृत्स्नव्यवसितास्तथा ॥ २२ ॥
अस्ति नस्तत्त्वतो भूय इति प्राज्ञस्त्ववेक्षते ।

हममेंसे बहुत लोग ऐसे हैं, जिनका धर्म ही आधार है, जो धर्ममें ही सुख मानते हैं तथा जिन्होंने सम्पूर्ण कर्तव्य-अकर्तव्यका निश्चय कर लिया है; परंतु हमलोगोंका जो यथार्थरूप है, उसकी अपेक्षा बहुत महान् और व्यापक परमात्मा सर्वत्र सर्वात्मा रूपसे विराजमान है—ऐसा ज्ञानी पुरुष देखता है ॥ २२½ ॥

ज्ञानविज्ञानिनः केचित् परं पारं तितीर्षवः ॥ २३ ॥
अतीव पुण्यदं पुण्यं पुण्याभिजनसंहितम् ।
यत्र गत्वा न शोचन्ति न च्यवन्ति व्यथन्ति च ॥ २४ ॥

भवसागरसे पार उतरनेकी इच्छावाले कोई-कोई ज्ञान-विज्ञानसम्पन्न महात्मा पुरुष ही अत्यन्त पवित्र और पुण्यात्माओंसे सेवित पुण्यदायक ब्रह्मलोकको प्राप्त होते हैं, जहाँ जाकर वे न तो शोक करते हैं, न वहाँसे नीचे गिरते हैं और न मनमें किसी प्रकारकी व्यथाका ही अनुभव करते हैं ॥ २३-२४ ॥

ते तु तद् ब्रह्मणः स्थानं प्राप्नुवन्तीह सात्त्विकाः ।
नैव ते स्वर्गमिच्छन्ति न यजन्ति यशोधनैः ।। २५ ।।
सतां वर्त्मानुवर्तन्ते यजन्ते चाविहिंसया ।
वनस्पतीनोषधीश्च फलं मूलं च ते विदुः ।। २६ ।।
न चैतानृत्विजो लुब्धा याजयन्ति फलार्थिनः ।

वे सात्त्विक महापुरुष उस ब्रह्मधामको ही प्राप्त होते हैं, उन्हें स्वर्गकी इच्छा नहीं होती, वे यश और धनके लिये यज्ञ नहीं करते, सत्पुरुषोंके मार्गपर चलते और हिंसारहित यज्ञोंका अनुष्ठान करते हैं। वनस्पति, अन्न और फल-मूलको ही वे हविष्य मानते हैं, धनकी इच्छा रखनेवाले लोभी ऋत्विज् इनका यज्ञ नहीं कराते हैं ।। २५-२६½ ।।

स्वमेव चार्थं कुर्वाणा यज्ञं चक्रुः पुनर्द्विजाः ।। २७ ।।
परिनिष्ठितकर्माणः प्रजानुग्रहकाम्यया ।

ज्ञानी ब्राह्मणोंने अपनेको ही यज्ञका उपकरण मानकर मानसिक यज्ञका अनुष्ठान किया है। उन्होंने प्रजाहितकी कामनासे ही मानसिक यज्ञका अनुष्ठान किया है ।। २७½ ।।

तस्मात् तानृत्विजो लुब्धा याजयन्त्यशुभान् नरान् ।। २८ ।।
प्रापयेयुः प्रजाः स्वर्गं स्वधर्माचरणेन वै ।
इति मे वर्तते बुद्धिः समा सर्वत्र जाजले ।। २९ ।।

लोभी ऋत्विज् तो ऐसे लोगोंका ही यज्ञ कराते हैं, जो अशुभ (मोक्षकी इच्छासे रहित) होते हैं, श्रेष्ठ पुरुष तो स्वधर्मका आचरण करते हुए ही प्रजाको स्वर्गमें पहुँचा देते हैं। जाजले! यही सोचकर मेरी बुद्धि भी सर्वत्र समान भाव ही रखती है ।। २८-२९ ।।

यानि यज्ञेष्विहेज्यन्ति सदा प्राज्ञा द्विजर्षभाः ।
तेन ते देवयानेन पथा यान्ति महामुने ।। ३० ।।

महामुने! श्रेष्ठ विद्वान् ब्राह्मण सदा ही जिन द्रव्योंको लेकर उनका यज्ञोंमें उपयोग करते हैं, उन्हींके द्वारा वे दिव्य मार्गसे पुण्य लोकोंमें जाते हैं ।। ३० ।।

आवृत्तिस्तस्य चैकस्य नास्त्यावृत्तिर्मनीषिणः ।
उभौ तौ देवयानेन गच्छतो जाजले पथा ।। ३१ ।।

जाजले! जो कामनाओंमें आसक्त है, उसी मनुष्यकी इस संसारमें पुनरावृत्ति होती है; ज्ञानीका पुनः यहाँ जन्म नहीं होता। यद्यपि दोनों दिव्यमार्गसे ही पुण्यलोकोंमें जाते हैं, तथापि संकल्प-भेदसे ही उनकी आवृत्ति और अनावृत्ति होती है ।। ३१ ।।

स्वयं चैषामनडुहो युज्यन्ति च वहन्ति च ।
स्वयमुस्राश्च दुह्यन्ते मनःसंकल्पसिद्धिभिः ।। ३२ ।।

ज्ञानी महात्माओंकी इच्छा होते ही उनके मानसिक संकल्पकी सिद्धियोंके अनुसार बैल स्वयं गाड़ीमें जुतकर उनकी सवारी ढोने लगते हैं, दूध देनेवाली गौएँ स्वयं ही सब प्रकारके मनोरथोंकी सिद्धिरूप दुग्ध प्रदान करती हैं ।। ३२ ।।

स्वयं यूपानुपादाय यजन्ते स्वाप्तदक्षिणैः ।
यस्तथा भावितात्मा स्यात् स गामालब्धुमर्हति ।। ३३ ।।

योगसिद्ध पुरुषोंके पास स्वयं यज्ञयूप उपस्थित हो जाते हैं और उन्हें लेकर वे पर्याप्त दक्षिणाओंसे युक्त यज्ञोंद्वारा यजन करते हैं। उनके ऋत्विजोंके पास दक्षिणा भी स्वतः उपस्थित हो जाती है। जिसका अन्तःकरण इस प्रकार शुद्ध एवं सिद्ध हो गया है, वही पृथ्वीको उपलब्ध कर सकता है ।। ३३ ।।

ओषधीभिस्तथा ब्रह्मन् यजेरंस्ते न तादृशाः ।
इति त्यागं पुरस्कृत्य तादृशं प्रब्रवीमि ते ।। ३४ ।।

ब्रह्मन्! इसलिये वे योगसिद्ध पुरुष ओषधियों—अन्न आदिके द्वारा यज्ञ कर सकते हैं। जो पहले बताये अनुसार मूढ़ लोग हैं, वे उस तरहका यज्ञ नहीं कर सकते। कर्मफलका त्याग करनेवाले महात्माओंका ऐसा अद्भुत माहात्म्य है, इसलिये मैं त्यागको आगे रखकर तुमसे ऐसी बात कह रहा हूँ ।। ३४ ।।

निराशिषमनारम्भं निर्नमस्कारमस्तुतिम् ।
अक्षीणं क्षीणकर्माणं तं देवा ब्राह्मणं विदुः ।। ३५ ।।

जिसके मनमें कोई कामना नहीं है, जो किसी फलकी इच्छासे कर्मोंका आरम्भ नहीं करता, नमस्कार और स्तुतिसे अलग रहता है, जिसका धर्म नहीं क्षीण हुआ है, कर्म-बन्धन क्षीण हो गया है, उसी पुरुषको देवतालोग ब्राह्मण मानते हैं ।। ३५ ।।

न श्रावयन् न च यजन् न ददद् ब्राह्मणेषु च ।
काम्यां वृत्तिं लिप्समानः कां गतिं याति जाजले ।
इदं तु दैवतं कृत्वा यथा यज्ञमवाप्नुयात् ।। ३६ ।।

जाजले! जो ब्राह्मण वेदाध्ययन, यजन और ब्राह्मणोंको दान देना आदि वर्णोचित कर्म नहीं करता और मनोहर भोग-पदार्थोंकी लिप्सा रखता है, वह कुत्सित गतिको प्राप्त होता है। किंतु निष्काम धर्मको देवताके समान आराध्य बनानेवाला मनुष्य यज्ञके यथार्थ फल—मोक्षको प्राप्त कर लेता है ।। ३६।।

जाजलिरुवाच

न वै मुनीनां शृणुमः स्म तत्त्वं
पृच्छामि ते वाणिज कष्टमेतत् ।
पूर्वे पूर्वे चास्य नावेक्षमाणा
नातः परं तमृषयः स्थापयन्ति ।। ३७ ।।

जाजलिने पूछा—वैश्यप्रवर! मैंने आत्मयाजी मुनियोंके समीप तुम्हारेद्वारा प्रतिपादित तत्त्वको कभी नहीं सुना। सम्भवतः यह समझनेमें कठिन भी है, क्योंकि पूर्वकालीन महर्षियोंने इसके ऊपर विशेष विचार नहीं किया है। जिन्होंने विचार किया है, उन्होंने भी

उत्तम होनेपर भी इस धर्मकी जगत्‌में स्थापना नहीं की है; अतः मैं तुमसे ही पूछता हूँ ॥ ३७ ॥

यस्मिन्नेवात्मतीर्थे न पशवः प्राप्नुयुर्मखम् ।
अथ स्म कर्मणा केन वाणिज प्राप्नुयात् सुखम् ॥ ३८ ॥
शंस मे तन्महाप्राज्ञ भृशं वै श्रद्दधामि ते ।

वणिक्‌पुत्र! यदि इस प्रकार आत्मतीर्थमें पशु अर्थात् अज्ञानी मानव आत्मयज्ञका सौभाग्य नहीं पा सकते तो किस कर्मसे उन्हें सुखकी प्राप्ति हो सकती है? महामते! यह बात मुझे बताओ। मैं तुम्हारे कथनपर अधिक श्रद्धा रखता हूँ ॥ ३८½ ॥

तुलाधार उवाच

उत यज्ञा उतायज्ञा मखं नार्हन्ति ते क्वचित् ॥ ३९ ॥
आज्येन पयसा दध्ना पूर्णाहुत्या विशेषतः ।
वालैः शृङ्गेण पादेन सम्भवत्येव गौर्मखम् ॥ ४० ॥

तुलाधारने कहा—ब्रह्मन्! जिन दम्भी पुरुषोंके यज्ञ अश्रद्धा आदि दोषोंके कारण यज्ञ कहलानेयोग्य नहीं रह जाते, वे न तो मानसिक यज्ञके अधिकारी हैं और न क्रियात्मक यज्ञके ही। श्रद्धालु पुरुष तो घी, दूध, दही और विशेषतः पूर्णाहुतिसे ही अपना यज्ञ पूर्ण करते हैं। श्रद्धालुओंमें जो असमर्थ हैं, उनका यज्ञ गाय अपनी पूँछके बालोंके स्पर्शसे, शृंगजलसे और पैरोंकी धूलसे ही पूर्ण कर देती है ॥ ३९-४० ॥

पत्नीं चानेन विधिना प्रकरोति नियोजयन् ।
इष्टं तु दैवतं कृत्वा यथा यज्ञमवाप्नुयात् ॥ ४१ ॥

इसी विधिसे देवताके लिये घी आदि द्रव्य समर्पित करनेके लिये श्रद्धाको ही पत्नी बनाये और यज्ञको ही देवताके समान आराध्य बनाकर यथावत् रूपसे यज्ञपुरुष भगवान् विष्णुको प्राप्त करे ॥ ४१ ॥

पुरोडाशो हि सर्वेषां पशूनां मेध्य उच्यते ।
सर्वा नद्यः सरस्वत्यः सर्वे पुण्याः शिलोच्चयाः ॥ ४२ ॥

यज्ञविहित समस्त पशुओंके दुग्ध आदिसे निर्मित पुरोडाशको ही पवित्र बताया जाता है। सारी नदियाँ ही सरस्वतीका रूप हैं और समस्त पर्वत ही पुण्यमय प्रदेश हैं ॥ ४२ ॥

जाजले तीर्थमात्मैव मा स्म देशातिथिर्भव ।
एतानीदृशकान् धर्मानाचरन्निह जाजले ॥ ४३ ॥
कारणैर्धर्ममन्विच्छन् स लोकानाप्नुते शुभान् ।

जाजले! यह आत्मा ही प्रधान तीर्थ है। आप तीर्थसेवनके लिये देश-देशमें मत भटकिये। जो यहाँ मेरे बताये हुए अहिंसाप्रधान धर्मोंका आचरण करता है तथा विशेष कारणोंसे धर्मका अनुसंधान करता है, वह कल्याणकारी लोकोंको प्राप्त होता है ॥ ४३½ ॥

भीष्म उवाच

एतानीदृशकान् धर्मांस्तुलाधारः प्रशंसति ॥ ४४ ॥
उपपत्त्याभिसम्पन्नान् नित्यं सद्भिर्निषेवितान् ॥ ४५ ॥

भीष्मजी कहते हैं—युधिष्ठिर! इस प्रकार हिंसारहित, युक्तिसंगत तथा श्रेष्ठ पुरुषोंद्वारा सेवित धर्मोंकी ही तुलाधार वैश्यने सदा प्रशंसा की थी ॥ ४४-४५ ॥

इति श्रीमहाभारते शान्तिपर्वणि मोक्षधर्मपर्वणि तुलाधारजाजलिसंवादे त्रिषष्ट्यधिकद्विशततमोऽध्यायः ॥ २६३ ॥

इस प्रकार श्रीमहाभारत शान्तिपर्वके अन्तर्गत मोक्षधर्मपर्वमें तुलाधार और जाजलिका संवादविषयक दो सौ तिरसठवाँ अध्याय पूरा हुआ ॥ २६३ ॥

Allegations-

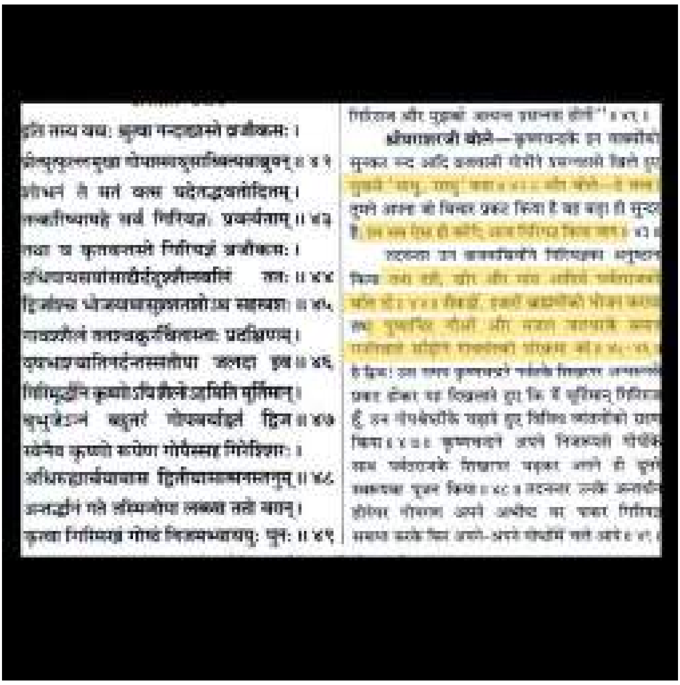
Krishna recommended the slaughtering of animals for worshipping Govardhan Mountain and also consumed the flesh of animals that were offered by the people,

📚Vishnu Purana 5.10.36-49📚
Let prayer and offerings then be addressed to the mountain Govarddhana, and kill a victim in due form. Let the whole station collect their milk without delay, and feed with it the Brahmans and all who may desire to partake of it. When the oblations have been presented, and the Brahmans have been fed, let the Gopas circumambulate the cows, decorated with garlands of autumnal flowers. If the cowherds will attend to these suggestions, they will secure the favour of the mountain, of the cattle, and also mine." When Nanda and the other Gopas heard these words of Krishńa, their faces expanded with delight, and they said that he had spoken well. "You have judged rightly, child," exclaimed they; "we will do exactly as you have proposed, and offer adoration to the mountain." Accordingly the inhabitants of Vraja worshipped the mountain, presenting

to it curds and milk and flesh; and they fed hundreds and thousands of Brahmans, and many other guests, who came to the ceremony, even as Krishńa had enjoined: and when they had made their offerings, they circumambulated the cows and the bulls, that bellowed as loud as roaring clouds. Upon the summit of Govarddhana, Krishńa presented himself, saying, "I am the mountain," and partook of much food presented by the Gopas; whilst in his own form as Krishńa he ascended the hill along with the cowherds, and worshipped his other self. Having promised them many blessings, the mountain-person of Krishńa vanished; and the ceremony being completed, the cowherds returned to their station."

Refutation-

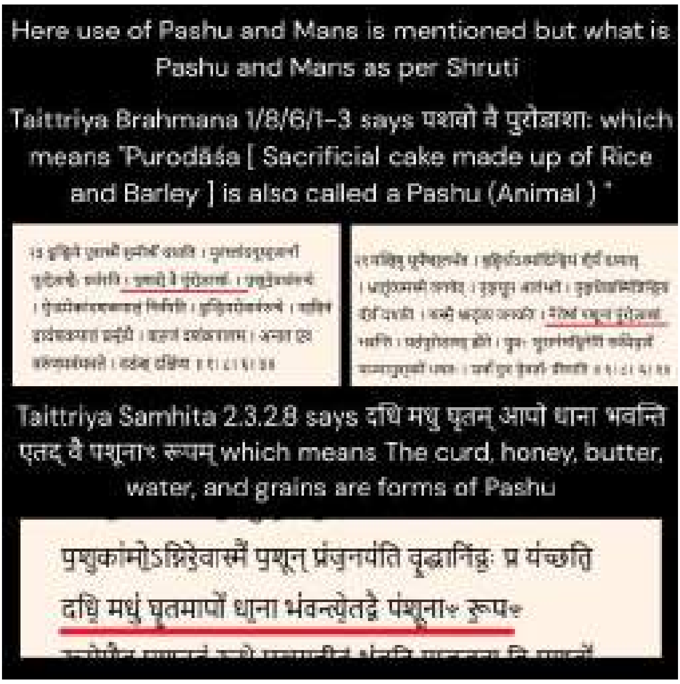
Next he alleged on Vishnu Purana 5.10.36-49 that Shree Krishna recommended the slaughtering of Animals and offering meat . Here is Vishnu Purana Geeta Press Gorakhpur



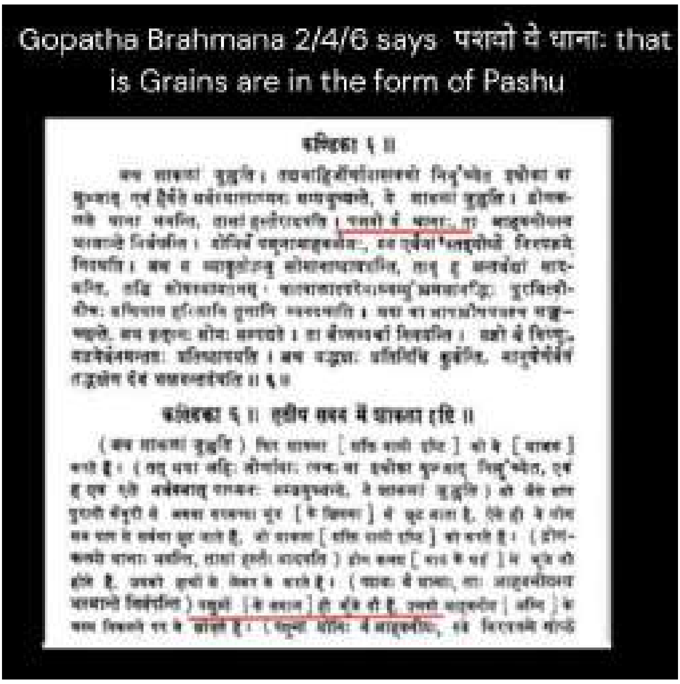
Here use of Pashu and Mans is mentioned but what is Pashu and Mans as per Shruti

Taittriya Brahmana 1/8/6/1-3 says **पशवो वै पुरोडाशा:** which means "Purodāśa [Sacrificial cake made up of Rice and Barley] is also called a Pashu (Animal) "

Taittriya Samhita 2.3.2.8 says **दधि मधु घृतम् आपो धाना भवन्ति एतद् वै पशूनाः रूपम्** which means The curd, honey, butter, water, and grains are forms of Pashu



Gopatha Brahmana 2/4/6 says **पशवो वे धाना:** that is Grains are in the form of Pashu



Thus keeping this Shruti Vakya in Mind here too Pashu should be interpreted as Purodosa .

Allegations-

📚Harivamsha Purana 2.17.15-21📚
Let us kill the animals such as buffalos to be eaten. Let this sacrifice be conducted with all gopas... Along with a pond of urd, a vortex of ghee, a river of milk, a variety of meat and a

mountain of cooked rice, the entire complex of vraja including the happy gopa-s and beautiful gopi-s proceeded for the hill sacrifice... At the start of the sacrifice, the items were offered to the fire as ordained. The gopa-s performed the sacrifice along with brahmins on an auspicious day. At the end of the sacrifice, by illusion, Krishna became the hill and consumed the best rice, milk, curd and meat which were offered."

Refutation-

He alleged on Harivamsha Purana 2.17.15-21 that Sacrifice of Buffaloes and cows is mentioned here . Here is Geeta Press Harivamsa Purana you can read it nowhere sacrifice of Buffaloes or any such thing is mentioned here

Harivamsa Purana 2.17.5-21

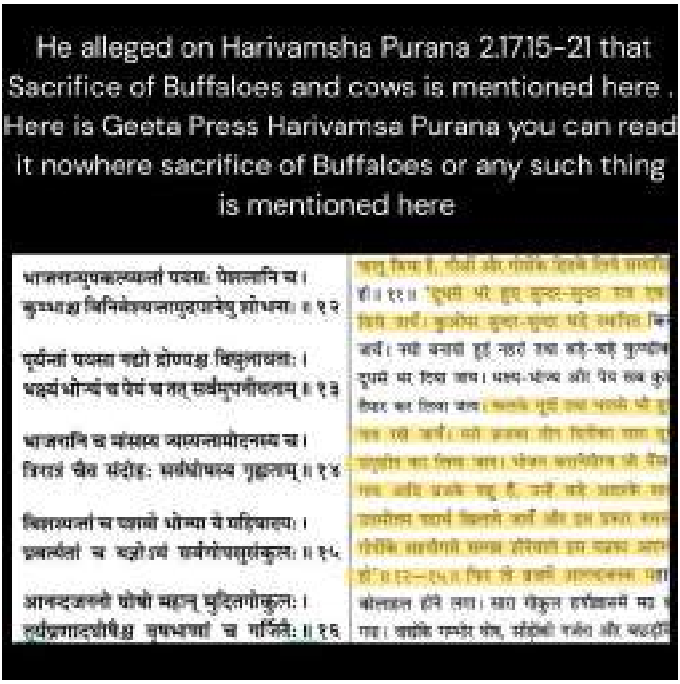
चालू किया है, गौओं और गोपोंके हितके लिये सम्पादि हो ॥ ११ ॥ 'दूधसे भरे हुए सुन्दर-सुन्दर पात्र एक किये जायें। कुओंपर सुन्दर-सुन्दर घड़े स्थापित किन जायँ। नयी बनायी हुई नहरों तथा बड़े-बड़े कुण्डोंक दूधसे भर दिया जाय। भक्ष्य-भोज्य और पेय सब कुछ तैयार कर लिया जाय। फलके गूदों तथा भातसे भरे हु पात्र रखे जायें। सारे व्रजका तीन दिनोंका सारा दू संगृहीत कर लिया जाय। भोजन करानेयोग्य जो भैंस गाय आदि व्रजके पशु हैं, उन्हें बड़े आदरके साथ उत्तमोत्तम पदार्थ खिलाये जाय और इस प्रकार समस गोपोंके सहयोगसे सम्पन्न होनेवाले इस यज्ञका आरम् हो' ॥ १२-१५॥ फिर तो व्रजमें आनन्दजनक महा कोलाहल होने लगा। सारा गोकुल हर्षोल्लासमें मग्न ह गया। वाद्योंके गम्भीर घोष, साँड़ोंकी गर्जना और बछड़ों रँभानेसे जो सम्मिलित शब्द प्रकट हुआ, वह गोपोंका हर्ष बढ़ाने लगा। दहीके कुण्डमें ऊपर-ऊपर घी छा रहा था। दूधकी अनेक नहरें बहने लगीं। फलोंके गूदोंकी बड़ी भारी राशि जमा हो गयी। बहुत-से संस्कारक द्रव्य संचित हो गये और उज्ज्वल भातोंका पर्वताकार पुञ्ज प्रकाशित होने लगा। इस प्रकार गौओंसे भरा हुआ श्रीकृष्णका गिरियज्ञ चालू हो गया। संतुष्ट हुए समस्त गोपगण उसमें सम्मिलित होकर आवश्यक कार्य करते थे। गोपाङ्गनाओंने अपनी उपस्थितिसे उस महोत्सवको मनोहर बना दिया था ॥ १६-१८ ॥ वहाँ भक्ष्य पदार्थोंके सैकड़ों ढेर लगाये गये थे। नाना प्रकारके गन्ध, माल्य तथा भाँति-भाँतिके धूपोंसे वह यज्ञ सुशोभित होता था ॥ १९ ॥ अग्निके समीप जो आज्यस्थाली और चरुस्थाली आदि रखी गयी थीं, वे उस यज्ञका विधान आरम्भ होते ही आगपर चढ़ा दी गयीं। ब्राह्मणोंसहित गोपोंने किसी शुभ तिथिको उस यज्ञका अनुष्ठान आरम्भ किया था ॥ २० ॥ यज्ञके अन्तमें श्रीकृष्ण स्वयं ही मायासे पर्वतके अधिष्ठाता देवता बनकर उस अन्न, दूध, दही और फलोंके गूदोंको भोग लगाने लगे ॥ २१ ॥ उस यज्ञमें श्रेष्ठ ब्राह्मणोंको अन्न-
पानसे तृप्त और दक्षिणासे संतुष्ट किया गया था। उन

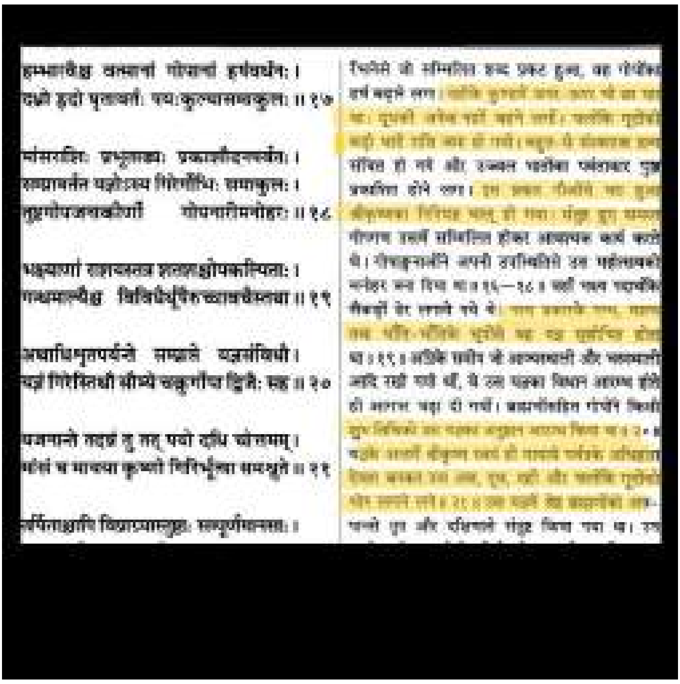
'Let beautiful vessels filled with milk be brought together. Let beautiful pitchers be placed on the wells. Let newly made canals and large tanks be filled with milk. Let all edibles and drinks be prepared. Let vessels filled with fruit pulp and rice be kept. Let all the milk of Vraj be collected for three days. Let the buffaloes, cows, etc., which are animals of Vraj that are fit for feeding, be fed the best of things with great respect and thus let this yajna, which is to be performed with the cooperation of all the gopas, be started.' ॥ 12-15 ॥ Then there was a great uproar of joy in Vraj. The entire Gokul was immersed in joy and gaiety. the deep sound of musical instruments, the roaring of bulls

The inserted word that appeared from Rambhane is Goponka began to increase the joy. The pot of yogurt was overflowing with ghee. Many canals of milk began to flow. A huge amount of fruit pulp accumulated. Lots of ritual substances They were accumulated and the mountainous mass of bright rice began to shine. Thus the mountain

sacrifice of Krishna, filled with cows, was started. Satisfied all

The cowherd men joined in and did the necessary work. The cowherd women had made the festival beautiful with their presence. 16-18. There were hundreds of piles of food. The sacrifice was adorned with various kinds of fragrant flower garlands and incense. 19 ॥ The Ajyasthali and Charusthali etc. which were placed near the fire were offered on the fire as soon as the ritual of that sacrifice began. On an auspicious date, the cowherd men, along with the brāhmaṇas, had begun the performance of the sacrifice. 20 ॥ At the end of the sacrifice, Sri Krishna Himself, by Maya, became the presiding deity of the mountain and gave the food, alms





Allegations-

This is also mentioned in Brahma Purana,

📚Brahma Purana 79.21-27📚
[Krishna said] Hence, let the mountain Govardhana be

honoured and worshipped with all due offerings after killing the sacrificial animal in accordance with injunctions. Vyasa said: O brahmins, on hearing these words of his, Nanda and other residents of the colony became delighted with their faces beaming with pleasure. They said 'Well said, well said, my boy... Accordingly the residents of colony performed Yajna unto the mountain. They offered oblations unto the mountain by curds, milk puddings, meat etc."

Refutation-

Next he accused on Brahma Purana 79.21-27 here is Brahma Purana Chapter 79Hindi translation by Taranish Jha . It has only 22 slokas and no 22nd-27th sloka exists

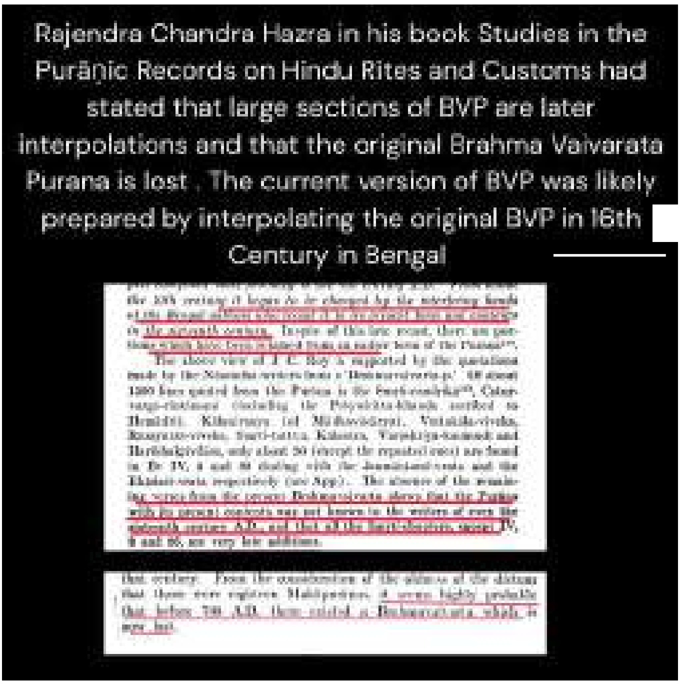
SOURCE-
https://archive.org/details/in.ernet.dli.2015.406682/page/n513/r
view=theater

Allegations-

One lakh cows & etc. were served at the wedding of Krishna and Rukmini.
Brahma Vaivarta Purana: Sri krsna Janma Khanda/Chapter: 105 Marriage of Rukmini/verse:61,62,63
61 One lakh cows and two lakh deer were cut down Do the same for four lakhs of rabbits and worms.
62 Ten lakh goats are four times as much as the gifts.
Offer sacrifices with devotion to the village goddess at the festival.
63 Make them cooked meat and food.
Make the ingredients for the perfect dishes, O lord of the earth.

Refutation-

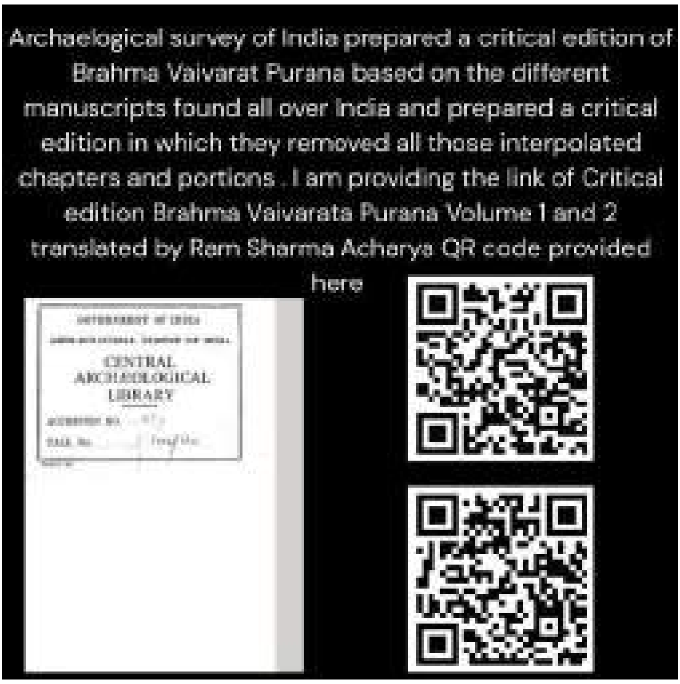
Rajendra Chandra Hazra in his book Studies in the Purāṇic Records on Hindu Rites and Customs had stated that large sections of BVP are later interpolations and that the original Brahma Vaivarata Purana is lost. The current version of BVP was likely prepared by interpolating the original BVP in 16th Century in Bengal.



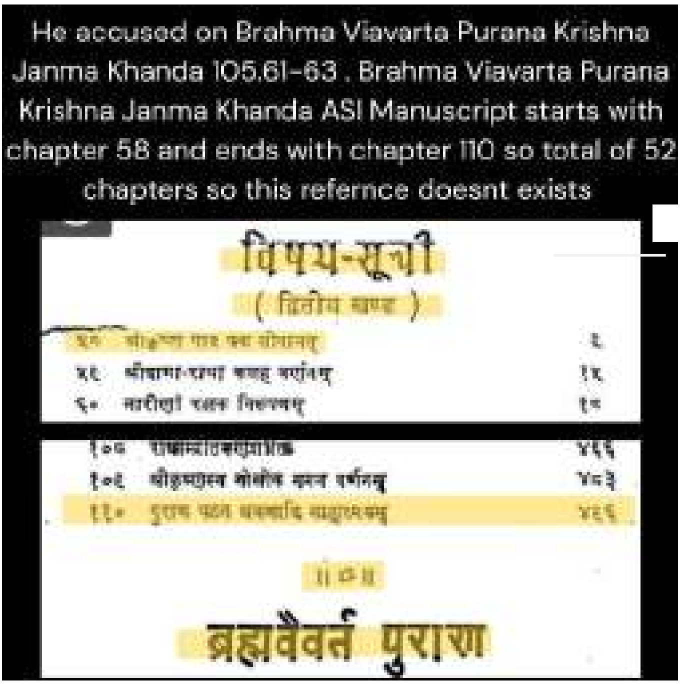
Archaelogical survey of India prepared a critical edition of Brahma Vaivarat Purana based on the different manuscripts found all over India and prepared a critical edition in which they removed all those interpolated chapters and portions. I am providing the link of Critical edition Brahma Vaivarata Purana Volume 1 and 2 translated by Ram Sharma Acharya QR code provided here

https://archive.org/details/in.ernet.dli.2015.552557

https://archive.org/details/in.ernet.dli.2015.552558



He accused on Brahma Viavarta Purana Krishna Janma Khanda 105.61-63. Brahma Viavarta Purana Krishna Janma Khanda ASI Manuscript starts with chapter 58 and ends with chapter 110 so total of 52 chapters so this refernce doesnt exists

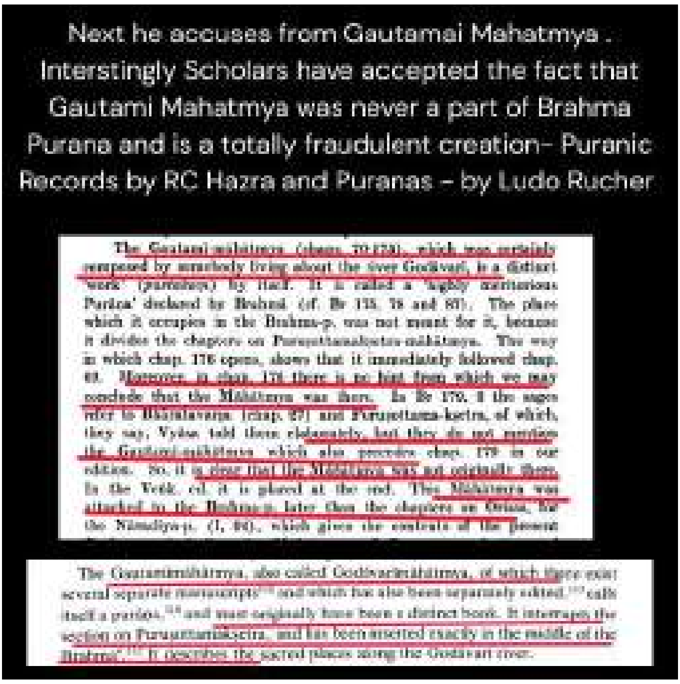


Allegations-

📚Brahma Purana Gautami Mahatmya 61.27-28📚
In the southern bank of Ganga the cows were set apart as the sacrificial animals. These cows had fled and the Devas herded them together on Ganga. In its middle they caused an island to be made as the place of rest for the cows. Throught those cows the Yajna of Devas was celebrated on Ganga."

Refutation-

Next he accuses from Gautami Mahatmya . Interestingly Scholars have accepted the fact that Gautami Mahatmya was never a part of Brahma Purana and is a totally fraudulent creation- Puranic Records by RC Hazra and Puranas – by Ludo Rucher



Allegations-

📚Matsya Purana 17.31-36📚
he Pitris say that the offering of fish keeps them satisfied

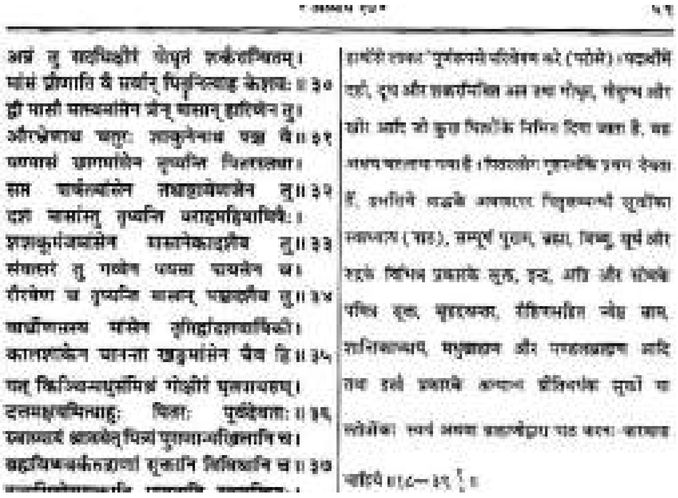
for two months, the flesh of deer for three months, mutton for four months, the flesh of birds for five months, goat's flesh for six months, Parsat's flesh for seven months, ena's flesh for eight months, ham and buffalo's flesh . for ten months, hare and turtle's flesh for eleven months, cow's flesh and milk and rice cooked in cow's milk for a year, the flesh of Ruru for fifteen months, lion's flesh twelve years, Kalasaka (pot herb) and flesh of the rhinoceros for a great number of years, the cow's milk mixed with honey and rice cooked in cow's milk, clarified butter made of cow s milk offered even, in a small measure satisfies the Pitris— the Purvadevatus to an extreme degree."

Refutation-

Here is Matsya Purana 17.31-36 Geeta Press Gorakhpur hindi translation nowhere written such thing

हाथोंसे लाकर' पूर्णरूपसे परिवेषण करे (परोसे)। पदार्थोंमें दही, दूध और शक्करमिश्रित अन्न तथा गोघृत, गोदुग्ध और खीर आदि जो कुछ पितरोंके निमित्त दिया जाता है, वह अक्षय बतलाया गया है। पितरलोग गृहस्थोंके प्रथम देवता हैं, इसलिये श्राद्धके अवसरपर पितृसम्बन्धी सूक्तोंका स्वाध्याय (पाठ), सम्पूर्ण पुराण, ब्रह्मा, विष्णु, सूर्य और रुद्रके विभिन्न प्रकारके सूक्त, इन्द्र, अग्नि और सोमके पवित्र सूक्त, बृहद्रथन्तर, रौहिणसहित ज्येष्ठ साम, शान्तिकाध्याय, मधुब्राहाण और मण्डलब्राह्मण आदि तथा इसी प्रकारके अन्यान्य प्रीतिवर्धक सूक्तों या स्तोत्रोंका स्वयं अथवा ब्राह्मणोंद्वारा पाठ करना करवाना चाहिये ॥ १८- ३९॥

"One should serve (offer) the food completely by bringing it with one's own hands. The items offered to the ancestors — such as curd, milk, and food mixed with sugar, as well as cow ghee, cow's milk, and kheer (rice pudding), etc. — are said to be imperishable (akṣaya). The ancestors are considered the foremost deities for householders, and hence, on the occasion of a Śrāddha (ritual for ancestors), one should recite or get recited by Brahmins the following: hymns related to ancestors, the entire Purāṇas, various hymns dedicated to Brahmā, Viṣṇu, Sūrya, and Rudra, sacred hymns to Indra, Agni, and Soma, as well as the Bṛhad Rathantara, the Jyeṣṭha Sāman with Rauhiṇī, the chapters of peace (Śāntikādhyāya), the Madhu Brāhmaṇa, the Maṇḍala Brāhmaṇa, and other such hymns and praises that increase joy and satisfaction of the ancestors."



Moreover in Shraddha- Offering meat is strictly prohibited

Srimad Bhagvatam 7.15.7-8

7. A person who knows the essence of dharma should not give (serve) flesh (non-vegetarian food), nor should eat it at the time of Sraddha, for there is no real gratification in slaughter of animals (flesh); for there is supreme satisfaction with the type of food proper for sages.
8. For those persons who desire to follow the right course of conduct, there is no supreme dharma other than abstinence from violence to living beings caused by thought, word and deed.

7. A person who knows the essence of *dharma* should not give (serve) flesh (non-vegetarian food), nor should eat it at the time of *Śrāddha*, for there is no real gratification in slaughter of animals (flesh); for there is supreme satisfaction with the type of food proper for sages.

8. For those persons who desire to follow the right course of conduct, there is no supreme *dharma* other than abstinence from violence to living beings caused by thought, word and deed.

Hindi translation of Geeta Press Gorakhpur

देवकार्यमें दो और पितृकार्यमें तीन अथवा दोनोंमें एक-एक ब्राह्मणको भोजन कराना चाहिये। अत्यन्त धनी होनेपर भी श्राद्धकर्ममें अधिक विस्तार नहीं करना चाहिये ॥३॥ क्योंकि सगे-सम्बन्धी आदि स्वजनोंको देनेसे और विस्तार करनेसे देश-कालोचित श्रद्धा, मर्यादा, पात्र और पूजन आदि ठीक-ठीक नहीं हो पाते ॥४॥ देश और कालके प्राप्त होनेपर ऋषि-मुनियोंके भोजन करनेयोग्य शुद्ध हविष्यान्न भगवान्‌को भोग लगाकर श्रद्धासे विधिपूर्वक योग्य पात्रको देना चाहिये। यह समस्त कामनाओंको पूर्ण करनेवाला और अक्षय होता है ॥५॥ देवता, ऋषि, पितर, अन्य प्राणी, स्वजन और अपने-आपको भी अन्नका विभाजन करनेके समय परमात्मस्वरूप ही देखे ॥६॥

धर्मका मर्म जाननेवाला पुरुष श्राद्धमें मांसका अर्पण न करे और न स्वयं ही उसे खाय; क्योंकि पितरोंकी ऋषि-मुनियोंके योग्य हविष्यान्नसे जैसी प्रसन्नता होती है, वैसी पशु-हिंसासे नहीं होती ॥७॥ जो लोग सद्धर्मपालनकी अभिलाषा रखते हैं, उनके लिये इससे बढ़कर और कोई धर्म नहीं है कि किसी भी प्राणीको मन, वाणी और शरीरसे किसी प्रकारका कष्ट न दिया जाय ॥८॥ इसीसे कोई-कोई यज्ञतत्त्वको जाननेवाले ज्ञानी ज्ञानके द्वारा प्रज्वलित

What if certain Puranas and Smritis contain references to the use of cow or bull meat and Cow and Bull Slaughter would those specific references be considered valid and authoritative?

The Answer is No ! Manu Smriti , Vyasa Smriti , Mimasa Sutra all describe the Supreme Authority of Vedas . Vedas say that Cows and Bulls are Aghanya (Inviolable) and prohibits eating the meat of Cows and Bulls . So if any Smriti or Purana mentions any form of Cow or Bull Slaughter it will be immediately rejected being Anti Vedic . This supreme Authority of Vedas is confirmed by the following refrences

WHAT TO DO IF THERE IS CONTRADICTION BETWEEN ŚRUTI AND SMRTI ?
विरोधे त्वनपेक्षं स्यादसति ह्यनुमानम्। (जैमिनी पूर्वमीमांसादर्शन १.३.३)
In case Smrti provision is against the provision of Śruti, Smeti provisions become inoperative. If the Śruti is not against, then it has to be presumed that in Śruti also there must have been provisions similar to Smrti but by the passing of time, the same is lost and is not traceable. (Jaimini Pūrva Mimansā Darśan 1.3.3)
अर्थकामेष्वसक्तानां धर्मशानं विधीयते । धर्म जिज्ञासमानानां प्रमाणं परमं श्रुतिः ॥ (मनुस्मृति २.१३)
These are the duties prescribed for those who are not addicted to artha and kāma. For those who are anxious to now dharma, fruti is the best proof. (Manu 2.13)

या वेदबाह्याः स्मृतयो याश्च काश्च कुदृष्टयः । सर्वास्ता निष्फलाः ज्ञेयाः तमोनिष्ठा हि ताः स्मृताः ॥
(मनुस्मृति १२.६५)
Those (याः) Smrtis (स्मृतयः) and those (याश्च काश्च) despicable systems (कुदृष्टयः) which are not based on the Veda (वैदयाह्याः) are all (सर्वास्ताः) futile (निष्फलाः) for (हि) they (ताः) are declared (स्मृताः) to be founded on dark ignorance (तमोनिष्ठाः)
(Manu 12.95)
श्रुतिस्मृतिविरोधे तु श्रुतिरेष गरीयसी । अधिरोधे सदा कार्य स्मार्त वैदिकवत्सदा ॥ (जाबाल)
In case of contradiction between śruti and smrti, the former is to be given more weight. Where there is no contradiction, good people should perform actions ordained by smrti as if they were prescribed by śruti. (Jābāla)
श्रुत्या सह विरोधेन बाध्यते विषयं धिना ।
(भविष्यपुराण)
In case of contradiction with śruti, smrti becomes inoperative and ineffective. (Bhaviśya-purāna)
Śri Mādhavācārya alias Swami Anandatīrtha has quoted passages from Vedic texts and Purāṇas at certain places in his commentary on the Brahmasutra and he has clearly specified :-
पुराणस्योपजीव्यश्च वेद एव न चापरः । तद्विरोधे कथं मानं ततत्र न भविष्यति ॥
This basis of Purāṇas is Veda and nothing else. As such, how can they be taken as authentic against Vedic provisions ?

WHAT TO DO IF THERE IS CONTRADICTION BETWEEN ŚRUTI AND SMṚTI ?

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These are the duties prescribed for those who are not addicted to *artha* and *kāma*. For those who are anxious to know *dharma*, *śruti* is the best proof. (Manu 2.13)

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(मनुस्मृति १२.९५)

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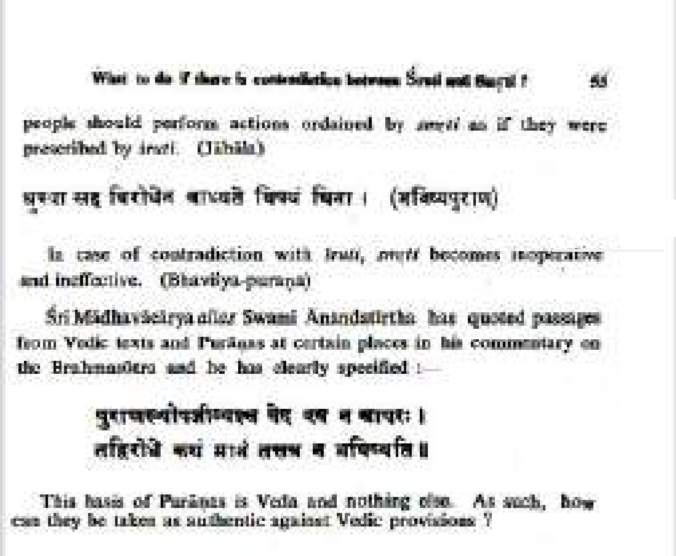
In case of contradiction between *śruti* and *smṛti*, the former is to be given more weight. Where there is no contradiction, good



What to do if there is contradiction between Śruti and Smṛti ? 55

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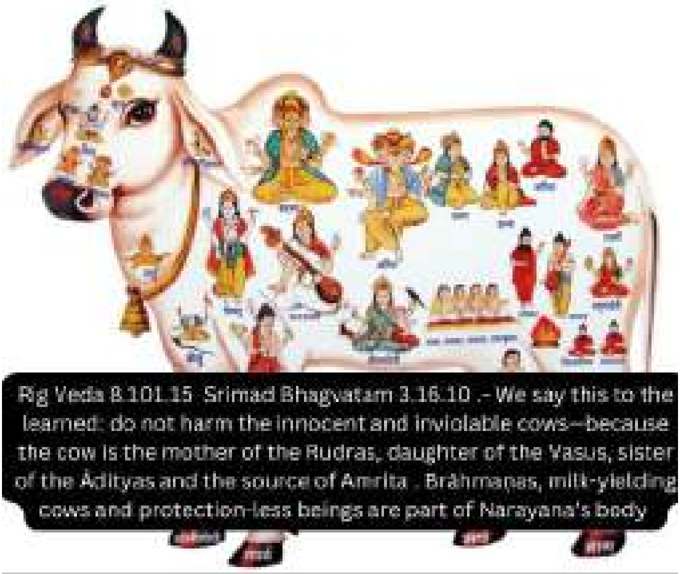
This basis of Purāṇas is Veda and nothing else. As such, how can they be taken as authentic against Vedic provisions ?

With this the allegations of Hinduphobes stands Debunked



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← Response to Vedkabhed and Hinduscript . Refutation of Allegations on Bhagwan Shree Krishna

Refutation of " Hinduism and Lust " Article by Vedkabhed →

Comments

6 responses to "The Importance of Cows and Bulls in Sanatan Dharma and Refutation of Beef Eating and Cow and Bull Sacrifice in Sanatan Dharma"

12th July 2025

subhammoharana07

Goooooooooood

★ Like

Reply
3rd August 2025
Teez

sir can you explain the Manu Smriti Chapter 5 Verses which explicitly says that one should kill at Madhurparka, Sraadha & Yajna. Also the verse that says Svayambhu created Pasū for Yagya Karma so that they may attain Higher Yoni.

★ Like

Reply

3rd August 2025
Rohan Saini

The verses of Manusmriti are contradictory as at one place it doesn't list meat as part of Sraddha. The Manusmriti version that is in circulation is considered forged over time by many scholars.
As for Pasū or animals being created by Svayambhu for higjer yoni, animal sacrifice was symbolic in older yugas or considered not akin to killing as the gods revived the animal. Therefore, animal sacrifice wasn't prohibited as all harm was undone.
However, animal sacrifice is prohibited in Kali Yuga as sacrifices aren't much effective anymore due to people being far more sinful.

★ Like

Reply

4th August 2025
Teez

even so there Is a Valid Bhashya of All 9 Acharaya's on the shlok and That has been frequently cited by Many Acharaya's prior to 12th century. Even Acharya Sayanna has accepted as places in his Commentary like on Atharva Veda 4.14.6-7 has Interpreted it as Goat Sacrifice and So have Acarya's like Mahidhara on Yajurveda 21.43 and Uvata the same.

morever All Acarya's of Vedanta Darshan have accepted Pasū Bali As Dharmik even if it involves killing in places like 3.1.24-25. The main problem here which none as addressed is Manu Smriti and Acarya's Vachana. Calling fake is one option but isn't there some other way which we have forgotten to Look.

★ Like

4th August 2025
Rohan Saini

Yes some consider the sacrifice as true, some texts consider it symbolic.

★ Like

5th August 2025
Teez

still iisn't their anyway we Can explain Both of these like Brahmasutra Bhashya of Multiple acarya's one and Manusmriti Verses. Especially the ones like Vedic Himsa is no Himsa or like the one that Says after enchanting with Mantras one should eat the Meat (Brahmin should). If you have plz tell me.

★ Like

Reply

Leave a comment

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Response to Vedkabhed and Hinduscript . Refutation of Allegations on Bhagwan Shree Krishna — 4th June 2025

Hinduphobes Exposed!

A website dedicated to debunking Hinduphobes, and spreading Dharma.

Refutation of ” Hinduism Exposed Obscenity in Vedas ” Article by Vedkabhed

This entire article is a response and rebuttal to the blogs called VedKaBhed regarding their claims of “Hinduism Exposed Obscenity in Vedas ”. “For easier navigation, I have organized the article into the following sections with hyperlinks.” Allegations- Read the new article Hinduism and Lust for obscenity in other Hindu sciptures This article is not intended to…

by Rohan Saini 30th August 2025

Refutation of ” Hinduism Exposed Obscenity in Vedas ” Article by Vedkabhed

Written by Rohan Saini in Uncategorized

This entire article is a response and rebuttal to the blogs called VedKaBhed regarding their claims of “Hinduism Exposed Obscenity in Vedas ”.

“For easier navigation, I have organized the article into the following sections with hyperlinks.”

- PROHIBITION AND PUNISHMENT FOR RAPE AND ADULTERY AND LUSTFUL ACTIVITIES AND ALL OTHER SUCH ACTIVITIES IN ANY FORM AS PER SANATAN DHARMA AND SCRIPTURES
- Debunking Allegations of Sex Position in Vedas and Upanishads and Why there is there is no place for “sex positions” or similar notions in Sanatan Dharma .
- Debunking Allegations of Homosexuality in Sanatan Dharma
    - Prohibition of Homosexuality as per Sanatan Scriptures
    - Debunking Allegations of Homosexuality on Maheshwar Shiva and Shri Hari Vishnu (Shiva Mohini Prakaran from Agni and Bhagvata Purana , Birth of Ayyappa Swami

from Brahmanda Purana , Allegations from Skanda Purana)
    - Debunking Allegations of Homosexuality on Indra Deva from Vedas – Indra-Mena Prakaran , Indra-Danavi-Asuri Prakaran and understanding basic tattva of Indra Deva
    - Debunking Allegations of Homosexuality on Asanga from Rig Veda 8.33.19
- Explaining Indra Ahilya Jarate statement from Satapatha Brahmana 3.3.4.18
- "Debunking Misinterpretations of Rig Veda 6.46.3: Refuting Allegations of Obscenity, 'Thousand Penises,' and Rape "
- Debunking Allegations on Indra-Ahilya Prakaran
- "Reassessing the Position of Indra Deva: Understanding the Temporary Nature of the Office of Indra and the True Character of Devarāja as a Righteous Brahmachārī"
- Debunking Allegations of Obscenity and Bestiality on Rig Veda 10.17.1-2 and Nirukta 12.10 regarding Birth of Ashwini Kumars
- Debunking False Allegations of Oral Sex on Vivasvat from Brahma Purana , Shiva Purana and other sources
- Prohibition of Oral Sex as per Sanatan Scriptures
- Debunking False Allegations of Bestiality on Ashwamedha Yagya
- Prohibition of Bestiality in Sanatan Scriptures
- Debunking False Allegations on Mitra -Varuna – Urvashi-Vasistha Prakaran from Rig Veda 7.33.11
- Debunking False Allegations by Halala Putra Pedophile followers on "VEDIC GODS HAVING SEX WITH THE SAME WOMAN AND IMPREGNATING HER" from Vedas , Puranas and Smritis
- Prohibition of Polyandry in Sanatan Dharma
- Debunking False Allegations of Adultery in Hinduism
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    - Debunking Other False Allegations of Adultery on Vedas – Rig Veda , Atharva Veda and Yajur Veda

- “Scriptural Evidence for the Prohibition of Adultery and Lustful Conduct in the Rig Veda, Nirukta, and Mahabharata, and the Vedic Emphasis on Brahmacharya”
- Debunking False Allegations of Prostitution in Hinduism
  - Debunking False Allegations of Prostitution on Devadasi and sharing Scriptural Evidence for Prohibition of Prostitution as per Sanatan Scriptures
  - Debunking False Allegations of Prostitution on Rig Veda and Yajur Veda and other Vedic Scriptures
- Debunking False Allegations on Nirukta 4.15
- Debunking False Allegations of Slavery in Vedas – Rig Veda 6/27/8 , 8/56/3 , 1/126/3
- Debunking False Allegations of Woman in Paradise for sex from Atharva Veda 4/34/2 with Context
- THE VEDIC VERDICT: WHY SEXUAL PLEASURE AFTER DEATH IS BOTH IMPOSSIBLE AND ANTI-VEDIC – Scriptural Proofs from Upanishads , the Highest Scriptures of Sanatan Dharma
- “Debunking False Allegations of Niyoga in Rig Veda 10.40.2, Nirukta 3.15, and Atharva Veda, with Scriptural Evidence Prohibiting Niyoga in Kali Yuga”
- Debunking False Allegations of Bride Selling in Vedas – Rig Veda 1/109/2 and Nirukta 6.9
- Sharing Scriptural Evidences for the prohibition of Asura Vivah and Bride selling in Sanatan Dharma
- Debunking Allegations of Incest in Vedas
  - Debunking False Allegations of Incest – Pushan Deva from Rig Veda 6.55.4-5
  - Debunking False Allegations of Incest on Agni Deva from Rig Veda 10.3.3
  - Debunking False Allegations of Incest from Yama-Yami Samvad from Rig Veda 10.10 and Atharva Veda 18.1
  - Debunking False Allegations of Incest on Prajapati-Usha Prakaran from Rig Veda 10.61.5-7
  - Debunking False Allegations of Incest on Brihadaranyaka Upanishad 1.4.3
- Sharing Scriptural Evidences on Prohibition of Incest in Sanatan Dharma

- Debunking False Allegations by Halala Putra Pedophile followers on Vedas regarding " Men only with Long Penis can impregnate women "
- Debunking False Allegations by Halala Putra Pedophile followers on Vedas regarding "Stretching the Vagina"
- Debunking False Allegations by Halala Putra Pedophile followers on Atharva Veda 20.136 regarding "Mahanagni (Great naked woman) "
- Debunking remaining False Allegations of Obscenity on Vedas – Rig Veda , Yajur Veda , Atharva Veda and Brihadaranyaka Upanishad 6.4.4-5
- Concluding the Article – By Sharing Scriptural Evidence from Rig Veda and Nirukta for the prohibition of Adultery and all types of Lustful Conduct

Allegations-

Read the new article Hinduism and Lust for obscenity in other Hindu sciptures

This article is not intended to offend Hindus, I have written this article only for those Hindus who thinks only Hinduism is a pure religion free from obscenity and all other religions are full of obscenities. Such people are perverts that's why they only look for sex related things in other religions, their minds are filled with lust.

Sexuality was not a secret thing in Vedic period as it is evident from scriptures like Kama Sutra and various other Hindu texts which openly spoke or showed pornography.

It was only in recent times when Hinduism was influenced by other religions that it took shelter in modesty. Despite such facts some Hindu fanatics do not hesitate mocking other religions especially other religious personalities. I am reproducing some verses from Vedas, which is the oldest text of Hinduism.

Refutation-

This article has been already debunked in detailed by me

Refutation of " Hinduism and Lust " Article by Vedkabhed

This entire article is a response and rebuttal to the blogs called VedKaBhed regarding their claims of " Hinduism and Lust ". This Article Has Been Divided into the Following Various Sections containing various Subsections for Easier Access and Navigation. You Can Explore Each Sub- Section Simply by Clicking on the Linked Titles Below. 0. … Continue reading

Hinduphobes Exposed! 0

PROHIBITION AND PUNISHMENT FOR RAPE AND ADULTERY AND LUSTFUL ACTIVITIES AND ALL OTHER SUCH ACTIVITIES IN ANY FORM AS PER SANATAN DHARMA AND SCRIPTURES

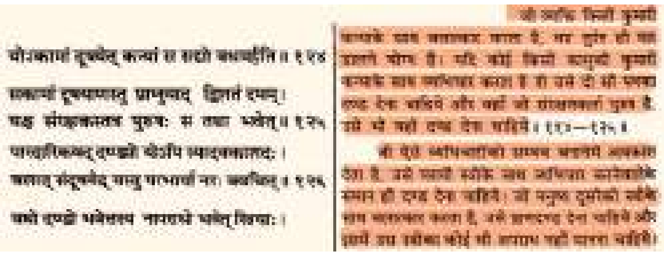
"When it comes to the allegations of sexuality, adultery, or rape in Hinduism, it must be clearly understood that such acts of lust, immorality, and violence are never endorsed but are in fact strongly condemned. The higher Vedic scriptures uphold *dharma* (righteous conduct), self-control, purity, and respect for all beings as supreme virtues. Any form of indulgence in uncontrolled lust, adultery, or exploitation is strictly prohibited and regarded as a grave deviation from the spiritual path. The Vedas, Upanishads, Smritis, and Puranas consistently emphasize that true spiritual progress is possible only through discipline, restraint, and adherence to moral values, not through indulgence in such condemnable actions."

Matsya Purana chapter 227 slokas 124-126 says

जो व्यक्ति किसी कुमारी
कन्याके साथ बलात्कार करता है, वह तुरंत ही मार डालने योग्य है। यदि कोई किसी कामुकी कुमारी कन्याके साथ व्यभिचार करता है तो उसे दो सौ पणका दण्ड देना चाहिये और वहाँ जो संरक्षणकर्ता पुरुष है, उसे भी यही दण्ड देना चाहिये ॥ १२४-१२५ ॥

जो ऐसे व्यभिचारोंको सम्भव बनानेमें अवकाश देता है, उसे परायी स्त्रीके साथ व्यभिचार करनेवालेके समान ही दण्ड देना चाहिये। जो मनुष्य दूसरेकी स्त्रीके साथ बलात्कार करता है, उसे प्राणदण्ड देना चाहिये और इसमें उस स्त्रीका कोई भी अपराध नहीं मानना चाहिये

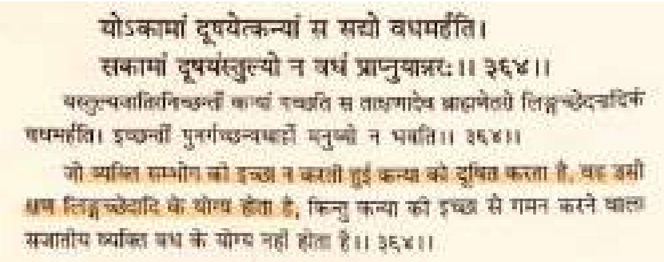
“A man who commits rape on an unmarried maiden (kumārī kanyā) deserves to be put to death immediately.
If anyone has illicit intercourse with a lustful (consenting but unprotected) maiden, he should be fined two hundred paṇas, and the guardian or protector who failed to safeguard her should be punished with the same fine.
Whoever allows such adulterous acts to happen through negligence shall be punished in the same way as the one who committed adultery with another man’s wife.
A man who rapes another man’s wife must be punished with the death penalty, and in this case, the woman herself is not to be considered guilty in any way.”



Manu Smriti 8.364

जो व्यक्ति सम्भोग की इच्छा न करती हुई कन्या को दूषित करता है, वह उसी क्षण लिङ्गच्छेदादि के योग्य होता है, किन्तु कन्या की इच्छा से गमन करने वाला सजातीय व्यक्ति वध के योग्य नहीं होता है।। ३६४ ।।

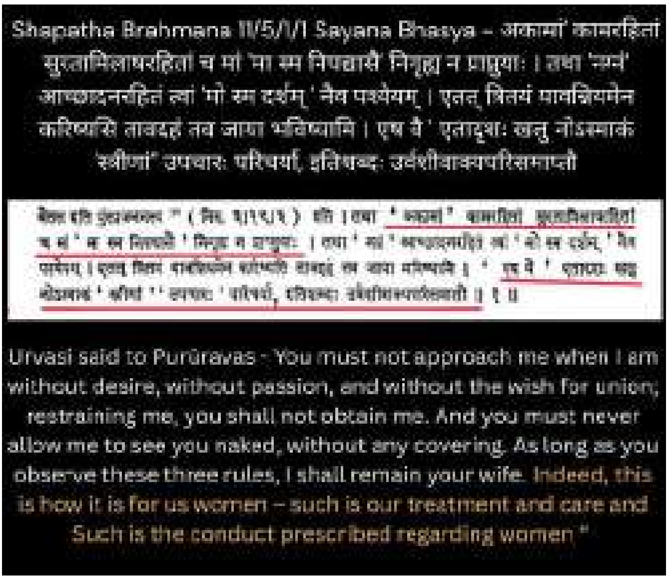
“A man who violates a maiden who has no desire for sexual union becomes, at that very moment, deserving of punishment such as the cutting off of his organ; however, if a man of the same caste unites with a maiden with her consent, he is not considered deserving of death.”


योऽकामां दूषयेत्कन्यां स सद्यो वधमर्हति।
सकामां दूषयंस्तुल्यो न वधं प्राप्नुयान्नरः।। ३६४।।

जो व्यक्ति सम्भोग की इच्छा न करती हुई कन्या को दूषित करता है, वह उसी क्षण लिङ्गच्छेदादि के योग्य होता है, किन्तु कन्या की इच्छा से गमन करने वाला सजातीय व्यक्ति वध के योग्य नहीं होता है।। ३६४।।

Shapatha Brahmana 11/5/1/1 Sayana Bhasya –
अकामां’ कामरहितां सुरतामिलाषरहितां च मां ‘मा स्म निपद्यासै’

निगृह्य न प्राप्नुयाः । तथा 'नग्नं' आच्छादनरहितं त्वां 'मो स्म दर्शम् ' नैव पश्येयम् । एतत् त्रितयं यावन्नियमेन करिष्यसि तावदहं तव जाया भविष्यामि । एष वै ' एतादृशः खलु नोऽस्माकं 'स्त्रीणां" उपचारः परिचर्या, इतिशब्दः उर्वशीवाक्यपरिसमाप्तौ Urvasi said to Purūravas – You must not approach me when I am without desire, without passion, and without the wish for union; restraining me, you shall not obtain me. And you must never allow me to see you naked, without any covering. As long as you observe these three rules, I shall remain your wife. Indeed, this is how it is for us women – such is our treatment and care and Such is the conduct prescribed regarding women "



In Nirukta 6.27 Rishi Yaska the seven maryadas which are never to be practiced and it includes **व्यभिचार** meaning Adultery

'सात मर्यादाएं ऋषियों ने बनाई हैं, जो जन में से एक को भी माप्तहोता है, वह पापी होता है' (१००५१६) सात मर्यादाएं ऋषिों ने बनाई हैं, उनमें से एक को भी प्राप्त होता हुआ पापी होता है। (वह सात यह हैं-) चोरी, व्यभिचार, ब्रह्म इत्या, गर्भ हत्या, सुरापान, दुष्कर्म का बार२ सेवन, पातक के विषय में झूठ बोलना (किसी पर झूठा पातक लगाना) । (११२) बत यह निपात है खेद और अनुकम्पा अर्थ में ॥२७॥

"Seven restrictions (or codes of conduct) have been established by the sages. Whoever among people violates even one of them is considered sinful. These seven are: theft, adultery, disrespect toward Brahman, abortion, consumption of alcohol, repeated indulgence in sinful acts, and lying about sins (i.e., falsely accusing someone of a sin). This is explained in the sense of causing sorrow and requiring compassion."

सो ! मारा जाने से पहले, कहाँ हो हे पुकार के सुनने वालो'। जाल में पड़े हुए मत्स्यों का यह आर्त (पड़ेपि वचन) बतलाते हैं। मत्स्याः = जल में चलते हैं। अथवा एक दूसरे को भक्षण के लिये मत्स्य होते हैं। जाल = जल में चलने वाला होता है, अथवा जल में होने वाला, या जल में खेलने वाला। (११९—) अंहुरः = पापवाला; अंहुरण भी इसी का होता है 'पापवाले (अन्य कृत) से यहाँ (रक्षा) करता हुआ' (१।१०५।१७) यह भी निगम होता है। 'सात मर्यादाएं ऋषियों ने बनाई हैं, जो उन में से एक को भी प्राप्त होता है, वह पापी होता है' (१०।५।६) सात मर्यादाएं ऋषियों ने बनाई हैं, उनमें से एक को भी प्राप्त होता हुआ पापी होता है। (वह सात यह हैं—) चोरी, व्यभिचार, ब्रह्म हत्या, गर्भ हत्या, सुरापान, दुष्कर्म का बारम्बार सेवन, पातक के विषय में झूठ बोलना (किसी पर झूठा पातक लगाना)। (१२२—) बत यह निपात है खेद और अनुकम्पा अर्थ में ॥२७॥

The wise made seven boundaries, a man going beyond even one of them becomes distressed. They are theft, adultery, killing of a learned man, abortion, drinking, habitual addiction to wickedness, and false accusation of heinous crime.[5]

Rig Veda 10/5/6 says that anyone who commits any of the seven Moral Restraints (Sapta Maryada) becomes a Big Sinner

मेधावियों ने सात मर्यादाओं को छोड दिया है. इन कार्यों में से एक को करने वाला भी पाप को प्राप्त करता है. मनुष्यों को पाप से रोकने वाले अग्नि समीपवर्ती मानवलोक में, सूर्यकिरणों के विचरने के स्थान में एवं जलों में रहते हैं

The wise have abandoned the seven moral restraints. Even one who commits any one of these actions incurs sin. Those who restrain humans from sin dwell near the sacred fire, in the realm of humans close to it, in the regions where the sun's rays roam, and in the waters.

सप्त मर्यादाः कवयस्ततक्षुस्तासामेकामिदभ्यंहुरो गात्.
आयोर्ह स्कम्भ उपमस्य नीळे पथां विसर्गे धरुणेषु तस्थौ.. (६)

मेधावियों ने सात मर्यादाओं को छोड दिया है. इन कार्यों में से एक को करने वाला भी पाप को प्राप्त करता है. मनुष्यों को पाप से रोकने वाले अग्नि समीपवर्ती मानवलोक में, सूर्यकिरणों के विचरने के स्थान में एवं जलों में रहते हैं. (६)

Katha Upanishad 1.2.24 Geeta Press Gorakhpur-

जो पापकर्मोंसे निवृत्त नहीं हुआ है, जिसकी इन्द्रियाँ शान्त नहीं हैं और जिसका चित्त असमाहित या अशान्त है वह इसे आत्मज्ञानद्वारा प्राप्त नहीं कर सकता है॥ २४॥

"One who has not renounced sinful actions, whose senses are not tranquil, and whose mind is not composed or peaceful—such a person cannot attain this (Self-realization) through knowledge of the Self." (Verse 24)

Sankara Bhasya-

जो दुश्शील – प्रतिविद्ध कर्म यानी श्रुति – स्मृतिसे अविहित पापकर्मसे अविरत – अनुप्रत है वह नहीं, जो इन्द्रियोंकी चंचलताके कारण

अशान्त यानी उपरतिस्थ है वह भी नहीं, जो असमाहित अर्थात् जिसका चित्त एकाग्र नहीं है – जो विक्षिप्तचित्त है वह भी नहीं, तथा समाहितचित्त होनेपर भी उस एकाग्रताके फलका इच्छुक होनेके कारण जो अशान्तचित्त है – जिसका चित्त निरन्तर व्याप्त करता रहता है वह पुरुष भी इस प्रस्तुत आत्माको केवल आत्मज्ञानद्वारा नहीं प्राप्त कर सकता। अतः जो पापकर्म और इन्द्रियोंकी चंचलता हटाकर हुआ तथा समाहितचित्त होकर भी उस समाहितचित्तताके फलकी उपेक्षाकरके जो उपरतिस्थ है वह आत्मज्ञान साधक ही ब्रह्मविद्या उपयुक्त आत्माको प्राप्त कर सकता है॥ २४॥

One who is immoral—engaged in sinful actions not prescribed by the scriptures (Shruti and Smriti)—cannot attain the Self. Nor can one who is restless due to sensory distractions. Even one whose mind is scattered and lacks concentration cannot attain it. Moreover, even if the mind is concentrated, if the person desires the fruits of that concentration, and the mind remains constantly occupied, such a person too cannot attain the Self through mere knowledge. Therefore, only the seeker who has renounced sinful actions and sensory distractions, whose mind is concentrated yet detached from the fruits of concentration, and who is truly tranquil—such a person alone can attain the Self suitable for Brahmavidya (knowledge of Brahman). II 24 II

नाविरतो दुश्चरितान्नाशान्तो नासमाहितः।
नाशान्तमानसो वापि प्रज्ञानेनैनमाप्नुयात्॥ २४॥

जो पापकर्मोंसे निवृत्त नहीं हुआ है, जिसकी इन्द्रियाँ शान्त नहीं हैं

और जिसका चित्त असमाहित या अशान्त है वह इसे आत्मज्ञानद्वारा प्राप्त नहीं कर सकता है॥ २४॥

न दुश्चरितात्प्रतिषिद्धाच्छ्रुतिस्मृत्यविहितात्पापकर्मणोऽविरतः — अनुपरतो नापीन्द्रियलौल्यादशान्तोऽनुपरतो नाप्यसमाहितोऽनेकाग्रमना विक्षिप्तचित्तः, समाहितचित्तोऽपि सन्समाधानफलार्थित्वान्नाप्यशान्तमानसो व्यापृतचित्तः प्रज्ञानेन ब्रह्मविज्ञानेनैनं प्रकृतमात्मानमाप्नुयात्। यस्तु दुश्चरिताद्विरत इन्द्रियलौल्याच्च समाहितचित्तः समाधानफलादप्युपशान्तमानसश्चाचार्यवान्प्रज्ञानेन यथोक्तमात्मानं प्राप्नोतीत्यर्थः॥ २४॥

जो दुश्चरित—प्रतिषिद्ध कर्म यानी श्रुति-स्मृतिसे अविहित पापकर्मोंसे अविरत—अनुपरत है वह नहीं, जो इन्द्रियोंकी चपलताके कारण अशान्त यानी उपरतिशून्य है वह भी नहीं, जो असमाहित अर्थात् जिसका चित्त एकाग्र नहीं है—जो विक्षिप्तचित्त है वह भी नहीं, तथा समाहितचित्त होनेपर भी उस एकाग्रताके फलका इच्छुक होनेके कारण जो अशान्तचित्त है—जिसका चित्त निरन्तर व्यापार करता रहता है वह पुरुष भी इस प्रस्तुत आत्माको केवल आत्मज्ञानद्वारा नहीं प्राप्त कर सकता। अर्थात् जो पापकर्म और इन्द्रियोंकी चञ्चलतासे हटा हुआ तथा समाहितचित्त और उस समाधानके फलसे भी उपशान्तमना है वह आचार्यवान् साधक ही ब्रह्मज्ञानद्वारा उपर्युक्त आत्माको प्राप्त कर सकता है॥ २४॥

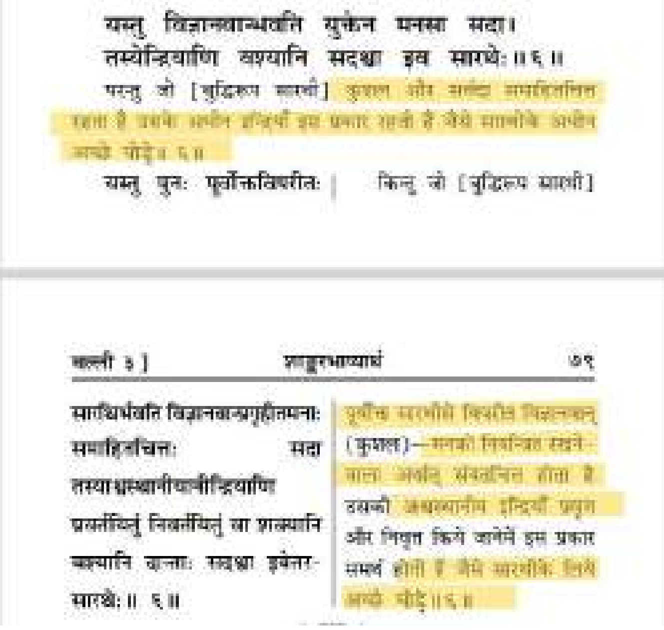
Katha Upanishad 1.3.6 Geeta Press Gorakhpur

परन्तु जो [बुद्धिरूप सारथी] कुशल और सर्वदा समाहितचित्त रहता है उसके अधीन इन्द्रियाँ इस प्रकार रहती हैं जैसे सारथीके अधीन अच्छे घोड़े ॥ ६॥

But the one whose intellect is the charioteer—skilled and always possessing a concentrated mind — his senses remain under control, just like well-trained horses under the command of a capable charioteer. ॥ 6॥

Sankara Bhashya- किन्तु जो [बुद्धिरूप सारथी] पूर्वोक्त सारथीसे विपरीत विज्ञानवान् (कुशल) – मनको नियन्त्रित रखने-वाला अर्थात् संयतचित्त होता है उसकी अश्वस्थानीय इन्द्रियाँ प्रवृत्त और निवृत्त किये जानेमें इस प्रकार समर्थ होती हैं जैसे सारथीके लिये अच्छे घोड़े ॥ ६ ॥

But the one whose intellect acts as a charioteer—unlike the previously described unskilled one—is wise and capable. He possesses a disciplined mind and keeps it under control. For such a person, the senses (which are to be reined in like horses) become manageable— just as well-trained horses respond effectively to a skilled charioteer. ॥ 6 ॥


यस्तु विज्ञानवान्भवति युक्तेन मनसा सदा।
तस्येन्द्रियाणि वश्यानि सदश्वा इव सारथेः ॥ ६ ॥
परन्तु जो [बुद्धिरूप सारथी] कुशल और सर्वदा समाहितचित्त रहता है उसके अधीन इन्द्रियाँ इस प्रकार रहती हैं जैसे सारथीके अधीन अच्छे घोड़े ॥ ६ ॥
यस्तु पुनः पूर्वोक्तविपरीतः | किन्तु जो [बुद्धिरूप सारथी]

वल्ली ३] शाङ्करभाष्यार्थ ७९

सारथिर्भवति विज्ञानवान्प्रगृहीतमनाः समाहितचित्तः सदा तस्याश्वस्थानीयानीन्द्रियाणि प्रवर्तयितुं निवर्तयितुं वा शक्यानि वश्यानि दान्ताः सदश्वा इवेतरसारथेः ॥ ६ ॥

पूर्वोक्त सारथीसे विपरीत विज्ञानवान् (कुशल)—मनको नियन्त्रित रखनेवाला अर्थात् संयतचित्त होता है उसकी अश्वस्थानीय इन्द्रियाँ प्रवृत्त और निवृत्त किये जानेमें इस प्रकार समर्थ होती हैं जैसे सारथीके लिये अच्छे घोड़े ॥ ६ ॥

Katha Upanishad 1.3.8-9 Geeta Press Gorakhpur

किन्तु जो विज्ञानवान्, संयतचित्त और सदा पवित्र रहनेवाला होता है वह तो उस पदको प्राप्त कर लेता है जहाँसे वह फिर उत्पन्न नहीं होता ॥ ८ ॥

“But the one who is wise, whose mind is disciplined, and who always remains pure—he attains that supreme state from which he is never born again.”

Shankara Bhasya-

किन्तु जो दूसरा रथी अर्थात् विद्वान् विज्ञानवान् – कुशल सारथीसे युक्त, समनस्क – युक्तचित्त और इसीलिये सदा पवित्र रहनेवाला होता है वह तो उसी पदको प्राप्त कर लेता है, जिस प्राप्त हुए पदसे च्युत न होकर वह फिर संसारमें उत्पन्न नहीं होता ॥ ८॥

"But the other charioteer—meaning the wise and knowledgeable one—who is equipped with a skilled driver, whose mind is disciplined and therefore remains ever pure, he attains that supreme state from which he never falls, and having reached it, he is not born again into this world." (Verse 8)

Mantra 9-

जो मनुष्य विवेकयुक्त बुद्धि-सारथीसे युक्त और मनको वशमें रखनेवाला होता है वह संसारमार्गसे पार होकर उस विष्णु (व्यापक परमात्मा) के परमपदको प्राप्त कर लेता है ॥ ९॥

"The person who is endowed with discriminative intellect as the charioteer, and who has control over the mind—he crosses over the path of worldly existence and attains the supreme abode of Vishnu (the all-pervading Supreme Being)." (Verse 9)

Shankar Bhasya-

जो पूर्वोक्त विद्वान् पुरुष विवेक-युक्त बुद्धि-सारथीसे युक्त मनो-निग्रहवान् यानी निगृहीतचित्त – एकाग्र मनवाला होता हुआ पवित्र है वह संसारगतिके पारको यानी अवश्य, प्राप्तव्य परमात्माको प्राप्त कर लेता है; अर्थात् सम्पूर्ण संसारबन्धनोंसे मुक्त हो जाता है। उस विष्णु यानी वासुदेव नामक सर्वव्यापक परब्रह्म परमात्माका
जो परम-उत्कृष्ट पद – स्थान अर्थात् स्वरूप है उसे वह विद्वान् प्राप्त कर लेता है ॥ ९ ॥

"The wise person, previously described, who is endowed with discriminative intellect as the charioteer, who has mastered the mind—meaning one with a controlled and concentrated mind—and who remains pure, surely crosses beyond the cycle of worldly existence and attains the Supreme Being. That Supreme abode—called Vishnu or Vasudeva, the all-pervading Supreme Brahman—is the highest state, the true essence, which such a wise person ultimately realizes." (Verse 9)

यस्तु विज्ञानवान्भवति समनस्कः सदा शुचिः।
स तु तत्पदमाप्नोति यस्माद्भूयो न जायते॥८॥

किन्तु जो विज्ञानवान्, संयतचित्त और सदा पवित्र रहनेवाला होता है वह तो उस पदको प्राप्त कर लेता है जहाँसे वह फिर उत्पन्न नहीं होता॥८॥

यस्तु द्वितीयो विज्ञानवान् विज्ञानवत्सारथ्युपेतो रथी विद्वान् इत्येतत्, युक्तमनाः समनस्कः स तत एव सदा शुचिः स तु तत्पदमाप्नोति, यस्मादाप्तात्पदाद् अप्रच्युतः सन्भूयः पुनर्न जायते संसारे॥८॥

किन्तु जो दूसरा रथी अर्थात् विद्वान् विज्ञानवान्—कुशल सारथीसे युक्त, समनस्क—युक्तचित्त और इसीलिये सदा पवित्र रहनेवाला होता है वह तो उसी पदको प्राप्त कर लेता है, जिस प्राप्त हुए पदसे च्युत न होकर वह फिर संसारमें उत्पन्न नहीं होता॥८॥

विज्ञानसारथिर्यस्तु मनःप्रग्रहवान्नरः।
सोऽध्वनः पारमाप्नोति तद्विष्णोः परमं पदम्॥९॥

जो मनुष्य विवेकयुक्त बुद्धि-सारथीसे युक्त और मनको वशमें रखनेवाला होता है वह संसारमार्गसे पार होकर उस विष्णु (व्यापक परमात्मा)-के परमपदको प्राप्त कर लेता है॥९॥

विज्ञानसारथिर्यस्तु यो विवेकबुद्धिसारथिः पूर्वोक्तो मनःप्रग्रहवान्प्रगृहीतमनाः समाहितचित्तः सञ्शुचिर्नरो विद्वान्सोऽध्वनः संसारगतेः पारं परमेव अधिगन्तव्यमित्येतदाप्नोति मुच्यते

जो पूर्वोक्त विद्वान् पुरुष विवेक-युक्त बुद्धि-सारथीसे युक्त मनो-निग्रहवान् यानी निगृहीतचित्त—एकाग्र मनवाला होता हुआ पवित्र है वह संसारगतिके पारको यानी अवश्य प्राप्तव्य परमात्माको प्राप्त कर लेता है;

सर्वसंसारबन्धनैः। तद्विष्णोर्व्यापनशीलस्य ब्रह्मणः परमात्मनो वासुदेवाख्यस्य परमं प्रकृष्टं पदं स्थानं सतत्त्वमित्येतद्यदसौ आप्नोति विद्वान्॥९॥

अर्थात् सम्पूर्ण संसारबन्धनोंसे मुक्त हो जाता है। उस विष्णु यानी वासुदेव नामक सर्वव्यापक परब्रह्म परमात्माका जो परम—उत्कृष्ट पद—स्थान अर्थात् स्वरूप है उसे वह विद्वान् प्राप्त कर लेता है॥९॥

Mahabharat Anushashan Parva Adhaya 104 says that men of any of the 4 varnas should not do adultery with other men's wives . The one who does adulterywith other men's wives decreases his life time and stays in hell for thousands of years

जो मनुष्य शीलहीन, सदा धर्मकी मर्यादा भंग करनेवाले तथा दूसरे वर्णकी स्त्रियोंके साथ सम्पर्क रखनेवाले हैं; वे इस लोकमें अल्पायु होते और मरनेके बाद नरकमें पड़ते हैं ।। १२ ।। सब प्रकारके शुभ लक्षणोंसे हीन होनेपर भी जो मनुष्य सदाचारी, श्रद्धालु और दोषदृष्टिसे रहित होता है, वह सौ वर्षोंतक जीवित रहता है ।। १३ ।

Verse 12
"Those men who are devoid of character, who always violate the bounds of righteousness, and who associate with women of other castes (in an illicit way) — such men become short-lived in this world and, after death, fall into hell."

Verse 13
"Even if a man is devoid of all kinds of auspicious marks (external good signs), yet if he is virtuous, full of faith, and free from fault-finding, he lives for a hundred years."

विशीला भिन्नमर्यादा नित्यं संकीर्णमैथुनाः ।
अल्पायुषो भवन्तीह नरा निरयगामिनः ॥ १२ ॥

जो मनुष्य शीलहीन, सदा धर्मकी मर्यादा भंग करनेवाले तथा दूसरे वर्णकी स्त्रियोंके साथ सम्पर्क रखनेवाले हैं; वे इस लोकमें अल्पायु होते और मरनेके बाद नरकमें पड़ते हैं ॥ १२ ॥

सर्वलक्षणहीनोऽपि समुदाचारवान् नरः ।
श्रद्दधानोऽनसूयुश्च शतं वर्षाणि जीवति ॥ १३ ॥

सब प्रकारके शुभ लक्षणोंसे हीन होनेपर भी जो मनुष्य सदाचारी, श्रद्धालु और दोषदृष्टिसे रहित होता है, वह सौ वर्षोंतक जीवित रहता है ॥ १३ ॥

किसी भी वर्णके पुरुषको कभी भी परायी स्त्रियोंसे संसर्ग नहीं करना चाहिये। परस्त्री-सेवनसे मनुष्यकी आयु जल्दी ही समाप्त हो जाती है। संसारमें परस्त्री-समागमके समान पुरुषकी आयुको नष्ट करनेवाला दूसरा कोई कार्य नहीं है ।। २०-२१ ।। स्त्रियोंके शरीरमें जितने रोमकूप होते हैं, उतने ही हजार वर्षांतक व्यभिचारी पुरुषोंको नरकमें रहना पड़ता है ।। २२ ।

Verses 20–21
“A man of any caste must never associate with another man’s wife. Through indulgence with another’s wife, a man’s lifespan is quickly shortened. In this world, there is no act more destructive to a man’s life than adultery.”

Verse 22
“For as many hair pores as there are on a woman’s body, for that many thousands of years the adulterous man is condemned to remain in hell.”

परदारा न गन्तव्याः सर्ववर्णेषु कर्हिचित् ॥ २० ॥
न हीदृशमनायुष्यं लोके किंचन विद्यते ।
यादृशं पुरुषस्येह परदारोपसेवनम् ॥ २१ ॥

किसी भी वर्णके पुरुषको कभी भी परायी स्त्रियोंसे संसर्ग नहीं करना चाहिये। परस्त्री-सेवनसे मनुष्यकी आयु जल्दी ही समाप्त हो जाती है। संसारमें परस्त्री-समागमके समान पुरुषकी आयुको नष्ट करनेवाला दूसरा कोई कार्य नहीं है ॥ २०-२१ ॥

यावन्तो रोमकूपाः स्युः स्त्रीणां गात्रेषु निर्मिताः ।
तावद् वर्षसहस्राणि नरकं पर्युपासते ॥ २२ ॥

स्त्रियोंके शरीरमें जितने रोमकूप होते हैं, उतने ही हजार वर्षोंतक व्यभिचारी पुरुषोंको नरकमें रहना पड़ता है ॥ २२ ॥

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स्वयम्भू (परमात्मा)-ने इन्द्रियोंको बहिर्मुख करके हिंसित कर दिया है। इसीसे जीव बाह्य विषयोंको देखता है, अन्तरात्माको नहीं। जिसने अमरत्वकी इच्छा करते हुए अपनी इन्द्रियोंको रोक लिया है ऐसा कोई धीर पुरुष ही प्रत्यगात्माको देख पाता है ॥ १॥

“The Self-existent (Supreme Being) turned the senses outward, and thus the living beings look toward external objects, not toward the inner Self. But a wise person, desiring immortality, restrains the senses and beholds the inner Self.” (1)

पराञ्चि खानि व्यतृणत्स्वयंभू-
स्तस्मात्पराङ्पश्यति नान्तरात्मन् ।
कश्चिद्धीरः प्रत्यगात्मानमैक्ष-
दावृत्तचक्षुरमृतत्वमिच्छन् ॥ १ ॥

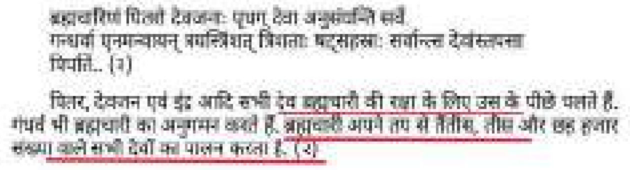
स्वयम्भू (परमात्मा)-ने इन्द्रियोंको बहिर्मुख करके हिंसित कर दिया है। इसीसे जीव बाह्य विषयोंको देखता है, अन्तरात्माको नहीं। जिसने अमरत्वकी इच्छा करते हुए अपनी इन्द्रियोंको रोक लिया है ऐसा कोई धीर पुरुष ही प्रत्यगात्माको देख पाता है ॥ १॥

Atharva Veda 11.7, the Brahmacharya Sūkta, extols the profound significance and divine potency of the Brahmachārī, glorifying Brahmacharya as the highest and most exalted path of spiritual discipline as per Sanatan Dharma

Atharva Veda 11/7/2

पितर, देवजन एवं इंद्र आदि सभी देव ब्रह्मचारी की रक्षा के लिए उस के पीछे चलते हैं. गंधर्व भी ब्रह्मचारी का अनुगमन करते हैं. ब्रह्मचारी अपने तप से तैंतीस, तीस और छह हजार संख्या वाले सभी देवों का पालन करता है. (२)

“The ancestors (Pitaraḥ), divine beings (Devas), and even Indra—all follow behind the Brahmachārī to protect him. The Gandharvas also accompany the Brahmachārī. Through his austerity, the Brahmachārī sustains all the Devas —those numbering thirty-three, three hundred, and six thousand.”

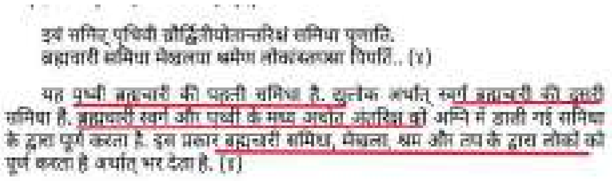

ब्रह्मचारिणं पितरो देवजनाः पृथग् देवा अनुसंयन्ति सर्वे.
गन्धर्वा एनमन्वायन् त्रयस्त्रिंशत् त्रिशताः षट्सहस्राः सर्वान्त्स देवांस्तपसा
पिपर्ति.. (२)

पितर, देवजन एवं इंद्र आदि सभी देव ब्रह्मचारी की रक्षा के लिए उस के पीछे चलते हैं. गंधर्व भी ब्रह्मचारी का अनुगमन करते हैं. ब्रह्मचारी अपने तप से तैंतीस, तीस और छह हजार संख्या वाले सभी देवों का पालन करता है. (२)

Atharva Veda 11/7/4

यह पृथ्वी ब्रह्मचारी की पहली समिधा है. द्युलोक अर्थात् स्वर्ग ब्रह्मचारी की दूसरी समिधा है. ब्रह्मचारी स्वर्ग और पृथ्वी के मध्य अर्थात् अंतरिक्ष को अग्नि में डाली गई समिधा के द्वारा पूर्ण करता है. इस प्रकार ब्रह्मचारी समिधा, मेखला, श्रम और तप के द्वारा लोकों को पूर्ण करता है अर्थात् भर देता है. (४)

*“This Earth is the Brahmachārī’s first sacrificial fuel-stick (*samidhā). The heavenly realm (*Dyuloka*) is his second. The Brahmachārī completes the space between heaven and Earth—that is, the atmosphere—through the offering of the *samidhā* into the sacred fire. In this way, the Brahmachārī fills and sustains the worlds through his offerings, girdle (*mekhalā*), labor (*śrama*), and austerity (*tapas*).”**


इयं समित् पृथिवी द्यौर्द्वितीयोतान्तरिक्षं समिधा पृणाति.
ब्रह्मचारी समिधा मेखलया श्रमेण लोकांस्तपसा पिपर्ति.. (४)

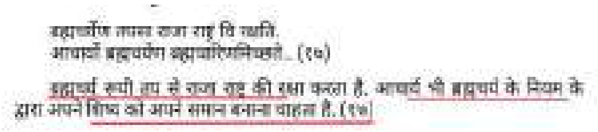
यह पृथ्वी ब्रह्मचारी की पहली समिधा है. द्युलोक अर्थात् स्वर्ग ब्रह्मचारी की दूसरी समिधा है. ब्रह्मचारी स्वर्ग और पृथ्वी के मध्य अर्थात् अंतरिक्ष को अग्नि में डाली गई समिधा के द्वारा पूर्ण करता है. इस प्रकार ब्रह्मचारी समिधा, मेखला, श्रम और तप के द्वारा लोकों को पूर्ण करता है अर्थात् भर देता है. (४)

Atharva Veda 11/7/17

ब्रह्मचर्य रूपी तप से राजा राष्ट्र की रक्षा करता है. आचार्य भी ब्रह्मचर्य के नियम के द्वारा अपने शिष्य को अपने समान बनाना चाहता

है. (१७)

“Through the austerity of Brahmacharya, the king protects the nation. The teacher, too, seeks to shape his student into his own likeness by adhering to the discipline of Brahmacharya.”

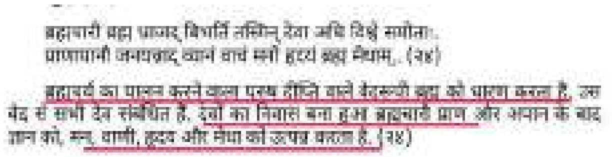

ब्रह्मचर्येण तपसा राजा राष्ट्रं वि रक्षति.
आचार्यो ब्रह्मचर्येण ब्रह्मचारिणमिच्छते.. (१७)

ब्रह्मचर्य रूपी तप से राजा राष्ट्र की रक्षा करता है. आचार्य भी ब्रह्मचर्य के नियम के द्वारा अपने शिष्य को अपने समान बनाना चाहता है. (१७)

Atharva Veda 11/7/24

ब्रह्मचर्य का पालन करने वाला पुरुष दीप्ति वाले वेदरूपी ब्रह्म को धारण करता है. उस वेद से सभी देव संबंधित हैं. देवों का निवास बना हुआ ब्रह्मचारी प्राण और अपान के बाद ज्ञान को, मन, वाणी, हृदय और मेधा को उत्पन्न करता है. (२४)

“The man who observes Brahmacharya bears the radiant, Veda-like Brahman within himself. All gods are connected to that Veda. Dwelling among the gods, the Brahmachārī—after mastering breath and vital energy (prāṇa and apāna)—generates knowledge, mind, speech, heart, and intellect.”


ब्रह्मचारी ब्रह्म भ्राजद् बिभर्ति तस्मिन् देवा अधि विश्वे समोताः.
प्राणापानौ जनयन्नाद् व्यानं वाचं मनो हृदयं ब्रह्म मेधाम्.. (२४)

ब्रह्मचर्य का पालन करने वाला पुरुष दीप्ति वाले वेदरूपी ब्रह्म को धारण करता है. उस वेद से सभी देव संबंधित हैं. देवों का निवास बना हुआ ब्रह्मचारी प्राण और अपान के बाद ज्ञान को, मन, वाणी, हृदय और मेधा को उत्पन्न करता है. (२४)

Abstaining from illicit sexual conduct, practicing celibacy, living a life free from sin, and maintaining control over the senses are all integral aspects of Brahmacharya, diligently observed by every true Brahmachārī.

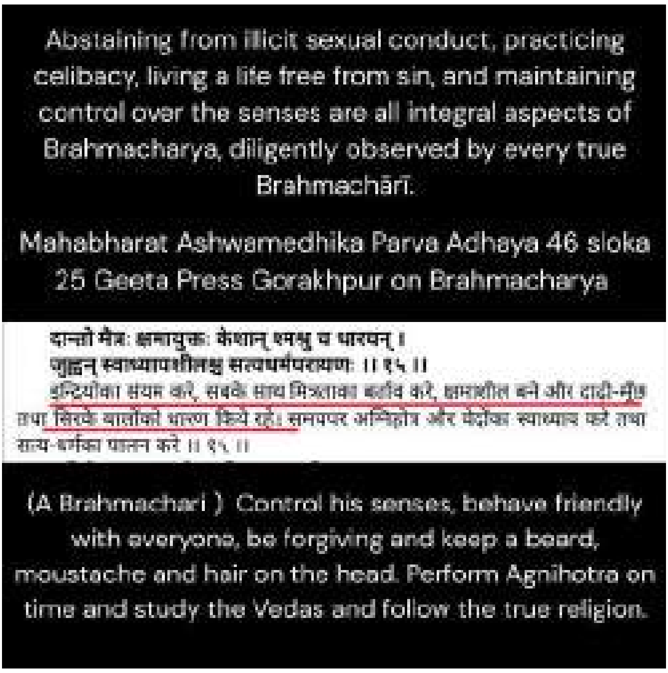
Mahabharat Ashwamedhika Parva Adhaya 46 sloka 25 Geeta Press Gorakhpur on Brahmacharya

(A Brahmachari) Control his senses, behave friendly with everyone, be forgiving and keep a beard, moustache and hair on the head. Perform Agnihotra on time and study the Vedas and follow the true religion.

Mahabharat Ashwamedhika Parva Adhaya 46 sloka 29-31 on Brahmacharya

Non-violence, celibacy, truth, simplicity, absence of anger, renunciation of fault-finding, restraint of the senses and not to gossip- these eight vows should always be observed with caution. Keep the senses under control He should always behave free from

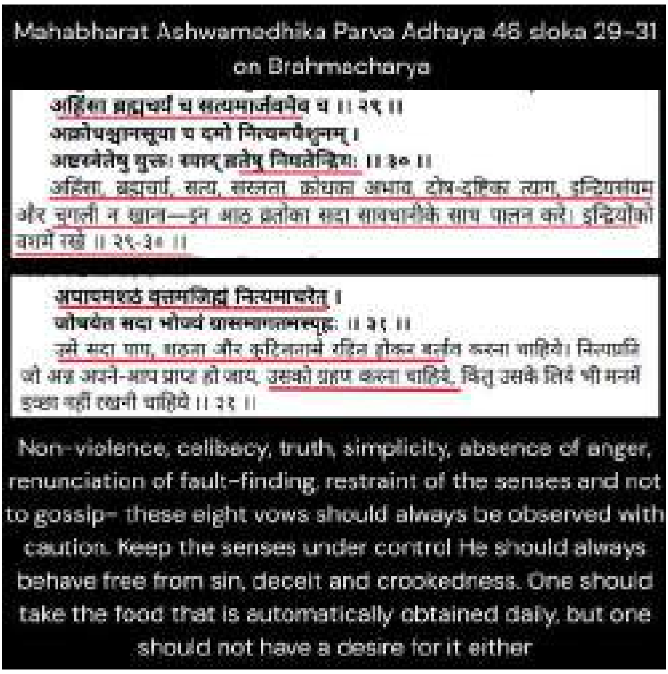
sin, deceit and crookedness. One should take the food that is automatically obtained daily, but one should not have a desire for it either


Abstaining from illicit sexual conduct, practicing celibacy, living a life free from sin, and maintaining control over the senses are all integral aspects of Brahmacharya, diligently observed by every true Brahmachārī.

Mahabharat Ashwamedhika Parva Adhaya 46 sloka 25 Geeta Press Gorakhpur on Brahmacharya

दान्तो मैत्रः क्षमायुक्तः केशान् श्मश्रु च धारयन् ।
जुह्वन् स्वाध्यायशीलश्च सत्यधर्मपरायणः ॥ २५ ॥
इन्द्रियोंका संयम करे, सबके साथ मित्रताका बर्ताव करे, क्षमाशील बने और दाढ़ी-मूँछ तथा सिरके बालोंको धारण किये रहे। समयपर अग्निहोत्र और वेदोंका स्वाध्याय करे तथा सत्य-धर्मका पालन करे ॥ २५ ॥

(A Brahmachari) Control his senses, behave friendly with everyone, be forgiving and keep a beard, moustache and hair on the head. Perform Agnihotra on time and study the Vedas and follow the true religion.


Mahabharat Ashwamedhika Parva Adhaya 46 sloka 29-31 on Brahmacharya

अहिंसा ब्रह्मचर्यं च सत्यमार्जवमेव च ॥ २९ ॥
अक्रोधश्चानसूया च दमो नित्यमपैशुनम् ।
अष्टस्वेतेषु युक्तः स्याद् व्रतेषु नियतेन्द्रियः ॥ ३० ॥
अहिंसा, ब्रह्मचर्य, सत्य, सरलता, क्रोधका अभाव, दोष-दृष्टिका त्याग, इन्द्रियसंयम और चुगली न खाना—इन आठ व्रतोंका सदा सावधानीके साथ पालन करे। इन्द्रियोंको वशमें रखे ॥ २९-३० ॥

अपापमशठं वृत्तमजिह्मं नित्यमाचरेत् ।
जोषयेत सदा भोज्यं ग्रासमागतमस्पृहः ॥ ३१ ॥
उसे सदा पाप, शठता और कुटिलतासे रहित होकर बर्ताव करना चाहिये। नित्यप्रति जो अन्न अपने-आप प्राप्त हो जाय, उसको ग्रहण करना चाहिये, किंतु उसके लिये भी मनमें इच्छा नहीं रखनी चाहिये ॥ ३१ ॥

Non-violence, celibacy, truth, simplicity, absence of anger, renunciation of fault-finding, restraint of the senses and not to gossip- these eight vows should always be observed with caution. Keep the senses under control He should always behave free from sin, deceit and crookedness. One should take the food that is automatically obtained daily, but one should not have a desire for it either

Śrī Viṣṇu Purāṇa, Part 3, Chapter 11 (Gita Press Gorakhpur edition, page 205, Samvat 2076, verse numbers 20–22):

परस्त्रीसे तो वाणीसे क्या, मनसे भी प्रसंग न करे, क्योंकि उनसे मैथुन करनेवालोंको अस्थि-बन्धन भी नहीं होता [अर्थात् उन्हें अस्थिशून्य कीटादि होना पड़ता है] ॥ १२५ ॥

Verse 125
“One should not even think of another man’s wife, let alone speak with her; for those who commit intercourse with another’s wife are born without a skeleton (i.e., as boneless creatures such as worms and insects).”

परदारान् गच्छेच्च मनसापि कथञ्चन।
किमु वाचास्थितबलोऽपि नास्ति तेषु कदाचित्॥ १२९॥

परस्त्रीसे तो वाणीके द्वारा, मनसे भी प्रसंग न करे, क्योंकि उनसे मैथुन करनेवालोंको अधिक-कामना भी नहीं होता [अर्थात् उन्हें अतिशय कोटादि रोग पकड़ता है]॥ १२९॥

Mahbahrat Anushashan Parva Adhaya 145 page no 1259 Geeta Press Gorakhpur

श्रीमहेश्वरने कहा- देवि ! जो मनुष्य पूर्वजन्ममें परायी स्त्रियोंका सतीत्व नष्ट
करनेवाले होते हैं, जो धूर्त मानव पशुयोनिमें मैथुनके लिये चेष्टा करते हैं, रूपके घमंडमें भरे हुए जो धूर्त काम-दोषसे कुमारी कन्याओं और विधवाओंके साथ बलात्कार करते हैं, शोभने ! ऐसे मनुष्य मृत्युके पश्चात् जब फिर जन्म लेते हैं, तब मनुष्ययोनिमें आनेके बाद वैसे ही रोगी होते हैं। प्रिये ! वे प्रमेहसम्बन्धी भयंकर रोगोंसे पीड़ित रहते हैं ।।

Śrī Maheśvara said:
"O Devi! Those men who, in their previous births, have destroyed the chastity of other men's wives, who deceitfully seek intercourse with animals, who—filled with arrogance over their beauty and overcome by lust—commit rape upon young maidens and widows, O beautiful one! such men, after death, when they are born again as humans, are afflicted with dreadful diseases. Beloved! They suffer from terrible ailments related to *prameha* (urinary and genital disorders) throughout their human life."

श्रीमहेश्वर उवाच

ये पुरा मनुजा देवि परदारप्रधर्षकाः ।
तिर्यग्योनिषु धूर्ता वै मैथुनार्थं चरन्ति च ॥
कामदोषेण ये धूर्ताः कन्यासु विधवासु च ।
बलात्कारेण गच्छन्ति रूपदर्पसमन्विताः ॥
तादृशा मरणं प्राप्ताः पुनर्जन्मनि शोभने ।
यदि चेन्मानुषं जन्म लभेरंस्ते तथाविधाः ॥
मेहनक्लैब्यकाले घोरैः पीड्यन्ते व्याधिभिः प्रिये ।

श्रीमहेश्वरने कहा—देवि! जो मनुष्य पूर्वजन्ममें परायी स्त्रियोंका सतीत्व नष्ट करनेवाले होते हैं, जो धूर्त मानव पशुयोनिमें मैथुनके लिये चेष्टा करते हैं, रूपके घमंडमें भरे हुए जो धूर्त काम-दोषसे कुमारी कन्याओं और विधवाओंके साथ बलात्कार करते हैं, शोभने! ऐसे मनुष्य मृत्युके पश्चात् जब फिर जन्म लेते हैं, तब मनुष्ययोनिमें आनेके बाद वैसे ही रोगी होते हैं। प्रिये! वे प्रमेहसम्बन्धी भयंकर रोगोंसे पीड़ित रहते हैं ॥

Mahabharta Anushashan Parva Adhaya 145 page 1256 Geeta Press Gorakhpur

उमाने कहा- भगवन्! मेरी प्रीति बढ़ानेवाले देवदेवेश्वर ! इस संसारमें कुछ लोग जन्मसे ही अन्धे दिखायी देते हैं और कुछ लोगोंके जन्म लेनेके पश्चात् उनकी आँखें नष्ट हो जाती हैं। किस कर्मविपाकसे ऐसा होता है? यह मुझे बतानेकी कृपा करें ।। श्रीमहेश्वरने कहा- प्रिये ! जो पूर्वजन्ममें काम या स्वेच्छाचारवश पराये घरोंमें अपनी लोलुपताका परिचय देते हैं और परायी स्त्रियोंपर अपनी दूषित दृष्टि डालते हैं तथा जो मनुष्य क्रोध और लोभके वशीभूत होकर दूसरोंको अन्धा बना देते हैं, अथवा रूपविषयक लक्षणोंको जानकर उसका मिथ्या प्रदर्शन करते हैं। ऐसे आचारवाले मनुष्य मृत्युको प्राप्त होनेपर यमदण्डसे दण्डित हो चिरकालतक नरकोंमें पड़े रहते हैं ।

Umā said:
“O Lord of the gods, beloved of my heart! In this world some people are seen to be blind from birth, while in others their sight is destroyed after they are born. By what karmic consequences does this happen? Kindly explain this to me.”

Śrī Maheshvara said:
“Dear one! Those who, in their previous births, overcome by lust or selfish misconduct, wandered into other people’s homes out of greed and cast their impure gaze upon other men’s wives, and those who, overcome by anger and greed, blinded others, or deceitfully misrepresented appearances and forms—such people, after death, are punished by Yama’s rod and remain for long ages in hell. After that, when they are reborn as humans, they suffer the result of those deeds by being blind from birth or losing their eyesight in life.”

उमोवाच

भगवन् देवदेवेश मम प्रीतिविवर्धन ।
जात्यन्धाश्चैव दृश्यन्ते जाता वा नष्टचक्षुषः ।।
केन कर्मविपाकेन तन्मे शंसितुमर्हसि ।

उमाने कहा—भगवन्! मेरी प्रीति बढ़ानेवाले देवदेवेश्वर! इस संसारमें कुछ लोग जन्मसे ही अन्धे दिखायी देते हैं और कुछ लोगोंके जन्म लेनेके पश्चात् उनकी आँखें नष्ट हो जाती हैं। किस कर्मविपाकसे ऐसा होता है? यह मुझे बतानेकी कृपा करें ।।

श्रीमहेश्वर उवाच

ये पुरा कामकारेण परवेश्मसु लोलुपाः ।
परस्त्रियोऽभिवीक्षन्ते दुष्टेनैव स्वचक्षुषा ।।
अन्धीकुर्वन्ति ये मर्त्याः क्रोधलोभसमन्विताः ।
लक्षणज्ञाश्च रूपेषु अयथावत्प्रदर्शकाः ।।
एवंयुक्तसमाचाराः कालधर्मवशास्तु ते ।
दण्डिता यमदण्डेन निरयस्थाश्चिरं प्रिये ।।

श्रीमहेश्वरने कहा—प्रिये! जो पूर्वजन्ममें काम या स्वेच्छाचारवश पराये घरोंमें अपनी लोलुपताका परिचय देते हैं और परायी स्त्रियोंपर अपनी दूषित दृष्टि डालते हैं तथा जो मनुष्य क्रोध और लोभके वशीभूत होकर दूसरोंको अन्धा बना देते हैं, अथवा रूपविषयक लक्षणोंको जानकर उसका मिथ्या प्रदर्शन करते हैं। ऐसे आचारवाले मनुष्य मृत्युको प्राप्त होनेपर यमदण्डसे दण्डित हो चिरकालतक नरकोंमें पड़े रहते हैं ।।

Mahabharata 13.145.50-51

जो परायी स्त्रियोंके प्रति सदा दोषभरी दृष्टि डालते हैं, उस दुष्ट स्वभावके कारण वे जन्मान्ध होते हैं ।। जो दूषित हृदयसे किसी नंगी स्त्रीकी ओर निहारते हैं, वे पापकर्मी मनुष्य इस लोकमें रोगसे पीड़ित होते हैं ।। ५१
“Those who constantly cast sinful and lustful glances upon other men’s wives are, because of that wicked nature, born blind. Those sinful men who gaze with a corrupt heart upon a naked woman suffer from diseases in this very life.”

परदारेषु ये चापि चक्षुर्दुष्टं प्रयुञ्जते ।
तेन दुष्टस्वभावेन जात्यन्धास्ते भवन्ति ह ।। ५० ।।

जो परायी स्त्रियोंके प्रति सदा दोषभरी दृष्टि डालते हैं, उस दुष्ट स्वभावके कारण वे जन्मान्ध होते हैं ।।

मनसा तु प्रदुष्टेन नग्नां पश्यन्ति ये स्त्रियम् ।
रोगार्तास्ते भवन्तीह नरा दुष्कृतकर्मिणः ।। ५१ ।।

जो दूषित हृदयसे किसी नंगी स्त्रीकी ओर निहारते हैं, वे पापकर्मी मनुष्य इस लोकमें रोगसे पीड़ित होते हैं ।। ५१ ।।

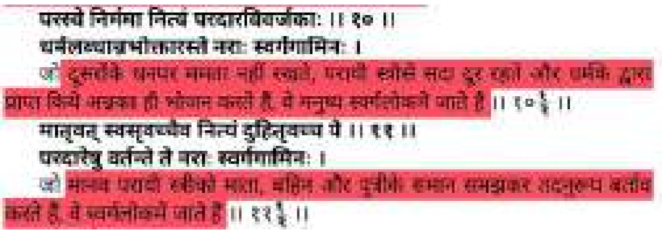
Mahabharta Anushashan Parva Adhaya 144 slokas 10-11 and slokas 13-14

जो दूसरोंके धनपर ममता नहीं रखते, परायी स्त्रीसे सदा दूर रहते और धर्मके द्वारा प्राप्त किये अन्नका ही भोजन करते हैं, वे मनुष्य स्वर्गलोकमें जाते हैं ।। १० ।।

जो मानव परायी स्त्रीको माता, बहिन और पुत्रीके समान समझकर तदनुरूप बर्ताव करते हैं, वे स्वर्गलोकमें जाते हैं ।। ११ ।।

Verse 10:
“Those who do not covet the wealth of others, who always keep away from the other woman, and who eat only the food obtained through righteousness — such men go to heaven.”

Verse 11:
“Those men who regard the other woman as a mother, a sister, or a daughter, and behave accordingly — they go to heaven.”


परस्वे निर्ममा नित्यं परदारविवर्जकाः ।। १० ।।
धर्मलब्धान्नभोक्तारस्ते नराः स्वर्गगामिनः ।
जो दूसरोंके धनपर ममता नहीं रखते, परायी स्त्रीसे सदा दूर रहते और धर्मके द्वारा प्राप्त किये अन्नका ही भोजन करते हैं, वे मनुष्य स्वर्गलोकमें जाते हैं ।। १०½ ।।
मातृवत् स्वसृवच्चैव नित्यं दुहितृवच्च ये ।। ११ ।।
परदारेषु वर्तन्ते ते नराः स्वर्गगामिनः ।
जो मानव परायी स्त्रीको माता, बहिन और पुत्रीके समान समझकर तदनुरूप बर्ताव करते हैं, वे स्वर्गलोकमें जाते हैं ।। ११½ ।।

जो अपनी ही स्त्रीमें अनुरक्त रहकर ऋतुकालमें ही उसके साथ समागम करते हैं और ग्राम्य सुख-भोगोंमें आसक्त नहीं होते हैं, वे मनुष्य स्वर्गलोकमें जाते हैं ।। १३ ।

जो अपने सदाचारके द्वारा सदा ही परायी स्त्रियोंकी ओरसे अपनी आँखें बंद किये रहते हैं, वे जितेन्द्रिय और शीलपरायण मनुष्य स्वर्गमें जाते हैं ।। १४ ।।

Verse 13:
“Those who remain devoted only to their own wife, who unite with her only at the proper time (ṛtukāla), and who are not attached to vulgar worldly pleasures — such men go to heaven.”

Verse 14:
“Those who, by their good conduct, always keep their eyes turned away from other women — such self-controlled and virtuous men go to heaven.”

स्वदारनिरता ये च ऋतुकालाभिगामिनः ।। १३ ।।
अग्राम्यसुखभोगाश्च ते नराः स्वर्गगामिनः ।

जो अपनी ही स्त्रीमें अनुरक्त रहकर ऋतुकालमें ही उसके साथ समागम करते हैं और ग्राम्य सुख-भोगोंमें आसक्त नहीं होते हैं, वे मनुष्य स्वर्गलोकमें जाते हैं ।। १३½ ।।

परदारेषु ये नित्यं चरित्रावृतलोचनाः ।। १४ ।।
जितेन्द्रियाः शीलपराश्च नराः स्वर्गगामिनः ।

जो अपने सदाचारके द्वारा सदा ही परायी स्त्रियोंकी ओरसे अपनी आँखें बंद किये रहते हैं, वे जितेन्द्रिय और शीलपरायण मनुष्य स्वर्गमें जाते हैं ।। १४½ ।।

Manusmṛti 4.134 and its commentary by Paṇḍit Śrī Hargovind Śāstrī, published by Chaukhamba Krishnadas Academy, Varanasi (2019)

Condemnation of relations with another's wife:
"There is no other act in this world that shortens a man's lifespan as much
as associating with another man's wife.
Therefore, it must always be completely avoided."
(Verse 134)

परस्त्री-निन्दा—

न हीदृशमनायुष्यं लोके किञ्चन विद्यते ।
यादृशं पुरुषस्येह परदारोपसेवनम् ।। १३४ ।।

भाष्य—अजीर्णकारकभोजनादि सुवर्णापहरणादि न हीदृशमनायुष्यमायुष्क्षयकरं यादृशं परदारगमनम् । अदृष्टेन दृष्टेन च दोषः ।।१३४।।

हिन्दी—इस संसार में पुरुष की आयु को क्षीण कराने वाला वैसा कोई कर्म नहीं है, जैसा दूसरे की स्त्री का सेवन करना है (अतएव उसका सर्वदा त्याग करना चाहिये) ।।१३४।।

Manu Smriti. Verse 8.371-2 Ed. Dr. Rakesh Shastri Vidhyanidhi Prakashan. Delhi. 2005. P. 538

जो स्त्री अपनी जाति, सौन्दर्यादि गुण के अहङ्कारवश पति का परित्याग करके व्यभिचार करे, तो राजा जीतेजी उसे सार्वजनिक स्थान पर बहुत से लोगों के सामने कुत्तों से नुचवा डाले ।। ३७१ ।।

इसीप्रकार जो व्यक्ति अपनी स्त्री को छोड़कर परस्त्री (वेश्यादि) गमन करे, तो उस पापी को अग्नि से तप्त लोहे के पलङ्ग पर लिटाकर सबके समक्ष जला डाले।
साथ ही आसपास खड़े हुए लोग उस पर जलती हुई लकड़ियां फेंकें, जिससे वह पापी पूर्णरूप से भस्म हो जाए ।। ३७२ ।।

Verse 371 (Summary): A woman who, out of pride in her caste or beauty, abandons her husband and commits adultery is to be punished by the king. The punishment prescribed is brutal: she should be torn apart by dogs in a public place before many witnesses.

Verse 372 (Summary): Similarly, a man who abandons his wife and engages in sexual relations with another woman (such as a prostitute) is to be laid on a bed of red-hot iron and burned alive in front of others. Onlookers are instructed to throw burning wood upon him until he is completely reduced to ashes.

भर्तारं लङ्घयेद्या तु स्त्री ज्ञातिगुणदर्पिता।
तां श्वभिः खादयेद्राजा संस्थाने बहुसंस्थिते।। ३७१।।

या स्त्री प्रबलधनिकपित्रादिबान्धवदर्पेण सौन्दर्यादिगुणदर्पेण च पतिं पुरुषान्तरोपगमनाल्लङ्घयेत्तां राजा बहुजनाकीर्णे देशे श्वभिर्भक्षयेत्।। ३७१।।

जो स्त्री अपनी जाति, सौन्दर्यादि गुण के अहङ्कारवश पति का परित्याग करके व्यभिचार करे, तो राजा उसको सार्वजनिक स्थान पर बहुत से लोगों के सामने कुत्तों से नुचवा डाले।। ३७१।।

पुमांसं दाहयेत्पापं शयने तप्त आयसे।
अभ्यादध्युश्च काष्ठानि तत्र दह्येत पापकृत्।। ३७२।।

अनन्तरोक्तं जारं पापकारिणं पुरुषमग्नितप्तलोहशयने प्रज्वलिते राजा दाहयेत्। तत्र शयने वध्यघातिनः काष्ठानि निःक्षिपेयुर्यावत्पापकारी दग्धः स्यात्।। ३७२।।

इसीप्रकार जो व्यक्ति अपनी स्त्री को छोड़कर परस्त्री (वेश्यादि) गमन करे, तो उस पापी को अग्नि से तप्त लोहे के पलङ्ग पर लिटाकर सबके समक्ष जला डाले। साथ ही आसपास खड़े हुए लोग उस पर जलती हुई लकड़ियां फेंकें, जिससे वह पापी पूर्णरूप से भस्म हो जाए।। ३७२।।

Mahābhārata, Udyoga Parva 5.33 (as per Gita Press, Shloka 134, Vol. 3, Page 123):

जो घर छोड़कर निरर्थक विदेशवास, पापियोंसे मेल, परस्त्रीगमन, पाखण्ड, चोरी, चुगलखोरी तथा मदिरापान-इन सबका सेवन नहीं करता, वह सदा सुखी रहता है ॥ १०८ ॥

He who does not abandon his home for meaningless foreign travel, does not associate with sinners, does not engage in adultery, hypocrisy, theft, gossip, or drinking alcohol — such a person always lives happily."

अनर्थकं विप्रवासं गृहेभ्यः
पापैः सन्धिं परदाराभिमर्शम्।
दम्भं स्तैन्यं पैशुनं मद्यपानं
न सेवते यश्च सुखी सदैव॥ १०८॥

जो घर छोड़कर निरर्थक विदेशवास, पापियोंसे मेल, परस्त्रीगमन, पाखण्ड, चोरी, चुगलखोरी तथा मदिरापान—इन सबका सेवन नहीं करता, वह सदा सुखी रहता है॥ १०८॥

Mahābhārata, Ādi Parva, Chapter 113

Anyone who has sex with a man or woman other than own husband or wife, suffers the pāpa of aborting the embryo.

हे महाभागे ! हमने सुना है, कि तबसे मनुष्य समाजमें यह नियम निश्चित हो गया है; यह दूसरे प्राणियों पर नहीं लागू होता है ॥ १६ ॥

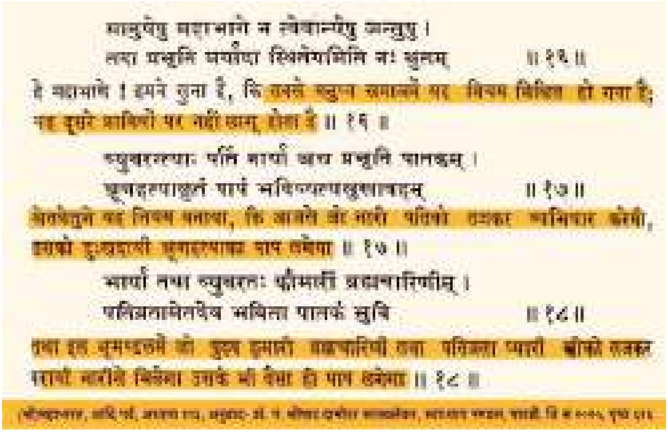
श्वेतकेतुने यह नियम बनाया, कि आजसे जो नारी पतिको तजकर व्यभिचार करेगी, उसको दुःखदायी भ्रूणहत्याका पाप लगेगा ।। १७

तथा इस भूमण्डलमें जो पुरुष कुमारी ब्रह्मचारिणी तथा पतिव्रता प्यारी स्त्रीको तजकर परायी नारीसे मिलेगा उसके भी वैसा ही पाप लगेगा ।। १८ ।।

“O noble one! We have heard that from that time onward, this rule was firmly established in human society;
it does not apply to other living beings.”

Śvetaketu established this rule:
From today, any woman who abandons her husband and commits adultery
will incur the grievous sin equivalent to the destruction of a fetus (embryo).”

And likewise, in this world, any man who, forsaking a maiden observing brahmacharya (celibacy) or a faithful, devoted wife,
engages with another’s wife, will incur the same sin.”



मानुषेषु महाभागे न त्वेवान्येषु जन्तुषु ।
तदा प्रभृति मर्यादा स्थितेयमिति नः श्रुतम् ॥ १६ ॥
हे महाभागे ! हमने सुना है, कि तबसे मनुष्य समाजमें यह नियम स्थिर हो गया है; पर दूसरे प्राणियों पर नहीं लागू होता है ॥ १६ ॥
व्युच्चरन्त्याः पतिं नार्या अद्य प्रभृति पातकम् ।
भ्रूणहत्याकृतं पापं भविष्यत्यसुखावहम् ॥ १७ ॥
श्वेतकेतुने यह नियम बनाया, कि आजसे जो स्त्री पतिको त्यागकर व्यभिचार करेगी, उसको दुःखदायी भ्रूणहत्याका पाप लगेगा ॥ १७ ॥
भार्यां तथा व्युच्चरतः कौमारीं ब्रह्मचारिणीम् ।
पतिव्रतामेतदेव भविता पातकं भुवि ॥ १८ ॥
तथा इस भूमण्डलमें जो पुरुष कुमारी ब्रह्मचारिणी तथा पतिव्रता पत्नी छोड़कर दूसरी नारीसे मिलेगा उसके भी वैसा ही पाप लगेगा ॥ १८ ॥

Srimad Bhagavad Geeta 16.21 Shankar Bhashya Geeta Press Gorakhpur

आत्माका नाश करनेवाले, ये तीन प्रकारके दोष, नरकप्राप्तिके द्वार हैं। इनमें प्रवेश करनेमात्रसे ही आत्मा नष्ट हो जाता है, अर्थात् किसी पुरुषार्थके योग्य नहीं रहता। इसलिये ये तीनों आत्माका नाश करनेवाले द्वार कहलाते हैं।
वे कौन हैं? काम, क्रोध और लोभ। सुतरां इन तीनोंका त्याग कर देना चाहिये। क्योंकि ये काम आदि तीनों नरकद्वार आत्माका नाश करनेवाले हैं, इसलिये इनका त्याग कर देना चाहिये। यह त्यागकी स्तुति है ॥ २१ ॥

There are three types of faults that lead to the destruction of the soul and open the gates to hell: desire, anger, and greed. As soon as one falls into them, the soul is ruined and becomes unfit for any noble pursuit. Therefore, these three are called the gates of hell and must be renounced, because they destroy the soul.”

त्रिविधं नरकस्येदं द्वारं नाशनमात्मनः ।
कामः क्रोधस्तथा लोभस्तस्मादेतत्त्रयं त्यजेत् ॥ २१ ॥

"Śrī Rāmacaritamānasa, Araṇyakāṇḍa, Dohā 38 and 46, Gītā Press Gorakhpur, #81, pages 671 and 679."

Lust, anger & greed are 3 powerful evils. Greed rides on power of arrogance & desire, lust on that of women, & anger on harsh words

हे तात ! काम, क्रोध और लोभ – ये तीन अत्यन्त प्रबल दुष्ट हैं। ये विज्ञानके धाम मुनियोंके भी मनोंको पलभरमें क्षुब्ध कर देते हैं ॥ ३८ (क)

"O dear one! Lust, anger, and greed — these three are extremely powerful and wicked. They can disturb the minds of even the sages, who are the abodes of wisdom, in just a moment."

दो०—तात तीनि अति प्रबल खल काम क्रोध अरु लोभ ।
मुनि बिग्यान धाम मन करहिं निमिष महुँ छोभ ॥ ३८ (क) ॥

Mahabharat Vana Parva Adhaya 31 sloka 19 Geeta Press Gorakhpur

जो मूर्ख प्रमाणोंकी ओरसे मुँह मोड़ लेता है, वेद और शास्त्रोंके सिद्धान्तकी निन्दा करता है तथा काम एवं लोभके अत्यन्त परायण है, वह नरकमें पड़ता है

"The fool who turns away from evidence, abuses the principles of the Vedas and scriptures, and is extremely devoted to lust and greed, falls into hell."

प्रमाणाद्धि निवृत्तो हि वेदशास्त्रार्थनिन्दकः ।
कामलोभातिगो मूढो नरकं प्रतिपद्यते ॥ १९ ॥
जो मूर्ख प्रमाणोंकी ओरसे मुँह मोड़ लेता है, वेद और शास्त्रोंके सिद्धान्तकी निन्दा करता है तथा काम एवं लोभके अत्यन्त परायण है, वह नरकमें पड़ता है ॥ १९ ॥

In Mahabharat 13/141/25-26 Maheshwar Shiva himself told to avoid the contact of other men wives as a sign of Dharma

Shri Maheshwara (Lord Shiva) said –
O Devi! Not causing harm to any living being, speaking the truth, showing compassion to all creatures, controlling the mind and senses, and giving charity according to one's capacity — these are the noble duties of a householder (Grihastha Ashrama). (Verse 25)

Maintaining these duties of household life — Staying away from relations with another's wife, protecting entrusted goods and the honor of women, not taking anything without giving in return, and renouncing meat and alcohol — these are five types (aspects) of Dharma that lead to happiness.
Each of these Dharmic principles has many branches.
Those who consider Dharma to be supreme should certainly follow this virtuous and meritorious path.

श्रीमहेश्वर उवाच

अहिंसा सत्यवचनं सर्वभूतानुकम्पनम् ।
शमो दानं यथाशक्ति गार्हस्थ्यो धर्म उत्तमः ॥ २५ ॥

श्रीमहेश्वरने कहा—देवि! किसी भी जीवकी हिंसा न करना, सत्य बोलना, सब प्राणियोंपर दया करना, मन और इन्द्रियोंपर काबू रखना तथा अपनी शक्तिके अनुसार दान देना गृहस्थ-आश्रमका उत्तम धर्म है ॥ २५ ॥

परदारेष्वसंसर्गो न्यासस्त्रीपरिरक्षणम् ।
अदत्तादानविरमो मधुमांसस्य वर्जनम् ॥ २६ ॥
एष पञ्चविधो धर्मो बहुशाखः सुखोदयः ।
देहिभिर्धर्मपरमैश्चर्तव्यो धर्मसम्भवः ॥ २७ ॥

(उक्त गृहस्थ-धर्मका पालन करना,) परायी स्त्रीके संसर्गसे दूर रहना, धरोहर और स्त्रीकी रक्षा करना, बिना दिये किसीकी वस्तु न लेना तथा मांस और मदिराको त्याग देना—ये धर्मके पाँच भेद हैं, जो सुखकी प्राप्ति करानेवाले हैं। इनमेंसे एक-एक धर्मकी अनेक शाखाएँ हैं। धर्मको श्रेष्ठ माननेवाले मनुष्योंको चाहिये कि वे पुण्यप्रद धर्मका पालन अवश्य करें ॥

Vidura Neeti Adhaya 1 slokas 70-71 Geeta Press Gorakhpur English Translation

However, depriving another of his wealth, sleeping with another's woman and deserting a close friend surely lead to destruction of the guilty. Give up lust, anger and greed. These three evils destroy the soul and are a gateway to hell.

हरणं च परस्वानां परदाराभिमर्शनम् ।
सुहृदश्च परित्यागस्त्रयो दोषाः क्षयावहाः ॥ ७० ॥

"However, depriving another of his wealth, sleeping with another's woman and deserting a close friend surely lead to destruction of the guilty. (70)

त्रिविधं नरकस्येदं द्वारं नाशनमात्मनः ।
कामः क्रोधस्तथा लोभस्तस्मादेतत्त्रयं त्यजेत् ॥ ७१ ॥

'Give up lust, anger and greed. These three evils destroy the soul and are a gateway to hell. (71)

Vidura Neeti Adhaya 1 slokas 88 Geeta Press Gorakhpur English Translation

"One who has conquered his senses and who has controlled the following six weaknesses of the mind-lust, anger, greed, attachment, arrogance and jealousy does not involve in sin. Obviously, he is unaffected by the damage caused by them.

षण्णामात्मनि नित्यानामैश्वर्यं योऽधिगच्छति।
न स पापैः कुतोऽनर्थैर्युज्यते विजितेन्द्रियः ॥ ८८ ॥

"One who has conquered his senses and who has controlled the following six weaknesses of the mind—lust, anger, greed, attachment, arrogance and jealousy does not involve in sin. Obviously, he is unaffected by the damage caused by them. (88)

Vidura Neeti Adhaya 1 slokas 96-97 Geeta Press Gorakhpur English Translation

A king must give up the following undesirable habits: Womanizing, gambling, indulgence in liquor, use of harsh words, awarding highly stringent punishment and misuse of treasury. These shortcomings destroy even a mighty king.

स्त्रियोऽक्षा मृगया पानं वाक्पारुष्यं च पञ्चमम्।
महच्च दण्डपारुष्यमर्थदूषणमेव च ॥ ९७ ॥

"A king must give up the following undesirable habits: Womanizing, gambling, indulgence in liquor, use of harsh words, awarding highly stringent punishment and misuse of treasury. These shortcomings destroy even a mighty king. (96-97)

Vidura Neeti Adhaya 1 slokas 104 Geeta Press Gorakhpur English Translation

"The following eight qualities add to the lustre of a man-1. Wisdom, 2. Civilized behaviour, 3. Self-control, 4. Knowledge of Śāstra, 5. Chivalry, 6. Being a man of few words, 7. Being charitable according to one's means and 8. Gratitude."

अष्टौ गुणाः पुरुषं दीपयन्ति
प्रज्ञा च कौल्यं च दमः श्रुतं च।
पराक्रमश्चाबहुभाषिता च
दानं यथाशक्ति कृतज्ञता च ॥ १०४ ॥

"The following eight qualities add to the lustre of a man—1. Wisdom, 2. Civilized behaviour, 3. Self-control, 4. Knowledge of *Śāstra*, 5. Chivalry, 6. Being a man of few words, 7. Being charitable according to one's means and 8. Gratitude." (104)

Vidura Neeti Adhaya 1 slokas 109 Geeta Press Gorakhpur English Translation

A king who eschews lust, gives up anger, distributes wealth to the deserving, who is learned in scriptures, is knowledgeable, and performs his duty expeditiously, sets an example for others to emulate.

यः काममन्यू प्रजहाति राजा
पात्रे प्रतिष्ठापयते धनं च।
विशेषविच्छ्रुतवान् क्षिप्रकारी
तं सर्वलोकः कुरुते प्रमाणम्॥१०९॥

"A king who eschews lust, gives up anger, distributes wealth to the deserving, who is learned in scriptures, is knowledgeable, and performs his duty expeditiously, sets an example for others to emulate. (109)

Vidura Neeti Adhaya 1 slokas 113 Geeta Press Gorakhpur English Translation

A person is always happy if he avoids unnecessary travel, companionship of men of easy virtue, if he does not covet another man's wife, shuns the evils of falsehood, arrogance, and hypocrisy, does not steal, back-bite or consume liquor.

अनर्थकं विप्रवासं गृहेभ्यः
पापैः सन्धिं परदाराभिमर्शम्।
दम्भं स्तैन्यं पैशुनं मद्यपानं
न सेवते यश्च सुखी सदैव॥११३॥

"A person is always happy if he avoids unnecessary travel, companionship of men of easy virtue, if he does not covet another man's wife, shuns the evils of falsehood, arrogance, and hypocrisy, does not steal, back-bite or consume liquor. (113)

Srimad Bhagavatam 5.26.8-9 Geeta Press Gorakhpur

जो पुरुष दूसरोंके धन, सन्तान अथवा स्त्रियोंका हरण करता है, उसे अत्यन्त भयानक यमदूत कालपाशमें बाँधकर बलात् तामिस्र नरकमें गिरा देते हैं। उस अन्धकारमय नरकमें उसे अन्न-जल न देना, डंडे लगाना और भय दिखलाना आदि अनेक प्रकारके उपायोंसे पीड़ित किया जाता है। इससे अत्यन्त दु:खी होकर वह एकाएक मूर्च्छित हो जाता है ।।८।। इसी प्रकार जो पुरुष किसी दूसरेको धोखा देकर उसकी स्त्री आदिको भोगता है, वह अन्धतामिस्र नरकमें पड़ता है। वहाँकी यातनाओंमें पड़कर वह जड़से कटे हुए वृक्षके समान, वेदनाके मारे सारी सुध-बुध खो बैठता है और उसे कुछ भी नहीं सूझ पड़ता। इसीसे इस नरकको अन्धतामिस्र कहते हैं ।।९।।

Verse 8 (Tāmisra Hell): A man who abducts another's wealth, children, or wife is bound by terrifying messengers of Yama with the noose of time and forcibly thrown into Tāmisra, a hell of deep darkness. There, he is tormented by being denied food and water, beaten with sticks, and subjected to constant fear. Overwhelmed by suffering, he eventually faints.

Verse 9 (Andhatāmisra Hell): Similarly, a man who deceives another and enjoys his wife is cast

into **Andhatāmisra**, a hell of utter blindness. The tortures there are so intense that he loses all awareness, like a tree uprooted from its roots. His mind becomes completely clouded by pain, and he is unable to perceive anything — hence the name "Andhatāmisra," meaning "blind darkness."

जो पुरुष दूसरोंके धन, सन्तान अथवा स्त्रियोंका हरण करता है, उसे अत्यन्त भयानक यमदूत कालपाशमें बाँधकर बलात् तामिस्र नरकमें गिरा देते हैं। उस अन्धकारमय नरकमें उसे अन्न-जल न देना, डंडे लगाना और भय दिखलाना आदि अनेक प्रकारके उपायोंसे पीड़ित किया जाता है। इससे अत्यन्त दुःखी होकर वह एकाएक मूर्च्छित हो जाता है ॥८॥ इसी प्रकार जो पुरुष किसी दूसरेको धोखा देकर उसकी स्त्री आदिको भोगता है, वह अन्धतामिस्र नरकमें पड़ता है। वहाँकी यातनाओंमें पड़कर वह जड़से कटे हुए वृक्षके समान, वेदनाके मारे सारी सुध-बुध खो बैठता है और उसे कुछ भी नहीं सूझ पड़ता। इसीसे इस नरकको अन्धतामिस्र कहते हैं ॥९॥

Srimad Bhagavatam 5.26.20-21 Geeta Press Gorakhpur

इस लोकमें यदि कोई पुरुष अगम्या स्त्रीके साथ सम्भोग करता है अथवा कोई स्त्री अगम्य पुरुषसे व्यभिचार करती है, तो यमदूत उसे तप्तसूर्मि नामक नरकमें ले जाकर कोड़ोंसे पीटते हैं तथा पुरुषको तपाये हुए लोहेकी स्त्री-मूर्तिसे और स्त्रीको तपायी हुई पुरुष-प्रतिमासे आलिंगन कराते हैं ।। २० ।। जो पुरुष इस लोकमें पशु आदि सभीके साथ व्यभिचार करता है, उसे मृत्युके बाद यमदूत वज्रकण्टकशाल्मली नरकमें गिराते हैं और वज्रके समान कठोर काँटोंवाले सेमरके वृक्षपर चढ़ाकर फिर नीचेकी ओर खींचते हैं ।।२१।।

Verse 20 (Taptasūrmi Hell): In this world, if a man engages in sexual relations with a forbidden woman, or a woman with a forbidden man, then after death, the messengers of Yama take them to the hell called Taptasūrmi. There, they are whipped and forced to embrace red-hot iron statues — the man with a burning female figure, and the woman with a burning male figure.

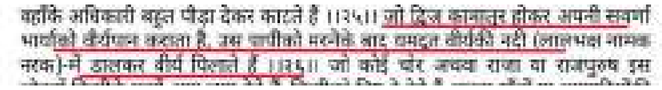
Verse 21 (Vajrakaṇṭakaśālmalī Hell): A man who commits sexual acts with animals or engages in bestiality is cast into the hell known as Vajrakaṇṭakaśālmalī. There, he is made to climb a silk-cotton tree covered in thorns as hard as diamonds, and then violently pulled down, causing his body to be torn apart by the thorns.

राजन्! इस लोकमें जो व्यक्ति चोरी या बरजोरीसे ब्राह्मणके अथवा आपत्तिका समय न होनेपर भी किसी दूसरे पुरुषके सुवर्ण और रत्नादिका हरण करता है, उसे मरनेपर यमदूत सन्दंश नामक नरकमें ले जाकर तपाये हुए लोहेके गोलोंसे दागते हैं और सँड़सीसे उसकी खाल नोचते हैं ॥१९॥ इस लोकमें यदि कोई पुरुष अगम्या स्त्रीके साथ सम्भोग करता है अथवा कोई स्त्री अगम्य पुरुषसे व्यभिचार करती है, तो यमदूत उसे तप्तसूर्मि नामक नरकमें ले जाकर कोड़ोंसे पीटते हैं तथा पुरुषको तपाये हुए लोहेकी स्त्री-मूर्तिसे और स्त्रीको तपायी हुई पुरुष-प्रतिमासे आलिंगन कराते हैं ॥२०॥ जो पुरुष इस लोकमें पशु आदि सभीके साथ व्यभिचार करता है, उसे मृत्युके बाद यमदूत वज्रकण्टकशाल्मली नरकमें गिराते हैं और वज्रके समान कठोर काँटोंवाले सेमरके वृक्षपर चढ़ाकर फिर नीचेकी ओर खींचते हैं ॥२१॥

Srimad Bhagavatam 5.26.26 Geeta Press Gorakhpur

जो द्विज कामातूर होकर अपनी सवर्णा भार्याको वीर्यपान कराता है, उस पापीको मरनेके बाद यमदूत वीर्यकी नदी (लालभक्ष नामक नरक) में डालकर वीर्य पिलाते हैं ।।२६

“A twice-born man who, driven by lust, causes his same-caste wife to drink his semen — after death, the messengers of Yama cast that sinner into the hell called *Lālabhakṣa*, a river of semen, where he is forced to drink semen as punishment.”


वहाँके अधिकारी बहुत पीड़ा देकर काटते हैं ।।२५।। जो द्विज कामातुर होकर अपनी सवर्णा भार्याको वीर्यपान कराता है, उस पापीको मरनेके बाद यमदूत वीर्यकी नदी (लालभक्ष नामक नरक)-में डालकर वीर्य पिलाते हैं ।।२६।। जो कोई चोर अथवा राजा या राजपुरुष इस

Bhaja Govindam (Composed by Adi Shankaracharya) Verse 4 translated by Swami Chinmayananda

नारीस्तनभरनाभीदेशं दृष्ट्वा मा गा मोहावेशम् ।
एतन्मांसवसादिविकारं मनसि विचिन्तय वारं वारम् ।। (**भज गोविन्दं भज गोविन्दं**…)
[3]

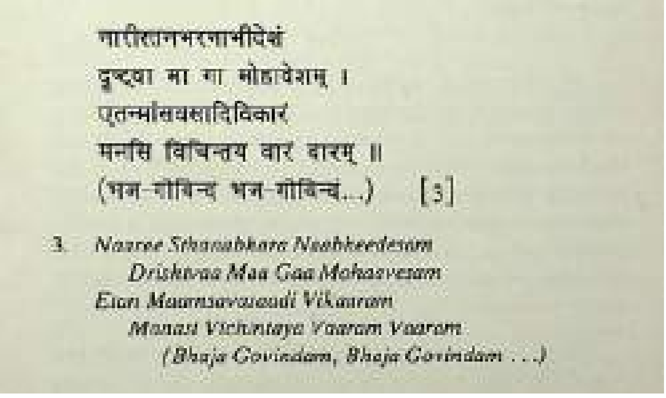
नारी – of maidens, **स्तन भर** with the weight of their bosom, **नभीदेशं** – their naval, **द्रष्ट्वा** – having seen, **मा** – do not. (**अ**) **गाः** fall a prey. **मोह आवेशम्** – maddening delu-sion, **एतत्** – this (is), **मांस** of flesh, **वसा** of fat, **आदि** -**विकारं** – a modification, **मनसि** – in (your) mind, etc.. **विचिन्तय** – think well, **वारं** again, **वारम्** – again. (**भज** – Seek, **गाविन्द** – Govind …)

3. Seeing the full bosom of young maidens and their navel, do not fall a prey to maddening delusion. This is but a modification of flesh and fat. Think well thus in your mind again and again.
   (Seek Govind, Seek Govind…)
   In the previous stanza a true seeker is advised to give up all covetousness for the wealth of the world, and here he is advised to give up lusty passions for women. From the days of the Upanishads to our own times, we find in all masters this constant warning against wealth (kaanchana) and woman (kaaminee). But no insult is meant to either; this is a state-ment of a scientific truth. All intelligent living creatures have these two irresistible urges, ‘to possess more’ (wealth) and ‘to enjoy’ (woman).

Commentary by Swami Chinmayananda

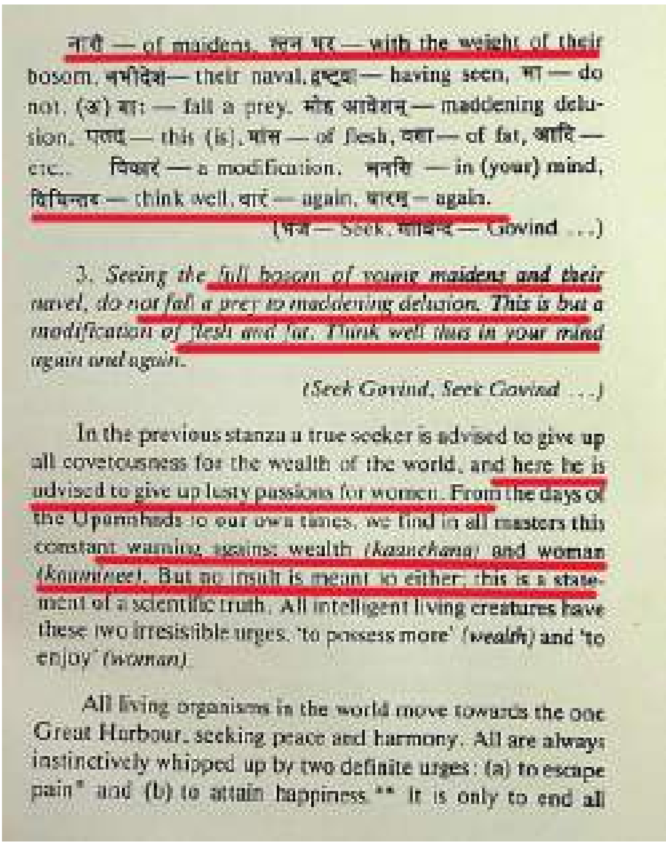
Biologically, nature has made man and woman, with a natural affinity for the charms of the opposite sex. This natural urge is to be controlled, disciplined, purified, sub-limated. An intelligent intellect alone can achieve this. An animal cannot; to act according to its instincts and impulses is but its

privilege. The glory of man is that he can, by his rational intellect, curb and control the flow of his instincts for carnal pleasures and redivert them, thus ultimately sublimat-ing himself into something nobler and more divine.



नारीस्तनभरनाभीदेशं
दृष्ट्वा मा गा मोहावेशम् ।
एतन्मांसवसादिविकारं
मनसि विचिन्तय वारं वारम् ॥
(भज-गोविन्दं भज-गोविन्दं...) [3]

3. *Naaree Sthanabhara Naabheedesam*
Drishtvaa Maa Gaa Mohaavesam
Eton Maamsavasaadi Vikaaram
Manasi Vichintaya Vaaram Vaaram
(Bhaja Govindam, Bhaja Govindam . . .)



नारी — of maidens, स्तन भर — with the weight of their bosom, नाभीदेशं — their naval, दृष्ट्वा — having seen, मा — do not, (अ) गाः — fall a prey, मोह आवेशम् — maddening delusion, एतद् — this (is), मांस — of flesh, वसा — of fat, आदि — etc., विकारं — a modification, मनसि — in (your) mind, विचिन्तय — think well, वारं — again, वारम् — again.

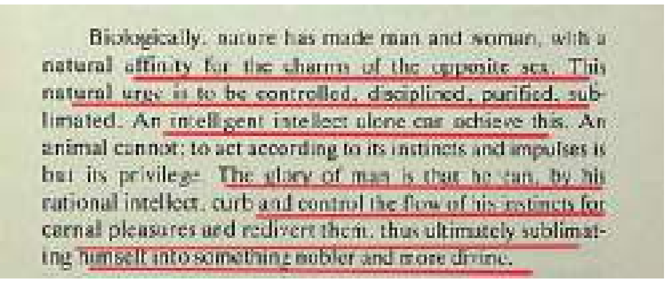
(भज — Seek, गोविन्द — Govind . . .)

3. *Seeing the full bosom of young maidens and their navel, do not fall a prey to maddening delusion. This is but a modification of flesh and fat. Think well thus in your mind again and again.*

(Seek Govind, Seek Govind . . .)

In the previous stanza a true seeker is advised to give up all covetousness for the wealth of the world, and here he is advised to give up lusty passions for women. From the days of the Upanishads to our own times, we find in all masters this constant warning against wealth *(kaanchana)* and woman *(kaaminee)*. But no insult is meant to either; this is a statement of a scientific truth. All intelligent living creatures have these two irresistible urges, 'to possess more' *(wealth)* and 'to enjoy' *(woman)*.

All living organisms in the world move towards the one Great Harbour, seeking peace and harmony. All are always instinctively whipped up by two definite urges: (a) to escape pain* and (b) to attain happiness.** It is only to end all



Biologically, nature has made man and woman, with a natural affinity for the charms of the opposite sex. This natural urge is to be controlled, disciplined, purified, sublimated. An intelligent intellect alone can achieve this. An animal cannot; to act according to its instincts and impulses is but its privilege. The glory of man is that he can, by his rational intellect, curb and control the flow of his instincts for carnal pleasures and redivert them, thus ultimately sublimating himself into something nobler and more divine.

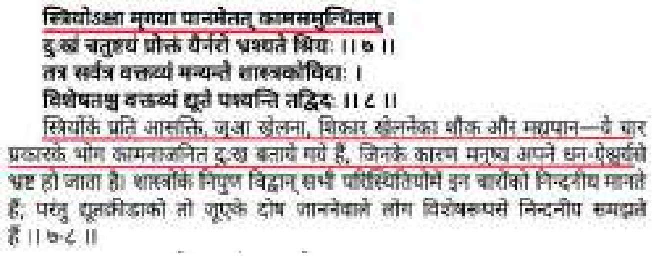
Mahabharat Vana Parva Adhaya 13 slokas 7-8 Geeta Press Gorakhpur-

Shree Krishna Uvach-

स्त्रियोंके प्रति आसक्ति, जुआ खेलना, शिकार खेलनेका शौक और मद्यपान – ये चार प्रकारके भोग कामनाजनित दुःख बताये गये हैं,

जिनके कारण मनुष्य अपने धन-ऐश्वर्यसे भ्रष्ट हो जाता है। शास्त्रोंके निपुण विद्वान् सभी परिस्थितियोंमें इन चारोंको निन्दनीय मानते हैं; परंतु द्यूतक्रीडाको तो जूएके दोष जाननेवाले लोग विशेषरूपसे निन्दनीय समझते हैं ।। ७-८ ।।

“Attachment to women, gambling, fondness for hunting, and drinking Alchohol —these four kinds of indulgences, arising from desire, are said to be causes of suffering, due to which a man is ruined in terms of wealth and prosperity. Scholars well-versed in the scriptures consider all four of these to be blameworthy under any circumstance; however, those who understand the evils of gambling regard it as especially reprehensible. Slokas 7-8

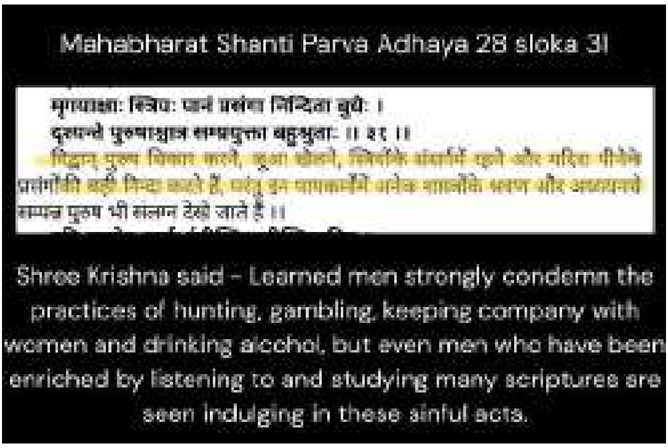

स्त्रियोऽक्षा मृगया पानमेतत् कामसमुत्थितम् ।
दुःखं चतुष्टयं प्रोक्तं यैर्नरो भ्रश्यते श्रियः ।। ७ ।।
तत्र सर्वत्र वक्तव्यं मन्यन्ते शास्त्रकोविदाः ।
विशेषतश्च वक्तव्यं द्यूते पश्यन्ति तद्विदः ।। ८ ।।

स्त्रियोंके प्रति आसक्ति, जूआ खेलना, शिकार खेलनेका शौक और मद्यपान—ये चार प्रकारके भोग कामनाजनित दुःख बताये गये हैं, जिनके कारण मनुष्य अपने धन-ऐश्वर्यसे भ्रष्ट हो जाता है। शास्त्रोंके निपुण विद्वान् सभी परिस्थितियोंमें इन चारोंको निन्दनीय मानते हैं; परंतु द्यूतक्रीडाको तो जूएके दोष जाननेवाले लोग विशेषरूपसे निन्दनीय समझते हैं ।। ७-८ ।।

Mahabharat Shanti Parva Adhaya 28 sloka 31

विद्वान् पुरुष शिकार करने, जूआ खेलने, स्त्रियोंके संसर्गमें रहने और मदिरा पीनेके प्रसंगोंकी बड़ी निन्दा करते हैं, परंतु इन पापकर्मोंमें अनेक शास्त्रोंके श्रवण और अध्ययनसे सम्पन्न पुरुष भी संलग्न देखे जाते हैं

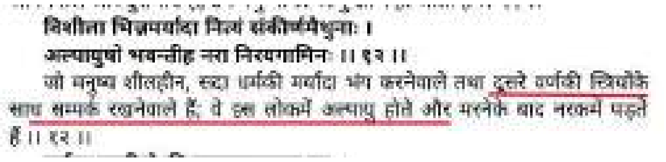
Shree Krishna said – Learned men strongly condemn the practices of hunting, gambling, keeping company with women and drinking alcohol, but even men who have been enriched by listening to and studying many scriptures are seen indulging in these sinful acts.



Mahabharat 13.104.12 Geeta Press Gorakhpur

Those men who are devoid of character, who constantly transgress the limits of Dharma, and who associate with women of other varnas — they

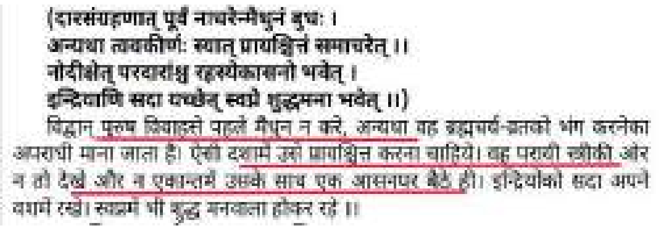
have a short lifespan in this world, and after death, they fall into hell. (Verse 12)


निःशीला भिन्नमर्यादा नित्यं संकीर्णमैथुनाः ।
अल्पायुषो भवन्तीह नरा निरयगामिनः ॥ १२ ॥
जो मनुष्य शीलहीन, सदा धर्मकी मर्यादा भंग करनेवाले तथा दूसरे वर्णकी स्त्रियोंके साथ सम्पर्क रखनेवाले हैं, वे इस लोकमें अल्पायु होते और मरनेके बाद नरकमें पड़ते हैं ॥ १२ ॥

Mahabharat 13.104.47 Geeta Press Gorakhpur

विद्वान् पुरुष विवाहसे पहले मैथुन न करे, अन्यथा वह ब्रह्मचर्य व्रतको भंग करनेका अपराधी माना जाता है। ऐसी दशामें उसे प्रायश्चित्त करना चाहिये। वह परायी स्त्रीकी ओर न तो देखे और न एकान्तमें उसके साथ एक आसनपर बैठे ही। इन्द्रियोंको सदा अपने वशमें रखे। स्वप्नमें भी शुद्ध मनवाला होकर रहे ।।

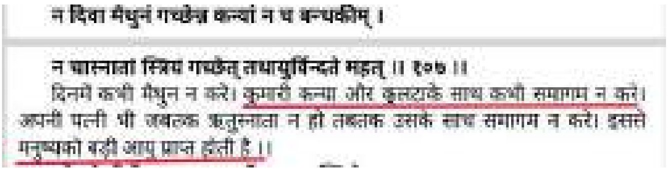
A learned man should not engage in sexual intercourse before marriage; otherwise, he is considered guilty of breaking the vow of celibacy. In such a case, he should perform expiation. He should neither look at another man's wife nor sit with her alone on the same seat. He should always keep his senses under control and remain pure in mind even in dreams.


(दारसंग्रहणात् पूर्वं नाचरेन्मैथुनं बुधः ।
अन्यथा त्ववकीर्णः स्यात् प्रायश्चित्तं समाचरेत् ॥
नोदीक्षेत् परदारांश्च रहस्येकासनो भवेत् ।
इन्द्रियाणि सदा यच्छेत् स्वप्ने शुद्धमना भवेत् ॥)
विद्वान् पुरुष विवाहसे पहले मैथुन न करे, अन्यथा वह ब्रह्मचर्य-व्रतको भंग करनेका अपराधी माना जाता है। ऐसी दशामें उसे प्रायश्चित्त करना चाहिये। वह परायी स्त्रीकी ओर न तो देखे और न एकान्तमें उसके साथ एक आसनपर बैठे ही। इन्द्रियोंको सदा अपने वशमें रखे। स्वप्नमें भी शुद्ध मनवाला होकर रहे ॥

Mahabharat 13.104.107

दिनमें कभी मैथुन न करे। कुमारी कन्या और कुलटाके साथ कभी समागम न करे। अपनी पत्नी भी जबतक ऋतुस्नाता न हो तबतक उसके साथ समागम न करे। इससे मनुष्यको बड़ी आयु प्राप्त होती है ।।

One should never engage in sexual intercourse during the day. He should never have union with a Kumari Kanya (A Girl less than 12 years age) or a Prostitute . Even with his own wife, he should not unite until she has bathed after her menstrual period. By following this, a man attains long life.


न दिवा मैथुनं गच्छेन्न कन्यां न च बन्धकीम् ।
न चास्नातां स्त्रियं गच्छेत् तथायुर्विन्दते महत् ॥ १०७ ॥
दिनमें कभी मैथुन न करे। कुमारी कन्या और कुलटाके साथ कभी समागम न करे। अपनी पत्नी भी जबतक ऋतुस्नाता न हो तबतक उसके साथ समागम न करे। इससे मनुष्यको बड़ी आयु प्राप्त होती है ॥

Mahabharat 13.131.4-6

प्रमथ बोले- जो मनुष्य सदा स्त्री-सहवासके कारण दूषित रहते, बड़ोंका अपमान करते, मूर्खतावश मांस खाते, वृक्षकी जड़में सोते,

सिरपर मांसका बोझा ढोते, बिछौनोंपर पैर रखनेकी जगह सिर रखकर सोते, वे सब-के-सब मनुष्य उच्छिष्ट (अपवित्र) तथा बहुत-से छिद्रोंवाले माने गये हैं। जो पानीमें मल-मूत्र एवं थूक फेकते हैं, वे भी उच्छिष्टकी ही
कोटिमें आते हैं। ये सभी मानव हमारी दृष्टिमें भक्षण और वधके योग्य हैं। इसमें संशय नहीं है ।। ४-६ ।।

The Pramathas said — Those men who are always defiled due to constant association with women, who insult their elders, who foolishly eat meat, who sleep at the base of trees, who carry loads of meat on their heads, who lie down with their heads where the feet should be placed on the bed — all such people are considered impure (defiled) and full of many faults. Those who throw excreta, urine, or spit into water also fall into the category of the impure. All such humans, in our view, are fit to be eaten and slain. There is no doubt about this. (Verses 4–6)

प्रमथा ऊचुः

मैथुनेन सदोच्छिष्टाः कृते चैवाधरोत्तरे ।
मोहान्मांसानि खादेत वृक्षमूले च यः स्वपेत् ।। ४ ।।
आमिषं शीर्षतो यस्य पादतो यश्च संविशेत् ।
तत उच्छिष्टकाः सर्वे बहुच्छिद्राश्च मानवाः ।। ५ ।।
उदके चाप्यमेध्यानि श्लेष्माणं च प्रमुञ्चति ।
एते भक्ष्याश्च वध्याश्च मानुषा नात्र संशयः ।। ६ ।।

प्रमथ बोले—जो मनुष्य सदा स्त्री-सहवासके कारण दूषित रहते, बड़ोंका अपमान करते, मूर्खतावश मांस खाते, वृक्षकी जड़में सोते, सिरपर मांसका बोझा ढोते, बिछौनोंपर पैर रखनेकी जगह सिर रखकर सोते, वे सब-के-सब मनुष्य उच्छिष्ट (अपवित्र) तथा बहुत-से छिद्रोंवाले माने गये हैं। जो पानीमें मल-मूत्र एवं थूक फेकते हैं, वे भी उच्छिष्टकी ही

कोटिमें आते हैं। ये सभी मानव हमारी दृष्टिमें भक्षण और वधके योग्य हैं। इसमें संशय नहीं है ।। ४—६ ।।

Mahabharat 13.162.46

नंगी स्त्रीकी ओर न देखे, नग्न पुरुषोंकी ओर भी दृष्टिपात न करे। मैथुन और भोजन सदा एकान्त स्थानमें ही करे ।। ४६ ।।

One should not look at a naked woman, nor should one gaze at naked men. Sexual union and eating should always be done in a secluded place. (Verse 46)

न नग्नामीक्षते नारीं न नग्नान् पुरुषानपि ।
मैथुनं सततं गुप्तमाहारं च समाचरेत् ।। ४६ ।।

नंगी स्त्रीकी ओर न देखे, नग्न पुरुषोंकी ओर भी दृष्टिपात न करे। मैथुन और भोजन सदा एकान्त स्थानमें ही करे ।। ४६ ।।

तीर्थानां गुरवस्तीर्थं चोक्षाणां हृदयं शुचि ।

Mahabharat 12.90.33

अपरिचित स्त्रियों, बाँझ स्त्रियों, वेश्याओं, परायी स्त्रियों तथा कुमारी कन्याओंके साथ राजा मैथन न करे ।।

A king should not have intercourse with unfamiliar women, barren women, prostitutes, other men's

wives, or Kumari Kanya (Less than 12 year old girls)

अविज्ञातासु च स्त्रीषु क्लीबासु स्वैरिणीषु च ।
परभार्यासु कन्यासु नाचरेन्मैथुनं नृपः ॥ ३३ ॥
अपरिचित स्त्रियों, बाँझ स्त्रियों, वेश्याओं, परायी स्त्रियों तथा कुमारी कन्याओंके साथ राजा मैथुन न करे ॥

Mahabharat 12.110.23 Geeta Press Gorakhpur

जिनका भोजन स्वादके लिये नहीं, जीवनयात्राका निर्वाह करनेके लिये होता है, जो विषयवासनाकी तृप्तिके लिये नहीं, संतानकी इच्छासे मैथुनमें प्रवृत्त होते हैं तथा जिनकी वाणी केवल सत्य बोलनेके लिये है, वे समस्त संकटोंसे पार हो जाते हैं

Those whose eating is not for taste but for sustaining life, who engage in intercourse not for the satisfaction of sensual desire but for the wish to have children, and whose speech is only for speaking the truth — they cross over all difficulties.

यात्रार्थं भोजनं येषां संतानार्थं च मैथुनम् ।
वाक् सत्यवचनार्थाय दुर्गाण्यतितरन्ति ते ॥ २३ ॥
जिनका भोजन स्वादके लिये नहीं, जीवनयात्राका निर्वाह करनेके लिये होता है, जो विषयवासनाकी तृप्तिके लिये नहीं, संतानकी इच्छासे मैथुनमें प्रवृत्त होते हैं तथा जिनकी वाणी केवल सत्य बोलनेके लिये है, वे समस्त संकटोंसे पार हो जाते हैं ॥ २३ ॥

Srimad Bhagvatam 11.5.13

The smelling of wine (in the Sautrāmani sacrifice) is laid down as its intake (and no drinking of liquor is permitted); a beast is to be (symbolically) offered to the deities (by touching it) in sacrifices, but no killing for meat-eating is allowed; simi-larly, sexual intercourse (with one's wife) is to be indulged in for procreation but not for sexual enjoyment. But people do not understand this pure course of their own dharma.

13. The smelling of wine (in the *Sautrāmaṇi sacrifice*) is laid down as its intake (and no drinking of liquor is permitted); a beast is to be (symbolically) offered to the deities (by touching it) in sacrifices, but no killing for meat-eating is allowed; simi-larly, sexual intercourse (with one's wife) is to be indulged in for procreation but not for sexual enjoyment. But people do not understand this pure course of their own *dharma*.

Mahabharat Anushashan Parva Adhaya 45 sloka 22

जो किसी कुमारी कन्याको बलपूर्वक अपने वशमें करके उसका उपभोग करते हैं, वे
पापाचारी मनुष्य अन्धकारपूर्ण नरकमें गिरते हैं ।।

Those sinful individuals who forcibly overpower a virgin girl and exploit her fall into a dark and dreadful hell

वश्यां कुमारीं बलतो ये तां समुपभुञ्जते ।
एते पापस्य कर्तारस्तमस्यन्धे च शेरते ॥ २२ ॥
जो किसी कुमारी कन्याको बलपूर्वक अपने वशमें करके उसका उपभोग करते हैं, वे पापाचारी मनुष्य अन्धकारपूर्ण नरकमें गिरते हैं ॥ २२ ॥

Mahabharat Anushashan Parva Adhaya 25 sloka 65

जो काम, क्रोध और लोभको जीतकर तीर्थोंमें स्नान करता है उसे उस तीर्थयात्राके पुण्यसे कोई वस्तु दुर्लभ नहीं रहती ।। ६५ ।।

“He who, having conquered lust, anger, and greed, bathes in holy pilgrimages—nothing remains unattainable to him due to the merit of that pilgrimage.”

कामं क्रोधं च लोभं च यो जित्वा तीर्थमावसेत् ।
न तेन किञ्चिन्न प्राप्तं तीर्थाभिगमनाद् भवेत् ।। ६५ ।।

जो काम, क्रोध और लोभको जीतकर तीर्थोंमें स्नान करता है उसे उस तीर्थयात्राके पुण्यसे कोई वस्तु दुर्लभ नहीं रहती ।। ६५ ।।

Mahabharta Anushashan Parva Adhaya 47 sloka 36

युधिष्ठिर ! यदि ब्राह्मण कामके वशीभूत होकर इस शास्त्रीय पद्धतिके विपरीत बर्ताव करता है, वह ब्राह्मण चाण्डाल समझा जाता है जैसा कि पहले कहा गया है

“O Yudhishthira! If a Brahmin, overcome by Lust , behaves contrary to the scriptural code, then that Brahmin is to be regarded as a *Chandala* (outcaste), as has been stated earlier.”

अथ चेदन्यथा कुर्याद् यदि कामाद् युधिष्ठिर ।
यथा ब्राह्मण चाण्डालः पूर्वदृष्टस्तथैव सः ।। ३६ ।।

युधिष्ठिर! यदि ब्राह्मण कामके वशीभूत होकर इस शास्त्रीय पद्धतिके विपरीत बर्ताव करता है, वह ब्राह्मण चाण्डाल समझा जाता है जैसा कि पहले कहा गया है ।। ३६ ।।

Mahabharat Anushashan Parva Adhaya 48 sloka 37-38 Geeta Press Gorakhpur-

संसारमें कोई मूर्ख हो या विद्वान, काम और क्रोधके वशीभूत हुए मनुष्यको नारियाँ अवश्य ही कुमार्गपर पहुँचा देती हैं ।। ३७ ।।

इस जगत्में मनुष्योंको कलंकित कर देना नारियोंका स्वभाव है; अतः विवेकी पुरुष युवती स्त्रियोंमें अधिक आसक्त नहीं होते हैं ।। ३८ ।।

Verse 37:
“In this world, whether a man is foolish or wise, if he is overpowered by lust and anger, women inevitably lead him astray.”

Verse 38:
“It is the nature of women in this world to bring infamy upon men; therefore, wise men do not become overly attached to young women.”

अविद्वांसमलं लोके विद्वांसमपि वा पुनः ।
नयन्ति ह्युत्पथं नार्यः कामक्रोधवशानुगम् ।। ३७ ।।

संसारमें कोई मूर्ख हो या विद्वान्, काम और क्रोधके वशीभूत हुए मनुष्यको नारियाँ अवश्य ही कुमार्गपर पहुँचा देती हैं ।। ३७ ।।

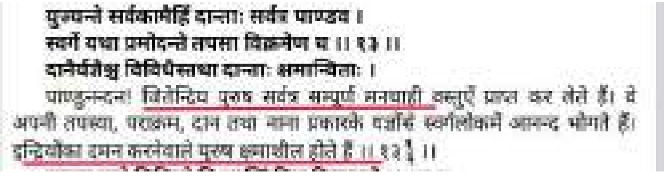
स्वभावश्चैव नारीणां नराणामिह दूषणम् ।
अत्यर्थं न प्रसज्जन्ते प्रमदासु विपश्चितः ।। ३८ ।।

इस जगत्में मनुष्योंको कलंकित कर देना नारियोंका स्वभाव है; अतः विवेकी पुरुष युवती स्त्रियोंमें अधिक आसक्त नहीं होते हैं ।। ३८ ।।

Mahabharat Anushashan Parva Adhaya 75 sloka 13

पाण्डुनन्दन! जितेन्द्रिय पुरुष सर्वत्र सम्पूर्ण मनचाही वस्तुएँ प्राप्त कर लेते हैं। वे अपनी तपस्या, पराक्रम, दान तथा नाना प्रकारके यज्ञोंसे स्वर्गलोकमें आनन्द भोगते हैं। इन्द्रियोंका दमन करनेवाले पुरुष क्षमाशील होते हैं ।। १३ ।।

“O son of Pandu! A man of self-control attains all his desired objects everywhere. Through his austerity, valor, charity, and various kinds of sacrifices, he enjoys bliss in the heavenly realms. Those who conquer their senses are endowed with the virtue of forgiveness.”


युज्यन्ते सर्वकामैर्हि दान्ताः सर्वत्र पाण्डव ।
स्वर्गे यथा प्रमोदन्ते तपसा विक्रमेण च ।। १३ ।।
दानैर्यज्ञैश्च विविधैस्तथा दान्ताः क्षमान्विताः ।
पाण्डुनन्दन! जितेन्द्रिय पुरुष सर्वत्र सम्पूर्ण मनचाही वस्तुएँ प्राप्त कर लेते हैं। वे अपनी तपस्या, पराक्रम, दान तथा नाना प्रकारके यज्ञोंसे स्वर्गलोकमें आनन्द भोगते हैं। इन्द्रियोंका दमन करनेवाले पुरुष क्षमाशील होते हैं ।। १३ ।।

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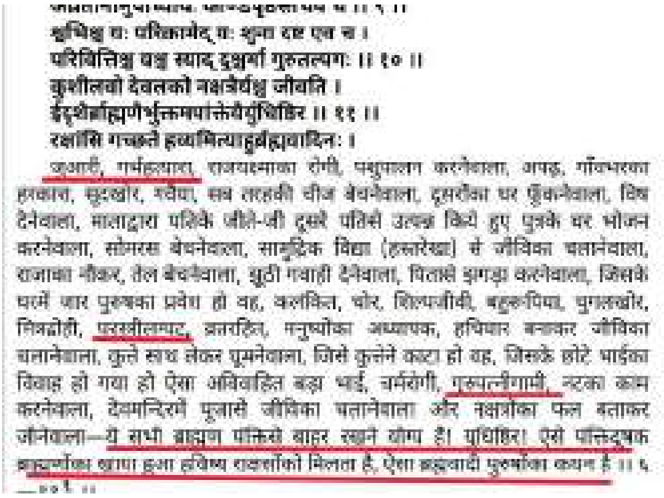
जुआरी, गर्भहत्यारा, राजयक्ष्माका रोगी, पशुपालन करनेवाला, अपढ़, गाँवभरका हरकारा, सूदखोर, गवैया, सब तरहकी चीज बेचनेवाला, दूसरोंका घर फूँकनेवाला, विष देनेवाला, माताद्वारा पतिके जीते-जी दूसरे पतिसे उत्पन्न किये हुए पुत्रके घर भोजन करनेवाला, सोमरस बेचनेवाला, सामुद्रिक विद्या (हस्तरेखा) से जीविका चलानेवाला, राजाका नौकर, तेल बेचनेवाला, झूठी गवाही देनेवाला, पितासे झगड़ा करनेवाला, जिसके घरमें जार पुरुषका प्रवेश हो वह, कलंकित, चोर, शिल्पजीवी, बहुरूपिया, चुगलखोर, मित्रद्रोही, परस्त्रीलम्पट, व्रतरहित, मनुष्योंका अध्यापक, हथियार बनाकर जीविका चलानेवाला, कुत्ते साथ लेकर घूमनेवाला, जिसे कुत्तेने काटा हो वह, जिसके छोटे भाईका विवाह हो गया हो ऐसा अविवाहित बड़ा भाई, चर्मरोगी, गुरुपत्नीगामी, नटका काम करनेवाला, देवमन्दिरमें पूजासे जीविका चलानेवाला और नक्षत्रोंका फल बताकर जीनेवाला- ये सभी ब्राह्मण पंक्तिसे बाहर रखने योग्य हैं! युधिष्ठिर! ऐसे पंक्तिदूषक ब्राह्मणोंका खाया हुआ हविष्य राक्षसोंको मिलता है, ऐसा ब्रह्मवादी पुरुषोंका कथन है ।। ६

“A gambler, one who causes abortion, a man afflicted with tuberculosis, a cattle-keeper, an illiterate person, a village messenger, a usurer, a singer, a seller of all sorts of goods, one who burns others’ houses, a poison-giver, one who eats in the house of a son born from another man while the first husband is alive, a seller of *Soma* juice, one who earns a living through palmistry, a king’s servant, an oil seller, one who gives false testimony, one who quarrels with his father, one in whose house an adulterer enters, a defamed person, a thief, one who lives by craftsmanship, an impersonator (actor or disguise artist), a tale-bearer, a betrayer of friends, one who lusts after others’ wives, one without religious vows, a teacher of men, one who earns through making

weapons, one who roams with dogs, one who has been bitten by a dog, an elder brother who remains unmarried while his younger brother is married, a person with skin diseases, one who has had intercourse with his teacher's wife, a performing actor, one who makes a living by worship in temples, and one who predicts based on stars — all these are to be excluded from the line of Brahmins.



शुचिषु यः पत्रिकामेद् यः शुना दष्ट एव च ।
परिवित्तिश्च यश्च स्याद् दुश्चर्मा गुरुतल्पगः ॥ १० ॥
कुशीलवो देवलको नक्षत्रैर्यश्च जीवति ।
ईदृशैर्ब्राह्मणैर्भुक्तमपांक्तेयैर्युधिष्ठिर ॥ ११ ॥
रक्षांसि गच्छते हव्यमित्याहुर्ब्रह्मवादिनः ।

जुआरी, गर्भहत्यारा, राजयक्ष्माका रोगी, पशुपालन करनेवाला, अपढ़, गाँवभरका हरकारा, सूदखोर, गवैया, सब तरहकी चीज बेचनेवाला, दूसरोंका घर फूँकनेवाला, विष देनेवाला, माताद्वारा पतिके जीते-जी दूसरे पतिसे उत्पन्न किये हुए पुत्रके घर भोजन करनेवाला, सोमरस बेचनेवाला, सामुद्रिक विद्या (हस्तरेखा) से जीविका चलानेवाला, राजाका नौकर, तेल बेचनेवाला, झूठी गवाही देनेवाला, पितासे झगड़ा करनेवाला, जिसके घरमें जार पुरुषका प्रवेश हो वह, कलंकित, चोर, शिल्पजीवी, बहुरूपिया, चुगलखोर, मित्रद्रोही, परस्त्रीलम्पट, व्रतरहित, मनुष्योंका अध्यापक, हथियार बनाकर जीविका चलानेवाला, कुत्ते साथ लेकर घूमनेवाला, जिसे कुत्तेने काटा हो वह, जिसके छोटे भाईका विवाह हो गया हो ऐसा अविवाहित बड़ा भाई, चर्मरोगी, गुरुपत्नीगामी, नटका काम करनेवाला, देवमन्दिरमें पूजासे जीविका चलानेवाला और नक्षत्रोंका फल बताकर जीनेवाला—ये सभी ब्राह्मण पंक्तिसे बाहर रखने योग्य हैं। युधिष्ठिर! ऐसे पंक्तिदूषक ब्राह्मणोंका खाया हुआ हविष्य राक्षसोंको मिलता है, ऐसा ब्रह्मवादी पुरुषोंका कथन है ॥ ६—११ ॥

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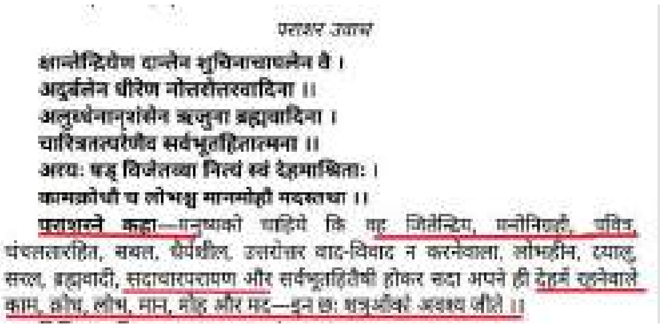
पराशरने कहा- मनुष्यको चाहिये कि वह जितेन्द्रिय, मनोनिग्रही, पवित्र, चंचलतारहित, सबल, धैर्यशील, उत्तरोत्तर वाद-विवाद न करनेवाला, लोभहीन, दयालु, सरल, ब्रह्मवादी, सदाचारपरायण और सर्वभूतहितैषी होकर सदा अपने ही देहमें रहनेवाले काम, क्रोध, लोभ, मान, मोह और मद- इन छः शत्रुओंको अवश्य जीते ।।

"A man should be self-restrained, have control over his mind, be pure, free from restlessness, strong, patient, avoid unnecessary arguments, be free from greed, compassionate, straightforward, devoted to the knowledge of Brahman, committed to righteous conduct, and desirous of the welfare of all beings. Such a person must surely conquer the six enemies that reside within his own body—lust (*kāma*), anger (*krodha*), greed (*lobha*), pride (*māna*), delusion (*moha*), and arrogance (*mada*)."



पराशर उवाच

क्षान्तेन्द्रियेण दान्तेन शुचिनाचापलेन वै ।
अदुर्बलेन धीरेण नोत्तरोत्तरवादिना ॥
अलुब्धेनानृशंसेन ऋजुना ब्रह्मवादिना ।
चारित्रतत्परेणैव सर्वभूतहितात्मना ॥
अरयः षड् विजेतव्या नित्यं स्वं देहमाश्रिताः ।
कामक्रोधौ च लोभश्च मानमोहौ मदस्तथा ॥

पराशरने कहा—मनुष्यको चाहिये कि वह जितेन्द्रिय, मनोनिग्रही, पवित्र, चंचलतारहित, सबल, धैर्यशील, उत्तरोत्तर वाद-विवाद न करनेवाला, लोभहीन, दयालु, सरल, ब्रह्मवादी, सदाचारपरायण और सर्वभूतहितैषी होकर सदा अपने ही देहमें रहनेवाले काम, क्रोध, लोभ, मान, मोह और मद—इन छः शत्रुओंको अवश्य जीते ॥

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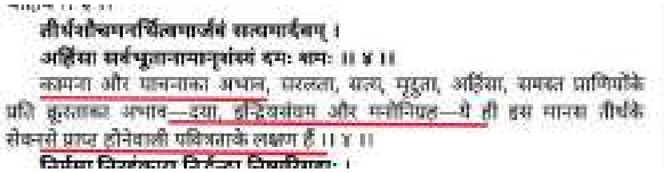
कामना और याचनाका अभाव, सरलता, सत्य, मृदुता, अहिंसा, समस्त प्राणियोंके प्रति क्रूरताका अभाव – दया, इन्द्रियसंयम और मनोनिग्रह- ये ही इस मानस तीर्थके सेवनसे प्राप्त होनेवाली पवित्रताके लक्षण हैं ।। ४ ।।

“Absence of desire and begging, simplicity, truthfulness, gentleness, non-violence, compassion — the absence of cruelty toward all beings — self-control of the senses, and restraint of the mind — these are the signs of purity attained by bathing in this sacred inner pilgrimage of the mind (*manas tīrtha*).”


तीर्थशौचमनर्थित्वमार्जवं सत्यमार्दवम् ।
अहिंसा सर्वभूतानामानृशंस्यं दमः शमः ॥ ४ ॥
कामना और याचनाका अभाव, सरलता, सत्य, मृदुता, अहिंसा, समस्त प्राणियोंके प्रति क्रूरताका अभाव—दया, इन्द्रियसंयम और मनोनिग्रह—ये ही इस मानस तीर्थके सेवनसे प्राप्त होनेवाली पवित्रताके लक्षण हैं ॥ ४ ॥

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परस्त्रीगमनका पाप करके मनुष्य क्रमशः भेड़िया, कुत्ता, सियार, गीध, साँप, कंक और बगुला होता है ।। ७५ ।। नरेश्वर ! जो पापात्मा मोहवश भाईकी स्त्रीके साथ बलात्कार करता है, वह एक वर्षतक कोयलकी योनिमें पड़ा रहता है ।। ७६ ।। जो कामनाकी पूर्तिके लिये मित्र, गुरु और राजाकी स्त्रीका सतीत्व भंग करता है, वह मरनेके बाद सूअर होता है ।। ७७ ।। पाँच वर्षतक सुअर रहकर दस वर्ष भेड़िया, पाँच वर्ष बिलाव, दस वर्ष मर्गा, तीन महीने चींटी और एक महीने कीडेकी योनिमें रहता है। इन सभी योनियोंमें चक्कर लगानेके बाद वह पुनः कीड़ेकी योनिमें जन्म लेता है ।। ७८-७९ ।।

Verse 75:
“By committing the sin of adultery with another’s wife, a man is gradually reborn as a wolf, dog, jackal, vulture, snake, heron, and crane.”

Verse 76:
“O King! A sinful man who, out of delusion, violates his brother’s wife is born in the womb of a cuckoo and remains there for one year.”

Verse 77:
“He who destroys the chastity of the wife of a friend, a teacher, or a king, to satisfy his lust, is reborn as a pig after death.”

Verses 78–79:
“After living as a pig for five years, he becomes a wolf for ten years, then a cat for five years, a peacock for ten years, an ant for three months, and a worm for one month. After going through all these births, he is again reborn as a worm.”

परदाराभिमर्शं तु कृत्वा जायति वै वृकः ।
श्वा शृगालस्ततो गृध्रो व्यालः कङ्को बकस्तथा ।। ७५ ।।

परस्त्रीगमनका पाप करके मनुष्य क्रमशः भेड़िया, कुत्ता, सियार, गीध, साँप, कंक और बगुला होता है ।। ७५ ।।

भ्रातुर्भार्यां तु पापात्मा यो धर्षयति मोहितः ।
पुंस्कोकिलत्वमाप्नोति सोऽपि संवत्सरं नृप ।। ७६ ।।

नरेश्वर! जो पापात्मा मोहवश भाईकी स्त्रीके साथ बलात्कार करता है, वह एक वर्षतक कोयलकी योनिमें पड़ा रहता है ।। ७६ ।।

सखिभार्यां गुरोर्भार्यां राजभार्यां तथैव च ।
प्रधर्षयित्वा कामाय मृतो जायति सूकरः ।। ७७ ।।

जो कामनाकी पूर्तिके लिये मित्र, गुरु और राजाकी स्त्रीका सतीत्व भंग करता है, वह मरनेके बाद सूअर होता है ।। ७७ ।।

सूकरः पञ्च वर्षाणि दश वर्षाणि श्वाविधः ।
बिडालः पञ्च वर्षाणि दश वर्षाणि कुक्कुटः ।। ७८ ।।
पिपीलिकस्तु मासांस्त्रीन् कीटः स्यान्मासमेव तु ।
एतानासाद्य संसारान् कृमियोनौ प्रजायते ।। ७९ ।।

पाँच वर्षतक सूअर रहकर दस वर्ष भेड़िया, पाँच वर्ष बिलाव, दस वर्ष मुर्गा, तीन महीने चींटी और एक महीने कीड़ेकी योनिमें रहता है। इन सभी योनियोंमें चक्कर लगानेके बाद वह पुनः कीड़ेकी योनिमें जन्म लेता है ।। ७८-७९ ।।

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अब मैं मनुष्यके लिये कल्याणके सर्वश्रेष्ठ उपायका वर्णन करता हूँ। जो मनुष्य अहिंसायुक्त धर्मका पालन करता है, वह मोह, मद और मत्सरतारूप तीनों दोषोंको अन्य समस्त प्राणियोंमें स्थापित करके एवं सदा काम-क्रोधका संयम करके सिद्धिको प्राप्त हो जाता है ।। ३-४ ।।

"Now I shall describe the highest path of welfare for a human being. A person who follows the path of non-violent (*ahimsā*) dharma, who recognizes the faults of delusion (*moha*), arrogance (*mada*), and jealousy (*matsara*) as present in all living beings, and who always exercises restraint over Lust (Kama) and anger (*krodha*), attains perfection (*siddhi*)."

हन्त निःश्रेयसं जन्तोरहं वक्ष्याम्यनुत्तमम् ।
अहिंसापाश्रयं धर्मं यः साधयति वै नरः ।। ३ ।।
त्रीन् दोषान् सर्वभूतेषु निधाय पुरुषः सदा ।
कामक्रोधौ च संयम्य ततः सिद्धिमवाप्नुते ।। ४ ।।

अब मैं मनुष्यके लिये कल्याणके सर्वश्रेष्ठ उपायका वर्णन करता हूँ। जो मनुष्य अहिंसायुक्त धर्मका पालन करता है, वह मोह, मद और मत्सरतारूप तीनों दोषोंको अन्य समस्त प्राणियोंमें स्थापित करके एवं सदा काम-क्रोधका संयम करके सिद्धिको प्राप्त हो जाता है ।। ३-४ ।।

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जो तीनों वेदोंका ज्ञाता और विद्वान् हो; पढ़ने-पढ़ानेका काम करके जीविका न चलाता हो; दान, धर्म और यज्ञ – इन तीन कर्मोंका सदा अनुष्ठान करता हो; काम, क्रोध और लोभ – इन तीनों दोषोंका त्याग कर चुका हो और सब प्राणियोंके प्रति मैत्रीभाव रखता हो – ऐसा पुरुष ही वास्तवमें ब्राह्मण माना गया है ।। ६६ ।।

"He who is a knower of all three Vedas and learned, who does not earn his livelihood merely by teaching and reciting, who always performs acts of charity, righteousness, and sacrifice; who has renounced the three faults — lust, anger, and greed — and who maintains a feeling of friendship toward all living beings — such a man alone is truly considered a Brāhmaṇa."

त्रैविद्यो ब्राह्मणो विद्वान् न चाध्ययनजीवकः ।
त्रिकर्मा त्रिपरिक्रान्तो मैत्र एष स्मृतो द्विजः ।। ६६ ।।

जो तीनों वेदोंका ज्ञाता और विद्वान् हो, पढ़ने-पढ़ानेका काम करके जीविका न चलाता हो; दान, धर्म और यज्ञ—इन तीन कर्मोंका सदा अनुष्ठान करता हो; काम, क्रोध और लोभ—इन तीनों दोषोंका त्याग कर चुका हो और सब प्राणियोंके प्रति मैत्रीभाव रखता हो—ऐसा पुरुष ही वास्तवमें ब्राह्मण माना गया है ।। ६६ ।।

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वानप्रस्थको जीविकाके लिये नीवार (तिन्नीका चावल) और फल-मूलका सेवन करना चाहिये तथा शरीरमें स्निग्धता लाने या तेलसे होनेवाले कार्योंके निर्वाहके लिये इंगुद और रेड़ीके तेलका सेवन करना उचित है ।। ७ ।।

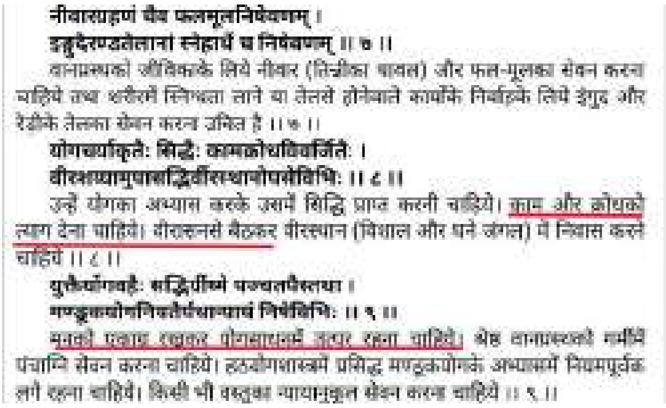
उन्हें योगका अभ्यास करके उसमें सिद्धि प्राप्त करनी चाहिये। काम और क्रोधको त्याग देना चाहिये। वीरासनसे बैठकर वीरस्थान (विशाल और घने जंगल) में निवास करने चाहिये ।। ८ ।।

मनको एकाग्र रखकर योगसाधनमें तत्पर रहना चाहिये। श्रेष्ठ वानप्रस्थको गर्मीमें पंचाग्नि सेवन करना चाहिये। हठयोगशास्त्रमें प्रसिद्ध मण्डूकयोगके अभ्यासमें नियमपूर्वक लगे रहना चाहिये। किसी भी वस्तुका न्यायानुकूल सेवन करना चाहिये ।। ९ ।।

Verse 7:
“A *Vānaprastha* should sustain his life by consuming wild rice (*nīvāra*) and fruits and roots. For bodily nourishment or activities requiring oiliness, it is appropriate to use the oil of *inguda* (bdellium tree) and *rēṛī* (castor plant).”

Verse 8:
“He should practice yoga and attain perfection in it. He must abandon lust (*kāma*) and anger (*krodha*), sit in the *vīrāsana* posture, and reside in remote, dense forests (*vīrasthāna*).”

Verse 9:
“Keeping the mind focused, he should be dedicated to yogic discipline. The noble *Vānaprastha* should undertake the practice of the five fires (*pañcāgni*) during the summer, and diligently engage in the *maṇḍūka yoga* (frog pose) as described in the Hatha Yoga scriptures. He should consume anything only in accordance with justice and righteousness (*nyāya*).”


नीवारग्रहणं चैव फलमूलनिषेवणम् ।
इङ्गुदैरण्डतैलानां स्नेहार्थं च निषेवणम् ॥ ७ ॥
वानप्रस्थको जीविकाके लिये नीवार (तिन्नीका चावल) और फल-मूलका सेवन करना चाहिये तथा शरीरमें स्निग्धता लाने या तेलसे होनेवाले कार्योंके निर्वाहके लिये इंगुद और रेंड़ीके तेलका सेवन करना उचित है ॥ ७ ॥
योगचर्याकृतैः सिद्धैः कामक्रोधविवर्जितैः ।
वीरशय्यामुपासद्भिर्वीरस्थानोपसेविभिः ॥ ८ ॥
उन्हें योगका अभ्यास करके उसमें सिद्धि प्राप्त करनी चाहिये। काम और क्रोधको त्याग देना चाहिये। वीरासनसे बैठकर वीरस्थान (विशाल और घने जंगल) में निवास करने चाहिये ॥ ८ ॥
युक्तैर्योगवहैः सद्भिर्ग्रीष्मे पञ्चतपैस्तथा ।
मण्डूकयोगनियतैर्यथान्यायं निषेविभिः ॥ ९ ॥
मनको एकाग्र रखकर योगसाधनमें तत्पर रहना चाहिये। श्रेष्ठ वानप्रस्थको गर्मीमें पंचाग्नि सेवन करना चाहिये। हठयोगशास्त्रमें प्रसिद्ध मण्डूकयोगके अभ्यासमें नियमपूर्वक लगे रहना चाहिये। किसी भी वस्तुका न्यायानुकूल सेवन करना चाहिये ॥ ९ ॥

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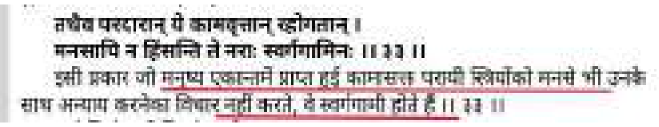
इसी प्रकार जो मनुष्य एकान्तमें प्राप्त हुई कामासक्त परायी स्त्रियोंको मनसे भी उनके साथ अन्याय करनेका विचार नहीं करते, वे स्वर्गगामी होते हैं।। ३३।।

"Likewise, those men who, even in solitude, do not entertain any unjust thoughts toward lustful married women, not even in their minds — such men attain heaven."


तथैव परदारान् ये कामवृत्तान् रहोगतान् ।
मनसापि न हिंसन्ति ते नराः स्वर्गगामिनः ॥ ३३ ॥
इसी प्रकार जो मनुष्य एकान्तमें प्राप्त हुई कामासक्त परायी स्त्रियोंको मनसे भी उनके साथ अन्याय करनेका विचार नहीं करते, वे स्वर्गगामी होते हैं ॥ ३३ ॥

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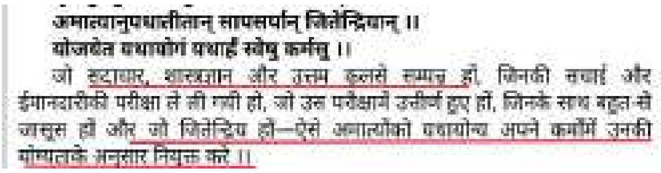
जो सदाचार, शास्त्रज्ञान और उत्तम कुलसे सम्पन्न हों, जिनकी सचाई और ईमानदारीकी परीक्षा ले ली गयी हो, जो उस परीक्षामें उत्तीर्ण हुए हों, जिनके साथ बहुत-से जासूस हों और जो जितेन्द्रिय हों- ऐसे अमात्योंको यथायोग्य अपने कर्मोंमें उनकी योग्यताके अनुसार नियुक्त करे ।।

"Ministers should be appointed to their respective duties according to their qualifications—those who are endowed with good conduct, knowledge of scriptures, and noble lineage; whose truthfulness and integrity have been tested and proven; who are accompanied by many spies; and who are self-controlled."


अमात्यानुपधातीतान् सापसर्पान् जितेन्द्रियान् ॥
योजयेत यथायोगं यथार्हं स्वेषु कर्मसु ॥
जो सदाचार, शास्त्रज्ञान और उत्तम कुलसे सम्पन्न हों, जिनकी सचाई और ईमानदारीकी परीक्षा ले ली गयी हो, जो उस परीक्षामें उत्तीर्ण हुए हों, जिनके साथ बहुत-से जासूस हों और जो जितेन्द्रिय हों—ऐसे अमात्योंको यथायोग्य अपने कर्मोंमें उनकी योग्यताके अनुसार नियुक्त करे ॥

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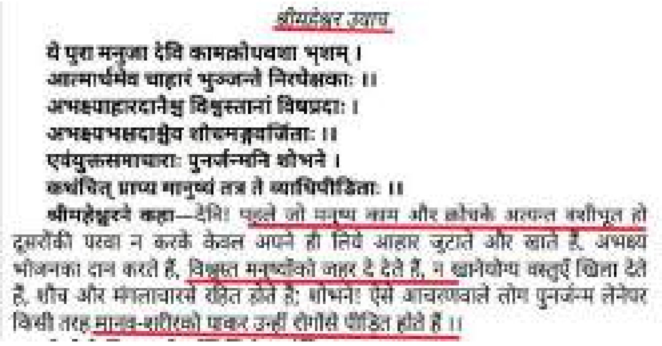
श्रीमहेश्वरने कहा- देवि ! पहले जो मनुष्य काम और क्रोधके अत्यन्त वशीभूत हो
दूसरोंकी परवा न करके केवल अपने ही लिये आहार जुटाते और खाते हैं, अभक्ष्य भोजनका दान करते हैं, विश्वस्त मनुष्योंको जहर दे देते हैं, न

खानेयोग्य वस्तुएँ खिला देते हैं, शौच और मंगलाचारसे रहित होते हैं; शोभने! ऐसे आचरणवाले लोग पुनर्जन्म लेनेपर किसी तरह मानव-शरीरको पाकर उन्हीं रोगोंसे पीड़ित होते हैं ।।

Lord Maheshwara said:
“O Devi! In earlier times, those people who are completely overpowered by lust and anger and care nothing for others and gathered and ate food only for themselves; who donated impure or forbidden food; who gave poison to trusting individuals; who fed others inedible items; who were devoid of cleanliness and auspicious conduct — O beautiful one, such people, upon taking rebirth and somehow obtaining a human body again, suffer from the very same diseases they once caused.”



श्रीमहेश्वर उवाच

ये पुरा मनुजा देवि कामक्रोधवशा भृशम् ।
आत्मार्थमेव चाहारं भुञ्जन्ते निरपेक्षकाः ।।
अभक्ष्याहारदानेषु विश्वस्तानां विषप्रदाः ।
अभक्ष्यभक्षदाश्चैव शौचमङ्गलवर्जिताः ।।
एवंयुक्तसमाचाराः पुनर्जन्मनि शोभने ।
कथंचित् प्राप्य मानुष्यं तत्र ते व्याधिपीडिताः ।।

श्रीमहेश्वरने कहा—देवि! पहले जो मनुष्य काम और क्रोधके अत्यन्त वशीभूत हो दूसरोंकी परवा न करके केवल अपने ही लिये आहार जुटाते और खाते हैं, अभक्ष्य भोजनका दान करते हैं, विश्वस्त मनुष्योंको जहर दे देते हैं, न खानेयोग्य वस्तुएँ खिला देते हैं, शौच और मंगलाचारसे रहित होते हैं; शोभने! ऐसे आचरणवाले लोग पुनर्जन्म लेनेपर किसी तरह मानव-शरीरको पाकर उन्हीं रोगोंसे पीड़ित होते हैं ।।

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अगम्या स्त्रीके साथ समागम, परायी स्त्रीका सेवन, प्राणियोंका वध, बन्धन तथा नाना प्रकारके क्लेशोंद्वारा दूसरे प्राणियोंको सताना, पराये धनकी चोरी, अपहरण तथा नाश करना, अभक्ष्य पदार्थोंका भक्षण, दुर्व्यसनोंमें आसक्ति, दर्प, उद्दण्डता और अभिमानसे दूसरोंको सताना, न करनेयोग्य काम करना, अपवित्र वस्तुको पीना अथवा उसका सेवन करना, पापियोंके सम्पर्कमें रहकर द्राचारी होना, पापकर्ममें सहायता करना, अधर्म और अपयश बढ़ानेवाले कार्योंको अपनाना इत्यादि जो दूसरे-दूसरे अशुभ कर्म हैं, वे शारीरिक पाप कहलाते हैं ।।

Sexual intercourse with a forbidden woman, relations with another’s wife, killing of living beings, imprisoning or torturing others in various ways, stealing or destroying others’ wealth, consuming inedible substances, indulgence in vices, harming others out of pride, arrogance, or insolence, engaging in inappropriate acts, drinking or consuming impure substances, associating with sinners and adopting their ways, assisting in sinful deeds, and engaging in actions that promote unrighteousness and infamy — all such various inauspicious acts are considered sins committed through the body (*śārīrika pāpa*).”

अगम्यागमनं चैव परदारनिषेवणम् ।
बधबन्धपरिक्लेशैः परप्राणोपतापनम् ।।
चौर्यं परेषां द्रव्याणां हरणं नाशनं तथा ।
अभक्ष्यभक्षणं चैव व्यसनेष्वभिषक्तता ।।
दर्पात् स्तम्भादभिमानाच्च परेषामुपतापनम् ।
अकार्याणां च करणमशौचं पानसेवनम् ।।
दौःशील्यं पापसम्पर्कं साहाय्यं पापकर्मणि ।
अधर्म्ययशस्यं च कार्यं तस्य निषेवणम् ।।
एवमाद्यशुभं चान्यच्छारीरं पापमुच्यते ।।

अगम्या स्त्रीके साथ समागम, परायी स्त्रीका सेवन, प्राणियोंका वध, बन्धन तथा नाना प्रकारके क्लेशोंद्वारा दूसरे प्राणियोंको सताना, पराये धनकी चोरी, अपहरण तथा नाश करना, अभक्ष्य पदार्थोंका भक्षण, दुर्व्यसनोंमें आसक्ति, दर्प, उद्दण्डता और अभिमानसे दूसरोंको सताना, न करनेयोग्य काम करना, अपवित्र वस्तुको पीना अथवा उसका सेवन करना, पापियोंके सम्पर्कमें रहकर दुराचारी होना, पापकर्ममें सहायता करना, अधर्म और अपयश बढ़ानेवाले कार्योंको अपनाना इत्यादि जो दूसरे-दूसरे अशुभ कर्म हैं, वे शारीरिक पाप कहलाते हैं ।।

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यदि कोई काम, क्रोध अथवा भयसे शरीरका त्याग करे तो वह आत्महत्या करनेके कारण अनन्त नरकमें जाता है ।।

“If someone gives up their body out of lust, anger, or fear, then due to committing suicide, they go to eternal hell.”

कामात् क्रोधाद् भयाद् वापि यदि चेत् संत्यजेत् तनुम् ।
सोऽनन्तं नरकं याति आत्महन्तृत्वकारणात् ।।

यदि कोई काम, क्रोध अथवा भयसे शरीरका त्याग करे तो वह आत्महत्या करनेके कारण अनन्त नरकमें जाता है ।।

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काम, क्रोध, भय, स्वप्न, स्नेह, अधिक भोजन, वैचित्र्य (मानसिक विकलता), व्याधि, आलस्य और लोभ — ये ही उन दोषोंके नाम हैं। इनमें लोभ दसवाँ दोष है।।
देवताओंद्वारा पैदा किये गये इन दस दोषोंसे योगियोंको विघ्न होता है; अतः पहले इन दस दोषोंको हटाकर मनको परमात्मामें लगाओ। योगके निम्नांकित आठ गुण बताये जाते हैं, जिनसे युक्त विद्याध्यक्श प्राप्ति होती है।।

“Lust, anger, fear, excessive sleep, attachment, overeating, mental instability (delusion), disease, laziness, and greed — these are the ten faults; among them, greed is considered the tenth fault.”

“These ten faults become obstacles on the spiritual path; therefore, one should first remove these faults and then concentrate the mind on the Supreme.”

“Eight qualities of yoga are described, and through these qualities, one attains divine realization and the path of righteousness.”

“These ten faults, created even by divine forces, become hindrances for yogis. Hence, one must first eliminate these and then focus the mind on the Supreme Soul. Through the following eight qualities of yoga, the seeker attains spiritual excellence.”

कामः क्रोधो भयं स्वप्नः स्नेहमत्यशनं तथा ।
वैचित्त्यं व्याधिरालस्यं लोभश्च दशमः स्मृतः ॥

काम, क्रोध, भय, स्वप्न, स्नेह, अधिक भोजन, वैचित्त्य (मानसिक विकलता), व्याधि, आलस्य और लोभ—ये ही उन दोषोंके नाम हैं। इनमें लोभ दसवाँ दोष है ॥

एतैस्तेषां भवेद् विघ्नो दशभिर्दैवकारितैः ।
तस्मादेतानपास्यादौ युञ्जीत च परं मनः ॥
इमानपि गुणानष्टौ योगस्य परिचक्षते ।
गुणैस्तैरष्टभिर्दिव्यमैश्वर्यमधिगम्यते ॥

देवताओंद्वारा पैदा किये गये इन दस दोषोंसे योगियोंको विघ्न होता है; अतः पहले इन दस दोषोंको हटाकर मनको परमात्मामें लगावे। योगके निम्नांकित आठ गुण बताये जाते हैं, जिनसे युक्त दिव्य ऐश्वर्यकी प्राप्ति होती है ॥

Mahabharat Ashwamedhika Parva Adhaya 42 Geeta Press Gorakhpur sloka 56

सदा इन्द्रियों के निरोध से मनुष्य काम, क्रोध, भय, लोभ, द्रोह और असत्य—इन सब दुष्टत्याज अवगुणों का त्याग देता है॥ ६६॥

“By constantly restraining the senses, a person gives up lust, anger, fear, greed, malice, and falsehood — all these wicked and rejectable vices.”

कामं क्रोधं भयं लोभमभिद्रोहमथानृतम् ।
इन्द्रियाणां निरोधेन सदा त्यजति दुस्त्यजान् ॥ ५६ ॥

सदा इन्द्रियोंके निरोधसे मनुष्य काम, क्रोध, भय, लोभ, द्रोह और असत्य—इन सब दुस्त्यज अवगुणोंको त्याग देता है ॥ ५६ ॥

Mahabharat Ashwamedhika Parva Adhaya 42 sloka 58

जिसमें पाँच इन्द्रियरूपी बड़े कगारे हैं, जो मनोवेग-रूपी महान् जलराशिसे भरी हुई है और जिसके भीतर मोहमय कुण्ड है, उस देहरूपी नदीको लाँघकर जो काम और क्रोध-दोनोंको जीत लेता है, वही सब दोषोंसे मुक्त होकर परब्रह्म परमात्माका साक्षात्कार करता है ।। ५८ ।।

“That body-like river, which has five great banks in the form of the senses, which is filled with the massive flood of mental impulses, and which contains a deep pool of delusion (moha) within it — he who crosses this river and conquers both desire (kāma) and anger (krodha), becomes free from all faults and realizes the Supreme Brahman (Parabrahma Paramātmā).” ॥58॥

पञ्चेन्द्रियमहाकूलां मनोवेगमहोदकाम् ।
नदीं मोहह्रदां तीर्त्वा कामक्रोधावुभौ जयेत् ॥ ५८ ॥
स सर्वदोषनिर्मुक्तस्ततः पश्यति तत्परम् ।

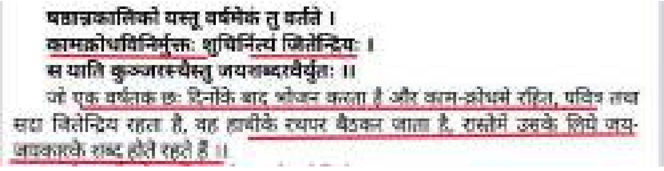
जिसमें पाँच इन्द्रियरूपी बड़े कगारे हैं, जो मनोवेग-रूपी महान् जलराशिसे भरी हुई है और जिसके भीतर मोहमय कुण्ड है, उस देहरूपी नदीको लाँघकर जो काम और क्रोध—दोनोंको जीत लेता है, वही सब दोषोंसे मुक्त होकर परब्रह्म परमात्माका साक्षात्कार करता है ॥ ५८ ॥

Mahabharat Vaishnava Dharma Parva Geeta Press Gorakhpur page no 2115/2566

जो एक वर्षतक छः दिनोंके बाद भोजन करता है और काम-क्रोधसे रहित, पवित्र तथा सदा जितेन्द्रिय रहता है, वह हाथीके रथपर बैठकर जाता है, रास्ते में उसके लिये जय-जयकारके शब्द होते रहते हैं ।।

“He who, for one year, eats food only once every six days, who remains free from Lust (kāma) and anger (krodha), pure, and always self-controlled —

he departs seated on an elephant-drawn chariot, and along the way, the sounds of victory and praise (jaya-jayakāra) are heard for him.”



षष्ठान्नकालिको यस्तु वर्षमेकं तु वर्तते ।
कामक्रोधविनिर्मुक्तः शुचिर्नित्यं जितेन्द्रियः ।
स याति कुञ्जरस्थैस्तु जयशब्दरवैर्युतः ॥
जो एक वर्षतक छः दिनोंके बाद भोजन करता है और काम-क्रोधसे रहित, पवित्र तथा सदा जितेन्द्रिय रहता है, वह हाथीके रथपर बैठकर जाता है, रास्तेमें उसके लिये जय-जयकारके शब्द होते रहते हैं ॥

Vishnu Purana Amsa 3 Adhaya 11 slokas 123-126 Geeta Press Gorakhpur

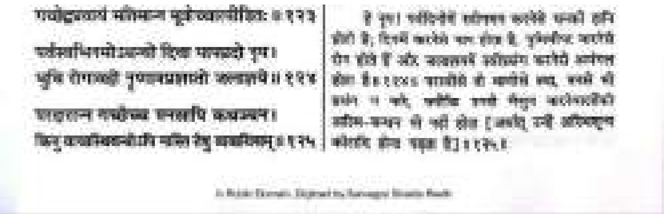
हे नृप ! पर्वदिनोंमें स्त्रीगमन करनेसे धनकी हानि होती है; दिनमें करनेसे पाप होता है, पृथिवीपर करनेसे रोग होते हैं और जलाशयमें स्त्रीप्रसंग करनेसे अमंगल होता है॥ १२४॥ परस्त्रीसे तो वाणीसे क्या, मनसे भी प्रसंग न करे, क्योंकि उनसे मैथुन करनेवालोंको अस्थि-बन्धन भी नहीं होता [अर्थात् उन्हें अस्थिशून्य कीटादि होना पड़ता है] ॥ १२५ ॥ परस्त्रीकी आसक्ति पुरुषको इहलोक और परलोक दोनों जगह भय देनेवाली है; इहलोकमें उसकी आयु क्षीण हो जाती है और मरनेपर वह नरकमें जाता है॥ १२६ ॥ ऐसा जानकर बुद्धिमान् पुरुष उपरोक्त दोषोंसे रहित अपनी स्त्रीसे ही ऋतुकालमें प्रसंग करे तथा उसकी विशेष अभिलाषा हो तो बिना ऋतुकालके भी गमन करे ॥ १२७

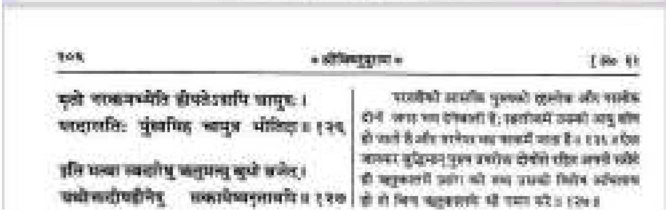
O King, on festival days, union with a woman causes loss of wealth; if done during the daytime, it brings sin; if upon the bare ground, it brings disease; and if in a body of water, it results in misfortune.

With another man’s wife, one should not engage—not even in speech, nor in thought—for those who commit intercourse with her are not even granted bone-formation [meaning, in rebirth they become boneless creatures such as worms, etc.].

Attachment to another man’s wife is a source of fear in both this world and the next; in this life, it shortens one’s lifespan, and upon death, one goes to hell.

Knowing this, a wise man should unite only with his own wife, free from the above-mentioned faults, during her season of fertility; and if she especially desires it, he may do so even outside her season.

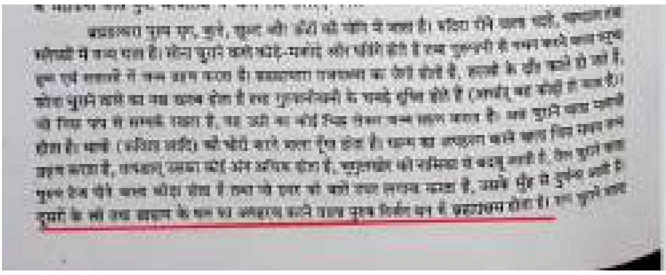




Agni Purana Adhaya 371 Sloka 35 hindi translation by Choukhamba Publications

दूसरों के स्त्री तथा ब्राह्मण के धन का अपहरण करने वाला पुरुष निर्जन वन में ब्रह्मराक्षस होता है

A man who abducts another's wife or a Brāhmaṇa's wealth becomes a Brahmarākṣasa in a lonely forest.



Agni Purana Adhaya 238 Slokas 3-7 hindi translation by Choukhamba Publications

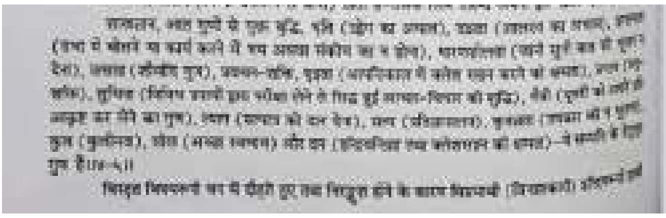
शास्त्रज्ञान, आठ गुणों से युक्त बुद्धि, धृति (उद्वेग का अभाव), दक्षता (आलस्य का अभाव), प्रगल्भता (सभा में बोलने या कार्य करने में भय अथवा संकोच का न होना), धारणशीलता (जानी सुनी बात को भूलने न देना), उत्साह (शौर्यादि गुण), प्रवचन-शक्ति, दृढ़ता (आपत्तिकाल में क्लेश सहन करने की क्षमता), प्रभाव (प्रभु-शक्ति), शुचिता (विविध उपायों द्वारा परीक्षा लेने से सिद्ध हुई आचार-विचार की शुद्धि), मैत्री (दूसरों को अपने प्रति आकृष्ट कर लेने का गुण), त्याग (सत्पात्र को दान देना), सत्य (प्रतिज्ञापालन), कृतज्ञता (उपकार को न भूलना), कुल (कुलीनता), शील (अच्छा स्वभाव) और दम (इन्द्रियनिग्रह तथा क्लेशसहन की क्षमता)- ये सम्पत्ति के हेतुभूत गुण हैं।।४-५।। ज्ञानमय अङ्कुश से वश में करना चाहिये। काम, क्रोध, लोभ, हर्ष, मान और मद-ये 'षड्वर्ग' कहे गये हैं। राजा इनका सर्वथा त्याग कर देना चाहिये। इन सभी का त्याग हो जाने पर वह सुखी होता है।।६-७।।
राजा को विनय-गुण से सम्पन्न हो आन्वीक्षिकी (आत्मविद्या एवं तर्कविद्या), वेदत्रयी वार्ता (कृषि, वाणिज्य और पशुपालन) तथा दण्डनीति-इन चार विद्याओं का उनके विद्वानों तथा उन विद्याओं के अनुसार अनुष्ठान करने वाले कर्मठ पुरुषों के साथ बैठकर चिन्तन करना चाहिये। (जिससे लोक में उनका सम्यक् प्रचार और प्रसार हो)। 'आन्वीक्षिकी' से आत्मज्ञान एवं वस्तु के यथार्थ स्वभाव का बोध होता है। धर्म और अधर्म का ज्ञान 'वेदत्रयी' पर अवलम्बित है, अर्थ और अनर्थ 'वाती' के सम्यक् उपयोग पर निर्भर हैं तथा न्याय और अन्याय 'दण्डनीति' के समुचित प्रयोग और अप्रयोग पर आधारित हैं।।

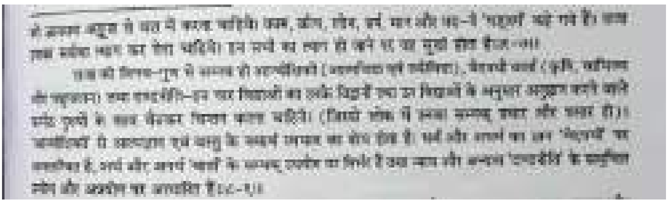
Scriptural knowledge; intelligence endowed with eight qualities; fortitude (absence of agitation); skill (absence of laziness); boldness (absence of fear or hesitation in speaking or acting in an assembly); retentiveness (not forgetting what has been heard or learned); enthusiasm (qualities like valor); eloquence (ability to expound and speak well); firmness (capacity to endure hardships in times of calamity); influence (commanding authority); purity (purity of conduct and thought, proven through various tests); friendliness (the

quality of drawing others toward oneself); **generosity** (giving charity to a worthy recipient); **truthfulness** (keeping one's word); **gratitude** (never forgetting a favor); **noble lineage**; **good character**; and **self-control** (restraint of the senses and endurance of hardship) – these are the virtues that serve as the causes of prosperity. **(4–5)**

One should control others with the goad of knowledge. Lust (*kāma*), anger (*krodha*), greed (*lobha*), delight (*harṣa*), pride (*māna*), and arrogance (*mada*) – these are called the **sixfold enemies** (*ṣaḍ-varga*). A king should completely renounce them. When all these are abandoned, he becomes happy. **(6–7)**

A king, endowed with the virtue of humility, should deliberate upon the four sciences – **Ānvīkṣikī** (the science of the self and logic), **the triple Veda** (Vedic knowledge), **Vārttā** (agriculture, commerce, and cattle-rearing), and **Daṇḍanīti** (science of governance and law enforcement) – together with learned scholars and capable men who practice these sciences according to their respective fields (so that they are properly propagated and spread among the people).
From **Ānvīkṣikī** comes knowledge of the self and understanding of the true nature of things. Knowledge of righteousness (*dharma*) and unrighteousness (*adharma*) rests upon the **triple Veda**. Wealth and misfortune depend upon the proper use of **Vārttā**. Justice and injustice are based upon the proper or improper application of **Daṇḍanīti**. **(8–9)**

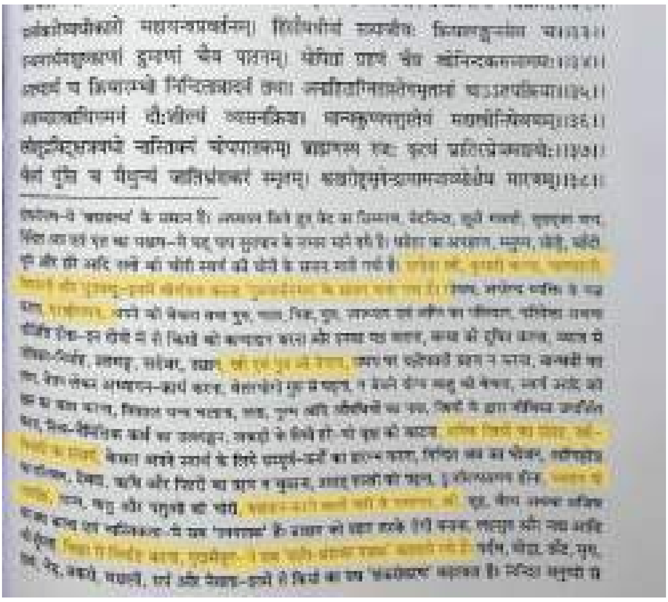




Agni Purana Chapter 168 Hindi translation by Choukhamba Publications slokas 25-40

। सगोत्रा स्त्री, कुमारी कन्या, चाण्डाली, मित्रपत्नी और पुत्रवधू-इनमें वीर्यपात करना 'गुरुपत्नीगमन' के समान माना गया है . , अनेक स्त्रियों का संग्रह, स्त्री-निन्दकों का संसर्ग व्यसन में आसक्ति, मद्यपान करने वाली नारी से समागम, उपपातक' हैं।

A woman of the same *gotra* (clan), an unmarried maiden, a *Chāṇḍālī* (woman of an outcaste), a friend's wife, and one's own daughter-in-law – to emit seed (have sexual intercourse) with any of these is considered equivalent to violating a guru's wife (*gurupatnī-gamana*).
Amassing many women, associating with women-haters, attachment to addictions, intercourse with a woman who consumes alcohol – these are considered Sinful offenses



Srimad Bhagavatam Skanda 1 Adhyay 7 Geeta Press Gorakhpur sloka 38-41

सूतजी कहते हैं- कलियुगकी प्रार्थना स्वीकार करके राजा परीक्षितने उसे चार स्थान दिये-द्यूत, मद्यपान, स्त्री-संग और हिंसा। इन स्थानोंमें क्रमशः असत्य, मद, आसक्ति और निर्दयता-ये चार प्रकारके अधर्म निवास करते हैं ।। ३८ ।।
उसने और भी स्थान माँगे। तब समर्थ परीक्षित्ने उसे रहनेके लिये एक और स्थान – 'सुवर्ण' (धन) – दिया। इस प्रकार कलियुगके पाँच स्थान हो गये-झूठ, मद, काम, वैर और रजोगुण ।।३९।।
परीक्षित्के दिये हुए इन्हीं पाँच स्थानोंमें अधर्मका मूल कारण कलि उनकी आज्ञाओंका पालन करता हुआ निवास करने लगा ।।४०।।
इसलिये आत्मकल्याणकामी पुरुषको इन पाँचों स्थानोंका सेवन कभी नहीं करना चाहिये। धार्मिक राजा, प्रजावर्गक लौकिक नेता और धर्मापदेष्टा गुरुओंको तो बड़ी सावधानीसे इनका त्याग करना चाहिये ।।४१।।

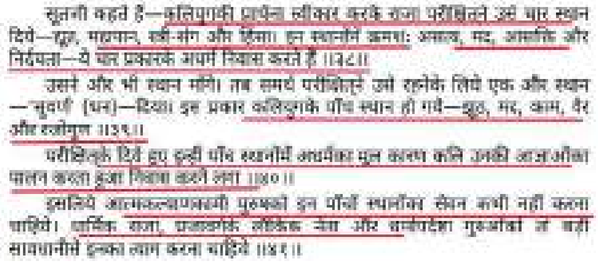
Sūta said — Accepting the request of Kali Yuga, King Parīkṣit granted him four places to reside: gambling, intoxication, illicit relations with women, and violence. In these places dwell, respectively — falsehood, intoxication, attachment, and cruelty. (38)

He (Kali) asked for more places. Then the capable Parīkṣit granted him one more place — gold (wealth). Thus, Kali Yuga came to have five

abodes: falsehood, intoxication, lust, enmity, and passion (rajo-guṇa). (39)

Abiding by the command of Parīkṣit, Kali Yuga, the root cause of irreligion, took up residence in these five allotted places. (40)

Therefore, a person seeking self-welfare should never indulge in these five. Especially religious kings, leaders of the people, and spiritual preceptors who instruct in dharma must give them up with great care. (41)


सूतजी कहते हैं—कलियुगकी प्रार्थना स्वीकार करके राजा परीक्षित्‌ने उसे चार स्थान दिये—द्यूत, मद्यपान, स्त्री-संग और हिंसा। इन स्थानोंमें क्रमशः असत्य, मद, आसक्ति और निर्दयता—ये चार प्रकारके अधर्म निवास करते हैं ॥३८॥

उसने और भी स्थान माँगे। तब समर्थ परीक्षित्‌ने उसे रहनेके लिये एक और स्थान—'सुवर्ण' (धन)—दिया। इस प्रकार कलियुगके पाँच स्थान हो गये—झूठ, मद, काम, वैर और रजोगुण ॥३९॥

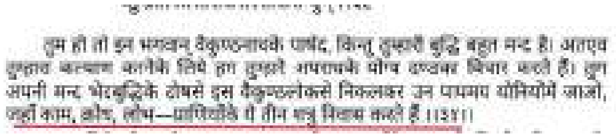
परीक्षित्‌के दिये हुए इन्हीं पाँच स्थानोंमें अधर्मका मूल कारण कलि उनकी आज्ञाओंका पालन करता हुआ निवास करने लगा ॥४०॥

इसलिये आत्मकल्याणकामी पुरुषको इन पाँचों स्थानोंका सेवन कभी नहीं करना चाहिये। धार्मिक राजा, प्रजावर्गके लौकिक नेता और धर्मोपदेष्टा गुरुओंको तो बड़ी सावधानीसे इनका त्याग करना चाहिये ॥४१॥

Srimad Bhagavatam Skanda 3 Adhaya 5 Geeta Press Gorakhpur sloka 34

तुम हो तो इन भगवान् वैकुण्ठनाथके पार्षद, किन्तु तुम्हारी बुद्धि बहुत मन्द है। अतएव तुम्हारा कल्याण करनेके लिये हम तुम्हारे अपराधके योग्य दण्डका विचार करते हैं। तुम अपनी मन्द भेदबुद्धिके दोषसे इस वैकुण्ठलोकसे निकलकर उन पापमय योनियोंमें जाओ, जहाँ काम, क्रोध, लोभ – प्राणियोंके ये तीन शत्रु निवास करते हैं ।।३४।।

You are indeed attendants of the Lord of Vaikuṇṭha, yet your intellect is very dull. Therefore, for your own welfare, we shall determine the punishment appropriate for your offense. Because of the fault of your poor power of discrimination, you shall leave this Vaikuṇṭha realm and go to those sinful births where lust, anger, and greed — the three enemies of living beings — dwell. (34)


तुम हो तो इन भगवान् वैकुण्ठनाथके पार्षद, किन्तु तुम्हारी बुद्धि बहुत मन्द है। अतएव तुम्हारा कल्याण करनेके लिये हम तुम्हारे अपराधके योग्य दण्डका विचार करते हैं। तुम अपनी मन्द भेदबुद्धिके दोषसे इस वैकुण्ठलोकसे निकलकर उन पापमय योनियोंमें जाओ, जहाँ काम, क्रोध, लोभ—प्राणियोंके ये तीन शत्रु निवास करते हैं ॥३४॥

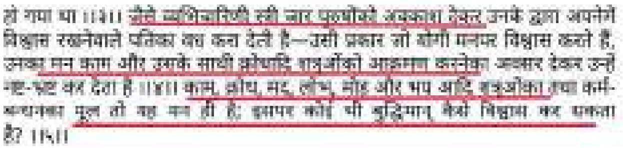
Srimad Bhagavatam Skanda 5 Adhaya 6 Geeta Press Gorakhpur slokas 4-5

जैसे व्यभिचारिणी स्त्री जार पुरुषोंको अवकाश देकर उनके द्वारा अपनेमें विश्वास रखनेवाले पतिका वध करा देती है-उसी प्रकार जो योगी मनपर विश्वास करते हैं, उनका मन काम और उसके साथी क्रोधादि शत्रुओंको आक्रमण करनेका अवसर देकर उन्हें नष्ट-भ्रष्ट कर देता है ।।४।। काम, क्रोध, मद, लोभ, मोह और भय आदि शत्रुओंका तथा कर्म-बन्धनका मूल तो यह मन ही है; इसपर कोई भी बुद्धिमान् कैसे विश्वास कर सकता है? ।।५।।

Just as an adulterous woman, by giving opportunity to her illicit lovers, has her trusting husband killed by

them — in the same way, the mind of a yogī who trusts it gives lust and its companions such as anger a chance to attack, thereby ruining him. (4)

This mind itself is the root of enemies like lust, anger, pride, greed, delusion, and fear, as well as of the bondage of karma. How could any wise person ever place trust in it? (5)


हो गया था ।।३।। जैसे व्यभिचारिणी स्त्री जार पुरुषोंको अवकाश देकर उनके द्वारा अपनेमें विश्वास रखनेवाले पतिका वध करा देती है—उसी प्रकार जो योगी मनपर विश्वास करते हैं, उनका मन काम और उसके साथी क्रोधादि शत्रुओंको आक्रमण करनेका अवसर देकर उन्हें नष्ट-भ्रष्ट कर देता है ।।४।। काम, क्रोध, मद, लोभ, मोह और भय आदि शत्रुओंका तथा कर्म-बन्धनका मूल तो यह मन ही है; इसपर कोई भी बुद्धिमान् कैसे विश्वास कर सकता है? ।।५।।

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सिद्धपुरुषो ! जीव इस शरीरमें पाँच कर्मेन्द्रियोंसे लेना-देना, चलना-फिरना आदि काम करता है, पाँच ज्ञानेन्द्रियोंसे रूप-रस आदि पाँच विषयोंका अनुभव करता है और सोलहवें मनके साथ सत्रहवाँ वह स्वयं मिलकर अकेले ही मन, ज्ञानेन्द्रिय और कर्मेन्द्रिय – इन तीनोंके विषयोंको भोगता है ।।५०।। जीवका यह सोलह कला और सत्त्वादि तीन गुणोंवाला लिंगशरीर अनादि है। यही जीवको बार-बार हर्ष, शोक, भय और पीड़ा देनेवाले जन्म-मृत्युके चक्करमें डालता है ।। ५१ ।। जो जीव अज्ञानवश काम, क्रोध, लोभ, मोह, मद, मत्सर-इन छः शत्रुओंपर विजय प्राप्त नहीं कर लेता, उसे इच्छा न रहते हुए भी विभिन्न वासनाओंके अनुसार अनेकों कर्म करने पड़ते हैं। वैसी स्थितिमें वह रेशमके कीड़ेके समान अपनेको कर्मके जालमें जकड़ लेता है और इस प्रकार अपने हाथों मोहका शिकार बन जाता है ।।५२।। कोई शरीरधारी जीव बिना कर्म किये कभी एक क्षण भी नहीं रह सकता। प्रत्येक प्राणीके स्वाभाविक गुण बलपूर्वक विवश करके उससे कर्म कराते हैं ।। ५३।। जीव अपने पूर्वजन्मोंके पाप-पुण्यमय संस्कारोंके अनुसार स्थूल और सूक्ष्म शरीर प्राप्त करता है। उसकी स्वाभाविक एवं प्रबल वासनाएँ कभी उसे माताके-जैसा (स्त्रीरूप) बना देती हैं, तो कभी पिताके-जैसा (पुरुषरूप) ।।५४।। प्रकृतिका संसर्ग होनेसे ही पुरुष अपनेको अपने वास्तविक स्वरूपके विपरीत लिंगशरीर मान बैठा है। यह विपर्यय भगवान्के भजनसे शीघ्र ही दूर हो जाता है ।।५५।

O perfected beings! In this body, the jīva uses the five organs of action (karmendriyas) to perform activities such as taking, giving, moving, and walking. With the five organs of knowledge (jñānendriyas) he experiences the five sense-objects such as form and taste. Along with the mind as the sixteenth factor, and himself as the seventeenth, he alone enjoys the subjects of the mind, the sense organs, and the organs of action. (50)

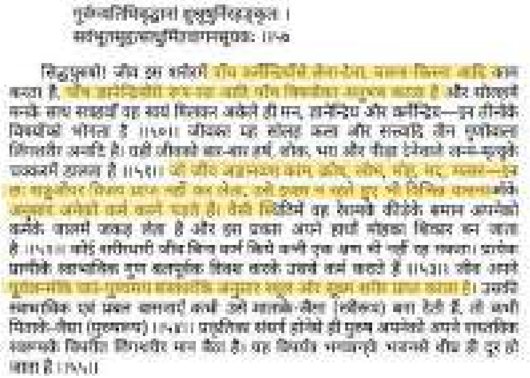
This subtle body (liṅga-śarīra), consisting of sixteen parts and the three guṇas such as sattva, is without beginning. It is this which casts the jīva repeatedly into the cycle of birth and death, causing him joy, sorrow, fear, and suffering. (51)

The jīva who, out of ignorance, does not conquer the six enemies — lust, anger, greed, delusion, pride, and envy — is forced, even against his will, to perform many actions according to his various desires. In that condition, he binds himself in the web of karma just like a silkworm entangles itself in its own cocoon, thus becoming a victim of delusion by his own doing. (52)

No embodied being can remain even for a moment without action. The natural guṇas of every creature compel him to act by force. (53)

According to the pious and sinful impressions (saṃskāras) from his past lives, the jīva obtains both gross and subtle bodies. His inherent and powerful desires sometimes make him assume a mother-like (female) form, and at other times a father-like (male) form. (54)

It is only through contact with material nature that the soul mistakenly identifies himself with a body of the opposite nature to his true self. This false identification is quickly removed by the worship of the Supreme Lord. (55)



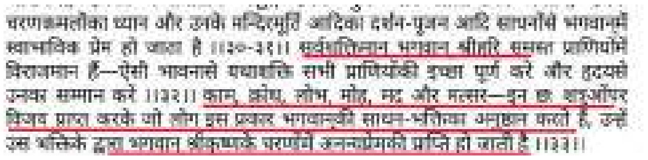
Srimad Bhagvatam Skanda 7 Adhaya 7 Geeta Press Gorakhpur slokas 32-33

सर्वशक्तिमान भगवान श्रीहरि समस्त प्राणियोंमें विराजमान हैं-ऐसी भावनासे यथाशक्ति सभी प्राणियोंकी इच्छा पूर्ण करे और हृदयसे उनका सम्मान करे ।।३२।। काम, क्रोध, लोभ, मोह, मद और मत्सर- इन छः शत्रुओंपर विजय प्राप्त करके जो लोग इस प्रकार भगवान्की साधन-भक्तिका अनुष्ठान करते हैं, उन्हें उस भक्तिके द्वारा भगवान श्रीकृष्णके चरणोंमें अनन्यप्रेमकी प्राप्ति हो जाती है ।।३३

With the understanding that the all-powerful Lord Śrī Hari resides within all living beings, one should, to the best of one's ability, fulfill the wishes of all beings and honor them from the heart. (32)

Those who, having conquered the six enemies — lust, anger, greed, delusion, pride, and envy — engage in devotional practices to the Lord in this

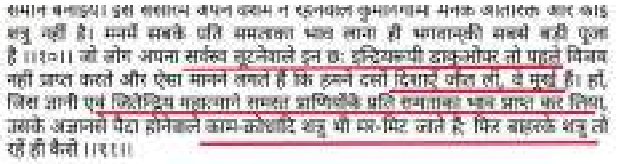
manner, attain through that devotion exclusive love for the lotus feet of Lord Śrī Kṛṣṇa. (33)



Srimad Bhagavatam Skanda 7 Adhaya 8 Geeta Press Gorakhpur slokas 10-11

जो लोग अपना सर्वस्व लूटनेवाले इन छः इन्द्रियरूपी डाकुओंपर तो पहले विजय नहीं प्राप्त करते और ऐसा मानने लगते हैं कि हमने दसों दिशाएँ जीत लीं, वे मूर्ख हैं। हाँ, जिस ज्ञानी एवं जितेन्द्रिय महात्माने समस्त प्राणियोंके प्रति समताका भाव प्राप्त कर लिया, उसके अज्ञानसे पैदा होनेवाले काम-क्रोधादि शत्रु भी मर-मिट जाते हैं; फिर बाहरके शत्रु तो रहें ही कैसे ।।११।।

Those who have not first conquered these six sense-organs, which are like robbers plundering all their wealth, yet think, "We have conquered all the ten directions," are fools. But the wise and self-controlled great soul who has attained a sense of equality toward all living beings — for him, the enemies such as lust and anger, born of ignorance, are destroyed; and once such inner enemies are gone, how could any outer enemies remain? (11)



Srimad Bhagavatam Skanda 7 Adhyay 10 Geeta Press Gorakhpur slokas 8-10

हृदयमें किसी भी कामनाके उदय होते ही इन्द्रिय, मन, प्राण, देह, धर्म, धैर्य, बुद्धि, लज्जा, श्री, तेज, स्मति और सत्य – ये सब-के-सब नष्ट हो जाते हैं ।।८।। कमलनयन ! जिस समय मनुष्य अपने मनमें रहनेवाली कामनाओंका परित्याग कर देता है, उसी समय वह भगवत्स्वरूपको प्राप्त कर लेता है ।।९।। भगवन्! आपको नमस्कार है। आप सबके हृदयमें विराजमान, उदारशिरोमणि स्वयं परब्रह्म परमात्मा हैं। अद्भुत नृसिंहरूपधारी श्रीहरिके चरणोंमें मैं बार-बार प्रणाम करता हूँ ।।१०।।

The moment lust arises in the heart, the senses, mind, life-force, body, righteousness, steadfastness, intellect, modesty, beauty, brilliance, memory, and truth — all of these are destroyed. (8)

O lotus-eyed One! The very moment a person abandons the lust dwelling in his mind, at that very moment he attains the divine form of the Lord. (9)

O Lord! My salutations unto You. You are the Supreme Brahman, the Supreme Soul, the crown jewel of generosity, dwelling in the hearts of all. I

bow again and again at the feet of Śrī Hari, who has assumed the wondrous form of Nṛsiṁha. (10)

Srimad Bhagavatam Skanda 7 Adhyay 15 Geeta Press Gorakhpur sloka 22

“धर्मराज! संकल्पोंके परित्यागसे कामको, कामनाओंके त्यागसे क्रोधको, सांसारी लोग जिसे 'अर्थ' कहते हैं उसे अनर्थ समझकर लोभको और तत्वके विचारसे भयको जीत लेना चाहिये ॥१२२॥”

Dharmarāja! By renouncing worldly resolutions, one should conquer lust; by giving up desires, conquer anger; and worldly people should, by understanding that what is called “wealth” is actually a source of misfortune, overcome greed. Fear should be conquered through reflection on the truth. (122)

Srimad Bhagavatam Skanda 7 Adhyay 15 Geeta Press Gorakhpur sloka 28

शास्त्रोंमें जितने भी नियमसम्बन्धी आदेश हैं, उनका एकमात्र तात्पर्य यही है कि काम, क्रोध, लोभ, मोह, मद और मत्सर- इन छः शत्रुओंपर विजय प्राप्त कर ली जाय अथवा पाँचों इन्द्रिय और मन- ये छः वशमें हो जायँ। ऐसा होनेपर भी यदि उन नियमोंके द्वारा भगवान्‌के ध्यान-चिन्तन आदिकी प्राप्ति नहीं होती, तो उन्हें केवल श्रम-ही-श्रम समझना चाहिये ।। २८ ।।

All the injunctions found in the scriptures have but one purpose — that one should conquer the six enemies: lust, anger, greed, delusion, pride, and envy; or, that the five senses and the mind — these six — should come under control. Even if this is achieved, yet if through those rules one does not attain meditation and contemplation on the Lord, then such observances should be regarded as nothing but labor wasted. (28)

Manu Smriti 7.47- 52

शिकार करना, जुआ खेलना, दिन में स्वप्न देखना, दूसरों की निन्दा करना, स्त्री-सम्पर्क, नशा करना, नृत्य-गीत-वाद्य के प्रति आसक्ति तथा व्यर्थ में इधर उधर घूमना, यह काम से उत्पन्न दस का समूह होता है ।। ४७ ।।

चुगलखोरी, दुःसाहस करना, द्रोह करना, ईर्ष्या करना, गुणों में दोषदृष्टि रखना, दूसरे का धन हड़पने की आकांक्षा रखना, कर्कश वाणी का उच्चारण तथा कठोरतापूर्वक आचरण करना, यह क्रोध से उत्पन्न आठ का समूह (माना गया है) ।। ४८ ।।

सभी विद्वान् जिसे इन दोनों का भी मूलकारण मानते हैं, उस लोभ को अत्यन्त प्रयत्नपूर्वक जीतना चाहिए, क्योंकि ये दोनों समूह उसी से उत्पन्न होते हैं।। ४९ ।।

काम से उत्पन्न होने वाले समूह के अन्तर्गत शराब पीना, जुआ खेलना, स्त्रियों से सम्पर्क तथा शिकार करना, इस चार के समूह को ही क्रमशः अधिक कष्टदायक समझना चाहिए।। ५० ।।

जितेन्द्रिय राजा सभी राजाओं में रहने वाले इस सात के समूह के पूर्व-पूर्व व्यसन को अपेक्षाकृत अधिक दुष्प्रभाव वाला समझे ।। ५२ ।।

Verse 47:
Hunting, gambling, daydreaming, slandering others, excessive association with women, intoxication, attachment to dancing, singing and playing musical instruments, and roaming about here and there aimlessly—these are described as the tenfold group that arises from desire (kāma).

Verse 48:
Tale-bearing (backbiting), reckless daring, treachery, jealousy, finding faults in others' virtues, the desire to seize another's wealth, speaking harsh words, and behaving with cruelty—these eight are said to arise from anger (krodha)

Verse 49:
All learned men consider greed (lobha) to be the root cause of both these groups. One should therefore strive with utmost effort to conquer greed, because these two groups spring forth from it.

Verse 50:
Among the group born of desire, drinking liquor, gambling, association with women, and hunting—this group of four should be regarded, in order, as especially more harmful.

Verse 52:
A self-controlled king should consider, in this group of seven (vices), that the earlier ones (arising from desire) have relatively more disastrous effects.

मृगयाक्षो दिवास्वप्नः परिवादः स्त्रियो मदः।
तौर्यत्रिकं वृथाट्या च कामजो दशको गणः॥ ४७॥

[illegible] ॥ ४७॥

शिकार करना, जुआ खेलना, दिन में स्वप्न देखना, दूसरों की निन्दा करना, स्त्री-सम्पर्क, नशा करना, नृत्य-गीत-वाद्य के प्रति आसक्ति तथा व्यर्थ में इधर उधर घूमना, यह काम से उत्पन्न दस का समूह होता है॥ ४७॥

पैशुन्यं साहसं द्रोह ईर्ष्यासूयार्थदूषणम्।
वाग्दण्डजं च पारुष्यं क्रोधजोऽपि गणोऽष्टकः॥ ४८॥

[illegible] ॥ ४८॥

चुगलखोरी, दुस्साहस करना, द्रोह करना, ईर्ष्या करना, गुणों में दोषदृष्टि रखना, दूसरे का धन हड़पने की आकांक्षा रखना, कर्कश वाणी का उच्चारण तथा कठोरतापूर्वक आचरण करना, यह क्रोध से उत्पन्न आठ का समूह (माना गया है)॥ ४८॥

द्वयोरप्येतयोर्मूलं यं सर्वे कवयो विदुः।
तं यत्नेन जयेल्लोभं तज्जावेतावुभौ गणौ॥ ४९॥

[illegible] ॥ ४९॥

सभी विद्वान् जिसे इन दोनों का भी मूलकारण मानते हैं, उस लोभ को अत्यन्त प्रयत्नपूर्वक जीतना चाहिए, क्योंकि ये दोनों समूह उसी से उत्पन्न होते हैं॥ ४९॥

पानमक्षाः स्त्रियश्चैव मृगया च यथाक्रमम्।
एतत्कष्टतमं विद्याच्चतुष्कं कामजे गणे॥ ५०॥

[illegible] ॥ ५०॥

काम से उत्पन्न होने वाले समूह के अन्तर्गत शराब पीना, जुआ खेलना, स्त्रियों से सम्पर्क तथा शिकार करना, इस चार के समूह को ही क्रमशः अधिक कष्टदायक समझना चाहिए॥ ५०॥

सप्तकस्यास्य वर्गस्य सर्वत्रैवानुषङ्गिणः।
पूर्वं पूर्वं गुरुतरं विद्याद्व्यसनमात्मवान्॥ ५२॥

[illegible]

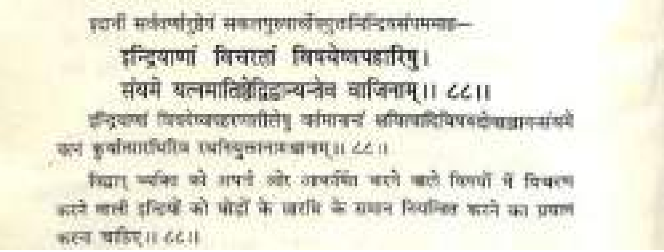
[illegible] ॥ ५२॥

जितेन्द्रिय राजा सभी राजाओं में रहने वाले इस सात के समूह के पूर्व-पूर्व व्यसन को अपेक्षाकृत अधिक दुष्प्रभाव वाला समझे॥ ५२॥

Manu Smriti 2.88

विद्वान् व्यक्ति को अपनी ओर आकर्षित करने वाले विषयों में विचरण करने वाली इन्द्रियों को घोड़ों के सारथि के समान नियन्त्रित करने का प्रयत्न करना चाहिए ।। ८८।।

“A wise person should strive to control the senses that wander toward attractive objects, just like a charioteer controls the horses.” (Verse 88)


इन्द्रियाणां विचरतां विषयेष्वपहारिषु।
संयमे यत्नमातिष्ठेद्विद्वान्यन्तेव वाजिनाम्॥ ८८॥

विद्वान् व्यक्ति को अपनी ओर आकर्षित करने वाले विषयों में विचरण करने वाली इन्द्रियों को घोड़ों के सारथि के समान नियन्त्रित करने का प्रयत्न करना चाहिए॥ ८८॥

A few Traditional Commentaries on Manu Smriti 2.88

(1) Medhātithiḥ's Commentary:

इन्द्रियाणांसंयमे यत्नमातिष्ठेदित्येतावाञ्छास्त्रार्थः परिशिष्टोर्थवादः । श्रासंध्योपासनविधेः सं-
यमः प्रतिषिद्धेषुविषयेषु प्रवृत्तिपरिहारोप्रतिषिद्धेष्वप्यतिसक्तिर्वर्जनं तत्र प्रतिषिद्धपरिहारस्तैरेव प्रतिषेधैः सिद्धः । अप्रति-
सिद्धेष्वप्यतिसक्तिनिषेधार्थोयं श्लोकसंघातः एतदेवाह विचरतांविषयेषु स्वातंत्र्येण वस्तुशक्त्या प्रवर्तमानानामपहारिषु वि-
षयेष्वपहरन्त्याकर्षन्त्यात्मसात्कुर्वन्ति । पारतन्त्र्यमापादयन्ति । पुरुषानपहारिणोविषयामनोहरायउच्यन्ते तत्र विचरतांवि-
विधंविशेषेणचरतांयदीन्द्रियाणि विशेषेण न चरेयुरपरिहारिणोपि तदा विषयाः किंकुर्युः भवन्तुवा निरङ्कुशानीन्द्रियाणि यदि विषयाः प्रत्याख्यायिकास्तथापि सुसंयमःपुरुषेणात्मा यतस्तूभयंसापराधमतोयत्नआस्थेयोदुनियमानि ह्येतानि निय-न्तेव वाजिनांयन्तासारथिरश्वानां यथा रथयुक्तानांस्वभावतोविचलनशीलानांसंयमे नियमे यत्नंकरोति न तदानिच्छ्या उन्मार्गेण वहन्ति । विधेयतांतस्य भजन्तएवमिन्द्रियाणि विधेयीकर्तव्यानि ॥ ८८ ॥

The essential message of the śāstra here is that one must make an effort to restrain the senses. The additional elaboration (arthavāda) supports this. In the context of scriptural duties such as sandhyā (daily rituals), restraint means refraining from indulging in forbidden sense-objects. It also includes avoiding excessive attachment even to objects not explicitly forbidden.

Hence, the prohibition here extends not just to forbidden objects but also to over-attachment to permitted ones. Sense objects are naturally attractive—they seem to steal the mind and draw it in. This leads to dependence. Those who remain unaffected by such allure are considered wise.

So, when the senses move freely among objects, if they are not particularly active or indulging, then those objects are rendered harmless. But if the senses are unrestrained, they will lead one astray—even if the objects themselves are not tempting.

Therefore, one must make effort to restrain the senses, just as a charioteer tries to control the horses, which are by nature restless. If left unchecked, they pull the chariot off-course. So too the senses must be made obedient."

(2) Sarvajña Nārāyaṇaḥ's Commentary:

जप्ये अवश्योपसंहार्यमङ्गंदर्शयति इन्द्रियाणामित्यादिना ।
अपहारिग्विन्द्रियावकर्ष-केषु यन्तेवेत्येकाग्रतार्थ दृष्टान्तः ॥ ८८ ॥

"This verse emphasizes that even during japa (recitation of sacred mantras), the senses must be restrained. It shows that sense-restraint is an essential auxiliary part of such spiritual practice.

The senses are described as *apahāri* — that is, 'stealers' or 'distracters'. They draw the mind away.

The analogy of the charioteer is used to illustrate the need for one-pointed concentration (ekāgratā) — just as a driver controls the horses, one must control the wandering senses."

(3) Kuṭukaḥ's Commentary:

इदानींसर्ववर्णानुष्ठेयंसकलपुरुषार्थोपयुक्तमिन्द्रियसंयममाह
इन्द्रियाणामिति । इन्द्रियाणांविषये-प्वपहरणशीलेषु
वर्तमानानांक्षयित्वादिविषयदोषाञ्जानन्संयमेयत्नं कुर्यात्सारथिरिवर
भनियुक्तानामश्वानाम् ॥ ८८ ॥

Now the topic of sense-restraint, which is applicable to all classes of society (sarva-varṇa) and necessary for all goals of life (puruṣārthas), is taken up.

Even when the senses are engaged in contact with sense-objects, knowing their defects—like causing decay, delusion, and bondage—a wise person should strive to control them.

Like a charioteer controlling the horses yoked to a chariot, one must discipline the senses."

(4) Rāghavānandaḥ's Commentary:

अनुपसंव्हतेन्द्रियाणांजपोपिनफला येति तदर्थप्रत्याहारमाह ।
इन्द्रियाणामिति । अपहारिषुई-न्द्रियाणि स्वमवणंकर्तुशीलेषु
यन्ताअश्वनियमनसारथिरिव संयमनंकुर्यात् ॥ ८८ ॥

"If the senses are not restrained, even japa (repetition of sacred mantras) will bear no fruit.

This verse is meant to support that view by encouraging sense-withdrawal (pratyāhāra). The senses are said to be 'stealers' (apahāriṣu)—they have a tendency to pull the mind outward.

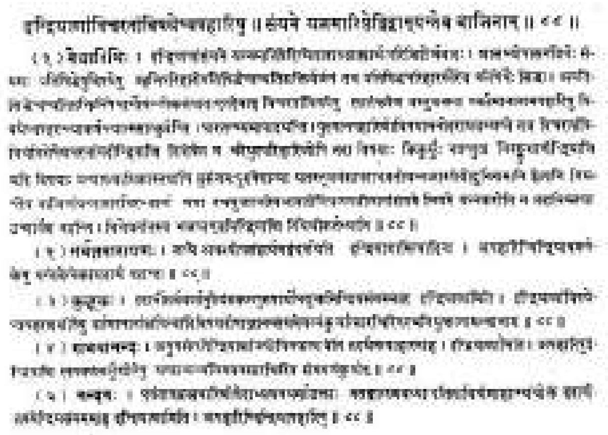
Just like a charioteer restrains horses from going wild, one must control the senses to prevent inner dissipation."

(5) Nandanaḥ's Commentary:

एवंतावद्ब्रह्मचारिणोवेदाध्ययनधर्माउक्ताः प्रसङ्गात्मणवव्या दृतिसावित्रीमाहात्म्यंचोक्तं इदानीं तस्येन्द्रियसंयममाह इन्द्रियाणामिति । अपहारिष्विन्द्रियापहारिषु ॥ ८८ ॥

"After explaining the duties of a brahmacārī such as Vedic study and the glory of the Gāyatrī mantra, now the importance of sense-restraint is described.

'Apahāriṣu indriyeṣu' — the senses are like thieves that carry the self away. The mind must be guarded from them, just as a charioteer restrains his horses.


इन्द्रियाणां विचरतां विषयेष्वपहारिषु ॥ संयमे यत्नमातिष्ठेद्विद्वान्यन्तेव वाजिनाम् ॥ ८८ ॥

Gautama-Dharmasūtra, 3.9—'One who behaves like this keeps the senses under control attains the regions of Brahman.'

Gautama-Dharmasūtra, 11.4.—'Pure, with senses under control, equipped with fully qualified-aids.'

Shrimad Bhagwat Geeta 2.67-68 with Shankara Bhasya

इन्द्रियाणां हि चरतां यन्मनोऽनु विधीयते । तदस्य हरति प्रज्ञां वायुर्नावमिवाम्भसि ॥ ६७ ॥

67. For, the mind which yields to the roving senses carries away his knowledge, as the wind (carries away) a ship on water.
For, the mind which yields to the senses engaged in their respective objects, ie, the mind which is altogether engross-ed in the thought of the various objects of the senses, destroys the devotee's discriminative knowledge of the Self and the not-Self-How? As the wind carries away a ship from the intended course of the sailors and drives her astray, so the mind carries away the devotee's consciousness from the Self and turns it towards sense-objects.
Having explained in several ways the proposition enunci-ated in ii. 60-61, the Lord concludes by reaffirming the same proposition:

तस्माद्यस्य महाबाहो निगृहीतानि सर्वशः । इन्द्रियाणीन्द्रियार्थेभ्यस्तस्य प्रज्ञा प्रतिष्ठिता ॥ ६८ ॥ 68. Therefore, O mighty-armed, his knowledge is steady whose senses have been entirely restrain-ed from sense-objects.

It has been shown that evil arises from the senses pursu-ing sense-objects. Wherefore, that devotee's knowledge is steady whose senses have been restrained from sense-objects (such as sound) in all forms, subjective and objective.
(6) The Universe, a mere dream to the Sage.
In the case of the man who possesses discriminative knowledge and whose knowledge has become steady, his experience of all matters, temporal and spiritual (laukika and vaidika, sensuous and supersensuous), ceases on the cessation of nescience (avidya); for, it is the effect of nescience: and nescience ceases because it is opposed to knowledge. To make this clear, the Lord proceeds:

इन्द्रियाणां हि चरतां यन्मनोऽनुविधीयते ।
तदस्य हरति प्रज्ञां वायुर्नावमिवाम्भसि ॥ ६७ ॥

67. For, the mind which yields to the roving senses carries away his knowledge, as the wind (carries away) a ship on water.

For, the mind which yields to the senses engaged in their respective objects, i.e., the mind which is altogether engrossed in the thought of the various objects of the senses, destroys the devotee's discriminative knowledge of the Self and the not-Self.—How?—As the wind carries away a ship from the intended course of the sailors and drives her astray, so the mind carries away the devotee's consciousness from the Self and turns it towards sense-objects.

Having explained in several ways the proposition enunciated in ii. 60—61, the Lord concludes by reaffirming the same proposition:

तस्माद्यस्य महाबाहो निगृहीतानि सर्वशः ।
इन्द्रियाणीन्द्रियार्थेभ्यस्तस्य प्रज्ञा प्रतिष्ठिता ॥ ६८ ॥

68. Therefore, O mighty-armed, his knowledge is steady whose senses have been entirely restrained from sense-objects.

It has been shown that evil arises from the senses pursuing sense-objects. Wherefore, that devotee's knowledge is steady whose senses have been restrained from sense-objects (such as sound) in all forms, subjective and objective.

(6) The Universe, a mere dream to the Sage.

In the case of the man who possesses discriminative knowledge and whose knowledge has become steady, his experience of all matters, temporal and spiritual (laukika and vaidika, sensuous and supersensuous), ceases on the cessation of nescience (avidya); for, it is the effect of nescience: and nescience ceases because it is opposed to knowledge. To make this clear, the Lord proceeds:

Hindi translation of Shrimad Bhagwat Geeta 2.67-68 by Geeta Press Gorakhpur

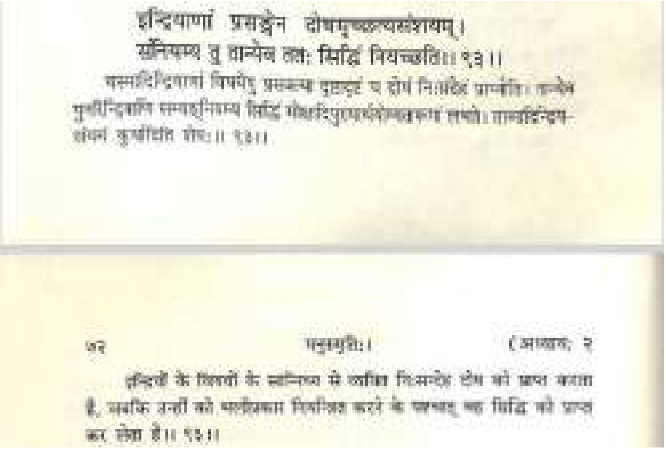
इन्द्रियाणां हि चरतां यन्मनोऽनुविधीयते।
तदस्य हरति प्रज्ञां वायुर्नावमिवाम्भसि॥ ६७॥

तस्माद्यस्य महाबाहो निगृहीतानि सर्वशः।
इन्द्रियाणीन्द्रियार्थेभ्यस्तस्य प्रज्ञा प्रतिष्ठिता॥ ६८॥

Manu Smriti 2.93

इन्द्रियों के विषयों के सान्निध्य से व्यक्ति निःसन्देह दोष को प्राप्त करता है, जबकि उन्हीं को भलीप्रकार नियन्त्रित करने के पश्चात् वह सिद्धि को प्राप्त कर लेता है।। ९३ ।।

"By coming into contact with the objects of the senses, a person undoubtedly incurs faults; but after properly controlling those senses, he attains perfection (siddhi)." — Verse 93



इन्द्रियाणां प्रसङ्गेन दोषमृच्छत्यसंशयम्।
संनियम्य तु तान्येव ततः सिद्धिं नियच्छति॥ ९३॥

इन्द्रियों के विषयों के सान्निध्य से व्यक्ति निःसन्देह दोष को प्राप्त करता है, जबकि उन्हीं को भलीप्रकार नियन्त्रित करने के पश्चात् वह सिद्धि को प्राप्त कर लेता है।। ९३।।

Traditional Commentaries on Manu Smriti 2.93

(1) मेधातिथिः (Medhātithiḥ):

Sanskrit Commentary:

प्रसङ्गस्तत्परता तेन हेतुभूतेन दृष्टमदृष्टं च ऋच्छति प्रामोति। नात्र संशयो निश्चितमेतत्। संनियम्य तानि इन्द्रियाणि ततः सिद्धिम् अभिनेत; अर्थावामिश्रौतस्मार्तकर्मणाम् अनुष्ठानफलेनिःशेषं गच्छति प्रामोति॥

English Translation:

"Attachment (prasanga) here means an intense involvement with sense-objects. Through such

attachment, one attains both visible (drishta) and invisible (adrishta) faults or negative consequences. There is no doubt about this.

However, after restraining those very senses (through discipline), one reaches perfection — namely, the complete fruition of Vedic (śrauta) and Smriti-based (smārta) duties. This includes attaining the ultimate goal (like moksha).
Thus, control over the senses leads to complete success."

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(2) सर्वज्ञनारायणः (Sarvajña-Nārāyaṇaḥ):

Sanskrit Commentary:

प्रसङ्गेन विषयेषु संगेन दोषं पापं ऋच्छति प्राप्नोति। तेषां नियमनात् सिद्धिं मोक्षं नियच्छति लभते॥

English Translation:

"Through attachment (prasanga) to sense-objects, one incurs sin or fault (doṣa, pāpa). But by restraining those senses, one attains siddhi, which here means liberation (mokṣa)."

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(3) कुल्लूकः (Kuṭūkaḥ):

Sanskrit Commentary:

मनोधर्मसङ्कल्पमूलत्वात् इन्द्रियाणां तदायत्तेन प्रवृत्तेः किमर्थं निग्रहः कर्तव्य इत्यतः आह 'इन्द्रियाणामिति'।
यः इन्द्रियाणां विषयेषु प्रवृत्त्या दृष्टादृष्टं च दोषं निःसन्देहं प्राप्नोति।
तानि एव पुनः इन्द्रियाणि सम्यङ् नियम्य सिद्धिं — मोक्षादि पुरुषार्थयोग्यता-रूपां लभते।
तस्मात् इन्द्रियसंयमं कुर्यात् इति शेषः॥

English Translation:

"Since the senses are rooted in the mind's tendency to imagine and desire (saṅkalpa), and act based on it, why should their control be emphasized?
In response, this verse says that by engaging the senses freely with their objects, one undoubtedly incurs both seen and unseen faults.

But by properly restraining the same senses, one attains siddhi, i.e., eligibility for moksha and other puruṣārthas (goals of life).
Hence, sense-restraint should be practiced."

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(4) राघवानन्दः (Rāghavānandaḥ):

Sanskrit Commentary:

अनुपसंहारे दोषं कीर्तयन् तत्करणे फलम् आह — इन्द्रियाणामिति'। प्रसङ्गेन इन्द्रियार्थेषु अभिषक्त्या दोषं — संसाराख्यं; सिद्धिं — मनःशुद्धिद्वारा मोक्षाख्यां। तथा च गीतायां — सिद्धिं आप्नोति यथा ब्रह्म, तथाप्नोति निबोध मे'इति॥

English Translation:

"This verse states the **fault** that arises when the senses are **not withdrawn**, and then declares the **fruit** of restraint.

Through attachment (prasanga) to sense-objects, one falls into **worldly bondage (saṁsāra)**. But through control, one attains **mental purity** and thus **liberation (moksha)**.

As the Gītā says: 'One attains perfection (siddhi), and then Brahman — understand that from Me.'"

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(5) नन्दनः (Nandanaḥ):

Sanskrit Commentary:

प्रसङ्गेन विषयेषु निरङ्कुशया प्रवृत्त्या॥

English Translation:

"By uncontrolled indulgence (nirankusha pravṛtti) in sense-objects, one incurs faults."

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(6) रामचन्द्रः (Rāmachandraḥ):

Sanskrit Commentary:

पुरुषः इन्द्रियाणां प्रसङ्गेन संयोगेन दोषं ऋच्छति प्राप्नोति। असंशयं तानि इन्द्रियाणि संनियम्य जित्वा सिद्धिं नियच्छति प्राप्नोति॥

English Translation:

"A person, by the connection (saṅga) of the senses with their objects, certainly acquires fault (doṣa). There is no doubt: after properly restraining and conquering those senses, he surely attains **siddhi** (perfection)."

Vyāsa-ṣmrti (4.13), (also Vṛddha Śātātapa, 61). —'Having brought his senses under control, wherever a man may live,—that place is Kurukṣetra, Naimiṣa and Puṣkara.'

Vyāsasmṛti (4. 60-61).—'One does not become heroic by obtaining victory in battle; nor does he become learned by study; nor an orator by mere eloquence; nor liberal by making gifts of wealth; by conquering the organs does one become heroic; by following Dharma, learned,—by truthfulness, an orator; and liberal, by doing good to all beings.'

Vaśiṣṭha-smṛti (25. 8).—'Wisdom is attained by Yoga; Yoga is the characteristic of Dharma; Yoga is ever the highest penance; therefore one should be always addicted to Yoga.'

Manu Smriti 2.100-

(इसलिए) इन्द्रियों के समूह को वश में करके, मन को भलीप्रकार नियन्त्रित करके तथा योग द्वारा शरीर को सुरक्षित रखता हुआ व्यक्ति सभी प्रयोजनों को सिद्ध कर लेता है।।

"(Therefore,) by bringing the group of senses under control, properly restraining the mind, and preserving the body through yoga, a person accomplishes all objectives (goals of life)." — Verse 100

वशे कृत्वेन्द्रियग्रामं संयम्य च मनस्तथा।
सर्वान्संसाधयेदर्थानक्षिण्वन्योगतस्तनुम्॥ १००॥

(इसलिए) इन्द्रियों के समूह को वश में करके, मन को भलीप्रकार नियन्त्रित करके तथा योग द्वारा शरीर को सुरक्षित रखता हुआ व्यक्ति सभी प्रयोजनों को सिद्ध कर लेता है॥ १००॥

Traditional Commentaries on Manu Smriti 2.100

(1) मेधातिथिः (Medhātithiḥ):

Sanskrit Commentary:

> उपसंहरति। सत्यपि इन्द्रियत्वे मनसः प्राधान्यात् पृथकुपादानं। 'ग्रामः 'इत्यनेन संघातः – विधेहि कृत्ये इन्द्रियाणि तथा मनः। सर्वानर्थान् श्रौतस्मार्तकर्मसाध्यान् संसाधयेत्। तनुं शरीरम् अक्षिण्वन् अपीडयन् योगतः। युक्त्या सहसा कस्यचित् कठिनासनकृष्णाजिनादिप्रावरणपीडा भवति... तस्मात् योगतः इत्युक्तम्... योगस्तृतीयायोगस्तृतीयार्थे तसिः तात्पर्येण शरीरं रक्षेत्।

English Translation:

> "This verse summarizes the prior teachings. Though the mind is technically part of the senses, it is here mentioned separately due to its prominence.
>
> 'Grāma' means the collective group of senses. Both mind and senses must be disciplined.
>
> With the help of the body, one can accomplish all goals connected to **Vedic and Smriti duties** – i.e., dharma, artha, kāma, mokṣa.
>
> But while doing so, one must protect the body – **not wearing it down** or torturing it unnecessarily.
>
> Some postures or ascetic practices (e.g., sitting on hard seats, using black-deer skin coverings, etc.) can hurt delicate-bodied persons. Hence, 'through yoga' here implies **proper method** and **balance**.
>
> Yoga must protect the body, not destroy it. That is the intended sense."

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(2) सर्वज्ञनारायणः (Sarvajña-Nārāyaṇaḥ):

Sanskrit Commentary:

> इन्द्रियग्रामं बाह्यं सर्वान् अर्थान् – स्वर्गादीनपि – योगतः अपेक्षितदेवतादि ध्यानतः। न च इन्द्रियसंयममात्रात् तनुं देहम् अक्षिण्वन् अपीडयन् अपि।

English Translation:

> "The external group of senses should be controlled. Even higher goals like heaven (svarga) can be attained through yoga, especially through meditation on the desired deity.
>
> But it is not merely sense-control that matters — one must also preserve the body, not emaciate or torment it."

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(3) कुछूकः (Kuṭūkaḥ):

Sanskrit Commentary:

> इन्द्रियसंयमस्य सर्वपुरुषार्थहेतुतां दर्शयति — 'वशे कृत्वेति'। बहिरिन्द्रियगणम् आयत्तं कृत्वा, मनः च संयम्य, सर्वान् पुरुषार्थान् सम्यक् साधयेत्। योगतः — उपायेन — स्वदेहम् अपीडयन् यः सहजसुखी, संस्कृतान्नादिकं भुङ्क्ते, सः क्रमेण तं त्यजेत्।

English Translation:

> "This verse shows that sense-control is the means to all puruṣārthas (goals of life).
>
> One should restrain the external senses and the mind, and thereby successfully achieve dharma, artha, kāma, and mokṣa.
>
> 'Through yoga' means by suitable methods, without harming the body.
>
> One who enjoys simple comforts like clean food and soft bedding should gradually move toward austerity — not abandon everything suddenly."

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(4) राघवानन्दः (Rāghavānandaḥ):

Sanskrit Commentary:

> प्रकरणार्थं निगमयतः, पुमर्थपर्यवसायितां आह — 'वशी' इति। अर्थान् धर्मादीन्, अक्षिण्वन् अपीडयन् योगतः — योगोपायेन — अवर्जनीयविषयसेवया इत्यावत्।

English Translation:

> “Bringing the section to a conclusion, this verse asserts that all **puruṣārthas end** in self-mastery.
>
> By controlling the senses and **not harming the body**, and **through yoga as a method**, one may even engage with necessary objects (like food, duties, etc.) without fault.”

---

(5) नन्दनः (Nandanaḥ):

Sanskrit Commentary:

> इन्द्रियसंयमफलम् आह — 'वशे' इति। योगतः — योगेन समाधिलक्षणेन। अर्थान् — पुरुषार्थान्। संसाधयेत् — सम्यक् साधयितुं शक्नुयात्। तनुं अक्षिण्वन् — तपोभिः शरीरम् अपीडयन्।

English Translation:

> “This verse describes the **fruit of sense-control**.
>
> Through **samādhi-based yoga**, one may accomplish the four puruṣārthas.
>
> While doing so, the body should be **preserved**, not harmed by excessive austerity or penance.”

---

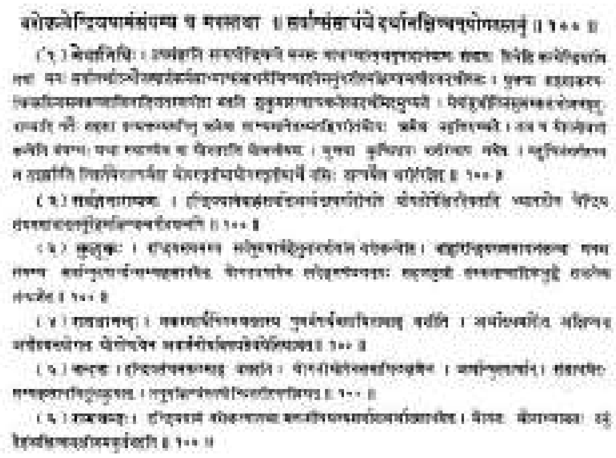
(6) रामचन्द्रः (Rāmachandraḥ):

Sanskrit Commentary:

> इन्द्रियग्रामं वशे कृत्वा तथा मनः संनियम्य सर्वान् अर्थान् असाधयेत्। योगतः — योगाभ्यासतः तनुं देहं अक्षिण्वन् — क्षीणं अकुर्वन् इति।

English Translation:

> “By bringing the senses under control and restraining the mind, one **accomplishes all goals**.
>
> Through regular yogic practice, the **body is maintained** — not allowed to become weak or emaciated.”



Srimad Bhagwat Geeta 5.28 Shankar Bhasya – Geeta Press Gorakhpur

जिसके इन्द्रिय, मन और बुद्धि वशमें किये हुए हैं, जो ईश्वरके स्वरूपका मनन करनेसे मुनि यानी संन्यासी है, जो शरीरमें रहता हुआ भी मोक्षपरायण है, अर्थात् जो मोक्षको ही परम आश्रय-परम गति समझनेवाला मुनि है तथा जो इच्छा, भय और क्रोधसे रहित हो चुका है-जिसके इच्छा, भय और क्रोध चले गये हैं- जो इस प्रकार बर्तता है वह संन्यासी सदा मुक्त ही है, उसे कोई दूसरी मुक्ति प्राप्त नहीं करनी है ॥ २८ ॥

"One whose senses, mind, and intellect are brought under control, who through contemplation of the Supreme has become a sage (muni or renunciate), who — though residing in the body — is devoted solely to liberation, who considers moksha to be the supreme goal and refuge, and who is free from desire, fear, and anger — such a sage is always liberated. He does not have to attain any other liberation; he is ever free." — Verse 28

यतेन्द्रियमनोबुद्धिर्मुनिर्मोक्षपरायणः ।
विगतेच्छाभयक्रोधो यः सदा मुक्त एव सः ॥ २८ ॥

Manu Smriti 8.352

दूसरे की स्त्री से व्यभिचार करने में प्रवृत्त लोगों को, राजा (नासिका, औष्ठकर्तनादि) अत्यधिक पीड़ा पहुँचाने वाले दण्डों से दण्डित करके देश से बाहर निकाल देवे ।। ३५२ ।

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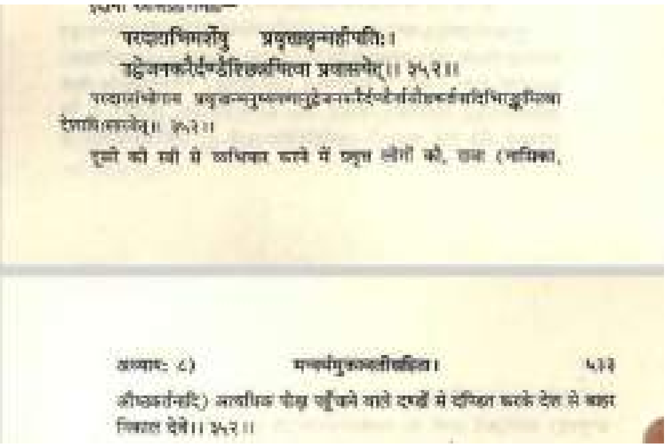


A few Traditional Commentaries on Manu Smriti 8.352

(1) Medhātithi:

विवाहसंस्कृतायांस्त्रियांदारशब्दोवर्तते आत्मनोन्यः परः अभिमर्थः संभोगआलिङ्गनार भ्य आलिङ्गनंजनद्वयसमवाय भोगजन्यायाः प्रीतेः प्रवृत्तिः प्रारंभस्तनिवृत्यर्थदूतीसंप्रेषणादिना प्रोत्साहनं अथच संग्रहणमभिम-र्शनंप्रचक्षते यमर्थपरभार्यागमने प्रवृत्तं पुरुषंज्ञात्वोद्वेजनकरैस्तीक्ष्णायैः शक्तिशूलादिभिरङ्कयित्वा नासाछेदादिभिर्विवासयेत् सर्वत्रात्रविशेषदण्डस्योक्तत्वादस्यविषय भावोनसामान्यदण्डोयंकिंतहि पुनःपुनः प्रवृत्तौ । इदन्तु युक्तमलभ्यमानस्य विष-यान्तरंप्रवासस्य धनदण्डस्य च कार्यभेदात्समुच्चयस्तथादर्शयिष्यामः ॥ ३५२ ॥ (२)

"In the context of the marriage sacrament, the word *dāra* (wife) is used. When a man engages in another's wife with desire — through intercourse, embrace, or other acts that stir pleasure and affection — beginning with touch and ending in sexual union, even sending a messenger or inciting the woman — this is considered adultery. Such a man should be marked with distressing instruments like sharp weapons, spears, etc., and then punished with mutilation of the nose, etc., and banishment. As this is not a case of a *general punishment*, but a specific one, harsher penalties may apply if the act is repeated. In the case where another punishment (like exile) cannot be implemented, fines and exile together may be enforced, and this will be explained later."

(2) Sarvajña Nārāyaṇa:

दण्डैः शिश्नच्छेदादिभिः ॥ ३५२
"Punishments include mutilation such as *cutting off the penis*, etc."

(3) Kullūka:

इदानींस्त्रीसंग्रहणमाह परदारेति । परदारसंभोगाय प्रवृत्तान्मनुष्यगणानुद्वेजनकरैर्दण्डैनीसौष्ठकर्तना-दिभिरङ्कयित्वा देशान्निःसारयेत् ॥ ३५२

“Now explaining the act of taking another’s wife – those men who engage in sexual intercourse with other men’s wives should be punished by the king with afflicting penalties such as cutting off the nose and lips, and expelled from the kingdom.”

(4) Rāghavānanda:

परदाराभिरतस्य स्वजातौ दण्डमाह षट्त्रिंशता श्लोकैः परदारेति । नृनिति विशेषणाद्देवतिर्यक्षु नदोषः । उद्वेगजनकैः नासौष्टकर्तनादिभिः सर्वत्र । ब्राह्मणंतु विवासयेत् ॥ ३५२ ॥
“For those indulging in another’s wife within their own caste, the penalty is given here in the thirty-sixth verse beginning with ‘paradāra’. The word *nṛ* (man) implies that this law does not apply to relations with divine beings or yakṣas. Using distressing punishments like cutting off the nose and lips, the king should punish them accordingly. A Brāhmaṇa, however, should only be exiled.”

(5) Nandana:

दण्डैः शिश्नच्छेदद्धगादिभिः ॥ ३५२ ॥
“With punishments such as *cutting off the penis and testicles*, etc.”

(6) Rāmacandra:

। महीपतिः परदाराभिमर्शे प्रवृत्तान्पुरुषान् हन्यात् । चपुनः दण्डैः शिश्नच्छेदादिभिः ॥ ३५२ ॥
“The king should kill those men who engage in contact with another’s wife. Also, punishments include *cutting off the penis*, etc.”

Āpastamba (2-26.18-19).—‘A young man who, decked with ornaments, enters unintentionally a place where a married woman or a maiden sits, must be reprimanded;—if he does it intentionally, with an evil purpose, ho must he fined.’

Baudhāyana (2.4.1-2).—‘Anybody but a Brāhmaṇa shall suffer corporal punishment for Adultery;—the

wives of men of all castes must be guarded more carefully than wealth.'

Āpastamba (2.26.20).—'If a man has actually committed adultery, his organ shall be cut off together with the testicles.'

Bṛhaspati (23.10-12).—'If a man violates an unwilling woman, the King shall confiscate his entire property, have his penis and scrotum cut off and have him paraded on an ass. When a man enjoys a woman by fraud, bis punishment shall be confiscation of his entire wealth; and afterwards he shall be branded with the mark of the female organ and banished from the town. The highest fine shall be inflicted for connexion with a woman of equal caste; half that for connexion with a woman of a lower caste; and a man who has connexion with a woman of a higher caste shall be put to death.'

Yājñavalkya (2.287-218).—'A man who carries away a decorated maiden, of the same caste as himself, shall pay the highest amercement; but the lowest amercement, if she is not decorated; if she belongs to a higher caste, corporal punishment shall be inflicted. If the man has earned away a maiden of a caste lower than himself, there is no offence, if she has gone with her consent; otherwise, the fine inflicted shall be of the lowest degree. If the maiden has been defiled, the hands of the man shall he cut off; and he shall he killed if the maiden is of a higher caste.'

Śaṅkha-Likhita (Aparārka, p. 859).—'If the man has intercourse with an unwilling maiden, he shall have two of his fingers cut off, and he shall also pay a fine. If the maiden is of a higher caste, he shall he killed. If the maiden belongs to the same caste and has been willing, he shall pay the nuptial fee and also give her ornaments and a double dowry, and then accept her as wife.'

Bṛhaspati (23.10).—'The King shall confiscate the entire property of one who violates an unwilling woman; and having his penis and scrotum cut off, shall cause him to he paraded on an ass.'

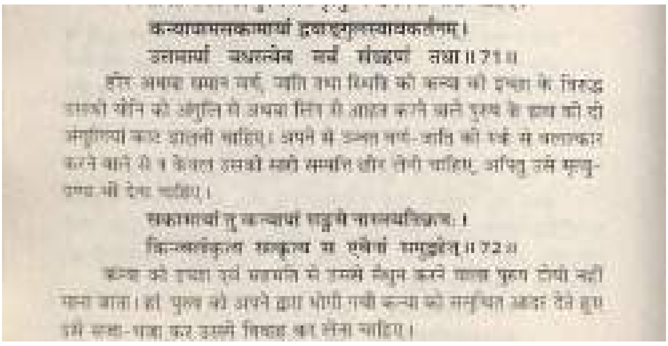
Āpastamba (2.26-21).—'If one has intercourse with a maiden, his porperty shall he confiscated and he shall be banished.'

Narada Smriti 12.71-72

हीन अथवा समान वर्ण, जाति तथा स्थिति की कन्या की इच्छा के विरुद्ध उसकी योनि को अंगुलि से अथवा लिंग से आहत करने वाले पुरुष के हाथ की दो अंगुलियां काट डालनी चाहिए। अपने से उन्नत

वर्ण-जाति की स्त्री से बलात्कार करने वाले से न केवल उसकी सारी सम्पत्ति छीन लेनी चाहिए, अपितु उसे मृत्यु-दण्ड भी देना चाहिए। कन्या की इच्छा एवं सहमति से उससे मैथुन करने वाला पुरुष दोषी नहीं माना जाता। हां, पुरुष को अपने द्वारा भोगी गयी कन्या को समुचित आदर देते हुए उसे सजा-धजा कर उससे विवाह कर लेना चाहिए।

A man who injures the vagina of a girl of equal or lower caste, social status, or birth — against her will — by using his finger or penis, should have two fingers of his hand cut off.A man who rapes a girl of a higher caste or social rank should not only be deprived of all his wealth but should also be punished with the death penalty.However, if a man engages in sexual intercourse with a girl with her willing consent, he is not considered guilty. In such a case, the man should treat the girl with due respect, adorn and dress her properly, and marry her.



DEBUNKING FALSE ALLEGATIONS OF SEX POSITIONS IN VEDAS

Allegations-

SEX POSITIONS IN VEDAS

Rig Veda 10.110.5 Spacious doors remain wide open like beautiful wives for their husbands. O divine doors, great and all-impellers, be easy of access to the gods.

Yaska Acharya explains this verse as

Nirukta 8.10 "Having spaciousness, make yourself wide open as exceedingly beautiful wives do their thighs for their husbands in sexual intercourse. The thighs are the most beautiful parts (of the body)..."

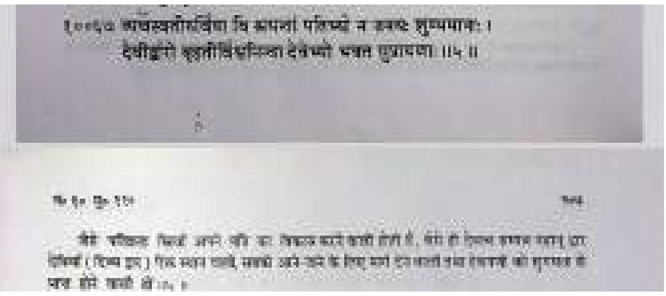
Refutation-

This is Rig Veda 10.110.5 hindi translation by Ram Sharma Acharya. I dont understand whats obscene here or where does it mention Sex Positions as claimed by this Halala Putra Pedophile follower

Basically this verse is a simile. Simile means comparing one thing with another. Here just like how a wife reveals herself before her husband dressed with good clothes similarly , the divine doors should be open. Nothing about sex position is mentioned here.

जैसे पतिव्रता स्त्रियाँ अपने पति का विकास करने वाली होती हैं, वैसे ही देवत्व सम्पन्न महान् द्वार देवियाँ (दिव्य द्वार) रिक्त स्थान वाली, सबको आने-जाने के लिए मार्ग देने वाली तथा देवगणों को सुगमता से प्राप्त होने वाली हों ॥५ ॥

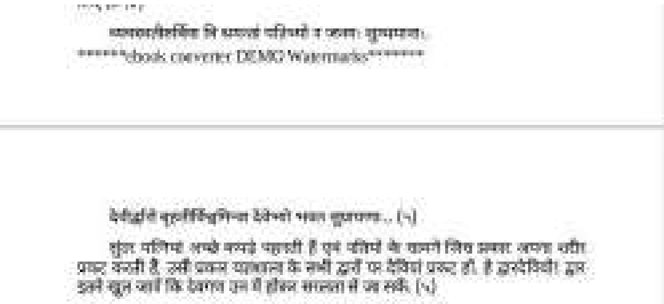
“Just as chaste and devoted wives are those who foster and support the growth of their husbands, in the same way may the great divine Door-goddesses (the sacred gateways), endowed with divinity, be spacious, grant passage for all to come and go, and be easily accessible to the hosts of the gods.”



Another alternative hindi translation of Rig Veda 10.110.5 . Again nothing obscene here –

सुंदर पत्नियां अच्छे कपड़े पहनती हैं एवं पतियों के सामने जिस प्रकार अपना शरीर प्रकट करती हैं, उसी प्रकार यज्ञशाला के सभी द्वारों पर देवियां प्रकट हों. हे द्वारदेवियो ! द्वार इतने खुल जावें कि देवगण उन में होकर सरलता से जा सकें. (५)

“Just as beautiful wives, adorned in fine garments, reveal themselves before their husbands, in the same way may the goddesses manifest at all the doors of the sacrificial hall. O Door-goddesses! May the doors open wide, so that the hosts of the gods may pass through them with ease.”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Acharya Sayana Mool Sanskrit Bhasya on Rig Veda 10.110.5 – Again No Mention of any Sexual Act or Sex Position

“व्यचस्वतीः । व्यचो व्यापनम् । तद्वत्यः ॥ ' वा छन्दसि ' इति पूर्वसवर्णदीर्घः ॥ ता द्वारदेवताः “उर्विया ॥ उरुशब्दात्तृतीयैकवचने 'इयाडियाजीकाराणामुपसंख्यानम् ' (पा. सू. ७. १.३९. १) इतीयादेशः ॥ उरुत्वेन “वि “श्रयन्तां विशेषेणाश्रिता भवन्तु । तत्र दृष्टान्तः । “पतिभ्यो “न यथा पतीनामर्थाय संभोगकाले “शुम्भमानाः शोभमानाः “जनयः जाया विश्रयन्ति तद्वदस्मिन् कर्मणि विश्रयन्ताम् । हे “बृहतीः महत्यो हे “विश्वमिन्वाः ।। इविः प्रीणनार्थः । तस्मात् कर्मण्युपपदे अण् । इदित्त्वान्नुम् । तत्पुरुषे कृति बहुलम् ' इत्यत्र बहुलवचनात् द्वितीयाया अप्यलुक् ॥ सर्वस्य प्रीणयित्र्यो हे “द्वारः “देवीः द्वाराभिमानिन्यो हे देव्यः यूयं “देवेभ्यः देवानामर्थाय “सुप्रायणाः सुप्रगमनाः सुविवृताः “भवत ॥ ॥ ८ ॥

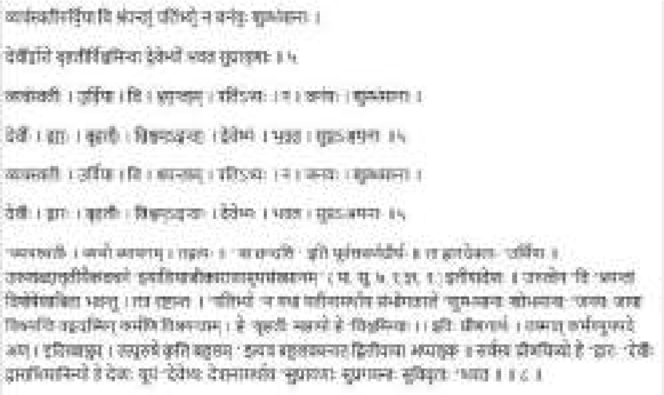
“*Vyacasvatīḥ* — the word *vyaca* means ‘expansion, pervasion’; thus, those who possess this quality are called *vyacasvatīḥ*. In the Vedic usage, by the rule *vā chhandasi* there occurs *pūrva-savarṇa-dīrgha* (vowel lengthening). These are the deities of the doors (*dvāra-devatāḥ*).

The word *urvyā* (‘broad, wide’) comes from the stem *uru*, in the instrumental singular. According to the grammatical rule ‘iyāḍ-iyājī-kārāṇām upasaṁkhyānam’ (Pāṇini 7.1.39.1), *īyādeśa* substitution occurs. Hence, being wide, they should be specially resorted to (*vi-śrayantām*).

Here is the illustration: Just as wives, for the sake of their husbands get adorned and radiant, take shelter in their husbands, so too may these deities take their stand and support this sacrificial act.

O great ones (*bṛhatīḥ*), O all-encompassing ones (*viśvaminvāḥ*)! The affix *-iviḥ* is in the sense of pleasing. Therefore, in this context, since the word denotes an action, the affix *aṇ* is applied. Because the root is *iḍit*, the *num*-augment is also added. In a compound (*tatpuruṣa*), according to the rule ‘bahulam’ (‘variously’), the second case-ending also may remain without elision.

Thus, O all-pleasing ones, O goddesses of the doors, O you who preside over the doors! May you be auspicious guides (*su-prāyaṇāḥ*), gracious in leading, well-conducted, and well-opened (*su-vivṛtāḥ*) for the purpose of the gods, and may you facilitate the way for the hosts of the gods.”

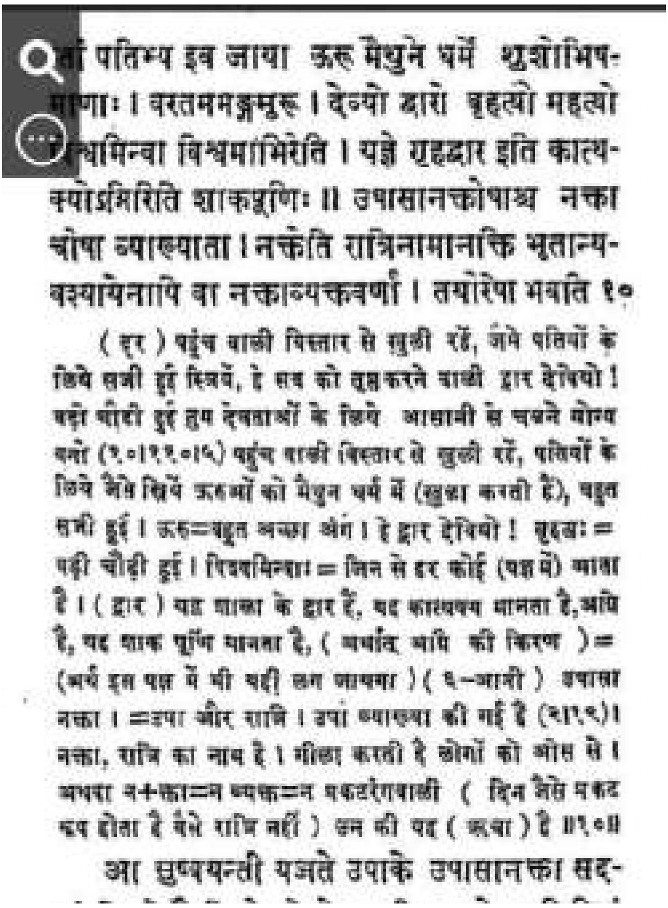


Coming to Allegations on Nirukta 8.10 here is Nirukta 8.10 hindi translation –

“The verse in Ṛgveda 1.110.15 and Nirukta 8.10 uses poetic simile, not literal description. The sacrificial doors (or cosmic dawn and night) are compared to women adorning themselves for their husbands—broad, beautiful, and welcoming. The mention of thighs is a metaphor for attractiveness and openness, just as one might say ‘the sky weeps’ without meaning the sky literally cries. To take this imagery as sexual is a misreading that ignores the symbolic style of Vedic poetry.”

(दूर) पहुंच वाली विस्तार से खुली रहें, जैमे पत्तियों के लिये सजी हुई स्त्रियें, हे सब को तृप्त करने वाली द्वार देवियो ! बड़ी चौडी हुई तुप देवताओं के लिये आसानी से चञ्चने योग्य बनो (१.०।११०१५) पहुंच वाली विस्तार से खुली रहें, पतियों के लिये जैसे खिये ऊरुओं को मैथुन धर्म में (खुटा करती हैं), बहुत सभी हुई । ऊरु-बहुत अच्छा अंग। हे द्वार देवियो ! बृहसः = बड़ी चौड़ी हुई । विश्वमिन्वाः = जिन से हर कोई (यज्ञ में) आता है । (द्वार) यज्ञ शाला के द्वार हैं, यह कात्यक्य मानता है, अग्नि है, यह शाक पूर्णि मानता है, (अर्थात् अभि की किरण) = (अर्थ इस पक्ष में भी यही लग जायगा) (६-आश्री) उपासा नक्ता । उपा और रात्रि । उपां व्याख्या की गई है (२।१९)। नक्ता, रात्रि का नाम है। गीला करती है लोगों को ओस से । अभवा न+क्ता न व्यक्त न प्रकटरंगवाली (दिन जैसे मकट रूप होता है वैसे रात्रि नहीं) उन की यह (ऋचा) है ॥१०॥

“May the divine doors remain wide and far-reaching, open like women adorned with ornaments for their husbands, shining with beauty like well-formed thighs in union, which are praised as an excellent limb. O Door-goddesses, broad and all-receiving, through whom everyone enters in the sacrifice, be easy passages for the gods. According to some, these are the doors of the sacrificial hall; others interpret them as Agni, the rays of fire. They are also understood as Dawn and Night, called Uṣas and Naktā, the latter moistening beings with dew, her form unmanifest unlike the day. Thus this hymn is addressed to the divine doors, both ritual and cosmic, as welcoming gateways for gods and men.”


र्यां पतिभ्य इव जाया ऊरू मैथुने धर्मे शुशोभिष-
माणाः । वरतममङ्गमूरू । देव्यो द्वारो बृहत्यो महत्यो
विश्वमिन्वा विश्वमाभिरेति । यज्ञे गृहद्वार इति कात्थ-
क्योऽग्निरिति शाकपूणिः ॥ उषासानक्तोषाश्च नक्ता
चोषा व्याख्याता । नक्तेति रात्रिनामानक्ति भूतान्य-
वश्यायेनापि वा नक्ताव्यक्तवर्णा । तयोरेषा भवति १०

(हर) पहुंच वाली विस्तार से खुली रहें, जैसे पतियों के
लिये सजी हुई स्त्रियें, हे सब को तृप्त करने वाली द्वार देवियो !
बड़ी चौड़ी हुई तुम देवताओं के लिये आसानी से चढ़ने योग्य
बनो (१०।११०।५) पहुंच वाली विस्तार से खुली रहें, पतियों के
लिये जैसे स्त्रियें ऊरुओं को मैथुन धर्म में (खुला करती हैं), बहुत
सजी हुई । ऊरू=बहुत अच्छा अंग । हे द्वार देवियो ! बृहत्यः=
बड़ी चौड़ी हुई । विश्वमिन्वाः= जिन से हर कोई (यज्ञ में) आता
है । (द्वार) यज्ञ शाला के द्वार हैं, यह कात्थक्य मानता है, अग्नि
है, यह शाक पूणि मानता है, (अर्थात् अग्नि की किरणें)=
(अर्थ इस पक्ष में भी यही लग जायगा) (६—आगी) उषासा
नक्ता । = उषा और रात्रि । उषा व्याख्या की गई है (२।१८)।
नक्ता, रात्रि का नाम है । गीला करती है लोगों को ओस से ।
अथवा न+क्ता=न व्यक्त=न प्रकटरंगवाली (दिन जैसे प्रकट
रूप होता है वैसे रात्रि नहीं) उन की यह (ऋचा) है ॥१०॥

आ सुष्वयन्ती यजते उपाके उषासानक्ता सद-

Allegations-

The next verse is even more obscene,

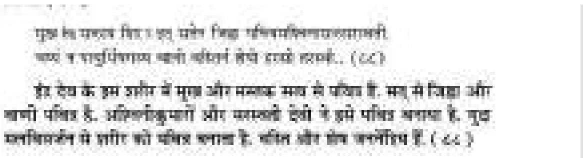
Yajur Veda 19.88 "Just as a wife, the recipient of semen, at the time of cohabitation keeps her head opposite to the head of the husband, and her face opposite to that of his, so should both husband and wife perform together their domestic duties. A husband is a protector like a physician. He lives happily like a child, and with tranquillity produces progeny with penis keen with ardour."

Refutation-

Here is Yajur Veda 19.88 hindi translation by Rekha Vyas – Again nothing obscene here or no Sex position mentioned here as well

इंद्र देव के इस शरीर में मुख और मस्तक सत्य से पवित्र हैं. सत् से जिह्वा और वाणी पवित्र है. अश्विनीकुमारों और सरस्वती देवी ने इसे पवित्र बनाया है. गुदा मलविसर्जन से शरीर को पवित्र बनाता है. वस्ति और शेष जननेंद्रिय हैं.

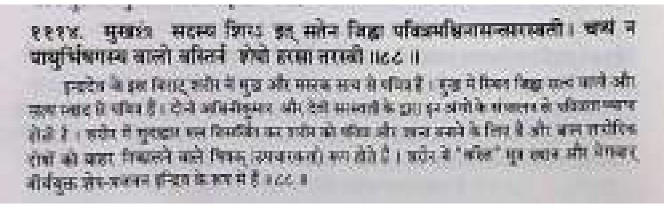
"In the body of Lord Indra, the mouth and head are sanctified by Truth. By Sat (pure being), the tongue and speech are made holy. The Ashvinī Kumāras and the goddess Sarasvatī have sanctified it. The anus, through the act of excretion, purifies the body. The bladder (vasti) and the remaining organs constitute the generative parts."



Hindi Translation of Yajur Veda 19.88 by Ram Sharma Acharya

इन्द्रदेव के इस विराट् शरीर में मुख और मस्तक सत्य से पवित्र हैं। मुख में स्थित जिह्वा सत्य वाणी और सत्य स्वाद से पवित्र हैं। दोनों अश्विनीकुमार और देवी सरस्वती के द्वारा इन अंगों के संचालन से पवित्रता व्याप्त होती है। शरीर में गुदाद्वार मल विसर्जित कर शरीर को पवित्र और शान्त बनाने के लिए है और बाल शारीरिक दोषों को बाहर निकालने वाले भिषक् (उपचारकर्ता) रूप होते हैं। शरीर में "वस्ति" मूत्र स्थान और वेगवान् वीर्ययुक्त शेप-प्रजनन इन्द्रिय के रूप में हैं ॥ ८८ ॥

"In this cosmic body of Lord Indra, the mouth and head are sanctified by Truth. The tongue within the mouth is purified by truthful speech and truthful taste. Through the functions of the two Ashvinī Kumāras and the goddess Sarasvatī, purity pervades these organs. The anus serves to expel waste, thereby keeping the body pure and calm, while the excreted hair (or waste products) act as healers, removing bodily impurities like a physician. Within the body, the bladder (*vasti*) is the place of urine, and the vigorous, semen-bearing organ serves as the generative faculty." (88)



Allegations-

Another verse reads as,

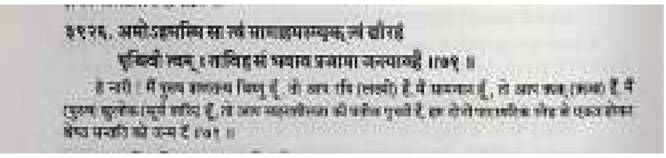
Atharva Veda 14.2.71 "O bride, I am Amah and you are Saa I am Saman and you are Rik and I am sun and you earth. Let both of us unite together and procreate progeny."

Refutation-

Here is Atharva Veda 14.2.71 hindi translation by Ram Sharma Acharya –

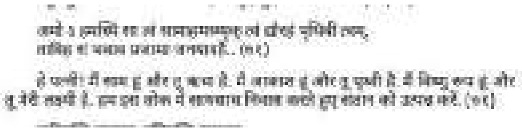
हे नारी! मैं पुरुष प्राणतत्त्व विष्णु हूँ, तो आप ऋच (लक्ष्मी) हैं, मैं सामगान हूँ, तो आप ऋक् (ऋचा) हैं, मैं (पुरुष) धुलोक (सूर्य शक्ति) हूँ, तो आप सहनशीलता की प्रतीक पृथ्वी हैं; हम दोनों पारस्परिक स्नेह से एकत्र होकर श्रेष्ठ सन्तति को जन्म दें। (७१)

O woman! I am the male life-principle, Viṣṇu, and you are the Ṛc (Lakṣmī). I am the Sāma-chant, and you are the Ṛk (Ṛcā hymn). I am the celestial sphere (solar energy), and you are the earth, symbol of forbearance. Let the two of us, united in mutual affection, bring forth excellent offspring. (71)



Here is Atharva Veda 14.2.71 hindi translation

हे पत्नी! मैं साम हूँ और तू ऋचा है। मैं आकाश हूँ और तू पृथ्वी है। मैं विष्णु रूप हूँ और तू मेरी लक्ष्मी है। हम इस लोक में साथ-साथ निवास करते हुए संतान को उत्पन्न करें। (७१)
O wife! I am the Sāma and you are the Ṛc. I am the sky and you are the earth. I am in the form of Viṣṇu, and you are my Lakṣmī. Let us, dwelling together in this world, produce offspring. (71)



I dont understand whats obscene in Atharva Veda 14.2.71 or where it mentions any Sex position or obscene things as per this Halala Putra follower of Rapist Pedophile Prophet . This follower of Rapist Pedophile Prophet aka Sulaiman Razvi is such a braindead zombie

Allegations-

A verse in Atharva reads as follows,

Atharva Veda 14.2.38 "O Men, you are the strengtheners. You inspire into this lady well-wisher of you and your family the spirit of procreating children. This woman is such an entity in whom the men sow semen-seed, who desiring progeny spread her thigh towards her husband and in whom the husband like you and us thrust organ with the desire of children. O happy bride-groom mount over thigh of your wife and touch with hand, in a joyus spirit your wife. You both delighted with joy procreate children

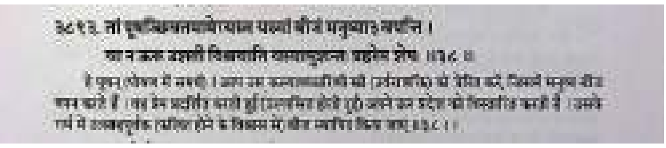
Refutation-

Here is Atharva Veda 14.2.38 hindi translation by Shree Ram Sharma Acharya

हे पूषन् (पोषण में समर्थ) ! आप उस कल्याणकारिणी स्त्री (उर्वराशक्ति) को प्रेरित करें, जिसमें मनुष्य बीज वपन करते हैं। वह

प्रेम प्रदर्शित करती हुई (उल्लसित होती हुई) अपने ऊरु प्रदेश को विस्तारित करती है। उसके गर्भ में उत्साहपूर्वक (फलित होने के विश्वास से) बीज स्थापित किया जाए ॥३८ । ।

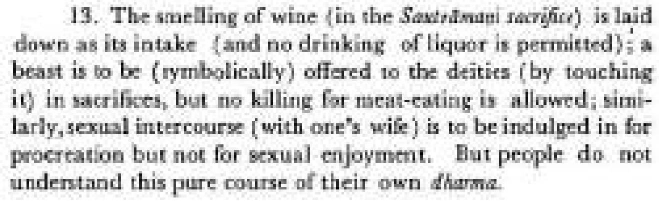
“O Pūṣan, the nourisher! May you inspire that auspicious woman (the fertile power) into whom human beings sow the seed. She, displaying affection and delight, expands her thigh-region. Into her womb, with zeal and with the faith of fruition, may the seed be firmly placed.” (38)



“Sūkta 2 of Kāṇḍa 14 of the Atharva Veda is devoted to the subject of *Vivāha* (marriage) and the *Garbhādhāna Saṃskāra* (the conception rite). The context of these passages is clearly centered on the sacred process of conception, undertaken with the intent of securing righteous progeny. As I have already explained earlier in this article, Sanātana Dharma permits sexual union solely within the framework of dharmic injunctions and for the noble purpose of begetting children. It is never sanctioned as an act of indulgence in lustful desires or for mere sensual pleasure.”

Srimad Bhagvatam 11.5.13

The smelling of wine (in the Sautrāmani sacrifice) is laid down as its intake (and no drinking of liquor is permitted); a beast is to be (symbolically) offered to the deities (by touching it) in sacrifices, but no killing for meat-eating is allowed; simi-larly, sexual intercourse (with one’s wife) is to be indulged in for procreation but not for sexual enjoyment. But people do not understand this pure course of their own dharma.



13. The smelling of wine (in the *Sautrāmani sacrifice*) is laid down as its intake (and no drinking of liquor is permitted); a beast is to be (symbolically) offered to the deities (by touching it) in sacrifices, but no killing for meat-eating is allowed; similarly, sexual intercourse (with one's wife) is to be indulged in for procreation but not for sexual enjoyment. But people do not understand this pure course of their own *dharma*.

Mahabharat 12.110.23 Geeta Press Gorakhpur

जिनका भोजन स्वादके लिये नहीं, जीवनयात्राका निर्वाह करनेके लिये होता है, जो विषयवासनाकी तृप्तिके लिये नहीं, संतानकी इच्छासे मैथुनमें प्रवृत्त होते हैं तथा जिनकी वाणी केवल सत्य बोलनेके लिये है, वे समस्त संकटोंसे पार हो जाते हैं

Those whose eating is not for taste but for sustaining life, who engage in intercourse not for the satisfaction of sensual desire but for the wish

to have children, and whose speech is only for speaking the truth — they cross over all difficulties.

यात्रार्थं भोजनं येषां संतानार्थं च मैथुनम् ।
वाक् सत्यवचनार्थाय दुर्गाण्यतितरन्ति ते ॥ २३ ॥
जिनका भोजन स्वादके लिये नहीं, जीवनयात्राका निर्वाह करनेके लिये होता है, जो विषयवासनाकी तृप्तिके लिये नहीं, संतानकी इच्छासे मैथुनमें प्रवृत्त होते हैं तथा जिनकी वाणी केवल सत्य बोलनेके लिये है, वे समस्त संकटोंसे पार हो जाते हैं ॥ २३ ॥

One of the most important rites is the *Garbhādhāraṇa Saṃskāra*. In Sanātana Dharma, there are sixteen *saṃskāras* for a human being, among which *Garbhādhāraṇa* is performed **before** conceiving a child. This means that during the actual union, this sacrament is carried out with the chanting of mantras to invoke the blessings of God and to obtain virtuous, desired progeny.

गार्भैर्होमैर्जातकर्मचौडमौञ्जीनिबन्धनैः । बैजिकं गार्भिकं चैनं द्विजानामपमृज्यते ॥ मनु. समृ.२.२७ ॥
Of twice-born men the taint of seed and womb is removed by the 'Libations in connection with Pregnancy' and by 'Jātakarman' (Rites attendant upon birth), 'Chauda' (Tonsure) and 'Mauñjībandhana' (Tying of the grass-girdle). (27)
विष्णुर्योनिं कल्पयतु
प्र॒जाप॑तिर्धाता गर्भं दधातु ते ॥
(ऋ. वेद.१०/१८४/१)
गर्भं धेहि सिनीवालि
धंत्तं पुष्करस्रजा ॥ (ऋ.वेद.
१०/१८४/२)
हिर॒ण्ययीं अरणी
दश॒मे मा॒सि सूतंवे ॥ (ऋ. वेद. १०/१८४/३)
May Vişnu construct the womb, may Tvastā fabricate the members, may Prajāpati sprinkle (theseed), may Dhātā cherish your embryo. Sustain the embryo, Sinīvāli, sustain the embryo, Sarasvati, may the divine Aśvins, garlanded withlotuses, sustain your embryo. We invoke your embryo which the A'vins have churned with the golden pieces of touchwood, that youmay bring it forth in the tenth month.

Pandit Dinanath Shastri ji in his book Sanatan Dharmloka adds few important points that must be noted and followed while Garbhadhaaran sanskaar otherwise it could affect the future of child.

'गर्भाधानं प्रथमतः' । (व्याससम्मृति १।१६)
यह संस्कार पितृ-ऋणके संशोधनार्थ और धार्मिक संततिके उत्पादनार्थ किया जाता है। इस संस्कारसे बीज एवं गर्भसे सम्बद्ध मलिनता नष्ट हो जाती है तथा क्षेत्रका संस्कार हो जाता है। इसमें कामभाव न करके धर्म-भाव किया जाता है। यह बालकका संस्कार नहीं; पर बालक बननेका संस्कार है। इसमें सावधानता न करनेसे बालकका भविष्य नष्ट हो जाता है। काममूलक-मैथुनसे सन्तान कामवाली उत्पन्न होती है; उसमें आगे चलकर व्यभिचारकी भी आशङ्का रहती है। संस्काररूपसे

वैध गर्भाधान होनेपर उसमें-'अमावास्यामष्टमीं च पौर्णमासीं चतुर्दशीम् । ब्रह्मचारी भवेन्नित्य-मप्युतौ स्नातको द्विजः' ।। (मनु० ४।१२८) ('स्नातक द्विजको चाहिए कि पत्नीका ऋतुकाल आने पर भी अमावास्या, अष्टमी, पूर्णिमा और चतुर्दशी तिथियोंको सदा ब्रह्मचर्यका ही पालन करे) ।' इन अमावास्या, अष्टमी, पूर्णिमा और चतुर्दशी आदिको ब्रह्मचारी रहने आदि नियमोंका पालन अनिवार्य होनेसे धर्मानुकूलता आ जाती है। 'धर्माविरुद्धो भूतेषु कामोऽस्मि भरतर्षभ ।' (गीता ७ । ११) (भरतश्रेष्ठ ! मैं सम्पूर्ण भूतोंमें धर्मानुकूल काम हूँ)। 'प्रजन-श्चास्मि कन्दर्पः' (गीता १०।२८) ('मैं शास्त्रोक्तरीतिसे सन्तानकी उत्पत्तिका हेतुभूत कामदेव हूँ।') इस प्रकार धर्मसे अविरुद्ध होने पर वही काम भगवद्रूप हो जाता है । यही समय भावी सन्तानके जीवनके मूल रखनेका होता है । इस समय माता-पिताकी मानसिक तथा शारीरिक स्थिति जैसी शुद्ध-पवित्र होगी; बालकका मन और शरीर भी उससे वैसा ही प्रभावित होगा ।
यदि माता-पिता केवल कामवासना रक्खेंगे तो उनकी सन्तान भी वैसी ही कामी होगी। अतः गर्भाधानके समय शरीरकी नीरोगताके साथ माता-पिताका मन भी स्वस्थ और धर्मान्वित हो-यह आवश्यक है। तब माता-पिताके विचार गर्भ-समयमें जैसे होंगे – उनका पुत्र भी वैसा ही होगा। जैसे कि सुश्रुतसंहिता शारीर-

"*Garbhādhānam prathamataḥ*" (Vyāsa Smṛti 1.16) — This sacrament is performed for the repayment of the debt to the ancestors (*pitṛ-ṛṇa*) and for the begetting of a righteous progeny. By this rite, the impurity connected with the seed (*bīja*) and the womb (*garbha*) is removed, and the *kṣetra* (the field — the wife's body) is sanctified. In this, the attitude is not one of lust, but of dharma. It is not a sacrament for the child already born, but a sacrament for the *becoming* of the child. If care is not taken in this rite, the future of the child is destroyed. From intercourse based on lust, lustful progeny is born; in such a child there is also the danger of future adultery.

When *garbhādhāna* is performed as a rite according to the law, then —
"*Amāvāsyām aṣṭamīṃ ca paurṇamāsīṃ caturdaśīm* | *Brahmacārī bhaven nityam apy uta snātako dvijaḥ*" (Manu 4.128)
("Even when his wife's *ṛtukāla* has arrived, the twice-born who has completed his studentship should observe celibacy on the *amāvāsyā* (new moon), *aṣṭamī* (8th lunar day), *pūrṇimā* (full moon), and *caturdaśī* (14th lunar day).")

The obligatory observance of such rules of continence during *amāvāsyā*, *aṣṭamī*, *pūrṇimā*, and *caturdaśī* brings harmony with dharma.

"I am desire (*kāma*) in beings which is not opposed to dharma, O best of the Bharatas." (Bhagavad Gītā 7.11)
"I am Kandarpa (the god of love) who causes

generation according to the injunctions of the scriptures." (Bhagavad Gītā 10.28)

Thus, when it is not opposed to dharma, that very *kāma* becomes a form of the Lord. This is precisely the time to lay the foundation of the future child's life. At this time, the more pure and holy the mental and physical state of the parents, the more will the child's mind and body be influenced likewise.

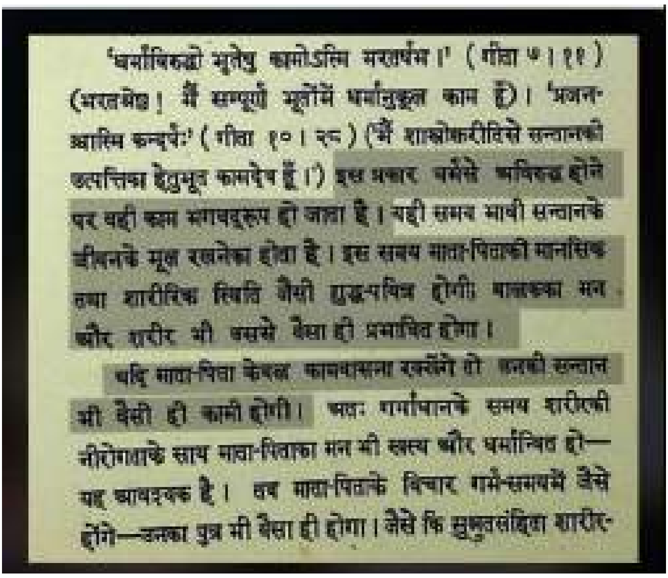
If the parents maintain only lust, then their offspring will also be lustful. Therefore, at the time of *garbhādhāna*, along with the physical health of the body, the parents' mind must also be sound and dharmically oriented — this is essential. Then, whatever the parents' thoughts are during pregnancy, so will be the nature of their son.

Pandit Dinanath Shastri ji in his book Sanatan Dharmlok adds few important points that must be noted and followed while Garbhadhaaran sanskaar otherwise it could affect the future of child.

१. गर्भाधान-रहस्य ।

'गर्भाधानं प्रथमतः' । (व्यासस्मृति १ । १६)

यह संस्कार बीज-गर्भके संशोधनार्थ और धार्मिक संततिके उत्पादनार्थ किया जाता है। इस संस्कारसे बीज एवं गर्भसे सम्बद्ध मलिनता नष्ट हो जाती है तथा क्षेत्रका संस्कार हो जाता है। इसमें कामसुख न करके गर्भ-धारण किया जाता है। यह बालकका संस्कार नहीं; पर बालक बननेका संस्कार है। इसमें सावधानता न करनेसे बालकका भविष्य नष्ट हो जाता है। काममूलक-मैथुनसे सन्तान कामवाली उत्पन्न होती है; उसमें आगे चलकर व्यभिचारकी भी आशङ्का रहती है। संस्काररूपसे वैध गर्भाधान होनेपर उसमें— 'अमावास्यामष्टमीं च पौर्णमासीं चतुर्दशीम्। ब्रह्मचारी भवेन्नित्यमप्यृतौ स्नातको द्विजः' ॥ (मनु० ४।१२८) (स्नातक द्विजको चाहिये कि पत्नीका ऋतुकाल आने पर भी अमावस्या, अष्टमी, पूर्णिमा और चतुर्दशी तिथियोंको सदा ब्रह्मचर्यका ही पालन करे।)' इन अमावास्या, अष्टमी, पूर्णिमा और चतुर्दशी आदिको ब्रह्मचारी रहने आदि नियमोंका पालन अनिवार्य होनेसे धर्मानुकूलता आ जाती है।


'धर्माविरुद्धो भूतेषु कामोऽस्मि भरतर्षभ।' (गीता ७ । ११) (भरतश्रेष्ठ! मैं सम्पूर्ण भूतोंमें धर्मानुकूल काम हूँ।) 'प्रजनश्चास्मि कन्दर्पः' (गीता १० । २८) (मैं शास्त्रोक्तरीतिसे सन्तानकी उत्पत्तिका हेतुभूत कामदेव हूँ।) इस प्रकार धर्मसे अविरुद्ध होने पर वही काम भगवद्रूप हो जाता है। यही समय भावी सन्तानके जीवनके मूल रखनेका होता है। इस समय माता-पिताकी मानसिक तथा शारीरिक स्थिति जैसी शुद्ध-पवित्र होगी, बालकका मन और शरीर भी उससे वैसा ही प्रभावित होगा।

यदि माता-पिता केवल कामवासना रखेंगे तो उनकी सन्तान भी वैसी ही कामी होगी। अतः गर्भाधानके समय शरीरकी नीरोगताके साथ माता-पिताका मन भी स्वस्थ और धर्मान्वित हो— यह आवश्यक है। तब माता-पिताके विचार गर्भ-समयमें जैसे होंगे—उनका पुत्र भी वैसा ही होगा। जैसे कि सुश्रुतसंहिता शारीर-

CONCLUSION

"In conclusion, Atharva Veda 14.2.38 must be understood in its rightful context — as part of the sacred marriage and *Garbhādhāna Saṃskāra* hymns that elevate the act of conception into a dharmic rite. Far from being an indulgence in lust, the verse invokes Pūṣan to bless the fertile power of the wife so that righteous progeny may be born. The imagery is symbolic of fertility and creation, not sensuality. To misread such passages as erotic is to strip them of their ritual, moral, and spiritual meaning, and to ignore the consistent teaching of Sanātana Dharma — that sexual union is sanctioned only within dharma and solely for the noble purpose of progeny."

Allegations-

As per Brihadaranyaka Upanishad 6.4.20-22 this verse should be recited before sexual intercourse after embracing each other. The passage from Brihadaranyaka Upanishad which is a commentary on this verse also tells a sex position in obscene manner, for more information readers are requested to go through the article Hinduism and Lust

Refutation-

I have already debunked these allegations on Brihadaranyaka Upanishad 6.4.20-22 with Context in my Article –

Refutation of " Hinduism and Lust " Article by Vedkabhed

This entire article is a response and rebuttal to the blogs called VedKaBhed regarding their claims of " Hinduism and Lust ". This Article Has Been Divided into the Following Various Sections containing various Subsections for Easier Access and Navigation. You Can Explore Each Sub- Section Simply by Clicking on the Linked Titles Below. 0. … Continue reading

Hinduphobes Exposed! 0

I will reattach the same debunk here once again-

Refutation-

Addressing the allegations regarding Bṛhadāraṇyaka Upaniṣad 6.4.9–10 and 6.4.20–22 — the context in these passages is clearly about the *Garbhādhāna Saṃskāra* (conception rite) and the process of reproduction aimed at obtaining progeny. As I have already established earlier in this article, Sanātana Dharma permits sexual intercourse solely for the purpose of begetting children in accordance with dharmic injunctions, and never as an act driven by lustful desires or mere sensual gratification.

Srimad Bhagvatam 11.5.13

The smelling of wine (in the Sautrāmani sacrifice) is laid down as its intake (and no drinking of liquor is permitted) ; a beast is to be (symbolically) offered to the deities (by touching it) in sacrifices, but no killing for meat-eating is allowed; simi-larly, sexual intercourse (with one's wife) is to be indulged in for procreation but not for sexual enjoyment. But people do not understand this pure course of their own dharma.

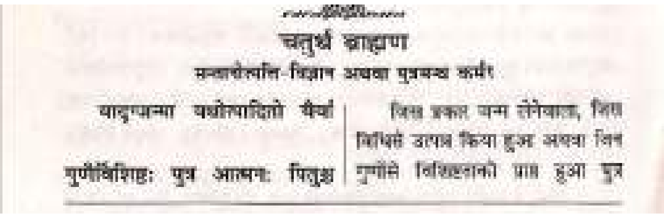
13. The smelling of wine (in the *Sautrāmani sacrifice*) is laid down as its intake (and no drinking of liquor is permitted); a beast is to be (symbolically) offered to the deities (by touching it) in sacrifices, but no killing for meat-eating is allowed; similarly, sexual intercourse (with one's wife) is to be indulged in for procreation but not for sexual enjoyment. But people do not understand this pure course of their own *dharma*.

Brihadaranyaka Upanishad 6th Adhaya 4th Brahmana Geeta Press Gorakhpur

जिस प्रकार जन्म लेनेवाला, जिस विधिसे उत्पन्न किया हुआ अथवा जिन गुणोंसे विशिष्टताको प्राप्त हुआ पुत्र अपने तथा पिताके लिये लोक-परलोकमें हितकारी होता है; वैसे पुत्रकी उत्पत्ति कैसे हो? यह बतानेके लिये अथवा ऐसे पुत्रकी प्राप्तिके उपायका सम्पादन करनेके लिये यह चतुर्थ ब्राह्मण प्रारम्भकिया जाता है। जिस प्राणोपासक पुरुषने श्रीमन्थ-कर्मका सम्पादन कर लिया है, उसीका पुत्रमन्थ कर्ममें अधिकार है। साधक जब पुत्रमन्थ करना चाहता है तब वह श्रीमन्थ-कर्मका अनुष्ठान करके पत्नीके ऋतुकालकी प्रतीक्षा करता है; यह बात रेतस् (शुक्र) को ओषधि आदिका रसतम (सारतम) बताकर उसकी प्रशंसा करनेसे जानी जाती है

Just as a son—by the manner in which he is born, the method by which he is begotten, or the qualities with which he is endowed—becomes beneficial for both himself and his father in this world and the next, so too arises the question: *How should such a son be brought into being?* In order to explain this, or to set forth the means for obtaining such a son, this fourth Brāhmaṇa is begun.

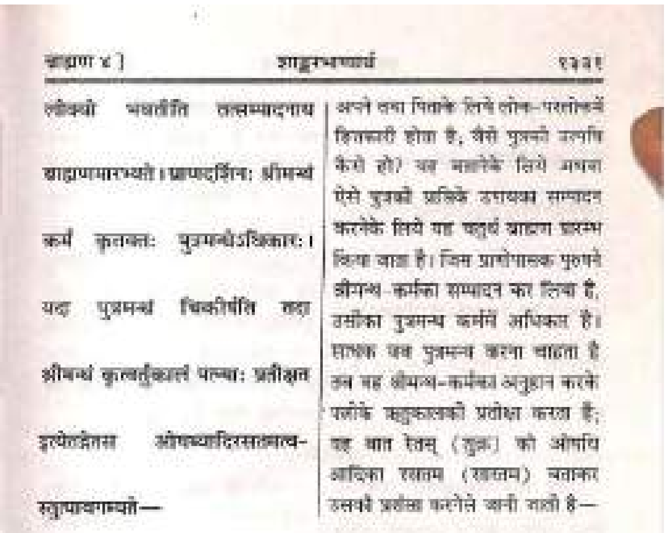
Only the son of a Prāṇopāsaka (one devoted to the worship of prāṇa) who has completed the Śrīmantha-karma is entitled to perform the Putramantha-karma. When the aspirant wishes to perform the *Putramantha*, he first undertakes the Śrīmantha-karma and then waits for his wife's *ṛtukāla* (the fertile period). This is understood from the praise of *retas* (semen), which is described as the very essence (*sāratama*) of plants, herbs, and the like.


चतुर्थ ब्राह्मण

सन्तानोत्पत्ति-विज्ञान अथवा पुत्रमन्थ कर्म

यादृग्जन्मा यथोत्पादितो यैर्वा गुणैर्विशिष्टः पुत्र आत्मनः पितुश्च

जिस प्रकार जन्म लेनेवाला, जिस विधिसे उत्पन्न किया हुआ अथवा जिन गुणोंसे विशिष्टताको प्राप्त हुआ पुत्र


ब्राह्मण ४] शाङ्करभाष्यार्थ १३३१

लोकयो भवतीति तत्सम्पादनाय ब्राह्मणमारभ्यते । प्राणदर्शिनः श्रीमन्थं कर्म कृतवतः पुत्रमन्थेऽधिकारः । यदा पुत्रमन्थं चिकीर्षति तदा श्रीमन्थं कृत्वर्तुकालं पत्न्याः प्रतीक्षत इत्येतद्रेतस ओषध्यादिरसतमत्व-स्तुत्यावगम्यते—

अपने तथा पिताके लिये लोक-परलोकमें हितकारी होता है, वैसे पुत्रकी उत्पत्ति कैसे हो? यह बतानेके लिये अथवा ऐसे पुत्रकी प्राप्तिके उपायका सम्पादन करनेके लिये यह चतुर्थ ब्राह्मण प्रारम्भ किया जाता है। जिस प्राणोपासक पुरुषने श्रीमन्थ-कर्मका सम्पादन कर लिया है, उसीका पुत्रमन्थ कर्ममें अधिकार है। साधक जब पुत्रमन्थ करना चाहता है तब वह श्रीमन्थ-कर्मका अनुष्ठान करके पत्नीके ऋतुकालकी प्रतीक्षा करता है; यह बात रेतस् (शुक्र) को ओषधि आदिका रसतम (सारतम) बताकर उसकी प्रशंसा करनेसे जानी जाती है—

Importance of Having Progeny in Sanātana Dharma

Manu Smriti 9.137

व्यक्ति पुत्र द्वारा स्वर्गादि लोकों को प्राप्त करता है तथा पौत्र द्वारा वहाँ चिरकाल तक विद्यमान रहता है। इसके अतिरिक्त पुत्र के पौत्र से तो वह आदित्यलोक को ही प्राप्त कर लेता है।। १३७ ।।

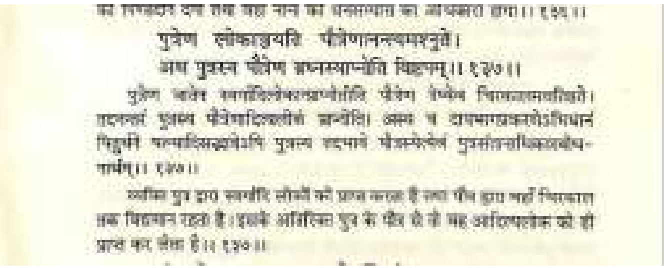
A man attains heavenly realms through his son, and through his grandson he remains there for a long time. Moreover, through his son's son, he attains even the world of the Sun (Āditya-loka). (137)

Acharya Kulluka Bhatta said in his commentary –

पुत्रेण जातेन स्वर्गादिलोकान्प्राप्नोतीति पौत्रेण तेष्वेव चिरकालमवतिष्ठते । तदनन्तरं पुत्रस्य पौत्रेणादित्यलोकं प्राप्नोति । अस्य च दायभागप्रकरणेऽभिधानं पितुर्धने पत्न्यादिसद्भावेऽपि पुत्रस्य तदभावे पौत्रस्येत्येवं पुत्रसंतानाधिकारबोध-नार्थम् ।। १३७ ।।

By a son being born, a man attains the heavenly realms such as Svarga; through a grandson, he

remains established in those same realms for a long time; and thereafter, through the grandson of his son, he attains the world of the Sun (*Āditya-loka*).



Manu Smriti 9.138

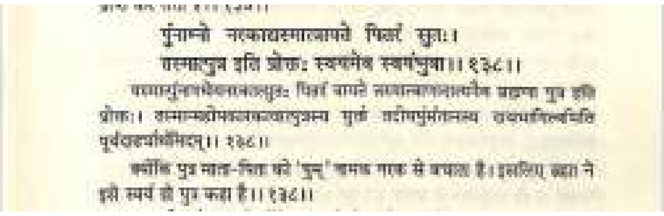
क्योंकि पुत्र माता-पिता को 'पुम्' नामक नरक से बचाता है। इसलिए ब्रह्मा ने इसे स्वयं ही पुत्र कहा है।। १३८ ।।

For a son saves his mother and father from the hell called *Pum*. Therefore, Brahmā Himself has called him “putra” (son). (138)

Acharya Kulluka Bhatta said in his commentary –

यस्मात्पुंनामधेयनरकात्सुतः पितरं त्रायते तस्मात्त्राणादात्मनैव ब्रह्मणा पुत्र इति प्रोक्तः। तस्मान्महोपकारकत्वात्पुत्रस्य युक्तं तदीयपुंसंतानस्य दायभागित्वमिति पूर्वदाढर्यार्थमिदम् ।। १३८।।

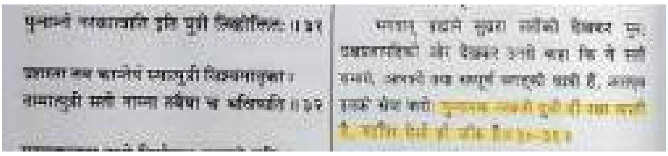
Since a son (*suta*) saves his father from the hell named *Puṃ*, therefore, by reason of this deliverance, Brahmā Himself has called him *putra* (“son”).



Linga Purana 5.30-33 states –

पुन्नामक नरकसे पुत्री ही रक्षा करती है, यहाँपर ऐसी ही उक्ति है॥ ३०-३१॥

“It is stated here likewise that it is the daughter who delivers (her parents) from the hell called *Punnāmaka*.” (verses 30–31)



Thus, the significance of begetting progeny in Sanātana Dharma stands clearly established.

Bṛhadāraṇyaka Upaniṣad 6.4.4 — Sexual union, when undertaken for the purpose of begetting

progeny, is regarded as a *yajña* (sacred offering), not as an act for satisfying lust.

निश्चय ही इस मैथुनकर्मको वाजपेयसम्पन्न जाननेवाले अरुणनन्दन उद्दालक कहते हैं, इसे उस रूपमें जाननेवाले मुद्गलपुत्र नाक कहते हैं तथा इसे उक्त रूपमें जाननेवाले कुमारहारित मुनि भी कहते हैं कि 'बहुत-से ऐसे मरणधर्मा नाममात्रके ब्राह्मण हैं, जो निरिन्द्रिय, सुकृतहीन और मैथुन-विज्ञानसे अपरिचित होकर भी मैथुनकर्ममें आसक्तिपूर्वक प्रवृत्त होते हैं, वे परलोकसे भ्रष्ट हो जाते हैं। यदि पत्नीका ऋतुकाल प्राप्त होनेसे पूर्व इस प्राणोपासकका वीर्य अधिक या कम सोते समय अथवा जागते समय गिर जाता है (तो उसे निम्नाङ्कित प्रायश्चित्त करना चाहिये) ॥ ४ ॥

Indeed, this act of intercourse is described by Aruṇānandana Uddālaka, who knows it in the form connected with the *Vājapeya* (sacrifice); it is described in that form by Naka, son of Mudgala; and in the same way by the sage Kumārahārita. They say: 'There are many such Brahmins, merely so in name, who are subject to death, devoid of the senses (through negligence), devoid of merit, and ignorant of the knowledge of intercourse, yet engage in the act of intercourse with attachment—they become degraded in the next world. If, before the wife's *ṛtukāla* (fertile period) has arrived, the semen of this worshipper of life (*prāṇopāsaka*) is discharged—whether in greater or lesser quantity—while sleeping or while awake, (then he should perform the following expiations as prescribed).' " (Verse 4)

एतद्ध स्म वै तद् विद्वानुद्दालक आरुणिराहैतद्ध स्म वै तद्विद्वान्नाको मौद्गल्य आहैतद्ध स्म वै तद्विद्वान् कुमारहारित आह बहवो मर्या ब्राह्मणायना निरिन्द्रिया विसुकृतोऽस्माल्लोकात् प्रयन्ति य इदमविद्वांसोऽधोपहासं चरन्तीति बहु वा इदं सुप्तस्य वा जाग्रतो वा रेतः स्कन्दति ॥ ४ ॥

निश्चय ही इस मैथुनकर्मको वाजपेयसम्पन्न जाननेवाले अरुणनन्दन उद्दालक कहते हैं, इसे उस रूपमें जाननेवाले मुद्गलपुत्र नाक कहते हैं तथा इसे उक्त रूपमें

१३३६ बृहदारण्यकोपनिषद् [अध्याय ६

जाननेवाले कुमारहारित मुनि भी कहते हैं कि 'बहुत-से ऐसे मरणधर्मा नाममात्रके ब्राह्मण हैं, जो निरिन्द्रिय, सुकृतहीन और मैथुन-विज्ञानसे अपरिचित होकर भी मैथुनकर्ममें आसक्तिपूर्वक प्रवृत्त होते हैं, वे परलोकसे भ्रष्ट हो जाते हैं। यदि पत्नीका ऋतुकाल प्राप्त होनेसे पूर्व इस प्राणोपासकका वीर्य अधिक या कम सोते समय अथवा जागते समय गिर जाता है (तो उसे निम्नाङ्कित प्रायश्चित्त करना चाहिये) ॥ ४ ॥

One of the most important rites is the *Garbhādhāraṇa Saṃskāra*. In Sanātana Dharma, there are sixteen *saṃskāras* for a human being, among which *Garbhādhāraṇa* is performed **before** conceiving a child. This means

that during the actual union, this sacrament is carried out with the chanting of mantras to invoke the blessings of God and to obtain virtuous, desired progeny.

गार्भेर्होमैर्जातकर्मचौडमौञ्जीनिबन्धनैः । बैजिकं गार्भिकं चैनं द्विजानामपमृज्यते ॥ मनु. समृ.२.२७ ॥
Of twice-born men the taint of seed and womb is removed by the 'Libations in connection with Pregnancy' and by 'Jātakarman' (Rites attendant upon birth), 'Chauda' (Tonsure) and 'Mauñjībandhana' (Tying of the grass-girdle). (27)
विष्णुर्योनिं कल्पयतु
प्रजापंतिर्धाता गर्भं दधातु ते ॥
(ऋ. वेद.१०/१८४/१)
गर्भं धेहि सिनीवालि
धंत्तं पुष्करस्रजा ॥ (ऋ.वेद.
१०/१८४/२)
हिर॒ण्ययीं अरणी
दश॒मे मा॒सि सूतंवे ॥ (ऋ. वेद. १०/१८४/३)
May Vişnu construct the womb, may Tvastā fabricate the members, may Prajāpati sprinkle (theseed), may Dhātā cherish your embryo. Sustain the embryo, Sinīvāli, sustain the embryo, Sarasvati, may the divine Aśvins, garlanded withlotuses, sustain your embryo. We invoke your embryo which the A'vins have churned with the golden pieces of touchwood, that youmay bring it forth in the tenth month.

Pandit Dinanath Shastri ji in his book Sanatan Dharmloka adds few important points that must be noted and followed while Garbhadhaaran sanskaar otherwise it could affect the future of child.

'गर्भाधानं प्रथमतः' । (व्याසस्मृति १।१६)
यह संस्कार पितृ-ऋणके संशोधनार्थ और धार्मिक संततिके उत्पादनार्थ किया जाता है। इस संस्कारसे बीज एवं गर्भसे सम्बद्ध मलिनता नष्ट हो जाती है तथा क्षेत्रका संस्कार हो जाता है। इसमें कामभाव न करके धर्म-भाव किया जाता है। यह बालकका संस्कार नहीं; पर बालक बननेका संस्कार है। इसमें सावधानता न करनेसे बालकका भविष्य नष्ट हो जाता है। काममूलक-मैथुनसे सन्तान कामवाली उत्पन्न होती है; उसमें आगे चलकर व्यभिचारकी भी आशङ्का रहती है। संस्काररूपसे वैध गर्भाधान होनेपर उसमें-'अमावास्यामष्टमीं च पौर्णमासीं चतुर्दशीम् । ब्रह्मचारी भवेन्नित्य-मप्युतौ स्नातको द्विजः' ।। (मनु० ४।१२८) ('स्नातक द्विजको चाहिए कि पत्नीका ऋतुकाल आने पर भी अमावास्या, अष्टमी, पूर्णिमा और चतुर्दशी तिथियोंको सदा ब्रह्मचर्यका ही पालन करे) ।' इन अमावास्या, अष्टमी, पूर्णिमा और चतुर्दशी आदिको ब्रह्मचारी रहने आदि नियमोंका पालन अनिवार्य होनेसे धर्मानुकूलता आ जाती है। 'धर्माविरुद्धो भूतेषु कामोऽस्मि भरतर्षभ ।' (गीता ७ । ११) (भरतश्रेष्ठ ! मैं सम्पूर्ण भूतोंमें धर्मानुकूल काम हूँ)। 'प्रजन-श्चास्मि कन्दर्पः' (गीता १०।२८) ('मैं शास्त्रोक्तरीतिसे सन्तानकी उत्पत्तिका हेतुभूत कामदेव हूँ।') इस प्रकार धर्मसे अविरुद्ध होने पर वही काम भगवद्रूप हो जाता है । यही समय भावी सन्तानके

जीवनके मूल रखनेका होता है। इस समय माता-पिताकी मानसिक तथा शारीरिक स्थिति जैसी शुद्ध-पवित्र होगी; बालकका मन और शरीर भी उससे वैसा ही प्रभावित होगा।
यदि माता-पिता केवल कामवासना रक्खेंगे तो उनकी सन्तान भी वैसी ही कामी होगी। अतः गर्भाधानके समय शरीरकी नीरोगताके साथ माता-पिताका मन भी स्वस्थ और धर्मान्वित हो-यह आवश्यक है। तब माता-पिताके विचार गर्भ-समयमें जैसे होंगे – उनका पुत्र भी वैसा ही होगा। जैसे कि सुश्रुतसंहिता शारीर-

"*Garbhādhānam prathamatah*" (Vyāsa Smṛti 1.16) — This sacrament is performed for the repayment of the debt to the ancestors (*pitṛ-ṛṇa*) and for the begetting of a righteous progeny. By this rite, the impurity connected with the seed (*bīja*) and the womb (*garbha*) is removed, and the *kṣetra* (the field — the wife's body) is sanctified. In this, the attitude is not one of lust, but of dharma. It is not a sacrament for the child already born, but a sacrament for the *becoming* of the child. If care is not taken in this rite, the future of the child is destroyed. From intercourse based on lust, lustful progeny is born; in such a child there is also the danger of future adultery.

When *garbhādhāna* is performed as a rite according to the law, then —
"*Amāvāsyām aṣṭamīṃ ca paurṇamāsīṃ caturdaśīm | Brahmacārī bhaven nityam apy uta snātako dvijaḥ*" (Manu 4.128)
("Even when his wife's *ṛtukāla* has arrived, the twice-born who has completed his studentship should observe celibacy on the *amāvāsyā* (new moon), *aṣṭamī* (8th lunar day), *pūrṇimā* (full moon), and *caturdaśī* (14th lunar day).")

The obligatory observance of such rules of continence during *amāvāsyā*, *aṣṭamī*, *pūrṇimā*, and *caturdaśī* brings harmony with dharma.

"I am desire (*kāma*) in beings which is not opposed to dharma, O best of the Bharatas." (Bhagavad Gītā 7.11)
"I am Kandarpa (the god of love) who causes generation according to the injunctions of the scriptures." (Bhagavad Gītā 10.28)

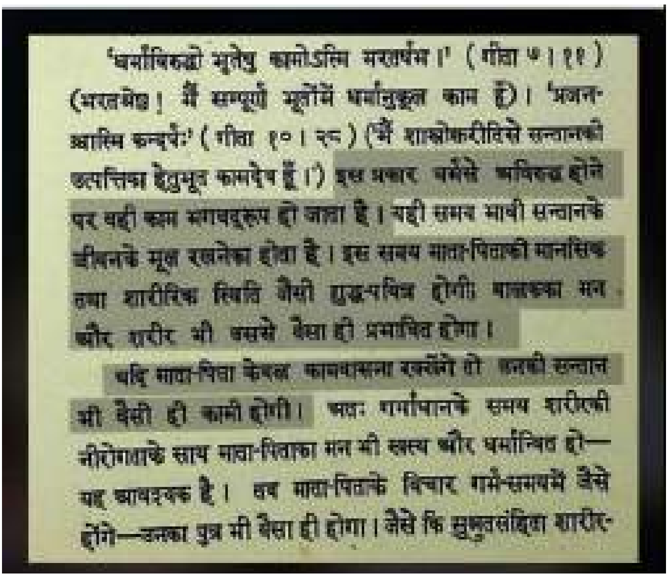
Thus, when it is not opposed to dharma, that very *kāma* becomes a form of the Lord. This is precisely the time to lay the foundation of the future child's life. At this time, the more pure and holy the mental and physical state of the parents, the more will the child's mind and body be influenced likewise.

If the parents maintain only lust, then their offspring will also be lustful. Therefore, at the time of *garbhādhāna*, along with the physical health of the body, the parents' mind must also be sound and dharmically oriented — this is essential. Then, whatever the parents' thoughts are during pregnancy, so will be the nature of their son.

१. गर्भाधान-रहस्य ।

'गर्भाधानं प्रथमतः' । (व्यासस्मृति १ । १६)

यह संस्कार पितृ-ऋणके संशोधनार्थ और धार्मिक संततिके उत्पादनार्थ किया जाता है । इस संस्कारसे बीज एवं गर्भसे सम्बद्ध मलिनता नष्ट हो जाती है तथा क्षेत्रका संस्कार हो जाता है । इसमें कामवश न करके धर्म-भाव किया जाता है । यह बालकका संस्कार नहीं; पर बालक जननेका संस्कार है । इसमें सावधानता न करनेसे बालकका भविष्य नष्ट हो जाता है । कामस्तुक-मैथुनसे सन्तान कामवाली उत्पन्न होती है; उसमें आगे चलकर व्यभिचारकी भी आशङ्का रहती है । संस्काररूपसे वैध गर्भाधान होनेपर उसमें— 'अमावास्यामष्टमीं च पौर्णमासीं चतुर्दशीम् । ब्रह्मचारी भवेन्नित्यमप्यृतौ स्नातको द्विजः' ॥ (मनु० ४।१२८) (स्नातक द्विजको चाहिए कि पत्नीका ऋतुकाल आने पर भी अमावस्या, अष्टमी, पूर्णिमा और चतुर्दशी तिथियोंको सदा ब्रह्मचर्यका ही पालन करे ।)' इन अमावास्या, अष्टमी, पूर्णिमा और चतुर्दशी आदिको ब्रह्मचारी रहने आदि नियमोंका पालन अनिवार्य होनेसे धर्मानुकूलता आ जाती है ।



'धर्माविरुद्धो भूतेषु कामोऽस्मि भरतर्षभ ।' (गीता ७ । ११) (भरतश्रेष्ठ ! मैं सम्पूर्ण भूतोंमें धर्मानुकूल काम हूँ ।) 'प्रजनश्चास्मि कन्दर्पः' (गीता १० । २८) (मैं शास्त्रोक्तरीतिसे सन्तानकी उत्पत्तिका हेतुभूत कामदेव हूँ ।') इस प्रकार धर्मसे अविरुद्ध होने पर यही काम भगवद्रूप हो जाता है । यही समय भावी सन्तानके जीवनके मूल रखनेका होता है । इस समय माता-पिताकी मानसिक तथा शारीरिक स्थिति जैसी शुद्ध-पवित्र होगी; बालकका मन और शरीर भी उससे वैसा ही प्रभावित होगा ।

यदि माता-पिता केवल कामवासना रक्खेंगे तो उनकी सन्तान भी वैसी ही कामी होगी । अतः गर्भाधानके समय शरीरकी नीरोगताके साथ माता-पिताका मन भी स्वस्थ और धर्मान्वित हो— यह आवश्यक है । तब माता-पिताके विचार गर्भ-समयमें जैसे होंगे—उनका पुत्र भी वैसा ही होगा । जैसे कि सुश्रुतसंहिता शारीर-

Coming to Brihadaranyaka Upanishad 6.4.9-10

Bṛhadāraṇyaka Upaniṣad 6.4.9–10 forms part of the instructions for Garbhādhāna Saṃskāra, the first of the Vedic conception rites performed to beget righteous and virtuous progeny . In this sacred context, the described physical acts are not for sensual gratification but are procedural elements of a yajña-like union, accompanied by mantras invoking divine blessings for marital harmony and

progeny of noble qualities. The imagery, such as the "deer pierced by a poisoned arrow," poetically conveys unwavering affection between husband and wife, essential for the child's upbringing, while verse 10 prescribes a regulated, mantra-based method to avoid conception during in auspicious times. Sanātana Dharma's injunctions — from the Vedas to the Bhagavad Gītā — permit intercourse solely within dharma for progeny, never for lust; thus, interpreting these verses as erotic is a gross misreading that strips them of their ritual, moral, and spiritual significance.

Brihadaranyaka Upanishad 6.4.9-10 hindi translation by Geeta Press Gorakhpur

वह पुरुष अपनी जिस पत्नीके सम्बन्धमें ऐसी इच्छा करे कि यह मुझे हृदयसे चाहे, उसकी योनिमें अपनी जननेन्द्रियको स्थापित करके और अपने मुखसे उसके मुखको मिलाकर उसके उपस्थभागका स्पर्श करते हुए इस मन्त्रका जप करे- 'हे वीर्य ! तुम मेरे प्रत्येक अङ्गमें प्रकट होते हो, विशेषतः हृदयसे नाड़ीद्वारा तुम्हारा प्रादुर्भाव होता है, तुम मेरे अङ्गोंके रस हो। अतः जिस प्रकार विष लगाये हुए बाणसे घायल हुई हरिणी मूच्छित हो जाती है, उसी प्रकार तुम मेरी इस पत्नीको मेरे प्रति उन्मत्त बना दो- इसे मेरे अधीन कर दो' ॥ ९ ॥

"The man, in regard to that wife about whom he wishes, 'May she love me with all her heart,' should place his organ in her vagina, join his mouth with her mouth, touch her pubic region, and recite this mantra:

'O virility (*vīrya*)! You manifest in every limb of mine, especially from the heart through the channels (*nāḍīs*); you are the essence of my limbs. Therefore, just as a doe, wounded by a poison-tipped arrow, becomes faint, in the same way, make this wife of mine infatuated with me—bring her under my control.' " (Verse 9)

Shankar Bhasya- **वह पुरुष अपनी जिस पत्नीके सम्बन्धमें ऐसी इच्छा करे कि यह मेरे प्रति कामनायुक्त हो- मुझे मनसे चाहने लगे; उसकी योनिमें अपनी जननेन्द्रियको स्थापित करके उसके मुखसे अपना मुख मिलाकर उसके उपस्थका स्पर्श करते हुए इस मन्त्रका जप करे-'अङ्गा-दङ्गादित्यादि ' ॥ ९ ॥**

"The man, in regard to that wife about whom he wishes, 'May she be filled with desire for me—may she love me in her mind,' should place his organ in her vagina, join his mouth with her mouth, touch her pubic region, and recite this mantra: *'Aṅgād aṅgād…'* etc." (Verse 9)

स यामिच्छेत् कामयेत मेति तस्यामर्थं निष्ठाय मुखेन मुखꣳ संधायोपस्थमस्या अभिमृश्य जपेदङ्गादङ्गात् संभवसि हृदयादधिजायसे। स त्वमङ्गकषायोऽसि दिग्धविद्धामिव मादयेमाममूं मयीति ॥ ९ ॥

वह पुरुष अपनी जिस पत्नीके सम्बन्धमें ऐसी इच्छा करे कि यह मुझे हृदयसे चाहे, उसकी योनिमें अपनी जननेन्द्रियको स्थापित करके और अपने मुखसे उसके मुखको मिलाकर उसके उपस्थका स्पर्श करते हुए इस मन्त्रका जप करे—'हे वीर्य! तुम मेरे प्रत्येक अङ्गसे प्रकट होते हो, विशेषतः हृदयसे नाड़ीद्वारा तुम्हारा प्रादुर्भाव होता है, तुम मेरे अङ्गोंके रस हो। अतः जिस प्रकार विष लगाये हुए बाणसे घायल हुई हरिणी मूर्छित हो जाती है, उसी प्रकार तुम मेरी इस पत्नीको मेरे प्रति उन्मत्त बना दो—इसे मेरे अधीन कर दो'॥ ९ ॥

स यां स्त्रियमिच्छेदियं मां कामयेतेति तस्यामर्थं प्रजननेन्द्रियं निष्ठाय निक्षिप्य मुखेन मुखं संधायोपस्थमस्या अभिमृश्य जपेदिमं मन्त्रमङ्गादङ्गादिति ॥ ९ ॥

वह पुरुष अपनी जिस पत्नीके सम्बन्धमें ऐसी इच्छा करे कि यह मेरे प्रति कामनायुक्त हो—मुझे मनसे चाहने लगे; उसकी योनिमें अपनी जननेन्द्रियको स्थापित करके उसके मुखसे अपना मुख मिलाकर उसके उपस्थका स्पर्श करते हुए इस मन्त्रका जप करे—'अङ्गादङ्गादित्यादि' ॥ ९ ॥

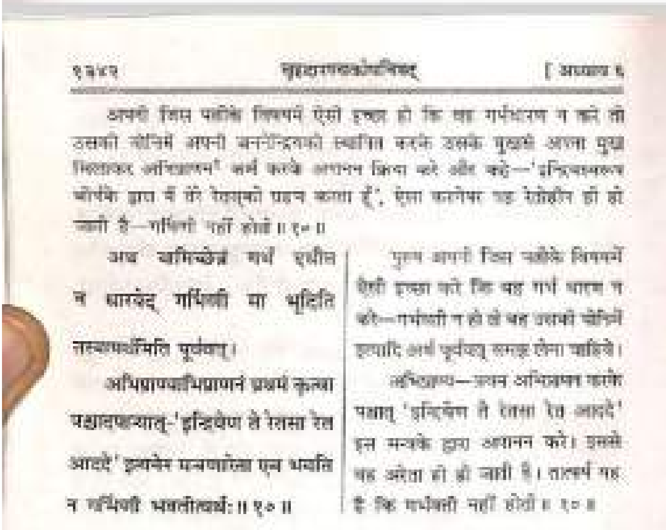
अपनी जिस पत्नीके विषयमें ऐसी इच्छा हो कि वह गर्भधारण न करे तो उसकी योनिमें अपनी जननेन्द्रियको स्थापित करके उसके मुखसे अपना मुख मिलाकर अभिप्राणन कर्म करके अपानन क्रिया करे और कहे- 'इन्द्रियस्वरूप वीर्यके द्वारा मैं तेरे रेतस्को ग्रहण करता हूँ', ऐसा करनेपर वह रेतोहीन ही हो जाती है- गर्भिणी नहीं होती ॥ १० ॥

"In regard to that wife about whom he has the desire that she should not conceive, he should place his organ in her vagina, join his mouth with her mouth, perform the act of breathing upon her (*abhiprāṇana*), then perform the act of drawing in (*apānana*), and say: 'By means of virility, which is of the nature of the senses, I take hold of your *retas* (seed).' By doing so, she becomes devoid of *retas* and does not become pregnant." (Verse 10)

Shankar Bhasya – पुरुष अपनी जिस पत्नीके विषयमें ऐसी इच्छा करे कि यह गर्भ धारण न करे-गर्भवती न हो तो वह उसकी योनिमें इत्यादि अर्थ पूर्ववत् समझ लेना चाहिये।
अभिप्राण्य- प्रथम अभिप्राणन करके पश्चात् 'इन्द्रियेण ते रेतसा रेत आददे' इस मन्त्रके द्वारा अपानन करे। इससे वह अरेता ही हो जाती है। तात्पर्य यह है कि गर्भवती नहीं होती ॥ १० ॥

In regard to that wife about whom a man wishes that she should not conceive—should not become pregnant—he should understand the procedure in her case as being the same in meaning as described before concerning the placing (of the organ) in the vagina, etc.

Having first performed *abhiprāṇana* (breathing upon her), he should then, with the mantra *'Indriyeṇa te retasā reta ādade'* ('With the virility which is of the nature of the senses, I take away your *retas*'), perform *apānana* (drawing in). By this, she becomes without *retas*—that is, she does not become pregnant." (Verse 10)


मुखः संधायाभिप्राण्यापान्यादिन्द्रियेण ते रेतसा रेत आदद
इत्यरेता एव भवति ॥ १० ॥

Coming to Brihadaranyaka Upanishad 6.4.20-22

Bṛhadāraṇyaka Upaniṣad 6.4.20–22 is a detailed liturgical guide for the Garbhādhāna Saṃskāra, the Vedic conception rite performed to beget virtuous progeny, not an erotic manual.. In Sanātana Dharma, as affirmed in Śrīmad Bhāgavatam 11.5.13, Manusmṛti 2.27, and Bhagavad Gītā 7.11, sexual union is sanctioned only within marriage and only for procreation, never for lustful indulgence. These verses meticulously combine ritual actions with sacred mantras — invoking Viṣṇu, Sūrya, Prajāpati, Dhātā, Sinīvālī, and the Aśvins — to sanctify the womb, harmonize the couple with cosmic forces, and ensure auspicious conception. The occasional mention of bodily gestures is procedural, just as other Vedic rites describe physical acts for offering or worship, and gains meaning only within the yajña-like context of the saṃskāra. Misinterpreting these sacramental passages as "sex positions" is a modern distortion that ignores their sacred intent, replacing their spiritual, moral, and ritual depth with a crude, sensationalized reading that demeans a solemn dharmic ceremony.

Brihadaranyaka Upanishad 6.4.20-22 Geeta Press Gorakhpur hindi translation-

तदनन्तर पति अपनी कामनाके अनुसार पत्नीको खीर आदि भोजन करानेके पश्चात् शयनकालमें 'अमोऽहमस्मि' इत्यादि मन्त्र पढ़कर उसका आलिङ्गन करे। [उस मन्त्रका भाव इस प्रकार है-] 'देवि! मैं प्राण हूँ, तुम वाक् हो; तुम वाक् हो, मैं प्राण हूँ, मैं साम हूँ, तुम ऋत हो; मैं आकाश हूँ, तुम पृथ्वी हो; अतः आओ, हम दोनों दम्पति एक-दूसरेका आलिङ्गन करें, एक साथ रेतस् धारण करें, जिससे हमें पुरुषत्वविशिष्ट पुत्रका लाभ हो ॥ २० ॥

After that, the husband, according to his wish, should feed his wife with kheer or similar food, and at bedtime, reciting the mantra beginning with "Amo'hamasmi," should embrace her.
[The meaning of that mantra is as follows:]
"O Devi! I am *prāṇa* (vital breath), you are *vāk* (speech); you are *vāk*, I am *prāṇa*; I am *sāma* (the Sāma Veda), you are *ṛta* (cosmic order); I am the sky, you are the earth. Therefore, come, O wife, let us both embrace one another, let us together hold the seed (*retas*), so that we may obtain a son endowed with manliness." (Verse 20)

अथैनामभिपद्यतेऽमोऽहमस्मि सा त्वꣳसा त्वमस्यमोऽहं सामाहमस्मि ऋक् त्वं द्यौरहं पृथिवी त्वं तावेहि सꣳरभावहै सह रेतो दधावहै पुꣳसे पुत्राय वित्तय इति ॥ २० ॥

तदनन्तर पति अपनी कामनाके अनुसार पत्नीको खीर आदि भोजन करानेके पश्चात् शयनकालमें 'अमोऽहमस्मि' इत्यादि मन्त्र पढ़कर उसका आलिङ्गन करे। [उस मन्त्रका भाव इस प्रकार है—] 'देवि! मैं प्राण हूँ, तुम वाक् हो; तुम वाक् हो, मैं प्राण हूँ, मैं साम हूँ, तुम ऋक् हो; मैं आकाश हूँ, तुम पृथ्वी हो। अतः आओ, हम दोनों दम्पति एक-दूसरेका आलिङ्गन करें, एक साथ रेतस् धारण करें, जिससे हमें पुंस्त्वविशिष्ट पुत्रका लाभ हो। २० ॥

अथैनामभिमन्त्र्य क्षीरौदनादि यथायथकामं भुक्त्वेति वाक्यशेषः। संवेशनकालेऽमोऽहमस्मीत्यादि-मन्त्रेणाभिपद्यते ॥ २० ॥

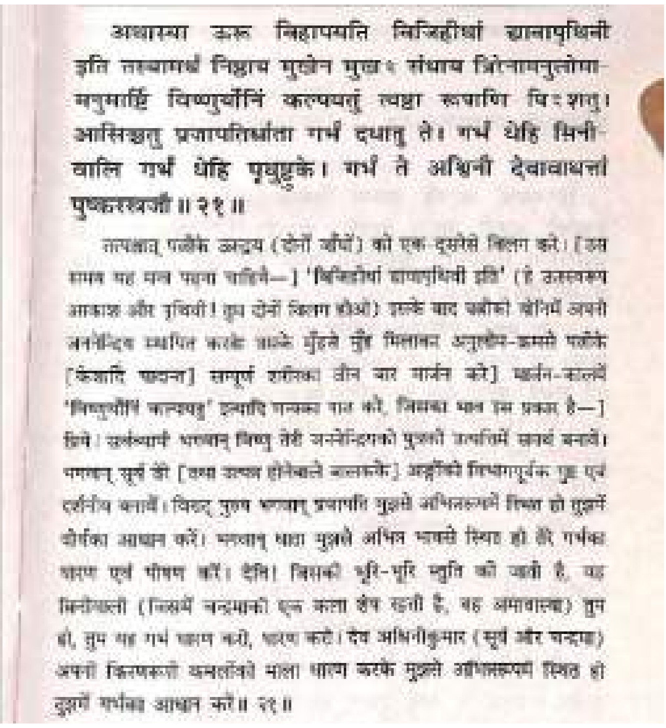
तदनन्तर इस पत्नीको अभिमन्त्रित करके जैसी संतानकी इच्छा हो, उसके अनुसार खीर आदि भोजन करनेके पश्चात् उसके साथ शयन करे। यह क्रम समझना चाहिये। शयनकालमें 'अमोऽहमस्मि' इत्यादि मन्त्रसे पत्नीका आलिङ्गन करे ॥ २० ॥

तत्पश्चात् पत्नीके ऊरुद्वय (दोनों जाँघों) को एक-दूसरेसे विलग करे। [उस समय यह मन्त्र पढ़ना चाहिये- 'विजिहीथां द्यावापृथिवी इति' (हे ऊरुस्वरूप आकाश और पृथिवी ! तुम दोनों विलग होओ) इसके बाद पत्नीकी योनिमें अपनी जननेन्द्रिय स्थापित करके उसके मुँहसे मुँह मिलाकर अनुलोम-क्रमसे पत्नीके [केशादि पादान्त] सम्पूर्ण शरीरका तीन बार मार्जन करे] मार्जन-कालमें 'विष्णुर्योनिं कल्पयतु' इत्यादि मन्त्रका पाठ करे, जिसका भाव इस प्रकार है-] प्रिये ! सर्वव्यापी भगवान् विष्णु तेरी जननेन्द्रियको पुत्रकी उत्पत्तिमें समर्थ बनावें। भगवान् सूर्य तेरे [तथा उत्पन्न होनेवाले बालकके] अङ्गोंको विभागपूर्वक पुष्ट एवं दर्शनीय बनावें। विराट् पुरुष भगवान् प्रजापति मुझसे अभिन्नरूपमें स्थित हो तुझमें वीर्यका आधान करें। भगवान् धाता मुझसे अभिन्न भावसे स्थित हो तेरे गर्भका धारण एवं पोषण करें। देवि ! जिसकी भूरि-भूरि स्तुति की जाती है, वह सिनीवाली (जिसमें चन्द्रमाकी एक कला शेष रहती है, वह अमावास्या) तुम हो, तुम यह गर्भ धारण करो, धारण करो। देव अश्विनीकुमार (सूर्य और चन्द्रमा) अपनी किरणरूपी कमलोंकी माला धारण करके मुझसे अभिन्नरूपमें स्थित हो तुझमें गर्भका आधान करें ॥ २१ ॥

After that, he should separate the wife's two thighs from each other.
[At that time, he should recite the mantra "Vijihīthāṃ dyāvāpṛthivī iti" — "O Heaven and Earth, in the form of thighs! You two be separated." Then, placing his organ in the wife's vagina, joining his mouth with her mouth, he should, in regular order,

stroke the entire body of the wife — from head to feet — three times.]
During the stroking, he should recite the mantra beginning with “Viṣṇur yoniṃ kalpayatu,” the meaning of which is as follows:

“O beloved! May the all-pervading Lord Viṣṇu make your generative organ fit for producing a son. May the Sun God form and strengthen the limbs of both you and the child to be born, making them well-shaped and pleasing. May the Cosmic Person, Lord Prajāpati, abiding as one with me, deposit the seed in you. May Lord Dhātā, abiding as one with me, uphold and nourish your embryo. O Devi! You who are Sinīvālī, much praised (the lunar day of Amāvāsyā, when only one digit of the moon remains), sustain this embryo, sustain it. May the twin Aśvins, divine physicians, adorned with garlands of lotus-like rays (of Sun and Moon), abiding as one with me, deposit the embryo in you.” (Verse 21)


अथास्या ऊरू विहापयति विजिहीथां द्यावापृथिवी इति तस्यामर्थं निष्ठाय मुखेन मुखं संधाय त्रिरेनामनुलोमामनुमार्ष्टि विष्णुर्योनिं कल्पयतु त्वष्टा रूपाणि पिंशतु। आसिञ्चतु प्रजापतिर्धाता गर्भं दधातु ते। गर्भं धेहि सिनीवालि गर्भं धेहि पृथुष्टुके। गर्भं ते अश्विनौ देवावाधत्तां पुष्करस्रजौ ॥ २१ ॥

तत्पश्चात् पत्नीके ऊरुद्वय (दोनों जाँघें) को एक-दूसरेसे विलग करे। [उस समय यह मन्त्र पढ़ना चाहिये—] 'विजिहीथां द्यावापृथिवी इति' (हे उसरूप आकाश और पृथिवी! तुम दोनों विलग होओ) इसके बाद पत्नीकी योनिमें अपनी जननेन्द्रिय स्थापित करके उसके मुँहसे मुँह मिलाकर अनुलोम-क्रमसे पत्नीके [केशादि पादान्त] सम्पूर्ण शरीरका तीन बार मार्जन करे] मार्जन-कालमें 'विष्णुर्योनिं कल्पयतु' इत्यादि मन्त्रका पाठ करे, जिसका भाव इस प्रकार है—] प्रिये! सर्वव्यापी भगवान् विष्णु तेरी जननेन्द्रियको पुत्रकी उत्पत्तिमें समर्थ बनावें। भगवान् सूर्य तेरे [तथा उत्पन्न होनेवाले बालकके] अङ्गोंको विभागपूर्वक सुन्दर एवं दर्शनीय बनावें। विराट् पुरुष भगवान् प्रजापति मुझसे अभिन्नरूपमें स्थित हो तुझमें वीर्यका आधान करें। भगवान् धाता मुझसे अभिन्न भावसे स्थित हो तेरे गर्भका धारण एवं पोषण करें। देवि! जिसकी भूरि-भूरि स्तुति की जाती है, वह सिनीवाली (जिसमें चन्द्रमाकी एक कला शेष रहती है, वह अमावास्या) तुम हो, तुम यह गर्भ धारण करो, धारण करो। देव अश्विनीकुमार (सूर्य और चन्द्रमा) अपनी किरणरूपी कमलोंकी माला धारण करके मुझसे अभिन्नरूपमें स्थित हो तुझमें गर्भका आधान करें॥ २१ ॥

प्राचीन कालमें ज्योतिर्मयी अरणियाँ थीं, जिनसे अश्विनीकुमारोंने मन्थन किया। उस मन्थनसे अमृतरूप गर्भ प्रकट हुआ। उसी अमृतरूप गर्भको हम तेरी कुक्षिमें स्थापित करते हैं। इसलिये कि तू इसे दसवें महीनमें उत्पन्न कर सके। जैसे पृथ्वीका गर्भ अग्नि है, जैसे स्वर्गीय भूमि इन्द्रसे गर्भवती है, जैसे दिशओंका गर्भ वायु है, उसी प्रकार में तुझमें पुत्ररूप गर्भ स्थापित करता हूँ, अमुक देवि ! ॥ २२ ॥

In ancient times there were radiant, golden *araṇis* (sacrificial fire-sticks), with which the twin Aśvins churned. From that churning emerged the ambrosia-like embryo. That very ambrosia-like embryo we now place within your womb, so that you may bring it forth in the tenth month. Just as the womb of the earth contains fire, just as the

heavenly region is made pregnant by Indra, just as the womb of the quarters contains wind — in the same way, O (name of the) Devi, I place within you the embryo in the form of a son. (Verse 22)

Shankar Bhasya- **असौ' पदके द्वारा यह सूचित किया गया है कि अन्तमें पत्नीका नामोच्चारण करना चाहिये ॥ २२ ॥**

By the word *"asau"* ("this one"), it is indicated that at the end the name of the wife should be pronounced. (Verse 22)

हिरण्मयी अरणी याभ्यां निर्मन्थतामश्विनौ, तं ते गर्भं हवामहे दशमे मासि सूतये। यथाग्निगर्भा पृथिवी यथा द्यौरिन्द्रेण गर्भिणी। वायुर्दिशां तथा गर्भ एवं गर्भं दधामि तेऽसाविति ॥ २२ ॥

प्राचीन कालमें ज्योतिर्मयी अरणियाँ थीं, जिनसे अश्विनीकुमारोंने मन्थन किया। उस मन्थनसे अमृतरूप गर्भ प्रकट हुआ। उसी अमृतरूप गर्भको हम तेरी कुक्षिमें स्थापित करते हैं। इसलिये कि तू उसे दसवें महीनेमें उत्पन्न कर सके। जैसे पृथ्वीका गर्भ अग्नि है, जैसे स्वर्गीय भूमि इन्द्रसे गर्भवती है, जैसे दिशाओंका गर्भ वायु है, उसी प्रकार मैं तुझमें पुत्ररूप गर्भ स्थापित करता हूँ, अमुक देवि! ॥ २२ ॥

अन्ते नाम गृह्णात्यसाविति भाष्य: ॥ २२ ॥

'असौ' पदके द्वारा यह सूचित किया गया है कि अन्तमें पत्नीका नामोच्चारण करना चाहिये ॥ २२ ॥

CONCLUSION-

Moreover, there is no place for "sex positions" or similar notions in Sanatan Dharma, as lust-driven intercourse is clearly condemned in the Shastras. Lust is described as a gateway to hell, leading to moral downfall and spiritual ruin. Sexual union is sanctioned solely for the sacred purpose of conceiving progeny, not for gratifying sensual desire.
Mahabharat 12.110.23 Geeta Press Gorakhpur

जिनका भोजन स्वादके लिये नहीं, जीवनयात्राका निर्वाह करनेके लिये होता है, जो विषयवासनाकी तृप्तिके लिये नहीं, संतानकी इच्छासे मैथुनमें प्रवृत्त होते हैं तथा जिनकी वाणी केवल सत्य बोलनेके लिये है, वे समस्त संकटोंसे पार हो जाते हैं

Those whose eating is not for taste but for sustaining life, who engage in intercourse not for the satisfaction of sensual desire but for the wish to have children, and whose speech is only for speaking the truth — they cross over all difficulties.

यात्रार्थं भोजनं येषां संतानार्थं च मैथुनम्।
वाक् सत्यवचनार्थाय दुर्गाण्यतितरन्ति ते ॥ २३ ॥

जिनका भोजन स्वादके लिये नहीं, जीवनयात्राका निर्वाह करनेके लिये होता है, जो विषयवासनाकी तृप्तिके लिये नहीं, संतानकी इच्छासे मैथुनमें प्रवृत्त होते हैं तथा जिनकी वाणी केवल सत्य बोलनेके लिये है, वे समस्त संकटोंसे पार हो जाते हैं ॥ २३ ॥

Srimad Bhagvatam 11.5.13

The smelling of wine (in the Sautrāmani sacrifice) is laid down as its intake (and no drinking of liquor is

permitted); a beast is to be (symbolically) offered to the deities (by touching it) in sacrifices, but no killing for meat-eating is allowed; simi-larly, sexual intercourse (with one's wife) is to be indulged in for procreation but not for sexual enjoyment. But people do not understand this pure course of their own dharma.

13. The smelling of wine (in the *Sautrāmaṇi sacrifice*) is laid down as its intake (and no drinking of liquor is permitted); a beast is to be (symbolically) offered to the deities (by touching it) in sacrifices, but no killing for meat-eating is allowed; simi-larly, sexual intercourse (with one's wife) is to be indulged in for procreation but not for sexual enjoyment. But people do not understand this pure course of their own *dharma*.

Mahabharat Anushashan Parva Adhaya 25 sloka 65

जो काम, क्रोध और लोभको जीतकर तीर्थोंमें स्नान करता है उसे उस तीर्थयात्राके पुण्यसे कोई वस्तु दुर्लभ नहीं रहती ।। ६५ ।।

"He who, having conquered lust, anger, and greed, bathes in holy pilgrimages—nothing remains unattainable to him due to the merit of that pilgrimage."

कामं क्रोधं च लोभं च यो जित्वा तीर्थमावसेत् ।
न तेन किञ्चिन्न प्राप्तं तीर्थाभिगमनाद् भवेत् ।। ६५ ।।
जो काम, क्रोध और लोभको जीतकर तीर्थोंमें स्नान करता है उसे उस तीर्थयात्राके पुण्यसे कोई वस्तु दुर्लभ नहीं रहती ।। ६५ ।।

Srimad Bhagavad Geeta 16.21 Shankar Bhashya Geeta Press Gorakhpur

आत्माका नाश करनेवाले, ये तीन प्रकारके दोष, नरकप्राप्तिके द्वार हैं। इनमें प्रवेश करनेमात्रसे ही आत्मा नष्ट हो जाता है, अर्थात् किसी पुरुषार्थके योग्य नहीं रहता। इसलिये ये तीनों आत्माका नाश करनेवाले द्वार कहलाते हैं।
वे कौन हैं? काम, क्रोध और लोभ। सुतरां इन तीनोंका त्याग कर देना चाहिये। क्योंकि ये काम आदि तीनों नरकद्वार आत्माका नाश करनेवाले हैं, इसलिये इनका त्याग कर देना चाहिये। यह त्यागकी स्तुति है ॥ २१ ॥

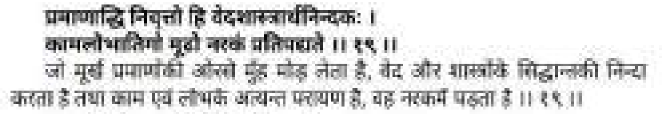
There are three types of faults that lead to the destruction of the soul and open the gates to hell: desire, anger, and greed. As soon as one falls into them, the soul is ruined and becomes unfit for any noble pursuit. Therefore, these three are called the gates of hell and must be renounced, because they destroy the soul."

त्रिविधं नरकस्येदं द्वारं नाशनमात्मनः ।
कामः क्रोधस्तथा लोभस्तस्मादेतत्त्रयं त्यजेत् ॥ २१ ॥

Mahabharat Vana Parva Adhaya 31 sloka 19 Geeta Press Gorakhpur

जो मूर्ख प्रमाणोंकी ओरसे मुँह मोड़ लेता है, वेद और शास्त्रोंके सिद्धान्तकी निन्दा करता है तथा काम एवं लोभके अत्यन्त परायण है, वह नरकमें पड़ता है

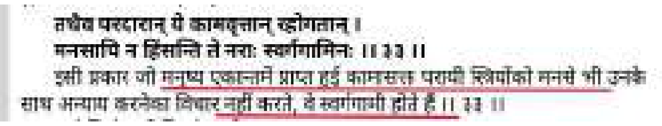
“The fool who turns away from evidence, abuses the principles of the Vedas and scriptures, and is extremely devoted to lust and greed, falls into hell.”


प्रमाणाद्धि निवृत्तो हि वेदशास्त्रार्थनिन्दकः ।
कामलोभातिगो मूढो नरकं प्रतिपद्यते ॥ १९ ॥
जो मूर्ख प्रमाणोंकी ओरसे मुँह मोड़ लेता है, वेद और शास्त्रोंके सिद्धान्तकी निन्दा करता है तथा काम एवं लोभके अत्यन्त परायण है, वह नरकमें पड़ता है ॥ १९ ॥

Mahabharat Anushasan Parva Adhaya 144 Geeta Press Gorakhpur sloka 33

इसी प्रकार जो मनुष्य एकान्तमें प्राप्त हुई कामासक्त परायी स्त्रियोंको मनसे भी उनके साथ अन्याय करनेका विचार नहीं करते, वे स्वर्गगामी होते हैं।। ३३।।

“Likewise, those men who, even in solitude, do not entertain any unjust thoughts toward women, not even in their minds — such men attain heaven.”


तथैव परदारान् ये कामवृत्तान् रहोगतान् ।
मनसापि न हिंसन्ति ते नराः स्वर्गगामिनः ॥ ३३ ॥
इसी प्रकार जो मनुष्य एकान्तमें प्राप्त हुई कामासक्त परायी स्त्रियोंको मनसे भी उनके साथ अन्याय करनेका विचार नहीं करते, वे स्वर्गगामी होते हैं ॥ ३३ ॥

Allegations-

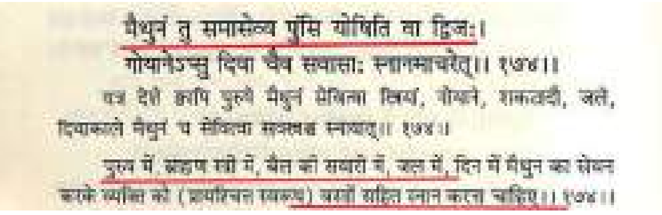
We read in newspaper about some Hindu scholars condemning homosexuality. But do they have any evidence that prohibits homosexuality in Hinduism? Hindu scholars fail to furnish any reference from authoritative text like Vedas which condemns homosexuality but still some try to term homosexuality as irreligious act.

Refutation-

Acts of Homosexuality are prohibited in Scriptures

Manu Smriti 11.174

“After engaging in sexual intercourse with a man, a Brahmin woman, while riding a bull, in water, or during the day, a person should bathe with their clothes on as a form of expiation (penance).”


मैथुनं तु समासेव्य पुंसि योषिति वा द्विजः।
गोयानेऽप्सु दिवा चैव सवासाः स्नानमाचरेत्॥ १७४॥
[illegible] ॥ १७४ ॥
पुरुष में, ब्राह्मण स्त्री में, बैल की सवारी में, जल में, दिन में मैथुन का सेवन करके व्यक्ति को (प्रायश्चित्त स्वरूप) वस्त्रों सहित स्नान करना चाहिए॥ १७४॥

Manu Smriti 8.369

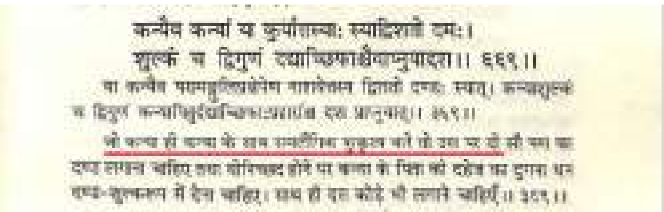
जो कन्या ही कन्या के साथ समलैंगिक कुकृत्य करे तो उस पर दो सौ पण का दण्ड लगाना चाहिए तथा योनिच्छद होने पर कन्या के पिता को दहेज का दुगना धन दण्ड-शुल्करूप में देना चाहिए। साथ ही दस कोड़े भी लगाने चाहिएँ ।।

“If a maiden commits a homosexual misconduct with another maiden, then a fine of two hundred paṇas should be imposed. And if the hymen is ruptured, then the father of the maiden should be paid double the bride-price as a penalty. Along with this, ten lashes should also be administered.”

Kulluka Bhatta Bhasya-

या कन्यैव परामङ्गुलिप्रक्षेपेण नाशयेत्तस्य द्विशतो दण्डः स्यात्। कन्याशुल्कं च द्विगुणं कन्यापितुर्दद्याच्छिफाः प्रहारांश्च दश प्राप्नुयात् ।। ३६९ ।।

“Or if a maiden herself destroys (the virginity of) another maiden with her finger, she shall be punished with a fine of two hundred (paṇas). She shall also pay twice the bride-price to the father of the maiden, and in addition she shall receive ten lashes as punishment.” (Verse 369)


कन्यैव कन्यां या कुर्यात्तस्याः स्याद्द्विशतो दमः।
शुल्कं च द्विगुणं दद्याच्छिफाश्चैवाप्नुयाद्दश।। ३६९।।

Manu Smriti 11.66 clearly says that Sexual intercourse with a man results in one losing his caste (A Man does not have vagina so obviously the Gay people have Anal intercourse which is strictly prohibited in Shastras)

हिन्दी-ब्राह्मण को (दण्डा या थप्पड़ आदि से) पीड़ित करना (मारना), नहीं सूँघने योग्य (लहसुन, प्याज, विष्ठा आदि) वस्तु तथा मद्य को सुँघना, कुटिलता और (गुदा या मुख में) मैथुन करना-ये (प्रत्येक कर्म) मनुष्य को जातिभ्रष्ट करनेवाले हैं ।।।६६।।

“To cause physical harm to a Brahmana (by hitting with a stick, slapping, etc.), to smell substances that are not fit to be smelled (such as garlic, onion, excreta, etc.), to smell intoxicants (like liquor), to engage in deceitful conduct, and to perform sexual acts through unnatural orifices (like the anus or mouth) — each of these actions leads a person to become *jati-bhrashta* (fallen from their social or spiritual order).” ıı66ıı

जातिभ्रंशकारक कर्म—

ब्राह्मणस्य रुजः कृत्यं घ्रातिरघ्रेयमद्ययोः ।
जैह्म्यं च मैथुनं पुंसि जातिभ्रंशकरं स्मृतम् ॥६६॥

Brihannardiyapuranam, Purvabhaga, Chapter 15 says Oral/anal sex , having sexual intercourse with Animals and releasing semen in Animals is punished in Yamaloka by having to drink semen for '000s of years –

Brihannardiyapuranam, Purvabhaga, Chapter 15 slokas 93-94 –

जो मनुष्य अयोनि, वियोनि और पशुयोनि में वीर्य त्याग करता है। वह हापापो उसी वीर्य को पीता है। तदन्तर वसा कूप नरक में जाकर देवताओं के वर्ष के प्रमाण से सात वर्ष तक हता है। फिर वीर्यभोजो मनुष्य होकर सब लोकों में निन्दित होता है।

जो महापापी अयोनि (योनिसे भिन्न स्थान), वियोनि (विजातीय योनि) और पशुयोनिमें वीर्यत्याग करता है, वह यमलोकमें वीर्य ही भोजनके लिये पाता है। तत्पश्चात् चर्बीसे भरे हुए कुएँमें डाला जाकर वहाँ सात दिव्य वर्षोंतक केवल वीर्य भोजन करके रहता है। उसके बाद मनुष्य होकर सम्पूर्ण लोकोंमें निन्दाका पात्र बनता है। राजन्!

The great sinner who releases semen in the ayoni (place different from the vagina), the viyoni and the animal vagina, finds only semen for food in Yamaloka. Then he is thrown into a well filled with fat and remains there for seven divine years eating only semen. After that, he becomes a human being and becomes the object of condemnation in all the worlds

जो महापापी अयोनि (योनिसे भिन्न स्थान), वियोनि (विजातीय योनि) और पशुयोनिमें वीर्यत्याग करता है, वह यमलोकमें वीर्य ही भोजनके लिये पाता है। तत्पश्चात् चर्बीसे भरे हुए कुएँमें डाला जाकर वहाँ सात दिव्य वर्षोंतक केवल वीर्य भोजन करके रहता है। उसके बाद मनुष्य होकर सम्पूर्ण लोकोंमें निन्दाका पात्र बनता है। राजन्!

93b-94a. The great sinner who discharges semen in non-vaginas (*ayonis*) as in masturbation), in those who are destitute of vulva (*Viyonis*), and uterus of animals (*Paśu-yonis*) shall fall into the hell *Reto-bhojana* (where one has to subsist on semen).

94b-95a. He then falls into *Vasākūpa* (a deep and narrow well of fat). There he stays for seven divine years. That man has semen for his diet. He becomes the most despicable man in the world when reborn.

95b-96a. The man who washes his teeth with a twig of a tree as the tooth brush, O king, on the day of fast (like *Ekādaśī*) falls into the terrible hell called *Vyāghra-Pakṣa* (and remains there) for a period of four *yugas*.

96b-97. The person who abandons his religious duties is called a heretic by learned men. He and a person who associates with him are great sinners. They fall into

Atri Smriti Chapter 1 Verse 268

By discharging semen into inhuman females except a cow, into a woman in [her] menses, into others that have no female organs (i.e., a man or a eunuch), or into water one should perform the penance of Santapanam.

Baudhayana Dharamsutra 3.7.2

One who does not have sex with his wife during her season, and one who has sex with her outside her season, as also one who deposits his semen in a place other than the vagina —–they all incur the same guilt.

Apastamba Dharmasutra 1.19.15

A man who ejaculates his semen in any place other than the vagina becomes equal to a thief, equal to a murderer of a Brahmin.

Allegations-

Although we are aware of the homosexual act of Vishnu and Shiva

Refutation-

I have already debunked this in my Article under the sections

"Debunking Allegations of LGBTQ on Shree Vishnu and Shiva Ji from Skanda Purana , Agni and Bhagavata Purana and Skanda Purana "

"Debunking Allegations of LGBTQ on birth of Ayappa from Lalita Mahatmya of Brahmanda Purana" .

I will attach the same refutation here as well

Allegations-

Skanda Purana I.iii(U).20.32-33 "Be victorious, O Lord, whose head is adorned with Ganga and the crescent moon, O Lord, who have fascinated the minds of the wives of all sages by means of your handsome features. Be victorious, O Lord, who are possessed of the glory of the god of Love due to the close contact of the daughter of the Mountain. Be victorious, O Lord, who are an expert in the repetition of the (sexual) play over the body of Naranaya adopted by means of Maya (?)."

Refutation-

Here is Skanda Purana Maheshwar Khanda Arunācala-khaṇḍa (Uttarārdha) chapter 29 slokas 32-33 hindi translation by Choukhamba Publications

देवी कहती हैं- हे मेरुचाय, कैलासाचलवासी, नीहार (हिम) शैल के जामाता, शोणाचल रूपी, वरुणादि देवगण द्वारा अर्चनीय, तरुणादित्य के समान किरणों वाले, अरुणाचलेश्वर, करुणामूर्ति आपको प्रणाम ! हे जन्हुपुत्री (गंगा) तथा चन्द्रलेखा द्वारा अलंकृत मस्तक वाले, आप अपने सौन्दर्य से समस्त मुनियों के अन्तःकरण को मुग्ध करते हैं। आपको प्रणाम! आपकी जय हो। आप शैलपुत्री के साथ अनंग वैभव का पोषण करते हैं। आप मायानारायण के आभोगार्थ क्रीड़ा में पण्डित हैं। आपकी जय हो। हे सन्ध्यासमोपंत सम्भूतानन्द ताण्डव ! आप देव-गन्धर्व-सिद्ध-विद्याधर द्वारा पूजित हैं। आपकी जय हो। हे हेरम्बजनक! सम्मुखवत्सल (पार्वती) हैमवती द्वारा प्रार्थित, पार्थिवदुर्लभ ! आपकी जय हो।" उन ज्योतिपदार्थ के अवलोकन में तत्पर देवी को यह स्तव करते देखकर वृषध्वज देवदेव शिव वहीं विलीन हो गये तथा सुन्दर रूप धारण करके वृषभारूढ़ होकर पार्वती को दर्शन देने वहीं प्रकट हो गये। उन्होंने यह दर्शन भगवती शिवा को प्रदान किया, जो अतिशय मान के कारण सभी ऐश्वर्य का त्याग करके तप कर रही थीं। वे शंकर के प्रति मुग्ध शिवा को सान्त्वना देने का प्रयास करने लगे।।३०-३८।।
।। विंश अध्याय समाप्त।।

The goddess said:

"O Meruchaya (resplendent like Mount Meru), O resident of Mount Kailasa, son-in-law of the snowy mountain (Himavat), O embodiment of Shonachala (Arunachala), worshipped by gods like Varuna, one whose rays are like that of the rising sun, O Arunachaleshwara, embodiment of compassion—salutations to you!

O one adorned with the crescent moon and the holy river Ganga (Jahnavi) on your head, you enchant the hearts of all sages with your divine beauty—salutations to you! Victory to you!

You, along with Shailaputri (Parvati), nourish the bliss of divine love (Ananga Vaibhava). You are an

expert in the divine play (Krida) intended for the delight of Maya-Narayana—victory to you!

O embodiment of the joyous Tandava dance performed at twilight, you are worshipped by devas, gandharvas, siddhas, and vidyadharas—victory to you!

O father of Heramba (Ganesha), prayed to by the affectionate daughter of Himavat, Parvati, you are rarely attainable even through severe penance—victory to you!"

Seeing the goddess engaged in such devotional praise while perceiving that effulgent form (jyoti), Lord Shiva—the Lord of all gods, Vrishadhvaja—merged into that very light and then manifested before Parvati in a beautiful form, mounted on his bull (Vrishabha).

He granted this divine vision to the supreme goddess Shiva (Parvati), who, out of great pride and resolve, had renounced all prosperity and was engaged in intense penance. Now, seeing her enamored with him, Lord Shankara began to console her.

एकविंशतितमोऽध्यायः

शिव द्वारा पार्वती प्रशंसा

Here in Skanda Purana Maheshwar Khanda Arunācala-khaṇḍa (Uttarārdha) chapter 29 slokas 32-33 its written that आप मायानारायण के आभोगार्थ क्रीड़ा

में पण्डित हैं।"that is "You are an expert in the divine play meant for the enjoyment of Māyā-Nārāyaṇa."

Who is Maya- Narayana as per Shastras ?

Harivamsa Purana Vishnu Parva Adhaya 120 slokas 8-10 praises Durga Devi as Maya Swaroopa

जो प्राज्ञा (बुद्धिमती एवं विदुषी), दक्षा, कल्याणस्वरूपा, सौम्या, दानवमर्दिनी, सबके शरीरों में विद्यमान तथा सम्पूर्ण भूतों द्वारा वन्दित हैं – उन आद्यदेवी को मेरा प्रणाम है।।।८॥

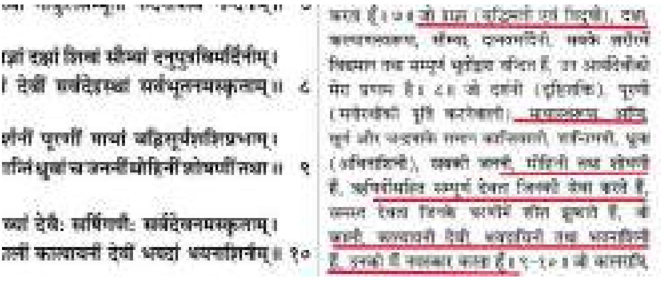
जो दर्शनी (दृष्टिशक्ति), पूर्णा (मनोरथों की पूर्ति करनेवाली), मायास्वरूपा, अग्नि, सूर्य और चन्द्रमा के समान कान्तिवाली, शान्तिमयी, ध्रुवा (अविनाशिनी), सबकी जननी, मोहिनी तथा शोषणी हैं...

ऋषियोंसहित सम्पूर्ण देवता जिनकी सेवा करते हैं, समस्त देवता जिनके चरणों में शीश झुकाते हैं, जो कालीं, कात्यायनीं देवीं, भयदां भयनाशिनीं हैं – उनको मैं नमस्कार करता हूँ॥९-१०॥

Verse 8:
She who is wise and learned (Prājñā), skilled (Dakṣā), of auspicious form, gentle (Saumyā), the destroyer of demons (Dānavamardinī), who resides in all bodies, and is worshipped by all beings—I bow to that Primordial Goddess (Ādi Devī).

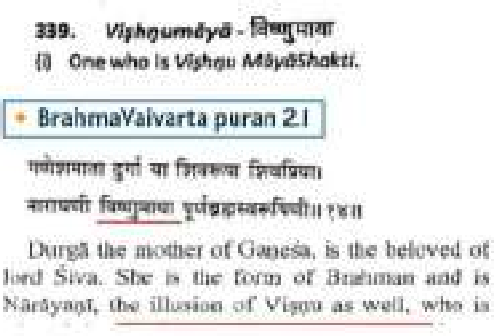
Verse 9–10:
She who is visible (Darśanī), complete and fulfilling desires (Pūrṇā), of the form of Māyā (illusion), radiant like the sun and moon, peaceful, eternal (Dhruvā), the mother of all, bewitching (Mohinī) and drying up (destroyer) of negativity (Śoṣaṇī)...

The sages along with all the gods serve her, all the gods bow their heads at her feet, she who is Kālī, Kātyāyanī, the giver of fearlessness, and the destroyer of fear—to her I offer my salutations.



BrahmaVaivarta puran 2.1
गणेशमाता दुर्गा या शिवरूपा शिवप्रिया। नारायणी विष्णुमाया पूर्णब्रह्मस्वरूपिणी।। १४॥
Durga the mother of Ganesa, is the beloved of lord

Śiva. She is the form of Brahman and is Nārāyaṇī, the illusion (Maya) of Vişṇu as well,


339. Vishnumāyā - विष्णुमाया
(i) One who is Vishnu MāyāShakti.

BrahmaVaivarta puran 2.1

गणेशमाता दुर्गा या शिवकान्ता शिवप्रिया।
नारायणी विष्णुमाया पूर्णब्रह्मस्वरूपिणी॥ २४॥

Durgā the mother of Gaṇeśa, is the beloved of lord Śiva. She is the form of Brahman and is Nārāyaṇī, the illusion of Viṣṇu as well, who is

So here Maya- Narayana is none other than Devi Parvati- the eteranal consort of Maheshwar Shiva . So the meaning here is –

आप मायानारायण के आभोगार्थ क्रीड़ा में पण्डित हैं।

You are an expert in the divine play meant for the enjoyment of Māyā-Nārāyaṇa Who is None other than Devi Parvati "

Moreover nowhere it's explicitly told about any Sexual intercourse here

Allegations-

Agni Purana 3.17-20 He [Vishnu] was then requested by Hara to show (this form) unto him. The Divine Hari then displayed his female form unto Rudra. Overpowered by his (Vishnu's) illusory power, Shambhu, renouncing Gouri, longed for that damsel. He became naked and looked like a maniac. He held the woman by the hair and she, releasing her hairs, ran away. He too followed her. Wherever dropped Hara's seminal fluid there sprang up fields of his phallic emblem and gold.

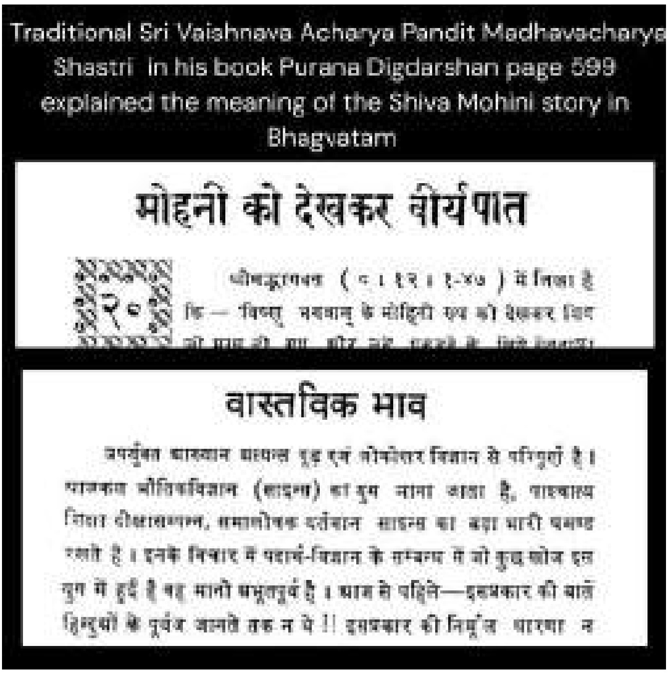
The story mentioned in Srimad Bhagavatam will briefly explain this,

Srimad Bhagavatam 8.12.15-16 "The Supreme Personality of Godhead said: When the demons took away the jug of nectar, I assumed the form of a beautiful woman to bewilder them by directly cheating them and thus to act in the interest of the demigods. O best of the demigods, I shall now show you My form that is very much appreciated by those who are lusty. Since you want to see that form, I shall reveal it in your presence. [19] Because the ball was falling down and bouncing up, as She played with it Her breasts trembled, and because of the weight of those breasts and Her heavy flower garlands, Her waist appeared to be all but breaking at every step, as Her two soft feet, which were

reddish like coral, moved here and there. [21] As She played with the ball, the sari covering Her body became loose, and Her hair scattered. She tried to bind Her hair with Her beautiful left hand, and at the same time She played with the ball by striking it with Her right hand. This was so attractive that the Supreme Lord [Vishnu], by His internal potency, in this way captivated everyone. [24-26] Thus Lord Śiva saw the woman, every part of whose body was beautifully formed, and the beautiful woman also looked at him. Therefore, thinking that She was attracted to him, Lord Śiva became very much attracted to Her. Lord Śiva, his good sense taken away by the woman because of lusty desires to enjoy with Her, became so mad for Her that even in the presence of Bhavānī [Shiva's wife] he did not hesitate to approach Her. The beautiful woman was already naked, and when She saw Lord Śiva coming toward Her, She became extremely bashful. Thus She kept smiling, but She hid Herself among the trees and did not stand in one place. [28-32] After following Her with great speed, Lord Śiva caught Her by the braid of Her hair and dragged Her near him. Although She was unwilling, he embraced Her with his arms. Being embraced by Lord Śiva like a female elephant embraced by a male, the woman, whose hair was scattered, swirled like a snake. O King, this woman,

Refutation-

Traditional Sri Vaishnava Acharya Pandit Madhavacharya Shastri in his book Purana Digdarshan page 599 explained the meaning of the Shiva Mohini story in Bhagvatam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मोहनी को देखकर वीर्यपात

२०

श्रीमद्भागवत (८ । १२ । १-४७) में लिखा है कि — विष्णु भगवान् के मोहिनी रूप को देखकर शिव

वास्तविक भाव

उपर्युक्त आख्यान अत्यन्त गूढ़ एवं लोकोत्तर विज्ञान से परिपूर्ण है। आजकल भौतिकविज्ञान (साइन्स) का युग माना जाता है, पाश्चात्य शिक्षा दीक्षासम्पन्न, समालोचक वर्तमान साइन्स का बड़ा भारी घमण्ड रखते हैं। इनके विचार में पदार्थ-विज्ञान के सम्बन्ध में जो कुछ खोज इस युग में हुई है वह मानो अभूतपूर्व है। आज से पहिले—इसप्रकार की बातें हिन्दुओं के पूर्वज जानते तक न थे !! इसप्रकार की निर्मूल धारणा न

(क) यद् रुद्रश्चन्द्रमास्तेन । – (कोषीतकी ६ । ७) – (a) Due to which Rudra [is called] the Moon.

(ख) (प्रजापतिः) तं (रुद्रं) अब्रवीन्महादेवोऽसीति । तद्यदस्य तन्नामाकरोच्चन्द्रमास्तरूपमभवत् ।। (शतपथ ६ । १।३।१६) - Prajapati said to this Rudra that you are Mahadev because he was named Mahadev = Mahan-radiant, so he (beautiful) became the Moon. . (ग) आग्नेयी पृथिवी । (ताण्ड्य १५।४।८) -This earth was igneous – fiery vapor

(घ) इयं (पृथिवी) वै देव्यदितिविश्वरूपी । (तैत्तिरीय १ । ७ । ६।७) – This earth itself is the beautiful goddess in the form of Mohini

So the meaning is that on insistence of Lord Shiva in the form of Moon, the आग्नेय वाष्प in the form of Vishnu, on attaining density, assumed the form of Mohini in the form of the Earth. So, when the Earth became stable and the Earth also got an independent orbit due to the attraction and repulsion of other planets, the Moon started revolving around the Earth, as if Lord Shiva became infatuated with the beauty of the Earth in the form of Mohini. This is what Mahadev means by running after Mohini; the Moon ran around to its full capacity, spread its rays or hands, but could not get anything, that is, the Moon could not assimilate the Earth, this is the meaning of Mohini not coming in its hands.

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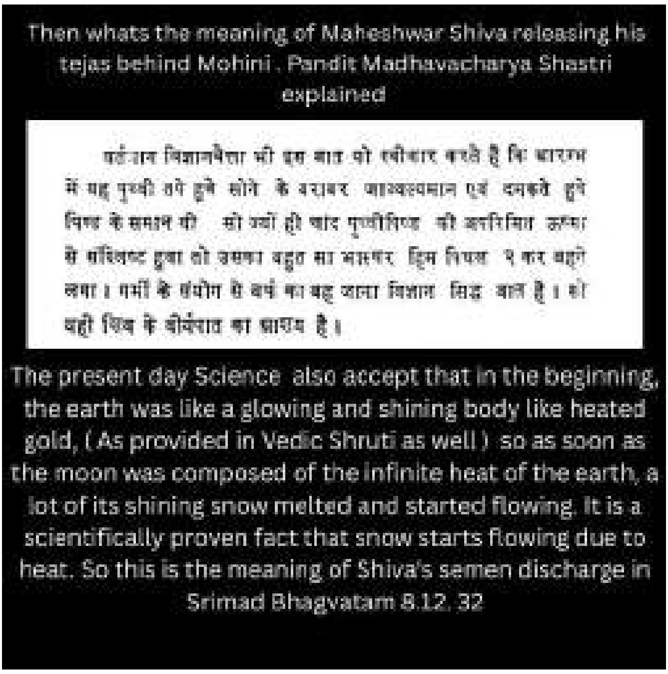
Then whats the meaning of Maheshwar Shiva releasing his tejas behind Mohini . Pandit Madhavacharya Shastri explained

वर्तमान विज्ञानवेत्ता भी इस बात को स्वीकार करते हैं कि आरम्भमें यह पृथ्वी तपे हुवे सोने के बराबर जाज्वल्यमान एवं दमकते हुवे पिण्ड के समान थी सो ज्यों ही चांद पृथ्वीपिण्ड की अपरिमित ऊष्मा से संश्लिष्ट

हुवा तो उसका बहुत सा भास्वर हिम पिघल २ कर बहने लगा। गर्मी के संयोग से बर्फ का बह जाना विज्ञान सिद्ध बात है। सो यही शिव के वीर्यपात का आशय है।

The present day Science also accept that in the beginning, the earth was like a glowing and shining body like heated gold, (As provided in Vedic Shruti as well) so as soon as the moon was composed of the infinite heat of the earth, a lot of its shining snow melted and started flowing. It is a scientifically proven fact that snow starts flowing due to heat. So this is the meaning of Shiva's semen discharge in Srimad Bhagvatam 8.12. 32

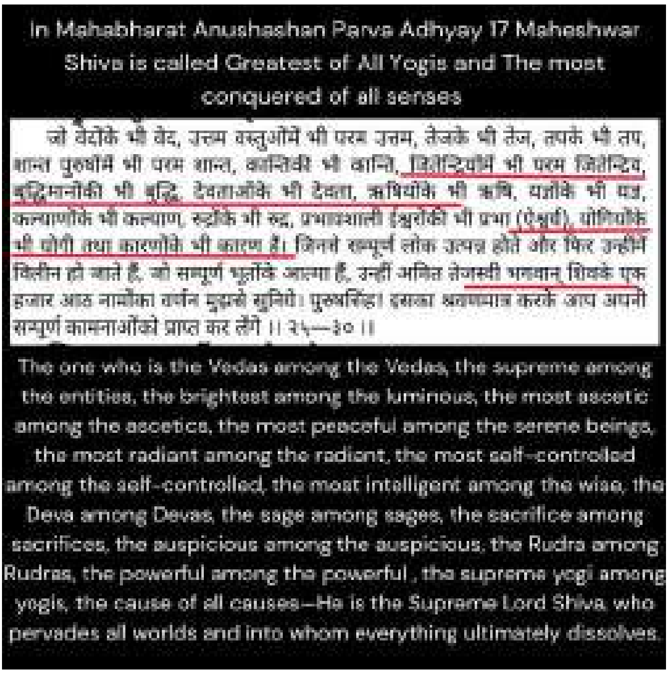


In Mahabharat Anushashan Parva Adhyay 17 Maheshwar Shiva is called Greatest of All Yogis and The most conquered of all senses

जो वेदोंके भी वेद, उत्तम वस्तुओंमें भी परम उत्तम, तेजके भी तेज, तपके भी तप, शान्त पुरुषोंमें भी परम शान्त, कान्तिकी भी कान्ति, जितेन्द्रियोंमें भी परम जितेन्द्रिय, बुद्धिमानोंकी भी बुद्धि, देवताओंके भी देवता, ऋषियोंके भी ऋषि, यज्ञोंके भी यज्ञ, कल्याणोंके भी कल्याण, रुद्रोंके भी रुद्र, प्रभावशाली ईश्वरोंकी भी प्रभा (ऐश्वर्य), योगियोंके भी योगी तथा कारणोंके भी कारण हैं। जिनसे सम्पूर्ण लोक उत्पन्न होते और फिर उन्हींमें विलीन हो जाते हैं, जो सम्पूर्ण भूतोंके आत्मा हैं, उन्हीं अमित तेजस्वी भगवान् शिवके एक हजार आठ नामोंका वर्णन मुझसे सुनिये। पुरुषसिंह! इसका श्रवणमात्र करके आप अपनी सम्पूर्ण कामनाओंको प्राप्त कर लेंगे ।। २५-३० ।।

The one who is the Vedas among the Vedas, the supreme among the entities, the brightest among the luminous, the most ascetic among the ascetics, the most peaceful among the serene beings, the most radiant among the radiant, the most self-controlled among the self-controlled, the most intelligent among the wise, the Deva among Devas, the sage among sages, the sacrifice among sacrifices, the auspicious among the auspicious,

the Rudra among Rudras, the powerful among the powerful , the supreme yogi among yogis, the cause of all causes—He is the Supreme Lord Shiva, who pervades all worlds and into whom everything ultimately dissolves.

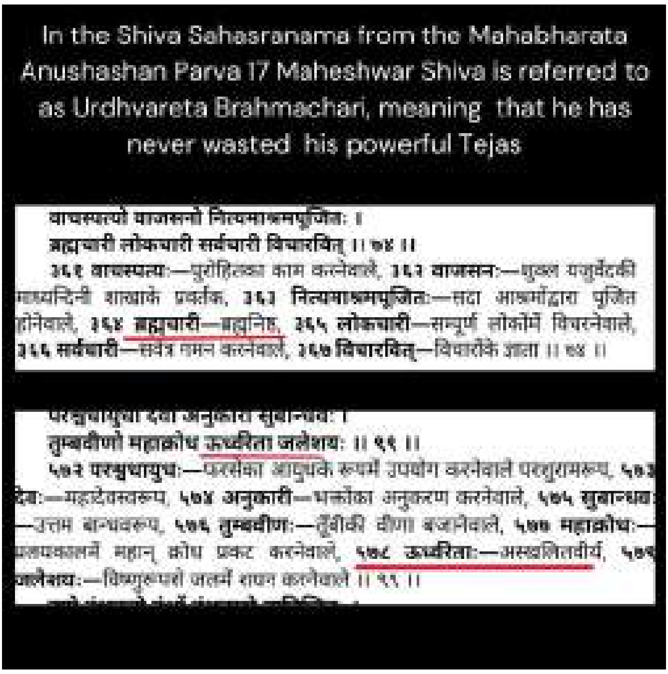


Shastras like the Mahabharata which is 5th Veda , Maheshwar Shiva is referred to as Urdhvareta Brahmachari, meaning that he has never wasted his Tejas– Mahabharat Anushashan chapter 17 Shiva Sahastranam

वाचस्पत्यो वाजसनो नित्यमाश्रमपूजितः ।
ब्रह्मचारी लोकचारी सर्वचारी विचारवित् ।। ७४ ।।

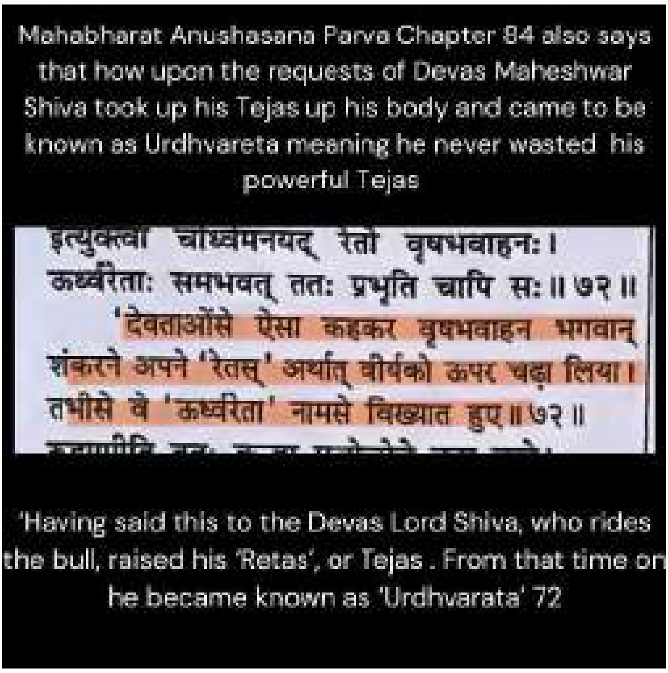
३६१ वाचस्पत्यः – पुरोहितका काम करनेवाले, ३६२ वाजसनः – शुक्ल यजुर्वेदकी माध्यन्दिनी शाखाके प्रवर्तक, ३६३ नित्यमाश्रमपूजितः – सदा आश्रमोंद्वारा पूजित होनेवाले, ३६४ ब्रह्मचारी – ब्रह्मनिष्ठ, ३६५ लोकचारी- सम्पूर्ण लोकोंमें विचरनेवाले, ३६६ सर्वचारी – सर्वत्र गमन करनेवाले, ३६७ विचारवित्-विचारोंके ज्ञाता ।। ७४

तुम्बवीणो महाक्रोध ऊर्ध्वरेता जलेशयः ।। ९९ ।।
५७२ परश्वधायुधः – फरसेका आयुधके रूपमें उपयोग करनेवाले परशुरामरूप, ५७३ देवः – महादेवस्वरूप, ५७४ अनुकारी – भक्तोंका अनुकरण करनेवाले, ५७५ सुबान्धवः – उत्तम बान्धवरूप, ५७६ तुम्बवीणः – तँबीकी वीणा बजानेवाले, ५७७ महाक्रोधः -प्रलयकालमें महान् क्रोध प्रकट करनेवाले, ५७८ ऊर्ध्वरताः – अस्खलितवीर्य, ५७९ जलेशयः – विष्णुरूपसे जलमें शयन करनेवाले ।। ९९ ।।



Mahabharat Anushasana Parva Chapter 84 also says that how upon the requests of Devas Maheshwar Shiva took up his Tejas up his body and came to be known as Urdhvareta meaning he never wasted his powerful Tejas -'देवताओंसे ऐसा कहकर वृषभवाहन भगवान् शंकरने अपने 'रेतस्' अर्थात् वीर्यको ऊपर चढ़ा लिया।
तभीसे वे 'ऊर्ध्वरेता' नामसे विख्यात हुए

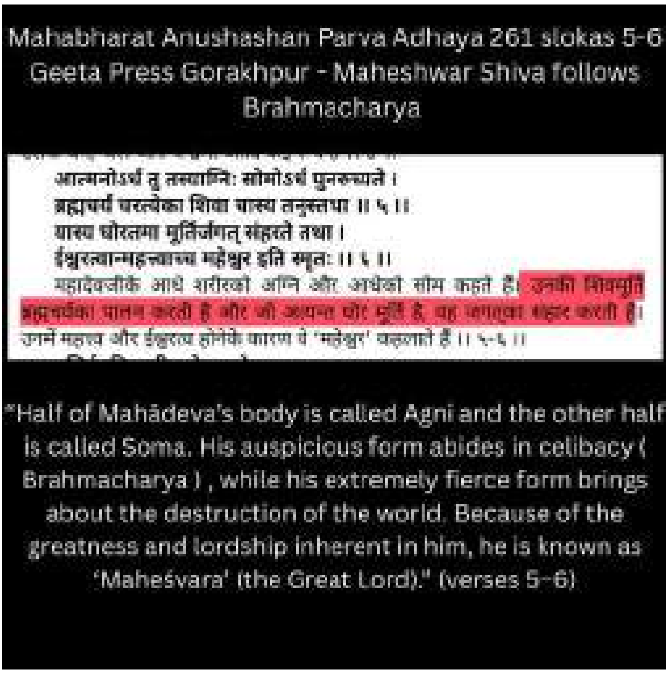
'Having said this to the Devas Lord Shiva, who rides the bull, raised his 'Retas', or semen. From that time on he became known as 'Urdhvarata' 72



Mahabharat Anushashan Parva Adhaya 261 slokas 5-6
Geeta Press Gorakhpur – Maheshwar Shiva follows Brahmacharya

महादेवजीके आधे शरीरको अग्नि और आधेको सोम कहते हैं। उनकी शिवमूर्ति ब्रह्मचर्यका पालन करती है और जो अत्यन्त घोर मूर्ति है, वह

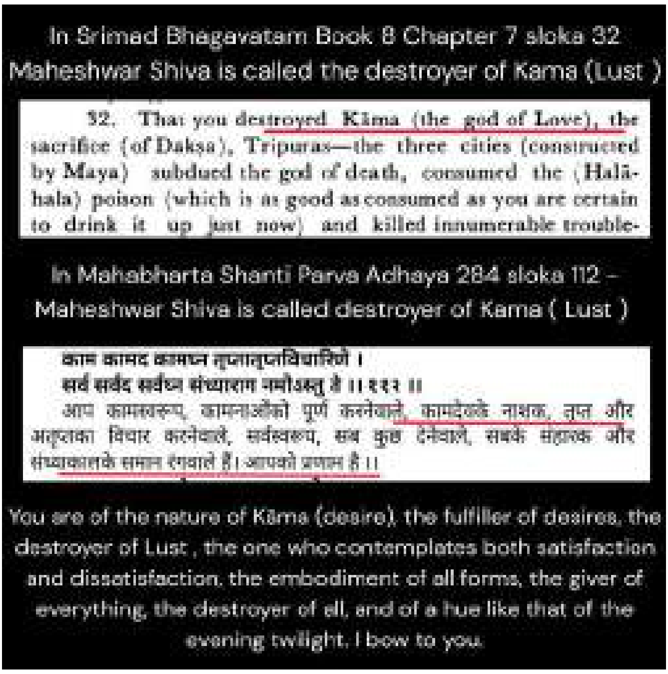
जगत्का संहार करती है। उनमें महत्त्व और ईश्वरत्व होनेके कारण वे 'महेश्वर' कहलाते हैं ।। ५-६ ।।
“Half of Mahādeva’s body is called Agni and the other half is called Soma. His auspicious form abides in celibacy (Brahmacharya), while his extremely fierce form brings about the destruction of the world. Because of the greatness and lordship inherent in him, he is known as ‘Maheśvara’ (the Great Lord).” (verses 5-6)



In Srimad Bhagavatam Book 8 Chapter 7 sloka 32 Maheshwar Shiva is called the destroyer of Kama (Lust)

That you destroyed Kama (the god of Love), the sacrifice (of Daksa), Tripuras the three cities (constructed by Maya) subdued the god of death, consumed the (Hala-hala) poison (which is as good as consumed as you are certain to drink it up just now) and killed innumerable trouble-

In Mahabharta Shanti Parva Adhaya 284 sloka 112 Maheshwar Shiva is called destroyer of Kama (Lust)
काम कामद कामघ्न तृप्तातृप्तविचारिणे । सर्व सर्वद सर्वघ्न संध्याराग नमोऽस्तु ते ।। ११२ ।।
आप कामस्वरूप, कामनाओंको पूर्ण करनेवाले, कामदेवके नाशक, तृप्त और अतृप्तका विचार करनेवाले, सर्वस्वरूप, सब कुछ देनेवाले, सबके संहारक और संध्याकालके समान रंगवाले हैं। आपको प्रणाम है ।।
You are of the nature of Kāma (desire), the fulfiller of desires, the destroyer of Lust, the one who contemplates both satisfaction and dissatisfaction, the embodiment of all forms, the giver of everything, the destroyer of all, and of a hue like that of the evening twilight. I bow to you.



Allegations-

Brahmanda Purana Lalita Mahatmya 6.7-9 "The second form appeared when the churning for the sake of Nectar was being carried out. That form fascinated Sarva (Siva). It cannot be comprehended by the mind or expressed through words. On seeing it, even isa (god Siva) became charmed and enchanted although he is omniscient. When prohibited by her, he left off Parvati all of a sudden and he indulged in sexual intercourse with her (i.e. Mohini). He begot of her (the son) Sasta, the supressor of Asuras." Tr. G.V. Tagare

Shasta is popularly known as Ayyappa in south India. He is also known by the name Hari-Hara. As he was born from Hari (Vishnu) and Hara (Shiva).

Refutation-

The claim that Ayyappa (Shasta) was born from a homosexual union between Shiva and Vishnu is based on a superficial reading of the Brahmanda Purana Lalita Mahatmya 6.7–9 and ignores the clear theological framework given in the same Purana and other texts. Mohini is not "male Vishnu dressed as a woman" but the direct māyā form of the Supreme Goddess Lalita Tripurasundari (Uma), who is Vishnu's own Shakti. The Lalita Sahasranama (name 562) and Soundarya Lahari 5 state that Vishnu assumed the form of Mohini only after meditating upon and uniting with Uma's essence, thereby manifesting the Goddess Herself. The Brahmanda Purana explicitly narrates that Mohini was an incarnation of Lalita Devi, who disappeared after the birth of Shasta, revealing her true divine nature. According to the Rudra-hridayopanishad

(1.5), Uma Herself is Vishnu, showing the non-duality of Hari and Shakti. Thus, the union of Shiva with Mohini was a union of Shiva and Shakti, the eternal male–female cosmic principle, not two males. “Hari-Hara-putra” refers to the child born of this union of Hara (Shiva) with the Shakti manifested through Hari (Vishnu), not a homosexual relationship. The episode is symbolic of Śiva–Śakti unity and Advaita, in which Shasta’s birth served the dharmic purpose of subduing asuras, not as an expression of human sexual categories.

WHO WAS MOHINI?
Mohini was an illusion created by Devi Lalita Tripurasundari (uma) because she herself is Vishnu maya
Lalita Sahasranaam From Brahmad puran
ॐ मोहिन्यै नमः Om mohinyai namah
५६२

Salutations to Her who is of enthralling beauty; and who took the fascinating form of Mohini when Vishnu meditated upon Her identifying with Her-self and took that form. (This occurred on the occasion of the churning of the milky ocean for the benefit of the gods.)

Viṣhṇumāyā – **विष्णुमाया** (i) One who is Viṣhṇu MāyāShakti.
BrahmaVaivarta puran 2.1
गणेशमाता दुर्गा या शिवरूपा शिवप्रिया। नारायणी विष्णुमाया पूर्णब्रह्मस्वरूपिणी।।॥ १४॥
Durga the mother of Ganeśa, is the beloved of lord Śiva. She is the form of Brahman and is Narayani, the illusion of Viṣṇu as well, who is

SOUNDARYA LAHARI
शिवःशक्त्यायुक्तोयदिभवतिशक्तः प्रभवितुं
नचेदेवंदेवोनखलुकुशलःस्पन्दितुमपि |1|
Lord Shiva, only becomes able. To do creation in this world along with Shakthi Without her, Even an inch he cannot move
हरिस्त्वामाराध्य प्रणतजनसौभाग्यजननीं पुरा नारी भूत्वा पुररिपुमपि क्षोभमनयत् |5|
Lord Vishnu, mediated on Shri Lalita Tripurasundari (Parvathy) and attained her form by uniting with her, And could move the mind of he who burnt the cities, And make him fall in love with her(mohini)
Guru Adi Shankaracharya writes in SL that without involvement of uma he cannot move an inch and mohini was goddess uma’s Maya form

BRAHMANDA PURAN, UTTARABHAGA
CHAPTER 6

Thus, the Divine Mother who manifested and enchanted the demons was called MOHINI (the divine entrantress). Shiva, staying in Kailasha came to know of these events and wanted to note the speciality of the new form of Vishnu. Along with his consort Parvati, Shiva went to Vaikuntha, the abode of Vishnu and pressed Him to show the form of Mohini. Vishnu suddenly disappeared without saying yes or no.
While Shiva was searching for Vishnu, he happened to reach a new place where he continued to search. There he heard the music of Veena. He saw a beautiful young lady.who was Mohini an incaration of Lalitha Devi Unable to resist his infatuation, Shiva embraced her. At once a divine baby was born. He was named SHASTA (one who rules). He became a commander in Shiva's army.
At once the lady disappeared. Shiva realised that she was none else than Mohini, a form of Vishnu. He applauded her beauty and returned to Kailasha along with Parvati.
Thus the Divine Mother incarnated as Mohini and granted success of the activities of the celestials.9

BRAHMANDA PURAN, CHAPTER 10 MANIFESTATION OF MOHINI

4. In the meantime, Vishnu, the sole protector of all the worlds, earnestly propitiated Lalita2 whose form was in union with his own.
5. The lord (Vishnu), the leader of Yogins, propitiated Maheshvari. By meditating solely on her, he became identical in form with her.
6. She fascinated and enchanted everyone. She was the very heroine incarnate of the sentiment of love. She was richly-clad in a seductively charming dress and she was bedecked with all ornaments.
   Brahmand puran gives the same narration where Sri Hari got mohini roop from Devi Lalita after uniting with her and Mohini was maya (illusion) here we can see the Non duality(advaita) between Vishnu and Adi Shakti **रुद्रहृदयोपनिषदः** (1.5) says, **वामपार्श्वे उमा देवी विष्णुः सोमोऽपि ते त्रयः या उमा सा स्वयं विष्णुर्यो** ।।
   Devi Uma Herself is in the form of Vishnu this chapter shows Aikyavada of Sri Hari and Devi Adi shakti

BRAHMANDA PURAN, CHAPTER 10 MANIFESTATION OF MOHINI
45-46. Mahadeva requested him
"O lord Purushottama, O glorious Lord and master of great Yogic practice, show me that beautiful form

of excellent magnificence, charming in every respect, which had been assumed by you-the form that bewitched and fascinated everyone, and which surpassed the power of the mind (imagination) and of speech (being beyond description).

47. I wish to see that form of yours which is the presiding deity of the sentiment of love. It should, by all means, be seen by me. Indeed, you are like the divine cow that yields everything that is sought."
48-49. On being repeatedly requested thus by Mahadeva, Hari the lord and master of great yogic practice, meditated with single-minded devotion on that (supreme deity), by meditating on whom that matchlessly miraculous form had been obtained by him (before). Smiling a little, he said, -"Be it so" and then vanished.
After Samudra Manthan Mahadev requested Vishnu to show his Mohini swaroop then Shri Hari again meditates on Devi Lalita and acquires that form

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- **Lalita Sahasranaam From Brahmad puran**

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339. *Vishnumāyā* - विष्णुमाया
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- **BrahmaVaivarta puran 2.1**

गणेशमाता दुर्गा या शिवस्य शिवप्रिया।
नारायणी विष्णुमाया पूर्णब्रह्मस्वरूपिणी॥ १४॥

Durgā the mother of Ganeśa, is the beloved of lord Śiva. She is the form of Brahman and is Nārāyaṇī, the illusion of Viṣṇu as well, who is

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Morever as I had explained earlier-

The union of Shiva and Shakti (Mohini) —who in this context is none other than Vishnu's own Māyā—cannot be equated with mortal relationships, for it represents the meeting of cosmic principles beyond the confines of human limitation. The Śāstras themselves declare that the very body of Maheshvara Shiva is the entire cosmic universe, not a human-like form (Śrīmad Bhāgavatam 8.7.27–30). Thus, such divine interactions are symbolic of

universal creation and the interplay of transcendental energies, far removed from material or carnal interpretations.

The sky represents your navel; the wind, your breath, the sun, your eyes, water, (your semen; the support of all jīvas (individual souls) elevated (like that of god Brahmā) and ordinary (like ordinary (like those of sub-human beings), is your ego; Soma or the Moon-god, your mind, and the heavens, your head.

The seas symbolize your abdomen, the mountains your bones; all plants and herbs your hair; the Vedic metres seven humours in your body; the dharma as enunciated in the Vedas your heart, Oh embodiment of the three Vedas.

Oh Lord! the five upanisads[1] (the sacred hymns or mantras known as Tatpuruṣa, Aghora, Sadyojāta, Vāmadeva, and Iśāna) from which the collection of thirty eight mantras evolve, denote your (five) faces; that self-effulgence constitu-ting the supreme principle which is designated as Siva is your (real) absolute state.

27. The sky represents your navel; the wind, your breath, the sun, your eyes, water, (your semen; the support of all *jīvas* (individual souls) elevated (like that of god Brahmā) and ordinary (like those of sub-human beings), is your ego; *Soma* or the Moon-god, your mind, and the heavens, your head.

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Mahabharta Anushashan Parva Adhaya 160

Shree Krishna Uvach –

नक्षत्र, गृह, दिशा, विदिशा भी वे ही हैं। वे ही विश्वरूप, अप्रमेयात्मा, षड्विध ऐश्वर्यसे युक्त एवं परम तेजस्वी हैं ।। ४२ ।।

उनके एक, दो, अनेक, सौ, हजार और लाखों रूप हैं ।। ४३ ।।

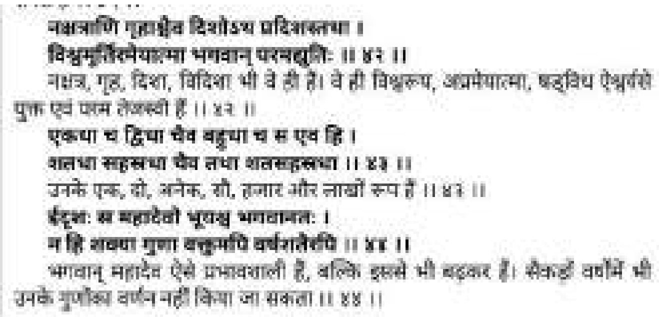
भगवान् महादेव ऐसे प्रभावशाली हैं, बल्कि इससे भी बढ़कर हैं। सैकड़ों वर्षोंमें भी उनके गुणोंका वर्णन नहीं किया जा सकता ।। ४४ ।।

Verse 42:
He alone is the Nakshatras (constellations), the planets (Grah), the directions and sub-directions (Disha and Vidisha). He is the Cosmic Form (Vishvarupa), of immeasurable essence (Aprameyatma), endowed with sixfold divine

powers (Shadvidha Aishwarya), and is supremely radiant (Parama Tejasvi).

Verse 43:
He has one form, two forms, many forms, hundreds, thousands, and millions of forms.

Verse 44:
Lord Mahadev (Shiva) is so powerful—and even more than this. Even in hundreds of years, His qualities cannot be fully described.


नक्षत्राणि ग्रहाश्चैव दिशोऽथ प्रदिशस्तथा ।
विश्वमूर्तिरमेयात्मा भगवान् परमद्युतिः ॥ ४२ ॥
नक्षत्र, गृह, दिशा, विदिशा भी वे ही हैं। वे ही विश्वरूप, अप्रमेयात्मा, षड्विध ऐश्वर्यसे युक्त एवं परम तेजस्वी हैं ॥ ४२ ॥
एकधा च द्विधा चैव बहुधा च स एव हि ।
शतधा सहस्रधा चैव तथा शतसहस्रधा ॥ ४३ ॥
उनके एक, दो, अनेक, सौ, हजार और लाखों रूप हैं ॥ ४३ ॥
ईदृशः स महादेवो भूयश्च भगवानतः ।
न हि शक्या गुणा वक्तुमपि वर्षशतैरपि ॥ ४४ ॥
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Debunking False Allegations of Homosexuality on Indra Deva from Vedas

Before going to Debunk his allegations of Transgenderism in Vedas I will like to clarify a few basic things about Indra Deva

Shadvimsa Brahmana 1/6 –

In the Vedic tradition, Indra is not restricted to a single gender identity. The Ṣaḍviṁśa Brāhmaṇa of the Sāmaveda describes Indra by various names—*Parjanya* (masculine, rain-cloud), *Vṛṣṭi* (feminine, rain), and *Vidyut* (neuter, lightning). Thus, depending on the aspect and name invoked, Indra embodies masculine, feminine, or neuter forms, rather than a fixed male deity.
."

जो यह इन्द्र पर्जन्य (वर्षा करने वाला मेघ) होकर सबसे आगे देवताओं के सामने आया, तो यह पर्जन्य के (पुल्लिंग) होने से पुरुष हुआ। जो इसने वृष्टि से या अशनि से (वज्रपात) से असुरों का वध किया, तो 'वृष्टि' शब्द के स्त्रीलिंग होने से यह स्त्री हुआ। जो यह विद्युत (बिजली) होकर (असुरों का संहार किया) तो 'विद्युत' शब्द के नपुंसकलिंग में भी होने से यह नपुंसक हुआ (औणादिकः क्विप् बहुलवचनान्नपुंसकलिङ्गेऽप्यस्ति) ।

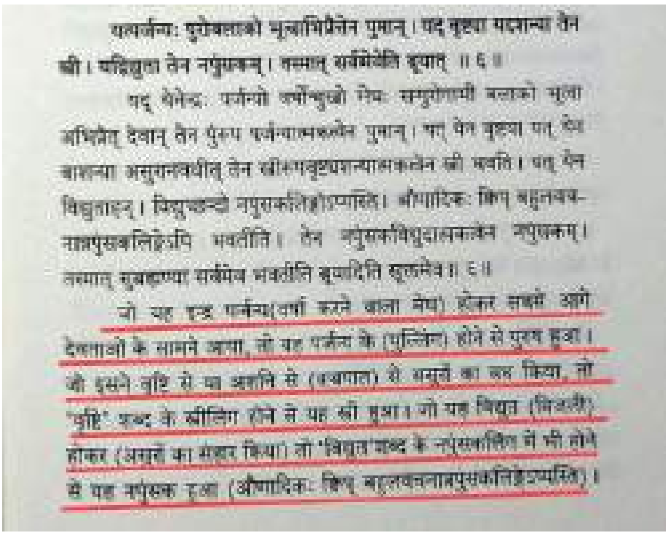
"When Indra, as Parjanya (the rain-bearing cloud), came forth foremost before the gods, then, since the word *Parjanya* is masculine, he was regarded as male. When he slew the demons with *Vṛṣṭi* (rain) or with *Aśani* (thunderbolt), since the word *Vṛṣṭi* is feminine, he was regarded as female. When, becoming *Vidyut* (lightning), he destroyed the

demons, then, since the word *Vidyut* is also neuter (as explained by the grammatical rule—*auṇādikaḥ kvip bahulavacanāt napuṁsaka-liṅge 'py asti*), he was regarded as neuter."

Tha Bhasya on Shadvimsa Brahmana 1/6 says –

यद् येनेन्द्रः पर्जन्यो वर्षोन्मुखो मेघः सन्पुरोगामी बलाको भूत्वा अभिप्रैत् देवान् तेन पुंरूप पर्जन्यात्मकत्वेन पुमान्। यत् येन वृष्टया यत् येन वाशन्या असुरानवधीत् तेन स्त्रीरूपवृष्ट्यशन्यात्मकत्वेन स्त्री भवति। यत् येन विद्युताहन् । विद्युच्छन्दो नपुंसकलिङ्गोऽप्यस्ति । औणादिकः क्विप् बहुलवच-नान्नपुंसकलिङ्गेऽपि भवतीति । तेन नपुंसकविद्युदात्मकत्वेन नपुंसकम् । तस्मात् सुब्रह्मण्या सर्वमेव भवतीति ब्रूयादिति सूक्तमेव ॥ ६ ॥

"When Indra, becoming *Parjanya* (the rain-bearing cloud), advanced foremost like a cloud towards the gods, then, by the masculine form of *Parjanya*, he is regarded as male. When, by *Vṛṣṭi* (rain) or by *Āśanī* (thunderbolt), he slew the demons, then, by the feminine form of *Vṛṣṭi* and *Āśanī*, he becomes female. When he smote with *Vidyut* (lightning), since the word *Vidyut* is also neuter (for by the rule 'auṇādikaḥ kvip bahulavacanāt' it may be neuter), therefore, by the neuter form of *Vidyut*, he is neuter. Hence, Subrahmaṇya (Indra) is said to be verily everything; thus declares the hymn." (6)



Allegations-

**अददा अर्भां महते वचस्यवे कक्षीवते वर्चयामिन्द्र सुन्वते।
मेनाभवो वर्षणश्वस्य सुक्रतो विश्वेत ता ते सवनेषु परवाच्या॥**

Rig Veda 1.51.13 To old Kaksivin, Soma-presser, skilled in song, O Indra, thou didst give the youthful Vrcaya. Thou [Indra], very wise, was wife [Mena] of Vrisanaiva; those deeds of thine must all be told at Soma feasts.

Griffith has translated the word Mena as daughter/child but according to Brahmana, Purana

and lexicons the word Mena denotes wife, woman, or female of any animal. Griffith wrote, “Mena: according to a later legend, Indra became, himself, the daughter of King Vrishanasva.”

Y
https://vedkabhed.files.wordpress.com/2014/05/nirukta 3-21.jpg?w=300&h=46

Nirukta 3.21 ”Menah and Gnah are (synonyms) of Women.” Tr. Lakshman Swarup

”**मेना** Mena – Wife, female”- Cappeller’s Sanskrit English Dictionary

It is also confirmed in Satapatha Brahmana that Indra became the wife of Vrishanasva,

Satapatha Brahmana 3.3.4.18. ‘Come, O Indra!’ Indra is the deity of the sacrifice: therefore he says, ‘Come, O Indra!’ ‘Come, O lord of the bay steeds! Ram of Medhatithi ! Wife of Vrishanasva ! Bestriding buffalo! Lover of Ahalya’ Thereby he wishes him joy in those affairs of his.

Baudhayana Srauta Sutra XIX.10 “…Indra, do thou come. Thou with the tawny seeds come, Ram of Medhatithi. Mena of Vrsanasva. Buffalo leaping down. Lover of Ahalya. Brahmana of Kusika’s clan. Thou that callest thyself Gautama…

Maitrayani Samhita 2.5.5 ”When Indra became Vrishanasva’s Mena [or wife] he was seized by Nirrti, Calamity. When he chased it away, that Calamity became a castrated animal. Whoever thinks he is seized by Calamity, Darkness, he should sacrifice this castrated animal to Indra.”-.

Refutation-

Here is Sāyaṇa Bhāṣya on Ṛgveda 1.51.15. It does not state that Indra *became* the wife (Menā) of Vṛṣaṇasva, but rather explains:

तथा च शाट्यायनिभिः सुब्रह्मण्यामन्त्रैकदेशव्याख्यानरूपं ब्राह्मणमेवमाम्नायते – “वृषणश्वस्य मेन इति । वृषणश्वस्य मेना भूत्वा मघवा कुल उवास” इति ।

And similarly it is recited in the Tāṇḍya tradition:

तथा च ताण्डिभिराम्नातं – “वृषणश्वस्य मेना नाम दुहितास । तामिन्द्रश्चकमे” इति ।

Translation:
“O Indra, O doer of auspicious deeds, you also became the husband of Menā, the daughter of King

Vṛṣaṇasva." That Menā, having reached youth, was herself desired by Indra. Hence in the Tāṇḍya Brāhmaṇa it is recited: "Vṛṣaṇasva had a daughter named Menā. Indra desired her."

Thus, the passage makes clear that Indra married Menā, the daughter of Vṛṣaṇasva.

अत्रेयमाख्यायिका । अङ्गराजः कस्मिंश्चिद्दिवसे स्वकीयाभियोंषिद्भिः सह गङ्गायां जलक्रीडां चक्रे । तस्मिन् समये दीर्घतमा नाम ऋषिः स्वभार्यया पुत्रभृत्यादिभिश्च दुर्बलत्वात् किमपि कर्तुं न शक्नोतीति द्वेषेण गङ्गामध्ये प्रचिक्षिपे । स च ऋषिः केनचित् प्लवेन अङ्गराजस्य क्रीडादेशं प्रति समाजगाम । स च राजा सर्वज्ञं तमृषिमवगत्य प्लवादवतार्यैवमवोचत् । हे भगवन् मम पुत्रो नास्ति एषा महिषी अस्यां कंचित् पुत्रमुत्पादयेति । स च तथेत्यब्रवीत् । सा महिषी तु राजानं प्रति तथेत्युक्वा अयं वृद्धतरो जुगुप्सितो मम योग्यो न भवतीति बुद्ध्या स्वकीयाम् उशिक्संज्ञां दासीं प्राहैषीत्।। तेन च सर्वज्ञेन ऋषिणा मन्त्रपूतेन वारिणाभ्युक्षिता सती सैव ऋषिपत्नी बभूव । तस्यामुत्पन्नः कक्षीवान्नाम ऋषिः । स एव राज्ञः पुत्रोऽभूत्। स च बहुविधेन राजसूयादिनेजे। तस्मै राज्ञे तत्कृतैर्यज्ञैः परितुष्ट इन्द्रो वृचयाख्यां तरुणीं योषितं प्रादात् । अयमर्थः पूर्वार्धे प्रतिपाद्यते ॥ हे "इन्द्र त्वं "महते प्रवृद्धाय "वचस्यवे त्वदीयस्तोत्रलक्षणं वच आत्मन इच्छते "सुन्वते त्वद्देवताकेषु यज्ञेषु सोमाभिषवं कुर्वते "कक्षीवते एतन्नाम्ने राज्ञे "वृचयां वृचयाख्याम् "अर्भाम् अल्पाम् । युवतिमित्यर्थः। एवंभूतां स्त्रियम् "अददाः । तथा "सुक्रतो शोभनकर्मन् शोभनप्रज्ञ वा हे इन्द्र त्वं "वृषणश्वस्य एतदाख्यस्य राज्ञः "मेनाभवः मेना नाम कन्यकाभूः । तथा च शाट्यायनिभिः सुब्रह्मण्यामन्त्रैकदेशव्याख्यानरूपं ब्राह्मणमेवमाम्नायते – वृषणश्वस्य मेन इति वृषणश्वस्य मेना भूत्वा मघवा कुल उवास' इति । तां च प्राप्तयौवनां स्वयमेवेन्द्रश्चकमे। तथा च ताण्डिभिराम्नातं – वृषणश्वस्य मेना नाम दुहितास । तामिन्द्रश्चकमे ' इति । अत उक्तरूपाणि यानि कर्माणि त्वया कृतानि "ते "ता त्वदीयानि तानि "विश्वेत् सर्वाण्येव "सवनेषु यज्ञेषु "प्रवाच्या प्रकर्षेण वक्तव्यानि । स्तुतिभिः स्तोतव्यानीत्यर्थः ॥ महते। बृहन्महतोरुपसंख्यानम्' इति विभक्तेरुदात्तत्वम् । वचस्यवे। 'सुप आत्मनः क्यच् । 'क्याच्छन्दसि' इति उप्रत्ययः । कक्षीवते । अश्वबन्धनहेतवो रज्जवः कक्ष्याः । कक्षीवान् कक्ष्यावान्' (निरु. ६. १०) इति यास्कः । आसन्दीवदष्ठीवच्चक्रीवत्कक्षीवत् ' (पा. सू. ८. २. १२) इति संप्रसारणं मतुपो वत्वं च संज्ञायां निपात्यते । मेनेति स्त्रीनाम । ' मेना ग्नाः ' (निरु. ३. २१) इति पाठात् । ' मन ज्ञाने'। मन्यते गृहकृत्यं जानातीति मेना । पचाद्यच् ।' नशिमन्योरलिट्येत्वं वक्तव्यम्' (पा. सू. ६. ४. १२०. ५) इति एत्वम् । वृषादिर्द्रष्टव्यः । ' मेना मानयन्त्येनाः ' (निरु. ३. २१) इति यास्कः । सवनेषु । सवनमिति यज्ञनाम । सूयतेऽभिषूयते एष्विति अधिकरणे ल्युट् । प्रवाच्या ।' वच परिभाषणे ' । ण्यति 'यजयाचरुच प्रवचर्चश्च' (पा. सू. ७. ३. ६६) इति कुत्वाभावः । तित्स्वरिते प्राप्ते व्यत्ययेनाद्युदात्तत्वम् । यद्वा । वाचयतेः ' अचो यत्' इति यत्। 'यतोऽनावः' इत्याद्युदात्तत्वम् । कृदुत्तरपदप्रकृतिस्वरत्वम् ॥

This is the story:

Once, the king of Aṅga, along with his queens, went to the river Gaṅgā for water-sport. At that time, the sage named Dīrghatamas, together with his wife, children, and servants, being weak and unable to do anything (to support them), was out of hatred thrown into the middle of the Gaṅgā. That sage, by

means of some floating support, reached the place where the king of Aṅga was playing. The king, recognizing the sage as omniscient, lifted him up from the raft and said:

“O venerable one, I have no son. Here is my queen. Kindly cause a son to be born through her.”

The sage agreed and said, “So be it.” The queen, however, though saying “So be it” to the king, thought to herself: “This old and repulsive man is not suitable for me.” So, with this thought, she sent her maid named Uśik. The omniscient sage sprinkled her (Uśik) with water purified by mantras, and she became his wife. From her was born the sage Kakṣīvān. He was regarded as the son of the king. He (Kakṣīvān) performed many sacrifices such as the Rājasūya. Pleased with those sacrifices, Indra gave to that king a young maiden named Vṛcayā.

This meaning is conveyed in the first half (of the Vedic verse):

“O Indra! You, desiring praise, wish that speech (in the form of hymns) should belong to you, the giver of Soma in sacrifices to your deities, for Kakṣīvān (the king), this very one, by name, you gave the maiden Vṛcayā, a young girl, as a wife. O Indra, O doer of auspicious deeds, you also became the husband of Menā, the daughter of King Vṛṣaṇasva.”

And so, in the Śāṭyāyanin Brāhmaṇa (as part of the commentary on the Subrahmaṇyā litany), it is taught:
“Vṛṣaṇasva’s daughter was Menā. Indra, called Maghavān, dwelt with the family.”

That Menā, having reached youth, was herself desired by Indra. Hence in the Tāṇḍya Brāhmaṇa it is recited:
“Vṛṣaṇasva had a daughter named Menā. Indra desired her.”

Thus the meaning is: the deeds performed by you (Indra), those very deeds of yours are to be proclaimed in all sacrifices, to be spoken of in hymns, and to be praised in songs.

Acharya Venkat Madhav Bhasya on Rig Veda 1.51.15 too says the same thing that Mena the daughter of Vṛṣaṇasva married Indra and became the wife of Indra .

दत्तवानसि कन्याम् महते त्तुतिवच इच्छते वक्षीवते वृचयाम् नाम गायांम् इन्द्र । सुन्वते । तथा सेना व अभवः वृषणश्वस्य सुक्रतो ।। विचानि तानीमानि ते यज्ञेषु प्रचाच्यानि । अत्र शाख्यायनकम् – कृपणण्श्वस्य मेने इति । वृषणश्वस्य ह गेना भूत्वा मघवा कुल उबासे' (जैमि २,७९) इति । अप ताण्ठ्यकम्। वृषणश्वस्य मेने इति । वृपणश्वस्य ह मेनस्य मेनका नाम दुहिताऽऽस । ता हेन्द्रदवकये (पत्रा १.१) इति । दृषणश्वस्य राज्ञो मेना नाम दुहिता त्वमभवः स्वांशेन । श्रथ तां चकमे चेन्द्र इत्यर्थः ॥ ४३ ॥

"O Indra, you gave the maiden named Vṛcayā to Kakṣīvān, who is great, desirous of praise (in hymns), and the Soma-presser. To him, the sacrificer, you bestowed her. Likewise, O Indra, O doer of auspicious deeds, you became the consort of Menā, the daughter of King Vṛṣaṇasva.

These deeds of yours are to be proclaimed in sacrifices."

And in the Śākhyāyana (Śāṭyāyana) Brāhmaṇa it is said:

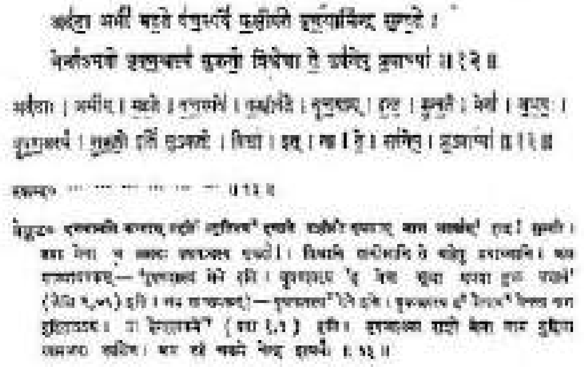
> *"Of Vṛṣaṇasva (it is said), Menā. Indeed, having become (the consort of) Menā, Maghavan (Indra) lived with her household."* (Jaiminīya Brāhmaṇa 2.79).

And in the Tāṇḍya Brāhmaṇa it is said:

> *"Of Vṛṣaṇasva (it is said), Menā. Indeed, Vṛṣaṇasva had a daughter named*

> *Menakā. Indra desired her."* (Pañcaviṃśa Brāhmaṇa 1.1).

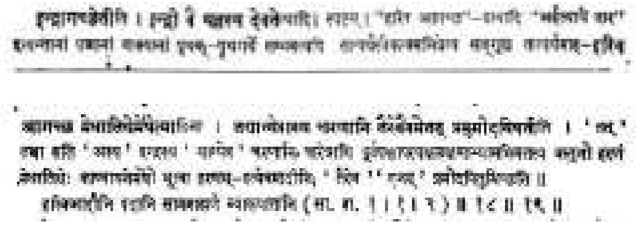
Thus the meaning is: *You, O Indra, by your own portion (sva-aṃśena), became (husband of) Menā, the daughter of King Vṛṣaṇasva. And indeed Indra desired her.*



Coming to Satapatha Brahmana 3.3.4.18 Here is Satapatha Brahmana 3.3.4.18 Sayana Bhasya Nowhere told that Indra is wife of Vṛṣaṇasva

इन्द्रागच्छेतीति । इन्द्रो वै यज्ञस्य देवतेत्यादि। स्पष्टम्। "हरित्र आगच्छ" – इत्यादि "अहल्यायै जार" इत्यन्तानां पञ्चानां वाक्यानां पृथक् पृथगर्थे सम्भवत्यपि तात्पर्यस्थकत्वमभिप्रेत्य सङ्गृह्य तात्पर्थमाह-हरिव मेधातिथेर्मेषवृषणश्वस्य मेने । गौरा वस्कान्दन् अहल्यायै जारेति" तद् यान्येवास्य चर- णांनि-तैरेनमेतत्प्रमुमोदयिषति ॥ १८ ॥

Indra, come!"—thus. "Indra is indeed the deity of the sacrifice," and so on. Clear. The five sentences from "Haritra, come!" to "destroyer of Ahalyā", though capable of separate meanings, are here grouped with the intention of expressing a unified purport. He considered Hari (Indra) to be Medhātithi, the ram, the bull, and the horse. The cow, the calf, and the destroyer of Ahalyā. Therefore, whatever are his footsteps—by those very signs, he will be made to rejoice.



Coming to Maitrayani Samhita 2.5.5 here is Mool Sanskrit slokas of Maitrayani Samhita 2.5.5 . Here too its told that Mena the *he daughter of King Vṛṣaṇasva* married Indra Deva and dwelt with Indra Deva and not that Indra Deva became the wife of King *Vṛṣaṇasva*

अग्नेयमजमालभेत, सौम्यं बभ्रुम् ऋषभं पिङ्गलम् भूतिकामं याजयेत् , ऋद्ध्याएव एवाग्नेय , इन्द्रियेण वा एष वीर्येण व्यृध्यते योऽलं भूत्यै सन्

न भवति, यत्सौम्यः, स्वयैवास्मै देवतयेन्द्रियं वीर्यमाप्त्वावरुन्धे , भवत्येव, बभ्रुः पिङ्गलो भवति, सोमस्य रूपं समृद्ध्यै, गोमृगं वायवा आलभेत , अभिशस्यमानं याजयेत् , अपूतो वा एष यमभिशंसन्ति, वायुर्वै देवानां पवित्रं , वायुनैवैनं पवित्रेण पुनाति, नेव वा एष ग्रामे नारण्ये यमभिशंसन्ति, नेव खलु वा एष ग्राम्यः पशुर्नैवारण्य, स्तस्मादस्यैष देवतया पशूनां समृद्ध ऐन्द्राग्नमनुसृष्टमालभेत यस्य पिता पितामहः सोमं न पिबेत् , इन्द्रियेण वा एष वीर्येण व्यृध्यते यस्य पिता पितामहः सोमं न पिबति, यदैन्द्र , इन्द्रियेणैवैनं वीर्येण समर्धयति, देवताभिर्वा एष व्यृध्यते यस्य पिता पितामहः सोमं न पिबति, यदाग्नेयो , अग्निर्वै सर्वा देवता , देवताभिरेवैनं समर्धयति , अनुसृष्टो भवति , अनुसृष्ट इव ह्येतस्य सोमपीथो यस्य पिता पितामहः सोमं न पिबति, तस्मादस्यैष देवतया पशूनां समृद्धस्त्वाष्ट्रम् अवलिप्तमालभेत पशुकाम, स्त्वाष्ट्रा वै पशव, स्त्वष्टा पशूनां प्रजनयिता, तं एव भागधेयेनोपासरत् , सोऽस्मै पशून् प्रजनयति, सौमापौष्णँ नपुंसकमालभेत, पण्डकं याजयेत् , यत्र तू भूमेर् जायेत तत् प्रजिज्ञासेता, ऽत्र वा एतस्य जायमानस्येन्द्रियं वीर्यमपाक्रामत् , तदेवास्मा इन्द्रियं वीर्यमाप्त्वा दधाति, सोमश्च वा एतस्य पूषा च जायमानस्येन्द्रियं वीर्यमयुवेताम् , इयं वै पूषौ, षधयः सोमो , यत्सौमापौष्णः, स्वयैवास्मै देवतयेन्द्रियं वीर्यमाप्त्वावरुन्धेवै, भवत्येव, यानि अनवदानीयानि तैर् नैर्ऋतैः पूर्वैः प्रचरन्ति, निर्ऋतिगृहीता वा एषा स्त्री या पुंरूपा, निर्ऋतिगृहीत एष पुमान् यः स्त्रीरूपो , निर्ऋत्या एवैनं तेन मुञ्चति, न वै नैर्ऋत्याहुतिरग्निमानशे, यदङ्गारेषु जुहोति तत् स्विदग्नौ जुहोति तदु न, यत्र वा अद इन्द्रो वृषणश्वस्य मेनासीत्तदेनं निर्ऋतिः पाप्मागृह्णात् , स यं पाप्मानं अपाहत स नपुंसकोऽभवत् , यः पाप्मना तमसा गृहीतो मन्येत स एतमैन्द्रं नपुंसकमालभेत, येनैवेन्द्रः पाप्मानं अपाहत तेन पाप्मानं अपहते , अथैन्द्रेणेन्द्रियं वीर्यमात्मन् धत्ते, प्रजापतिः पशूनसृजत, स वा एतं एवाग्रे नपुंसकमसृजत, तं पशवोऽन्वसृज्यन्त , अथो आहु, रेतमेवाग्रे सृष्टं त्वष्ट्रे च पत्नीभ्यश्च नपुंसकमालभत, तेन प्रजा असृजत , इति, यः प्रजाकामो वा पशुकामो वा स्यात्स एतं त्वष्ट्रे च पत्नीभ्यश्च नपुंसकमालभेत, मिथुनं वै त्वष्टा च पत्नीश्च, त्वष्टारं वा एतन् मिथुनेऽप्यस्राट् प्रजननाय, तन् मिथुनं , तस्मादेव मिथुनाद्यजमानः प्रजया च पशुभिश्च प्रजायते

One should touch (offer symbolically) the fire-animal (agneya) as a goat, and for Soma, a tawny or reddish bull, for the sake of prosperity. By that act he flourishes with strength, since Agni indeed is prosperity; and with Soma, he secures strength and vigor. The tawny, reddish form is the form of Soma, ensuring prosperity.

One should touch (offer) a wild animal to Vāyu, for one who is cursed. For he who is cursed becomes impure, but Vāyu is the purifier of the gods; with Vāyu, the purifier, he becomes purified. Moreover, neither in village nor in forest does such a one remain cursed, for this animal is neither a purely domestic nor a purely wild beast; therefore, with this deity, prosperity in animals is secured.

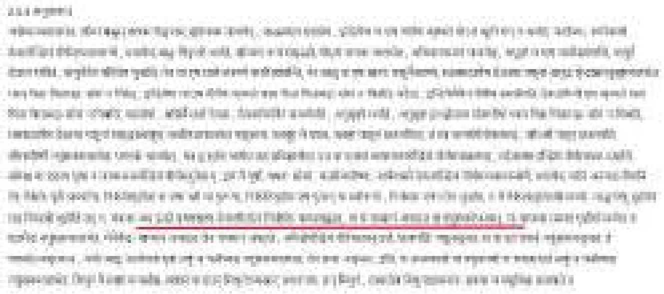
One should touch (offer) the Tvaṣṭṛ-animal, an unmarked one, for one desiring cattle. For Tvaṣṭṛ is the progenitor of animals; approaching him with his due share, he grants offspring of cattle.

For Soma and Pūṣan one should touch (offer) a neuter animal, to restore virility. For when one is born in a place where the seed is weakened, then Soma and Pūṣan together impart virility and vigor. Soma and Pūṣan are indeed strength and nourishment; by offering to them, one secures vitality.

As for acts that should not be imitated, the earlier rites to Nirṛti were of this kind. A woman who assumes a masculine role is held by Nirṛti, and a man who assumes the form of a woman is seized by Nirṛti. By this very rite she (Nirṛti) releases them. The offering to Nirṛti is not performed with full fire; when something is cast upon embers, it is not truly into the fire.

Once, when Indra dwelt with Menā, the daughter of Vṛṣaṇasva, Nirṛti, the power of sin, seized him. He cast off that sin and thereby became emasculated. He who thinks himself seized by sin and darkness should touch (offer) the neuter animal to Indra. By that very act by which Indra cast off sin, he too casts it off. And with the Indra-offering he regains his virility and vigor.

In the beginning Prajāpati created animals; first he created the neuter. The animals followed after it. Hence, they say, seed itself was first created; therefore Tvaṣṭṛ together with his wives touched (offered) the neuter animal and through that produced progeny. Thus, whoever desires offspring or cattle should touch the neuter animal to Tvaṣṭṛ and his wives, for Tvaṣṭṛ and his wives are a pair, and progeny comes from the pair. From that very union, the sacrificer too becomes possessed of offspring and cattle."



The passage in Baudhāyana Śrauta Sūtra XIX.10 should likewise be understood in the same way as it is interpreted in the Maitrāyaṇī Saṃhitā and the Ṛgveda.

Allegations-

we all know Indra lusted after Ahalya thus he is also called the lover of Ahalya in the Satapatha Brahmana.

Refutation-

This statement comes from Indra Ahilya Jarete in Satapatha Brahmana 3.3.4.18 . Acharya Kumarilla Bhatta had explained this statement in his Tantra Vartika 1.3.7

(2) The word "Indra"-proceeding from the root 'Idi' which signi. flies great glory-would signify one possessed of a resplendent glory; and as such it is taken as another name of the Sun; and he is the 'jara'-des-troyer (jarati-naçayati) of 'Ahalya' (ahani liyate) that which disappears during the day, i.e., Night; as it is only when the Sun rises that the darkness of night is destroyed; and it is in this sense that we should take the sentence-" Indro' halyāyā jārah," which cannot be taken in its ordinary sense, of an illicit connection with a woman.

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Allegations-

Another transgender story is mentioned in the Atharva Veda where Indra assumed the form of a woman to have sex with an Asuri named Vilistenga.

Atharva Veda 7.38.2 This Herb wherewith the Asuri drew Indra downward from the Gods, With this same Herb I draw thee close that I may be most dear to thee.

Kathaka Samhita 13.5 "Indra desired the Danavi Vilistenga. He went to the Asuras and became a woman among women and a man among men. He thought he was seized by Nirrti (the goddess of Calamity or Misfortune). He saw (as a sacrificial offering) this castrated animal consecrated to Indra and to Nirrti. In that form in which he went about (i.e. castrated), such an animal he offered in sacrifice."

This story is further elaborated in Brhaddevata. According to Shaunaka Rishi, Indra after transforming himself into a woman had sex with a Danavi which can be considered Lesbianism.

Brhaddevata VI.76-76 "In 'Downward' (adhaḥ: viii.33.19) a girl addressed Indra (who appeared) with the characteristics of a woman' for the chastiser of Paka (Indra) made love to that Danava maiden, the eldest sister of Vyamsa, by reason of his (Indra's youthful desire (yuva-kamya)…"

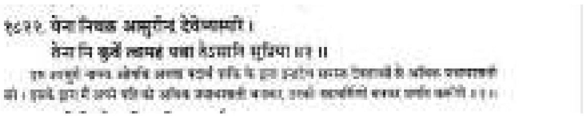
Refutation-

This is Atharva Veda 7.38.2 hindi translation by Ram Sharma Acharya nowhere its told that Indra assumed the form of a woman to have sex with an Asuri named Vilistenga.

Atharva Veda 7.38.2

इस आसुरी नामक ओषधि अथवा पदार्थ शक्ति के द्वारा इन्द्रदेव समस्त देवताओं से अधिक प्रभावशाली बने । इसके द्वारा मैं अपने पति को अधिक प्रभावशाली बनाकर, उनकी सहधर्मिणी बनकर प्रगति करूँगी

*"By means of this substance or energy called 'Āsurī', Indra Deva became more powerful than all the other Devas. Through this, I shall enhance my husband's potency, and by becoming his devoted consort (*sahadharmiṇī), I shall progress."



In Kathaka Saṁhitā (13.5) it is mentioned that Indra once desired a Dānavī, assumed a female form, wandered among the Asuras, and was seized by Nirṛti but later released. The text does not state that Indra had any sexual union with the Dānavī. Indra then beheld the form of Indra-Nirṛti and made an offering; pleased with this, Nirṛti withdrew, and Indra was restored to his strength and power. Therefore, one who feels overcome by Nirṛti should perform the Indra-Nirṛti offering to regain balance and vitality.

आग्नेयमजमालभेत सौम्यमृषभं यस्य पिता पितामहः पुण्यस्स्यादथ तन्न प्राप्नुयादग्निस्सर्वा देवता मुखत एव देवता आलभत इन्द्रियेण वा एष सोमपीथेन व्यृध्यते यस्य पिता पितामहः पुण्यो भवत्यथ तन्न प्राप्नोति सौम्यो ब्राह्मणो देवतयेन्द्रियमस्य सोमपीथो यत् सौम्य इन्द्रियेणैवैनँ सोमपीथेन समर्धयति द्यावापृथिव्यां धेनुं पर्यारिणीमालभेत निरुद्धो ज्योङ्निरुद्धो द्यावापृथिव्योर्वा एष निर्भक्तो यो निरुद्धो ज्योङ्निरुद्धो यद् द्यावापृथिव्या द्यावापृथिव्योरेवैनमाभजति पर्यारी वा एष यो निरुद्धो ज्योङ्निरुद्धः पर्यारिण्यस्य देवता यत् पर्यारिणी स्व एवास्य तेन पशुरेतस्यां एव वायव्यं वत्सँ श्व आलभेत वायुर्वा अनयोर्वत्सस्स इमे आप्याययति स प्रदापयति तमेव भागधेयेनोपधावति सोऽस्मा इमे प्रदापयत्यैन्द्राग्नमेतमनुसृष्टमालभेत यस्य पिता पितामहस्सोमं न पिबेदथ स पिपासेदिन्द्रियेण वा एष सोमपीथेन व्यृध्यते यस्य पिता पितामहस्सोमं न पिबत्याग्नेयो ब्राह्मणो देवतयेन्द्रियमस्य सोमपीथो

यदैन्द्राग्नस्स्वयैव देवतया सोमपीथमनुसंतनोत्यनुसृष्टो वा एतस्य सोमपीथो यस्य पिता पितामहस्सोमं न पिबति यदनुसृष्टस्स्व एवास्य तेन पशुर्यदेतौ द्विवत्यस्य तद्रूपं त्वाष्ट्रँ शुण्ठमालभेत यः कामयेत सूपकाशो मे पुत्रो जायेतेति त्वष्टा वै रूपाणां विकर्ता तमेव भागधेयेनोपधावति सोऽस्मै रूपाणि विकरोत्याश्विनं कृष्णललाममालभेत भ्रातृव्यवान् देवा वा असुरानह्नोऽनुदन्त तेषां यत् स्वमासीद् यद्वित्तं यद्वेद्यं तेन रात्रीँ समवायँस्ते देवा एतमाश्विनं कृष्णललामपश्यँस्तमालभन्त तेनैनान् रात्रीमन्ववायन् द्यावापृथिवी वा अश्विनौ तान् द्यावापृथिवीभ्यामेवावस्तान्निबाध्यादित्येन परस्ताद्रात्र्या अनुदन्त तेषां यत् स्वमासीद याद्वित्तं यद्वेद्यं तदवृञ्जत ततो देवा अभवन् परासुरा अभवन् द्यावापृथिवी वा अश्विनौ द्यावापृथिवीभ्यामेवावस्ताद् भ्रातृव्यं निबाध्यादित्येन परस्तादहोरात्रयोः प्रणुदते तस्य यत् स्वं यद्वित्तं यद्वेद्यं तद् वृङ्क्ते भवत्यात्मना परास्य भ्रातृव्यो भवति। यल्ललामोऽह्नस्तद्रूपं यत् कृष्णो रात्र्यास्तदुभयोरेवैनं वर्णयोः प्रणुदत इन्द्रो वै विलिस्तेङ्गां दानवीमकामयत सोऽसुरेष्वचरत् स्त्र्येव स्त्रीष्वभवत् पुमान् पुंसु निर्ऋतिगृहीत इवामन्यत स एतमैन्द्रानैर्ऋतं विपुँसकमपश्यद्येन रूपेणाचरत् तमालभत तस्य यदनवदानीयमासीत् तेन पूर्वेण प्राचरद्दक्षिणा परेत्य स्वकृत इरिणे जुषाणा निर्ऋतिर्वेत्तु स्वाहेत्यथेतरं पुनरेत्यैन्द्रँ समस्थापयत् स निर्ऋतिमेव पूर्वां निरवदायाथैन्द्रेणेन्द्रियं वीर्यमात्मन्नधत्त ततो वै सोऽभवदैन्द्रानैर्ऋतं विपुँसकमालभेत बुभूषन् यो निर्ऋतिगृहीत इव मन्येत तस्य यदनवदानीयँ स्यात् तेन पूर्वेण प्रचरेद्दक्षिणा परेत्य स्वकृत इरिणे जुषाणा निर्ऋतिर्वेत्तु स्वाहेत्यथेतरं पुनरेत्यैन्द्रँ सँस्थापयेन्निर्ऋतिमेव पूर्वां निरवदायाथैन्द्रेणेन्द्रियं वीर्यमात्मन् धत्ते भवत्येवैन्द्रं विशालमृषभमालभेत संग्रामे यः कामयेतायँ संग्रामो न विजयेतेतीन्द्रो वै संग्रामस्य विनेतेन्द्रो विजापयिता तमेव भागधेयेनोपधावति स एनान् विनयति यद्विशालो वियतां तद्रूपमिन्द्राय विघनाय विशालमृषभमालभेत जनतयोस्संधौ यः कामयेतोभे जनते ऋच्छेयमित्युभे एव जनते ऋच्छति त अन्यान्यां घ्नती चरतो यद्विशाल आव्रस्कमेवैने गमयति ।।५।।

“One should offer the Agni-related black goat and the gentle bull whose father and grandfather were virtuous—if not, the result is not attained. Agni is the mouth of all Devas; offerings are made either through the mouth or through the senses. One grows through the Soma-drinking lineage—if the father and grandfather drank Soma, the son becomes potent; otherwise, he does not attain that growth. The gentle Brāhmaṇa, through his senses, empowers the deity with Soma-drinking potency.

One should offer the pervading cow on earth and heaven—if obstructed, the light is obstructed. The one who is obstructed becomes divided from the cosmic order. The cow belongs to the Deity of pervasion (*paryāriṇī*) ; she is his own. One should offer the calf of the wind in her—either black or white. Vāyu nourishes both calves and grants them. He approaches with his share and grants them.

One should offer the Indrāgni-related animal that has not descended from Soma-drinking ancestors —such a person becomes thirsty. The Soma-

drinking lineage empowers the senses. If the father and grandfather did not drink Soma, the Agni-related Brāhmaṇa must empower the deity through the senses. Indrāgni, by its own deity, transmits Soma potency. The animal offered must reflect the form of the dual deity (*dvivatya*), such as the Tvaṣṭṛ-created malformed one, if one desires a son with special traits. Tvaṣṭṛ is the shaper of forms and grants them accordingly.

One should offer the Ashvin-related black-marked animal. The Devas once defeated the Asuras and took what was theirs—wealth, knowledge, and night. They saw this Ashvin-marked animal and offered it, thereby regaining the night. The Ashvins are associated with heaven and earth. By binding the enemy with the sun beyond the night, they reclaimed what was lost. Thus, the Devas prevailed, and the Asuras were defeated.

Indra once desired a Dānavai and wandered among the Asuras, becoming like them—woman among women, man among men—thinking he was possessed by Nirṛti. He saw the Indra-Nirṛti hybrid form and offered it. Whatever was unmentionable in him, he used that to move forward. Nirṛti, pleased with the offering, withdrew. Indra was re-established, and his virility and power were restored. Thus, one should offer the Indra-Nirṛti hybrid if one feels possessed by Nirṛti, using the unmentionable part to move forward, and then re-establish Indra's power

One should offer the great bull to Indra if one desires victory in battle. Indra is the conqueror of battles and the one who subdues. He grants victory to those who approach him with rightful share. The form of vastness belongs to Indra the subduer.

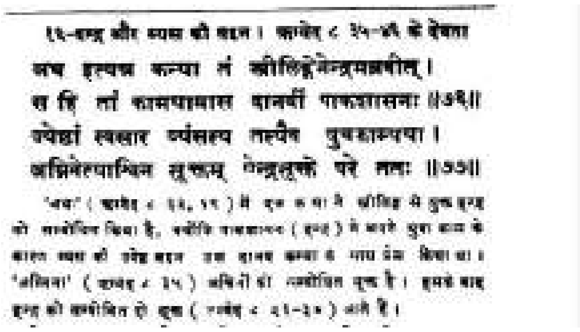
In the union of two peoples, if one desires harmony, one should offer the vast bull. It leads both peoples to mutual agreement. The one who moves with vastness leads them forward."

In Bṛhaddevatā VI.76–77 states that the maiden **Agha**, *sister of Vyansa, addressed Indra, and that Indra (Pākashāsana) desired her The passage then notes the sequence of hymns to Agni, Aśvins, and Indra.* **Nowhere it explicitly speaks of any sexual union** *with the Dānavī."*

अघ इत्यत्र कन्या तं स्त्रीलिङ्गेनेन्द्रमब्रवीत् । स हि तां कामयामास दानवीं पाकशासनः ॥७६॥ ज्येष्ठां स्वसार व्यंसस्य तस्यैव युवकाम्यया । अग्निनेत्याश्विन सूक्तम् ऐन्द्रसूक्ते परे ततः ॥७७॥

अधः' (ऋग्वेद ८ ३३, १९) में एक कया ने स्त्रीलिङ्ग से युक्त इन्द्र को सम्बोधित किया है, क्योंकि पाकशासन (इन्द्र) ने अपने युवा काम के कारण व्यस की ज्येष्ठ वहन उस दानव कन्या के साथ प्रेम किया था। 'अग्निना' (ऋग्वेद ८ ३५) अश्विनों को सम्बोधित सूक्त है। इसके बाद इन्द्र को सम्बोधित दो सूक्त (लग्वेद ८ ३६-३७) आते हैं।

There, a maiden named **Agha (अघ)** addressed Indra in the feminine gender.
The lord of sacrifice, Indra (called *Pākashāsana*, "eater of the oblation"), desired her — the Dānavī maiden. he was the **elder sister of Vyansa (व्यंस)**, and because of her youthful beauty she was longed for.
After this comes the **Agni hymn**, then the **Aśvin hymn**, and afterwards the **Indra hymn**.


अघ इत्यत्र कन्या तं स्त्रीलिङ्गेनेन्द्रमब्रवीत् ।
स हि तां कामयामास दानवीं पाकशासनः ॥७६॥
ज्येष्ठां स्वसारं व्यंसस्य तस्यैव युवकाम्यया ।
अग्निनेत्याश्विनं सूक्तम् ऐन्द्रसूक्ते परे ततः ॥७७॥

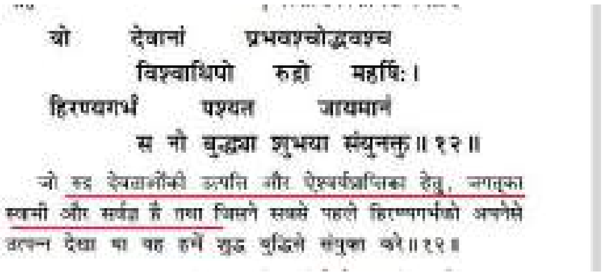
Moreover we have to remember one basic fact that all Devas including Indra are born from Ishwar (God) as per Vedas . The position of Devas including Devraj Indra is a temporary position and are occupied by Various Persons over time

Ishwar created Devas

Svetasvatara Upanishad chapter 4 Mantra 12 says

जो रुद्र देवताओंकी उत्पत्ति और ऐश्वर्यप्राप्तिका हेतु, जगत्का स्वामी और सर्वज्ञ है तथा जिसने सबसे पहले हिरण्यगर्भको अपनेसे उत्पन्न देखा था वह हमें शुद्ध बुद्धिसे संयुक्त करे ॥ १२

He who is Rudra, the originator and bestower of strength to the Devas ,
He who has become the Lord of the universe and its dissolution,
He who rules over both bipeds and quadrupeds —
May He unite us with pure and auspicious intellect



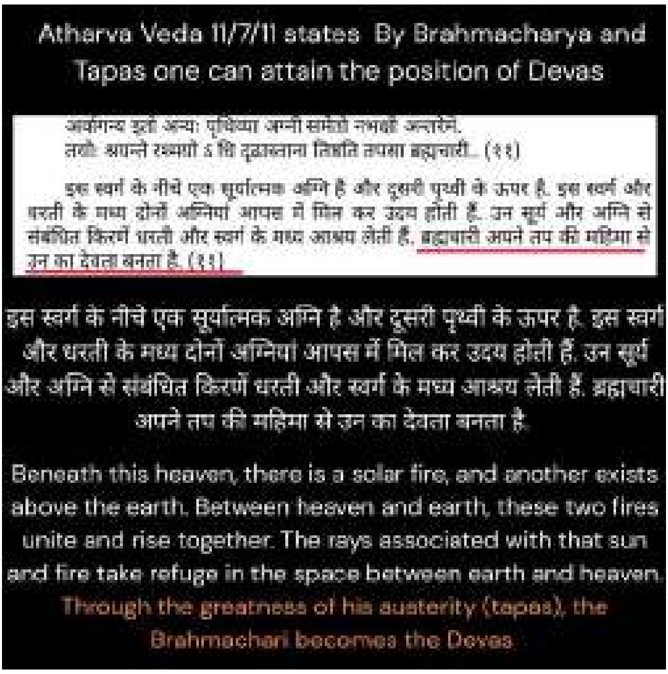
यो देवानां प्रभवश्चोद्भवश्च
विश्वाधिपो रुद्रो महर्षिः।
हिरण्यगर्भं पश्यत जायमानं
स नो बुद्ध्या शुभया संयुनक्तु॥१२॥

जो रुद्र देवताओंकी उत्पत्ति और ऐश्वर्यप्राप्तिका हेतु, जगत्का स्वामी और सर्वज्ञ है तथा जिसने सबसे पहले हिरण्यगर्भको अपनेसे उत्पन्न देखा था वह हमें शुद्ध बुद्धिसे संयुक्त करे॥१२॥

Atharva Veda 11/7/11 states only By Brahmacharya one can attain the postion of Devas including Devraj Indra and other Devas

इस स्वर्ग के नीचे एक सूर्यात्मक अग्नि है और दूसरी पृथ्वी के ऊपर है. इस स्वर्ग और धरती के मध्य दोनों अग्नियां आपस में मिल कर उदय होती हैं. उन सूर्य और अग्नि से संबंधित किरणें धरती और स्वर्ग के मध्य आश्रय लेती हैं. ब्रह्मचारी अपने तप की महिमा से उन का देवता बनता है.

Beneath this heaven, there is a solar fire, and another exists above the earth. Between heaven and earth, these two fires unite and rise together. The rays associated with that sun and fire take refuge in the space between earth and heaven. Through the greatness of his austerity (tapas), the Brahmachari becomes the Devas

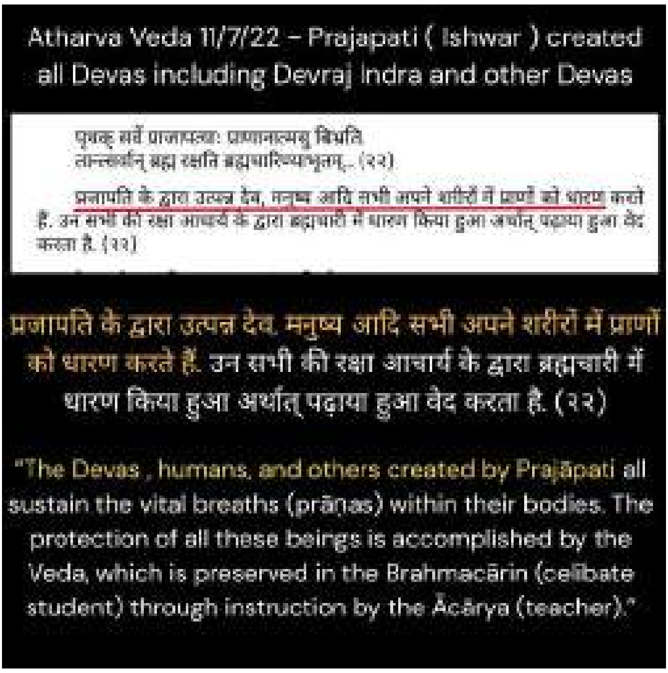


Atharva Veda 11/7/22 – Prajapati (Ishwar) created all Devas including Devraj Indra and other Devas

प्रजापति के द्वारा उत्पन्न देव, मनुष्य आदि सभी अपने शरीरों में प्राणों को धारण करते हैं. उन सभी की रक्षा आचार्य के द्वारा ब्रह्मचारी में धारण किया हुआ अर्थात् पढ़ाया हुआ वेद करता है. (२२)

"The Devas , humans, and others created by Prajāpati all sustain the vital breaths (prāṇas) within their bodies. The protection of all these beings is accomplished by the Veda, which is preserved in

the Brahmacārin (celibate student) through instruction by the Ācārya (teacher)."



Srimad Bhagavatam 3.11.24-26 tells that in every period of Brahma – Devas including Devraj Indra and other Devas are born again and again and attain their position per their karma

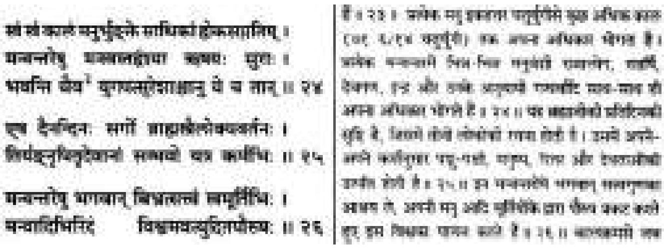
॥ प्रत्येक मनु इकहत्तर चतुर्युगीसे कुछ अधिक काल (७१ ६/१४ चतुर्युगी) तक अपना अधिकार भोगता है। प्रत्येक मन्वन्तरमें भिन्न-भिन्न मनुवंशी राजालोग, सप्तर्षि, देवगण, इन्द्र और उनके अनुयायी गन्धर्वादि साथ-साथ ही अपना अधिकार भोगते हैं ।॥ २४ ॥ यह ब्रह्माजीकी प्रतिदिनकी सृष्टि है, जिसमें तीनों लोकोंकी रचना होती है। उसमें अपने-अपने कर्मानुसार पशु-पक्षी, मनुष्य, पितर और देवताओंकी उत्पत्ति होती है ॥ २५ ॥ इन मन्वन्तरोंमें भगवान् सत्त्वगुणका आश्रय ले, अपनी मनु आदि मूर्तियोंके द्वारा पौरुष प्रकट करते हुए इस विश्वका पालन करते हैं॥ २६

Verse 24:
"Each Manu enjoys his reign for a duration slightly more than seventy-one Chaturyugas (specifically 71 6/14 Chaturyugas). In every Manvantara, different rulers of the Manu lineage, the Saptarishis (seven sages), groups of gods (Devas), Indra, and their attendants like the Gandharvas also enjoy their respective domains."

Verse 25:
"This is the daily creation (nitya-srishti) of Brahma, in which the three worlds are created. According to their individual karmas, various beings such as animals, birds, humans, ancestors (Pitṛs), and Devas are born."

Verse 26:
"In these Manvantaras, the Lord, taking refuge in the quality of *Sattva* (goodness), assumes forms such as Manu and others to manifest His divine

power (*Pauruṣa*) and uphold the order of the universe through protection and sustenance."



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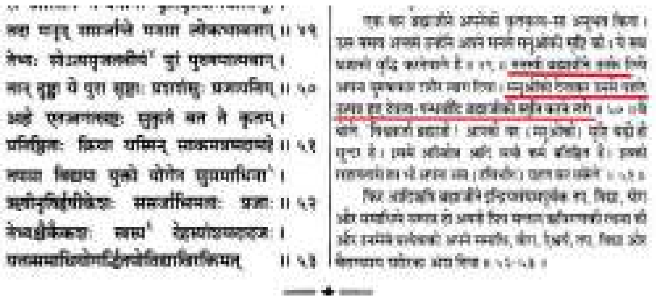
मनस्वी ब्रह्माजीने उनके लिये अपना पुरुषाकार शरीर त्याग दिया। मन्ओंको देखकर उनसे पहले उत्पन्न हुए देवता-गन्धर्वादि ब्रह्माजीकी स्तिि करने लगे ॥ ५० ॥

"Manasvi Brahmaji gave up his masculine form for her. Seeing Manas (the mind), the Devas , Gandharvas, and others who were created before him began to praise Brahmaji.



Shri Vishnu Purana Amsa 1 Adhaya 5

श्रीमैत्रेयजी बोले- हे द्विजराज ! सर्गके आदिमे भगवान् ब्रह्माजीने पृथिवी, आकाश और जल आदिमे रहनेवाले देव, ऋषि, पितृगण, दानव, मनुष्य, तिर्यक् और वृक्षादिको जिस प्रकार रचा तथा जैसे गुण, स्वभाव और रूपवाले जगत्की रचना की वह सब आप मुझसे कहिये ॥ १-२ ॥

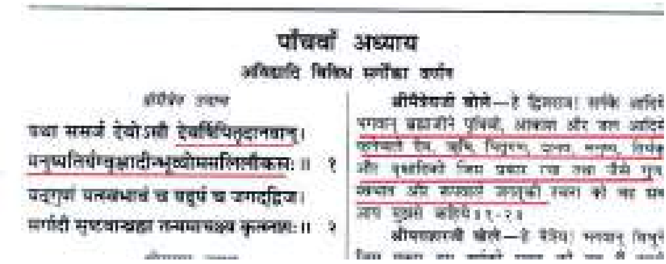
प्रत्येक मनु इकहत्तर चतुर्युगीसे कुछ अधिक काल (७१ ६/१४ चतुर्युगी) तक अपना अधिकार भोगता है। प्रत्येक मन्वन्तरमें भिन्न-भिन्न मनुवंशी राजालोग, सप्तर्षि, देवगण, इन्द्र और उनके अन्यायी गन्धर्वादि साथ-साथ ही अपना अधिकार भोगते हैं ॥ २४ ॥ यह ब्रह्माजीकी प्रतिदिनकी सृष्टि है, जिसमें तीनों लोकोंकी रचना होती है। उसमें अपने-अपने कर्मानुसार पशु-पक्षी, मनुष्य, पितर और देवताओंकी उत्पत्ति होती है ॥ २५ ॥ इन मन्वन्तरोंमें भगवान् सत्त्वगुणका आश्रय ले, अपनी मनु आदि मूर्तियोंके द्वारा पौरुष प्रकट करते हुए इस विश्वका पालन करते हैं॥ २६

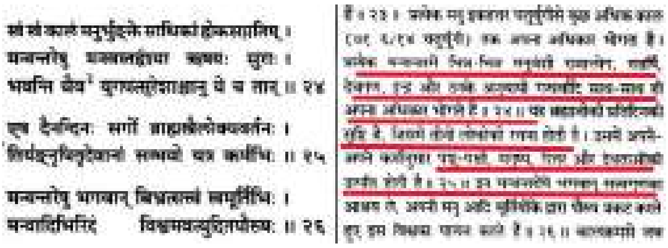
Maitreya said:
O chief among the twice-born (Brahmins), at the beginning of creation, Brahma ji created the Devas, sages, ancestors (*Pitṛs*), demons (*Dānavas*), humans, animals, birds, and trees, who dwell in the earth, sky, water, and other realms. Please describe to me how he created them, and how he gave them their qualities, natures, and forms. (Verses 1–2)

Verse 24:
Each Manu enjoys his rule for a period slightly longer than seventy-one *Chaturyugas* (specifically, 71 6/14 *Chaturyugas*). In each *Manvantara* (the reign of a Manu), different kings of the lineage of that Manu, the seven great sages (*Saptarishis*), groups of Devas , Indra, and their followers like the Gandharvas exercise their respective authorities.

Verse 25:
This is the daily creation (*naimittika sṛṣṭi*) of Lord Brahma, in which the three worlds are formed. According to their individual karmas, beings such as animals, birds, humans, ancestors, and Devas come into existence.

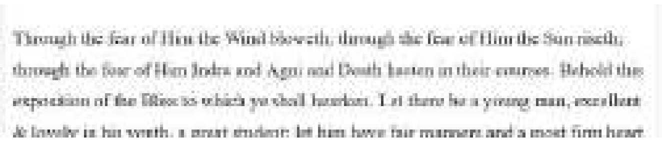
Verse 26:
In these *Manvantaras*, the Lord, taking refuge in the quality of *Sattva* (purity), manifests his divine energy (*Pauruṣa*) through forms like Manu and sustains the universe.


पाँचवाँ अध्याय



Taittriya Aranyaka 5.14.8 as well as Taittriya Upanishad 2.8.1 of Krishna Yajurveda clearly says devatas such as Indra, wind god, Agni, and Yama perform their duties because they are afraid of the Supreme Brahman.

भीषाऽस्माद्वातः पवते । भीषोदंति सूर्यः । भीषाऽस्मादग्निंश्चेन्द्रश्च । मृत्युर्धावति पञ्चंम इति
Meaning: From the fear of Him, Vatah (the wind) blows, from fear of Him the sun rises. From fear of Him the five divinities such as Agni (fire), Indra, and Mrityu (death) work.


Through the fear of Him the Wind bloweth, through the fear of Him the Sun riseth; through the fear of Him Indra and Agni and Death hasten in their courses. Behold this exposition of the Bliss to which ye shall hearken. Let there be a young man, excellent & lovely in his youth, a great student; let him have fair manners and a most firm heart

Katha Upanishad 2.3.3 of Krishna Yajurveda also clearly says how devatas perform all their duties out

of fear of the Supreme Brahman.
भयादस्याग्निस्तपति भयात्तपति सूर्यः । भयादिन्द्रश्चाग्निश्च मृत्युर्धावति पंचमः ॥
Meaning: Out of fear of God, the fire burns, the sun heats, and Indra, Vayu as well and Yama function briskly

For fear of Him the fire burneth, for fear of Him the sun giveth heat, for fear of Him Indra and Vayu and Death hasten in their courses.

Allegations-

There is another transgender story mentioned in Rig Veda which says that Asanga son of Playoga had become a woman after he was cursed by gods,

Rig Veda 8.33.19 Cast down thine eyes and look not up. More closely set thy feet. Let none See what thy garment veils, for thou, a Brahman, hast become a dame.

This is elaborated in later texts as,

Brhaddevata of Shaunaka VI.41 “The seer turned that Asanga, who had been a woman, into a man (again)…”

Sankhayana Srauta Sutra XVI.11.16-18 “The sixth is that relating to Medhatithi, how Asanga, the son of Plyoga, being a woman became a man…”

Refutation-

This is Rig Veda 8.33.19 hindi translation by Ram Sharma Acharya

(शापवश स्त्री बने हुए प्रायोगि से इन्द्रदेव ने कहा) अब तुम नीचे की ओर दृष्टि रखो, ऊपर की ओर नहीं । पैरों को पास-पास रखकर (छोटे कदमों से) चलो। तुम्हारे दोनों अंग-मुख एवं पिण्डलियाँ दिखाई न दें (वस्त्र से ढकी रहे), तुम ज्ञानी होकर भी (शाप वश) स्त्री बने हो ॥ १९ ॥

(Cursed and transformed into a woman, Prayogi was addressed by Indra:)
Now you must keep your eyes cast downwards, not upwards. Walk with your feet placed close together (taking small steps). Let not your limbs — your face and your calves — be exposed (but remain covered with garments). Though wise in nature, by the force of a curse you have become a woman.” (19)

When we speak of transgenderism today, it generally refers to a condition where, due to psychological or biological factors, a boy may begin to resemble a girl or a girl may begin to resemble a boy, yet without ever transforming fully into the other sex biologically. But in the scriptural account being discussed, nothing of this sort is mentioned. There is no reference to hormones, psychology, or any gradual transition. Instead, the narrative clearly states that Asanga, the son of Playoga, was transformed into a female purely by the power of a curse.

This was not a matter of personal choice, identity, or gradual change—it was a sudden, supernatural transformation brought about by divine will or curse. Therefore, it is misleading to equate such scriptural stories with transgenderism. The text speaks only of a curse-induced transformation, not of hormonal or biological causes.

Same Explanation holds for Brhad Devata of Shaunaka VI.41 and Sankhayana Srauta Sutra XVI.11.16-18 as well .

Allegations-

Rape

There's a verse in Rig Veda which reads as,

यः सत्राहा विचर्षणिरिन्द्रं तं हूमहे वयम ।
सहस्रमुष्क तुविन्रम्ण सत्पते भवा समत्सु नो वर्धे ।।

yaḥ satrāhā vicarṣaṇirindraṃ taṃ hūmahe vayam I
sahasramuṣka tuvinṛmṇa satpate bhavā samatsu no vṛdhe II

Rig Veda 6.46.3 "We invoke that Indra who is the destroyer of mighty foes, the supervisor (of all things): do thou, the many-organed, the protector of the good, the distributor of wealth, be unto us (the insurer of) success in combats." Tr. H.H. Wilson

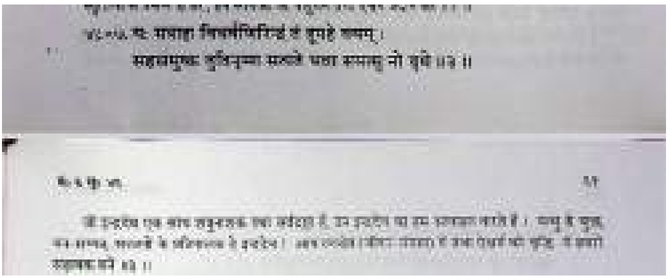
The Sanskrit word mentioned here to describe Indra is Sahastra+Mushka which means thousand vaginas/testicles. Some translators including Griffith has translated this word as "thousand powers" but I do not agree with it since the word Mushka (**मुष्क**) clearly means Vagina/Testicles, Mushka here definitely means vagina because there is evidence from other Hindu text to support "thousand vagina" definition. Whether the word Mushka means Vagina or testicle is not an issue but a Vedic god described as being with "A Thousand Testicles" in holy scripture is surely obscene.

Refutation-

Here is Rig Veda 6.46.3 hindi translation by Ram Sharma Acharya . Nowhere it mentions that Indra Deva had 1000 penises or anything like that

जो इन्द्रदेव एक साथ शत्रुनाशक तथा सर्वद्रष्टा हैं, उन इन्द्रदेव का हम आवाहन करते हैं। मन्यु से युक्त, धन-सम्पन्न, सज्जनों के प्रतिपालक हे इन्द्रदेव ! आप रणक्षेत्र (जीवन-संग्राम) में तथा ऐश्वर्य की वृद्धि में हमारे सहायक बनें ॥३ ॥

"That Indra, who is both the destroyer of enemies and the all-seeing, we invoke with our praises. O Indra, endowed with might, wealth, and protector of the noble! May you assist us in the battlefield (the struggle of life) and in the increase of prosperity."



A Traditional Acharya Venkat Madhav who is also Interpreted it in the same Way . He Interpreted सहस्रमुष्क as thousand powers and not thousand penises in this Context of Rig Veda 6.46.3

य. महतो इन्वा विचर्षणिः इन्द्रम् तम् हमहे वयम्। 'इन्द्रः पर्वणिपर्वणि रोका हत्या कांचन स्विधं समभवत्' इस्याथवैणिकम् । हे राहस्रमुष्क ! बहुधन ! सत्यते ।" भव सद्मामे भस्माकम् वर्धनाय ॥ ३ ॥

"That Indra, the mighty, the all-seeing, him we invoke with praises. Indra, at every juncture, became the slayer of foes and the bestower of golden wealth. O Indra of the thousand powers, possessor of abundant riches, ever true—may you be for us a protector and an increaser of our prosperity."

Another Traditional Acharya and Famous Commentator on Rig Veda Acharya Skanda also took such a meaning . He Interpreted सहस्रमुष्क as thousand powers and not thousand penises in this Context of Rig Veda 6.46.3

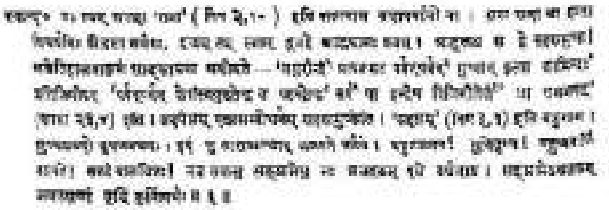
स्कन्द० यः श्वम् सत्राहा 'राना' (निष ३,१०) इति सक्ष्यनाम सदापर्यायो वा । भ्रय सदा वा हन्ता विचर्षणिः विद्रष्टा सर्वस्य, इन्द्रम् तम् त्वाम् इमहे श्राद्धषामः वयम् । आहूतश्च स है सहस्रमुष्क । सत्रेतिहासमाह्मण शाड्सायना वधीयते 'असुरीन्द्र प्रत्यक्मत पर्वन्पवेन् सुष्वान् कृत्या

हामिन्द्रः प्रतिजिगीषन् 'पर्वन्पर्वन् शेषर्णस्यकुरुतेन्द्र र परुच्छेपः सर्व वा इन्द्रेण विजिगीषितं ता समभवत् (शाबा २३,४) इति । तदपेक्षम् एतत्सम्बोधनम् सहस्रमुष्केति । 'सद्दक्षम्' (निए ३,१) इति बहुनाम । मुष्कशब्दो कृपणवचनः । इवें तु तत्सम्बन्धात् भजनले चर्तते । बहुप्रजनन ! तुवितृम्ण ! यहुधन ! सत्पते। सहां पालयितः ! मव समत्सु सङ्ग्रामेषु नः शस्माकम् वृधे वर्धनाय । सङ्ग्रामेऽस्माकम् अयलक्षणां वृद्धि कुर्वित्यर्थः ॥ १ ॥ बेछूट० य. सहस्रो इन्वा विचयेणिः" इन्द्रम् तम् हूमहे वयम् । 'इन्द्रः पर्वणिपर्वणि शेफा कृत्या

"Skanda says: Indra is *śvám sattrāhā* (the slayer in sacrifice), 'rāṇā' (the victorious one) (Nirukta 3.10). This is a synonym, meaning ever the destroyer, ever the vanquisher, the seer of all. That Indra we invoke with reverence. When invoked, he is indeed *sahasra-muṣka* (thousand-powered). The Itihāsa says in the Śatapatha (23.4): 'When the Asuras opposed Indra, he pressed forward at every juncture; having drunk the Soma, intent on victory, he struck down the ritual and the enemies at every stage. Whatever is conquered, it is by Indra's conquest.' With reference to this, the epithet *sahasra-muṣka* is applied.

The word *sad-dakṣam* (Nirukta 3.1) means 'of many powers.' The word *muṣka* normally signifies 'the weak' or 'miserly,' but here, by association, it denotes great fecundity and strength. Thus it means: 'O greatly generative one! O possessor of mighty strength! O wielder of vast wealth! O lord of truth! O protector of the virtuous! Be our aid in battles, may you grant us growth and prosperity. In battle, increase our distinguishing mark, our strength and fortune.' (Verse 1).

Again, 'That Indra of a thousand powers, the all-seeing, him we invoke with hymns. Indra, at every juncture, accomplished the striking down of foes and destruction of obstacles…'"



Acharya Skanda clearly explained the meaning of सहस्रमुष्क as –

तदपेक्षम् एतत्सम्बोधनम् सहस्रमुष्केति । 'सद्दक्षम्' (निए ३,१) इति बहुनाम । मुष्कशब्दो कृपणवचनः । इवें तु तत्सम्बन्धात् भजनले चर्तते । बहुप्रजनन ! तुवितृम्ण ! यहुधन ! सत्पते। सहां पालयितः ! मव समत्सु सङ्ग्रामेषु नः शस्माकम् वृधे वर्धनाय । सङ्ग्रामेऽस्माकम् अयलक्षणां वृद्धि कुर्वित्यर्थः ॥ १ ॥ बेछूट० य. सहस्रो इन्वा विचयेणिः" इन्द्रम् तम् हूमहे वयम् । 'इन्द्रः पर्वणिपर्वणि शेफा कृत्या

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Again, 'That Indra of a thousand powers, the all-seeing, him we invoke with hymns. Indra, at every juncture, accomplished the striking down of foes and destruction of obstacles…'"

Allegations-

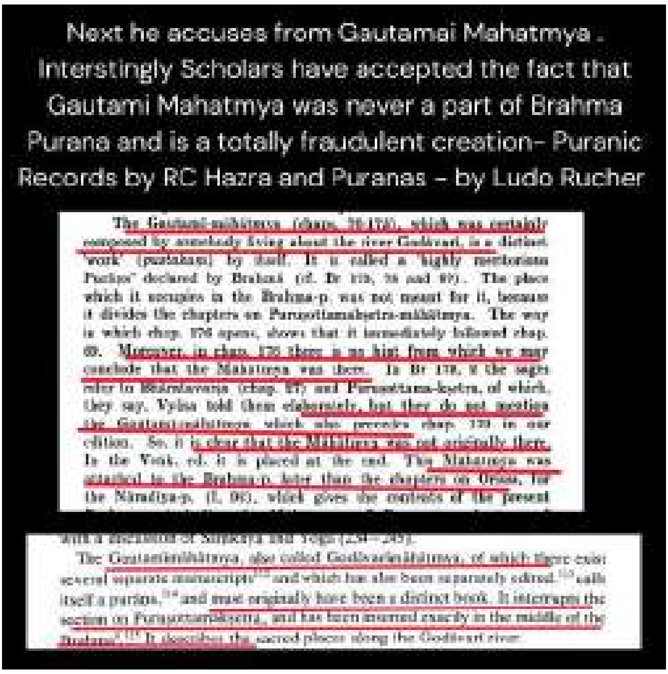
The story as mentioned in Skanda Purana V.iii.136.2-16; Brahma Purana, Gautami-Mahatmya 16.59 states that Indra was cursed by Sage Gautama to be with one thousand Vaginas all over the body as Indra had raped Sage Gautam's wife Ahalya which I have explained briefly in Hinduism and Lust article.

Refutation-

I have already debunked these Allegations in My Article under the section. I will again attach the same debunk here

"Debunking Misconceptions about Indra Deva: A Critical Study of the Indra–Ahalyā Episode, the Indra–Rambhā Narrative, and Allegations from the Harivaṁśa Purāṇa"

He accuses from Gautami Mahatmya . Interestingly Scholars have accepted the fact that Gautami Mahatmya was never a part of Brahma Purana and is a totally fraudulent creation- Puranic Records by RC Hazra and Puranas – by Ludo Rucher



INDRA AHILYA PRAKARAN EXPLAINED

Indra is called the **जार** (Destroyer) of Ahalya (Night) in these sections of Shruti :

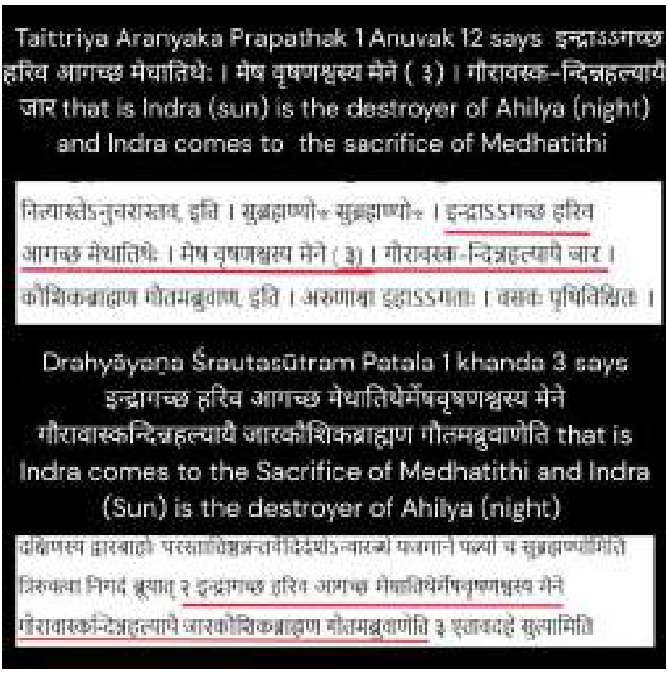
ShadVimsa Brahmana 1.1: -**अहल्यायै जारोऽसी।अहलायाया ह मैत्रेय्या जार आस** that is Indra is Destroyer of Ahilya

Shatpath Brahmana 3.3.4.18: -**अहल्यायै जारोऽसी** that is Indra (Sun) is destroyed of Ahilya (Night)

Satapatha Brahmana 4.5.9.4 says **वै शुक्रो य एष तपत्येष उ एवेन्द्रस्तस्माच्छुक्राग्रान्गृह्णाति** that is Sun is Indra

Taittriya Aranyaka Prapathak 1 Anuvak 12 says **इन्द्राऽऽगच्छ हरिव आगच्छ मेधातिथेः । मेष वृषणश्वस्य मेने (३) । गौरावस्क-न्दिन्नहल्यायै जार** that is Indra (sun) is the destroyer of Ahilya (night) and Indra comes to the sacrifice of Medhatithi

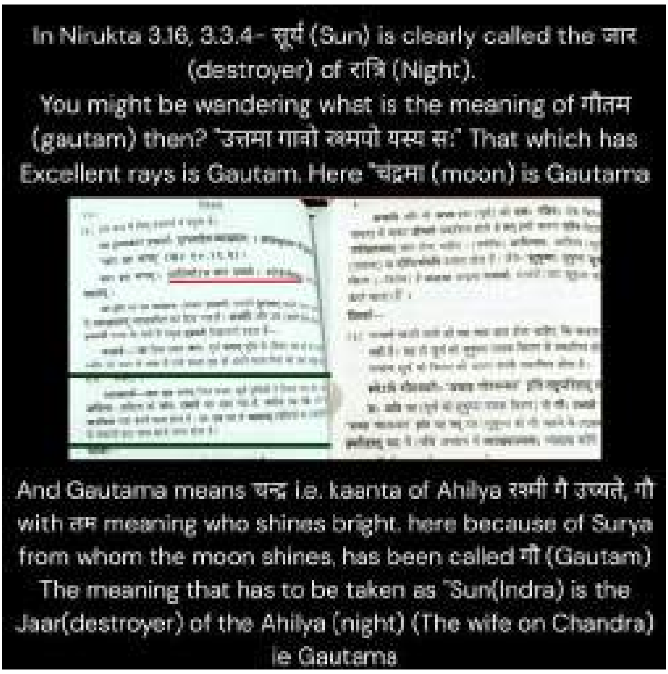
Drahyāyaṇa Śrautasūtram Patala 1 khanda 3 says **इन्द्रागच्छ हरिव आगच्छ मेधातिथेर्मेषवृषणश्वस्य मेने गौरावास्कन्दिन्नहल्यायै जारकौशिकब्राह्मण गौतमब्रुवाणेति** that is Indra comes to the Sacrifice of Medhatithi and Indra (Sun) is the destroyer of Ahilya (night)



In Nirukta 3.16, 3.3.4- **सूर्य** (Sun) is clearly called the **जार** (destroyer) of **रात्रि** (Night).

You might be wandering what is the meaning of **गौतम** (gautam) then? "**उत्तमा गावो रश्मयो यस्य सः**" That which has Excellent rays is Gautam. Here "**चंद्रमा** (moon) is Gautama

And Gautama means **चन्द्र** i.e. kaanta of Ahilya **रश्मी गै उच्यते**, **गौ** with **तम** meaning who shines bright. here because of Surya from whom the moon shines, has been called **गौ** (Gautam) The meaning that has to be taken as "Sun(Indra) is the Jaar(destroyer) of the Ahilya (night) (The wife on Chandra) ie Gautama



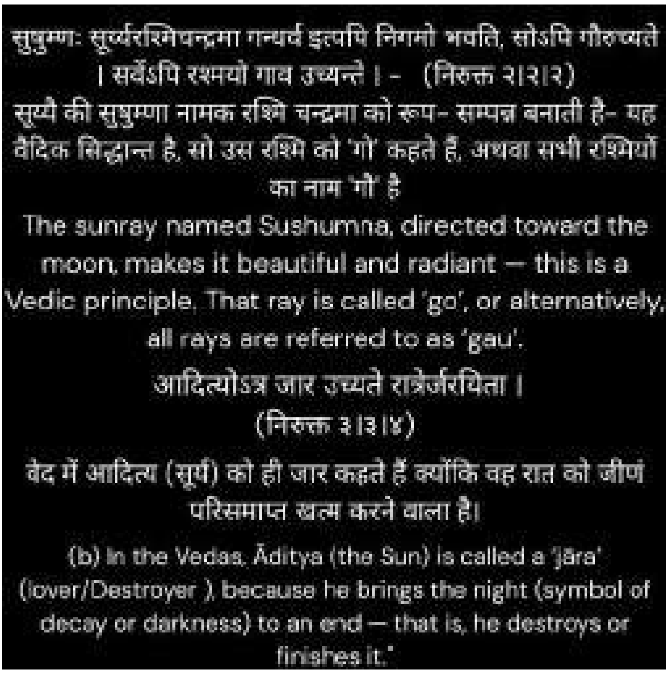
सुषुम्णः सूर्य्यरश्मिचन्द्रमा गन्धर्व इत्यपि निगमो भवति, सोऽपि गौरुच्यते। सर्वेऽपि रश्मयो गाव उच्यन्ते। – (निरुक्त २।२।२)

सूय्यै की सुषुम्णा नामक रश्मि चन्द्रमा को रूप- सम्पन्न बनाती है- यह वैदिक सिद्धान्त है, सो उस रश्मि को 'गो' कहते हैं, अथवा सभी रश्मियों का नाम 'गौ' है

The sunray named Sushumna, directed toward the moon, makes it beautiful and radiant — this is a Vedic principle. That ray is called 'go', or alternatively, all rays are referred to as 'gau'.

वेद में आदित्य (सूर्य) को ही जार कहते हैं क्योंकि वह रात को जीणं परिसमाप्त खत्म करने वाला है।

(b) In the Vedas, Āditya (the Sun) is called a 'jāra' (lover/Destroyer), because he brings the night (symbol of decay or darkness) to an end — that is, he destroys or finishes it."



Ancient Acharya Sri Kumarilla Bhatta had explained in his book Tantra Vartika 11.3.7

– एवं समस्ततेजाः परमैश्वर्य्यनिमित्तेन्द्रशब्दवाच्यः सवितैवाहनि लीयमानतया रात्रेरहल्याशब्दवाच्यायाः < क्षयात्मकजरणहेतुत्वाज्जीर्यत्यस्मादनेनैवोदितेनेत्यादित्य एवाचल्याजार इत्युच्यते न तु परस्त्रीव्यभिचारात् । नहुषेण पुनः परस्त्रीप्रार्थनमित्तानन्त र कान्नाजगरत्व प्राप्त्यैवात्मनो दुराचारत्वं प्रख्यापितम् । –

The word "Indra"-proceeding from the root' Idi' which signi. fies great glory-would signify one possessed of a resplendent glory; and as such it is taken as another name of the Sun; and he is the **जार** that makes 'Ahalya (darkness of night) disappear (**लीयमानतया रात्रेरहल्या**). It cannot be interpreted as an illicit connection with a woman (**न तु परस्त्रीव्यभिचारात्**).

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(2) The word "*Indra*"—proceeding from the root '*Idi*' which signifies great glory—would signify *one possessed of a resplendent glory*; and as such it is taken as another name of the Sun; and he is the '*jāra*'—destroyer (*jarati-adṛçyate*)—of '*Ahalyā*'—(*ahani līyate*) *that which disappears during the day*, i.e., Night; as it is only when the Sun rises that the darkness of night is destroyed; and it is in this sense that we should take the sentence—"*Indra' halyāyā jārah*,"—which cannot be taken in its ordinary sense, of an illicit connection with a woman.

According to Ancient Acharya Kumarila Bhatta, in his commentary Tantravartika on the Mimamsa Darshan (page 189), writes that the name "Indra" refers to the Sun, and "Ahalya" refers to the night. When the Sun rises, the night is destroyed. This is why Indra is called the "Destroyer" (jar) of Ahalya. This does not mean that a deity named Indra had an illicit relationship with a woman named Ahalya. In Texts like Ramayana and Mahabharat this Scientific philosphy was adopted only in the form of a narrative and this is the real meaning of that Narrative and it should be understood within this context only

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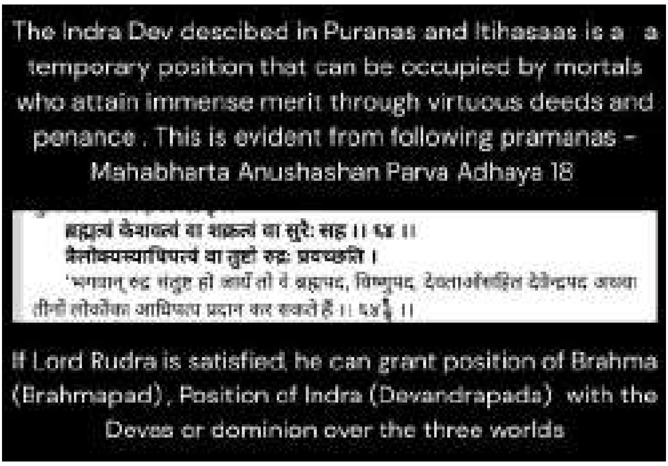
THE TRUE CHARACTER AND TATTVA OF INDRA DEVA

The Indra Dev descibed in Puranas and Itihasaas is a a temporary position that can be occupied by mortals who attain immense merit through virtuous deeds and penance. This is evident from following pramanas Mahabharta Anushashan Parva Adhaya 18

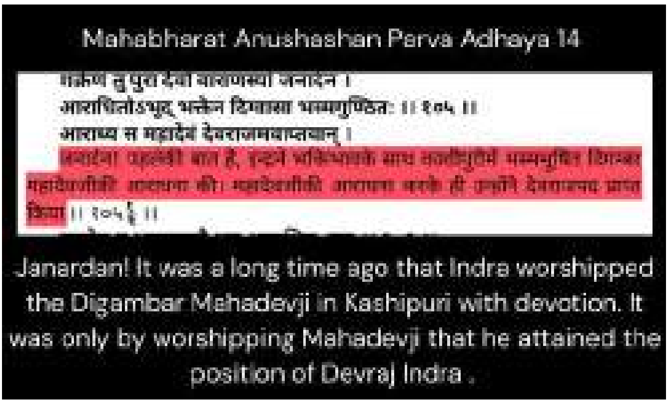
'भगवान् रुद्र संतुष्ट हो जायँ तो वे ब्रह्मपद, विष्णुपद, देवताओंसहित देवेन्द्रपद अथवा तीनों लोकोंका आधिपत्य प्रदान कर सकते हैं ।। ६४ ।।

If Lord Rudra is satisfied, he can grant position of Brahma (Brahmapad), Position of Indra (Devandrapada) with the Devas or dominion over the three worlds



Mahabharat Anushashan Parva Adhaya 14

जनार्दन ! पहलेकी बात है, इन्द्रने भक्तिभावके साथ काशीपुरीमें भस्मभूषित दिगम्बर महादेवजीकी आराधना की। महादेवजीकी आराधना करके ही उन्होंने देवराजपद प्राप्त किया ।। १०५३ ।।
Janardan! It was a long time ago that Indra worshipped the Digambar Mahadevji in Kashipuri with devotion. It was only by worshipping Mahadevji that he attained the position of Devraj Indra.

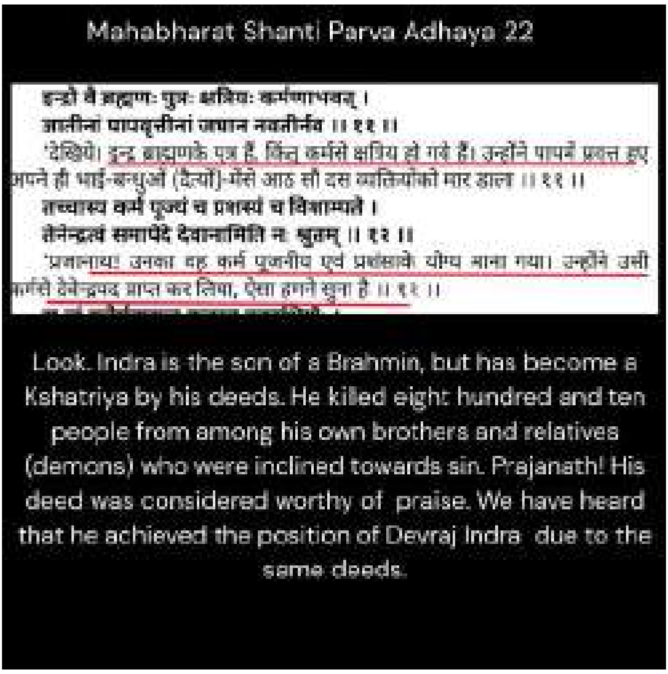


Mahabharat Shanti Parva Adhaya 22

'देखिये। इन्द्र ब्राह्मणके पुत्र हैं, किंतु कर्मसे क्षत्रिय हो गये हैं। उन्होंने पापमें प्रवृत्त हुए अपने ही भाई-बन्धुओं (दैत्यों)-मेंसे आठ सौ दस व्यक्तियोंको मार डाला ।। ११ ।।

'प्रजानाथ! उनका वह कर्म पूजनीय एवं प्रशंसाके योग्य माना गया। उन्होंने उसी कर्मसे देवेन्द्रपद प्राप्त कर लिया, ऐसा हमने सुना है ।

Look. Indra is the son of a Brahmin, but has become a Kshatriya by his deeds. He killed eight hundred and ten people from among his own brothers and relatives (demons) who were inclined towards sin. Prajanath! His deed was considered worthy of praise. We have heard that he achieved the position of Devraj Indra due to the same deeds.


Mahabharat Shanti Parva Adhaya 22

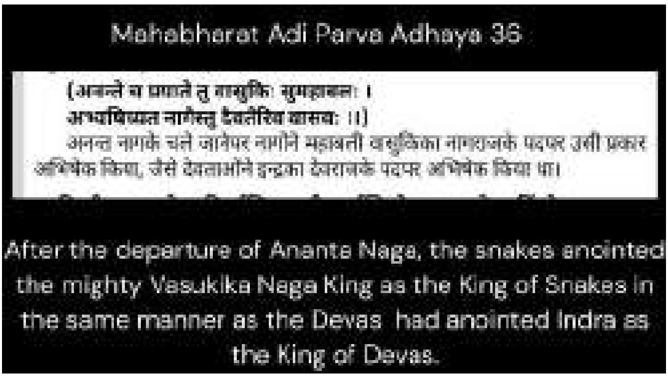
इन्द्रो वै ब्राह्मणः पुत्रः क्षत्रियः कर्मणाभवत् ।
ज्ञातीनां पापवृत्तीनां जघान नवतीर्नव ॥ ११ ॥
'देखिये। इन्द्र ब्राह्मणके पुत्र हैं, किंतु कर्मसे क्षत्रिय हो गये हैं। उन्होंने पापमें प्रवृत्त हुए अपने ही भाई-बन्धुओं (दैत्यों)-मेंसे आठ सौ दस व्यक्तियोंको मार डाला ॥ ११ ॥
तच्चास्य कर्म पूज्यं च प्रशस्यं च विशाम्पते ।
तेनेन्द्रत्वं समापेदे देवानामिति नः श्रुतम् ॥ १२ ॥
'प्रजानाथ! उनका वह कर्म पूजनीय एवं प्रशंसाके योग्य माना गया। उन्होंने उसी कर्मसे देवेन्द्रपद प्राप्त कर लिया, ऐसा हमने सुना है ॥ १२ ॥

Look. Indra is the son of a Brahmin, but has become a Kshatriya by his deeds. He killed eight hundred and ten people from among his own brothers and relatives (demons) who were inclined towards sin. Prajanath! His deed was considered worthy of praise. We have heard that he achieved the position of Devraj Indra due to the same deeds.

Mahabharat Adi Parva Adhaya 36

अनन्त नागके चले जानेपर नागोंने महाबली वासुकिका नागराजके पदपर उसी प्रकार अभिषेक किया, जैसे देवताओंने इन्द्रका देवराजके पदपर अभिषेक किया था।

After the departure of Ananta Naga, the snakes anointed the mighty Vasukika Naga King as the King of Snakes in the same manner as the Devas had anointed Indra as the King of Devas.

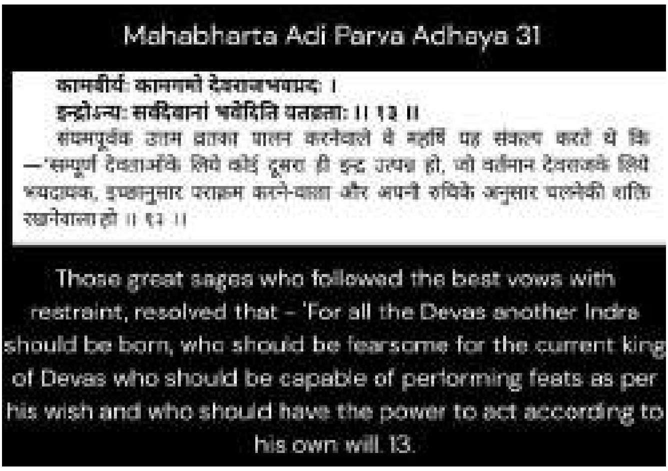

Mahabharat Adi Parva Adhaya 36

(अनन्ते च प्रयाते तु वासुकिः सुमहाबलः ।
अभ्यषिच्यत नागैस्तु दैवतैरिव वासवः ॥)
अनन्त नागके चले जानेपर नागोंने महाबली वासुकिका नागराजके पदपर उसी प्रकार अभिषेक किया, जैसे देवताओंने इन्द्रका देवराजके पदपर अभिषेक किया था।

After the departure of Ananta Naga, the snakes anointed the mighty Vasukika Naga King as the King of Snakes in the same manner as the Devas had anointed Indra as the King of Devas.

Mahabharta Adi Parva Adhaya 31

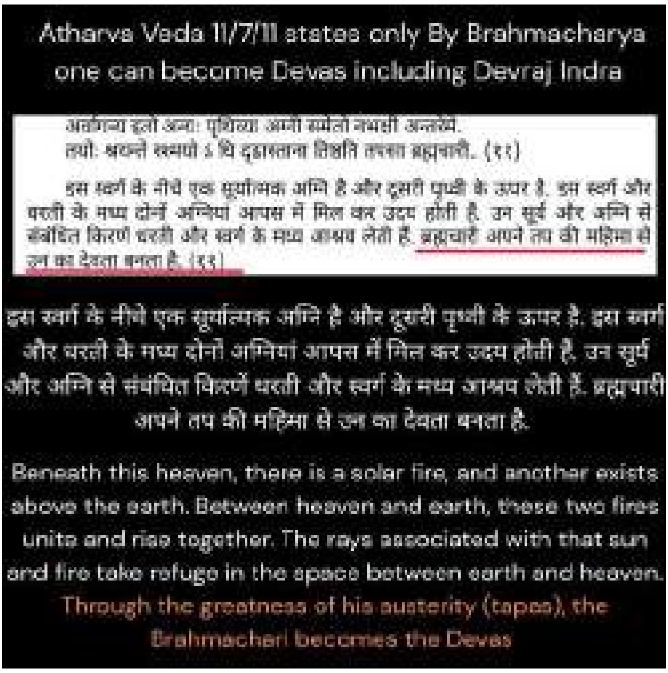
संयमपूर्वक उत्तम व्रतका पालन करनेवाले वे महर्षि यह संकल्प करते थे कि – 'सम्पूर्ण देवताओंके लिये कोई दूसरा ही इन्द्र उत्पन्न हो, जो वर्तमान देवराजके लिये भयदायक, इच्छानुसार पराक्रम करने वाला और अपनी रुचिके अनुसार चलनेकी शक्ति रखनेवाला हो ।। १३ ।।
Those great sages who followed the best vows with restraint, resolved that – 'For all the Devas another Indra should be born, who should be fearsome for the current king of Devas who should be capable of performing feats as per his wish and who should have the power to act according to his own will. 13.



Atharva Veda 11/7/11 states only By Brahmacharya one can become Devas including Devraj Indra

इस स्वर्ग के नीचे एक सूर्यात्मक अग्नि है और दूसरी पृथ्वी के ऊपर है. इस स्वर्ग और धरती के मध्य दोनों अग्नियां आपस में मिल कर उदय होती हैं. उन सूर्य और अग्नि से संबंधित किरणें धरती और स्वर्ग के मध्य आश्रय लेती हैं. ब्रह्मचारी अपने तप की महिमा से उन का देवता बनता है.

Beneath this heaven, there is a solar fire, and another exists above the earth. Between heaven and earth, these two fires unite and rise together. The rays associated with that sun and fire take refuge in the space between earth and heaven. Through the greatness of his austerity (tapas), the Brahmachari becomes the Devas

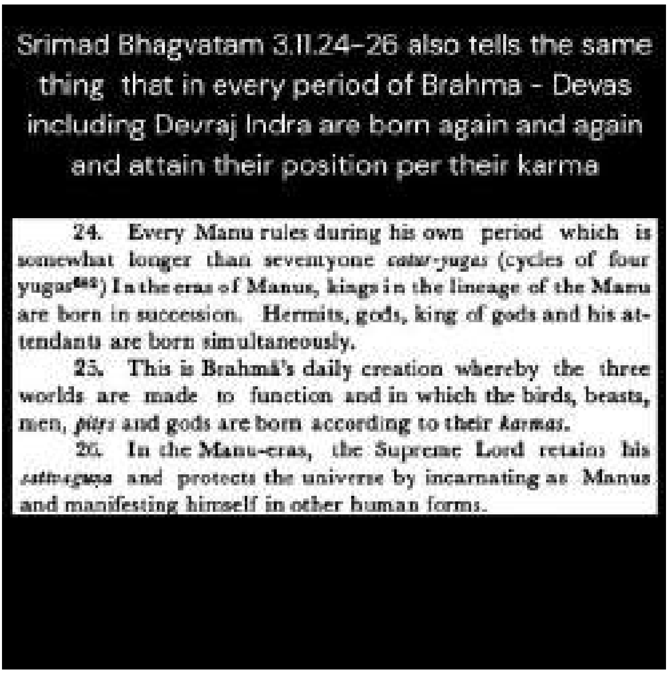


Srimad Bhagvatam 3.11.24-26 also tells the same thing that in every period of Brahma – Devas including Devraj Indra are born again and again and attain their position per their karma

24. Every Manu rules during his own period which is somewhat longer than seventyone catur-yugas (cycles of four yugas682) In the eras of

Manus, kings in the lineage of the Manu are born in succession. Hermits, gods, king of gods and his at-tendants are born simultaneously.

25. This is Brahma's daily creation whereby the three worlds are made to function and in which the birds, beasts, men, pitrs and gods are born according to their kaimas.
26. In the Manu-eras, the Supreme Lord retains his sattvaguna and protects the universe by incarnating as Manus and manifesting himself in other human forms.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24. Every Manu rules during his own period which is somewhat longer than seventyone *catur-yugas* (cycles of four yugas[442]) In the eras of Manus, kings in the lineage of the Manu are born in succession. Hermits, gods, king of gods and his at-tendants are born simultaneously.

25. This is Brahmā's daily creation whereby the three worlds are made to function and in which the birds, beasts, men, *pitrs* and gods are born according to their *karmas*.

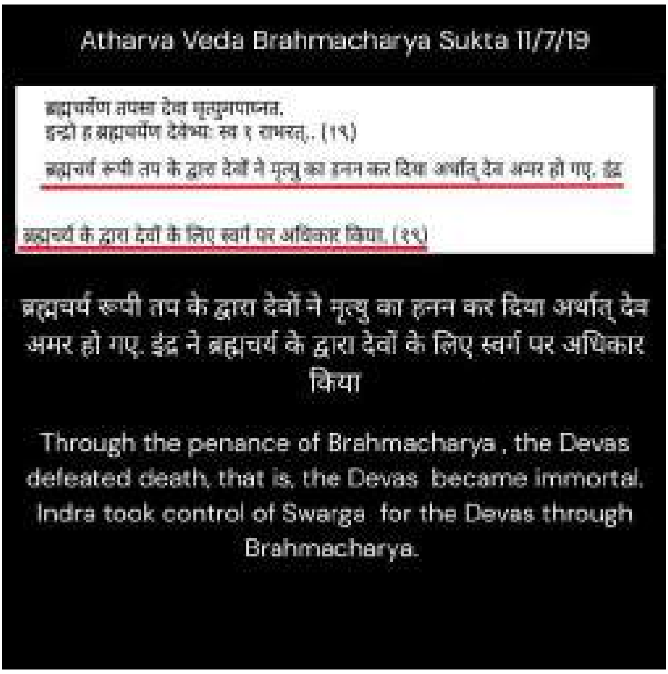
26. In the Manu-eras, the Supreme Lord retains his *sattvaguna* and protects the universe by incarnating as Manus and manifesting himself in other human forms.

Indra Deva is a Brahmachari

Atharva Veda Brahmacharya Sukta 11/7/19

ब्रह्मचर्य रूपी तप के द्वारा देवों ने मृत्यु का हनन कर दिया अर्थात् देव अमर हो गए. इंद्र ने ब्रह्मचर्य के द्वारा देवों के लिए स्वर्ग पर अधिकार किया

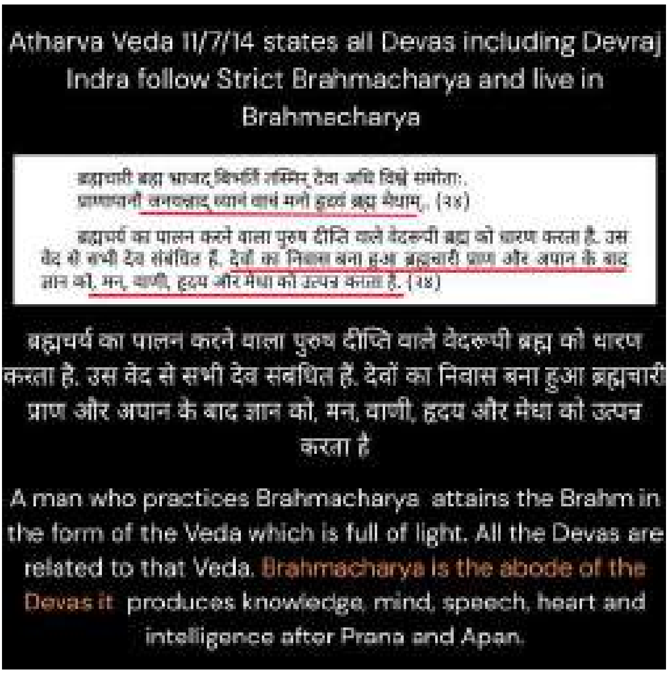
Through the penance of Brahmacharya , the Devas defeated death, that is, the Devas became immortal. Indra took control of Swarga for the Devas through Brahmacharya.



Atharva Veda 11/7/14 states all Devas including Devraj Indra follow Strict Brahmacharya and live in Brahmacharya

ब्रह्मचर्य का पालन करने वाला पुरुष दीप्ति वाले वेदरूपी ब्रह्म को धारण करता है. उस वेद से सभी देव संबंधित हैं. देवों का निवास बना हुआ ब्रह्मचारी प्राण और अपान के बाद ज्ञान को, मन, वाणी, हृदय और मेधा को उत्पन्न करता है

A man who practices Brahmacharya attains the Brahm in the form of the Veda which is full of light. All the Devas are related to that Veda. Brahmacharya is the abode of the Devas it produces knowledge, mind, speech, heart and intelligence after Prana and Apan.



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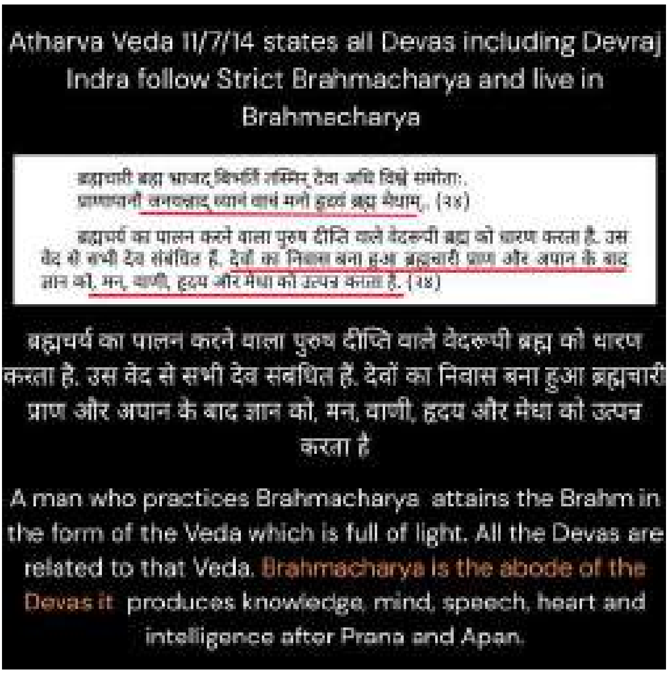
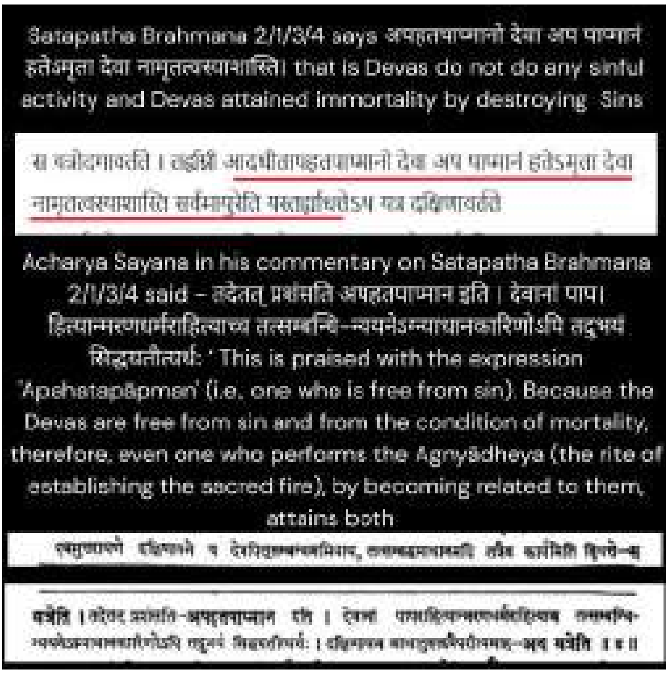


Satapatha Brahmana 2/1/3/4 says अपहतपाप्मानो देवा अप पाप्मानं हतेऽमृता देवा नामृतत्वस्याशास्ति। that is Devas do not do any sinful activity and Devas attained immortality by destroying Sins

Acharya Sayana in his commentary on Satapatha Brahmana 2/1/3/4 said – तदेतत् प्रशंसति अपहतपाप्मान इति । देवानां पाप।हित्यान्मरणधर्मराहित्याच्च तत्सम्बन्धि- न्ययनेऽग्न्याधानकारिणोऽपि तदुभयं सिद्धयतीत्यर्थः ' This is praised with the expression 'Apahatapāpman' (i.e., one who is free from sin). Because the Devas are free from sin and from the condition of mortality, therefore, even one who performs the Agnyādheya (the rite of establishing the sacred fire), by becoming related to them, attains both



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श यत्रोदगावर्तते । तद्यदि आदधीतापहतपाप्मानो देवा अप पाप्मानं हतेऽमृता देवा नामृतत्वस्याशास्ति सर्वमायुरेति यस्त्वाहिताग्निः यत्र दक्षिणावर्तते

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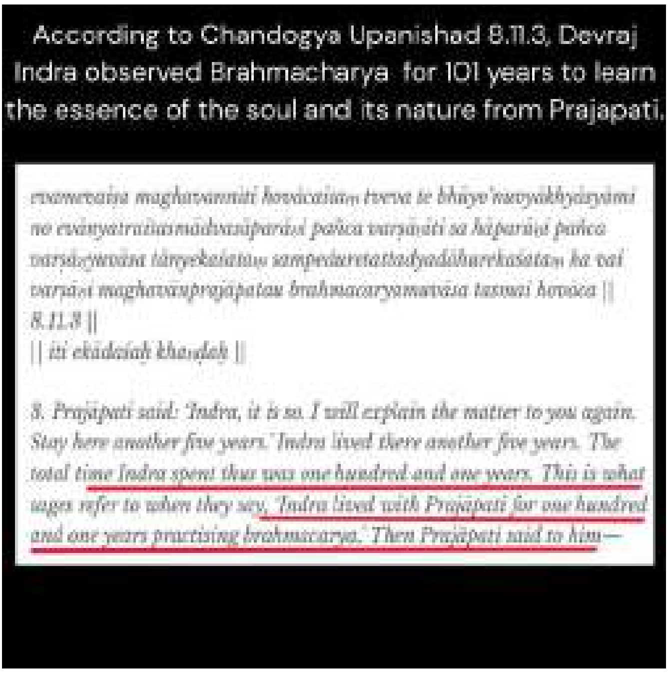
According to Chandogya Upanishad 8.11.3, Devraj Indra observed Brahmacharya for 101 years to learn the essence of the soul and its nature from Prajapati.

Prajāpati said: 'Indra, it is so. I will explain the matter to you again. Stay here another five years.' Indra lived there another five years. The total time Indra spent thus was one hundred and one years. This is what sages refer to when they say, 'Indra lived with Prajāpati for one hundred and one years practising brahmacarya.' Then Prajapati said to him-



According to Chandogya Upanishad 8.11.3, Devraj Indra observed Brahmacharya for 101 years to learn the essence of the soul and its nature from Prajapati.

evamevaiṣa maghavanniti hovācaitaṃ tveva te bhūyo'nuvyākhyāsyāmi no evānyatraitasmādvasāparāṇi pañca varṣāṇīti sa hāparāṇi pañca varṣāṇyuvāsa tānyekaśataṃ sampedusetattadyadāhurekaśataṃ ha vai varṣāṇi maghavānprajāpatau brahmacaryamuvāsa tasmai hovāca || 8.11.3 ||

|| iti ekādaśaḥ khaṇḍaḥ ||

3. Prajāpati said: 'Indra, it is so. I will explain the matter to you again. Stay here another five years.' Indra lived there another five years. The total time Indra spent thus was one hundred and one years. This is what sages refer to when they say, 'Indra lived with Prajāpati for one hundred and one years practising brahmacarya.' Then Prajāpati said to him—

Abstraining from Illicit sexual intercourse , following celibacy , behaving free from Sin and keeping your senses under control are all essential parts of Brahmacharya which are followed by All Devas including Devraj Indra

Mahabharat Ashwamedhika Parva Adhaya 46 sloka 25 Geeta Press Gorakhpur on Brahmacharya

(A Brahmachari) Control his senses, behave friendly with everyone, be forgiving and keep a beard, moustache and hair on the head. Perform Agnihotra on time and study the Vedas and follow the true religion.

Non-violence, celibacy, truth, simplicity, absence of anger, renunciation of fault-finding, restraint of the senses and not to gossip- these eight vows should always be observed with caution. Keep the senses under control He should always behave free from sin, deceit and crookedness. One should take the food that is automatically obtained daily, but one should not have a desire for it either

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दान्तो मैत्रः क्षमायुक्तः केशान् श्मश्रु च धारयन् ।
जुह्वन् स्वाध्यायशीलश्च सत्यधर्मपरायणः ॥ २५ ॥
इन्द्रियोंका संयम करे, सबके साथ मित्रताका बर्ताव करे, क्षमाशील बने और दाढ़ी-मूँछ तथा सिरके बालोंको धारण किये रहे। समयपर अग्निहोत्र और वेदोंका स्वाध्याय करे तथा सत्य-धर्मका पालन करे ॥ २५ ॥

(A Brahmachari) Control his senses, behave friendly with everyone, be forgiving and keep a beard, moustache and hair on the head. Perform Agnihotra on time and study the Vedas and follow the true religion.

Mahabharat Ashwamedhika Parva Adhaya 46 sloka 29-31 on Brahmacharya

अहिंसा ब्रह्मचर्यं च सत्यमार्जवमेव च ॥ २९ ॥
अक्रोधश्चानसूया च दमो नित्यमपैशुनम् ।
अष्टस्वेतेषु युक्तः स्याद् व्रतेषु नियतेन्द्रियः ॥ ३० ॥
अहिंसा, ब्रह्मचर्य, सत्य, सरलता, क्रोधका अभाव, दोष-दृष्टिका त्याग, इन्द्रियसंयम और चुगली न खाना—इन आठ व्रतोंका सदा सावधानीके साथ पालन करे। इन्द्रियोंको वशमें रखे ॥ २९-३० ॥

अपापमशठं वृत्तमजिह्मं नित्यमाचरेत् ।
जोषयेत सदा भोज्यं ग्रासमागतमस्पृहः ॥ ३१ ॥
उसे सदा पाप, शठता और कुटिलतासे रहित होकर बर्ताव करना चाहिये। नित्यप्रति जो अन्न अपने-आप प्राप्त हो जाय, उसको ग्रहण करना चाहिये, किंतु उसके लिये भी मनमें इच्छा नहीं रखनी चाहिये ॥ ३१ ॥

Non-violence, celibacy, truth, simplicity, absence of anger, renunciation of fault-finding, restraint of the senses and not to gossip- these eight vows should always be observed with caution. Keep the senses under control He should always behave free from sin, deceit and crookedness. One should take the food that is automatically obtained daily, but one should not have a desire for it either

Aitreya Brahmana 7/16 says amongst all Devas Indra Deva practices the most righteous path according

to Dharma

विश्वेदेव उससे बोले 'इन्द्र ही देवताओं में सबसे अधिक ओजस्वी, बलवान्, महिष्णु, सत्यपर चलनेवाले तथा प्रभावशाली है, उन्हीं की स्तुति करो तो तुम्हें छोड़ दें।

Vishwadev said to him, 'Indra is the most powerful, tolerant, truthful and righteous among all the Devas .

ALLEGATIONS-

Maharshi Yaska mentions a strange story about the birth of Asvins (the twin horsemen). Which is a elaboration of Rig Veda Mandal 10, hymn 17. The story says Saranyu was unwilling to have sex with Vivasvat and ran away but Vivasvat chased her and raped her. Yaska writes,

Nirukta 12.10 "Saranyu daughter of Tvastr bore twins, Yama and Yami, to Vivasvat the sun. She having substituted another lady of similar appearance, and having assumed the shape of a mare, ran away. He, Vivasvat, the sun, having also assumed the shape of a horse, pursued her, and joined her. Thence the Asvins were born. Manu was born from the lady of similar appearance." Tr. Lakshman Swarup

Rig Veda 10.17.1-2 –

"Tvaṣṭā celebrates the marriage of his daughter; therefore, the whole world is assembled; but themother of Yama, the newly-married wife of the mighty Vivasvat, disappeared."

"The gods concealing the immortal (Sarṇyū) for th esake of mortals and having formed her, gave

herto Vivasvat. She bore the two Aśvins when this had happened and then Saraṇyū gave birth to two twins."

Refutation-

In Nirukta 12.10 (Hindi translation, Chaukhamba Publications), the birth of the Ashvinī Kumāras is described from the Ashva-rūpa Āditya (Sun) and Saraṇyū. The text itself defines Saraṇyū not as a mortal woman, but as a personification of a cosmic phenomenon—specifically, the shadow or night that follows when *Prabhā* (light) departs from the Earth. It states that the period of Saraṇyū lies between *Vṛṣākapāyī* and *Uṣā*, meaning after the evening twilight and before the morning twilight. Āditya here refers to the Sun, which is also a celestial deity, not a human being. This makes it absolutely clear that the account is symbolic and cosmological, involving deified natural forces—not a literal human relationship—thus the vulgar interpretations pushed by detractors are baseless distortions of Vedic metaphor.

सरण्यू (क) जब प्रभा पृथिवी से चली जाती है तब उस छाया या रात्रि को सरण्यू कहा जाता है। सरण्यू का काल वृषाकपायी के बाद और उषा के पूर्व होता है अर्थात् सायंकालीन सन्ध्या के पश्चात् और प्रातः कालीन सन्ध्या के पूर्व तक के समय को सरण्यू कहा जाता है। that is Saraṇyū (a): When Prabhā (light) departs from the Earth, the shadow or night that follows is referred to as Saraṇyū. The period of Saraṇyū comes after Vṛṣākapāyī and before Uṣā, meaning it refers to the time after the evening twilight (sāyaṁkālīn sandhyā) and before the morning twilight (prātaḥkālīn sandhyā) and Aditya is Sun here .

[illegible]

[illegible] — [illegible]

[illegible]

[illegible]

(क) [illegible] के अनुसार — [illegible]

[illegible]

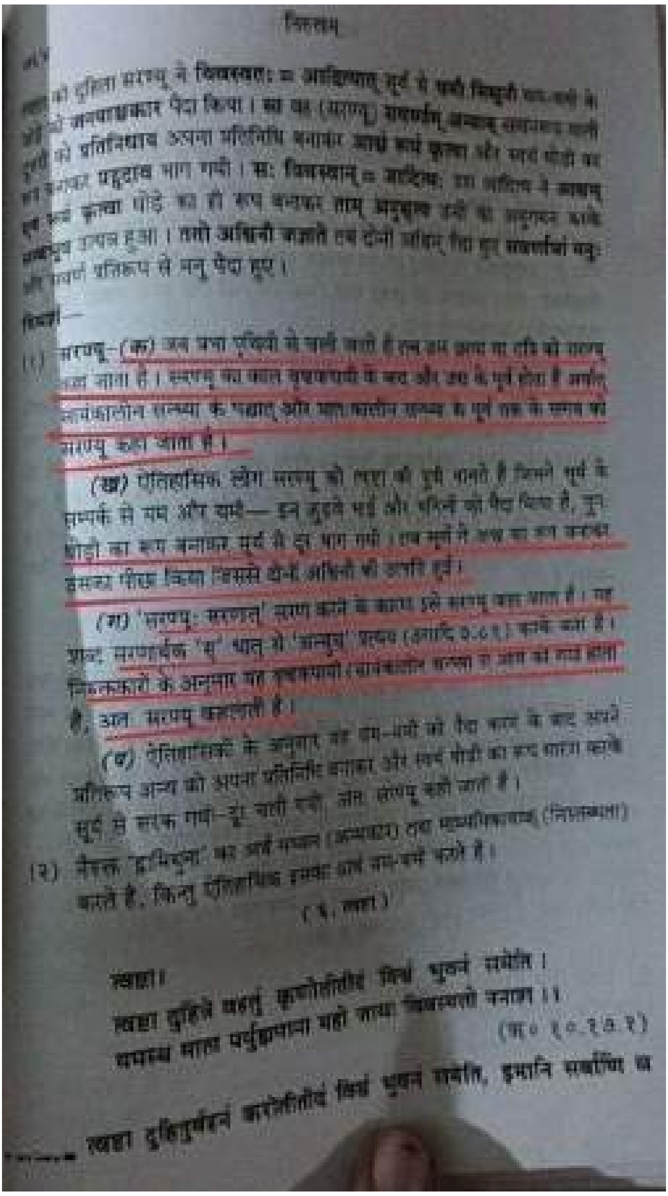
(ख) ऐतिहासिकों के अनुसार — [illegible]

[illegible]

भावार्थ — [illegible]

[illegible]

तब इस विषय में इतिहासम् आचक्षते: ऐतिहासिक कहते हैं — [illegible]



निरुक्तम्

त्वष्टा।

त्वष्टा दुहित्रे वहतुं कृणोतीतीदं विश्वं भुवनं समेति।
यमस्य माता पर्युह्यमाना महो जाया विवस्वतो ननाश॥
(ऋ० १०.१७.१)

Ācārya Skanda Svāmi in his *Bhāṣya* on *Nirukta* 12.10, explained that Saraṇyū is not a human woman nor an anthropomorphic figure, but the *reddish sky* at the junction of night and day. The Vedic statement that the rays of the Sun "hide" something means that they conceal the tender reddish glow of dawn (*Vṛṣākapāyinī*) from mortals, who cannot perceive that subtle stage. When the reddish orb (*Aruṇa*) rises, the rays reveal another form of the same hue—Saraṇyū—making the dawn-light more visible. The Aśvins are said to "carry" this light, not physically, but symbolically, as they represent the twofold state of darkness and brightness that mediates the transition from night into day. As this reddish form intensifies into daylight, it also embodies duality (Yama–Yamī), form, and speech.

In another symbolic verse, Tvaṣṭṛ is described as the "middle portion," and his daughter is Uṣas (the dawn). Her "union" with the Sun is nothing but the merging of dawn into the rising orb. Thus the imagery of "wife," "mother," or "marriage" is only metaphorical: dawn belongs to the Sun, accompanies him, dissolves into him, and inspires

all beings to awaken and act in accordance with their natural duties. By divine law, night and dawn are spoken of as the Sun's companions and even "mother," not in a physical sense but in a cosmic one. Therefore this story is, in fact, a profound Vedic allegory of light, transition, and cosmic action, confirmed by the ancient commentary tradition.

देवश्रवस आर्षम्। अपगूहन्ते रश्मयोऽपनयन्तीत्यर्थः । काम् ? वृषाकपायीशब्दवाच्यामरुणोदयावस्थामुषः प्रभाम्। कुतोऽपागूहन् ? मर्त्यभ्यो मनुष्याणां दृष्टिपथादित्यर्थः । कृत्वी कृत्वा वान्यां तत्सवर्णां सरण्यूनाम्नीमुदितेऽरुणे यस्याः प्रभा तामदुर्ददति। विवस्वत उद्यत आदित्यस्य सन्निकृष्टतरां कुर्वन्तीत्यर्थः। सा च दत्ता सती उत अपि च। अश्विनावभरत् बिभर्त्तिरिदं रूपं न भरतेः। अश्विनावात्मनि धारयति तमोभागं ज्योतिर्भागं चेत्यर्थः। यत्तदासीद् वृषाकपाय्या रक्तं रूपं तच्च क्रमेणोपजायमानप्रकाशप्रकर्षा अजहाज्जहाति। उकारः पादपूरणः। द्वा मिथुना द्वौ मिथुनौ स्त्रीपुंसौ मध्यमञ्च तमोभागं तदन्तर्गतां च माध्यमिकां वाचं तच्च तदासीद् वृषाकपाय्या रक्तं रूपं तेन रूपेण सह त्रितयमपीत्यर्थः ।
ऐतिहासिकपक्षे (तु) सरण्यूर्नाम त्वष्टुर्दुहिता। तां देवतारूपत्वादमृताममरणधर्माणं मर्त्यभ्यः सर्वमनुष्येभ्यो (देवा) अपागूहन् नाशितवन्त इत्यर्थः। कृत्वा चान्यां तद्वर्णामदुर्विवस्वते। सा च तदाश्वं रूपं कृतवत्युत्तरेषु कुरुषु विवस्वतोऽश्वरूपादश्विनावात्मनि गर्भभूतावभरत् धारितवती जनितवतीत्यर्थः । यत्तदासीदाश्वं रूपमस्यास्तत् स्वेन रूपेणाजहात् ('ओहाक् त्यागे' (धा०३.८)) त्यक्तवती च विवस्वत एव सकाशाद् द्वौ मिथुनौ स्वपुत्रौ यमं च यमीं च सरण्यू इति। इतिहासदर्शनाभिवादिन्येषा ऋग्भवति।

The Vedic sages received divine knowledge. The rays of the sun are said to hide or take away something — what do they hide?
They hide the reddish light of dawn (called *Vṛṣākapāyinī*) — the early light seen at sunrise.

From whom is it hidden?
From humans — meaning, ordinary people can't see or grasp that divine light clearly.

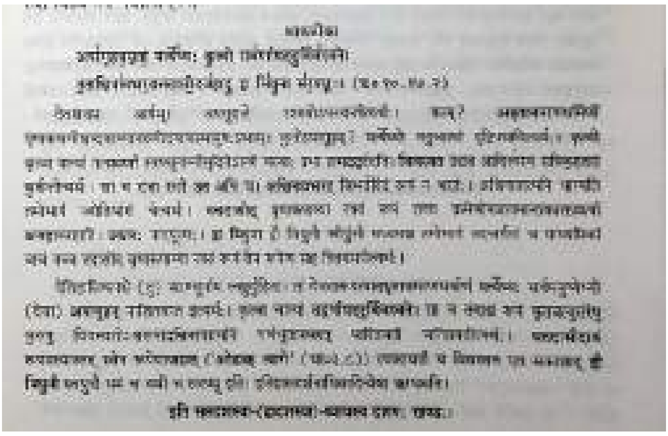
Later, another form, similar in color and name, was made — called Saraṇyū. When the reddish dawn (Aruṇa) appears, the light of Saraṇyū is given again by the sun's rays, making it more visible.

That light is then carried by the Ashvin twins, not in a physical way, but meaning they hold within themselves both darkness and light — they are a balance of night and day.

That reddish form of dawn gradually becomes more and more bright as the sun rises.

Now, the two twins (male and female — *Yama* and *Yamī*) represent this dual nature, and even middle speech (the kind of speech that exists between thought and voice) is connected with this

form. So, this reddish form includes three things: form, duality, and speech.



Skanda Swami explanation on RIg Veda 10.17.1-2

नैरुक्तपक्षे त्वस्यामृचि त्वष्टा मध्यमस्तमोभागस्तस्य दुहिता उषाः। तेन रात्रिरूपेण स्वैरुदये जन्यमानत्वात् तस्या वहनं प्रापणमनुप्रवेश आदित्ये तं स मध्यमस्त्वष्टा रात्रिरूप आत्मापगमनेन करोति। एतेन कारणेनेदं सर्वं भूतजातं समेति सङ्गच्छते स्वैः कर्मभिः सम्बध्यते। उदितायां ह्युषसि अपैतीदानीं तम उदेत्यादित्य इत्येवं मन्यमाना सर्वप्राणिनः स्वकर्माणि कर्तुं प्रारभन्त इत्यर्थः। सापि यम आदित्यस्तस्य माता साहचर्याद्रसहरणाद्वा मातृभूता। तं प्रति पर्युह्यमाना च न केवलं मातृभूता। किं तर्हि ? महो महतो विवस्वतोऽभिगमनसामान्याज्जायाभूता विश्वरूपेण ननाश नश्यति। उद्यत्यादित्ये लीयते तदात्मकैवेत्यर्थः । अभिसमागच्छतीति स्वैः कर्मभिरिति वाक्यशेषः। रात्रिरादित्यस्येति च रात्रिशब्देन रात्रेरेकदेशत्वादुषा एवोच्यते सम्बन्धत्वात्। सा च देवधर्मेणादित्यस्य माता। जा……… न दानयेन्तर्धीयत इति सिद्धम्।

In this Vedic verse (ṛc), Tvaṣṭā is in the middle portion (madhyamastama-bhāgaḥ – middle-most part), and his daughter is Uṣas (the dawn).
Since she is born at sunrise, she is carried or enters (vahati) into the Sun (āditya) — thus the 'marriage' is symbolic of union.

The Sun (Tvaṣṭā or Vivasvat), by entering the night (his daughter in the form of darkness or Uṣas), 'performs the act' (karoti) — this represents the transition between night and day.

Therefore, this entire world (sarvaṁ bhūtajātaṁ) comes together (sameti) and unites with its respective actions (svaiḥ karmabhiḥ saṁbadhyate).
As the dawn rises, darkness fades; hence at sunrise (udite uṣasi), darkness (tam) disappears, and the Sun rises (udeti ādityaḥ).

This belief or metaphysical understanding leads all living beings (sarvaprāṇinaḥ) to begin performing their natural duties or actions (*svakarmāṇi*).
That is the meaning here: the cosmic process inspires action.

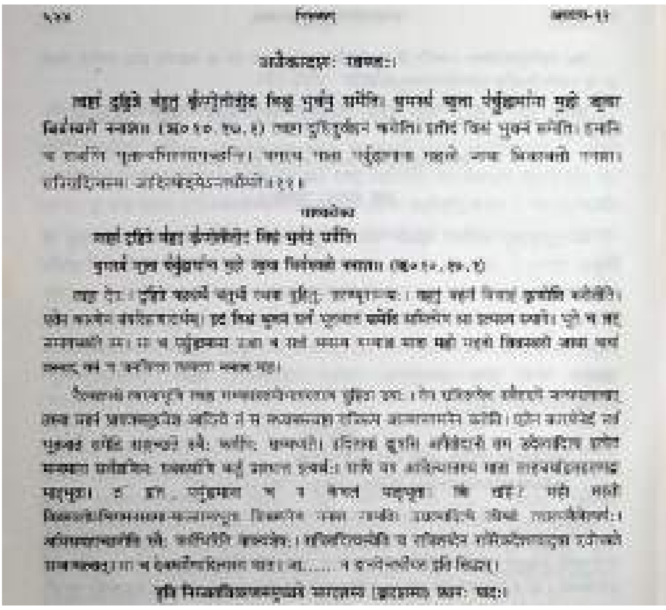
Thus, the Sun (Yama āditya) has his 'mother' in this symbolic relationship — either due to companionship (sāhacaryāt) or the act of essence transfer (rasa-haraṇa – absorption of essence).
She becomes his 'mother', but not only in that sense.

What more?
Because of shared union (abhigamana-sāmānyāt) with Vivasvat, she becomes his wife (jāyā) — and, as Viśvarūpā (universal form), she disappears (nanāśa), gets dissolved.
When the Sun rises, she merges into it — meaning she dissolves into that very form.

"Abhisamāgacchatīti svaiḥ karmabhiriti vākyasheṣaḥ" – She *enters* or *unites*, the sentence implies, with her own natural actions.

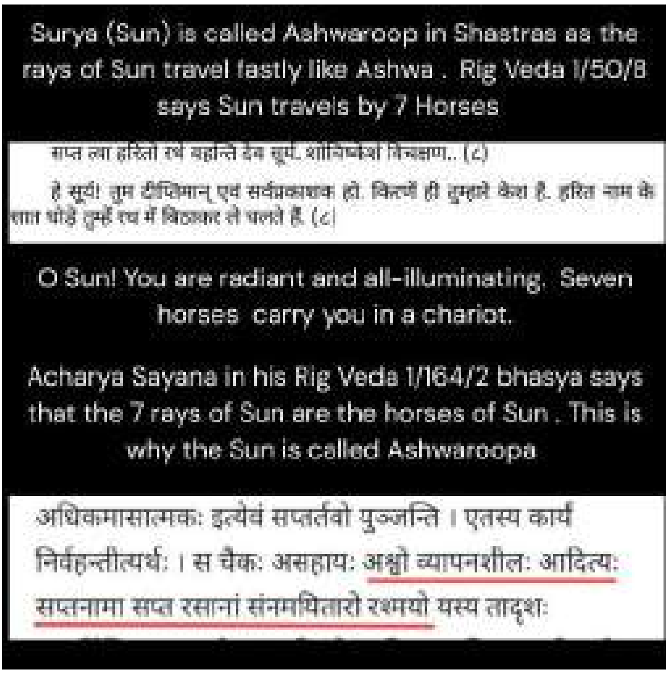
Also: "rātriḥ ādityasya" — the night is said to belong to the Sun, and by the term 'rātri' (night), since Uṣas (dawn) is a part of it (eka-deśa), she is being referred to here.
Owing to this relationship, she is called his mother by divine law (*deva-dharma*).

She is born… (ja—) but not to be given as a gift (na dāna-yena antar-dhīyata) – i.e., she is not transferred in the ordinary worldly sense, hence her transcendental or divine nature is established (iti siddham).



Surya (Sun) is called Ashwaroop in Shastras as the rays of Sun travel fastly like Ashwa. Rig Veda 1/50/8 says Sun travels by 7 Horses
सप्त त्वा हरितो रथे वहन्ति देव सूर्य. शोचिष्केशं विचक्षण.. (८)
हे सूर्य ! तुम दीप्तिमान् एवं सर्वप्रकाशक हो. किरणें ही तुम्हारे केश हैं. हरित नाम के सात घोड़े तुम्हें रथ में बिठाकर ले चलते हैं. (८)

O Sun! You are radiant and all-illuminating. Seven horses carry you in a chariot.
Acharya Sayana in his Rig Veda 1/164/2 bhasya says that the 7 rays of Sun are the horses of Sun . This is why the Sun is called Ashwaroopa
अधिकमासात्मकः इत्येवं सप्तर्तवो युञ्जन्ति । एतस्य कार्यं निर्वहन्तीत्यर्थः । स चैकः असहायः अश्वो व्यापनशीलः आदित्यः सप्तनामा सप्त रसानां संनमयितारो रश्मयो यस्य तादृशः



Allegations-

This story of Vivasvat raping his wife by inserting penis in her mouth is further elaborated in Brahma Purana 4.42-43; Shiva Purana, UmaSamhita 5.35.32-34; Matsya Purana 11.34-37 and Brahmanda Purana 2.3.59.74-76 which I have mentioned in Hinduism and Lust article under Oral Sex category. The question is how sun god was aroused seeing his wife who was in the form of a mare? It must have been that Vedic god Vivaswat was sexually attracted towards animals that's the reason he raped his wife whilst she was in the form of a mare.

Refutation-

I have already debunked these allegations in My Article under the section

"Debunking False Allegations of Oral Sex"

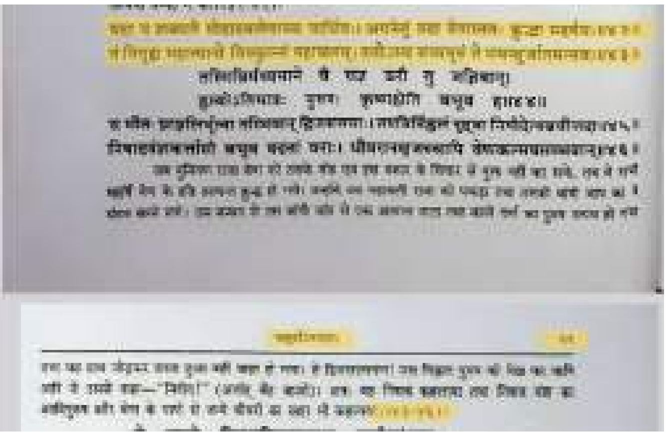
I will again attach the same debunk here as well

Here is Brahma Purana 4.42-43 hindi translation by Chaukhamba Publications

जब मुनिगण राजा वेण को उसके मोह एवं इस प्रकार के विचार से मुक्त नहीं कर सके, तब वे सभी महर्षि वेण के प्रति अत्यन्त क्रुद्ध हो गये।

उन्होंने उस महाबली राजा को पकड़ा तथा उसकी बांयी जांघ का वे मंथन करने लगे। उस मन्थन से उस बांयी जांघ से एक अत्यन्त नाटा तथा काले वर्ण का पुरुष उत्पन्न हो गया तथा वह हाथ जोड़कर डरता हुआ वहीं खड़ा हो गया। हे द्विजसत्तमगण! उस विह्वल पुरुष को देख कर ऋषि अत्रि ने उससे कहा- "निषीद!" (अर्थात् बैठ जाओ)। अतः वह निषाद कहलाया तथा निषाद वंश का आदिपुरुष और वेण के पापों से जन्मे धीवरों का स्रष्टा भी कहलाया।।४२-४६।।

When the assembly of sages could not free King Veṇa from his attachment and such thoughts, all the great sages became extremely angry with him. They seized the mighty king and began churning his left thigh. From that churning of his left thigh, a very short man of dark complexion emerged, who stood there folding his hands in fear. O best of the twice-born! Seeing this distressed man, Sage Atri said to him: "Nishīd!" (meaning, "Sit down!"). Hence, he was called Nishad, and he became the progenitor of the Nishad lineage as well as the creator of the fishermen, born from the sins of Veṇa.



This is also mentioned in Shiva Purana,

Shiva Purana, UmaSamhita 5.35.32-34 "He assumed the form of a horse and approached her for sexual indulgence with her who could not be overwhelmed by any living being due to her lustre and observance of restraint. O sage, in the course of the sexual activity she suspected him to be another man. Hence she received the semen through the mouth into the nostril.

Refutation-

Coming on to Shiva Purana, UmaSamhita 5.35.32-34 –

According to R.C. Hazra, the *Uma Saṁhitā* of the *Shiva Purāṇa* is a very late addition. He notes that it draws heavily from the *Jñāna Saṁhitā*, which itself is dated to around 950 CE. Based on this, it can be reasonably inferred that the *Uma Saṁhitā* was incorporated into the *Shiva Purāṇa* sometime after the 10th century CE.

IV. The Umāsaṃhitā,[?] also called Auma/Umāsaṃhitā, is represented in the class B editions only. The text introduces Kṛṣṇa on a visit to Kailāsa and performing penance there to Śiva, in order to obtain a son. He meets Upamanyu, and requests him to tell him about the greatness of Śiva. Upamanyu complies, and praises Śiva and his trident; he extols Śiva's power to save his devotees from hell. This discussion leads into several chapters on different types of sins, and on the description of hell and the suffering in it. Ways to avoid this suffering include gifts of food, performing penance, listening to the purāṇas, etc. The saṃhitā subsequently describes the seven dvīpas of the earth, and other component parts of the universe. It ends with discourses on a variety of topics, such as the develop-

[?] Mu., Ibid., p. 65, n. 87.

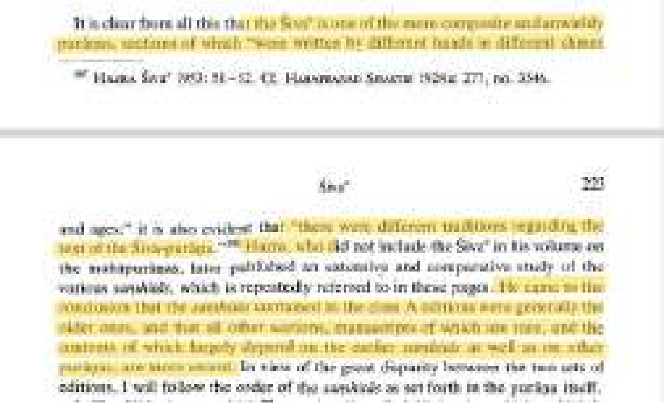
ment of man, from the foetus, through childhood, youth, marriage, old age, etc.; creation and manvantaras, etc. In Hazra's opinion the text borrows most of its chapters from the Jñānasaṃhitā.

XIII. The Jñānasaṃhitā[?] has already been referred to on several occasions in this description of the Śiva°, because, in Hazra's opinion, other saṃhitās borrowed verses and even chapters from it. The text recognizes the Vedas as the highest authority, but it was Śiva, as [illegible], who communicated them to Viṣṇu. Śiva shall be worshiped with Vedic mantras, even though the saṃhitā does not, therefore, reject the authority of the Tantras and eventual Śiva worship with Āgamic rather than Vedic mantras. The nirguṇa Śiva is identical with the parabrahman; in his saguṇa form he manifests himself as Rudra. Prakṛti was born from Śiva's wish, and, from her, were born the other gods including Brahmā and Viṣṇu. This saṃhitā, like some of those discussed earlier, strongly encourages liṅga worship as the ideal way to worship Śiva himself. It urges worship under the guidance of a competent teacher; worship will lead to bhakti, then to jñāna, and, ultimately, to vijñāna, i.e. the realization that the only real thing is Śiva. Hazra points out that the text was influenced by the Kumārasaṃbhava, Raghuvaṃśa, and Kirātārjunīya. He surmises that it may have been composed in Benares, by someone who was also familiar with the banks of the Narmadā, not before A.D. 950.

The Śiva Purāṇa, as a whole, is one of the most composite and unwieldy Purāṇas, having been composed and expanded by different authors over various periods. There exist two primary versions: the Bombay 1884, Venkat 1895–96, and Venga Manuscript (Class A); and the Venkat 1906, 1965 Pandita Pustakalaya Manuscript (Class B). According to R.C. Hazra, the sections found in the Class A Manuscript are older and more authentic, whereas those in the Class B Manuscript (Including Uma Samhita) are very recent compositions . Most significantly, the older and more authentic Class A Manuscript does not contain the Uma Saṁhitā.

saṃhitās, with different titles and different arrangements; two of their saṃhitās are not even listed in the Śiva° passages.[?] The following is a comparative survey of the saṃhitās, in the two passages of the Śiva° itself, and in the two sets of editions — which from now on I will refer to as class A and class B editions.

Śiva°	Class A Bombay 1884 Venkaṭ. 1895–96 Vaṅga		Class B Venkaṭ. 1906, 1965 Paṇḍitapustakālaya [illegible]	
I. Vidyeśvara	XIII. Jñāna	ch. 78	Vidyeśvara	ch. 25
II. Rudra	Vidyeśvara	25	Vighneśa	
III. Vaināyaka	(Vaṅga 16)		Rudra	197
IV. Umā/Auma	Kailāsa	12	Śatarudra	42
V. Mātṛ(purāṇa)	XIV. Sanatkumāra	59	Koṭirudra	43
VI. Rudraikādaśa	Vāyavīya		Umā/Auma	51
VII. Kailāsa	pūrvabhāga	30	Kailāsa	23
VIII. Śatarudra	uttarabhāga	30	Vāyavīya	
IX. Koṭirudra	Dharma	65	pūrvabhāga	35
X. Sahasrakoṭirudra			uttarabhāga	41
XI. Vāyavīya				
XII. Dharma(purāṇa)				



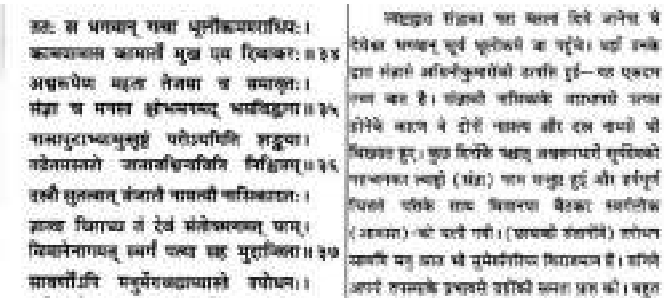
This story is also mentioned in Matsya Purana 11.34-37 and Brahmanda Purana 2.3.59.74-76. This is also mentioned in Nirukta and Vedas although it doesn't give much detail

Refutation-

Here is Matsya Purana Chapter 11 Slokas 34-37 hindi translation by Geeta Press Gorakhpur – No Oral Sex or any such thing present here

त्वष्टाद्वारा संज्ञाका पता बतला दिये जानेपर वे देवेश्वर भगवान् सूर्य भूलोकमें जा पहुँचे। वहाँ उनके द्वारा संज्ञासे अश्विनीकुमारोंकी उत्पत्ति हुई- यह एकदम तथ्य बात है। संज्ञाकी नासिकाके अग्रभागसे उत्पन्न होनेके कारण वे दोनों नासत्य और दस्त्र नामसे भी विख्यात हुए। कुछ दिनोंके पश्चात् अश्वरूपधारी सूर्यदेवको पहचानकर त्वाष्ट्री (संज्ञा) परम सन्तुष्ट हुई और हर्षपूर्ण चित्तसे पतिके साथ विमानपर बैठकर स्वर्गलोक (आकाश) को चली गयी। (छायाकी संतानोंमें) तपोधन सावर्णि मनु आज भी सुमेरुगिरिपर विराजमान हैं। शनिने अपनी तपस्याके प्रभावसे ग्रहोंकी समता प्राप्त की।

After Tvaṣṭṛ revealed the identity, the lord of the gods, Surya, reached the earthly realm. There, through her, the Ashvini Kumāras were born—this is an established fact. Since they emerged from the front part of her nose, they also became famous by the names Nāstya and Dāstra. After a few days, recognizing the horse-shaped Surya Deva, Tvaṣṭṛ's daughter (Sanjñā) was fully satisfied, and with a joyful heart, she boarded a celestial vehicle with her husband and went to Svarga-loka (heaven). Among the children of Chhāyā, Tapodhana Sāvarṇi Manu still reigns on Mount Sumeru. Shani attained equality among the planets through the influence of his penance.



Surya (Sun) is called Ashwaroop in Shastras as the rays of Sun travel fastly like Ashwa. Rig Veda 1/50/8 says Sun travels by 7 Horses

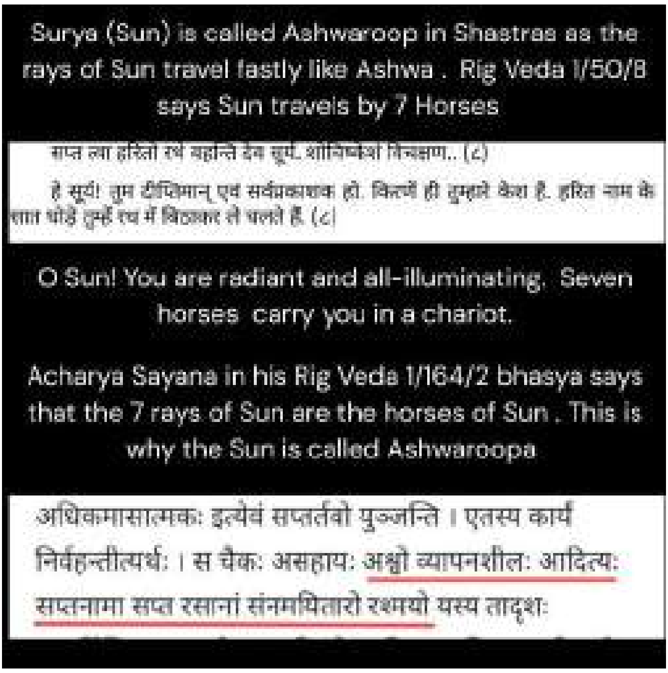
सप्त त्वा हरितो रथे वहन्ति देव सूर्य. शोचिष्केशं विचक्षण.. (८)

हे सूर्य ! तुम दीप्तिमान् एवं सर्वप्रकाशक हो. किरणें ही तुम्हारे केश हैं. हरित नाम के सात घोड़े तुम्हें रथ में बिठाकर ले चलते हैं. (८)

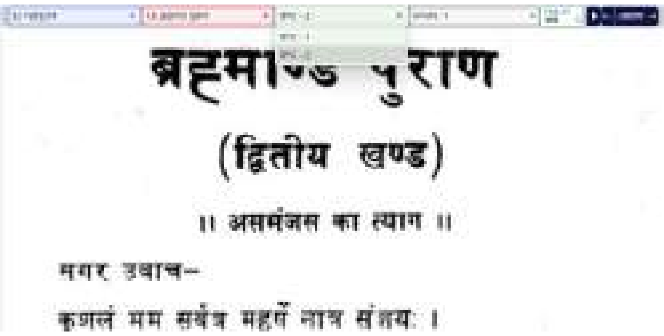
O Sun! You are radiant and all-illuminating. Seven horses carry you in a chariot.

Acharya Sayana in his Rig Veda 1/164/2 bhasya says that the 7 rays of Sun are the horses of Sun . This is why the Sun is called Ashwaroopa

अधिकमासात्मकः इत्येवं सप्तर्तवो युञ्जन्ति । एतस्य कार्यं निर्वहन्तीत्यर्थः । स चैकः असहायः अश्वो व्यापनशीलः आदित्यः सप्तनामा सप्त रसानां संनमयितारो रश्मयो यस्य तादृशः


Surya (Sun) is called Ashwaroop in Shastras as the rays of Sun travel fastly like Ashwa . Rig Veda 1/50/8 says Sun travels by 7 Horses
सप्त त्वा हरितो रथे वहन्ति देव सूर्य. शोचिष्केशं विचक्षण.. (८)
हे सूर्य! तुम दीप्तिमान् एवं सर्वप्रकाशक हो. किरणें ही तुम्हारे केश हैं. हरित नाम के सात घोड़े तुम्हें रथ में बिठाकर ले चलते हैं. (८)
O Sun! You are radiant and all-illuminating. Seven horses carry you in a chariot.
Acharya Sayana in his Rig Veda 1/164/2 bhasya says that the 7 rays of Sun are the horses of Sun . This is why the Sun is called Ashwaroopa
अधिकमासात्मकः इत्येवं सप्तर्तवो युञ्जन्ति । एतस्य कार्यं निर्वहन्तीत्यर्थः । स चैकः असहायः अश्वो व्यापनशीलः आदित्यः सप्तनामा सप्त रसानां संनमयितारो रश्मयो यस्य तादृशः

Coming to his allegations on Brahmanda Purana 2.3.59.74-76 – This reference is fake because there is no classification in Brahmanda Purana There are Only Khanda and then Adhaya


(द्वितीय खण्ड)
।। असमंजस का त्याग ।।
सगर उवाच–
कुशलं मम सर्वत्र महर्षे नात्र संशयः ।

ORAL SEX IS PROHIBITED IN SCRIPTURES

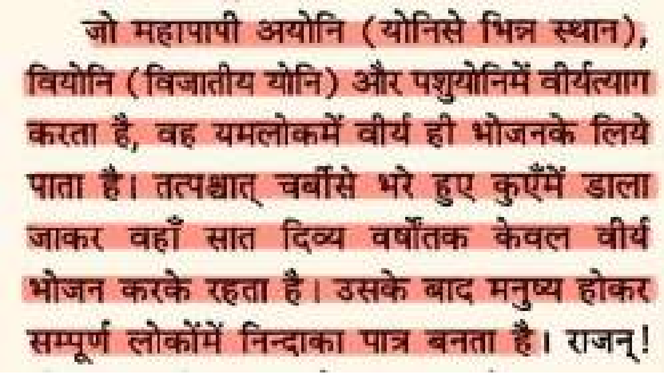
Oral/anal sex (with wife), releasing semen in other jātīs or animals is punished in Yamaloka by having to drink semen for '000s of years

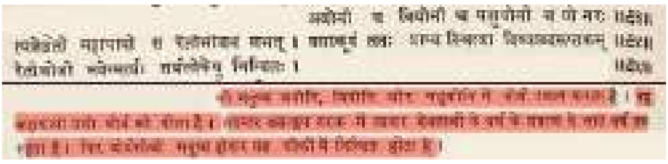
Brihannardiyapuranam, Purvabhaga, Chapter 15 slokas 93-94 –

जो मनुष्य अयोनि, वियोनि और पशुयोनि में वीर्य त्याग करता है। वह हापापो उसी वीर्य को पीता है। तदन्तर वसा कूप नरक में जाकर देवताओं के वर्ष के प्रमाण से सात वर्ष तक हता है। फिर वीर्यभोजो मनुष्य होकर सब लोकों में निन्दित होता है।

जो महापापी अयोनि (योनिसे भिन्न स्थान), वियोनि (विजातीय योनि) और पशुयोनिमें वीर्यत्याग करता है, वह यमलोकमें वीर्य ही भोजनके लिये पाता है। तत्पश्चात् चर्बीसे भरे हुए कुएँमें डाला जाकर वहाँ सात दिव्य वर्षोंतक केवल वीर्य भोजन करके रहता है। उसके बाद मनुष्य होकर सम्पूर्ण लोकोंमें निन्दाका पात्र बनता है। राजन्!

The great sinner who releases semen in the ayoni (place different from the vagina), the viyoni and the animal vagina, finds only semen for food in Yamaloka. Then he is thrown into a well filled with fat and remains there for seven divine years eating only semen. After that, he becomes a human being and becomes the object of condemnation in all the worlds

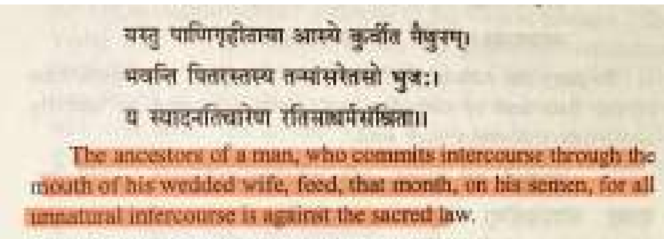

जो महापापी अयोनि (योनिसे भिन्न स्थान), वियोनि (विजातीय योनि) और पशुयोनिमें वीर्यत्याग करता है, वह यमलोकमें वीर्य ही भोजनके लिये पाता है। तत्पश्चात् चर्बीसे भरे हुए कुएँमें डाला जाकर वहाँ सात दिव्य वर्षोंतक केवल वीर्य भोजन करके रहता है। उसके बाद मनुष्य होकर सम्पूर्ण लोकोंमें निन्दाका पात्र बनता है। राजन्!



If a man performs sex in his wife's mouth, then his ancestors have to drink semen during that month.

Vasiṣṭha Smṛti, 12.21-22

The ancestors of a man, who commits intercourse through the mouth of his wedded wife, feed, that month, on his semen, for all unnatural intercourse is against the sacred law.

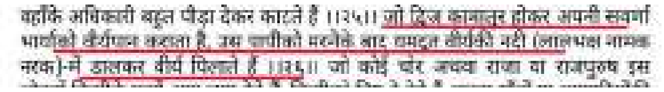

यस्तु पाणिगृहीताया आस्ये कुर्वीत मैथुनम्।
भवन्ति पितरस्तस्य तन्मासं रेतसो भुजः।

The ancestors of a man, who commits intercourse through the mouth of his wedded wife, feed, that month, on his semen, for all unnatural intercourse is against the sacred law.

Srimad Bhagvatam 5.26.26

जो द्विज कामातूर होकर अपनी सवर्णा भार्याको वीर्यपान कराता है, उस पापीको मरनेके बाद यमदूत वीर्यकी नदी (लालभक्ष नामक नरक) में डालकर वीर्य पिलाते हैं ।।२६

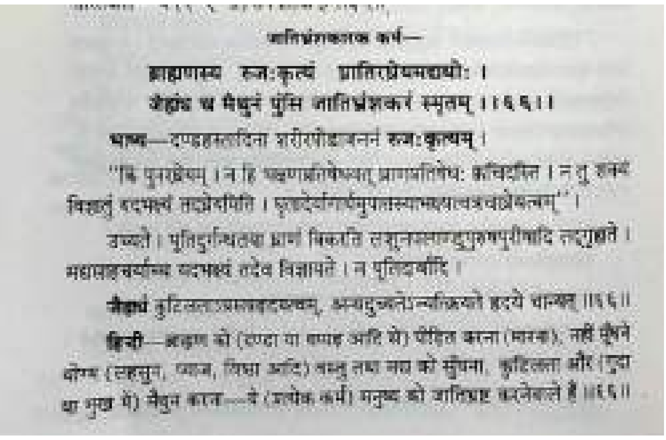
“A twice-born man who, driven by lust, causes his same-caste wife to drink his semen — after death, the messengers of Yama cast that sinner into the hell called *Lālabhakṣa*, a river of semen, where he is forced to drink semen as punishment.”


वहाँके अधिकारी बहुत पीड़ा देकर काटते हैं ।।२५।। जो द्विज कामातूर होकर अपनी सवर्णा भार्याको वीर्यपान कराता है, उस पापीको मरनेके बाद यमदूत वीर्यकी नदी (लालभक्ष नामक नरक)-में डालकर वीर्य पिलाते हैं ।।२६।। जो कोई चोर अथवा राजा या राजपुरुष इस

Manu Smriti 11.66

हिन्दी-ब्राह्मण को (दण्डा या थप्पड़ आदि से) पीड़ित करना (मारना), नहीं सूँघने योग्य (लहसुन, प्याज, विष्ठा आदि) वस्तु तथा मद्य को सुँघना, कुटिलता और (गुदा या मुख में) मैथुन करना-ये (प्रत्येक कर्म) मनुष्य को जातिभ्रष्ट करनेवाले हैं ।।।६६

“To cause harm (such as by stick or slap) to a Brahmana, to smell items that are considered unsmellable (like garlic, onion, feces, etc.), to smell intoxicating drinks, to engage in deceit, and to perform intercourse via the anus or mouth — each of these actions causes a person to lose their caste (i.e., leads to social/religious degradation or loss of purity).” ॥66॥


जातिभ्रंशकारक कर्म—

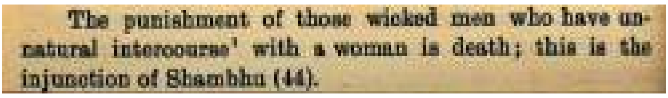
ब्राह्मणस्य रुजः कृत्यं घ्रातिरघ्रेयमद्ययोः ।
जैह्म्यं च मैथुनं पुंसि जातिभ्रंशकरं स्मृतम् ।।६६।।

हिन्दी—ब्राह्मण को (दण्डा या थप्पड़ आदि से) पीड़ित करना (मारना), नहीं सूँघने योग्य (लहसुन, प्याज, विष्ठा आदि) वस्तु तथा मद्य को सुँघना, कुटिलता और (गुदा या मुख में) मैथुन करना—ये (प्रत्येक कर्म) मनुष्य को जातिभ्रष्ट करनेवाले हैं ।।६६।।

Mahanirvana Tantra 11.44 states that punishment for un-natural intercourse with woman is death sentence –

गच्छतां कामतः पुंसः स्त्रियाः पायुं दुरात्मनाम् । वध एव विधातव्यो भूभृता शम्भुशासनात् ॥४४॥

The punishment of those wicked men who have un-natural intercourse with a woman is death; this is the injunction of Shambhu (44).


The punishment of those wicked men who have un-natural intercourse' with a woman is death; this is the injunction of Shambhu (44).

Baudhayana Dharamsutra 3.7.2

One who does not have sex with his wife during her season, and one who has sex with her outside her season, as also one who deposits his semen in a place other than the vagina --they all incur the same guilt.

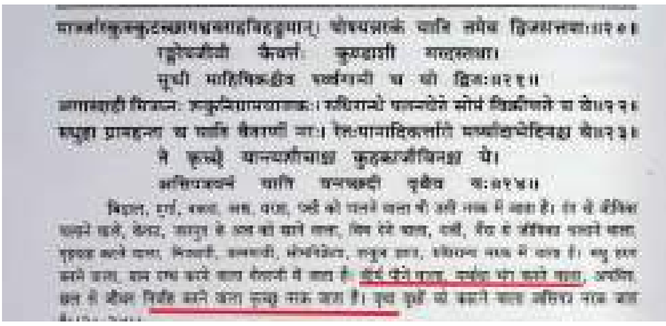
Apastamba Dharmasutra 1.19.15

A man who ejaculates his semen in any place other than the vagina becomes equal to a thief, equal to a murderer of a Brahmin

Brahma Purana Purvabhag Chapter 22 hindi translation by Choukhamba Publications slokas 20-24

वीर्य पीने वाला, मर्यादा भंग करने वाला, अपवित्र, छल से जीवन निर्वाह करने वाला कृच्छ्र नरक जाता है।

“One who drinks semen, violates moral boundaries, is impure, and lives by deceit goes to Kṛcchra hell.”



ALLEGATIONS-

ASHVAMEDHA YAJNA

Read the article Ashvamedha Yajna The Obscene for more evidence

Ashvamedha Yajna is a ritual performed by Queens (particularly by chief queen) for fertility and also to gain power in the kingdom. The Ashvamedha Yajna includes slaughtering the horse, then follows the obscene Queen’s intercourse with the horse, then the horse is cut into pieces and cooked. However some Hindus due to extreme obscenity reject these facts and are giving their personal interpretations. They even deny the fact that Horse was slaughtered during the ritual, I request the readers to go through the article Meat Consumption in Hinduism.

It is mentioned both in Krishna and Yajur Veda, but the this sacrifice mentioned in Krishna Yajur Veda is obscure because the author has omitted those verses,

Krishna Yajur Veda 7.4.19 The wicked horse is sleeping. O fair one, clad in fair raiment in the world of heaven be ye two covered …. {…several verses omitted from original translation…} Sacred-texts.com

It is mentioned in Shukla Yajur Veda,

Yajur Veda 23.19-21 All wife of the host reciting three mantras go round the horse. While praying, they say: 'O horse, you are, protector of the community on the basis of good qualities, you are, protector or treasure of happiness. O horse, you become my husband'. After the animal is purified by the priest, the principal wife sleeps near the horse and says: 'O Horse, I extract the semen worth conception and you release the semen worth conception. The horse and principal wife spread two legs each. Then the Ardhvaryu(priest) orders to cover the oblation place, raise canopy etc. After this, the principal wife of the host pulls penis of the horse and puts it in her vagina and says: "This horse may release semen in me. Then the host, while praying to the horse says: "O horse, please throw semen on the upper part of the anus of my wife. Expand your penis and insert it in the vagina because after insertion, this penis makes women happy and lively.

Refutation-

"This is the correct Hindi translation of Yajurveda 23.19–21 by Rekha Vyas — it clearly shows that nowhere is any intercourse with a horse mentioned."

Yajur Veda 23.19 –

आप गणों के स्वामी हैं. हम आप गणपति का आह्वान करते हैं. आप प्रियों के बीच प्रिय हैं. हम आप प्रियपति का आह्वान करते हैं. आप निधियों के बीच प्रिय हैं.
हम निधिपति का आह्वान करते हैं. जगत् को आप ने बसाया है. आप हमारे होइए. आप संसार के गर्भधारी हैं. हम आप की इस गर्भधारण क्षमता को जानें. (१९)

You are the lord of the Ganas. We invoke you Ganapati. You are dear among the dear ones. We invoke you Priyapati. You are dear among the treasures. We call upon the lord of wealth. You have created this world. You are ours. You are the bearer of the world. Let us know about your ability to conceive.

Yajur Veda 23.20 –

यज्ञ शक्ति और देव शक्ति दोनों से उम्मीद है कि वे अपने चारों पैरों का प्रसार करने की कृपा करें. दोनों शक्तियां स्वर्गलोक एवं पृथ्वीलोक में

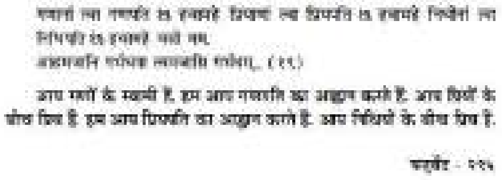
व्याप्त करने की कृपा करें. दोनों शक्तियां बलवान हैं. वे हमें बलशाली व वीर्यवान बनाएं. हमारे लिए शक्ति और शौर्य धारण करें. (२०

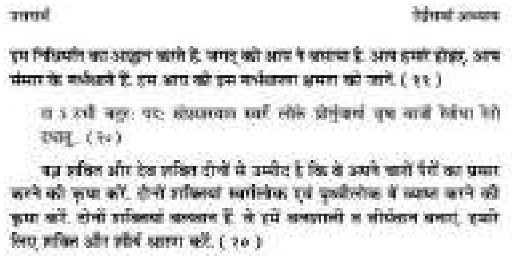
It is expected from both Yagya Shakti and Dev Shakti that they should kindly spread their four legs. Both the powers should kindly spread themselves in heaven and earth. Both the powers are powerful. May they make us strong and virile. May they bestow strength and courage on us.

Yajur Veda 23.21 –

हे परम शक्ति ! आप दुष्टों का दमन करने वाले व शक्तिमान हैं. जो व्यक्ति स्त्रियों से अपनी आजीविका कमाते हैं, अपना भोजन पाते हैं, आप उन को प्रताड़ना दीजिए. (२१)

O supreme power! You are the suppressor of the wicked and are all-powerful. Those people who earn their livelihood and food from women, you should torture them.





REGARDING KRISHNA YAJUR VEDA 7.4.19 AND ALLEGATIONS ON ASHWAMEDHA YAGYA – I had already debunked allegations of Bestiality in Ashwamedha Yagya in my Article under the Section

Debunking False Allegations of Bestiality in Ashwamedha Yagya

. I will again attach the same refutation here –

Pandit Nath Sharma Shastri Saraswat explained in his book " Sanatan Dharmaloka Volume 5 page 798 " answering these controversial objections on Ashwamedha Yagya

English Translation

"'Purnamasi bhavati' (Shatapatha 13.4.1.4):
On the full moon of the Phalguna month, during the occasion of Holika, verses from the Ashvamedha Yajna used to be recited. As a result of this tradition, even today, the style of suggestive and humorous banter (obscene jests) is found in Holi celebrations. We will explain this further in the section on 'Holika-Vijnana' (the science/philosophy behind Holika). This affirms the Vedic roots of the festival.

(6) Regarding those critics who have misunderstood this (thinking that there was a sexual union between the queen and the horse), their error stems from the belief that the horse was alive at that time. However, such an event is not possible even during the horse's lifetime — a horse cannot have intercourse with a human, nor can a human conceive from the horse's semen. Hence, this belief of the critics is a great delusion.

At the time of the Ashvamedha sacrifice, the horse is *sanjñapta* (i.e., dead). Its body parts are separated and purified before being laid down. Earlier, we have already quoted from the *Shatapatha Brahmana*: 'saṁjñapteṣu paśuṣu' — *sanjñapta* means 'dead.' Refer to Vedic grammar (*Vedanga Vyakarana*) and the *Dhatu Patha* of sage Panini. In that, for roots with the prefix *mit-sañjñaka*, the root 'jñā' (ज्ञा) primarily means 'to kill'. In the grammatical commentary *Vayyakarana Siddhanta Kaumudi*, the same meaning is given: 'jñāpa mitch' — the meaning of 'jñā' is communication or killing, etc. The commentary *Tattvabodhini* says, 'paśuṁ sañjñapayati' means 'he kills the animal'. Likewise, *Bala Manorama* explains it as: 'paśuṁ sañjñapayati — he kills the uninjured animal'. This is also clearly stated in the *Dhatu Patha* published by Swami Dayananda Saraswati (page 12): 'jñā — in the sense of killing, pleasing, and observing'. Thus, the primary meaning of the root 'jñā' is killing. Swami Dayananda also affirms this in his *Akhyatika Bhvadi-Gana* (page 83).

If the opponents do not believe in the authority of Vedanga grammar, then we offer the direct evidence from the Brahmana portion of the Vedas: 'ghnanti vai etat paśum, yad enam sañjñapayanti'

(Shatapatha 13.2.8.2) — "They indeed kill the animal when they declare it *sanjñapta*."
So, when the animal (horse) is dead at that time, how can the malicious interpretation of the opponents be logically sustained?

(7) When the queen (Mahishi) is made to lie beside the horse, the horse is already dead — we have already provided scriptural (Brahmana) testimony for this. Now let the readers consider the evidence from historical tradition as well.

(a) From the Valmiki Ramayana:

To perform the Putreshti Yajna (sacrifice for begetting sons), an Ashvamedha Yajna was first performed to atone for sins (from previous lives) that obstructed the desired results of actions. The description from the Ramayana says:

> "Kausalya tam iyam tatra paricarya (parikramya) samantatah, kr̥pāṇair viśaśāsainaṁ tribhiḥ paramayā mudā"
> *(Valmiki Ramayana 1.14.33)*

Translation:
"Kausalya (the chief queen) circumambulated the horse from all sides and, with great joy, slaughtered it with three knives."

This corresponds with the Shatapatha Brahmana (13.2.8.4) statement:

> *"patnyaḥ enaṁ triḥ pariyanti"* — "The wives circumambulate it (the horse) three times."

And according to Shatapatha Brahmana 13.2.8.2, the horse is to be slain by Kausalya.

Further in the Ramayana:

> "Patatriṇā tadā sārdhaṁ susthitena ca cetasā, avasad rajanim ekām Kausalya dharmakāmyayā"
> *(1.14.34)*

Translation:
"Kausalya, with a composed mind and accompanied by a bird (symbolic or a priest), spent one night beside the horse out of religious duty (dharmakāma), not out of carnal desire."

Thus, staying beside the horse was for dharmic reasons, not for sexual union. The horse was already dead, and the presence beside it was ritualistic, symbolic, and spiritual.

(b) In Taittiriya Brahmana Commentary:

The commentator Bhattabhaskara explains similarly:

> "Tap eva santāpahetutvāt asyā (mahiṣyā)"
> *(Taittiriya Brahmana 3.6.6.26)*

Meaning:
The queen (Mahishi) endures the heat (tapas) of the ritual due to the pain caused by the spiritual austerity, not due to physical contact. This again confirms that the horse was dead during the ritual.

(c) Supporting evidence from the Mahabharata:

> "Tataḥ sañjñapya turagaṁ vidhivad yājakas tadā, upāsaṁveśayan rājan! tataḥ tāṁ Drupadātmajām"
> *(Ashvamedhika Parva, 86.12)*

Translation:
"Then the priest, having ritually slain the horse (*sañjñapya*), made Draupadi (daughter of Drupada) sit beside it according to proper procedure."

This again shows that the horse was already dead, and Draupadi merely sat beside it, following ritual norms — not for any physical act.

Refutation of Misinterpretations:

Critics argue that commentators have interpreted Ashwamedha Yagya in a vulgar or obscene manner (i.e., suggesting sexual union).
But this criticism is refuted here by clearly showing:

- The horse was dead (sanjñapta).
- It was invoked symbolically as Ganapati, the deity of multitudes, not a literal horse.
- The ritual involves symbolic offerings like *śiśna*, *retas*, but these are metaphorical and refer to Ganapati, not the dead horse.

In Vedic mantras, like:

> “Havāmahe” — “We invoke…”

…such calls are addressed to conscious deities, not to physical or dead beings. So, retas and related symbols belong to Ganapati, not to a lifeless horse.

Thus, the entire act is highly symbolic, and those who misinterpret it as literal or obscene are gravely mistaken.

Final Thought:

If critics would understand the references to “Ganapati”, especially in the context of the mantra:

> “Gaṇānāṁ tvā gaṇapatiṁ havāmahe…”

…as being directed toward the divine leader Ganapati, and not a physical horse, they would not fall into such misinterpretations or make accusations.

This perspective also aligns with the Arya Samaj’s printed editions of the Yajurveda, where the deity of this mantra is accepted as Ganapati.

When such a prayer cannot even logically apply to a living horse—since a living horse can neither be a lord of wealth (nidhīpati), nor a beloved lord (priyapati), nor the lord of the hosts (Gana-pati)—then how can such a prayer be applicable to a dead horse?

A living horse cannot be invoked in this manner. There is no biological or ritual connection between a horse’s semen and conception in a human woman, nor is there any legitimate basis for an actual union between a horse and a human.

Hence, this entire misunderstanding arises from the distorted minds of those critics who project their own perverse imaginings onto the Vedic texts. These ideas have no connection whatsoever with the ancient scriptures.

In reality, the invocation in the Ashvamedha sacrifice is directed not to a horse, but to the Prajapati-Ganapati (the cosmic deity of creation), symbolically represented in the form of a horse. As the Shatapatha Brahmana (13.3.3.4) says:

> "Prājāpatyo vai aśvaḥ"
> "The horse is indeed Prajapatya (of Prajapati)."

Thus, the prayer is addressed to Ganapati, who, according to the earlier sections of the *Mayūkha* text, is none other than Vighneshwara (Remover of Obstacles) and Sarveshwara (Lord of All)—

- the protector of people (praja-pati),
- the guardian of wealth (nidhi-pati),
- the lord of the ganas (like Vasus, Kushmandas, Sadhyas, etc.),
- the lord of Padma, Mahapadma and other treasures,
- and also the lord of everything beloved, like sons, life, wealth, and so on.

He alone, by virtue of his all-pervasive presence in the universe, is addressed as Vasu. A dead horse cannot be so addressed. The dead horse is merely a symbolic ritual object, like an idol in image worship (murtipuja), where the invocation is not to the stone image, but to the divine power that resides in it.

In the same way, in the Ashvamedha ritual, the invocation is made not to the horse, but to Ganapati, the divine being represented through the ritual horse. Hence, the mantra:

> "Gaṇānāṁ tvā Gaṇapatiṁ havāmahe"
> *(Yajurveda 23.16)*
> "We invoke you, O Ganapati, the lord of hosts…"

The next part of the same mantra is:

> "Vaso! mama āhamajāni garbhadhāma tvamajāsi garbhadhām"

Explanation:

- *Garbhadhāma* = the womb-holder, or source of conception
- *Aham ā-ajāni* = "I draw forth (the seed)"
- *Tvam ajāsi garbhadhām* = "You also draw forth (the seed) into the womb"

Now, people create a huge controversy over the commentary of Mahīdhara, interpreting *"retas"* (semen) as something obscene. But Mahīdhara simply explains:

> "Garbhadhām = retas . I draw it forth; you too draw it forth."

This is in fact in alignment with the Vedas themselves, which explicitly declare:

> "Vṛṣā vājī retodhā reto dadhātu"
> *(Yajurveda 23.20)*
> "Let the powerful stallion (vājī), bearer of retodhā , deposit the retas ."

Thus, the term "retas" (semen/seed) is not hidden by the Vedas—it is clearly mentioned and understood symbolically, referring not to physical horse semen, but to cosmic creative potency represented by Ganapati or Prajapati.

In conclusion, this passage argues that:

- The ritual is symbolic and divine, not literal or carnal.
- Misinterpretations come from projecting modern materialistic views onto ancient spiritual symbols.
- The invocation is to Ganapati, a deity, not to any actual horse, whether dead or alive.

If the objector interprets the word "retas" (रेतः) as simply meaning "strength" (bal), then it should be remembered that even the word "vīrya" (वीर्य, semen) also fundamentally means "strength"—and hence, both imply "tejas" (spiritual or vital energy).

Then with what face can Mahīdhara be blamed or maligned? The meaning and intent of the Vedic mantra *"vājī reto dadhātu"* (Let the stallion deposit the seed) is the same as that of Mahīdhara's commentary. Why is this not acknowledged?

Now let the readers themselves consider the deeper meaning. In reference to "garbhadhām" (source of conception), the Shatapatha Brāhmaṇa (13.2.2.5) says:

> "Prajā vai paśavo garbhaḥ, prajāṁ vai paśūn ātman dhatte"

> "All living beings (paśu) are indeed progeny (garbha), and the self bears that progeny within."

This Vedic statement clarifies that the word "garbha" (womb/progeny) refers to both offspring and animals (beings). Hence, the "garbhadhām" in the mantra is not referring to some physical womb or carnal conception, but to the divine seed of life, that is, the divine energy (retas/tejas) of Ganapati being invoked to attract and sustain cosmic progeny—not any material semen of a physical horse.

After all, how could there possibly be a relationship between the semen of a dead horse and the conception in a human woman? Is it even conceivable that the semen of a dead creature still exists?

In fact, death itself occurs due to the drying up of "virility" or "vital force" (vīrya), so the notion of any remaining fertile potency in a dead horse is both scientifically and scripturally absurd.

(b) Do the objectors' own maidens or women pray in this way: *"Vīryam asi, vīrya mayi gṛhi"* — "You are vigor; place that vigor within me" (Yajurveda 16.6)? Or *"Agniḥ prajāṁ bahulāṁ me karotu, annaṁ payo reto 'smāsu dhatta"* (Yajurveda 16.48)?
Do they truly believe that these women are praying for a physical deposition of semen or retas (seed) into themselves?

(c) According to *Āryābhivinaya* (p. 46), women pray: *"Enter into our hearts with love"* (Ṛgveda 1.161.13).
So, are these women—of the objectors themselves—also praying for physical semen and carnal union, as these critics are suggesting here?

(d) In the marriage ritual detailed in the *Sanskaravidhi* by Swami Dayananda (Swa. 60), the following mantra is used:
"I unite your womb (upastha) with sweetness (madhu)"
Should it then be understood that the objectors are themselves sanctifying the woman's genital organ with "sweetness" in a vulgar sense?
If so, then why do they object when someone else interprets with dignity?

(e) The *Shatapatha Brāhmaṇa* (2.4.2.3) says:
"Atha enaṁ manuṣyāḥ upasthaṁ kṛtvā upāsīdan"
— "Then the men, having prepared the lower part

(upastha), sat down."
Shall we say here that **people exposed their private parts in front of Prajāpati**?
If not, then how can the meanings of "**vīrya**" or "**upastha**" used by Mahīdhara be condemned while accepting the same words elsewhere?

(g) The *Bhagavad Gītā* verse says:
"Mama yoniḥ mahad brahma tasmin garbhaṁ dhāmy aham" (Gītā 14.3)
"My womb is the great Brahman; into that I cast the seed."
And in the Yajurveda (31.16): *"Tasya yoniṁ paripaśyanti dhīrāḥ"* —
"The wise behold His womb."
Should the word "**yoni**" here too be interpreted in a **vulgar, sexualized** sense?

Likewise, in Ṛgveda 10.125.7:
"Mama yoniḥ apsv antaḥ samudre"
"My womb is in the cosmic waters, in the ocean" — spoken by the **female seer Vāk Ambhṛṇī**.
And in *Prādhānika Rahasya* (verse 5):
"Nāgaṁ yoniṁ ca liṅgaṁ ca bibhṛtī nṛpa ! mūrdhani" —
"Durga Devī holds the womb and the Linga symbol on her head."
Are **these also to be interpreted lewdly**?

(h) If not, then even in **Vedic ritual**, no such obscene meaning should be implied.
In the Ashvamedha, the horse is **dead**, and the mantra *"meḍhū te śundhāmi"* (Yajurveda 6.14) says the horse's organs are **purified and ritually separated**—how, then, could there be **any question of sexual union**?

(i) The objectors say that the Yajurveda mantra *"Gaṇānāṁ tvā gaṇapatiṁ havāmahe"* refers to **Bṛhaspati**, based on the **Aitareya Brāhmaṇa**, where "**Gaṇapati**" is glossed as "**Brahmaṇaspati**".
But they don't realize: that is the **Ṛgveda mantra**, not the **Yajurveda** one. The **Yajurvedic mantra**, which includes "**garbhadhām**", does not appear in the Ṛgvedic Brāhmaṇa, nor is it explained there.
So those who **don't even distinguish between the Vedas**, come forward to criticize **Mahīdhara's** interpretations?

Even if the **Gaṇapati** in both **Ṛgveda** and **Yajurveda** is the same divine being, and one explains the other, then too, **our position is established**—that in the Ashvamedha ritual, the **invocation is addressed to Gaṇapati**, and it is a **prayer to attract His divine**

energy (retas/tejas)—not to a physical horse or its biological semen.

In the phrase "ā ajāsi", the root "aj" (from *aj gati-kṣepaṇayoḥ* — meaning "to move" or "to hurl/throw") originally has the contextual sense of "projection" or "impulsion". However, the objectors cleverly modify the meaning to "ā samantāt jānāsi"—"you know completely"—just to save their position.
If that much interpretive flexibility is permitted, then why object to Mahīdhara's interpretation, whose intent can also be understood in a meaningful and symbolic sense?

Therefore,the phrases like:

- *"garbhadham retaḥ sva-yonyau sthāpayati"*
- *"aśva-śiśnam upasthe kurute"*

...should be understood to mean the following:
The woman is concentrating upon attracting the divine energy (tejas) of Gaṇapati, the deity who carries the power of divine procreation, in the form of soma . As said in the Veda (Yajurveda 23.62):

> "Ayathaṁ somo vṛṣṇo 'śvasya retaḥ"
> — "As Soma is the seed (retaḥ) of the mighty horse."

Thus, the inner prayerful intent is to draw that divine energy into herself, so that, as a result of that spiritual conception, she may give birth to a chakravartin (universal emperor) son.

In the marriage ritual, Swami 060 has written in his *Saṁskāra Vidhi* (pp. 154–155) the mantra:

> "Indrāgnī... Bṛhaspatir-Maruto Brahma Soma imāṁ nārīṁ prajayā vardhayantu"
> — "May Indra and Agni... Bṛhaspati, the Maruts, Brahma, and Soma increase this woman (the bride) with progeny."

He interprets "Bṛhaspati" as "king," "Maruts" as "noble men (sabhyamānavāḥ)," and explains the mantra as a statement by the groom:

> "These (king and noble men) will cause this my wife to grow (prosper) with progeny."

Then the question arises: **Does this mean the king and other men have sexual relations with the bride?**
Obviously not. This is clearly **an auspicious blessing** (āśīrvāda) for the bride to be prosperous in terms of family and offspring.

Similarly, in the Ashvamedha context (or in the mantra involving "aśva-śiśnam upasthe kurute"), it should be understood **not as a physical act** but as an **inner devotional and symbolic gesture**—a prayer to **attract the divine energy (tejas)** of **Gaṇapati**, the Lord of hosts.

Now consider the inner meaning:

- **"Aśvasya"**: The word *aśva* means "that which pervades or moves through all" (*ashnute sarvaṁ jagad*), i.e., **that which pervades the universe**—a symbol of **omnipresence**.
- **"Gaṇapati"**: According to the *Gaṇapati Upaniṣad*, **"Namaste Gaṇapataye... tvam eva sarvaṁ khalvidaṁ brahmāsi"** – "Salutations to Gaṇapati... You alone are indeed all this (Brahman)."
  So, here **Gaṇapati** is **Brahman itself**—all-pervading divine power.
- **"Śiśnaṁ"**: Interpreted from the *Nirukta* (4.16.6):
  - From the root *śnathate* — "to strike, to injure": thus, **that which destroys obstacles (vighna)**.
  - From *śeṣate* — "to obstruct": so it means **that which removes obstructions**.
  - From *śaś*, *pluna-gatau* — "to move swiftly or flow", hence **that which pervades or penetrates**.
  - From *śinoti* — "to sharpen", signifying **tejas (brilliance, energy)**.

Thus, **"śiśnaṁ"** here is **not a vulgar or sexual reference**, but a **symbolic representation** of **observing and accepting divine energy**, or **tejas** of Gaṇapati, that **destroys inner ignorance and obstacles**, and **initiates creative or spiritual fertility**.

Hence, when it is said that the **woman draws this Gaṇapati-tejas into her "yoni"**, it means:

> She spiritually **attracts the universal creative force** of Gaṇapati (symbolized in soma, the divine vitality), and holds it **in her subtle body**, in the **karmic or metaphysical**

> **womb**—the inner source from which **the fruit of spiritual or noble progeny arises**.

Thus, the **vajī (horse)** here symbolizes:

> **Vigorous, swift, potent, and spiritually dynamic force**, not a literal beast or sexual agent.

Among fruits, Vaṣukaḥ; among progenitors, Gaṇapati; may he place his tejas in me."

The **Queen (Mahishī)** here **prays to Gaṇapati** for his **divine energy (tejas)** and expresses a devotional **longing to attract that tejas into herself**.

Just as the Vedic mantras say:

- **"Vīryam asi, vīryaṁ mayi ghehi"** – *"You are virility; may that virility enter into me."* (Yajurveda 16.6)
- **"Reto asmāsu ghatt"** – *"Let the seed be poured into us."* (Yajurveda 16.48)

The **women of the sacrificers (ācheptā)** chant such mantras to **invoke the infusion of divine virility (vīrya)** into themselves — not physical semen, but **spiritual or cosmic vitality**.

Alternatively, from the perspective of the *Bhagavad Gītā* (14.3):

> **"Mama yonir mahad brahma, tasmin garbha dhāmy aham"**
> "My womb is the great Brahman (Prakṛti); into it I place the embryo (conscious reflection)."

In this sense, the **wife (queen)**, who represents **Prakṛti (nature)**, **invokes Gaṇapati**, the **supreme consciousness**, to implant the **embryo of divine awareness (cid-ābhāsa)** into her spiritual womb. The rest of the meaning follows as before.

Now, it must be stressed that in this ritual:

- The **horse (aśva)** is **dead** — hence, no question of sexual union arises.
- Even **with a living being**, such an act would be strictly forbidden.

- And in a Vedic sacrifice, where even lustful contact with one's own husband is prohibited, how can any act of sexual desire with a dead horse be even conceived?

Therefore, the earlier interpretation, where the horse is symbolic, and the real intent is a devotional invocation of divine energy, is the authentic meaning.

The use of terms like "śiśna" etc., are parokṣa-vṛtti — indirect, symbolic expressions common in Vedic style.

After all, would the wives of the objectors (ākṣepakās) ever have intercourse with their dead husbands?
If not, how can they accuse the Veda of prescribing intercourse with a dead horse?

Hence, it is only Gaṇapati's tejas (spiritual power) that is prayed for and invoked here.

At this moment in the ritual, the Queen circumambulates the horse three times, as mentioned in the *Śatapatha Brāhmaṇa* (13.2.8.4) and *Kātyāyana Śrauta Sūtra* (20.6.13).
Such circumambulation (parikrama) is always a part of divine worship (devapūjā).

Therefore, this whole act is evidently a form of worship, not any literal or physical activity.

As a result of attracting this divine energy, the Queen gives birth to a universal sovereign (cakravartin putra)—a son destined for greatness.

Even in the Karma-kāṇḍa (ritualistic portion of the Vedas), in the episode of the Aśvamedha (horse sacrifice) involving the queen and the horse, there is no reference to any actual sexual intercourse. The horse is dead, and thus, only touching its separated and sanctified body parts—and placing them near or upon oneself (such as in the lap, on the chest, or limbs)—is what is prescribed.

There is no indulgence, no lasciviousness; and since the intention is pure, there is no question of a violation of marital chastity (pātivratya).
Moreover, this is done in accordance with the husband's command and for the fulfillment of his sacrificial rite, as laid down in the Vedic branches (śākhās).

Take for example: when men touch the udders of a cow or the genital area of a cow during treatment

or milking, do they begin to think about sexual desire toward the cow? Do they develop lustful feelings from such touch?
If not, then how can it be claimed that a woman, by merely touching the organ of a dead horse, would develop lustful thoughts? Is she not a rational human being?

If the opponents do feel such lust, the real cause is that their minds have been corrupted by the propagation of licentious ideas

These very critics promote systems where, under Halala divorced woman is touched by another man, but even sensual union is sanctioned—yet they raise no concern about the woman's pātivratya (chastity) being compromised.
If in their own shāstra-based frameworks, they feel no violation occurs, then why raise objections in this Vedic rite, which is entirely symbolic and devotional?

To mock the Vedic ritual (like they do) is to expose themselves to equal ridicule in their own practices like Halala , if assessed critically.
Upon thoughtful reflection, all these objections collapse.

Even during childbirth, doctors touch a woman's private parts—even insert their hands for medical reasons. Does that mean the woman's marital chastity is violated?
Or, consider marriage itself: in the ritual of garbhādhāna (conception rite), there is inherent reference to intercourse. But since it is performed according to śāstra, it is regarded as dharma, not vulgarity.

In the Aśvamedha, however, there is neither sensual pleasure, nor lust, nor any actual intercourse.
Therefore, to forcibly interpret this act as sexual union is nothing but a projection of the critics' own corrupted minds.
In the actual Vedic context, no such perverse intent exists.

पूर्णाहुती भवति' (शतपथ० १३।४।१।४)। फाल्गुनकी पूर्णिमामें होलिकाके अवसरपर अश्वमेध-यज्ञमें कहे जाते थे; इसी परम्पराके फल-स्वरूप होलियोंमें अश्लील-परिहास की शैली अब भी मिलती है। इसे हम 'होलिका-विज्ञान' में स्पष्ट करेंगे। इससे इसकी वैदिकता सिद्ध हो रही है।

(६) इन आक्षेप्ताओंको जो कि यह (रानीसे घोड़ेके मैथुनका) भ्रम हुआ है, उसका कारण यह है कि—वे लोग उस समय घोड़ेको जीवित समझते हैं, यद्यपि यह घोड़ेके जीवनमें भी उपपन्न नहीं हो सकता। क्योंकि घोड़ेका मानुषीसे समागम तथा घोड़ेके वीर्यसे मानुषीमें गर्भ उत्पन्न नहीं। अतः आक्षेप्ताओंका यह महामोह है। उस समय अश्वोपका अश्व संज्ञप्त (मृतक) है; उसके अङ्ग भी पृथक्-पृथक् संशोधित होकर पड़े होते हैं। हम पहले शतपथका पाठ लिख चुके हैं कि—'संज्ञप्तेषु पशुषु'। 'संज्ञप्त' का अर्थ 'मृतक' है। देखो—वेदाङ्ग-व्याकरण, श्रीपाणिनिमुनिका धातुपाठ। उसमें 'मारणतोषणनिशामनेषु ज्ञा' (८११) यहां मित्संज्ञक धातुओंमें 'ज्ञा' धातुका अर्थ 'मारना' सबसे पूर्व लिखा है। 'वैयाकरणसिद्धान्तकौमुदी' में भी यही है। इतना अधिक लिखा है—'ज्ञप मिच' इति चुरादौ। ज्ञापनं मारणादिकं च तदर्थः'। यहां 'तत्त्वबोधिनी' में लिखा है—'पशुं संज्ञपयति-मारयति इत्यर्थः'। 'बालमनोरमा' में भी यही लिखा है—'पशुं संज्ञपयति-अथवा मारयतीत्यर्थः'। यही स्वा० द०-संगृहीत 'धातुपाठ' में लिखा है—'मारणतोषण-निशामनेषु ज्ञा' (पृ० १२) यहां मित्संज्ञक 'ज्ञा'

धातुका पहला अर्थ मारना है। यही बात स्वामी दयानन्दके आख्यातिक व्याकरण (पृ० ८३) में लिखी है। यदि प्रतिपक्षियोंको वेदाङ्गपर विश्वास न हो; तो हम 'संज्ञप्त' शब्दपर वेदभाग 'ब्राह्मण' की सम्मति देते हैं; देखिये—'अग्नि वै एतत् पशून् यद् एनान् संज्ञपयन्ति' (शत० १३।२।८।२)। तो जब पशु उस समय संज्ञप्त (मृतक) है; तो उस समय प्रतिपक्षियोंका दुरभिप्राय कैसे संगत हो सकता है?

(७) जब घोड़ेके पास महिषीको रखा जाता है; उस समय अश्व मृतक होता है—इस विषयकी ब्राह्मणभागकी साक्षी हम दे चुके। अब इसमें इतिहासकी साक्षी भी पाठकगण देखें—

(क) वाल्मीकि-रामायणमें पुत्रेष्टियज्ञ करनेके लिए पूर्वमन्त्रयुक्त, कार्य-प्रतिबन्धक पापके दूरार्थ पहले अश्वमेध-यज्ञ किया गया था। उस समयका यहां वर्णन है—'कौसल्या तं हयं तत्र परिचर्य (परिक्रम्य) समन्ततः। कृपाणैर्विशशासैनं त्रिभिः परमया मुदा' (१।१४।३३) यहां अश्वकी 'पत्न्यः एनं त्रिः परियन्ति' (शत० १३।२।८।४) इस कथनसे परिक्रमा और (शत० १३।२।८।२ के अनुसार) कौशल्या-द्वारा अश्वका विशसन (हनन) कहा है। फिर आगे लिखा है—'पतत्रिणा तदा सार्धं सुस्थितेन च चेतसा। अवसद् रजनीमेकां कौसल्या धर्मकाम्यया' (१४।३४) यहां पर मृतक-घोड़ेके पास रहना धर्मेच्छासे कहा है, कामेच्छासे नहीं।

(ख) इसी प्रकरणके तैत्तिरीयब्राह्मणके भाष्यमें श्रीभट्टभास्करने भी यही भाष्य किया है—'तप एव सन्तापहेतुत्वात् अश्वा (महिष्या)

पत्नत् शतस्थानीयं यद् ध्रौव सम्मिथुनीभवनम् [सह शयीतानम्]* (१३।५।२।८) यहां भी अश्वकी मृतकता स्पष्ट है। (ग) अब इसकी अन्य साक्षी महाभारतमें देखें—'ततः संज्ञप्य तुरगं विधिवद् याजकास्तदा। उपासंवेशयन् राजन्! ततस्तां द्रुपदात्मजाम्' (आश्वमेधिकपर्व ८९।२) यहां भी मृतक-घोड़ेके साथ द्रौपदीको बैठाया गया है। जब अश्व मृतक है; तब यहां आक्षेप्ताओंके आक्षेप व्यर्थ हैं। जैसे कि—'वेदोंका सार्वभौम संदेश' (पृ० ६६) में उसके व्याख्याताका यह कहना कि—महीधरके अपने वेदभाष्यमें किये अर्थ स्पष्टतया अश्लील मन्त्रार्थ (संभोगादि)-परक हैं; यह निष्पक्ष विद्वानोंको लज्जाके साथ स्वीकार करना पड़ेगा' इत्यादि निराकृत हो गया।

यहां बतलाया जा चुका है कि अश्व मृतक है, और उसे गणपतिदेवके रूपमें आहूत किया गया है; जैसा कि हम आरम्भिक-प्रसूनमें विस्तारसे बता चुके हैं। 'हवामहे' ऐसा आह्वान भी वैदिक-रीतिसे चेतन-देवताका होता है; उसमें प्राकृत अश्व, उसमें भी मृतकका आह्वान नहीं हुआ करता। सो 'शिश्न' वा 'रेत' एवं वीर्य उसी गणपतिदेवका इष्ट है, मृतक-अश्वका नहीं। इस बात पर न विचारनेसे ही प्रतिपक्षी भ्रमकूपमें गिरे हुए हैं। यदि यहां प्रतिपक्षी भी प्राकृत अश्वका वर्णन न समझकर 'गणपति' देवका वर्णन समझ लें, क्योंकि—'गणानां त्वा' मन्त्रका देवता आर्यसमाज

* 'मिथुनीभवनम्'का अर्थ इकट्ठा होना है। वेदादि-शास्त्रोंमें भाई-बहिनके जोड़ेको भी 'मिथुन' कहा जाता है। जैसे कि—निरुक्त (१।२१६)में।

की छपाई हुई यजुर्वेदकी संहितानुसार भी 'गणपति' है; तब उन्हें यह भ्रम वा दूसरोंपर आक्षेप करनेका अवसर ही न रहे। जब जीवित-अश्वसे भी यह प्रार्थना सङ्गत नहीं हो सकती, जीवित-अश्व भी न निधिपति, न प्रियपति, और न गणपति बन सकता है, न उसका आह्वान ही उपपन्न हो सकता है; न उसके वीर्यका मनुष्योंमें गर्भ करनेसे कोई सम्बन्ध है, न अश्वका मानुषीसे सन्तानमें कोई सम्बन्ध है; तब मृतक-घोड़ेसे यह प्रार्थना सङ्गत कैसे हो सकती है? तब वादियोंकी यह अपने नियोग आदिकी कल्पनासे विकृत हुए मस्तिष्ककी उपज है, प्राचीन-ग्रन्थोंसे इसका कोई भी सम्बन्ध नहीं। अतः यहां अश्वरूपमें प्रजापति-गणपतिकी ही प्रार्थना है, जैसे कि शतपथमें कहा है—'प्राजापत्यो वै अश्वः' (शतपथ० १३।३।३।४) 'प्रजापतिर्देवता अस्य—इति प्राजापत्यः अश्वः'। वही गणपतिदेव आरम्भिक-प्रसूनमें निदर्शित की हुई सरणिसे विश्वेश्वर एवं सर्वेश्वर होनेसे प्रजाके पति-रक्षक, हमारी निधिके रक्षक, वसु आदि वा कुष्माण्ड-आदि गणों तथा साध्य आदि गणदेवताओंके पति, पद्म-महापद्म आदि निधियोंके पति, पति-पुत्र, धन-धान्य आदि प्रिय वस्तुओंके भी पति होते हैं। वही सम्पूर्ण जगत्में व्यापकतासे निवास करनेसे 'वसु' नामसे सम्बोधित किये जाते हैं, मरा हुआ अश्व सम्बोधित नहीं किया जाता। वह मृतक-अश्व तो केवल मूर्तिपूजाकी मूर्तिकी तरह सम्बोधन वा अर्चनका साधन है, मूर्तिपूजामें पत्थरकी मूर्तिका आह्वान न करके मूर्तिस्थित देवतादिकोंको आहूत किया जाता है। इसी प्रकार यहांके वाचक

आरम्भमें भी 'गणपति-देवताको ही आहूत किया जाता है कि—'गणानां त्वा गणपतिं हवामहे, (यजुः २३।१९)। अब इस मन्त्र का शेष भाग है—'वसो! मम आहमजानि गर्भधमा त्वमजासि गर्भधम्'।

यहां पर 'गर्भधं—गर्भं दधातीति गर्भधं रेतः आहम् आ अजानि—आकृष्य क्षिपामि, त्वं गर्भधं रेतः आ अजासि—आकृष्य क्षिपसि' इस महीधरकी व्याख्यापर बिना-विचारके ही बड़ा हौआ मचाया जाता है। यहां 'रेतः'का अर्थ 'वीर्य' किया जाता है; जो अश्वके जिस रेतः (वीर्य)को प्राप्त करना श्रीमहीधरने लिखा है, वही वेदने स्वयं कहा है, देखिये—'वृषा वाजी रेतोधा रेतो दधातु' (यजुः २३।२०) यहां 'रेतः'का अर्थ छिपा लिया जाता है। यदि आर्येतर 'रेतः'का 'बल' अर्थ करते हैं; तो 'वीर्य'का भी 'बल'ही अर्थ होता है; वही 'तेज'का आशय निकला। फिर किस मुंहसे महीधरको बदनाम किया जाता है? जो 'वाजी रेतो दधातु' वाले मन्त्रका अर्थ एवं आशय है, वही महीधरके भाष्यका भी है—यह क्यों नहीं सोचा जाता? अब इस विषयमें पाठकगण देखें—

(क) 'गर्भधं' पर 'शतपथब्राह्मण'में लिखा है—'प्रजा वै पशवो गर्भः, प्रजां वै पशून् आत्मन् धत्ते' (१३।२।९।४) इस श्रुतिसे 'गर्भ' शब्द यहां प्रजा एवं पशु-वाचक है। उस प्रजा-पशुरूप गर्भके धारण करनेवाले दैवी रेतः—गणपतिदेवके तेजके आकर्षणकी प्रार्थना की गई है, प्राकृत घोड़ेके प्राकृत-वीर्यकी नहीं; क्योंकि—अश्वके वीर्यका और फिर उसमें एक-अश्वके वीर्यका मानुषी-स्त्रीमें गर्भसे सम्बन्ध ही

भला क्या हो सकता है? क्या मृतकका वीर्य भी बढ़ जाता है? वीर्य-की शुष्कतासे ही तो मृत्यु होती है।

(ख) आर्यसमाजियोंकी कुमारियां वा स्त्रियां प्रार्थना करती हैं—'वीर्यमसि वीर्यं मयि धेहि' (यजुः १९।९) 'अग्निः प्रजां बहुलां मे करोतु, अन्नं पयो रेतो अस्मासु धत्त' (यजुः १९।४८) इत्यादि मन्त्रोंसे वे कुमारियाँ वा स्त्रियाँ अपनेमें रेतः या वीर्यके आधानकी प्रार्थना करती हैं क्या?

(ग) 'आर्याभिविनय' (पृ० ४९)के अनुसार वे प्रार्थना करती हैं—'हमारे हृदयमें रमण कीजिये' (ऋ० १।९१।१३); तो क्या वे आर्यसमाजियोंकी स्त्रियाँ वही 'प्राकृत वीर्य' तथा 'रमण'की प्रार्थना कर रही होती हैं, जिसे प्रतिपक्षी यहाँ बताते हैं?

(घ) 'इमं ते उपस्थं मधुना संसृजामि' इस स्वा० द०जीकी संस्कारविधिमें लिखे, विवाहकालीन-मन्त्रमें भी आर्यसमाजिए क्या स्त्रीके उसी उपस्थको मधुसे युक्त कर रहे होते हैं? यदि ऐसा है; तो दूसरों पर आक्षेप क्यों?

(ङ) 'अर्चेन्तं मनुष्याः उपस्थं कृत्वा उपासीदन्' (शतपथ ३।७।२।३) यहाँ क्या प्रजापतिके सामने मनुष्योंका गुह्य-अङ्ग निकालना माना जायेगा? जो अर्थ 'वीर्य, उपस्थ' आदिका प्रतिपक्षी यहाँ करेंगे, वही महीधरभाष्यमें भी हो जायगा?

(च) पत्नीभ्यर्थके लिए, बैलसे, बेटीसे भोग करें [उपयोग लें] (यजुः २३।६०) यह स्वा० द०जीका किया अर्थ है; तब क्या आर्यसमाजों-की वेद पढ़नेवाली स्त्रियोंका बैलसे और उनका स्वयं बेटीसे भोग

या उपयोग लेना यही तथाकथित अर्थके योग या उपयोग जैसा माना जायेगा या नहीं ?

(छ) 'मम योनिर्महद् ब्रह्म तस्मिन् गर्भं दधाम्यहम्' (१४।३) इस गीताके पद्यमें भी योनिमें गर्भ-धारण करनेका 'तत्र योनिं परिपश्यन्ति धीराः' (यजुः ३१।१९) यहाँ भी क्या योनिका वही अश्लील अर्थ किया जायेगा ? 'मम योनिरप्स्वन्तः समुद्रे' (ऋ० १०।१२५।७) यहाँ वागाम्भृणी-ऋषिकाकी योनि, 'नागं योनिं च लिङ्गं च बिभ्रती नृप ! सूर्योनि' (प्राधानिकरहस्य ५) क्या यहाँ भी श्रीदुर्गादेवीकी योनिका वही अश्लील अर्थ किया जायेगा ?

(ज) यदि नहीं, तो याज्ञिक-प्रक्रियामें भी ऐसी बात नहीं; वहाँ-पर जब स्नातक है, 'मेढ्रं ते शुन्धामि' (यजुः ६।१४) इसके अंग पृथक्-पृथक् शोधित कर रखे हैं; उससे मैथुन हो ही कैसे सकता है ? 'गणानां त्वा' इस यजुर्वेदके मन्त्रका ऐतरेय-ब्राह्मणसे 'ब्रह्मणस्पत्यम्' यह जो आक्षेपकों-द्वारा अर्थ बताया जाता है, उन लोगोंको यह पता नहीं कि—यह यजुष-मन्त्रका अर्थ नहीं, किन्तु ऋग्वेदके 'गणानां' इस ब्रह्मणस्पतिवाले मन्त्रका अर्थ है। उसमें 'गर्भधं' आदि यजुषमन्त्रके पदोंकी व्याख्या है ही नहीं। जिन्हें यह पता नहीं; वे चले हैं महीधरके अर्थपर आक्षेप करने। यदि दोनों ऋग्वेद एवं यजुर्वेदके गणपति एक हैं; इसलिए यजुष-मन्त्रका ऋग्वेदके ऐतरेय-ब्राह्मणसे अर्थ किया जाता है; तब भी हमारा ही पक्ष सिद्ध हुआ कि यज्ञमें उसी गणपति-देवताका आह्वान किया जा रहा है; उसी गणपतिदेवके तेजके आकर्षणार्थ प्रार्थना है; तब

भी हमारा ही पक्ष सिद्ध हुआ। 'आ अजानि'में 'अज' धातुका 'क्षेपण' ('अज गतिक्षेपणयोः' इस धातुके अनुकूल) अर्थ प्राकरणिक था; पर आक्षेपकों-द्वारा 'आ सन्तानमाजानासि' यह अर्थ बदलकर अपनी जान बचा ली जाती है। इस प्रकार श्रीमहीधरके अर्थका आशय भी जान लिया जा सकता है; तब उसपर आक्षेप क्यों ?

(९) प्रतिपक्षिगण अश्वके ... करते हैं और उससे स्त्रीके जीवित न रहनेकी शङ्का प्रकट करते हैं; पर अथर्व-आयुर्वेद पुरुषको ही 'वाजीकरण' औषधि देकर स्त्रीके लिए 'अश्व' बनाना चाहता है; और वेद भी पुरुषके अंगको 'अश्वका अङ्ग' बनाना चाहता है। देखिये—'यावदङ्गीनं पारस्वतं हास्तिनं गार्दभं च यत्। यावदश्वस्य वाजिनस्तावत् ते (पुरुषस्य) वर्धतां पसः,' (अथर्व० ६।७२।३) पस 'शिश्न' को कहते हैं; देखिये इसपर स्वा० दयानन्दका यजुर्वेदभाष्य (२३।६)। तो क्या स्त्री उस पुरुषके अश्वके शिश्नसे जीवित रह सकेगी, जिसका वेद विधान कर रहा है ? यदि यहाँ प्रतिपक्षी 'अश्व'का साक्षात् 'अश्व' अर्थ नहीं लेते; वैसे वहाँ पर भी वे 'अश्वशिश्न' खास अर्थ कैसे करते हैं ?

(१०) यह स्पष्ट किया जा चुका है कि—जो अर्थ श्रीमहीधराचार्यने किया है; वह शतपथब्राह्मणसे लिया है। सो जो तात्पर्य शतपथमें होगा, महीधरभाष्यमें भी वही तात्पर्य होगा। तो 'गर्भधं रेतः स्त्रयोनौ स्थापयति, अश्वशिश्नतुल्यं कुरुते' आदिका अर्थ भी यही जान लेना चाहिये कि—स्त्री प्रजा-अनुरूप गर्भको धारण करनेवाले

गणपतिदेवके सोमरूप तेजको—जैसे कि वेदमें कहा है—'अथा३ सोमो वृष्णोऽश्वस्य रेतः' (यजुः २३।६२)—प्रार्थित करके उसे अपने भीतर आकर्षित करनेकी भावना करती है। इसी भावनाके फलस्वरूप उसे चक्रवर्ती पुत्र पैदा होता है।

विवाह-संस्कारमें स्वा० द० ने संस्कारविधिमें 'इन्द्राग्नी... बृहस्पतिर्मरुतो ब्रह्म सोम इमां नारीं प्रजया वर्धयन्तु' (पृ० १४४-१४५) यह मन्त्र लिखा है। उसका अर्थ किया है—बृहस्पतिः—राजा, मरुतः—सभ्य मनुष्य... इस मेरी स्त्रीको प्रजासे बढ़ाया करते हैं' यह उनकी उक्ति है। तो क्या उनकी स्त्रीमें राजा और सभ्य मनुष्य मैथुन करते हैं? यदि नहीं, यह केवल आशीर्वादमात्र है, वैसे यहां भी गणपतिके तेजके आकर्षणकी भावनामात्र है। सो यहां अर्थ यह है—

'अश्वस्य—अश्नुते व्याप्नोति सर्वं जगत्-इति अश्वः, गणपतिदेवः (नमस्ते गणपतये... त्वमेव सर्वं खल्विदं ब्रह्मासि' इति गणपत्युपनिषदुक्तेः) अस्य गणपतिदेवस्य शिश्नम्-'शिश्नं श्नथतेः' (निरुक्त ४।१९।८) श्नथयति—उत्पादयति हिनस्ति वा विघ्नरूपं तम इति शिश्नम्, शेवधि—हिनस्ति वा प्रतिबन्धकतामिति वा शिश्नम्, यथा 'शुनमहो-शशाति शरीरं' व्याप्नोति इति वा शिश्नम्, शिनोति-तीव्रशीभवति इति वा शिश्नम्' (सर्वत्र पृषोदरादिः (६।३।१०९) शिश्न-तेज इत्यर्थः; तत् व्यापकं गणपति-तेज आकृष्य भक्त्या स्वयोनौ—कर्मसमोलनादके कारणभूतस्वसूक्ष्म शरीरान्तः फलोत्पादन-पर्यन्तं सूक्ष्मरूपेण धारयति। वाजी—वेगवान् बलवान् वृषा—

प्रजानां वर्धकः, प्रजापतिः—गणपतिः, रेतः—स्वकीयं तेजः, मयि दधातु-स्थापयतु'। महिषी यहां गणपतिके तेजकी प्रार्थना करती है, और उसे अपने अन्दर आकर्षित करनेकी भावना करती है। जैसे कि—'वीर्यमसि वीर्यं मयि धेहि' (यजुः १९।९) 'रेतो अस्मासु धत्त' (यजुः १९।४८) आर्यसमाजियोंकी स्त्रियाँ यह वेदमन्त्र पढ़कर अपनेमें वीर्याधानकी प्रार्थना करती हैं।

अथवा—'मम योनिर्महद् ब्रह्म तस्मिन् गर्भं दधाम्यहम्' (गीता १४।३)के अनुसार प्रकृतिरूप-पत्नीमें चिदाभासरूप गर्भका आधान करनेवाले गणपतिदेवका मैं आह्वान करती हूं, यह अर्थ है, शेष पूर्ववत्।

यहां अश्वके मृतक होनेसे उससे मैथुन असम्भव है; जबकि जीवितके साथ भी वैसा नहीं हो सकता। तब जिस-यज्ञमें अपने पतिसे भी कामवासना आदिका निषेध होता है, उसीमें मृत-अश्वके साथ वासनारूप-अन्यधर्म कैसे हो सकता है? तब यहां पूर्व कहा हुआ अर्थ ही वास्तविक है। उक्त शब्द परोक्ष-दृष्टिसे कहे गये हैं। क्या कभी आर्यसमाजियोंकी स्त्रियां अपने मृतक-पतिसे मैथुन कर सकती हैं? यदि नहीं; तब मृतक-अश्वसे ही वैसे कैसे हो सकता है? अतः गणपतिदेवका तेज ही यहां प्रार्थित किया गया है। इस अवसरपर अश्वकी तीन-परिक्रमा शतपथ (१३।२।८।४) और कात्यायनश्रौतसूत्र (२०।६।१३) के अनुसार की जाती हैं, परिक्रमा देवपूजामें ही हुआ करती है; सो यह स्पष्ट देवपूजा ही है। इसी दैवी तेजके आकर्षणके फलस्वरूप महिषीका चक्रवर्ती-सम्राट् उत्पन्न

होता है।

कर्मकाण्डमें भी अश्वमहिषी-प्रसङ्गमें कोई सम्भोगका सम्बन्ध नहीं दीखता; क्योंकि अश्व मृतक है; तब केवल मृतक-अश्वके पृथग्भूत और संशोधित अङ्गका स्पर्शमात्र, ऊर्ध्वस्थ (उत्सङ्ग, गोदमें, अथवा अपने अङ्गपर) स्थापनमात्र ही इष्ट है, वहाँ विलासिता न होनेसे तथा भावना दूषित न होनेसे पातिव्रत्य-भंगकी आशङ्का भी नहीं होती, क्योंकि—वह भी शास्त्राज्ञानुसार पतिकी आज्ञासे उसके यज्ञकी पूर्त्यर्थ किया जाता है। गायके स्तन या मूत्रस्थानका पुरुष स्पर्श करते हैं; तो क्या वहाँ पुरुषोंको स्त्रीके अङ्गोंके स्पर्शका विचार आ जाता है? या उन्हें उससे काम-वासना हो जाती है? यदि नहीं; तब स्त्रीको ही घोड़ेके अङ्गके स्पर्शमात्रसे काम-वासना कैसे उत्पन्न हो जावेगी? क्या वह मनुष्य है? प्रतिपक्षियोंको जो ऐसी-वासना उत्पन्न हो जाती है; उसका कारण नियोग आदिकी कुकथाके प्रचारसे मस्तिष्कमें विकृतिका उत्पन्न हो जाना है। प्रतिपक्षी लोग नियोगसे वा विधवा-विवाहसे मृतककी पत्नीके अङ्गमें अन्य पुरुषके अङ्गका स्पर्शमात्र तो क्या; उसमें तो विलास भी करवाते हैं; वहाँ उनको उस पत्नीके पातिव्रत्य-भङ्गकी शङ्का ही नहीं होती। यदि वे उसे अपने अभिमत-शास्त्रके अर्थके अनुसार व्यवहार करानेसे उसके पातिव्रत्यके भङ्गकी शङ्का नहीं करते; तब इस-कर्मकाण्डमें शङ्का करना अपने नियोग वा विधवा-विवाहसे आँख मूँद लेना है। जिस प्रकार आप लोग यहाँ उपहास

कात्यायनके उपलक्ष-कर्ममें शतपथ-ब्राह्मणकी साक्षी हम दे चुके हैं।

करते हैं; वैसे नियोगमें आप लोगोंका भी उपहास होता है, पर विचार करनेसे यह सब आक्षेप कट जाते हैं। प्रसव करनेमें डाक्टर भी स्त्रीकी योनिका स्पर्श कर रहे होते हैं। उसमें हाथ भी डाल रहे होते हैं; इससे क्या उस स्त्रीका आप पातिव्रत्यभङ्ग मान लेंगे? विवाहको ही ले लीजिये; इसके अङ्ग-गर्भाधानमें ही क्या अश्लीलता नहीं है? पर शास्त्रानुसार व्यवहारसे वहाँ धर्म्यता मान ली जाती है; अश्वमेधमें तो न कोई कामवासना है, न ही विलास वा सम्भोग है; तब बलात् वहाँ समागम वा सम्भोग बताना प्रतिपक्षियोंका अपने कलुषित-हृदयका ही यह कलुषित-विचार है, प्रकृतमें ऐसी कोई बात नहीं।

यदि वादी ऐसा मानते हैं; और अपनेको वेद-प्रेमी मानते हैं; तो वे जरा अथर्ववेदके कुन्तापसूक्तपर दृष्टि डालें। उसमें मन्त्र है—'महानग्नी उपब्रूते भ्रष्टस्य आविशितं पसः' (२०।१३६।६) इस मन्त्रमें महानग्नी स्त्रीमें 'भ्रष्टस्य पस आवेशितम्'का अर्थ क्या करेंगे? इन्हीं अश्वमेधके मन्त्रों तथा कुन्तापसूक्तोंसे त्रस्त होकर आर्यसमाज के एक अन्वेषक-विद्वान्ने अपने चौथी वेद-सम्मेलनके सभापति-भाषण (११ अप्रैल १९४०)के ४९ पृष्ठमें कहा है—'प्रतिवर्ष भारतके भिन्न-भिन्न प्रदेशोंके वेदोंके विद्वान् एक केन्द्रिय-स्थानपर एकत्रित हों;''अश्वमेधप्रकरण, कुन्तापसूक्त, तथा 'त्रीणि शता त्री सहस्राणि अग्निं त्रिंशच्च देवाः' 'इन्द्रो दधीचो अस्थभिः' इत्यादि मन्त्रोंमें विशेषरूपसे विचार किया जाए, जो वेदोंका अनुशीलन करने वालोंकेलिए विशेष कठिनाई उपस्थित करते हैं'। इससे स्पष्ट है कि—

८१७ [illegible] (४)

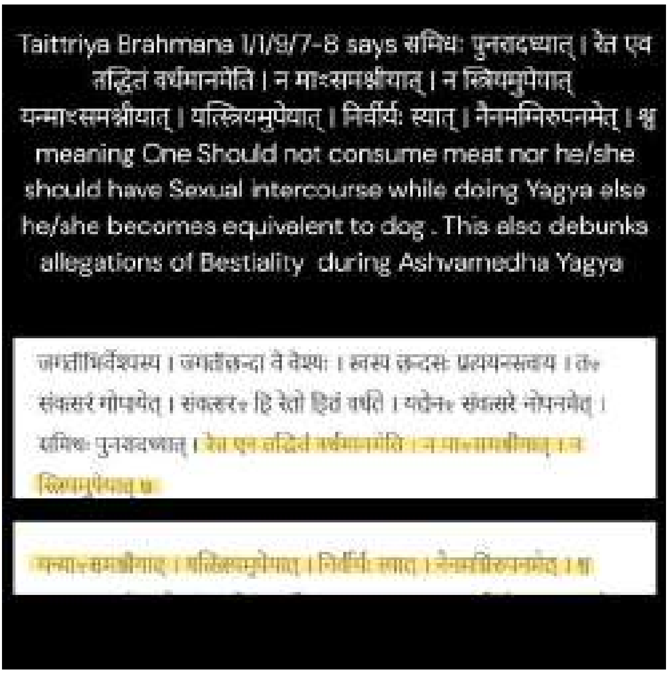
सत्यार्थप्रकाशके उक्त मन्त्रोंका जो अर्थ स्वा० द० जीने किया है, वह उन्हें भी सन्तोषप्रद प्रतीत नहीं हुआ। उसमें उन्हें भी उसकी प्रसङ्गकारिता मालूम होती है।

(१६) शेष प्रश्न यह रहता है कि—वेदमें तथाकथित अश्लील मन्त्र ही नहीं होते। 'आहन्ति गभे पसो निगल्गलीति धारका' (यजु: २३।२२) आदि मन्त्रोंका महीधरने अश्लील अर्थ किया है कि—'यदा भगे-योनौ शिश्नमागच्छति, तदा धारका-धरति लिङ्गमिति धारका-योनिः (जन्नेदानी) निगल्गलीति—वीर्यं क्षरति, गल्गलेति शब्दं वा करोति'।

इसपर उत्तर यह है कि—इन अर्थोंके करनेसे यदि श्री-महीधराचार्यको अपवादित किया जाता है, तो इसका भाव यह हुआ कि—वेदमें तथाकथित अश्लील वर्णन नहीं हो सकता। पर ऐसा कहना अज्ञान है। वेदमें सर्वाङ्गीणता होती है। सर्वाङ्गतामें सब कुछ होता है। यदि वेदमें ऐसे वर्णन अश्लील माने जावें, तो 'रेतो मूत्रं विजहाति योनिं प्रविशदिन्द्रियम्' (यजु: १९।७६) इस मन्त्रका अर्थ आर्यसमाजी-आचार्य अपने पास वेद पढ़नेवाली १०-१२ वर्षकी कुमारियोंको क्या बताते हैं? 'यस्यां बीजं मनुष्या वपन्ति। यस्यामुशन्तः प्रहराम शेपं' (ऋ० १०।८५।३७) इस मन्त्रका अर्थ कुमारियोंको क्या पढ़ाते हैं? या विवाहित हो रही हुईको स्पष्ट बताते हैं? 'मेढ्रं ते शुन्धामि पायुं ते शुन्धामि' (यजु० ६।१४) इस मन्त्रका अर्थ कुमारियोंको क्या पढ़ाते हैं? क्या यह तथाकथित अश्लीलता है या नहीं?

Taittriya Brahmana 1/1/9/7-8 says **समिधः पुनरादध्यात् । रेत एव तद्धितं वर्धमानमेति । न माꣳसमश्नीयात् । न स्त्रियमुपेयात्**

यन्माꣳसमश्नीयात् । यत्स्त्रियमुपेयात् । निर्वीर्यः स्यात् । नैनमग्निरुपनमेत् । श्व meaning One Should not consume meat nor he/she should have Sexual intercourse while doing Yagya else he/she becomes equivalent to dog . This also debunks allegations of Bestiality during Ashvamedha Yagya



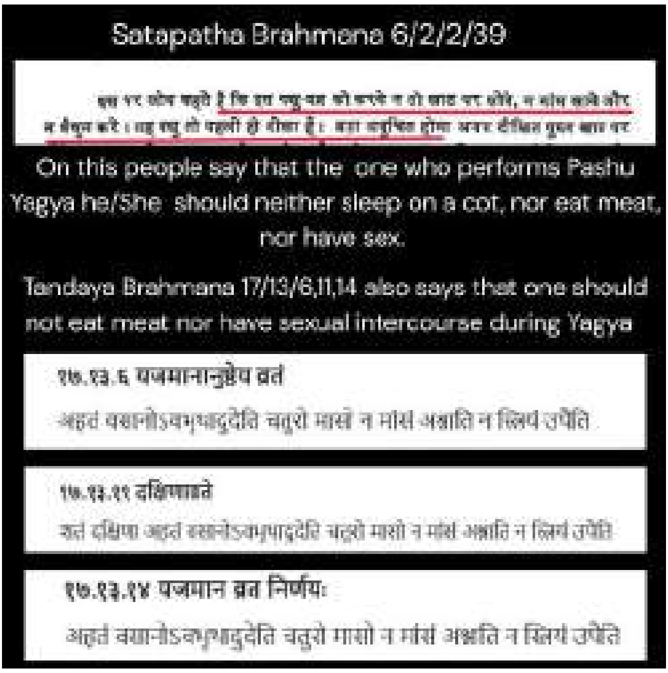
Satapatha Brahmana 6/2/2/39 – इस पर लोग कहते हैं कि इस पशु-यज्ञ को करके न तो खाट पर सोये, न मांस खाये और न मैथुन करे। यह पशु तो पहली ही दीक्षा है On this people say that the one who performs Pashu Yagya he/She should neither sleep on a cot, nor eat meat, nor have sex.

Tandaya Brahmana 17/13/6,11,14 also says that one should not eat meat nor have sexual intercourse during Yagya

१७.१३.६ यजमानानुष्ठेय व्रतं
अहतं वसानोऽवभृथादुदेति चतुरो मासो न मांसं अश्नाति न स्त्रियं उपैति

१७.१३.११ दक्षिणाव्रते
शतं दक्षिणा अहतं वसानोऽवभृथादुदेति चतुरो मासो न मांसं अश्नाति न स्त्रियं उपैति

१७.१३.१४ यजमान व्रत निर्णयः
अहतं वसानोऽवभृथादुदेति चतुरो मासो न मांसं अश्नाति न स्त्रियं उपैति



Bestiality is strictly prohibited in all Sanatan Scriptures

Mahabharat 13.145.52 –

जो दुराचारी, दुर्बुद्धि एवं मूढ़ मनुष्य पशु आदिकी योनिमें मैथुन करते हैं, वे पुरुषोंमें नपुंसक होते हैं ।।

Shri Maheshwar Shiva said – Those Adulterous and wicked people who indulge in sexual activities with animals and other inappropriate beings become Napunsak among men."

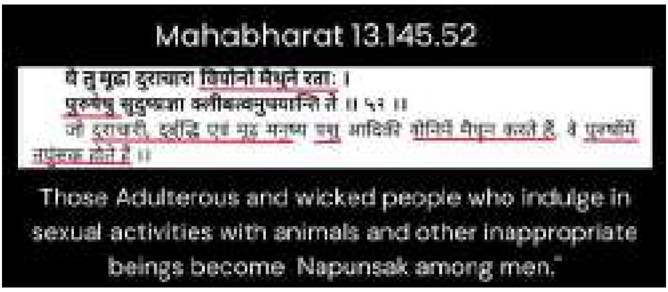
Mahabharta Vana Parva Adhaya 110 slokas 27-28 –

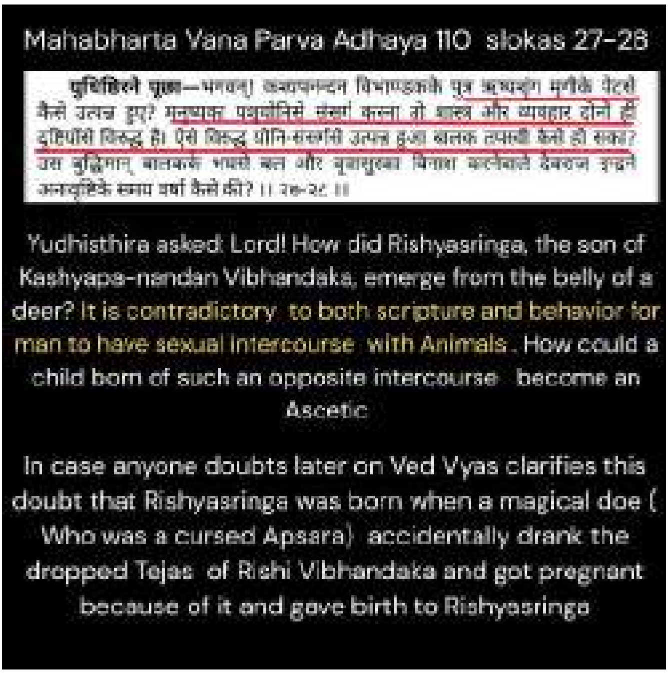
युधिष्ठिरने पूछा- भगवन्! कश्यपनन्दन विभाण्डकके पुत्र ऋष्यशृंग मृगीके पेटसे
कैसे उत्पन्न हुए? मनुष्यका पशुयोनिसे संसर्ग करना तो शास्त्र और व्यवहार दोनों ही दृष्टियोंसे विरुद्ध है। ऐसे विरुद्ध योनि-संसर्गसे उत्पन्न

हुआ बालक तपस्वी कैसे हो सका? उस बुद्धिमान् बालकके भयसे बल और वृत्रासुरका विनाश करनेवाले देवराज इन्द्रने अनावृष्टिके समय वर्षा कैसे की? ।। २७-२८ ।।

Yudhisthira asked: Lord! How did Rishyasringa, the son of Kashyapa-nandan Vibhandaka, emerge from the belly of a deer? It is contradictory to both scripture and behavior for man to have sexual intercourse with Animals How could a child born of such an opposite vaginal intercourse become an ascetic?

In case anyone doubts later on Ved Vyas clarifies this doubt that Rishyasringa was born when a magical doe (Who was a cursed Apsara) accidentally drank the dropped Tejas of Rishi Vibhandaka and got pregnant because of it and gave birth to Rishyasringa





Mahabharat Anushashan Parva Adhaya 145 page 1259 Geeta press Gorakhpur says –

श्रीमहेश्वरने कहा- देवि ! जो मनुष्य पूर्वजन्ममें परायी स्त्रियोंका सतीत्व नष्ट करनेवाले होते हैं, जो धूर्त मानव पशुयोनिमें मैथुनके लिये चेष्टा करते हैं, रूपके घमंडमें भरे हुए जो धूर्त काम-दोषसे कुमारी कन्याओं और विधवाओंके साथ बलात्कार करते हैं, शोभने ! ऐसे मनुष्य मृत्युके पश्चात् जब फिर जन्म लेते हैं, तब मनुष्ययोनिमें आनेके बाद वैसे ही रोगी होते हैं। प्रिये! वे प्रमेहसम्बन्धी भयंकर रोगोंसे पीड़ित रहते हैं ।।

Lord Maheshwara said — “O Devi! Those men who, in their previous births, destroy the chastity of other women, those deceitful individuals who engage in sexual acts with animal and those who, blinded by pride in their beauty, commit heinous acts of lust by violating young maidens and widows —O Shobhane! Such men, after death, when they are reborn as humans, suffer from incurable diseases. Beloved! They are afflicted with dreadful venereal diseases (prameha) in their future lives.”

Brihannardiyapuranam, Purvabhaga, Chapter 15 says Oral/anal sex (with wife), having sexual intercourse with Animals and releasing semen in Animals is punished in Yamaloka by having to drink semen for ‘000s of years –

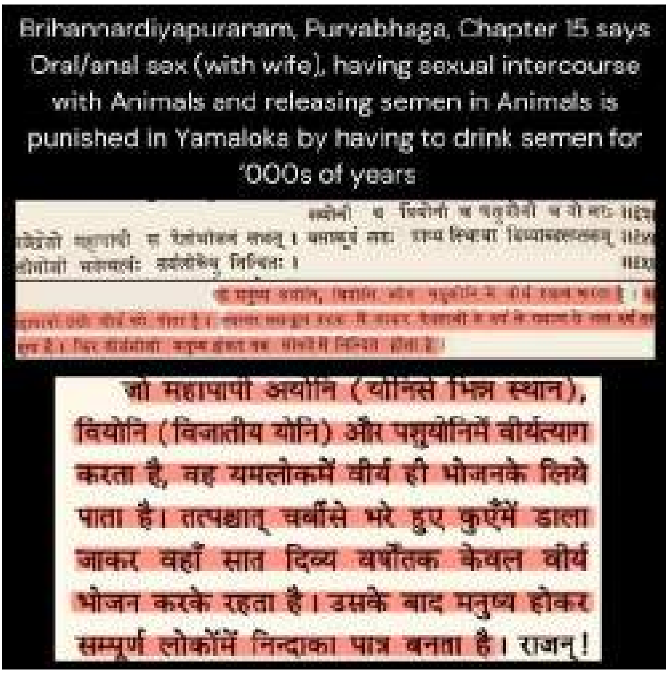
Brihannardiyapuranam, Purvabhaga, Chapter 15 slokas 93-94 –

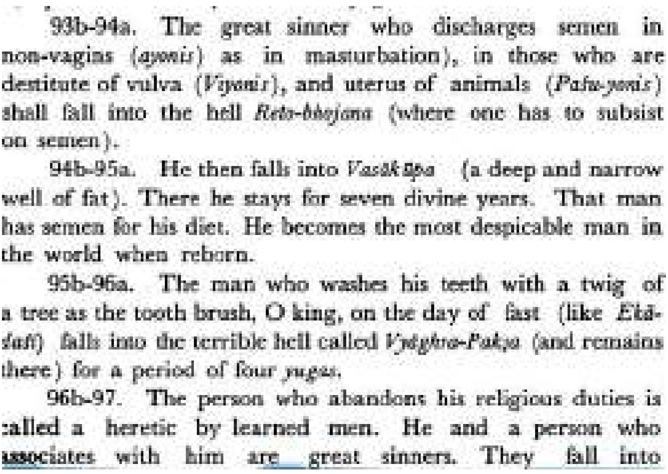
जो मनुष्य अयोनि, वियोनि और पशुयोनि में वीर्य त्याग करता है। वह हापापो उसी वीर्य को पीता है। तदन्तर वसा कूप नरक में जाकर देवताओं के वर्ष के प्रमाण से सात वर्ष तक हता है। फिर वीर्यभोजो मनुष्य होकर सब लोकों में निन्दित होता है।

जो महापापी अयोनि (योनिसे भिन्न स्थान), वियोनि (विजातीय योनि) और पशुयोनिमें वीर्यत्याग करता है, वह यमलोकमें वीर्य ही भोजनके लिये पाता है। तत्पश्चात् चर्बीसे भरे हुए कुएँमें डाला जाकर वहाँ सात दिव्य वर्षोंतक केवल वीर्य भोजन करके रहता है। उसके बाद मनुष्य होकर सम्पूर्ण लोकोंमें निन्दाका पात्र बनता है। राजन्!

The great sinner who releases semen in the ayoni (place different from the vagina), the viyoni and the animal vagina, finds only semen for food in Yamaloka. Then he is thrown into a well filled with fat and remains there for seven divine years eating only semen. After that, he becomes a human being

and becomes the object of condemnation in all the worlds





93b-94a. The great sinner who discharges semen in non-vagina (*ayonis*) as in masturbation), in those who are destitute of vulva (*Viyonis*), and uterus of animals (*Paśu-yonis*) shall fall into the hell *Reto-bhojana* (where one has to subsist on semen).

94b-95a. He then falls into *Vasākūpa* (a deep and narrow well of fat). There he stays for seven divine years. That man has semen for his diet. He becomes the most despicable man in the world when reborn.

95b-96a. The man who washes his teeth with a twig of a tree as the tooth brush, O king, on the day of fast (like *Ekādaśī*) falls into the terrible hell called *Vyāghra-Pakṣa* (and remains there) for a period of four *yugas*.

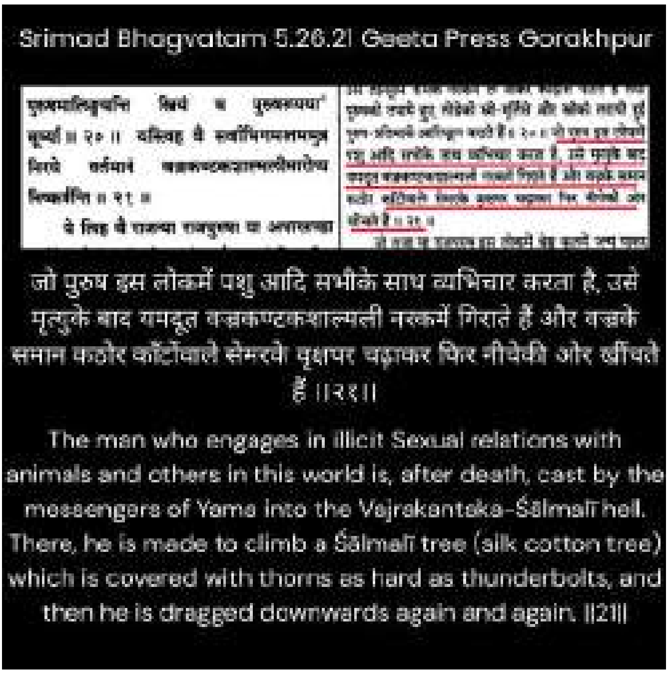
96b-97. The person who abandons his religious duties is called a heretic by learned men. He and a person who associates with him are great sinners. They fall into

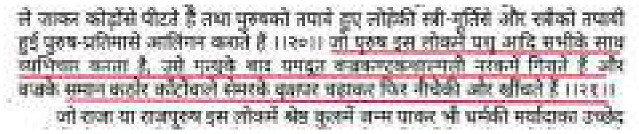
Srimad Bhagavatam 5.26.21 says that those who engage in sexual intercourse with Sub Human beings (like Animals) etc are taken to hell and punished severely with horns

Srimad Bhagavatam 5.26.21 Geeta Press Gorakhpur –

जो प्रष इस लोकमें पशु आदि सभीके साथ व्यभिचार करता है, उसे मृत्युके बाद यमदूत वज्रकण्टकशाल्मली नरकमें गिराते हैं और वज्रके समान कठोर काँटोंवाले सेमरके वृक्षपर चढ़ाकर फिर नीचेकी ओर खींचते हैं –

The person who commits adultery with animals etc. in this world, after death, the messengers of Yama throw him into the Vajrakantakashalmali hell and after making him climb the Semra tree which has thorns as hard as thunderbolts, pull him down again.




ले जाकर कोड़ोंसे पीटते हैं तथा पुरुषको तपाये हुए लोहेकी स्त्री-मूर्तिसे और स्त्रीको तपायी हुई पुरुष-प्रतिमासे आलिंगन कराते हैं ।।२०।। जो पुरुष इस लोकमें पशु आदि सभीके साथ व्यभिचार करता है, उसे मृत्युके बाद यमदूत वज्रकण्टकशाल्मली नरकमें गिराते हैं और वज्रके समान कठोर काँटोंवाले सेमरके वृक्षपर चढ़ाकर फिर नीचेकी ओर खींचते हैं ।।२१।।
जो राजा या राजपुरुष इस लोकमें श्रेष्ठ कुलमें जन्म पाकर भी धर्मकी मर्यादाका उच्छेद

Allegations-

LICENTIOUS ACT OF VEDIC GODS

Rig Veda 7.33.11 Born of their love for Urvasi, Vasistha thou, priest, art son of Varuna and Mitra; And as a fallen drop, in heavenly fervour, all the Gods laid thee on a lotus-blossorn.

Above is Pundit Ram Govind Trivedi's Hindi translation. Yaska Acharya writes on this verse,

Nirukta 5.13 "Urvashi is (the name of) a naiad, (so called because) she pervades wide regions (uru + as- to pervade '), or she pervades by means of thighs [Sexual Intercourse] …On seeing her, the seminal fluid of Mitra and Varuna fell down. Tr. Lakshman Swarup

It is mentioned in Bhagwad Purana/Srimad Bhagavatam (ISKCON translation)

Bhagavad Purana (Srimad Bhagavatam) 6.18.6 Upon seeing Urvaśī, the celestial society girl, both Mitra and Varuṇa discharged semen, which they preserved in an earthen pot. The two sons Agastya and Vasiṣṭha later appeared from that pot, and they are therefore the common sons of Mitra and Varuṇa. Mitra begot three sons in the womb of his wife, whose name was Revatī. Their names were Utsarga, Ariṣṭa and Pippala.

Bhagavad Purana (Srimad Bhagavatam) 9.13.6 After saying this, Mahārāja Nimi, who was expert in the

science of spiritual knowledge, gave up his body. Vasiṣṭha, the great-grandfather, gave up his body also, but through the semen discharged by Mitra and Varuṇa when they saw Urvaśī, he was born again.

Brhaddevata V.149-150 “Of these two Adityas, when they saw the nymph Urvasi at a sacrificial session, the semen was effused. It fell into a jar containing water that stood overnight. Now at the same moment two vigorous ascetics, the seers Agastya and Vasistha, there came into being.” Tr. Arthu Anthony Macdonnel

Refutation-

I have already debunked these Allegations on the birth of Vasistha ji from Mitra and Varuna in my Article under the section

“Debunking False Allegation on Mitra and Varuna Ejaculating after seeing Urvashi from Srimad Bhagavatam and Vedas“

I will again Attach the same refutation here –

Indeed we’ll be explaining the meaning of this mantra as explained by purvacharyas.
नित्यपक्षे तु उर्वशी विद्युद् वशिष्ठोऽप्याच्छादित उदकसंघातः । वसुनिमित्त-त्वाद्वा वसुमत्तमः । मित्रावरुणावपि वाय्वादित्यौ विश्वे देवा रश्मयः । एकवाक्यता ये चात्र तच्छब्दाध्याहारः कर्तव्यः । तेनायमर्थः । यत् पूर्व तावत् पृथिव्यां भवः पार्थिवः । उत अध्यसि मैत्रावरुणो मित्रावरुणाभ्यां वाय्वादित्याभ्यामाकृष्टः सन् तत्सम्बन्धान्मैत्रा-वरुणो मित्रावरुणसम्बन्धीत्यर्थः । हे वसिष्ठ आच्छादयितृतम वैसुनिमित्तत्वाद्वा वसु-मत्तम उदकसंघात उर्वश्या उर्वन्तरिक्षव्यापिन्या विद्युतः । अधि धात्वर्थत्वानुवादी जात उत्पन्नः । हे ब्रह्मन् परिवृद्ध उपचाराद्वाब्रह्मणोऽन्यस्य हेतुभूत । मनसः । निमित्तलक्षणा चैषा पञ्चमी तमेसावसम्बन्धात् संकल्पो लक्ष्यते । स मित्रावरुणवैप्राणां संकल्पनि-मित्तत्वादित्यर्थः । इप्स संमितं भक्षयितव्यं चोदकसंघातं स्कन्नं मुक्तं ब्रह्मणा दैव्येन दिवि भवेनादित्येन विश्व देवा रश्मयो मध्यमाया 'प्रावृषि पुष्करे ऽन्तरिक्ष त्वां धा-रिनवेन्तः । एवं सिन्ध्यादीनामप्युर्वशीत्वे मन्त्रा यथासम्भवं योजनीया इति ।

Acharya Skandaswami ji wrote that Urvashi refers to vidyut (electricity/lightning) and Vasistha refers to hidden collected water. Mitra and Varuna are air and sun respectively, and Vishvadeva is light rays. The water on earth is drawn upwards due to sun and air therefore, it has been referred to as Maitravaruna (born from Mitra and Varuna).
Here kumbha has been interpreted as Pushkara which refers to water and antariksha (space/atmosphere). But here it has been referred to as antariksha. So the virya of Mitra and Varuna (rainwater) is held up in the atmosphere.

Indeed we'll be explaining the meaning of this mantra as explained by purvacharyas.

[illegible]

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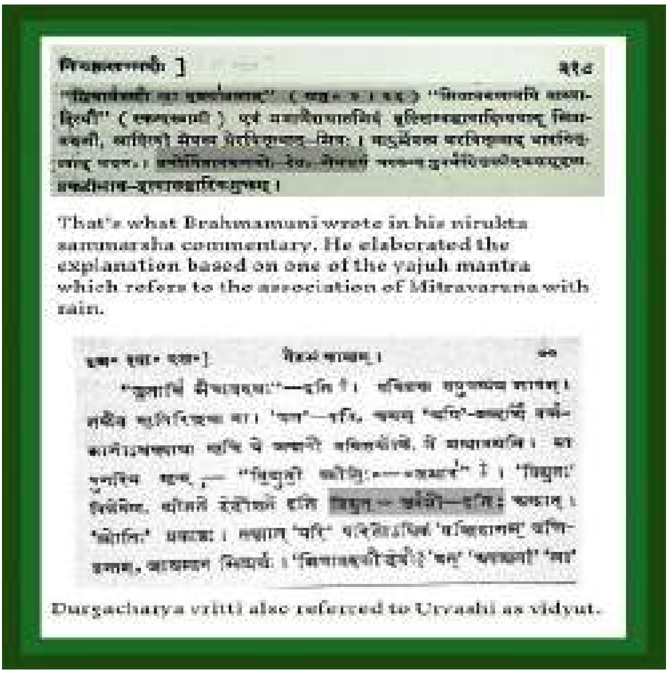
निरुक्तसम्मर्शः]
३१८
“मित्रावरुणौ त्वा वृष्टयया्ंत्रताम्” (यजु० २ । १६) “मित्रावरुणावपि वाय्वा-दित्यौ” (स्कन्दस्वामी) एवं प्रमाणैरायातमिदं वृष्टिसम्बद्धावादित्यवायू मित्रा-वरुणौ, आदित्यो मेघस्य प्रेरयितृत्वात्-मित्रः । वायुर्मेधस्य वरयितृत्वाद् धारयितृ-त्वाद् वरुणः । तयोर्मित्रावरुणयोः- रेतः- मेघरूपं चस्कन्द पुनर्वसिष्ठस्योदकसमूहस्य-प्रकटीभाव-इत्यालङ्कारिक मुक्तम् ।
That's what Brahmamuni wrote in his nirukta sammarsha commentary. He elaborated the explanation based on one of the yajuh mantra which refers to the association of Mitravaruna with rain.
“उतार्मि मैत्रावरुणः” – इति । वसिष्ठस्य सपुत्रस्येय माषेम् । तस्यैव स्तुतिरिन्द्रस्य वा । 'उत' – इति, अयम् 'अपि' शब्दार्थे वर्त्त-मानोऽधस्त्याया मृचि ये जन्मनी वसिष्ठस्योक्ते, ते सम्भावयति । सा पुनरिथ मृक् ;- “विद्युतवो ज्योति ः०-० जभावं । । 'विद्युतः' विशेषेण, द्योतते देदीप्यते इति विद्युत् – उर्वशी – इति; अस्मात् । 'ज्योतिः' प्रकाशः । तस्मात् 'परि' परितोऽधिकं 'सज्जिहानम्' उत्ति-ष्ठन्तम्, जायमान मित्यर्थः । 'मित्रावरुणौ'देवौ ? 'यत्' 'अपश्यतां' 'त्वा'
Durgacharya vritti also referred to Urvashi as vidyut.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Durgacharya vritti also referred to Urvashi as vidyut.

११
चतुर्थः कल्पः
८१
नैरुक्तपक्षे तु-पुरुरवा मध्यमस्थानो वाय्वादीनामेकतमः पुरु रौतीति पुरुरवाः, उर्वशी विद्युत् उरु विस्तीर्णमन्तरिक्षमश्नुते दीव्यत इति उर्वशी । वर्षाकाले विद्यति विनष्टायां तथा वियुक्तः स्तनयित्नुलक्षणं शब्दं कुर्वन् विलपति । सुदेवः शकिसद (?) श्रद्य प्रपतेत् अस्मात्स्थानादन्तरिक्षात् अनावृत् अनावर्तनं परावतं परमां अत्यन्तदूरं पृथिवीलोकं गन्तवै गन्तु गतश्चापर्यन्त (१) धारात्मना [अध] अनन्तरं शयीत निर्ऋतेः पृथिव्याः उपस्थे उपगम्यापो यत्र तिष्ठन्ति स उपस्थः कटकादिप्रदेशः तस्मिन् अध अनन्तरम् एनम् उदकात्मनावस्थितं वृकाः वृका ज्योतिष्काः काले श्रद्यः भक्षयेयुरित्यर्थः । एवं नैरुक्तपक्षे योजना ।।
औपचारिकोऽयं मन्त्रेष्वाख्यानसमयो नित्यत्वविरोधात् । परमार्थेन तु नित्यपक्ष एवेति नैरुक्तानां सिद्धान्तः ।।
Nirukta sammarsha of acharya Vararuchi states the same. Secondly, the interpretations opposing the Nitya paksha i.e. haven't been considered because this one has been considered paramartha or the actual meaning.

Nirukta sammarsha of acharya Vararuchi states the same. Secondly, the interpretations opposing the Nitya paksha i.e. haven't been considered because this one has been considered paramartha or the actual meaning.

Ācārya Skanda Svāmī, in his Bhāṣya on Ṛgveda 7.33.11, explains Vasiṣṭha's birth from Mitra and Varuṇa, with Urvaśī as Ādidevik .

विद्युतः परि उपरि ज्योतिः संजिहानं सङ्गच्छमानमेकीभवत् पिण्डीभूतं तेजः शरीरमित्यर्थः। मित्रावरुणौ यदपश्यतां दृष्टवन्तौ त्वा त्वाम्। तत्ते तव जन्म एकं हे वसिष्ठ ! उत अपि अन्यद् द्वितीयम्। कतमत् ? उच्यते। मित्रावरुणयोः सकाशात्। कथम् ? अगस्त्य ऋषिर्यद् यदागमत् विशो मनुष्यान् प्रति आगतस्तदा वसिष्ठोऽपि। अतः सहागमनाद् अगस्त्यो वसिष्ठमाहृतवानित्युच्यते। एवमस्यामृचि उतशब्देन समुच्चयार्थदर्शनाद् मित्रावरुणयोः सकाशाद् यज्जन्म प्रदर्शितं तस्यैवोत्तरयर्चा प्रकारोपवर्णनं क्रियते । तत्र चोतशब्दोऽपि चेत्यस्यार्थे। उतासि अपि चानेन द्वितीयेन जन्मप्रकारेणासि मित्रावरुणयोरपत्यमित्यर्थः । हे वसिष्ठ ! कतमेन ? उच्यते। उर्वश्या अप्सरसोऽधि उपरि हे ब्रह्मन् ! यन्मनश्चित्तमभिलाष इत्यर्थः। कस्य ? तन्निदेशसामर्थ्यान्मित्रावरुणयोस्ततस्त्वं जातः । तस्या दर्शनात् तयोः स्वभूतं द्रप्सं द्रप्सशब्देनानत्यन्तच्छन्नानि बहुलं यत्नमुच्यते। तच्चेह सामर्थ्याद्रेतः स्कन्नम्। ब्रह्मणा दैव्येन देवानां स्वभूतेन ऋगादिलक्षणेन तृतीयास्तुतेः स्तुवन्त इति शेषः। विश्वे सर्वे देवाः पुष्करेऽन्तरिक्षे भूमावपतितमेव त्वा त्वां त्वत्कारणभूतं बीजमित्यर्थः । अददन्त ददिर्धारणार्थः, धारितवन्त इत्यर्थः। चतुर्मुखेन वा ब्रह्मणा सह विश्वे देवा इत्यर्थः। अथवा त्वदीयेनैवान्तरात्मना ब्रह्मणा क्षेत्रज्ञेन निमिशापाद् विशीर्णशरीरेण वा धृतमिति शेषः । द्रप्सः सम्भृत उपचितार्थः सन् प्सानीयः प्सा भक्षणे। भक्षणेन चात्र संभोगहेतुत्वं लक्ष्यते संभोगहेतुमित्यर्थः । भक्षणीय एव वा स्त्रीयोन्याः। संभरतेः प्सातेश्च द्रप्स इत्यर्थः। पुष्करस्यान्तरिक्षनामसु पठ्यमानस्यैव निर्विवक्षयाऽ नेकार्थत्वप्रदर्शनाय चोपक्षेपः। पोषयति भूतान्यवकाशदानेनोदकधारणादिना चोपकारेण। उदकमपि पुष्करं देवपितृमनुष्याणां पूजाकरत्वात्। पूजयितव्यं वा देवतारूपत्वात्। 'आपो वै सर्वा देवताः' (ऐत०ब्रा०२.१६, कौ०ब्रा०११.४) इति श्रुतेः। पूजयितव्यं पुष्करमित्यर्थः । इदमपीतरत् पद्म पुष्करमेतस्मादेव धातोः । तेनाप्युच्यते पूज्यते वा तदेवं शोभनत्वात्। वपुष्करं वा सन् वकारलोपेन पुष्करं शोभाकरमित्यर्थः । अक्षरवर्णसामान्यात् सुमनस्सामान्याद्वा प्रयुक्तं पुष्पं निराह-पुष्पं पुष्पतेस्तद् विकसितं भवति। एवमितिहासपक्षे। नित्यपक्षे तु उर्वशी विद्युद् वशिष्ठोऽप्याच्छादित उदकसंघातः । वसुनिमित्तत्वाद्वा वसुमत्तमः । मित्रावरुणावपि वाय्वादित्यौ विश्वे देवा रश्मयः। एकवाक्यतायै चात्र तच्छब्दाध्याहारः कर्तव्यः । तेनायमर्थः । यत् पूर्वं तावत् पृथिव्यां भवः पार्थिवः। उत अप्यसि मैत्रावरुणो मित्रावरुणाभ्यां वाय्वादित्याभ्यामाकृष्टः सन् तत्सम्बन्धान्मैत्रावरुणो मित्रावरुणसम्बन्धीत्यर्थः। हे वसिष्ठ ! आच्छादयितृतम वसुनिमित्तत्वाद्वा वसुमत्तम उदकसंघात उर्वश्या उर्वन्तरिक्षव्यापिन्या विद्युतः। अधि धात्वर्थत्वानुवादी जात उत्पन्नः। हे ब्रह्मन् ! परिवृद्ध उपचाराद्वा ब्रह्मणोऽन्यस्य हेतुभूत। मनसः। निमित्तलक्षणा चैषा पञ्चमी तमसावसम्बन्धात् संकल्पो लक्ष्यते। स मित्रावरुणवप्राणां संकल्पनिमित्तत्वादित्यर्थः। द्रप्स संमितं भक्षयितव्यं चोदकसंघातं स्कन्नं मुक्तं ब्रह्मणा दैव्येन दिवि भवेनादित्येन विश्वे देवा रश्मयो मध्यमाया......... प्रावृषि पुष्करेऽन्तरिक्षे त्वां धारितवन्तः । एवं सिन्ध्वादीनामप्युर्वशीत्वे मन्त्रा यथासम्भवं योजनीया इति।

The lightning, flashing above, uniting together, becoming one, became a compact mass of radiance — that is the meaning of *'a body of light.'* When Mitra and Varuṇa beheld you, O Vasiṣṭha, that

was one birth of yours. But there is also another birth. Which is that? It is said: from Mitra and Varuṇa. How so? When the sage Agastya came forth among men, then Vasiṣṭha too came forth. Therefore it is said that Agastya, at the same time of his coming, drew forth Vasiṣṭha also. Thus in this Ṛc, by the word *uta* ('and'), the sense of combination (*samucchaya*) is conveyed: the birth from Mitra and Varuṇa that was shown before, is here further described in detail in the next verse.

And here too the word *uta* has the sense of *api* ('also'). By this it is indicated: 'O Vasiṣṭha! you are also, in this second way, the offspring of Mitra and Varuṇa.' By which way? It is said: from the desire (*manas*) of the Apsaras Urvaśī. O Brāhmaṇa! the longing of her mind — from Mitra and Varuṇa — from that, you were born. By her sight, their own seed (*dṛpsa*) fell. The word *dṛpsa* here means the drops of semen, not fully concealed, plentiful, produced by strong exertion. And here, by implication, that seed is meant.

By the divine *Brahman* — that is, by the Veda which belongs to the gods — in the hymns of the Ṛk, you are praised. The All-gods sustained you, who were born from that seed fallen into the lotus (*Puṣkara*), whether in the atmosphere or upon the earth. *Adadanta* ('they gave') here means 'they upheld, they sustained.' Or, it may mean that the All-gods together with four-faced Brahmā sustained you. Or else, that your own inner Brahman, the *kṣetrajña* (knower of the field, inner self), bore you, when your body had fallen apart for an instant.

The word *dṛpsa* means 'collected, accumulated,' and is derived from *psa* ('to eat').

As for *Puṣkara*: when the word is read as a name of the mid-region (*antarikṣa*), it is brought in here only to show its manifold meanings. *Puṣkara* nourishes beings by giving space, holding water, and thus supporting. Water itself is *puṣkara*, because it is an object of worship for gods, ancestors, and men. Or because it is divine in form. For the Śruti says: *'Verily, the waters are all the gods'* (Ait. Br. 2.16; Kauṣ. Br. 11.4). Thus, *puṣkara* is to be worshipped.

Or again, *puṣkara* is the lotus, from the same root (*puṣ*, 'to nourish, to adorn'). Hence it is so called, because it is beautiful. Or, being '*vapushkara*' ('beauty-maker'), by elision of *va* it becomes *puṣkara*. From similarity of letters with *puṣpa* ('flower'), it is also connected with that meaning:

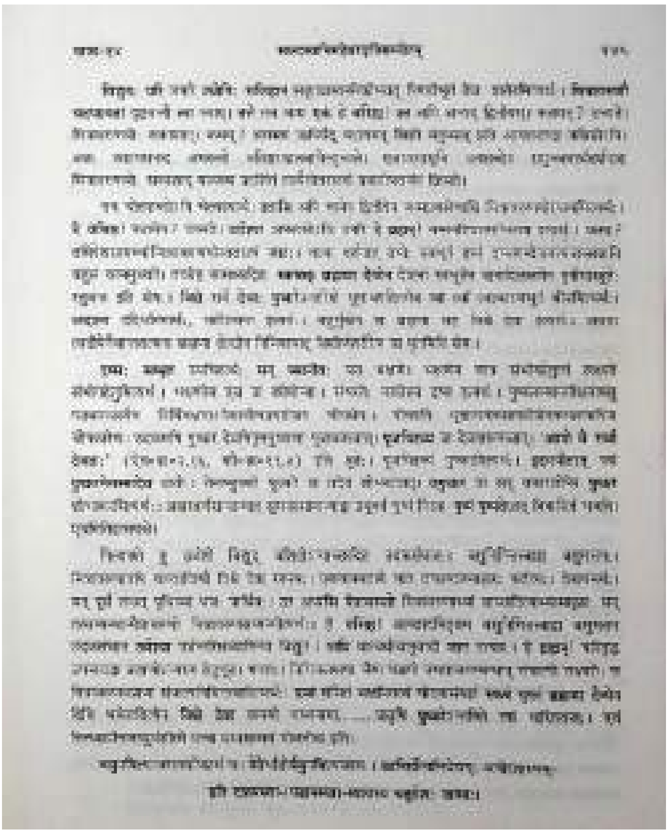
just as the flower blooms, so does the lotus. Thus in the *Itihāsa* (traditional) interpretation.

In the eternal (nitya) interpretation, Urvaśī is lightning, Vasiṣṭha is enveloped water-cluster (cloud). By reason of wealth (*vasu*), he is called *Vasumattama*. Mitra and Varuṇa are the Ādityas as wind and sun, the *viśve devāḥ* are the rays. For unity of sentence, the word *tad* is to be supplied.

Thus the meaning is: formerly, O Vasiṣṭha, your birth was terrestrial (*pārthiva*). But you are also *Maitrāvaruṇa*, drawn by Mitra and Varuṇa, the wind and the sun; and from connection with them you are called *Maitrāvaruṇa*. O Vasiṣṭha! You are covered, as it were, by waters, or are 'Vasumattama' from wealth. Urvaśī is the lightning pervading the mid-region. The word *adhi* here is explanatory of the verb 'to be born, to arise.' O Brāhmaṇa! or, from the further exalted sense, you are connected with Brahman, or caused by Brahman, or by resolve of mind (*manas*). This is the sense of the instrumental ending in *manasaḥ* — it indicates cause, i.e. the resolve.

Since that resolve belonged to Mitra and Varuṇa, therefore you are their son. The *dṛpsa* ('drops') were eaten, i.e. taken up; they fell into the water-mass, and were sustained by the divine Brahman, i.e. by the Sun. The *viśve devāḥ*, the rays, in the mid-region during the rains, sustained you in *Puṣkara* (the atmosphere).

In the same way, in the case of rivers and others too, Urvaśī is to be applied, as the hymns permit.



Allegations-

VEDIC GODS HAVING SEX WITH THE SAME WOMAN AND IMPREGNATING HER

”Pushan, inspire her who is most auspicious, in whom men may sow seed, who most affectionate. may be devoted to us, and in whom animated by desire we may beget progeny. (The Gandharvas) gave Surya to thee, Agni, with her bridal ornaments ; do thou, Agni, give (us) husbands our wife back again with male offspring. Agni gave the wife back again with life and splendour; may he who is her husband enjoying long life live a hundred years. Soma first obtained the bride;the Gandharva obtained her next ; Agni was thy third husband ; thy fourth (husband) is born of man. Soma gave her to the Gandharva; the Gandharva gave her to Agni ; Agni has given her to me and wealth and sons.” Rig Veda 10.85.37-41,

This is also mentioned in Atharva Veda,

Atharva Veda 14.2.3-4 She was the wife of Soma first: next the Gandharva was thy lord. Agni was the third husband: now one born of woman is thy fourth. Soma to the Gandharva, and to Agni the Gandharva gave. Now, Agni hath bestowed on me riches and sons and this my bride.

It is mentioned in Agni Purana,

Agni Purana 165.19-20 ”The gods first enjoy the women, then the Moon-god, after them the

Gandharvas, subsequently the Fire-god, and last of all the mortals; and hence they can never be polluted."

Atri Samhita 1.190 "Women were first enjoyed by the Celestials; then by the moon, the Gandharvas and the Fires. Afterwards came men to enjoy them. They are never affected by any sin."

Refutation-

The passages from the Rig Veda (10.85.37–41), Atharva Veda (14.2.3–4), and later in texts like the Agni Purāṇa and Atri Saṁhitā speak of a sacred sequence where the bride is successively linked with Soma, the Gandharva, Agni, and finally with man. This does not mean that the Devas physically had sex with same woman; rather, each divine figure represents a stage of sanctification—Soma symbolizes divine vitality, the Gandharva represents protection, Agni embodies purity through fire, and man becomes the rightful human husband. The purpose is to show that marriage is blessed and safeguarded by higher powers, not to describe intercourse.

This is Rig Veda 10.85.37-41 hindi translation by Ram Sharma Acharya

हे पूषा (पोषण में समर्थ) देव ! आप शिवतम (सबसे अधिक कल्याणप्रदा) उस (उर्वरा शक्ति) को प्रेरित करें, जिसमें मनुष्य बीज को स्थापित करते हैं। जो हम (मनुष्यों) के प्रति उल्लसित होती हुई, अपने ऊरु प्रदेश को विस्तारित करती हैं। जिसके गर्भ में उत्साहपूर्वक (फलित होने के विश्वास से) बीज स्थापित किया जा सके ॥ ३७ ॥

Verse 37
O Pūṣan (the nourisher), you who are capable of sustaining all, inspire that *fertile power* in which men deposit the seed. She, delighted towards us, expands her thigh-region, into whose womb the seed may be eagerly placed with the faith of fruitful outcome.

हे अग्निदेव ! दहेज (कन्याधन) के रूप में सूर्या को सर्वप्रथम आपके ही समीप ले जाया जाता है (अर्थात् विवाह के समय, यज्ञ समय तथा परिक्रमा इत्यादि में वर-वधू अग्नि के समीप रहते हैं) आप पति को श्रेष्ठ सुसन्तति प्रदान करने वाली स्त्री प्रदान करें अर्थात् विवाहितों को सुसन्तति से सम्पन्न बनाएँ ॥३८ ॥

Verse 38
O Agni, at the time of marriage the bride (Sūryā) is first led near you as dowry (the divine witness of the union). At yajña, marriage, and sacred circumambulation, the bride and groom come before you. You, O Agni, grant the husband a wife

who will bestow noble progeny, making the married couple blessed with good children.

अग्नि ने पुनः दीर्घायु, तेजस्वी और कान्तियुक्त पत्नी को प्रदान किया। इसके जो पति हैं, वे चिरंजीवी होकर शतायु तक जीवित रहें ॥ ३९ ॥

Verse 39
Agni, in return, bestows a wife who is long-lived, radiant, and endowed with beauty. May her husband, by that blessing, live long, enduring for a full hundred years

मंत्र क्र० ४० और ४१ में सूर्या के अवतरण का क्रम वर्णित है। सूर्या प्रकृतिगत उर्वरा शक्ति है। उसका प्रथम स्वामी सोम (सूक्ष्म पोषक विकिरण) हुआ, इस समय वह सावित्री थी। सोम से गन्धर्व (गां-किरणों को धारण करने वाले) आदित्य को वह शक्ति प्राप्त हुई। आदित्य-सूर्य ने उसे भूमि पर अग्नि को प्रदान किया, तब वह सूर्या हुई। अग्नि से वह उर्वरा शक्ति मनुष्यों को प्राप्त हुई। मनुष्यों या प्राणियों को वह भूमिगत तथा नारी जातिगत उर्वरता के रूप में प्राप्त हुई। अश्व सम्बोधन शक्ति का द्योतक है। इस द्विधा (जड़ एवं चेतन प्रकृतिगत) उर्वरता को फलित करने वाले शक्ति-प्रवाह को अश्विनीकुमार कहना युक्तिसंगत है। पृथ्वी की उर्वरता से प्राणियों तथा प्राणियों के कारण भूमि के उत्पादन का क्रम जुड़ा हुआ है, यह दोनों प्रवाह एक साथ जुड़े होने से अश्विनीकुमारों को जुड़वाँ कहा जाना भी समीचीन है। सूर्या का वरण सोम द्वारा, फिर गन्धर्व द्वारा फिर अग्नि के द्वारा तथा अन्त में अश्विनीकुमारों द्वारा होने का आलंकारिक वर्णन इस प्रक्रिया में भली प्रकार सिद्ध होता है –

The hymns describe the symbolic journey of *Sūryā* (the power of natural fertility). First, she belonged to Soma (the subtle nourishing rays), at that stage she was called *Sāvitrī*. From Soma, she passed to the Gandharva (the bearer of sun-rays). From Gandharva, she was given to Agni (the terrestrial fire and life-power). Through Agni, she descended to mankind, appearing both as earthly fertility (soil) and as womanly fertility (the womb).
The invocation of *Aśvins* (the twin gods) symbolizes the dual streams of fertility—earth's productivity and the generative continuity of living beings. Since both streams are interlinked (earth sustains creatures, and creatures sustain the earth), the Aśvins are fittingly described as twins. Thus, the allegorical description of Sūryā being wedded successively to Soma, Gandharva, Agni, and finally Man is fully justified.

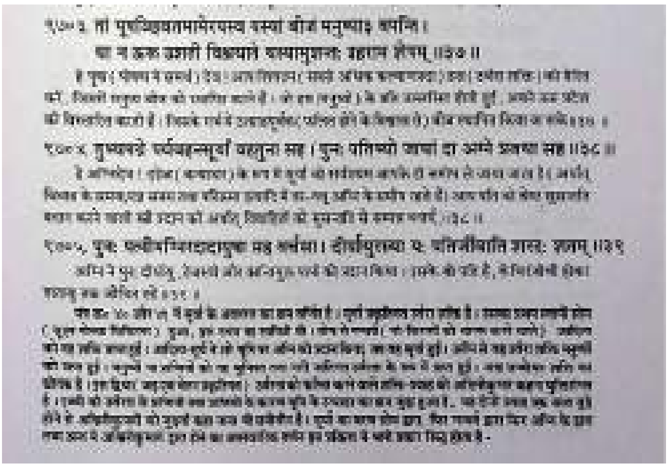
हे सूर्या ! सोम ने सर्वप्रथम पत्नी रूप में आपको प्राप्त किया। तदनन्तर गन्धर्व आपके पति हुए, आपके तीसरे पति अग्निदेव हैं। मनुष्य वंशज आपके चौथे पति हैं ॥४० ॥

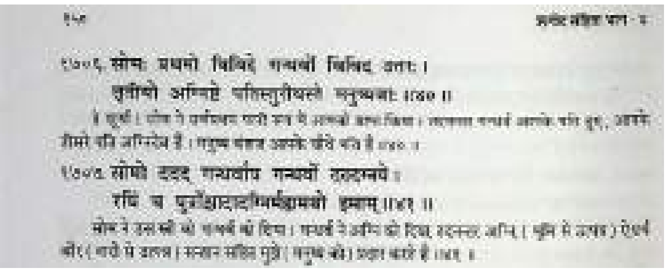
O Sūryā, Soma was your first husband. Thereafter, Gandharva became your consort. Your third

husband was Agni, and mankind, the descendants of men, became your fourth.

सोम ने उस स्त्री को गन्धर्व को दिया। गन्धर्व ने अग्नि को दिया, तदनन्तर अग्नि, (भूमि से उत्पन्न) ऐश्वर्य और (नारी से उत्पन्न) सन्तान सहित मुझे (मनुष्य को) प्रदान करते हैं ॥४१ ॥

Soma gave you, the bride, to Gandharva. Gandharva gave you to Agni. Then Agni, together with wealth (arising from the earth) and progeny (arising from woman), finally bestowed you upon me, the human being.

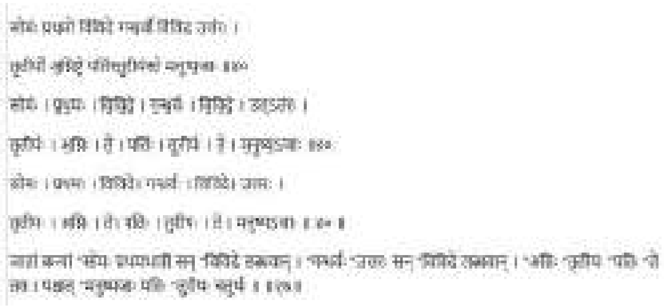




Sayanacharya commentary on Rig Veda 10.85.40

जातां कन्यां "सोमः प्रथमभावी सन् "विविदे लब्धवान् । "गन्धर्वः "उत्तरः सन् "विविदे लब्धवान् । "अग्निः "तृतीयः "पतिः "ते तव । पश्चात् "मनुष्यजाः पतिः "तुरीयः चतुर्थः ॥ ॥२७॥

"The maiden, when born, was first obtained by Soma. Afterwards, the Gandharva obtained her. Agni was her third husband. And after them, a man born of humans became her fourth husband."



Atharva Veda 14.2.3-4 hindi translation by Ram Sharma Acharya

मन्त्र क्र० ३ और ४ में सूर्या के अवतरण का क्रम वर्णित है। सूर्या प्रकृतिगत पदार्थ उत्पादक विधा है। उसका प्रथम स्वामी सोम (सूक्ष्म पोषक विकिरण) हुआ, इस समय वह सावित्री थी। सोम से गन्धर्व (गां- किरणों को धारण करने वाले आदित्य) को वह शक्ति प्राप्त हुई। आदित्य- सूर्य ने उसे भूमि पर अग्नि को प्रदान किया, तब वह सूर्या हुई। अग्नि से वह उर्वरा शक्ति मनुष्यों को प्राप्त हुई। मनुष्यों या प्राणियों को वह भूमिगत तथा नारी जातिगत उर्वरता के रूप में प्राप्त हुई। अश्व सम्बोधन शक्ति का द्योतक है। इस द्विधा (जड़ एवं चेतन प्रकृतिगत) उर्वरता को फलित करने वाले शक्ति-प्रवाहों को अश्विनीकुमार कहना युक्ति संगत है। पृथ्वी की उर्वरता से प्राणियों तथा प्राणियों के कारण भूमि के उत्पादन का क्रम जुड़ा हुआ है, यह दोनों प्रवाह एक साथ जुड़े होने से अश्विनीकुमारों को जुड़वाँ कहा जाना भी समीचीन है। सूर्या का वरण सोम द्वारा, फिर गन्धर्व द्वारा, फिर अग्नि के द्वारा तथा अन्त में अश्विनीकुमारों द्वारा होने का आलंकारिक वर्णन इस प्रक्रिया में भलीप्रकार सिद्ध होता है-

In mantras 3 and 4, the *descent of Sūryā* (the fertility power of nature) is described. Sūryā is the productive principle of prakṛti (nature).

Her first lord was Soma (the subtle nourishing radiance). At that stage, she was called *Sāvitrī*. From Soma, the Gandharva (the solar Aditya who holds the rays) received that power. The solar deity then entrusted her to Agni (the terrestrial fire), and thus she became *Sūryā*. From Agni, this fertility power descended to mankind. For humans and living beings, she manifests both as earth's fertility (soil, crops) and womanly fertility (the womb).

The invocation of the horse (aśva) is symbolic of power. The dual currents of fertility—material (earthly) and conscious (living beings)—are sustained by the twin powers known as the Aśvinī-kumāras. Since the fertility of the earth sustains creatures, and creatures in turn sustain the fertility of the earth, these two currents are inseparably linked. Hence, the Aśvins are fittingly called *twins*.

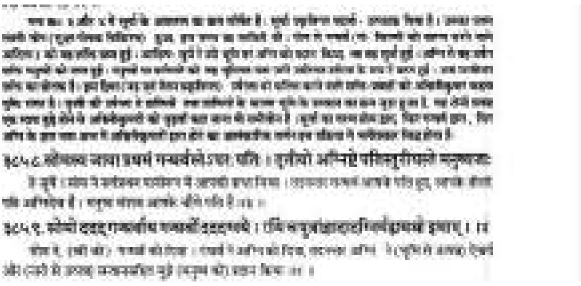
Thus, the successive union of Sūryā with Soma, then Gandharva, then Agni, and finally mankind, is an allegorical description of this natural process.

हे सूर्ये ! सोम ने सर्वप्रथम पत्नीरूप में आपको प्राप्त किया। तदनन्तर गन्धर्व आपके पति हुए, आपके तीसरे पति अग्निदेव हैं। मनुष्य वंशज आपके चौथे पति हैं ॥३ ॥

O Sūryā! Soma first obtained you as his wife. Thereafter Gandharva became your husband. Your third husband was Agni, and the descendants of men became your fourth.

सोम ने, (स्त्री को) गन्धर्व को दिया। गंधर्व ने अग्नि को दिया, तदनन्तर अग्नि ने (भूमि से उत्पन्न) ऐश्वर्य और (नारी से उत्पन्न) सन्तानसहित मुझे (मनुष्य को) प्रदान किया ॥४ ॥

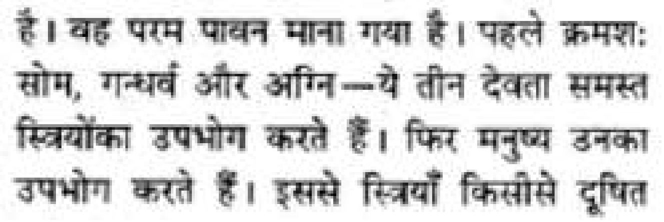
Soma gave the bride (you) to Gandharva. Gandharva gave you to Agni. Then Agni, together with wealth (born of the earth) and progeny (born of woman), bestowed you upon me, the human being.



Agni Purana 165.19-20 hindi translation by Chaukhamba Publications and Hindi Translation by Geeta Press Gorakhpur

पहले क्रमशः सोम, गन्धर्व और अग्नि- ये तीन देवता समस्त स्त्रियोंका उपभोग करते हैं। फिर मनुष्य उनका उपभोग करते हैं

First, successively **Soma, Gandharva, and Agni — these three deities obtain all women**. Thereafter, **men obtain them**.

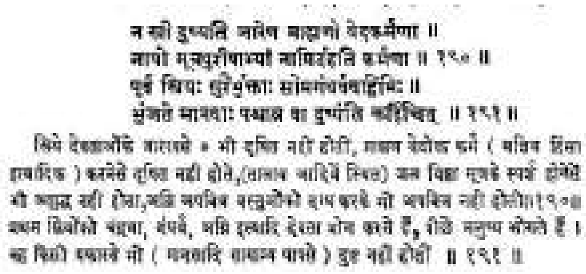


है। वह परम पावन माना गया है। पहले क्रमशः सोम, गन्धर्व और अग्नि—ये तीन देवता समस्त स्त्रियोंका उपभोग करते हैं। फिर मनुष्य उनका उपभोग करते हैं। इससे स्त्रियाँ किसीसे दूषित

Atri Smriti 1.190

प्रथम वियोंको चंद्रमा, गंधर्व, अग्नि इत्यादि देवता भोग करते हैं, पीछे मनुष्य भोगते हैं। वह किसी प्रकारसे भी (मानसादि सामान्य पापसे) दुष्ट नहीं होतीं ॥ १९१ ॥

In the beginning, women are obtained by Devas such as Soma, Gandharva, and Agni; afterwards, they are obtained by men. Yet in no way do they become corrupted (not even by ordinary sins of the mind, etc.).



Mlecchas may raise objections on the word "upabhoga" in *Agni Purāṇa* (165.19–20) and *Atri Saṁhitā* (1.190), deliberately mistranslating it as if it

meant the Devas having sexual intercourse with women. However, **उपभोग does not mean sexual enjoyment**. If one interprets it in that crude sense, then it becomes impossible to explain parallel Smṛti passages which clearly state the symbolic roles of Soma, Gandharvas, and Agni in the marriage ceremony:

सोमः शौचं ददावासां गन्धर्वश्च शुभां गिरम् । पावकः सर्वमेध्यत्वं मेध्या वै योषितो ह्यतः।।
(Yājñavalkya Smṛti / Ācārādhyāyaḥ / Vivāha Prakaraṇam)

Here Soma is said to bestow purity (*śauca*), the Gandharva to grant sweet speech (*śubhāṁ giram*), and Agni to confer auspiciousness (*sarvamedhyatva*). The Mitākṣarā commentary explains:

परिणयनात्पूर्वं सोमगन्धर्ववह्नयः स्त्रीर्भुक्त्वा यथाक्रमं तासां शौचमधुरवचसर्वमेध्यत्वानि दत्तवन्तः।

—meaning, "Before marriage, Soma, Gandharva, and Agni, in due order, obtained the women; that is, they imparted purity, sweet speech, and auspiciousness to them." Clearly here *bhukta* does not imply intercourse, but sanctification.

The root/dhātu of **भोग** in *upabhoga* is **भुज्**, which also means *to possess, obtain, or partake*. Hence, *upabhoga* should be interpreted as "possessing" or "receiving." This is exactly how Sāyaṇācārya explains the same Rigvedic verse (10.85.40):

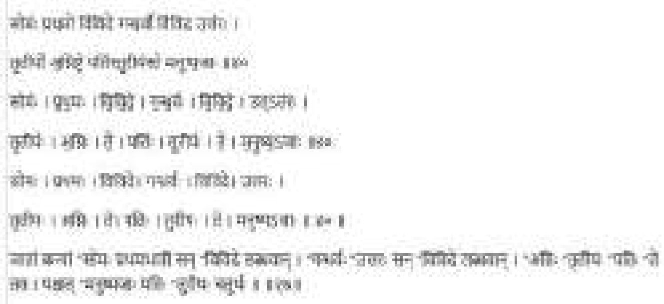
जातां कन्यां "सोमः प्रथमभावी सन् "विविदे लब्धवान् । "गन्धर्वः "उत्तरः सन् "विविदे लब्धवान् । "अग्निः "तृतीयः "पतिः "ते तव । पश्चात् "मनुष्यजाः पतिः "तुरीयः चतुर्थः ॥

Here Sāyaṇa glosses *viveda* with **लब्धवान्** ("obtained/received"). Thus, it is not about sexual relations, but about succession of divine guardianship and blessings bestowed upon the bride before she is united with her human husband.

Sayanacharya commentary on Rig Veda 10.85.40

जातां कन्यां "सोमः प्रथमभावी सन् "विविदे लब्धवान् । "गन्धर्वः "उत्तरः सन् "विविदे लब्धवान् । "अग्निः "तृतीयः "पतिः "ते तव । पश्चात् "मनुष्यजाः पतिः "तुरीयः चतुर्थः ॥ ॥२७॥

"The maiden, when born, was first obtained by Soma. Afterwards, the Gandharva obtained her. Agni was her third husband. And after them, a man born of humans became her fourth husband."



Allegations-

This can be used to prove Polyandry in the Vedas

Refutation-

“Polyandry is explicitly prohibited in the Vedas, as affirmed in Sāyaṇa’s commentary on the Aitareya Brāhmaṇa (3.12.12.1).”

तस्मादेकस्य बह्वघो जाया भवन्ति, नैकस्यै बहवः सह पतयो यद्व तत्सा

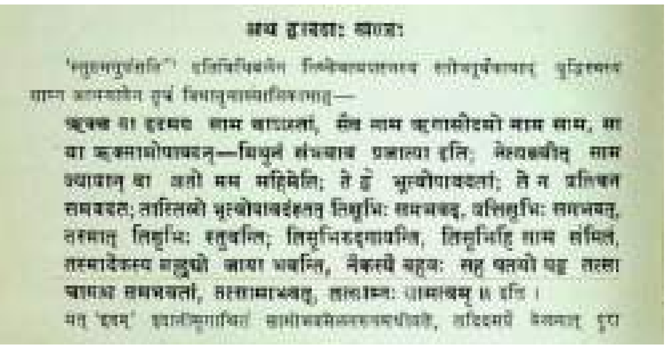
अतः लोक में भी एक [सामस्थानीय] पुरुष के बहुत सी ऋक्स्थानीय पत्नियाँ होती हैं। किन्तु एक स्त्री के कई पति नहीं होते ।

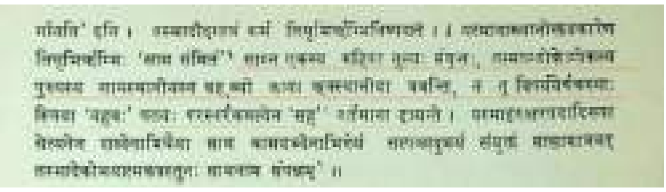
“Thus, even in the world, a man of high status has many wives belonging to different ṛk-stations (families/lineages), but a woman does not have many husbands.”

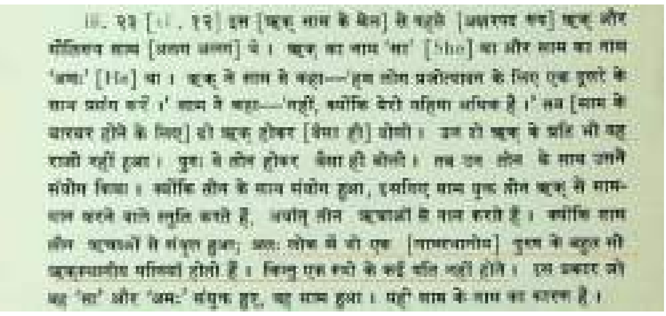
Sayana Bhasya-

साम्न एकस्य महिमा तुल्यः संवृत्तः, तस्माल्लोकेऽप्येकस्य पुरुषस्य सामस्थानीयस्य बहुव्यो जाया ऋक्स्थानीया भवन्ति, न तु विपर्ययेणैकस्याः स्त्रिया 'वहवः' पतयः परस्परैकमत्येन 'सह' वर्तमाना दृश्यन्ते ।

“The greatness of one Sāman is established as equal. Therefore, even in the world, one man of high standing, belonging to the Sāma-station, has many wives belonging to the Ṛk-station. But the reverse is not seen — that one woman should have many husbands living together in mutual harmony.”





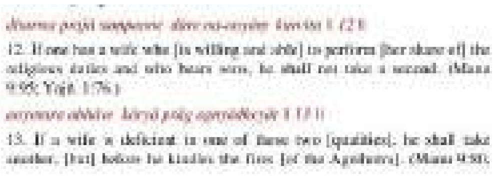


"Some may object that the Aitareya Brāhmaṇa permits polygamy for men. This is not so. The Kalpa Vedāṅga Āpastamba Dharmasūtra (2.5.11.12–13) clarifies that if a wife is both dharmic and capable of bearing children, a man must not take another wife. Only if she lacks either quality may a second be taken, and even then only before the Agnihotra is established. Thus, the Vedas uphold monogamy as the rule, with polygamy allowed only as a rare, conditional exception."

Apastamba Dharmasutra Prashna 2 Patala 5 Khanda 11

dharma prajā sampanne dare na-anyām kurvīta II 12 II

12. If one has a wife who [is willing and able] to perform [her share of] the religious duties and who bears sons, he shall not take a second. (Manu 9:95; Yajn. 1:76.)
    anyatara abhāve kāryā prāg agnyādheyat II 13 II
13. If a wife is deficient in one of these two [qualities], he shall take another, [but] before he kindles the fires [of the Agnihotra].



dharma prajā sampanne dāre na-anyāṁ kurvīta || 12 ||

12. If one has a wife who [is willing and able] to perform [her share of] the religious duties and who bears sons, he shall not take a second. (Manu 9:95; Yājñ. 1:76.)

anyatara abhāve kāryā prāg agnyādheyāt || 13 ||

13. If a wife is deficient in one of these two [qualities], he shall take another, [but] before he kindles the fires [of the Agnihotra]. (Manu 9:80).

Allegations-

ADULTERY AND PROSTITUTION IN VEDA

Manu Smriti 5.56 There is no sin in eating meat, in (drinking) spirituous liquor, and in carnal intercourse, for that is the natural way of created beings, but abstention brings great rewards

Refutation-

Just because saying carnal intercourse is the natural way of created beings, how this is promoting adultery? In fact immediately it is written that "abstention brings great rewards", this means remaining without intercourse will bring great rewards, which the author didn't highlight.

Manu Smriti 5.56

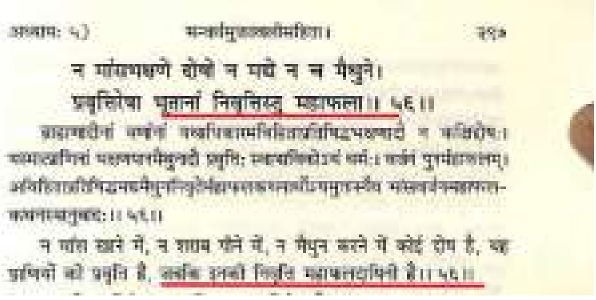
न मांस खाने में, न शराब पीने में, न मैथुन करने में कोई दोष है, यह प्राणियों की प्रवृत्ति है, जबकि इनकी निवृत्ति महाफलदायिनी है।। ५६ ।।

"There is no sin in eating meat, in drinking wine, or in sexual union — these are natural tendencies of living beings. But their renunciation bestows the highest fruit." (56)

Acharya Kulluka Bhatta explained it as –

ब्राह्मणादीनां वर्णानां यथाधिकारमविहिताप्रतिषिद्धभक्षणादौ न कश्चिद्दोषः। यस्मात्प्राणिनां भक्षणपानमैथुनादौ प्रवृत्तिः स्वाभाविकोऽयं धर्मः। वर्जनं पुनर्महाफलम्।
अविहिताप्रतिषिद्धमद्यमैथुननिवृतेर्महाफलकथनार्थोऽयमुक्तस्यैव मांसवर्जनमहाफल-कथनस्यानुवादः ।। ५६ ।।

"For Brāhmaṇas and the other varṇas, there is no fault in eating, drinking, or sexual intercourse, provided these acts are neither prescribed (as a duty) nor prohibited (by injunction). For among living beings, indulgence in food, drink, and sexual union is a natural tendency, a part of their inherent nature. Yet, renunciation of these brings the highest merit. This statement, declaring the great fruit of renunciation of wine and sexual intercourse (when not enjoined or forbidden), is in fact a reiteration of the earlier declaration about the great fruit of abstaining from meat." (56)


न मांसभक्षणे दोषो न मद्ये न च मैथुने।
प्रवृत्तिरेषा भूतानां निवृत्तिस्तु महाफला।। ५६ ।।

[illegible]

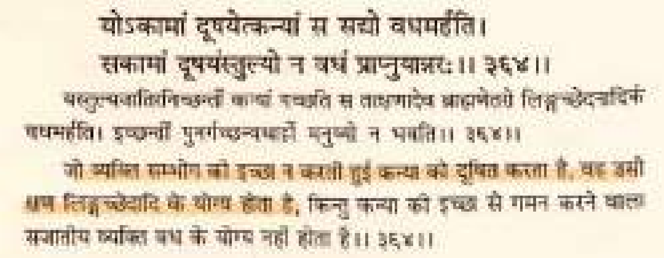
न मांस खाने में, न शराब पीने में, न मैथुन करने में कोई दोष है, यह प्राणियों की प्रवृत्ति है, जबकि इनकी निवृत्ति महाफलदायिनी है।। ५६ ।।

The Same Manu Smriti has very severe punishments for Adultery and Rape

Manu Smriti 8.364

जो व्यक्ति सम्भोग की इच्छा न करती हुई कन्या को दूषित करता है, वह उसी क्षण लिङ्गच्छेदादि के योग्य होता है, किन्तु कन्या की इच्छा से गमन करने वाला सजातीय व्यक्ति वध के योग्य नहीं होता है।। ३६४ ।।

“A man who violates a maiden who has no desire for sexual union becomes, at that very moment, deserving of punishment such as the cutting off of his organ; however, if a man of the same caste unites with a maiden with her consent, he is not considered deserving of death.”

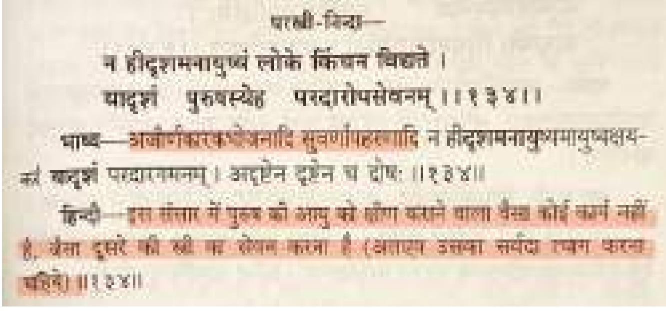

योऽकामां दूषयेत्कन्यां स सद्यो वधमर्हति।
सकामां दूषयंस्तुल्यो न वधं प्राप्नुयान्नरः।। ३६४।।

यस्तुल्यजातिरनिच्छन्तीं कन्यां गच्छति स तत्क्षणादेव प्राप्नोति लिङ्गच्छेदादिकं वधमर्हति। इच्छन्तीं पुनर्गच्छन्वधार्हो मनुष्यो न भवति।। ३६४।।

जो व्यक्ति सम्भोग की इच्छा न करती हुई कन्या को दूषित करता है, वह उसी क्षण लिङ्गच्छेदादि के योग्य होता है, किन्तु कन्या की इच्छा से गमन करने वाला सजातीय व्यक्ति वध के योग्य नहीं होता है।। ३६४।।

Manusmṛti 4.134 and its commentary by Paṇḍit Śrī Hargovind Śāstrī, published by Chaukhamba Krishnadas Academy, Varanasi (2019)

Condemnation of relations with another’s wife: “There is no other act in this world that shortens a man’s lifespan as much
as associating with another man’s wife.
Therefore, it must always be completely avoided.”
(Verse 134)


परस्त्री-निन्दा—

न हीदृशमनायुष्यं लोके किञ्चन विद्यते।
यादृशं पुरुषस्येह परदारोपसेवनम् ।।१३४।।

भाष्य—अजीर्णकरकभोजनादि सुवर्णापहरणादि न हीदृशमनायुष्यमायुःक्षयकरं यादृशं परदारगमनम्। अदृष्टेन दृष्टेन च दोषः ।।१३४।।

हिन्दी—इस संसार में पुरुष की आयु को क्षीण करने वाला वैसा कोई कार्य नहीं है, जैसा दूसरे की स्त्री का सेवन करना है (अतएव उसका सर्वदा त्याग करना चाहिये) ।।१३४।।

Manu Smriti. Verse 8.371-2 Ed. Dr. Rakesh Shastri Vidhyanidhi Prakashan. Delhi. 2005. P. 538

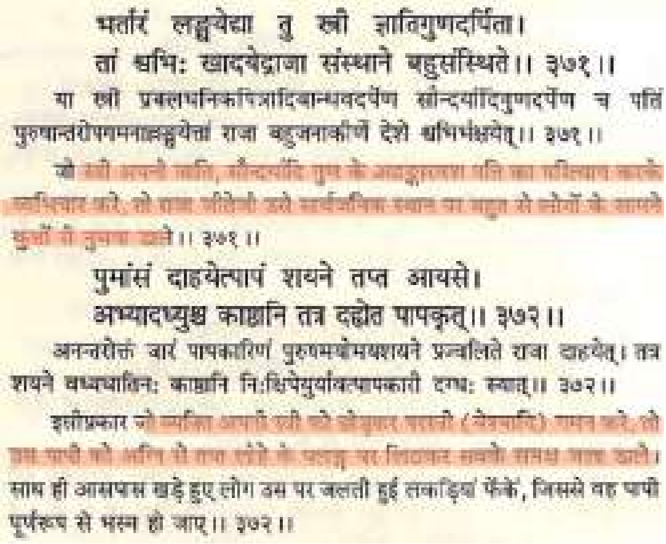
जो स्त्री अपनी जाति, सौन्दर्यादि गुण के अहङ्कारवश पति का परित्याग करके व्यभिचार करे, तो राजा जीतेजी उसे सार्वजनिक स्थान पर बहुत से लोगों के सामने कुत्तों से नुचवा डाले ।। ३७१ ।।

इसीप्रकार जो व्यक्ति अपनी स्त्री को छोड़कर परस्त्री (वेश्यादि) गमन करे, तो उस पापी को अग्नि से तप्त लोहे के पलङ्ग पर लिटाकर सबके समक्ष जला डाले।
साथ ही आसपास खड़े हुए लोग उस पर जलती हुई लकड़ियां फेंकें, जिससे वह पापी पूर्णरूप से भस्म हो जाए ।। ३७२ ।।

Verse 371 (Summary): A woman who, out of pride in her caste or beauty, abandons her husband and commits adultery is to be punished by the king. The punishment prescribed is brutal: she should be torn apart by dogs in a public place before many witnesses.

Verse 372 (Summary): Similarly, a man who abandons his wife and engages in sexual relations

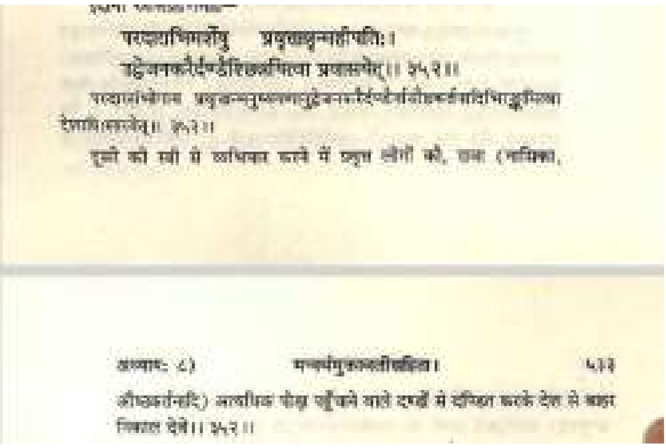
with another woman (such as a prostitute) is to be laid on a bed of red-hot iron and burned alive in front of others. Onlookers are instructed to throw burning wood upon him until he is completely reduced to ashes.



Manu Smriti 8.352

दूसरे की स्त्री से व्यभिचार करने में प्रवृत्त लोगों को, राजा (नासिका, औष्ठकर्तनादि) अत्यधिक पीड़ा पहुँचाने वाले दण्डों से दण्डित करके देश से बाहर निकाल देवे ।। ३५२ ।

“Those who are inclined towards adultery with another man’s wife should be punished by the king with penalties causing severe suffering (such as cutting off the nose or lips, etc.), and then expelled from the kingdom.” (352)



A few Traditional Commentaries on Manu Smriti 8.352

(1) Medhātithi:

विवाहसंस्कृतायांस्त्रियांदारशब्दोवर्तते आत्मनोन्यः परः अभिमर्थः संभोगआलिङ्गनार भ्य आलिङ्गनंजनद्वयसमवाय भोगजन्यायाः प्रीतेः प्रवृत्तिः प्रारंभस्तनिवृत्यर्थदूतीसंप्रेषणादिना प्रोत्साहनं अथच संग्रहणमभिम-र्शनंप्रचक्षते यमर्थपरभार्यागमने प्रवृत्तं पुरुषंज्ञात्वोद्वेजनकरैस्तीक्ष्णायैः शक्तिशूलादिभिरङ्कयित्वा

नासाछेदादिभिर्विवासयेत् सर्वत्रात्रविशेषदण्डस्योक्तत्वादस्यविषय भावोनसामान्यदण्डोयंकिंतहि पुनःपुनः प्रवृत्तौ । इदन्तु युक्तमलभ्यमानस्य विष-यान्तरंप्रवासस्य धनदण्डस्य च कार्यभेदात्समुच्चयस्तथादर्शयिष्यामः ॥ ३५२ ॥ (२)

“In the context of the marriage sacrament, the word *dāra* (wife) is used. When a man engages in another’s wife with desire — through intercourse, embrace, or other acts that stir pleasure and affection — beginning with touch and ending in sexual union, even sending a messenger or inciting the woman — this is considered adultery. Such a man should be marked with distressing instruments like sharp weapons, spears, etc., and then punished with mutilation of the nose, etc., and banishment. As this is not a case of a *general punishment*, but a specific one, harsher penalties may apply if the act is repeated. In the case where another punishment (like exile) cannot be implemented, fines and exile together may be enforced, and this will be explained later.”

(2) Sarvajña Nārāyaṇa:

दण्डैः शिश्नच्छेदादिभिः ॥ ३५२
“Punishments include mutilation such as *cutting off the penis*, etc.”

(3) Kullūka:

इदानींस्त्रीसंग्रहणमाह परदारेति । परदारसंभोगाय प्रवृत्तान्मनुष्यगणानुद्वेजनकरैर्दण्डैनीसौष्ठकर्तना-दिभिरङ्कयित्वा देशान्निःसारयेत् ॥ ३५२
“Now explaining the act of taking another’s wife – those men who engage in sexual intercourse with other men’s wives should be punished by the king with afflicting penalties such as cutting off the nose and lips, and expelled from the kingdom.”

(4) Rāghavānanda:

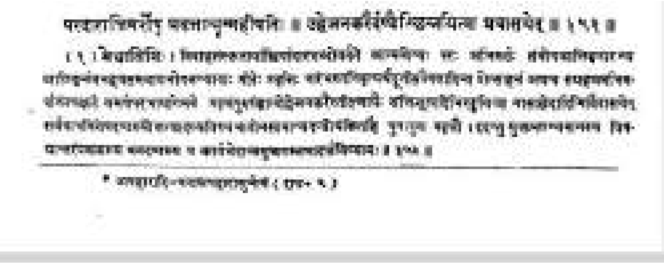
परदाराभिरतस्य स्वजातौ दण्डमाह षट्त्रिंशता श्लोकैः परदारेति । नृनिति विशेषणाद्देवतिर्यक्षु नदोषः । उद्वेगजनकैः नासौष्टकर्तनादिभिः सर्वत्र । ब्राह्मणंतु विवासयेत् ॥ ३५२ ॥
“For those indulging in another’s wife within their own caste, the penalty is given here in the thirty-sixth verse beginning with ‘paradāra’. The word *nṛ* (man) implies that this law does not apply to relations with divine beings or yakṣas. Using distressing punishments like cutting off the nose and lips, the king should punish them accordingly. A Brāhmaṇa, however, should only be exiled.”

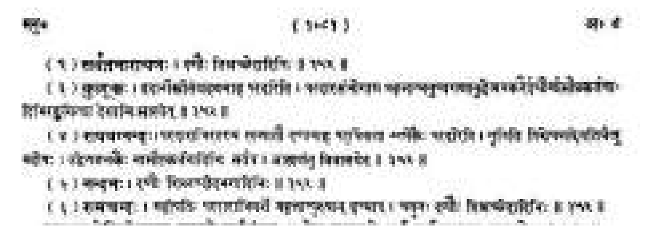
(5) Nandana:

दण्डैः शिश्नच्छेदद्धगादिभिः ॥ ३५२ ॥
“With punishments such as *cutting off the penis and testicles*, etc.”

(6) Rāmacandra:

। महीपतिः परदाराभिमर्शे प्रवृत्तान्पुरुषान् हन्यात् । चपुनः दण्डैः शिश्नच्छेदादिभिः ॥ ३५२ ॥
“The king should kill those men who engage in contact with another’s wife. Also, punishments include *cutting off the penis*, etc.”





Allegations-

Rig Veda mentions story of Apala the daughter of Atri who suffered from skin-disease. She was married but her husband had left her. Indra was attracted to her, she chewed Soma plant which was then drunk by Indra from her mouth. To cure her, Indra dragged her through the wide hole of his chariot, the narrower hole of the cart, and the small hole of the yoke, and she cast off three skins. The first skin became a hedgehog, the second an alligator, and the third a chameleon.

Rig Veda 8.80.1-7 “A young woman going to the water found Soma in the path; as she carried it home she said, I will press thee for Indra, I will press thee for Sakra. Thou who goest from house to house a hero bright in thy splendour, drink this Soma pressed by my teeth, together with fried grains of barley, the karambha, cakes, and hymns… May (Indra) repeatedly make us powerful, may he do abundantly for us, may he repeatedly make us very rich; often hated by our husband and forced to leave him, may we be united to Indra. These three places, do thou cause them all to grow, my father’s (bald) head, his (barren) field, and my body. This field which is our (father’s), and this my body, and the head of my father, do thou make all these bear a crop. Thrice, Satakratu, didst thou purify Apala, in

the hole of the chariot, in the hole of the cart, and in the hole of the yoke, and thou didst make her with a skin resplendent like the sun."

Refutation–

Here is Rig Veda 8.80.1-7 hindi translation by Shree Ram Sharma Acharya . Nowhere Said that Indra Deva lusted after Apala the daughter of Atri

हे शतक्रतो ! हमने आपके अतिरिक्त किसी को सुख देने वाला नहीं माना, अतः आप हमें सुख प्रदान करें ।॥१ ॥

हे अहिंसित इन्द्रदेव ! पहले आपने अन्न प्राप्त करने के लिए हमें संरक्षित किया था। अब आप हमें हर प्रकार से सुख प्रदान करें ॥२ ॥

हे इन्द्रदेव ! आप धन दाताओं को प्रेरणा देने वाले हैं तथा याज्ञिकों के संरक्षक हैं। अतः आप हमें प्रचुर ऐश्वर्य प्रदान करें ॥ ३ ॥

वज्र धारण करने वाले हे इन्द्रदेव ! हमारे पिछड़े हुए रथ को आप संरक्षित करें तथा उसे आगे लाएँ ॥४ ॥

रिपुओं का संहार करने वाले हे इन्द्रदेव! आप मौन होकर क्यों बैठे हैं? आप हमारे रथ को सबसे आगे कर दें; क्योंकि शक्ति प्रदान करने वाला अन्न आपके पास विद्यमान है ॥५ ॥

हे इन्द्रदेव ! आपके लिए सभी कार्य हर तरह से आसान हैं। अन्न से सम्पन्न हमारे रथ का आप संरक्षण करें तथा संग्राम में विजयी बनाएँ ॥ ६ ॥

हे इन्द्रदेव ! आप इच्छाओं को पूर्ण करने वाले हैं, इसलिए आप समृद्ध हों। आप यज्ञ-कर्म को सम्पादित करने वाले हैं। हमारी हितकारी स्तुतियाँ आपके लिए किये गये सत्कर्मों की ओर गमन करती हैं ॥७ ॥

प्रिय न लगने वाले रिपु, हमारे समीप न आएँ। विराट् रणक्षेत्र में विद्यमान ऐश्वर्य को, वे इन्द्रदेव निन्दकों में वितरित न करें ॥८ ॥

हे इन्द्रदेव ! हम आपके यज्ञ सम्बन्धी चौथे नाम की कामना करते हैं, जिसको आपने स्वयं निर्धारित किया है। आप इसी यज्ञरूप से ही सभी को ऐश्वर्य प्रदान करते हैं ॥९ ॥

हे देवियो तथा देवताओ ! स्तुतिपूर्वक सोम समर्पित करके हम 'एकद्यू' ऋषि आपको तृप्त करते हैं तथा महानता की वृद्धि करते हैं। आप हमें उत्तम धन प्रदान करें। विवेक द्वारा ऐश्वर्य प्रदान करने वाले इन्द्रदेव उषाकाल में ही पधारें ॥१० ॥

1. O Śatakratu (Indra, performer of a hundred sacrifices)! Other than you, we have accepted none as the giver of delight. Therefore, grant us joy.

2. O unharmed Indra! Formerly you protected us for the sake of obtaining food. Now, bestow happiness upon us in every way.

3. O Indra! You are the inspirer of benefactors and the protector of those who perform sacrifices. Therefore, grant us abundant prosperity.

4. O wielder of the thunderbolt! Protect our lagging chariot and bring it to the forefront.

5. O destroyer of enemies, Indra! Why do you sit silently? Place our chariot at the very front, for the food that gives strength rests with you.

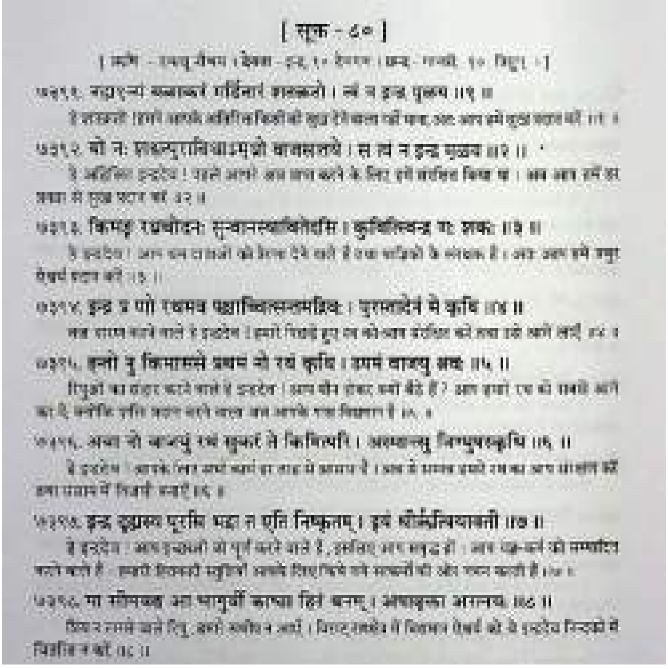
6. O Indra! For you all tasks are easy. Protect our food-filled chariot and make us victorious in battle.

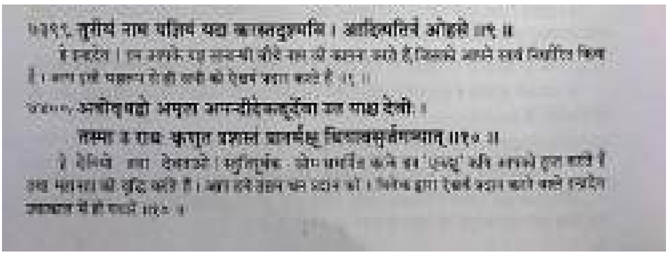
7. O fulfiller of desires, Indra! May you prosper. You are the accomplisher of sacrificial works. Our beneficial hymns move toward the virtuous deeds performed for you.

8. May the hostile enemy not come near us. And may Indra not distribute the great wealth of the vast battlefield among those who revile him.

9. O Indra! We seek your sacrificially-related fourth name, which you yourself have established. By this very sacrifice you bestow prosperity upon all.

10. O goddesses and gods! With hymns of praise, we offer soma to you, the sage Ekadyu, to satisfy you and to increase your greatness. Grant us noble wealth. May Indra, the giver of wealth through wisdom, arrive at dawn.


[सूक्त - ८०]



Lets see Sayanacharya commentary on Rig Veda 8.80.1-7 as well

हे शतक्रतो त्वत्तः “अन्यं “मर्डितारं सुखयितारं “बळा बट् सत्यं “न “अकरं न करोमि । तस्माद्धे “इन्द्र “त्वं “नः अस्मान् “मृळय ॥ “यः “अमृधः अहिंसकः “नः अस्मान् “वाजसातये अन्नलाभाय “पुरा पूर्वम् “आविथ रक्षितवान् । हे “इन्द्र “स “त्वं “नः अस्मान् “शश्वत् सदा “मृळय सुखय ॥ हे “इन्द्र त्वं “रध्रचोदनः । रध्रं राधकं चोदयतीति रध्रचोदनः । तादृशस्त्वं “सुन्वानस्य “अवितेदसि रक्षक एव भवसि । अतः “नः अस्माकं “कुवित् बहु “सु सुष्ठु “शकः अशकः शक्तो भव। बहु धनं कुर्वित्वर्थः । अस्मान् वा बहु कुर्विति ।। हे “इन्द्र “नः “रथं “प्र “अव प्ररक्ष । कीदृशं रथम् । “पश्चाच्चित्सन्तम् । चिदप्यर्थे । अस्मत्समानरथानां पश्चाद्भूतमपि “एनं “मे रथं हे “अद्रिवः वज्रवन्निन्द्र “पुरस्तात् वर्तमानं “कृधि कुरु ॥ हन्तेत्येतदादि मुख्यकृदामन्त्रितेन समानम् । “हन्त इन्द्र “नु इदानीं “किं त्वं तूष्णीम् “आससे । तत्र किं करोमीति चेदुच्यते । “नः “रथं “प्रथमं सर्वेषां मुख्यं “कृधि कुरु । “वाजयु अस्माकममिच्छत् “श्रवः अन्नं हविर्लक्षणम् “उपमम् । अन्तिकनामैतत् । तवान्तिकभूतं वर्तत इति शेषः । यस्मादेवं तस्माद्रथमस्मदीयं प्रथमं कृधीति ॥ ॥ ३५ ॥ हे इन्द्र “नः “वाजयुम् अन्नेच्छुं “रथम् “अव रक्ष संग्रामे । “ते तव “किमित् किमपि सर्वकर्तव्यजातं “परि परितः “सुकरं सुखेन कर्तव्यम्। तव कर्तुमशक्यं न किंचिदस्ति । यस्मादेवं तस्मात् “सु “जिग्युषः सुष्ठु जेतॄन् कुरु संग्रामे ॥ हे “इन्द्र त्वं “दृह्यस्व दृढो भव संग्रामे । त्वं “पूरसि पुरमसि । यथा पुरमविचलितं तद्वत्त्वमसि । अथवा। अस्मदीये यज्ञे दृढो भव । त्वं पुनरन्ययज्ञजिगमिषुर्मा भूः । त्वं पूः पूरकः कामानामसि । किमत्र विद्यत इति चेदुच्यते । “निष्कृतं निष्कर्तारं “ते त्वां “भद्रा कल्याणी “इयं “धीः स्तुतिः क्रिया वा “ऋत्वियावती । ऋतुशब्दः कालोपलक्षकः । स्वकालोपेता सती “एति गच्छति । यद्वा । ते निष्कृतं स्थानमेति ॥ “मा अस्मान् “सीं सर्वतः “अवद्यः निन्दा “आ “भाक् माभजतु । प्राप्नोतु न कुतश्चित् । पापरहितान् कुर्वित्यर्थः। किंच “उर्वी “काष्ठा बह्वन्तरालमाज्यन्तः । 'आज्यन्तोऽपि काष्ठोच्यते क्रान्त्वा स्थिता भवति' (निरु. २. १५) इति यास्कः । तत्र “हितं निहितं शत्रुसंबन्धि “धनम् अस्माकं भवत्वित्यर्थः । “अरत्नयः अरममाणाः शत्रवः “अपावृक्ताः सन्त्विति शेषः ॥

O Shatakratu (Indra, performer of a hundred sacrifices)!
From you alone, another fulfiller of desires, giver of happiness, and true helper, I know not, nor shall I know.
Therefore, O Indra, have mercy on us, protect us!

You, who are without deceit, non-violent, and protector — in the past you have safeguarded us for the sake of strength, food, and prosperity.
O Indra, may you forever, always, protect and bless us with happiness.

O Indra, you are Radhra-chodana (one who incites wealth, abundance, prosperity).
You are the protector of the sacrificer.
Therefore, may you be very strong and capable for us.
Grant us abundant wealth; or, make us abundant (in fortune and power).

O Indra, protect our chariot.
What kind of chariot? Even if it is left behind by others,

O Indra, wielder of the thunderbolt, make my chariot move in the forefront.

O Indra, why do you remain silent now?
Then what should you do?
Make our chariot the first among all.

Make us victorious in battle, grant us food and offerings in abundance.
What for others is difficult, for you is easy — nothing is impossible for you.
Therefore, grant us certain victory in battle.

O Indra, be firm in battle!
You are like a strong fortress, unshakable.
Or — in our sacrifice, be firm; do not abandon us in favor of others' sacrifices.
You are the fulfiller of desires.

And what more?
O Indra, to you, the blessed, auspicious hymn, this prayer accompanied by the proper ritual, reaches as an offering.

Let no reproach, slander, or blame come upon us from anywhere.
Make us free from sin.

And may the vast, expansive wealth, hidden and stored away, belonging to the enemy,
become ours.
And may our enemies, bereft of wealth and deprived of support, be scattered.

Now coming on to Allegations on Brhad Devata VI.99-106 here is Brhad Devata VI.99-106 hindi translation by Chaukhamba Publications

एक समय अत्रि की पुत्री अपाला नामक कन्या हुई जो चर्मरोग से ग्रस्त थी। उसक पिता के निर्जन आश्रम में उसे देखकर इन्द्र उस पर नासक्त हो गये।

वह तप के द्वारा इन्द्र की समस्त इच्छाओं को आन गई। जलकुम्भ लेकर वह पानी लाने के लिये गई। जल के किनारे सोम को देखकर उसने वन में एक ऋचा से उनकी स्तुति की। 'कन्या था' (ऋग्वेद ८ ९१,१) में इस विषय का वर्णन है।

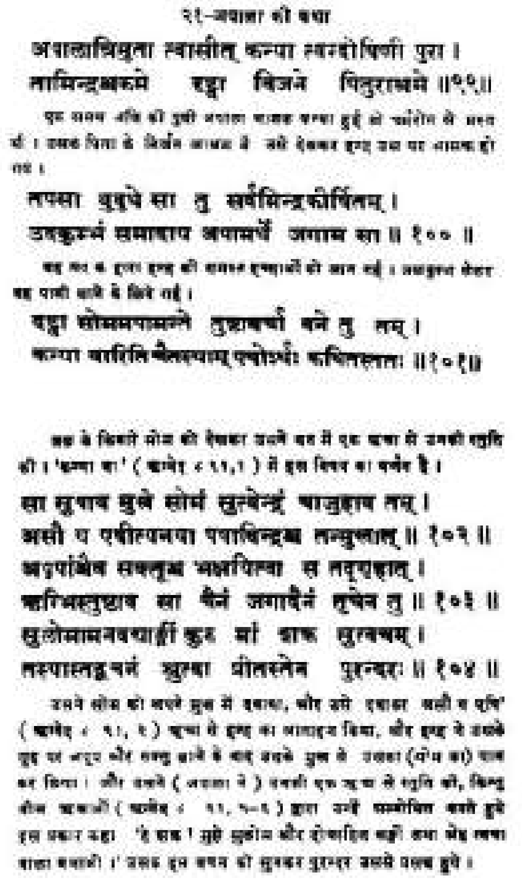
उसने सोम को अपने मुख में दबाया, और उसे दबाकर असौ य एषि' (श्रऋग्वेद ८ ९१, २) ऋचा से इन्द्र का आवाहन किया, और इन्द्र ने उसके गृह पर अपूप और सक्तु खाने के बाद उसके मुख से उसका (योम का) पान कर लिया। और उसने (अपाला ने) उनकी एक ऋचा से स्तुति की, किन्तु तीन ऋचाओं (ऋग्वेद ८ ९१, ५-६) द्वारा उन्हें सम्बोधित करते हुये इस प्रकार कहा 'हे शक्र' मुझे सुलोम और दोषरहित अङ्गी तथा श्रेष्ठ त्वचा बाला बनाओ।' उसके इल वचन को सुनकर पुरन्दर उससे प्रसन्न हुये।

Once, Atri's daughter named Apālā was born, who was afflicted with a skin disease. In her father's secluded hermitage, Indra, upon seeing her, became attached to her.

Through her austerity, she brought Indra under her influence. Carrying a water jar, she went to fetch water. By the riverside, she came across Soma, and in the forest she praised him with a hymn. The Rigveda (8.91.1), beginning with *"kanyā thā"*, describes this incident.

She placed the Soma in her mouth and pressed it, and while pressing it, with the verse *"asau ya eṣi"* (Rigveda 8.91.2), she invoked Indra. Indra then came to her dwelling, where, after eating cakes and parched grain, he drank the Soma from her mouth. After this, Apālā praised him with one hymn, and then with three verses (Rigveda 8.91.5–6), she addressed him, saying:
"O Śakra, make me one with beautiful hair, flawless limbs, and the best, most radiant skin."

Hearing these words, Purandara (Indra) was pleased with her.


२१–अपाला की कथा

अपालात्रिसुता त्वासीत् कन्या त्वग्दोषिणी पुरा ।
तामिन्द्रश्चकमे दृष्ट्वा विजने पितुराश्रमे ॥९९॥

तपसा बुबुधे सा तु सर्वमिन्द्रचिकीर्षितम् ।
उदकुम्भं समादाय अपामर्थे जगाम सा ॥ १०० ॥

दृष्ट्वा सोममपामन्ते तुष्टावर्चा वने तु तम् ।
कन्या वारिति चैतस्यामृच्योरर्थः कथितस्तथा ॥१०१॥

सा सुषाव मुखे सोमं सुत्वेन्द्रं चाजुहाव तम् ।
असौ य एषीत्यनया पपाविन्द्रश्च तन्मुखात् ॥ १०२ ॥
अपूपांश्चैव सक्तूंश्च भक्षयित्वा स तद्गृहात् ।
ऋग्भिस्तुष्टाव सा चैनं जगादैनं तृचेन तु ॥ १०३ ॥
सुलोमामनवद्याङ्गीं कुरु मां शक्र सुत्वचम् ।
तस्यास्तद्वचनं श्रुत्वा प्रीतस्तेन पुरन्दरः ॥ १०४ ॥

In the *Bṛhaddevatā* it is narrated that Indra was "attracted" towards Apālā. However, this should not be misunderstood as physical attraction. . According to Sāyaṇa's Bhāṣya on Rig Veda 8.91 , Apālā was afflicted with a skin disease and sought a cure. She knew that Soma was Indra's favorite drink, so she decided to prepare and offer it to him.

Since she had no proper pressing-stone, she pressed the Soma with her teeth. The sound of Soma being pressed thus reached Indra, and it was that sound which drew his attention — not Apālā's person. Because Soma was crushed in her mouth, the only way to offer it was to let Indra drink it from her mouth. This action was entirely ritualistic and symbolic, and in no way suggests adultery or impropriety.

Apālā then prayed to Indra with the hymns (Rigveda 8.91.5–6), asking:
"Make me one with beautiful hair, flawless limbs, and radiant skin."
Indra, pleased with her devotion, granted her request and cured her disease.

Rig Veda 8.91.1 Sayana Bhasya

वाः उदकं प्रति "अवायती स्नानार्थमभ्यवगच्छन्ती "कन्या अपाला नाम स्त्री "स्रुता स्रुतौ मार्गे "सोममपि "अविदत् अलभत । ' विद्लृ लाभे' । लतारूपं तं सोमम् "अस्तं गृहं प्रति "भरन्ती आहरन्ती सा सोमम् "अब्रवीत् । हे सोम "त्वा त्वाम् "इन्द्राय "सुनवै मम दन्तैरेवाभिषुणवै । पुनर्हे सोम "त्वा त्वां "शक्राय समर्थायेन्द्राय "सुनवै इदानीमेवाभिषवं

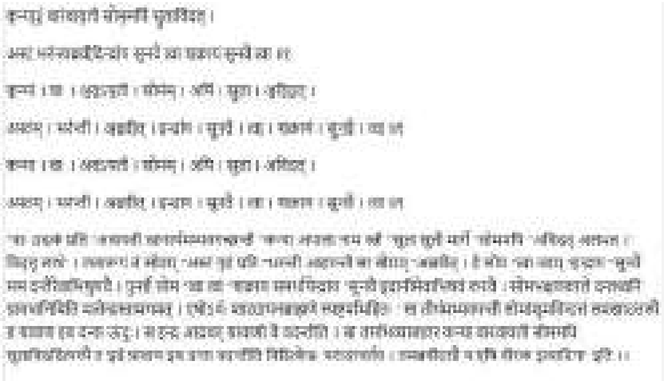
करवै । सोमभक्षणकाले दन्तध्वनिं ग्रावध्वनिमिति मत्वेन्द्रस्तामगमत् । एषोऽर्थः शाट्यायनब्राह्मणे स्पष्टमभिहितः ' सा तीर्थमभ्यवयन्ती सोमांशुमविन्दत्तं समखादत्तस्यै ह ग्रावाण इव दन्ता ऊदुः। स इन्द्र आद्रवत् ग्रावाणो वै वदन्तीति । सा तमभिव्याजहार कन्या वारवायती सोममपि स्रुताविददित्यस्यै त इदं ग्रावाण इव दन्ता वदन्तीति विदित्वेन्द्रः पराङावर्तत । तमब्रवीदसौ य एषि वीरक इत्यादिना' इति ।।

A maiden named Apālā, while going towards the water for bathing, on the way (in the stream, or channel), found and obtained Soma (in the form of a creeper). Carrying that Soma home, she said:

"O Soma! I shall press you with my own teeth and prepare you (for offering) to Indra. Again, O Soma! I shall now prepare you as an oblation for Śakra, the mighty Indra."

While she was chewing the Soma with her teeth, the sound of her teeth resembled the sound of pressing stones (the grinding stones used in Soma ritual). Indra, thinking it was the sound of the Soma stones, approached her.

This meaning is clearly explained in the Śātyāyana Brāhmaṇa:
"As she was going to the ford, she found the Soma shoot. She ate it. Her teeth made a sound like pressing-stones. Indra came swiftly, for the pressing-stones are said to be speaking. Then the maiden addressed him: 'I, the maiden Apālā, going to the ford, found Soma in the channel. My teeth resound like pressing-stones.' Knowing this, Indra turned towards her. She addressed him with the words: 'O hero, you who come…' and so on."



Allegations-

There are numerous verses which praises adultery,

Atharva Veda 5.5.3 Thou clingest close to every tree, as a fond damsel clasps her love.

Rig Veda 3.52.3 "Relish, O illustrious Lord, our delicious roasted corn and butter. Derive enjoyment from our praises, as a lover from his beloved."

Wilson's translation for this verse,

"Eat, Indra, our (offered) cakes and butter; derive enjoyment from our praises, as a lover from his mistress."

Rig Veda 1.134.3 "…O Vayu, come and wake up and energise life like a lover who wakes up and impassions a sleeping beauty…"

Rig Veda 3.33.10 Yea, we will listen to thy words, O singer. With wain and car from far away thou comest. Low, like a nursing mother, will I bend me, and yield me as a maiden to her lover.

Maharishi Yaska writes,

Nirukta 2.27 "We bend down for thy sake, as a nursing mother for her son, or as a maiden bends herself to embrace her lover." Tr. Lakshman Swarup

Verses from Rig Veda 6.75.4, 9.96.23 and 9.101.14 likens the meeting of lovers to Hindu gods, But what's more interesting is that the Vedic heroes are considered Maiden's lovers. However Agni being maiden's lover is regarded by some as allegorical, but still this doesn't disapprove the existence of illicit relationship and it promotes adultery,

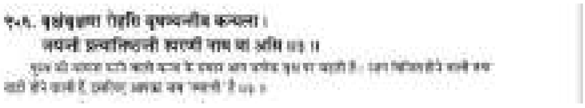
Rig Veda 1.66.4 Yama, indeed, is what is born, Yama, what shall be born; he [Agni] is the maidens' lover, the matrons' lord.

Refutation-

This is Atharva Veda 5.5.3 hindi Translation by Ram Sharma Acharya – It has nothing to do with Adultery

पुरुष की कामना करने वाली कन्या के समान आप प्रत्येक वृक्ष पर चढ़ती हैं। आप विजित होने वाली तथा खड़ी होने वाली हैं, इसलिए आपका नाम 'स्परणी' है ॥३ ॥

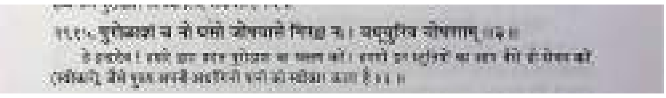
"Like a maiden desiring a man, you climb upon every tree. Since you are to be conquered and made to stand, therefore your name is *Sparaṇī*." (3)



This is Rig Veda 3.52.3 hindi Translation by Ram Sharma Acharya – It has nothing to do with Adultery

हे इन्द्रदेव ! हमारे द्वारा प्रदत्त पुरोडाश का भक्षण करें। हमारी इन स्तुतियों का आप वैसे ही सेवन करें (स्वीकारे), जैसे पुरुष अपनी अर्धांगिनी पत्नी को स्वीकार करता है ॥३ ॥

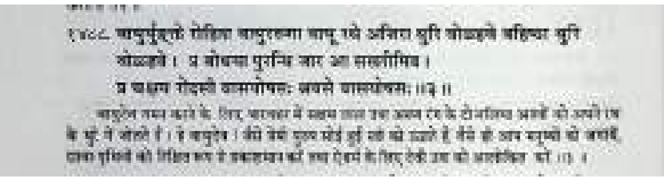
“O Indra! Consume the sacrificial cake (*puroḍāśa*) offered by us. Accept these hymns of ours just as a man accepts his wedded wife.” (3)



This is Rig Veda 1.134.3 hindi Translation by Ram Sharma Acharya – It has nothing to do with Adultery

वायुदेव गमन करने के लिए, भारवहन में सक्षम लाल तथा अरुण रंग के दो बलिष्ठ अश्वों को अपने रथ के धुरे में जोतते हैं। हे वायुदेव ! जैसे प्रेमी पुरुष सोई हुई स्त्री को उठाते हैं, वैसे ही आप मनुष्यों को जगायें, द्यावा-पृथिवी को निश्चित रूप से प्रकाशमान करें तथा ऐश्वर्य के लिए देवी उषा को आलोकित करें ॥३ ॥

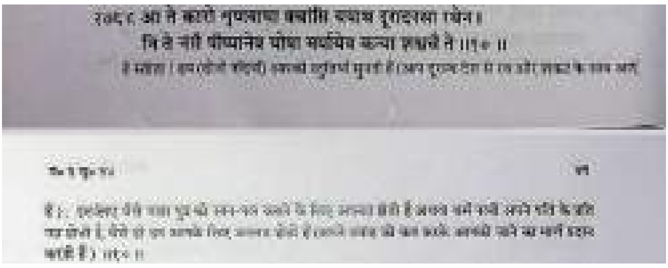
“Vāyu, for the purpose of movement, yokes to his chariot two strong horses—red and ruddy in color—capable of bearing weight. O Vāyu! Just as a loving man awakens his sleeping wife, so do you awaken human beings, illumine Heaven and Earth, and brighten the goddess Uṣas for the sake of prosperity.” (3)



This is Rig Veda 3.33.10 hindi translation by Ram Sharma Acharya – It has nothing to do with Adultery

हे स्तोता ! हम (दोनों नदियाँ) आपकी स्तुतियाँ सुनती हैं (आप दूरस्थ देश से रथ और शकट के साथ आए हैं); इसलिए जैसे माता पुत्र को स्तन-पान कराने के लिए अवनत होती है अथवा धर्म पत्नी अपने पति के प्रति नम्र होती है, वैसे ही हम आपके लिए अवनत होती हैं (अपने प्रवाह को कम करके आपको जाने का मार्ग प्रदान करती हैं) ॥१० ॥

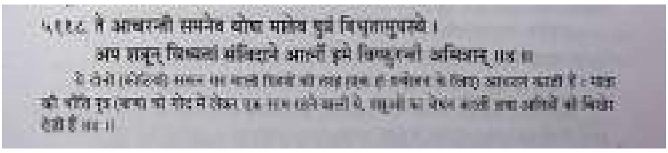
“O chanter of hymns! We (the two rivers) listen to your praises (you have come from a distant land with chariot and cart); therefore, just as a mother bends down to give her child suck, or as a righteous wife humbly bows before her husband, so do we bend low for you—diminishing our flow to grant you passage.” (10)



This is Rig Veda 6.75.4 hindi translation by Ram Sharma Acharya – It has nothing to do with Adultery

ये दोनों (कोटियाँ) समान मन वाली स्त्रियों की तरह (एक ही प्रयोजन के लिए) आचरण करती हैं। माता की भाँति पुत्र (बाण) को गोद में लेकर एक साथ रहने वाली ये, शत्रुओं का वेधन करतीं तथा अमित्रों को बिखेर देती हैं ॥४ ॥

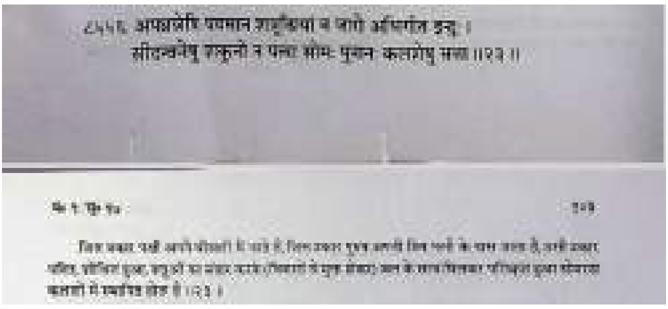
“These two (armies/hosts) act with one mind, like women united in purpose. Like a mother holding her son (the arrow) in her lap, dwelling together, they pierce the enemies and scatter the foes.” (4)



This is Rig Veda 9.96.23 hindi translation by Ram Sharma Acharya – It has nothing to do with Adultery

जिस प्रकार पक्षी अपने घोंसलों में जाते हैं, जिस प्रकार पुरुष अपनी प्रिय पत्नी के पास जाता है, उसी प्रकार पवित्र, शोधित हुआ, शत्रुओं का संहार करके (विकारों से मुक्त होकर) जल के साथ मिलकर परिष्कृत हुआ सोमरस कलशों में स्थापित होता है ॥ २३

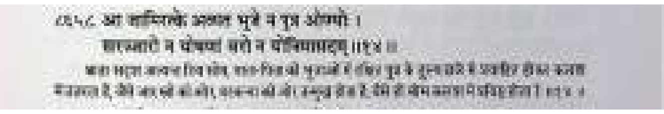
“Just as birds return to their nests, just as a man goes to his beloved wife, so too the purified Soma, cleansed and victorious over enemies (freed from impurities), unites with the waters and is placed within the vessels.” (23)



This is Rig Veda 9.101.14 hindi translation by Ram Sharma Acharya – It has nothing to do with Adultery .

भ्राता सदृश अत्यन्त प्रिय सोम, माता-पिता की भुजाओं में रक्षित पुत्र के तुल्य छत्रे से प्रवाहित होकर कलश में उतरता है, जैसे जार स्त्री की ओर, वरकन्या की ओर उन्मुख होता है; वैसे ही सोम कलश में प्रविष्ट होता है

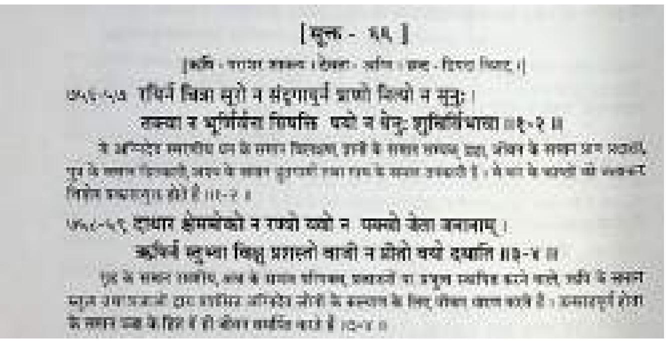
“Soma, most beloved like a brother, flows under the shelter (pressing-filter) into the vessel, like a son protected in the arms of his mother and father. Just as a lover turns toward a woman, or a bridegroom toward his bride, so too does Soma enter into the vessel.”



This is Rig Veda 1.66.4 hindi translation by Ram Sharma Acharya – It has nothing to do with Adultery .

गृह के समान रमणीय, अन्न के समान परिपक्व, प्रजाजनों पर प्रभुत्व स्थापित करने वाले, ऋषि के समान स्तुत्य तथा प्रजाओं द्वारा प्रशंसित अग्निदेव लोगों के कल्याण के लिए जीवन धारण करते हैं। उत्साहपूर्ण होता के समान प्रजा के हित में ही जीवन समर्पित करते हैं ॥३-४ ॥

"Like a house, delightful; like food, nourishing and ripe; establishing sovereignty over the people; praiseworthy like a seer and lauded by the subjects—Agni takes on life for the welfare of humankind. Like an eager worker, he dedicates his very life solely for the good of the people." (3–4)



Coming to Allegations on Nirukta 2.27

"Nirukta 2.27 uses a simile—just as poets say 'the sky weeps' for rain, it compares bowing in reverence to a mother bending to her child or a maiden to her beloved. It is imagery of tenderness, not license for lust. In fact, Nirukta 6.27 strictly forbids adultery and lustful conduct, which shows that taking this verse erotically is a complete distortion of its intent."

Allegations-

These verses clearly shows that adultery wasn't deemed morally wrong, this is why there are numerous verses praising adultery but no where prohibits it.

Refutation-

"I have already refuted his baseless allegations on various mantras from the Ṛgveda and Atharvaveda, where he attempted—but failed miserably—to misinterpret them as supporting adultery. In fact, the Vedic corpus itself explicitly prohibits adultery, with clear injunctions found in the Atharvaveda, Ṛgveda, and further reinforced by Yāska's Nirukta."

Rig Veda 10/5/6 says that anyone who commits any of the seven Moral Restraints (Sapta Maryada)

becomes a Big Sinner

मेधावियों ने सात मर्यादाओं को छोड दिया है. इन कार्यों में से एक को करने वाला भी पाप को प्राप्त करता है. मनुष्यों को पाप से रोकने वाले अग्नि समीपवर्ती मानवलोक में, सूर्यकिरणों के विचरने के स्थान में एवं जलों में रहते हैं

The wise have abandoned the seven moral restraints. Even one who commits any one of these actions incurs sin. Those who restrain humans from sin dwell near the sacred fire, in the realm of humans close to it, in the regions where the sun's rays roam, and in the waters.

सप्त मर्यादाः कवयस्ततक्षुस्तासामेकामिदभ्यंहुरो गात्.
आयोर्ह स्कम्भ उपमस्य नीळे पथां विसर्गे धरुणेषु तस्थौ.. (६)

मेधावियों ने सात मर्यादाओं को छोड दिया है. इन कार्यों में से एक को करने वाला भी पाप को प्राप्त करता है. मनुष्यों को पाप से रोकने वाले अग्नि समीपवर्ती मानवलोक में, सूर्यकिरणों के विचरने के स्थान में एवं जलों में रहते हैं. (६)

"Sāyaṇācārya, in his commentary on Ṛgveda 10.5.6, has clearly explained that the 'seven maryādās' (moral restraints) are not injunctions meant to be practiced or indulged in, but rather prohibitions—boundaries never to be crossed. These maryādās represent sinful acts that the seers strongly condemned, and Sāyaṇa explicitly interprets them as practices that are to be rejected and renounced, not observed."

कवयः मेधाविन ऋषयः "सप्त "मर्यादाः । कामजेभ्यः क्रोधजेभ्यश्चोद्धृताः पानमक्षाः स्त्रियो मृगया दण्डः पारुष्यमन्यदूषणमिति सप्त मर्यादाः । यद्वा । स्तेयं गुरुतल्पारोहणं ब्रह्महत्यां सुरापानं दुरुकृतकर्मणः पुनःपुनः सेवां पातकेऽनृतोद्यम्' (निरु. ६. २७) इति निरुक्ते निर्दिष्टाः सप्त मर्यादाः । अवस्थिताः "ततक्षुः । तक्षतिः करोतिकर्मा । सुष्ठु लङ्घनीयाश्चक्रुः । त्यक्तवन्त इत्यर्थः । "तासां मर्यादानाम् "एकामित् एकामेव अंहुरः पापवान् पुरुषः "अभि "गात् अभिगच्छति । यस्त्वेवं करोति स पापवान् भवतीत्यर्थः । किंच "आयोः तस्य मनुष्यस्य "स्कम्भः स्कम्भयिता निरोधकोऽग्निः "उपमस्य समीपभूतस्यायोः "नीळे स्थाने "पथाम् आदित्यरूपस्य स्वस्य रश्मीनां "विसर्गे विसर्जनस्थानेऽन्तरिक्षमध्ये वर्तमानेषु "धरुणेषु उदकेषु "तस्थौ विद्युदात्मना तिष्ठति । अनेन लोकत्रयवर्तित्वमिति ।।

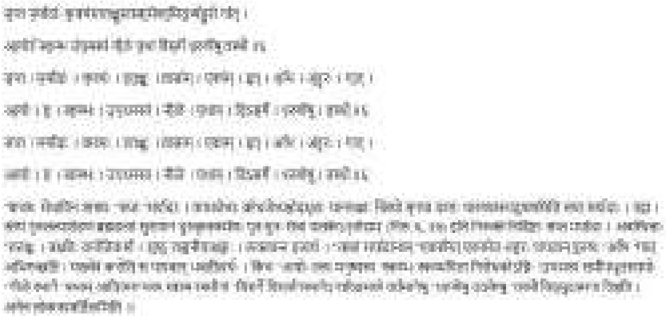
"The wise seers, the intelligent Ṛṣis, have declared seven restraints (moral boundaries): desires born of lust, wrath born of anger, indulgence in intoxicating drink, gambling, women (i.e., illicit relations), hunting, punishment (i.e., violence/oppression), harsh speech, and other forms of abuse—these are called the seven restraints (मर्यादाः).

Or alternatively, (the seven restraints are explained as): theft, adultery with the teacher's wife (गुरुतल्पारोहण), killing of a Brāhmaṇa, drinking liquor, repeatedly engaging in wicked deeds, and false

undertakings—these are the sins mentioned in the Nirukta (6.27).

These restraints (**मर्यादाः**) have been firmly established. They (the wise) cut them off, meaning: they (the virtuous) gave them up, abandoned them. Of these restraints, if even one alone is transgressed by a man, he becomes sinful. Whoever commits such an act is indeed sinful.

Moreover, the pillar (**स्कम्भः**), the upholder of the life of that man, is Agni, who restrains (as Nirodhaka). In the blue place of the sky, near the abode of the paths, in the region of the sun, at the point of release of its rays, in the midst of the atmosphere, in the supporting waters—there Agni abides in the form of lightning. By this (it is shown) that Agni pervades the three worlds."



In Nirukta 6.27 Rishi Yaska in his explanation on Rig Veda 10/5/6 mentions the seven maryadas which are never to be practiced and it includes **व्यभिचार** meaning Adultery

'सात मर्यादाएं ऋषियों ने बनाई हैं, जो जन में से एक को भी माप्तहोता है, वह पापी होता है' (१००५१६) सात मर्यादाएं ऋषिों ने बनाई हैं, उनमें से एक को भी प्राप्त होता हुआ पापी होता है। (वह सात यह हैं-) चोरी, व्यभिचार, ब्रह्म इत्या, गर्भ हत्या, सुरापान, दुष्कर्म का बार२ सेवन, पातक के विषय में झूठ बोलना (किसी पर झूठा पातक लगाना) । (११२) बत यह निपात है खेद और अनुकम्पा अर्थ में ॥२७॥

"Seven restrictions (or codes of conduct) have been established by the sages. Whoever among people violates even one of them is considered sinful. These seven are: theft, adultery, disrespect toward Brahman, abortion, consumption of alcohol, repeated indulgence in sinful acts, and lying about sins (i.e., falsely accusing someone of a sin). This is explained in the sense of causing sorrow and requiring compassion."

लो। मारा जाने से पहले, कहां हो हे पुकार के सुनने वालो'। जाल में पड़े हुए मत्स्यों का यह आर्त (पढ़ने वचन) बतलाते हैं। मत्स्याः = जल में चलते हैं। अथवा एक दूसरे को भक्षण के लिये मस्त होते हैं। जाल = जल में चलने वाला होता है, अथवा जल में होने वाला, या जल में खेलने वाला। (११.१–) अंहुरः = पापवाला; अंहूरण भी इसी का होता है 'पापवाले (अन्य हुए) से बढ़ (रक्षा) करता हुआ' (१।१०५।१७) यह भी निगम होता है। 'सात मर्यादाएं ऋषियों ने बनाई हैं, जो उन में से एक को भी प्राप्त होता है, वह पापी होता है' (१०।५।६) सात मर्यादाएं ऋषियों ने बनाई हैं, उनमें से एक को भी प्राप्त होता हुआ पापी होता है। (वह सात यह हैं–) चोरी, व्यभिचार, ब्रह्म हत्या, गर्भ हत्या, सुरापान, दुष्कर्म का बारम्बार सेवन, पातक के विषय में झूठ बोलना (किसी पर झूठा पातक लगाना)। (११.१२–) बत यह निपात है खेद और अनुकम्पा अर्थ में ॥२७॥

The wise made seven boundaries, a man going beyond even one of them becomes distressed. They are theft, adultery, killing of a learned man, abortion, drinking, habitual addiction to wickedness, and false accusation of heinous crime.[1]

There is a prohibition of Adultery in other Authentic Sanatan Scriptures as well . For Detailed information and references access this section

SECTION

I am sharing a few references here –

Mahabharat Anushashan Parva Adhaya 104 says that men of any of the 4 varnas should not do adultery with other men's wives . The one who does adulterywith other men's wives decreases his life time and stays in hell for thousands of years

जो मनुष्य शीलहीन, सदा धर्मकी मर्यादा भंग करनेवाले तथा दूसरे वर्णकी स्त्रियोंके साथ सम्पर्क रखनेवाले हैं; वे इस लोकमें अल्पायु होते और मरनेके बाद नरकमें पड़ते हैं ।। १२ ।। सब प्रकारके शुभ लक्षणोंसे हीन होनेपर भी जो मनुष्य सदाचारी, श्रद्धालु और दोषदृष्टिसे रहित होता है, वह सौ वर्षोंतक जीवित रहता है ।। १३ ।

Verse 12
"Those men who are devoid of character, who always violate the bounds of righteousness, and who associate with women of other castes (in an illicit way) — such men become short-lived in this world and, after death, fall into hell."

Verse 13
"Even if a man is devoid of all kinds of auspicious marks (external good signs), yet if he is virtuous, full of faith, and free from fault-finding, he lives for a hundred years."

विशीला भिन्नमर्यादा नित्यं संकीर्णमैथुनाः ।
अल्पायुषो भवन्तीह नरा निरयगामिनः ।। १२ ।।

जो मनुष्य शीलहीन, सदा धर्मकी मर्यादा भंग करनेवाले तथा दूसरे वर्णकी स्त्रियोंके साथ सम्पर्क रखनेवाले हैं; वे इस लोकमें अल्पायु होते और मरनेके बाद नरकमें पड़ते हैं ।। १२ ।।

सर्वलक्षणहीनोऽपि समुदाचारवान् नरः ।
श्रद्दधानोऽनसूयुश्च शतं वर्षाणि जीवति ।। १३ ।।

सब प्रकारके शुभ लक्षणोंसे हीन होनेपर भी जो मनुष्य सदाचारी, श्रद्धालु और दोषदृष्टिसे रहित होता है, वह सौ वर्षोंतक जीवित रहता है ।। १३ ।।

किसी भी वर्णके पुरुषको कभी भी परायी स्त्रियोंसे संसर्ग नहीं करना चाहिये। परस्त्री-सेवनसे मनुष्यकी आयु जल्दी ही समाप्त हो जाती है। संसारमें परस्त्री-समागमके समान पुरुषकी आयुको नष्ट करनेवाला दूसरा कोई कार्य नहीं है ।। २०-२१ ।। स्त्रियोंके शरीरमें जितने रोमकूप होते हैं, उतने ही हजार वर्षांतक व्यभिचारी पुरुषोंको नरकमें रहना पड़ता है ।। २२ ।

Verses 20–21
“A man of any caste must never associate with another man’s wife. Through indulgence with another’s wife, a man’s lifespan is quickly shortened. In this world, there is no act more destructive to a man’s life than adultery.”

Verse 22
“For as many hair pores as there are on a woman’s body, for that many thousands of years the adulterous man is condemned to remain in hell.”

परदारा न गन्तव्या सर्ववर्णेषु कर्हिचित् ।। २० ।।
न हीदृशमनायुष्यं लोके किंचन विद्यते ।
यादृशं पुरुषस्येह परदारोपसेवनम् ।। २१ ।।

किसी भी वर्णके पुरुषको कभी भी परायी स्त्रियोंसे संसर्ग नहीं करना चाहिये। परस्त्री-सेवनसे मनुष्यकी आयु जल्दी ही समाप्त हो जाती है। संसारमें परस्त्री-समागमके समान पुरुषकी आयुको नष्ट करनेवाला दूसरा कोई कार्य नहीं है ।। २०-२१ ।।

यावन्तो रोमकूपाः स्युः स्त्रीणां गात्रेषु निर्मिताः ।
तावद् वर्षसहस्राणि नरकं पर्युपासते ।। २२ ।।

स्त्रियोंके शरीरमें जितने रोमकूप होते हैं, उतने ही हजार वर्षोंतक व्यभिचारी पुरुषोंको नरकमें रहना पड़ता है ।। २२ ।।

Mahabharata 13.145.50-51

जो परायी स्त्रियोंके प्रति सदा दोषभरी दृष्टि डालते हैं, उस दुष्ट स्वभावके कारण वे जन्मान्ध होते हैं ।। जो दूषित हृदयसे किसी नंगी स्त्रीकी ओर निहारते हैं, वे पापकर्मी मनुष्य इस लोकमें रोगसे पीड़ित होते हैं ।। ५१
“Those who constantly cast sinful and lustful glances upon other men’s wives are, because of that wicked nature, born blind. Those sinful men who gaze with a corrupt heart upon a naked woman suffer from diseases in this very life.”

परदारेषु ये चापि चक्षुर्दुष्टं प्रयुञ्जते ।
तेन दुष्टस्वभावेन जात्यन्धास्ते भवन्ति ह ।। ५० ।।

जो परायी स्त्रियोंके प्रति सदा दोषभरी दृष्टि डालते हैं, उस दुष्ट स्वभावके कारण वे जन्मान्ध होते हैं ।।

मनसा तु प्रदुष्टेन नग्नां पश्यन्ति ये स्त्रियम् ।
रोगार्तास्ते भवन्तीह नरा दुष्कृतकर्मिणः ।। ५१ ।।

जो दूषित हृदयसे किसी नंगी स्त्रीकी ओर निहारते हैं, वे पापकर्मी मनुष्य इस लोकमें रोगसे पीड़ित होते हैं ।। ५१ ।।

Mahabharta Anushashan Parva Adhaya 144 slokas 10-11 and slokas 13-14

जो दूसरोंके धनपर ममता नहीं रखते, परायी स्त्रीसे सदा दूर रहते और धर्मके द्वारा प्राप्त किये अन्नका ही भोजन करते हैं, वे मनुष्य स्वर्गलोकमें जाते हैं ।। १० ।।

जो मानव परायी स्त्रीको माता, बहिन और पुत्रीके समान समझकर तदनुरूप बर्ताव करते हैं, वे स्वर्गलोकमें जाते हैं ।। ११ ।।

Verse 10:
“Those who do not covet the wealth of others, who always keep away from the other woman, and who eat only the food obtained through righteousness — such men go to heaven.”

Verse 11:
“Those men who regard the other woman as a mother, a sister, or a daughter, and behave accordingly — they go to heaven.”

परस्वे निर्ममा नित्यं परदारविवर्जकाः ।। १० ।।
धर्मलब्धान्नभोक्तारस्ते नराः स्वर्गगामिनः ।
जो दूसरोंके धनपर ममता नहीं रखते, परायी स्त्रीसे सदा दूर रहते और धर्मके द्वारा प्राप्त किये अन्नका ही भोजन करते हैं, वे मनुष्य स्वर्गलोकमें जाते हैं ।। १०½ ।।
मातृवत् स्वसृवच्चैव नित्यं दुहितृवच्च ये ।। ११ ।।
परदारेषु वर्तन्ते ते नराः स्वर्गगामिनः ।
जो मानव परायी स्त्रीको माता, बहिन और पुत्रीके समान समझकर तदनुरूप बर्ताव करते हैं, वे स्वर्गलोकमें जाते हैं ।। ११½ ।।

जो अपनी ही स्त्रीमें अनुरक्त रहकर ऋतुकालमें ही उसके साथ समागम करते हैं और ग्राम्य सुख-भोगोंमें आसक्त नहीं होते हैं, वे मनुष्य स्वर्गलोकमें जाते हैं ।। १३ ।

जो अपने सदाचारके द्वारा सदा ही परायी स्त्रियोंकी ओरसे अपनी आँखें बंद किये रहते हैं, वे जितेन्द्रिय और शीलपरायण मनुष्य स्वर्गमें जाते हैं ।। १४ ।।

Verse 13:
“Those who remain devoted only to their own wife, who unite with her only at the proper time (ṛtukāla), and who are not attached to vulgar worldly pleasures — such men go to heaven.”

Verse 14:
“Those who, by their good conduct, always keep their eyes turned away from other women — such self-controlled and virtuous men go to heaven.”

स्वदारनिरता ये च ऋतुकालाभिगामिनः ।। १३ ।।
अग्राम्यसुखभोगाश्च ते नराः स्वर्गगामिनः ।
जो अपनी ही स्त्रीमें अनुरक्त रहकर ऋतुकालमें ही उसके साथ समागम करते हैं और ग्राम्य सुख-भोगोंमें आसक्त नहीं होते हैं, वे मनुष्य स्वर्गलोकमें जाते हैं ।। १३½ ।।

परदारेषु ये नित्यं चारित्रावृतलोचनाः ।। १४ ।।
जितेन्द्रियाः शीलपरास्ते नराः स्वर्गगामिनः ।
जो अपने सदाचारके द्वारा सदा ही परायी स्त्रियोंकी ओरसे अपनी आँखें बंद किये रहते हैं, वे जितेन्द्रिय और शीलपरायण मनुष्य स्वर्गमें जाते हैं ।। १४½ ।।

Mahābhārata, Ādi Parva, Chapter 113

Anyone who has sex with a man or woman other than own husband or wife, suffers the pāpa of aborting the embryo.

हे महाभागे ! हमने सुना है, कि तबसे मनुष्य समाजमें यह नियम निश्चित हो गया है; यह दूसरे प्राणियों पर नहीं लागू होता है ॥ १६ ॥

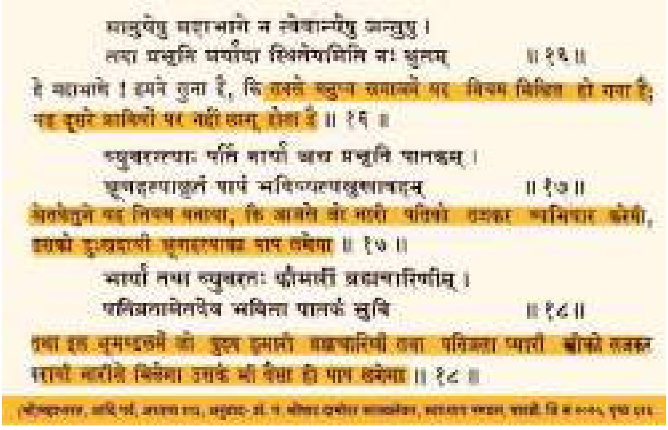
श्वेतकेतुने यह नियम बनाया, कि आजसे जो नारी पतिको तजकर व्यभिचार करेगी, उसको दु:खदायी भ्रूणहत्याका पाप लगेगा ।। १७

तथा इस भूमण्डलमें जो पुरुष कुमारी ब्रह्मचारिणी तथा पतिव्रता प्यारी स्त्रीको तजकर परायी नारीसे मिलेगा उसके भी वैसा ही पाप लगेगा ।। १८ ।।

“O noble one! We have heard that from that time onward, this rule was firmly established in human society;
it does not apply to other living beings.”

Śvetaketu established this rule:
From today, any woman who abandons her husband and commits adultery
will incur the grievous sin equivalent to the destruction of a fetus (embryo).”

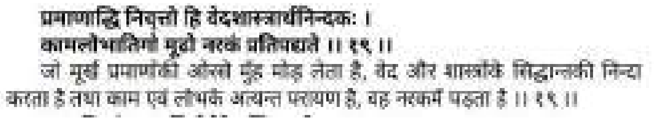
And likewise, in this world, any man who, forsaking a maiden observing brahmacharya (celibacy) or a faithful, devoted wife,
engages with another’s wife, will incur the same sin.”


मानुषेषु महाभागे न त्वेवान्येषु जन्तुषु ।
तदा प्रभृति मर्यादा स्थितेयमिति नः श्रुतम् ॥ १६ ॥
हे महाभागे ! हमने सुना है, कि तबसे मनुष्य समाजमें यह नियम निश्चित हो गया है; यह दूसरे प्राणियों पर नहीं लागू होता है ॥ १६ ॥
व्युच्चरन्त्याः पतिं नार्या अद्य प्रभृति पातकम् ।
भ्रूणहत्याकृतं पापं भविष्यत्यसुखावहम् ॥ १७ ॥
श्वेतकेतुने यह नियम बनाया, कि आजसे जो नारी पतिको तजकर व्यभिचार करेगी, उसको दु:खदायी भ्रूणहत्याका पाप लगेगा ॥ १७ ॥
भार्यां तथा व्युच्चरतः कौमारीं ब्रह्मचारिणीम् ।
पतिव्रतामेतदेव भविता पातकं भुवि ॥ १८ ॥
तथा इस भूमण्डलमें जो पुरुष कुमारी ब्रह्मचारिणी तथा पतिव्रता प्यारी स्त्रीको तजकर परायी नारीसे मिलेगा उसके भी वैसा ही पाप लगेगा ॥ १८ ॥

Mahabharat Vana Parva Adhaya 31 sloka 19 Geeta Press Gorakhpur

जो मूर्ख प्रमाणोंकी ओरसे मुँह मोड़ लेता है, वेद और शास्त्रोंके सिद्धान्तकी निन्दा करता है तथा काम एवं लोभके अत्यन्त परायण है, वह नरकमें पड़ता है

“The fool who turns away from evidence, abuses the principles of the Vedas and scriptures, and is extremely devoted to lust and greed, falls into hell.”


प्रमाणाद्धि निवृत्तो हि वेदशास्त्रार्थनिन्दकः ।
कामलोभातिगो मूढो नरकं प्रतिपद्यते ॥ १९ ॥
जो मूर्ख प्रमाणोंकी ओरसे मुँह मोड़ लेता है, वेद और शास्त्रोंके सिद्धान्तकी निन्दा करता है तथा काम एवं लोभके अत्यन्त परायण है, वह नरकमें पड़ता है ॥ १९ ॥

Mahabharat 13.104.12 Geeta Press Gorakhpur

Those men who are devoid of character, who constantly transgress the limits of Dharma, and who associate with women of other varnas — they have a short lifespan in this world, and after death, they fall into hell. (Verse 12)

विशीला भिन्नमर्यादा नित्यं संकीर्णमैथुनाः ।
अल्पायुषो भवन्तीह नरा निरयगामिनः ।। १२ ।।
जो मनुष्य शीलहीन, सदा धर्मकी मर्यादा भंग करनेवाले तथा दूसरे वर्णकी स्त्रियोंके साथ सम्पर्क रखनेवाले हैं; वे इस लोकमें अल्पायु होते और मरनेके बाद नरकमें पड़ते हैं ।। १२ ।।

Mahabharat 13.104.47 Geeta Press Gorakhpur

विद्वान् पुरुष विवाहसे पहले मैथुन न करे, अन्यथा वह ब्रह्मचर्य व्रतको भंग करनेका अपराधी माना जाता है। ऐसी दशामें उसे प्रायश्चित्त करना चाहिये। वह परायी स्त्रीकी ओर न तो देखे और न एकान्तमें उसके साथ एक आसनपर बैठे ही। इन्द्रियोंको सदा अपने वशमें रखे। स्वप्नमें भी शुद्ध मनवाला होकर रहे ।।

A learned man should not engage in sexual intercourse before marriage; otherwise, he is considered guilty of breaking the vow of celibacy. In such a case, he should perform expiation. He should neither look at another man's wife nor sit with her alone on the same seat. He should always keep his senses under control and remain pure in mind even in dreams.

(दारसंग्रहणात् पूर्वं नाचरेन्मैथुनं बुधः ।
अन्यथा त्ववकीर्णः स्यात् प्रायश्चित्तं समाचरेत् ।।
नोदीक्षेत् परदारांश्च रहस्येकासनो भवेत् ।
इन्द्रियाणि सदा यच्छेत् स्वप्ने शुद्धमना भवेत् ।।)
विद्वान् पुरुष विवाहसे पहले मैथुन न करे, अन्यथा वह ब्रह्मचर्य-व्रतको भंग करनेका अपराधी माना जाता है। ऐसी दशामें उसे प्रायश्चित्त करना चाहिये। वह परायी स्त्रीकी ओर न तो देखे और न एकान्तमें उसके साथ एक आसनपर बैठे ही। इन्द्रियोंको सदा अपने वशमें रखे। स्वप्नमें भी शुद्ध मनवाला होकर रहे ।।

Mahabharat Anushashan Parva Adhaya 111 slokas 75- 79 Geeta Press Gorakhpur

परस्त्रीगमनका पाप करके मनुष्य क्रमशः भेड़िया, कुत्ता, सियार, गीध, साँप, कंक और बगुला होता है ।। ७५ ।। नरेश्वर ! जो पापात्मा मोहवश भाईकी स्त्रीके साथ बलात्कार करता है, वह एक वर्षतक कोयलकी योनिमें पड़ा रहता है ।। ७६ ।। जो कामनाकी पूर्तिके लिये मित्र, गुरु और राजाकी स्त्रीका सतीत्व भंग करता है, वह मरनेके बाद सूअर होता है ।। ७७ ।। पाँच वर्षतक सुअर रहकर दस वर्ष भेड़िया, पाँच वर्ष बिलाव, दस वर्ष मर्गा, तीन महीने चींटी और एक महीने कीडेकी योनिमें रहता है। इन सभी योनियोंमें चक्कर लगानेके बाद वह पुनः कीड़ेकी योनिमें जन्म लेता है ।। ७८-७९ ।।

Verse 75:
"By committing the sin of adultery with another's wife, a man is gradually reborn as a wolf, dog, jackal, vulture, snake, heron, and crane."

Verse 76:
"O King! A sinful man who, out of delusion, violates his brother's wife is born in the womb of a cuckoo and remains there for one year."

Verse 77:
“He who destroys the chastity of the wife of a friend, a teacher, or a king, to satisfy his lust, is reborn as a pig after death.”

Verses 78–79:
“After living as a pig for five years, he becomes a wolf for ten years, then a cat for five years, a peacock for ten years, an ant for three months, and a worm for one month. After going through all these births, he is again reborn as a worm.”

परदाराभिमर्शं तु कृत्वा जायति वै वृकः ।
श्वा शृगालस्ततो गृध्रो व्यालः कङ्को बकस्तथा ॥ ७५ ॥
परस्त्रीगमनका पाप करके मनुष्य क्रमशः भेड़िया, कुत्ता, सियार, गीध, साँप, कंक और बगुला होता है ॥ ७५ ॥
भ्रातुर्भार्यां तु पापात्मा यो धर्षयति मोहितः ।
पुंस्कोकिलत्वमाप्नोति सोऽपि संवत्सरं नृप ॥ ७६ ॥
नरेश्वर! जो पापात्मा मोहवश भाईकी स्त्रीके साथ बलात्कार करता है, वह एक वर्षतक कोयलकी योनिमें पड़ा रहता है ॥ ७६ ॥
सखिभार्यां गुरोर्भार्यां राजभार्यां तथैव च ।
प्रधर्षयित्वा कामाय मृतो जायति सूकरः ॥ ७७ ॥
जो कामनाकी पूर्तिके लिये मित्र, गुरु और राजाकी स्त्रीका शील भंग करता है, वह मरनेके बाद सूअर होता है ॥ ७७ ॥
सूकरः पञ्च वर्षाणि दश वर्षाणि श्वाविधः ।
बिडालः पञ्च वर्षाणि दश वर्षाणि कुक्कुटः ॥ ७८ ॥
पिपीलिकस्तु मासांस्त्रीन् कीटः स्यान्मासमेव तु ।
एतानासाद्य संसारान् कृमियोनौ प्रजायते ॥ ७९ ॥
पाँच वर्षतक सूअर रहकर दस वर्ष भेड़िया, पाँच वर्ष बिलाव, दस वर्ष मुर्गा, तीन महीने चींटी और एक महीने कीड़ेकी योनिमें रहता है। इन सभी योनियोंमें चक्कर लगानेके बाद वह पुनः कीड़ेकी योनिमें जन्म लेता है ॥ ७८-७९ ॥

Mahabharat Anushasan Parva Adhaya 144 Geeta Press Gorakhpur sloka 33

इसी प्रकार जो मनुष्य एकान्तमें प्राप्त हुई कामासक्त परायी स्त्रियोंको मनसे भी उनके साथ अन्याय करनेका विचार नहीं करते, वे स्वर्गगामी होते हैं।। ३३।।

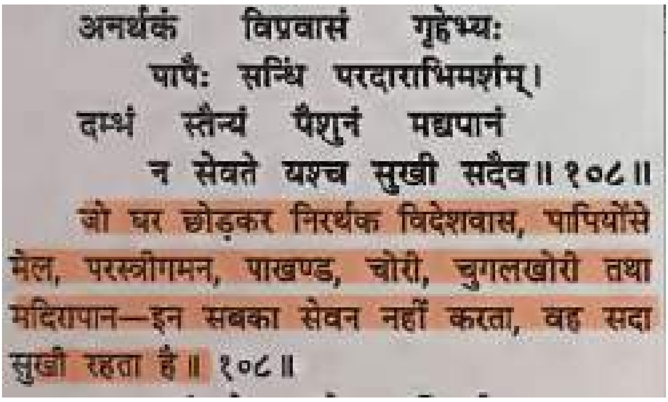
“Likewise, those men who, even in solitude, do not entertain any unjust thoughts toward lustful married women, not even in their minds — such men attain heaven.”

> तथैव परदारान् ये कामवृत्तान् रहोगतान् ।
> मनसापि न हिंसन्ति ते नराः स्वर्गगामिनः ॥ ३३ ॥
> इसी प्रकार जो मनुष्य एकान्तमें प्राप्त हुई कामासक्त परायी स्त्रियोंको मनसे भी उनके साथ अन्याय करनेका विचार नहीं करते, वे स्वर्गगामी होते हैं ॥ ३३ ॥

Mahābhārata, Udyoga Parva 5.33 (as per Gita Press, Shloka 134, Vol. 3, Page 123):

जो घर छोड़कर निरर्थक विदेशवास, पापियोंसे मेल, परस्त्रीगमन, पाखण्ड, चोरी, चुगलखोरी तथा मदिरापान-इन सबका सेवन नहीं करता, वह सदा सुखी रहता है ॥ १०८ ॥

He who does not abandon his home for meaningless foreign travel, does not associate with sinners, does not engage in adultery, hypocrisy, theft, gossip, or drinking alcohol — such a person always lives happily.”



अनर्थकं विप्रवासं गृहेभ्यः
पापैः सन्धिं परदाराभिमर्शम्।
दम्भं स्तैन्यं पैशुनं मद्यपानं
न सेवते यश्च सुखी सदैव॥ १०८॥

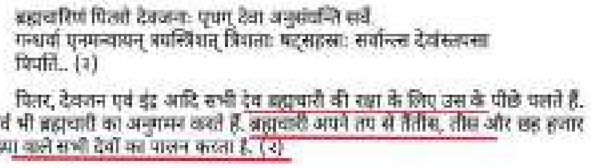
जो घर छोड़कर निरर्थक विदेशवास, पापियोंसे मेल, परस्त्रीगमन, पाखण्ड, चोरी, चुगलखोरी तथा मदिरापान—इन सबका सेवन नहीं करता, वह सदा सुखी रहता है॥ १०८॥

Atharva Veda 11.7, the Brahmacharya Sūkta, extols the profound significance and divine potency of the Brahmachārī, glorifying Brahmacharya as the highest and most exalted path of spiritual discipline as per Sanatan Dharma

Atharva Veda 11/7/2

पितर, देवजन एवं इंद्र आदि सभी देव ब्रह्मचारी की रक्षा के लिए उस के पीछे चलते हैं. गंधर्व भी ब्रह्मचारी का अनुगमन करते हैं. ब्रह्मचारी अपने तप से तैंतीस, तीस और छह हजार संख्या वाले सभी देवों का पालन करता है. (२)

"The ancestors (Pitaraḥ), divine beings (Devas), and even Indra—all follow behind the Brahmachārī to protect him. The Gandharvas also accompany the Brahmachārī. Through his austerity, the Brahmachārī sustains all the Devas —those numbering thirty-three, three hundred, and six thousand."



ब्रह्मचारिणं पितरो देवजनाः पृथग् देवा अनुसंयन्ति सर्वे।
गन्धर्वा एनमन्वायन् त्रयस्त्रिंशत् त्रिशताः षट्सहस्राः सर्वान्त्स देवांस्तपसा पिपर्ति॥ (२)

पितर, देवजन एवं इंद्र आदि सभी देव ब्रह्मचारी की रक्षा के लिए उस के पीछे चलते हैं. गंधर्व भी ब्रह्मचारी का अनुगमन करते हैं. ब्रह्मचारी अपने तप से तैंतीस, तीस और छह हजार संख्या वाले सभी देवों का पालन करता है. (२)

Atharva Veda 11/7/4

यह पृथ्वी ब्रह्मचारी की पहली समिधा है. द्युलोक अर्थात् स्वर्ग ब्रह्मचारी की दूसरी समिधा है. ब्रह्मचारी स्वर्ग और पृथ्वी के मध्य अर्थात् अंतरिक्ष को अग्नि में डाली गई समिधा के द्वारा पूर्ण करता है. इस प्रकार ब्रह्मचारी समिधा, मेखला, श्रम और तप के द्वारा लोकों को पूर्ण करता है अर्थात् भर देता है. (४)

*"This Earth is the Brahmachārī's first sacrificial fuel-stick (*samidhā). The heavenly realm (*Dyuloka*) is his second. The Brahmachārī completes the space between heaven and Earth—that is, the atmosphere—through the offering of

the *samidhā* into the sacred fire. In this way, the Brahmachārī fills and sustains the worlds through his offerings, girdle (*mekhalā*), labor (*śrama*), and austerity (*tapas*)."**

इयं समित् पृथिवी द्यौर्द्वितीयोतान्तरिक्षं समिधा पृणाति.
ब्रह्मचारी समिधा मेखलया श्रमेण लोकांस्तपसा पिपर्ति.. (४)

यह पृथ्वी ब्रह्मचारी की पहली समिधा है. द्युलोक अर्थात् स्वर्ग ब्रह्मचारी की दूसरी समिधा है. ब्रह्मचारी स्वर्ग और पृथ्वी के मध्य अर्थात अंतरिक्ष को अग्नि में डाली गई समिधा के द्वारा पूर्ण करता है. इस प्रकार ब्रह्मचारी समिधा, मेखला, श्रम और तप के द्वारा लोकों को पूर्ण करता है अर्थात् भर देता है. (४)

Atharva Veda 11/7/17

ब्रह्मचर्य रूपी तप से राजा राष्ट्र की रक्षा करता है. आचार्य भी ब्रह्मचर्य के नियम के द्वारा अपने शिष्य को अपने समान बनाना चाहता है. (१७)

"Through the austerity of Brahmacharya, the king protects the nation. The teacher, too, seeks to shape his student into his own likeness by adhering to the discipline of Brahmacharya."

ब्रह्मचर्येण तपसा राजा राष्ट्रं वि रक्षति.
आचार्यो ब्रह्मचर्येण ब्रह्मचारिणमिच्छते.. (१७)

ब्रह्मचर्य रूपी तप से राजा राष्ट्र की रक्षा करता है. आचार्य भी ब्रह्मचर्य के नियम के द्वारा अपने शिष्य को अपने समान बनाना चाहता है. (१७)

Atharva Veda 11/7/24

ब्रह्मचर्य का पालन करने वाला पुरुष दीप्ति वाले वेदरूपी ब्रह्म को धारण करता है. उस वेद से सभी देव संबंधित हैं. देवों का निवास बना हुआ ब्रह्मचारी प्राण और अपान के बाद ज्ञान को, मन, वाणी, हृदय और मेधा को उत्पन्न करता है. (२४)

"The man who observes Brahmacharya bears the radiant, Veda-like Brahman within himself. All gods are connected to that Veda. Dwelling among the gods, the Brahmachārī—after mastering breath and vital energy (prāṇa and apāna)—generates knowledge, mind, speech, heart, and intellect."

ब्रह्मचारी ब्रह्म भ्राजद् बिभर्ति तस्मिन् देवा अधि विश्वे समोताः.
प्राणापानौ जनयन्नाद् व्यानं वाचं मनो हृदयं ब्रह्म मेधाम्.. (२४)

ब्रह्मचर्य का पालन करने वाला पुरुष दीप्ति वाले वेदरूपी ब्रह्म को धारण करता है. उस वेद से सभी देव संबंधित हैं. देवों का निवास बना हुआ ब्रह्मचारी प्राण और अपान के बाद ज्ञान को, मन, वाणी, हृदय और मेधा को उत्पन्न करता है. (२४)

Abstaining from illicit sexual conduct, practicing celibacy, living a life free from sin, and maintaining control over the senses are all integral aspects of Brahmacharya, diligently observed by every true Brahmachārī.

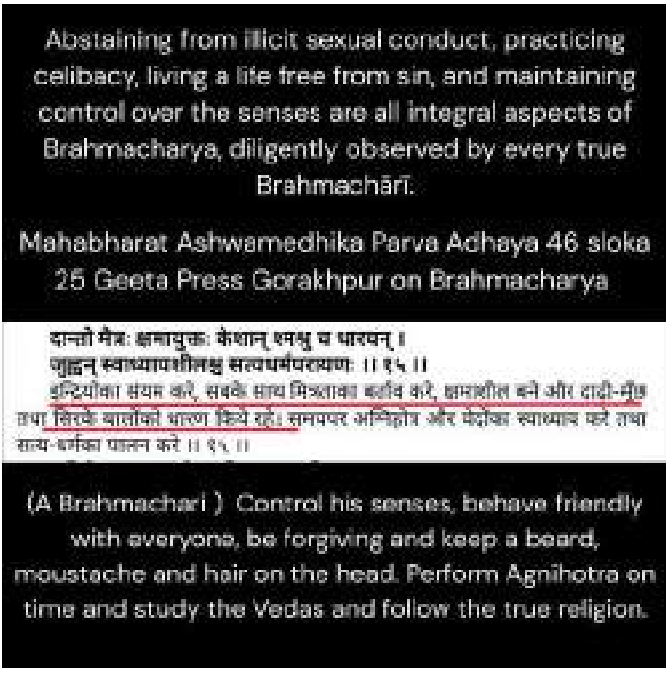
Mahabharat Ashwamedhika Parva Adhaya 46 sloka 25 Geeta Press Gorakhpur on Brahmacharya

(A Brahmachari) Control his senses, behave friendly with everyone, be forgiving and keep a beard, moustache and hair on the head. Perform

Agnihotra on time and study the Vedas and follow the true religion.

Mahabharat Ashwamedhika Parva Adhaya 46 sloka 29-31 on Brahmacharya

Non-violence, celibacy, truth, simplicity, absence of anger, renunciation of fault-finding, restraint of the senses and not to gossip- these eight vows should always be observed with caution. Keep the senses under control He should always behave free from sin, deceit and crookedness. One should take the food that is automatically obtained daily, but one should not have a desire for it either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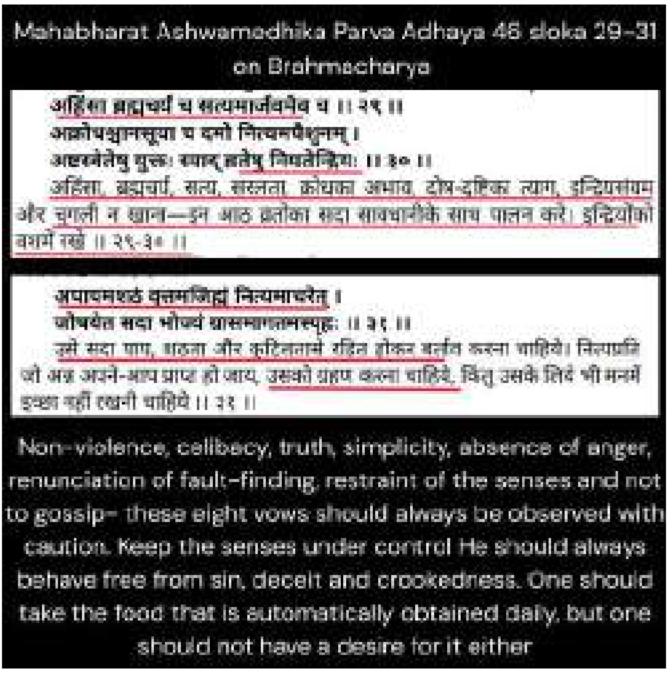
दान्तो मैत्रः क्षमायुक्तः केशान् श्मश्रु च धारयन् ।
जुह्वन् स्वाध्यायशीलश्च सत्यधर्मपरायणः ॥ २५ ॥
इन्द्रियोंका संयम करे, सबके साथ मित्रताका बर्ताव करे, क्षमाशील बने और दाढ़ी-मूँछ तथा सिरके बालोंको धारण किये रहे। समयपर अग्निहोत्र और वेदोंका स्वाध्याय करे तथा सत्य-धर्मका पालन करे ॥ २५ ॥

(A Brahmachari) Control his senses, behave friendly with everyone, be forgiving and keep a beard, moustache and hair on the head. Perform Agnihotra on time and study the Vedas and follow the true religion.


Mahabharat Ashwamedhika Parva Adhaya 46 sloka 29-31 on Brahmacharya

अहिंसा ब्रह्मचर्यं च सत्यमार्जवमेव च ॥ २९ ॥
अक्रोधश्चानसूया च दमो नित्यमपैशुनम् ।
अष्टस्वेतेषु युक्तः स्याद् व्रतेषु नियतेन्द्रियः ॥ ३० ॥
अहिंसा, ब्रह्मचर्य, सत्य, सरलता, क्रोधका अभाव, दोष-दृष्टिका त्याग, इन्द्रियसंयम और चुगली न खाना—इन आठ व्रतोंका सदा सावधानीके साथ पालन करे। इन्द्रियोंको वशमें रखे ॥ २९-३० ॥

अपापमशठं वृत्तमजिह्मं नित्यमाचरेत् ।
जोषयेत सदा भोज्यं ग्रासमागतमस्पृहः ॥ ३१ ॥
उसे सदा पाप, शठता और कुटिलतासे रहित होकर बर्ताव करना चाहिये। नित्यप्रति जो अन्न अपने-आप प्राप्त हो जाय, उसको ग्रहण करना चाहिये, किंतु उसके लिये भी मनमें इच्छा नहीं रखनी चाहिये ॥ ३१ ॥

Non-violence, celibacy, truth, simplicity, absence of anger, renunciation of fault-finding, restraint of the senses and not to gossip- these eight vows should always be observed with caution. Keep the senses under control He should always behave free from sin, deceit and crookedness. One should take the food that is automatically obtained daily, but one should not have a desire for it either

Allegations-

Prostitution was also prevalent in the Vedic period. It is still prevalent in some temples especially in south India where girls are forced to become

Devdasi. Devdasi actually means slave or servant of god but they are sexually tortured by the Brahmins, these licentious priests sanction Sacred Prostitution, which is also known as Temple prostitution. However looking in the Vedas one can find the origins of prostitution.

Refutation-

I had already debunked allegations of Prostitution in Hinduism and allegations on Devdasi in my article . I will again attach the Same debunk here once again

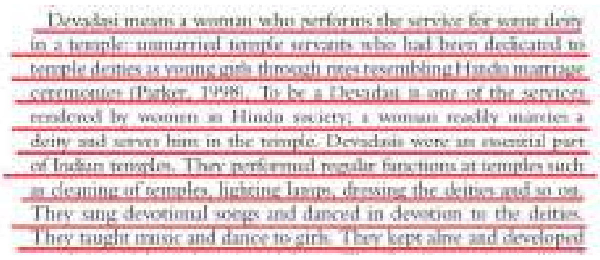
- Debunking False Allegations on Devadasi System
- PROSTITUTION AND RELATED ACTIVITIES AND RELATIONSHIP WITH PROSTITUTES IS PROHIBITED IN SANATAN SCRIPTURES
- Debunking False Allegations of Prostitution from Puranas and Itihasaas

Meaning of Devadaasi as per Shastras

शब्दकल्पद्रुम states, '**देवं इन्द्रियं दासनोति हन्तीति**' or **देवपरिचारिका च** as the definition of devadasi meaning the servants of the temple deities

Likewise, Vachaspatyam defines the term as, '**स्त्री देवमिन्द्रियं दासनोति दाससथ**' or **देवानां परिचारिकायाम्** meaning the servants of the temple deities

The sanskrit term "Devdasi" or Tamil "Devar Adiyal" simply translates to a woman engaged in Service of God. Woman were treated with a lot of respect. Hence In Hindu culture, a Devdasi was a pious position for a woman who engaged in different activities of a temple & were considered married to the temple deity. Their work included, cleaning temples, taking care of the deity & sing devotional songs only.


Devadasi means a woman who performs the service for some deity in a temple: unmarried temple servants who had been dedicated to temple deities as young girls through rites resembling Hindu marriage ceremonies (Parker, 1998). To be a Devadasi is one of the services rendered by women in Hindu society; a woman readily marries a deity and serves him in the temple. Devadasis were an essential part of Indian temples. They performed regular functions at temples such as cleaning of temples, lighting lamps, dressing the deities and so on. They sang devotional songs and danced in devotion to the deities. They taught music and dance to girls. They kept alive and developed

Thus, it's clear that they weren't sex slaves but servants of the deities. If they were sex slaves of brahmin then that should've been the definition of devadasi.

There are four types of दासी – दासी चतुर्विधा प्रोक्ता (ब्रह्माण्डपुराणम्/उत्तरभागः/अध्यायः ८). Devadasi Brahmadāsi, Svatāntra, and Shudradāsi – देवदासी ब्रह्मदासी स्वतन्त्राशूद्रदासिका I The first two are equal to kshatriya women – ते चाक्षत्रियसाम्नो I I'm sure that kshatriya women weren't prostitutes so referring to devadasis as prostitutes doesn't make sense as well.

Things got messed up when people started referring to devadasi as प्रथा or system.

There are four types of दासी – दासी चतुर्विधा प्रोक्ता (ब्रह्माण्डपुराणम्/उत्तरभागः/अध्यायः ८). Devadasi Brahmadāsi, Svatāntra, and Shudradāsi – देवदासी ब्रह्मदासी स्वतन्त्राशूद्रदासिका I The first two are equal to kshatriya women – ते चाक्षत्रियसाम्नो I I'm sure that kshatriya women weren't prostitutes so referring to devadasis as prostitutes doesn't make sense as well.

पद्मसंहिता of Pancharatra tradition states – अहोरात्रानि शाङ्र्णानि निषिञ्चित तदुलुलुले गायन्त्यो गणिका गीतं मन्दिरे देवदासिकाः II (४.१२.२१२४) – Ganikas a.k.a Devadasis sung songs.

Moreover, one of the Shaiva Agamas, वीरगम च्चलशिंच्त (४०) पटलः states – गणिकां समनायेदे तन्न गन्ध पुष्पाभिश्च अर्चयेद अधोऽधोसरस्वां तुन्नां भावयेच गणिकां ततः II – Ganika should be worshipped with fragrant flowers.

पद्मसंहिता of Pancharatra tradition states -अवहन्यान्नि शाचूर्णं निक्षिप्तं तदुलूखले गायन्त्यो गणिका गीतं मन्दिरे देवदासिकाः ॥ (४.११.२१४) – Ganikas a.k.a Devadasis sung songs.

Same is written भार्गवतन्त्रम्/अध्यायः १२ श्लोक ६८ ततो मङ्गलवादिन्यो देवदास्यः स्वलङ्कृताः आवहन्युर्निशां सर्वां यथासूक्ष्मं यथाविधम् ।।
परमपुरुषसंहिता द्वाविंशोध्याय श्लोक १८ and १९ – नाना वादित्रकुशलान् बहूंश्च परिचारकान् । छत्रध्वज वितानांश्च भेरीपटहतालकान् ॥ शिल्पिनः सेवकांश्चापि गणिका देवदासिकाः । एवमेतत्समानीय मुहूर्ते शोभने गुरुः ॥ Ganikas a.k.a devadasis also participated in the pran pratishtha rituals.
Moreover, one of the Shaiva Agamas, वीरागम चत्वारिंशत् (40) पटलः states गणिकां सनापयेत् तत्र गन्ध पुष्पादिना अर्चयेत् अष्टोत्तरशतं नृत्तं भावयेत गणिका ततः ।। -Ganika should be worshipped with fragrant flowers.

During Hindu period maintaining discipline was mandatory for them. Far from being forced into prostitution, it was considered a strict offence for any man to look at her lecherously coz she was considered the wife of God himself.

> The status of the Devadasi accorded with whom she was given to in marriage; that is, the deity, the God of the temple, and thus she was considered 'Sadasuhagan'– at all times married, hence always blessed. Being married to a deity, her adherence to maintaining strict discipline was mandatory, she was the personal possession of the temple and her elevated position made it unacceptable for her to mingle with the rest of the people and, more precisely, to keep in touch with men.
>
> A Devadasi was meant to be revered; while she danced in worship, speaking to her or looking at her has been mentioned as a ritual offence in the sectarian texts that lay out the etiquette on blame in other varieties of indiscretion such as spitting in the temple, turning one's

There are inscriptions in the Raja Rajeswhara Temple, Tanjore Temple itself where it says there were 400 Devdasis in the temple whose position was so important only next to the priests of the temple themselves.

> Inscriptions dating back to 1004 AD on the Raja Rajeshwar temple at Tanjore in South India maintain that there were 400 Devadasis in the temples, who were second in importance only to the temple priests who performed the religious rituals. Parallel to this, there is a record of the Someshwar shrine at Gujarat, which maintained 500 Devadasis. They used to live in the streets surrounding the temples and received maintenance in return for service in the temple (Tarachand, 1992).

Infact, Devdasis were quite affluent under the patronage of Hindu kings like cholas or pallavas. They were betowed with a lot of wealth and land. There was no sign of ostracism. Now these is what scholarly research implies, not claiming something without any evidence feom any authentic source.

> The affluent status of Devadasis has been found in Pallava and Chola dynasties in the southern parts of India between the 6th and 13th centuries AD. This phase shows that they were accorded with great respect and dignity in society, being the custodians of culture and the
>
> 81
>
> Women and religion
>
> arts such as music and dance. There is no hint of ostracism. They were bestowed with grand gifts of land, property and jewellery by wealthy and royal patrons and were quite affluent.

Scholars identified devdasis to hold either of this position listed below. And no hint of prostitution was by "Temple dancers" were found in these inscriptions. This is Hindu period for us

> a. She is referred to in the inscriptions by one of several terms—*tevaratiyal* (or a related term that similarly has the meaning of "devotee," e.g., *emperumanatiyal*); *tevanar makal* ("daughter of God"); and *patti(l)ar* or *talicc(il)ar* ("temple women").
>
> b. She is said to have some function in a temple or *matha* and/or to receive on a regular basis food, rice, cloth, or gold, or rights over land from the temple.
>
> c. She is identified in the inscription as being a woman "of this temple" or a servant or devotee "of the Lord of such-and-such a place."

Devdasis whose dance was only dedicated to temples & were devotional were forced to become entertainers because of the Islɑmιc attacks on our Temples & later due to British Propaganda. It was as late as 1892 when they were called prƟstitute for the first time.

destruction of the temples, *devadasis* lost not only their patronage but also their status in society, leading to the beginnings of their exploitation. The result of the loss of patronage forced the *devadasis*, who previously danced at religious temple events, to dance at wedding feasts or other private entertainments. The system was further limited under British rule, which unlike the Islamic Empire reached the entirety of the subcontinent.

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(1018–1054 A.D.) provision was made for offerings to the images of Rājendra and Paravai Naṅkaiyār in the Tiruvarur temple.[121)]

2. Temple dancers

The inscription makes mention of donations that were made by dancing girls as well as to them. Temple dancers usually donated gold, lamps, or cows and sheep, and even land.[122)] The revenue from the latter would provide for the supply of oil for perpetual lamps. Donation to temple dancers consisted in personal grants of lands or in the gift of land for the maintenance of a group of temple artists.[123)] From epigraphical material one may assume that the temple dancers were highly respected members of society who were well provided for by the temple and by the community of devotees.

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Dancing women

It is clear from the inscriptions that both the court and the temple supported a large number of female dancers and singers; however, it seems that the two centres did not employ each other's artists. We have sufficient evidence to assume that both types of artists, court dancers as well as temple dancers, were held in great esteem and were generally very rich.[17)] Examples of their valuable donations can be found in epigraphical records.

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It seems that devadasis were held in high esteem in all layers of cultural expression. Their repertoire absorbed a great number of musical and dance compositions that were in vogue during the Vijayanagara period; this fact is attested by the multivalence and divergent character of those ritual compositions that have come to us.

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European sources

The developments in the artistic field during the Tanjore period were so striking that Indian sources refer to devadasis and art as identical. The other tasks that formed part and parcel of the devadasi tradition were practically entirely obliterated by information about the artistic accomplishments of the devadasis. An indirect proof of the continuation of the ritual

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nityasumangali, the ever-auspicious female. This auspiciousness is implored by society in the case of wedding ceremonies[231], in processions of the gods[232], and while carrying the sacred water to the temple.[233] Even after retirement from active temple-service the devadasis of Vaishnava temples were called Kali-yuga-Lakshmi (goddess of prosperity in the worst world-period of Kali)[234] and Kali-yuga-Parvati in Saiva temples.[235] The

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Secular patrons

Apart from the patronage which the devadasis received from the temple and the king, their services were valued by society at large. Although the devadasis did not visit the houses of pañcamas (outcastes, the so-called 'fifth caste'), they officiated in the houses of Brahmins and of high-caste non-Brahmins (like Mudaliārs). Women of devadasi families took care of the pūjā-room (home-altar or shrine) and performed kumbhārati or ālatti/ ālam for the family-members. This function was called mānikkam.[306] Another instance of their bygone prestige was the code of politeness that prescribed that any dignified person of high social status should travel only with a retinue of devadasis. Important visitors should be received in the same manner

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The most important function of the devadasis in the houses of private patrons was to be present at their social-cum-ritual functions. These were mostly of the character of rites of passage (samskāras) like the hair-parting ceremony performed for pregnant females, the name-giving and ear-piercing ceremonies for children, and most importantly the wedding-ceremonies. A large bulk in the repertoire of the devadasis concerns songs for such occasions. The mangalas serve mostly the more simple rites of passage, whereas a rather rich variety of songs was sung during the wedding festivities. The major part of these songs are called nalangu, featuring the words nalangkiṭa vārum, 'come to the anointment ceremony of the bride (before marriage)'

130

The role of the devadasis in the life of secular patrons was mostly to lend prestige to any function or visit, to protect the family or gathering from evil influences, and to spread an auspicious atmosphere of mirth and art. Undoubtedly, the degree

tic. The presence of the devadasis nevertheless was regarded as indispensable, respectable and most importantly so, as 'lucky'. In many cases it was the task of the devadasi to decorate the bride, prepare her wedding-necklace[309] and to accompany the wedding procession. This attitude, too, was lost in the 20th cen-

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Conclusions Chapter I

As far as our historical data go we can distinguish at all times and at all levels of culture and of society a 'ritual' person who deals effectively with the divine which is considered dangerously ambivalent. This female ritualist whom we would like to call nityasumaṅgalī renders her special power effective in three ways: 1. through her female sexuality that is identified with that of the goddess;

2. through a number of implements of ritual value like the pot, the lamp, coloured water, certain flowers, fruits and unguents;

3. through her art.

At different times and in different socio-cultural foci of South Indian culture a different emphasis has been laid on either of the three. In all cases, however, she deals with the ambivalent divine, warding off its evil forces and supporting its benign workings. This, in itself, is an extremely dangerous task, and only specially qualified persons can be up to it. Her special qualification is her auspiciousness which earns her the epithet nityasumaṅgalī.

Nityasumangali: Devadasi Tradition in South India by Saskia Kersenboom

So the Devadasis were exploited by making them affluent to such an extent that they could donate gold, domestic animals, and even land to the temples.
Further, they were exploited through land grants and respect in the society. Can't imagine the horrors encountered by these innocent women.

Devadutta Pattanik wrote that it was due to Satanic Islamic Invasions that the Sacred Devadaasi system was transformed into Prostitution

> 11. [illegible]
> 12. Playing with colours as *gopi* during Holi.
> 13. Accompanying the Raja on special occasions.
> 14. Singing at marriages.
>
> Records show that there was another class of *mahāris* known as *sampradā niyoga* whose duty was to dance during the ceremonial procession (*patuar*) of the deities. Religious texts mention such dances during Ratha Jatra, Chandan Jatra, Uthapana Utsaba, Dola Jatra (Holi), Jhoolan Jatra, etc. As the *mahāris* of this class were also to dance at in *patuars* (processions), they came to be known as *patuari* (one who accompanies a procession). *Mahāris* of this class are completely extinct.
>
> From the beginning of the 17th century till the conquest of the Marathas in the middle of the 18th century the political life of Orissa remained in turmoil. This also affected the religious, social and cultural life of the people. During this period of 150 years the Muslim as well as Hindu *subedars* of the Mughal court raided the Puri temple successively and looted its property. The idols were often removed and concealed for fear of defilement. The temple services had to be suspended on such occasions. Due to successive Muslim invasions and the weakening of political authority a degree of moral degeneration must have overtaken the *mahāris*. It is from this period that the *mahāris*, who were originally intended for temples alone, came to be employed in royal courts as well. From now on, the *mahāris* ceased to be respected as *dāsis* of the Lord and came to be associated with concubinage.
>
> Around the middle of the 18th century the powerful Marathas came to power. Their occupation of Orissa marked a revolutionary change in the religious and cultural life of the people. The continuous attacks on the Jagannath temple came to an end. As staunch Hindus the Marathas invigorated the religious movement. The temple services were again regulated. The Marathas also built a number of temples and religious institutions and patronized art and literature. During their rule of more than 50 years till the British takeover in 1803, a number of poets and

The esteemed status of Devdasis that a Hindu society ensured, waned only under the islamic and British period.

> The esteemed status of the *devadasis* began to wane under the Islamic and British rule. Following their successful invasion of North India, Islamic rulers began to destroy Hindu temples throughout the region ..... With the

The Mohamedan invasion of Bharat was the first gateway to subjugation of Devdasis- the same women who were respected in Hindu society. The proof is given By an Islamic scholar Al-Beruni. He describes how Devdasis lost patronage of Hindu kings & protection of Brahman men and Mohamedan rulers used them for their benefits.

> The Muslim invasion (between the 12th and 16th centuries) was the first gateway to their slaughter as the Hindu Empire went to subjugation and the Devadasis lost their royal patronage. By losing virginity earlier, they had to resort to prostitution to earn their living. The testimony of Al-Beruni (Sachau, 1910, p. 157), a traveller during the Muslim invasion, states that kings maintained this institution for the benefit of their revenues, as here the Brahmana or priest was detained to allow into their temples women who sang, danced and played. The kings, however, made them a source of attraction to their subjects so that they might meet the expenditure of their armies out of the revenues derived from them.

After the onslaught of Mohamedan culture, it was British who exploited Devdasis. The end of Royal patronage and capture of temple treasury reduced these woman into prostitution. The women who were given rights second to a priest were forced to become entertainers.

As we will shortly see, the esteemed status of the Devadasis began to wane under Islamic and British rule (Shingal, 2015). By 1818, the Devadasis themselves had been reduced to the level of prostitutes for sustaining their finances. Especially during British rule (1858–1947), there had been a sea change in the economic system of the society, which led the Devadasis to lose the privileges that they had traditionally enjoyed. British rule in India put an end to the local royalty and temple treasuries. Most of the temples at that time ran with royal funding from local kings. All these faced decline with the rise of British power and one of the groups to be financially and socially pursued and victimized were the Devadasis. Gone was the respect they enjoyed as members of a class next only to the priests. Devadasis remained entertainers but their mode of entertainment changed drastically, being performed by their bodies. They evolved into practising courtesans, skilled in the art of love-making. The system spread across the Belgaum, Gulbarga and Bellary districts in Karnataka and the Satara, Kolhapur, Solapur and Osmanabad districts of Maharashtra.

British Missionaries, who did not see free educated women in christian society couldn't believe women had so much rights in Hindu society and based on their victorian morality they started branding free women as Ⓦ hores. It was only Hindu culture that respected women.

Dubois' thinking was clearly influenced by his occidental approach. Western-educated Indians thought no differently. The Indian concept of *shringara* or eroticism was considered something to be ashamed of when compared to high-minded Victorian idealism. The concept of a free woman entitled to choose her partners and with absolute right to property and access to education was anathema to this band of people. Such a woman by the very nature of her life was considered immoral and branded as a whore.

Thus Christian preachers made dubious claims about Devdasis. Hence colonial sources are definitely not a mirror of what Hindu society actually was. Hindu society can only be judged with contemporary sources

It was a strange situation. On the one hand the community was the storehouse of arts. On the other it was the repository of all evil and every conceivable vice. Opinion was therefore sharply divided. On top of all this was the western mode of education and the relentless pressure from Christian preachers and proselytisers who condemned the entire system as vile. Having never experienced the existence of such a community in their own lands, these people had no hesitation in condemning all Devadasis as prostitutes and their art as sinful.

The Agama shastras have given Devadasis, the right to beat the hell out of pervert priests.

nṛttam in the *prakāra* of Mahāmāri. Dance should be performed in all *utsavas*. The *tāli* for the *rudradāsi* should be tied in her ninth year. Hereafter it is forbidden to tie the *tāli*. If desire for sexual enjoyment of the *rudrakkaṇṇikai* overcomes the *deśiyan* she may beat him. If the desire arises in the *rudrakkaṇṇikai*, she is advised to go to the *kṣetrapālakan*, and in the morning of the next day favour the *gurukkal* outside, because the Brahmin custom gives the first rights to the *deśiyan*. It is advisable to perform *śāntikam* (propitiatory rite to avert evil) with him; it is necessary to remove the *tāli*, untie it, and destroy it as it is done on the day when a husband has died. The *rudradāsis* may beat them. If they bear hatred towards them, it is necessary to sprinkle water."

Initiation and marriage ceremonies for the *rājagaṇikā*, *grāmadāsī* and *rudradāsī*: "The *rājagaṇikā* is within the *dharma* of the *ādiśaivas*. A *samayadīkṣā* is performed in the temple of Durgā. The *vṛttakāraṇḍa bottu* is strung, Satcittambara is invoked and worshipped, *naivedya*, etc. is performed, then the *vṛttakāraṇḍa bottu* is tied around her neck. If there is no temple of Durgā or Lakṣmī, then the *bottu* should be tied in the shrine of Hanumān, or in her own house, or in the *sannidhi* of Ambikā situated in the temple of Śiva in that town. The *bottu* of the *grāmadāsī* should be tied in the temple of [illegible]. The *rudradāsī* should have her *bottu* tied in the temple of Mahākālī. These persons should undergo the ceremony of tying the *bottu* at the age of nine years. It is not allowed to tie the *bottu* before or after that age."

No one denies that there wasn't any exploitation. But accusing शास्त्र for such horrors is baseless. Nowhere in the आगमशास्त्र is this mentioned that

devadasis are to be employed as prostitutes of Brahmins. A Brahmin who abides by dharma has to engage in rites the whole day. If he will engage in sex every now and then, he'll die constantly purifying himself before these rituals. It doesn't make any sense saying that shastras are ordaining a suicide sort of enjoyment to brahmins. The reason why brahmins are the most revered ones is because of the harsh lifestyle they have to live. The shastras don't allow them rest for a single minute from the time they wake in the morning and perform Vaisvadeva at night.
Every devadasi has to take oaths while undergoing the diksha process. None of the oaths involve becoming a prostitute for brahmins or town. One can also refer to the royal inscription at Jagannath temple which states that devadasis can't be touched.

Listing some famous Devdasis who are world famous for their talent in Art. And definitely arent prostitutes by any means. This is the famous 7th generation Devdasi, Balasaraswati, a Bharatnatyam dancer famous all over the world & has been awarded with Padma Bibhushan which is the 3rd highest civilian award. Indian government respected her by making a postal stamp with her picture as shown below. From which angle she looks like a prostitute to you . Claiming her prostitute is absolutely baseless

Another famous Devdasi Veenai Dhanammal, is considered the torch bearer of Carnatic Music

which goes by her name. Hindu society respect women to this level that they could progress to be this famous and have postal stamps commemorating them. Does she look like a prostitute to anyone sensitive ? People who never respected women wont understand how much respect these women enjoy in a free Hindu society.

Devdasi M.S Subbulakshmi, the nightingale of Carnatic music was awarded Bharat Ratna, the highest civilian award. She lived until 2004 which isnt much long ago. Indian Govt commemorated her with postal stamp.

PROSTITUTION AND RELATED ACTIVITIES AND RELATIONSHIP WITH PROSTITUTES IS PROHIBITED IN SANATAN SCRIPTURES

Sri Mahabharat Shanti Parva Adhyay 88 slokas 14-22 Geeta Press Gorakhpur – Prostitution must be banned throughout the country and those who run the Brothel must be severely suppressed and punished.

शराबखाना खोलनेवाले, वेश्याएँ, कुट्टनियाँ, वेश्याओंके दलाल, जुआरी तथा ऐसे ही बुरे पेशे करनेवाले और भी जितने लोग हों, वे समूचे

राष्ट्रको हानि पहुँचानेवाले हैं; अतः इन सबको दण्ड देकर दबाये रखना चाहिये। यदि ये राज्यमें टिके रहते हैं तो कल्याणमार्गपर चलनेवाली प्रजाको बड़ी बाधाएँ पहुँचाते हैं

ऊपर जो मदिरालय तथा वेश्यालय आदि स्थान बताये गये हैं, उनपर रोक लगा देनी चाहिये; क्योंकि इससे कामविषयक आसक्ति बढ़ती है। जो धन-वैभव तथा कल्याणका नाश करनेवाली है। काममें आसक्त हुआ पुरुष कौन-सा ऐसा न करनेयोग्य काम है, जिसे छोड़ दे? ।। २१ ।।

आसक्तिके वशीभूत हुआ मानव मांस खाता, मदिरा पीता और परधन तथा परस्त्रीका अपहरण करता है। साथ ही दूसरोंको भी यही सब करनेका उपदेश देता है ।

Those who run liquor shops, prostitutes, procuresses (women who arrange for illicit liaisons), pimps, gamblers, and others engaged in such immoral professions — all of them harm the entire nation. Therefore, they must be suppressed and punished. If such people are allowed to remain in society, they greatly obstruct the path of welfare for righteous citizens."

"The liquor shops and brothels mentioned above should be banned, because they increase attachment to sensual pleasures — which destroy both wealth and well-being. A man who is obsessed with lust — is there any immoral act that he would refrain from?" (Verse 21)

"A person overwhelmed by attachment eats meat, drinks alcohol, abducts others' wealth and women — and also encourages others to do the same."

पानागारनिवेशाश्च वेश्याः प्रापणिकास्तथा ।
कुशीलवाः सकितवा ये चान्ये केचिदीदृशाः ।। १४ ।।
नियम्याः सर्व एवैते ये राष्ट्रस्योपघातकाः ।
एते राष्ट्रेऽभितिष्ठन्तो बाधन्ते भद्रिकाः प्रजाः ।। १५ ।।

शराबखाना खोलनेवाले, वेश्याएँ, कुट्टनियाँ, वेश्याओंके दलाल, जुआरी तथा ऐसे ही बुरे पेशे करनेवाले और भी जितने लोग हों, वे समूचे राष्ट्रको हानि पहुँचानेवाले हैं; अतः इन सबको दण्ड देकर दबाये रखना चाहिये। यदि ये राज्यमें टिके रहते हैं तो कल्याणमार्गपर चलनेवाली प्रजाको बड़ी बाधाएँ पहुँचाते हैं ।। १४-१५ ।।

स्थानान्येतानि संयम्य प्रसंगो भूतिनाशनः ।
कामे प्रसक्तः पुरुषः किमकार्यं विवर्जयेत् ।। २१ ।।

ऊपर जो मदिरालय तथा वेश्यालय आदि स्थान बताये गये हैं, उनपर रोक लगा देनी चाहिये; क्योंकि इससे कामविषयक आसक्ति बढ़ती है। जो धन-वैभव तथा कल्याणका नाश करनेवाली है। काममें आसक्त हुआ पुरुष कौन-सा ऐसा न करनेयोग्य काम है, जिसे छोड़ दे? ।। २१ ।।

मद्यमांसपरस्वानि तथा दारा धनानि च ।
आहरेद् रागवशगस्तथा शास्त्रं प्रदर्शयेत् ।। २२ ।।

आसक्तिके वशीभूत हुआ मानव मांस खाता, मदिरा पीता और परधन तथा परस्त्रीका अपहरण करता है। साथ ही दूसरोंको भी यही सब करनेका उपदेश देता है ।। २२ ।।

Yajur Veda 23.21 says to punish those who exploit woman

हे परम शक्ति ! आप दुष्टों का दमन करने वाले व शक्तिमान हैं. जो व्यक्ति स्त्रियों से अपनी आजीविका कमाते हैं, अपना भोजन पाते हैं, आप उन को प्रताड़ना दीजिए. (२१)

O powerful administrator, may you revive moral force and true justice among people by punishing him, who molests or exploits women for his livelihood

उत्सक्थ्या अव गुदं धेहि समञ्जिं चारया वृषन्,
य स्त्रीणां जीवभोजनः.. (२१)

हे परम शक्ति! आप दुष्टों का दमन करने वाले व शक्तिमान हैं, जो व्यक्ति स्त्रियों से अपनी आजीविका कमाते हैं, अपना भोजन पाते हैं, आप उन को प्रताड़ना दीजिए, (२१)

Mahabharat Adi Parva Adhaya 113 says Anyone who has sex with a man or woman other than own husband or wife, suffers the pāpa of aborting the embryo.- Śrī Mahābhārata, Adi Parva

हे महाभागे ! हमने सुना है, कि तबसे मनुष्य समाजमें यह नियम निश्चित हो गया है; यह दूसरे प्राणियों पर नहीं लागू होता है ॥ १६ ॥

श्वेतकेतुने यह नियम बनाया, कि आजसे जो नारी पतिको तजकर व्यभिचार करेगी, उसको दुःखदायी भ्रूणहत्याका पाप लगेगा ।॥ १७ ॥

तथा इस भूमण्डलमें जो पुरुष कुमारी ब्रह्मचारिणी तथा पतिव्रता प्यारी स्त्रीको तजकर परायी नारीसे मिलेगा उसके भी वैसा ही पाप लगेगा ॥ १८ ॥

O great man! We have heard that since then this rule has been established in human society; it does not apply to other creatures. Swetaketu made a rule that from today onwards, any woman who leaves her husband and commits adultery will be guilty of the painful sin of foeticide. And in this world, any man who leaves his celibate and faithful wife and have relationship with another woman will also incur the same sin

मानुषेषु महाभागे न त्वेवान्येषु जन्तुषु ।
तदा प्रभृति मर्यादा स्थितेयमिति नः श्रुतम् ॥ १६ ॥
हे महाभागे ! हमने सुना है, कि तबसे मनुष्य समाजमें यह नियम निश्चित हो गया है; यह दूसरे प्राणियों पर नहीं लागू होता है ॥ १६ ॥

व्युच्चरन्त्याः पतिं नार्या अद्य प्रभृति पातकम् ।
भ्रूणहत्याकृतं पापं भविष्यत्यसुखावहम् ॥ १७ ॥
श्वेतकेतुने यह नियम बनाया, कि आजसे जो नारी पतिको तजकर व्यभिचार करेगी, उसको दुःखदायी भ्रूणहत्याका पाप लगेगा ॥ १७ ॥

भार्यां तथा व्युच्चरतः कौमारीं ब्रह्मचारिणीम् ।
पतिव्रतामेतदेव भविता पातकं भुवि ॥ १८ ॥
तथा इस भूमण्डलमें जो पुरुष कुमारी ब्रह्मचारिणी तथा पतिव्रता प्यारी स्त्रीको तजकर परायी नारीसे मिलेगा उसके भी वैसा ही पाप लगेगा ॥ १८ ॥

[illegible]

Mahabharat Anushasan Parva Adhyay 145 page 1259 Geeta press Gorakhpur says that those who violate chastity of other woman *when they are reborn as humans again, suffer from severe afflictions and are tormented by dreadful diseases related to the urinary and reproductive systems*

Lord Maheshwara said —

श्रीमहेश्वरने कहा- देवि ! जो मनुष्य पूर्वजन्ममें परायी स्त्रियोंका सतीत्व नष्ट
करनेवाले होते हैं, जो धूर्त मानव पशुयोनिमें मैथुनके लिये चेष्टा करते हैं, रूपके घमंडमें भरे हुए जो धूर्त काम-दोषसे कुमारी कन्याओं और विधवाओंके साथ बलात्कार करते हैं, शोभने ! ऐसे मनुष्य मृत्युके पश्चात् जब फिर जन्म लेते हैं, तब मनुष्ययोनिमें आनेके बाद वैसे ही रोगी होते हैं। प्रिये! वे प्रमेहसम्बन्धी भयंकर रोगोंसे पीड़ित रहते हैं ।।

Shri Maheshwara said:
O Devi! Those men who, in their past lives, destroyed the chastity of other women; those deceitful humans who engaged in sexual acts with animals; and those filled with pride over their appearance, who, driven by lust, raped innocent maidens and widows—O Beautiful One!—such men, after death, when they are reborn as humans again, suffer from severe afflictions. Beloved! They are tormented by dreadful diseases related to the urinary and reproductive systems (such as venereal or sexually transmitted diseases).

श्रीमहेश्वर उवाच
ये पुरा मनुजा देवि परदारप्रधर्षकाः ।
तिर्यग्योनिषु धूर्ता वै मैथुनार्थं चरन्ति च ।।
कामदोषेण ये धूर्ताः कन्यासु विधवासु च ।
बलात्कारेण गच्छन्ति रूपदर्पसमन्विताः ।।
तादृशा मरणं प्राप्ताः पुनर्जन्मनि शोभने ।

यदि चेन्मानुषं जन्म लभेरंस्ते तथाविधाः ।।
मेहनस्थैकतो घोरैः पीड्यन्ते व्याधिभिः प्रिये ।
श्रीमहेश्वरने कहा—देवि! जो मनुष्य पूर्वजन्ममें परायी स्त्रियोंका सतीत्व नष्ट करनेवाले होते हैं, जो धूर्त मानव पशुयोनिमें मैथुनके लिये चेष्टा करते हैं, रूपके घमंडमें भरे हुए जो धूर्त काम-दोषसे कुमारी कन्याओं और विधवाओंके साथ बलात्कार करते हैं, शोभने! ऐसे मनुष्य मृत्युके पश्चात् जब फिर जन्म लेते हैं, तब मनुष्ययोनिमें आनेके बाद वैसे ही रोगी होते हैं। प्रिये! वे प्रमेहसम्बन्धी भयंकर रोगोंसे पीड़ित रहते हैं ।।

In the modern prostitution system, many young women are kidnapped and forced into this exploitative trade, treated as mere commodities to be bought and sold like goods or animals. Some greedy parents even sell their own children into this vile practice. Such acts of activities have been strongly condemned in the scriptures.

Mahabharat says that selling and buying Human beings especially woman and one's own children is highly condemnable and strictly prohibited

Mahabharat 13.45.23 –किसी दूसरे मनुष्यको भी नहीं बेचना चाहिये; फिर अपनी संतानको बेचनेकी तो बात ही क्या? अधर्ममूलक धनसे किया हुआ कोई भी धर्म सफल नहीं होता ।। २३ ।।-

One should not sell any other human being . Then what can we say about selling our own children ? Any act done with unrighteous money does not succeed

Mahabharat 13.44.48–

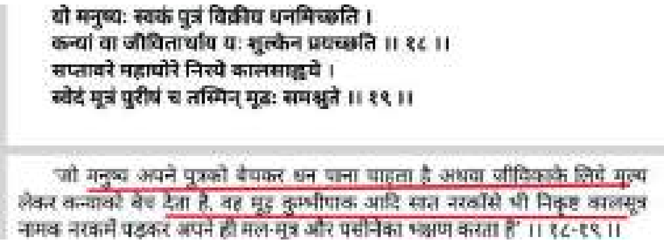
'जो दासियोंको खरीदते और बेचते हैं वे बड़े लोभी और पापात्मा हैं। ऐसे ही लोगोंग नीको भी खरीदने-बेचनेकी निष्ठा होती है ।। ४७ ।।

Those who buy and sell females as slaves are very greedy and sinful. Such people also have the tendency to buy and sell their wives.

Mahabharat Anushashan Parva Adhaya 45 slokas 28-29

'जो मनुष्य अपने पुत्रको बेचकर धन पाना चाहता है अथवा जीविकाके लिये मुल्य लेकर कन्याको बेच देता है, वह मूढ़ कुम्भीपाक आदि सात नरकोंसे भी निकृष्ट कालसूत्र नामक नरकमें पड़कर अपने ही मल-मूत्र और पसीनेका भक्षण करता है'

"A person who sells his son for wealth or gives away his daughter in exchange for money for livelihood is a fool. Such a person falls into the most wretched hell called 'Kālasūtra', which is even more terrible than the seven other hells like Kumbhīpāka, where he is forced to eat his own excreta, urine, and sweat


यो मनुष्यः स्वकं पुत्रं विक्रीय धनमिच्छति ।
कन्यां वा जीवितार्थाय यः शुल्केन प्रयच्छति ।। १८ ।।
सप्तावरे महाघोरे निरये कालसाह्वये ।
स्वेदं मूत्रं पुरीषं च तस्मिन् मूढः समश्नुते ।। १९ ।।

'जो मनुष्य अपने पुत्रको बेचकर धन पाना चाहता है अथवा जीविकाके लिये मुल्य लेकर कन्याको बेच देता है, वह मूढ़ कुम्भीपाक आदि सात नरकोंसे भी निकृष्ट कालसूत्र नामक नरकमें पड़कर अपने ही मल-मूत्र और पसीनेका भक्षण करता है' ।। १८-१९ ।।

Mahabharat 12.90.33

अपरिचित स्त्रियों, बाँझ स्त्रियों, वेश्याओं, परायी स्त्रियों तथा कुमारी कन्याओंके साथ राजा मैथन न करे ।।

A king should not have intercourse with unfamiliar women, barren women, prostitutes, other men's wives, or Kumari Kanya (Less than 12 year old girls)

अविज्ञातासु च स्त्रीषु क्लीबासु स्वैरिणीषु च ।
परभार्यासु कन्यासु नाचरेन्मैथुनं नृपः ।। ३३ ।।

अपरिचित स्त्रियों, बाँझ स्त्रियों, वेश्याओं, परायी स्त्रियों तथा कुमारी कन्याओंके साथ राजा मैथुन न करे ।।

Mahabharat 13.131.4-6

प्रमथ बोले- जो मनुष्य सदा स्त्री-सहवासके कारण दूषित रहते, बड़ोंका अपमान करते, मूर्खतावश मांस खाते, वृक्षकी जड़में सोते, सिरपर मांसका बोझा ढोते, बिछौनोंपर पैर रखनेकी जगह सिर रखकर सोते, वे सब-के-सब मनुष्य उच्छिष्ट (अपवित्र) तथा बहुत-से छिद्रोंवाले माने गये हैं। जो पानीमें मल-मूत्र एवं थूक फेकते हैं, वे भी उच्छिष्टकी ही
कोटिमें आते हैं। ये सभी मानव हमारी दृष्टिमें भक्षण और वधके योग्य हैं। इसमें संशय नहीं है ।। ४-६ ।।

The Pramathas said — Those men who are always defiled due to constant association with women, who insult their elders, who foolishly eat meat, who sleep at the base of trees, who carry loads of meat on their heads, who lie down with their heads where the feet should be placed on the bed — all such people are considered impure (defiled) and full of many faults. Those who throw excreta, urine, or spit into water also fall into the category of the impure. All such humans, in our view, are fit to be eaten and slain. There is no doubt about this. (Verses 4–6)

प्रमथा ऊचुः

मैथुनेन सदोच्छिष्टाः कृते चैवाधरोत्तरे ।
मोहान्मांसानि खादेत वृक्षमूले च यः स्वपेत् ।। ४ ।।
आमिषं शीर्षतो यस्य पादतो यश्च संविशेत् ।
तत उच्छिष्टकाः सर्वे बहुच्छिद्राश्च मानवाः ।। ५ ।।
उदके चाप्यमेध्यानि श्लेष्माणं च प्रमुञ्चति ।
एते भक्ष्याश्च वध्याश्च मानुषा नात्र संशयः ।। ६ ।।

प्रमथ बोले—जो मनुष्य सदा स्त्री-सहवासके कारण दूषित रहते, बड़ोंका अपमान करते, मूर्खतावश मांस खाते, वृक्षकी जड़में सोते, सिरपर मांसका बोझा ढोते, बिछौनोंपर पैर रखनेकी जगह सिर रखकर सोते, वे सब-के-सब मनुष्य उच्छिष्ट (अपवित्र) तथा बहुत-से छिद्रोंवाले माने गये हैं। जो पानीमें मल-मूत्र एवं थूक फेंकते हैं, वे भी उच्छिष्टकी ही

कोटिमें आते हैं। ये सभी मानव हमारी दृष्टिमें भक्षण और वधके योग्य हैं। इसमें संशय नहीं है ।। ४—६ ।।

Mahabharat 13.104.107

दिनमें कभी मैथुन न करे। कुमारी कन्या और कुलटाके साथ कभी समागम न करे। अपनी पत्नी भी जबतक ऋतुस्नाता न हो तबतक उसके साथ समागम न करे। इससे मनुष्यको बड़ी आयु प्राप्त होती है ।।

One should never engage in sexual intercourse during the day. He should never have union with a Kumari Kanya (A Girl less than 12 years age) or a Prostitute . Even with his own wife, he should not unite until she has bathed after her menstrual period. By following this, a man attains long life.

न दिवा मैथुनं गच्छेन्न कन्यां न च बन्धकीम् ।
न चास्नातां स्त्रियं गच्छेत् तथायुर्विन्दते महत् ।। १०७ ।।

दिनमें कभी मैथुन न करे। कुमारी कन्या और कुलटाके साथ कभी समागम न करे। अपनी पत्नी भी जबतक ऋतुस्नाता न हो तबतक उसके साथ समागम न करे। इससे मनुष्यको बड़ी आयु प्राप्त होती है ।।

Mahabharat 13.104.47 Geeta Press Gorakhpur

विद्वान् पुरुष विवाहसे पहले मैथुन न करे, अन्यथा वह ब्रह्मचर्य व्रतको भंग करनेका अपराधी माना जाता है। ऐसी दशामें उसे प्रायश्चित्त करना चाहिये। वह परायी स्त्रीकी ओर न तो देखे और न एकान्तमें उसके साथ एक आसनपर बैठे ही। इन्द्रियोंको सदा अपने वशमें रखे। स्वप्नमें भी शुद्ध मनवाला होकर रहे ।।

A learned man should not engage in sexual intercourse before marriage; otherwise, he is considered guilty of breaking the vow of celibacy. In such a case, he should perform expiation. He should neither look at another man's wife nor sit with her alone on the same seat. He should always keep his senses under control and remain pure in mind even in dreams.

(दारसंग्रहणात् पूर्वं नाचरेन्मैथुनं बुधः ।
अन्यथा त्ववकीर्णः स्यात् प्रायश्चित्तं समाचरेत् ।।
नोदीक्षेत् परदारांश्च रहस्येकासनो भवेत् ।
इन्द्रियाणि सदा यच्छेत् स्वप्ने शुद्धमना भवेत् ।।)

विद्वान् पुरुष विवाहसे पहले मैथुन न करे, अन्यथा वह ब्रह्मचर्य-व्रतको भंग करनेका अपराधी माना जाता है। ऐसी दशामें उसे प्रायश्चित्त करना चाहिये। वह परायी स्त्रीकी ओर न तो देखे और न एकान्तमें उसके साथ एक आसनपर बैठे ही। इन्द्रियोंको सदा अपने वशमें रखे। स्वप्नमें भी शुद्ध मनवाला होकर रहे ।।

Mahabharat 13.104.12 Geeta Press Gorakhpur

Those men who are devoid of character, who constantly transgress the limits of Dharma, and who associate with women of other varnas — they have a short lifespan in this world, and after death, they fall into hell. (Verse 12)

विशीला भिन्नमर्यादा नित्यं संकीर्णमैथुनाः ।
अल्पायुषो भवन्तीह नरा निरयगामिनः ।। १२ ।।

जो मनुष्य शीलहीन, सदा धर्मकी मर्यादा भंग करनेवाले तथा दूसरे वर्णकी स्त्रियोंके साथ सम्पर्क रखनेवाले हैं; वे इस लोकमें अल्पायु होते और मरनेके बाद नरकमें पड़ते हैं ।। १२ ।।

Mahabharta Anushashan Parva Adhaya 144 slokas 10-11 and slokas 13-14

जो दूसरोंके धनपर ममता नहीं रखते, परायी स्त्रीसे सदा दूर रहते और धर्मके द्वारा प्राप्त किये अन्नका ही भोजन करते हैं, वे मनुष्य स्वर्गलोकमें जाते हैं ।। १० ।।

जो मानव परायी स्त्रीको माता, बहिन और पुत्रीके समान समझकर तदनुरूप बर्ताव करते हैं, वे स्वर्गलोकमें जाते हैं ।। ११ ।।

Verse 10:
"Those who do not covet the wealth of others, who always keep away from the other woman, and who eat only the food obtained through righteousness — such men go to heaven."

Verse 11:
“Those men who regard the other woman as a mother, a sister, or a daughter, and behave accordingly — they go to heaven.”

परस्वे निर्ममा नित्यं परदारविवर्जकाः ॥ १० ॥
धर्मलब्धान्नभोक्तारस्ते नराः स्वर्गगामिनः ।
जो दूसरोंके धनपर ममता नहीं रखते, परायी स्त्रीसे सदा दूर रहते और धर्मके द्वारा प्राप्त किये अन्नका ही भोजन करते हैं, वे मनुष्य स्वर्गलोकमें जाते हैं ॥ १०½ ॥
मातृवत् स्वसृवच्चैव नित्यं दुहितृवच्च ये ॥ ११ ॥
परदारेषु वर्तन्ते ते नराः स्वर्गगामिनः ।
जो मनुष्य परायी स्त्रीको माता, बहिन और पुत्रीके समान समझकर तदनुरूप बर्ताव करते हैं, वे स्वर्गलोकमें जाते हैं ॥ ११½ ॥

जो अपनी ही स्त्रीमें अनुरक्त रहकर ऋतुकालमें ही उसके साथ समागम करते हैं और ग्राम्य सुख-भोगोंमें आसक्त नहीं होते हैं, वे मनुष्य स्वर्गलोकमें जाते हैं ।। १३ ।

जो अपने सदाचारके द्वारा सदा ही परायी स्त्रियोंकी ओरसे अपनी आँखें बंद किये रहते हैं, वे जितेन्द्रिय और शीलपरायण मनुष्य स्वर्गमें जाते हैं ।। १४ ।।

Verse 13:
“Those who remain devoted only to their own wife, who unite with her only at the proper time (ṛtukāla), and who are not attached to vulgar worldly pleasures — such men go to heaven.”

Verse 14:
“Those who, by their good conduct, always keep their eyes turned away from other women — such self-controlled and virtuous men go to heaven.”

स्वदाननिरता ये च ऋतुकालाभिगामिनः ॥ १३ ॥
अग्राम्यसुखभोगाश्च ते नराः स्वर्गगामिनः ।
जो अपनी ही स्त्रीमें अनुरक्त रहकर ऋतुकालमें ही उसके साथ समागम करते हैं और ग्राम्य सुख-भोगोंमें आसक्त नहीं होते हैं, वे मनुष्य स्वर्गलोकमें जाते हैं ॥ १३½ ॥

परदारेषु ये नित्यं चरित्रावृतलोचनाः ॥ १४ ॥
जितेन्द्रियाः शीलपरास्ते नराः स्वर्गगामिनः ।
जो अपने सदाचारके द्वारा सदा ही परायी स्त्रियोंकी ओरसे अपनी आँखें बंद किये रहते हैं, वे जितेन्द्रिय और शीलपरायण मनुष्य स्वर्गमें जाते हैं ॥ १४½ ॥

Manu Smriti 7.47- 52

शिकार करना, जुआ खेलना, दिन में स्वप्न देखना, दूसरों की निन्दा करना, स्त्री-सम्पर्क, नशा करना, नृत्य-गीत-वाद्य के प्रति आसक्ति तथा व्यर्थ में इधर उधर घूमना, यह काम से उत्पन्न दस का समूह होता है ।। ४७ ।।

चुगलखोरी, दु:साहस करना, द्रोह करना, ईर्ष्या करना, गुणों में दोषदृष्टि रखना, दूसरे का धन हड़पने की आकांक्षा रखना, कर्कश वाणी का उच्चारण तथा कठोरतापूर्वक आचरण करना, यह क्रोध से उत्पन्न आठ का समूह (माना गया है) ।। ४८ ।।

सभी विद्वान् जिसे इन दोनों का भी मूलकारण मानते हैं, उस लोभ को अत्यन्त प्रयत्नपूर्वक जीतना चाहिए, क्योंकि ये दोनों समूह उसी से उत्पन्न होते हैं।। ४९ ।।

काम से उत्पन्न होने वाले समूह के अन्तर्गत शराब पीना, जुआ खेलना, स्त्रियों से सम्पर्क तथा शिकार करना, इस चार के समूह को ही क्रमशः

अधिक कष्टदायक समझना चाहिए।। ५० ।।

जितेन्द्रिय राजा सभी राजाओं में रहने वाले इस सात के समूह के पूर्व-पूर्व व्यसन को अपेक्षाकृत अधिक दुष्प्रभाव वाला समझे ।। ५२ ।।

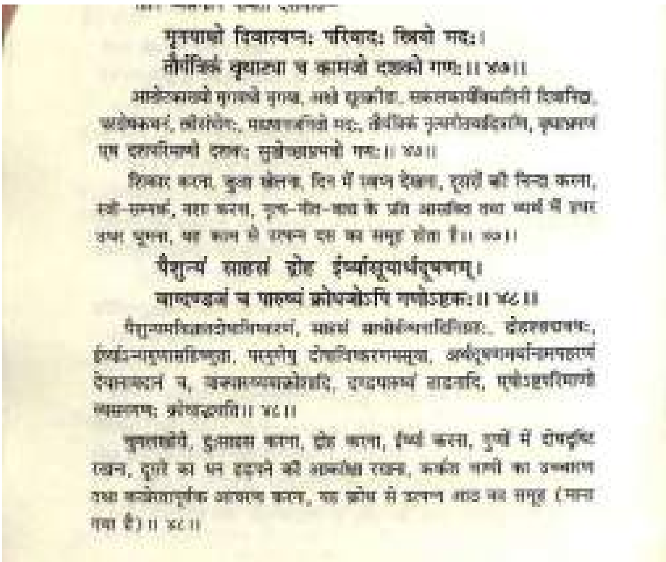
Verse 47:
Hunting, gambling, daydreaming, slandering others, excessive association with women, intoxication, attachment to dancing, singing and playing musical instruments, and roaming about here and there aimlessly—these are described as the tenfold group that arises from desire (kāma).

Verse 48:
Tale-bearing (backbiting), reckless daring, treachery, jealousy, finding faults in others' virtues, the desire to seize another's wealth, speaking harsh words, and behaving with cruelty—these eight are said to arise from anger (krodha)

Verse 49:
All learned men consider greed (lobha) to be the root cause of both these groups. One should therefore strive with utmost effort to conquer greed, because these two groups spring forth from it.

Verse 50:
Among the group born of desire, drinking liquor, gambling, association with women, and hunting—this group of four should be regarded, in order, as especially more harmful.

Verse 52:
A self-controlled king should consider, in this group of seven (vices), that the earlier ones (arising from desire) have relatively more disastrous effects.


मृगयाक्षो दिवास्वप्नः परिवादः स्त्रियो मदः।
तौर्यत्रिकं वृथाट्या च कामजो दशको गणः।। ४७।।

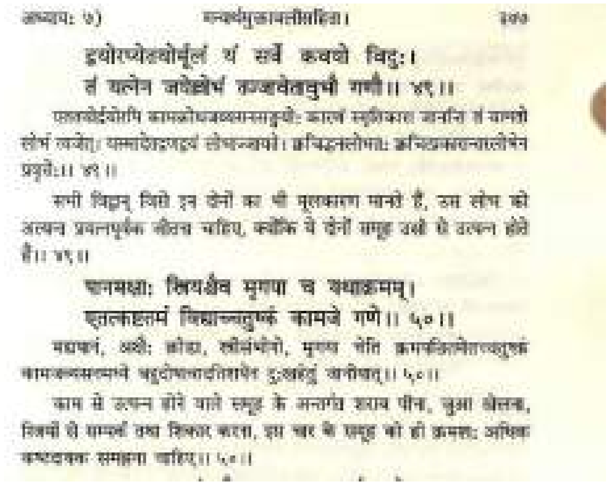
[illegible] ।। ४७।।

शिकार करना, जुआ खेलना, दिन में स्वप्न देखना, दूसरों की निन्दा करना, स्त्री-सम्पर्क, नशा करना, नृत्य-गीत-वाद्य के प्रति आसक्ति तथा व्यर्थ में इधर उधर घूमना, यह काम से उत्पन्न दस का समूह होता है।। ४७।।

पैशुन्यं साहसं द्रोह ईर्ष्यासूयार्थदूषणम्।
वाग्दण्डजं च पारुष्यं क्रोधजोऽपि गणोऽष्टकः।। ४८।।

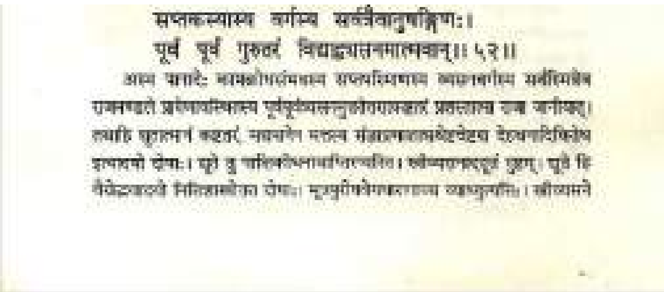
[illegible] ।। ४८।।

चुगलखोरी, दुस्साहस करना, द्रोह करना, ईर्ष्या करना, गुणों में दोषदृष्टि रखना, दूसरे का धन हड़पने की आकांक्षा रखना, कर्कश वाणी का उच्चारण तथा कठोरतापूर्वक आचरण करना, यह क्रोध से उत्पन्न आठ का समूह (माना गया है)।। ४८।।

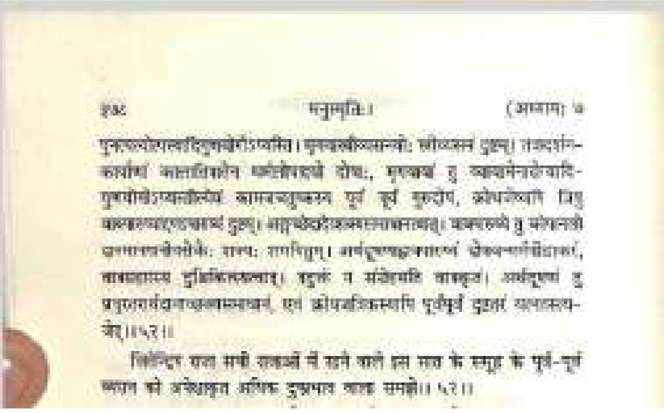


द्वयोरप्येतयोर्मूलं यं सर्वे कवयो विदुः।
तं यत्नेन जयेल्लोभं तज्जावेतावुभौ गणौ॥ ४९॥

पानमक्षाः स्त्रियश्चैव मृगया च यथाक्रमम्।
एतत्कष्टतमं विद्याच्चतुष्कं कामजे गणे॥ ५०॥



सप्तकस्यास्य वर्गस्य सर्वत्रैवानुषङ्गिणः।
पूर्वं पूर्वं गुरुतरं विद्याद्व्यसनमात्मवान्॥ ५२॥



Allegations-

https://vedkabhed.files.wordpress.com/2014/05/rig-veda-1-167-4.png?w=509&h=73
Rig Veda 1.167.4 Far off the brilliant, never-weary Maruts cling to the Sadharani as a joint possession…

The Sanskrit word used here is Sadharani (after separating the words) referring to common woman, public woman or prostitute.

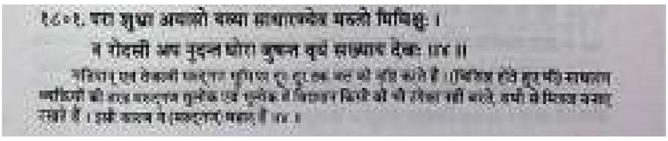
“Sadharani or Samanya (common), synonyms for prostitute, distinguish her as a woman possessed by not one man; this is the desideratum”-(Bhattacharji 1987, 33).

Refutation-

This is Rig Veda 1.167.4 hindi translation by Ram Sharma Acharya – Nowhere Prostitution is mentioned here

गतिमान् एवं तेजस्वी मरुद्गण भूमि पर दूर-दूर तक जल की वृष्टि करते हैं। (विशिष्ट होते हुए भी) साधारण व्यक्तियों की तरह मरुद्गण द्युलोक एवं भूलोक में विद्यमान किसी की भी उपेक्षा नहीं करते, सभी से मित्रता बनाए रखते हैं। इसी कारण ये (मरुद्गण) महान् हैं ॥४ ॥

“Thus moving and radiant, the hosts of the Maruts pour down showers of water far and wide upon the earth. Though distinguished, yet like common men, they disregard none whether in heaven or on earth, maintaining friendship with all. For this reason, the Maruts are truly great.” (4)



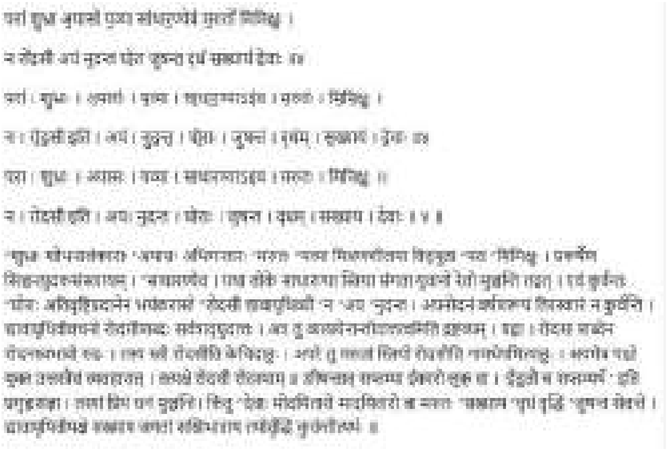
Sayanacharya commentary on Rig Veda 1.167.4 – No Prostitution here either .

“शुभ्राः शोभनालंकाराः “अयासः अभिगन्तारः “मरुतः “यव्या मिश्रणशीलया विद्युता “परा “मिमिक्षुः । प्रकर्षेण सिञ्चन्त्युदकसंस्त्यायम् । “साधारण्येव । यथा लोके साधारण्या स्त्रिया संगता युवानो रेतो मुञ्चन्ति तद्वत् । एवं कुर्वन्तः “घोराः अतिवृष्टिप्रदानेन भयंकरास्ते “रोदसी द्यावापृथिव्यौ “न “अप “नुदन्त । अपनोदनं वर्षणरूपं तिरस्कारं न कुर्वन्ति । द्यावापृथिवीवचनो रोदसीशब्दः सर्वत्राद्युदात्तः । अत्र तु व्यत्ययेनान्तोदात्तत्वमिति द्रष्टव्यम् । यद्वा । रोदसा शब्देन रोदनस्वभावो रुद्रः । तस्य स्त्री रोदसीति केचिदाहुः । अपरे तु मरुतां स्त्रियो रोदसीति नामधेयमित्याहुः । अयमेव पक्षो युक्त उत्तरत्रैवं व्यवहारात् । तत्पक्षे रोदसी रोदस्याम् ॥ ङीषन्तात् सप्तम्या ईंकारो लुक् वा । 'ईदूतौ च सप्तम्यर्थे ' इति प्रगृह्यसंज्ञा । तस्यां प्रियं धनं मुञ्चन्ति। किंतु “देवाः मोदयितारो मादयितारो बा मरुतः “सख्याय “वृधं वृद्धिं “जुषन्त सेवन्ते । द्यावापृथिवीपक्षे सख्याय जगतां सखिभावाय तयोर्वृद्धिं कुर्वन्तीत्यर्थः ॥

The Maruts, adorned with shining ornaments, are eager to advance. With lightning, which is mingling and blending, they pour down streams of water in abundance. Just as, in the world, when men unite with women they release their seed, so too do the Maruts, by their actions, cause a great outpouring. By doing so they become terrifying, bringing about excessive rainfall that inspires fear, yet they never drive away (or withhold) the heavens and the earth. The word *ródasī* here refers to *Dyāvā-Pṛthivī* (Heaven and Earth), and unlike in most places where it carries an initial high accent, here it is to be understood with a final accent.

Alternatively, *ródasī* is explained as ‘the consort of Rudra, who is by nature given to roaring.’ Some others say that *ródasī* is a name of the Maruts’ women. This interpretation is more suitable, since later on the usage is consistently found in this sense. On this view, *ródasī* is the wife of the Maruts (*ródasyām*).

In that (*ródasyām*), they release precious wealth. Yet, the Maruts are indeed joyful ones, givers of delight. They enjoy growth and prosperity for the sake of friendship. If we take *Dyāvā-Pṛthivī* as the meaning of *ródasī*, then the sense is that they promote the flourishing of heaven and earth for the companionship of beings."



Allegations-

As per Vedas everyone is born with a destined profession including prostitution based on their past deeds, it is mentioned that

Yajur Veda 30.5 "For Brahman (Priesthood) he binds a Brahman to the stake… for Kama [Sex] a harlot…"

Some people try to explain this verse by misquoting it, they translate it as,

" May the Lord (of world as well as country) give due reward or punishment to various people – Brahmin for promotion of wisdom…"

Yajur Veda 30.9 For Rendezvous a lover; for Homestead a paramour…

Yajur Veda 30.20 For Pastime a harlot; for Laughter a jester; for Lust a woman with spotty skin…

It may not be a sin to become prostitute as Ishwar himself has assigned these professions to humans. There is no free will to choose the profession you desire, For Brahman Ishwar binds priesthood and for prostitutes he binds Kama (lust, desire, sexuality),

Refutation-

The mantras in the 30th Adhyāya of the Śukla Yajur Veda, which describe the Puruṣa-medha Yajña, dont assert that individuals are born into fixed professions—such as prostitution—due to past deeds. These verses are part of a ritual framework

and must be understood in their proper sacrificial and symbolic context.

Acharya Uvat and Acharya Mahidhar said in the beginning of their bhasya on Yajur Veda 30th Chapter

उ० इत उत्तरं पुरुषमेधः द्वावध्यायौ नारायणः पुरुषोऽ. पश्यत् । देवसवितः तिस्रः सावित्रीराहवनीये जुहोति । देवसवितः । तत्सवितुर्वरेण्यम् । विश्वानि देवसवितरिति । तत्र द्वे व्याख्याते ॥ १ ॥२॥

म० इतउत्तरं पुरुषमेधः । द्वावध्यायौ नारायणः पुरुषोऽपश्यत् । ब्राह्मणराजन्ययोरतिष्ठाकामयोः पुरुषमेधसंज्ञको यज्ञो भवति । सर्वभूतान्यतिक्रम्य स्थानमतिष्ठा । चैत्रशुक्लदशम्यामारम्भः । अत्र त्रयोविंशतिर्दीक्षा भवन्ति द्वादशोपसदः पञ्च सुत्या इति चत्वारिंशद्दिनैः सिध्यति । अत्र यूपैकादशिनी भवति एकादशाग्नीषोमीयाः पशवो भवन्ति तेषां च प्रतियूपं मध्यमे वा यूपे यथेच्छं नियोजनम् । आज्येन सकृद्गृहीतेन देव सवितरिति प्रत्यृचं तिस्र आहुतीराहवनीये जुहोति । तत्र देव सवितः (११ । ७) तत्सवितुः (३ । ३५) द्वे व्याख्याते ॥ १ ॥ २॥

उ० (Uvat Bhasya)

"Thus follows the section on the Puruṣamedha. Two chapters: Nārāyaṇa saw the Puruṣa." "To the deity Savitṛ, three Sāvitrī mantras are offered in the Āhavanīya fire." "Deva Savitṛ: 'tat savitur vareṇyam', 'viśvāni deva savitar'—two mantras are explained there." (Verses 1–2)

म० (Mahidhar Bhasya)

"Thus follows the section on the Puruṣamedha. Two chapters: Nārāyaṇa saw the Puruṣa." "For Brāhmaṇa and Rājanya aspirants desiring to attain the supreme state, the sacrifice named Puruṣamedha is performed." "Surpassing all beings, one attains the supreme station." "It begins on the tenth day of the bright fortnight of Caitra." "Here, there are twenty-three days of initiation, twelve upasads (preliminary rites), and five pressing days—thus it is completed in forty days." "In this, there are eleven sacrificial posts (yūpas), and eleven Agniṣomīya animals are offered." "Each animal is assigned to a separate post, or placed at the central post as desired." "With ghee taken once, three oblations are offered in the Āhavanīya fire, each preceded by the verse 'Deva Savitṛ'." "Of these, 'Deva Savitṛ' (11.7) and 'Tat Savitur' (3.35)—two mantras are explained." (Verses 1–2)

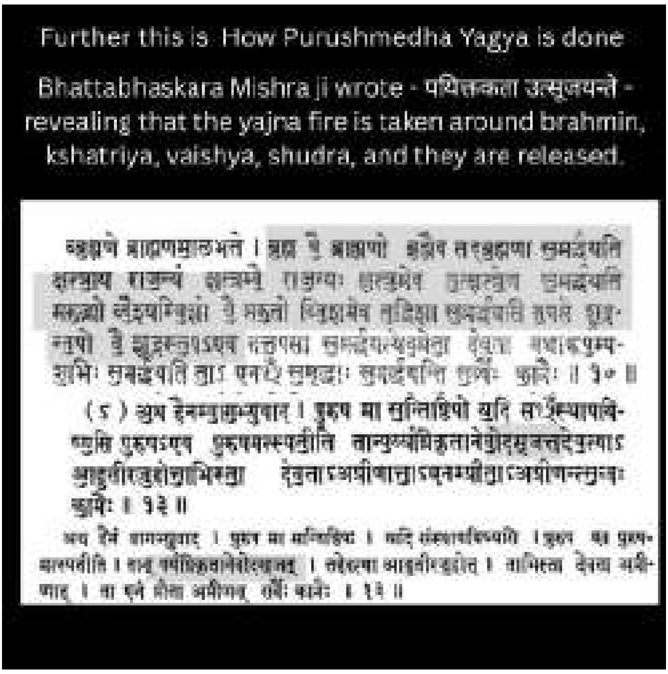
In Case this Halala Putra Alleges that in Purushamedha Yagna Human Beings are sacrificed let me clarify that in

Further this is How Purushmedha Yagya is done

Bhattabhaskara Mishra ji wrote – पयित्तकता उत्सूजयन्ते – revealing that the yajna fire is taken around brahmin, kshatriya, vaishya, shudra, and they are released.

ब्ब्रह्मणे ब्राह्मणमालभते । ब्रह्म वे ब्राह्मणो ब्रुझैव तद्रुह्मणा सुमद्धेयति क्षत्त्राय राजन्यं क्षत्त्रम्बु राजन्यः क्षत्त्रुमेव सुत्क्षत्त्रेण सुमर्द्धयति मरुज्यो व्वैश्यम्विशां वै मरुतो व्विशमेव तुद्विशा सुमर्द्धयति तुपते शूद्र-न्तुपो वै शूद्रस्तुपऽएव सनुपसा सुमर्द्धयत्येवमेता देवुता यथारूपम्प-शुभिः सुमर्द्धयति ताऽ एनएँ सुमृद्धाः सुमर्द्धयन्ति सुब्वैः कुामैः ॥ १० ॥

अथ हैनं वागभ्युवाद । पुरुष मा सन्तिष्ठिषः । यदि संस्थापयिष्यसि । पुरुप एव पुरुष-मत्स्यतीति । तान् पर्यग्निकृतानेवोदसृजत् । तद्देवत्या आहुतीरजुहोत् । ताभिस्ता देवता अमी-णात् । ता एनं प्रीता अप्रीणन् सर्वैः कामैः ॥ १३ ॥

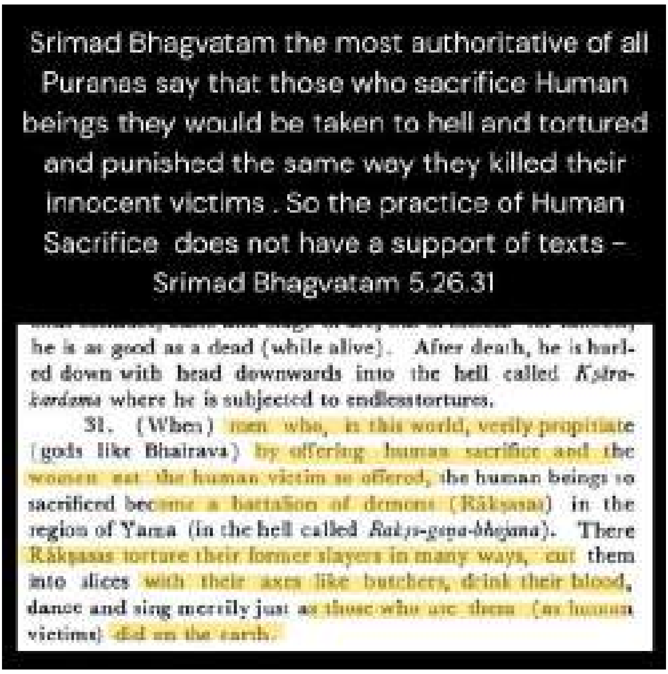


Human Sacrifice is strictly Forbidden in Sanatan Dharma

Srimad Bhagvatam the most authoritative of all Puranas say that those who sacrifice Human beings they would be taken to hell and tortured and punished the same way they killed their innocent victims . So the practice of Human Sacrifice does not have a support of texts – Srimad Bhagvatam 5.26.31

(When) men who, in this world, verily propitiate (gods like Bhairava) by offering human sacrifice and the women eat the human victim so offered, the human beings so sacrificed become a battalion of demons (Raksasas) in the region of Yama (in the

hell called Rakso-gana-bhojana). There Rākṣasas torture their former slayers in many ways, cut them into slices with their axes like butchers, drink their blood, dance and sing merrily just as those who ate them (as human victims) did on the earth.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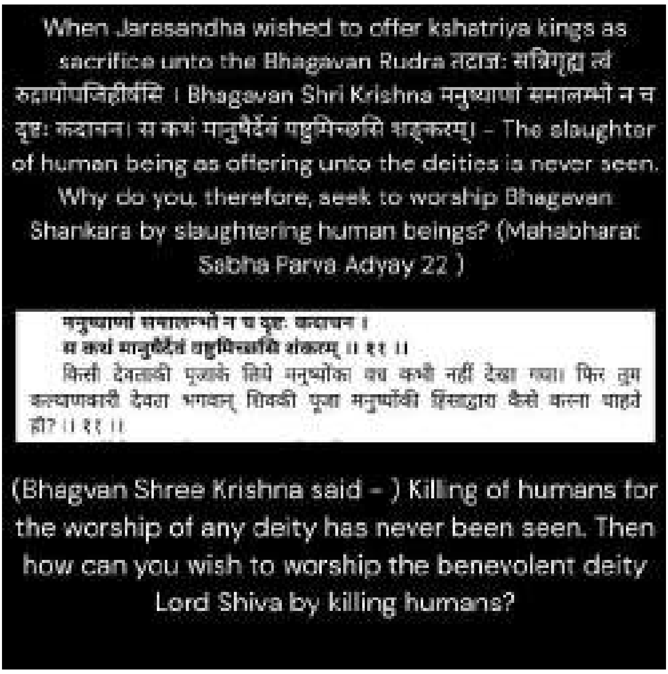
he is as good as a dead (while alive). After death, he is hurled down with head downwards into the hell called *Kṣāra-kardama* where he is subjected to endless tortures.

31. (When) men who, in this world, verily propitiate (gods like Bhairava) by offering human sacrifice and the women eat the human victim so offered, the human beings so sacrificed become a battalion of demons (Rākṣasas) in the region of Yama (in the hell called *Rakṣo-gaṇa-bhojana*). There Rākṣasas torture their former slayers in many ways, cut them into slices with their axes like butchers, drink their blood, dance and sing merrily just as those who ate them (as human victims) did on the earth.

When Jarasandha wished to offer kshatriya kings as sacrifice unto the Bhagavan Rudra **तद्राज्ञः सन्निगृह्य त्वं रुद्रायोपजिहीर्षसि ।** Bhagavan Shri Krishna **मनुष्याणां समालम्भो न च दृष्टः कदाचन। स कथं मानुषैर्देवं यष्टुमिच्छसि शङ्करम्।** – The slaughter of human being as offering unto the deities is never seen. Why do you, therefore, seek to worship Bhagavan Shankara by slaughtering human beings? (Mahabharat Sabha Parva Adyay 22)

किसी देवताकी पूजाके लिये मनुष्योंका वध कभी नहीं देखा गया। फिर तुम कल्याणकारी देवता भगवान् शिवकी पूजा मनुष्योंकी हिंसाद्वारा कैसे करना चाहते हो ? ।। ११ ।।

(Bhagvan Shree Krishna said –) Killing of humans for the worship of any deity has never been seen. Then how can you wish to worship the benevolent deity Lord Shiva by killing humans?



Atharva Veda 10/1/29 declares killing of innocent human beings as henious act

अनागोहत्या वै भीमा कृत्ये मा नो गामश्वं पुरुषं वधीः. यत्रयत्रासि निहिता ततस्त्वोत्थापयामसि पर्णाल्लघीयसी भव.. (२९)

निरपराध की हत्या करना भयंकर कर्म है. तू हमारी गायों, अश्वों, और पुरुषों की हत्या मत कर. तुझे जहांजहां स्थापित किया गया है, वहांवहां से हम तुझे हटाते हैं. तू पत्ते से भी हलकी हो जा. (२९)

Murder of the innocents is heinous, O force of sin, evil and mischief. Do not hit, do not kill our cow, horse or person. Wherever you be, covert in our midst, we discover and dislodge you from there. Be lighter than a dead leaf and fly away

Similarly Aitreya Brahmana 6/8/6 prohibits killing human beings, Horse, Cow in Yagya and eating their meat
त एत उत्क्रान्तमेधा अमेध्याः पशवस्तस्मादेतेषां नाश्नीयात् ।।६।।
हिन्दी – (अब प्रसङ्गवश किसी धर्म-विशेष को दिखला रहे हैं-)

उत्क्रान्तमेधा ते एते निकल गये (हविर्भाग) वाले वे ये पशवः (मनुष्य, अश्व, गो, अवि और अज) पशु अमेध्याः यज्ञ के (हविर्भाग के) योग्य नहीं हैं। तस्मात् इसी कारण एतेषाम् इनका (मांस) न अश्नीयात् नहीं खाना चाहिए।

” These animals (the offerings), such as humans, horses, cows, sheep, and goats — are unfit (amedhyāḥ) for sacrifice (havirbhāga). Therefore, their (flesh) should not be eaten.”

Atharva Veda 10/1/29 declares killing of innocent human beings as henious act

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हिन्दी—(अब प्रसङ्गवश किसी धर्म-विशेष को दिखला रहे हैं—) उत्क्रान्तमेधा ते एते निकल गये (हविर्भाग) वाले वे ये पशवः (मनुष्य, अश्व, गो, अवि और अज) पशु अमेध्याः यज्ञ के (हविर्भाग के) योग्य नहीं हैं। तस्मात् इसी कारण एतेषाम् इनका (मांस) न अश्नीयात् नहीं खाना चाहिए।

Aitreya Brahmana 6/8/6

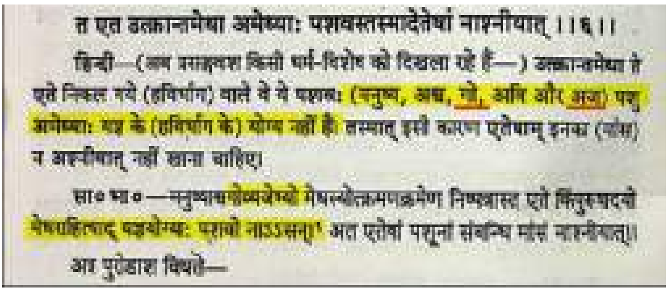
(अब प्रसङ्गवश किसी धर्म-विशेष को दिखला रहे हैं-) उत्क्रान्तमेधा ते एते निकल गये (हविर्भाग) वाले वे ये पशवः (मनुष्य, अश्व, गो, अवि और अज) पशु अमेध्याः यज्ञ के (हविर्भाग के) योग्य नहीं हैं। तस्मात् इसी कारण एतेषाम् इनका (मांस) न अश्नीयात् नहीं खाना चाहिए।

(Now, in context, a particular religious view is being presented.) "These beings—humans, horses, cows, sheep, and goats—whose intellect has transcended (utkrānta-medhā), are considered unfit for sacrificial offerings (havirbhāga). Therefore, their flesh should not be consumed."

Sayanacharya commentary –

मनुष्याश्वगोव्यजेभ्यो मेधस्योत्क्रमणक्रमेण निष्पन्नास्त एते किंपुरुषादयो मेधराहित्याद् यज्ञयोग्याः प्रशवो नाऽऽसन्। अत एतेषां पशूनां संबन्धि मांसं नाश्नीयात्

> "From among humans, horses, cows, sheep, and goats—those who have transcended the faculty of intelligence (medhā)—have emerged as beings like the Kiṁpuruṣas Due to the absence of medhā (intellect or ritual purity), they are **not suitable for sacrificial offerings**. Therefore, the **meat of these animals should not be consumed**."



त एत उत्क्रान्तमेधा अमेध्याः पशवस्तस्मादेतेषां नाश्नीयात् ।।६।।

हिन्दी—(अब प्रसङ्गवश किसी धर्म-विशेष को दिखला रहे हैं—) उत्क्रान्तमेधा ते एते निकल गये (हविर्भाग) वाले वे ये पशवः (मनुष्य, अश्व, गो, अवि और अज) पशु अमेध्याः यज्ञ के (हविर्भाग के) योग्य नहीं हैं। तस्मात् इसी कारण एतेषाम् इनका (मांस) न अश्नीयात् नहीं खाना चाहिए।

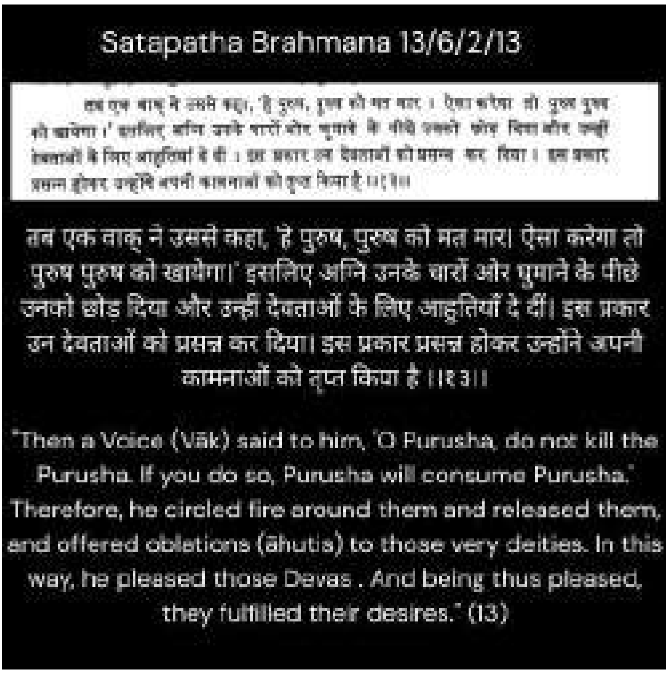
सा० भा०—मनुष्याश्वगोव्यजेभ्यो मेधस्योत्क्रमणक्रमेण निष्पन्नास्त एते किंपुरुषादयो मेधराहित्याद् यज्ञयोग्याः पशवो नाऽऽसन्।[1] अत एतेषां पशूनां संबन्धि मांसं नाश्नीयात्।

अथ पुरोडाश विधत्ते—

Satapatha Brahmana 13/6/2/13

तब एक वाक् ने उससे कहा, 'हे पुरुष, पुरुष को मत मार। ऐसा करेगा तो पुरुष पुरुष को खायेगा।' इसलिए अग्नि उनके चारों ओर घुमाने के पीछे उनको छोड़ दिया और उन्हीं देवताओं के लिए आहुतियाँ दे दीं। इस प्रकार उन देवताओं को प्रसन्न कर दिया। इस प्रकार प्रसन्न होकर उन्होंने अपनी कामनाओं को तृप्त किया है ।।१३।।

“Then a Voice (Vāk) said to him, 'O Purusha, do not kill the Purusha. If you do so, Purusha will consume Purusha.' Therefore, he circled fire around them and released them, and offered oblations (āhutis) to those very deities. In this way, he pleased those Devas . And being thus pleased, they fulfilled their desires.” (13)



Allegations-

Nirukta 4.15 “Kanya (maiden) is (so called because) she is an object of love…”

Look at the phrase used here ”Object of love”, which clearly implies that Women in Hinduism is nothing more than a Sex object.

Refutation-

Is there any connection between saying object of love is equal to sex object?

Debunking False Allegations of Slavery from Vedas

Allegations-

Sex Slaves

Rig Veda 6.27.8 Two wagon-teams, with damsels, twenty oxen, O Agni, Abhydvartin Cayamana, The

liberal Sovran, giveth me. This guerdon of Prthu's seed is hard to win from others.

Refutation-

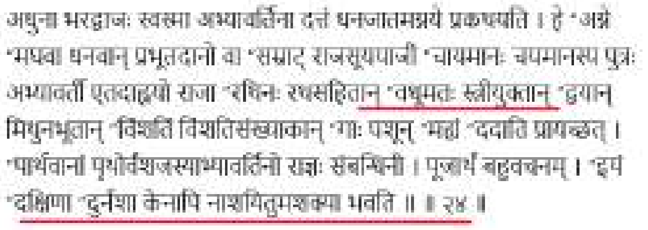
Acharya Sayana in his commentary on Rig Veda 6/27/8 said

अधुना भरद्वाजः स्वस्मा अभ्यावर्तिना दत्तं धनजातमग्नये प्रकथयति । हे "अग्ने "मघवा धनवान् प्रभूतदानो वा "सम्राट् राजसूययाजी "चायमानः चयमानस्य पुत्रः अभ्यावर्ती एतदाह्वयो राजा "रथिनः रथसहितान् "वधूमतः स्त्रीयुक्तान् "द्वयान् मिथुनभूतान् "विंशतिं विंशतिसंख्याकान् "गाः पशून् "मह्यं "ददाति प्रायच्छत् । "पार्थवानां पृथोर्वंशजस्याभ्यावर्तिनो राज्ञः संबन्धिनी । पूजार्थं बहुवचनम् । "इयं "दक्षिणा "दुर्नशा केनापि नाशयितुमशक्या भवति

Here actually the word used is **'vadhu' (वधू)**, which refers to a **married woman or bride**, not a slave. There is **no word related to selling or buying** female Slaves in this mantra.

In the commentary on this mantra in the **Bṛhaddevatā**, it is explained that **kings would marry off their daughters to suitable men of the same gotra and varṇa**, which is commonly known as **'kanyādāna' (ritual gift of a daughter in marriage)**. Hence, the word **'vadhu'** appears in these mantras, which is always used for a **married woman or bride, not a slave**.

And as for the mention of giving chariots or other things, that is actually a traditional part of **'strī-dhana'** (the wealth given to the bride by her family). For example, in the **Vālmīki Rāmāyaṇa**, during the wedding of Sītā, **King Janaka gave chariots, animals, male and female attendants** to look after the bride. This was part of the marriage custom and not some form of slavery.


अधुना भरद्वाजः स्वस्मा अभ्यावर्तिना दत्तं धनजातमग्नये प्रकथयति । हे "अग्ने "मघवा धनवान् प्रभूतदानो वा "सम्राट् राजसूययाजी "चायमानः चयमानस्य पुत्रः अभ्यावर्ती एतदाह्वयो राजा "रथिनः रथसहितान् "वधूमतः स्त्रीयुक्तान् "द्वयान् मिथुनभूतान् "विंशतिं विंशतिसंख्याकान् "गाः पशून् "मह्यं "ददाति प्रायच्छत् । "पार्थवानां पृथोर्वंशजस्याभ्यावर्तिनो राज्ञः संबन्धिनी । पूजार्थं बहुवचनम् । "इयं "दक्षिणा "दुर्नशा केनापि नाशयितुमशक्या भवति ॥ ॥ २४ ॥

उसे रूप-सम्पन्न तथा देवपुत्रों के समान देखकर उन्होंने (राजा ने), वर्ण और गोत्र आदि का विरोध न होने पर उसे अपनी पुत्री प्रदान करने का विचार किया ।

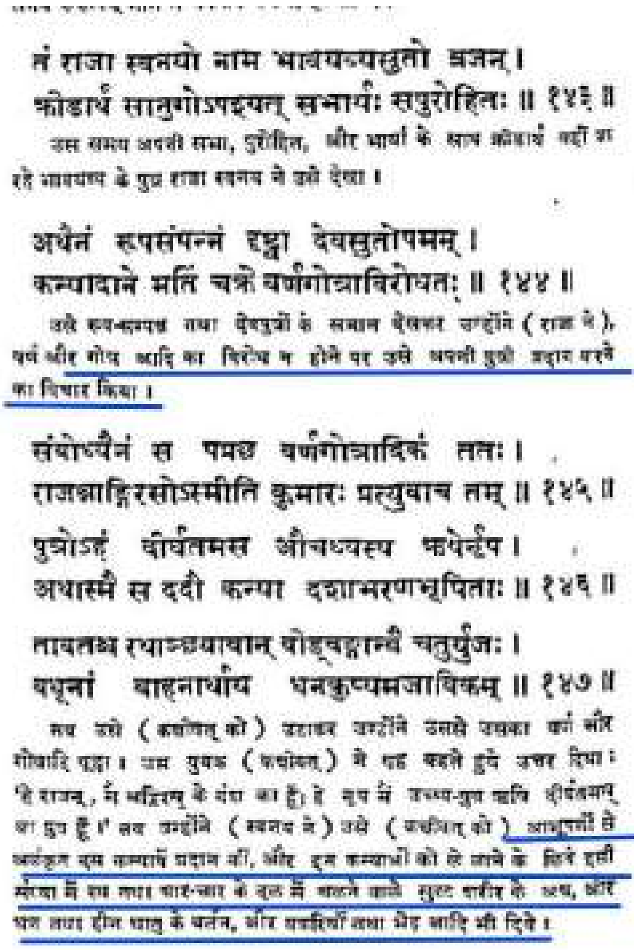
तब उसे (कक्षीवत् को) उठाकर उन्होंने उससे उसका वर्ण और गोत्रादि पूछा। उस युवक (कत्तीवत्) ने यह कहते हुये उत्तर दियाः 'हे राजन्, में अङ्गिरम् के वंश का हूँ; हे नृप में उच्च्य-पुत्र ब्रह्मषि दीर्घतमस् का पुत्र हैं।' तब उन्होंने (स्वनय ने) उसे (कक्षीवत्त् को) आभूषणों से अलंकृत दस कम्यायें प्रदान की, और इन कन्याओं को ले जाने के लिये इसी संरया में रथ तथा चार-चार के दल में चलने वाले मुहद शरीर के अश्व,

और धन तथा हीन धातु के वर्तन, और बकरियों तथा भेड़ आदि भी दिये ।

Seeing that he (Kakṣīvat) was handsome and radiant like a son of the gods, the king, finding no objection in terms of caste or lineage, considered offering him his daughter in marriage.

Then, lifting him up, the king asked about his caste and lineage. The young man (Kakṣīvat) replied respectfully: "O King, I belong to the lineage of the sage Aṅgiras. I am the son of the high-born sage Dīrghatamas."

Thereupon, the king (Svanaya) gave him ten beautifully adorned maidens as companions. To carry these maidens, he also provided a chariot, muscular horses in teams of four, wealth, vessels made of less precious metals, as well as goats and sheep.


तं राजा स्वनयो नाम भावयव्यसुतो व्रजन् ।
क्रीडार्थं सानुगोऽपश्यत् सभार्यः सपुरोहितः ॥ १४३ ॥

उस समय अपनी सभा, पुरोहित, और भार्या के साथ क्रीडार्थ जाते हुए भावयव्य के पुत्र राजा स्वनय ने उसे देखा ।

अथैनं रूपसंपन्नं दृष्ट्वा देवसुतोपमम् ।
कन्यादाने मतिं चक्रे वर्णगोत्राविरोधतः ॥ १४४ ॥

उसे रूप-सम्पन्न तथा देवपुत्रों के समान देखकर उन्होंने (राजा ने), वर्ण और गोत्र आदि का विरोध न होने पर उसे अपनी पुत्री प्रदान करने का विचार किया ।

संयोज्यैनं स पप्रच्छ वर्णगोत्रादिकं ततः ।
राजन्नाङ्गिरसोऽस्मीति कुमारः प्रत्युवाच तम् ॥ १४५ ॥
पुत्रोऽहं दीर्घतमस औचथ्यस्य ऋषेर्नृप ।
अथास्मै स ददौ कन्या दशाभरणभूषिताः ॥ १४६ ॥
तावतश्च रथांश्चायान् वोढ्वश्वान्वै चतुर्युजः ।
वधूनां वाहनार्थाय धनकुप्यमजाविकम् ॥ १४७ ॥

तब उसे (कक्षीवत् को) उठाकर उन्होंने उससे उसका वर्ण और गोत्रादि पूछा । उस युवक (कक्षीवत्) ने यह कहते हुये उत्तर दिया : 'हे राजन्, मैं अङ्गिरस् के वंश का हूँ, हे नृप मैं उच्च-कुल ऋषि दीर्घतमस् का पुत्र हूँ ।' तब उन्होंने (स्वनय ने) उसे (कक्षीवत् को) आभूषणों से अलंकृत दस कन्यायें प्रदान कीं, और इन कन्याओं को ले जाने के लिये इतनी संख्या में रथ तथा चार-चार के दल में चलने वाले सुदृढ़ शरीर के अश्व, और धन तथा हीन धातु के वर्तन, और बकरियों तथा भेड़ आदि भी दिये ।

Meaning of वधू as per Vachaspatyam

ब(व)धू स्त्री बध्नाति ममतया बन्ध–ड गलोपः, उह्यते वह-क घश्चान्टालृएशे वा । १ नार्य्व्याम्, २ पृक्कायाञ्च अमरः३ स्नुषायां, ४ नबोढिआयाम्, भार्य्यायां ५ शारिवोषधौ६ शआम्, च मेदि० ।

वधू स्त्री उह्यते पितृगेहात् पतिगृहं वह–ऊ धुकच् ।१ भार्य्यायाम् २ नवोढायां ३ पुत्रजायायाम् अमरः ।४ शठ्याञ्च मेदि० । अस्य ओष्ठ्यादित्वमित्यन्ये

Section 1: On the Root and Meanings of 'वधू'

> "ब(व)धू स्त्री बध्नाति ममतया बन्ध–ड गलोपः," > The feminine word *vadhū* (bride/wife) is derived from the root *bandh* (to bind) — indicating "she who binds with affection" (i.e., connects through love or emotional attachment).

> "उह्यते वह-क घश्चान्टाल्एशे वा।" > Alternatively, it comes from the root *vah* (to carry or lead), interpreted through suffix usage (like *ghañ* or *ṇic*) per Pāṇinian rules — meaning, "she who is led/carries herself from father's house to husband's."

> "१ नार्य्याम्," — In the sense of "a woman."

> "२ पृक्कायाञ्च अमरः" — In the Amarakosha (a Sanskrit thesaurus), it is also applied to "a daughter-in-law."

> "३ स्नुषायां," — It also means "a son's wife."

> "४ नबोढिआयाम्, भार्य्यायां" — Specifically a newly-married woman, a wife.

> "५ शारिवोषधौ" — In botanical context, "Vadhū" is a name for a medicinal herb, *Śārivā* (Indian sarsaparilla).

> "६ शआम्, च मेदि०" — In *Śabdakalpadruma* and *Medinī-kośa*, "vadhū" also appears as a general term for a woman of marriageable age or a bride.

Section 2: Alternative Root and Etymology

> "वधू स्त्री उह्यते पितृगेहात् पतिगृहं वह–ऊ धुकच्।" > The word *vadhū* also derives from *vah* (to carry), with the meaning "she who is carried or led from her father's home to the husband's home" — using the *dhukac* affix formation.

> "१ भार्य्यायाम् २ नवोढायां ३ पुत्रजायायाम् अमरः" > As per *Amarakosha*, it refers to: > 1. Wife > 2. Newlywed bride > 3. Son's wife (daughter-in-law)

> "४ शठ्याञ्च मेदि०" — It can also mean a clever woman, as stated in *Medinī-kośa*.

> "अस्य ओष्ठ्यादित्वम् इत्यन्ये" > Some grammarians further explain that its formation includes phonetic elements like oṣṭhya-ādi (labial sounds), following specific linguistic rules.

वाचस्पत्यम् Sanskrit

ब(व)धू स्त्री बध्नाति ममतया बन्ध--ऊ नलोपः, उद्यते वह-क घश्चान्तादेशो वा । १ नार्य्याम्, २ पृक्कायाञ्च अमरः३ स्नुषायां, ४ नवोढिआयाम्, भार्य्यायां ५ शारिवोषधौ६ शआम्, च मेदि० ।

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Allegations –

Rig Veda 8.19.36
A gift of fifty female slaves hath Trasadasyu given me, Purukutsa's son, Most liberal, kind, lord of the brave."

Refutation

Acharya Sayana in his commentary on Rig Veda 8.19.36 said –

मे मह्यं "वधूनां "पञ्चाशतम्

इदमादिकेन प्रगाथेन त्रसदस्योर्दानमृषिः प्रशंसति । "पौरुकुत्स्यः पुरुकुत्सपुत्रः "त्रसदस्युः "मे मह्यं "वधूनां "पञ्चाशतम् "अदात् दत्तवान् । कीदृशः । "मंहिष्ठः दातृतमः "अर्यः अभिगन्तव्यः स्वामी वा "सत्पतिः सतां श्रेष्ठानां स्तोतॄणां पालयिता

अदात् । मे । पौरुऽकुत्स्यः । पञ्चाशतम् । त्रसदस्युः । वधूनाम् ।

मंहिष्ठः । अर्यः । सत्ऽपतिः ॥३६

इदमादिकेन प्रगाथेन त्रसदस्योर्दानमृषिः प्रशंसति । "पौरुकुत्स्यः पुरुकुत्सपुत्रः "त्रसदस्युः "मे मह्यं "वधूनां "पञ्चाशतम् "अदात् दत्तवान् । कीदृशः । "मंहिष्ठः दातृतमः "अर्यः अभिगन्तव्यः स्वामी वा "सत्पतिः सतां श्रेष्ठानां स्तोतॄणां पालयिता ॥

Here the word used is 'vadhu' (वधू), which refers to a **married woman or bride**, not a slave. There is **no word related to selling or buying** female Slaves in this mantra.

In the commentary on this mantra in the Bṛhaddevatā, it is explained that **kings would marry off their daughters to suitable men of the same gotra and varṇa**, which is commonly known as '**kanyādāna**' (**ritual gift of a daughter in marriage**). Hence, the word '**vadhu**' appears in these mantras, which is always used for a **married woman or bride, not a slave**.

And as for the mention of giving chariots or other things, that is actually a traditional part of 'strī-

dhana' (the wealth given to the bride by her family). For example, in the Vālmīki Rāmāyaṇa, during the wedding of Sītā, King Janaka gave chariots, animals, male and female attendants to look after the bride. This was part of the marriage custom and not some form of slavery.

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Seeing that he (Kakṣīvat) was handsome and radiant like a son of the gods, the king, finding no objection in terms of caste or lineage, considered offering him his daughter in marriage.

Then, lifting him up, the king asked about his caste and lineage. The young man (Kakṣīvat) replied respectfully: "O King, I belong to the lineage of the sage Aṅgiras. I am the son of the high-born sage Dīrghatamas."

Thereupon, the king (Svanaya) gave him ten beautifully adorned maidens as companions. To carry these maidens, he also provided a chariot, muscular horses in teams of four, wealth, vessels made of less precious metals, as well as goats and sheep.

तं राजा स्वनयो नाम भावयव्यसुतो व्रजन् ।
क्रीडार्थं सानुगोऽपश्यत् सभार्यः सपुरोहितः ॥ १४३ ॥

उस समय अपनी सभा, पुरोहित, और भार्या के साथ क्रीडार्थ कहीं जा रहे भावयव्य के पुत्र राजा स्वनय ने उसे देखा ।

अथैनं रूपसंपन्नं दृष्ट्वा देवसुतोपमम् ।
कन्यादाने मतिं चक्रे वर्णगोत्राविरोधतः ॥ १४४ ॥

उसे रूप-सम्पन्न तथा देवपुत्रों के समान देखकर उन्होंने (राजा ने), वर्ण और गोत्र आदि का विरोध न होने पर उसे अपनी पुत्री प्रदान करने का विचार किया ।

संपोष्यैनं स पप्रच्छ वर्णगोत्रादिकं ततः ।
राजन्नाङ्गिरसोऽस्मीति कुमारः प्रत्युवाच तम् ॥ १४५ ॥
पुत्रोऽहं दीर्घतमस औचथ्यस्य [illegible] ।
अथास्मै स ददौ कन्या दशाभरणभूषिताः ॥ १४६ ॥

तावतश्च रथान्स्त्र्याधान् वोढृवल्लान्वै चतुर्युजः ।
वधूनां वाहनार्थाय धनकुप्यमजाविकम् ॥ १४७ ॥

तब उसे (कक्षीवान् को) उठाकर उन्होंने उनसे उसका वर्ण और गोत्रादि पूछा । उस युवक (कक्षीवान्) ने यह कहते हुये उत्तर दिया : 'हे राजन्, मैं अङ्गिरस् के वंश का हूँ। हे नृप मैं उचथ्य-पुत्र ऋषि दीर्घतमस् का पुत्र हूँ।' तब उन्होंने (स्वनय ने) उसे (कक्षीवान् को) आभूषणों से अलंकृत दस कन्याएँ प्रदान कीं, और इन कन्याओं को ले जाने के लिये इतनी संख्या में इस तरह चार-चार के जुए में जोतने वाले सुगठ शरीर के अश्व, और धन तथा हीन धातु के बर्तन, और बकरियाँ तथा भेड़ आदि भी दिये ।

Meaning of वधू as per Vachaspatyam

ब(व)धू स्त्री बध्नाति ममतया बन्ध–ड गलोपः, उद्यते वह-क घश्चान्टालृएशे वा । १ नार्य्याम्, २ पृक्कायाञ्च अमरः३ स्नुषायां, ४ नबोढिआयाम्, भार्य्यायां ५ शारिवोषधौ६ शआम्, च मेदि० ।

वधू स्त्री उह्यते पितृगेहात् पतिगृहं वह–ऊ धुकच् ।१ भार्य्यायाम् २ नवोढायां ३ पुत्रजायायाम् अमरः ।४ शठ्याञ्च मेदि० । अस्य ओष्ठ्यादित्वमित्यन्ये

Section 1: On the Root and Meanings of 'वधू'

> "ब(व)धू स्त्री बध्नाति ममतया बन्ध–ड गलोपः," > The feminine word *vadhū* (bride/wife) is derived from the root *bandh* (to bind) — indicating "she who binds with affection" (i.e., connects through love or emotional attachment).

> "उद्यते वह-क घश्चान्टालृएशे वा।" > Alternatively, it comes from the root *vah* (to carry or lead), interpreted through suffix usage (like *ghañ* or *ṇic*) per Pāṇinian rules — meaning, "she who is led/carries herself from father's house to husband's."

> "१ नार्य्याम्," — In the sense of "a woman."

> "२ पृक्कायाञ्च अमरः" — In the Amarakosha (a Sanskrit thesaurus), it is also applied to "a daughter-in-law."

> "३ स्नुषायां," — It also means "a son's wife."

> “४ नबोढिआयाम्, भार्य्यायां” — Specifically a newly-married woman, a wife.

> “५ शारिवोषधौ” — In botanical context, “Vadhū” is a name for a medicinal herb, *Śārivā* (Indian sarsaparilla).

> “६ शआम्, च मेदि०” — In *Śabdakalpadruma* and *Medinī-kośa*, “vadhū” also appears as a general term for a woman of marriageable age or a bride.

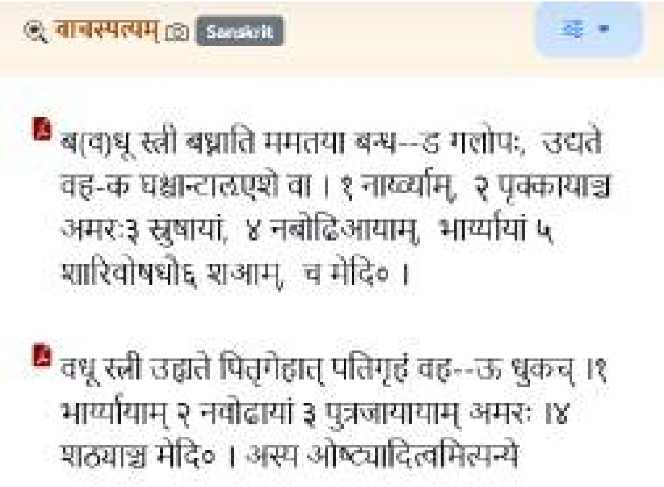
Section 2: Alternative Root and Etymology

> “वधू स्त्री उह्यते पितृगेहात् पतिगृहं वह–ऊ धुकच्।” > The word *vadhū* also derives from *vah* (to carry), with the meaning “she who is carried or led from her father’s home to the husband’s home” — using the *dhukac* affix formation.

> “१ भार्य्यायाम् २ नवोढायां ३ पुत्रजायायाम् अमरः” > As per *Amarakosha*, it refers to: > 1. Wife > 2. Newlywed bride > 3. Son’s wife (daughter-in-law)

> “४ शठ्याञ्च मेदि०” — It can also mean a clever woman, as stated in *Medinī-kośa*.

> “अस्य ओष्ट्यादित्वम् इत्यन्ये” > Some grammarians further explain that its formation includes phonetic elements like oṣṭhya-ādi (labial sounds), following specific linguistic rules.


वाचस्पत्यम् Sanskrit

ब(व)धू स्त्री बध्नाति ममतया बन्ध--ऊ नलोपः, उह्यते वह-क धश्चान्तादेशो वा । १ नार्य्याम्, २ पृक्कायाञ्च अमरः३ स्नुषायां, ४ नबोढिआयाम्, भार्य्यायां ५ शारिवोषधौ६ शआम्, च मेदि० ।

वधू स्त्री उह्यते पितृगेहात् पतिगृहं वह--ऊ धुकच् ।१ भार्य्यायाम् २ नवोढायां ३ पुत्रजायायाम् अमरः ।४ शठ्याञ्च मेदि० । अस्य ओष्ट्यादित्वमित्यन्ये

Allegations-

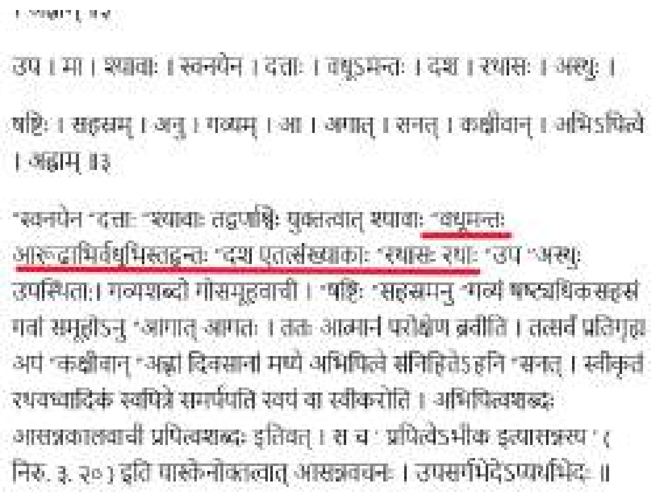
Rig Veda 1/126/3 mentions Slavery – “Ten chariots drawn by bay steeds, and carrying my wives, stood near me, given meby Svanaya; and a thousand and sixty cows followed; these, after a short interval of time, did Kaksīvat deliver (to his father)

Refutation-

Acharya Sayana in his commentary on Rig Veda 1.126.3 says

स्वनयेन "दत्ताः "श्यावाः तद्वर्णाश्वैः युक्तत्वात् श्यावाः "वधूमन्तः

"स्वनयेन "दत्ताः "श्यावाः तद्वर्णाश्वैः युक्तत्वात् श्यावाः "वधूमन्तः आरूढाभिर्वधूभिस्तद्वन्तः "दश एतत्संख्याकाः "रथासः रथाः "उप "अस्थुः उपस्थिताः। गव्यशब्दो गोसमूहवाची । "षष्टिः "सहस्रमनु "गव्यं षष्ट्यधिकसहस्रं गवां समूहोऽनु "आगात् आगतः । ततः आत्मानं परोक्षेण ब्रवीति । तत्सर्वं प्रतिगृह्य अयं "कक्षीवान् "अह्नां दिवसानां मध्ये अभिपित्वे संनिहितेऽहनि "सनत् । स्वीकृतं रथवध्वादिकं स्वपित्रे समर्पयति स्वयं वा स्वीकरोति । अभिपित्वशब्दः आसन्नकालवाची प्रपित्वशब्दः इतिवत् । स च ' प्रपित्वेऽभीक इत्यासन्नस्य ' (निरु. ३. २०) इति यास्केनोक्तत्वात् आसन्नवचनः । उपसर्गभेदेऽप्यर्थाभेदः ॥



उप । मा । श्यावाः । स्वनयेन । दत्ताः । वधूऽमन्तः । दश । रथासः । अस्थुः ।

षष्टिः । सहस्रम् । अनु । गव्यम् । आ । अगात् । सनत् । कक्षीवान् । अभिऽपित्वे । अह्नाम् ॥३

"स्वनयेन "दत्ताः "श्यावाः तद्वर्णाश्वैः युक्तत्वात् श्यावाः "वधूमन्तः आरूढाभिर्वधूभिस्तद्वन्तः "दश एतत्संख्याकाः "रथासः रथाः "उप "अस्थुः उपस्थिताः। गव्यशब्दो गोसमूहवाची । "षष्टिः "सहस्रमनु "गव्यं षष्ट्यधिकसहस्रं गवां समूहोऽनु "आगात् आगतः । ततः आत्मानं परोक्षेण ब्रवीति । तत्सर्वं प्रतिगृह्य अयं "कक्षीवान् "अह्नां दिवसानां मध्ये अभिपित्वे संनिहितेऽहनि "सनत् । स्वीकृतं रथवध्वादिकं स्वपित्रे समर्पयति स्वयं वा स्वीकरोति । अभिपित्वशब्दः आसन्नकालवाची प्रपित्वशब्दः इतिवत् । स च ' प्रपित्वेऽभीक इत्यासन्नस्य ' (निरु. ३. २०) इति यास्केनोक्तत्वात् आसन्नवचनः । उपसर्गभेदेऽप्यर्थभेदः ॥

Here actually the word used is **'vadhu' (वधू)**, which refers to a **married woman or bride**, not a slave. There is **no word related to selling or buying** female Slaves in this mantra.

In the commentary on this mantra in the **Bṛhaddevatā**, it is explained that **kings would marry off their daughters to suitable men of the same gotra and varṇa**, which is commonly known as **'kanyādāna' (ritual gift of a daughter in marriage)**. Hence, the word **'vadhu'** appears in these mantras, which is always used for a **married woman or bride, not a slave**.

And as for the mention of giving chariots or other things, that is actually a traditional part of **'strī-dhana'** (the wealth given to the bride by her family). For example, in the **Vālmīki Rāmāyaṇa**, during the wedding of Sītā, **King Janaka gave chariots, animals, male and female attendants** to look after the bride. This was part of the marriage custom and not some form of slavery.

उसे रूप-सम्पन्न तथा देवपुत्रों के समान देखकर उन्होंने (राजा ने), वर्ण और गोत्र आदि का विरोध न होने पर उसे अपनी पुत्री प्रदान करने का विचार किया ।

तब उसे (कक्षीवत् को) उठाकर उन्होंने उससे उसका वर्ण और गोत्रादि पूछा। उस युवक (कत्तीवत्) ने यह कहते हुये उत्तर दिया: 'हे राजन्, में अङ्गिरम् के वंश का हूँ; हे नृप में उच्च्य-पुत्र बऋषि दीर्घतमस् का पुत्र हैं।' तब उन्होंने (स्वनय ने) उसे (कक्षीवत्त् को) आभूषणों से अलंकृत दस कम्यायें प्रदान की, और इन कन्याओं को ले जाने के लिये इसी संरया में रथ तथा चार-चार के दल में चलने वाले मुहद शरीर के अश्व, और धन तथा हीन धातु के वर्तन, और बकरियों तथा भेड़ आदि भी दिये ।

Seeing that he (Kakṣīvat) was handsome and radiant like a son of the gods, the king, finding no objection in terms of caste or lineage, considered offering him his daughter in marriage.

Then, lifting him up, the king asked about his caste and lineage. The young man (Kakṣīvat) replied respectfully: “O King, I belong to the lineage of the sage Aṅgiras. I am the son of the high-born sage Dīrghatamas.”

Thereupon, the king (Svanaya) gave him ten beautifully adorned maidens as companions. To carry these maidens, he also provided a chariot, muscular horses in teams of four, wealth, vessels made of less precious metals, as well as goats and sheep.

तं राजा स्वनयो नाम भावयव्यसुतो व्रजन् ।
क्रीडार्थं सानुगोऽपश्यत् सभार्यः सपुरोहितः ॥ १४३ ॥

उस समय अपनी सभा, पुरोहित, और भार्या के साथ क्रीडार्थ कहीं जा रहे भावयव्य के पुत्र राजा स्वनय ने उसे देखा ।

अथैनं रूपसंपन्नं दृष्ट्वा देवसुतोपमम् ।
कन्यादाने मतिं चक्रे वर्णगोत्राविरोधतः ॥ १४४ ॥

उसे रूप-सम्पन्न तथा देवपुत्रों के समान देखकर उन्होंने (राजा ने), वर्ण और गोत्र आदि का विरोध न होने पर उसे अपनी पुत्री प्रदान करने का विचार किया ।

संयोज्यैनं स पप्रच्छ वर्णगोत्रादिकं ततः ।
राजन्नाङ्गिरसोऽस्मीति कुमारः प्रत्युवाच तम् ॥ १४५ ॥

पुत्रोऽहं दीर्घतमस औचथ्यस्य ऋषेर्नृप ।
अथास्मै स ददौ कन्या दशाभरणभूषिताः ॥ १४६ ॥

तावतश्च रथाञ्छ्यावान् वोढृवद्वान्वै चतुर्युजः ।
वधूनां वाहनार्थाय धनकुप्यमजाविकम् ॥ १४७ ॥

तब उसे (कक्षीवत् को) उठाकर उन्होंने उससे उसका वर्ण और गोत्रादि पूछा । उस युवक (कक्षीवत्) ने यह कहते हुये उत्तर दिया: 'हे राजन्, मैं अङ्गिरस् के वंश का हूँ; हे नृप मैं उचथ्य-पुत्र ऋषि दीर्घतमस् का पुत्र हूँ।' तब उन्होंने (स्वनय ने) उसे (कक्षीवत् को) आभूषणों से अलंकृत दस कन्यायें प्रदान कीं, और इन कन्याओं को ले जाने के लिये इसी संख्या में रथ तथा चार-चार के दल में चलने वाले सुदृढ़ शरीर के अश्व, और धन तथा हीन धातु के वर्तन, और बकरियों तथा भेड़ आदि भी दिये ।

Meaning of वधू

ब(व)धू स्त्री बध्नाति ममतया बन्ध–ड गलोपः, उह्यते वह-क घश्चान्टाल्एशे वा । १ नार्य्याम्, २ पृक्कायाञ्च अमरः३ स्नुषायां, ४

नबोढिआयाम्, भार्य्यायां ५ शारिवोषधौ६ शआम्, च मेदि० ।

वधू स्त्री उह्यते पितृगेहात् पतिगृहं वह–ऊ धुकच् ।१ भार्य्यायाम् २ नवोढायां ३ पुत्रजायायाम् अमरः ।४ शठ्याञ्च मेदि० । अस्य ओष्ठ्यादित्वमित्यन्ये

Section 1: On the Root and Meanings of 'वधू'

> "ब(व)धू स्त्री बध्नाति ममतया बन्ध–ड गलोपः," > The feminine word *vadhū* (bride/wife) is derived from the root *bandh* (to bind) — indicating "she who binds with affection" (i.e., connects through love or emotional attachment).

> "उह्यते वह-क घश्चान्टाऌएशे वा।" > Alternatively, it comes from the root *vah* (to carry or lead), interpreted through suffix usage (like *ghañ* or *ṇic*) per Pāṇinian rules — meaning, "she who is led/carries herself from father's house to husband's."

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> "३ स्नुषायां," — It also means "a son's wife."

> "४ नबोढिआयाम्, भार्य्यायां" — Specifically a newly-married woman, a wife.

> "५ शारिवोषधौ" — In botanical context, "Vadhū" is a name for a medicinal herb, *Śārivā* (Indian sarsaparilla).

> "६ शआम्, च मेदि०" — In *Śabdakalpadruma* and *Medinī-kośa*, "vadhū" also appears as a general term for a woman of marriageable age or a bride.

Section 2: Alternative Root and Etymology

> "वधू स्त्री उह्यते पितृगेहात् पतिगृहं वह–ऊ धुकच्।" > The word *vadhū* also derives from *vah* (to carry), with the meaning "she who is carried or led from her father's home to the husband's home" — using the *dhukac* affix formation.

> "१ भार्य्यायाम् २ नवोढायां ३ पुत्रजायायाम् अमरः" > As per *Amarakosha*, it refers to: > 1. Wife > 2. Newlywed bride > 3. Son's wife (daughter-in-law)

> "४ शठ्याञ्च मेदि०" — It can also mean a clever woman, as stated in *Medinī-kośa*.

> "अस्य ओष्ठ्यादित्वम् इत्यन्ये" > Some grammarians further explain that its formation includes phonetic elements like oṣṭhya-ādi (labial sounds), following specific linguistic rules.

वाचस्पत्यम् Sanskrit

ब(व)धू स्त्री बध्नाति ममतया बन्ध--ऊ गलोपः, उह्यते वह-क घञ्चान्टालएशे वा । १ नार्य्याम्, २ पृक्कायाञ्च अमरः३ स्नुषायां, ४ नबोढिआयाम्, भार्य्यायां ५ शारिवोषधो६ शआम्, च मेदि० ।

वधू स्त्री उह्यते पितृगेहात् पतिगृहं वह--ऊ धुकच् ।१ भार्य्यायाम् २ नवोढायां ३ पुत्रजायायाम् अमरः ।४ शठ्याञ्च मेदि० । अस्य ओष्ट्यादित्वमित्यन्ये

Allegations-

Female slaves in Rig Veda,

Rig Veda 8.56.3
A hundred asses a hundred woolly sheep, a hundred slaves, beside garlands."

Refutation-

Acharya Sayana in his commentary on Rig Veda 8.56.3 interpreted Dasa (दासान्) as भृत्यान् which means Paid Servants/Employees who are paid wages for their service

तथा शतान् शतसंख्याकान् दासान् भृत्यान्

Sabkakalparudram on meaning of भृत्यान्

(भ्रियतेऽनया भरणमिति वा । भृ +"संज्ञायां समजनिषद्निपतमनविदषुञ् शीङ्भृञिणः ॥ " ३ । ३ । ९९ । इति क्यप् । स्त्रियांटाप् ।) वेतनम् । इत्यमरः । २ । १० । ३८ ॥ (भरणक्रिया । यथा, ऋग्वेदे । १ । ८४ । १६ ।"आसन्निषून् हृत्स्वसोमयो भून्यएषां भृत्यामृणधत्स जीवात्

› (भ्रियतेऽनया भरणमिति वा । भृ + "संज्ञायां समजनिषद्निपतमनविदषुञ् शीङ्भृञिणः ॥" ३ । ३ । ९९ । इति क्यप् । स्त्रियां टाप् ।) › *"भ्रियते अया भरणम् इति वा' — That by which sustenance or support is done is called 'bhṛtyā'."* › The root is "भृ" (to bear/support), with grammatical affixes "क्यप्" and "टाप्" (used to derive feminine nouns). › Thus, *bhṛtyā* means one who is sustained — i.e., a servant, an attendant.

2. Lexical Meaning from Amarakośa:

वेतनम् । इत्यमरः । २।१०।३८ ॥

"Vetanam" (वेतनम्) means *wages*, *salary*, or *remuneration*. This is from Amarakośa, section 2.10.38.
So the word भृत्या is linked conceptually to वेतनम् —

one who serves or supports, and in return receives wages.

शब्दकल्पद्रुमः Sanskrit

भृत्या, स्त्री, (भ्रियतेऽनया भरणमिति वा । भृ + "संज्ञायां समजनिषद्निपतमनविदषुञ् शीङ्भृञिणः ॥" ३ । ३ । ९९ । इति क्यप् । स्त्रियांटाप् ।) वेतनम् । इत्यमरः । २ । १० । ३८ ॥

(भरणक्रिया । यथा, ऋग्वेदे । १ । ८४ । १६ ।"आसन्निषून् हृत्स्वसोमयो भून्यएषां भृत्यामृणधत्स जीवात् ॥

किंच हे इन्द्र त्वत्तो भीतास्ते मे मह्यमृषये पृषध्रिनाम्ने (पृषध्र) गर्दभानां रासभाना शतम् । अमंहत अदुः इति पूर्वमन्त्रगतेनान्वयः सर्वत्र । अथ च ऊर्णावतीनां मेषीनां शतमदुः । तथा शतान् शतसंख्याकान् दासान् भृत्यान् अति अतिशयिताः सजो मालाश्च अदुः। एवंप्रभावस्त्वां (प्रभावं त्वां) स्तौमीत्यर्थः । यद्वा उभयोर्मन्त्रयोरयमर्थः । पौतक्रतः । पूते पवित्रे स्थाने क्रतः पादविक्षेपो यस्याः सा पूतक्रता अदितिः । पवित्रदेशे पादन्यासः अदितेरुचित एव । 'दृष्टिपूतं न्यसेत् पादम्' इति वचनात् । तस्या अपत्यं पौतक्रत इन्द्रः । दस्यवे। दस्युः कर्मोपक्षयिता 'तमःसंघः । तं हन्तुं वृकश्चन्द्रमाः सन (सन्) नित्यात् अनुपक्षीणात् स्वकोशात् सकाशात् दश सहसा अयुतसंख्याकानि रायः धनानि मह्यं पृषध्रनाम्ने अमंहत प्रादात् । किंच गर्दभमेषीदासमालाशतान्यपि मे मह्यं स एव प्रादात् इति । वृकश्चन्द्रमा भवति ' (निरु. ५. २०) इति यास्कः ॥

किञ्च हे इन्द्र त्वत्तो भीतास्ते मे मह्यमृषये पृषध्रिनाम्ने (पृषध्र) गर्दभानां रासभाना शतम् । अमंहत अदुः इति पूर्वमन्त्रगतेनान्वयः सर्वत्र । अथ च ऊर्णावतीनां मेषीनां शतमदुः । तथा शतान् शतसंख्याकान् दासान् भृत्यान् अति अतिशयिताः सजो मालाश्च अदुः। एवंप्रभावस्त्वां (प्रभावं त्वां) स्तौमीत्यर्थः । यद्वा उभयोर्मन्त्रयोरयमर्थः । पौतक्रतः । पूते पवित्रे स्थाने क्रतः पादविक्षेपो यस्याः सा पूतक्रता अदितिः । पवित्रदेशे पादन्यासः अदितेरुचित एव । 'दृष्टिपूतं न्यसेत् पादम्' इति वचनात् । तस्या अपत्यं पौतक्रत इन्द्रः । दस्यवे। दस्युः कर्मोपक्षयिता 'तमःसंघः । तं हन्तुं वृकश्चन्द्रमाः सन (सन्) नित्यात् अनुपक्षीणात् स्वकोशात् सकाशात् दश सहसा अयुतसंख्याकानि रायः धनानि मह्यं पृषध्रनाम्ने अमंहत प्रादात् । किंच गर्दभमेषीदासमालाशतान्यपि मे मह्यं स एव प्रादात् इति । वृकश्चन्द्रमा भवति ' (निरु. ५. २०) इति यास्कः ॥

Here it says to give numerous donkeys ,sheeps and helpers to the one who spread hymns . We don't have to forget that here Dasa word is used which means one who does service and is paid salary for it . So Dasa means employees . So Accusing slavery on this mantra is baseless .

Allegations-

Women in Paradise

Ishwar has arranged thousands of Virgins for Brahmins not just on the earth but in the paradise too,

Atharva Veda 4.34.2 ”The persons firm in their faith, purified, cleansed with their sacerdotal acts and pure in their conscience attain the state of splendid purity. The all-pervading Divinity does not burn or deprive of their organ of enjoyment and generation and in the state of Svarga they have many women, one for each one as his wife.”

Atharva Veda 4.34.2 ”Bereft of physical bodies, pure, cleansed with the wind, brilliant, they go to a brilliant world. The fire does not cause burning in their male organ. In the world of happiness they get plenty of women.”

Refutation-

Coming to Allegations on Atharva Veda 4.34.2

The Sukta 34 of Atharva Veda is –
Brahmaudan Sukta]

“Āchārya Rām Sharma Āchārya, in his Atharva Veda Bhāṣya, has explained this sūkta by giving its basic background and meaning.

ऋषि – अथर्वा । देवता – ब्रह्मौदन । छन्द – त्रिष्टुप् ४ उत्तमा भुरिक् त्रिष्टुप् ५ त्र्यवसाना सप्तपदा कृति, ६ पञ्चपदातिशक्वरी, ७ भुरिक् अतिशक्वरी, ८ जगती ।] इस सूक्त के देवता 'ब्रह्मौदन' हैं। लौकिक संदर्भ में यज्ञीय क्रम में संस्कारयुक्त जो अन्न दान किया जाता है, उसे ब्रह्मौदन कहते हैं। पके हुए भोज्य पदार्थ, बिना पकाये भोज्य (दही, शहद, घृतादि) पदार्थ तथा सूखे अन्न भी यज्ञीय ऊर्जा से संस्कारित करके दिये जाने की परम्परा रही है। यज्ञीय-ब्राह्मी संस्कार युक्त इस सेवन के भी महत्त्वपूर्ण लाभ कहे गये हैं; किन्तु सूक्ष्म सन्दर्भमें 'रेतो वा ओदनः ' (श०ब्रा० १३११४, जैसे सूत्रों के अनुसार तह बहुत व्यापक जत्त्व है। ब्रह्मौदन का अर्थ ब्रह्म का उत्पादक तेजस् होता है। ब्रह्म ने सृष्टि सृजन यज्ञ के लिए अपने तेजस् का एक अंश परिपक्व किया। जिस तरह अन्नमयकोश के पोषण एवं विकास के लिए अन्न आवश्यक है, उसी तरह सृष्टि के मूल घटकों के लिये ब्रह्मौदन सृष्टिकारक तेजस् की भूमिका मानी जा सकती है। ब्रहावर्चस इसी के धारण-सेवन करने से विकसित होता है। इस सूक्त तथा अगले सूक्त के मंत्रों में ब्रह्मौदन की जो महत्ता बतलायी गयी है, वह स्थूल अन्न की अपेक्षा ऐसी ही व्यापक अवधारणा का पोषण करती है

[Rishi – Atharva; Devata – Brahmaudan; Metres – Triṣṭubh 4, Uttamā Bhurik Triṣṭubh 5, Tryavasānā Saptapadā Kṛti 6, Pañcapadā Atishakvarī 7, Bhurik Atishakvarī 8, and Jagatī.]

In this hymn the deity is *Brahmaudan*.

In the worldly context, *Brahmaudan* refers to the sanctified food that is offered in the sacrificial sequence. Cooked food, uncooked edibles (such as curd, honey, ghee, etc.), and even dry grains were traditionally consecrated through the energy of the sacrifice and then given as offerings. These yajña-

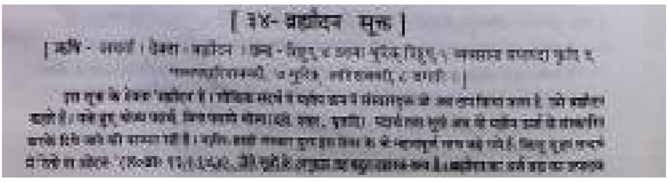
imbued, brahma-sanctified consumables were said to have great benefits.

But in the subtler sense, according to formulas such as *"Reto vā odanaḥ"* (Śatapatha Brāhmaṇa 13.1.1.4), the meaning is much more expansive. *Brahmaudan* signifies the radiant power that is the product of Brahman itself. For the cosmic sacrifice of creation, Brahman matured a portion of its own brilliance.

Just as food (*anna*) is essential for the nourishment and growth of the *annamayakośa* (the sheath composed of food), in the same way *Brahmaudan*—as the creative brilliance of Brahman—was regarded as fundamental to the constituents of creation.

Brahmavarcas (spiritual brilliance, the radiance of Brahman) develops through the upholding and assimilation of this *Brahmaudan*.

Thus, in this hymn and the next one, the greatness of *Brahmaudan* is described—not merely as gross food, but as a vast concept that sustains creation itself.


[३४- ब्रह्मौदन सूक्त]

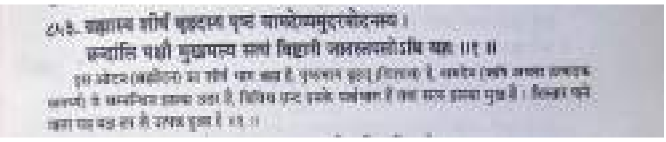
"Atharva Veda 4.34.1–2 speaks about *Brahmaudan*—the creative brilliance of Brahman. It is presented as the foundational principle behind the constituents of creation itself. The hymn does not describe ordinary human beings or their enjoyments, but rather reveals the cosmic yajña, in which Brahman, Vastness, Ṛṣis, Chandas, Satya, and Tapas are symbolically assigned as its limbs. Thus, the focus is on the metaphysical process of creation, not on normal human affairs."

Atharva Veda 4.34.1

इस ओदन (ब्रह्मौदन) का शीर्ष भाग ब्रह्म है, पृष्ठभाग बृहत् (विशाल) है, वामदेव (ऋषि अथवा उत्पादक सामर्थ्य) से सम्बन्धित इसका उदर है, विविध छन्द इसके पार्श्वभाग हैं तथा सत्य इसका मुख है। विस्तार पाने वाला यह यज्ञ तप से उत्पन्न हुआ है ॥१ ॥

"The top portion of this Odan (Brahmaudan, the cosmic oblation) is Brahman; its back is the Bṛhat (the Vast). Its belly is connected with Vāmadeva

(the Ṛṣi or the productive power). The various Chandas (metres of the Veda) are its sides, and Truth is its mouth. This sacrifice, which expands and grows, has been born of tapas (austerity).” (1)



Atharva Veda 4.34.2 is wrongly rendered as speaking of “men without bones, whose male organ is not burned, and who get many women in heaven.” In reality, the sūkta describes *Brahmaudan*—the creative brilliance of Brahman—symbolically, not human beings. The word *anasthāḥ* (“boneless”) means subtle radiance without a gross frame, capable of taking any form. The mention of *śiśna* does not refer to a physical organ but to the indestructible generative faculty or productive power, which even fire cannot consume. Likewise, *bahvyaḥ striyaḥ* (“many women”) is Vedic symbolism for fertile powers or creative energies (śaktis), not literal women for enjoyment. As Āchārya Rām Sharma explains, in the worldly sense sacrificial food (*havis*) retains its sanctity even after fire, and in the subtle sense the pure brilliance of Brahman ascends to higher worlds and empowers creative forces. Thus, the verse is about the metaphysical yajña and cosmic creation, not about human pleasure or sexuality.

Atharva Veda 4.34.2 hindi translation by Shri Ram Sharma Acharya –

यह (ब्रह्मौदन) अस्थिरहित (कोई भी इच्छित आकार लेने में सक्षम) और पवित्र है। वायु से (शरीर में प्राणायाम आदि के द्वारा) शुद्ध और पवित्र होकर यह पवित्र लोकों को ही प्राप्त होता है। अग्नि इसके शिश्न (उत्पादक अंग) को नष्ट नहीं करता। स्वर्ग में (इसका तेजस् धारण करने वाली) इसकी बहुत सी स्त्रियाँ (उत्पादक शक्तियाँ ।) हैं ॥२॥ [लौकिक संदर्भ में यज्ञ से संस्कारित अन्न के दिव्य संस्कार अग्नि पर पकाने से नष्ट नहीं होते। हव्य बनकर यह ऊर्ध्व लोकों में जाकर अनेक उर्वर शक्तियों को अपना तेजस् प्रदान करता है। सूक्ष्म संदर्भ में यह कोई भी रूप लेने में समर्थ तेजस् पवित्र होता है तथा पवित्र माध्यमों द्वारा ही ग्रहणीय है। इसका प्रभाव अग्नि आदि के सम्पर्क से कम नहीं होता ।]

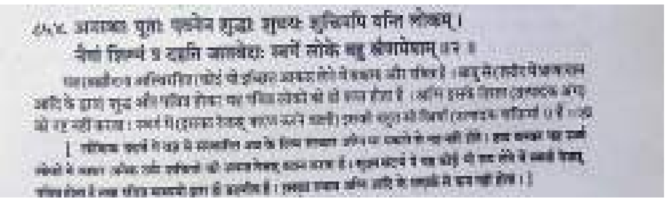
This *Brahmaudan* is boneless (i.e., without a gross, bony body, capable of taking any desired form) and pure.
Cleansed and sanctified by wind (through prāṇic discipline such as breath-control, or by contact with the life-breath), it attains the pure worlds.
Fire does not destroy its *śiśna*—that is, its generative faculty / productive power.

In heaven it has many women—meaning, it possesses many productive energies (fertile powers, śaktis) which carry and manifest its brilliance. ॥2॥

Ram Sharma Acharya Explanation-

[लौकिक संदर्भ में यज्ञ से संस्कारित अन्न के दिव्य संस्कार अग्नि पर पकाने से नष्ट नहीं होते। हव्य बनकर यह ऊर्ध्व लोकों में जाकर अनेक उर्वर शक्तियों को अपना तेजस् प्रदान करता है। सूक्ष्म संदर्भ में यह कोई भी रूप लेने में समर्थ तेजस् पवित्र होता है तथा पवित्र माध्यमों द्वारा ही ग्रहणीय है। इसका प्रभाव अग्नि आदि के सम्पर्क से कम नहीं होता ।]

(Worldly context: The divine sanctity infused into sacrificial food is not destroyed by the fire that cooks it. As an offering (havya), it ascends to the higher worlds and transmits its brilliance to many fertile powers.
Subtle context: This brilliance, being able to assume any form, is pure and is receivable only by pure means. Its potency is not diminished by the contact of fire or other forces.)



THE VEDIC VERDICT: WHY SEXUAL PLEASURE AFTER DEATH IS BOTH IMPOSSIBLE AND ANTI-VEDIC

The Śvetāśvatara Upaniṣad 5.10 clearly states:
"The Self is neither female, nor male, nor neuter; whatever body it adopts, with that body it identifies."

This directly implies that gender is not an inherent property of the soul (*ātman*), but only a temporary attribute of the physical body (*sthūla śarīra*). After death, the gross body—which alone possesses reproductive organs and biological functions—perishes. The surviving subtle body (*sūkṣma śarīra*) does not possess the physical capacity for sexual intercourse. Therefore, any concept of post-mortem sexual activity, such as "enjoying" sexual intercourse in heaven is both physiologically impossible and philosophically opposed to Vedānta.

Vedic teaching views the afterlife not as a playground of sensual indulgence but as a

transitional state in the cycle of *saṃsāra*, whose ultimate aim is mokṣa—liberation from rebirth—not eternal gratification. Post-death, the soul's true nature is beyond male/female distinctions, rendering the idea of sexual enjoyment not only baseless but fundamentally anti-Vedic, as it misrepresents the very purpose of existence described in the Upaniṣads.

Shvetashvatara Upanishad Adhaya 5 Mantra 10 Geeta Press Gorakhpur says

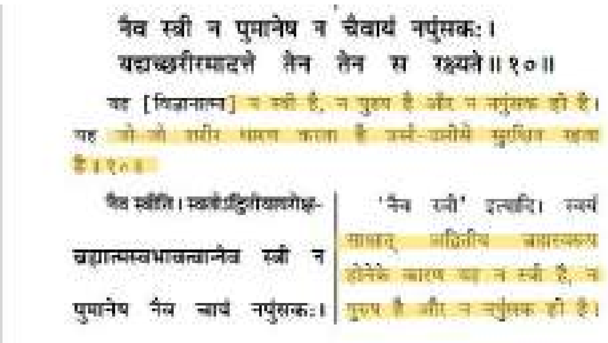
यह [विज्ञानात्मा] न स्त्री है, न पुरुष है और न नपुंसक ही है। यह जो-जो शरीर धारण करता है उसी उसीसे सुरक्षित रहता है ॥ १० ॥

This [conscious self/Atma] is neither female, nor male, nor neuter. Whatever body it takes on, by that very body it is protected. (10)

Shankar Bhasya –

'नैव स्त्री' इत्यादि। स्वयं
साक्षात् अद्वितीय ब्रह्मस्वरूप होनेके कारण यह न स्त्री है, न पुरुष है और न नपुंसक ही है। यह जिस-जिस स्त्रीशरीर, पुरुषशरीर अथवा नपुंसकशरीरको धारण करता है उसी-उसीसे यह विज्ञानात्मा रक्षित – सुरक्षित रहता है अर्थात् उसी-उसी शरीरके धर्मोको अपनेमें आरोपित कर ऐसा मानने लगता है कि 'मैं स्थूल हूँ, मैं कृश हूँ, मैं पुरुष हूँ, मैं स्त्री हूँ, मैं नपुंसक हूँ' इत्यादि ॥ १० ॥

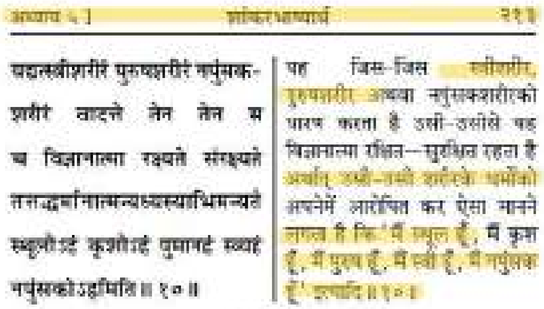
"Neither female," etc.—Since it is itself the direct, non-dual Brahman in nature, it is neither female, nor male, nor neuter. Whatever female body, male body, or neuter body it takes on, by that very body this *vijñānātmā* is preserved—protected, meaning it superimposes upon itself the qualities (*dharma*) of that very body and comes to think: "I am stout, I am thin, I am a man, I am a woman, I am a neuter," and so on. (10)


नैव स्त्री न पुमानेष न चैवायं नपुंसकः।
यद्यच्छरीरमादत्ते तेन तेन स रक्ष्यते ॥ १० ॥

यह [विज्ञानात्मा] न स्त्री है, न पुरुष है और न नपुंसक ही है। यह जो-जो शरीर धारण करता है उसी-उसीसे सुरक्षित रहता है ॥ १० ॥

नैव स्त्रीति। स्वयं अद्वितीयब्रह्मात्मस्वभावत्वान्नैव स्त्री न पुमानेष नैव चायं नपुंसकः।

'नैव स्त्री' इत्यादि। स्वयं साक्षात् अद्वितीय ब्रह्मस्वरूप होनेके कारण यह न स्त्री है, न पुरुष है और न नपुंसक ही है।



Explanation of Geeta Press on this Shruti Mantra –

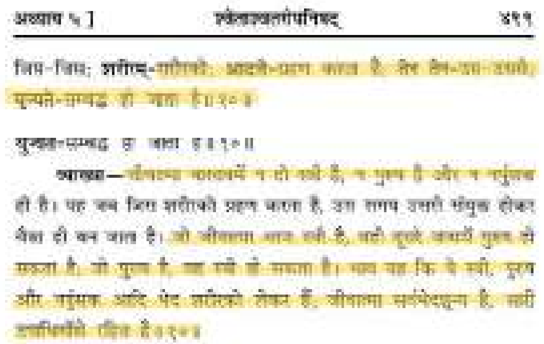
एषः = यह जीवात्मा; नन; एव-तो; स्त्री स्त्री है; नन; पुमान् पुरुष है; च=और; न=न; अयम्-यह; नपुंसकः एव नपुंसक ही है; सः वह; यत् यत्- जिस-जिस; शरीरम्-शरीरको; आदत्ते ग्रहण करता है; तेन तेन- उस-उससे; युज्यते सम्बद्ध हो जाता है ॥ १०॥

This [conscious self/Atma] is neither female, nor male, nor neuter. Whatever body it takes on, by that very body it is protected. (10)

व्याख्या – जीवात्मा वास्तवमें न तो स्त्री है, न पुरुष है और न नपुंसक ही है। यह जब जिस शरीरको ग्रहण करता है, उस समय उससे संयुक्त होकर वैसा ही बन जाता है। जो जीवात्मा आज स्त्री है, वही दूसरे जन्ममें पुरुष हो सकता है; जो पुरुष है, वह स्त्री हो सकता है। भाव यह कि ये स्त्री, पुरुष और नपुंसक आदि भेद शरीरको लेकर हैं; जीवात्मा सर्वभेदशून्य है, सारी उपाधियोंसे रहित है ॥ १० ॥

The jīvātmā (individual soul) in reality is neither female, nor male, nor neuter. Whatever body it takes on, at that time it becomes associated with it and appears accordingly. The soul that is now a woman may in another birth become a man; one who is a man now may become a woman. The point is that distinctions such as female, male, and neuter arise only with the taking on of a body; the jīvātmā is entirely free from all such differences and is devoid of all limiting attributes.

नैव स्त्री न पुमानेष न चैवायं नपुंसकः।
यद् यच्छरीरमादत्ते तेन तेन स युज्यते॥१०॥



“This principle is also affirmed in the Mahābhārata, Anuśāsana Parva, Chapter 145 (p. 1278/2566 Geeta Press Gorakhpur), where it is stated that the Jīva-Ātman is neither male nor female. Being beyond gender distinctions, the soul is free from sexual intercourse in Svarga as well as in all other worlds.”

उमाने पूछा- देवदेव ! महादेव! भगवन्! यह विषय तो मैंने अच्छी तरह सुन लिया। अब यह बताइये कि आत्माका स्त्री या पुरुषमेंसे किस जातिके साथ सम्बन्ध है? ।।

जीवात्मा स्त्रीरूप है या पुरुषरूप? एक है या अलग-अलग ? देव! यह मेरा संशय है। आप इसका निवारण करें ।।

श्रीमहेश्वरने कहा- जीवात्मा सदा ही निर्विकार है! वह न स्त्री है न पुरुष। वह कर्मके अनुसार विभिन्न जातियोंमें जन्म लेता है। पुरुषोचित कर्म करके स्त्री भी पुरुष हो सकती है
और स्त्री-भावनासे युक्त पुरुष तदनुरूप कर्म करके उस कर्मके अनुसार स्त्री हो सकता है ।।

Umā asked:
“O Lord of Lords, O Great God, O Bhagavān! This subject I have already heard well. Now please tell me — does the soul (Ātman) have relation with the class (nature) of woman or of man?

Is the Jīva-soul of the nature of woman or of man? Is it one, or are they separate? O Lord, this is my doubt. Please dispel it.”

Śrī Maheśvara (Śiva) said:
“The Jīva (individual soul) is always without modification (nirvikāra). It is neither woman nor man. According to actions (karma), it takes birth in various kinds of beings.

By performing manly deeds, a woman can become a man; and a man, imbued with feminine disposition, by performing such actions, can become a woman according to that karma.”

उमोवाच

देवदेव महादेव श्रुतं मे भगवन्निदम् ।
आत्मनो जातिसम्बन्धं ब्रूहि स्त्रीपुरुषान्तरे ॥

उमाने पूछा—देवदेव! महादेव! भगवन्! यह विषय तो मैंने अच्छी तरह सुन लिया। अब यह बताइये कि आत्माका स्त्री या पुरुषमेंसे किस जातिके साथ सम्बन्ध है? ॥

स्त्रीप्राणः पुरुषप्राण एकः स पृथगेव वा ।
एष मे संशयो देव तं मे छेत्तुं त्वमर्हसि ॥

जीवात्मा स्त्रीरूप है या पुरुषरूप? एक है या अलग-अलग? देव! यह मेरा संशय है। आप इसका निवारण करें ॥

श्रीमहेश्वर उवाच

निर्विकारः सदैवात्मा स्त्रीत्वं पुंस्त्वं न चात्मनि ।
कर्मप्रकारेण तथा जात्यां जात्यां प्रजायते ॥
कृत्वा तु पौरुषं कर्म स्त्री पुमानपि जायते ।
स्त्रीभावयुक् पुमान् कृत्वा कर्मणा प्रमदा भवेत् ॥

श्रीमहेश्वरने कहा—जीवात्मा सदा ही निर्विकार है! वह न स्त्री है न पुरुष। वह कर्मके अनुसार विभिन्न जातियोंमें जन्म लेता है। पुरुषोचित कर्म करके स्त्री भी पुरुष हो सकती है

और स्त्री-भावनासे युक्त पुरुष तदनुरूप कर्म करके उस कर्मके अनुसार स्त्री हो सकता है ॥

The Bṛhadāraṇyaka Upaniṣad (4.4.17) declares that the Self in which the five beings and the unmanifest space are established is none other than the immortal Brahman, and the knower of that becomes immortal. Later (4.4.20), the same text describes this Brahman as immeasurable, eternal, pure, subtler than unmanifest space, unborn, the Self, great, and imperishable. Together, these mantras clearly establish that one's true Self (Ātman) is not a perishable body but the immortal Brahman itself—unborn, beyond measure, subtler than space, and free from all physical limitations. Since sexual enjoyment belongs only to the gross body, which perishes at death, and the surviving Self is described as beyond birth, gender, and physicality, the idea of post-mortem sexual activity in heaven is both physiologically impossible and philosophically contrary to the Upaniṣadic teaching. The aim of life, as these verses emphasize, is not sensual gratification but realization of the Self as Brahman, leading to immortality and liberation.

Bṛhadāraṇyaka Upaniṣad 4.4.17 Geeta Press Gorakhpur- The Self is indeed the Brahman

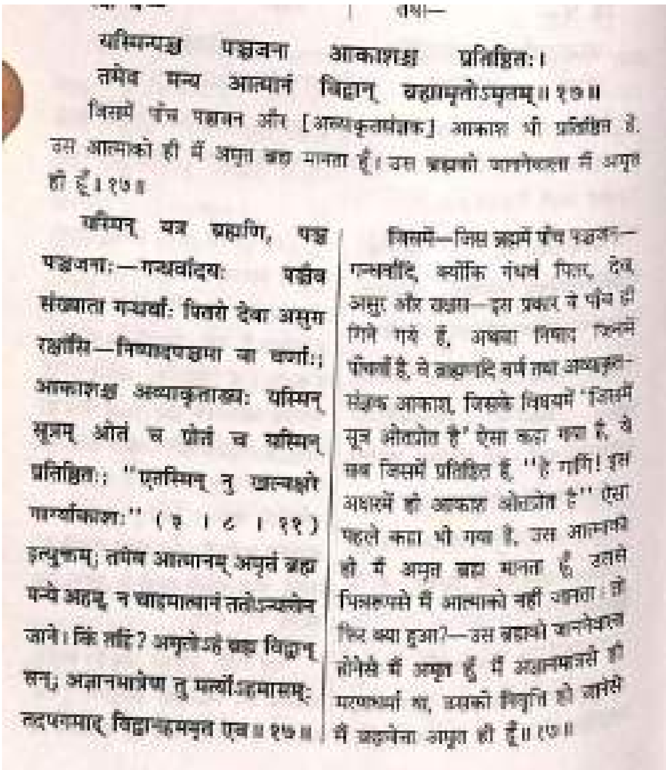
जिसमें पाँच पञ्चजन और [अव्याकृतसंज्ञक] आकाश भी प्रतिष्ठित है, उस आत्माको ही मैं अमृत ब्रह्म मानता हूँ। उस ब्रह्मको जाननेवाला मैं अमृत ही हूँ ॥ १७ ॥

“That Self, in which the fivefold beings (*pañcajana*) and the unmanifest space (*avyākṛta ākāśa*) are established—that very Self I regard as the immortal Brahman. The knower of that Brahman—he indeed becomes immortal.”

Shankaracharya commentary – जिसमें – जिस ब्रह्ममें पाँच पञ्चजन-गन्धर्वादि, क्योंकि गंधर्व पितर, देव, असुर और राक्षस-इस प्रकार वे पाँच ही गिन गये हैं, अथवा निषाद जिनमें पाँचवाँ है, वे ब्राह्मणादि वर्ण तथा अव्याकृत-संज्ञक आकाश, जिसके विषयमें 'जिसमें सूत्र ओतप्रोत है' ऐसा कहा गया है, ये सब जिसमें प्रतिष्ठित हैं, “हे गार्गि ! इस अक्षरमें ही आकाश ओतप्रोत है” ऐसा पहले कहा भी गया है, उस आत्माको ही में अमृत ब्रह्म मानता हूँ, उससे भिन्नरूपसे मैं आत्माको नहीं जानता। तो फिर क्या हुआ? – उस ब्रह्मको जाननेवाला होनेसे मैं अमृत हूँ, मैं अज्ञानमात्रसे ही मरणधर्मा था, उसकी निवृत्ति हो जानेसे मैं ब्रह्मवेत्ता अमृत ही हूँ ॥ १७॥

“That Brahman in which the five groups (*pañcajana*)—such as Gandharvas, Pitṛs, Devas, Asuras, and Rākṣasas—are established (some count Niṣāda as the fifth, or the five varṇas beginning with Brāhmaṇa); and also that unmanifest space (*avyākṛta ākāśa*) of which it has been said 'in which the thread is interwoven,' and of which it was earlier declared, 'O Gārgī, in this

Imperishable (Akṣara) indeed space is woven back and forth'—that very Self I regard as the immortal Brahman. I do not know the Self apart from that. What follows from this? By knowing that Brahman, I am immortal. Formerly, through mere ignorance, I was subject to death, but by the cessation of that ignorance, as a knower of Brahman I am verily immortal."



तथा—

यस्मिन्पञ्च पञ्चजना आकाशश्च प्रतिष्ठितः।
तमेव मन्य आत्मानं विद्वान् ब्रह्मामृतोऽमृतम्॥ १७॥

जिसमें पाँच पञ्चजन और [अव्याकृतसंज्ञक] आकाश भी प्रतिष्ठित है, उस आत्माको ही मैं अमृत ब्रह्म मानता हूँ। उस ब्रह्मको जाननेवाला मैं अमृत ही हूँ॥ १७॥

यस्मिन् यत्र ब्रह्मणि, पञ्च पञ्चजनाः—गन्धर्वादयः पञ्चैव संख्याता गन्धर्वाः पितरो देवा असुरा रक्षांसि—निषादपञ्चमा वा वर्णाः; आकाशश्च अव्याकृताख्यः यस्मिन् सूत्रम् ओतं च प्रोतं च यस्मिन् प्रतिष्ठितः; "एतस्मिन् नु खल्वक्षरे गार्ग्याकाशः" (३।८।११) इत्युक्तम्; तमेव आत्मानम् अमृतं ब्रह्म मन्ये अहम्, न चाहमात्मानं ततोऽन्यत्वेन जाने। किं तर्हि? अमृतोऽहं ब्रह्म विद्वान् सन्; अज्ञानमात्रेण तु मर्त्योऽहमासम्; तदपगमाद् विद्वानहममृत एव॥ १७॥

जिसमें—जिस ब्रह्ममें पाँच पञ्चजन—गन्धर्वादि, क्योंकि गंधर्व, पितर, देव, असुर और राक्षस—इस प्रकार ये पाँच ही गिने गये हैं, अथवा निषाद जिनमें पाँचवाँ है, वे ब्राह्मणादि वर्ण तथा अव्याकृत-संज्ञक आकाश, जिसके विषयमें "जिसमें सूत्र ओतप्रोत है" ऐसा कहा गया है, वे सब जिसमें प्रतिष्ठित हैं, "हे गार्गि! इस अक्षरमें ही आकाश ओतप्रोत है" ऐसा पहले कहा भी गया है, उस आत्माको ही मैं अमृत ब्रह्म मानता हूँ, उससे भिन्नरूपसे मैं आत्माको नहीं जानता। तो फिर क्या हुआ?—उस ब्रह्मको जाननेवाला होनेसे मैं अमृत हूँ, मैं अज्ञानमात्रसे ही मरणधर्मा था, उसकी निवृत्ति हो जानेसे मैं जाननेवाला अमृत ही हूँ॥ १७॥

Bṛhadāraṇyaka Upaniṣad 4.4.20 Geeta Press Gorakhpur-

उस ब्रह्मको [आचार्योपदेशके] अनन्तर एक प्रकारसे ही देखना चाहिये। यह
ब्रह्म अप्रमेय, ध्रुव, निर्मल, [अव्याकृतरूप] आकाशसे भी सूक्ष्म, अजन्मा, आत्मा, महान् और अविनाशी है ॥ २० ॥

"That Brahman, after instruction from the teacher, should be realized in one direct way. This Brahman is immeasurable, eternal, pure, subtler than the unmanifest space, unborn, the Self, the Great, and imperishable."

Shankar Bhasya -विरज-रजोहीन है, रज धर्म-अधर्मादिरूप मलको कहते हैं, उससे रहित है। 'आकाशात्परः' – अव्याकृत-संज्ञक जो आकाश है, उससे भी पर-व्यतिरिक्त-सूक्ष्म अथवा व्यापक है। अज-जन्म नहीं लेता; जन्मका प्रतिषेध करनेसे 'अस्ति वधते' आदि आगेके भावविकारोंका भी प्रतिषेध हो जाता है; क्योंकि सबका आरम्भजन्मरूप भावविकारसे ही होता है। वह आत्मा है, महान् है- परिमाणमें सबसे बड़ा है तथा ध्रुव-अविनाशी है ॥ २० ॥

"It is free from rajas, that is, free from passion or impurity in the form of dharma and adharma. 'Beyond space'—it is distinct from, subtler and more pervasive than that space which is called the

unmanifest (*avyākṛta*). It is unborn; by denying birth, all other modifications such as 'it exists, it grows,' and so on are also denied, since all change begins with birth. That is the Self, it is great—supreme in measure—and it is eternal and imperishable."

ब्रह्मदर्शनकी विधि

यस्मादेवं तस्मात्— | क्योंकि ऐसा है, इसलिये—

एकधैवानुद्रष्टव्यमेतदप्रमेयं ध्रुवम्।
विरजः पर आकाशादज आत्मा महान् ध्रुवः॥ २०॥

उस ब्रह्मको [आचार्योपदेशके] अनन्तर एक प्रकारसे ही देखना चाहिये। यह

ब्राह्मण ४] शाङ्करभाष्यार्थ १०८७

ब्रह्म अप्रमेय, ध्रुव, निर्मल, [अव्याकृताख्य] आकाशसे भी सूक्ष्म, अजन्मा, आत्मा, महान् और अविनाशी है॥ २०॥

विरजो विगतरजः, रजो नाम धर्माधर्मादिमलम्, तद्रहित इत्येतत्। परः—परो व्यतिरिक्तः सूक्ष्मो व्यापी वा आकाशादपि अव्याकृताख्यात्। अजः—न जायते; जन्मप्रतिषेधाद् उत्तरेऽपि भावविकाराः प्रतिषिद्धाः, सर्वेषां जन्मादित्वात्। आत्मा, महान् परिमाणतो महत्तरः सर्वस्मात्, ध्रुवोऽविनाशी॥ २०॥

विरज—रजोहीन है, रज धर्म-अधर्मादिरूप मलको कहते हैं, उससे रहित है। 'आकाशात्परः'—अव्याकृत-संज्ञक जो आकाश है, उससे भी पर—व्यतिरिक्त—सूक्ष्म अथवा व्यापक है। अज—जन्म नहीं लेता; जन्मका प्रतिषेध करनेसे 'अस्ति वर्धते' आदि आगेके भावविकारोंका भी प्रतिषेध हो जाता है; क्योंकि सबका आरम्भ जन्मरूप भावविकारसे ही होता है। वह आत्मा है, महान् है—परिमाणमें सबसे बड़ा है तथा ध्रुव—अविनाशी है॥ २०॥

The Chandogya Upaniṣad 8.1.5 declares that the Self (*Ātman*) is untouched by decay, death, grief, hunger, or thirst, and is described as *satyakāma* (whose desires are true) and *satyasaṅkalpa* (whose will is true). This shows that Brahman is not bound to the body's needs or pleasures, for it transcends all material limitations. The mention that "all desires are established in this Brahma-city" means they are perfectly fulfilled in the Self, not through physical gratification but through realization of its truth. Hence, the liberated state described here excludes lustful or sensual indulgence; true fulfillment is the Self's freedom from decay, hunger, thirst, and craving.

उसे कहना चाहिये 'इस (देह) की जरावस्थासे यह (आकाशाख्य ब्रह्म) जीर्ण नहीं होता। इसके वधसे उसका नाश नहीं होता। यह ब्रह्मपुर सत्य है; इसमें [सम्पूर्ण] कामनाएँ सम्यक् प्रकारसे स्थित हैं; यह आत्मा है, धर्माधर्मसे शून्य है तथा जराहीन, मृत्युहीन, शोकरहित, भोजनेच्छारहित, पिपासाशून्य, सत्यकाम और सत्यसंकल्प है; जिस प्रकार इस लोकमें प्रजा राजाकी आज्ञाका अनुवर्तन करती है तो वह जिस-जिस सन्निहित वस्तुकी कामना करती है तथा जिस-जिस देश

या भूभागकी इच्छा करती है उसी-उसीके आश्रित जीवन धारण करती है' ॥५॥

"It should be said: This (Brahman, known here as the space within the heart) does not grow old through the old age of the body. It is not slain when the body is slain. This is the true city of Brahman (brahmapura). In it, all desires are well established. This is the Self, free from dharma and adharma, free from old age, free from death, free from sorrow, free from hunger, free from thirst; it is of true desire (*satyakāma*) and of true resolve (*satyasaṅkalpa*). Just as in this world people, following the command of a ruler, live according to the place and objects he desires, so too here, whatever objects of desire he longs for, and in whatever region he wishes to live, by that alone he lives."

स ब्रूयान्नास्य जरयैतज्जीर्यति न वधेनास्य हन्यत एतत्सत्यं ब्रह्मपुरमस्मिन्कामाः समाहिता एष आत्मापहतपाप्मा विजरो विमृत्युर्विशोको विजिघत्सोऽपिपासः सत्यकामः सत्यसंकल्पो यथा ह्येवेह प्रजा अन्वाविशन्ति यथानुशासनं यं यमन्तमभिकामा भवन्ति यं जनपदं यं क्षेत्रभागं तं तमेवोपजीवन्ति ॥ ५ ॥

उसे कहना चाहिये 'इस (देह) की जरावस्थासे यह (आकाशाख्य ब्रह्म) जीर्ण नहीं होता। इसके वधसे उसका नाश नहीं होता। यह ब्रह्मपुर सत्य है; इसमें [सम्पूर्ण] कामनाएँ सम्यक् प्रकारसे स्थित हैं; यह आत्मा है, धर्माधर्मसे शून्य है तथा जराहीन, मृत्युहीन, शोकरहित, भोजनेच्छारहित, पिपासाशून्य, सत्यकाम और सत्यसंकल्प है; जिस प्रकार इस लोकमें प्रजा राजाकी आज्ञाका अनुवर्तन करती है तो वह जिस-जिस सन्निहित वस्तुकी कामना करती है तथा जिस-जिस देश या भूभागकी इच्छा करती है उसी-उसीके आश्रित जीवन धारण करती है' ॥ ५ ॥

In **Katha Upanishad 1.1.25–28**, Yama Ṛṣi deliberately tested Nachiketas to see whether he was fit for the supreme knowledge of the Ātman. Yama offered him every form of worldly enjoyment—wealth, sons, long life, celestial maidens, music, and dance—but Nachiketas firmly rejected them. He declared such pleasures to be *śvobhāvāḥ* ("ephemeral, uncertain even of lasting till tomorrow"), pointing out that they only **weaken the senses and destroy dharma, strength, wisdom, and fame**. Even a long span of life, he argued, is trivial when set against the brevity of existence itself—for if even Brahmā's lifespan is short, what to say of mortals?

He further reasoned that a **discerning man who has approached the deathless** cannot cling to perishable things like sons, gold, or lustful pleasures, which are the desires of the ignorant. The wise naturally seek higher and higher goals, not to be dragged down by unstable enjoyments. Thus, Nachiketas asked Yama not to tempt him with

such illusory pleasures, but to grant him the true knowledge he sought—the truth of what lies beyond death.

These verses are a direct rejection of the idea that lasting happiness can come from sensuality, whether in this life or after death. Yama tempts Nachiketas with women, music, and long life precisely to test him, and Nachiketas dismisses them as fleeting and destructive, saying they weaken the senses and cannot satisfy the soul. The contrast between *preyas* (what merely pleases, like sexual or material indulgence) and *śreyas* (what truly benefits, the pursuit of Self-knowledge) shows that sensuality is not only irrelevant to immortality but an obstacle to it. The teaching is clear: eternal fulfillment comes only by transcending bodily desires, not by indulging them

Katha Upanishad 1.1.25

मनुष्यलोकमें जो-जो भोग दुर्लभ हैं उन सब भोगोंको तू स्वच्छन्दतापूर्वक माँग ले। यहाँ रथ और बाजोंके सहित ये रमणियाँ हैं। ऐसी स्त्रियाँ मनुष्योंको प्राप्त होने योग्य नहीं होतीं। मेरे द्वारा दी हुई इन कामिनियोंसे तू अपनी सेवा करा। परन्तु हे नचिकेतः ! तू मरणसम्बन्धी प्रश्न मत पूछ ॥ २५॥

“In the world of men, ask freely for all the enjoyments that are rare and difficult to obtain. Here are chariots with steeds and these maidens with lutes and ornaments. Such women are not attainable by mortals. With these damsels, given by me, you may have them serve you as you wish. But, O Nachiketas, do not ask me about the question concerning death.” (25)

Shankara Bhashya-

इस मर्त्यलोकमें जो-जो कामनाएँ- प्रार्थनीय वस्तुएँ दुर्लभ हैं उन सबको छन्दतः – इच्छानुसार माँग ले। इसके सिवा ये रामा- जो पुरुषोंके साथ रमण करती हैं उन्हें 'रामा' कहते हैं, ऐसी ये दिव्य अप्सराएँ सरथा-रथोंके सहित और सतूर्या-तूर्यो (बाजों) के सहित मौजूद हैं। हम-जैसे देवताओंकी कृपाके बिना ये अर्थात् ऐसी स्त्रियाँ मरणधर्मा मनुष्योंको प्राप्त होने योग्य नहीं हैं। मेरे द्वारा दी हुई इन परिचारिकाओंसे तू अपनी परिचर्या अर्थात् पादप्रक्षालनादि सेवा करा; किन्तु हे नचिकेतः ! मरण अर्थात् मरनेके पश्चात् जीव रहता है या नहीं- ऐसा कौएके दाँतोंकी परीक्षाके समान मरणसम्बन्धी प्रश्न मत पूछ, तुझे ऐसा प्रश्न करना उचित नहीं है॥ २५ ॥

“In this mortal world, whatever desires—whatever objects of longing—are rare and hard to obtain, you may freely ask for them as you wish. Besides, here are the celestial maidens—called *Rāmā*, for they delight in play with men—these divine Apsarās, present along with chariots and attendants, with lutes, lyres, and musical instruments. Such women

are not attainable by mortals subject to death without the grace of gods like me. With these attendants granted by me, you may have your service done—such as foot-washing and other ministrations. But, O Nachiketas, do not ask me about death—whether the soul remains after dying or not. That question is like prying into the impossible, like testing the edge of a razor; it is not proper for you to ask such a thing." (25)

इमा रामाः सरथाः सतूर्या
न हीदृशा लम्भनीया मनुष्यैः ।
आभिर्मत्प्रत्ताभिः परिचारयस्व
नचिकेतो मरणं मानुप्राक्षीः ॥ २५ ॥

Katha Upanishad 1.1.26

हे यमराज ! ये भोग 'कल रहेंगे या नहीं'- इस प्रकारके हैं और सम्पूर्ण इन्द्रियोंके तेजको जीर्ण कर देते हैं। यह सारा जीवन भी बहुत थोड़ा ही है। आपके वाहन और नाच-गान आपके ही पास रहें [हमें उनकी आवश्यकता नहीं है] ॥ २६ ॥

"O Lord Yama! These pleasures are such that they are uncertain—whether they will remain till tomorrow or not—and they wear away all the vigor of the senses. This life too is but very short. Let your chariots, your dances, and your songs remain with you [I have no need of them]." (26)

Shankar Bhasya –

आपने जिन भोगोंका उल्लेख किया है वे तो श्वोभाव हैं- जिनका भाव अर्थात् अस्तित्व 'कल रहेंगे या नहीं' इस प्रकार सन्देहयुक्त हो उन्हें श्वोभाव कहते हैं। बल्कि हे अन्तक- हे मृत्यो ! ये अप्सरा आदि भोग तो मनुष्यका जो यह सम्पूर्ण इन्द्रियोंका तेज है उसे जीर्ण-क्षीण ही कर देते हैं, अतः धर्म, वीर्य, प्रज्ञा, तेज और यश आदिका क्षय करनेवाले होनेसे ये अनर्थके ही कारण हैं। और आप जो दीर्घजीवन देना चाहते हैं उसके विषयमें भी सुनिये। ब्रह्माका जो सम्पूर्ण जीवन-आयु है वह भी अल्प

ही है, फिर हम-जैसोंके दीर्घजीवनकी तो बात ही क्या है? अतः आपके रथादि वाहन और नाच-गान आपके ही रहें ॥ २६ ॥

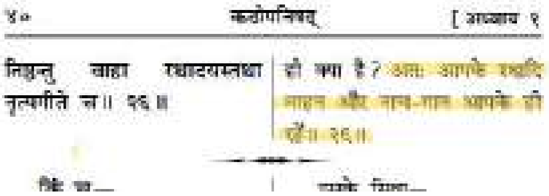
The enjoyments you have spoken of are fleeting (*śvobhāvah*)—their very existence is uncertain, for who can say whether they will remain even until tomorrow? Moreover, O Antaka, O Death! These pleasures—Apsarās and the like—only wear away and exhaust the vigor of a man's senses. Hence, being causes of the decline of righteousness, strength, wisdom, energy, and fame, they are but sources of misfortune. And as for the long span of life that you wish to bestow—listen: even the full duration of Brahmā's life is indeed but short; then what to say of long life for beings like us? Therefore, let your chariots, your vehicles, and your songs and dances remain with you." (26)

श्वोभावा मर्त्यस्य यदन्तकैतत्-
सर्वेन्द्रियाणां जरयन्ति तेजः।
अपि सर्वं जीवितमल्पमेव
तवैव वाहास्तव नृत्यगीते ॥ २६ ॥

हे यमराज! ये भोग 'कल रहेंगे या नहीं'—इस प्रकारके हैं और सम्पूर्ण इन्द्रियोंके तेजको जीर्ण कर देते हैं। यह सारा जीवन भी बहुत थोड़ा ही है। आपके वाहन और नाच-गान आपके ही पास रहें [हमें उनकी आवश्यकता नहीं है]॥ २६॥

श्वो भविष्यन्ति न भविष्यन्ति वेति सन्दिह्यमान एव येषां भावो भवनं त्वयोपन्यस्तानां भोगानां ते श्वोभावाः। किं च मर्त्यस्य मनुष्यस्यान्तक हे मृत्यो यदेतत्सर्वेन्द्रियाणां तेजस्तज्जरयन्ति अपक्षयन्त्यप्सरःप्रभृतयो भोगा अनर्थायैवैते धर्मवीर्यप्रज्ञातेजोयशःप्रभृतीनां क्षपयितृत्वात्। यां चापि दीर्घजीविकां त्वं दित्ससि तत्रापि शृणु। सर्वं यद्ब्रह्मणोऽपि जीवितमायुरल्पमेव किमुतास्मदादिदीर्घजीविका। अतस्तवैव

आपने जिन भोगोंका उल्लेख किया है वे तो श्वोभाव हैं—जिनका भाव अर्थात् अस्तित्व 'कल रहेंगे या नहीं' इस प्रकार सन्देहयुक्त हो उन्हें श्वोभाव कहते हैं। बल्कि हे अन्तक—हे मृत्यो! ये अप्सरा आदि भोग तो मनुष्यका जो यह सम्पूर्ण इन्द्रियोंका तेज है उसे जीर्ण—क्षीण ही कर देते हैं, अतः धर्म, वीर्य, प्रज्ञा, तेज और यश आदिका नाश करनेवाले होनेसे ये अनर्थके ही कारण हैं। और आप जो दीर्घजीवन देना चाहते हैं उसके विषयमें भी सुनिये। ब्रह्माका जो सम्पूर्ण जीवन—आयु है वह भी अल्प ही है, फिर हम-जैसोंके दीर्घजीवनकी तो बात


४० कठोपनिषद् [अध्याय १

तिष्ठन्तु वाहा रथादयस्तथा नृत्यगीते च॥ २६॥

ही क्या है? अतः आपके रथादि वाहन और नाच-गान आपके ही रहें॥ २६॥

Katha Upanishad 1.1.28

कभी जराग्रस्त न होनेवाले अमरोंके समीप पहुँचकर नीचे पृथ्वीपर रहनेवाला कौन जराग्रस्त विवेकी मनुष्य होगा जो केवल शारीरिक वर्णके रागसे प्राप्त होनेवाले [स्त्रीसम्भोग आदि] सुखोंको [अस्थिर रूपमें] देखता हुआ भी अति दीर्घ जीवनमें सुख मानेगा ? ॥ २८ ॥

"Having come near to the deathless, who are free from decay, what discerning mortal dwelling on earth would still take delight in long life—seeing

the fleeting pleasures that arise only from the passions of the body, such as lust for physical beauty?” (1.1.28)

Shankara Bhashya-

वयोहानिरूप जीर्णताको प्राप्त न होनेवाले अमरों-देवताओंकी सन्निधिमें पहुँचकर उनसे प्राप्त होने योग्य अपने अन्य उत्कृष्ट प्रयोजनको-प्राप्तव्यको जानता – प्राप्त करता हुआ भी जो स्वयं जीर्ण होनेवाला और मरणधर्मा है अर्थात् जरामरणशील है ऐसा क्वधःस्थ- 'कु' पृथिवीको कहते हैं, वह अन्तरिक्षादि लोकोंकी अपेक्षा अधः – नीची [होनेके कारण 'क्वधः' कहलाती है, उसपर जो स्थित होता है वह क्वधःस्थ कहा जाता है; ऐसा होकर भी इस प्रकार अविवेकियोंद्वारा प्रार्थनीय पुत्र, धन और सुवर्ण आदि अस्थिर पदार्थोंको कैसे माँगेगा ? कहीं 'क्वधःस्थः' के स्थानमें 'क्व तदास्थः' ऐसा भी पाठ है। इस पक्षमें अक्षरोंकी योजना इस प्रकार करनी चाहिये। उन पुत्रादिमें जिसकी आस्था – आस्थिति अर्थात् तत्परता-पूर्वक प्रवृत्ति है वह 'तदास्थ' है। जो उनसे भी उत्कृष्टतर और दुष्प्राप्य पुरुषार्थको पानेका इच्छुक है वह पुरुष उनमें आस्था करनेवाला कैसे होगा ? अर्थात् उन्हें असार समझनेवाला कोई भी पुरुष उनका अर्थी (इच्छुक) नहीं हो सकता, क्योंकि सभी लोग उत्तरोत्तर उन्नत ही होना चाहते हैं; अतः मैं पुत्र-धन आदि लोभोंसे प्रलोभित नहीं किया जा सकता। तथा वर्णके रागसे प्राप्त होनेवाले अप्सरा आदि सुखोंकी अस्थिररूपमें भावना करता हुआ; उन्हें यथावत् (मिथ्यारूपसे) समझता हुआ कौन विवेकी पुरुष अति दीर्घ जीवनमें प्रेम करेगा ? ॥ २८ ॥
अतः मुझे इन मिथ्या भोगोंसे प्रलोभित करना छोड़कर जिसके लिये मैंने प्रार्थना की है-

“Having attained the presence of the deathless gods who never suffer decay, and knowing that a far higher purpose is to be gained from them, what mortal—himself subject to old age and death—dwelling here upon the earth (called *kvadhah*, lower in comparison with the higher worlds), would still desire unstable objects such as sons, wealth, or gold that are longed for by the undiscerning? In another reading, instead of *kvadhah-sthaḥ* it is *kva tad-āsthaḥ*—meaning, 'he who places his devotion in such things.' But one who seeks a higher and rarer goal cannot set his heart on these transient gains, for men by nature desire to rise higher, not lower. Therefore, no wise person, understanding their unsubstantiality, can truly crave them. Likewise, who, perceiving the fleeting pleasures of Apsarās and such enjoyments that arise merely from fascination with bodily form, could delight in long life? Hence, do not tempt me with these illusory pleasures, but grant me that for which I have prayed.” (1.1.28)

अजीर्यताममृतानामुपेत्य
जीर्यन्मर्त्यः क्वधःस्थः प्रजानन्।
अभिध्यायन्वर्णरतिप्रमोदा-
नतिदीर्घे जीविते को रमेत॥ २८॥

कभी जराग्रस्त न होनेवाले अमरोंके समीप पहुँचकर नीचे पृथ्वीपर रहनेवाला कौन जराग्रस्त विवेकी मनुष्य होगा जो केवल शारीरिक वर्णके रागसे प्राप्त होनेवाले [स्त्रीसम्भोग आदि] सुखोंको [अस्थिर-रूपमें] देखता हुआ भी अति दीर्घ जीवनमें सुख मानेगा? ॥ २८॥

अजीर्यतां वयोहानिमप्राप्नुवताममृतानां सकाशमुपेत्य उपगम्यात्मन उत्कृष्टं प्रयोजनान्तरं प्राप्तव्यं तेभ्यः प्रजानन् उपलभमानः स्वयं तु जीर्यन्मर्त्यो जरामरणवान्क्वधःस्थः कुः पृथिवी अधश्चान्तरिक्षादिलोकापेक्षया तस्यां तिष्ठतीति क्वधःस्थः सन् कथमेवमविवेकिभिः प्रार्थनीयं पुत्रवित्तहिरण्याद्यस्थिरं वृणीते।

क्व तदास्थ इति वा पाठान्तरम्। अस्मिन्पक्षे चाक्षरयोजना। तेषु पुत्रादिष्वास्था आस्थितिस्तात्पर्येण

वयोहानिरूप जीर्णताको प्राप्त न होनेवाले अमरों—देवताओंकी सन्निधिमें पहुँचकर उनसे प्राप्त होने योग्य अपने अन्य उत्कृष्ट प्रयोजनको—प्राप्तव्यको जानता—प्राप्त करता हुआ भी जो स्वयं जीर्ण होनेवाला और मरणधर्मा है अर्थात् जरामरणशील है ऐसा क्वधःस्थ—'कु' पृथिवीको कहते हैं, वह अन्तरिक्षादि लोकोंकी अपेक्षा अधः—नीची [होनेके कारण 'क्वधः' कहलाती] है, उसपर जो स्थित होता है वह क्वधःस्थ कहा जाता है; ऐसा होकर भी—इस प्रकार अविवेकियोंद्वारा प्रार्थनीय पुत्र, धन और सुवर्ण आदि अस्थिर पदार्थोंको कैसे माँगेगा?

कहीं 'क्वधःस्थः' के स्थानमें 'क्व तदास्थः' ऐसा भी पाठ है। इस पक्षमें अक्षरोंकी योजना इस प्रकार

वर्तनं यस्य स तदास्थः, ततोऽधिकतरं पुरुषार्थं दुष्प्रापमपि प्रापयिषुः क्व तदास्थो भवेन्न कश्चित्तदसारज्ञस्तदर्थी स्यादित्यर्थः। सर्वो ह्युपर्युपर्येव बुभूषति लोकस्तस्मान्न पुत्रवित्तादिलोभैः प्रलोभ्योऽहम्। किं चाप्सरःप्रमुखान्वर्णरतिप्रमोदाननवस्थितरूपतयाभिध्यायन्निरूपयन्यथावद् अतिदीर्घे जीविते को विवेकी रमेत॥ २८॥

करनी चाहिये। उन पुत्रादिमें जिसकी आस्था—आस्थिति अर्थात् तत्परता-पूर्वक प्रवृत्ति है वह 'तदास्थ' है। जो उनसे भी उत्कृष्टतर और दुष्प्राप्य पुरुषार्थको पानेका इच्छुक है वह पुरुष उनमें आस्था करनेवाला कैसे होगा? अर्थात् उन्हें असार समझनेवाला कोई भी पुरुष उनका अर्थी (इच्छुक) नहीं हो सकता, क्योंकि सभी लोग उत्तरोत्तर उन्नत ही होना चाहते हैं; अतः मैं पुत्र धन आदि लोभोंसे प्रलोभित नहीं किया जा सकता। तथा वर्णके रागसे प्राप्त होनेवाले अप्सरा आदि सुखोंकी अस्थिररूपमें भावना करता हुआ; उन्हें यथावत् (मिथ्यारूपसे) समझता हुआ कौन विवेकी पुरुष अति दीर्घ जीवनमें प्रेम करेगा? ॥ २८॥

अतो विहायानित्यैः कामैः प्रलोभनं यन्मया प्रार्थितम्—

अतः मुझे इन मिथ्या भोगोंसे प्रलोभित करना छोड़कर जिसके लिये मैंने प्रार्थना की है—

In Kaṭha Upaniṣad 1.2.3–4, Yama praises Naciketas for rejecting all worldly temptations, including wealth, sons, and celestial maidens, because they are perishable and cannot grant liberation. The verses clearly distinguish
between *avidyā* (ignorance leading to transient enjoyments) and *vidyā* (knowledge leading to immortality), and they commend Naciketas for choosing the latter. This shows that the Upaniṣads treat sensual and material pleasures as distractions from the higher goal, not as ideals to be pursued.

Katha Upanishad 1.2.3

हे नचिकेतः ! उस तूने पुत्र-वित्तादि प्रिय और अप्सरा आदि प्रियरूप भोगोंको, उनका असारत्व चिन्तन करके त्याग दिया है और जिसमें बहुत-से मनुष्य डूब जाते हैं, उस इस धनप्राया निन्दित गतिको तू प्राप्त नहीं हुआ ॥ ३ ॥

"O Nachiketas! You have rejected pleasures such as sons, wealth, and the enjoyments of maidens—having reflected on their worthlessness. You have not fallen into that condemned course, so money-centered, in which many men sink and perish." (1.2.3)

Sankara Bhasya –

हे नचिकेतः ! तेरी बुद्धिमत्ता धन्य है; जिस तूने कि मेरे द्वारा बारम्बार प्रलोभित किये जानेपर भी पुत्रादि प्रिय तथा अप्सरा आदि प्रियरूप भोगोंको, उनकी अनित्यता और असारता आदि दोषोंका विचार करके परित्याग कर दिया, और जिसमें मूढ पुरुष प्रवृत्त हुआ करते हैं उस वित्तमयी – धनप्राया निन्दित गतिको तू प्राप्त नहीं हुआ, जिस मार्गमें कि बहुत-से मूढ पुरुष डूब जाते अर्थात् दुःख उठाते हैं ॥ ३ ॥ 'उनमेंसे श्रेयको ग्रहण करनेवालेका शुभ होता है और जो प्रेयको वरण करता है वह स्वार्थसे पतित हो जाता है' ऐसा जो ऊपर (इस वल्लीके प्रथम मन्त्रमें) कहा गया है, सो क्यों ?

"O Nachiketas! Blessed is your wisdom, for though I tempted you again and again with sons and wealth and the delights of celestial maidens, you have, reflecting upon their impermanence and worthlessness, firmly renounced them. That path, filled with riches, into which foolish men plunge and thereby suffer, you have not chosen. This is precisely why it was said earlier (in the opening verse of this Valli) that well-being comes to him who embraces *śreyas* (the good), while he who clings to *preyas* (the merely pleasant) falls from his own true welfare." (1.2.3)

स त्वं प्रियान्प्रियरूपांश्च कामा-
नभिध्यायन्नचिकेतोऽत्यस्राक्षीः ।
नैतां सृङ्कां वित्तमयीमवाप्तो
यस्यां मज्जन्ति बहवो मनुष्याः ॥ ३ ॥

हे नचिकेतः ! उस तूने पुत्र-वित्तादि प्रिय और अप्सरा आदि प्रियरूप

भोगोंको, उनका असारत्व चिन्तन करके त्याग दिया है और जिसमें बहुत-से मनुष्य डूब जाते हैं, उस इस धनप्राया निन्दित गतिको तू प्राप्त नहीं हुआ ॥ ३ ॥

स त्वं पुनः पुनर्मया प्रलोभ्यमानोऽपि प्रियान् पुत्रादीन् प्रियरूपांश्चाप्सरःप्रभृतिलक्षणान् कामानभिध्यायंश्चिन्तयंस्तेषाम् अनित्यत्वासारत्वादिदोषान् हे नचिकेतोऽत्यस्राक्षीरतिसृष्टवान् परित्यक्तवानस्यहो बुद्धिमत्ता तव। नैतामवाप्तवानसि सृङ्कां सृतिं कुत्सितां मूढजनप्रवृत्तां वित्तमयीं धनप्रायाम्। यस्यां सृतौ मज्जन्ति सीदन्ति बहवोऽनेके मूढा मनुष्याः ॥ ३ ॥

हे नचिकेतः! तेरी बुद्धिमत्ता धन्य है; जिस तूने कि मेरे द्वारा बारम्बार प्रलोभित किये जानेपर भी पुत्रादि प्रिय तथा अप्सरा आदि प्रियरूप भोगोंकी, उनकी अनित्यता और असारता आदि दोषोंका विचार करके परित्याग कर दिया, और जिसमें मूढ पुरुष प्रवृत्त हुआ करते हैं उस वित्तमयी—धनप्राया निन्दित गतिको तू प्राप्त नहीं हुआ, जिस मार्गमें कि बहुत-से मूढ पुरुष डूब जाते अर्थात् दुःख उठाते हैं ॥ ३ ॥

तयोः श्रेय आददानस्य साधु भवति हीयतेऽर्थाद्य उ प्रेयो वृणीत इत्युक्तं तत्कस्मात्?—

'उनमेंसे श्रेयको ग्रहण करनेवालेका शुभ होता है और जो प्रेयको ग्रहण करता है वह स्वार्थसे पतित हो जाता है' ऐसा जो ऊपर (इस वल्लीके प्रथम मन्त्रमें) कहा गया है, सो क्यों? [इसपर यमराज कहते हैं,] क्योंकि—

Katha Upanishad 1.2.4-

जो विद्या और अविद्यारूपसे जानी गयी हैं वे दोनों अत्यन्त विरुद्ध स्वभाववाली और विपरीत फल देनेवाली हैं। मैं तुझ नचिकेताको विद्याभिलाषी मानता हूँ, क्योंकि तुझे बहुत से भोगोंने भी नहीं लुभाया ॥ ४ ॥

"That which is known as *vidyā* (knowledge, spiritual wisdom) and *avidyā* (ignorance, worldly indulgence) are of entirely opposite nature and yield contrary results. I consider you, O Naciketā, to be one who longs for *vidyā*, since even the multitude of enjoyments did not entice you."

Sankara Bhasya-

ये दोनों प्रकाश और अन्धकारके समान विवेक और अविवेकरूप होनेसे 'दूरम्' अर्थात् महान् अन्तरके साथ विपरीत हैं- आपसमें एक-दूसरेसे व्यावृत्तरूप हैं। और विषूची अर्थात् नाना गतिवाले हैं यानी संसार और मोक्षके कारण होनेसे विभिन्न फलयुक्त हैं।
वे कौन हैं- इसपर कहते हैं-'जो कि पण्डितोंद्वारा प्रेयको विषय करनेवाली अविद्या तथा श्रेयोविषया विद्यारूपसे जानी गयी हैं। उनमें तुझ नचिकेताको मैं विद्याभिलाषी अर्थात् विद्यार्थी मानता हूँ। क्यों मानता हूँ? क्योंकि अविवेकियोंकी बुद्धिको प्रलोभित करनेवाले अप्सरा आदि बहुत-से भोग भी तुम्हें लुभा नहीं सके- उन्होंने तेरे हृदयमें अपने भोगकी इच्छा उत्पन्न करके तुझे श्रेयोमार्गसे विचलित नहीं किया। अतः मैं तुझे विद्यार्थी यानी श्रेयका पात्र समझता हूँ- यह इसका अभिप्राय है ॥ ४ ॥

"These two—*śreyas* (the good) and *preyas* (the merely pleasant)—are opposed to one another, as different as light and darkness, utterly distinct and leading to divergent ends: one to liberation, the other to bondage in the world. The wise know them as *vidyā* (knowledge, leading to the good) and *avidyā* (ignorance, leading to the pleasant). Of these, O Nachiketas, I regard you as one who longs for *vidyā*, a true student of the eternal. Why? Because even though many pleasures—such as celestial maidens and other delights that captivate

the minds of the foolish—were presented to you, they could not seduce you nor stir a desire for enjoyment in your heart, nor could they turn you away from the path of *śreyas*. Therefore, I consider you a fit student, one worthy of the higher knowledge.” (1.2.4)

दूरमेते विपरीते विषूची
अविद्या या च विद्येति ज्ञाता।
विद्याभीप्सिनं नचिकेतसं मन्ये
न त्वा कामा बहवोऽलोलुपन्त ॥ ४ ॥

जो विद्या और अविद्यारूपसे जानी गयी हैं, वे दोनों परस्पर अत्यन्त विरुद्ध स्वभाववाली और विपरीत फल देनेवाली हैं। मैं तुझ नचिकेताको विद्याभिलाषी मानता हूँ, क्योंकि तुझे बहुत-से भोगोंने भी नहीं लुभाया ॥ ४ ॥

दूरं दूरेण महदन्तरेणैते विपरीते अन्योन्यव्यावृत्तरूपे विवेकाविवेकात्मकत्वात्तमःप्रकाशाविव। विषूची विषूच्यौ नानागती भिन्नफले संसारमोक्षहेतुत्वेनेत्येतत्।

के ते इत्युच्यते। या चाविद्या प्रेयोविषया विद्येति च श्रेयोविषया ज्ञाता निर्ज्ञातावगता पण्डितैः। तत्र विद्याभीप्सिनं विद्यार्थिनं नचिकेतसं त्वामहं मन्ये। कस्मात्? यस्मादविद्वद्बुद्धिप्रलोभिनः कामा अप्सरःप्रभृतयो बहवोऽपि त्वा त्वां नालोलुपन्त न विच्छेदं कृतवन्तः श्रेयोमार्गादात्मोपभोगाभिवाञ्छासम्पादनेन। अतो विद्यार्थिनं श्रेयोभाजनं मन्य इत्यभिप्रायः ॥ ४ ॥

ये दोनों प्रकाश और अन्धकारके समान विवेक और अविवेकरूप होनेसे 'दूरम्' अर्थात् महान् अन्तरके साथ विपरीत हैं—आपसमें एक-दूसरेसे व्यावृत्तरूप हैं। और विषूची अर्थात् नाना गतिवाले हैं यानी संसार और मोक्षके कारण होनेसे विभिन्न फलयुक्त हैं।

वे कौन हैं—इसपर कहते हैं—'जो कि पण्डितोंद्वारा प्रेयको विषय करनेवाली अविद्या तथा श्रेयोविषया विद्यारूपसे जानी गयी हैं।' उनमें तुझ नचिकेताको मैं विद्याभिलाषी अर्थात् विद्यार्थी मानता हूँ। क्यों मानता हूँ? क्योंकि अविवेकियोंकी बुद्धिको प्रलोभित करनेवाले अप्सरा आदि बहुत-से भोग भी तुझे लुभा नहीं सके—उन्होंने तेरे हृदयमें अपने भोगकी इच्छा उत्पन्न करके तुझे श्रेयोमार्गसे विचलित नहीं किया। अतः मैं तुझे विद्यार्थी यानी श्रेयका पात्र समझता हूँ—यह इसका अभिप्राय है ॥ ४ ॥

Kaṭhopaniṣad 1.2.6 states that the path of the hereafter (*samparāya*) is not visible to those who remain deluded by wealth, women, and sexual enjoyment. Śaṅkara clarifies that such persons, blinded by desire, think only “this world exists, nothing beyond,” and thus fall again into death. The text does not deny the natural attraction between man and woman, but it shows that when such enjoyment becomes the highest goal, it prevents one from seeing the eternal. In this way, the Upaniṣad uses the example of women and sexual pleasure to illustrate how powerful sense-attachments are, and why discrimination (*viveka*) is necessary to transcend them.

Katha Upanishad 1.2.6

धनके मोहसे अन्धे हुए और प्रमाद करनेवाले उस मूर्खको परलोकका साधन नहीं सूझता। यह लोक है, परलोक नहीं है – ऐसा माननेवाला पुरुष बारम्बार मेरे वशको प्राप्त होता है ॥ ६॥

“Blinded by the delusion of wealth and given to heedlessness, that foolish man does not perceive

the means for the next world. 'This world alone exists, there is no other'—thinking thus, that man repeatedly comes under my sway."

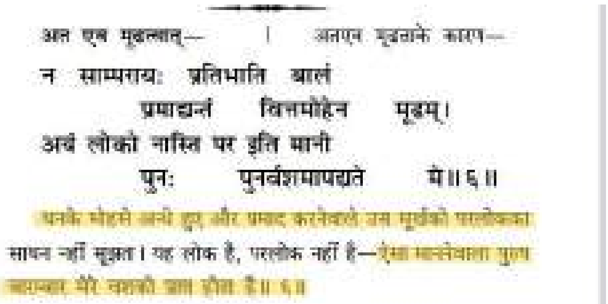
Sankara Bhsaya-

उसे साम्पराय भासित नहीं होता। देहपातके अनन्तर जिसके प्रति गमन किया जाय उसे सम्पराय – परलोक कहते हैं। उसकी प्राप्ति ही जिसका प्रयोजन है वह साधनविशेष शास्त्रीय साम्पराय है। वह बाल अर्थात् अविवेकी पुरुषके प्रति प्रकाशित नहीं होता, अर्थात् वह उसके चित्तके सम्मुख उपस्थित नहीं होता।
तथा जो प्रमाद करनेवाला है-जिसका चित्त पुत्र-पशु आदि प्रयोजनोंमें आसक्त है और जो धनके मोहसे अर्थात् धननिमित्तक अविवेकसे मूढ यानी अज्ञानसे आवृत है [उस मूढको परलोकका साधन नहीं सूझा करता] । "यह जो स्त्री और अन्न-पानादिविशिष्ट दृश्यमान लोक है बस यही है, इससे अन्य और कोई [स्वर्गादि] लोक नहीं है" जो पुरुष इस प्रकार माननेवाला है वह बारम्बार जन्म लेकर मुझ मृत्युकी अधीनताको प्राप्त होता है। अर्थात् वह जन्म-मरणादिरूप दुःखपरम्परापर ही आरूढ रहता है। यह लोक प्रायः इसी प्रकारका है ॥ ६ ॥

"The afterlife (samparāya) does not become evident to the ignorant. Samparāya refers to the realm one enters after the fall of the body (death). The means by which one attains that realm is called the scriptural path to the afterlife. This path does not become visible to the immature or undiscerning person—it does not appear before his mind.

Moreover, one who is negligent, whose mind is attached to worldly goals like children and cattle, and who is deluded by greed for wealth—such a person, covered by ignorance, cannot perceive the means to attain the afterlife.

He believes: 'This visible world of women, food, and drink is all there is; there is no other world beyond this.' A person who holds such views repeatedly falls under my dominion—under the power of death. That is, he remains bound to the cycle of birth and death and the suffering it entails. Most people in this world are of this kind."


अत एव मूढत्वात्— । अतएव मूढताके कारण—

न साम्परायः प्रतिभाति बालं
प्रमाद्यन्तं वित्तमोहेन मूढम्।
अयं लोको नास्ति पर इति मानी
पुनः पुनर्वशमापद्यते मे॥ ६॥

धनके मोहसे अन्धे हुए और प्रमाद करनेवाले उस मूर्खको परलोकका साधन नहीं सूझता। यह लोक है, परलोक नहीं है—ऐसा माननेवाला पुरुष बारम्बार मेरे वशमें प्राप्त होता है॥ ६॥

न साम्परायः प्रतिभाति। सम्परेयत इति सम्परायः परलोकस्तत्प्राप्तिप्रयोजनः साधनविशेषः शास्त्रीयः साम्परायः। स च बालमविवेकिनं प्रति न प्रतिभाति न प्रकाशते नोपतिष्ठत इत्येतत्।

प्रमाद्यन्तं प्रमादं कुर्वन्तं पुत्रपश्वादिप्रयोजनेष्वासक्तमनसं तथा वित्तमोहेन वित्तनिमित्तेनाविवेकेन मूढं तमसाच्छन्नं सन्तम्। अयमेव लोको योऽयं दृश्यमानः स्त्र्यन्नपानादिविशिष्टो नास्ति परोऽदृष्टो लोक इत्येवं मननशीलो मानी पुनः पुनर्जनित्वा वशं मदधीनतामापद्यते मे मृत्योर्मम। जननमरणादिलक्षणदुःखप्रबन्धारूढ एव भवतीत्यर्थः। प्रायेण ह्येवंविध एव लोकः॥ ६॥

उसे साम्पराय भासित नहीं होता। देहपातके अनन्तर जिसके प्रति गमन किया जाय उसे सम्पराय—परलोक कहते हैं। उसकी प्राप्ति ही जिसका प्रयोजन है वह साधनविशेष शास्त्रीय साम्पराय है। वह बाल अर्थात् अविवेकी पुरुषके प्रति प्रकाशित नहीं होता, अर्थात् वह उसके चित्तके सम्मुख उपस्थित नहीं होता।

तथा जो प्रमाद करनेवाला है—जिसका चित्त पुत्र-पशु आदि प्रयोजनोंमें आसक्त है और जो धनके मोहसे अर्थात् धननिमित्तक अविवेकसे मूढ यानी अज्ञानसे आवृत है [उस मूढको परलोकका साधन नहीं सूझा करता]। "यह जो स्त्री और अन्न-पानादिविशिष्ट दृश्यमान लोक है बस यही है, इससे अन्य और कोई [स्वर्गादि] लोक नहीं है" जो पुरुष इस प्रकार माननेवाला है वह बारम्बार जन्म लेकर मुझ मृत्युके अधीनताको प्राप्त होता है। अर्थात् वह जन्म-मरणादिरूप दुःखपरम्परापर ही आरूढ रहता है। यह लोक प्रायः इसी प्रकारका है॥ ६॥

Allegations-

NIYOG PRATHA

Niyog Pratha is the ugly practice where the wife copulates with other men to beget children, it is also a license for Brahmins to enjoy numerous women as Vedic law permits them to copulate with any women they desire if they are unable to control their passion. Following verse is taken as a proof for Niyoga from the Vedas,

Rig Veda 10.40.2 Where are ye, Aśvins, in the evening, where at morn? Where is your haltingplace, where rest ye for the night? Who brings you homeward, as the widow bedward draws her husband's brother, as the bride attracts the groom?

Yaska explains this verse as,

Nirukta 3.15 "Where do you remain at night, and where during the day? Where do you obtain the necessities of life, and where do you dwell? Who puts you to bed as a widow her husband's brother? From what (root) is Devara derived ? (He is)so called (because) he is the second husband…"

Atharva Veda 14.2.18 "Do thou O woman that givest no pain to thy husband or Devar (husband by Niyoga), art kind to animals in this Order of householders, walk assiduously in the path of righteousness and justice, art well-versed in all the Shastras, hast children and grandchildren, givest birth to valiant the brave boys, desirest a second

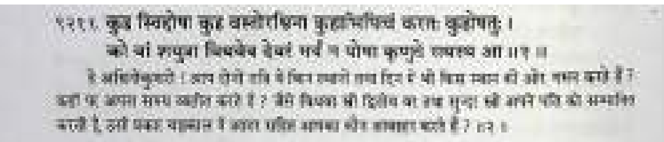
husband (by Niyoga), and bestoweth happiness on all, accept a man of they choice as thy husband or Devar , and always perform the Homa which is the duty of every householder."

Refutation-

This is Rig Veda 10.40.2 hindi translation by Ram Sharma Acharya. There is no reference for anyone engaging in Niyoga here. The figure of speech called simile is used.

हे अश्विनीकुमारो ! आप दोनों रात्रि में किन स्थानों तथा दिन में भी किस स्थान की ओर गमन करते हैं ? कहाँ पर अपना समय व्यतीत करते हैं? जैसे विधवा स्त्री द्वितीय वर तथा सुन्दर स्त्री अपने पति को सम्मानित करती है, उसी प्रकार यज्ञकाल में आदर सहित आपका कौन आवाहन करते हैं ? ॥ २ ॥

"O Aśvinī Kumāras! To what places do you both go during the night, and to what places also in the daytime? Where do you spend your time? Just as a widow honors her second husband and a beautiful woman honors her own husband, in the same way, who is it that, with reverence, invokes you during the time of sacrifice?" (2)



Sāyaṇācārya, in his Bhāṣya on Ṛgveda 10.40.2, explains that the word *devar* ("the husband's younger brother") is called the *second husband* of a widow because, after the death of her husband, the *devar* could assume his role by marrying and protecting her. This is simply a cultural explanation of the term, and there is no reference whatsoever to the practice of *niyoga* in this context. The Vedic verse employs this relationship only as a simile (upamā). Just as a widow naturally turns toward her *devar* for support, and just as a wife turns with affection and fidelity toward her husband, in the same way the sacrificer turns toward the Aśvins during the rite. The comparison, therefore, is not describing a literal social custom, but symbolizing the intimacy, dependence, and reverent turning of one's attention toward the divine.

हे "अश्विना अश्विनौ "कुह "स्वित् क्व चित् "दोषा रात्रौ भवथ इति शेषः। "कुह "वस्तोः क्व वा दिवा भवथः । "कुह क्व वा अभिपित्वम् अभिप्राप्तिं "करतः कुरुथः। "कुह क्व वा "ऊषथुः वसथः । किंच "वां युवां "कः यजमानः "सधस्थे सहस्थाने वेद्याख्ये "आ "कृणुते आकुरुते । परिचरणार्थमात्माभिमुखीकरोति । तत्र दृष्टान्तौ दर्शयति । "शयुत्रा शयने "विधवेव यथा मृतभर्तका नारी "देवरं भर्तृभ्रातरमभिमुखीकरोति । "मर्यं "न यथा च सर्वं मनुष्यं "योषा सर्वा नारी

संभोगकालेऽभिमुखीकरोति तद्वदित्यर्थः । तथा च यास्कः—-'क्व स्विद्रात्रौ भवथः क्व दिवा क्वाभिप्राप्तिं कुरुथः क्व वसथः को वां शयने विधवेव' देवरम् । देवरः कस्माद्द्वितीयो वर उच्यते । विधवा विधातृका भवति विधवनाद्वा विधावनाद्वेति चर्म शिरा अपि वा धव इति मनुष्यनाम तद्वियोगाद्विधवा । देवरो दीव्यतिकर्मा । मर्यो मनुष्यो मरणधर्मा । योषा यौतेराकुरुते सधस्थाने ' (निरु. ३. १५) इति ॥

"O Aśvins! Where indeed do you stay during the night, and where during the day? Where do you go (to reach) and where do you dwell? Furthermore, which sacrificer, in the sacred place (the sacrificial ground called the *vedi*), turns you toward himself with devotion, for the sake of service and worship?

To explain this, two examples are given:

1. Just as a widow, bereft of her husband, turns toward (*abhimukhīkaroti*) her brother-in-law (*devara*, the younger brother of her husband) for protection and support,
2. and just as every woman turns toward her husband at the time of union,

in the same way, the sacrificer turns toward you with reverence during the sacrifice.

Yāska (Nirukta 3.15) also explains: *'Where indeed do you dwell at night, where by day, where do you go, where do you reside, who turns you toward himself, as a widow turns toward her brother-in-law, or as a woman turns toward her man at the time of union.'*

Here, the *devara* ('husband's younger brother') is called the 'second husband' because he takes the place of the deceased. A widow is called *vidhavā* ('deprived of her husband') either from *vidh* ('to ordain, fate') or from separation from her *dhava* ('husband'). The *devara* is so called because of his duty toward the widow. *Marya* means 'a mortal man, subject to death.' *Yoṣā* ('woman') comes from the root *yū* ('to unite'). The term *sadastha* ('one in the sacrificial seat') refers to the sacrificer."

कुह स्विद्दोषा कुह वस्तोरश्विना कुहाभिपित्वं करतः कुहोषतुः ।

को वां शयुत्रा विधवेव देवरं मर्यं न योषा कृणुते सधस्थ आ ॥२॥

कुह । स्वित् । दोषा । कुह । वस्तोः । अश्विना । कुह । अभिऽपित्वम् । करतः । कुह । ऊषतुः ।

कः । वाम् । शयुऽत्रा । विधवाऽइव । देवरम् । मर्यम् । न । योषा । कृणुते । सधऽस्थे । आ ॥२

कुह । स्वित् । दोषा । कुह । वस्तोः । अश्विना । कुह । अभिऽपित्वम् । करतः । कुह । ऊषतुः ।

कः । वाम् । शयुऽत्रा । विधवाऽइव । देवरम् । मर्यम् । न । योषा । कृणुते । सधऽस्थे । आ ॥२

[illegible]

Yāska in the Nirukta also gives the same etymology of *devar*, explaining that he is called the "second husband" of a widow because of the traditional reference to widow remarriage. In other words, the term reflects the accepted custom that, after a husband's death, the younger brother could assume his place through marriage to the widow. The passage, therefore, alludes to remarriage within the family, but it makes no mention whatsoever of *niyoga* .

Nirukta 3.15

देवरः कस्मात् द्वितीयो वर उच्यते ।

"Why is the devar called the 'second husband'? — Because he takes the place of the deceased husband."

[15]कुह स्विद् दोषा कुह वस्तोरश्विना कुहाभिपित्वं करतः कुहोषतुः ।

को वां शयुत्रा विधवेव देवरं मर्यं न योषा कृणुते सधस्थ आ ॥

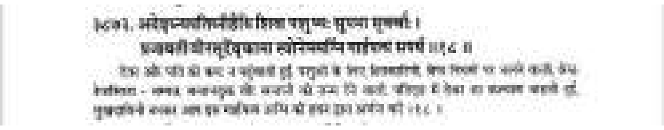
क स्विद्रात्रौ भवथः क दिवा । कामभिप्राप्तिं कुरुथः । क वसथः । को वां शयने विधवेव देवरम् । देवरः कस्मात् । द्वितीयो वर उच्यते । विधवा विधातृका भवति । विधवनाद्वा ।

Here is Atharva Veda 14.2.18 hindi translation by Ram Sharma Acharya – It does not have anything to do with Niyoga

देवर और पति को कष्ट न पहुँचाती हुई, पशुओं के लिए हितकारिणी, श्रेष्ठ नियमों पर चलने वाली, श्रेष्ठ तेजस्विता – सम्पन्न, सन्तानयुक्त वीर सन्तानों को जन्म देने वाली, पतिगृह में देवर का कल्याण चाहती हुई, सुखदायिनी बनकर आप इस गार्हपत्य अग्नि की हवन द्वारा अर्चना करें ॥१८ ॥

"Without causing distress to either your husband or your husband's brother (devar), beneficial to the cattle, walking in accordance with noble laws, endowed with excellent radiance, bearing children and giving birth to heroic sons, wishing for the welfare of your husband's brother within the

household, becoming a giver of happiness — thus may you worship through the oblation into this Gārhapatya fire.” (18)



Regarding the Practice of Niyoga we have direct evidences from Scriptures prohibiting this practice in the present age of Kaliyuga .

Why Niyog is banned in Kaliyuga

Brhaspati (25.12-14). The Niyoga (authorisation of a widow to raise offspring to her deceased husband), after having been declared by Manu, has been forbidden by himself; on account of the deterioration in the nature of the time-cycles, this cannot he done by all in the proper form. In the Krta, Treta and Dvāpara cycles, men were imbued with austerities and with knowledge; in the Kali cycle a deterioration in the capacity of men has been brought about. Therefore the sons that were obtained by various methods by the ancient sages cannot he obtained by men now, on account of their being without that capacity.’
It is quoted in Nrsimhaprasāda (Vyavahāra, 38a); in Smrticandrikā (Samskāra, p. 226), which says that this prohibition is meant for the Kali-age; and in Viramitrodaya (Vyavahāra, 186a).
Brahmapurāṇa (Aparārka, p. 97).-‘On the death of her husband, or on her having abandoned her husband, a woman may beget a son from a man of her own caste. If she is a child-widow, or has been forcibly abandoned by her husband, she shall go through the sacrament of marriage again, with any other man. But this remarriage of women, or the begetting of a son from the brother-in-law, or the freedom of women, should not be permitted during the Kali age; as during this age, men are inclined to be sinful.’

Apastamba (2.27.2-4).-‘A husband shall not make over his wife, who occupies the position of a gentilis, to others (than to his gentiles), in order to cause children to be begotten for himself. For they declare that a bride is given to the family of her husband (and not to the husband alone). This is forbidden for the present age, on account of the incapacity of men’s senses.’
In simple words in Kaliyug Men will be lusty this practice may be misused, In the 3 yugas sages had capacity to impregnent women even without

having sexual intercourse but in kaliyug men are not capable to doing these

Maharishi Manu heavily criticizes this practice of Niyoga in Manu Smriti 5.159

जबकी सन्तति के लालच में जो स्त्री पति का उल्लंघन करती है। वह इस लोक में निन्दा को प्राप्त करती है तथा पतितलोक में से भ्रष्ट हो जाती है।। १६६।।

“A woman, overcome by the greed for progeny, who transgresses her husband (i.e., is unfaithful), she indeed incurs reproach in this world and, in the next world, falls down from the realms of the virtuous.” (166).

Acharya Kulluka Bhatta said in his bhasya –

पुत्रो मे जायेत तेन स्वर्गं प्राप्स्यामि इति लोभेन या स्त्री भर्तारमतिक्रम्य वर्तते। व्यभिचरतीत्यर्थः। सैव लोके निन्दां प्राप्नोति। परलोकं च स्वर्गं तेन पुत्रेण न लभते।।

“Out of greed, thinking ‘May a son be born to me, and through him I will attain heaven,’ a woman who oversteps her husband (i.e., is unfaithful) — in other words, who commits adultery — such a woman obtains reproach in this world, and in the next world she does not gain heaven through that son.” (166)

[illegible] ॥ १६० ॥

अपत्यलोभाद्या तु स्त्री भर्तारमतिवर्तते।
सेह निन्दामवाप्नोति पतिलोकाच्च हीयते॥ १६१ ॥

[illegible] ॥ १६१ ॥

[illegible] ॥ १६१ ॥

Niyoga has been Criticised as Pashu Dharma in Manu Smriti

Manu Smriti 9.66

यद्यपि राजा वेन के शासनकाल में मनुष्यों में नियोग का विधान कहा गया तथापि विद्वान् द्विजों द्वारा नियोग पशुधर्म कहकर ही विशेषरूप से निन्दित किया गया
है ।। ६६ ।।

"Although during the reign of King Vena, the practice of *niyoga* (levirate union for progeny) was prescribed among men, yet the learned Brāhmaṇas especially condemned *niyoga*, calling it merely an animal-like practice." (66)

Acharya Kulluka Bhatta Bhasya-

यस्मादयं पशुसंबन्धी मनुष्याणामपि व्यवहारो विद्वद्भिर्निन्दितः। योऽयमधार्मिके वेने राज्ञि राज्यं कुर्वाणे तेन कर्तव्यातया प्रोक्तः । अतो वेनादारभ्य प्रवृत्तोऽयमादिमानिति निन्द्यते ।। ६६ ।।

"Because this practice, being connected with animals, was condemned even when adopted among men by the learned ones. It was prescribed only out of necessity during the reign of that unrighteous king Vena, while he held the kingdom. Therefore, since it originated beginning with Vena, it is regarded as blameworthy." (66)

अयं द्विजैर्हि विद्वद्भिः पशुधर्मो विगर्हितः।
मनुष्याणामपि प्रोक्तो वेने राज्यं प्रशासति॥ ६६॥

यस्मादयं पशुसंबन्धी मनुष्याणामपि व्यवहारो विद्वद्भिर्निन्दितः। योऽयमधार्मिके

५७२ मनुस्मृतिः। (अध्यायः ९

वेने राज्ञि राज्यं कुर्वाणे तेन कर्तव्यातया प्रोक्तः। अतो वेनादारभ्य प्रवृत्तोऽयमादिमानिति निन्द्यते॥ ६६॥

यद्यपि राजा वेन के शासनकाल में मनुष्यों में नियोग का विधान कहा गया तथापि विद्वान् द्विजों द्वारा नियोग पशुधर्म कहकर ही विशेषरूप से निन्दित किया गया है॥ ६६॥

Manu Smriti 9.68

अतः तभी से लेकर जो व्यक्ति अज्ञानवश मृतपति वाली विधवा स्त्री को सन्तान के लिए नियोगक्रिया हेतु प्रेरित करता है। साधु लोग उसकी विशेषरूप से निन्दा करते हैं।। ६८ ।।

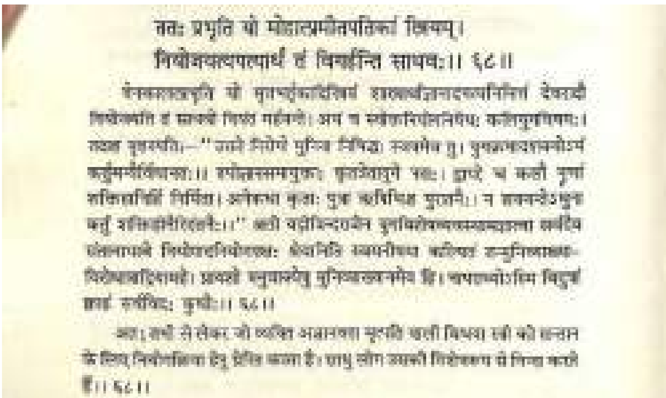
“Therefore, from that time onward, whoever, out of ignorance, urges a widow whose husband has died to undergo *niyoga* (union for the sake of offspring), is especially censured by the virtuous.” (68)

Acharya Kulluka Bhatta bhasya –

वेनकालत्प्रभृति यो मृतभर्तृकादिस्त्रियं शास्त्रार्थाज्ञानादपत्यनिमित्तं देवरादौ नियोजयति तं साधवो नियंतं गर्हयन्ते। अयं च स्वोक्तनियोगनिषेधः कलियुगविषयः । तदाह बृहस्पतिः- “उक्तो निरोगो मुनिना निषिद्धः स्वयमेव तु । युगक्रमादशक्योऽयं कर्तुमन्यैर्विधानतः ।। तपोज्ञानसमायुक्ताः कृतत्रेतायुगे नराः। द्वापरे च कलौ नृणां शक्तिहानिर्हि निर्मिता। अनेकधा कृताः पुत्रा ऋषिभिश्च पुरातनैः। न शक्यन्तेऽधुना कर्तुं शक्तिहीनैरिदंतनैः ।।” अतो यद्गोविन्दराजेन युगविशेषव्यवस्थामज्ञात्वा सर्वदैव संतानाभावे नियोगादनियोगपक्षः श्रेयानिति स्वमनीषया कल्पितं तन्मुनिव्याख्या-विरोधान्नाद्रियामहे। प्रायशो मनुवाक्येषु मुनिव्याख्यानमेव हि। नापराध्योऽस्मि विदुषां क्वाहं सर्वविदः कुधीः ।। ६८ ।।

From the time of King Vena onwards, whoever, out of ignorance of the true intent of the śāstras, causes a widow or any such woman to undergo *niyoga* (union with the husband’s brother or another) for the sake of offspring, that person is censured by the virtuous. And this prohibition of *niyoga* is specific to the Kali Yuga. Hence Bṛhaspati has said:
’Niyoga, though once mentioned by the sage, was later forbidden by the sage himself. But due to the sequence of the Yugas, it cannot be practiced any longer in any prescribed manner. For men endowed with austerity and knowledge in the Kṛta and Tretā Yugas could (properly) perform it; but in Dvāpara and Kali, a decline of human power has been ordained. Many sons were indeed begotten by the sages of old in various ways, but now it cannot be practiced by the weakened men of the present time.’

Therefore, the view imagined by Govindarāja—namely, that since there is now generally no progeny, *niyoga* is preferable to *aniyoga* (non-niyoga)—is not accepted by us, because it contradicts the authoritative commentaries of the sages. In fact, in most of Manu’s passages the sage-commentaries alone are authoritative. Nor am I guilty before the learned; for where am I, a fool, compared with the all-knowing?” (68)**



ततः प्रभृति यो मोहात्प्रमीतपतिकां स्त्रियम्।
नियोजयत्यपत्यार्थं तं विगर्हन्ति साधवः॥ ६८॥

Allegations-

For more evidence of Niyoga from other Hindu scriptures read the article Hinduism and Lust.

Refutation-

I have already debunked these allegations on Niyoga in my article under the section

” Debunking False Allegations on Niyoga “

Refutation of ” Hinduism and Lust ” Article by Vedkabhed

This entire article is a response and rebuttal to the blogs called VedKaBhed regarding their claims of “ Hinduism and Lust ”. This Article Has Been Divided into the Following Various Sections containing various Subsections for Easier Access and Navigation. You Can Explore Each Sub- Section Simply by Clicking on the Linked Titles Below. 0. … Continue reading

Hinduphobes Exposed! 0

Allegations-

BRIDE SELLING IN VEDA

When the bridegroom was crippled, mentally unstable or lacked qualification then he purchased the bride from father with huge amount,

Rig Veda 1.109.2 “O Indra and Agni (Electricity and fire or father and Acharya) I have heard that you are more munificent givers than an un-worthy son-in-law or the brother of the bride…”

Nirukta 6.9 "I have heard that you are more liberal indeed than a would be son-in-law, i.e. one whose son-in-lawship is not quite complete. It is well known that the people in the south apply the term vijamata to the husband of a purchased maiden. By this is meant a bridegroom, whose relationship is not complete as it were…"

Refutation-

This is Sāyaṇa Bhāṣya on **Ṛgveda 1.109.2**. There are two key points to understand regarding this mantra:

This is Sāyaṇa Bhāṣya on **Ṛgveda 1.109.2**. There are two key points to understand regarding this mantra:

1. **The mantra is not literally talking about a bridegroom "buying" a bride** from her family in exchange for wealth. Rather, it uses this only as a **simile (upamā)**. The sense is: *"Just as a characterless bridegroom, who is devoid of noble qualities, gives wealth in order to obtain a girl, similarly Indra and Agni, who are the greatest bestowers of wealth, may bestow wealth upon us."*
2. Even within this **simile (upamā)** itself, the Veda makes a clear distinction. The mantra explicitly says:
   "श्रुताभिरूप्यादिभिर्गुणैर्विहीनो जामाता" — *"the bridegroom devoid of noble qualities such as learning, good conduct, and character does so."*
   It is **not said anywhere** that a noble and virtuous bridegroom engages in such practices. Thus, the mantra itself condemns this type of marriage, showing that only a *characterless bridegroom* resorts to such behavior.

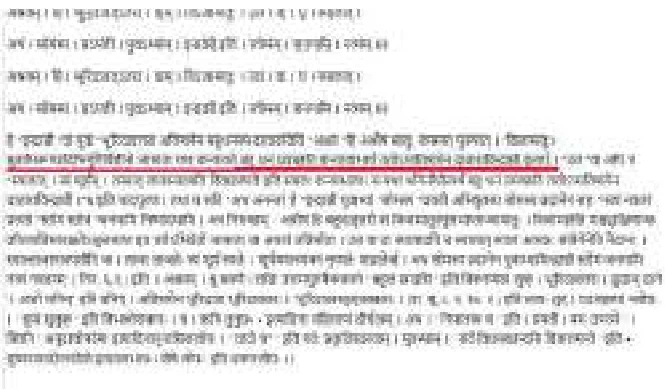
हे "इन्द्राग्नी "वां युवां "भूरिदावत्तरा अतिशयेन बहुधनस्य दाताराविति "अश्रवं "हि अश्रौषं खलु। कस्मात् पुरुषात् । "विजामातुः। श्रुताभिरूप्यादिभिर्गुणैर्विहीनो जामाता यथा कन्यावते बहु धनं प्रयच्छति कन्यालाभार्थं ततोऽप्यतिशयेन दाताराविन्द्राग्नी इत्यर्थः। "उत "वा अपि च "स्यालात् । स्यं शूर्पम् । तस्मात् लाजानावपति विवाहकाले इति स्यालः कन्याभ्राता। स यथा भगिनीप्रीत्यर्थं बहु धनं प्रयच्छति ततोऽप्यतिशयेन दाताराविन्द्राग्नी ।"ध इति पादपूरणः। तथा च सति "अथ अनन्तरं हे "इन्द्राग्नी युवाभ्यां "सोमस्य "प्रयती अभिषुतस्य सोमस्य प्रदानेन सह "नव्यं नवतरं प्रत्यग्रं "स्तोमं स्तोत्रं "जनयामि निष्पादयामि ।

"O Indra and Agni, I have indeed heard (it said) that you two are the greatest bestowers of abundant

wealth. From which kind of man (are you greater)? From the bridegroom (jāmātṛ). For, though devoid of noble qualities such as learning and good character, yet the bridegroom, in order to obtain a maiden, gives away much wealth. Therefore you two, Indra and Agni, are even greater givers than that bridegroom.

Or again, (you are greater) than the sister's husband's brother (syāla, i.e. the brother of the maiden). For at the time of marriage, he too, in affection for his sister, gives much wealth, as when he pours parched grains (lāja) into the winnowing basket (śūrpa) at the wedding ceremony. Therefore, even more than that, Indra and Agni are the greatest givers.

Thus, after this (comparison), (the hymn continues): 'O Indra and Agni, by the offering of the pressed Soma, I generate a new, ever-fresh hymn (stoma), along with the gift of Soma itself.'



Nirukta 6.9 too says the same thing –

In **Nirukta 6.9**, Yāska explains Ṛgveda 1.109.2 by stating that Indra and Agni are said to be greater givers than even the *vijāmātṛ* (bridegroom) and *syāla* (bride's brother), but this is only a **simile (upamā)**, not a prescription of practice. The term *vijāmātṛ* itself, as Yāska clarifies, refers specifically to an **unworthy groom** (*asusa-māpta iva*) who, being devoid of noble qualities and hence unfit to receive a maiden, obtains her through wealth and is therefore called *kṛtāpati* (a purchased husband). Thus, the Nirukta explicitly restricts the meaning to such a **characterless groom**, and nowhere does it describe a virtuous bridegroom engaging in this act. The mantra, therefore, does not endorse bride-buying; on the contrary, by using this negative example as a comparison, it implicitly **condemns such marriages** and highlights that Indra and Agni surpass even these exaggerated givers in generosity.

हे इन्द्राप्री ! तुम दोनों को मैंने विजामाता से भी और साले से भी बहुत बढ़कर देने वाला सुना है, अब मैं तुम दोनों के लिये सोम देने के साथ नया स्तोत्र बनाता हूं (१।१०९/२) सुना है मैंने तुम दोनों को बहुत बढ़कर देने वाले, विजामाता से, न ठीक पूर्ण हुआ जामाता-विजामाता, यह दाक्षिणास खरीदी हुई कन्या के पति को कहते हैं (अर्थात् जो गुण हीन होने से कन्या पाने के योग्य न होकर रुपया खर्च के किसी से कन्या छेता है, ऐसा जापात। विजामाता है) ऐसा वर अभिमेत है जो मानों ठीक पूरा नहीं हुआ (गुण हीन होने से) । जामाता जा सन्तान, उसका बनाने वाला । 'उतबाधा स्यालात्' माले से भी। स्यालः सम्बन्ध से निकट होता है यह निदान के जानने वाले कहते हैं । अथवा (बहिन के विवाह में) छजली से लाजा देता है (लाजा होम के लिये)। स्पं, छाज का नाम है

"O Indra and Agni! I have heard that you both are even greater givers than the *vijāmātā* (bridegroom) and the *syāla* (bride's brother). Now, along with the offering of Soma, I compose a new hymn for you both (Ṛgveda 1.109.2).

I have heard that you two are greater givers even than the *vijāmātā*. *Vijāmātā* means the bridegroom of a girl obtained through *dakṣiṇā* (bride-price). That is to say, a man devoid of qualities, who is not truly worthy of receiving a maiden, yet by spending money obtains her—such a bridegroom is called *vijāmātā*. Such a bridegroom is considered "not properly complete" (because being without virtues, he is imperfect). The word *jāmātā* (bridegroom) comes from *jā* (offspring) + *mātā* (one who produces), meaning "the one who generates offspring."

'ut vā api ca syālāt' — or even greater than the *syāla* (the bride's brother). The word *syāla* means one closely related by connection, as the etymologists say. Or else, at the time of his sister's marriage, the brother offers parched grains (*lāja*) in a winnowing basket (*śūrpa*) for the *lāja-homa* ritual. *Śyām* (śyām = basket, sieve) is the name of the winnowing tray."

अश्रौषं हि बहुदातृतरौ वां विजामातुरसुसमाप्ता-ज्जामातुः। विजामातेति शश्वद् दाक्षिणाजाः क्रीता-पतिमाचक्षतेऽसुसमाप्त इव वरोऽभिप्रेतः। जामाता जा अपत्यं तन्निर्माता। उत वा घा स्यालादपि च स्यालात्। स्याल आसन्नः संयोगेनेति नैदानाः। स्याल्लाजानावपतीति वा। लाजा लाजतेः स्यं शूर्पं स्यतेः। शूर्पमशनपवनं शृणातेर्वा। अथ सोमस्य प्रदानेन युवाभ्यामिन्द्राग्नी स्तोमं जनयामि नव्यं नवतरम्। ओमास इत्युपरिष्टाद् व्याख्यास्यामः॥९॥

हे इन्द्राग्नी! तुम दोनों को मैंने विजामाता से भी और साले से भी बहुत बढ़कर देने वाला सुना है, अब मैं तुम दोनों के लिये सोम देने के साथ नया स्तोत्र बनाता हूँ (१।१०९।२) सुना है मैंने तुम दोनों को बहुत बढ़कर देने वाले, विजामाता से, न ठीक पूर्ण हुआ जामाता=विजामाता, यह दाक्षिणात्य खरीदी हुई कन्या के पति को कहते हैं (अर्थात् जो गुण हीन होने से कन्या पाने के योग्य न होकर रुपया खर्च के किसी से कन्या लेता है, ऐसा जामाता विजामाता है) ऐसा वर अभिप्रेत है जो मानों ठीक पूरा नहीं हुआ (गुण हीन होने से)। जामाता=जा सन्तान, उसका बनाने वाला। 'उत वा घा स्यालात्' साले से भी। स्याल=सम्बन्ध से निकट होता है यह निदान के जानने वाले कहते हैं। अथवा (वदिन के विवाह में) लाजाओं को लाजा देता है (लाजा होम के लिये)। स्यं, छाज का नाम है, जो (अन्न

This type of marriage is permissible in later texts where it is known as Asura/Manusha form of marriage. Refer the article Hinduism and Lust for more information.

Refutation-

Regarding Asura Vivah we have proofs from the Highest Smritis and Itihasaas that Asura Vivah is Strictly prohibited in Highest Smritis and Itihasaas .

Manu Smriti 3.41-42 says Asura and Rakshas Vivah results in offspring who are cruel, anti-Veda & habitual liars and hence Rakshas and Asura Vivah should be avoided at all costs and never performed or practiced by anybody at all

अन्य अवशिष्ट चार दुर्विवाह होने पर उनसे कठोर और असत्यभाषण करनेवाले तथा वैदिक धर्म से द्वेष रखने वाले पुत्र जन्म लेते हैं ।।४१।।

धर्मशास्त्रसम्मत और प्रशस्त विवाह पद्धति में ब्याही धर्मपत्नी से जो सन्तान जन्म लेती है, वह निन्दा का पात्र न होकर प्रशंसा का पात्र होती है और अशास्त्रीय
तथा अप्रशस्त गर्हित विवाहपद्धति से ब्याही गयी स्त्री से उत्पन्न व्यक्ति की सन्तान तिरस्कार का पात्र होती है । अतः दुख देनेवाली सन्तान जन्म न ले, इसलिये गर्हित विवाहों को नहीं करना चाहिये ॥४२॥

Verse 41:
"When the other remaining four types of improper marriages take place, the children born from them are harsh, untruthful, and hold hatred towards the Vedic Dharma."

Verse 42:
"Children born from a dharmically wedded wife—through a marriage approved by the scriptures and considered noble—are not objects of criticism but of praise. On the other hand, those born of a woman wed through unapproved and blameworthy marriage systems become subjects of contempt. Therefore, to avoid the birth of distress-bringing children, such degraded forms of marriage should be avoided."

इतरेषु तु शिष्टेषु नृशंसानृतवादिनः।
जायन्ते दुर्विवाहेषु ब्रह्मधर्मद्विषः सुताः ॥४१॥

अन्वयः—इतरेषु तु शिष्टेषु दुर्विवाहेषु नृशंसानृतवादिनः ब्रह्मधर्मद्विषः सुताः जायन्ते ॥४१॥

हिन्दी भावार्थ—अन्य अवशिष्ट चार दुर्विवाह होने पर उनसे कठोर और असत्यभाषण करनेवाले तथा वैदिक धर्म से द्वेष रखने वाले पुत्र जन्म लेते हैं ॥४१॥

अनिन्दितैः स्त्रीविवाहैरनिन्द्या भवति प्रजा।
निन्दितैर्निन्दिता नृणां तस्मान्निन्द्यान् विवर्जयेत् ॥४२॥

अन्वयः– अनिन्दितैः स्त्रीविवाहैः नृणां प्रजा अनिन्द्या भवति। निन्दितैः (स्त्रीविवाहैः) (नृणां) प्रजा निन्दिता (भवति)। तस्मात् निन्द्यान् (स्त्रीविवाहान्) विवर्जयेत् ॥४२॥

हिन्दी भावार्थ—धर्मशास्त्रसम्मत और प्रशस्त विवाह पद्धति में ब्याही धर्मपत्नी से जो सन्तान जन्म लेती है, वह निन्दा का पात्र न होकर प्रशंसा का पात्र होती है और अप्रशंसनीय तथा अप्रशस्त गर्हित विवाहपद्धति से ब्याही गयी स्त्री से उत्पन्न व्यक्ति की सन्तान तिरस्कार का पात्र होती है। अतः दुःख देनेवाली सन्तान जन्म न ले, इसलिये गर्हित विवाहों को नहीं करना चाहिये ॥४२॥

Even Commentators on Manu Smriti 3.41-42 said similar thing

इतरेषु तु शिष्टेषु नृशंसानृतवादिनः ॥ जायन्ते दुर्विवाहेषु ब्रह्मधर्मद्विषः सुताः ॥ ४१ ॥

(१) मेधातिथिः। [illegible]

(२) सर्वज्ञनारायणः। [illegible]

(३) कुल्लूकः। [illegible]

(४) राघवानन्दः। [illegible]

(५) नन्दनः। [illegible]

(६) रामचन्द्रः। [illegible]

अनिन्दितैः स्त्रीविवाहैरनिन्द्या भवति प्रजा। निन्दितैर्निन्दिता नृणां तस्मान्निन्द्यान् विवर्जयेत् ॥ ४२ ॥

(१) मेधातिथिः। [illegible]

[illegible]

(२) सर्वज्ञनारायणः। [illegible]

(३) कुल्लूकः। [illegible]

(४) राघवानन्दः। [illegible]

(५) नन्दनः। [illegible]

(६) रामचन्द्रः। [illegible]

Medhātithiḥ Bhasya

ब्राह्मादिव्यतिरिक्तेषु गान्धर्वादिविवाहेषु नृशंसमनृतंचवदन्ति नृशंसानृतवादिनः। नृशंसंमातृ-भगिन्यादावश्लीलाक्रोशवचनम्। अनृतंप्रसिद्धम्। नृशंसंचानृतंचनृशंसानृते तद्वेदितुंशीलमेषामिति

शब्दव्युत्पत्तिः । ब्र-ह्मधर्मोवेदधर्मोवेदार्थस्तं द्विषन्ति निन्दति वा न श्रद्दधते वा । अतएव दुर्विवाहेष्विति निन्दा

समासतोविवाहानांफलप्रदर्शनमेतत् । येयस्य विवाहाविहितास्तेऽनिन्दितास्तैरूयानांयाप्रजा पुत्रादिलक्षणा साऽनिन्द्याभवति प्रशस्येत्यर्थः । निन्दितैः प्रतिषिद्धैः । निन्दितागर्हिता । तस्माद्दुःखभागिनीप्रजामाभूदिति-निन्द्यान्विवर्जयेत् ॥ ४२ ॥ (२) सर्वज्ञनारायणः । यद्वर्णस्य योविवाहोविहितः सोनिन्दितः । निन्दितोन्यः । एवंसवर्णाविहितविवाहे केव-लंप्रजानिन्द्याभवति । भार्यात्वंतु सित्ध्यत्येवेति कथितम् ॥ ४२ ॥

In marriages other than the Brahma and similar approved types—i.e., in Gandharva and others—the children speak harshly and untruthfully.
'Harsh' refers to vulgar or abusive language used toward mother, sister, etc.
'Untruthful' refers to lies and well-known dishonesty.
The etymology of 'nṛśaṁsa-anṛta' (cruel and false) is given as those whose nature is to say such things.
'Brahma-dharma' refers to Vedic dharma and the meaning of the Vedas; these people either hate, criticize, or do not believe in it.
Therefore, such marriages are to be condemned."

This verse presents a summary of the results of various types of marriages.
The children (progeny such as sons) born from those marriages which are scripturally sanctioned (अनिन्दित, unblameworthy) are themselves unblameworthy and praiseworthy.
The ones born from condemned (निन्दित) and prohibited (प्रतिषिद्ध) marriages are blameworthy.
Therefore, since such condemned marriages result in sorrow-bringing progeny, one should avoid such condemned marriages."

Kulluka Bhatta Bhasya

ब्राह्मादिभ्यश्चतुर्भ्योऽन्येष्वासुरादिषु चतुषु विवाहेषु क्रूरकर्माणोष्टषावादिनोवेदद्वेषिणोयागादिधर्म-द्वेषिणः पुत्राजायन्ते

संक्षेपेणविवाहानांफलकथनमिदम् । अर्हितैर्भार्याप्राप्तिहेतुभिर्विवाहैरगर्हिता मनुष्याणांसंत-तिर्भवति । गर्हितैस्तु गर्हिता तस्माद्गर्हितविवाहान्न कुर्यात् ॥ ४२ ॥

From the four lower types of marriage—Asura, Gandharva, Rakshasa, and Paisacha—excluding the approved Brahma and similar ones, children are born who commit cruel deeds, lie a lot, and hate the Vedas and Vedic rituals like yajñas."

This verse is a concise statement about the fruits (results) of marriage.
Through deserving (scripturally

appropriate) marriage forms, men obtain an unblameworthy lineage.
But through condemned (गर्हित) marriages, the progeny is also condemned.
Therefore, one should not engage in blameworthy marriages."

Ramachandra Bhasya

शिष्टेष्वितरेषु चतुषु विवाहेषु नृशंसानृतवादिनः । ब्रह्मधर्मद्विषः । सुताजायन्ते आसुरगान्धर्व-राक्षसपैशाचेषु चतुष्विति

अनिन्दितैःस्त्रीविवाहैः अनिन्द्या स्तुत्या प्रजा भवति पुत्राभवन्तीत्यर्थः । आसुरादिनिन्दिते विवाहैर्निन्दिताप्रजा भवति नृष्षां तस्मान्निन्द्यान्विवाहान्वर्जयेत् ॥ ४२ ॥

"In the four remaining marriage forms, children are born who are cruel, liars, and haters of Brahma-dharma.
These forms are Asura, Gandharva, Rakshasa, and Paisacha.

From marriages that are unblameworthy (अनिन्दितैः), praiseworthy progeny (children like sons) are born — this is the intended meaning.
From condemned marriages such as the Asura type, blameworthy children are born.
Therefore, one should avoid such condemned marriages."

Rāghavānandaḥ Bhasya

ब्राह्मदैवतार्षप्राजापत्यभिन्नेषु दोषानाह इतरेष्विति । शिष्टेष्ववशिष्टेषु । नृशंसाः क्रूराः । तत्क र्माणो वा । ब्रह्म वेदः । ब्राह्मणजातिर्वा । धर्मश्चाग्निहोत्रादिस्तद्विषयः ॥ ४१ ॥

नगिरागिरेति न्यायेन निन्दितविवाहान्निषेधति अनिन्दितैरिति । ऐरंकत्वोद्गायतीति विधो-यआत्मानंगिलेदित्याद्यर्थवादस्तथा अनिन्दितविवाहः कार्यइत्यत्र निन्दितविवाहनिषेधोर्थवादः

He highlights the defects in the four other forms (excluding Brahma, Daiva, Arsha, and Prajapatya).
The word 'śiṣṭeṣu avaśiṣṭeṣu' refers to the remaining unapproved forms.
'Nṛśaṁsa' means cruel, either by action or by nature.
'Brahma' here refers to the Veda, the Brahmin caste, or Vedic dharma like Agnihotra, all of which these offspring tend to despise."

"Just as the logic of *'A mountain does not cry'* implies that a non-mountain does, this verse also implies a prohibition of blameworthy marriages by praising the unblameworthy ones (अनिन्दितैः).
Just as in statements like *'he who sings is blessed'*, there's an implied directive.

So too, this verse implies that one should undertake only unblameworthy marriages; the prohibition of blameworthy ones is conveyed indirectly (arthavāda — a laudatory or cautionary statement with implied command).”

Mahabharta Anushashan Parva Adhaya 44 sloka 9-10

Bhisma Pitamah too condemns Rakshas and Asura Vivah as sinful and never to be adopted by 4 varnas in Mahabharat 13.44.9-10

Mahabharta 13.44.9-10 –

युधिष्ठिर ! इन पाँच (ब्राह्म, प्राजापत्य, गान्धर्व, आसुर और राक्षस) विवाहोंमेंसे पूर्वकथित तीन विवाह धर्मानुकूल हैं और शेष दो पापमय हैं। आसुर और राक्षस विवाह किसी प्रकार भी नहीं करने चाहिये ।। ९ ।।

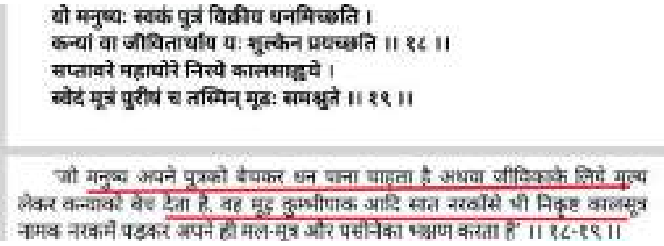
नरश्रेष्ठ ! ब्राह्म, क्षात्र (प्राजापत्य) तथा गान्धर्व- ये तीन विवाह धर्मानुकूल बताये गये हैं। ये पृथक् हों या अन्य विवाहोंसे मिश्रित करने ही योग्य हैं। इसमें संशय नहीं है ।। १० ।।

“Among the five types of marriage (Brahma, Prajapatya, Gandharva, Asura, and Rakshasa), three are in accordance with dharma, and the remaining two (Asura and Rakshasa) are sinful. One should never practice the Asura or Rakshasa forms of marriage.””For Brahmins, Kshatriyas, and Vaisyas and Shudras the Brahma, Prajapatya, and Gandharva types of marriage are dharmic (in accordance with dharma). These are righteous and free from sin.”

Mahabharat Anushashan Parva Adhaya 45 slokas 28-29

'जो मनुष्य अपने पुत्रको बेचकर धन पाना चाहता है अथवा जीविकाके लिये मुल्य लेकर कन्याको बेच देता है, वह मूढ़ कुम्भीपाक आदि सात नरकोंसे भी निकृष्ट कालसूत्र नामक नरकमें पड़कर अपने ही मल-मूत्र और पसीनेका भक्षण करता है'

"A person who sells his son for wealth or gives away his daughter in exchange for money for livelihood is a fool. Such a person falls into the most wretched hell called 'Kālasūtra', which is even more terrible than the seven other hells like Kumbhīpāka, where he is forced to eat his own excreta, urine, and sweat



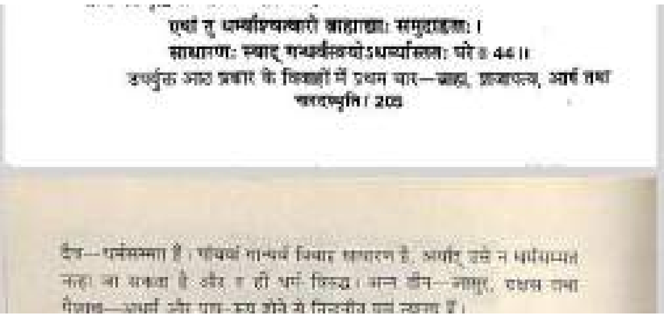
यो मनुष्यः स्वकं पुत्रं विक्रीय धनमिच्छति ।
कन्यां वा जीवितार्थाय यः शुल्केन प्रयच्छति ॥ १८ ॥
सप्तावरे महाघोरे निरये कालसाह्वये ।
स्वेदं मूत्रं पुरीषं च तस्मिन् मूढः समश्नुते ॥ १९ ॥

'जो मनुष्य अपने पुत्रको बेचकर धन पाना चाहता है अथवा जीविकाके लिये मूल्य लेकर कन्याको बेच देता है, वह मूढ़ कुम्भीपाक आदि सात नरकोंसे भी निकृष्ट कालसूत्र नामक नरकमें पड़कर अपने ही मल-मूत्र और पसीनेका भक्षण करता है' ॥ १८-१९ ॥

Narada Smriti Chapter 12 sloka 44

उपर्युक्त आठ प्रकार के विवाहों में प्रथम चार- ब्राह्म, प्राजापत्य, आर्ष तथा दैव-धर्मसम्मत हैं। पांचवां गान्धर्व विवाह साधारण है, अर्थात् उसे न धर्मसम्मत कहा जा सकता है और न ही धर्म-विरुद्ध। अन्य तीन- आसुर, राक्षस तथा
पैशाच – अधर्म और पाप-रूप होने से निन्दनीय एवं त्याज्य हैं।

Among the eight types of marriages mentioned above, the first four — Brāhma, Prājāpatya, Ārṣa, and Daiva — are in accordance with dharma.
The fifth, Gandharva marriage, is considered neutral, meaning it can be called neither righteous nor unrighteous.
The remaining three — Asura, Rakshasa, and Paishacha — are condemned and to be avoided, as they are unrighteous and sinful in nature.



एषां तु धर्म्याश्चत्वारो ब्राह्माद्याः समुदाहृताः ।
साधारणः स्याद् गान्धर्वस्त्रयोऽधर्म्यास्तथा परे ॥ 44 ॥
उपर्युक्त आठ प्रकार के विवाहों में प्रथम चार—ब्राह्म, प्राजापत्य, आर्ष तथा
नारदस्मृति / 205

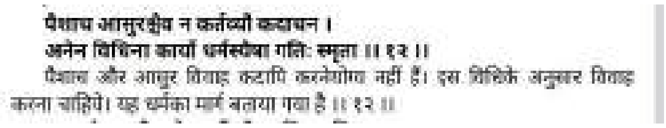
दैव—धर्मसम्मत हैं। पांचवां गान्धर्व विवाह साधारण है, अर्थात् उसे न धर्मसम्मत
कहा जा सकता है और न ही धर्म-विरुद्ध। अन्य तीन—आसुर, राक्षस तथा
पैशाच—अधर्म और पाप-रूप होने से निन्दनीय एवं त्याज्य हैं।

Mahabharat Adi Parva Adhaya 73 sloka 12

पैशाच और आसुर विवाह कदापि करनेयोग्य नहीं हैं। इस विधिके अनुसार विवाह करना चाहिये। यह धर्मका मार्ग बताया गया है ।। १२ ।।

"Paishacha and Asura marriages are never to be performed. One should conduct marriage

according to this prescribed method. This is stated to be the righteous path (path of dharma).

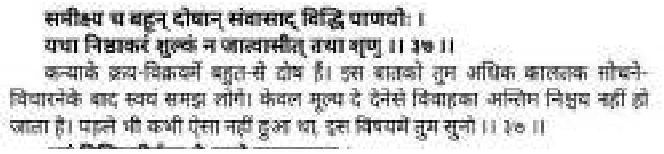

पैशाचश्चासुरश्चैव न कर्तव्यौ कदाचन ।
अनेन विधिना कार्यो धर्मस्यैषा गतिः स्मृता ॥ १२ ॥
पैशाच और आसुर विवाह कदापि करनेयोग्य नहीं हैं। इस विधिके अनुसार विवाह करना चाहिये। यह धर्मका मार्ग बताया गया है ॥ १२ ॥

Devala (Parāśaramādhava, p. 488).—'The first four marriages are conducive to spiritual merit and help also in the water-offerings; that is, those in which no price is paid, and which alone are fit for the Brāhmaṇa; these save both families.'

Mahabharat Anushashan Parva Adhaya 44 sloka 37

कन्याके क्रय-विक्रयमें बहुत-से दोष हैं। इस बातको तुम अधिक कालतक सोचने-विचारनेके बाद स्वयं समझ लोगे। केवल मूल्य दे देनेसे विवाहका अन्तिम निश्चय नहीं हो जाता है। पहले भी कभी ऐसा नहीं हुआ था, इस विषयमें तुम सुनो ।। ३७ ।।

"There are many faults in the buying and selling of a maiden. You yourself will understand this after reflecting upon it for a long time. Merely paying a price does not constitute the final conclusion of a marriage. Such a thing has never happened before either – Verse 37


समीक्ष्य च बहून् दोषान् संवासाद् विद्धि पाणयोः ।
यथा निष्ठाकरं शुल्कं न जात्वासीत् तथा शृणु ॥ ३७ ॥
कन्याके क्रय-विक्रयमें बहुत-से दोष हैं। इस बातको तुम अधिक कालतक सोचने-विचारनेके बाद स्वयं समझ लोगे। केवल मूल्य दे देनेसे विवाहका अन्तिम निश्चय नहीं हो जाता है। पहले भी कभी ऐसा नहीं हुआ था, इस विषयमें तुम सुनो ॥ ३७ ॥

Gauatama Dharmasutra 4.6-4.14 states that only Brâhma , Prâgâpatya , Ârsha and Daiva Vivah are legal and permitted

6. (If the father) gives (his daughter) dressed (in two garments) and decked with ornaments to a person possessing (sacred) learning, of virtuous conduct, who has relatives and a (good) disposition, (that is a) Brâhma (wedding). 6

7. At the Prâgâpatya (wedding) the marriage formula is, 'Fulfil ye the law conjointly.' 7

8. At the Ârsha (wedding the bridegroom) shall present a cow and a bull to him who has (authority over) the maiden. 8

9. (If the bride) is given, decked with ornaments. to a priest at the altar, that is a Daiva wedding. 9

10. The spontaneous union with a willing (maiden is called) a Gândharva wedding. 10

11. If those who have (authority over) a female are propitiated by money, (that is) an Âsura wedding. 11

12. (If the bride) is taken by force, (that is) a Râkshasa wedding. 12

13. If (a man) embraces a female deprived of consciousness, (that is) a Paisâka wedding. 13

14. The first four (rites) are lawful

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14. The first four (rites) are lawful; 14

Baudhāyana (1.11.21).—'Those persons who, deluded by greed, give away their daughters for a consideration, are soul-sellers, sinful and grave sinners, and up to their seventh generation, they fall into hell.'

Allegations-

INCEST IN VEDAS

Rig Veda 6.55.4 Pushan, who driveth goats for steeds, the strong and Mighty, who is called His Sister's lover, will we laud.

Yaska Acharya explains this as,

Nirukta 3.16 "The author calls dawn his sister, from companionship, or drawing the juices. Or else this human lover may have been meant; the enjoyment in that case will refer to the woman, derived from (the root) bhaj (to enjoy)"

Leave aside brother sister relationship, Vedas even promote Son-Mother incest,

Rig Veda 6.55.5 "I glorify Pushan, the husband of his mother:may the gallant of his sister hear us ; may the brother of Indra be our friend."

Refutation-

Lets see Acharya Skanda bhasya on Rig Veda 6.55.4 and Rig Veda 6.55.5 to understand this .

Claims that the Vedas promote incest are based on mistranslation and ignoring the traditional commentaries. In **Rig Veda 6.55.4–5**, Pūṣan is called "his sister's lover" and "husband of his mother," but Vedic authorities like **Yāska in the Nirukta (3.16; 12.16)** and the **Bṛhaddevatā (2.63)** and Acharya Skanda in his Rig Veda Bhashya make it explicit that Pūṣan is nothing but the **Sun (Āditya)** in his nourishing form. The so-called "sister" is **Uṣas, the Dawn**, who always appears before the Sun, like a sister walking ahead of her brother; the term *jāra* ("lover/consumer") here means the **one who consumes darkness and draws out the essence of life**. The so-called "mother" is **Rātri (Night)**, not in the sense that she literally gives birth to the Sun (for, as the Aitareya Brāhmaṇa 3.44 teaches, the Sun never truly rises or sets but remains constant), but rather in the sense that **she veils and then reveals him**. When the rays are turned away, Night is said to "conceal" him; when the rays return, she is said to "release" him. Thus, Night is figuratively styled as the Sun's mother—because she holds him in her darkness and then yields him back to vision—yet this is entirely a poetic description of cosmic alternation, not any human relationship.. Thus these verses are profound cosmic allegories of **night, dawn, and sun in perpetual cycle**, using the language of kinship and union to explain natural order. To read them as incest is a modern distortion; in reality they show the Vedic genius for expressing cosmology through symbolic family metaphors, not immoral acts.

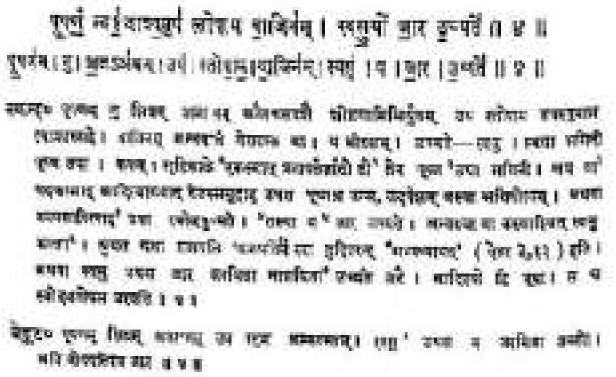
Rig Veda 6.55.4 Skanda Swami Bhasya

स्कन्द० पूषणम् नु क्षित्रम् अजा वम् अनैस्थसहशै शीघ्रगामिभिर्युक्तम् उप स्तोषाम उपस्तुयाम त्याशास्मद्दे । वाजिनम् अन्नयते वेगवन्त वा । य कीदृशम् । उच्यते – स्वतु । स्वसा भगिनी पूष्ण उपा । कथम्। सुटिकाले एकस्मात् प्रजापतेजांतौ तौ तेन पूष्ण 'उपा भगिनी। लय वा यदकरमाडू आदित्याख्यात् तेजस्समूहादू उषस पूष्णश्व जन्म, तदपेक्षम् अध्या भगिनीयम् । अथवा स्वयसारित्याद् उपा स्वसेत्युच्यते । तस्या यजार उच्च्यते । अन्यस्या वा कस्याश्चित् स्वसु भाता । श्रूयत यथा प्रजापति 'प्रजापतिवै स्वा दुहितरम् "अभ्यध्यायत्' (ऐना ३,३३) इति । अथवा स्वसु उपस जर जरपिता माशपिता उच्यते जनै । आदित्यः हि पूषा । स च स्वोदयतोषल जस्यति ॥ ५ ॥

let us indeed praise Pūṣan, the nourisher, who guides the fields, who leads the goats, who is swift-going, yoked with quick steeds. May we honor him, may we extol him. He brings food, he grants vigor. What kind of being is he?

It is said — he is the brother of Uṣas (the Dawn). How so? At the time of creation (at the birthing of beings), from the same Prajāpati they both were produced; hence Pūṣan's 'sister' is Uṣas. Or, since both arise from the same mass of radiance, and since the dawn is born from the light of the Ādityas, and Pūṣan too is born from the same light, therefore she is called his sister. Or again, by natural kinship, Uṣas is called Pūṣan's sister.

Her hymn (yajāra) is recited. Or, another explanation is given: someone else's sister is called by name. For we hear in the Brāhmaṇa: 'Prajāpati indeed desired his own daughter' (Aitareya Brāhmaṇa 3.33). Or again, the sister is metaphorically spoken of as "upa" — meaning near or akin — hence the usage. For Pūṣan is indeed the Sun, and he reaches the delight of the dawn at his rising.



Rig Veda 6.55.5 Skanda Swami Bhasya

स्कन्द० मातु दिधिषुम् पुष्णो माता 'रात्रि, सा हयेन जनयति । दिधिषुशब्द यो ज्येष्ठस्थ भ्रातुर्भार्यायाम् अनियुक्त प्रवर्तत "तस्य या वाचक है। ज्येष्दाया "वा गतिमान् भनूढायो य कनीयख्या बडू।ढा तस्य वा वाचक । वच्चैवत् द्वयमपि न मातर प्रति सम्भवति । मत्तोऽन दिधिघुशब्द दूध धारणे इत्येतस्य क्रियाशब्दो विज्ञायते । स्वस्था माद् शा दिधिषु धारयित्तारम् । स्वोदयैन निरोद्धारमित्यर्थ । पूपा द्यादित्व स स्वोदयेन रात्रि निशणद्धि। तम् अबवम् प्रवीमि यथद्र् विवक्षितम् । स चोच्यमान "स्वप्नु नार" शृणोतु न अस्माकम् आता इदस्य उभपोरिन्द्रापूष्णोरेकस्मात् प्रजापसेजांतत्वात् । सखिस्यानीम मम ॥ ५ ॥

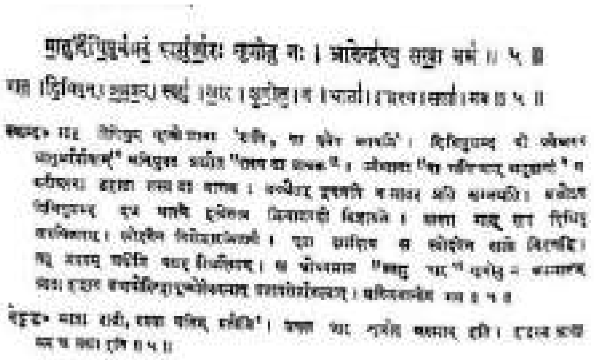
The mother of Pūṣan is Night (*Rātri*); from her he is born. The word *didhīṣu* usually refers to 'the elder brother's wife' (sister-in-law), or to one connected with the elder, or to the moon (lord of the stars). But neither of these meanings is applicable here with reference to the mother.

Therefore, another sense of the word *didhīṣu* is accepted, namely 'milk-holder' (*dugdha-dhāraṇa*). Thus the mother (Night) is the *didhīṣu*, the bearer and sustainer.

Hence the meaning is: at sunrise (*svodaye*) she is emptied or dissolved (i.e., Night disappears at the rising of the Sun). Pūṣan, as Āditya, removes Night with his rising.

This is what we declare, in the intended sense.

And when it is said that he is the 'lover of the sister' (*svasu-nagara*), it must not be taken literally. Rather, Pūṣan is not our mother, but the brother of Indra, and to me he is like a friend, since both (Indra and Pūṣan) are born from the same Prajāpati." (5)



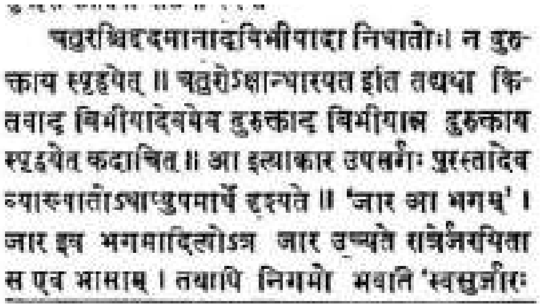
Lets see the explanation of Nirukta 3.16 on these Mantras

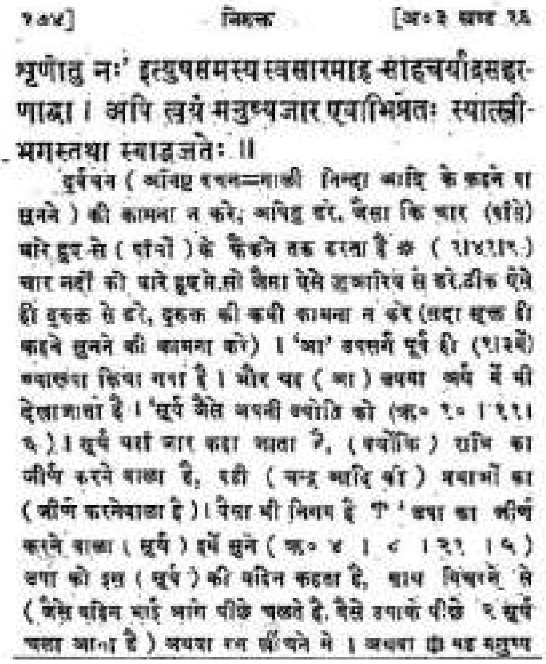
दुर्वचन (अनिष्ठ वचन गाली निन्दा आदि के कहने वा सुनने) की कामना न करे, अपितु डरे, जैसा कि चार (पांसे) घारे हुए से (पांनों) के फेंकने तक डरता है (११४१/९.) चार नर्दों को धारे हुए से, सो जैसा ऐसे जुआरिय से डरे. ठीक ऐसे ही दुरुक्त से डरे, दुरुक्त की कभी कामना न करे (सदा सूक्त ही कहने सुनने की कामना करे) । 'आ' उपसर्ग पूर्व ही (११३में) व्याख्या किया गया है। और यह (आ) उपमा अर्थ में भी देखाजाता है। 'सूर्य जैसे अपनी ज्योति को (ऋ० १० १११। ६.) । सूर्य यहां जार कहा जाता है, क्योंकि) रात्रि का जीर्ण करने वाला है, वही (चन्द्र आदि की) प्रभाओं का (जीर्ण करनेवाला है)। वैसा भी निगम है 'उपा का जीर्ण करने वाला (सूर्य) हमें सुने (ऋ० ४ १ ८ १२१ १५) उपा को इस (सूर्य) की वहिन कहता है, साथ विचरने से (जैसे बहिन भाई आगे पीछे चलते है. वैसे उपाके पीछे २ सूर्य चला आता है) अथया रस खींचने मे। अथवा के यह मनुष्य जार ही अभिप्रेत होसकता है, ऐसा होने में स्त्री का भग (ही भग) होसकता है भज (भ्वा० उ०) से।

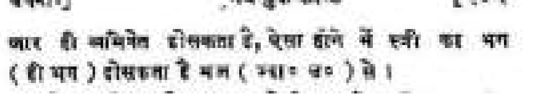
"One should not desire to speak or hear harsh words (abusive, inauspicious, or insulting speech), but rather should fear them—just as a gambler holding four dice fears until they are thrown. Just as that gambler is fearful, so should one be afraid of evil speech, never wishing for it, but instead always desiring to speak and hear auspicious hymns.

The prefix *ā-* has already been explained (in verse 113). This *ā-* is also seen in the sense of simile. For example: 'Just as the sun with his radiance…' (Ṛgveda 10.111.6). Here the sun is called *jāra* ('lover' or 'one who consumes'), because he wears away (destroys) the night; he is also the one who

consumes the lights of the moon and others. Similarly, the Veda says: 'May the sun, who consumes the Upā (dawn), listen to us' . The dawn (*Upā*) is called his *vadhu* (wife/consort), since she accompanies him (just as a sister and brother walk together, one behind the other—so the sun follows after the dawn). Or, in another sense, since the sun draws forth the *rasa* (essence), he is called a *jāra*. Or it may simply be referring to a man as *jāra*, and in that case, *bhaga* (female organ) is understood in the sense derived from *bhaj* ('to partake, to share')."


चतुरश्चिद्ददमानाद्बिभीयादा निपातोः। न दुरुक्ताय स्पृहयेत् ॥ चतुरोऽक्षान्धारयत इति तद्यथा कितवाद् बिभीयादेवमेव दुरुक्ताद् बिभीयात् दुरुक्ताय स्पृहयेत कदाचित ॥ आ इत्याकार उपसर्गः पुरस्तादेव व्याख्यातोऽप्यथाप्युपमार्थे दृश्यते ॥ 'जार आ भगम्' । जार इव भगमादित्योऽत्र जार उच्यते रात्रेर्जरयिता स एव भासाम् । तथापि निगमो भवति 'स्वसुर्जारः


शृणोतु नः' इत्युषसमस्य स्वसारमाह साहचर्याद्रसहरणाद्वा । अपि त्वयं मनुष्यजार एवाभिप्रेतः स्यात्स्त्रीभगस्तथा स्याद्भजतेः ॥



In Nirukta 12.16 Sun is called Pushan

देवताओं की ध्यान दिये जाने योग्य छवि, मित्र, वरुण तथा अग्नि की दृष्टि ऊपर उठ गई है । उसने अपनी महत्ता से [उस महत्ता (से)] द्युलोक, पृथ्वीलोक, तथा अन्तरिक्ष लोक को पूर्ण कर दिया है। सूर्य जङ्गम तथा स्थावर (ब्रह्माण्ड) की आत्मा है। अब जब वह रश्मियों की पुष्टि करता है, (तब) वह पूषा (पूषन्) कहलाता है। निम्न मन्त्र उसे सम्बोधित है ।

“The contemplative form of the Devas —Mitra, Varuṇa, and Agni—has lifted its gaze upward. By its greatness, it has filled the heavenly realm, the earthly realm, and the mid-region. The Sun is the soul of all that moves and all that is stationary in the universe. Now, when he nourishes the rays, he is called Pūṣan. The following hymn is addressed to him.”

अथ यद्रश्मिपोषं पुष्यति तत्पूषा भवति ।

तस्यैषा भवति ॥ १६ ॥

देवताओं की ध्यान किये जाने योग्य छवि, मित्र, वरुण तथा अग्नि की दृष्टि ऊपर उठ गई है। उसने अपनी महत्ता से [उस महत्ता (से)] द्युलोक, पृथ्वीलोक, तथा अन्तरिक्ष लोक को पूर्ण कर दिया है। सूर्य जङ्गम तथा स्थावर (ब्रह्माण्ड) की आत्मा है।

अब जब वह रश्मियों की पुष्टि करता है, (तब) वह पूषा (पूषन्)[1] कहलाता है। निम्न मन्त्र उसे सम्बोधित है।

In Brhaddevata 2.63 Sun is called Pushan

Nourishing (pusyan) he causes the earth to thrive, dis-pelling the darkness with his raysa: therefore Bharadvāja praised him as ‘Pūşan’ (3) with five (hymns) .

13. Pūṣan, Viṣṇu, Keśin, Viśvānara, Vṛṣākapi.

63. Nourishing (puṣyan) he causes the earth to thrive, dis-pelling the darkness with his rays[a]; therefore Bharadvāja praised him as ‘Pūṣan’ (3) with five (hymns)[1].

Allegations-

Nowadays some defensive Hindus try to turn every obscene verse into metaphor to find a easy route to escape, but according to Yaska Acharya this refers to a human lover. Agni is also described as his sister’s lover,

Rig Veda 10.3.3 ”Attendant on the Blessed Dame the Blessed hath come: the Lover followeth his Sister. Agni, far-spreading with conspicuous lustre…”

Refutation-

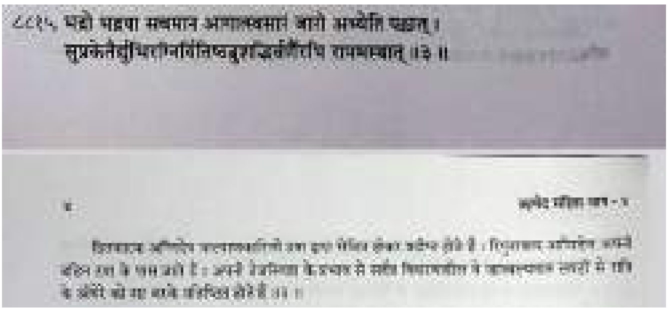
“Regarding the allegations on Rig Veda 10.3.3, I have presented two alternative Hindi translations. In neither of them is it explicitly stated that Agni engaged in incest with his sister Uṣā. It must be understood that Agni and Uṣā are not mortals; Agni represents fire , while Uṣā symbolizes the dawn. These are cosmic and natural forces, not human beings.”

Rig Veda 10.3.3 hindi translation by Ram Sharma Acharya

हितकारक अग्निदेव कल्याणकारिणी उषा द्वारा सेवित होकर प्रदीप्त होते हैं।
रिपुनाशक अग्निदेव अपनी बहिन उषा के पास जाते हैं।

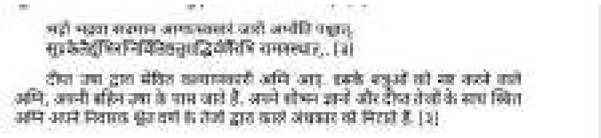
अपनी तेजस्विता के प्रभाव से सर्वत्र विचरणशील वे जाज्वल्यमान लपटों से
रात्रि के अंधेरे को नष्ट करके प्रतिष्ठित होते हैं॥ १३ ॥

“The beneficial god Agni, served by the auspicious goddess Uṣā (Dawn), blazes forth. The enemy-destroying Agni goes to his sister Uṣā. By the power of his brilliance, moving everywhere, he shines with resplendent flames, destroying the darkness of night and establishing light.” (Rigveda 4.3.13)



दीप्त उषा द्वारा सेवित कल्याणकारी अग्नि आए. इसके शत्रुओं को नष्ट करने वाले अग्नि, अपनी बहिन उषा के पास जाते हैं. अपने शोभन ज्ञानों और दीप्त तेजों के साथ स्थित अग्नि अपने निवारक श्वेत वर्ण के तेजों द्वारा काले अंधकार को मिटाते हैं. (३)

“May the auspicious Fire, attended by the radiant Dawn, come forth. Agni, the destroyer of his foes, goes to his sister, Uṣā. Established with his splendid wisdom and blazing radiance, Agni dispels the black darkness with his restraining, white brilliance.” (3)



Allegations-

Vedas speak of brother sister’s incest in several hymns including the Rig Veda 10.10 and Atharva Veda 18.1.8 which is a dialogue between Yama and Yami. But I find no reference of Ishwar prohibiting it. Yami in Rigved 10.10.5; Atharved 18.1.5 says that Tvashtar made them husband and wife in the womb of their mothers only, though Yama rebukes her saying it has not been done before. Veda also allows incest between father and daughter, it is mentioned in Rig Veda

Refutation-

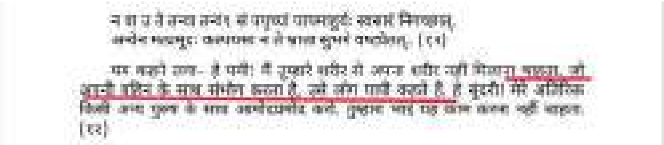
“Rig Veda 10.10 and Atharva Veda 18.1 contain the dialogue between Yama and Yami. In this dialogue, Yami expresses her desire to unite with her brother, but Yama firmly rejects her proposal. He reproves her and instructs her in Dharma, declaring that sexual relations between brother

and sister are sinful, forbidden, and destructive. Yama emphasizes why he would never engage in such an act, upholding the sanctity of righteousness.”

Rig Veda 10/10/12 – Yama condemns sexual relationship between brother and sister as sinful and prohibited

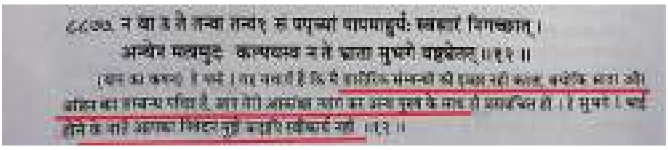
यम कहने लगा- हे यमी! मैं तुम्हारे शरीर से अपना शरीर नहीं मिलाना चाहता. जो अपनी बहिन के साथ संभोग करता है, उसे लोग पापी कहते हैं. हे सुंदरी ! मेरे अतिरिक्त किसी अन्य पुरुष के साथ आमोदप्रमोद करो. तुम्हारा भाई यह काम करना नहीं चाहता. (१२)

Yama said:
“O Yami! I do not wish to unite my body with yours. People call the one who lies with his own sister a sinner. O beautiful one! Enjoy pleasures with some other man, for your brother does not wish to engage in this act.” (12)



(यम का कथन) हे यमी ! यह यथार्थ है कि मैं शारीरिक संम्बन्धों की इच्छा नहीं करता, क्योंकि भ्राता और बहिन का सम्बन्ध पवित्र है, आप मेरी आकांक्षा त्याग कर अन्य पुरुष के साथ ही प्रसन्नचित्त हों । हे सुभगे ! भाई होने के नाते आपका निवेदन मुझे कदापि स्वीकार्य नहीं ॥ १२ ॥

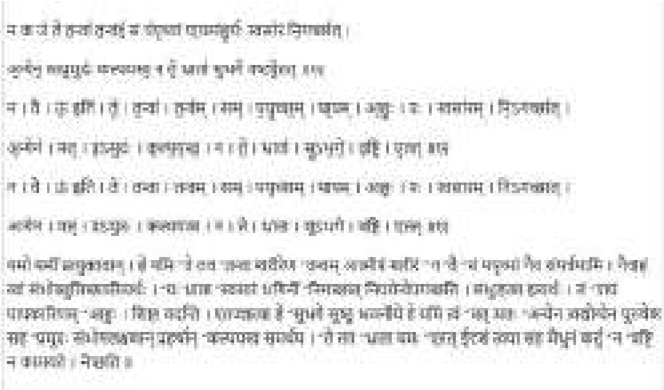
“O Yami! It is indeed true that I have no desire for physical relations, for the bond of brother and sister is sacred. Abandoning your wish, be cheerful with some other man. O fortunate one! As your brother, your request is by no means acceptable to me.” (12)



Sayanacharya commentary on Rig Veda 10/10/12 – The One who approaches and have sexual intercourse with his sister is a big sinner and a evil doer

यमो यमीं प्रत्युक्तवान् । हे यमि “ते तव “तन्वा शरीरेण “तन्वम् आत्मीयं शरीरं “न “वै “सं पपृच्यां नैव संपर्चयामि । नैवाहं त्वां संभोक्तुमिच्छामीत्यर्थः । “यः भ्राता “स्वसारं भगिनीं “निगच्छात् नियमेनोपगच्छति । संभुङ्त्श इत्यर्थः । तं “पापं पापकारिणम् “आहुः । शिष्टा वदन्ति । एतज्ज्ञात्वा हे “सुभगे सुष्ठु भजनीये हे यमि त्वं “मत् मत्तः “अन्येन त्वद्योग्येन पुरुषेण सह “प्रमुदः संभोगलक्षणान् प्रहर्षान् “कल्पयस्व समर्थय । “ते तव “भ्राता यमः “एतत् ईदृशं त्वया सह मैथुनं कर्तुं “न “वष्टि न कामयते । नेच्छति ॥

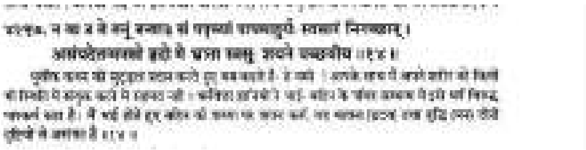
“O Yami! With my body I shall not unite with yours; I do not wish to enjoy you in that way. The man who, being a brother, goes to his sister—who approaches his own sibling for intercourse—him the wise declare to be a sinner, a doer of evil. Knowing this, O fortunate one, O lovable Yami, you should, with some other suitable man (and not with me), create for yourself joys marked by union and delight. For your brother Yama does not desire, does not wish, to commit such an act of intercourse with you.”



Atharva Veda 18.1.14 (Hindi translation by Ram Sharma Acharya, reframed in English):
“One who approaches his own sister for sexual intercourse is regarded as a grave sinner and an evildoer; such an unrighteous act leads to the destruction of beings.”

पूर्वोक्त कथन को सुदृढ़ता प्रदान करते हुए यम कहते हैं- हे यमी! आपके साथ मैं अपने शरीर को किसी भी स्थिति में संयुक्त करने में सहमत नहीं। धर्मवेत्ता ज्ञानियों ने भाई- बहिन के पवित्र सम्बन्ध में इसे धर्म विरुद्ध, पापकर्म कहा है। मैं भाई होते हुए बहिन की शय्या पर शयन करूँ, यह भावना (हृदय) तथा बुद्धि (मन) दोनों दृष्टियों से असंगत है ॥१४ ॥

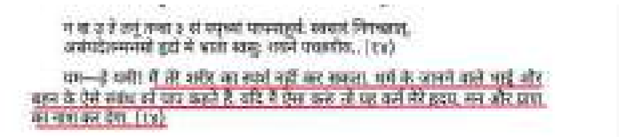
Strengthening his previous statement, Yama said:
“O Yami! Under no circumstance am I willing to join my body with yours. The wise, who know righteousness, have declared that in the sacred bond of brother and sister such a union is unrighteous and sinful. For me, as a brother, to lie upon the bed of my sister—this is incompatible both to the heart and to the mind.” (14)



Another hindi translation of Atharva Veda 18.1.14

यम- हे यमी ! मैं तेरे शरीर का स्पर्श नहीं कर सकता. धर्म के जानने वाले भाई और बहन के ऐसे संबंध को पाप कहते हैं. यदि मैं ऐसा करूं तो यह कर्म मेरे हृदय, मन और प्राण का नाश कर देगा. (१४)

"O Yami! I cannot touch your body. Those who know righteousness declare such a relation between brother and sister to be sinful. If I were to act in this way, the deed would bring ruin to my heart, my mind, and my very life-breath." (14)

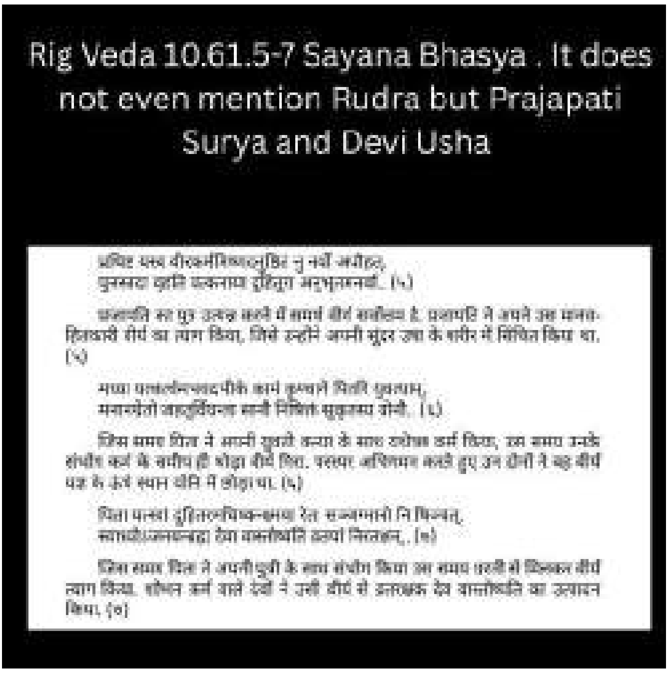


Allegations-

Rig Veda 10.61.5-7 "(Rudra), the benefactor of man, whose eager virile energy was developed, drew it back when disseminated (for the generation of offspring)again the irresistible (Rudra) concentrates (the energy) which was communicated to his maiden daughter. When the deed was done in mid-heaven in the proximity of the father working his will, and the daughter coming together, they let the seed fall slightly; it was poured upon the high place of sacrifice. When the father united with the daughter, then associating with the earth, he sprinkled it with the effusion[Semen]: then the thoughtful gods begot Brahma : they fabricated the lord of the hearth (of sacrifice) ; the defender of sacred rites."

Refutation-

Rig Veda 10.61.5-7 Sayana Bhasya . It does not even mention Rudra but Prajapati Surya and Devi Usha



Prajapati is Sun in Vedas

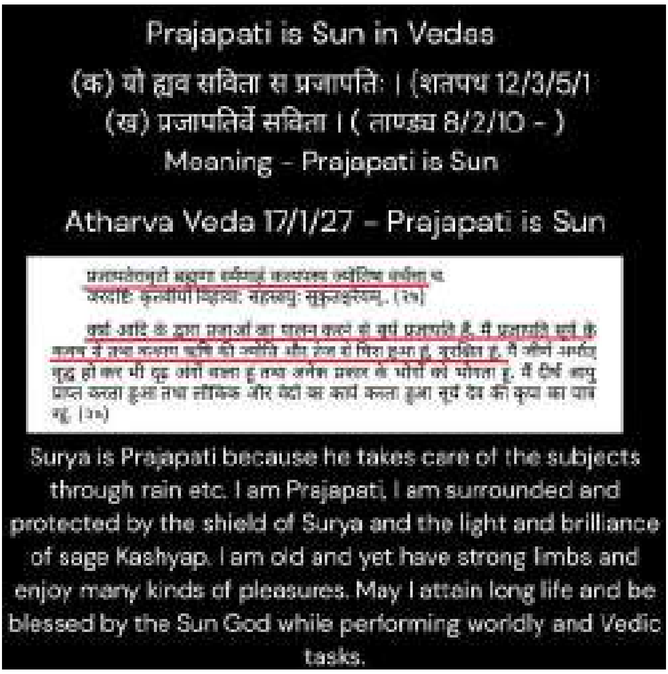
(क) यो ह्यव सविता स प्रजापतिः । (शतपथ 12/3/5/1

(ख) प्रजापतिर्वे सविता । (ताण्ड्य 8/2/10 –)

Meaning – Prajapati is Sun

Atharva Veda 17/1/27 – Prajapati is Sun

Atharva Veda 17/1/27 – Surya is Prajapati because he takes care of the subjects through rain etc. I am Prajapati, I am surrounded and protected by the shield of Surya and the light and brilliance of sage Kashyap. I am old and yet have strong limbs and enjoy many kinds of pleasures. May I attain long life and be blessed by the Sun God while performing worldly and Vedic tasks.



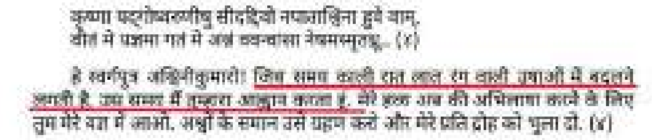
Rig Veda 4.52.1 tells that Usha is daughter of Sun

Rig Veda 4.52.1-Usha, the daughter of the Sun, who is well praised, the able leader of all living beings and gives birth to the best fruits, appears and destroys the darkness after the night has passed.

Atharva Veda 19.12.1 tells that Usha is the sister of Night and destroys night . Thus Usha is Dawn

Atharva Veda 19.12.1 – As soon as Usha arrives, she dispels the darkness of her sister night. After this Usha opens the worldly and Vedic path completely.

Rig Veda 10.61.14 states **जिस समय काली रात लाल रंग वाली उषाओं में बदलने लगती है, उस समय मैं तुम्हारा आह्वान करता हूं** – "At the time when the dark night begins to turn into the red-hued dawn (Usha) I invoke you."


हे स्वर्गपुत्र अश्विनीकुमारो! जिस समय काली रात लाल रंग वाली उषाओं में बदलने लगती है, उस समय मैं तुम्हारा आह्वान करता हूं. मेरे हव्य अन्न की अभिलाषा करने के लिए तुम मेरे यज्ञ में आओ. अश्वों के समान उसे ग्रहण करो और मेरे प्रति द्रोह को भुला दो. (४)

It is written in *Nirukta* (2.18) as well as in the *Uṇādi Sūtra* (4.235) that **Uṣā (the dawn)** is that which **dispels the darkness of night**. The time that follows the night, when the darkness begins to fade away — **that early morning period is called Uṣā (dawn)**.N

Nirukta 2/18

उषाः कस्मादुच्छतीति सत्या रात्रेरपरः कालः ।
कस्मात् किस कारण से उषाः उषा कहा जाता है? क्योंकि उच्छतीति सत्या (अन्धकार को) निवारित करती हुई रहती है-दूर करती हुई रहती है। रात्रः रात्रि का अपरः कालः उत्तरवती (पिछला) काल होता है। विमर्श-

"Why is the dawn (*Uṣā*) called *Uṣā*? Because she '*ucchatīti satyā*' — she removes, dispels (the darkness). The period following the night is known as *Uṣā*, the later (subsequent) part of the night, i.e., the early morning."

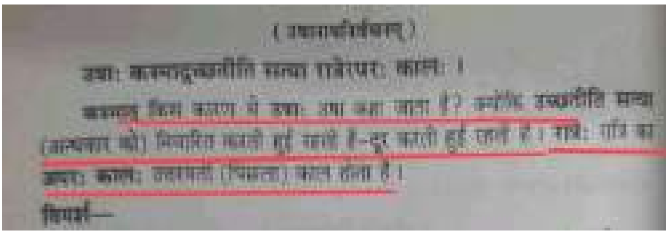
Discussion (Vimarśa):
The term *Uṣā* is derived from the root "ucch" (to rise, to remove), indicating that *Uṣā* is the one who **removes darkness** — hence, she is called *Uṣā*. She signifies the **later phase of the night**, when the **darkness begins to withdraw**, and **light begins to appear**. Thus, *Uṣā* represents the **transition**

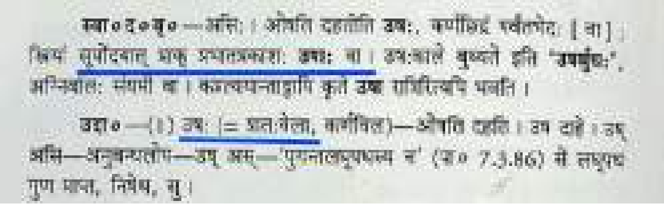
from night to day, symbolizing hope, awakening, and illumination.

Unadi Sutra 4.235-

स्वा०द० वृ० – असिः । ओषति दहतीति उषः, कर्णछिद्रं पर्वतभेदः [वा]; स्त्रियां सूर्योदयात् प्राक् प्रभातप्रकाशः उषाः वा । उषःकाले बुध्यते इति 'उषर्बुधः', अग्निर्बालः संयमी वा । कप्रत्ययान्ताट्टापि कृते उषा रात्रिरित्यपि भवति ।
उदा०- (1) उषः (= प्रातःवेला, कर्णविल) – ओषति दहति । उष दाहे । उष् असि-अनुबन्धलोप-उष् अस्- 'पुगन्तलघूपधस्य च' (पा० 7.3.86) से लघूपध गुण प्राप्त, निषेध, सु ।

Usha means Dawn




स्वा०द०वृ०—असिः । ओषति दहतीति उषः, कर्णछिद्रं पर्वतभेदः [वा] । स्त्रियां सूर्योदयात् प्राक् प्रभातप्रकाशः उषाः वा । उषःकाले बुध्यते इति 'उषर्बुधः', अग्निर्बालः संयमी वा । कप्रत्ययान्ताट्टापि कृते उषा रात्रिरित्यपि भवति ।
उदा०—(1) उषः (= प्रातःवेला, कर्णविल)—ओषति दहति । उष दाहे । उष् असि—अनुबन्धलोप—उष् अस्—'पुगन्तलघूपधस्य च' (पा० 7.3.86) से लघूपध गुण प्राप्त, निषेध, सु ।

In the *Nirukta*, Uṣā is described as a deity associated with the heavenly realm (*dyuloka*).

In Chapter 12 of the *Nirukta*, a list of deities associated with the *dyuloka* (celestial region) is given, where Uṣā is mentioned second, right after the Aśvins, as a deity of the heavenly sphere.

That is why in the *Brāhmaṇa* texts, Uṣā is referred to as a deity of the *dyuloka*. Whether one says "Uṣā" or "deity of the *dyuloka*", both refer to the same entity — there is no disagreement in this regard.

Furthermore, regarding Uṣā — the deity of the *dyuloka* — it is written in the *Nirukta* that she spreads light across half the region of the sky before the sun rises. This is what we commonly know as dawn or *uṣā-kāla* (the time of Uṣā in the early morning).

अथ अतः अब यहाँ से द्युस्थानाः द्युलोक के देवता (व्याख्यायित किये जा रहे हैं)

(२. उषस्)
उषा वष्टेः कान्तिकर्मणः, उच्छतेरितरा माध्यमिका ।
तस्या एषा भवति-
उषस्तच्चित्रमाभरास्मभ्यं वाजिनीवति ।
येन तोकं च तनयं च धामहे ।। (ऋ० १.९२.१३)
उषस्तच्चित्रं चायनीयं मंहनीयं धनमाहरास्मभ्यम्, अन्नवतिः येन पुत्रांश्च

पौत्रांश्च दधीमहि ।
उषा (सूर्योदय से पूर्व काल का वाचक घुस्थानीय) उषा कान्तिकर्मणः कान्त्यर्थक वष्टेः 'वश्' धातु से 'उच्छी' धातु से बना है। इतरा माध्यमिका दूसरा अन्तरिक्ष स्थानीय (विद्युत् का वाचक उषा शब्द) उच्छतेः विवासनार्थक 'उच्छी' धातु से बना है (यहाँ उषा द्युस्थानीय उषा है)।

मन्त्रार्थ – एताः ताः उषसः यह वह उषा रजसः अन्तरिक्ष लोक के (सूर्य के सम्मुख वाले) पूर्वे अर्द्ध पहले आधे भाग में भानुं अञ्जते प्रकाश से सभी को प्रकाशित करती है केतुम् अक्रत और सभी पदार्थों का बोधन करा रही है। धृष्णवः आयुधानि इव जिस प्रकार योद्धा लोग अपने आयुधों को निष्कृण्वानाः संस्कृत करके चमकाते हैं

Now then, from here onwards, the *dyusthānāḥ* — the deities of the celestial realm (*dyuloka*) — are being explained.

(2. Uṣas / Ushas)
Uṣā, of the root vaṣṭiḥ meaning "to shine, radiate beauty," is derived from the verb root uśch (उच्छी) in the sense of radiating or rising.
One *Uṣā* is mādhyamikā, the intermediate — the other kind of Uṣā associated with the mid-region (*antarikṣa*) and related to lightning.
But here, this Uṣā is dyusthānīya — the heavenly Uṣā.

Vedic Mantra (Ṛgveda 1.92.13):

uṣas tac citram ābharāsmabhyam vājinīvati yena tokaṁ ca tanayaṁ ca dhāmahe
Translation: *O Uṣā! Bring us that brilliant (wealth), rich in horses, by which we may sustain our offspring and their children.*

Explanation:

The word Uṣā refers to the early morning light before sunrise — she is a *dyuloka-sthānīya* (heavenly) goddess.
The word "Uṣā" is derived from two different roots:

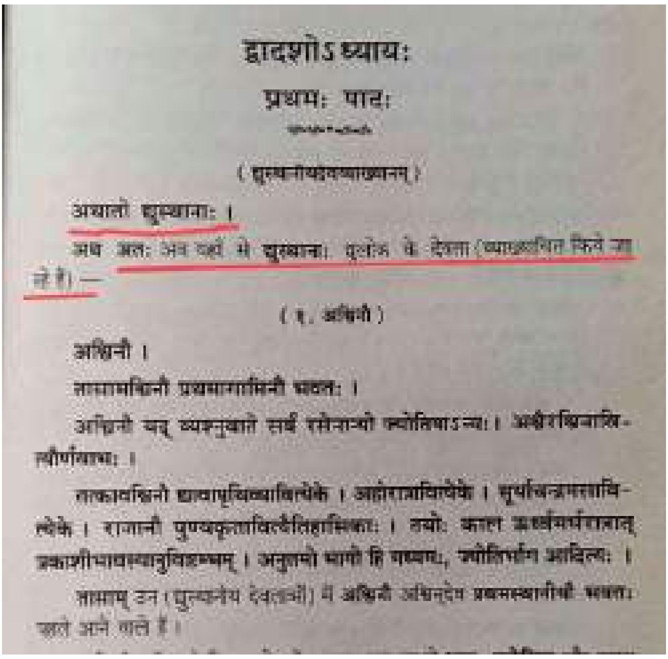
- From the root vaś (वश्) meaning "to shine or radiate beauty" → implying her role in spreading brilliance and charm.
- From the root uśch (उच्छी) meaning "to rise or emit" → again suggesting the dawning or emitting of light.

There is another intermediate Uṣā (antarikṣa-sthānīya), signifying lightning or brilliance in the mid-region — but the current context is about the celestial Uṣā, associated with the dawn.

Mantra meaning:

This Uṣā, belonging to the region of space (rajas), in the **eastern half** of the sky — *before the Sun rises* — anoints everything with light (*bhānuṁ añjate*), illuminating all.
She **awakens** all beings (*ketum akrat*) and makes them aware.

Like warriors who cleanse and polish their weapons (*dhṛṣṇavaḥ āyudhāni iva*), preparing them for battle, similarly, this Uṣā brightens the world, energizing it for the day ahead.



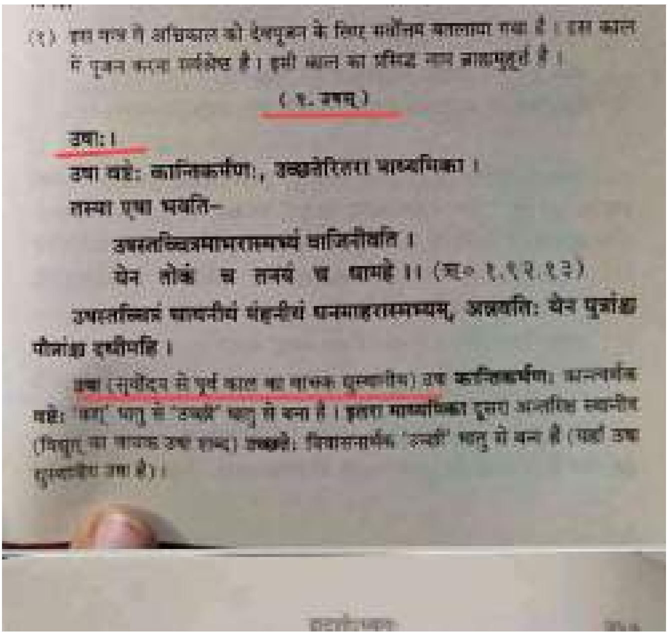
द्वादशोऽध्यायः

प्रथमः पादः

अथातो द्युस्थानाः ।

(१. अश्विनौ)

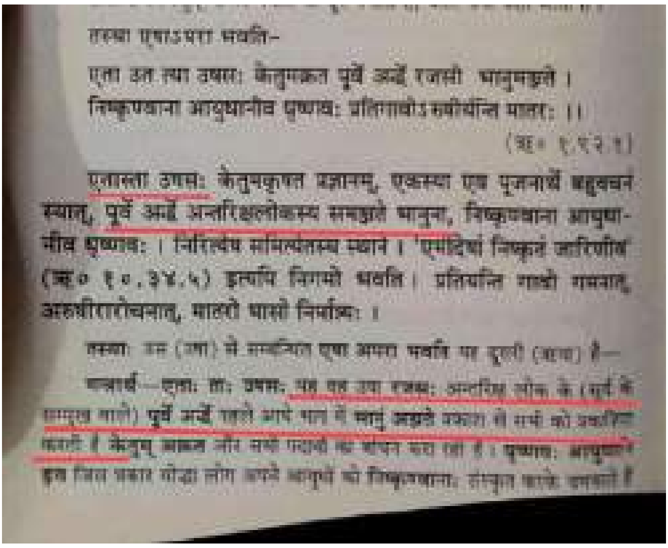
अश्विनौ ।



उषाः ।

तस्या एषा भवति–

उषस्तच्चित्रमाभरास्मभ्यं वाजिनीवति ।
येन तोकं च तनयं च धामहे ॥ (ऋ० १.९२.१३)



तस्या एषाऽपरा भवति—

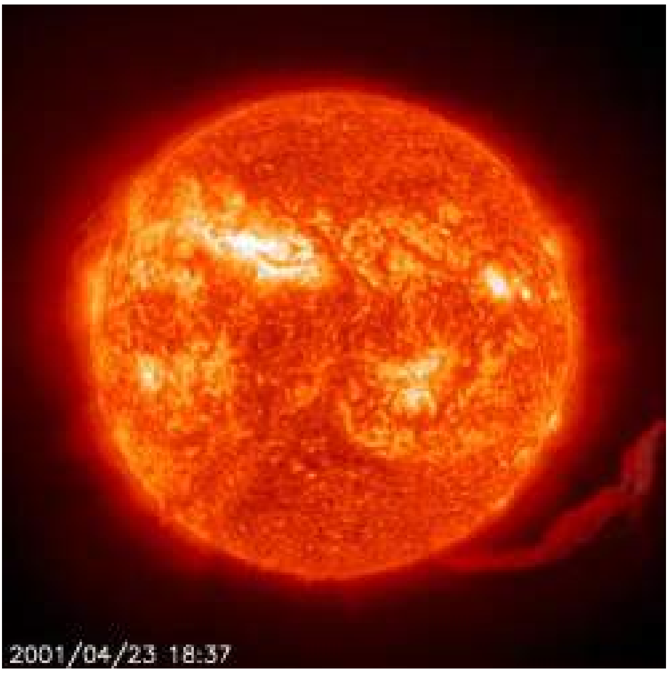
एता उ त्या उषसः केतुमक्रत पूर्वे अर्धे रजसो भानुमञ्जते ।
निष्कृण्वाना आयुधानीव धृष्णवः प्रति गावोऽरुषीर्यन्ति मातरः ॥

(ऋ० १.९२.१)

एतास्ता उषसः केतुमकृषत प्रज्ञानम्, एकस्या एव पूजनार्थे बहुवचनं स्यात्, पूर्वे अर्धे अन्तरिक्षलोकस्य समञ्जते भानुना, निष्कृण्वाना आयुधानीव धृष्णवः । निरित्येष समित्येतस्य स्थाने । 'एमीदेषां निष्कृतं जारिणीव' (ऋ० १०.३४.५) इत्यपि निगमो भवति । प्रतियन्ति गावो गमनात्, अरुषीरारोचनात्, मातरो भासो निर्मात्र्यः ।

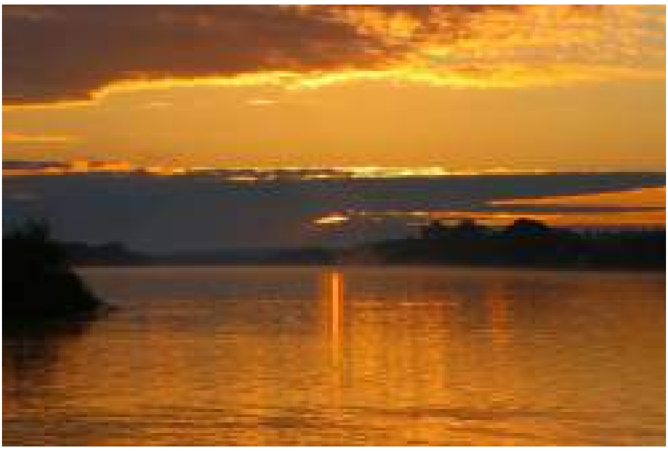
Who is Prajapati here ?

Sun is Prajapati



Who is Usha here ?

Usha is Dawn

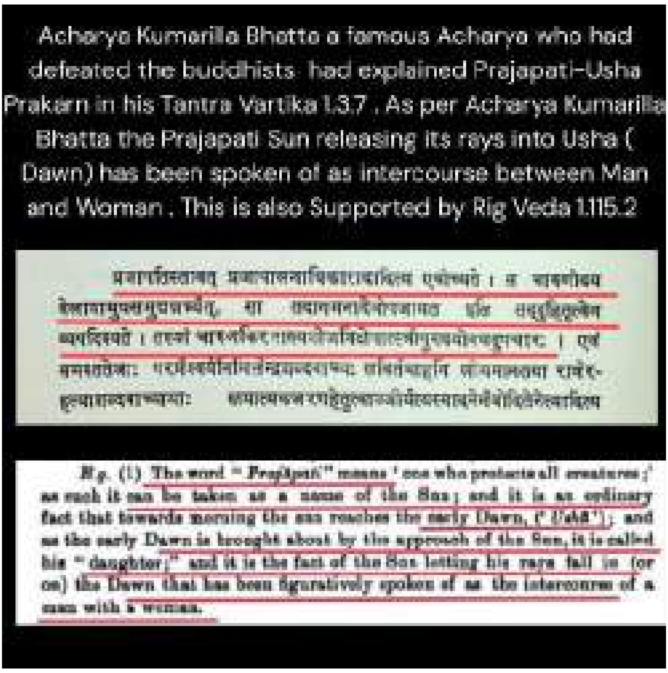


Acharya Kumarilla Bhatta a famous Acharya who had defeated the buddhists had explained Prajapati-Usha Prakarn in his Tantra Vartika 1.3.7. As

per Acharya Kumarilla Bhatta the Prajapati Sun releasing its rays into Usha (Dawn) has been spoken of as intercourse between Man and Woman. This is also Supported by Rig Veda 1.115.2

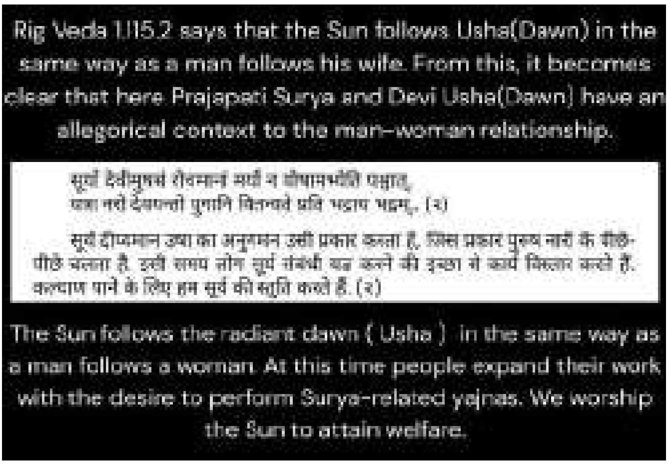
प्रजापतिस्तावत् प्रजापालनाधिकारादादित्य एवोच्यते । स चारुणोदय वेलायामुषसमुद्यन्नभ्यैत्, सा तदागमनादेवोपजायत इति तदुहितृत्वेन व्यपदिश्यते । तस्यां
चारुणकिरगाख्यबीजनिक्षेपात्स्त्रीपुरुपयोगवदुपचारः । एवं समस्ततेजाः परमैश्वर्यनिमित्तेन्द्रशब्दवाच्यः सवितैवानि लीयमानतया रात्रेर-हल्याशब्दवाच्यायाः क्षयात्मकज
रणहेतुत्वाज्जीर्यत्यस्मादनेनैवोदितेनेत्यादित्य

E.g. (1) The word "Prajapati" means 'one who protects all creatures;' as such it can be taken as a name of the Sun; and it is an ordinary fact that towards morning the sun reaches the early Dawn, ('Usha'); and as the early Dawn is brought about by the approach of the Sun, it is called his "daughter;" and it is the fact of the Sun letting his rays fall in (or on) the Dawn that has been figuratively spoken of as the intercourse of a man with a woman.



Rig Veda 1.115.2 says that the Sun follows Usha(Dawn) in the same way as a man follows his wife. From this, it becomes clear that here Prajapati Surya and Devi Usha(Dawn) have an allegorical context to the man-woman relationship.

सूर्य दीप्यमान उषा का अनुगमन उसी प्रकार करता है, जिस प्रकार पुरुष नारी के पीछे-पीछे चलता है. इसी समय लोग सूर्य संबंधी यज्ञ करने की इच्छा से कार्य विस्तार करते हैं. कल्याण पाने के लिए हम सूर्य की स्तुति करते हैं. (२)
The Sun follows the radiant dawn (Usha) in the same way as a man follows a woman. At this time people expand their work with the desire to perform Surya-related yajnas. We worship the Sun to attain welfare.

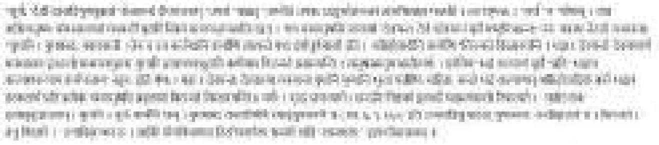


Sayancharya bhasya on Rig Veda 1.115.2 explains it further-

“सूर्यः “देवीं दानादिगुणयुक्तां “रोचमानां दीप्यमानाम् “उषसं “पश्चात् “अभ्येति उषसः प्रादुर्भावानन्तरं तामभिलक्ष्य गच्छति । तत्र दृष्टान्तः । “मर्यो “न “योषाम् । यथा कश्चिन्मनुष्यः शोभनावयवां गच्छन्तीं युवतिं स्त्रियं सततमनुगच्छति तद्वत् । “यत्र यस्यामुषसि जातायां “देवयन्तः देवं द्योतमानं सूर्यं यष्टुमिच्छन्तः “नरः यज्ञस्य नेतारो यजमानाः “युगानि । युगशब्दः कालवाची । तेन च तत्र कर्तव्यानि कर्माणि लक्ष्यन्ते यथा दर्शपूर्णमासौ इति । अग्निहोत्रादीनि कर्माणि “वितन्वते विस्तारयन्ति । यद्वा । देवयन्तो देवयागार्थं धनमात्मन इच्छन्तो यजमानपुरुषा युगानि हलावयवभूतानि कर्षणाय वितन्वते प्रसारयन्ति । तामुषसमनुगच्छतीत्यर्थः । एवंविधं “भद्रं कल्याणं सूर्यं “प्रति “भद्राय कल्याणरूपाय कर्मफलाय’ स्तुमः इति शेषः । यद्वा । देवयन्तः देवकामा यजमाना युगानि युग्मानि भूत्वा पत्नीभिः सहिताः सन्तो भद्रं कल्याणम् अग्निहोत्रादिकं कर्म भद्राय तत्फलार्थं प्रति प्रत्येकं यस्यामुषसि प्रवृत्तायां वितन्वते विस्तारयन्ति ॥ मर्यः । 'मृङ् प्राणत्यागे'। छन्दसि निष्टर्क्य इत्यादौ यत्प्रत्ययान्तो निपात्यते । ' यतोऽनावः' इत्याद्युदात्तत्वम् । युगानि । युजेः कर्मणि घञ् । युगशब्दः कालविशेषे रथाद्युपकरणे च (का. ६. १. १६०) इति उञ्छादिषु पाठात् गुणाभावः अन्तोदात्तत्वं च । वितन्वते । ' तनु विस्तारे । ' तनादिकृञ्भ्य उः । सहेति योगविभागात तिङोपसर्गस्य समासे सति ' समासस्य ' इत्यन्तोदात्तत्वम् ॥

The Sun follows the radiant goddess Uṣas, who is endowed with divine qualities such as generosity and shines brilliantly. After Uṣas manifests, the Sun, drawn by her beauty, proceeds after her—just as a young man constantly follows a graceful young woman. When Uṣas rises, the worshippers (devayantaḥ), desiring to behold the shining deity (the Sun), prepare to offer their worship. The word *yugāni* refers to time cycles or ritual periods, such as the new and full moon sacrifices, during which obligatory rites like Agnihotra are performed and expanded. Alternatively, *yugāni* may refer to the components of a plough, indicating that these sacrificers—desiring divine rewards and wealth—engage in agricultural labor by spreading their yokes for plowing. Thus, it is said that they follow Uṣas into activity. This benevolent and auspicious Sun is praised for auspicious purposes—the fruitful

results of sacred actions. Or again, *devayantaḥ*, the sacrificers, paired with their wives (yugāni as conjugal pairs), perform auspicious acts like Agnihotra during the rise of Uṣas, each extending their rituals in pursuit of divine blessings.

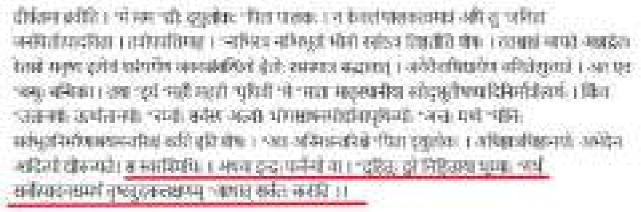


. Then what is the semen of Prajapati Sun here ? Rig Veda 1.164.33 Sayana Bhasya tells that Father form Sun impregnates his daughter Usha/Heaven with Sun rays form Virya/Semen which gives rise to all living beings . Thus the Semen here is Sun rays only

Sayancharya bhasya on Rig Veda 1.164.33

“स स्वरश्मिभिः । अथवा इन्द्रः पर्जन्यो वा । दुहितुः दूरे निहिताया भूम्याः गर्भं सर्वोत्पादनसमर्थं वृष्ट्युदकलक्षणम् आधात् सर्वतः करोति ।।”

“He, with his own rays places the seed (garbha), capable of producing all beings and characterized by rain or water, into the daughter , who is situated afar. He causes this (fertilization) from all directions.”



Allegations–

Birhadaranyaka Upanishad 1.4.3 ”He was not at all happy. Therefore people (still) are not happy when alone. He desired a mate. He became as big as man and wife embracing each other. He parted this very body into two. From that came husband and wife. Therefore, said Yajnavalkya, this (body) is one-half of oneself, like one of the two halves of a split pea. Therefore this space is indeed filled by the wife. He was united with her. From that men were born.”

AdiShankara Acharya writes on this verse,

‘’He, the Viraj called Manu, was united with her, his daughter called Satarupa, whom he conceived of as his wife. From that union men were born.’’ by Shankara on Brihadaranyaka Upanishad 1.4.3,

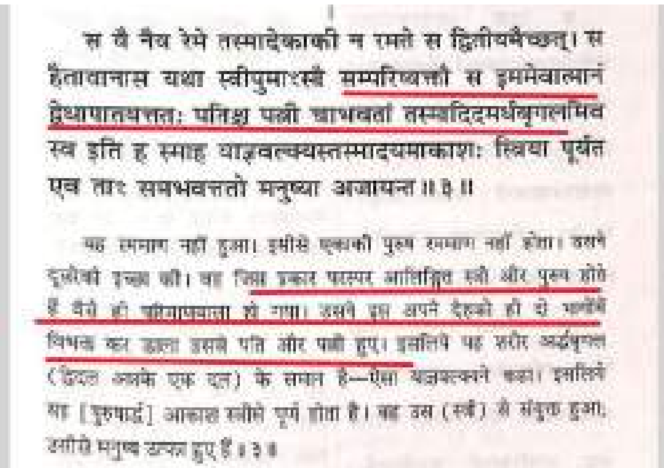
Refutation-

Brihadaranyaka Upanishad 1.4.3 by Geeta Press Gorakhpur – Here Manu and Shatrupa are eternally husband and wife

वह रममाण नहीं हुआ। इसीसे एकाकी पुरुष रममाण नहीं होता। उसने दूसरेकी इच्छा की। वह जिस प्रकार परस्पर आलिङ्गित स्त्री और पुरुष होते हैं वैसे ही परिमाणवाला हो गया। उसने इस अपने देहको ही दो भागोंमें विभक्त कर डाला उससे पति और पत्नी हुए। इसलिये यह शरीर अर्द्धबृगल (द्विदल अन्नके एक दल) के समान है-ऐसा याज्ञवल्क्यने कहा। इसलिये यह [पुरुषार्द्ध] आकाश स्त्रीसे पूर्ण होता है। वह उस (स्त्री) से संयुक्त हुआ; उसीसे मनुष्य उत्पन्न हुए हैं ॥ ३ ॥

“He did not find delight (in being alone). Therefore, a solitary person does not find delight. He desired another. He became of the same measure (form) as a man and woman embracing one another. He then divided this very body into two parts; from that arose husband and wife. That is why this body is like a split pea or grain – so said Yājñavalkya.

Hence, this [half-man] is completed by the woman, like space is completed (filled) by the woman. He united with her; and from that union, human beings were born.” (Verse 3)


स वै नैव रेमे तस्मादेकाकी न रमते स द्वितीयमैच्छत्। स हैतावानास यथा स्त्रीपुमांसौ सम्परिष्वक्तौ स इममेवात्मानं द्वेधापातयत्ततः पतिश्च पत्नी चाभवतां तस्मादिदमर्धबृगलमिव स्व इति ह स्माह याज्ञवल्क्यस्तस्मादयमाकाशः स्त्रिया पूर्यत एव ताꣳ समभवत्ततो मनुष्या अजायन्त ॥ ३ ॥

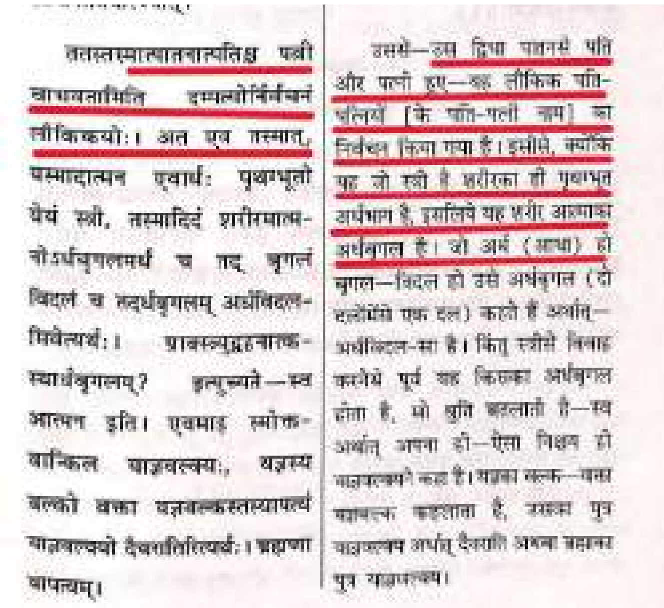
वह रममाण नहीं हुआ। इसीसे एकाकी पुरुष रममाण नहीं होता। उसने दूसरेकी इच्छा की। वह जिस प्रकार परस्पर आलिङ्गित स्त्री और पुरुष होते हैं वैसे ही परिमाणवाला हो गया। उसने इस अपने देहको ही दो भागोंमें विभक्त कर डाला उससे पति और पत्नी हुए। इसलिये यह शरीर अर्द्धबृगल (द्विदल अन्नके एक दल) के समान है—ऐसा याज्ञवल्क्यने कहा। इसलिये यह [पुरुषार्द्ध] आकाश स्त्रीसे पूर्ण होता है। वह उस (स्त्री) से संयुक्त हुआ, उसीसे मनुष्य उत्पन्न हुए हैं ॥ ३ ॥

Shri Shankaracharya (490 BCE) too told the same thing in his bhasya that they are eternally Husband and wife

उससे उस द्विधा पातनसे पति और पत्नी हुए-यह लौकिक पति-पत्नियों [के पति-पत्नी नाम] का निर्वचन किया गया है। इसीसे, क्योंकि यह जो स्त्री है शरीरका ही पृथग्भूत अर्धभाग है, इसलिये यह शरीर आत्माका अर्धबृगल है।

“From that splitting into two, husband and wife came into being — this explains the origin (etymological explanation) of the worldly terms ‘husband’ and ‘wife.’

And because the woman is a separated half-part of the same body, therefore this body is like a split grain (half of a whole) of the self (ātman).”



ततस्तस्मात्पातनात्पतिश्च पत्नी चाभवतामिति दम्पत्योर्निर्वचनं लौकिकयोः। अत एव तस्मात्, यस्मादात्मन एवार्धः पृथग्भूतो येयं स्त्री, तस्मादिदं शरीरमात्मनोऽर्धबृगलमर्धं च तद् बृगलं विदलं च तदर्धबृगलम् अर्धविदलमिवेत्यर्थः। प्रागस्त्र्युद्वहनात्कस्यार्धबृगलम्? इत्युच्यते—स्व आत्मन इति। एवमाह स्मोक्तवान्किल याज्ञवल्क्यः, यज्ञस्य वल्को वक्ता यज्ञवल्कस्तस्यापत्यं याज्ञवल्क्यो दैवरातिरित्यर्थः। ब्रह्मणो वापत्यम्।

उससे—उस द्विधा पातनसे पति और पत्नी हुए—यह लौकिक पति-पत्नियों [के पति-पत्नी नाम] का निर्वचन किया गया है। इसीसे, क्योंकि यह जो स्त्री है शरीरका ही पृथग्भूत अर्धभाग है, इसलिये यह शरीर आत्माका अर्धबृगल है। जो अर्ध (आधा) हो बृगल—विदल हो उसे अर्धबृगल (दो दलोंमेंसे एक दल) कहते हैं अर्थात्—अर्धविदल-सा है। किंतु स्त्रीसे विवाह करनेसे पूर्व यह किसका अर्धबृगल होता है, सो श्रुति बतलाती है—स्व अर्थात् अपना ही—ऐसा निश्चय ही याज्ञवल्क्यने कहा है। यज्ञका वल्क—वक्ता याज्ञवल्क कहलाता है, उसका पुत्र याज्ञवल्क्य अर्थात् दैवराति अथवा ब्रह्माका पुत्र याज्ञवल्क्य।

PROHIBITION OF INCEST IN SANATAN DHARMA

Narada Smriti 12.73-74 says that the one who had sex with these relationships – Mother , Maternal and Paternal Aunt , Mother-in law ,Student's Wife ,Uterine Sister and Daughters of his Paternal and Maternal Uncle and Aunt aka Cousins , woman of his own Gotra and Distant Cousin sisters and his biological daughter his penis should be cut

निम्प्रोक्त बीस सम्बन्धियों से सम्भोग करने वाले युवक के लिंग को काट देना ही इस पाप का एकमात्र दण्ड है, इसके अतिरिक्त दूसरा कोई दण्ड नहीं है-

सम्बन्धी स्त्रियां हैं-

1. अपने पिता की पत्नी (माता तथा माता से भिन्न अन्य स्त्री, विमाता आदि), 2. माता की भगिनी (मौसी), 3. सासू मां, 4. मामी, 5. पिता की बहिन, बुआ, 6. चाचा की पत्नी या रखैल, 7. शिष्य की स्त्री, 8. बहिन, चाचा, मामा आदि की लड़की, 10. पुत्रवधू, 11. अपनी पुत्री, 12. आचार्य की पत्नी, 13. अपने गोत्र-दूर के चाचा, भाई आदि की बहिन, पुत्री, बह आदि. 14. शरण में आयी हुई असहाय स्त्री, 15. रानी, 16. संन्यासिनी, 17. दायी-पालन करने वाली अथवा स्तनपान कराने वाली स्त्री, 18. उत्तमर्ण की पतिव्रता स्त्री, 19. अपने वर्ण से भिन्न वर्ण-जाति की स्त्री तथा 20. भाई की पत्नी ।

"For a youth who engages in sexual relations with any of the following twenty female relatives, the only punishment for this sin is the severing of his genitals. There is no other punishment apart from this." The related women are: The wife of one's father (mother or stepmother, etc.), Mother's sister (maternal aunt),Mother-in-law, Aunt (wife of maternal uncle), Father's sister (paternal aunt), Wife of an uncle, The wife of one's disciple, Sister or daughters of one's uncles (paternal/maternal cousins), Daughter-in-law, One's own daughter, The wife of one's teacher (guru), The sister, daughter, or

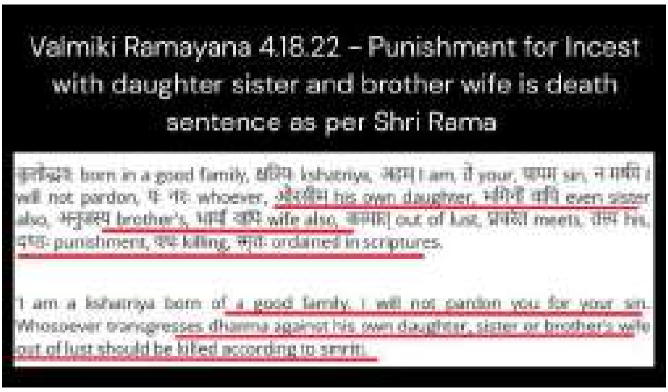
wife of a distant relative of the same lineage (gotra), A helpless woman who has taken refuge, A queen, A female ascetic (sannyasini), A wet nurse or a woman who raised the person, The devoted wife of a noble man, A woman of a different caste or social class than one's own, Brother's wife.

माता मातृष्वसा श्वश्रूर्मातुलानी पितृष्वसा।
पितृव्यसखिशिष्यस्त्री भगिनी तत्सखी स्नुषा ॥ 73 ॥
दुहिताऽऽचार्यभार्या च सगोत्रा शरणागता।
राज्ञी प्रव्रजिता धात्री साध्वी वर्णोत्तमा च या ॥ 74 ॥
आसामन्यतमां गत्वा गुरुतल्पग उच्यते।
शिश्नस्योत्कर्तनं तस्य नान्यो दण्डो विधीयते ॥ 75 ॥

1. अपने पिता की पत्नी (माता तथा माता से भिन्न अन्य स्त्री, विमाता आदि), 2. माता की भगिनी (मौसी), 3. सास माँ, 4. मामी, 5. पिता की बहिन, बुआ, 6. चाचा की पत्नी या सखी, 7. शिष्य की स्त्री, 8. बहिन, चाचा, मामा आदि की लड़की, 10. पुत्रवधू, 11. अपनी पुत्री, 12. आचार्य की पत्नी, 13. अपने गोत्र—दूर के चाचा, भाई आदि की बहिन, पुत्री, बहू आदि, 14. शरण में आयी हुई असहाय स्त्री, 15. रानी, 16. संन्यासिनी, 17. दासी—पालन करने वाली अथवा स्तनपान कराने वाली स्त्री, 18. उत्तम वर्ग की पतिव्रता स्त्री, 19. अपने वर्ग से भिन्न वर्ण-जाति की स्त्री तथा 20. भाई की पत्नी।

Valmiki Ramayana 4.18.22 – Punishment for Incest with daughter sister and brother wife is death sentence as per Shri Rama

"As a Kshatriya emerged from a best dynasty I do not tolerate your wrongdoing, and the punishment to the one who lustfully indulges with his daughter, or with his sister, or with the wife of his younger brother is his elimination, as recalled from scriptures.



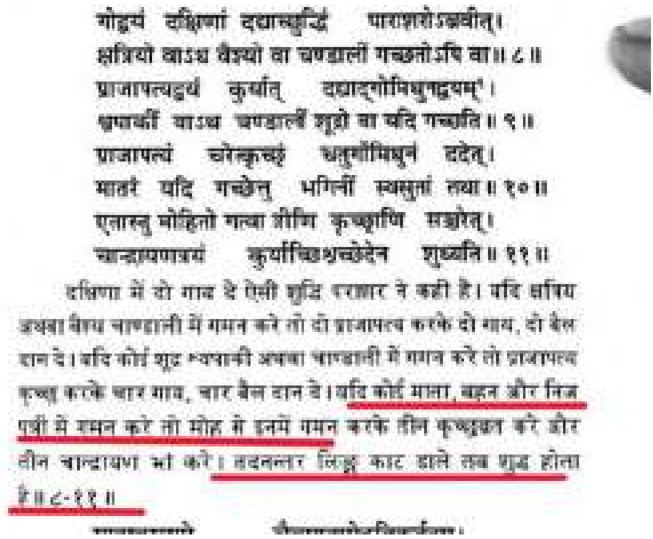
Valmiki Ramayana 4.18.22 – Punishment for Incest with daughter sister and brother wife is death sentence as per Shri Rama

I am a kshatriya born of a good family. I will not pardon you for your sin. Whosoever transgresses dharma against his own daughter, sister or brother's wife out of lust should be killed according to smriti.

Parashar Smriti 10.8-11

दक्षिणा में दो गाय दे ऐसी शुद्धि पराशर ने कही है। यदि क्षत्रिय अथवा वैश्य चाण्डाली में गमन करे तो दो प्राजापत्य करके दो गाय, दो बैल दान दे। यदि कोई शूद्र श्वपाकी अथवा चाण्डाली में गमन करे तो प्राजापत्य कृच्छ करके चार गाय, चार बैल दान दे। यदि कोई माता, बहन और निज पत्री में गमन करे तो मोह से इनमें गमन करके तीन कृच्छ्रव्रत करे और तीन चान्द्रायण भी करे। तदनन्तर लिङ्ग काट डाले तव शुद्ध होता है॥ ८-११ ॥

“For purification, Parāśara has prescribed the following:
If a Kṣatriya or a Vaiśya has intercourse with a Caṇḍālī, he should perform two *Prājāpatya* penances and give in donation two cows and two bulls.
If a Śūdra has intercourse with a Śvapākī or a Caṇḍālī, he should perform a *Prājāpatya Kṛcchra* penance and give in donation four cows and four bulls.
If one has intercourse with his mother, sister, or his own daughter, then—having done so out of delusion—he must perform three *Kṛcchra* penances and three *Cāndrāyaṇa* penances. Thereafter, he must cut off his own organ; only then is he purified.” (Verses 8–11)


गोद्वयं दक्षिणां दद्याच्छुद्धिं पाराशरोऽब्रवीत्।
क्षत्रियो वाऽथ वैश्यो वा चण्डालीं गच्छतोऽपि वा॥ ८॥
प्राजापत्यद्वयं कुर्यात् दद्याद्गोमिथुनद्वयम्।
श्वपाकीं वाऽथ चण्डालीं शूद्रो वा यदि गच्छति॥ ९॥
प्राजापत्यं चरेत्कृच्छ्रं चतुर्गोमिथुनं ददेत्।
मातरं यदि गच्छेत्तु भगिनीं स्वसुतां तथा॥ १०॥
एतास्तु मोहितो गत्वा त्रीणि कृच्छ्राणि सञ्चरेत्।
चान्द्रायणत्रयं कुर्याच्छिश्नच्छेदेन शुध्यति॥ ११॥

दक्षिणा में दो गाय दे ऐसी शुद्धि पराशर ने कही है। यदि क्षत्रिय अथवा वैश्य चाण्डाली में गमन करे तो दो प्राजापत्य करके दो गाय, दो बैल दान दे। यदि कोई शूद्र श्वपाकी अथवा चाण्डाली में गमन करे तो प्राजापत्य कृच्छ्र करके चार गाय, चार बैल दान दे। यदि कोई माता, बहन और निज पुत्री से गमन करे तो मोह से इनमें गमन करके तीन कृच्छ्रव्रत करे और तीन चान्द्रायण भी करे। तदनन्तर लिङ्ग काट डाले तब शुद्ध होता है॥ ८-११॥

Manu Smriti. 11.170 Translation: Pandit Shree Jagannathshastri Tailang. Bharatiya Vidya Prakashan, Varanasi. First Edition. 2011.-

Sex with sister, friend’s wife, daughter-in-law, unwed virgin girl, Chāndāli etc. is a major sin, atoned only by death.

गुरुतल्प (गुरुपत्नीगमन) महापातकों में है, जिसका प्रायश्चित्त प्रधान रूप से मृत्यु का वरण है। सगी बहिन, मित्रपत्नी, पुत्रवधू, अविवाहित अक्षतयोनि कुमारी कन्याएं, चाण्डालादि अन्त्य जाति की स्त्रियां इन के साथ संभोग करने पर उसका प्रायश्चित्त वही है, जो गुरुपत्नी के साथ सम्भोग करने पर है ॥१७०॥

Gurutalpa (sexual intercourse with the wife of one’s guru) is among the *Mahāpātakas* (greatest sins), the principal expiation for which is the voluntary acceptance of death. The same expiation as for intercourse with the guru’s wife applies in cases of intercourse with one’s own sister, a friend’s wife, one’s daughter-in-law, an unmarried virgin girl of intact chastity (*akṣatayoni*), or women of the lowest castes such as *Chāṇḍālas*. ॥170॥

गुरुतल्पव्रतं कुर्याद् रेतः सिक्त्वा स्वयोनिषु ।
सख्युः पुत्रस्य च स्त्रीषु कुमारीष्वन्त्यजासु च ॥१७०॥

अन्वयः—स्वयोनिषु सख्युः पुत्रस्य च स्त्रीषु कुमारीषु अन्त्यजासु च रेतः सिक्त्वा गुरुतल्पव्रतं कुर्यात् ॥१७०॥

मन्वर्थमुक्तावली—''गुरुतल्पे'' ति । स्वयोनिषु सोदर्यभगिनीषु तथा मित्रभार्यासु पुत्रभार्यासु चाण्डालीषु प्रत्येकं रेतः सिक्त्वा गुरुतल्पव्रतमावहितं कुर्यात् । अत्रापि ज्ञानाभ्यासविषयत्वात् मरणान्तिकम् । अत एव –

''रेतः सिक्त्वा कुमारीषु चाण्डालीष्वन्त्यजासु च ।
सपिण्डापत्यदारेषु प्राणत्यागो विधीयते ॥''

इति यमेन मरणान्तिकमुपदिष्टमज्ञानात्तद् व्रतम् ॥१७०॥

तात्पर्यदीपिका—गुरुतल्प (गुरुपत्नीगमन) महापातकों में है, जिसका प्रायश्चित्त प्राणान्त रूप से मृत्यु का वरण है । वह ''गुरुतल्प्यभिभाष्यैनम्'' (११/१०३) इत्यादि पद्य से लेकर ''चान्द्रायणं वा त्रीन् मासान्'' (११/१०६) इत्यादि पद्यतक प्रतिपादित है । मरणान्त-प्रायश्चित्त का समर्थन यमस्मृति भी इस प्रकार करती है—

''रेतः सिक्त्वा कुमारीषु चाण्डालीष्वन्त्यजासु च ।
सपिण्डापत्यदारेषु प्राणत्यागो विधीयते ॥''

मेधातिथि के मत में महापातकों के अतिरिक्त अन्यत्र मरणान्त प्रायश्चित्त का विधान नहीं है । सगी बहिन इत्यादि के साथ बार बार यौनाचार करने पर मरणान्त प्रायश्चित्त है—''गुरुतल्पव्रतमित्यादिविशेषेऽपि न तेन स्वयोन्यादिष्वितिवेषमपि अतिदिश्यते, अपितु ''प्राजापत्यं चोदकम्'' इति महापातकत्वात् । न हि महापातकेभ्योऽन्यत्र मरणान्तं प्रायश्चित्तमस्ति, अभ्यासे तु स्यादेव ॥१७०॥

अविवाहित अक्षतयोनि कुमारी कन्याओं के साथ सहगमन करने पर द्विविध प्रायश्चित्त है-स्वेच्छया सहगमन का प्रायश्चित्त हल्का है और बलात्कार का भारी । चाण्डाली आदि स्त्रियों के साथ ज्ञात-अज्ञात अवस्थाओं में सहगमन के भिन्न-भिन्न प्रायश्चित्त गौतम स्मृति (२३/३२-३३) में इस प्रकार वर्णित है—''अन्त्यावसायिनी गमने कृच्छ्राब्दमकामतः द्वादशरात्रम्'' ॥१७०॥

हिन्दी भावार्थ—सगी बहिन, मित्रपत्नी, पुत्रवधू, अविवाहित अक्षतयोनि कुमारी कन्याएं, चाण्डालादि अन्त्य जाति की स्त्रियां इन के साथ संभोग करने पर उसका प्रायश्चित्त वही है, जो गुरुपत्नी के साथ सम्भोग करने पर है ॥१७०॥

Allegations-

Men only with Long Penis can impregnate women,

Atharva Veda 20.126.17; Rig Veda 10.86.16-17 "He whose organ [Penis] even in dream and even before cohabitation discharges genitive fluid may not be capable of having progeny. He whose long-shaped organ enters deep in the womb straight may be capable of having progeny. Almighty God is rarest of all and supreme over all. Rig Veda 10.86.16-17

Rishi Bhauma asking for his share of women,

Rig Veda 9.67.12 This Soma juice, O glowing God, flows like pure oil, effused for thee: He shall give us our share of maids.

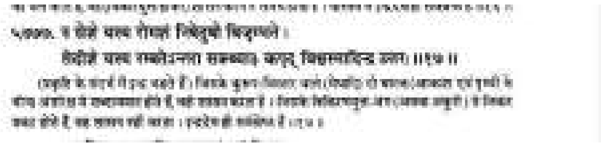
Refutation-

Here is Atharva Veda 20.126.17 hindi translation by Ram Sharma Acharya nowhere told that long penis only can impregnante woman

(प्रकृति के संदर्भ में इन्द्र कहते हैं) जिसके कुरूप-विस्तार वाले (मेघादि) दो धारक (आकाश एवं पृथ्वी के बीच) अंतरिक्ष में शब्दायमान होते हैं, वही शासन करता है। जिसके विकिरणयुक्त अंग (अथवा अंकुरों) से विकार प्रकट होते हैं, वह शासन नहीं करता। इन्द्रदेव ही सर्वश्रेष्ठ हैं ॥१७॥

(Speaking in reference to Prakṛti, Indra says:) He who resounds in the mid-space between heaven and earth with his two bearers (the formations

such as clouds, possessing manifold and formless extensions)—that one truly governs. But he whose members, being radiant (or whose sprouts), undergo alteration and decay—he does not govern. Verily, Indra alone is the supreme ruler.



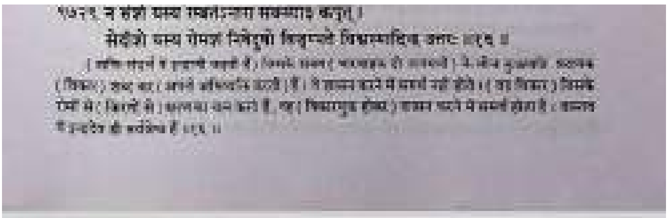
Here is Rig Veda 10.86.16-17 hindi translation by Ram Sharma Acharya nowhere told that only long penis can impregnante woman

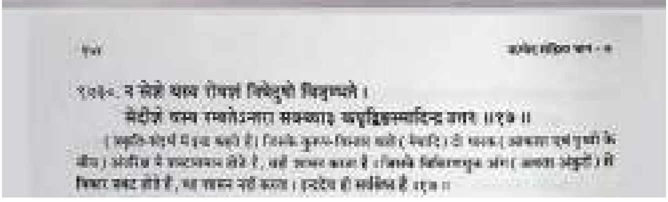
(प्राणि-संदर्भ में इन्द्राणी कहती हैं) जिसके सक्थ (भारवाहक दो अवयवों) के बीच कुख्याति प्रदायक (विकार) शब्द कर (अपनी अभिव्यक्ति करती) हैं। वे शासन करने में समर्थ नहीं होते। (वह विकार) जिसके रोमों से (किरणों से) क्षरण का यत्न करते हैं, वह (विकारयुक्त होकर) शासन करने में समर्थ होता है। वास्तव में इन्द्रदेव ही सर्वश्रेष्ठ हैं ॥ १६ ॥

(प्रकृति-संदर्भ में इन्द्र कहते हैं) जिसके कुरूप-विस्तार वाले (मेघादि) दो धारक (आकाश एवं पृथ्वी के बीच) अंतरिक्ष में शब्दायमान होते हैं, वही शासन करता है। जिसके विकिरणयुक्त अंग (अथवा अंकुरों) से विकार प्रकट होते हैं, वह शासन नहीं करता। इन्द्रदेव ही सर्वश्रेष्ठ हैं ॥ १७ ॥

(Verse 16 — In reference to living beings, Indrāṇī says):
"In the one whose thighs (the two supporting limbs) give rise to noises of corruption (expressions of vice or disorder), such beings are not capable of ruling. But when those corruptions strive for erosion (decay) through his hairs (or rays), then being corrupted, he too may gain the power to rule. In truth, Indra alone is the supreme ruler."

(Verse 17 — In reference to Prakṛti, Indra says):
"He whose two bearers (such as clouds, with their distorted and formless extensions) resound in the mid-space between heaven and earth—that one is the true ruler. But he whose radiant members (or sprouts) bring forth decay and distortion—he does not rule. Verily, Indra alone is the supreme ruler."





This is Rig Veda 9.67.12 hindi translation by Ram Sharma Acharya nowhere its written that Rishi Bhauma asked for his share of women,

हे तेजस्वी पूषादेव ! रस प्रदान करने वाला यह सोम शुद्ध घृत के समान रस आपके लिये देता है और हमें श्रेष्ठ कन्याएँ प्रदान करता है ॥१२ ॥

“O resplendent God Pūṣan! This Soma, the giver of essence, pours forth its juice for you like pure clarified butter, and it bestows upon us noble maidens.” (12)

८२८०. अयं त आघृणे सुतो घृतं न पवते शुचि । आ भक्षत्कन्यासु नः ॥१२ ॥
हे तेजस्वी पूषादेव ! रस प्रदान करने वाला यह सोम शुद्ध घृत के समान रस आपके लिये देता है और हमें श्रेष्ठ कन्याएँ प्रदान करता है ॥१२ ॥

Allegations-

Stretching the Vagina

”O pregnant woman; I the physician and surgeon open your organ; Stretch the mouth of the womb; separate the embryo from arteries adjacent to it…”- Atharva Veda hymn 1.11.5,

Even if Ishwar wanted to convey a message, it would have been better for him to use some decent words, not words like only long penis penetrating deep into vagina can impregnate or I am stretching the labia of vagina. Now let’s see some more vulgar words used by Ishwar.

Yajur Veda 20.9 ”May my memory, navel, knowledge, anus, my wife’s productive womb [Yoni/Vagina], my testicles the givers of pleasure through cohabitation, my sovereignty and penis flourish…”

Yajur Veda 19.76 ‘‘The generative organ [Penis] releases urine, but when it enters the womb [Vagina], it releases semen…” T

Atharva Veda 5.25.1 ‘The phallus of man which sows the seminal fluid, lays in the female organ as feather on a shaft, the seed of embryo which is drawn from limb to limb and from cloud and heavenly region.’

Yajur Veda 8.10 ”…O’ master of a devoted wife, full of prowess and semen, thou art the progenitor of offspring. Impregnate semen in me…”

Atharva Veda 5.25.8 ”Says wife to her husband at the time of pregnation ceremony [Sexual intercourse]— O husband! please rise up, put forth your manly strength, lay the germ of embryo in the womb…”

Yajur Veda 19.87 ‘‘A husband full of semen like a pitcher, enjoyer, progenitor of children…”

Yajur Veda 19.84 "Those learned persons get progeny, who chase afar folly and ill intention, generate near at hand, by milk and medicinal juices, through generative organ, pure, disease-destroying, children-producing semen…"

Atharva Veda 12.3.29 "…Let these drops mingle with these rices as woman sees her husband and embraces him for cohabitation"

Yajur Veda 12.93 "O married man, God has created the various herbs, whose king is Soma, that overspread the earth. With their aid, grant semen for this woman, and spread the knowledge of these medicines unto all."

Atharva Veda 6.101.1 "O man! be strong through practice of continee, gain vitality through vital air, strengthen your body and invigorate extensively your limbs, so that the genitive organ of yours develop in proportion to your body and with that you attend your wife in sexual function."

Atharva Veda 6.101.2-3 "O man of medical science! extend the organ of the importent man like the bow with medicine through which the physicians make the debilitated man strong and stimulant and through which the ailing man excitant. I, the physician extend the potential power of your organ of generation like the bow-string on its arch, O feeble one! and you like the lion pouncing on dear enjoy the sex with your wife without being subject of any agony and discomfiture."

Indra the Testicle breaker

Atharva Veda 6.138.2. "Turn him into a eunuch that wears his hair dressed, and into one that wears a hood! Then Indra with a pair of stones shall break his testicles both!"

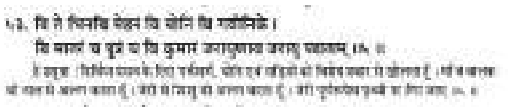
Atharva Veda 14.1.36 "Let Ashvinau, Prana and Apana adorn this bride with that sheen or splendour by whatever are filled these Akshas, the organs of body, by whatever is endowed the Sura woman having good bodily strength, by whatever is in the thigh of the woman having great sexual appetite

Refutation-

This is Atharva Veda 1.11.5 hindi translation by Ram Sharma Acharya . Atharva Veda 1.11 is a hymn to use at the time of child birth, i.e, when a woman is giving birth to a baby. Nothing about stretching the Vagina for sex is mentioned.

हे प्रसूता ! निर्विघ्न प्रसव के लिए गर्भमार्ग, योनि एवं नाड़ियों को विशेष प्रकार से खोलता हूँ। माँ व बालक को नाल से अलग करता हूँ। जेरी से शिशु को अलग करता हूँ। जेरी पूर्णरूपेण पृथ्वी पर गिर जाए ॥५

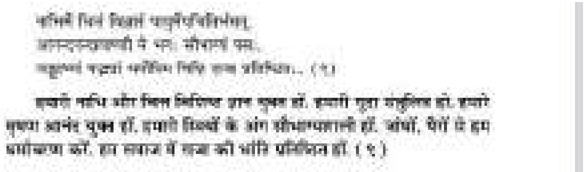
"O woman in labor! For a smooth and unobstructed delivery, I specially open the birth passage, the womb, and the channels. I separate the mother and child from the umbilical cord. I detach the child from the placenta. May the placenta completely fall upon the earth." (5)



Here is Yajur Veda 20.9 hindi translation by Rekha Vyas there is nothing obscene or anything mentioned about Sexual intercourse here .

हमारी नाभि और चित्त विशिष्ट ज्ञान युक्त हों. हमारी गुदा संतुलित हो. हमारे वृषण आनंद युक्त हों. हमारी स्त्रियों के अंग सौभाग्यशाली हों. जांघों, पैरों से हम धर्माचरण करें. हम समाज में राजा की भांति प्रतिष्ठित हों. (९)

"May our navel and heart-consciousness be endowed with special knowledge. May our anus be balanced. May our testicles be filled with delight. May the limbs of our women be auspicious. With our thighs and feet, may we practice righteousness. May we be established in society with the prestige of a king." (9)

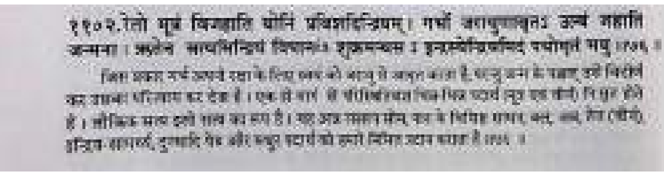


Here is Yajur Veda 19.76 hindi translation by Ram Sharma Acharya – Nothing obscene here

जिस प्रकार गर्भ अपनी रक्षा के लिए स्वयं को जरायु से आवृत करता है; परन्तु जन्म के पश्चात् उसे विदीर्ण कर उसका परित्याग कर देता है। एक ही मार्ग से परिस्थितिवश भिन्न-भिन्न पदार्थ (मूत्र एवं वीर्य) निःसृत होते हैं। लौकिक सत्य इसी सत्य का रूप है। यह अन्न रसरूप सोम, पान के विशिष्ट साधन, बल, अन्न, तेज (वीर्य), इन्द्रिय-सामर्थ्य, दुग्धादि पेय और मधुर पदार्थ को हमारे निमित्त प्रदान कराता है ॥ ७६ ॥

"Just as the embryo, for its own protection, covers itself with the placenta, but after birth tears it apart and abandons it, so too, by the same passage, different substances (such as urine and semen) are expelled according to circumstance. The worldly reality is but a reflection of this truth. In the same way, this Soma, in the form of the essence of food, provides us with special means of

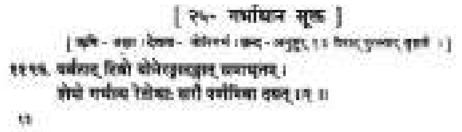
enjoyment, strength, nourishment, vigor (semen), sensory power, milk and other drinks, and sweet substances for our benefit." (76)

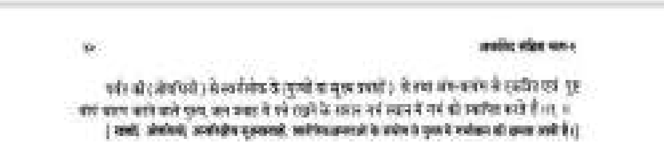


Here is Atharva Veda 5.25.1 hindi translation by Ram Sharma Acharya – Nothing obscene here

पर्वत की (ओषधियों) से स्वर्गलोक के (पुण्यों या सूक्ष्म प्रवाहों) से तथा अंग-प्रत्यंग से एकत्रित एवं पुष्ट वीर्य धारण करने वाले पुरुष, जल प्रवाह में पत्ते रखने के समान गर्भ स्थान में गर्भ को स्थापित करते हैं ॥ १ ॥

"Men, endowed with vital semen strengthened by (the essences of) the mountains (herbs), by the heavens (merits or subtle currents), and by their own limbs and members, deposit the embryo in the womb—just as one places leaves upon a flowing stream." (1)

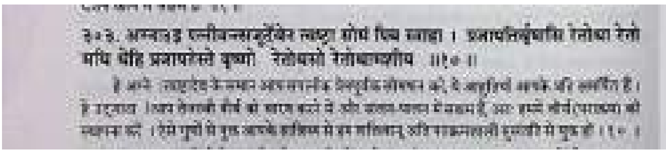

[२५- गर्भाधान सूक्त]



Here is Yajur Veda 8.10 hindi translation by Ram Sharma Acharya – Nothing obscene here

हे अग्ने ! त्वष्टादेव के समान आप सपत्नीक प्रेमपूर्वक सोमपान करें, ये आहुतियाँ आपके प्रति समर्पित हैं । हे उद्‌गाता ! आप तेजस्वी वीर्य को धारण करने में और संतान-पालन में सक्षम है, अतः हममें वीर्य (पराक्रम) की स्थापना करें । ऐसे गुणों से युक्त आपके सान्निध्य से हम शक्तिवान्, अति पराक्रमशाली सुसंतति से युक्त हों ॥१० ॥

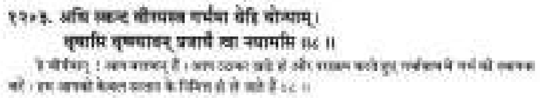
"O Agni! Just as the god Tvaṣṭṛ with his consort lovingly partakes of Soma, so too may you drink with your spouse. These oblations are offered to you. O divine Udgātṛ! You are able to bear the radiant seed and to nurture offspring; therefore establish vigor (heroic strength) within us. By the qualities you embody, may we, through your presence, become powerful, exceedingly valiant, and blessed with noble progeny." (10)



This is Atharva Veda 5.25,8 hindi translation by Ram Sharma Acharya nothing obscene here

हे वीर्यवान्! आप बलवान् हैं। आप उठकर खड़े हों और पराक्रम करते हुए गर्भाशय में गर्भ की स्थापना करें। हम आपको केवल सन्तान के निमित्त ही ले जाते हैं ।।।८ ॥

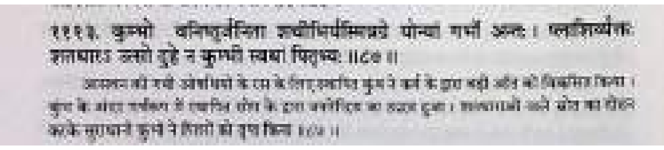
“O mighty one! You are strong. Arise and stand firm, performing heroic action, and establish the seed in the womb. We take you only for the sake of progeny.” (8)



This is Yajur Veda 19.87 hindi translation by Ram Sharma Acharya . Nothing obscene here

आसवन की गयी ओषधियों के रस के लिए स्थापित कुंभ ने कर्म के द्वारा बड़ी आँत को विकसित किया। कुंभ के अंदर गर्भरूप में स्थापित सोम के द्वारा जननेन्द्रिय का उद्भव हुआ। शतधाराओं वाले स्रोत का दोहन करके सुराधानी कुंभी ने पितरों को तृप्त किया ॥८७ ॥

“The pot (kuṁbha), set up for holding the juices of herbs prepared by extraction (āsavana), by its function developed the large intestine. Within the pot, the generative organ arose from Soma, established in embryonic form. By milking the source that has a hundred streams, the vessel of liquor (surādhānī kuṁbhī) satisfied the Pitṛs.” (87)



This is Yajur Veda 19.84 hindi translation by Ram Sharma Acharya . Nothing obscene here

अश्विनीकुमारों और देवी सरस्वती ने दूध से जीवनी शक्ति बढ़ाने वाले, अमृत तुल्य प्रजननशील वीर्य को उत्पन्न किया। निकट स्थित होकर अज्ञान और दुर्मति जन्य तमिस्स्रा का उच्छेदन किया। वे आमाशय में स्थित असार भाग को वातनाड़ी से अपानवायु द्वारा और पक्वाशय में स्थित अन्न को विभिन्न रसों द्वारा संयुक्त करके असार भाग को मूत्र मार्ग से बाहर निकाल देते हैं ॥८४ ॥

“The Aśvinī Kumāras and Goddess Sarasvatī produced life-sustaining, nectar-like, fertile semen from milk. By their nearness they dispelled the darkness (tamisrā) born of ignorance and wrong understanding. They cause the non-essential portion located in the stomach to be expelled through the apāna-vāyu via the urinary tract, and the food situated in the intestines to be assimilated with various juices, while eliminating the non-essential part.” (84)

This is Atharva Veda 12.3.29 hindi translation by Ram Sharma Acharya – Nothing obscene here

यह जल तप्तावस्था में युद्ध- सा करता है, शब्द ध्वनि करता है, फेन को उड़ाता है तथा अनेक बुद्बुदों को फेंकता है। हे जल प्रवाहो ! जिस प्रकार स्त्री पति के साथ ऋतुयज्ञ (प्रजनन कर्म) के लिए संयुक्त होती है, उसी प्रकार आप ऋतुयज्ञ के निमित्त चावलों के साथ सम्मिलित हों ॥२९ ॥

“This water, when in a heated state, acts as though engaged in battle; it resounds with sound, scatters foam, and throws forth many bubbles. O streams of water! Just as a woman unites with her husband for the rite of procreation (ṛtuyajña), so too may you unite with the grains of rice for the sake of the seasonal sacrifice.” (29)

This is Yajur Veda 12.93 hindi translation by Ram Sharma Acharya . Nothing obscene here

विभिन्नरूपों में धरती पर विद्यमान सोमवल्ली सदृश विशिष्ट गुण-सम्पन्न विभिन्न ओषधियाँ विशेषज्ञ, वैद्य द्वारा तैयार करके सेवनार्थ दिये जाने पर इस पुरुष को ओजस्वी-वीर्यवान् बनाएँ ॥९३ ।

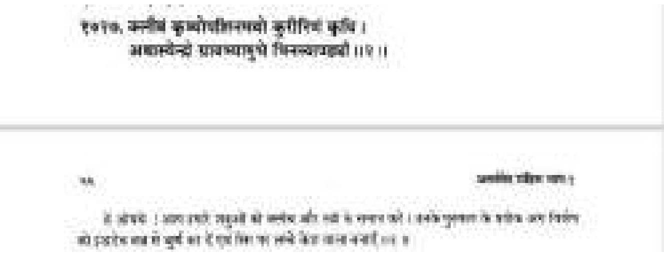
“The various herbs present upon the earth in diverse forms, like the Soma-creeper, endowed with special qualities, when prepared by experts and physicians and given for consumption, make this man vigorous and full of virility.” (93)

This is Atharva Veda 6.138.2 hindi translation by Ram Sharma Acharya . This is a hymn to make certain man impotent. Nothing obscene once again.

हे ओषधे ! आप हमारे शत्रुओं को क्लीब और स्त्री के समान करें। उनके पुरुषत्व के प्रतीक अंग विशेष को इन्द्रदेव वज्र से चूर्ण कर दें एवं सिर पर लम्बे केश वाला बनाएँ ॥२ ॥

“O sacred herb! Render our enemies impotent and effeminate like women. May Indra with his

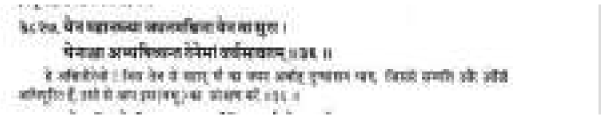
thunderbolt crush their organ of manhood, and may they be left with long hair upon their heads.” (2)



This is Atharva Veda 14.1.36 hindi translation by Ram Sharma Acharya – Nothing obscene here

हे अश्विनीदेवो ! जिस तेज से महान् गौ का जघन अर्थात् दुग्धाशय भाग, जिससे सम्पत्ति और आँखें अभिपूरित हैं, उसी से आप इस (वधू) का संरक्षण करें ॥ ३६ ॥

“O Ashvins! With that radiance by which the udder (the milk-yielding part) of the great cow, filled with wealth and that which nourishes the eyes, is sustained — with that same power, protect this bride.” (Verse 36)



Allegations-

Mahanagni (Great naked woman)

Mahanagni is mentioned in Atharva Veda Kanda 20, Adhyaya 136, but due to obscenity of the hymn about size of sexual organ and ‘Big Naked Woman’ Griffith translated them in Latin.

Brhaddevata i.55 “…the harlot (mahanagni: AC. XX.136.5) would be a lascivious verse…” Tr. Arthur Anthony Macdonell

Refutation-

This is Atharva Veda 20.136 the entire 136 Sukta translated in hindi by Ram Sharma Acharya . You can read the hindi and then english translation of all mantras – No obscenity here either

श्लोक १

हिन्दी: जब इस (वेदिका या धरा) के सूक्ष्म और स्थूल भाग नष्ट कर दिए जाते हैं, तब इसके मुष्कविद् (दोष नाशक विशेषज्ञ) गाय के खुर में स्थित दो मछलियों की तरह कम्पित होते हैं।
English: When the subtle and gross parts of this (altar or earth) are destroyed, its defect-removing experts tremble like two fishes within a cow’s hoof.

श्लोक २

हिन्दी: जब स्थूल पस (पाप नाशक) द्वारा मुष्क (विष नाशक) अणुओं पर प्रहार किया जाता है, तब धूल से भरे क्षेत्रों में गधों की तरह इसकी दोनों प्रकार की सन्तान का विकास होता है।
English: When the gross purifier strikes the poison-destroying particles, in dust-filled regions its two kinds of progeny develop like donkeys.

श्लोक ३

हिन्दी: जब झरबेरी के समान छोटे-छोटे अति सूक्ष्म कण गति करते हैं, तब वे वायुरहित क्षेत्र में वसन्त ऋतु जैसी तेजस्विता को प्राप्त करते हैं।
English: When tiny particles, like the berries of the jujube, move, they attain a spring-like brilliance in the airless region.

श्लोक ४

हिन्दी: जब देवतुल्य प्रवाह उत्तम और कोमल क्षेत्र में प्रवेश करता है, तब नारी (धरा या वेदिका) प्रत्यक्ष सत्य की तरह कुल सम्पन्न हो जाती है।
English: When divine-like streams enter the superior and gentle region, the woman (altar or earth) prospers like a directly visible truth.

श्लोक ५

हिन्दी: महान् अग्नि स्थिर भाव से आकर नर-नारी (या पृथ्वी-आकाश) दोनों को तृप्त करें। हम शक्ति के उपवन से अपने चमस में अन्न और सत्तू प्राप्त करें।
English: May the great Fire come with steady resolve and satisfy both man and woman (or earth and sky). From the grove of strength may we obtain food and nourishment in our vessels.

श्लोक ६

हिन्दी: महान् अग्नि ने उलूखल (ओखली) को पार करते हुए कहा – हे वनस्पते! जिस कारण तुम कूटी जाती हो, वही यज्ञ सम्पन्न हो।
English: The great Fire, crossing the mortar, said – O plant! For the purpose you are pounded, may that sacrifice be fulfilled.

श्लोक ८

हिन्दी: महान् अग्नि ने कहा – हे वनस्पते! तुम नष्ट होकर भी पुनः उत्पन्न हो जाती हो। जैसे जीवन तप्त होकर स्वर्ग को प्राप्त करता है, वैसे ही तुम्हें नमनपूर्वक हवि रूप में होम किया जाता है।
English: The great Fire said – O plant! Even after being destroyed, you arise again. Just as life, heated, attains heaven, so are you respectfully offered as oblation.

श्लोक ९

हिन्दीः महान् अग्नि ने कहा – बहन रूप अग्नि ने पाप नाशक को आवेशित किया है। हम इस प्रक्रिया में उत्पन्न वृक्ष के फल का सेवन करें।
English: The great Fire said – The sisterly Fire has charged the sin-destroyer. Let us partake of the fruit of the tree produced in this process.

श्लोक १०

हिन्दीः महान् अग्नि शमी (अरणी) से "कृक्" ध्वनि के साथ दौड़ते हैं। यह ज्ञात नहीं कौन सा मृग अपने सिर पर धान्य भंडार को वहन करता है।
English: The great Fire runs forth from the Shami (arany-wood) with the sound "krk." It is not known which beast carries the store of grain upon its head.

श्लोक ११

हिन्दीः महान् अग्नि दौड़ते हैं और उनके पीछे महान् अग्नि दौड़ते हैं। आप इन गौओं (इन्द्रियों या वाणियों) की रक्षा करें। हे यम! हमें अन्न प्रदान करें।
English: The great Fire runs, and behind it, the great Fire pursues. Protect these cows (senses or voices). O Yama! Give us food.

श्लोक १२

हिन्दीः हे सुदेव! महान् अग्नि आपको श्रेष्ठ ऐश्वर्य के लिए बाध्य करते हैं। वे कृश और स्थूल दोनों को झुका लेते हैं।
English: O Sudeya! The great Fire compels you toward noble wealth. It subdues both the weak and the strong.

श्लोक १३

हिन्दीः वशा (नियंत्रित जीवन शक्ति) जली हुई अँगुली की तरह उग्रता को दूर करती है। यही कल्याणकारी यम रूप हमें पका हुआ अन्न खिलाए।
English: The restrained vital power removes fierceness like a burnt finger. This auspicious Yama-form feeds us with cooked food.

श्लोक १४

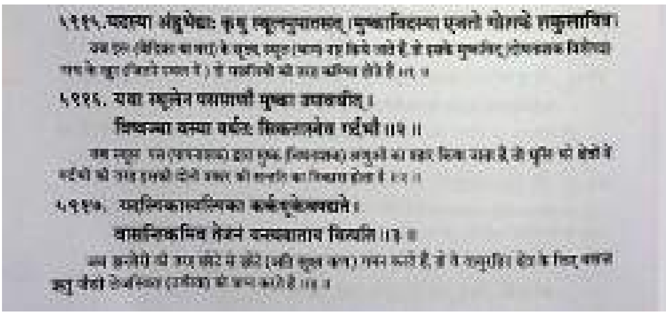
हिन्दीः हे विशिष्ट देवो! महान् अग्नि आपको बड़े साधु ऐश्वर्य के लिए बाध्य करते हैं। कुमारी पिंगलिका अग्नि कीचड़ रूप विकारों को जलाकर पृथ्वी पर दौड़ती है।
English: O distinguished deities! The great Fire compels you toward noble wealth. The maiden Pingalika Fire runs upon the earth, burning away impurities like mud.

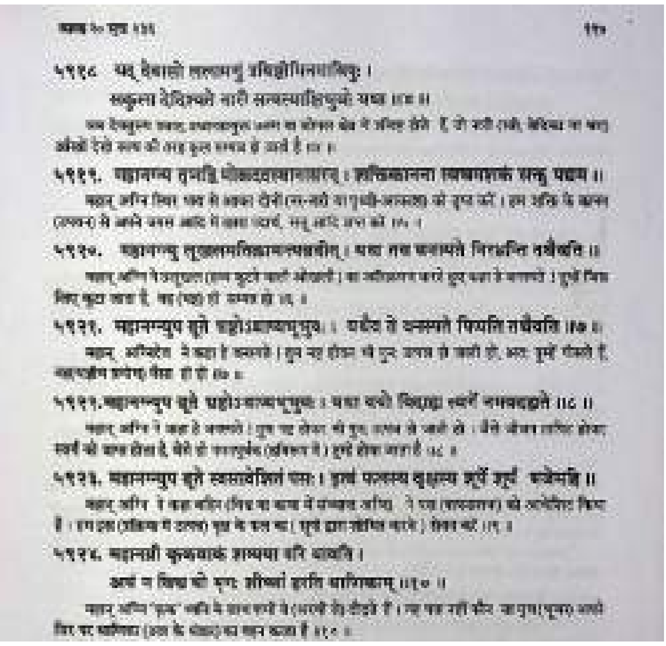
श्लोक १५

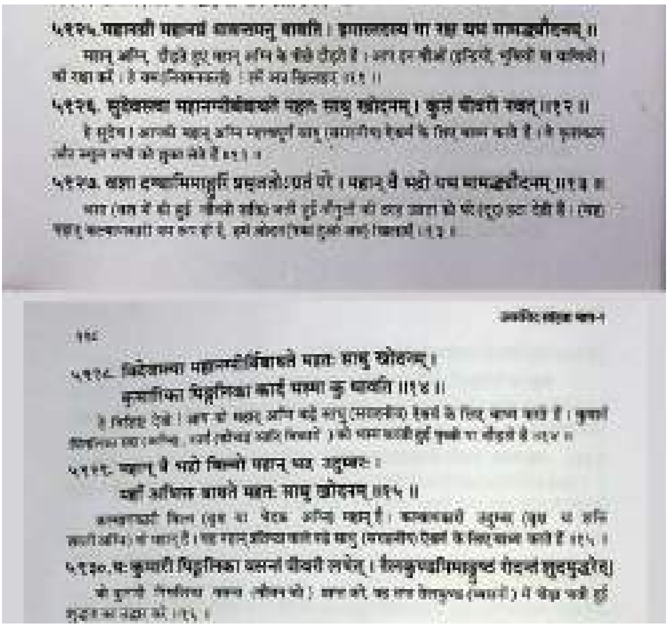
हिन्दी: कल्याणकारी बिल्व महान है, कल्याणकारी उदुम्बर भी महान है। यह सब महान अग्नि हमें श्रेष्ठ ऐश्वर्य की ओर बाध्य करते हैं।
English: The auspicious Bilva is great, the auspicious Udumbara too is great. These, with the great Fire, compel us toward noble wealth.

श्लोक १६

हिन्दी: जो कुमारी पिंगलिका वसन्त (यौवन) को प्राप्त करती है, वह तप्त तेलकुण्ड (व्यसनों) की पीड़ा सहते हुए शुद्धता का उद्धार करती है।
English: The maiden Pingalika, upon reaching spring (youth), while suffering from the burning pit of indulgences, redeems purity.







Ram Sharma Acharya had given some basic information about the 136th Sukta of 20th Kanda of Atharva Veda – Again nothing about the so called Mahanagni the naked woman .

यह सूक्त 'आहनस्य' नाम से जाना जाता है। इसमें प्रजा-उत्पत्ति का वर्णन माना जाता है। मन्त्र में 'अस्याः' सम्बोधन को 'योनि' के सन्दर्भ में लेने से 'पस' और मुष्क आदि के अर्थ श्री गुप्तांग परक हो जाते हैं। 'अस्याः' को वेदिका या उर्वरा भूमि के रूप में लेने से व्यापक सृष्टि या राष्ट्र व्यवस्था का भाव बनता है।' पस' का अर्थ पुरुषेन्द्रिय के अतिरिक्त 'पापनाशक' तथा राष्ट्र भी होता है। इसी प्रकार 'मुष्क' का अर्थ अण्डकोशों के अतिरिक्त 'गुच्छक' जटायुक्त तस्कर एवं विषनाशक भी होते हैं। मंत्र क्रमांक ५ से ११ तक महान् अग्नि का वर्णन आया है। वह सृष्टि उत्पादक पोषक अग्नि ही हो सकती है। इस आधार पर प्रारम्भिक मंत्र में 'अस्याः' सम्बोधन उत्पादक या पोषक वेदिका के सन्दर्भ में लिया जाना युक्तिसंगत लगता है-

This hymn is known as the "Āhanasya" Sūkta. It is regarded as describing the origin of progeny (creation of beings).
In the mantra, if the word "asyāḥ" is taken in reference to the yoni (womb), then terms such as "pas" and "muṣka" take on meanings connected with male genital organs.
But if "asyāḥ" is understood as referring to the altar (vedikā) or fertile earth (urvarā bhūmi), then the sense becomes one of universal creation or social/national order.

The word "pas", besides signifying the male organ, also means destroyer of sin and even nation/people.
Similarly, "muṣka", besides signifying the testicles, can also mean a bundle, a plaited-haired robber, or even a poison-destroyer.

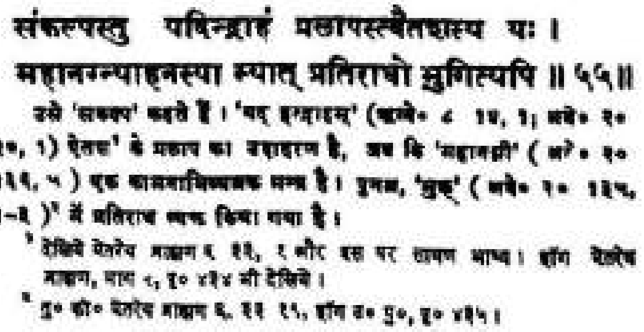
From mantras 5 to 11, there is a description of the great Agni (Fire). This can only refer to the creative and nourishing Fire that brings forth the universe.

On this basis, it seems more reasonable that in the opening mantra, the address "asyāḥ" should be taken in the sense of the altar (vedikā) or the nourishing/fruitful ground, rather than in a purely physiological sense.

Coming to Brhaddevata i.55 here is Brhaddevata i.55 hindi translation by Chaukhamba Publications – Nothing obscene told about this Sukta

उसे 'सकल्प' कहते हैं। 'यद् इन्ग्राहम्' (श्र० ८ १४, १; अवे० २० २०, १) ऐतश' के प्रष्ठाप का उदाहरण है, जब कि 'महागझी' (अरे० २० १३६, ५) एक कामनाभिव्ययक मन्त्र है। पुनब्ध 'सु' (अ३० २० १३५, १-३) में प्रतिराध व्यक्त किया गया है।

It is called a "Sankalpa" (resolve or intention). "Yad ingrāham" (Śruti 8.14.1; AV 20.20.1) is an example of prasthāpa (the formal statement of intention),
whereas "Mahāgṛhī" (AV 20.136.5) is a hymn expressing kāmanā (desire or wish-fulfillment). Again, in "Su" (AV 20.135.1–3), the intention is expressed through pratirādhā (affirmation or enactment).



Allegations-

Yajur Veda 6.14 ''O disciple, through various sermons, I enjoin upon thee to purify thy voice, thy breath, thy eye, thy ear, thy navel, thy penis, thy anus ; and all thy dealings."

Yajur Veda 21.55 "…just as God, the Dispeller of misery, like pleasure-giving water and semen-virile, invests in this world the soul…"

Yajur Veda 25.1 "…Acquire the knowledge of oozing semen from testicles…"

Atharva Veda 6.72.1-2 "…so He makes the genital organ endowed with vigour of yours endowed with vigour, O man! in proportion to the stature of the

one limb with other limb. As the genital organ of male made stout with the power of vital air, becomes capable of impregnation and as proportionate is the organ of well-developed man so great stout proportionately be your organ, O man of house hold life.”

Rig Veda 1.126.6-7 “She, who, when her desires are assented to, clings as tenaciously as a female weael, and who is ripe for enjoyment, yields me infinite delight. Approach me, (husband); deem me not immature: I am covered with down like a ewe of the Gandharins.”

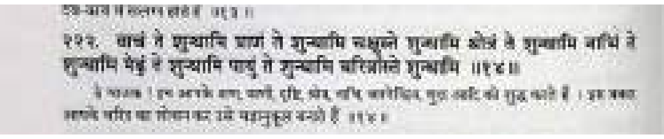
Atharva Veda 6.101.2-3 “O man of medical science! extend the organ of the importent man like the bow with medicine through which the physicians make the debilitated man strong and stimulant and through which the ailing man excitant. I, the physician extend the potential power of your organ of generation like the bow-string on its arch, O feeble one! and you like the lion pouncing on dear enjoy the sex with your wife without being subject of any agony and discomfiture.”

Refutation-

This is Yajur Veda 6.14 hindi translation by Ram Sharma Acharya – Nothing Obscene mentioned here –

हे याजक ! हम आपके प्राण, वाणी, दृष्टि, श्रोत्र, नाभि, जननेन्द्रिय, गुदा आदि को शुद्ध करते हैं । इस प्रकार आपके चरित्र का शोधन कर उसे यज्ञानुकूल बनाते हैं ॥१४ ॥

“O priest! We purify your life-breath, speech, sight, hearing, navel, generative organ, and anus. In this way, we cleanse your character and make it fit for the sacrifice.” (14)


वाचं ते शुन्धामि प्राणं ते शुन्धामि चक्षुस्ते शुन्धामि श्रोत्रं ते शुन्धामि नाभिं ते शुन्धामि मेढ्रं ते शुन्धामि पायुं ते शुन्धामि चरित्रांस्ते शुन्धामि ॥१४॥

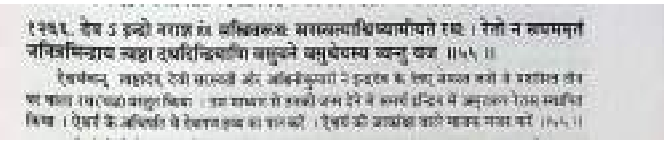
हे याजक ! हम आपके प्राण, वाणी, दृष्टि, श्रोत्र, नाभि, जननेन्द्रिय, गुदा आदि को शुद्ध करते हैं । इस प्रकार आपके चरित्र का शोधन कर उसे यज्ञानुकूल बनाते हैं ॥१४॥

This is Yajur Veda 21.55 hindi translation by Ram Sharma Acharya – Nothing Obscene mentioned here –

ऐश्वर्यवान्, त्वघतेदेव, देवी सरस्वती और अग्नीकुमारों ने इन्द्रदेव के लिए समस्त जनों से प्रशंसित तीन घर वाला रथ (यज्ञ) प्रस्तुत किया। उस माध्यम से उनकी जन्म देने में समर्थ इन्द्रिय में अमृतरूप रेतस् स्थापित किया। ऐश्वर्य के अधिपति ये देवगण हव्य का पान करें। ऐश्वर्य की आकांक्षा वाले याजक यजन करें॥१५५॥

“O mighty one, O god Indra, praised among men, with Sarasvati and the divine powers, a chariot

(sacrifice) with three abodes is set forth for you. May the immortal seed, the generative essence, be established in your procreative power through it. May these deities, lords of sovereignty, partake of the oblation. Let the priests who desire prosperity perform the sacrifice.” (155)



This is Yajur Veda 25.1 hindi translation by Ram Sharma Acharya – Nothing Obscene mentioned here –

दाँतों की शक्ति से शाद देवता (कोमलघास) को, दाँतों की जड़ों (की शक्ति) से अवका अर्थात् जल में उत्पन्न होने वाली घासरूप शैवाल देवता को, दाँतों के पीछे वाले भाग से मिट्टी को, दाढ़ों से तेगदेवता को प्रसन्न करते हैं। जिह्वा की नोक से सरस्वती देवी को एवं जिह्वा से उत्सादेवता को प्रसन्न करते हैं। तालु की शक्ति से अवक्रन्ददेव को, ठोढ़ी से अन्नदेव को, मुख से जलदेवता को प्रसन्न करते हैं। दोनों अण्डकोशों की शक्ति से वृषणदेवता को तुष्ट करते हैं। दाढ़ी-मूँछ की शक्ति से आदित्यों को, दोनों भौहों से पन्थ देवता को, बरौनियों (दोनों पलकों के बालों) से पृथ्वी एवं द्युलोक को तथा आँख की दोनों पुतलियों से विद्युत् देवता को प्रसन्न करते हैं। शुक्ल एवं कृष्ण देव-शक्तियों की संतुष्टि के निमित्त यह आहुति समर्पित है। नेत्रों के ऊपरी एवं नीचे के लोमों (बालों) से 'पार' एवं 'अवार' देवशक्तियों को प्रसन्न करते हैं ॥१ ॥

“With the strength of the teeth, the deity Śāda (god of tender grass) is propitiated; with the power of the roots of the teeth, Avaka—the deity of aquatic grass and algae—is pleased. With the back part of the teeth, the deity of earth is worshipped; with the molars, the deity Teg is satisfied. With the tip of the tongue, the goddess Sarasvatī is propitiated, and with the tongue itself, the deity Utsāda is pleased. With the power of the palate, the deity Avakranda is worshipped; with the chin, the deity of food; and with the mouth, the deity of water. With the strength of the two testicles, the deity Vṛṣaṇa is gratified. With the power of the beard and moustache, the Ādityas are propitiated; with the two eyebrows, the deity Panth (path); with the eyelashes (the hairs of both eyelids), the deities of Earth and Heaven; and with the two pupils of the eyes, the deity of Lightning is satisfied. For the gratification of the white and black divine powers, this oblation is offered. With the hairs above and below the eyes, the deities Pāra and Avāra are pleased.” (1)

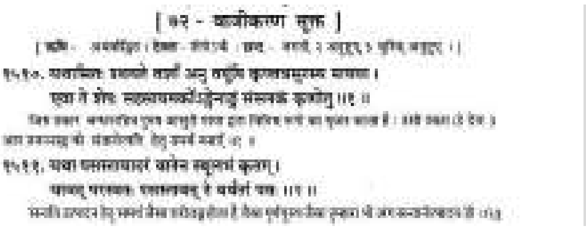
This is Atharva Veda 6.72.1-2 hindi translation by Ram Sharma Acharya – Nothing Obscene mentioned here –

जिस प्रकार बन्धनरहित पुरुष आसुरी माया द्वारा विविध रूपों का सृजन करता है। उसी प्रकार (हे देव !) आप प्रजननाङ्ग को संतानोत्पत्ति हेतु समर्थ बनाएँ ॥१ ॥

सन्तति उत्पादन हेतु समर्थ जैसा शरीराङ्ग होता है, वैसा पूर्णपुरुष जैसा तुम्हारा भी अंग सन्तानोत्पादक हो ॥२॥

Just as an unbound man, through the power of demonic illusion, brings forth diverse forms, in the same way, O Lord, may you empower the generative organ for the begetting of offspring."

"May that bodily organ, which is capable of producing progeny, be present in you as well, O Perfect Person, as a procreative limb."



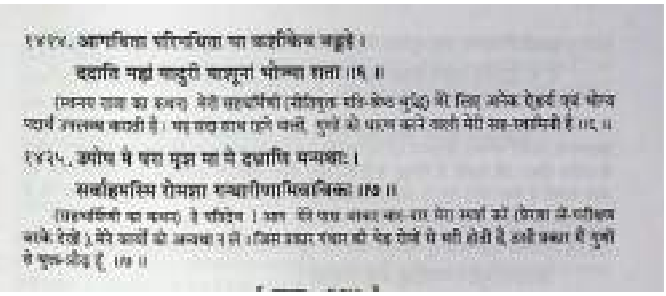
This is Rig Veda 1.126.6-7 hindi translation by Ram Sharma Acharya – Nothing Obscene mentioned here –

(स्वनय राजा का कथन) मेरी सहधर्मिणी (नीतियुक्त मति-श्रेष्ठ बुद्धि) मेरे लिए अनेक ऐश्वर्य एवं भोग्य पदार्थ उपलब्ध कराती है। यह सदा साथ रहने वाली, गुणों को धारण करने वाली मेरी सह-स्वामिनी है ॥ ६ ॥

(सहधर्मिणी का कथन) हे पतिदेव ! आप मेरे पास आकर बार-बार मेरा स्पर्श करें (प्रेरणा लें-परीक्षण करके देखें), मेरे कार्यों को अन्यथा न लें। जिस प्रकार गंधार की भेड़ रोमों से भरी होती है, उसी प्रकार मैं गुणों से युक्त-प्रौढ़ हूँ ॥७ ॥

(King Svanaya's statement):
"My consort (the mind endowed with righteous discernment and noble intelligence) provides me with many treasures and objects of enjoyment. She is ever-present with me, a sharer in sovereignty, and the bearer of virtues." (6)

(The consort's statement):
"O lord, come to me and again and again touch me (draw inspiration from me—test and examine me). Do not take my actions otherwise. Just as the sheep of Gandhāra is covered all over with wool, in the same way I am mature and full of virtues." (7)



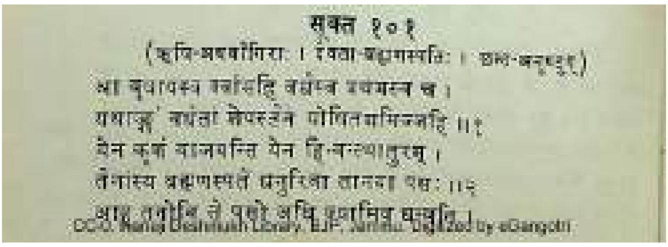
Coming to Allegations on Atharva Veda 6.101.2-3 here is Atharva Veda 6.101.2-3 hindi translation by Ram Sharma Acharya – Nothing obscene here as well

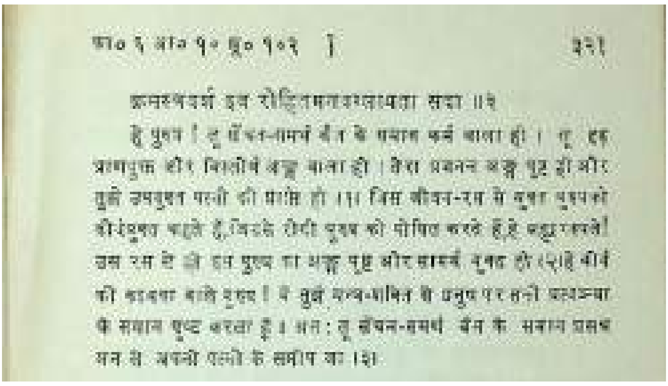
हे पुरुष ! तू सेंचन-समर्थ बैज के समान कर्म वाला हो । तू दृढ़ प्राणयुक्त और विस्तीर्ण अङ्ग वाला हो । तेरा प्रजनन अङ्ग पुष्ट हो और तुझे उपयुक्त पत्नी की प्राप्ति हो । ११ जिस जीवन-रस से युक्त पुरुषको बीरंयुक्त कहते हैं, जिससे रोगी पुरुष को पोषित करते हैं, हे ब्रह्मणस्पते ! उस रस से ही इस पुरुष का अङ्ग पुष्ट और सामर्थ युक्त हो । २। हे वीर्य की कामना वाले पुरुष ! मैं तुझे मन्त्र-शक्ति से धनुष पर तनी प्रत्यञ्चा के समान पुष्ट करता हूँ। अतः तू सेंचन-समर्थ बैल के समान प्रसन्न सन से अपनी पत्नी के समीप जा ।३।

1.
"O man! You are like a bull, capable of pouring forth seed. You are endowed with firm life and expansive limbs. May your generative organ be strong, and may you obtain a suitable wife."

2.
"That life-essence with which a man full of virility is nourished, and with which even a sickly man is strengthened—by that very essence, O Brahmaṇaspati, may this man's limbs be made strong and full of vigor."

3.
"O man who desires virility! With the power of mantra I invigorate you, just as a bowstring strengthens the bow. Therefore, like a mighty bull filled with seed, go joyfully to your wife."


सूक्त १०१



Allegations-

Atharva Veda 14.1.22 "You attain a long life, not short of hundred years obeying the rules of disciplined cohabitation without spoiling the semen in vain and according to the law of Dharma play your role accompanied by sons, grandsons…"

Here Ishwar is asking husband and wife to have disciplined sex i.e., they should have sex just like Ishwar has prescribed them. It is considered a sin if semen is spoiled i.e., one should not let semen fall on earth the proper place for depositing semen is Vagina only (as per Hindu texts and scholars), it is mentioned in Upanishad,

Brihadaranyaka Upanishad 6.4.4-5 "Having known this, Uddalaka the son of Aruna, Naka the son of Mudgala and Kumaraharita said: "Many mortals, brahmins only in name, perform the sexual act without knowledge of what has been said and depart from this world impotent and without merit." Even if this much semen of one asleep or of one awake is spilled, He should touch it and repeat the following mantra: "Whatever semen of mine has split on earth, whatever flowed to plants, whatever to water, I reclaim it." With these words he should take the semen with his ring finger and thumb and rub it between his breasts or eyebrows, repeating the following mantra: "Let the semen return to me, let Vigour come to me again, let glow and good fortune come to me again. May the deities who dwell in the sacrificial fire put the semen back in its proper place."

Following verse says that Vedic god Varuna had become impotent whose virility was restored by Gandharva via a herb and it also has many obscene words,

Atharva Veda 4.4.1-7 "1. Thee, the plant, which the Gandharva dug up for Varuna, when his virility had decayed, thee, that causest strength, we dig up. Ushas (Aurora), Sûrya, (the sun), and this charm of mine; the bull Pragâpati (the lord of creatures) shall

with his lusty fire arouse him! This herb shall make thee so very full of lusty strength, that thou shalt, when thou art excited, exhale heat as a thing on fire! The fire of the plants, and the essence of the bulls shall arouse him! Do thou, O Indra, controller of bodies, place the lusty force of men into this person! Thou (O herb) art the first-born sap of the waters and also of the plants. Moreover thou art the brother of Soma, and the lusty force of the antelope buck! Now, O Agni, now, O Savitar, now, O goddess Sarasvatî, now, O Brahmanaspati, do thou stiffen the pasas as a bow! I stiffen thy pasas as a bowstring upon the bow. Embrace thou (women) as the antelope buck the gazelle with ever unfailing (strength)! The strength of the horse, the mule, the goat and the ram, moreover the strength of the bull bestow upon him, O controller of bodies (Indra)!

Yajur Veda 25.26 "This perishable body made of earth, the home of all organs is created for the enjoyment of the soul. God, for the excellent enjoyment of this active soul, grants this enjoyable object."

Yajur Veda 25.7 "...Strengthen scrotum with the testicles. Examine the strength of a horse from his penis. Produce progeny with semen. Digest meals with the force,Strengthen your belly by free discharge of digested food through anus."

Refutation-

This is Atharva Veda 14.1.22 hindi translation by Ram Sharma Acharya – Nothing Obscene mentioned here –

हे वर और वधु ! आप दोनों यहीं रहें। कभी भी परस्पर पृथक् न हों। सम्पूर्ण आयु का विशेष रीति से उपभोग करें। अपने गृहस्थ धर्म का निर्वाह करते हुए पुत्र-पौत्रादि सन्तानों के साथ आमोद-प्रमोदपूर्वक जीवन व्यतीत करें ॥ २२ ॥

"O bride and bridegroom! May you both remain here, never separated from one another. May you enjoy the full span of life in a special way. While upholding your household duties, may you, together with sons, grandsons, and descendants, live a life filled with joy and delight." (22)

Coming on to Allegations on Brihadaranyaka Upanishad 6.4.4-5

The often-misinterpreted passage from *Bṛhadāraṇyaka Upaniṣad* 6.4.4–5 is not an obscene description but a prescriptive teaching on disciplined sexuality within dharma. Ācāryas like Uddālaka, Naka, and Kumārahārīta equate marital union with a yajña (sacrifice), stressing that it must be performed in accordance with divine ordinance and for progeny, not mere indulgence. Semen (*vīrya*) is presented as sacred vitality, a form of *tejas*, whose wastage is viewed as spiritual loss; hence, the text prescribes symbolic rites of reclamation for accidental emissions. Far from promoting obscenity, the Upaniṣad emphasizes self-control (*brahmacarya*), sanctity of marriage, and the conservation of life-energy, framing sex as a sacramental duty rather than a hedonistic act.

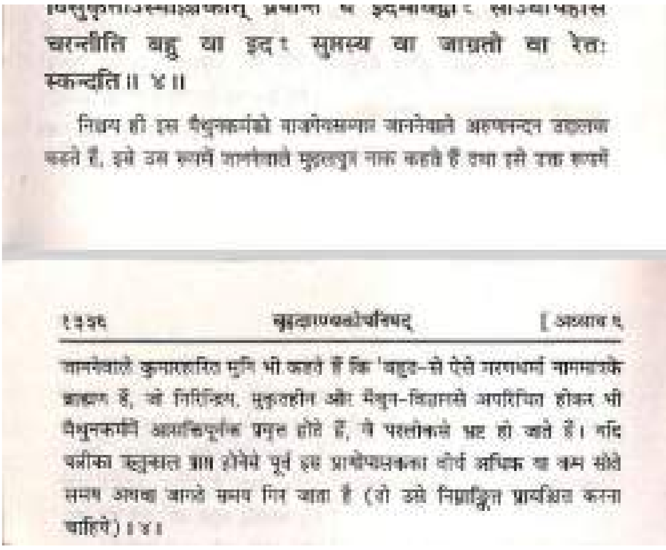
निश्चय ही इस मैथुनकर्मको वाजपेयसम्पन्न जाननेवाले अरुणनन्दन उद्दालक कहते हैं, इसे उस रूपमें जाननेवाले मुद्गलपुत्र नाक कहते हैं तथा इसे उक्त रूपमें जाननेवाले कुमारहारित मुनि भी कहते हैं कि 'बहुत-से ऐसे मरणधर्मा नाममात्रके ब्राह्मण हैं, जो निरिन्द्रिय, सुकृतहीन और मैथुन-विज्ञानसे अपरिचित होकर भी मैथुनकर्ममें आसक्तिपूर्वक प्रवृत्त होते हैं, वे परलोकसे भ्रष्ट हो जाते हैं। यदि पत्नीका ऋतुकाल प्राप्त होनेसे पूर्व इस प्राणोपासकका वीर्य अधिक या कम सोते समय अथवा जागते समय गिर जाता है (तो उसे निम्नाङ्कित प्रायश्चित्त करना चाहिये) ॥ ४॥

उस वीर्यको हाथसे छूए तथा अभिमन्त्रित करे – स्पर्श करते समय इस प्रकार कहे- 'आज जो मेरा वीर्य स्खलित होकर पृथिवीपर गिरा है, जो पहले कभी अन्नमें भी गिरा है तथा जो जलमें पड़ा है उस इस वीर्यको मैं ग्रहण करता हूँ।' ऐसा कहकर अनामिका और अङ्गुष्ठसे उस वीर्यको ग्रहण करके दोनों स्तनों अथवा भौंहोंके बीचमें लगावे। लगाते समय इस प्रकार कहे-' (जो स्खलित वीर्यरूपसे बाहर निकल गयी थी, वह मेरी) इन्द्रिय पुनः मेरे पास लौट आवे। मुझे पुनः तेज और पुनः सौभाग्यकी प्राप्ति हो। अग्नि ही जिनके स्थान हैं, वे देवगण पुनः मेरे शरीरमें उस वीर्यको यथास्थान स्थापित करे दें' ॥५

6.4.4
“Indeed, it is said by Aruṇanandana Uddālaka, who knows the act of maithuna (union) as a Vājapeya sacrifice; by Nak, son of Mudgala; and by the sage Kumārahārīta, who all understand it in this manner: ‘There are many Brāhmaṇas in name only, bound to mortality, devoid of strength, bereft of merit, and ignorant of the sacred knowledge of maithuna, who yet engage in the act with mere attachment—they fall away from the higher world. If, before the wife’s season (ṛtukāla) has arrived, the semen of this upāsaka of prāṇa (vital force) is discharged—whether in sleep or while awake—then he must perform the following expiation.’”

6.4.5
“He should touch that semen with his hand, consecrating it with mantra, and as he touches it he

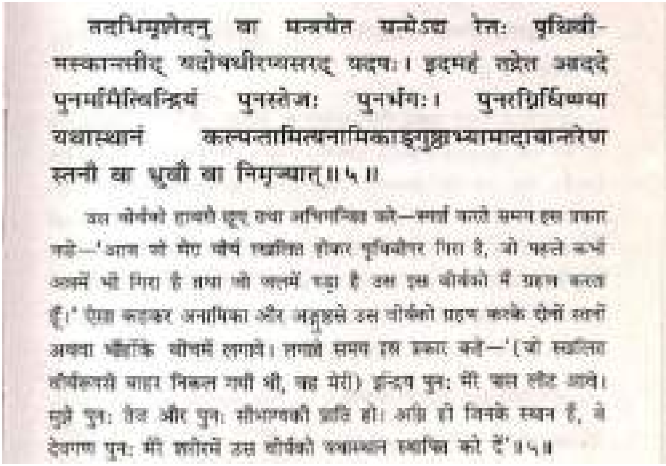
should say: *'That semen of mine which has fallen today upon the earth, which formerly has fallen upon food, or which has been cast into water—this semen I now reclaim.'* Having spoken thus, he should take it up with the ring finger and the thumb, and apply it either to his breast or to the space between his eyebrows. As he applies it he should say: *'May my virility return to me again. May I obtain vigor once more, and good fortune once more. May the gods whose dwelling is fire re-establish this semen properly within my body.'"*


चरन्तीति बहु वा इदः सुप्तस्य वा जाग्रतो वा रेतः स्कन्दति ॥ ४ ॥

[illegible]

बृहदारण्यकोपनिषद्

[illegible] ॥ ४ ॥


तदभिमृश्येदनु वा मन्त्रयेत यन्मेऽद्य रेतः पृथिवीमस्कान्त्सीद् यदोषधीरप्यसरद् यदपः। इदमहं तद्रेत आददे पुनर्मामैत्विन्द्रियं पुनस्तेजः पुनर्भगः। पुनरग्निर्धिष्ण्या यथास्थानं कल्पन्तामित्यनामिकाङ्गुष्ठाभ्यामादायान्तरेण स्तनौ वा भ्रुवौ वा निमृज्यात् ॥ ५ ॥

[illegible] ॥ ५ ॥

This is Atharva Veda 4.4.1-7 hindi translation by Ram Sharma Acharya – Nothing Obscene mentioned here –

१.

हे ओषधे ! वरुण (वरुणदेव अथवा वरणीय मनुष्य) के लिए आपको गन्धर्व ने खोदा था। हम भी इन्द्रिय-शक्ति बढ़ाने वाली, आपको खोदते हैं ॥१॥

O herb! For Varuṇa (the god Varuṇa, or the venerable man), you were dug up by the Gandharva. We too dig you up, as one that enhances the power of the senses. (1)

२.

(ओषधि को) उषा देवी शक्ति सम्पन्न वीर्य से समृद्ध करें। हमारा यह मन्त्रात्मक वैचन भी इसे बढ़ाए । वर्षणकारी प्रजापतिदेव भी इसे बल-वीर्य से युक्त करके उन्नत करें ॥२॥

May the goddess Uṣā enrich this herb with potent virility. May our ritual chanting also increase its strength. May the life-giving Prajāpati enhance it further with power and vigor. (2)

३.

(हे पुरुष !) विशेष सन्दर्भ में कर्मारूढ़ होने पर जब शरीर के अंग तप्त होकर गतिशील होते हैं, तब यह ओषधि आपको असीम बल-वीर्य से युक्त करे ॥३॥

O man! When, in a special act, your limbs become heated and active, may this herb endow you with boundless strength and virility. (3)

४.

अन्य वीर्यवर्द्धक ओषधियों में यह ओषधि अत्यधिक श्रेष्ठ सिद्ध हो। काया को वश में करने वाले हे इन्द्रदेव ! आप पौरुषयुक्त शक्ति इस (ओषधि) में स्थापित करें ॥४॥

Among all virility-enhancing herbs, may this one prove supreme. O Indra, lord who subdues the body, may you place manly vigor and power within this herb. (4)

५.

हे ओषधे ! जल मंथन के समय आप पहले उत्पन्न हुई अमृतोपम रस हैं और वनस्पतियों में साररूप हैं। आप सोमरस की सहोदरा हैं और अङ्गिरा आदि ऋषियों के मंत्र-बल से प्रकट वीर्यरूप हैं ॥५॥

O herb! At the churning of the waters, you were the first essence, akin to nectar, and the very sap among plants. You are the sister of Soma, revealed as strength and vitality through the mantras of the Ṛṣis such as Aṅgiras. (5)

६.

हे अग्निदेव ! हे सवितादेव ! हे सरस्वतीदेवि ! हे ब्रह्मणस्पते ! आप इस मनुष्य की इन्द्रियों को बल-वीर्य प्रदान करके उसे धनुष के समान (प्रहारक) बनाएँ ॥६॥

O Agni! O Savitṛ! O Sarasvatī! O Brahmaṇaspati! Grant strength and virility to this man’s senses, and make him like a bow, powerful in striking. (6)

७.

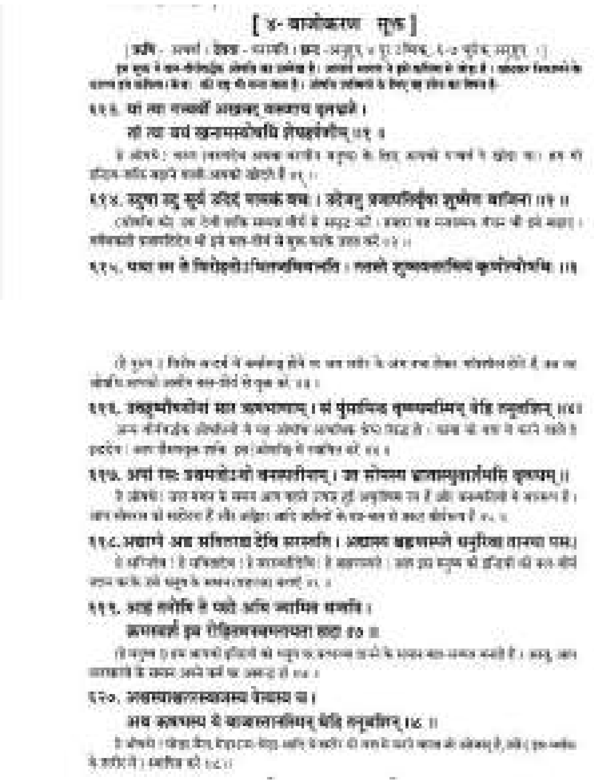
(हे मनुष्य !) हम आपकी इन्द्रियों को धनुष पर प्रत्यञ्चा तानने के समान बल-सम्पन्न बनाते हैं। अस्तु, आप बलशाली के समान अपने कर्म पर आरूढ हों ॥७॥

O man! We string your senses with strength, like the bow with its taut cord. Therefore, rise to your action like a strong and mighty one. (7)

८.

हे ओषधे ! घोड़ा, बैल, मेढ़ा (नर-भेड़) आदि में शरीर को वश में करने वाला जो ओजस् है, उसे (इस व्यक्ति के शरीर में) स्थापित करें ॥८॥

O herb! The vital energy that dwells in the horse, the bull, the ram, and such creatures, establish that very vigor in this man’s body. (8)

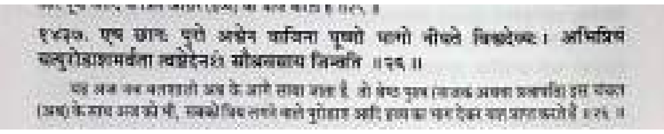


[४- वाजीकरण सूक्त]

This is Yajur Veda 25.26 hindi translation by Ram Sharma Acharya – Nothing obscene here

यह अज जब बलशाली अश्व के आगे लाया जाता है, तो श्रेष्ठ पुरुष (याजक अथवा प्रजापति) इस चंचल (अश्व) के साथ अज को भी, सबको प्रिय लगने वाले पुरोडाश आदि हव्य का भाग देकर यश प्राप्त करते हैं ॥ २६ ॥

“When the ram is brought before the powerful horse, then the noble man (the priest or Prajāpati), together with this restless steed, offers the ram a share of the oblation—such as the beloved sacrificial cake (puroḍāśa)—and thereby attains glory.” (26)



Coming on to allegations on Yajur Veda 25.7

“Āchārya Uvaṭa’s Bhāṣya on Yajurveda 25.7 explains the verse as a symbolic act of gratifying various deities through different bodily organs. The interpretation is purely metaphorical, illustrating the body as a microcosm of the cosmos. There is no reference to sexual activity or obscenity in this passage.”

वनति संभजति वनिष्ठुः स्थूलान्त्रं तेन पूषणं देवं प्रीणामि । 'गुदं त्वपानं पायुर्ना' इत्यमरः । स्त्रीत्वं छान्दसम् । स्थूला चासौ गुदा च स्थूलगुदा तया गुदस्य स्थूलभागेन अन्धाहीन्प्रीणामि । अन्धाश्च ते अहयश्च सर्पास्तान सर्पान् गुदाभिः स्थूलगुदातिरिक्तैर्गुदभागैः सर्पान् प्रीणामि । विह्रुत आन्त्रैः 'अन्त्रं पुरीतत्' इत्यमरः । 'अम् गतौ भजने शब्दे' अमति भजत्यनेनान्नमित्यन्त्रम् अन्त्रे भवा
आन्त्राः अन्त्रसंबन्धिनो मांसभागाः तैर्विह्रुतो देवान्प्रीणामि । अपो बस्तिना 'बस्तिर्नाभेरधो द्वयोः' इत्यमरः । वसति मूत्रं यस्मिन् स वस्तिः नाभेरधो वर्तमानं मूत्रपुटं तेनापो देवताः प्रीणामि । 'मुष्कोऽण्डो वृषणः कोशः' अण्ड एवाण्डः ताभ्यां लिङ्गोभयपार्श्वस्थाभ्यां मांसपिण्डाभ्यां वृषणं देवं प्रीणामि । शेपो लिङ्गं तेन वाजिनं देवं प्रीणामि । 'शिश्नो मेढ्रो मेहनशेफसी' इत्यमरः । 'शि निशाने' शिनोति भगमिति शेपः सान्तोऽदन्तश्च । प्रजां रेतसा 'शुक्रं तेजोरेतसी च बीजवीर्येन्द्रियाणि च' इत्यमरः । 'रीङ् स्रवणे' रियते स्रवति रेतो वीर्यं तेन प्रजादेवतां प्रीणामि । मायुः पित्तं । पतति स्रंसते पित्तं धातुविशेषस्तेन चाषान् देवान् प्रीणामि। पाति मलोत्सर्गमिति पायुर्गुदमुक्तातिरिक्तं तेन गुदतृतीयभागेन प्रदरान्देवान्प्रीणामि । कूश्मान् शकपिण्डैः । 'शको देशे नृपे विशि' । विशि विष्ठायां शकस्य विष्ठायाः पिण्डैः कूष्मान् देवान् प्रीणामि ॥ ७ ॥

With the large intestine, I please the deity Pūṣan. The anus is called *apāna* or *pāyu* according to Amarakoṣa. The feminine gender here is Vedic usage (*chāndasa*). It is large and also called *sthūlagudā*; by its larger portion I propitiate the deities called *Andhas* (the blind ones). With the other portions of the anus, apart from the *sthūlagudā*, I please the serpents.

With the small intestines (*āntras*), connected with the digestive channels (since '*am*' means to move or to partake, therefore food is divided by them), I gratify the gods.

With the bladder (*vasti*, 'the vessel below the navel in which urine is contained'), I satisfy the deities of waters.

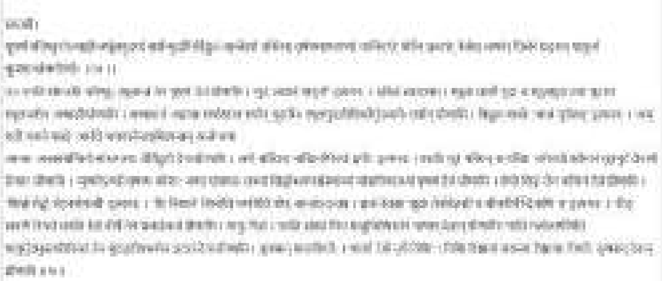
With the testicles (*muṣka*, *aṇḍa*, *vṛṣaṇa*—the fleshy globes on both sides of the generative organ), I please the deity Vṛṣaṇa.

With the generative organ , I gratify the deity Vājī (the vigorous one). By the seed (*retaḥ*), which means semen, vigor, or potency, I please the deity of progeny.

With bile (*pitta*, which 'falls, trickles, or flows'), a special bodily humor, I please the *Cāṣa* deities (certain bird-deities).

With the third portion of the rectum (*pāyu*, apart from the anus already mentioned), by means of the excretion of faeces, I please the *Pradara* deities.

With the dung-balls (*śakapinḍa*, faecal lumps), I gratify the *Kūṣmān* deities.



CONCLUSION-

The Vedas have severely condemned Adultery and any type of Lustful Activities

Rig Veda 10.5.6 Sayana Bhasya

Sāyaṇācārya, in his commentary on Ṛgveda 10.5.6, has clearly explained that the 'seven maryādās' (moral restraints) are not injunctions meant to be practiced or indulged in, but rather prohibitions—boundaries never to be crossed. These maryādās represent sinful acts that the seers strongly condemned, and Sāyaṇa explicitly interprets them as practices that are to be rejected and renounced, not observed."

कवयः मेधाविन ऋषयः "सप्त "मर्यादाः । कामजेभ्यः क्रोधजेभ्यश्चोद्धृताः पानमक्षाः स्त्रियो मृगया दण्डः पारुष्यमन्यदूषणमिति सप्त मर्यादाः । यद्वा । स्तेयं गुरुतल्पारोहणं ब्रह्महत्यां सुरापानं दुरुकृतकर्मणः पुनःपुनः सेवां पातकेऽनृतोद्यम्' (निरु. ६. २७) इति निरुक्ते निर्दिष्टाः सप्त मर्यादाः । अवस्थिताः "ततक्षुः । तक्षतिः करोतिकर्मा । सुष्ठु लङ्घनीयाश्चक्रुः । त्यक्तवन्त इत्यर्थः । "तासां मर्यादानाम् "एकामित् एकामेव अंहुरः पापवान् पुरुषः "अभि "गात् अभिगच्छति । यस्त्वेवं करोति स पापवान् भवतीत्यर्थः । किंच "आयोः तस्य मनुष्यस्य "स्कम्भः स्कम्भयिता निरोधकोऽग्निः "उपमस्य समीपभूतस्यायोः "नीळे स्थाने "पथाम् आदित्यरूपस्य स्वस्य रश्मीनां "विसर्गे विसर्जनस्थानेऽन्तरिक्षमध्ये वर्तमानेषु "धरुणेषु उदकेषु "तस्थौ विद्युदात्मना तिष्ठति । अनेन लोकत्रयवर्तित्वमिति ।।

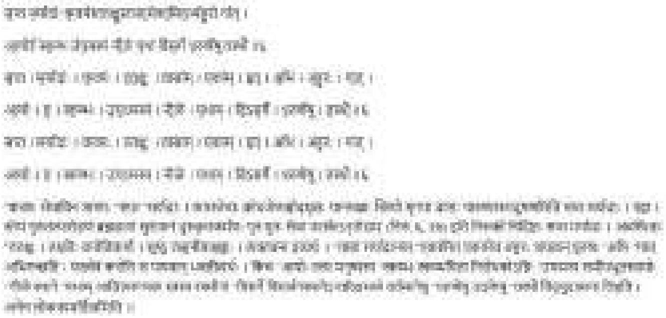
"The wise seers, the intelligent Ṛṣis, have declared seven restraints (moral boundaries): desires born

of lust, wrath born of anger, indulgence in intoxicating drink, gambling, women (i.e., illicit relations), hunting, punishment (i.e., violence/oppression), harsh speech, and other forms of abuse—these are called the seven restraints (**मर्यादाः**).

Or alternatively, (the seven restraints are explained as): theft, adultery with the teacher's wife (**गुरुतल्पारोहण**), killing of a Brāhmaṇa, drinking liquor, repeatedly engaging in wicked deeds, and false undertakings—these are the sins mentioned in the Nirukta (6.27).

These restraints (**मर्यादाः**) have been firmly established. They (the wise) cut them off, meaning: they (the virtuous) gave them up, abandoned them. Of these restraints, if even one alone is transgressed by a man, he becomes sinful. Whoever commits such an act is indeed sinful.

Moreover, the pillar (**स्कम्भः**), the upholder of the life of that man, is Agni, who restrains (as Nirodhaka). In the blue place of the sky, near the abode of the paths, in the region of the sun, at the point of release of its rays, in the midst of the atmosphere, in the supporting waters—there Agni abides in the form of lightning. By this (it is shown) that Agni pervades the three worlds."

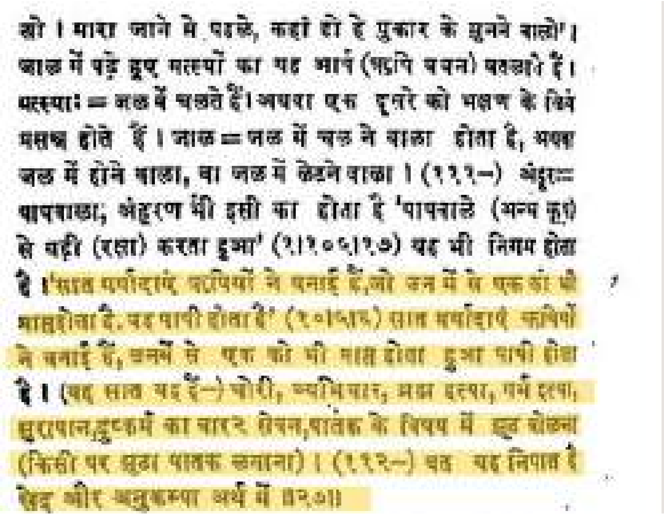


In Nirukta 6.27 Rishi Yaska the seven maryadas which are never to be practiced and it includes **व्यभिचार** meaning Adultery

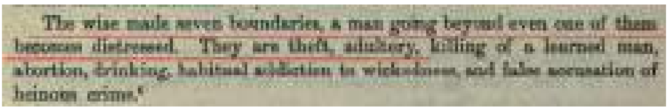
'सात मर्यादाएं ऋषियों ने बनाई हैं, जो जन में से एक को भी माप्तहोता है, वह पापी होता है' (१००५१६) सात मर्यादाएं ऋषिों ने बनाई हैं, उनमें से एक को भी प्राप्त होता हुआ पापी होता है। (वह सात यह हैं-) चोरी, व्यभिचार, ब्रह्म इत्या, गर्भ हत्या, सुरापान, दुष्कर्म का बार२ सेवन, पातक के विषय में झूठ बोलना (किसी पर झूठा पातक लगाना) । (११२) बत यह निपात है खेद और अनुकम्पा अर्थ में ॥२७॥

"Seven restrictions (or codes of conduct) have been established by the sages. Whoever among people violates even one of them is considered sinful. These seven are: theft, adultery, disrespect toward Brahman, abortion, consumption of alcohol, repeated indulgence in sinful acts, and lying about

sins (i.e., falsely accusing someone of a sin). This is explained in the sense of causing sorrow and requiring compassion."



ओ। माया जाने से पड़के, कहाँ हो हे पुकार के सुनने वालो'। जाल में पड़े हुए मत्स्यों का यह आर्त (पद्ये वचन) बतलाते हैं। मत्स्याः = जल में चलते हैं। अथवा एक दूसरे को भक्षण के लिये मस्त होते हैं। जाल = जल में चलने वाला होता है, अथवा जल में होने वाला, या जल में लेटने वाला। (१२.१–) अंहुरः= पापवाला; अंहुरण भी इसी का होता है 'पापवाले (अन्य पुरुषों) से यहाँ (रक्षा) करता हुआ' (१।१०५।१७) यह भी निगम होता है। 'सात मर्यादाएं ऋषियों ने बनाई हैं, जो उन में से एक को भी प्राप्त होता है, वह पापी होता है' (१०।५।६) सात मर्यादाएं ऋषियों ने बनाई हैं, उनमें से एक को भी प्राप्त होता हुआ पापी होता है। (वह सात यह हैं—) चोरी, व्यभिचार, ब्रह्म हत्या, गर्भ हत्या, सुरापान, दुष्कर्म का बारम्बार सेवन, पातक के विषय में झूठ बोलना (किसी पर झूठा पातक लगाना)। (१२.२–) बत यह निपात है खेद और अनुकम्पा अर्थ में ॥२७॥



The wise made seven boundaries, a man going beyond even one of them becomes distressed. They are theft, adultery, killing of a learned man, abortion, drinking, habitual addiction to wickedness, and false accusation of heinous crime.[1]

With these the Allegations of Halala Putra Pedophile followers stands debunked.

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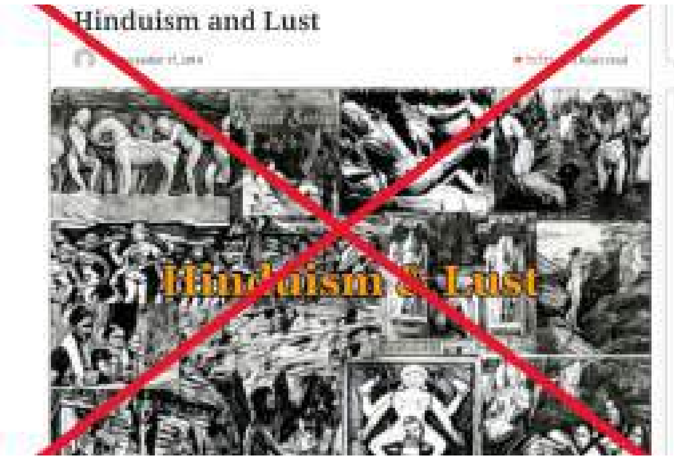


Written by Rohan Saini in Uncategorized

This is the Second Section of the Article –

Allegations-

Parashara Smriti 3.28-29 Celestial damsels seize for themselves, and take delight with the hero, whose body is wounded or cut by arrows, clubs, or maces. Thousands of celestial damsels, rush forward in a hurry towards a hero killed in battle, each proclaiming, ‘He is my lord, he is mine’.

Parashara Smriti 3.31 If victorious, wealth is won; if death results, beautiful women fall to his share; since this corporeal frame is liable to perish in an instant’s time, why should we be shy of meeting death on a field of battle?

Mahabharata 12.98.46-51 ”Foremost of Apsaras, numbering by thousands, go out with great speed (for receiving the spirit of the slain hero) coveting him for their lord.”

Hindu fanatics should somehow make sure that their wives don’t immolate themselves in their funeral pyre. Because if the wife immolates with her husband then he can’t enjoy Virgins in heaven,

Srimad Devi Bhagavatam 3.15.10-13 ”Some warriors on being slain in the battle instantly arose in a celestial car to the heavens and was seen addressing the celestial nymph, who came already within his embrace, thus “O one of beautiful thighs. Behold! how my beautiful body is lying on the earth below!” Another warrrior thus slain got up in the heavens on a celestial car, came in possession of a celestial nymph and when he was sitting with her in the car, his former wife in the earth made herself a sati and burnt herself up in the funeral pyre, thus got a celestial body, came up to the heavens; nd that chaste virtuous woman drew away perforce her

own husband away from that celestial nymph. Two warriors, went up, slew each other and lay down dead at the same time. They went up in the heavens at the same time and there began quarrel with each other and fight with their weapons for one and the same celestial nymph. Some hero got in the heavens a nymph more lovely and beautiful than himself and he thus became very much attached and devoted her. He began to describe his own heroic qualities and also to copy dotedly the qualities of his lover so that she might remain faithfully attached to him."

His fellow warriors enjoyed the virgins but this poor guy couldn't because his wife immolated herself in his pyre. And took him away forcibly from the celestial nymph (Apsara).

Mahabharata 13.79.27 "That man who habitually makes gifts of kine comes to be regarded as the foremost of his species. When thus proceeding to Heaven, he is received by a thousand celestial damsels of beautiful hips and adorned with handsome robes and ornaments. These girls wait upon him there and minister to his delight. He sleeps there in peace and is awakened by the musical laughter of those gazelle-eyed damsels, the sweet notes of their Vinas, the soft strains of their Vallakis, and the melodious tinkle of their Nupuras. "

Mahabharata 3.42.23 "…It is through thy grace, O mountain, that Brahmanas and Kshatriyas and Vaisyas attain heaven, and their anxieties gone, sport with the celestials…" "

Mahabharata 13.106.53-55 "'…That man who, unafflicted by disease and free from every malady, observes a fast, verily acquires, at every step the merits that attach to Sacrifices. Such a man ascends to Heaven on a car drawn by swans. Endued with puissance, he enjoys every kind of happiness in heaven for a hundred years. A hundred Apsaras of the most beautiful features wait upon and sport with him…"

Padma Purana VII.9.99b-104 "I shall tell you about the abode of him whose dead body is seen on the sandy bank of Ganga heated by the rays of the sun: with his entire body smeared with divine fragrant substances and sandal he always sports with divine damsels in heaven."

Shiva Purana, Vidyeshwara Samhita 1, 24.66-70 "He who wears Tripundra raises a thousand predecessors and a thousand successors in his family. In this life he will enjoy all wordly pleasures… He will assume then a divine auspicious body endowed with eight accomplishments. He will travel by a divine aerial chariot attended by celestial gods… finally reach Brahma's region where he will sport with a hundred virgins."

Skanda Purana V.iii.198.115-117 "The man who has become pure (by taking bath) and who has observed fast shall keep awake in the night on the fourteenth lunar day in the dark half. He shall then worship Siva. Dispelling the delusion caused by sins, he goes to Rudraloka. He will acquire the form of Rudra with three eyes and four arms. He will sport

about with celestial girls as long as the moon, sun and stars shine."

Skanda Purana VI.232.26 "If any one always makes arrangement for dance and music programmes in the abode (shrine) of Visnu, the celestial damsels will dance before him when he goes to heaven."

Brahma Purana 65.4-5 "Brahma said:- O sages, listen all of you, even as I speak about that highest region which is wished for by the devotees. It is blessed, holy land and destructive of the world. It is most excellent of all the worlds. it is named (Visnu-loka) after the name of Visnu. It is a sacred abode full of mysteries. It is honoured and worshipped by the three worlds.[18-29] In that city of Visnu, worshipped by all, people walk about in divine aerial chariots…They are adorned by the celestial maidens…The people sport about with the various young women of Gandharvas and the group of celestial clans. The young women look very splendid with their faces as charming as the moon. Their breasts are plump and lifted up. Their waists are beautiful and elegant. Some are dark in complexion and some fair. Their gait is like that of elephants in their rut…As long as the heaven stands alongwith the moon and stars, they dally with the celestial nymphs. They resemble heated gold. They are devoid of old age and death."

Brahma Purana 59.3-8 "O brahmins, by taking the holy dip perfectly in the ocean thus, in that excellent holy centre, by duly worshipping Narayana…He goes to the world of Visnu on an aerial chariot with the lustre and colour of the sun…For the period of a hundred Manvantaras or more he will enjoy excellent pleasures and carry on dalliance with the celestial damsels. He will be devoid of old age and death."

Devi Bhagavatam 4.6.56-58 "The Apsaras said :– Of the five senses; sound, etc., the pleasures attained through the sensation of touch are excellent, and are reckoned as the source of Bliss; no other pleasures stand equal to it…If you like to go to Heaven, be pleased to know that there is no Superior Heaven to Gandhamadan (the mountain like intoxicating happiness of the senses). Dost thou enjoy the highest bliss, the pleasant sexual intercourse with us, the heavenly damsels in this very beautiful and lovely place."

Skanda Purana III.i.1.77 "If one takes the holy bath for the sake of sexual pleasure with celestial damsels in heaven, he attains the same."

Agni Purana 292.10-17 "…The Man who joins the cows in their dance of wild ecstasy, is sure to enjoy the fruits of heaven in the company of celestial dancing girls…"

Matsya Purana 78.10 "He also goes to the all the seven lokas, in each kalpa, where he enjoys in the company of the nymphs and get bliss…"

Matsya Purana 107.4-5 "One who resides on the banks of the Ganges, with or without any object in view, and dies there, goes to heaven and remains far away out of the sight of hell. Such a man sits in a vimana, adorned by decent

birds, like swans and flamingoes, where celestial nymphs sing lovely songs. Thus he enjoys long life in heaven."

Brahma Vaivarta Purana, Krishna Janma Khanda 59.77-103 "… Virtuous men, after having performed sacred deeds in India, go to heaven and there attended by celestial damsels enjoy celestial bliss for a long time…Fair one, this Heaven is not a field of action; it is a place of enjoyment. And of all enjoyments, association with an excellent woman is the best…"

Varaha Purana 149.24-25 "In Dvaraka which gives delight to the Vaisnavas, there is the great place called Pancasara which is a little within the shore. He who bathes there foregoing siz meals, delights himself with the Apsarases in heaven."

Vamana Purana 9.52 "One this occasion the musical instruments of gods and demons began to play, groups of saints and Siddhas stationed in the sky began to witness the brave warriors who were killed in the open battle, fighting each other and whom the best of the Apsarases were conveying to heaven."

Narada Purana, Uttarabhaga 63.153b-156a "Willingly or unwillingly he who dies in Ganga, attains the abode of Sakra. He never goes to hell. He rides in an aerial chariot to which swans and Sarasa birds are yoked. He sleeps in the midst of Apsaras and is wakened by them…"

Shiva Purana, Umasamhita 7.45-46 "Yama tells them -'You are noble souls duly blessed, since you have performed what is ordained in the Vedas. Good deeds that are conducive to divine happiness have been performed by you. Ascend the celestial aerial chariot and go to heaven to enjoy the pleasures in the company of celestial damsels and fulfil your cherished desires."

Who are the Apsaras (Nymphs/Heavenly Virgins)?

Srimad Devi Bhagavatam 9.1.96-143 "…those that are sprung from Tamo Guna are recognised as worst and belonging to the unknown families. They are very scurrilous, cheats, ruining their families, fond of their own free ways, quarrelsome and no seconds are found equal to them. Such women become prostitutes in this world and Apsaras in the Heavens…"

In other words, Ishwar provides the Dvijas (Brahmins, Kshatriyas, Vaisyas) with numerous prostitutes in heaven. Especially for those who are slain on the battlefield. After reading these verses will Hindu fanatics post these verses on their social media accounts?

Refutation-

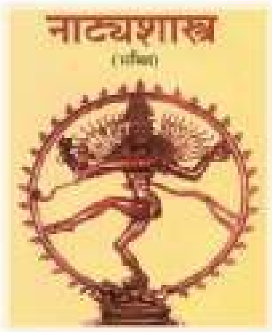
This false allegation, made by these Halala Putra Pedophile Followers to cover up their own doctrine of *72 virgins* (Hūrīs) in Islamic Jannah for male sexual gratification, attempts to quate Apsaras with such figures. This comparison is

entirely baseless and historically dishonest. In Islamic theology, Hūrīs are explicitly described as perpetual sexual partners provided to men in paradise. In contrast, in the Hindu tradition, Apsaras are not prostitutes, nor sexual commodities.

As attested in the Nāṭyaśāstra (1.46–51, 1.82–88), Apsaras were divinely created by Lord Brahmā from his mind, not for sensual indulgence, but to serve a sacred artistic function — to assist in the performance of the *Nāṭyaveda*, the Fifth Veda, intended for the moral, cultural, and spiritual elevation of society. They were skilled dancers, embodying the Kaiśikī (Graceful) Style in classical theatre, and served as guardians and beautifiers of the sacred playhouse (nāṭyamaṇḍapa). Their role was tied to religious performance, music, and the preservation of dharma through art, not to sexual servitude.

Thus, conflating Apsaras with Hūrīs is a deliberate distortion — ignoring scriptural evidence and misrepresenting the spiritual and cultural role of these divine dancers in Sanātana Dharma.

Apsara (अप्सर) is a Sanskrit word referring to "celestial nymphs".
Acording to the Nātyaśāstra 1.82-88, when Brahmā, Indra and all other gods went to inspect the natyamandapa designed by Viśvakarmā, Ihe assigned different deities for the protection of the playhouse itself as well as for the objects relating to dramatic performance (prayoga).
As such, Brahmā assigned the Apsaras to its rooms (gallery, śālā). The protection of the playhouse was enacted because of the jealous Vighnas (malevolent spirits), who began to create terror for the actors.



Apsara (अप्सर) is a Sanskrit word referring to "celestial nymphs".
Acording to the Nātyaśāstra 1.82–88, when Brahmā, Indra and all other gods went to inspect the nāṭyamaṇḍapa designed by Viśvakarmā, Ihe assigned different deities for the protection of the playhouse itself as well as for the objects relating to dramatic performance (prayoga).
As such, Brahmā assigned the Apsaras to its rooms (gallery, śālā). The protection of the playhouse was enacted because of the jealous Vighnas (malevolent spirits), who began to create terror for the actors.

Chapter I – Origin of Drama (nātya)
7-12 :Indra as their head, [approached] Brahmā and spoke to him, be pleased to create another Veda which will belong [equally] to all the Colour-groups (varna)."
14-15:Brahma said"I shall make a fifth Veda on the Natya with the Semi-historical Tales (itihāsa), which will conduce to

duty (dharma), wealth (artha) as well as fame, will contain good counsel and collection, will give guidance to people of the future as well, in all their actions, will be enriched by the teaching of all authoritative works (śāstra) and will give a review of all arts and crafts."

With this resolve the Holy One from his memory of all the Vedas, shaped this Natyaveda compiled from the four of them.
19-20.After the creation of the Natyaveda, Brahmā said to Indra "Semi-historical Tales have been composed by me; you are to get them [dramatized and] acted by gods. Pass on this Nātyaveda to those of the gods who are skilful, learned, bold in speech and inured to hard work."

16.

Chapter I - Origin of Drama (nāṭya)

7-12 :Indra as their head, [approached] Brahmā and spoke to him, be pleased to create another Veda which will belong [equally] to all the Colour-groups(varṇa)."
14-15:Brahma said"I shall make a fifth Veda on the Nāṭya with the Semi-historical Tales (itihāsa),which will conduce to duty (dharma), wealth (artha) as well as fame, will contain good counsel and collection,will give guidance to people of the future as well, in all their actions, will be enriched by the teaching of all authoritative works (śāstra) and will give a review of all arts and crafts."
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Creation of Apsarasas for the Graceful Style
46-47. This Style cannot be practised properly by men except with the help of women." Then the powerful Lord (Brahmā) created from his mind apsaras(nymphs) who were skillful in embellishing the drama, and gave them over to me [for helping me] in the performance.
47-50. [Their names are]: Mañjukeśī, Sukeśī, Miśrakeśi, Sulocana, Saudāminī, Devadattā, Devasenā, Manoramā, Sudatī, Sundarī, Vidagdhā, Sumālā, Santati, Sunandā, Sumukhi, Māgadhī, Arjunī, Saralā, Kerala, Dhṛti, Nandā, Supuskalā and Kalabhā.
50-51. And by him (Brahmā) Svāti together with his disciples was employed to play on musical instruments, and celestical musicians (gandharva) such as, Narada and others were engaged in singing songs.
Conclusion: Devastri(apasara) were dancers created by bramba for benifit of Natya Veda.

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In both the *Ṛgveda* (10.123.5) and *Atharvaveda* (2.2.5), Apsaras are clearly described as the lawful wives of Gandharvas, not as prostitutes. The *Ṛgveda* depicts "the Lady, sweetly smiling, who supports her Lover (Gandharva) in the sublimest heaven," showing a divine conjugal bond, while the *Atharvaveda* calls them directly "the Gandharva's wives, Apsaras," to whom homage is paid. These verses affirm their status as married celestial women in a sacred partnership, leaving no scriptural basis for equating them with sexual commodities or the "72 virgins" concept of Islamic paradise.

2)Husbands of Apsaras:
Atharva Veda and Rig veda mentions them as wives of Gandharvas,
1)The Apsaras, the Lady, sweetly smiling, supports her Lover (Gandharva) in sublimest heaven – (RV 10.123.5). 2) Haunters of darkness, shrill in voice, dice-lovers, maddeners of the mind. To these have I paid homage, the Gandharva's wives, Apsaras- (AV 2.2.5).

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Rig Veda 10/123/5 Sayana Bhasya –

अप्सराः अपां सारयित्र्यप्सु क्रीडार्थं सरन्ती वा "उपसिष्मियाणा कान्तसमीपमुपगम्येषद्धसन्ती ।। ' स्मिङ् ईषद्धसने ' । छान्दसो लिट् । तस्य 'लिटः कानज्वा ' इति कानच् ॥ ईदृशी "योषा स्त्री विद्युद्रूपा "जारम् अपां जरयितारम् । यद्वा । जार उपपतिः । स इव प्रियम् । इमं वेनं "परमे उत्कृष्टे "व्योमन् व्योमन्यन्तरिक्षे "बिभर्ति पोषयति। धारयति वा । यथा काचिद्रूपवती ोषिज्जारमुपगम्येषद्धसन्ती तं निर्जने स्थले पुष्णाति तद्वदनेन वेनेन विद्युद्रमत

इत्यर्थः । “प्रियस्य अस्य वेनस्य “योनिषु स्थानेषु “चरत् । विद्युद्रूपा योषिच्चरति गच्छति । अभिसारिकावृत्त्या स्वयमेव गच्छति । “सः च “वेनः “प्रियः अस्या अनुकूलतमः “सन् “हिरण्यये हिरण्मये हिरण्मयवद्भास्वरे हितरमणीयरूपे वा “पक्षे आत्मनः पक्षभूते मेघे “सीदत् सीदति । तया सहोपविशति ॥ ॥

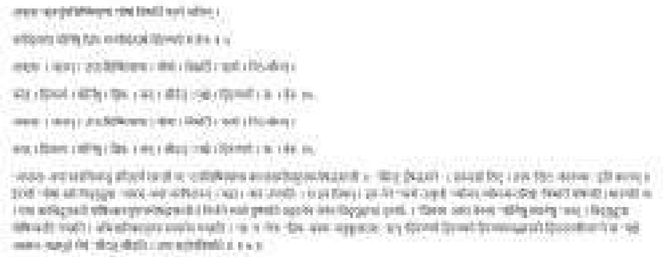
Apsarāḥ — “Apsaras” means “those who draw (sārayitrī) the essence (sāra) of the waters (apām),” or “those who move (saranti) upon the waters for sport or play.”
In the phrase *upasiṣmiyāṇā kānta-samīpam upagamya īṣat-hasantī*, the term means “approaching her beloved, with a gentle smile.” (*Smig* form here is an old Vedic perfect, and the gentle smile is implied by *īṣat-hasane*.)

Such a woman (*yoṣā*) is of lightning-like form (*vidyud-rūpā*), approaching her lover (*jāram*, literally “paramour” — either an unlawful lover or one she is passionately attached to). The lover (*jāra*) is “the one who causes her to enjoy” — in the simile, the beloved Vena is sustained (*bibharati*, “nourishes”) in the highest sky (*vyoman*).

Just as a beautiful woman, approaching her lover with a soft smile, nourishes and pleases him in a secluded place, so too does she (the lightning-like woman) with her face (or mouth) nurture and delight Vena — that is, the flash of lightning delights the sky (*Vena* here is a poetic metaphor).

The phrase *priyasya asya venasya* means “of this dear Vena,” and *yoniṣu sthāneṣu carat* means “moving in the places of origin,” i.e., in the regions where lightning appears. Being lightning-formed, the woman moves (goes) herself, like an *abhisārikā* (a heroine who goes of her own accord to meet her beloved).

And “Vena,” her beloved, being the most agreeable to her, sits (*sīdat*) in the golden (*hiraṇyaya*) — meaning in a golden, shining, splendid form — or, in another interpretation, “in the cloud which is like his own wing (support).” There he sits together with her.



Atharva Veda 2.2.5 Sayana Bhasya

एवंविधा या अप्सरसः ताभ्यो गन्धर्वपत्नीभ्यः गन्धर्वाः पतयो यासाम् ।
'विभाषा सपूर्वस्य' (पा ४,१,३४) इति ङीन्बकारौ ।
अप्सराभ्यः अप्सरोभ्यः नमः हविर्लक्षणम् अन्नं नमस्कारं वा अकरम् करोमि ।
'छन्दसि लुङ्लङ्लिटः' (पा ३,४,६) इति करोतेश्छान्दसे लुङि
'कृमृदृरुहिभ्यश्छन्दसि' (पा ३,१,५९) इति च्लेः अङादेशः।
'ऋदृशोऽङि गुणः' (पा ७,४,१६) इति गुणः ।

Thus, there are such Apsaras, and to these belong the wives of the Gandharvas (gandharva-patnīḥ), whose husbands are the Gandharvas themselves. By the rule vibhāṣā sa-pūrvasya (Pāṇini 4.1.34), the feminine form takes īn and bka endings. The offering (namaḥ) is made to the

Apsaras (apsarābhyaḥ, apsarobhyaḥ), meaning "I make a respectful oblation, in the form of food or salutation, to the Apsaras."

Atharva Veda 4/37/12 – Gandharvas are Husband of Apsaras

हे गंधर्वो! ये अप्सराएं तुम्हारी पत्नियां हैं और तुम इन के पति हो. तुम गंधर्व जाति के हो, इसलिए मनुष्यों से दूर भाग जाओ, इन से मत मिलो. (१२)

"O Gandharvas! These Apsarās are your wives and you are their husbands. You belong to the Gandharva race; therefore, stay away from men and do not mingle with them." (12)

जाया इद् वो अप्सरसो गन्धर्वाः पतयो यूयम्,
अप धावतामर्त्या मर्त्यान् मा सचध्वम्.. (१२)

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THE RELATIONSHIP BETWEEN APSARAS AND GANDHARVAS

The Shruti declares

सूर्यो गन्धर्वस् तस्य मरीचयो ऽप्सरस आयुवः सुषुम्नः सूर्यरश्मिश।
Gandharvas are Surya and Apsaras are its rays.
चन्द्रमा गन्धर्वस् तस्य नक्षत्राण्य अप्सरसो।
Immediately, in the same context, it is stated that Gandharvas are Chandra and Apsaras are stars.
भुज्युः सुपर्णो यज्ञो गन्धर्वस् तस्य दक्षिणा अप्सरस बेकुरयः ।
Gandharvas are yajna and apsaras are dakshina.

प्रजापतिर् विश्वकर्मा मनः गन्धर्वस् तस्यर्सामान्य् अप्सरसो वह्नयः ।
Prajapati, all-creator, the mind, is Gandharva and the Rik and Saman verses are Apsaras.
इषिरो विश्वव्यचा वातो गन्धर्वस् तस्यापो ऽप्सरसो मुदाः ।
Gandharvas are the all pervading wind and Apsaras are water.
परमेष्ठम् अधिपतिर् मृत्युर् गन्धर्वस् तस्य विश्वम् अप्सरसो भुवः ।
Gandharvas are the supreme ruler, the overlord of death, and Apsaras are the whole world (vishwa).
सुक्षितिः सुभूतिर् भद्कृत् सुवर्वान् पर्जन्यो गन्धर्वस् तस्य विद्युतो ऽप्सरसो रुचः ।

Gandharvas are parajanya (thunder clouds) and Apsaras are lightning.
चारुः कृपणकाशी कामो गन्धर्वस् तस्याधयो ऽप्सरसः शोचयन्तीर् ।
Looking with desire, love are Gandharvas and contemplation/thoughts are Apsaras

सूर्यो गन्धर्वस् तस्य मरीचयो ऽप्सरस आयुवः सुषुम्नः सूर्यरश्मिश्।

Gandharvas are Surya and Apsaras are its rays.

चन्द्रमा गन्धर्वस् तस्य नक्षत्राण्य् अप्सरसो।

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भुज्युः सुपर्णो यज्ञो गन्धर्वस् तस्य दक्षिणा अप्सरस स्तवाः।

Gandharvas are yajna and apsaras are dakshina.

प्रजापतिर् विश्वकर्मा मनः गन्धर्वस् तस्यर्क्सामान्य् अप्सरसो वह्नयः ।

Prajapati, all-creator, the mind, is Gandharva and the Rik and Saman verses are Apsaras.

इषिरो विश्वव्यचा वातो गन्धर्वस् तस्यापो ऽप्सरसो मुदाः ।

Gandharvas are the all pervading wind and Apsaras are water.

परमेष्ठ्य् अधिपतिर् मृत्युर् गन्धर्वस् तस्य विश्वम् अप्सरसो भुवः।

Gandharvas are the supreme ruler, the overlord of death, and Apsaras are the whole world (vishwa).

सुक्षितिः सुभूतिर् भद्रकृत् सुवर्वान् पर्जन्यो गन्धर्वस् तस्य विद्युतो ऽप्सरसो रुचः ।

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Gandharvas are parajanya (thunder clouds) and Apsaras are lightning.

चारुः कृपणकाशी कामो गन्धर्वस् तस्याधयो ऽप्सरसः शोचयन्तीर्।

Looking with desire, love are Gandharvas and contemplation/thoughts are Apsaras.

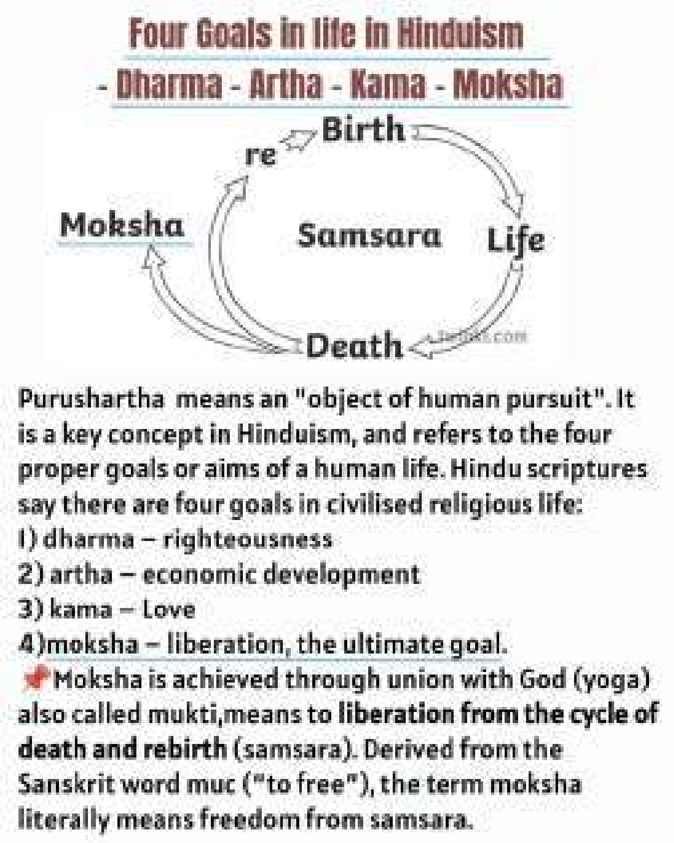
Moksha-Mukthi

The ultimate goal of Hinduism is to attain moksha(escape from reincarnation) not enjoying heavenly pleasures.

Upanishads nor any Sanatan scripture says that after death hindus will get 1000 apsaras for sexual pleasure as these malech claim, well we don't have these islamic concept of 72 prostitutes in Quranic heaven

Four Goals in life in Hinduism
Dharma – Artha – Kama – Moksha

Purushartha means an "object of human pursuit". It is a key concept in Hinduism, and refers to the four proper goals or aims of a human life. Hindu scriptures say there are four goals in civilised religious life:
1) dharma – righteousness
2) artha – economic development
3) kama – Love
4)moksha – liberation, the ultimate goal.
Moksha is achieved through union with God (yoga) also called mukti, means to liberation from the cycle of death and rebirth (samsara). Derived from the Sanskrit word muc ("to free"), the term moksha literally means freedom from samsara.



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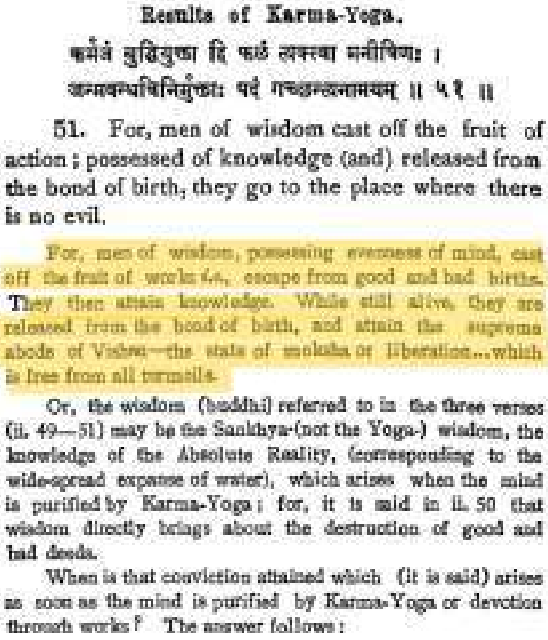
Importance of Moksha in Sanatan Dharma

Srimad Bhagavad Geeta 2.51 Shankar Bhasya

For, men of wisdom, possessing evenness of mind, cast off the fruit of works i.e., escape from good and bad births. They then attain knowledge. While still alive, they are released from the bond of birth, and attain the supreme abode of Vishnu the state of moksha or liberation... which is free from all turmoils.

ज्ञानी होकर जीवित अवस्थामें ही जन्मबन्धनसे निर्मुक्त होकर अर्थात् जन्म नामके बन्धनसे छूटकर विष्णुके मोक्ष नामक अनामय- सर्वोपद्रवरहित परमपदको पा लेते हैं।



Results of Karma-Yoga.

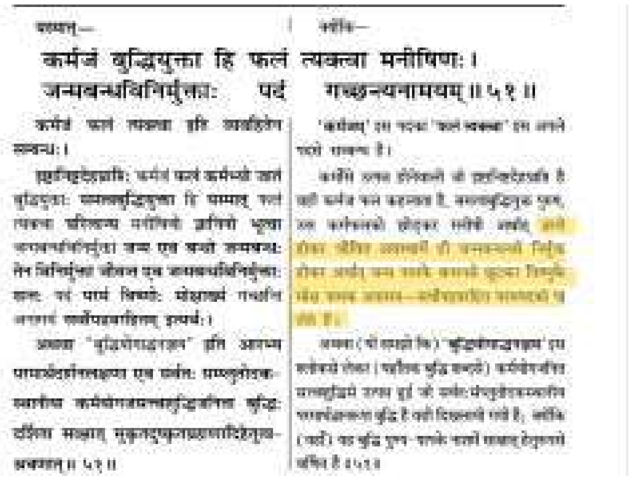
कर्मजं बुद्धियुक्ता हि फलं त्यक्त्वा मनीषिणः ।
जन्मबन्धविनिर्मुक्ताः पदं गच्छन्त्यनामयम् ॥ ५१ ॥

51. For, men of wisdom cast off the fruit of action; possessed of knowledge (and) released from the bond of birth, they go to the place where there is no evil.

For, men of wisdom, possessing evenness of mind, cast off the fruit of works i.e., escape from good and bad births. They then attain knowledge. While still alive, they are released from the bond of birth, and attain the supreme abode of Vishnu—the state of moksha or liberation...which is free from all turmoils.

Or, the wisdom (buddhi) referred to in the three verses (ii. 49—51) may be the Sankhya-(not the Yoga-) wisdom, the knowledge of the Absolute Reality, (corresponding to the wide-spread expanse of water), which arises when the mind is purified by Karma-Yoga; for, it is said in ii. 50 that wisdom directly brings about the destruction of good and bad deeds.

When is that conviction attained which (it is said) arises as soon as the mind is purified by Karma-Yoga or devotion through works? The answer follows: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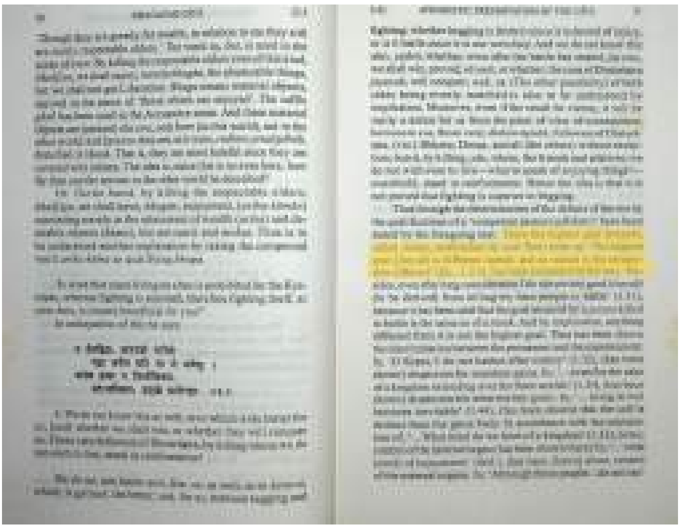
जन्मबन्धविनिर्मुक्ताः पदं गच्छन्त्यनामयम् ॥ ५१ ॥

In Srimad Bhagavad Geeta 2.6 Bhasya Madhusudan Saraswati ji quoted Katha Upanishad 1.2.1 for explaining that Moksha is the supreme Goal for Human beings as per Shruti

There the highest goal (śreyah), called moksa, established by such Śruti texts as, 'The highest goal (śreyah) is different indeed; and so indeed is the pleasur-able different (Ka., 1.2.1), has been presented in the text



Mahabharat Anushashan Parva Adhaya 145 Geeta Press Gorakhpur page 1357/2566

देवि ! मोक्षसे उत्तम कोई तत्त्व नहीं है और मोक्षसे श्रेष्ठ कोई गति नहीं है। ज्ञानी पुरुष मोक्षको कभी निवृत्त न होनेवाला, श्रेष्ठ एवं आत्यन्तिक सुख मानते हैं ।। देवि! इसमें जरा, मृत्यु, शोक अथवा दुःख नहीं है। वह सर्वोत्तम अचिन्त्य परम सुख है विद्वान् पुरुष मोक्षज्ञानको सब ज्ञानोंमें उत्तम मानते हैं। ऋषि और देवसमुदाय उसे परमपद कहते हैं ।। नित्य, अविनाशी, अक्षोभ्य, अजेय, शाश्वत और शिवस्वरूप वह मोक्षपद देवताओं और असुरोंके लिये भी स्पृहणीय है। ज्ञानी पुरुष उसमें प्रवेश करते हैं ।।

“O Devi! There is no principle higher than *mokṣa* (liberation), and no destiny greater than it. The wise regard *mokṣa* as eternal, supreme, and the highest bliss that never ceases. O Devi! In it there is no old age, no death, no sorrow, and no suffering. It is the supreme, inconceivable bliss. The learned consider the knowledge of *mokṣa* to be the highest among all forms of knowledge. The Ṛṣis and hosts of Devas call it the *Paramapada* (supreme state). That state of liberation is eternal, imperishable, unshakable, unconquerable, verlasting, and of the very nature of Śiva. Even the Devas

and Asuras long for it, but only the wise attain entrance into it."

नास्ति मोक्षात् परं देवि नास्ति मोक्षात् परा गतिः ।
सुखमात्यन्तिकं श्रेष्ठमनिवृत्तं च तद् विदुः ।।
देवि! मोक्षसे उत्तम कोई तत्त्व नहीं है और मोक्षसे श्रेष्ठ कोई गति नहीं है। ज्ञानी पुरुष मोक्षको कभी निवृत्त न होनेवाला, श्रेष्ठ एवं आत्यन्तिक सुख मानते हैं ।।
नात्र देवि जरा मृत्युः शोको वा दुःखमेव वा ।
अनुत्तममचिन्त्यं च तद् देवि परमं सुखम् ।।
देवि! इसमें जरा, मृत्यु, शोक अथवा दुःख नहीं है। यह सर्वोत्तम अचिन्त्य परम सुख है ।।
ज्ञानानामुत्तमं ज्ञानं मोक्षज्ञानं विदुर्बुधाः ।
ऋषिभिर्देवसङ्घैश्च प्रोच्यते परमं पदम् ।।
विद्वान् पुरुष मोक्षज्ञानको सब ज्ञानोंमें उत्तम मानते हैं। ऋषि और देवसमुदाय उसे परमपद कहते हैं ।।
नित्यमक्षरमक्षोभ्यमजेयं शाश्वतं शिवम् ।
विशन्ति तत् पदं प्राज्ञाः स्पृहणीयं सुरासुरैः ।।
नित्य, अविनाशी, अक्षोभ्य, अजेय, शाश्वत और शिवस्वरूप वह मोक्षपद देवताओं और असुरोंके लिये भी स्पृहणीय है। ज्ञानी पुरुष उसमें प्रवेश करते हैं ।।

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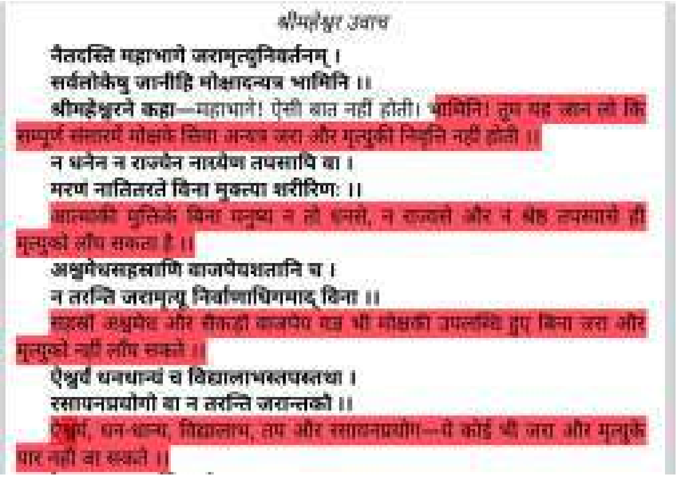
श्रीमहेश्वरने कहा- महाभागे ! ऐसी बात नहीं होती। भामिनि ! तुम यह जान लो कि सम्पूर्ण संसारमें मोक्षके सिवा अन्यत्र जरा और मृत्युकी निवृत्ति नहीं होती ।। आत्माकी मुक्तिके बिना मनुष्य न तो धनसे, न राज्यसे और न श्रेष्ठ तपस्यासे ही मृत्युको लाँघ सकता है ।। सहस्रों अश्वमेध और सैकड़ों वाजपेय यज्ञ भी मोक्षकी उपलब्धि हुए बिना जरा और मृत्युको नहीं लाँघ सकते ।। ऐश्वर्य, धन-धान्य, विद्यालाभ, तप और रसायनप्रयोग- ये कोई भी जरा और मृत्युके पार नहीं जा सकते ।। T

Śrī Maheshvara said:
"O blessed one! It is not as you think. O fair lady, know this well: in the whole universe, apart from *mokṣa* (liberation), there is no other means to be freed from old age and death.

Without the liberation of the soul, man cannot cross over death — not by wealth, not by dominion, nor even by the highest austerities.

Even thousands of *Aśvamedha* sacrifices and hundreds of *Vājapeya* sacrifices cannot overcome old age and death without the attainment of *mokṣa*.

Power, riches, abundance of food, learning, austerity, or even the use of alchemy — none of these can take one beyond old age and death."


श्रीमहेश्वर उवाच
नैतदस्ति महाभागे जरामृत्युनिवर्तनम् ।
सर्वलोकेषु जानीहि मोक्षादन्यत्र भामिनि ।।
श्रीमहेश्वरने कहा—महाभागे! ऐसी बात नहीं होती। भामिनि! तुम यह जान लो कि सम्पूर्ण संसारमें मोक्षके सिवा अन्यत्र जरा और मृत्युकी निवृत्ति नहीं होती ।।
न धनेन न राज्येन नाग्र्येण तपसापि वा ।
मरणं नातितरते विना मुक्त्या शरीरिणः ।।
आत्माकी मुक्तिके बिना मनुष्य न तो धनसे, न राज्यसे और न श्रेष्ठ तपस्यासे ही मृत्युको लाँघ सकता है ।।
अश्वमेधसहस्राणि वाजपेयशतानि च ।
न तरन्ति जरामृत्यू निर्वाणाधिगमाद् विना ।।
सहस्रों अश्वमेध और सैकड़ों वाजपेय यज्ञ भी मोक्षकी उपलब्धि हुए बिना जरा और मृत्युको नहीं लाँघ सकते ।।
ऐश्वर्यं धनधान्यं च विद्यालाभस्तपस्तथा ।
रसायनप्रयोगो वा न तरन्ति जरान्तकौ ।।
ऐश्वर्य, धन-धान्य, विद्यालाभ, तप और रसायनप्रयोग—ये कोई भी जरा और मृत्युके पार नहीं जा सकते ।।

THE VEDIC VERDICT: WHY SEXUAL PLEASURE AFTER DEATH IS BOTH

IMPOSSIBLE AND ANTI-VEDIC

The Śvetāśvatara Upaniṣad 5.10 clearly states:
"The Self is neither female, nor male, nor neuter; whatever body it adopts, with that body it identifies."

This directly implies that gender is not an inherent property of the soul (*ātman*), but only a temporary attribute of the physical body (*sthūla śarīra*). After death, the gross body—which alone possesses reproductive organs and biological functions—perishes. The surviving subtle body (*sūkṣma śarīra*) does not possess the physical capacity for sexual intercourse. Therefore, any concept of post-mortem sexual activity, such as "enjoying" sexual intercourse in heaven is both physiologically impossible and philosophically opposed to Vedānta.

Vedic teaching views the afterlife not as a playground of sensual indulgence but as a transitional state in the cycle of *saṃsāra*, whose ultimate aim is mokṣa—liberation from rebirth—not eternal gratification. Post-death, the soul's true nature is beyond male/female distinctions, rendering the idea of sexual enjoyment not only baseless but fundamentally anti-Vedic, as it misrepresents the very purpose of existence described in the Upaniṣads.

Shvetashvatara Upanishad Adhaya 5 Mantra 10 Geeta Press Gorakhpur says

यह [विज्ञानात्मा] न स्त्री है, न पुरुष है और न नपुंसक ही है। यह जो-जो शरीर धारण करता है उसी उसीसे सुरक्षित रहता है ॥ १० ॥

This [conscious self/Atma] is neither female, nor male, nor neuter. Whatever body it takes on, by that very body it is protected. (10)

Shankar Bhasya –

'नैव स्त्री' इत्यादि। स्वयं
साक्षात् अद्वितीय ब्रह्मस्वरूप होनेके कारण यह न स्त्री है, न पुरुष है और न नपुंसक ही है। यह जिस-जिस स्त्रीशरीर, पुरुषशरीर अथवा नपुंसकशरीरको धारण करता है उसी-उसीसे यह विज्ञानात्मा रक्षित – सुरक्षित रहता है अर्थात् उसी-उसी शरीरके धर्मोको अपनेमें आरोपित कर ऐसा मानने लगता है कि 'मैं स्थूल हूँ, मैं कृश हूँ, मैं पुरुष हूँ, मैं स्त्री हूँ, मैं नपुंसक हूँ' इत्यादि ॥ १० ॥

"Neither female," etc.—Since it is itself the direct, non-dual Brahman in nature, it is neither female, nor male, nor neuter. Whatever female body, male body, or neuter body it takes on, by that very body this *vijñānātmā* is preserved—protected, meaning it superimposes upon itself the qualities (*dharma*) of that very body and comes to think: "I am stout, I am thin, I am a man, I am a woman, I am a neuter," and so on. (10)

नैव स्त्री न पुमानेष न चैवायं नपुंसकः।
यद्यच्छरीरमादत्ते तेन तेन स रक्ष्यते ॥ १० ॥

यह [विज्ञानात्मा] न स्त्री है, न पुरुष है और न नपुंसक ही है। यह जो-जो शरीर धारण करता है उसी-उसीसे सुरक्षित रहता है ॥ १० ॥

नैव स्त्रीति। स्वतोऽद्वितीयापरोक्ष-ब्रह्मात्मस्वभावत्वान्नैव स्त्री न पुमानेष नैव चायं नपुंसकः।	'नैव स्त्री' इत्यादि। स्वयं साक्षात् अद्वितीय ब्रह्मस्वरूप होनेके कारण यह न स्त्री है, न पुरुष है और न नपुंसक ही है।

अध्याय ५] शांकरभाष्यार्थ २९३

यद्यत्स्त्रीशरीरं पुरुषशरीरं नपुंसकशरीरं वादत्ते तेन तेन स च विज्ञानात्मा रक्ष्यते संरक्ष्यते तत्तद्धर्मानात्मन्यध्यस्याभिमन्यते स्थूलोऽहं कृशोऽहं पुमानहं स्त्र्यहं नपुंसकोऽहमिति ॥ १० ॥	यह जिस-जिस स्त्रीशरीर, पुरुषशरीर अथवा नपुंसकशरीरको धारण करता है उसी-उसीसे यह विज्ञानात्मा रक्षित—सुरक्षित रहता है अर्थात् उसी-उसी शरीरके धर्मोंको अपनेमें आरोपित कर ऐसा मानने लगता है कि 'मैं स्थूल हूँ, मैं कृश हूँ, मैं पुरुष हूँ, मैं स्त्री हूँ, मैं नपुंसक हूँ' इत्यादि ॥ १० ॥

Explanation of Geeta Press on this Shruti Mantra –

एषः = यह जीवात्मा; नन; एव-तो; स्त्री स्त्री है; नन; पुमान् पुरुष है; च=और; न=न; अयम्-यह; नपुंसकः एव नपुंसक ही है; सः वह; यत् यत्- जिस-जिस; शरीरम्-शरीरको; आदत्ते ग्रहण करता है; तेन तेन-उस-उससे; युज्यते सम्बद्ध हो जाता है ॥ १०॥

This [conscious self/Atma] is neither female, nor male, nor neuter. Whatever body it takes on, by that very body it is protected. (10)

व्याख्या – जीवात्मा वास्तवमें न तो स्त्री है, न पुरुष है और न नपुंसक ही है। यह जब जिस शरीरको ग्रहण करता है, उस समय उससे संयुक्त होकर वैसा ही बन जाता है। जो जीवात्मा आज स्त्री है, वही दूसरे जन्ममें पुरुष हो सकता है; जो पुरुष है, वह स्त्री हो सकता है। भाव यह कि ये स्त्री, पुरुष और नपुंसक आदि भेद शरीरको लेकर हैं; जीवात्मा सर्वभेदशून्य है, सारी उपाधियोंसे रहित है ॥ १० ॥

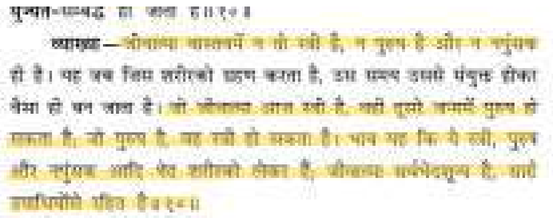
The jīvātmā (individual soul) in reality is neither female, nor male, nor neuter. Whatever body it takes on, at that time it becomes associated with it and appears accordingly. The soul that is now a woman may in another birth become a man; one who is a man now may become a woman. The point is that distinctions such as female, male, and neuter arise only with the taking on of a body; the jīvātmā is entirely free from all such differences and is devoid of all limiting attributes.

नैव स्त्री न पुमानेष न चैवायं नपुंसकः।
यद् यच्छरीरमादत्ते तेन तेन स युज्यते ॥ १० ॥

एषः=यह जीवात्मा; न=न; एव-तो; स्त्री=स्त्री है; न=न; पुमान्=पुरुष है; च=और; न=न; अयम्=यह; नपुंसकः एव=नपुंसक ही है; सः=वह; यत् यत्=

अध्याय ५] श्वेताश्वतरोपनिषद् ४९१

जिस-जिस; शरीरम्=शरीरको; आदत्ते=ग्रहण करता है; तेन तेन=उस-उससे; युज्यते=सम्बद्ध हो जाता है ॥ १० ॥



पुन्नाम-सम्बद्ध हो जाता है॥२७॥

व्याख्या—जीवात्मा वास्तवमें न तो स्त्री है, न पुरुष है और न नपुंसक ही है। यह जब जिस शरीरको ग्रहण करता है, उस समय उससे संयुक्त होकर वैसा ही बन जाता है। जो जीवात्मा आज स्त्री है, वही दूसरे जन्ममें पुरुष हो सकता है, जो पुरुष है, वह स्त्री हो सकता है। भाव यह कि ये स्त्री, पुरुष और नपुंसक आदि भेद शरीरको लेकर हैं, जीवात्मा सर्वभेदशून्य है, सारी उपाधियोंसे रहित है॥२८॥

This principle is also affirmed in the Mahābhārata, Anuśāsana Parva, Chapter 145 (p. 1278/2566 Geeta Press Gorakhpur), where it is stated that the Jīva-Ātman is neither male nor female. Being beyond gender distinctions, the soul is free from sexual intercourse in Svarga as well as in all other worlds."

उमाने पूछा- देवदेव ! महादेव! भगवन्! यह विषय तो मैंने अच्छी तरह सुन लिया। अब यह बताइये कि आत्माका स्त्री या पुरुषमेंसे किस जातिके साथ सम्बन्ध है? ।।

जीवात्मा स्त्रीरूप है या पुरुषरूप? एक है या अलग-अलग ? देव! यह मेरा संशय है। आप इसका निवारण करें ।।

श्रीमहेश्वरने कहा- जीवात्मा सदा ही निर्विकार है! वह न स्त्री है न पुरुष। वह कर्मके अनुसार विभिन्न जातियोंमें जन्म लेता है। पुरुषोचित कर्म करके स्त्री भी पुरुष हो सकती है
और स्त्री-भावनासे युक्त पुरुष तदनुरूप कर्म करके उस कर्मके अनुसार स्त्री हो सकता है ।।

Umā asked:
"O Lord of Lords, O Great God, O Bhagavān! This subject I have already heard well. Now please tell me — does the soul (Ātman) have relation with the class (nature) of woman or of man?

Is the Jīva-soul of the nature of woman or of man? Is it one, or are they separate? O Lord, this is my doubt. Please dispel it."

Śrī Maheśvara (Śiva) said:
"The Jīva (individual soul) is always without modification (nirvikāra). It is neither woman nor man. According to actions (karma), it takes birth in various kinds of beings.

By performing manly deeds, a woman can become a man; and a man, imbued with feminine disposition, by performing such actions, can become a woman according to that karma."

उमोवाच

देवदेव महादेव श्रुतं मे भगवन्निदम् ।
आत्मनो जातिसम्बन्धं ब्रूहि स्त्रीपुरुषान्तरे ॥

उमाने पूछा—देवदेव! महादेव! भगवन्! यह विषय तो मैंने अच्छी तरह सुन लिया। अब यह बताइये कि आत्माका स्त्री या पुरुषोंसे किस जातिके साथ सम्बन्ध है? ॥

स्त्रीप्राणः पुरुषप्राण एकः स पृथगेव वा ।
एष मे संशयो देव तं मे छेत्तुं त्वमर्हसि ॥

जीवात्मा स्त्रीरूप है या पुरुषरूप? एक है या अलग-अलग? देव! यह मेरा संशय है। आप इसका निवारण करें ॥

श्रीमहेश्वर उवाच

निर्विकारः सदैवात्मा स्त्रीत्वं पुंस्त्वं न चात्मनि ।
कर्मप्रकारेण तथा जात्यां जात्यां प्रजायते ॥
कृत्वा तु पौरुषं कर्म स्त्री पुमानपि जायते ।
स्त्रीभावयुक् पुमान् कृत्वा कर्मणा प्रमदा भवेत् ॥

श्रीमहेश्वरने कहा—जीवात्मा सदा ही निर्विकार है। वह न स्त्री है न पुरुष। वह कर्मके अनुसार विभिन्न जातियोंमें जन्म लेता है। पुरुषोचित कर्म करके स्त्री भी पुरुष हो सकती है और स्त्री-भावनाओं युक्त पुरुष तदनुरूप कर्म करके उस कर्मके अनुसार स्त्री हो सकता है ॥

The Bṛhadāraṇyaka Upaniṣad (4.4.17) declares that the Self in which the five beings and the unmanifest space are established is none other than the immortal Brahman, and the knower of that becomes immortal. Later (4.4.20), the same text describes this Brahman as immeasurable, eternal, pure, subtler than unmanifest space, unborn, the Self, great, and imperishable. Together, these mantras clearly establish that one's true Self (Ātman) is not a perishable body but the immortal Brahman itself—unborn, beyond measure, subtler than space, and free from all physical limitations. Since sexual enjoyment belongs only to the gross body, which perishes at death, and the surviving Self is described as beyond birth, gender, and physicality, the idea of post-mortem sexual activity in heaven is both physiologically impossible and philosophically contrary to the Upaniṣadic teaching. The aim of life, as these verses emphasize, is not sensual gratification but realization of the Self as Brahman, leading to immortality and liberation.

Bṛhadāraṇyaka Upaniṣad 4.4.17 Geeta Press Gorakhpur- The Self is indeed the Brahman

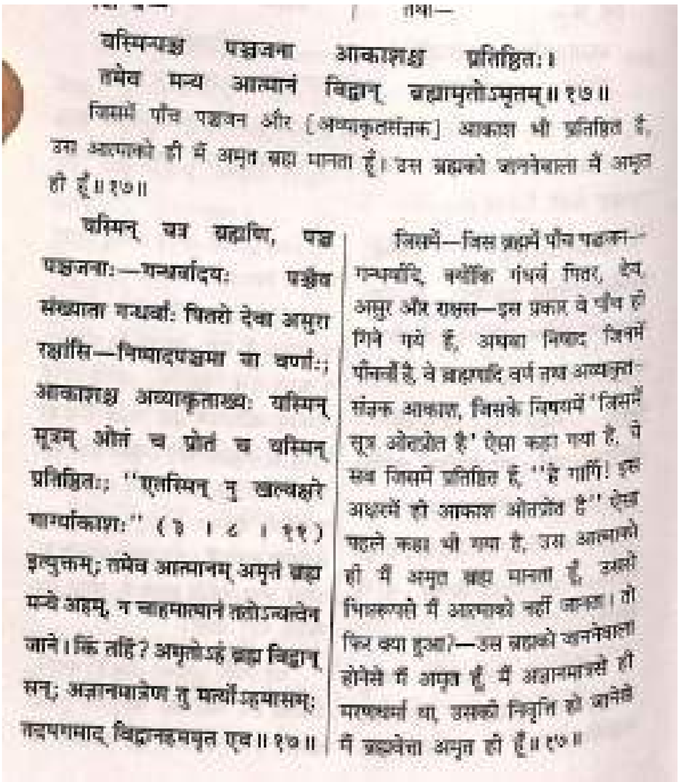
जिसमें पाँच पञ्चजन और [अव्याकृतसंज्ञक] आकाश भी प्रतिष्ठित है, उस आत्माको ही मैं अमृत ब्रह्म मानता हूँ। उस ब्रह्मको जाननेवाला मैं अमृत ही हूँ ॥ १७ ॥

"That Self, in which the fivefold beings (*pañcajana*) and the unmanifest space (*avyākṛta ākāśa*) are established—that very Self I regard as the immortal Brahman. The knower of that Brahman—he indeed becomes immortal."

Shankaracharya commentary – जिसमें – जिस ब्रह्ममें पाँच पञ्चजन-गन्धर्वादि, क्योंकि गंधर्व पितर, देव, असुर और राक्षस-इस प्रकार वे पाँच ही गिन गये हैं, अथवा निषाद जिनमें पाँचवाँ है, वे ब्राह्मणादि वर्ण तथा अव्याकृत-संज्ञक आकाश, जिसके विषयमें 'जिसमें सूत्र ओतप्रोत है' ऐसा कहा गया है, ये सब जिसमें प्रतिष्ठित हैं, "हे गार्गि ! इस अक्षरमें ही आकाश ओतप्रोत है" ऐसा पहले कहा भी गया है, उस आत्माको ही में अमृत ब्रह्म मानता हूँ, उससे भिन्नरूपसे मैं आत्माको नहीं जानता। तो फिर क्या हुआ? – उस ब्रह्मको जाननेवाला होनेसे मैं अमृत हूँ, मैं अज्ञानमात्रसे ही मरणधर्मा था, उसकी निवृत्ति हो जानेसे मैं ब्रह्मवेत्ता अमृत ही हूँ ॥ १७॥

"That Brahman in which the five groups (*pañcajana*)—such s Gandharvas, Pitṛs, Devas, Asuras, and Rākṣasas—are

established (some count Niṣāda as the fifth, or the five varṇas beginning with Brāhmaṇa); and also that unmanifest space (*avyākṛta ākāśa*) of which it has been said 'in which the thread is interwoven,' and of which it was earlier declared, 'O Gārgī, in this Imperishable (Akṣara) indeed space is woven back and forth'—that very Self I regard as the immortal Brahman. I do not know the Self apart from that. What follows from this? By knowing that Brahman, I am immortal. Formerly, through mere ignorance, I was subject to death, but by the cessation of that ignorance, as a knower of Brahman I am verily immortal."


तथा—

यस्मिन्पञ्च पञ्चजना आकाशश्च प्रतिष्ठितः।
तमेव मन्य आत्मानं विद्वान् ब्रह्मामृतोऽमृतम्॥ १७॥

जिसमें पाँच पञ्चजन और [अव्याकृतसंज्ञक] आकाश भी प्रतिष्ठित है, उस आत्माको ही मैं अमृत ब्रह्म मानता हूँ। उस ब्रह्मको जाननेवाला मैं अमृत ही हूँ॥ १७॥

यस्मिन् यत्र ब्रह्मणि, पञ्च पञ्चजनाः—गन्धर्वादयः पञ्चैव संख्याता गन्धर्वाः पितरो देवा असुरा रक्षांसि—निषादपञ्चमा वा वर्णाः; आकाशश्च अव्याकृताख्यः यस्मिन् सूत्रम् ओतं च प्रोतं च यस्मिन् प्रतिष्ठितः; "एतस्मिन् नु खल्वक्षरे गार्ग्याकाशः" (३।८।११) इत्युक्तम्; तमेव आत्मानम् अमृतं ब्रह्म मन्ये अहम्, न चाहमात्मानं ततोऽन्यत्वेन जाने। किं तर्हि? अमृतोऽहं ब्रह्म विद्वान् सन्; अज्ञानमात्रेण तु मर्त्योऽभ्यासम्; तदपगमाद् विद्वानहममृत एव॥ १७॥

जिसमें—जिस ब्रह्ममें पाँच पञ्चजन—गन्धर्वादि, क्योंकि गंधर्व पितर, देव, असुर और राक्षस—इस प्रकार वे पाँच ही गिने गये हैं, अथवा निषाद जिनमें पाँचवाँ है, वे ब्राह्मणादि वर्ण तथा अव्याकृत-संज्ञक आकाश, जिसके विषयमें 'जिसमें सूत्र ओतप्रोत है' ऐसा कहा गया है, वे सब जिसमें प्रतिष्ठित हैं, "हे गार्गि! इस अक्षरमें ही आकाश ओतप्रोत है" ऐसा पहले कहा भी गया है, उस आत्माको ही मैं अमृत ब्रह्म मानता हूँ, उससे भिन्नरूपसे मैं आत्माको नहीं जानता। तो फिर क्या हुआ?—उस ब्रह्मको जाननेवाला होनेसे मैं अमृत हूँ, मैं अज्ञानमात्रसे ही मरणधर्मा था, उसकी निवृत्ति हो जानेसे मैं ब्रह्मवेत्ता अमृत ही हूँ॥ १७॥

Bṛhadāraṇyaka Upaniṣad 4.4.20 Geeta Press Gorakhpur-

उस ब्रह्मको [आचार्योपदेशके] अनन्तर एक प्रकारसे ही देखना चाहिये। यह ब्रह्म अप्रमेय, ध्रुव, निर्मल, [अव्याकृतरूप] आकाशसे भी सूक्ष्म, अजन्मा, आत्मा, महान् और अविनाशी है ॥ २० ॥

"That Brahman, after instruction from the teacher, should be realized in one direct way. This Brahman is immeasurable, eternal, pure, subtler than the unmanifest space, unborn, the Self, the Great, and imperishable."

Shankar Bhasya -विरज-रजोहीन है, रज धर्म-अधर्मादिरूप मलको कहते हैं, उससे रहित है। 'आकाशात्परः' – अव्याकृत-संज्ञक जो आकाश है, उससे भी पर-व्यतिरिक्त-सूक्ष्म अथवा व्यापक है। अज-जन्म नहीं लेता; जन्मका प्रतिषेध करनेसे 'अस्ति वधते' आदि आगेके भावविकारोंका भी प्रतिषेध हो जाता है; क्योंकि सबका आरम्भजन्मरूप भावविकारसे ही होता है। वह आत्मा है, महान् है-परिमाणमें सबसे बड़ा है तथा ध्रुव-अविनाशी है ॥ २० ॥

"It is free from rajas, that is, free from passion or impurity in the form of dharma and adharma. 'Beyond space'—it is distinct from, subtler and more pervasive than that space which is called the unmanifest (*avyākṛta*). It is unborn; by denying birth, all other modifications such as 'it exists, it grows,' and so on are also denied, since all change begins with birth. That is the Self, it is great—supreme in measure -and it is eternal and imperishable."

ब्रह्मदर्शनकी विधि

यस्मादेवं तस्मात्— | क्योंकि ऐसा है, इसलिये—

एकधैवानुद्रष्टव्यमेतदप्रमेयं ध्रुवम्।
विरजः पर आकाशादज आत्मा महान् ध्रुवः॥२०॥

इस ब्रह्मको [आचार्योपदेशके] अनन्तर एक प्रकारसे ही देखना चाहिये। यह

ब्रह्म अप्रमेय, ध्रुव, निर्मल, [अव्याकृताख्य] आकाशसे भी सूक्ष्म, अजन्मा, आत्मा, महान् और अविनाशी है॥२०॥

विरजो विगतरजः, रजो नाम धर्माधर्मादिमलम्, तद्रहित इत्येतत्। परः—परो व्यतिरिक्तः सूक्ष्मो व्यापी वा आकाशादपि अव्याकृताख्यात्। अजः—न जायते; जन्मप्रतिषेधाद् उत्तरेऽपि भावविकाराः प्रतिषिद्धाः, सर्वेषां जन्मादित्वात्। आत्मा, महान् परिमाणतो महत्तरः सर्वस्मात्, ध्रुवोऽविनाशी॥२०॥

विरज—रजोहीन है, रज धर्म-अधर्मादिरूप मलको कहते हैं, उससे रहित है। 'आकाशात्परः'—अव्याकृत-संज्ञक जो आकाश है, उससे भी पर—व्यतिरिक्त—सूक्ष्म अथवा व्यापक है। अज—जन्म नहीं लेता; जन्मका प्रतिषेध करनेसे 'अस्ति वर्धते' आदि आगेके भावविकारोंका भी प्रतिषेध हो जाता है; क्योंकि सबका आरम्भ जन्मरूप भावविकारसे ही होता है। वह आत्मा है, महान् है—परिमाणमें सबसे बड़ा है तथा ध्रुव—अविनाशी है॥२०॥

The Chandogya Upaniṣad 8.1.5 declares that the Self (*Ātman*) is untouched by decay, death, grief, hunger, or thirst, and is described as *satyakāma* (whose desires are true) and *satyasaṅkalpa* (whose will is true). This shows that Brahman is not bound to the body's needs or pleasures, for it transcends all material limitations. The mention that "all desires are established in this Brahma-city" means they are perfectly fulfilled in the Self, not through physical gratification but through realization of its truth. Hence, the liberated state described here excludes lustful or sensual indulgence; true fulfillment is the Self's freedom from decay, hunger, thirst, and craving.

उसे कहना चाहिये 'इस (देह) की जरावस्थासे यह (आकाशाख्य ब्रह्म) जीर्ण नहीं होता। इसके वधसे उसका नाश नहीं होता। यह ब्रह्मपुर सत्य है; इसमें [सम्पूर्ण] कामनाएँ सम्यक् प्रकारसे स्थित हैं; यह आत्मा है, धर्माधर्मसे शून्य है तथा जराहीन, मृत्युहीन, शोकरहित, भोजनेच्छारहित, पिपासाशून्य, सत्यकाम और सत्यसंकल्प है; जिस प्रकार इस लोकमें प्रजा राजाकी आज्ञाका अनुवर्तन करती है तो वह जिस-जिस सन्निहित वस्तुकी कामना करती है तथा जिस-जिस देश या भूभागकी इच्छा करती है उसी-उसीके आश्रित जीवन धारण करती है' ॥५॥

"It should be said: This (Brahman, known here as the space within the heart) does not grow old through the old age of the body. It is not slain when the body is slain. This is the true city of Brahman (brahmapura). In it, all desires are well established. This is the Self, free from dharma and adharma, free from old age, free from death, free from sorrow, free from hunger, free from thirst; it is of true desire (*satyakāma*) and of true resolve (*satyasaṅkalpa*). Just as in this world people, following the command of a ruler, live according to the place and objects he desires, so too here,

whatever objects of desire he longs for, and in whatever region he wishes to live, by that alone he lives."

स ब्रूयान्नास्य जरयैतज्जीर्यति न वधेनास्य हन्यत एतत्सत्यं ब्रह्मपुरमस्मिन्कामाः समाहिता एष आत्मापहतपाप्मा विजरो विमृत्युर्विशोको विजिघत्सोऽपिपासः सत्यकामः सत्यसंकल्पो यथा ह्येवेह प्रजा अन्वाविशन्ति यथानुशासनं यं यमन्तमभिकामा भवन्ति यं जनपदं यं क्षेत्रभागं तं तमेवोपजीवन्ति ॥ ५ ॥

उसे कहना चाहिये 'इस (देह) की जरावस्थासे यह (आकाशाख्य ब्रह्म) जीर्ण नहीं होता। इसके वधसे उसका नाश नहीं होता। यह ब्रह्मपुर सत्य है; इसमें [सम्पूर्ण] कामनाएँ सम्यक् प्रकारसे स्थित हैं; यह आत्मा है, धर्माधर्मसे शून्य है तथा जराहीन, मृत्युहीन, शोकरहित, भोजनेच्छारहित, पिपासाशून्य, सत्यकाम और सत्यसंकल्प है; जिस प्रकार इस लोकमें प्रजा राजाकी आज्ञाका अनुवर्तन करती है तो वह जिस-जिस सन्निहित वस्तुकी कामना करती है तथा जिस-जिस देश या भूभागकी इच्छा करती है उसी-उसीके आश्रित जीवन धारण करती है' ॥ ५ ॥

In **Katha Upanishad 1.1.25–28**, Yama Ṛṣi deliberately tested Nachiketas to see whether he was fit for the supreme knowledge of the Ātman. Yama offered him every form of worldly enjoyment—wealth, sons, long life, celestial maidens, music, and dance—but Nachiketas firmly rejected them. He declared such pleasures to be *śvobhāvāḥ* ("ephemeral, uncertain even of lasting till tomorrow"), pointing out that they only **weaken the senses and destroy dharma, strength, wisdom, and fame**. Even a long span of life, he argued, is trivial when set against the brevity of existence itself—for if even Brahmā's lifespan is short, what to say of mortals?

He further reasoned that a **discerning man who has approached the deathless** cannot cling to perishable things like sons, gold, or lustful pleasures, which are the desires of the ignorant. The wise naturally seek higher and higher goals, not to be dragged down by unstable enjoyments. Thus, Nachiketas asked Yama not to tempt him with such **illusory pleasures**, but to grant him the true knowledge he sought—the truth of what lies beyond death.

These verses are a direct rejection of the idea that lasting happiness can come from sensuality, whether in this life or after death. Yama tempts Nachiketas with women, music, and long life precisely to test him, and Nachiketas dismisses them as fleeting and destructive, saying they weaken the senses and cannot satisfy the soul. The contrast between *preyas* (what merely pleases, like sexual or material indulgence) and *śreyas* (what truly benefits, the pursuit of Self-knowledge) shows that sensuality is not only irrelevant to immortality but an obstacle to it. The teaching is clear: eternal fulfillment comes only by transcending bodily desires, not by indulging them

Katha Upanishad 1.1.25

मनुष्यलोकमें जो-जो भोग दुर्लभ हैं उन सब भोगोंको तू स्वच्छन्दतापूर्वक माँग ले। हाँ रथ और बाजोंके सहित ये रमणियाँ हैं। ऐसी स्त्रियाँ मनुष्योंको प्राप्त होने

योग्य नहीं होतीं। मेरे द्वारा दी हुई इन कामिनियोंसे तू अपनी सेवा करा। परन्तु हे नचिकेतः ! तू मरणसम्बन्धी प्रश्न मत पूछ ॥ २५॥

“In the world of men, ask freely for all the enjoyments that are rare and difficult to obtain. Here are chariots with steeds and these maidens with lutes and ornaments. Such women are not attainable by mortals. With these damsels, given by me, you may have them serve you as you wish. But, O Nachiketas, do not ask me about the question concerning death.” (25)

Shankara Bhashya-

इस मर्त्यलोकमें जो-जो कामनाएँ- प्रार्थनीय वस्तुएँ दुर्लभ हैं उन सबको छन्दतः – इच्छानुसार माँग ले। इसके सिवा ये रामा- जो पुरुषोंके साथ रमण करती हैं उन्हें 'रामा' कहते हैं, ऐसी ये दिव्य अप्सराएँ सरथा-रथोंके सहित और सतूर्या-तूर्यो (बाजों) के सहित मौजूद हैं। हम-जैसे देवताओंकी कृपाके बिना ये अर्थात् ऐसी स्त्रियाँ मरणधर्मा मनुष्योंको प्राप्त होने योग्य नहीं हैं। मेरे द्वारा दी हुई इन परिचारिकाओंसे तू अपनी परिचर्या अर्थात् पादप्रक्षालनादि सेवा करा; किन्तु हे नचिकेतः ! मरण अर्थात् मरनेके पश्चात् जीव रहता है या नहीं-ऐसा कौएके दाँतोंकी परीक्षाके समान मरणसम्बन्धी प्रश्न मत पूछ, तुझे ऐसा प्रश्न करना उचित नहीं है॥ २५ ॥

“In this mortal world, whatever desires—whatever objects of longing—are rare and hard to obtain, you may freely ask for them as you wish. Besides, here are the celestial maidens—called *Rāmā*, for they delight in play with men—these divine Apsarās, present along with chariots and attendants, with lutes, lyres, and musical instruments. Such women are not attainable by mortals subject to death without the grace of gods like me. With these attendants granted by me, you may have your service done—such as foot-washing and other ministrations. But, O Nachiketas, do not ask me about death—whether the soul remains after dying or not. That question is like prying into the impossible, like testing the edge of a razor; it is not proper for you to ask such a thing.” (25)

इमा रामाः सरथाः सतूर्या
न हीदृशा लम्भनीया मनुष्यैः।
आभिर्मत्प्रत्ताभिः परिचारयस्व
नचिकेतो मरणं मानुप्राक्षीः॥ २५॥

मनुष्यलोकमें जो-जो भोग दुर्लभ हैं उन सब भोगोंको तू स्वच्छन्दतापूर्वक माँग ले। यहाँ रथ और बाजोंके सहित ये रमणियाँ हैं। ऐसी स्त्रियाँ मनुष्योंके प्राप्त होने योग्य नहीं होतीं। मेरे द्वारा दी हुई इन कामिनियोंसे तू अपनी सेवा करा। परन्तु हे नचिकेतः! तू मरणसम्बन्धी प्रश्न मत पूछ॥ २५॥

ये ये कामाः प्रार्थनीया दुर्लभाश्च मर्त्यलोके सर्वांस्तान् कामांश्छन्दत इच्छातः प्रार्थयस्व। किं चेमा दिव्या अप्सरसो रमयन्ति पुरुषानिति रामाः सह रथैर्वर्तन्त इति सरथाः सतूर्याः सवादित्रास्ताश्च न हि लम्भनीयाः प्रापणीया ईदृशा एवंविधा मनुष्यैर्मर्त्यैरस्मदादिप्रसादमन्तरेण। आभिर्मत्प्रत्ताभिर्मया दत्ताभिः परिचारिणीभिः परिचारयस्व आत्मानं पादप्रक्षालनादिशुश्रूषां कारयात्मन इत्यर्थः। नचिकेतो मरणं मरणसंबद्धं प्रश्नं प्रेतोऽस्ति नास्तीति काकदन्तपरीक्षारूपं मानुप्राक्षीर्मैवं प्रष्टुमर्हसि॥ २५॥

इस मर्त्यलोकमें जो-जो कामनाएँ— प्रार्थनीय वस्तुएँ दुर्लभ हैं उन सबको छन्दतः—इच्छानुसार माँग ले। इसके सिवा ये रामा—जो पुरुषोंके साथ रमण करती हैं उन्हें 'रामा' कहते हैं, ऐसी ये दिव्य अप्सराएँ सरथा—रथोंके सहित और सतूर्या—तूर्य (बाजों) के सहित मौजूद हैं। हम-जैसे देवताओंकी कृपाके बिना ये अर्थात् ऐसी स्त्रियाँ मरणधर्मा मनुष्योंको प्राप्त होने योग्य नहीं हैं। मेरे द्वारा दी हुई इन परिचारिकाओंसे तू अपनी परिचर्या अर्थात् पादप्रक्षालनादि सेवा करा; किन्तु हे नचिकेतः! मरण अर्थात् मरनेके पश्चात् जीव रहता है या नहीं—ऐसा कौएके दाँतोंकी परीक्षाके समान मरणसम्बन्धी प्रश्न मत पूछ, तुझे ऐसा प्रश्न करना उचित नहीं है॥ २५॥

Katha Upanishad 1.1.26

हे यमराज ! ये भोग 'कल रहेंगे या नहीं'- इस प्रकारके हैं और सम्पूर्ण इन्द्रियोंके तेजको जीर्ण कर देते हैं। यह सारा जीवन भी बहुत थोड़ा ही है। आपके वाहन और नाच-गान आपके ही पास रहें [हमें उनकी आवश्यकता नहीं है] ॥ २६ ॥

"O Lord Yama! These pleasures are such that they are uncertain—whether they will remain till tomorrow or not—and they wear away all the vigor of the senses. This life too is but very short. Let your chariots, your dances, and your songs remain with you [I have no need of them]." (26)

Shankar Bhasya –

आपने जिन भोगोंका उल्लेख किया है वे तो श्वोभाव हैं- जिनका भाव अर्थात् अस्तित्व 'कल रहेंगे या नहीं' इस प्रकार सन्देहयुक्त हो उन्हें श्वोभाव कहते हैं। बल्कि हे अन्तक- हे मृत्यो ! ये अप्सरा आदि भोग तो मनुष्यका जो यह सम्पूर्ण इन्द्रियोंका तेज है उसे जीर्ण-क्षीण ही कर देते हैं, अतः धर्म, वीर्य, प्रज्ञा, तेज और यश आदिका क्षय करनेवाले होनेसे ये अनर्थके ही कारण हैं। और आप जो दीर्घजीवन देना चाहते हैं उसके विषयमें भी सुनिये। ब्रह्माका जो सम्पूर्ण जीवन-आयु है वह भी अल्प ही है, फिर हम-जैसोंके दीर्घजीवनकी तो बात ही क्या है? अतः आपके रथादि वाहन और नाच-गान आपके ही रहें ॥ २६ ॥

The enjoyments you have spoken of are fleeting (*śvobhāvah*)—their very existence is uncertain, for who can say whether they will remain even until tomorrow? Moreover, O Antaka, O Death! These pleasures—Apsarās and the like—only wear away and exhaust the vigor of a man's senses. Hence, being causes of the decline of righteousness, strength, wisdom, energy, and fame, they are but sources of misfortune. And as for the long span of life that you wish to bestow—listen: even the full duration of Brahmā's life is indeed but short; then what to say of long life for beings like us? Therefore, let your chariots, your vehicles, and your songs and dances remain with you." (26)

श्वोभावा मर्त्यस्य यदन्तकैत-
त्सर्वेन्द्रियाणां जरयन्ति तेजः।
अपि सर्वं जीवितमल्पमेव
तवैव वाहास्तव नृत्यगीते ॥ २६ ॥

हे यमराज! ये भोग 'कल रहेंगे या नहीं'—इस प्रकारके हैं और सम्पूर्ण इन्द्रियोंके तेजको जीर्ण कर देते हैं। यह सारा जीवन भी बहुत थोड़ा ही है। आपके वाहन और नाच-गान आपके ही पास रहें [हमें उनकी आवश्यकता नहीं है]॥ २६॥

श्वो भविष्यन्ति न भविष्यन्ति वेति संदिह्यमान एव येषां भावो भवनं त्वयोपन्यस्तानां भोगानां ते श्वोभावाः। किं च मर्त्यस्य मनुष्यस्यान्तक हे मृत्यो यदेतत्सर्वेन्द्रियाणां तेजस्तज्जरयन्ति अपक्षयन्त्यप्सरःप्रभृतयो भोगा अनर्थायैवैते धर्मवीर्यप्रज्ञातेजोयशःप्रभृतीनां क्षपयितृत्वात्। यां चापि दीर्घजीविकां त्वं दित्ससि तत्रापि शृणु। सर्वं यद्ब्रह्मणोऽपि जीवितमायुरल्पमेव किमुतास्मदादिदीर्घजीविका। अतस्तवैव

तिष्ठन्तु वाहा रथादयस्तथा नृत्यगीते च॥ २६ ॥

आपने जिन भोगोंका उल्लेख किया है वे तो श्वोभाव हैं—जिनका भाव अर्थात् अस्तित्व 'कल रहेंगे या नहीं' इस प्रकार सन्देहयुक्त हो उन्हें श्वोभाव कहते हैं। बल्कि हे अन्तक—हे मृत्यो! ये अप्सरा आदि भोग तो मनुष्यका जो यह सम्पूर्ण इन्द्रियोंका तेज है उसे जीर्ण—क्षीण ही कर देते हैं, अतः धर्म, वीर्य, प्रज्ञा, तेज और यश आदिका क्षय करनेवाले होनेसे ये अनर्थके ही कारण हैं। और आप जो दीर्घजीवन देना चाहते हैं उसके विषयमें भी सुनिये। ब्रह्माका जो सम्पूर्ण जीवन—आयु है वह भी अल्प ही है, फिर हम-जैसोंकी दीर्घजीवनकी तो बात ही क्या है? अतः आपके रथादि वाहन और नाच-गान आपके ही रहें॥ २६॥

किं च— | इसके सिवा—

Katha Upanishad 1.1.28

कभी जराग्रस्त न होनेवाले अमरोंके समीप पहुँचकर नीचे पृथ्वीपर रहनेवाला कौन जराग्रस्त विवेकी मनुष्य होगा जो केवल शारीरिक वर्णके रागसे प्राप्त होनेवाले [स्त्रीसम्भोग आदि] सुखोंको [अस्थिर रूपमें] देखता हुआ भी अति दीर्घ जीवनमें सुख मानेगा ? ॥ २८ ॥

"Having come near to the deathless, who are free from decay, what discerning mortal dwelling on earth would still take delight in long life—seeing the fleeting pleasures that arise only from the passions of the body, such as lust for physical beauty?" (1.1.28)

Shankara Bhashya-

वयोहानिरूप जीर्णताको प्राप्त न होनेवाले अमरों-देवताओंकी सन्निधिमें पहुँचकर उनसे प्राप्त होने योग्य अपने अन्य उत्कृष्ट प्रयोजनको-प्राप्तव्यको जानता – प्राप्त करता हुआ भी जो स्वयं जीर्ण होनेवाला और मरणधर्मा है अर्थात् जरामरणशील है ऐसा क्वधःस्थ- 'कु' पृथिवीको कहते हैं, वह अन्तरिक्षादि लोकोंकी अपेक्षा अधः – नीची [होनेके कारण 'क्वधः' कहलाती है, उसपर जो स्थित होता है वह क्वधःस्थ कहा जाता है; ऐसा होकर भी इस प्रकार अविवेकियोंद्वारा प्रार्थनीय पुत्र, धन और सुवर्ण आदि अस्थिर पदार्थोको कैसे माँगेगा ?
कहीं 'क्वधःस्थः' के स्थानमें 'क्व तदास्थः' ऐसा भी पाठ है। इस पक्षमें अक्षरोंकी योजना इस प्रकार करनी चाहिये। उन पुत्रादिमें जिसकी आस्था – आस्थिति अर्थात् तत्परता-पूर्वक प्रवृत्ति है वह 'तदास्थ' है। जो उनसे भी उत्कृष्टतर और दुष्प्राप्य पुरुषार्थको पानेका इच्छुक है वह पुरुष उनमें आस्था करनेवाला कैसे होगा ? अर्थात् उन्हें असार समझनेवाला कोई भी पुरुष उनका अर्थी (इच्छुक) नहीं हो सकता, क्योंकि सभी लोग उत्तरोत्तर उन्नत ही होना चाहते हैं; अतः मैं पुत्र-धन आदि लोभोंसे प्रलोभित नहीं किया जा सकता। तथा वर्णके रागसे प्राप्त होनेवाले अप्सरा आदि सुखोंकी अस्थिररूपमें भावना करता हुआ; उन्हें यथावत् मिथ्यारूपसे) समझता हुआ कौन विवेकी पुरुष अति दीर्घ जीवनमें प्रेम करेगा ?

॥ २८ ॥
अतः मुझे इन मिथ्या भोगोंसे प्रलोभित करना छोड़कर जिसके लिये मैंने प्रार्थना की है-

“Having attained the presence of the deathless gods who never suffer decay, and knowing that a far higher purpose is to be gained from them, what mortal—himself subject to old age and death—dwelling here upon the earth (called *kvadhah*, lower in comparison with the higher worlds), would still desire unstable objects such as sons, wealth, or gold that are longed for by the undiscerning? In another reading, instead of *kvadhah-sthaḥ* it is *kva tad-āsthaḥ*—meaning, ‘he who places his devotion in such things.’ But one who seeks a higher and rarer goal cannot set his heart on these transient gains, for men by nature desire to rise higher, not lower. Therefore, no wise person, understanding their unsubstantiality, can truly crave them. Likewise, who, perceiving the fleeting pleasures of Apsarās and such enjoyments that arise merely from fascination with bodily form, could delight in long life? Hence, do not tempt me with these illusory pleasures, but grant me that for which I have prayed.” (1.1.28)

अजीर्यताममृतानामुपेत्य
जीर्यन्मर्त्यः क्वधःस्थः प्रजानन्।
अभिध्यायन्वर्णरतिप्रमोदा-
नतिदीर्घे जीविते को रमेत॥ २८ ॥

कभी जराग्रस्त न होनेवाले अमरोंके समीप पहुँचकर नीचे पृथ्वीपर रहनेवाला कौन जराग्रस्त विवेकी मनुष्य होगा जो केवल शारीरिक वर्णके रागसे प्राप्त होनेवाले [स्त्रीसम्भोग आदि] सुखोंको [अस्थिर-रूपसे] देखता हुआ भी अति दीर्घ जीवनमें सुख मानेगा?॥ २८ ॥

अजीर्यतां वयोहानिमप्राप्नुवताममृतानां सकाशमुपेत्य उपगम्यात्मन उत्कृष्टं प्रयोजनान्तरं प्राप्तव्यं तेभ्यः प्रजानन् उपलभमानः स्वयं तु जीर्यन्मर्त्यो जरामरणवान्क्वधःस्थः कुः पृथिवी अधश्चान्तरिक्षादिलोकापेक्षया तस्यां तिष्ठतीति क्वधःस्थः सन् कथमेवमविवेकिभिः प्रार्थनीयं पुत्रवित्तहिरण्याद्यस्थिरं वृणीते।

क्व तदास्थ इति वा पाठान्तरम्। अस्मिन्पक्षे चाक्षरयोजना। तेषु पुत्रादिष्वास्था आस्थितिस्तात्पर्येण

वयोहानिरूप जीर्णताको प्राप्त न होनेवाले अमरों—देवताओंकी सन्निधिमें पहुँचकर उनसे प्राप्त होने योग्य अपने अन्य उत्कृष्ट प्रयोजनको—प्राप्तव्यको जानता—प्राप्त करता हुआ भी जो स्वयं जीर्ण होनेवाला और मरणधर्मा है अर्थात् जरामरणशील है ऐसा क्वधःस्थ—'कु' पृथिवीको कहते हैं, वह अन्तरिक्षादि लोकोंकी अपेक्षा अधः—नीची [होनेके कारण 'क्वधः' कहलाती] है, उसपर जो स्थित होता है वह क्वधःस्थ कहा जाता है; ऐसा होकर भी—इस प्रकार अविवेकियोंद्वारा प्रार्थनीय पुत्र, धन और सुवर्ण आदि अस्थिर पदार्थोंको कैसे माँगेगा?

कहीं 'क्वधःस्थः' के स्थानमें 'क्व तदास्थः' ऐसा भी पाठ है। इस पक्षमें अक्षरोंकी योजना इस प्रकार

वर्तनं यस्य स तदास्थः, ततोऽधिकतरं पुरुषार्थं दुष्प्रापमपि प्राप्तुमिच्छुः क्व तदास्थो भवेन्न कश्चित्तदसारज्ञस्तदर्थी स्याद् इत्यर्थः। सर्वो ह्युपर्युपर्येव बुभूषति लोकस्तस्मान्न पुत्रवित्तादिलोभैः प्रलोभ्योऽहम्। किं चाप्सरःप्रमुखान्वर्णरतिप्रमोदाननवस्थितरूपतयाभिध्यायन्निरूपयन्यथावद् अतिदीर्घे जीविते को विवेकी रमेत॥ २८॥

करनी चाहिये। उन पुत्रादिमें जिसकी आस्था—अवस्थिति अर्थात् तत्परतापूर्वक प्रवृत्ति है वह 'तदास्थ' है। जो उनसे भी उत्कृष्टतर और दुष्प्राप्य पुरुषार्थको पानेका इच्छुक है वह पुरुष उनमें आस्था करनेवाला कैसे होगा? अर्थात् उन्हें असार समझनेवाला कोई भी पुरुष उनका अर्थी (इच्छुक) नहीं हो सकता, क्योंकि सभी लोग उत्तरोत्तर उच्च ही होना चाहते हैं; अतः मैं पुत्र-धन आदि लोभोंसे प्रलोभित नहीं किया जा सकता। तथा वर्णके रागसे प्राप्त होनेवाले अप्सरा आदि सुखोंको अस्थिररूपमें भावना करता हुआ; उन्हें यथावत् (मिथ्यारूपसे) समझता हुआ कौन विवेकी पुरुष अति दीर्घ जीवनमें प्रेम करेगा?॥ २८॥

अतो विहायाभिध्यैः कामैः प्रलोभनं यन्मया प्रार्थितम्—

अतः मुझे इन मिथ्या भोगोंसे प्रलोभित करना छोड़कर जिसके लिये मैंने प्रार्थना की है—

In Kaṭha Upaniṣad 1.2.3–4, Yama praises Naciketas for rejecting all worldly temptations, including wealth, sons, and celestial maidens, because they are perishable and cannot grant liberation. The verses clearly distinguish between *avidyā* (ignorance leading to transient enjoyments) and *vidyā* (knowledge leading to immortality), and they commend Naciketas for choosing the latter. This shows that the Upaniṣads treat sensual and material pleasures as distractions from the higher goal, not as ideals to be pursued.

Katha Upanishad 1.2.3

हे नचिकेतः ! उस तूने पुत्र-वित्तादि प्रिय और अप्सरा आदि प्रियरूप भोगोंको, उनका असारत्व चिन्तन करके त्याग दिया है और जिसमें बहुत-से मनुष्य डूब जाते हैं, उस इस धनप्राया निन्दित गतिको तू प्राप्त नहीं हुआ ॥ ३ ॥

“O Nachiketas! You have rejected pleasures such as sons, wealth, and the enjoyments of maidens—having reflected on their worthlessness. You have not fallen into that condemned course, so money-centered, in which many men sink and perish.” (1.2.3)

Sankara Bhasya –

हे नचिकेतः ! तेरी बुद्धिमत्ता धन्य है; जिस तूने कि मेरे द्वारा बारम्बार प्रलोभित किये जानेपर भी पुत्रादि प्रिय तथा अप्सरा आदि प्रियरूप भोगोंको, उनकी अनित्यता और असारता आदि दोषोंका विचार करके परित्याग कर दिया, और जिसमें मूढ पुरुष प्रवृत्त हुआ करते हैं उस वित्तमयी – धनप्राया निन्दित गतिको तू प्राप्त नहीं हुआ, जिस मार्गमें कि बहुत-से मूढ पुरुष डूब जाते अर्थात् दुःख उठाते हैं ॥ ३ ॥
'उनमेंसे श्रेयको ग्रहण करनेवालेका शुभ होता है और जो प्रेयको वरण करता है वह स्वार्थसे पतित हो जाता है' ऐसा जो ऊपर (इस वल्लीके प्रथम मन्त्रमें) कहा गया है, सो क्यों ?

“O Nachiketas! Blessed is your wisdom, for though I tempted ou again and again with sons and wealth and the delights

of celestial maidens, you have, reflecting upon their impermanence and worthlessness, firmly renounced them. That path, filled with riches, into which foolish men plunge and thereby suffer, you have not chosen. This is precisely why it was said earlier (in the opening verse of this Valli) that well-being comes to him who embraces *śreyas* (the good), while he who clings to *preyas* (the merely pleasant) falls from his own true welfare." (1.2.3)

स त्वं प्रियान्प्रियरूपांश्च कामा-
नभिध्यायन्नचिकेतोऽत्यस्राक्षीः ।
नैतां सृङ्कां वित्तमयीमवाप्तो
यस्यां मज्जन्ति बहवो मनुष्याः ॥ ३ ॥

हे नचिकेतः ! उस तूने पुत्र-वित्तादि प्रिय और अप्सरा आदि प्रियरूप

भोगोंको, उनको असारता चिन्तन करके त्याग दिया है और जिसमें बहुत-से मनुष्य डूब जाते हैं, उस इस धनप्रधान निन्दित गतिको तू प्राप्त नहीं हुआ ॥ ३ ॥

स त्वं पुनः पुनर्मया प्रलोभ्यमानोऽपि प्रियान् पुत्रादीन् प्रियरूपांश्चाप्सरःप्रभृतिलक्षणान् कामानभिध्यायंश्चिन्तयंस्तेषाम् अनित्यत्वासारत्वादिदोषान् हे नचिकेतोऽत्यस्राक्षीरतिसृष्टवान् परित्यक्तवानस्यहो बुद्धिमत्ता तव। नैतामवाप्तवानसि सृङ्कां सृतिं कुत्सितां मूढजनप्रवृत्तां वित्तमयीं धनप्रायाम्। यस्यां सृतौ मज्जन्ति सीदन्ति बहवोऽनेके मूढा मनुष्याः ॥ ३ ॥

हे नचिकेता ! तेरी बुद्धिमत्ता धन्य है; जिस तूने कि मेरे द्वारा बारम्बार प्रलोभित किये जानेपर भी पुत्रादि प्रिय तथा अप्सरा आदि प्रियरूप भोगोंको, उनकी अनित्यता और असारता आदि दोषोंका विचार करके परित्याग कर दिया, और जिसमें मूढ पुरुष प्रवृत्त हुआ करते हैं उस वित्तमयी—धनप्राय निन्दित गतिको तू प्राप्त नहीं हुआ, जिस मार्गमें कि बहुत-से मूढ पुरुष डूब जाते अर्थात् दुःख उठाते हैं ॥ ३ ॥

तयोः श्रेय आददानस्य साधु भवति हीयतेऽर्थाद्य उ प्रेयो वृणीत इत्युक्तं तत्कस्माद्यतः—

'उनमेंसे श्रेयको ग्रहण करनेवालेका शुभ होता है और जो प्रेयको वरण करता है वह स्वार्थसे पतित हो जाता है' ऐसा जो ऊपर (इस वल्लीके प्रथम मन्त्रमें) कहा गया है, सो क्यों ? [इसपर यमराज कहते हैं,] क्योंकि—

Katha Upanishad 1.2.4-

जो विद्या और अविद्यारूपसे जानी गयी हैं वे दोनों अत्यन्त विरुद्ध स्वभाववाली और विपरीत फल देनेवाली हैं। मैं तुझ नचिकेताको विद्याभिलाषी मानता हूँ, क्योंकि तुझे बहुत से भोगोंने भी नहीं लुभाया ॥ ४ ॥

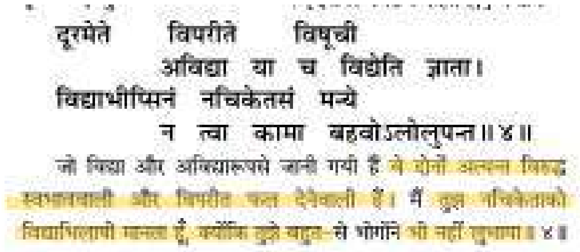
"That which is known as *vidyā* (knowledge, spiritual wisdom) and *avidyā* (ignorance, worldly indulgence) are of entirely opposite nature and yield contrary results.
I consider you, O Naciketā, to be one who longs for *vidyā*, since even the multitude of enjoyments did not entice you."

Sankara Bhasya-

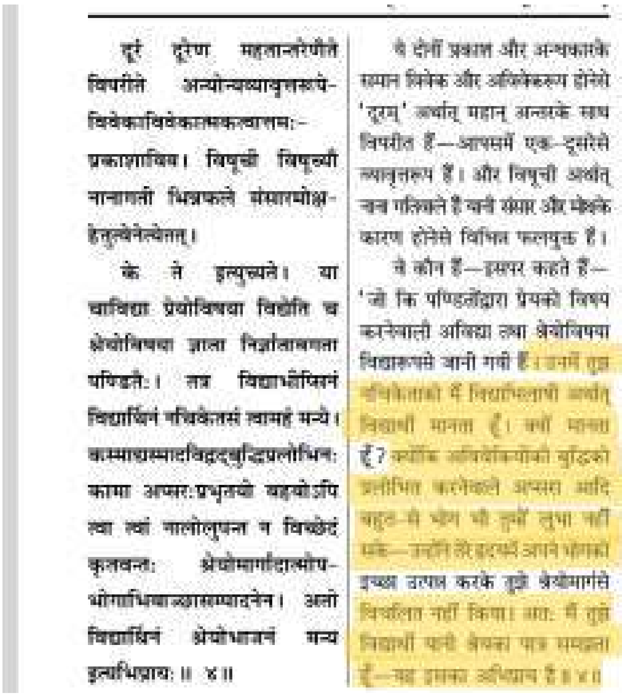
ये दोनों प्रकाश और अन्धकारके समान विवेक और अविवेकरूप होनेसे 'दूरम्' अर्थात् महान् अन्तरके साथ विपरीत हैं- आपसमें एक-दूसरेसे व्यावृत्तरूप हैं। ौर विषूची अर्थात् नाना गतिवाले हैं यानी संसार और मोक्षके कारण होनेसे

विभिन्न फलयुक्त हैं।
वे कौन हैं- इसपर कहते हैं-'जो कि पण्डितोंद्वारा प्रेयको विषय करनेवाली अविद्या तथा श्रेयोविषया विद्यारूपसे जानी गयी हैं। उनमें तुझ नचिकेताको मैं विद्याभिलाषी अर्थात् विद्यार्थी मानता हूँ। क्यों मानता हूँ? क्योंकि अविवेकियोंकी बुद्धिको प्रलोभित करनेवाले अप्सरा आदि बहुत-से भोग भी तुम्हें लुभा नहीं सके- उन्होंने तेरे हृदयमें अपने भोगकी इच्छा उत्पन्न करके तुझे श्रेयोमार्गसे विचलित नहीं किया। अतः मैं तुझे विद्यार्थी यानी श्रेयका पात्र समझता हूँ- यह इसका अभिप्राय है ॥ ४ ॥

"These two—*śreyas* (the good) and *preyas* (the merely pleasant)—are opposed to one another, as different as light and darkness, utterly distinct and leading to divergent ends: one to liberation, the other to bondage in the world. The wise know them as *vidyā* (knowledge, leading to the good) and *avidyā* (ignorance, leading to the pleasant). Of these, O Nachiketas, I regard you as one who longs for *vidyā*, a true student of the eternal. Why? Because even though many pleasures—such as celestial maidens and other delights that captivate the minds of the foolish—were presented to you, they could not seduce you nor stir a desire for enjoyment in your heart, nor could they turn you away from the path of *śreyas*. Therefore, I consider you a fit student, one worthy of the higher knowledge." (1.2.4)


दूरमेते विपरीते विषूची
अविद्या या च विद्येति ज्ञाता।
विद्याभीप्सिनं नचिकेतसं मन्ये
न त्वा कामा बहवोऽलोलुपन्त ॥ ४ ॥

जो विद्या और अविद्यारूपसे जानी गयी हैं वे दोनों अत्यन्त विरुद्ध स्वभाववाली और विपरीत फल देनेवाली हैं। मैं तुझ नचिकेताको विद्याभिलाषी मानता हूँ, क्योंकि तुझे बहुत-से भोगोंने भी नहीं लुभाया ॥ ४ ॥


दूरं दूरेण महतान्तरेणैते विपरीते अन्योन्यव्यावृत्तरूपे विवेकाविवेकात्मकत्वात्तमःप्रकाशाविव। विषूची विषूच्यौ नानागती भिन्नफले संसारमोक्षहेतुत्वेनेत्येतत्।

के ते इत्युच्यते। या चाविद्या प्रेयोविषया विद्येति च श्रेयोविषया ज्ञाता निर्ज्ञातावगता पण्डितैः। तत्र विद्याभीप्सिनं विद्यार्थिनं नचिकेतसं त्वामहं मन्ये। कस्माद्यस्मादविद्वद्बुद्धिप्रलोभिनः कामा अप्सरःप्रभृतयो बहवोऽपि त्वा त्वां नालोलुपन्त न विच्छेदं कृतवन्तः श्रेयोमार्गादात्मोपभोगाभिवाञ्छासम्पादनेन। अतो विद्यार्थिनं श्रेयोभाजनं मन्य इत्यभिप्रायः ॥ ४ ॥

ये दोनों प्रकाश और अन्धकारके समान विवेक और अविवेकरूप होनेसे 'दूरम्' अर्थात् महान् अन्तरके साथ विपरीत हैं—आपसमें एक-दूसरेसे व्यावृत्तरूप हैं। और विषूची अर्थात् नाना गतिवाले हैं यानी संसार और मोक्षके कारण होनेसे विभिन्न फलयुक्त हैं।

वे कौन हैं—इसपर कहते हैं—'जो कि पण्डितोंद्वारा प्रेयको विषय करनेवाली अविद्या तथा श्रेयोविषया विद्यारूपसे जानी गयी हैं। उनमें तुझ नचिकेताको मैं विद्याभिलाषी अर्थात् विद्यार्थी मानता हूँ। क्यों मानता हूँ? क्योंकि अविवेकियोंकी बुद्धिको प्रलोभित करनेवाले अप्सरा आदि बहुत-से भोग भी तुम्हें लुभा नहीं सके—उन्होंने तेरे हृदयमें अपने भोगकी इच्छा उत्पन्न करके तुझे श्रेयोमार्गसे विचलित नहीं किया। अतः मैं तुझे विद्यार्थी यानी श्रेयका पात्र समझता हूँ—यह इसका अभिप्राय है ॥ ४ ॥

Kaṭhopaniṣad 1.2.6 states that the path of the hereafter (*samparāya*) is not visible to those who remain deluded by wealth, women, and sexual enjoyment. Śaṅkara clarifies that such persons, blinded by desire, think only "this world exists, nothing beyond," and thus fall again into death. The text does not deny the natural attraction between man and woman, but it shows that when such enjoyment becomes

the highest goal, it prevents one from seeing the eternal. In this way, the Upaniṣad uses the example of women and sexual pleasure to illustrate how powerful sense-attachments are, and why discrimination (*viveka*) is necessary to transcend them.

Katha Upanishad 1.2.6

धनके मोहसे अन्धे हुए और प्रमाद करनेवाले उस मूर्खको परलोकका साधन नहीं सूझता। यह लोक है, परलोक नहीं है – ऐसा माननेवाला पुरुष बारम्बार मेरे वशको प्राप्त होता है ॥ ६॥

“Blinded by the delusion of wealth and given to heedlessness, that foolish man does not perceive the means for the next world. 'This world alone exists, there is no other'—thinking thus, that man repeatedly comes under my sway.”

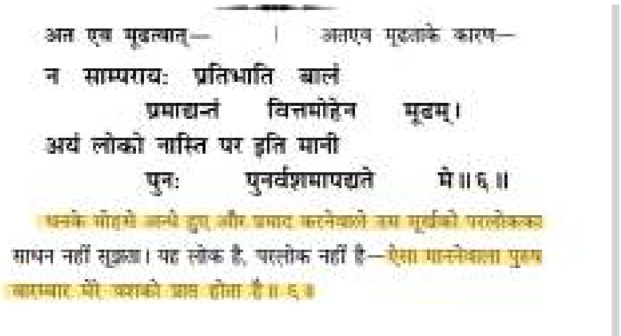
Sankara Bhsaya-

उसे साम्पराय भासित नहीं होता। देहपातके अनन्तर जिसके प्रति गमन किया जाय उसे सम्पराय – परलोक कहते हैं। उसकी प्राप्ति ही जिसका प्रयोजन है वह साधनविशेष शास्त्रीय साम्पराय है। वह बाल अर्थात् अविवेकी पुरुषके प्रति प्रकाशित नहीं होता, अर्थात् वह उसके चित्तके सम्मुख उपस्थित नहीं होता। तथा जो प्रमाद करनेवाला है-जिसका चित्त पुत्र-पशु आदि प्रयोजनोंमें आसक्त है और जो धनके मोहसे अर्थात् धननिमित्तक अविवेकसे मूढ यानी अज्ञानसे आवृत है [उस मूढको परलोकका साधन नहीं सूझा करता] । “यह जो स्त्री और अन्न-पानादिविशिष्ट दृश्यमान लोक है बस यही है, इससे अन्य और कोई [स्वर्गादि] लोक नहीं है” जो पुरुष इस प्रकार माननेवाला है वह बारम्बार जन्म लेकर मुझ मृत्युकी अधीनताको प्राप्त होता है। अर्थात् वह जन्म-मरणादिरूप दुःखपरम्परापर ही आरूढ रहता है। यह लोक प्रायः इसी प्रकारका है ॥ ६ ॥

“The afterlife (samparāya) does not become evident to the ignorant. Samparāya refers to the realm one enters after the fall of the body (death). The means by which one attains that realm is called the scriptural path to the afterlife. This path does not become visible to the immature or undiscerning person—it does not appear before his mind.

Moreover, one who is negligent, whose mind is attached to worldly goals like children and cattle, and who is deluded by greed for wealth—such a person, covered by ignorance, cannot perceive the means to attain the afterlife.

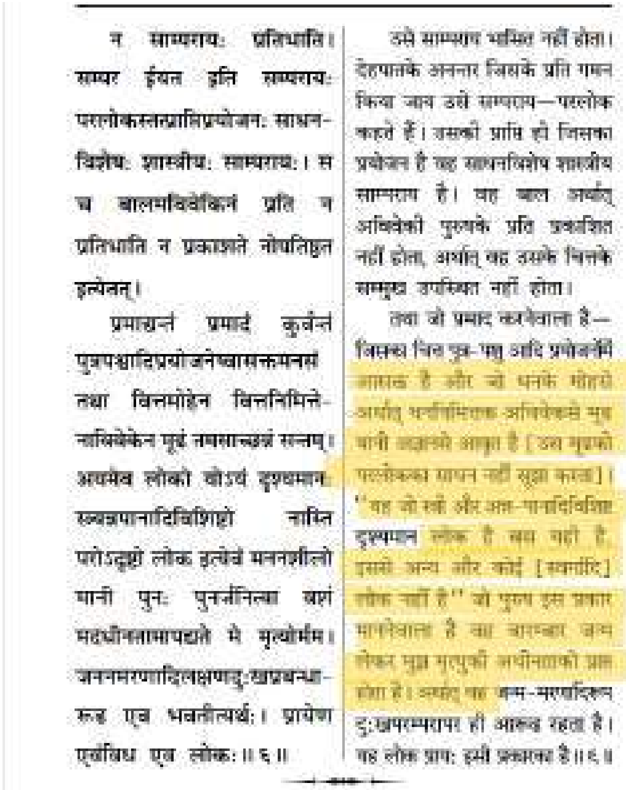
He believes: 'This visible world of women, food, and drink is all there is; there is no other world beyond this.' A person who holds such views repeatedly falls under my dominion—under the power of death. That is, he remains bound to the cycle of birth and death and the suffering it entails. Most people in this world are of this kind.”



अत एव मूढत्वात्— | अतएव मूढताके कारण—

न साम्परायः प्रतिभाति बालं
प्रमाद्यन्तं वित्तमोहेन मूढम्।
अयं लोको नास्ति पर इति मानी
पुनः पुनर्वशमापद्यते मे॥ ६॥

धनके मोहसे अन्धे हुए और प्रमाद करनेवाले उस मूर्खको परलोकका साधन नहीं सूझता। यह लोक है, परलोक नहीं है—ऐसा माननेवाला पुरुष बारम्बार मेरे वशको प्राप्त होता है॥ ६॥



न साम्परायः प्रतिभाति। सम्परेयत इति सम्परायः परलोकस्तत्प्राप्तिप्रयोजनः साधनविशेषः शास्त्रीयः साम्परायः। स च बालमविवेकिनं प्रति न प्रतिभाति न प्रकाशते नोपतिष्ठत इत्येतत्।

प्रमाद्यन्तं प्रमादं कुर्वन्तं पुत्रपश्वादिप्रयोजनेष्वासक्तमनसं तथा वित्तमोहेन वित्तनिमित्तेनाविवेकेन मूढं तमसाच्छन्नं सन्तम्। अयमेव लोको योऽयं दृश्यमानः स्त्र्यन्नपानादिविशिष्टो नास्ति परोऽदृष्टो लोक इत्येवं मननशीलो मानी पुनः पुनर्जनित्वा वशं मदधीनतामापद्यते मे मृत्योर्मम। जननमरणादिलक्षणदुःखप्रबन्धारूढ एव भवतीत्यर्थः। प्रायेण ह्येवंविध एव लोकः॥ ६॥

उसे साम्पराय भासित नहीं होता। देहपातके अनन्तर जिसके प्रति गमन किया जाय उसे सम्पराय—परलोक कहते हैं। उसकी प्राप्ति ही जिसका प्रयोजन है वह साधनविशेष शास्त्रीय साम्पराय है। वह बाल अर्थात् अविवेकी पुरुषके प्रति प्रकाशित नहीं होता, अर्थात् वह उसके चित्तके सम्मुख उपस्थित नहीं होता।

तथा जो प्रमाद करनेवाला है—जिसका चित्त पुत्र-पशु आदि प्रयोजनोंमें आसक्त है और जो धनके मोहसे अर्थात् धननिमित्तक अविवेकसे मूढ यानी अज्ञानसे आवृत है [उस मूढको परलोकका साधन नहीं सूझा करता]। "यह जो स्त्री और अन्न-पानादिविशिष्ट दृश्यमान लोक है बस यही है, इससे अन्य और कोई [स्वर्गादि] लोक नहीं है" जो पुरुष इस प्रकार माननेवाला है वह बारम्बार जन्म लेकर मुझ मृत्युकी अधीनताको प्राप्त होता है। अर्थात् वह जन्म-मरणादिरूप दुःखपरम्परापर ही आरूढ रहता है। यह लोक प्रायः इसी प्रकारका है॥ ६॥

In *Bhaja Govindam* (Verse 4), Ādi Śaṅkarācārya, as rendered by Swami Chinmayananda, reminds us that the features of a woman that appear attractive—such as the breasts—are merely modifications of flesh and fat. Recognizing this truth, one should renounce lustful passions and carnal desires, turning the mind instead toward higher, spiritual pursuit.

नारीस्तनभरनाभीदेशं दृष्ट्वा मा गा मोहावेशम् ।
एतन्मांसवसादिविकारं मनसि विचिन्तय वारं वारम् ।। (भज गोविन्दं भज गोविन्दं...)
[3]

नारी – of maidens, **स्तन भर** with the weight of their bosom, **नभीदेशं** – their naval, **द्रष्ट्वा** – having seen, **मा** – do not. (अ) **गाः** fall a prey. **मोह आवेशम्** – maddening delu-sion, **एतत्** – this (is), **मांस** of flesh, **वसा** of fat, **आदि -विकारं** – a modification, **मनसि** – in (your) mind, etc.. **विचिन्तय** – think well, **वारं** again, **वारम्** – again. (**भज** – Seek, **गाविन्द** – Govind ...)

3. Seeing the full bosom of young maidens and their navel, do not fall a prey to maddening delusion. This is but a modification of flesh and fat. Think well thus in your mind again and again.
   (Seek Govind, Seek Govind...)
   In the previous stanza a true seeker is advised to give up all covetousness for the wealth of the world, and here he is advised to give up lusty passions for women. From the days of the Upanishads to our own times, we

find in all masters this constant warning against wealth (kaanchana) and woman (kaaminee). But no insult is meant to either; this is a state-ment of a scientific truth. All intelligent living creatures have these two irresistible urges, 'to possess more' (wealth) and 'to enjoy' (woman).

Commentary by Swami Chinmayananda

Biologically, nature has made man and woman, with a natural affinity for the charms of the opposite sex. This natural urge is to be controlled, disciplined, purified, sub-limated. An intelligent intellect alone can achieve this. An animal cannot; to act according to its instincts and impulses is but its privilege. The glory of man is that he can, by his rational intellect, curb and control the flow of his instincts for carnal pleasures and redivert them, thus ultimately sublimat-ing himself into something nobler and more divine.

नारीस्तनभरनाभीदेशं
दृष्ट्वा मा गा मोहावेशम् ।
एतन्मांसवसादिविकारं
मनसि विचिन्तय वारं वारम् ॥
(भज-गोविन्दं भज-गोविन्दं...) [3]

3. *Naaree Sthanabhara Naabheedesam*
Drishtvaa Maa Gaa Mohaavesam
Etan Maamsavasaadi Vikaaram
Manasi Vichintaya Vaaram Vaaram
(Bhaja Govindam, Bhaja Govindam . . .)

नारी — of maidens, स्तन भर — with the weight of their bosom, नाभीदेशं — their naval, दृष्ट्वा — having seen, मा — do not, (अ) गाः — fall a prey, मोह आवेशम् — maddening delusion, एतद् — this (is), मांस — of flesh, वसा — of fat, आदि — etc., विकारं — a modification, मनसि — in (your) mind, विचिन्तय — think well, वारं — again, वारम् — again.

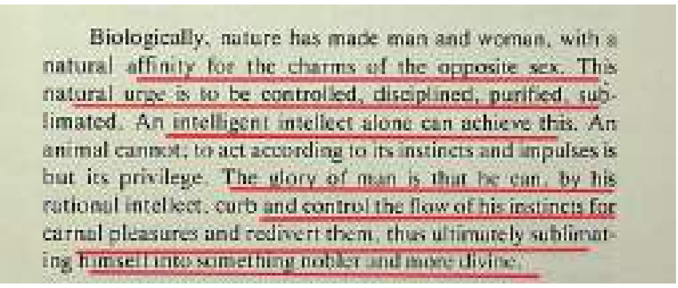
(भज — Seek, गोविन्दं — Govind . . .)

3. *Seeing the full bosom of young maidens and their navel, do not fall a prey to maddening delusion. This is but a modification of flesh and fat. Think well thus in your mind again and again.*

(Seek Govind, Seek Govind . . .)

In the previous stanza a true seeker is advised to give up all covetousness for the wealth of the world, and here he is advised to give up lusty passions for women. From the days of the Upanishads to our own times, we find in all masters this constant warning against wealth *(kaanchana)* and woman *(kaaminee)*. But no insult is meant to either; this is a state-ment of a scientific truth. All intelligent living creatures have these two irresistible urges, 'to possess more' *(wealth)* and 'to enjoy' *(woman)*.

All living organisms in the world move towards the one Great Harbour, seeking peace and harmony. All are always instinctively whipped up by two definite urges: (a) to escape pain* and (b) to attain happiness.** It is only to end all



Biologically, nature has made man and woman, with a natural affinity for the charms of the opposite sex. This natural urge is to be controlled, disciplined, purified, sublimated. An intelligent intellect alone can achieve this. An animal cannot; to act according to its instincts and impulses is but its privilege. The glory of man is that he can, by his rational intellect, curb and control the flow of his instincts for carnal pleasures and redivert them, thus ultimately sublimating himself into something nobler and more divine.

Śrī Caitanya-caritāmṛta Antya 20.29

na dhanaṁ na janaṁ na sundarīṁkavitāṁ vā jagad-īśa kāmaye
mama janmani janmanīśvarebhavatād bhaktir ahaitukī tvayi

Sri Chaitanya Mahaprabhu said –" 'O Lord of the universe, I do not desire material wealth, materialistic followers, a beautiful wife or fruitive activities described in flowery language. All I want, life after life, is unmotivated devotional service to You.'

The Bhagavad Gītā (16.21), with Śaṅkara's commentary, makes it clear that *kāma* (lust), *krodha* (anger), and *lobha* (greed) are the "three gates to hell" that destroy the soul's capacity for higher pursuits. The concept of indulging in sexual pleasure after death directly falls under *kāma*, which the Gītā warns against as spiritually ruinous. Far from being a reward, post-mortem sensual indulgence would be a mark of bondage and degradation, opposing the Gītā's core teaching that one must renounce desire to attain liberation (*mokṣa*). Thus, such an idea is not only un-Vedic but also explicitly condemned in Vedantic wisdom.

Srimad Bhagavad Geeta 16.21 Shankar Bhashya Geeta Press Gorakhpur

आत्माका नाश करनेवाले, ये तीन प्रकारके दोष, नरकप्राप्तिके द्वार हैं। इनमें प्रवेश करनेमात्रसे ही आत्मा नष्ट हो जाता है, अर्थात् किसी पुरुषार्थके योग्य नहीं रहता। इसलिये ये तीनों आत्माका नाश करनेवाले द्वार कहलाते हैं।
वे कौन हैं? काम, क्रोध और लोभ। सुतरां इन तीनोंका त्याग कर देना चाहिये। क्योंकि ये काम आदि तीनों नरकद्वार आत्माका नाश करनेवाले हैं, इसलिये इनका त्याग कर देना चाहिये। यह त्यागकी स्तुति है ॥ २१ ॥

There are three types of faults that lead to the destruction of the soul and open the gates to hell: desire, anger, and greed. As soon as one falls into them, the soul is ruined and becomes unfit for any noble pursuit. Therefore, these three are called the gates of hell and must be renounced, because they destroy the soul."

त्रिविधं नरकस्येदं द्वारं नाशनमात्मनः।
कामः क्रोधस्तथा लोभस्तस्मादेतत्त्रयं त्यजेत्॥ २१॥

CONCLUSION-

Apsarās are not “Hūrīs” or prostitutes. Created by Lord Brahmā from His mind, they were meant to serve the sacred art of Nāṭyaveda—the Fifth Veda—for the moral and spiritual uplift of society, not sensual indulgence. Vedic texts describe them as the lawful wives of Gandharvas, affirming their status as married celestial women, not sexual commodities. The Śvetāśvatara Upaniṣad (5.10) declares the Self neither male nor female, with gender only a temporary attribute of the gross body, which perishes at death. The surviving subtle body lacks organs for intercourse, making post-mortem sexuality physiologically impossible and Vedantically absurd. Thus, equating Apsarās with the “72 virgins” concept is baseless and anti-Vedic. Now we shall move forward to debunk his false allegations on this topic

DEBUNK OF HALALA PUTRAS FALSE ALLEGATIONS-

Allegation-

Parashara Smriti 3.28-29 Celestial damsels seize for themselves, and take delight with the hero, whose body is wounded or cut by arrows, clubs, or maces. Thousands of celestial damsels, rush forward in a hurry towards a hero killed in battle, each proclaiming, ‘He is my lord, he is mine’.

Parashara Smriti 3.31 If victorious, wealth is won; if death results, beautiful women fall to his share; since this corporeal frame is liable to perish in an instant’s time, why should we be shy of meeting death on a field of battle?

Refutation-

Here is Parashar Smriti 3.28-29 and Parashar Smriti 3.31-33 hindi translation by Guruprasad Sharma nowhere told that One receives virgins in heaven for sex after death

Parashar Smriti 3.28-29

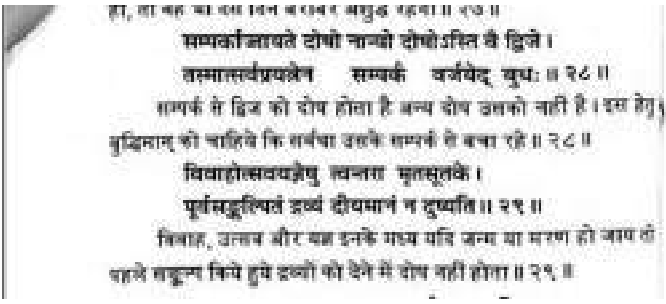
सम्पर्क से द्विज को दोष होता है अन्य दोष उसको नहीं है। इस हेतु। बुद्धिमान् को चाहिये कि सर्वथा उसके सम्पर्क से बचा रहे ॥ २८ ॥

विवाह, उत्सव और यज्ञ इनके मध्य यदि जन्म या मरण हो जाय तो पहले सङ्कल्प किये हुये द्रव्यों को देने में दोष नहीं होता ॥ २९ ॥

Verse 28
“By contact (association) a Brāhmaṇa incurs fault; by other

kinds of faults he does not (incur sin). Therefore, a wise person should always avoid his contact."

Verse 29
"In the midst of marriage, festival, or sacrifice—if a birth or a death occurs—there is no fault in giving away the articles that had already been sanctified by resolution (saṅkalpa)."


सम्पर्काज्जायते दोषो नान्यो दोषोऽस्ति वै द्विजे ।
तस्मात्सर्वप्रयत्नेन सम्पर्कं वर्जयेद् बुधः ॥ २८ ॥
सम्पर्क से द्विज को दोष होता है अन्य दोष उसको नहीं है। इस हेतु बुद्धिमान् को चाहिये कि सर्वथा उसके सम्पर्क से बचा रहे ॥ २८ ॥
विवाहोत्सवयज्ञेषु त्वन्तरा मृतसूतके ।
पूर्वसङ्कल्पितं द्रव्यं दीयमानं न दुष्यति ॥ २९ ॥
विवाह, उत्सव और यज्ञ इनके मध्य यदि जन्म या मरण हो जाय तो पहले सङ्कल्प किये हुये द्रव्यों को देने में दोष नहीं होता ॥ २९ ॥

Parashar Smriti 3.31-33

जिनका मरण ब्राह्मण की रक्षा के निमित्त, बन्दी और गाय को छुड़ाने में हुआ हो तथा संग्राम में जो मरे हों उनका एक दिन-रात अशौच होता है ॥ ३१ ॥

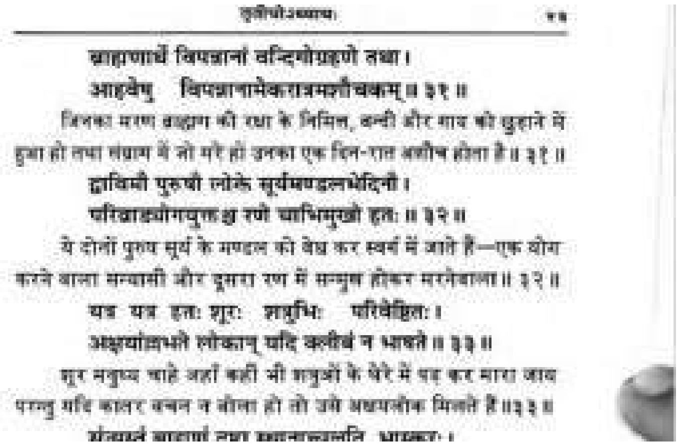
ये दोनों पुरुष सूर्य के मण्डल को वेध कर स्वर्ग में जाते हैं- एक योग करने वाला सन्यासी और दूसरा रण में सन्मुख होकर मरनेवाला ॥ ३२ ॥

शूर मनुष्य चाहे जहाँ कहीं भी शत्रुओं के घेरे में पड़ कर मारा जाय परन्तु यदि कातर वचन न बोला हो तो उसे अक्षयलोक मिलते हैं ॥ ३३ ॥

Verse 31
"For those whose death occurs while protecting a Brāhmaṇa, while rescuing a prisoner or a cow, and for those who die in battle—there is only one day and night of impurity (aśauca)."

Verse 32
"These two types of men pierce through the solar orb and ascend to heaven: one is the yogin engaged in meditation, and the other is the warrior who dies facing the battle."

Verse 33
"A valiant man, wherever he may be slain amidst the encirclement of enemies—if he has not uttered words of cowardice—he attains the eternal worlds."


तृतीयोऽध्यायः

ब्राह्मणार्थे विपन्नानां बन्दिगोग्रहणे तथा ।
आहवेषु विपन्नानामेकरात्रमशौचकम् ॥ ३१ ॥
जिनका मरण ब्राह्मण की रक्षा के निमित्त, बन्दी और गाय को छुड़ाने में हुआ हो तथा संग्राम में जो मरे हों उनका एक दिन-रात अशौच होता है ॥ ३१ ॥
द्वाविमौ पुरुषौ लोके सूर्यमण्डलभेदिनौ ।
परिव्राड्योगयुक्तश्च रणे चाभिमुखो हतः ॥ ३२ ॥
ये दोनों पुरुष सूर्य के मण्डल को वेध कर स्वर्ग में जाते हैं—एक योग करने वाला सन्यासी और दूसरा रण में सन्मुख होकर मरनेवाला ॥ ३२ ॥
यत्र यत्र हतः शूरः शत्रुभिः परिवेष्टितः ।
अक्षयांल्लभते लोकान् यदि क्लीबं न भाषते ॥ ३३ ॥
शूर मनुष्य चाहे जहाँ कहीं भी शत्रुओं के घेरे में पड़ कर मारा जाय परन्तु यदि कातर वचन न बोला हो तो उसे अक्षयलोक मिलते हैं ॥ ३३ ॥

Allegations-

Mahabharata 12.98.46-51 "Foremost of Apsaras, numbering by thousands, go out with great speed (for receiving the pirit of the slain hero) coveting him for their lord."

Refutation-

This is Mahabharat Shanti Parva Adhaya 98 slokas 46 Geeta Press Gorakhpur

वराप्सरः सहस्राणि शूरमायोधने हतम् ।। ४६ ।। त्वरमाणाभिधावन्ति मम भर्ता भवेदिति

“युद्धस्थलमें मारे गये शूरवीरको और सहस्रों सुन्दरी अप्सराएँ यह आशा लेकर बड़ी उतावलीके साथ दौड़ी जाती हैं कि यह मेरा पति हो जाय ॥ ४६ ॥”

“To the warrior slain on the battlefield, thousands of beautiful apsarās rush eagerly with the hope, ‘May he become my husband.’”

वराप्सरःसहस्राणि शूरमायोधने हतम् ।। ४६ ।।
त्वरमाणाभिधावन्ति मम भर्ता भवेदिति ।
युद्धस्थलमें मारे गये शूरवीरको और सहस्रों सुन्दरी अप्सराएँ यह आशा लेकर बड़ी उतावलीके साथ दौड़ी जाती हैं कि यह मेरा पति हो जाय ।। ४६ ।।

The verse in Mahābhārata 12.98.46 that mentions “thousands of apsarās running towards a slain warrior” is not laying down any rule or system of heavenly enjoyment, but is part of Indra’s poetic praise of valor while speaking to Ambarīṣa. This entire section is full of hyperboles – for example, a warrior who slays the enemy commander is said to become as powerful as Viṣṇu and as wise as Bṛhaspati.

Mahabharat 12.98.42 Geeta Press Gorakhpur

जो योद्धा शत्रुके सेनापतिका वध करके उसके रथपर आरूढ़ हो जाता है, वह भगवान् विष्णुके समान पराक्रमशाली, बृहस्पतिके समान बुद्धिमान् तथा शक्तिशाली वीर समझा जाता है ।। ४२ ।।

“The warrior who slays the enemy commander and ascends his chariot is regarded as as powerful as Lord Viṣṇu in valor, as intelligent as Bṛhaspati, and as mighty as a hero.” (12.98.42)

यस्तु सेनापतिं हत्वा तद्यानमधिरोहति ।। ४२ ।।
स विष्णुविक्रमकामी बृहस्पतिसमः प्रभुः ।
जो योद्धा शत्रुके सेनापतिका वध करके उसके रथपर आरूढ़ हो जाता है, वह भगवान् विष्णुके समान पराक्रमशाली, बृहस्पतिके समान बुद्धिमान् तथा शक्तिशाली वीर समझा जाता है ।। ४२ ।।

Clearly, no human can literally become Viṣṇu; it is simply a way to glorify courage and strength. In the same style, the apsarā imagery expresses how attractive bravery is – that not only worldly women, but even celestial maidens would wish such a hero as their husband. The perspective here is from the apsarās’ side, not the warrior’s. Nowhere is it said that warriors fight or die for the sake of sensual reward. In fact, just a couple of verses later (12.98.48), the Mahābhārata lays down strict ethics of warfare: a warrior must not kill the aged, children, or women, must not strike a fleeing enemy from behind, and must not harm one who surrenders seeking refuge.

Mahabharat 12.98.45

युद्धमें वृद्ध, बालक और स्त्रियोंका वध नहीं करना चाहिये, किसी भागते हुएकी पीठमें आघात नहीं करना चाहिये, जो मुँहमें तिनका लिये शरण में आ जाय और कहने लगे कि मैं आपका ही हूँ, उसका भी वध नहीं करना चाहिये ।। ४८ ।।

"In battle, one should not slay the aged, the child, or women. One should not strike a fleeing enemy from behind. And if someone comes holding a blade of grass in his mouth, seeking refuge and saying, 'I am yours,' he too should not be slain." (12.98.48)

वृद्धबालौ न हन्तव्यौ न च स्त्री नैव पृष्ठतः ॥ ४८ ॥
तृणपूर्णमुखश्चैव तवास्मीति च यो वदेत् ।
युद्धमें वृद्ध, बालक और स्त्रियोंका वध नहीं करना चाहिये, किसी भागते हुएकी पीठमें आघात नहीं करना चाहिये, जो मुँहमें तिनका लिये शरण में आ जाय और कहने लगे कि मैं आपका ही हूँ, उसका भी वध नहीं करना चाहिये ॥ ४८ ॥

This shows clearly that the focus of the chapter is dharma-yuddha and glorification of courage, not sensual gratification. History itself proves this – Bhīṣma Pitāmah, one of the greatest warriors, was a lifelong brahmacārī, never married, and sought no pleasure even in earthly life. His valor was for dharma, not for desire. Therefore, taking this metaphor literally and reducing it to "Hinduism promises apsarās as a reward" is a shallow, Kaliyugī misinterpretation. The true essence of the passage is that supreme courage and sacrifice command universal admiration, even from the divine.

Allegation-

Atharva Veda 4.34.2 -Bereft of physical bodies, pure, cleansed with the wind, brilliant, they go to a brilliant world. The fire does not cause burning in their male organ. In the world of happiness they get plenty of women

Refutation-

Coming to Allegations on Atharva Veda 4.34.2

The Sukta 34 of Atharva Veda is – Brahmaudan Sukta]

"Āchārya Rām Sharma Āchārya, in his Atharva Veda Bhāṣya, has explained this sūkta by giving its basic background and meaning.

ऋषि – अथर्वा । देवता – ब्रह्मौदन । छन्द – त्रिष्टुप् ४ उत्तमा भुरिक् त्रिष्टुप् ५ त्र्यवसाना सप्तपदा कृति, ६ पञ्चपदातिशक्वरी, ७ भुरिक् अतिशक्वरी, ८ जगती ।] इस सूक्त के देवता 'ब्रह्मौदन' हैं। लौकिक संदर्भ में यज्ञीय क्रम में संस्कारयुक्त जो अन्न दान किया जाता है, उसे ब्रह्मौदन कहते हैं। पके हुए भोज्य पदार्थ, बिना पकाये भोज्य (दही, शहद, घृतादि) पदार्थ तथा सूखे अन्न भी यज्ञीय ऊर्जा से संस्कारित करके दिये जाने की परम्परा रही है। यज्ञीय-ब्राह्मी संस्कार युक्त इस सेवन के भी महत्त्वपूर्ण लाभ कहे गये हैं; किन्तु सूक्ष्म सन्दर्भमें 'रेतो वा ओदनः ' (श०ब्रा० १३११४, जैसे सूत्रों के अनुसार तह बहुत व्यापक जत्त्व है। ब्रह्मौदन का अर्थ ब्रह्म का उत्पादक तेजस् होता है। ब्रह्म ने सृष्टि सृजन यज्ञ के लिए अपने तेजस् का एक अंश परिपक्व किया। जिस तरह अन्नमयकोश के पोषण एवं विकास के लिए अन्न आवश्यक है, उसी तरह सृष्टि के मूल घटकों के लिये ब्रह्मौदन सृष्टिकारक तेजस् की भूमिका मानी जा सकती है। ब्रहावर्चस इसी के धारण-सेवन करने से विकसित होता है। इस सूक्त तथा अगले सूक्त के मंत्रों में ब्रह्मौदन की जो महत्ता बतलायी गयी है, वह स्थूल अन्न की अपेक्षा ऐसी ही व्यापक अवधारणा का पोषण करती है

[Rishi – Atharva; Devata – Brahmaudan; Metres – Triṣṭubh 4, Uttamā Bhurik Triṣṭubh 5, Tryavasānā Saptapadā Kṛti 6, Pañcapadā Atishakvarī 7, Bhurik Atishakvarī 8, and Jagatī.]

In this hymn the deity is *Brahmaudan*.

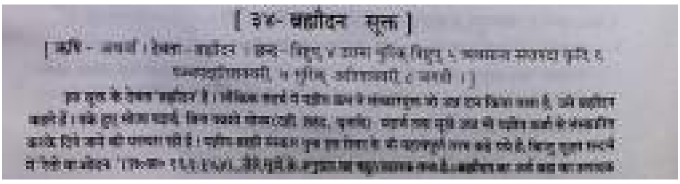
In the worldly context, *Brahmaudan* refers to the sanctified food that is offered in the sacrificial sequence. Cooked food, uncooked edibles (such as curd, honey, ghee, etc.), and even dry grains were traditionally consecrated through the energy of the sacrifice and then given as offerings. These yajña-imbued, brahma-sanctified consumables were said to have great benefits.

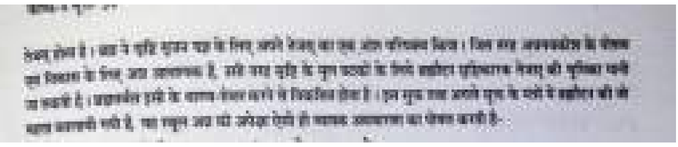
But in the subtler sense, according to formulas such as *"Reto vā odanaḥ"* (Śatapatha Brāhmaṇa 13.1.1.4), the meaning is much more expansive. *Brahmaudan* signifies the radiant power that is the product of Brahman itself. For the cosmic sacrifice of creation, Brahman matured a portion of its own brilliance.

Just as food (*anna*) is essential for the nourishment and growth of the *annamayakośa* (the sheath composed of food), in the same way *Brahmaudan*—as the creative brilliance of Brahman—was regarded as fundamental to the constituents of creation.

Brahmavarcas (spiritual brilliance, the radiance of Brahman) develops through the upholding and assimilation of this *Brahmaudan*.

Thus, in this hymn and the next one, the greatness of *Brahmaudan* is described—not merely as gross food, but as a vast concept that sustains creation itself.


[३४- ब्रह्मौदन सूक्त]

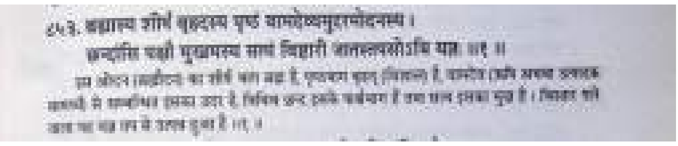


"Atharva Veda 4.34.1–2 speaks about *Brahmaudan*—the creative brilliance of Brahman. It is presented as the foundational principle behind the constituents of creation itself. The hymn does not describe ordinary human beings or their enjoyments, but rather reveals the cosmic yajña, in which Brahman, Vastness, Ṛṣis, Chandas, Satya, and Tapas are symbolically assigned as its limbs. Thus, the focus is on the metaphysical process of creation, not on normal human affairs."

Atharva Veda 4.34.1

इस ओदन (ब्रह्मौदन) का शीर्ष भाग ब्रह्म है, पृष्ठभाग बृहत् (विशाल) है, वामदेव (ऋषि अथवा उत्पादक सामर्थ्य) से सम्बन्धित इसका उदर है, विविध छन्द इसके पार्श्वभाग हैं तथा सत्य इसका मुख है। विस्तार पाने वाला यह यज्ञ तप से उत्पन्न हुआ है ॥१ ॥

"The top portion of this Odan (Brahmaudan, the cosmic oblation) is Brahman; its back is the Bṛhat (the Vast). Its belly is connected with Vāmadeva (the Ṛṣi or the productive power). The various Chandas (metres of the Veda) are its sides, and Truth is its mouth. This sacrifice, which expands and grows, has been born of tapas (austerity)." (1)



Atharva Veda 4.34.2 is wrongly rendered as speaking of "men without bones, whose male organ is not burned, and who get many women in heaven." In reality, the sūkta describes *Brahmaudan*—the creative brilliance of Brahman—symbolically, not human beings. The word *anasthāḥ* ("boneless") means subtle radiance without a gross frame, capable of taking any form. The mention of *śiśna* does not refer to a physical organ but to the indestructible **generative faculty or productive power**, which even fire cannot consume. Likewise, *bahvyaḥ striyaḥ* ("many women") is Vedic symbolism for **fertile powers or creative energies (śaktis)**, not literal women for enjoyment. As Āchārya Rām Sharma explains, in the worldly sense sacrificial food (*havis*) retains its sanctity even after fire, and in the subtle sense the pure brilliance of Brahman ascends to higher worlds and empowers creative forces. Thus, the verse is about the metaphysical yajña and cosmic creation, not about human pleasure or sexuality.

Atharva Veda 4.34.2 hindi translation by Shri Ram Sharma Acharya –

यह (ब्रह्मौदन) अस्थिरहित (कोई भी इच्छित आकार लेने में सक्षम) और पवित्र है। वायु से (शरीर में प्राणायाम आदि के द्वारा) शुद्ध और पवित्र होकर यह पवित्र लोकों को ही प्राप्त होता है। अग्नि इसके शिश्न (उत्पादक अंग) को नष्ट नहीं करता। स्वर्ग में (इसका तेजस् धारण करने वाली) इसकी बहुत सी स्त्रियाँ (उत्पादक शक्तियाँ।) हैं ॥२॥ [लौकिक संदर्भ में यज्ञ से संस्कारित अन्न के दिव्य संस्कार अग्नि पर पकाने से नष्ट नहीं होते। हव्य बनकर यह ऊर्ध्व लोकों में जाकर अनेक उर्वर शक्तियों को अपना तेजस् प्रदान करता है। सूक्ष्म संदर्भ में यह कोई भी रूप लेने में समर्थ तेजस् पवित्र होता है तथा पवित्र माध्यमों द्वारा ही ग्रहणीय है। इसका प्रभाव अग्नि आदि के सम्पर्क से कम नहीं होता।]

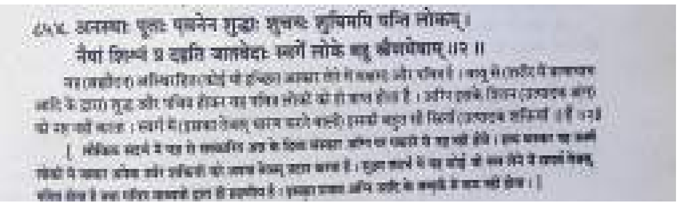
This *Brahmaudan* is **boneless** (i.e., without a gross, bony body, capable of taking any desired form) and **pure**.
Cleansed and sanctified by **wind** (through prāṇic discipline such as breath-control, or by contact with the life-breath), it attains the **pure worlds**.
Fire does not destroy its *śiśna*—that is, its **generative faculty / productive power**.
In heaven it has **many women**—meaning, it possesses **many productive energies (fertile powers, śaktis)** which carry and manifest its brilliance. ॥2॥

Ram Sharma Acharya Explanation-

[लौकिक संदर्भ में यज्ञ से संस्कारित अन्न के दिव्य संस्कार अग्नि पर पकाने से नष्ट नहीं होते। हव्य बनकर यह ऊर्ध्व लोकों में जाकर अनेक उर्वर शक्तियों को अपना तेजस् प्रदान करता है। सूक्ष्म संदर्भ में यह कोई भी रूप लेने में समर्थ तेजस् पवित्र होता है तथा पवित्र माध्यमों द्वारा ही ग्रहणीय है। इसका प्रभाव अग्नि आदि के सम्पर्क से कम नहीं होता।]

(Worldly context: The divine sanctity infused into sacrificial food is not destroyed by the fire that cooks it. As an offering (havya), it ascends to the higher worlds and transmits its brilliance to many fertile powers.
Subtle context: This brilliance, being able to assume any form, is pure and is receivable only by pure means.

Its potency is not diminished by the contact of fire or other forces.)



Allegation-

Mahabharata 13.79.27 "That man who habitually makes gifts of kine comes to be regarded as the foremost of his species. When thus proceeding to Heaven, he is received by a thousand celestial damsels of beautiful hips and adorned with handsome robes and ornaments. These girls wait upon him there and minister to his delight. He sleeps there in peace and is awakened by the musical laughter of those gazelle-eyed damsels, the sweet notes of their Vinas, the soft strains of their Vallakis, and the melodious tinkle of their Nupuras. "

Rebuttal-

"In Mahābhārata, Anuśāsana Parva, Chapter 79, Verse 27 (Gītā Press, Gorakhpur), there is no mention of engaging in sensual acts or sexual enjoyment with **apsarās** in heaven. The verse simply states that hundreds of apsarās gladden the devotee's heart by the melodious sounds of the vīṇā and vallakī, highlighting divine musical delight and not any carnal pleasure."

राजन्! गोदानमें अनुरागपूर्वक तत्पर रहनेवाला पुरुष सूर्यके समान देदीप्यमान विमानमें बैठकर मेघमण्डलको भेदता हुआ स्वर्गमें जाकर सुशोभित होता है ।। २४ ।। उस गोदानपरायण श्रेष्ठ मनुष्यको मनोहर वेष और सुन्दर नितम्बवाली सहस्रों देवांगनाएँ (अपनी सेवासे) रमण कराती हैं ।। २५ ।।

वह वीणा और वल्लकीके मधुर गुंजन, मृगनयनी युवतियोंके नूपुरोंकी मनोहर झनकारों तथा हास-परिहासके शब्दोंको श्रवण करके नींदसे जागता है ।। २६ ।। गौके शरीरमें जितने रोएँ होते हैं, उतने वर्षोंतक वह स्वर्गलोकमें सम्मानपूर्वक रहता है। फिर पुण्यक्षीण होनेपर जब स्वर्गसे नीचे उतरता है, तब इस मनुष्यलोकमें आकर सम्पन्न घरमें जन्म लेता है ।। २७ ।

"O King! A man who remains devoted and earnest in the act of *godāna* (the gift of a cow) ascends, resplendent like the sun, seated in a radiant celestial chariot. Piercing through the masses of clouds, he becomes gloriously adorned in heaven."
"To that noble man, devoted to the gift of cows, thousands of celestial maidens—graceful in attire and endowed with charming hips—bring delight by their service."
Hearing the sweet humming of the vīṇā and vallakī (stringed instruments),the charming jingling of anklets of doe-eyed young women, and the sounds of their laughter and playful banter —
he awakens from his sleep. He remains in the heavenly world, honored,for as many years as there are hairs on a cow's body.
Then, when his store of merit is exhausted and he descends from heaven, he is born in this mortal world in a prosperous household.

।। २३ ।।

गोप्रदानरतो याति भित्त्वा जलदसंचयान् ।
विमानेनार्कवर्णेन दिवि राजन् विराजते ।। २४ ।।

राजन्! गोदानमें अनुरागपूर्वक तत्पर रहनेवाला पुरुष सूर्यके समान देदीप्यमान विमानमें बैठकर मेघमण्डलको भेदता हुआ स्वर्गमें जाकर सुशोभित होता है ।। २४ ।।

तं चारुवेषाः सुश्रोण्यः सहस्रं सुरयोषितः ।
रमयन्ति नरश्रेष्ठ गोप्रदानरतं नरम् ।। २५ ।।

उस गोदानपरायण श्रेष्ठ मनुष्यको मनोहर वेष और सुन्दर नितम्बवाली सहस्रों देवाङ्गनाएँ (अपनी सेवाओं) रमण कराती हैं ।। २५ ।।

वीणानां वल्लकीनां च नूपुराणां च सिञ्जितैः ।
हासैश्च हरिणाक्षीणां सुप्तः स प्रतिबोध्यते ।। २६ ।।

वह वीणा और वल्लकीके मधुर गुंजन, मृगनयनी युवतियोंके नूपुरोंकी मनोहर झनकारों तथा हास-परिहासके शब्दोंको श्रवण करके नींदसे जागता है ।। २६ ।।

यावन्ति रोमाणि भवन्ति धेन्वा-
स्तावन्ति वर्षाणि महीयते सः ।
स्वर्गच्युतश्चापि ततो नृलोके
प्रसूयते वै विपुले गृहे सः ।। २७ ।।

गौके शरीरमें जितने रोएँ होते हैं, उतने वर्षोंतक वह स्वर्गलोकमें सम्मानपूर्वक रहता है। फिर पुण्यक्षीण होनेपर जब स्वर्गसे नीचे उतरता है, तब इस मनुष्यलोकमें आकर सम्पन्न घरमें जन्म लेता है ।। २७ ।।

Coming to Allegations on Mahabharat 3.42.23 that is Mahabharat Vana Parva Adhay 42 sloka 23

Mahabharata 3.42.23 "…It is through thy grace, O mountain, that Brahmanas and Kshatriyas and Vaisyas attain heaven, and their anxieties gone, sport with the celestials…" " Tr. K.M. Ganguli

Refutation-

Here is Mahabharat Vana Parva Adhay 42 sloka 22-23 hindi translation by Geeta Press Gorakhpur nowhere written such thing

गिरिराज ! तुम साधु-महात्माओं, पुण्यात्मा मुनियों तथा स्वर्गमार्गकी अभिलाषा रखनेवाले पुण्यकर्मा मनुष्योंके सदा शुभ आश्रय हो ।। २२ ।।'गिरिराज ! तुम्हारे कृपाप्रसादसे सदा कितने ही ब्राह्मण, क्षत्रिय और वैश्य स्वर्गमें जाकर व्यथारहित हो देवताओंके साथ विचरते हैं ।। २३ ।।

O King of Mountains, you are ever the blessed refuge of saintly great souls, virtuous sages, and righteous men whose meritorious deeds lead them to seek the path to heaven; by your compassionate grace, countless Brāhmaṇas, Kṣatriyas, and Vaiśyas attain the celestial realms, freed from all suffering, and joyfully move about in the company of the gods.

साधूनां पुण्यशीलानां मुनीनां पुण्यकर्मणाम् ।
त्वं सदा संश्रयः शैल स्वर्गमार्गाभिकाङ्क्षिणाम् ।। २२ ।।

'गिरिराज! तुम साधु-महात्माओं, पुण्यात्मा मुनियों तथा स्वर्गमार्गकी अभिलाषा रखनेवाले पुण्यकर्मा मनुष्योंके सदा शुभ आश्रय हो ।। २२ ।।

त्वत्प्रसादात् सदा शैल ब्राह्मणाः क्षत्रिया विशः ।
स्वर्गं प्राप्ताश्चरन्ति स्म देवैः सह गतव्यथाः ।। २३ ।।

'गिरिराज! तुम्हारे कृपाप्रसादसे सदा कितने ही ब्राह्मण, क्षत्रिय और वैश्य स्वर्गमें जाकर व्यथारहित हो देवताओंके साथ विचरते हैं ।। २३ ।।

Allegations-

Mahabharata 13.106.53-55 "'…That man who, unafflicted by disease and free from every malady, observes a fast, verily acquires, at every step the merits that attach to Sacrifices. Such a man ascends to Heaven on a car drawn by swans. Endued with puissance, he enjoys every kind of happiness in heaven for a hundred years. A hundred Apsaras of the most beautiful features wait upon and sport with him…"

Refutation-

In Mahābhārata 13.106.53–55 (Gita Press, Gorakhpur), it is simply stated that those who observe this fast will dwell in

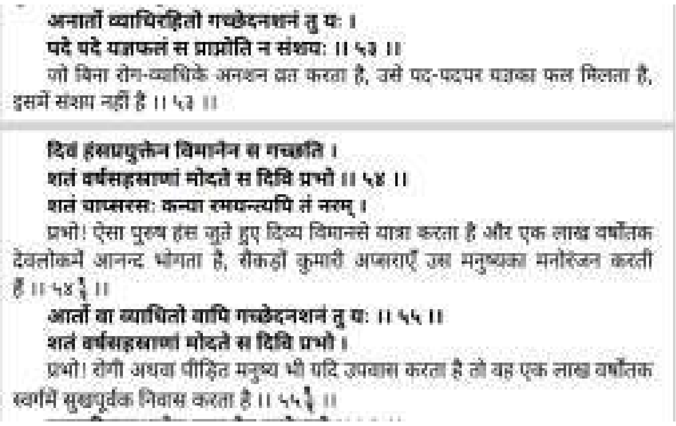
heaven for a hundred thousand years, enjoying bliss and being entertained by hundreds of Apsarās. As the Nāṭyaśāstra (1.46–47) records, Apsarās were created by Lord Brahmā for the promotion of Vedic dance and music arts, meant for the moral, cultural, and spiritual upliftment of society. Therefore, there is nothing sexual in witnessing the classical Vedic dance and music performed by Apsarās; it is a sacred and elevating cultural experience, not an act of sensual indulgence.

जो बिना रोग-व्याधिके अनशन व्रत करता है, उसे पद-पदपर यज्ञका फल मिलता है, इसमें संशय नहीं है ।। ५३ ।।

प्रभो! ऐसा पुरुष हंस जुते हुए दिव्य विमानसे यात्रा करता है और एक लाख वर्षोंतक देवलोकमें आनन्द भोगता है, सैकड़ों कुमारी अप्सराएँ उस मनुष्यका मनोरंजन करती हैं ।। ५४३ ।।

प्रभो! रोगी अथवा पीड़ित मनुष्य भी यदि उपवास करता है तो वह एक लाख वर्षोंतक स्वर्गमें सुखपूर्वक निवास करता है ।। ५५ ।।

One who undertakes a fast without being afflicted by illness receives, at every step, the merit equal to that of a sacrificial rite—there is no doubt about this. O Lord, such a person travels in a divine chariot drawn by swans and enjoys bliss in the heavenly realm for one hundred thousand years, entertained by hundreds of Apsarās. Even a person who is sick or in pain, if he observes a fast, dwells happily in heaven for one hundred thousand years.



अनार्तो व्याधिरहितो गच्छेदनशनं तु यः ।
पदे पदे यज्ञफलं स प्राप्नोति न संशयः ।। ५३ ।।
जो बिना रोग-व्याधिके अनशन व्रत करता है, उसे पद-पदपर यज्ञका फल मिलता है, इसमें संशय नहीं है ।। ५३ ।।

दिव्यं हंसप्रयुक्तेन विमानेन स गच्छति ।
शतं वर्षसहस्राणां मोदते स दिवि प्रभो ।। ५४ ।।
शतं चाप्सरसः कन्या रमयन्त्यपि तं नरम् ।
प्रभो! ऐसा पुरुष हंस जुते हुए दिव्य विमानसे यात्रा करता है और एक लाख वर्षोंतक देवलोकमें आनन्द भोगता है, सैकड़ों कुमारी अप्सराएँ उस मनुष्यका मनोरंजन करती हैं ।। ५४½ ।।
आर्तो वा व्याधितो वापि गच्छेदनशनं तु यः ।। ५५ ।।
शतं वर्षसहस्राणां मोदते स दिवि प्रभो ।
प्रभो! रोगी अथवा पीड़ित मनुष्य भी यदि उपवास करता है तो वह एक लाख वर्षोंतक स्वर्गमें सुखपूर्वक निवास करता है ।। ५५½ ।।

Allegations-

Padma Purana VII.9.99b-104 "I shall tell you about the abode of him whose dead body is seen on the sandy bank of Ganga heated by the rays of the sun: with his entire body smeared with divine fragrant substances and sandal he always sports with divine damsels in heaven."

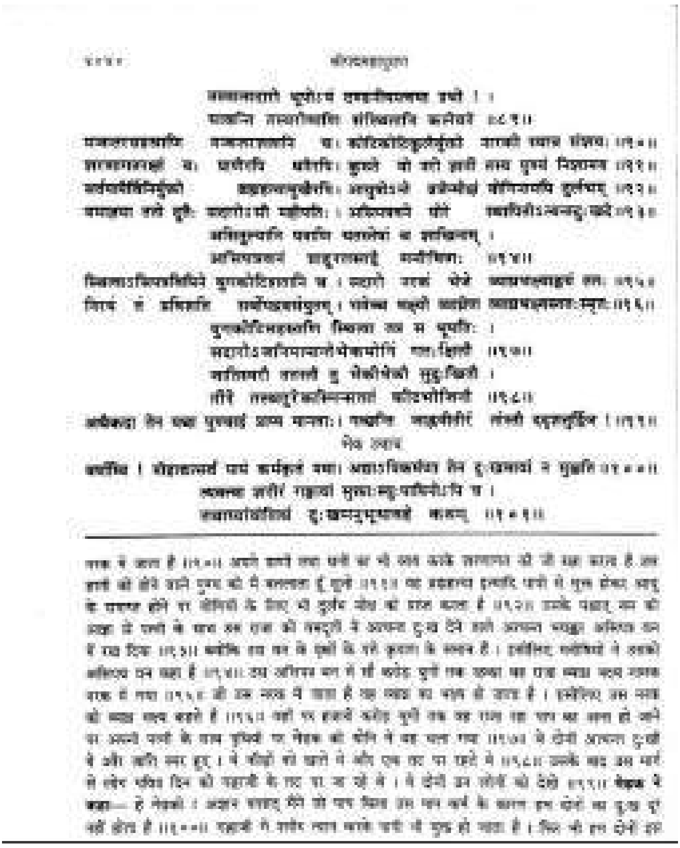
Refutation-

Here is Padma Purana Kriya Yoga Khanda Adhyay 9 slokas 99-104 hindi translation by Choukhamba Publications nowhere written about any Apsaras or Sexual pleasure in Heaven

उसके बाद उस मार्ग से लोग पवित्र दिन को गङ्गाजी के तट पर जा रहे थे। वे दोनों उन लोगों को देखे ॥९९॥ मेढ़क ने कहा- हे मेढ़की ! अज्ञान वशात् मैंने जो पाप किया उस पाप कर्म के कारण हम दोनों का दुःख दूर नहीं होता है ॥१००॥ गङ्गाजी में शरीर त्याग करके पापी भी मुक्त हो जाता है। फिर भी हम दोनों इस प्रकार के :खों को क्यों भोगते हैं ॥१०१॥ मैं चाहता हूँ कि मैं गङ्गाजी में अपने शरीर का

त्याग करूँ। हे कान्ते ! मैं दुःख सागर को पार करना चाहता हूँ। बतलाओ इसका क्या उपाय है? उसके इस वचन को सुनकर मेढ़की ने नम्रता पूर्वक कहा ॥१०२॥ मेढ़की ने कहा- हे स्वामिन् ! यह दुःख नहीं सहा जा रहा है आप शीघ्रता कीजिये। हे विप्रर्षे ! उसके पश्चात् वे दोनों पति-पत्नी कल्याण प्रदान करने वाली गङ्गाजी का स्मरण करके ॥१०३॥ सहसा वे दोनों प्रसन्न होकर मरने के लिए यात्रा किए। इसके बाद ये दोनों रास्ते में देर से जाते हुए भूख से व्याकुल हो गये। कुण्डली मारकर पापी भयङ्कर काले सर्प को देखे ॥१०४-१०५॥

After that, along that path, people were going to the bank of the Gaṅgā on an auspicious day. The two of them saw those people. (99)
The frog said: "O frog-wife, due to ignorance I committed a sin, and because of that sinful deed, the suffering of both of us does not end. (100)
Even a sinner becomes liberated by giving up the body in the Gaṅgā. Then why are we both still enduring such miseries? (101)
I wish to give up my body in the Gaṅgā. O beloved, I wish to cross over this ocean of sorrow. Tell me, what is the means for this?" Hearing these words, the frog-wife humbly said: (102)
The frog-wife said: "O Lord, this suffering is unbearable. Act quickly, O best of Brāhmaṇas!" (103)
After this, the husband and wife, remembering the Gaṅgā who bestows auspiciousness, at once joyfully set out to die. Then, as they went slowly along the way, they became distressed from hunger and saw a fearsome black serpent, coiled up in circles. (104–105)



Allegations-

Shiva Purana, Vidyeshwara Samhita 1, 24.66-70 "He who wears Tripundra raises a thousand predecessors and a thousand successors in his family. In this life he will enjoy all wordly pleasures… He will assume then a divine auspicious body endowed with eight accomplishments. He will travel by a divine aerial chariot attended by celestial gods… finally reach Brahma's region where he will sport with a hundred virgins."

Refutation-

Here is *Śiva Purāṇa*, Vidyeśvara Saṃhitā 1.24.66–70, Hindi translation by Geeta Press, Gorakhpur. It is nowhere stated that those who apply *Tripuṇḍra* will receive hundreds of virgins in *Svarga* for sexual purposes, especially when, as per *Śvetāśvatara Upaniṣad* 5.10, sexual intercourse is not even possible after death since the *Ātman* is neither male nor female. It simply says — "**ब्रह्माके पदपर आसीन होकर वहाँ [दिव्यलोककी] सैकड़ों कन्याओंके साथ आनन्दित होता है**" — meaning he becomes seated in the positions of the Prajāpatis and of Brahmā, rejoicing there in the company of hundreds of divine maidens (*Apsarās*) of the heavenly world. This rejoicing refers to witnessing their classical *Vedic Nṛtya* and *Saṅgīta-kalā*, the sacred arts of dance and music, for which the Apsarās were created by Lord Brahmā as per *Nāṭya Śāstra* 1.46–47 to grace divine assemblies with beauty, auspiciousness, and uplifting artistic performances, not for sensual indulgence.

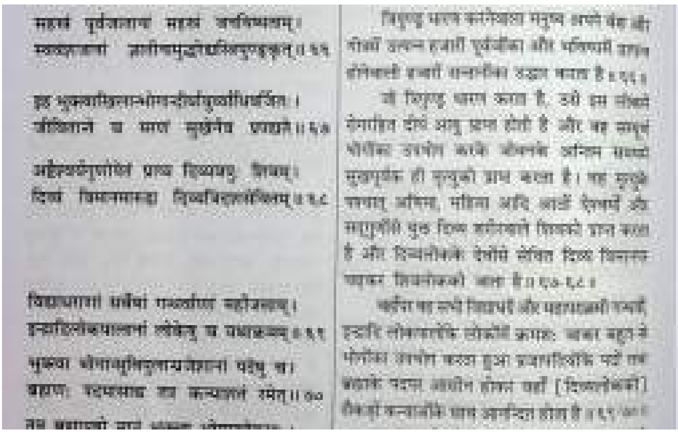
त्रिपुण्ड्र धारण करनेवाला मनुष्य अपने वंश और गोत्रमें उत्पन्न हजारों पूर्वजोंका और भविष्यमें उत्पन्न होनेवाली हजारों सन्तानोंका उद्धार करता है ॥ ६६ ॥ जो त्रिपुण्ड्र धारण करता है, उसे इस लोकमें रोगरहित दीर्घ आयु प्राप्त होती है और वह सम्पूर्ण भोगोंका उपभोग करके जीवनके अन्तिम समयमें सुखपूर्वक ही मृत्युको प्राप्त करता है। वह मृत्युके पश्चात् अणिमा, महिमा आदि आठों ऐश्वर्यों और द्गुणोंसे युक्त दिव्य शरीरवाले शिवको प्राप्त करता है और दिव्यलोकके देवोंसे

सेवित दिव्य विमानपर चढ़कर शिवलोकको जाता है ॥ ६७-६८ ॥ इन्द्रादि लोकपालोंके लोकोंमें क्रमशः जाकर बहुत-से वहाँपर वह सभी विद्याधरों और महापराक्रमी गन्धर्वों, भोगोंका उपभोग करता हुआ प्रजापतियोंके पदों तथा ब्रह्माके पदपर आसीन होकर वहाँ [दिव्यलोककी] सैकड़ों कन्याओंके साथ आनन्दित होता है

A person who wears the *tripuṇḍra* (three horizontal sacred ash marks) redeems thousands of ancestors born in his lineage and gotra, as well as thousands of descendants yet to be born. (66)

One who wears the *tripuṇḍra* obtains in this world a long life free from disease, enjoys all kinds of pleasures, and at the end of life attains death peacefully. After death, he attains Śiva, endowed with the eight powers (*aṇimā*, *mahimā*, etc.) and noble qualities, with a divine body, and ascending a divine aerial chariot (*vimāna*) served by the gods of the celestial realms, he goes to Śivaloka. (67–68)

There, passing successively through the realms of the Lokapālas such as Indra, and enjoying many pleasures among the Vidyādharas and mighty Gandharvas, he becomes seated in the positions of the Prajāpatis and of Brahmā, rejoicing there in the company of hundreds of divine maidens of the heavenly world.



Allegations-

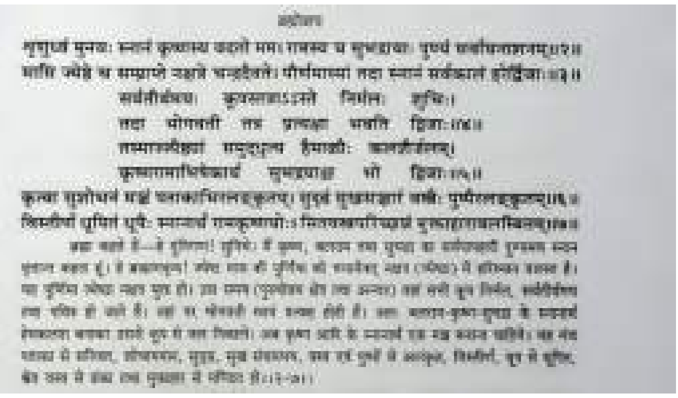
Brahma Purana 65.4-5 "Brahma said:- O sages, listen all of you, even as I speak about that highest region which is wished for by the devotees. It is blessed, holy land and destructive of the world. It is most excellent of all the worlds. it is named (Visnu-loka) after the name of Visnu. It is a sacred abode full of mysteries. It is honoured and worshipped by the three worlds.[18-29] In that city of Visnu, worshipped by all, people walk about in divine aerial chariots...They are adorned by the celestial maidens...The people sport about with the various young women of Gandharvas and the group of celestial clans. The young women look very splendid with their faces as charming as the moon. Their breasts are plump and lifted up. Their waists are beautiful and elegant. Some are dark in complexion and some fair. Their gait is like that of elephants in their rut...As long as the heaven stands alongwith the moon and stars, they dally with the celestial nymphs. They resemble heated gold. They are devoid of old age and death.

Refutation-

Here is Brahma Purana Adhaya 65 slokas 4-5 hindi translation by Chaukhamba Publications page 425/754 . Nowhere Apsaras or Sexual intercourse with Apsaras mentioned here –

ब्रह्मा कहते हैं- हे मुनिगण! सुनिये। मैं कृष्ण, बलराम तथा सुभद्रा का सर्वपापहारी पुण्यमय स्नान वृत्तान्त कहता हूं। हे ब्राह्मणवृन्द ! ज्येष्ठ मास की पूर्णिमा को चन्द्रदैवत् नक्षत्र (ज्येष्ठा) में हरिध्यान प्रशस्त है। यह पूर्णिमा ज्येष्ठा नक्षत्र युक्त हो। उस समय (पुरुषोत्तम क्षेत्र तथा अन्यत्र) वहां सभी कूप निर्मल, सर्वतीर्थमय तथा पवित्र हो जाते हैं। वहां पर भोगवती स्वयं प्रत्यक्ष होती हैं। अतः बलराम-कृष्ण-सुभद्रा के स्नानार्थ हेमकलश बनाकर उससे कूप से जल निकाले। अब कृष्ण आदि के स्नानार्थ एक मञ्च बनाना चाहिये। यह मंच पताका से सज्जित, शोभायमान, सुदृढ़, सुख संचारमय, वस्त्र एवं पुष्पों से अलंकृत, विस्तीर्ण, धूप से धूपित, श्वेत वस्त्र से ढंका तथा मुक्ताहार से मण्डित हो।।२-७।।

Brahmā said—O sages, listen! I shall narrate the sin-destroying, meritorious account of the bathing of Kṛṣṇa, Balarāma, and Subhadrā. O assemblage of Brāhmaṇas! On the full moon day (*Pūrṇimā*) of the month of Jyeṣṭha, when the lunar asterism Jyeṣṭhā, presided over by the deity of the Moon, is present, meditation upon Hari is highly auspicious. This full moon should coincide with the Jyeṣṭhā constellation. At that time (in Puṣoṭtama Kṣetra and elsewhere) all wells become pure, filled with the merit of all sacred fords (*tīrthas*), and sanctified. On that occasion, the goddess Bhogavatī herself becomes manifest. Therefore, for the bathing of Balarāma, Kṛṣṇa, and Subhadrā, a golden vessel should be prepared, and water should be drawn from a well with it. Then, for the bathing of Kṛṣṇa and the others, a platform should be constructed. This platform should be decorated with banners, splendid in appearance, strong, conducive to comfort, adorned with cloth and flowers, spacious, perfumed with incense, covered with white cloth, and ornamented with pearl garlands. (Verses 2–7)



Allegation-

Brahma Purana 59.3-8 "O brahmins, by taking the holy dip perfectly in the ocean thus, in that excellent holy centre, by duly worshipping Narayana...He goes to the world of Visnu on an aerial chariot with the lustre and colour of the sun...For the period of a hundred Manvantaras or more he will enjoy excellent pleasures and carry on dalliance with the celestial damsels. He will be devoid of old age and death."

Refutation-

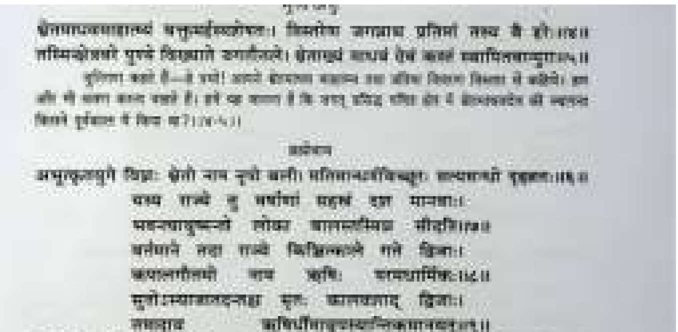
Here is Brahma Purana Adhaya 59 slokas 3-8 hindi translation by Chaukhamba Publications page 397/754 . Nowhere Apsaras or Sexual intercourse with Apsaras mentioned here –

मुनिगण कहते हैं- हे प्रभो! आपने श्वेतमाधव माहात्म्य तथा प्रतिमा विवरण विस्तार से कहिये। हम और भी श्रवण करना चाहते हैं। हमें यह जानना है कि जगत् प्रसिद्ध पवित्र क्षेत्र में श्वेतमाधवदेव की स्थापना किसने पूर्वकाल में किया था?।।४-५।।

ब्रह्मा कहते हैं- पूर्व सत्ययुग के समय श्वेत नामक एक प्रबल राजा थे। वे बुद्धिमान्, धार्मिक, शूर, सत्यप्रतिज्ञ तथा दृढ़व्रती थे। उनके (राज्यकाल में मनुष्यों की परमायु १० हजार वर्ष थी)। बाल्यकाल में कोई भी उनके राज्य में मृत नहीं होता था। हे ब्राह्मणों! कुछ काल अतीत होने पर कपाल गौतम नामक एक परम धार्मिक ऋषि का एक पुत्र जिसका दांत भी नहीं निकला था, कालवशात् मृत हो गया। धीमान् ऋषि तब उस मृत बालक का शव लेकर राजा के यहां आये। नृपति ने इसे ऋषिपुत्र को चैतन्यहीन देखकर उसके जीवन रक्षा हेतु प्रण किया।।६-१०।।

The sages said—O Lord! Please narrate in detail the greatness of Śveta Mādhava and the description of His image. We wish to hear more. We desire to know who, in ancient times, first installed Śveta Mādhava Deva in that world-famous sacred place. (Verses 4–5)

Brahmā said—In the former Satya-yuga, there was a mighty king named Śveta. He was wise, righteous, valiant, true to his word, and firm in his vows. (In his reign, the maximum human lifespan was ten thousand years.) In his kingdom, no child ever died in infancy. O Brāhmaṇas! After some time had passed, by the force of Time, the infant son—whose teeth had not yet emerged—of a highly pious sage named Kapāla Gautama died. The wise sage then brought the dead body of that child to the king. Seeing the sage's son lifeless, the king vowed to restore the child's life. (Verses 6–10)



Allegation-

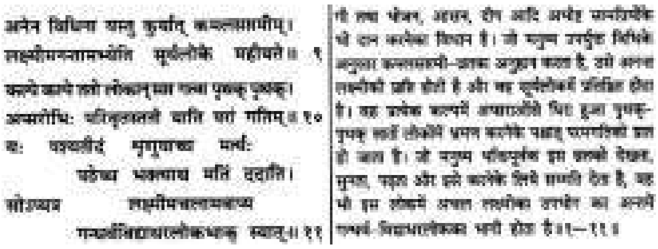
Matsya Purana 78.10 "He also goes to the all the seven lokas, in each kalpa, where he enjoys in the company of the nymphs and get bliss…"

Refutation-

Here is *Matsya Purāṇa*, Adhyāya 78, śloka 10, Hindi translation by Geeta Press, Gorakhpur. It simply states that one who performs *Kamala Saptamī* attains *Svarga*, where he is surrounded by Apsarās. Nowhere does it say that he engages in sexual intercourse with them, which is not even possible since Apsarās are not prostitutes, and the genderless *Ātman* cannot partake in sexual acts.

जो मनुष्य उपर्युक्त विधिके अनुसार कमलसप्तमी-व्रतका अनुष्ठान करता है, उसे अनन्त लक्ष्मीकी प्राप्ति होती है और वह सूर्यलोकमें प्रतिष्ठित होता है। वह प्रत्येक कल्पमें अप्सराओंसे घिरा हुआ पृथक् पृथक् सातों लोकोंमें भ्रमण करनेके पश्चात् परमगतिको प्राप्त हो जाता है। जो मनुष्य भक्तिपूर्वक इस व्रतको देखता, सुनता, पढ़ता और इसे करनेके लिये सम्मति देता है, वह भी इस लोकमें अचल लक्ष्मीका उपभोग कर अन्तमें गन्धर्व-विद्याधरलोकका भागी होता है॥१-११॥

The person who performs the *Kamala Saptamī* vow in the prescribed manner obtains inexhaustible wealth (*ananta Lakṣmī*) and becomes established in the world of the Sun (*Sūryaloka*). Surrounded by Apsarās, he wanders through each of the seven worlds in succession during every cosmic age (*kalpa*), and thereafter attains the supreme state (*parama gati*). Even one who, with devotion, merely beholds, hears about, reads, or gives consent to the observance of this vow also enjoys unfailing prosperity in this world and, in the end, attains a share in the realms of the Gandharvas and Vidyādharas. (Verses 1–11)


अनेन विधिना यस्तु कुर्यात् कमलसप्तमीम्।

Allegations-

Agni Purana 292.10-17 "...The Man who joins the cows in their dance of wild ecstasy, is sure to enjoy the fruits of heaven in the company of celestial dancing girls..."

Refutation-

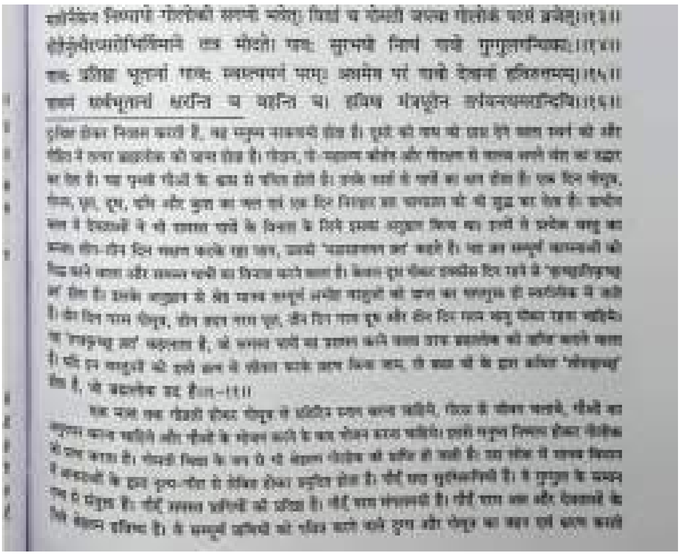
Here is *Agni Purāṇa*, Adhyāya 292, ślokas 10–17, Hindi translation by Choukhamba Publications. Nowhere does it state that one who observes cow vows (*Govrati*) receives prostitutes in heaven for sexual purposes. It simply says — "उस लोक में मानव विमान मैं अप्सराओं के द्वारा नृत्य-गीत से सेवित होकर प्रमुदित होता है" — meaning that in that realm, one rejoices while being served by Apsarās through their dance and music, enjoying divine entertainment and auspicious celebration, not sexual activity.

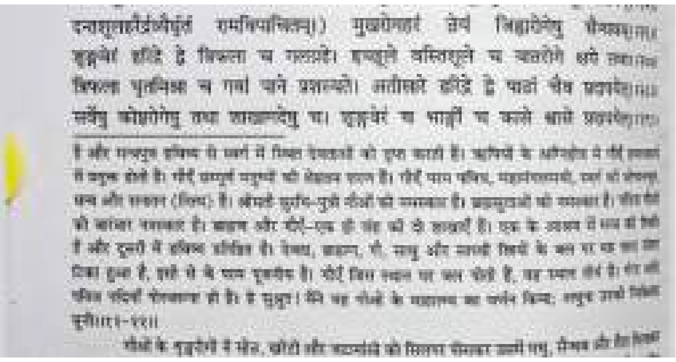
एक मास तक गोव्रती होकर प्रतिदिन स्नान करना चाहिये, गोरस से जीवन चलावे, गौओं का अनुगमन करना चाहिये और गौओं के भोजन करने के बाद भोजन करना चाहिये। इससे मनुष्य निष्पाप होकर गोलोक को प्राप्त करता है। गोमती विद्या के जप से भी श्रेष्ठतम गोलोक की प्राप्ति हो जाती है। उस लोक में मानव विमान मैं अप्सराओं के द्वारा नृत्य-गीत से सेवित होकर प्रमुदित होता है। गौएँ सदा सुरभिरूपिणी हैं। वे गुग्गुल के समान गन्ध से संयुक्त हैं। गौएँ समस्त प्राणियों की प्रतिष्ठा हैं। गौएँ परम मंगलमयी हैं। गौएँ परम अन्न और देवताओं के हैं और मन्त्रपूज हविष्य से स्वर्ग में स्थित देवताओं को तृप्त करती हैं। ऋषियों के अग्निहोत्र में गौएँ हवनकार्य में प्रयुक्त होती हैं। गौएँ सम्पूर्ण मनुष्यों की श्रेष्ठतम शरण हैं। गौएँ परम पवित्र, महामंगलमयी, स्वर्ग की सोपानभूत, धन्य और सनातन (नित्य) हैं। श्रीमती सुरभि-पुत्री गौओं को नमस्कार है। ब्रह्मसुताओं को नमस्कार है। पवित्र गौओं को बारंबार नमस्कार है। ब्राह्मण और गौएँ-एक ही वंश की दो शाखाएँ हैं। एक के आश्रय में मन्त्र की स्थिति है और दूसरी में हविष्य प्रतिष्ठित है। देवता, ब्राह्मण, गौ, साधु और साध्वी स्त्रियों के बल पर यह सारा संसार टिका हुआ है, इसी से वे परम पूजनीय हैं। गौएँ जिस स्थान पर जल पीती हैं, वह स्थान तीर्थ है। गंगा आदि पवित्र नदियाँ गोस्वरूपा ही हैं। हे सुश्रुत! मैंने यह गौओं के माहात्म्य ...ा वर्णन किया; अधुना उनकी चिकित्सा सुनो।।१२-२२।।

One should observe cow-vows (*Govratī*) for a month, bathing daily , sustaining life with cow dung, following the cows, and eating only after they have eaten. By doing this, a person becomes sinless and attains Goloka. The chanting of *Gomatī Vidyā* also grants the attainment of the highest Goloka. In that realm, one rejoices, served by Apsarās through dance and song, while traveling in a celestial vehicle.

Cows are always embodiments of fragrance (*surabhirūpī*), endowed with a scent like *guggula* (aromatic resin). They are the honor of all living beings, supremely auspicious, the highest source of nourishment, and belong to the Devas, satisfying them in heaven through mantras, worship, and offerings. Cows are used in the sacred rituals (*havan*) of sages' fire sacrifices. They are the supreme refuge for all humans, most sacred, supremely auspicious, the stairway to heaven, blessed, and eternal (*sanātana*). Salutations to the daughters of Surabhi, the cows; salutations to the Brahmasutas; repeated salutations to the holy cows.

Brahmins and cows are like two branches of the same lineage—one harbors mantras, and the other harbors sacrificial offerings (*haviṣya*). The entire world is sustained by the power of the Devas, Brahmins, cows, and virtuous men and women; this is why they are supremely worshipful. The places where cows drink water become sacred (*tīrtha*). Sacred rivers like the Ganga are themselves in the form of cows. O Suśruta! I have described the greatness of cows; now hear their treatment and care. (Verses 12–22)





Allegations-

Matsya Purana 107.4-5 "One who resides on the banks of the Ganges, with or without any object in view, and dies

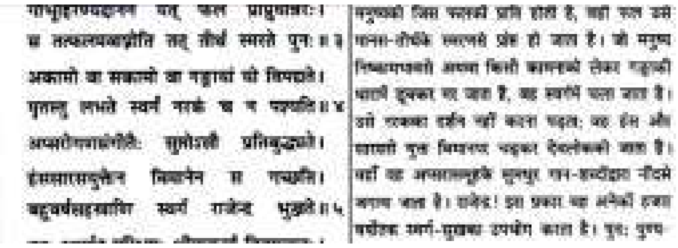
there, goes to heaven and remains far away out of the sight of hell. Such a man sits in a vimana, adorned by decent birds, like swans and flamingoes, where celestial nymphs sing lovely songs. Thus he enjoys long life in heaven.”

Refutation-

In Matsya Purana, Adhyaya 107, shlokas 4–5 (Hindi translation by Gita Press, Gorakhpur), there is no explicit mention that a person engages in sexual intercourse with Apsaras in heaven. The text only describes the soul being welcomed in Swarga, awakened by the melodious songs of Apsaras, and enjoying heavenly pleasures — which are depicted in a dignified and non-explicit manner.

जो मनुष्य निष्कामभावसे अथवा किसी कामनाको लेकर गङ्गाकी धारमें डूबकर मर जाता है, वह स्वर्गमें चला जाता है। उसे नरकका दर्शन नहीं करना पड़ता; वह हंस और सारससे युक्त विमानपर चढ़कर देवलोकको जाता है। वहाँ वह अप्सरासमूहके सुमधुर गान-शब्दधारा से निंद्रसे जगाया जाता है। राजेन्द्र! इस प्रकार वह अनेकों हजार वर्षोंतक स्वर्ग-सुखका उपयोग करता है।

A person attains the same result as he would by actually obtaining the fruit, merely by remembering the holy place in his mind.
A man, whether without desire or with some wish, who dies by drowning in the stream of the Ganga, goes to heaven.
He never has to see the sight of hell; instead, he ascends to the world of the gods, riding a celestial chariot adorned with swans and cranes.
There, he is awakened from sleep by the melodious flow of songs sung by groups of Apsaras (celestial maidens).
O King! In this way, he enjoys the pleasures of heaven for thousands of years.

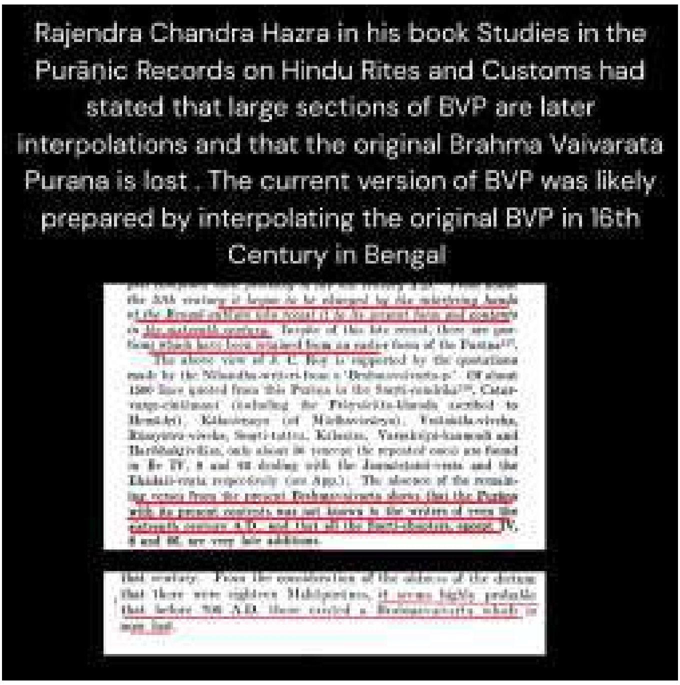


Allegations-

Brahma Vaivarta Purana, Krishna Janma Khanda 59.77-103 ”… Virtuous men, after having performed sacred deeds in India, go to heaven and there attended by celestial damsels enjoy celestial bliss for a long time…Fair one, this Heaven is not a field of action; it is a place of enjoyment. And of all enjoyments, association with an excellent woman is the best…”

Refutation-

Rajendra Chandra Hazra in his book Studies in the Purāṇic Records on Hindu Rites and Customs had stated that large sections of BVP are later interpolations and that the original Brahma Vaivarata Purana is lost. The current version of BVP was likely prepared by interpolating the original BVP in 16th Century in Bengal.

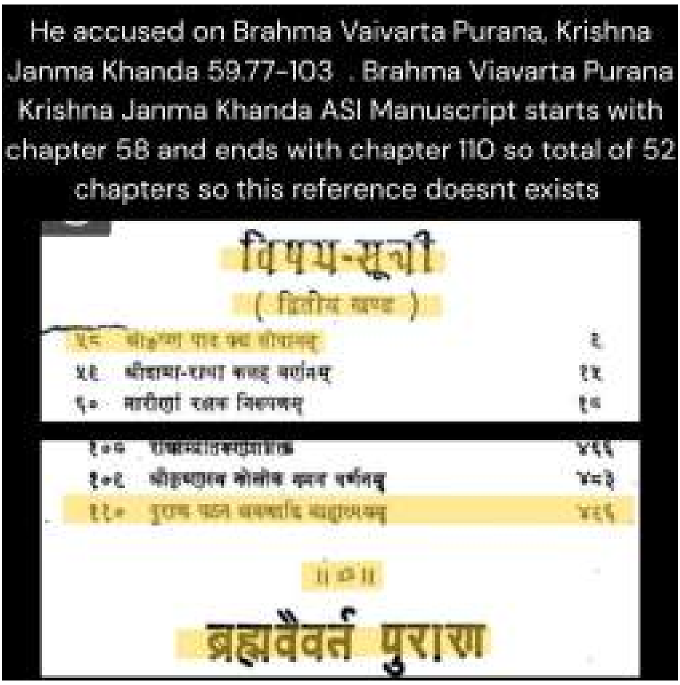


Archaelogical survey of India prepared a critical edition of Brahma Vaivarat Purana based on the different manuscripts found all over India and prepared a critical edition in which they removed all those interpolated chapters and portions. I am providing the link of Critical edition Brahma Vaivarata Purana Volume 1 and 2 translated by Ram Sharma Acharya QR code provided here

https://archive.org/details/in.ernet.dli.2015.552557

https://archive.org/details/in.ernet.dli.2015.552558

He accused on Brahma Vaivarta Purana, Krishna Janma Khanda 59.77-103 . Brahma Viavarta Purana Krishna Janma Khanda ASI Manuscript starts with chapter 58 and ends with chapter 110 so total of 52 chapters so this reference doesnt exists



Allegations-

Varaha Purana 149.24-25 "In Dvaraka which gives delight to the Vaisnavas, there is the great place called Pancasara which is a little within the shore. He who bathes there foregoing siz meals, delights himself with the Apsarases in heaven."

Refutation-

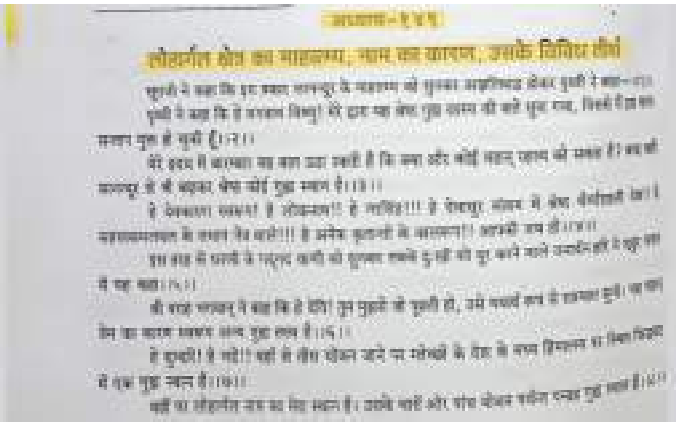
Here is Varaha Purana Adhaya 149 slokas 24-25 hindi translation by Chaukhamba Publications

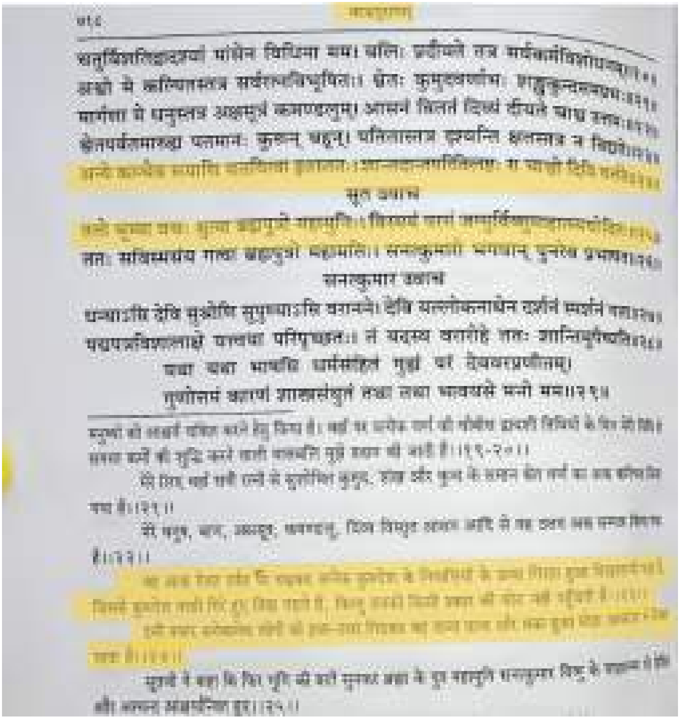
वह आश्व शेवत पर्वत पर चढ़कर अनेक कुरुदेश के निवासियों के ऊपर गिरता हुआ दिखलायी पड़ा है, जिससे कुरुदेश वासी गिरे हुए दिख पड़ते हैं, किन्तु उनको किसी प्रकार की चोट नहीं पहुँचती है।।२३।। इसी प्रकार अनेकानेक लोगों को इधर-उधर गिराकर वह शान्त दान्त और थका हुआ घोड़ा आकाश में स्थित रहता है।।२४।।सूतजी ने कहा कि फिर भूमि की बातें सुनकर ब्रह्मा के पुत्र महामुनि सनत्कुमार विष्णु के माहात्म्य से प्रेरित और अत्यन्त आश्चर्यान्वित हुए ।। २५ ।।

He is seen ascending the Śevat Mountain on a horse, falling above many inhabitants of Kurudeśa, so that the people of Kurudeśa appear to be falling, yet they are not harmed in any way. (23)

In the same way, by tossing many people here and there, that calm, gentle, and tired horse remains stationed in the sky. (24)

Sūta said—Hearing these accounts of the earth, the great sage, son of Brahmā, Sanatkumāra, was inspired by the greatness (*mahātmyam*) of Viṣṇu and became filled with profound wonder. (25)





Allegations-

Narada Purana, Uttarabhaga 63.153b-156a "Willingly or unwillingly he who dies in Ganga, attains the abode of Sakra. He never goes to hell. He rides in an aerial chariot to which swans and Sarasa birds are yoked. He sleeps in the midst of Apsaras and is wakened by them..."

Refutation-

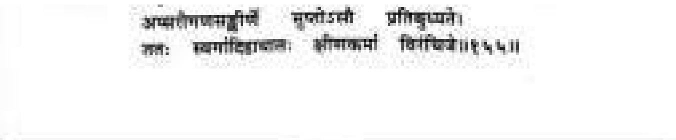
Here is Narada Purana, Uttarabhaga 63.153b-156a hindi translation by Chaukhamba Publications . Here also nowhere its mentioned explicitly that one enjoys sexual intercourse with Apsaras or any other sexual act . It simply says that he rests in Swarga which is surrounded by Apsaras and Apsaras awake him in morning and remains worshiped in heaven for as many thousand years as there are hairs on his body.

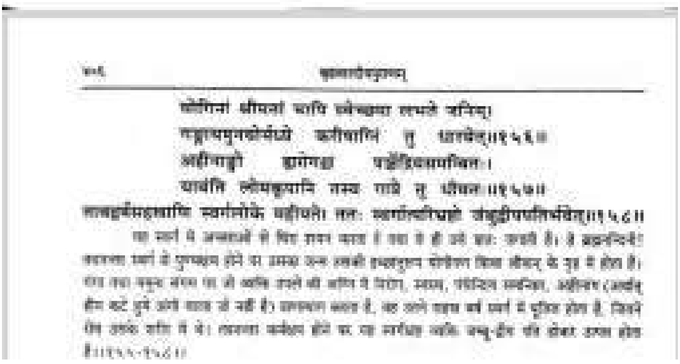
वह स्वर्ग में अप्सराओं से घिरा शयन करता है तथा वे ही उसे प्रातः जगाती हैं। हे ब्रह्मनन्दिनी ! तदनन्तर स्वर्ग से पुण्यक्षय होने पर उसका जन्म उसकी इच्छानुरूप योगीगण किंवा श्रीमान् के गृह में होता है। गंगा तथा यमुना संगम पर जो व्यक्ति उपले की अग्नि में निरोग, स्वस्थ, पंचेन्द्रिय समन्वित, अहीनांग (अर्थात् हीन कटे हुये अंगों वाला जो नहीं है) प्राणत्याग करता है, वह उतने सहस्त्र वर्ष स्वर्ग में पूजित होता है, जितने रोम उसके शरीर में थे। तदनन्तर कर्मक्षय होने पर वह स्वर्गभ्रष्ट व्यक्ति जम्बू-द्वीप पति होकर उत्पन्न होता है।।१५५-१५८।।

He rests in heaven surrounded by Apsarās, and they are the nes who awaken him in the morning. O daughter of a

Brahmin! Thereafter, when his accumulated merit (*puṇya*) is exhausted in heaven, he is born according to his desires, either among the yogis or in the house of a noble person.

One who, at the confluence of the Gaṅgā and Yamunā, dies in a fire made of cow-dung (*upala*)—healthy, free from disease, with all five senses in balance, and with intact limbs—remains worshiped in heaven for as many thousand years as there are hairs on his body. Thereafter, when his karmic merit is exhausted, that person, having fallen from heaven, is born as the lord of Jambūdvīpa. (Verses 155–158)





Allegations-

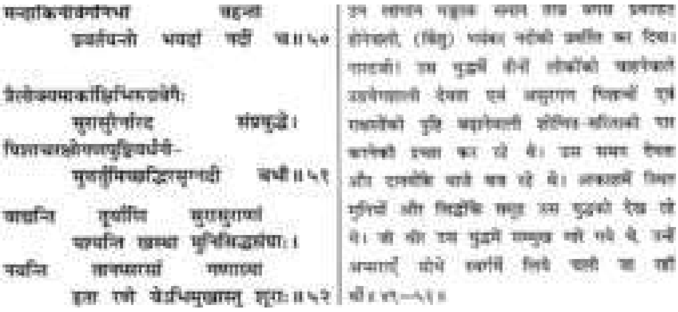
Vamana Purana 9.52 "One this occasion the musical instruments of gods and demons began to play, groups of saints and Siddhas stationed in the sky began to witness the brave warriors who were killed in the open battle, fighting each other and whom the best of the Apsarases were conveying to heaven."

Refutation-

Here is Vamana Purana Adhaya 9 sloka 52 hindi translation by Geeta Press Gorakhpur . Here also nowhere its written that One enjoys Sexual intercourse or any such thing , It Simply says that the one who died in the battle was taken to Swarga by Apsaras . No mention of Sexual intercourse

उन लोगान गङ्गाके समान ताव्र वगस प्रवाहित होनेवाली, (किंतु) भयंकर नदीको प्रवर्तित कर दिया। नारदजी! उस युद्धमें तीनों लोकोंको चाहनेवाले उग्रवेगशाली देवता एवं असुरगण पिशाचों एवं राक्षसोंकी पुष्टि बढ़ानेवाली शोणित-सरिताको पार करनेकी इच्छा कर रहे थे। उस समय देवता और दानवोंके बाजे बज रहे थे। आकाशमें स्थित मुनियों और सिद्धोंके समूह उस युद्धको देख रहे थे। जो वीर उस युद्धमें सम्मुख मारे गये थे, उन्हें अप्सराएँ सीधे स्वर्गमें लिये चली जा रही थीं ॥ ४९-५२ ॥

Those people caused a mighty river, as furious as the Ganga, to flow forth. O Narada! In that battle, the fierce gods—desiring all three worlds—and the groups of demons were intent on crossing this blood-filled river that intensified the power of the spirits and rakshasas. At that time, the drums of the gods and the demons were sounding. Groups of sages and siddhas stationed in the sky were witnessing the battle. The heroes who fell in that battle were being taken directly to heaven by the apsaras.



Allegations-

Shiva Purana, Umasamhita 7.45-46 “Yama tells them -‘You are noble souls duly blessed, since you have performed what is ordained in the Vedas. Good deeds that are conducive to divine happiness have been performed by you. Ascend the celestial aerial chariot and go to heaven to enjoy the pleasures in the company of celestial damsels and fulfil your cherished desires.”

Refutation-

Here is the Mool Sanskrit slokas of Uma Samhita Adhaya 7 slokas 45-46 . Nowhere written about Sexual intercourse with Apsaras or any thing like that

एवं न्यायेन कष्टेन प्राप्ताः प्रेतपुरं यदा। प्रज्ञापितास्ततो दूतैर्निवेश्यन्ते यमाग्रतः ॥ ४३
तत्र ये शुभकर्माणस्तांस्तु सम्मानयेद्यमः । स्वागतासनदानेन पाद्यार्घ्येण प्रियेण च ॥ ४४
धन्या यूयं महात्मानो निगमोदितकारिणः । यैश्च दिव्यसुखार्थाय भवद्भिः सुकृतं कृतम् ॥ ४५
दिव्यं विमानमारुह्य दिव्यस्त्रीभोगभूषितम् । स्वर्गं गच्छध्वममलं सर्वकामसमन्वितम् ॥ ४६
तत्र भुक्त्वा महाभोगानन्ते पुण्यस्य संक्षयात् । यत्किञ्चिदल्पमशुभं पुनस्तदिह भोक्ष्यथ ॥ ४७

43.
Thus, when (the departed souls) have, with difficulty and by this process, reached the city of the dead,
then they are presented by the messengers and placed before Yama.

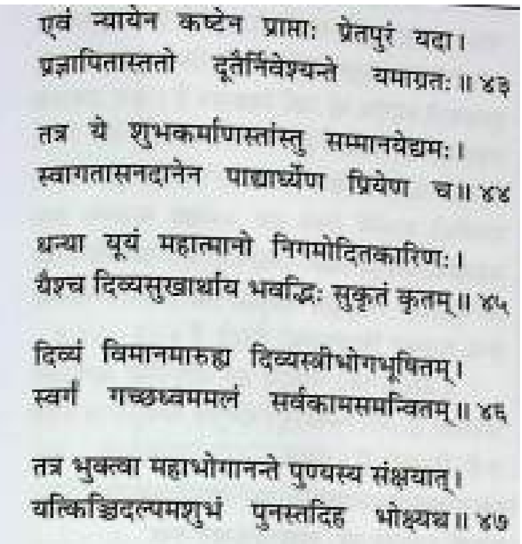
44.
There, those who have performed righteous deeds are honored by Yama
with words of welcome, a seat, water for washing the feet, offerings, and loving regard.

45.
“Blessed are you, O great-souled ones, performers of deeds declared by the sacred scriptures!
By whom meritorious acts were done for the sake of attaining divine happiness.”

46.
“Ascending celestial aerial cars, adorned with enjoyments and Apsaras go to the stainless heaven, endowed with all desired pleasures.”

47.
“There, after enjoying great delights, when your merit
is exhausted,

whatever small demerit remains—you shall experience that here again.”


एवं न्यायेन कष्टेन प्राप्ताः प्रेतपुरं यदा।
प्रज्ञापितास्ततो दूतैर्निवेश्यन्ते यमाग्रतः ॥ ४३

तत्र ये शुभकर्माणस्तांस्तु सम्मानयेद्यमः।
स्वागतासनदानेन पाद्यार्घ्येण प्रियेण च ॥ ४४

धन्या यूयं महात्मानो निगमोदितकारिणः।
यैश्च दिव्यसुखार्थाय भवद्भिः सुकृतं कृतम् ॥ ४५

दिव्यं विमानमारुह्य दिव्यस्त्रीभोगभूषितम्।
स्वर्गं गच्छध्वममलं सर्वकामसमन्वितम् ॥ ४६

तत्र भुक्त्वा महाभोगानन्ते पुण्यस्य संक्षयात्।
यत्किञ्चिदल्पमशुभं पुनस्तदिह भोक्ष्यथ ॥ ४७

Allegations-

Skanda Purana V.iii.198.115-117 "The man who has become pure (by taking bath) and who has observed fast shall keep awake in the night on the fourteenth lunar day in the dark half. He shall then worship Siva. Dispelling the delusion caused by sins, he goes to Rudraloka. He will acquire the form of Rudra with three eyes and four arms. He will sport about with celestial girls as long as the moon, sun and stars shine."

Refutation-

Here is Mool Sanskrit slokas of Skanda Purana Avantya Khanda Reva Khanda Adhaya 198 slokas 115-117

सर्वपापविनिर्मुक्तः स गच्छेच्छिवसन्निधिम् ॥ १९८.११४ ॥ तस्मिंस्तीर्थे तु यः कश्चिदभियुक्तो नरेश्वर । अम्भिशापि तथा स्नातस्त्रिदिनं मुच्यते नरः ॥ १९८.११५ ॥ कृष्णपक्षे चतुर्दश्यां रात्रौ जागर्ति यो नरः । उपवासपरः शुद्धः शिवं सम्पूजयेन्नरः । प्रमुच्य पापसंमोहं रुद्रलोकं स गच्छति ॥ १९८.११६ ॥ त्रिनेत्रश्च चतुर्बाहुः साक्षाद्रुद्रोऽपरः । क्रीडते देवकन्याभिर्यावच्चन्द्रार्कतारकम् ॥ १९८.११७ ॥

(198.114)
“Freed from all sins, that person goes to the presence of Śiva.”

(198.115)
“O King among men! Whoever, even if guilty, bathes at that *tīrtha* (sacred ford) with water—such a man is liberated from his sins within three days.”

(198.116)
“On the fourteenth day (*caturdaśī*) of the dark fortnight (*kṛṣṇa-pakṣa*), if a man, pure and fasting, keeps vigil through the night and worships Śiva, he is released from the delusion of sins and goes to the world of Rudra.”

(198.117)
“There, with three eyes and four arms, appearing as Rudra himself, he delights with the divine maidens (Apsaras) as long as the moon, the sun, and the stars endure.”

How does one delight in the Apsarās?

One delights in the Apsarās through their divine dance and celestial music, for this was their purpose of creation as described in the Nāṭyaśāstra (1.46–47)—to preserve the sacred art of *nāṭya* (performance), part of the fifth Veda, for the joy and elevation of beings.

The Śvetāśvatara Upaniṣad (5.10) makes it clear that the Self is neither female, nor male, nor neuter. Sex distinctions belong only to the body, not to the ātman. As Śaṅkara explains, it is the superimposition of bodily qualities that leads one to think "I am a man" or "I am a woman." Thus, after death, when the ātman is free of the body, there can be no sexual union.

Therefore, the "delight" in Apsarās must be understood as the joy of witnessing their divine nṛtya and saṅgīta, not bodily pleasure. It is a spiritual, aesthetic enjoyment aligned with dharma and higher bliss.

सर्वपापविनिर्मुक्तः स गच्छेच्छिवसन्निधिम् ॥ १९८.११४ ॥
तस्मिंस्तीर्थे तु यः कश्चिदभियुक्तो नरेश्वर ।
अभिशापि तथा स्नातस्त्रिदिनं मुच्यते नरः ॥ १९८.११५ ॥
कृष्णपक्षे चतुर्दश्यां रात्रौ जागर्ति यो नरः ।
उपवासपरः शुद्धः शिवं सम्पूजयेन्नरः ।
प्रमुच्य पापसंमोहं रुद्रलोकं स गच्छति ॥ १९८.११६ ॥
त्रिनेत्रश्च चतुर्बाहुः साक्षाद्रुद्रोऽपरः ।
क्रीडते देवकन्याभिर्यावच्चन्द्रार्कतारकम् ॥ १९८.११७ ॥

Allegations-

Skanda Purana VI.232.26 "If any one always makes arrangement for dance and music programmes in the abode (shrine) of Visnu, the celestial damsels will dance before him when he goes to heaven."

Refutation-

Here is Mool Sanskrit Slokas of Skanda Purana VI.232.26 that is Skanda Purana Nagara Khanda Adhaya 232 sloka 26 . Here also nowhere its explicitly told that One Gets Apsaras for Sexual Intercourse in heaven or one enjoys sexual intercourse with Apsaras in heaven

चतुरो वार्षिकान्मासान्स विद्वान्सर्वदा भवेत् ॥ २५ ॥
नृत्यगीतादिकं यश्च कुर्याद्विष्णोः सदा गृहे ॥
अप्सरसोऽस्य कुर्वंति पुरतः स्वर्गतस्य च ॥ २६ ॥

(25)
"A learned man should always observe these four annual months (the Cāturmāsya vow)."

(26)
"Whoever, in the house of Viṣṇu, regularly arranges dance, music, and the like—Apsarās themselves will perform before him, and so also in heaven."

चतुरो वार्षिकान्मासान्स विद्वान्सर्वदा भवेत् ॥ २५ ॥
नृत्यगीतादिकं यश्च कुर्याद्विष्णोः सदा गृहे ॥
अप्सरसोऽस्य कुर्वंति पुरतः स्वर्गतस्य च ॥ २६ ॥
यस्तु रात्रिदिनं विप्रो नृत्यगीतादिकं ददेत् ॥
चतुरो वार्षिकान्मासान्स गन्धर्वत्वमाप्नुयात् ॥ २७ ॥
एते च नियमाः सर्वे शक्यंते यदि भो द्विजाः ॥

Allegations-

Skanda Purana III.i.1.77 "If one takes the holy bath for the sake of sexual pleasure with celestial damsels in heaven, he attains the same."

Refutation-

The statement in *Skanda Purāṇa* III.i.1.77 that a holy bath leads to sexual pleasure with celestial damsels is anti-Vedic and must be rejected, for the Vedas never sanction lust as a fruit of dharma. The Śvetāśvatara Upaniṣad (5.10) teaches that the *ātman* is neither female, nor male, nor neuter, but only superimposes such identities through the body; once freed from the body, sexual activity is impossible. Therefore, to claim heavenly intercourse contradicts the very foundation of Vedānta. As Vyāsa Smṛti (1.4) and Manu Smṛti (12.95) affirm, anything opposed to the Vedas, even if found in Purāṇa or Smṛti, is unacceptable. The true Vedic purpose of Apsarās, as shown in the *Nāṭyaśāstra*, is in dance and music for divine delight, not sensuality—hence this verse is a later corruption, not genuine .

The Śvetāśvatara Upaniṣad 5.10 clearly states:
"The Self is neither female, nor male, nor neuter; whatever body it adopts, with that body it identifies."

This directly implies that gender is not an inherent property of the soul (*ātman*), but only a temporary attribute of the physical body (*sthūla śarīra*). After death, the gross body—which alone possesses reproductive organs and biological functions—perishes. The surviving subtle body (*sūkṣma śarīra*) does not possess the physical capacity for sexual intercourse. Therefore, any concept of post-mortem sexual activity, such as "enjoying" sexual intercourse in heaven is both physiologically impossible and philosophically opposed to Vedānta.

Vedic teaching views the afterlife not as a playground of sensual indulgence but as a transitional state in the cycle of *saṃsāra*, whose ultimate aim is mokṣa—liberation from rebirth—not eternal gratification. Post-death, the soul's true nature is beyond male/female distinctions, rendering the idea of sexual enjoyment not only baseless but fundamentally anti-Vedic, as it misrepresents the very purpose of existence described in the Upaniṣads.

Shvetashvatara Upanishad Adhaya 5 Mantra 10 Geeta Press Gorakhpur says

यह [विज्ञानात्मा] न स्त्री है, न पुरुष है और न नपुंसक ही है। यह जो-जो शरीर धारण करता है उसी उसीसे सुरक्षित रहता है ॥ १० ॥

This [conscious self/Atma] is neither female, nor male, nor neuter. Whatever body it takes on, by that very body it is protected. (10)

Shankar Bhasya –

'नैव स्त्री' इत्यादि। स्वयं
साक्षात् अद्वितीय ब्रह्मस्वरूप होनेके कारण यह न स्त्री है, न पुरुष है और न नपुंसक ही है। यह जिस-जिस स्त्रीशरीर, पुरुषशरीर अथवा नपुंसकशरीरको धारण करता है उसी-उसीसे यह विज्ञानात्मा रक्षित – सुरक्षित रहता है अर्थात् उसी-उसी शरीरके धर्मोको अपनेमें आरोपित कर ऐसा मानने लगता है कि 'मैं स्थूल हूँ, मैं कृश हूँ, मैं पुरुष हूँ, मैं स्त्री हूँ, मैं नपुंसक हूँ' इत्यादि ॥ १० ॥

"Neither female," etc.—Since it is itself the direct, non-dual Brahman in nature, it is neither female, nor male, nor neuter. Whatever female body, male body, or neuter body it takes on, by that very body this *vijñānātmā* is preserved—protected, meaning it superimposes upon itself the qualities (*dharma*) of that very body and comes to think: "I am stout, I am thin, I am a man, I am a woman, I am a neuter," and so on. (10)

नैव स्त्री न पुमानेष न चैवायं नपुंसकः।
यद्यच्छरीरमादत्ते तेन तेन स रक्ष्यते ॥ १० ॥

यह [विज्ञानात्मा] न स्त्री है, न पुरुष है और न नपुंसक ही है। यह जो-जो शरीर धारण करता है उसी-उसीसे सुरक्षित रहता है ॥ १० ॥

नैव स्त्रीति। स्वतोऽद्वितीयापरोक्षब्रह्मात्मस्वभावत्वान्नैव स्त्री न पुमानेष नैव चायं नपुंसकः।

'नैव स्त्री' इत्यादि। स्वयं साक्षात् अद्वितीय ब्रह्मस्वरूप होनेके कारण यह न स्त्री है, न पुरुष है और न नपुंसक ही है।

यद्यत्स्त्रीशरीरं पुरुषशरीरं नपुंसकशरीरं वादत्ते तेन तेन स च विज्ञानात्मा रक्ष्यते संरक्ष्यते तत्तद्धर्मानात्मन्यध्यस्याभिमन्यते स्थूलोऽहं कृशोऽहं पुमानहं स्त्र्यहं नपुंसकोऽहमिति ॥ १० ॥

यह जिस-जिस स्त्रीशरीर, पुरुषशरीर अथवा नपुंसकशरीरको धारण करता है उसी-उसीसे यह विज्ञानात्मा रक्षित—सुरक्षित रहता है अर्थात् उसी-उसी शरीरके धर्मोंको अपनेमें आरोपित कर ऐसा मानने लगता है कि 'मैं स्थूल हूँ, मैं कृश हूँ, मैं पुरुष हूँ, मैं स्त्री हूँ, मैं नपुंसक हूँ' इत्यादि ॥ १० ॥

Allegations-

Who are the Apsaras (Nymphs/Heavenly Virgins)?

Srimad Devi Bhagavatam 9.1.96-143 "…those that are sprung from Tamo Guna are recognised as worst and belonging to the unknown families. They are very scurrilous, cheats, ruining their families, fond of their own free ways, quarrelsome and no seconds are found equal to them. Such women become prostitutes in this world and Apsaras in the Heavens…"

Devi Bhagavatam 4.6.56-58 "The Apsaras said :– Of the five senses; sound, etc., the pleasures attained through the sensation of touch are excellent, and are reckoned as the source of Bliss; no other pleasures stand equal to it…If you like to go to Heaven, be pleased to know that there is no Superior Heaven to Gandhamadan (the mountain like intoxicating happiness of the senses). Dost thou enjoy the

highest bliss, the pleasant sexual intercourse with us, the heavenly damsels in this very beautiful and lovely place."

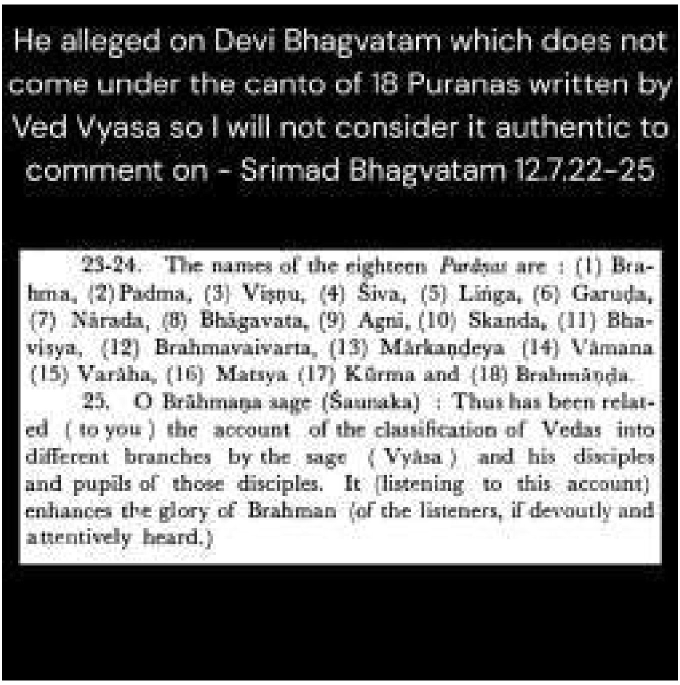
Srimad Devi Bhagavatam 3.15.10-13 "Some warriors on being slain in the battle instantly arose in a celestial car to the heavens and was seen addressing the celestial nymph, who came already within his embrace, thus "O one of beautiful thighs. Behold! how my beautiful body is lying on the earth below!" Another warrrior thus slain got up in the heavens on a celestial car, came in possession of a celestial nymph and when he was sitting with her in the car, his former wife in the earth made herself a sati and burnt herself up in the funeral pyre, thus got a celestial body, came up to the heavens; and that chaste virtuous woman drew away perforce her own husband away from that celestial nymph. Two warriors, went up, slew each other and lay down dead at the same time. They went up in the heavens at the same time and there began quarrel with each other and fight with their weapons for one and the same celestial nymph.

Refutation-

He alleged on Devi Bhagvatam which does not come under the canto of 18 Puranas written by Ved Vyasa so I will not consider it authentic to comment on – Srimad Bhagvatam 12.7.22-25

Srimad Bhagvatam 12.7.22-25 – 23-24. The names of the eighteen Purāṇas are: (1) Bra-hma, (2) Padma, (3) Vişnu, (4) Śiva, (5) Linga, (6) Garuda, (7) Narada, (8) Bhagavata, (9) Agni, (10) Skanda, (11) Bha-visya, (12) Brahmavaivarta, (13) Markandeya (14) Vāmana (15) Varaha, (16) Matsya (17) Kurma and (18) Brahmanda.

25. O Brahmana sage (Saunaka): Thus has been relat-ed (to you) the account of the classification of Vedas into different branches by the sage (Vyāsa) and his disciples and pupils of those disciples. It (listening to this account) enhances the glory of Brahman (of the listeners, if devoutly and attentively heard.)

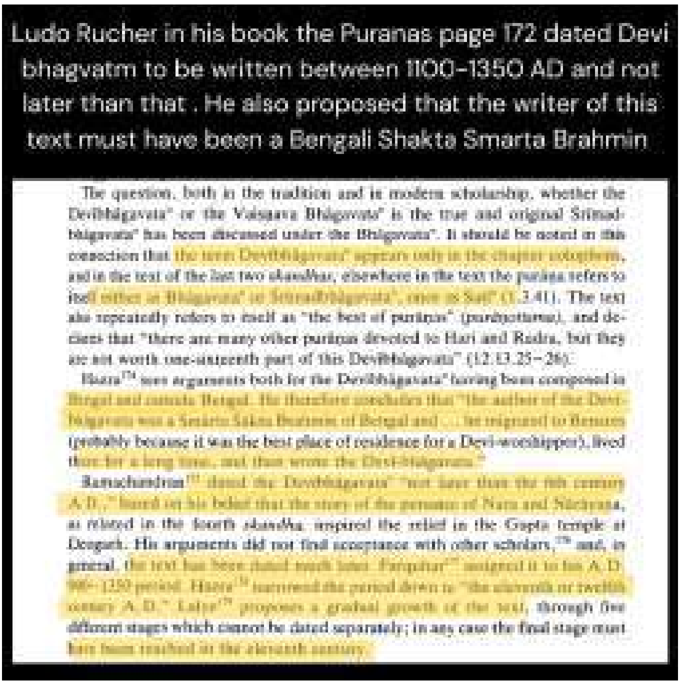


23-24. The names of the eighteen *Purāṇas* are : (1) Brahma, (2) Padma, (3) Viṣṇu, (4) Śiva, (5) Liṅga, (6) Garuḍa, (7) Nārada, (8) Bhāgavata, (9) Agni, (10) Skanda, (11) Bhavisya, (12) Brahmavaivarta, (13) Mārkaṇḍeya (14) Vāmana (15) Varāha, (16) Matsya (17) Kūrma and (18) Brahmāṇḍa.

25. O Brāhmaṇa sage (Śaunaka) : Thus has been related (to you) the account of the classification of Vedas into different branches by the sage (Vyāsa) and his disciples and pupils of those disciples. It (listening to this account) enhances the glory of Brahman (of the listeners, if devoutly and attentively heard.)

Ludo Rucher in his book the Puranas page 172 dated Devi hagvatm to be written between 1100-1350 AD and not later

than that . He also proposed that the writer of this text must have been a Bengali Shakta Smarta Brahmin



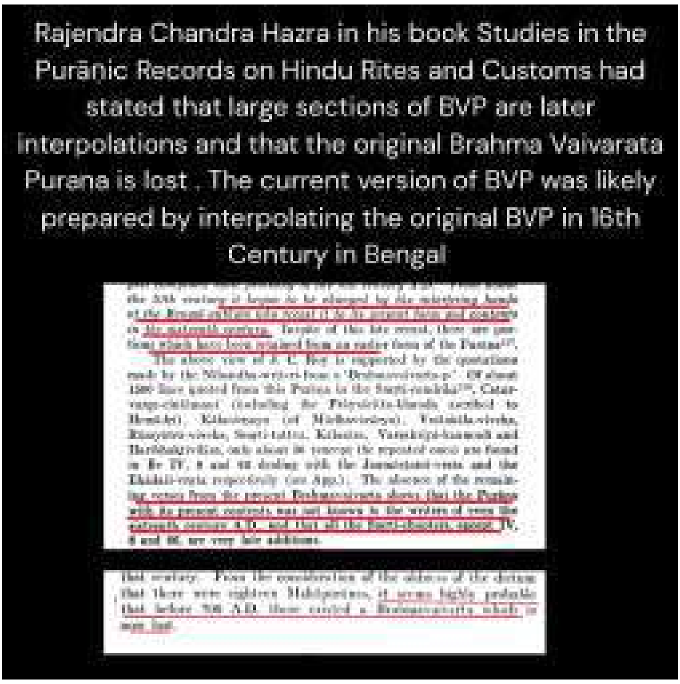
Allegations-

Gods use Apsaras for Their own Sexual Pleasures

📚Brahma Vaivarta Purana, Krishna Janma Khanda 32.55📚
Some of the ladies becomes the whores and earn their living by selling away their body. I am an apsara of the heaven and am used by the gods in the heaven and am quite respectable

Refutation-

Rajendra Chandra Hazra in his book Studies in the Purāṇic Records on Hindu Rites and Customs had stated that large sections of BVP are later interpolations and that the original Brahma Vaivarata Purana is lost. The current version of BVP was likely prepared by interpolating the original BVP in 16th Century in Bengal.

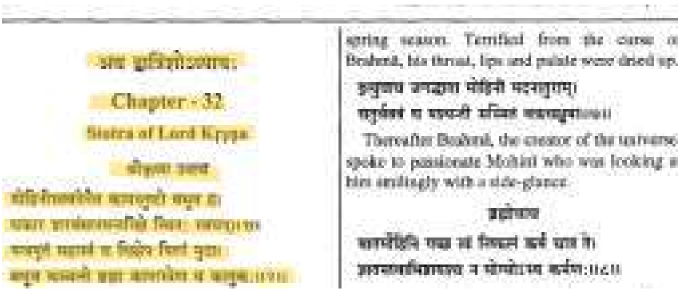


Archaelogical survey of India prepared a critical edition of Brahma Vaivarat Purana based on the different manuscripts found all over India and prepared a critical edition in which they removed all those interpolated chapters and portions. I am providing the link of Critical edition Brahma Vaivarata Purana Volume 1 and 2 translated by Ram Sharma Acharya QR code provided here

https://archive.org/details/in.ernet.dli.2015.552557

https://archive.org/details/in.ernet.dli.2015.552558

In Normal Interpolated Manuscript of Brahma Vaivarta Purana the chapter is about Stortra of Lord Krishna beginning with the slokas -मोहिनीस्तवनेनैव कामस्तुष्टो बभूव ह। चकार शरसंधानमन्तरिक्षे स्थितः स्वयम् ।।१।। मन्त्रपूतं महास्त्रं च चिक्षेप पितरं मुदा। बभूव चञ्चलो ब्रह्मा कामास्त्रेण च कामुकः



Chapter - 32

Stotra of Lord Kṛṣṇa

spring season. Terrified from the curse of Brahmā, his throat, lips and palate were dried up.

Thereafter Brahmā, the creator of the universe spoke to passionate Mohini who was looking at him smilingly with a side-glance.

You can read ASI Manuscript here there is no such chapter with such topic and no such slokas most importantly proving that the entire chapter is interpolated

Additionally All Devas follow Brahmacharya and abstrain from Illicit Sexual intercourse as part of Brahmacharya

Atharva Veda Brahmacharya Sukta 11/7/19

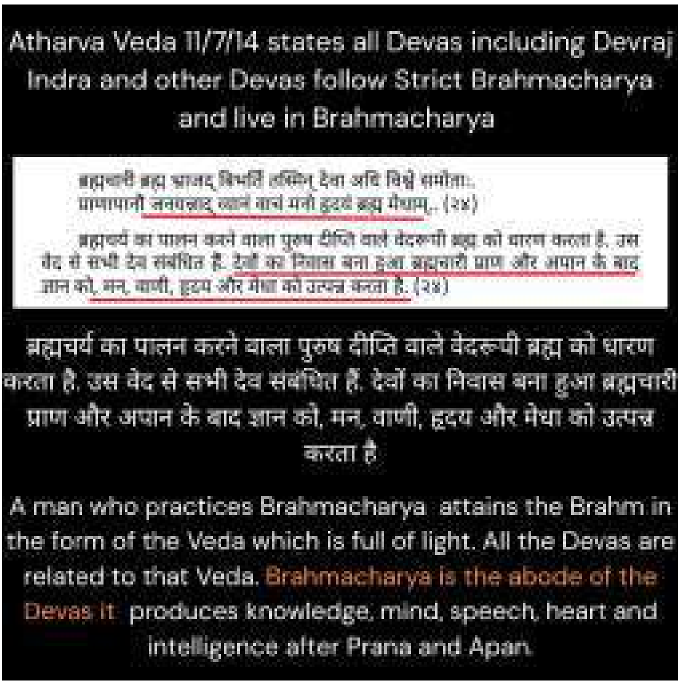
ब्रह्मचर्य रूपी तप के द्वारा देवों ने मृत्यु का हनन कर दिया अर्थात् देव अमर हो गए. इंद्र ने ब्रह्मचर्य के द्वारा देवों के लिए स्वर्ग पर अधिकार किया

Through the penance of Brahmacharya , the Devas defeated death, that is, the Devas became immortal. Indra took control of Swarga for the Devas through Brahmacharya.

Atharva Veda 11/7/14 states all Devas including Devraj Indra and other Devas follow Strict Brahmacharya and live in Brahmacharya

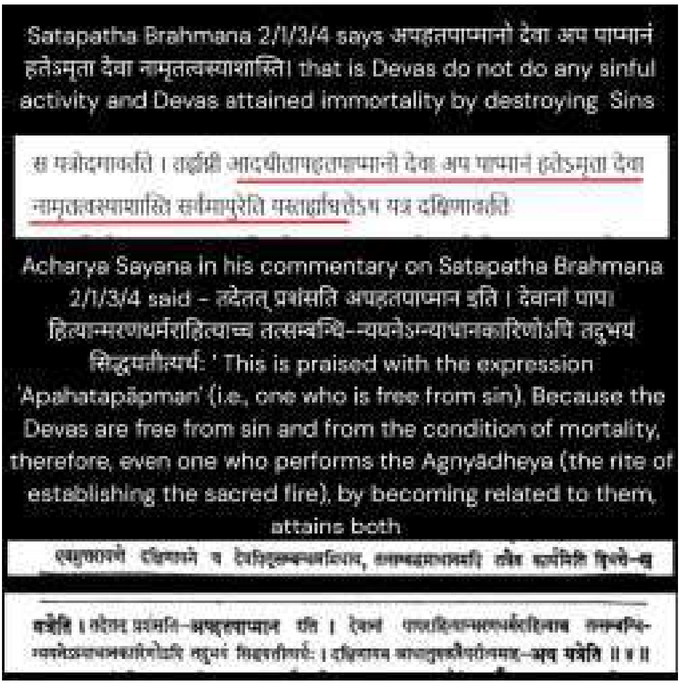
ब्रह्मचर्य का पालन करने वाला पुरुष दीप्ति वाले वेदरूपी ब्रह्म को धारण करता है. उस वेद से सभी देव संबंधित हैं. देवों का निवास बना हुआ ब्रह्मचारी प्राण और अपान के बाद ज्ञान को, मन, वाणी, हृदय और मेधा को उत्पन्न करता है

A man who practices Brahmacharya attains the Brahm in the form of the Veda which is full of light. All the Devas are related to that Veda. Brahmacharya is the abode of the Devas it produces knowledge, mind, speech, heart and intelligence after Prana and Apan.



Satapatha Brahmana 2/1/3/4 says **अपहतपाप्मानो देवा अप पाप्मानं हतेऽमृता देवा नामृतत्वस्याशास्ति।** that is Devas do not do any sinful activity and Devas attained immortality by destroying Sins

Acharya Sayana in his commentary on Satapatha Brahmana 2/1/3/4 said – **तदेतत् प्रशंसति अपहतपाप्मान इति । देवानां पाप। हित्यान्मरणधर्मराहित्याच्च तत्सम्बन्धि-न्ययनेऽग्न्याधानकारिणोऽपि तदुभयं सिद्धयतीत्यर्थः** ' This is praised with the expression 'Apahatapāpman' (i.e., one who is free from sin). Because the Devas are free from sin and from the condition of mortality, therefore, even one who performs the Agnyādheya (the rite of establishing the sacred fire), by becoming related to them, attains both



Allegations-

Brahma Purana 67.70-74
The man redeems twenty-one generations of his family. He then goes to the city of Visnu seated in a highly refulgent aerial chariot that has the lustre and colour of the sun, that is richly furnished with all desirable things, that can go as ne desires it to go and that has a row of tinkling bells. He

shall be surrounded by the celestial ladies. Gandharvas will be singing in praise of him. He will enjoy excellent pleasures there. He will be rid of old age and death. Assuming a divine form the glorious devotee will enjoy pleasures until the dissolution of all living beings.

Refutation-

This is Brahma Purana Adhaya 67 slokas 70-74 hindi translation by Chaukhamba Publications . Nowhere written about Sexual intercourse with Apsaras or any thing like that

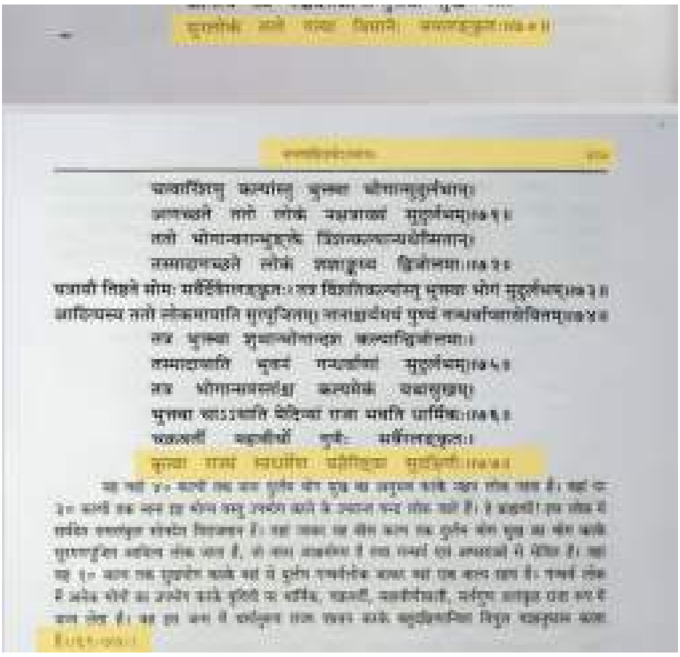
**वह वहां ४० कल्पों तक नाना दुर्लभ भोग सुख का अनुभव करके नक्षत्र लोक जाता है। वहां पर ३० कल्पों तक नाना इष्ट भोग्य वस्तु उपभोग करने के उपरान्त चन्द्र लोक जाते हैं। हे ब्राह्मणों! इस लोक में सर्वदेव समलंकृत सोमदेव विराजमान हैं। वहां जाकर वह बीस कल्प तक दुर्लभ भोग सुख का भोग करके सुरगणपूजित आदित्य लोक जाता है, जो नाना आश्चर्यमय है तथा गन्धर्व एवं अप्सराओं से सेवित है। वहां वह १० कल्प तक सुखभोग करके वहां से दुर्लभ गन्धर्वलोक जाकर वहां एक कल्प रहता है। गन्धर्व लोक में अनेक भोगों का उपभोग करके पृथिवी पर धार्मिक, चक्रवर्ती, महावीर्यशाली, सर्वगुण अलंकृत राजा रूप में जन्म लेता है। वह इस जन्म में धर्मानुरूप राज्य शासन करके बहुदक्षिणान्वित विपुल यज्ञानुष्ठान करता
है।।६९-७७।।**

He remains there for forty kalpas, experiencing many rare enjoyments and pleasures, and then he goes to the realm of the stars (Nakṣatra-loka).
There, for thirty kalpas, after enjoying many desirable objects, he proceeds to the lunar world (Candra-loka).

O Brāhmaṇas! In that world, the Moon-god (Soma-deva), adorned with all the gods, shines resplendent.
Having gone there, he enjoys rare pleasures for twenty kalpas, and then goes on to the world of the Sun (Āditya-loka), worshipped by the gods, marvelous in many ways, and attended by Gandharvas and Apsarās.

There he experiences pleasures for ten kalpas, and from there he reaches the rare Gandharva-loka, where he remains for one kalpa.

In Gandharva-loka, after enjoying many pleasures, he is born again upon earth as a righteous, universal monarch (Cakravartin), endowed with great prowess and adorned with every noble quality.
In that birth, ruling his kingdom in accordance with Dharma, he performs grand sacrifices (yajñas) with abundant gifts (dakṣiṇā) and extensive rituals.



Allegations-

📚Brahma Purana 67.1-11📚
He goes to the great abode where Visnu the lord of Yogins is ever present. Accompanied by celestial women he enjoys pleasures of various sorts."

Refutation-

This is Brahma Purana Adhaya 67 slokas 1-11 hindi translation by Chaukhamba Publications . Nowhere written about Sexual intercourse with Apsaras or any thing like that

मुनिगण कहते हैं- हे ब्रह्मन्! नर अथवा नारी संयत होकर यात्रा का अनुष्ठान करके जो फल पाते हैं, आप उस एक यात्रा के फल को अलग-अलग कहिये ।।१।। ब्रह्मा कहते हैं- मानवगण को उस क्षेत्र में सुसंयत भाव से यात्रा करने से जो फल मिलता है, मैं उस प्रत्येक यात्रा का फल कहता हूं। श्रवण करें। उत्थान एकादशी, फाल्गुन पूर्णिमा तथा विषुव काल में (अर्थात् जब दिन-रात का समान काल हो) तब व्यक्ति यात्रा करके सविधि कृष्ण-बलराम तथा सुभद्रा का दर्शन तथा प्रणाम निवेदन करे। इस गुण्डीवा की यात्रा से मनुष्य सभी फलों को प्राप्त करते हैं। वे चौदहों इन्द्र के इन्द्रत्व काल तक विष्णुलोक में रहते हैं। जितने समय तक व्यक्ति ज्येष्ठमास में जितनी बार यथाविधि यात्रा करते हैं, वह उतने कल्प तक विष्णुलोक वासी रहते हैं। वे वहां सुखभोग करते हैं। यह भोग-मोक्षप्रद, सभी को सुखप्रद, पवित्र पुरुषोत्तम क्षेत्र है। यहां जो कोई स्त्री-पुरुष ज्येष्ठ मास में बारह बार सविधि यात्रा करता है, शठता तथा द्वेषरहित होकर दम्भादि दुर्गुण त्याग कर देव स्थापना करता है, वह जीवन काल में नाना भोगों को भोग कर अन्त काल में मोक्ष लाभ करता है।।२-८11 मुनिगण कहते हैं- हे देव! जगत्पति की प्रतिष्ठा पूजाविधि तथा उनको प्रसन्न करने वाले दान का फल हम तुरन्त सुनना चाहते हैं। कृपया कहिये ।।९।। ब्रह्मा कहते हैं- हे मुनिप्रवरगण! मानवगण को जिसका अनुष्ठान करने से विशेष फल मिलता है, मैं उस विधि निर्दिष्ट प्रतिष्ठा का वर्णन करता हूं। श्रवण करें। हे ब्राह्मणवृन्द ! जब द्वादश यात्रा सम्पन्न हो जाये, तब विधि के साथ पापनाशिनी प्रतिष्ठा करनी चाहिये। ज्येष्ठ मास की शुक्ला एकादशी के दिन समाहित होकर पवित्र जलाशय पर जाकर पवित्रता के साथ आचमन एवं सर्वतीर्थ आवाहन करने के उपरान्त नारायण का ध्यान करके (सविधि आचमन करे) तब स्नान करना चाहिये। ऋषियों ने जिसके लिये जैसी स्नान विधि का निर्देश किया है, उसे उसी विधान के अनुरूप ही स्नान करना होगा।।१०-१४।।

The sages said:
"O Brahman! Whether man or woman, when they perform the sacred journey (yātrā) with self-restraint, what fruits do they obtain? Please describe separately the results of a single journey." (1)

Brahmā said:
“For human beings, the results attained by performing this pilgrimage with a disciplined mind in that holy region—I shall now describe each fruit. Listen attentively. (2)

On Utthāna Ekādaśī, on Phālguna Pūrṇimā, and at the time of Viṣuva (equinox), when the day and night are equal, a person who undertakes the journey, and with proper rites offers obeisance and worship to Śrī Kṛṣṇa, Balarāma, and Subhadrā, obtains the fruits of all pilgrimages through this Guṇḍicā-yātrā. (3–4)

They dwell in Viṣṇuloka for as long as the reign of the fourteen Indras lasts. (5)
And, as many times as a person, during the month of Jyeṣṭha, performs the journey according to proper rites, he dwells in Viṣṇuloka for that many kalpas. (6)

There they enjoy supreme bliss. This Puruṣottama-kṣetra bestows both enjoyment (bhoga) and liberation (mokṣa), it gives happiness to all, and is supremely holy. (7)

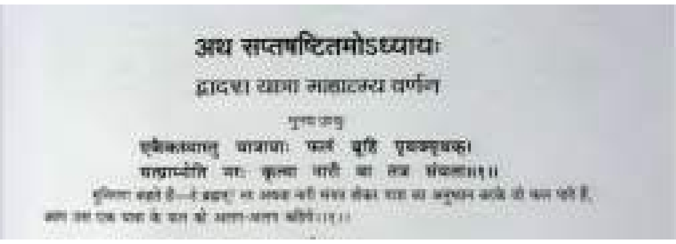
Whoever, man or woman, during the month of Jyeṣṭha, performs the journey twelve times with proper rites, free from malice and deceit, abandoning arrogance and all vices, and establishes the deity with devotion—such a one, after enjoying many pleasures in this life, attains liberation at the end. (8)

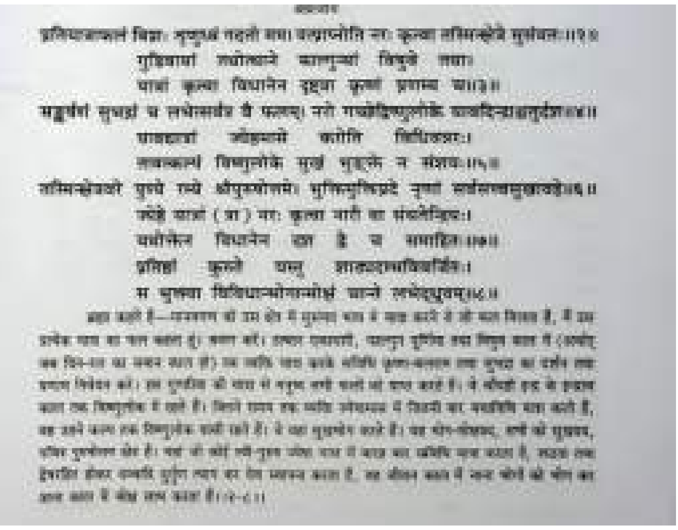
The sages said:
“O Lord! We desire to hear at once about the fruit of pratiṣṭhā (installation), the method of worship, and the gifts that please the Lord of the Universe. Kindly tell us.” (9)

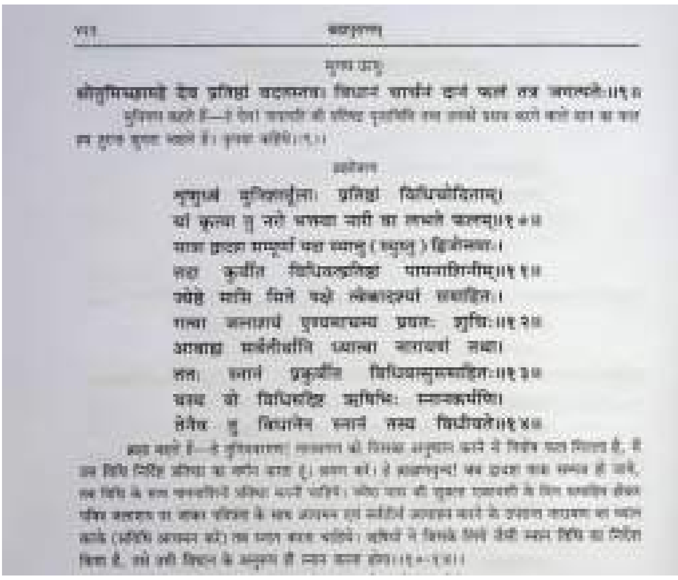
Brahmā said:
“O best among sages! I shall now describe the ordained rite of installation (pratiṣṭhā), which yields great fruit to human beings. Listen attentively. (10)

O Brāhmaṇas! After the completion of the twelve journeys, one should, according to injunction, perform the sin-destroying pratiṣṭhā. (11)
On the Śukla Ekādaśī of Jyeṣṭha month, with a concentrated mind, one should go to a sacred reservoir, perform ācamana (ritual sipping of water) with purity, invoke all the holy tīrthas, and meditate upon Nārāyaṇa. (12–13)

Then, according to the injunctions prescribed by the sages for such a bath, one should perform the bath strictly as ordained.” (14)


अथ सप्तषष्टितमोऽध्यायः
द्वादश यात्रा माहात्म्य वर्णन





Allegations-

📚Brahma Purana 38.132-137📚
After death he will go to heaven where he will be surrounded by thousands of beautiful women.

Refutation-

This is Brahma Purana Adhaya 38 hindi translation by Chaukhamba Publications .It ends with only 40 slokas and no 132-137th sloka exists

Allegations-

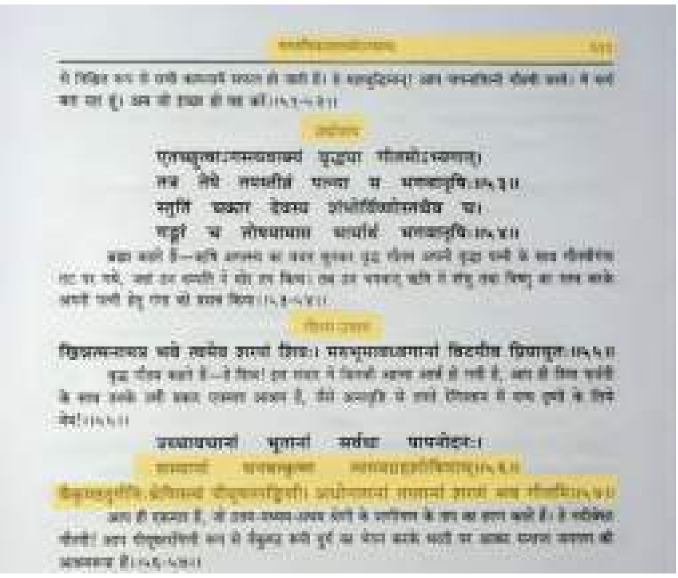
Brahma Purana 107.56
He who meets death in a battle ensuing upon his at¬tempt to resist the abduction of a woman or capture of cows goes along shining like the sun and attended upon by celestial girls.

Refutation-

This is Brahma Purana Adhaya Adhaya 107 sloka 56 hindi translation by Chaukhamba Publications . Nowhere written about Sexual intercourse with Apsaras or any thing like that

आप ही एकमात्र हैं, जो उत्तम-मध्यम-अधम श्रेणी के प्राणीगण के ताप का हरण करते हैं। हे नदीश्रेष्ठा गौतमी! आप पीयूषतरंगिणी रूप से वैकुण्ठ रूपी दुर्ग का भेदन करके धरती पर आकर सन्तप्त जनगण की आश्रयरूपा हैं।।५६-५७।।

“You alone are the one who removes the sufferings of beings of the highest, middle, and lowest categories. O best among rivers, O Gautamī (Godāvarī)! Flowing with waves like nectar, you pierce through the stronghold of Vaikuṇṭha and descend upon the earth, becoming the refuge of afflicted multitudes.”



Allegations-

📚Brahma Purana 107.32📚
Those who give an embellished virgin as gift, as worthy of being given to a brahmin, go to the abode of Yama in aerial chariots and surrounded by celestial virgins.

Refutation-

This is Brahma Purana Adhaya Adhaya 107 sloka 32 hindi translation by Chaukhamba Publications . Nowhere written about Sexual intercourse with Apsaras or any thing like that

वृद्धा कहती है-पहले से ही आप मेरे पति निश्चित हैं। अन्य पति हेतु मेरी रुचि नहीं है। आप ही विधाता द्वारा प्रदत्त मेरे पति हैं। आप मेरा अनुरोध न काटें अथवा यदि आप निरपराधा, अनुव्रता मुझसे विवाह नहीं करेंगे, तब आपके समक्ष मैं इसी क्षण जीवन त्याग करूंगी। वास्तव में वांछित वस्तु की जब प्राप्ति न हो सके, तब मरण ही मनुष्य के लिये मंगल है। यह बात भी आपको ज्ञात है कि अनुरक्त को निराश करने से जो पाप होता है, उसकी कोई सीमा अथवा गणना नहीं हो सकती।।३२-३४।।

The old woman said:
"From the very beginning, you alone have been destined as my husband. I have no inclination toward any other man. You are the husband granted to me by Providence. Do not reject my request!

If you, though faultless, will not marry me who am faithful and devoted, then before your very eyes I shall give up my life this very moment.

Indeed, when the desired object cannot be obtained, death itself is auspicious for a human being. You also know well that the sin incurred by disappointing one who is deeply attached has no limit and cannot be measured."

Allegations-

📚Brahma Purana 107.28-29📚
Those men who grow wonderful parks with flowers and fruits thereby helping men go (along that great path) (after duly resting) in beautiful and cool shades of trees. They are well bedecked and attended upon by excellent women to the accompaniment of songs and instrumental music."

Refutation-

This is Brahma Purana Adhaya Adhaya 107 sloka 28-29 hindi translation by Chaukhamba Publications . Nowhere written about Sexual intercourse with Apsaras or any thing like that

हे महामति ! कालक्रम से सुश्यामा के गर्भ से मेरा जन्म हो गया। जाते समय सुश्यामा माता ने मुझसे कहा था- हे भद्रे ! तुमको कहीं जाना नहीं होगा। इस गुहा में जो कोई पुरुष आयेगा, वही तुम्हारा पति होगा। हे महामति ! मेरी माता यह कह कर चली गयी। हे महामति ! मैं तब से यहीं रहती हूं। अतः आप अब तक में सबसे प्रथम प्रवेश करने वाले पुरुष हैं, आपसे पहले यहां किसी पुरुष का आगमन नहीं आ है, तब आप ही माता द्वारा निर्दिष्ट मेरे पति हैं। हे ब्रह्मन् ! मेरे पिता ने एक

हजार अस्सी वर्ष राज्य किया था। तदनन्तर वे तप करके स्वर्गगामी हो गये। हे मुनिशार्दूल ! तदनन्तर मेरा भाई एक हजार दस वर्ष राज्य करके स्वर्ग चला गया। हे ब्रह्मन् ! मैं तो यहीं रह रही हूं। मैं अभी अविवाहित ही हूं। मेरे माता-पिता नहीं हैं। मैं अपनी स्वामिनी स्वयं हूं। मैं क्षत्रिय कन्या हूं। हे ब्रह्मन् ! मैं व्रती तथा पुरुष की कामना करती हूं। आप मुझे ग्रहण करें।। २४-३०।।

"O great-minded one! In due course of time, I was born from the womb of Suśyāmā. At the time of departing, my mother Suśyāmā told me:

'O blessed one! You shall not go anywhere. The man who enters this cave shall be your husband.'

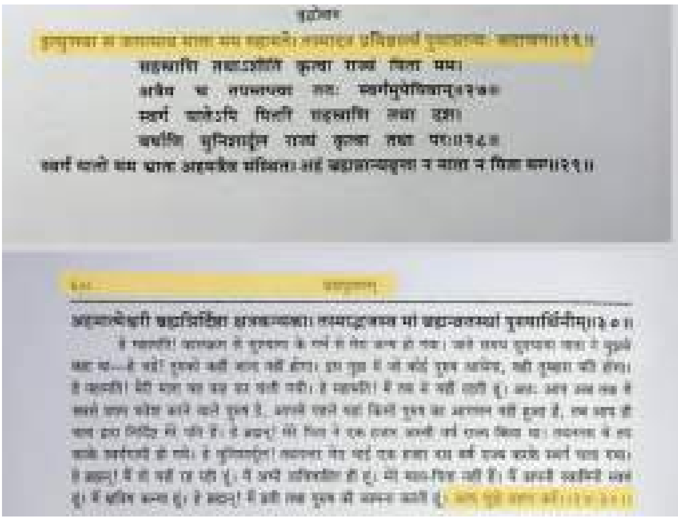
Having said this, my mother left. O great-souled one! Since then, I have been living here. Thus, you are the very first man who has entered here. No other man has come before you, therefore you are the husband appointed for me by my mother.

O Brāhmaṇa! My father ruled the kingdom for one thousand and eighty years. Afterwards, having performed austerities, he went to heaven.

O tiger among sages! After that, my brother ruled for one thousand and ten years, and then too went to heaven.

But I have remained here. I am still unmarried. My parents are no more. I am my own mistress. I am a Kṣatriya maiden.

O Brāhmaṇa! I have observed vows, and I desire a husband. Therefore, accept me



Allegations-

📚Brahma Purana 107.14-15📚
Those who with devotion and pure mind, give the worthy brahmins water, sweetened with treacle as well as cooked rice, go to the abode of Yama, on golden vehicles of various kinds. In accordance with their desire they are again and again served by excellent women

Refutation-

This is Brahma Purana Adhaya Adhaya 107 sloka 14-15 hindi translation by Chaukhamba Publications . Nowhere written about Sexual intercourse with Apsaras or any thing like that

एवंविध भ्रमणरत रहते-रहते इन्होंने एक बार हिमवान् पर्वत पर निवास किया था। न्होंने वहां एक लतावल्ली विटप से शोभित एक गुफा देखी। वह अतीव रमणीय

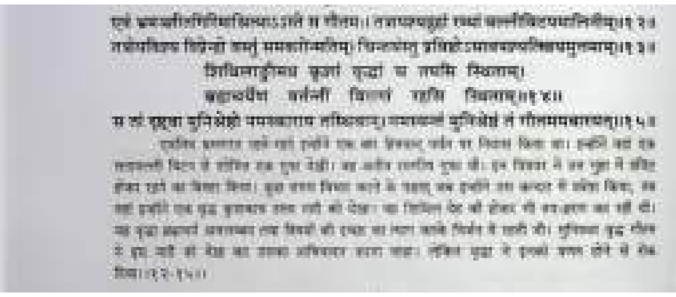
गुफा थी। इन विप्रवर ने उस गुहा में प्रविष्ट होकर रहने का विचार किया। कुछ समय विचार करने के पश्चात् जब इन्होंने उस कन्दरा में प्रवेश किया, तब वहां इन्होंने एक वृद्ध कृशकाय उत्तम नारी को देखा। वह शिथिल देह की होकर भी तपःश्चरण कर रही थी। यह वृद्धा ब्रह्मचर्य अवलम्बन तथा विषयों की इच्छा का त्याग करके निर्जन में रहती थी। मुनिप्रवर वृद्ध गौतम ने इस नारी को देख कर उसका अभिवादन करना चाहा। लेकिन वृद्धा ने इनको प्रणत होने से रोक दिया।।१२-१५।।

Thus wandering in this manner, once he took up residence on Mount Himavat. There he beheld a cave adorned with creepers and trees, exceedingly beautiful.

This best of Brāhmaṇas thought of entering and dwelling in that cavern. After reflecting for some time, when he entered the cave, he saw within it an aged, emaciated but noble woman.

Though her body was frail with age, she was engaged in austerities. That old woman, having adopted brahmacarya (celibacy) and renounced all desire for sense-objects, lived alone in the wilderness.

When the foremost sage, the aged Gautama, beheld this woman, he desired to offer her salutations. But the old woman restrained him from bowing down."



Allegations-

📚Brahma Purana 107.7-8📚
Those who offer with great devotion to the brahmins well consecrated cooked rice, particularly to the brahmins well versed in the Vedas, go to the city of Dharmaraja by means of well adorned aerial chariots. They are assiduously served by excellent young women.

Refutation-

This is Brahma Purana Adhaya Adhaya 107 sloka 7-8 hindi translation by Chaukhamba Publications . Nowhere written about Sexual intercourse with Apsaras or any thing like that

एकमात्र गायत्री मन्त्र ही इनका सहारा था। इसके अतिरिक्त वेदाध्ययन तथा कोई शास्त्र समालोचना का इनको कुछ भी अवसर नहीं मिला। ये प्रतिदिन व्रतशील रहकर अग्निकार्य (होम) करते थे। एकमात्र गायत्री अभ्यास करने के कारण ये नाम से ब्राह्मण कहे जाते थे। गायत्री उपासना तथा होम कार्य द्वारा ही इनका ब्राह्मणत्व बचा था। हे मुनिवर! ये विधिवत् होम तथा गायत्री जप करते थे। इस कारण इनका आयुकाल बढ़ गया। ये चिरायु हो गये। इनका विवाह नहीं हुआ था। इनको कोई भी कन्या नहीं देना चाहता था। ये नाना वनों तथा तीर्थों में विचरने लगे। ये नाना पुण्याश्रमों में जाकर रहते भी थे।।७-११।।

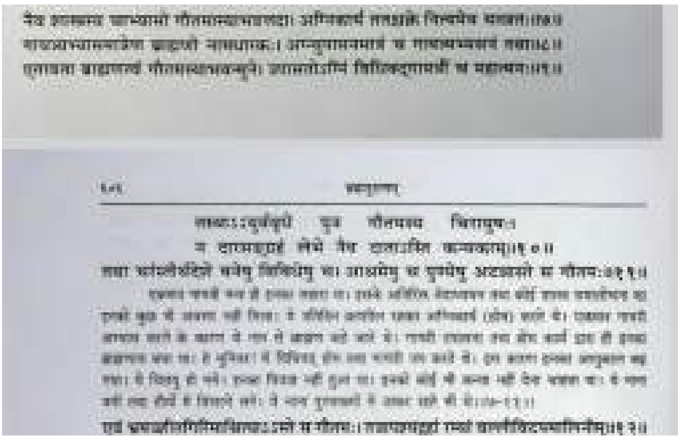
"The Gāyatrī Mantra alone was their sole support. Apart from this, they had no opportunity for the study of the Vedas or discussion of any Śāstra.

Every day, they observed vows and performed the ritual of fire (homa). Merely by the practice of Gāyatrī they came to be called a Brāhmaṇa by name.

It was only through Gāyatrī worship and the performance of homa that their Brahminhood was preserved. O great sage! By performing the homa according to rule and by reciting the Gāyatrī mantra, their life-span increased, and they became long-lived.

They did not marry, for no one was willing to give them a daughter. Therefore, they wandered through many forests and sacred places.

They also stayed at various holy hermitages."



📚Shrimad Bhagavatam 8.8.7📚
Next there appeared the Apsaras [who are used as prostitutes on the heavenly planets]. They were fully decorated with golden ornaments and lockets and were dressed in fine and attractive clothing. The Apsaras move very slowly in an attractive style that bewilders the inhabitants of the heavenly planets."

Refutation-

This is Shrimad Bhagavatam 8.8.7 Authentic english translation nowhere mentioned that Apsaras are prostitutes

Next to that came out the Apsaras (celestial nymphs) adorned with gold necklaces (and other ornaments), clad in excellent raiments, who delight the denizens of heaven with their charming gait, sportive movements and bewitching glances.

7. Next to that came out the *Apsaras* (celestial nymphs) adorned with gold necklaces (and other ornaments), clad in excellent raiments, who delight the denizens of heaven with their charming gait, sportive movements and bewitching glances.

Allegations-

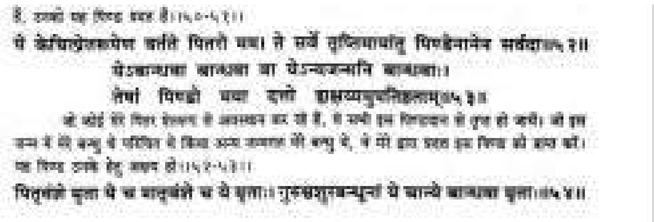
📚Narada Purana 2. 45.52📚
If liberation means dissociation with pleasure-giving persons or objects like celestial damsels, or association with objects of destructible nature like life in heaven, what is the motivation for men to perform religious action or why after beginning the performance of an action, should men continue for attaining the desired goal?

Refutation-

Here is Narada Purana 2. 45.52 hindi translation by Chaukhamba Publications nowhere written about Sexual intercourse with Apsaras or any thing like that

जो कोई मेरे पितर प्रेतरूप से अवस्थान कर रहे हैं, वे सभी इस पिण्डदान से तृप्त हो जायें। जो इस जन्म में मेरे बन्धु थे परिचित थे किंवा अन्य जन्मगत मेरे बन्धु थे, वे मेरे द्वारा प्रदत्त इस पिण्ड को प्राप्त करें।
यह पिण्ड उनके हेतु अक्षय हो।।५२-५३।।

“May all my forefathers, who abide in the state of departed spirits, be satisfied by this offering of piṇḍa (funeral oblation).
May those who in this birth were my kinsmen and acquaintances, as well as those who were my relatives in other births, obtain this piṇḍa given by me.
May this piṇḍa be imperishable for their sake.”



Allegations-

📚Narada Purana 1. 31.21-22a📚
Thanks to the gift of a cow, a man goes there Endowed with all means of happiness on the way; a giver of plots or houses goes riding in an aerial chariot filled with all riches and luxuries. He sports about in the aerial chariot filled with groups of celestial damsels and goes to the abode of Dharma (god of Death).”

Refutation-

Here is Narada Purana 1. 31.21-22a hindi translation by Chaukhamba Publications nowhere written about Sexual intercourse with Apsaras or any thing like that

हे मुनिशार्दूल ! जो मृत्युलोक में वस्त्र दान करते हैं, वे दिव्य वस्त्रधारी होकर यमपुरी पहुंचते हैं। पुर एवं आकर (खान) को दान करने वाले मार्ग में देवगण द्वारा स्तुत होते यमपुरी पहुंचते हैं। गोदाता लोग सर्वसुख भोगी होकर यमलोक जाते हैं। भूदाता एवं गृहदाता सर्वसम्पदासमन्वित विमानों पर अप्सराओं के साथ क्रीड़ा करता वृषालय ले जाया जाता है। अश्व, यान, गज दान करने वाला धर्मात्मा विमानारूढ़ तथा सर्वभोगयुक्त होकर धर्मनगरी जाता है। हे मुनिवर ! बैल दान करने वाला यान पर बैठकर जाता है। फल-पुष्प दाता संतोषयुक्त होकर यममार्ग से जाता है। जो ताम्बूल दान करता है, वह प्रसन्न होकर धर्मलोक (यमलोक) गमन करता है। जिस श्रेष्ठ मनुष्य ने माता-पिता की सुश्रूषा किया है, वह परितुष्ट आत्मा वाला देवों द्वारा पूजित होता यममन्दिर पहुंच जाता है। जो यती, व्रती, द्विजों, ब्राह्मणों की सेवा करता है, वह अत्यन्त सुख पूर्वक इस पथ को पार कर लेता है।।२०-२६।।

“O tiger among sages! Those who give garments as charity in the mortal world reach Yama’s abode clothed in divine garments.

Those who donate a city, dwelling, or land reach Yama’s abode, being praised on the way by the hosts of gods.

Those who give cows in charity reach Yama’s world, enjoying very kind of happiness.

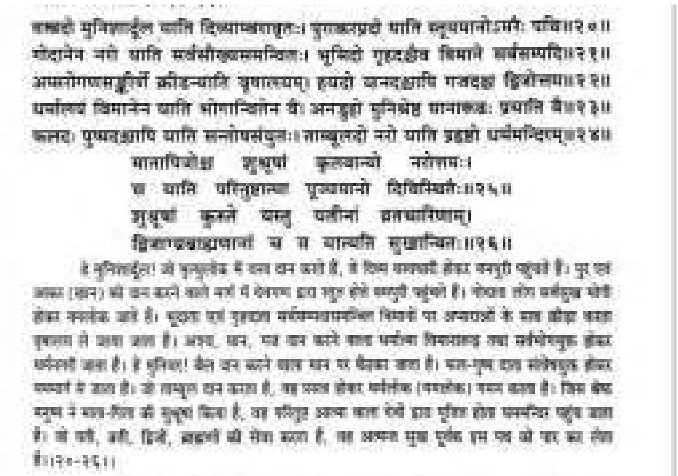
The giver of land and houses, endowed with every kind of wealth, is carried to the abode of the Bull-bannered One (Dharmarāja/Yama) in a celestial chariot, playing with Apsarās.

The righteous one who donates horses, vehicles, or elephants goes, mounted upon an aerial car, full of enjoyments, to the city of Dharma.

O great sage! The donor of a bull travels seated upon a vehicle.
The donor of fruits and flowers goes along Yama's path contented in mind.
He who gives betel (tāmbūla) goes joyfully to Dharma's realm (Yama-loka).

That noble man who has served his mother and father reaches Yama's temple, honored by the gods, with a deeply satisfied soul.

And he who serves ascetics, vow-keepers, the twice-born, and Brāhmaṇas, easily and joyfully crosses this path."


मातापित्रोश्च शुश्रूषां कृतवान्यो नरोत्तमः।
स याति परितुष्टात्मा पूज्यमानो दिविस्थितैः॥२५॥
शुश्रूषां कुरुते यस्तु यतीनां व्रतधारिणाम्।
द्विजानां ब्राह्मणानां च स यात्यति सुखान्वितः॥२६॥

Allegations-

📚Narada Purana 2. 62.43📚
It was resorted to by Devas moving about in aerial chariots. It was surrounded by the (river) Viraji, O Narada, as this world shines so too the other worlds (by its reflection). The tanks there, are bedecked in diverse ways by means of gold and jewels; the steps are studded with corals: They (tanks) are fully covered with blue lotuses; they are agitated by the sports of celestial women."

Refutation-

Here is Narada Purana **2. 62.43** hindi translation by Chaukhamba Publications nowhere written about Sexual intercourse with Apsaras or any thing like that

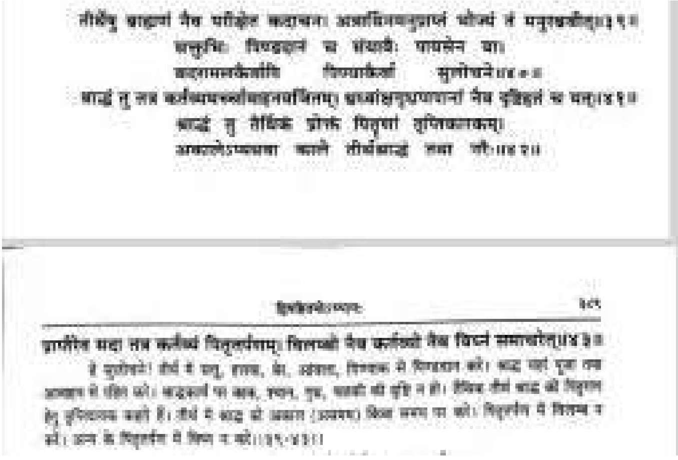
हे सुलोचने ! तीर्थ में सत्तू, हलवा, बेर, आंवला, पिण्याक से पिण्डदान करे। श्राद्ध यहां पूजा तथा आवाहन से रहित करे। श्राद्धकार्य पर काक, श्वान, गृध्र, पातकी की दृष्टि न हो। तैथिक तीर्थ श्राद्ध को पितृगण हेतु तृप्तिदायक कहते हैं। तीर्थ में श्राद्ध को अकाल (असमय) किंवा समय पर करे। पितृतर्पण में विलम्ब न करे। अन्य के पितृतर्पण में विघ्न न करे ।।३९-४३।।

O fair-eyed one! At the sacred tīrtha one should perform piṇḍa-offering using sattu, halva, berries, āmalaka (Indian gooseberry), and piṇyāka (oil-cake residue).

The śrāddha here should be done without elaborate worship or invocation rites. The performance of śrāddha should not fall under the gaze of crows, dogs, vultures, or sinners.

The śrāddha performed at the tīrtha is said to be most satisfying to the forefathers.

At the tīrtha, śrāddha may be done either out of season (akāla) or in season (kāla).
In offering oblations to the ancestors (pitṛ-tarpaṇa), there should be no delay, nor should one create obstacles in the offerings of others."



Allegations-

📚Linga Purana 1.48.9-14📚
In the eastern side of this mountain is Amaravati (the city of Indra). It is full of mansions of different kinds. It is thronged by different groups of Devas. It is surrounded by clusters of jewels. It has many ornamental gateways of different shapes bedecked in gold and jewels. The arches at the gateways are rendered wonderful with gold, with jewels set in. Thousands of women throng the roadways. They are clever in conversation and elocution. They are bedecked in all ornaments. They stoop down due to the weight of their heavy breasts and their eyes roll to and fro due to intoxication. The Apsaras (water nymphs) move about all round…"

Refutation-

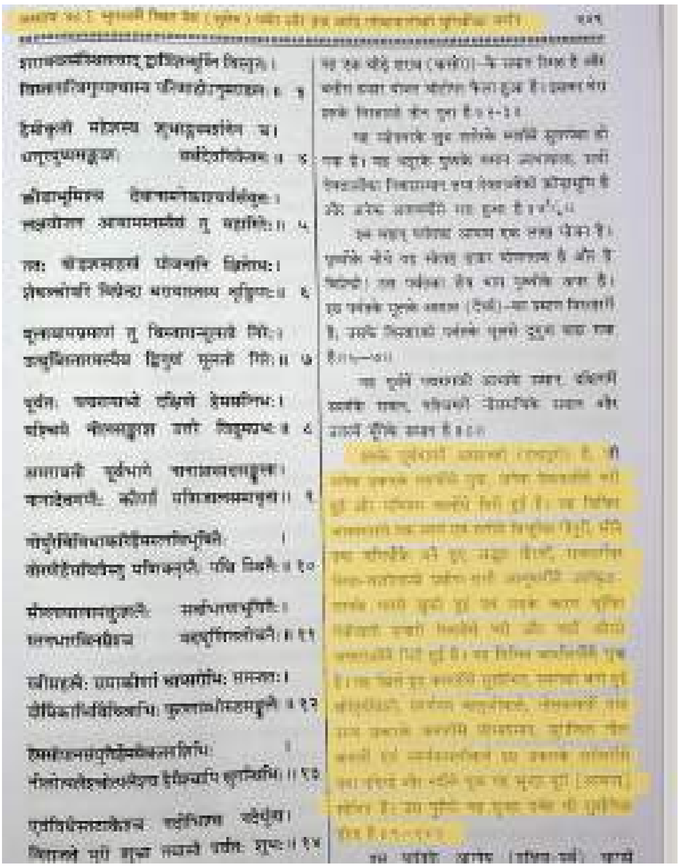
Here is Linga Purana 1.48.9-14 Geeta Press Gorakhpur nowhere written about Sexual intercourse with Apsaras or any thing like that

इसके पूर्वभागमें अमरावती (इन्द्रपुरी) है, जो अनेक प्रकारके महलोंसे युक्त, अनेक देवताओंसे भरी हुई और मणिमय जालोंसे घिरी हुई है। यह विविध आकारवाले तथा स्वर्ण एवं रत्नोंसे विभूषित गोपुरों, सोने तथा मणियोंके बने हुए अद्भुत तोरणों, राजमार्गपर स्थित-वार्तालापमें प्रवीण सभी आभूषणोंसे अलंकृत-स्तनके भारसे झुकी हुई नेत्रोंवाली हजारों स्त्रियोंसे भरी और चारों ओरसे अप्सराओंसे घिरी हुई है। यह विचित्र बावलियोंसे युक्त है। यह खिले हुए कमलोंसे सुशोभित, स्वर्णकी बनी हुई सीढ़ियोंवाले, स्वर्णमय बालुओंवाले, नीलकमलों तथा अन्य प्रकारके कमलोंसे शोभायमान, सुगन्धित नील कमलों एवं स्वर्णकमलोंवाले इस प्रकारके सरोवरोंसे तथा नदियों और नदोंसे युक्त यह सुन्दर पुरी [अत्यन्त] शोभित है। उस पुरीसे यह सुन्दर पर्वत भी सुशोभित होता है॥ ९-१४॥

"In the front part (पूर्वभाग) lies Amaravati (the city of Indra), adorned with many kinds of palaces, filled with numerous eities, and surrounded by nets of precious gems.

It is decorated with gateways (गोपुर) of various shapes, embellished with gold and jewels, and with wondrous archways made of gold and gems.
The main royal road is lined with thousands of women — adorned with all kinds of ornaments, bent under the weight of their breasts, and their eyes rolling due to intoxication — all skilled in charming conversation.
All around, the city is surrounded by celestial nymphs (apsaras).
It is also adorned with marvelous step-wells.
It boasts lotus ponds blooming with flowers, golden staircases, sandy banks made of gold, and lakes filled with blue lotuses and other varieties of lotuses.
The lakes are scented with fragrant blue lotuses and golden lotuses.
Thus, filled with rivers and streams, this beautiful city shines brilliantly.
Even the splendid mountain becomes all the more resplendent due to the presence of this city."

(9–14)



Allegations-

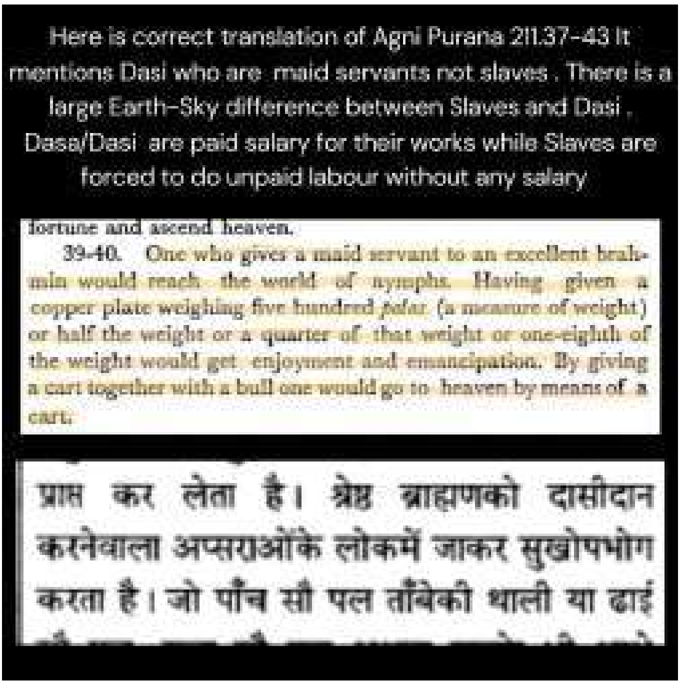
📚Agni Purana 211.39📚
One who gives a maid servant to an excellent brahmin would reach the world of nymphs."

Refutation-

Agni Purana 211.37-43 English and Hindi translation- nowhere written about Sexual intercourse with Apsaras or any thing like that

39-40. One who gives a maid servant to an excellent brahmin would reach the world of nymphs. Having given a copper plate weighing five hundred palas (a measure of weight) or alf the weight or a quarter of that weight or one-eighth of

the weight would get enjoyment and emancipation. By giving a cart together with a bull one would go to heaven by means of a cart.
प्राप्त कर लेता है। श्रेष्ठ ब्राह्मणको दासीदान करनेवाला अप्सराओंके लोकमें जाकर सुखोपभोग करता है। जो पाँच सौ पल ताँबेकी थाली या ढाई



Now we will debunk two fake Posters claiming 1000 Apsaras allegations in Sanatan Dharma

DEBUNKING FAKE PROPAGANDA OF 1000 APSARAS IN SWARGA BY HALALA PUTRA PEDOPHILE FOLLOWERS MUSLIMS

This is Mahabharat Shanti Parva Adhaya 98 slokas 46 Geeta ress Gorakhpur

वराप्सरः सहस्राणि शूरमायोधने हतम् ।। ४६ ।। त्वरमाणाभिधावन्ति मम भर्ता भवेदिति

“युद्धस्थलमें मारे गये शूरवीरको और सहस्रों सुन्दरी अप्सराएँ यह आशा लेकर बड़ी उतावलीके साथ दौड़ी जाती हैं कि यह मेरा पति हो जाय ॥ ४६ ॥”

“To the warrior slain on the battlefield, thousands of beautiful apsarās rush eagerly with the hope, ‘May he become my husband.’”

वराप्सरःसहस्राणि शूरमायोधने हतम् ।। ४६ ।।
त्वरमाणाभिधावन्ति मम भर्ता भवेदिति ।
युद्धस्थलमें मारे गये शूरवीरको और सहस्रों सुन्दरी अप्सराएँ यह आशा लेकर बड़ी उतावलीके साथ दौड़ी जाती हैं कि यह मेरा पति हो जाय ।। ४६½ ।।

The verse in Mahābhārata 12.98.46 that mentions “thousands of apsarās running towards a slain warrior” is not laying down any rule or system of heavenly enjoyment, but is part of Indra’s poetic praise of valor while speaking to Ambarīṣa. This entire section is full of hyperboles – for example, a warrior who slays the enemy commander is said to become as powerful as Viṣṇu and as wise as Bṛhaspati.

Mahabharat 12.98.42 Geeta Press Gorakhpur

जो योद्धा शत्रुके सेनापतिका वध करके उसके रथपर आरूढ़ हो जाता है, वह भगवान् विष्णुके समान पराक्रमशाली, बृहस्पतिके समान बुद्धिमान् तथा शक्तिशाली वीर समझा जाता है ।। ४२ ।।

“The warrior who slays the enemy commander and ascends his chariot is regarded as as powerful as Lord Viṣṇu in valor, as intelligent as Bṛhaspati, and as mighty as a hero.” (12.98.42)

यस्तु सेनापतिं हत्वा तद्यानमधिरोहति ।। ४२ ।।
स विष्णुविक्रमक्रामी बृहस्पतिसमः प्रभुः ।
जो योद्धा शत्रुके सेनापतिका वध करके उसके रथपर आरूढ़ हो जाता है, वह भगवान् विष्णुके समान पराक्रमशाली, बृहस्पतिके समान बुद्धिमान् तथा शक्तिशाली वीर समझा जाता है ।। ४२½ ।।

Clearly, no human can literally become Viṣṇu; it is simply a way to glorify courage and strength. In the same style, the apsarā imagery expresses how attractive bravery is – that not only worldly women, but even celestial maidens would wish such a hero as their husband. The perspective here is from the apsarās’ side, not the warrior’s. Nowhere is it said that warriors fight or die for the sake of sensual reward. In fact, just a couple of verses later (12.98.48), the Mahābhārata lays down strict ethics of warfare: a warrior must not kill the aged, children, or women, must not strike a fleeing enemy from behind, and must not harm one who surrenders seeking refuge.

Mahabharat 12.98.45

युद्धमें वृद्ध, बालक और स्त्रियोंका वध नहीं करना चाहिये, किसी भागते हुएकी पीठमें आघात नहीं करना चाहिये, जो मुँहमें तिनका लिये शरण में आ जाय और कहने लगे कि मैं आपका ही हूँ, उसका भी वध नहीं करना चाहिये ।। ४८ ।।

“In battle, one should not slay the aged, the child, or women. One should not strike a fleeing enemy from behind. And if someone comes holding a blade of grass in his mouth, seeking refuge and saying, ‘I am yours,’ he too should not be slain.” (12.98.48)

वृद्धबालौ न हन्तव्यौ न च स्त्री नैव पृष्ठतः ।। ४८ ।।
तृणपूर्णमुखश्चैव तवास्मीति च यो वदेत् ।
युद्धमें वृद्ध, बालक और स्त्रियोंका वध नहीं करना चाहिये, किसी भागते हुएकी पीठमें आघात नहीं करना चाहिये, जो मुँहमें तिनका लिये शरण में आ जाय और कहने लगे कि मैं आपका ही हूँ, उसका भी वध नहीं करना चाहिये ।। ४८½ ।।

This shows clearly that the focus of the chapter is dharma-yuddha and glorification of courage, not sensual gratification. History itself proves this – Bhīṣma Pitāmah, one of the greatest warriors, was a lifelong brahmacārī, never married, and sought no pleasure even in earthly life. His valor was for dharma, not for desire. Therefore, taking this metaphor literally and reducing it to “Hinduism promises apsarās as a reward” is a shallow, Kaliyugī misinterpretation. The true essence of the passage is that supreme courage and sacrifice command universal admiration, even from the divine.

Coming to false Allegations on Atharva Veda 4.34.2

The Sukta 34 of Atharva Veda is – Brahmaudan Sukta]

“Āchārya Rām Sharma Āchārya, in his Atharva Veda Bhāṣya, has explained this sūkta by giving its basic background and meaning.

ऋषि – अथर्वा । देवता – ब्रह्मौदन । छन्द – त्रिष्टुप् ४ उत्तमा भुरिक् त्रिष्टुप् ५ त्र्यवसाना सप्तपदा कृति, ६ पञ्चपदातिशक्वरी, ७ भुरिक् अतिशक्वरी, ८ जगती ।] इस सूक्त के देवता 'ब्रह्मौदन' हैं। लौकिक संदर्भ में यज्ञीय क्रम में संस्कारयुक्त जो अन्न दान किया जाता है, उसे ब्रह्मौदन कहते हैं। पके हुए भोज्य पदार्थ, बिना पकाये भोज्य (दही, शहद, घृतादि) पदार्थ तथा सूखे अन्न भी यज्ञीय ऊर्जा से संस्कारित करके दिये जाने की परम्परा रही है। यज्ञीय-ब्राह्मी संस्कार युक्त इस सेवन के भी महत्त्वपूर्ण लाभ कहे गये हैं; किन्तु सूक्ष्म सन्दर्भमें 'रेतो वा ओदनः ' (श०ब्रा० १३११४, जैसे सूत्रों के अनुसार तह बहुत व्यापक जत्त्व है। ब्रह्मौदन का अर्थ ब्रह्म का उत्पादक तेजस् होता है। ब्रह्म ने सृष्टि सृजन यज्ञ के लिए अपने तेजस् का एक अंश परिपक्व किया। जिस तरह अन्नमयकोश के पोषण एवं विकास के लिए अन्न आवश्यक है, उसी तरह सृष्टि के मूल घटकों के लिये ब्रह्मौदन सृष्टिकारक तेजस् की भूमिका मानी जा सकती है। ब्रहावर्चस इसी के धारण-सेवन करने से विकसित होता है। इस सूक्त तथा अगले सूक्त के मंत्रों में ब्रह्मौदन की जो महत्ता बतलायी गयी है, वह स्थूल अन्न की अपेक्षा ऐसी ही व्यापक अवधारणा का पोषण करती है

[Rishi – Atharva; Devata – Brahmaudan; Metres – Triṣṭubh 4, Uttamā Bhurik Triṣṭubh 5, Tryavasānā Saptapadā Kṛti 6, Pañcapadā Atishakvarī 7, Bhurik Atishakvarī 8, and Jagatī.]

In this hymn the deity is *Brahmaudan*.

In the worldly context, *Brahmaudan* refers to the sanctified food that is offered in the sacrificial sequence. Cooked food, uncooked edibles (such as curd, honey, ghee, etc.), and even dry grains were traditionally consecrated through the energy of the sacrifice and then given as offerings. These yajña-imbued, brahma-sanctified consumables were said to have great benefits.

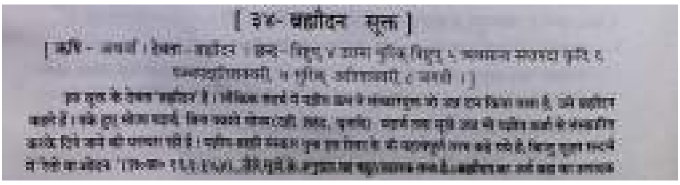
But in the subtler sense, according to formulas such as *“Reto vā odanaḥ”* (Śatapatha Brāhmaṇa 13.1.14), the meaning is much more expansive. *Brahmaudan* signifies the radiant power that is the product of Brahman itself. For the cosmic sacrifice of creation, Brahman matured a portion of its own brilliance.

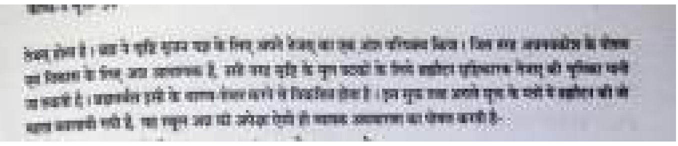
Just as food (*anna*) is essential for the nourishment and growth of the *annamayakośa* (the sheath composed of

food), in the same way *Brahmaudan*—as the creative brilliance of Brahman—was regarded as fundamental to the constituents of creation.

Brahmavarcas (spiritual brilliance, the radiance of Brahman) develops through the upholding and assimilation of this *Brahmaudan*.

Thus, in this hymn and the next one, the greatness of *Brahmaudan* is described—not merely as gross food, but as a vast concept that sustains creation itself.


[३४- ब्रह्मौदन सूक्त]

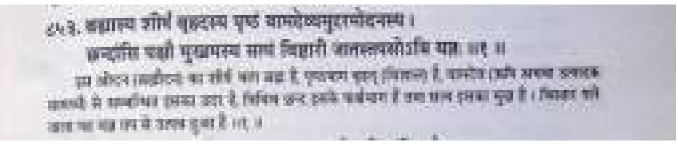


"Atharva Veda 4.34.1–2 speaks about *Brahmaudan*—the creative brilliance of Brahman. It is presented as the foundational principle behind the constituents of creation itself. The hymn does not describe ordinary human beings or their enjoyments, but rather reveals the cosmic yajña, in which Brahman, Vastness, Ṛṣis, Chandas, Satya, and Tapas are symbolically assigned as its limbs. Thus, the focus is on the metaphysical process of creation, not on normal human affairs."

Atharva Veda 4.34.1

इस ओदन (ब्रह्मौदन) का शीर्ष भाग ब्रह्म है, पृष्ठभाग बृहत् (विशाल) है, वामदेव (ऋषि अथवा उत्पादक सामर्थ्य) से सम्बन्धित इसका उदर है, विविध छन्द इसके पार्श्वभाग हैं तथा सत्य इसका मुख है। विस्तार पाने वाला यह यज्ञ तप से उत्पन्न हुआ है ॥१ ॥

"The top portion of this Odan (Brahmaudan, the cosmic oblation) is Brahman; its back is the Bṛhat (the Vast). Its belly is connected with Vāmadeva (the Ṛṣi or the productive power). The various Chandas (metres of the Veda) are its sides, and Truth is its mouth. This sacrifice, which expands and grows, has been born of tapas (austerity)." (1)



Atharva Veda 4.34.2 is wrongly rendered as speaking of "men without bones, whose male organ is not burned, and who get many women in heaven." In reality, the sūkta describes *Brahmaudan*—the creative brilliance of Brahman—symbolically, not human beings. The word *anasthāḥ* ("boneless") means subtle radiance without a gross frame, capable of taking any form. The mention of *śiśna* does not refer to a physical organ but to the indestructible generative faculty or productive power, which even fire cannot consume. Likewise, *bahvyaḥ striyaḥ* ("many women") is Vedic symbolism for fertile powers or creative energies (śaktis), not literal women for enjoyment. As Āchārya Rām

Sharma explains, in the worldly sense sacrificial food (*havis*) retains its sanctity even after fire, and in the subtle sense the pure brilliance of Brahman ascends to higher worlds and empowers creative forces. Thus, the verse is about the metaphysical yajña and cosmic creation, not about human pleasure or sexuality.

Atharva Veda 4.34.2 hindi translation by Shri Ram Sharma Acharya –

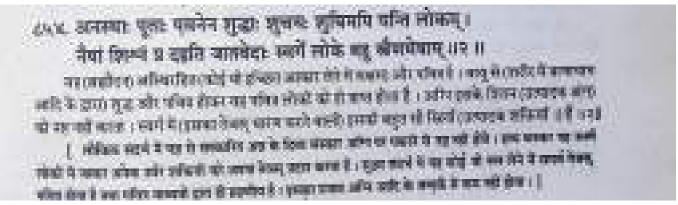
यह (ब्रह्मौदन) अस्थिरहित (कोई भी इच्छित आकार लेने में सक्षम) और पवित्र है। वायु से (शरीर में प्राणायाम आदि के द्वारा) शुद्ध और पवित्र होकर यह पवित्र लोकों को ही प्राप्त होता है। अग्नि इसके शिश्न (उत्पादक अंग) को नष्ट नहीं करता। स्वर्ग में (इसका तेजस् धारण करने वाली) इसकी बहुत सी स्त्रियाँ (उत्पादक शक्तियाँ ।) हैं ॥२॥ [लौकिक संदर्भ में यज्ञ से संस्कारित अन्न के दिव्य संस्कार अग्नि पर पकाने से नष्ट नहीं होते। हव्य बनकर यह ऊर्ध्व लोकों में जाकर अनेक उर्वर शक्तियों को अपना तेजस् प्रदान करता है। सूक्ष्म संदर्भ में यह कोई भी रूप लेने में समर्थ तेजस् पवित्र होता है तथा पवित्र माध्यमों द्वारा ही ग्रहणीय है। इसका प्रभाव अग्नि आदि के सम्पर्क से कम नहीं होता ।]

This *Brahmaudan* is boneless (i.e., without a gross, bony body, capable of taking any desired form) and pure.
Cleansed and sanctified by wind (through prāṇic discipline such as breath-control, or by contact with the life-breath), it attains the pure worlds.
Fire does not destroy its *śiśna*—that is, its generative faculty / productive power.
In heaven it has many women—meaning, it possesses many productive energies (fertile powers, śaktis) which carry and manifest its brilliance. ॥2॥

Ram Sharma Acharya Explanation-

[लौकिक संदर्भ में यज्ञ से संस्कारित अन्न के दिव्य संस्कार अग्नि पर पकाने से नष्ट नहीं होते। हव्य बनकर यह ऊर्ध्व लोकों में जाकर अनेक उर्वर शक्तियों को अपना तेजस् प्रदान करता है। सूक्ष्म संदर्भ में यह कोई भी रूप लेने में समर्थ तेजस् पवित्र होता है तथा पवित्र माध्यमों द्वारा ही ग्रहणीय है। इसका प्रभाव अग्नि आदि के सम्पर्क से कम नहीं होता ।]

(Worldly context: The divine sanctity infused into sacrificial food is not destroyed by the fire that cooks it. As an offering (havya), it ascends to the higher worlds and transmits its brilliance to many fertile powers.
Subtle context: This brilliance, being able to assume any form, is pure and is receivable only by pure means. Its potency is not diminished by the contact of fire or other forces.)



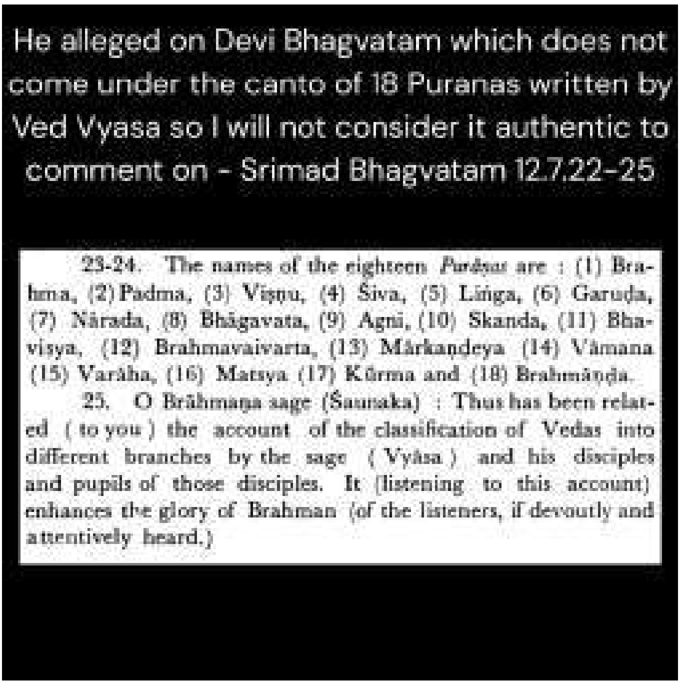
Coming to Allegations on Devi Bhagvatam 3.15.10 –

He alleged on Devi Bhagvatam which does not come under the canto of 18 Puranas written by Ved Vyasa so I will not consider it authentic to comment on – Srimad Bhagvatam 12.7.22-25

Srimad Bhagvatam 12.7.22-25 – 23-24. The names of the ighteen Purāṇas are: (1) Bra-hma, (2) Padma, (3) Viṣṇu, (4)

Śiva, (5) Linga, (6) Garuda, (7) Narada, (8) Bhagavata, (9) Agni, (10) Skanda, (11) Bha-visya, (12) Brahmavaivarta, (13) Markandeya (14) Vāmana (15) Varaha, (16) Matsya (17) Kurma and (18) Brahmanda.

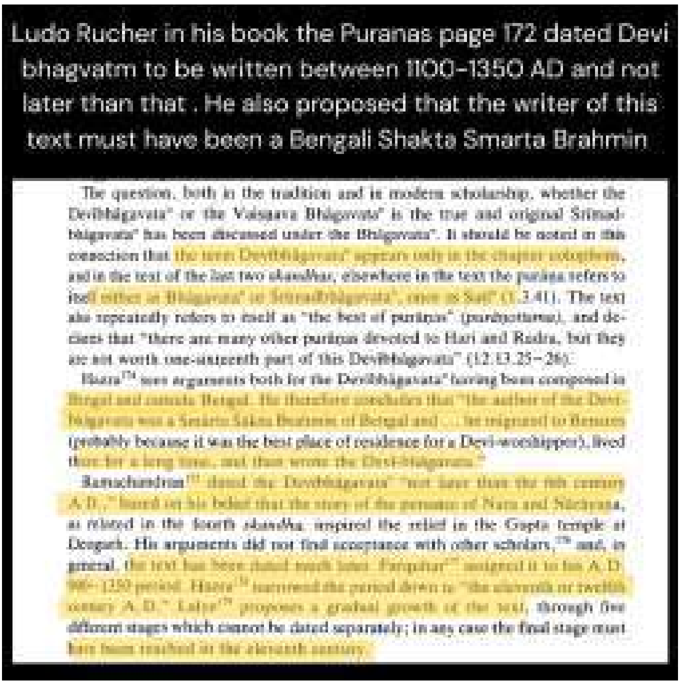
25. O Brahmana sage (Saunaka): Thus has been relat-ed (to you) the account of the classification of Vedas into different branches by the sage (Vyāsa) and his disciples and pupils of those disciples. It (listening to this account) enhances the glory of Brahman (of the listeners, if devoutly and attentively heard.)


He alleged on Devi Bhagvatam which does not come under the canto of 18 Puranas written by Ved Vyasa so I will not consider it authentic to comment on - Srimad Bhagvatam 12.7.22-25

23-24. The names of the eighteen *Purāṇas* are : (1) Brahma, (2) Padma, (3) Viṣṇu, (4) Śiva, (5) Liṅga, (6) Garuḍa, (7) Nārada, (8) Bhāgavata, (9) Agni, (10) Skanda, (11) Bhaviṣya, (12) Brahmavaivarta, (13) Mārkaṇḍeya (14) Vāmana (15) Varāha, (16) Matsya (17) Kūrma and (18) Brahmāṇḍa.

25. O Brāhmaṇa sage (Śaunaka) : Thus has been related (to you) the account of the classification of Vedas into different branches by the sage (Vyāsa) and his disciples and pupils of those disciples. It (listening to this account) enhances the glory of Brahman (of the listeners, if devoutly and attentively heard.)

Ludo Rucher in his book the Puranas page 172 dated Devi bhagvatm to be written between 1100-1350 AD and not later than that . He also proposed that the writer of this text must have been a Bengali Shakta Smarta Brahmin


Ludo Rucher in his book the Puranas page 172 dated Devi bhagvatm to be written between 1100-1350 AD and not later than that . He also proposed that the writer of this text must have been a Bengali Shakta Smarta Brahmin

The question, both in the tradition and in modern scholarship, whether the Devībhāgavata or the Vaiṣṇava Bhāgavata is the true and original Śrīmad-bhāgavata has been discussed under the Bhāgavata. It should be noted in this connection that the term Devībhāgavata appears only in the chapter colophons, and in the text of the last two skandhas; elsewhere in the text the purāṇa refers to itself either as Bhāgavata or Śrīmadbhāgavata, once as Sat (1.3.41). The text also repeatedly refers to itself as "the best of purāṇas" (purāṇottama), and declares that "there are many other purāṇas devoted to Hari and Rudra, but they are not worth one-sixteenth part of this Devībhāgavata" (12.13.25–26).

Hazra[174] sees arguments both for the Devībhāgavata having been composed in Bengal and outside Bengal. He therefore concludes that "the author of the Devī-bhāgavata was a Smārta Śākta Brahmin of Bengal and ... he migrated to Benares (probably because it was the best place of residence for a Devi-worshipper), lived there for a long time, and then wrote the Devī-bhāgavata."

Ramachandran[175] dated the Devībhāgavata "not later than the 6th century A.D.," based on his belief that the story of the penance of Nara and Nārāyaṇa, as related in the fourth skandha, inspired the relief in the Gupta temple at Deogarh. His arguments did not find acceptance with other scholars,[176] and, in general, the text has been dated much later. Farquhar[177] assigned it to the A.D. 900–1350 period. Hazra[178] narrowed the period down to "the eleventh or twelfth century A.D." Lalye[179] proposes a gradual growth of the text, through five different stages which cannot be dated separately; in any case the final stage must have been reached in the eleventh century.

Coming to Alllegations on Parashar Smriti 3.31

Here is Parashar Smriti 3.31-33 hindi translation by Guruprasad Sharma nowhere told that One receives virgins in heaven for sex after death

जिनका मरण ब्राह्मण की रक्षा के निमित्त, बन्दी और गाय को छुड़ाने में हुआ हो तथा संग्राम में जो मरे हों उनका एक दिन-रात अशौच होता है ॥ ३१ ॥

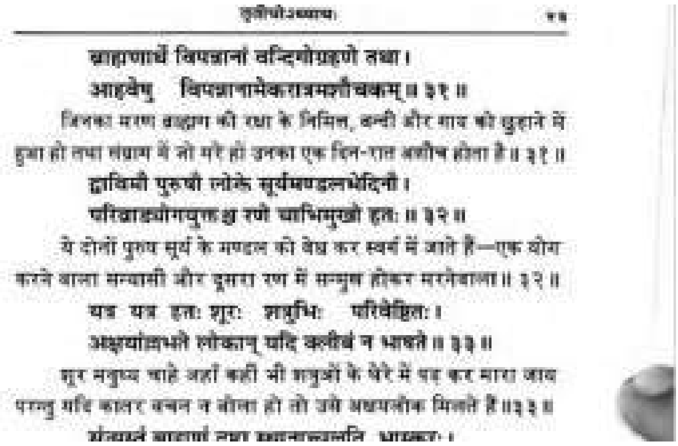
ये दोनों पुरुष सूर्य के मण्डल को वेध कर स्वर्ग में जाते हैं- एक योग करने वाला सन्यासी और दूसरा रण में सन्मुख होकर मरनेवाला ॥ ३२ ॥

शूर मनुष्य चाहे जहाँ कहीं भी शत्रुओं के घेरे में पड़ कर मारा जाय परन्तु यदि कातर वचन न बोला हो तो उसे अक्षयलोक मिलते हैं ॥ ३३ ॥

Verse 31
“For those whose death occurs while protecting a Brāhmaṇa, while rescuing a prisoner or a cow, and for those who die in battle—there is only one day and night of impurity (aśauca).”

Verse 32
“These two types of men pierce through the solar orb and ascend to heaven: one is the yogin engaged in meditation, and the other is the warrior who dies facing the battle.”

Verse 33
“A valiant man, wherever he may be slain amidst the encirclement of enemies—if he has not uttered words of cowardice—he attains the eternal worlds.”


तृतीयोऽध्यायः

ब्राह्मणार्थे विपन्नानां बन्दिगोग्रहणे तथा ।
आहवेषु विपन्नानामेकरात्रमशौचकम् ॥ ३१ ॥
जिनका मरण ब्राह्मण की रक्षा के निमित्त, बन्दी और गाय को छुड़ाने में हुआ हो तथा संग्राम में जो मरे हों उनका एक दिन-रात अशौच होता है ॥ ३१ ॥
द्वाविमौ पुरुषौ लोके सूर्यमण्डलभेदिनौ ।
परिव्राड्योगयुक्तश्च रणे चाभिमुखो हतः ॥ ३२ ॥
ये दोनों पुरुष सूर्य के मण्डल को वेध कर स्वर्ग में जाते हैं—एक योग करने वाला सन्यासी और दूसरा रण में सन्मुख होकर मरनेवाला ॥ ३२ ॥
यत्र यत्र हतः शूरः शत्रुभिः परिवेष्टितः ।
अक्षयांल्लभते लोकान् यदि क्लीबं न भाषते ॥ ३३ ॥
शूर मनुष्य चाहे जहाँ कहीं भी शत्रुओं के घेरे में पड़ कर मारा जाय परन्तु यदि कातर वचन न बोला हो तो उसे अक्षयलोक मिलते हैं ॥ ३३ ॥

Coming to Allegations on Agni Purana Adhaya 292 slokas 10-11

Here is *Agni Purāṇa*, Adhyāya 292, ślokas 10–17, Hindi translation by Choukhamba Publications. Nowhere does it state that one who observes cow vows (*Govrati*) receives prostitutes in heaven for sexual purposes. It simply says — **“उस लोक में मानव विमान मैं अप्सराओं के द्वारा नृत्य-गीत से सेवित होकर प्रमुदित होता है”** — meaning that in that realm, one rejoices while being served by Apsarās through their dance and music, enjoying divine entertainment and auspicious celebration, not sexual activity.

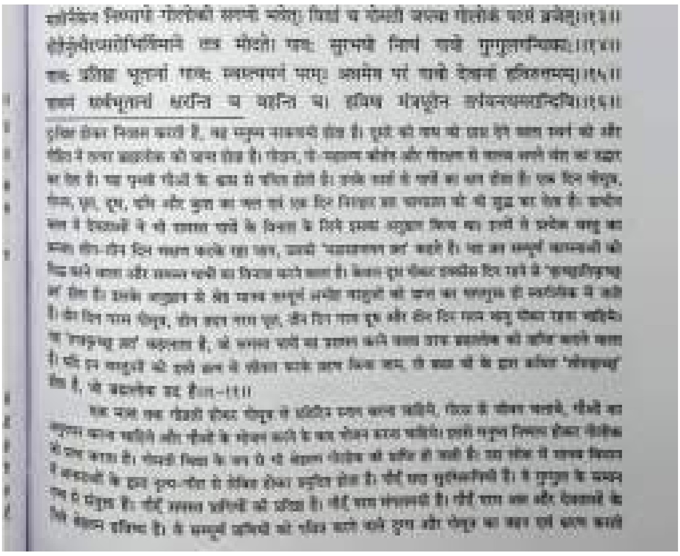
एक मास तक गोव्रती होकर प्रतिदिन स्नान करना चाहिये, गोरस से जीवन चलावे, गौओं का अनुगमन करना चाहिये और गौओं के भोजन करने के बाद भोजन करना चाहिये। इससे मनुष्य निष्पाप होकर गोलोक को प्राप्त करता है। गोमती विद्या के जप से भी श्रेष्ठतम गोलोक की प्राप्ति हो जाती है। उस लोक में मानव विमान मैं अप्सराओं के द्वारा नृत्य-गीत से सेवित होकर प्रमुदित होता है। गौएँ सदा सुरभिरूपिणी हैं। वे गुग्गुल के समान गन्ध से संयुक्त हैं। गौएँ समस्त प्राणियों की प्रतिष्ठा हैं। गौएँ परम मंगलमयी हैं। गौएँ परम अन्न और देवताओं के हैं और मन्त्रपूज हविष्य से स्वर्ग में स्थित देवताओं को तृप्त करती हैं। ऋषियों के अग्निहोत्र में गौएँ हवनकार्य में प्रयुक्त होती हैं। गौएँ सम्पूर्ण मनुष्यों की श्रेष्ठतम शरण हैं। गौएँ परम पवित्र, महामंगलमयी, स्वर्ग की सोपानभूत, धन्य और सनातन (नित्य) हैं। श्रीमती सुरभि-पुत्री गौओं को नमस्कार है। ब्रह्मसुताओं को नमस्कार । पवित्र गौओं को बारंबार नमस्कार है। ब्राह्मण और गौएँ-एक ही वंश की दो

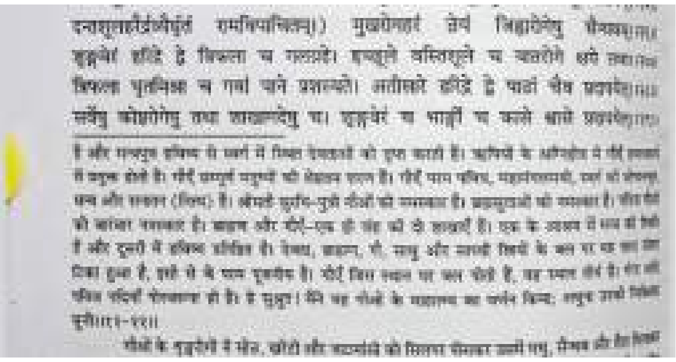
शाखाएँ हैं। एक के आश्रय में मन्त्र की स्थिति है और दूसरी में हविष्य प्रतिष्ठित है। देवता, ब्राह्मण, गौ, साधु और साध्वी स्त्रियों के बल पर यह सारा संसार टिका हुआ है, इसी से वे परम पूजनीय हैं। गौएँ जिस स्थान पर जल पीती हैं, वह स्थान तीर्थ है। गंगा आदि पवित्र नदियाँ गोस्वरूपा ही हैं। हे सुश्रुत! मैंने यह गौओं के माहात्म्य का वर्णन किया; अधुना उनकी चिकित्सा सुनो।।१२-२२।।

One should observe cow-vows (*Govratī*) for a month, bathing daily , sustaining life with cow dung, following the cows, and eating only after they have eaten. By doing this, a person becomes sinless and attains Goloka. The chanting of *Gomatī Vidyā* also grants the attainment of the highest Goloka. In that realm, one rejoices, served by Apsarās through dance and song, while traveling in a celestial vehicle.

Cows are always embodiments of fragrance (*surabhirūpī*), endowed with a scent like *guggula* (aromatic resin). They are the honor of all living beings, supremely auspicious, the highest source of nourishment, and belong to the Devas, satisfying them in heaven through mantras, worship, and offerings. Cows are used in the sacred rituals (*havan*) of sages' fire sacrifices. They are the supreme refuge for all humans, most sacred, supremely auspicious, the stairway to heaven, blessed, and eternal (*sanātana*). Salutations to the daughters of Surabhi, the cows; salutations to the Brahmasutas; repeated salutations to the holy cows.

Brahmins and cows are like two branches of the same lineage—one harbors mantras, and the other harbors sacrificial offerings (*haviṣya*). The entire world is sustained by the power of the Devas, Brahmins, cows, and virtuous men and women; this is why they are supremely worshipful. The places where cows drink water become sacred (*tīrtha*). Sacred rivers like the Ganga are themselves in the form of cows. O Suśruta! I have described the greatness of cows; now hear their treatment and care. (Verses 12–22)





Coming to Allegations on Mahabharta 13.79.27

"In Mahābhārata, Anuśāsana Parva, Chapter 79, Verse 27 (Gītā Press, Gorakhpur), there is no mention of engaging in sensual acts or sexual enjoyment with **apsarās** in heaven. The verse simply states that hundreds of apsarās gladden the devotee's heart by the melodious sounds of the vīṇā and vallakī, highlighting divine musical delight and not any carnal pleasure."

राजन्! गोदानमें अनुरागपूर्वक तत्पर रहनेवाला पुरुष सूर्यके समान देदीप्यमान विमानमें बैठकर मेघमण्डलको भेदता हुआ स्वर्गमें जाकर सुशोभित होता है ।। २४ ।। उस गोदानपरायण श्रेष्ठ मनुष्यको मनोहर वेष और सुन्दर नितम्बवाली सहस्रों देवांगनाएँ (अपनी सेवासे) रमण कराती हैं ।। २५ ।।

वह वीणा और वल्लकीके मधुर गुंजन, मृगनयनी युवतियोंके नूपुरोंकी मनोहर झनकारों तथा हास-परिहासके शब्दोंको श्रवण करके नींदसे जागता है ।। २६ ।। गौके शरीरमें जितने रोएँ होते हैं, उतने वर्षोंतक वह स्वर्गलोकमें सम्मानपूर्वक रहता है। फिर पुण्यक्षीण होनेपर जब स्वर्गसे नीचे उतरता है, तब इस मनुष्यलोकमें आकर सम्पन्न घरमें जन्म लेता है ।। २७ ।

"O King! A man who remains devoted and earnest in the act of *godāna* (the gift of a cow) ascends, resplendent like the sun, seated in a radiant celestial chariot. Piercing through the masses of clouds, he becomes gloriously adorned in heaven."
"To that noble man, devoted to the gift of cows, thousands of celestial maidens—graceful in attire and endowed with charming hips—bring delight by their service."
Hearing the sweet humming of the vīṇā and vallakī (stringed instruments), the charming jingling of anklets of doe-eyed young women, and the sounds of their laughter and playful banter —
he awakens from his sleep. He remains in the heavenly world, honored, for as many years as there are hairs on a cow's body.
Then, when his store of merit is exhausted and he descends from heaven, he is born in this mortal world in a prosperous household.

गोप्रदानरतो याति भित्त्वा जलदसंचयान् ।
विमानेनार्कवर्णेन दिवि राजन् विराजते ॥ २४ ॥

राजन्! गोदानमें अनुरागपूर्वक तत्पर रहनेवाला पुरुष सूर्यके समान देदीप्यमान विमानमें बैठकर मेघमण्डलको भेदता हुआ स्वर्गमें जाकर सुशोभित होता है ॥ २४ ॥

तं चारुवेषाः सुश्रोण्यः सहस्रं सुरयोषितः ।
रमयन्ति नरश्रेष्ठ गोप्रदानरतं नरम् ॥ २५ ॥

उस गोदानपरायण श्रेष्ठ मनुष्यको मनोहर वेष और सुन्दर नितम्बवाली सहस्रों देवांगनाएँ (अपनी सेवासे) रमण कराती हैं ॥ २५ ॥

वीणानां वल्लकीनां च नूपुराणां च सिञ्जितैः ।
हासैश्च हरिणाक्षीणां सुप्तः स प्रतिबोध्यते ॥ २६ ॥

वह वीणा और वल्लकीके मधुर गुंजन, मृगनयनी युवतियोंके नूपुरोंकी मनोहर झनकारों तथा हास-परिहासके शब्दोंको श्रवण करके नींदसे जागता है ॥ २६ ॥

यावन्ति रोमाणि भवन्ति धेन्वा-
स्तावन्ति वर्षाणि महीयते सः ।
स्वर्गच्युतश्चापि ततो नृलोके
प्रसूयते वै विपुले गृहे सः ॥ २७ ॥

गौके शरीरमें जितने रोएँ होते हैं, उतने वर्षोंतक वह स्वर्गलोकमें सम्मानपूर्वक रहता है। फिर पुण्यक्षीण होनेपर जब स्वर्गसे नीचे उतरता है, तब इस मनुष्यलोकमें आकर सम्पन्न घरमें जन्म लेता है ॥ २७ ॥

DEBUNKING FAKE PROPAGANDA OF 1000 APSARAS IN SWARGA BY HALALA PUTRA PEDOPHILE FOLLOWERS MUSLIMS

Coming to Allegations in Mahabharat Vana Parva Adhaya 168 slokas 6-7 here is Mahabharat Vana Parva Adhaya 168 slokas 6-7 hindi geeta press gorakhpur translation

राजन्! ऐसा कहकर सूर्यके समान तेजस्वी ब्राह्मण देवताने मुझे बार-बार हृदयसे लगाया और फिर वे इच्छानुसार अपने अभीष्ट स्थानको चले गये ।। ६ ।। शत्रुविजयी नरेश! तदनन्तर जब वह दिन ढलने लगा, तब पुनः इस जगत्में नूतन जीवनका संचार-सा करती हुई पवित्र वायु चलने लगी और उस हिमालयके पार्श्ववर्ती प्रदेशमें दिव्य, नवीन और सुगन्धित पुष्पोंकी वर्षा होने लगी ।। ७-८ ।।

"O King! Having said this, that Brahmin—resplendent like the sun—embraced me again and again with affection in his heart. Thereafter, at will, he departed to his desired abode."

"O ruler victorious over enemies! Then, as the day drew to its close, a pure and sacred breeze began to blow, as if infusing new life into the world. And upon the slopes of the Himalayas, a shower of divine, fresh, and fragrant flowers began to fall."

एवमुक्त्वा स मां राजन्नाश्लिष्य च पुनः पुनः ।
अगच्छत् स यथाकामं ब्राह्मणः सूर्यसंनिभः ।। ६ ।।

राजन्! ऐसा कहकर सूर्यके समान तेजस्वी ब्राह्मण देवताने मुझे बार-बार हृदयसे लगाया और फिर वे इच्छानुसार अपने अभीष्ट स्थानको चले गये ।। ६ ।।

अथापराह्णे तस्याह्नः प्रावात् पुण्यः समीरणः ।
पुनर्नवमिमं लोकं कुर्वन्निव सपत्नहन् ।। ७ ।।

दिव्यानि चैव माल्यानि सुगन्धीनि नवानि च ।
शैशिरस्य गिरेः पादे प्रादुरासन् समीपतः ।। ८ ।।

शत्रुविजयी नरेश! तदनन्तर जब वह दिन ढलने लगा, तब पुनः इस जगत्में नूतन जीवनका संचार-सा करती हुई पवित्र वायु चलने लगी और उस हिमालयके पार्श्ववर्ती प्रदेशमें दिव्य, नवीन और सुगन्धित पुष्पोंकी वर्षा होने लगी ।। ७-८ ।।

Coming to Allegations on Mahabharta 13.79.27

“In Mahābhārata, Anuśāsana Parva, Chapter 79, Verse 27 (Gītā Press, Gorakhpur), there is no mention of engaging in sensual acts or sexual enjoyment with **apsarās** in heaven. The verse simply states that hundreds of apsarās gladden the devotee’s heart by the melodious sounds of the vīṇā and vallakī, highlighting divine musical delight rather than any carnal pleasure.”

राजन्! गोदानमें अनुरागपूर्वक तत्पर रहनेवाला पुरुष सूर्यके समान देदीप्यमान विमानमें बैठकर मेघमण्डलको भेदता हुआ स्वर्गमें जाकर सुशोभित होता है ।। २४ ।। उस गोदानपरायण श्रेष्ठ मनुष्यको मनोहर वेष और सुन्दर नितम्बवाली सहस्रों देवांगनाएँ (अपनी सेवासे) रमण कराती हैं ।। २५ ।।

वह वीणा और वल्लकीके मधुर गुंजन, मृगनयनी युवतियोंके नूपुरोंकी मनोहर झनकारों तथा हास-परिहासके शब्दोंको श्रवण करके नींदसे जागता है ।। २६ ।। गौके शरीरमें जितने रोएँ होते हैं, उतने वर्षोंतक वह स्वर्गलोकमें सम्मानपूर्वक रहता है। फिर पुण्यक्षीण होनेपर जब स्वर्गसे नीचे उतरता है, तब इस मनुष्यलोकमें आकर सम्पन्न घरमें जन्म लेता है ।। २७ ।

“O King! A man who remains devoted and earnest in the act of *godāna* (the gift of a cow) ascends, resplendent like the sun, seated in a radiant celestial chariot. Piercing through the masses of clouds, he becomes gloriously adorned in heaven.”
“To that noble man, devoted to the gift of cows, thousands of celestial maidens—graceful in attire and endowed with charming hips—bring delight by their service.”
Hearing the sweet humming of the vīṇā and vallakī (stringed instruments),the charming jingling of anklets of doe-eyed young women, and the sounds of their laughter and playful banter —
he awakens from his sleep. He remains in the heavenly world, honored,for as many years as there are hairs on a cow’s body.
Then, when his store of merit is exhausted and he descends from heaven, he is born in this mortal world in a prosperous household.

गोप्रदानरतो याति भित्त्वा जलदसंचयान् ।
विमानेनार्कवर्णेन दिवि राजन् विराजते ॥ २४ ॥

राजन्! गोदानमें अनुरागपूर्वक तत्पर रहनेवाला पुरुष सूर्यके समान देदीप्यमान विमानमें बैठकर मेघमण्डलको भेदता हुआ स्वर्गमें जाकर सुशोभित होता है ॥ २४ ॥

तं चारुवेषाः सुश्रोण्यः सहस्रं सुरयोषितः ।
रमयन्ति नरश्रेष्ठं गोप्रदानरतं नरम् ॥ २५ ॥

उस गोदानपरायण श्रेष्ठ मनुष्यको मनोहर वेष और सुन्दर नितम्बवाली सहस्रों देवाङ्गनाएँ (अपनी सेवाओं) रमण कराती हैं ॥ २५ ॥

वीणानां वल्लकीनां च नूपुराणां च सिञ्जितैः ।
हासैश्च हरिणाक्षीणां सुप्तः स प्रतिबोध्यते ॥ २६ ॥

वह वीणा और वल्लकीके मधुर गुंजन, मृगनयनी युवतियोंके नूपुरोंकी मनोहर झनकारों तथा हास-परिहासके शब्दोंको श्रवण करके नींदसे जागता है ॥ २६ ॥

यावन्ति रोमाणि भवन्ति धेन्वा-
स्तावन्ति वर्षाणि महीयते सः ।
स्वर्गच्युतश्चापि ततो नृलोके
प्रसूयते वै विपुले गृहे सः ॥ २७ ॥

गौके शरीरमें जितने रोएँ होते हैं, उतने वर्षोंतक वह स्वर्गलोकमें सम्मानपूर्वक रहता है। फिर पुण्यक्षीण होनेपर जब स्वर्गसे नीचे उतरता है, तब इस मनुष्यलोकमें आकर सम्पन्न घरमें जन्म लेता है ॥ २७ ॥

Coming to Allegations on Atharva Veda 4.34.2

The Sukta 34 of Atharva Veda is – Brahmaudan Sukta]

"Āchārya Rām Sharma Āchārya, in his Atharva Veda Bhāṣya, has explained this sūkta by giving its basic background and meaning.

ऋषि – अथर्वा । देवता – ब्रह्मौदन । छन्द – त्रिष्टुप् ४ उत्तमा भुरिक् त्रिष्टुप् ५ त्र्यवसाना सप्तपदा कृति, ६ पञ्चपदातिशक्वरी, ७ भुरिक् अतिशक्वरी, ८ जगती ।] इस सूक्त के देवता 'ब्रह्मौदन' हैं। लौकिक संदर्भ में यज्ञीय क्रम में संस्कारयुक्त जो अन्न दान किया जाता है, उसे ब्रह्मौदन कहते हैं। पके हुए भोज्य पदार्थ, बिना पकाये भोज्य (दही, शहद, घृतादि) पदार्थ तथा सूखे अन्न भी यज्ञीय ऊर्जा से संस्कारित करके दिये जाने की परम्परा रही है। यज्ञीय-ब्राह्मी संस्कार युक्त इस सेवन के भी महत्त्वपूर्ण लाभ कहे गये हैं; किन्तु सूक्ष्म सन्दर्भमें 'रेतो वा ओदनः ' (श०ब्रा० १३१११४, जैसे सूत्रों के अनुसार तह बहुत व्यापक जत्त्व है। ब्रह्मौदन का अर्थ ब्रह्म का उत्पादक तेजस् होता है। ब्रह्म ने सृष्टि सृजन यज्ञ के लिए अपने तेजस् का एक अंश परिपक्व किया। जिस तरह अन्नमयकोश के पोषण एवं विकास के लिए अन्न आवश्यक है, उसी तरह सृष्टि के मूल घटकों के लिये ब्रह्मौदन सृष्टिकारक तेजस् की भूमिका मानी जा सकती है। ब्रहावर्चस इसी के धारण-सेवन करने से विकसित होता है। इस सूक्त तथा अगले सूक्त के मंत्रों में ब्रह्मौदन की जो महत्ता बतलायी गयी है, वह स्थूल अन्न की अपेक्षा ऐसी ही व्यापक अवधारणा का पोषण करती है

[Rishi – Atharva; Devata – Brahmaudan; Metres – Triṣṭubh 4, Uttamā Bhurik Triṣṭubh 5, Tryavasānā Saptapadā Kṛti 6, Pañcapadā Atishakvarī 7, Bhurik Atishakvarī 8, and Jagatī.]

In this hymn the deity is *Brahmaudan*.

In the worldly context, *Brahmaudan* refers to the sanctified food that is offered in the sacrificial sequence. Cooked food, uncooked edibles (such as curd, honey, ghee, etc.), and even dry grains were traditionally consecrated through the energy of the sacrifice and then given as offerings. These yajña-imbued, brahma-sanctified consumables were said to have great benefits.

But in the subtler sense, according to formulas such as *"Reto vā odanaḥ"* (Śatapatha Brāhmaṇa 13.1.1.4), the meaning is much more expansive. *Brahmaudan* signifies the radiant power that is the product of Brahman itself. For the cosmic sacrifice of creation, Brahman matured a portion of its own brilliance.

Just as food (*anna*) is essential for the nourishment and growth of the *annamayakośa* (the sheath composed of food), in the same way *Brahmaudan*—as the creative

brilliance of Brahman—was regarded as fundamental to the constituents of creation.

Brahmavarcas (spiritual brilliance, the radiance of Brahman) develops through the upholding and assimilation of this *Brahmaudan*.

Thus, in this hymn and the next one, the greatness of *Brahmaudan* is described—not merely as gross food, but as a vast concept that sustains creation itself.

"Atharva Veda 4.34.1–2 speaks about *Brahmaudan*—the creative brilliance of Brahman. It is presented as the foundational principle behind the constituents of creation itself. The hymn does not describe ordinary human beings or their enjoyments, but rather reveals the cosmic yajña, in which Brahman, Vastness, Ṛṣis, Chandas, Satya, and Tapas are symbolically assigned as its limbs. Thus, the focus is on the metaphysical process of creation, not on normal human affairs."

Atharva Veda 4.34.1

इस ओदन (ब्रह्मौदन) का शीर्ष भाग ब्रह्म है, पृष्ठभाग बृहत् (विशाल) है, वामदेव (ऋषि अथवा उत्पादक सामर्थ्य) से सम्बन्धित इसका उदर है, विविध छन्द इसके पार्श्वभाग हैं तथा सत्य इसका मुख है। विस्तार पाने वाला यह यज्ञ तप से उत्पन्न हुआ है ॥१ ॥

"The top portion of this Odan (Brahmaudan, the cosmic oblation) is Brahman; its back is the Bṛhat (the Vast). Its belly is connected with Vāmadeva (the Ṛṣi or the productive power). The various Chandas (metres of the Veda) are its sides, and Truth is its mouth. This sacrifice, which expands and grows, has been born of tapas (austerity)." (1)

Atharva Veda 4.34.2 is wrongly rendered as speaking of "men without bones, whose male organ is not burned, and who get many women in heaven." In reality, the sūkta describes *Brahmaudan*—the creative brilliance of Brahman—symbolically, not human beings. The word *anasthāḥ* ("boneless") means subtle radiance without a gross frame, capable of taking any form. The mention of *śiśna* does not refer to a physical organ but to the indestructible generative faculty or productive power, which even fire cannot consume. Likewise, *bahvyaḥ striyaḥ* ("many women") is Vedic symbolism for fertile powers or creative energies (śaktis), not literal women for enjoyment. As Āchārya Rām Sharma explains, in the worldly sense sacrificial food (*havis*)

retains its sanctity even after fire, and in the subtle sense the pure brilliance of Brahman ascends to higher worlds and empowers creative forces. Thus, the verse is about the metaphysical yajña and cosmic creation, not about human pleasure or sexuality.

Atharva Veda 4.34.2 hindi translation by Shri Ram Sharma Acharya –

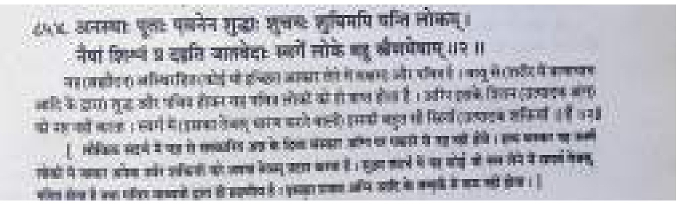
यह (ब्रह्मौदन) अस्थिरहित (कोई भी इच्छित आकार लेने में सक्षम) और पवित्र है। वायु से (शरीर में प्राणायाम आदि के द्वारा) शुद्ध और पवित्र होकर यह पवित्र लोकों को ही प्राप्त होता है। अग्नि इसके शिश्न (उत्पादक अंग) को नष्ट नहीं करता। स्वर्ग में (इसका तेजस् धारण करने वाली) इसकी बहुत सी स्त्रियाँ (उत्पादक शक्तियाँ ।) हैं ॥२॥ [लौकिक संदर्भ में यज्ञ से संस्कारित अन्न के दिव्य संस्कार अग्नि पर पकाने से नष्ट नहीं होते। हव्य बनकर यह ऊर्ध्व लोकों में जाकर अनेक उर्वर शक्तियों को अपना तेजस् प्रदान करता है। सूक्ष्म संदर्भ में यह कोई भी रूप लेने में समर्थ तेजस् पवित्र होता है तथा पवित्र माध्यमों द्वारा ही ग्रहणीय है। इसका प्रभाव अग्नि आदि के सम्पर्क से कम नहीं होता ।]

This *Brahmaudan* is boneless (i.e., without a gross, bony body, capable of taking any desired form) and pure.
Cleansed and sanctified by wind (through prāṇic discipline such as breath-control, or by contact with the life-breath), it attains the pure worlds.
Fire does not destroy its *śiśna*—that is, its generative faculty / productive power.
In heaven it has many women—meaning, it possesses many productive energies (fertile powers, śaktis) which carry and manifest its brilliance. ॥2॥

Ram Sharma Acharya Explanation-

[लौकिक संदर्भ में यज्ञ से संस्कारित अन्न के दिव्य संस्कार अग्नि पर पकाने से नष्ट नहीं होते। हव्य बनकर यह ऊर्ध्व लोकों में जाकर अनेक उर्वर शक्तियों को अपना तेजस् प्रदान करता है। सूक्ष्म संदर्भ में यह कोई भी रूप लेने में समर्थ तेजस् पवित्र होता है तथा पवित्र माध्यमों द्वारा ही ग्रहणीय है। इसका प्रभाव अग्नि आदि के सम्पर्क से कम नहीं होता ।]

(Worldly context: The divine sanctity infused into sacrificial food is not destroyed by the fire that cooks it. As an offering (havya), it ascends to the higher worlds and transmits its brilliance to many fertile powers.
Subtle context: This brilliance, being able to assume any form, is pure and is receivable only by pure means. Its potency is not diminished by the contact of fire or other forces.)

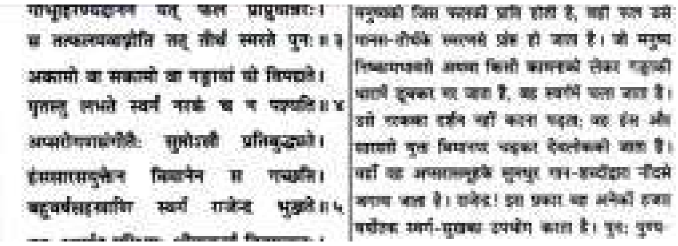


Coming to Allegations on Matsya Purana 107.5

In Matsya Purana, Adhyaya 107, shlokas 4–5 (Hindi translation by Gita Press, Gorakhpur), there is no explicit mention that a person engages in sexual intercourse with Apsaras in heaven. The text only describes the soul being welcomed in Swarga, awakened by the melodious songs of Apsaras, and enjoying heavenly pleasures — which are depicted in a dignified and non-explicit manner.

जो मनुष्य निष्कामभावसे अथवा किसी कामनाको लेकर गङ्गाकी धारमें डूबकर मर जाता है, वह स्वर्गमें चला जाता है। उसे नरकका दर्शन नहीं करना पड़ता; वह हंस और सारससे युक्त विमानपर चढ़कर देवलोकको जाता है। वहाँ वह अप्सरासमूहके सुमधुर गान-शब्दधारा से निंद्रसे जगाया जाता है। राजेन्द्र! इस प्रकार वह अनेकों हजार वर्षोंतक स्वर्ग-सुखका उपयोग करता है।

A person attains the same result as he would by actually obtaining the fruit, merely by remembering the holy place in his mind.
A man, whether without desire or with some wish, who dies by drowning in the stream of the Ganga, goes to heaven.
He never has to see the sight of hell; instead, he ascends to the world of the gods, riding a celestial chariot adorned with swans and cranes.
There, he is awakened from sleep by the melodious flow of songs sung by groups of Apsaras (celestial maidens).
O King! In this way, he enjoys the pleasures of heaven for thousands of years.


स तत्फलमवाप्नोति तत् तीर्थं स्मरते पुनः ॥ ३
अकामो वा सकामो वा गङ्गायां यो विपद्यते ।
मृतस्तु लभते स्वर्गं नरकं च न पश्यति ॥ ४
अप्सरोगणसंगीतैः सुप्तोऽसौ प्रतिबुध्यते ।
हंससारसयुक्तेन विमानेन स गच्छति ।
बहुवर्षसहस्राणि स्वर्गे राजेन्द्र भुङ्क्ते ॥ ५

मनुष्यको जिस फलकी प्राप्ति होती है, वही फल उसे मानस-तीर्थके स्मरणसे ... हो जाता है। जो मनुष्य निष्कामभावसे अथवा किसी कामनाको लेकर गङ्गाकी धारमें डूबकर मर जाता है, वह स्वर्गमें चला जाता है। उसे नरकका दर्शन नहीं करना पड़ता; वह हंस और सारससे युक्त विमानपर चढ़कर देवलोकको जाता है। वहाँ वह अप्सरासमूहके सुमधुर गान-शब्दधारा से नींदसे जगाया जाता है। राजेन्द्र! इस प्रकार वह अनेकों हजार वर्षोंतक स्वर्ग-सुखका उपभोग करता है। पुनः पुण्य

Coming to Allegations on Mahabharata 13.106.60

Here is Mahabharat 13.106.60 hindi translation by Geeta press Gorakhpur . Here its simply said that pure-souled man, adorned with ornaments, enjoys himself seated upon a golden-like celestial chariot (vimāna) which are filled with hundreds of women (Apsaras) and moves according to his will . Nowhere its said that one enjoys sexual intercourse with woman which is not possible as per Śvetāśvatara Upanishad either . The Śvetāśvatara Upaniṣad 5.10 clearly states:
“The Self is neither female, nor male, nor neuter; whatever body it adopts, with that body it identifies.”

This directly implies that gender is not an inherent property of the soul (ātman), but only a temporary attribute of the physical body (sthūla śarīra). After death, the gross body—which alone possesses reproductive organs and biological functions—perishes. The surviving subtle body (sūkṣma śarīra) does not possess the physical capacity for sexual intercourse. Therefore, any concept of post-mortem sexual activity, such as “enjoying” sexual intercourse in heaven is both physiologically impossible and philosophically opposed to Vedānta.

अतः वह पवित्रात्मा पुरुष वस्त्राभूषणोंसे अलंकृत हो सैकड़ों स्त्रियोंसे भरे हुए और इच्छानुसार चलनेवाले सुवर्ण-सदृश विमानपर बैठकर रमण करता है। वह स्वस्थ, सफलमनोरथ, सुखी एवं निष्पाप होता है। ॥

Therefore, that pure-souled man, adorned with garments and ornaments, enjoys himself seated upon a golden-like celestial chariot (vimāna) filled with hundreds of women (Apsaras) and moving according to his will. He remains healthy, his desires fulfilled, happy, and free from sin.

अतः स कामसंयुक्ते विमाने हेमसंनिभे ।
रमते स्त्रीशताकीर्णे पुरुषोऽलंकृत शुचिः ॥ ६० ॥
स्वस्थः सफलसंकल्पः सुखी विगतकल्मषः ।

अतः वह पवित्रात्मा पुरुष वस्त्राभूषणोंसे अलंकृत हो सैकड़ों स्त्रियोंसे भरे हुए और इच्छानुसार चलनेवाले सुवर्ण-सदृश विमानपर बैठकर रमण करता है। वह स्वस्थ, सफलमनोरथ, सुखी एवं निष्पाप होता है ॥

Coming to Allegations on Devi Bhagvatam 3.15.10 –

He alleged on Devi Bhagvatam which does not come under the canto of 18 Puranas written by Ved Vyasa so I will not consider it authentic to comment on – Srimad Bhagvatam 12.7.22-25

Srimad Bhagvatam 12.7.22-25 – 23-24. The names of the eighteen Purāṇas are: (1) Bra-hma, (2) Padma, (3) Vişnu, (4) Śiva, (5) Linga, (6) Garuda, (7) Narada, (8) Bhagavata, (9) Agni, (10) Skanda, (11) Bha-visya, (12) Brahmavaivarta, (13) Markandeya (14) Vāmana (15) Varaha, (16) Matsya (17) Kurma and (18) Brahmanda.

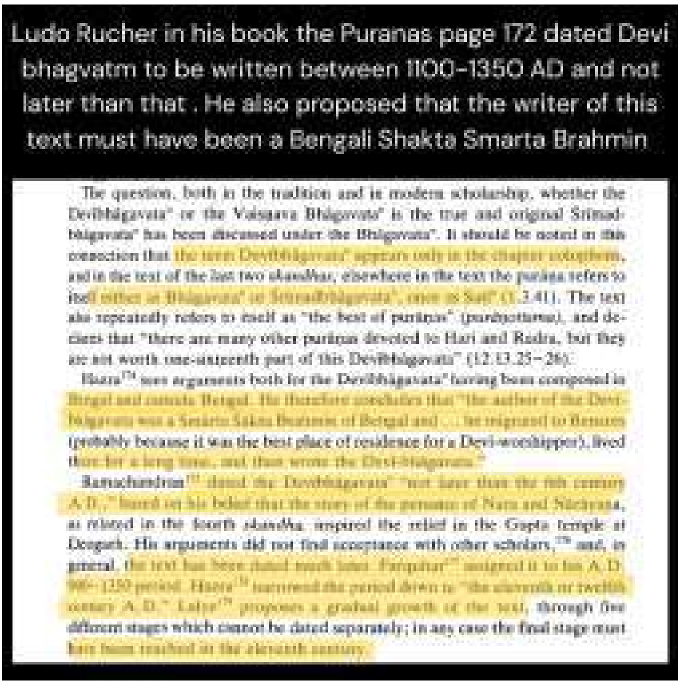
25. O Brahmana sage (Saunaka): Thus has been relat-ed (to you) the account of the classification of Vedas into different branches by the sage (Vyāsa) and his disciples and pupils of those disciples. It (listening to this account) enhances the glory of Brahman (of the listeners, if devoutly and attentively heard.)

He alleged on Devi Bhagvatam which does not come under the canto of 18 Puranas written by Ved Vyasa so I will not consider it authentic to comment on - Srimad Bhagvatam 12.7.22-25

23-24. The names of the eighteen *Purāṇas* are : (1) Brahma, (2) Padma, (3) Viṣṇu, (4) Śiva, (5) Liṅga, (6) Garuḍa, (7) Nārada, (8) Bhāgavata, (9) Agni, (10) Skanda, (11) Bhaviṣya, (12) Brahmavaivarta, (13) Mārkaṇḍeya (14) Vāmana (15) Varāha, (16) Matsya (17) Kūrma and (18) Brahmāṇḍa.

25. O Brāhmaṇa sage (Śaunaka) : Thus has been related (to you) the account of the classification of Vedas into different branches by the sage (Vyāsa) and his disciples and pupils of those disciples. It (listening to this account) enhances the glory of Brahman (of the listeners, if devoutly and attentively heard.)

Ludo Rucher in his book the Puranas page 172 dated Devi bhagvatm to be written between 1100-1350 AD and not later than that . He also proposed that the writer of this text must have been a Bengali Shakta Smarta Brahmin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The question, both in the tradition and in modern scholarship, whether the Devībhāgavata or the Vaiṣṇava Bhāgavata is the true and original Śrīmad-bhāgavata has been discussed under the Bhāgavata. It should be noted in this connection that the term Devībhāgavata appears only in the chapter colophons, and in the text of the last two skandhas; elsewhere in the text the purāṇa refers to itself either as Bhāgavata or Śrīmadbhāgavata, once as Saiv (1.3.41). The text also repeatedly refers to itself as "the best of purāṇas" (purāṇottama), and declares that "there are many other purāṇas devoted to Hari and Rudra, but they are not worth one-sixteenth part of this Devībhāgavata" (12.13.25–26).

Hazra[74] sees arguments both for the Devībhāgavata having been composed in Bengal and outside Bengal. He therefore concludes that "the author of the Devībhāgavata was a Smārta Śākta Brahmin of Bengal and ... he migrated to Benares (probably because it was the best place of residence for a Devī-worshipper), lived there for a long time, and then wrote the Devī-bhāgavata."

Ramachandran[75] dated the Devībhāgavata "not later than the 6th century A.D.," based on his belief that the story of the penance of Nara and Nārāyaṇa, as related in the fourth skandha, inspired the relief in the Gupta temple at Deogarh. His arguments did not find acceptance with other scholars,[76] and, in general, the text has been dated much later. Farquhar[77] assigned it to the A.D. 900–1350 period. Hazra[78] narrowed the period down to "the eleventh or twelfth century A.D." Lalye[79] proposes a gradual growth of the text, through five different stages which cannot be dated separately; in any case the final stage must have been reached in the eleventh century.

THE VEDIC VERDICT: WHY CONCEPT SEXUAL PLEASURE AFTER DEATH LIKE ISLAM IS ANTI VEDIC

The Śvetāśvatara Upaniṣad 5.10 clearly states:
"The Self is neither female, nor male, nor neuter; whatever body it adopts, with that body it identifies."

This directly implies that gender is not an inherent property of the soul (*ātman*), but only a temporary attribute of the physical body (*sthūla śarīra*). After death, the gross body—which alone possesses reproductive organs and biological functions—perishes. The surviving subtle body (*sūkṣma śarīra*) does not possess the physical capacity for sexual intercourse. Therefore, any concept of post-mortem sexual activity, such as "enjoying" sexual intercourse in heaven is both physiologically impossible and philosophically opposed to Vedānta.

Vedic teaching views the afterlife not as a playground of sensual indulgence but as a transitional state in the cycle of *saṃsāra*, whose ultimate aim is mokṣa—liberation from rebirth—not eternal gratification. Post-death, the soul's true nature is beyond male/female distinctions, rendering the idea of sexual enjoyment not only baseless but fundamentally anti-Vedic, as it misrepresents the very purpose of existence described in the Upaniṣads.

Shvetashvatara Upanishad Adhaya 5 Mantra 10 Geeta Press Gorakhpur says

यह [विज्ञानात्मा] न स्त्री है, न पुरुष है और न नपुंसक ही है। यह जो-जो शरीर धारण करता है उसी उसीसे सुरक्षित रहता है ॥ १० ॥

This [conscious self/Atma] is neither female, nor male, nor neuter. Whatever body it takes on, by that very body it is protected. (10)

Shankar Bhasya –

'नैव स्त्री' इत्यादि। स्वयं
साक्षात् अद्वितीय ब्रह्मस्वरूप होनेके कारण यह न स्त्री है, न पुरुष है और न पुंसक ही है। यह जिस-जिस स्त्रीशरीर, पुरुषशरीर अथवा नपुंसकशरीरको

धारण करता है उसी-उसीसे यह विज्ञानात्मा रक्षित – सुरक्षित रहता है अर्थात् उसी-उसी शरीरके धर्मोंको अपनेमें आरोपित कर ऐसा मानने लगता है कि 'मैं स्थूल हूँ, मैं कृश हूँ, मैं पुरुष हूँ, मैं स्त्री हूँ, मैं नपुंसक हूँ' इत्यादि ॥ १० ॥

"Neither female," etc.—Since it is itself the direct, non-dual Brahman in nature, it is neither female, nor male, nor neuter. Whatever female body, male body, or neuter body it takes on, by that very body this *vijñānātmā* is preserved—protected, meaning it superimposes upon itself the qualities (*dharma*) of that very body and comes to think: "I am stout, I am thin, I am a man, I am a woman, I am a neuter," and so on. (10)

> नैव स्त्री न पुमानेष न चैवायं नपुंसकः ।
> यद्यच्छरीरमादत्ते तेन तेन स रक्ष्यते ॥ १० ॥
>
> यह [विज्ञानात्मा] न स्त्री है, न पुरुष है और न नपुंसक ही है। यह जो-जो शरीर धारण करता है उसी-उसीसे सुरक्षित रहता है ॥ १० ॥
>
> नैव स्त्रीति। स्वतोऽद्वितीयापरोक्ष-ब्रह्मात्मस्वभावत्वान्नैव स्त्री न पुमानेष नैव चायं नपुंसकः।
>
> 'नैव स्त्री' इत्यादि। स्वयं साक्षात् अद्वितीय ब्रह्मस्वरूप होनेके कारण यह न स्त्री है, न पुरुष है और न नपुंसक ही है।

> अध्याय ५] शांकरभाष्यार्थ २९३
>
> यद्यत्स्त्रीशरीरं पुरुषशरीरं नपुंसकशरीरं वादत्ते तेन तेन स च विज्ञानात्मा रक्ष्यते संरक्ष्यते तत्तद्धर्मानात्मन्यध्यस्याभिमन्यते स्थूलोऽहं कृशोऽहं पुमानहं स्त्र्यहं नपुंसकोऽहमिति ॥ १० ॥
>
> यह जिस-जिस स्त्रीशरीर, पुरुषशरीर अथवा नपुंसकशरीरको धारण करता है उसी-उसीसे यह विज्ञानात्मा रक्षित—सुरक्षित रहता है अर्थात् उसी-उसी शरीरके धर्मोंको अपनेमें आरोपित कर ऐसा मानने लगता है कि 'मैं स्थूल हूँ, मैं कृश हूँ, मैं पुरुष हूँ, मैं स्त्री हूँ, मैं नपुंसक हूँ' इत्यादि ॥ १० ॥

Explanation of Geeta Press on this Shruti Mantra –

एषः = यह जीवात्मा; नन; एव-तो; स्त्री स्त्री है; नन; पुमान् पुरुष है; च=और; न=न; अयम्-यह; नपुंसकः एव नपुंसक ही है; सः वह; यत् यत्- जिस-जिस; शरीरम्-शरीरको; आदत्ते ग्रहण करता है; तेन तेन-उस-उससे; युज्यते सम्बद्ध हो जाता है ॥ १०॥

This [conscious self/Atma] is neither female, nor male, nor neuter. Whatever body it takes on, by that very body it is protected. (10)

व्याख्या – जीवात्मा वास्तवमें न तो स्त्री है, न पुरुष है और न नपुंसक ही है। यह जब जिस शरीरको ग्रहण करता है, उस समय उससे संयुक्त होकर वैसा ही बन जाता है। जो जीवात्मा आज स्त्री है, वही दूसरे जन्ममें पुरुष हो सकता है; जो पुरुष है, वह स्त्री हो सकता है। भाव यह कि ये स्त्री, पुरुष और नपुंसक आदि भेद शरीरको लेकर हैं; जीवात्मा सर्वभेदशून्य है, सारी उपाधियोंसे रहित है ॥ १० ॥

The jīvātmā (individual soul) in reality is neither female, nor male, nor neuter. Whatever body it takes on, at that time it becomes associated with it and appears accordingly. The soul that is now a woman may in another birth become a man; one who is a man now may become a woman. The point is that distinctions such as female, male, and neuter arise only with the taking on of a body; the jīvātmā is entirely free from all such differences and is devoid of all limiting attributes.

नैव स्त्री न पुमानेष न चैवायं नपुंसकः।
यद्यच्छरीरमादत्ते तेन तेन स युज्यते॥१०॥

एषः-यह जीवात्मा; न-न; एव-तो; स्त्री-स्त्री है; न-न; पुमान्-पुरुष है; च-और; न-न; अयम्-यह; नपुंसकः एव-नपुंसक ही है; सः-वह; यत् यत्-

जिस-जिस; शरीरम्-शरीरको; आदत्ते-ग्रहण करता है; तेन तेन-उस-उससे; युज्यते-सम्बद्ध हो जाता है॥१०॥

युज्यते-सम्बद्ध हो जाता है॥१०॥

व्याख्या—जीवात्मा वास्तवमें न तो स्त्री है, न पुरुष है और न नपुंसक ही है। यह जब जिस शरीरको ग्रहण करता है, उस समय उससे संयुक्त होकर वैसा ही बन जाता है। जो जीवात्मा आज स्त्री है, वही दूसरे जन्ममें पुरुष हो सकता है, जो पुरुष है, वह स्त्री हो सकता है। भाव यह कि ये स्त्री, पुरुष और नपुंसक आदि भेद शरीरको लेकर हैं, जीवात्मा सर्वभेदशून्य है, सारी उपाधियोंसे रहित है॥१०॥

This principle is also affirmed in the Mahābhārata, Anuśāsana Parva, Chapter 145 (p. 1278/2566 Geeta Press Gorakhpur), where it is stated that the Jīva-Ātman is neither male nor female. Being beyond gender distinctions, the soul is free from sexual intercourse in Svarga as well as in all other worlds."

उमाने पूछा- देवदेव ! महादेव! भगवन्! यह विषय तो मैंने अच्छी तरह सुन लिया। अब यह बताइये कि आत्माका स्त्री या पुरुषमेंसे किस जातिके साथ सम्बन्ध है? ।।

जीवात्मा स्त्रीरूप है या पुरुषरूप? एक है या अलग-अलग ? देव! यह मेरा संशय है। आप इसका निवारण करें ।।

श्रीमहेश्वरने कहा- जीवात्मा सदा ही निर्विकार है! वह न स्त्री है न पुरुष। वह कर्मके अनुसार विभिन्न जातियोंमें जन्म लेता है। पुरुषोचित कर्म करके स्त्री भी पुरुष हो सकती है
और स्त्री-भावनासे युक्त पुरुष तदनुरूप कर्म करके उस कर्मके अनुसार स्त्री हो सकता है ।।

Umā asked:
"O Lord of Lords, O Great God, O Bhagavān! This subject I have already heard well. Now please tell me — does the soul (Ātman) have relation with the class (nature) of woman or of man?

Is the Jīva-soul of the nature of woman or of man? Is it one, or are they separate? O Lord, this is my doubt. Please dispel it."

Śrī Maheśvara (Śiva) said:
"The Jīva (individual soul) is always without modification (nirvikāra). It is neither woman nor man. According to actions (karma), it takes birth in various kinds of beings.

By performing manly deeds, a woman can become a man; and a man, imbued with feminine disposition, by performing such actions, can become a woman according to that karma."

उमोवाच

देवदेव महादेव श्रुतं मे भगवन्निदम् ।
आत्मनो जातिसम्बन्धं ब्रूहि स्त्रीपुरुषान्तरे ॥

उमाने पूछा—देवदेव! महादेव! भगवन्! यह विषय तो मैंने अच्छी तरह सुन लिया। अब यह बताइये कि आत्माका स्त्री या पुरुषोंसे किस जातिके साथ सम्बन्ध है? ॥

स्त्रीप्राणः पुरुषप्राण एकः स पृथगेव वा ।
एष मे संशयो देव तं मे छेत्तुं त्वमर्हसि ॥

जीवात्मा स्त्रीरूप है या पुरुषरूप? एक है या अलग-अलग? देव! यह मेरा संशय है। आप इसका निवारण करें ॥

श्रीमहेश्वर उवाच

निर्विकारः सदैवात्मा स्त्रीत्वं पुंस्त्वं न चात्मनि ।
कर्मप्रकारेण तथा जात्यां जात्यां प्रजायते ॥
कृत्वा तु पौरुषं कर्म स्त्री पुमानपि जायते ।
स्त्रीभावयुक् पुमान् कृत्वा कर्मणा प्रमदा भवेत् ॥

श्रीमहेश्वरने कहा—जीवात्मा सदा ही निर्विकार है। वह न स्त्री है न पुरुष। वह कर्मके अनुसार विभिन्न जातियोंमें जन्म लेता है। पुरुषोचित कर्म करके स्त्री भी पुरुष हो सकती है और स्त्री-भावनासे युक्त पुरुष तदनुरूप कर्म करके उस कर्मके अनुसार स्त्री हो सकता है ॥

The Bṛhadāraṇyaka Upaniṣad (4.4.17) declares that the Self in which the five beings and the unmanifest space are established is none other than the immortal Brahman, and the knower of that becomes immortal. Later (4.4.20), the same text describes this Brahman as immeasurable, eternal, pure, subtler than unmanifest space, unborn, the Self, great, and imperishable. Together, these mantras clearly establish that one's true Self (Ātman) is not a perishable body but the immortal Brahman itself—unborn, beyond measure, subtler than space, and free from all physical limitations. Since sexual enjoyment belongs only to the gross body, which perishes at death, and the surviving Self is described as beyond birth, gender, and physicality, the idea of post-mortem sexual activity in heaven is both physiologically impossible and philosophically contrary to the Upaniṣadic teaching. The aim of life, as these verses emphasize, is not sensual gratification but realization of the Self as Brahman, leading to immortality and liberation. Bṛhadāraṇyaka Upaniṣad 4.4.17 Geeta Press Gorakhpur- The Self is indeed the Brahman

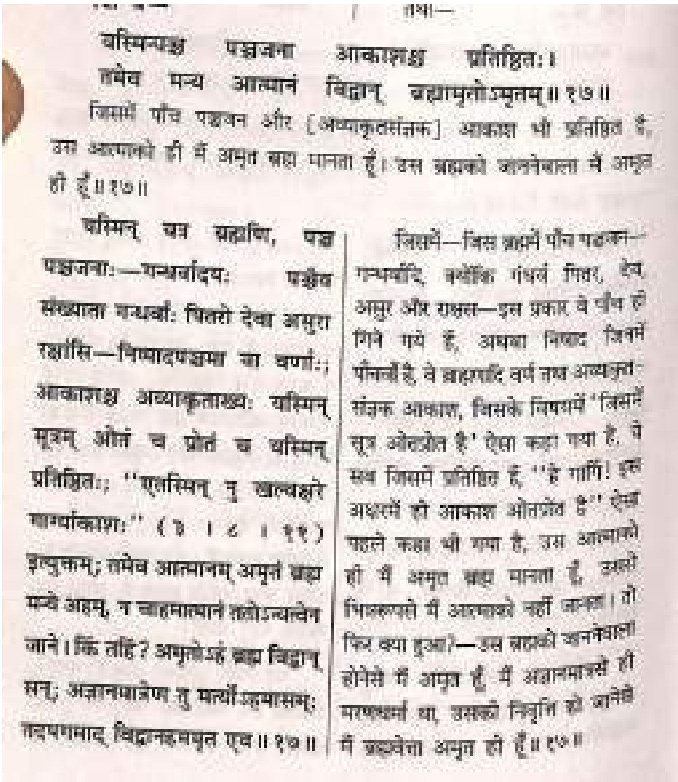
जिसमें पाँच पञ्चजन और [अव्याकृतसंज्ञक] आकाश भी प्रतिष्ठित है, उस आत्माको ही मैं अमृत ब्रह्म मानता हूँ। उस ब्रह्मको जाननेवाला मैं अमृत ही हूँ ॥ १७ ॥

“That Self, in which the fivefold beings (*pañcajana*) and the unmanifest space (*avyākṛta ākāśa*) are established—that very Self I regard as the immortal Brahman. The knower of that Brahman—he indeed becomes immortal.”

Shankaracharya commentary – जिसमें – जिस ब्रह्ममें पाँच पञ्चजन-गन्धर्वादि, क्योंकि गंधर्व पितर, देव, असुर और राक्षस-इस प्रकार वे पाँच ही गिन गये हैं, अथवा निषाद जिनमें पाँचवाँ है, वे ब्राह्मणादि वर्ण तथा अव्याकृत-संज्ञक आकाश, जिसके विषयमें 'जिसमें सूत्र ओतप्रोत है' ऐसा कहा गया है, ये सब जिसमें प्रतिष्ठित हैं, “हे गार्गि ! इस अक्षरमें ही आकाश ओतप्रोत है” ऐसा पहले कहा भी गया है, उस आत्माको ही में अमृत ब्रह्म मानता हूँ, उससे भिन्नरूपसे मैं आत्माको नहीं जानता। तो फिर क्या हुआ? – उस ब्रह्मको जाननेवाला होनेसे मैं अमृत हूँ, मैं अज्ञानमात्रसे ही मरणधर्मा था, उसकी निवृत्ति हो जानेसे मैं ब्रह्मवेत्ता अमृत ही हूँ ॥ १७॥

“That Brahman in which the five groups (*pañcajana*)—such as Gandharvas, Pitṛs, Devas, Asuras, and Rākṣasas—are established (some count Niṣāda as the fifth, or the five varṇas beginning with Brāhmaṇa); and also that nmanifest space (*avyākṛta ākāśa*) of which it has been

said 'in which the thread is interwoven,' and of which it was earlier declared, 'O Gārgī, in this Imperishable (Akṣara) indeed space is woven back and forth'—that very Self I regard as the immortal Brahman. I do not know the Self apart from that. What follows from this? By knowing that Brahman, I am immortal. Formerly, through mere ignorance, I was subject to death, but by the cessation of that ignorance, as a knower of Brahman I am verily immortal."


तथा—

यस्मिन्पञ्च पञ्चजना आकाशश्च प्रतिष्ठितः ।
तमेव मन्य आत्मानं विद्वान् ब्रह्मामृतोऽमृतम् ॥ १७ ॥

जिसमें पाँच पञ्चजन और [अव्याकृतसंज्ञक] आकाश भी प्रतिष्ठित है, उस आत्माको ही मैं अमृत ब्रह्म मानता हूँ। उस ब्रह्मको जाननेवाला मैं अमृत ही हूँ ॥ १७ ॥

यस्मिन् यत्र ब्रह्मणि, पञ्च पञ्चजनाः—गन्धर्वादयः पञ्चैव संख्याता गन्धर्वाः पितरो देवा असुरा रक्षांसि—निषादपञ्चमा वा वर्णाः; आकाशश्च अव्याकृताख्यः यस्मिन् सूत्रम् ओतं च प्रोतं च यस्मिन् प्रतिष्ठितः; "एतस्मिन् नु खल्वक्षरे गार्ग्याकाशः" (३ । ८ । ११) इत्युक्तम्; तमेव आत्मानम् अमृतं ब्रह्म मन्ये अहम्, न चाहमात्मानं ततोऽन्यत्वेन जाने। किं तर्हि? अमृतोऽहं ब्रह्म विद्वान् सन्; अज्ञानमात्रेण तु मर्त्योऽहमासम्; तदपगमाद् विद्वानहममृत एव ॥ १७ ॥

जिसमें—जिस ब्रह्ममें पाँच पञ्चजन—गन्धर्वादि, क्योंकि गंधर्व पितर, देव, असुर और राक्षस—इस प्रकार वे पाँच ही गिने गये हैं, अथवा निषाद जिनमें पाँचवाँ है, वे ब्राह्मणादि वर्ण तथा अव्याकृतसंज्ञक आकाश, जिसके विषयमें 'जिसमें सूत्र ओतप्रोत है' ऐसा कहा गया है, वे सब जिसमें प्रतिष्ठित हैं, "हे गार्गि! इस अक्षरमें ही आकाश ओतप्रोत है" ऐसा पहले कहा भी गया है, उस आत्माको ही मैं अमृत ब्रह्म मानता हूँ, उससे भिन्नरूपसे मैं आत्माको नहीं जानता। तो फिर क्या हुआ?—उस ब्रह्मको जाननेवाला होनेसे मैं अमृत हूँ, मैं अज्ञानमात्रसे ही मरणधर्मा था, उसकी निवृत्ति हो जानेसे मैं ब्रह्मवेत्ता अमृत ही हूँ ॥ १७ ॥

Bṛhadāraṇyaka Upaniṣad 4.4.20 Geeta Press Gorakhpur-

उस ब्रह्मको [आचार्योपदेशके] अनन्तर एक प्रकारसे ही देखना चाहिये। यह ब्रह्म अप्रमेय, ध्रुव, निर्मल, [अव्याकृतरूप] आकाशसे भी सूक्ष्म, अजन्मा, आत्मा, महान् और अविनाशी है ॥ २० ॥

"That Brahman, after instruction from the teacher, should be realized in one direct way. This Brahman is immeasurable, eternal, pure, subtler than the unmanifest space, unborn, the Self, the Great, and imperishable."

Shankar Bhasya -विरज-रजोहीन है, रज धर्म-अधर्मादिरूप मलको कहते हैं, उससे रहित है। 'आकाशात्परः' – अव्याकृत-संज्ञक जो आकाश है, उससे भी पर-व्यतिरिक्त-सूक्ष्म अथवा व्यापक है। अज-जन्म नहीं लेता; जन्मका प्रतिषेध करनेसे 'अस्ति वधते' आदि आगेके भावविकारोंका भी प्रतिषेध हो जाता है; क्योंकि सबका आरम्भजन्मरूप भावविकारसे ही होता है। वह आत्मा है, महान् है-परिमाणमें सबसे बड़ा है तथा ध्रुव-अविनाशी है ॥ २० ॥

"It is free from rajas, that is, free from passion or impurity in the form of dharma and adharma. 'Beyond space'—it is distinct from, subtler and more pervasive than that space which is called the unmanifest (*avyākṛta*). It is unborn; by denying birth, all other modifications such as 'it exists, it grows,' and so on are also denied, since all change begins with birth. That is the Self, it is great—supreme in measure—and it is eternal and imperishable."

ब्रह्मदर्शनकी विधि

यस्मादेवं तस्मात्— | क्योंकि ऐसा है, इसलिये—

एकधैवानुद्रष्टव्यमेतदप्रमेयं ध्रुवम्।
विरजः पर आकाशादज आत्मा महान् ध्रुवः॥२०॥

इस ब्रह्मको [आचार्योपदेशके] अनन्तर एक प्रकारसे ही देखना चाहिये। यह

ब्राह्मण ४] शाङ्करभाष्यार्थ १०८७

ब्रह्म अप्रमेय, ध्रुव, निर्मल, [अव्याकृताख्य] आकाशसे भी सूक्ष्म, अजन्मा, आत्मा, महान् और अविनाशी है॥२०॥

विरजो विगतरजः, रजो नाम धर्माधर्मादिमलम्, तद्रहित इत्येतत्। परः—परो व्यतिरिक्तः सूक्ष्मो व्यापी वा आकाशादपि अव्याकृताख्यात्। अजः—न जायते; जन्मप्रतिषेधाद् उत्तरेऽपि भावविकाराः प्रतिषिद्धाः, सर्वेषां जन्मादित्वात्। आत्मा, महान् परिमाणतो महत्तरः सर्वस्मात्, ध्रुवोऽविनाशी॥२०॥

विरज—रजोहीन है, रज धर्म-अधर्मादिरूप मलको कहते हैं, उससे रहित है। 'आकाशात्पर:'—अव्याकृत-संज्ञक जो आकाश है, उससे भी पर—व्यतिरिक्त—सूक्ष्म अथवा व्यापक है। अज—जन्म नहीं लेता; जन्मका प्रतिषेध करनेसे 'अस्ति वर्धते' आदि आगेके भावविकारोंका भी प्रतिषेध हो जाता है; क्योंकि सबका आरम्भ जन्मरूप भावविकारसे ही होता है। वह आत्मा है, महान् है—परिमाणमें सबसे बड़ा है तथा ध्रुव—अविनाशी है॥२०॥

In **Katha Upanishad 1.1.25–28**, Yama Ṛṣi deliberately tested Nachiketas to see whether he was fit for the supreme knowledge of the Ātman. Yama offered him every form of worldly enjoyment—wealth, sons, long life, celestial maidens, music, and dance—but Nachiketas firmly rejected them. He declared such pleasures to be *śvobhāvāḥ* ("ephemeral, uncertain even of lasting till tomorrow"), pointing out that they only **weaken the senses and destroy dharma, strength, wisdom, and fame**. Even a long span of life, he argued, is trivial when set against the brevity of existence itself—for if even Brahmā's lifespan is short, what to say of mortals?

He further reasoned that a **discerning man who has approached the deathless** cannot cling to perishable things like sons, gold, or lustful pleasures, which are the desires of the ignorant. The wise naturally seek higher and higher goals, not to be dragged down by unstable enjoyments. Thus, Nachiketas asked Yama not to tempt him with such **illusory pleasures**, but to grant him the true knowledge he sought—the truth of what lies beyond death.

These verses are a direct rejection of the idea that lasting happiness can come from sensuality, whether in this life or after death. Yama tempts Nachiketas with women, music, and long life precisely to test him, and Nachiketas dismisses them as fleeting and destructive, saying they weaken the senses and cannot satisfy the soul. The contrast between *preyas* (what merely pleases, like sexual or material indulgence) and *śreyas* (what truly benefits, the pursuit of Self-knowledge) shows that sensuality is not only irrelevant to immortality but an obstacle to it. The teaching is clear:

eternal fulfillment comes only by transcending bodily desires, not by indulging them

Katha Upanishad 1.1.25

मनुष्यलोकमें जो-जो भोग दुर्लभ हैं उन सब भोगोंको तू स्वच्छन्दतापूर्वक माँग ले। यहाँ रथ और बाजोंके सहित ये रमणियाँ हैं। ऐसी स्त्रियाँ मनुष्योंको प्राप्त होने योग्य नहीं होतीं। मेरे द्वारा दी हुई इन कामिनियोंसे तू अपनी सेवा करा। परन्तु हे नचिकेतः ! तू मरणसम्बन्धी प्रश्न मत पूछ ॥ २५॥

“In the world of men, ask freely for all the enjoyments that are rare and difficult to obtain. Here are chariots with steeds and these maidens with lutes and ornaments. Such women are not attainable by mortals. With these damsels, given by me, you may have them serve you as you wish. But, O Nachiketas, do not ask me about the question concerning death.” (25)

Shankara Bhashya-

इस मर्त्यलोकमें जो-जो कामनाएँ- प्रार्थनीय वस्तुएँ दुर्लभ हैं उन सबको छन्दतः – इच्छानुसार माँग ले। इसके सिवा ये रामा- जो पुरुषोंके साथ रमण करती हैं उन्हें 'रामा' कहते हैं, ऐसी ये दिव्य अप्सराएँ सरथा-रथोंके सहित और सतूर्या-तूर्यो (बाजों) के सहित मौजूद हैं। हम-जैसे देवताओंकी कृपाके बिना ये अर्थात् ऐसी स्त्रियाँ मरणधर्मा मनुष्योंको प्राप्त होने योग्य नहीं हैं। मेरे द्वारा दी हुई इन परिचारिकाओंसे तू अपनी परिचर्या अर्थात् पादप्रक्षालनादि सेवा करा; किन्तु हे नचिकेतः ! मरण अर्थात् मरनेके पश्चात् जीव रहता है या नहीं-ऐसा कौएके दाँतोंकी परीक्षाके समान मरणसम्बन्धी प्रश्न मत पूछ, तुझे ऐसा प्रश्न करना उचित नहीं है॥ २५ ॥

“In this mortal world, whatever desires—whatever objects of longing—are rare and hard to obtain, you may freely ask for them as you wish. Besides, here are the celestial maidens—called *Rāmā*, for they delight in play with men—these divine Apsarās, present along with chariots and attendants, with lutes, lyres, and musical instruments. Such women are not attainable by mortals subject to death without the grace of gods like me. With these attendants granted by me, you may have your service done—such as foot-washing and other ministrations. But, O Nachiketas, do not ask me about death—whether the soul remains after dying or not. That question is like prying into the impossible, like testing the edge of a razor; it is not proper for you to ask such a thing.” (25)

इमा रामाः सरथाः सतूर्या
न हीदृशा लम्भनीया मनुष्यैः।
आभिर्मत्प्रत्ताभिः परिचारयस्व
नचिकेतो मरणं मानुप्राक्षीः॥ २५॥

मनुष्यलोकमें जो-जो भोग दुर्लभ हैं उन सब भोगोंको तू स्वच्छन्दतापूर्वक माँग ले। यहाँ रथ और बाजोंके सहित ये रमणियाँ हैं। ऐसी स्त्रियाँ मनुष्योंके प्राप्त होने योग्य नहीं होतीं। मेरे द्वारा दी हुई इन कामिनियोंसे तू अपनी सेवा करा। परन्तु हे नचिकेतः! तू मरणसम्बन्धी प्रश्न मत पूछ॥ २५॥

ये ये कामाः प्रार्थनीया दुर्लभाश्च मर्त्यलोके सर्वांस्तान् कामांश्छन्दत इच्छातः प्रार्थयस्व। किं चेमा दिव्या अप्सरसो रमयन्ति पुरुषानिति रामाः सह रथैर्वर्तन्त इति सरथाः सतूर्याः सवादित्रास्ताश्च न हि लम्भनीयाः प्रापणीया ईदृशा एवंविधा मनुष्यैर्मर्त्यैरस्मदादिप्रसादमन्तरेण। आभिर्मत्प्रत्ताभिर्मया दत्ताभिः परिचारिणीभिः परिचारयस्व आत्मानं पादप्रक्षालनादिशुश्रूषां कारयात्मन इत्यर्थः। नचिकेतो मरणं मरणसंबद्धं प्रश्नं प्रेतेऽस्ति नास्तीति काकदन्तपरीक्षारूपं मानुप्राक्षीर्मैवं प्रष्टुमर्हसि॥ २५॥

इस मर्त्यलोकमें जो-जो कामनाएँ— प्रार्थनीय वस्तुएँ दुर्लभ हैं उन सबको छन्दतः—इच्छानुसार माँग ले। इसके सिवा ये रामा—जो पुरुषोंके साथ रमण करती हैं उन्हें 'रामा' कहते हैं, ऐसी ये दिव्य अप्सराएँ सरथा—रथोंके सहित और सतूर्या—तूर्य (बाजों) के सहित मौजूद हैं। हम-जैसे देवताओंकी कृपाके बिना ये अर्थात् ऐसी स्त्रियाँ मरणधर्मा मनुष्योंको प्राप्त होने योग्य नहीं हैं। मेरे द्वारा दी हुई इन परिचारिकाओंसे तू अपनी परिचर्या अर्थात् पादप्रक्षालनादि सेवा करा; किन्तु हे नचिकेतः! मरण अर्थात् मरनेके पश्चात् जीव रहता है या नहीं—ऐसा कौएके दाँतोंकी परीक्षाके समान मरणसम्बन्धी प्रश्न मत पूछ, तुझे ऐसा प्रश्न करना उचित नहीं है॥ २५॥

Katha Upanishad 1.1.26

हे यमराज ! ये भोग 'कल रहेंगे या नहीं' - इस प्रकारके हैं और सम्पूर्ण इन्द्रियोंके तेजको जीर्ण कर देते हैं। यह सारा जीवन भी बहुत थोड़ा ही है। आपके वाहन और नाच-गान आपके ही पास रहें [हमें उनकी आवश्यकता नहीं है] ॥ २६ ॥

"O Lord Yama! These pleasures are such that they are uncertain—whether they will remain till tomorrow or not—and they wear away all the vigor of the senses. This life too is but very short. Let your chariots, your dances, and your songs remain with you [I have no need of them]." (26)

Shankar Bhasya –

आपने जिन भोगोंका उल्लेख किया है वे तो श्वोभाव हैं- जिनका भाव अर्थात् अस्तित्व 'कल रहेंगे या नहीं' इस प्रकार सन्देहयुक्त हो उन्हें श्वोभाव कहते हैं। बल्कि हे अन्तक- हे मृत्यो ! ये अप्सरा आदि भोग तो मनुष्यका जो यह सम्पूर्ण इन्द्रियोंका तेज है उसे जीर्ण-क्षीण ही कर देते हैं, अतः धर्म, वीर्य, प्रज्ञा, तेज और यश आदिका क्षय करनेवाले होनेसे ये अनर्थके ही कारण हैं। और आप जो दीर्घजीवन देना चाहते हैं उसके विषयमें भी सुनिये। ब्रह्माका जो सम्पूर्ण जीवन-आयु है वह भी अल्प ही है, फिर हम-जैसोंके दीर्घजीवनकी तो बात ही क्या है? अतः आपके रथादि वाहन और नाच-गान आपके ही रहें ॥ २६ ॥

The enjoyments you have spoken of are fleeting (*śvobhāvah*)—their very existence is uncertain, for who can say whether they will remain even until tomorrow? Moreover, O Antaka, O Death! These pleasures—Apsarās and the like—only wear away and exhaust the vigor of a man's senses. Hence, being causes of the decline of righteousness, strength, wisdom, energy, and fame, they are but sources of misfortune. And as for the long span of life that you wish to bestow—listen: even the full duration of Brahmā's life is indeed but short; then what to say of long life for beings like us? Therefore, let your chariots, your vehicles, and your songs and dances remain with you." (26)

श्वोभावा मर्त्यस्य यदन्तकैतत्-
सर्वेन्द्रियाणां जरयन्ति तेजः।
अपि सर्वं जीवितमल्पमेव
तवैव वाहास्तव नृत्यगीते॥ २६॥

हे यमराज! ये भोग 'कल रहेंगे या नहीं'—इस प्रकारके हैं और सम्पूर्ण इन्द्रियोंके तेजको जीर्ण कर देते हैं। यह सारा जीवन भी बहुत थोड़ा ही है। आपके वाहन और नाच-गान आपके ही पास रहें [हमें उनकी आवश्यकता नहीं है]॥ २६॥

श्वो भविष्यन्ति न भविष्यन्ति वेति संदिह्यमान एव येषां भावो भवनं त्वयोपन्यस्तानां भोगानां ते श्वोभावाः। किं च मर्त्यस्य मनुष्यस्यान्तक हे मृत्यो यदेतत्सर्वेन्द्रियाणां तेजस्तज्जरयन्ति अपक्षयन्त्यप्सरःप्रभृतयो भोगा अनर्थायैवैते धर्मवीर्यप्रज्ञातेजोयशःप्रभृतीनां क्षपयितृत्वात्। यां चापि दीर्घजीविकां त्वं दित्ससि तत्रापि शृणु। सर्वं यद्ब्रह्मणोऽपि जीवितमायुरल्पमेव किमुतास्मदादिदीर्घजीविका। अतस्तवैव

आपने जिन भोगोंका उल्लेख किया है वे तो श्वोभाव हैं—जिनका भाव अर्थात् अस्तित्व 'कल रहेंगे या नहीं' इस प्रकार सन्देहयुक्त हो उन्हें श्वोभाव कहते हैं। बल्कि हे अन्तक—हे मृत्यो! ये अप्सरा आदि भोग तो मनुष्यका जो यह सम्पूर्ण इन्द्रियोंका तेज है उसे जीर्ण—क्षीण ही कर देते हैं, अतः धर्म, वीर्य, प्रज्ञा, तेज और यश आदिका क्षय करनेवाले होनेसे ये अनर्थके ही कारण हैं। और आप जो दीर्घजीवन देना चाहते हैं उसके विषयमें भी सुनिये। ब्रह्माका जो सम्पूर्ण जीवन—आयु है वह भी अल्प ही है, फिर हम-जैसोंकी दीर्घजीवनकी तो बात

तिष्ठन्तु वाहा रथादयस्तथा नृत्यगीते च॥ २६॥

ही क्या है? अतः आपके रथादि वाहन और नाच-गान आपके ही रहें॥ २६॥

किं च—

इसके सिवा—

Katha Upanishad 1.1.28

कभी जराग्रस्त न होनेवाले अमरोंके समीप पहुँचकर नीचे पृथ्वीपर रहनेवाला कौन जराग्रस्त विवेकी मनुष्य होगा जो केवल शारीरिक वर्णके रागसे प्राप्त होनेवाले [स्त्रीसम्भोग आदि] सुखोंको [अस्थिर रूपमें] देखता हुआ भी अति दीर्घ जीवनमें सुख मानेगा? ॥ २८ ॥

“Having come near to the deathless, who are free from decay, what discerning mortal dwelling on earth would still take delight in long life—seeing the fleeting pleasures that arise only from the passions of the body, such as lust for physical beauty?” (1.1.28)

Shankara Bhashya-

वयोहानिरूप जीर्णताको प्राप्त न होनेवाले अमरों-देवताओंकी सन्निधिमें पहुँचकर उनसे प्राप्त होने योग्य अपने अन्य उत्कृष्ट प्रयोजनको-प्राप्तव्यको जानता – प्राप्त करता हुआ भी जो स्वयं जीर्ण होनेवाला और मरणधर्मा है अर्थात् जरामरणशील है ऐसा क्वधःस्थ- 'कु' पृथिवीको कहते हैं, वह अन्तरिक्षादि लोकोंकी अपेक्षा अधः – नीची [होनेके कारण 'क्वधः' कहलाती है, उसपर जो स्थित होता है वह क्वधःस्थ कहा जाता है; ऐसा होकर भी इस प्रकार अविवेकियोंद्वारा प्रार्थनीय पुत्र, धन और सुवर्ण आदि अस्थिर पदार्थोंको कैसे माँगेगा?
कहीं 'क्वधःस्थः' के स्थानमें 'क्व तदास्थः' ऐसा भी पाठ है। इस पक्षमें अक्षरोंकी योजना इस प्रकार करनी चाहिये। उन पुत्रादिमें जिसकी आस्था – आस्थिति अर्थात् तत्परता-पूर्वक प्रवृत्ति है वह 'तदास्थ' है। जो उनसे भी उत्कृष्टतर और दुष्प्राप्य पुरुषार्थको पानेका इच्छुक है वह पुरुष उनमें आस्था करनेवाला कैसे होगा? अर्थात् उन्हें असार समझनेवाला कोई भी पुरुष उनका अर्थी (इच्छुक) नहीं हो सकता, क्योंकि सभी लोग उत्तरोत्तर उन्नत ही होना चाहते हैं; अतः मैं पुत्र-धन आदि लोभोंसे प्रलोभित नहीं किया जा सकता। तथा वर्णके रागसे प्राप्त होनेवाले अप्सरा आदि सुखोंकी अस्थिररूपमें भावना करता हुआ; उन्हें यथावत् मिथ्यारूपसे) समझता हुआ कौन विवेकी पुरुष अति दीर्घ जीवनमें प्रेम करेगा?

॥ २८ ॥
अत: मुझे इन मिथ्या भोगोंसे प्रलोभित करना छोड़कर जिसके लिये मैंने प्रार्थना की है-

“Having attained the presence of the deathless gods who never suffer decay, and knowing that a far higher purpose is to be gained from them, what mortal—himself subject to old age and death—dwelling here upon the earth (called *kvadhah*, lower in comparison with the higher worlds), would still desire unstable objects such as sons, wealth, or gold that are longed for by the undiscerning? In another reading, instead of *kvadhah-sthaḥ* it is *kva tad-āsthaḥ*—meaning, ‘he who places his devotion in such things.’ But one who seeks a higher and rarer goal cannot set his heart on these transient gains, for men by nature desire to rise higher, not lower. Therefore, no wise person, understanding their unsubstantiality, can truly crave them. Likewise, who, perceiving the fleeting pleasures of Apsarās and such enjoyments that arise merely from fascination with bodily form, could delight in long life? Hence, do not tempt me with these illusory pleasures, but grant me that for which I have prayed.” (1.1.28)

अजीर्यताममृतानामुपेत्य
जीर्यन्मर्त्यः क्वधःस्थः प्रजानन्।
अभिध्यायन्वर्णरतिप्रमोदा-
नतिदीर्घे जीविते को रमेत॥ २८॥

कभी जराग्रस्त न होनेवाले अमरोंके समीप पहुँचकर नीचे पृथ्वीपर रहनेवाला कौन जराग्रस्त विवेकी मनुष्य होगा जो केवल शारीरिक वर्णके रागसे प्राप्त होनेवाले [स्त्रीसम्भोग आदि] सुखोंको [अस्थिर-रूपमें] देखता हुआ भी अति दीर्घ जीवनमें सुख मानेगा?॥ २८॥

अजीर्यतां वयोहानिमप्राप्नुवताममृतानां सकाशमुपेत्य उपगम्यात्मन उत्कृष्टं प्रयोजनान्तरं प्राप्तव्यं तेभ्यः प्रजानन् उपलभमानः स्वयं तु जीर्यन्मर्त्यो जरामरणवान्क्वधःस्थः कुः पृथिवी अधश्चान्तरिक्षादिलोकापेक्षया तस्यां तिष्ठतीति क्वधःस्थः सन् कथमेवमविवेकिभिः प्रार्थनीयं पुत्रवित्तहिरण्याद्यस्थिरं वृणीते।

क्व तदास्थ इति वा पाठान्तरम्। अस्मिन्पक्षे चाक्षरयोजना। तेषु पुत्रादिष्वास्था आस्थितिस्तात्पर्येण

वयोहानिरूप जीर्णताको प्राप्त न होनेवाले अमरों—देवताओंकी सन्निधिमें पहुँचकर उनसे प्राप्त होने योग्य अपने अन्य उत्कृष्ट प्रयोजनको—प्राप्तव्यको जानता—प्राप्त करता हुआ भी जो स्वयं जीर्ण होनेवाला और मरणधर्मा है अर्थात् जरामरणशील है ऐसा क्वधःस्थ—'कु' पृथिवीको कहते हैं, वह अन्तरिक्षादि लोकोंकी अपेक्षा अधः—नीची [होनेके कारण 'क्वधः' कहलाती] है, उसपर जो स्थित होता है वह क्वधःस्थ कहा जाता है; ऐसा होकर भी—इस प्रकार अविवेकियोंद्वारा प्रार्थनीय पुत्र, धन और सुवर्ण आदि अस्थिर पदार्थोंको कैसे माँगेगा?

कहीं 'क्वधःस्थः' के स्थानमें 'क्व तदास्थः' ऐसा भी पाठ है। इस पक्षमें अक्षरोंकी योजना इस प्रकार

वर्तनं यस्य स तदास्थः, ततोऽधिकतरं पुरुषार्थं दुष्प्रापमपि प्राप्तुमिच्छुः क्व तदास्थो भवेन्न कश्चित्तदसारज्ञस्तदर्थी स्यात् इत्यर्थः। सर्वो ह्युपर्युपर्येव बुभूषति लोकस्तस्मान्न पुत्रवित्तादिलोभैः प्रलोभ्योऽहम्। किं चाप्सरःप्रमुखान्वर्णरतिप्रमोदाननवस्थितरूपतयाभिध्यायन्निरूपयन्यथावत् अतिदीर्घे जीविते को विवेकी रमेत॥ २८॥

करनी चाहिये। उन पुत्रादिमें जिसकी आस्था—आस्थिति अर्थात् तत्परतापूर्वक प्रवृत्ति है वह 'तदास्थ' है। जो उनसे भी उत्कृष्टतर और दुष्प्राप्य पुरुषार्थको पानेका इच्छुक है वह पुरुष उनमें आस्था करनेवाला कैसे होगा? अर्थात् उन्हें असार समझनेवाला कोई भी पुरुष उनका अर्थी (इच्छुक) नहीं हो सकता, क्योंकि सभी लोग उत्तरोत्तर उच्च ही होना चाहते हैं; अतः मैं पुत्र-धन आदि लोभोंसे प्रलोभित नहीं किया जा सकता। तथा वर्णके रागसे प्राप्त होनेवाले अप्सरा आदि सुखोंको अस्थिररूपमें भावना करता हुआ; उन्हें यथावत् (मिथ्यारूपसे) समझता हुआ कौन विवेकी पुरुष अति दीर्घ जीवनमें प्रेम करेगा?॥ २८॥

अतो विहायानित्यैः कामैः प्रलोभनं यन्मया प्रार्थितम्—

अतः मुझे इन मिथ्या भोगोंसे प्रलोभित करना छोड़कर जिसके लिये मैंने प्रार्थना की है—

In Kaṭha Upaniṣad 1.2.3–4, Yama praises Naciketas for rejecting all worldly temptations, including wealth, sons, and celestial maidens, because they are perishable and cannot grant liberation. The verses clearly distinguish between *avidyā* (ignorance leading to transient enjoyments) and *vidyā* (knowledge leading to immortality), and they commend Naciketas for choosing the latter. This shows that the Upaniṣads treat sensual and material pleasures as distractions from the higher goal, not as ideals to be pursued.

Katha Upanishad 1.2.3

हे नचिकेतः ! उस तूने पुत्र-वित्तादि प्रिय और अप्सरा आदि प्रियरूप भोगोंको, उनका असारत्व चिन्तन करके त्याग दिया है और जिसमें बहुत-से मनुष्य डूब जाते हैं, उस इस धनप्राया निन्दित गतिको तू प्राप्त नहीं हुआ ॥ ३॥

"O Nachiketas! You have rejected pleasures such as sons, wealth, and the enjoyments of maidens—having reflected on their worthlessness. You have not fallen into that condemned course, so money-centered, in which many men sink and perish." (1.2.3)

Sankara Bhasya –

हे नचिकेतः ! तेरी बुद्धिमत्ता धन्य है; जिस तूने कि मेरे द्वारा बारम्बार प्रलोभित किये जानेपर भी पुत्रादि प्रिय तथा अप्सरा आदि प्रियरूप भोगोंको, उनकी अनित्यता और असारता आदि दोषोंका विचार करके परित्याग कर दिया, और जिसमें मूढ पुरुष प्रवृत्त हुआ करते हैं उस वित्तमयी – धनप्राया निन्दित गतिको तू प्राप्त नहीं हुआ, जिस मार्गमें कि बहुत-से मूढ पुरुष डूब जाते अर्थात् दुःख उठाते हैं ॥ ३॥
'उनमेंसे श्रेयको ग्रहण करनेवालेका शुभ होता है और जो प्रेयको वरण करता है वह स्वार्थसे पतित हो जाता है' ऐसा जो ऊपर (इस वल्लीके प्रथम मन्त्रमें) कहा गया है, सो क्यों ?

"O Nachiketas! Blessed is your wisdom, for though I tempted you again and again with sons and wealth and the delights of celestial maidens, you have, reflecting upon their npermanence and worthlessness, firmly renounced them.

That path, filled with riches, into which foolish men plunge and thereby suffer, you have not chosen. This is precisely why it was said earlier (in the opening verse of this Valli) that well-being comes to him who embraces *śreyas* (the good), while he who clings to *preyas* (the merely pleasant) falls from his own true welfare." (1.2.3)

स त्वं प्रियान्प्रियरूपाꣳश्च कामा-
नभिध्यायन्नचिकेतोऽत्यस्राक्षीः ।
नैताꣳसृङ्कां वित्तमयीमवाप्तो
यस्यां मज्जन्ति बहवो मनुष्याः ॥ ३ ॥

हे नचिकेतः! उस तूने पुत्र-वित्तादि प्रिय और अप्सरा आदि प्रियरूप

वल्ली २] शाङ्करभाष्यार्थ ४७

भोगोंको, उनका असारत्व चिन्तन करके त्याग दिया है और जिसमें बहुत-से मनुष्य डूब जाते हैं, उस इस धनप्राय निन्दित गतिको तू प्राप्त नहीं हुआ ॥ ३ ॥

स त्वं पुनः पुनर्मया प्रलोभ्यमानोऽपि प्रियान् पुत्रादीन् प्रियरूपांश्चाप्सरःप्रभृतिलक्षणान् कामानभिध्यायंश्चिन्तयंस्तेषाम् अनित्यत्वासारत्वादिदोषान् हे नचिकेतोऽत्यस्राक्षीरतिसृष्टवान् परित्यक्तवानस्यहो बुद्धिमत्ता तव। नैतामवाप्तवानसि सृङ्कां सृतिं कुत्सितां मूढजनप्रवृत्तां वित्तमयीं धनप्रायाम्। यस्यां सृतौ मज्जन्ति सीदन्ति बहवोऽनेके मूढा मनुष्याः ॥ ३ ॥

हे नचिकेतः! तेरी बुद्धिमत्ता धन्य है; जिस तूने कि मेरे द्वारा बारम्बार प्रलोभित किये जानेपर भी पुत्रादि प्रिय तथा अप्सरा आदि प्रियरूप भोगोंको, उनकी अनित्यता और असारता आदि दोषोंका विचार करके परित्याग कर दिया, और जिसमें मूढ पुरुष प्रवृत्त हुआ करते हैं उस वित्तमयी—धनप्राय निन्दित गतिको तू प्राप्त नहीं हुआ, जिस मार्गमें कि बहुत-से मूढ पुरुष डूब जाते अर्थात् दुःख उठाते हैं ॥ ३ ॥

तयोः श्रेय आददानस्य साधु भवति हीयतेऽर्थाद्य उ प्रेयो वृणीत इत्युक्तं तत्कस्मादतः—

'उनमेंसे श्रेयको ग्रहण करनेवालेका शुभ होता है और जो प्रेयको वरण करता है वह स्वार्थसे पतित हो जाता है' ऐसा जो ऊपर (इस वल्लीके प्रथम मन्त्रमें) कहा गया है, सो क्यों? [इसपर यमराज कहते हैं,] क्योंकि—

Katha Upanishad 1.2.4-

जो विद्या और अविद्यारूपसे जानी गयी हैं वे दोनों अत्यन्त विरुद्ध स्वभाववाली और विपरीत फल देनेवाली हैं। मैं तुझ नचिकेताको विद्याभिलाषी मानता हूँ, क्योंकि तुझे बहुत से भोगोंने भी नहीं लुभाया ॥ ४ ॥

"That which is known as *vidyā* (knowledge, spiritual wisdom) and *avidyā* (ignorance, worldly indulgence) are of entirely opposite nature and yield contrary results.
I consider you, O Naciketā, to be one who longs for *vidyā*, since even the multitude of enjoyments did not entice you."

Sankara Bhasya-

ये दोनों प्रकाश और अन्धकारके समान विवेक और अविवेकरूप होनेसे 'दूरम्' अर्थात् महान् अन्तरके साथ विपरीत हैं- आपसमें एक-दूसरेसे व्यावृत्तरूप हैं। और विषूची अर्थात् नाना गतिवाले हैं यानी संसार और मोक्षके कारण होनेसे विभिन्न फलयुक्त हैं।
वे कौन हैं- इसपर कहते हैं-'जो कि पण्डितोंद्वारा प्रेयको विषय करनेवाली अविद्या तथा श्रेयोविषया विद्यारूपसे जानी गयी हैं। उनमें तुझ नचिकेताको मैं विद्याभिलाषी अर्थात् विद्यार्थी मानता हूँ। क्यों मानता हूँ? क्योंकि अविवेकियोंकी

बुद्धिको प्रलोभित करनेवाले अप्सरा आदि बहुत-से भोग भी तुम्हें लुभा नहीं सके- उन्होंने तेरे हृदयमें अपने भोगकी इच्छा उत्पन्न करके तुझे श्रेयोमार्गसे विचलित नहीं किया। अतः मैं तुझे विद्यार्थी यानी श्रेयका पात्र समझता हूँ- यह इसका अभिप्राय है ॥ ४ ॥

"These two—*śreyas* (the good) and *preyas* (the merely pleasant)—are opposed to one another, as different as light and darkness, utterly distinct and leading to divergent ends: one to liberation, the other to bondage in the world. The wise know them as *vidyā* (knowledge, leading to the good) and *avidyā* (ignorance, leading to the pleasant). Of these, O Nachiketas, I regard you as one who longs for *vidyā*, a true student of the eternal. Why? Because even though many pleasures—such as celestial maidens and other delights that captivate the minds of the foolish—were presented to you, they could not seduce you nor stir a desire for enjoyment in your heart, nor could they turn you away from the path of *śreyas*. Therefore, I consider you a fit student, one worthy of the higher knowledge." (1.2.4)

दूरमेते विपरीते विषूची
अविद्या या च विद्येति ज्ञाता।
विद्याभीप्सिनं नचिकेतसं मन्ये
न त्वा कामा बहवोऽलोलुपन्त ॥ ४ ॥

जो विद्या और अविद्यारूपसे जानी गयी हैं वे दोनों अत्यन्त विरुद्ध स्वभाववाली और विपरीत फल देनेवाली हैं। मैं तुझ नचिकेताको विद्याभिलाषी मानता हूँ, क्योंकि तुझे बहुत-से भोगोंने भी नहीं लुभाया ॥ ४ ॥

दूरं दूरेण महतान्तरेणैते विपरीते अन्योन्यव्यावृत्तरूपे विवेकाविवेकात्मकत्वात्तमःप्रकाशाविव। विषूची विषूच्यौ नानागती भिन्नफले संसारमोक्षहेतुत्वेनेत्येतत्।

के ते इत्युच्यते। या चाविद्या प्रेयोविषया विद्येति च श्रेयोविषया ज्ञाता निर्ज्ञातावगता पण्डितैः। तत्र विद्याभीप्सिनं विद्यार्थिनं नचिकेतसं त्वामहं मन्ये। कस्माद्यस्मादविद्वद्बुद्धिप्रलोभिनः कामा अप्सरःप्रभृतयो बहवोऽपि त्वा त्वां नालोलुपन्त न विच्छेदं कृतवन्तः श्रेयोमार्गादात्मोपभोगाभिवाञ्छासम्पादनेन। अतो विद्यार्थिनं श्रेयोभाजनं मन्य इत्यभिप्रायः ॥ ४ ॥

ये दोनों प्रकाश और अन्धकारके समान विवेक और अविवेकरूप होनेसे 'दूरम्' अर्थात् महान् अन्तरके साथ विपरीत हैं—आपसमें एक-दूसरेसे व्यावृत्तरूप हैं। और विषूची अर्थात् नाना गतिवाले हैं यानी संसार और मोक्षके कारण होनेसे विभिन्न फलयुक्त हैं।

वे कौन हैं—इसपर कहते हैं—'जो कि पण्डितोंद्वारा प्रेयको विषय करनेवाली अविद्या तथा श्रेयोविषया विद्यारूपसे जानी गयी हैं। उनमें तुझ नचिकेताको मैं विद्याभिलाषी अर्थात् विद्यार्थी मानता हूँ। क्यों मानता हूँ? क्योंकि अविवेकियोंकी बुद्धिको प्रलोभित करनेवाले अप्सरा आदि बहुत-से भोग भी तुम्हें लुभा नहीं सके—उन्होंने तेरे हृदयमें अपने भोगकी इच्छा उत्पन्न करके तुझे श्रेयोमार्गसे विचलित नहीं किया। अतः मैं तुझे विद्यार्थी यानी श्रेयका पात्र समझता हूँ—यह इसका अभिप्राय है ॥ ४ ॥

Allegations-

Vishnu

Narada Purana, Uttarabhaga 28.35-37 "Visnu whom people meditate upon and truly remember, who is called Yogamurti (Embodiment of Yoga) and who is eternal, was enamoured of courtesans..."

Skanda Purana 2.1.4.40-54 narrates the story of how Vishnu became lusty after seeing Padmavati the daughter of King Asaka,

Skanda Purana, Book 2 Vaisṇava khanda, Section 1 Venkatacala mahatmya, chapter 4, verses, 40-54 “The girls replied to him: “Nothing was seen by us. Why have you come to our park wielding an excellent bow. O leader of hunters, none of the animals living here should be killed. Go away quickly from this park which is in the protective jurisdiction of King Âkasa.” On hearing the words of those maidens he got down from the horse. “Who are you all? Who is this lotus-like maiden? She has excellent magnificence. All her limbs are fascinating. Her breasts are plump and protruding. Tell me. After hearing the same I shall go back to my abode in the mountain.” On hearing these words of his the friend and attendant of Padmavati urged by the daughter of Dharani said to the hunter, a resident of the mountain: “This is the daughter of King Akasa. She was born out of the bowels of the earth. O hero, she is our leader and her name is Padmini. Tell us, O youth of handsome features, what is your name? Whose son are you? What is your caste? Where is your residence? Why have you come here?” On being asked thus he replied to them with a smile on his lotus-like face: “Those conversant with ancient traditions say that our family is that of the Sun. Our names are innumerable. They sanctify learned men. By colour and name the ascetics say that I am Krsna. My discus instills fear in the minds of the enemies of Suras and those who hate Brahmanas. On hearing the sound of my conch enemies become confounded. Even among the immortal beings there is no bow equal to mine. They call me the lord of heroes, residing in Venkatadri. It was from the ridge of that mountain that I surrounded (i.e. accompanied) by my Nisada followers have come for hunting, riding on a horse, to your park. A certain animal moving rapidly like the wind has been pursued by me. It went away somewhere. Unable to see it I have now seen this maiden of exalted magnificence. I have come here with love. Can this maiden be obtained by me?” On hearing these words of Krsna they became infuriated and said: “If King Akasa sees you, he will bind you with fetters and take you away. Before this happens go quickly to your own abode.” Threatened by them thus, he mounted the swift horse. Accompanied by all his followers, he went back to the mountain quickly.”

Refutation-

Here is Narada Purana, Uttarabhaga 28.35-37 hindi translation by Choukhamba Publications nowhere written such thing

विष्णुदेव योगमूर्ति सनातन, प्रह्लाद आदि के उपदेशक, नृसिंहरूपेण असुरध्वंसी, देवाधिदेव, संसारवासना का ध्वंस करने वाले, स्वर्णाक्षभवनस्थ हैं। योगीगण इनका सदा ध्यान करते हैं।

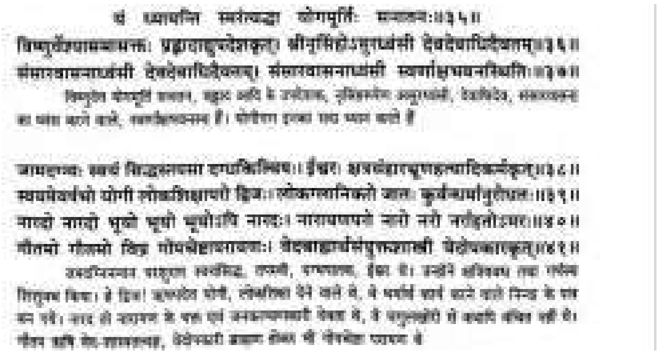
जमदग्निनन्दन परशुराम स्वयंसिद्ध, तपस्वी, दग्धपातक, ईश्वर थे। उन्होंने क्षत्रियवध तथा गर्भस्थ शिशुवध किया। हे द्विज ! ऋषभदेव योगी, लोकशिक्षा देने वाले थे, वे धर्मार्थ कार्य करने वाले निन्दा के पात्र बन गये। नारद तो नारायण के भक्त एवं जनकल्याणकारी देवता थे, वे चगुलखोरी से कदापि वंचित नहीं थे। गौतम ऋषि वेद-शास्त्रतत्वज्ञ, वेदोपकारी ब्राह्मण होकर भी गोपचेष्टा परायण थे।।३८-४१।।

Translation:

“Lord Viṣṇu is the eternal embodiment of yoga, the teacher of Prahlāda and others, the destroyer of demons in the form

of Narasiṃha, the God of gods, the one who destroys worldly desires, and who resides in the golden-eyed celestial abode. The yogis always meditate upon Him.

The son of Jamadagni, Paraśurāma, was self-accomplished, an austere sage, destroyer of sins, and divine. Yet he carried out the slaughter of the kṣatriya class and even killed children still in the womb.
O twice-born one! Ṛṣabhadeva was a great yogi, one who instructed the world, and though he acted only for righteousness and duty, he became an object of criticism.
And Nārada, the devotee of Nārāyaṇa and a god devoted to the welfare of beings, could never be completely free from the habit of tale-bearing.
Gautama Ṛṣi, a knower of the essence of the Vedas and a Brahmin who was a benefactor of the Vedas, nevertheless was attached to the playful acts concerning cows (gopaceṣṭā)."



In Skanda Purāṇa 2.1.4.40–54 (Venkatachala Māhātmya), the narrative describes the divine marriage of Padmāvatī, an incarnation of Goddess Lakṣmī, with Lord Viṣṇu in the form of Śrīnivāsa.

According to the account, King Ākāśa Rāja had once received a boon from Lord Viṣṇu that he would be freed from a certain curse when he would offer a crown to the Lord at the time of His marriage with Padmāvatī. While engaged in a hunt, Lord Śrīnivāsa beheld Padmāvatī and, recalling His earlier promise to Ākāśa Rāja, approached the king to request her hand in marriage—thus setting the stage for the fulfillment of both the boon and the destined union.

Skanda Purana Vaishnava Khanda Venkatachala Mahatmya Chapter 4 slokas 40-54 hindi translation by Chaukhamba Publications

श्रीवराहदेव कहते हैं- उस पुरुष की बात का इन कन्यागण ने उत्तर देते हुये कहा – "हमने कुछ भी नहीं देखा। हे धनुर्धरश्रेष्ठ ! हमारे वन में क्यों आये हो? हे निषादपति ! इस वन में जितने भी पशु विचरण करते हैं, वे सभी अवध्य हैं। वे राजा आकाश द्वारा पालित हैं। तुम इस वन से शीघ्र चले जाओ।" वह पुरुष यह कथन सुनकर घोड़े से नीचे उतरा तथा उसने सखीगण को सम्बोधित करके कहा- "हे कमलकान्ति कन्याओं ! तुम सब कौन हो? यह सुभगा, मनोहर अंगों वाली उन्नत तथा पीन स्तनों वाली कन्या कौन है? यह सब सुनकर मैं अपने पर्वत स्थित गृह में चला जाऊंगा।।४०-४३।।

उसका वाक्य सुनकर रानी धरणी की पुत्री के संकेतानुसार उसकी सखी पद्मावती उस पर्वत निवासी निषाद से कहने लगी- "हे शूर ! ये राजा आकाश की कन्या हैं, जो पृथिवी से निकली हैं। ये हमारी नायिका हैं। इनका नाम है पद्मिनी। हे सौम्यदर्शन ! अब यह कहो कि तुम कौन हो? किसके पुत्र हो, क्या नाम है? क्या जाति है? कहां निवास है? इस वन में आने का क्या कारण है?" वह अश्वारोही वीर ह सुनकर अपने मन्द मुस्कान युक्त मुखकमल से कहने लगा।।४४-४६।।

वह अश्वारोही कहता है- हे ललनाओं! पुराविदपण्डितगण मेरे वंश को सूर्यवंश कहते हैं। जिसका नाम अनन्त है, जिनका नाम मनीषीगण के लिये भी पवित्र है, तपस्वीगण जिसका वर्ण भी कृष्ण कहते हैं तथा जिसका नाम भी कृष्ण ही है, जिसका चक्र ब्रह्मद्वेषी दैत्यों के लिये भयावह है, वैरीगण जिसकी शंखध्वनि सुनकर मोहित हो जाते हैं, देवताओं के पास भी जिसके धनुष ऐसा धनुष नहीं है, वैसे मुझको विद्वान् लोग वेंकटाचलवासी वीरपति कहते हैं। मैं उस वेंकटाचल पर्वत की घाटी से निषादों के साथ अश्वारोहण करके आखेट के लिये तुम्हारे वन में आ गया। मैं वन में प्रवेश करते ही एक पशु का पीछा करने लगा। तब वह पशु भी द्रुतवेग से भाग गया। तब मैं उसे न पाकर इस वन में विचरण करते-करते यहां आ गया। तदनन्तर मैंने यहां इस सौम्यमुखी कामिनी को देखा जिसे देखकर कामार्त्त हो गया हूं। क्या मैं इसे प्राप्त कर सकता हूं? ।।४७-५२

वे कुमारीगण इन कृष्ण का कथन सुनते ही क्रोधित हो गयीं तथा वे पुनः कहने लगीं – "इससे पहले कि आकाशराज यहां आकर तुमको जंजीर से बांधकर ले न जाये, उससे पहले तुम यहां से अपने घर भाग जाओ। इस प्रकार कुमारीगण से लांछित होकर कृष्ण अपने तेजगति वाले अश्व पर बैठा तथा अनुचरों के साथ गिरिगुहा में चला गया।।५३-५४।।
।

Śrī Varāhadeva said – Hearing that man's words, those maidens replied:
"We have not seen anything at all. O best of bowmen! Why have you come to our forest? O lord of Niṣādas! All the animals that wander in this forest are protected and must not be slain. They are cared for by King Ākāśa. You should quickly leave this forest!"

Hearing these words, that man dismounted from his horse and addressed the companions:
"O lotus-faced maidens! Who are all of you? And who is this fortunate maiden, with charming limbs, high and full breasts? Tell me this, and then I shall return to my dwelling in the mountains." (40–43)

Hearing this, and following the sign of the princess—the daughter of Queen Dharanī—her companion Padmāvatī spoke to that Niṣāda (tribal) youth of the mountains:
"O hero! These are the daughters of King Ākāśa, who were born from the Earth herself. This is our leader; her name is Padminī. O gentle-looking one! Now tell us—who are you? Whose son are you? What is your name? What is your lineage? Where do you live? And for what reason have you come into this forest?"

Hearing this, that horse-riding hero, with a lotus-like face and a gentle smile, began to speak. (44–46)

The horseman said:
*"O maidens! The learned know my lineage as the Sūryavaṃśa (Solar Dynasty). My name is Ananta. My very name is considered pure even by the wise; the ascetics describe my form as dark in complexion, and my name is Kṛṣṇa. My discus is terrible for demons who hate Brahmins; my enemies become bewildered when they hear the sound of my conch; and among the gods themselves, no one possesses a bow like mine.
The learned call me the valiant lord of Veṅkaṭācala. I have come from the valleys of Mount Veṅkaṭa, riding horses with the Niṣādas for the sake of hunting in your forest.

As soon as I entered the forest, I began to chase an animal. That creature ran swiftly and escaped me. Unable to catch :, I wandered through the forest and thus came here. Then I

saw this gentle-faced maiden; seeing her, I have become overwhelmed with desire to obtain her . Can I obtain her?"* (47–52)

On hearing these words of Kṛṣṇa, the maidens became angry and again said:
"Before King Ākāśa comes here and has you bound in chains, run back to your home!"

Thus reproached by the maidens, Kṛṣṇa mounted his swift horse and, along with his attendants, returned to the caves of the mountain. (53–54)

Shri Narayana Tattva

Scriptures such as the *Mahābhārata*—particularly the *Viṣṇu Sahasranāma* in *Anuśāsana Parva*, Chapter 149—describe Śrī Nārāyaṇa Deva as being utterly free from all defects, including lust, anger, and greed. He is *Hṛṣīkeśa*, the supreme master of all senses, and *Śuddhātmā*, the Pure Soul—completely untouched by impurities, attachments, and worldly illusions. Nārāyaṇa embodies absolute truth, divine onsciousness, and eternal bliss, remaining beyond all

material limitations and entirely free from sexual or any other form of desire or impurity. He is sinless—pure in every act, thought, and intention. As *Dharmakṛt*, He not only upholds dharma but practices it perfectly to establish it in the world. As *Nivṛttātmā*, His nature is intrinsically free from all worldly cravings, including lust and greed, and His mind remains eternally pure.

Mahabharta Anushashan Parva Adhaya 149 Geeta Press Gorakhpur sloka 6 Geeta Press Gorakhpur – Narayana is free from all defects (Including Lust)

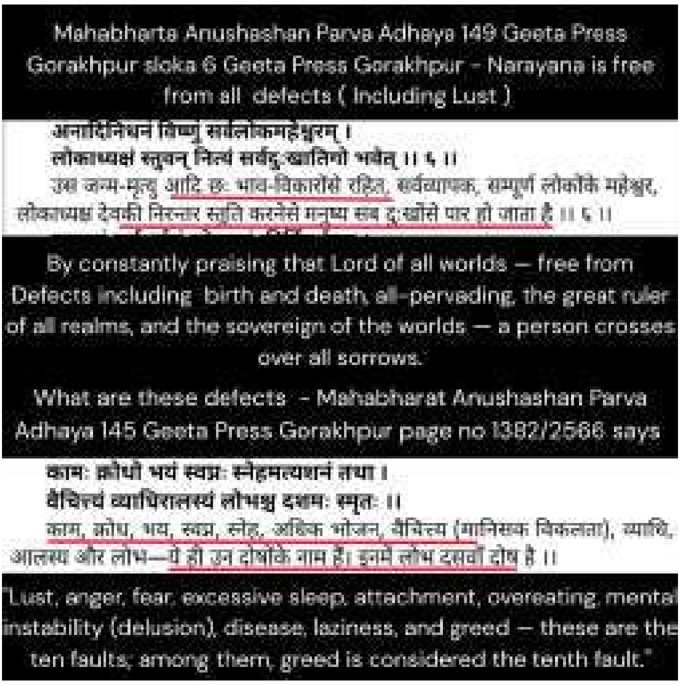
उस जन्म-मृत्यु आदि छः भाव-विकारोंसे रहित, सर्वव्यापक, सम्पूर्ण लोकोंके महेश्वर, लोकाध्यक्ष देवकी निरन्तर स्तुति करनेसे मनुष्य सब दुःखोंसे पार हो जाता है ।। ६ ।।

By constantly praising that Lord of all worlds – free from Defects including birth and death, all-pervading, the great ruler of all realms, and the sovereign of the worlds a person crosses over all sorrows.

What are these defects – Mahabharat Anushashan Parva Adhaya 145 Geeta Press Gorakhpur page no 1382/2566 says

काम, क्रोध, भय, स्वप्न, स्नेह, अधिक भोजन, वैचित्त्य (मानसिक विकलता), व्याधि, आलस्य और लोभ – ये ही उन दोषोंके नाम हैं। इनमें लोभ दसवाँ दोष है ।।

“Lust, anger, fear, excessive sleep, attachment, overeating, mental instability (delusion), disease, laziness, and greed – these are the ten faults; among them, greed is considered the tenth fault.”


Mahabharta Anushashan Parva Adhaya 149 Geeta Press Gorakhpur sloka 6 Geeta Press Gorakhpur – Narayana is free from all defects (Including Lust)

अनादिनिधनं विष्णुं सर्वलोकमहेश्वरम् ।
लोकाध्यक्षं स्तुवन् नित्यं सर्वदुःखातिगो भवेत् ।। ६ ।।
उस जन्म-मृत्यु आदि छः भाव-विकारोंसे रहित, सर्वव्यापक, सम्पूर्ण लोकोंके महेश्वर, लोकाध्यक्ष देवकी निरन्तर स्तुति करनेसे मनुष्य सब दुःखोंसे पार हो जाता है ।। ६ ।।

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कामः क्रोधो भयं स्वप्नः स्नेहमत्यशनं तथा ।
वैचित्त्यं व्याधिरालस्यं लोभश्च दशमः स्मृतः ।।
काम, क्रोध, भय, स्वप्न, स्नेह, अधिक भोजन, वैचित्त्य (मानसिक विकलता), व्याधि, आलस्य और लोभ—ये ही उन दोषोंके नाम हैं। इनमें लोभ दसवाँ दोष है ।।

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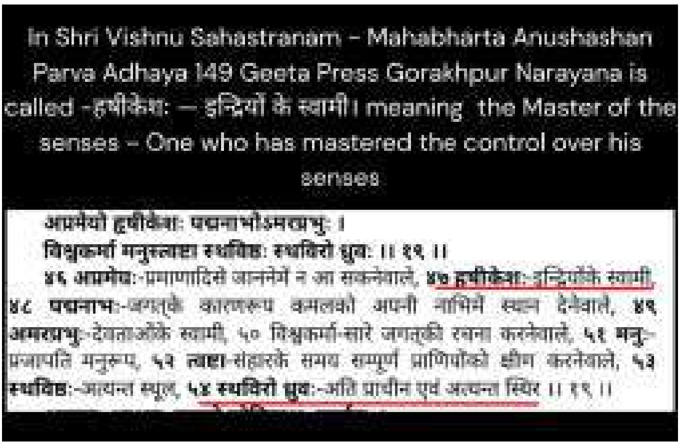
Shri Vishnu Sahastranam – Mahabharta Anushashan Parva Adhaya 149 Geeta Press Gorakhpur Narayana is called **-हषीकेशः – इन्द्रियों के स्वामी।** meaning the Master of the senses One who has mastered the control over his senses



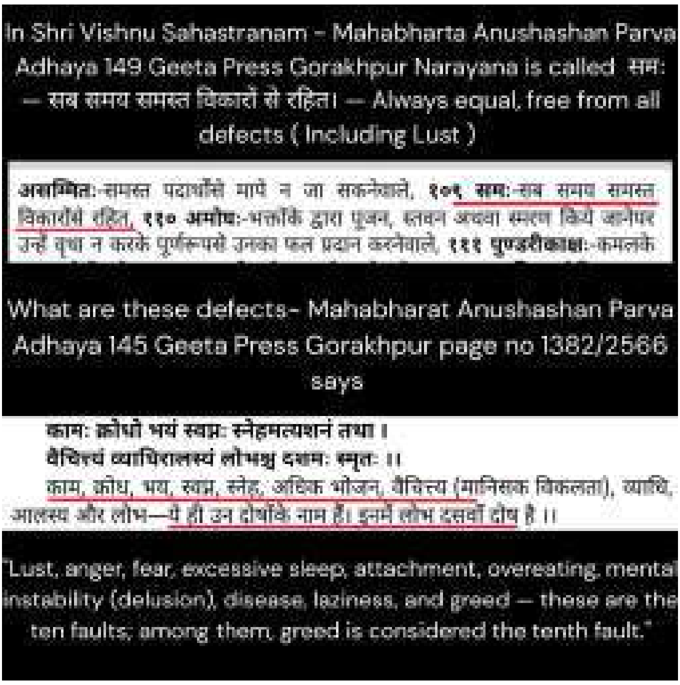
In Shri Vishnu Sahastranam – Mahabharta Anushashan Parva Adhaya 149 Geeta Press Gorakhpur Narayana is called -हृषीकेश: — इन्द्रियों के स्वामी। meaning the Master of the senses – One who has mastered the control over his senses

अप्रमेयो हृषीकेशः पद्मनाभोऽमरप्रभुः ।
विश्वकर्मा मनुस्त्वष्टा स्थविष्ठः स्थविरो ध्रुवः ।। १९ ।।
४६ अप्रमेयः-प्रमाणादिसे जाननेमें न आ सकनेवाले, ४७ हृषीकेशः-इन्द्रियोंके स्वामी, ४८ पद्मनाभः-जगत्‌के कारणरूप कमलको अपनी नाभिमें स्थान देनेवाले, ४९ अमरप्रभुः-देवताओंके स्वामी, ५० विश्वकर्मा-सारे जगत्‌की रचना करनेवाले, ५१ मनुः-प्रजापति मनुरूप, ५२ त्वष्टा-संहारके समय सम्पूर्ण प्राणियोंको क्षीण करनेवाले, ५३ स्थविष्ठः-अत्यन्त स्थूल, ५४ स्थविरो ध्रुवः-अति प्राचीन एवं अत्यन्त स्थिर ।। १९ ।।

In Shri Vishnu Sahastranam – Mahabharta Anushashan Parva Adhaya 149 Geeta Press Gorakhpur Narayana is called **समः सब समय समस्त विकारों से रहित।** – Always equal, free from all defects (Including Lust)

What are these defects- Mahabharat Anushashan Parva Adhaya 145 Geeta Press Gorakhpur page no 1382/2566 says

काम, क्रोध, भय, स्वप्न, स्नेह, अधिक भोजन, वैचित्त्य (मानिसक विकलता), व्याधि, आलस्य और लोभ- ये ही उन दोषोंके नाम हैं। इनमें लोभ दसवाँ दोष है ।।
"Lust, anger, fear, excessive sleep, attachment, overeating, mental instability (delusion), disease, laziness, and greed — these are the ten faults; among them, greed is considered the tenth fault."



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असम्मितः-समस्त पदार्थोंसे मापे न जा सकनेवाले, १०९ समः-सब समय समस्त विकारोंसे रहित, ११० अमोघः-भक्तोंके द्वारा पूजन, स्तवन अथवा स्मरण किये जानेपर उन्हें वृथा न करके पूर्णरूपसे उनका फल प्रदान करनेवाले, १११ पुण्डरीकाक्षः-कमलके

What are these defects- Mahabharat Anushashan Parva Adhaya 145 Geeta Press Gorakhpur page no 1382/2566 says

कामः क्रोधो भयं स्वप्नः स्नेहमत्यशनं तथा ।
वैचित्त्यं व्याधिरालस्यं लोभश्च दशमः स्मृतः ।।
काम, क्रोध, भय, स्वप्न, स्नेह, अधिक भोजन, वैचित्त्य (मानसिक विकलता), व्याधि, आलस्य और लोभ—ये ही उन दोषोंके नाम हैं। इनमें लोभ दसवाँ दोष है ।।

"Lust, anger, fear, excessive sleep, attachment, overeating, mental instability (delusion), disease, laziness, and greed — these are the ten faults; among them, greed is considered the tenth fault."

In Shri Vishnu Sahastranam – Mahabharta Anushashan Parva Adhaya 149 Geeta Press Gorakhpur Narayana is called **३१८**
अच्युतः-छः भावविकारोंसे रहित – Free from all types of defects

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"Lust, anger, fear, excessive sleep, attachment, overeating, mental instability (delusion), disease, laziness, and greed –

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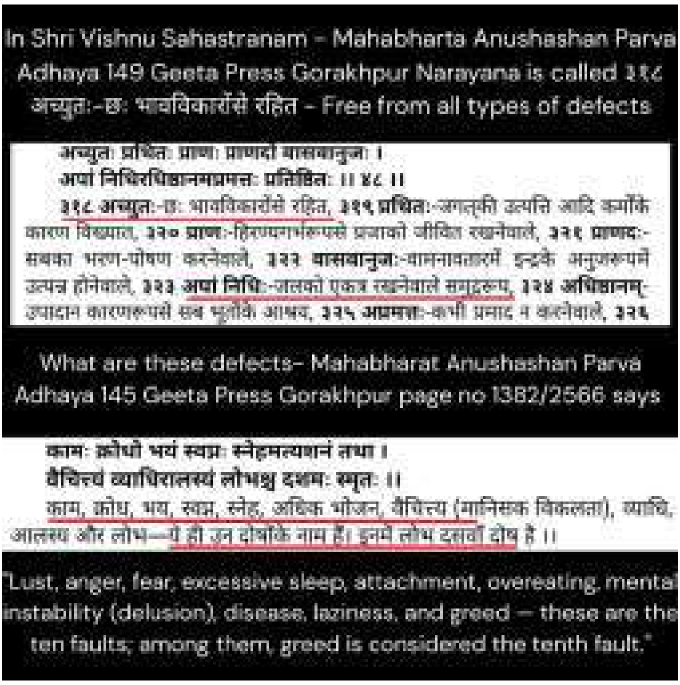
In Shri Vishnu Sahastranam - Mahabharta Anushashan Parva Adhaya 149 Geeta Press Gorakhpur Narayana is called ३१८ अच्युतः-छः भावविकारोंसे रहित - Free from all types of defects

अच्युतः प्रथितः प्राणः प्राणदो वासवानुजः ।
अपां निधिरधिष्ठानमप्रमत्तः प्रतिष्ठितः ॥ ४८ ॥
३१८ अच्युतः-छः भावविकारोंसे रहित, ३१९ प्रथितः-जगत्की उत्पत्ति आदि कर्मोंके कारण विख्यात, ३२० प्राणः-हिरण्यगर्भरूपसे प्रजाको जीवित रखनेवाले, ३२१ प्राणदः-सबका भरण-पोषण करनेवाले, ३२२ वासवानुजः-वामनावतारमें इन्द्रके अनुजरूपमें उत्पन्न होनेवाले, ३२३ अपां निधिः-जलको एकत्र रखनेवाले समुद्ररूप, ३२४ अधिष्ठानम्-उपादान कारणरूपसे सब भूतोंके आश्रय, ३२५ अप्रमत्तः-कभी प्रमाद न करनेवाले, ३२६

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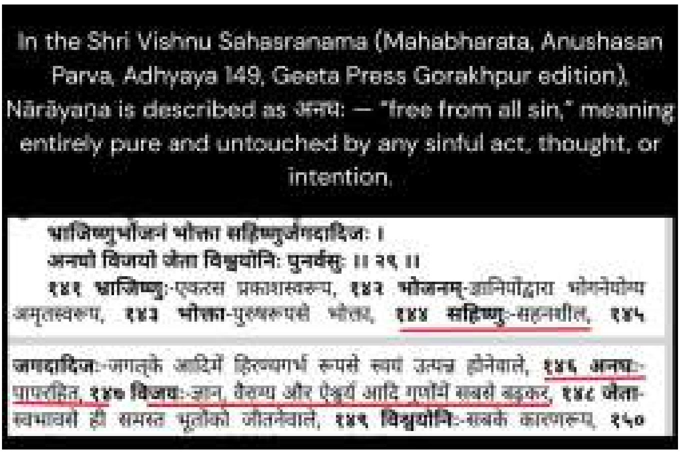
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भ्राजिष्णुर्भोजनं भोक्ता सहिष्णुर्जगदादिजः ।
अनघो विजयो जेता विश्वयोनिः पुनर्वसुः ॥ २९ ॥
१४१ भ्राजिष्णुः-एकरस प्रकाशस्वरूप, १४२ भोजनम्-ज्ञानियोंद्वारा भोगनेयोग्य अमृतस्वरूप, १४३ भोक्ता-पुरुषरूपसे भोक्ता, १४४ सहिष्णुः-सहनशील, १४५

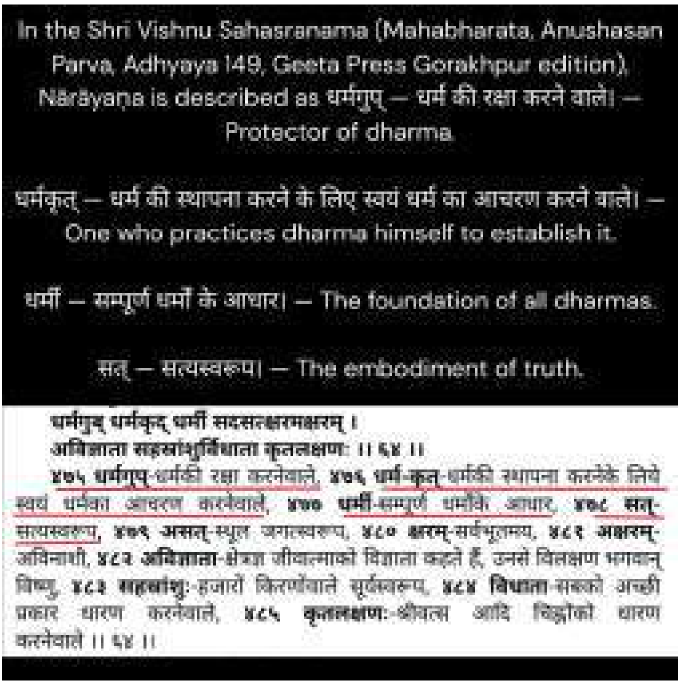
जगदादिजः-जगत्के आदिमें हिरण्यगर्भ रूपसे स्वयं उत्पन्न होनेवाले, १४६ अनघः-पापरहित, १४७ विजयः-ज्ञान, वैराग्य और ऐश्वर्य आदि गुणोंमें सबसे बढ़कर, १४८ जेता-स्वभावसे ही समस्त भूतोंको जीतनेवाले, १४९ विश्वयोनिः-सबके कारणरूप, १५०

In the Shri Vishnu Sahasranama (Mahabharata, Anushasan Parva, Adhyaya 149, Geeta Press Gorakhpur edition), Nārāyaṇa is described as **धर्मगुप्** — **धर्म की रक्षा करने वाले।** — Protector of dharma.

धर्मकृत् — **धर्म की स्थापना करने के लिए स्वयं धर्म का आचरण करने वाले।** — One who practices dharma himself to establish it.

धर्मी — **सम्पूर्ण धर्मों के आधार।** — The foundation of all dharmas.

सत् — **सत्यस्वरूप।** — The embodiment of truth.



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धर्मगुब् धर्मकृद् धर्मी सदसत्क्षरमक्षरम् ।
अविज्ञाता सहस्रांशुर्विधाता कृतलक्षणः ॥ ६४ ॥

४७५ धर्मगुप्-धर्मकी रक्षा करनेवाले, ४७६ धर्म-कृत्-धर्मकी स्थापना करनेके लिये स्वयं धर्मका आचरण करनेवाले, ४७७ धर्मी-सम्पूर्ण धर्मोंके आधार, ४७८ सत्-सत्यस्वरूप, ४७९ असत्-स्थूल जगत्स्वरूप, ४८० क्षरम्-सर्वभूतमय, ४८१ अक्षरम्-अविनाशी, ४८२ अविज्ञाता-क्षेत्रज्ञ जीवात्माको विज्ञाता कहते हैं, उनसे विलक्षण भगवान् विष्णु, ४८३ सहस्रांशुः-हजारों किरणोंवाले सूर्यस्वरूप, ४८४ विधाता-सबको अच्छी प्रकार धारण करनेवाले, ४८५ कृतलक्षणः-श्रीवत्स आदि चिह्नोंको धारण करनेवाले ॥ ६४ ॥

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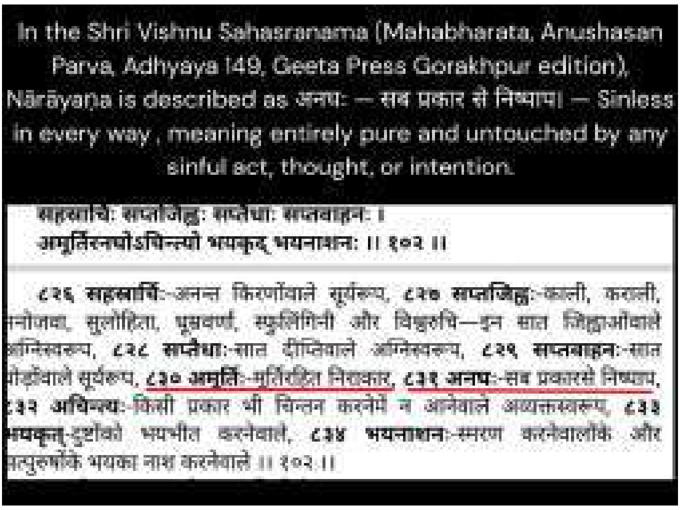

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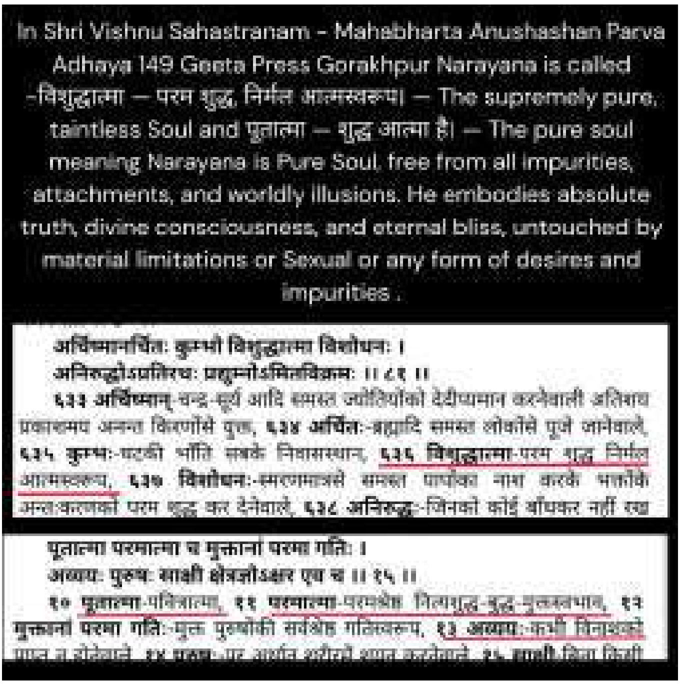
सहस्रार्चिः सप्तजिह्वः सप्तैधाः सप्तवाहनः ।
अमूर्तिरनघोऽचिन्त्यो भयकृद् भयनाशनः ॥ १०२ ॥

८२६ सहस्रार्चिः-अनन्त किरणोंवाले सूर्यरूप, ८२७ सप्तजिह्वः-काली, कराली, मनोजवा, सुलोहिता, धूम्रवर्णा, स्फुलिंगिनी और विश्वरुचि—इन सात जिह्वाओंवाले अग्निस्वरूप, ८२८ सप्तैधाः-सात दीप्तिवाले अग्निस्वरूप, ८२९ सप्तवाहनः-सात घोड़ोंवाले सूर्यरूप, ८३० अमूर्तिः-मूर्तिरहित निराकार, ८३१ अनघः-सब प्रकारसे निष्पाप, ८३२ अचिन्त्यः-किसी प्रकार भी चिन्तन करनेमें न आनेवाले अव्यक्तस्वरूप, ८३३ भयकृत्-दुष्टोंको भयभीत करनेवाले, ८३४ भयनाशनः-स्मरण करनेवालोंके और सत्पुरुषोंके भयका नाश करनेवाले ॥ १०२ ॥

In Shri Vishnu Sahastranam – Mahabharta Anushashan Parva Adhaya 149 Geeta Press Gorakhpur Narayana is called -**विशुद्धात्मा – परम शुद्ध, निर्मल आत्मस्वरूप।** The supremely pure, taintless Soul and **पूतात्मा – शुद्ध आत्मा है।** – The pure soul meaning Narayana is Pure Soul, free from all impurities, attachments, and worldly illusions. He embodies absolute truth, divine consciousness, and eternal bliss, untouched by material limitations or Sexual or any form of desires and impurities.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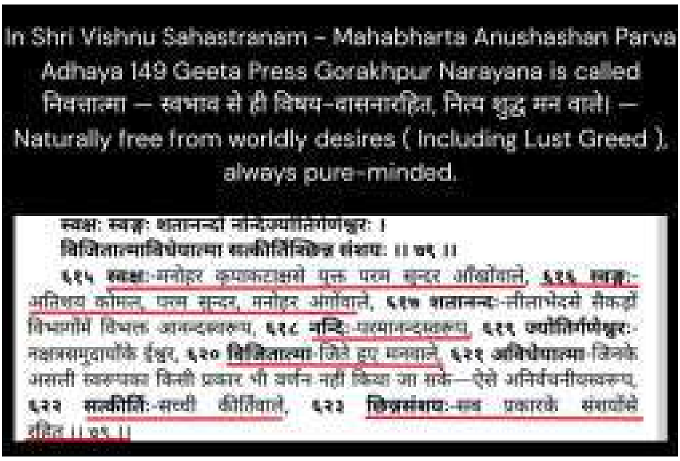
अर्चिष्मानर्चितः कुम्भो विशुद्धात्मा विशोधनः ।
अनिरुद्धोऽप्रतिरथः प्रद्युम्नोऽमितविक्रमः ॥ ८१ ॥
६३३ अर्चिष्मान्-चन्द्र-सूर्य आदि समस्त ज्योतियोंको देदीप्यमान करनेवाली अतिशय प्रकाशमय अनन्त किरणोंसे युक्त, ६३४ अर्चितः-ब्रह्मादि समस्त लोकोंसे पूजे जानेवाले, ६३५ कुम्भः-घटकी भाँति सबके निवासस्थान, ६३६ विशुद्धात्मा-परम शुद्ध निर्मल आत्मस्वरूप, ६३७ विशोधनः-स्मरणमात्रसे समस्त पापोंका नाश करके भक्तोंके अन्तःकरणको परम शुद्ध कर देनेवाले, ६३८ अनिरुद्धः-जिनको कोई बाँधकर नहीं रख

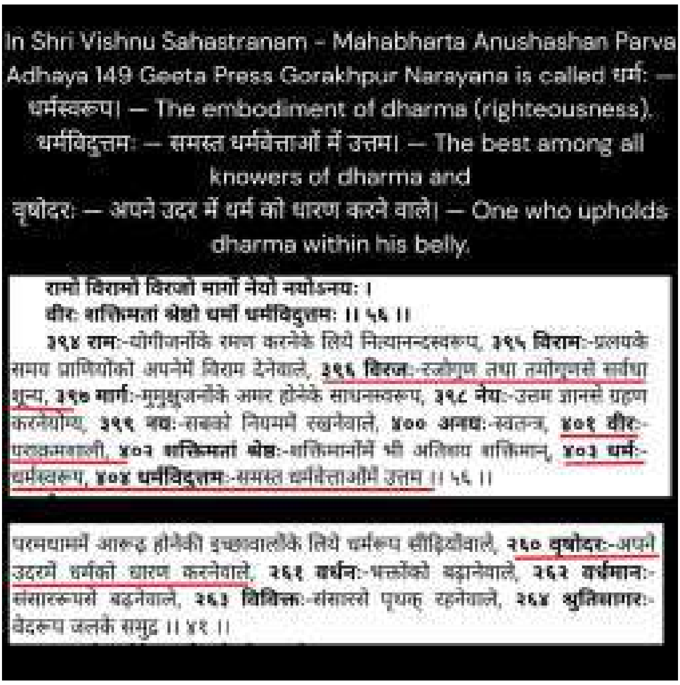
पूतात्मा परमात्मा च मुक्तानां परमा गतिः ।
अव्ययः पुरुषः साक्षी क्षेत्रज्ञोऽक्षर एव च ॥ १५ ॥
१० पूतात्मा-पवित्रात्मा, ११ परमात्मा-परमश्रेष्ठ नित्यशुद्ध-बुद्ध-मुक्तस्वभाव, १२ मुक्तानां परमा गतिः-मुक्त पुरुषोंकी सर्वश्रेष्ठ गतिस्वरूप, १३ अव्ययः-कभी विनाशको

In Shri Vishnu Sahastranam – Mahabharta Anushashan Parva Adhaya 149 Geeta Press Gorakhpur Narayana is called निवत्तात्मा स्वभाव से ही विषय-वासनारहित, नित्य शुद्ध मन वाले।
Naturally free from worldly desires (Including Lust Greed), always pure-minded.


In Shri Vishnu Sahastranam – Mahabharta Anushashan Parva Adhaya 149 Geeta Press Gorakhpur Narayana is called निवत्तात्मा — स्वभाव से ही विषय-वासनारहित, नित्य शुद्ध मन वाले। — Naturally free from worldly desires (Including Lust Greed), always pure-minded.

स्वक्षः स्वङ्गः शतानन्दो नन्दिर्ज्योतिर्गणेश्वरः ।
विजितात्माविधेयात्मा सत्कीर्तिश्छिन्नसंशयः ॥ ७९ ॥
६१५ स्वक्षः-मनोहर कृपाकटाक्षसे युक्त परम सुन्दर आँखोंवाले, ६१६ स्वङ्गः-अतिशय कोमल, परम सुन्दर, मनोहर अंगोंवाले, ६१७ शतानन्दः-लीलाभेदसे सैकड़ों विभागोंमें विभक्त आनन्दस्वरूप, ६१८ नन्दिः-परमानन्दस्वरूप, ६१९ ज्योतिर्गणेश्वरः-नक्षत्रसमुदायोंके ईश्वर, ६२० विजितात्मा-जिते हुए मनवाले, ६२१ अविधेयात्मा-जिनके असली स्वरूपका किसी प्रकार भी वर्णन नहीं किया जा सके—ऐसे अनिर्वचनीयस्वरूप, ६२२ सत्कीर्तिः-सच्ची कीर्तिवाले, ६२३ छिन्नसंशयः-सब प्रकारके संशयोंसे रहित ॥ ७९ ॥

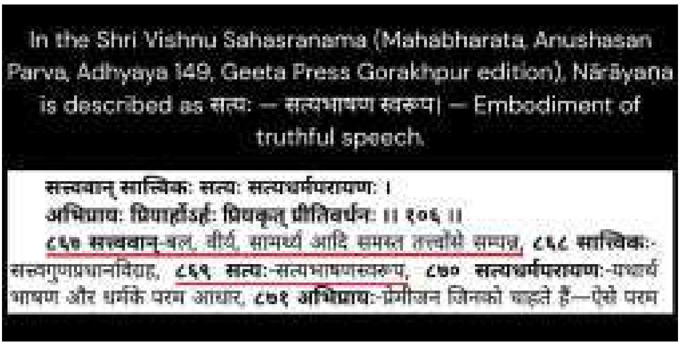
In Shri Vishnu Sahastranam – Mahabharta Anushashan Parva Adhaya 149 Geeta Press Gorakhpur Narayana is called धर्मः
धर्मस्वरूप । The embodiment of dharma (righteousness).
धर्मविदुत्तमः – समस्त धर्मवेत्ताओं में उत्तम। – The best among all knowers of dharma and वृषोदरः – अपने उदर में धर्म को धारण करने वाले। dharma within his belly. One who upholds


In Shri Vishnu Sahastranam - Mahabharta Anushashan Parva Adhaya 149 Geeta Press Gorakhpur Narayana is called धर्मः — धर्मस्वरूप। — The embodiment of dharma (righteousness). धर्मविदुत्तमः — समस्त धर्मवेत्ताओं में उत्तम। — The best among all knowers of dharma and
वृषोदरः — अपने उदर में धर्म को धारण करने वाले। — One who upholds dharma within his belly.

रामो विरामो विरजो मार्गो नेयो नयोऽनयः ।
वीरः शक्तिमतां श्रेष्ठो धर्मो धर्मविदुत्तमः ॥ ५६ ॥
३९४ रामः-योगीजनोंके रमण करनेके लिये नित्यानन्दस्वरूप, ३९५ विरामः-प्रलयके समय प्राणियोंको अपनेमें विराम देनेवाले, ३९६ विरजः-रजोगुण तथा तमोगुणसे सर्वथा शून्य, ३९७ मार्गः-मुमुक्षुजनोंके अमर होनेके साधनस्वरूप, ३९८ नेयः-उत्तम ज्ञानसे ग्रहण करनेयोग्य, ३९९ नयः-सबको नियममें रखनेवाले, ४०० अनयः-स्वतन्त्र, ४०१ वीरः-पराक्रमशाली, ४०२ शक्तिमतां श्रेष्ठः-शक्तिमानोंमें भी अतिशय शक्तिमान्, ४०३ धर्मः-धर्मस्वरूप, ४०४ धर्मविदुत्तमः-समस्त धर्मवेत्ताओंमें उत्तम ॥ ५६ ॥

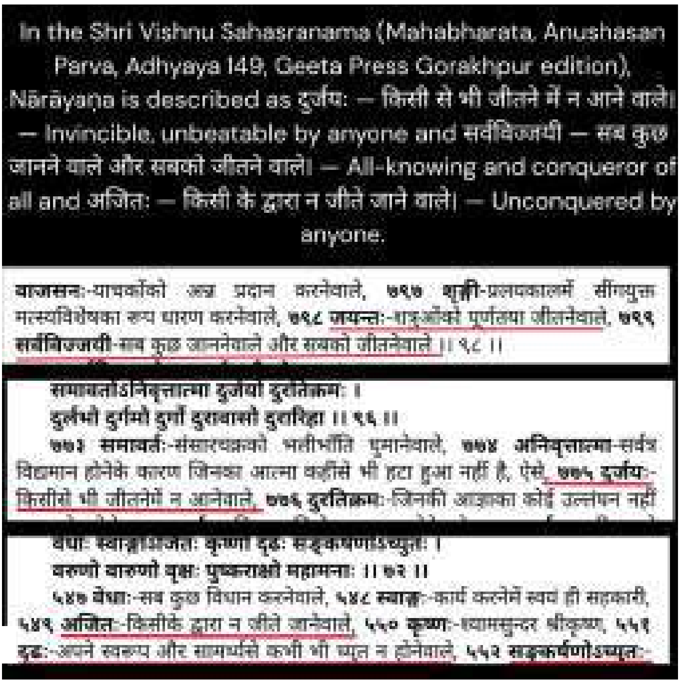
परमधाममें आरूढ़ होनेकी इच्छावालोंके लिये धर्मरूप सीढ़ियोंवाले, २६० वृषोदरः-अपने उदरमें धर्मको धारण करनेवाले, २६१ वर्धनः-भक्तोंको बढ़ानेवाले, २६२ वर्धमानः-संसाररूपसे बढ़नेवाले, २६३ विविक्तः-संसारसे पृथक् रहनेवाले, २६४ श्रुतिसागरः-वेदरूप जलके समुद्र ॥ ४१ ॥

In the Shri Vishnu Sahasranama (Mahabharata, Anushasan Parva, Adhyaya 149, Geeta Press Gorakhpur edition), Nārāyaṇa Embodiment of is described as **सत्यः सत्यभाषण स्वरूप ।** truthful speech.


In the Shri Vishnu Sahasranama (Mahabharata, Anushasan Parva, Adhyaya 149, Geeta Press Gorakhpur edition), Nārāyaṇa is described as सत्यः — सत्यभाषण स्वरूप। — Embodiment of truthful speech.

सत्त्ववान् सात्त्विकः सत्यः सत्यधर्मपरायणः ।
अभिप्रायः प्रियार्होऽर्हः प्रियकृत् प्रीतिवर्धनः ॥ १०६ ॥
८६७ सत्त्ववान्-बल, वीर्य, सामर्थ्य आदि समस्त तत्त्वोंसे सम्पन्न, ८६८ सात्त्विकः-सत्त्वगुणप्रधानविग्रह, ८६९ सत्यः-सत्यभाषणस्वरूप, ८७० सत्यधर्मपरायणः-यथार्थ भाषण और धर्मके परम आधार, ८७१ अभिप्रायः-प्रेमीजन जिनको चाहते हैं—ऐसे परम

In the Shri Vishnu Sahasranama (Mahabharata, Anushasan Parva, Adhyaya 149, Geeta Press Gorakhpur edition), Nārāyaṇa is described as **दुर्जयः – किसी से भी जीतने में न आने वाले।** – Invincible, unbeatable by anyone and **सर्वविज्जयी – सब कुछ जानने वाले और सबको जीतने वाले।** – All-knowing and conqueror of all and **अजितः – किसी के द्वारा न जीते जाने वाले।** – Unconquered by anyone.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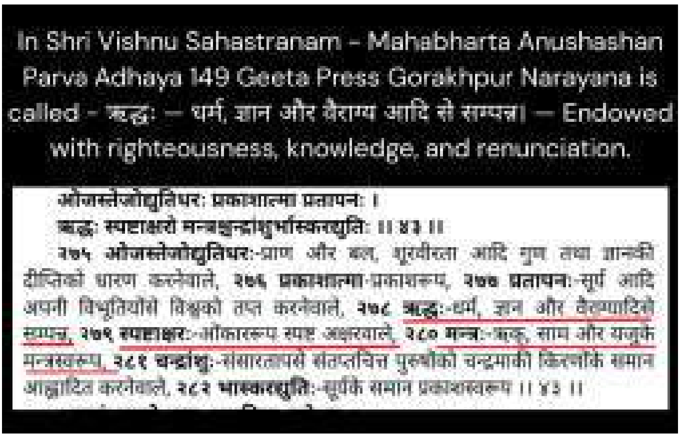
वाजसनः-याचकोंको अन्न प्रदान करनेवाले, ७९७ शृङ्गी-प्रलयकालमें सींगयुक्त मत्स्यविशेषका रूप धारण करनेवाले, ७९८ जयन्तः-शत्रुओंको पूर्णतया जीतनेवाले, ७९९ सर्वविज्जयी-सब कुछ जाननेवाले और सबको जीतनेवाले ॥ ९८ ॥

समावर्तोऽनिवृत्तात्मा दुर्जयो दुरतिक्रमः ।
दुर्लभो दुर्गमो दुर्गो दुरावासो दुरारिहा ॥ ९५ ॥
७७३ समावर्तः-संसारचक्रको भलीभाँति घुमानेवाले, ७७४ अनिवृत्तात्मा-सर्वत्र विद्यमान होनेके कारण जिनका आत्मा कहींसे भी हटा हुआ नहीं है, ऐसे, ७७५ दुर्जयः-किसीसे भी जीतनेमें न आनेवाले, ७७६ दुरतिक्रमः-जिनकी आज्ञाका कोई उल्लंघन नहीं

वेधाः स्वाङ्गोऽजितः कृष्णो दृढः सङ्कर्षणोऽच्युतः ।
वरुणो वारुणो वृक्षः पुष्कराक्षो महामनाः ॥ ७२ ॥
५४७ वेधाः-सब कुछ विधान करनेवाले, ५४८ स्वाङ्गः-कार्य करनेमें स्वयं ही सहकारी, ५४९ अजितः-किसीके द्वारा न जीते जानेवाले, ५५० कृष्णः-श्यामसुन्दर श्रीकृष्ण, ५५१ दृढः-अपने स्वरूप और सामर्थ्यसे कभी भी च्युत न होनेवाले, ५५२ सङ्कर्षणोऽच्युतः-

In Shri Vishnu Sahastranam – Mahabharta Anushashan Parva Adhaya 149 Geeta Press Gorakhpur Narayana is called – **ऋद्धः – धर्म, ज्ञान और वैराग्य आदि से सम्पन्न।** Endowed with righteousness, knowledge, and renunciation.



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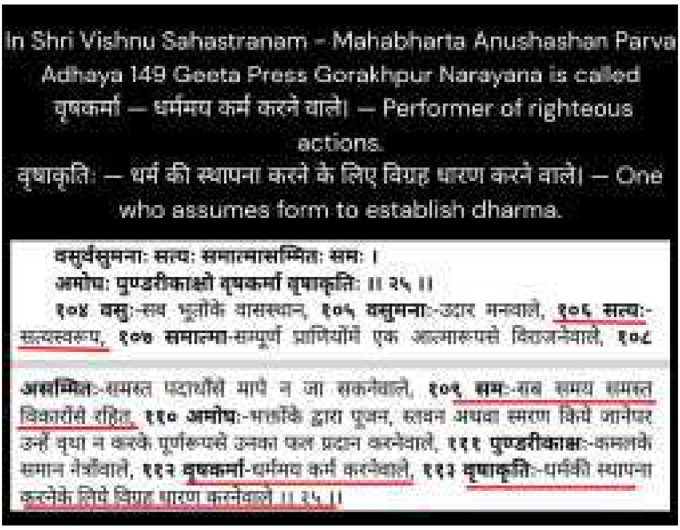
ओजस्तेजोद्युतिधरः प्रकाशात्मा प्रतापनः ।
ऋद्धः स्पष्टाक्षरो मन्त्रश्चन्द्रांशुर्भास्करद्युतिः ॥ ४३ ॥

२७५ **ओजस्तेजोद्युतिधरः**-प्राण और बल, शूरवीरता आदि गुण तथा ज्ञानकी दीप्तिको धारण करनेवाले, २७६ **प्रकाशात्मा**-प्रकाशरूप, २७७ **प्रतापनः**-सूर्य आदि अपनी विभूतियोंसे विश्वको तप्त करनेवाले, २७८ **ऋद्धः**-धर्म, ज्ञान और वैराग्यादिसे सम्पन्न, २७९ **स्पष्टाक्षरः**-ओंकाररूप स्पष्ट अक्षरवाले, २८० **मन्त्रः**-ऋक्, साम और यजुके मन्त्रस्वरूप, २८१ **चन्द्रांशुः**-संसारतापसे संतप्तचित्त पुरुषोंको चन्द्रमाकी किरणोंके समान आह्लादित करनेवाले, २८२ **भास्करद्युतिः**-सूर्यके समान प्रकाशस्वरूप ॥ ४३ ॥

In Shri Vishnu Sahastranam – Mahabharta Anushashan Parva Adhaya 149 Geeta Press Gorakhpur Narayana is called **वृषकर्मा – धर्ममय कर्म करने वाले।** – Performer of righteous actions. **वृषाकृतिः – धर्म की स्थापना करने के लिए विग्रह धारण करने वाले।** – One who assumes form to establish dharma.



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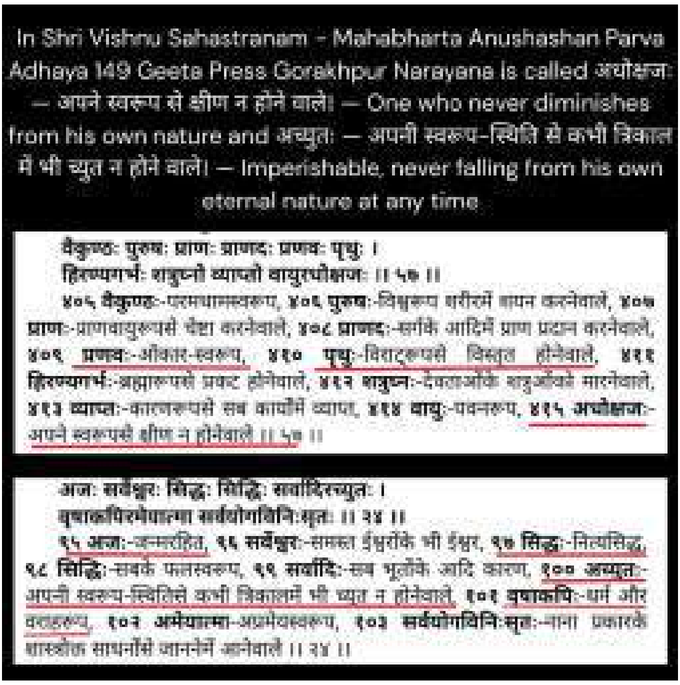
वृषाकृतिः — धर्म की स्थापना करने के लिए विग्रह धारण करने वाले। — One who assumes form to establish dharma.

वसुर्वसुमनाः सत्यः समात्मासम्मितः समः ।
अमोघः पुण्डरीकाक्षो वृषकर्मा वृषाकृतिः ॥ २५ ॥

१०४ **वसुः**-सब भूतोंके वासस्थान, १०५ **वसुमनाः**-उदार मनवाले, १०६ **सत्यः**-सत्यस्वरूप, १०७ **समात्मा**-सम्पूर्ण प्राणियोंमें एक आत्मारूपसे विराजनेवाले, १०८ **असम्मितः**-समस्त पदार्थोंसे मापे न जा सकनेवाले, १०९ **समः**-सब समय समस्त विकारोंसे रहित, ११० **अमोघः**-भक्तोंके द्वारा पूजन, स्तवन अथवा स्मरण किये जानेपर उन्हें वृथा न करके पूर्णरूपसे उनका फल प्रदान करनेवाले, १११ **पुण्डरीकाक्षः**-कमलके समान नेत्रोंवाले, ११२ **वृषकर्मा**-धर्ममय कर्म करनेवाले, ११३ **वृषाकृतिः**-धर्मकी स्थापना करनेके लिये विग्रह धारण करनेवाले ॥ २५ ॥

In Shri Vishnu Sahastranam – Mahabharta Anushashan Parva Adhaya 149 Geeta Press Gorakhpur Narayana is called **अधोक्षजः** One who never diminishes **अपने स्वरूप से क्षीण न होने वाले।** from his own nature and **अच्युतः – अपनी स्वरूप-स्थिति से कभी त्रिकाल में भी च्युत न होने वाले।** – Imperishable, never falling from his own eternal nature at any time



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वैकुण्ठः पुरुषः प्राणः प्राणदः प्रणवः पृथुः ।
हिरण्यगर्भः शत्रुघ्नो व्याप्तो वायुरधोक्षजः ॥ ५८ ॥

४०५ वैकुण्ठः-परमधामस्वरूप, ४०६ पुरुषः-विश्वरूप शरीरमें शयन करनेवाले, ४०७ प्राणः-प्राणवायुरूपसे चेष्टा करनेवाले, ४०८ प्राणदः-सर्गके आदिमें प्राण प्रदान करनेवाले, ४०९ प्रणवः-ओंकार-स्वरूप, ४१० पृथुः-विराट्‌रूपसे विस्तृत होनेवाले, ४११ हिरण्यगर्भः-ब्रह्मारूपसे प्रकट होनेवाले, ४१२ शत्रुघ्नः-देवताओंके शत्रुओंको मारनेवाले, ४१३ व्याप्तः-कारणरूपसे सब कार्योंमें व्याप्त, ४१४ वायुः-पवनरूप, ४१५ अधोक्षजः-अपने स्वरूपसे क्षीण न होनेवाले ॥ ५८ ॥

अजः सर्वेश्वरः सिद्धः सिद्धिः सर्वादिरच्युतः ।
वृषाकपिरमेयात्मा सर्वयोगविनिःसृतः ॥ ११ ॥

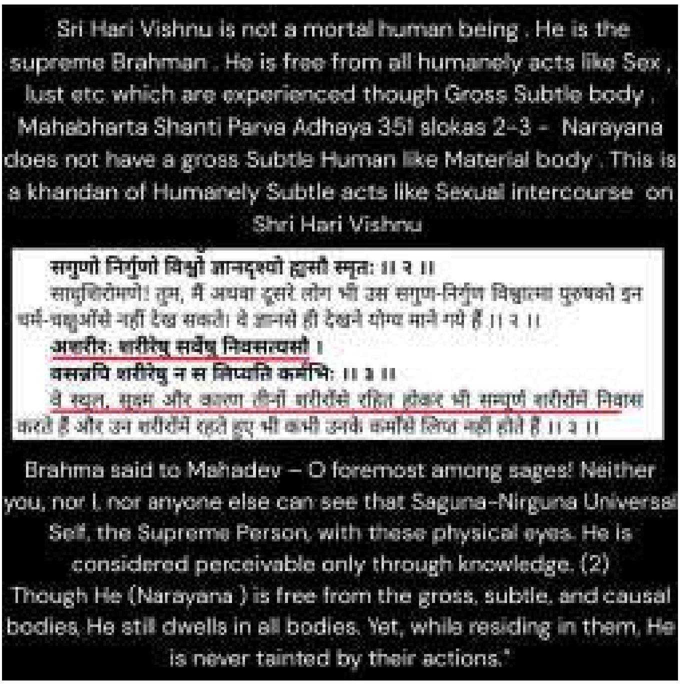
९५ अजः-जन्मरहित, ९६ सर्वेश्वरः-समस्त ईश्वरोंके भी ईश्वर, ९७ सिद्धः-नित्यसिद्ध, ९८ सिद्धिः-सबके फलस्वरूप, ९९ सर्वादिः-सब भूतोंके आदि कारण, १०० अच्युतः-अपनी स्वरूप-स्थितिसे कभी त्रिकालमें भी च्युत न होनेवाले, १०१ वृषाकपिः-धर्म और वराहरूप, १०२ अमेयात्मा-अप्रमेयस्वरूप, १०३ सर्वयोगविनिःसृतः-नाना प्रकारके शास्त्रोक्त साधनोंसे जाननेमें आनेवाले ॥ ११ ॥

Sri Hari Vishnu is not a mortal human being. He is the supreme Brahman. He is free from all humanely acts like Sex, lust etc which are experienced though Gross Subtle body. Mahabharta Shanti Parva Adhaya 351 slokas 2-3 Narayana does not have a gross Subtle Human like Material body. This is a khandan of Humanely Subtle acts like Sexual intercourse on Shri Hari Vishnu

साधुशिरोमणे ! तुम, मैं अथवा दूसरे लोग भी उस सगुण-निर्गुण विश्वात्मा पुरुषको इन चर्म-चक्षुओंसे नहीं देख सकते। वे ज्ञानसे ही देखने योग्य माने गये हैं ।। २ ।।

वे स्थूल, सूक्ष्म और कारण तीनों शरीरोंसे रहित होकर भी सम्पूर्ण शरीरोंमें निवास करते हैं और उन शरीरोंमें रहते हुए भी कभी उनके कर्मोंसे लिप्त नहीं होते हैं ।। ३ ।।

Brahma said to Mahadev – O foremost among sages! Neither you, nor I, nor anyone else can see that Saguna-Nirguna Universal Self, the Supreme Person, with these physical eyes. He is considered perceivable only through knowledge. (2) Though He (Narayana) is free from the gross, subtle, and causal bodies, He still dwells in all bodies. Yet, while residing in them, He is never tainted by their actions."



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सगुणो निर्गुणो विश्वो ज्ञानदृश्यो ह्यसौ स्मृतः ॥ २ ॥
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अशरीरः शरीरेषु सर्वेषु निवसत्यसौ ।
वसन्नपि शरीरेषु न स लिप्यति कर्मभिः ॥ ३ ॥
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Allegations-

Shiva

Shiva shamelessly went to the pine forest and seduced the wives of sages, He went to the pine forest in Bhikshatana form, readers can Google the image of Bhikshatana which is fully nude with a snake tied around his waist,

Shiva Purana, Kotirudra Samhita 4.12.8-13 "Once the leading Brahmin devotees of Siva engrossed in the meditation of Siva went into the forest for bringing sacrificial twigs. In the meantime Siva himself assuming a very hideous form came there in order to test their devotion. He was very brilliant but stark naked. He had smeared ashes all over his body as the sole ornament. Standing there and holding his penis he began to show all sorts of vicious tricks. It was with a mind to do something pleasing to the forest-dwellers that Siva, favourite of the devotees, came to the forest at his will. The wives of the sages were extremely frightened at this sight. The other women excited and surprised approached the lord. Some embraced him. Others held his hands. The women were engrossed in struggling with one another. " Tr. Board of Scholars, Edited by J.L. Shastri

Skanda Purana V.iii.38.23-38 "…One lady who was over proud of her beauty and youthful form forgot to breast-feed her son lying on her lap. On seeing Mahadeva, another lady became struck by the arrows of Kama. She pressed down her protruding breasts with her arms…" Tr. Ganesh Vasudeo Tagare

Previous verses of Shiva Purana tell us that Shiva went there to test them. As far as my opinion on this issue is concerned, Shiva actually wanted to enjoy sages' wives on the pretext of the test, just like Krishna stole the clothes of Gopis to watch them naked and later gave a lame reason for this. In the Skanda Purana I.i.34.116-129, Parvati the wife of Shiva says that Shiva went to Daruvanam forest nude only to seduce women of sages on the pretext of begging alms, Parvati had denuded Shiva in front of gods and their servants after Shiva lost the bet in the game of dice,

Skanda Purana, Part 1, Mahesvarakhanda book 1, Kedarkhanda section 1, chapter 34, verses 11-129 “After saying thus, Parvati, the goddess, beloved of Sankara, became furious. She held Sankara by the hand. The lady of slender limbs took away the serpent Vasuki from his neck. Similarly she removed many other ornaments also. The infuriated lady hurriedly took away the ornaments of Sambhu. His crescent moon and his excellent elephant hide removed. The serpents Kambala and Asvatara tha thad been worn by Mahesa as ornaments were removed by the great goddess laughingly with tricky words. Even his loincloth was taken away laughingly with the utterance of tricky words. At that time the Ganas and the friends (of Parvati) felt embarrassed and ashamed. (The friends and others) turned their faces away. Bhrngi of great oenance, Candi, Munda, Mahaloman, Mahodara and many other Ganas became miserable. On seeing them in that plight, Mahesa became ashamed. Sankara who became angry spoke these words to Parvati: ‘All these sages are laughing satirically. Similarly Brahma, Visnu and these Devas, Indra and others all of them laughing (at me)…On being told thus by Sambhu, the Yogin, Parvati, the chaste lady of charming face, laughed and spoke these words: ‘What have you to do with a loincloth? You are a sage of sanctified soul. (Some time back) you wandered through Daruvana with the cardinal points alone for your garment (i.e. you were naked). Under the pretext of begging for alms, the wives of the sages were enchanted. While you were going, you were greatly adored by them. Your loincloth fell down (penis?) there…” Tr. G.V. Tagare

It is proved that the purpose of Shiva going to the pine forest in a nude state was only to enjoy sages’ wives. For the sake of the argument let’s accept that Shiva’s motive was really to test them. My question is, Is it befitting for a god to hold his erected penis in hand and appear fully naked before chaste women? Imagine someone doing this to your mother, sister, or daughter, you will start beating the guy and this is what the Rishis did, yes you read it right. Shiva was beaten up severely by the Rishis and even his penis was cut off,

Kurma Purana II.38.52 ”The sages said: A certain highly brilliant person has entered the holy Daruvana along with his wife, who was very beautiful in all her limbs. But he was naked. The lordly person fascinated our entire women and daughters, with his charming personality. While his beloved defiled our sons. We heaped various imprecations and curses on him but they were defied and set at nought. He was beaten soundly by us. His Linga was struck down.” Tr. G.V. Tagare

This story of Shiva being beaten up is supported by Brahmanda Purana,

Brahmanda Purana I.2.27.45 ”He [Shiva] was scolded and beaten. His Linga (?penis) was taken out. It is to alleviate his anger that we have sought refuge in you.” Tr. G.V. Tagare

Skanda Purana V.i.26.71-72”After the Manvantara came to a close and Vaivasvata Manvantara arrived again, Mahesvara entered the sacrificial hall of Brahma with the same guise of and insance person with erected penis. [75-77b] Other

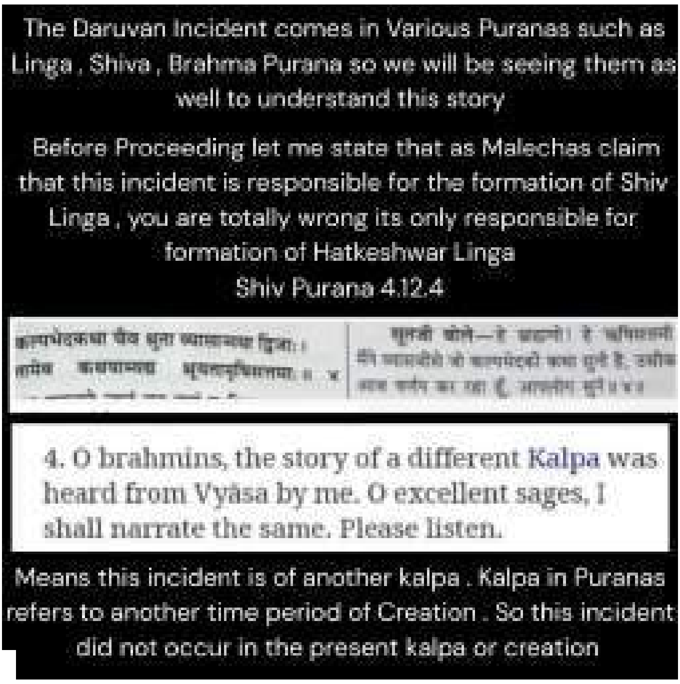
asked him whether it was one of his Vratas and if so by whom was it demonstrated. They continued: "There are women here. How is it that this has been committed by you... You are worthy of being killed by us today." On being hit and hurt by the Brahmanas, thus, Sankara, the great holy Lord, smiled and told all those Brahmanas: "Why do you hit me-a lunatic who has lost his senses?

Refutation-

Next he alleged on Daruvan Incident Story from Various Puranas. Before understanding this story we have to keep in mind that This incident is of previous kalpa and not the current kalpa . It doesn't talk about origin of Shiv linga but only talks about formation of Hatkeshwar Linga In Fact the Shiv Linga was manifested during the formation of Universe only . Further he quoted JL Shastri translation over this story which are totally wrong and mistranslated without understanding the context of this story from other Puranas or from commentaries and explanations over Puranas like Purana Digdarshan etc

The Daruvan Incident comes in Various Puranas such as Linga, Shiva, Brahma Purana so we will be seeing them as well to understand this story Before Proceeding let me state that as Malechas claim that this incident is responsible for the formation of Shiv Linga, you are totally wrong its only responsible for formation of Hatkeshwar Linga
Shiv Purana 4.12.4
कल्पभेदकथा चैव श्रुता व्यासान्मया द्विजाः । तामेव कथयाम्यद्य श्रूयतामृषिसत्तमाः ॥
४
सूतजी बोले- हे ब्राह्मणो! हे ऋषिसत्तमो मैंने व्यासजीसे जो कल्पभेदकी कथा सुनी है, उसीक आज वर्णन कर रहा हूँ, आपलोग सुनें ॥ ४॥

4. O brahmins, the story of a different Kalpa was heard from Vyāsa by me. O excellent sages, I shall narrate the same. Please listen.
   Means this incident is of another kalpa . Kalpa in Puranas refers to another time period of Creation. So this incident did not occur in the present kalpa or creation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WHY SHIV JI CAME AND WHAT WAS THE REASON FOR THIS INCIDENT..?

व्यासजीसे जो कल्पभेदकी कथा सुनी है, उसीका आज वर्णन कर रहा हूँ, आपलोग सुनें ॥ ४॥
पूर्वकालमें दारुवनमें ब्राह्मणोंके साथ जो घटना घटी, उसीको आप लोग सुनें। जैसा मैंने सुना है, वैसा ही कहता हूँ। हे ऋषिसत्तमो ! जो दारु नामक श्रेष्ठ वन है, वहाँ नित्य शिवजीके ध्यानमें तत्पर शिवभक्त [ब्राह्मण] रहा करते थे ॥ ५-६ ॥
हे मुनीश्वरो ! वे तीनों कालोंमें सदा शिवजीकी पूजा करते थे और नाना प्रकारके स्तोत्रोंसे उनकी स्तुति किया करते थे। शिवध्यानमें मग्न रहनेवाले वे शिवभक्त श्रेष्ठ ब्राह्मण किसी समय समिधा लेनेके लिये वनमें गये हुए थे ॥ ७-८ ॥

इसी बीच उन लोगोंकी परीक्षा लेनेहेतु साक्षात् नीललोहित [भगवान्] शंकर विकट रूप धारणकर वहाँ आये। वे दिगम्बर, भस्मरूप भूषणसे विभूषित तथा महातेजस्वी भगवान् शंकर हाथमें [तेजोमय] लिंगको धारणकर विचित्र लीला करने लगे ॥ ९-१० ॥

Verse 4:
"I am now narrating the story of the different cosmic cycles (Kalpa-bheda) that I heard from Sage Vyasa. All of you, please listen attentively."

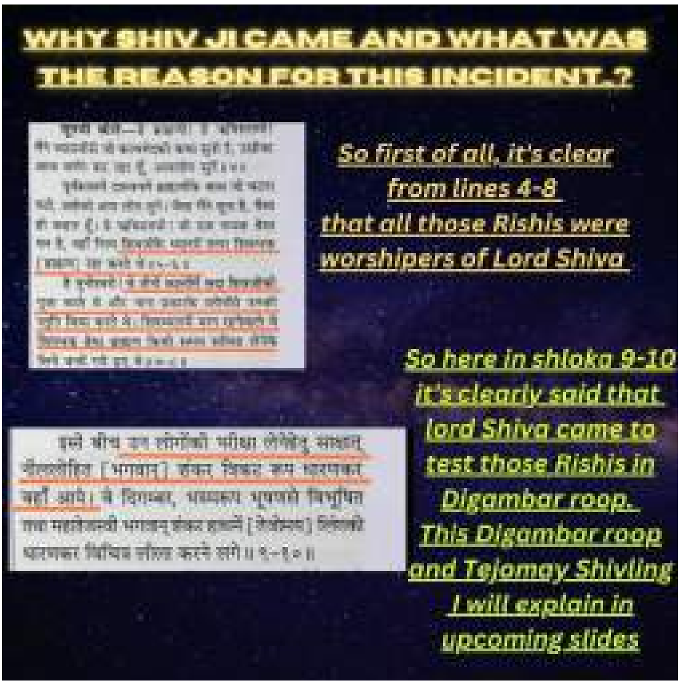
Verses 5–6:
"In ancient times, in the Daru forest, an event occurred involving a group of Brahmins. Listen to that story as I have heard it. O best of sages! In the forest known as Daru — a most excellent forest — there lived devoted Brahmins who were always engaged in meditating on Lord Shiva."

Verses 7–8:
"O great sages! Those Brahmins, devoted to Shiva, worshipped Him at all times — past, present, and future — and praised Him with various hymns. Absorbed in the meditation of Shiva, these noble Brahmins had once gone into the forest to collect sacrificial firewood (samidha)."

Verses 9–10:
"Meanwhile, to test them, Lord Shankara Himself — the blue-throated (Neelalohita), appeared there in a fierce and unusual form. Naked (digambara), adorned with sacred ash as His ornament, and radiating immense brilliance, Lord Shiva held a blazing, radiant linga in His hand and began performing a wondrous divine play (leela)."

So first of all, it's clear from lines 4-8 that all those Rishis were worshipers of Lord Shiva

So here in shloka 9-10 it's clearly said that lord Shiva came to test those Rishis in Digambar roop. This Digambar roop and Tejomay Shivling
I will explain in upcoming slides



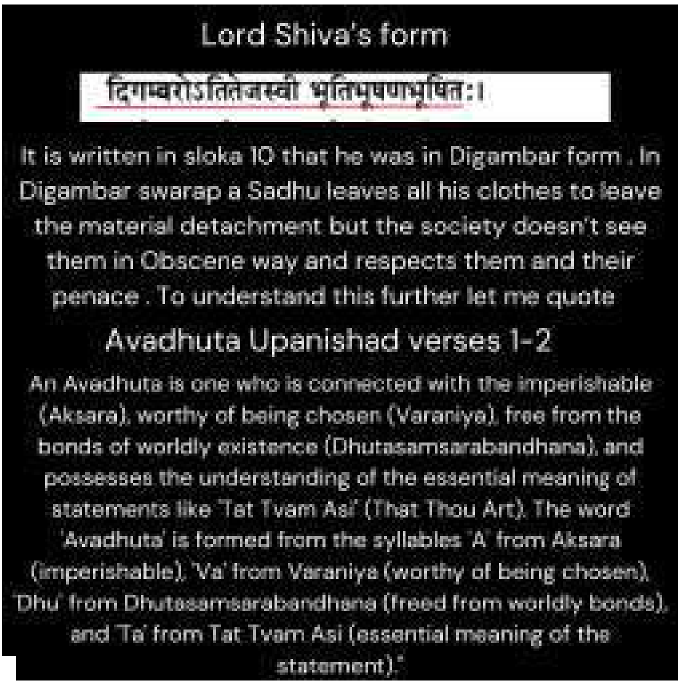
Lord Shiva's form

दिगम्बरोऽतितेजस्वी भूतिभूषणभूषितः ।

It is written in sloka 10 that he was in Digambar form. In Digambar swarap a Sadhu leaves all his clothes to leave the material detachment but the society doesn't see them in Obscene way and respects them and their penace. To understand this further let me quote

Avadhuta Upanishad verses 1-2

An Avadhuta is one who is connected with the imperishable (Aksara), worthy of being chosen (Varaniya), free from the bonds of worldly existence (Dhutasamsarabandhana), and possesses the understanding of the essential meaning of statements like 'Tat Tvam Asi' (That Thou Art). The word 'Avadhuta' is formed from the syllables 'A' from Aksara (imperishable), 'Va' from Varaniya (worthy of being chosen), 'Dhu' from Dhutasamsarabandhana (freed from worldly bonds), and 'Ta' from Tat Tvam Asi (essential meaning of the statement)."



What was lord Shiva holding in his hand

Shiv Purana 4.12.9-10

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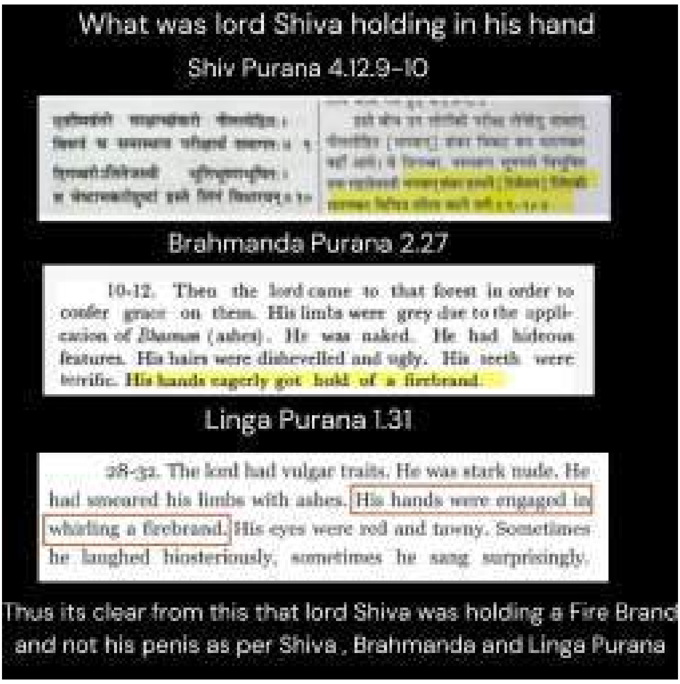
"Meanwhile, to test those people, the Supreme Lord Shiva Himself—manifesting as Nīlalohita—appeared there in a fierce form. He was sky-clad (digambara), adorned with ashes as ornaments, and was immensely radiant. **Holding a blazing, luminous liṅga in His hand,** Lord Shiva began to perform a wondrous and extraordinary play.

Brahmanda Purana 2.27
10-12. Then the lord came to that forest in order to confer grace on them. His limbs were grey due to the appli-cation of Bhasman (ashes). He was naked. He had hideous features. His hairs were dishevelled and ugly. His teeth were terrific. **His hands eagerly got hold of a firebrand.**

Linga Purana 1.31
28-32. The lord had vulgar traits. He was stark nude. He had smeared his limbs with ashes. **His hands were engaged in whirling a firebrand**. His eyes were red and tawny. Sometimes he laughed biosteriously, sometimes he sang surprisingly.
Thus its clear from this that lord Shiva was holding a Fire Brand and not his penis as per Shiva, Brahmanda and Linga Purana



Tricks performed by Lord Shiva

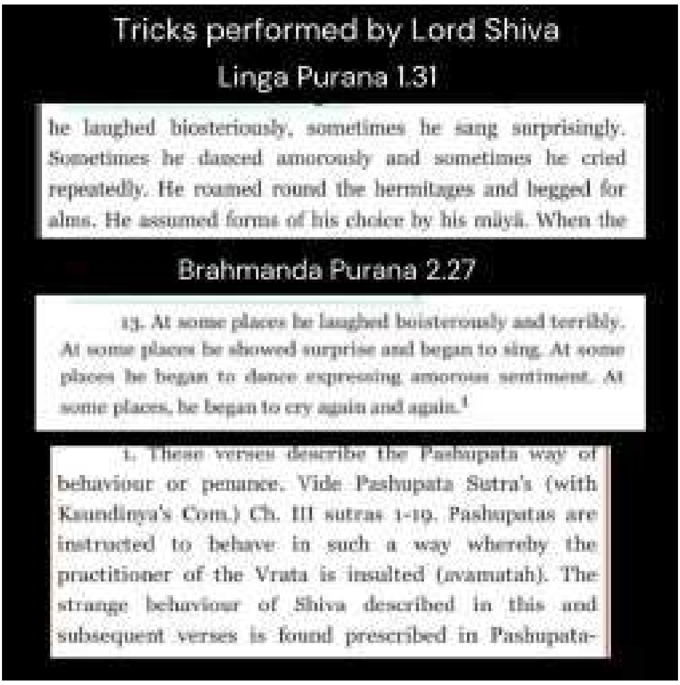
Linga Purana 1.31

he laughed biosteriously, sometimes he sang surprisingly. Sometimes he danced amorously and sometimes he cried epeatedly. He roamed round the hermitages and begged

for alms. He assumed forms of his choice by his mäyä.
When the

Brahmanda Purana 2.27

13. At some places he laughed boisterously and terribly. At some places he showed surprise and began to sing. At some places he began to dance expressing amorous sentiment. At some places, he began to cry again and again.[1]
14. These verses describe the Pashupata way of behaviour or penance. Vide Pashupata Sutra's (with Kaundinya's Com.) Ch. III sutras 1-19. Pashupatas are instructed to behave in such a way whereby the practitioner of the Vrata is insulted (avamatah). The strange behaviour of Shiva described in this and subsequent verses is found prescribed in Pashupata-



Curse of Rishis explained

Brahmanda Purana 2.27

14. Deluded and enchanted by him the wives of the sages immediately prevented him from dancing. After coming to
the hermitage as a guest, he began to beg again and again.
15. He created a wife unto himself, similar in form and bedecked in ornaments. He roared and bellowed like a bull and brayed like a donkey.
16. He began to befool them making all the embodied ones laugh. Thereupon, the sages became angry. They were over-whelmed by fury.
17. Fascinated by his deluding power (Māyā) they approached him in order to curse him. "Since you sing (bray) like a (donkey) you will become a donkey.
So Deluded by Shiva's Maya The Rishis could not realise that The Digambar Sadhu was none other Lord Shiva and out of lord Shiva's Maya the Rishi curse him that the Fiery substance which he was holding would

fall
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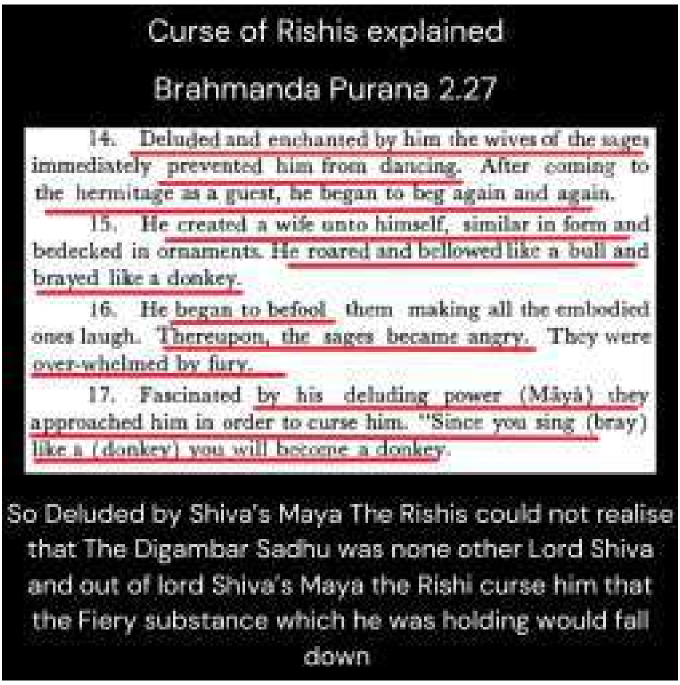
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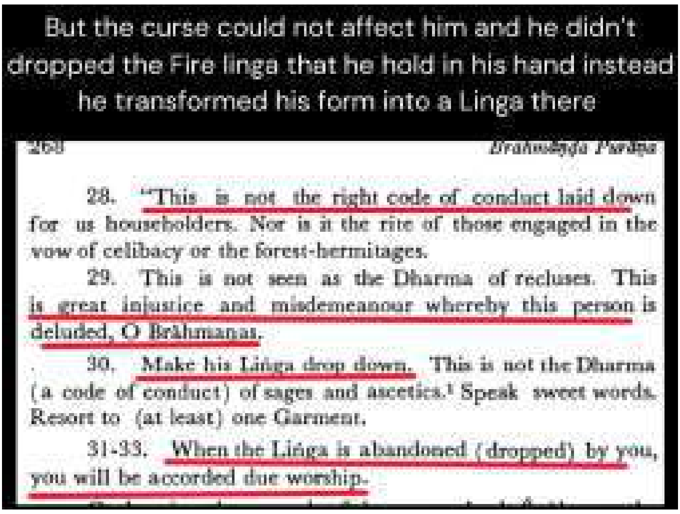
But the curse could not affect him and he didn't dropped the Fire linga that he hold in his hand instead he transformed his form into a Linga there

28. "This is not the right code of conduct laid down for us householders. Nor is it the rite of those engaged in the vow of celibacy or the forest-hermitages.
29. This is not seen as the Dharma of recluses. This is great injustice and misdemeanour whereby this person is deluded, O Brahmanas.
30. Make his Linga drop down. This is not the Dharma (a code of conduct) of sages and ascetics.[1] Speak sweet words.
Resort to (at least) one Garment.
31-33. When the Linga is abandoned (dropped) by you, you will be accorded due worship.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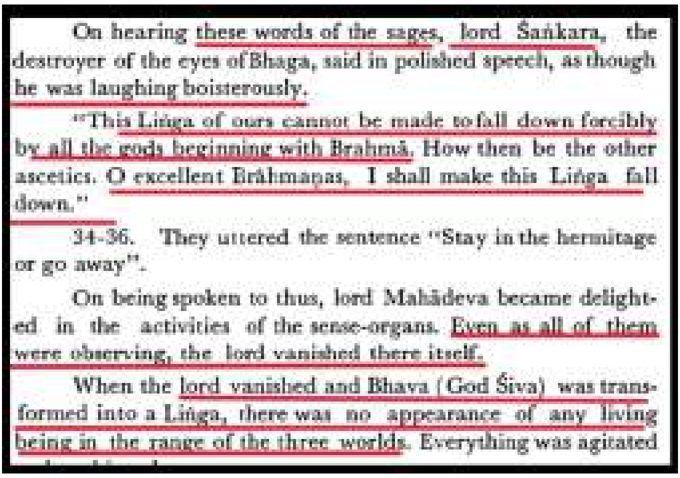
On hearing these words of the sages, Lord Sankara, the destroyer of the eyes of Bhaga, said in polished speech, as though he was laughing boisterously.
"This Linga of ours cannot be made to fall down forcibly by all the gods beginning with Brahmā. How then be the other ascetics. O excellent Brahmaṇas, I shall make this Linga fall down."

34-36. They uttered the sentence "Stay in the hermitage or go away".
On being spoken to thus, lord Mahādeva became delight-ed in the activities of the sense-organs. Even as all of them were observing, the lord vanished there itself.
When the lord vanished and Bhava (God Śiva) was trans-formed into a Linga, there was no appearance of any living being in the range of the three worlds. Everything was agitated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Mata Parvati's Yoni roop:-
Sometimes I really think that how stupid these translators like JL Shastri are, in Shiv Puran 4.12, in verse 3 he clearly mentions Arrow form of Devi Parvati

3. Parvati, the beloved of Śiva, is heard in the world in the form of an arrow. O Sūta, what is the reason for this? Please satisfy our curiosity in this respect by giving the account you have heard.

Now see how this stupid translated verse 32 and 37 as viginal passage

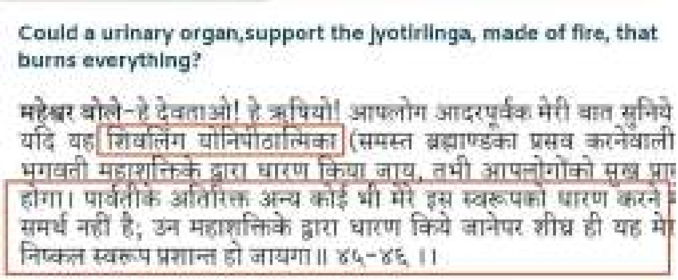
Now this clear hypocrisy can be seen in these verses (i.e 32&37)
In Verse 32 yoni roopa is refers to Arrow बाणरूपा श्रुता लोके पार्वती (verse 3)The term Bana(Arrow) is related to the number five as devi holds 5 arrows as one arrorw symbolizing Panchattvamika Prakriti.

Could a urinary organ, support the jyotirlinga, made of fire, that burns everything?

महेश्वर बोले-हे देवताओ ! हे ऋषियो! आपलोग आदरपूर्वक मेरी बात सुनिये यदि यह शिवलिंग योनिपीठात्मिका (समस्त ब्रह्माण्डका प्रसव करनेवाली भगवती महाशक्तिके कके द्वारा धारण किया जाय, तभी आपलोगोंको सुख प्राप्त होगा। पार्वतीके अतिरिक्त अन्य कोई भी मेरे इस स्वरूपको धारण करने म समर्थ नहीं है; उन महाशक्तिके द्वारा धारण किये जानेपर शीघ्र ही यह मेर निष्कल स्वरूप प्रशान्त हो जायगा ।। ४५-४६ ।।

Maheshwara (Shiva) said —
“O Devas! O Rishis! Please listen to my words with reverence. If this Shivalinga, which is established in the Yoni-pitha form (i.e., as the cosmic womb, the source of all creation), is borne by the great goddess Mahashakti who gives birth to the entire universe, only then will you all attain happiness.
Other than Parvati, no one else is capable of bearing this form of mine.
When this form of mine is borne by that supreme Shakti, it will soon bring peace to my formless (Nishkala) aspect.”

(Verses 45–46)


Could a urinary organ,support the jyotirlinga, made of fire, that burns everything?

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Swami Karpatri explains the arrow form is yoni form(prakrti)
The scientist who interprets linga and yoni as procreative organs can never figure out the meaning of arrow (banaroopa) mentioned in v3.
अतः पार्वती ने
योनिरूप से उस लिङ्ग को धारण किया अर्थात् पञ्चतत्त्वात्मिका प्रकृति बन कर उन्होंने ब्रह्माण्ड को धारण किया। अग्निमय सर्वदाहक लिङ्ग को योनि-प्राकृत चर्मखण्ड मूत्रेन्द्रिय में कौन धारण कर सकता था?
Prakrti, made
up of the fivefold elements (pañcatattvātmaka), is the yoni, the support for the brilliant energy of the Absolute (brahma teja kā ādhāra), this linga of light. Therefore, to say that Parvati took the shape of a yoni to hold the linga means that, becoming prakrti – in the form of the five elements – she supported the Universe. Could a worldly yoni, a urinary organ, a scrap of leather, support the jyotirlinga, made of fire, that burns everything? 76
In the world it is heard that Parvati, the beloved of Śiva, is of the form of an arrow (bāṇa).7"

Swami Karpatri explains the arrow form is yoni form(prakrti)

The scientist who interprets linga and yoni as procreative organs can never figure out the meaning of arrow(banaroopa)mentioned in v3.

अत: पार्वती ने योनिरूप से उस लिङ्ग को धारण किया अर्थात् पञ्चतत्त्वात्मिका प्रकृति बन कर उन्होंने ब्रह्माण्ड को धारण किया। अग्निमय सर्वदाहक लिङ्ग को योनि-प्राकृत चर्मखण्ड मूत्रेन्द्रिय में कौन धारण कर सकता था?

Prakṛti, made up of the fivefold elements (*pañcatattvātmakā*), is the *yoni*, the support for the brilliant energy of the Absolute (*brahma teja kā ādhāra*), this *linga* of light. Therefore, to say that Pārvatī took the shape of a *yoni* to hold the *linga* means that, becoming *prakṛti* — in the form of the five elements — she supported the Universe. Could a worldly *yoni*, a urinary organ, a scrap of leather, support the *jyotirlinga*, made of fire, that burns everything?[76]

> In the world it is heard that Pārvatī, the beloved of Śiva, is of the form of an arrow (*bāṇa*).[77]

SHIVA PURAN 12.4

In the world it is heard that Parvati, the beloved of Śiva, is of the form of an arrow (bāṇa)."

The meaning of the form of the yoni is the same as that of the form of the arrow. The word 'arrow' (bāṇa) is indicative of the number five: it is applied with regards to Kāma, by reason of his five arrows; when addressed towards Śiva, it regards his five faces and when to Parvati, the perspective is her nature comprised of by the five elements. Just as a mass of electricity (vidyut puñja) pervades the five elements, yet is more predominant within water and in mountain ranges, similarly did Parvati become arrow-shaped, that is of the form of a mountain range, and into her the effulgent linga (tejomaya linga) entered. If the mass of electricity were to fall into her yoni that is, into earth or water it would become stable; otherwise, it would reduce trees, men and everything else to ashes. It was said by Śiva: Except Pārvatī, no one is able to sustain the linga; my linga, supported by her, quickly find peace.

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> In the world it is heard that Pārvatī, the beloved of Śiva, is of the form of an arrow (*bāṇa*)."

The meaning of the form of the *yoni* is the same as that of the form of the arrow. The word 'arrow' (*bāṇa*) is indicative of the number five: it is applied with regards to Kāma, by reason of his five arrows; when addressed towards Śiva, it regards his five faces and when to Pārvatī, the perspective is her nature comprised of by the five elements. Just as a mass of electricity (*vidyut puñja*) pervades the five elements, yet is more predominant within water and in mountain ranges, similarly did Pārvatī become arrow-shaped, that is of the form of a mountain range, and into her the effulgent *liṅga* (*tejomaya liṅga*) entered. If the mass of electricity were to fall into her *yoni* — that is, into earth or water — it would become stable; otherwise, it would reduce trees, men and everything else to ashes. It was said by Śiva:

> Except Pārvatī, no one is able to sustain the *liṅga*; my *liṅga*, supported by her, quickly • :3 fin.l peace.

Svetasvatara upanishad 4.11 too says the same thing that Yoni means Moola Prakriti

यो योनिं योनिमधितिष्ठत्येको
यस्मिन्निदं सं च वि चैति सर्वम् ।
तमीशानं वरदं देवमीड्यं
निचाय्येमां शान्तिमत्यन्तमेति ॥ ११ ॥

यः who एकः alone योनिम् योनिम् all the various aspects of Prakṛti अधितिष्ठति presides over, यस्मिन् in whom इदम् सर्वम् all this समेति dissolves, व्येति takes manifold forms च and, तम् Him ईशानम् Lord वरदम् who gives blessings ईड्यम् the adorable देवम् the shining one निचाय्य realizing इमाम् this अत्यन्ताम् unlimited शान्तिम् peace एति attains.

One attains infinite peace on realizing that self-effulgent Adorable Lord, the bestower of

Svetasvatara upanishad 5.2 – Yoni means Moola Prakriti /Nature

यो योनिं योनिमधितिष्ठत्येको
विश्वानि रूपाणि योनीश्च सर्वाः।
ऋषिं प्रसूतं कपिलं यस्तमग्रे
ज्ञानैर्बिभर्ति जायमानं च पश्येत् ॥ २ ॥

यः who एकः alone योनिम् योनिम् all the various aspects of Nature अधितिष्ठति presides over: विश्वानि all रूपाणि forms सर्वाः all योनीः sources of production च and (अधितिष्ठति presides over); यः who अग्रे in times of yore ऋषिम् the all-knowing कपिलम् the golden coloured one प्रसूतम् created by Himself ज्ञानैः with every kind of knowledge बिभर्ति nourishes जायमानम् being born पश्येत् sees च and.

He alone presides over Nature in all aspects, and controls every form and every cause of production. He witnesses the birth of the first born[1] seer of golden colour and nourishes him with wisdom.[2]

Additionally Svetasvatara upanishad chapter 1 verse 10 says Rudra is imperishable So how does one accuse that he got injured by someone curse

क्षरं प्रधानममृताक्षरं हरः क्षरात्मानावीशते देव एकः।
तस्याभिध्यानाद्योजनात्तत्त्वभावाद्भूयश्चान्ते विश्वमायानिवृत्तिः ।।१०।।

What is perishable, is Primary Matter (pradhana). What is immortal and imperishable, is Hara (the 'Bearer,' the soul).
Over both the perishable and the soul the One God (deva) rules.
By meditation upon Him, by union with Him, and by entering into His being.
More and more, there is finally cessation from every illusion (māyā-nivṛtti).

Even Sukla Yajur Veda 40.8 too tells that Brahm is अव्रणम् means Free from any imperfections or injuries and that he cannot be injured by anyone and Shiva being Param Brahm he is also free from injuries

स पर्यगाच्छुक्रमकायमव्रणमस्नाविर ४ शुद्धमपापविद्धम्. कविर्मनीषी परिभूः स्वयम्भूर्याथातथ्यतोर्थान् व्यदधाच्छाश्वतीभ्यः समाभ्यः.. (८)

वह परमपिता सर्वव्यापक, चमकीला, (दीप्तिमान), काया रहित, नाड़ियों से रहित है. वह घावों से रहित, पवित्र, पाप रहित, विद्वान्, मननशील, सर्वव्यापक व स्वयंभू (स्वयं उत्पन्न होने वाला) है. उस ने सृष्टि के आरंभ से ही सब के लिए यथायोग्य साधन सुविधाओं की व्यवस्था की है. (८)

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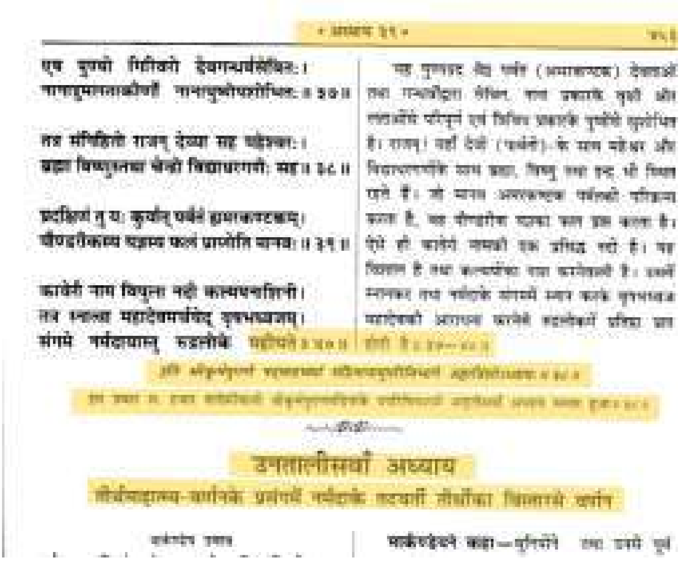
The Same Explanation given by Swami Karpatri in his book Linga Upakhyan and Brahma Purana and Linga Purana holds valid for other Puranas like Skanda Purana , Kurma Purana , Vamana Purana and all other Puranas where this story has been mentioned

Coming on to allegations on Skanda Purana, Part 1, Mahesvarakhanda book 1, Kedarkhanda section 1, chapter 34, verses 11-129 and Skanda Purana I.i.34.116-129 and Kurma Purana II.38.52 Brahmanda Purana I.2.27.45 and Skanda Purana V.i.26.71-72

Kurma Purana Uttar Bhaga Adhaya 38 Geeta Press Gorakhpur has only 40 slokas so this refrence does not exist



उनतालीसवाँ अध्याय

Here is Brahmanda Purana 2.21.45 Geeta Press Gorakhpur nowhere written such thing

देव त्वदीय शुद्धांतर्वतितीनां मृगीदृशाम् । चिरेण चेटिकाभावं सा दुष्टा संश्रयिष्यति ॥४५

हे देव ! आपके यहाँ अन्दर अवरोध में रहने वाली जो हरिण के समान नेत्रों वाती सुन्दरियाँ हैं उनकी दासी बनकर बहुत समय तक वह दुष्टा स्त्री उनको सेवा किया करेगी ।४५

“O Lord! That wicked woman shall serve for a long time as a maidservant to those beautiful women, who reside within your inner chambers and possess eyes like those of a deer

Skanda Purana Maheshwara Khanda book 1 Kedarakhanda section 1 chapter 34 slokas 116-129 hindi translation by Choukhamba publications nowhere its written that Maheshwar came to entice the wives of the Rishis

कौपीनाच्छादनं तस्य च्छलोक्त्या च प्रहस्य वै।
तदा गणाश्च सख्यश्च त्रपया पीडिता भवन् ॥१२०॥
पराङ्मुखाश्च संजाता भृङ्गी चैव महातपाः। तथाचण्डोहिमुण्डश्चमहालोमामहोदरः । एते चान्ये च बहवो गणास्ते दुःखिनोऽभवन् ॥१२१॥ तांश्च दृष्ट्वा तथाभूतान्महेशो लज्जितोऽभवत्॥१२२॥ उवाच वाक्यं रुषितः पार्वतीं प्रति शंकरः ॥ १२३॥

पार्वती कहती हैं- "हे भृङ्गी! तुम मौन धारण करके बैठो, अथवा यहां से चले जाओ। तुम यह नहीं जानते कि क्या कहना चाहिये अथवा क्या नहीं कहना चाहिये। तुम पिशाचों जैसा क्या बोल रहे हो? किस तपस्या बल से शिव को लाकर पाया? मैं कौन, ये शिव कौन? तुमने भेदबुद्धि से मेरा तत्व क्या जाना? मुझे बताओ, तुम किसके साथ युक्त हुये हो? क्यों अनेक वाक्य बोलते हो? मैं तुमको शापित करूंगी। देखूं कि तुम्हारे शिव क्या करते हैं?" इस प्रकार देवी ने भृंगी के प्रति कुपित होकर उसका तिरस्कार करते हुये शाप प्रदान किया। "हे मन्द! हे शंकरप्रिय भृंगी ! तुम मांसरहित हो जाओ।" शंकरप्रिया पार्वती ने तत्काल यह कहकर कोपपूर्वक तत्काल शंकर के सभी आभूषणों को ले लिया। तनुगात्री शिवा ने शिव के कण्ठ से वासुकि को उतार कर अपने हाथों में लिया। इस प्रकार शिव के अनेक भुजंग (सर्प) भूषणों को शिवदेह से उतारा। उनकी चन्द्रकला, उत्तम गजचर्म, कम्बल तथा अश्वतर नामक नागों के कर्णकुण्डल उन महादेवी ने छलोक्ति द्वारा हास्यपूर्वक ले लिया। भगवान् शिव ने जो कौपीन धारण कर रक्खी थी, उसे भी देवी ने हास्यपूर्वक हर लिया। तब प्रमथगण तथा सभी सखीगण लज्जा से वहां से हट गये। महातपा भृंगी, चण्ड, मुण्ड, महालोमा, महोदर तथा अन्य बहुत से गण यह देखकर दुःखी हो गये। उनकी यह अवस्था देखकर महेश लज्जित हो गये तथा कुपित होकर पार्वती से कहा ।।११२-१२३।।

Pārvatī said:
*"O Bhṛṅgī! Either sit here in silence or leave this place at once. You do not know what should be spoken and what should not. Why are you uttering words like those of a piśāca (ghoul)? By what power of penance have you been able to bring Śiva here?

Who am I and who is this Śiva? With such a mind that discriminates between us, what essence of mine have you understood? Tell me—on whose side are you? Why do you speak so many words? I will curse you. Let me see what your Śiva can do for you then!"*

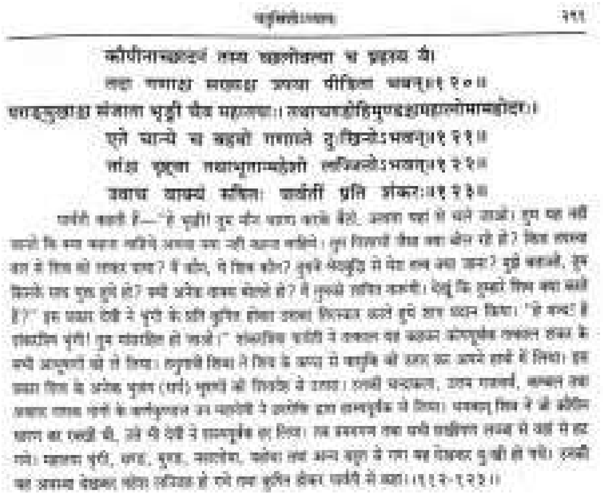
Thus, the Goddess, angry at Bhṛṅgī, reproached him and pronounced a curse:
"O slow-witted one! O Bhṛṅgī, beloved of Śaṅkara! Be without flesh!"

Having spoken thus in wrath, Pārvatī, beloved of Śaṅkara, at once seized all the ornaments of Śiva. The slender-bodied Devī removed Vāsuki from around the neck of Śiva with her own hands. In this way, that great goddess stripped from his body the many serpent ornaments of Śiva.

She even took away his crescent moon, his fine elephant-hide garment, his blanket, and the ear-ornaments made from the serpents named Aśvatara, all with pretended jest and laughter.

Finally, the goddess even playfully snatched away the loincloth that the Lord had been wearing. At this, the hosts of Pramathas and all her own attendants, out of shame, withdrew from there.

Beholding this condition, Bhṛṅgī, Caṇḍa, Muṇḍa, Mahāloma, Mahodara and many other gaṇas were distressed. Seeing them thus, the great Lord Maheśa became embarrassed, and with anger he spoke to Pārvatī.*
(112–123)



Skanda Purana Maheshwara Khanda book 1 Kedarakhanda section 1 chapter 34 slokas 11-129 hindi translation by Choukhamba publications nowhere its written that Maheshwar came to entice the wives of the Rishis

लोमश कहते हैं- देवदेव जगत्पति रुद्रदेव अब वीरभद्र तथा अन्य प्रमथगण, इन्द्रादि देवता तथा ऋषियों के साथ कैलास पर्वत पर निवास करने लगे। ब्रह्मा उनके स्तुतिगायक थे। भृत्यवत् विष्णु स्थित रहते थे तथा इन्द्रादि देवता उनकी सेवा करते थे। उनका छत्र चन्द्र वहन करते। वायु चामर झलते, अग्नि जातवेदा उत्तम अन्न प्रस्तुत करते तथा गन्धर्वगण उनके गायक तथा स्तावक थे (स्तावक प्रशंसक)। विद्याधर तथा अप्सरायें भगवान् महादेव के समक्ष नृत्यादि किया करते। इस प्रकार प्रियतमा गिरिजा तथा प्रतापी पुत्र गणेश एवं स्कन्द कुमार के साथ वहां निःशङ्क भाव से भगवान् त्रिपुरारी शंकर विराजमान थे। वे इस प्रकार राज्य सुखानुभव करने लगे।।१-६ ।।

जिन्होंने देवताओं के शत्रु महादैत्य दुर्वृत्त अन्धकासुर का भेदन शूल से किया था तथा उसे चिरकाल हेतु उसी पर लटका रखा था, जिन्होंने गजासुर का वध करके उसके चर्म को स्वयं धारण किया था, जिनके प्रभाव से त्रिपुर दग्ध हो सका था, जो प्रतिपाल्य स्थानीय (सबके पालनकर्त्ता) विष्णु के साथ सर्वाङ्ग सुन्दर रूप से विराजमान रहते हैं, उनको देखने दिव्यदर्शन भगवान् नारद चन्द्रवत् पाण्डुर आभा वाले कैलास नामक उस महान् पर्वत पर पहुंचे। वहां पहुंच कर उन्होंने परम सुधासेवित परम अद्भुद् कर्पूरवत् गौरवर्ण सुमहाबल महादेव को देखा। महादेव का दर्शन पाकर वे विस्मयापन्न हो गये। इस प्रकार नारद ने गन्धमादन में प्रवेश किया।। ७-१०।।

वहां नारद देखते हैं कि यह पर्वत नाना आश्चर्य से मण्डित है। वह स्वर्ण समूह से समुज्ज्वल, गीत-गायन तत्पर विद्याधरी वृन्द से व्याप्त तथा महाप्रभा युक्त है। वहां लताओं द्वारा वेष्टित अनेक कल्पवृक्ष स्थित हैं। उनकी घनी छाया में कामधेनु गौयें विश्राम कर रही हैं। पारिजात वन में आमोदरत भौरों के समूह से यह पर्वत समाकुल है। वहां अनेक कलहंस पर्वतस्थ अनेक सरोवरों में क्रीड़ा कर रहे हैं। वहां जितनी भी शिखण्डी (मोरनी) हैं, वे अपना प्रीतिभरा केकारव कर रही हैं। मदमत्त विहङ्गम वहां सदा पञ्चम स्वर में आलाप कर रहे है। हथिनियों के साथ हाथी क्रीड़ारत हैं। शार्दूल तथा सिंहों का गर्जन श्रुतिगोचर हो रहा है। नन्दी आदि प्रमुख प्रमथगण तथा वृषगण निरन्तर मदयुक्त आस्फालन तथा कुर्दन (रम्भाना) कर रहे हैं। वहां अनेक देववृक्ष तथा चन्दन वाटिकायें हैं।।११-१६।।

वहां नागवृक्ष, पुत्राग, वकुल, चम्पा, नागकेशर, वन जामुने, कनककेतक, कल्हार, करवीर, कुमुद, मन्दार, बदरी, क्रमुक, पाटल तथा शम्भु को प्रसत्र करने वाले और भी सैकड़ों वृक्ष श्रेणीबद्ध लक्षित हो रहे थे। नाना द्रुम-लता युक्त उपवन वहां विद्यमान थे। वहां परमाद्भुद् गंगा प्रवाह आकाश से सद्यः निकल कर सुशोभन पर्वत शिखर पर गिर रहा था। इस जगत्पावन गंगाजलराशि को महात्मा नारद ने वहां दो धाराओं में बहते देखा ।।१७-२१।।

हे विप्रगण! वहां महात्मा नारद ने देखा कि वहां सब कुछ दो भागों में विभाजित था। यह विस्मय देखते तथा पर्वत की शोभा देखते नारद ने तत्काल शिवदर्शनार्थ प्रस्थान किया। जैसे ही वे (शिव निवास के) द्वार पर पहुंचे, वहां भी उन्होंने एक विस्मय देखा। वहां विश्वकर्मा द्वारा निर्मित दो कृत्रिम द्वारपाल खड़े थे। नारद ने मोहित होकर उनसे कहा- "मैं शिवदर्शनेच्छा से अन्दर जाना चाहता हूं। अतः मुझे जाने की अनुमति प्रदान करो।" जब नारद को अपने प्रश्न का कोई उत्तर नहीं मिला, तब वे वास्तविकता जान कर विस्मित हो गये। उन्होंने ज्ञाननेत्र से सब जान लिया तथा मौनी हो गये। उन्होंने समझा था कि ये द्वारपाल कृत्रिम हैं। अब वे स्वयं द्वार से भीतर गये। वहां जाकर देखते हैं कि वहां ऐसी अनेक कृत्रिम मूर्त्ति स्थित हैं। अन्दर उन सबने भगवान् नारद को प्रीतिपूर्वक प्रणाम भी किया। इससे नारद मुदित हो गये।। २२-२८।।

तदनन्तर नारद देखते हैं कि व्यक्त मूर्ति त्र्यम्बक गिरिजा के साथ वहां स्थित हैं। साध्वी देवी गौरी उन प्रभु शंकर के आधे आसन पर बैठी हैं। वे पर्वतराज पुत्री हैं तथा तीनों लोकों में विराजित हैं। वे चारुलोचना, तनुगात्री तथा प्रसन्न मुख वाली हैं। उन्होंने ही महादेव को रूपवान् तथा उपमेय किया है। महादेव निर्विकार हैं। तथापि इन गिरिजा देवी ने उनको विकारों से विकलीकृत किया है। नारद देखते हैं कि वे शिव की अर्द्धाङ्ग संगिनी होकर स्थित हैं। तदनन्तर नारद ने देखा कि त्रिभुवनेश्वर शम्भु भी विराजित हैं। उनकी देहप्रभा शुद्ध स्वर्णवत् है। सुर-असुर उनकी सेवा में लगे हैं। सर्पराज शंख उनके चरणकमल की सेवा कर रहे हैं। धृतराष्ट्र, तक्षक, महापद्म, अनन्त तथा अन्य महानागगण उनकी सेवा में सदैव लगे रहते हैं। महाप्रभायुक्त वासुकि उनके कण्ठ में हाररूपेण शोभायमान हैं।। २९-३५।।

कम्बल तथा अश्वतर नामक नागद्वय उनके कर्णकुण्डल की तरह दीप्तिमान हैं। अन्य अनेक महासर्प उनके जटामूल में स्थित हैं। तक्षक, कुलीरक, शंख, धृतराष्ट्र, पद्म, दम्भ, सुदन्त, कराल, भीषण नामक विशिष्ट तथा नाना वर्ण वाले पद्मचिह्नयुक्त भयानक विषयुक्त नाग इन त्रिजगत् पूज्य भगवान् हर के अंगभूत रूप में विराजमान हैं। उनमें से कुछ एक फण वाले, कोई दो फण वाले, कोई तीन, कोई चार, कोई पांच, कोई छः, कोई सात, इस प्रकार ९, १०, ११, १२, १८, १९, ४०, ५०, ७०, ८०, ९०, १००, सहस्त्र, अयुत, अर्बुद तथा शंख गणना से परे फण वाले भी हैं। जिनके अनन्त फण हैं, वे सर्प भी शिव के भूषण रूप हैं। महात्मा नारद ने वहां यह सब विस्मय तथा आश्चर्य देखा।। ३६-४४।।

ये सभी सर्प विद्वान्, शोभन, अमित प्रभा वाले, मणिमण्डित थे तथा शिव के हार तथा आभूषण स्वरूप शोभित थे। जिनका अर्द्धचन्द्राङ्कित जटाजूट अतीव सुन्दर था तथा जिनके ललाट पर तृतीय नेत्र स्थित था, जिनके ५ मुख थे, जो दस बाहु वाले देवाधिदेव महादेव थे, जिनका कंकण मरकत जैसा श्यामवर्ण था, वक्षस्थल सुन्दर था, उरु प्रदेश विशाल थे, जंघा तथा चरणद्वय अतीव सुन्दर थे, उन देवदेव के तेजपुंजमय निरुपम चरणों का नारद ने दर्शन किया। उन्होंने देखा कि वे चरणद्वय सन्ध्याकालीन गगन के समान समुज्ज्वल, सुमङ्गल, परमोत्तम तथा निखिल पाप, ताप नाशक हैं। शम्भु का यह पवित्र पद तेजःपुञ्ज का उद्धारक, परात्पर, लावण्यलीला का सम्पदास्वरूप तथा सुख-समृद्धि वर्द्धक है। तदनन्तर परात्परा रूपवती सुन्दरी गौरी नारद को दृष्टिगोचर हो गयीं।
नारद देखते हैं कि शिव सीमन्तिनी सती सौभाग्य तथा लावण्यरूपी महाविभूति द्वारा परम शोभा से शोभित हैं। इस तीनों लोकों के मूलभूत, परम पावन, इन देव दम्पति को देखकर भगवान् के प्रिय नारद ने उनकी प्रेमपूर्वक वन्दना किया। ये दम्पति अभिन्न होकर भी (बाह्य दृष्टि से) भिन्नतया प्रतीत होते हैं। ये निर्गुण होकर भी सगुण हैं। साकार होकर भी निराकार हैं। निरातङ्क होकर भी सुखविधायक भी हैं। नारद उनको बारम्बार प्रणाम करते तथा पुनः उठकर उन जगदीश्वर तथा जगदीश्वरी की स्तुति करते ! ।।४५-५२।।

नारद कहते हैं- हे श्रेष्ठ देवदम्पति ! आप परात्पर निराकार होकर भी अंशतः साकार रूप से विराजमान हैं। इस प्रकार से मेरे नेत्रों द्वारा दृष्टिगोचर हो रहे हैं। आप ही इस चराचर जगत् के बीज हैं। आप लोगों को प्रणाम करता हूं। अब यह तत्व भली प्रकार से मुझे ज्ञात हो गया। आपकी ही कृपा से मुझमें इस ज्ञान का जन्म हुआ है। इसमें सन्देह नहीं है। महात्मा नारद के इस स्तव से पार्वती तथा भगवान् शंकर संन्तुष्ट हो गये।।५३-५५।।

तब महादेव ने उनसे प्रश्न किया – "आप प्रसन्न तो हैं? हे ब्रह्मन् ! कहिये आपका क्या काम करूं?" शंभु का वचन सुनकर नारद ने कहा- "हे विभो! आपके दर्शन से ही मैं सन्तुष्ट हो गया। हे शम्भु ! इसी से मुझे निःसंदिग्ध रूप से सब कुछ मिल गया। मैं क्रीड़ार्थ ही इस पर्वतप्रवर कैलास आया था। हे प्रभो, भगवान्! आप सदा मनुष्यों के हृदय में अवस्थित रहते हैं तथापि आपका साक्षात्कार प्रत्येक को अवश्य करना चाहिये।।५६-५९।।

गिरिजा कहती हैं- "हे मुनिवर ! आपने कैसी क्रीड़ा करनी चाही है, आप किस क्रीड़ा के पक्षपाती हैं? उसे शीघ्र मुझसे कहें।" यह सुनकर नारद ने हास्यपूर्वक कहा- हे महादेवी! जगत् में नाना द्यूतक्रीड़ा परिलक्षित होती है। दो व्यक्ति द्यूत में प्रवृत्त होकर रमण से भी अधिक महासुख प्राप्त करते हैं।" नारद की यह उक्ति सुनकर देवी विरत हो गयीं तथा ऋषि नारद के प्रति अत्यन्त क्रोध से कहने लगीं- "आपने किस प्रकार द्यूत को ही प्रसिद्ध क्रीड़ा कहा? मनस्वी लोग इसे त्याज्य कहते हैं। हे मुनिवर! आप तो ब्रह्मा के पुत्र हैं। इस त्रिभुवन में आप सर्वत्र विचरण करते हैं। आपने अपने उत्तम वाक्यविन्यास द्वारा मनीषीगण तक को शिक्षित किया है। आपकी अपेक्षा प्रधान मनस्वी और कौन है? देवी द्वारा यह कहे जाने पर देवदर्शन नारद ने शिव के ही समीप गिरिजा से कहा- ।।६०-६४।।

नारद कहते हैं- देवी द्वारा यह कहे जाने पर देवदर्शन नारद ने शिव के ही समीप गिरिजा से कहा- "मैं तपस्वी तथा शिवकिंकर हूं। द्यूत क्या है? मैं नहीं जानता, उसका कभी आश्रय भी नहीं लिया। हे गिरिराजकन्ये! हे योगीगण हेतु परम पावन ! आप मुझसे इस सम्बन्ध में क्यों पूछ रही हैं?" गिरिजा ने नारद का यह कथन सुनकर उनसे कहा- "हे बटु ! आप सब जानते हैं। मैं आपके समक्ष महेश के साथ यह क्रीड़ा करूंगी। आप यहां रह कर उसे देखें।" यह कहकर भुवनों में एकमात्र सुन्दरी गिरिराज कन्या ने अक्ष लिया तथा महादेव शिव के साथ वे क्रीड़ारत हो गयीं। जब वे देवदम्पति क्रीड़ारत थे, तब नारद उस क्रीड़ा को देख रहे थे। विस्मय के कारण उनका अन्तर्मन उत्फुल्ल हो गया। मनस्वी नारद ने इस क्रीड़ाव्यापार का अवलोकन किया तथा सन्तुष्ट हो गये। सती तब सखियों के साथ द्यूत क्रीड़ा में संलग्न हो गईं तथा छलपूर्वक द्यूत क्रीड़ा करने लगीं। तदनन्तर शिव भी विपुल छल के साथ द्यूतक्रीड़ारत हो गये। उन्होंने भवानी को पराजित कर दिया।।६५-७० ।।

शिव के साथ नारद ने भी उपहास में योगदान किया। पार्वती द्यूत में हार गईं थीं। शिव उपहास कर रहे थे। यह देख-सुनकर पार्वती अत्यन्त कुपिता हो गयीं। उन्होंने नारद से कहा कि तुमको अर्द्धचन्द्र दूंगी। (अर्द्धचन्द्र अर्थात् गले में हथेली लगाकर भगाना)। इस कोप से उनकी मनोहर शिरोमणि चंचल हो गयी। सुन्दर मुख कोप के कारण और भी शोभायुक्त लगने लगा। भगवान् शिव गौरी की यह मुखश्री देखकर पुनः पुनः द्यूत क्रीड़ा करने लगे। तदनन्तर गिरिजा ने लोकशंकर प्रभु शंकर से कहा- "मैं द्यूत हार गई। अब बाजी लगाइये। हे शम्भु ! आप अब क्या बाजी

लगायेगें, वह कहें।" तब त्रिलोचन ने हंसते हुये पार्वती से कहा- "हे भवानी! मैं आपके लिए महा आभूषण की बाजी लगाता हूं। यह चन्द्रलेखा, यह महाहार (वासुकि नाग का हार) तथा कर्ण के आभूषण (नागद्वय) की बाजी लगाया। हे देवी! आप मुझे जीत कर ये सभी आभूषण ग्रहण करें।" यह कहकर पुनः शिवपार्वती द्यूतक्रीड़ा तत्पर हो गये।।७१-७७।।

वे दोनों ही अक्षविद्या के परम पण्डित थे। अतः यह क्रीड़ा अत्यन्त दक्षभाव से चलने लगी। भवानी ने अनेक आभूषण जीत लिये। अब गौरी ने शंकर से हंसते हुये कहा- "हे शंकर! आपको मैंने क्रीड़ा में परास्त किया। अब जो बाजी तय थी, वह मुझे दीजिये।" तब महेश ने हंसकर कहा- "हे साध्वी! तत्वतः विचार करके देखो! मैं तुमसे हारा नहीं हूं। हे साध्वी! इस त्रिभुवन के सभी प्राणियों से मैं अविजित हूं। हे तन्वी! ऐसा वाक्य न बोलो। पुनः द्यूत क्रीड़ा में प्रवृत्त हो जाओ। देखना! मैं तुमको पराजित कर दूंगा।" अम्बिका अपने पति शंकर से कहने लगीं- "हे देव! मैंने आपको क्रीड़ा में पराजित किया है। इसमें विस्मित होने वाला कुछ भी नहीं है।" यह कहकर वरानना गौरी ने शंकर की बांह पकड़ कर पुनः कहा- "हे शंकर! आप नहीं जानते। आपको मैंने जीत लिया। इसमें संदेह नहीं है।" तदनन्तर देवी ने मधुर हास्य के साथ शंकर की ओर देखते हुये मधुर वाणी में यह व्यंग्य वाक्य कहा- "हे सर्वमंगल समूह का भी मंगल करने वाले ! कामरिपु ! आपने वाक्य से अनुमोदन करके जो बाजी लगाई थी, वह मुझे अर्पित करें।। ७८-८३।।

शिव कहते हैं- "हे विशालाक्षी! मैं तुमसे अजेय हूं। सन्देह नहीं है। तुम जो अहंकारपूर्वक कह रही हो, उस पर विचार करके देखो।" शंकर का वाक्य सुनकर पार्वती विस्मय के साथ कहने लगीं- "हे महेश्वर ! यह सत्य है कि महादेव सबसे अजेय हैं। लेकिन यह भी मिथ्या नहीं है कि एकमात्र मैं ही आपको विशुद्ध द्यूतक्रीड़ा में जीत चुकी हूं। जो भी हो, मैं इस सम्बन्ध में विवक्षित हूं। कार्याकार्य कुछ नहीं जानती।" जब ये दम्पति इस प्रकार विवाद करने लगे, तब ऋषिप्रवर नारद ने हंसते हुये कहा।।८४-८७।।

नारद कहते हैं- "हे देवी! आकर्ण विशाल नेत्रे (जिनके नेत्र कान तक फैले हैं)! मेरा एक जगत् का मंगल करने वाला वाक्य सुनें। ये देव शंकर तो महाभाग्यवानों के भी वरेण्य हैं। आपने इनको जय किया, ऐसा मिथ्या वाक्य क्यों कह रही हैं? महादेव को आप जय नहीं कर सकतीं! वे देवगण के परम गुरु हैं। पण्डितों का कथन है कि ये अरूप-सुरूप तथा रूपातीत हैं। ये एकमात्र परमज्योति हैं। देवगण की जो तेजः समष्टि है, वे भी ये ही हैं। ये ही त्रैलोक्यनाथ, विश्वात्मा, लोकशंकर शंकर हैं। हे देवी! ये तो तीनों लोकों हेतु अजेय हैं। आप इन पर कैसे जय प्राप्त करेंगी? हे वरानने! आप स्त्रित्व के कारण शिव को सम्यक्तः जान नहीं सकीं।" नारद का वचन सुनकर पार्वती अत्यन्त क्रोधित हो गयीं। वे मात्सर्यवशात् आक्षेपमय वाक्य कहने लगीं।।८८-९२

पार्वती कहती हैं- "हे ब्रह्मपुत्र! आपको प्रणाम! तथापि आप चापल्यवशात् कुछ न बोलें। मैंने आपकी बातों से वास्तव में भय प्राप्त किया है। हे देवर्षि! आप मौन धारण करें। हे ऋषि! आपने शिव को महिमायुक्त कहा है। क्यों? जिसे आपने ईश्वर कहा है, ये तो मेरी कृपा से प्रादुर्भूत हुये हैं।" नारद ने ऐसे अनेक वाक्य सुनकर भी मौनावलम्बन किये रहना ही कर्त्तव्य माना। तब शिव के अनुचर भृंगी ने इस विषय के सम्बन्ध में कहना प्रारम्भकिया।।९३-९६ ।।

भृंगी कहते हैं- "हे भामिनी! आप पुनः ऐसे वाक्य का प्रयोग न करें। हे सुमध्यमे ! मेरे प्रभु शिव अजेय तथा निर्विकार हैं। हे वरानने! आप स्त्री स्वभाव से युक्त हैं, तभी आप परात्पर देव को नहीं जान सकीं। हे भवानी ! आपने पूर्वकाल में कामदेव को अग्रगामी करके महेश को पाया है। हे सुभगे ! पूर्व में पिनाकपाणि प्रभु ने जो-जो किया है, क्या आपको स्मरण नहीं है? इन्होंने ही मदन को अनंग बनाया है। आपके पूर्व पिता दक्ष इनके ही द्वारा दण्डित हुये थे। तदनन्तर आपने भी परात्पर परात्मा शिव की आराधना सम्पन्न किया था।" भृंगी की इस बात से कुपित होकर भवानी महेश को सुना-सुना कर कहने लगीं।।९७-१०१।।

पार्वती कहती हैं- हे भृङ्गी! तुमने पक्षपात के कारण मेरे प्रति अयुक्त बातों को कहा है। हे मन्दबुद्धि ! तुम शिवप्रिय, भेदबुद्धिधारी हो। हे मूढ़! मैं शिवात्मिका हूं। शिव भी मुझमें नित्य स्थित हैं। तुमने किस प्रकार से अपने वाक्यबल द्वारा शिव-शिवा का भेद व्यक्त किया?" पार्वती का यह शुभ वाक्य भृङ्गी ने सुना तथा शिव के पास ही रहते पार्वती से कहने लगे- "पिता दक्ष के यज्ञ में आपने शिवनिन्दा सुनी थी। उस अप्रिय विषय को सुनकर आपने प्राणत्याग कर दिया था! हे तन्वङ्गी! अब आपने क्या किया? भ्रम के कारण आपने शिवनिन्दा को नहीं समझा? हे रवर्णिनी! आपने किस प्रकार पर्वतश्रेष्ठ के यहां जन्म लिया था? हे सुमध्यमे !

किस प्रकार आपने उग्र तपस्या से स्वयं को सन्तप्त किया था? अब देखता हूं कि आपकी शिव के प्रति प्रेमयुक्त भक्ति नहीं है। हे तनुगात्री! आप शिवप्रिया हैं। तभी मैंने आपसे यह सब कहा। शिव से बढ़ कर त्रैलोक्य में कुछ नहीं है। हे वरवर्णिनी! आप भक्ता हैं। हे महाभाग्यवानों में अग्रगण्य ! आप तपस्या से प्राप्त शिव की सेवा करें। शिव वरेण्य तथा सर्वप्रिय हैं। इसके अतिरिक्त उनके प्रति अन्य भावना न रखिये।" भृङ्गी का वचन सुनकर गिरिजा ने कहा।।१०२-१११।।

पार्वती कहती हैं- "हे भृङ्गी! तुम मौन धारण करके बैठो, अथवा यहां से चले जाओ। तुम यह नहीं जानते कि क्या कहना चाहिये अथवा क्या नहीं कहना चाहिये। तुम पिशाचों जैसा क्या बोल रहे हो? किस तपस्या बल से शिव को लाकर पाया? मैं कौन, ये शिव कौन? तुमने भेदबुद्धि से मेरा तत्व क्या जाना ? मुझे बताओ, तुम किसके साथ युक्त हुये हो? क्यों अनेक वाक्य बोलते हो? मैं तुमको शापित करूंगी। देखूं कि तुम्हारे शिव क्या करते हैं?" इस प्रकार देवी ने भृंगी के प्रति कुपित होकर उसका तिरस्कार करते हुये शाप प्रदान किया। "हे मन्द ! हे शंकरप्रिय भृंगी ! तुम मांसरहित हो जाओ।" शंकरप्रिया पार्वती ने तत्काल यह कहकर कोपपूर्वक तत्काल शंकर के सभी आभूषणों को ले लिया। तनुगात्री शिवा ने शिव के कण्ठ से वासुकि को उतार कर अपने हाथों में लिया। इस प्रकार शिव के अनेक भुजंग (सर्प) भूषणों को शिवदेह से उतारा। उनकी चन्द्रकला, उत्तम गजचर्म, कम्बल तथा अश्वतर नामक नागों के कर्णकुण्डल उन महादेवी ने छलोक्ति द्वारा हास्यपूर्वक ले लिया। भगवान् शिव ने जो कौपीन धारण कर रक्खी थी, उसे भी देवी ने हास्यपूर्वक हर लिया। तब प्रमथगण तथा सभी सखीगण लज्जा से वहां से हट गये। महातपा भृंगी, चण्ड, मुण्ड, महालोमा, महोदर तथा अन्य बहुत से गण यह देखकर दुःखी हो गये। उनकी यह अवस्था देखकर महेश लज्जित हो गये तथा कुपित होकर पार्वती से कहा।।११२-१२३।।

पार्वती कहती हैं- "हे भृङ्गी! तुम मौन धारण करके बैठो, अथवा यहां से चले जाओ। तुम यह नहीं जानते कि क्या कहना चाहिये अथवा क्या नहीं कहना चाहिये। तुम पिशाचों जैसा क्या बोल रहे हो? किस तपस्या बल से शिव को लाकर पाया? मैं कौन, ये शिव कौन? तुमने भेदबुद्धि से मेरा तत्व क्या जाना? मुझे बताओ, तुम किसके साथ युक्त हुये हो? क्यों अनेक वाक्य बोलते हो? मैं तुमको शापित करूंगी। देखूं कि तुम्हारे शिव क्या करते हैं?" इस प्रकार देवी ने भृंगी के प्रति कुपित होकर उसका तिरस्कार करते हुये शाप प्रदान किया। "हे मन्द! हे शंकरप्रिय भृंगी ! तुम मांसरहित हो जाओ।" शंकरप्रिया पार्वती ने तत्काल यह कहकर कोपपूर्वक तत्काल शंकर के सभी आभूषणों को ले लिया। तनुगात्री शिवा ने शिव के कण्ठ से वासुकि को उतार कर अपने हाथों में लिया। इस प्रकार शिव के अनेक भुजंग (सर्प) भूषणों को शिवदेह से उतारा। उनकी चन्द्रकला, उत्तम गजचर्म, कम्बल तथा अश्वतर नामक नागों के कर्णकुण्डल उन महादेवी ने छलोक्ति द्वारा हास्यपूर्वक ले लिया। भगवान् शिव ने जो कौपीन धारण कर रक्खी थी, उसे भी देवी ने हास्यपूर्वक हर लिया। तब प्रमथगण तथा सभी सखीगण लज्जा से वहां से हट गये। महातपा भृंगी, चण्ड, मुण्ड, महालोमा, महोदर तथा अन्य बहुत से गण यह देखकर दुःखी हो गये। उनकी यह अवस्था देखकर महेश लज्जित हो गये तथा कुपित होकर पार्वती से कहा ।।११२-१२३।।

Sage Lomaśa narrates: Lord Rudra, the god of gods and master of the universe, now resides on Mount Kailāsa along with Vīrabhadra and other attendants (Pramathas), the gods led by Indra, and the sages. Brahmā sings his praises, Viṣṇu stands by him like a servant, and the gods serve him with devotion. The moon bears his royal umbrella, the wind fans him with a yak-tail whisk, Agni (fire) offers divine food, and the Gandharvas sing and praise him. The Vidyādharas and Apsarās dance before him. Thus, Lord Tripurāri Śiva dwells there fearlessly with his beloved Pārvatī and his mighty sons Gaṇeśa and Skanda, enjoying the bliss of divine sovereignty.

This is the same Śiva who slew the great demon Andhakāsura with his trident and hung him upon it for eternity, who killed Gajāsura and wore his hide, who burned the triple cities (Tripura) with his power, and who sits in radiant form beside Viṣṇu, the protector of all beings. To behold him, the divine sage Nārada arrived at the glorious

Mount Kailāsa, shining like the moon. There he saw the wondrous, camphor-white, immensely powerful Śiva, bathed in divine nectar. Overwhelmed with awe, Nārada entered the region of Gandhamādana.

He saw the mountain adorned with countless marvels—glowing with gold, filled with singing Vidyādharīs, and radiant with divine light. There stood many wish-fulfilling trees entwined with vines, under whose shade the sacred cows (Kāmadhenu) rested. The forest of Pārijāta was buzzing with bees, and swans played in the mountain lakes. Peacocks cried joyfully, birds sang in melodious fifth notes, elephants frolicked with their mates, and lions roared. Nandī and other Pramathas danced and played joyfully. The mountain was filled with divine trees and sandalwood groves.

There were Nāga trees, Bakula, Campā, Nāgakeśara, wild jambu, golden ketaka, Kalhāra, Karavīra, Kumuda, Mandāra, Badarī, Krāmuka, Pāṭala, and hundreds more that delighted Lord Śiva. The groves were rich with trees and vines. A wondrous stream of the Ganges flowed down from the sky onto the mountain peak. Sage Nārada saw this sacred river split into two streams.

O sages! Nārada observed that everything there was divided into two parts. Amazed by this and the mountain's beauty, he proceeded toward Śiva's abode. At the entrance, he saw two artificial gatekeepers crafted by Viśvakarmā. Enchanted, he asked them for permission to enter and see Śiva. Receiving no reply, he realized they were not real and entered on his own. Inside, he saw many artificial figures who greeted him with reverence, which pleased him greatly.

Then Nārada saw the manifest form of Lord Tryambaka seated with Goddess Girijā. The virtuous Goddess Gaurī sat on half of Śiva's seat. She is the daughter of the mountain king and revered across the three worlds. She has beautiful eyes, a slender form, and a radiant face. Though Śiva is beyond all attributes, she has adorned him with beauty and form. Nārada saw her as the inseparable half of Śiva. He then saw Lord Śiva himself, glowing like pure gold, served by gods and demons alike. Serpent kings like Śaṅkha served his lotus feet. Dhṛtarāṣṭra, Takṣaka, Mahāpadma, Ananta, and other great serpents were always at his service. Vāsuki adorned his neck like a garland.

Kambala and Aśvatara shone like earrings. Many other serpents rested at the roots of his matted locks. Serpents like Takṣaka, Kulīraka, Śaṅkha, Dhṛtarāṣṭra, Padma, Dambha, Sudanta, Karāla, and Bhīṣaṇa—each with various colors and venom—were part of Śiva's divine form. Some had one hood, others two, three, four, five, six, seven, nine, ten, eleven, twelve, eighteen, nineteen, forty, fifty, seventy, eighty, ninety, a hundred, a thousand, ten thousand, a hundred thousand, or countless hoods. Those with infinite hoods also adorned Śiva as ornaments. Nārada saw all this with wonder.

These serpents were wise, radiant, adorned with jewels, and served as Śiva's garlands and ornaments. Śiva's matted locks bore the crescent moon, and his forehead held the third eye. He had five faces and ten arms. His bracelets were

emerald-colored, his chest was beautiful, his thighs broad, and his legs divine. Nārada saw his feet shining like the evening sky—auspicious, supreme, and destroyers of all sin and suffering. Śiva's feet were radiant, transcendent, graceful, and sources of joy and prosperity. Then Nārada beheld the supremely beautiful Goddess Gaurī.

He saw that Śiva was adorned with the divine beauty and fortune of Sati. These divine spouses, though one in essence, appeared distinct. Though beyond attributes, they manifested with form. Though formless, they appeared embodied. Though free from fear, they bestowed bliss. Nārada bowed to them repeatedly and praised them with devotion.

Nārada said: "O supreme divine couple! Though you are beyond form, you appear in partial form before my eyes. You are the seed of the entire universe. I bow to you. Now I understand this truth clearly. By your grace, I have attained this knowledge. There is no doubt." Pleased by his praise, Pārvatī and Śiva smiled.

Then Śiva asked: "Are you pleased? O Brāhmaṇa, tell me what I can do for you." Nārada replied: "O Lord! Your darśana alone has satisfied me. I have received everything. I came to this great mountain Kailāsa for divine play. O Lord! Though you dwell in the hearts of all beings, your direct vision is essential for everyone."

Pārvatī said: "O sage! What kind of play do you wish to see? What kind of game do you favor? Tell me quickly." Smiling, Nārada said: "O great Goddess! In this world, many kinds of dice games are seen. Two people playing dice often experience joy greater than even romantic pleasure." Hearing this, the Goddess became displeased and angrily said: "How can you call gambling a noble game? Wise people reject it. O sage! You are the son of Brahmā and travel throughout the three worlds. You have taught even the wisest with your eloquence. Who is greater than you?"

Hearing this, Nārada replied to Pārvatī in Śiva's presence: "I am an ascetic and servant of Śiva. What do I know of gambling? I have never engaged in it. O daughter of the mountain! O purifier of yogis! Why do you ask me about this?" Pārvatī replied: "O sage! You know everything. I will now play this game with Mahādeva before you. Stay and watch."

Saying this, the beautiful daughter of the mountain took the dice and began to play with Śiva. As the divine couple played, Nārada watched with wonder and joy. The wise sage observed their game and was delighted. Sati, along with her companions, played the dice game with trickery. Then Śiva also joined with great cunning and defeated Bhavānī.

Sage Nārada joined Lord Śiva in playful mockery after Goddess Pārvatī lost in a game of dice. Seeing this, Pārvatī became extremely angry and threatened Nārada with the gesture of "Ardhachandra" — a symbolic dismissal made by placing the palm at the neck. Her beautiful crown trembled with rage, and her lovely face, now flushed with anger, appeared even more radiant. Śiva, enchanted by her fiery xpression, was inspired to continue the game.

Pārvatī then said to Śiva, "I have lost the game. Now place a wager, O Śambhu! What will you bet?" Śiva, laughing, replied, "O Bhavānī! I wager my great ornaments — this crescent moon, the mighty serpent necklace (Vāsuki), and the serpent earrings (Kambala and Aśvatara). Win, and they are yours." Thus, the divine couple resumed their dice game.

Both were masters of the game, and the play became highly skillful. Pārvatī won many ornaments and said with a smile, "O Śaṅkara! I have defeated you. Now give me what you wagered." Śiva laughed and replied, "O virtuous one! Think carefully. I have not truly lost. I am undefeated by all beings in the three worlds. Do not speak such words. Let us play again, and I shall defeat you."

Pārvatī insisted, "O Lord! I have won. There is no doubt." She held Śiva's arm and said sweetly, "You don't realize it, but I have truly defeated you." Then, with gentle laughter and playful sarcasm, she said, "O destroyer of desire! You agreed to the wager. Now give me what you promised."

Śiva replied, "O wide-eyed one! I am invincible. Your prideful words deserve reflection." Pārvatī responded, "O Mahādeva! It is true you are unconquerable, but it is also true that I alone have defeated you in this pure game. I am determined in this matter."

As the couple debated, Sage Nārada laughed and said, "O Goddess! Hear my words, which bring welfare to the world. Lord Śiva is revered even by the most fortunate. Why do you falsely claim to have defeated him? He is the supreme teacher of the gods, beyond form and attributes, the embodiment of divine light. He is the soul of the universe and the benefactor of all worlds. How can you claim victory over him? O beautiful one! Due to your feminine nature, you have not truly understood him."

Hearing this, Pārvatī became furious and said, "O son of Brahmā! Though I respect you, do not speak out of turn. Your words have truly frightened me. Be silent, O sage! You praise Śiva's greatness, but he exists only by my grace."

Nārada, hearing these harsh words, chose silence. Then Bhṛṅgī, Śiva's attendant, began to speak.

Bhṛṅgī said, "O passionate one! Do not speak such words again. My Lord Śiva is invincible and beyond change. You are influenced by feminine nature and thus fail to understand the supreme deity. You once sent Kāma (the god of desire) to approach Śiva. Do you not remember how Śiva reduced him to ashes? Your father Dakṣa was punished by Śiva. Later, you yourself performed intense penance to attain him."

Angered by Bhṛṅgī's words, Pārvatī retorted, "You speak unjustly due to bias. You are dull-witted and partial to Śiva. I am the essence of Śiva, and he eternally resides in me. How dare you speak of a difference between us?"

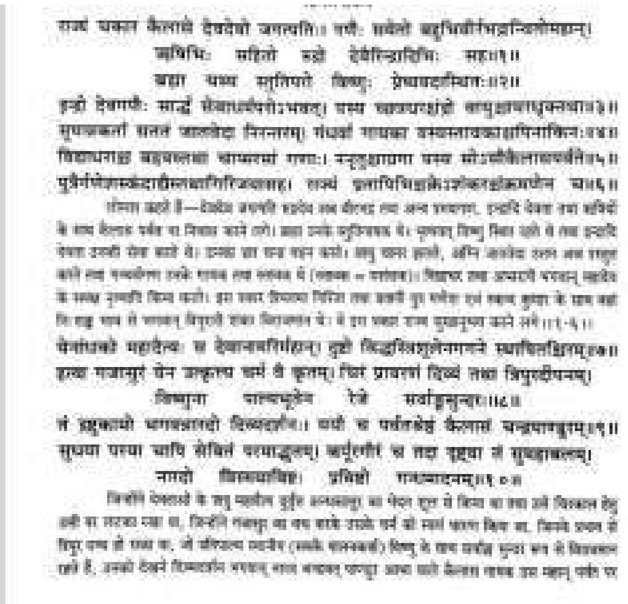
Bhṛṅgī replied, "At Dakṣa's sacrifice, you heard Śiva being insulted and gave up your life. Now, in delusion, you speak against him again. You were born in the house of the mountain king and performed severe penance. But now I see your devotion to Śiva has waned. You are his beloved, and that is why I speak. There is none greater than Śiva

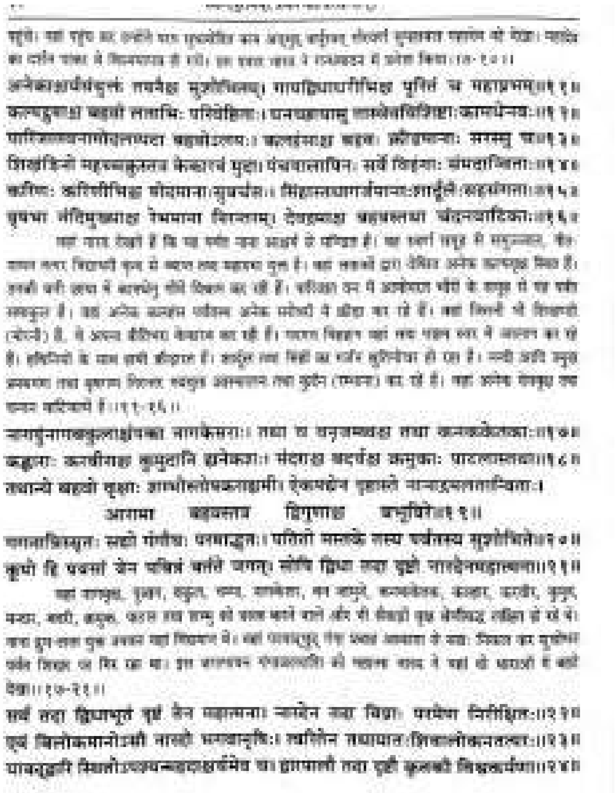
in the three worlds. Serve him with devotion and hold no other thoughts."

Pārvatī responded, "Be silent or leave this place. You do not know what to say or what not to say. You speak like a demon. What penance did you perform to attain Śiva? Who are you, and who is Śiva? You speak many words, but I shall curse you. Let us see what your Śiva does then."

Enraged, the Goddess cursed Bhṛṅgī: "O fool! O devotee of Śiva! Become fleshless." Then, in anger, she took all of Śiva's ornaments. She removed Vāsuki from his neck and took many serpent ornaments from his body. She playfully took his crescent moon, the elephant skin, and the serpent earrings. She even took his loincloth with laughter.

Seeing this, the attendants and companions withdrew in shame. Bhṛṅgī, Caṇḍa, Muṇḍa, Mahāloma, Mahodara, and many others were saddened. Witnessing this, Lord Śiva felt ashamed and angrily addressed Pārvatī.





...ो मोहितो ह्यासीत्प्रच्छन्ना च सती तदा। [illegible]॥२५॥
[illegible] शिवस्य च। [illegible] विस्मितो भवत्॥२६॥
[illegible] महात्मना॥२७॥
तथान्ये [illegible] दृष्टास्तेन महात्मना। [illegible] प्रणामितास्तैश्च नारदो भगवान्मुदा॥२८॥

हे विप्रवर! वहाँ [illegible] नारद ने देखा कि [illegible] “मैं शिवदर्शनेच्छा से [illegible] आया हूँ। अतः मुझे जाने की अनुमति प्रदान करें।” [illegible] इससे नारद मुदित हो गये।(२२-२८)

एवमादीन्यनेकानि आश्चर्याणि ददर्श सः। ददर्शाथ च सुखासीनं [illegible] गिरिजान्वितम्॥२९॥
अर्धासनगता साध्वी शंकरस्य महात्मनः। तनया गिरिराजस्य [illegible]॥३०॥
गौरी सितेक्षणा बाला तन्वङ्गी चारुलोचना। [illegible] कृतो महान्॥३१॥
त्रिविक्रमो [illegible]। अर्द्धाङ्गलग्ना सा देवी दृष्टा तेन शिवस्य च॥३२॥
नारदेन तथा शम्भुर्दृष्टस्त्रिभुवनेश्वरः। शुद्धस्फटिकसंकाशः सेव्यमानः सुरासुरैः॥३३॥
शंखेन भोगिवर्येण सेवितं [illegible]। धृतराष्ट्रेण च तथा तक्षकेण विशेषतः।
तथा पद्मेन महता शेषेणापि विशेषतः॥३४॥
अन्यैश्च नागवर्यैश्च सेवितो हि निरन्तरम्। वासुकिः कण्ठदेशे हि हारभूतो महाद्युतिः॥३५॥

[illegible] नारद देखते हैं कि [illegible] गिरिजा के साथ वहाँ स्थित हैं। [illegible] गौरी [illegible] शम्भु शंकर के [illegible]। [illegible] नारद ने देखा कि त्रिभुवनेश्वर शम्भु भी विराजित हैं। [illegible] सुर-असुर उनकी सेवा में लगे हैं। [illegible] धृतराष्ट्र, तक्षक, महापद्म, [illegible] वासुकि उनके कण्ठ में हाररूप [illegible] हैं।(२९-३५)

कंकणभूषणौ नित्यं कर्णभूषणभूषितौ। जटामुकुटसंलग्ने महाद्युतिमता शुभौ॥३६॥
[illegible]॥३७॥

[illegible]॥३९॥
[illegible] सहस्रकं तथा॥४०॥
नवकं दशकं चैव [illegible] तथा॥४१॥
[illegible] पंचाशतकं च षष्टिकम्।
[illegible] तथैव च॥४२॥
तथा शतसहस्राणि [illegible] च। अर्बुदानि च रत्नानि तथा शङ्कुमितानि च॥४३॥
[illegible] येषां ते सर्वे शिवभूषणाः। [illegible] ते सर्वे नारदेन महात्मना॥४४॥

[illegible] उनके [illegible] हैं। [illegible] १, १०, ११, १२, १४, १६, २०, ५०, ६०, ८०, ९०, १००, सहस्र, अयुत, अर्बुद तथा शङ्कु [illegible] वे सभी भी शिव के भूषण बन गये हैं। महात्मा नारद ने [illegible] देखा।(३६-४४)

[illegible] हारभूषणभूतास्ते [illegible]॥४५॥
अर्द्धचन्द्राङ्कितो यस्य [illegible]सुन्दरः। [illegible] तृतीयेन भालस्थेन विराजितः॥४६॥
पंचवक्त्रो महादेवो बाहुभिर्दशभिर्युतः। [illegible] सुन्दरम्॥४७॥
उरो यस्य विशालं च [illegible]। [illegible] शोभितं परममहत्॥४८॥
[illegible] तेजोमयम्। [illegible]॥४९॥
तेजोराशिकरं [illegible]।
सर्वेषां सुखवृद्धिकारणं [illegible] पदं पावनम्।
तथैव दृष्टा परमं पत्नी सती रूपवती च सुन्दरी।
सौभाग्य[illegible] विराजमाना [illegible] शुभा॥५०॥
दृष्टा तौ दम्पती शुद्धौ [illegible]। [illegible]॥५१॥
साकारौ च निराकारौ [illegible]। ववन्दे च [illegible] भगवत्प्रियः।
[illegible] च तथा तुष्टाव जगदीश्वरौ॥५२॥

वे सभी सर्प [illegible] शिव के [illegible] शोभित थे। जिनका अर्द्धचन्द्राङ्कित जटाजूट अतीव सुन्दर था तथा जिनके ललाट पर तृतीय नेत्र स्थित था, जिनके ५ मुख थे, जो दस बाहु वाले देवाधिदेव महादेव थे, [illegible] उर [illegible] विशाल थे, [illegible] अतीव सुन्दर थे, उन देवदेव के तेज[illegible] नारद ने

दर्शन किया। उन्होंने देखा कि वे [illegible] ... [illegible]

नारद देखते हैं कि शिव [illegible] ... [illegible] (४८-५२)

नारद उवाच

नतोऽस्म्यहं देवदेवौ युवाभ्यां [illegible] तथापि।
दृष्टौ यथा दम्पती [illegible] श्रीजगन्मातापित्रोः [illegible]॥५३॥
पितरौ सर्वलोकस्य ज्ञातौ चाद्यैव तत्त्वतः। यथा [illegible] संदेहो भवतोः कृपया [illegible]॥५४॥
एवं स्तुतौ तदा तेन नारदेन महात्मना। तुतोष भगवाञ्छम्भुः पार्वत्या सहितस्तदा॥५५॥

नारद कहते हैं—हे श्रेष्ठ देवदम्पति! [illegible] ... इसमें सन्देह नहीं है। महात्मा नारद के इस प्रकार से स्तुति करने पर पार्वती तथा भगवान् शंकर सन्तुष्ट हो गये॥ ५३-५५॥

महादेव उवाच

सुखेन स्थीयते ब्रह्मन्कि कार्यं करवाणिते। तच्छ्रुत्वा [illegible] वाक्यमब्रवीत्॥५६॥
दर्शनं जातमद्यैव तेन तुष्टोऽस्म्यहं विभो। दर्शनात्सर्वमेवाद्य शंभो मम न संशयः॥५७॥
क्रीडनार्थमिहायातः कैलासं पर्वतोत्तमम्। [illegible] भगवन्प्रभो॥५८॥
तथापि दर्शनं भाव्यं सततं प्राणिनामिह॥५९॥

तब महादेव ने उनसे प्रश्न किया—"आप प्रसन्न तो हैं? हे ब्रह्मन्! कहिये आपका क्या काम करूँ?" [illegible] ... (५६-५९)

गिरिजोवाच

का क्रीडा हि त्वया भाव्या [illegible]॥६०॥

त्वं ब्रह्मपुत्रोऽसि मुनिर्मनीषिणां [illegible] प्रसिद्धैः।
[illegible] भुवनत्रये सदा न हि त्वादृशो [illegible] मनस्वी॥६३॥
एवमुक्तस्तदा देव्या नारदो देवदर्शनः। उवाच वाक्यं प्रहसन्गिरिजां शिवसन्निधौ॥६४॥

गिरिजा कहती हैं—"हे मुनिवर! आप कैसी क्रीडा करते रहते हैं, [illegible] ... (६०-६४)

नारद उवाच

द्यूतं न जानामि न चाक्षपातिं [illegible] शिवकिङ्करोऽहम्।
कथं च मां पृच्छसि राजकन्ये [illegible] परमं पवित्रे॥६५॥
निशम्य वाक्यं गिरिजा सती तदा [illegible] प्रति।
जानासि सर्वं च [illegible] द्यूतं महेशेन करोमि तेऽग्रतः॥६६॥
इत्येवमुक्त्वा गिरिराजकन्यका जग्राह पाशान्भुवनैकसुन्दरी।
क्रीडां चकाराऽथ महर्षिसाक्षिके [illegible] संभुना॥६७॥
तौ दंपती क्रीडया [illegible] दृष्टौ तदा [illegible] नारदेन।
[illegible] मनस्वी [illegible] तुतोष॥६८॥
सखीजनेन संवीता तदा [illegible] सती। शिवेन सह [illegible]॥६९॥
[illegible] तदा [illegible] महानभूत्। जिता भवानी च तदा शिवेन [illegible]॥७०॥

नारद कहते हैं—देवी द्वारा यह कहे जाने पर देवदर्शन नारद ने शिव के ही समीप गिरिजा से कहा—"मैं [illegible] ... उन्होंने पार्वती को पराजित कर दिया॥ ६५-७०॥

[illegible]॥७१॥

नारदस्य वचः श्रुत्वा कुपिता पार्वती भृशम्। उवाच [illegible]

तथा [illegible] चैव [illegible] च मनोहरौ॥७२॥

मुखं सुशोभनं [illegible] सुंदरम्। द्यूते [illegible] पुनर्हीनमकारयत्॥७३॥

तथा गिरिजया प्रोक्तः शंकरो लोकशंकरः। हारितं च मया द्यूते [illegible] नान्यथा॥७४॥

[illegible] च [illegible] पणोऽहितत्वयाम्। [illegible] प्रहस्य [illegible] विलोचनः॥७५॥

मया पणोऽयं क्रियते भवानि त्वदर्थमेतच्च विभूषणं महत्।

सा चन्द्रलेखा हि महान्हि हारस्तथैव कर्णोत्पलभूषणद्वयम्॥७६॥

इदमेव त्वया तन्वि मां जित्वा गृह्यतां सुखम्। ततः प्रवर्तितं द्यूतं शंकरेण सहैव सा॥७७॥

[illegible] ॥७२-७७॥

एवं विक्रीडमानौ तावक्षविद्याविशारदौ। तदा जितो भवान्यास शंकरो बहुभूषणः॥७८॥

प्रहस्य गौरी प्रोवाच शंकरं स्मितमुखी। हारितं च पणं देहि मम चाद्यैव शंकर॥७९॥

तदा महेशः प्रहसन्नाह वाक्यमुवाच ह। न जितो [illegible]।

अजेयोऽहं प्राणिनां सर्वदैव तथापि वाक्यं तु वचो हि साध्वि॥८०॥

द्यूतं कुरुष्वाद्य यथेहमेव जेष्यामि चाहं च पुनः प्रपश्य॥८१॥

तदाम्बिकाऽऽह स्मयती महेशं मया जितोऽस्याद्य न विस्मयोऽत्र।

एवमुक्त्वा तदा शम्भुं करे गृह्य वरानना।

जितोऽसि [illegible]॥८२॥

एवं प्रहस्य रुचिरं गिरिजा तु शम्भुं सा प्रेक्ष्य नर्मवचसा स तयाऽभिभूतः।

देहीति मे सकलमंगलमंगलेश यद्धारितं स्मरसि मे वचसानुमोदितम्॥८३॥

[illegible]

शिव उवाच

अजेयोऽहं [illegible] विचक्षणाम्॥८४॥

तच्च तद्वचनं श्रुत्वा प्रोवाच च विहस्य सा। अजेयो हि महादेव सर्वेषामपि [illegible]॥८५॥

कथंकथा जितोऽसि [illegible]॥८६॥

एवं विवदमानौ तौ दंपती परमेश्वरौ। नारदः प्रहसन्वाक्यमुवाच ऋषिसत्तमः॥८७॥

[illegible] ॥८४-८७॥

नारद उवाच

आकर्णया[illegible] वाक्यं मदीयं जगदेकवन्द्यम्।

असौ महाभाग्यवतां [illegible] जितः किं च मृषा ब्रवीषि॥८८॥

अजितो हि महादेवो देवानां परमो गुरुः। [illegible]॥८९॥

एक एव परं ज्योतिः [illegible]। त्रैलोक्यनाथोऽखिल[illegible]लोकशंकरः॥९०॥

कथं त्वया जितो देवि [illegible]॥९१॥

नारदेनैवमुक्ता सा कुपिता पार्वती भृशम्। [illegible]॥९२॥

[illegible] ॥८८-९२॥

चापल्याच्च न वक्तव्यं ब्रह्मपुत्र नमोऽस्तु ते। तव भीताऽस्मि भद्रं ते देवर्षे मौनमावह॥९३॥
कथं शिवो हि देवर्षे उक्तोऽसौ [illegible]॥९४॥
मया त्वत्प्रतिषिद्धोऽयं [illegible] नास्त्यत्र संशयः। एवं बहुविधं श्रुत्वा नारदो मौनमाश्रयत्॥९५॥
उपस्थितं च तं दृष्ट्वा भृङ्गी वाक्यमथाब्रवीत्॥९६॥

पार्वती कहती हैं—'हे ब्रह्मपुत्र! [illegible] ॥९३-९६॥

भृङ्ग्युवाच

त्वया वह्नु न वक्तव्यं पुनरेव च भामिनि। अजेयो निर्विकारो हि स्वामी मम सुमध्यमे॥९७॥
स्त्रीभावयुक्ताऽसि वरानने त्वं देवं न जानासि परं परात्मम्।
कामं पुरस्कृत्य पुरा भवानि समागताऽस्यैव महेशमुग्रम्॥९८॥
यथा कृतं तेन पिनाकिना पुरा तत्त्वस्मृतं किं सुभगे वदस्व च।
कृतो ह्यनङ्गो हि तदा ह्यनेन दग्धं वनं तस्य गिरिः पितुस्ते॥९९॥
[illegible] एव एक शिवः परात्परः परमः परात्मा॥१००॥
भृङ्गिणोक्तेवमुक्ता सा शुशोच कुपिता भृशम्।
शृण्वती हि महेशस्य वाक्यं स्वहा च भृङ्गिणम्॥१०१॥

भृङ्गी कहते हैं—'हे भामिनी! [illegible] ॥९७-१०१॥

पार्वत्युवाच

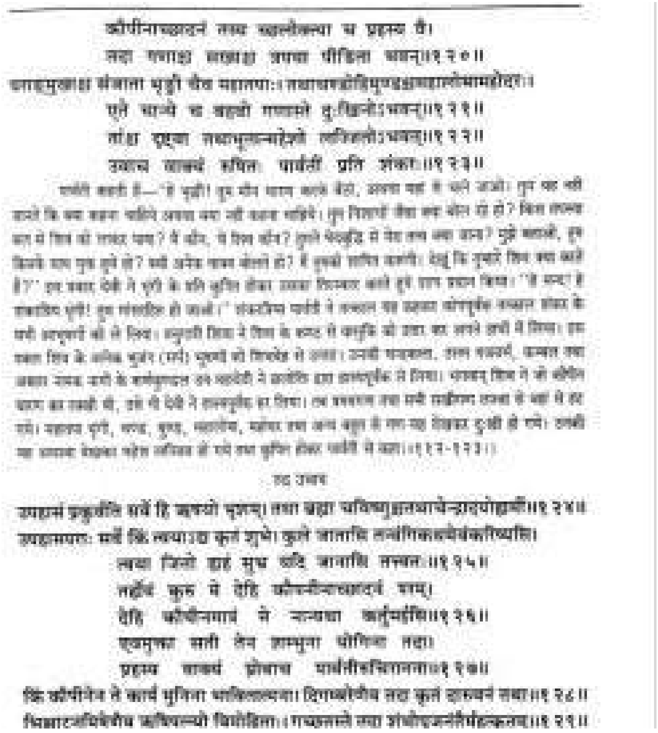
हे भृङ्गिन्[illegible] वचनं मम। शिवप्रियोऽसि रे मन्द भेदबुद्धिरतो ह्यसि॥१०२॥
अहं शिवात्मिका मूढ शिवो नित्यं मयि स्थितः।
कथं शिवाभ्यां भिन्नत्वं त्वयोक्तं वाग्बलेन हि॥१०३॥
श्रुत्वा च वाक्यं शुभदं पार्वत्या भृङ्गिणस्तदा। उवाच पार्वतीं भृङ्गी कुपितः शिवप्रियः॥१०४॥

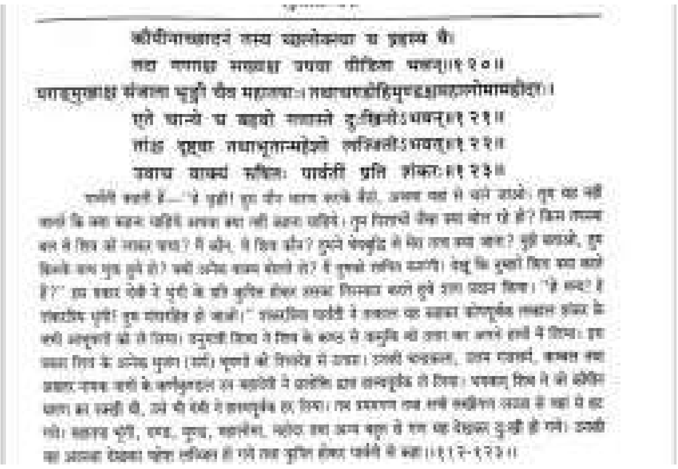
पितुर्यज्ञे च दक्षस्य शिवनिन्दा त्वया श्रुता। अप्रियं [illegible]॥१०५॥
[illegible] किं कृतं त्वया। [illegible]॥१०६॥
कथं वा पर्वतश्रेष्ठाज्जातासि [illegible]। [illegible] सुमध्यमे॥१०७॥
सप्रेमा च शिवे भक्तिस्तव नासीदिहाद्य [illegible]॥१०८॥
शिवात्परतरं नान्यत्त्रिषु लोकेषु विद्यते। शिवे भक्तिस्त्वया कार्या [illegible]॥१०९॥
भक्ताऽसि त्वं महादेवि महाभाग्यवती [illegible]॥११०॥
शिवो परेशः सर्वेशो नान्यथा कर्तुमर्हसि। भृङ्गिणो वचनं श्रुत्वा गिरिजा [illegible]॥१११॥

पार्वती कहती हैं—हे भृङ्गी! [illegible] ॥१०२-१११॥

गिरिजोवाच

रे भृङ्गिन् [illegible] शिवो भक्तोऽथ वा प्रजा।
वाच्यावाच्यं न जानासि किं ब्रवीषि पिशाचवत्॥११२॥
[illegible] ।
[illegible] ॥११३॥
कोऽसि [illegible]।
[illegible] ॥११४॥
भृङ्गिणोक्ता [illegible] तदा शापं ददौ सती। [illegible]॥११५॥
एवमुक्त्वा तदा देवी पार्वती शंकरप्रिया। अथ कोपेन संयुक्ता पार्वती शंकरं तदा॥११६॥
[illegible] भुजंगं वासुकिं तथा। [illegible] बहूनि च॥११७॥
[illegible] कुपिता भूषणानि त्वरान्विता।





Allegations-

Shiva lusted after goddess Girija as per Skanda Purana 1.1.35.12-20,

Skanda Purana Book 1 Mahesvara khanda, Section 1 Kedara khanḍa, chapter 35, verses 12-20 "After saying thus, the goddess Girija, the (cause) of all auspiciousness, became desirous of going to Mähesvara after assuming the form of a female Sahara huntress…She had to bend down slightly on account of the weight of the heavy breasts. Her smooth glossy tresses had grown abundantly. She was very slender and thin in her waist. The buttocks were large. Gaur's thighs were like the golden plantain stem…(From a distance) she saw Girija. The lady of beautiful face thus went along, served and accompanied by many friends and attendants. Through the loud humming sound of the bees, she made the three worlds reverberate.

Refutation-

Here is Skanda Purana 1.1.35.12-25 hindi translation by Choukhamba Publications

The Skanda Purāṇa 1.1.35.12–20 does not portray Śiva as succumbing to lust, but as participating in a divine play (*līlā*) initiated and controlled entirely by Goddess Girijā. Disguised

as a śabarī (tribal huntress), Girijā approaches Śiva in order to rouse him from meditation and test his awareness. The moment he reaches for her, she vanishes — showing that she governs the encounter and that his pursuit is part of her deliberate sport. In the very same episode, Girijā asserts her eternal unity with Śiva and rebukes him for abandoning her, proving that this scene expresses theological truths about Śakti's supremacy and the inseparability of the divine couple, not an instance of lust.

लोमश कहते हैं- महादेव के वनगमन करने पर विरह से आतुर तन्वंगी गिरिजा गृह में तथा अन्य कहीं भी रम्य स्थल में, कहीं पर सुख नहीं पा रही थीं। शोभना सती तब केवल सर्वभाव से शिव की ही भावना करने लगी। सखी विजया ने शिवा को चिन्तामग्न देखकर कहा- "हे शोभने ! तुमने महान् तप से शिव को पाया था। तपस्वी शंकर के साथ तुमने व्यर्थ में द्यूत क्रीड़ा किया! हे निष्पाप! क्या तुमने सुना नहीं था कि द्यूत में नाना दोष विद्यमान रहते हैं? हे विचक्षणे! तुम हम लोगों के साथ शीघ्र शिव के पास जाकर क्षमा मांगो। जब तक वे अति दूर न चले जायें, उसके पहले ही वहां जाकर क्षमा याचना करो। हे देवी! यदि तुम शिव के पास जाकर क्षमा प्रार्थना शीघ्र नहीं करती, तब बाद में तुमको अत्यन्त दुःख होना अवश्यम्भावी है" ।। १-६ ।।गिरिजा ने विजया की बात सुनकर धीर चित्त से हंसते हुये उससे एक आश्चर्यमय परमार्थपूर्ण वाक्य कहा। गिरिजा ने कहा- "इन निर्लज्ज महादेव का वरण पूर्व काल में परम विभूति योग के साथ मैंने किया था। मैंने ही इनको जीता था। अब मेरा कोई कर्तव्य नहीं है। मुझसे भिन्न रह कर ये सदा विरूप होकर ही अवस्थित रहेंगे। मैंने ही देवदेव महेश को सुरूप किया था, अतः अब कुछ भी न कहना। मेरे साथ शिव का संयोग-वियोग कदापि नहीं होता। देव समन्वित होकर इस सचराचर विश्व को मैंने ही क्रीड़ार्थ रचा था। मैंने ही महेश्वर को साकार तथा निराकार किया है।।७-१०।। यह समस्त विश्व मैंने ही क्रीड़ार्थ सृष्ट किया है। इस जगदुत्पत्ति प्रभृति का यही हेतु है। हे विजये ! तुम मेरी क्रीड़ा को देखो।" सर्वमंगला गिरिजा देवी ने यह कहकर तत्काल एक शबरी का रूप धारण किया तथा महेश्वर की ओर गमनोद्यत हो गयीं। वे श्यामा, शिखरवदना, बिम्बोष्ठि, सुन्दर ग्रीवा वाली, कुच (स्तन) भार से अवनता, स्निग्धकेशी, क्षीण मध्या, पृथु कटितटा, हेमरम्भोरु, गौरी पल्लीयुक्ता, वर वलयधारी, वर्हिवतंसिता होकर विराजित थीं। उनके हाथ में मृणाल के समान धनुष तथा पीठ पर केतकी के समान तरकश था। ये सुवदना अनेक सखीगण से सेवित होकर तब प्रभु महेश का अवलोकन करने लगीं।। ११-१४।। उनके द्वारा कृत भृंगी नाद से तीनों लोक नादित हो गया। मानों गिरिजा ने अभी-अभी कामदेव को पुनर्जीवित कर दिया हो। जहां महेश्वर एकाकी समाधिस्थ थे, वहां राजहंस, द्विरेफ (भौरे) तथा मयूर आदि भी मदनान्वित हो उठे। भृंगीनाद से मोहित महादेव को तब देवी ने देखा। शबरी को देखकर महादेव प्रबुद्ध होकर उठे। महेश मदनान्वित होकर तत्काल समाधि से उठ कर गिरिजा के पास आये। तथा जैसे ही उनका हाथ पकड़ना चाहा, गिरिजा अन्तर्हित हो गयीं। जो देवदेव स्वयं भ्रान्ति का हरण करने वाले थे, वे यह दृश्य देखते ही तत्क्षण भ्रान्तचित्त हो घूमने लगे। कैसे उस सुन्दरी असितेक्षणा का साक्षात्कार मिले ! तब ज्ञानरूप शम्भु मदन शत्रु होकर भी मदन के वशीभूत हो गये। वे अब निर्मोही होकर भी मोहग्रस्त थे। तदनन्तर शिव ने पुनः उस शबरीरूपा गिरिजा को देखा तथा तत्कालोचित वाक्य कहने लगे।।१५-२२।। शिव कहते हैं- "हे तन्वङ्गी! मेरी बात सुनकर तदनुरूप कार्य करो। हे सुमध्यमे ! तुम कौन हो? तुम किसकी हो? किसलिए इस वन में आई हो? हे महाभागे ! यह सब मुझसे यथायथ कहो" ।। २३ ।। शिवा ने कहा- "मैं एक सर्वज्ञ, सकलार्थप्रद, स्वतन्त्र, निर्विकार, जगदीश, वरेण्य पति की खोज में घूम रही हूं।" वृषध्वज ने गिरिजा का कथन सुनकर प्रत्युत्तर दिया- "हे भद्रे! मैं ही तुम्हारा उपयुक्त पति हूं। हे भामिनि ! मेरे सिवाय अन्य पति है ही नहीं। हे वरारोहे! यह यथार्थतः विचार करो।" तब पार्वती ने रुद्र का वाक्य सुनकर कहा- "जो इच्छा हो, आप कहिये, तथापि हे महाभाग ! आप मेरे योग्य पति नहीं हैं। हे महाभाग! पक्षान्तरेण आप मेरे प्रार्थित पति हैं, ऐसी अन्यथा बात न कहें। आपका मंगल हो। परन्तु एक बात पूछती हूं। आप निर्गुण तथा परन्तप हैं। आपके लिए परम तपस्या करके जिस भामिनी ने आपका पतिरूप से वरण किया था, उसे आपने क्षण में त्याग दिया" ।।२४-२८।।

Lomaśa said:

When Mahadeva (Śiva) had gone away into the forest, the slender Parvati (Girijā), distressed with longing, found no appiness either in her home or in any other pleasant place.

Then, fair and virtuous Sati thought of nothing but Śiva with all her heart.

Seeing Śiva absorbed in worry, her companion Vijaya spoke:

"O beautiful one! You obtained Lord Śiva through great austerities. Yet, foolishly, you engaged in a game of dice with that ascetic! O sinless one! Have you not heard that gambling brings many faults and disasters?
O wise lady! Go quickly with us to Lord Śiva and beg his forgiveness. Before he goes too far away, approach him and plead. O Devi! If you do not quickly go to him and ask forgiveness, later you will surely face great suffering." (1–6)

Hearing Vijaya's words, Girijā became calm and, smiling, spoke to her in an extraordinary, deeply philosophical way:

"These shameless Mahādeva I had chosen long ago, through supreme union with spiritual glory. It was I who conquered him.
Now I have no duty remaining. Apart from me, he always exists in a distorted form.
It was I who gave form and beauty to the Lord of the gods. So, say no more!
For me there is neither union with Śiva nor separation from him.
United with the divine, I myself created this moving and unmoving universe for play.
I alone have made Maheśvara both with form and without form.
This entire cosmos I have created only for sport, and the creation of the world is solely for this reason.
O Vijaya! Now watch my play." (7–10)

Having spoken thus, the all-auspicious Goddess Girijā instantly assumed the form of a Śabarī (a tribal huntress) and set out towards Maheśvara.

She now appeared dark in complexion, with a face like a mountain peak, lips red as the bimba fruit, a beautiful neck, bosom bending her slender form with its weight, glossy hair, a thin waist, broad hips, golden bamboo-like thighs, and hands adorned with fair bangles. She was decorated with parrot-feather ear ornaments, carrying in her hands a bow like a lotus stalk, and on her back a quiver like a ketakī flower. Surrounded by many companions, this fair maiden then went to behold the Lord Maheśa. (11–14)

From the buzzing sound of the bees that followed her, all the three worlds resonated—as though Girijā had just revived Kāma (the god of love) himself.

Where Śiva sat alone in deep meditation, even the royal swans, the black bees, and the peacocks became intoxicated with desire because of that humming. Hearing the bee's drone, Maheśvara, slightly enchanted, opened his eyes, and thus the Goddess beheld him.

On seeing the Śabarī form, Mahādeva rose from his meditation. Love-struck, he immediately approached her, and as soon as he tried to grasp her hand, Girijā vanished on the spot.

He, the Lord of Lords, who removes delusion itself, on witnessing this, suddenly became bewildered and roamed about in distraction, wondering how to again behold that beautiful dark-eyed huntress!

Then Śiva, embodiment of knowledge and conqueror of Kāma, though ordinarily beyond passion, now fell under the sway of love. Soon again he saw that same huntress form of Girijā and spoke to her in words suited to the moment: (15–22)

"O slender-limbed one! Listen to me and act according to my words.
O fair-waisted maiden! Who are you? Whose are you? For what purpose have you come into this forest?
O most fortunate lady! Tell me everything truly." (23)

Śivā replied:

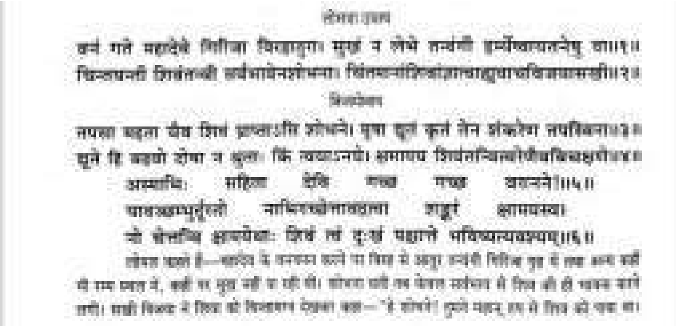
"I am one who is all-knowing, who grants every desire, independent, changeless, and sovereign. I wander in search of a worthy husband."

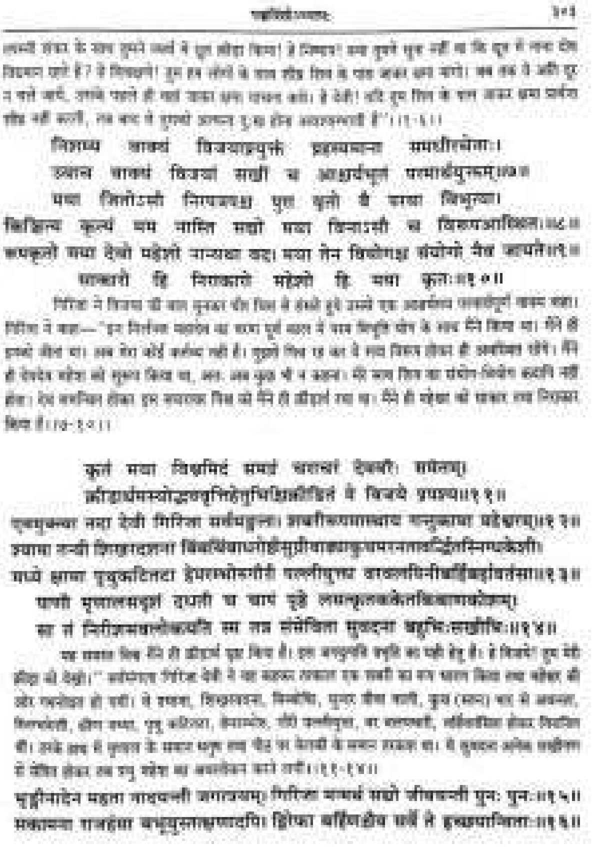
Hearing her words, the bull-bannered Lord (Vṛṣadhvaja) answered:

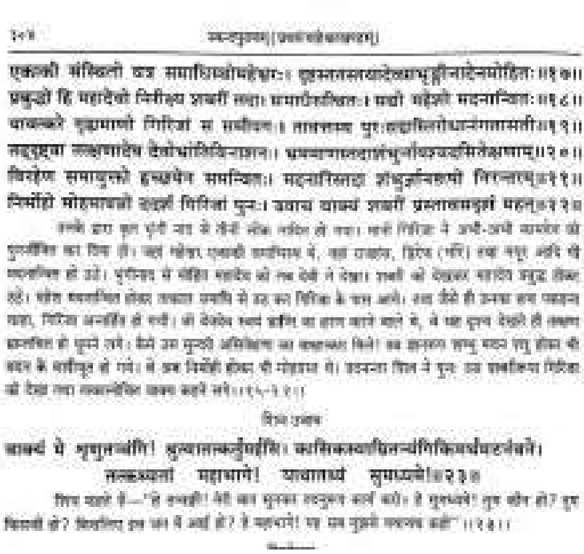
"O blessed one! I am indeed your suitable husband. There is no other husband besides me. O fair-bosomed lady! Think of this truth deeply."

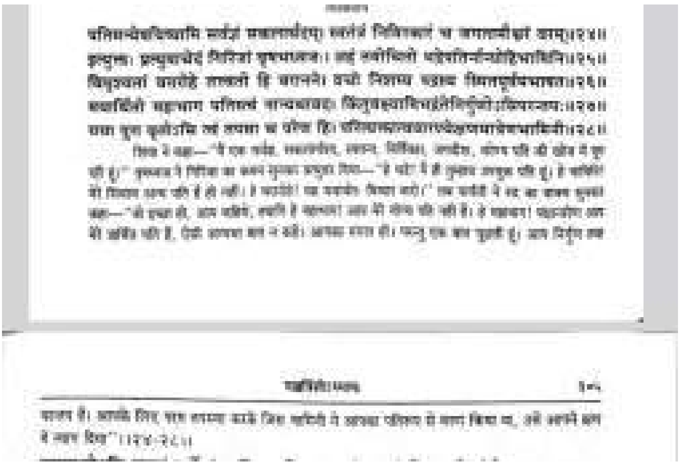
Then Pārvatī, hearing the speech of Rudra, said:

"Speak whatever you desire. However, O great-souled one, you are not fit to be my husband.
And yet, in another sense, you are indeed the husband I seek—so do not speak otherwise.
Blessings be upon you! But I ask you this:
You are formless, beyond qualities, the destroyer of foes—
How is it that, after a maiden performed the greatest austerities and chose you as her husband, you abandoned her in a moment?" (24–28)









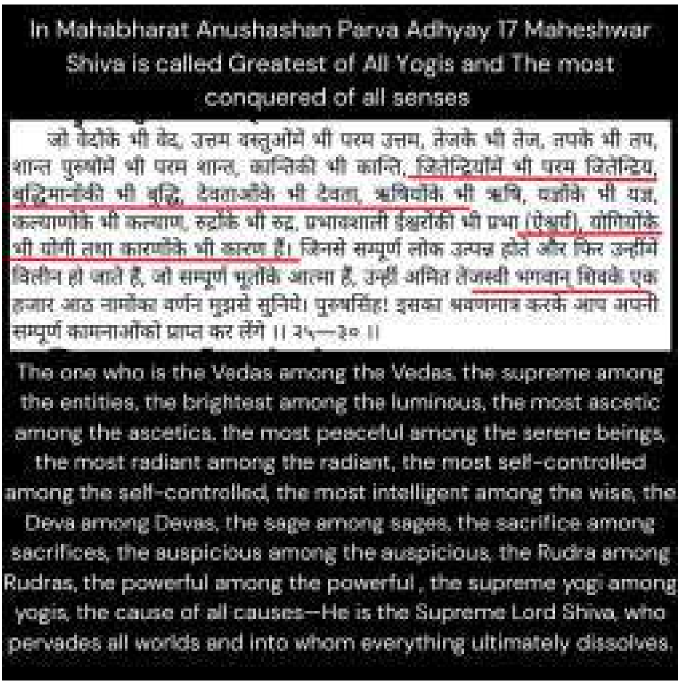
Shiva Tattva

Morever in Scriptures Maheshwar Shiva is called the most conquered of all senses and the most peaceful and the greatest yogi amongst the Yogis and the ascetic amongst the ascetics

In Mahabharat Anushashan Parva Adhyay 17 Maheshwar Shiva is called Greatest of All Yogis and The most conquered of all senses and the most celibate amongst all beings and the most Peaceful and the supreme Yogi

जो वेदोंके भी वेद, उत्तम वस्तुओंमें भी परम उत्तम, तेजके भी तेज, तपके भी तप, शान्त पुरुषोंमें भी परम शान्त, कान्तिकी भी कान्ति, जितेन्द्रियोंमें भी परम जितेन्द्रिय, बुद्धिमानोंकी भी बुद्धि, देवताओंके भी देवता, ऋषियोंके भी ऋषि, यज्ञोंके भी यज्ञ, कल्याणोंके भी कल्याण, रुद्रोंके भी रुद्र, प्रभावशाली ईश्वरोंकी भी प्रभा (ऐश्वर्य), योगियोंके भी योगी तथा कारणोंके भी कारण हैं। जिनसे सम्पूर्ण लोक उत्पन्न होते और फिर उन्हींमें विलीन हो जाते हैं, जो सम्पूर्ण भूतोंके आत्मा हैं, उन्हीं अमित तेजस्वी भगवान् शिवके एक हजार आठ नामोंका वर्णन मुझसे सुनिये। पुरुषसिंह! इसका श्रवणमात्र करके आप अपनी सम्पूर्ण कामनाओंको प्राप्त कर लेंगे ।। २५-३० ।।

The one who is the Vedas among the Vedas, the supreme among the entities, the brightest among the luminous, the most ascetic among the ascetics, the most peaceful among the serene beings, the most radiant among the radiant, the most self-controlled among the self-controlled, the most intelligent among the wise, the Deva among Devas, the sage among sages, the sacrifice among sacrifices, the auspicious among the auspicious, the Rudra among Rudras, the powerful among the powerful , the supreme yogi among yogis, the cause of all causes—He is the Supreme Lord Shiva, who pervades all worlds and into whom everything ultimately dissolves.


In Mahabharat Anushashan Parva Adhyay 17 Maheshwar Shiva is called Greatest of All Yogis and The most conquered of all senses

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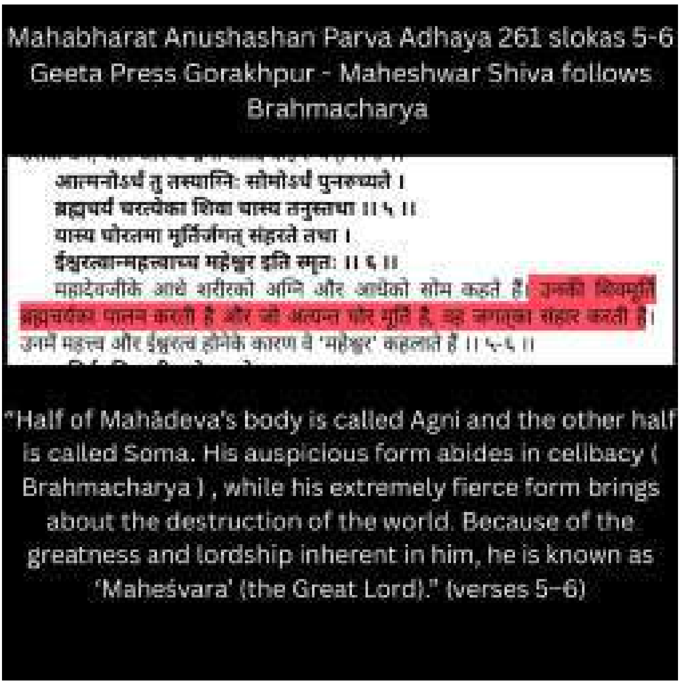
Mahabharat Anushashan Parva Adhaya 261 slokas 5-6 Geeta Press Gorakhpur – Maheshwar Shiva follows Brahmacharya

महादेवजीके आधे शरीरको अग्नि और आधेको सोम कहते हैं। उनकी शिवमूर्ति ब्रह्मचर्यका पालन करती है और जो अत्यन्त घोर मूर्ति है, वह जगत्‌का संहार करती है। उनमें महत्त्व और ईश्वरत्व होनेके कारण वे 'महेश्वर' कहलाते हैं ।। ५-६ ।।

"Half of Mahādeva's body is called Agni and the other half is called Soma. His auspicious form abides in celibacy (Brahmacharya), while his extremely fierce form brings about the destruction of the world. Because of the greatness and lordship inherent in him, he is known as 'Maheśvara' (the Great Lord)." (verses 5-6)

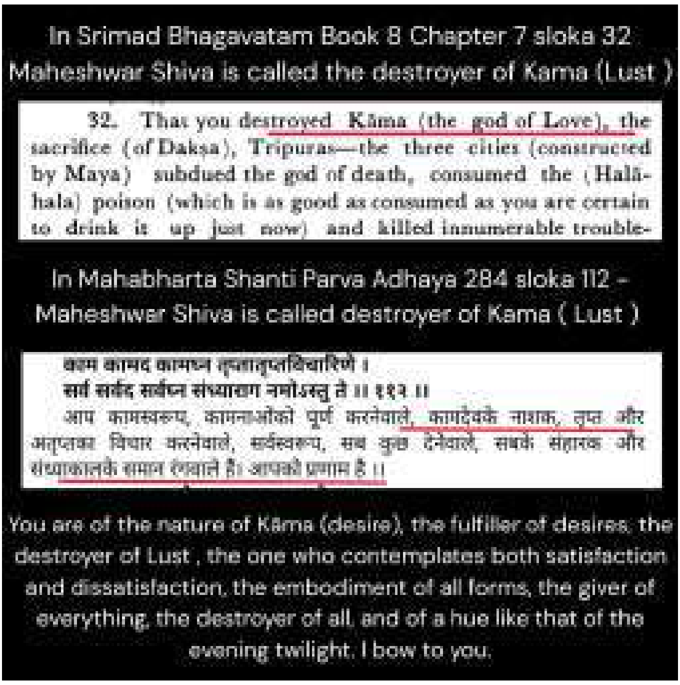


In Srimad Bhagavatam Book 8 Chapter 7 sloka 32
Maheshwar Shiva is called the destroyer of Kama (Lust)

That you destroyed Kama (the god of Love), the sacrifice (of Daksa), Tripuras the three cities (constructed by Maya) subdued the god of death, consumed the (Hala-hala) poison (which is as good as consumed as you are certain to drink it up just now) and killed innumerable trouble-

In Mahabharta Shanti Parva Adhaya 284 sloka 112
Maheshwar Shiva is called destroyer of Kama (Lust)
काम कामद कामघ्न तृप्तातृप्तविचारिणे । सर्व सर्वद सर्वघ्न संध्याराग नमोऽस्तु ते ।। ११२ ।।
आप कामस्वरूप, कामनाओंको पूर्ण करनेवाले, कामदेवके नाशक, तृप्त और अतृप्तका विचार करनेवाले, सर्वस्वरूप, सब कुछ देनेवाले, सबके संहारक और संध्याकालके समान रंगवाले हैं। आपको प्रणाम है ।।
You are of the nature of Kāma (desire), the fulfiller of desires, the destroyer of Lust, the one who contemplates both satisfaction and dissatisfaction, the embodiment of all forms, the giver of everything, the destroyer of all, and of a hue like that of the evening twilight. I bow to you.

32.


In Srimad Bhagavatam Book 8 Chapter 7 sloka 32
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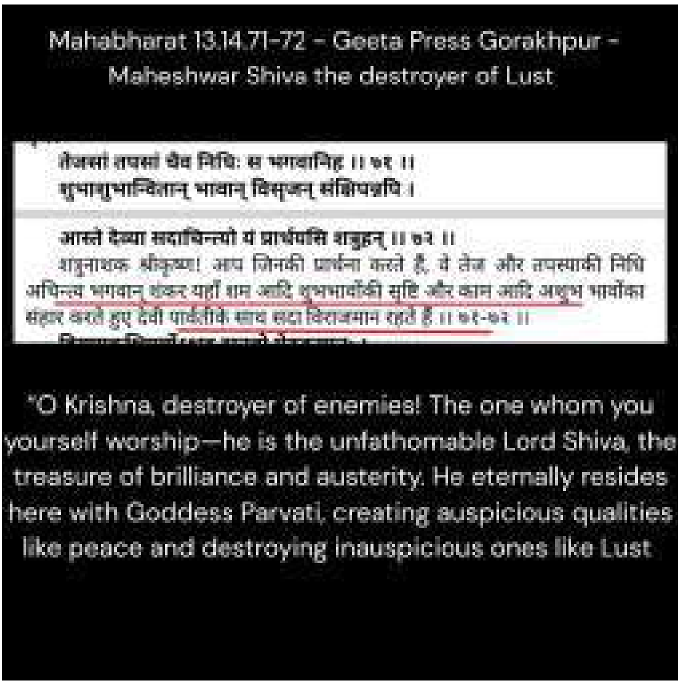
In Mahabharta Shanti Parva Adhaya 284 sloka 112 - Maheshwar Shiva is called destroyer of Kama (Lust)

काम कामद कामघ्न तृप्तातृप्तविचारिणे ।
सर्व सर्वद सर्वघ्न संध्याराग नमोऽस्तु ते ॥ ११२ ॥
आप कामस्वरूप, कामनाओंको पूर्ण करनेवाले, कामदेवके नाशक, तृप्त और अतृप्तका विचार करनेवाले, सर्वस्वरूप, सब कुछ देनेवाले, सबके संहारक और संध्याकालके समान रंगवाले हैं। आपको प्रणाम है ॥

You are of the nature of Kāma (desire), the fulfiller of desires, the destroyer of Lust , the one who contemplates both satisfaction and dissatisfaction, the embodiment of all forms, the giver of everything, the destroyer of all, and of a hue like that of the evening twilight. I bow to you.

Mahabharat 13.14.71-72 – Geeta Press Gorakhpur – Maheshwar Shiva the destroyer of Lust
तेजसां तपसां चैव निधिः स भगवानिह ।। ७१ ।। शुभाशुभान्वितान् भावान् विसृजन् संक्षिपन्नपि ।
आस्ते देव्या सदाचिन्त्यो यं प्रार्थयसि शत्रुहन् ।। ७२ ।।
शत्रुनाशक श्रीकृष्ण! आप जिनकी प्रार्थना करते हैं, वे तेज और तपस्याकी निधि अचिन्त्य भगवान् शंकर यहाँ शम आदि शुभभावोंकी सृष्टि और काम आदि अशुभ भावोंका
संहार करते हुए देवी पार्वतीके साथ सदा विराजमान रहते हैं ।। ७१-७२ ।।
“O Krishna, destroyer of enemies! The one whom you yourself worship-he is the unfathomable Lord Shiva, the treasure of brilliance and austerity. He eternally resides here with Goddess Parvati, creating auspicious qualities like peace and destroying inauspicious ones like Lust

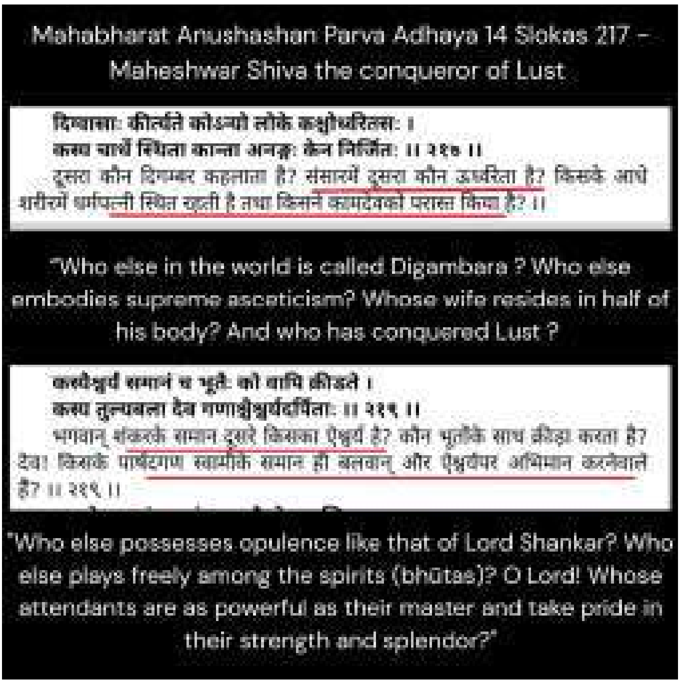

Mahabharat 13.14.71-72 - Geeta Press Gorakhpur - Maheshwar Shiva the destroyer of Lust

तेजसां तपसां चैव निधिः स भगवानिह ॥ ७१ ॥
शुभाशुभान्वितान् भावान् विसृजन् संक्षिपन्नपि ।
आस्ते देव्या सदाचिन्त्यो यं प्रार्थयसि शत्रुहन् ॥ ७२ ॥
शत्रुनाशक श्रीकृष्ण! आप जिनकी प्रार्थना करते हैं, वे तेज और तपस्याकी निधि अचिन्त्य भगवान् शंकर यहाँ शम आदि शुभभावोंकी सृष्टि और काम आदि अशुभ भावोंका संहार करते हुए देवी पार्वतीके साथ सदा विराजमान रहते हैं ॥ ७१-७२ ॥

"O Krishna, destroyer of enemies! The one whom you yourself worship—he is the unfathomable Lord Shiva, the treasure of brilliance and austerity. He eternally resides here with Goddess Parvati, creating auspicious qualities like peace and destroying inauspicious ones like Lust

Mahabharat Anushashan Parva Adhaya 14 Slokas 217
Maheshwar Shiva the conqueror of Lust
दिग्वासाः कीर्त्यते कोऽन्यो लोके कश्चोर्ध्वरतसः । कस्य चार्धे स्थिता कान्ता अनङ्गः केन निर्जितः ।। २१७ ।।
दूसरा कौन दिगम्बर कहलाता है? संसारमें दूसरा कौन ऊर्ध्वरता है? किसके आधे शरीरमें धर्मपत्नी स्थित रहती है तथा किसने कामदेवको परास्त किया है? ।।
Who else in the world is called Digambara ? Who else

embodies supreme asceticism? Whose wife resides in half of his body? And who has conquered Lust ?
कस्यैश्वर्यं समानं च भूतैः को वापि क्रीडते । कस्य तुल्यबला देव गणाश्चैश्वर्यदर्पिताः ।। २१९ ।।
भगवान् शंकरके समान दूसरे किसका ऐश्वर्य है? कौन भूतोंके साथ क्रीड़ा करता है? देव! किसके पार्षदगण स्वामीके समान ही बलवान् और ऐश्वर्यपर अभिमान करनेवाले हैं? ।। २१९ ।।
"Who else possesses opulence like that of Lord Shankar? Who else plays freely among the spirits (bhūtas)? O Lord! Whose attendants are as powerful as their master and take pride in their strength and splendor?"


Mahabharat Anushashan Parva Adhaya 14 Slokas 217 – Maheshwar Shiva the conqueror of Lust

दिग्वासाः कीर्त्यते कोऽन्यो लोके कश्चोर्ध्वरेतसः ।
कस्य चार्धे स्थिता कान्ता अनङ्गः केन निर्जितः ।। २१७ ।।
दूसरा कौन दिगम्बर कहलाता है? संसारमें दूसरा कौन ऊर्ध्वरेता है? किसके आधे शरीरमें धर्मपत्नी स्थित रहती है तथा किसने कामदेवको परास्त किया है? ।।

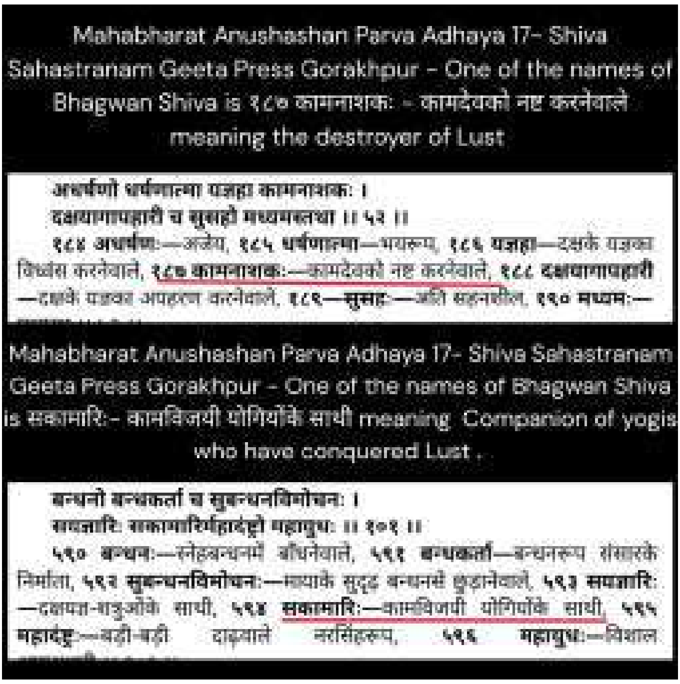
"Who else in the world is called Digambara ? Who else embodies supreme asceticism? Whose wife resides in half of his body? And who has conquered Lust ?

कस्यैश्वर्यं समानं च भूतैः को वापि क्रीडते ।
कस्य तुल्यबला देव गणाश्चैश्वर्यदर्पिताः ।। २१९ ।।
भगवान् शंकरके समान दूसरे किसका ऐश्वर्य है? कौन भूतोंके साथ क्रीड़ा करता है? देव! किसके पार्षदगण स्वामीके समान ही बलवान् और ऐश्वर्यपर अभिमान करनेवाले हैं? ।। २१९ ।।

"Who else possesses opulence like that of Lord Shankar? Who else plays freely among the spirits (bhūtas)? O Lord! Whose attendants are as powerful as their master and take pride in their strength and splendor?"

Mahabharat Anushashan Parva Adhaya 17- Shiva Sahastranam Geeta Press Gorakhpur – One of the names of Bhagwan Shiva is **१८७ कामनाशकः – कामदेवको नष्ट करनेवाले** meaning the destroyer of Lust

Mahabharat Anushashan Parva Adhaya 17- Shiva Sahastranam Geeta Press Gorakhpur – One of the names of Bhagwan Shiva is **सकामारिः- कामविजयी योगियोंके साथी** meaning Companion of yogis who have conquered Lust .

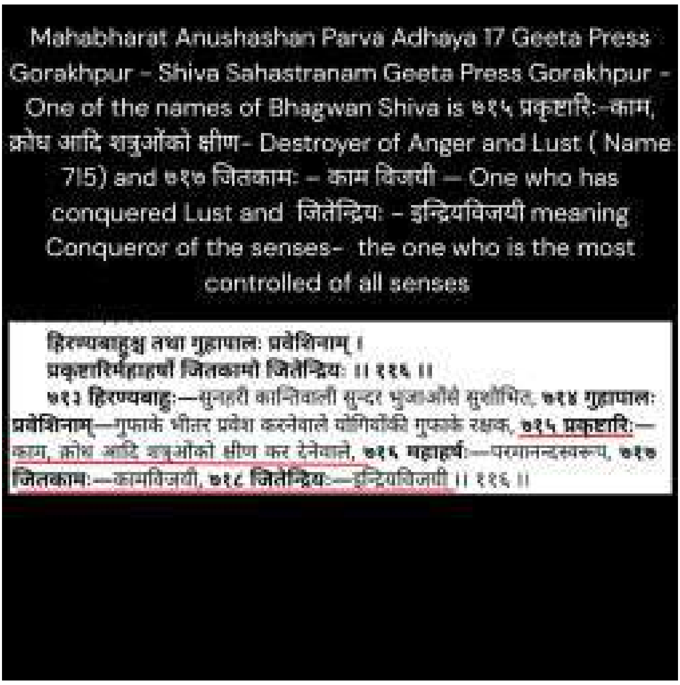

Mahabharat Anushashan Parva Adhaya 17- Shiva Sahastranam Geeta Press Gorakhpur – One of the names of Bhagwan Shiva is १८७ कामनाशकः – कामदेवको नष्ट करनेवाले meaning the destroyer of Lust

अथर्वणो धर्मनात्मा यज्ञहा कामनाशकः ।
दक्षयागापहारी च सुसहो मध्यमस्तथा ।। ५२ ।।
१८४ अथर्वणः—अजेय, १८५ धर्मणात्मा—भयरूप, १८६ यज्ञहा—दक्षके यज्ञका विध्वंस करनेवाले, १८७ कामनाशकः—कामदेवको नष्ट करनेवाले, १८८ दक्षयागापहारी—दक्षके यज्ञका अपहरण करनेवाले, १८९—सुसहः—अति सहनशील, १९० मध्यमः—

Mahabharat Anushashan Parva Adhaya 17- Shiva Sahastranam Geeta Press Gorakhpur – One of the names of Bhagwan Shiva is सकामारिः- कामविजयी योगियोंके साथी meaning Companion of yogis who have conquered Lust .

बन्धनो बन्धकर्ता च सुबन्धनविमोचनः ।
सयज्ञारिः सकामारिर्महादंष्ट्रो महायुधः ।। १०१ ।।
५९० बन्धनः—स्नेहबन्धनमें बाँधनेवाले, ५९१ बन्धकर्ता—बन्धनरूप संसारके निर्माता, ५९२ सुबन्धनविमोचनः—मायाके सुदृढ़ बन्धनसे छुड़ानेवाले, ५९३ सयज्ञारिः—दक्षयज्ञ-शत्रुओंके साथी, ५९४ सकामारिः—कामविजयी योगियोंके साथी, ५९५ महादंष्ट्रः—बड़ी-बड़ी दाढ़वाले नरसिंहरूप, ५९६ महायुधः—विशाल

Mahabharat Anushashan Parva Adhaya 17 Geeta Press Gorakhpur – Shiva Sahastranam Geeta Press Gorakhpur – One of the names of Bhagwan Shiva is **७१५ प्रकृष्टारिः-काम, क्रोध आदि शत्रुओंको क्षीण**- Destroyer of Anger and Lust (Name 715) and **७१७ जितकामः – काम विजयी** — One who has conquered Lust and **जितेन्द्रियः – इन्द्रियविजयी** meaning Conqueror of the senses- the one who is the most controlled of all senses



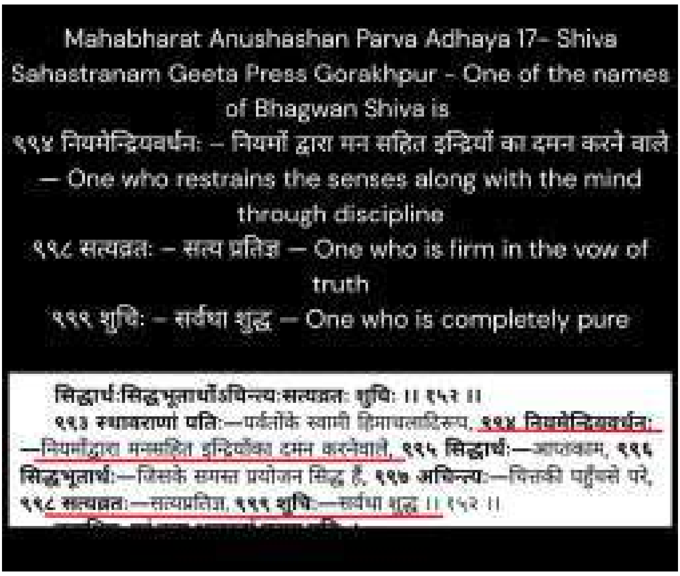
A Few Other references-

Mahabharat Anushashan Parva Adhaya 17- Shiva Sahastranam Geeta Press Gorakhpur – One of the names of Bhagwan Shiva is

९९४ नियमेन्द्रियवर्धनः – नियमों द्वारा मन सहित इन्द्रियों का दमन करने वाले — One who restrains the senses along with the mind through discipline

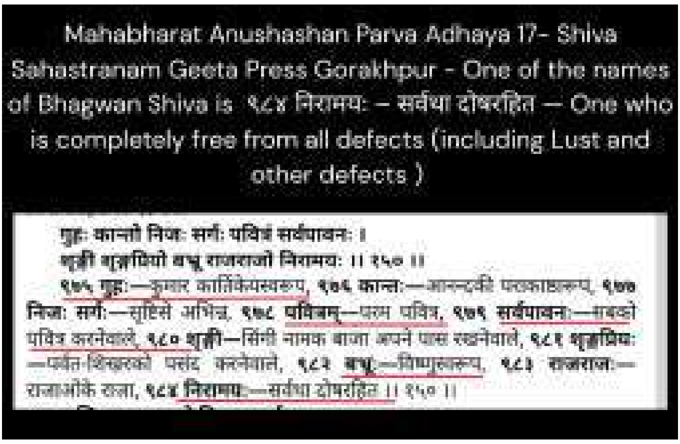
९९८ सत्यव्रतः – सत्य प्रतिज्ञ — One who is firm in the vow of truth

९९९ शुचिः – सर्वथा शुद्ध — One who is completely pure

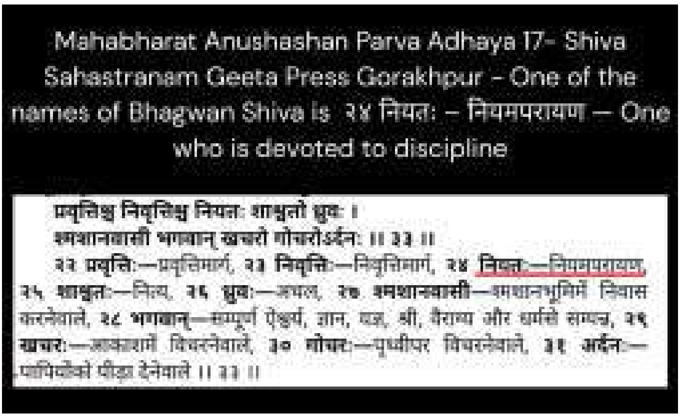


Mahabharat Anushashan Parva Adhaya 17- Shiva Sahastranam Geeta Press Gorakhpur – One of the names of Bhagwan Shiva is **९८४ निरामयः – सर्वथा दोषरहित** — One who is

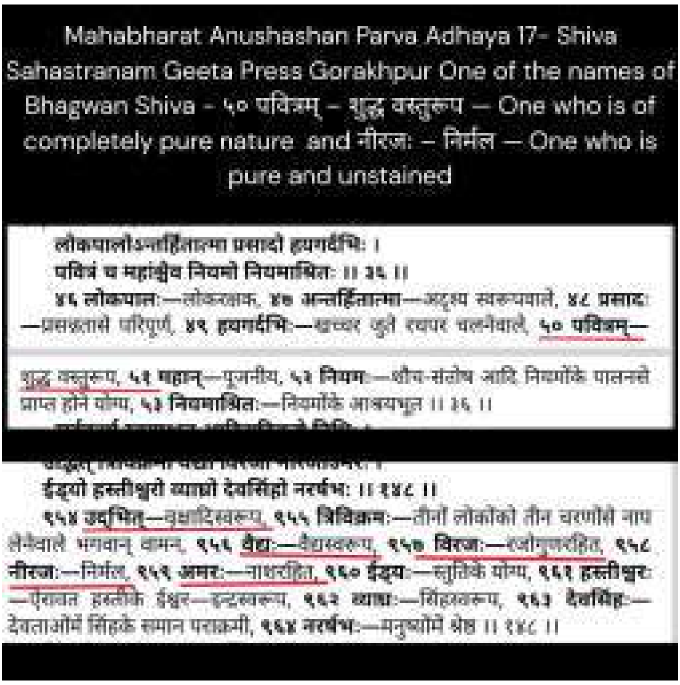
completely free from all defects (including Lust and other defects)



Mahabharat Anushashan Parva Adhaya 17- Shiva Sahastranam Geeta Press Gorakhpur – One of the names of Bhagwan Shiva is २४ नियतः – नियमपरायण — One who is devoted to discipline

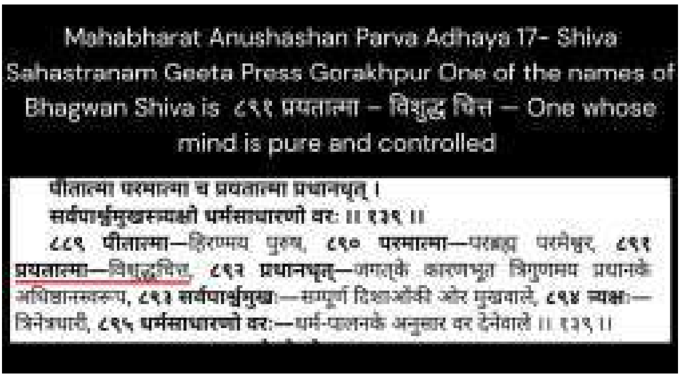


Mahabharat Anushashan Parva Adhaya 17- Shiva Sahastranam Geeta Press Gorakhpur One of the names of Bhagwan Shiva – ५० पवित्रम् – शुद्ध वस्तुरूप — One who is of completely pure nature and नीरजः – निर्मल — One who is pure and unstained



Mahabharat Anushashan Parva Adhaya 17- Shiva Sahastranam Geeta Press Gorakhpur One of the names of

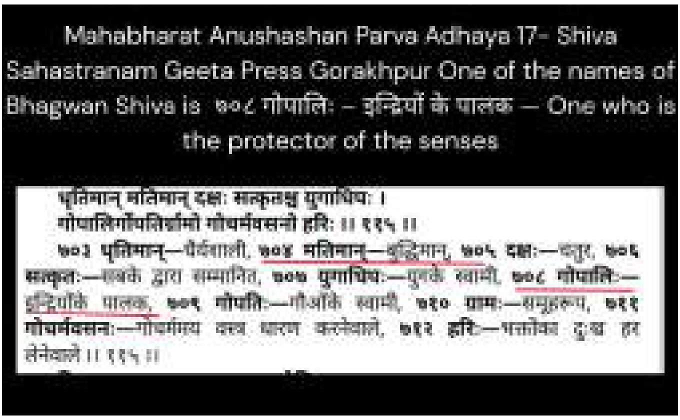
Bhagwan Shiva is ८९१ प्रयतात्मा – विशुद्ध चित्त — One whose mind is pure and controlled


Mahabharat Anushashan Parva Adhaya 17- Shiva Sahastranam Geeta Press Gorakhpur One of the names of Bhagwan Shiva is ८९१ प्रयतात्मा – विशुद्ध चित्त — One whose mind is pure and controlled

पीतात्मा परमात्मा च प्रयतात्मा प्रधानधृक् ।
सर्वपार्श्वमुखस्त्र्यक्षो धर्मसाधारणो वरः ॥ १३९ ॥

८८९ पीतात्मा—हिरण्मय पुरुष, ८९० परमात्मा—परब्रह्म परमेश्वर, ८९१ प्रयतात्मा—विशुद्धचित्त, ८९२ प्रधानधृक्—जगत्के कारणभूत त्रिगुणमय प्रधानके अधिष्ठानस्वरूप, ८९३ सर्वपार्श्वमुखः—सम्पूर्ण दिशाओंकी ओर मुखवाले, ८९४ त्र्यक्षः—त्रिनेत्रधारी, ८९५ धर्मसाधारणो वरः—धर्म-पालनके अनुसार वर देनेवाले ॥ १३९ ॥

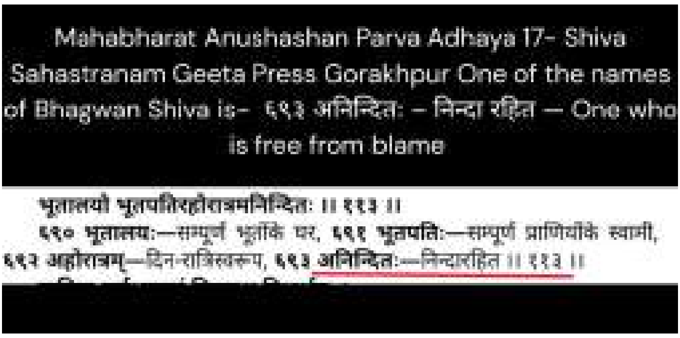
Mahabharat Anushashan Parva Adhaya 17- Shiva Sahastranam Geeta Press Gorakhpur One of the names of Bhagwan Shiva is ७०८ गोपालिः – इन्द्रियों के पालक — One who is the protector of the senses


Mahabharat Anushashan Parva Adhaya 17- Shiva Sahastranam Geeta Press Gorakhpur One of the names of Bhagwan Shiva is ७०८ गोपालिः – इन्द्रियों के पालक — One who is the protector of the senses

धृतिमान् मतिमान् दक्षः सत्कृतश्च युगाधिपः ।
गोपालिर्गोपतिर्ग्रामो गोचर्मवसनो हरिः ॥ ११५ ॥

७०३ धृतिमान्—धैर्यशाली, ७०४ मतिमान्—बुद्धिमान्, ७०५ दक्षः—चतुर, ७०६ सत्कृतः—सबके द्वारा सम्मानित, ७०७ युगाधिपः—युगके स्वामी, ७०८ गोपालिः—इन्द्रियोंके पालक, ७०९ गोपतिः—गौओंके स्वामी, ७१० ग्रामः—समूहरूप, ७११ गोचर्मवसनः—गोचर्ममय वस्त्र धारण करनेवाले, ७१२ हरिः—भक्तोंका दुःख हर लेनेवाले ॥ ११५ ॥

Mahabharat Anushashan Parva Adhaya 17- Shiva Sahastranam Geeta Press Gorakhpur One of the names of Bhagwan Shiva is- ६९३ अनिन्दितः – निन्दा रहित — One who is free from blame

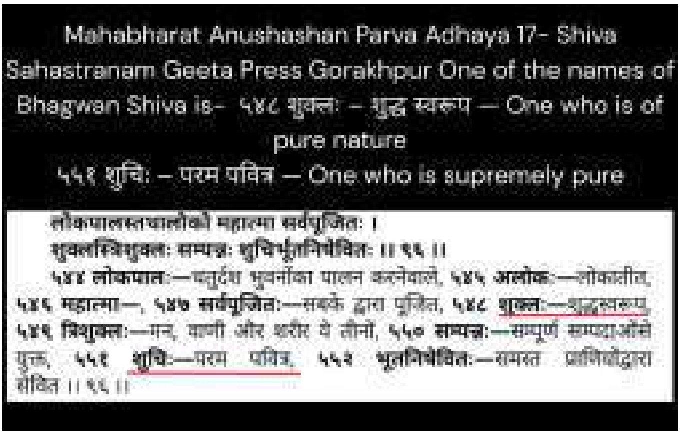

Mahabharat Anushashan Parva Adhaya 17- Shiva Sahastranam Geeta Press Gorakhpur One of the names of Bhagwan Shiva is- ६९३ अनिन्दितः – निन्दा रहित — One who is free from blame

भूतालयो भूतपतिरहोरात्रमनिन्दितः ॥ ११३ ॥

६९० भूतालयः—सम्पूर्ण भूतोंके घर, ६९१ भूतपतिः—सम्पूर्ण प्राणियोंके स्वामी, ६९२ अहोरात्रम्—दिन-रात्रिस्वरूप, ६९३ अनिन्दितः—निन्दारहित ॥ ११३ ॥

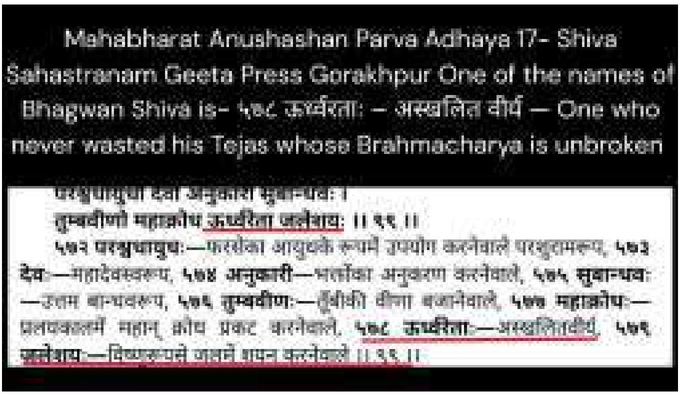
Mahabharat Anushashan Parva Adhaya 17- Shiva Sahastranam Geeta Press Gorakhpur One of the names of Bhagwan Shiva is- ५४८ शुक्लः – शुद्ध स्वरूप — One who is of pure nature

५५१ शुचिः – परम पवित्र — One who is supremely pure


Mahabharat Anushashan Parva Adhaya 17- Shiva Sahastranam Geeta Press Gorakhpur One of the names of Bhagwan Shiva is- ५४८ शुक्लः – शुद्ध स्वरूप — One who is of pure nature
५५१ शुचिः – परम पवित्र — One who is supremely pure

लोकपालस्तथालोको महात्मा सर्वपूजितः ।
शुक्लस्त्रिशुक्लः सम्पन्नः शुचिर्भूतनिषेवितः ॥ ९६ ॥
५४४ लोकपालः—चतुर्दश भुवनोंका पालन करनेवाले, ५४५ अलोकः—लोकातीत, ५४६ महात्मा—, ५४७ सर्वपूजितः—सबके द्वारा पूजित, ५४८ शुक्लः—शुद्धस्वरूप, ५४९ त्रिशुक्लः—मन, वाणी और शरीर ये तीनों, ५५० सम्पन्नः—सम्पूर्ण सम्पदाओंसे युक्त, ५५१ शुचिः—परम पवित्र, ५५२ भूतनिषेवितः—समस्त प्राणियोंद्वारा सेवित ॥ ९६ ॥

Mahabharat Anushashan Parva Adhaya 17- Shiva Sahastranam Geeta Press Gorakhpur One of the names of Bhagwan Shiva is- ५७८ ऊर्ध्वरताः – अस्खलित वीर्य — One who never wasted his Tejas whose Brahmacharya is unbroken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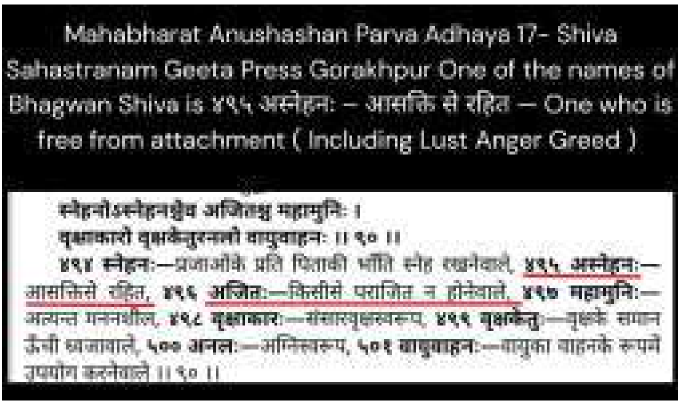
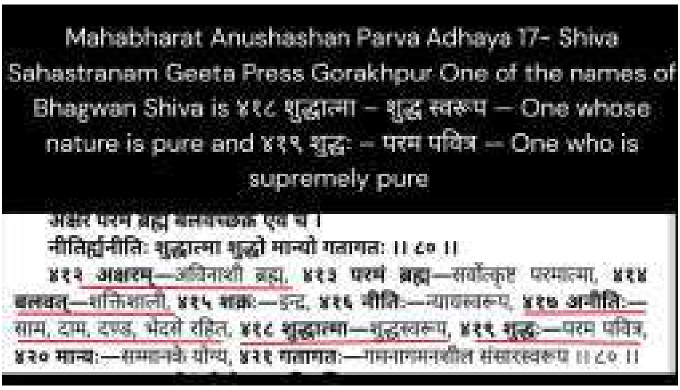
परशुधायुधो देवो अनुकारी सुबान्धवः ।
तुम्बवीणो महाक्रोध ऊर्ध्वरेता जलेशयः ॥ ९९ ॥
५७२ परशुधायुधः—फरसेका आयुधके रूपमें उपयोग करनेवाले परशुरामरूप, ५७३ देवः—महादेवस्वरूप, ५७४ अनुकारी—भक्तोंका अनुकरण करनेवाले, ५७५ सुबान्धवः—उत्तम बान्धवरूप, ५७६ तुम्बवीणः—तूँबीकी वीणा बजानेवाले, ५७७ महाक्रोधः—प्रलयकालमें महान् क्रोध प्रकट करनेवाले, ५७८ ऊर्ध्वरेताः—अस्खलितवीर्य, ५७९ जलेशयः—विष्णुरूपसे जलमें शयन करनेवाले ॥ ९९ ॥

Mahabharat Anushashan Parva Adhaya 17- Shiva Sahastranam Geeta Press Gorakhpur One of the names of Bhagwan Shiva is ४९५ अस्नेहनः – आसक्ति से रहित — One who is free from attachment (Including Lust Anger Greed)


Mahabharat Anushashan Parva Adhaya 17- Shiva Sahastranam Geeta Press Gorakhpur One of the names of Bhagwan Shiva is ४९५ अस्नेहनः – आसक्ति से रहित — One who is free from attachment (Including Lust Anger Greed)

स्नेहनोऽस्नेहनश्चैव अजितश्च महामुनिः ।
वृक्षाकारो वृक्षकेतुरनलो वायुवाहनः ॥ ९० ॥
४९४ स्नेहनः—प्रजाओंके प्रति पिताकी भाँति स्नेह रखनेवाले, ४९५ अस्नेहनः—आसक्तिसे रहित, ४९६ अजितः—किसीसे पराजित न होनेवाले, ४९७ महामुनिः—अत्यन्त मननशील, ४९८ वृक्षाकारः—संसारवृक्षस्वरूप, ४९९ वृक्षकेतुः—वृक्षके समान ऊँची ध्वजावाले, ५०० अनलः—अग्निस्वरूप, ५०१ वायुवाहनः—वायुको वाहनके रूपमें उपयोग करनेवाले ॥ ९० ॥

Mahabharat Anushashan Parva Adhaya 17- Shiva Sahastranam Geeta Press Gorakhpur One of the names of Bhagwan Shiva is ४१८ शुद्धात्मा – शुद्ध स्वरूप — One whose nature is pure and ४१९ शुद्धः – परम पवित्र — One who is supremely pure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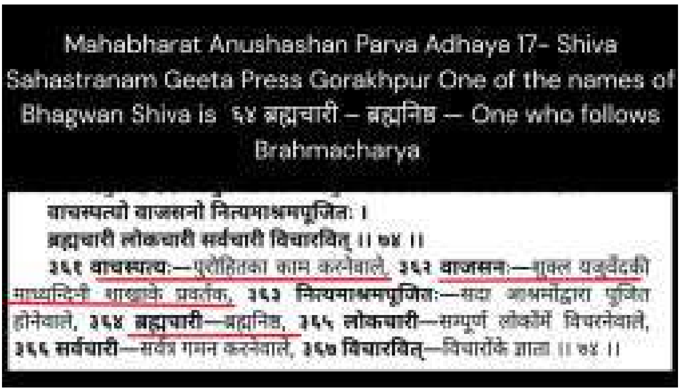
अक्षरं परमं ब्रह्म बलवच्छक एव च ।
नीतिर्ह्यनीतिः शुद्धात्मा शुद्धो मान्यो गतागतः ॥ ८० ॥
४१२ अक्षरम्—अविनाशी ब्रह्म, ४१३ परमं ब्रह्म—सर्वोत्कृष्ट परमात्मा, ४१४ बलवत्—शक्तिशाली, ४१५ शक्रः—इन्द्र, ४१६ नीतिः—न्यायस्वरूप, ४१७ अनीतिः—साम, दाम, दण्ड, भेदसे रहित, ४१८ शुद्धात्मा—शुद्धस्वरूप, ४१९ शुद्धः—परम पवित्र, ४२० मान्यः—सम्मानके योग्य, ४२१ गतागतः—गमनागमनशील संसारस्वरूप ॥ ८० ॥

Mahabharat Anushashan Parva Adhaya 17- Shiva Sahastranam Geeta Press Gorakhpur One of the names of Bhagwan Shiva is ६४ ब्रह्मचारी – ब्रह्मनिष्ठ — One who follows Brahmacharya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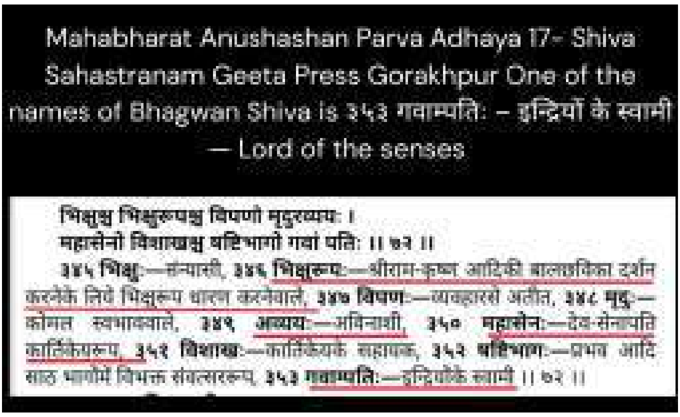
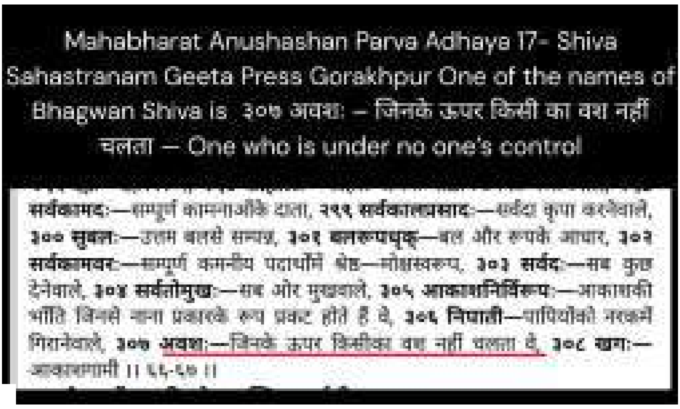
वाचस्पत्यो वाजसनो नित्यमाश्रमपूजितः ।
ब्रह्मचारी लोकचारी सर्वचारी विचारवित् ॥ ७४ ॥
३६१ वाचस्पत्यः—पुरोहितका काम करनेवाले, ३६२ वाजसनः—शुक्ल यजुर्वेदकी माध्यन्दिनी शाखाके प्रवर्तक, ३६३ नित्यमाश्रमपूजितः—सदा आश्रमोंद्वारा पूजित होनेवाले, ३६४ ब्रह्मचारी—ब्रह्मनिष्ठ, ३६५ लोकचारी—सम्पूर्ण लोकोंमें विचरनेवाले, ३६६ सर्वचारी—सर्वत्र गमन करनेवाले, ३६७ विचारवित्—विचारोंके ज्ञाता ॥ ७४ ॥

Mahabharat Anushashan Parva Adhaya 17- Shiva Sahastranam Geeta Press Gorakhpur One of the names of Bhagwan Shiva is ३५३ गवाम्पतिः – इन्द्रियों के स्वामी — Lord of the senses


Mahabharat Anushashan Parva Adhaya 17- Shiva Sahastranam Geeta Press Gorakhpur One of the names of Bhagwan Shiva is ३५३ गवाम्पतिः – इन्द्रियों के स्वामी — Lord of the senses

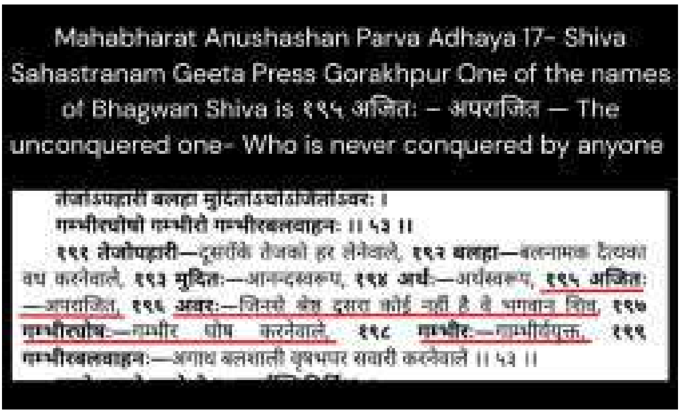
भिक्षुश्च भिक्षुरूपश्च विपणो मृदुरव्ययः ।
महासेनो विशाखश्च षष्टिभागो गवां पतिः ॥ ७२ ॥
३४५ भिक्षुः—संन्यासी, ३४६ भिक्षुरूपः—श्रीराम-कृष्ण आदिकी बालछविका दर्शन करनेके लिये भिक्षुरूप धारण करनेवाले, ३४७ विपणः—व्यवहारसे अतीत, ३४८ मृदुः—कोमल स्वभाववाले, ३४९ अव्ययः—अविनाशी, ३५० महासेनः—देव-सेनापति कार्तिकेयरूप, ३५१ विशाखः—कार्तिकेयके सहायक, ३५२ षष्टिभागः—प्रभव आदि साठ भागोंमें विभक्त संवत्सररूप, ३५३ गवाम्पतिः—इन्द्रियोंके स्वामी ॥ ७२ ॥

Mahabharat Anushashan Parva Adhaya 17- Shiva Sahastranam Geeta Press Gorakhpur One of the names of Bhagwan Shiva is ३०७ अवशः – जिनके ऊपर किसी का वश नहीं चलता — One who is under no one's control


Mahabharat Anushashan Parva Adhaya 17- Shiva Sahastranam Geeta Press Gorakhpur One of the names of Bhagwan Shiva is ३०७ अवशः – जिनके ऊपर किसी का वश नहीं चलता — One who is under no one's control

सर्वकामदः—सम्पूर्ण कामनाओंके दाता, २९९ सर्वकालप्रसादः—सर्वदा कृपा करनेवाले, ३०० सुबलः—उत्तम बलसे सम्पन्न, ३०१ बलरूपधृक्—बल और रूपके आधार, ३०२ सर्वकामवरः—सम्पूर्ण कमनीय पदार्थोंमें श्रेष्ठ—मोक्षस्वरूप, ३०३ सर्वदः—सब कुछ देनेवाले, ३०४ सर्वतोमुखः—सब ओर मुखवाले, ३०५ आकाशनिर्विरूपः—आकाशकी भाँति जिनसे नाना प्रकारके रूप प्रकट होते हैं वे, ३०६ निपाती—पापियोंको नरकमें गिरानेवाले, ३०७ अवशः—जिनके ऊपर किसीका वश नहीं चलता है, ३०८ खगः—आकाशगामी ॥ ६६-६७ ॥

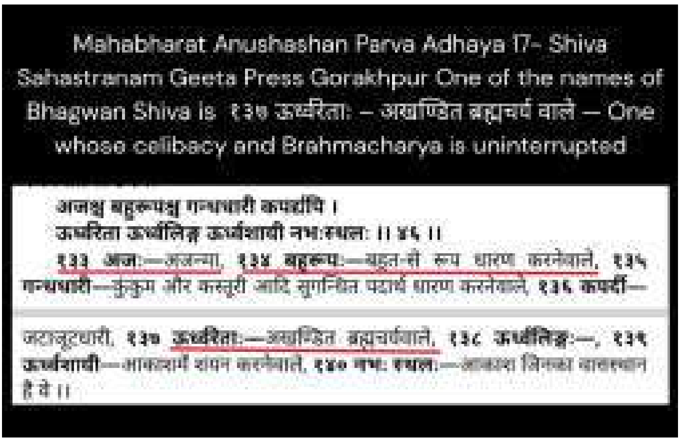
Mahabharat Anushashan Parva Adhaya 17- Shiva Sahastranam Geeta Press Gorakhpur One of the names of Bhagwan Shiva is १९५ अजितः – अपराजित — The unconquered one- Who is never conquered by anyone


Mahabharat Anushashan Parva Adhaya 17- Shiva Sahastranam Geeta Press Gorakhpur One of the names of Bhagwan Shiva is १९५ अजितः – अपराजित — The unconquered one- Who is never conquered by anyone

तेजोऽपहारी बलहा मुदितोऽर्थोऽजितोऽवरः ।
गम्भीरघोषो गम्भीरो गम्भीरबलवाहनः ॥ ५३ ॥

१९१ तेजोपहारी—दूसरोंके तेजको हर लेनेवाले, १९२ बलहा—बलनामक दैत्यका वध करनेवाले, १९३ मुदितः—आनन्दस्वरूप, १९४ अर्थः—अर्थस्वरूप, १९५ अजितः—अपराजित, १९६ अवरः—जिनसे श्रेष्ठ दूसरा कोई नहीं है वे भगवान् शिव, १९७ गम्भीरघोषः—गम्भीर घोष करनेवाले, १९८ गम्भीरः—गाम्भीर्ययुक्त, १९९ गम्भीरबलवाहनः—अगाध बलशाली वृषभपर सवारी करनेवाले ॥ ५३ ॥

Mahabharat Anushashan Parva Adhaya 17- Shiva Sahastranam Geeta Press Gorakhpur One of the names of Bhagwan Shiva is १३७ ऊर्ध्वरेताः – अखण्डित ब्रह्मचर्य वाले — One whose celibacy and Brahmacharya is uninterrupted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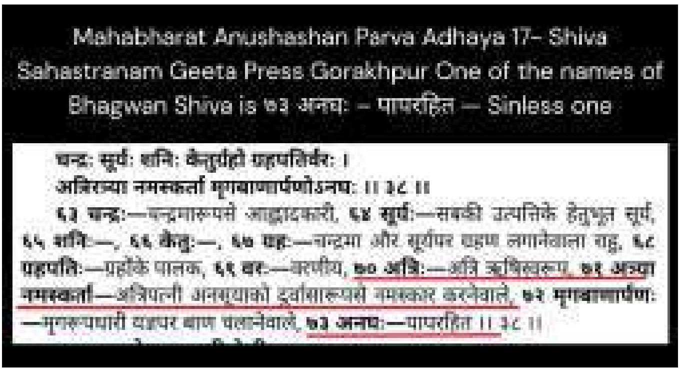
अजश्च बहुरूपश्च गन्धधारी कपर्द्यपि ।
ऊर्ध्वरेता ऊर्ध्वलिङ्ग ऊर्ध्वशायी नभःस्थलः ॥ ३६ ॥

१३३ अजः—अजन्मा, १३४ बहुरूपः—बहुत-से रूप धारण करनेवाले, १३५ गन्धधारी—कुंकुम और कस्तूरी आदि सुगन्धित पदार्थ धारण करनेवाले, १३६ कपर्दी—

जटाजूटधारी, १३७ ऊर्ध्वरेताः—अखण्डित ब्रह्मचर्यवाले, १३८ ऊर्ध्वलिङ्गः—, १३९ ऊर्ध्वशायी—आकाशमें शयन करनेवाले, १४० नभः स्थलः—आकाश जिनका वासस्थान है वे ॥

Mahabharat Anushashan Parva Adhaya 17- Shiva Sahastranam Geeta Press Gorakhpur One of the names of Bhagwan Shiva is ७३ अनघः – पापरहित — Sinless one


Mahabharat Anushashan Parva Adhaya 17- Shiva Sahastranam Geeta Press Gorakhpur One of the names of Bhagwan Shiva is ७३ अनघः – पापरहित — Sinless one

चन्द्रः सूर्यः शनिः केतुर्ग्रहो ग्रहपतिर्वरः ।
अत्रिरत्र्या नमस्कर्ता मृगबाणार्पणोऽनघः ॥ १८ ॥

६३ चन्द्रः—चन्द्रमारूपसे आह्लादकारी, ६४ सूर्यः—सबकी उत्पत्तिके हेतुभूत सूर्य, ६५ शनिः—, ६६ केतुः—, ६७ ग्रहः—चन्द्रमा और सूर्यपर ग्रहण लगानेवाला राहु, ६८ ग्रहपतिः—ग्रहोंके पालक, ६९ वरः—वरणीय, ७० अत्रिः—अत्रि ऋषिस्वरूप, ७१ अत्र्या नमस्कर्ता—अत्रिपत्नी अनसूयाको दुर्वासारूपसे नमस्कार करनेवाले, ७२ मृगबाणार्पणः—मृगरूपधारी यज्ञपर बाण चलानेवाले, ७३ अनघः—पापरहित ॥ १८ ॥

Allegations-

Vishwakarma

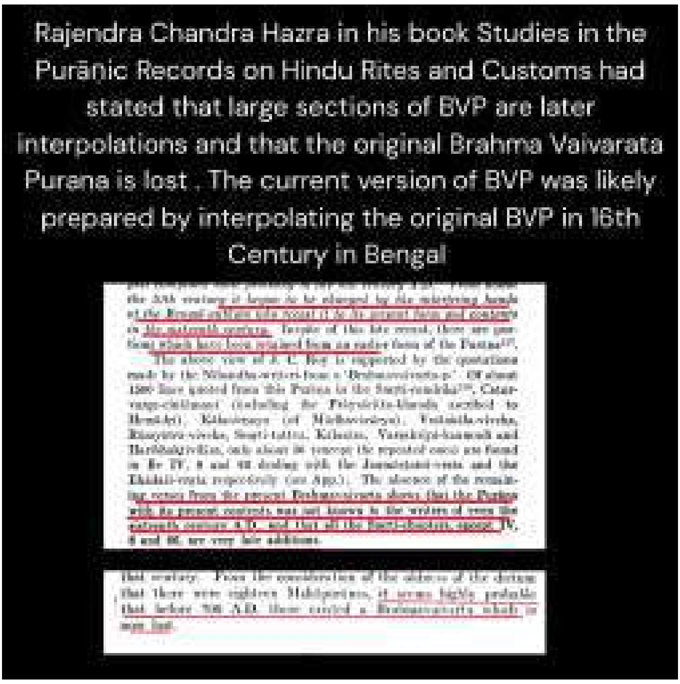
Vishwakarma was enamored of an Apsara named Ghirtachi who was going for pilgrimage. He invited her for having sex, but she refused. He even tried to rape her, but she resisted the rape just by warning him about the consequences.

Brahma Vaivarta Purana, Brahma Khanda, 10.24-31 Sauti answered, 'O best of saints, once upon a time the celestial nymph Ghritachi, being extremely excited with passion put on a lovely dress and proceeded in the direction of Puskara

for pilgrimage iin the mean time, Viswakarma cheefully arrived there from the solar region and suddenly observed the sportive damsel. As soon as he saw her, he was pierced with the darts of Cupid. Having lost all control over his will he demanded carnal intercourse from that nymph…" Tr. Rajendra Nath Sen

Refutation-

Rajendra Chandra Hazra in his book Studies in the Purāṇic Records on Hindu Rites and Customs had stated that large sections of BVP are later interpolations and that the original Brahma Vaivarata Purana is lost. The current version of BVP was likely prepared by interpolating the original BVP in 16th Century in Bengal.



Archaelogical survey of India prepared a critical edition of Brahma Vaivarat Purana based on the different manuscripts found all over India and prepared a critical edition in which they removed all those interpolated chapters and portions. I am providing the link of Critical edition Brahma Vaivarata Purana Volume 1 and 2 translated by Ram Sharma Acharya QR code provided here

https://archive.org/details/in.ernet.dli.2015.552557

https://archive.org/details/in.ernet.dli.2015.552558

Here is Brahma Vaivarta Purana Brahma Khanda chapter 10 slokas 24-31 hindi translation by Ram Sharma Acharya based on ASI Manuscript

https://archive.org/details/in.ernet.dli.2015.552557/page/n93/m
view=theater

क्रीड़ा करने का स्थल और महान् आरण्य मञ्चकों के नीचे का भाग-वृक्षों की छाया से युक्त स्थल-अन्तः प्राणियों का अवपर्णरु-दूर्वा का स्थान-कुशा जहाँ पर लगे हुये हों वह स्थल सर्पों की बाँबी जहाँ पर हो वह स्थान-वृक्षों के आरोपण करने की भूमि का स्थल और जो भूमि का स्थान किसी भी कार्य सम्पादन करने के लिये परिष्कृत किया गया हो – इन समस्त उपर्युक्त स्थलों का परित्याग मलादि के त्याग करने में कर देना चाहिए और सूर्य के ताप से वर्जित स्थान को भी त्याग देवे । गत्ते करके पुरीष (मल) और मूत्र को परिजित करना चाहिए ।।२२।। २३॥२४॥ दिन के समय में सर्वदा मल-मूत्र का त्याग उत्तर की ओर मुख करके करना चाहिए रात्रि के समय में पश्चिम दिशा की ओर मुख करने वाला होकर त्याग करे तथा सन्ध्या के समय में दक्षिणभिमुख होकर त्याग करै ।॥ २५।। मोनो होकर त्याग करे और निःश्वास ऐसा रखे जिमस गन्ध का सञ्चाराणा न होगे। मलादि का त्याग करके मिट्टी से उनको समाच्छाहित करके लोक फिर विचक्षण पुरुष को शुद्धि करनी चाहिए ॥ २६।। पहिले लोष्ठ शौच करके फिर जल से शोच अर्थात् शुद्धि करे और वह जल भी मृत्तिका से युक्त होना चाहिये । अब उसका प्रमाण बताता हूँ। उसका श्रवण करो ॥ २७।। लिङ्ग में एक वार मिट्टी लगाकर उसकी शुद्धि करे – वाम हस्त से चार वार मिट्टी से मले। दोनों हाथों को दो बार मिट्टी लगाकर मले। यह तो मूत्रोत्सर्ग करने का शौच होता है ।। २८ ।।

यदि मैथुन के पश्चात् मूत्रोत्सर्ग करे तो मूत्र की शुद्धि उक्त विधि से दुगुनी करनी चाहिये। मैथुन के अनन्तर शौच और मूत्र शौच चतुर्गुण हो जाता है ।।२६।। अब मलके त्याग में शुद्धि का विधान बताया जाता है-एक बार लिङ्ग को मिट्टी से मले। गुदा में तीन बार मृत्तिका लेपन कर उसकी शुद्धि करे- वायें हाथ से दशवार मिट्टी लगाकर मले दोनों हाथों को मिलाकर सातवार मृत्तिका लेपन कर शुद्धि करनी चाहिये। छटे से कद शुद्ध होता है। यह मलत्याग की शुद्धि विप्रों की और गृहाश्रमियों की

होती है। विधवाओं का दुगुना शौच बताया गया है ।।३०-३१।। हे ब्रह्मर्षे ! यतिओंका- वैष्णवों का और ब्रह्मचारियों का शौच जो गृहियों का बताया गया है, उससे चौगुना होना चाहिये ।। ३२ ।। जब तक द्विज का उपनयन संस्कार नहीं होता है वह शूद्र के समान ही होता है और उसी प्रकार स्त्रियाँ होती हैं। उनका शौच गन्धलेप के क्षय का करने वाला ही होता है ॥३३।। क्षत्रिय वर्ण वाले और वैश्यों का शौच गृहाश्रमी द्विजों के तुल्य ही होना चाहिये । अर्थात् गृहस्थ विप्रों का बताया गया है। वैसा ही इनका भी होता है। वैष्णव आदि का और मुनियों का इनसे दुगुना शौच बताया गया है ।।३४।॥ जो शुद्धि करने की इच्छा रखता है कि वास्तविक ुद्धि होनी चाहिये उसे इससे न्यून और अधिक कभी नहीं करना चाहिये। यदि सका अतिक्रमण किया जावे तो उसका प्रायश्चित अवश्य ही करना चाहिये ।।

३५१७ अब शौच और उसका नियम मुझसे तुम सावधान होकर श्रवण करो- मृतशौच में शुचि भी विप्र व्यतिक्रम होजाने पर थशुचि हो जाता है ॥ ३६॥ सर्पों की बल्मीक की तथा चूहों के द्वारा खोदी हुई मृत्तिका को और जो जलके अन्दर में रहने वाली मिट्टी होती है उसको शौच से अवशिष्ट मिट्टी को और लेप से उत्पन्न मिट्टी को नहीं देना चाहिये ।। ३७ ।। अन्तः प्राण्यन-वपर्ण और विशेष करके हल से उत्खात मिट्टी को तथा कुशा के मूल से निकली हुई तथा दूभ की जड़ से उठी हुई मिट्टी को पीपल वृक्ष की मूल से उखड़ी हुई एवं शयन से उठी हुई मृत्तिका को भी नहीं लेना चाहिये ॥३८ ।। चौराहे की- गोष्टों की और गौओं के खुरों की शस्थों के स्थलों की खेतों की और उद्यानों की मृत्तिका का त्याग कर दना चाहिये ॥ ३६।। स्नान किया हुआ हो अथवा स्नान न किया हुआ हो विप्र शौच से शुद्ध हो जाता है। जो शौच से हीन है वह नित्य ही अशुचि रहा करता है और समस्त कर्मों के सम्पादन करने के अयोग्य होता है ।॥४०॥ इस प्रकार के शौच को करके जो उक्त विधि से बताया गया है उसे करके सुधी ब्राह्मण को अपने मुख का प्रक्षालन करना चाहिये ।॥४१॥ आदि में सोलह कुल्लों के द्वारा मुख की पहले शुद्धि करे फिर दन्त काष्ठ (दाँतुन) से दाँतों का भली भाँति परिमार्जन करना चाहिये ॥४२।।

The places to be avoided for the excretion of faeces and urine are as follows:
The grounds meant for sports and play,
the great forest platforms and the area beneath them,
the place shaded by trees,
the spots where creatures dwell inside (burrows etc.),
the place covered with fallen leaves or overgrown with grass,
the places where kuśa grass grows,
the ground where a serpent's anthill (termite mound) exists,
the ground meant for planting trees,
and the land that has been purified and prepared for any ritual or work—
all these places must be avoided for the act of excretion.
One should also avoid a place that is shielded from sunlight.

After passing urine or stool, one must cover the excrement with soil (using a lump of earth). (Verses 22–24)

During the daytime, one should always relieve oneself facing north;
at night, one should face west;
and at twilight (dawn and dusk), one should face south.
(Verse 25)

One should excrete silently and hold the breath in such a way that the smell does not spread. After defecation, the waste must be covered with soil, and then a wise person should purify himself. (Verse 26)

First, one should clean with a lump of earth, and then purify with water; this water too should be mixed with clay. Now I shall tell you the exact rules for this; listen. (Verse 27)

For urination:
Apply soil once to the organ and cleanse it;
then, with the left hand, rub with soil four times.
Clean both hands two times with soil.
This is the prescribed cleansing after passing urine.
(Verse 28)

If urination occurs after sexual intercourse, then the cleansing must be done double the usual amount. After intercourse, both defecation and urination require four times the normal cleansing. (Verse 29)

Now the rule for purification after **defecation** is given:
Apply soil once to the organ;
apply soil **three times** around the anus for cleansing;
rub with the left hand **ten times** with soil;
and clean both hands together **seven times** with soil.
Purity is obtained from the sixth (application).
This is the rule of purification for **Brahmins (vipras)**
and **householders**.
For widows, **double** the cleansing is prescribed. (Verses 30–31)

For **ascetics (yatis)**, **Vaishnavas**, and **celibate students (brahmacharins)**, the cleansing must be **four times** what is prescribed for householders. (Verse 32)

Until the **upanayana (sacred thread ceremony)** has been performed, a dvija (twice-born) is considered like a shudra, and the same applies to women; their cleansing is only for removing visible dirt. (Verse 33)

The **kshatriyas** and **vaishyas** have the same cleansing rules as the household Brahmins.
For Vaishnavas and sages, double that of these is prescribed. (Verse 34)

Anyone who truly wishes to be pure must neither do less nor more than these measures. If there is a transgression, one must perform expiation. (Verse 35)

Now, listen carefully to the rules of **shaucha (purification)**. In the case of **death-impurity (mritashaucha)**, even a pure Brahmin becomes impure. (Verse 36)

The following types of soil must not be used for cleansing:
soil from a **snake's mound**,
soil dug out by **rats**,
mud from inside **water bodies**,
soil that has been **left after previous cleansing**,
soil formed from **plaster or smeared layers**. (Verse 37)

Also, soil that comes from **burrows of living creatures**,
soil dug up by a **plough**,
soil from the **roots of kusa grass**,
soil from the **roots of doob grass**,
soil taken from the roots of a **peepal tree**,
and soil taken from a **bed or sleeping place** must not be used. (Verse 38)

Soil from **crossroads**,
cow pens,
from the ground where **cows' hooves have churned**,
from fields and gardens,
must all be avoided. (Verse 39)

Whether bathed or not, a Brahmin becomes pure by proper cleansing.
One who neglects cleansing remains perpetually impure and becomes unfit for all religious acts. (Verse 40)

Having completed the prescribed cleansing, the wise Brahmin should rinse his mouth. (Verse 41)

First, purify the mouth by rinsing **sixteen times**, and then lean the teeth thoroughly with a **dantakaṣṭha (tooth-**

stick). (Verse 42)

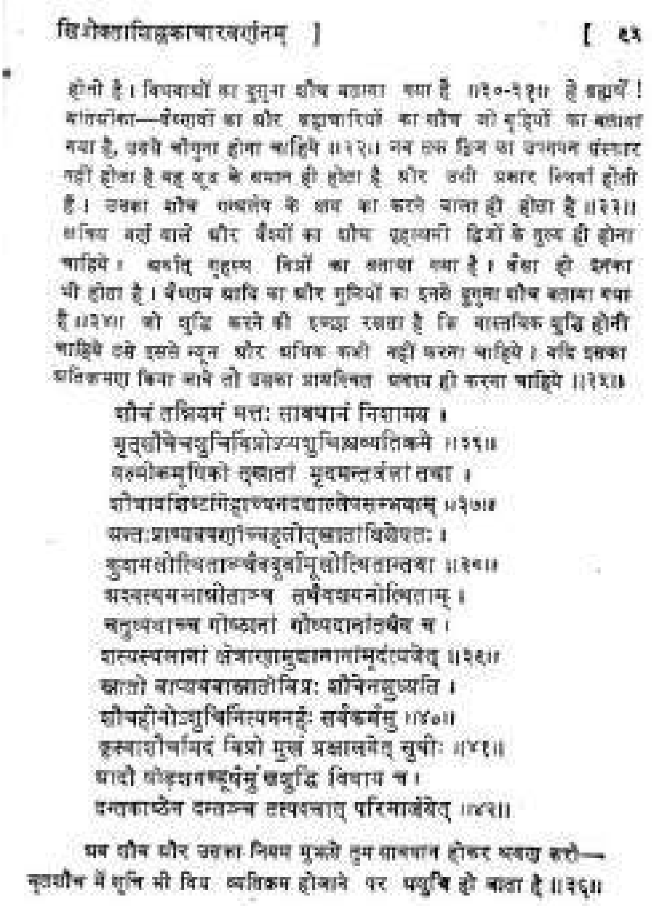
क्रीडास्थलं महारण्यं मक्षकाश्रयस्थलं तथा ।
वृक्षच्छायान्वितं स्थानमन्यत् प्राण्यवर्ज्जितम् ॥२२॥
दूर्वास्थानं कुशस्थानं वल्मीकस्थानमेव च ।
वृक्षारोपणभूमिश्चान्यकार्य्यार्थं परिष्कृतम् ॥२३॥
एतत् सर्वं परित्यज्य सूर्य्यतापविवर्जितम् ।
कृत्वा गर्त्तं पुरीषञ्च मूत्रञ्च परिवर्जयेत् ॥२४॥
पुरीषमूत्रोत्सर्गञ्च दिवा कुर्य्यादुदङ्मुखः ।
पश्चिमाभिमुखो रात्रौ सन्ध्यायां दक्षिणामुखः ॥२५॥
मौनी भूत्वा च निःश्वासं यथा गन्धो न सञ्चरेत् ।
त्यक्त्वा मृदा समाच्छाद्य शौचं कुर्य्याद्विचक्षणः ॥२६॥
कृत्वा तु लोष्ठशौचञ्च जलशौचं ततः परम् ।
मृद्युक्तं तच्चैवञ्चैव तत्प्रमाणं निशामय ॥२७॥
एकां लिङ्गे मृदं दद्याद् वामहस्ते चतुष्टयम् ।
उभयोर्हस्तयोर्द्वन्द्वं मूत्रशौचं प्रकीर्त्तितम् ॥२८॥

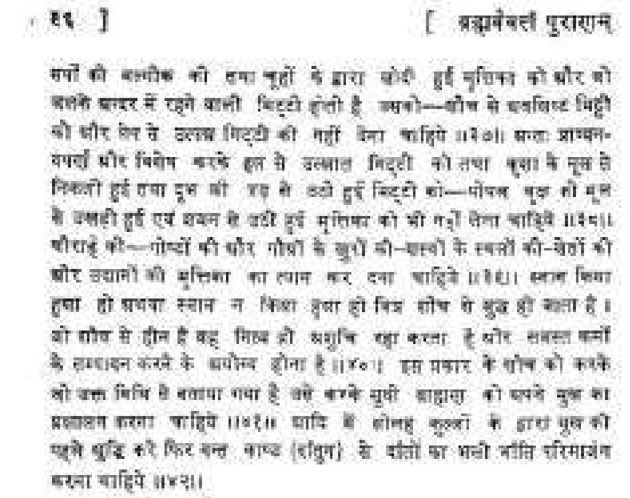
क्रीड़ा करने का स्थल और महान् अरण्य—मच्छरों के नीचे का भाग-वृक्षों की छाया से युक्त स्थल-अन्य प्राणियों का आवर्जन-दूर्वा का स्थान-कुशा जहाँ पर लगे हुये हों वह स्थल-सर्पों की बाँबी जहाँ पर हो वह स्थान-वृक्षों के आरोपण करने की भूमि का स्थल और जो भूमि का स्थान किसी भी कार्य सम्पादन करने के लिये परिष्कृत किया गया हो—इन समस्त उपर्युक्त स्थलों का परित्याग मलादि के त्याग करने में कर देना चाहिए और सूर्य के ताप से वर्जित स्थान को भी त्याग देवे। गर्त्त करके पुरीष (मल) और मूत्र को परिवर्जित करना चाहिए ॥२२॥२३॥२४॥ दिन के समय में सर्वदा मल-मूत्र का त्याग उत्तर की ओर मुख करके करना चाहिए रात्रि के समय में पश्चिम दिशा की ओर मुख करने वाला होकर त्याग करे तथा सन्ध्या के समय में दक्षिणाभिमुख होकर त्याग करे ॥२५॥ मौनी होकर त्याग करे और निःश्वास ऐसा रखे जिससे गन्ध का सञ्चरण न होवे। मलादि का त्याग करके मिट्टी से उसको समाच्छादित करके फिर और फिर

विचक्षण पुरुष को शुद्धि करनी चाहिए ॥२६॥ पहिले लोष्ठ शौच करके फिर जल से शौच अर्थात् शुद्धि करे और वह जल भी मृत्तिका से युक्त होना चाहिये। अब उसका प्रमाण बताता हूँ। उसका श्रवण करो ॥२७॥ लिङ्ग में एक बार मिट्टी लगाकर उसकी शुद्धि करे—वाम हस्त से चार बार मिट्टी से मले। दोनों हाथों को दो बार मिट्टी लगाकर मले। यह तो मूत्रोत्सर्ग करने का शौच होता है ॥२८॥

मूत्रशौचञ्च द्विगुणं मैथुनानन्तरं यदि ।
मैथुनानन्तरे शौचं मूत्रशौचं चतुर्गुणम् ॥२९॥
एकां लिङ्गे गुदे तिस्रस्तथा वामकरे दश ।
उभयोः सप्त दातव्याः पादः षड्भिः शुध्यति ॥३०॥
गृहस्थशौचमाख्यातं शुद्धिकारणमेव च ।
विधवानाञ्च द्विगुणं शौचमेव प्रकीर्त्तितम् ॥३१॥
यतीनां ब्रह्मचारिणां ब्रह्मचर्यं ह्यथाश्रिताम् ।
चतुर्गुणं शुद्धिहेतोः शौचं प्रकीर्त्तितम् ॥३२॥
तां यावच्छुचिनैव स्त्रियः शूद्रास्तथा पुनः ।
गन्धलेपक्षयकरं तेषां शौचं प्रकीर्त्तितम् ॥३३॥
शौचं सर्वविशेषेणैव द्विजानां शुद्धिहेतवे ।
द्विगुणं वैष्णवादीनां मुनीनामपि कीर्त्तितम् ॥३४॥
न्यूनाधिकं न कर्त्तव्यं शौचं शुद्धिमभीप्सता ।
प्रायश्चित्तं प्रयुञ्जीत विहितातिक्रमे कृते ॥३५॥

यदि मैथुन के पश्चात् मूत्रोत्सर्ग करे तो मूत्र की शुद्धि उक्त विधि से दुगुनी करनी चाहिये। मैथुन के अनन्तर शौच और मूत्र शौच चतुर्गुण हो जाता है ॥२९॥ अब मलके त्याग में शुद्धि का विधान बतलाया जाता है—एक बार लिङ्ग को मिट्टी से मले। गुदा में तीन बार मृत्तिका लेपन कर उसकी शुद्धि करे—बायें हाथ से दशबार मिट्टी लगाकर मले—दोनों हाथों को मिलाकर सातबार मृत्तिका लेपन कर शुद्धि करनी चाहिये। छहे से पाद शुद्ध होता है। यह गृहस्थाश्रम की शुद्धि विधियों की और गृहस्थियों की





Allegations-

Several Hindu Gods Lusting After Urja

Brahma Purana 110.13-15 "When the holy god Moon did not see his daughter Urja, he was upset. Where she may have gone? He thought to himself. The Soma came to know the facts. He knew that manes were after her, that they were sexually inclined to her and had accepted by the virtue of their penance. The moon was overcome with anger."

Refutation-

Here is Brahma Purana Adhaya 110 slokas 13-15 hindi translation by Choukhamba Publications nowhere written such thing

दधीचि मुनि ने जब देव अतिथिगण को देखा था तभी से वे अत्यन्त हर्षित थे। तदनन्तर उन्होंने देवगण से कुशल प्रश्न पूछा। देवताओं ने कुशल वार्ता कहने के उपरान्त ऋषि को पुनः पुनः प्रणिपात करके कहा- ।।१३-१४।। देवगण कहते हैं-

हे ऋषिगण! आपके समान मृत्युलोक के कल्पवृक्षरूप मुनि ने हम पर दयालु रहकर कृपा किया है, तब जगत् में हमारे लिये क्या दुर्लभ है? हे मुनिश्रेष्ठ! इस जगत् में तीर्थस्नान, भूतगण (प्राणियों) पर दया तथा आप जैसे महापुरुषों का दर्शन मिलना ही देहधारियों के लिये परम फल है। हे मुनिवर! आपने स्नेह पूर्वक पूछा था, तभी हम कहते हैं। सुनिये। हमने दैत्यों पर जय पाकर तथा प्रबल राक्षसों का वध करके यहां आगमन किया है।।१५-१७।।

When Sage Dadhīci saw the host of Devas (devas and other celestial guests), from that very moment he became exceedingly delighted.
Afterwards, he inquired about the well-being of the Devas.

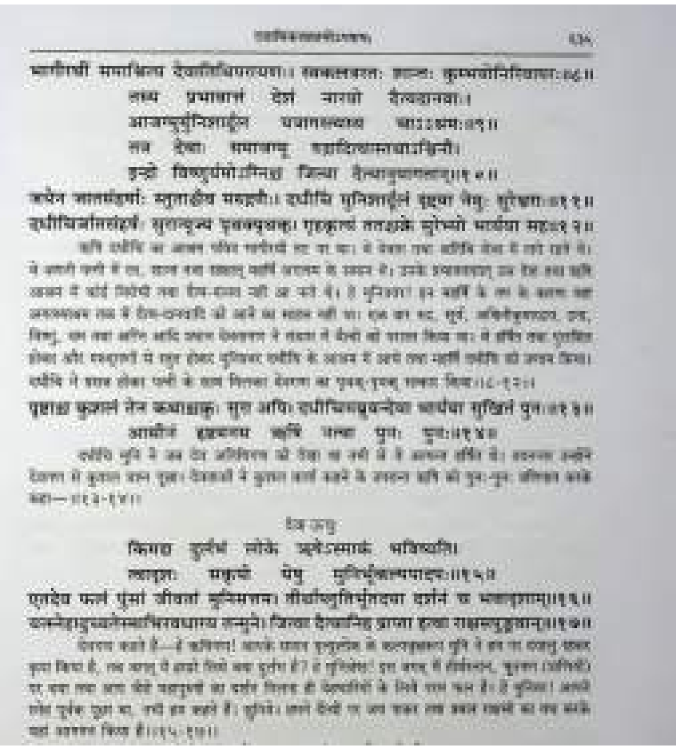
After exchanging words of well-being, the Devas , bowing down to the sage again and again, spoke as follows: (Verses 13–14)

The Devas said:

“O revered sage! You are like the wish-fulfilling Kalpavṛkṣa among the sages of the mortal world. Since you have shown compassion and kindness towards us, what thing in this world can ever be unattainable for us?

O best among sages! In this world, for embodied beings, there are three supreme blessings:
bathing at holy places,
showing mercy to all creatures,
and beholding great souls such as yourself.

O noble sage! Out of affection, you have asked us, so we shall tell you:
Having gained victory over the demons (daityas) and having slain the mighty rākṣasas, we have now come here.” (Verses 15–17)



Allegations-

Ashwins lusted after the wife of old Rishi Chyavana named Sukanya. They tried to seduce her but all in vain so at last, they gave her an offer that they will rejuvenate her old husband and in return, she will have to marry one of them. After consulting with her husband she agreed. So Ashwins

told Chyavan to enter the water so he entered the water. Ashwins were playing tricks here and they too entered the water and when three of them (two Ashwin brothers and Chyavana) came out of the water all of them had the same appearance. Rishi Chyvana was rejuvenated. Ashwins made the same appearance in order to disflower Sukanya.
This story of Rishi Chyavana been rejuvenated is also mentioned in Rig Veda, Nirukta, several Puranas, and Pancavimsa Brahmana.

Mahabharata 3.123.1-9 "Lomasa said, 'Once on a time, O king, those celestials, namely the twin Aswins, happened to behold Sukanya, when she had (just) bathed, and when her person was bare. And seeing that one of excellent limbs, and like unto the daughter of the lord of celestials, the nose-born Aswins neared her, and addressed her, saying, 'O thou of shapely thighs, whose daughter art thou? And what doest thou in this wood? O auspicious one, O thou of excellent grace, we desire to know this, do thou therefore tell us.' Thereupon she replied bashfully unto those foremost of celestials. 'Know me as Sarayati's daughter, and Chyavana's wife...O thou of luminous smiles?

Refutation-

The twin Aśvinī-kumāras did not visit the hermitage of Sage Cyavana out of lust for his wife Sukanyā, nor with any intention to violate her. Their purpose was to test the steadfastness and purity of Devi Sukanyā's pativratā-dharma (wifely fidelity).

Upon testing her, they were fully satisfied with her unwavering devotion to her husband and returned to Svargaloka without so much as touching or harming her in any way.

As narrated in Śrīmad Bhāgavatam (9.3.11–18), if the Aśvinī-kumāras had come with an evil intention, they would never have assisted her in recognizing and choosing her rejuvenated husband, Sage Cyavana, after his transformation.

Instead, they honored her chastity and left after fulfilling their divine purpose.

कुछ समय बीत जानेपर उनके आश्रमपर दोनों अश्विनीकुमार आये। च्यवन मुनिने उनका यथोचित सत्कार किया और कहा कि 'आप दोनों समर्थ हैं, इसलिये मुझे युवा-अवस्था प्रदान कीजिये। मेरा रूप एवं अवस्था ऐसी कर दीजिये, जिसे युवती स्त्रियाँ चाहती हैं। मैं जानता हूँ कि आपलोग सोमपानके अधिकारी नहीं हैं, फिर भी मैं आपको यज्ञमें सोमरसका भाग दूँगा' । वैद्यशिरोमणि अश्विनीकुमारोंने महर्षि च्यवनका अभिनन्दन करके कहा, 'ठीक है।' और इसके बाद उनसे कहा कि 'यह सिद्धोंके द्वारा बनाया हुआ कुण्ड है, आप इसमें स्नान कीजिये' ।।१३।। च्यवन मुनिके शरीरको बुढ़ापेने घेर रखा था। सब ओर नसें दीख रही थीं, झुर्रियाँ पड़ जाने एवं बाल पक जानेके कारण वे देखनेमें बहुत भद्दे लगते थे। अश्विनीकुमारोंने उन्हें अपने साथ लेकर कुण्डमें प्रवेश किया ।।१४।। उसी समय कुण्डसे तीन पुरुष बाहर निकले। वे तीनों ही कमलोंकी माला, कुण्डल और सुन्दर वस्त्र पहने एक-से मालूम होते थे। वे बड़े ही सुन्दर एवं स्त्रियोंको प्रिय लगनेवाले थे ।।१५।। परम साध्वी सन्दरी सुकन्याने जब देखा कि ये तीनों ही एक आकृतिके तथा सूर्यके समान तेजस्वी हैं, तब अपने पतिको न पहचानकर उसने अश्विनीकुमारोंकी शरण ली ।। १६।। उसके पातिव्रत्यसे अश्विनीकुमार बहुत सन्तुष्ट हुए। उन्होंने उसके पतिको बतला दिया और फिर च्यवन मुनिसे आज्ञा लेकर विमानके द्वारा वे स्वर्गको चले गये ।।१७।।

After some time had passed, both the Ashvinī Kumāras came to his hermitage. Sage Cyavana welcomed them with due honor and said:
"You both are capable of anything, so please grant me youth again. Transform my appearance and condition into such a form as is desired by young women. I know that you are not entitled to drink Soma in sacrifices, yet I promise to offer you a share of Soma in the yajña."

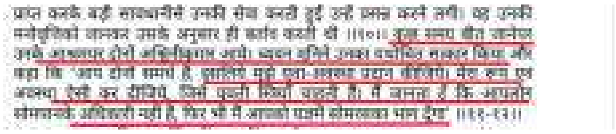
The two Ashvinī Kumāras, foremost among physicians, gladly accepted the sage's words and said, "Very well." Then they pointed to a pond and said, "This is a pond prepared by the Siddhas; bathe in it." (Verse 13)

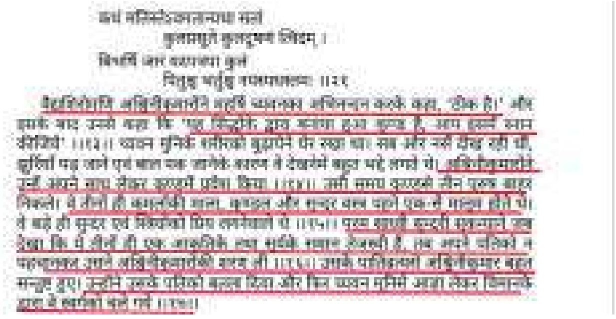
Old age had taken complete hold of the body of Cyavana. All his veins were visible, his body was wrinkled, and his hair had turned white, so that he appeared very unattractive. The Ashvinī Kumāras took him with them and entered the pond. (Verse 14)

At that very moment, three men emerged from the pond. All three wore garlands of lotuses, earrings, and fine garments, and they all looked exactly alike. They were extremely handsome and pleasing to women. (Verse 15)

The supremely chaste and beautiful Sukanyā, when she saw that all three of them had the same form and were radiant like the sun, could not recognize her husband. She therefore sought the protection of the Ashvinī Kumāras. (Verse 16)

Pleased by her fidelity, the Ashvinī Kumāras revealed to her which one was her husband. After taking leave of Sage Cyavana, they ascended to heaven in their celestial chariot. (Verse 17)





In the *Śatapatha Brāhmaṇa*, the account of the divine physicians—the Ashvinī Kumāras—states that if a sacrifice is performed without invoking both Ashvinī Kumāras, it is considered headless, meaning the ritual is incomplete or invalid.

It is further explained that these two Ashvinī Kumāras are none other than the Earth, adorned with fire, and the Heaven (Dyuloka), adorned with the solar garland. One Ashvinī is associated with the Earth and its fire, and since the sacrificial altar is built upon the Earth and fire is kindled upon it, it is evident that without these elements, the acrifice holds no meaning.

Who can perform a sacrifice without the blazing fire on Earth? Therefore, the Earth, garlanded with fire and referred to as an Ashvinī Kumāra in this context, is central to the ritual. Similarly, the Sun is also described in this symbolic manner.

Satapatha Brahmana 4/1/5/16

वे बोले इम अध्वर्यु है। हमी यश में मुख्य है। हमारे इस पहले ग्रह को द्विदे-वत्यों के लिये दे दो। उन्होंने उस पहले ग्रह को द्विदेवत्यों को दे दिया। इसलिये यह दसवाँ ग्रह है और तीसरा वषट्कार होता है। यह अश्विन कौन हैं, द्यौ और पृथिषी । यही दो तो हैं जो सच को अश्नुवातां या प्राप्त करते हैं। यह पुष्कर सज अर्थात् पुष्कर की माला वाले हैं। क्योंकि पृथिवी का पुष्कर अग्नि है और यौ का सूर्य ।।१६।।

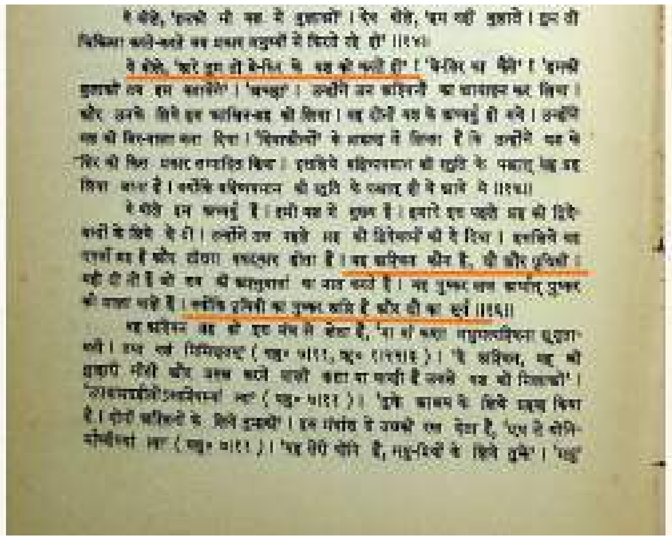
They said, "This is the Adhvaryu. We are the principal ones in this sacrifice. Give our first oblation to the dual deities." So they offered the first oblation to the dual deities. Therefore, this is the tenth oblation and the third *vaṣaṭkāra* (sacrificial exclamation).

Who are the Ashvins? They are Heaven (*Dyau*) and Earth (*Pṛthivī*). These two alone are the ones who attain or partake of the truth (*sat*). They are adorned with garlands of *Pushkara* (lotus or sacred essence). For the Earth, the *Pushkara* is fire (*Agni*), and for Heaven, it is the Sun (*Sūrya*).

Sayana Bhasya says –

The question arises: "Who are the Aśvins?" The answer: "These visible Dyāvā-Pṛthivī are the Aśvins." Based on the rule "vā chandasī" (Pāṇini 6.1.106), the long vowel is formed.

Since Dyāvā-Pṛthivī pervade the entire world, the Aśvins, being of their nature, are also pervasive. The term puṣkarasrajau supports their horse-like nature. Their garlanded form is mentioned in a mantra: "medhāṁ me aśvināvubhāvācattāṁ puṣkarasrajau" (Pāraskara Gṛhya Sūtra 1.3.19).



Allegations-

Mahabharata 13.40.13-18 "…The Creator himself is incapable of restraining them within the limits that are proper: what need then be said of men? This, O chief of men, I heard in former days, viz., how Vipula had succeeded in protecting his preceptor's spouse in ancient times. There was in days of yore a highly blessed Rishi of the name of Devasarman of great celebrity. He had a wife, Ruchi by name, who was

unequalled on earth for beauty. Her loveliness intoxicated every beholder among the deities and Gandharvas and Danavas. The chastiser of Paka, viz., Indra, the slayer of Vritra, O monarch, was in particular enamoured of her and coveted her person. The great ascetic Devasarman was fully cognisant of the disposition of women. He, therefore, to the best of his power and energy, protected her (from every kind of evil influence). The Rishi knew that Indra was restrained by no scruples in the matter of seeking the companionship of other people's wives. It was for this reason that he used to protect his spouse, putting forth all his power…" Tr. K.M. Ganguli

So now I am free from all the allegations that I am using bad words against Indra, as the Rishi himself has described the truth about Indra.

Indra in old age had lusted after another lady named Sukala and tried to make sexual advances to her, but she in anger insulted him,

Padma Purana II.58.25-28a "Sukala said:- Well being to you. I am protected by the magnanimous sons of my husband, and by companions; so I am not at all alone. From whom (then) do I have fear? I am protected by brave men everywhere. I do not have much time to talk. I am engaged in my duty towards him. O you very intelligent one, why do you not feel ashamed of dallying with me while your eyes are trickling (i.e. while you are old). Who are you that you have come here, and are not afraid even of death?" Tr. N.A. Deshpande

Indra addressed Ahalya the wife of Sage Gautama in the following way,

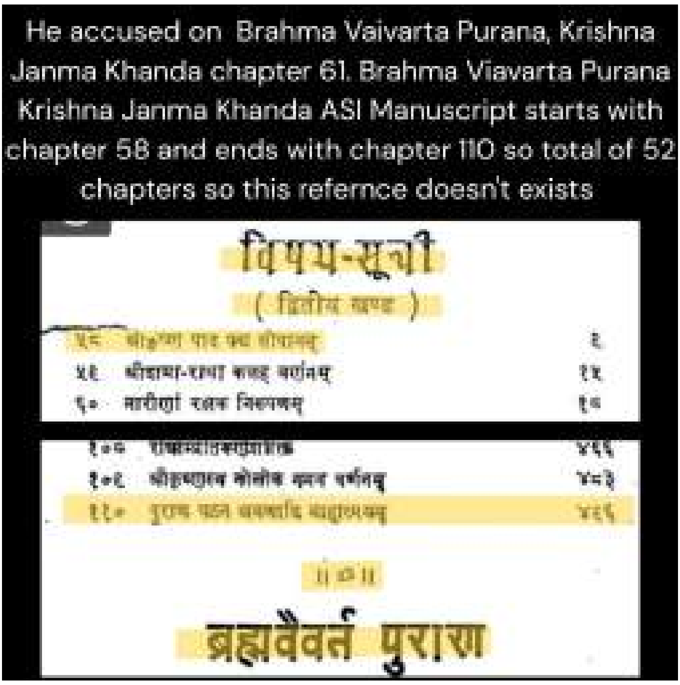
Brahma Vaivarta Purana, Krishna Janma Khanda 61.22-41 "… What an indescribable asceticism the great devotee Gautama had practiced by virtue of which he luckily secured the possession of a very beautiful wife! By the worship of the eternal goddess of Nature, (Parvati) who is the emblem of the spell of Visnu and by the adoration of Kamala, he was undoubtedly secured a wife like Kamala having looks of a lotus, who is a woman of the first four classes (Padmini), of slender waist, huge buttocks, hard breast; of the colour of heated gold, of fine teeth and soft and pure complexion, the touch of whose body is agreeably warm in winter and delightfully cool in summer. Fair one, Cupid versed in sexual science or the lustful moon-god alone knows how to cohabit with a damsel like you. How can Gautama resourceful only in meditations know that? In sexual science I am a past-master, and on this score I am always eulogised by the above named clever individuals and by the celestial whores Urvasi etc. O nymph possessing an excellent face, I shall make Sachi your maid-servant…" Tr. Rajendra Nath Sen

Refutation-

Coming to Allegations on Brahma Vaivarta Purana, Krishna Janma Khanda chapter 61.

He accused on Brahma Vaivarta Purana, Krishna Janma Khanda chapter 61. Brahma Vaivarta Purana Krishna Janma handa ASI Manuscript starts with chapter 58 and ends

with chapter 110 so total of 52 chapters so this refernce doesn't exists



I have already explained Indra- Ahilya Adidevik Prakaran above in my article . You can also see my article on the same

Response to Vedkabhed and Hinduscript . Refutation of allegations on Indra Deva

This entire article is a response and rebuttal to the blogs called VedKaBhed and Hinduscript regarding their claims of "Lust of Indra ". The Indra Dev descibed in Puranas and Itihasaas is a a temporary position that can be occupied by mortals who attain immense merit through virtuous deeds and penance. This is evident from … Continue reading

Hinduphobes Exposed! 0

Indra is called the **जार** (Destroyer) of Ahalya (Night) in these sections of Shruti :

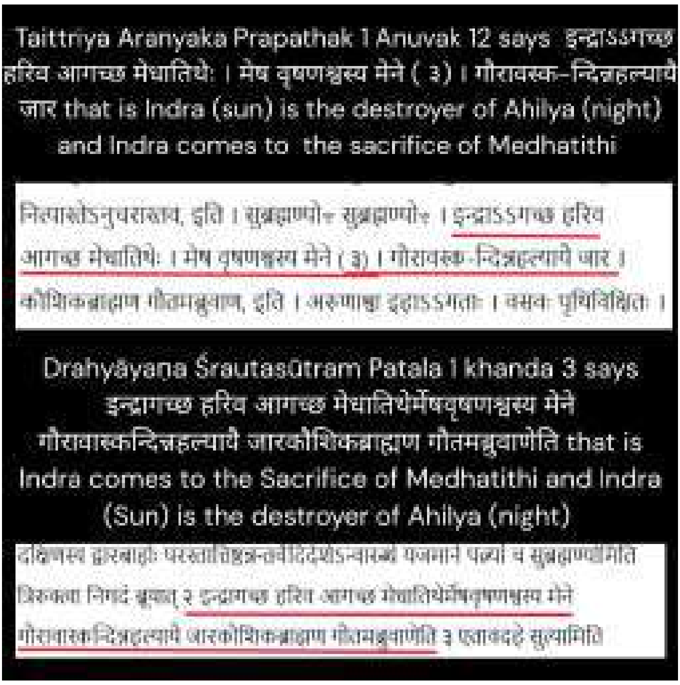
ShadVimsa Brahmana 1.1: -**अहल्यायै जारोऽसी।अहलायाया ह मैत्रेय्या जार आस** that is Indra is Destroyer of Ahilya

Shatpath Brahmana 3.3.4.18: -**अहल्यायै जारोऽसी** that is Indra (Sun) is destroyed of Ahilya (Night)

Satapatha Brahmana 4.5.9.4 says **वै शुक्रो य एष तपत्येष उ एवेन्द्रस्तस्माच्छुक्राग्रान्गृह्णाति** that is Sun is Indra

Taittriya Aranyaka Prapathak 1 Anuvak 12 says **इन्द्राऽऽगच्छ हरिव आगच्छ मेधातिथेः । मेष वृषणश्वस्य मेने (३) । गौरावस्क-न्दिन्नहल्यायै जार** that is Indra (sun) is the destroyer of Ahilya (night) and Indra comes to the sacrifice of Medhatithi

Drahyāyaṇa Śrautasūtram Patala 1 khanda 3 says **इन्द्रागच्छ हरिव आगच्छ मेधातिथेर्मेषवृषणश्वस्य मेने गौरावास्कन्दिन्नहल्यायै जारकौशिकब्राह्मण गौतमब्रुवाणेति** that is Indra comes to the Sacrifice of Medhatithi and Indra (Sun) is the destroyer of Ahilya (night)

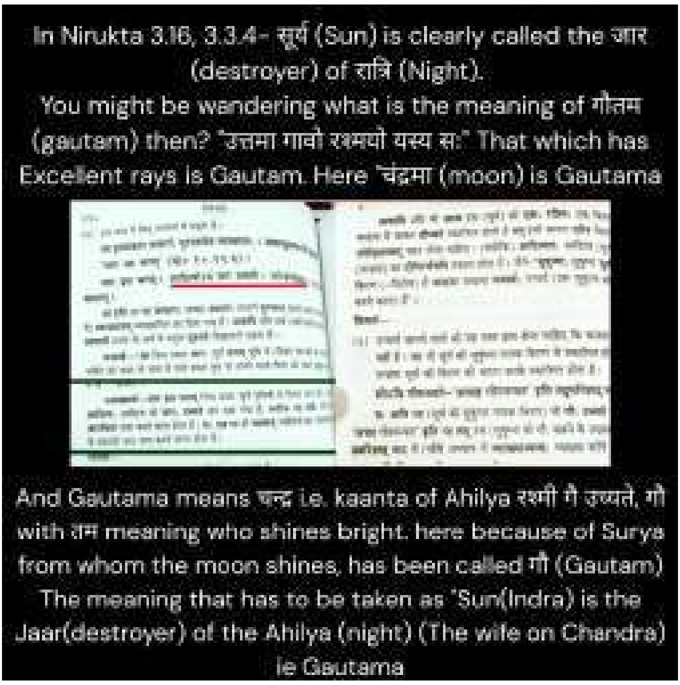


In Nirukta 3.16, 3.3.4- **सूर्य** (Sun) is clearly called the **जार** (destroyer) of **रात्रि** (Night).

You might be wandering what is the meaning of **गौतम** (gautam) then? "**उत्तमा गावो रश्मयो यस्य सः**" That which has Excellent rays is Gautam. Here "**चंद्रमा** (moon) is Gautama

And Gautama means **चन्द्र** i.e. kaanta of Ahilya **रश्मी गै उच्यते, गौ** with **तम** meaning who shines bright. here because of Surya from whom the moon shines, has been called **गौ** (Gautam) The meaning that has to be taken as "Sun(Indra) is the

Jaar(destroyer) of the Ahilya (night) (The wife on Chandra) ie Gautama



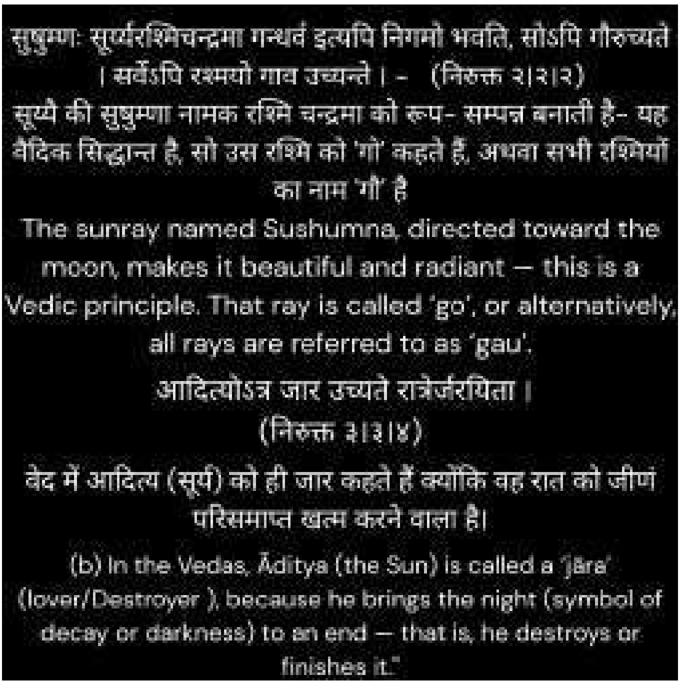
सुषुम्णः सूर्य्यरश्मिचन्द्रमा गन्धर्व इत्यपि निगमो भवति, सोऽपि गौरुच्यते । सर्वेऽपि रश्मयो गाव उच्यन्ते । – (निरुक्त २।२।२)

सूय्यै की सुषुम्णा नामक रश्मि चन्द्रमा को रूप- सम्पन्न बनाती है- यह वैदिक सिद्धान्त है, सो उस रश्मि को 'गो' कहते हैं, अथवा सभी रश्मियों का नाम 'गौ' है

The sunray named Sushumna, directed toward the moon, makes it beautiful and radiant — this is a Vedic principle. That ray is called 'go', or alternatively, all rays are referred to as 'gau'.

वेद में आदित्य (सूर्य) को ही जार कहते हैं क्योंकि वह रात को जीणं परिसमाप्त खत्म करने वाला है।

(b) In the Vedas, Āditya (the Sun) is called a 'jāra' (lover/Destroyer), because he brings the night (symbol of decay or darkness) to an end — that is, he destroys or finishes it."



Ancient Acharya Sri Kumarilla Bhatta had explained in his book Tantra Vartika 11.3.7

– एवं समस्ततेजाः परमैश्वर्य्यनिमित्तेन्द्रशब्दवाच्यः सवितैवाहनि लीयमानतया रात्रेरहल्याशब्दवाच्यायाः < क्षयात्मकजरणहेतुत्वाज्जीर्यत्यस्मादनेनैवोदितेनेत्यादित्य एवाचल्याजार इत्युच्यते न तु परस्त्रीव्यभिचारात् । नहुषेण पुनः परस्त्रीप्रार्थनमित्तानन्त र कान्नाजगरत्व प्राप्त्यैवात्मनो दुराचारत्वं प्रख्यापितम् । –

The word "Indra"-proceeding from the root' Idi' which signi. fies great glory-would signify one possessed of a resplendent glory; and as such it is taken as another name of the Sun; and he is the **जार** that makes 'Ahalya (darkness of night) disappear (**लीयमानतया रात्रेरहल्या**). It cannot be interpreted as an illicit connection with a woman (**न तु परस्त्रीव्यभिचारात्**).

Ancient Acharya Sri Kumarilla Bhatta had explained in his book Tantra Vartika 11.3.7

– एवं समस्ततेजाः परमैश्वर्य्यनिमित्तेन्द्रशब्दवाच्यः सवितैवाहनि लीयमानतया रात्रेरहल्याशब्दवाच्यायाः < क्षयात्मकजरणहेतुत्वाज्जीर्यत्यस्मादनेनैवोदितेनेत्यादित्य एवाचल्याजार इत्युच्यते न तु परस्त्रीव्यभिचारात् । नहुषेण पुनः परस्त्रीप्रार्थनमित्तानन्त र कान्नाजगरत्व प्राप्त्यैवात्मनो दुराचारत्वं प्रख्यापितम् । – The word "Indra"-proceeding from the root' Idi' which signi. fies great glory-would signify one possessed of a resplendent glory; and as such it is taken as another name of the Sun; and he is the जार that makes 'Ahalya (darkness of night) disappear (लीयमानतया रात्रेरहल्या). It cannot be interpreted as an illicit connection with a woman (न तु परस्त्रीव्यभिचारात्).

(2) The word "*Indra*"—proceeding from the root '*Idi*' which signifies great glory—would signify one possessed of a resplendent glory; and as such it is taken as another name of the Sun; and he is the '*jāra*'—destroyer (*jarati-nāçayati*)—of '*Ahalyā*'—(*ahani līyate*) that which disappears during the day, i.e., Night; as it is only when the Sun rises that the darkness of night is destroyed; and it is in this sense that we should take the sentence—"*Indro' halyāyā jārah*,"—which cannot be taken in its ordinary sense, of an illicit connection with a woman.

According to Ancient Acharya Kumarila Bhatta, in his commentary Tantravartika on the Mimamsa Darshan (page 189), writes that the name "Indra" refers to the Sun, and "Ahalya" refers to the night. When the Sun rises, the night is destroyed. This is why Indra is called the "Destroyer" (jar) of Ahalya. This does not mean that a deity named Indra had an illicit relationship with a woman named Ahalya. In Texts like Ramayana and Mahabharat this Scientific philosphy was adopted only in the form of a narrative and this is the real meaning of that Narrative and it should be understood within this context only

Tantra Vartika 1.3.7 –

(2) The word "Indra"-proceeding from the root 'Idi' which signi fies great glory-would signify one possessed of a resplendent glory; and as such it is taken as another name of the Sun; and he is the 'jara'-des-troyer (jarati-naçayati) of 'Ahalya'-(ahani liyate) that which disappears during the day, i.e., Night; as it is only when the Sun rises that the dark-ness of night is destroyed; and it is in this sense that we should take the sentence-" Indro' halyāyā jārah," which cannot be taken in its ordinary sense, of an illicit connection with a woman.

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Coming on to Allegations on Padma Purana II.58.25-28a

Here is Padma Purana Bhumi khanda chapter 58
hindi translation by Chaukhamba Publications with
proper context

In this episode of the *Padma Purāṇa (Bhūmikhaṇḍa)*, Indra Deva is **not portrayed as an lustful or adulterous being**, The entire incident is a **divine test arranged by Lord Vishnu** to examine the unwavering chastity (pativratā-dharma) of Sukalā, the wife of sage Sudāmā. Acting under Vishnu's order, first Kāma (the god of desire) tries to disturb her mind and fails; then Indra approaches in the form of a handsome young man and speaks tempting words. Sukalā rejects him with powerful arguments, and Indra **admits defeat without any attempt at force**. There is **no assault, no adultery, and no independent lustful motive** in this incident; rather, the story glorifies Sukalā's strength of character and shows that even the Devas cannot shake the resolve of a virtuous woman. Therefore, **this passage cannot be used to brand Indra as lustful** —it is a moral allegory, not a scandal.

काम और इन्द्र का सुकला से पराजित होना
भगवान् विष्णु ने कहा- वैश्य कृकल की पत्नी सुकला क्रीड़ा के द्वारा प्रेरित होकर उस वन में
उसने सम्पूर्ण मनोहर वन को देखा और उस सती ने अपनी सखी क्रीड़ा से पूछा ॥
१॥ हे सखी! अत्यन्त मनोहर यह दिव्य तथा पवित्र वन किसका है ? सभी मनोहर
वस्तुओं से यह परिपूर्ण है, इस तरह से सुकला ने क्रीड़ा से पूछा ॥२॥ क्रीड़ा ने
कहा- यह वन सिद्ध स्वभाव वाले, दिव्य गुणों वाले के द्वारा निर्मित है। यह कामदेव
का वन सुन्दर पुष्पों और फलों से युक्त है, इसे देखो ॥३॥ उसके बाद इस वाक्य को
सुनकर दुष्ट काम के महान् वृत्तान्त को देखकर हर्षित हुयी ॥४॥ वायु के द्वारा
लायी जाने वाली सुगन्धि को उसने नहीं सूंघा । सुगन्धित से भरी हुयी हवा
स्वाभाविक रूप से चल रही थी ॥५॥ काम का बाण किसी तरह उसके नाक में
प्रवेश करता था किन्तु वह सुन्दरी पुष्पों की सुगन्धि को ग्रहण ही नहीं करती थी।।
६।। महासती सुन्दर रसों को भी ग्रहण नहीं करती थी। इस तरह कामदेव का मित्र
वसंत पराजित हो गया ॥७॥ वह लज्जित होकर युद्ध पराङ्मुख हो गया और कणों
के माध्यम से पृथिवी पर गिर पड़ा ॥८॥ पके हुए फलों तथा पुष्प मञ्जरी के
संस्कार से संस्कृत वह लवरूपी से पृथिवी पर गिर पड़ा और कामदेव का रस बाण
पराजित हो गया। अत्यन्त दीन बना हुआ मकरन्द भी पृथिवी पर गिर पड़ा ॥९॥
मक्खियाँ उस पर उसी तरह भिन-भिनाने लगी जिस तरह प्रवाह से प्रवाहित मरे
हुए पर मक्खियाँ भिन-भिनाती हैं।।१०।। वह धीरे-धीरे जा रहा था और पक्षिगग्ण
सका उपहास कर रहे थे। वे सुख तथा आनन्द से भरे हुए तथा अवाज करते हुए

चल रहे थे ॥११॥ वन में विद्यमान पर्वतों पर बैठे हुए पक्षी कह रहे थे, इस नीच मार्ग को अपनाने वाले को सुकला ने परास्त कर दिया ॥१२॥ काम की पत्नी रति प्रीति के साथ जाकर सुकला से हंस कर कही। हे भद्रे! आपका कल्याण हो आपका स्वागत है। आप प्रीति पूर्वक यहाँ मनोहर वन में बिहार करें ।।॥१३॥ तुम्हारा निर्मल रूप इन्द्र को अभिप्रेत है, यदि तुम को अच्छा लगे तो बतलाओ मैं उनको यहाँ लाऊँ ॥१४॥ सूतजी ने कहा- बोलने वाली उन दोनों स्त्रियों को देखकर तथा उनकी वाणी को सुनकर उसने रति से कहा कि मेरे पति मेरे प्रेम को लेकर चले गये ॥१५॥ जहाँ पर मेरे पति हैं वहाँ पर ही मैं पति से संयुक्त हो सकती हूँ। वहीं पर मुझमें काम और प्रीति होगी, मेरा शरीर निराश्रय है ।।१६।। उसकी बातों को सुनकर रति और प्रीति दोनों लज्जित हो गयीं। वे दोनों लज्जित होकर महाबलवान् काम के पास चली गयीं ॥१७॥ उन दोनों ने इन्द्र के शरीर में स्थित तथा अपनी आँखों से देखकर धनुष को विस्फारित करने वाले काम से कहा ॥१८॥ हे महाप्राज्ञ ! यह दुर्जय है, आप अपना पौरुष त्याग दीजिये। वह महाभाग सदैव पति की कामना से युक्त है ॥१९॥ काम ने कहा- हे देवि ! जब यह इन्द्र के सुन्दर रूप को देखेगी उसी समय मैं उस पर प्रहार करूँगा ॥२०॥ उसके बाद अत्यन्त सुन्दर वेष बनाकर देवराज इन्द्र गये। उनके पीछे रति भी गयी ॥२१॥ इन्द्र सभी आभरणों से भूषित, सभी भोगों से सम्पन्न, दिव्य माला तथा वस्त्र धारण किए हुए एवं दिव्य चन्दन लगाये हुए थे ॥२२॥ वे उस रति के साथ आकर पतिदेवता सत्य आचरण करने वाली सुकला से इन्द्र ने कहा ॥२३।। पहले मैं तुम्हारे पास दूति और रति को भेज चुका हूँ। हे भद्रे ! मैं तुमको चाहता हूँ, तुम मुझे क्यों नहीं चाहती हो ? मैं तुम्हारे पास आया हूँ ।।॥२४॥ सुकला ने कहा- मैं अपने पति के पुत्रों से रक्षित हूँ। में अकेली भी सहायकों के कारण मुझे किसका भय है ? ॥२५॥ पुरुष के आकार वाले वीरों से मैं सर्वत्र रक्षित हूँ। मैं अपने पति के कामों में व्यग्र हूँ अतएव अब आप अधिक प्रस्ताव मत करें ॥२६॥ हे महामते । जब तक नेत्रों ने आँसू बहता है तब तक आप मेरे साथ रमण करते हुए क्यों नहीं लज्जित होते हैं ? ॥२७॥ आप कौन हैं ? आपको मृत्यु से भी भय नहीं लगता है क्या? इन्द्र ने कहा- मैं तो इस वन में आयी हुयी केवल तुमको ही देखता हूँ ॥२८॥ तुमने अपने पति के वीर पुत्रों को कहा। मैं उन सबों को कैसे देखूँ ? उन्हे मेरे सामने दिखाओ ॥२९॥ सुकला ने कहा- हे इन्द्र। वे सम्पूर्ण वर्ग के अधिपति रूप से धृति, मति, गति तथा बुद्धि के द्वारा सत्य को सौंप कर समस्त धर्मों में अचल वे महात्मा बलवान् धर्म मेरी सदा रक्षा करते हैं।॥३०॥ इस तरह सत्य तथा पवित्र्य नामक गुणों वाले धर्म मेरी रक्षा करते हैं। देखो मेरे सामने सत्य आ गये हैं। उनके साथ शान्ति और क्षमा देवी भी हैं। अत्यन्त बलवान् ज्ञान मुझे कभी त्याग नहीं सकते हैं, इस तरह मैं अपने गुण जन्य बन्धनों से बद्ध हूँ। इस तरह वे मेरे सानिध्य में हैं ॥३१॥ इस समय सत्य इत्यादि मेरी रक्षा कर रहे हैं, धर्मलाभ, आदि तथा दम, बुद्धि एवं पराक्रम आदि मेरे रक्षक हैं ॥३२॥ वे सभी इसी प्रकार से मेरी रक्षा करते हैं आप कौन है, जो मुझको प्राप्त करना चाहते हैं। आप कौन है ? जो दूती के साथ निर्भय होकर यहाँ आये हैं ।।॥३३॥ सत्य, धर्म, पुण्य तथा ज्ञान आदि मेरे स्वामी के प्रबल सहायक हैं, वे मेरी रक्षा घर में करते हैं ।॥ ३४॥ दम और शान्ति में लगी हुयी में सदा रक्षा से युक्त हूँ। अतएव साक्षात् इन्द्र भी मुझे नहीं जीत सकते हैं ।।॥३५॥ पराक्रमी काम भी आ जायें तो सदा सत्य का पालन करने वाली मैं सत्य से सुरक्षित हूँ ॥३६॥ निश्चित रूप से काम के बाण भी व्यर्थ हो जायेंगे। धर्म आदि महावीर तुमको ही मार डालेंगे ॥३७॥ तुम भाग कर दूर चले जाओ, यहाँ ठहरो मत, रोकने पर भी यदि तुम ठहरोगे तो भस्म हो जाओगे ॥ ३८॥ मेरे पति के बिना यदि तुम मेरे रूप को देखोगे तो फिर जिस तरह अग्नि काष्ठ को जला देती है, उसी तरह में भी तुम्हें जला दूँगी ॥३९॥ इस तरह से वातों को सुनकर इन्द्र ने कामदेव से कहा कि यदि तुममें पौरुष है तो तुम इसके साथ युद्ध करो। इसका पौरुष तुम देख लो॥४०॥ हे महाराज ! शाप के भय से भयभीत इन्द्र आदि सभी आये थे, उसी तरह लौट गये ॥४१॥ उन सबों के चले जाने पर पतिव्रता सुकला, पुण्य युक्त अपने पति का ध्यान करती हुयी अपने घर चली गयी ॥४२॥ हे राजन् । सभी पुण्यों से युक्त, सुकला तीर्थ स्वरूप तथा सर्वयज्ञस्वरूप वह पतिव्रता अपने घर चली गयी ॥४३॥

The Defeat of Kāma and Indra by Sūkalā

Lord Viṣṇu said: Sūkalā, the devoted wife of the merchant Kṛkala, was inspired by her companion Krīḍā (Play) and entered a beautiful forest. She saw the entire enchanting forest and asked Krīḍā:

“O friend! This divine and sacred forest is so beautiful—whose is it? It is filled with all delightful things.”

Krīḍā replied: "This forest was created by one with divine qualities and a perfected nature. It belongs to Kāma, the god of desire. It is filled with beautiful flowers and fruits—look around."

Hearing this, Sūkalā smiled and remained unaffected by Kāma's charms. Though the breeze carried sweet fragrances, she did not inhale them. The air was naturally filled with scent, yet she ignored it.

Kāma's arrows tried to enter her nose through the scented air, but she did not absorb the fragrance of the flowers. Even the beautiful tastes and juices of the forest did not tempt her. Thus, Kāma's companion Spring (Vasanta) was defeated.

Ashamed, Spring turned away from battle and fell to the ground like scattered pollen. The ripe fruits and flower clusters lost their essence and fell to the earth. Kāma's nectar-like arrows were defeated. Even the sweet pollen (makaranda) fell to the ground, humbled.

Flies buzzed around it like they do around a dead body carried by a stream. Kāma moved slowly, mocked by the birds. They chirped joyfully, full of delight.

The birds sitting on the mountains in the forest said, "Sūkalā has defeated the one who chose the path of lust."

Then Kāma's wife Rati, along with Preeti (Affection), approached Sūkalā and said with a smile: "O blessed one! Welcome. Please roam freely in this delightful forest."

"Your pure form is desired by Indra. If you agree, shall I bring him here?"

Sūta said: Seeing and hearing the words of those two women, Sūkalā replied to Rati: "My husband has gone away with my love. I can only be united with him. Only with him will I experience desire and affection. My body is without shelter."

Hearing her words, Rati and Preeti were ashamed and returned to the mighty Kāma.

Rati and Preeti, having seen Sūkalā's unwavering resolve, turned to Kāma—who stood within Indra's body, ready to unleash his arrows of desire—and said:

"O wise one! She is invincible. Abandon your attempt. This noble lady is always immersed in thoughts of her husband."

Kāma replied: "O goddess! When she sees Indra's divine beauty, I will strike her with my arrows."

Then Indra, adorned in splendid attire and divine ornaments, smeared with sacred sandalwood, arrived with Rati. He approached Sūkalā, the virtuous wife devoted to truth, and said:

"I had sent my messengers—Dūti and Rati—to you before. O graceful one! I desire you. Why do you not desire me? I have come to you."

Sūkalā replied: "I am protected by my husband's sons. Even lone, I am guarded—why should I fear anyone?"

“I am surrounded by brave beings shaped in my husband’s image. I am absorbed in his duties. Please do not make further proposals.”

“O wise one! As long as tears flow from my eyes, how can you not feel shame in seeking pleasure with me?”

“Who are you? Do you not fear death?”

Indra said: “I came to this forest only to see you.”

“You mentioned your husband’s brave sons—show them to me.”

Sūkalā responded: “O Indra, they are leaders of all virtues—steadfast in patience, intellect, movement, and wisdom. They have surrendered to truth and uphold all dharmas. They always protect me.”

“Behold! Truth stands before me, accompanied by Peace and Forgiveness. Mighty Knowledge never abandons me. I am bound by these virtues—they are always with me.”

“Right now, Truth and others guard me. Dharma, Self-restraint, Wisdom, and Valor are my protectors.”

“All these qualities shield me. Who are you to seek me so boldly? Who are you to arrive here fearlessly with a messenger?”

“Truth, Dharma, Virtue, and Knowledge are my husband’s powerful allies. They protect me at home.”

“I am immersed in Self-restraint and Peace. Even Indra himself cannot conquer me.”

“Even mighty Kāma cannot prevail—I am protected by Truth.”

“Kāma’s arrows will surely fail. Dharma and its warriors will destroy you.”

“Flee far away—do not stay here. If you linger despite warnings, you will be reduced to ashes.”

“If you gaze upon my form without my husband, I will burn you like fire consumes wood.”

Hearing these words, Indra turned to Kāma and said: “If you possess true strength, fight her and witness her power!”

But Indra and the others, terrified by the threat of a curse, departed in fear.

After they left, the virtuous Sūkalā, filled with merit, meditated upon her husband and returned peacefully to her home.

O King, Sūkalā—embodiment of sacredness and sacrifice—returned to her home, radiant with spiritual power.

काम और इन्द्र का सुकला से पराजित होना

[illegible]

[illegible]

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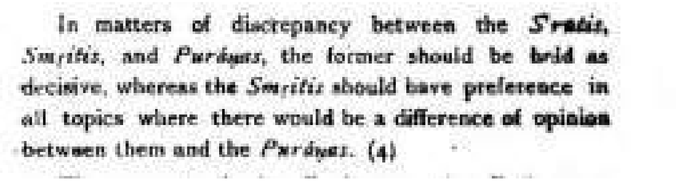
Coming to Mahabharata 13.40.16-18 this Prakaran is Ved- Virodh – Anti Vedic so it will be Rejected

This Prakaran is Ved Virodh . Atharva Veda Brahmacharya Sukta 11/7 and Chandogya Upanishad says that Indra Deva and other Devas are eternal Brahmachari and follow Brahmacharya and as part of their vow of Brahmacharya abstains from all Types of Illicit Sexual Intercourse and lustful activities and follow Strict Celibacy . As per Satapatha Brahmana 2/1/3/4 Devas (including Devraj Indra) do not commit and avoid all Sinful activities and are free from Sin and Mortal Activities of Humans

Vyasa Smriti 1.4 -Shruti > Smriti (Including Mahabharata) > Puranas

In matters of discrepancy between the Shrutis , Smritis, and Puranas, the former should be held as decisive, whereas the Smritis should have preference in all topics where there would be a difference of opinion between them and the Puranas. (4)



In matters of discrepancy between the *Śrutis*, *Smṛitis*, and *Purāṇas*, the former should be held as decisive, whereas the *Smṛitis* should have preference in all topics where there would be a difference of opinion between them and the *Purāṇas*. (4)

THE TRUE CHARACTER OF INDRA DEVA BASED ON VEDAS

Atharva Veda Brahmacharya Sukta 11/7/19

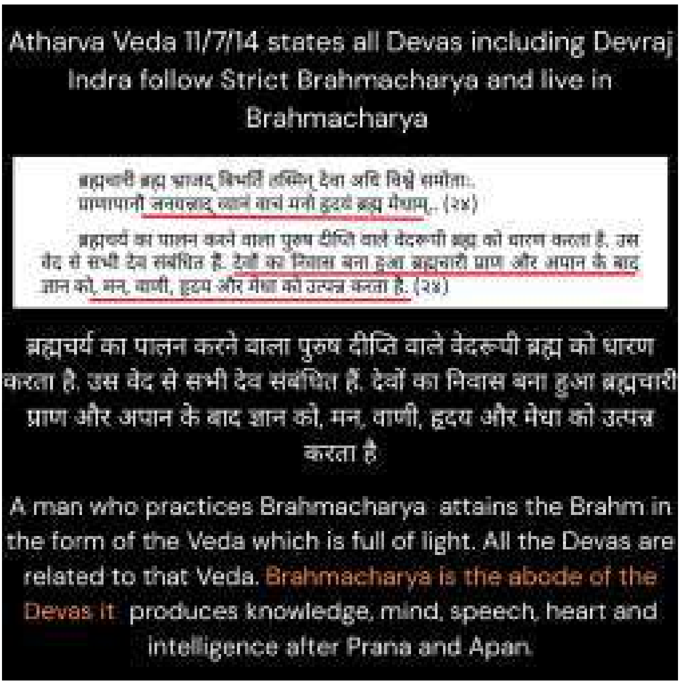
ब्रह्मचर्य रूपी तप के द्वारा देवों ने मृत्यु का हनन कर दिया अर्थात् देव अमर हो गए. इंद्र ने ब्रह्मचर्य के द्वारा देवों के लिए स्वर्ग पर अधिकार किया

Through the penance of Brahmacharya , the Devas defeated death, that is, the Devas became immortal. Indra took control of Swarga for the Devas through Brahmacharya.

Atharva Veda 11/7/14 states all Devas including Devraj Indra follow Strict Brahmacharya and live in Brahmacharya

ब्रह्मचर्य का पालन करने वाला पुरुष दीप्ति वाले वेदरूपी ब्रह्म को धारण करता है. उस वेद से सभी देव संबंधित हैं. देवों का निवास बना हुआ ब्रह्मचारी प्राण और अपान के बाद ज्ञान को, मन, वाणी, हृदय और मेधा को उत्पन्न करता है

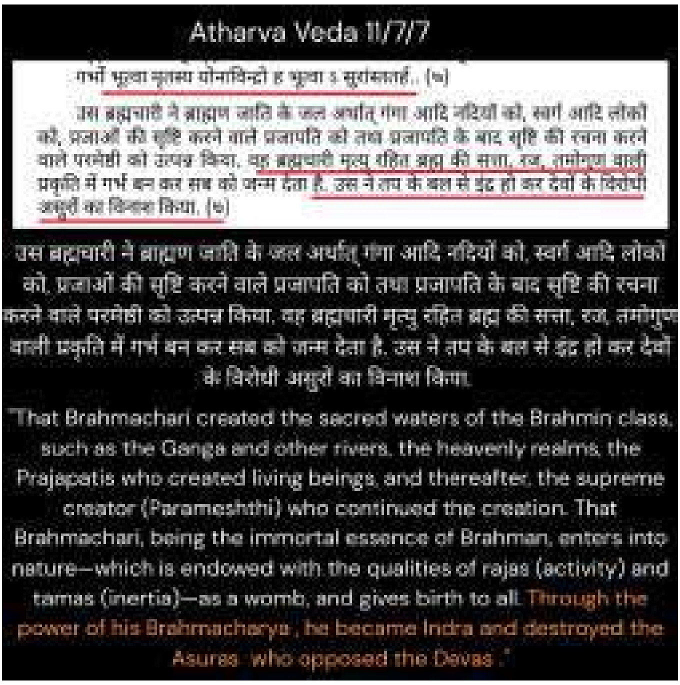
A man who practices Brahmacharya attains the Brahm in the form of the Veda which is full of light. All the Devas are related to that Veda. Brahmacharya is the abode of the Devas it produces knowledge, mind, speech, heart and intelligence after Prana and Apan.



Atharva Veda 11/7/7

उस ब्रह्मचारी ने ब्राह्मण जाति के जल अर्थात् गंगा आदि नदियों को, स्वर्ग आदि लोकों को, प्रजाओं की सृष्टि करने वाले प्रजापति को तथा प्रजापति के बाद सृष्टि की रचना करने वाले परमेष्ठी को उत्पन्न किया. वह ब्रह्मचारी मृत्यु रहित ब्रह्म की सत्ता, रज, तमोगुण वाली प्रकृति में गर्भ बन कर सब को जन्म देता है. उस ने तप के बल से इंद्र हो कर देवों के विरोधी असुरों का विनाश किया.

"That Brahmachari created the sacred waters of the Brahmin class, such as the Ganga and other rivers, the heavenly realms, the Prajapatis who created living beings, and thereafter, the supreme creator (Parameshthi) who continued the creation. That Brahmachari, being the immortal essence of Brahman, enters into nature—which is endowed with the qualities of rajas (activity) and tamas (inertia)—as a womb, and gives birth to all. Through the power of his Brahmacharya , he became Indra and destroyed the Asuras who opposed the Devas ."



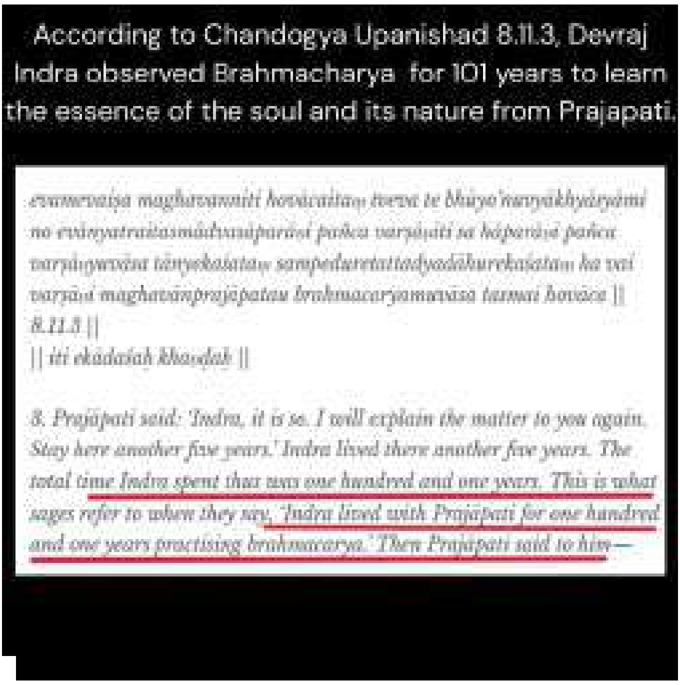
Atharva Veda 11/7/11 states only By Brahmacharya one can become Devas including Devraj Indra

इस स्वर्ग के नीचे एक सूर्यात्मक अग्नि है और दूसरी पृथ्वी के ऊपर है. इस स्वर्ग और धरती के मध्य दोनों अग्नियां आपस में मिल कर उदय होती हैं. उन सूर्य और अग्नि से संबंधित किरणें धरती और स्वर्ग के मध्य आश्रय लेती हैं. ब्रह्मचारी अपने तप की महिमा से उन का देवता बनता है.

Beneath this heaven, there is a solar fire, and another exists above the earth. Between heaven and earth, these two fires unite and rise together. The rays associated with that sun and fire take refuge in the space between earth and heaven. Through the greatness of his austerity (tapas), the Brahmachari becomes the Devas

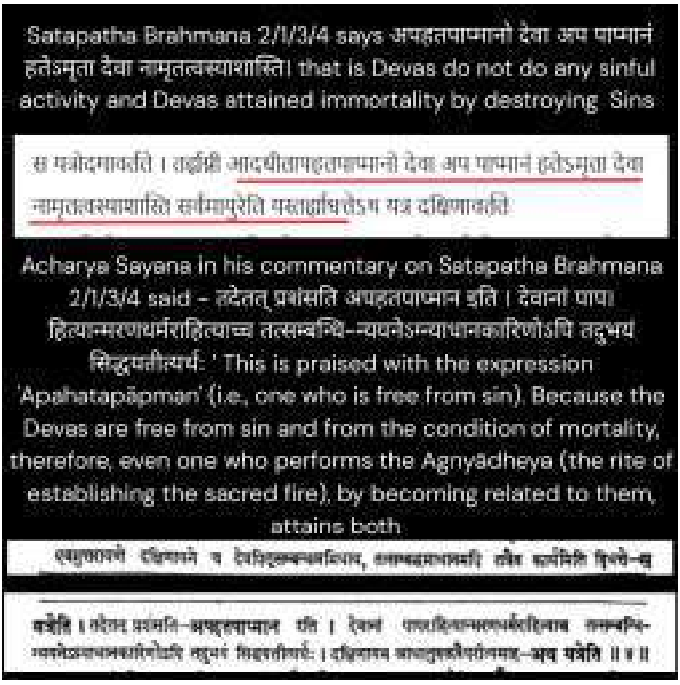
According to Chandogya Upanishad 8.11.3, Devraj Indra observed Brahmacharya for 101 years to learn the essence of the soul and its nature from Prajapati.

Prajāpati said: 'Indra, it is so. I will explain the matter to you again. Stay here another five years.' Indra lived there another five years. The total time Indra spent thus was one hundred and one years. This is what sages refer to when they say, 'Indra lived with Prajāpati for one hundred and one years practising brahmacarya.' Then Prajapati said to him-



Satapatha Brahmana 2/1/3/4 says अपहतपाप्मानो देवा अप पाप्मानं हतेऽमृता देवा नामृतत्वस्याशास्ति। that is Devas do not do any sinful activity and Devas attained immortality by destroying Sins

Acharya Sayana in his commentary on Satapatha Brahmana 2/1/3/4 said – तदेतत् प्रशंसति अपहतपाप्मान इति । देवानां पाप। हित्यान्मरणधर्मराहित्याच्च तत्सम्बन्धि-न्ययनेऽग्न्याधानकारिणोऽपि तदुभयं सिद्धयतीत्यर्थः ' This is praised with the expression 'Apahatapāpman' (i.e., one who is free from sin). Because the Devas are free from sin and from the condition of mortality, therefore, even one who performs the Agnyādheya (the rite of establishing the sacred fire), by becoming related to them, attains both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Allegations-

Chyavana

A sage named Chyavana was attracted to a Princess named Sukanya,

Mahabharata 3.122.1-11 "Lomasa said, 'A son was born to the great saint Bhrigu, Chyavana by name…Now after the lapse of a long space of time, that ruler of earth, Saryati by name, for amusement visited this pleasant and excellent lake. With him were four thousand females, espoused by him, O son of Bharata's race! there was also his only daughter endued with beautiful brows, named Sukanya. She surrounded by her maids, and decked out with jewels fit for the celestials, while walking about, approached the anthill where Bhrigu's son was seated. And surrounded by her maids, she began to amuse herself there, viewing the beautiful scenery, and looking at the lofty trees of the wood. And she was handsome and in the prime of her youth; and she was amorous and bent on frolicking. And she began to break the twigs of the forest trees bearing blossoms. And Bhrigu's son endued with intelligence beheld her wandering like lightning, without her maids, and wearing a single piece of cloth and decked with ornaments. And seeing her in the lone forest, that ascetic of exceeding effulgence was inspired with desire. And that regenerate Rishi possessing ascetic energy, who had a low voice, called the auspicious one,–but she heard him not."

Refutation-

Here is Mahabharata Vana Parva Adhaya 122 Geeta Press Gorakhpur . A detailed reading will debunk his allegations here –

Cyavana, the aged son of Bhṛgu, was immersed in such deep tapas that his body was buried under an anthill, unmoving for years. King Śaryāti's young daughter, wandering by, saw the two glowing eyes inside the mound and—out of mere curiosity—pierced them with a thorn, injuring the sage. In anger he cursed the king's entire retinue, and when the king came humbly to beg forgiveness, Cyavana declared that the offence could only be atoned by giving Sukanyā in marriage to him. This union was thus a form of penance and reconciliation, not a product of passion. Only long afterward, when the Ashvinī twins restored his youth as a boon, did they live as husband and wife. Far from being a story of lust, the episode underlines the consequences of careless actions and the greatness of ascetic power and forgiveness.

लोमशजी कहते हैं- युधिष्ठिर ! महर्षि भृगुके पुत्र च्यवन मुनि हुए, जो महान् तेजस्वी थे। उन्होंने उस सरोवरके समीप तपस्या आरम्भ की। पाण्डुनन्दन ! परम तेजस्वी महात्मा च्यवन वीरासनसे बैठकर ढूँठे काठके समान जान पड़ते थे। राजन् ! वे एक ही स्थानपर दीर्घकालतक अविचलभावसे बैठे रहे ।। १-२ ।। धीरे-धीरे अधिक समय बीतनेपर उनका शरीर चींटियोंसे व्याप्त हो गया। वे महर्षि लताओंसे आच्छादित हो गये और बाँबीके समान प्रतीत होने लगे ।। ३ ।। इस प्रकार लता-वेलोंसे आच्छादित हो बुद्धिमान् च्यवन मुनि सब ओरसे केवल मिट्टीके लोंदेके समान जान पड़ने लगे। दीमकोंद्वारा जमा की हुई मिट्टीके ढेरसे ढके हुए वे बड़ी भारी तपस्या कर रहे थे ।। ४ ।। इस प्रकार दीर्घकाल व्यतीत होनेपर राजा शर्याति इस उत्तम एवं रमणीय सरोवरके तटपर विहारके लिये आये ।। ५ ।। युधिष्ठिर ! उनके अन्तः पुरमें चार हजार स्त्रियाँ थीं, परंतु संतानके नामपर केवल एक ही सुन्दरी पुत्री थी, जिसका नाम सुकन्या था ।। ६ ।। वह कन्या दिव्य वस्त्राभूषणोंसे विभूषित हो सखियोंसे घिरी हुई वनमें इधर-उधर घूमने लगी। घूमती-घामती वह भृगुनन्दन च्यवनकी बाँबीके पास जा पहुँची ।। ७ ।। वहाँकी भूमि उसे बड़ी मनोहर दिखायी दी। वह सखियोंके साथ वृक्षोंके फल-फूल तोड़ती हुई चारों ओर घूमने लगी ।। ८ ।। सुन्दर रूप, नयी अवस्था, कामभावके उदय और यौवनके मदसे प्रेरित हो सुकन्याने उत्तम फूलोंसे भरी हुई वन-वृक्षोंकी बहुत-सी शाखाएँ तोड़ लीं। वह सखियोंका साथ छोड़कर अकेली टहलने लगी। उस समय उसके शरीरपर एक ही वस्त्र था और वह भाँति-भाँतिके अलंकारोंसे अलंकृत थी। बुद्धिमान् च्यवन मुनिने उसे देखा। वह चमकती हुई विद्युत्के समान चारों ओर विचर रही थी ।। ९-१० ।। उसे एकान्तमें देखकर परम कान्तिमान्, तपोबल-सम्पन्न एवं दुर्बल कण्ठवाले ब्रह्मर्षि च्यवनको बड़ी प्रसन्नता हुई ।। ११ ।। उन्होंने उस कल्याणमयी राजकन्याको पुकारा; परंतु वह (ब्रह्मर्षिका कण्ठ दुर्बल होनेके कारण) उनकी आवाज नहीं सुनती थी। उस बाँबीमें मुनिवर च्यवनकी चमकती हुई आँखोंको देखकर उसे बहुत कौतूहल हुआ। उसकी बुद्धिपर मोह छा गया और उसने विवश होकर यह कहती हुई कि 'देखूँ यह क्या है?' एक काँटेसे उन्हें छेद दिया। उसके द्वारा आँखें बिंध जानेके कारण परम क्रोधी ब्रह्मर्षि च्यवन अत्यन्त कुपित हो उठे। फिर तो उन्होंने शर्यातिकी सेनाके मल-मूत्र बंद कर दिये। मल-मूत्रका द्वार बंद हो जानेसे मलावरोधके कारण सारी सेनाको बहुत दुःख होने लगा। सैनिकोंकी ऐसी अवस्था देखकर राजाने सबसे पूछा- 'यहाँ नित्य-निरन्तर तपस्यामें संलग्न रहनेवाले वयोवृद्ध महामना च्यवन रहते हैं। वे स्वभावतः बड़े क्रोधी हैं। उनका जानकर या बिना जाने आज किसने अपकार किया है? जिन लोगोंने भी ब्रह्मर्षिका अपराध किया हो, वे तुरंत सब कुछ बता दें, विलम्ब न करें।'

Lomaśa said:
"O Yudhiṣṭhira! There was a great sage, Cyavana, the son of the great sage Bhṛgu, who was endowed with tremendous spiritual power. Near that lake, he began performing severe penance.

O son of Pāṇḍu! That great and radiant soul, Cyavana Muni, sat firm in the heroic posture (vīrāsana), appearing like a dry log of wood. O King! Remaining unmoving in the same spot for a very long time, he continued his penance. (1–2)

Gradually, as much time passed, his body became covered with ants. The great sage became enveloped in creepers and vines, and began to look like an anthill. (3)

Covered by the climbing plants, the wise sage Cyavana, from all sides, appeared like a mere lump of earth. Covered by a mound of earth created by the termites, he continued his intense penance. (4)

After a long period had passed in this way, King Śaryāti came to that beautiful and excellent lake to enjoy recreation. (5)

O Yudhiṣṭhira! In his inner palace there were four thousand women, yet he had only one child—a beautiful daughter named Sukanyā. (6)

That maiden, adorned with divine garments and ornaments, wandered in the forest surrounded by her companions. Roaming about, she reached the anthill of Cyavana, the son of Bhṛgu. (7)

She found the surroundings there very delightful. Together with her companions she went around plucking fruits and flowers from the trees. (8)

Being young, beautiful, in the bloom of youth, overcome by the stirrings of desire and the intoxication of her age, Sukanyā plucked many branches of forest trees laden with fine flowers. Leaving her companions behind, she began strolling alone. At that time, she was wearing only a single garment, and she was decorated with various kinds of ornaments. The wise sage Cyavana saw her. She was shining, wandering around like a flash of lightning. (9–10)

Seeing her alone, the great ascetic Cyavana, full of penance and radiance but with a weak voice due to long austerity, became very pleased. (11)

He called out to that auspicious princess; but because the voice of the sage was feeble, she did not hear him. From within the anthill, she noticed the shining eyes of the sage. Out of curiosity and confusion of mind, she thought: 'What is this? Let me see!' and with a thorn she pierced them.

Because his eyes were injured in this way, the highly irate sage Cyavana became extremely angry. By his curse, he caused the entire army of King Śaryāti to be unable to pass urine or stool. Because of this blockage, all the soldiers began to suffer greatly.

Seeing his army in such a miserable condition, the king asked everyone:
'Here dwells the aged and great-minded sage Cyavana, who is constantly absorbed in penance. By nature he is quick to anger. Who among you has knowingly or unknowingly offended the sage today? Whoever has committed this offence against the brahmarṣi must immediately confess everything without delay.'

लोमश उवाच

भृगोर्महर्षेः पुत्रोऽभूच्च्यवनो नाम भारत ।
समीपे सरसस्तस्य तपस्तेपे महाद्युतिः ॥ १ ॥
स्थाणुभूतो महातेजा वीरस्थानेन पाण्डव ।
अतिष्ठत चिरं कालमेकदेशे विशाम्पते ॥ २ ॥

लोमशजी कहते हैं—युधिष्ठिर! महर्षि भृगुके पुत्र च्यवन मुनि हुए, जो महान् तेजस्वी थे। उन्होंने उस सरोवरके समीप तपस्या आरम्भ की। पाण्डुनन्दन! परम तेजस्वी महात्मा च्यवन वीरासनसे बैठकर ठूँठे काठके समान जान पड़ते थे। राजन्! वे एक ही स्थानपर दीर्घकालतक अविचलभावसे बैठे रहे ॥ १-२ ॥

स वल्मीकोऽभवदृषिर्लताभिरिव संवृतः ।
कालेन महता राजन् समाकीर्णः पिपीलिकैः ॥ ३ ॥

धीरे-धीरे अधिक समय बीतनेपर उनका शरीर चींटियोंसे व्याप्त हो गया। वे महर्षि लताओंसे आच्छादित हो गये और बाँबीके समान प्रतीत होने लगे ॥ ३ ॥

तथा स संवृतो धीमान् मृत्पिण्ड इव सर्वशः ।
तप्यते स्म तपो घोरं वल्मीकेन समावृतः ॥ ४ ॥

इस प्रकार लता-बेलोंसे आच्छादित हो बुद्धिमान् च्यवन मुनि सब ओरसे केवल मिट्टीके लोंदेके समान जान पड़ने लगे। दीमकोंद्वारा जमा की हुई मिट्टीके ढेरसे ढके हुए वे बड़ी भारी तपस्या कर रहे थे ॥ ४ ॥

अथ दीर्घस्य कालस्य शर्यातिर्नाम पार्थिवः ।
आजगाम सरो रम्यं विहर्तुमिदमुत्तमम् ॥ ५ ॥

इस प्रकार दीर्घकाल व्यतीत होनेपर राजा शर्याति इस उत्तम एवं रमणीय सरोवरके तटपर विहारके लिये आये ॥ ५ ॥

तस्य स्त्रीणां सहस्राणि चत्वार्यासन् परिग्रहे ।
एकैव च सुता सुभ्रूः सुकन्या नाम भारत ॥ ६ ॥

युधिष्ठिर! उनके अन्तःपुरमें चार हजार स्त्रियाँ थीं, परंतु संतानके नामपर केवल एक ही सुन्दरी पुत्री थी, जिसका नाम सुकन्या था ॥ ६ ॥

सा सखीभिः परिवृता दिव्याभरणभूषिता ।
चंक्रम्यमाणा वल्मीकं भार्गवस्य समासदत् ॥ ७ ॥

वह कन्या दिव्य वस्त्राभूषणोंसे विभूषित हो सखियोंसे घिरी हुई वनमें इधर-उधर घूमने लगी। घूमती-घामती वह भृगुनन्दन च्यवनकी बाँबीके पास जा पहुँची ॥ ७ ॥

सा वै वसुमतीं तत्र पश्यन्ती सुमनोरमाम् ।
वनस्पतीन् विचिन्वन्ती विजहार सखीवृता ॥ ८ ॥

वहाँकी भूमि उसे बड़ी मनोहर दिखायी दी। वह सखियोंके साथ वृक्षोंके फल-फूल तोड़ती हुई चारों ओर घूमने लगी ॥ ८ ॥

रूपेण वयसा चैव मदनेन मदेन च ।
बभञ्ज वनवृक्षाणां शाखाः परमपुष्पिताः ॥ ९ ॥
तां सखीरहितामेकामेकवस्त्रामलंकृताम् ।
ददर्श भार्गवो धीमांश्चरन्तीमिव विद्युतम् ॥ १० ॥

सुन्दर रूप, नयी अवस्था, कामभावके उदय और यौवनके मदसे प्रेरित हो सुकन्याने उत्तम फूलोंसे भरी हुई वन-वृक्षोंकी बहुत-सी शाखाएँ तोड़ लीं। वह सखियोंका साथ छोड़कर अकेली टहलने लगी। उस समय उसके शरीरपर एक ही वस्त्र था और वह भाँति-भाँतिके अलंकारोंसे अलंकृत थी। बुद्धिमान् च्यवन मुनिने उसे देखा। वह चमकती हुई विद्युत्‌के समान चारों ओर विचर रही थी ॥ ९-१० ॥

तां पश्यमानो विजने स रेमे परमद्युतिः ।
क्षामकण्ठश्च विप्रर्षिस्तपोबलसमन्वितः ॥ ११ ॥

उसे एकान्तमें देखकर परम कान्तिमान्, तपोबल-सम्पन्न एवं दुर्बल कण्ठवाले ब्रह्मर्षि च्यवनको बड़ी प्रसन्नता हुई ॥ ११ ॥

तामाबभाषे कल्याणीं सा चास्य न शृणोति वै ।
ततः सुकन्या वल्मीके दृष्ट्वा भार्गवचक्षुषी ॥ १२ ॥
कौतूहलात् कण्टकेन बुद्धिमोहबलात्कृता ।
किं नु खल्विदमित्युक्त्वा निर्बिभेदास्य लोचने ॥ १३ ॥
अक्रुध्यत् स तथा विद्धे नेत्रे परममन्युमान् ।
ततः शर्यातिसैन्यस्य शकृन्मूत्रे समावृणोत् ॥ १४ ॥
ततो रुद्धे शकृन्मूत्रे सैन्यमानाहदुःखितम् ।

उन्होंने उस कल्याणमयी राजकन्याको पुकारा; परंतु वह (ब्रह्मर्षिका कण्ठ दुर्बल होनेके कारण) उनकी आवाज नहीं सुनती थी। उस बाँबीमें मुनिवर च्यवनकी चमकती हुई

आँखोंको देखकर उसे बड़ा कौतूहल हुआ। उसकी बुद्धिपर मोह छा गया और उसने विवश होकर यह कहती हुई कि 'देखूँ यह क्या है?' एक काँटेसे उन्हें छेद दिया। उसके द्वारा आँखें बिंध जानेके कारण परम क्रोधी ब्रह्मर्षि च्यवन अत्यन्त कुपित हो उठे। फिर तो उन्होंने शर्यातिकी सेनाके मल-मूत्र बंद कर दिये। मल-मूत्रका द्वार बंद हो जानेसे मलावरोधके कारण सारी सेनाको बहुत दुःख होने लगा। सैनिकोंकी ऐसी अवस्था देखकर राजाने सबसे पूछा—'यहाँ नित्य-निरन्तर तपस्यामें संलग्न रहनेवाले वयोवृद्ध महामना च्यवन रहते हैं। वे स्वभावतः बड़े क्रोधी हैं। उनका जानकर या बिना जाने आज किसने अपकार किया है? जिन लोगोंने भी ब्रह्मर्षिका अपराध किया हो, वे तुरंत सब कुछ बता दें, विलम्ब न करें।'

The Story in Srimad Bhagavatam 9.3 also reflects the same

1. It is reported that Manu's son, king Saryāti was the master of the Vedic lore and it was he who, in the sacrificial session of the Angiras, authoritatively explained the procedure of the ritualistic course of the second day (of that session).
2. He had a daughter Sukanyā by name, whose eyes were beautiful like lotuses. Accompanied by her, he went to the hermitage of the sage Cyavana.[1]
   was 3. Surrounded by her maids (of honour), she leisurely wandering in the forest enjoying the sight of beautiful trees, when she happened to notice a pair of glow-worm-like luminous objects, in the hole of an ant-hill.
3. Impelled by her fate, she, in her childish innocence, perforated the pair of shining objects with a thorn, and blood flowed profusely out of them.
4. That very moment instantly, there was obstruction in the lower passage of his soldiers (stoppage of the excretion and urination). Observing that, the royal sage was astonished and enquired of his men.
5. 'Has any of you given offence or done wrong to Cyavana, the descendant of the Bhrgus. Obviously, someone of us must have profaned his hermitage'.
6. Being terrified, Sukanyā confessed to her father. "Something has been done by me in ignorance, inasmuch as a pair of glittering objects were unknowingly pierced by me".
7. Hearing the words of his daughter, Saryāti was seized with fear. He slowly tried to appease the sage, lying hidden in the ant-hill.
8. Having ascertained the desire of the sage, the king gave (in marriage) his daughter to the sage. Having thus extricated himself from the scrape, and taking his leave (of the sage), he proceeded to his capital cautiously.

CHAPTER THREE

The story of Cyavana and Sukanyā

Śrī Śuka continued :

1. It is reported that Manu's son, king Śaryāti was the master of the Vedic lore and it was he who, in the sacrificial session of the Aṅgiras, authoritatively explained the procedure of the ritualistic course of the second day (of that session).

2. He had a daughter Sukanyā by name, whose eyes were beautiful like lotuses. Accompanied by her, he went to the hermitage of the sage Cyavana.[1]

3. Surrounded by her maids (of honour), she was leisurely wandering in the forest enjoying the sight of beautiful trees, when she happened to notice a pair of glow-worm-like luminous objects, in the hole of an ant-hill.

4. Impelled by her fate, she, in her childish innocence, perforated the pair of shining objects with a thorn, and blood flowed profusely out of them.

5. That very moment instantly, there was obstruction in the lower passage of his soldiers (stoppage of the excretion

and urination). Observing that, the royal sage was astonished and enquired of his men.

6. 'Has any of you given offence or done wrong to Cyavana, the descendant of the Bhṛgus. Obviously, someone of us must have profaned his hermitage'.

7. Being terrified, Sukanyā confessed to her father. "Something has been done by me in ignorance, inasmuch as a pair of glittering objects were unknowingly pierced by me".

8. Hearing the words of his daughter, Śaryāti was seized with fear. He slowly tried to appease the sage, lying hidden in the ant-hill.

9. Having ascertained the desire of the sage, the king gave (in marriage) his daughter to the sage. Having thus extricated himself from the scrape, and taking his leave (of the sage), he proceeded to his capital cautiously.

Allegations-

Pippalada

There is a story of another sage named Pippalada who was very old and had also threatened to curse the king if he doesn't give his daughter to him, unlike Chyavana he wasn't harmed at all by the Princess. He became lustful after seeing the beautiful daughter of the king even in his old stricken age,

Shiva Purana, Satarudra Samhita 3.25.2-14 "Once while going to the river Pushpabhadra for his ablution, the great sage saw the beautiful youthful maiden Padma, a part of Siva herself. Desirious of getting her, the sage traversing the world and an expert in following the established conventions went to the abode of king Anaranya, her father…The sage repeated the request, saying "Give me your daughter devoutly. Otherwise I will reduce everything to ashes along with you."…Then the king was much frightened and he lamented again and again. He gave his daughter Padma, fully bedecked in ornaments to the old sage. After marrying her Padma, the daughter of the king and part of Siva, the sage Pippalada joyously took her to his hermitage… Then the excellent sage Pippalada, a part of Siva, became a young man by means of his divine sport and sported with that young lady. Ten noble sons, all of them great sons, were born to the sage."

.Refutation-

According to R.C. Hazra, the *Uma Saṁhitā* of the *Shiva Purāṇa* is a very late addition. He notes that it draws heavily from the *Jñāna Saṁhitā*, which itself is dated to around 950 CE. Based on this, it can be reasonably inferred that the *Uma Saṁhitā* was incorporated into the *Shiva Purāṇa* sometime after the 10th century CE.

IV. The *Bhasmasaṁhitā*,[99] also called Aṭṭha/Umāsaṁhitā, is represented in the class B editions only. The text introduces Kṛṣṇa on a visit to Kailāsa and performing penance there to Śiva, in order to obtain a son. He meets Upamanyu, and requests him to tell him about the greatness of Śiva. Upamanyu complies, and praises Śiva and his trident; he extols Śiva's power to save his devotees from hell. This discussion leads into several chapters on different types of sins, and on the description of hell and the suffering in it. Ways to avoid this suffering include gifts of food, performing penance, listening to the purāṇas, etc. The *saṁhitā* subsequently describes the seven *dvīpas* of the earth, and other component parts of the universe. It ends with discourses on a variety of topics, such as the develop-

[99] Ma., *ibid.*, p. 65, n. 87.

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ment of man, from the foetus, through childhood, youth, marriage, old age, etc.; creation and *manvantaras*, etc. In Hazra's opinion the text borrows most of its chapters from the *Jñānasaṁhitā*.

XIII. The *Jñānasaṁhitā*[10] has already been referred to on several occasions in this description of the Śiva°. Indeed, in Hazra's opinion, other *saṁhitās* borrowed verses and even chapters from it. The text recognizes the Vedas as the highest authority, but it was Śiva, as [illegible], who communicated them to Viṣṇu. Śiva shall be worshiped with Vedic *mantras*, even though the *saṁhitā* does not, therefore, reject the authority of the Tantras and eventual Śiva worship with Āgamic rather than Vedic *mantras*. The *nirguṇa* Śiva is identical with the *parabrahma*; in his *saguṇa* form he manifests himself as Rudra. Prakṛti was born from Śiva's wish, and, from her, were born the other gods including Brahmā and Viṣṇu. This *saṁhitā*, like some of those discussed earlier, strongly encourages *liṅga* worship as the ideal way to worship Śiva himself. It urges worship under the guidance of a competent teacher; worship will lead to *bhakti*, then to *jñāna*, and, ultimately, to *vijñāna*, i.e. the realization that the only real thing is Śiva. Hazra points out that the text was influenced by the Kumārasambhava, Raghuvaṃśa, and Kirātārjunīya. He surmises that it may have been composed in Banaras, by someone who was also familiar with the banks of the Narmadā, not before A.D. 950.

The Śiva Purāṇa, as a whole, is one of the most composite and unwieldy Purāṇas, having been composed and expanded by different authors over various periods. There exist two primary versions: the Bombay 1884, Venkat 1895–96, and Venga Manuscript (Class A); and the Venkat 1906, 1965 Pandita Pustakalaya Manuscript (Class B). According to R.C. Hazra, the sections found in the Class A Manuscript are older and more authentic, whereas those in the Class B Manuscript (Including Uma Samhita) are very recent compositions . Most significantly, the older and more authentic Class A Manuscript does not contain the Uma Saṁhitā.

saṁhitās, with different titles and different arrangements; two of their *saṁhitās* are not even listed in the Śiva° passages.[9] The following is a comparative survey of the *saṁhitās*, in the two passages of the Śiva° itself, and in the two sets of editions — which from now on I will refer to as class A and class B editions.

Śiva°	Class A Bombay 1884 Venkat 1895–96 Venga		Class B Venkat 1906, 1965 Paṇḍitapustakālaya [illegible]	
I. Vidyeśvara	XIII. Jñāna	ch. 78	Vidyeśvara/	ch. 25
II. Raudra	Vidyeśvara	25	Vighneśa	
III. Vaināyaka	(Venga 18)		Rudra	197
IV. Bhauma/Auma	Kailāsa	12	Śatarudra	42
V. Mātṛ(purāṇa)	XIV. Sanatkumāra	59	Koṭirudra	43
VI. Rudraikādaśa	Vāyu/Vāyavīya		Umā/Auma	51
VII. Kailāsa	pūrvabhāga	30	Kailāsa	23
VIII. Śatarudra	uttarabhāga	30	Vāyavīya	
IX. Koṭirudra	Dharma	65	pūrvabhāga	35
X. Sahasrakoṭirudra			uttarabhāga	41
XI. Vāyavīya				
XII. Dharma(purāṇa)				

It is clear from all this that the Śiva° is one of the more composite and unwieldy purāṇas, sections of which "were written by different hands in different times

[illegible] Hazra Śiva° 1953: 51–52. Cf. Haraprasad Shastri 1928a: 277, no. 3346.

and ages," it is also evident that "there were different traditions regarding the text of the Śiva-purāṇa." [illegible] Hazra, who did not include the Śiva° in his volume on the mahāpurāṇas, later published an extensive and comparative study of the various saṃhitās, which is repeatedly referred to in these pages. [illegible] In view of the great disparity between the two sets of editions, I will follow the order of the saṃhitās as set forth in the purāṇa itself.

Allegations-

Brahmins

When the Sages possessing mystic powers can do these things then why can't a normal Brahmin do the same?

Brahma Purana 120.120-122. "The Siddha roamed over the earth as he pleased. The excellent lady Urvasi went to Varanasi and took her bath in the waters of Matsyodari assuming her divine form. This foolish Brahman too had gone to the river Matsyodari. On seeing Urvasi bathing there he was overwhelmed by passionate love that agitated him too much."

An old-aged Brahmin was so aroused that he ordered his sons to get a woman to satisfy him,

Padma Purana II.1.28-30 "Having ordered the glorious one, devoted to this father, the brahmana (i.e. Sivasarman), thinking of the second son, called (him viz.) Vedasarman (and said to him): "Go by my order; being stuperfied by passion of love (i.e. sex) I cannot stand without a woman (by my side)." He presented, by means of his magical power, a woman full of all charm (before Vedasarman). (He told him:0 "O boy, determined for me, bring this woman to me."

Refutation-

Here is Brahma Purana hindi translation by Choukhamba Publications the Adhaya 120 ends with 28 slokas and no 120-122 sloka exists

[illegible]

अथैकविंशत्यधिकशततमोऽध्यायः

विदर्भा संगम तथा रेवती संगम वर्णन तथा अन्य तीर्थ वर्णन

[illegible]

Regarding Padma Purana 2.1.28-30

Here is Padma Purana 2.1.28-30 hindi translation by Choukhamba Publications

हे महाभाग ! जिसने हमलोगों को अपने गर्भ में पाला, वह हमलोगों की माँ अपने शरीर का परित्याग करके चली गयी ॥२३॥ हे तारक वह शरीर का त्याग करके स्वर्ग चली गयी अब आपका क्या आदेश है?।॥२४॥ द्विजश्रेष्ठ, शिवशर्मा ने अपने सबसे बड़े तथा भक्तिभाव सम्पन्न पुत्र यज्ञशर्मा को बुलाकर कहा।।२५॥ शिवशर्मा ने कहा- तुम इस तीक्ष्ण तथा धारदार शस्त्र के द्वारा इसके सभी अङ्गों को काटकर जहाँ-तहाँ फेंक दो ॥२६।। पिता की जैसी आज्ञा थी उस पुत्र ने वैसा ही किया और उसके बाद वह अपने पिता के पास आया और कहा ॥२७॥ हे पितः आपने जैसा आदेश दिया था वैसा मैंने कर दिया अब आप बतलाएँ कि मुझे क्या करना है ? हे पिताजी। आप जो कहेंगे उस कठोर तथा दुर्लभ कार्य को भी मैं करूँगा ॥२८॥ वे ब्राह्मण जान गये कि यह मेरा पुत्र पितृभक्त है, इस तरह का निश्चय करके उन्होंने दूसरे पुत्र के विषय में विचार करते हुए वेदशर्मा को बुलाकर कहा- तुम उस नारी के पास जाओ कामार्त मैं स्त्री के बिना नहीं रह सकता हूँ ॥२९-३०॥ उन्होंने उसे सभी सौभाग्यों से सम्पन्न नारी को दिखाया और कहा- हे वत्स ! निश्चय करके तुम इसे मेरे लिए लाओ ॥३१॥ इस तरह से कहने पर वेदशर्मा ने कहा- मैं आपका प्रिय कार्य करूंगा। पिता को नमस्कार करके उस स्त्री के पास जाकर उन्होंने कहा।। ३२॥ हे देवि । मेरे पिता काम के बाणों से पीड़ित हैं और आपको प्राप्त करना चाहते हैं। अतएव हे सुन्दरी ! आप मेरे वृद्ध पिता पर प्रसन्न हो जाइये ॥३३॥ हे सर्वाङ्ग सुन्दरि मेरे पिता को अपना लीजिये। इस तरह से उस माया ने वेदशर्मा की बातों को सुना ॥३४॥

23. “O highly fortunate one! The mother who carried us in her womb and nurtured us has now abandoned her body and departed.”

24. “O Tāraka, she has given up her body and gone to heaven. Now, what is your command?”

25. The best of the twice-born, Śivaśarmā, summoned his eldest and most devoted son, Yajñaśarmā, and said—

26. “With this sharp and keen-edged weapon, cut all her limbs into pieces and scatter them here and there.”

27. As his father had ordered, the son did exactly that. Then he returned to his father and said—

28. “O father, I have done as you commanded. Now tell me, what should I do? I will even carry out any harsh or rare task you give me.”

29–30. The Brāhmaṇa understood, “This son of mine is truly devoted to his father.” Thinking thus, he considered his second son, Vedasharmā, and said— “Go to that woman, for I am afflicted by desire and cannot live without a wife.”

31. Showing him a woman endowed with all forms of good fortune, he said— “O dear son, go and bring her for me.”

32. Hearing this, Vedasharmā said— “I will do what pleases you.” Bowing to his father, he went to the woman and said—

33. “O lady, my father is tormented by the arrows of love and wishes to have you. Therefore, O beautiful one, be pleased with my aged father.”

34. “O lady of perfect limbs, take my father as yours.” Thus, the Māyā (woman) heard Vedasharmā’s words.

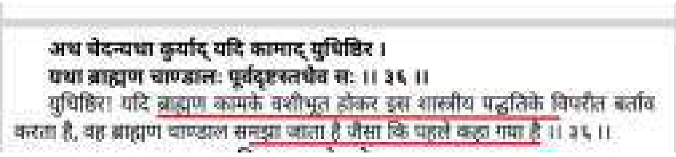
This story centers on the unwavering devotion of Vedasharmā toward his sinful father—one who had failed to master his senses—and on the son's willingness to sacrifice his own life in order to fulfill his father's final, immoral desire. It primarily highlights the ideal of a son's supreme sacrifice and steadfast duty toward his father, irrespective of whether the father's conduct is righteous or sinful.

However, the Śāstras, including the Mahābhārata, declare that Brāhmaṇas such as Vedasharmā's father—those overcome by lust, acting in defiance of scriptural injunctions, and desiring *parastrī*—are to be regarded as *chāṇḍālas* (outcastes), removed from the line of Brāhmaṇas. For such persons, it is determined that the gates of heaven remain closed, and their destiny is to fall into hell.

Mahabharta Anushashan Parva Adhaya 47 sloka 36

युधिष्ठिर ! यदि ब्राह्मण कामके वशीभूत होकर इस शास्त्रीय पद्धतिके विपरीत बर्ताव करता है, वह ब्राह्मण चाण्डाल समझा जाता है जैसा कि पहले कहा गया है

"O Yudhishthira! If a Brahmin, overcome by Lust , behaves contrary to the scriptural code, then that Brahmin is to be regarded as a *Chandala* (outcaste), as has been stated earlier."

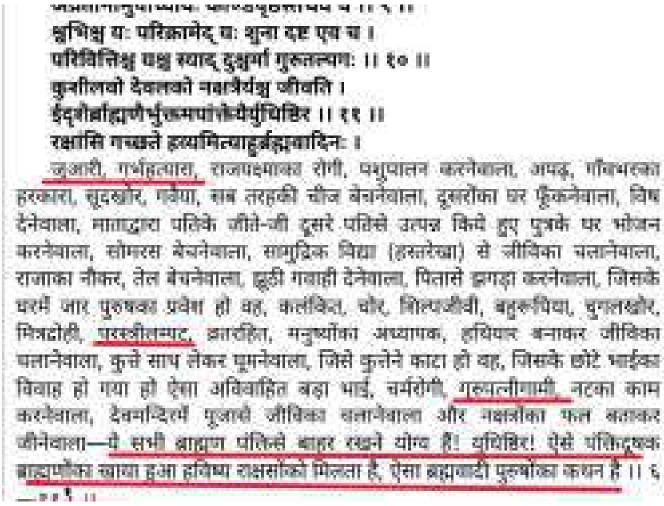

अथ चेदन्यथा कुर्याद् यदि कामाद् युधिष्ठिर ।
यथा ब्राह्मण चाण्डालः पूर्वदृष्टस्तथैव सः ॥ ३६ ॥
युधिष्ठिर! यदि ब्राह्मण कामके वशीभूत होकर इस शास्त्रीय पद्धतिके विपरीत बर्ताव करता है, वह ब्राह्मण चाण्डाल समझा जाता है जैसा कि पहले कहा गया है ॥ ३६ ॥

Mahabharat Anushashan Parva Adhaya 90 slokas 6-11
Geeta Press Gorakhpur

जुआरी, गर्भहत्यारा, राजयक्ष्माका रोगी, पशुपालन करनेवाला, अपढ़, गाँवभरका हरकारा, सूदखोर, गवैया, सब तरहकी चीज बेचनेवाला, दूसरोंका घर फूँकनेवाला,

विष देनेवाला, माताद्वारा पतिके जीते-जी दूसरे पतिसे उत्पन्न किये हुए पुत्रके घर भोजन करनेवाला, सोमरस बेचनेवाला, सामुद्रिक विद्या (हस्तरेखा) से जीविका चलानेवाला, राजाका नौकर, तेल बेचनेवाला, झूठी गवाही देनेवाला, पितासे झगड़ा करनेवाला, जिसके घरमें जार पुरुषका प्रवेश हो वह, कलंकित, चोर, शिल्पजीवी, बहुरूपिया, चुगलखोर, मित्रद्रोही, परस्त्रीलम्पट, व्रतरहित, मनुष्योंका अध्यापक, हथियार बनाकर जीविका चलानेवाला, कुत्ते साथ लेकर घूमनेवाला, जिसे कुत्तेने काटा हो वह, जिसके छोटे भाईका विवाह हो गया हो ऐसा अविवाहित बड़ा भाई, चर्मरोगी, गुरुपत्नीगामी, नटका काम करनेवाला, देवमन्दिरमें पूजासे जीविका चलानेवाला और नक्षत्रोंका फल बताकर जीनेवाला- ये सभी ब्राह्मण पंक्तिसे बाहर रखने योग्य हैं! युधिष्ठिर! ऐसे पंक्तिदूषक ब्राह्मणोंका खाया हुआ हविष्य राक्षसोंको मिलता है, ऐसा ब्रह्मवादी पुरुषोंका कथन है ।। ६

“A gambler, one who causes abortion, a man afflicted with tuberculosis, a cattle-keeper, an illiterate person, a village messenger, a usurer, a singer, a seller of all sorts of goods, one who burns others’ houses, a poison-giver, one who eats in the house of a son born from another man while the first husband is alive, a seller of *Soma* juice, one who earns a living through palmistry, a king’s servant, an oil seller, one who gives false testimony, one who quarrels with his father, one in whose house an adulterer enters, a defamed person, a thief, one who lives by craftsmanship, an impersonator (actor or disguise artist), a tale-bearer, a betrayer of friends, one who lusts after others’ wives, one without religious vows, a teacher of men, one who earns through making weapons, one who roams with dogs, one who has been bitten by a dog, an elder brother who remains unmarried while his younger brother is married, a person with skin diseases, one who has had intercourse with his teacher’s wife, a performing actor, one who makes a living by worship in temples, and one who predicts based on stars — all these are to be excluded from the line of Brahmins.



श्वभिक्षु यः परिक्रामेद् यः शुना दष्ट एव च ।
परिवित्तिश्च यश्च स्याद् दुश्चर्मा गुरुतल्पगः ।। १० ।।
कुशीलवो देवलको नक्षत्रैर्यश्च जीवति ।
ईदृशैर्ब्राह्मणैर्भुक्तमपांक्तेयैर्युधिष्ठिर ।। ११ ।।
रक्षांसि गच्छते हव्यमित्याहुर्ब्रह्मवादिनः ।

जुआरी, गर्भहत्यारा, राजयक्ष्माका रोगी, पशुपालन करनेवाला, अपढ़, गाँवभरका हरकारा, सूदखोर, गवैया, सब तरहकी चीज बेचनेवाला, दूसरोंका घर फूँकनेवाला, विष देनेवाला, माताद्वारा पतिके जीते-जी दूसरे पतिसे उत्पन्न किये हुए पुत्रके घर भोजन करनेवाला, सोमरस बेचनेवाला, सामुद्रिक विद्या (हस्तरेखा) से जीविका चलानेवाला, राजाका नौकर, तेल बेचनेवाला, झूठी गवाही देनेवाला, पितासे झगड़ा करनेवाला, जिसके घरमें जार पुरुषका प्रवेश हो वह, कलंकित, चोर, शिल्पजीवी, बहुरूपिया, चुगलखोर, मित्रद्रोही, परस्त्रीलम्पट, व्रतरहित, मनुष्योंका अध्यापक, हथियार बनाकर जीविका चलानेवाला, कुत्ते साथ लेकर घूमनेवाला, जिसे कुत्तेने काटा हो वह, जिसके छोटे भाईका विवाह हो गया हो ऐसा अविवाहित बड़ा भाई, चर्मरोगी, गुरुपत्नीगामी, नटका काम करनेवाला, देवमन्दिरमें पूजासे जीविका चलानेवाला और नक्षत्रोंका फल बताकर जीनेवाला—ये सभी ब्राह्मण पंक्तिसे बाहर रखने योग्य हैं! युधिष्ठिर! ऐसे पंक्तिदूषक ब्राह्मणोंका खाया हुआ हविष्य राक्षसोंको मिलता है, ऐसा ब्रह्मवादी पुरुषोंका कथन है ।। ६

Mahabharat Anushasan Parva Adhaya 141 Geeta Press Gorakhpur sloka 66

जो तीनों वेदोंका ज्ञाता और विद्वान् हो; पढ़ने-पढ़ानेका काम करके जीविका न चलाता हो; दान, धर्म और यज्ञ – इन तीन कर्मोंका सदा अनुष्ठान करता हो; काम, क्रोध और लोभ – इन तीनों दोषोंका त्याग कर चुका हो और सब प्राणियोंके प्रति मैत्रीभाव रखता हो – ऐसा पुरुष ही वास्तवमें ब्राह्मण माना गया है ।। ६६ ।।

“He who is a knower of all three Vedas and learned, who does not earn his livelihood merely by teaching and reciting, who always performs acts of charity, righteousness, and sacrifice; who has renounced the three faults — lust, anger, and greed — and who maintains a

feeling of friendship toward all living beings — such a man alone is truly considered a Brāhmaṇa.”

त्रैविद्यो ब्राह्मणो विद्वान् न चाध्ययनजीवकः ।
त्रिकर्मा त्रिपरिक्रान्तो मैत्र एष स्मृतो द्विजः ॥ ६६ ॥

जो तीनों वेदोंका ज्ञाता और विद्वान् हो; पढ़ने-पढ़ानेका काम करके जीविका न चलाता हो; दान, धर्म और यज्ञ—इन तीन कर्मोंका सदा अनुष्ठान करता हो; काम, क्रोध और लोभ—इन तीनों दोषोंका त्याग कर चुका हो और सब प्राणियोंके प्रति मैत्रीभाव रखता हो—ऐसा पुरुष ही वास्तवमें ब्राह्मण माना गया है ॥ ६६ ॥

Mahabharat Anushasan Parva Adhaya 144 Geeta Press Gorakhpur sloka 33

इसी प्रकार जो मनुष्य एकान्तमें प्राप्त हुई कामासक्त परायी स्त्रियोंको मनसे भी उनके साथ अन्याय करनेका विचार नहीं करते, वे स्वर्गगामी होते हैं।। ३३।।

“Likewise, those men who, even in solitude, do not entertain any unjust thoughts toward lustful married women, not even in their minds — such men attain heaven.”

तथैव परदारान् ये कामवृत्तान् रहोगतान् ।
मनसापि न हिंसन्ति ते नराः स्वर्गगामिनः ॥ ३३ ॥
इसी प्रकार जो मनुष्य एकान्तमें प्राप्त हुई कामासक्त परायी स्त्रियोंको मनसे भी उनके साथ अन्याय करनेका विचार नहीं करते, वे स्वर्गगामी होते हैं ॥ ३३ ॥

Mahabharat Vana Parva Adhaya 31 sloka 19 Geeta Press Gorakhpur

जो मूर्ख प्रमाणोंकी ओरसे मुँह मोड़ लेता है, वेद और शास्त्रोंके सिद्धान्तकी निन्दा करता है तथा काम एवं लोभके अत्यन्त परायण है, वह नरकमें पड़ता है

“The fool who turns away from evidence, abuses the principles of the Vedas and scriptures, and is extremely devoted to lust and greed, falls into hell.”

प्रमाणाद्धि निवृत्तो हि वेदशास्त्रार्थनिन्दकः ।
कामलोभातिगो मूढो नरकं प्रतिपद्यते ॥ १९ ॥
जो मूर्ख प्रमाणोंकी ओरसे मुँह मोड़ लेता है, वेद और शास्त्रोंके सिद्धान्तकी निन्दा करता है तथा काम एवं लोभके अत्यन्त परायण है, वह नरकमें पड़ता है ॥ १९ ॥

Allegations-

Saubhari

Leave aside those Rishis getting aroused on seeing beautiful girls, an old sage named Saubhari was aroused just by seeing the sexual intercourse of fishes,

Srimad Bhagavatam 9.6.39-43 ”Saubhari Ṛṣi was engaged in austerity, deep in the water of the river Yamuna, when he saw a pair of fish engaged in sexual affairs. Thus he perceived the pleasure of sex life, and induced by this desire he went to King Mandhata and begged for one of the King’s daughters. In response to this request, the King said, “O brahmaṇa, any of my daughters may accept any husband according to her personal selection.” Saubhari Muni thought: I am now feeble because of old age. My hair has become grey, my skin is slack, and my head always trembles. Besides, I am a yogi. Therefore women do not like me. Since the King has thus rejected me, I shall reform my body in such a way

A sage Vedasiras ejaculated seeing an Apsara Suci, not to confuse this Suci as Sage Suci,

Skanda Purana IV.ii.59.19-21 “Formerly there was a sage of reat penance named Vedasiras, born in the family of Bhrgu.

It was as though he was another embodied form of the Vedas. While that sage was performing the penance, Suci, the most excellent one of the celestial damsels, endowed with beauty and well-shaped limbs came into his view. Merely at her sight the mind of the sage became extremely agitated. He had an emission of semen immediately. The excellent celestial damsel became frightened." Tr. G.V. Tagare

Suci

Another Sage named Suci was attracted to the wife of a Rakshasa,

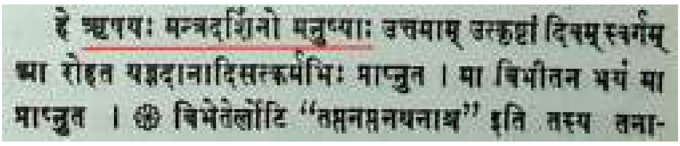
Skanda Purana III.i.11.44-56 "There was a sage named Suci in that forest. He was engaged in penance and meditation. He was devoted to the study of the Vedas. That lady of excellent complexion went to his hermitage. On seeing her the sage became afflicted with erotic passion and he lost all his steadiness and composure. Approaching the beautiful lady, the excellent sage spoke thus: Suci said:- O young lady, welcome to you. O lady of bright smiles, whose wife are you? What is the task for which you have come to this extremely dreadful forest? You are excessively tired.

Refutation-

Now these Halala Putras — pedophile followers — have begun hurling baseless accusations against Rishis In truth, the Rishis were normal human beings, just like us, in the early stages of their sādhanā.

Ācārya Sāyaṇa, in his commentary on Atharvaveda 18.3.64, makes this explicitly clear:

"ऋषयः मंत्रदर्शिनो मनुष्याः"
"The Ṛṣis — seers of the mantras — are humans."


हे ऋषयः मन्त्रदर्शिनो मनुष्याः उत्तमाम् उत्कृष्टां दिवम् स्वर्गम् आ रोहत यज्ञदानादिसत्कर्मभिः प्राप्नुत । मा बिभीतन भयं मा प्राप्नुत । ❀ बिभेतेर्लोटि "तप्तनप्तनथनाश्च" इति तस्य तना-

Before they had fully mastered their senses and completed their austerities, some were at times overcome by Kāma (desire) and felt attraction toward the Apsarās.

As the Atharvaveda states:

अथर्ववेदः / काण्डं ४/ सूक्तम् ३७ –
यद्धस्ताभ्यां चकृम किल्बिषाण्यक्षाणां गत्नुमुपलिप्समानाः ।
उग्रंपश्ये उग्रजितौ तदद्याप्सरसावनु दत्तामृणं नः ॥
उग्रंपश्ये राष्ट्रभृत्किल्बिषाणि यदक्षवृत्तमनु दत्तं न एतत्।
ऋणान् नो न ऋणमेर्त्समानो यमस्य लोके अधिरज्जुरायत्॥

Here, Kāma — love or desire — is described as being under the influence of Apsarās such as Urvaśī:

अप्सरसाम् उर्वशीप्रभृतीनां संबंधी अयं स्मरः कामः । तदधीने वर्तत इत्यर्थः ।

This is why even advanced sages, in the earlier stages of their tapas, could be swayed by the beauty and māyā of celestial Apsaras.

But the **truly great Rishis** — such as **Rishi Mārkaṇḍeya**, **Nara–Nārāyaṇa Rishi**, and millions of other Rishis — had attained complete mastery over their senses through intense austerities and unwavering meditation upon the Supreme Lord. They rose entirely above such temptations. Having conquered lust and anger, they remained immovable even before the most alluring and seductively beautiful Apsarās, untouched by their most potent illusions.

THE STORY OF NARA–NĀRĀYAṆA RISHI: THEIR TRIUMPH OVER LUST AND COMPLETE MASTERY OF THE SENSES THROUGH INTENSE AND UNYIELDING PENANCE

Nara and Nārāyaṇa Rishi, who are considered incarnations of Lord Vishnu and whose later manifestations were Arjuna (as Nara) and Shri Krishna (as Nārāyaṇa), performed an intense and unparalleled penance in the holy region of Badarikāśrama, near present-day Badrinath Dham. The brilliance and power of their tapasya spread across the three worlds and caused even Indra, the king of the Devas, to become fearful of losing his position. To test the strength of their austerity and to divert their concentration, Indra sent many celestial nymphs (Apsarās) to allure and disturb them. However, such was the firmness of their vow and the purity of their meditation that the charms of the Apsarās could not shake them at all. Then, in order to teach Indra a lesson and demonstrate the futility of such temptations, Nārāyaṇa Rishi gently struck his own thigh and from it manifested the supremely beautiful Urvaśī, an Apsarā of unparalleled grace and charm, far surpassing all those sent by Indra. Awestruck and humbled, Indra realized the greatness of Nara-Nārāyaṇa and, bowing before them, returned to his abode with deep respect. This episode eternally glorifies the sages as symbols of supreme self-control, divine power, and unshakable devotion.

Srimad Bhagvatam Skanda 11 Adhaya 4 slokas 6- 16

6. As Nārāyaṇa and Nara, the foremost of the sages and of perfectly serene mind, he was born of Dharma and his spouse Mūrti, the daughter of Daksa. He expounded to sages (like Narada) the path of action leading to the realization of the Soul (who is characterised by actionlessness). He practised (an ideal type of) penance and his feet are still served (and worshipped) by prominent sages.
7. Suspecting with the apprehension that this sage (Nārāyaṇa-Nara) covets to take possession of his position (as the king of heaven), Indra deputed Kämadeva, the god of love, along with his troupe. Being ignorant of his (Nārāyana's) spiritual greatness, Kamadeva went with his paraphernalia-a bevy of celestial damsels, the vernal season and the gentle wind (from the sandal-forests of Malaya) to his hermitage at Badarī, and hit him with shafts in the forms of side-glances of heavenly damsels.
8. Knowing perfectly well that the indiscretion has been committed by Indra, he laughed loudly without even slightly feeling the touch of pride (at his own moral strength). He assured the trembling visitors, "O (mighty) god of Love, O (South) wind, O heavenly damsels, do not be afraid. Please accept our hospitality (If no hospitality is offered, the hermitage would be as good as void). May our hermitage be non-void (i. e. worthy of its existence)."
9. When the sage Narayana who removed their fear addressed them thus, the gods who bent their head low with shame, submitted to him, "O all-pervading Lord who are trans-cendental to the Mâyà, this unpurturbedness in you is not sur-prising. You are the Supreme Self subject to no modifications, and your lotus-feet are respected with obeisance by hosts of sages who revel in the bliss of self-realization.
10. (It is not surprising that we should behave according to our nature and create obstacles in your penance). A number of obstacles are created by gods in the path of your servants (devotees) who want to transcend the abode of gods (the heaven), and attain directly to your highest region. No impedi-ments obstruct the path of others who offer in sacrifices the respective shares of gods as oblations. But as you are the pro-tector of your devotees, your votary sets his foot on the heads of obstacles (and trampling them down ascends to Vaikuntha).
11. (When your non-devotees perform penance they fall a victim to us-the erotic passion or the passion called Anger). Those who cross the immeasurable oceans in the form of temp-ters like us overcome hunger, thirst, (extremes of climate in) three seasons (viz. the summer, rains and the winter), winds and curb the palate and the sexual urge, succumb to futile anger and thereby waste their austerities in uttering imprecations). They are like ocean-crossers who get themselves drowned in the cavity caused by a cow's hoof."

12. While they were praising him thus, the Almighty Lord, (in order to humble down the pride of beauty of celestial nymphs and others) created by Yogic Power and showed them women of marvellous beauty, all well adorned with costly orna-ments and raiments, waiting upon himself.

13. When those attendants of gods (viz. Kama, the spring season, heavenly ladies) saw women beautiful like goddess Śrī, (their pride for their own beauty was humbled down and) their own complexion became faded at the excellence of the superior beauty of those women and they were enraptur-ed with fragrance of their bodies.

14. The god of the Lord of gods (Narayana) laughingly told them who were bowing to him with humility, “Choose any one of these women who is suitable, as an ornament of the celes-tial world.”

15. Saying “so be it”, the servants of gods complied with his Command. They selected Urvaśī, the most beautiful among heavenly damsels and repaired to the celestial regions following her.

16. They paid their respects to Indra in the assembly of gods and while all gods were eagerly listening, described to him the superior spiritual power of Narayaṇa at which Indra was astonished and became afraid (at his indiscretion in offending Nārāyaṇa).

6. As Nārāyaṇa and Nara, the foremost of the sages and of perfectly serene mind, he was born of Dharma and his spouse Mūrti, the daughter of Dakṣa. He expounded to sages (like Nārada) the path of action leading to the realization of the Soul (who is characterised by actionlessness). He practised (an ideal type of) penance and his feet are still served (and worshipped) by prominent sages.

7. Suspecting with the apprehension that this sage (Nārāyaṇa-Nara) covets to take possession of his position (as the king of heaven), Indra deputed Kāmadeva, the god of love, along with his troupe. Being ignorant of his (Nārāyaṇa's) spiritual greatness, Kāmadeva went with his paraphernalia—a bevy of celestial damsels, the vernal season and the gentle wind (from the sandal-forests of Malaya) to his hermitage at Badarī, and hit him with shafts in the forms of side-glances of heavenly damsels.

8. Knowing perfectly well that the indiscretion has been committed by Indra, he laughed loudly without even slightly feeling the touch of pride (at his own moral strength). He assured the trembling visitors, "O (mighty) god of Love, O (South) wind, O heavenly damsels, do not be afraid. Please accept our hospitality (If no hospitality is offered, the hermitage would be as good as void). May our hermitage be non-void (i. e. worthy of its existence)."

9. When the sage Nārāyaṇa who removed their fear addressed them thus, the gods who bent their head low with shame, submitted to him, "O all-pervading Lord who are transcendental to the Māyā, this unpurturbedness in you is not surprising. You are the Supreme Self subject to no modifications, and your lotus-feet are respected with obeisance by hosts of sages who revel in the bliss of self-realization.

10. (It is not surprising that we should behave according to our nature and create obstacles in your penance). A number of obstacles are created by gods in the path of your servants (devotees) who want to transcend the abode of gods (the

heaven), and attain directly to your highest region. No impediments obstruct the path of others who offer in sacrifices the respective shares of gods as oblations. But as you are the protector of your devotees, your votary sets his foot on the heads of obstacles (and trampling them down ascends to Vaikuṇṭha).

11. (When your non-devotees perform penance they fall a victim to us—the erotic passion or the passion called Anger). Those who cross the immeasurable oceans in the form of tempters like us overcome hunger, thirst, (extremes of climate in) three seasons (viz. the summer, rains and the winter), winds and curb the palate and the sexual urge, succumb to futile anger and thereby waste their austerities in uttering imprecations). They are like ocean-crossers who get themselves drowned in the cavity caused by a cow's hoof."

12. While they were praising him thus, the Almighty Lord, (in order to humble down the pride of beauty of celestial nymphs and others) created by Yogic Power and showed them women of marvellous beauty, all well adorned with costly ornaments and raiments, waiting upon himself.

13. When those attendants of gods (viz. Kāma, the spring season, heavenly ladies) saw women beautiful like goddess Śrī, (their pride for their own beauty was humbled down and) their own complexion became faded at the excellence of the superior beauty of those women and they were enraptured with fragrance of their bodies.

14. The god of the Lord of gods (Nārāyaṇa) laughingly told them who were bowing to him with humility, "Choose any one of these women who is suitable, as an ornament of the celestial world."

15. Saying "so be it", the servants of gods complied with his Command. They selected Ūrvaśī, the most beautiful among heavenly damsels and repaired to the celestial regions following her.

16. They paid their respects to Indra in the assembly of gods and while all gods were eagerly listening, described to him the superior spiritual power of Nārāyaṇa at which Indra was astonished and became afraid (at his indiscretion in offending Nārāyaṇa).

17. It is for the good of the world that Lord Viṣṇu incar-

This story is also present in Srimad Bhagavatam Skanda 2 Adhaya 7 slokas 6-7

6. From Dharma and Mürti the daughter of Daksa, he incarnated as Nārāyaṇa and Nara. He was distinguished for his penance. The celestial damsels, the army of Kama, the god of Love, having seen Urvaśī and other lovelier beauties created by him, were unable to disturb his austerities.
7. The great gods verily burn down Kāma, the god of Love, by their angry looks. But they cannot burn down the unbearable anger which consumes them. Such anger is afraid of even entering his pure heart. How can Kama dare to enter his mind again ?

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This story of Nara and Narayana Rishi victory over Lust and Mastery over their senses is present in Matsya Purana Chapter 61 as well

नारदजीने पूछा- त्रिपुरसूदन ! वे मुनि जन्म
धारण करनेके पश्चात् वसिष्ठके भ्राता कैसे हो गये? वे दोनों मित्रावरुण इनके पिता कैसे कहलाये ? तथा अगस्त्य मुनिका घड़ेसे जन्म कैसे हुआ? (यह सब हम जानना चाहते हैं।) ॥ २० ॥
ईश्वरने कहा- नारद ! पूर्वकालमें पुराणपुरुष भगवान् विष्णु किसी समय धर्मके पुत्ररूपमें उत्पन्न होकर गन्धमादन पर्वतपर महान् तपस्यामें संलग्न उनकी तपस्यासे भयभीत हुए इन्द्रने उसमें विघ्न डालनेके लिये अप्सराओंके साथ वसन्त ऋतु और कामदेव-दोनोंको भेजा। उस समय श्रीहरि न तो उनके गाने, बजाने अथवा अङ्गराग आदिसे ही प्रभावित हुए, न वसन्त और कामदेवद्वारा उपस्थित किये गये विषय-भोगोंके प्रति ही उनका मन क्षुब्ध हुआ। यह देखकर कामदेव, वसन्त और अप्सराओंका समूह विषादमें डूच गया। तत्पश्चात् नरके अग्रज नारायणने उन्हें विशेषरूपसे क्षुब्ध करनेके हेतु अपने ऊरुप्रदेशसे एक ऐसी नारीको उत्त्पन्न किया, जो त्रिलोकोके मनुष्योंको मोहित करनेवालो थी। उस स्त्रीने समस्त देवताओं तथा उन दोनों देवश्रेष्ठोंको भलीभाँति क्षुब्ध कर दिया। उस समय श्रीहरिने अप्सराओंके सामने ही देवताओंसे कहा- 'देवगण ! यह एक अप्सरा है। यह लोकमें उर्वशी नामसे प्रसिद्ध होगी ॥

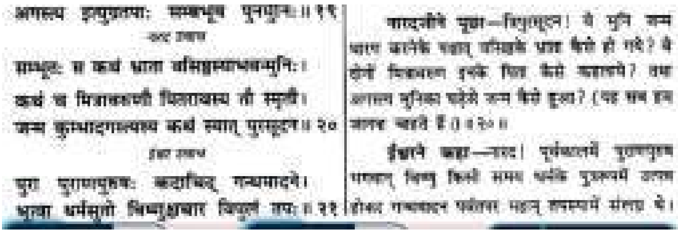
Nārada said:
“O Tripurasūdana (destroyer of the three cities)! After taking birth as human beings, how did those sages become the brothers of Sage Vasiṣṭha? How did Mitrā and Varuṇa become known as their fathers? And how was Sage Agastya born from a pot? We wish to know all this.” (Verse 20)

Īśvara (Śiva) said:
“Nārada! In ancient times, the eternal Lord Viṣṇu once took birth as the son of Dharma and engaged in great penance on Mount Gandhamādana. Seeing his severe austerities, Indra became fearful and, in order to create obstacles, sent along with the Apsarās the spring season (Vasanta) and Kāma (god of love).

At that time, Śrī Hari was neither affected by their singing, music, perfumes, and ornaments nor was his mind disturbed by the sensual enjoyments presented by Vasanta and Kāma. Seeing this, Kāma, Vasanta, and the group of Apsarās fell into deep dejection.

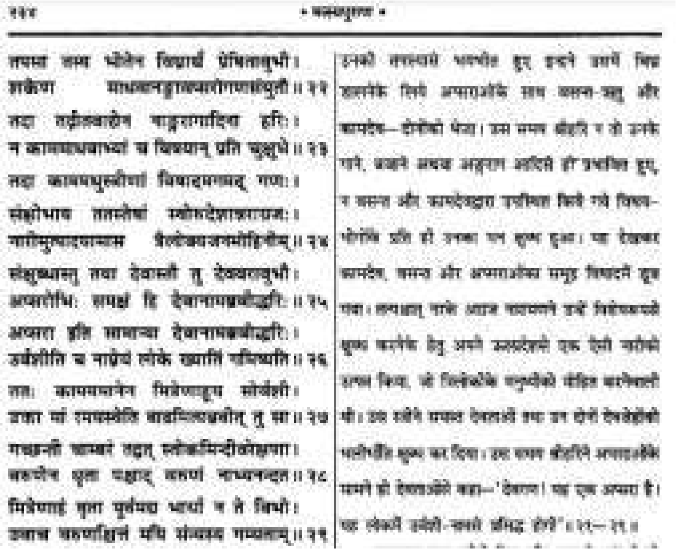
Then, Nārāyaṇa, the elder of the two brothers (Nara and Nārāyaṇa), to especially agitate them, produced from his own thigh a woman so enchanting that she could captivate all beings in the three worlds. That woman thoroughly disturbed all the gods and even those two foremost deities (Kāma and Vasanta).

At that moment, Śrī Hari said in front of the Apsarās to the gods:
'O Devas! This is an Apsarā. In the world, she will be renowned by the name Urvashī.'”


आगत्य इत्युक्तास्ताः सम्भूय पुनर्मुनी ॥ १९
नारद उवाच
सम्भूतः स कथं भ्राता वसिष्ठस्याभवन्मुनिः।
कथं च मित्रावरुणौ पितरावस्य तौ स्मृतौ।
जन्म कुम्भादगस्त्यस्य कथं स्यात् पुरसूदन ॥ २०
ईश्वर उवाच
पुरा पुराणपुरुषः कदाचिद् गन्धमादने।
भूत्वा धर्मसुतो विष्णुश्चचार विपुलं तपः ॥ २१

नारदजीने पूछा—त्रिपुरसूदन! वे मुनि जन्म धारण करनेके पश्चात् वसिष्ठके भ्राता कैसे हो गये? वे दोनों मित्रावरुण इनके पिता कैसे कहलाये? तथा अगस्त्य मुनिका घड़ेसे जन्म कैसे हुआ? (यह सब हम जानना चाहते हैं।) ॥ २० ॥

ईश्वरने कहा—नारद! पूर्वकालमें पुराणपुरुष भगवान् विष्णु किसी समय धर्मके पुत्ररूपमें उत्पन्न होकर गन्धमादन पर्वतपर महान् तपस्यामें संलग्न थे।



THE LEGEND OF RISHI MĀRKAṆḌEYA: HIS VICTORY OVER LUST AND ABSOLUTE MASTERY OF THE SENSES THROUGH STEADFAST AND AUSTERE PENANCE

"Another similar episode is described about Rishi Markandeya, considered a partial incarnation of Narayana. While he was engaged in intense penance, Indra sent numerous Apsaras to distract and tempt him. However, Rishi Markandeya remained completely unmoved by their beauty and steadfast in his tapasya. As a result of his unwavering devotion, he was ultimately blessed with the divine darshan of Nara and Narayana Rishi."

Srimad Bhagvatam Skanda 12 Adhaya 8 Slokas 8-32

He observed the great vow of celibacy for life, was quiescent (as he brought passions under his control). He wore matted hair (on his head), bark garments, the sacred thread and the girdle of Kuśa grass. He carried a water jar of gourd and a staff in his hands.

He wore a deer skin and had a rosary of Rudrākṣa beads and Kusa grass. For the enhancement of his disciplined life and merits, he worshipped Hari present in the (sacrificial) fire, the sun, his preceptor, Brāhmaṇas and within himself both in the morning and in the evening.

He brought food received as alms, both morning and in the evening, and offered it to his preceptor silently. If per-mitted by his preceptor, he partook of the food once (in a day) and observed fast if no permission was given (due to the arrival of an unexpected guest, etc.)

In this way, while absorbed in the performance of penance and Vedic studies, he engaged himself in worshipping Lord Hari for millions of years and conquered death which is extremely difficult to overcome.

By this (conquest over death) god Brahmā, Bhrgu, god Śiva, Dakşa and other sons of god Brahma (such as Narada and men, gods, manes and all other beings (in the world) mar-velled greatly (at his wonderful achievement).

Possessed of austere penance, deep Vedic studies and self-control, he observed the great vow of life-long celibacy. All the distracting passions in his heart were destroyed. With his mind drawn within, that Yogin meditated upon the Supra-sensuous Lord Hari.

Even as the Yogin was engaged in concentrating his mind through the great Yoga on the Supreme person, a long period of time extending over six Manvantaras had passed away.

It is said that when Indra came to know of this (performance of penance) in the present seventh Manvantara, he became alarmed at it and began to create interruptions in it, O Brahmaṇa (Saunaka).

(with a view to interrupting his penance and pre- cipitating his own fall) he deputed to the sage, divine musicians, celestial dancing girls, Cupid (god of Love), the presiding deities of the spring season and the gentle breeze from the Malaya mountain wafting (love-exciting) fragrance as well as greed and pride, the sons (or the products) of rajas.

While the spring season (i.e. its presiding deity) and

All of them went to the northern slopes of the Himalayas where the river Puspabhadrā flows and to the slab of stone called Citra, O Lord (Saunaka).

The premises of that holy hermitage were adorned with sacred trees (like Aśvattha) and creepers, densely occupied with families of holy Brahmaṇa sages and were full of pools of holy crystal-clear water.

It was resonant with the melodious humming of in-toxicated bees and loud with the cooing of joyous cuckoos. It was full of the vivacious movements of ecstatic dancing of the peacocks and of the flights of various birds in joy (displaying their delight).

Bearing with it the cool spray of mountain cascades and embraced by fragrant flowers (and hence wafting their sweet scent), the (southern Malaya) wind entered and blew gently exciting the passion of love (in the hearts of men).

The spring season manifested itself with the rising moon as the face of the night (i. e evenings beautiful with the rising moon), with rows of tender leaves and branches of flowers

and clusters of trees entwined with creepers (as if in close embrace).

Followed by the celestial singers (Gandharvas) with companies of artistes experts in vocal and instrumental music, and accompanied with a troupe of divine damsels, the god of love appeared with a bow and arrows.

Those servants of Indra saw the sage sitting steadfast with his eyes closed after offering oblations to the sacrificial fire, looking formidable (and hence unassailable) like fire in the human form.

The celestial damsels danced before him and the singers began to sing and the players of instrumental music played upon the Mrdanga, lute, Paṇavakas and horns.

While the spring season (i.e. its presiding deity) and son of rajas (Greed were trying to agitate his mind, Kama (the god of love) set his missile of five-pointed shaft[1] to his bow.
26-27. While Puñjika-sthali (a celestial damsel in her role of a temptress was plying with balls (in the presence of the sage), her slim waist was as if afflicted (and hence unstable) under the weight of her full breasts, wreaths of flowers were dropping from her hair. Her eyes were (as if) wandering (i.e. she was constantly looking) this way or that way. While she was running after the balls the wind blew away her fine garment (sāri) as the zone (which was fastened round it) got snapped (and slipped).

In this way, while the sage was concentrating his mind on the Lord by means of penance, study of the Vedas and self-control, Lord Visṇu, in order to shower his grace on him, manifested himself in the form of sages Nara and Nārāyaṇa

Feeling confident that the sage is now (as good as) subdued, Smara (the god of love) discharged that shaft, but like all the endeavours put forth by an unfortunate person, his attempt (against the sage) proved futile.

Thus while committing that offence against the sage, they were being scorched by his spiritual lustre (and being afraid of what would be the consequence of their offence) they ran away as children do after rousing a snake, O sage.

There is certainly nothing wonderful in the case of the great-souled ones, O Saunaka, that the great sage, despite his being thus attacked by the minions of Indra, was not affect-ed by anger, infatuation and such other perturbing feelings resulting from ahaṁkāra.

Perceiving the paleness of expression (on the coun-tenance) of Kama and his troop of followers and hearing from them the spiritual splendour and power of the Brahmaṇa sage, (even) the glorious lord of the celestial region (Indra) was extremely astonished.

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17. All of them went to the northern slopes of the Himālayas where the river Puṣpabhadrā flows and to the slab of stone called Citra, O Lord (Śaunaka).

18. The premises of that holy hermitage were adorned with sacred trees (like Aśvattha) and creepers, densely occupied with families of holy Brāhmaṇa sages and were full of pools of holy crystal-clear water.

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30. There is certainly nothing wonderful in the case of the great-souled ones, O Śaunaka, that the great sage, despite his being thus attacked by the minions of Indra, was not affected by anger, infatuation and such other perturbing feelings resulting from *ahaṁkāra*.

31. Perceiving the paleness of expression (on the countenance) of Kāma and his troop of followers and hearing from them the spiritual splendour and power of the Brāhmaṇa sage, (even) the glorious lord of the celestial region (Indra) was extremely astonished.

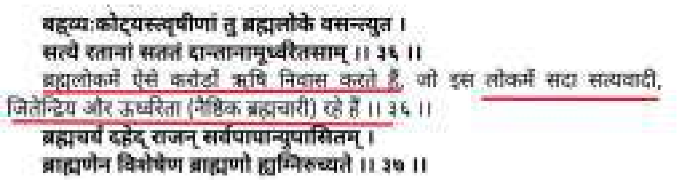
32. In this way, while the sage was concentrating his mind on the Lord by means of penance, study of the Vedas and self-control, Lord Viṣṇu, in order to shower his grace on him, manifested himself in the form of sages Nara and Nārāyaṇa.

EVIDENCES FROM THE MAHABHARATA OF NUMEROUS RISHIS WHO HAD MASTERED THEIR SENSES, CONQUERED LUST AND ANGER, AND REMAINED UNDEFEATED BY LUST

Mahabharat Anushashan Parva Adhaya 75 sloka 36 Geeta Press Gorakhpur page no 672/2566

ब्रह्मलोकमें ऐसे करोड़ों ऋषि निवास करते हैं, जो इस लोकमें सदा सत्यवादी, जितेन्द्रिय और ऊध्वरता (नैष्ठिक ब्रह्मचारी) रहे हैं ।। ३६ ।।

In Brahmaloka dwell countless Rishi who, in this world, have always been truthful, self-controlled, and ūrdhvareta (lifelong celibates who have preserved their Semen and abstained from Sexual Intercourse and wasting even one drop of their semen). (36)



बह्व्यः कोट्यस्त्वृषीणां तु ब्रह्मलोके वसन्त्युत ।
सत्ये रतानां सततं दान्तानामूर्ध्वरेतसाम् ।। ३६ ।।
ब्रह्मलोकमें ऐसे करोड़ों ऋषि निवास करते हैं, जो इस लोकमें सदा सत्यवादी, जितेन्द्रिय और ऊर्ध्वरेता (नैष्ठिक ब्रह्मचारी) रहे हैं ।। ३६ ।।
ब्रह्मचर्यं दहेद् राजन् सर्वपापान्युपासितम् ।
ब्राह्मणेन विशेषेण ब्राह्मणो ह्यग्निरुच्यते ।। ३७ ।।

Mahabharat Shanti Parva Adhaya 61 slokas 5-7 Geeta Press Gorakhpur page no 422-423 mentions ūrdhvareta sages

वहाँ धर्मज्ञ पुरुष आरण्यकशास्त्रोंका अध्ययन करके वानप्रस्थ-धर्मका पालन करे। तत्पश्चात् ब्रह्मचर्य पालनपूर्वक उस आश्रमसे निकल जाय और विधिपूर्वक संन्यास ग्रहण कर ले। इस प्रकार संन्यास लेनेवाला पुरुष अविनाशी ब्रह्मभावको प्राप्त हो जाता है ।। ५ ।। राजन्! विद्वान् ब्राह्मणको ऊर्ध्वरता मुनियोंद्वारा आचरणमें लाये हुए इन्हीं साधनोंका सर्वप्रथम आश्रय लेना चाहिये ।। ६ ।। प्रजानाथ! जिसने ब्रह्मचर्यका पालन किया है, उस ब्रह्मचारी ब्राह्मणके मनमें यदि मोक्षकी अभिलाषा जाग उठे तो उसे ब्रह्मचर्य-आश्रमसे ही संन्यास ग्रहण करनेका उत्तम अधिकार प्राप्त हो जाता है ।। ७ ।।

There, a righteous man should study the Āraṇyaka scriptures and follow the duties of the vānaprastha stage of life. Thereafter, maintaining celibacy, he should leave that āśrama and, in the prescribed manner, take up sannyāsa. A man who takes sannyāsa in this way attains the imperishable state of Brahman. (5)

O King, a learned Brāhmaṇa should first of all resort to these very disciplines of ūrdhvareta (celibate) sages, as practised by them. (6)

O Lord of the people, if in the mind of a celibate Brāhmaṇa who has been observing brahmacarya there arises the desire for liberation, then he has the supreme right to take sannyāsa directly from the brahmacarya stage itself. (7)

तत्रारण्यकशास्त्राणि समधीत्य स धर्मवित् ।
ऊर्ध्वरेताः प्रव्रजित्वा गच्छत्यक्षरसात्मताम् ॥ ५ ॥

वहाँ धर्मज्ञ पुरुष आरण्यकशास्त्रोंका अध्ययन करके वानप्रस्थ-धर्मका पालन करे। तत्पश्चात् ब्रह्मचर्य पालनपूर्वक उस आश्रमसे निकल जाय और विधिपूर्वक संन्यास ग्रहण कर ले। इस प्रकार संन्यास लेनेवाला पुरुष अविनाशी ब्रह्मभावको प्राप्त हो जाता है ॥ ५ ॥

एतान्येव निमित्तानि मुनीनामूर्ध्वरेतसाम् ।
कर्तव्यानीह विप्रेण राजन्नादौ विपश्चिता ॥ ६ ॥

राजन्! विद्वान् ब्राह्मणको ऊर्ध्वरेता मुनियोंद्वारा आचरणमें लाये हुए इन्हीं साधनोंका सर्वप्रथम आश्रय लेना चाहिये ॥ ६ ॥

चरितब्रह्मचर्यस्य ब्राह्मणस्य विशाम्पते ।
भैक्षचर्यास्वधीकारः प्रशस्त इह मोक्षिणः ॥ ७ ॥

प्रजानाथ! जिसने ब्रह्मचर्यका पालन किया है, उस ब्रह्मचारी ब्राह्मणके मनमें यदि मोक्षकी अभिलाषा जाग उठे तो उसे ब्रह्मचर्य-आश्रमसे ही संन्यास ग्रहण करनेका उत्तम अधिकार प्राप्त हो जाता है ॥ ७ ॥

Mahabharat Bhisma Parva Adhaya 7 slokas 27-30 mentions Many **ūrdhvareta** Brahmachari Rishis in Mountain Malyavan

वहाँके लोग प्रातःकालीन सूर्यके समान कान्तिमान् होते हैं। माल्यवान् पर्वतके शिखरपर सदा अग्निदेव प्रज्वलित दिखायी देते हैं ।। २७ ।। भरतश्रेष्ठ ! वे वहाँ संवर्तक एवं कालाग्निके नामसे प्रसिद्ध हैं। माल्यवान्के शिखरपर पूर्व-पूर्वकी ओर नदी प्रवाहित होती है ।। २८ ।। माल्यवान्का विस्तार पाँच-छः हजार योजन है। वहाँ सुवर्णके समान कान्तिमान् मानव उत्पन्न होते हैं ।। २९ ।। वे सब लोग ब्रह्मलोकसे नीचे आये हुए पुण्यात्मा मनुष्य हैं। उन सबका सबके प्रति साधुतापूर्ण बर्ताव होता है। वे ऊध्र्वरता (नैष्ठिक ब्रह्मचारी) होते और कठोर तपस्या करते हैं। फिर समस्त प्राणियोंकी रक्षाके लिये सूर्यलोकमें प्रवेश कर जाते हैं ।। ३० ।।

The people there are radiant like the morning sun. On the summit of Mount Mālyavān, the Fire-god is always seen blazing. (27)

O best of the Bharatas, there he is known by the names **Saṁvartaka** and **Kālāgni**. From the peak of Mālyavān, a river flows steadily towards the east. (28)

The expanse of Mālyavān is five to six thousand yojanas. There, humans are born who shine like gold. (29)

All of them are virtuous souls who have descended from Brahmaloka. They deal kindly and righteously with all beings. They are **ūrdhvareta** (lifelong celibates) and perform severe austerities. Afterwards, for the protection of all creatures, they enter the solar realm. (30)

तरुणादित्यवर्णाश्च जायन्ते तत्र मानवाः ।
तथा माल्यवतः शृङ्गे दृश्यते हव्यवाट् सदा ॥ २७ ॥

वहाँके लोग प्रातःकालीन सूर्यके समान कान्तिमान् होते हैं। माल्यवान् पर्वतके शिखरपर सदा अग्निदेव प्रज्वलित दिखायी देते हैं ॥ २७ ॥

नाम्ना संवर्तको नाम कालाग्निर्भरतर्षभ ।
तथा माल्यवतः शृङ्गे पूर्वपूर्वानुगण्डिका ॥ २८ ॥

भरतश्रेष्ठ! वे वहाँ संवर्तक एवं कालाग्निके नामसे प्रसिद्ध हैं। माल्यवान्के शिखरपर पूर्व-पूर्वकी ओर नदी प्रवाहित होती है ॥ २८ ॥

योजनानां सहस्राणि पञ्चषण्माल्यवानथ ।
महारजतसंकाशा जायन्ते तत्र मानवाः ॥ २९ ॥

माल्यवान्का विस्तार पाँच-छः हजार योजन है। वहाँ सुवर्णके समान कान्तिमान् मानव उत्पन्न होते हैं ॥ २९ ॥

ब्रह्मलोकच्युताः सर्वे सर्वे सर्वेषु साधवः ।
तपस्तप्यन्ति ते तीव्रं भवन्ति ह्यूर्ध्वरेतसः ।
रक्षणार्थं तु भूतानां प्रविशन्ति दिवाकरम् ॥ ३० ॥

वे सब लोग ब्रह्मलोकसे नीचे आये हुए पुण्यात्मा मनुष्य हैं। उन सबका सबके प्रति साधुतापूर्ण बर्ताव होता है। वे ऊर्ध्वरेता (नैष्ठिक ब्रह्मचारी) होते और कठोर तपस्या करते हैं। फिर समस्त प्राणियोंकी रक्षाके लिये सूर्यलोकमें प्रवेश कर जाते हैं ॥ ३० ॥

In the **Mahābhārata, Vana Parva, Adhyāya 233, ślokas 43–45** (Gita Press Gorakhpur edition, p. 1607/2580), it is mentioned that **Maharaja Yudhiṣṭhira** personally maintained and served food to **ten thousand ūrdhvareta (lifelong elibate) Brahmacārī Rishis** , in addition to thousands of

other Veda-learned Brāhmaṇas, honouring them with golden-plate meals, garments, and due hospitality.

महाराज युधिष्ठिरके यहाँ अगासी हजार ऐसे स्नातक गृहस्थ थे, जिनका वे भरण-पोषण करते थे। उनमेंसे प्रत्येककी सेवामें तीस-तीस दासियाँ रहती थीं ।। ४३ ।। इनके सिवा दूसरे दस हजार और ऊर्ध्वरता यति उनके यहाँ रहते थे, जिनके लिये सुन्दर ढंगसे तैयार किया हुआ अन्न सोनेकी थालियोंमें परोसकर पहुँचाया जाता था ।। ४४ ।। मैं उन सब वेदवादी ब्राह्मणोंको अग्रहार (बलिवैश्वदेवके अन्तमें अतिथिको दिये जानेवाले प्रथम अन्न)-का अर्पण करके भोजन, वस्त्र और जलके द्वारा उनकी यथायोग्य पूजा करती थी ।। ४५ ।।

At King Yudhiṣṭhira's place there were eight thousand such snātaka gṛhasthas (householder Brāhmaṇas who had completed their studentship), whom he maintained. Each one of them was attended upon by thirty maidservants. (43)

Besides these, there were another ten thousand ūrdhvareta yatis (ascetics of lifelong celibacy) living there, for whom well-prepared food was served on golden plates. (44)

I used to offer to all those Veda-knowing Brāhmaṇas the agrahāra (the first portion of food offered to a guest at the end of the Bali-Vaiśvadeva rite), and honour them appropriately with food, garments, and water. (45)

अष्टाशीतिसहस्राणि स्नातका गृहमेधिनः ।
त्रिंशद्दासीक एकैको यान् बिभर्ति युधिष्ठिरः ।। ४३ ।।
'महाराज युधिष्ठिरके यहाँ अट्ठासी हजार ऐसे स्नातक गृहस्थ थे, जिनका वे भरण-पोषण करते थे। उनमेंसे प्रत्येककी सेवामें तीस-तीस दासियाँ रहती थीं ।। ४३ ।।
दशान्यानि सहस्राणि येषामन्नं सुसंस्कृतम् ।
ह्रियते रुक्मपात्रीभिर्यतीनामूर्ध्वरेतसाम् ।। ४४ ।।
'इनके सिवा दूसरे दस हजार और ऊर्ध्वरेता यति उनके यहाँ रहते थे, जिनके लिये सुन्दर ढंगसे तैयार किया हुआ अन्न सोनेकी थालियोंमें परोसकर पहुँचाया जाता था ।। ४४ ।।
तान् सर्वानग्रहारेण ब्राह्मणान् वेदवादिनः ।
यथार्हं पूजयामि स्म पानाच्छादनभोजनैः ।। ४५ ।।
'मैं उन सब वेदवादी ब्राह्मणोंको अग्रहार (बलिवैश्वदेवके अन्तमें अतिथिको दिये जानेवाले प्रथम अन्न)-का अर्पण करके भोजन, वस्त्र और जलके द्वारा उनकी यथायोग्य पूजा करती थी ।। ४५ ।।

This detail is also present in Mahabharat Virat Parva Adhaya 18 Geeta Press Gorakhpur page 2255/2580

अट्ठासी हजार स्नातक गृहस्थ ब्राह्मणोंका, जिनमेंसे एक-एककी सेवाके लिये तीस-तीस दासियाँ थीं, राजा युधिष्ठिर अपने यहाँ पालन करते थे ।। २१ ।। साथ ही ये महाराज दान न लेनेवाले दस हजार ऊर्ध्वरता संन्यासियोंका भी स्वयं ही भरण-पोषण करते थे। आज वे ही इस अवस्थामें रह रहे हैं ।। २२

King Yudhiṣṭhira maintained at his court eighty-eight thousand snātaka gṛhastha Brāhmaṇas (householder Brāhmaṇas who had completed their studentship), each of whom was attended by thirty maidservants. (21)

Along with them, this great king also personally supported ten thousand ūrdhvareta sannyāsins (lifelong celibate renunciates) who would not accept gifts. Today, they are living in this very condition. (22)

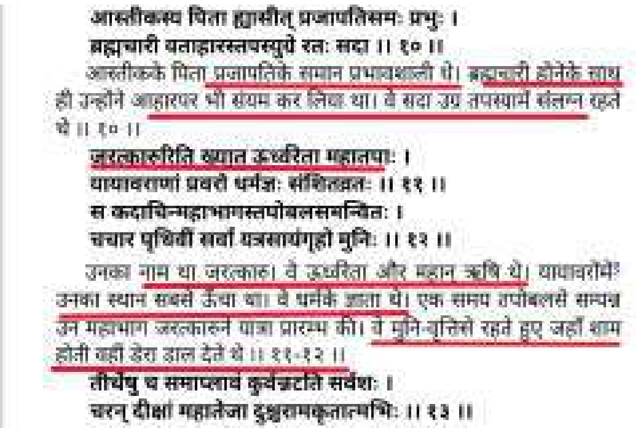
अष्टाशीतिसहस्राणि स्नातका गृहमेधिनः ।
त्रिंशद्दासीक एकैको यान् बिभर्ति युधिष्ठिरः ।। २१ ।।
अट्ठासी हजार स्नातक गृहस्थ ब्राह्मणोंका, जिनमेंसे एक-एककी सेवाके लिये तीस-तीस दासियाँ थीं, राजा युधिष्ठिर अपने यहाँ पालन करते थे ।। २१ ।।
अप्रतिग्राहिणां चैव यतीनामूर्ध्वरेतसाम् ।
दश चापि सहस्राणि सोऽयमास्ते नरेश्वरः ।। २२ ।।
साथ ही ये महाराज दान न लेनेवाले दस हजार ऊर्ध्वरेता संन्यासियोंका भी स्वयं ही भरण-पोषण करते थे। आज वे ही इस अवस्थामें रह रहे हैं ।। २२ ।।

The *Mahābhārata*, *Ādi Parva*, Chapter 23, Verses 10–13 (Geeta Press, Gorakhpur, p. 200/2256) describes the brahmachari sage Jaratkaru as an ūrdhvareta who had attained the highest status among all rishis.

आस्तीकके पिता प्रजापतिके समान प्रभावशाली थे। ब्रह्मचारी होनेके साथ ही उन्होंने आहारपर भी संयम कर लिया था। वे सदा उग्र तपस्यामें संलग्न रहते थे ।। १० ।। उनका नाम था जरत्कारु। वे ऊर्ध्वरता और महान् ऋषि थे। यायावरोंमें उनका स्थान सबसे ऊँचा था। वे धर्मके ज्ञाता थे। एक समय तपोबलसे सम्पन्न उन महाभाग जरत्कारुने यात्रा प्रारम्भ की। वे मुनि-वृत्तिसे रहते हुए जहाँ शाम होती वहीं डेरा डाल देते थे ।। ११-१२ ।।

“Asti’s father was as influential as Prajapati. While being a brahmachari, he also practiced restraint in his diet. He was always engaged in intense penance. (10)

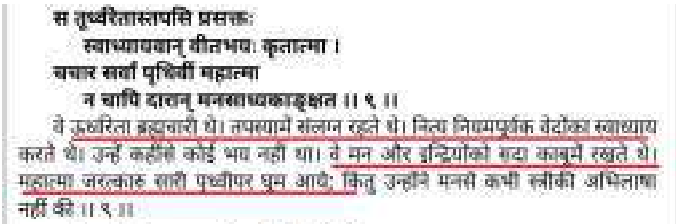
His name was Jaratkaru. He was an ūrdhvareta and a great sage. Among the wanderers (yogis or sages), his position was the highest. He was a knower of dharma. Once, endowed with the power of tapas, the blessed Jaratkaru began his journey. Living a life of a muni (ascetic), he would set camp wherever evening fell. (11–12)”


आस्तीकस्य पिता ह्यासीत् प्रजापतिसमः प्रभुः ।
ब्रह्मचारी यताहारस्तपस्युग्रे रतः सदा ।। १० ।।
आस्तीकके पिता प्रजापतिके समान प्रभावशाली थे। ब्रह्मचारी होनेके साथ ही उन्होंने आहारपर भी संयम कर लिया था। वे सदा उग्र तपस्यामें संलग्न रहते थे ।। १० ।।
जरत्कारुरिति ख्यात ऊर्ध्वरेता महातपाः ।
यायावराणां प्रवरो धर्मज्ञः संशितव्रतः ।। ११ ।।
स कदाचिन्महाभागस्तपोबलसमन्वितः ।
चचार पृथिवीं सर्वां यत्रसायंगृहो मुनिः ।। १२ ।।
उनका नाम था जरत्कारु। वे ऊर्ध्वरेता और महान् ऋषि थे। यायावरोंमें उनका स्थान सबसे ऊँचा था। वे धर्मके ज्ञाता थे। एक समय तपोबलसे सम्पन्न उन महाभाग जरत्कारुने यात्रा प्रारम्भ की। वे मुनि-वृत्तिसे रहते हुए जहाँ शाम होती वहीं डेरा डाल देते थे ।। ११-१२ ।।
तीर्थेषु च समाप्लावं कुर्वन्नटति सर्वशः ।
चरन् दीक्षां महातेजा दुश्चरामकृतात्मभिः ।। १३ ।।

The *Mahābhārata*, *Ādi Parva*, Chapter 40, Verses 10–13 (Geeta Press, Gorakhpur, p. 314/2256), also portrays the brahmachari sage Jaratkaru as an ūrdhvareta who had achieved control over his senses and mind and conquered fear .

वे ऊर्ध्वरेता ब्रह्मचारी थे। तपस्यामें संलग्न रहते थे। नित्य नियमपूर्वक वेदोंका स्वाध्याय करते थे। उन्हें कहींसे कोई भय नहीं था। वे मन और इन्द्रियोंको सदा काबूमें रखते थे। महात्मा जरत्कारु सारी पृथ्वीपर घूम आये; किंतु उन्होंने मनसे कभी स्त्रीकी अभिलाषा नहीं की ।। ९ ।।

He was an ūrdhvareta brahmachari—always engaged in penance. Daily and diligently, he studied the Vedas. He had no fear from anywhere. He always kept his mind and senses under control. The great soul Jaratkaru traveled all over the earth; yet he never entertained the desire for a woman in his mind. (9)


स तूर्ध्वरेतास्तपसि प्रसक्तः
स्वाध्यायवान् वीतभयः कृतात्मा ।
चचार सर्वां पृथिवीं महात्मा
न चापि दारान् मनसाप्यकाङ्क्षत ।। ९ ।।
वे ऊर्ध्वरेता ब्रह्मचारी थे। तपस्यामें संलग्न रहते थे। नित्य नियमपूर्वक वेदोंका स्वाध्याय करते थे। उन्हें कहींसे कोई भय नहीं था। वे मन और इन्द्रियोंको सदा काबूमें रखते थे। महात्मा जरत्कारु सारी पृथ्वीपर घूम आये; किंतु उन्होंने मनसे कभी स्त्रीकी अभिलाषा नहीं की ।। ९ ।।

This Narrative is also present in Mahabharat Adi Parva Adhyay 49 sloka 5 Geeta press gorakhpur page no 344/2256

जरत्कारुने कहा-पितृगण ! मेरे हृदयमें यह बात निरन्तर घूमती रहती थी कि मैं ऊर्ध्वरता (अखण्ड ब्रह्मचर्यका पालक) होकर इस शरीरको परलोक (पुष्यधाम)-में पहुँचाऊँ ।। ५ ।।

Jaratkaru said, “O forefathers! This thought continually revolves in my heart—that I, as an ūrdhvareta (upholder of strict celibacy), should carry this body to the afterlife (Puṣyadhāma).” (5)

जरत्कारुरुवाच

ममायं पितरो नित्यं ह्यर्थः परिवर्तते ।
ऊर्ध्वरेताः शरीरं वै प्रापयेयममुत्र वै ।। ५ ।।

जरत्कारुने कहा—पितृगण! मेरे हृदयमें यह बात निरन्तर घूमती रहती थी कि मैं ऊर्ध्वरेता (अखण्ड ब्रह्मचर्यका पालक) होकर इस शरीरको परलोक (पुष्यधाम)-में पहुँचाऊँ ।। ५ ।।

न दारान् वै करिष्येऽहमिति मे भावितं मनः ।

Mahabharata Adi Parva Adhyay 71 slokas 19-20 Geeta Press Gorakhpur page 517/2256- BrahmRishi Kanva who also composed Kanva Samhita of Yajur Veda was an ūrdhvareta Brahmachari

पृथ्वीपते ! एक दिन किसी ऋषिने यहाँ आकर मेरे जन्मके सम्बन्धमें मुनिसे पूछा – 'कश्यपनन्दन ! आप तो ऊध्वरता ब्रह्मचारी हैं, फिर यह शकुन्तला कहाँसे आयी? आपसे पुत्रीका जन्म कैसे हुआ? यह मुझे सच-सच बताइये।' उस समय भगवान् कण्वने उससे जो बात बतायी, वही कहती हूँ, सुनिये ।। १९ ।। कण्व बोले- पहलेकी बात है, महर्षि विश्वामित्र बड़ी भारी तपस्या कर रहे थे। उन्होंने देवताओके स्वामी इन्द्रको अपनी तपस्यासे अत्यन्त संतापमें डाल दिया ।। २० ।।

“O Lord of the Earth! One day, a certain sage came here and asked the munis about my birth—'O son of Kashyapa! You are an ūrdhvareta brahmachari, so how did Shakuntala come here? How did you have a daughter? Please tell me the truth.' At that time, Lord Kanva told him what I now relate; listen carefully. (19)

Kanva said—In earlier times, the great sage Vishwamitra was engaged in intense austerities. His penance caused great distress to the lord of the devas, Indra. (20)”

ऋषिः कश्चिदिहागम्य मम जन्माभ्यचोदयत् ।
(ऊर्ध्वरेता यथासि त्वं कुतस्त्येयं शकुन्तला ।
पुत्री त्वत्तः कथं जाता सत्यं मे ब्रूहि काश्यप ।।)
तस्मै प्रोवाच भगवान् यथा तच्छृणु पार्थिव ।। १९ ।।

पृथ्वीपते! एक दिन किसी ऋषिने यहाँ आकर मेरे जन्मके सम्बन्धमें मुनिसे पूछा—'कश्यपनन्दन! आप तो ऊर्ध्वरेता ब्रह्मचारी हैं, फिर यह शकुन्तला कहाँसे आयी? आपसे पुत्रीका जन्म कैसे हुआ? यह मुझे सच-सच बताइये।' उस समय भगवान् कण्वने उससे जो बात बतायी, वही कहती हूँ, सुनिये ।। १९ ।।

कण्व उवाच

तप्यमानः किल पुरा विश्वामित्रो महत् तपः ।
सुभृशं तापयामास शक्रं सुरगणेश्वरम् ।। २० ।।

कण्व बोले—पहलेकी बात है, महर्षि विश्वामित्र बड़ी भारी तपस्या कर रहे थे। उन्होंने देवताओंके स्वामी इन्द्रको अपनी तपस्यासे अत्यन्त संतापमें डाल दिया ।। २० ।।

Mahabharat Adi Parva Adhaya 228 slokas 5-6 Geeta Press Gorakhpur page no 1577/2256 mentions an ūrdhvareta Brahmachari Rishi mandapala who had achivered control over his senses and was continually absorbed in penance

मन्दपाल नामसे विख्यात एक विद्वान महर्षि थे। वे धर्मज्ञोंमें श्रेष्ठ और कठोर व्रतका पालन करनेवाले तपस्वी थे ।। ५ ।। राजन् ! वे ऊर्ध्वरता मुनियोंके मार्ग (ब्रह्मचर्य) का आश्रय लेकर सदा वेदोंके स्वाध्यायमें संलग्न और धर्मपालनमें तत्पर रहते थे। उन्होंने सम्पूर्ण इन्द्रियोंको वशमें कर लिया था और वे सदा तपस्यामें ही लगे रहते थे ।। ६ ।।

There was a learned sage known by the name Mandapala. Among the knowers of dharma, he was foremost and a strict ascetic who observed rigorous vows. (5)

O King! He followed the path of ūrdhvareta munis (strict celibacy), always engaged in the study of the Vedas and devoted to the practice of dharma. He had brought all his senses under control and was continually absorbed in penance. (6)

धर्मज्ञानां मुख्यतमस्तपस्वी संशितव्रतः ।
आसीन्महर्षिः श्रुतवान् मन्दपाल इति श्रुतः ॥ ५ ॥
मन्दपाल नामसे विख्यात एक विद्वान् महर्षि थे। वे धर्मज्ञोंमें श्रेष्ठ और कठोर व्रतका पालन करनेवाले तपस्वी थे ॥ ५ ॥
स मार्गमास्थितो राजन्नृषीणामूर्ध्वरेतसाम् ।
स्वाध्यायवान् धर्मरतस्तपस्वी विजितेन्द्रियः ॥ ६ ॥

राजन्! वे ऊर्ध्वरेता मुनियोंके मार्ग (ब्रह्मचर्य)-का आश्रय लेकर सदा वेदोंके स्वाध्यायमें संलग्न और धर्मपालनमें तत्पर रहते थे। उन्होंने सम्पूर्ण इन्द्रियोंको वशमें कर लिया था और वे सदा तपस्यामें ही लगे रहते थे ॥ ६ ॥

Mahabharat Sabha Parva Adhaya 11 slokas 54-55 Geeta Press Gorakhpur page no 1681/2256 says that there are Eighty-eight thousand Urdhavreta Rishis who are present in Assembly of Brahma Deva in Brahmaloka

पाण्डुनन्दन ! अट्ठासी हजार ऊर्ध्वरेता ऋषि और पचास संतानवान् महर्षि उस सभामें उपस्थित होते हैं ।। ५४ ।। वे सब महर्षि तथा सम्पूर्ण देवता वहाँ इच्छानुसार ब्रह्माजीका दर्शन करके उन्हें मस्तक झुकाकर प्रणाम करते और आज्ञा लेकर जैसे आये होते हैं, वैसे ही चले जाते हैं

O son of Pandu! Eighty-eight thousand ūrdhvareta sages and fifty prolific great sages were present in that assembly. (54)

All those great sages, along with the entire host of devas, upon beholding Lord Brahmā as they wished, bowed their heads in reverence and, after taking his permission, departed just as they had come.

अष्टाशीतिसहस्राणि ऋषीणामूर्ध्वरेतसाम् ।
प्रजावतां च पञ्चाशदृषीणामपि पाण्डव ॥ ५४ ॥
पाण्डुनन्दन! अट्ठासी हजार ऊर्ध्वरेता ऋषि और पचास संतानवान् महर्षि उस सभामें उपस्थित होते हैं ॥ ५४ ॥
ते स्म तत्र यथाकामं दृष्ट्वा सर्वे दिवौकसः ।
प्रणम्य शिरसा तस्मै सर्वे यान्ति यथाऽऽगतम् ॥ ५५ ॥
वे सब महर्षि तथा सम्पूर्ण देवता वहाँ इच्छानुसार ब्रह्माजीका दर्शन करके उन्हें मस्तक झुकाकर प्रणाम करते और आज्ञा लेकर जैसे आये होते हैं, वैसे ही चले जाते हैं ॥ ५५ ॥

Mahabharat Anushashan Parva Adhaya 150 Slokas 44-47 Geeta Press Gorakhpur page no 1457/2566

ये सम्पूर्ण भूतोंके स्रष्टा और लोकपावन बताये गये हैं। संवर्त, मेरुसावर्णि, धर्मात्मा मार्कण्डेय, सांख्य, योग, नारद, महर्षि दुर्वासा -ये सात ऋषि अत्यन्त तपस्वी, जितेन्द्रिय और तीनों लोकोंमें विख्यात हैं ।। ४४-४५ ।।

“These are said to be the creators of all beings and the sanctifiers of the worlds. Sanvarta, Merusavarṇi, the righteous Mārkaṇḍeya, Sāṅkhya, Yoga, Nārada, and the great sage Durvāsā—these seven Ṛṣis are exceedingly austere, self-controlled, and renowned throughout the three worlds.” (Verses 44–45)

स्रष्टारः सर्वभूतानां कीर्तिता लोकपावनाः ।
संवर्तो मेरुसावर्णो मार्कण्डेयश्च धार्मिकः ॥ ४४ ॥
सांख्ययोगौ नारदश्च दुर्वासाश्च महानृषिः ।
अत्यन्ततपसो दान्तास्त्रिषु लोकेषु विश्रुताः ॥ ४५ ॥
ये सम्पूर्ण भूतोंके स्रष्टा और लोकपावन बताये गये हैं। संवर्त, मेरुसावर्णि, धर्मात्मा मार्कण्डेय, सांख्य, योग, नारद, महर्षि दुर्वासा—ये सात ऋषि अत्यन्त तपस्वी, जितेन्द्रिय और तीनों लोकोंमें विख्यात हैं ॥ ४४-४५ ॥

Mahabharata Anushashna Parva Adhaya 102 slokas 4-5 – Gautama Muni was controlled of senses

पूर्वकालमें गौतम नामवाले एक ब्राह्मण थे, जिनका स्वभाव बड़ा कोमल था। वे मनको वशमें रखनेवाले और जितेन्द्रिय थे। उन व्रतधारी मुनिने विशाल वनमें एक हाथीके बच्चेको अपने माताके बिना बड़ा कष्ट पाते देखकर उसे कृपापूर्वक जिलाया। दीर्घकालके पश्चात् वह हाथी बढ़कर अत्यंत बलवान् हो गया ।।

"In ancient times, there was a Brāhmaṇa named Gautama, whose nature was very gentle. He was self-controlled in mind and had mastered his senses. Once, this vow-observing sage saw a young elephant in a great forest, suffering greatly without its mother, and out of compassion he nourished and sustained it. After a long time, that elephant grew up and became extremely powerful."

ब्राह्मणो गौतमः कश्चिन्मृदुर्दान्तो जितेन्द्रियः ।
महावने हस्तिशिशुं परिद्यूनममातृकम् ।। ४ ।।
तं दृष्ट्वा जीवयामास सानुक्रोशो धृतव्रतः ।
स तु दीर्घेण कालेन बभूवातिबलो महान् ।। ५ ।।

पूर्वकालमें गौतम नामवाले एक ब्राह्मण थे, जिनका स्वभाव बड़ा कोमल था। वे मनको वशमें रखनेवाले और जितेन्द्रिय थे। उन व्रतधारी मुनिने विशाल वनमें एक हाथीके बच्चेको अपने माताके बिना बड़ा कष्ट पाते देखकर उसे कृपापूर्वक जिलाया। दीर्घकालके पश्चात् वह हाथी बढ़कर अत्यंत बलवान् हो गया ।।

Mahabharat Anushashan Parva Adhaya 139 slokas 11-12 and Slokas 32 Geeta Press Gorakhpur

इनके सिवा श्रीकृष्णद्वैपायन व्यास, जप करनेवालोंमें श्रेष्ठ धौम्य, देवल, काश्यप, हस्तिकाश्यप तथा अन्य साधु-महर्षि जो दीक्षा और इन्द्रियसंयमसे सम्पन्न थे, अपने देवोपम, तपस्वी एवं सिद्ध शिष्योंके साथ वहाँ आये ।। ११-१२ ।।

उसी तेजसे आप-जैसे तपस्याके धनी, देवोपमशक्तिशाली,क्रोधविजयी और जितेन्द्रिय ऋषि भी पीड़ित और व्यथित हो गये थे ।। ३१ ।।

Verses 11–12
"Besides them, Śrī Kṛṣṇa Dvaipāyana Vyāsa, Dhaumya—the foremost among those who perform japa—Devala, Kāśyapa, Hastikāśyapa, and other noble great sages, endowed with initiation (dīkṣā) and self-restraint, also arrived there along with their godlike, austere, and perfected disciples."

Verse 31
"By that very brilliance, even sages like you—rich in austerities, endowed with divine power, conquerors of anger, and masters of the senses—became afflicted and distressed."

कृष्णद्वैपायनश्चैव धौम्यश्च जपतां वरः ।
देवलः काश्यपश्चैव हस्तिकाश्यप एव च ।। ११ ।।
अपरे चर्षयः सन्तो दीक्षादमसमन्विताः ।
शिष्यैरनुगताः सिद्धैर्देवकल्पैस्तपोधनैः ।। १२ ।।

इनके सिवा श्रीकृष्णद्वैपायन व्यास, जप करनेवालोंमें श्रेष्ठ धौम्य, देवल, काश्यप, हस्तिकाश्यप तथा अन्य साधु-महर्षि जो दीक्षा और इन्द्रियसंयमसे सम्पन्न थे, अपने देवोपम, तपस्वी एवं सिद्ध शिष्योंके साथ वहाँ आये ।। ११-१२ ।।

ऋषयश्चार्तिमापन्ना जितक्रोधा जितेन्द्रियाः ।
भवन्तो व्यथिताश्चासन् देवकल्पास्तपोधनाः ।। ३१ ।।

उसी तेजसे आप-जैसे तपस्याके धनी, देवोपम शक्तिशाली, क्रोधविजयी और जितेन्द्रिय ऋषि भी पीड़ित और व्यथित हो गये थे ।। ३१ ।।

Allegations-

Ruru

A sage named Ruru also lusted after a youthful girl,

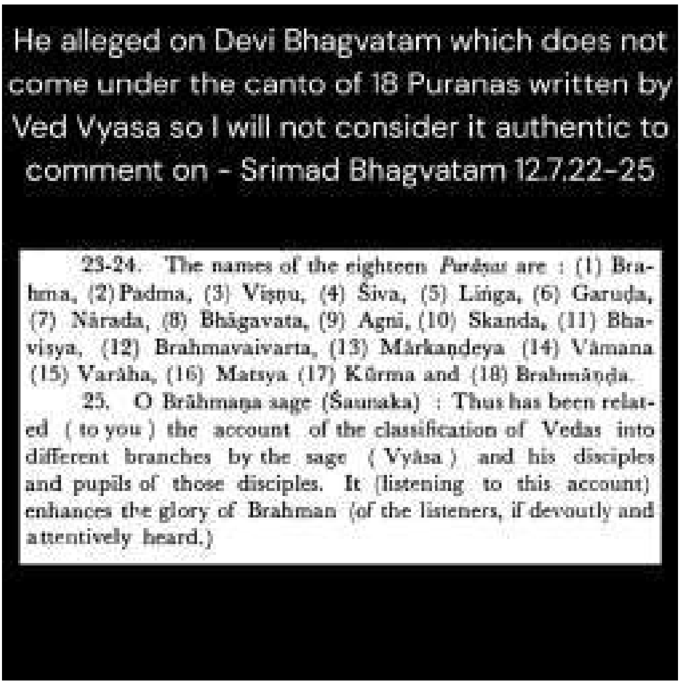
Devi Bhagavatam 2.8.24-49 "…the chief Apsara Menaka held sexual intercourse with Visvavasu Gandharva on the banks of a river and became pregnant. She went out from that place to the hermitage of Sthulakes'a on the river bank and gave birth to a very beautiful daughter. Seeing this girl quite an orphan and very beautiful, the Muni Sthulakes'a began to rear up her and named her Pramadvara. This all-auspicious girl Pramadvara attained youth in due course when the Muni Ruru saw her and became smitten with passion." Tr. Swami Vijnananda

Refutation-

He alleged on Devi Bhagvatam which does not come under the canto of 18 Puranas written by Ved Vyasa so I will not consider it authentic to comment on – Srimad Bhagvatam 12.7.22-25

Srimad Bhagvatam 12.7.22-25 – 23-24. The names of the eighteen Purāṇas are: (1) Bra-hma, (2) Padma, (3) Vişnu, (4) Śiva, (5) Linga, (6) Garuda, (7) Narada, (8) Bhagavata, (9) Agni, (10) Skanda, (11) Bha-visya, (12) Brahmavaivarta, (13) Markandeya (14) Vāmana (15) Varaha, (16) Matsya (17) Kurma and (18) Brahmanda.

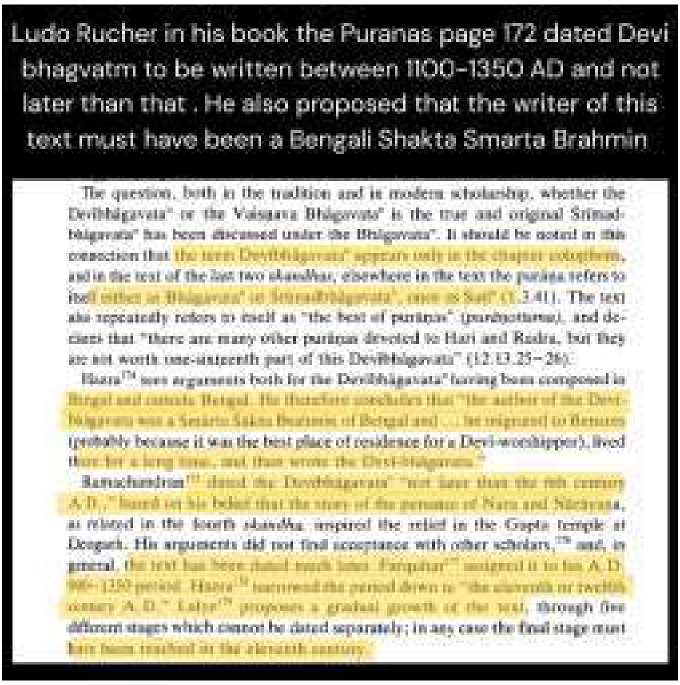
25. O Brahmana sage (Saunaka): Thus has been relat-ed (to you) the account of the classification of Vedas into different branches by the sage (Vyāsa) and his disciples and pupils of those disciples. It (listening to this account) enhances the glory of Brahman (of the listeners, if devoutly and attentively heard.)


He alleged on Devi Bhagvatam which does not come under the canto of 18 Puranas written by Ved Vyasa so I will not consider it authentic to comment on - Srimad Bhagvatam 12.7.22-25

23-24. The names of the eighteen *Purāṇas* are : (1) Brahma, (2) Padma, (3) Viṣṇu, (4) Śiva, (5) Liṅga, (6) Garuḍa, (7) Nārada, (8) Bhāgavata, (9) Agni, (10) Skanda, (11) Bhavisya, (12) Brahmavaivarta, (13) Mārkaṇḍeya (14) Vāmana (15) Varāha, (16) Matsya (17) Kūrma and (18) Brahmāṇḍa.

25. O Brāhmaṇa sage (Śaunaka) : Thus has been related (to you) the account of the classification of Vedas into different branches by the sage (Vyāsa) and his disciples and pupils of those disciples. It (listening to this account) enhances the glory of Brahman (of the listeners, if devoutly and attentively heard.)

Ludo Rucher in his book the Puranas page 172 dated Devi bhagvatm to be written between 1100-1350 AD and not later than that . He also proposed that the writer of this text must have been a Bengali Shakta Smarta Brahmin



The question, both in the tradition and in modern scholarship, whether the Devībhāgavata" or the Vaiṣṇava Bhāgavata" is the true and original Śrīmad-bhāgavata" has been discussed under the Bhāgavata". It should be noted in this connection that the term Devībhāgavata" appears only in the chapter colophons, and in the text of the last two skandhas; elsewhere in the text the purāṇa refers to itself either as Bhāgavata" or Śrīmadbhāgavata", once as Saṃ" (1.3.41). The text also repeatedly refers to itself as "the best of purāṇas" (purāṇottama), and declares that "there are many other purāṇas devoted to Hari and Rudra, but they are not worth one-sixteenth part of this Devībhāgavata" (12.13.25–26).

Hazra[74] sees arguments both for the Devībhāgavata" having been composed in Bengal and outside Bengal. He therefore concludes that "the author of the Devībhāgavata was a Smārta Śākta Brahmin of Bengal and ... he migrated to Benares (probably because it was the best place of residence for a Devī-worshipper), lived there for a long time, and then wrote the Devī-bhāgavata."

Ramachandran[75] dated the Devībhāgavata" "not later than the 6th century A.D.," based on his belief that the story of the penance of Nara and Nārāyaṇa, as related in the fourth skandha, inspired the relief in the Gupta temple at Deogarh. His arguments did not find acceptance with other scholars,[76] and, in general, the text has been dated much later. Farquhar[77] assigned it to the A.D. 900–1350 period. Hazra[78] narrowed the period down to "the eleventh or twelfth century A.D." Lalye[79] proposes a gradual growth of the text, through five different stages which cannot be dated separately; in any case the final stage must have been reached in the eleventh century.

Allegations-

Srimad Bhagavatam 3.20.23 "Lord Brahmā then gave birth to the demons from his buttocks, and they were very fond of sex. Because they were too lustful, they approached him for copulation."

Forget buttocks, babies can be born from male organs too,

Shiva Purana, Rudra Samhita 2, Yudha Khanda 5, Ch 14.1"It is by repeating this mantra that Sukra came out of the belly of Siva through the penis, like the powerful semen."

Brahmanda Purana I.2.8.25 Since the lord [Brahma] created the Asuras at night from his loins through the vital breaths, and as they were born during the night, they are invincible during the night.

Brahma Vaivarta Purana, Brahma Khanda 5.56-66 "... Thereafter, from the private parts of Krisna, a mighty being of tawny colour with his companions came out and inasmuch as they emanated from his private parts they are known by the name of Guhyas, but the best and the mightiest of them is called Kuvera..." T

Refutation-

Coming to Srimad Bhagavatam 3.20.23 and Brahmanda Purana I.2.8.25 Pandit Madhvacharya Shastri had explained in his book Purana Digdarshan page 429/788

अर्थात् – ब्रह्मा जी ने अपने जघन भाग से अतीव लोलुप असुरों को उत्पन्न किया, वे लौल्य के कारण उसे ही ग्राम्यधर्म के लिए चाहने लगे । निर्लज्ज असुरों ने घूणापूर्वक हंसते हुए ब्रह्मा जी का पीछा किया और ब्रह्मा जी क्रोधावेश एवं भय से गिर पड़े। तब भक्तों की पीड़ा को हरण करने वाले श्री विष्णु भगवान् की शरण में जाकर ब्रह्माजी ने प्रार्थना की कि हे भगवन्! आपकी आज्ञा से में प्रजा रच रहा हूँ, परन्तु ये पापिष्ठ असुर मेरा पीछा करते हैं अतः आप रक्षा कीजिए । तब भगवान् का संकेत पाकर ब्रह्मा जी ने अपना वह कलेवर तत्काल छोड़ दिया । जो अनेक वस्त्र और भूषणों से सुसज्जित स्त्री के रूप में असुरों के सामने दीख पड़ने लगा। और वे असुर उसके रूप लावण्य पर लग हो गये। इस प्रकार मूढ़ बुद्धि वाले असुरों ने सायंकाल की संध्या को मदभरी औरत के समान प्रलोभन करती हुई देखकर उसे अपना लिया ।

पर्युक्त श्राख्यायिका के वैदिक और पौराणिक स्वरूपों की आक्षरिक समता

सुस्पष्ट है, अतः कुछ अधिक लिखना व्यर्थ है। इस कथा में 'अन्धकार-विज्ञान' के निरूपण के साथ २ आसुरी वृत्ति का सच्चा चित्र खींचते हुए असुरों की अपने दादा ब्रह्मा जी के साथ जो अत्यन्त निन्दनीय चेष्टा प्रकट की है, न जाने उससे यार लोगों को ब्रह्मा जी के महत्त्व पर क्या शंका हो गई है? यदि कोई नालायक छोकरा अपने बूढ़े दादा का अपमान करने पर तुल जाये तो इससे शास्त्र और संसार की दृष्टि में बेटे की ही महा नीचता व्यक्त होगी दादा की नहीं !
रहा आत्मरक्षा के लिये ब्रह्मा जी का विष्णु से प्रार्थना करना -सो यदि कोई गुण्डा किसी जज साहिब पर आक्रमण करे तो वह पुलिस में ही इसकी शिकायत करेगा क्योंकि मुजरिम को हथकड़ियों में जकड़ना जज का काम नहीं, बल्कि पुलिस इन्चार्ज का काम है। इसका यह अर्थ कदापि नहीं हो सकता कि जो जज अपनी भी आत्मरक्षा नहीं कर सकता और दौड़ा २ पुलिस में इत्तिला देता है वह भला दूसरों की कानून से क्या रक्षा कर सकता है ? इसी प्रकार जगत् की रक्षा का भार श्रीविष्णु भगवान् पर निर्भर है। असुरों द्वारा किसी भी देवी देवता के सताये जाने पर उसकी शिकायत विष्णु भगवान् से ही की जानी चाहिये इसमें निर्बलता या सबलता का सवाल नहीं, बल्कि अधिकार और प्रबन्ध व्यवस्था का आदर्श है। यह कतिपय पंक्तियें मनुष्य दृष्टि को सामने रखकर लिखी गई हैं, अब इसका वास्तविक भाव समझना चाहिए । ब्रह्मा रूप सूर्य के जघन अधोभाग से अन्धकार रूप असुरगण की उत्पत्ति हुई है। जिस प्रकार वेदशास्त्र में सूर्य के आगे २ उषा का चलना बताया जाता है उसी प्रकार सूर्य के पीछे २ अन्धकार चलता है। अर्थात् जिस २ प्रदेश में सूर्य अस्ताचल को लांघता जाता है वहीं-वहीं अन्धकार का साम्राज्य छा जाता है। यही असुरों का ब्रह्मा जी के पीछे दौड़ने का तात्पर्य है। जब विष्णु रूप नियामक शक्ति के तारतम्य से सूर्य रूप ब्रह्मा अपने अन्धकाराक्रान्त कलेवर को त्याग देता है तब वही सूर्य की उन्मुक्त रश्मियें लालिमा लावण्य से परिपूरत होकर सायं संध्या के रूप में प्रकट हो जाती हैं और अन्धकार क्रमशः उस संध्या को आत्मसात् कर लेता है। यही इस कथा का आलंकारिक तात्पर्य है, जो इस कथा के उपसंहार में मूल में ही श्रीवेदव्यास जी ने 'इति सायंतनीं संध्याम्' आदि श्लोक द्वारा प्रकट कर दिया है।

Meaning: Lord Brahmā created extremely lustful demons from his lower body. Due to their intense craving, they desired even him for base pleasures. Shamelessly, they laughed and chased Brahmā, who, overwhelmed by anger and fear, fell down. Seeking protection, Brahmā approached Lord Viṣṇu—the remover of devotees' suffering—and prayed: "O Lord! I am creating beings by your command, but these sinful demons are pursuing me. Please protect me."

At Lord Viṣṇu's signal, Brahmā immediately abandoned that form. The discarded body appeared before the demons as a woman adorned with many garments and ornaments. The demons, captivated by her beauty, became infatuated. Thus, the foolish demons mistook the evening twilight (*sāyaṁ sandhyā*)—which appeared like a seductive woman—for an object of desire and embraced it.

The Vedic and Purāṇic versions of this story are clearly aligned, so further elaboration is unnecessary. This tale not only illustrates the concept of "darkness-science" (*andhakāra-vijñāna*) but also paints a vivid picture of demonic tendencies. The disgraceful behavior of the demons toward their grandfather Brahmā should not cast doubt on Brahmā's greatness. If a worthless grandson insults his elderly grandfather, it reflects the grandson's depravity—not the grandfather's dignity.

As for Brahmā seeking protection from Viṣṇu—it's like a judge being attacked by a criminal and reporting it to the police. Arresting criminals isn't the judge's job; it's the police's responsibility. This doesn't mean the judge is weak or incapable of upholding the law. Similarly, the protection of the universe rests with Lord Viṣṇu. When any deity is

troubled by demons, it is proper to appeal to Viṣṇu—not a matter of strength, but of divine roles and cosmic order.

These lines are written from a human perspective, but the deeper meaning must be understood. The demons, born from the lower part of Brahmā (symbolizing the sun), represent darkness. Just as the Vedas describe dawn (*uṣā*) preceding the sun, darkness follows it. Wherever the sun sets, darkness spreads—this is the symbolic meaning of the demons chasing Brahmā.

When, through the regulating power of Viṣṇu, Brahmā (as the sun) discards his darkness-covered form, the liberated rays of the sun emerge as the beautiful evening twilight (*sāyaṁ sandhyā*). The demons then absorb this twilight, mistaking it for a seductive woman. This is the allegorical essence of the story, which Sage Vyāsa himself reveals in the concluding verse: "*iti sāyaṁtanīṁ sandhyām*."

असुरों का ब्रह्मा से बलात्कार

३ कई सिरे फिरों ने ब्रह्मा के चरित्र पर तीसरा आक्षेप यह भी किया करते हैं कि—ब्रह्मा ने असुरों को बनाया, असुर लोग ब्रह्मा का रूप देखकर मोहित हो गये और अपनी पाप वासना मिटाने के लिए ब्रह्मा के ऊपर चढ़ गये तथा'''करना प्रारम्भ किया। तत्पश्चात् ब्रह्मा भाग कर विष्णु की शरण में आ गया और विष्णु जी के कहनेसे उस अशुद्ध शरीर को छोड़दिया यह लीला अत्यन्त अश्लील है, तथा ब्रह्मा की निर्बलता की द्योतक है।

वैदिक-स्वरूप

(क) स [प्रजापतिः] जघनादसुरानसृजत्।

(ख) ते पितरमेत्याब्रुवन् रेतो वा अभिनामहे।...तान् प्राजापत्या अप्सरो रूपं कृत्वा पुरस्तात्प्रत्युदैत्। तस्यामेषां मनः समपतत्। (कौषीतकि ६।१)

(ग) अथ संध्यायां यदपः प्रयुंक्ते ता विप्रुषो वज्रीभूत्वा

पौराणिक-स्वरूप

देवोऽदेवाञ्जघनतः सृजति स्मातिलोलुपान्।
त एनं लोलुपतया मैथुनायाभिपेदिरे॥
ततो हसन्स भगवानसुरैर्निरपत्रपैः।
अन्वीयमानस्तरसा क्रुद्धो भीतः परापतत्॥
स उपव्रज्य वरदं प्रपन्नार्तिहरं हरिम्।
अनुग्रहाय भक्तानामनुरूपात्मदर्शनम्॥
पाहि मां परमात्मंस्ते प्रेषणेनासृजं प्रजा।
ता इमा यभितुं पापा उपाक्रामन्ति मां प्रभो॥
सोऽवधार्यास्य कार्पण्यं विविक्ताध्यात्मदर्शनः।
विमुञ्चात्मतनुं घोरामित्युक्तो, विमुमोच ह॥
तां क्वणच्चरणाम्भोजां मदविह्वललोचनाम्।
उपलभ्यासुरा धर्म ! सर्वे संमुमुहुः स्त्रियम्॥
इति सायन्तनीं संध्यामसुराः प्रमदायतीम्।
प्रलोभयन्तीं जगृहुर्मत्वा मूढधियः स्त्रियम्॥

(श्रीमद्भागवत। ३। २०। २३–३७)

अर्थात्—ब्रह्मा जी ने अपने जघन भाग से अतीव लोलुप असुरों को

उत्पन्न किया, वे क्रोध के कारण उसे ही गन्धर्वधर्म के लिए चाहने लगे । निर्लज्ज असुरों ने बलपूर्वक हठते हुए ब्रह्मा जी का पीछा किया और ब्रह्मा जी क्रोधावेश एवं भय से गिर पड़े । तब भक्तों की पीड़ा को हरण करने वाले श्री विष्णु भगवान् की शरण में जाकर ब्रह्माजी ने प्रार्थना की कि हे भगवन् ! आपकी आज्ञा से मैं प्रजा रच रहा हूं, परन्तु ये पापिष्ठ असुर मेरा पीछा करते हैं अतः आप रक्षा कीजिए । तब भगवान् का संकेत पाकर ब्रह्मा जी ने अपना वह कलेवर तत्काल छोड़ दिया । जो अनेक वस्त्र और भूषणों से सुसज्जित स्त्री के रूप में असुरों के सामने दीख पड़ने लगा । और वे असुर उसके रूप लावण्य पर लट्टू हो गये । इस प्रकार मूढ़ बुद्धि वाले असुरों ने सायंकाल की संध्या को सजधजी औरत के समान प्रलोभन करती हुई देखकर उसे अपना लिया ।

उपर्युक्त आख्यायिका के वैदिक और पौराणिक स्वरूपों की वास्तविक समता सुस्पष्ट है, अतः कुछ अधिक लिखना व्यर्थ है । इस कथा में 'अन्धकार-विज्ञान' के निरूपण के साथ २ आसुरी वृत्ति का सच्चा चित्र खींचते हुए असुरों की अपने दादा ब्रह्मा जी के साथ की अत्यन्त निन्दनीय चेष्टा प्रकट की है, न जाने उससे चार वर्णों को ब्रह्मा जी के महत्त्व पर क्या शंका हो गई है ? यदि कोई बालक होकर अपने बूढ़े दादा का अपमान करने पर तुल जाये तो इससे बालक और संसार की दृष्टि में बेटे की ही महा नीचता व्यक्त होगी दादा की नहीं !

यह आत्मरक्षा के लिये ब्रह्मा जी का विष्णु से प्रार्थना करना—जो यदि कोई गुण्डा किसी जज साहिब पर आक्रमण करे तो वह पुलिस में ही इसकी शिकायत करेगा : क्योंकि मुजरिम की हथकड़ियों में जकड़ना जज का काम नहीं, बल्कि पुलिस इन्चार्ज का काम है । इसका यह अर्थ कदापि नहीं हो सकता कि जो जज अपनी भी आत्मरक्षा नहीं कर सकता,

और दौड़ा २ पुलिस में इत्तिला देता है वह भला दूसरों की कानून से क्या रक्षा कर सकता है ? इसी प्रकार जगत् की रक्षा का भार श्रीविष्णु भगवान् पर निर्भर है । असुरों द्वारा किसी भी देवी देवता के सताये जाने पर उसकी शिकायत विष्णु भगवान् से ही की जानी चाहिये इसमें निर्बलता या सबलता का सवाल नहीं, बल्कि अधिकार और प्रबन्ध व्यवस्था का आदर्श है । यह कतिपय पंक्तियें मनुष्य दृष्टि को सामने रखकर लिखी गई हैं, अब इसका वास्तविक भाव समझना चाहिए ।

ब्रह्मा रूप सूर्य के जघन = अधोभाग से अन्धकार रूप असुरगण की उत्पत्ति हुई है । जिस प्रकार वेदशास्त्र में सूर्य के आगे २ उषा का चलना बतलाया जाता है उसी प्रकार सूर्य के पीछे २ अन्धकार चलता है । अर्थात्—जिस २ प्रदेश में सूर्य अस्ताचल को लांघता जाता है वहीं-वहीं अन्धकार का साम्राज्य छा जाता है । यही असुरों का ब्रह्मा जी के पीछे दौड़ने का तात्पर्य है । जब विष्णु रूप नियामक शक्ति के तारतम्य से सूर्य रूप ब्रह्मा अपने अन्धकाराक्रान्त कलेवर को त्याग देता है तब वही सूर्य की उन्मुक्त रश्मियें कालिमा-लावण्य से परिपूरित होकर सायं संध्या के रूप में प्रकट हो जाती हैं और अन्धकार क्रमशः उस संध्या को आत्मसात् कर लेता है । यही इस कथा का आलंकारिक तात्पर्य है, जो इस कथा के उपसंहार में मूल में ही श्रीवेदव्यास जी ने 'इति सायंतनी सन्ध्याम्' आदि श्लोक द्वारा प्रकट कर दिया है ।

Coming to his next claims – Shiva Purana, Rudra Samhita 2, Yudha Khanda 5, Ch 14.1"It is by repeating this mantra that Sukra came out of the belly of Siva through the penis, like the powerful semen." Tr. Board of Scholars, Edited by J.L. Shastri

Refutation-

Here is Shiva Purana, Rudra Samhita 2, Yudha Khanda 5, Ch 14.1 hindi translation . Without Lies Pisslam dies

व्यासजी बोले- हे सनत्कुमार ! हे सर्वज्ञ ! हे ब्रह्मपुत्र ! आपको नमस्कार है, मैंने आज महात्मा शंकरकी यह अद्भुत कथा सुनी। हे ब्रह्मन् ! शिवजीके द्वारा भालनेत्रसे उत्पन्न हुए अपने तेजको क्षारसमुद्रमें फेंक दिये जानेपर क्या हुआ? हे नात ! उसे शीघ्र कहिये ॥ १-२ ॥

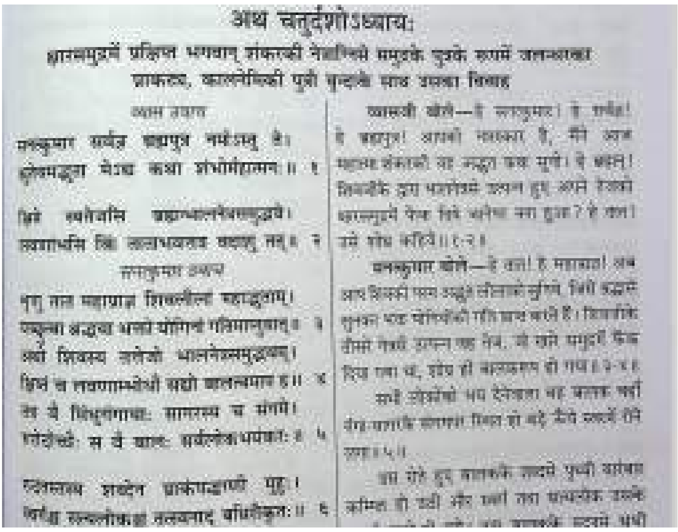
.नत्कुमार बोले – हे तात ! हे महाप्राज्ञ ! अब आप शिवकी परम अद्भुत लीलाको

सुनिये, जिसे श्रद्धासे सुनकर भक्त योगियोंकी गति प्राप्त करते हैं। शिवजीके तीसरे नेत्रसे उत्पन्न वह तेज, जो खारे समुद्रमें फेंक दिया गया था, शीघ्र ही बालकरूप हो गया ॥ ३-४ ॥ सभी लोकोंको भय देनेवाला वह बालक वहाँ गंगा-सागरके संगमपर स्थित हो बड़े ऊँचे स्वरमें रोने लगा ॥ ५ ॥
उस रोते हुए बालकके शब्दसे पृथ्वी बारंबार कम्पित हो उठी और स्वर्ग तथा सत्यलोक उसके हो।उग्र बालकके रुदनसे सभी

After hearing a wondrous tale about Lord Shiva, Sage Vyāsa respectfully asks Sage Sanatkumāra to explain what happened to the powerful energy that emerged from Shiva's third eye and was cast into the salty ocean.

Sanatkumāra replies: "O wise one! Listen now to the supreme and marvelous play of Lord Shiva, which, when heard with devotion, grants liberation to yogis."

The energy from Shiva's third eye, once thrown into the ocean, **transformed into a child**. This divine child, born of pure cosmic fire, began to **cry loudly at the confluence of the Ganga and the ocean**. His cries were so intense that **the Earth trembled repeatedly**, and even the heavens and the realm of truth (*Satyaloka*) were shaken.


अथ चतुर्दशोऽध्यायः

English translation of the same chapter 14.1 – you can read it nowhere written such thing . Without lies Pisslam dies

Rudra Saṁhitā (Yuddha Khaṇḍa), Chapter 14

CHAPTER 14

Birth of Jalandhara from the oceanic fire and his marriage with Vṛndā

[illegible]

Vyāsa said, "O Son of Brahmā, O Omniscient one, O Sanatkumāra, salutation to you. I have listened to the astonishing story of lord Śiva.

[illegible] ॥2॥

O Dear one, when Śiva, threw away the fire of his third eye into the oceanic water, then what happened thereafter you tell me the same."

[illegible]

[illegible] ॥3॥

Sanatkumāra said, "O Immensely wise and dear one, listen to the astonishing divine play of lord Śiva, hearing which his devotees are turned as the yogīs.

[illegible] ॥4॥

The fire emerging from the third eye of Śiva, when thrown in the oceanic water, took to the form of an infant.

[illegible] ॥5॥

At the confluence of the Gaṅgā and the ocean, the terrific child started crying aloud.

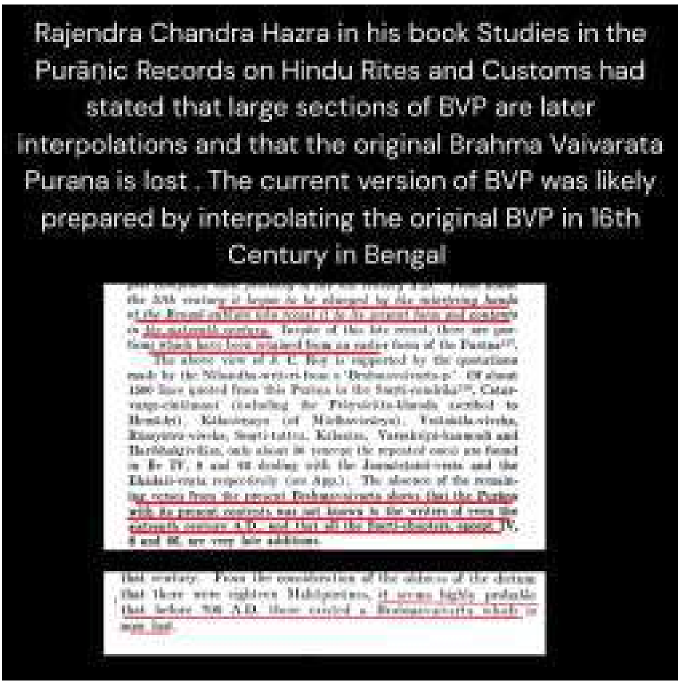
[illegible] ॥6॥

Listening to his cries, the earth started shaking and with his cries the heaven and the Satyaloka became deaf.

Allegations- Brahma Vaivarta Purana, Brahma Khanda 5.56-66 "…Thereafter, from the private parts of Krisna, a mighty being of tawny colour with his companions came out and inasmuch as they emanated from his private parts they are known by the name of Guhyas, but the best and the mightiest of them is called Kuvera…"

Refutation-

Rajendra Chandra Hazra in his book Studies in the Purāṇic Records on Hindu Rites and Customs had stated that large sections of BVP are later interpolations and that the original Brahma Vaivarata Purana is lost. The current version of BVP was likely prepared by interpolating the original BVP in 16th Century in Bengal.



Archaelogical survey of India prepared a critical edition of Brahma Vaivarat Purana based on the different manuscripts found all over India and prepared a critical edition in which they removed all those interpolated chapters and portions. I am providing the link of Critical edition Brahma Vaivarata Purana Volume 1 and 2 translated by Ram Sharma Acharya QR code provided here

https://archive.org/details/in.ernet.dli.2015.552557

https://archive.org/details/in.ernet.dli.2015.552558

Brahma Vaivarata Purana ASI Manuscript Brahma khanda Adhyay 5 contains only 57 slokas and no 57-66th sloka exists

https://archive.org/details/in.ernet.dli.2015.552557/page/n73/mo
view=theater

वाला और मस्तक में चन्द्रमा को धारण करने वाला था। यह महाभाग ईशान था जो कि दिक्पालों का स्वामी है ॥५४-५५॥ कृष्ण के नाक के छिद्र से डाकिनी-योगिनी और सहस्रों क्षेत्रपाल प्रकट हुये थे ॥५६॥ परमपुरुष के पीठ के भाग से तीन करोड़ सुर सहसा प्रादुर्भूत हुये थे जो अति श्रेष्ठ और दिव्यमूर्तियों वाले थे ॥५७॥

६—सृष्टिप्रकरणम् । (१)

ततो ब्रह्मा तपः कृत्वा सिद्धिं प्राप्य यथेप्सिताम् ।
ससृजे पृथिवीमादौ मधुकैटभमेदसा ॥१॥
ससृजे पर्वतानष्टौ प्रधानान् सुमनोहरान् ।
क्षुद्रानसंख्यान् किं ब्रूमः प्रधानाख्यां निशामय ॥२॥
सुमेरुञ्चैव कैलासं मलयञ्च हिमालयम् ।
उदयञ्च तथाऽस्तञ्च सुवेलं गन्धमादनम् ॥३॥
समुद्रान् ससृजे सप्त नदान् कतिविधा नदीः ।
वृक्षांश्च ग्रामनगरं समुद्राख्यां निशामय ॥४॥
लवणेक्षुसुरासर्पिर्दधिदुग्धजलार्णवान् ।
लक्षयोजनमानेन द्विगुणांश्च परात्परान् ॥५॥
सप्तद्वीपांश्च तद्भूमिमण्डले कमलाकृते ।
उपद्वीपांस्तथा सप्त सीमाशैलांश्च सप्त च ॥६॥
निबोध विप्र द्वीपाख्यां पुरा या विधिना कृता ।
जम्बुशाककुशप्लक्षक्रौञ्चन्यग्रोधपौष्करान् ॥७॥

इस अध्याय में सृष्टि के प्रकरण का वर्णन किया जाता है। श्रीनि बोले—उस समय में ब्रह्मा ने तप करके सिद्धि जैसी भी वह चाहते थे प्राप्त

Allegations-

Vishnu Purana 4.2.13-17 “Yuvanaswa had no son, at which he was deeply grieved. Whilst residing in the vicinage of the holy Munis, he inspired them with pity for his childless condition, and they instituted a religious rite to procure him progeny. One night during its performance the sages having placed a vessel of consecrated water upon the altar had retired to repose. It was past midnight, when the king awoke, exceedingly thirsty; and unwilling to disturb any of the holy inmates of the dwelling, he looked about for something to drink. In his search he came to the water in the jar, which had been sanctified and endowed with prolific efficacy by sacred texts, and he drank it. When the Munis rose, and found that the water had been drunk, they inquired who had taken it, and said, “The queen that has drunk this water shall give birth to a mighty and valiant son.” “It was I,” exclaimed the Raja, “who unwittingly drank the water!” and accordingly in the belly of Yuvanaswa

was conceived a child, and it grew, and in due time it ripped open the right side of the Raja, and was born, and the Raja, did not die…"

Refutation-

Pandit Madhvacharya Shastri had explained in his book Purana Digdarshan page 683/788

उपर्युक्त कथा में भी वेदमन्त्रों की अचूक शक्ति के प्रताप से ही युवनाश्व की कोख से मान्धाता का उत्पन्न होना प्रकट किण है। सो वेदमन्त्रों की अमोघशक्ति का दिग्दर्शन हम पूर्व कर आये हैं, अतः यहाँ पिप्टपेषण करने की सुतरां आवश्यकता नहीं है, परन्तु हमारे दयानन्दी भाई वेदानुधायी होने का स्वांग भरते हुए भी हृदय से वैदिक चमत्कारों के विश्वासी नहीं होते, यह बात हमने कई बार समाजी पण्डितों की बातचीत के दौरान में नोट की है। अतः हम प्रत्यक्षवादी महाशयों को प्रत्यक्ष प्रमाण द्वारा भी सन्तुष्ट करना आवश्यक समझते हैं।
पुरुष के पेट से दो बच्चे
'बलगेड सरबिया के अस्पताल में एक किसान अपनी गर्भिणी स्त्री को भरती कराने के लिये ले गया, जब डाक्टर से भेंट हुई तो उन्होंने कहा कि इस किसान के पेट में एक बहुत बड़ा फोड़ा है कि जिसके कारण इसे महान् कष्ट है- ओपरेशन किया गया तो पेट के ऊपरी भाग से दो बच्चे निकले ! एक लम्बाई में ६ इंच श्राधा पोण्ड का था, इसके सिर बाल, मुंह में कई दाँत थे। शरीर की समस्त रचना पूर्ण थी । दूसरा बच्चा अधूरा और अपूर्ण था उसका शिर और पेट बन चुका था।' (ता० २६-६–२५ के 'हिन्दूसर्वस्व'–हरिद्वार से)
सम्भवतः अब महाशयों को कुछ चीं चपट करने का अवसर न रहेगा, क्योंकि अब तो हमने बीसवीं सदी के वेदभूत – स्वत प्रमाण 'न्यूज पेपर' का सबूत ऊपर दर्ज कर दिया है !

In the above story, the miraculous birth of Māndhātā from King Yuvanāśva's womb is attributed to the infallible power of Vedic mantras. Since we have already discussed the unfailing potency of these mantras, there is no need to repeat it here. However, our Dayānandī brothers, despite claiming to be followers of the Vedas, often do not truly believe in Vedic miracles. This observation has been made repeatedly during discussions with scholarly members of society. Therefore, it becomes necessary to satisfy these empiricists with direct evidence.

Two Children from a Man's Abdomen In a hospital in Belgrade, Serbia, a farmer had brought his pregnant wife for admission. Upon examination, the doctors discovered a large abscess in the farmer's abdomen that was causing him great pain. During surgery, two children were extracted from the upper part of his abdomen! One was about six inches long, with hair on its head and several teeth in its mouth. Its body was fully formed. The second child was incomplete, with only the head and abdomen developed.

(Source: *Hindusarvasva*, Haridwar, dated 26-6-25)

Now, perhaps the skeptics will have little room to object, since we have presented a twentieth-century Vedic-like miracle as direct evidence from a newspaper!

युवनाश्व की कोख से मांधाता

३५

पुराणों में लिखा है कि प्रसिद्ध सम्राट् मान्धाता का जन्म महाराजा युवनाश्व के पेट से हुआ था—यह कथा सर्वथा असम्भव है। पुरुष पेट में न गर्भाशय होता है और नाहीं उसमें किसी बालक को धारण कर सकने की गुञ्जाइश होती है। अतः पुराणों का यह लेख कोरा 'गप्प गोला' ही समझना चाहिए। हम सर्वप्रथम इस आख्यान का पौराणिक-स्वरूप प्रकट करते हैं—

पौराणिक स्वरूप

भार्याशतेन निर्विण्ण ऋषयोऽस्य कृपालवः ।
इष्टिं स्म वर्तयांचक्रुरैन्द्रीं ते सुसमाहिताः ॥२६॥
राजा तद्यज्ञसदनं प्रविष्टो निशि तर्षितः ।
दृष्ट्वा शयानान्विप्रांस्तान्पपौ मन्त्रजलं स्वयम् ॥२७॥

ततः काले उपावृत्ते कुक्षिं निर्भिद्य दक्षिणम् ।
युवनाश्वस्य तनयश्चक्रवर्ती जजान ह ॥३०॥
कं धास्यति कुमारोऽयं स्तन्ये रोरूयते भृशम् ।
मान्धाता वत्स मा रोदीरितीन्द्रो देशिनीमदात् ॥३१॥

(श्रीमद्भागवत ९ । ६ ।—)

अर्थात्—[महाराजा युवनाश्व निःसन्तान होने के कारण] सौ स्त्रियों से दुःखित हो गया, तब कृपालु ऋषियों ने बड़ी ही तत्परता के साथ (सन्तान प्राप्ति के लिये) इन्द्र का यज्ञ रचा ॥२६॥ रात के समय प्यास से अत्यन्त पीड़ित हुआ राजा यज्ञशाला में पहुँचा तब ऋषियों को सोते देखकर स्वयं ही उन्हीं से अभिमन्त्रित किया हुआ 'यज्ञ-कलश' का जल पी गया ॥२७॥ (क्योंकि यह जल पुंसवन-मन्त्रों से अभिमन्त्रित होने के कारण पुत्रोत्पादन की अचूक सामर्थ्य से परिपूरित था अतः) कुछ समय व्यतीत हो जाने के बाद युवनाश्व की दाईं कोख को फाड़ कर एक चक्रवर्ती-लक्षणोपेत बालक का प्रादुर्भाव हुआ ॥३०॥ 'यह बालक किसकी दूधी पीवेगा ? यह दूध के लिए बार २ रो रहा है'—ऋषियों की ऐसी उक्ति सुन कर इन्द्र ने कहा कि हे पुत्र ! तू मत रो ! और मुझे पान कर—ऐसा कहते हुवे उसके मुंह में इन्द्र ने अपनी अंगुली डाल दी ॥३१॥ (इन्द्र के 'मां-धाता' कहने से ही इसका वैसा नाम पड़ गया)।

समाधान

उपर्युक्त कथा में जो वेदमन्त्रों की अचूक शक्ति के प्रताप से ही युवनाश्व की कोख से मान्धाता का उत्पन्न होना प्रकट किया है। सो वेदमन्त्रों की अमोघशक्ति का दिग्दर्शन हम पूर्व कर आये हैं, अतः यहां

विश्लेषण करने की पुनर्वार आवश्यकता नहीं है, परन्तु हमारे दयानन्दी भाई वेदानुयायी होने का स्वांग भरते हुए भी हृदय से वैदिक चमत्कारों के विश्वासी नहीं होते, यह बात हमने कई बार समाजी पण्डितों की बातचीत के दौरान में नोट की है। अतः हम अश्रद्धालु महाशयों को प्रत्यक्ष प्रमाण द्वारा भी सन्तुष्ट करना आवश्यक समझते हैं।

पुरुष के पेट से दो बच्चे

'बलग्रेड - सर्बिया के समाचार में एक किसान अपनी गर्भिणी स्त्री को भरती कराने के लिये ले गया, तब डाक्टर से भेंट हुई तो उन्होंने कहा कि इस किसान के पेट में एक बहुत बड़ा फोड़ा है कि जिसके कारण इसे महान् कष्ट है—ओपरेशन किया गया तो पेट के ऊपरी भाग से दो बच्चे निकले ! एक लम्बाई में ६ इंच आधा पौण्ड का था, इसके सिर बाल, मुंह में कई दांत थे। शरीर की समस्त रचना पूर्ण थी। दूसरा बच्चा अधूरा और अपूर्ण था उसका सिर और पेट बन चुका था।' (ता० १६-६-२९ के 'हिन्दुपञ्च'-हरिद्वार से)

सम्भवतः अब महाशयों को कुछ भी चपट करने का अवसर न रहेगा, क्योंकि अब तो हमने बीसवीं सदी के वेदसूत—स्वतःप्रमाण 'न्यूज पेपर' का सबूत ऊपर दर्ज कर दिया है !

Allegations-

Gods and Rishis Ejaculating

Shiva

Srimad Bhagavatam 8.12.32-33 "Just as a maddened bull elephant follows a female elephant who is able to conceive pregnancy, Lord Siva followed the beautiful woman and discharged semen, even though his discharge of semen never goes in vain. O King, where so ever on the surface of the globe fell the semen of the great personality of Lord Siva, mines of gold and silver later appeared.

Shiva is considered the ascetic god, I wonder what kind of asceticism is this? Due to this emission of Shiva's semen, the monkey god Hanuman was also born which is explained in Adultery Section. Shiva was so maddened about Mohini that he followed her in a fully nude state and even ejaculated.

Refutation-

Traditional Sri Vaishnava Acharya Pandit Madhavacharya Shastri in his book Purana Digdarshan page 599 explained the meaning of the Shiva Mohini story in Bhagvatam

Traditional Sri Vaishnava Acharya Pandit Madhavacharya Shastri in his book Purana Digdarshan page 599 explained the meaning of the Shiva Mohini story in Bhagvatam

मोहनी को देखकर वीर्यपात

वास्तविक भाव

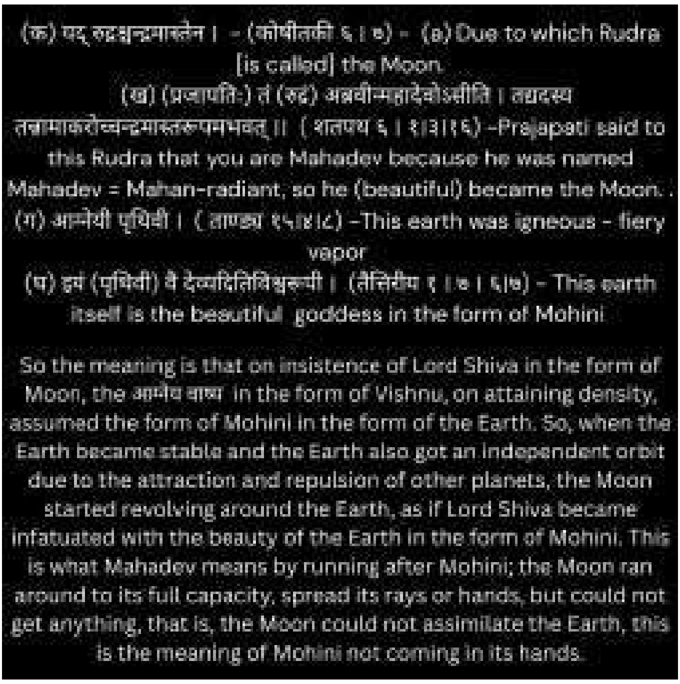
(क) यद् रुद्रश्चन्द्रमास्तेन । – (कोषीतकी ६ । ७) – (a) Due to which Rudra [is called] the Moon.

(ख) (प्रजापतिः) तं (रुद्रं) अब्रवीन्महादेवोऽसीति । तद्यदस्य तन्नामाकरोच्चन्द्रमास्तरूपमभवत् ।। (शतपथ ६ । १।३।१६) -Prajapati said to this Rudra that you are Mahadev because he was named Mahadev = Mahan-radiant, so he (beautiful) became the Moon. . (ग) आग्नेयी पृथिवी । (ताण्ड्य १५।४।८) -This earth was igneous – fiery vapor

(घ) इयं (पृथिवी) वै देव्यदितिविश्वरूपी । (तैत्तिरीय १ । ७ । ६।७) – This earth itself is the beautiful goddess in the form of Mohini

So the meaning is that on insistence of Lord Shiva in the form of Moon, the आग्नेय वाष्प in the form of Vishnu, on attaining density, assumed the form of Mohini in the form of the Earth. So, when the Earth became stable and the Earth

also got an independent orbit due to the attraction and repulsion of other planets, the Moon started revolving around the Earth, as if Lord Shiva became infatuated with the beauty of the Earth in the form of Mohini. This is what Mahadev means by running after Mohini; the Moon ran around to its full capacity, spread its rays or hands, but could not get anything, that is, the Moon could not assimilate the Earth, this is the meaning of Mohini not coming in its hands.



(क) यद् रुद्रश्चन्द्रमास्तेन । - (कोषीतकी ६ । ७) - (8) Due to which Rudra [is called] the Moon.

(ख) (प्रजापतिः) तं (रुद्रं) अब्रवीन्महादेवोऽसीति । तद्यदस्य तन्नामाकरोच्चन्द्रमास्तद्रूपमभवत् ॥ (शतपथ ६ । १।३।१६) -Prajapati said to this Rudra that you are Mahadev because he was named Mahadev = Mahan-radiant, so he (beautiful) became the Moon. .

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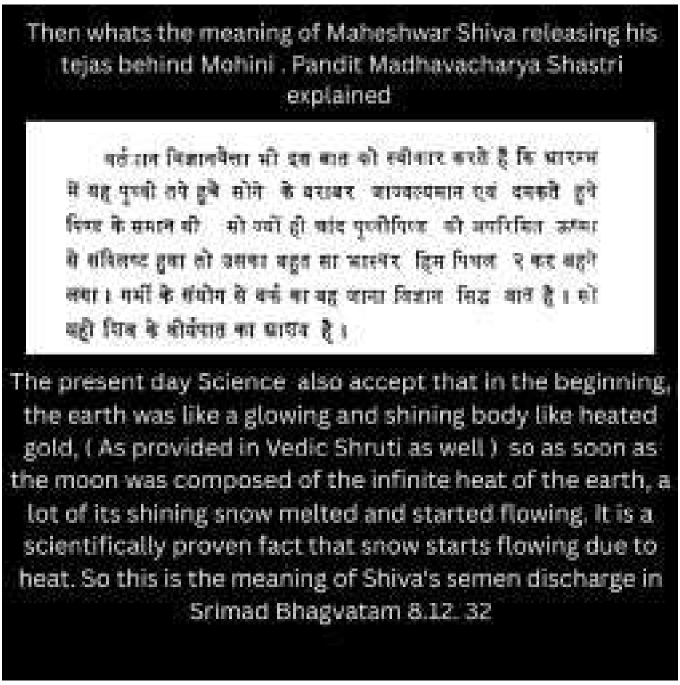
So the meaning is that on insistence of Lord Shiva in the form of Moon, the आग्नेय वाष्प in the form of Vishnu, on attaining density, assumed the form of Mohini in the form of the Earth. So, when the Earth became stable and the Earth also got an independent orbit due to the attraction and repulsion of other planets, the Moon started revolving around the Earth, as if Lord Shiva became infatuated with the beauty of the Earth in the form of Mohini. This is what Mahadev means by running after Mohini; the Moon ran around to its full capacity, spread its rays or hands, but could not get anything, that is, the Moon could not assimilate the Earth, this is the meaning of Mohini not coming in its hands.

Then whats the meaning of Maheshwar Shiva releasing his tejas behind Mohini . Pandit Madhavacharya Shastri explained

वर्तमान विज्ञानवेत्ता भी इस बात को स्वीकार करते हैं कि आरम्भमें यह पृथ्वी तपे हुवे सोने के बराबर जाज्वल्यमान एवं दमकते हुवे पिण्ड के समान थी सो ज्यों ही चांद पृथ्वीपिण्ड की अपरिमित ऊष्मा से संश्लिष्ट हुवा तो उसका बहुत सा भास्वर हिम पिघल २ कर बहने लगा। गर्मी के संयोग से बर्फ का बह जाना विज्ञान सिद्ध बात है। सो यही शिव के वीर्यपात का आशय है।

The present day Science also accept that in the beginning, the earth was like a glowing and shining body like heated gold, (As provided in Vedic Shruti as well) so as soon as the moon was composed of the infinite heat of the earth, a lot of its shining snow melted and started flowing. It is a scientifically proven fact that snow starts flowing due to heat. So this is the meaning of Shiva's semen discharge in Srimad Bhagvatam 8.12. 32



In Mahabharat Maheshwar Shiva is called the most controlled of all senses , the most celibate and the greatest amongst all Yogis and the most peaceful amongst all beings

Mahabharat Anushashan Parva Adhaya 17 slokas 25-30

जो वेदोंके भी वेद, उत्तम वस्तुओंमें भी परम उत्तम, तेजके भी तेज, तपके भी तप, शान्त पुरुषोंमें भी परम शान्त, कान्तिकी भी कान्ति, जितेन्द्रियोंमें भी परम जितेन्द्रिय, बुद्धिमानोंकी भी बुद्धि, देवताओंके भी देवता, ऋषियोंके भी ऋषि, यज्ञोंके भी यज्ञ, कल्याणोंके भी कल्याण, रुद्रोंके भी रुद्र, प्रभावशाली ईश्वरोंकी भी प्रभा (ऐश्वर्य), योगियोंके भी योगी तथा कारणोंके भी कारण हैं। जिनसे सम्पूर्ण लोक उत्पन्न होते और फिर उन्हींमें विलीन हो जाते हैं, जो सम्पूर्ण भूतोंके आत्मा हैं, उन्हीं अमित तेजस्वी भगवान् शिवके एक हजार आठ नामोंका वर्णन मुझसे सुनिये। पुरुषसिंह! इसका श्रवणमात्र करके आप अपनी सम्पूर्ण कामनाओंको प्राप्त कर लेंगे ।। २५-३० ।।

The one who is the Vedas among the Vedas, the supreme among the entities, the brightest among the luminous, the most ascetic among the ascetics, the most peaceful among the serene beings, the most radiant among the radiant, the most self-controlled among the self-controlled, the most intelligent among the wise, the Deva among Devas, the sage among sages, the sacrifice among sacrifices, the auspicious among the auspicious, the Rudra among Rudras, the powerful among the powerful , the supreme yogi among yogis, the cause of all causes—He is the Supreme Lord Shiva, who pervades all worlds and into whom everything ultimately dissolves.

ब्रह्मणामपि यद् ब्रह्म पराणामपि यत् परम् ।। २५ ।।
तेजसामपि यत् तेजस्तपसामपि यत् तपः ।
शान्तानामपि यः शान्तो द्युतीनामपि या द्युतिः ।। २६ ।।
दान्तानामपि यो दान्तो धीमतामपि या च धीः ।
देवानामपि यो देव ऋषीणामपि यस्त्वृषिः ।। २७ ।।
यज्ञानामपि यो यज्ञः शिवानामपि यः शिवः ।
रुद्राणामपि यो रुद्रः प्रभा प्रभवतामपि ।। २८ ।।
योगिनामपि यो योगी कारणानां च कारणम् ।
यतो लोकाः सम्भवन्ति न भवन्ति यतः पुनः ।। २९ ।।
सर्वभूतात्मभूतस्य हरस्यामिततेजसः ।
अष्टोत्तरसहस्रं तु नाम्नां शर्वस्य मे शृणु ।
यच्छ्रुत्वा मनुजव्याघ्र सर्वान् कामानवाप्स्यसि ।। ३० ।।

जो वेदोंके भी वेद, उत्तम वस्तुओंमें भी परम उत्तम, तेजके भी तेज, तपके भी तप, शान्त पुरुषोंमें भी परम शान्त, कान्तिकी भी कान्ति, जितेन्द्रियोंमें भी परम जितेन्द्रिय, बुद्धिमानोंकी भी बुद्धि, देवताओंके भी देवता, ऋषियोंके भी ऋषि, यज्ञोंके भी यज्ञ, कल्याणोंके भी कल्याण, रुद्रोंके भी रुद्र, प्रभावशाली ईश्वरोंकी भी प्रभा (ऐश्वर्य), योगियोंके भी योगी तथा कारणोंके भी कारण हैं। जिनसे सम्पूर्ण लोक उत्पन्न होते और फिर उन्हींमें विलीन हो जाते हैं, जो सम्पूर्ण भूतोंके आत्मा हैं, उन्हीं अमित तेजस्वी भगवान् शिवके एक हजार आठ नामोंका वर्णन मुझसे सुनिये। पुरुषसिंह! इसका श्रवणमात्र करके आप अपनी सम्पूर्ण कामनाओंको प्राप्त कर लेंगे ।। २५—३० ।।

Shastras like the Mahabharata which is 5th Veda , Maheshwar Shiva is referred to as Urdhvareta Brahmachari, meaning that he has never wasted his Tejas– Mahabharat Anushashan chapter 17 Shiva Sahastranam

वाचस्पत्यो वाजसनो नित्यमाश्रमपूजितः ।
ब्रह्मचारी लोकचारी सर्वचारी विचारवित् ।। ७४ ।।

३६१ वाचस्पत्यः – पुरोहितका काम करनेवाले, ३६२ वाजसनः – शुक्ल यजुर्वेदकी माध्यन्दिनी शाखाके प्रवर्तक, ३६३ नित्यमाश्रमपूजितः – सदा आश्रमोंद्वारा पूजित होनेवाले, ३६४ ब्रह्मचारी – ब्रह्मनिष्ठ, ३६५ लोकचारी- सम्पूर्ण लोकोंमें विचरनेवाले, ३६६ सर्वचारी – सर्वत्र गमन करनेवाले, ३६७ विचारवित्- विचारोंके ज्ञाता ।। ७४

तुम्बवीणो महाक्रोध ऊर्ध्वरेता जलेशयः ।। ९९ ।।
५७२ परश्वधायुधः – फरसेका आयुधके रूपमें उपयोग करनेवाले परशुरामरूप, ५७३ देवः – महादेवस्वरूप, ५७४ अनुकारी – भक्तोंका अनुकरण करनेवाले, ५७५ सुबान्धवः – उत्तम बान्धवरूप, ५७६ तुम्बवीणः – तँबीकी वीणा बजानेवाले, ५७७ महाक्रोधः -प्रलयकालमें महान् क्रोध प्रकट करनेवाले, ५७८ ऊर्ध्वरताः – अस्खलितवीर्य, ५७९ जलेशयः – विष्णुरूपसे जलमें शयन करनेवाले ।। ९९ ।।

In the Shiva Sahasranama from the Mahabharata Anushashan Parva 17 Maheshwar Shiva is referred to as Urdhvareta Brahmachari, meaning that he has never wasted his powerful Tejas

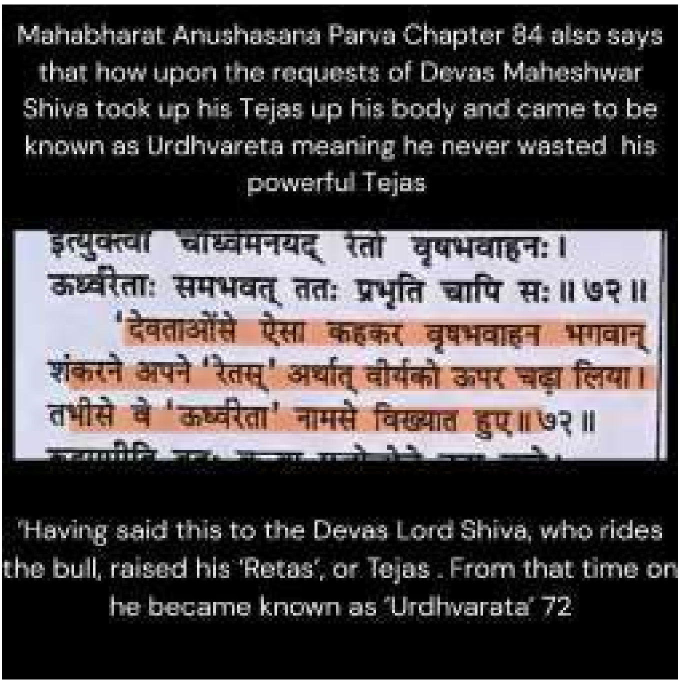
वाचस्पत्यो वाजसनो नित्यमाश्रमपूजितः ।
ब्रह्मचारी लोकचारी सर्वचारी विचारवित् ।। ७४ ।।
३६१ वाचस्पत्यः—पुरोहितका काम करनेवाले, ३६२ वाजसनः—शुक्ल यजुर्वेदकी माध्यन्दिनी शाखाके प्रवर्तक, ३६३ नित्यमाश्रमपूजितः—सदा आश्रमोंद्वारा पूजित होनेवाले, ३६४ ब्रह्मचारी—ब्रह्मनिष्ठ, ३६५ लोकचारी—सम्पूर्ण लोकोंमें विचरनेवाले, ३६६ सर्वचारी—सर्वत्र गमन करनेवाले, ३६७ विचारवित्—विचारोंके ज्ञाता ।। ७४ ।।

परश्वधायुधो देवो अनुकारी सुबान्धवः ।
तुम्बवीणो महाक्रोध ऊर्ध्वरेता जलेशयः ।। ९९ ।।
५७२ परश्वधायुधः—फरसेका आयुधके रूपमें उपयोग करनेवाले परशुरामरूप, ५७३ देवः—महादेवस्वरूप, ५७४ अनुकारी—भक्तोंका अनुकरण करनेवाले, ५७५ सुबान्धवः—उत्तम बान्धवरूप, ५७६ तुम्बवीणः—तूँबीकी वीणा बजानेवाले, ५७७ महाक्रोधः—प्रलयकालमें महान् क्रोध प्रकट करनेवाले, ५७८ ऊर्ध्वरेताः—अस्खलितवीर्य, ५७९ जलेशयः—विष्णुरूपसे जलमें शयन करनेवाले ।। ९९ ।।

Mahabharat Anushasana Parva Chapter 84 also says that how upon the requests of Devas Maheshwar Shiva took up his Tejas up his body and came to be known as Urdhvareta meaning he never wasted his powerful Tejas -'देवताओंसे
ऐसा कहकर वृषभवाहन भगवान् शंकरने अपने 'रेतस्' अर्थात् वीर्यको ऊपर

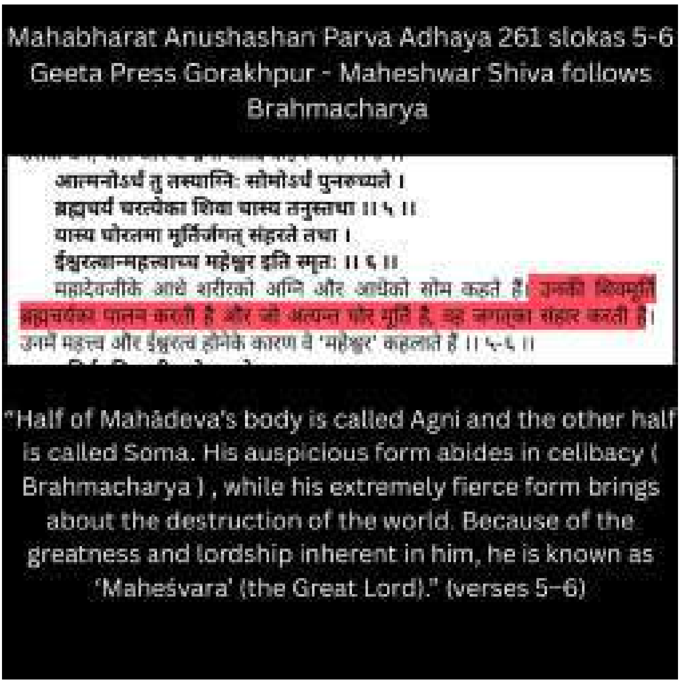
चढ़ा लिया।
तभीसे वे 'ऊर्ध्वरेता' नामसे विख्यात हुए

'Having said this to the Devas Lord Shiva, who rides the bull, raised his 'Retas', or semen. From that time on he became known as 'Urdhvarata' 72



Mahabharat Anushashan Parva Adhaya 261 slokas 5-6
Geeta Press Gorakhpur – Maheshwar Shiva
follows Brahmacharya

महादेवजीके आधे शरीरको अग्नि और आधेको सोम कहते हैं। उनकी शिवमूर्ति ब्रह्मचर्यका पालन करती है और जो अत्यन्त घोर मूर्ति है, वह जगत्का संहार करती है। उनमें महत्त्व और ईश्वरत्व होनेके कारण वे 'महेश्वर' कहलाते हैं ।। ५-६ ।।
"Half of Mahādeva's body is called Agni and the other half is called Soma. His auspicious form abides in celibacy (Brahmacharya), while his extremely fierce form brings about the destruction of the world. Because of the greatness and lordship inherent in him, he is known as 'Maheśvara' (the Great Lord)." (verses 5-6)

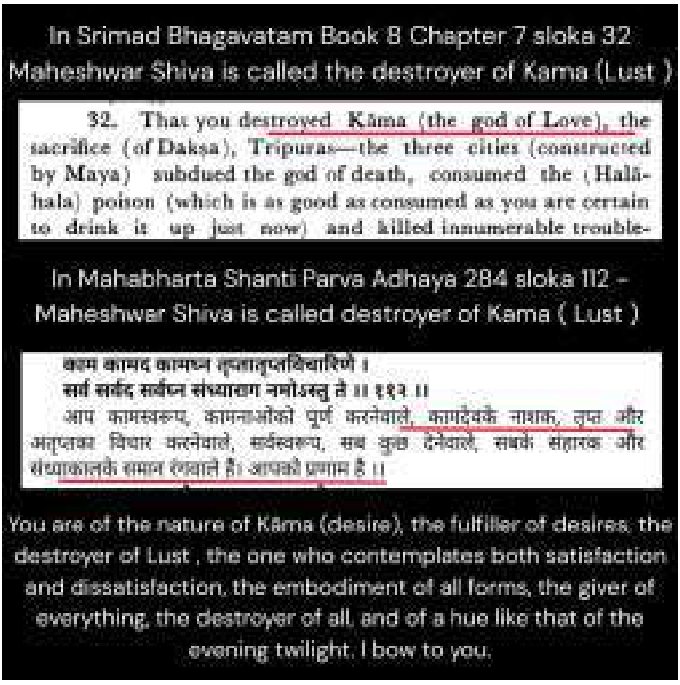


In Srimad Bhagavatam Book 8 Chapter 7 sloka 32
Maheshwar Shiva is called the destroyer of Kama (Lust)

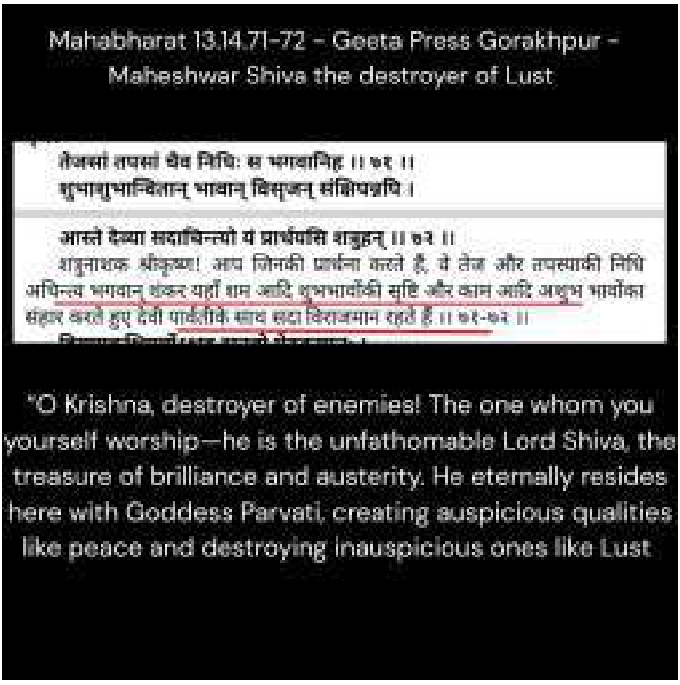
That you destroyed Kama (the god of Love), the sacrifice (of Daksa), Tripuras the three cities (constructed by Maya) subdued the god of death, consumed the (Hala-hala) poison (which is as good as consumed as you are certain to drink it up just now) and killed innumerable trouble-

In Mahabharta Shanti Parva Adhaya 284 sloka 112
Maheshwar Shiva is called destroyer of Kama (Lust)
काम कामद कामघ्न तृप्तातृप्तविचारिणे । सर्व सर्वद सर्वघ्न संध्याराग नमोऽस्तु ते ।। ११२ ।।
आप कामस्वरूप, कामनाओंको पूर्ण करनेवाले, कामदेवके नाशक, तृप्त और अतृप्तका विचार करनेवाले, सर्वस्वरूप, सब कुछ देनेवाले, सबके संहारक और संध्याकालके समान रंगवाले हैं। आपको प्रणाम है ।।
You are of the nature of Kāma (desire), the fulfiller of desires, the destroyer of Lust, the one who contemplates both satisfaction and dissatisfaction, the embodiment of all forms, the giver of everything, the destroyer of all, and of a hue like that of the evening twilight. I bow to you.

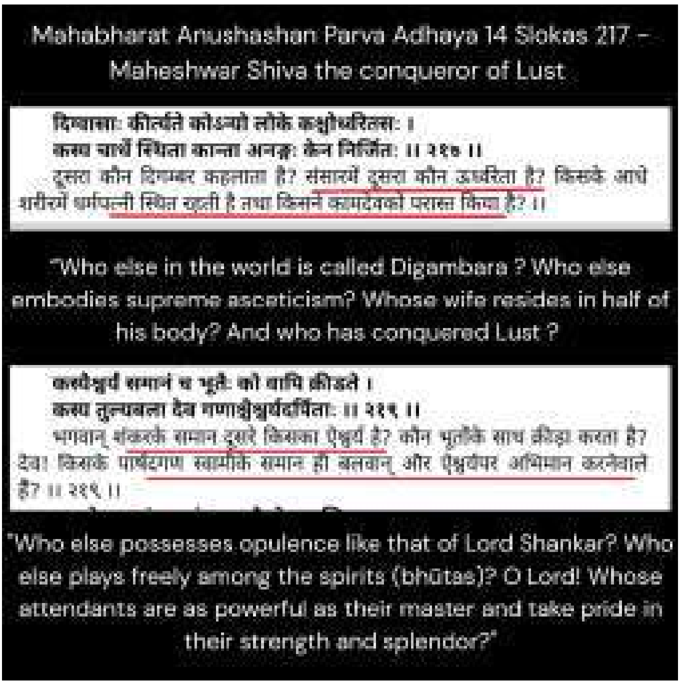
32.



Mahabharat 13.14.71-72 – Geeta Press Gorakhpur – Maheshwar Shiva the destroyer of Lust
तेजसां तपसां चैव निधिः स भगवानिह ।। ७१ ।। शुभाशुभान्वितान् भावान् विसृजन् संक्षिपन्नपि ।
आस्ते देव्या सदाचिन्त्यो यं प्रार्थयसि शत्रुहन् ।। ७२ ।।
शत्रुनाशक श्रीकृष्ण! आप जिनकी प्रार्थना करते हैं, वे तेज और तपस्याकी निधि अचिन्त्य भगवान् शंकर यहाँ शम आदि शुभभावोंकी सृष्टि और काम आदि अशुभ भावोंका
संहार करते हुए देवी पार्वतीके साथ सदा विराजमान रहते हैं ।। ७१-७२ ।।
"O Krishna, destroyer of enemies! The one whom you yourself worship-he is the unfathomable Lord Shiva, the treasure of brilliance and austerity. He eternally resides here with Goddess Parvati, creating auspicious qualities like peace and destroying inauspicious ones like Lust



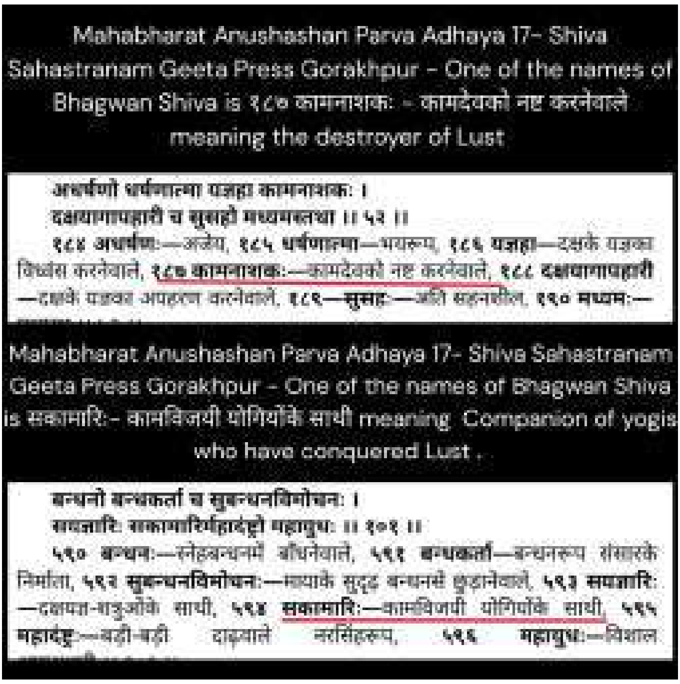
Mahabharat Anushashan Parva Adhaya 14 Slokas 217
Maheshwar Shiva the conqueror of Lust
दिग्वासाः कीर्त्यते कोऽन्यो लोके कश्चोर्ध्वरतसः । कस्य चार्धे स्थिता कान्ता अनङ्गः केन निर्जितः ।। २१७ ।।
दूसरा कौन दिगम्बर कहलाता है? संसारमें दूसरा कौन ऊर्ध्वरता है? किसके आधे शरीरमें धर्मपत्नी स्थित रहती है तथा किसने कामदेवको परास्त किया है? ।।
"Who else in the world is called Digambara ? Who else embodies supreme asceticism? Whose wife resides in half of his body? And who has conquered Lust ?
कस्यैश्वर्यं समानं च भूतैः को वापि क्रीडते । कस्य तुल्यबला देव गणाश्चैश्वर्यदर्पिताः ।। २१९ ।।
भगवान् शंकरके समान दूसरे किसका ऐश्वर्य है? कौन भूतोंके साथ क्रीड़ा करता है? देव! किसके पार्षदगण स्वामीके समान ही बलवान् और ऐश्वर्यपर अभिमान करनेवाले हैं? ।। २१९ ।।
"Who else possesses opulence like that of Lord Shankar? Who else plays freely among the spirits (bhūtas)? O Lord! Whose attendants are as powerful as their master and take pride in their strength and splendor?"



Mahabharat Anushashan Parva Adhaya 17- Shiva Sahastranam Geeta Press Gorakhpur – One of the names of

Bhagwan Shiva is १८७ कामनाशकः – कामदेवको नष्ट करनेवाले meaning the destroyer of Lust

Mahabharat Anushashan Parva Adhaya 17- Shiva Sahastranam Geeta Press Gorakhpur – One of the names of Bhagwan Shiva is सकामारिः- कामविजयी योगियोंके साथी meaning Companion of yogis who have conquered Lust .



Mahabharat Anushashan Parva Adhaya 17- Shiva Sahastranam Geeta Press Gorakhpur – One of the names of Bhagwan Shiva is १८७ कामनाशकः – कामदेवको नष्ट करनेवाले meaning the destroyer of Lust

अधर्षणो धर्षणात्मा यज्ञहा कामनाशकः ।
दक्षयागापहारी च सुसहो मध्यमस्तथा ।। ५२ ।।

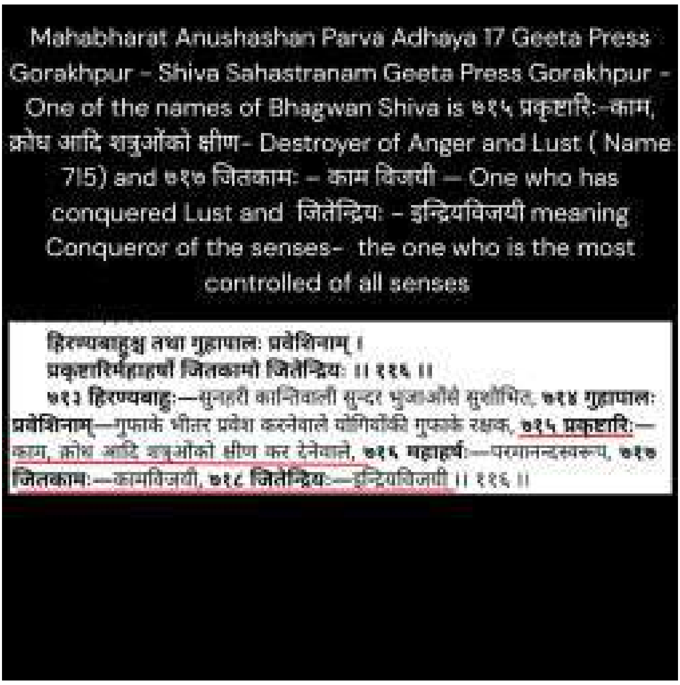
१८४ अधर्षणः—अजेय, १८५ धर्षणात्मा—भयरूप, १८६ यज्ञहा—दक्षके यज्ञका विध्वंस करनेवाले, १८७ कामनाशकः—कामदेवको नष्ट करनेवाले, १८८ दक्षयागापहारी—दक्षके यज्ञका अपहरण करनेवाले, १८९—सुसहः—अति सहनशील, १९० मध्यमः—

Mahabharat Anushashan Parva Adhaya 17- Shiva Sahastranam Geeta Press Gorakhpur – One of the names of Bhagwan Shiva is सकामारिः– कामविजयी योगियोंके साथी meaning Companion of yogis who have conquered Lust .

बन्धनो बन्धकर्ता च सुबन्धनविमोचनः ।
सयज्ञारिः सकामारिर्महादंष्ट्रो महायुधः ।। १०१ ।।

५९० बन्धनः—स्नेहबन्धनमें बाँधनेवाले, ५९१ बन्धकर्ता—बन्धनरूप संसारके निर्माता, ५९२ सुबन्धनविमोचनः—मायाके सुदृढ़ बन्धनसे छुड़ानेवाले, ५९३ सयज्ञारिः—दक्षयज्ञ-शत्रुओंके साथी, ५९४ सकामारिः—कामविजयी योगियोंके साथी, ५९५ महादंष्ट्रः—बड़ी-बड़ी दाढ़वाले नरसिंहरूप, ५९६ महायुधः—विशाल

Mahabharat Anushashan Parva Adhaya 17 Geeta Press Gorakhpur – Shiva Sahastranam Geeta Press Gorakhpur – One of the names of Bhagwan Shiva is ७१५ प्रकृष्टारिः-काम, क्रोध आदि शत्रुओंको क्षीण- Destroyer of Anger and Lust (Name 715) and ७१७ जितकामः – काम विजयी — One who has conquered Lust and जितेन्द्रियः – इन्द्रियविजयी meaning Conqueror of the senses- the one who is the most controlled of all senses



Mahabharat Anushashan Parva Adhaya 17 Geeta Press Gorakhpur – Shiva Sahastranam Geeta Press Gorakhpur – One of the names of Bhagwan Shiva is ७१५ प्रकृष्टारिः-काम, क्रोध आदि शत्रुओंको क्षीण- Destroyer of Anger and Lust (Name 715) and ७१७ जितकामः – काम विजयी — One who has conquered Lust and जितेन्द्रियः – इन्द्रियविजयी meaning Conqueror of the senses- the one who is the most controlled of all senses

हिरण्यबाहुश्च तथा गुहापालः प्रवेशिनाम् ।
प्रकृष्टारिर्महाहर्षो जितकामो जितेन्द्रियः ।। ११६ ।।

७१३ हिरण्यबाहुः—सुनहरी कान्तिवाली सुन्दर भुजाओंसे सुशोभित, ७१४ गुहापालः प्रवेशिनाम्—गुफाके भीतर प्रवेश करनेवाले योगियोंकी गुफाके रक्षक, ७१५ प्रकृष्टारिः—काम, क्रोध आदि शत्रुओंको क्षीण कर देनेवाले, ७१६ महाहर्षः—परमानन्दस्वरूप, ७१७ जितकामः—कामविजयी, ७१८ जितेन्द्रियः—इन्द्रियविजयी ।। ११६ ।।

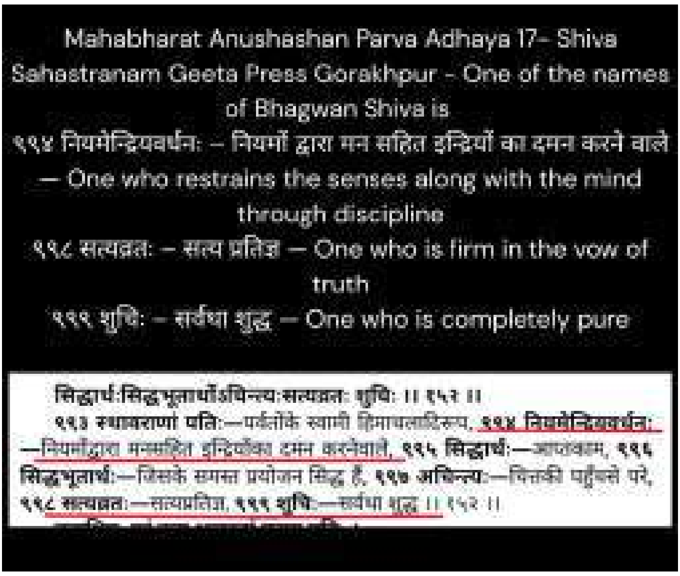
A Few Other references-

Mahabharat Anushashan Parva Adhaya 17- Shiva Sahastranam Geeta Press Gorakhpur – One of the names of Bhagwan Shiva is

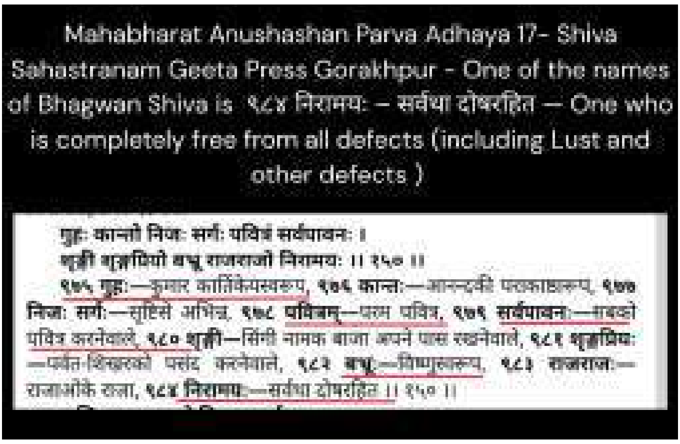
९९४ नियमेन्द्रियवर्धनः – नियमों द्वारा मन सहित इन्द्रियों का दमन करने वाले — One who restrains the senses along with the mind through discipline

९९८ सत्यव्रतः – सत्य प्रतिज्ञ — One who is firm in the vow of truth

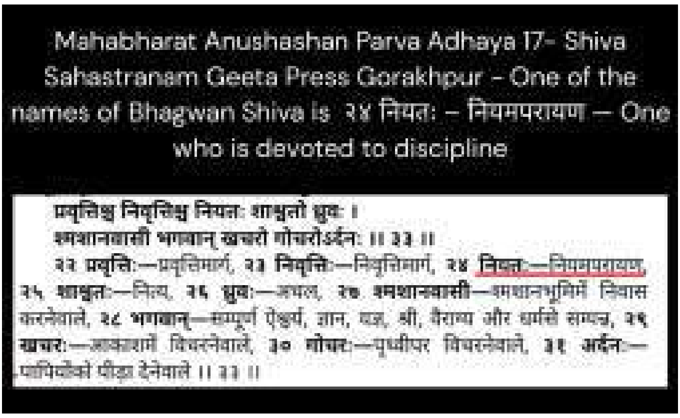
९९९ शुचिः – सर्वथा शुद्ध — One who is completely pure



Mahabharat Anushashan Parva Adhaya 17- Shiva Sahastranam Geeta Press Gorakhpur – One of the names of Bhagwan Shiva is ९८४ निरामयः – सर्वथा दोषरहित — One who is completely free from all defects (including Lust and other defects)

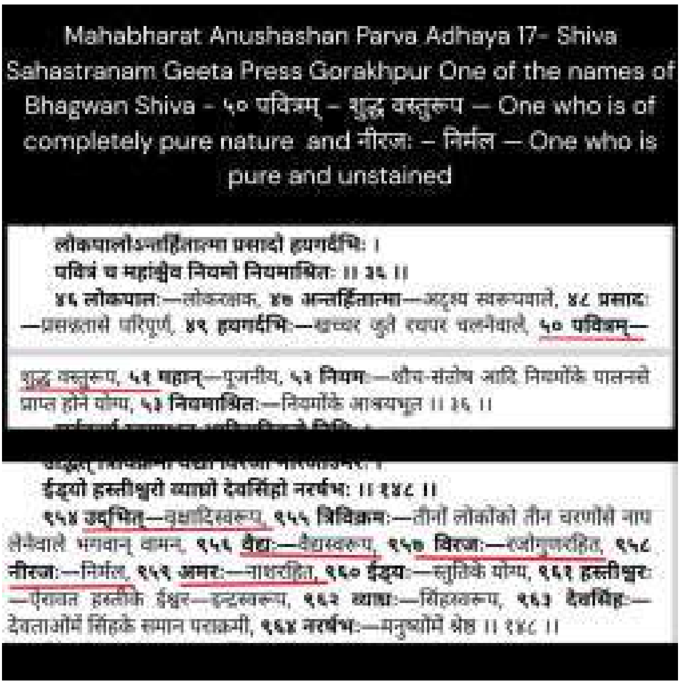


Mahabharat Anushashan Parva Adhaya 17- Shiva Sahastranam Geeta Press Gorakhpur – One of the names of Bhagwan Shiva is २४ नियतः – नियमपरायण — One who is devoted to discipline



Mahabharat Anushashan Parva Adhaya 17- Shiva Sahastranam Geeta Press Gorakhpur One of the names of

Bhagwan Shiva – ५० पवित्रम् – शुद्ध वस्तुरूप — One who is of completely pure nature and नीरजः – निर्मल — One who is pure and unstained


Mahabharat Anushashan Parva Adhaya 17- Shiva Sahastranam Geeta Press Gorakhpur One of the names of Bhagwan Shiva - ५० पवित्रम् – शुद्ध वस्तुरूप — One who is of completely pure nature and नीरजः – निर्मल — One who is pure and unstained

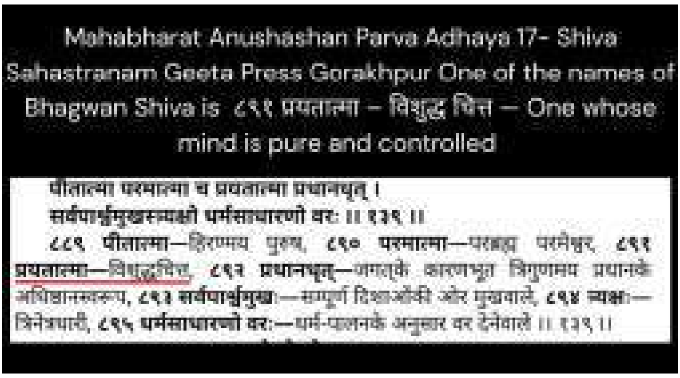
लोकपालोऽन्तर्हितात्मा प्रसादो हयगर्दभिः ।
पवित्रं च महांश्चैव नियमो नियमाश्रितः ॥ ३५ ॥

४६ लोकपालः—लोकरक्षक, ४७ अन्तर्हितात्मा—अदृश्य स्वरूपवाले, ४८ प्रसादः—प्रसन्नतासे परिपूर्ण, ४९ हयगर्दभिः—खच्चर जुते रथपर चलनेवाले, ५० पवित्रम्—शुद्ध वस्तुरूप, ५१ महान्—पूजनीय, ५२ नियमः—शौच-संतोष आदि नियमोंके पालनसे प्राप्त होने योग्य, ५३ नियमाश्रितः—नियमोंके आश्रयभूत ॥ ३६ ॥

ईड्यो हस्तीश्वरो व्याघ्रो देवसिंहो नरर्षभः ॥ १४८ ॥

९५४ उद्भित्—वृक्षादिस्वरूप, ९५५ त्रिविक्रमः—तीनों लोकोंको तीन चरणोंसे नाप लेनेवाले भगवान् वामन, ९५६ वैद्यः—वैद्यस्वरूप, ९५७ विरजः—रजोगुणरहित, ९५८ नीरजः—निर्मल, ९५९ अमरः—नाशरहित, ९६० ईड्यः—स्तुतिके योग्य, ९६१ हस्तीश्वरः—ऐरावत हस्तीके ईश्वर—इन्द्रस्वरूप, ९६२ व्याघ्रः—सिंहस्वरूप, ९६३ देवसिंहः—देवताओंमें सिंहके समान पराक्रमी, ९६४ नरर्षभः—मनुष्योंमें श्रेष्ठ ॥ १४८ ॥

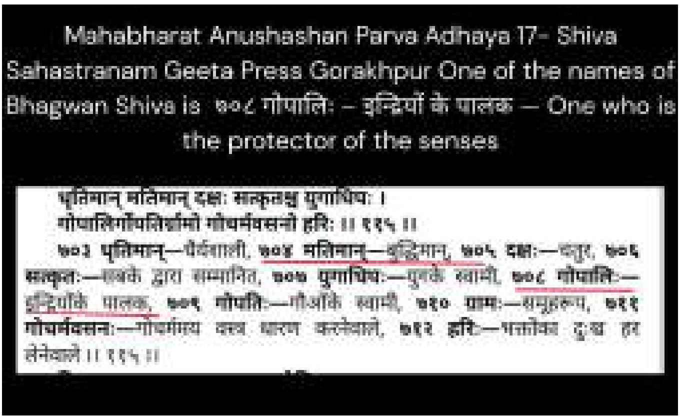
Mahabharat Anushashan Parva Adhaya 17- Shiva Sahastranam Geeta Press Gorakhpur One of the names of Bhagwan Shiva is ८९१ प्रयतात्मा – विशुद्ध चित्त — One whose mind is pure and controlled


Mahabharat Anushashan Parva Adhaya 17- Shiva Sahastranam Geeta Press Gorakhpur One of the names of Bhagwan Shiva is ८९१ प्रयतात्मा – विशुद्ध चित्त — One whose mind is pure and controlled

पीतात्मा परमात्मा च प्रयतात्मा प्रधानधृक् ।
सर्वपार्श्वमुखस्त्र्यक्षो धर्मसाधारणो वरः ॥ १३९ ॥

८८९ पीतात्मा—हिरण्मय पुरुष, ८९० परमात्मा—परब्रह्म परमेश्वर, ८९१ प्रयतात्मा—विशुद्धचित्त, ८९२ प्रधानधृक्—जगत्‌के कारणभूत त्रिगुणमय प्रधानके अधिष्ठानस्वरूप, ८९३ सर्वपार्श्वमुखः—सम्पूर्ण दिशाओंकी ओर मुखवाले, ८९४ त्र्यक्षः—त्रिनेत्रधारी, ८९५ धर्मसाधारणो वरः—धर्म-पालनके अनुसार वर देनेवाले ॥ १३९ ॥

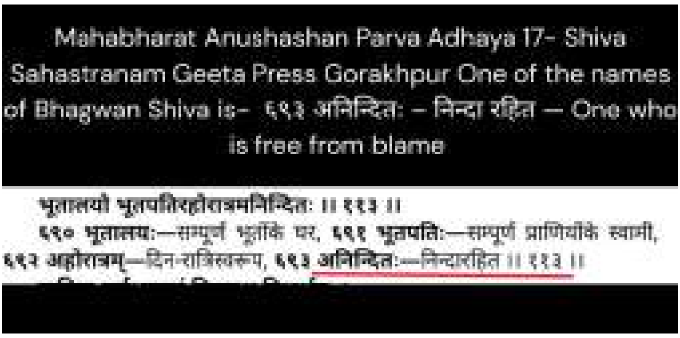
Mahabharat Anushashan Parva Adhaya 17- Shiva Sahastranam Geeta Press Gorakhpur One of the names of Bhagwan Shiva is ७०८ गोपालिः – इन्द्रियों के पालक — One who is the protector of the senses


Mahabharat Anushashan Parva Adhaya 17- Shiva Sahastranam Geeta Press Gorakhpur One of the names of Bhagwan Shiva is ७०८ गोपालिः – इन्द्रियों के पालक — One who is the protector of the senses

धृतिमान् मतिमान् दक्षः सत्कृतश्च युगाधिपः ।
गोपालिर्गोपतिर्ग्रामो गोचर्मवसनो हरिः ॥ ११५ ॥

७०३ धृतिमान्—धैर्यशाली, ७०४ मतिमान्—बुद्धिमान्, ७०५ दक्षः—चतुर, ७०६ सत्कृतः—सबके द्वारा सम्मानित, ७०७ युगाधिपः—युगके स्वामी, ७०८ गोपालिः—इन्द्रियोंके पालक, ७०९ गोपतिः—गौओंके स्वामी, ७१० ग्रामः—समूहरूप, ७११ गोचर्मवसनः—गोचर्ममय वस्त्र धारण करनेवाले, ७१२ हरिः—भक्तोंका दुःख हर लेनेवाले ॥ ११५ ॥

Mahabharat Anushashan Parva Adhaya 17- Shiva Sahastranam Geeta Press Gorakhpur One of the names of Bhagwan Shiva is- ६९३ अनिन्दितः – निन्दा रहित — One who is free from blame

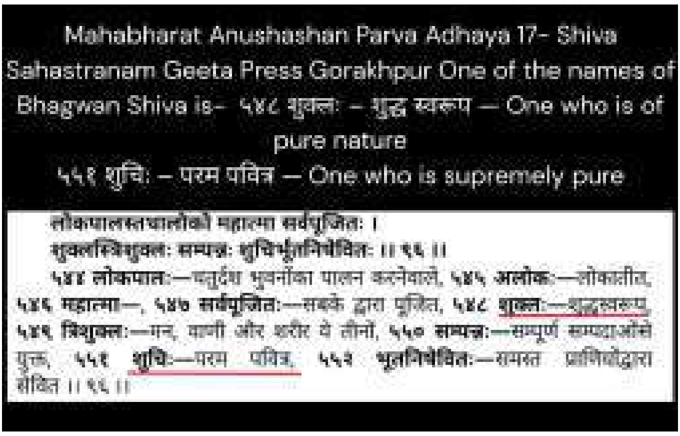

Mahabharat Anushashan Parva Adhaya 17- Shiva Sahastranam Geeta Press Gorakhpur One of the names of Bhagwan Shiva is- ६९३ अनिन्दित: – निन्दा रहित — One who is free from blame

भूतालयो भूतपतिरहोरात्रमनिन्दित: ॥ ११३ ॥

६९० भूतालय:—सम्पूर्ण भूतोंके घर, ६९१ भूतपति:—सम्पूर्ण प्राणियोंके स्वामी, ६९२ अहोरात्रम्—दिन-रात्रिस्वरूप, ६९३ अनिन्दित:—निन्दारहित ॥ ११३ ॥

Mahabharat Anushashan Parva Adhaya 17- Shiva Sahastranam Geeta Press Gorakhpur One of the names of Bhagwan Shiva is- ५४८ शुक्ल: – शुद्ध स्वरूप — One who is of pure nature

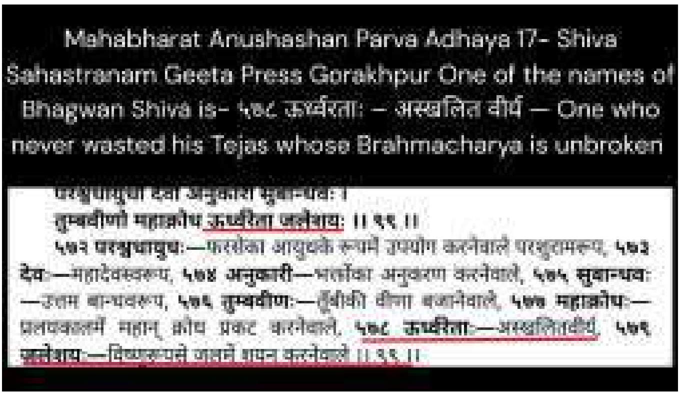
५५१ शुचि: – परम पवित्र — One who is supremely pure


Mahabharat Anushashan Parva Adhaya 17- Shiva Sahastranam Geeta Press Gorakhpur One of the names of Bhagwan Shiva is- ५४८ शुक्ल: – शुद्ध स्वरूप — One who is of pure nature
५५१ शुचि: – परम पवित्र — One who is supremely pure

लोकपालस्तथालोको महात्मा सर्वपूजित: ।
शुक्लस्त्रिशुक्ल: सम्पन्न: शुचिर्भूतनिषेवित: ॥ ९६ ॥

५४४ लोकपाल:—चतुर्दश भुवनोंका पालन करनेवाले, ५४५ अलोक:—लोकातीत, ५४६ महात्मा—, ५४७ सर्वपूजित:—सबके द्वारा पूजित, ५४८ शुक्ल:—शुद्धस्वरूप, ५४९ त्रिशुक्ल:—मन, वाणी और शरीर ये तीनों, ५५० सम्पन्न:—सम्पूर्ण सम्पदाओंसे युक्त, ५५१ शुचि:—परम पवित्र, ५५२ भूतनिषेवित:—समस्त प्राणियोंद्वारा सेवित ॥ ९६ ॥

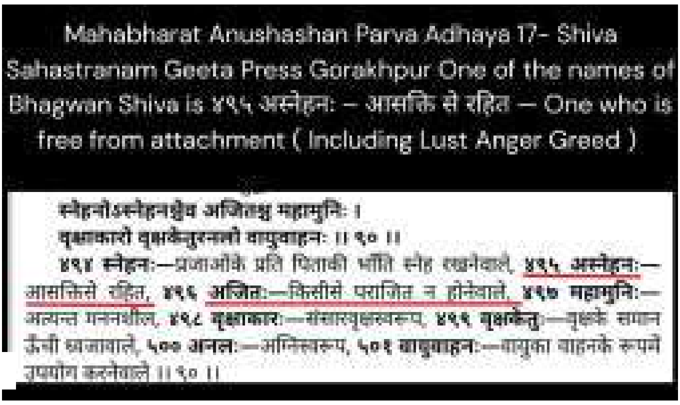
Mahabharat Anushashan Parva Adhaya 17- Shiva Sahastranam Geeta Press Gorakhpur One of the names of Bhagwan Shiva is- ५७८ ऊर्ध्वरता: – अस्खलित वीर्य — One who never wasted his Tejas whose Brahmacharya is unbroken


Mahabharat Anushashan Parva Adhaya 17- Shiva Sahastranam Geeta Press Gorakhpur One of the names of Bhagwan Shiva is- ५७८ ऊर्ध्वरता: – अस्खलित वीर्य — One who never wasted his Tejas whose Brahmacharya is unbroken

परश्वधायुधो देवो अनुकारी सुबान्धव: ।
तुम्बवीणो महाक्रोध ऊर्ध्वरेता जलेशय: ॥ ९९ ॥

५७२ परश्वधायुध:—फरसेका आयुधके रूपमें उपयोग करनेवाले परशुरामस्वरूप, ५७३ देव:—महादेवस्वरूप, ५७४ अनुकारी—भक्तोंका अनुकरण करनेवाले, ५७५ सुबान्धव:—उत्तम बान्धवरूप, ५७६ तुम्बवीण:—तूँबीकी वीणा बजानेवाले, ५७७ महाक्रोध:—प्रलयकालमें महान् क्रोध प्रकट करनेवाले, ५७८ ऊर्ध्वरेता—अस्खलितवीर्य, ५७९ जलेशय:—विष्णुरूपसे जलमें शयन करनेवाले ॥ ९९ ॥

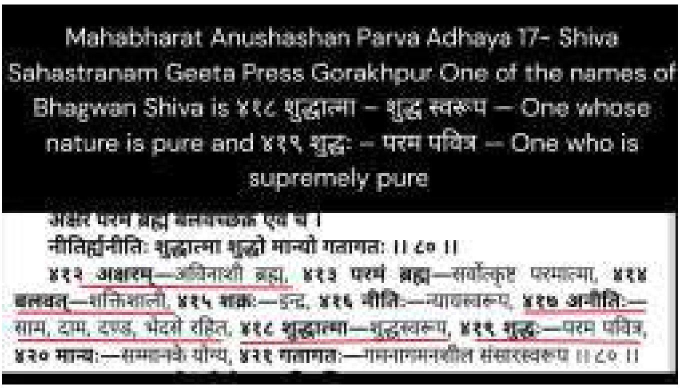
Mahabharat Anushashan Parva Adhaya 17- Shiva Sahastranam Geeta Press Gorakhpur One of the names of Bhagwan Shiva is ४९५ अस्नेहन: – आसक्ति से रहित — One who is free from attachment (Including Lust Anger Greed)


Mahabharat Anushashan Parva Adhaya 17- Shiva Sahastranam Geeta Press Gorakhpur One of the names of Bhagwan Shiva is ४९५ अस्नेहन: – आसक्ति से रहित — One who is free from attachment (Including Lust Anger Greed)

स्नेहनोऽस्नेहनश्चैव अजितश्च महामुनि: ।
वृक्षाकारो वृक्षकेतुरनलो वायुवाहन: ॥ ९० ॥

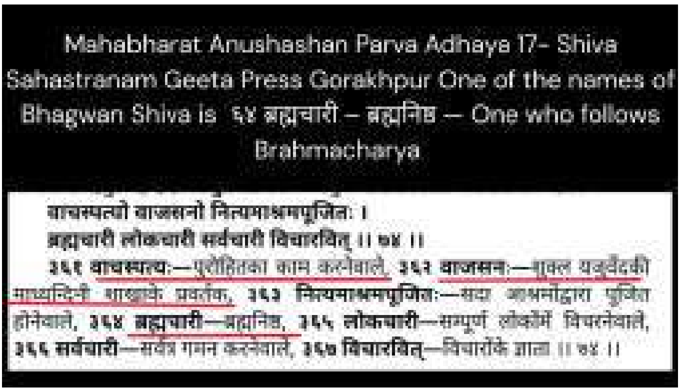
४९४ स्नेहन:—प्रजाओंके प्रति पिताकी भाँति स्नेह रखनेवाले, ४९५ अस्नेहन:—आसक्तिसे रहित, ४९६ अजित:—किसीसे पराजित न होनेवाले, ४९७ महामुनि:—अत्यन्त मननशील, ४९८ वृक्षाकार:—संसारवृक्षस्वरूप, ४९९ वृक्षकेतु:—वृक्षके समान ऊँची ध्वजावाले, ५०० अनल:—अग्निस्वरूप, ५०१ वायुवाहन:—वायुका वाहनके रूपमें उपयोग करनेवाले ॥ ९० ॥

Mahabharat Anushashan Parva Adhaya 17- Shiva Sahastranam Geeta Press Gorakhpur One of the names of Bhagwan Shiva is ४१८ शुद्धात्मा – शुद्ध स्वरूप — One whose nature is pure and ४१९ शुद्धः – परम पवित्र — One who is supremely pure


Mahabharat Anushashan Parva Adhaya 17- Shiva Sahastranam Geeta Press Gorakhpur One of the names of Bhagwan Shiva is ४१८ शुद्धात्मा – शुद्ध स्वरूप — One whose nature is pure and ४१९ शुद्धः – परम पवित्र — One who is supremely pure

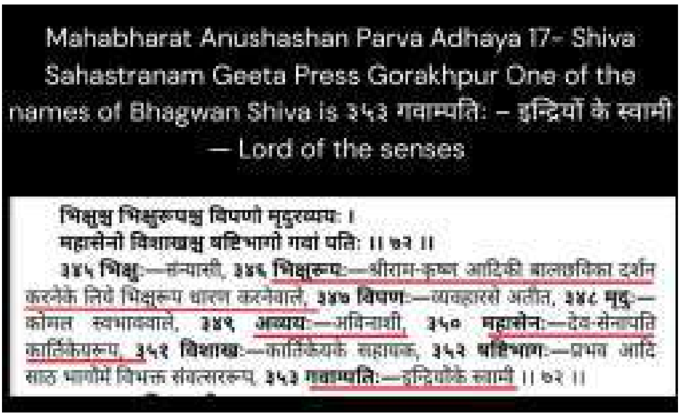
अक्षरं परमं ब्रह्म बलवच्छक्र एव च ।
नीतिर्ह्यनीतिः शुद्धात्मा शुद्धो मान्यो गतागतः ॥ ८० ॥
४१२ अक्षरम्—अविनाशी ब्रह्म, ४१३ परमं ब्रह्म—सर्वोत्कृष्ट परमात्मा, ४१४ बलवत्—शक्तिशाली, ४१५ शक्रः—इन्द्र, ४१६ नीतिः—न्यायस्वरूप, ४१७ अनीतिः—साम, दाम, दण्ड, भेदसे रहित, ४१८ शुद्धात्मा—शुद्धस्वरूप, ४१९ शुद्धः—परम पवित्र, ४२० मान्यः—सम्मानके योग्य, ४२१ गतागतः—गमनागमनशील संसारस्वरूप ॥ ८० ॥

Mahabharat Anushashan Parva Adhaya 17- Shiva Sahastranam Geeta Press Gorakhpur One of the names of Bhagwan Shiva is ६४ ब्रह्मचारी – ब्रह्मनिष्ठ — One who follows Brahmacharya


Mahabharat Anushashan Parva Adhaya 17- Shiva Sahastranam Geeta Press Gorakhpur One of the names of Bhagwan Shiva is ६४ ब्रह्मचारी – ब्रह्मनिष्ठ — One who follows Brahmacharya

वाचस्पत्यो वाजसनो नित्यमाश्रमपूजितः ।
ब्रह्मचारी लोकचारी सर्वचारी विचारवित् ॥ ७४ ॥
३६१ वाचस्पत्यः—पुरोहितका काम करनेवाले, ३६२ वाजसनः—शुक्ल यजुर्वेदकी माध्यन्दिनी शाखाके प्रवर्तक, ३६३ नित्यमाश्रमपूजितः—सदा आश्रमोंद्वारा पूजित होनेवाले, ३६४ ब्रह्मचारी—ब्रह्मनिष्ठ, ३६५ लोकचारी—सम्पूर्ण लोकोंमें विचरनेवाले, ३६६ सर्वचारी—सर्वत्र गमन करनेवाले, ३६७ विचारवित्—विचारोंके ज्ञाता ॥ ७४ ॥

Mahabharat Anushashan Parva Adhaya 17- Shiva Sahastranam Geeta Press Gorakhpur One of the names of Bhagwan Shiva is ३५३ गवाम्पतिः – इन्द्रियों के स्वामी — Lord of the senses


Mahabharat Anushashan Parva Adhaya 17- Shiva Sahastranam Geeta Press Gorakhpur One of the names of Bhagwan Shiva is ३५३ गवाम्पतिः – इन्द्रियों के स्वामी — Lord of the senses

भिक्षुश्च भिक्षुरूपश्च विपणो मृदुरव्ययः ।
महासेनो विशाखश्च षष्टिभागो गवां पतिः ॥ ७२ ॥
३४५ भिक्षुः—संन्यासी, ३४६ भिक्षुरूपः—श्रीराम-कृष्ण आदिकी बालछविका दर्शन करनेके लिये भिक्षुरूप धारण करनेवाले, ३४७ विपणः—व्यवहारसे अतीत, ३४८ मृदुः—कोमल स्वभाववाले, ३४९ अव्ययः—अविनाशी, ३५० महासेनः—देव-सेनापति कार्तिकेयरूप, ३५१ विशाखः—कार्तिकेयके सहायक, ३५२ षष्टिभागः—प्रभव आदि साठ भागोंमें विभक्त संवत्सररूप, ३५३ गवाम्पतिः—इन्द्रियोंके स्वामी ॥ ७२ ॥

Mahabharat Anushashan Parva Adhaya 17- Shiva Sahastranam Geeta Press Gorakhpur One of the names of Bhagwan Shiva is ३०७ अवशः – जिनके ऊपर किसी का वश नहीं चलता — One who is under no one’s control

Mahabharat Anushashan Parva Adhaya 17- Shiva Sahastranam Geeta Press Gorakhpur One of the names of Bhagwan Shiva is ३०७ अवशः – जिनके ऊपर किसी का वश नहीं चलता — One who is under no one's control

सर्वकामदः—सम्पूर्ण कामनाओंके दाता, २९९ सर्वकालप्रसादः—सर्वदा कृपा करनेवाले, ३०० सुबलः—उत्तम बलसे सम्पन्न, ३०१ बलरूपधृक्—बल और रूपके आधार, ३०२ सर्वकामवरः—सम्पूर्ण कमनीय पदार्थोंमें श्रेष्ठ—मोक्षस्वरूप, ३०३ सर्वदः—सब कुछ देनेवाले, ३०४ सर्वतोमुखः—सब ओर मुखवाले, ३०५ आकाशनिर्विरूपः—आकाशकी भाँति जिनसे नाना प्रकारके रूप प्रकट होते हैं वे, ३०६ निपाती—पापियोंको नरकमें गिरानेवाले, ३०७ अवशः—जिनके ऊपर किसीका वश नहीं चलता है, ३०८ खगः—आकाशगामी ॥ ५५-५७ ॥

Mahabharat Anushashan Parva Adhaya 17- Shiva Sahastranam Geeta Press Gorakhpur One of the names of Bhagwan Shiva is १९५ अजितः – अपराजित — The unconquered one- Who is never conquered by anyone

Mahabharat Anushashan Parva Adhaya 17- Shiva Sahastranam Geeta Press Gorakhpur One of the names of Bhagwan Shiva is १९५ अजितः – अपराजित — The unconquered one- Who is never conquered by anyone

तेजोऽपहारी बलहा मुदितोऽर्थोऽजितोऽवरः ।
गम्भीरघोषो गम्भीरो गम्भीरबलवाहनः ॥ ५३ ॥

१९१ तेजोपहारी—दूसरोंके तेजको हर लेनेवाले, १९२ बलहा—बलनामक दैत्यका वध करनेवाले, १९३ मुदितः—आनन्दस्वरूप, १९४ अर्थः—अर्थस्वरूप, १९५ अजितः—अपराजित, १९६ अवरः—जिनसे श्रेष्ठ दूसरा कोई नहीं है वे भगवान् शिव, १९७ गम्भीरघोषः—गम्भीर घोष करनेवाले, १९८ गम्भीरः—गाम्भीर्ययुक्त, १९९ गम्भीरबलवाहनः—अगाध बलशाली वृषभपर सवारी करनेवाले ॥ ५३ ॥

Mahabharat Anushashan Parva Adhaya 17- Shiva Sahastranam Geeta Press Gorakhpur One of the names of Bhagwan Shiva is १३७ ऊर्ध्वरेताः – अखण्डित ब्रह्मचर्य वाले — One whose celibacy and Brahmacharya is uninterrupted

Mahabharat Anushashan Parva Adhaya 17- Shiva Sahastranam Geeta Press Gorakhpur One of the names of Bhagwan Shiva is १३७ ऊर्ध्वरेताः – अखण्डित ब्रह्मचर्य वाले — One whose celibacy and Brahmacharya is uninterrupted

अजश्च बहुरूपश्च गन्धधारी कपर्द्यपि ।
ऊर्ध्वरेता ऊर्ध्वलिङ्ग ऊर्ध्वशायी नभःस्थलः ॥ ४६ ॥

१३३ अजः—अजन्मा, १३४ बहुरूपः—बहुत-से रूप धारण करनेवाले, १३५ गन्धधारी—कुंकुम और कस्तूरी आदि सुगन्धित पदार्थ धारण करनेवाले, १३६ कपर्दी—जटाजूटधारी, १३७ ऊर्ध्वरेताः—अखण्डित ब्रह्मचर्यवाले, १३८ ऊर्ध्वलिङ्गः—, १३९ ऊर्ध्वशायी—आकाशमें शयन करनेवाले, १४० नभः स्थलः—आकाश जिनका वासस्थान है वे ॥

Mahabharat Anushashan Parva Adhaya 17- Shiva Sahastranam Geeta Press Gorakhpur One of the names of Bhagwan Shiva is ७३ अनघः – पापरहित — Sinless one

Mahabharat Anushashan Parva Adhaya 17- Shiva Sahastranam Geeta Press Gorakhpur One of the names of Bhagwan Shiva is ७३ अनघः – पापरहित — Sinless one

चन्द्रः सूर्यः शनिः केतुर्ग्रहो ग्रहपतिर्वरः ।
अत्रिरत्र्या नमस्कर्ता मृगबाणार्पणोऽनघः ॥ ३८ ॥

६३ चन्द्रः—चन्द्रमारूपसे आह्लादकारी, ६४ सूर्यः—सबकी उत्पत्तिके हेतुभूत सूर्य, ६५ शनिः—, ६६ केतुः—, ६७ ग्रहः—चन्द्रमा और सूर्यपर ग्रहण लगानेवाला राहु, ६८ ग्रहपतिः—ग्रहोंके पालक, ६९ वरः—वरणीय, ७० अत्रिः—अत्रि ऋषिस्वरूप, ७१ अत्र्या नमस्कर्ता—अत्रिपत्नी अनसूयाको दुर्वासारूपसे नमस्कार करनेवाले, ७२ मृगबाणार्पणः—मृगरूपधारी यज्ञपर बाण चलानेवाले, ७३ अनघः—पापरहित ॥ ३८ ॥

Allegations-

Krishna

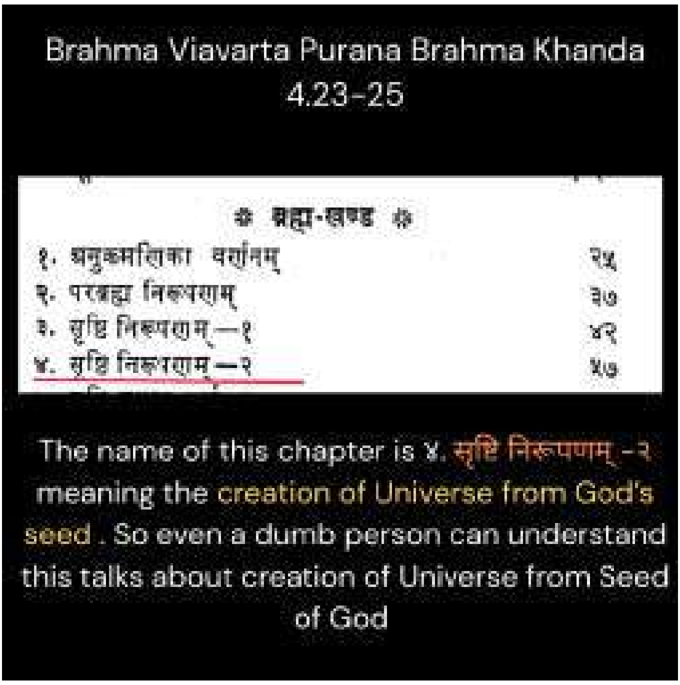
Krishna drops his semen after looking at Rati (Goddess of Love)

Brahma Viavarta Purana Brahma Khanda 4.23-25 “Thereafter because of the arrows of love, the semen of Lord Krsna also fell but he placed the same in the water that assembly. After a thousand years it emerged in the form of an egg. From that egg a gigantic universal form came out, which happens to be the base of the entire Universe. His single hair-pit could accommodate a complete universe. It is harder than the hardest and nothing else is bigger than it.”

Refutation-

Brahma Viavarta Purana Brahma Khanda 4.23-25

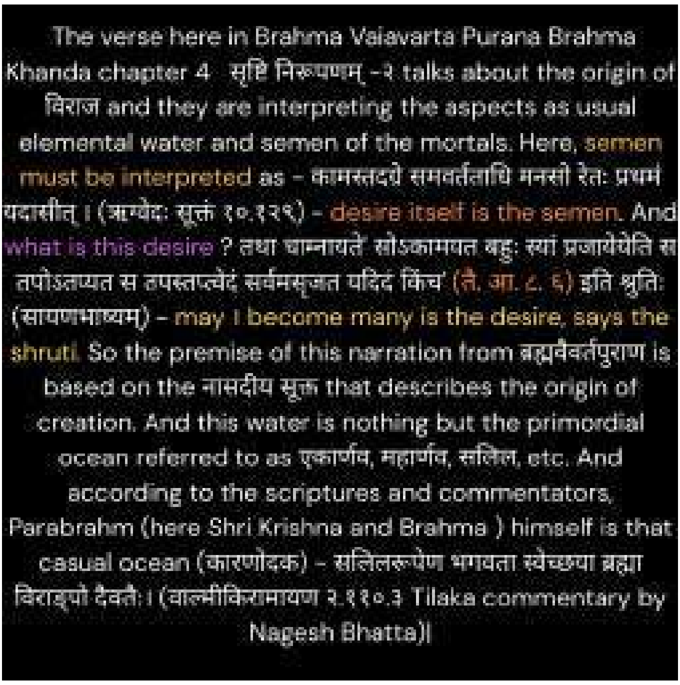
The name of this chapter is ४. सृष्टि निरूपणम् -२ meaning the creation of Universe from God’s seed . So even a dumb person can understand this talks about creation of Universe from Seed of God



The verse here in Brahma Vaiavarta Purana Brahma Khanda chapter 4 सृष्टि निरूपणम् -२ talks about the origin of विराज and they are interpreting the aspects as usual elemental water and semen of the mortals. Here, semen must be interpreted as – कामस्तदग्रे समवर्तताधि मनसो रेतः प्रथमं यदासीत्। (ऋग्वेदः सूक्तं १०.१२९) – desire itself is the semen. And what is this desire ? तथा चाम्नायते’ सोऽकामयत बहुः स्यां प्रजायेयेति स तपोऽतप्यत स तपस्तप्त्वेदं सर्वमसृजत यदिदं किंच’ (तै. आ. ८. ६) इति श्रुतिः (सायणभाष्यम्) – may I become many is the desire, says the shruti. So the premise of this narration from ब्रह्मवैवर्तपुराण is based on the नासदीय सूक्त that describes the origin of creation. And this water is nothing but the primordial ocean referred to as एकार्णव, महार्णव, सलिल, etc. And according to the scriptures and commentators,

Parabrahm (here Shri Krishna and Brahma) himself is that casual ocean (कारणोदक) – सलिलरूपेण भगवता स्वेच्छया ब्रह्मा

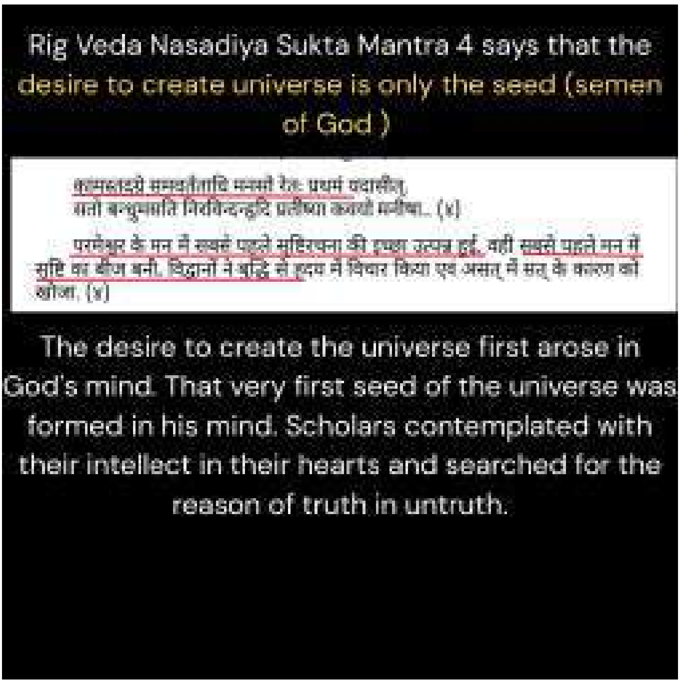
विराड्पो दैवतैः। (वाल्मीकिरामायण २.११०.३ Tilaka commentary by Nagesh Bhatta)।



Rig Veda Nasadiya Sukta Mantra 4 says that the desire to create universe is only the seed (semen of God)

परमेश्वर के मन में सबसे पहले सृष्टिरचना की इच्छा उत्पन्न हुई. वही सबसे पहले मन में सृष्टि का बीज बनी. विद्वानों ने बुद्धि से हृदय में विचार किया एवं असत् में सत् के कारण को खोजा. (४)

The desire to create the universe first arose in God's mind. That very first seed of the universe was formed in his mind. Scholars contemplated with their intellect in their hearts and searched for the reason of truth in untruth.



Acharya Sayana explained in his commentary on RIg Veda 10.129.4 as

ननूक्तरीत्या यदीश्वरस्य पर्यालोचनं जगतः पुनरुत्पत्तौ कारणं तदेव किंनिबन्धनमित्यत आह कामस्तदग्र इति । "अग्रे अस्य विकारजातस्य सृष्टेः प्रागवस्थायां परमेश्वरस्य मनसि "कामः "समवर्तत सग्यगजायत । सिसृक्षा जातेत्यर्थः । ईश्वरस्य सिसृक्षा वा किंहेतुकेत्यत आह मनस इति । "मनसः न्तःकरणस्य संबन्धि वासनाशेषेण मायायां विलीनेऽन्तःकरणे समवेतम् ।

सामान्यापेक्षमेकवचनम् । सर्वप्राण्यन्तःकरणेषु समवेतमित्यर्थः । एतेनात्मनो गुणाधारत्वं प्रत्याख्यातम् । तादृशं “रेतः भाविनः प्रपञ्चस्य बीजभूतं “प्रथमम् अतीते कल्पे प्राणिभिः कृतं पुण्यात्मकं कर्म “यत् यतः कारणात् सृष्टिसमये “आसीत् अभवत् । भूष्णु वर्धिष्णवजायत परिपक्वं सत् फलोन्मुखमासीदित्यर्थः । तत्ततो हेतोः फलप्रदस्य सर्वसाक्षिणः कर्माध्यक्षस्य परमेश्वरस्य मनसि सिसृक्षा अजायतेत्यर्थः । तस्यां च जातायां स्रष्टव्यं पर्यालोच्य ततः सर्वं जगत् सृजति । तथा चाम्नायते -' सोऽकामयत बहुः स्यां प्रजायेयेति स तपोऽतप्यत स तपस्तप्त्वेदं सर्वमसृजत यदिदं किंच ' (तै. आ. ८. ६) इति श्रुतिः । आत्मनेत्थमवगमितेऽर्थे विद्वदनुभवमप्यनुग्राहकत्वेन प्रमाणयति सत इति । “सतः सत्त्वेन इदानीमनुभूयमानस्य सर्वस्य जगतः “बन्धुं बन्धकं हेतुभूतं कल्पान्तरे प्राण्यनुष्ठितं कर्मसमूहं “कवयः क्रान्तदर्शना अतीतानागतवर्तमानाभिज्ञा योगिनः “हृदि हृदये निरुद्ध्रया “मनीषा मनीषया बुद्ध्या । ' सुपां सुलुक्० ' इति तृतीयाया लुक् । “प्रतीष्य विचार्य । ' अन्येषामपि' इति सांहितिको दीर्घः । “असति सद्विलक्षणेऽव्याकृते कारणे “निरविन्दन् निष्कृष्यालभन्त । विविच्याजानन्नित्यर्थः ।।

Now, if according to the Nānūkta (interpretive method), we consider that the will or contemplation (paryālocanam) of the Lord (Īśvara) is the cause of the creation of the world, then one might ask: “What is the basis or cause of that will?”
To answer this, it is said: “Kāmaḥ tad agre” —
“Desire existed in the beginning.”

That is, before the manifestation of this entire world of modifications (vikāra-jāta), in the primordial state (prāg-avasthā), desire (kāmaḥ) arose in the mind (manas) of the Supreme Lord (Parameśvara). It means: the urge to create (sṛṣṭi-kāmanā) was born in Him.

Now, one might question: “What was the cause of this creative urge in the Lord?”
To this, it is answered: “From the mind” (manasaḥ).

That is, from the internal faculty (antaḥkaraṇa) — in which the latent impressions (vāsanās) were merged within Māyā — the mind took form. The word is singular (manasaḥ), though it refers to all minds collectively, indicating the general principle. Thus, it means that desire arose in the universal mind, merged in Māyā, before manifestation.

By this, the idea that the Ātman (Self) is the substratum of qualities (guṇas) is refuted.

Such a “desire” (kāmaḥ) becomes the seed (bīja) of the future projection of the universe — it is based upon the puṇya (virtuous) actions performed by beings in a previous cosmic cycle (kalpa). That karma (yat) becomes the cause (kāraṇāt) at the time of creation (sṛṣṭi-samaya).

This karma becomes bhūṣṇu — powerful, and vardhiṣṇu — ever-growing; that is, it becomes ripe and ready to bear fruit.

Therefore, due to this cause — the karmic impressions — the Lord (karma-adhyakṣaḥ, the supervisor of karma, and sarva-sākṣī, the witness of all) develops the desire to create. In His mind, the will to manifest arises.

Having formed this intention (sṛṣṭikāmanā), He contemplates on what to create — and then creates the entire universe.

This is also confirmed in the scripture (āmnāya):

"So'kāmayata – bahu syām prajāyeyeti. Sa tapo'tapyata, sa tapas taptvā idaṁ sarvam asṛjata yad idaṁ kiñca" (Taittirīya Āraṇyaka 8.6)
— "He desired: 'May I become many, may I be born.' He performed tapas (austerity), and having done so, He created all this — whatever exists."

Having thus understood this process, it is further supported by the experience of the wise (vidvat-anubhava), which acts as a further means of valid knowledge (pramāṇa) due to its grace (anugrahakatva).

Now, this entire world (jagat) — experienced now (idānīm anubhūyamānasya) — originates from sat (Being), and the wise seers (kavayaḥ) who are knowers of the three times (past, present, future) and who possess deep yogic insight (krānta-darśanāḥ) — they recognize in their hearts (hṛdi) by concentrated intellect (manīṣayā), that:

The bond or cause (bandhuḥ) of this current world is the collection of karmas performed by beings in previous cycles — karmas that remain even when the subtle cause (avyākṛta) — the unmanifest — exists in a dormant (asat) state distinct from the manifest (sat).

Thus, they discover (niravindan) — that is, extract and realize — the cause by deliberation (pratīṣya), by internal discrimination.

The term "asati sad-vilakṣaṇe avyākṛte kāraṇe niravindan" — means: "In the unmanifest cause (avyākṛta), which is distinct from the manifest (sat), they discern the source."

YOGESHWAR SHREE KRISHNA THE MASTER AND CONTROLLED OF ALL SENSES

Bhagvan Shree Krishna is Yogeshwar (Meaning the master of Senses)

Mahabharat Shanti Parva Adhaya 51 sloka 4

Bhimsa Uvach –

तीनों लोकोंमें व्याप्त हुए आपको नमस्कार है। तीनों गुणोंसे अतीत आपको प्रणाम है। योगेश्वर ! आपको नमस्कार है। आप ही सबके परम आधार हैं ।। ४ ।।

"Salutations to You, who pervades all three worlds. O Supreme Lord, beyond all three qualities, I bow to You. O Yogeshwara, I offer my respects to You. You alone are the ultimate foundation of all beings."

नमस्ते त्रिषु लोकेषु नमस्ते परतस्त्रिषु ।
योगेश्वर नमस्तेऽस्तु त्वं हि सर्वपरायणः ।। ४ ।।
तीनों लोकोंमें व्याप्त हुए आपको नमस्कार है। तीनों गुणोंसे अतीत आपको प्रणाम है।
योगेश्वर! आपको नमस्कार है। आप ही सबके परम आधार हैं ।। ४ ।।

Bhagavat Geeta 18.78 Geeta Press Gorakhpur

यत्र योगेश्वरः कृष्णो यत्र पार्थो धनुर्धरः । तत्र श्रीर्विजयो भूतिर्भुवा नीतिर्मतिर्मम ॥ ७८ ॥
Wherever there is Bhagavān Śrī Kṛṣṇa, the Lord of Yoga, and wherever there is Arjuna, the wielder of the Gandīva bow, goodness, victory, glory and unfailing righteousness will surely be there: such is My conviction.

यत्र योगेश्वरः कृष्णो यत्र पार्थो धनुर्धरः ।
तत्र श्रीर्विजयो भूतिर्ध्रुवा नीतिर्मतिर्मम ॥ ७८ ॥

Wherever there is Bhagavān Śrī Kṛṣṇa, the Lord of Yoga, and wherever there is Arjuna, the wielder of the Gāṇḍīva bow, goodness, victory, glory and unfailing righteousness will surely be there: such is My conviction. (78)

Bhagavat Geeta 11.9

एवमुक्त्वा ततो राजन्महायोगेश्वरो हरिः। दर्शयामास पार्थाय परमं रूपमैश्वरम् ॥ ९ ॥
Sañjaya said: My lord! having spoken thus, Śrī Krsna, Kṛṣṇa, the supreme Master of Yoga, forthwith revealed to Arjuna His supremely glorious divine Form.

सञ्जय उवाच

एवमुक्त्वा ततो राजन्महायोगेश्वरो हरिः ।
दर्शयामास पार्थाय परमं रूपमैश्वरम् ॥ ९ ॥

Sañjaya said : My lord! having spoken thus, Śrī Kṛṣṇa, the supreme Master of Yoga, forthwith revealed to Arjuna His supremely glorious divine Form. (9)

Bhagwan Shree krishna is Hrishikesh which means he is the Lord and Master of Senses and Mind

Bhagvat Geeta 1.15 Geeta Press Gorakhpur

पाञ्चजन्यं हृषीकेशो देवदत्तं धनञ्जयः ।
पौण्ड्रं दध्मौ महाशङ्ख भीमकर्मा वृकोदरः ॥ १५ ॥
Śrī Krsna blew His conch named Pāñcajanya; Arjuna, Devadatta; while Bhīma of ferocious deeds blew his mighty conch Paundra.

पाञ्चजन्यं हृषीकेशो देवदत्तं धनञ्जयः ।
पौण्ड्रं दध्मौ महाशङ्खं भीमकर्मा वृकोदरः ॥ १५ ॥

Śrī Krsna blew His conch named Pāñcajanya; Arjuna, Devadatta; while Bhīma of ferocious deeds blew his mighty conch Pauṇḍra. (15)

Mahabharat Shanti Parva Adhay 207 slokas 1-2

युधिष्ठिरने कहा- भरतश्रेष्ठ ! महाप्राज्ञ पितामह! कमलनयन भगवान् श्रीकृष्ण अपनी महिमासे कभी च्युत न होनेवाले, सबके कर्ता, अकृत (नित्य सिद्ध), सर्वव्यापी तथा सम्पूर्ण भूतोंकी उत्पत्ति और प्रलयके स्थान हैं। ये कभी किसीसे पराजित नहीं होते। ये ही नारायण, हृषीकेश, गोविन्द और केशव – इन नामोंसे भी विख्यात हैं। मैं इनके स्वरूपका तात्त्विक विवेचन सुनना चाहता हूँ ।।

Yudhishthira said: O best of the Bharatas! O supremely wise grandsire! The lotus-eyed Lord Shri Krishna is ever unwavering in His divine glory. He is the creator of all, ternally perfect, all-pervading, and the ultimate source of

the creation and dissolution of all beings. He is never defeated by anyone. He is well known by the names Narayana, Hrishikesha, Govinda, and Keshava. I wish to hear the philosophical explanation of His true nature.

युधिष्ठिर उवाच

पितामह महाप्राज्ञ पुण्डरीकाक्षमच्युतम् ।
कर्तारमकृतं विष्णुं भूतानां प्रभवाप्ययम् ।। १ ।।
नारायणं हृषीकेशं गोविन्दमपराजितम् ।
तत्त्वेन भरतश्रेष्ठ श्रोतुमिच्छामि केशवम् ।। २ ।।

युधिष्ठिरने कहा—भरतश्रेष्ठ! महाप्राज्ञ पितामह! कमलनयन भगवान् श्रीकृष्ण अपनी महिमासे कभी च्युत न होनेवाले, सबके कर्ता, अकृत (नित्य सिद्ध), सर्वव्यापी तथा सम्पूर्ण भूतोंकी उत्पत्ति और प्रलयके स्थान हैं। ये कभी किसीसे पराजित नहीं होते। ये ही नारायण, हृषीकेश, गोविन्द और केशव—इन नामोंसे भी विख्यात हैं। मैं इनके स्वरूपका तात्त्विक विवेचन सुनना चाहता हूँ ।।

Mahabharat Drona Parva Adhaya 11 sloka 10

इसी प्रकार हृषीकेशने पाताल-निवासी पंचजन नामक दैत्यको युद्धमें मारकर दिव्य पाञ्चजन्य शंख प्राप्त किया ।।

In the same way, Hrishikesha (Lord Krishna) slew the demon named Panchajanya, who resided in the netherworld, and obtained the divine conch, Panchajanya.

शुचिं पञ्चजनं हत्वा दैत्यं पातालवासिनम् ।
पाञ्चजन्यं हृषीकेशो दिव्यं शङ्खमवाप्तवान् ।। १० ।।

इसी प्रकार हृषीकेशने पाताल-निवासी पंचजन नामक दैत्यको युद्धमें मारकर दिव्य पाञ्चजन्य शंख प्राप्त किया ।।

Mahabharat Anushashan Parva Adhaya 147 Sloka 3

उनकी भुजाएँ दस हैं, वे महान् तेजस्वी हैं, देवद्रोहियोंका नाश करनेवाले श्रीवत्सभूषित भगवान् हृषीकेश सम्पूर्ण देवताओंद्वारा पूजित होते हैं ।। ३ ।।

He has ten arms and possesses great radiance. Adorned with the sacred Srivatsa mark, Lord Hrishikesha, the destroyer of those who oppose the gods, is revered by all the deities. ॥3॥

दशबाहुर्महातेजा देवतारिनिषूदनः ।
श्रीवत्साङ्को हृषीकेशः सर्वदैवतपूजितः ।। ३ ।।

उनकी भुजाएँ दस हैं, वे महान् तेजस्वी हैं, देवद्रोहियोंका नाश करनेवाले श्रीवत्सभूषित भगवान् हृषीकेश सम्पूर्ण देवताओंद्वारा पूजित होते हैं ।। ३ ।।

Similarly In the Sri Vishnu Sahasranama, found in the Anushasan Parva Adhayay 149 of the Mahabharata, Bhagwan Shree Krishna is referred to as **४७ हृषीकेशः-इन्द्रियोंके स्वामी**, (Name 47)

४७ हृषीकेशः-इन्द्रियोंके स्वामी,

“The Lord of the senses – the master and controller of all the senses and their functions.”

अप्रमेयो हृषीकेशः पद्मनाभोऽमरप्रभुः ।
विश्वकर्मा मनुस्त्वष्टा स्थविष्ठः स्थविरो ध्रुवः ।। १९ ।।

४६ अप्रमेयः-प्रमाणादिसे जाननेमें न आ सकनेवाले, ४७ हृषीकेशः-इन्द्रियोंके स्वामी, ४८ पद्मनाभः-जगत्‌के कारणरूप कमलको अपनी नाभिमें स्थान देनेवाले, ४९ अमरप्रभुः-देवताओंके स्वामी, ५० विश्वकर्मा-सारे जगत्‌की रचना करनेवाले, ५१ मनुः-प्रजापति मनुरूप, ५२ त्वष्टा-संहारके समय सम्पूर्ण प्राणियोंको क्षीण करनेवाले, ५३ स्थविष्ठः-अत्यन्त स्थूल, ५४ स्थविरो ध्रुवः-अति प्राचीन एवं अत्यन्त स्थिर ।। १९ ।।

Allegations-

Brahma

Shiva Purana states Brahma ejaculated seeing the face of Shiva's wife,

Shiva Purana, Rudra Samhita 2, Sati Khanda 2, chapter 19, verses 26-28 "Then, O sage, afflicted by the cupid and delighted in the heart of hearts, I [Brahma] lifted her veil and stared into the face of Sati. I looked at the face of Sati many a time. I was helpless in curbing the onset of a sensuous organism. Four drops of my semen virile got displaced and fell on the ground like drops of dew as a result of staring into her face.",

Shiva Purana, Rudra Samhita 2, Parvati Khaṇḍa 3, chapter 49, verses 3-11 "Then according to the worldly convention, Pārvatī and Śiva performed the circumambulation round the fire, O dear. The husband of Pārvatī exhibited a wonderful feat. O celestial sage, listen to that. I shall mention it out of love for you. On that occasion, deluded by Śiva's power of illusion I stared at the feet of the goddess as well as the crescentshaped nails. On seeing them, O celestial sage, I became overwhelmed by passion. My mind was greatly disturbed. Deluded by the cupid I stared at her limbs frequently. Then, immediately after staring at them, my semen dropped on the ground. I, the grandfather, was ashamed by the emission of my semen. O sage, I pressed the penis secretly with my feet. O Nārada, on coming to know of it, the great God Śiva became furious. He wanted to kill me immediately because I was overwhelmed by lust. O Nārada, there was great hue and cry everywhere. All the people trembled. Even Viṣṇu, the sustainer of the universe, was terrified. O sage, then Viṣṇu and other gods eulogised Śiva who was blazing furiously and who attempted to kill me."

Refutation-

Pandit Madhavacharya Shastri explained in his Purana Digdarshan Page 421 about Brahma Balakhilya

The real meaning here should be understood as Brahm-Maya or Purusha – Prakriti are Shiva and Parvati respectively . Their marriage celebration and union represents the creation of the universe . Surya Bhagvan [Sun] who is the architect of this creation should be understood here as Brahma . In Vedas Surya Bhagvan[Sun] is undertood as the architect of the creation

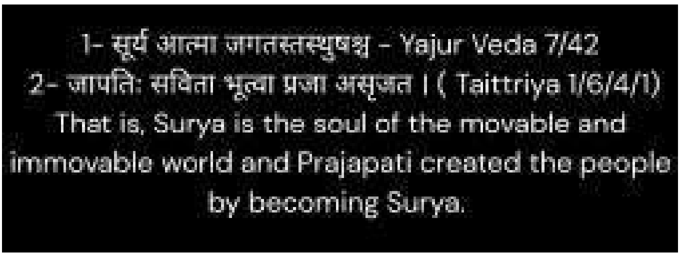
1- **सूर्य आत्मा जगतस्तस्थुषश्च** – Yajur Veda 7/42

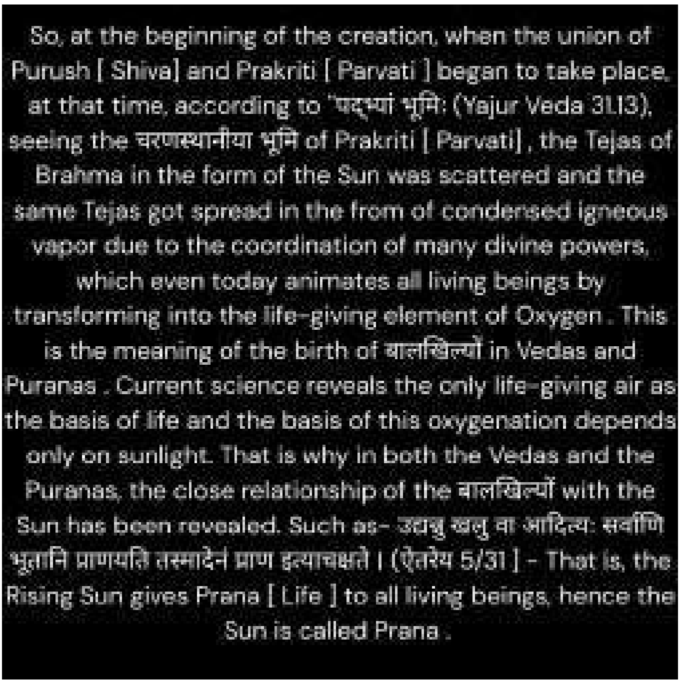
2- **जापतिः सविता भूत्वा प्रजा असृजत ।** (Taittriya 1/6/4/1)

That is, Surya is the soul of the movable and immovable world and Prajapati created the people by becoming Surya.

So, at the beginning of the creation, when the union of Purush [Shiva] and Prakriti [Parvati] began to take place, at that time, according to "**पद्भ्यां भूमिः** (Yajur Veda 31.13), seeing the **चरणस्थानीया भूमि** of Prakriti [Parvati] , the Tejas of Brahma in the form of the Sun was scattered and the same Tejas got spread in the from of condensed igneous vapor due to the coordination of many divine powers, which even today animates all living beings by transforming into the life-giving element of Oxygen . This is the meaning of the birth of **बालखिल्यों** in Vedas and Puranas . Current science reveals the only life-giving air as the basis of life and the basis of this xygenation depends only on sunlight. That is why in both

the Vedas and the Puranas, the close relationship of the बालखिल्यों with the Sun has been revealed. Such as- उद्यन्नु खलु वा आदित्यः सर्वाणि भूतानि प्राणयति तस्मादेनं प्राण इत्याचक्षते । (ऐतरेय 5/31] – That is, the Rising Sun gives Prana [Life] to all living beings, hence the Sun is called Prana . It is described in Shatapatha Brahmana that all the Ishtikkas named बालखिल्यों who are worshiped in the Yagya are representations of Prana life itself The main meaning of this narrative is to present the science of life, which has been briefly expressed and explained here





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Original Text of Purana Digdarshan and explanation on Brahma- Balakhilya

वास्तविक भाव

ब्रह्म-माता अथवा पुरुष और प्रकृति ही यहाँ शिव और गौरी समझने चाहिये। इनका विवाह = ऐक्य = मिथुनीभाव सृष्टि रचना का उपलक्षण है, और इस रचना कार्य के सूत्रधार सूर्य भगवान् को ही यहाँ ब्रह्मा समझना चाहिए। वेदों में सूर्य भगवान् को सृष्टिकार्य का सर्वस्व माना है, यथा—

(क) सूर्य आत्मा जगतस्तस्थुषश्च। (यजु० ७। ४२)
(ख) प्रजापतिः सविता भूत्वा प्रजा असृजत।
(तैत्तरीय १। ६। ४। १)

अर्थात्—(क) सूर्य जंगम और स्थावर जगत् का आत्मा है (ख) प्रजापति ने सूर्य बनकर प्रजा की रचना की।

जो सृष्टि के आरम्भ में जब पुरुष और प्रकृति का मिथुनीभाव सम्पन्न होने लगा उस समय 'पद्भ्यां भूमिः' (यजु ३१। १३) के अनुसार प्रकृति की चरणस्थानीया भूमि को देखकर सूर्य रूप ब्रह्मा का तेज छिटक पड़ा और वही तेज अनेक दिव्य शक्तियों के तारतम्य से घनीभूत आग्नेय कण में व्याप्त हो गया, जो कि अभी तक भी प्रकाशक सूर्यरश्मियों द्वारा जीवमात्र को प्राणप्रद तत्त्व (Oxygen) के रूप में परिणत होकर अनुप्राणित करता है। यही बालखिल्यों की उत्पत्ति का तात्पर्य है।

वर्तमान विज्ञान (Modern science) अभी का प्रचार एक मात्र प्राणप्रद वायु को प्रकट करता है और इस आक्सिजन का आधार केवल सूर्यरश्मियों पर अवलम्बित है। इसीलिये वेदों और पुराणों दोनों में भी प्राणों अथवा बालखिल्यों का सूर्य के साथ घनिष्ठ सम्बन्ध प्रकट किया गया है। यथा—

उद्यन्नु खलु वा आदित्यः सर्वाणि भूतानि प्राणयति तस्मादेनं प्राण इत्याचक्षते। (ऐतरेय ५। ३१)

अर्थात्—उदित होता हुआ सूर्य समस्त प्राणियों को प्राण दान देता है इसलिए सूर्य को प्राण कहते हैं।

शतपथ ब्राह्मण में वर्णन आता है कि यज्ञ में बालखिल्य नामक जिन इष्टिकाओं का उपधान किया जाता है वे सब प्राणों की ही प्रतिनिधि भूत प्रतिमाएं हैं।

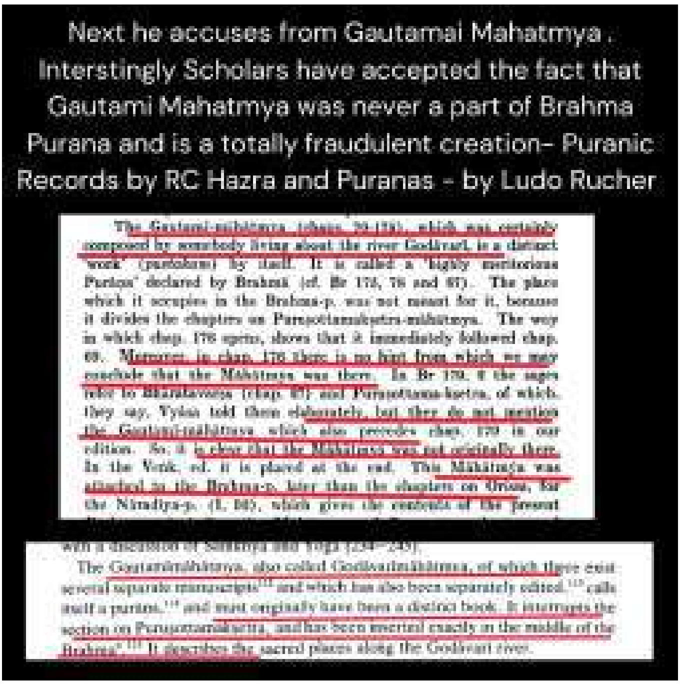
Allegations-

Brahma discharged his semen on seeing the toe of Parvati!,

Brahma Purana 4.3.17-22
During the course of touching the slab, Siva urged by Visnu, touched the toe of the right foot of the goddess with his hand. Performing the sacrifice there near Siva, I saw her. My semen got ejaculated due to my evil mind on seeing the toe. In the entire three worlds, who is not deceived by Cupid? Defiled and ashamed, I scattered the ejaculated semen in small droplets. From the minute particles of my semen the Valakhi- lyas" were born. Then there was a great commotion caused by Devas. Overwhelmed by shame, I stood up from my seat and started. Even as Devas watched silently, O Nárada, I went ahead. On seeing me go, Mahâdeva spoke to Nandin: Siva said: Call Brahma here. I shall make him free from sin.

Refutation-

Next he accuses from Gautami Mahatmya . Interstingly Scholars have accepted the fact that Gautami Mahatmya was never a part of Brahma Purana and is a totally fraudulent creation- Puranic Records by RC Hazra and Puranas – by Ludo Rucher


Next he accuses from Gautamai Mahatmya . Interstingly Scholars have accepted the fact that Gautami Mahatmya was never a part of Brahma Purana and is a totally fraudulent creation- Puranic Records by RC Hazra and Puranas - by Ludo Rucher

The Gautamī-māhātmya (chaps. 70-175), which was certainly composed by somebody living about the river Godāvarī, is a distinct work (purāṇam) by itself. It is called a 'highly meritorious Purāṇa' declared by Brahmā (cf. Br 175, 78 and 87). The place which it occupies in the Brahma-p. was not meant for it, because it divides the chapters on Puruṣottamakṣetra-māhātmya. The way in which chap. 176 opens, shows that it immediately followed chap. 69. Moreover, in chap. 176 there is no hint from which we may conclude that the Māhātmya was there. In Br 176. 8 the sages refer to Bhāradvāja (chap. [illegible]) and Puruṣottama-kṣetra, of which, they say, Vyāsa told them elaborately, but they do not mention the Gautamī-māhātmya which also precedes chap. 176 in our edition. So, it is clear that the Māhātmya was not originally there. In the Venk. ed. it is placed at the end. This Māhātmya was attached to the Brahma-p. later than the chapters on Orissa, for the Nāradīya-p. (I. 92), which gives the contents of the present

[illegible] with a discussion of Sāṃkhya and Yoga (234–245).

The Gautamīmāhātmya, also called Godāvarīmāhātmya, of which there exist several separate manuscripts[illegible] and which has also been separately edited,[illegible] calls itself a purāṇa,[illegible] and must originally have been a distinct book. It interrupts the section on Puruṣottamakṣetra, and has been inserted exactly in the middle of the Brahma.[illegible] It describes the sacred places along the Godāvarī river.

Allegations-

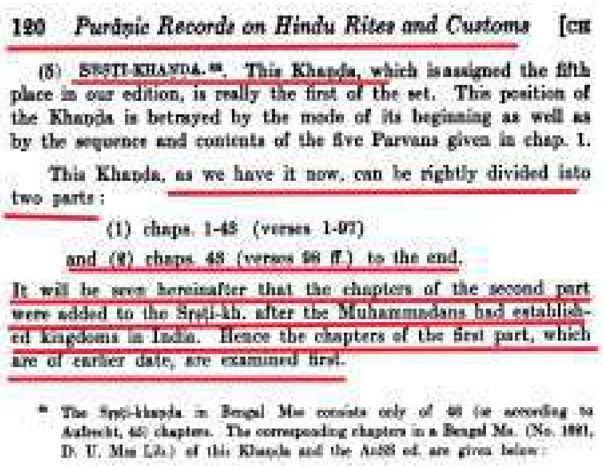
Brahma ejaculates on seeing the wife of Sage Santanu, Amogha,

Padma Purana 1.55.16b-18a

The grandsire of all the worlds, after seeing Amoghā, ejaculated. From that is said to be the rise of Lauhitya. It purifies all people. It is full of all sacred places; resorting to which a man goes to the healthy world of Brahmā."

Refutation-

Rc Hazra in his book Puranic Records on Hindu Rites and Customs page no 120 said that the chapters after chapter 43 in Shristi khanda (including chapter 55) are later interpolations into Padma Purana and was composed likely after the Satanic Islamic Muhammadans established their rule in India . So this chapter is a later interpolation and not part of Padma Purana originally


120 *Purāṇic Records on Hindu Rites and Customs* [CH

(5) SṚṢṬI-KHAṆḌA.*. This Khaṇḍa, which is assigned the fifth place in our edition, is really the first of the set. This position of the Khaṇḍa is betrayed by the mode of its beginning as well as by the sequence and contents of the five Parvans given in chap. 1.

This Khaṇḍa, as we have it now, can be rightly divided into two parts:

(1) chaps. 1-43 (verses 1-97)

and (2) chaps. 43 (verses 98 ff.) to the end.

It will be seen hereinafter that the chapters of the second part were added to the Sṛṣṭi-kh. after the Muhammadans had established kingdoms in India. Hence the chapters of the first part, which are of earlier date, are examined first.

* The Sṛṣṭi-khaṇḍa in Bengal Mss consists only of 46 (or according to Aufrecht, 45) chapters. The corresponding chapters in a Bengal Ms. (No. 1661, D. U. Mss Lib.) of this Khaṇḍa and the AnSS ed. are given below:

upon them, it is difficult to say anything about the lower limit.

Chapters 48 (verses 98 ff.) to the end, which, according to our division, form the second part of the work, are not found in the Bengal Mss. So their comparatively late date can be well understood. These chapters were written and added to the Sṛṣṭi-kh. after the Muhammadans had established kingdoms in India. These foreigners have been called kings[33] and scornfully described more than once under the names 'Turuska', 'Mleccha' and 'Yavana'[34]. The descriptions are undoubtedly aimed at the Muhammadans who 'polluted' the society and the land of the Hindus by their contact and slaughter of cows. Hence the date of composition of this part of the Sṛṣṭi-kh. can by no means be placed earlier than 1000 A.D. Such a late date is supported by the contents also, which are replete with Tantric elements. The Agamas have many times been mentioned as authorities along with the Vedas and the Purāṇas; the Tulasī plant has been glorified in highly extravagant language; and so on. As Hemādri quotes

* In connection with the quotations the following stories of the Padma-p. have been mentioned in the Adbhutasāgara:

Even Geeta Press Gorakhpur padma Purana has only 49 Chapters and no 55th chapter exists

भूमि-खण्ड

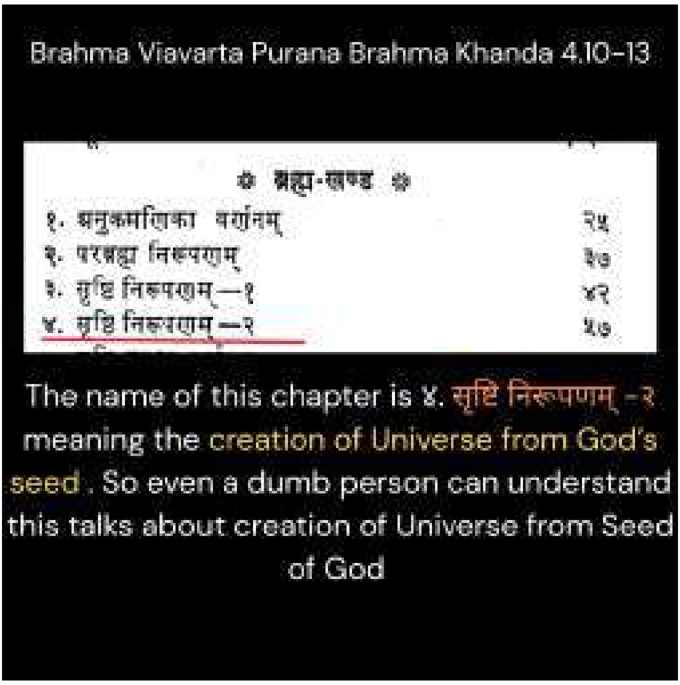
Allegations-

Brahma discharged his semen on seeing Rati with lust,

Brahma Viavarta Purana Brahma Khanda 4.10-13
Both of them bowed in reverence to lord Krishna and thereafter they took their seats over the gem-studded thrones. Kamadeva carried a bow of flowers and the arrows which were known as Marana, Stambhana, Jrmbhana, Soçana and Unmadana. In order to test the effectiveness of his arrows, Kamadeva shot all the five arrows at the same time. As a result of this all the people became passionate. Finding Rati there, the Semen of Brahmä fell but Brahma, the best of the vogis, concealed the same with his costumes out of shame

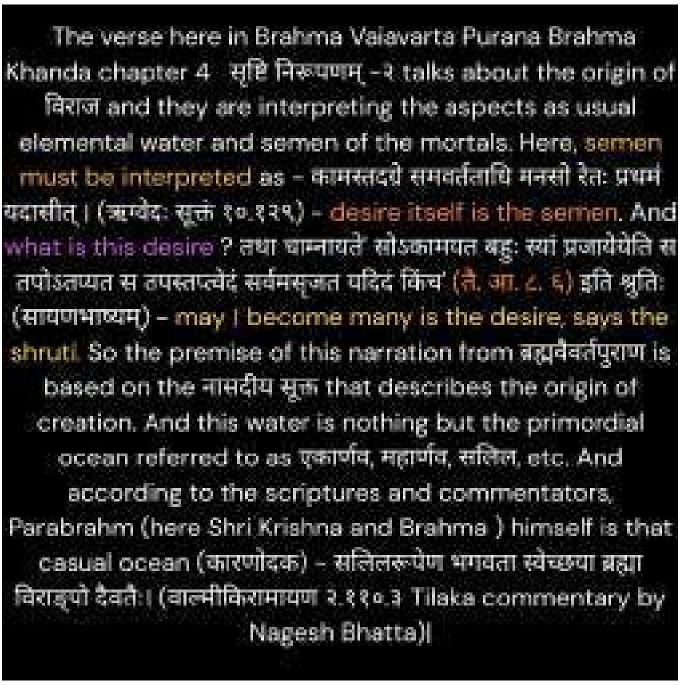
Refutation-

Brahma Viavarta Purana Brahma Khanda 4.10-13 The name of this chapter is ४. सृष्टि निरूपणम् -२ meaning the creation of Universe from God's seed . So even a dumb person can understand this talks about creation of Universe from Seed of God



The verse here in Brahma Vaiavarta Purana Brahma Khanda chapter 4 सृष्टि निरूपणम् -२ talks about the origin of विराज and they are interpreting the aspects as usual elemental water and semen of the mortals. Here, semen must be interpreted as – कामस्तदग्रे समवर्तताधि मनसो रेतः प्रथमं यदासीत् । (ऋग्वेदः सूक्तं १०.१२९) – desire itself is the semen. And what is this desire ? तथा चाम्नायते' सोऽकामयत बहुः स्यां प्रजायेयेति स तपोऽतप्यत स तपस्तप्त्वेदं सर्वमसृजत यदिदं किंच' (तै. आ. ८. ६) इति श्रुतिः (सायणभाष्यम्) – may I become many is the desire, says the shruti. So the premise of this narration from ब्रह्मवैवर्तपुराण is based on the नासदीय सूक्त that describes the origin of creation. And this water is nothing but the primordial ocean referred to as एकार्णव, महार्णव, सलिल, etc. And according to the scriptures and commentators,

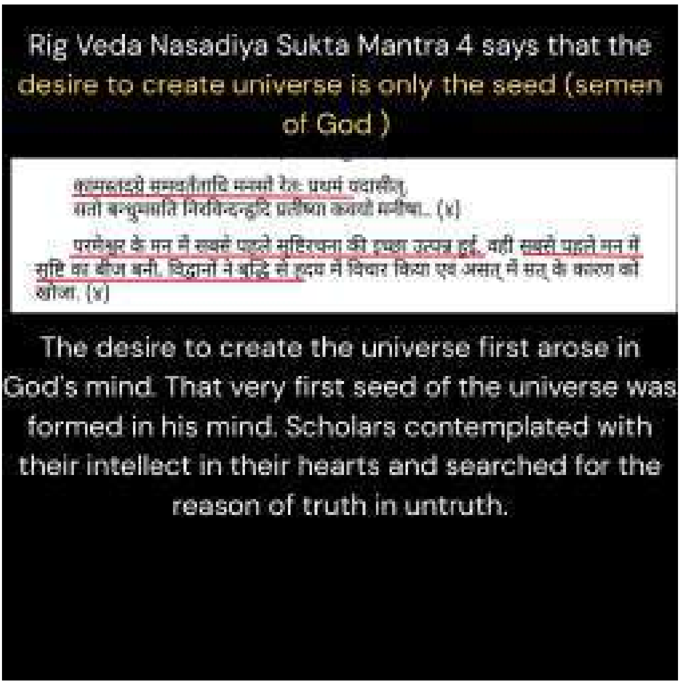
Parabrahm (here Shri Krishna and Brahma) himself is that casual ocean (कारणोदक) – सलिलरूपेण भगवता स्वेच्छया ब्रह्मा विराड्पो दैवतैः। (वाल्मीकिरामायण २.११०.३ Tilaka commentary by Nagesh Bhatta)।



Rig Veda Nasadiya Sukta Mantra 4 says that the desire to reate universe is only the seed (semen of God)

परमेश्वर के मन में सबसे पहले सृष्टिरचना की इच्छा उत्पन्न हुई. वही सबसे पहले मन में सृष्टि का बीज बनी. विद्वानों ने बुद्धि से हदय में विचार किया एवं असत् में सत् के कारण को खोजा. (४)

The desire to create the universe first arose in God's mind. That very first seed of the universe was formed in his mind. Scholars contemplated with their intellect in their hearts and searched for the reason of truth in untruth.



Acharya Sayana explained in his commentary on RIg Veda 10.129.4 as

ननूक्तरीत्या यदीश्वरस्य पर्यालोचनं जगतः पुनरुत्पत्तौ कारणं तदेव किंनिबन्धनमित्यत आह कामस्तदग्र इति । "अग्रे अस्य विकारजातस्य सृष्टेः प्रागवस्थायां परमेश्वरस्य मनसि "कामः "समवर्तत सम्यगजायत । सिसृक्षा जातेत्यर्थः । ईश्वरस्य सिसृक्षा वा किंहेतुकेत्यत आह मनस इति । "मनसः अन्तःकरणस्य संबन्धि वासनाशेषेण मायायां विलीनेऽन्तःकरणे समवेतम् । सामान्यापेक्षमेकवचनम् । सर्वप्राण्यन्तःकरणेषु समवेतमित्यर्थः । एतेनात्मनो गुणाधारत्वं प्रत्याख्यातम् । तादृशं "रेतः भाविनः प्रपञ्चस्य बीजभूतं "प्रथमम् अतीते कल्पे प्राणिभिः कृतं पुण्यात्मकं कर्म "यत् यतः कारणात् सृष्टिसमये "आसीत् अभवत् । भूष्णु वर्धिष्णवजायत परिपक्वं सत् फलोन्मुखमासीदित्यर्थः । तत्ततो हेतोः फलप्रदस्य सर्वसाक्षिणः कर्माध्यक्षस्य परमेश्वरस्य मनसि सिसृक्षा अजायतेत्यर्थः । तस्यां च जातायां स्रष्टव्यं पर्यालोच्य ततः सर्वं जगत् सृजति । तथा चाम्नायते -' सोऽकामयत बहुः स्यां प्रजायेयेति स तपोऽतप्यत स तपस्तप्त्वेदं सर्वमसृजत यदिदं किंच ' (तै. आ. ८. ६) इति श्रुतिः । आत्मनेत्थमवगमितेऽर्थे विद्वदनुभवमप्यनुग्राहकत्वेन प्रमाणयति सत इति । "सतः सत्त्वेन इदानीमनुभूयमानस्य सर्वस्य जगतः "बन्धुं बन्धकं हेतुभूतं कल्पान्तरे प्राण्यनुष्ठितं कर्मसमूहं "कवयः क्रान्तदर्शना अतीतानागतवर्तमानाभिज्ञा योगिनः "हृदि हृदये निरुद्धया "मनीषा मनीषया बुद्ध्या । ' सुपां सुलुक्०' इति तृतीयाया लुक् । "प्रतीष्य विचार्य । ' अन्येषामपि' इति सांहितिको दीर्घः । "असति सद्विलक्षणेऽव्याकृते कारणे "निरविन्दन् निष्कृष्यालभन्त । विविच्याजानन्नित्यर्थः ।।

Now, if according to the Nānūkta (interpretive method), we consider that the will or contemplation (paryālocanam) of the Lord (Īśvara) is the cause of the creation of the world, then one might ask: "What is the basis or cause of that will?" To answer this, it is said: "Kāmaḥ tad agre" — "Desire existed in the beginning."

That is, before the manifestation of this entire world of modifications (vikāra-jāta), in the primordial state (prāg-avasthā), desire (kāmaḥ) arose in the mind (manas) of the

Supreme Lord (Parameśvara). It means: the urge to create (sṛṣṭi-kāmanā) was born in Him.

Now, one might question: "What was the cause of this creative urge in the Lord?"
To this, it is answered: "From the mind" (manasaḥ).

That is, from the internal faculty (antaḥkaraṇa) — in which the latent impressions (vāsanās) were merged within Māyā — the mind took form. The word is singular (manasaḥ), though it refers to all minds collectively, indicating the general principle. Thus, it means that desire arose in the universal mind, merged in Māyā, before manifestation.

By this, the idea that the Ātman (Self) is the substratum of qualities (guṇas) is refuted.

Such a "desire" (kāmaḥ) becomes the seed (bīja) of the future projection of the universe — it is based upon the puṇya (virtuous) actions performed by beings in a previous cosmic cycle (kalpa). That karma (yat) becomes the cause (kāraṇāt) at the time of creation (sṛṣṭi-samaya).

This karma becomes bhūṣṇu — powerful, and vardhiṣṇu — ever-growing; that is, it becomes ripe and ready to bear fruit.

Therefore, due to this cause — the karmic impressions — the Lord (karma-adhyakṣaḥ, the supervisor of karma, and sarva-sākṣī, the witness of all) develops the desire to create. In His mind, the will to manifest arises.

Having formed this intention (sṛṣṭikāmanā), He contemplates on what to create — and then creates the entire universe.

This is also confirmed in the scripture (āmnāya):

"So'kāmayata – bahu syām prajāyeyeti. Sa tapo'tapyata, sa tapas taptvā idaṁ sarvam asṛjata yad idaṁ kiñca" (Taittirīya Āraṇyaka 8.6)
— "He desired: 'May I become many, may I be born.' He performed tapas (austerity), and having done so, He created all this — whatever exists."

Having thus understood this process, it is further supported by the experience of the wise (vidvat-anubhava), which acts as a further means of valid knowledge (pramāṇa) due to its grace (anugrahakatva).

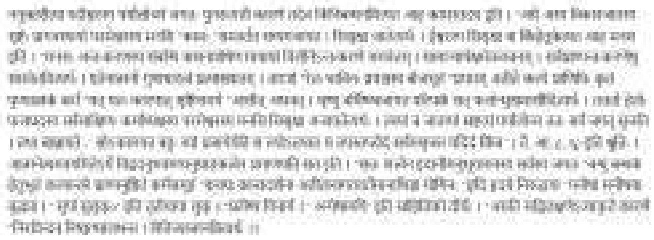
Now, this entire world (jagat) — experienced now (idānīm anubhūyamānasya) — originates from sat (Being), and the wise seers (kavayaḥ) who are knowers of the three times (past, present, future) and who possess deep yogic insight (krānta-darśanāḥ) — they recognize in their hearts (hṛdi) by concentrated intellect (manīṣayā), that:

The bond or cause (bandhuḥ) of this current world is the collection of karmas performed by beings in previous cycles — karmas that remain even when the subtle cause (avyākṛta) — the unmanifest — exists in a dormant (asat) state distinct from the manifest (sat).

Thus, they discover (niravindan) — that is, extract nd realize — the cause by deliberation (pratīṣya), by

internal discrimination.

The term “asati sad-vilakṣaṇe avyākṛte kāraṇe niravindan” — means: “In the unmanifest cause (avyākṛta), which is distinct from the manifest (sat), they discern the source.”

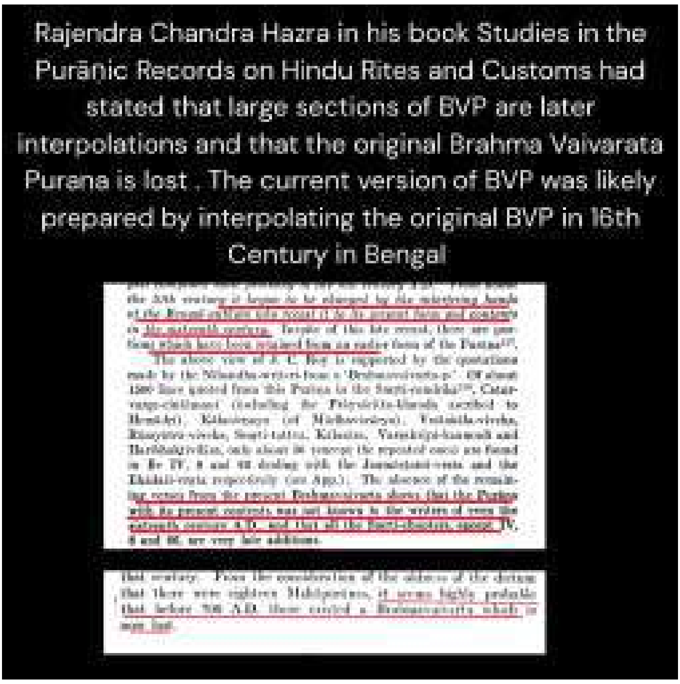


Allegations-

Brahma Vaivarta Purana, Krishna Janma Khanda 131.2-10 Subsequently at that place nymphs who had sprung out of the body of Visnu and who were the digits of Visnu began to dance and chant Visnu’s hymns in a melodious tone. The paternal grandfather Brahma, observing their hard buttocks, thick spherical breasts and smiling lotus faces, was excited with passion. He could not control his heart; his semen was discharged; and out of shame he concealed it on the ground with his cloth. O Saunaka, after the music was over, he threw the semen along with the cloth rendered hot by lust into the sea of milk.” Tr. Rajendra Nath Sen

Refutation-

Rajendra Chandra Hazra in his book Studies in the Purāṇic Records on Hindu Rites and Customs had stated that large sections of BVP are later interpolations and that the original Brahma Vaivarata Purana is lost. The current version of BVP was likely prepared by interpolating the original BVP in 16th Century in Bengal.



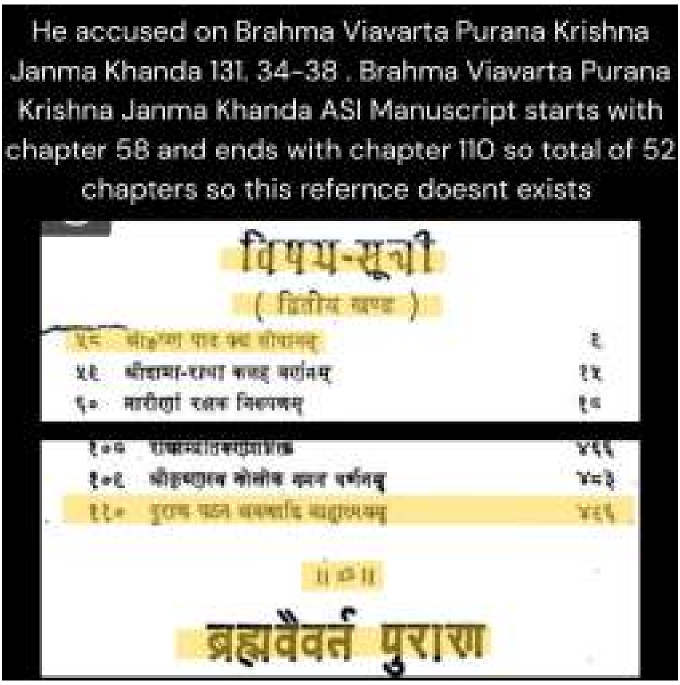
Archaelogical survey of India prepared a critical edition of Brahma Vaivarat Purana based on the different manuscripts found all over India and prepared a critical edition in which they removed all those interpolated chapters and portions. I am providing the link of Critical edition Brahma Vaivarata

Purana Volume 1 and 2 translated by Ram Sharma Acharya QR code provided here

https://archive.org/details/in.ernet.dli.2015.552557

https://archive.org/details/in.ernet.dli.2015.552558

He accused on Brahma Viavarta Purana Krishna Janma Khanda 131. 34-38. Brahma Viavarta Purana Krishna Janma Khanda ASI Manuscript starts with chapter 58 and ends with chapter 110 so total of 52 chapters so this refernce doesnt exists

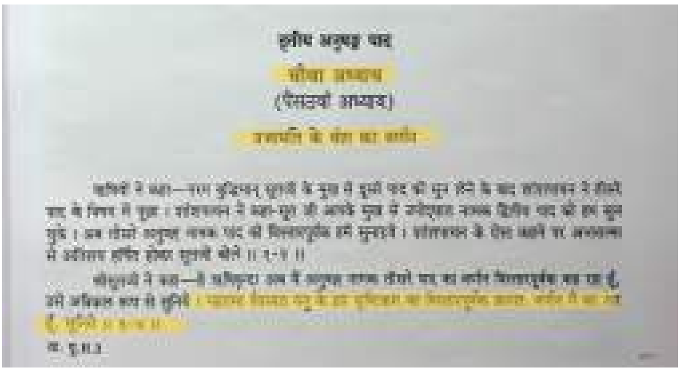


Allegations-

Vayu Purana 2.4.29-31
The brilliantly shining goddess Earth, the quarters, the intermediate quarters, the Lords of quarters, the celestial virgins, the wives of Devas, the mothers and Ayu all these were present there in embodied form in front of the Lord (Brahma) who was performing the Yajna assuming the form of Varuna. On seeing the ladies, the semen virile of Svayambhu fell on the ground.

Refutation-

He accused on Vayu Purana 2.4.29-31 hindi translation by Chaukhamba Publications . The Chapter 4 is about creation of the Race of Prajapati and Sages from Brahma


तृतीय अनुषङ्ग पाद
तीसवाँ अध्याय
(पैंसठवाँ अध्याय)
प्रजापति के वंश का वर्णन

ऋषियों ने पूछा- 'हे सत्तम! पूर्वकाल में वे सप्तर्षिगण किस प्रकार मानसिक संकल्प से उत्पन्न हुए ? और किस प्रकार ब्रह्मा के पुत्र माने गये इस वृत्तान्त को हमें बतलाइये । ऋषियों की ऐसी बातें सुनकर पुराणों के विशेषज्ञ महातेजस्वी सूत ने उस शुभ कथा को बतलाया ।। १५ ।।

The sages asked, "O best one! In ancient times, how did those Seven Sages (Saptarṣis) come into being through mental resolve, and in what manner were they regarded as the sons of Brahmā? Please tell us this account." Hearing the words of the sages, the highly radiant Sūta, an expert in the Purāṇas, narrated that auspicious story. (15)

किस प्रकार स्वायंभुव मन्वन्तर में वे सप्तर्षिगण सिद्धि को प्राप्त हुए और फिर वैवस्वत मन्वन्तर में महादेव के शाप से अपनी सिद्धिदात्री तपस्या से च्युत हुए और मर्त्यलोक में आकर उत्पन्न हुए – यह मैं कहता हूँ। ये सप्तर्षिगण जनलोक में एक बार जन्म लेते हैं। जनलोक में आकर उन महाभाग्यशाली सप्तर्षियों ने आपस में यह सलाह की और एक-दूसरे से कहा कि वरुण यज्ञ के समाप्त हो जाने पर चाक्षुष मन्वन्तर में हम सभी पितामह ब्रह्मा जी के आत्मज होंगे, उस समय पुनः हमारा कल्याण होगा ।। १६-१९ ॥
स्वायंभुव मन्वन्तर में सत्य आचरण के लिए वे महर्षिगण शिव द्वारा अभिशप्त किये गये थे और पुनः जन्म धारणकर जनलोक से स्वर्गलोक को गये थे। देव के महान् यज्ञ में वरुण का शरीर धारण कर सन्तानोत्पत्ति की कामना से अपने वीर्य को अग्नि में हवन करते समय ब्रह्मा से ऋषियों का द्वितीय बार प्रादुर्भाव हुआ यह हम लोगों ने सुना है। भृगु, अङ्गिरा, मरीचि, पुलस्त्य, पुलह, क्रतु, अत्रि और वसिष्ठ – ये आठ ब्रह्मा के पुत्र हैं । २०-२२ ॥

I shall now tell you how, in the Svāyambhuva Manvantara, those Seven Sages attained perfection, and then, in the Vaivasvata Manvantara, by the curse of Mahādeva, were deprived of their perfection-granting austerities, descended to the mortal world, and were born again. These Seven Sages take birth once in the world of Jana-loka.

Coming to Jana-loka, those greatly fortunate Saptarṣis consulted among themselves and said to one another: "After the completion of Varuṇa's sacrifice, in the Cākṣuṣa Manvantara, we shall all be the self-born sons of Grandfather Brahmā. At that time, our welfare will again be secured." (16–19)

In the Svāyambhuva Manvantara, for upholding righteous conduct, those great sages were cursed by Śiva, and after

taking birth again, went from Jana-loka to Svarga-loka. During the great sacrifice of the gods, when assuming the form of Varuṇa and desirous of offspring, they offered their seed into the fire as an oblation—at that time, the sages had their second manifestation from Brahmā. This we have heard.

Bhṛgu, Aṅgiras, Marīci, Pulastya, Pulaha, Kratu, Atri, and Vasiṣṭha—these eight are the sons of Brahmā. (20–22)

वरुण के उस विशाल यज्ञ में सभी देवता सम्मिलित हुए थे, यज्ञ के सभी अंग एवं वषट्कार मूर्ति धारण कर उपस्थित थे । सहस्रों साम एवं यजुर्वेद के मूर्त स्वरूप थे, पदक्रम से विभूषित ऋग्वेद भी वहाँ पर मूर्तमान था । ओंकार रूप मुख से उज्ज्वल, यज्ञ कार्य में प्रयुक्त होनेवाले सूक्त, ब्राह्मण एवं मन्त्र भाग से संयुक्त वृत्त से संबलित यजुर्वेद वहाँ अति शोभा पा रहा थे। सभी गेय पदों को पुरःसर कर विश्वावसु आदि गन्धों के साथ वृत्त से संवलित सामवेद अपने सभी उपकरणों से संयुक्त शोभित हो रहा थे ॥ २३-२६ ॥
अतिघोर कृत्या (हत्या) आदि विधियों से तथा प्रत्यङ्गिरस आदि आभिचारिक प्रयोगों से युक्त होकर एक ही सिर में शरीर धारणकर उपस्थित था। इन सबों के अतिरिक्त लक्षण, स्वर, स्तोभ, निरुक्त, स्वरों की भक्ति आश्रयस्वरूप वषट्कार, निग्रह, ग्रह आदि भी उपस्थित थे। दीप्ता, दीप्त, इला, देवी, सभी दिशाएँ, विदिशाएँ, दिक्पालगण, देवकन्याएँ, देवपत्नियाँ, मातायें तथा आयु- ये सब भी स्वरूप धारण कर वरुण का रूप धारण करने वाले देव के अग्नि मुख में हवन करते समय उपस्थित रहे ।। २७-२९ ॥
स्वयंभू ब्रह्म जी का वीर्य पृथ्वी पर स्खलित हो गया। ब्रह्मर्षि के भाव से प्रभावित निश्चित विधान के कारण पितामह ने पृथ्वी पर स्खलित अपने वीर्य को घृत की भाँति खुवा पर रखकर मन्त्रों का विधिवत् उच्चारणकर हवन कर दिया। प्रजापति ने इस प्रकार अनेक जीव समूहों की सृष्टि की लोक में परम तेजोमय, किन्तु पृथ्वी पर गिर पड़ने के कारण कुछ क्षीण तेजवाले उस वीर्य से सत्त्वगुण, रजोगुण एवं तमोगुणमय सृष्टि उत्पन्न हुई। इन उपर्युक्त तीनों गुणों से सम्पन्न वह तेज आकाशमण्डल में देदीप्यमान हुआ । तमोगुणमय तेजस्विता के कारण सभी जीवसमूह उत्पन्न हुए ।। ३१-३४ ।।
जिस समय ब्रह्मा ने घृत के पात्र में अपने वीर्य को लेकर अग्नि में हवन किया उस समय उनके कर्मज पुत्रों की उत्पत्ति हुई । अग्नि में वीर्य के हवन कर देने पर महर्षियों का प्रादुर्भाव हुआ। सातों ऋषियों के शरीर उज्ज्वल एवं देदीप्यमान थे, तथा बालकों के सभी गुण उनमें पाये जाते थे। पहली बार अग्नि में वीर्य के हवन करने पर लपटों से कवि (भृगु) निकले। इस प्रकार ज्वाला का भेदनकर निकलते हुए कवि को देखकर हिरण्यगर्भब्रह्मा ने कहा, यतः अग्नि ज्वाला से प्रकट होते समय आपने 'भृगु' इस प्रकार का उच्चारण किया है, अतः उनका नाम भी भृगु हुआ ॥ ३५-३७ ॥
इस प्रकार अग्नि ज्वाला का भेदनकर प्रादुर्भूत होनेवाले उस ब्रह्मर्षि को देखकर महादेव ने कहा- प्रभो ! पुत्र प्राप्ति की कामना से मैं दीक्षा ग्रहण कर इस यज्ञ को कर रहा था, अतः यह ब्रह्मर्षि मेरा पुत्र हो । जब भृगु मेरा ही पुत्र हो-ऐसा शिव जी प्रकट किया ।। ३८ ॥

In that great sacrifice of Varuṇa, all the gods were assembled. All the components of the sacrifice and the deity embodying the exclamation *vaṣaṭ* were present there in embodied form. There were thousands of personified forms of the *Sāma* and *Yajur* Vedas, and the *Ṛgveda*, adorned with the arrangement of *padakrama*, was also manifest there.

The *Yajurveda*, with its mouth radiant in the form of the sacred syllable "Oṁ," combined with hymns (*sūktas*), *brāhmaṇas*, and mantra sections used in sacrificial rites, and enriched with metrical patterns (*vṛtta*), shone splendidly. The *Sāmaveda*, adorned with metrical patterns and accompanied by Viśvāvasu and other Gandharvas, was resplendent, equipped with all its musical instruments and all its chantable verses placed in the forefront. (23–26)

The fierce goddess Kṛtyā (personification of destructive acts such as killing), together with abhichāra rites like *Pratyangiras*, appeared with a single head and a body, all in embodied form. Along with them were also present the aspects of phonetics (*lakṣaṇa*), tonal accents (*svara*), choral fillers (*stobha*), etymology (*nirukta*), the *vaṣaṭ*-call as the refuge of intonation devotion, as well as elements like restraint (*nigraha*) and grasp (*graha*). Also present were the shining goddesses Dīptā and Dīptī, the goddess Ilā, the quarters (*diśas*), the intermediate directions (*vidiśas*), the guardians of the quarters (*dikpālas*), divine maidens, wives of the gods, mothers, and the goddess of life-span (*Āyus*). All of these, in their respective forms, were present when the deity who had assumed the form of Varuṇa was offering oblations into the fire. (27–29)

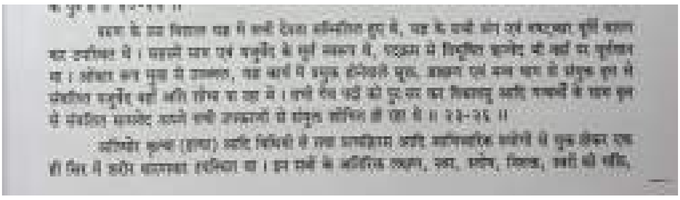
The seed of the self-born Brahmā fell to the earth. Influenced by the mood of a *Brahmarṣi* and by the fixed sacrificial procedure, the Grandfather (*Pitāmaha*) took his seed, which had fallen on the earth, placed it on the sacrificial ladle (*khūvā*) as if it were ghee, and, reciting the mantras in the proper manner, offered it into the fire.

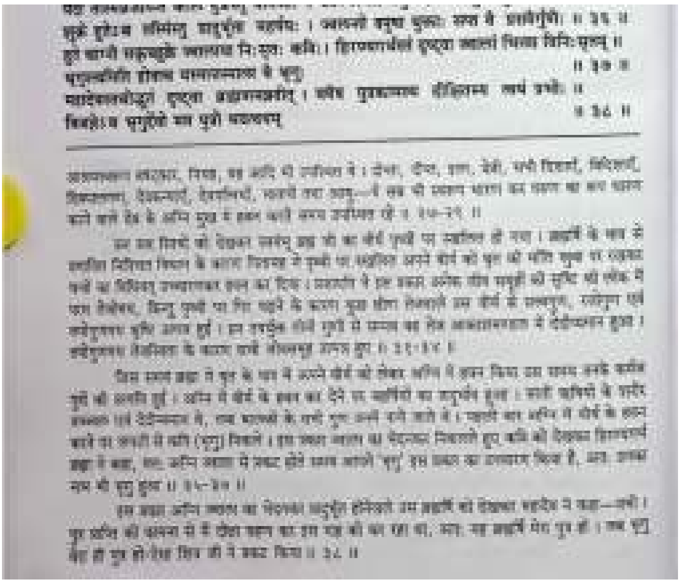
From that act, Prajāpati created numerous groups of living beings. From that seed, luminous yet somewhat diminished in radiance because it had fallen on the earth, arose a creation consisting of the three qualities—*sattva*, *rajas*, and *tamas*. That brilliance, possessing these three qualities, shone forth in the heavens. Because of its *tāmasika* radiance, all the various classes of beings were produced. (31–34)

When Brahmā took his seed in a vessel of ghee and offered it into the fire, his sons born of action (*karmaja-putras*) came forth. Upon the oblation of the seed into the fire, the great sages appeared. The bodies of the seven sages were bright and radiant, possessing all the attributes of childhood.

At the first oblation of the seed into the fire, the sage Kavi (Bhṛgu) emerged from the flames. Seeing Kavi emerge in this way, breaking through the fire's blaze, Hiraṇyagarbha Brahmā said, "Since you uttered the word 'Bhṛgu' at the moment you appeared from the blaze of fire, therefore your name shall be Bhṛgu." (35–37)

Thus, seeing that Brahmarṣi, who had emerged breaking through the fire's flames, Mahādeva said, "O Lord! I undertook this sacrifice, having received the vow, for the sake of obtaining a son. Therefore, let this Brahmarṣi be my son." In this way, Śiva declared that Bhṛgu was his very own son. (38)





तदनन्तर स्वयंभू ने कहा कि-ऐसा ही होगा। तब शिव ने भृगु को अपने पुत्र रूप में स्वीकार किया । इसी कारणवश भृगु गोत्र में उत्पन्न होने वाले वरुण वंशीय कहलाते हैं। वे प्रभु भृगु भगवान् शिव की सन्तान हुए । तदनन्तर भगवान् ब्रह्मा ने पुनः द्वितीय बार वीर्य को यज्ञाग्नि के अंगार के ऊपर आहुति डाला जिससे उन अंगारों पर अङ्गों-प्रत्यङ्गों समेत अङ्गिरा ऋषि प्रादुर्भूत हुए ॥ ३८-४० ॥
ब्रह्मा की इस अभिनव सम्भूति को प्रकट हुआ देख अग्नि ने कहा- ब्रह्मन्! मैंने आपके वीर्य को धारण किया था, अतः यह दूसरा पुत्र मेरा हो। सभा में प्रधान के पद पर समासीन ब्रह्मा ने अग्नि की प्रार्थना का अनुमोदन किया कि ऐसा ही हो। यही कारण है कि अङ्गिरा गोत्र वाले अग्निगोत्रीय भी कहे जाते हैं ऐसा हमने सुना है। तदनन्तर लोकसृष्टिकर्ता ब्रह्मा ने छह बार अग्नि में अपने वीर्य की आहुति दी, जिससे छह ब्राह्मण उत्पन्न हुए ऐसा सुना जाता है। जिससे सर्वप्रथम अग्नि की मरीचियों से मरीचि नामक पुत्र उत्पन्न हुआ । यतः उस क्रतु (यज्ञ) में एक अन्य चौथा पुत्र भी उत्पन्न हुआ अतः उसका नाम क्रतु रखा गया। मैं तृतीय हूँ- ऐसा कहते हुए यतः एक अन्य पाँचवें पुत्र की उत्पत्ति हुई अतः वह अत्रि नाम से प्रसिद्ध हुआ। एक अन्य पुत्र अपने तीक्ष्ण केशों के कारण पुलस्त्य नाम से स्मरण किया गया ।। ४१-४५ ।।
लम्बे कशों के साथ उत्पन्न होने के कारण पुलह नाम प्रसिद्ध हुआ। वसु (अन्नादि सामग्री) के मध्य से उत्पन्न होने के कारण समस्त वसुधा का आश्रयभूत वसुमान् नाम हुआ। तत्त्वों के जाननेवाले ब्रह्मवादी लोग उसे वशिष्ठ नाम से पुकारते है। ये ब्रह्मा के छह मानसिक पुत्र महर्षि कहे गये हैं ।॥ ४६-४७ ।।
ये सब-के-सब लोक की सन्तान वृद्धि करने वाले हैं, और इन्हीं लोगों ने प्रजाओं की वृद्धि की है। इसी कारण ये ब्रह्मा के पुत्र कहे गये हैं। दूसरे पितर नामक लोकविख्यात ऋषिगण भी उत्पन्न हुए। वे लोकप्रसिद्ध सात

Then Svayambhū (Brahmā) said, "So it shall be." Thereupon Śiva accepted Bhṛgu as his own son. For this reason, those born in the Bhṛgu lineage are called of the Varuṇa line. Thus, Lord Bhṛgu became the son of Lord Śiva.

After that, Lord Brahmā again, for the second time, offered his seed into the embers of the sacrificial fire, from which,

upon those embers, the sage Aṅgiras appeared, complete with limbs and body. (38–40)

Seeing this fresh manifestation of Brahmā, Agni said, "O Brahman, I had carried your seed; therefore, let this second son be mine." Brahmā, seated in the assembly as the chief, approved Agni's request, saying, "So be it." For this reason, those of the Aṅgiras lineage are also called of the Agni lineage—thus have we heard.

Then, the Creator of the worlds, Brahmā, offered his seed into the fire six more times, from which six Brāhmaṇas are said to have been born. From the rays (*marīci*) of the fire, the first-born was the son named Marīci. Because in that sacrifice (*kratu*) yet another, the fourth son, was produced, he was named Kratu. Saying "I am the third," and because yet another, the fifth son, was produced, he became famous by the name Atri. Another son, due to his sharp hair, was remembered as Pulastya. (41–45)

Another, born with long hairs, became famous as Pulaha. One, born in the midst of *vasu* (materials such as food, etc.), and serving as the support of the entire earth (*vasudhā*), was named Vasumān. The knowers of truth, the Brahmavādins, call him Vasiṣṭha. These six great sages are said to be the mental sons of Brahmā. (46–47)

All of them were propagators of progeny in the worlds, and it is they who caused the increase of beings. For this reason, they are called sons of Brahmā. Another group of world-renowned sages, known as the Pitṛs ("Forefathers"), was also born

In Vāyu Purāṇa 2.4.29–31, we learn that the narrative concerns the birth of the Prajāpatis and the Seven Ṛṣis. To bring them forth and initiate creation, Brahmā Deva released his powerful *tejas*—the creative energy inherent in him—which produced the fourfold categories of living beings. This *tejas* was then offered as a *homa* in the yajña, resulting in the manifestation of the Seven Sages and the Prajāpatis.

As confirmed in Śrīmad Bhāgavatam, 10th Skandha, Chapter 71, Verse 8, Brahmā Deva is but an instrument in the creation of living beings, all of whom are ultimately born of Brahman (Śrī Hari).

You are the formless Time-spirit who, as the Supreme Lord, are the real cause of the creation and destruction of the universe, while gods Brahmā and Rudra are mere instruments. So Bhima will be the mere instrumental cause of killing Jarā-sandha while (as a matter of fact) you are the real slayer

8. You are the formless Time-spirit who, as the Supreme Lord, are the real cause of the creation and destruction of the universe, while gods Brahmā and Rudra are mere instruments. So Bhima will be the mere instrumental cause of killing Jarā-sandha while (as a matter of fact) you are the real slayer.

Mahābhārata, Anuśāsana Parva, Adhyāya 85, Verses 102–104, makes it clear that the *tejas* of Brahmā Deva is not mortal human semen, but the *triguṇātmaka* creative energy of Brahmā. This divine power, composed of *sattva*, *rajas*, and *tamas*, generates various forms of living beings according to the predominance of each quality.

शक्तिशाली ब्रह्माजीने उस त्रिगुणात्मक वीर्यसे चतुर्विध प्राणिसमुदायको जन्म दिया। उनके वीर्यका जो रजोमय अंश था, उससे जगत्में तैजस प्रवृत्तिप्रधान जंगम प्राणियोंकी उत्पत्ति हुई ।। १०२ ।।

तमोमय अंशसे तामस पदार्थ – स्थावर वृक्ष आदि प्रकट हुए और जो सात्त्विक अंश था, वह राजस और तामस दोनोंमें अन्तर्भूत हो गया। वह सत्त्वगुण अर्थात् प्रकाशस्वरूपा बुद्धिका नित्यस्वरूप है और आकाश आदि सम्पूर्ण विश्व भी उस बुद्धिका कार्य होनेसे उसका ही स्वरूप है

अतः सम्पूर्ण भूतोंमें जो सत्त्वगुण तथा उत्तम तेज है, वह प्रजापतिके उस शुक्रसे ही प्रकट हुआ है। प्रभो ! ब्रह्माजीके वीर्यकी जब अग्निमें आहुति दी गयी तब उससे तीन शरीरधारी पुरुष उत्पन्न हुए, जो अपने-अपने कारणजनित गुणोंसे सम्पन्न थे ।। १०४३

The powerful Brahma, through his threefold Trigunatmaka Tejas (creative energy), gave birth to the fourfold categories of living beings. From the rajas-dominant portion of his virya, the tejas-filled and activity-oriented mobile beings (creatures that move) came into existence in the world.

From the tamas-dominated portion (of Brahma's Tejas), tamasic entities—such as immobile beings like trees and other stationary forms—manifested. The sattvic portion, however, became interwoven into both the rajas and tamas. This sattva guna, which is the essence of light and consciousness (buddhi), is eternal in nature. Furthermore, the entire cosmos—comprising space (akasha) and all elements—is a manifestation of that buddhi, and thus, an expression of that very sattvic essence.

Therefore, O Lord, the sattva guna and the supreme radiance present in all beings have originated from that very Tejas of Brahma

When Brahma's Tejas (creative essence) was offered into the fire as an oblation, three embodied beings (shariradhari purushas) emerged from it. Each of them was endowed with qualities arising from the specific guna (fundamental trait) that had caused their creation.

ततः स जनयामास भूतग्रामं च वीर्यवान् ।
तस्य तत् तैजसस्तस्माज्जातो लोकेषु तैजसम् ।। १०२ ।।

शक्तिशाली ब्रह्माजीने उस त्रिगुणात्मक वीर्यसे चतुर्विध प्राणिसमुदायको जन्म दिया। उनके वीर्यका जो रजोमय अंश था, उससे जगत्में तैजस प्रवृत्तिप्रधान जंगम प्राणियोंकी उत्पत्ति हुई ।। १०२ ।।

तमसस्तामसा भावा व्यापि सत्त्वं तथोभयम् ।
स गुणस्तेजसो नित्यस्तस्य चाकाशमेव च ।। १०३ ।।

तमोमय अंशसे तामस पदार्थ—स्थावर वृक्ष आदि प्रकट हुए और जो सात्त्विक अंश था, वह राजस और तामस दोनोंमें अन्तर्भूत हो गया। वह सत्त्वगुण अर्थात् प्रकाशस्वरूपा बुद्धिका नित्यस्वरूप है और आकाश आदि सम्पूर्ण विश्व भी उस बुद्धिका कार्य होनेसे उसका ही स्वरूप है ।। १०३ ।।

सर्वभूतेषु च तथा सत्त्वं तेजस्तथोत्तमम् ।
शुक्रे हुतेऽग्नौ तस्मिंस्तु प्रादुरासंस्त्रयः प्रभो ।। १०४ ।।
पुरुषा वपुषा युक्ताः स्वैः स्वैः प्रसवजैर्गुणैः ।

अतः सम्पूर्ण भूतोंमें जो सत्त्वगुण तथा उत्तम तेज है, वह प्रजापतिके उस शुक्रसे ही प्रकट हुआ है। प्रभो! ब्रह्माजीके वीर्यकी जब अग्निमें आहुति दी गयी तब उससे तीन शरीरधारी पुरुष उत्पन्न हुए, जो अपने-अपने कारणजनित गुणोंसे सम्पन्न थे ।। १०४½ ।।

THE TRUE CHARACTER OF BRAHMA JI FROM SRIMAD BHAGAVATAM

Brahma Ji is the master of all his senses, never speaks falsehood, never strays from the righteous path, and remains ever devoted to penance and austerities.

Srimad Bhagvatam 2/6/32-35

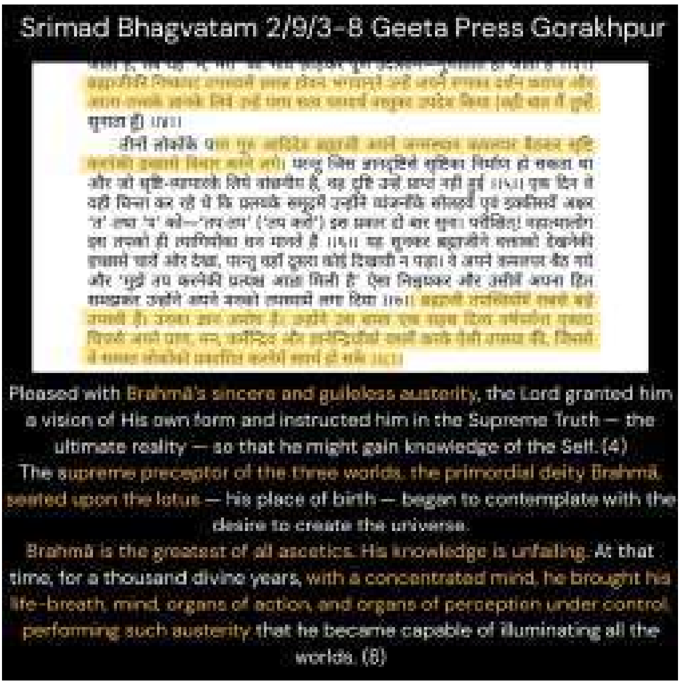
प्यारे नारद ! मैं प्रेमपूर्ण एवं उत्कण्ठित हृदयसे भगवान्के स्मरणमें मग्न रहता हूँ, इसीसे मेरी वाणी कभी असत्य होती नहीं दीखती, मेरा मन कभी असत्य संकल्प नहीं करता और मेरी इन्द्रियाँ भी कभी मर्यादाका उल्लंघन करके कुमार्गमें नहीं जातीं ।। ३३ ।। मैं वेदमूर्ति हूँ, मेरा जीवन तपस्यामय है, बड़े-बड़े प्रजापति मेरी वन्दना करते हैं और मैं उनका स्वामी पहले मैंने बड़ी निष्ठासे योगका सर्वांग अनुष्ठान किया था

Dear Nārada! With a heart full of love and longing, I remain absorbed in the remembrance of the Lord.
Because of this, my speech never appears to be false, my mind never forms false resolves, and my senses never violate propriety by straying onto the wrong path. (33)
I am the embodiment of the Vedas; my life is filled with austerity.
Great Prajāpatis offer me their reverence, and I am their master. Earlier, with great steadfastness, I had performed the complete practice of Yoga, yet I could not come to know the true nature of my original cause the Supreme Self. (34)

Srimad Bhagvatam 2/9/3-8 Geeta Press Gorakhpur

ब्रह्माजीकी निष्कपट तपस्यासे प्रसन्न होकर भगवान्ने उन्हें अपने रूपका दर्शन कराया और आत्म-तत्त्वके ज्ञानके लिये उन्हें परम सत्य परमार्थ वस्तुका उपदेश किया (वही बात मैं तुम्हें सुनाता हूँ) ।।४।।
तीनों लोकोंके परम गुरु आदिदेव ब्रह्माजी अपने जन्मस्थान कमलपर बैठकर सृष्टि करनेकी इच्छासे विचार करने लगे . ब्रह्माजी तपस्वियोंमें सबसे बड़े तपस्वी हैं। उनका ज्ञान अमोघ है। उन्होंने उस समय एक सहस्र दिव्य वर्षपर्यन्त एकाग्र चित्तसे अपने प्राण, मन, कर्मेन्द्रिय और ज्ञानेन्द्रियोंको वशमें करके ऐसी तपस्या की, जिससे वे समस्त लोकोंको प्रकाशित करनेमें समर्थ हो सके ।।८।।

Pleased with Brahmā's sincere and guileless austerity, the Lord granted him a vision of His own form and instructed him in the Supreme Truth – the ultimate reality so that he might gain knowledge of the Self. (4)
The supreme preceptor of the three worlds, the primordial deity Brahmā, seated upon the lotus – his place of birth – began to contemplate with the desire to create the universe.
Brahmā is the greatest of all ascetics. His knowledge is unfailing. At that time, for a thousand divine years, with a concentrated mind, he brought his life-breath, mind, organs of action, and organs of perception under control, performing such austerity that he became capable of illuminating all the worlds. (8)



Srimad Bhagvatam 3/9/34-37 Geeta Press Gorakhpur

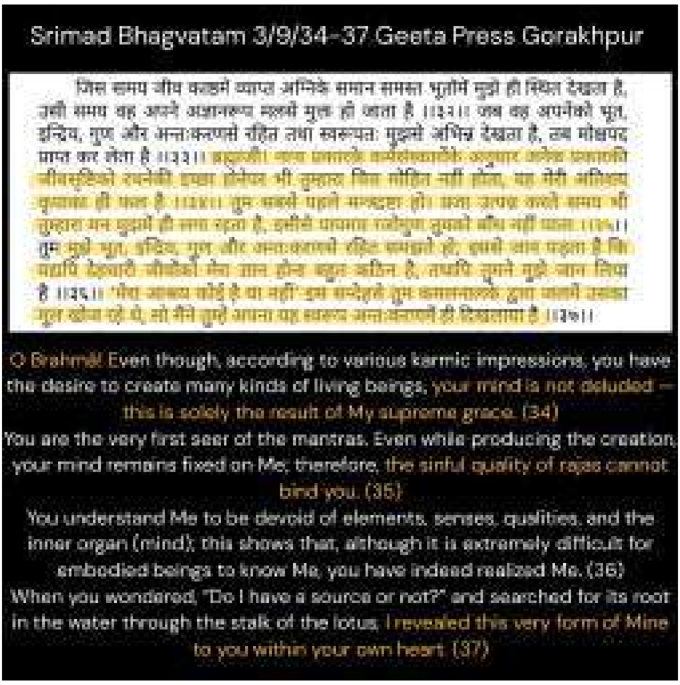
ब्रह्माजी ! नाना प्रकारके कर्मसंस्कारोंके अनुसार अनेक प्रकारकी जीवसृष्टिको रचनेकी इच्छा होनेपर भी तुम्हारा चित्त मोहित नहीं होता, यह मेरी अतिशय कृपाका ही फल है ।।३४।। तुम सबसे पहले मन्त्रद्रष्टा हो। प्रजा उत्पन्न करते समय भी तुम्हारा मन मुझमें ही लगा रहता है, इसीसे पापमय रजोगुण तुमको बाँध नहीं पाता ।।३५।। तुम मुझे भूत, इन्द्रिय, गुण और अन्तःकरणसे रहित समझते हो; इससे जान पड़ता है कि यद्यपि देहधारी जीवोंको मेरा ज्ञान होना बहुत कठिन है, तथापि तुमने मुझे जान लिया है ।।३६।। 'मेरा आश्रय कोई है या नहीं' इस सन्देहसे तुम कमलनालके द्वारा जलमें उसका मूल खोज रहे थे, सो मैंने तुम्हें अपना यह स्वरूप अन्तःकरणमें ही दिखलाया है ।।३७।।

O Brahmā! Even though, according to various karmic impressions, you have the desire to create many kinds of living beings, your mind is not deluded this is solely the result of My supreme grace. (34)

You are the very first seer of the mantras. Even while producing the creation, your mind remains fixed on Me; therefore, the sinful quality of rajas cannot bind you. (35)

You understand Me to be devoid of elements, senses, qualities, and the inner organ (mind); this shows that, although it is extremely difficult for embodied beings to know Me, you have indeed realized Me. (36)

When you wondered, “Do I have a source or not?” and searched for its root in the water through the stalk of the lotus, I revealed this very form of Mine to you within your own heart. (37)



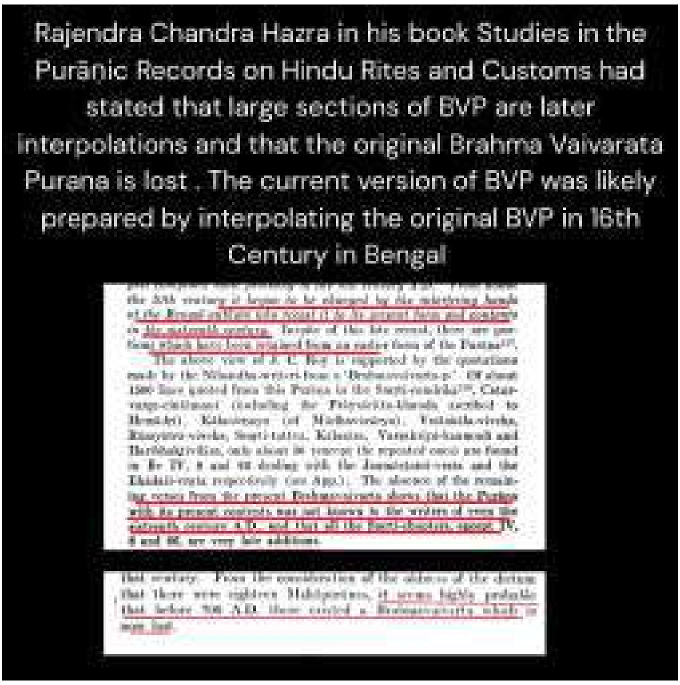
Allegations-

Agni

Brahma Vaivarta Purana, Krishna Janma Khanda 131.34-38
Once upon a time, all the gods having assembled in the council of the gods, the celestial whores busied themselves with dancing and singing. On that occasion, the fire-god (having seen Rambha with graceful buttocks), was excited with passion and discharged his semen…"

Refutation –

Rajendra Chandra Hazra in his book Studies in the Purāṇic Records on Hindu Rites and Customs had stated that large sections of BVP are later interpolations and that the original Brahma Vaivarata Purana is lost. The current version of BVP was likely prepared by interpolating the original BVP in 16th Century in Bengal.



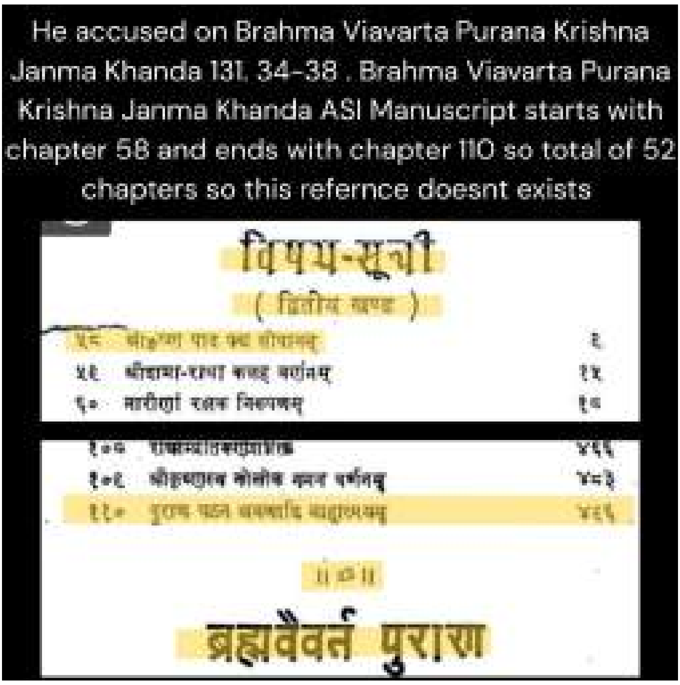
Archaelogical survey of India prepared a critical edition of Brahma Vaivarat Purana based on the different manuscripts found all over India and prepared a critical edition in which

they removed all those interpolated chapters and portions. I am providing the link of Critical edition Brahma Vaivarata Purana Volume 1 and 2 translated by Ram Sharma Acharya QR code provided here

https://archive.org/details/in.ernet.dli.2015.552557

https://archive.org/details/in.ernet.dli.2015.552558

He accused on Brahma Viavarta Purana Krishna Janma Khanda 131. 34-38. Brahma Viavarta Purana Krishna Janma Khanda ASI Manuscript starts with chapter 58 and ends with chapter 110 so total of 52 chapters so this refernce doesnt exists



Allegations-

Mitra and Varuna

Mitra and Varuna are said to have ejaculated on seeing Apsara Urvashi,

Srimad Bhagavatam 6.18.6 "Upon seeing Urvasi, the celestial society girl, both Mitra and Varuṇa discharged semen, which they preserved in an earthen pot. The two sons Agastya and Vasiṣṭha later appeared from that pot, and they are therefore the common sons of Mitra and Varuṇa. Mitra begot three sons in the womb of his wife, whose name was Revatī. Their names were Utsarga, Ariṣṭa and Pippala." Tr. Swami Prabhupada

This story is also supported by Rig Veda 7.33.1 and Nirukta 5.13.

Refutation-

Indeed we'll be explaining the meaning of this mantra as explained by purvacharyas.
नित्यपक्षे तु उर्वशी विद्युद् वशिष्ठोऽप्याच्छादित उदकसंघातः । वसुनिमित्त-त्वाद्वा वसुमत्तमः । मित्रावरुणावपि वाय्वादित्यौ विश्वे देवा रश्मयः । एकवाक्यता ये चात्र तच्छब्दाध्याहारः कर्तव्यः । तेनायमर्थः । यत् पूर्व तावत् पृथिव्यां भवः पार्थिवः । उत अध्यसि मैत्रावरुणो मित्रावरुणाभ्यां वाय्वादित्याभ्यामाकृष्टः सन् तत्सम्बन्धान्मैत्रा-वरुणो मित्रावरुणसम्बन्धीत्यर्थः । हे वसिष्ठ आच्छादयितृतम वैसुनिमित्तत्वाद्वा वसु-मत्तम उदकसंघात उर्वश्या उर्वन्तरिक्षव्यापिन्या विद्युतः । अधि धात्वर्थत्वानुवादी जात उत्पन्नः । हे ब्रह्मन् परिवृद्ध उपचाराद्वाब्रह्मणोऽन्यस्य हेतुभूत । मनसः । निमित्तलक्षणा चैषा पञ्चमी तमेसावसम्बन्धात् संकल्पो लक्ष्यते । स मित्रावरुणवैप्राणां संकल्पनि-मित्तत्वादित्यर्थः । इप्स संमितं भक्षयितव्यं चोदकसंघातं स्कन्नं मुक्तं ब्रह्मणा दैव्येन दिवि भवेनादित्येन विश्व देवा रश्मयो मध्यमाया 'प्रावृषि पुष्करे ऽन्तरिक्ष त्वां धा-रिनवेन्तः । एवं सिन्ध्यादीनामप्युर्वशीत्वे मन्त्रा यथासम्भवं योजनीया इति ।

Acharya Skandaswami ji wrote that Urvashi refers to vidyut (electricity/lightning) and Vasistha refers to hidden collected water. Mitra and Varuna are air and sun respectively, and Vishvadeva is light rays. The water on earth is drawn upwards due to sun and air therefore, it has been referred to as Maitravaruna (born from Mitra and Varuna). Here kumbha has been interpreted as Pushkara which refers to water and antariksha (space/atmosphere). But here it has been referred to as antariksha. So the virya of Mitra and Varuna (rainwater) is held up in the atmosphere.

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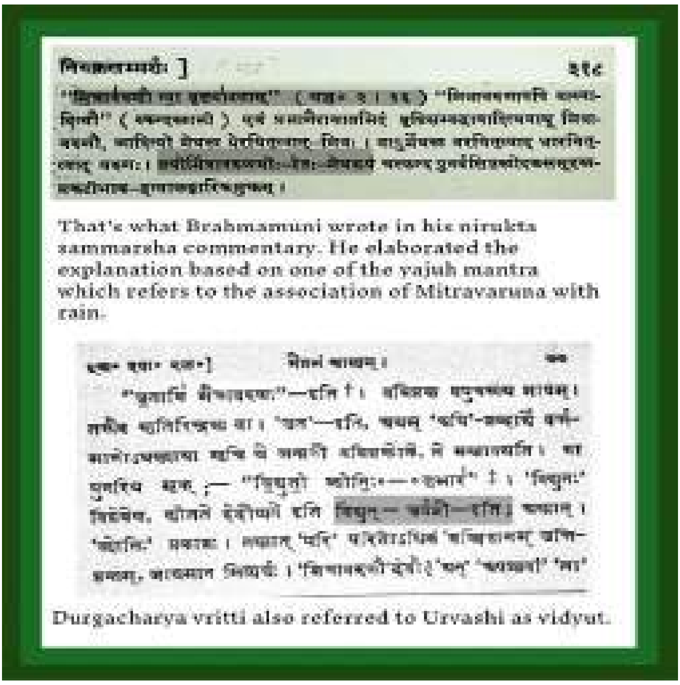
निरुक्तसम्मर्शः]
३१८
,मित्रावंरुणौ त्वा वृष्टययांत्रताम्" (यजु० २ । १६) "मित्रावरुणावपि वाय्वा-दित्यौ"

(स्कन्दस्वामी) एवं प्रमाणैरायातमिदं वृष्टिसम्बद्धावादित्यवायू मित्रा-वरुणौ, आदित्यो मेघस्य प्रेरयितृत्वात्-मित्रः । वायुर्मेधस्य वरयितृत्वाद् धारयितृ-त्वाद् वरुणः । तयोर्मित्रावरुणयोः- रेतः- मेघरूपं चस्कन्द पुनर्वसिष्ठस्योदकसमूहस्य-प्रकटीभाव-इत्यालङ्कारिक मुक्तम् ।
That's what Brahmamuni wrote in his nirukta sammarsha commentary. He elaborated the explanation based on one of the yajuh mantra which refers to the association of Mitravaruna with rain.
"उतार्मि मैत्रावरुणः" – इति । वसिष्ठस्य सपुत्रस्येय माषेम् । तस्यैव स्तुतिरिन्द्रस्य वा । 'उत' – इति, अयम् 'अपि' शब्दार्थे वर्त्त-मानोऽधस्त्याया मृचि ये जन्मनी वसिष्ठस्योक्ते, ते सम्भावयति । सा पुनरिथ मृक् ;- "विद्युतवो ज्योतिः०-० जभावं । । 'विद्युतः' विशेषेण, द्योतते देदीप्यते इति विद्युत् – उर्वशी – इति; अस्मात् । 'ज्योतिः' प्रकाशः । तस्मात् 'परि' परितोऽधिकं 'सज्जिहानम्' उत्ति-ष्ठन्तम्, जायमान मित्यर्थः । 'मित्रावरुणौ'देवौ ? 'यत्' 'अपश्यतां' 'त्वा'
Durgacharya vritti also referred to Urvashi as vidyut.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११
चतुर्थः कल्पः
८१
नैरुक्तपक्षे तु-पुरुरवा मध्यमस्थानो वाय्वादीनामेकतमः पुरु रौतीति पुरुरवाः, उर्वशी विद्युत् उरु विस्तीर्णमन्तरिक्षमश्नुते दीव्यत इति उर्वशी । वर्षाकाले विद्यति विनष्टायां तथा वियुक्तः स्तनयित्नुलक्षणं शब्दं कुर्वन् विलपति । सुदेवः शकिसद (?) श्रद्य प्रपतेत् अस्मात्स्थानादन्तरिक्षात् अनावृत् अनावर्तनं परावतं परमां अत्यन्तदूरं पृथिवीलोकं गन्तवै गन्तु गतश्चापर्यन्त (१) धारात्मना [अध] अनन्तरं शयीत निऋतेः पृथिव्याः उपस्थे उपगम्यापो यत्र तिष्ठन्ति स उपस्थः कटकादिप्रदेशः तस्मिन् अध अनन्तरम् एनम् उदकात्मनावस्थितं वृकाः वृका ज्योतिष्काः काले श्रद्यः भक्षयेयुरित्यर्थः । एवं नैरुक्तपक्षे योजना ।।
औपचारिकोऽयं मन्त्रेष्वाख्यानसमयो नित्यत्वविरोधात् । परमार्थेन तु नित्यपक्ष एवेति नैरुक्तानां सिद्धान्तः ।।
Nirukta sammarsha of acharya Vararuchi states the same. Secondly, the interpretations opposing the Nitya paksha i.e. haven't been considered because this one has been considered paramartha or the actual meaning.

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Ācārya Skanda Svāmī, in his Bhāṣya on Ṛgveda 7.33.11, explains Vasiṣṭha's birth from Mitra and Varuṇa, with Urvaśī as Ādidevik .

विद्युतः परि उपरि ज्योतिः संजिहानं सङ्गच्छमानमेकीभवत् पिण्डीभूतं तेजः शरीरमित्यर्थः। मित्रावरुणौ यदपश्यतां दृष्टवन्तौ त्वा त्वाम्। तत्ते तव जन्म एकं हे वसिष्ठ ! उत अपि अन्यद् द्वितीयम्। कतमत् ? उच्यते। मित्रावरुणयोः सकाशात्। कथम् ? अगस्त्य ऋषिर्यद् यदागमत् विशो मनुष्यान् प्रति आगतस्तदा वसिष्ठोऽपि। अतः सहागमनाद् अगस्त्यो वसिष्ठमाहृतवानित्युच्यते। एवमस्यामृचि उतशब्देन समुच्चयार्थदर्शनाद् मित्रावरुणयोः सकाशाद् यज्जन्म प्रदर्शितं तस्यैवोत्तरयर्चा प्रकारोपवर्णनं क्रियते । तत्र चोतशब्दोऽपि चेत्यस्यार्थे। उतासि अपि चानेन द्वितीयेन जन्मप्रकारेणासि मित्रावरुणयोरपत्यमित्यर्थः । हे वसिष्ठ ! कतमेन ? उच्यते। उर्वश्या अप्सरसोऽधि उपरि हे ब्रह्मन् ! यन्मनश्चित्तमभिलाष इत्यर्थः। कस्य ? तन्निदेशसामर्थ्यान्मित्रावरुणयोस्ततस्त्वं जातः । तस्या दर्शनात् तयोः स्वभूतं द्रप्सं द्रप्सशब्देनानत्यन्तच्छन्नानि बहुलं यत्नमुच्यते। तच्चेह सामर्थ्याद्रेतः स्कन्नम्। ब्रह्मणा दैव्येन देवानां स्वभूतेन ऋगादिलक्षणेन तृतीयास्तुतेः स्तुवन्त इति शेषः। विश्वे सर्वे देवाः पुष्करेऽन्तरिक्षे भूमावपतितमेव त्वा त्वां त्वत्कारणभूतं बीजमित्यर्थः । अददन्त ददिर्धारणार्थः, धारितवन्त इत्यर्थः। चतुर्मुखेन वा ब्रह्मणा सह विश्वे देवा इत्यर्थः। अथवा त्वदीयेनैवान्तरात्मना ब्रह्मणा क्षेत्रज्ञेन निमिशापाद् विशीर्णशरीरेण वा धृतमिति शेषः । द्रप्सः सम्भृत उपचितार्थः सन् प्सानीयः प्सा भक्षणे। भक्षणेन चात्र संभोगहेतुत्वं लक्ष्यते संभोगहेतुमित्यर्थः । भक्षणीय एव वा स्त्रीयोन्याः। संभरतेः प्सातेश्च द्रप्स इत्यर्थः। पुष्करस्यान्तरिक्षनामसु पठ्यमानस्यैव निर्विवक्षयाऽनेकार्थत्वप्रदर्शनाय चोपक्षेपः। पोषयति भूतान्यवकाशदानेनोदकधारणादिना चोपकारेण। उदकमपि पुष्करं देवपितृमनुष्याणां पूजाकरत्वात्। पूजयितव्यं वा देवतारूपत्वात्। 'आपो वै सर्वा देवताः' (ऐत०ब्रा०२.१६, कौ०ब्रा०११.४) इति श्रुतेः। पूजयितव्यं पुष्करमित्यर्थः । इदमपीतरत् पद्म पुष्करमेतस्मादेव धातोः । तेनाप्युच्यते पूज्यते वा तदेवं शोभनत्वात्। वपुष्करं वा सन् वकारलोपेन पुष्करं शोभाकरमित्यर्थः । अक्षरवर्णसामान्यात् सुमनस्सामान्याद्वा प्रयुक्तं पुष्पं निराह-पुष्पं पुष्पतेस्तद् विकसितं भवति। एवमितिहासपक्षे। नित्यपक्षे तु उर्वशी विद्युद् वशिष्ठोऽप्याच्छादित उदकसंघातः । वसुनिमित्तत्वाद्वा वसुमत्तमः । मित्रावरुणावपि वाय्वादित्यौ विश्वे देवा रश्मयः। एकवाक्यतायै चात्र तच्छब्दाध्याहारः कर्तव्यः । तेनायमर्थः । यत् पूर्वं तावत् पृथिव्यां भवः पार्थिवः। उत अप्यसि मैत्रावरुणो मित्रावरुणाभ्यां वाय्वादित्याभ्यामाकृष्टः सन् तत्सम्बन्धान्मैत्रावरुणो मित्रावरुणसम्बन्धीत्यर्थः। हे वसिष्ठ ! आच्छादयितृतम वसुनिमित्तत्वाद्वा वसुमत्तम उदकसंघात उर्वश्या उर्वन्तरिक्षव्यापिन्या विद्युतः। अधि धात्वर्थत्वानुवादी जात उत्पन्नः। हे ब्रह्मन् ! परिवृद्ध उपचाराद्वा ब्रह्मणोऽन्यस्य हेतुभूत। मनसः। निमित्तलक्षणा चैषा पञ्चमी तमसावसम्बन्धात् संकल्पो लक्ष्यते। स मित्रावरुणवप्राणां संकल्पनिमित्तत्वादित्यर्थः। द्रप्स संमितं भक्षयितव्यं चोदकसंघातं स्कन्नं मुक्तं ब्रह्मणा दैव्येन दिवि भवेनादित्येन विश्वे देवा रश्मयो मध्यमाया......... प्रावृषि पुष्करेऽन्तरिक्षे त्वां धारितवन्तः । एवं स्निन्ध्वादीनामप्युर्वशीत्वे मन्त्रा यथासम्भवं योजनीया इति।

The lightning, flashing above, uniting together, becoming one, became a compact mass of radiance — that is the meaning of *'a body of light.'* When Mitra and Varuṇa beheld you, O Vasiṣṭha, that was one birth of yours. But there is also another birth. Which is that? It is said: from Mitra and Varuṇa. How so? When the sage Agastya came forth among men, then Vasiṣṭha too came forth. Therefore it is said that Agastya, at the same time of his coming, drew forth Vasiṣṭha also. Thus in this Ṛc, by the word *uta* ('and'), the sense of combination (*samucchaya*) is conveyed: the birth from Mitra and Varuṇa that was shown before, is here further described in detail in the next verse.

And here too the word *uta* has the sense of *api* ('also'). By this it is indicated: 'O Vasiṣṭha! you are also, in this second way, the offspring of Mitra and Varuṇa.' By which way? It is said: from the desire (*manas*) of the Apsaras Urvaśī. O Brāhmaṇa! the longing of her mind — from Mitra and Varuṇa — from that, you were born. By her sight, their own seed (*dṛpsa*) fell. The word *dṛpsa* here means the drops of semen, not fully concealed, plentiful, produced by strong exertion. And here, by implication, that seed is meant.

By the divine *Brahman* — that is, by the Veda which belongs to the gods — in the hymns of the Ṛk, you are praised. The All-gods sustained you, who were born from that seed fallen into the lotus (*Puṣkara*), whether in the atmosphere or upon the earth. *Adadanta* ('they gave') here means 'they upheld, they sustained.' Or, it may mean that the All-gods together with four-faced Brahmā sustained you. Or else, that your own inner Brahman, the *kṣetrajña* (knower of the field, inner self), bore you, when your body had fallen apart for an instant.

The word *dṛpsa* means 'collected, accumulated,' and is derived from *psa* ('to eat').

As for *Puṣkara*: when the word is read as a name of the mid-region (*antarikṣa*), it is brought in here only to show its manifold meanings. *Puṣkara* nourishes beings by giving space, holding water, and thus supporting. Water itself is *puṣkara*, because it is an object of worship for gods, ancestors, and men. Or because it is divine in form. For the Śruti says: *'Verily, the waters are all the gods'* (Ait. Br. 2.16; Kauṣ. Br. 11.4). Thus, *puṣkara* is to be worshipped.

Or again, *puṣkara* is the lotus, from the same root (*puṣ*, 'to nourish, to adorn'). Hence it is so called, because it is beautiful. Or, being '*vapushkara*' ('beauty-maker'), by elision of *va* it becomes *puṣkara*. From similarity of letters with *puṣpa* ('flower'), it is also connected with that meaning: just as the flower blooms, so does the lotus. Thus in the *Itihāsa* (traditional) interpretation.

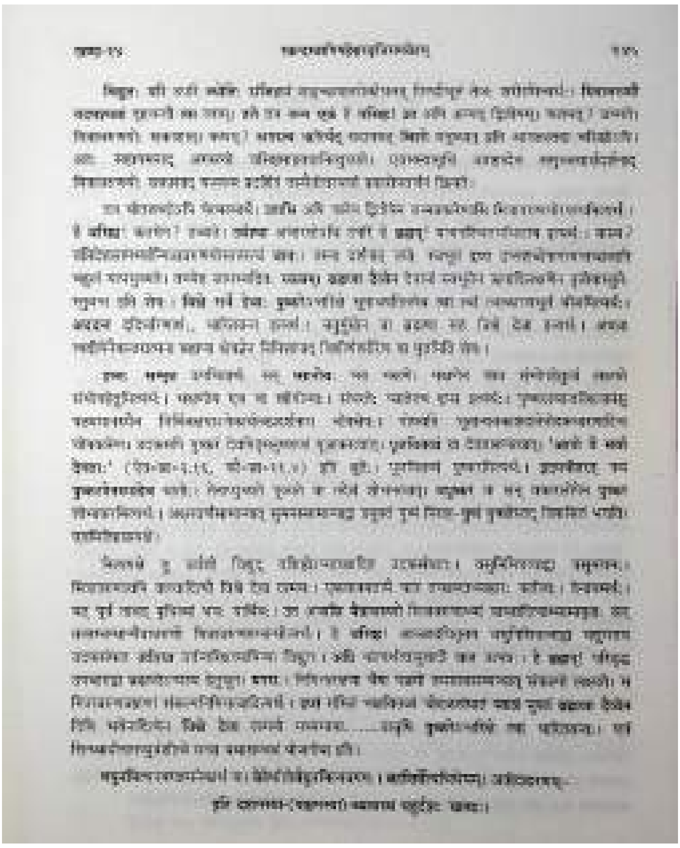
In the eternal (nitya) interpretation, Urvaśī is lightning, Vasiṣṭha is enveloped water-cluster (cloud). By reason of wealth (*vasu*), he is called *Vasumattama*. Mitra and Varuṇa are the Ādityas as wind and sun, the *viśve devāḥ* are the rays. For unity of sentence, the word *tad* is to be supplied.

Thus the meaning is: formerly, O Vasiṣṭha, your birth was terrestrial (*pārthiva*). But you are also *Maitrāvaruṇa*, drawn y Mitra and Varuṇa, the wind and the sun; and from

connection with them you are called *Maitrāvaruṇa*. O Vasiṣṭha! You are covered, as it were, by waters, or are 'Vasumattama' from wealth. Urvaśī is the lightning pervading the mid-region. The word *adhi* here is explanatory of the verb 'to be born, to arise.' O Brāhmaṇa! or, from the further exalted sense, you are connected with Brahman, or caused by Brahman, or by resolve of mind (*manas*). This is the sense of the instrumental ending in *manasaḥ* — it indicates cause, i.e. the resolve.

Since that resolve belonged to Mitra and Varuṇa, therefore you are their son. The *dṛpsa* ('drops') were eaten, i.e. taken up; they fell into the water-mass, and were sustained by the divine Brahman, i.e. by the Sun. The *viśve devāḥ*, the rays, in the mid-region during the rains, sustained you in *Puṣkara* (the atmosphere).

In the same way, in the case of rivers and others too, Urvaśī is to be applied, as the hymns permit.



Allegations–

7. Sage Vyasa

Devi Bhagavatam 1.14.1-70
Confounded by terror, she assumed the form of a Śūka bird and fled away; Vyāsa, too, became greatly surprised to see her in the form of a bird. The moment Vyāsa saw the extraordinary beautiful form of Ghritācī, the Cupid entered then, into his body, and his mind was filled with the thought of sweet feminine form and was gladdened and all his body was thrilled with pleasure so that the hairs of the body stood on their ends. The Muni Vyāsa Deva tried his best and exerted his power of patience to its utmost, but failed to control his restless mind to enjoy the woman. Though he was very energetic, and he tried repeatedly to control his heart, enchanted with the beautiful form of Ghritācī, yet he could not, as due to a state of things pre-ordained by God,

control his mind. At this state, when he was rubbing the fire sticks to get the sacred fire, the two pieces of wood used in kindling the fire, his seed (semen) fell upon the Araṇī (the two pieces of wood used in kindling the sacred fire). But he did not take any notice of that, and he went on rubbing the firesticks when arose from that Araṇī the wonderfully beautiful form of Śūka deva, looking like a second Vyāsa."

Mahabharata 12.325
Beholding the Apsara in those woods, the illustrious Rishi Vyasa, O Yudhishthira, became suddenly smitten with desire. The Apsara (Ghritaci), seeing the Rishi's heart troubled by desire, transformed herself into a she-parrot and came to that spot. Although he beheld the Apsara disguised in another form, the desire that had arisen in the Rishi's heart (without disappearing) spread itself over every part of his body. Summoning all his patience, the ascetic endeavoured to suppress that desire; with all his effort, however, Vyasa did not succeed in controlling his agitated mind. In consequence of the inevitability of what was to happen, the Rishi's heart was attracted by Ghritaci's fair form. He set himself more earnestly to the task of making a fire for suppressing his emotion, but in spite of all his efforts his vital seed came out. That best of regenerate ones, however, O king, continued to rub his stick without feeling any scruples for what had happened. From the seed that fell, was born a son unto him, called Suka."

Narada Purana 2.58.19-27
At that time, the illustrious sage happened to see a heavenly damsel called Ghrtaci who, in consequence of her brilliant splendour, possessed excellent beauty. Seeing that celestial damsel, in that forest, the great sage Vyasa became instantly passionately enamoured of her. After making Vyasa deeply agitated with passion, the most beautiful Ghrtaci, transforming herself into a she-parrot, approached him. Even after seeing the celestial lady disguised in another form, he was overcome with cupid (passionate love) who spread in every part of his body. With great (moral) courage, the sage tried to restrain his passion. But his mind being extremely agitated, Vyasa was unable to control it. Due to the inevitability of Destiny (lit. what was to happen) the heart of the sage was fascinated by the (beautiful) form (of Ghrtaci). With the desire to do this (vi-e. the kindling of Are) while he was suppressing his passion with special efforts, all of a sudden his semen fell on the churning sticks. It was thus that the great ascetic Suka was born while Vyasa continued the churning of sacrificial sticks."

Refutation-

If one reads Narada Purana Purva, Book II, Chapter 58 in full, the context becomes clear and the allegation collapses. The chapter narrates that Vyāsa Deva undertook an intense and prolonged penance on Mount Meru to please Mahādeva, with the desire to be blessed with a son of extraordinary power and fame. Despite extreme hardships, Vyāsa steadfastly maintained his austerities and yoga practice until Mahādeva, moved by his devotion, granted him the boon: a son whose brilliance would be celebrated cross the three worlds. Later, as destiny ordained under

that very boon, Vyāsa was churning sacrificial sticks (*araṇi*) when the apsarā Ghṛtācī appeared before him in her celestial beauty. Overcome by the divine *māyā* that was part of the boon's fulfilment—not through any voluntary lapse—Vyāsa's seed fell onto the sacrificial sticks, from which his son Śuka (also called Sūta in some accounts) was miraculously born. There was no physical union, no act with an animal, and no moral breach—only the unfolding of a divine birth exactly as foreordained by Mahādeva's blessing.

Narada Purana 2.58 hindi translation by Chaukhamba Publications

देवर्षि सनन्दन कहते हैं- प्राचीन काल की बात है। देवदेव शंकर कनेर के वन से आच्छादित विशाल मेरुशृंग पर अपने भौम भूतगणों से घिरे विहार कर रहे थे। पुराकाल में वहीं शैलराजपुत्री देवी भी वहां थीं। (उत्पन्न हुई थीं अथवा आई थीं)। हे मुनिसत्तम! प्रभु कृष्णद्वैपायन ने वहां योग में अपनी आत्मा को लगाकर योगधर्म तत्पर होकर दिव्य तपःश्चरण किया था। उन मुनिसत्तम ने वहां यह तप पुत्रलाभार्थ किया था। उनकी कामना थी कि उनको ऐसे पुत्र की प्राप्ति हो जो अग्नि, भूमि, आकाश, वायु के तेज से उत्पन्न हो। यह संकल्प धारण करके उन्होंने देवेश की ऐसी आराधना को किया, जो अकृतात्मा लोगों के लिये दुष्कर थी। प्रथमतः प्रभु व्यासदेव ने बहुरूपी उमापति महादेव की आराधना केवल वायुपान करते हुये किया। वहां मेरु शिखरस्थ स्थान में ब्रह्मर्षिगण, देवर्षिगण, लोकपाल, अष्टवसु, साध्यगण, आदित्य, रुद्र, सूर्य, चन्द्र, विश्वावसु गन्धर्वादि, सिद्धगण, अप्सरायें निवास करते थे। वहां देवदेव रुद्र महादेव ने कनेर की शुभ- ।।२-१०।।

Devarṣi Sanandana said)
In ancient times, Lord of the Devas, Mahadeva Shankara, was sporting upon the lofty peak of Mount Meru, which was covered with oleander groves, surrounded by His earthly attendants, the Bhūtaganas. In those primeval days, the daughter of the King of Mountains (Pārvatī Devī) was also present there (either born there or having arrived there). O foremost of sages! At that very place, Lord Krishna Dvaipāyana (Veda Vyāsa), absorbed in yoga, engaged himself in deep austerities for the purpose of obtaining a son. His wish was to have a son who would be endowed with the brilliance of fire, earth, sky, and wind. With this resolve, he worshipped the Lord of the Devas in a manner that is most difficult for those of undisciplined mind to perform. At first, Vyāsa worshipped the many-formed Umāpati Mahādeva subsisting only on air. On that peak of Meru resided the Brahmarṣis, Devarṣis, the Lokapālas, the eight Vasus, the Sādhyas, the Ādityas, the Rudras, the Sun, the Moon, the Gandharva Viśvāvasu and others, Siddhas, and Apsarās. There, Lord Rudra Mahādeva, adorned with a garland of auspicious oleander flowers, shone like the autumn full moon. In that divine and delightful forest, filled with the Lord and the Devarṣis, Vyāsa, endowed with supreme yoga, continued his worship for the sake of obtaining a son. During this period of austerity, his complexion did not become pale, nor did he feel any weariness. This was a wondrous event for the entire three worlds. Instead of fatigue or weakness, his matted locks blazed like tongues of fire, radiating the splendour of his great penance. O Nārada! By such austerity and devotion, Umāpati Maheśvara became exceedingly pleased and prepared to grant him a boon. Then Lord Tryambaka, smiling, spoke to Vyāsa. ।।2–10।।

माला पहना वे भगवान् शंकर शारदीय पूर्णिमा के चन्द्र की तरह विराजित थे। उस देवता एवं देवर्षिगण से परिपूर्ण दिव्य रम्य वन में परमयोग युक्त व्यासदेव पुत्रलाभार्थ आराधना कर रहे थे। उस तपःश्चरण काल में भी उनका वर्ण म्लान नहीं था तथा वे किसी भी प्रकार की ग्लानि से रहित थे। यह समस्त त्रैलोक्य हेतु अद्भुद् घटना थी। क्लान्ति किंवा ग्लानि के स्थान पर उनकी जटा मानो अग्नि शिखा के समान तेजदीप्त लग रही थी। इससे उन महातेजस्वी योगी व्यास की जटा तो प्रज्वलन्त सी प्रतीत हो रही थी। हे नारद ! उन तपस्वी की इस तपस्या तथा भक्ति द्वारा उमापति महेश्वर अत्यन्त प्रसन्न हो गये तथा उनके लिये वरदानोद्यत हो गये। भगवान् त्र्यम्बक ने तब हंसते हुये व्यास से कहा- ।।११-१५।।

Wearing a garland, Lord Shankara shone like the moon of the Sharad Purnima. In that divine and delightful forest, filled with that deity and the Devarṣis, the supremely yogic Vyāsadeva was engaged in worship for the purpose of obtaining a son.

Even during that period of austerity, his complexion did not fade, nor was he afflicted by any weariness. This was a marvellous event for the entire three worlds. Instead of fatigue or weakness, his matted locks appeared to glow like tongues of fire, making the great and radiant yogi Vyāsa's hair seem ablaze.

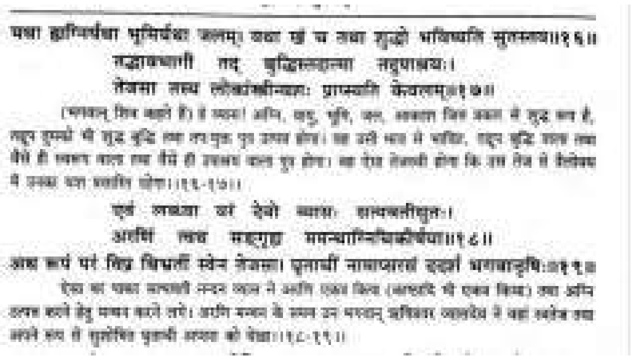
O Nārada! By that austerity and devotion, Umāpati Maheśvara became exceedingly pleased and prepared to grant him a boon. Then Lord Tryambaka, smiling, spoke to Vyāsa. ।।11–15।।

(भगवान् शिव कहते हैं) हे व्यास! अग्नि, वायु, भूमि, जल, आकाश जिस प्रकार से शुद्ध रूप है, तद्रूप तुमको भी शुद्ध बुद्धि तथा तपःयुक्त पुत्र उत्पन्न होगा। वह उसी भाव से भावित, तद्रूप बुद्धि वाला तथा वैसे ही स्वरूप वाला तथा वैसे ही उपाश्रय वाला पुत्र होगा। वह ऐसा तेजस्वी होगा कि उस तेज से त्रैलोक्य में उनका यश प्रसारित रहेगा।।१६-१७।।

ऐसा वर पाकर सत्यवती नन्दन व्यास ने अरणि एकत्र किया (काष्ठादि भी एकत्र किया) तथा अग्नि उत्पन्न करने हेतु मन्थन करने लगे। अरणि मन्थन के समय उन भगवान् ऋषिप्रवर व्यासदेव ने वहां स्वतेज तथा अपने रूप से सुशोभित घृताची अप्सरा को देखा।।१८-१९।।

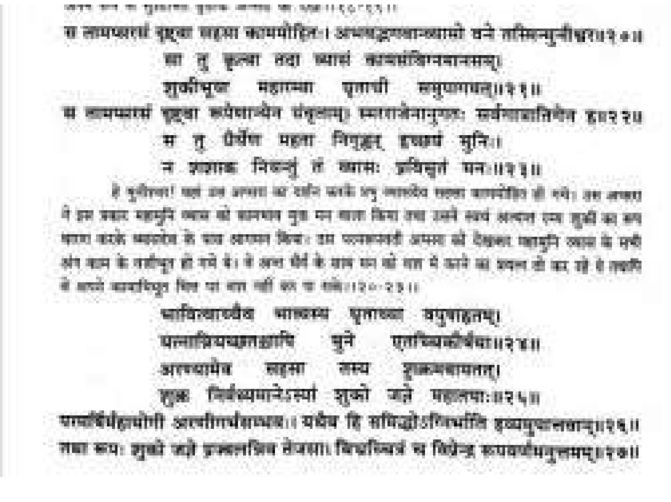
"O Vyāsa! Just as fire, air, earth, water, and space are pure in nature, in the same way you shall have a son who will be endowed with pure intellect and ascetic power. He will be of the same nature, the same intellect, the same form, and the same refuge as yourself. His brilliance will spread your fame throughout the three worlds." ।।16–17।।

Receiving this boon, Satyavatī's son Vyāsa gathered the *araṇi* sticks (and other materials) and began to churn them to produce fire. During this churning of the araṇi, the illustrious sage Vyāsa beheld the celestial apsarā Ghṛtācī, resplendent with her own beauty and radiance. ।।18–19।।



हे मुनीश्वर! वहां उस अप्सरा का दर्शन करके प्रभु व्यासदेव सहसा काममोहित हो गये। उस अप्सरा ने इस प्रकार महामुनि व्यास को कामभाव युक्त मन वाला किया तथा उसने स्वयं अत्यन्त रम्य शुकी का रूप धारण करके व्यासदेव के पास आगमन किया। उस परमरूपवती अप्सरा को देखकर महामुनि व्यास के सभी अंग काम के वशीभूत हो गये थे। वे अन्त धैर्य के साथ मन को वश में करने का प्रयत्न तो कर रहे थे तथापि वे अपने कामाभिभूत चित्त पर वश नहीं कर पा सके।।२०-२३।।

O foremost of sages! Seeing that apsarā, Lord Vyāsa was suddenly overcome with desire. That apsarā, thus arousing desire in the great sage, assumed the exceedingly beautiful form of a female parrot (*śuki*) and approached Vyāsa. Beholding her supreme beauty, all the limbs of the great sage Vyāsa became subject to passion. Though he tried with utmost patience to control his mind, he was unable to master his desire-filled heart. ।।20–23।।



प्रबल भवितव्यता के चलते घृताची की सुन्दरता के प्रति आकर्षित व्यासदेव ने अपने मन को संयत करने का अत्यन्त प्रयत्न तो किया तथापि कामवेग के कारण सहसा उस अरणि पर ही महामुनि व्यास का वीर्य पतित हो गया। मुनि उस समय अरणि मन्थन अग्नि हेतु कर रहे थे, अतः उनका वीर्य भी मथित हो जाने के कारण परमर्षि महायोगी शुक का जन्म उस अरणि से हो गया। हे विप्रेन्द्र ! हविष्य प्राप्त होने से जिस प्रकार अग्नि प्रज्वलन्त हो उठता है, तद्विध स्वतेज से दीप्त शुक उस अरणि से उत्पन्न हो गये। हे ब्राह्मण प्रवर ! उस बालक का रूप आश्चर्य उत्पन्न करने वाला था। वह रूप तथा वर्ण में अत्युत्तम था।।२४-२७।।

Due to the force of destiny, although Vyāsadeva was deeply attracted to Ghṛtācī's beauty and made the utmost effort to restrain his mind, the surge of passion suddenly caused his seed to be discharged right there upon the *araṇi*. At that time, the sage was churning the *araṇi* to produce fire, and because his seed too was churned in the process, the great ṛṣi and supreme yogi Śuka was born from that *araṇi*.

O foremost of Brāhmaṇas! Just as fire blazes forth upon receiving the offering (*haviṣ*), in the same way the self-radiant Śuka, glowing with his own brilliance, emerged from that *araṇi*. O best of Brāhmaṇas! The form of that boy was astonishing—most excellent in both form and complexion. ।। 24–27।।

[illegible]

उस समय यह स्थावर-जंगममय संसार शुकदेव के जन्म की घटना के कारण आनन्दाप्लुत हो गया था। महातेजस्वी महात्मा शंभु भी महाद्युति देवी के साथ प्रसन्न होकर वहां आ गये। हे मुनिवर ! उन्होंने स्वयं सद्यः उत्पन्न शुक का उपनयन कराया। देवराज इन्द्र ने उस बालक शुक को परमदिव्य अद्भुत दर्शन कमंडलु

At that moment, the entire world of moving and unmoving beings was filled with joy at the event of Śukadeva's birth. The great and radiant Mahātmā Śaṁbhu, along with the resplendent Goddess, came there in delight.

O great sage! He Himself performed the sacred thread ceremony (*upanayana*) of the newly-born Śuka. The King of the Devas, Indra, presented that boy Śuka with a supremely divine and wondrous water pot (*darśana kamaṇḍalu*).

[illegible]

[illegible]

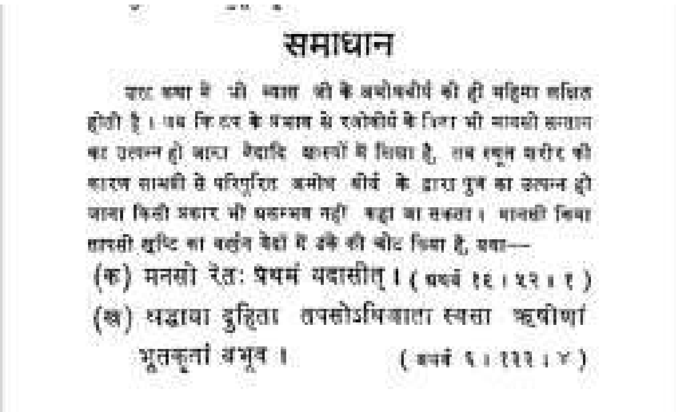
"Although the context of the Nārada Purāṇa (2.58) itself makes the story of Śukadeva's birth clear, let us also consider the explanation of Paṇḍit Madhvācārya Śāstrī on this episode, as given in *Purāṇa Digdarśana* (p. 691/788)."

समाधान उक्त कथा में भी व्यास जी के अमोघवीर्य की ही महिमा लक्षित होती है। जब कि तप के प्रभाव से रजोवीर्य के त्रिना भी मानसी सन्तान का उत्पन्न हो जाना नेदादि शास्त्रों में लिखा है, तब स्थूल शरीर की कारण सामग्री से परिपूरित अमोध वीर्य के द्वारा पुत्र का उत्पन्न हो जाना किसी प्रकार भी असम्भव नहीं कहा जा सकता। मानसी किंवा तापसी सृष्टि का वर्णन वेदों में डंके की चोट किया है, यथा–(क) मनसो रेतः प्रथमं यदासीत्। (अथर्व १६।५२।१) (ख) श्रद्धाया दुहिता तपसोऽधिजाता स्वसा ऋषीणां भूतकृतां बभूव। (अथर्व ६।१३३।४) अर्थात् (क) सृष्टि के आरम्भ में 'मनसो रेतः' ही था। (ख) श्रद्धा की पुत्री तप से उत्पन्न हुई थी, सूत्रधार ऋषियों को बहिन लगती थी। मानसिक वीर्य जो कि सृष्टि के इसलिए ग्रास जी ने अपने अमोघवीर्यगत एक विशिष्ट कीटाणु को पूर्वप्रशित पद्धति के

अनुसार परिपुष्ट करके पुत्ररूप में परिणत कर लिया तो इसमें आश्चर्य की क्या बात हुई ?

Even in the cited narrative, the glory of Vyāsa Ji's infallible virility (*amogha-vīrya*) is clearly evident. The scriptures, including the Vedas and allied texts, affirm that through the power of austerity (*tapas*), even the subtlest reproductive essence (*rajo-vīrya*) can give rise to mental progeny (*mānasa santāna*). Therefore, the birth of a son through the fully potent, materially enriched *amogha-vīrya* cannot be deemed impossible by any means. The concept of mental or ascetic creation (*mānasa* or *tāpasī sṛṣṭi*) is boldly proclaimed in the Vedas, as seen in the following verses: (a) "The first seed of creation was born of the mind." — *Atharva Veda 16.52.1* (b) "The daughter of Faith (*śraddhā*) was born of austerity; she became the sister of the sages, the creators of beings." — *Atharva Veda 6.133.4*

Thus, in the beginning, creation emerged from the mental seed (*manaso retaḥ*). The daughter of Faith, born of *tapas*, was considered the sister of the founding sages. Therefore, when Vyāsa Ji, through his *amogha-vīrya*, cultivated a specific germ using the method of pre-infusion (*pūrvapraśita paddhati*) and transformed it into a son, what is there to be surprised about?

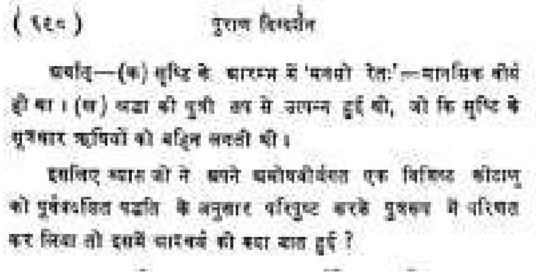


समाधान

उक्त कथा से भी व्यास जी के अमोघवीर्य की ही महिमा लक्षित होती है। जब कि तप के प्रभाव से रजोवीर्य के बिना भी मानसी सन्तान का उत्पन्न हो जाना वेदादि शास्त्रों में लिखा है, तब स्थूल शरीर की कारण सामग्री से परिपुष्ट अमोघ वीर्य के द्वारा पुत्र का उत्पन्न हो जाना किसी प्रकार भी असम्भव नहीं कहा जा सकता। मानसी किंवा तापसी सृष्टि का वर्णन वेदों में डंके की चोट किया है, यथा—

(क) मनसो रेतः प्रथमं यदासीत्। (अथर्व १६।५२।१)

(ख) श्रद्धाया दुहिता तपसोऽधिजाता स्वसा ऋषीणां भूतकृतां बभूव। (अथर्व ६।१३३।४)



(६६८) पुराण दिग्दर्शन

अर्थात्—(क) सृष्टि के आरम्भ में 'मनसो रेतः'—मानसिक वीर्य ही था। (ख) श्रद्धा की पुत्री तप से उत्पन्न हुई थी, जो कि सृष्टि के सूत्रधार ऋषियों की बहिन कहली थी।

इसलिए व्यास जी ने अपने अमोघवीर्यवश एक विशिष्ट कीटाणु को पूर्वप्रश्रित पद्धति के अनुसार परिपुष्ट करके पुत्ररूप में परिणत कर लिया तो इसमें आश्चर्य की क्या बात हुई ?

Same explanation for Mahabharata 12.325 and Devi Bhagvatam 1.14.1-70

Regarding the Character of Srila Ved Vyas ji we have direct evidences from Mahabharat

Regarding the Character of Srila Vyasa Deva we have direct evidences from Mahabharat

Mahabharat Adi Parva Adhaya 104 Geeta Press Gorakhpur

'वे भगवान् द्वैपायन मुनि अपने तपोबलसे चारों वेदोंका पृथक् पृथक् विस्तार करके लोकमें 'व्यास' पदवीको प्राप्त हुए हैं। शरीरका रंग साँवला होनेसे उन्हें लोग 'कृष्ण' भी कहते हैं ।। १५ ।।

'वे सत्यवादी, शान्त, तपस्वी और पापशून्य हैं। वे उत्पन्न होते ही बड़े होकर उस द्वीपसे अपने पिताके साथ चले गये थे ।। १६ ।।

The sage Dvaipayana, by the power of his penance, expanded each of the four Vedas separately and attained the title of Vyasa in the world.
Because of his dark complexion, people also call him Krishna. (Verse 15)

He is truthful, peaceful, ascetic, and free from sin.
As soon as he was born and grew up, he left that island and went with his father. (Verse 16)

यो व्यस्य वेदांश्चतुरस्तपसा भगवानृषिः ।
लोके व्यासत्वमापेदे कार्ष्ण्यात् कृष्णत्वमेव च ।। १५ ।।
'वे भगवान् द्वैपायन मुनि अपने तपोबलसे चारों वेदोंका पृथक्-पृथक् विस्तार करके लोकमें 'व्यास' पदवीको प्राप्त हुए हैं। शरीरका रंग साँवला होनेसे उन्हें लोग 'कृष्ण' भी कहते हैं ।। १५ ।।
सत्यवादी शमपरस्तपस्वी दग्धकिल्बिषः ।
समुत्पन्नः स तु महान् सह पित्रा ततो गतः ।। १६ ।।
'वे सत्यवादी, शान्त, तपस्वी और पापशून्य हैं। वे उत्पन्न होते ही बड़े होकर उस द्वीपसे अपने पिताके साथ चले गये थे ।। १६ ।।

Mahabharat Anushashan Parva Adhaya 139 slokas 11-12 and Slokas 32 Geeta Press Gorakhpur – Maharishi Vyasa was controlled of all Senses and Master of senses

इनके सिवा श्रीकृष्णद्वैपायन व्यास, जप करनेवालोंमें श्रेष्ठ धौम्य, देवल, काश्यप, हस्तिकाश्यप तथा अन्य साधु-महर्षि जो दीक्षा और इन्द्रियसंयमसे सम्पन्न थे, अपने देवोपम, तपस्वी एवं सिद्ध शिष्योंके साथ वहाँ आये ।। ११-१२ ।।

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Verses 11–12
"Besides them, Śrī Kṛṣṇa Dvaipāyana Vyāsa, Dhaumya—the foremost among those who perform japa—Devala, Kāśyapa, Hastikāśyapa, and other noble great sages, endowed with initiation (dīkṣā) and self-restraint, also arrived there along with their godlike, austere, and perfected disciples."

Verse 31
"By that very brilliance, even sages like you—rich in austerities, endowed with divine power, conquerors of anger, and masters of the senses—became afflicted and distressed."

कृष्णद्वैपायनश्चैव धौम्यश्च जपतां वरः ।
देवलः काश्यपश्चैव हस्तिकाश्यप एव च ।। ११ ।।
अपरे चर्षयः सन्तो दीक्षादमसमन्विताः ।
शिष्यैरनुगताः सिद्धैर्देवकल्पैस्तपोधनैः ।। १२ ।।
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ऋषयश्चार्तिमापन्ना जितक्रोधा जितेन्द्रियाः ।
भवन्तो व्यथिताश्चासन् देवकल्पास्तपोधनाः ।। ३१ ।।

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Allegations-

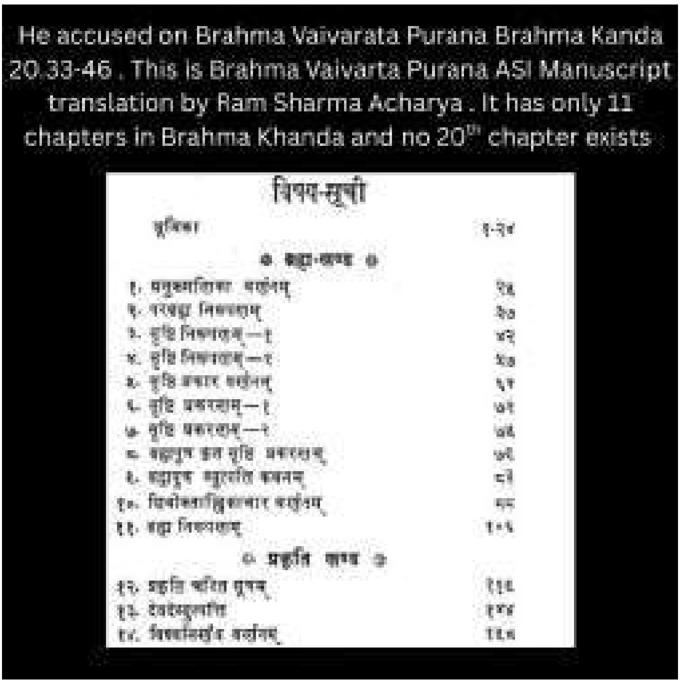
Sage Kashyap

Brahma Vaivarta Purana Brahma Kanda 20.33-46
t that time, Menaka was passing by that way, At the sight

of her thigh and breast the semen of the saint was discharged. Thereupon the woman Kalavati drank it cheerfully, went to her husband, bowed to him and told him everything about, her pregnancy...

Refutation-

He accused on Brahma Vaivarata Purana Brahma Kanda 20.33-46 . This is Brahma Vaivarta Purana ASI Manuscript translation by Ram Sharma Acharya . It has only 11 chapters in Brahma Khanda and no 20th chapter exists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Mahabharat Anushashan Parva Adhaya 139 slokas 11-12 and Slokas 32 Geeta Press Gorakhpur – Maharishi Kashyap was controlled of all Senses

इनके सिवा श्रीकृष्णद्वैपायन व्यास, जप करनेवालोंमें श्रेष्ठ धौम्य, देवल, काश्यप, हस्तिकाश्यप तथा अन्य साधु-महर्षि जो दीक्षा और इन्द्रियसंयमसे सम्पन्न थे, अपने देवोपम, तपस्वी एवं सिद्ध शिष्योंके साथ वहाँ आये ।। ११-१२ ।।

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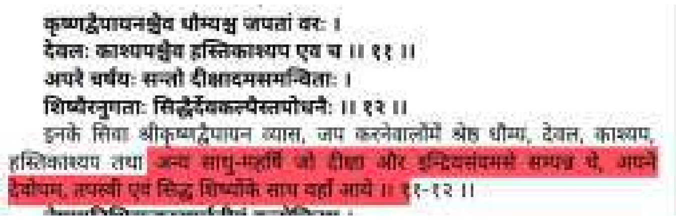
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ऋषयश्चार्तिमापन्ना जितक्रोधा जितेन्द्रियाः ।
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Allegations-

Sage Devarata

Skanda Purana 6.1.29.36-47
In the meanwhile, at the advent of spring season, Menakā, the excellent Apsarā (celestial woman), happened to come to the mortal world. In course of her wandering, she reached the excellent forest named Rāmyaka reverberating with the cooings of inebriate cuckoos. It abounded in charming trees. It was there that the tiger among sages, remembered as Devarāta, stayed. He was richly endowed with the practice of holy vows and regular study of the Vedas. With regular penance, he had dispelled all sins. In that longly forest he lived alone, practising the adoration of deities with excessive ardour and faith. Once he was sitting on the bank of the river. The celestial damsel of excellent complexion was distressed due to the heat of the sun. Even as the sage was watching she disrobed herself revealing her exquisitely divine features and entered the water. On seeing the lady of excellent limbs diving into the watery expanse, instantly the leading sage involuntarily discharged his semen. In the meantime an extremely thirsty doc came there. The water of the river with which the semen of the sage had got mixed was completely drunk up by her. By the power of the sage whose semen could never be futile, the doe conceived a human foetus.

Sage Dadhica

Sage Dadhica released his semen into the river Sarasvati upon encountering the Apsara Alambusa,

Mahabharata 9.51.5-9
In days of yore, O monarch, there was an intelligent sage of great ascetic merit. He was celebrated by the name of Dadhica. Possessing a complete control over his senses, he led the life of a brahmacari...At last the chastiser of Paka, for tempting the sage, despatched unto him the exceedingly beautiful and celestial apsara, by name Alambusa. Thither where on the banks of the Sarasvati the high souled sage was engaged in the act of gratifying the gods, the celestial damsel named above, O monarch, made her appearance. Beholding that damsel of beautiful limbs, the vital seed of that ascetic of cleansed soul came out."

Sage Mankana

Vamana Purana Satomahatmya 17.2-5
Lomaharsana said The sage Mankana was the mind-born son of Kasyapa. He was ready to bathe with his valkala in his hand. There came Rambha taking good, bright and charming other Apsarases and began to take their bath by his side. At this due to excitement of passion his semen dropped in the water. The great sage collected that semen in a jar. That semen in the jar became differentiated into

seven portions. Out of them were born seven Rsis who are known as the Marut hosts."

Mahabharata 9.38
Listen now to a great feat of Mankanaka, who had from his youth led the life of a brahmacari. While employed in performing his ablutions in the river, he beheld (one day), O Bharata, a woman of faultless limbs and fair brows, bathing in the river at will, her person uncovered. At this sight, O monarch, the vital seed of the Rishi fell unto the Sarasvati. The great ascetic took it up and placed it within his earthen pot. Kept within that vessel, the fluid became divided into seven parts. From those seven portions were born seven Rishis from whom sprang the (nine and forty) Maruts

Sage Vibhandaka

Mahabharata 3.110.34-35
And that son of Kasyapa, Vibhandaka, having proceeded to a big lake, devoted himself to the practice of penances. And that same saint, comparable to a god, laboured for a long period. And once while he was washing his mouth in the waters, he beheld the celestial nymph Urvasi–whereupon came out his seminal fluid."

Mahabharata 1.131.1-9
Vaisampayana said, 'There dwelt at the source of the Ganga, a great sage named Bharadwaja, ceaselessly observing the most rigid vows. One day, of old, intending to celebrate the Agnihotra sacrifice he went along with many great Rishis to the Ganga to perform his ablutions. Arrived at the bank of the stream, he saw Ghritachi herself, that Apsara endued with youth and beauty, who had gone there a little before. With an expression of pride in her countenance, mixed with a voluptuous languor of attitude, the damsel rose from the water after her ablutions were over. And as she was gently treading on the bank, her attire which was loose became disordered. Seeing her attire disordered, the sage was smitten with burning desire. The next moment his vital fluid came out, in consequence of the violence of his emotion. The Rishi immediately held it in a vessel called a Drona. Then, O king, Drona sprang from the fluid thus preserved in that vessel by the wise Bharadwaja. And the child thus born studied all the Vedas and their branches.

Sage Satyadharti

Vayu Purana 2.37.198
On seeing an Apsaras (celestial damsel) in front, the semen virile of Satyadhrti was emitted in the bush of Sara-grasa and twins were born."

Matsya Purana 50.10
At the sight of a nymph, Satyadhriti cast his seed in a pool of water, out of which, one son and a daughter were born."

Like Father like Son,

Shrimad Bhagavatam 9.21.35
The son of Satananda was Satyadhṛti, who was expert in archery, and the son of Satyadhṛti was Saradvan. When Saradvan met Urvasi, he discharged semen, which fell on a

clump of sara grass. From this semen were born two all-auspicious babies, one male and the other female."

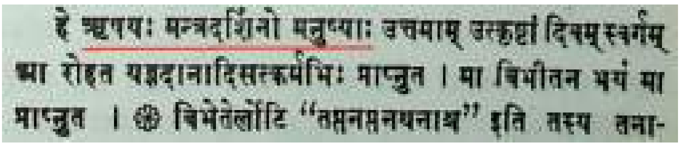
Vayu Purana 1.37.196-198
Ahalya bore Satananda the excellent sage to Saradvata. His son was Satyadhrti of great fame. He was a master of the science of archery. On seeing an Apsaras (celestial damsel) in front, the semen virile of Satyadhrti was emitted in the bush of Sara grass and twins were born."

Refutation–

Now these Halala Putras — pedophile followers — have begun hurling baseless accusations against Rishis In truth, the Rishis were normal human beings, just like us, in the early stages of their sādhanā.

Ācārya Sāyaṇa, in his commentary on Atharvaveda 18.3.64, makes this explicitly clear:

"ऋषयः मंत्रदर्शिनो मनुष्याः"
"The Ṛṣis — seers of the mantras — are humans."


हे ऋषयः मन्त्रदर्शिनो मनुष्याः उत्तमाम् उत्कृष्टां दिवम् स्वर्गम् आ रोहत यज्ञदानादिसत्कर्मभिः प्राप्नुत । मा बिभीतन भयं मा प्राप्नुत । ⊛ बिभेतेर्लोटि "तप्तनप्तनथनाश्च" इति तस्य तना-

Before they had fully mastered their senses and completed their austerities, some were at times overcome by Kāma (desire) and felt attraction toward the Apsarās.

As the Atharvaveda states:

अथर्ववेदः / काण्डं ४/ सूक्तम् ३७ –
यद्धस्ताभ्यां चकृम किल्बिषाण्यक्षाणां गत्नुमुपलिप्समानाः ।
उग्रंपश्ये उग्रजितौ तदद्याप्सरसावनु दत्तामृणं नः ॥
उग्रंपश्ये राष्ट्रभृत्किल्बिषाणि यदक्षवृत्तमनु दत्तं न एतत्।
ऋणान् नो न ऋणमेर्त्समानो यमस्य लोके अधिरज्जुरायत्॥

Here, Kāma — love or desire — is described as being under the influence of Apsarās such as Urvaśī:

अप्सरसाम् उर्वशीप्रभृतीनां संबंधी अयं स्मरः कामः । तदधीने वर्तत इत्यर्थः ।

This is why even advanced sages, in the earlier stages of their tapas, could be swayed by the beauty and māyā of celestial Apsaras.

But the truly great Rishis — such as Rishi Mārkaṇḍeya, Nara–Nārāyaṇa Rishi, and millions of other Rishis — had attained complete mastery over their senses through intense austerities and unwavering meditation upon the Supreme Lord. They rose entirely above such temptations. Having conquered lust and anger, they remained immovable even before the most alluring and seductively beautiful Apsarās, untouched by their most potent illusions.

THE STORY OF NARA–NĀRĀYAṆA RISHI: THEIR TRIUMPH OVER LUST AND COMPLETE MASTERY OF THE SENSES THROUGH INTENSE AND UNYIELDING PENANCE

Nara and Nārāyaṇa Rishi, who are considered incarnations of Lord Vishnu and whose later manifestations were Arjuna (as Nara) and Shri Krishna (as Nārāyaṇa), performed an intense and unparalleled penance in the holy region of Badarikāśrama, near present-day Badrinath Dham. The brilliance and power of their tapasya spread across the three worlds and caused even Indra, the king of the Devas, to become fearful of losing his position. To test the strength of their austerity and to divert their concentration, Indra sent many celestial nymphs (Apsarās) to allure and disturb them. However, such was the firmness of their vow and the purity of their meditation that the charms of the Apsarās could not shake them at all. Then, in order to teach Indra a lesson and demonstrate the futility of such temptations, Nārāyaṇa Rishi gently struck his own thigh and from it manifested the supremely beautiful Urvaśī, an Apsarā of unparalleled grace and charm, far surpassing all those sent by Indra. Awestruck and humbled, Indra realized the greatness of Nara-Nārāyaṇa and, bowing before them, returned to his abode with deep respect. This episode eternally glorifies the sages as symbols of supreme self-control, divine power, and unshakable devotion.

Srimad Bhagvatam Skanda 11 Adhaya 4 slokas 6- 16

6. As Nārāyaṇa and Nara, the foremost of the sages and of perfectly serene mind, he was born of Dharma and his spouse Mūrti, the daughter of Daksa. He expounded to sages (like Narada) the path of action leading to the realization of the Soul (who is characterised by actionlessness). He practised (an ideal type of) penance and his feet are still served (and worshipped) by prominent sages.
7. Suspecting with the apprehension that this sage (Nārāyaṇa-Nara) covets to take possession of his position (as the king of heaven), Indra deputed Kämadeva, the god of love, along with his troupe. Being

ignorant of his (Nārāyana's) spiritual greatness, Kamadeva went with his paraphernalia-a bevy of celestial damsels, the vernal season and the gentle wind (from the sandal-forests of Malaya) to his hermitage at Badarī, and hit him with shafts in the forms of side-glances of heavenly damsels.

8. Knowing perfectly well that the indiscretion has been committed by Indra, he laughed loudly without even slightly feeling the touch of pride (at his own moral strength). He assured the trembling visitors, "O (mighty) god of Love, O (South) wind, O heavenly damsels, do not be afraid. Please accept our hospitality (If no hospitality is offered, the hermitage would be as good as void). May our hermitage be non-void (i. e. worthy of its existence)."
9. When the sage Narayana who removed their fear addressed them thus, the gods who bent their head low with shame, submitted to him, "O all-pervading Lord who are trans-cendental to the Mâyà, this unpurturbedness in you is not sur-prising. You are the Supreme Self subject to no modifications, and your lotus-feet are respected with obeisance by hosts of sages who revel in the bliss of self-realization.
10. (It is not surprising that we should behave according to our nature and create obstacles in your penance). A number of obstacles are created by gods in the path of your servants (devotees) who want to transcend the abode of gods (the heaven), and attain directly to your highest region. No impedi-ments obstruct the path of others who offer in sacrifices the respective shares of gods as oblations. But as you are the pro-tector of your devotees, your votary sets his foot on the heads of obstacles (and trampling them down ascends to Vaikuntha).
11. (When your non-devotees perform penance they fall a victim to us-the erotic passion or the passion called Anger). Those who cross the immeasurable oceans in the form of temp-ters like us overcome hunger, thirst, (extremes of climate in) three seasons (viz. the summer, rains and the winter), winds and curb the palate and the sexual urge, succumb to futile anger and thereby waste their austerities in uttering imprecations). They are like ocean-crossers who get themselves drowned in the cavity caused by a cow's hoof."
12. While they were praising him thus, the Almighty Lord, (in order to humble down the pride of beauty of celestial nymphs and others) created by Yogic Power and showed them women of marvellous beauty, all well adorned with costly orna-ments and raiments, waiting upon himself.
13. When those attendants of gods (viz. Kama, the spring season, heavenly ladies) saw women beautiful like goddess Śrī, (their pride for their own beauty was humbled down and) their own complexion became faded at the excellence of the superior beauty of those women and they were enraptur-ed with fragrance of their bodies.

14. The god of the Lord of gods (Narayana) laughingly told them who were bowing to him with humility, “Choose any one of these women who is suitable, as an ornament of the celes-tial world.”

15. Saying “so be it”, the servants of gods complied with his Command. They selected Urvaśī, the most beautiful among heavenly damsels and repaired to the celestial regions following her.

16. They paid their respects to Indra in the assembly of gods and while all gods were eagerly listening, described to him the superior spiritual power of Narayaṇa at which Indra was astonished and became afraid (at his indiscretion in offending Nārāyaṇa).

6. As Nārāyaṇa and Nara, the foremost of the sages and of perfectly serene mind, he was born of Dharma and his spouse Mūrti, the daughter of Dakṣa. He expounded to sages (like Nārada) the path of action leading to the realization of the Soul (who is characterised by actionlessness). He practised (an ideal type of) penance and his feet are still served (and worshipped) by prominent sages.

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10. (It is not surprising that we should behave according to our nature and create obstacles in your penance). A number of obstacles are created by gods in the path of your servants (devotees) who want to transcend the abode of gods (the

heaven), and attain directly to your highest region. No impediments obstruct the path of others who offer in sacrifices the respective shares of gods as oblations. But as you are the protector of your devotees, your votary sets his foot on the heads of obstacles (and trampling them down ascends to Vaikuṇṭha).

11. (When your non-devotees perform penance they fall a victim to us—the erotic passion or the passion called Anger). Those who cross the immeasurable oceans in the form of tempters like us overcome hunger, thirst, (extremes of climate in) three seasons (viz. the summer, rains and the winter), winds and curb the palate and the sexual urge, succumb to futile anger and thereby waste their austerities in uttering imprecations). They are like ocean-crossers who get themselves drowned in the cavity caused by a cow's hoof."

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16. They paid their respects to Indra in the assembly of gods and while all gods were eagerly listening, described to him the superior spiritual power of Nārāyaṇa at which Indra was astonished and became afraid (at his indiscretion in offending Nārāyaṇa).

17. It is for the good of the world that Lord Viṣṇu incar-

This story is also present in Srimad Bhagavatam Skanda 2 Adhaya 7 slokas 6-7

6. From Dharma and Mürti the daughter of Daksa, he incarnated as Nārāyaṇa and Nara. He was distinguished for his penance. The celestial damsels, the army of Kama, the god of Love, having seen Urvaśī and other lovelier beauties created by him, were unable to disturb his austerities.
7. The great gods verily burn down Kāma, the god of Love, by their angry looks. But they cannot burn down the unbearable anger which consumes them. Such anger is afraid of even entering his pure heart. How can Kama dare to enter his mind again ?

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7. The great gods verily burn down *Kāma*, the god of Love, by their angry looks. But they cannot burn down the unbearable anger which consumes them. Such anger is afraid of even entering his pure heart. How can *Kāma* dare to enter his mind again ?

This story of Nara and Narayana Rishi victory over Lust and Mastery over their senses is present in Matsya Purana Chapter 61 as well

नारदजीने पूछा- त्रिपुरसूदन ! वे मुनि जन्म धारण करनेके पश्चात् वसिष्ठके भ्राता कैसे हो गये? वे दोनों मित्रावरुण इनके पिता कैसे कहलाये ? तथा अगस्त्य मुनिका घड़ेसे जन्म कैसे हुआ? (यह सब हम जानना चाहते हैं।) ॥ २० ॥

ईश्वरने कहा- नारद ! पूर्वकालमें पुराणपुरुष भगवान् विष्णु किसी समय धर्मके पुत्ररूपमें उत्पन्न होकर गन्धमादन पर्वतपर महान् तपस्यामें संलग्न उनकी तपस्यासे भयभीत हुए इन्द्रने उसमें विघ्न डालनेके लिये अप्सराओंके साथ वसन्त ऋतु और कामदेव-दोनोंको भेजा। उस समय श्रीहरि न तो उनके गाने, बजाने अथवा अङ्गराग आदिसे ही प्रभावित हुए, न वसन्त और कामदेवद्वारा उपस्थित किये गये विषय-भोगोंके प्रति ही उनका मन क्षुब्ध हुआ। यह देखकर कामदेव, वसन्त और अप्सराओंका समूह विषादमें डूच गया। तत्पश्चात् नरके अग्रज नारायणने उन्हें विशेषरूपसे क्षुब्ध करनेके हेतु अपने ऊरुप्रदेशसे एक ऐसी नारीको उत्त्पन्न किया, जो त्रिलोकोके मनुष्योंको मोहित करनेवालो थी। उस स्त्रीने समस्त देवताओं तथा उन दोनों देवश्रेष्ठोंको भलीभाँति क्षुब्ध कर दिया। उस समय श्रीहरिने अप्सराओंके सामने ही देवताओंसे कहा- 'देवगण ! यह एक अप्सरा है। यह लोकमें उर्वशी नामसे प्रसिद्ध होगी ॥

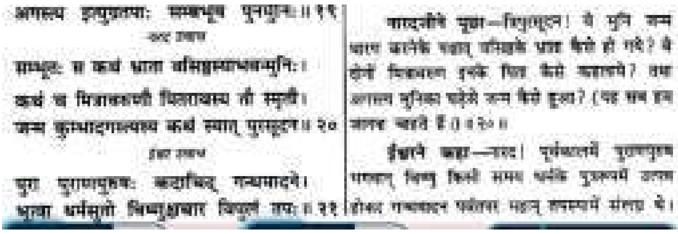
Nārada said:
"O Tripurasūdana (destroyer of the three cities)! After taking birth as human beings, how did those sages become the brothers of Sage Vasiṣṭha? How did Mitrā and Varuṇa become known as their fathers? And how was Sage Agastya born from a pot? We wish to know all this." (Verse 20)

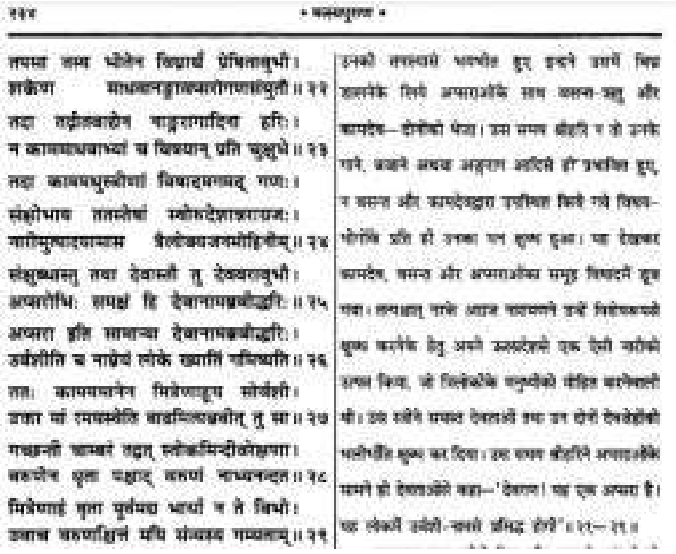
Īśvara (Śiva) said:
"Nārada! In ancient times, the eternal Lord Viṣṇu once took birth as the son of Dharma and engaged in great penance on Mount Gandhamādana. Seeing his severe austerities, Indra became fearful and, in order to create obstacles, sent along with the Apsarās the spring season (Vasanta) and Kāma (god of love).

At that time, Śrī Hari was neither affected by their singing, music, perfumes, and ornaments nor was his mind disturbed by the sensual enjoyments presented by Vasanta and Kāma. Seeing this, Kāma, Vasanta, and the group of Apsarās fell into deep dejection.

Then, Nārāyaṇa, the elder of the two brothers (Nara and Nārāyaṇa), to especially agitate them, produced from his own thigh a woman so enchanting that she could captivate all beings in the three worlds. That woman thoroughly disturbed all the gods and even those two foremost deities (Kāma and Vasanta).

At that moment, Śrī Hari said in front of the Apsarās to the gods:
'O Devas! This is an Apsarā. In the world, she will be renowned by the name Urvashī.'"





THE LEGEND OF RISHI MĀRKAṆḌEYA: HIS VICTORY OVER LUST AND ABSOLUTE MASTERY OF THE SENSES THROUGH STEADFAST AND AUSTERE PENANCE

"Another similar episode is described about Rishi Markandeya, considered a partial incarnation of Narayana. While he was engaged in intense penance, Indra sent numerous Apsaras to distract and tempt him. However, Rishi Markandeya remained completely unmoved by their beauty and steadfast in his tapasya. As a result of his unwavering devotion, he was ultimately blessed with the divine darshan of Nara and Narayana Rishi."

Srimad Bhagvatam Skanda 12 Adhaya 8 Slokas 8-32

He observed the great vow of celibacy for life, was quiescent (as he brought passions under his control). He wore matted hair (on his head), bark garments, the sacred thread and the girdle of Kuśa grass. He carried a water jar of gourd and a staff in his hands.

He wore a deer skin and had a rosary of Rudrākṣa beads and Kusa grass. For the enhancement of his disciplined life and merits, he worshipped Hari present in the (sacrificial) fire, the sun, his preceptor, Brāhmaṇas and within himself both in the morning and in the evening.

He brought food received as alms, both morning and in the evening, and offered it to his preceptor silently. If per-mitted by his preceptor, he partook of the food once (in a day) and observed fast if no permission was given (due to the arrival of an unexpected guest, etc.)

In this way, while absorbed in the performance of penance and Vedic studies, he engaged himself in worshipping Lord Hari for millions of years and conquered death which is extremely difficult to overcome.

By this (conquest over death) god Brahmā, Bhrgu, god Śiva, Dakşa and other sons of god Brahma (such as Narada and men, gods, manes and all other beings (in the world) mar-velled greatly (at his wonderful achievement).

Possessed of austere penance, deep Vedic studies and self-control, he observed the great vow of life-long celibacy. All the distracting passions in his heart were destroyed. With his mind drawn within, that Yogin meditated upon the Supra-sensuous Lord Hari.

Even as the Yogin was engaged in concentrating his mind through the great Yoga on the Supreme person, a long period of time extending over six Manvantaras had passed away.

It is said that when Indra came to know of this (performance of penance) in the present seventh Manvantara, he became alarmed at it and began to create interruptions in it, O Brahmaṇa (Saunaka).

(with a view to interrupting his penance and pre- cipitating his own fall) he deputed to the sage, divine musicians, celestial dancing girls, Cupid (god of Love), the presiding deities of the spring season and the gentle breeze from the Malaya mountain wafting (love-exciting) fragrance as well as greed and pride, the sons (or the products) of rajas.

While the spring season (i.e. its presiding deity) and

All of them went to the northern slopes of the Himalayas where the river Puspabhadrā flows and to the slab of stone called Citra, O Lord (Saunaka).

The premises of that holy hermitage were adorned with sacred trees (like Aśvattha) and creepers, densely occupied with families of holy Brahmaṇa sages and were full of pools of holy crystal-clear water.

It was resonant with the melodious humming of in-toxicated bees and loud with the cooing of joyous cuckoos. It was full of the vivacious movements of ecstatic dancing of the peacocks and of the flights of various birds in joy (displaying their delight).

Bearing with it the cool spray of mountain cascades and embraced by fragrant flowers (and hence wafting their sweet scent), the (southern Malaya) wind entered and blew gently exciting the passion of love (in the hearts of men).

The spring season manifested itself with the rising moon as the face of the night (i. e evenings beautiful with the rising moon), with rows of tender leaves and branches of flowers

and clusters of trees entwined with creepers (as if in close embrace).

Followed by the celestial singers (Gandharvas) with companies of artistes experts in vocal and instrumental music, and accompanied with a troupe of divine damsels, the god of love appeared with a bow and arrows.

Those servants of Indra saw the sage sitting steadfast with his eyes closed after offering oblations to the sacrificial fire, looking formidable (and hence unassailable) like fire in the human form.

The celestial damsels danced before him and the singers began to sing and the players of instrumental music played upon the Mrdanga, lute, Paṇavakas and horns.

While the spring season (i.e. its presiding deity) and son of rajas (Greed were trying to agitate his mind, Kama (the god of love) set his missile of five-pointed shaft[1] to his bow. 26-27. While Puñjika-sthali (a celestial damsel in her role of a temptress was plying with balls (in the presence of the sage), her slim waist was as if afflicted (and hence unstable) under the weight of her full breasts, wreaths of flowers were dropping from her hair. Her eyes were (as if) wandering (i.e. she was constantly looking) this way or that way. While she was running after the balls the wind blew away her fine garment (sāri) as the zone (which was fastened round it) got snapped (and slipped).

In this way, while the sage was concentrating his mind on the Lord by means of penance, study of the Vedas and self-control, Lord Visṇu, in order to shower his grace on him, manifested himself in the form of sages Nara and Nārāyaṇa

Feeling confident that the sage is now (as good as) subdued, Smara (the god of love) discharged that shaft, but like all the endeavours put forth by an unfortunate person, his attempt (against the sage) proved futile.

Thus while committing that offence against the sage, they were being scorched by his spiritual lustre (and being afraid of what would be the consequence of their offence) they ran away as children do after rousing a snake, O sage.

There is certainly nothing wonderful in the case of the great-souled ones, O Saunaka, that the great sage, despite his being thus attacked by the minions of Indra, was not affect-ed by anger, infatuation and such other perturbing feelings resulting from ahaṁkāra.

Perceiving the paleness of expression (on the coun-tenance) of Kama and his troop of followers and hearing from them the spiritual splendour and power of the Brahmaṇa sage, (even) the glorious lord of the celestial region (Indra) was extremely astonished.

In this way, while the sage was concentrating his mind on the Lord by means of penance, study of the Vedas and self-control, Lord Visṇu, in order to shower his grace on him, manifested himself in the form of sages Nara and Nārāyaṇa

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11. In this way, while absorbed in the performance of penance and Vedic studies, he engaged himself in worshipping Lord Hari for millions of years and conquered death which is extremely difficult to overcome.

12. By this (conquest over death) god Brahmā, Bhṛgu, god Śiva, Dakṣa and other sons of god Brahmā (such as Nārada and men, gods, manes and all other beings (in the world) marvelled greatly (at his wonderful achievement).

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17. All of them went to the northern slopes of the Himālayas where the river Puṣpabhadrā flows and to the slab of stone called Citra, O Lord (Śaunaka).

18. The premises of that holy hermitage were adorned with sacred trees (like Aśvattha) and creepers, densely occupied with families of holy Brāhmaṇa sages and were full of pools of holy crystal-clear water.

19. It was resonant with the melodious humming of intoxicated bees and loud with the cooing of joyous cuckoos. It was full of the vivacious movements of ecstatic dancing of the peacocks and of the flights of various birds in joy (displaying their delight).

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24. The celestial damsels danced before him and the singers began to sing and the players of instrumental music played upon the Mṛdaṅga, lute, Paṇavakas and horns.

25. While the spring season (i.e. its presiding deity) and son of *rajas* (Greed—were trying to agitate his mind, *Kāma* (the god of love) set his missile of five-pointed shaft[1] to his bow.

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29. Thus while committing that offence against the sage, they were being scorched by his spiritual lustre (and being afraid of what would be the consequence of their offence) they ran away as children do after rousing a snake, O sage.

30. There is certainly nothing wonderful in the case of the great-souled ones, O Śaunaka, that the great sage, despite his being thus attacked by the minions of Indra, was not affected by anger, infatuation and such other perturbing feelings resulting from *ahaṁkāra*.

31. Perceiving the paleness of expression (on the countenance) of Kāma and his troop of followers and hearing from them the spiritual splendour and power of the Brāhmaṇa sage, (even) the glorious lord of the celestial region (Indra) was extremely astonished.

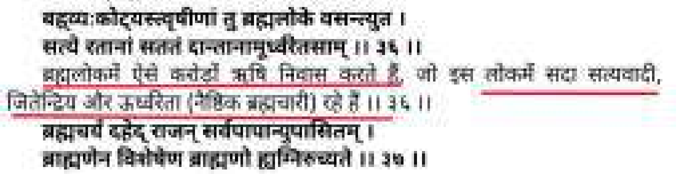
32. In this way, while the sage was concentrating his mind on the Lord by means of penance, study of the Vedas and self-control, Lord Viṣṇu, in order to shower his grace on him, manifested himself in the form of sages Nara and Nārāyaṇa.

EVIDENCES FROM THE MAHABHARATA OF NUMEROUS RISHIS WHO HAD MASTERED THEIR SENSES, CONQUERED LUST AND ANGER, AND REMAINED UNDEFEATED BY LUST

Mahabharat Anushashan Parva Adhaya 75 sloka 36 Geeta Press Gorakhpur page no 672/2566

ब्रह्मलोकमें ऐसे करोड़ों ऋषि निवास करते हैं, जो इस लोकमें सदा सत्यवादी, जितेन्द्रिय और ऊर्ध्वरता (नैष्ठिक ब्रह्मचारी) रहे हैं ।। ३६ ।।

In Brahmaloka dwell countless Rishi who, in this world, have always been truthful, self-controlled, and ūrdhvareta (lifelong celibates who have preserved their Semen and abstained from Sexual Intercourse and wasting even one drop of their semen). (36)


बह्व्यः कोट्यस्त्वृषीणां तु ब्रह्मलोके वसन्त्युत ।
सत्ये रतानां सततं दान्तानामूर्ध्वरेतसाम् ।। ३६ ।।
ब्रह्मलोकमें ऐसे करोड़ों ऋषि निवास करते हैं, जो इस लोकमें सदा सत्यवादी, जितेन्द्रिय और ऊर्ध्वरेता (नैष्ठिक ब्रह्मचारी) रहे हैं ।। ३६ ।।
ब्रह्मचर्यं दहेद् राजन् सर्वपापान्युपासितम् ।
ब्राह्मणेन विशेषेण ब्राह्मणो ह्यग्निरुच्यते ।। ३७ ।।

Mahabharat Shanti Parva Adhaya 61 slokas 5-7 Geeta Press Gorakhpur page no 422-423 mentions ūrdhvareta sages

वहाँ धर्मज्ञ पुरुष आरण्यकशास्त्रोंका अध्ययन करके वानप्रस्थ-धर्मका पालन करे। तत्पश्चात् ब्रह्मचर्य पालनपूर्वक उस आश्रमसे निकल जाय और विधिपूर्वक संन्यास ग्रहण कर ले। इस प्रकार संन्यास लेनेवाला पुरुष अविनाशी ब्रह्मभावको प्राप्त हो जाता है ।। ५ ।। राजन्! विद्वान् ब्राह्मणको ऊर्ध्वरता मुनियोंद्वारा आचरणमें लाये हुए इन्हीं साधनोंका सर्वप्रथम आश्रय लेना चाहिये ।। ६ ।। प्रजानाथ! जिसने ब्रह्मचर्यका पालन किया है, उस ब्रह्मचारी ब्राह्मणके मनमें यदि मोक्षकी अभिलाषा जाग उठे तो उसे ब्रह्मचर्य-आश्रमसे ही संन्यास ग्रहण करनेका उत्तम अधिकार प्राप्त हो जाता है ।। ७ ।।

There, a righteous man should study the Āraṇyaka scriptures and follow the duties of the vānaprastha stage of life. Thereafter, maintaining celibacy, he should leave that āśrama and, in the prescribed manner, take up sannyāsa. A man who takes sannyāsa in this way attains the imperishable state of Brahman. (5)

O King, a learned Brāhmaṇa should first of all resort to these very disciplines of ūrdhvareta (celibate) sages, as practised by them. (6)

O Lord of the people, if in the mind of a celibate Brāhmaṇa who has been observing brahmacarya there arises the desire for liberation, then he has the supreme right to take sannyāsa directly from the brahmacarya stage itself. (7)

तत्रारण्यकशास्त्राणि समधीत्य स धर्मवित् ।
ऊर्ध्वरेता: प्रव्रजित्वा गच्छत्यक्षरसात्मताम् ।। ५ ।।

वहाँ धर्मज्ञ पुरुष आरण्यकशास्त्रोंका अध्ययन करके वानप्रस्थ-धर्मका पालन करे। तत्पश्चात् ब्रह्मचर्य पालनपूर्वक उस आश्रमसे निकल जाय और विधिपूर्वक संन्यास ग्रहण कर ले। इस प्रकार संन्यास लेनेवाला पुरुष अविनाशी ब्रह्मभावको प्राप्त हो जाता है ।। ५ ।।

एतान्येव निमित्तानि मुनीनामूर्ध्वरेतसाम् ।
कर्तव्यानीह विप्रेण राजन्नादौ विपश्चिता ।। ६ ।।

राजन्! विद्वान् ब्राह्मणको ऊर्ध्वरेता मुनियोंद्वारा आचरणमें लाये हुए इन्हीं साधनोंका सर्वप्रथम आश्रय लेना चाहिये ।। ६ ।।

चरितब्रह्मचर्यस्य ब्राह्मणस्य विशाम्पते ।
भैक्षचर्यास्वधीकारः प्रशस्त इह मोक्षिणः ।। ७ ।।

प्रजानाथ! जिसने ब्रह्मचर्यका पालन किया है, उस ब्रह्मचारी ब्राह्मणके मनमें यदि मोक्षकी अभिलाषा जाग उठे तो उसे ब्रह्मचर्य-आश्रमसे ही संन्यास ग्रहण करनेका उत्तम अधिकार प्राप्त हो जाता है ।। ७ ।।

Mahabharat Bhisma Parva Adhaya 7 slokas 27-30 mentions Many ūrdhvareta Brahmachari Rishis in Mountain Malyavan

वहाँके लोग प्रातःकालीन सूर्यके समान कान्तिमान् होते हैं। माल्यवान् पर्वतके शिखरपर सदा अग्निदेव प्रज्वलित दिखायी देते हैं ।। २७ ।। भरतश्रेष्ठ ! वे वहाँ संवर्तक एवं कालाग्निके नामसे प्रसिद्ध हैं। माल्यवान्के शिखरपर पूर्व-पूर्वकी ओर नदी प्रवाहित होती है ।। २८ ।। माल्यवान्का विस्तार पाँच-छः हजार योजन है। वहाँ सुवर्णके समान कान्तिमान् मानव उत्पन्न होते हैं ।। २९ ।। वे सब लोग ब्रह्मलोकसे नीचे आये हुए पुण्यात्मा मनुष्य हैं। उन सबका सबके प्रति साधुतापूर्ण बर्ताव होता है। वे ऊर्ध्वरता (नैष्ठिक ब्रह्मचारी) होते और कठोर तपस्या करते हैं। फिर समस्त प्राणियोंकी रक्षाके लिये सूर्यलोकमें प्रवेश कर जाते हैं ।। ३० ।।

The people there are radiant like the morning sun. On the summit of Mount Mālyavān, the Fire-god is always seen blazing. (27)

O best of the Bharatas, there he is known by the names Saṁvartaka and Kālāgni. From the peak of Mālyavān, a river flows steadily towards the east. (28)

The expanse of Mālyavān is five to six thousand yojanas. There, humans are born who shine like gold. (29)

All of them are virtuous souls who have descended from Brahmaloka. They deal kindly and righteously with all beings. They are ūrdhvareta (lifelong celibates) and perform severe austerities. Afterwards, for the protection of all creatures, they enter the solar realm. (30)

तरुणादित्यवर्णाश्च जायन्ते तत्र मानवाः ।
तथा माल्यवतः शृङ्गे दृश्यते हव्यवाट् सदा ।। २७ ।।

वहाँके लोग प्रातःकालीन सूर्यके समान कान्तिमान् होते हैं। माल्यवान् पर्वतके शिखरपर सदा अग्निदेव प्रज्वलित दिखायी देते हैं ।। २७ ।।

नाम्ना संवर्तको नाम कालाग्निर्भरतर्षभ ।
तथा माल्यवतः शृङ्गे पूर्वपूर्वानुगण्डिका ।। २८ ।।

भरतश्रेष्ठ! वे वहाँ संवर्तक एवं कालाग्निके नामसे प्रसिद्ध हैं। माल्यवान्के शिखरपर पूर्व-पूर्वकी ओर नदी प्रवाहित होती है ।। २८ ।।

योजनानां सहस्राणि पञ्चषण्माल्यवानथ ।
महारजतसंकाशा जायन्ते तत्र मानवाः ।। २९ ।।

माल्यवान्का विस्तार पाँच-छः हजार योजन है। वहाँ सुवर्णके समान कान्तिमान् मानव उत्पन्न होते हैं ।। २९ ।।

ब्रह्मलोकच्युताः सर्वे सर्वे सर्वेषु साधवः ।
तपस्तप्यन्ति ते तीव्रं भवन्ति ह्यूर्ध्वरेतसः ।
रक्षणार्थं तु भूतानां प्रविशन्ति दिवाकरम् ।। ३० ।।

वे सब लोग ब्रह्मलोकसे नीचे आये हुए पुण्यात्मा मनुष्य हैं। उन सबका सबके प्रति साधुतापूर्ण बर्ताव होता है। वे ऊर्ध्वरेता (नैष्ठिक ब्रह्मचारी) होते और कठोर तपस्या करते हैं। फिर समस्त प्राणियोंकी रक्षाके लिये सूर्यलोकमें प्रवेश कर जाते हैं ।। ३० ।।

In the Mahābhārata, Vana Parva, Adhyāya 233, ślokas 43–45 (Gita Press Gorakhpur edition, p. 1607/2580), it is mentioned that Maharaja Yudhiṣṭhira personally maintained and served food to ten thousand ūrdhvareta (lifelong elibate) Brahmacārī Rishis , in addition to thousands of

other Veda-learned Brāhmaṇas, honouring them with golden-plate meals, garments, and due hospitality.

महाराज युधिष्ठिरके यहाँ अगासी हजार ऐसे स्नातक गृहस्थ थे, जिनका वे भरण-पोषण करते थे। उनमेंसे प्रत्येककी सेवामें तीस-तीस दासियाँ रहती थीं ।। ४३ ।। इनके सिवा दूसरे दस हजार और ऊर्ध्वरता यति उनके यहाँ रहते थे, जिनके लिये सुन्दर ढंगसे तैयार किया हुआ अन्न सोनेकी थालियोंमें परोसकर पहुँचाया जाता था ।। ४४ ।। मैं उन सब वेदवादी ब्राह्मणोंको अग्रहार (बलिवैश्वदेवके अन्तमें अतिथिको दिये जानेवाले प्रथम अन्न)-का अर्पण करके भोजन, वस्त्र और जलके द्वारा उनकी यथायोग्य पूजा करती थी ।। ४५ ।।

At King Yudhiṣṭhira's place there were eight thousand such snātaka gṛhasthas (householder Brāhmaṇas who had completed their studentship), whom he maintained. Each one of them was attended upon by thirty maidservants. (43)

Besides these, there were another ten thousand ūrdhvareta yatis (ascetics of lifelong celibacy) living there, for whom well-prepared food was served on golden plates. (44)

I used to offer to all those Veda-knowing Brāhmaṇas the agrahāra (the first portion of food offered to a guest at the end of the Bali-Vaiśvadeva rite), and honour them appropriately with food, garments, and water. (45)

अष्टाशीतिसहस्राणि स्नातका गृहमेधिनः ।
त्रिंशद्दासीक एकैको यान् बिभर्ति युधिष्ठिरः ॥ ४३ ॥
'महाराज युधिष्ठिरके यहाँ अट्ठासी हजार ऐसे स्नातक गृहस्थ थे, जिनका वे भरण-पोषण करते थे। उनमेंसे प्रत्येककी सेवामें तीस-तीस दासियाँ रहती थीं ॥ ४३ ॥
दशान्यानि सहस्राणि येषामन्नं सुसंस्कृतम् ।
ह्रियते रुक्मपात्रीभिर्यतीनामूर्ध्वरेतसाम् ॥ ४४ ॥
'इनके सिवा दूसरे दस हजार और ऊर्ध्वरेता यति उनके यहाँ रहते थे, जिनके लिये सुन्दर ढंगसे तैयार किया हुआ अन्न सोनेकी थालियोंमें परोसकर पहुँचाया जाता था ॥ ४४ ॥
तान् सर्वानग्रहारेण ब्राह्मणान् वेदवादिनः ।

यथार्हं पूजयामि स्म पानाच्छादनभोजनैः ॥ ४५ ॥
'मैं उन सब वेदवादी ब्राह्मणोंको अग्रहार (बलिवैश्वदेवके अन्तमें अतिथिको दिये जानेवाले प्रथम अन्न)-का अर्पण करके भोजन, वस्त्र और जलके द्वारा उनकी यथायोग्य पूजा करती थी ॥ ४५ ॥

This detail is also present in Mahabharat Virat Parva Adhaya 18 Geeta Press Gorakhpur page 2255/2580

अट्ठासी हजार स्नातक गृहस्थ ब्राह्मणोंका, जिनमेंसे एक-एककी सेवाके लिये तीस-तीस दासियाँ थीं, राजा युधिष्ठिर अपने यहाँ पालन करते थे ।। २१ ।। साथ ही ये महाराज दान न लेनेवाले दस हजार ऊर्ध्वरता संन्यासियोंका भी स्वयं ही भरण-पोषण करते थे। आज वे ही इस अवस्थामें रह रहे हैं ।। २२

King Yudhiṣṭhira maintained at his court eighty-eight thousand snātaka gṛhastha Brāhmaṇas (householder Brāhmaṇas who had completed their studentship), each of whom was attended by thirty maidservants. (21)

Along with them, this great king also personally supported ten thousand ūrdhvareta sannyāsins (lifelong celibate renunciates) who would not accept gifts. Today, they are living in this very condition. (22)

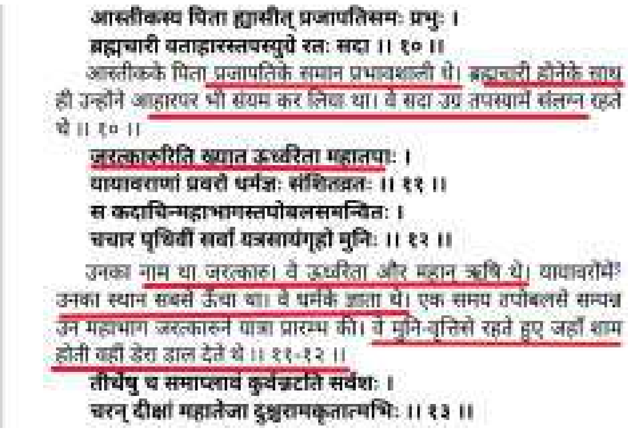
अष्टाशीतिसहस्राणि स्नातका गृहमेधिनः ।
त्रिंशद्दासीक एकैको यान् बिभर्ति युधिष्ठिरः ॥ २१ ॥
अट्ठासी हजार स्नातक गृहस्थ ब्राह्मणोंका, जिनमेंसे एक-एककी सेवाके लिये तीस-तीस दासियाँ थीं, राजा युधिष्ठिर अपने यहाँ पालन करते थे ॥ २१ ॥
अप्रतिग्राहिणां चैव यतीनामूर्ध्वरेतसाम् ।
दश चापि सहस्राणि सोऽयमास्ते नरेश्वरः ॥ २२ ॥
साथ ही ये महाराज दान न लेनेवाले दस हजार ऊर्ध्वरेता संन्यासियोंका भी स्वयं ही भरण-पोषण करते थे। आज वे ही इस अवस्थामें रह रहे हैं ॥ २२ ॥

The *Mahābhārata*, *Ādi Parva*, Chapter 23, Verses 10–13 (Geeta Press, Gorakhpur, p. 200/2256) describes the brahmachari sage Jaratkaru as an ūrdhvareta who had attained the highest status among all rishis.

आस्तीकके पिता प्रजापतिके समान प्रभावशाली थे। ब्रह्मचारी होनेके साथ ही उन्होंने आहारपर भी संयम कर लिया था। वे सदा उग्र तपस्यामें संलग्न रहते थे ।। १० ।। उनका नाम था जरत्कारु। वे ऊर्ध्वरता और महान् ऋषि थे। यायावरोंमें उनका स्थान सबसे ऊँचा था। वे धर्मके ज्ञाता थे। एक समय तपोबलसे सम्पन्न उन महाभाग जरत्कारुने यात्रा प्रारम्भ की। वे मुनि-वृत्तिसे रहते हुए जहाँ शाम होती वहीं डेरा डाल देते थे ।। ११-१२ ।।

“Asti’s father was as influential as Prajapati. While being a brahmachari, he also practiced restraint in his diet. He was always engaged in intense penance. (10)

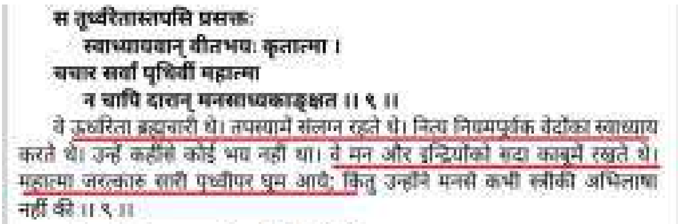
His name was Jaratkaru. He was an ūrdhvareta and a great sage. Among the wanderers (yogis or sages), his position was the highest. He was a knower of dharma. Once, endowed with the power of tapas, the blessed Jaratkaru began his journey. Living a life of a muni (ascetic), he would set camp wherever evening fell. (11–12)”


आस्तीकस्य पिता ह्यासीत् प्रजापतिसमः प्रभुः ।
ब्रह्मचारी यताहारस्तपस्युग्रे रतः सदा ॥ १० ॥
आस्तीकके पिता प्रजापतिके समान प्रभावशाली थे। ब्रह्मचारी होनेके साथ ही उन्होंने आहारपर भी संयम कर लिया था। वे सदा उग्र तपस्यामें संलग्न रहते थे ॥ १० ॥
जरत्कारुरिति ख्यात ऊर्ध्वरेता महातपाः ।
यायावराणां प्रवरो धर्मज्ञः संशितव्रतः ॥ ११ ॥
स कदाचिन्महाभागस्तपोबलसमन्वितः ।
चचार पृथिवीं सर्वां यत्रसायंगृहो मुनिः ॥ १२ ॥
उनका नाम था जरत्कारु। वे ऊर्ध्वरेता और महान् ऋषि थे। यायावरोंमें उनका स्थान सबसे ऊँचा था। वे धर्मके ज्ञाता थे। एक समय तपोबलसे सम्पन्न उन महाभाग जरत्कारुने यात्रा प्रारम्भ की। वे मुनि-वृत्तिसे रहते हुए जहाँ शाम होती वहीं डेरा डाल देते थे ॥ ११-१२ ॥
तीर्थेषु च समाप्लावं कुर्वन्नटति सर्वशः ।
चरन् दीक्षां महातेजा दुश्चरामकृतात्मभिः ॥ १३ ॥

The *Mahābhārata*, *Ādi Parva*, Chapter 40, Verses 10–13 (Geeta Press, Gorakhpur, p. 314/2256), also portrays the brahmachari sage Jaratkaru as an ūrdhvareta who had achieved control over his senses and mind and conquered fear .

वे ऊर्ध्वरेता ब्रह्मचारी थे। तपस्यामें संलग्न रहते थे। नित्य नियमपूर्वक वेदोंका स्वाध्याय करते थे। उन्हें कहींसे कोई भय नहीं था। वे मन और इन्द्रियोंको सदा काबूमें रखते थे। महात्मा जरत्कारु सारी पृथ्वीपर घूम आये; किंतु उन्होंने मनसे कभी स्त्रीकी अभिलाषा नहीं की ।। ९ ।।

He was an ūrdhvareta brahmachari—always engaged in penance. Daily and diligently, he studied the Vedas. He had no fear from anywhere. He always kept his mind and senses under control. The great soul Jaratkaru traveled all over the earth; yet he never entertained the desire for a woman in his mind. (9)


स तूर्ध्वरेतास्तपसि प्रसक्तः
स्वाध्यायवान् वीतभयः कृतात्मा ।
चचार सर्वां पृथिवीं महात्मा
न चापि दारान् मनसाप्यकाङ्क्षत ॥ ९ ॥
वे ऊर्ध्वरेता ब्रह्मचारी थे। तपस्यामें संलग्न रहते थे। नित्य नियमपूर्वक वेदोंका स्वाध्याय करते थे। उन्हें कहींसे कोई भय नहीं था। वे मन और इन्द्रियोंको सदा काबूमें रखते थे। महात्मा जरत्कारु सारी पृथ्वीपर घूम आये; किंतु उन्होंने मनसे कभी स्त्रीकी अभिलाषा नहीं की ॥ ९ ॥

This Narrative is also present in Mahabharat Adi Parva Adhyay 49 sloka 5 Geeta press gorakhpur page no 344/2256

जरत्कारुने कहा-पितृगण ! मेरे हृदयमें यह बात निरन्तर घूमती रहती थी कि मैं ऊर्ध्वरता (अखण्ड ब्रह्मचर्यका पालक) होकर इस शरीरको परलोक (पुष्यधाम)-में पहुँचाऊँ ।। ५ ।।

Jaratkaru said, “O forefathers! This thought continually revolves in my heart—that I, as an ūrdhvareta (upholder of strict celibacy), should carry this body to the afterlife (Puṣyadhāma).” (5)

जरत्कारुरुवाच

ममायं पितरो नित्यं हृद्यर्थः परिवर्तते ।
ऊर्ध्वरेताः शरीरं वै प्रापयेयममुत्र वै ।। ५ ।।

जरत्कारुने कहा—पितृगण! मेरे हृदयमें यह बात निरन्तर घूमती रहती थी कि मैं ऊर्ध्वरेता (अखण्ड ब्रह्मचर्यका पालक) होकर इस शरीरको परलोक (पुण्यधाम)-में पहुँचाऊँ ।। ५ ।।

न दारान् वै करिष्येऽहमिति मे भावितं मनः ।

Mahabharata Adi Parva Adhyay 71 slokas 19-20 Geeta Press Gorakhpur page 517/2256- BrahmRishi Kanva who also composed Kanva Samhita of Yajur Veda was an ūrdhvareta Brahmachari

पृथ्वीपते ! एक दिन किसी ऋषिने यहाँ आकर मेरे जन्मके सम्बन्धमें मुनिसे पूछा – 'कश्यपनन्दन ! आप तो ऊध्वरता ब्रह्मचारी हैं, फिर यह शकुन्तला कहाँसे आयी? आपसे पुत्रीका जन्म कैसे हुआ? यह मुझे सच-सच बताइये।' उस समय भगवान् कण्वने उससे जो बात बतायी, वही कहती हूँ, सुनिये ।। १९ ।। कण्व बोले- पहलेकी बात है, महर्षि विश्वामित्र बड़ी भारी तपस्या कर रहे थे। उन्होंने देवताओके स्वामी इन्द्रको अपनी तपस्यासे अत्यन्त संतापमें डाल दिया ।। २० ।।

“O Lord of the Earth! One day, a certain sage came here and asked the munis about my birth—'O son of Kashyapa! You are an ūrdhvareta brahmachari, so how did Shakuntala come here? How did you have a daughter? Please tell me the truth.' At that time, Lord Kanva told him what I now relate; listen carefully. (19)

Kanva said—In earlier times, the great sage Vishwamitra was engaged in intense austerities. His penance caused great distress to the lord of the devas, Indra. (20)”

ऋषिः कश्चिदिहागम्य मम जन्माभ्यचोदयत् ।
(ऊर्ध्वरेता यथासि त्वं कुतस्त्येयं शकुन्तला ।
पुत्री त्वत्तः कथं जाता सत्यं मे ब्रूहि काश्यप ।।)
तस्मै प्रोवाच भगवान् यथा तच्छृणु पार्थिव ।। १९ ।।

पृथ्वीपते! एक दिन किसी ऋषिने यहाँ आकर मेरे जन्मके सम्बन्धमें मुनिसे पूछा—'कश्यपनन्दन! आप तो ऊर्ध्वरेता ब्रह्मचारी हैं, फिर यह शकुन्तला कहाँसे आयी? आपसे पुत्रीका जन्म कैसे हुआ? यह मुझे सच-सच बताइये।' उस समय भगवान् कण्वने उससे जो बात बतायी, वही कहती हूँ, सुनिये ।। १९ ।।

कण्व उवाच

तप्यमानः किल पुरा विश्वामित्रो महत् तपः ।
सुभृशं तापयामास शक्रं सुरगणेश्वरम् ।। २० ।।

कण्व बोले—पहलेकी बात है, महर्षि विश्वामित्र बड़ी भारी तपस्या कर रहे थे। उन्होंने देवताओंके स्वामी इन्द्रको अपनी तपस्यासे अत्यन्त संतापमें डाल दिया ।। २० ।।

Mahabharat Adi Parva Adhaya 228 slokas 5-6 Geeta Press Gorakhpur page no 1577/2256 mentions an ūrdhvareta Brahmachari Rishi mandapala who had achivered control over his senses and was continually absorbed in penance

मन्दपाल नामसे विख्यात एक विद्वान महर्षि थे। वे धर्मज्ञोंमें श्रेष्ठ और कठोर व्रतका पालन करनेवाले तपस्वी थे ।। ५ ।। राजन् ! वे ऊर्ध्वरता मुनियोंके मार्ग (ब्रह्मचर्य) का आश्रय लेकर सदा वेदोंके स्वाध्यायमें संलग्न और धर्मपालनमें तत्पर रहते थे। उन्होंने सम्पूर्ण इन्द्रियोंको वशमें कर लिया था और वे सदा तपस्यामें ही लगे रहते थे ।। ६ ।।

There was a learned sage known by the name Mandapala. Among the knowers of dharma, he was foremost and a strict ascetic who observed rigorous vows. (5)

O King! He followed the path of ūrdhvareta munis (strict celibacy), always engaged in the study of the Vedas and devoted to the practice of dharma. He had brought all his senses under control and was continually absorbed in penance. (6)

धर्मज्ञानां मुख्यतमस्तपस्वी संशितव्रतः ।
आसीन्महर्षिः श्रुतवान् मन्दपाल इति श्रुतः ।। ५ ।।
मन्दपाल नामसे विख्यात एक विद्वान् महर्षि थे। वे धर्मज्ञोंमें श्रेष्ठ और कठोर व्रतका पालन करनेवाले तपस्वी थे ।। ५ ।।
स मार्गमाश्रितो राजन्नृषीणामूर्ध्वरेतसाम् ।
स्वाध्यायवान् धर्मरतस्तपस्वी विजितेन्द्रियः ।। ६ ।।

राजन्! वे ऊर्ध्वरेता मुनियोंके मार्ग (ब्रह्मचर्य)-का आश्रय लेकर सदा वेदोंके स्वाध्यायमें संलग्न और धर्मपालनमें तत्पर रहते थे। उन्होंने सम्पूर्ण इन्द्रियोंको वशमें कर लिया था और वे सदा तपस्यामें ही लगे रहते थे ।। ६ ।।

Mahabharat Sabha Parva Adhaya 11 slokas 54-55 Geeta Press Gorakhpur page no 1681/2256 says that there are Eighty-eight thousand Urdhavreta Rishis who are present in Assembly of Brahma Deva in Brahmaloka

पाण्डुनन्दन ! अट्ठासी हजार ऊर्ध्वरेता ऋषि और पचास संतानवान् महर्षि उस सभामें उपस्थित होते हैं ।। ५४ ।। वे सब महर्षि तथा सम्पूर्ण देवता वहाँ इच्छानुसार ब्रह्माजीका दर्शन करके उन्हें मस्तक झुकाकर प्रणाम करते और आज्ञा लेकर जैसे आये होते हैं, वैसे ही चले जाते हैं

O son of Pandu! Eighty-eight thousand ūrdhvareta sages and fifty prolific great sages were present in that assembly. (54)

All those great sages, along with the entire host of devas, upon beholding Lord Brahmā as they wished, bowed their heads in reverence and, after taking his permission, departed just as they had come.

अष्टाशीतिसहस्राणि ऋषीणामूर्ध्वरेतसाम् ।
प्रजावतां च पञ्चाशदृषीणामपि पाण्डव ।। ५४ ।।
पाण्डुनन्दन! अट्ठासी हजार ऊर्ध्वरेता ऋषि और पचास संतानवान् महर्षि उस सभामें उपस्थित होते हैं ।। ५४ ।।
ते स्म तत्र यथाकामं दृष्ट्वा सर्वे दिवौकसः ।
प्रणम्य शिरसा तस्मै सर्वे यान्ति यथाऽऽगतम् ।। ५५ ।।
वे सब महर्षि तथा सम्पूर्ण देवता वहाँ इच्छानुसार ब्रह्माजीका दर्शन करके उन्हें मस्तक झुकाकर प्रणाम करते और आज्ञा लेकर जैसे आये होते हैं, वैसे ही चले जाते हैं ।। ५५ ।।

Mahabharat Anushashan Parva Adhaya 150 Slokas 44-47 Geeta Press Gorakhpur page no 1457/2566

ये सम्पूर्ण भूतोंके स्रष्टा और लोकपावन बताये गये हैं। संवर्त, मेरुसावर्णि, धर्मात्मा मार्कण्डेय, सांख्य, योग, नारद, महर्षि दुर्वासा -ये सात ऋषि अत्यन्त तपस्वी, जितेन्द्रिय और तीनों लोकोंमें विख्यात हैं ।। ४४-४५ ।।

“These are said to be the creators of all beings and the sanctifiers of the worlds. Sanvarta, Merusavarṇi, the righteous Mārkaṇḍeya, Sāṅkhya, Yoga, Nārada, and the great sage Durvāsā—these seven Ṛṣis are exceedingly austere, self-controlled, and renowned throughout the three worlds.” (Verses 44–45)

स्रष्टारः सर्वभूतानां कीर्तिता लोकपावनाः ।
संवर्तो मेरुसावर्णो मार्कण्डेयश्च धार्मिकः ।। ४४ ।।
सांख्ययोगौ नारदश्च दुर्वासाश्च महानृषिः ।
अत्यन्ततपसो दान्तास्त्रिषु लोकेषु विश्रुताः ।। ४५ ।।
ये सम्पूर्ण भूतोंके स्रष्टा और लोकपावन बताये गये हैं। संवर्त, मेरुसावर्णि, धर्मात्मा मार्कण्डेय, सांख्य, योग, नारद, महर्षि दुर्वासा—ये सात ऋषि अत्यन्त तपस्वी, जितेन्द्रिय और तीनों लोकोंमें विख्यात हैं ।। ४४-४५ ।।

Mahabharata Anushashna Parva Adhaya 102 slokas 4-5 – Gautama Muni was controlled of senses

पूर्वकालमें गौतम नामवाले एक ब्राह्मण थे, जिनका स्वभाव बड़ा कोमल था। वे मनको वशमें रखनेवाले और जितेन्द्रिय थे। उन व्रतधारी मुनिने विशाल वनमें एक हाथीके बच्चेको अपने माताके बिना बड़ा कष्ट पाते देखकर उसे कृपापूर्वक जिलाया। दीर्घकालके पश्चात् वह हाथी बढ़कर अत्यंत बलवान् हो गया ।।

"In ancient times, there was a Brāhmaṇa named Gautama, whose nature was very gentle. He was self-controlled in mind and had mastered his senses. Once, this vow-observing sage saw a young elephant in a great forest, suffering greatly without its mother, and out of compassion he nourished and sustained it. After a long time, that elephant grew up and became extremely powerful."

ब्राह्मणो गौतमः कश्चिन्मृदुर्दान्तो जितेन्द्रियः ।
महावने हस्तिशिशुं परिद्यूनममातृकम् ।। ४ ।।
तं दृष्ट्वा जीवयामास सानुक्रोशो धृतव्रतः ।
स तु दीर्घेण कालेन बभूवातिबलो महान् ।। ५ ।।

पूर्वकालमें गौतम नामवाले एक ब्राह्मण थे, जिनका स्वभाव बड़ा कोमल था। वे मनको वशमें रखनेवाले और जितेन्द्रिय थे। उन व्रतधारी मुनिने विशाल वनमें एक हाथीके बच्चेको अपने माताके बिना बड़ा कष्ट पाते देखकर उसे कृपापूर्वक जिलाया। दीर्घकालके पश्चात् वह हाथी बढ़कर अत्यंत बलवान् हो गया ।।

Mahabharat Anushashan Parva Adhaya 139 slokas 11-12 and Slokas 32 Geeta Press Gorakhpur

इनके सिवा श्रीकृष्णद्वैपायन व्यास, जप करनेवालोंमें श्रेष्ठ धौम्य, देवल, काश्यप, हस्तिकाश्यप तथा अन्य साधु-महर्षि जो दीक्षा और इन्द्रियसंयमसे सम्पन्न थे, अपने देवोपम, तपस्वी एवं सिद्ध शिष्योंके साथ वहाँ आये ।। ११-१२ ।।

उसी तेजसे आप-जैसे तपस्याके धनी, देवोपमशक्तिशाली,क्रोधविजयी और जितेन्द्रिय ऋषि भी पीड़ित और व्यथित हो गये थे ।। ३१ ।।

Verses 11–12
"Besides them, Śrī Kṛṣṇa Dvaipāyana Vyāsa, Dhaumya—the foremost among those who perform japa—Devala, Kāśyapa, Hastikāśyapa, and other noble great sages, endowed with initiation (dīkṣā) and self-restraint, also arrived there along with their godlike, austere, and perfected disciples."

Verse 31
"By that very brilliance, even sages like you—rich in austerities, endowed with divine power, conquerors of anger, and masters of the senses—became afflicted and distressed."

कृष्णद्वैपायनश्चैव धौम्यश्च जपतां वरः ।
देवलः काश्यपश्चैव हस्तिकाश्यप एव च ।। ११ ।।
अपरे चर्षयः सन्तो दीक्षादमसमन्विताः ।
शिष्यैरनुगताः सिद्धैर्देवकल्पैस्तपोधनैः ।। १२ ।।

इनके सिवा श्रीकृष्णद्वैपायन व्यास, जप करनेवालोंमें श्रेष्ठ धौम्य, देवल, काश्यप, हस्तिकाश्यप तथा अन्य साधु-महर्षि जो दीक्षा और इन्द्रियसंयमसे सम्पन्न थे, अपने देवोपम, तपस्वी एवं सिद्ध शिष्योंके साथ वहाँ आये ।। ११-१२ ।।

ऋषयश्चार्तिमापन्ना जितक्रोधा जितेन्द्रियाः ।
भवन्तो व्यथिताश्चासन् देवकल्पास्तपोधनाः ।। ३१ ।।

उसी तेजसे आप-जैसे तपस्याके धनी, देवोपम शक्तिशाली, क्रोधविजयी और जितेन्द्रिय ऋषि भी पीड़ित और व्यथित हो गये थे ।। ३१ ।।

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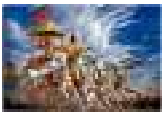

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by Rohan Saini 11th Jul 2025

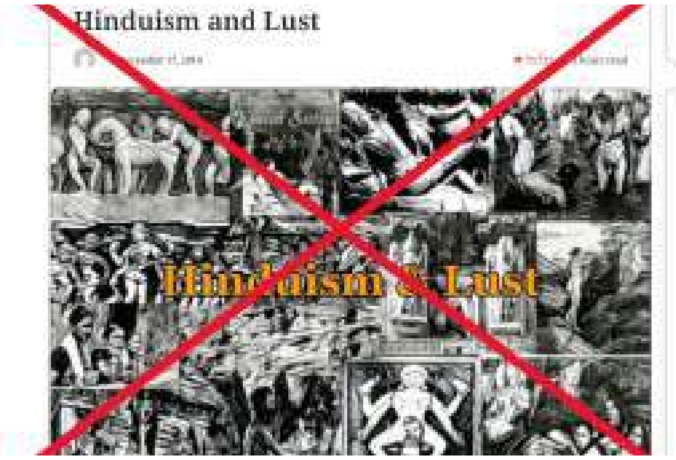
Response to Vedkabhed and Hinduscript . Refutation of Allegations on Bhagwan Shree Krishna

This entire article is a response and rebuttal to the blogs called VedKaBhed and Hinduscript regarding their claims of “ Lust of Krishna ”. I am dividing the article in following Sections Shree Krishna Tattva Vimarsha First of all we will try

to Understand Shree Krishna Tattva from Mahabharat Mahabaharat Anushashan Parva Adhaya 147 -...

by Rohan Saini 4th Jun 2025

Refutation of " Hinduism and Lust " Article by Vedkabhed



Written by Rohan Saini in Uncategorized

Allegations-

Devas sending Apsaras to seduce Rishis

Gods were always afraid of sages, that the sages may attain the status of godhood or higher than that through their penances thus few Gods especially Indra sent Apsaras to seduce them and to interrupt their penance. A sage named Kandu was seduced by an Apsara named Pramlocha. And both of them enjoyed each other for hundreds of years,

Vishnu Purana 1.50.11-15 "…There was formerly (said Soma) a sage named Kandu, eminent in holy wisdom, who practised pious austerities on the lovely borders of the Gomati river. The king of the gods sent the nymph Pramlocha to disturb his penance, and the sweet-smiling damsel diverted the sage from his devotions. They lived together, in the valley of Mandara, for a hundred and fifty years; during which, the mind of the Muni was wholly given up to enjoyment…"

This is also mentioned in Srimad Bhagavatam 4.30.13.

A sage named Devadutta was performing penance and Indra feared that the sage may replace him from his status so to stop the sage's penance he sent an Apsara to interrupt the penance,

Varaha Purana 145.29-35 "Hearing that music beautiful with the Pancama svara the mind of the sage became perturbed. Kamadeva tirelessly shot his arrows again on him…Hit by the arrows of Kamadeva, the great sage appraoched her with a smile. She too looked at him amorously but with shyness. .ttracting the mind of the sage with her irresistible charms,

she continued to play the ball unmindful of flowers falling from her dishevelling hair. At that time the Malaya wind blew off her garment freeing it from its knot and the girdle holding it...[40-1] The he held that smiling damsel by the right hand. He embraced her and gave her delight. Day and night he enjoyed with her every pleasure helped by the power he had acquired by his penence." Tr. Venkitasubramonia Iyer, edited by J.L. Shastri

Vishwamitra was performing penance for a very long time, Indra being afraid that Vishwamitra may replace him as the king of god ordered Menaka to seduce Vishwamitra and interrupt his penance, Indra also ordered Maruts (i.e., winds) to help Menaka in the task, Menaka was successful in seducing Vishwamitra and their sexual union gave birth to a daughter named Shakuntala. Shakuntala was abandoned and she was raised by Kanwa hence she came to be regarded as the daughter of Kanwa.

Mahabharata, Adi Parva 1, Section 71, verses 20-26 "Viswamitra, of old, having been engaged in the austerest penances alarmed Indra, the chief of the celestials, who thought that the mighty ascetic of blazing energy would, by his penances, hurl him down from his high seat in heaven.' Indra, thus alarmed, summoned Menaka and told her, 'Thou, O Menaka, art the first of celestial Apsaras. Therefore, O amiable one, do me this service. Hear what I say. This great ascetic Viswamitra like unto the Sun in splendour, is engaged in the most severe of penances.

Mahabharata, Adi Parva 1, section 72, verses 1-10 "Kanwa continued, 'And Sakra, thus addressed by her, then commanded him who could approach every place (viz., the god of the wind) to be present with Menaka at the time she would be before the Rishi. And the timid and beautiful Menaka then entered the retreat and saw there Viswamitra who had burnt, by his penances, all his sins, and was engaged still in ascetic penances. And saluting the Rishi, she then began to sport before him. And just at that time Marut robbed her of her garments that were white as the Moon. And she thereupon ran, as if in great bashfulness, to catch hold of her attire, and as if she was exceedingly annoyed with Marut. And she did all this before the very eyes of Viswamitra who was endued with energy like that of fire. And Viswamitra saw her in that attitude. And beholding her divested of her robes, he saw that she was of faultless feature. And that best of Munis saw that she was exceedingly handsome, with no marks of age on her person. And beholding her beauty and accomplishments that bull amongst Rishis was possessed with lust and made a sign that he desired her companionship. And he invited her accordingly, and she also of faultless features expressed her acceptance of the invitation. And they then passed a long time there in each other's company.

Rishi Dadhicha and Apsara Alambusa,

Mahabharata, Shalya Parva 9, section 51, verses 5-10 Vaishampayana continued, "In days of yore, O monarch,

there was an intelligent sage of great ascetic merit. He was celebrated by the name of Dadhica. Possessing a complete control over his senses, he led the life of a *brahmacari.* In consequence of his excessive ascetic austerities Shakra was afflicted with a great fear. The sage could not be turned (away from his penance) by the offer of even diverse kinds of rewards. At last the chastiser of Paka, for tempting the sage, despatched unto him the exceedingly beautiful and celestial *apsara,* by name Alambusa. Thither where on the banks of the Sarasvati the high-souled sage was engaged in the act of gratifying the gods, the celestial damsel named above, O monarch, made her appearance.

Skanda Purana, Brahma Khanda book 3, Dharmaranya Khanda section 2, chapters 4-5 mentions story of Indra sending Apsara Vardhini to distract Dharmaraja a form of Yama from the penance and she was successful in that.

Refutation-

Why did Devas send Apsaras to disturb the penance of the Rishis ?

When a Rishi performs deep austerities, the power generated by such tapas can become so intense that it may upset the balance of the worlds. At such times, the Devas ntervene by sending celestial nymphs, not as an act of hostility but as a way to test and redirect that energy. If the sage remains undisturbed, the test confirms his mastery over desire; if he is distracted, that same event often becomes a cause for new creation, the birth of great souls, and the continuation of dharma. In this way, even apparent obstacles like the arrival of an Apsara become part of the cosmic process that ensures balance and transforms concentrated energy back into the flow of life.

Nara and Nārāyaṇa Rishi, who are considered incarnations of Lord Vishnu and whose later manifestations were Arjuna (as Nara) and Shri Krishna (as Nārāyaṇa), performed an intense and unparalleled penance in the holy region of Badarikāśrama, near present-day Badrinath Dham. The brilliance and power of their tapasya spread across the three worlds and caused even Indra, the king of the Devas, to become fearful of losing his position. To test the strength of their austerity and to divert their concentration, Indra sent many celestial nymphs (Apsarās) to allure and disturb them. However, such was the firmness of their vow and the purity of their meditation that the charms of the Apsarās could not shake them at all. Then, in order to teach Indra a lesson and demonstrate the futility of such temptations, Nārāyaṇa Rishi gently struck his own thigh and from it manifested the supremely beautiful Urvaśī, an Apsarā of unparalleled grace and charm, far surpassing all those sent by Indra. Awestruck and humbled, Indra realized the greatness of Nara-Nārāyaṇa and, bowing before them, returned to his abode with deep respect. This episode eternally glorifies the sages as symbols of supreme self-control, divine power, and unshakable devotion.

Srimad Bhagvatam Skanda 11 Adhaya 4 slokas 6- 16

6. As Nārāyaṇa and Nara, the foremost of the sages and of perfectly serene mind, he was born of Dharma and his spouse Mūrti, the daughter of Daksa. He expounded to sages (like Narada) the path of action leading to the realization of the Soul (who is characterised by actionlessness). He practised (an ideal type of) penance and his feet are still served (and worshipped) by prominent sages.
7. Suspecting with the apprehension that this sage (Nārāyaṇa-Nara) covets to take possession of his position (as the king of heaven), Indra deputed Kämadeva, the god of love, along with his troupe. Being ignorant of his (Nārāyana's) spiritual greatness, Kamadeva went with his paraphernalia-a bevy of celestial damsels, the vernal season and the gentle wind (from the sandal-forests of Malaya) to his hermitage at Badarī, and hit him with shafts in the forms of side-glances of heavenly damsels.
8. Knowing perfectly well that the indiscretion has been committed by Indra, he laughed loudly without even slightly feeling the touch of pride (at his own moral strength). He assured the trembling visitors, "O (mighty) god of Love, O (South) wind, O heavenly damsels, do not be afraid. Please accept our hospitality (If no hospitality is offered, the hermitage would be as good as void). May our hermitage be non-void (i. e. worthy of its existence)."
9. When the sage Narayana who removed their fear addressed them thus, the gods who bent their head low with shame, submitted to him, "O all-pervading Lord who are trans-cendental to the Mâyà, this unpurturbedness in you is not sur-prising. You are the Supreme Self subject to no modifications, and your

lotus-feet are respected with obeisance by hosts of sages who revel in the bliss of self-realization.

10. (It is not surprising that we should behave according to our nature and create obstacles in your penance). A number of obstacles are created by gods in the path of your servants (devotees) who want to transcend the abode of gods (the heaven), and attain directly to your highest region. No impedi-ments obstruct the path of others who offer in sacrifices the respective shares of gods as oblations. But as you are the pro-tector of your devotees, your votary sets his foot on the heads of obstacles (and trampling them down ascends to Vaikuntha).

11. (When your non-devotees perform penance they fall a victim to us-the erotic passion or the passion called Anger). Those who cross the immeasurable oceans in the form of temp-ters like us overcome hunger, thirst, (extremes of climate in) three seasons (viz. the summer, rains and the winter), winds and curb the palate and the sexual urge, succumb to futile anger and thereby waste their austerities in uttering imprecations). They are like ocean-crossers who get themselves drowned in the cavity caused by a cow's hoof."

12. While they were praising him thus, the Almighty Lord, (in order to humble down the pride of beauty of celestial nymphs and others) created by Yogic Power and showed them women of marvellous beauty, all well adorned with costly orna-ments and raiments, waiting upon himself.

13. When those attendants of gods (viz. Kama, the spring season, heavenly ladies) saw women beautiful like goddess Śrī, (their pride for their own beauty was humbled down and) their own complexion became faded at the excellence of the superior beauty of those women and they were enraptur-ed with fragrance of their bodies.

14. The god of the Lord of gods (Narayana) laughingly told them who were bowing to him with humility, "Choose any one of these women who is suitable, as an ornament of the celes-tial world."

15. Saying "so be it", the servants of gods complied with his Command. They selected Urvaśī, the most beautiful among heavenly damsels and repaired to the celestial regions following her.

16. They paid their respects to Indra in the assembly of gods and while all gods were eagerly listening, described to him the superior spiritual power of Narayaṇa at which Indra was astonished and became afraid (at his indiscretion in offending Nārāyaṇa).

6. As Nārāyaṇa and Nara, the foremost of the sages and of perfectly serene mind, he was born of Dharma and his spouse Mūrti, the daughter of Dakṣa. He expounded to sages (like Nārada) the path of action leading to the realization of the Soul (who is characterised by actionlessness). He practised (an ideal type of) penance and his feet are still served (and worshipped) by prominent sages.

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17. It is for the good of the world that Lord Viṣṇu incar-

Geeta Press Hindi translation if anyone wants . Exactly similar thing is told there as well .

This story is also present in Srimad Bhagavatam Skanda 2 Adhaya 7 slokas 6-7

6. From Dharma and Mürti the daughter of Daksa, he incarnated as Nārāyaṇa and Nara. He was distinguished for his penance. The celestial damsels, the army of Kama, the god of Love, having seen Urvaśī and other lovelier beauties created by him, were unable to disturb his austerities.
7. The great gods verily burn down Kāma, the god of Love, by their angry looks. But they cannot burn down the unbearable anger which consumes them. Such anger is afraid of even entering his pure heart. How can Kama dare to enter his mind again ?

6. From Dharma and Mūrti the daughter of Dakṣa, he incarnated as Nārāyaṇa and Nara. He was distinguished for his penance. The celestial damsels, the army of *Kāma*, the god of Love, having seen Ūrvaśī and other lovelier beauties created by him, were unable to disturb his austerities.

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This story of Nara and Narayana Rishi victory over Lust and Mastery over their senses is present in Matsya Purana Chapter 61 as well

नारदजीने पूछा- त्रिपुरसूदन ! वे मुनि जन्म
ारण करनेके पश्चात् वसिष्ठके भ्राता कैसे हो गये? वे दोनों मित्रावरुण इनके पिता

कैसे कहलाये ? तथा अगस्त्य मुनिका घड़ेसे जन्म कैसे हुआ? (यह सब हम जानना चाहते हैं।) ॥ २० ॥

ईश्वरने कहा- नारद ! पूर्वकालमें पुराणपुरुष भगवान् विष्णु किसी समय धर्मके पुत्ररूपमें उत्पन्न होकर गन्धमादन पर्वतपर महान् तपस्यामें संलग्न उनकी तपस्यासे भयभीत हुए इन्द्रने उसमें विघ्न डालनेके लिये अप्सराओंके साथ वसन्त ऋतु और कामदेव-दोनोंको भेजा। उस समय श्रीहरि न तो उनके गाने, बजाने अथवा अङ्गराग आदिसे ही प्रभावित हुए, न वसन्त और कामदेवद्वारा उपस्थित किये गये विषय-भोगोंके प्रति ही उनका मन क्षुब्ध हुआ। यह देखकर कामदेव, वसन्त और अप्सराओंका समूह विषादमें डूब गया। तत्पश्चात् नरके अग्रज नारायणने उन्हें विशेषरूपसे क्षुब्ध करनेके हेतु अपने ऊरुप्रदेशसे एक ऐसी नारीको उत्पन्न किया, जो त्रिलोकोके मनुष्योंको मोहित करनेवालो थी। उस स्त्रीने समस्त देवताओं तथा उन दोनों देवश्रेष्ठोंको भलीभाँति क्षुब्ध कर दिया। उस समय श्रीहरिने अप्सराओंके सामने ही देवताओंसे कहा- 'देवगण ! यह एक अप्सरा है। यह लोकमें उर्वशी नामसे प्रसिद्ध होगी ॥

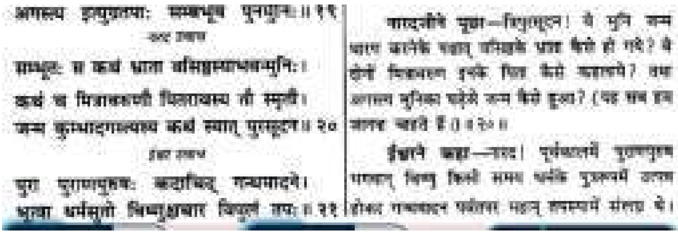
Nārada said:
"O Tripurasūdana (destroyer of the three cities)! After taking birth as human beings, how did those sages become the brothers of Sage Vasiṣṭha? How did Mitrā and Varuṇa become known as their fathers? And how was Sage Agastya born from a pot? We wish to know all this." (Verse 20)

Īśvara (Śiva) said:
"Nārada! In ancient times, the eternal Lord Viṣṇu once took birth as the son of Dharma and engaged in great penance on Mount Gandhamādana. Seeing his severe austerities, Indra became fearful and, in order to create obstacles, sent along with the Apsarās the spring season (Vasanta) and Kāma (god of love).

At that time, Śrī Hari was neither affected by their singing, music, perfumes, and ornaments nor was his mind disturbed by the sensual enjoyments presented by Vasanta and Kāma. Seeing this, Kāma, Vasanta, and the group of Apsarās fell into deep dejection.

Then, Nārāyaṇa, the elder of the two brothers (Nara and Nārāyaṇa), to especially agitate them, produced from his own thigh a woman so enchanting that she could captivate all beings in the three worlds. That woman thoroughly disturbed all the gods and even those two foremost deities (Kāma and Vasanta).

At that moment, Śrī Hari said in front of the Apsarās to the gods:
'O Devas! This is an Apsarā. In the world, she will be renowned by the name Urvashī.'"


अगस्त्य इत्युग्रतपाः सम्बभूव पुनःपुनः ॥ १९

नारद उवाच

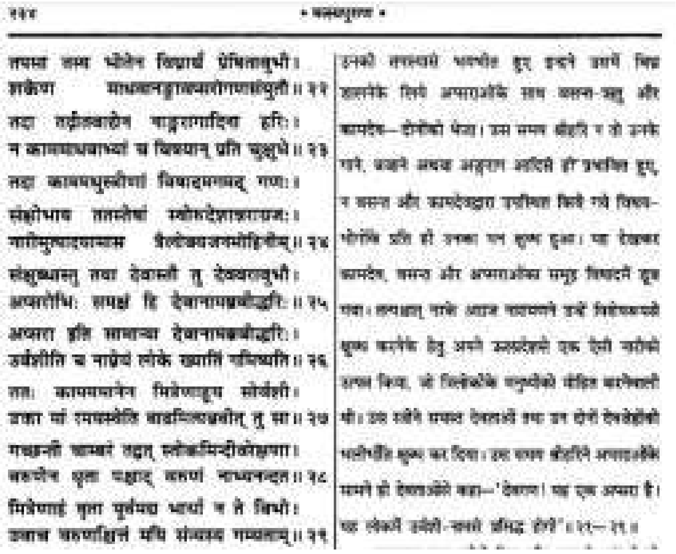
सम्भूतः स कथं भ्राता वसिष्ठस्याभवन्मुनिः।
कथं च मित्रावरुणौ पितरावस्य तौ स्मृतौ।
जन्म कुम्भादगस्त्यस्य कथं स्यात् पुरसूदन॥ २०

ईश्वर उवाच

पुरा पुराणपुरुषः कदाचिद् गन्धमादने।
भूत्वा धर्मसुतो विष्णुश्चचार विपुलं तपः॥ २१

नारदजीने पूछा—त्रिपुरसूदन! वे मुनि जन्म धारण करनेके पश्चात् वसिष्ठके भ्राता कैसे हो गये? वे दोनों मित्रावरुण इनके पिता कैसे कहलाये? तथा अगस्त्य मुनिका घड़ेसे जन्म कैसे हुआ? (यह सब हम जानना चाहते हैं।) ॥ २०॥

ईश्वरने कहा—नारद! पूर्वकालमें पुराणपुरुष भगवान् विष्णु किसी समय धर्मके पुत्ररूपमें उत्पन्न होकर गन्धमादन पर्वतपर महान् तपस्यामें संलग्न थे।



"Another similar episode is described about Rishi Markandeya, considered a partial incarnation of Narayana. While he was engaged in intense penance, Indra sent numerous Apsaras to distract and tempt him. However, Rishi Markandeya remained completely unmoved by their beauty and steadfast in his tapasya. As a result of his unwavering devotion, he was ultimately blessed with the divine darshan of Nara and Narayana Rishi."

Srimad Bhagvatam Skanda 12 Adhaya 8 Slokas 8-32

He observed the great vow of celibacy for life, was quiescent (as he brought passions under his control). He wore matted hair (on his head), bark garments, the sacred thread and the girdle of Kuśa grass. He carried a water jar of gourd and a staff in his hands.

He wore a deer skin and had a rosary of Rudrākṣa beads and Kusa grass. For the enhancement of his disciplined life and merits, he worshipped Hari present in the (sacrificial) fire, the sun, his preceptor, Brāhmaṇas and within himself both in the morning and in the evening.

He brought food received as alms, both morning and in the evening, and offered it to his preceptor silently. If per-mitted by his preceptor, he partook of the food once (in a day) and observed fast if no permission was given (due to the arrival of an unexpected guest, etc.)

In this way, while absorbed in the performance of penance and Vedic studies, he engaged himself in worshipping Lord Hari for millions of years and conquered death which is extremely difficult to overcome.

By this (conquest over death) god Brahmā, Bhrgu, god Śiva, Dakşa and other sons of god Brahma (such as Narada and men, gods, manes and all other beings (in the world) marvelled greatly (at his wonderful achievement).

Possessed of austere penance, deep Vedic studies and self-control, he observed the great vow of life-long celibacy. All the distracting passions in his heart were destroyed. With his mind drawn within, that Yogin meditated upon the Supra-sensuous Lord Hari.

Even as the Yogin was engaged in concentrating his mind through the great Yoga on the Supreme person, a long period of time extending over six Manvantaras had passed away.

It is said that when Indra came to know of this (performance of penance) in the present seventh Manvantara, he became alarmed at it and began to create interruptions in it, O Brahmaṇa (Saunaka).

(with a view to interrupting his penance and pre- cipitating his own fall) he deputed to the sage, divine musicians, celestial dancing girls, Cupid (god of Love), the presiding deities of the spring season and the gentle breeze from the Malaya mountain wafting (love-exciting) fragrance as well as greed and pride, the sons (or the products) of rajas.

While the spring season (i.e. its presiding deity) and

All of them went to the northern slopes of the Himalayas where the river Puspabhadrā flows and to the slab of stone called Citra, O Lord (Saunaka).

The premises of that holy hermitage were adorned with sacred trees (like Aśvattha) and creepers, densely occupied with families of holy Brahmaṇa sages and were full of pools of holy crystal-clear water.

It was resonant with the melodious humming of in-toxicated bees and loud with the cooing of joyous cuckoos. It was full of the vivacious movements of ecstatic dancing of the peacocks and of the flights of various birds in joy (displaying their delight).

Bearing with it the cool spray of mountain cascades and embraced by fragrant flowers (and hence wafting their sweet scent), the (southern Malaya) wind entered and blew gently exciting the passion of love (in the hearts of men).

The spring season manifested itself with the rising moon as the face of the night (i. e evenings beautiful with the rising moon), with rows of tender leaves and branches of flowers and clusters of trees entwined with creepers (as if in ~lose embrace).

Followed by the celestial singers (Gandharvas) with companies of artistes experts in vocal and instrumental music, and accompanied with a troupe of divine damsels, the god of love appeared with a bow and arrows.

Those servants of Indra saw the sage sitting steadfast with his eyes closed after offering oblations to the sacrificial fire, looking formidable (and hence unassailable) like fire in the human form.

The celestial damsels danced before him and the singers began to sing and the players of instrumental music played upon the Mrdanga, lute, Paṇavakas and horns.

While the spring season (i.e. its presiding deity) and son of rajas (Greed were trying to agitate his mind, Kama (the god of love) set his missile of five-pointed shaft[1] to his bow.
26-27. While Puñjika-sthali (a celestial damsel in her role of a temptress was plying with balls (in the presence of the sage), her slim waist was as if afflicted (and hence unstable) under the weight of her full breasts, wreaths of flowers were dropping from her hair. Her eyes were (as if) wandering (i.e. she was constantly looking) this way or that way. While she was running after the balls the wind blew away her fine garment (sāri) as the zone (which was fastened round it) got snapped (and slipped).

In this way, while the sage was concentrating his mind on the Lord by means of penance, study of the Vedas and self-control, Lord Visṇu, in order to shower his grace on him, manifested himself in the form of sages Nara and Nārāyaṇa

Feeling confident that the sage is now (as good as) subdued, Smara (the god of love) discharged that shaft, but like all the endeavours put forth by an unfortunate person, his attempt (against the sage) proved futile.

Thus while committing that offence against the sage, they were being scorched by his spiritual lustre (and being afraid of what would be the consequence of their offence) they ran away as children do after rousing a snake, O sage.

There is certainly nothing wonderful in the case of the great-souled ones, O Saunaka, that the great sage, despite his being thus attacked by the minions of Indra, was not affect-ed by anger, infatuation and such other perturbing feelings resulting from ahaṁkāra.

Perceiving the paleness of expression (on the coun-tenance) of Kama and his troop of followers and hearing from them the spiritual splendour and power of the Brahmaṇa sage, (even) the glorious lord of the celestial region (Indra) was extremely astonished.

In this way, while the sage was concentrating his mind on the Lord by means of penance, study of the Vedas and self-control, Lord Visṇu, in order to shower his grace on him, manifested himself in the form of sages Nara and Nārāyaṇa

8. He observed the great vow of celibacy for life, was quiescent (as he brought passions under his control). He wore matted hair (on his head), bark garments, the sacred thread and the girdle of Kuśa grass. He carried a water jar of gourd and a staff in his hands.

9. He wore a deer skin and had a rosary of *Rudrākṣa* beads and *Kuśa grass*. For the enhancement of his disciplined life and merits, he worshipped Hari present in the (sacrificial) fire, the sun, his preceptor, Brāhmaṇas and within himself both in the morning and in the evening.

10. He brought food received as alms, both morning and in the evening, and offered it to his preceptor silently. If permitted by his preceptor, he partook of the food once (in a day) and observed fast if no permission was given (due to the arrival of an unexpected guest, etc.)

11. In this way, while absorbed in the performance of penance and Vedic studies, he engaged himself in worshipping Lord Hari for millions of years and conquered death which is extremely difficult to overcome.

12. By this (conquest over death) god Brahmā, Bhṛgu, god Śiva, Dakṣa and other sons of god Brahmā (such as Nārada and men, gods, manes and all other beings (in the world) marvelled greatly (at his wonderful achievement).

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14. Even as the Yogin was engaged in concentrating his mind through the great Yoga on the Supreme person, a long period of time extending over six Manvantaras had passed away.

15. It is said that when Indra came to know of this (performance of penance) in the present seventh Manvantara, he became alarmed at it and began to create interruptions in it, O Brāhmaṇa (Śaunaka).

16. (with a view to interrupting his penance and pre-

cipitating his own fall) he deputed to the sage, divine musicians, celestial dancing girls, Cupid (god of Love), the presiding deities of the spring season and the gentle breeze from the Malaya mountain wafting (love-exciting) fragrance as well as greed and pride, the sons (or the products) of *rajas*.

17. All of them went to the northern slopes of the Himālayas where the river Puṣpabhadrā flows and to the slab of stone called Citra, O Lord (Śaunaka).

18. The premises of that holy hermitage were adorned with sacred trees (like Aśvattha) and creepers, densely occupied with families of holy Brāhmaṇa sages and were full of pools of holy crystal-clear water.

19. It was resonant with the melodious humming of intoxicated bees and loud with the cooing of joyous cuckoos. It was full of the vivacious movements of ecstatic dancing of the peacocks and of the flights of various birds in joy (displaying their delight).

20. Bearing with it the cool spray of mountain cascades and embraced by fragrant flowers (and hence wafting their sweet scent), the (southern Malaya) wind entered and blew gently exciting the passion of love (in the hearts of men).

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22. Followed by the celestial singers (Gandharvas) with companies of *artistes* experts in vocal and instrumental music, and accompanied with a troupe of divine damsels, the god of love appeared with a bow and arrows.

23. Those servants of Indra saw the sage sitting steadfast with his eyes closed after offering oblations to the sacrificial fire, looking formidable (and hence unassailable) like fire in the human form.

24. The celestial damsels danced before him and the singers began to sing and the players of instrumental music played upon the Mṛdaṅga, lute, Paṇavakas and horns.

25. While the spring season (i.e. its presiding deity) and son of *rajas* (Greed—were trying to agitate his mind, *Kāma* (the god of love) set his missile of five-pointed shaft[1] to his bow.

26-27. While Puñjika-sthalī (a celestial damsel in her role of a temptress was plying with balls (in the presence of the sage), her slim waist was as if afflicted (and hence unstable) under the weight of her full breasts, wreaths of flowers were dropping from her hair. Her eyes were (as if) wandering (i.e. she was constantly looking) this way or that way. While she was running after the balls the wind blew away her fine garment (*sārī*) as the zone (which was fastened round it) got snapped (and slipped).

28. Feeling confident that the sage is now (as good as) subdued, Smara (the god of love) discharged that shaft, but like all the endeavours put forth by an unfortunate person, his attempt (against the sage) proved futile.

29. Thus while committing that offence against the sage, they were being scorched by his spiritual lustre (and being afraid of what would be the consequence of their offence) they ran away as children do after rousing a snake, O sage.

30. There is certainly nothing wonderful in the case of the great-souled ones, O Śaunaka, that the great sage, despite his being thus attacked by the minions of Indra, was not affected by anger, infatuation and such other perturbing feelings resulting from *ahaṁkāra*.

31. Perceiving the paleness of expression (on the countenance) of Kāma and his troop of followers and hearing from them the spiritual splendour and power of the Brāhmaṇa sage, (even) the glorious lord of the celestial region (Indra) was extremely astonished.

32. In this way, while the sage was concentrating his mind on the Lord by means of penance, study of the Vedas and self-control, Lord Viṣṇu, in order to shower his grace on him, manifested himself in the form of sages Nara and Nārāyaṇa.

This Halala Putra pedophile follower quoted the Story of Maharishi Vishwamitra and Menaka Apsara . While MahaRishi Vishwamitra got attracted towards the beauty of Menaka Apsara because of not mastering the art of Tapas and complete mastery over all senses he later realised his mistake and felt Ashamed and grieved . He later left Menaka Apsara and went to the northern part of Himalayas practicing full celibacy and doing severe penance and as a result of which he got the status of MahaRishi despite the fact that he was not Son of Brahma ji . Even after getting the status of Maharishi he continued his penance for getting the status of BrahmRishi as he had not yet completely mastered his senses . While Vishwamitra ji was doing penance for getting the status of BrahmaRishi Indra Deva sent another beautiful Apsara named Rambha to distract Vishwamitra ji . However when Viswamitra ji realised Rambha had come to seduce him Viswamitra ji without falling prey to Rambha cursed Rambha to turn into stone for 10000 years and then he turned to more severe penance for 1000 years without breathing and without eating anything to fully conquer his senses and anger and finally got the status of BrahmaRishi by Brahma Deva after doing penance for many thousand years and winning over his senses and angers . His story is an inspiration and an example for those who say Lust and Anger cannot be conquered

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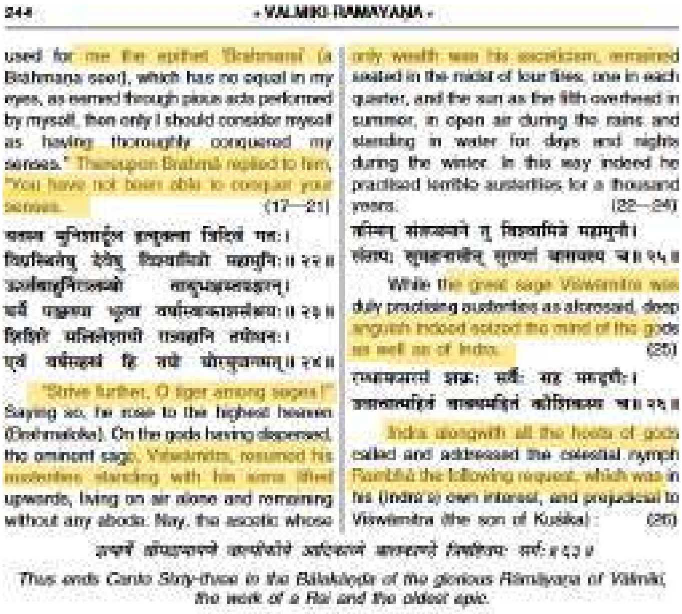
Indeed, in the form of this nymph a great obstacle in the way of his austerities presented itself before Viswamitra. Ten years were spent happily by her while living in that pleasant hermitage of Viswamitra, O Rāma ! So much time having rolled by unperceived, the great sage Viswamitra felt ashamed as it were and fell a prey to anxiety and grief. The revelation dawned on him, with a feeling of indignation, O scion of Raghu, that all that, which was a deep-laid design to rob him of the spiritual energy stored by him through askesis, was the work of the gods. He said to himself, “Ten long years have rolled by me as though it were a day and night, overwhelmed as I was by infatuation born of concupiscence. This is nothing but an obstacle come in my way!” Sighing deeply with this thought the said Viswamitra, the remorse. foremost of sages, felt distressed through Seeing the celestial nymph, Menaka, standing before him with folded hands, trembling with fear, and dismissing her with sweet expressions, O Rāma, Viśwāmitra, son of Kusika, proceeded to the northern mountain, the Himalayas: so the tradition goes. Making a firm resolve to observe lifelong celibacy with intent to conquer passion, and reaching the bank of the Kausiki, Viswamitra, the highly illustrious sage, practised austerities which were hard to accomplish (for others). Fear entered the mind of gods when they saw Viswamitra practising terrible austerities on the northern mountain for thousands of years past. Approaching Brahmā, all the gods accompanied by hosts of Rsis, prayed to him as follows: (May yonder Viswamitra (son of Kuśika) deservedly receive the title of Maharşi, an eminent seer.” Hearing the intercession of the gods, Brahma, the progenitor of the ntire creation, addressed the following sweet words to

Viśwāmitra, whose only wealth was his asceticism: "Hail, O eminent seer! Pleased with your severe austerities, O dear child, I hereby confer on you the distinction in the shape of the foremost rank among Asis, O son of Kuśika!" Hearing the boon of Brahmā, Viśwāmitra, however, whose only wealth was his asceticism, replied to Brahma (the progenitor of the entire creation) with folded-hands as follows, bending low with humility: "If your Holiness used for me the epithet 'Brahmarsi' (a Brāhmaṇa seer), which has no equal in my eyes, as earned through pious acts performed by myself, then only I should consider myself as having thoroughly conquered my senses." Thereupon Brahmä replied to him, "You have not been able to conquer your senses. ("Strive further, O tiger among sages!" Saying so, he rose to the highest heaven (Brahmaloka). On the gods having dispersed, the eminent sage, Viśwāmitra, resumed his austerities standing with his arms lifted upwards, living on air alone and remaining without any abode. Nay, the ascetic whose only wealth was his asceticism, remained seated in the midst of four fires, one in each quarter, and the sun as the fifth overhead in summer, in open air during the rains and standing in water for days and nights-during the winter. In this way indeed he practised terrible austerities for a thousand years. While the great sage Viswamitra was duly practising austerities as aforesaid, deep anguish indeed seized the mind of the gods as well as of Indra. Indra alongwith all the hosts of gods called and addressed the celestial nymph Rambha the following request, which was in his (Indra's) own interest, and prejudicial to Viswamitra (the son of Kuśika):

Indeed, in the form of this nymph a great obstacle in the way of his austerities presented itself before Viswāmitra. Ten years were spent happily by her while living in that pleasant hermitage of Viśwāmitra, O Rāma! So much time having rolled by unperceived, the great sage Viswāmitra felt ashamed as it were and fell a prey to anxiety and grief. The revelation dawned on him, with a feeling of indignation, O scion of Raghu, that all that, which was a deep-laid design to rob him of the spiritual energy stored by him through askesis, was the work of the gods. He said to himself, "Ten long years have rolled by me as though it were a day and night, overwhelmed as I was by infatuation born of concupiscence. This is nothing but an obstacle come in my way!" Sighing deeply with this thought the said Viśwāmitra, the foremost of sages, felt distressed through remorse. (8—12)

Seeing the celestial nymph, Menakā, standing before him with folded hands, trembling with fear, and dismissing her with sweet expressions, O Rāma, Viśwāmitra, son of Kuśika, proceeded to the northern mountain, the Himālayas: so the tradition goes. Making a firm resolve to observe lifelong celibacy with intent to conquer passion, and reaching the bank of the Kausiki*, Viswāmitra, the highly illustrious sage, practised austerities which were hard to accomplish (for others). Fear entered the mind of gods when they saw Viśwāmitra practising terrible austerities on the northern mountain for thousands of years past. Approaching Brahmā, all the gods accompanied by hosts of Ṛṣis, prayed to him as follows: (13—16)

"May yonder Viśwāmitra (son of Kuśika) deservedly receive the title of Maharṣi, an eminent seer." Hearing the intercession of the gods, Brahmā, the progenitor of the entire creation, addressed the following sweet words to Viśwāmitra, whose only wealth was his asceticism: "Hail, O eminent seer! Pleased with your severe austerities, O dear child, I hereby confer on you the distinction in the shape of the foremost rank among Ṛṣis, O son of Kuśika!" Hearing the boon of Brahmā, Viśwāmitra, however, whose only wealth was his asceticism, replied to Brahmā (the progenitor of the entire creation) with folded-hands as follows, bending low with humility: "If your Holiness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used for me the epithet 'Brahmarsi' (a Brahmana seer), which has no equal in my eyes, as earned through pious acts performed by myself, then only I should consider myself as having thoroughly conquered my senses." Thereupon Brahmā replied to him, "You have not been able to conquer your senses. (17—21)

[illegible] ॥ २२ ॥
[illegible] ॥ २३ ॥
[illegible] ॥ २४ ॥

"Strive further, O tiger among sages!" Saying so, he rose to the highest heaven (Brahmaloka). On the gods having dispersed, the eminent sage, Viswamitra, resumed his austerities, standing with his arms lifted upwards, living on air alone and remaining without any abode. Nay, the ascetic whose only wealth was his asceticism, remained seated in the midst of four fires, one in each quarter, and the sun as the fifth overhead in summer, in open air during the rains and standing in water for days and nights during the winter. In this way indeed he practised terrible austerities for a thousand years. (22—24)

[illegible] ॥ २५ ॥

While the great sage Viswamitra was duly practising austerities as aforesaid, deep anguish indeed seized the mind of the gods as well as of Indra. (25)

[illegible] ॥ २६ ॥

Indra alongwith all the hosts of gods called and addressed the celestial nymph Rambhā the following request, which was in his (Indra's) own interest, and prejudicial to Viswamitra (the son of Kuśika): (26)

[illegible] सर्गः ॥ ६३ ॥

Thus ends Canto Sixty-three in the Bālakāṇḍa of the glorious Rāmāyaṇa of Vālmīki, the work of a Ṛṣi and the oldest epic.

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"This very great errand of the gods in the shape of beguiling Viswamitra conjointly with infatuating him by rousing his passion has to be done by you at this juncture." (Feeling abashed when told thus by the sagacious Indra (the thousand-eyed god), O Rama, the aforesaid celestial nymph gave the following reply with folded-hands to the ruler of gods: "This hot-tempered and eminent sage, Viswamitra, will pronounce a terrible curse on me, my lord: there is no doubt about it, O ruler of gods ! ("Since great fear on this score lurks in my mind, be pleased to take pity on me, and excuse me, my lord!" Requested thus with a mind full of fear by the frightened nymph on that occasion, O Rama, Indra (the thousand-eyed god) spoke as follows to her, who stood trembling before him with folded hands: "Do not be afraid, Rambha; may all be well with you! Please do my bidding. "Accompanied by the god of love, I too shall remain by your side in the form of a cuckoo, that captivates the heart by its enthralling notes in the vernal season when the trees assume a delightful appearance with their green foliage and fragrant blossoms "Wearing an exceedingly smart appearance full of manifold charms, do divert the mind of the celebrated sage Viswamitra (son of Kusika), who is given to austerities, O good lady!" Viswamitra heard the notes of the warbling cuckoo and with an overjoyed mind looked at Rambha too.

Attracted by the notes of the cuckoo as well as by the unique song and sight of Rambha, the sage now fell a-doubting (whether the nymph had come of her own accord or had been sent by Indra to interfere with his austerities). (10)
II
Concluding the whole mischief to be the doing of Indra (the thousand-eyed god), Viswamitra (son of Kušika), the foremost of ascetics, was filled with rage and cursed Rambha as follows: (11)

"Since you have tried to seduce me, who seeks to conquer lust and anger, O Rambha, you shall continue to stand as a tone image for ten thousand years, O hapless woman! An

exceptionally glorious Brahmana (viz., Vasistha, a mind-born son of Brahma) richly endowed with spiritual energy acquired through austerities, O Rambha, will redeem you, who have been punished for your foul deed through my anger." (12-13)

Having spoken thus, unable as he was to control his anger, the highly glorious and eminent sage, Viswamitra, fell a prey to remorse on his having exhausted the stock of merits, earned through his austerities, by cursing the nymph. (14

Under his terrible curse Rambhā instantly got petrified. And, hearing the curse of the great Rsi Viśwāmitra, Love as well as Indra slipped away. (15)

The stock of his merit earned through austerities having been mitigated through his anger, O Rāma, Viśwāmitra too, though highly glorious, did not get peace of mind because of his unconquered senses. (16)

The spiritual energy stored through his austerities having been weakened, the thought entered his mind: "I shall no more give way to anger thus, nor speak on any account. (17)

"Nor shall I even breathe for hundreds of years. Indeed, having fully controlled my senses, I shall chasten my temper. (18)

"Till Brahmanhood is attained by me as earned through austerities, I shall do without breathing or eating for innumerable years. (19)

"Nor will my limbs get atrophied so long as I continue to practise austerities." In this way the celebrated Viśwāmitra, the foremost of sages, O Rama, scion of Raghu, took a pledge which had no parallel in this world, to embark on a sacred vow of refraining from breathing and eating for a (20) thousand years.

चतु:षष्टितम: सर्ग:

Canto LXIV

Petrifying by means of a curse Rambha, the celestial nymph sent by Indra to wean him from his austerities, Viswamitra resolves upon a further course of austerities

सुरकार्यमिदं रम्भे कर्तव्यं सुमहत् त्वया।
लोभनं कौशिकस्येह काममोहसमन्वितम्॥१॥

"This very great errand of the gods in the shape of beguiling Viswamitra conjointly with infatuating him by rousing his passion has to be done by you at this juncture." (1)

तथोक्ता साप्सरा राम सहस्राक्षेण धीमता।
व्रीडिता प्राञ्जलिर्भूत्वा प्रत्युवाच सुरेश्वरम्॥२॥

Feeling abashed when told thus by the sagacious Indra (the thousand-eyed god), O Rama, the aforesaid celestial nymph gave the following reply with folded hands to the ruler of gods: (2)

अयं सुरपते घोरो विश्वामित्रो महामुनिः।
क्रोधमुत्स्रक्ष्यते घोरं मयि देव न संशयः॥३॥

"This hot-tempered and eminent sage, Viswamitra, will pronounce a terrible curse

on me, my lord: there is no doubt about it, O ruler of gods ! (3)

ततो हि मे भयं देव प्रसादं कर्तुमर्हसि।
एवमुक्तस्तया राम सभयं भीतया तदा॥४॥
तामुवाच सहस्राक्षो वेपमानां कृताञ्जलिम्।
मा भैषी रम्भे भद्रं ते कुरुष्व मम शासनम्॥५॥

"Since great fear on this score lurks in my mind, be pleased to take pity on me, and excuse me, my lord !" Requested thus with a mind full of fear by the frightened nymph on that occasion, O Rama, Indra (the thousand-eyed god) spoke as follows to her, who stood trembling before him with folded hands: "Do not be afraid, Rambha; may all be well with you ! Please do my bidding. (4-5)

कोकिलो हृदयग्राही माधवे रुचिरद्रुमे।
अहं कन्दर्पसहितः स्थास्यामि तव पार्श्वतः॥६॥

"Accompanied by the god of love, I too shall remain by your side in the form of a cuckoo, that captivates the heart by its enthralling notes in the vernal season when the trees assume a delightful appearance with their green foliage and fragrant blossoms. (6)

त्वं हि रूपं बहुगुणं कृत्वा परमभास्वरम्।
तमृषिं कौशिकं भद्रे भेदयस्व तपस्विनम्॥७॥

"Wearing an exceedingly smart appearance full of manifold charms, do divert the mind of the celebrated sage Viśwāmitra (son of Kuśika), who is given to austerities, O good lady!" (7)

सा श्रुत्वा वचनं तस्य कृत्वा रूपमनुत्तमम्।
लोभयामास ललिता विश्वामित्रं शुचिस्मिता॥८॥

Hearing his command and assuming looks which could not be excelled by another, the belle, who wore a bright smile on her lips proceeded to lure Viśwāmitra. (8)

कोकिलस्य तु शुश्राव वल्गु व्याहरतः स्वनम्।
सम्प्रहृष्टेन मनसा स चैनामन्ववैक्षत॥९॥

Viśwāmitra heard the notes of the warbling cuckoo and with an overjoyed mind looked at Rambha too. (9)

अथ तस्य च शब्देन गीतेनाप्रतिमेन च।
दर्शनेन च रम्भाया मुनिः संदेहमागतः॥१०॥

Attracted by the notes of the cuckoo as well as by the unique song and sight of Rambha, the sage now fell a-doubting (whether the nymph had come of her own accord or had been sent by Indra to interfere with his austerities). (10)

सहस्राक्षस्य तत्सर्वं विज्ञाय मुनिपुंगवः।
रम्भां क्रोधसमाविष्टः शशाप कुशिकात्मजः॥११॥

Concluding the whole mischief to be the doing of Indra (the thousand-eyed god), Viśwāmitra (son of Kuśika), the foremost of ascetics, was filled with rage and cursed Rambha as follows: (11)

यन्मां लोभयसे रम्भे कामक्रोधजयैषिणम्।
दशवर्षसहस्राणि शैली स्थास्यसि दुर्भगे॥१२॥
ब्राह्मणः सुमहातेजास्तपोबलसमन्वितः।
उद्धरिष्यति रम्भे त्वां मत्क्रोधकलुषीकृताम्॥१३॥

"Since you have tried to seduce me, who seeks to conquer lust and anger, O Rambha, you shall continue to stand as a stone image for ten thousand years, O hapless woman ! An exceptionally glorious Brahmana (viz., Vasiṣṭha, a mind-born son of Brahma) richly endowed with spiritual energy acquired through austerities, O Rambha, will redeem you, who have been punished for your foul deed through my anger." (12-13)

एवमुक्त्वा महातेजा विश्वामित्रो महामुनिः।
अशक्नुवन् धारयितुं कोपं संतापमागतः॥१४॥

Having spoken thus, unable as he was to control his anger, the highly glorious and eminent sage, Viśwāmitra, fell a prey to remorse on his having exhausted the stock of merits, earned through his austerities, by cursing the nymph. (14)

तस्य शापेन महता रम्भा शैली तदाभवत्।
वचः श्रुत्वा च कन्दर्पो महर्षेः स च निर्गतः॥१५॥

Under his terrible curse Rambha instantly got petrified. And, hearing the curse of the great Ṛṣi Viśwāmitra, Love as well as Indra slipped away. (15)

कोपेन च महातेजास्तपोऽपहरणे कृते।
इन्द्रियैरजितै राम न लेभे शान्तिमात्मनः॥१६॥

The stock of his merit earned through austerities having been mitigated through his anger, O Rāma, Viśwāmitra too, though highly glorious, did not get peace of mind because of his unconquered senses. (16)

बभूवास्य मनश्चिन्ता तपोऽपहरणे कृते।
नैव क्रोधं गमिष्यामि न च वक्ष्ये कथंचन॥१७॥

The spiritual energy stored through his austerities having been weakened, the thought entered his mind : "I shall no more give way to anger thus, nor speak on any account. (17)

अथवा नोच्छ्वसिष्यामि संवत्सरशतान्यपि।
अहं हि शोषयिष्यामि आत्मानं विजितेन्द्रियः॥१८॥

"Nor shall I even breathe for hundreds of years. Indeed, having fully controlled my senses, I shall chasten my temper. (18)

तावद् यावद्धि मे प्राप्तं ब्राह्मण्यं तपसार्जितम्।
अनुच्छ्वसन्नभुञ्जानस्तिष्ठेयं शाश्वतीः समाः॥१९॥

"Till Brahmanhood is attained by me as earned through austerities, I shall do without breathing or eating for innumerable years. (19)

नहि मे तप्यमानस्य क्षयं यास्यन्ति मूर्तयः।
एवं वर्षसहस्रस्य दीक्षां स मुनिपुंगवः।
चकाराप्रतिमां लोके प्रतिज्ञां रघुनन्दन॥२०॥

"Nor will my limbs get atrophied so long as I continue to practise austerities." In this way the celebrated Viśwāmitra, the foremost of sages, O Rāma, scion of Raghu, took a pledge which had no parallel in this world, to embark on a sacred vow of refraining from breathing and eating for a thousand years. (20)

इत्यार्षे श्रीमद्रामायणे वाल्मीकीये आदिकाव्ये बालकाण्डे चतुःषष्टितमः सर्गः॥६४॥

Thus ends Canto Sixty-four in the Bālakāṇḍa of the glorious Rāmāyaṇa of Vālmīki, the work of a Ṛṣi and the oldest epic.

Valmiki Ramayana Bala Kanda Sarga 65 Geeta Press Gorakhpur

"Leaving the northern quarter in which stand the Himalayas, Viswamitra (the eminent sage) now sought the eastern quarter and began to practise most severe austerities again.
(1)
"Undertaking the supreme vow of rigid silence extending over a period of one thousand years, O Rama, he embarked on a course of austerities which was most difficult to prosecute and had no parallel. "Even at the end of full one thousand years anger did not overpower the great sage,

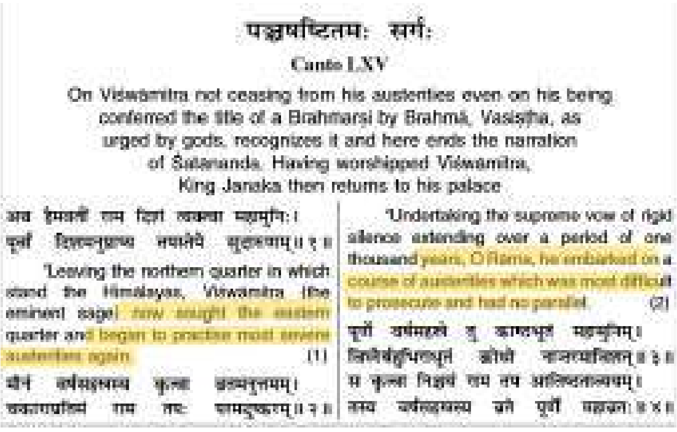
who remained stiff as wood (not even making any signs or gestures), even though he was in the meantime buffeted by many obstacles; for he had embarked on this course of austerities after making an unalterable resolution, O Rama! On his vow of prosecuting the austerities for a thousand years being completed, Viśwāmitra, who had taken that great vow, proceeded to take his food. Appearing at the nick of time in the guise of a Brahmaṇa, O scion of Raghu, Indra begged of him the cooked food that had been served before him.
(3-5)
"Having unhesitatingly given all the cooked food to the Brahmaṇa, and remaining without food, the whole stock having been exhausted, the great ascetic, possessed as he was of extraordinary power, did not speak a word to the Brahmana, firm as he was in his vow of silence. He became silent once more even as before and also suspended his breath: so the tradition goes.
(6-7)
"Viswamitra, the foremost of ascetics, did not resume his respiration for another thousand years. While he kept his respiration suspended, there issued from his head a smoke by which all the three worlds were
thrown into confusion and felt heated as it were. Bewildered by his askesis and overshadowed by his glory, nay, stricken with agony, all the gods, Asis and Gandharvas as well as the Nagas, serpents and ogres thereupon sought the presence of and prayed to Brahma, the creator, as follows: (8-10)
"Though tempted and provoked to anger through many causes, O lord, the great sage Viśwāmitra is rising more and more by virtue of his asceticism. (11)
"Not even a minute flaw of any description can be seen in him. If, however, that which is keenly sought after by his mind is not granted to him, he is sure to destroy all the three worlds including the animate and inanimate creation by the fire of his askesis. Nay, all the quarters are enveloped in darkness and nothing is clearly visible. (12-13)
"All the oceans are turbulent and mountains are being riven. The earth is quaking and the wind is blowing violently at this time. (14)
"We are at a loss to discover its remedy, O holy Sir! Like unbelievers people are giving up their sacred duties. With their mind deeply agitated all the three worlds are (15) puzzled. "Nay, the sun stands totally eclipsed by he glory of that great Rşi. The great sage Viswamitra, who is fire personified, endowed as he is with unique splendour, O venerable Sir, deserves to be propitiated before he sets nis mind on wholesale destruction. Even as all the three worlds were consumed by the Fire of universal destruction in the past (at the ime of universal dissolution), they may ikewise be burnt by him. Therefore, let that very boon be vouchsafed to him, on which nis mind is set, even if he seeks to rule over he gods." Thereupon all the hosts of gods with Brahma (the progenitor of the entire creation) at their head called on and addressed he following sweet words to the high-souled Viswamitra: "Hail to you, O Brahmana Rṣi! We are highly pleased with your asceticism. "You have attained Brahmanhood by virtue of your severe austerities, O son of Kuśika! Accompanied by hosts of gods, O noly Brahmana, I further confer longevity on Jou. "Enjoy blessedness and eport according to your pleasure. May good betide you!"

Pleased to hear the benediction of
Brahma and offering salutation to all the gods (lit., denizens of heaven), the great sage Viśwāmitra said, “If Brahmanhood as well as long life has been secured by me, let the mystic syllable OM (the key to Self-Knowledge), the sacred word 'Vasat' (which is used after the name of the deity to whom an oblation is made at a sacrifice, while pouring an oblation into the sacrificial fire) and the Vedas, which furnish us with details of Self-Knowledge as well as of ritual acts, seek me of their own accord. Let Vasistha, a mind-born son of Brahma, the creator, the foremost among the masters of the science of archery etc., (the sciences mastered by the Ksatriyas) as well as of those mastered by the Brahmaṇas (viz., the four Vedas, including the Upanisads, that treat of Brahma, the Infinite), call me as such a Brahmaṇa, O gods! If this supreme desire of mine is granted by you, depart then, O jewels among gods!” (21-24)

Conciliated by the gods, Vasistha, a Brahmaṇa sage, the foremost among ascetics, thereupon made friends with Viswamitra and said, “Amen!” (25)

“You are a Brahmaṇa seer no doubt. Every desire of your's stands fulfilled!” Saying so, the gods too returned each to his own abode in heaven as they had come. (26)

Having attained the highest status of a Brahmana, the pious Viswamitra too paid his homage to Vasistha, a Brāhmaṇa sage and the foremost among ascetics. (



पञ्चषष्टितमः सर्गः

Canto LXV

On Viśwāmitra not ceasing from his austerities even on his being conferred the title of a Brahmarṣi by Brahmā, Vasiṣṭha, as urged by gods, recognizes it and here ends the narration of Śatānanda. Having worshipped Viśwāmitra, King Janaka then returns to his palace

अथ हैमवतीं राम दिशं त्यक्त्वा महामुनिः।
पूर्वां दिशमनुप्राप्य तपस्तेपे सुदारुणम्॥ १॥

'Leaving the northern quarter in which stand the Himālayas, Viśwāmitra, the eminent sage, now sought the eastern quarter and began to practise most severe austerities again. (1)

मौनं वर्षसहस्रस्य कृत्वा व्रतमनुत्तमम्।
चकाराप्रतिमं राम तपः परमदुष्करम्॥ २॥

'Undertaking the supreme vow of rigid silence extending over a period of one thousand years, O Rāma, he embarked on a course of austerities which was most difficult to prosecute and had no parallel. (2)

पूर्णे वर्षसहस्रे तु काष्ठभूतं महामुनिम्।
विघ्नैर्बहुभिराधूतं क्रोधो नान्तरमाविशत्॥ ३॥
स कृत्वा निश्चयं राम तप आतिष्ठदव्ययम्।
तस्य वर्षसहस्रस्य व्रते पूर्णे महाव्रतः॥ ४॥

भोक्तुमारब्धवानन्नं तस्मिन् काले रघूत्तम।
इन्द्रो द्विजातिर्भूत्वा तं सिद्धमन्नमयाचत॥ ५॥

"Even at the end of full one thousand years anger did not overpower the great sage, who remained stiff as wood (not even making any signs or gestures), even though he was in the meantime buffeted by many obstacles; for he had embarked on this course of austerities after making an unalterable resolution, O Rāma ! On his vow of prosecuting the austerities for a thousand years being completed, Viśwāmitra, who had taken that great vow, proceeded to take his food. Appearing at the nick of time in the guise of a Brāhmaṇa, O scion of Raghu, Indra begged of him the cooked food that had been served before him. (3—5)

तस्मै दत्त्वा तदा सिद्धं सर्वं विप्राय निश्चितः।
निःशेषितेऽन्ने भगवानभुक्त्वैव महातपाः॥ ६॥
न किंचिदवदद् विप्रं मौनव्रतमुपास्थितः।
तथैवासीत् पुनर्मौनमनुच्छ्वासं चकार ह॥ ७॥

"Having unhesitatingly given all the cooked food to the Brāhmaṇa, and remaining without food, the whole stock having been exhausted, the great ascetic, possessed as he was of extraordinary power, did not speak a word to the Brāhmaṇa, firm as he was in his vow of silence. He became silent once more even as before and also suspended his breath, so the tradition goes. (6-7)

अथ वर्षसहस्रं च नोच्छ्वसन् मुनिपुङ्गवः।
तस्यानुच्छ्वसमानस्य मूर्ध्नि धूमो व्यजायत॥ ८॥
त्रैलोक्यं येन सम्भ्रान्तमादीपितमिवाभवत्।
ततो देवर्षिगन्धर्वाः पन्नगोरगराक्षसाः॥ ९॥
मोहितास्तपसा तस्य तेजसा मन्दरश्मयः।
कश्मलोपहताः सर्वे पितामहमथाब्रुवन्॥ १०॥

"Viśwāmitra, the foremost of ascetics, did not resume his respiration for another thousand years. While he kept his respiration suspended, there issued from his head a smoke by which all the three worlds were thrown into confusion and felt heated as it were. Bewildered by his askesis and overshadowed by his glory, nay, stricken with agony, all the gods, Ṛṣis and Gandharvas as well as the Nāgas, serpents and ogres thereupon sought the presence of and prayed to Brahmā, the creator, as follows : (8—10)

बहुभिः कारणैर्देव विश्वामित्रो महामुनिः।
लोभितः क्रोधितश्चैव तपसा चाभिवर्धते॥ ११॥

"Though tempted and provoked to anger through many causes, O lord, the great sage Viśwāmitra is rising more and more by virtue of his asceticism. (11)

न ह्यस्य वृजिनं किंचिद् दृश्यते सूक्ष्ममप्यथ।
न दीयते यदि त्वस्य मनसा यदभीप्सितम्॥ १२॥
विनाशयति त्रैलोक्यं तपसा सचराचरम्।
व्याकुलाश्च दिशः सर्वा न च किंचित् प्रकाशते॥ १३॥

"Not even a minute flaw of any description can be seen in him. If, however, that which is keenly sought after by his mind is not granted to him, he is sure to destroy all the three worlds including the animate and inanimate creation by the fire of his askesis. Nay, all the quarters are enveloped in darkness and nothing is clearly visible. (12-13)

सागराः क्षुभिताः सर्वे विशीर्यन्ते च पर्वताः।
प्रकम्पते च वसुधा वायुर्वातीह संकुलः॥ १४॥

"All the oceans are turbulent and mountains are being riven. The earth is quaking and the wind is blowing violently at this time. (14)

ब्रह्मन् न प्रतिजानीमो नास्तिको जायते जनः।
सम्मूढमिव त्रैलोक्यं सम्प्रक्षुभितमानसम्॥ १५॥

"We are at a loss to discover its remedy, O holy Sir ! Like unbelievers people are giving up their sacred duties. With their mind deeply agitated all the three worlds are puzzled. (15)

भास्करो निष्प्रभश्चैव महर्षेस्तस्य तेजसा।
बुद्धिं न कुरुते यावन्नाशे देव महामुनिः॥ १६॥

तावत् प्रसाद्यो भगवानग्निरूपो महाद्युतिः।
कालाग्निना यथा पूर्वं त्रैलोक्यं दह्यतेऽखिलम्॥ १७॥
देवराज्यं चिकीर्षेत दीयतामस्य यन्मनः।
ततः सुरगणाः सर्वे पितामहपुरोगमाः॥ १८॥
विश्वामित्रं महात्मानं वाक्यं मधुरमब्रुवन्।
ब्रह्मर्षे स्वागतं तेऽस्तु तपसा स्म सुतोषिताः॥ १९॥

"Nay, the sun stands totally eclipsed by the glory of that great Ṛṣi. The great sage Viśwāmitra, who is fire personified, endowed as he is with unique splendour, O venerable Sir, deserves to be propitiated before he sets his mind on wholesale destruction. Even as all the three worlds were consumed by the fire of universal destruction in the past (at the time of universal dissolution), they may likewise be burnt by him. Therefore, let that very boon be vouchsafed to him, on which his mind is set, even if he seeks to rule over the gods." Thereupon all the hosts of gods with Brahmā (the progenitor of the entire creation) at their head called on and addressed the following sweet words to the high-souled Viśwāmitra : "Hail to you, O Brāhmaṇa Ṛṣi ! We are highly pleased with your asceticism. (16—19)

ब्राह्मण्यं तपसोग्रेण प्राप्तवानसि कौशिक।
दीर्घमायुश्च ते ब्रह्मन् ददामि समरुद्गणः॥ २०॥

"You have attained Brahmanhood by virtue of your severe austerities, O son of Kuśika ! Accompanied by hosts of gods, O holy Brāhmaṇa, I further confer longevity on you. (20)

स्वस्ति प्राप्नुहि भद्रं ते गच्छ सौम्य यथासुखम्।
पितामहवचः श्रुत्वा सर्वेषां त्रिदिवौकसाम्॥ २१॥
कृत्वा प्रणामं मुदितो व्याजहार महामुनिः।
ब्राह्मण्यं यदि मे प्राप्तं दीर्घमायुस्तथैव च॥ २२॥
ओंकारोऽथ वषट्कारो वेदाश्च वरयन्तु माम्।
क्षत्रवेदविदां श्रेष्ठो ब्रह्मवेदविदामपि॥ २३॥
ब्रह्मपुत्रो वसिष्ठो मामेवं वदतु देवताः।
यद्ययं परमः कामः कृतो यान्तु सुरर्षभाः॥ २४॥

"Enjoy blessedness and deport according to your pleasure. May good betide you !" Pleased to hear the benediction of Brahmā and offering salutation to all the gods (lit., denizens of heaven), the great sage Viśwāmitra said, "If Brahmanhood as well as long life has been secured by me, let the mystic syllable OM (the key to Self-Knowledge), the sacred word 'Vaṣaṭ' (which is used after the name of the deity to whom an oblation is made at a sacrifice, while pouring an oblation into the sacrificial fire) and the Vedas, which furnish us with details of Self-Knowledge as well as of ritual acts, seek me of their own accord. Let Vasiṣṭha, a mind-born son of Brahmā, the creator, the foremost among the masters of the science of archery etc., (the sciences mastered by the Kṣatriyas) as well as of those mastered by the Brāhmaṇas (viz., the four Vedas, including the Upaniṣads, that treat of Brahma, the Infinite), call me as such a Brāhmaṇa, O gods ! If this supreme desire of mine is granted by you, depart then, O jewels among gods !" (21—24)

ततः प्रसादितो देवैर्वसिष्ठो जपतां वरः।
सख्यं चकार ब्रह्मर्षिरेवमस्त्विति चाब्रवीत्॥ २५॥

Conciliated by the gods, Vasiṣṭha, a Brāhmaṇa sage, the foremost among ascetics, thereupon made friends with Viśwāmitra and said, "Amen !" (25)

ब्रह्मर्षिस्त्वं न संदेहः सर्वं सम्पद्यते तव।
इत्युक्त्वा देवताश्चापि सर्वा जग्मुर्यथागतम्॥ २६॥

"You are a Brāhmaṇa seer no doubt. Every desire of your's stands fulfilled !" Saying so, the gods too returned each to his own abode in heaven as they had come. (26)

विश्वामित्रोऽपि धर्मात्मा लब्ध्वा ब्राह्मण्यमुत्तमम्।
पूजयामास ब्रह्मर्षिं वसिष्ठं जपतां वरम्॥ २७॥

Having attained the highest status of a Brāhmaṇa, the pious Viśwāmitra too paid his homage to Vasiṣṭha, a Brāhmaṇa sage and the foremost among ascetics. (27)

कृतकामो महीं सर्वां चचार तपसि स्थितः।
एवं त्वनेन ब्राह्मण्यं प्राप्तं राम महात्मना॥ २८॥

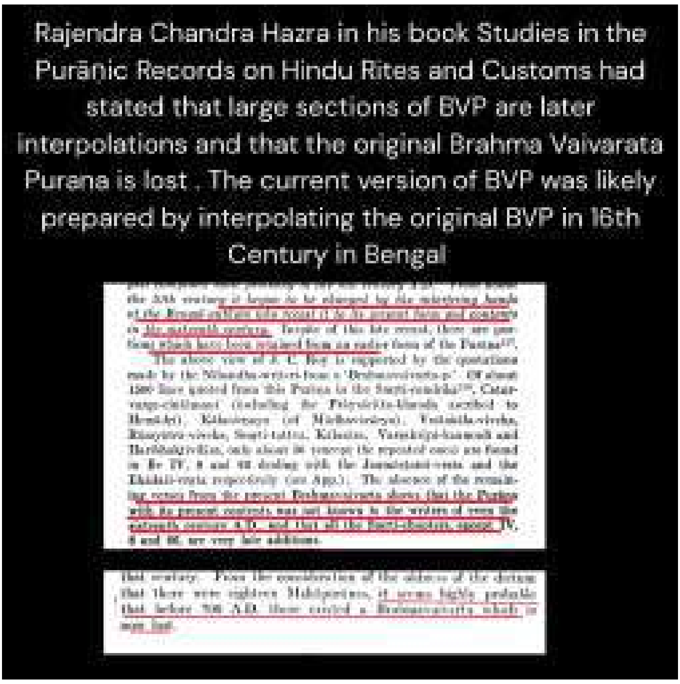
Allegations-

Brahma Vaivarta Purana, Krishna Janma Khanda, chapter 24, verses 27-28 “I accept your command and also your daughter because refuse the company of a damsel, who is offered to a person drives him the kalasutra hell. Even if a passionate loose women approaches a person who has controlled his senses and in case he disregards her only keeping in view his dharm but by thus conducting himself he has to go to the hell.”

Brahma Vaivarta Purana, Krishna Janma Khanda, chapter 30, verses 77 “Such of the self-controlled person who does not enjoy the company of the damsel who appears before him in a secluded place, he falls into the kumbhipaka hell and has to remain there till the number of years equivalent to the number of hairs on one’s body.”

Refutation–

Rajendra Chandra Hazra in his book Studies in the Purāṇic Records on Hindu Rites and Customs had stated that large sections of BVP are later interpolations and that the original Brahma Vaivarata Purana is lost. The current version of BVP was likely prepared by interpolating the original BVP in 16th Century in Bengal.

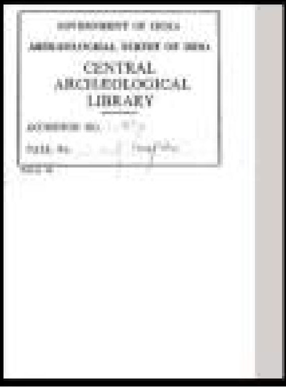


Archaelogical survey of India prepared a critical edition of Brahma Vaivarat Purana based on the different manuscripts found all over India and prepared a critical edition in which they removed all those interpolated chapters and portions. I am providing the link of Critical edition Brahma Vaivarata Purana Volume 1 and 2 translated by Ram Sharma Acharya QR code provided here

https://archive.org/details/in.ernet.dli.2015.552557

https://archive.org/details/in.ernet.dli.2015.552558

Archaelogical survey of India prepared a critical edition of Brahma Vaivarat Purana based on the different manuscripts found all over India and prepared a critical edition in which they removed all those interpolated chapters and portions . I am providing the link of Critical edition Brahma Vaivarata Purana Volume 1 and 2 translated by Ram Sharma Acharya QR code provided here



The Topics of Chapter 24 and Chapter 30 are

Chapter – 24
The salvation of the son of Bali in the context of consuming the tāla fruits

Chapter – 30
Rambhā's curse on Aṣṭāvakra

अथ चतुर्विंशोऽध्याय:

Chapter - 24

The salvation of the son of Bali in the context of consuming the *tāla* fruits

नारायण उवाच

निगूढं शृणु वृत्तान्तं मुनेर्दुर्वाससो मुने।
अहोऽस्य दारसंयोग: कथं तदूर्ध्वरेतस:।।१।।

अथ त्रिंशोऽध्याय:

Chapter - 30

Rambhā's curse on Aṣṭāvakra

नारद उवाच

महामुने रहस्यं च श्रुतं ब्रह्मन्किमद्भुतम्।
मृते मुनौ किं चकार श्रीकृष्णो भक्तवत्सल:।।१।।

Nārada said- what type of astonishing secret relates to the sage? After the death of the sage, what did Kṛṣṇa do, who always showers his grace on his devotees?

You can read ASI Manuscript here there are no such chapter with such topic

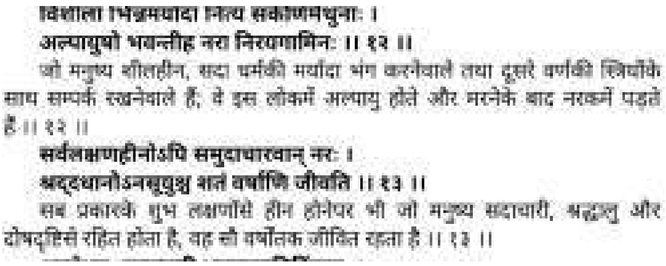
ADULTERY IS SEVERELY CONDEMNED AND PROHIBITED IN SANATAN DHARMA

Mahabharat Anushashan Parva Adhaya 104 says that men of any of the 4 varnas should not do adultery with other men’s wives . The one who does adulterywith other men’s wives decreases his life time and stays in hell for thousands of years

जो मनुष्य शीलहीन, सदा धर्मकी मर्यादा भंग करनेवाले तथा दूसरे वर्णकी स्त्रियोंके साथ सम्पर्क रखनेवाले हैं; वे इस लोकमें अल्पायु होते और मरनेके बाद नरकमें पड़ते हैं ।। १२ ।। सब प्रकारके शुभ लक्षणोंसे हीन होनेपर भी जो मनुष्य सदाचारी, श्रद्धालु और दोषदृष्टिसे रहित होता है, वह सौ वर्षोंतक जीवित रहता है ।। १३ ।

Verse 12
“Those men who are devoid of character, who always violate the bounds of righteousness, and who associate with women of other castes (in an illicit way) — such men become short-lived in this world and, after death, fall into hell.”

Verse 13
“Even if a man is devoid of all kinds of auspicious marks (external good signs), yet if he is virtuous, full of faith, and free from fault-finding, he lives for a hundred years.”



निःशीला भिन्नमर्यादा नित्यं संकीर्णमैथुनाः ।
अल्पायुषो भवन्तीह नरा निरयगामिनः ।। १२ ।।

जो मनुष्य शीलहीन, सदा धर्मकी मर्यादा भंग करनेवाले तथा दूसरे वर्णकी स्त्रियोंके साथ सम्पर्क रखनेवाले हैं; वे इस लोकमें अल्पायु होते और मरनेके बाद नरकमें पड़ते हैं ।। १२ ।।

सर्वलक्षणहीनोऽपि समुदाचारवान् नरः ।
श्रद्दधानोऽनसूयुश्च शतं वर्षाणि जीवति ।। १३ ।।

सब प्रकारके शुभ लक्षणोंसे हीन होनेपर भी जो मनुष्य सदाचारी, श्रद्धालु और दोषदृष्टिसे रहित होता है, वह सौ वर्षोंतक जीवित रहता है ।। १३ ।।

किसी भी वर्णके पुरुषको कभी भी परायी स्त्रियोंसे संसर्ग नहीं करना चाहिये। परस्त्री-सेवनसे मनुष्यकी आयु जल्दी ही समाप्त हो जाती है। संसारमें परस्त्री-समागमके समान पुरुषकी आयुको नष्ट करनेवाला दूसरा कोई कार्य नहीं है ।। २०-२१ ।। स्त्रियोंके शरीरमें जितने रोमकूप होते हैं, उतने ही हजार वर्षांतक व्यभिचारी पुरुषोंको नरकमें रहना पड़ता है ।। २२ ।

Verses 20–21
“A man of any caste must never associate with another man’s wife. Through indulgence with another’s wife, a man’s lifespan is quickly shortened. In this world, there is no act more destructive to a man’s life than adultery.”

Verse 22
“For as many hair pores as there are on a woman’s body, for that many thousands of years the adulterous man is condemned to remain in hell.”

परदारा न गन्तव्या सर्ववर्णेषु कर्हिचित् ॥ २० ॥
न हीदृशमनायुष्यं लोके किंचन विद्यते ।
यादृशं पुरुषस्येह परदारोपसेवनम् ॥ २१ ॥
किसी भी वर्णके पुरुषको कभी भी परायी स्त्रियोंसे संसर्ग नहीं करना चाहिये। परस्त्री-सेवनसे मनुष्यकी आयु जल्दी ही समाप्त हो जाती है। संसारमें परस्त्री-समागमके समान पुरुषकी आयुको नष्ट करनेवाला दूसरा कोई कार्य नहीं है ॥ २०-२१ ॥
यावन्तो रोमकूपाः स्युः स्त्रीणां गात्रेषु निर्मिताः ।

तावद् वर्षसहस्राणि नरकं पर्युपासते ॥ २२ ॥
स्त्रियोंके शरीरमें जितने रोमकूप होते हैं, उतने ही हजार वर्षोंतक व्यभिचारी पुरुषोंको नरकमें रहना पड़ता है ॥ २२ ॥

Mahabharat 13.104.47 Geeta Press Gorakhpur

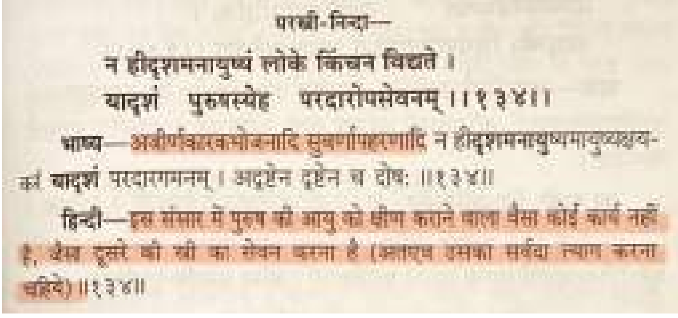
विद्वान् पुरुष विवाहसे पहले मैथुन न करे, अन्यथा वह ब्रह्मचर्य व्रतको भंग करनेका अपराधी माना जाता है। ऐसी दशामें उसे प्रायश्चित्त करना चाहिये। वह परायी स्त्रीकी ओर न तो देखे और न एकान्तमें उसके साथ एक आसनपर बैठे ही। इन्द्रियोंको सदा अपने वशमें रखे। स्वप्नमें भी शुद्ध मनवाला होकर रहे ।।

A learned man should not engage in sexual intercourse before marriage; otherwise, he is considered guilty of breaking the vow of celibacy. In such a case, he should perform expiation. He should neither look at another man’s wife nor sit with her alone on the same seat. He should always keep his senses under control and remain pure in mind even in dreams.

(दारसंग्रहणात् पूर्वं नाचरेन्मैथुनं बुधः ।
अन्यथा त्ववकीर्णः स्यात् प्रायश्चित्तं समाचरेत् ॥
नोदीक्षेत् परदारांश्च रहस्येकासनो भवेत् ।
इन्द्रियाणि सदा यच्छेत् स्वप्ने शुद्धमना भवेत् ॥)
विद्वान् पुरुष विवाहसे पहले मैथुन न करे, अन्यथा वह ब्रह्मचर्य-व्रतको भंग करनेका अपराधी माना जाता है। ऐसी दशामें उसे प्रायश्चित्त करना चाहिये। वह परायी स्त्रीकी ओर न तो देखे और न एकान्तमें उसके साथ एक आसनपर बैठे ही। इन्द्रियोंको सदा अपने वशमें रखे। स्वप्नमें भी शुद्ध मनवाला होकर रहे ॥

Manusmṛti 4.134 and its commentary by Paṇḍit Śrī Hargovind Śāstrī, published by Chaukhamba Krishnadas Academy, Varanasi (2019)

Condemnation of relations with another’s wife:
“There is no other act in this world that shortens a man’s lifespan as much
as associating with another man’s wife.
Therefore, it must always be completely avoided.”
(Verse 134)



परस्त्री-निन्दा—

न हीदृशमनायुष्यं लोके किंचन विद्यते ।
यादृशं पुरुषस्येह परदारोपसेवनम् ।।१३४।।

भाष्य—अजीर्णान्नभोजनादि सुवर्णापहरणादि न हीदृशमनायुष्यमायुष्क्षय-करं यादृशं परदारगमनम् । अदृष्टेन दृष्टेन च दोषः ।।१३४।।

हिन्दी—इस संसार में पुरुष की आयु को क्षीण करने वाला वैसा कोई कार्य नहीं है, जैसा दूसरे की स्त्री का सेवन करना है (अतएव उसका सर्वथा त्याग करना चाहिये) ।।१३४।।

Mahābhārata, Ādi Parva, Chapter 113

Anyone who has sex with a man or woman other than own husband or wife, suffers the pāpa of aborting the embryo.

हे महाभागे ! हमने सुना है, कि तबसे मनुष्य समाजमें यह नियम निश्चित हो गया है; यह दूसरे प्राणियों पर नहीं लागू होता है ॥ १६ ॥

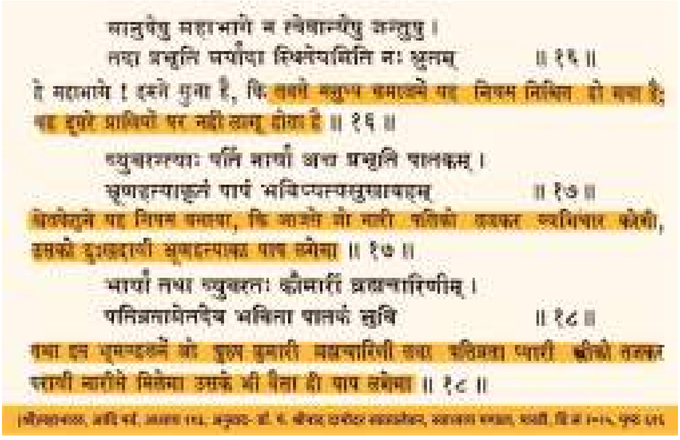
श्वेतकेतुने यह नियम बनाया, कि आजसे जो नारी पतिको तजकर व्यभिचार करेगी, उसको दुःखदायी भ्रूणहत्याका पाप लगेगा ।। १७

तथा इस भूमण्डलमें जो पुरुष कुमारी ब्रह्मचारिणी तथा पतिव्रता प्यारी स्त्रीको तजकर परायी नारीसे मिलेगा उसके भी वैसा ही पाप लगेगा ।। १८ ।।

"O noble one! We have heard that from that time onward,
this rule was firmly established in human society;
it does not apply to other living beings."

Śvetaketu established this rule:
From today, any woman who abandons her husband and commits adultery
will incur the grievous sin equivalent to the destruction of a fetus (embryo)."

And likewise, in this world, any man who, forsaking a maiden observing brahmacharya (celibacy) or a faithful, devoted wife,
engages with another's wife, will incur the same sin."



मानुषेषु महाभागे न त्वेवान्येषु जन्तुषु ।
तदा प्रभृति मर्यादा स्थितेयमिति नः श्रुतम् ॥ १६ ॥

हे महाभागे ! हमने सुना है, कि तबसे मनुष्य समाजमें यह नियम निश्चित हो गया है; यह दूसरे प्राणियों पर नहीं लागू होता है ॥ १६ ॥

व्युच्चरन्त्याः पतिं नार्या अद्य प्रभृति पातकम् ।
भ्रूणहत्याकृतं पापं भविष्यत्यसुखावहम् ॥ १७ ॥

श्वेतकेतुने यह नियम बनाया, कि आजसे जो नारी पतिको तजकर व्यभिचार करेगी, उसको दुःखदायी भ्रूणहत्याका पाप लगेगा ॥ १७ ॥

भार्यां तथा व्युच्चरतः कौमारीं ब्रह्मचारिणीम् ।
पतिव्रतामेतदेव भविता पातकं भुवि ॥ १८ ॥

तथा इस भूमण्डलमें जो पुरुष कुमारी ब्रह्मचारिणी तथा पतिव्रता प्यारी स्त्रीको तजकर परायी नारीसे मिलेगा उसके भी वैसा ही पाप लगेगा ॥ १८ ॥

Mahabharat Anushashan Parva Adhaya 111 slokas 75- 79
Geeta Press Gorakhpur

परस्त्रीगमनका पाप करके मनुष्य क्रमशः भेड़िया, कुत्ता, सियार, गीध, साँप, कंक और बगुला होता है ।। ७५ ।। नरेश्वर ! जो पापात्मा मोहवश भाईकी स्त्रीके साथ बलात्कार करता है, वह एक वर्षतक कोयलकी योनिमें पड़ा रहता है ।। ७६ ।। जो कामनाकी पूर्तिके लिये मित्र, गुरु और राजाकी स्त्रीका सतीत्व भंग करता है, वह मरनेके बाद सूअर होता है ।। ७७ ।। पाँच वर्षतक सुअर रहकर दस वर्ष भेड़िया, ॉँच वर्ष बिलाव, दस वर्ष मर्गा, तीन महीने चींटी और एक महीने कीडेकी योनिमें

रहता है। इन सभी योनियोंमें चक्कर लगानेके बाद वह पुनः कीड़ेकी योनिमें जन्म लेता है ।। ७८-७९ ।।

Verse 75:
“By committing the sin of adultery with another’s wife, a man is gradually reborn as a wolf, dog, jackal, vulture, snake, heron, and crane.”

Verse 76:
“O King! A sinful man who, out of delusion, violates his brother’s wife is born in the womb of a cuckoo and remains there for one year.”

Verse 77:
“He who destroys the chastity of the wife of a friend, a teacher, or a king, to satisfy his lust, is reborn as a pig after death.”

Verses 78–79:
“After living as a pig for five years, he becomes a wolf for ten years, then a cat for five years, a peacock for ten years, an ant for three months, and a worm for one month. After going through all these births, he is again reborn as a worm.”

परदाराभिमर्शं तु कृत्वा जायति वै वृकः ।
श्वा शृगालस्ततो गृध्रो व्यालः कङ्को बकस्तथा ।। ७५ ।।
परस्त्रीगमनका पाप करके मनुष्य क्रमशः भेड़िया, कुत्ता, सियार, गीध, साँप, कंक और बगुला होता है ।। ७५ ।।
भ्रातुर्भार्यां तु पापात्मा यो धर्षयति मोहितः ।
पुंस्कोकिलत्वमाप्नोति सोऽपि संवत्सरं नृप ।। ७६ ।।
नरेश्वर! जो पापात्मा मोहवश भाईकी स्त्रीके साथ बलात्कार करता है, वह एक वर्षतक कोयलकी योनिमें पड़ा रहता है ।। ७६ ।।
सखिभार्यां गुरोर्भार्यां राजभार्यां तथैव च ।
प्रधर्षयित्वा कामाय मृतो जायति सूकरः ।। ७७ ।।
जो कामनाकी पूर्तिके लिये मित्र, गुरु और राजाकी स्त्रीका सतीत्व भंग करता है, वह मरनेके बाद सूअर होता है ।। ७७ ।।
सूकरः पञ्च वर्षाणि दश वर्षाणि श्वाविधः ।
बिडालः पञ्च वर्षाणि दश वर्षाणि कुक्कुटः ।। ७८ ।।
पिपीलिकस्तु मासांस्त्रीन् कीटः स्यान्मासमेव तु ।
एतानासाद्य संसारान् कृमियोनौ प्रजायते ।। ७९ ।।
पाँच वर्षतक सूअर रहकर दस वर्ष भेड़िया, पाँच वर्ष बिलाव, दस वर्ष मुर्गा, तीन महीने चींटी और एक महीने कीड़ेकी योनिमें रहता है। इन सभी योनियोंमें चक्कर लगानेके बाद वह पुनः कीड़ेकी योनिमें जन्म लेता है ।। ७८-७९ ।।

Mahabharat Anushasan Parva Adhaya 144 Geeta Press Gorakhpur sloka 33

इसी प्रकार जो मनुष्य एकान्तमें प्राप्त हुई कामासक्त परायी स्त्रियोंको मनसे भी उनके साथ अन्याय करनेका विचार नहीं करते, वे स्वर्गगामी होते हैं।। ३३।।

“Likewise, those men who, even in solitude, do not entertain any unjust thoughts toward lustful married women, not even in their minds — such men attain heaven.”

तथैव परदारान् ये कामवृत्तान् रहोगतान् ।
मनसापि न हिंसन्ति ते नराः स्वर्गगामिनः ।। ३३ ।।
इसी प्रकार जो मनुष्य एकान्तमें प्राप्त हुई कामासक्त परायी स्त्रियोंको मनसे भी उनके साथ अन्याय करनेका विचार नहीं करते, वे स्वर्गगामी होते हैं ।। ३३ ।।

Vishnu Purana Amsa 3 Adhaya 11 slokas 123-126 Geeta Press Gorakhpur

हे नृप ! पर्वदिनोंमें स्त्रीगमन करनेसे धनकी हानि होती है; दिनमें करनेसे पाप होता है, पृथिवीपर करनेसे रोग होते हैं और जलाशयमें स्त्रीप्रसंग करनेसे अमंगल होता है॥ १२४॥ परस्त्रीसे तो वाणीसे क्या, मनसे भी प्रसंग न करे, क्योंकि उनसे मैथुन करनेवालोंको अस्थि-बन्धन भी नहीं होता [अर्थात् उन्हें अस्थिशून्य कीटादि होना

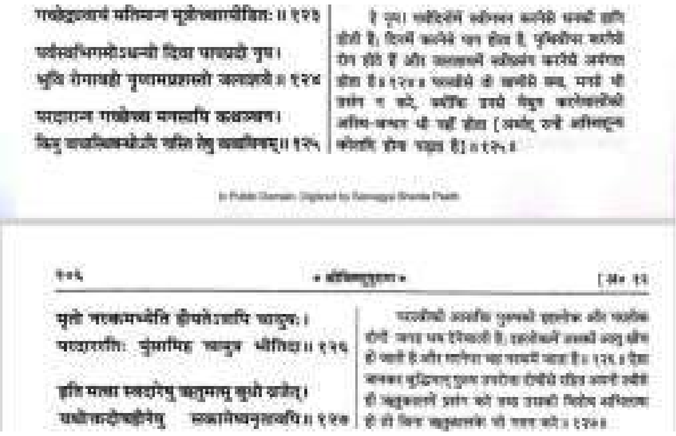
पड़ता है] ॥ १२५ ॥ परस्त्रीकी आसक्ति पुरुषको इहलोक और परलोक दोनों जगह भय देनेवाली है; इहलोकमें उसकी आयु क्षीण हो जाती है और मरनेपर वह नरकमें जाता है॥ १२६ ॥ ऐसा जानकर बुद्धिमान् पुरुष उपरोक्त दोषोंसे रहित अपनी स्त्रीसे ही ऋतुकालमें प्रसंग करे तथा उसकी विशेष अभिलाषा हो तो बिना ऋतुकालके भी गमन करे ॥ १२७

O King, on festival days, union with a woman causes loss of wealth; if done during the daytime, it brings sin; if upon the bare ground, it brings disease; and if in a body of water, it results in misfortune.

With another man's wife, one should not engage—not even in speech, nor in thought—for those who commit intercourse with her are not even granted bone-formation [meaning, in rebirth they become boneless creatures such as worms, etc.].

Attachment to another man's wife is a source of fear in both this world and the next; in this life, it shortens one's lifespan, and upon death, one goes to hell.

Knowing this, a wise man should unite only with his own wife, free from the above-mentioned faults, during her season of fertility; and if she especially desires it, he may do so even outside her season.



In Nirukta 6.27 Rishi Yaska the seven maryadas which are never to be practiced and it includes व्यभिचार meaning Adultery

'सात मर्यादाएं ऋषियों ने बनाई हैं, जो जन में से एक को भी माप्तहोता है, वह पापी होता है' (१००५१६) सात मर्यादाएं ऋषिों ने बनाई हैं, उनमें से एक को भी प्राप्त होता हुआ पापी होता है। (वह सात यह हैं-) चोरी, व्यभिचार, ब्रह्म इत्या, गर्भ हत्या, सुरापान, दुष्कर्म का बार२ सेवन, पातक के विषय में झूठ बोलना (किसी पर झूठा पातक लगाना) । (११२) बत यह निपात है खेद और अनुकम्पा अर्थ में ॥२७॥

"Seven restrictions (or codes of conduct) have been established by the sages. Whoever among people violates even one of them is considered sinful. These seven are: theft, adultery, disrespect toward Brahman, abortion, consumption of alcohol, repeated indulgence in sinful acts, and lying about sins (i.e., falsely accusing someone of a sin). This is explained in the sense of causing sorrow and requiring compassion."

लो। मारा जाने से पहले, कहां हो हे पुकार के सुनने वालो'। जाल में पड़े हुए मत्स्यों का यह आर्ष (ऋषि वचन) बतलाते हैं। मत्स्याः = जल में चलते हैं। अथवा एक दूसरे को भक्षण के लिए प्रसन्न होते हैं। जाल = जल में चलने वाला होता है, अथवा जल में होने वाला, वा जल में लेटने वाला। (११.१–) अंहुरः = पापवाला; अंहूरण भी इसी का होता है 'पापवाले (अन्य कुछ) से यहीं (रक्षा) करता हुआ' (१।१०५।१७) यह भी निगम होता है। 'सात मर्यादाएं ऋषियों ने बनाई हैं, जो उन में से एक को भी प्राप्त होता है, वह पापी होता है' (१०।५।६) सात मर्यादाएं ऋषियों ने बनाई हैं, उनमें से एक को भी प्राप्त होता हुआ पापी होता है। (वह सात यह हैं–) चोरी, व्यभिचार, ब्रह्म हत्या, गर्भ हत्या, सुरापान, दुष्कर्म का बारंबार सेवन, पातक के विषय में झूठ बोलना (किसी पर झूठा पातक लगाना)। (११२–) बत यह निपात है खेद और अनुकम्पा अर्थ में ॥२७॥

The wise made seven boundaries, a man going beyond even one of them becomes distressed. They are theft, adultery, killing of a learned man, abortion, drinking, habitual addiction to wickedness, and false accusation of heinous crime.[5]

Rig Veda 10/5/6 says that anyone who commits any of the seven Moral Restraints (Sapta Maryada) becomes a Big Sinner

मेधावियों ने सात मर्यादाओं को छोड दिया है. इन कार्यों में से एक को करने वाला भी पाप को प्राप्त करता है. मनुष्यों को पाप से रोकने वाले अग्नि समीपवर्ती मानवलोक में, सूर्यकिरणों के विचरने के स्थान में एवं जलों में रहते हैं

The wise have abandoned the seven moral restraints. Even one who commits any one of these actions incurs sin. Those who restrain humans from sin dwell near the sacred fire, in the realm of humans close to it, in the regions where the sun's rays roam, and in the waters.

सप्त मर्यादाः कवयस्ततक्षुस्तासामेकामिदभ्यंहुरो गात्.
आयोर्ह स्कम्भ उपमस्य नीळे पथां विसर्गे धरुणेषु तस्थौ.. (६)

मेधावियों ने सात मर्यादाओं को छोड दिया है. इन कार्यों में से एक को करने वाला भी पाप को प्राप्त करता है. मनुष्यों को पाप से रोकने वाले अग्नि समीपवर्ती मानवलोक में, सूर्यकिरणों के विचरने के स्थान में एवं जलों में रहते हैं. (६)

Sāyaṇācārya, in his commentary on Ṛgveda 10.5.6, has clearly explained that the 'seven maryādās' (moral restraints) are not injunctions meant to be practiced or indulged in, but rather prohibitions—boundaries never to be crossed. These maryādās represent sinful acts that the seers strongly condemned, and Sāyaṇa explicitly interprets them as practices that are to be rejected and renounced, not observed."

कवयः मेधाविन ऋषयः "सप्त "मर्यादाः । कामजेभ्यः क्रोधजेभ्यश्चोद्धृताः पानमक्षाः स्त्रियो मृगया दण्डः पारुष्यमन्यदूषणमिति सप्त मर्यादाः । यद्वा । स्तेयं गुरुतल्पारोहणं ब्रह्महत्यां सुरापानं दुरुकृतकर्मणः पुनःपुनः सेवां पातकेऽनृतोद्यम्' (निरु. ६. २७) इति निरुक्ते निर्दिष्टाः सप्त मर्यादाः । अवस्थिताः "ततक्षुः । तक्षतिः करोतिकर्मा । सुष्ठु लङ्घनीयाश्चक्रुः । त्यक्तवन्त इत्यर्थः । "तासां मर्यादानाम् "एकामित् एकामेव अंहुरः पापवान् पुरुषः "अभि "गात् अभिगच्छति । यस्त्वेवं करोति स पापवान् भवतीत्यर्थः । किंच "आयोः तस्य मनुष्यस्य "स्कम्भः स्कम्भयिता निरोधकोऽग्निः "उपमस्य समीपभूतस्यायोः "नीळे स्थाने "पथाम् आदित्यरूपस्य स्वस्य रश्मीनां "विसर्गे विसर्जनस्थानेऽन्तरिक्षमध्ये वर्तमानेषु "धरुणेषु उदकेषु "तस्थौ विद्युदात्मना तिष्ठति । अनेन लोकत्रयवर्तित्वमिति ।।

"The wise seers, the intelligent Ṛṣis, have declared seven restraints (moral boundaries): desires born of lust, wrath

born of anger, indulgence in intoxicating drink, gambling, women (i.e., illicit relations), hunting, punishment (i.e., violence/oppression), harsh speech, and other forms of abuse—these are called the seven restraints (मर्यादाः).

Or alternatively, (the seven restraints are explained as): theft, adultery with the teacher's wife (गुरुतल्पारोहण), killing of a Brāhmaṇa, drinking liquor, repeatedly engaging in wicked deeds, and false undertakings—these are the sins mentioned in the Nirukta (6.27).

These restraints (मर्यादाः) have been firmly established. They (the wise) cut them off, meaning: they (the virtuous) gave them up, abandoned them. Of these restraints, if even one alone is transgressed by a man, he becomes sinful. Whoever commits such an act is indeed sinful.

Moreover, the pillar (स्कम्भः), the upholder of the life of that man, is Agni, who restrains (as Nirodhaka). In the blue place of the sky, near the abode of the paths, in the region of the sun, at the point of release of its rays, in the midst of the atmosphere, in the supporting waters—there Agni abides in the form of lightning. By this (it is shown) that Agni pervades the three worlds."

[illegible]

Mahabharata 13.145.50-51

जो परायी स्त्रियोंके प्रति सदा दोषभरी दृष्टि डालते हैं, उस दुष्ट स्वभावके कारण वे जन्मान्ध होते हैं ।। जो दूषित हृदयसे किसी नंगी स्त्रीकी ओर निहारते हैं, वे पापकर्मी मनुष्य इस लोकमें रोगसे पीड़ित होते हैं ।। ५१
"Those who constantly cast sinful and lustful glances upon other men's wives are, because of that wicked nature, born blind. Those sinful men who gaze with a corrupt heart upon a naked woman suffer from diseases in this very life."

परदारेषु ये चापि चक्षुर्दुष्टं प्रयुञ्जते ।
तेन दुष्टस्वभावेन जात्यन्धास्ते भवन्ति ह ।। ५० ।।
जो परायी स्त्रियोंके प्रति सदा दोषभरी दृष्टि डालते हैं, उस दुष्ट स्वभावके कारण वे जन्मान्ध होते हैं ।।
मनसा तु प्रदुष्टेन नग्नां पश्यन्ति ये स्त्रियम् ।
रोगार्तास्ते भवन्तीह नरा दुष्कृतकर्मिणः ।। ५१ ।।
जो दूषित हृदयसे किसी नंगी स्त्रीकी ओर निहारते हैं, वे पापकर्मी मनुष्य इस लोकमें रोगसे पीड़ित होते हैं ।। ५१ ।।

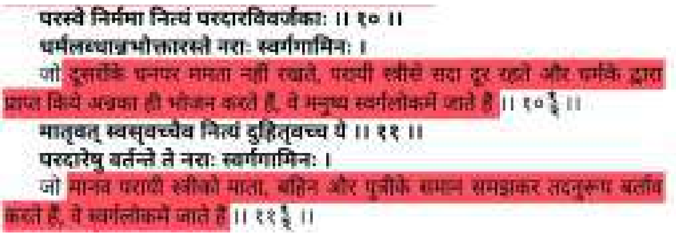
Mahabharta Anushashan Parva Adhaya 144 slokas 10-11 and slokas 13-14

जो दूसरोंके धनपर ममता नहीं रखते, परायी स्त्रीसे सदा दूर रहते और धर्मके द्वारा प्राप्त किये अन्नका ही भोजन करते हैं, वे मनुष्य स्वर्गलोकमें जाते हैं ।। १० ।।

जो मानव परायी स्त्रीको माता, बहिन और पुत्रीके समान समझकर तदनुरूप बर्ताव करते हैं, वे स्वर्गलोकमें जाते हैं ।। ११ ।।

Verse 10:
“Those who do not covet the wealth of others, who always keep away from the other woman, and who eat only the food obtained through righteousness — such men go to heaven.”

Verse 11:
“Those men who regard the other woman as a mother, a sister, or a daughter, and behave accordingly — they go to heaven.”

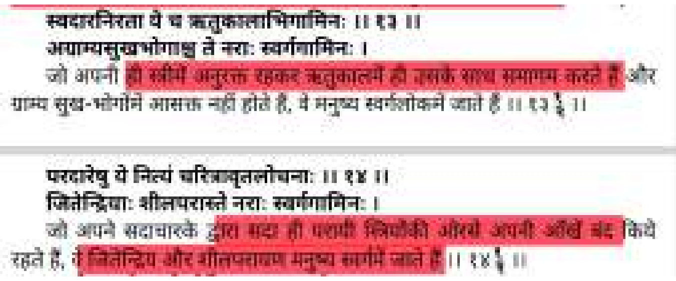

परस्वे निर्ममा नित्यं परदारविवर्जकाः ।। १० ।।
धर्मलब्धान्नभोक्तारस्ते नराः स्वर्गगामिनः ।
जो दूसरोंके धनपर ममता नहीं रखते, परायी स्त्रीसे सदा दूर रहते और धर्मके द्वारा प्राप्त किये अन्नका ही भोजन करते हैं, वे मनुष्य स्वर्गलोकमें जाते हैं ।। १०½ ।।
मातृवत् स्वसृवच्चैव नित्यं दुहितृवच्च ये ।। ११ ।।
परदारेषु वर्तन्ते ते नराः स्वर्गगामिनः ।
जो मानव परायी स्त्रीको माता, बहिन और पुत्रीके समान समझकर तदनुरूप बर्ताव करते हैं, वे स्वर्गलोकमें जाते हैं ।। ११½ ।।

जो अपनी ही स्त्रीमें अनुरक्त रहकर ऋतुकालमें ही उसके साथ समागम करते हैं और ग्राम्य सुख-भोगोंमें आसक्त नहीं होते हैं, वे मनुष्य स्वर्गलोकमें जाते हैं ।। १३ ।

जो अपने सदाचारके द्वारा सदा ही परायी स्त्रियोंकी ओरसे अपनी आँखें बंद किये रहते हैं, वे जितेन्द्रिय और शीलपरायण मनुष्य स्वर्गमें जाते हैं ।। १४ ।।

Verse 13:
“Those who remain devoted only to their own wife, who unite with her only at the proper time (ṛtukāla), and who are not attached to vulgar worldly pleasures — such men go to heaven.”

Verse 14:
“Those who, by their good conduct, always keep their eyes turned away from other women — such self-controlled and virtuous men go to heaven.”


स्वदारनिरता ये च ऋतुकालाभिगामिनः ।। १३ ।।
अग्राम्यसुखभोगाश्च ते नराः स्वर्गगामिनः ।
जो अपनी ही स्त्रीमें अनुरक्त रहकर ऋतुकालमें ही उसके साथ समागम करते हैं और ग्राम्य सुख-भोगोंमें आसक्त नहीं होते हैं, वे मनुष्य स्वर्गलोकमें जाते हैं ।। १३½ ।।

परदारेषु ये नित्यं चारित्रावृतलोचनाः ।। १४ ।।
जितेन्द्रियाः शीलपरास्ते नराः स्वर्गगामिनः ।
जो अपने सदाचारके द्वारा सदा ही परायी स्त्रियोंकी ओरसे अपनी आँखें बंद किये रहते हैं, वे जितेन्द्रिय और शीलपरायण मनुष्य स्वर्गमें जाते हैं ।। १४½ ।।

Allegations-

Vishnu

Vishnu as well as his Mohini avatar addresses Brahma in the following way,

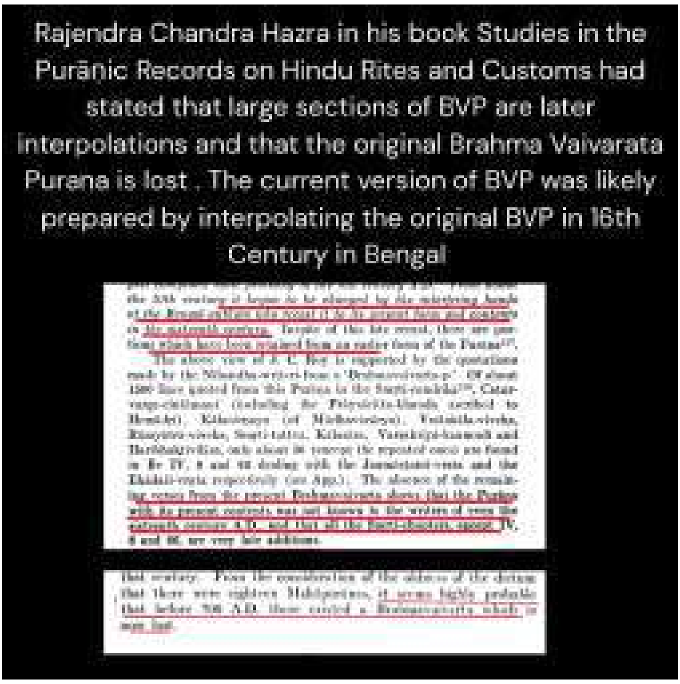
Brahma Vaivarta Purana, Krishna Janma Khanda 33.1-11 ”… Then Mohini ridiculed him saying ”O Lord, a being who, allured only by hints from a woman, drags her to his side and enjoys her society is regarded as the best person. Whoever having clearly perceived the intentions of a woman commits sexual intercourse with a woman after he is entreated by her to do so is regarded as the second best. And a wretch who being entreated by a passionate woman fails to commit sexual intercourse with her even

Brahma Vaivarata Purana, Krishna Janma Khanda, 33.47-63 Hari smiled when he heard all this and addressed him with

words, delightful, substantial, truthful and beneficial to the world thus: “O Brahma, you are conversant with the Vedas. You are chief of the spiritual guides of the learned; and yet you have performed and act which cannot be committed by a murderer. Why did you subdue your passions? Nay, even in India, if a woman excited with passion accidently appears before a man and desires his company, the latter, even if dispassionate, should not reject her offer.

Refutation-

Rajendra Chandra Hazra in his book Studies in the Purāṇic Records on Hindu Rites and Customs had stated that large sections of BVP are later interpolations and that the original Brahma Vaivarata Purana is lost. The current version of BVP was likely prepared by interpolating the original BVP in 16th Century in Bengal.

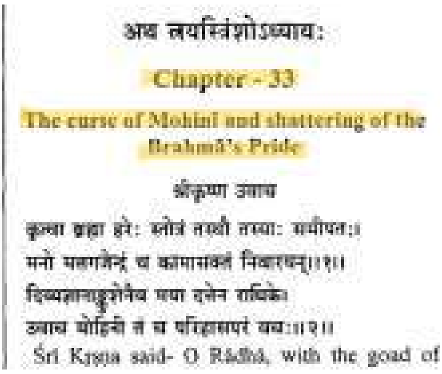


Archaelogical survey of India prepared a critical edition of Brahma Vaivarat Purana based on the different manuscripts found all over India and prepared a critical edition in which they removed all those interpolated chapters and portions. I am providing the link of Critical edition Brahma Vaivarata Purana Volume 1 and 2 translated by Ram Sharma Acharya QR code provided here

https://archive.org/details/in.ernet.dli.2015.552557

https://archive.org/details/in.ernet.dli.2015.552558

The chapter 33 he shared its topic is The Curse of Mohini and Shattering of Brahma Pride


अथ त्रयस्त्रिंशोऽध्यायः

Chapter - 33

The curse of Mohini and shattering of the Brahmā's Pride

श्रीकृष्ण उवाच

कृत्वा ब्रह्मा हरेः स्तोत्रं तस्थौ तस्याः समीपतः।
मनो मत्तगजेन्द्रं च कामासक्तं निवारयन्॥१॥
दिव्यज्ञानाङ्कुशेनैव यथा दत्तेन राधिके।
उवाच मोहिनी तं च परिहासपरं वचः॥२॥

Śrī Kṛṣṇa said- O Rādhā, with the goad of

You can read ASI Manuscript here there is no such chapter with such topic

Allegations-

A Hindu Purana proves how lecherous Hindu gods were, not to confuse Srimad Devi Bhagavatam as Srimad Bhagavatam (Bhagavad Purana),

Srimad Devi Bhagavatam 4.13.11-13. “O Giver of honour! When ll the Devas, Vas’istha, Vâmadeva, Vis’vamitrâ, Brihaspatî

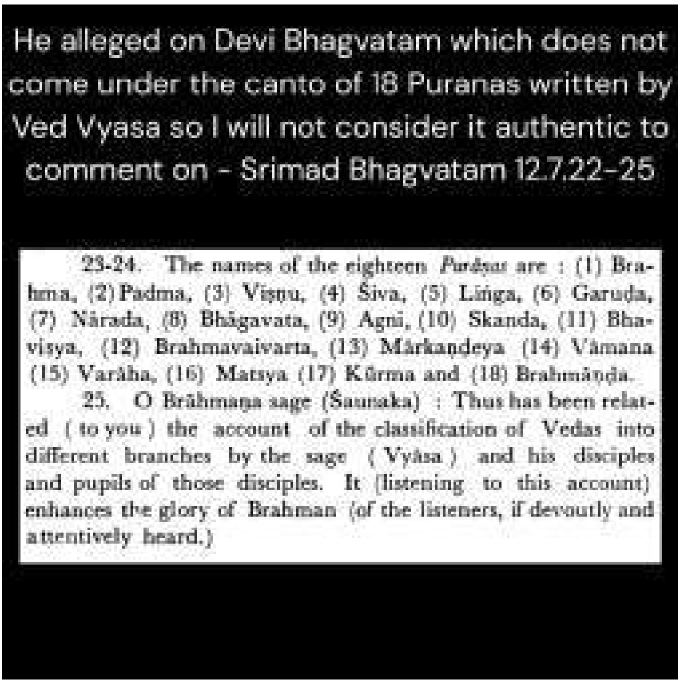
and other ascetic Munis get themselves overpowered by lust and anger, when their intelligence gets destroyed by covetousness and avarice, when they are addicted to vices and are expert in fraud, pre-text and trickery, then what fate, alas! can you expect of Dharma and what help is there of any religious persons! Alas! Indra, Agni, Moon, and Brahmâ when these get overpowered by the strong influence of lust, are in illicit love with others' wives, where is the goodness and virtuous behavior in this Trilokî?"

Refutation-

He alleged on Devi Bhagvatam which does not come under the canto of 18 Puranas written by Ved Vyasa so I will not consider it authentic to comment on – Srimad Bhagvatam 12.7.22-25

Srimad Bhagvatam 12.7.22-25 – 23-24. The names of the eighteen Purāṇas are: (1) Bra-hma, (2) Padma, (3) Vişnu, (4) Śiva, (5) Linga, (6) Garuda, (7) Narada, (8) Bhagavata, (9) Agni, (10) Skanda, (11) Bha-visya, (12) Brahmavaivarta, (13) Markandeya (14) Vāmana (15) Varaha, (16) Matsya (17) Kurma and (18) Brahmanda.

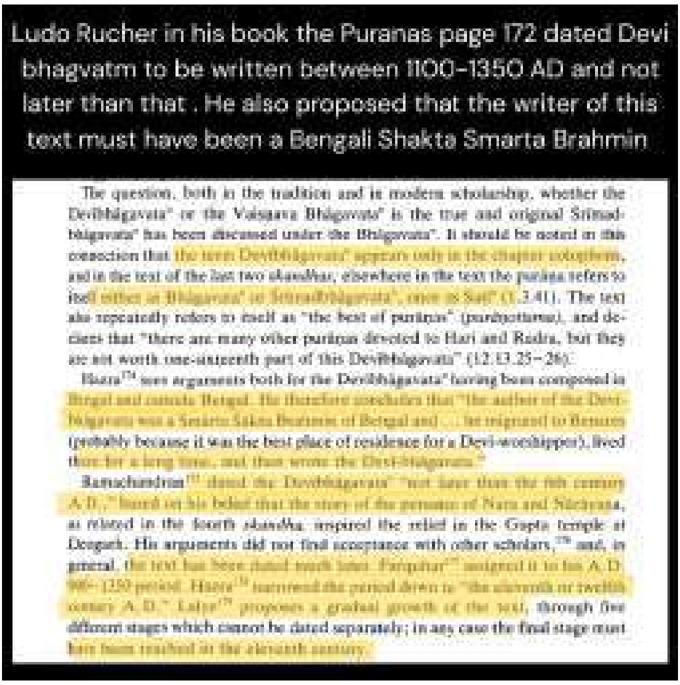
25. O Brahmana sage (Saunaka): Thus has been relat-ed (to you) the account of the classification of Vedas into different branches by the sage (Vyāsa) and his disciples and pupils of those disciples. It (listening to this account) enhances the glory of Brahman (of the listeners, if devoutly and attentively heard.)


He alleged on Devi Bhagvatam which does not come under the canto of 18 Puranas written by Ved Vyasa so I will not consider it authentic to comment on – Srimad Bhagvatam 12.7.22-25

23-24. The names of the eighteen *Purāṇas* are : (1) Brahma, (2) Padma, (3) Viṣṇu, (4) Śiva, (5) Liṅga, (6) Garuḍa, (7) Nārada, (8) Bhāgavata, (9) Agni, (10) Skanda, (11) Bhaviṣya, (12) Brahmavaivarta, (13) Mārkaṇḍeya (14) Vāmana (15) Varāha, (16) Matsya (17) Kūrma and (18) Brahmāṇḍa.

25. O Brāhmaṇa sage (Śaunaka) : Thus has been related (to you) the account of the classification of Vedas into different branches by the sage (Vyāsa) and his disciples and pupils of those disciples. It (listening to this account) enhances the glory of Brahman (of the listeners, if devoutly and attentively heard.)

Ludo Rucher in his book the Puranas page 172 dated Devi bhagvatm to be written between 1100-1350 AD and not later than that . He also proposed that the writer of this text must have been a Bengali Shakta Smarta Brahmin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The question, both in the tradition and in modern scholarship, whether the Devībhāgavata or the Vaiṣṇava Bhāgavata is the true and original Śrīmad-bhāgavata has been discussed under the Bhāgavata. It should be noted in this connection that the term Devībhāgavata appears only in the chapter colophons, and in the text of the last two *skandhas*; elsewhere in the text the purāṇa refers to itself either as Bhāgavata or Śrīmadbhāgavata, once as Sati (1.3.41). The text also repeatedly refers to itself as "the best of purāṇas" (purāṇottama), and declares that "there are many other purāṇas devoted to Hari and Rudra, but they are not worth one-sixteenth part of this Devībhāgavata" (12.13.25–26).

Hazra[174] sees arguments both for the Devībhāgavata having been composed in Bengal and outside Bengal. He therefore concludes that "the author of the Devībhāgavata was a Smārta Śākta Brahmin of Bengal and ... he migrated to Benares (probably because it was the best place of residence for a Devī-worshipper), lived there for a long time, and then wrote the Devī-bhāgavata."

Ramachandran[175] dated the Devībhāgavata "not later than the 6th century A.D.," based on his belief that the story of the penance of Nara and Nārāyaṇa, as related in the fourth *skandha*, inspired the relief in the Gupta temple at Deogarh. His arguments did not find acceptance with other scholars,[176] and, in general, the text has been dated much later. Farquhar[177] assigned it to the A.D. 900–1350 period. Hazra[178] narrowed the period down to "the eleventh or twelfth century A.D." Lalye[179] proposes a gradual growth of the text, through five different stages which cannot be dated separately; in any case the final stage must have been reached in the eleventh century.

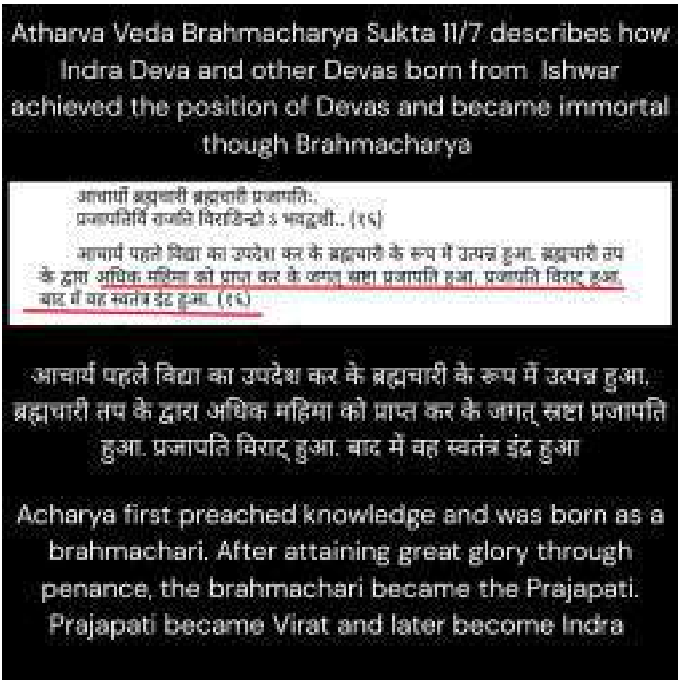
THE REAL CHARACTER OF DEVAS BASED ON VEDAS

In the above section I had already established that all Devas follow strict Brahmacharya and abstrains from all types of illicit sexual intercourse and follow celibacy and avoid all Sinful tasks

Atharva Veda Brahmacharya Sukta 11/7 describes how Indra Deva and other Devas born from Ishwar achieved the position of Devas and became immortal though Brahmacharya

आचार्य पहले विद्या का उपदेश कर के ब्रह्मचारी के रूप में उत्पन्न हुआ. ब्रह्मचारी तप के द्वारा अधिक महिमा को प्राप्त कर के जगत् स्रष्टा प्रजापति हुआ. प्रजापति विराट् हुआ. बाद में वह स्वतंत्र इंद्र हुआ

Acharya first preached knowledge and was born as a brahmachari. After attaining great glory through penance, the brahmachari became the Prajapati. Prajapati became Virat and later become Indra



Atharva Veda Brahmacharya Sukta 11/7/19

ब्रह्मचर्य रूपी तप के द्वारा देवों ने मृत्यु का हनन कर दिया अर्थात् देव अमर हो गए. इंद्र ने ब्रह्मचर्य के द्वारा देवों के लिए स्वर्ग पर अधिकार किया

Through the penance of Brahmacharya , the Devas defeated death, that is, the Devas became immortal. Indra took control of Swarga for the Devas through Brahmacharya.

Atharva Veda 11/7/7

उस ब्रह्मचारी ने ब्राह्मण जाति के जल अर्थात् गंगा आदि नदियों को, स्वर्ग आदि लोकों को, प्रजाओं की सृष्टि करने वाले प्रजापति को तथा प्रजापति के बाद सृष्टि की रचना करने वाले परमेष्ठी को उत्पन्न किया. वह ब्रह्मचारी मृत्यु रहित ब्रह्म की सत्ता, रज, तमोगुण वाली प्रकृति में गर्भ बन कर सब को जन्म देता है. उस ने तप के बल से इंद्र हो कर देवों के विरोधी असुरों का विनाश किया.

"That Brahmachari created the sacred waters of the Brahmin class, such as the Ganga and other rivers, the heavenly realms, the Prajapatis who created living beings, and thereafter, the supreme creator (Parameshthi) who ontinued the creation. That Brahmachari, being the

immortal essence of Brahman, enters into nature—which is endowed with the qualities of rajas (activity) and tamas (inertia)—as a womb, and gives birth to all. Through the power of his Brahmacharya , he became Indra and destroyed the Asuras who opposed the Devas ."

Atharva Veda 11/7/7

गर्भो भूत्वामृतस्य योनाविन्द्रो ह भूत्वा ऽसुरांस्ततर्ह.. (७)

उस ब्रह्मचारी ने ब्राह्मण जाति के जल अर्थात् गंगा आदि नदियों को, स्वर्ग आदि लोकों को, प्रजाओं की सृष्टि करने वाले प्रजापति को तथा प्रजापति के बाद सृष्टि की रचना करने वाले परमेष्ठी को उत्पन्न किया. वह ब्रह्मचारी मृत्यु रहित ब्रह्म की सत्ता, रज, तमोगुण वाली प्रकृति में गर्भ बन कर सब को जन्म देता है. उस ने तप के बल से इंद्र हो कर देवों के विरोधी असुरों का विनाश किया. (७)

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Atharva Veda 11/7/11 states only By Brahmacharya one can become Devas including Devraj Indra and other Devas

इस स्वर्ग के नीचे एक सूर्यात्मक अग्नि है और दूसरी पृथ्वी के ऊपर है. इस स्वर्ग और धरती के मध्य दोनों अग्नियां आपस में मिल कर उदय होती हैं. उन सूर्य और अग्नि से संबंधित किरणें धरती और स्वर्ग के मध्य आश्रय लेती हैं. ब्रह्मचारी अपने तप की महिमा से उन का देवता बनता है.

Beneath this heaven, there is a solar fire, and another exists above the earth. Between heaven and earth, these two fires unite and rise together. The rays associated with that sun and fire take refuge in the space between earth and heaven. Through the greatness of his austerity (tapas), the Brahmachari becomes the Devas

Atharva Veda 11/7/11 states only By Brahmacharya one can become Devas including Devraj Indra and other Devas

अर्वागन्य इतो अन्यः पृथिव्या अग्नी समेतो नभसी अन्तरेमे.
तयोः श्रयन्ते रश्मयो ऽधि दृढास्तानाति तिष्ठति तपसा ब्रह्मचारी.. (११)

इस स्वर्ग के नीचे एक सूर्यात्मक अग्नि है और दूसरी पृथ्वी के ऊपर है. इस स्वर्ग और धरती के मध्य दोनों अग्नियां आपस में मिल कर उदय होती हैं. उन सूर्य और अग्नि से संबंधित किरणें धरती और स्वर्ग के मध्य आश्रय लेती हैं. ब्रह्मचारी अपने तप की महिमा से उन का देवता बनता है. (११)

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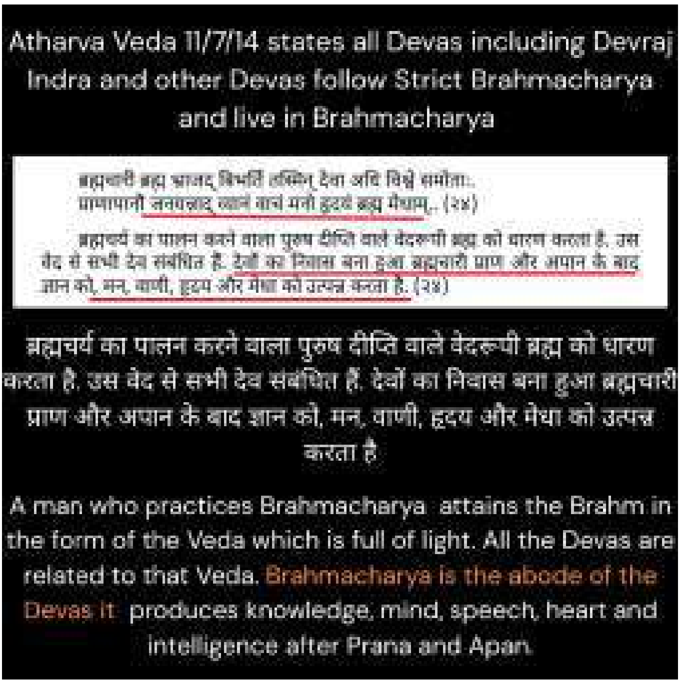
Atharva Veda 11/7/14 states all Devas including Devraj Indra and other Devas follow Strict Brahmacharya and live in Brahmacharya

ब्रह्मचर्य का पालन करने वाला पुरुष दीप्ति वाले वेदरूपी ब्रह्म को धारण करता है. उस वेद से सभी देव संबंधित हैं. देवों का निवास बना हुआ ब्रह्मचारी प्राण और अपान के बाद ज्ञान को, मन, वाणी, हृदय और मेधा को उत्पन्न करता है

A man who practices Brahmacharya attains the Brahm in the form of the Veda which is full of light. All the Devas are related to that Veda. Brahmacharya is the abode of the Devas it produces knowledge, mind, speech, heart and intelligence after Prana and Apan.

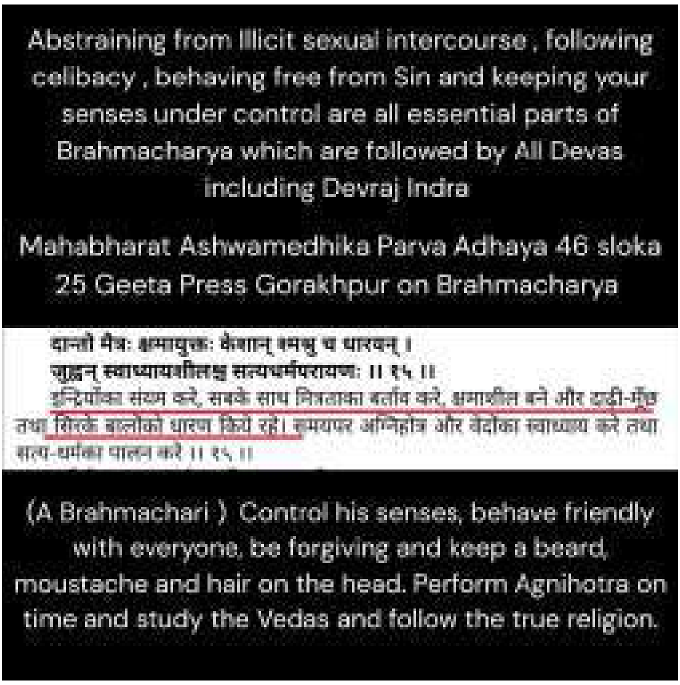


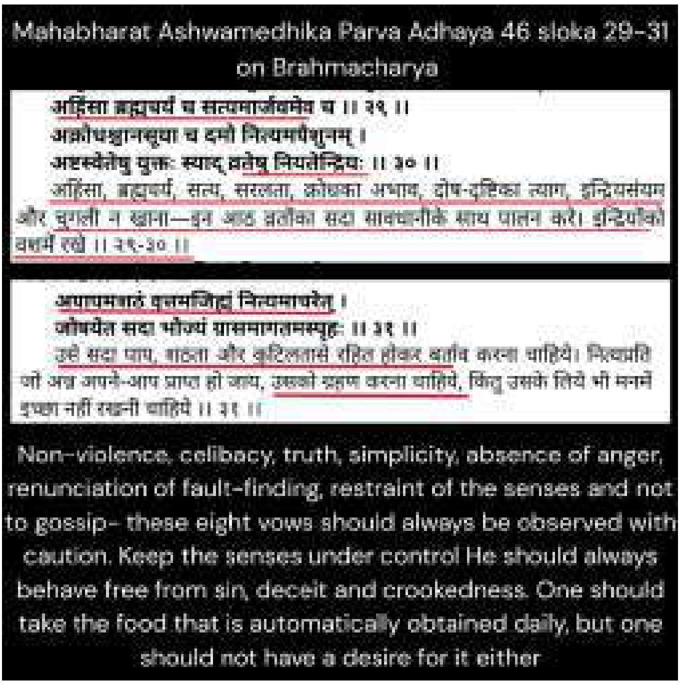
Abstraining from Illicit sexual intercourse , following celibacy , behaving free from Sin and keeping your senses under control are all essential parts of Brahmacharya which are followed by All Devas including Devraj Indra

Mahabharat Ashwamedhika Parva Adhaya 46 sloka 25 Geeta Press Gorakhpur on Brahmacharya

(A Brahmachari) Control his senses, behave friendly with everyone, be forgiving and keep a beard, moustache and hair on the head. Perform Agnihotra on time and study the Vedas and follow the true religion.

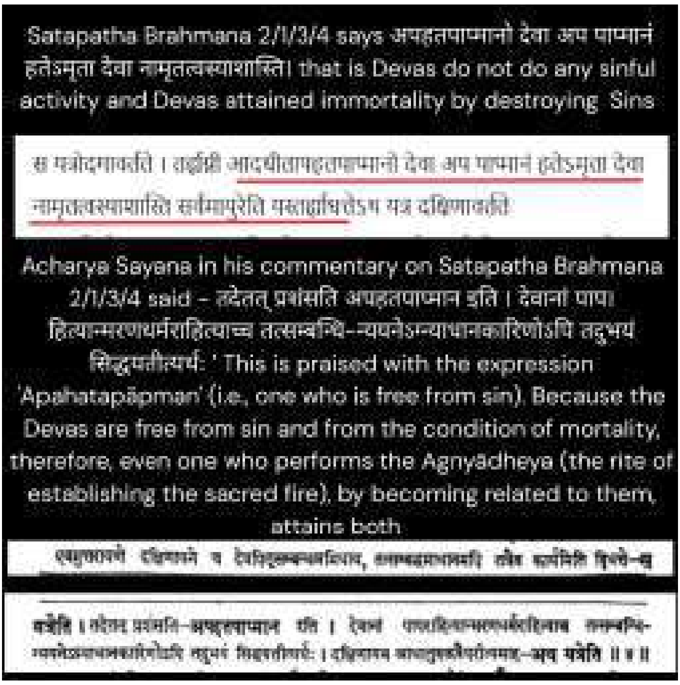
Non-violence, celibacy, truth, simplicity, absence of anger, renunciation of fault-finding, restraint of the senses and not to gossip- these eight vows should always be observed with caution. Keep the senses under control He should always behave free from sin, deceit and crookedness. One should take the food that is automatically obtained daily, but one should not have a desire for it either





Satapatha Brahmana 2/1/3/4 says अपहतपाप्मानो देवा अप पाप्मानं हतेऽमृता देवा नामृतत्वस्याशास्ति। that is Devas do not do any sinful activity and Devas attained immortality by destroying Sins

Acharya Sayana in his commentary on Satapatha Brahmana 2/1/3/4 said – तदेतत् प्रशंसति अपहतपाप्मान इति । देवानां पाप। हित्यान्मरणधर्मराहित्याच्च तत्सम्बन्धि-न्ययनेऽग्न्याधानकारिणोऽपि तदुभयं सिद्ध्यतीत्यर्थः ' This is praised with the expression 'Apahatapāpman' (i.e., one who is free from sin). Because the Devas are free from sin and from the condition of mortality, therefore, even one who performs the Agnyādheya (the rite of establishing the sacred fire), by becoming related to them, attains both



Allegations-

Shiva

In the Mahabharata, Shiva is said to have fornicated with wives and daughters of Rishis,

Mahabharata 13.14.157 "He sports with the daughters and wives of the Rishis. His hair is long and erect. He is perfectly nude for he has the horizon for his dress. He has terrible eyes."

Padma Purana I.56.1-10 states that Shiva saw some beautiful Gandharis, Kinnaras and humans and wanted to have sex with them, he cast a spell on them which dragged them into the sky, where he had sex with them, meanwhile Parvati saw all that and became angry, she assumed a form and assaulted those women, as a result, their faces were disfigured, she also cursed them due to which they became Chandalas.

Padma Purana, Sṛṣṭi-khaṇḍa 1, chapter 56, verses 1-10 "Formerly, Śarva (i.e. Śaṅkara), having seen youthful and beautiful women of Gandharvas, Kinnaras and human beings, and with his mind set on them, pretended to be intent on practising penance, and with a spell dragged them far away into the sky. Then the great lord, the conqueror of the god of love, having fashioned a very delightful cottage, sported (there) with them. In the meanwhile, Gaurī's mind became excited. By means of meditation she saw the lord of the world, sporting with women. Knowing his intention she became angry. Then taking the form of Kṣemaṅkarī[1],

Refutation-

He alleged on Mahabharat 13.14.157 . Here is Geeta Press Gorakhpur Mahabharat 13.14.157 you can read it nowhere its written such thing

े अपने गणोंके साथ रहकर हँसते हैं, गाते हैं, मनोहर नृत्य करते हैं और विचित्र ाजे भी बजाते हैं ।। १५६ ।।

भगवान् रुद्र उछलते-कूदते हैं। जँभाई लेते हैं। रोते हैं, रुलाते हैं। कभी पागलों और मतवालोंकी तरह बातें करते हैं और कभी मधुर स्वरसे उत्तम वचन बोलते हैं

कभी भयंकर रूप धारण करके अपने नेत्रोंद्वारा लोगोंमें त्रास उत्पन्न करते हुए जोर-जोरसे अट्टहास करते, जागते, सोते और मौजसे अँगड़ाई लेते हैं ।।

वे जप करते हैं और वे ही जपे जाते हैं; तप करते हैं और तपे जाते हैं (उन्हींके उद्देश्यसे तप किया जाता है)। वे दान देते और दान लेते हैं तथा योग और ध्यान करते हैं ।। १५९ ।।

“They, staying with their attendants, laugh, sing, perform delightful dances, and also play various musical instruments.” (156)

“Lord Rudra leaps and jumps. He yawns. He cries and makes others cry. Sometimes, he speaks like madmen and intoxicated beings, and at other times, he speaks noble words in a sweet tone. (Verse 157)

Sometimes, assuming a terrifying form, he frightens people with his glaring eyes, roaring with loud laughter, waking, sleeping, and stretching himself in delight. (Verse 158)

He chants mantras and is himself chanted. He performs penance and is the object of penance. He gives charity and receives it, and he engages in yoga and meditation.” (Verse 159)

हसते गायते चैव नृत्यते च मनोहरम् ।
वादयत्यपि वाद्यानि विचित्राणि गणैर्युतः ।। १५६ ।।

वे अपने गणोंके साथ रहकर हँसते हैं, गाते हैं, मनोहर नृत्य करते हैं और विचित्र बाजे भी बजाते हैं ।। १५६ ।।

वल्गते जृम्भते चैव रुदते रोदयत्यपि ।
उन्मत्तमत्तरूपं च भाषते चापि सुस्वरः ।। १५७ ।।

भगवान् रुद्र उछलते-कूदते हैं। जँभाई लेते हैं। रोते हैं, रुलाते हैं। कभी पागलों और मतवालोंकी तरह बातें करते हैं और कभी मधुर स्वरसे उत्तम वचन बोलते हैं ।। १५७ ।।

अतीव हसते रौद्रस्त्रासयन् नयनैर्जनम् ।
जागर्ति चैव स्वपिति जृम्भते च यथासुखम् ।। १५८ ।।

कभी भयंकर रूप धारण करके अपने नेत्रोंद्वारा लोगोंमें त्रास उत्पन्न करते हुए जोर-जोरसे अट्टहास करते, जागते, सोते और मौजसे अँगड़ाई लेते हैं ।।

जपते जप्यते चैव तपते तप्यते पुनः ।
ददाति प्रतिगृह्णाति युञ्जते ध्यायतेऽपि च ।। १५९ ।।

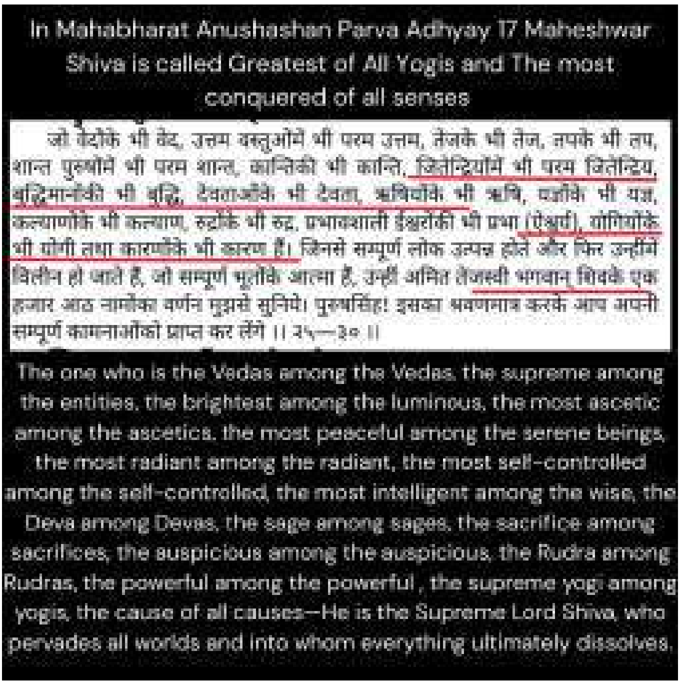
वे जप करते हैं और वे ही जपे जाते हैं; तप करते हैं और तपे जाते हैं (उन्हींके उद्देश्यसे तप किया जाता है)। वे दान देते और दान लेते हैं तथा योग और ध्यान करते हैं ।। १५९ ।।

In Mahabharat Anushashan Parva Adhyay 17 Maheshwar Shiva is called Greatest of All Yogis and The most conquered of all senses and the most celibate amongst all beings and the most Peaceful and the supreme Yogi

जो वेदोंके भी वेद, उत्तम वस्तुओंमें भी परम उत्तम, तेजके भी तेज, तपके भी तप, शान्त पुरुषोंमें भी परम शान्त, कान्तिकी भी कान्ति, जितेन्द्रियोंमें भी परम जितेन्द्रिय, बुद्धिमानोंकी भी बुद्धि, देवताओंके भी देवता, ऋषियोंके भी ऋषि, यज्ञोंके भी यज्ञ, कल्याणोंके भी कल्याण, रुद्रोंके भी रुद्र, प्रभावशाली ईश्वरोंकी भी प्रभा (ऐश्वर्य), योगियोंके भी योगी तथा कारणोंके भी कारण हैं। जिनसे सम्पूर्ण लोक उत्पन्न होते और फिर उन्हींमें विलीन हो जाते हैं, जो सम्पूर्ण भूतोंके आत्मा हैं, उन्हीं अमित तेजस्वी भगवान् शिवके एक हजार आठ नामोंका वर्णन मुझसे सुनिये। पुरुषसिंह! इसका श्रवणमात्र करके आप अपनी सम्पूर्ण कामनाओंको प्राप्त कर लेंगे ।। २५-३० ।।

The one who is the Vedas among the Vedas, the supreme among the entities, the brightest among the luminous, the most ascetic among the ascetics, the most peaceful among

the serene beings, the most radiant among the radiant, the most self-controlled among the self-controlled, the most intelligent among the wise, the Deva among Devas, the sage among sages, the sacrifice among sacrifices, the auspicious among the auspicious, the Rudra among Rudras, the powerful among the powerful , the supreme yogi among yogis, the cause of all causes—He is the Supreme Lord Shiva, who pervades all worlds and into whom everything ultimately dissolves.



In Mahabharat Anushashan Parva Adhyay 17 Maheshwar Shiva is called Greatest of All Yogis and The most conquered of all senses

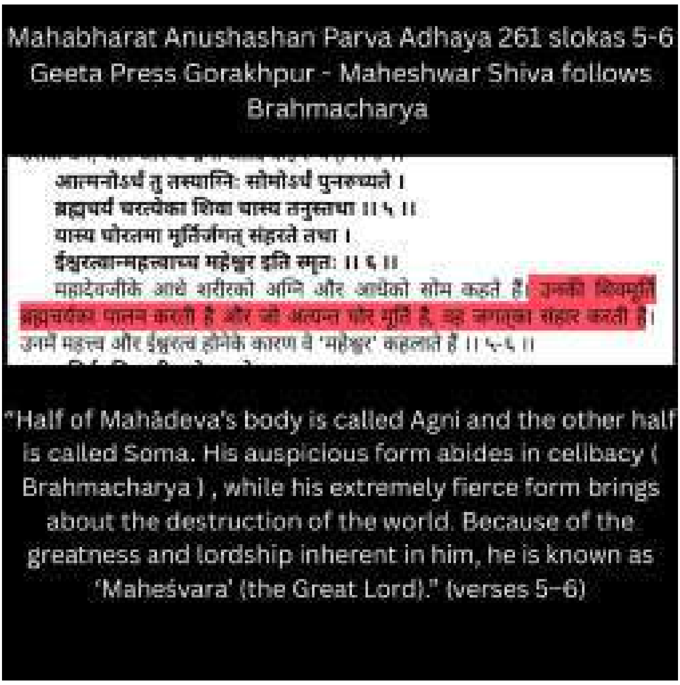
जो वेदोंके भी वेद, उत्तम वस्तुओंमें भी परम उत्तम, तेजके भी तेज, तपके भी तप, शान्त पुरुषोंमें भी परम शान्त, कान्तिकी भी कान्ति, जितेन्द्रियोंमें भी परम जितेन्द्रिय, बुद्धिमानोंकी भी बुद्धि, देवताओंके भी देवता, ऋषियोंके भी ऋषि, यज्ञोंके भी यज्ञ, कल्याणोंके भी कल्याण, रुद्रोंके भी रुद्र, प्रभावशाली ईश्वरोंकी भी प्रभा (ऐश्वर्य), योगियोंके भी योगी तथा कारणोंके भी कारण हैं। जिनसे सम्पूर्ण लोक उत्पन्न होते और फिर उन्हींमें विलीन हो जाते हैं, जो सम्पूर्ण भूतोंके आत्मा हैं, उन्हीं अमित तेजस्वी भगवान् शिवके एक हजार आठ नामोंका वर्णन मुझसे सुनिये। पुरुषसिंह! इसका श्रवणमात्र करके आप अपनी सम्पूर्ण कामनाओंको प्राप्त कर लेंगे ।। २५—३० ।।

The one who is the Vedas among the Vedas, the supreme among the entities, the brightest among the luminous, the most ascetic among the ascetics, the most peaceful among the serene beings, the most radiant among the radiant, the most self-controlled among the self-controlled, the most intelligent among the wise, the Deva among Devas, the sage among sages, the sacrifice among sacrifices, the auspicious among the auspicious, the Rudra among Rudras, the powerful among the powerful , the supreme yogi among yogis, the cause of all causes—He is the Supreme Lord Shiva, who pervades all worlds and into whom everything ultimately dissolves.

Mahabharat Anushashan Parva Adhaya 261 slokas 5-6
Geeta Press Gorakhpur – Maheshwar Shiva
follows Brahmacharya

महादेवजीके आधे शरीरको अग्नि और आधेको सोम कहते हैं। उनकी शिवमूर्ति ब्रह्मचर्यका पालन करती है और जो अत्यन्त घोर मूर्ति है, वह जगत्‌का संहार करती है। उनमें महत्त्व और ईश्वरत्व होनेके कारण वे 'महेश्वर' कहलाते हैं ।। ५-६ ।।

"Half of Mahādeva's body is called Agni and the other half is called Soma. His auspicious form abides in celibacy (Brahmacharya), while his extremely fierce form brings about the destruction of the world. Because of the greatness and lordship inherent in him, he is known as 'Maheśvara' (the Great Lord)." (verses 5-6)

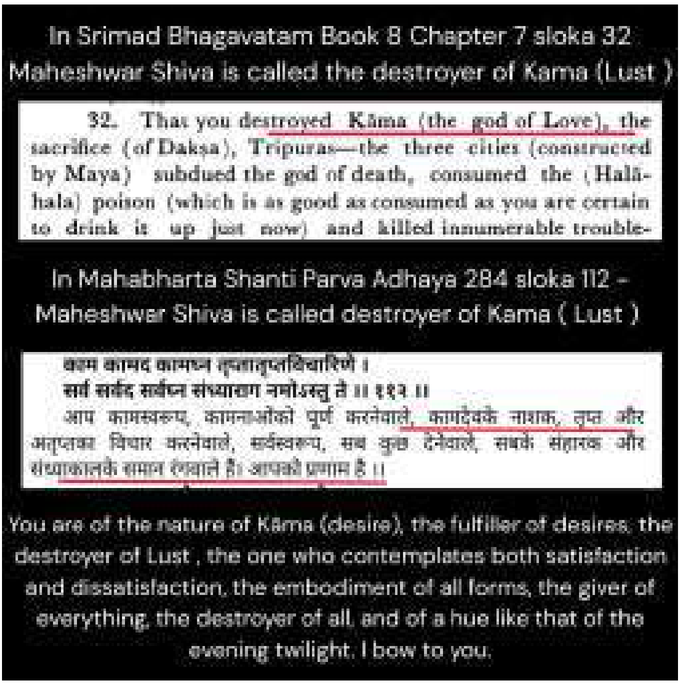


In Srimad Bhagavatam Book 8 Chapter 7 sloka 32
Maheshwar Shiva is called the destroyer of Kama (Lust)

That you destroyed Kama (the god of Love), the sacrifice (of Daksa), Tripuras the three cities (constructed by Maya) subdued the god of death, consumed the (Hala-hala) poison (which is as good as consumed as you are certain to drink it up just now) and killed innumerable trouble-

In Mahabharta Shanti Parva Adhaya 284 sloka 112
Maheshwar Shiva is called destroyer of Kama (Lust)
काम कामद कामघ्न तृप्तातृप्तविचारिणे । सर्व सर्वद सर्वघ्न संध्याराग नमोऽस्तु ते ।। ११२ ।।
आप कामस्वरूप, कामनाओंको पूर्ण करनेवाले, कामदेवके नाशक, तृप्त और अतृप्तका विचार करनेवाले, सर्वस्वरूप, सब कुछ देनेवाले, सबके संहारक और संध्याकालके समान रंगवाले हैं। आपको प्रणाम है ।।
You are of the nature of Kāma (desire), the fulfiller of desires, the destroyer of Lust, the one who contemplates both satisfaction and dissatisfaction, the embodiment of all forms, the giver of everything, the destroyer of all, and of a hue like that of the evening twilight. I bow to you.

32.


In Srimad Bhagavatam Book 8 Chapter 7 sloka 32
Maheshwar Shiva is called the destroyer of Kama (Lust)

32. That you destroyed Kāma (the god of Love), the sacrifice (of Dakṣa), Tripuras—the three cities (constructed by Maya) subdued the god of death, consumed the (Halāhala) poison (which is as good as consumed as you are certain to drink it up just now) and killed innumerable trouble-

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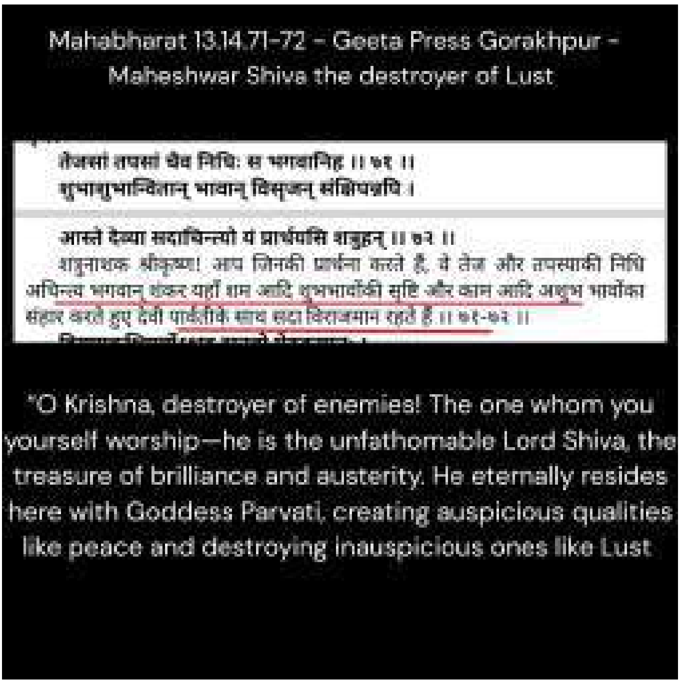
Mahabharat 13.14.71-72 – Geeta Press Gorakhpur – Maheshwar Shiva the destroyer of Lust
तेजसां तपसां चैव निधिः स भगवानिह ।। ७१ ।। शुभाशुभान्वितान् भावान् विसृजन् संक्षिपन्नपि ।
आस्ते देव्या सदाचिन्त्यो यं प्रार्थयसि शत्रुहन् ।। ७२ ।।
शत्रुनाशक श्रीकृष्ण! आप जिनकी प्रार्थना करते हैं, वे तेज और तपस्याकी निधि अचिन्त्य भगवान् शंकर यहाँ शम आदि शुभभावोंकी सृष्टि और काम आदि अशुभ भावोंका
संहार करते हुए देवी पार्वतीके साथ सदा विराजमान रहते हैं ।। ७१-७२ ।।
"O Krishna, destroyer of enemies! The one whom you yourself worship-he is the unfathomable Lord Shiva, the treasure of brilliance and austerity. He eternally resides here with Goddess Parvati, creating auspicious qualities like peace and destroying inauspicious ones like Lust


Mahabharat 13.14.71-72 - Geeta Press Gorakhpur - Maheshwar Shiva the destroyer of Lust

तेजसां तपसां चैव निधिः स भगवानिह ।। ७१ ।।
शुभाशुभान्वितान् भावान् विसृजन् संक्षिपन्नपि ।

आस्ते देव्या सदाचिन्त्यो यं प्रार्थयसि शत्रुहन् ।। ७२ ।।
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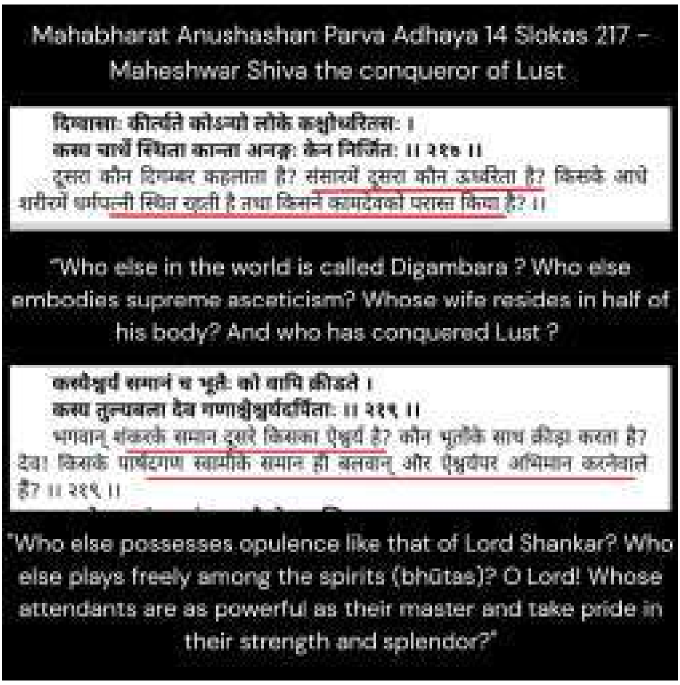
Mahabharat Anushashan Parva Adhaya 14 Slokas 217
Maheshwar Shiva the conqueror of Lust
दिग्वासाः कीर्त्यते कोऽन्यो लोके कश्चोर्ध्वरतसः । कस्य चार्धे स्थिता कान्ता अनङ्गः केन निर्जितः ।। २१७ ।।
ूसरा कौन दिगम्बर कहलाता है? संसारमें दूसरा कौन ऊर्ध्वरता है? किसके आधे

शरीरमें धर्मपत्नी स्थित रहती है तथा किसने कामदेवको परास्त किया है? ।।
“Who else in the world is called Digambara ? Who else embodies supreme asceticism? Whose wife resides in half of his body? And who has conquered Lust ?

कस्यैश्वर्यं समानं च भूतैः को वापि क्रीडते । कस्य तुल्यबला देव गणाश्वैश्वर्यदर्पिताः ।। २१९ ।।

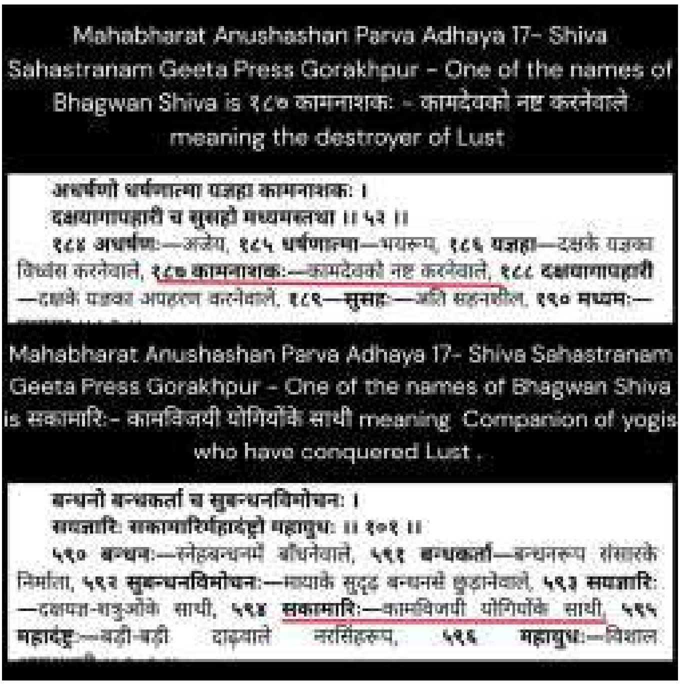
भगवान् शंकरके समान दूसरे किसका ऐश्वर्य है? कौन भूतोंके साथ क्रीड़ा करता है? देव! किसके पार्षदगण स्वामीके समान ही बलवान् और ऐश्वर्यपर अभिमान करनेवाले हैं? ।। २१९ ।।

“Who else possesses opulence like that of Lord Shankar? Who else plays freely among the spirits (bhūtas)? O Lord! Whose attendants are as powerful as their master and take pride in their strength and splendor?”



Mahabharat Anushashan Parva Adhaya 17- Shiva Sahastranam Geeta Press Gorakhpur – One of the names of Bhagwan Shiva is १८७ कामनाशकः – कामदेवको नष्ट करनेवाले meaning the destroyer of Lust

Mahabharat Anushashan Parva Adhaya 17- Shiva Sahastranam Geeta Press Gorakhpur – One of the names of Bhagwan Shiva is सकामारिः- कामविजयी योगियोंके साथी meaning Companion of yogis who have conquered Lust .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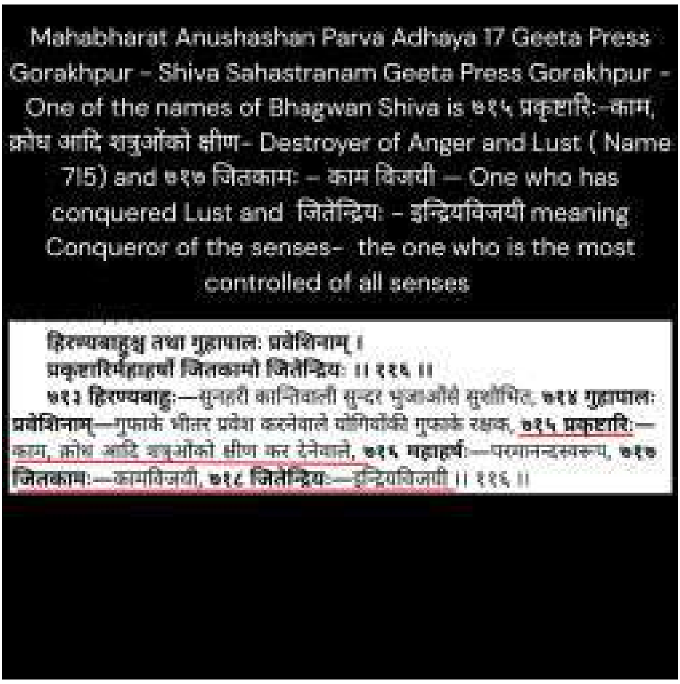
अथर्वणो धर्मणात्मा यज्ञहा कामनाशकः ।
दक्षयागापहारी च सुसहो मध्यमस्तथा ॥ ५२ ॥
१८४ अथर्वणः—अजेय, १८५ धर्मणात्मा—भयरूप, १८६ यज्ञहा—दक्षके यज्ञका विध्वंस करनेवाले, १८७ कामनाशकः—कामदेवको नष्ट करनेवाले, १८८ दक्षयागापहारी—दक्षके यज्ञका अपहरण करनेवाले, १८९—सुसहः—अति सहनशील, १९० मध्यमः—

Mahabharat Anushashan Parva Adhaya 17- Shiva Sahastranam Geeta Press Gorakhpur - One of the names of Bhagwan Shiva is सकामारिः- कामविजयी योगियोंके साथी meaning Companion of yogis who have conquered Lust .

बन्धनो बन्धकर्ता च सुबन्धनविमोचनः ।
सयज्ञारिः सकामारिर्महादंष्ट्रो महायुधः ॥ १०१ ॥
५९० बन्धनः—स्नेहबन्धनमें बाँधनेवाले, ५९१ बन्धकर्ता—बन्धनरूप संसारके निर्माता, ५९२ सुबन्धनविमोचनः—मायाके सुदृढ़ बन्धनसे छुड़ानेवाले, ५९३ सयज्ञारिः—दक्षयज्ञ-शत्रुओंके साथी, ५९४ सकामारिः—कामविजयी योगियोंके साथी, ५९५ महादंष्ट्रः—बड़ी-बड़ी दाढ़वाले नरसिंहरूप, ५९६ महायुधः—विशाल

Mahabharat Anushashan Parva Adhaya 17 Geeta Press Gorakhpur – Shiva Sahastranam Geeta Press Gorakhpur – One of the names of Bhagwan Shiva is **७१५ प्रकृष्टारिः-काम, क्रोध आदि शत्रुओंको क्षीण**- Destroyer of Anger and Lust (Name 715) and **७१७ जितकामः – काम विजयी** — One who has conquered Lust and **जितेन्द्रियः – इन्द्रियविजयी** meaning Conqueror of the senses- the one who is the most controlled of all senses


Mahabharat Anushashan Parva Adhaya 17 Geeta Press Gorakhpur - Shiva Sahastranam Geeta Press Gorakhpur - One of the names of Bhagwan Shiva is ७१५ प्रकृष्टारिः-काम, क्रोध आदि शत्रुओंको क्षीण- Destroyer of Anger and Lust (Name 715) and ७१७ जितकामः – काम विजयी — One who has conquered Lust and जितेन्द्रियः – इन्द्रियविजयी meaning Conqueror of the senses- the one who is the most controlled of all senses

हिरण्यबाहुश्च तथा गुहापालः प्रवेशिनाम् ।
प्रकृष्टारिर्महाहर्षो जितकामो जितेन्द्रियः ॥ ११६ ॥
७१३ हिरण्यबाहुः—सुनहरी कान्तिवाली सुन्दर भुजाओंसे सुशोभित, ७१४ गुहापालः प्रवेशिनाम्—गुफाके भीतर प्रवेश करनेवाले योगियोंकी गुफाके रक्षक, ७१५ प्रकृष्टारिः—काम, क्रोध आदि शत्रुओंको क्षीण कर देनेवाले, ७१६ महाहर्षः—परमानन्दस्वरूप, ७१७ जितकामः—कामविजयी, ७१८ जितेन्द्रियः—इन्द्रियविजयी ॥ ११६ ॥

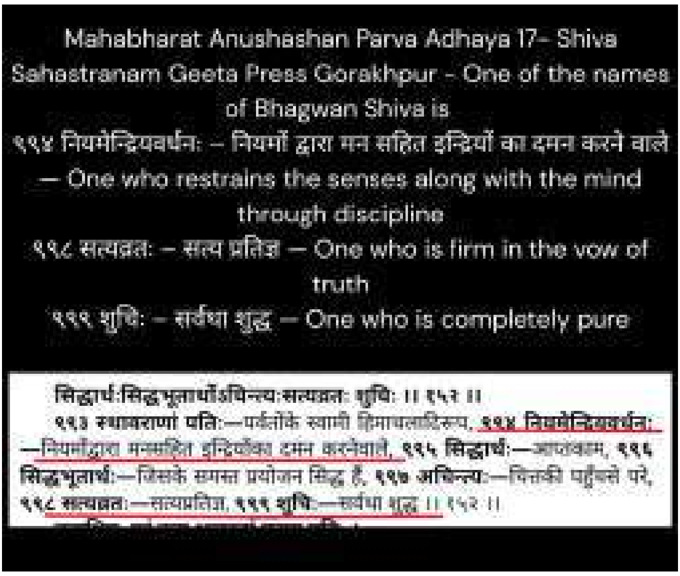
A Few Other references-

Mahabharat Anushashan Parva Adhaya 17- Shiva Sahastranam Geeta Press Gorakhpur – One of the names of Bhagwan Shiva is

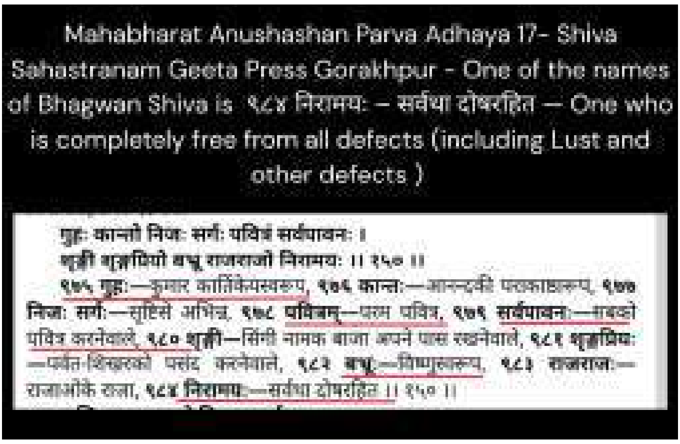
९९४ नियमेन्द्रियवर्धनः – नियमों द्वारा मन सहित इन्द्रियों का दमन करने वाले — One who restrains the senses along with the mind through discipline

९९८ सत्यव्रतः – सत्य प्रतिज्ञ — One who is firm in the vow of truth

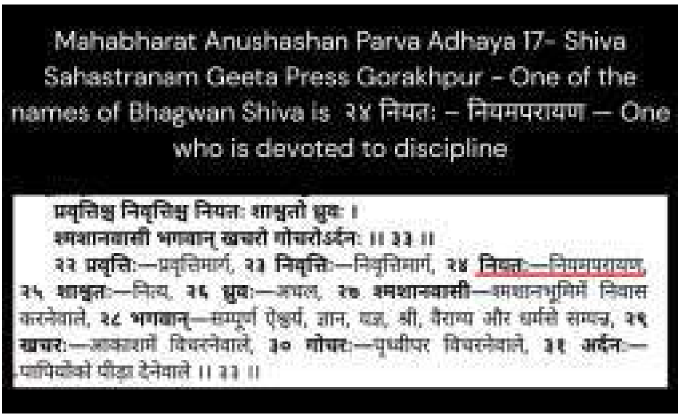
९९९ शुचिः – सर्वथा शुद्ध — One who is completely pure



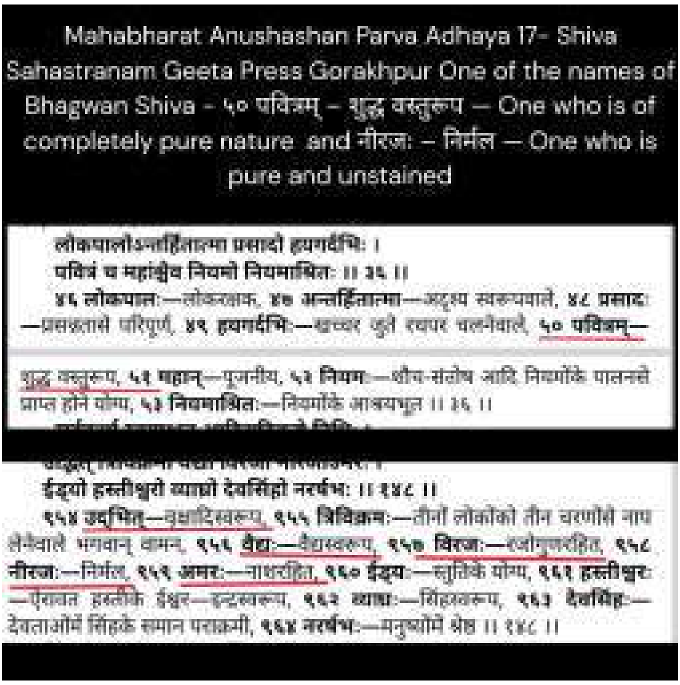
Mahabharat Anushashan Parva Adhaya 17- Shiva Sahastranam Geeta Press Gorakhpur – One of the names of Bhagwan Shiva is **९८४ निरामयः – सर्वथा दोषरहित** — One who is completely free from all defects (including Lust and other defects)



Mahabharat Anushashan Parva Adhaya 17- Shiva Sahastranam Geeta Press Gorakhpur – One of the names of Bhagwan Shiva is **२४ नियतः – नियमपरायण** — One who is devoted to discipline



Mahabharat Anushashan Parva Adhaya 17- Shiva Sahastranam Geeta Press Gorakhpur One of the names of Bhagwan Shiva – **५० पवित्रम् – शुद्ध वस्तुरूप** — One who is of completely pure nature and **नीरजः – निर्मल** — One who is pure and unstained

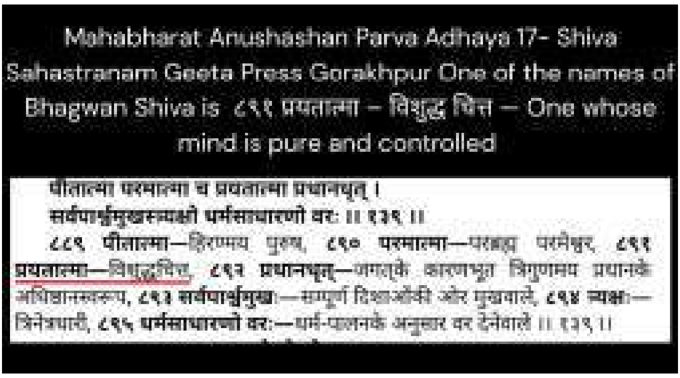


Mahabharat Anushashan Parva Adhaya 17- Shiva Sahastranam Geeta Press Gorakhpur One of the names of Bhagwan Shiva - ५० पवित्रम् – शुद्ध वस्तुरूप — One who is of completely pure nature and नीरजः – निर्मल — One who is pure and unstained

लोकपालोऽन्तर्हितात्मा प्रसादो हयगर्दभिः ।
पवित्रं च महांश्चैव नियमो नियमाश्रितः ॥ ३५ ॥
४६ लोकपालः—लोकरक्षक, ४७ अन्तर्हितात्मा—अदृश्य स्वरूपवाले, ४८ प्रसादः—प्रसन्नतासे परिपूर्ण, ४९ हयगर्दभिः—खच्चर जुते रथपर चलनेवाले, ५० पवित्रम्—शुद्ध वस्तुरूप, ५१ महान्—पूजनीय, ५२ नियमः—शौच-संतोष आदि नियमोंके पालनसे प्राप्त होने योग्य, ५३ नियमाश्रितः—नियमोंके आश्रयभूत ॥ ३६ ॥

ईड्यो हस्तीश्वरो व्याघ्रो देवसिंहो नरर्षभः ॥ १४८ ॥
९५४ उद्भित्—वृक्षादिस्वरूप, ९५५ त्रिविक्रमः—तीनों लोकोंको तीन चरणोंसे नाप लेनेवाले भगवान् वामन, ९५६ वैद्यः—वैद्यस्वरूप, ९५७ विरजाः—रजोगुणरहित, ९५८ नीरजाः—निर्मल, ९५९ अमरः—नाशरहित, ९६० ईड्यः—स्तुतिके योग्य, ९६१ हस्तीश्वरः—ऐरावत हस्तीके ईश्वर—इन्द्रस्वरूप, ९६२ व्याघ्रः—सिंहस्वरूप, ९६३ देवसिंहः—देवताओंमें सिंहके समान पराक्रमी, ९६४ नरर्षभः—मनुष्योंमें श्रेष्ठ ॥ १४८ ॥

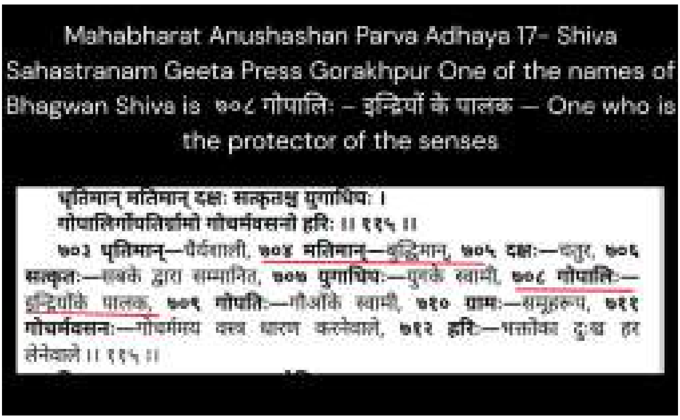
Mahabharat Anushashan Parva Adhaya 17- Shiva Sahastranam Geeta Press Gorakhpur One of the names of Bhagwan Shiva is ८९१ प्रयतात्मा – विशुद्ध चित्त — One whose mind is pure and controlled



Mahabharat Anushashan Parva Adhaya 17- Shiva Sahastranam Geeta Press Gorakhpur One of the names of Bhagwan Shiva is ८९१ प्रयतात्मा – विशुद्ध चित्त — One whose mind is pure and controlled

पीतात्मा परमात्मा च प्रयतात्मा प्रधानधृक् ।
सर्वपार्श्वमुखस्त्र्यक्षो धर्मसाधारणो वरः ॥ १३९ ॥
८८९ पीतात्मा—हिरण्मय पुरुष, ८९० परमात्मा—परब्रह्म परमेश्वर, ८९१ प्रयतात्मा—विशुद्धचित्त, ८९२ प्रधानधृक्—जगत्‌के कारणभूत त्रिगुणमय प्रधानके अधिष्ठानस्वरूप, ८९३ सर्वपार्श्वमुखः—सम्पूर्ण दिशाओंकी ओर मुखवाले, ८९४ त्र्यक्षः—त्रिनेत्रधारी, ८९५ धर्मसाधारणो वरः—धर्म-पालनके अनुसार वर देनेवाले ॥ १३९ ॥

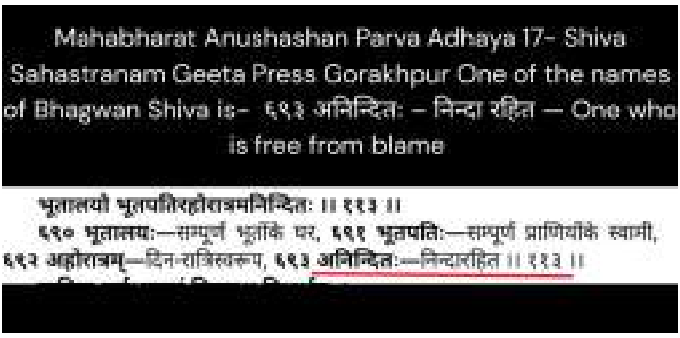
Mahabharat Anushashan Parva Adhaya 17- Shiva Sahastranam Geeta Press Gorakhpur One of the names of Bhagwan Shiva is ७०८ गोपालिः – इन्द्रियों के पालक — One who is the protector of the senses



Mahabharat Anushashan Parva Adhaya 17- Shiva Sahastranam Geeta Press Gorakhpur One of the names of Bhagwan Shiva is ७०८ गोपालिः – इन्द्रियों के पालक — One who is the protector of the senses

धृतिमान् मतिमान् दक्षः सत्कृतश्च युगाधिपः ।
गोपालिर्गोपतिर्ग्रामो गोचर्मवसनो हरिः ॥ १६६ ॥
७०३ धृतिमान्—धैर्यशाली, ७०४ मतिमान्—बुद्धिमान्, ७०५ दक्षः—चतुर, ७०६ सत्कृतः—सबके द्वारा सम्मानित, ७०७ युगाधिपः—युगके स्वामी, ७०८ गोपालिः—इन्द्रियोंके पालक, ७०९ गोपतिः—गौओंके स्वामी, ७१० ग्रामः—समूहरूप, ७११ गोचर्मवसनः—गोचर्ममय वस्त्र धारण करनेवाले, ७१२ हरिः—भक्तोंका दुःख हर लेनेवाले ॥ १६६ ॥

Mahabharat Anushashan Parva Adhaya 17- Shiva Sahastranam Geeta Press Gorakhpur One of the names of Bhagwan Shiva is- ६९२ अनिन्दितः – निन्दा रहित — One who is free from blame

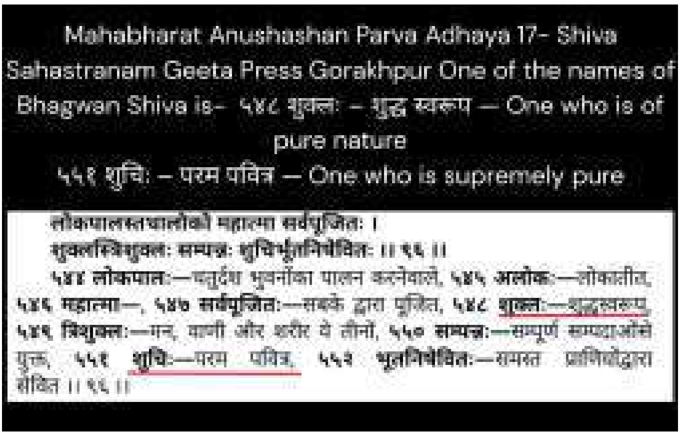

Mahabharat Anushashan Parva Adhaya 17- Shiva Sahastranam Geeta Press Gorakhpur One of the names of Bhagwan Shiva is- ६९३ अनिन्दितः – निन्दा रहित — One who is free from blame

भूतालयो भूतपतिरहोरात्रमनिन्दितः ॥ ११३ ॥

६९० भूतालयः—सम्पूर्ण भूतोंके घर, ६९१ भूतपतिः—सम्पूर्ण प्राणियोंके स्वामी, ६९२ अहोरात्रम्—दिन-रात्रिस्वरूप, ६९३ अनिन्दितः—निन्दारहित ॥ ११३ ॥

Mahabharat Anushashan Parva Adhaya 17- Shiva Sahastranam Geeta Press Gorakhpur One of the names of Bhagwan Shiva is- ५४८ शुक्लः – शुद्ध स्वरूप — One who is of pure nature

५५१ शुचिः – परम पवित्र — One who is supremely pure


Mahabharat Anushashan Parva Adhaya 17- Shiva Sahastranam Geeta Press Gorakhpur One of the names of Bhagwan Shiva is- ५४८ शुक्लः – शुद्ध स्वरूप — One who is of pure nature

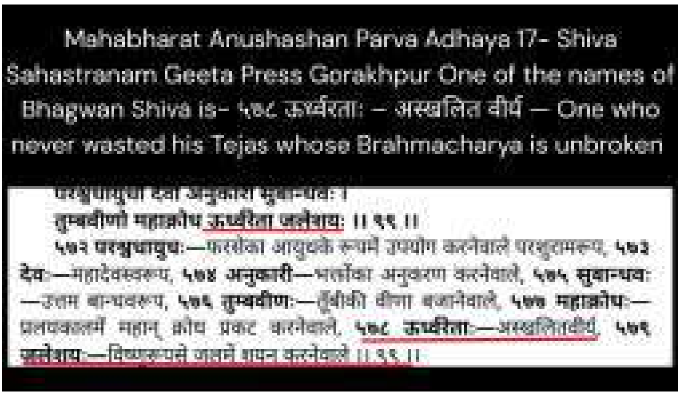
५५१ शुचिः – परम पवित्र — One who is supremely pure

लोकपालस्तथालोको महात्मा सर्वपूजितः ।

शुक्लस्त्रिशुक्लः सम्पन्नः शुचिर्भूतनिषेवितः ॥ ९६ ॥

५४४ लोकपालः—चतुर्दश भुवनोंका पालन करनेवाले, ५४५ अलोकः—लोकातीत, ५४६ महात्मा—, ५४७ सर्वपूजितः—सबके द्वारा पूजित, ५४८ शुक्लः—शुद्धस्वरूप, ५४९ त्रिशुक्लः—मन, वाणी और शरीर ये तीनों, ५५० सम्पन्नः—सम्पूर्ण सम्पदाओंसे युक्त, ५५१ शुचिः—परम पवित्र, ५५२ भूतनिषेवितः—समस्त प्राणियोंद्वारा सेवित ॥ ९६ ॥

Mahabharat Anushashan Parva Adhaya 17- Shiva Sahastranam Geeta Press Gorakhpur One of the names of Bhagwan Shiva is- ५७८ ऊर्ध्वरताः – अस्खलित वीर्य — One who never wasted his Tejas whose Brahmacharya is unbroken

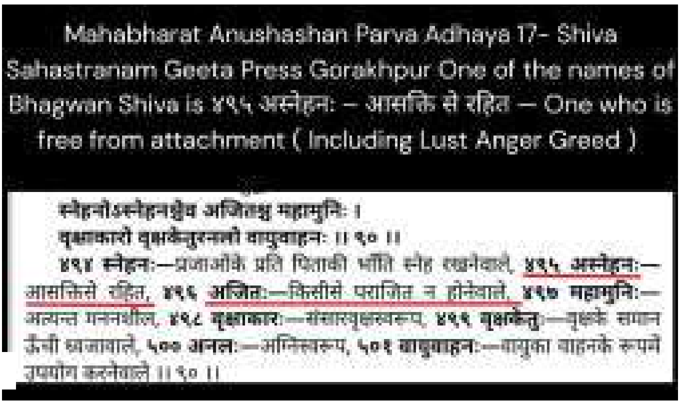

Mahabharat Anushashan Parva Adhaya 17- Shiva Sahastranam Geeta Press Gorakhpur One of the names of Bhagwan Shiva is- ५७८ ऊर्ध्वरताः – अस्खलित वीर्य — One who never wasted his Tejas whose Brahmacharya is unbroken

परश्वधायुधो देवा अनुकारी सुबान्धवः ।

तुम्बवीणो महाक्रोध ऊर्ध्वरेता जलेशयः ॥ ९९ ॥

५७२ परश्वधायुधः—फरसेका आयुधके रूपमें उपयोग करनेवाले परशुरामरूप, ५७३ देवः—महादेवस्वरूप, ५७४ अनुकारी—भक्तोंका अनुकरण करनेवाले, ५७५ सुबान्धवः—उत्तम बान्धवरूप, ५७६ तुम्बवीणः—तूँबीकी वीणा बजानेवाले, ५७७ महाक्रोधः—प्रलयकालमें महान् क्रोध प्रकट करनेवाले, ५७८ ऊर्ध्वरेता—अस्खलितवीर्य, ५७९ जलेशयः—विष्णुरूपसे जलमें शयन करनेवाले ॥ ९९ ॥

Mahabharat Anushashan Parva Adhaya 17- Shiva Sahastranam Geeta Press Gorakhpur One of the names of Bhagwan Shiva is ४९५ अस्नेहनः – आसक्ति से रहित — One who is free from attachment (Including Lust Anger Greed)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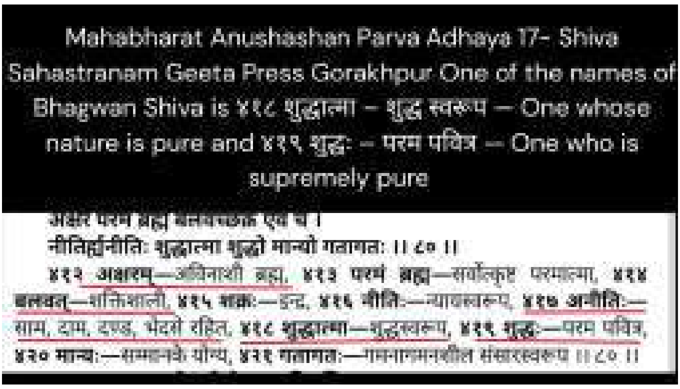
स्नेहनोऽस्नेहनश्चैव अजितश्च महामुनिः ।

वृक्षाकारो वृक्षकेतुरनलो वायुवाहनः ॥ ९० ॥

४९४ स्नेहनः—प्रजाओंके प्रति पिताकी भाँति स्नेह रखनेवाले, ४९५ अस्नेहनः—आसक्तिसे रहित, ४९६ अजितः—किसीसे पराजित न होनेवाले, ४९७ महामुनिः—अत्यन्त मननशील, ४९८ वृक्षाकारः—संसारवृक्षस्वरूप, ४९९ वृक्षकेतुः—वृक्षके समान ऊँची ध्वजावाले, ५०० अनलः—अग्निस्वरूप, ५०१ वायुवाहनः—वायुका वाहनके रूपमें उपयोग करनेवाले ॥ ९० ॥

Mahabharat Anushashan Parva Adhaya 17- Shiva Sahastranam Geeta Press Gorakhpur One of the names of Bhagwan Shiva is ४१८ शुद्धात्मा – शुद्ध स्वरूप — One whose nature is pure and ४१९ शुद्धः – परम पवित्र — One who is supremely pure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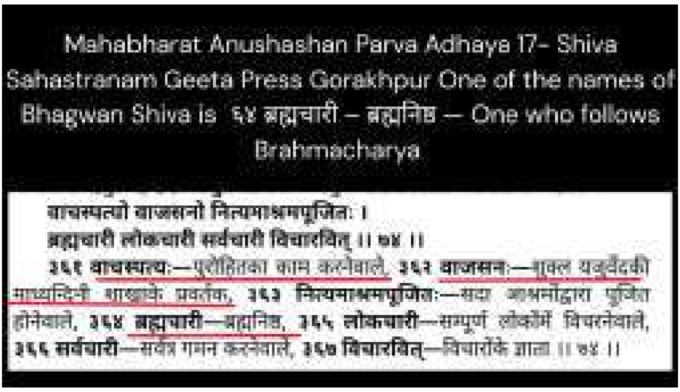
अक्षरं परमं ब्रह्म बलवच्छक्र एव च ।
नीतिर्ह्यनीतिः शुद्धात्मा शुद्धो मान्यो गतागतः ॥ ८० ॥

४१२ अक्षरम्—अविनाशी ब्रह्म, ४१३ परमं ब्रह्म—सर्वोत्कृष्ट परमात्मा, ४१४ बलवत्—शक्तिशाली, ४१५ शक्रः—इन्द्र, ४१६ नीतिः—न्यायस्वरूप, ४१७ अनीतिः—साम, दाम, दण्ड, भेदसे रहित, ४१८ शुद्धात्मा—शुद्धस्वरूप, ४१९ शुद्धः—परम पवित्र, ४२० मान्यः—सम्मानके योग्य, ४२१ गतागतः—गमनागमनशील संसारस्वरूप ॥ ८० ॥

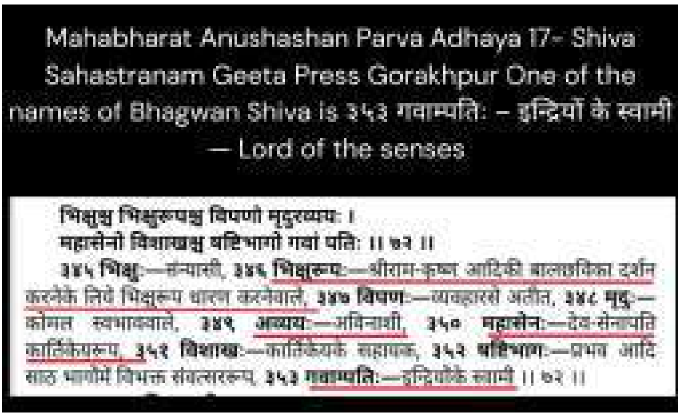
Mahabharat Anushashan Parva Adhaya 17- Shiva Sahastranam Geeta Press Gorakhpur One of the names of Bhagwan Shiva is ६४ ब्रह्मचारी – ब्रह्मनिष्ठ — One who follows Brahmacharya


Mahabharat Anushashan Parva Adhaya 17- Shiva Sahastranam Geeta Press Gorakhpur One of the names of Bhagwan Shiva is ६४ ब्रह्मचारी – ब्रह्मनिष्ठ — One who follows Brahmacharya

वाचस्पत्यो वाजसनो नित्यमाश्रमपूजितः ।
ब्रह्मचारी लोकचारी सर्वचारी विचारवित् ॥ ७४ ॥

३६१ वाचस्पत्यः—पुरोहितका काम करनेवाले, ३६२ वाजसनः—शुक्ल यजुर्वेदकी माध्यन्दिनी शाखाके प्रवर्तक, ३६३ नित्यमाश्रमपूजितः—सदा आश्रमोंद्वारा पूजित होनेवाले, ३६४ ब्रह्मचारी—ब्रह्मनिष्ठ, ३६५ लोकचारी—सम्पूर्ण लोकोंमें विचरनेवाले, ३६६ सर्वचारी—सर्वत्र गमन करनेवाले, ३६७ विचारवित्—विचारोंके ज्ञाता ॥ ७४ ॥

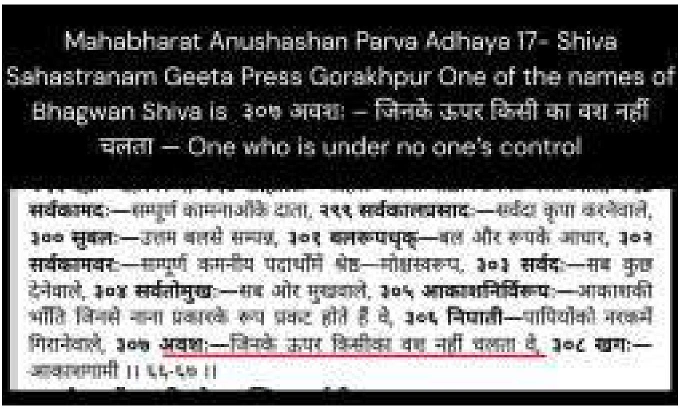
Mahabharat Anushashan Parva Adhaya 17- Shiva Sahastranam Geeta Press Gorakhpur One of the names of Bhagwan Shiva is ३५३ गवाम्पतिः – इन्द्रियों के स्वामी — Lord of the senses


Mahabharat Anushashan Parva Adhaya 17- Shiva Sahastranam Geeta Press Gorakhpur One of the names of Bhagwan Shiva is ३५३ गवाम्पतिः – इन्द्रियों के स्वामी — Lord of the senses

भिक्षुश्च भिक्षुरूपश्च विपणो मृदुरव्ययः ।
महासेनो विशाखश्च षष्टिभागो गवां पतिः ॥ ७२ ॥

३४५ भिक्षुः—संन्यासी, ३४६ भिक्षुरूपः—श्रीराम-कृष्ण आदिकी बाललीलाका दर्शन करनेके लिये भिक्षुरूप धारण करनेवाले, ३४७ विपणः—व्यवहारसे अतीत, ३४८ मृदुः—कोमल स्वभाववाले, ३४९ अव्ययः—अविनाशी, ३५० महासेनः—देव-सेनापति कार्तिकेयरूप, ३५१ विशाखः—कार्तिकेयके सहायक, ३५२ षष्टिभागः—प्रभव आदि साठ भागोंमें विभक्त संवत्सररूप, ३५३ गवाम्पतिः—इन्द्रियोंके स्वामी ॥ ७२ ॥

Mahabharat Anushashan Parva Adhaya 17- Shiva Sahastranam Geeta Press Gorakhpur One of the names of Bhagwan Shiva is ३०७ अवशः – जिनके ऊपर किसी का वश नहीं चलता — One who is under no one's control



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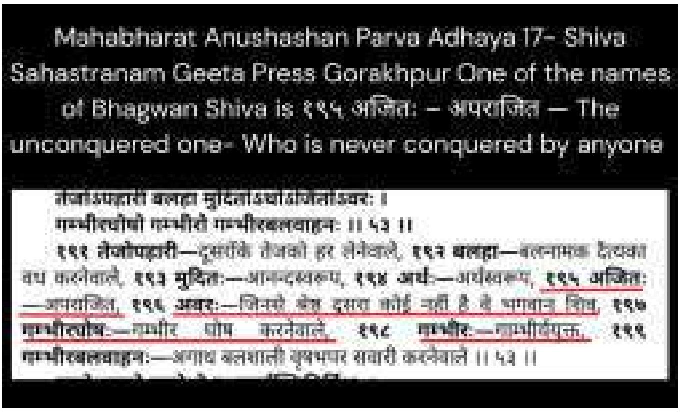
सर्वकामदः—सम्पूर्ण कामनाओंके दाता, २९९ सर्वकालप्रसादः—सर्वदा कृपा करनेवाले, ३०० सुबलः—उत्तम बलसे सम्पन्न, ३०१ बलरूपधृक्—बल और रूपके आधार, ३०२ सर्वकामवरः—सम्पूर्ण कमनीय पदार्थोंमें श्रेष्ठ—मोक्षस्वरूप, ३०३ सर्वदः—सब कुछ देनेवाले, ३०४ सर्वतोमुखः—सब ओर मुखवाले, ३०५ आकाशनिर्विरूपः—आकाशकी भाँति जिनसे नाना प्रकारके रूप प्रकट होते हैं वे, ३०६ निपाती—पापियोंको नरकमें गिरानेवाले, ३०७ अवशः—जिनके ऊपर किसीका वश नहीं चलता है, ३०८ खगः—आकाशगामी ॥ ५५-५७ ॥

Mahabharat Anushashan Parva Adhaya 17- Shiva Sahastranam Geeta Press Gorakhpur One of the names of Bhagwan Shiva is १९५ अजितः – अपराजित — The unconquered one- Who is never conquered by anyone

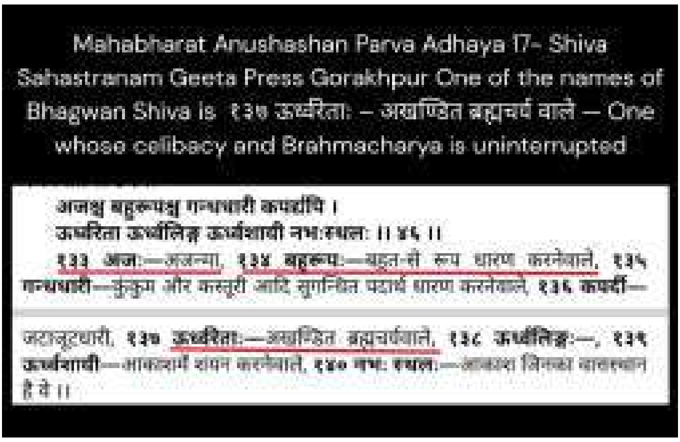


Mahabharat Anushashan Parva Adhaya 17- Shiva Sahastranam Geeta Press Gorakhpur One of the names of Bhagwan Shiva is १९५ अजितः – अपराजित — The unconquered one- Who is never conquered by anyone

तेजोऽपहारी बलहा मुदितोऽर्थोऽजितोऽवरः ।
गम्भीरघोषो गम्भीरो गम्भीरबलवाहनः ॥ ५३ ॥

१९१ तेजोपहारी—दूसरोंके तेजको हर लेनेवाले, १९२ बलहा—बलनामक दैत्यका वध करनेवाले, १९३ मुदितः—आनन्दस्वरूप, १९४ अर्थः—अर्थस्वरूप, १९५ अजितः—अपराजित, १९६ अवरः—जिनसे श्रेष्ठ दूसरा कोई नहीं है वे भगवान् शिव, १९७ गम्भीरघोषः—गम्भीर घोष करनेवाले, १९८ गम्भीरः—गाम्भीर्ययुक्त, १९९ गम्भीरबलवाहनः—अगाध बलशाली वृषभपर सवारी करनेवाले ॥ ५३ ॥

Mahabharat Anushashan Parva Adhaya 17- Shiva Sahastranam Geeta Press Gorakhpur One of the names of Bhagwan Shiva is १३७ ऊर्ध्वरेताः – अखण्डित ब्रह्मचर्य वाले — One whose celibacy and Brahmacharya is uninterrupted



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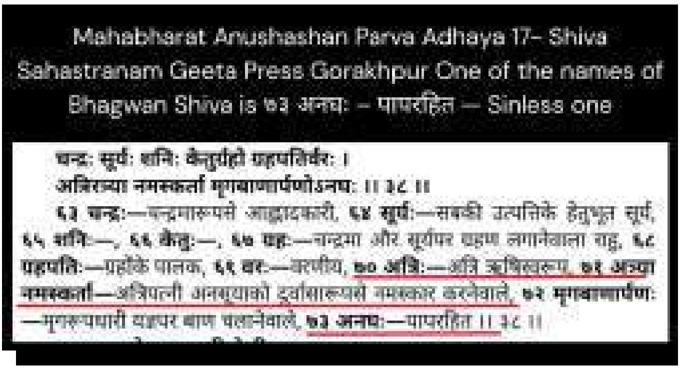
अजश्च बहुरूपश्च गन्धधारी कपर्द्यपि ।
ऊर्ध्वरेता ऊर्ध्वलिङ्ग ऊर्ध्वशायी नभःस्थलः ॥ ३६ ॥

१३३ अजः—अजन्मा, १३४ बहुरूपः—बहुत-से रूप धारण करनेवाले, १३५ गन्धधारी—कुंकुम और कस्तूरी आदि सुगन्धित पदार्थ धारण करनेवाले, १३६ कपर्दी—जटाजूटधारी, १३७ ऊर्ध्वरेताः—अखण्डित ब्रह्मचर्यवाले, १३८ ऊर्ध्वलिङ्गः—, १३९ ऊर्ध्वशायी—आकाशमें शयन करनेवाले, १४० नभः स्थलः—आकाश जिनका वासस्थान है वे ॥

Mahabharat Anushashan Parva Adhaya 17- Shiva Sahastranam Geeta Press Gorakhpur One of the names of Bhagwan Shiva is ७३ अनघः – पापरहित — Sinless one



Mahabharat Anushashan Parva Adhaya 17- Shiva Sahastranam Geeta Press Gorakhpur One of the names of Bhagwan Shiva is ७३ अनघः – पापरहित — Sinless one

चन्द्रः सूर्यः शनिः केतुर्ग्रहो ग्रहपतिर्वरः ।
अत्रिरत्र्या नमस्कर्ता मृगबाणार्पणोऽनघः ॥ १८ ॥

६३ चन्द्रः—चन्द्रमारूपसे आह्लादकारी, ६४ सूर्यः—सबकी उत्पत्तिके हेतुभूत सूर्य, ६५ शनिः—, ६६ केतुः—, ६७ ग्रहः—चन्द्रमा और सूर्यपर ग्रहण लगानेवाला राहु, ६८ ग्रहपतिः—ग्रहोंके पालक, ६९ वरः—वरणीय, ७० अत्रिः—अत्रि ऋषिस्वरूप, ७१ अत्र्या नमस्कर्ता—अत्रिपत्नी अनसूयाको दुर्वासारूपसे नमस्कार करनेवाले, ७२ मृगबाणार्पणः—मृगरूपधारी यज्ञपर बाण चलानेवाले, ७३ अनघः—पापरहित ॥ १८ ॥

In Mahabharat 13/141/25-26 Maheshwar Shiva himself told to avoid the contact of other men wives as a sign of Dharma

Shri Maheshwara (Lord Shiva) said –
O Devi! Not causing harm to any living being, speaking the truth, showing compassion to all creatures, controlling the mind and senses, and giving charity according to one's capacity — these are the noble duties of a householder (Grihastha Ashrama). (Verse 25)

Maintaining these duties of household life —
Staying away from relations with another's wife, protecting entrusted goods and the honor of women, not taking anything without giving in return, and renouncing meat and alcohol — these are five types (aspects) of Dharma that lead to happiness.
Each of these Dharmic principles has many branches.
Those who consider Dharma to be supreme should certainly follow this virtuous and meritorious path.

श्रीमहेश्वर उवाच

अहिंसा सत्यवचनं सर्वभूतानुकम्पनम् ।
शमो दानं यथाशक्ति गार्हस्थ्यो धर्म उत्तमः ॥ २५ ॥

श्रीमहेश्वरने कहा—देवि! किसी भी जीवकी हिंसा न करना, सत्य बोलना, सब प्राणियोंपर दया करना, मन और इन्द्रियोंपर काबू रखना तथा अपनी शक्तिके अनुसार दान देना गृहस्थ-आश्रमका उत्तम धर्म है ॥ २५ ॥

परदारेष्वसंसर्गो न्यासस्त्रीपरिरक्षणम् ।
अदत्तादानविरमो मधुमांसस्य वर्जनम् ॥ २६ ॥
एष पञ्चविधो धर्मो बहुशाखः सुखोदयः ।
देहिभिर्धर्मपरमैश्चर्तव्यो धर्मसम्भवः ॥ २७ ॥

(उक्त गृहस्थ-धर्मका पालन करना,) परायी स्त्रीके संसर्गसे दूर रहना, धरोहर और स्त्रीकी रक्षा करना, बिना दिये किसीकी वस्तु न लेना तथा मांस और मदिराको त्याग देना—ये धर्मके पाँच भेद हैं, जो सुखकी प्राप्ति करानेवाले हैं। इनमेंसे एक-एक धर्मकी अनेक शाखाएँ हैं। धर्मको श्रेष्ठ माननेवाले मनुष्योंको चाहिये कि वे पुण्यप्रद धर्मका पालन अवश्य करें ॥

Regarding the false claims on Padma Purana Shristi khanda Adhaya 56

Rc Hazra in his book Puranic Records on Hindu Rites and Customs page no 120 said that the chapters after chapter 43 in Shristi khanda (including chapter 56) are later interpolations into Padma Purana and was composed likely after the Satanic Islamic Muhammadans established their rule in India . So this chapter is a later interpolation and not part of Padma Purana originally

120 *Purāṇic Records on Hindu Rites and Customs* [CH

(5) SṚṢṬI-KHAṆḌA.*. This Khaṇḍa, which is assigned the fifth place in our edition, is really the first of the set. The position of the Khaṇḍa is betrayed by the mode of its beginning as well as by the sequence and contents of the five Parvans given in chap. 1.

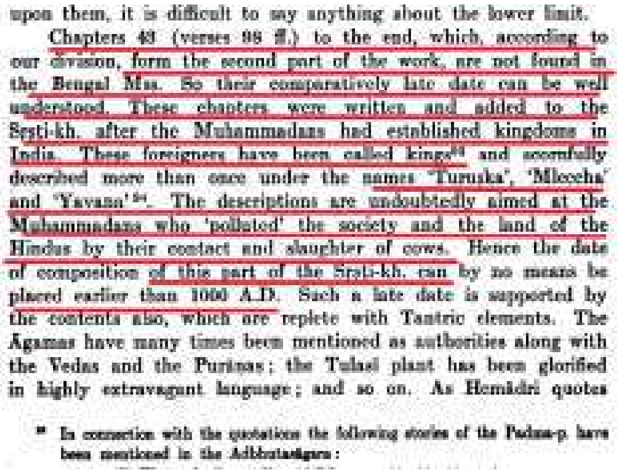
This Khaṇḍa, as we have it now, can be rightly divided into two parts:

(1) chaps. 1-45 (verses 1-97)

and (2) chaps. 46 (verses 98 ff.) to the end.

It will be seen hereinafter that the chapters of the second part were added to the Sṛṣṭi-kh. after the Muhammadans had established kingdoms in India. Hence the chapters of the first part, which are of earlier date, are examined first.

* The Sṛṣṭi-khaṇḍa in Bengal Mss consists only of 46 (or according to Aufrecht, 45) chapters. The corresponding chapters in a Bengal Ms. (No. 1661, D. U. Mss Lib.) of this Khaṇḍa and the AnSS ed. are given below:

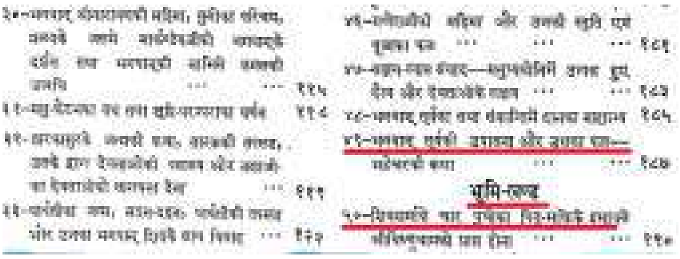


upon them, it is difficult to say anything about the lower limit.

Chapters 49 (verses 98 ff.) to the end, which, according to our division, form the second part of the work, are not found in the Bengal Mss. So their comparatively late date can be well understood. These chapters were written and added to the Sṛṣṭi-kh. after the Muhammadans had established kingdoms in India. These foreigners have been called kings[43] and scornfully described more than once under the names 'Turuska', 'Mleccha' and 'Yavana'[44]. The descriptions are undoubtedly aimed at the Muhammadans who 'polluted' the society and the land of the Hindus by their contact and slaughter of cows. Hence the date of composition of this part of the Sṛṣṭi-kh. can by no means be placed earlier than 1000 A.D. Such a late date is supported by the contents also, which are replete with Tantric elements. The Āgamas have many times been mentioned as authorities along with the Vedas and the Purāṇas; the Tulasī plant has been glorified in highly extravagant language; and so on. As Hemādri quotes

* In connection with the quotations the following stories of the Padma-p. have been mentioned in the Adbhutasāgara:

Even Geeta Press Gorakhpur padma Purana has only 49 Chapters and no 56th chapter exists



भूमि-खण्ड

Allegations-

Linga Purana, Section I, chapter 29, verses 46-64 "Formerly, a householder known as Sudarsana, vowed to conquer the God of Death. He said to his chaste wife. 'O lady of good holy rites, fine eye-brows and good fortune, listine to what I say, assiduously. Never should you dishonour the guests who visit your gouse. Since everyone of the guests is the Pinaka bearing lord, you should dedicate even your self to the guest and adore him…O excellent brahmins, in order to test their devotion, Dharma himself assumed the form of a brahmin and came to the house of the sage…Dharma disguised as a brahmin said 'O gentle lady where has your noble husband Sudarsana gone? O noble lady, enough of this cooked rice and other eatable! I say, you should dedicate yourself (to me)' Remembering what had been previously mentioned by her husband that chaste lady full of bashfulness and with closed eyes, began to move (towards him)…all the same, she made up her mind to dedicate herself to Dharma there itself at the behest of her own husband. In the meantime, Sudarsana, the husband of that lady, came to the threshold and called to her 'Come, come, O gentle lady? Where have you been?' It was the guest himself who replied to him. 'O Sudarsana, O highly blessed one, I am now engaged in sexual intercourse with this wife of yours. What should be done here may kindly be mentioned. O leading brahmin, the sexual intercourse is concluded. O excellent brahmin, I am satisfied.' Sudarsana the noble brahmin then said in great delight:- 'O excellent brahmin, enjoy her as you please. I shall go aw

Refutation-

Here is Linga Purana, Section I, chapter 29, verses 46-64 Geeta Press hindi translation . You can read this translation properly nowhere mention of any sexual interocourse or any uch thing like Adultery

The passage does not describe any act of adultery or misconduct by Dharma with the sage's wife. In this story, Dharma merely assumes the form of a Brāhmaṇa to test the devotion of the sage Sudarśana and his wife towards the sacred duty of welcoming guests. Following her husband's instructions, the chaste wife offers him water, arghya, and respect as part of guest service, without even a hint of impropriety. When Sudarśana returns home, Dharma reveals his true form, praises both of them for their unwavering adherence to dharma, and blesses them, declaring that through their devotion to atithi-pūjā (hospitality) they have conquered death. After granting them a boon, he departs. The entire episode is about the greatness of guest worship and not about lust, seduction, or adultery.

भवसागरसे पार होने तथा आत्मशुद्धिके लिये अतिथिपूजाको छोड़कर गृहस्थों एवं श्रेष्ठ द्विजोंके लिये लोकमें अन्य कोई भी उपाय नहीं है ॥ ४५ ॥
पूर्वकालमें सुदर्शन नामसे विख्यात गृहस्थ मुनिने मृत्युपर विजय प्राप्त करनेकी प्रतिज्ञा की और अपनी संतानयुक्त पतिव्रता पत्नीसे कहा- हे सुव्रते ! हे सुन्दर भौहोंवाली ! हे सौभाग्यवति ! सुनो, तुम पूर्ण प्रयत्नके साथ अतिथियोंका सदा सत्कार करना और कभी भी उनका निरादर न करना ॥ ४६-४७ ॥
अतिथि साक्षात् पिनाकधारी शिवका ही स्वरूप होता है, अतएव सब कुछ अर्पित करके भी अतिथिकी पूजा करो। सुदर्शनने पुनः कहा- हे आर्ये! अतिथि साक्षात् शिव होता है; शिवस्वरूप अतिथिको सब कुछ प्रदान करना चाहिये। अतः सभी अतिथियोंकी सदा पूजा करनी चाहिये ॥ ४८-५०१/२ ॥
पतिके ऐसा कहनेपर वह पातिव्रतपरायण मुनिभार्या पतिकी आज्ञाको देवप्रतिमाके समक्ष अर्पित किये गये पुष्प आदिकी भाँति शिरोधार्य करके अतिथि सत्कारमें प्रवृत्त हो गयी ॥ ५१/२ ॥
हे श्रेष्ठ द्विजो ! उन दोनोंकी श्रद्धाकी परीक्षा करनेके लिये एक सुन्दर ब्राह्मणका रूप धारण करके साक्षात् धर्म मुनिके घर पधारे। उस ब्राह्मणको देखकर विशुद्ध हृदयवाली उस मुनिभार्याने अर्घ्य आदिसे उस ब्राह्मणका पूजन किया ॥ ५२-५३ ॥
बुद्धिसम्पन्न पति सुदर्शन कहाँ हैं? तत्पश्चात् अपने पतिद्वारा कही गयी बातका स्मरण करती हुई उस स्त्रीने पतिकी आज्ञाको ध्यानमें रखकर धर्मरूप उस ब्राह्मणके लिये आतिथ्य-सेवा करनेका मनमें निश्चय किया ॥ ५४-५६२ ॥ उस स्त्रीके द्वारा भलीभाँति पूजित होकर ब्राह्मण-वेषधारी साक्षात् धर्मने उससे कहा- हे कल्याणि ! तुम्हारे
इसी बीच उस स्त्रीके पति प्रज्ञासम्पन्न सुदर्शन घरके द्वारपर आ गये। मुनिवर सुदर्शनने अपनी भार्याको आवाज दी- हे भद्रे ! तुम कहाँ चली गयी हो ? तब साक्षात् धर्मरूप अतिथि उनसे बोले- हे महाभाग परम सन्तुष्ट हूँ ॥ ५७-६०१/२॥
सुदर्शन ! मैं इस समय तुम्हारी इस भार्याके आतिथ्यसे तदनन्तर धर्मराजने अपना वास्तविक रूप उन्हें दिखाया और मनोवांछित वर देकर महान् कान्तिवाले धर्मने उनसे कहा- हे विप्रेन्द्र ! मैं यहाँ केवल तुम्हारी श्रद्धाकी परीक्षा करनेके निमित्त आया हूँ। हे सुव्रत ! तुमने अपने एकमात्र अतिथिपूजारूप धर्मसे मृत्युतकको जीत लिया है॥ ६१-६३॥ 'अहो, इस तपस्वीका ऐसा ओज' – इस प्रकार कहकर धर्म वहाँसे चले गये। [हे मुनियो !] इसलिये सभी अतिथियोंकी सदा पूजा करनी चाहिये। हे अभागे मुनीश्वरो ! अब अधिक कहनेसे क्या लाभ ? तुम लोग शीघ्र ही उन्हीं महादेवकी शरणमें जाओ ॥ ६४-६५ ॥

Verse 45
For crossing over the ocean of worldly existence (bhava-sāgara) and for the purification of the soul, there is no other means in this world for householders and noble twice-born ones except for the worship of guests.

Verses 46–47
In ancient times, a householder sage renowned by the name *Sudarśana* took a vow to conquer death. He said to his virtuous wife, who was blessed with children:
"O auspicious one! O beautiful-browed lady! O fortunate one! Listen carefully—
You must, with full effort, always honor and serve guests nd never show them any disrespect."

Verses 48–50½
“The guest is verily the embodiment of Śiva, the bearer of the bow Pināka. Therefore, even after offering everything you possess, worship the guest with full devotion.
O dear one! A guest is none other than Śiva Himself. One must give everything to a guest who is the very form of Śiva. Hence, all guests should always be worshipped without fail.”

Verse 51½
Hearing her husband’s words, that chaste wife, devoted to the path of pativratā-dharma, accepted her husband’s instructions like flowers offered before a deity, placing them on her head in reverence, and engaged wholeheartedly in serving guests.

Verses 52–53
O noble twice-born ones! To test the faith of that couple, Dharma himself came to their hermitage in the form of a beautiful Brāhmaṇa. Seeing that Brāhmaṇa, the pure-hearted wife of the sage worshipped him with offerings of water for washing the feet (arghya) and other rituals.

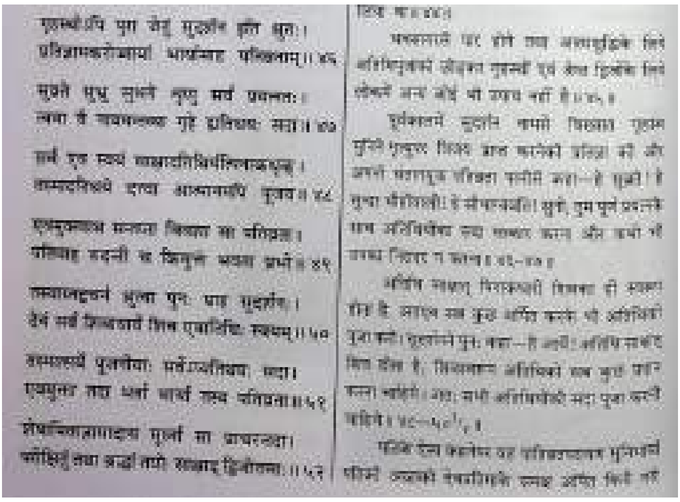
Verses 54–56½
“Where is the wise sage Sudarśana?”—asked the Brāhmaṇa. Then, recalling her husband’s instructions, that lady firmly resolved in her mind to serve the guest, who was in fact Dharma in disguise, with proper hospitality.

Verses 57–60½
Pleased by the thorough hospitality shown by that woman, the guest—Dharma in the guise of a Brāhmaṇa—spoke to her:
“O auspicious lady! Because of your service…”
Just at that moment, her wise husband Sudarśana arrived at the door of the house and called out:
“O gentle one! Where have you gone?”
Then the guest, Dharma himself, spoke to him:
“O greatly fortunate one! I am extremely pleased with you.”

Verses 61–63
After this, Dharma revealed his true form to them and, granting them a boon of their heart’s desire, spoke with great brilliance:
“O foremost of Brāhmaṇas! I have come here only to test your faith. O virtuous one! By your single-minded guest-worship, which is itself Dharma, you have conquered even Death!”

Saying, “Ah! What radiance this ascetic possesses!”, Dharma then departed.

Verses 64–65
Therefore, one must always worship guests.
O unfortunate sages! What more can be said?
Quickly, all of you, take refuge in that great Lord Mahādeva!



Allegations-

Shiva Purana, Satarudra Samhita 3, Chapter 26, verses 1-31 "O dear sage, listen to me. I shall tell you about Vaiśyanātha, the incarnation of Śiva, the supreme soul that yields great bliss. Formerly, in Nandigrāma there was a prostitute known as Mahānandā. She was very beautiful and a devotee of Śiva. Once Śiva assumed the form of a merchant and visited her house to test her. He had assumed the auspicious form of a devotee…The beautiful prostitute worshipped and welcomed the visitor with great joy. She made him sit with great respect….During the night she had her sexual union with the merchant who behaved like a libertine. She then went to sleep on the couch brilliant with a soft bed." Tr. J.L. Shastri

Shiva in order "to test" the devotion of a couple, went to their house as a Brahmin guest, the husband Sudarshana had advised his wife to treat their guests well as guests are equivalent to Shiva. Finding that Sudarshana was not in the house,

Refutation-

He has alleged on Satrudra Samhita of Shiva Purana .

According to R.C. Hazra and Ludo Rocher, the Śatarudra Saṁhitā, along with the Rudra Saṁhitā and Koṭirudra Saṁhitā, is a much later addition to the Śiva Purāṇa and cannot be dated earlier than the 14th century CE.

[illegible] as well as on the Liṅga°.

IX. Even as the Śatarudrasaṃhitā, the Koṭirudrasaṃhitā[582] is represented in the class B editions only. In this saṃhitā the sūta complies with the request of the sages to supplement his exposition on Śiva's incarnations with a description of "the divine phallic emblems of the great Lord, both in many places on earth and in any other places glorified by men." In addition to a number of upaliṅgas, the text deals extensively with the twelve jyotirliṅgas: Somanātha, Mallikārjuna, Mahākāla, Oṃkāreśvara, Kedāreśvara, Bhīmeśvara, Viśveśvara, Tryambakeśvara, Vaidyanātheśvara, Nāgeśvara, Rāmeśvara, and Ghuśmeśvara. Near the end the Koṭirudrasaṃhitā has a Śivasahasranāma, and devotes a few chapters to the Śivarātri. Here again, many chapters are said to have been taken from the Jñānasaṃhitā. In Hazra's opinion neither the Rudrasaṃhitā, nor the Śatarudra-

[582] Nāṭaka I (1871), pp. 66–67, no. 123.
[583] Haraprasad Shastri 1928a: clxv and 254–257, no. 3533.
[584] Id., Hazra Śiva° 1953: 58, n. 64.
[585] Id., ibid., p. 65, n. 85.
[586] Id., ibid., p. 65, n. 86.

drasaṃhitā, nor the Koṭirudrasaṃhitā can be earlier than the fourteenth century A.D.

The Śiva Purāṇa, as a whole, is one of the most composite and unwieldy Purāṇas, having been composed and expanded by different authors over various periods. There exist two primary versions: the Bombay 1884, Venkat 1895–96, and Venga Manuscript (Class A); and the Venkat 1906, 1965 Pandita Pustakalaya Manuscript (Class B). According to R.C. Hazra, the sections found in the Class A Manuscript are older and more authentic, whereas those in the Class B Manuscript are very recent compositions . Most significantly, the older and more authentic Class A Manuscript does not contain the Śatarudra Saṁhitā.

saṃhitās, with different titles and different arrangements; two of their saṃhitās are not even listed in the Śiva° passages.[587] The following is a comparative survey of the saṃhitās, in the two passages of the Śiva° itself, and in the two sets of editions — which from now on I will refer to as class A and class B editions.

Śiva°	Class A Bombay 1884 Venkat 1895–96 Venga		Class B Venkat 1906, 1965 Paṇḍitapustakālaya 21: AITM	
I. Vidyeśvara	XIII. Jñāna	ch. 78	Vidyeśvara/	ch. 25
II. Raudra	Vidyeśvara	25	Vighneśa	
III. Vaināyaka	(Venga 16)		Rudra	197
IV. Bhauma/Auma	Kailāsa	12	Śatarudra	42
V. Mātṛ(purāṇa)	XIV. Sanatkumāra	59	Koṭirudra	43
VI. Rudraikādaśa	Vāyu/Vāyavīya		Umā/Auma	51
VII. Kailāsa	pūrvabhāga	30	Kailāsa	23
VIII. Śatarudra	uttarabhāga	30	Vāyavīya	
IX. Koṭirudra	Dharma	65	pūrvabhāga	35
X. Sahasrakoṭirudra			uttarabhāga	41
XI. Vāyavīya				
XII. Dharma(purāṇa)				

It is clear from all this that the Śiva° is one of the more composite and unwieldy purāṇas, sections of which "were written by different hands in different climes

[587] Hazra Śiva° 1953: 51–52. Cf. Haraprasad Shastri 1928a: 277, no. 3046.

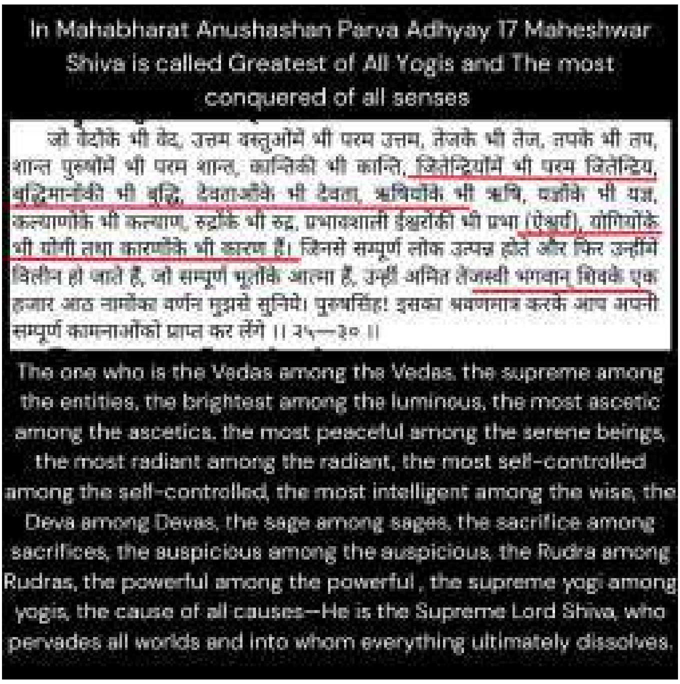
and ages," it is also evident that "there were different traditions regarding the text of the Śiva-purāṇa."[588] Hazra, who did not include the Śiva° in his volume on the mahāpurāṇas, later published an extensive and comparative study of the various saṃhitās, which is repeatedly referred to in these pages. He came to the conclusion that the saṃhitās contained in the class A editions were generally the older ones, and that all other sections, manuscripts of which are rare, and the contents of which largely depend on the earlier saṃhitās as well as on other purāṇas, are more recent. In view of the great disparity between the two sets of editions, I will follow the order of the saṃhitās as set forth in the purāṇa itself.

In Mahabharat Anushashan Parva Adhyay 17 Maheshwar Shiva is called Greatest of All Yogis and The most conquered

of all senses and the most celibate amongst all beings and the most Peaceful and the supreme Yogi

जो वेदोंके भी वेद, उत्तम वस्तुओंमें भी परम उत्तम, तेजके भी तेज, तपके भी तप, शान्त पुरुषोंमें भी परम शान्त, कान्तिकी भी कान्ति, जितेन्द्रियोंमें भी परम जितेन्द्रिय, बुद्धिमानोंकी भी बुद्धि, देवताओंके भी देवता, ऋषियोंके भी ऋषि, यज्ञोंके भी यज्ञ, कल्याणोंके भी कल्याण, रुद्रोंके भी रुद्र, प्रभावशाली ईश्वरोंकी भी प्रभा (ऐश्वर्य), योगियोंके भी योगी तथा कारणोंके भी कारण हैं। जिनसे सम्पूर्ण लोक उत्पन्न होते और फिर उन्हींमें विलीन हो जाते हैं, जो सम्पूर्ण भूतोंके आत्मा हैं, उन्हीं अमित तेजस्वी भगवान् शिवके एक हजार आठ नामोंका वर्णन मुझसे सुनिये। पुरुषसिंह! इसका श्रवणमात्र करके आप अपनी सम्पूर्ण कामनाओंको प्राप्त कर लेंगे ।। २५-३० ।।

The one who is the Vedas among the Vedas, the supreme among the entities, the brightest among the luminous, the most ascetic among the ascetics, the most peaceful among the serene beings, the most radiant among the radiant, the most self-controlled among the self-controlled, the most intelligent among the wise, the Deva among Devas, the sage among sages, the sacrifice among sacrifices, the auspicious among the auspicious, the Rudra among Rudras, the powerful among the powerful , the supreme yogi among yogis, the cause of all causes—He is the Supreme Lord Shiva, who pervades all worlds and into whom everything ultimately dissolves.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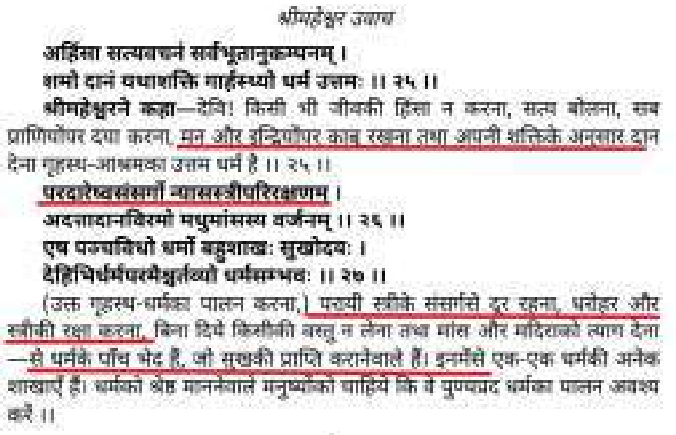
In Mahabharat 13/141/25-26 Maheshwar Shiva himself told to avoid the contact of other men wives as a sign of Dharma

Shri Maheshwara (Lord Shiva) said –
O Devi! Not causing harm to any living being, speaking the truth, showing compassion to all creatures, controlling the mind and senses, and giving charity according to one's capacity — these are the noble duties of a householder (Grihastha Ashrama). (Verse 25)

Maintaining these duties of household life —
Staying away from relations with another's wife, protecting entrusted goods and the honor of women, not taking anything without giving in return, and renouncing meat and alcohol — these are five types (aspects) of Dharma that lead to happiness.
Each of these Dharmic principles has many branches.

Those who consider Dharma to be supreme should certainly follow this virtuous and meritorious path.



श्रीमहेश्वर उवाच

अहिंसा सत्यवचनं सर्वभूतानुकम्पनम् ।
शमो दानं यथाशक्ति गार्हस्थ्यो धर्म उत्तमः ।। २५ ।।

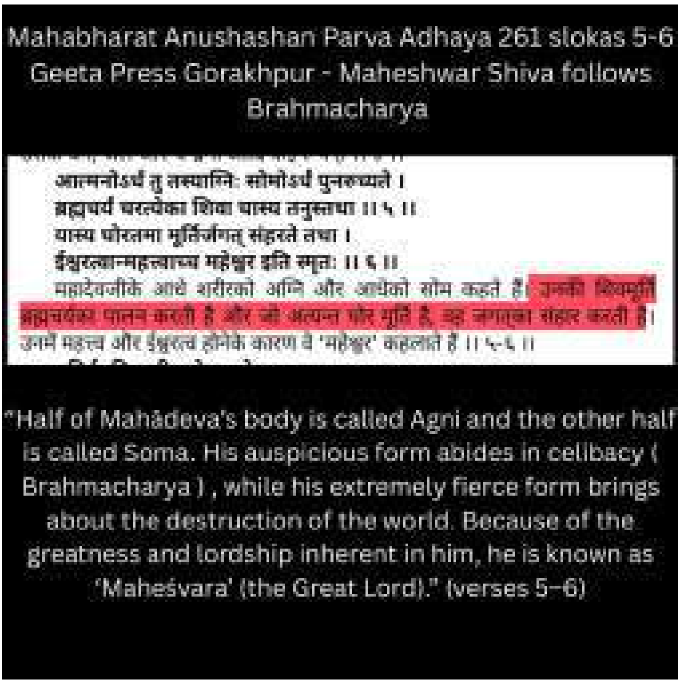
श्रीमहेश्वरने कहा—देवि! किसी भी जीवकी हिंसा न करना, सत्य बोलना, सब प्राणियोंपर दया करना, मन और इन्द्रियोंपर काबू रखना तथा अपनी शक्तिके अनुसार दान देना गृहस्थ-आश्रमका उत्तम धर्म है ।। २५ ।।

परदारेष्वसंसर्गो न्यासस्त्रीपरिरक्षणम् ।
अदत्तादानविरमो मधुमांसस्य वर्जनम् ।। २६ ।।
एष पञ्चविधो धर्मो बहुशाखः सुखोदयः ।
देहिभिर्धर्मपरमैश्चर्तव्यो धर्मसम्भवः ।। २७ ।।

(उक्त गृहस्थ-धर्मका पालन करना,) परायी स्त्रीके संसर्गसे दूर रहना, धरोहर और स्त्रीकी रक्षा करना, बिना दिये किसीकी वस्तु न लेना तथा मांस और मदिराको त्याग देना—ये धर्मके पाँच भेद हैं, जो सुखकी प्राप्ति करानेवाले हैं। इनमेंसे एक-एक धर्मकी अनेक शाखाएँ हैं। धर्मको श्रेष्ठ माननेवाले मनुष्योंको चाहिये कि वे पुण्यप्रद धर्मका पालन अवश्य करें ।।

Mahabharat Anushashan Parva Adhaya 261 slokas 5-6
Geeta Press Gorakhpur – Maheshwar Shiva
follows Brahmacharya

महादेवजीके आधे शरीरको अग्नि और आधेको सोम कहते हैं। उनकी शिवमूर्ति ब्रह्मचर्यका पालन करती है और जो अत्यन्त घोर मूर्ति है, वह जगत्का संहार करती है। उनमें महत्त्व और ईश्वरत्व होनेके कारण वे 'महेश्वर' कहलाते हैं ।। ५-६ ।।
"Half of Mahādeva's body is called Agni and the other half is called Soma. His auspicious form abides in celibacy (Brahmacharya), while his extremely fierce form brings about the destruction of the world. Because of the greatness and lordship inherent in him, he is known as 'Maheśvara' (the Great Lord)." (verses 5-6)



Mahabharat Anushashan Parva Adhaya 261 slokas 5-6 Geeta Press Gorakhpur - Maheshwar Shiva follows Brahmacharya

आत्मनोऽर्धं तु तस्याग्निः सोमोऽर्धं पुनरुच्यते ।
ब्रह्मचर्यं चरत्येका शिवा चास्य तनुस्तथा ।। ५ ।।
यास्य घोरतमा मूर्तिर्जगत् संहरते तथा ।
ईश्वरत्वान्महत्त्वाच्च महेश्वर इति स्मृतः ।। ६ ।।

महादेवजीके आधे शरीरको अग्नि और आधेको सोम कहते हैं। उनकी शिवमूर्ति ब्रह्मचर्यका पालन करती है और जो अत्यन्त घोर मूर्ति है, वह जगत्का संहार करती है। उनमें महत्त्व और ईश्वरत्व होनेके कारण वे 'महेश्वर' कहलाते हैं ।। ५-६ ।।

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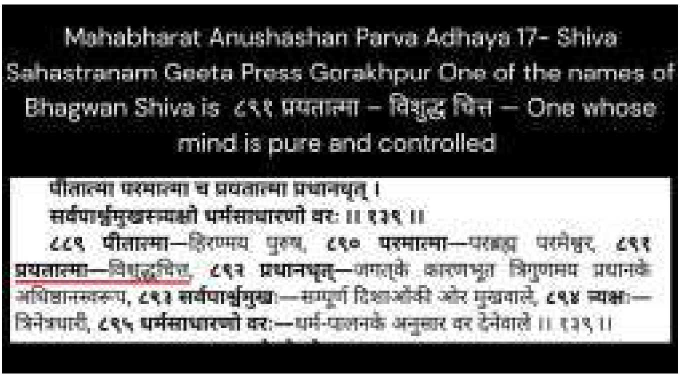
Mahabharat Anushashan Parva Adhaya 17- Shiva Sahastranam Geeta Press Gorakhpur One of the names of Bhagwan Shiva is ८९१ प्रयतात्मा – विशुद्ध चित्त — One whose mind is pure and controlled



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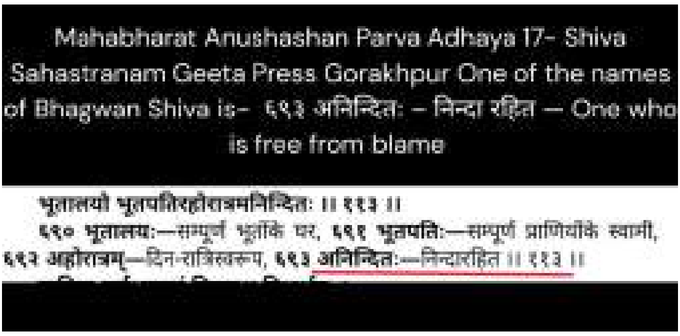
पीतात्मा परमात्मा च प्रयतात्मा प्रधानधृत् ।
सर्वपार्श्वमुखस्त्र्यक्षो धर्मसाधारणो वरः ॥ १३९ ॥

८८९ पीतात्मा—हिरण्मय पुरुष, ८९० परमात्मा—परब्रह्म परमेश्वर, ८९१ प्रयतात्मा—विशुद्धचित्त, ८९२ प्रधानधृत्—जगत्‌के कारणभूत त्रिगुणमय प्रधानके अधिष्ठानस्वरूप, ८९३ सर्वपार्श्वमुखः—सम्पूर्ण दिशाओंकी ओर मुखवाले, ८९४ त्र्यक्षः—त्रिनेत्रधारी, ८९५ धर्मसाधारणो वरः—धर्म-पालनके अनुसार वर देनेवाले ॥ १३९ ॥

Mahabharat Anushashan Parva Adhaya 17- Shiva Sahastranam Geeta Press Gorakhpur One of the names of Bhagwan Shiva is- ६९३ अनिन्दितः – निन्दा रहित — One who is free from blame

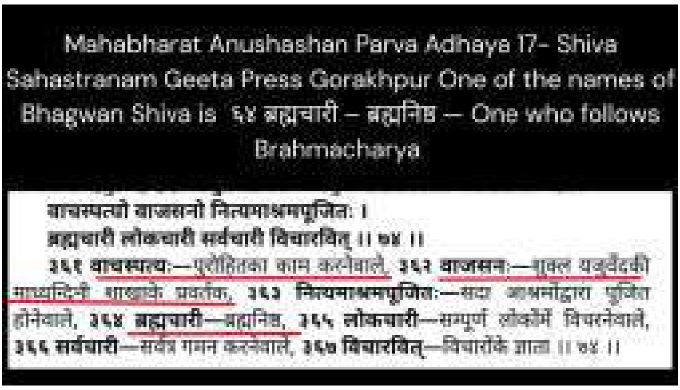


Mahabharat Anushashan Parva Adhaya 17- Shiva Sahastranam Geeta Press Gorakhpur One of the names of Bhagwan Shiva is- ६९३ अनिन्दितः – निन्दा रहित — One who is free from blame

भूतालयो भूतपतिरहोरात्रमनिन्दितः ॥ ११३ ॥

६९० भूतालयः—सम्पूर्ण भूतोंके घर, ६९१ भूतपतिः—सम्पूर्ण प्राणियोंके स्वामी, ६९२ अहोरात्रम्—दिन-रात्रिस्वरूप, ६९३ अनिन्दितः—निन्दारहित ॥ ११३ ॥

Mahabharat Anushashan Parva Adhaya 17- Shiva Sahastranam Geeta Press Gorakhpur One of the names of Bhagwan Shiva is ६४ ब्रह्मचारी – ब्रह्मनिष्ठ — One who follows Brahmacharya

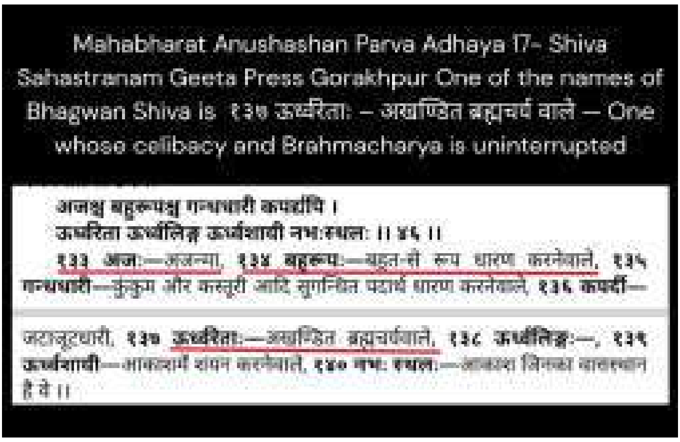


Mahabharat Anushashan Parva Adhaya 17- Shiva Sahastranam Geeta Press Gorakhpur One of the names of Bhagwan Shiva is ६४ ब्रह्मचारी – ब्रह्मनिष्ठ — One who follows Brahmacharya

वाचस्पत्यो वाजसनो नित्यमाश्रमपूजितः ।
ब्रह्मचारी लोकचारी सर्वचारी विचारवित् ॥ ७४ ॥

३६१ वाचस्पत्यः—पुरोहितका काम करनेवाले, ३६२ वाजसनः—शुक्ल यजुर्वेदकी माध्यन्दिनी शाखाके प्रवर्तक, ३६३ नित्यमाश्रमपूजितः—सदा आश्रमोंद्वारा पूजित होनेवाले, ३६४ ब्रह्मचारी—ब्रह्मनिष्ठ, ३६५ लोकचारी—सम्पूर्ण लोकोंमें विचरनेवाले, ३६६ सर्वचारी—सर्वत्र गमन करनेवाले, ३६७ विचारवित्—विचारोंके ज्ञाता ॥ ७४ ॥

Mahabharat Anushashan Parva Adhaya 17- Shiva Sahastranam Geeta Press Gorakhpur One of the names of Bhagwan Shiva is १३७ ऊर्ध्वरेताः – अखण्डित ब्रह्मचर्य वाले — One whose celibacy and Brahmacharya is uninterrupted

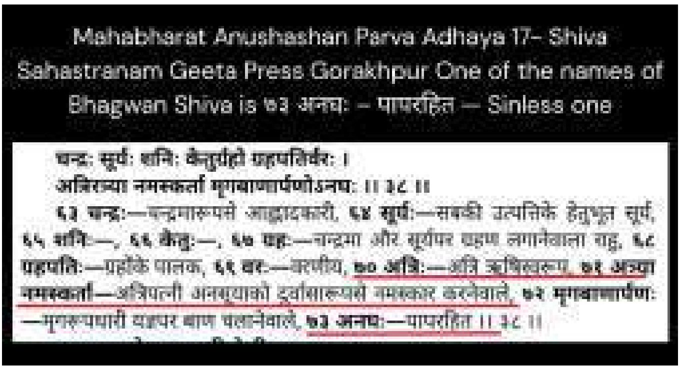


Mahabharat Anushashan Parva Adhaya 17- Shiva Sahastranam Geeta Press Gorakhpur One of the names of Bhagwan Shiva is १३७ ऊर्ध्वरेताः – अखण्डित ब्रह्मचर्य वाले — One whose celibacy and Brahmacharya is uninterrupted

अजश्च बहुरूपश्च गन्धधारी कपर्द्यपि ।
ऊर्ध्वरेता ऊर्ध्वलिङ्ग ऊर्ध्वशायी नभःस्थलः ॥ २६ ॥

१३३ अजः—अजन्मा, १३४ बहुरूपः—बहुत-से रूप धारण करनेवाले, १३५ गन्धधारी—कुंकुम और कस्तूरी आदि सुगन्धित पदार्थ धारण करनेवाले, १३६ कपर्दी—जटाजूटधारी, १३७ ऊर्ध्वरेताः—अखण्डित ब्रह्मचर्यवाले, १३८ ऊर्ध्वलिङ्गः—, १३९ ऊर्ध्वशायी—आकाशमें शयन करनेवाले, १४० नभः स्थलः—आकाश जिनका वासस्थान है वे ॥

Mahabharat Anushashan Parva Adhaya 17- Shiva Sahastranam Geeta Press Gorakhpur One of the names of Bhagwan Shiva is ७३ अनघः – पापरहित — Sinless one


Mahabharat Anushashan Parva Adhaya 17- Shiva Sahastranam Geeta Press Gorakhpur One of the names of Bhagwan Shiva is ७३ अनघः – पापरहित — Sinless one

चन्द्रः सूर्यः शनिः केतुर्ग्रहो ग्रहपतिर्वरः ।
अत्रिरत्र्या नमस्कर्ता मृगबाणार्पणोऽनघः ॥ ३८ ॥

६३ चन्द्रः—चन्द्रमारूपसे आह्लादकारी, ६४ सूर्यः—सबकी उत्पत्तिके हेतुभूत सूर्य, ६५ शनिः—, ६६ केतुः—, ६७ ग्रहः—चन्द्रमा और सूर्यपर ग्रहण लगानेवाला राहु, ६८ ग्रहपतिः—ग्रहोंके पालक, ६९ वरः—वरणीय, ७० अत्रिः—अत्रि ऋषिस्वरूप, ७१ अत्र्या नमस्कर्ता—अत्रिपत्नी अनसूयाको दुर्वासारूपसे नमस्कार करनेवाले, ७२ मृगबाणार्पणः—मृगरूपधारी यज्ञपर बाण चलानेवाले, ७३ अनघः—पापरहित ॥ ३८ ॥

Allegations-

Krishan's grandson Aniruddha

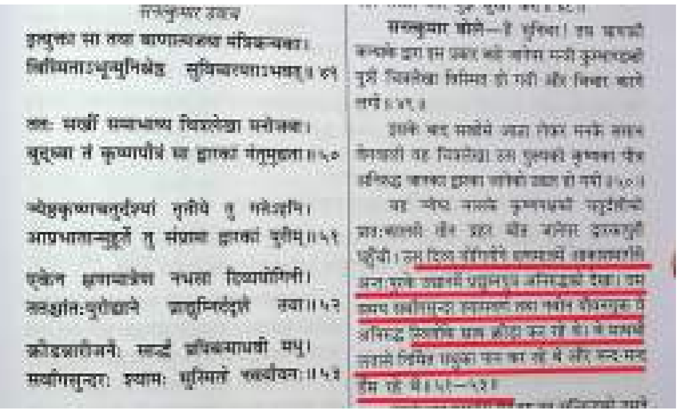
Shiva Purana, Rudra Samhita 2, Yuddha Khanda section 5, Ch 52, verses 50-53 "Then taking leave of her friend, and knowing him to be the grandson of Ksna, Citralekha got ready to go to Dvaraka with the velocity of the mind…Then in the park of the harem the son of Pradyumna was seen by her playing with women and drinking wine. He was dark complexioned but beautiful in every limb, smiling in the prime of youth."

Refutation-

In the Shiva Purana, Rudra Samhita 2, Yuddha Khanda, Section 5, Chapter 52, Verses 50–53 (Hindi translation by Gita Press, Gorakhpur), it is simply stated that Aniruddha, who had just attained youth (*naveen yauvana-yukta*), was playing with women. There is no mention anywhere of sexual intercourse or any sexual activity. Therefore, making allegations of adultery on the basis of such a straightforward description is completely baseless.

वह ज्येष्ठ मासके कृष्णपक्षकी चतुर्दशीको प्रातःकालसे तीन प्रहर बीत जानेपर द्वारकापुरी पहुँची। उस दिव्य योगिनीने क्षणमात्रमें आकाशमार्गसे अन्तःपुरके उद्यानमें प्रद्युम्नपुत्र अनिरुद्धको देखा। उस समय सर्वांगसुन्दर श्यामवर्ण तथा नवीन यौवनयुक्त वे अनिरुद्ध स्त्रियोंके साथ क्रीड़ा कर रहे थे। वे माधवी लतासे निर्मित मधुका पान कर रहे थे और मन्द-मन्द हँस रहे थे ॥ ५१-५३॥

On the morning of the fourteenth day (Chaturdashi) of the dark fortnight (Krishna Paksha) in the month of Jyeshtha, after three *praharas* had passed, she arrived at the city of Dwaraka. That divine yogini, in but a moment, traveled through the sky and beheld in the royal inner gardens the son of Pradyumna — Aniruddha. At that time, Aniruddha, whose entire form was beautiful, with a dark complexion and in the freshness of youth, was engaged in playful sport with women. He was drinking *madhu* from cups made of *madhavi* creepers, and was smiling gently. (Verses 51–53)



Allegations-

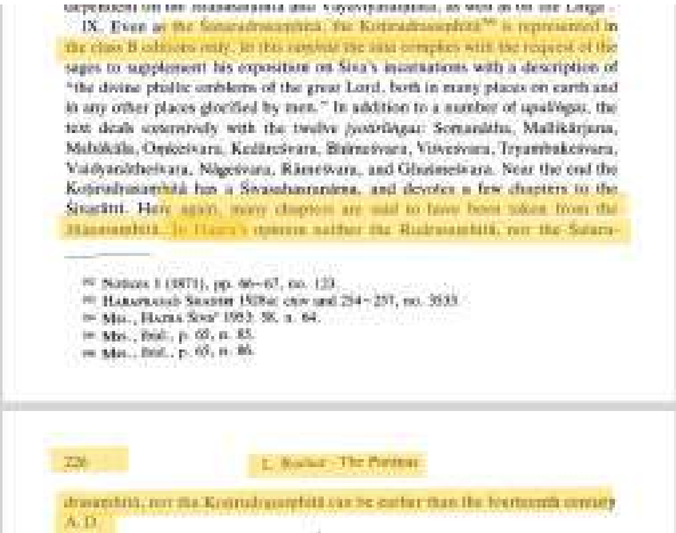
Vishnu

Shiva Purana, Satarudra Samhita 3, 22.45-46 In the meantime Visnu saw those damsels born of nectar sprays who were haughty due to their divine beauty and whose faces resembled the full moon. Fascinated by the cupid's arrow Visnu attained highest pleasure only there. He began to indulge in sexual dalliance with those women of exquisite beauty…"

Refutation-

He has alleged on Satrudra Samhita of Shiva Purana .

According to R.C. Hazra and Ludo Rocher, the Śatarudra Saṁhitā, along with the Rudra Saṁhitā and Koṭirudra Saṁhitā, is a much later addition to the Śiva Purāṇa and cannot be dated earlier than the 14th century CE.



The Śiva Purāṇa, as a whole, is one of the most composite and unwieldy Purāṇas, having been composed and expanded by different authors over various periods. There exist two primary versions: the Bombay 1884, Venkat 1895–96, and Venga Manuscript (Class A); and the Venkat 1906, 1965 Pandita Pustakalaya Manuscript (Class B). According to R.C. Hazra, the sections found in the Class A Manuscript are older and more authentic, whereas those in the Class B Manuscript are very recent compositions . Most significantly, the older and more authentic Class A Manuscript does not contain the Śatarudra Saṁhitā.

saṃhitās, with different titles and different arrangements; two of their saṃhitās are not even listed in the Śiva° passages.[97] The following is a comparative survey of the saṃhitās, in the two passages of the Śiva° itself, and in the two sets of editions — which from now on I will refer to as class A and class B editions.

Śiva°	Class A Bombay 1884 Venkat. 1895–96 Vaṅga		Class B Venkat. 1906, 1965 Paṇḍitapustakālaya [illegible]	
I. Vidyeśvara	XIII. Jñāna	ch. 78	Vidyeśvara	ch. 25
II. Rudra	Vidyeśvara	25	Vighneśa	
III. Vināyaka		(Vaṅga 16)	Rudra	197
IV. Bhauma/Auma	Kailāsa	12	Śatarudra	42
V. Mātṛ(purāṇa)	XIV. Sanatkumāra	59	Koṭirudra	43
VI. Rudraikādaśa	Vāyu/Vāyavīya		Umā/Auma	51
VII. Kailāsa	pūrvabhāga	30	Kailāsa	23
VIII. Śatarudra	uttarabhāga	30	Vāyavīya	
IX. Koṭirudra	Dharma	65	pūrvabhāga	35
X. Sahasrakoṭirudra			uttarabhāga	41
XI. Vāyavīya				
XII. Dharma(purāṇa)				

It is clear from all this that the Śiva° is one of the more composite and unwieldy purāṇas, sections of which "were written by different hands in different climes

[97] Hazra Śiva° 1953: 51–52. Cf. Haraprasad Shastri 1928a: 277, no. 3346.

and ages;" it is also evident that "there were different traditions regarding the text of the Śiva-purāṇa."[98] Hazra, who did not include the Śiva° in his volume on the mahāpurāṇas, later published an extensive and comparative study of the various saṃhitās, which is repeatedly referred to in these pages. He came to the conclusion that the saṃhitās contained in the class A editions were generally the older ones, and that all other sections, manuscripts of which are rare, and the contents of which largely depend on the earlier saṃhitās as well as on other purāṇas, are more recent. In view of the great disparity between the two sets of editions, I will follow the order of the saṃhitās as set forth in the purāṇa itself.

Scriptures such as the *Mahābhārata*—particularly the *Viṣṇu Sahasranāma* in *Anuśāsana Parva*, Chapter 149—describe Śrī Nārāyaṇa Deva as being utterly free from all defects, including lust, anger, and greed. He is *Hṛṣīkeśa*, the supreme master of all senses, and *Śuddhātmā*, the Pure Soul—completely untouched by impurities, attachments, and worldly illusions. Nārāyaṇa embodies absolute truth, divine consciousness, and eternal bliss, remaining beyond all material limitations and entirely free from sexual or any other form of desire or impurity. He is sinless—pure in every act, thought, and intention. As *Dharmakṛt*, He not only upholds dharma but practices it perfectly to establish it in the world. As *Nivṛttātmā*, His nature is intrinsically free from all worldly cravings, including lust and greed, and His mind remains eternally pure.

Mahabharta Anushashan Parva Adhaya 149 Geeta Press Gorakhpur sloka 6 Geeta Press Gorakhpur – Narayana is free from all defects (Including Lust)

उस जन्म-मृत्यु आदि छः भाव-विकारोंसे रहित, सर्वव्यापक, सम्पूर्ण लोकोंके महेश्वर, लोकाध्यक्ष देवकी निरन्तर स्तुति करनेसे मनुष्य सब दुःखोंसे पार हो जाता है ।। ६ ।।

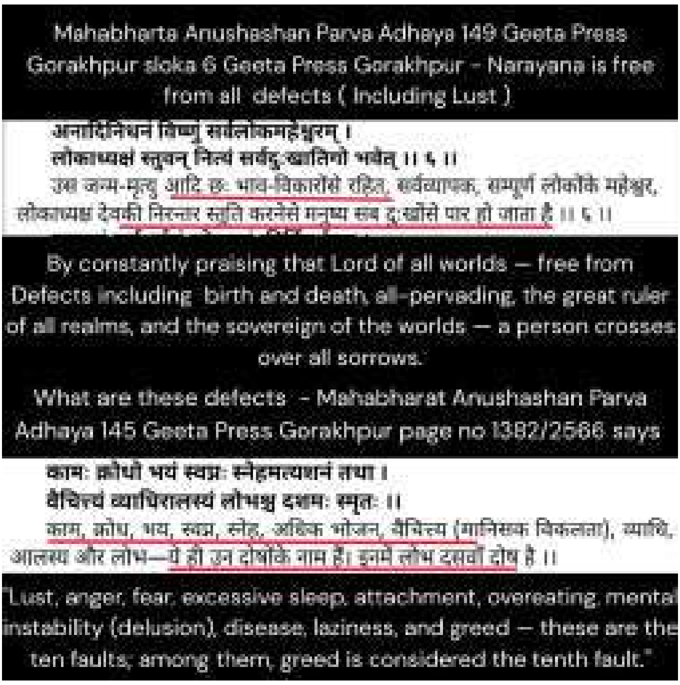
By constantly praising that Lord of all worlds – free from Defects including birth and death, all-pervading, the great ruler of all realms, and the sovereign of the worlds a person crosses over all sorrows.

What are these defects – Mahabharat Anushashan Parva Adhaya 145 Geeta Press Gorakhpur page no 1382/2566 says

काम, क्रोध, भय, स्वप्न, स्नेह, अधिक भोजन, वैचित्त्य (मानिसक विकलता), व्याधि, आलस्य और लोभ – ये ही उन दोषोंके नाम हैं। इनमें लोभ दसवाँ दोष है ।।

"Lust, anger, fear, excessive sleep, attachment, overeating, mental instability (delusion), disease, laziness, and greed –

these are the ten faults; among them, greed is considered the tenth fault.”



Mahabharta Anushashan Parva Adhaya 149 Geeta Press Gorakhpur sloka 6 Geeta Press Gorakhpur - Narayana is free from all defects (Including Lust)

अनादिनिधनं विष्णुं सर्वलोकमहेश्वरम् ।
लोकाध्यक्षं स्तुवन् नित्यं सर्वदुःखातिगो भवेत् ।। ६ ।।
उस जन्म-मृत्यु आदि छः भाव-विकारोंसे रहित, सर्वव्यापक, सम्पूर्ण लोकोंके महेश्वर, लोकाध्यक्ष देवकी निरन्तर स्तुति करनेसे मनुष्य सब दुःखोंसे पार हो जाता है ।। ६ ।।

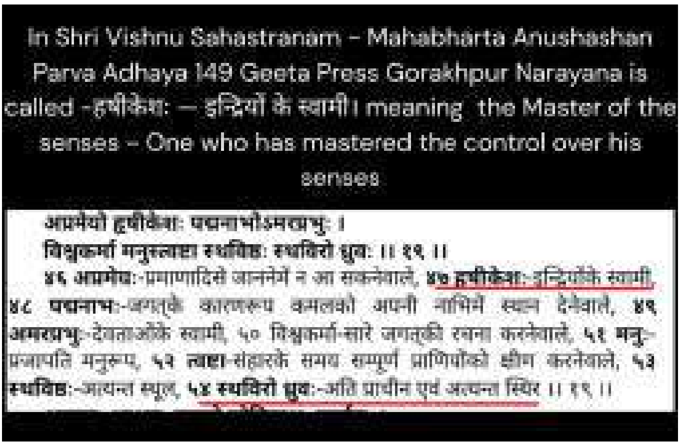
By constantly praising that Lord of all worlds — free from Defects including birth and death, all-pervading, the great ruler of all realms, and the sovereign of the worlds — a person crosses over all sorrows.

What are these defects - Mahabharat Anushashan Parva Adhaya 145 Geeta Press Gorakhpur page no 1382/2566 says

कामः क्रोधो भयं स्वप्नः स्नेहमत्यशनं तथा ।
वैचित्त्यं व्याधिरालस्यं लोभश्च दशमः स्मृतः ।।
काम, क्रोध, भय, स्वप्न, स्नेह, अधिक भोजन, वैचित्त्य (मानसिक विकलता), व्याधि, आलस्य और लोभ—ये ही उन दोषोंके नाम हैं। इनमें लोभ दसवाँ दोष है ।।

"Lust, anger, fear, excessive sleep, attachment, overeating, mental instability (delusion), disease, laziness, and greed — these are the ten faults; among them, greed is considered the tenth fault."

Shri Vishnu Sahastranam – Mahabharta Anushashan Parva Adhaya 149 Geeta Press Gorakhpur Narayana is called **-हषीकेशः – इन्द्रियों के स्वामी।** meaning the Master of the senses One who has mastered the control over his senses



In Shri Vishnu Sahastranam – Mahabharta Anushashan Parva Adhaya 149 Geeta Press Gorakhpur Narayana is called -हृषीकेशः — इन्द्रियों के स्वामी। meaning the Master of the senses – One who has mastered the control over his senses

अप्रमेयो हृषीकेशः पद्मनाभोऽमरप्रभुः ।
विश्वकर्मा मनुस्त्वष्टा स्थविष्ठः स्थविरो ध्रुवः ।। १९ ।।
४६ अप्रमेयः-प्रमाणादिसे जाननेमें न आ सकनेवाले, ४७ हृषीकेशः-इन्द्रियोंके स्वामी, ४८ पद्मनाभः-जगत्‌के कारणरूप कमलको अपनी नाभिमें स्थान देनेवाले, ४९ अमरप्रभुः-देवताओंके स्वामी, ५० विश्वकर्मा-सारे जगत्‌की रचना करनेवाले, ५१ मनुः-प्रजापति मनुरूप, ५२ त्वष्टा-संहारके समय सम्पूर्ण प्राणियोंको क्षीण करनेवाले, ५३ स्थविष्ठः-अत्यन्त स्थूल, ५४ स्थविरो ध्रुवः-अति प्राचीन एवं अत्यन्त स्थिर ।। १९ ।।

In Shri Vishnu Sahastranam – Mahabharta Anushashan Parva Adhaya 149 Geeta Press Gorakhpur Narayana is called **समः सब समय समस्त विकारों से रहित।** – Always equal, free from all defects (Including Lust)

What are these defects- Mahabharat Anushashan Parva Adhaya 145 Geeta Press Gorakhpur page no 1382/2566 says

काम, क्रोध, भय, स्वप्न, स्नेह, अधिक भोजन, वैचित्त्य (मानसिक विकलता), व्याधि, आलस्य और लोभ- ये ही उन दोषोंके नाम हैं। इनमें लोभ दसवाँ दोष है ।।
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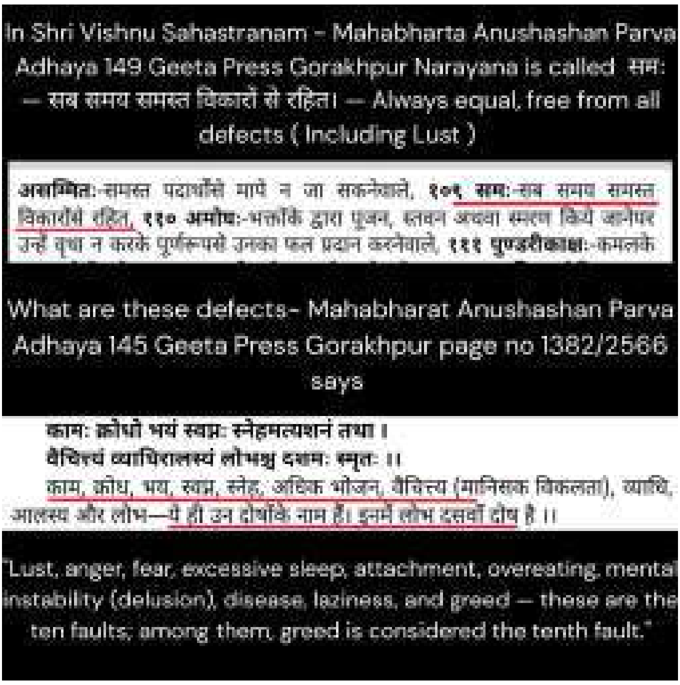


In Shri Vishnu Sahastranam – Mahabharta Anushashan Parva Adhaya 149 Geeta Press Gorakhpur Narayana is called समः — सब समय समस्त विकारों से रहित। — Always equal, free from all defects (Including Lust)

अवाग्मितः-समस्त पदार्थोंसे मापे न जा सकनेवाले, १०९ समः-सब समय समस्त विकारोंसे रहित, ११० अमोघः-भक्तोंके द्वारा पूजन, स्तवन अथवा स्मरण किये जानेपर उन्हें वृथा न करके पूर्णरूपसे उनका फल प्रदान करनेवाले, १११ पुण्डरीकाक्षः-कमलके

What are these defects- Mahabharat Anushashan Parva Adhaya 145 Geeta Press Gorakhpur page no 1382/2566 says

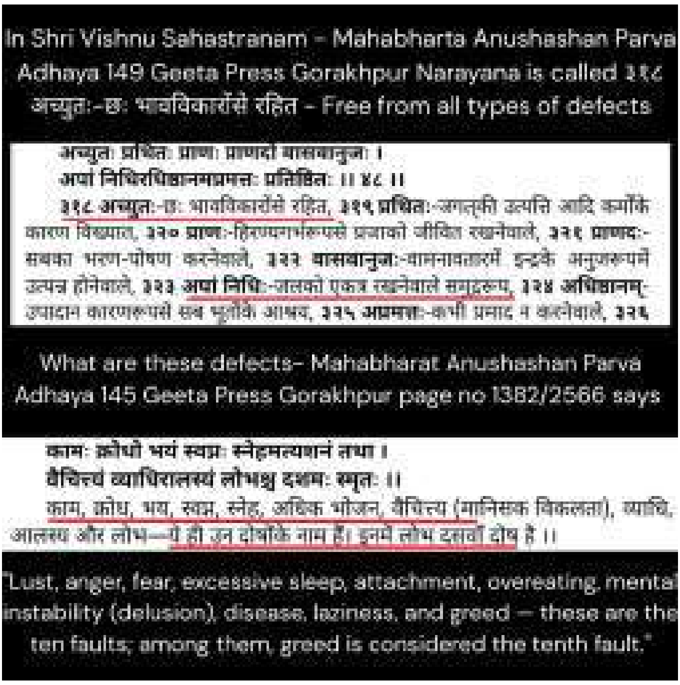
कामः क्रोधो भयं स्वप्नः स्नेहमत्यशनं तथा ।
वैचित्त्यं व्याधिरालस्यं लोभश्च दशमः स्मृतः ।।
काम, क्रोध, भय, स्वप्न, स्नेह, अधिक भोजन, वैचित्त्य (मानसिक विकलता), व्याधि, आलस्य और लोभ—ये ही उन दोषोंके नाम हैं। इनमें लोभ दसवाँ दोष है ।।

"Lust, anger, fear, excessive sleep, attachment, overeating, mental instability (delusion), disease, laziness, and greed — these are the ten faults; among them, greed is considered the tenth fault."

In Shri Vishnu Sahastranam – Mahabharta Anushashan Parva Adhaya 149 Geeta Press Gorakhpur Narayana is called ३१८
अच्युतः-छः भावविकारोंसे रहित – Free from all types of defects

What are these defects- Mahabharat Anushashan Parva Adhaya 145 Geeta Press Gorakhpur page no 1382/2566 says

काम, क्रोध, भय, स्वप्न, स्नेह, अधिक भोजन, वैचित्त्य (मानसिक विकलता), व्याधि, आलस्य और लोभ-ये ही उन दोषोंके नाम हैं। इनमें लोभ दसवाँ दोष है ।।
"Lust, anger, fear, excessive sleep, attachment, overeating, mental instability (delusion), disease, laziness, and greed – these are the ten faults; among them, greed is considered the tenth fault."



In Shri Vishnu Sahastranam – Mahabharta Anushashan Parva Adhaya 149 Geeta Press Gorakhpur Narayana is called ३१८ अच्युतः-छः भावविकारोंसे रहित – Free from all types of defects

अच्युतः प्रथितः प्राणः प्राणदो वासवानुजः ।
अपां निधिरधिष्ठानमप्रमत्तः प्रतिष्ठितः ।। ४८ ।।
३१८ अच्युतः-छः भावविकारोंसे रहित, ३१९ प्रथितः-जगत्की उत्पत्ति आदि कर्मोंके कारण विख्यात, ३२० प्राणः-हिरण्यगर्भरूपसे प्रजाको जीवित रखनेवाले, ३२१ प्राणदः-सबका भरण-पोषण करनेवाले, ३२२ वासवानुजः-वामनावतारमें इन्द्रके अनुजरूपमें उत्पन्न होनेवाले, ३२३ अपां निधिः-जलको एकत्र रखनेवाले समुद्ररूप, ३२४ अधिष्ठानम्-उपादान कारणरूपसे सब भूतोंके आश्रय, ३२५ अप्रमत्तः-कभी प्रमाद न करनेवाले, ३२६

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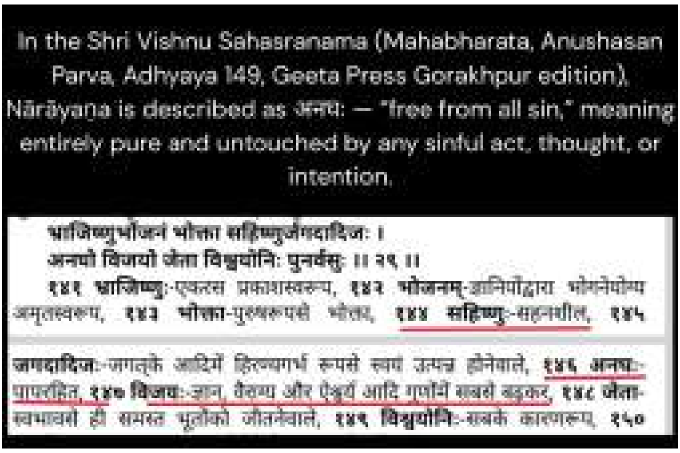

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भ्राजिष्णुर्भोजनं भोक्ता सहिष्णुर्जगदादिजः ।
अनघो विजयो जेता विश्वयोनिः पुनर्वसुः ॥ २९ ॥

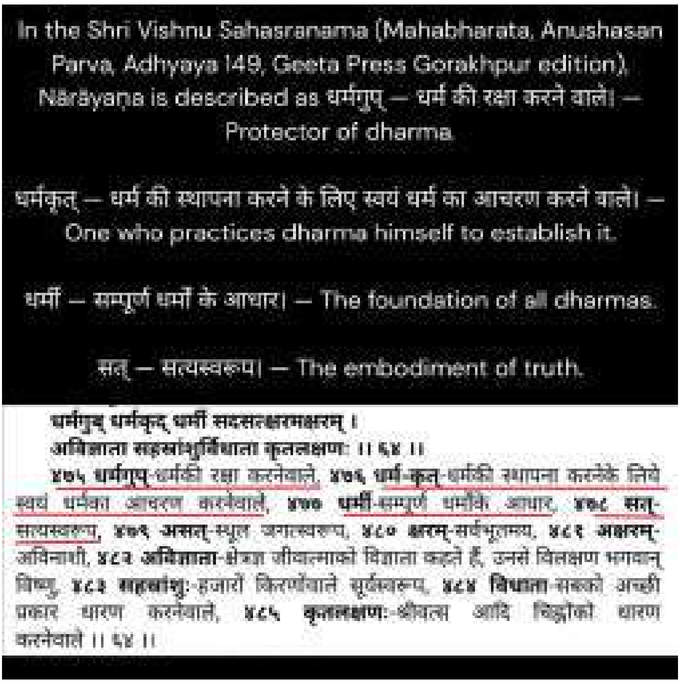
१४१ भ्राजिष्णुः-एकरस प्रकाशस्वरूप, १४२ भोजनम्-ज्ञानियोंद्वारा भोगनेयोग्य अमृतस्वरूप, १४३ भोक्ता-पुरुषरूपसे भोक्ता, १४४ सहिष्णुः-सहनशील, १४५ जगदादिजः-जगत्‌के आदिमें हिरण्यगर्भ रूपसे स्वयं उत्पन्न होनेवाले, १४६ अनघः-पापरहित, १४७ विजयः-ज्ञान, वैराग्य और ऐश्वर्य आदि गुणोंमें सबसे बढ़कर, १४८ जेता-स्वभावसे ही समस्त भूतोंको जीतनेवाले, १४९ विश्वयोनिः-सबके कारणरूप, १५०

In the Shri Vishnu Sahasranama (Mahabharata, Anushasan Parva, Adhyaya 149, Geeta Press Gorakhpur edition), Nārāyaṇa is described as **धर्मगुप् — धर्म की रक्षा करने वाले।** — Protector of dharma.

धर्मकृत् — धर्म की स्थापना करने के लिए स्वयं धर्म का आचरण करने वाले। — One who practices dharma himself to establish it.

धर्मी — सम्पूर्ण धर्मों के आधार। — The foundation of all dharmas.

सत् — सत्यस्वरूप। — The embodiment of truth.



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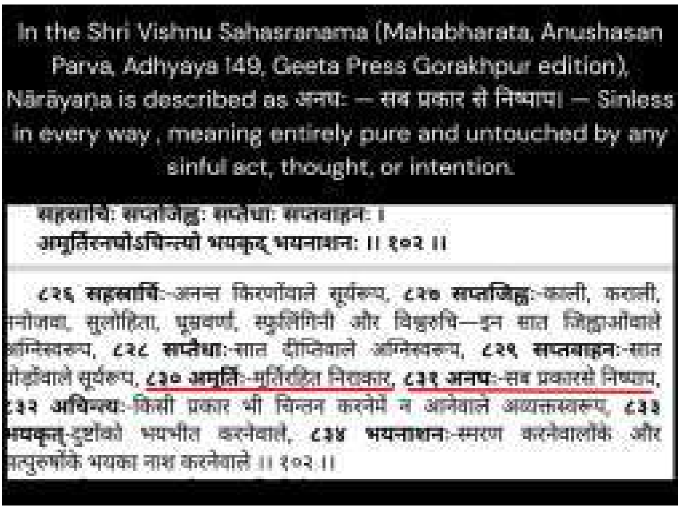
धर्मगुब् धर्मकृद् धर्मी सदसत्क्षरमक्षरम् ।
अविज्ञाता सहस्रांशुर्विधाता कृतलक्षणः ॥ ५४ ॥

४७५ धर्मगुप्-धर्मकी रक्षा करनेवाले, ४७६ धर्म-कृत्-धर्मकी स्थापना करनेके लिये स्वयं धर्मका आचरण करनेवाले, ४७७ धर्मी-सम्पूर्ण धर्मोंके आधार, ४७८ सत्-सत्यस्वरूप, ४७९ असत्-स्थूल जगत्स्वरूप, ४८० क्षरम्-सर्वभूतमय, ४८१ अक्षरम्-अविनाशी, ४८२ अविज्ञाता-क्षेत्रज्ञ जीवात्माको विज्ञाता कहते हैं, उनसे विलक्षण भगवान् विष्णु, ४८३ सहस्रांशुः-हजारों किरणोंवाले सूर्यस्वरूप, ४८४ विधाता-सबको अच्छी प्रकार धारण करनेवाले, ४८५ कृतलक्षणः-श्रीवत्स आदि चिह्नोंको धारण करनेवाले ॥ ५४ ॥

In the Shri Vishnu Sahasranama (Mahabharata, Anushasan Parva, Adhyaya 149, Geeta Press Gorakhpur edition), Nārāyaṇa is described as **अनघः सब प्रकार से निष्पाप।** Sinless in every way, meaning entirely pure and untouched by any sinful act, thought, or intention.



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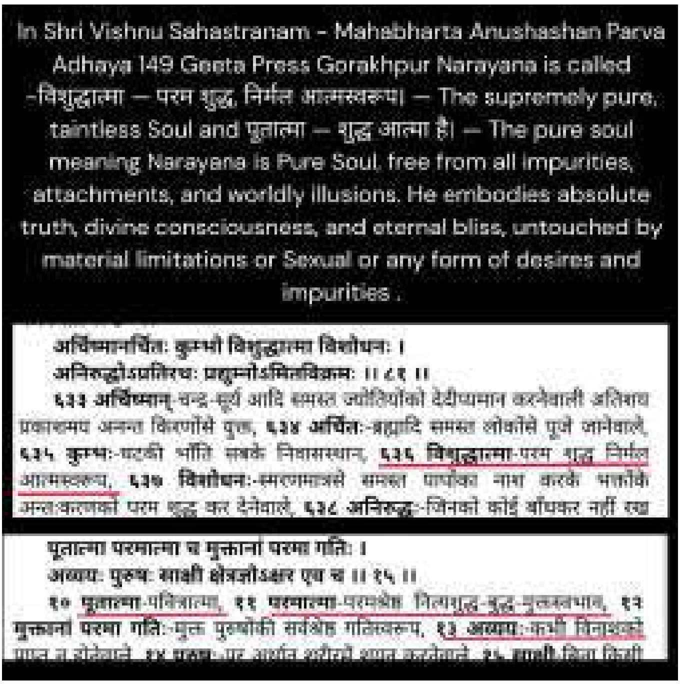
सहस्रार्चिः सप्तजिह्वः सप्तैधाः सप्तवाहनः ।
अमूर्तिरनघोऽचिन्त्यो भयकृद् भयनाशनः ॥ १०२ ॥

८२६ सहस्रार्चिः-अनन्त किरणोंवाले सूर्यरूप, ८२७ सप्तजिह्वः-काली, कराली, मनोजवा, सुलोहिता, धूम्रवर्णा, स्फुलिंगिनी और विश्वरुचि—इन सात जिह्वाओंवाले अग्निस्वरूप, ८२८ सप्तैधाः-सात दीप्तियोंवाले अग्निस्वरूप, ८२९ सप्तवाहनः-सात घोड़ोंवाले सूर्यरूप, ८३० अमूर्तिः-मूर्तिरहित निराकार, ८३१ अनघः-सब प्रकारसे निष्पाप, ८३२ अचिन्त्यः-किसी प्रकार भी चिन्तन करनेमें न आनेवाले अव्यक्तस्वरूप, ८३३ भयकृत्-दुष्टोंको भयभीत करनेवाले, ८३४ भयनाशनः-स्मरण करनेवालोंके और सत्पुरुषोंके भयका नाश करनेवाले ॥ १०२ ॥

In Shri Vishnu Sahastranam – Mahabharta Anushashan Parva Adhaya 149 Geeta Press Gorakhpur Narayana is called -विशुद्धात्मा – परम शुद्ध, निर्मल आत्मस्वरूप। The supremely pure, taintless Soul and पूतात्मा – शुद्ध आत्मा है। – The pure soul meaning Narayana is Pure Soul, free from all impurities, attachments, and worldly illusions. He embodies absolute truth, divine consciousness, and eternal bliss, untouched by material limitations or Sexual or any form of desires and impurities.



In Shri Vishnu Sahastranam - Mahabharta Anushashan Parva Adhaya 149 Geeta Press Gorakhpur Narayana is called -विशुद्धात्मा — परम शुद्ध, निर्मल आत्मस्वरूप। — The supremely pure, taintless Soul and पूतात्मा — शुद्ध आत्मा है। — The pure soul meaning Narayana is Pure Soul, free from all impurities, attachments, and worldly illusions. He embodies absolute truth, divine consciousness, and eternal bliss, untouched by material limitations or Sexual or any form of desires and impurities .

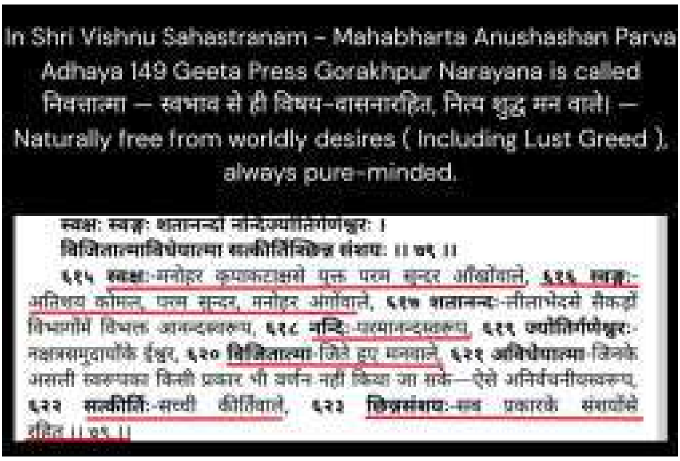
अर्चिष्मानर्चितः कुम्भो विशुद्धात्मा विशोधनः ।
अनिरुद्धोऽप्रतिरथः प्रद्युम्नोऽमितविक्रमः ॥ ६१ ॥

६३३ अर्चिष्मान्-चन्द्र-सूर्य आदि समस्त ज्योतियोंको देदीप्यमान करनेवाली अतिशय प्रकाशमय अनन्त किरणोंसे युक्त, ६३४ अर्चितः-ब्रह्मादि समस्त लोकोंसे पूजे जानेवाले, ६३५ कुम्भः-घटकी भाँति सबके निवासस्थान, ६३६ विशुद्धात्मा-परम शुद्ध निर्मल आत्मस्वरूप, ६३७ विशोधनः-स्मरणमात्रसे समस्त पापोंका नाश करके भक्तोंके अन्तःकरणको परम शुद्ध कर देनेवाले, ६३८ अनिरुद्धः-जिनको कोई बाँधकर नहीं रख

पूतात्मा परमात्मा च मुक्तानां परमा गतिः ।
अव्ययः पुरुषः साक्षी क्षेत्रज्ञोऽक्षर एव च ॥ १५ ॥

१० पूतात्मा-पवित्रात्मा, ११ परमात्मा-परमश्रेष्ठ नित्यशुद्ध-बुद्ध-मुक्तस्वभाव, १२ मुक्तानां परमा गतिः-मुक्त पुरुषोंकी सर्वश्रेष्ठ गतिस्वरूप, १३ अव्ययः-कभी विनाशको प्राप्त न होनेवाले, १४ पुरुषः-पुर अर्थात् शरीरमें शयन करनेवाले, १५ साक्षी-बिना किसी

In Shri Vishnu Sahastranam – Mahabharta Anushashan Parva Adhaya 149 Geeta Press Gorakhpur Narayana is called निवत्तात्मा स्वभाव से ही विषय-वासनारहित, नित्य शुद्ध मन वाले। Naturally free from worldly desires (Including Lust Greed), always pure-minded.

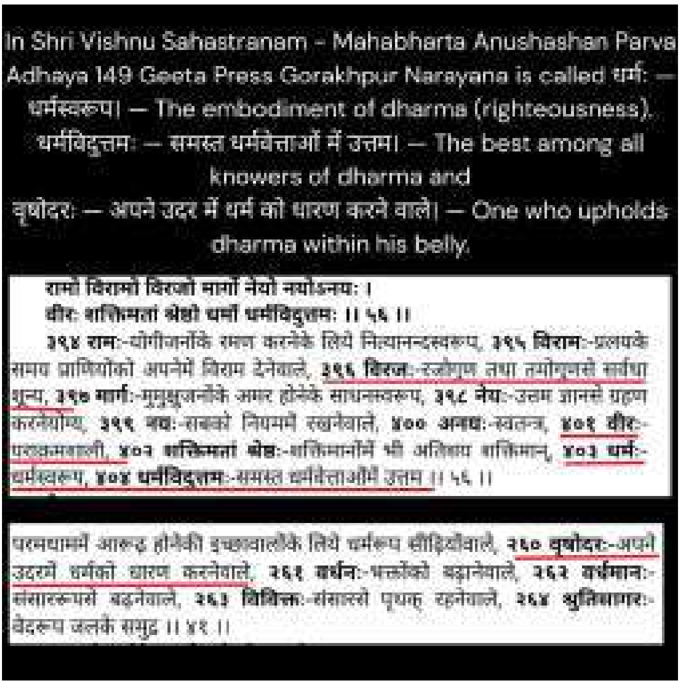


In Shri Vishnu Sahastranam – Mahabharta Anushashan Parva Adhaya 149 Geeta Press Gorakhpur Narayana is called निवात्मा — स्वभाव से ही विषय-वासनारहित, नित्य शुद्ध मन वाले। — Naturally free from worldly desires (Including Lust Greed), always pure-minded.

स्वक्षः स्वङ्गः शतानन्दो नन्दिर्ज्योतिर्गणेश्वरः ।
विजितात्माविधेयात्मा सत्कीर्तिश्छिन्नसंशयः ॥ ७९ ॥

६१५ स्वक्षः-मनोहर कृपाकटाक्षसे युक्त परम सुन्दर आँखोंवाले, ६१६ स्वङ्गः-अतिशय कोमल, परम सुन्दर, मनोहर अंगोंवाले, ६१७ शतानन्दः-लीलाभेदसे सैकड़ों विभागोंमें विभक्त आनन्दस्वरूप, ६१८ नन्दिः-परमानन्दस्वरूप, ६१९ ज्योतिर्गणेश्वरः-नक्षत्रसमुदायोंके ईश्वर, ६२० विजितात्मा-जीते हुए मनवाले, ६२१ अविधेयात्मा-जिनके असली स्वरूपका किसी प्रकार भी वर्णन नहीं किया जा सके—ऐसे अनिर्वचनीयस्वरूप, ६२२ सत्कीर्तिः-सच्ची कीर्तिवाले, ६२३ छिन्नसंशयः-सब प्रकारके संशयोंसे रहित ॥ ७९ ॥

In Shri Vishnu Sahastranam – Mahabharta Anushashan Parva Adhaya 149 Geeta Press Gorakhpur Narayana is called धर्मः
धर्मस्वरूप । The embodiment of dharma (righteousness). धर्मविदुत्तमः – समस्त धर्मवेत्ताओं में उत्तम। – The best among all knowers of dharma and वृषोदरः – अपने उदर में धर्म को धारण करने वाले। dharma within his belly. One who upholds



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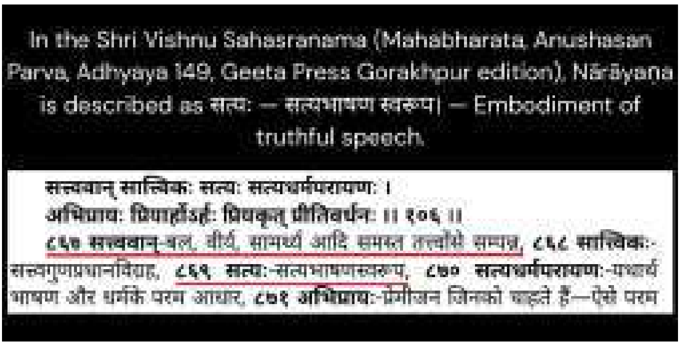
रामो विरामो विरजो मार्गो नेयो नयोऽनयः ।
वीरः शक्तिमतां श्रेष्ठो धर्मो धर्मविदुत्तमः ॥ ४६ ॥

३९४ रामः-योगीजनोंके रमण करनेके लिये नित्यानन्दस्वरूप, ३९५ विरामः-प्रलयके समय प्राणियोंको अपनेमें विराम देनेवाले, ३९६ विरजः-रजोगुण तथा तमोगुणसे सर्वथा शून्य, ३९७ मार्गः-मुमुक्षुजनोंके अमर होनेके साधनस्वरूप, ३९८ नेयः-उत्तम ज्ञानसे ग्रहण करनेयोग्य, ३९९ नयः-सबको नियममें रखनेवाले, ४०० अनयः-स्वतन्त्र, ४०१ वीरः-पराक्रमशाली, ४०२ शक्तिमतां श्रेष्ठः-शक्तिमानोंमें भी अतिशय शक्तिमान्, ४०३ धर्मः-धर्मस्वरूप, ४०४ धर्मविदुत्तमः-समस्त धर्मवेत्ताओंमें उत्तम ॥ ४६ ॥

परमधाममें आरूढ़ होनेकी इच्छावालोंके लिये धर्मरूप सीढ़ियोंवाले, २६० वृषोदरः-अपने उदरमें धर्मको धारण करनेवाले, २६१ वर्धनः-भक्तोंको बढ़ानेवाले, २६२ वर्धमानः-संसाररूपसे बढ़नेवाले, २६३ विविक्तः-संसारसे पृथक् रहनेवाले, २६४ श्रुतिसागरः-वेदरूप जलके समुद्र ॥ २९ ॥

In the Shri Vishnu Sahasranama (Mahabharata, Anushasan Parva, Adhyaya 149, Geeta Press Gorakhpur edition), Nārāyaṇa Embodiment of is described as सत्यः सत्यभाषण स्वरूप । truthful speech.



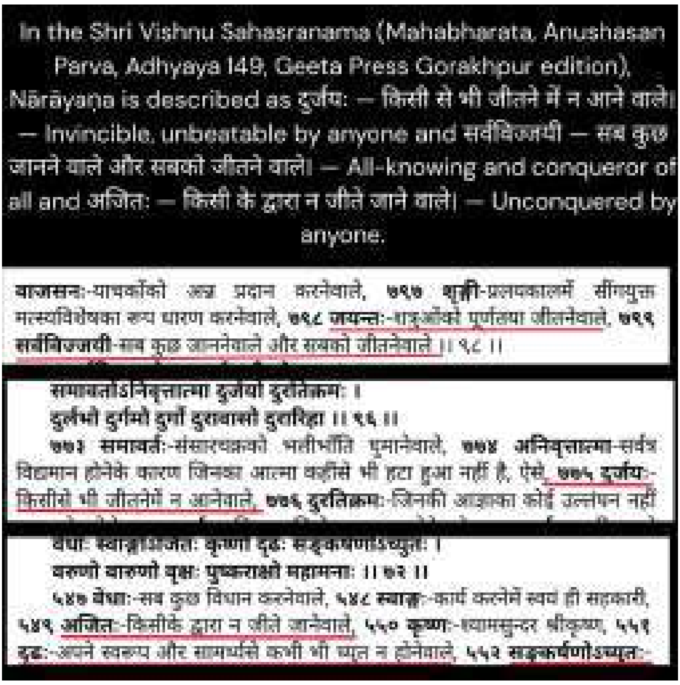
In the Shri Vishnu Sahasranama (Mahabharata, Anushasan Parva, Adhyaya 149, Geeta Press Gorakhpur edition), Nārāyana is described as सत्यः — सत्यभाषण स्वरूप। — Embodiment of truthful speech.

सत्त्ववान् सात्त्विकः सत्यः सत्यधर्मपरायणः ।
अभिप्रायः प्रियार्होऽर्हः प्रियकृत् प्रीतिवर्धनः ॥ १०६ ॥

८६७ सत्त्ववान्-बल, वीर्य, सामर्थ्य आदि समस्त तत्त्वोंसे सम्पन्न, ८६८ सात्त्विकः-सत्त्वगुणप्रधानविग्रह, ८६९ सत्यः-सत्यभाषणस्वरूप, ८७० सत्यधर्मपरायणः-यथार्थ भाषण और धर्मके परम आधार, ८७१ अभिप्रायः-प्रेमीजन जिनको चाहते हैं—ऐसे परम

In the Shri Vishnu Sahasranama (Mahabharata, Anushasan Parva, Adhyaya 149, Geeta Press Gorakhpur edition), Nārāyaṇa is described as दुर्जयः – किसी से भी जीतने में न आने वाले। – Invincible, unbeatable by anyone and सर्वविज्जयी – सब कुछ ाानने वाले और सबको जीतने वाले। – All-knowing and conqueror

of all and अजितः – किसी के द्वारा न जीते जाने वाले। – Unconquered by anyone.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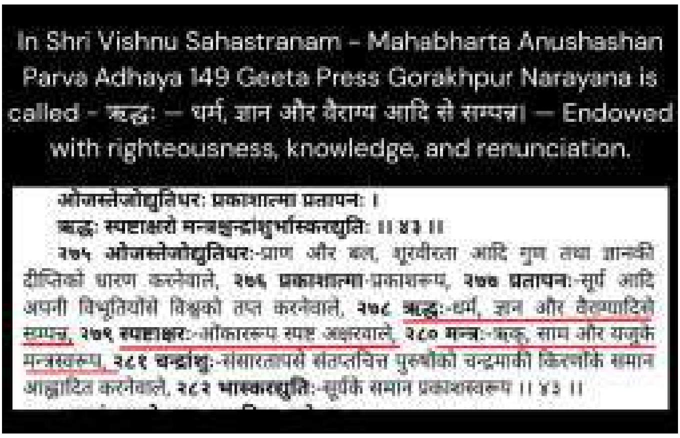
वाजसनः-याचकोंको अन्न प्रदान करनेवाले, ७९७ शृङ्गी-प्रलयकालमें सींगयुक्त मत्स्यविशेषका रूप धारण करनेवाले, ७९८ जयन्तः-शत्रुओंको पूर्णतया जीतनेवाले, ७९९ सर्वविज्जयी-सब कुछ जाननेवाले और सबको जीतनेवाले ॥ ९८ ॥

समावर्तोऽनिवृत्तात्मा दुर्जयो दुरतिक्रमः ।
दुर्लभो दुर्गमो दुर्गो दुरावासो दुरारिहा ॥ ९६ ॥
७७३ समावर्तः-संसारचक्रको भलीभाँति घुमानेवाले, ७७४ अनिवृत्तात्मा-सर्वत्र विद्यमान होनेके कारण जिनका आत्मा कहींसे भी हटा हुआ नहीं है, ऐसे, ७७५ दुर्जयः-किसीसे भी जीतनेमें न आनेवाले, ७७६ दुरतिक्रमः-जिनकी आज्ञाका कोई उल्लंघन नहीं

वेधाः स्वाङ्गोऽजितः कृष्णो दृढः सङ्कर्षणोऽच्युतः ।
वरुणो वारुणो वृक्षः पुष्कराक्षो महामनाः ॥ ७२ ॥
५४७ वेधाः-सब कुछ विधान करनेवाले, ५४८ स्वाङ्गः-कार्य करनेमें स्वयं ही सहकारी, ५४९ अजितः-किसीके द्वारा न जीते जानेवाले, ५५० कृष्णः-श्यामसुन्दर श्रीकृष्ण, ५५१ दृढः-अपने स्वरूप और सामर्थ्यसे कभी भी च्युत न होनेवाले, ५५२ सङ्कर्षणोऽच्युतः-

In Shri Vishnu Sahastranam – Mahabharta Anushashan Parva Adhaya 149 Geeta Press Gorakhpur Narayana is called – ऋद्धः – धर्म, ज्ञान और वैराग्य आदि से सम्पन्न। Endowed with righteousness, knowledge, and renunciation.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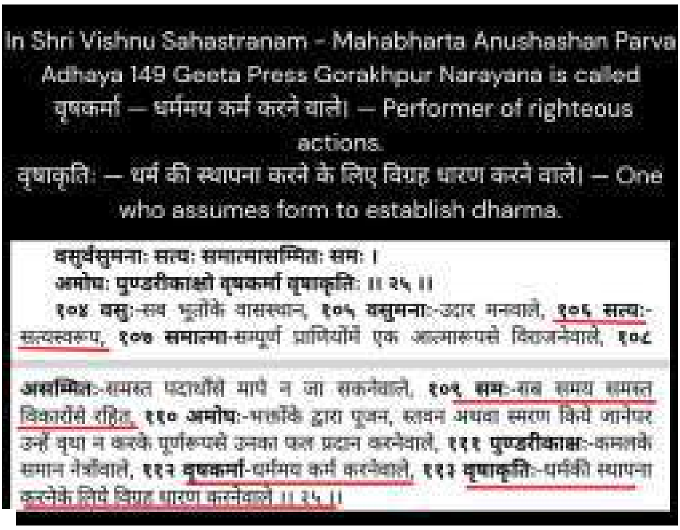
ओजस्तेजोद्युतिधरः प्रकाशात्मा प्रतापनः ।
ऋद्धः स्पष्टाक्षरो मन्त्रश्चन्द्रांशुर्भास्करद्युतिः ॥ ४३ ॥
२७५ ओजस्तेजोद्युतिधरः-प्राण और बल, शूरवीरता आदि गुण तथा ज्ञानकी दीप्तिको धारण करनेवाले, २७६ प्रकाशात्मा-प्रकाशरूप, २७७ प्रतापनः-सूर्य आदि अपनी विभूतियोंसे विश्वको तप्त करनेवाले, २७८ ऋद्धः-धर्म, ज्ञान और वैराग्यादिसे सम्पन्न, २७९ स्पष्टाक्षरः-ओंकाररूप स्पष्ट अक्षरवाले, २८० मन्त्रः-ऋक्, साम और यजुके मन्त्रस्वरूप, २८१ चन्द्रांशुः-संसारतापसे संतप्तचित्त पुरुषोंको चन्द्रमाकी किरणोंके समान आह्लादित करनेवाले, २८२ भास्करद्युतिः-सूर्यके समान प्रकाशस्वरूप ॥ ४३ ॥

In Shri Vishnu Sahastranam – Mahabharta Anushashan Parva Adhaya 149 Geeta Press Gorakhpur Narayana is called वृषकर्मा – धर्ममय कर्म करने वाले। – Performer of righteous actions. वृषाकृतिः – धर्म की स्थापना करने के लिए विग्रह धारण करने वाले। – One who assumes form to establish dharma.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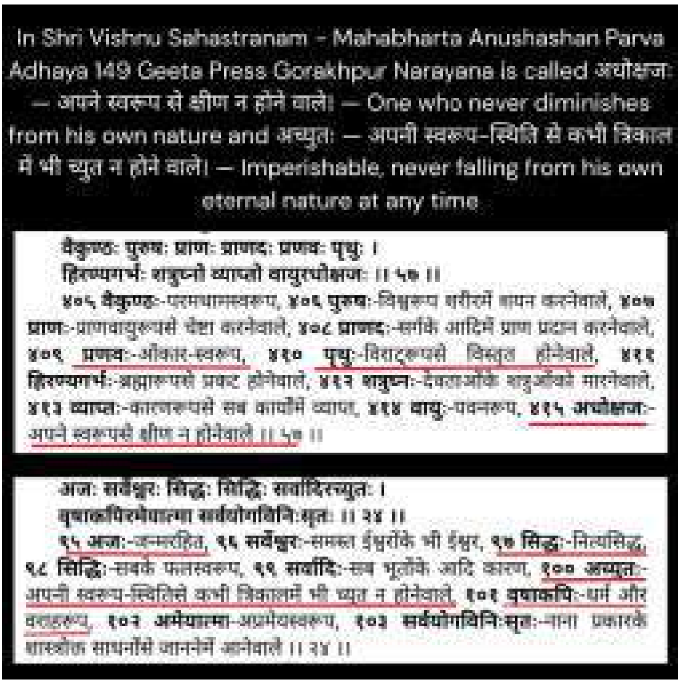
वसुर्वसुमनाः सत्यः समात्मासम्मितः समः ।
अमोघः पुण्डरीकाक्षो वृषकर्मा वृषाकृतिः ॥ २५ ॥
१०४ वसुः-सब भूतोंके वासस्थान, १०५ वसुमनाः-उदार मनवाले, १०६ सत्यः-सत्यस्वरूप, १०७ समात्मा-सम्पूर्ण प्राणियोंमें एक आत्मारूपसे विराजनेवाले, १०८ असम्मितः-समस्त पदार्थोंसे मापे न जा सकनेवाले, १०९ समः-सब समय समस्त विकारोंसे रहित, ११० अमोघः-भक्तोंके द्वारा पूजन, स्तवन अथवा स्मरण किये जानेपर उन्हें वृथा न करके पूर्णरूपसे उनका फल प्रदान करनेवाले, १११ पुण्डरीकाक्षः-कमलके समान नेत्रोंवाले, ११२ वृषकर्मा-धर्ममय कर्म करनेवाले, ११३ वृषाकृतिः-धर्मकी स्थापना करनेके लिये विग्रह धारण करनेवाले ॥ २५ ॥

In Shri Vishnu Sahastranam – Mahabharta Anushashan Parva Adhaya 149 Geeta Press Gorakhpur Narayana is called **अधोक्षजः** One who never diminishes **अपने स्वरूप से क्षीण न होने वाले।** from his own nature and **अच्युतः** – **अपनी स्वरूप-स्थिति से कभी त्रिकाल में भी च्युत न होने वाले।** – Imperishable, never falling from his own eternal nature at any time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वैकुण्ठः पुरुषः प्राणः प्राणदः प्रणवः पृथुः ।
हिरण्यगर्भः शत्रुघ्नो व्याप्तो वायुरधोक्षजः ॥ ५७ ॥

४०५ **वैकुण्ठः**-परमधामस्वरूप, ४०६ **पुरुषः**-विश्वरूप शरीरमें शयन करनेवाले, ४०७ **प्राणः**-प्राणवायुरूपसे चेष्टा करनेवाले, ४०८ **प्राणदः**-सर्गके आदिमें प्राण प्रदान करनेवाले, ४०९ **प्रणवः**-ओंकार-स्वरूप, ४१० **पृथुः**-विराट्‌रूपसे विस्तृत होनेवाले, ४११ **हिरण्यगर्भः**-ब्रह्मारूपसे प्रकट होनेवाले, ४१२ **शत्रुघ्नः**-देवताओंके शत्रुओंको मारनेवाले, ४१३ **व्याप्तः**-कारणरूपसे सब कार्योंमें व्याप्त, ४१४ **वायुः**-पवनरूप, ४१५ **अधोक्षजः**-अपने स्वरूपसे क्षीण न होनेवाले ॥ ५७ ॥

अजः सर्वेश्वरः सिद्धः सिद्धिः सर्वादिरच्युतः ।
वृषाकपिरमेयात्मा सर्वयोगविनिःसृतः ॥ २४ ॥

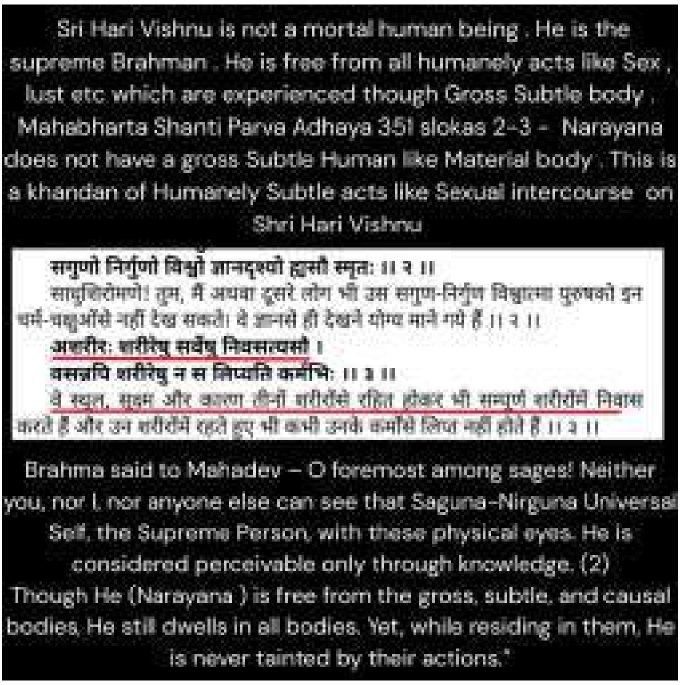
९५ **अजः**-जन्मरहित, ९६ **सर्वेश्वरः**-समस्त ईश्वरोंके भी ईश्वर, ९७ **सिद्धः**-नित्यसिद्ध, ९८ **सिद्धिः**-सबके फलस्वरूप, ९९ **सर्वादिः**-सब भूतोंके आदि कारण, १०० **अच्युतः**-अपनी स्वरूप-स्थितिसे कभी त्रिकालमें भी च्युत न होनेवाले, १०१ **वृषाकपिः**-धर्म और वराहरूप, १०२ **अमेयात्मा**-अप्रमेयस्वरूप, १०३ **सर्वयोगविनिःसृतः**-नाना प्रकारके शास्त्रोक्त साधनोंसे जाननेमें आनेवाले ॥ २४ ॥

Sri Hari Vishnu is not a mortal human being. He is the supreme Brahman. He is free from all humanely acts like Sex, lust etc which are experienced though Gross Subtle body. Mahabharta Shanti Parva Adhaya 351 slokas 2-3 Narayana does not have a gross Subtle Human like Material body. This is a khandan of Humanely Subtle acts like Sexual intercourse on Shri Hari Vishnu

साधुशिरोमणे ! तुम, मैं अथवा दूसरे लोग भी उस सगुण-निर्गुण विश्वात्मा पुरुषको इन चर्म-चक्षुओंसे नहीं देख सकते। वे ज्ञानसे ही देखने योग्य माने गये हैं ।। २ ।।

वे स्थूल, सूक्ष्म और कारण तीनों शरीरोंसे रहित होकर भी सम्पूर्ण शरीरोंमें निवास करते हैं और उन शरीरोंमें रहते हुए भी कभी उनके कर्मोंसे लिप्त नहीं होते हैं ।। ३ ।।

Brahma said to Mahadev – O foremost among sages! Neither you, nor I, nor anyone else can see that Saguna-Nirguna Universal Self, the Supreme Person, with these physical eyes. He is considered perceivable only through knowledge. (2) Though He (Narayana) is free from the gross, subtle, and causal bodies, He still dwells in all bodies. Yet, while residing in them, He is never tainted by their actions."



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सगुणो निर्गुणो विश्वो ज्ञानदृश्यो ह्यसौ स्मृतः ॥ २ ॥

साधुशिरोमणे! तुम, मैं अथवा दूसरे लोग भी उस सगुण-निर्गुण विश्वात्मा पुरुषको इन चर्म-चक्षुओंसे नहीं देख सकते। वे ज्ञानसे ही देखने योग्य माने गये हैं ॥ २ ॥

अशरीरः शरीरेषु सर्वेषु निवसत्यसौ ।

वसन्नपि शरीरेषु न स लिप्यति कर्मभिः ॥ ३ ॥

वे स्थूल, सूक्ष्म और कारण तीनों शरीरोंसे रहित होकर भी सम्पूर्ण शरीरोंमें निवास करते हैं और उन शरीरोंमें रहते हुए भी कभी उनके कर्मोंसे लिप्त नहीं होते हैं ॥ ३ ॥

Brahma said to Mahadev – O foremost among sages! Neither you, nor I, nor anyone else can see that Saguna-Nirguna Universal Self, the Supreme Person, with these physical eyes. He is considered perceivable only through knowledge. (2)
Though He (Narayana) is free from the gross, subtle, and causal bodies, He still dwells in all bodies. Yet, while residing in them, He is never tainted by their actions."

Allegations-

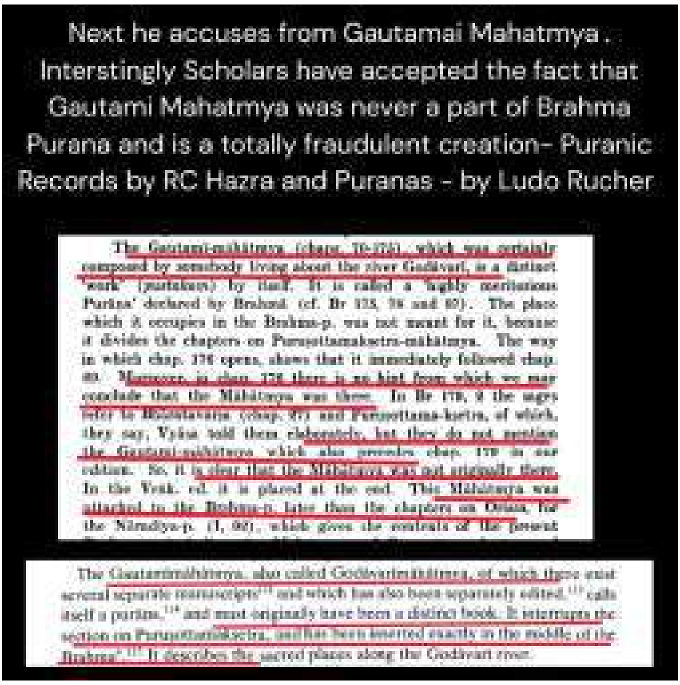
Kartikkeya

Kartikkeya was the son of Shiva. His mother Parvati told him to enjoy his life as wished. He took advantage of this and started committing adultery with the wives of gods. Many heaven dwellers tried to stop him but he didn't so they requested Parvati to do something. Urged by those people Parvati changed the appearance of women as herself whom Kartikkeya was approaching, so at last this stopped Kartikeya from committing adultery,

Brahma Purana: Gautami Mahatmya 11.2-5 "When the asura Taraka was killed and the three worlds became quiet and normal, Parvati spoke to her eldest son Karttikeya with great pleasure: 'By my consent and the grace of your father, be delighted in your mind. Enjoy as you please the worldly pleasures in the three worlds, which are dear to your mind.' Thus addressed by his mother, Visakha (Karttikeya) the beloved of gods, sported about as be pleased with the wives of gods. The wives of gods also sported about. While the wives of gods were being enjoyed, O Narada, the heaven-dwellers were not able to prevent Karrtikeya."

Refutation-

Next he accuses from Gautamai Mahatmya . Interestingly Scholars have accepted the fact that Gautami Mahatmya was never a part of Brahma Purana and is a totally fraudulent creation- Puranic Records by RC Hazra and Puranas – by Ludo Rucher



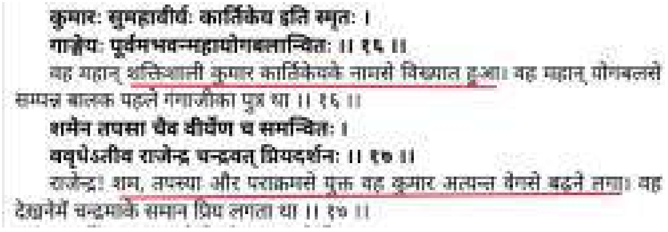
Mahabharata Shalya Parva Adhyay 44 slokas 16-17 Geeta Press Gorakhpur- Bhagwan Kartikkeya was endowed with Self Control and Valor

वह महान् शक्तिशाली कुमार कार्तिकेयके नामसे विख्यात हुआ। वह महान् योगबलसे सम्पन्न बालक पहले गंगाजीका पुत्र था ।। १६ ।।

राजेन्द्र ! शम, तपस्या और पराक्रमसे युक्त वह कुमार अत्यन्त वेगसे बढ़ने लगा। वह देखनेमें चन्द्रमाके समान प्रिय लगता था ।। १७ ।।

He became renowned by the name of the great and mighty Kumāra Kārttikeya.
That child, endowed with immense yogic power, was at first the son of the holy river Gaṅgā. (16)

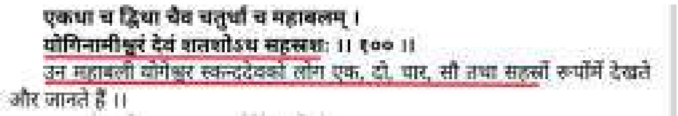
O King! Possessed of self-control, austerity, and valor, that Kumāra grew rapidly with great speed.
In appearance, he was as delightful to behold as the moon. (17)


कुमारः सुमहावीर्यः कार्तिकेय इति स्मृतः ।
गाङ्गेयः पूर्वमभवन्महायोगबलान्वितः ॥ १६ ॥
वह महान् शक्तिशाली कुमार कार्तिकेयके नामसे विख्यात हुआ। वह महान् योगबलसे सम्पन्न बालक पहले गंगाजीका पुत्र था ॥ १६ ॥
शमेन तपसा चैव वीर्येण च समन्वितः ।
ववृधेऽतीव राजेन्द्र चन्द्रवत् प्रियदर्शनः ॥ १७ ॥
राजेन्द्र! शम, तपस्या और पराक्रमसे युक्त वह कुमार अत्यन्त वेगसे बढ़ने लगा। वह देखनेमें चन्द्रमाके समान प्रिय लगता था ॥ १७ ॥

Mahabharat Shalya Parva Adhay 46 sloka 100 Geeta Press Gorakhpur – Bhagwan Kartikkeya is Yogeshwar meaning the master of senses

उन महाबली योगेश्वर स्कन्ददेवको लोग एक, दो, चार, सौ तथा सहस्रों रूपोंमें देखते और जानते हैं ।।

People behold and know that mighty, Yogeshwar (Master of Senses) Lord Skanda in one, two, four, a hundred, and even thousands of forms.


एकधा च द्विधा चैव चतुर्धा च महाबलम् ।
योगिनामीश्वरं देवं शतशोऽथ सहस्रशः ॥ १०० ॥
उन महाबली योगेश्वर स्कन्ददेवको लोग एक, दो, चार, सौ तथा सहस्रों रूपोंमें देखते और जानते हैं ॥

Allegations–

Indra

Devi Bhagavatam 9.40.13-25 "Nârâyana said :– In ancient days, Indra the Lord of the three worlds, intoxicated with wine and becoming lustful and shameless, began to enjoy Rambhâ in a lonely grove. After having enjoyed her, he became attracted to her; his mind being wholly drawn to her, he remained there in that forest, his mind becoming very passionate."

OTHERS

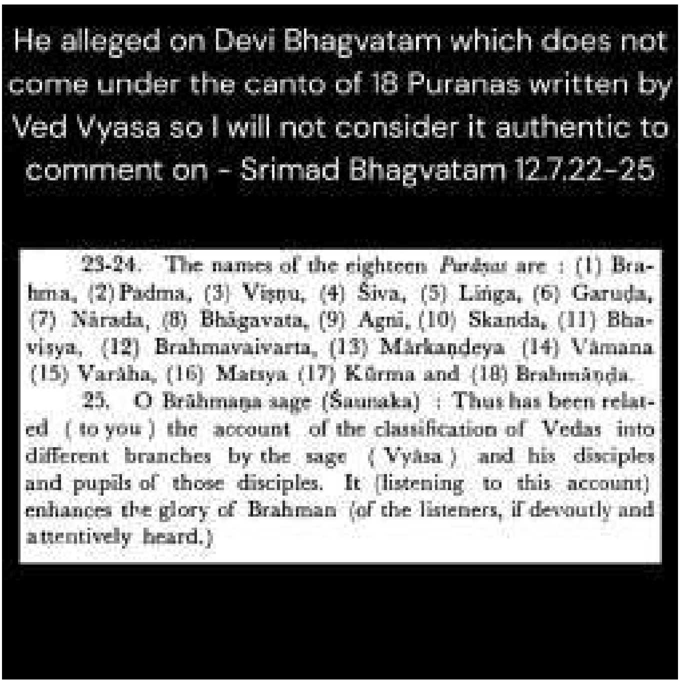
Devi Bhagavatam 8.5.1-31 "Here the Devas live always with numerous hordes of women and have their free amorous, dealings with them, to their heart's contents and they hear the sweet songs sung by the Gandharbas and Kinnaras, the Upa Devatâs about their own glorious deeds."

Refutation-

He alleged on Devi Bhagvatam which does not come under the canto of 18 Puranas written by Ved Vyasa so I will not consider it authentic to comment on – Srimad Bhagvatam 12.7.22-25

Srimad Bhagvatam 12.7.22-25 – 23-24. The names of the eighteen Purāṇas are: (1) Bra-hma, (2) Padma, (3) Vişnu, (4) Śiva, (5) Linga, (6) Garuda, (7) Narada, (8) Bhagavata, (9) Agni, (10) Skanda, (11) Bha-visya, (12) Brahmavaivarta, (13) Markandeya (14) Vāmana (15) Varaha, (16) Matsya (17) Kurma and (18) Brahmanda.

25. O Brahmana sage (Saunaka): Thus has been relat-ed (to you) the account of the classification of Vedas into different branches by the sage (Vyāsa) and his disciples and pupils of those disciples. It (listening to this account) enhances the glory of Brahman (of the listeners, if devoutly and attentively heard.)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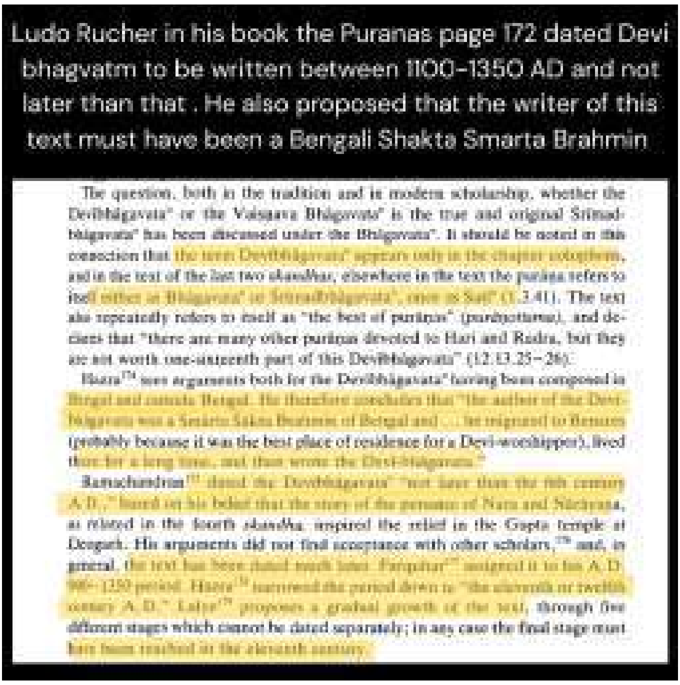
23-24. The names of the eighteen *Purāṇas* are : (1) Brahma, (2) Padma, (3) Viṣṇu, (4) Śiva, (5) Liṅga, (6) Garuḍa, (7) Nārada, (8) Bhāgavata, (9) Agni, (10) Skanda, (11) Bhaviṣya, (12) Brahmavaivarta, (13) Mārkaṇḍeya (14) Vāmana (15) Varāha, (16) Matsya (17) Kūrma and (18) Brahmāṇḍa.

25. O Brāhmaṇa sage (Śaunaka) : Thus has been related (to you) the account of the classification of Vedas into different branches by the sage (Vyāsa) and his disciples and pupils of those disciples. It (listening to this account) enhances the glory of Brahman (of the listeners, if devoutly and attentively heard.)

Ludo Rucher in his book the Puranas page 172 dated Devi bhagvatm to be written between 1100-1350 AD and not later than that . He also proposed that the writer of this text must have been a Bengali Shakta Smarta Brahmin



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The question, both in the tradition and in modern scholarship, whether the Devībhāgavata or the Vaiṣṇava Bhāgavata is the true and original Śrīmadbhāgavata has been discussed under the Bhāgavata. It should be noted in this connection that the term Devībhāgavata appears only in the chapter colophons, and in the text of the last two skandhas; elsewhere in the text the purāṇa refers to itself either as Bhāgavata or Śrīmadbhāgavata, once as Saṃhitā (1.3.41). The text also repeatedly refers to itself as "the best of purāṇas" (purāṇottama), and declares that "there are many other purāṇas devoted to Hari and Rudra, but they are not worth one-sixteenth part of this Devībhāgavata" (12.13.25–26).

Hazra[74] sees arguments both for the Devībhāgavata having been composed in Bengal and outside Bengal. He therefore concludes that "the author of the Devībhāgavata was a Smārta Śākta Brahmin of Bengal and ... he migrated to Benares (probably because it was the best place of residence for a Devī-worshipper), lived there for a long time, and then wrote the Devī-bhāgavata."

Ramachandran[75] dated the Devībhāgavata "not later than the 6th century A.D.," based on his belief that the story of the penance of Nara and Nārāyaṇa, as related in the fourth skandha, inspired the relief in the Gupta temple at Deogarh. His arguments did not find acceptance with other scholars,[76] and, in general, the text has been dated much later. Farquhar[77] assigned it to the A.D. 900–1350 period. Hazra[78] narrowed the period down to "the eleventh or twelfth century A.D." Lalye[79] proposes a gradual growth of the text, through five different stages which cannot be dated separately; in any case the final stage must have been reached in the eleventh century.

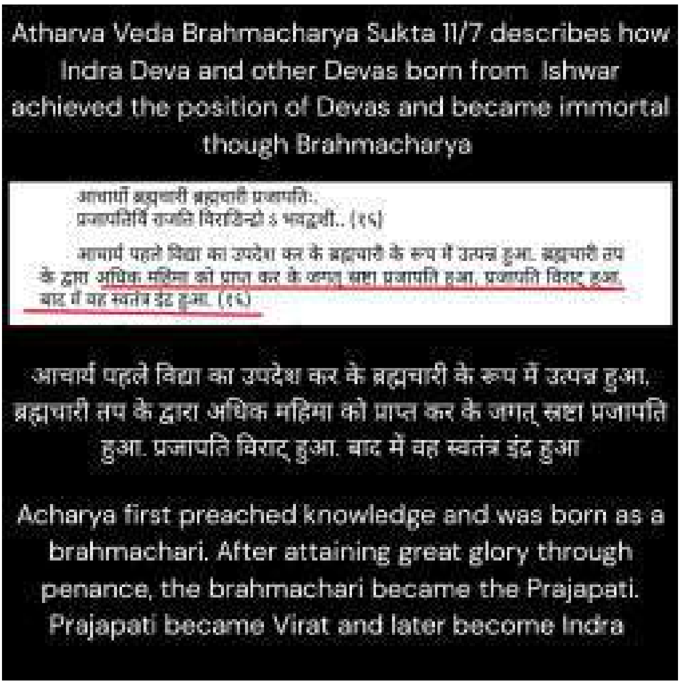
THE TRUE CHARACTER OF INDRA DEVA AND OTHER DEVAS FROM VEDAS

Atharva Veda Brahmacharya Sukta 11/7 and Chandogya Upanishad says that Indra Deva and other Devas are eternal Brahmachari and follow Brahmacharya and as part of their vow of Brahmacharya abstains from all Types of Illicit Sexual Intercourse and lustful activities and follow Strict Celibacy . As per Satapatha Brahmana 2/1/3/4 Devas (including Devraj Indra) do not commit and avoid all Sinful activities and are free from Sin and Mortal Activities of Humans

Atharva Veda Brahmacharya Sukta 11/7 describes how Indra Deva and other Devas born from Ishwar achieved the position of Devas and became immortal though Brahmacharya

आचार्य पहले विद्या का उपदेश कर के ब्रह्मचारी के रूप में उत्पन्न हुआ. ब्रह्मचारी तप के द्वारा अधिक महिमा को प्राप्त कर के जगत् स्रष्टा प्रजापति हुआ. प्रजापति विराट् हुआ. बाद में वह स्वतंत्र इंद्र हुआ

Acharya first preached knowledge and was born as a brahmachari. After attaining great glory through penance, the brahmachari became the Prajapati. Prajapati became Virat and later become Indra



Atharva Veda Brahmacharya Sukta 11/7/19

ब्रह्मचर्य रूपी तप के द्वारा देवों ने मृत्यु का हनन कर दिया अर्थात् देव अमर हो गए. इंद्र ने ब्रह्मचर्य के द्वारा देवों के लिए स्वर्ग पर अधिकार किया

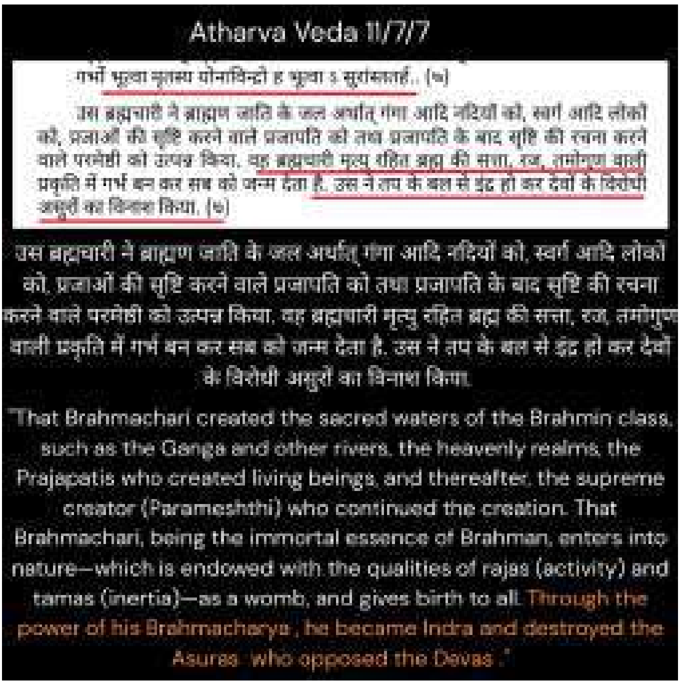
Through the penance of Brahmacharya , the Devas defeated death, that is, the Devas became immortal. Indra took control of Swarga for the Devas through Brahmacharya.

Atharva Veda 11/7/7

उस ब्रह्मचारी ने ब्राह्मण जाति के जल अर्थात् गंगा आदि नदियों को, स्वर्ग आदि लोकों को, प्रजाओं की सृष्टि करने वाले प्रजापति को तथा प्रजापति के बाद सृष्टि की रचना करने वाले परमेष्ठी को उत्पन्न किया. वह ब्रह्मचारी मृत्यु रहित ब्रह्म की सत्ता, रज, तमोगुण वाली प्रकृति में गर्भ बन कर सब को जन्म देता है. उस ने तप के बल से इंद्र हो कर देवों के विरोधी असुरों का विनाश किया.

“That Brahmachari created the sacred waters of the Brahmin class, such as the Ganga and other rivers, the heavenly realms, the Prajapatis who created living beings, and thereafter, the supreme creator (Parameshthi) who ontinued the creation. That Brahmachari, being the

immortal essence of Brahman, enters into nature—which is endowed with the qualities of rajas (activity) and tamas (inertia)—as a womb, and gives birth to all. Through the power of his Brahmacharya , he became Indra and destroyed the Asuras who opposed the Devas ."



Atharva Veda 11/7/11 states only By Brahmacharya one can become Devas including Devraj Indra and other Devas

इस स्वर्ग के नीचे एक सूर्यात्मक अग्नि है और दूसरी पृथ्वी के ऊपर है. इस स्वर्ग और धरती के मध्य दोनों अग्नियां आपस में मिल कर उदय होती हैं. उन सूर्य और अग्नि से संबंधित किरणें धरती और स्वर्ग के मध्य आश्रय लेती हैं. ब्रह्मचारी अपने तप की महिमा से उन का देवता बनता है.

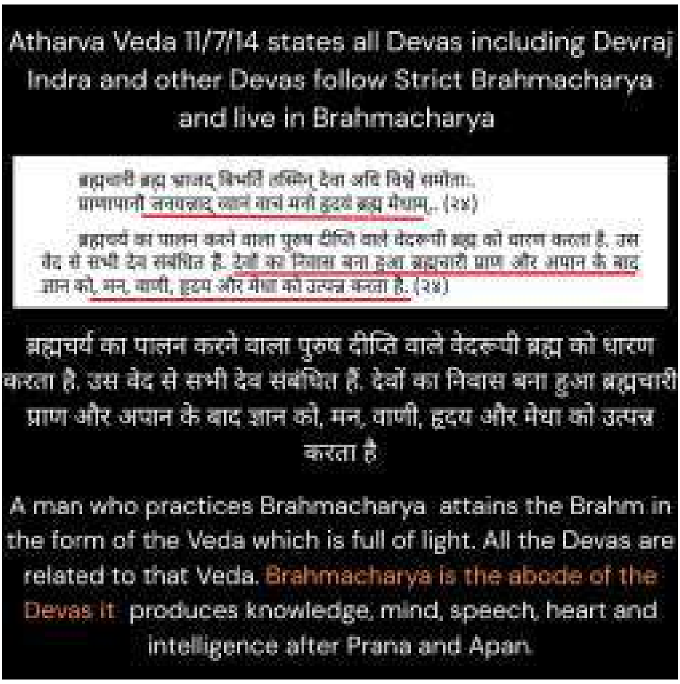
Beneath this heaven, there is a solar fire, and another exists above the earth. Between heaven and earth, these two fires unite and rise together. The rays associated with that sun and fire take refuge in the space between earth and heaven. Through the greatness of his austerity (tapas), the Brahmachari becomes the Devas

Atharva Veda 11/7/14 states all Devas including Devraj Indra and other Devas follow Strict Brahmacharya and live

in Brahmacharya

ब्रह्मचर्य का पालन करने वाला पुरुष दीप्ति वाले वेदरूपी ब्रह्म को धारण करता है. उस वेद से सभी देव संबंधित हैं. देवों का निवास बना हुआ ब्रह्मचारी प्राण और अपान के बाद ज्ञान को, मन, वाणी, हृदय और मेधा को उत्पन्न करता है

A man who practices Brahmacharya attains the Brahm in the form of the Veda which is full of light. All the Devas are related to that Veda. Brahmacharya is the abode of the Devas it produces knowledge, mind, speech, heart and intelligence after Prana and Apan.

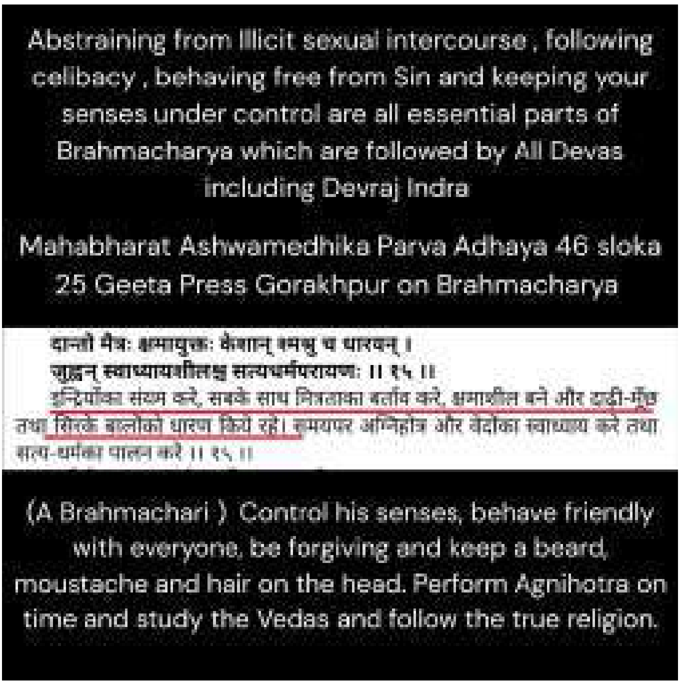


Abstraining from Illicit sexual intercourse , following celibacy , behaving free from Sin and keeping your senses under control are all essential parts of Brahmacharya which are followed by All Devas including Devraj Indra

Mahabharat Ashwamedhika Parva Adhaya 46 sloka 25 Geeta Press Gorakhpur on Brahmacharya

(A Brahmachari) Control his senses, behave friendly with everyone, be forgiving and keep a beard, moustache and hair on the head. Perform Agnihotra on time and study the Vedas and follow the true religion.

Non-violence, celibacy, truth, simplicity, absence of anger, renunciation of fault-finding, restraint of the senses and not to gossip- these eight vows should always be observed with caution. Keep the senses under control He should always behave free from sin, deceit and crookedness. One should take the food that is automatically obtained daily, but one should not have a desire for it either



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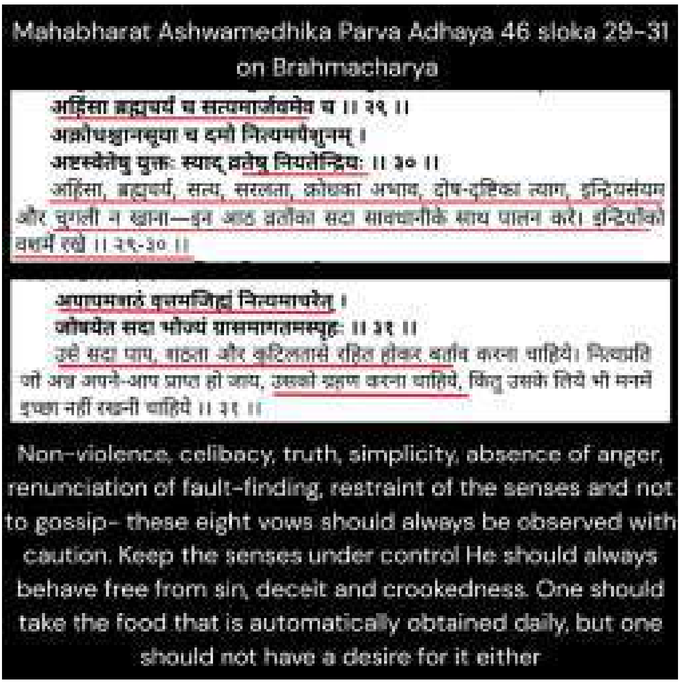
दान्तो मैत्रः क्षमायुक्तः केशान् श्मश्रु च धारयन् ।
जुह्वन् स्वाध्यायशीलश्च सत्यधर्मपरायणः ॥ २५ ॥

इन्द्रियोंका संयम करे, सबके साथ मित्रताका बर्ताव करे, क्षमाशील बने और दाढ़ी-मूँछ तथा सिरके बालोंको धारण किये रहे। समयपर अग्निहोत्र और वेदोंका स्वाध्याय करे तथा सत्य-धर्मका पालन करे ॥ २५ ॥

(A Brahmachari) Control his senses, behave friendly with everyone, be forgiving and keep a beard, moustache and hair on the head. Perform Agnihotra on time and study the Vedas and follow the true religion.



Mahabharat Ashwamedhika Parva Adhaya 46 sloka 29-31 on Brahmacharya

अहिंसा ब्रह्मचर्यं च सत्यमार्जवमेव च ॥ २९ ॥
अक्रोधश्चानसूया च दमो नित्यमपैशुनम् ।
अष्टस्वेतेषु युक्तः स्याद् व्रतेषु नियतेन्द्रियः ॥ ३० ॥

अहिंसा, ब्रह्मचर्य, सत्य, सरलता, क्रोधका अभाव, दोष-दृष्टिका त्याग, इन्द्रियसंयम और चुगली न खाना—इन आठ व्रतोंका सदा सावधानीके साथ पालन करे। इन्द्रियोंको वशमें रखे ॥ २९-३० ॥

अपापमशठं वृत्तमजिह्मं नित्यमाचरेत् ।
जोषयेत सदा भोज्यं ग्रासमागतमस्पृहः ॥ ३१ ॥

उसे सदा पाप, शठता और कुटिलतासे रहित होकर बर्ताव करना चाहिये। नित्यप्रति जो अन्न अपने-आप प्राप्त हो जाय, उसको ग्रहण करना चाहिये, किंतु उसके लिये भी मनमें इच्छा नहीं रखनी चाहिये ॥ ३१ ॥

Non-violence, celibacy, truth, simplicity, absence of anger, renunciation of fault-finding, restraint of the senses and not to gossip- these eight vows should always be observed with caution. Keep the senses under control He should always behave free from sin, deceit and crookedness. One should take the food that is automatically obtained daily, but one should not have a desire for it either

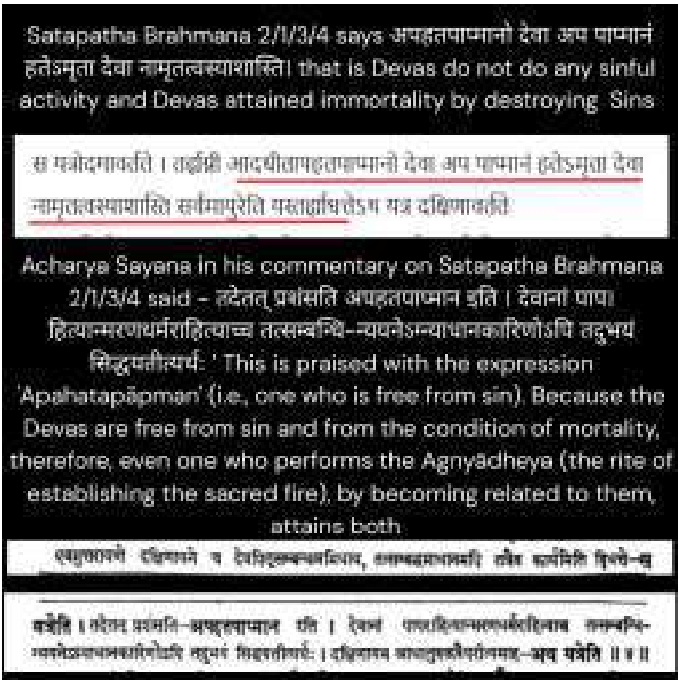
Aitreya Brahmana 7/16 says amongst all Devas Indra Deva practices the most righteous path according to Dharma

विश्वेदेव उससे बोले 'इन्द्र ही देवताओं में सबसे अधिक ओजस्वी, बलवान्, महिष्णु, सत्यपर चलनेवाले तथा प्रभावशाली है, उन्हीं की स्तुति करो तो तुम्हें छोड़ दें।

Vishwadev said to him, 'Indra is the most powerful, tolerant, truthful and righteous among all the Devas .

Satapatha Brahmana 2/1/3/4 says अपहतपाप्मानो देवा अप पाप्मानं हतेऽमृता देवा नामृतत्वस्याशास्ति। that is Devas do not do any sinful activity and Devas attained immortality by destroying Sins

Acharya Sayana in his commentary on Satapatha Brahmana 2/1/3/4 said – तदेतत् प्रशंसति अपहतपाप्मान इति । देवानां पाप। हित्यान्मरणधर्मराहित्याच्च तत्सम्बन्धि-न्ययनेऽग्न्याधानकारिणोऽपि तदुभयं सिद्धयतीत्यर्थः ' This is praised with the expression 'Apahatapāpman' (i.e., one who is free from sin). Because the Devas are free from sin and from the condition of mortality, therefore, even one who performs the Agnyādheya (the rite of establishing the sacred fire), by becoming related to them, attains both



Allegations-

Hanuman born through Niyoga

Hanuman's mother Anjani was married to Kesari but she had illicit sexual relation with Vayu aka Pavan the Hindu wind god and then she conceived Hanuman and gave birth in a cave. There are two versions on the birth of the monkey god

Hanuman, it is said that his biological father was the wind god Vayu

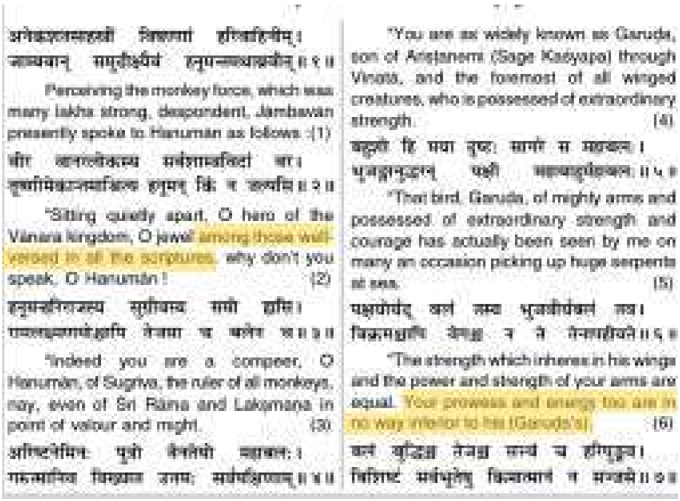
Brahmanda Purana 2.3.7.223-227 "…Kesari married the daughter of Kunjara named Anjana. That lady of great purity and good fortune went to a park named Pumsavana. Vayu (the wind-god) made advances to the lady who was proud of her youth. Hanuman was born of her union with Vayu the (source of) life into the entire universe…"

This is also mentioned in Valmiki Ramayana,

Valmiki Ramayana Kishkindha Kanda 4, Sarga 66, Verses 17-18 "On listening the words of Anjana the Air-god spoke this in reply, 'oh, high-hipped one, I don't dishonour you, hence let there be no fear in your heart, for I am the all-permeating Air-god. By which reason I embraced you and impregnate myself within you, by that reason you are impregnated in a supersensory manner, thereby you will beget a valiant son endowed with intellect."

Refutation-

Here is Valmiki Ramayana Kishkindha Kanda Sarga 66 slokas 10-20 Geeta Press Gorakhpur



अनेकशतसाहस्रीं विषण्णां हरिवाहिनीम् ।
जाम्बवान् समुदीक्ष्यैवं हनुमन्तमथाब्रवीत् ॥ १ ॥

Perceiving the monkey force, which was many lakhs strong, despondent, Jambavan presently spoke to Hanumān as follows :(1)

वीर वानरलोकस्य सर्वशास्त्रविदां वर ।
तूष्णीमेकान्तमाश्रित्य हनुमन् किं न जल्पसि ॥ २ ॥

"Sitting quietly apart, O hero of the Vānara kingdom, O jewel among those well-versed in all the scriptures, why don't you speak, O Hanumān! (2)

हनुमन् हरिराजस्य सुग्रीवस्य समो ह्यसि ।
रामलक्ष्मणयोश्चापि तेजसा च बलेन च ॥ ३ ॥

"Indeed you are a compeer, O Hanumān, of Sugrīva, the ruler of all monkeys, nay, even of Śrī Rāma and Lakṣmaṇa in point of valour and might. (3)

अरिष्टनेमिनः पुत्रो वैनतेयो महाबलः ।
गरुत्मानिव विख्यात उत्तमः सर्वपक्षिणाम् ॥ ४ ॥

"You are as widely known as Garuḍa, son of Ariṣṭanemi (Sage Kaśyapa) through Vinatā, and the foremost of all winged creatures, who is possessed of extraordinary strength. (4)

बहुशो हि मया दृष्टः सागरे स महाबलः ।
भुजङ्गानुद्धरन् पक्षी महाबाहुर्महाबलः ॥ ५ ॥

"That bird, Garuḍa, of mighty arms and possessed of extraordinary strength and courage has actually been seen by me on many an occasion picking up huge serpents at sea. (5)

पक्षयोर्यद् बलं तस्य भुजवीर्यबलं तव ।
विक्रमश्चापि वेगश्च न ते तेनापहीयते ॥ ६ ॥

"The strength which inheres in his wings and the power and strength of your arms are equal. Your prowess and energy too are in no way inferior to his (Garuḍa's). (6)

बलं बुद्धिश्च तेजश्च सत्त्वं च हरिपुङ्गव ।
विशिष्टं सर्वभूतेषु किमात्मानं न सज्जसे ॥ ७ ॥

"Your strength and wisdom, energy and courage too, O bull among the monkeys, distinguish you from all other created beings. Why then do you not make yourself ready for the adventure? (7)

अप्सराप्सरसां श्रेष्ठा विख्याता पुञ्जिकस्थला।
अञ्जनेति परिख्याता पत्नी केसरिणो हरेः॥ ८॥
विख्याता त्रिषु लोकेषु रूपेणाप्रतिमा भुवि।
अभिशापादभूत् तात कपित्वे कामरूपिणी॥ ९॥
दुहिता वानरेन्द्रस्य कुञ्जरस्य महात्मनः।
मानुषं विग्रहं कृत्वा रूपयौवनशालिनी॥ १०॥
विचित्रमाल्याभरणा कदाचित् क्षौमधारिणी।
अचरत् पर्वतस्याग्रे प्रावृडम्बुदसंनिभे॥ ११॥

"There was a celestial nymph, the foremost of all celestial nymphs and widely known by the name of Puñjikasthalā. Due to a curse pronounced by a Ṛṣi, she was reborn as a daughter of the high-souled Kuñjara, a monkey chief, and became widely known as Añjanā. She came to be the wife of a monkey, Kesarī by name. She was celebrated in all the three worlds and was unparalleled on earth in beauty. Though living in the form of a monkey she could change her form at will. Having assumed a human form, Añjanā, who looked charming due to her comeliness and youth, was decked with wonderful ornaments of flowers and was clad in silk, was once roving on a mountain-peak, which looked like a rainy cloud. (8—11)

तस्या वस्त्रं विशालाक्ष्याः पीतं रक्तदशं शुभम्।
स्थितायाः पर्वतस्याग्रे मारुतोऽपाहरच्छनैः॥ १२॥

"The wind-god gently removed the charming red-bordered yellow covering of that large-eyed belle standing on the mountain-top. (12)

स ददर्श ततस्तस्या वृत्तावूरू सुसंहतौ।
स्तनौ च पीनौ सहितौ सुजातं चारु चाननम्॥ १३॥

"He thereupon perceived her rounded and closely united thighs and well-knit swelling breasts as well as her shapely and lovely countenance. (13)

तां बलादायतश्रोणीं तनुमध्यां यशस्विनीम्।
दृष्ट्वैव शुभसर्वाङ्गीं पवनः काममोहितः॥ १४॥

"The wind-god got infatuated through love in spite of himself the moment he saw that glorious woman with broad hips, slender of waist and charming of every limb. (14)

स तां भुजाभ्यां दीर्घाभ्यां पर्यष्वजत मारुतः।
मन्मथाविष्टसर्वाङ्गो गतात्मा तामनिन्दिताम्॥ १५॥

"The wind-god, whose mind was set on her and all whose limbs were possessed by love, pressed to his bosom that irreproachable girl with his long arms. (15)

सा तु तत्रैव सम्भ्रान्ता सुव्रता वाक्यमब्रवीत्।
एकपत्नीव्रतमिदं को नाशयितुमिच्छति॥ १६॥

"Utterly confused, that lady of noble vows, for her part, spoke that very moment as follows: 'Who seeks to violate this vow of mine of fidelity to a single husband?' (16)

अञ्जनाया वचः श्रुत्वा मारुतः प्रत्यभाषत।
न त्वां हिंसामि सुश्रोणि मा भूत् ते मनसो भयम्॥ १७॥

"Hearing the question of Añjanā, the wind-god replied, 'I am not going to violate you, O lady of charming limbs! Let there be no fear in your mind. (17)

मनसास्मि गतो यत् त्वां परिष्वज्य यशस्विनि।
वीर्यवान् बुद्धिसम्पन्नस्तव पुत्रो भविष्यति॥ १८॥

"Since after embracing you I have entered your being with my mind, O illustrious lady, a son who is powerful and richly endowed with intelligence will be born to you. (18)

महासत्त्वो महातेजा महाबलपराक्रमः।
लङ्घने प्लवने चैव भविष्यति मया समः॥ १९॥

"Full of extraordinary courage, extraordinary energy and extraordinary strength and prowess, he will prove to be my equal in jumping and leaping.' (19)

एवमुक्ता ततस्तुष्टा जननी ते महाकपे।
गुहायां त्वां महाबाहो प्रजज्ञे प्लवगर्षभ॥ २०॥

"Satisfied when spoken to in these words, your mother, O great and mighty

armed monkey, gave birth to you in a cave, O jewel among the monkeys! (20)

अभ्युत्थितं ततः सूर्यं बालो दृष्ट्वा महावने।
फलं चेति जिघृक्षुस्त्वमुत्प्लुत्याभ्युद्गतो दिवम्॥ २१॥

Seeing the sun just risen in an extensive forest while you were still a child, and bouncing with intent to have it, taking it to be a fruit, you rose to the sky. (21)

शतानि त्रीणि गत्वाथ योजनानां महाकपे।
तेजसा तस्य निर्धूतो न विषादं गतस्ततः॥ २२॥

Having sprung to an altitude of over three thousand Yojanas* (or twenty-four thousand miles), O great monkey, you were repulsed by the brilliance of the sun but did not meet with despondency on that account. (22)

सम्भ्रान्ताश्च सुराः सर्वे त्रैलोक्ये क्षुभिते सति।
प्रसादयन्ति संक्रुद्धं मारुतं भुवनेश्वराः॥ २६॥

'All the three worlds being agitated for want of air, all the gods felt perplexed. The rulers of the worlds, Brahmā and others, proceeded to pacify the infuriated wind-god. (26)

प्रसादिते च पवने ब्रह्मा तुभ्यं वरं ददौ।
अशस्त्रवध्यतां तात समरे सत्यविक्रम॥ २७॥

"The wind-god being placated, Brahmā granted in your favour a boon in the form of invulnerability in combat, O dear child of unfailing prowess! (27)

वज्रस्य च निपातेन विरुजं त्वां समीक्ष्य च।
सहस्रनेत्रः प्रीतात्मा ददौ ते वरमुत्तमम्॥ २८॥
स्वच्छन्दतश्च मरणं तव स्यादिति वै प्रभो।

You can read it nowhere its written that Vayu Deva had any sexual relationship with Mata Anjani . Vayu Deva in the form of Atmospheric Wind Embraced Anjani and established his powerful Tejas inside Anjani for a divine purpose of birth of Hanuman ji without Violating her Chastity . Even Atmospheric Wind touches our bodies too so does that mean that we are committing Adultery with Atmospheric Wind ! No .

Sloka 17-अञ्जनाया वचः श्रुत्वा मारुतः प्रत्यभाषत । न त्वां हिंसामि सुश्रोणि मा भूत् ते मनसो भयम् ॥

"Hearing the question of Añjana, the wind-god replied, 'I am not going to violate you, O lady of charming limbs! Let there be no fear in your mind.

Whereas the definition of Adultery says

And Nowhere Valmiki Ramayana says Vayu Deva Violated Anjana Devi . I don't understand how these Halala Putras claim Adultery here . Halala Putras seem to have very less brain and intelligence

Coming to the Brahmanda Purana 2.3.7.223-227 this reference is fake because there is no such classification in Brahmanda Purana

It is mentioned in Shiva Purana that after Shiva emitted his semen, the semen was taken via leaf and poured into the ears of Anjani by the sages. Later Hanuman was born as a reincarnation of Shiva and other version shows he was actually Shiva's incarnation born from Shiva's sperm,

Shiva Purana, Sataruda Samhita 3.20.3-7 "Once lord Siva of wonderfu sports saw Visnu in the form of an enchantress with glittering qualities. As if hit by the arrows of Cupid, Siva let fall his semen dislodged from its seat, for Rama's work. Eagerly urged by him mentally for Rama's work the seven celestial sages retained that semen in a leaf. For Rama's work that seme

Refutation-

He has alleged on Satrudra Samhita of Shiva Purana .

According to R.C. Hazra and Ludo Rocher, the Śatarudra Saṁhitā, along with the Rudra Saṁhitā and Koṭirudra Saṁhitā, is a much later addition to the Śiva Purāṇa and cannot be dated earlier than the 14th century CE.

dependent on the Mahābhārata and Vāyavīyasaṃhitā, as well as on the Liṅga'.

IX. Even as the Śatarudrasaṃhitā, the Koṭirudrasaṃhitā[94] is represented in the class B editions only. In this saṃhitā the sūta complies with the request of the sages to supplement his exposition on Śiva's incarnations with a description of "the divine phallic emblems of the great Lord, both in many places on earth and in any other places glorified by men." In addition to a number of upaliṅgas, the text deals extensively with the twelve jyotirliṅgas: Somanātha, Mallikārjuna, Mahākāla, Oṃkāreśvara, Kedāreśvara, Bhīmeśvara, Viśveśvara, Tryambakeśvara, Vaidyanātheśvara, Nāgeśvara, Rāmeśvara, and Ghuśmeśvara. Near the end the Koṭirudrasaṃhitā has a Śivasahasranāma, and devotes a few chapters to the Śivarātri. Here again, many chapters are said to have been taken from the [illegible]. In Hazra's opinion neither the Rudrasaṃhitā, nor the Śatarudrasaṃhitā,

[94] Notices I (1871), pp. 66–67, no. 123.
[95] Haraprasad Shastri 1928a: cxiv and 254–257, no. 3533.
[96] Mss., Hazra Śiva° 1953: 58, n. 64.
[97] Mss., ibid., p. 65, n. 85.
[98] Mss., ibid., p. 65, n. 86.

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drasaṃhitā, nor the Koṭirudrasaṃhitā can be earlier than the fourteenth century A.D.

The Śiva Purāṇa, as a whole, is one of the most composite and unwieldy Purāṇas, having been composed and expanded by different authors over various periods. There exist two primary versions: the Bombay 1884, Venkat 1895–96, and Venga Manuscript (Class A); and the Venkat 1906, 1965 Pandita Pustakalaya Manuscript (Class B). According to R.C. Hazra, the sections found in the Class A Manuscript are older and more authentic, whereas those in the Class B Manuscript are very recent compositions . Most significantly, the older and more authentic Class A Manuscript does not contain the Śatarudra Saṁhitā.

saṃhitās, with different titles and different arrangements; two of their saṃhitās are not even listed in the Śiva° passages.[97] The following is a comparative survey of the saṃhitās, in the two passages of the Śiva° itself, and in the two sets of editions — which from now on I will refer to as class A and class B editions.

Śiva°	Class A Bombay 1884 Venkat 1895–96 Venga		Class B Venkat 1906, 1965 Paṇḍitapustakālaya [illegible]	
I. Vidyeśvara	XIII. Jñāna	ch. 78	Vidyeśvara	ch. 25
II. Raudra	Vidyeśvara	25	Vighneśa	
III. Vaināyaka		(Venga 18)	Rudra	197
IV. Bhauma/Auma	Kailāsa	12	Śatarudra	42
V. Mātṛ(purāṇa)	XIV. Sanatkumāra	59	Koṭirudra	43
VI. Rudraikādaśa	Vāyu/Vāyavīya		Umā/Auma	51
VII. Kailāsa	pūrvabhāga	30	Kailāsa	23
VIII. Śatarudra	uttarabhāga	30	Vāyavīya	
IX. Koṭirudra	Dharma	65	pūrvabhāga	35
X. Sahasrakoṭirudra			uttarabhāga	41
XI. Vāyavīya				
XII. Dharma(purāṇa)				

It is clear from all this that the Śiva° is one of the more composite and unwieldy purāṇas, sections of which "were written by different hands in different climes

[97] Hazra Śiva° 1953: 51–52. Cf. Haraprasad Shastri 1928a: 277, no. 3546.

Śiva° 223

and ages," it is also evident that "there were different traditions regarding the text of the Śiva-purāṇa."[98] Hazra, who did not include the Śiva° in his volume on the mahāpurāṇas, later published an extensive and comparative study of the various saṃhitās, which is repeatedly referred to in these pages. He came to the conclusion that the saṃhitās contained in the class A editions were generally the older ones, and that all other sections, manuscripts of which are rare, and the contents of which largely depend on the earlier saṃhitās as well as on other purāṇas, are more recent. In view of the great disparity between the two sets of editions, I will follow the order of the saṃhitās as set forth in the purāṇa itself.

Allegations-

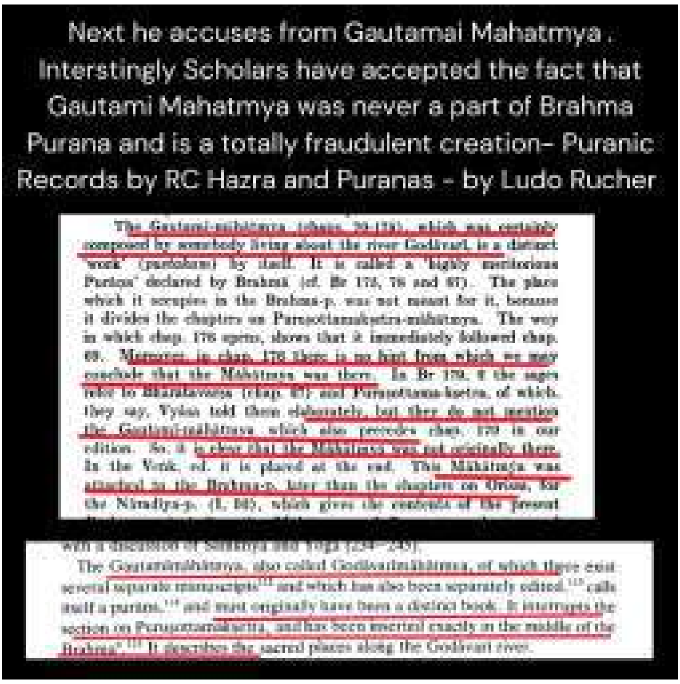
Sarasvati and King Pururavas

Brahma Purana, Gautami Mahatmya 31.2-9 "King Pururavas went to the abode of Brahma. There, by chance he saw the divine river Sarasvati laughing by the side of Brahma. On Seeing her richly endowed with beauty the king asked Urvasi: The King said: Who is this beautiful saintly lady near Brahma...Urvasi said to the king: This is the splendid divine

river Sarasvati, the daughter of Brahma. She comes here daily and goes back…Then out of pleasure the king sent Urvasi there. Urvasi then went and repeated the words of the king. Sarasvati agreed to what was mentioned by Urvasi. She promised saying 'So be it' and went to the place where Pururavas was staying. He indulged in sexual dalliance on the banks of Sarasvati for many years. Sarasvan was born as (her) son…"

Refutation-

He accuses from Gautami Mahatmya . Interestingly Scholars have accepted the fact that Gautami Mahatmya was never a part of Brahma Purana and is a totally fraudulent creation- Puranic Records by RC Hazra and Puranas – by Ludo Rucher


Next he accuses from Gautamai Mahatmya . Interstingly Scholars have accepted the fact that Gautami Mahatmya was never a part of Brahma Purana and is a totally fraudulent creation- Puranic Records by RC Hazra and Puranas - by Ludo Rucher

The Gautami-māhātmya (chaps. 70-175), which was certainly composed by somebody living about the river Godāvarī, is a distinct work (purāṇam) by itself. It is called a 'highly meritorious Purāṇa' declared by Brahmā (cf. Br 175, 78 and 87). The place which it occupies in the Brahma-p. was not meant for it, because it divides the chapters on Puruṣottamakṣetra-māhātmya. The way in which chap. 176 opens, shows that it immediately followed chap. 69. Moreover, in chap. 178 there is no hint from which we may conclude that the Māhātmya was there. In Br 178, 4 the sages refer to Bhāratavarṣa (chap. 27) and Puruṣottama-kṣetra, of which, they say, Vyāsa told them elaborately, but they do not mention the Gautami-māhātmya which also precedes chap. 178 in our edition. So, it is clear that the Māhātmya was not originally there. In the Venk. ed. it is placed at the end. This Māhātmya was attached to the Brahma-p. later than the chapters on Orissa, for the Nāradiya-p. (I, 92), which gives the contents of the present [illegible]

with a discussion of Sāṃkhya and Yoga (234–245).

The Gautamīmāhātmya, also called Godāvarīmāhātmya, of which there exist several separate manuscripts[111] and which has also been separately edited,[112] calls itself a purāṇa,[113] and must originally have been a distinct book. It interrupts the section on Puruṣottamakṣetra, and has been inserted exactly in the middle of the Brahma".[114] It describes the sacred places along the Godāvarī river.

Allegations-

Mitra

Vishnu created Urvashi and made her head of all Apsaras, Mitra had sexual relationship with him. This story seems to be another version of Mitra-Varuna ejaculating on seeing Urvashi.

Matsya Purana 61.25-26 "This is the nymph Urvasi, O Devas! and I have created her to become the head of all Apsaras. Then the God Mitra called her, and asked her to enjoy with Him, which she accepted."

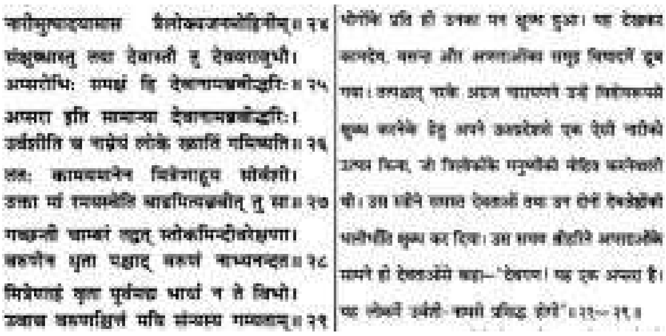
Refutation-

Here is Matsya Purana 61.25-26 hindi translation by Geeta Press Gorakhpur . You can read nowhere written such thing .

यह देखकर कामदेव, वसन्त और अप्सराओंका समूह विषादमें डूच गया। तत्पश्चात् नरके अग्रज नारायणने उन्हें विशेषरूपसे क्षुब्ध करनेके हेतु अपने ऊरुप्रदेशसे एक ऐसी नारीको उत्पन्न किया, जो त्रिलोकीके मनुष्योंको मोहित करनेवालो थी। उस स्त्रीने समस्त देवताओं तथा उन दोनों देवश्रेष्ठोंको भलीभांति क्षुब्ध कर दिया। उस समय श्रीहरिने अप्सराओंके सामने ही देवताओंसे कहा- 'देवगण ! यह एक अप्सरा है। यह लोकमें उर्वशी नामसे प्रसिद्ध होगी ॥ २१- २९ ॥

Seeing this, Kāma (the god of love), Vasant (the spring personified), and the host of Apsarās (celestial nymphs)

became filled with dejection.
Thereafter, to agitate them even more, **Nārāyaṇa, the elder brother of Nara**, produced from his own thigh a maiden so enchanting that she could captivate the minds of all beings in the three worlds.
That woman greatly disturbed (bewildered) all the gods as well as those two supreme sages themselves.
At that time, in front of the assembled Apsarās, Śrī Hari (Nārāyaṇa) said to the gods:
"O Devas! This is an Apsarā. In the world she shall become famous by the name *Urvashī*."



Allegations-

Krishna

Hindu apologists are masters of deceit and lies, they invent lies in such a clean manner that it deceives the gullible people. One such deceit is in defending the acts of Krishna. They say Krishna and Gopis were playing together when they were kids and in the play, Krishna and Gopis circumambulated the fire hence those 16008 Gopis accidentally became the wives of Krishna. Another rebuttal made by apologists is that, those 16008 girls belonged to a lower caste and were captured by a demon when Krishna defeated the Demon he married them to uplift their status.

So those were 16,100 Princess and later Krishna married additional 8 wives on various occasions,

Srimad Bhagavatam 10.58.55 Lord Devakī-suta, the chief of the Yadus, then took His dowry and Satyā to Dvārakā and continued to live there happily.

Srimad Bhagavatam 10.58.56 Bhadrā was a princess of the Kaikeya kingdom and the daughter of Lord Kṛṣṇa's paternal aunt Śrutakīrti. The Lord married Bhadrā when her brothers, headed by Santardana, offered her to Him.

Srimad Bhagavatam 10.58.57 Then the Lord married Lakṣmaṇā, the daughter of the King of Madra. Kṛṣṇa appeared alone at her svayaṁvara ceremony and took her away, just as Garuḍa once stole the demigods' nectar.

Srimad Bhagavatam 10.58.58 Lord Kṛṣṇa also acquired thousands of other wives equal to these when He killed Bhaumāsura and freed the beautiful maidens the demon was holding captive."

Srimad Bhagavatam 10.58.31 My dear King, Lord Kṛṣṇa forcibly took away Princess Mitravindā, the daughter of His aunt Rājādhidevī, before the eyes of the rival kings.

Srimad Bhagavatam 1.10.29 "The children of these ladies are Pradyumna, Sāmba, Amba, etc. Ladies like Rukmiṇī, Satyabhāmā and Jāmbavatī were forcibly taken away by Him from their svayaṁvara ceremonies after He defeated many powerful kings, headed by Śiśupāla. And other ladies were also forcibly taken away by Him after He killed Bhaumāsura and thousands of his assistants. All of these ladies are glorious."

Refutation-

Why did Bhagwan Shree Krishna had 16108 wives . Srimad Bhagvatam and Mahabharat contains the narration on how Shree Krishna got 16108 wives.

Mahabharat Anushashan Parva Adhyay 15 says on request of Jambavati for getting a son like Pradyumna Shree Krishna went to Kailasa and did penace to impress Maheshwar Shiva and Devi Parvati . Devi Parvati granted the boon to Shree Krishna that he will have 16000 wives

भगवती उमाने कहा- अमरोंके समान प्रभावशाली श्रीकृष्ण ! ऐसा ही होगा। मैं कभी झूठ नहीं बोलती हूँ। तुम्हें सोलह हजार रानियाँ होंगी। उनका तुम्हारे प्रति प्रेम रहेगा। तुम्हें अक्षय धनधान्यकी प्राप्ति होगी। बन्धु-बान्धवोंकी ओरसे तुम्हें प्रसन्नता प्राप्त होगी। मैं तुम्हारे इस शरीरके सदा कमनीय बने रहनेका वर देती हूँ और तुम्हारे घरमें प्रतिदिन सात हजार अतिथि भोजन करेंगे ।। ७-८ ।।

Mahabharat Anushashan Parva Adhyay 15 sloka 6-8 Bhagwati Uma said- Shri Krishna, who is as powerful as the immortals! This will happen. I never lie. You will have sixteen thousand queens. They will love you. You will get endless wealth and grains. You will get happiness from your relatives. I bless you that your body will always remain beautiful and seven thousand guests will eat in your house every day.

So in order to fulfill the boon of Devi Uma Devi Lakshmi by her amsa incarnated into 16000 forms – Garga Samhita 6.17.34

Srimad Bhagvatam 10.59.43 – All the 16000 Queens of Bhagwan Shree Krishna were Amsa of Maha-Lakshmi herself

43. In their mansions which surpassed all comparisons and were endowed with super-abundant affluence, the imperishable Lord of incomprehensible activities remained present (all the while simultaneously). Though he was perfectly satis-fied with his own bliss, he sported with those amsas (rays) of goddess Laksmi (viz. those newly wedded 16000 damsels) and like other house-holders attended to his house-hold duties

Whenever in the past I incarnated in the world the goddess of fortune would also incarnate as My queen. This time she will incarnate as My sixteen-thousand queens.

Shree Krishna rescures 16k woman from Narakasur and they were enchanted by his beauty and his heroic act and accepted krishna as their husband in minds – Srimad Bhagvatam 10.59.33-35

33 . Hari found there sixteen thousand (and one hund-red-) aughters of kings (Siddhas, gods, asuras etc.-) brought as

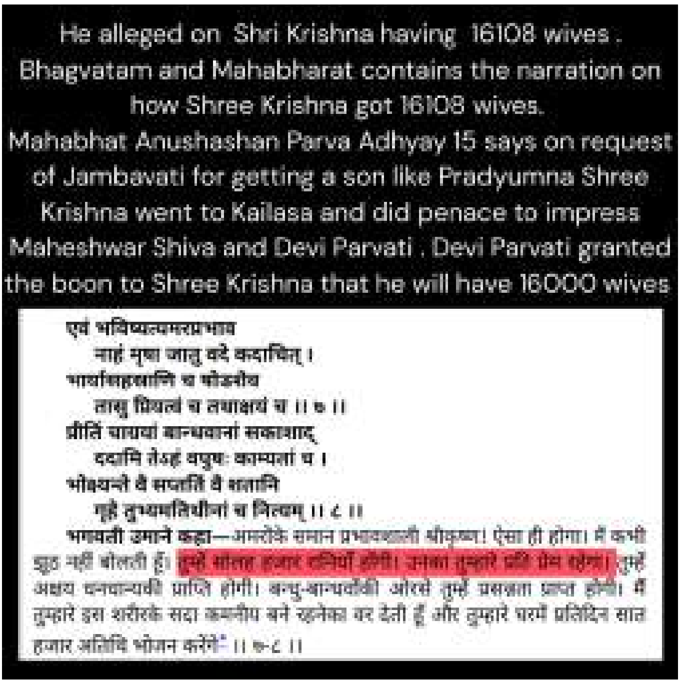
captives after defeating various kings[1].

34.* Perceiving the great hero among men enter, the damsels were so fascinated with him that they mentally chose him as their desired-most beloved spouse brought to them by their Destiny.

35. "May this hero be my husband. May god Brahmā (or the Creator) approve and grant my prayer." With this devout feeling for him, all of them severally set their hearts on Krsna.

Case of Polygamy – No Krishna divided himself into 16k forms in order to marry those 16k Lakshmi Amsa so its 16k forms of Krishna married to 16k Lakshmi – Srimad Bhagvatam 10.59.42

Later on, the immutable Lord assumed as many forms as the number of damsels (brought from Naraka's harem) and on the same specific auspicious time, he simulta-neously yet severally married each one of them in their respec-tive mansions with due formalities (and still remained change-less and perfect)- SB 10.59.42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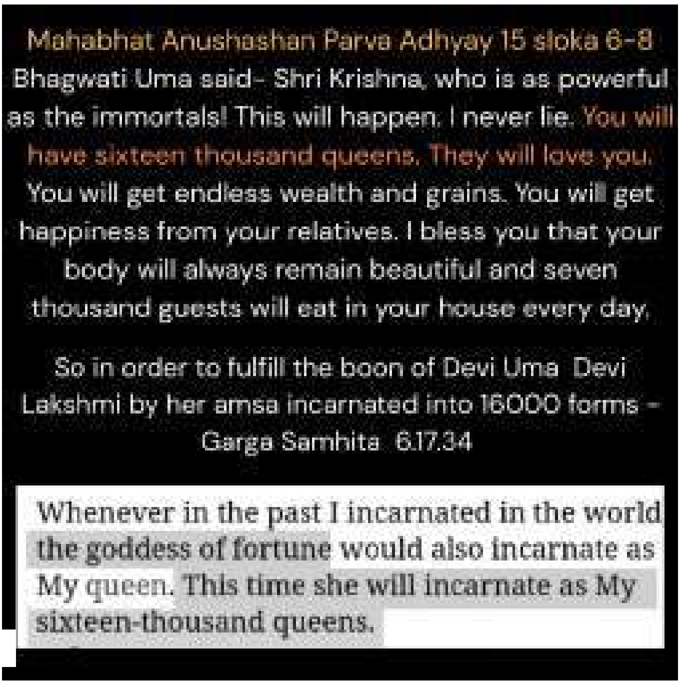
एवं भविष्यत्यमरप्रभाव
नाहं मृषा जातु वदे कदाचित् ।
भार्यासहस्राणि च षोडशैव
तासु प्रियत्वं च तथाक्षयं च ॥ ७ ॥
प्रीतिं चाग्र्यां बान्धवानां सकाशाद्
ददामि तेऽहं वपुषः काम्यतां च ।
भोक्ष्यन्ते वै सप्ततिं वै शतानि
गृहे तुभ्यमतिथीनां च नित्यम् ॥ ८ ॥

भगवती उमाने कहा—अमरोंके समान प्रभावशाली श्रीकृष्ण! ऐसा ही होगा। मैं कभी झूठ नहीं बोलती हूँ। तुम्हें सोलह हजार रानियाँ होंगी। उनका तुम्हारे प्रति प्रेम रहेगा। तुम्हें अक्षय धनधान्यकी प्राप्ति होगी। बन्धु-बान्धवोंकी ओरसे तुम्हें प्रसन्नता प्राप्त होगी। मैं तुम्हारे इस शरीरके सदा कमनीय बने रहनेका वर देती हूँ और तुम्हारे घरमें प्रतिदिन सात हजार अतिथि भोजन करेंगे* ॥ ७-८ ॥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ments and dwelling units of Naraka's harem.

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Srimad Bhagvatam 10.59.43 - All the 16000 Queens of Bhagwan Shree Krishna were Amsa of Maha-Lakshmi herself

43. In their mansions which surpassed all comparisons and were endowed with super-abundant affluence, the imperishable Lord of incomprehensible activities remained present (all the while simultaneously). Though he was perfectly satisfied with his own bliss, he sported with those *aṁśas* (rays) of goddess Lakṣmī (viz. those newly wedded 16000 damsels) and like other house-holders attended to his house-hold duties.

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Case of Polygamy - No Krishna divided himself into 16k forms in order to marry those 16k Lakshmi Amsa so its 16k forms of Krishna married to 16k Lakshmi - Srimad Bhagvatam 10.59.42

its fragrance and intoxicating honey, black bees from heaven followed it.[1]

41. Indra touched the feet of Kṛṣṇa with the crests of his crown many times while he bowed to him and begged of him to accomplish his purpose (viz. the recovery of Aditi's ear-rings, Varuṇa's royal umbrella and others). But once his purpose was achieved, he fought against him. What a great ignorance on the part of gods! Fie upon that affluence!

42. Later on, the immutable Lord assumed as many forms as the number of damsels (brought from Naraka's harem) and on the same specific auspicious time, he simultaneously yet severally married each one of them in their respective mansions with due formalities (and still remained changeless and perfect).

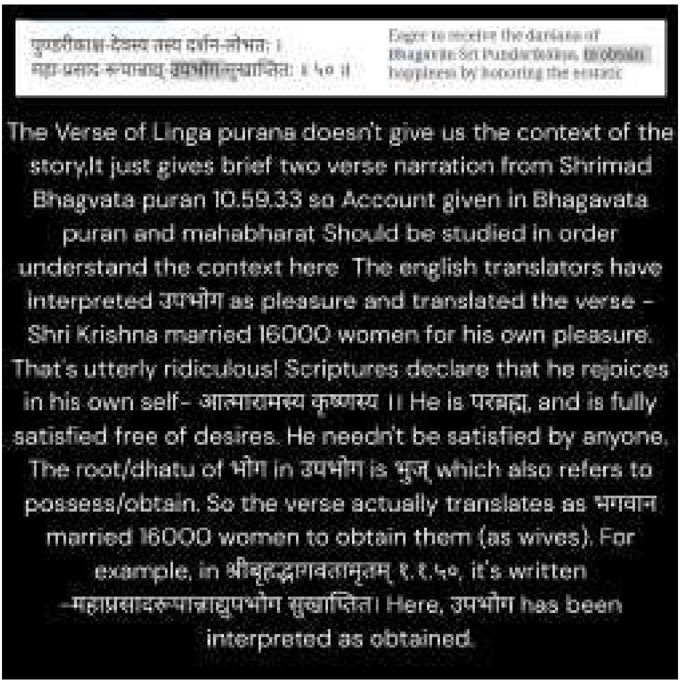
Allegations-

Linga Purana section 1.69.82
The excessively strong one, of unequalled exploit, Kṛṣṇa took up sixteen thousand one hundred girls for his own pleasure."

Refutation-

पुण्डरीकाक्ष-देवस्य तस्य दर्शन-लोभतः । महा-प्रसाद-रूपान्नाद्य-उपभोग-सुखाप्तितः ॥ ५० ॥
Eager to receive the darśana of Bhagavān Śrī Pundarīkākşa, to obtain happiness by honoring the ecstatic

The Verse of Linga purana doesn't give us the context of the story,It just gives brief two verse narration from Shrimad Bhagvata puran 10.59.33 so Account given in Bhagavata puran and mahabharat Should be studied in order understand the context here The english translators have interpreted **उपभोग** as pleasure and translated the verse – Shri Krishna married 16000 women for his own pleasure. That's utterly ridiculous! Scriptures declare that he rejoices in his own self- **आत्मारामस्य कृष्णस्य ।।** He is **परब्रह्म**, and is fully satisfied free of desires. He needn't be satisfied by anyone. The root/dhatu of **भोग** in **उपभोग** is **भुज्** which also refers to possess/obtain. So the verse actually translates as **भगवान** married 16000 women to obtain them (as wives). For example, in **श्रीबृहद्भागवतामृतम्** १.१.५०, it's written -**महाप्रसादरूपान्नाद्युपभोग सुखाप्तित।** Here, **उपभोग** has been interpreted as obtained.


पुण्डरीकाक्ष-देवस्य तस्य दर्शन-लोभतः ।
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Eager to receive the darśana of Bhagavān Śrī Puṇḍarīkākṣa, to obtain happiness by honoring the ecstatic

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Allegations-

Krishna married Rukmini after abducting her in a Rakshasa form of marriage which is described in Hindu scriptures as Rukmini herself wanted this to happen and later when Rukmi the brother of Rukmini came to know about it he fought Krishna to get back his sister,

Srimad Bhagavatam 10.54.32-33 "Seeing Lord Kṛṣṇa ready to kill her brother, saintly Rukmiṇī was filled with alarm. She fell at her husband's feet and piteously spoke as follows. Śrī Rukmiṇī said: O controller of all mystic power, immeasurable one, Lord of lords, master of the universe! O all auspicious and mighty-armed one, please do not kill my brother"

Srimad Bhagavatam 10.54.35 "Lord Kṛṣṇa tied up the evil-doer with a strip of cloth. He then proceeded to disfigure Rukmī by comically shaving him, leaving parts of his mustache and hair. By that time the Yadu heroes had crushed the extraordinary army of their opponents, just as elephants crush a lotus flower."

Refutation-

In **Śrīmad Bhāgavatam (10.52.21–44)**, Devi Rukmini, the virtuous daughter of King Bhīṣmaka, had already chosen **Bhagavān Śrī Kṛṣṇa** in her heart as her husband and supreme Lord. However, her elder brother Rukmi, acting against her wishes, arranged her marriage with Shishupāla. Distressed by this, Devi Rukmini sent a confidential message to Śrī Kṛṣṇa.

In her letter, she expressed her unwavering devotion, declaring that she had surrendered her mind and heart entirely to Him, and that He alone was her chosen husband. She pleaded with Him to come and rescue her, stating that if He did not accept her hand, she would end her life by fasting unto death.

She further informed Śrī Kṛṣṇa that to marry her, He would have to confront and overcome the armies of **Shishupāla, Jarāsandha, and other allies** who would accompany the wedding procession, and then seize her from the ceremonial march to their family deity's temple, as per the traditional pre-wedding custom.

Thus, it became the Kshatriya duty of **Bhagavān Śrī Kṛṣṇa** to honor Devi Rukmini's wish—by carrying her away, marrying her, and valiantly confronting anyone who stood in their path.

Sri Suka narrated:

21. There was a great king called Bhismaka, a powerful monarch of the Vidarbhas. He had five sons and only one charming looking daughter.
22. The eldest son was Rukmi. After him was born Rukmabāhu and then Rukmakeśa, Rukma-malin and the pious Rukmini was their sister.
23. Listening attentively to the glorification of Lord Krsna's beauty, prowess, excellent virtues and affluence as sung by the visitors to her palace, she regarded him as her worthy spouse.
24. Krsna also made up his mind to marry her as he knew her to be a suitable wife due to her intelligence, auspicious characteristics, nobility of heart, beauty, high character and other excellences.
25. In spite of all brothers being desirous of giving their sister in marriage to Krsna, Rukmi who hated Krsna, came in the way of it and proposed śiśupāla, the king of Cedis.
26. Grasping the situation, the beautiful princess of Vidarbha was deeply agitated at heart. She pondered over the problem and immediately despatched a trusted Brāhmaṇa to Krsna with the mission of bringing him.

27. Arriving at Dvārakā, he was ushered into (Krsna's presence) by the door-attendants where he saw the First (the most ancient) Person (in the world) seated on a throne of gold.

28. Seeing him come, Lord Krsna who was always friendly to Brāhmaṇas, got down from his throne. Offering a (respectable) seat to the Brahmaṇa, he worshipped him (as an honourable guest) as gods used to treat him.

29. When he had taken his meals and rested comfor-tably, Śrī Kṛṣṇa, the final asylum of the saintly people, appro-ached him and massaging gently his feet with his hand, he quietly enquired of the Brahmaṇa.

30. "Oh most prominent one among great Brāhmaṇas! Is your righteous course of conduct traditionally approved by the elders, going on without any difficulty? (I hope) you are (happy with it and) contented in your heart.

31. If a Brāhmaṇa adjusts himselfin contentment, with whatever he gets by chance, but does not swerve from his course of righteousness, he is like a wish-yielding cow capable of granting blessings to all the world (or that righteous course of conduct serves as a wish-yielding cow to him)

32. Even Indra, the king of gods, if discontented, has to wander from one world to another restlessly. But a destitute person, if contented, sleeps soundly without a touch of feverish anxiety to his body and mind.

33. I bow down again and again with my head to those Brahmaṇas who are happy with the realization of their self[2], pious and the best friends and well-wishers of all beings, free from ego, serene and self complacent.

34. Are you all happy (with a feeling of security) under your ruler, Oh Brahmaṇa? That king is liked by me in whose country the subjects protected by him lead a happy life.

35. Please tell me the place from which you have come here crossing this (unfordable) sea and the object of seeing me. If it be no undivulgable secret, please tell us every-thing-what we should do for you?"

36. When such relevant queries were made courteously to the Brahmaṇa by the Supreme Lord who had sportively assumed a human form, described to him in details (the situa-tion which led princess Rukmiṇi to depute him to Lord Krsna)*

37. Rukmini said in her message:

38. Oh the most-beautiful Person in all the worlds! Having listened to your excellent qualities which enter into the heart through (the passage of) ears and remove all the feveri-shness of the body and the mind, and of your excellent charms ensuring all the cherished blessings to those who possess eyes, my heart sheds all bashfulness and enters in you, Oh Immortal Lord!

39. Oh Krsna! Lion among men! What wise, judicious girl of very noble descent will not seek you as a husband at the proper time-you who are the most beautiful one among all men, and one's own compeer in family, character, personal charm, knowledge, youthfulness, affluence and splendour.*

40. I have, therefore, chosen you as my lord indeed. Oh Lotus-eyed dear lord! I have submitted my self unto you. Please do take me as your wife. Like a jackal polluting by his touch the lion's share of the prey, may not Siśupāla, the king of Cedis come hastily and touch the hero's share (i.e. myself).

41. If the Supreme Lord, the Almighty, has been pro-perly propitiated by me by religious deeds such as digging wells, performing sacrifices, giving donations, observance of religious rules and vows and the worship of gods, Brahmaṇas and preceptors and such other deeds, may Lord Krsna, the elder brother of Gada, come and marry me so that others like the son of Damaghoşa (Śiśupāla) may not take my hands. Oh Invincible Lord! May you come secretly with an army and generals to Vidarbha at the time of marriage which is to be celebrated very shortly. Defeat the armies of Caidya and Jarasandha, the king of Magadha, and take me away as the spoil of your prowess according to the Rākşasa form of marriage.1

42. 'How should I marry you who live in the precincts of the harem without putting your relatives to death?" If this be the ground for hesitation, I shall suggest you an expedient. On the day preceding the marriage there is (in your family a traditional) procession to our family deity. In that, the bride to be wed goes openly to her deity.*

43. Oh Lotus-eyed Krsna! In order to remove their personal ignorance, great-souled persons like god Śiva desire to have the dust on your lotus-like feet for covering their person as a bath. If I do not have this favour from you, I shall give up my life by starvation and other severe observance of vows so that at least after a hundred births I shall be favoured with your Grace.**
The Brahmana said:

44. Oh Lord of Yadus! These are the secret words of the message that I have bought for you. Please consider what is worth doing in this (exigency of the situation), and prompt action should be taken immediately after this.

Śrī Śuka narrated:

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22. The eldest son was Rukmi. After him was born Rukmabāhu and then Rukmakeśa, Rukma-mālin and the pious Rukmiṇī was their sister.

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* Here *Vrindāvan* edition gives the additional chapters 56 and a part of 57. These are translated in the Appendix.

(respectable) seat to the Brāhmaṇa, he worshipped him (as an honourable guest) as gods used to treat him.

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Rukmiṇī said in her message :

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X.52.44. 1587

41. Oh Invincible Lord! May you come secretly with an army and generals to Vidarbha at the time of marriage which is to be celebrated very shortly. Defeat the armies of Caidya and Jarāsandha, the king of Magadha, and take me away as the spoil of your prowess according to the *Rākṣasa* form of marriage.[1]

42. 'How should I marry you who live in the precincts of the harem without putting your relatives to death?' If this be the ground for hesitation, I shall suggest you an expedient. On the day preceding the marriage there is (in your family a traditional) procession to our family deity. In that, the bride to be wed goes openly to her deity.*

43. Oh Lotus-eyed Kṛṣṇa! In order to remove their personal ignorance, great-souled persons like god Śiva desire to have the dust on your lotus-like feet for covering their person as a bath. If I do not have this favour from you, I shall give up my life by starvation and other severe observance of vows so that at least after a hundred births I shall be favoured with your Grace.**

The Brāhmaṇa said :

44. Oh Lord of Yadus! These are the secret words of the message that I have bought for you. Please consider what is worth doing in this (exigency of the situation), and prompt action should be taken immediately after this.

Allegations-

Krishna also beat Jambavati's father before marrying her, Jambavati after fighting Krishna for 27 days presented his daughter to Krishna,

Srimad Bhagavatam 10.83.10 "Śrī Jāmbavatī said: Unaware that Lord Kṛṣṇa was none other than his own master and worshipable Deity, the husband of Goddess Sītā, my father fought with Him for twenty-seven days. When my father finally came to his senses and recognized the Lord, he took hold of His feet and presented Him with both me and the Syamantaka jewel as tokens of his reverence. I am simply the Lord's maidservant."

Refutation-

Srimad Bhagavatam 10.83.10 – Bhagwan Shree Krishna was testing Jambavati's father whether he realises him as his master Lord Ramachandra and then Jambavati's father realized him to be none other than Lord Ramachandra and then he offered his daughter , Jambavati to Bhagwan Shree Krishna in marriage

Jāmbavati said :

10. My father could not recognize him (Lord Krsna) to be his (former) Master and deity, Rāmacandra, the husband of Sītā. He fought with him for twenty seven days. When he stood the test, my father came to know him, (to be no other than Ramacandra). Then he (my father) took hold of his feet and offered me along with the jewel as a present. (O Draupadi) I am not very great. I am his female servant .

Jāmbavatī said :

10. My father could not recognize him (Lord Kṛṣṇa) to be his (former) Master and deity, Rāmacandra, the husband of Sītā. He fought with him for twenty seven days. When he stood the test, my father came to know him, (to be no other than Rāmacandra). Then he (my father) took hold of his feet and offered me along with the jewel as a present. (O Draupadī) I am not very great. I am his female slave.

Allegations-

Krishna had also beaten up Mitravinda's brother before marrying her,

Srimad Bhagavatam 10.83.12 "Śrī Mitravindā said: At my svayaṁvara ceremony He came forward, defeated all the kings present — including my brothers, who dared insult Him — and took me away just as a lion removes his prey from amidst a pack of dogs. Thus Lord Kṛṣṇa, the shelter of the goddess of fortune, brought me to His capital city. May I be allowed to serve Him by washing His feet, life after life."

Refutation-

This story is about Queen Bhadra not Mitravinda . How did Bhagwan Shree Krishna marry Mitravinda

Srimad Bhagvatam 10.83.15-16 –

15. O Draupadi, my father of his own accord invited Kṛṣṇa who is my maternal cousin and as my mind was (attach-ed to and) fixed on him, gave me in marriage to him along with my maids of honour and an akşauhini of army.
16. May I be blest with the opportunity of serving his feet (lit. touch of his feet) in every birth whenever I may be tossed by my Karman. That touch of his feet) will confer on me the highest good (Moksa).

Mitravindā said :

15. O Draupadī, my father of his own accord invited Kṛṣṇa who is my maternal cousin and as my mind was (attached to and) fixed on him, gave me in marriage to him along with my maids of honour and an *akṣauhiṇī* of army.

16. May I be blest with the opportunity of serving his feet (lit. touch of his feet) in every birth whenever I may be tossed by my Karman. That touch of his feet) will confer on me the highest good (*Mokṣa*).

Bhagwan Shree Krishna married Bhadra by defeating her Brothers and kings who offered Resistance just like he married Devi Rukmini

Srimad Bhagavatam 10.83.12

Bhadra said:

Attending my svayamvara and defeating my brothers and kings who offered resistance, my Lord carried me away to his capital (Dvārakā) just as a lion seizes away his share (prey) from a pack of hounds. May I have the good luck of washing the feet of him who is the abode of the goddess Śrī, in every birth.

Bhadrā said :

12. Attending my *svayamvara* and defeating my brothers and kings who offered resistance, my Lord carried me away to his capital (Dvārakā) just as a lion seizes away his share (prey) from a pack of hounds. May I have the good luck of washing the feet of him who is the abode of the goddess Śrī, in every birth.

Moreover we don't have to forget the fact that All Queens of Bhagwan Shree Krishna including Devi Rukmini and Devi Bhadra were forms of Mahalakshmi herself – Garga Samhita 6.17.34 and Srimad Bhagvatam 10.59.43 so their Union in marriage was already fixed .

Srimad Bhagvatam 10.59.43 – All the 16000 Queens of Bhagwan Shree Krishna were Amsa of Maha-Lakshmi herself

43. In their mansions which surpassed all comparisons and were endowed with super-abundant affluence, the imperishable Lord of incomprehensible activities remained present (all the while simultaneously). Though he was perfectly satis-fied with his own bliss, he sported with those amsas (rays) of goddess Laksmi (viz. those newly wedded 16000 damsels) and like other house-holders attended to his house-hold duties

He alleged on Shri Krishna having 16108 wives . Bhagvatam and Mahabharat contains the narration on how Shree Krishna got 16108 wives.
Mahabhat Anushashan Parva Adhyay 15 says on request of Jambavati for getting a son like Pradyumna Shree Krishna went to Kailasa and did penace to impress Maheshwar Shiva and Devi Parvati . Devi Parvati granted the boon to Shree Krishna that he will have 16000 wives

एवं भविष्यत्यमरप्रभाव
नाहं मृषा जातु वदे कदाचित् ।
भार्यासहस्राणि च षोडशैव
तासु प्रियत्वं च तथाक्षयं च ॥ ७ ॥
प्रीतिं चाग्र्यां बान्धवानां सकाशाद्
ददामि तेऽहं वपुषः काम्यतां च ।
भोक्ष्यन्ते वै सप्ततिं वै शतानि
गृहे तुभ्यमतिथीनां च नित्यम् ॥ ८ ॥

भगवती उमाने कहा—अमरोंके समान प्रभावशाली श्रीकृष्ण! ऐसा ही होगा। मैं कभी झूठ नहीं बोलती हूँ। तुम्हें सोलह हजार रानियाँ होंगी। उनका तुम्हारे प्रति प्रेम रहेगा। तुम्हें अक्षय धनधान्यकी प्राप्ति होगी। बन्धु-बान्धवोंकी ओरसे तुम्हें प्रसन्नता प्राप्त होगी। मैं तुम्हारे इस शरीरके सदा कमनीय बने रहनेका वर देती हूँ और तुम्हारे घरमें प्रतिदिन सात हजार अतिथि भोजन करेंगे ॥ ७-८ ॥

Srimad Bhagvatam 10.59.43 - All the 16000 Queens of Bhagwan Shree Krishna were Amsa of Maha-Lakshmi herself

43. In their mansions which surpassed all comparisons and were endowed with super-abundant affluence, the imperi-shable Lord of incomprehensible activities remained present (all the while simultaneously). Though he was perfectly satis-fied with his own bliss, he sported with those *amśas* (rays) of goddess Lakṣmī (viz. those newly wedded 16000 damsels) and like other house-holders attended to his house-hold duties.

43. In their mansions which surpassed all comparisons and were endowed with super-abundant affluence, the imperi-shable Lord of incomprehensible activities remained present (all the while simultaneously). Though he was perfectly satis-fied with his own bliss, he sported with those amsas (rays) of goddess Laksmi (viz. those newly wedded 16000 damsels) and like other house-holders attended to his house-hold duties

Mahabhat Anushashan Parva Adhyay 15 sloka 6-8
Bhagwati Uma said- Shri Krishna, who is as powerful as the immortals! This will happen. I never lie. You will have sixteen thousand queens. They will love you. You will get endless wealth and grains. You will get happiness from your relatives. I bless you that your body will always remain beautiful and seven thousand guests will eat in your house every day.

So in order to fulfill the boon of Devi Uma Devi Lakshmi by her amsa incarnated into 16000 forms - Garga Samhita 6.17.34

Whenever in the past I incarnated in the world the goddess of fortune would also incarnate as My queen. This time she will incarnate as My sixteen-thousand queens.

Allegations-

This Halala Putra Pedophile follower of a Child Rapist Pedophile Lusty Prophet is repeatedly alleging that Shri Radha ji was the aunt of Bhagwan Shree Krishna so we will debunk this allegation as well

Refutation-

Traditional Sri Vaishnava Acharya Pandit Madhvacharya Shastri explained in his book Purana Digdarshan page 516/788

दयानन्दियों का कहना है कि 'ब्रह्मवैवर्त पुराण' (ब्रह्मपर्व ५) में कृष्ण के साथ राधा के तीन अजीब रिश्ते बताये हैं। तदनुसार राधा कृष्ण की पुत्री, पुत्र-वधू, वा मामी हुई ।
वाह रे महाशयो ! बीच के श्लोकों को छोड़ कर और श्लोकों के आधे २ अशुद्ध टुकड़े लिख कर एवं प्रकरण-विरुद्ध कहीं की कथा कहीं जुटा कर और मनमाने अर्थ घड़ कर कृष्ण और राधा के अजीब तीन रिश्तों का कैसा बेतुका झूठा राग आलापा है ! तथा जनता को धोखा देने और भ्रम में डालने का कैसा घृणित प्रयास किया है !!
म उक्त श्लोकों को पूरा पूरा देकर प्रकरणानुकूल वास्तविक अर्थ दिखाते हैं। उक्त

प्रकरण में भगवान् श्रीकृष्ण के दिव्य अंगप्रत्यंग से मानसी (अमैथुनी) सृष्टि का वर्णन है। जितने देव पुरुष श्रीकृष्ण के शरीर से उत्पन्न हुए हैं उन उन पुरुषों की स्त्रियां उन २ पुरुषों के बाएं अंग से उत्पन्न हुई हैं। जैसे-

आविर्बभूव तत्पश्चात् कृष्णस्य परमात्मनः । मानसाच्च पुमानेकस्तप्तकांचनसन्निभः ।।६।। तन्नाम 'मन्मथं' तेन प्रवदन्ति मनीषिणः । तस्य पुंसो वामपार्वात् कामस्य कामिनी वरा । बभूवातीव ललिता सर्वेषां मोहकारिणी ।। ७।८।।
(ब्रह्म वै० ब्रह्म ख० ब्रह्म कल्प अ० ४)

अर्थात् – उसके पश्चात् परमात्मा श्रीकृष्ण के मन से तपे हुए सुवर्ण की कान्ति वाला एक पुरुष उत्पन्न हुआ। उसको बुद्धिमान् लोग मन्मथ (कामदेव) कहते हैं। उस पुरुष कामदेव के वाम पार्श्व से (वाम अङ्ग से अति सुन्दर सब को मोहने वाली उसकी श्रेष्ठ स्त्री उत्पन्न हुई ।
उसी प्रकार-

आविर्बभूव कन्यैका कृष्णस्य वामपार्श्वतः ।
धावित्वा पुष्पमानीय ददावर्ध प्रभोः पदे ।। तेन राधा समाख्याता पुराविद्भिर्द्विजोत्तम । प्राणाधिष्ठात्री सा देवी कृष्णस्य परमात्मनः ।।
(२५ । २६ । २घ)

अर्थात् –परमात्मा कृष्ण से बाएं श्रङ्ग से एक कमनीया स्त्री उत्पन्न हुई । उसने भगवान् कृष्ण के चरणों की धोकर फूल लाकर अर्घ्य दिया, विद्वानों ने उसका नाम (आराधनात्) राधा कहा है। वह कृष्ण की प्राणाधिष्ठात्री देवी थी। अन्यत्र कहा है-

योगेनात्मा सृष्टिविधौ द्विधारूपो बभूव सः । पुमांश्च दक्षिणार्द्धाङ्गो वामाङ्गः प्रकृतिः स्मृतः ।।
(ब्रह्म बै० प्रकृ० खं० आ० १२ श्लो० ६)

अर्थात् – परमात्मा श्रीकृष्ण सृष्टि रचना के समय दो रूप वाले हो गये । दाहिना आधा अङ्ग पुरुष और बांया अंग प्रकृति रूपा स्त्री हुई। ब्रह्मवैवर्त पुराण का यह वर्णन वेद एवं उपनिषदों के द्वारा प्रति-पादित है। जैसे-

स वै नैव रेमे तस्मादेकाकी न मैच्छत् स हैतावानास यथा स्त्रीपुमा रमते स द्वितीय-सौ संपरिष्वक्तौ स इममेवात्मानं द्वेधापातयत् ततः पतिश्च पत्नी चाभवताम् ।
(बृहदारण्यक १।४३)

अर्थात् – उस ब्रह्म ने रमण (सृष्टि उत्पादन रूप खेल) नहीं किया था इस कारण कि वह अकेला रमण नहीं करता। उसने दूसरे की इच्छा की। जिस प्रकार परस्पर ग्रालङ्गित स्त्री पुरुष होते हैं, वैसा उसका स्वरूप हो गया। उसने अपने को ही दो भागों में विभक्त कर डाला । वे पति और पत्नी हुवे। भगवान् श्रीकृष्ण के वामाङ्ग से श्रीराधा की उत्पत्ति का भाव है कि वे एक से दो अर्थात् पति-पत्नी रूप में हो गये ।

आगे प्रकरण को देखिये-
वृषभानोश्च वैश्यस्य सा च कन्या बभूव ह ।
अयोनिसम्भवा देवी वायुगर्भा कलावती ॥
सुषुवे मायया वायुं स तत्राविर्बभूव ह ।
अतीते द्वादशाब्दे तु दृष्ट्वा तां नवयौवनाम् ।।
सार्ध रायणवैश्येन तत्सम्बन्धं चकार सः ।
छायां संस्थाप्य तद्गेहे सान्तर्धानमवाप ह ।।
बभूव तस्य वैश्यस्य विवाहश्छायया सह ।
कृष्ण माता यशोदा या रायणस्तत् सहोदरः ।।
गोलोके गोपकृष्णांशः सम्बन्धात्कृष्णमातुलः ।।
कृष्णेन सह राधायाः पुण्ये वृन्दावने वने ।
विवाहं कारयामास विधिना जगतां विधिः ।।
(ब्रह्म वै० खं० २ अ० ४६ श्लो० ३२ से ४२)

अर्थात् ब्रजभूमि में अवतार लेने पर वह राधा वषभानु वैश्य की कन्या हुई ।।२६।। वृषभानु की स्त्री कलावती वायुगर्भा (जिसके गर्भ
केवल वायु मात्र थी) थी उसने वायु प्रसव किया। प्रसव होते ही

श्री राधा देवी अयोनिजा (गर्भ से उत्पन्न न होने वाली) प्रकट हो गई। ।।३७।। बारह वर्ष व्यतीत होने पर उसके पिता ने उसे नवयुवती होने वाली देख कर रायण वैश्य के साथ उसका सम्बन्ध – सगाई कर दी ।।३८।। किन्तु राधा जी अपने प्रभाव से अपने ही अनुरूप एक 'छाया' नाम की कन्या को उत्पन्न कर और उसे घर में स्थापित कर स्वयं अन्तर्धान हो गई, रायण वैश्य का विवाह उसी 'छाया' नाम की कन्या के साथ हुआ ।।३०।। श्रीकृष्ण की घायरूप माता जो यशोदा थीं, रायण उसका भाई था। वह गोलोक में गोप कृष्ण का अंश (अर्थात्– उन कृष्ण के अंश से गोलोक के सृष्टि प्रकरण में जिस प्रकार अन्य अनेक व्यक्तियों की उत्पत्ति हुई थी उसी प्रकार उत्पन्न होने वाला) सखा था। ब्रज में उनकी धाय रूप माता यशोदा का भाई होने के नाते श्रीकृष्ण जी का वह मामा हुआ। पवित्र वृन्दावन में श्री ब्रह्मा जी ने कृष्ण जी के साथ श्री राधा जी का विधिपूर्वक दिव्य विवाह कराया ।।४०11

ऊपर के ब्रह्म० वै० पुराण प्रकरण से स्पष्ट है कि रायण वैश्य के साथ दिव्य 'छाया' का विवाह हुआ था और श्रीकृष्ण जी के साथ श्री राधा जी का दिव्य विवाह हुआ। अतः आक्षेपकर्ताओं का श्रीराधा जी की श्रीकृष्ण जी की पुत्री, पुत्र वधू व माभी कहना सरासर झूठ है।

English

The Malechas claim that in the 'Brahmavaivarta Purana' (Brahma Parva 5), three unusual relationships between Krishna and Radha have been described. According to them, Radha is Krishna's daughter, daughter-in-law, and aunt.

Oh, what an absurd fabrication! By omitting intermediate verses, distorting portions of others, misplacing narratives from different contexts, and constructing arbitrary meanings, they have spun an unreasonable and false tale about Krishna and Radha's supposed relationships! What a despicable attempt to deceive people and sow confusion!

Now, I will present the complete verses with their correct context and meaning. This section describes the divine, non-physical creation (Manasi Srishti) from the sacred body of Lord Krishna. The women associated with the divine beings emerging from Krishna's form originate from the left portion of those male entities. For example:

आविर्बभूव तत्पश्चात् कृष्णस्य परमात्मनः । मानसाच्च पुमानेकस्तप्तकांचनसन्निभः ।।६।। तन्नाम 'मन्मथं' तेन प्रवदन्ति मनीषिणः । तस्य पुंसो वामपार्वात् कामस्य कामिनी वरा । बभूवातीव ललिता सर्वेषां मोहकारिणी ।। ७।८।। (ब्रह्म वै० ब्रह्म ख० ब्रह्म कल्प अ० ४)

That means: After that, a male figure emerged from the divine mind of Paramatma Shri Krishna, possessing the radiant brilliance of heated gold. The wise refer to him as Manmatha (Kamadeva). From his left side, a supremely beautiful woman, the most enchanting among all, was created as his consort.

Similarly:

आविर्बभूव कन्यैका कृष्णस्य वामपार्श्वतः । धावित्वा पुष्पमानीय ददावर्ध प्रभोः पदे ।। तेन राधा समाख्याता पुराविद्भिर्द्विजोत्तम । प्राणाधिष्ठात्री सा देवी कृष्णस्य परमात्मनः ।। (२५ । २६ । २घ)

That means: From the left part of Paramatma Shri Krishna, an exquisite maiden was created. She approached the Lord, washed His feet, and offered flowers as a sacred oblation. The learned sages named her Radha due to her act of devotion (Aradhana). She became the divine presiding deity of Krishna's life energy.

Elsewhere, it is stated:

योगेनात्मा सृष्टिविधौ द्विधारूपो बभूव सः । पुमांश्च दक्षिणार्द्धाङ्गो वामाङ्गः प्रकृतिः स्मृतः ।। (ब्रह्म बै० प्रकृ० खं० आ० १२ श्लो० ६)

That means: At the time of creation, Paramatma Shri Krishna manifested in a dual form. His right half took the form of a male, while his left half became the female aspect—Prakriti.

The description in Brahmavaivarta Purana aligns with what is established in the Vedas and Upanishads, such as:

स वै नैव रेमे तस्मादेकाकी न मैच्छत् स हैतावानास यथा स्त्रीपुमा रमते स द्वितीय-सौ संपरिष्वक्तौ स इममेवात्मानं द्वेधापातयत् ततः पतिश्च पत्नी चाभवताम् । (बृहदारण्यक १।४३)

That means: That supreme Brahman did not engage in divine play (creation) because He was alone. He desired another. Just as men and women embrace each other, His form transformed similarly. He then divided Himself into two parts. They became husband and wife. This signifies that Shri Krishna manifested Radha from His left side as His eternal consort.

Now, consider the further context:

वृषभानोश्च वैश्यस्य सा च कन्या बभूव ह । अयोनिसम्भवा देवी वायुगर्भा कलावती ॥ सुषुवे मायया वायुं स तत्राविर्बभूव ह । अतीते द्वादशाब्दे तु दृष्ट्वा तां नवयौवनाम् ।। सार्ध रायणवैश्येन तत्सम्बन्धं चकार सः । छायां संस्थाप्य तद्गेहे सान्तर्धानमवाप ह ।। बभूव तस्य वैश्यस्य विवाहश्छायया सह । कृष्ण माता यशोदा या रायणस्तत् सहोदरः ।। गोलोके गोपकृष्णांशः सम्बन्धात्कृष्णमातुलः ।। कृष्णेन सह राधायाः पुण्ये वृन्दावने वने । विवाहं कारयामास विधिना जगतां विधिः ।। (ब्रह्म वै० खं० २ अ० ४६ श्लो० ३२ से ४२)

That means: When Radha took birth in Braj, she was the daughter of the Vaishya, Vrishabhanu. Vrishabhanu's wife, Kalavati, carried only air in her womb (Vayugarbha). When she delivered, Devi Radha, who was Ayonija (not born from a womb), manifested immediately.

After twelve years, upon seeing her radiant youth, her father arranged a marital alliance with Rayana Vaishya. However, due to her divine nature, Radha manifested a shadow-like replica of herself, named 'Chhaya,' and installed it in the household before she disappeared. Thus, Rayana Vaishya married 'Chhaya,' not Radha.

Shri Krishna's foster mother, Yashoda, was Rayana's sister. Therefore, in a worldly sense, Rayana, who was originally a divine manifestation from Goloka, became Krishna's maternal uncle. In the sacred forest of Vrindavan, Lord Brahma solemnized the divine marriage of Shri Radha with Shri Krishna.

Thus, the Brahmavaivarta Purana clearly states that Radha was not married to Rayana Vaishya, but to Krishna Himself in a divine ceremony. Therefore, the false claims that Radha was Krishna's daughter, daughter-in-law, or aunt are completely unfounded.

Thus it must be clear from this that Radha ji did not marry Rayana Gopa . It was A Shadow form of Radha Chayya Radha who married Rayana Gopa . Moreover Rayana Gopa himself was an Amsa of Shree krishna . Radha Rani never married someone other than Shree Krishna . She remained always

present with Shree Krishna as his inseparable divine energy .

क्या कृष्ण के राधा से तीन रिश्ते थे ?

दयानन्दियों का कहना है कि 'ब्रह्मवैवर्त पुराण' (ब्रह्मपर्व ५) में कृष्ण के साथ राधा के तीन अजीब रिश्ते बताये हैं। तदनुसार राधा कृष्ण की पुत्री, पुत्र-वधू, या पत्नी हुई।

वाह रे महात्मायो ! बीच के श्लोकों को छोड़ कर और श्लोकों के आगे से अशुद्ध टुकड़े लिख कर एवं प्रकरण-विरुद्ध कहीं की कथा कहीं जुटा कर और मनमाने अर्थ घड़ कर कृष्ण और राधा के अजीब तीन रिश्तों का कैसा बेतुका झूठा राग आलापा है ! तथा जनता को धोखा देने और भ्रम में डालने का कैसा घृणित प्रयास किया है ! !

हम उक्त श्लोकों को पूरा पूरा देकर प्रकरणानुकूल वास्तविक अर्थ दिखाते हैं। उक्त प्रकरण में भगवान् श्रीकृष्ण के दिव्य संकल्पज से मानसी (अयोनिजा) सृष्टि का वर्णन है। जितने देव पुरुष श्रीकृष्ण के शरीर से उत्पन्न हुए हैं उन उन पुरुषों की स्त्रियां उन २ पुरुषों के वाम अंग से उत्पन्न हुई हैं। जैसे—

आविर्बभूव तत्पश्चात् कृष्णस्य परमात्मनः।
मानसाच्च पुमानेकस्तप्तकांचनसन्निभः ॥६॥
तन्नाम 'मन्मथं' तेन प्रवदन्ति मनीषिणः।
तस्य पुंसो वामपार्श्वात् कामस्य कामिनी वरा।
बभूवातीव ललिता सर्वेषां मोहकारिणी ॥७।८॥

(ब्रह्म वै० ब्रह्म ख० ब्रह्म कल्प अ० ४)

अर्थात्—उसके पश्चात् परमात्मा श्रीकृष्ण के मन से तपे हुए सुवर्ण की कान्ति वाला एक पुरुष उत्पन्न हुआ। उसको बुद्धिमान् लोग मन्मथ (कामदेव) कहते हैं। उस पुरुष कामदेव के वाम पार्श्व से (वाम अङ्ग से अति सुन्दर सब को मोहने वाली उसकी श्रेष्ठ स्त्री उत्पन्न हुई। उसी प्रकार—

आविर्बभूव कन्यैका कृष्णस्य वामपार्श्वतः।
धावित्वा पुष्पमानीय ददावर्घ्यं प्रभोः पदे ॥
तेन राधा समाख्याता पुराविद्भिर्द्विजोत्तम।
प्राणाधिष्ठात्री सा देवी कृष्णस्य परमात्मनः ॥

(२५ । २६ । २७)

अर्थात्—परमात्मा कृष्ण के वाएं अङ्ग से एक कन्यारूपा स्त्री उत्पन्न हुई। उसने भगवान् कृष्ण के चरणों को धोकर फूल लाकर अर्घ्य दिया, विद्वानों ने उसका नाम (आराधनात्) राधा कहा है। वह कृष्ण की प्राणाधिष्ठात्री देवी थी। आगत कहा है—

योगेनात्मा सृष्टिविधौ द्विधारूपो बभूव सः।
पुमांश्च दक्षिणार्द्धाङ्गो वामाङ्गः प्रकृतिः स्मृतः ॥

(ब्रह्म वै० प्रकृ० खं० अ० १२ श्लो० ६)

अर्थात्—परमात्मा श्रीकृष्ण सृष्टि रचना के समय दो रूप वाले हो गये। दाहिना आधा अङ्ग पुरुष और बांया अंग प्रकृति रूपा स्त्री हुई। ब्रह्मवैवर्त पुराण का यह वर्णन वेद एवं उपनिषदों के द्वारा प्रतिपादित है। जैसे—

स वै नैव रेमे तस्मादेकाकी न रमते स द्वितीयमैच्छत् स हैतावानास यथा स्त्रीपुमांसौ संपरिष्वक्तौ

स इममेवात्मानं द्वेधापातयत् ततः पतिश्च पत्नी चाभवताम् । (बृहदारण्यक १ । ४ । ३)

अर्थात्—उस ब्रह्म ने रमण (सृष्टि उत्पादन रूप खेल) नहीं किया था इस कारण कि वह अकेला रमण नहीं करता। उसने दूसरे की इच्छा की। जिस प्रकार परस्पर आलिङ्गित स्त्री पुरुष होते हैं, वैसा उसका स्वरूप हो गया। उसने अपने को ही दो भागों में विभक्त कर डाला। वे पति और पत्नी हुवे। भगवान् श्रीकृष्ण के वामाङ्ग से श्रीराधा की उत्पत्ति का भाव है कि वे एक से दो अर्थात् पति-पत्नी रूप में हो गये।

आगे प्रकरण को देखिये—

वृषभानोश्च वैश्यस्य सा च कन्या बभूव ह ।
अयोनिसम्भवा देवी वायुगर्भा कलावती ॥
सुषुवे मायया वायुं स तत्राविर्बभूव ह ।
अतीते द्वादशाब्दे तु दृष्ट्वा तां नवयौवनाम् ॥
सार्धं रायणवैश्येन तत्सम्बन्धं चकार सः ।
छायां संस्थाप्य तद्गेहे सान्तर्धानमवाप ह ॥
बभूव तस्य वैश्यस्य विवाहश्छायया सह ।
कृष्णमाता यशोदा या रायणस्तत्सहोदरः ॥
गोलोके गोपकृष्णांशः सम्बन्धात्कृष्णमातुलः ॥
कृष्णेन सह राधायाः पुण्ये वृन्दावने वने ।
विवाहं कारयामास विधिना जगतां विधिः ॥
(ब्रह्म वै० ख० २ अ० ४९ श्लो० ३९ से ४२)

अर्थात्—ब्रजभूमि में अवतार लेने पर वह राधा वृषभानु वैश्य

की कन्या हुई ॥३९॥ वृषभानु की पत्नी कलावती वायुगर्भा (जिसके गर्भ में केवल वायु मात्र थी) थी उसने वायु प्रसव किया। प्रसव होते ही श्री राधा देवी अयोनिजा (गर्भ से उत्पन्न न होने वाली) प्रकट हो गईं। ॥३७॥ बारह वर्ष व्यतीत होने पर उनके पिता ने उन्हें नवयुवती होने वाली देख कर रायण वैश्य के साथ उनका सम्बन्ध—सगाई कर दी ॥३८॥ किन्तु राधा जी अपने प्रभाव से अपने ही अनुरूप एक 'छाया' नाम की कन्या को उत्पन्न कर और उसे घर में स्थापित कर स्वयं अन्तर्धान हो गईं, रायण वैश्य का विवाह उसी 'छाया' नाम की कन्या के साथ हुआ ॥३०॥ श्रीकृष्ण की व्यावहारिक माता जो यशोदा थीं, रायण उनका भाई था। वह गोलोक में गोप कृष्ण का अंश (अर्थात्—उन कृष्ण के अंश से गोलोक के सृष्टि प्रकरण में जिस प्रकार अन्य अनेक व्यक्तियों की उत्पत्ति हुई थी उसी प्रकार उत्पन्न होने वाला) अंश था। व्रज में उनकी पालन रूप माता यशोदा का भाई होने के नाते श्रीकृष्ण जी का वह मामा हुआ। पवित्र वृन्दावन में श्री ब्रह्मा जी ने कृष्ण जी के साथ श्री राधा जी का विधिपूर्वक दिव्य विवाह कराया ॥४०॥

ऊपर के ब्रह्म० वै० पुराण प्रकरण से स्पष्ट है कि रायण वैश्य के साथ दिव्य 'छाया' का विवाह हुआ था और श्रीकृष्ण जी के साथ श्री राधा जी का दिव्य विवाह हुआ। अतः आक्षेपकर्त्ताओं का श्रीराधा जी को श्रीकृष्ण जी की पुत्री, पुत्र वधू व मामी कहना सरासर झूठ है।

What was the relationship between Shri Radha ji and Shree krishna ?

राधा का कृष्णा से क्या नाता है ?
भगवान् श्रीकृष्ण साक्षात् ब्रह्म हैं तो श्री राधिका जी उनकी अभिन्न छाया माया हैं- यह तो हुआ उनका पारमाथिक लोकोत्तर सम्बन्ध ! परन्तु व्यावहारिक सम्बन्धों में- राधा का श्रीकृष्ण से क्या नाता है ? इस विषय पर भी प्रकाश डालना परमावश्यक है, क्योंकि शास्त्र के गहरे स्वाध्याय और समन्वय के बिना इस समस्या का हल होना भी असम्भव नहीं तो अतीव कठिन अवश्य है। हम क्या कोई भी, यदि आर्ष ..न्थों में मिलने वाले राधाकृष्ण सम्बन्धी प्रसंगों का सर्वाङ्गीण समन्वय करेगा तो

वह इसी परिणाम पर पहुंचेगा कि राधा का श्रीकृष्ण से व्यावहारिक न तो कोई भी नाता हैः क्योंकि लोक में

- दादी, नानी, फूफी, मां, ताई चाची बहिन, पत्नी, साली, मामी, भाणजी श्रादि जो रवत से सम्बन्ध रखने वाले नाते रिश्ते हैं, न तो इनमें से कोई नाता श्री राधाजी के साथ कृष्ण का था और नांही–स्वकीया परकीया, गणिका, दासी आदि जो साहित्य-वर्णित स्नेहजन्य सम्बन्ध हैं, उनमें से कोई नाता भगवान् से रात्रा का प्रकट होता है। हम पाठकों के सौकर्य के लिये कतिपय संभावित सम्बन्ध के विषय में कुछ कारणावलिपूर्वक विचार करते हैं जिसने हमारी पूर्व प्रर्दाशत स्थापना का तत्त्व जल्दी समझ में आ सके –
(१) श्रीकृष्णचन्द्र जी विशुद्ध क्षत्रिय कुलोत्पन्न थे और श्री राधा जी वृषभानु गोप की कन्या थीं, इसप्रकार धर्मशास्त्र की दृष्टि से उनका कोई भी वर्ण = जातिजन्य परस्पर सम्बन्ध नहीं था ।
(२) कदाचित् भगवान् कृष्ण के बाल्यकालीन पालक पिता श्रीनन्द जी को गोप जातीय होने के कारण भगवान् को भी गोप मान लिया जाय और एतावत राधा के साथ कृष्ण के वैवाहिक सम्बन्ध की कल्पना की जाए तो यह कोरी कल्पना ही रह जाती है, क्योंकि 'गर्ग-संहिता' आदि राधा-चरित्र के मुख्य ग्रन्थों में कही भी राधा कृष्ण के लौकिक विवाह का उल्लेख नहीं। केवल वर-वरण अर्थात् 'सगाई' मात्र का उल्लेख है, और वह भी नन्द के कुछ प्रतिद्वन्द्वी असहिष्णु गोपों द्वारा वृषभानु को बहकाकर उनके वैभव की परीक्षा के लिये ही हुआ है, जैसा कि, 'गर्गसंहिता' (गिरि० अध्याय ५-६) में लिखा है। यथा–
- यदि नन्दसुतः साक्षात् परिपूर्णतमो हरिः ।
- सर्वेषां पश्यतां नस्तत्परीक्षां कारय प्रभो ।। (एर्ग० ६८)
- अर्थ- [गोपों ने राधा के पिता वृषाभानु जी से कहा कि –

यदि नन्द का बेटा साक्षात् परमात्मा है तो हम सब के सामने उसकी महिमा की परीक्षा कीजिये ।
(३) जहां राधा कृष्ण का सर्वजनविदित लौकिक विवाह नहीं हुआ है वहाँ भगवान् की 'स्तनन्धय' दुधमुंही अवस्था में विश्वकर्ता ब्रह्माजी ने भाँडीरक वन में असीम आकाश के निर्मल एवं प्राकृतिक वितान-मण्डप के नीचे, मेघों की गम्भीर गर्जना और बिजली की कोलाहलपूर्ण कड़-कड़ाहट के गाजे बाजों के तुमुल निनाद में, उनके कोकोत्तर विवाह का अभिनय अवश्य किया है, जिसका पता न राधा के माता-पिता कलावती और वृषभानु को हुआ और माहीं कृष्ण के माता-पिता यशोदा और नन्दबाबा को चला, न किसी को भाईचारे की भाजी मिली और नाहीं किसी गोप ग्वाले को बाराती की हैसियत से करण का भर मिठाई मिली। राधा कृष्ण और ब्रह्मा इस त्रयी को छोड़कर संसार के किसी भी अन्य प्राणी को इसका कानों कान पता तक भी नहीं चला। शायद इसी अभूतपूर्व विवाह के कारण 'पूड़ा न पापड़ी- पटाक बहू श्रापड़ी' की लोकोक्ति प्रसिद्ध हुई हो। आइये हम आपको राधाकृष्ण के सदैव जुड़े रहने वाले बेजोड़ एवं बेमिसाल विवाह का गर्ग जी के शब्दों में फोटो दिखाए :-

What is the relationship between Radha and Krishna? Since Bhagwan Shri Krishna is the Supreme Brahman, Shri Radhika is His inseparable divine energy—this describes their transcendental, spiritual relationship. However, in terms of their practical worldly relationship, what connection does Radha have with Krishna? This question is crucial, as resolving it requires deep study and synthesis of scriptural texts. Without thorough research, arriving at an accurate conclusion is nearly impossible or at least extremely difficult. Anyone who conducts a comprehensive study of the scriptures discussing Radha and Krishna will ultimately conclude that Radha and Krishna do not share any ordinary worldly relationship.

In society, familial and marital relationships like grandmother, aunt, mother, sister, wife, sister-in-law, maternal aunt, niece, and others define interpersonal bonds. However, none of these relationships exist between Shri Radha and Krishna. Similarly, the relationships

described in literature—such as wife, beloved, courtesan, or servant—do not apply to Radha and Krishna in a worldly sense. For the convenience of the readers, let us examine some possibilities along with logical reasoning, so that the essence of our earlier statement becomes clear:

1. Shri Krishna was born into a pure Kshatriya lineage, whereas Shri Radha was the daughter of Vrishabhanu, a Gopa (cowherd). Thus, from the perspective of Dharma Shastra (scriptural law), there was no caste-based or lineage-related connection between them.
2. Some may argue that since Shri Krishna was raised by His foster father Nanda, who was also of the Gopa community, Krishna should be considered a Gopa. Based on this, one might imagine a marital connection between Krishna and Radha. However, such speculation remains mere imagination because major texts on Radha's life, such as 'Garga Samhita,' do not mention any worldly marriage between Radha and Krishna. The only reference found is regarding a ceremonial engagement, and even that was orchestrated by a few rival Gopas who misguided Vrishabhanu in order to test his wealth. This is mentioned in 'Garga Samhita' (Chapter 5-6):

यदि नन्दसुतः साक्षात् परिपूर्णतमो हरिः । सर्वेषां पश्यतां नस्तत्परीक्षां कारय प्रभो ।। (गर्ग संहिता ६८)

Meaning: The Gopas said to Radha's father, Vrishabhanu—"If Nanda's son is truly the Supreme Lord, then let Him prove His greatness in front of all of us."

3. While Radha and Krishna did not have a universally recognized worldly marriage, during Krishna's infancy, Lord Brahma performed a mystical wedding ceremony between Radha and Krishna in the sacred Bhaṇḍīraka forest. This divine event took place under the boundless sky, in a natural canopy formed by the heavens themselves, with the roaring thunder and crackling lightning serving as celestial musical instruments. However, Radha's parents, Kalavati and Vrishabhanu, were unaware of this ceremony. Likewise, Krishna's parents, Yashoda and Nanda Baba, had no knowledge of it. No relatives were invited, no Gopas attended as wedding guests, and no sweets were distributed. Except for Krishna, Radha, and Brahma, no living being in the world even heard of this divine event. Perhaps it was due to this unique wedding that the popular folk saying arose: "**पूड़ा न पापड़ी – पटाक बहू श्रापड़ी**" (loosely meaning "A grand affair witnessed by none").

राधा का कृष्ण से क्या नाता है ?

भगवान् श्रीकृष्ण साक्षात् ब्रह्म हैं तो श्री राधिका जी उनकी अभिन्न ह्लादा शक्ति है—यह तो हुआ उनका पारमार्थिक लोकोत्तर सम्बन्ध ! परन्तु व्यावहारिक सम्बन्धों में—राधा का श्रीकृष्ण से क्या नाता है ? इस विषय पर भी प्रकाश डालना परमावश्यक है, क्योंकि शास्त्र के गहरे स्वाध्याय और समन्वय के बिना इस समस्या का हल होना यदि असम्भव नहीं तो अतीव कठिन अवश्य है। हम क्या कोई भी, यदि आर्ष ग्रन्थों में मिलने वाले राधाकृष्ण सम्बन्धी प्रसंगों का सर्वाङ्गीण समन्वय करेगा तो वह इसी परिणाम पर पहुंचेगा कि राधा का श्रीकृष्ण से व्यावहारिक न तो कोई भी नाता है ; क्योंकि लोक में

—दादी, नानी, बुआ, मां, ताई, चाची, बहिन, पत्नी, साली, भाभी, मामाजी आदि जो रक्त से सम्बन्ध रखने वाले नाते रिश्ते हैं, न तो इनमें से कोई नाता श्री राधाजी के साथ कृष्ण का था और नाही— स्वकीया परकीया, गणिका, दासी आदि जो साहित्य-वर्णित स्नेहजन्य सम्बन्ध हैं, उनमें से कोई नाता भगवान् से राधा का प्रकट होता है। हम पाठकों के सौकर्य के लिये कतिपय संभावित सम्बन्धों के विषय में कुछ शास्त्रावलिपूर्वक विचार करते हैं जिससे हमारी पूर्व उपस्थित स्थापना का तत्त्व जल्दी समझ में आ सके—

(१) श्रीकृष्णचन्द्र जी विशुद्ध क्षत्रिय कुलोत्पन्न थे और श्री राधा जी वृषभानु गोप की कन्या थीं, इसप्रकार धर्मशास्त्र की दृष्टि से उनका कोई भी रक्त = जातिजन्य परस्पर सम्बन्ध नहीं था।

(२) कदाचित् भगवान् कृष्ण के बाल्यकालीन पालक पिता श्रीनन्द जी को गोप जातीय होने के कारण भगवान् को भी गोप मान लिया जाय और एतावता राधा के साथ कृष्ण के वैवाहिक सम्बन्ध की कल्पना की जाए तो यह कोरी कल्पना ही रह जाती है, क्योंकि 'गर्ग-संहिता' आदि राधा-चरित्र के मुख्य ग्रन्थों में कहीं भी राधा कृष्ण के लौकिक विवाह का उल्लेख नहीं। केवल वर-वरण अर्थात् 'सगाई' मात्र का उल्लेख है, और वह भी नन्द के कुछ प्रतिद्वन्द्वी असहिष्णु गोपों द्वारा वृषभानु को बहकाकर उनके वैभव की परीक्षा के लिये ही हुआ है, जैसा कि, 'गर्गसंहिता' (गिरि० अध्याय ५-६) में लिखा है। यथा—

यदि नन्दसुतः साक्षात् परिपूर्णतमो हरिः ।
सर्वेषां पश्यतां तत्परीक्षां कारय प्रभो ॥ (श्लो० ६८)

अर्थ—[गोपों ने राधा के पिता वृषभानु जी से कहा कि—]

यदि नन्द का बेटा साक्षात् परमात्मा है तो हम सब के सामने उसकी महिमा की परीक्षा कीजिये।

(३) जहां राधा कृष्ण का सर्वजनविदित लौकिक विवाह नहीं हुआ है वहां भगवान् की 'स्तनन्धय' = दुधमुंही अवस्था में विश्वकर्ता ब्रह्माजी ने भांडीरक वन में प्रदीप्त आकाश के निर्मल एवं प्राकृतिक वितान-मण्डप के नीचे, मेघों की गम्भीर गर्जना और बिजली की कोलाहलपूर्ण कड़-कड़ाहट के बाजे बाजों के तुमुल निनाद में, उनके लोकोत्तर विवाह का अभिनय सम्पन्न किया है, जिसका पता न राधा के माता-पिता कलावती और वृषभानु को हुआ और नाही कृष्ण के माता-पिता यशोदा और नन्दबाबा को चला, न किसी को भाईचारे की शादी मिली और नाही किसी गोप ग्वाले को बाराती की हैसियत से कण का भर मिठाई मिली। राधा = कृष्ण और ब्रह्मा इन तीनों को छोड़कर संसार के किसी भी अन्य प्राणी को इसका कानों कान पता तक भी नहीं चला। शायद इसी अभूतपूर्व विवाह के कारण 'गुड्डा न गुड्डी- फटाक ब्याह करदी' की लोकोक्ति प्रसिद्ध हुई हो। आइये हम आपको राधाकृष्ण के सर्वदा जुड़े रहने वाले बेजोड़ एवं बेमिसाल विवाह का गर्ग जी के शब्दों में फोटो दिखाएं :—

Allegations-

5. Krishna with his concubines

Vishnu Purana 5.13.55-61
The Gopīs repeatedly exclaimed, “Bravo, Kṛṣṇa!” to his song. When leading, they followed him; when returning, they encountered him; and, whether he went forwards or backwards, they ever attended on his steps. Whilst frolicking thus with the Gopīs, they considered every instant without him a myriad of years; and, prohibited in vain by husbands, fathers, brothers, they went forth at night to sport with Kṛṣṇa, the object of their affection.”

Shrimad Bhagavatam 10.33.16-17
In this way Lord Krsna, the original Lord Närãyana, master of the goddess of fortune, took pleasure in the company of the young women of Vraja by embracing them, caressing them and glancing lovingly at them as He smiled His broad, playful smiles. It was just as if a child were playing with his own reflection.- Their senses overwhelmed by the joy of having His physical association, the gopis could not prevent their hair, their dresses and the cloths covering their breasts from becoming disheveled. Their garlands and ornaments scattered, O hero of the Kuru dynasty.”

Shrimad Bhagavatam 10.29.45-46
Śrī Kṛṣṇa went with the gopīs to the bank of the Yamunā, where the sand was cooling and the wind, enlivened by the river’s waves, bore the fragrance of lotuses. There Kṛṣṇa threw His arms around the gopīs and embraced them. He aroused Cupid in the beautiful young ladies of Vraja by touching their hands, hair, thighs, belts and breasts, by playfully scratching them with His fingernails, and also by joking with them, glancing at them and laughing with them. In this way the Lord enjoyed His pastimes.”

Skanda Purana 2.3.4.17
With the tip of his nail with which he had pierced the neck of hyena, he pinched the breasts of the cowherd lasses. He has been sportingly given many forms by young women. Let this Śeṣa (?) be for (i.e. bring about) calmness and peace.”

Shrimad Bhagavatam 3.3.21
The Lord enjoyed His pastimes, both in this world and in other worlds [higher planets], specifically in the association of the Yadu dynasty. At leisure hours offered by night, He enjoyed the friendship of conjugal love with women.”

Shrimad Bhagavatam 10.30.33-34
Certainly Kṛṣṇa sat down here with His girlfriend to arrange Her hair. The lusty boy must have made a crown for that lusty girl out of the flowers He had collected. [Śukadeva Gosvāmī continued:] Lord Kṛṣṇa enjoyed with that gopī, although He enjoys only within, being self-satisfied and complete in Himself. Thus by contrast He showed the wretchedness of ordinary lusty men and hardhearted women.”

Kurma Purana 1.26.14-16 ”A certain fawn eyed damsel, fascinated by passionate love, approached Krsna and kissed his lotus like face. Catching hold of the hand of Govinda, the first cause of the wordls, a certain girl who was deluded by his Maya, took him to her own house. Assuming multifarious forms sportively, the lotus-eyed Lord Krsna fulfilled their desires.” ”

Refutation-

Here are some accurate translation of these Scriptures he quoted

Here is Vishnu Purana 5.13.55-61 geeta press Gorakhpur hindi translation . This particular Prakaran is about Rasleela

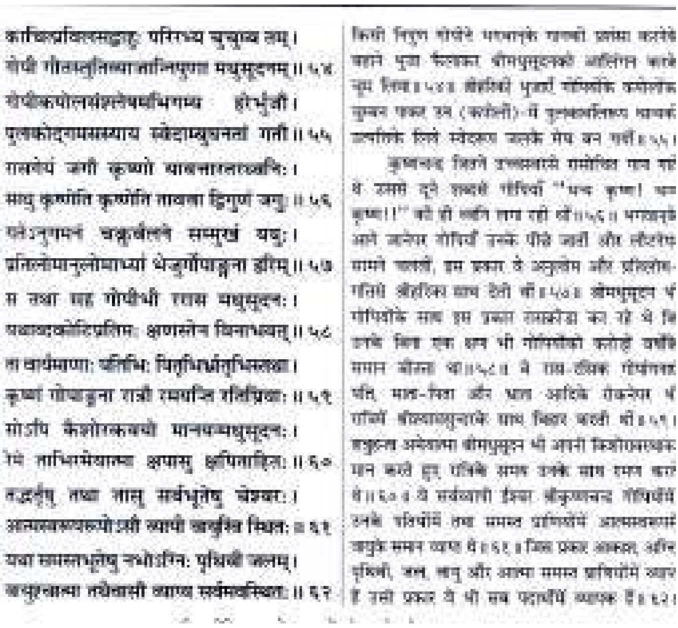
किसी निपुण गोपीने भगवान्के गानकी प्रशंसा करनेके बहाने भुजा फैलाकर श्रीमधुसूदनको आलिंगन करके चूम लिया ॥ ५४ ॥ श्रीहरिकी भुजाएँ गोपियोंके कपोलोंक चुम्बन पाकर उन (कपोलों) में पुलकावलिरूप धान्यर्क उत्पत्तिके लिये स्वेदरूप जलके मेघ बन गयीं ॥ ५५।
कृष्णचन्द्र जितने उच्चस्वरसे रासोचित गान गाते थे उससे दूने शब्दसे गोपियाँ "धन्य कृष्ण ! धन्य कृष्ण !!" की ही ध्वनि लगा रही थीं ॥ ५६ ॥ भगवान्के आगे जानेपर गोपियाँ उनके पीछे जातीं और लौटनेपन सामने चलतीं, इस प्रकार वे अनुलोम और प्रतिलोम-गतिसे श्रीहरिका साथ देती थीं ॥ ५७ ॥ श्रीमधुसूदन भगोपियोंके साथ इस प्रकार रासक्रीडा कर रहे थे कि उनके बिना एक क्षण भी गोपियोंको करोड़ों वर्षोंके समान बीतता था ॥ ५८ ॥ वे रास-रसिक गोपांगनाएँ पति, माता-पिता और भ्राता आदिके रोकनेपर भरात्रिमें श्रीश्यामसुन्दरके साथ विहार करती थीं ॥ ५९। शत्रुहन्ता अमेयात्मा श्रीमधुसूदन भी अपनी किशोरावस्थाक मान करते हुए रात्रिके समय उनके साथ रमण करते थे ॥ ६० ॥ वे सर्वव्यापी ईश्वर श्रीकृष्णचन्द्र गोपियोंमें उनके पतियोंमें तथा समस्त प्राणियोंमें आत्मस्वरूपस् वायुके समान व्याप्त थे ॥ ६१ ॥ जिस प्रकार आकाश, अग्नि पृथिवी, जल, वायु और आत्मा समस्त प्राणियोंमें व्याप्त हैं उसी प्रकार वे भी सब पदार्थोंमें व्यापक हैं॥ ६२।

A skillful Gopi, under the pretext of praising Lord Krishna's singing, spread her arms and embraced Shri Madhusudan, kissing him lovingly.

When the Lord's arms touched the cheeks of the Gopis with tender kisses, those cheeks erupted in thrill, and sweat appeared like clouds bringing the rain of joy for the harvest of goosebumps.

As Krishna sang melodies suited for the Rasa dance in a melodious voice, the Gopis responded with even louder voices, repeatedly exclaiming, "Blessed is Krishna! Blessed is Krishna!"

When the Lord moved forward, the Gopis followed him behind; when he turned back, they came in front. Thus, moving with him in direct and reverse motion, they gracefully accompanied Shri Hari. Engaged in such divine Rasa play with the Gopis, every moment of separation from him felt like millions of years for them.Those Rasa-enchanted Gopis, despite being restrained by their husbands, parents, and brothers, still went out at night to enjoy pastimes with Shyamsundar in the forest.Even Shri Madhusudan, the destroyer of enemies and unfathomable soul, joyfully engaged in loving pastimes with them during the nights, honoring his youthful form.That all-pervading Lord Krishna was present within the Gopis, their husbands, and all living beings, just as air pervades everywhere as the soul of all.Just as space, fire, earth, water, air, and the self exist within all beings, in the same way, he too is immanently present in all elements of creation.



काचित्प्रविलसद्बाहुः परिरभ्य चुचुम्ब तम्।
गोपी गीतस्तुतिव्याजनिपुणा मधुसूदनम्॥ ५४
गोपीकपोलसंश्लेषमभिगम्य हरेर्भुजौ।
पुलकोद्गमसस्याय स्वेदाम्बुघनतां गतौ॥ ५५
रासगेयं जगौ कृष्णो यावत्तारतरध्वनिः।
साधु कृष्णेति कृष्णेति तावत्ता द्विगुणं जगुः॥ ५६
गतेऽनुगमनं चक्रुर्वलने सम्मुखं ययुः।
प्रतिलोमानुलोमाभ्यां भेजुर्गोपाङ्गना हरिम्॥ ५७
स तथा सह गोपीभी रराम मधुसूदनः।
यथाब्दकोटिप्रतिमः क्षणस्तेन विनाभवत्॥ ५८
ता वार्यमाणाः पतिभिः पितृभिर्भ्रातृभिस्तथा।
कृष्णं गोपाङ्गना रात्रौ रमयन्ति रतिप्रियाः॥ ५९
सोऽपि कैशोरकवयो मानयन्मधुसूदनः।
रेमे ताभिरमेयात्मा क्षपासु क्षपिताहितः॥ ६०
तद्भर्तृषु तथा तासु सर्वभूतेषु चेश्वरः।
आत्मस्वरूपरूपोऽसौ व्याप्य वायुरिव स्थितः॥ ६१
यथा समस्तभूतेषु नभोऽग्निः पृथिवी जलम्।
वायुश्चात्मा तथैवासौ व्याप्य सर्वमवस्थितः॥ ६२

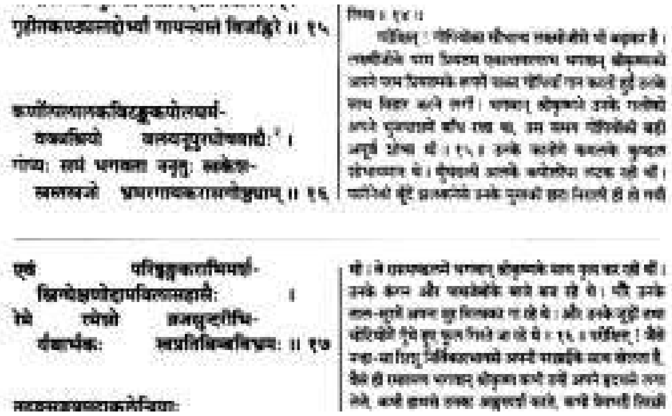
Accurate translation of Srimad Bhagavatam 10.33.16-17

परीक्षित्! गोपियोंका सौभाग्य लक्ष्मीजोसे भी बढ़कर है। लक्ष्मीजीके परम प्रियतम एकान्तवल्लभ भगवान् श्रीकृष्णको अपने परम प्रियतमके रूपमें पाकर गोपियाँ गान करती हुई उनके साथ विहार करने लगीं। भगवान् श्रीकृष्णने उनके गलोंको अपने भुजपाशमें बाँध रखा था, उस समय गोपियोंकी बड़ी अपूर्व शोभा थी ॥ १५ ॥ उनके कानोंमें कमलके कुण्डल शोभायमान थे। घुँघराली अलकें कपोलौंपर लटक रही थीं। पसीनेकी बूँदे झलकनेसे उनके मुखकी छटा निराली ही हो गयी थी। वे रासमण्डलमें भगवान् श्रीकृष्णके साथ नृत्य कर रही थीं। उनके कंगन और पायजेबोंके बाजे बज रहे थे। भौरे उनके ताल-सुरमें अपना सुर मिलाकर गा रहे थे। और उनके जूड़ों तथा चोटियोंमें गुंथे हुए फूल गिरते जा रहे थे ॥ १६ ॥ परीक्षित्! जैसे नन्हा-सा शिशु निर्विकारभावसे अपनी परछाईके साथ खेलता है, वैसे ही रमारमण भगवान् श्रीकृष्ण कभी उन्हें अपने हृदयसे लगा लेते, कभी हाथसे उनका अङ्गस्पर्श करते

"O Parīkṣit! The fortune of the Gopīs surpasses even that of Goddess Lakṣmī.
Having attained the Supreme Beloved — Lord Śrī Kṛṣṇa, the one who is the most cherished by even Lakṣmī herself — the Gopīs began to sing and joyfully sport with Him. Śrī Kṛṣṇa embraced them with His mighty arms, and in that moment, their beauty became divine and unparalleled.
(Verse 15)

Their ears were adorned with lotus-shaped earrings, and curly locks of hair gently hung down over their cheeks. Beads of sweat shimmered on their glowing faces, enhancing their charm. As they danced with Lord Kṛṣṇa in the *Rāsa-maṇḍala* (circle of divine dance), their bangles and anklets jingled rhythmically. Even the black bees harmonized with their melodies, humming in sync with the musical rhythm. The flowers woven into their braids and hair buns kept falling gracefully as they danced.
(Verse 16)

O Parīkṣit! Just as a small, innocent child plays joyfully with its own shadow, in the same pure and detached manner — Rāma's beloved, Lord Kṛṣṇa — sometimes drew the Gopīs close to His heart and at other times touched their limbs with His hands."

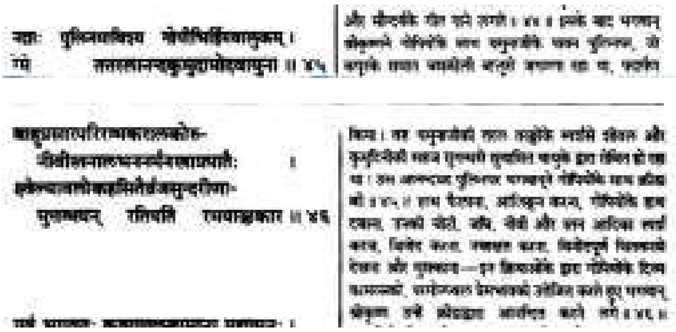


Accurate translation of Srimad Bhagavatam 10.29.45-46

॥ इसके बाद भगवान् श्रीकृष्णने गोपियोंके साथ यमुनाजीके पावन पुलिनपर, जो कपूरके समान चमकीली बालूसे जगमगा रहा था, पदार्पण किया। वह यमुनाजीकी तरल तरङ्गोंके स्पर्शसे शीतल और कुमुदिनीकी सहज सुगन्धसे सुवासित वायुके द्वारा सेवित हो रहा था। उस आनन्दप्रद पुलिनपर भगवान्ने गोपियोंके साथ क्रीडा की ॥ ४५ ॥ हाथ फैलाना, आलिङ्गन करना, गोपियोंके हाथ दबाना, उनकी चोटी, जाँध, नीवी और स्तन आदिका स्पर्श करना, विनोद करना, नखक्षत करना, विनोदपूर्ण चितवनसे देखना और मुसकाना – इन क्रियाओंके द्वारा गोपियोंके दिव्य कामरसको, परमोज्ज्वल प्रेमभावको उत्तेजित करते हुए भगवान् श्रीकृष्ण उन्हें क्रीडाद्वारा आनन्दित करने लगे ॥ ४६ ॥

After this, Lord Śrī Kṛṣṇa arrived with the Gopīs at the sacred bank of the Yamunā River,
which sparkled with sand as white and fragrant as camphor. That delightful riverbank was cooled by the gentle waves of Yamunā's flowing waters and perfumed with the natural fragrance of the blooming *kumudinī* (water lilies). The soothing breeze, scented and refreshing, served them like a celestial attendant. On that blissful shore, the Lord joyfully played with the Gopīs.
(Verse 45)

Stretching out His hands, embracing them, pressing their hands affectionately, touching their braids, thighs, waistbands (*nīvi*), and bosoms —
engaging in playful gestures, gently marking them with His nails, exchanging glances filled with loving mischief, and smiling sweetly —
through all these tender, sportive acts, Lord Śrī Kṛṣṇa stirred the divine rasa (essence) of love within the Gopīs, kindling their supremely radiant feelings of transcendental affection. Thus, through divine play, He brought them immense joy."
(Verse 46)



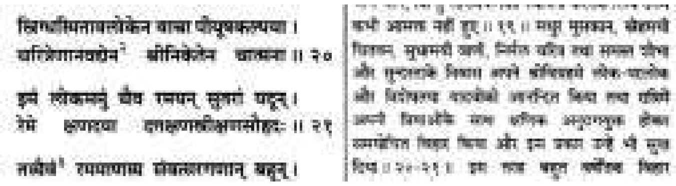
Accurate translation of Srimad Bhagvatam 3.3.21

मधुर मुसकान, स्नेहमयी चितवन, सुधामयी वाणी, निर्मल चरित्र तथा समस्त शोभा और सुन्दरताके निवास अपने श्रीविग्रहसे लोक-परलोक और विशेषतया यादवोंको आनन्दित किया तथा रात्रिमें अपनी प्रियाओंके साथ क्षणिक

अनुरागयुक्त होकर समयोचित विहार किया और इस प्रकार उन्हें भी सुख दिया ॥ २०-२१ ॥

“With His sweet smile, loving glances, nectar-like speech, pure character,
and His divine form — the very abode of all beauty and auspiciousness —
Lord Śrī Kṛṣṇa brought joy to both this world and the next, especially delighting the Yādavas.

During the night, He engaged in timely, gentle pastimes with His beloveds,
their hearts momentarily filled with tender affection.
In this way, He bestowed joy upon them as well.”
(Verses 20–21)



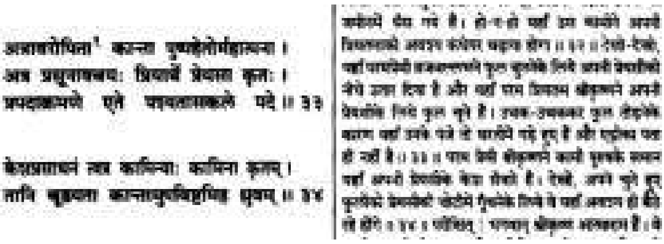
Accurate Translation of Srimad Bhagvatam 10.30.33-34

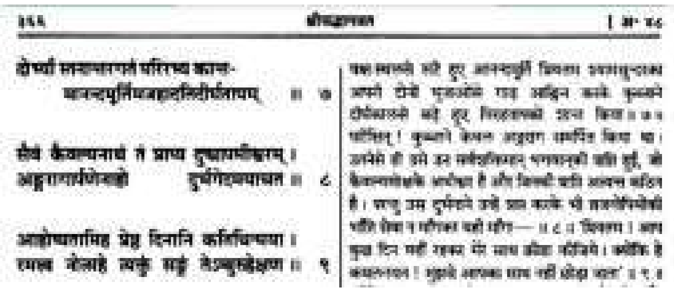
हो-न-हो यहाँ उस कामोने अपनी प्रियतमाको अवश्य कंधेपर चढ़ाया होगा ॥ ३२ ॥ देखो-देखो, यहाँ परमप्रेमी व्रजवल्लभने फूल चुननेके लिये अपनी प्रेयसीको नीचे उतार दिया है और यहाँ परम प्रियतम श्रीकृष्णने अपनी प्रेयसीके लिये फूल चुने हैं। उच्चक-उचककर फूल तोड़नेके कारण यहाँ उनके पंजे तो धरतीमें गड़े हुए हैं और एड़ीका पता ही नहीं है।॥ ३३ ॥ परम प्रेमी श्रीकृष्णने कामी पुरुषके समान यहाँ अपनी प्रेयसीके केश सँवारे है। देखो, अपने चुने हुए फूलोंको प्रेयसीकी चोटीमें गूंथनेके लिये वे यहाँ अवश्य ही बैठे रहे होंगे ॥ ३४ ॥

“No doubt — right here, the Lord of Love must have lifted His beloved onto His shoulders.
(Verse 32)

Look, look! Over here, the supremely loving Vrajavallabha (Beloved of Vraja) must have gently helped His beloved down to pick flowers. And here — the dearest Śrī Kṛṣṇa Himself picked flowers for her.
Due to stretching high again and again to pluck them,
His toes sank deep into the earth — there’s no trace of His heels!
(Verse 33)

Like a passionate lover, the supreme beloved Śrī Kṛṣṇa has arranged His beloved’s hair right at this spot.
See — He must have been sitting here to lovingly weave the handpicked flowers into her braid.”
(Verse 34)





Correct hindi translation of Kurma Purana 1.26.14-16

जो पिनाक धारण करनेवाले शिवको निन्दा करते हैं. उनका ध्यान, होम, किया गया तप, ज्ञान तथा यज्ञादि सभी विधान शीघ्र ही नष्ट हो जाता है ॥ १४॥
जो ईशान (शंकर) देवकी निन्दा कर नित्य अनन्य भावसे मेरा आश्रय ग्रहण करता है, वह दस हजार वर्षोतक नरकमें रहता है। इसलिये द्विजो! मन, वाणी तथा कर्मसे पशुपति तथा उनके भक्तोंकी भी निन्दाका प्रयत्नपूर्वक परित्याग करना चाहिये। द्विजोत्तमो ! दक्ष प्रजापतिके यज्ञमें दधीचने आपके वंशमें उत्पन्न जिन ब्राह्मणोंको देव ईशानसे द्वेष करनेके कारण शाप दिया था, वे सभी कलियुगमें पृथ्वीपर उत्पन्न होंगे। भक्तोंद्वारा प्रयत्नपूर्वक उनका परित्याग करना चाहिये। महर्षि गौतमद्वारा शापप्राप्त लोगोंसे भी श्रेष्ठ ब्राह्मणोंको बात नहीं करनी चाहिये ॥ १५-१८ ॥

Verse 14:
"Those who criticize or speak ill of Lord Śiva, the wielder of the Pināka bow – all their meditation, fire sacrifices (homa), austerities, knowledge, and Vedic rituals are quickly destroyed."

Verses 15-18:
"He who, abandoning Lord Śiva (Īśāna), constantly takes exclusive refuge in Me (Viṣṇu) while insulting Him, remains in hell for ten thousand years.
Therefore, O twice-born ones (Brahmins), one must carefully give up any attempt to insult Paśupati (Śiva) and His devotees through mind, speech, or action.
O best of the twice-born! In the sacrifice of Dakṣa Prajāpati, those Brahmins of your lineage who were cursed by Sage Dadhīci due to their hatred towards Lord Īśāna—all of them will take birth on earth in the age of Kali.
The devotees should make every effort to shun such people. Even the superior Brahmins should not speak with those who are cursed by the great sage Gautama."

All these Prakaran in Srimad Bhagavtam and Vishnu Purana he quoted are talking about Rasleela

Rasleela Demystified

Traditional Sri Vaishnava Acharya Pandit Madhavacharya Shastri explained in his book Purana Digdarshan page no 480 on Rasleela

Traditional Sri Vaishnava Acharya Pandit Madhavacharya Shastri explained in his book Purana Digdarshan page no 480 on Rasleela

रासलीला

१२

भगवान् कृष्ण की रासलीला से प्रायः सभी हिन्दूमात्र परिचित हैं। कुछ वैदिक हिन्दू उक्त लीला के विषय में भी अपनी कलिकल्मष-कलुषित प्रवृत्ति से विवश होकर अनावश्यक प्रलाप अलाप करते हैं, यह लीला मानों पुरुषों को बदनाम करने के ठेकेदारों का अमीष्ट कहलाता है। अपनी नाक खुद काट कर दूसरे का शकुन बिगाड़ने के शौकीन समाजी, प्रायः सभी शाखाओं में इस लीला का मनमाने

वैदिक-स्वरूप

(क) नारायणाय विद्महे वासुदेवाय धीमहि। तन्नो विष्णुः प्रचोदयात्। (तैत्तिरीयारण्यक १०।१।६)

(ख) मर्त्या ह वा अग्रे देवा आसुः। (शतपथ ११।१।२।१२)

पौराणिक-स्वरूप

(क) वसुदेवगृहे साक्षाद् भगवान्पुरुषः परः।
जनिष्यते तत्प्रियार्थं सम्भवन्तु सुरस्त्रियः ॥२२॥
भवद्भिरंशैर्यदुषूपजन्यताम् ॥२३॥
(श्रीमद्भागवत १०।१।२२-२३)

(ख) गोपजातिप्रतिच्छन्ना देवा गोपालरूपिणः ॥
(श्रीमद्भागवत १०।१८।११)

(ग) यः सप्तहायनो बालः करेणैकेन लीलया।
कथं बिभ्रद् गिरिवरं पुष्करं गजराडिव ॥
(श्रीमद्भागवत १०।२६।३)

(घ) भगवानपि ता रात्रीः शरदोत्फुल्लमल्लिकाः।
वीक्ष्य रन्तुं मनश्चक्रे योगमायामुपाश्रितः ॥१॥
जगौ कलं वामदृशां मनोहरम् ॥३॥
ता वार्यमाणाः पतिभिः पितृभिर्भ्रातृबन्धुभिः।
गोविन्दापहृतात्मानो न न्यवर्तन्त मोहिताः ॥८॥
अन्तर्गृहगताः काश्चिद् गोप्योऽलब्धविनिर्गमाः ॥९॥
जहुर्गुणमयं देहं सद्यः प्रक्षीणबन्धनाः ॥११॥

रुरुदुः सुस्वरं राजन्कृष्णदर्शनलालसाः ॥१॥
तासामाविरभूच्छौरिः स्मयमानमुखाम्बुजः।
पीताम्बरधरः स्रग्वी साक्षान्मन्मथमन्मथः ॥२॥
(श्रीमद्भागवत १०।३२।१-२)

(ङ) तत्रारभत गोविन्दो रासक्रीडामनुव्रतैः।
स्त्रीरत्नैरन्वितः प्रीतैरन्योन्याबद्धबाहुभिः ॥२॥
कृत्वा तावन्तमात्मानं यावतीर्व्रजयोषितः।
रेमे स भगवांस्ताभिरात्मारामोऽपि लीलया ॥२०॥
रेमे रमेशो व्रजसुन्दरीभि-
र्यथार्भकः स्वप्रतिबिम्बविभ्रमः ॥१७॥
नासूयन् खलु कृष्णाय मोहितास्तस्य मायया।
मन्यमानाः स्वपार्श्वस्थान्स्वान्स्वान्दारान्व्रजौकसः ॥३८॥
(श्रीमद्भागवत १०।३३।२-३८)

अर्थात्—(क) [ब्रह्मा जी ने देवताओं के प्रति कहा कि—] साक्षात् परम पुरुष भगवान् वसुदेव जी के घर में अवतार लेंगे। इस लिये हे देववृन्द ! आप और आपकी स्त्रियों को भी उनके सहयोग के लिये व्रजभूमि में अपने २ अंशों से अवतीर्ण होना चाहिये। (ख) सो सब गोपाल लोग ग्वाल वेश में छुपे हुये देवता ही थे। (ग) भगवान् कृष्ण ने सात वर्ष की छोटी सी आयु में गोवर्द्धन पर्वत को एक हाथ में उठा लिया जैसा कि कमल के फूल को मस्त हाथी उठा लिया करता है। [उसके अगले वर्ष में रासलीला हुई थी जब कि भगवान् की आयु आठ वर्ष की थी] (घ) भगवान् ने शरद् ऋतु की विकसित मल्लिका वाली रात्रियों को जानकर अपनी योगमाया के आश्रय से क्रीड़ा करने का विचार किया ॥१॥ स्त्रियों के मन को लुभाने वाली कलनिनादिनी

बंसी बजाई ॥३॥ (सुनते ही व्रजस्त्रियें—) पतियों पिताओं भ्राताओं और बन्धुओं के रोकने पर भी—कृष्ण ने जिनकी आत्मा को चुरा लिया था वे सब की सब लुभा हुई गोपियें न रुकीं ॥८॥ जिन गोपियों को घर में बन्द होने के कारण निकलने का अवसर न मिला थे (भगवान् में तीव्र अनुराग होने के कारण—) तत्काल इस गुणमय शरीर को त्याग कर मुक्त हो गईं ॥९॥११॥ शुकदेव भगवान् ने उन व्रज स्त्रियों को अपने पास आई जानकर हृदय को लुभाने वाले शब्दों में कहा कि— ॥१७॥ हे व्रज सुन्दरियो ! यह घोर रात्रि है और इस वन में अनेक भयङ्कर जीव रहते हैं इसलिये तुम सब वापिस व्रज को लौट जाओ यहां किसी भी स्त्री को नहीं ठहरना चाहिए ॥१९॥ क्योंकि निश्छल भाव से पति की सेवा करना ही स्त्रियों का परम धर्म है ॥२४॥ और मुझमें भी जैसी प्रेमभक्ति सुनने, देखने, ध्यान करने और कीर्तन करने से उत्पन्न होती है वैसी निकट रहने से नहीं होती। अतः तत्काल अपने २ घरों को लौट जाओ ॥२७॥ (भगवान् के इन वचनों को सुनकर गोपियों ने कहा कि) हे भगवन् ! आपको इस तरह के कड़े वचन कहने उचित नहीं, क्यों हम तो संसार के समस्त विषयों को छोड़कर आपके चरण कमलों में आने वाली भक्ता हैं, इसलिये आप हमें मत दुत्कारिए ! बल्कि जिस प्रकार मुमुक्षुओं को आदिपुरुष परमात्मा शरण में रखता है इसी प्रकार आप भी हमें शरण में लीजिये ॥३१॥ आप तो निश्चित ही समस्त शरीरधारियों में व्याप्त रहने वाली प्यारी आत्मा हो ॥३२॥ आपके देखने और प्यारी बांसुरी की ध्वनि सुनने से जो हमारे हृदयों में कामाग्नि धधक रही है उसको अपने अधरामृत का प्रवाह सींच कर शान्त कीजिये वरना—प्यारे कृष्ण ! हम सब इस विरहाग्नि की ज्वालाओं से जलकर तुम्हारा ध्यान करती हुई अहो आपके चरणों में विलीन हो जावेंगी (मर जावेंगी) ॥३५॥ निस्सन्देह आप देवताओं के रक्षक, आदिपुरुष परमात्मा हो और व्रजवासियों की

पीड़ा को दूर करने के लिये अवतीर्ण हुये हो ? हे आर्तबन्धो ! इसलिये अपने हस्तकमल हम किङ्करियों के स्तनों और सिरों पर रखिए ॥४१॥ योगेश्वर भगवान् को इस तरह उन गोपियों का करुणाक्रन्दन सुनकर दया आ गई और अपने आप में ही रमण करते हुये भी वे हँसकर गोपियों को रमण कराने लगे ॥४३॥ बाहु फैलाना, लिपटना, गले लगाना, हाथ, अलक, जंघा, नीवी (कमर के कपड़े की गांठ) और स्तनों को छूना, हँसी मसखरी, नखच्छेद देना, क्रीड़ा, कटाक्ष और मन्द मुस्कान आदि से कामोद्दीपन करते हुये भगवान् गोपियों को रमण कराने लगे ॥४६॥ इस प्रकार महात्मा कृष्ण जी से मान पाकर वे गोपियें अपने आपको भूमण्डल में सर्वाधिक सुन्दरी समझने लगीं ॥४७॥ भगवान् इनके इस सौभाग्य मद और मान को नष्ट करके कृपाप्रसाद दिखाने के लिये तत्काल वहीं अन्तर्धान हो गये ॥ ४८ ॥ (ङ) [तब विरहकातर गोपियें रो रो कर कहने लगीं कि—] हे भगवान् ! आप निश्चित ही किसी गोपी के पुत्र नहीं हैं बल्कि समस्त प्राणियों के अन्तरात्मा हैं। हे प्यारे कृष्ण ! आप तो ब्रह्मा जी की प्रार्थना से इस विश्व की रक्षा के लिये सात्वत कुल में अवतीर्ण हुए हो ॥ ४६ ॥ हे भगवन् ! आपके—शरणागत प्राणियों के पापों को दूर करने वाले पशुओं के चर होते हुवे भी भक्तिवश गौओं के पीछे भागने वाले और विषधर कालीय सर्प के क्रूर फणों पर नृत्य करने वाले जो चरण कमल हैं उन्हें हमारी कुचाओं पर रखकर कामदेव को विनष्ट कर डालिये ॥७॥ (च) इस तरह गोपियें गाती हुई और अनेक प्रकार के प्रलाप करती हुईं भगवान् के दर्शनों की इच्छा से ऊँची आवाज से रोने लगीं ॥१॥ तब उन सब के बीच में मन्द २ मुस्कराते हुवे साक्षात् कामदेव को भी लजाने वाले भगवान् आविर्भूत हुये। जो पीताम्बर पहिने और गले में माला धारण किये हुये थे ॥ २ ॥ (छ) तब वहां भगवान् ने अपनी परम भक्त सुन्दरतम गोपियों के हाथों में हाथ डालकर रासक्रीड़ा

(Dance) आरम्भ की ॥२॥ जितनी व्रजाङ्गनाएं थीं उतने ही अपने रूप बनाकर वह आत्माराम भगवान् लीला से उन गोपियों के साथ रमण करते लगे ॥२०॥ जैसे बालक कांच या जल आदि स्वच्छ पदार्थों में दीख पड़ने वाले अपने प्रतिबिम्ब से खेल करता है इसी तरह कामीनित भगवान् भी उन व्रज-सुन्दरियों के साथ रमण करने लगे ॥१७॥ माया से मोहित हुवे गोपों ने अपनी २ स्त्रियों को अपने निकट ही समझा, इसलिए वे भगवान् के इस चरित्र पर कुछ भी दोषारोपण नहीं कर सके।

वास्तविक भाव

हमने उक्त लीला पर बार बार मनन करने पर जो अभिप्राय समझा है, पाठकों के लाभार्थ हम उसे भी प्रकट कर देते हैं। हम यह बात पीछे प्रमाणपूर्वक सिद्ध कर चुके हैं कि व्रज के समस्त गोप और

गोपियें देवताओं के आंशिक अवतार थे, परन्तु मानव-स्थूल-शरीर की उपाधि से वे अपने देवत्व को भूले हुये थे। सो भगवान् ने जिस समय रासक्रीड़ा का अभिनय करना चाहा तो वंशी से कामबीज 'क्लीं' मन्त्र का निनाद किया जिससे स्त्रीभावापन्न दिव्य आत्माएं जग उठीं और वे भगवान् के निकट आ पहुंचीं। यह रहस्य श्रीमद्भा० (१०।२९।३) के—

'जगौ 'कलं' वामदृशां मनोहरम्'—

—पद में व्यक्त किया है। उक्त पद में—'कलं–क्लीं = कामबीज का निदर्शक है और 'वामदृशां मनोहरम्' का अभिप्राय—स्त्रीभावापन्न दिव्य आत्माओं पर ही उसका प्रभाव पड़ सकता था—यह बताने के लिए प्रयुक्त हुआ है। इसीलिये वंशी का शब्द सुनकर गोपियें ही भगवान् के निकट आईं थीं!

भगवान् ने यह जानने के लिये कि—'उक्त दिव्यात्माओं को अपने दैवत्व का कुछ स्मरण है—या स्थूल शरीर की उपाधि से वह सर्वथा विस्मृत हो गया उनको वापिस लौट जाने का उपदेश दिया। जिसके उत्तर में गोपियों ने स्पष्ट शब्दों में बतला दिया कि 'तुम तो समस्त विषयों को छोड़ कर शरणागत भक्त हैं और मोक्ष की इच्छा से यहां आई हैं आप भी आदिपुरुष और सबके अन्तरात्मा हो...(वह भाग १०। २९। ३१-३२) में 'संत्यज्य सर्वविषयान्'—'भगत—आदिपुरुष' और 'मुमुक्षून्' आदि शब्दों द्वारा अभिव्यक्त किया गया है। जब गोपियों की उक्तियों से भगवान् ने अच्छी तरह जान लिया कि ये सब आत्माएं मेरी वंशी के निनाद से प्रबुद्ध हो गई हैं और इनको अब दैवत्व का पूरा ज्ञान है तब भगवान् ने उनका विशुद्ध प्रेम और रासक्रीड़ा की अभिलाषा जानकर अपनी योगमाया के प्रभाव से उनके दो दो स्वरूप बनाए। उनमें से पहिले जो कि पांचभौतिक स्थूल शरीरावच्छिन्न स्वरूप थे उन्हें वापिस उन उन के घर में पहुंचा दिया, जिससे गोप

ग्वालों में अपनी २ माता, पत्नी आदि को घर में न देखकर किसी प्रकार की बेचैनी न हो? और दूसरे योगमायाविनिर्मित दिव्यात्मासम्पन्न स्वरूपों को घर में ही रहने दिया। इसके बाद जो भी लीला हुई है वह योग-मायाविनिर्मित भगवान् के अपने ही स्वरूपों के साथ हुई है। व्यास जी ने उक्त रहस्य का संकेत करने के लिये मूलग्रन्थ में ही निम्नलिखित शब्दों का उल्लेख किया है- यथा—

(क) मन्यमानाः स्वपार्श्वस्थान् स्वान्स्वान्दारान्व्रजौकसः।
(श्री० भा० १० । ३३ । ३८)

(ख) यथार्भकः स्वप्रतिबिम्बविभ्रमः।
(श्री० भा० १० । ३३ । १७)

(ग) कृत्वा तावन्तमात्मानं यावतीर्व्रजयोषितः।
(श्री० भा० १० । ३३ । २०)

(घ) पुरुषः शक्तिभिर्यथा। (श्री० भा० । १० । ३२ । १०)

अर्थात्—(क) व्रजनिवासियों ने अपनी कुटुम्बिनियों को अपने २ पास माना [अर्थात्—भगवान् की माया से पांचभौतिक स्थूल शरीरा-वच्छिन्न गोपियें नित्य की तरह विद्यमान रहीं।] (ख) जैसे बालक अपनी परछाईं से खेल करता है [इसी तरह भगवान् ने अपनी योगमाया से निर्माण की हुई दिव्यात्मासम्पन्न गोपियों से रासक्रीड़ा की।] (ग) भगवान् ने अपने उतने ही रूप बना लिये जितनी कि गोपियें थीं। (घ) ब्रह्म जिस तरह अपनी माया शक्तियों से विनोद किया करता है उसी तरह भगवान् ने गोपियों से रासक्रीड़ा की।

उपर्युक्त प्रमाणों से यह ज्ञात होता है कि जिस तरह ब्रह्मा जी द्वारा वत्स और गोप चुराए जाने पर भगवान् ने अपनी योगमाया से उनके और वैसे ही ग्वाले तथा बछड़े बनाकर वर्षभर काम जारी रखा था,

किसी को कानों कान भी यह रहस्य विदित न हो सका था इसी तरह रासलीला के समय भी भगवान् ने देवात्मा-सम्पन्न एवं दिव्यशरीरावच्छिन्न गोपियों को तो मुक्त कर देने के लिये अपनी रासलीला में बुला लिया और इस रहस्य को गुप्त रखने के लिये नकली गोपियों को वापिस व्रज में भेज दिया।

प्रायः देखा गया है कि जब जिस अंशावतार का कार्य समाप्त हो जाया करता है तो भगवान् किसी बहाने से उसकी उस दिव्य शक्ति को छीन लिया करते हैं, जैसे रामावतार में शिवधनुर्भङ्ग हो जाने के पश्चात् श्रीपरशुराम जी की अवतारी शक्ति भगवान् रामचन्द्र जी में समा गई थी, तथा भगवान् कृष्ण जी के लीलासंवरण के पश्चात् वीरशिरोमणि अर्जुन साधारण निहत्थे ग्वालों से पराजित हो गया था अर्थात्—नारायणावतार श्रीकृष्ण के विदा होते ही नरावतार अर्जुन भी अपनी उस अपूर्व शक्ति से हीन हो गया था। तो इसी तरह सब देवता भी श्री ब्रह्मा जी की आज्ञानुसार केवल भगवान् कृष्ण की प्रसन्नता के लिये ही अपने २ अंशों से व्रजभूमि में अवतीर्ण हुए थे। जब भगवान् गोकुल वृन्दावन का कार्य प्रायः समाप्त कर चुके और दस दिन के बाद कंस विध्वंसादि का अवसर सामने दिखने लगा तो भगवान् को उन देवांशभूत गोप और गोपियों का व्रज में रहना अनावश्यक जान पड़ा अतः भगवान् ने अपने बालसखा गोपों को तो 'ब्रह्मवत्सहरण' लीला के बहाने वापिस ब्रह्मलोक को भेज दिया था और नकली गोप घर में रख दिये थे अर्थात् सब देवता तो इस तरह अपना कार्य समाप्त हो जाने पर पुनः अपने असली पद पर प्रतिष्ठित हो चुके थे और व्रज में नकली ग्वाले रह गये थे। शेष रही थीं—गोपीभूत देवाङ्गनायें—सो उन्हें भी भगवान् ने 'रासलीला' के बहाने वंशी के इशारे से सब कुछ समझा कर अपने पास बुला लिया और उनके स्थान में नकली गोपियाँ

को घर भेज दिया। इस तरह अपनी बाल लीला की समाप्ति के साथ भगवान् ने देवांशभूत गोपियों के अवतार काल का उपसंहार कर डाला था।

परीक्षित के प्रश्न का समन्वय

उपर्युक्त रीति से जब यह निश्चित हो गया कि भगवान् ने रासलीला में किसी परस्त्री का स्पर्श नहीं किया बल्कि अपनी योगमाया द्वारा उद्भावित देवात्मा-सम्पन्न अपने ही रूपों से क्रीड़न किया है, तब स्वभावतः यह जिज्ञासा उत्पन्न होती है कि ऐसी दशा में परीक्षित के पूर्वोक्त प्रश्न का क्या समन्वय होगा? अस्तु, इसका भी विवेचन किया जाता है।

परीक्षित पूछते हैं कि—भगवान् का अवतार धर्मसंस्थापन और अधर्मनाश के लिये हुआ है परन्तु रासक्रीड़ा का धर्मसंस्थापन और अधर्मनाशरूप अवतार कार्य से कोई सम्बन्ध नहीं है अर्थात्—यह तो केवल बालक्रीड़ा = विनोद मात्र है। तो आप्तकाम = 'पूर्णकाम' परमात्मा को अपने अनेक रूप बनाकर खेल करने की क्या आवश्यकता थी?—विनोद मात्र के लिये भगवान् का 'परदाराभिमर्शन' = (—(परस्य परमात्मनो दाराः रूपिण्यो या मायाशक्तयस्तासामभिमर्शनं बलादाकर्षणमिति 'बृहद्भगवत्तोषिणी' टीकाकारः) आप्तकामता के 'प्रतीप'—प्रतिकूल है—इसका क्या अभिप्राय है? परीक्षित के प्रश्न का सार यह है कि रासलीला भगवान् का बालविनोद है परन्तु 'आप्तकाम' को विनोदार्थ मायाश्रयण की क्या आवश्यकता थी? यदि धर्मसंस्थापना और अधर्मनाशन के लिये मायाश्रयण किया जाता तो वह अवतार-धर्म के अनुरूप होता परन्तु खेल कूद के लिये अपने अनेक रूप बनाने का क्या अभिप्राय? इस प्रश्न के उत्तर में शुकदेव जी ने समझाया कि—भगवान् का विनोदमात्र के लिये योगमायाश्रयण करना, धर्मस्थापन और अधर्मनाशरूप अवतार-धर्म का व्यतिक्रम अवश्य है परन्तु ईश्वरावतारों का केवल क्रीड़ार्थ भी ऐसा करना देखा गया है, जो दोषास्पद नहीं।

पूर्णकाम परमात्मा को मायाश्रयण से सृष्टि की उत्पत्ति, पालन और संहार आदि करने की क्या आवश्यकता है और सृष्टि-उत्पादन-विनाशन रूप 'पूर्णकामता' विरुद्ध ईश्वरेच्छा का क्या अभिप्राय है ? इस जिज्ञासा का उत्तर वेद ने इस प्रकार दिया है कि—

न तस्य कार्यं करणं च विद्यते ।
स्वाभाविकी ज्ञानबलक्रिया च ।। (श्वेताश्वतर ६ । ८)

अर्थात्—सृष्टि का उत्पादन और विनाश आदि करने में ईश्वर का कोई खास प्रयोजन नहीं है किन्तु यह उसकी स्वाभाविक चेष्टा है ।

यहां (वेद में) यह उत्तर दिया गया है कि ईश्वर का स्वाभाविक कार्य 'पूर्णकामता' का बाधक नहीं हो सकता । श्रीमद्भागवत में भी परीक्षित का यही प्रश्न था कि भगवान् को आप्तकाम होते हुये भी गोपाङ्गनाश्रयण से अनेक रूप बनाकर खेल करने की क्या आवश्यकता थी ? जिसका वेदानुमोदित यही उत्तर दिया गया है कि ईश्वरावतारों का विनोदार्थ भी मायाश्रयण करना स्वाभाविक है अतएव वह पूर्णकामता का बाधक नहीं हो सकता । जिस प्रकार परमात्मा के लिये स्वेच्छा से उत्पादित सृष्टि के स्थितिलयादि बन्धन के कारण नहीं, इसी प्रकार तदवतारों के लिये स्वेच्छा से किये हुये क्रीडनादि भी बन्धन नहीं हो सकते । यह है परीक्षित के प्रश्न और शुकदेव जी के उत्तर का समन्वय ।

पौराणिक-स्वरूप

) वसुदेवगृहे साक्षाद् भगवान्पुरुषः परः । जनिष्यते तत्प्रियार्थं सम्भवन्तु सुरस्त्रियः ॥२२॥ भवद्भिरंशैर्यदुषूपजन्यताम् ॥२३॥ (श्रीमद्भागवत १०।१। २२-२३) – Brahma Ji said to the Devas –] The Supreme Being himself will take incarnation in the house of Vasudev Ji. Therefore, O Devas ! You and your wives should also take incarnation in Brajabhoomi with your two parts to support him.

(ख) गोपजातिप्रतिच्छन्ना देवा गोपालरूपिणः ।। (श्रीमद्भागवत १०।१८।११) – So all the Gopal people were Devas disguised as cowherds.

(ग) यः सप्तहायनो बालः करेणैकेन लीलया । कथं बिभ्रद् गिरिवरं पुष्करं गजराडिव ।। (श्रीमद्भागवत १० । २६ । ३) – c) At the tender age of seven, Lord Krishna lifted the Govardhan mountain in one hand just as a drunken elephant lifts a lotus flower. [The Raas Leela took place in the next year when the Lord was eight years old.

भगवानपि ता रात्रीः शरदोत्फुल्लमल्लिकाः । वीक्ष्य रन्तुम्मनश्चक्रे योगमायामुपाश्रितः ॥१॥ जगौ कलं वामदृशां मनोहरम् ॥३॥ ता वार्यमाणाः पतिभिः पितृभिर्भ्रातृबन्धुभिः । गोविन्दापहृतात्मानो न न्यवर्तन्त मोहिताः ॥८॥ अन्तर्गृ हगताः काश्चिद् गोप्योऽलब्धविनिर्गमाः ।९। जहुर्गुणमयं देहं सद्यः प्रक्षीण-बन्धनाः ॥११॥ ता दृष्ट्वान्तिकमायाता भगवान्व्रजयोषितः । अवदद् वदतां श्रेष्ठो वाचः पेशैविमोहयन् ।।१७।। रजन्येषा घोररूपा घोरसत्वनिषेविता । प्रतियात व्रजं नेह स्थेयं स्त्रीभिः सुमध्यमाः ॥१९।। भर्तुः शुश्रूषणं स्त्रीणां परो धर्मो ह्यमायया ॥२४।।

श्रवणाद्दर्शनाद्ध्यानान्मयि भावोऽनुकीर्तनात् । न तथा सन्निकर्षेण प्रतियात ततो गृहान् ॥ २७।।मैवं विभोऽर्हति भवान् गदितं नृशसं, सन्त्यज्य सर्वविषयांस्तव पादमूलम् ।।

भक्ता भजस्व दुरवग्रह मा त्यजास्मान्देवो यथादिपुरुषो भजते मुमुक्षून् ॥३१॥

प्रेष्ठो भवांस्तनुभृतां किल बन्धुरात्मा ॥३२॥सिञ्चाङ्ग ! नस्त्वदधरामृतपूरकेण, हासावलोककलगीतजहृच्छयाग्निम् ।नो चेद्वयं विरहजाग्न्युपयुक्तदेहा, ध्यानेन याम पदयोः पदवीं सखे ! ते ।। ३५।। ध्यानेन याम पदयोः पदवीं सखे ! ते ॥ ३५।। व्यक्तं भवान्व्रजजनातिहरोऽभिजातो, देवो यथादिपुरुषः सुरलोकगोप्ता ।।

तन्नो निधेहि करपङ्कजमार्तबन्धो ! तप्तस्तनेषु च शिरस्सु च किंकरीणाम् ॥४१॥ ¬ति विक्लवितं तासां श्रुत्वा योगेश्वरेश्वरः । प्रहस्य सदयं गोपीरात्मारामोऽप्यरीरमत् ॥४२।। बाहूप्रसारपरिरम्भकरालकोरु -नीविस्तनालभननर्मनखाग्रपातैः ।।

क्ष्वेल्यावलोकहसितैर्ब्रजसुन्दरीणा -मुत्तम्भयन् रतिपति रमयांचकार ।।४६।। एवं भगवतः कृष्णाल्लब्धमाना महात्मनः । आत्मानं मेनिरे स्त्रीणां मानिन्योऽभ्यधिकं भुवि ।४७। तासां तत्सौभगमदं वीक्ष्य मानं च केशवः । प्रशमाय प्रसादाय तत्रैवान्तरधीयत ।।४६।।

(श्रीमद्भागवत १० । २१ । १-४८)

(d) Knowing that the nights of the autumn season were full of blooming jasmine, the Lord thought of playing with the shelter of his Yogamaya. ॥1॥ He played the Kaninadini flute which attracts the hearts of women. ॥3॥ (On hearing this, the women of Braja) All the enchanted Gopis whose souls had been stolen by Krishna did move away even after being stopped by their husbands, fathers, brothers and relatives. The Gopis who were confined in their houses who did not get time to go out due to their love for the Lord, immediately left their virtuous bodies and became free. ॥6॥11॥ The eloquent Lord, knowing that the women of Braj had come to Him, said in heart-pleasing words, ॥17॥ O Braj beauties! It is a dark night and many dreadful creatures live in this forest, therefore all of you should return to Braj. No woman should stay here. ॥16॥ Because serving the husband with pure feelings is the ultimate duty of women. ॥24॥ And the kind of love and devotion that is generated in me by listening, watching, meditating and singing, does not happen by staying close. Therefore, return to your homes immediately.

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पीताम्बरधरः स्रग्वी साक्षान्मन्मथमन्मथः ।।२।। (श्रीमद्भागवत १० । ३२ । १-२)

In this manner the Gopis started singing and blabbering in various ways and started crying loudly with the desire to see the Lord. Then the Lord who could put even Kaamdev to shame appeared in the midst of them smiling softly. He was wearing yellow clothes and had a garland around his neck.

(छ) तत्रारभत गोविन्दो रासक्रीड़ामनुवृतैः । स्त्रीरत्नैरन्वितः प्रीतैरन्योन्याबद्धबाहुभिः ।।२।।कृत्वा तावन्तमात्मानं यावतीव्रजयोषितः । रेमे स भगवांस्ताभिरात्मारामोऽपि लीलया ॥२०॥रेमे रमेशो ब्रजसुन्दरीभि-र्यथार्भकः, स्वप्रतिविम्बविभ्रमः ।।१७।।

नासूयन् खलु कृष्णाय मोहितास्तस्य मायया । मन्यमानाः स्वपार्श्वस्थान्स्वान्स्वान्दारान्ब्रजौकसः ।। १८ ।। (श्रीमद्भागवत १० । ३३ । २-३८)

Then there the Lord held the hands of His most devoted and pleased Gopis and performed Raas Leela. Dances tarted 2. Creating as many forms as there were Braj women, the Atmaraman Lord started enjoying with those gopis through play. Just like a child plays with his reflection seen in glass or other clean substances like water, similarly Lord Lakshmipati also started enjoying with those Braj beauties. 17. The gopas, bewildered by Maya, considered their women to be very close to them, so they could not blame the Lord's character in any way.

पौराणिक-स्वरूप

) वसुदेवगृहे साक्षाद् भगवान्पुरुषः परः । जनिष्यते तत्प्रियार्थं सम्भवन्तु सुरस्त्रियः ॥२२॥ भवद्भिरंशैर्यदुषूपजन्यताम् ॥२३॥ (श्रीमद्भागवत १०।१। २२-२३) - Brahma Ji said to the Devas -] The Supreme Being himself will take incarnation in the house of Vasudev Ji. Therefore, O Devas ! You and your wives should also take incarnation in Brajabhoomi with your two parts to support him.

(ख) गोपजातिप्रतिच्छन्ना देवा गोपालरूपिणः ।। (श्रीमद्भागवत १०।१८।११) - So all the Gopal people were Devas disguised as cowherds.

(ग) यः सप्तहायनो बालः करेणैकेन लीलया । कथं बिभ्रद् गिरिवरं पुष्करं गजराडिव ।। (श्रीमद्भागवत १० । २६ । ३) - c) At the tender age of seven, Lord Krishna lifted the Govardhan mountain in one hand just as a drunken elephant lifts a lotus flower. [The Raas Leela took place in the next year when the Lord was eight years old.

) भगवानपि ता रात्रीः शरदोत्फुल्लमल्लिकाः । वीक्ष्य रन्तुं मनश्चक्रे योगमायामुपाश्रितः ॥ १॥ जगौ कलं वामदृशां मनोहरम् ॥३॥ ता वार्यमाणाः पतिभिः पितृभिर्भ्रातृबन्धुभिः । गोविन्दापहृतात्मानो न न्यवर्तन्त मोहिताः ॥८॥ अन्तर्गृहगताः काश्चिद् गोप्योऽलब्धविनिर्गमाः ।९। जहुर्गुणमयं देहं सद्यः प्रक्षीण-बन्धनाः ॥११॥ ता दृष्ट्वान्तिकमायाता भगवान्व्रजयोषितः । अवदद् वदतां श्रेष्ठो वाचः पेशैर्विमोहयन् ।।१७।। रजन्येषा घोररूपा घोरसत्त्वनिषेविता । प्रतियात व्रजं नेह स्थेयं स्त्रीभिः सुमध्यमाः ॥१९।। भर्तुः शुश्रूषणं स्त्रीणां परो धर्मो ह्यमायया ॥२४।। श्रवणाद्दर्शनाद्ध्यानान्मयि भावोऽनुकीर्तनात् । न तथा सन्निकर्षेण प्रतियात ततो गृहान् ॥ २७। ।मैवं विभोऽर्हति भवान् गदितुं नृशंसं, सन्त्यज्य सर्वविषयांस्तव पादमूलम् ।। भक्ता भजस्व दुरवग्रह मा त्यजास्मान्देवो यथादिपुरुषो भजते मुमुक्षून् ॥३१॥ प्रेष्ठो भवांस्तनुभृतां किल बन्धुरात्मा ॥३२॥सिञ्चाङ्ग ! नस्त्वदधरामृतपूरकेण, हासावलोककलगीतजहृच्छयाग्निम् ।नो चेद्वयं विरहजाग्न्युपयुक्तदेहा, ध्यानेन याम पदयोः पदवीं सखे ! ते ।। ३५।। ध्यानेन याम पदयोः पदवीं सखे ! ते ॥ ३५।।व्यक्तं भवान्व्रजजनार्तिहरोऽभिजातो, देवो यथादिपुरुषः सुरलोकगोप्ता ।। तन्नो निधेहि करपङ्कजमार्तबन्धो ! तप्तस्तनेषु च शिरस्सु च किङ्करीणाम् ॥४१॥ इति विक्लवितं तासां श्रुत्वा योगेश्वरेश्वरः । प्रहस्य सदयं गोपीरात्मारामोऽप्यरीरमत् ॥४२।। बाहुप्रसारपरिरम्भकरालकोरु -नीविस्तनालभननर्मनखाग्रपातैः ।। क्ष्वेल्यावलोकहसितैर्व्रजसुन्दरीणा -मुत्तम्भयन् रतिपतिं रमयांचकार ।।४६।। एवं भगवतः कृष्णाल्लब्धमाना महात्मनः । आत्मानं मेनिरे स्त्रीणां मानिन्योऽभ्यधिकं भुवि ।४७। तासां तत्सौभगमदं वीक्ष्य मानं च केशवः । प्रशमाय प्रसादाय तत्रैवान्तरधीयत ।।४८।। (श्रीमद्भागवत १० । २९ । १-४८)

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गोविन्दापहृतात्मानो न न्यवर्तन्त मोहिताः ॥८॥ अन्तर्गृहगताः काश्चिद्
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दृष्ट्वान्तिकमायाता भगवान्व्रजयोषितः । अवदद् वदतां श्रेष्ठो वाचः पेशैर्विमोहयन् ।।१७।।
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प्रेष्ठो भवांस्तनुभृतां किल बन्धुरात्मा ॥३२॥सिञ्चाङ्ग ! नस्त्वदधरामृतपूरकेण,
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बाहुप्रसारपरिरम्भकरालकोरु –नीविस्तनालभननर्मनखाग्रपातैः ।।
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(च) इति गोप्यः प्रगायन्त्यः प्रलपन्त्यश्च चित्रधा ।। रुरुदुः सुस्वरं राजन्कृष्णदर्शनलालसाः ।। १ । तासामाविरभूच्छौरिः स्मयमानमुखाम्बुजः । पीताम्बरधरः स्रग्वी साक्षान्मन्मथमन्मथः ।।२।। (श्रीमद्भागवत १० । ३२ । १-२)

In this manner the Gopis started singing and blabbering in various ways and started crying loudly with the desire to see the Lord. Then the Lord who could put even Kaamdev to shame appeared in the midst of them smiling softly. He was wearing yellow clothes and had a garland around his neck.

(छ) तत्रारभत गोविन्दो रासक्रीडामनुव्रतैः । स्त्रीरत्नैरन्वितः प्रीतैरन्योन्याबद्धबाहुभिः ।। २।।कृत्वा तावन्तमात्मानं यावतीर्व्रजयोषितः । रेमे स भगवांस्ताभिरात्मारामोऽपि लीलया ॥२०॥रेमे रमेशो व्रजसुन्दरीभि-र्यथार्भकः, स्वप्रतिबिम्बविभ्रमः ।।१७।। नासूयन् खलु कृष्णाय मोहितास्तस्य मायया । मन्यमानाः स्वपार्श्वस्थान्स्वान्स्वान्दारान्व्रजौकसः ।। १८ ।। (श्रीमद्भागवत १० । ३३ । २-३८)

Then there the Lord held the hands of His most devoted and pleased Gopis and performed Raas Leela. Dances tarted 2. Creating as many forms as there were Braj women, the Atmaraman Lord started enjoying with those gopis through play. Just like a child plays with his reflection seen in glass or other clean substances like water, similarly Lord Lakshmipati also started enjoying with those Braj beauties. 17. The gopas, bewildered by Maya, considered their women to be very close to them, so they could not blame the Lord's character in any way.

The most important part and understanding the real meaning of Rasleela

वास्तविक भाव

For the benefit of the readers, we are revealing the meaning of the above mentioned Leela as we have understood it after reciting it repeatedly. We have already proved with evidence that all the gopas and the hermits of Braj were were partial incarnations of the Devas , but they had forgotten their divinity due to the status of human-physical bodies. So when the Lord wanted to perform the Raas Leela, he played the Kaambeej mantra 'Kleem' on the flute, due to which the divine souls with feminine feelings awoke and came near the Lord. This secret is given in Shrimadbhaga (10.26.3) – 'जगौ 'कलं' वामदृशां मनोहरम्' –

It is expressed in a verse. In the said verse 'Kalam' indicates the seed of love and 'Vaamdrisham Manoharam' means that it could have its effect only on the divine souls having feminine feelings. That is why only the gopis came near the Lord on hearing the sound of the flute.

In order to know whether the above mentioned divine souls remember their divinity or have forgotten it completely due to the status of the gross body, Krishna advised them to return. In reply to which the gopis clearly told that 'we are surrendered devotees leaving all worldly pleasures and have come here with the desire of salvation' You are also the original person and the inner soul of all... (This Bhaav 10.26.31-32) has been expressed by the words like 'Santyajya Sarvavishiyan' – 'Bhakt – Original person' and 'Mumukshu' etc. When Krishna understood well from the words of the gopis that all these souls have been enlightened by the sound of my flute and now they have full knowledge of divinity, then knowing their pure love and desire for Raas Leela, Krishna created two forms of them with the effect of his Yogamaya. The first ones who were of the five elements were sent back to their respective homes so that the cowherds may not feel uneasy seeing their mother, wife etc. not at home.

And the other divine soul-like forms created by Yogamaya were allowed to stay at home. After this, whatever Leela happened, it happened with the God's own forms created by Yogamaya. Vyas has mentioned the following words in the original text itself to indicate the above mentioned secret – as – (क) मन्यमानाः स्वपार्श्वस्थान् स्वान्स्वान्दरान्ब्रजौकसः । (थी० भा० १० । ३३।३८) – a) The residents of Braj considered their family members to be with them [meaning – due to the illusion of Krishna the gopis who were of the five elements and had physical bodies remained present as usual . (ख) यथार्भकः स्वप्रतिविम्वविभ्रमः ।

(श्री० भा० १० १ ३३ । १७)- Just as a child plays with his shadow [in the same way the Lord played Raas Leela with the divine Gopis created by His Yogamaya].(ग) कृत्वा तावन्तमात्मानं यावतीर्ब्रजयोषितः ।

(श्री० भा० १० । ३३ । २०)

Just like Brahm plays with his magical powers, in the same way Krishna played Raas Leela with the Gopis.

From the above mentioned evidences, it can be seen that just as when Brahma Ji stole the calves and cowherds,

Krishna created the same number of cowherds and calves through his Yogmaya and continued the same work. This secret could not be known to anyone even by hearsay. Similarly, during the Raasleela also, the Lord called the divine soul-endowed and divine body-bound Gopis to his Raasleela in order to free them and give them salvation and sent the fake Gopis back to Braj to keep this secret hidden.It is often seen that when the work of an incarnation is over, Shri Hari snatches away his divine power on some pretext, like in Rama avatar, after Shiva's Dhanush was broken, the incarnational power of Shri Parashuram ji was absorbed in Lord Ramchandra ji, and after the Leelasamvaran of Lord Krishna ji, Veershiro-Mani Arjun was defeated by ordinary unarmed cowherds, that is – after the departure of Narayan avatar Shri Krishna, Naravatar Arjun also became devoid of his unique power.

So in the same way, all the Devas also incarnated in Braj Bhoomi with their parts only for the happiness of Lord Krishna as per the order of Shri Brahma ji. When Krishna had almost finished the work of Gokul Vrindavan and after ten days the opportunity of destruction of Kansa was visible, then krishna felt that the stay of those gopas and gopis who were the incarnations of Devas in Braj was unnecessary. So Krishna sent his childhood friend gopas back to Brahmaloka on the pretext of 'Brahmavatsahan' leela and kept fake gopas at home, that is, all the Devas were reinstated in their real positions after their work was over and fake cowherds were left in Vraj. What remained were the gopi-based celestial maidens – so Krishna called them to himself on the pretext of 'Raasleela' by explaining everything with the gesture of the flute and in their place fake gopis were kept . He sent them home. In this way, with the end of his childhood leela, Krishna had concluded the period of the incarnation of the gopis who were the incarnations of the deities.

परीक्षित के प्रश्न का समन्वय

When it was confirmed in the above manner that Krishna did not touch any other woman in Raasleela but played with his own divine forms created by his Yogmaya, then naturally the curiosity arises that in such a situation what will be the relevance of the above question of Parikshit? So, this is also discussed. Parikshit asks that – Krishna has incarnated for the establishment of Dharma and destruction of Adharma, but Raasleela has no connection with the work of establishment of Dharma and destruction of Adharma, i.e. – this is only Babkrida = mere entertainment. So, what is the need to play with the Aptakama 'Purnakama' God by making His many forms? – 'Pardarabhimarshan' of God just for the sake of fun (- (Parasya Paramatmano Dararupinyo or Maya Shaktyasta Sambhimarshanam Baladashrayanmiti 'Brihadbhaktatoshini' Commentator:) 'Pratip' of Aptakamata – is unfavorable – what is the meaning of this? The essence of Parikshit's question is this. Rasleela is Krishna's childhood entertainment, but what was the need of Mayashrayan for the sake of fun?

If Maya-shrayan was done for establishment of Dharma and destruction of Adharma, then it would have been in ccordance with the Dharma of incarnation, but what is the

meaning of creating many forms for fun? In answer to this question, Shukdev Ji explained that Brahm taking shelter of Yog-Maya only for destruction is definitely a violation of the Dharma of incarnation in the form of establishment of Dharma and destruction of Adharma, but it has been seen that the incarnations of God do this only for fun, which is not faulty. What is the need for the Paramatma to take shelter of Maya and create, maintain and destroy the universe, etc. and what is the meaning of God's will against 'full-favour' in the form of creation-destruction of the universe? The answer to this question has been given in the Vedas in this way that– **न तस्य कार्य करणं च विद्यते । स्वाभाविकी ज्ञानबलक्रिया च ।।** (श्वेताश्वतर ६।८) – That is, God has no specific purpose in creating and destroying the universe, but this is his natural effort.

Here (in the Vedas) it is answered that God's natural work cannot be an obstacle to 'purna-kamata'. In Shrimad Bhagwat also, Parikshit had the same question that despite being completely **आप्तकाम**, what was the need for God to take shelter of Yog-maya and play by taking many forms? To which the Veda-approved answer is given that it is natural for God's incarnations to take shelter of Maya for fun, and hence it cannot be an obstacle to 'purna-kamata'. Just as for God, the existence of the universe created by his own will cannot be a bondage, similarly, for the incarnations of God, the games done by his own cannot be a bondage. This is the coordination of Parikshit's question and Shukdev's answer.

रास से सृष्टि-रचना का सम्बन्ध

महर्षि वेदव्यास जी ने ब्रह्मवैवर्त पुराण (ब्रहाखण्ड अध्याय ४) में रासलीला का सम्बन्ध सृष्टि रचना के आरम्भिक रहस्यों से भी सम्बद्ध किया है। श्रीकृष्ण जी को केन्द्रीभूत ब्रह्मा और गोगियों को प्रकृति की विभिन्न शक्तियों की प्रतिमूर्ति मानकर इनके संघर्ष से ही सृष्टि का प्रादुर्भाव माना है। हम पीछे इसी अध्याय में 'जल में बीर्यस्खलन' शीर्षक के नीचे – उक्त रूपक पर कुछ पंक्तियें लिख आये हैं अतः पिष्टपेषण करना व्यर्थ है। केवल एतावन्मात्र संकेत करना अनावश्यक न होगा जब स्वयं पुराणकर्ता व्यास जी महाराज ही स्थानान्तर में उक्त लीला का रूपक प्रायः अर्थ लगाते हैं तब सर्वसाधारण को भी अपनी रुचि के अनुसार आध्यात्मिक आदि सुसम्बद्ध तात्पर्थों के मनन करने में क्या हर्ज ही सकता है ?

Maharishi Ved Vyas Ji has also related the Raas Leela to the initial mysteries of the creation of the universe . Considering Shri Krishna Ji as the Param Brahm and the Gopis as the image of various powers of Prakriti , the universe is believed to have originated from their conflict that is Rasleela

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रास से सृष्टि-रचना का सम्बन्ध

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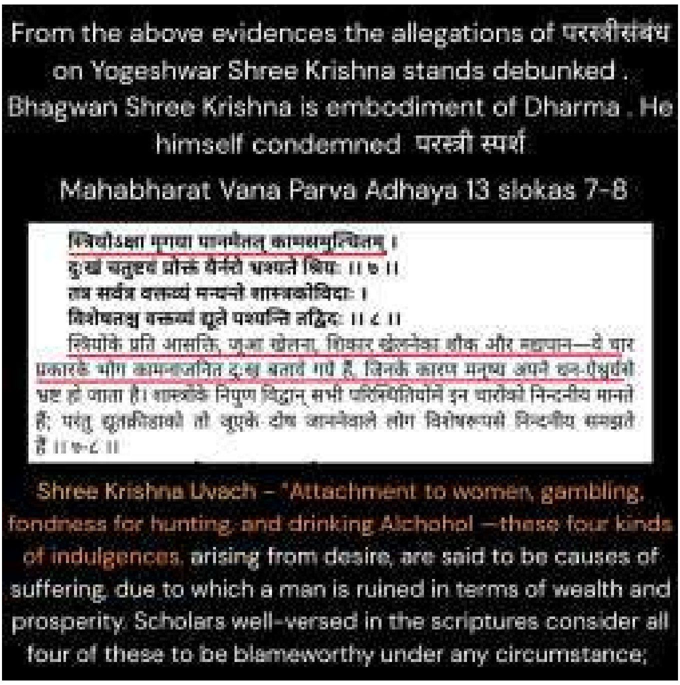
From the above evidences the allegations of परस्त्रीसंबंध on Yogeshwar Shree Krishna stands debunked . Bhagwan Shree Krishna is embodiment of Dharma . He himself condemned परस्त्री स्पर्श

Mahabharat Vana Parva Adhaya 13 slokas 7-8

स्त्रियोंके प्रति आसक्ति, जुआ खेलना, शिकार खेलनेका शौक और मद्यपान – ये चार प्रकारके भोग कामनाजनित दुःख बताये गये हैं, जिनके कारण मनुष्य अपने धन-ऐश्वर्यसे भ्रष्ट हो जाता है। शास्त्रोंके निपुण विद्वान् सभी परिस्थितियोंमें इन चारोंको निन्दनीय मानते हैं; परंतु द्यूतक्रीडाको तो जूएके दोष जाननेवाले लोग विशेषरूपसे निन्दनीय समझते हैं ।। ७-८ ।।

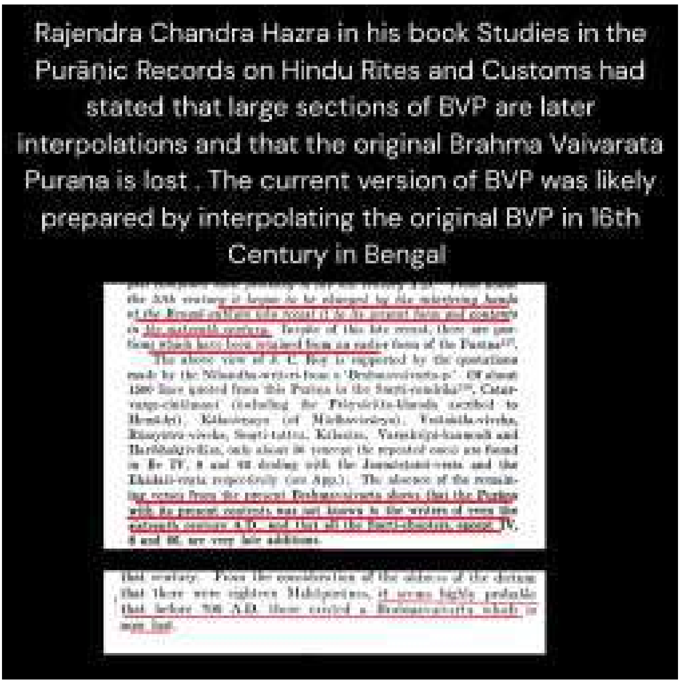
Shree Krishna Uvach – "Attachment to women, gambling, fondness for hunting, and drinking Alchohol —these four kinds of indulgences, arising from desire, are said to be causes of suffering, due to which a man is ruined in terms of wealth and prosperity. Scholars well-versed in the scriptures consider all four of these to be blameworthy under any circumstance;



DEBUNKING HALALA PUTRA PEDOPHILE FOLLOWERS FALSE ALLEGATIONS AGAINST BRAHMA VAIVARTA PURANA

I will take his allegations on Brahma Vaivarata Purana and other Puranas together here

Rajendra Chandra Hazra in his book Studies in the Purāṇic Records on Hindu Rites and Customs had stated that large sections of BVP are later interpolations and that the original Brahma Vaivarata Purana is lost. The current version of BVP was likely prepared by interpolating the original BVP in 16th Century in Bengal.



Archaelogical survey of India prepared a critical edition of Brahma Vaivarat Purana based on the different manuscripts found all over India and prepared a critical edition in which they removed all those interpolated chapters and portions. I am providing the link of Critical edition Brahma Vaivarata Purana Volume 1 and 2 translated by Ram Sharma Acharya QR code provided here

https://archive.org/details/in.ernet.dli.2015.552557

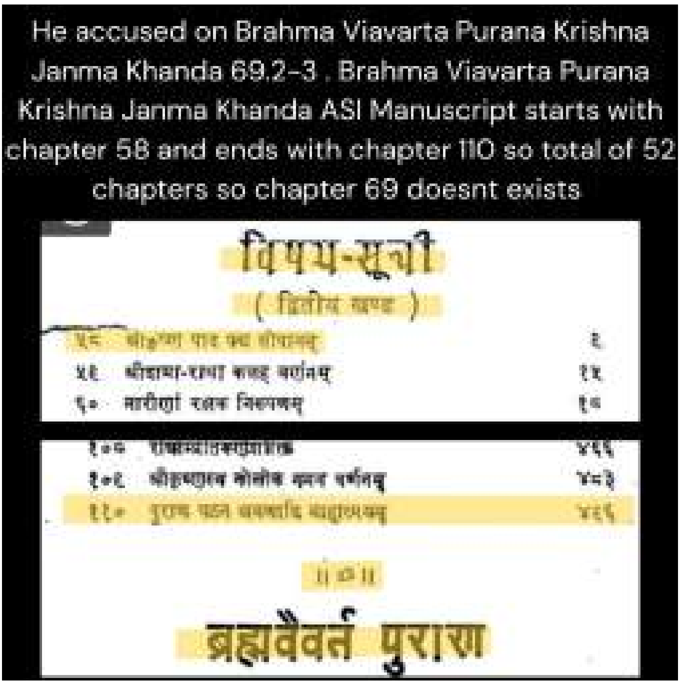
https://archive.org/details/in.ernet.dli.2015.552558

Allegations-

Brahma Viavarta Purana Krishna Janma Khanda 69.2-3
Thereafter, the passionate, moving at will, all pervading and clever lord Krsna enjoyed the love-sport with beautiful Radha."

Refutation-

He accused on Brahma Viavarta Purana Krishna Janma Khanda 69.2-3 . Brahma Viavarta Purana Krishna Janma Khanda ASI Manuscript starts with chapter 58 and ends with chapter 110 so total of 52 chapters so chapter 69 doesnt exists



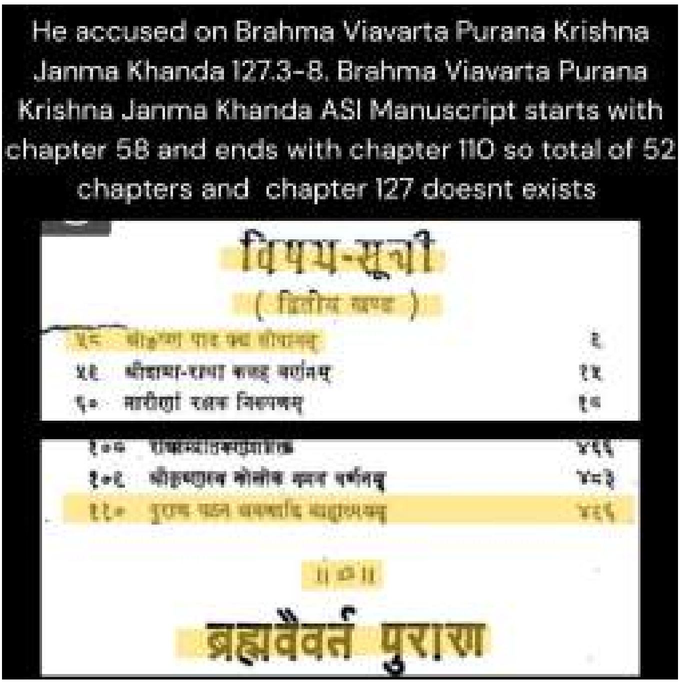
Allegations-

Brahma Viavarta Purana Krishna Janma Khanda 127.3-8
Thereafter in seclusion, she offered the sandalpaste and garland then dragged Radha towards himself and placing her on the chest, he kissed her over her various limbs of the ody. Radha also repeated similarly and embracing his

beloved dragged him on the body. Thereafter, both of them started enjoying conjugal pleasure described in the treatises of love. All the limbs of the body of Radha were injured after which Radha was over-powered with sleep. After enjoying all the pleasures she was fainted. She was just breathing and her eyes were closed.

Refutation-

He accused on Brahma Viavarta Purana Krishna Janma Khanda 127.3-8. Brahma Viavarta Purana Krishna Janma Khanda ASI Manuscript starts with chapter 58 and ends with chapter 110 so total of 52 chapters and chapter 127 doesnt exists



Allegations-

Brahma Viavarta Purana Krishna Janma Khanda 28.137-143
Thereafter the lord unrobed Radhika...The lord embraced the unrobed Radhika and went beneath the water and enjoying the water sport again emerged over-the water. Radhika who was bending because of love-sport and was smiling getting unrobed, was dragged by Krsna an the water and displaying her reflection in the water of Yamuna, he took her out of it. The Radhika also caught hold of Krsna forcefully with a jump and snatching away his flute, she dragged him in anger for a long distance. She also unrobed him taking away his pitambara and also broke away the vanamala. She then started splashing water over him again and again. Thereafter Radhika dragged Hari in the deep water who was drowned there.

Brahma Viavarta Purana Krishna Janma Khanda 28.114-117
Lord Krsna enjoyed love-sports as is prescribed in the Kama-sastra, Whatever types of make-up was requited in the beginning, in the middle or the end of the love-sport by the cowherdesses, the lord used much more than that. With the scratches of the armlets of the cowherdesses and the paint of the feet, the body of lord Krsna looked quite beautiful like the charm of the mountain of red orchard. Thus with the completion of the divine dance all the gods together with their attendants end families reached the

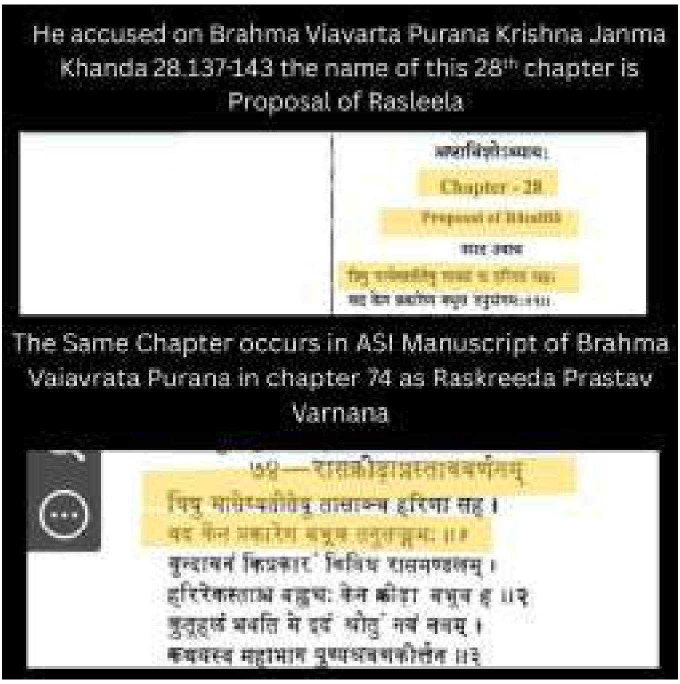
Rasamandala with curiosity. They were mounted over the chariots of gold and were surrounded by their attendants."

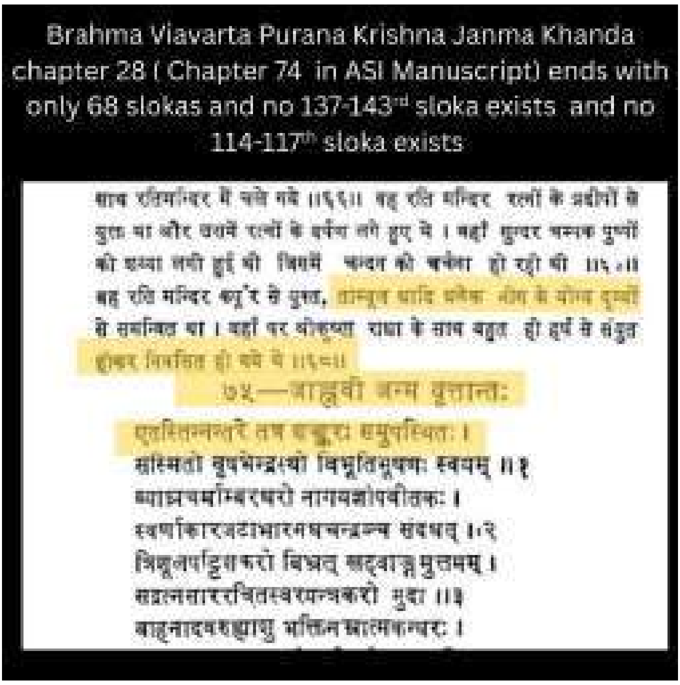
Refutation-

He accused on Brahma Viavarta Purana Krishna Janma Khanda 28.137-143 the name of this 28th chapter is Proposal of Rasleela

The Same Chapter occurs in ASI Manuscript of Brahma Vaiavrata Purana in chapter 74 as Raskreeda Prastav Varnana

Brahma Viavarta Purana Krishna Janma Khanda chapter 28 (Chapter 74 in ASI Manuscript) ends with only 68 slokas and no 137-143rd sloka exists and no 114-117th sloka exists





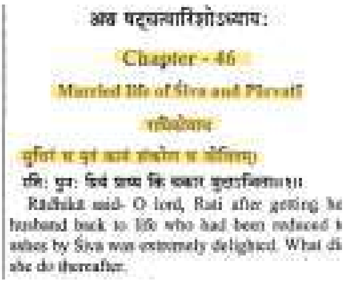
Allegations-

Brahma Viavarta Purana Krishna Janma Khanda 46.61-71 Radhika enjoyed the union with Krsna and was fainted Krsna, with the touch of the limbs of Radhika was also

fainted. While enjoying the conjugal pleasure both Radha and Kysna became motionless

Refutation-

In Normal Interpolated Manuscript of Brahma Vaivarta Purana the name of this chapter is Married life of Siva and Parvati


अथ षट्चत्वारिंशोऽध्याय:

Chapter - 46

Married life of Siva and Parvati

Rādhikā said- O lord, Rati after getting he[r] husband back to life who had been reduced t[o] ashes by Śiva was extremely delighted. What di[d] she do thereafter.

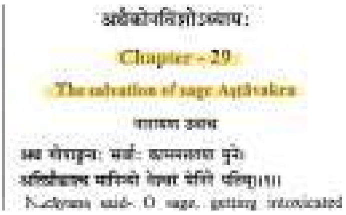
You can read ASI Manuscript here there is no such chapter with such topic

Allegation-

Brahma Viavarta Purana Krishna Janma Khanda 29.1-10
Some passionate milk-maid said to Krishna, the lord of her life, “Krsna, wrap me in your yellow dress.” Someone said to Krisna, the Lord of the universe, “Lord, apply vermillion to my forehead.” Someone arrived there soon and said, “Lord, arrange the lock of my hair and bind my chignon.” Some milk-maid bent on her toilet deputed Krisna to fetch sandal foliage for her ear-rings. Someone by mysterious signs explained to him what was passing in her heart and with a face beaming with smiles looked at him soliciting sexual intercourse. Some milk-maids dragged him by force, snatched from his flute, took away his yellow dress, made him naked and smiled. Some dignified girl said to the conqueror of Madhu, “Lord, paint the nails of my feet with lac-dye.” Someone said affectionately to him, “O Lord of my life, paint my cheek and breast with lines of cosmetics of various colours.”

Refutation-

In Normal Interpolated Manuscript of Brahma Vaivarta Purana the name of this chapter is the salvation of Sage Astavakra



Chapter - 29

The salvation of sage Aṣṭāvakra

Nārāyaṇa said- O sage, getting intoxicated

You can read ASI Manuscript here there is no such chapter with such topic

विषय-सूची

Allegations-

Brahma Viavarta Purana Krishna Janma Khanda 52.27-32
Thereafter Janardana multiplied himself into many forms and enjoyed the love-sport with the cowherdess which are liked by the passionate damsels. Thereafter, passionate Krsna holding the hand of Radha reached in the pleasure-chamber which was built by Visvakarma and had the fragrance of sandal-paste, aguru, kasturl and saffron. He then enjoyed the company of Radha on the bed of campaka flowers. Krsna was well-versed in the love-sports and the Scriptures on love and he enjoyed the conjugal pleasures in many ways. O sage, thus both of them were engaged in each other companies for a long time. At that point of time their attraction towards the conjugal-pleasures could not be subsided. Thus Krsna was always anxious for love-sport and he in many forms enjoyed the company of the cowherdesses."

Refutation-

In Normal Interpolated Manuscript of Brahma Vaivarta Purana the name of this chapter is

अथ द्विपञ्चाशत्तमोऽध्याय:

Chapter - 52

Description of Rāsa Performance of Rādhā and Mādhava

You can read ASI Manuscript here there is no such chapter with such topic

Allegations-

Brahma Purana 81.39-40

At that time Krsna sported himself together with the cowherd lasses. Even when he was away from them for a moment they felt that period of time equal to acrore of years. Though prevented by their fathers, husbands and brothers the cowherdesses who were fond of sexual intercourse delighted Krsna during the nights.

Refutation-

Next he accused on Brahma Purana 81.39-40 .. This is Brahma Purana Translated by Taranish Jha in Hindi Adhaya 81 has only 22 slokas after that adhaya 82 starts so Brahma Purana 81.39-40 doesnt exists

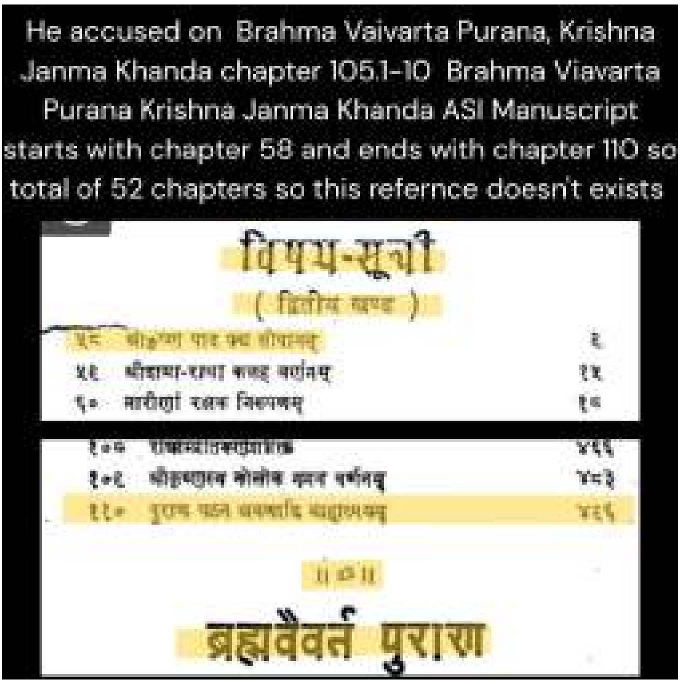
SOURCE-
https://archive.org/details/in.ernet.dli.2015.406682/page/n525/view=theater

Allegations-

Brahma Vaivarta Purana, Krishna Janma Khanda 105.1-10 "He put on her forehead a beautiful mark of vermillion and painted lines of cosmetics on her breast. He also painted the members of her lotus feet with lac dye and then with his nails constructed an artificial lotus on her loins and breast. Then Krisna got up and along with Radha went to the local lovely pond fall of water..." Tr. Rajendra Nath Sen

Refutation-

He accused on Brahma Vaivarta Purana, Krishna Janma Khanda chapter 105.1-10 Brahma Viavarta Purana Krishna Janma Khanda ASI Manuscript starts with chapter 58 and ends with chapter 110 so total of 52 chapters so this refernce doesn't exists

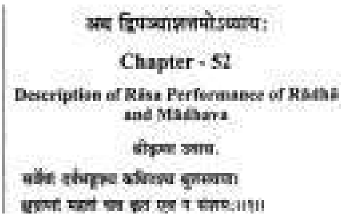


Allegations-

Brahma Vaivarta Purana, Krishna Janma Khanda 52.20-28 "... There Krisna assumed several forms at once and the sametime and indulged with the cow-herdesses in the sport which enchants licentious people. He held in his embrace the passionate Radha and went up to the temple of lust constructed by the Viswa-Karma. Afterwards at that place he slept with Radha on a bed redolent of the Champaka and annointed her with sandal, aloe, musk and saffron. The lustful Krisna versed in sexual science sported with the licentious Radha in several ways."

Refutation-

In Normal Interpolated Manuscript of Brahma Vaivarta Purana the name of this chapter is



You can read ASI Manuscript here there is no such chapter with such topic

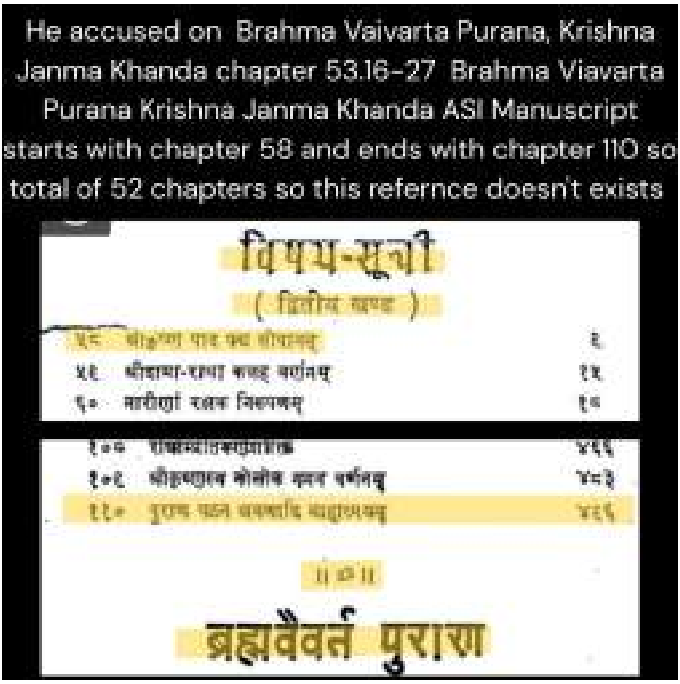
विषय-सूची

Allegations-
Allegations-

It is mentioned in Brahma Vaivarta Purana Krishna Janma Khanda 53.16-27 that Krishna did all those things mentioned above which the Gopis demanded. He did these shameless act with the milk maids who had husbands and children. It doesn't behove for a god to act in this manner. The above verse from Brahma Vaivart Purana shows that he was denuded by those milk maids and instead of being embarrassed and feeling guilty he smiled like a shameless person.

Refutation–

He accused on Brahma Vaivarta Purana, Krishna Janma Khanda chapter 53.16-27 Brahma Vaivarta Purana Krishna Janma Khanda ASI Manuscript starts with chapter 58 and ends with chapter 110 so total of 52 chapters so this reference doesn't exists



8. Krishna's intercourse with the hump-back lady

Brahma Viavarta Purana Krishna Janma Khanda 72.56-69
Instead of waking all the attendants of Kubja, lord woke her p alone and spoke to the chaste lady. Lord Krsna said, "O

virtuous one, O beautiful one, wake up and let me enjoy the love-sport with you because in earlier birth you happened to be Surpanakha, the sister of Ravana. O damsel, during my incarnation as Rama you had performed the tapas for me. Influenced by those tapas I have taken to this form and have come to you as your beloved. Therefore, you serve me. Presently you enjoy all the pleasures with me and then proceed on to Goloka which destroys birth and death. Thus speaking lord Krsna embraced her and unrobing her, enjoyed her passionate advances. With a serene smile on her face, the passionate damsel felt shy at the first union but implanted a kiss on the lord. The lord took her in his lap like Laksmi. O Narada, the lord was well-versed in the art of making love and both of them did not rest during the physical union and they enjoyed the love-sport in various ways. Lord Krsna scratched her breasts and the pelvic region with the nails and also sucked her nectar-like lips. At the end of the night the lord implanted the semen in her womb after which the beautiful damsel fainted. In the lap of lord Krsna she lost the consciousness about day and night, heaven or earth, water or earth."

Shrimad Bhagavatam 10.48.6-10
Calling forward His beloved, who was anxious and shy at the prospect of this new contact, the Lord pulled her by her bangled hands onto the bed. Thus He enjoyed with that beautiful girl, whose only trace of piety was her having offered ointment to the Lord. Simply by smelling the fragrance of Krsna's lotus feet, Trivakrá cleansed away the burning lust Cupid had aroused in her breasts, chest and eyes. With her two arms she embraced between her breasts her lover, Sri Krsna, the personification of bliss, and thus she gave up her long-standing distress. Having thus gotten the hard-to-get Supreme Lord by the simple act of offering Him body ointment, unfortunate Trivakra submitted to that Lord of freedom the following request. [Trivakra said:] O beloved, please stay here with me for a few days more and enjoy. I cannot bear to give up Your association, O lotus- eyed one! Promising her the fulfilment of this lusty desire, considerate Krsna, Lord of all beings, paid Trivakra His respects and then returned with Uddhava to His own supremely opulent residence."

Refutation-

He accused that Shri Krishna enjoyed sexual relationship with Kubja which is totally baseless because as per Srimad Bhagvatam Lord Narayana who is Shri Krishna himself does not have a material body . Only with material body one can experience Sexual intercourse like Animals and Humans do and Shri Hari doesnt have a material physical body but a spiritual form

Srimad Bhagvatam 10.88.5

Lord Hari, on the other hand, is unaffected by and hence devoid of the attributes (of Prakrti). He is the Supreme Person far beyond the range of Prakrti. He is omniscient and is a witness to everything. A person who worships him becomes bereft of gunas.

Srimad Bhagvatam 10.46.38

He has no mother, no father, no wife, no children
or other relatives. He has none who is his own or who is his non-self. He has no corporeal form at all. He has no bound of Karma.

Mahabharat Shanti Parva Adhaya 351 – Narayana does not have a gross Subtle Human like Material body

साधुशिरोमणे ! तुम, मैं अथवा दूसरे लोग भी उस सगुण-निर्गुण विश्वात्मा पुरुषको इन चर्म-चक्षुओंसे नहीं देख सकते। वे ज्ञानसे ही देखने योग्य माने गये हैं ।। २ । वे स्थूल, सूक्ष्म और कारण तीनों शरीरोंसे रहित होकर भी सम्पूर्ण शरीरोंमें निवास करते हैं और उन शरीरोंमें रहते हुए भी कभी उनके कर्मोंसे लिप्त नहीं होते हैं ।।

Brahma said to Mahadev – O foremost among sages! Neither you, nor I, nor anyone else can see that Saguna-Nirguna Universal Self, the Supreme Person, with these physical eyes. He is considered perceivable only through knowledge. (2)

Though He (Narayana) is free from the gross, subtle, and causal bodies, He still dwells in all bodies. Yet, while residing in them, He is never tainted by their actions."

This is the main Bhagvatam Sloka which malechas accuse Srimad Bhagvatam 10.48.6
आहूय कान्तां नवसङ्गमहिया विशङ्कितां कङ्कणभूषिते करे । प्रगृह्य शय्यामधिवेश्य रामया रेमेऽनुलेपार्पणपुण्यलेशया ॥ ६
Here the Rati-Raman word is used which does not mean sexual intercourse or any other material pleasure. Pandit Madhavacharya Shastri stated that here reme and rati means innocent play, self-delight, love, and pure, innocent joy of a child
वस्तुतः 'रेमे' 'रमस्व' रति, रमण यादि शब्दों के अर्थ विशुद्धं बालकेलि, आत्मानन्द, प्रीति और विशुद्ध क्रीड़ामात्र हैं। इसमें भी विषयानन्द की गंध सूंघने वाले महाशय ग्राम्य-शुकर ही हैं ।

Lord krishna was just 11 years old when he left for Mathura and met Kubja – Srimad Bhagvatam 3/2/26

Then, by his father who was afraid of Kamsa, he was taken to the settlement of cowherds headed by Nanda. He stayed there with Balarama with his power unmanifested, for eleven years.
And as per Purush Drushti it is impossible for a 11 year old child to enjoy the materialistic pleasure with any woman And as per Srimad Bhagavatm 10/46/38 and 10/88/5 Lord Krishna does not have a material body either. So its illogical to argue that lord Krishna enjoyed any material pleasures with Kubja

He has no mother, no father, no wife, no children
or other relatives. He has none who is his own or who is his non-self. He has no corporeal form at all. He has no bound of Karma.

The correct meaning of Reme and Rati

यहाँ यह बतलाने की आवश्यकता नहीं कि रति, रमण, रम्य, रमणीय, रमा, रामा, रात्रि और राम आदि सभी शब्द 'रम्' क्रीडायाम् धातु से बने हैं।

स्थिति में यदि 'रति' और 'रमण' शब्द का अर्थ विषयानन्द किंवा व्यभिचार है तो राम का अर्थ व्यभिचार करना होगा परन्तु वस्तुतः राम शब्द का निर्वचन है- 'रमन्ते योगियो यस्मिन्' अर्थात् – योगीजन जिसमें 'रमण' करते हों, अथवा – आत्मानन्द का अनुभव करते हों वह ईश्वर ।

It need not be stated that the words rati, ramaṇa, ramya, ramaṇīya, Ramā, Rāmā, rātri, and Rāma are all derived from the verbal root "ram" (ram – to delight, to play).Now, if the words rati and ramaṇa were to mean only sensual pleasure or debauchery, then Rāma would also have to mean "one who indulges in debauchery." But in reality, the etymological explanation (nirvacana) of the word Rāma is: "ramante yogino yasmin" – "That in which the yogis find delight,"

or, "That in which they experience the bliss of the Self" — and that is none other than the Supreme Lord.

From a BrahmaDrushti

Lord Krishna was the embodiment of Brahman, and fulfilling the desires of surrendered devotees was the primary purpose of His incarnation. Kubja, a hunchbacked woman, had been cherishing the hope of embracing and meeting Him with all her heart for a long time. Although her love was not entirely pure, its exclusivity had matured to the point that it gave rise to an intense sense of absorption ("tanmayata") in her heart. Lord Krishna, being aware of this, sought to fulfill the desire of this absorbed devotee. He visited Kubja's home, accompanied by Uddhava.At Kubja's home, her manner of hospitality is described in the original text in detail, Kubja embraced the Lord and quenched her long-held longing. In return, the Lord, to entertain her heart, engaged in all pure acts of play and delight within the bounds of righteousness, leaving no effort spared. Kubja's desires were fulfilled, but unfortunately, she, being less fortunate, failed to take full advantage of this "Ganga come to her home." Instead of asking for liberation, she chose to remain in the world and sought trivial pleasures from the Lord.

As per His principle of reciprocation, the Lord granted whatever she asked for. Hence, Kubja was granted her wish to remain in her worldly existence, leading Sage Shuka to remark that her decision was short-sighted. Lord Krishna's principle, as expressed in the Bhagavad Gita 4/11

("As people approach Me, I reciprocate with them accordingly.")- Bhagavad Gita 4/11

From the perspective of Brahman, this episode reflects the Lord's ideal of fulfilling the sentiments of His surrendered devotees. Understanding this, King Parikshit felt no need to ask further questions in the original narration.

He accused that Shri Krishna enjoyed sexual relationship with Kubja which is totally baseless because as per Srimad Bhagvatam Lord Narayana who is Shri Krishna himself does not have a material body . Only with material body one can experience Sexual intercourse like Animals and Humans do and Shri Hari doesnt have a material physical body but a spiritual form

Srimad Bhagvatam 10.88.5

5. Lord Hari, on the other hand, is unaffected by and hence devoid of the attributes (of *Prakṛti*). He is the Supreme Person far beyond the range of *Prakṛti*. He is omniscient and is a witness to everything. A person who worships him becomes bereft of *guṇas*.

Srimad Bhagvatam 10.46.38

38. He has no mother, no father, no wife, no children or other relatives. He has none who is his own or who is his non-self. He has no corporeal form at all.

39. He has no bound of *Karma*. But out of sport and

Mahabharat Shanti Parva Adhaya 351 – Narayana does not have a gross Subtle Human like Material body

न स शक्यस्त्वया द्रष्टुं मयान्यैर्वापि सत्तम ।
सगुणो निर्गुणो विश्वो ज्ञानदृश्यो ह्यसौ स्मृतः ॥ २ ॥

साधुशिरोमणे! तुम, मैं अथवा दूसरे लोग भी उस सगुण-निर्गुण विश्वात्मा पुरुषको इन चर्म-चक्षुओंसे नहीं देख सकते। वे ज्ञानसे ही देखने योग्य माने गये हैं ॥ २ ॥

अशरीरः शरीरेषु सर्वेषु निवसत्यसौ ।
वसन्नपि शरीरेषु न स लिप्यति कर्मभिः ॥ ३ ॥

वे स्थूल, सूक्ष्म और कारण तीनों शरीरोंसे रहित होकर भी सम्पूर्ण शरीरोंमें निवास करते हैं और उन शरीरोंमें रहते हुए भी कभी उनके कर्मोंसे लिप्त नहीं होते हैं ॥ २ ॥

Brahma said to Mahadev – O foremost among sages! Neither you, nor I, nor anyone else can see that Saguna-Nirguna Universal Self, the Supreme Person, with these physical eyes. He is considered perceivable only through knowledge. (2)

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This is the main Bhagvatam Sloka which malechas accuse Srimad Bhagvatam 10.48.6

आहूय कान्तां नवसङ्गमह्रिया
विशङ्कितां कङ्कणभूषिते करे ।
प्रगृह्य शय्यामधिवेश्य रामया
रेमेऽनुलेपार्पणपुण्यलेशया ॥ ६

Here the Rati-Raman word is used which does not mean sexual intercourse or any other material pleasure . Pandit Madhavacharya Shastri stated that here reme and rati means innocent play, self-delight, love, and pure, innocent joy of a child

वस्तुतः 'रेमे' 'रमस्व' रति, रमण आदि शब्दों के अर्थ विशुद्ध बालकेलि, आत्मानन्द, प्रीति और विशुद्ध क्रीड़ामात्र हैं। इसमें भी विषयानन्द की गंध सूंघने वाले महाशय ग्राम्य-शूकर ही हैं।

Lord krishna was just 11 years old when he left for Mathura and met Kubja - Srimad Bhagvatam 3/2/26

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Meaning of the word Reme and Rati as per Vyakaran

आर्य वाङ्मय में रतिरमण आदि शब्द

संस्कृत साहित्य में उक्त अर्थों में ही रति, रमण, आदि शब्दों के सहस्रों प्रयोग द्रष्टव्य हैं— यथा—

(क) सदानुकूलेषु हि कुर्वते रतिम् · · · (भारवि)

(ख) यस्त्वात्मरतिः (श्रीमद्भगवद्गीता)

(ग) रमते न मरालस्य मानसं मानसं विना। (सुभाषित रत्न भाण्डागार)

(घ) आत्मारामाश्च मुनयः (श्रीमद्भागवत)

(ङ) क्षणे क्षणे यन्नवतामुपैति तदेव रूपं रमणीयतायाः (शिशुपाल वध)

(च) ये रमणीयाचरणाः· · · रमणीयां योनिमापद्येरन् (छान्दोग्य)

(छ) यत्र नार्यस्तु पूज्यन्ते रमन्ते तत्र देवताः। (मनु)

(ज) जन्म जन्म रति राम पद यह बरदान न आन। (रामचरित मानस)

The Correct Meaning of Reme and Rati

यहाँ यह बतलाने की आवश्यकता नहीं कि रति, रमण, रम्य, रमणीय, रमा, रामा, रात्रि और राम आदि सभी शब्द 'रमु' क्रीडायाम् धातु से बने हैं। अतः सब शब्दों का मूल एक ही है, केवल उत्तर प्रत्ययों

स्थिति में यदि 'रति' और 'रमण' शब्द का अर्थ विषयानन्द किंवा व्यभिचार है तो राम का अर्थ व्यभिचार करना होगा परन्तु वस्तुतः राम शब्द का निर्वचन है—'रमन्ते योगिनो यस्मिन्' अर्थात्—योगीजन जिसमें 'रमण' करते हों, अथवा—आत्मानन्द का अनुभव करते हों वह ईश्वर।

It need not be stated that the words rati, ramaṇa, ramya, ramaṇīya, Ramā, Rāmā, rātri, and Rāma are all derived from the verbal root "ram" (ram – to delight, to play).Now, if the words rati and ramaṇa were to mean only sensual pleasure or debauchery, then Rāma would also have to mean "one who indulges in debauchery." But in reality, the etymological explanation (nirvacana) of the word Rāma is: "ramante yogino yasmin" – "That in which the yogis find delight," or, "That in which they experience the bliss of the Self" — and that is none other than the Supreme Lord.

From a BrahmaDrushti

Lord Krishna was the embodiment of Brahman, and fulfilling the desires of surrendered devotees was the primary purpose of His incarnation. Kubja, a hunchbacked woman, had been cherishing the hope of embracing and meeting Him with all her heart for a long time. Although her love was not entirely pure, its exclusivity had matured to the point that it gave rise to an intense sense of absorption ("tanmayata") in her heart. Lord Krishna, being aware of this, sought to fulfill the desire of this absorbed devotee. He visited Kubja's home, accompanied by Uddhava.At Kubja's home, her manner of hospitality is described in the original text in detail, Kubja embraced the Lord and quenched her long-held longing. In return, the Lord, to entertain her heart, engaged in all pure acts of play and delight within the bounds of righteousness, leaving no effort spared. Kubja's desires were fulfilled, but unfortunately, she, being less fortunate, failed to take full advantage of this "Ganga come to her home." Instead of asking for liberation, she chose to remain in the world and sought trivial pleasures from the Lord.

As per His principle of reciprocation, the Lord granted whatever she asked for. Hence, Kubja was granted her wish to remain in her worldly existence, leading Sage Shuka to remark that her decision was short-sighted. Lord Krishna's principle, as expressed in the Bhagavad Gita 4/11

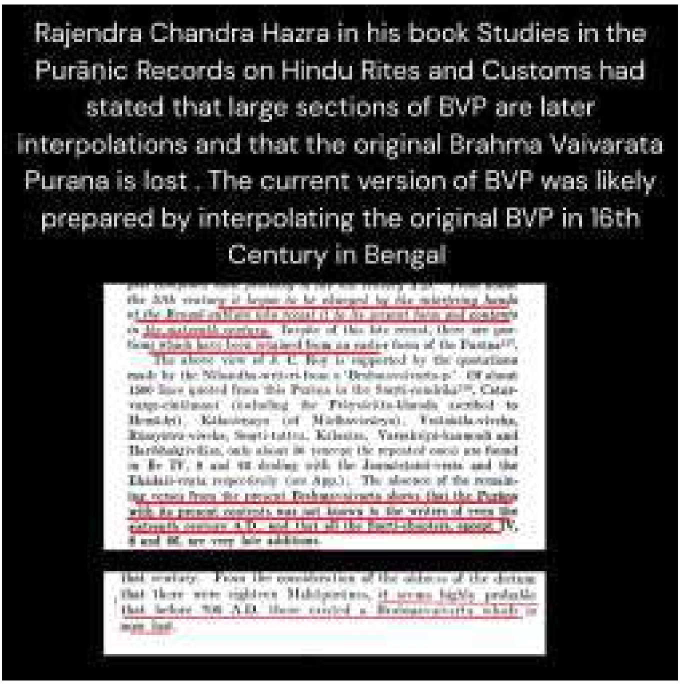
Ye yathā māṁ prapadyante tāṁstathaiva bhajāmyaham;
Mama vartmānuvartante manuṣyāḥ pārtha sarvaśaḥ.

11. In whatever way men approach Me, even so do I reward them; My path do men tread in all ways, O Arjuna!

("As people approach Me, I reciprocate with them accordingly.")- Bhagavad Gita 4/11
From the perspective of Brahman, this episode reflects the Lord's ideal of fulfilling the sentiments of His surrendered devotees. Understanding this, King Parikshit felt no need to ask further questions in the original narration.

Regarding Brahma Viavarta Purana Krishna Janma Khanda 72.56-69

Rajendra Chandra Hazra in his book Studies in the Purāṇic Records on Hindu Rites and Customs had stated that large sections of BVP are later interpolations and that the original Brahma Vaivarata Purana is lost. The current version of BVP was likely prepared by interpolating the original BVP in 16th Century in Bengal.

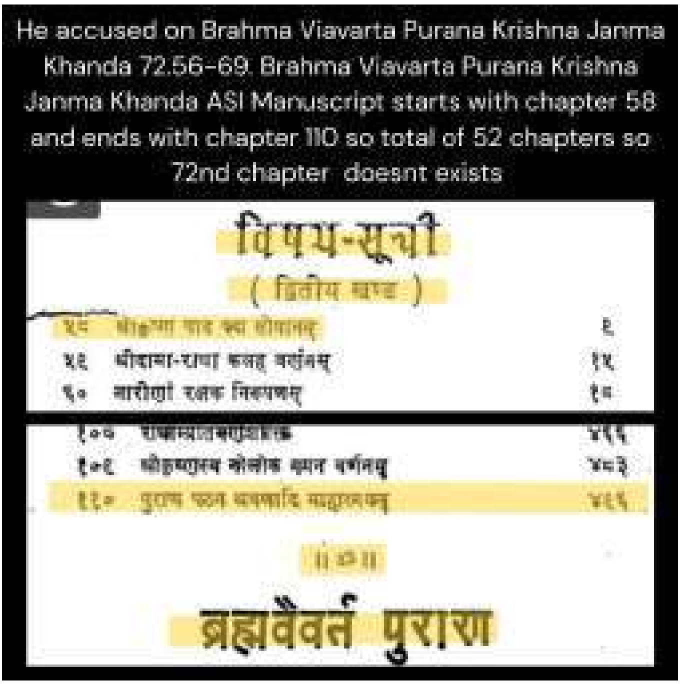


Archaelogical survey of India prepared a critical edition of Brahma Vaivarat Purana based on the different manuscripts found all over India and prepared a critical edition in which they removed all those interpolated chapters and portions. I am providing the link of Critical edition Brahma Vaivarata Purana Volume 1 and 2 translated by Ram Sharma Acharya QR code provided here

https://archive.org/details/in.ernet.dli.2015.552557

https://archive.org/details/in.ernet.dli.2015.552558

He accused on Brahma Viavarta Purana Krishna Janma Khanda 72.56-69. Brahma Viavarta Purana Krishna Janma Khanda ASI Manuscript starts with chapter 58 and ends with chapter 110 so total of 52 chapters so 72nd chapter doesnt exists



Allegations-

He had committed fornication with an independent woman named Naradi,

Narada Purana, Uttarabhaga 80.31-32 "When the messengers returned, Naradi was called by the lover of cowherdesses. After bowing down to the lord, she went near him bashfully. The man of taste (Lord Krsna) embraced her, had the sportful dalliance with her and then dismissed her. Gradually she came once again to the lake Puspasaras.

Refutation-

This Prakaran is very much similar to the Krishna-Kubja story present in Srimad Bhagavatam and hence it must be interpreted similarly .

Narada Purana, Uttarabhaga 80.31-32 hindi translation by Choukhamba Publications

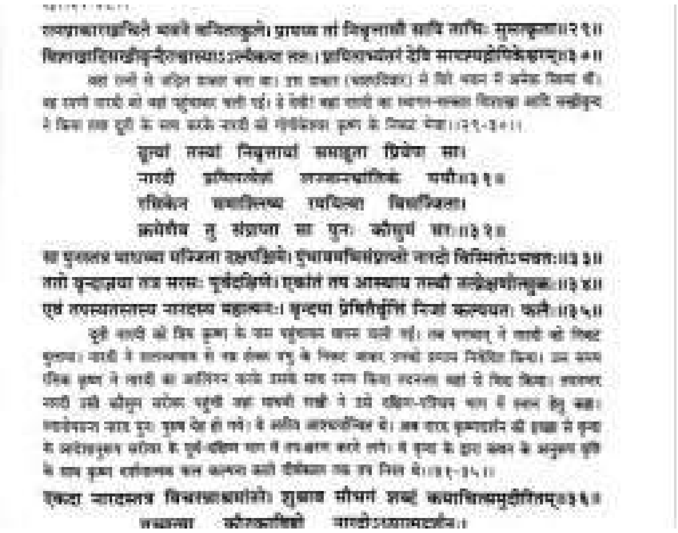
वहां रत्नों से जड़ित प्राकार बना था। उस प्राकार (चाहरदिवार) से घिरे भवन में अनेक स्त्रियां थीं। वह रमणी नारदी को वहां पहुंचाकर चली गई। हे देवी! वहां नारदी का स्वागत सत्कार विशाखा आदि सखीवृन्द ने किया तथा दूती के साथ करके नारदी को गोपीकेश्वर कृष्ण के निकट भेजा।।२९-३०।।

दूती नारदी को प्रिय कृष्ण के पास पहुंचाकर वापस चली गई। तब भगवान् ने नारदी को निकट बुलाया। नारदी ने सलज्जभाव से नम्र होकर प्रभु के निकट जाकर उनको प्रणाम निवेदित किया। उस समय रसिक कृष्ण ने नारदी का आलिंगन करके उसके साथ रमण किया तदनन्तर वहां से विदा किया। तदनन्तर नारदी उसी कौसुम सरोवर पहुंची जहां माधवी सखी ने उसे दक्षिण-पश्चिम भाग में स्नान हेतु कहा। स्नानोपरान्त नारद पुनः पुरुष देह हो गये। वे अतीव आश्चर्यान्वित थे। अब नारद कृष्णदर्शन की इच्छा से वृन्दा के आदेशानुरूप सरोवर के पूर्व-दक्षिण भाग में तपःश्चरण करने लगे। वे वृन्दा के द्वारा कथन के अनुरूप वृत्ति के साथ कृष्ण दर्शनात्मक फल कल्पना करते दीर्घकाल तक तप निरत थे।।३१-३५।।

There was an enclosure inlaid with jewels. Inside the building surrounded by that enclosure were many women. That beautiful woman brought Naradī there and then departed. O Goddess! There, Naradī was welcomed and honored by Viśākhā and other groups of companions, and, along with the messenger-woman, was brought into the resence of Gopīkeśvara Kṛṣṇa. (29–30)

The messenger, after bringing Naradī to the beloved Kṛṣṇa, returned. Then the Lord called Naradī near. Naradī, with bashfulness and humility, approached the Lord and offered her respectful salutations. At that time, the playful Kṛṣṇa embraced Naradī and sported with her, and afterward bid her farewell.

After this, Naradī returned to that same Kusuma Lake where her friend Mādhavī told her to bathe in the south-western part.



REFUTATION OF ALLEGATIONS ON THIS PRAKARAN FROM NARADA PURANA

1. Lord Kṛṣṇa's Body is Not Material — Sexual Implications Impossible

Just as in the Kubja case, the fundamental point stands: Śrī Hari, being the Supreme Lord, is not subject to the limitations or impulses of a material body.

- Śrīmad Bhāgavatam 10.88.5 — Lord Hari is *beyond the range of Prakṛti*, devoid of the attributes of material nature, and is the witness to all. His interactions, therefore, are never bound by the modes of nature or bodily desires.
- Śrīmad Bhāgavatam 10.46.38 — He has no wife, no children, no relatives, and no *corporeal form*. He has no bondage of karma. This rules out the possibility of Him engaging in sexual contact as a biological being.
- Mahābhārata Śānti Parva 351.2 — Nārāyaṇa is free from gross, subtle, and causal bodies; He dwells in all yet is untouched by their actions.

Implication: Even though the text uses the word *raman* ("sporting"), this cannot mean material intercourse. It can only denote spiritual, pure, and līlā-based play.

Srimad Bhagvatam 10.88.5

5. Lord Hari, on the other hand, is unaffected by and hence devoid of the attributes (of *Prakrti*). He is the Supreme Person far beyond the range of *Prakrti*. He is omniscient and is a witness to everything. A person who worships him becomes bereft of *guṇas*.

Srimad Bhagvatam 10.46.38

38. He has no mother, no father, no wife, no children or other relatives. He has none who is his own or who is his non-self. He has no corporeal form at all.

39. He has no bound of *Karma*. But out of sport and

Mahabharat Shanti Parva Adhaya 351 – Narayana does not have a gross Subtle Human like Material body

न स शक्यस्त्वया द्रष्टुं मयान्यैर्वापि सत्तम ।
सगुणो निर्गुणो विश्वो ज्ञानदृश्यो ह्यसौ स्मृतः ॥ २ ॥

साधुशिरोमणे! तुम, मैं अथवा दूसरे लोग भी उस सगुण-निर्गुण विश्वात्मा पुरुषको इन चर्म-चक्षुओंसे नहीं देख सकते। वे ज्ञानसे ही देखने योग्य माने गये हैं ॥ २ ॥

अशरीरः शरीरेषु सर्वेषु निवसत्यसौ ।
वसन्नपि शरीरेषु न स लिप्यति कर्मभिः ॥ ३ ॥

वे स्थूल, सूक्ष्म और कारण तीनों शरीरोंसे रहित होकर भी सम्पूर्ण शरीरोंमें निवास करते हैं और उन शरीरोंमें रहते हुए भी कभी उनके कर्मोंसे लिप्त नहीं होते हैं ॥ ३ ॥

Brahma said to Mahadev – O foremost among sages! Neither you, nor I, nor anyone else can see that Saguna-Nirguna Universal Self, the Supreme Person, with these physical eyes. He is considered perceivable only through knowledge. (2)

Though He (Narayana) is free from the gross, subtle, and causal bodies, He still dwells in all bodies. Yet, while residing in them, He is never tainted by their actions."

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2. The Meaning of "Raman" and "Reme"

Just as in the Kubja episode:

The Sanskrit root ram (रम्) means "to delight, to sport, to rejoice" — primarily in the sense of play, self-delight, or companionship.

- Pandit Madhavacharya Shastri explains: "रेमे" and "रति" in such contexts mean innocent play, divine love, and pure joy, not sexual activity.
- If one takes "rati" or "raman" only as sexual, then even "Rāma" (from the same root) would mean "one who commits adultery" — an absurdity. The correct understanding is *"one in whom yogis rejoice"*.

In Naradī's case: The Lord embraced and "sportively" interacted with her, as a parent may with a child or as the Lord may with any surrendered soul, in a way entirely devoid of carnal implication.

आर्य वाङ्मय में रतिरमण आदि शब्द

संस्कृत साहित्य में उक्त अर्थों में ही रति, रमण, आदि शब्दों के सहस्रों प्रयोग द्रष्टव्य हैं— यथा—

(क) सदानुकूलेषु हि कुर्वते रतिम् ······ (भारवि)

(ख) यश्चात्मरतिः (श्रीमद्भगवद्गीता)

(ग) रमते न मरालस्य मानसं मानसं विना । (सुभाषित रत्न भाण्डागार)

(घ) आत्मारामाश्च मुनयः (श्रीमद्भागवत)

(ङ) क्षणे क्षणे यन्नवतामुपैति तदेव रूपं रमणीयतायाः (शिशुपाल वध)

(च) ये रमणीयचरणाः···रमणीयां योनिमापद्येरन् (छान्दोग्य)

(छ) यत्र नार्यस्तु पूज्यन्ते रमन्ते तत्र देवताः । (मनु)

(ज) जन्म जन्म रति राम पद यह बरदान न आन । (रामचरित मानस)

यहाँ यह बतलाने की आवश्यकता नहीं कि रति, रमण, रम्य, रमणीय, रमा, रामा, रात्रि और राम आदि सभी शब्द 'रमु' क्रीडायाम् धातु से बने हैं। अतः सब शब्दों का मूल एक ही है, केवल प्रत्यय प्रत्ययों

(५३०) पुराण विमर्श

के भेद से विभिन्न रूप बन जाते हैं। 'रमु' धातु से 'क्तिन्' प्रत्यय करने पर जैसे 'रति' शब्द सिद्ध होता है, वैसे ही 'ल्यु' प्रत्यय लगाने से 'रमण' शब्द बनता है, तथा 'घञ्' प्रत्यय करने पर 'राम' शब्द बनता है। ऐसी स्थिति में यदि 'रति' और 'रमण' शब्द का अर्थ विषयानन्द किंवा व्यभिचार है तो राम का अर्थ व्यभिचार करना होगा परन्तु वस्तुतः राम शब्द का निर्वचन है—'रमन्ते योगिनो यस्मिन्' अर्थात्—योगीजन जिसमें 'रमण' करते हों, अथवा—आत्मानन्द का अनुभव करते हों वह ईश्वर।

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3. Context of the Transformation and Līlā

The narrative shows that:

- Nārada was transformed into Naradī as part of a divine play orchestrated by Vṛndā and Mādhavī.
- Kṛṣṇa's embrace and "raman" was the culmination of this playful transformation, intended to give Nārada an experiential understanding of gopī-bhāva — the mood of the gopīs' devotion.
- After the embrace, Naradī was sent away without any description of sensual activity; she immediately reverted to her male form upon bathing.

Narada Purana Chapter 80 hindi translation by Chaukhamba Publications

हे मोहिनी ! तब नारद के सामने ही वहां गोप-गोपीगण के यूथ आने लगे। वहां एक प्रहर विश्राम करने के अनन्तर जब आधा प्रहर दिवस बाकी रहता था, तभी सब लोग उस अद्भुद् आश्रम में प्रविष्ट होने लगते ! वहां कृष्णभक्ति निरत वृन्दा सभी आगन्तुकों का फलादि से आतिथ्य करती थीं। हे भद्रे ! तपस्विनी को देखकर साधु शिरोमणि नारद ने उनको प्रणाम किया तथा सविनय वहीं बैठ गये। तदनन्तर ध्यान भंग होने पर वृन्दा ने अतिथि नारद को आसन प्रदान किया। नारद भी उन देवी से गोपिकाओं के ईश्वर कृष्ण का रहस्य जानने हेतु उनका सत्कार स्वीकार करके आसनासीन हो गये। तभी ब्रह्मनन्दन ने वृन्दा को अपने प्रति कृपालु देखकर अपनी हार्दिक अभिलाषा को उनसे कहा- ।।११-१८।।

हे भामिनी! उसी समय वृन्दा ने ध्यान योग के द्वारा नारद के वांछित विषय को जाना तथा सखी माधवी से कहा- "हे माधवी! इन महात्मा नारद की अभिलाषा पूरी करो। यह कार्य इस आश्रम के लिये महत्ववर्द्धक होगा। जो व्यक्ति आश्रमागत व्यक्ति की अभिलाषा पूरी नहीं करता, उसका आश्रम शृगाल गृहवत् व्यर्थ है।।१९-२१।।

तदनन्तर देवी माधवी स्वामिनी वृन्दा के आदेशानुरूप नारद के साथ सरोवर के श्रेष्ठ तट पर गई तथा उन्होंने नारद से सरोवर के पश्चिमोत्तर भाग में स्नानार्थ कहा। माधवी से प्रेरित देवदर्शन नारद श्रीकृष्ण

का चिन्तन करते हुये स्नानरत हो गये। हे भद्रे ! नारद को वहां स्नानरत छोड़कर माघवी वृन्दा के पास चली आई, क्योंकि वे वृन्दा की आज्ञा का पालन करने वाली थीं। नारद ने स्नानोपरान्त सरोवर से बाहर आते ही स्वयं को नारीरूप में पाया। तदनन्तर शुचिस्मिता नारदी ने चतुर्दिक् देखने पर ईशान कोण में खड़ी उत्तम आभूषण भूषित एक रमणी को देखा जो अंगुलियों के इंगित से नारदी को बुला रही थी। नारदी उस रमणी के समीप गई, तब उसने नारदी को विश्वास दिलाया और स्वस्थ चित्तनारदी को लेकर अन्यत्र चली गई।।२२-२८।।

O Mohinī! Then, right before Nārada, groups of cowherds and cowherd maidens began to arrive there. After resting for one *prahar* (about three hours), when half a *prahar* of the day remained, all of them would begin entering that wondrous hermitage. There, Vṛndā—ever engaged in devotion to Kṛṣṇa—welcomed all the visitors with offerings of fruit and the like.

O noble lady! Seeing the ascetic woman, the foremost of sages, Nārada, offered her salutations and humbly sat down there. Then, when her meditation ended, Vṛndā offered the guest Nārada a seat. Accepting her hospitality, Nārada, desiring to know the secret of Kṛṣṇa, the Lord of the cowherd maidens, took his seat before that divine lady.

At that time, the son of Brahmā, seeing Vṛndā to be gracious towards him, expressed to her his heartfelt wish. (11–18)

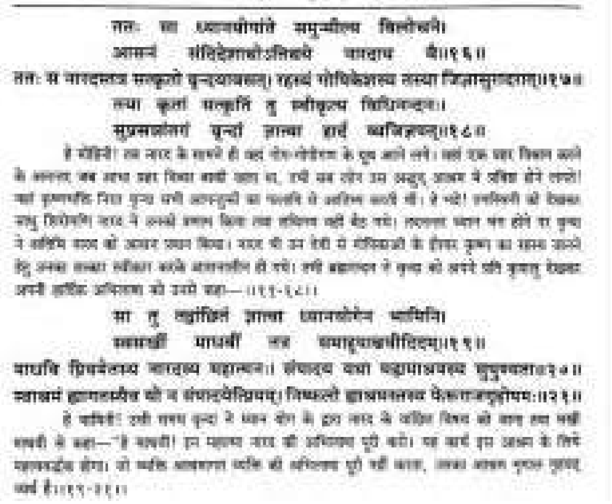
O charming one! At that very moment, Vṛndā, through meditative yoga, understood the object of Nārada's desire and said to her friend Mādhavī:
"O Mādhavī! Fulfil the wish of this great soul Nārada. This act will enhance the glory of this hermitage. The hermitage of one who does not fulfill the wish of a visiting guest is as useless as the lair of a jackal." (19–21)

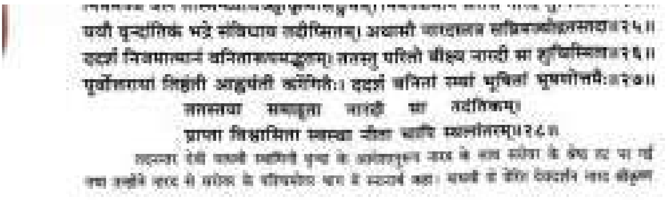
Then, the lady Mādhavī, following the command of her mistress Vṛndā, went with Nārada to the excellent bank of the lake, and she told Nārada to bathe in the north-western part of the lake. Inspired by Mādhavī, the god-seeing Nārada began bathing there, meditating upon Śrī Kṛṣṇa.

O noble lady! Leaving Nārada bathing there, Mādhavī returned to Vṛndā, for she was one who obeyed Vṛndā's commands.

After completing his bath, Nārada, upon coming out of the lake, found himself in a woman's form. Then, the beautiful-smiling Naradī looked around in all directions and saw, in the north-eastern quarter, a charming woman adorned with excellent ornaments, who was beckoning Naradī with her fingers.

Naradī went near that woman, and she reassured Naradī and, with a calm and confident heart, led her away to another place. (22–28)





4. Spiritual Symbolism

- **Naradī's visit** represents the jīva's journey through the bhakti-mārga, guided by guru-like figures (Vṛndā, Mādhavī) towards Kṛṣṇa.
- The **embrace** signifies **acceptance into divine relationship** — a symbol of spiritual union, not physical union between God and a human devotee .
- The **return to male form** after bathing represents the restoration of one's essential self after experiencing devotional sweetness in a different bhāva.

5. Why Sexual Interpretation is Baseless

- Śrī Kṛṣṇa is *pūrṇa-brahma* — without material urges.
- There is no mention of any sexual act, only the words "embraced" and "raman," both of which in devotional literature denote affectionate play, not intercourse.
- The entire context is steeped in devotional imagery, not erotic description.
- Just like with Kubja, if someone insists on a carnal reading, they are projecting material notions (*gramya-buddhi*) onto transcendental līlā — akin to the "village boar" analogy given by Pandit Madhvacharya Shastri .

6. Principle of Divine Reciprocation

Nārada, as Naradī, approached Kṛṣṇa in the mood of a gopī; Kṛṣṇa reciprocated in that *bhāva*, granting him the xperiential taste he sought — nothing more.

Bhagavad Gītā 4.11 — "As people approach Me, I reciprocate with them accordingly."

ये यथा मां प्रपद्यन्ते तांस्तथैव भजाम्यहम् ।
मम वर्त्मानुवर्तन्ते मनुष्याः पार्थ सर्वशः ॥ ११ ॥

11. Howsoever men approach Me, even so do I reward them; My path do men follow in all things O son of Pritha.

I reward men by granting them the things they desire just in accordance with the way in which they seek Me and the motive with which they seek Me; for they do not seek for moksha. One cannot indeed pursue pleasure and at the same time seek for moksha. Wherefore, I reward seekers of fruits by securing to them their selfish ends; I reward the unselfish, who do their prescribed duties and seek for moksha, by granting them knowledge; I reward men of knowledge who have renounced the world and seek for moksha, by granting them moksha; similarly, I reward men in distress by relieving them from distress. Thus do I reward all, just in the way they seek Me. But never do I reward any from affection or aversion, or from delusion. In

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all things, men follow My path, the path of the Isvara who exists in all forms." [Here 'men' stands for all those † who are engaged in works prescribed according to their respective ends.]

Conclusion:

Just as with the Kubja episode, the Naradī–Kṛṣṇa encounter in *Narada Purana* is purely spiritual, symbolic, and devotional. It is a līlā designed to teach the mood of selfless love for the Lord, not a record of material indulgence. Any sexualized reading is a distortion born of projecting human sensuality onto the transcendental.

CONCLUSION-

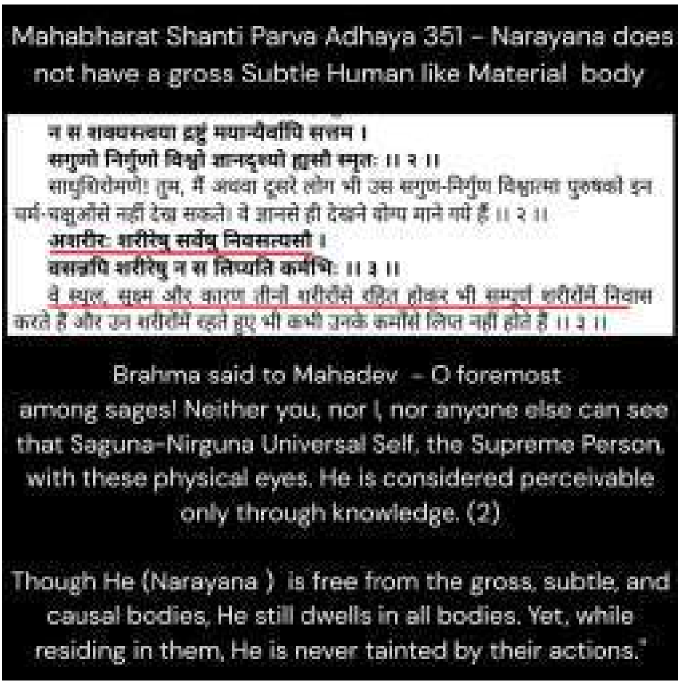
Moreover, he attempted to show from *Brahma Vaivarta Purana*, *Brahma Purana*, and *Bhagavata Purana* that Bhagwan Shree Krishna engaged in sexual relations with the Gopis. However, Such interpretation is not consistent with the descriptions found in the *Mahabharata* and *Srimad Bhagavatam*, which affirm that Bhagwan Shree Krishna does not possess a gross or subtle material human body. Being transcendental, He is beyond all material activities, including acts such as sexual intercourse.

Mahabharat Shanti Parva Adhaya 351 – Narayana does not have a gross Subtle Human like Material body

साधुशिरोमणे ! तुम, मैं अथवा दूसरे लोग भी उस सगुण-निर्गुण विश्वात्मा पुरुषको इन चर्म-चक्षुओंसे नहीं देख सकते। वे ज्ञानसे ही देखने योग्य माने गये हैं ।। २ । वे स्थूल, सूक्ष्म और कारण तीनों शरीरोंसे रहित होकर भी सम्पूर्ण शरीरोंमें निवास करते हैं और उन शरीरोंमें रहते हुए भी कभी उनके कर्मोंसे लिप्त नहीं होते हैं ।।

Brahma said to Mahadev – O foremost among sages! Neither you, nor I, nor anyone else can see that Saguna-Nirguna Universal Self, the Supreme Person, with these physical eyes. He is considered perceivable only through knowledge. (2)

Though He (Narayana) is free from the gross, subtle, and causal bodies, He still dwells in all bodies. Yet, while residing in them, He is never tainted by their actions."


Mahabharat Shanti Parva Adhaya 351 – Narayana does not have a gross Subtle Human like Material body

न स शक्यस्त्वया द्रष्टुं मयान्यैर्वापि सत्तम ।
सगुणो निर्गुणो विश्वो ज्ञानदृश्यो ह्यसौ स्मृतः ॥ २ ॥
साधुशिरोमणे! तुम, मैं अथवा दूसरे लोग भी उस सगुण-निर्गुण विश्वात्मा पुरुषको इन चर्म-चक्षुओंसे नहीं देख सकते। वे ज्ञानसे ही देखने योग्य माने गये हैं ॥ २ ॥
अशरीरः शरीरेषु सर्वेषु निवसत्यसौ ।
वसन्नपि शरीरेषु न स लिप्यति कर्मभिः ॥ ३ ॥
वे स्थूल, सूक्ष्म और कारण तीनों शरीरोंसे रहित होकर भी सम्पूर्ण शरीरोंमें निवास करते हैं और उन शरीरोंमें रहते हुए भी कभी उनके कर्मोंसे लिप्त नहीं होते हैं ॥ ३ ॥

Brahma said to Mahadev – O foremost among sages! Neither you, nor I, nor anyone else can see that Saguna-Nirguna Universal Self, the Supreme Person, with these physical eyes. He is considered perceivable only through knowledge. (2)

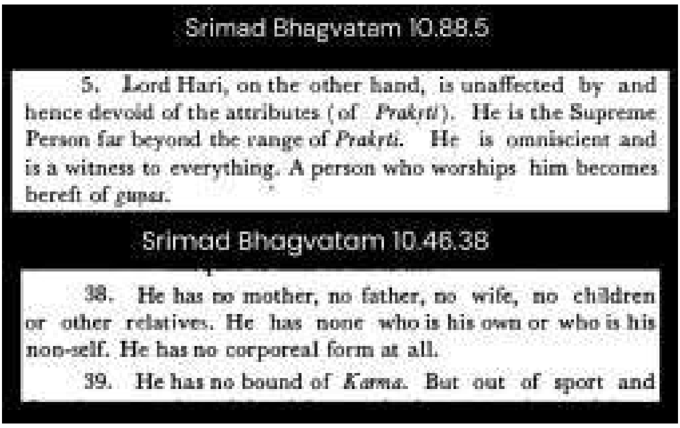
Though He (Narayana) is free from the gross, subtle, and causal bodies, He still dwells in all bodies. Yet, while residing in them, He is never tainted by their actions."

Srimad Bhagvatam 10.88.5

Lord Hari, on the other hand, is unaffected by and hence devoid of the attributes (of Prakrti). He is the Supreme Person far beyond the range of Prakrti. He is omniscient and is a witness to everything. A person who worships him becomes bereft of gunas.

Srimad Bhagvatam 10.46.38

He has no mother, no father, no wife, no children or other relatives. He has none who is his own or who is his non-self. He has no corporeal form at all. He has no bound of Karma.


Srimad Bhagvatam 10.88.5

5. Lord Hari, on the other hand, is unaffected by and hence devoid of the attributes (of *Prakrti*). He is the Supreme Person far beyond the range of *Prakrti*. He is omniscient and is a witness to everything. A person who worships him becomes bereft of *gunas*.

Srimad Bhagvatam 10.46.38

38. He has no mother, no father, no wife, no children or other relatives. He has none who is his own or who is his non-self. He has no corporeal form at all.
39. He has no bound of *Karma*. But out of sport and

Higher canonical texts such as the *Mahabharata* refer to Bhagwan Shree Krishna with epithets like *Yogeshwara* (Lord of Yoga and Senses) and *Hrishikesha* (Master of the Senses) and Suddhatma (a Pure Soul, free from all impurities, attachments, and worldly illusions who embodies absolute truth, divine consciousness, and eternal bliss, untouched by material limitations or Sexual or any form of impurities) , underscoring His supreme control over the mind and senses. These designations alone are sufficient to refute claims of Bhagwan Krishna's involvement in acts such as illicit sexual relations, which are fundamentally incompatible with His divinely transcendental nature as described in these authoritative scriptures.

Mahabharat Shanti Parva Adhaya 51 sloka 4

Bhimsa Uvach –

तीनों लोकोंमें व्याप्त हुए आपको नमस्कार है। तीनों गुणोंसे अतीत आपको प्रणाम है। योगेश्वर ! आपको नमस्कार है। आप ही सबके परम आधार हैं ।। ४ ।।

"Salutations to You, who pervades all three worlds. O Supreme Lord, beyond all three qualities, I bow to You. O Yogeshwara, I offer my respects to You. You alone are the ultimate foundation of all beings."

नमस्ते त्रिषु लोकेषु नमस्ते परतस्त्रिषु ।
योगेश्वर नमस्तेऽस्तु त्वं हि सर्वपरायणः ।। ४ ।।
तीनों लोकोंमें व्याप्त हुए आपको नमस्कार है। तीनों गुणोंसे अतीत आपको प्रणाम है। योगेश्वर! आपको नमस्कार है। आप ही सबके परम आधार हैं ।। ४ ।।

Mahabharat Shanti Parva Adhay 207 slokas 1-2

युधिष्ठिरने कहा- भरतश्रेष्ठ ! महाप्राज्ञ पितामह! कमलनयन भगवान् श्रीकृष्ण अपनी महिमासे कभी च्युत न होनेवाले, सबके कर्ता, अकृत (नित्य सिद्ध), सर्वव्यापी तथा सम्पूर्ण भूतोंकी उत्पत्ति और प्रलयके स्थान हैं। ये कभी किसीसे पराजित नहीं होते। ये ही नारायण, हृषीकेश, गोविन्द और केशव – इन नामोंसे भी विख्यात हैं। मैं इनके स्वरूपका तात्त्विक विवेचन सुनना चाहता हूँ ।।

Yudhishthira said: O best of the Bharatas! O supremely wise grandsire! The lotus-eyed Lord Shri Krishna is ever unwavering in His divine glory. He is the creator of all, eternally perfect, all-pervading, and the ultimate source of the creation and dissolution of all beings. He is never defeated by anyone. He is well known by the names Narayana, Hrishikesha, Govinda, and Keshava. I wish to hear the philosophical explanation of His true nature.

युधिष्ठिर उवाच

पितामह महाप्राज्ञ पुण्डरीकाक्षमच्युतम् ।
कर्तारमकृतं विष्णुं भूतानां प्रभवाप्ययम् ।। १ ।।
नारायणं हृषीकेशं गोविन्दमपराजितम् ।
तत्त्वेन भरतश्रेष्ठ श्रोतुमिच्छामि केशवम् ।। २ ।।
युधिष्ठिरने कहा—भरतश्रेष्ठ! महाप्राज्ञ पितामह! कमलनयन भगवान् श्रीकृष्ण अपनी महिमासे कभी च्युत न होनेवाले, सबके कर्ता, अकृत (नित्य सिद्ध), सर्वव्यापी तथा सम्पूर्ण भूतोंकी उत्पत्ति और प्रलयके स्थान हैं। ये कभी किसीसे पराजित नहीं होते। ये ही नारायण, हृषीकेश, गोविन्द और केशव—इन नामोंसे भी विख्यात हैं। मैं इनके स्वरूपका तात्त्विक विवेचन सुनना चाहता हूँ ।।

Mahabharat Adi Parva Adhyaya 220, Shlokas 28-30 describe Bhagwan Shri Krishna as Viśuddhātma, meaning He is a Pure Soul, free from all impurities, attachments, and worldly illusions. He embodies absolute truth, divine consciousness, and eternal bliss, untouched by material limitations or Sexual or any form of desires.

जनमेजय! तत्पश्चात् महारथी पाण्डव मन-ही-मन हर्षविभोर हो उठे और कुन्तीदेवी भी बहुत प्रसन्न हुईं। कमलनयन भगवान् श्रीकृष्णने जब यह सुना कि पाण्डवश्रेष्ठ अर्जुन अपने उत्तम नगर इन्द्रप्रस्थ पहुँच गये हैं, तब वे शुद्धात्मा श्रीकृष्ण एवं बलराम तथा वृष्णि और अन्धकवंशके प्रधान-प्रधान वीर महारथियोंके साथ वहाँ आये

O Janamejaya! Thereafter, the great warrior Pandavas were filled with immense joy in their hearts, and Queen Kunti was also delighted. When the lotus-eyed Lord Shri Krishna heard that the noble Pandava, Arjuna, had reached his excellent city, Indraprastha, the Suddhatma Krishna, along with Balarama and the foremost warriors of the Vrishni and Andhaka clans, arrived there.

ततस्ते हृष्टमनसः पाण्डवेया महारथाः ।
कुन्ती च परमप्रीता बभूव जनमेजय ।। २५ ।।
श्रुत्वा तु पुण्डरीकाक्षः सम्प्राप्तं स्वं पुरोत्तमम् ।
अर्जुनं पाण्डवश्रेष्ठमिन्द्रप्रस्थगतं तदा ।। २६ ।।
आजगाम विशुद्धात्मा सह रामेण केशवः ।
वृष्ण्यन्धकमहामात्रैः सह वीरैर्महारथैः ।। २७ ।।

जनमेजय! तत्पश्चात् महारथी पाण्डव मन-ही-मन हर्षविभोर हो उठे और कुन्तीदेवी भी बहुत प्रसन्न हुई। कमलनयन भगवान् श्रीकृष्णने जब यह सुना कि पाण्डवश्रेष्ठ अर्जुन अपने उत्तम नगर इन्द्रप्रस्थ पहुँच गये हैं, तब वे शुद्धात्मा श्रीकृष्ण एवं बलराम तथा वृष्णि और अन्धकवंशके प्रधान-प्रधान वीर महारथियोंके साथ वहाँ आये ।। २५—२७ ।।

In the Sri Vishnu Sahasranama, found in the Anushasan Parva Adhayay 149 of the Mahabharata, Bhagwan Shree Krishna is referred to as Viśuddhātma (Name ६३६ /636) , meaning the Pure Soul. This name signifies his absolute purity, transcendence, and divine essence, untouched by worldly impurities or limitations.

६३६ विशुद्धात्मा-परम शुद्ध निर्मल आत्मस्वरूप

"Viśuddhātma – The supremely pure, spotless, and immaculate essence of the soul."

अर्चिष्मानर्चितः कुम्भो विशुद्धात्मा विशोधनः ।
अनिरुद्धोऽप्रतिरथः प्रद्युम्नोऽमितविक्रमः ।। ८१ ।।

६३३ अर्चिष्मान्-चन्द्र-सूर्य आदि समस्त ज्योतियोंको देदीप्यमान करनेवाली अतिशय प्रकाशमय अनन्त किरणोंसे युक्त, ६३४ अर्चितः-ब्रह्मादि समस्त लोकोंसे पूजे जानेवाले, ६३५ कुम्भः-घटकी भाँति सबके निवासस्थान, ६३६ विशुद्धात्मा-परम शुद्ध निर्मल आत्मस्वरूप, ६३७ विशोधनः-स्मरणमात्रसे समस्त पापोंका नाश करके भक्तोंके अन्तःकरणको परम शुद्ध कर देनेवाले, ६३८ अनिरुद्धः-जिनको कोई बाँधकर नहीं रख सके—ऐसे चतुर्व्यूहमें अनिरुद्धस्वरूप, ६३९ अप्रतिरथः-प्रतिपक्षसे रहित, ६४० प्रद्युम्नः-परम श्रेष्ठ अपार धनसे युक्त चतुर्व्यूहमें प्रद्युम्नस्वरूप, ६४१ अमितविक्रमः-अपार पराक्रमी ।। ८१ ।।

Bhagwan Shree Krishna is embodiment of Dharma . He has himself condemned **परस्त्री स्पर्श**

Mahabharat Vana Parva Adhaya 13 slokas 7-8 Geeta Press Gorakhpur

स्त्रियोंके प्रति आसक्ति, जुआ खेलना, शिकार खेलनेका शौक और मद्यपान – ये चार प्रकारके भोग कामनाजनित दुःख बताये गये हैं, जिनके कारण मनुष्य अपने धन-ऐश्वर्यसे भ्रष्ट हो जाता है। शास्त्रोंके निपुण विद्वान् सभी परिस्थितियोंमें इन चारोंको निन्दनीय मानते हैं; परंतु द्यूतक्रीडाको तो जूएके दोष जाननेवाले लोग विशेषरूपसे निन्दनीय समझते हैं ।। ७-८ ।।

Shree Krishna Uvach – "Attachment to women, gambling, fondness for hunting, and drinking Alchohol —these four kinds of indulgences, arising from desire, are said to be causes of suffering, due to which a man is ruined in terms of wealth and prosperity. Scholars well-versed in the scriptures consider all four of these to be blameworthy under any circumstance;

स्त्रियोऽक्षा मृगया पानमेतत् कामसमुत्थितम् ।
दुःखं चतुष्टयं प्रोक्तं यैर्नरो भ्रश्यते श्रियः ।। ७ ।।
तत्र सर्वत्र वक्तव्यं मन्यन्ते शास्त्रकोविदाः ।
विशेषतश्च वक्तव्यं द्यूते पश्यन्ति तद्विदः ।। ८ ।।

स्त्रियोंके प्रति आसक्ति, जुआ खेलना, शिकार खेलनेका शौक और मद्यपान—ये चार प्रकारके भोग कामनाजनित दुःख बताये गये हैं, जिनके कारण मनुष्य अपने धन-ऐश्वर्यसे भ्रष्ट हो जाता है। शास्त्रोंके निपुण विद्वान् सभी परिस्थितियोंमें इन चारोंको निन्दनीय मानते हैं; परंतु द्यूतक्रीडाको तो जूएके दोष जाननेवाले लोग विशेषरूपसे निन्दनीय समझते हैं ।। ७-८ ।।

THE TRUE CHARACTER AND TATTVA OF Yogeshwar Shri Krishna — the Supreme Master of All Senses, the

Embodiment of Dharma and Righteousness

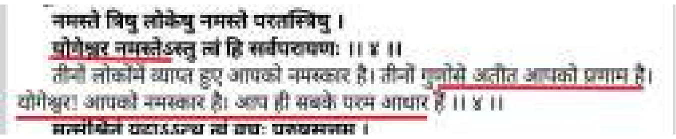
Bhagvan Shree Krishna is Yogeshwar (Meaning the master of Senses)

Mahabharat Shanti Parva Adhaya 51 sloka 4

Bhimsa Uvach –

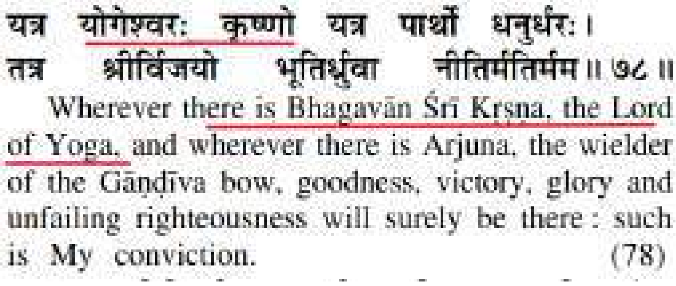
तीनों लोकोंमें व्याप्त हुए आपको नमस्कार है। तीनों गुणोंसे अतीत आपको प्रणाम है। योगेश्वर ! आपको नमस्कार है। आप ही सबके परम आधार हैं ।। ४ ।।

“Salutations to You, who pervades all three worlds. O Supreme Lord, beyond all three qualities, I bow to You. O Yogeshwara, I offer my respects to You. You alone are the ultimate foundation of all beings.”


नमस्ते त्रिषु लोकेषु नमस्ते परतस्त्रिषु ।
योगेश्वर नमस्तेऽस्तु त्वं हि सर्वपरायणः ।। ४ ।।
तीनों लोकोंमें व्याप्त हुए आपको नमस्कार है। तीनों गुणोंसे अतीत आपको प्रणाम है।
योगेश्वर! आपको नमस्कार है। आप ही सबके परम आधार हैं ।। ४ ।।

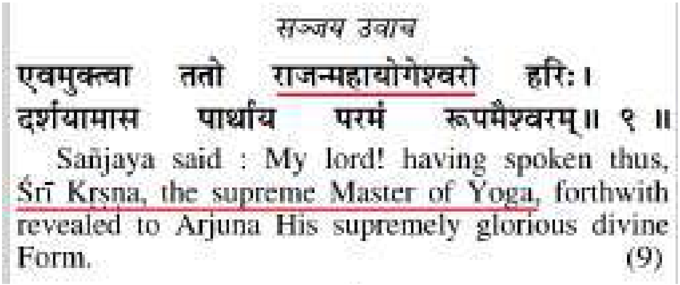
Bhagavat Geeta 18.78 Geeta Press Gorakhpur

यत्र योगेश्वरः कृष्णो यत्र पार्थो धनुर्धरः । तत्र श्रीर्विजयो भूतिर्भुवा नीतिर्मतिर्मम ॥ ७८ ॥
Wherever there is Bhagavān Śrī Kṛṣṇa, the Lord of Yoga, and wherever there is Arjuna, the wielder of the Gandīva bow, goodness, victory, glory and unfailing righteousness will surely be there: such is My conviction.


यत्र योगेश्वरः कृष्णो यत्र पार्थो धनुर्धरः ।
तत्र श्रीर्विजयो भूतिर्ध्रुवा नीतिर्मतिर्मम ॥ ७८ ॥
Wherever there is Bhagavān Śrī Kṛṣṇa, the Lord of Yoga, and wherever there is Arjuna, the wielder of the Gāṇḍīva bow, goodness, victory, glory and unfailing righteousness will surely be there : such is My conviction. (78)

Bhagavat Geeta 11.9

एवमुक्त्वा ततो राजन्महायोगेश्वरो हरिः। दर्शयामास पार्थाय परमं रूपमैश्वरम् ॥ ९ ॥
Sañjaya said: My lord! having spoken thus, Śrī Krsna, Kṛṣṇa, the supreme Master of Yoga, forthwith revealed to Arjuna His supremely glorious divine Form.


सञ्जय उवाच
एवमुक्त्वा ततो राजन्महायोगेश्वरो हरिः ।
दर्शयामास पार्थाय परमं रूपमैश्वरम् ॥ ९ ॥
Sañjaya said : My lord! having spoken thus, Śrī Kṛṣṇa, the supreme Master of Yoga, forthwith revealed to Arjuna His supremely glorious divine Form. (9)

Bhagwan Shree krishna is Hrishikesh which means he is the Lord and Master of Senses and Mind

Bhagvat Geeta 1.15 Geeta Press Gorakhpur

पाञ्चजन्यं हृषीकेशो देवदत्तं धनञ्जयः ।
पौण्ड्रं दध्मौ महाशङ्ख भीमकर्मा वृकोदरः ॥ १५ ॥

Śrī Krsna blew His conch named Pāñcajanya; Arjuna, Devadatta; while Bhīma of ferocious deeds blew his mighty conch Paundra.

पाञ्चजन्यं हृषीकेशो देवदत्तं धनञ्जयः ।
पौण्ड्रं दध्मौ महाशङ्खं भीमकर्मा वृकोदरः ॥ १५ ॥

Śrī Krsna blew His conch named Pāñcajanya; Arjuna, Devadatta; while Bhīma of ferocious deeds blew his mighty conch Paundra. (15)

Mahabharat Shanti Parva Adhay 207 slokas 1-2

युधिष्ठिरने कहा- भरतश्रेष्ठ ! महाप्राज्ञ पितामह! कमलनयन भगवान् श्रीकृष्ण अपनी महिमासे कभी च्युत न होनेवाले, सबके कर्ता, अकृत (नित्य सिद्ध), सर्वव्यापी तथा सम्पूर्ण भूतोंकी उत्पत्ति और प्रलयके स्थान हैं। ये कभी किसीसे पराजित नहीं होते। ये ही नारायण, हृषीकेश, गोविन्द और केशव – इन नामोंसे भी विख्यात हैं। मैं इनके स्वरूपका तात्त्विक विवेचन सुनना चाहता हूँ ।।

Yudhishthira said: O best of the Bharatas! O supremely wise grandsire! The lotus-eyed Lord Shri Krishna is ever unwavering in His divine glory. He is the creator of all, eternally perfect, all-pervading, and the ultimate source of the creation and dissolution of all beings. He is never defeated by anyone. He is well known by the names Narayana, Hrishikesha, Govinda, and Keshava. I wish to hear the philosophical explanation of His true nature.

युधिष्ठिर उवाच

पितामह महाप्राज्ञ पुण्डरीकाक्षमच्युतम् ।
कर्तारमकृतं विष्णुं भूतानां प्रभवाप्ययम् ॥ १ ॥
नारायणं हृषीकेशं गोविन्दमपराजितम् ।
तत्त्वेन भरतश्रेष्ठ श्रोतुमिच्छामि केशवम् ॥ २ ॥

युधिष्ठिरने कहा—भरतश्रेष्ठ! महाप्राज्ञ पितामह! कमलनयन भगवान् श्रीकृष्ण अपनी महिमासे कभी च्युत न होनेवाले, सबके कर्ता, अकृत (नित्य सिद्ध), सर्वव्यापी तथा सम्पूर्ण भूतोंकी उत्पत्ति और प्रलयके स्थान हैं। ये कभी किसीसे पराजित नहीं होते। ये ही नारायण, हृषीकेश, गोविन्द और केशव—इन नामोंसे भी विख्यात हैं। मैं इनके स्वरूपका तात्त्विक विवेचन सुनना चाहता हूँ ॥

Mahabharat Drona Parva Adhaya 11 sloka 10

इसी प्रकार हृषीकेशने पाताल-निवासी पंचजन नामक दैत्यको युद्धमें मारकर दिव्य पाञ्चजन्य शंख प्राप्त किया ।।

In the same way, Hrishikesha (Lord Krishna) slew the demon named Panchajanya, who resided in the netherworld, and obtained the divine conch, Panchajanya.

युधि पञ्चजनं हत्वा दैत्यं पातालवासिनम् ।
पाञ्चजन्यं हृषीकेशो दिव्यं शङ्खमवाप्तवान् ॥ १० ॥

इसी प्रकार हृषीकेशने पाताल-निवासी पंचजन नामक दैत्यको युद्धमें मारकर दिव्य पाञ्चजन्य शंख प्राप्त किया ॥

Mahabharat Anushashan Parva Adhaya 147 Sloka 3

उनकी भुजाएँ दस हैं, वे महान् तेजस्वी हैं, देवद्रोहियोंका नाश करनेवाले श्रीवत्सभूषित भगवान् हृषीकेश सम्पूर्ण देवताओंद्वारा पूजित होते हैं ।। ३ ।।

He has ten arms and possesses great radiance. Adorned with the sacred Srivatsa mark, Lord Hrishikesha, the destroyer of those who oppose the gods, is revered by all the deities. ॥3॥

दशबाहुर्महातेजा देवतारिनिषूदनः ।
श्रीवत्साङ्को हृषीकेशः सर्वदैवतपूजितः ॥ ३ ॥

उनकी भुजाएँ दस हैं, वे महान् तेजस्वी हैं, देवद्रोहियोंका नाश करनेवाले श्रीवत्सभूषित भगवान् हृषीकेश सम्पूर्ण देवताओंद्वारा पूजित होते हैं ॥ ३ ॥

Similarly In the Sri Vishnu Sahasranama, found in the Anushasan Parva Adhayay 149 of the Mahabharata, Bhagwan Shree Krishna is referred to as ४७ हृषीकेशः-इन्द्रियोंके स्वामी, (Name 47)

४७ हृषीकेशः-इन्द्रियोंके स्वामी,

“The Lord of the senses – the master and controller of all the senses and their functions.”

अप्रमेयो हृषीकेशः पद्मनाभोऽमरप्रभुः ।
विश्वकर्मा मनुस्त्वष्टा स्थविष्ठः स्थविरो ध्रुवः ॥ १९ ॥

४६ अप्रमेयः-प्रमाणादिसे जाननेमें न आ सकनेवाले, ४७ हृषीकेशः-इन्द्रियोंके स्वामी, ४८ पद्मनाभः-जगत्‌के कारणरूप कमलको अपनी नाभिमें स्थान देनेवाले, ४९ अमरप्रभुः-देवताओंके स्वामी, ५० विश्वकर्मा-सारे जगत्‌की रचना करनेवाले, ५१ मनुः-प्रजापति मनुरूप, ५२ त्वष्टा-संहारके समय सम्पूर्ण प्राणियोंको क्षीण करनेवाले, ५३ स्थविष्ठः-अत्यन्त स्थूल, ५४ स्थविरो ध्रुवः-अति प्राचीन एवं अत्यन्त स्थिर ॥ १९ ॥

Mahabharat Adi Parva Adhyaya 220, Shlokas 28-30 describe Bhagwan Shri Krishna as Viśuddhātma, meaning He is a Pure Soul, free from all impurities, attachments, and worldly illusions. He embodies absolute truth, divine consciousness, and eternal bliss, untouched by material limitations or Sexual or any form of desires and impurities .

जनमेजय! तत्पश्चात् महारथी पाण्डव मन-ही-मन हर्षविभोर हो उठे और कुन्तीदेवी भी बहुत प्रसन्न हुईं। कमलनयन भगवान् श्रीकृष्णने जब यह सुना कि पाण्डवश्रेष्ठ अर्जुन अपने उत्तम नगर इन्द्रप्रस्थ पहुँच गये हैं, तब वे शुद्धात्मा श्रीकृष्ण एवं बलराम तथा वृष्णि और अन्धकवंशके प्रधान-प्रधान वीर महारथियोंके साथ वहाँ आये

O Janamejaya! Thereafter, the great warrior Pandavas were filled with immense joy in their hearts, and Queen Kunti was also delighted. When the lotus-eyed Lord Shri Krishna heard that the noble Pandava, Arjuna, had reached his excellent city, Indraprastha, the Suddhatma Krishna, along with Balarama and the foremost warriors of the Vrishni and Andhaka clans, arrived there.

ततस्ते हृष्टमनसः पाण्डवेया महारथाः ।
कुन्ती च परमप्रीता बभूव जनमेजय ॥ २५ ॥
श्रुत्वा तु पुण्डरीकाक्षः सम्प्राप्तं स्वं पुरोत्तमम् ।
अर्जुनं पाण्डवश्रेष्ठमिन्द्रप्रस्थगतं तदा ॥ २६ ॥
आजगाम विशुद्धात्मा सह रामेण केशवः ।
वृष्ण्यन्धकमहामात्रैः सह वीरैर्महारथैः ॥ २७ ॥

जनमेजय! तत्पश्चात् महारथी पाण्डव मन-ही-मन हर्षविभोर हो उठे और कुन्तीदेवी भी बहुत प्रसन्न हुईं। कमलनयन भगवान् श्रीकृष्णने जब यह सुना कि पाण्डवश्रेष्ठ अर्जुन अपने उत्तम नगर इन्द्रप्रस्थ पहुँच गये हैं, तब वे शुद्धात्मा श्रीकृष्ण एवं बलराम तथा वृष्णि और अन्धकवंशके प्रधान-प्रधान वीर महारथियोंके साथ वहाँ आये ॥ २५—२७ ॥

In the Sri Vishnu Sahasranama, found in the Anushasan Parva Adhayay 149 of the Mahabharata, Bhagwan Shree Krishna is referred to as Viśuddhātma (Name ६३६ /636) , meaning the Pure Soul. This name signifies his absolute purity, transcendence, and divine essence, untouched by worldly impurities or limitations.

६३६ विशुद्धात्मा-परम शुद्ध निर्मल आत्मस्वरूप

“Viśuddhātma – The supremely pure, spotless, and immaculate essence of the soul.”

अर्चिष्मानर्चितः कुम्भो विशुद्धात्मा विशोधनः ।
अनिरुद्धोऽप्रतिरथः प्रद्युम्नोऽमितविक्रमः ॥ ८१ ॥

६३३ **अर्चिष्मान्**-चन्द्र-सूर्य आदि समस्त ज्योतियोंको देदीप्यमान करनेवाली अतिशय प्रकाशमय अनन्त किरणोंसे युक्त, ६३४ **अर्चितः**-ब्रह्मादि समस्त लोकोंसे पूजे जानेवाले, ६३५ **कुम्भः**-घटकी भाँति सबके निवासस्थान, ६३६ **विशुद्धात्मा**-परम शुद्ध निर्मल आत्मस्वरूप, ६३७ **विशोधनः**-स्मरणमात्रसे समस्त पापोंका नाश करके भक्तोंके अन्तःकरणको परम शुद्ध कर देनेवाले, ६३८ **अनिरुद्धः**-जिनको कोई बाँधकर नहीं रख सके—ऐसे चतुर्व्यूहमें अनिरुद्धस्वरूप, ६३९ **अप्रतिरथः**-प्रतिपक्षसे रहित, ६४० **प्रद्युम्नः**-परम श्रेष्ठ अपार धनसे युक्त चतुर्व्यूहमें प्रद्युम्नस्वरूप, ६४१ **अमितविक्रमः**-अपार पराक्रमी ॥ ८१ ॥

Similarly In the Sri Vishnu Sahasranama, found in the Anushasan Parva Adhayay 149 of the Mahabharata, Bhagwan Shree Krishna is referred to as **शुचिः** (Name २५१ 251) meaning the Pure One

२५१ शुचिः-परम शुद्ध

Shuchih – The supremely pure one.

असंख्येयोऽप्रमेयात्मा विशिष्टः शिष्टकृच्छुचिः ।
सिद्धार्थः सिद्धसंकल्पः सिद्धिदः सिद्धिसाधनः ॥ ४० ॥

२४७ **असंख्येयः**-जिसके नाम और गुणोंकी संख्या न की जा सके, २४८ **अप्रमेयात्मा**-किसीसे भी मापे न जा सकनेवाले, २४९ **विशिष्टः**-सबसे उत्कृष्ट, २५० **शिष्टकृत्**-श्रेष्ठ बनानेवाले, २५१ **शुचिः**-परम शुद्ध, २५२ **सिद्धार्थः**-इच्छित अर्थको सर्वथा सिद्ध कर चुकनेवाले, २५३ **सिद्धसंकल्पः**-सत्य-संकल्पवाले, २५४ **सिद्धिदः**-कर्म करनेवालोंको उनके अधिकारके अनुसार फल देनेवाले, २५५ **सिद्धिसाधनः**-सिद्धिरूप क्रियाके साधक ॥ ४० ॥

Similarly In the Sri Vishnu Sahasranama, found in the Anushasan Parva Adhayay 149 of the Mahabharata, Bhagwan Shree Krishna is referred to as **पूतात्मा** (Name 10) meaning the Divine Pure Soul

पूतात्मा-पवित्रात्मा

पूतात्मा (Pūtātmā) – The one whose soul is pure, free from all impurities.

पूतात्मा परमात्मा च मुक्तानां परमा गतिः ।
अव्ययः पुरुषः साक्षी क्षेत्रज्ञोऽक्षर एव च ॥ १५ ॥

१० **पूतात्मा**-पवित्रात्मा, ११ **परमात्मा**-परमश्रेष्ठ नित्यशुद्ध-बुद्ध-मुक्तस्वभाव, १२ **मुक्तानां परमा गतिः**-मुक्त पुरुषोंकी सर्वश्रेष्ठ गतिस्वरूप, १३ **अव्ययः**-कभी विनाशको प्राप्त न होनेवाले, १४ **पुरुषः**-पुर अर्थात् शरीरमें शयन करनेवाले, १५ **साक्षी**-बिना किसी व्यवधानके सब कुछ देखनेवाले, १६ **क्षेत्रज्ञः**-क्षेत्र अर्थात् समस्त प्रकृतिरूप शरीरको पूर्णतया जाननेवाले, १७ **अक्षरः**-कभी क्षीण न होनेवाले ॥ १५ ॥

Similarly In the Sri Vishnu Sahasranama, found in the Anushasan Parva Adhayay 149 of the Mahabharata, Bhagwan Shree Krishna is referred to as **१४६ अनघः-पापरहित**, (Name 147) meaning Sinless

१४६ अनघः-पापरहित,

"The sinless one – completely free from all impurities and wrongdoings."

भ्राजिष्णुर्भोजनं भोक्ता सहिष्णुर्जगदादिजः ।
अनघो विजयो जेता विश्वयोनिः पुनर्वसुः ॥ २९ ॥

१४१ **भ्राजिष्णुः**-एकरस प्रकाशस्वरूप, १४२ **भोजनम्**-ज्ञानियोंद्वारा भोगनेयोग्य अमृतस्वरूप, १४३ **भोक्ता**-पुरुषरूपसे भोक्ता, १४४ **सहिष्णुः**-सहनशील, १४५ **जगदादिजः**-जगत्‌के आदिमें हिरण्यगर्भ रूपसे स्वयं उत्पन्न होनेवाले, १४६ **अनघः**-पापरहित, १४७ **विजयः**-ज्ञान, वैराग्य और ऐश्वर्य आदि गुणोंमें सबसे बढ़कर, १४८ **जेता**-स्वभावसे ही समस्त भूतोंको जीतनेवाले, १४९ **विश्वयोनिः**-सबके कारणरूप, १५० **पुनर्वसुः**-पुनः-पुनः अवतार-शरीरोंमें निवास करनेवाले ॥ २९ ॥

Mahabharat Anushasan Parva Adhyay 147 slokas 18-21 – Description of Various Qualities of Bhagwan Shree Krishna by Shri Maheshwar Shiva

वे योगमायासे सम्पन्न और हजारों नेत्रोंवाले हैं। उनका हृदय विशाल है। वे अविनाशी, वीर, मित्रजनोंके प्रशंसक, ज्ञाति एवं बन्धु-बान्धवोंके प्रिय, क्षमाशील, अहंकाररहित, ब्राह्मणभक्त, वेदोंका उद्धार करनेवाले, भयातुर पुरुषोंका भय दूर करनेवाले और मित्रोंका आनन्द बढ़ानेवाले हैं ।। १८-१९ ।।]

वे समस्त प्राणियोंको शरण देनेवाले, दीन-दुखियोंके पालनमें तत्पर, शास्त्रज्ञानसम्पन्न, धनवान्, सर्वभूतवन्दित, शरणमें आये हुए शत्रुओंको भी वर देनेवाले, धर्मज्ञ, नीतिज्ञ, नीतिमान्, ब्रह्मवादी और जितेन्द्रिय हैं ।। २०-२१ ।

He is endowed with divine Yogamaya and possesses thousands of eyes. His heart is vast, and he is immortal, valiant, and a great admirer of his companions. He is beloved by his kin and relatives, forgiving, free of pride, devoted to Brahmins, and the uplifter of the Vedas. He dispels the fears of those who are terrified and brings joy to his friends. ॥ 18-19॥

He is the refuge of all beings, ever ready to protect the distressed and needy. He is well-versed in the scriptures, wealthy, revered by all creatures, and grants boons even to enemies who seek his shelter. He possesses knowledge of righteousness, wisdom in ethical conduct, unwavering integrity, devotion to the divine, and mastery over his senses. ॥20-21॥

योगमायः सहस्राक्षो निरपायो महामनाः ।
वीरो मित्रजनश्लाघी ज्ञातिबन्धुजनप्रियः ।। १८ ।।
क्षमावांश्चानहंवादी ब्रह्मण्यो ब्रह्मनायकः ।
भयहर्ता भयार्तानां मित्राणां नन्दिवर्धनः ।। १९ ।।

वे योगमायासे सम्पन्न और हजारों नेत्रोंवाले हैं। उनका हृदय विशाल है। वे अविनाशी, वीर, मित्रजनोंके प्रशंसक, ज्ञाति एवं बन्धु-बान्धवोंके प्रिय, क्षमाशील, अहंकाररहित, ब्राह्मणभक्त, वेदोंका उद्धार करनेवाले, भयातुर पुरुषोंका भय दूर करनेवाले और मित्रोंका आनन्द बढ़ानेवाले हैं ।। १८-१९ ।।

शरण्यः सर्वभूतानां दीनानां पालने रतः ।
श्रुतवानर्थसम्पन्नः सर्वभूतनमस्कृतः ।। २० ।।
समाश्रितानां वरदः शत्रूणामपि धर्मवित् ।
नीतिज्ञो नीतिसम्पन्नो ब्रह्मवादी जितेन्द्रियः ।। २१ ।।

वे समस्त प्राणियोंको शरण देनेवाले, दीन-दुखियोंके पालनमें तत्पर, शास्त्रज्ञानसम्पन्न, धनवान्, सर्वभूतवन्दित, शरणमें आये हुए शत्रुओंको भी वर देनेवाले, धर्मज्ञ, नीतिज्ञ, नीतिमान्, ब्रह्मवादी और जितेन्द्रिय हैं ।। २०-२१ ।।

Mahabharat Shanti Parva Adhaya 207 Sloka 49 – Bhagavan Shree Krishna is Satyaparakrami that is Righteous

Bhisma Uvach-

युधिष्ठिर ! इस प्रकार ये सत्यपराक्रमी कमलनयन महाबाहु केशव अचिन्त्य परमेश्वर हैं। इन्हें केवल मनुष्य नहीं मानना चाहिये ।। ४९ ।।

Yudhishthira! In this way, the lotus-eyed, mighty-armed Keshava, who is unwavering in Righteousness , is the unfathomable Supreme Lord. He should not be regarded merely as a human. ॥49॥

एवमेष महाबाहुः केशवः सत्यविक्रमः ।
अचिन्त्यः पुण्डरीकाक्षो नैष केवलमानुषः ।। ४९ ।।

युधिष्ठिर! इस प्रकार ये सत्यपराक्रमी कमलनयन महाबाहु केशव अचिन्त्य परमेश्वर हैं। इन्हें केवल मनुष्य नहीं मानना चाहिये ।। ४९ ।।

Mahabharat Shanti Parva Adhaya 207 – Bhagvan Shree krishna is the master of all Senses

Bhisma Uvach –

ऐसा कहकर भूतभावन भगवान् विष्णु वहाँसे चले गये; अतः युधिष्ठिर ! तुम भी सम्पूर्ण इन्द्रियोंके स्वामी भगवान् देवकीनन्दन श्रीकृष्णकी शरणमें जाओ ।।

Having said this, Lord Vishnu, the creator and protector of all beings, departed from there. Therefore, O Yudhishthira! You

too should take refuge in Lord Shri Krishna, the son of Devaki, who is the master of all senses.

इत्युक्त्वा स जगामाथ भगवान् भूतभावनः ।
तस्माद् व्रज हृषीकेशं कृष्णं देवकिनन्दनम् ॥
ऐसा कहकर भूतभावन भगवान् विष्णु वहाँसे चले गये; अतः युधिष्ठिर! तुम भी सम्पूर्ण इन्द्रियोंके स्वामी भगवान् देवकीनन्दन श्रीकृष्णकी शरणमें जाओ ॥

Mahabharat Bhimsa Parva adhyay 66 – Bhagavan Shree Krishna is the master of all Senses

जो सम्पूर्ण इन्द्रियोंके स्वामी इन भगवान् वासुदेवको केवल मनुष्य कहता है, वह मूर्ख है। भगवान्की अवहेलना करनेके कारण उसे नराधम कहा गया है ।। १९ ।।

One who considers Lord Vasudeva, the master of all senses, to be merely a mortal is a fool. Due to their disregard for the Lord, they are deemed the lowest among men. II 19 II

तस्मात् सेन्द्रैः सुरैः सर्वैर्लोकैश्चामितविक्रमः ।
नावज्ञेयो वासुदेवो मानुषोऽयमिति प्रभुः ॥ १८ ॥
'इसलिये 'ये मनुष्य हैं,' ऐसा समझकर इन्द्र आदि सम्पूर्ण देवताओं तथा संसारके मनुष्योंको अमित पराक्रमी भगवान् वासुदेवकी अवहेलना नहीं करनी चाहिये ॥
यश्च मानुषमात्रोऽयमिति ब्रूयात् स मन्दधीः ।
हृषीकेशमवज्ञानात् तमाहुः पुरुषाधमम् ॥ १९ ॥
'जो सम्पूर्ण इन्द्रियोंके स्वामी इन भगवान् वासुदेवको केवल मनुष्य कहता है, वह मूर्ख है। भगवान्की अवहेलना करनेके कारण उसे नराधम कहा गया है ॥ १९ ॥

Mahabharat Drona Parva Adhaya 11 sloka 36- Bhagwan Shree Krishna is the master of all Senses

जिसके सारथि सम्पूर्ण इन्द्रियोंके नियन्ता श्रीकृष्ण तथा योद्धा अर्जुन हैं, रणभूमिमें उस रथका सामना करनेवाला दूसरा कौन रथ होगा? ।। ३६ ।

The charioteer of this chariot is Shri Krishna, the supreme controller of all senses, and its warrior is Arjuna. In the battlefield, what other chariot could possibly stand against this one? II 36 II

यस्य यन्ता हृषीकेशो योद्धा यस्य धनंजयः ।
रथस्य तस्य कः संख्ये प्रत्यनीको भवेद् रथः ॥ ३६ ॥
जिसके सारथि सम्पूर्ण इन्द्रियोंके नियन्ता श्रीकृष्ण तथा योद्धा अर्जुन हैं, रणभूमिमें उस रथका सामना करनेवाला दूसरा कौन रथ होगा? ॥ ३६ ॥

In the **Sri Vishnu Sahasranama**, found in the **Anushasan Parva** Adhayay 149 of the **Mahabharata**, **Bhagwan Shree Krishna** is referred to as **योगः** (Name 18) meaning

योगः-मनसहित सम्पूर्ण ज्ञानेन्द्रियोंके निरोधरूप योगसे प्राप्त होनेवाले

"The state of union – achieved through the control and restraint of the mind and all the senses."

योगो योगविदां नेता प्रधानपुरुषेश्वरः ।
नारसिंहवपुः श्रीमान् केशवः पुरुषोत्तमः ॥ १६ ॥
१८ **योगः**-मनसहित सम्पूर्ण ज्ञानेन्द्रियोंके निरोधरूप योगसे प्राप्त होनेवाले, १९ **योगविदां नेता**-योगको जाननेवाले भक्तोंके स्वामी, २० **प्रधानपुरुषेश्वरः**-प्रकृति और पुरुषके स्वामी, २१ **नारसिंहवपुः**-मनुष्य और सिंह दोनोंके-जैसा शरीर धारण करनेवाले नरसिंहरूप, २२ **श्रीमान्**-वक्षःस्थलमें सदा श्रीको धारण करनेवाले, २३ **केशवः**-(क) ब्रह्मा, (अ) विष्णु और (ईश) महादेव—इस प्रकार त्रिमूर्तिस्वरूप, २४ **पुरुषोत्तमः**-क्षर और अक्षर—इन दोनोंसे सर्वथा उत्तम ॥ १६ ॥

Mahabharat Shanti Parva Adhaya 351 slokas 35-36

मधुसूदन ! वास्तवमें आपमें न तो क्रोध है, न मात्सर्य है, न असत्य है, न निर्दयता ही है। दाशार्ह! फिर आपमें कठोरता तो हो ही कैसे सकती है? अच्युत ! महलके मध्यभागमें बैठे और अपने तेजसे उद्भासित हुए आपके पास आकर सम्पूर्ण ऋषियोंने अभयकी याचना की ।। ३५-३६ ।।

O Madhusudana! Truly, you possess neither anger nor jealousy, nor falsehood, nor cruelty. O Dasharha! Then how

can harshness ever reside within you? O Achyuta! Sitting in the center of the palace, radiating your divine brilliance, all the sages approached you and pleaded for protection. ॥ 35-36 ॥

न क्रोधो न च मात्सर्यं नानृतं मधुसूदन ।
त्वयि तिष्ठति दाशार्ह न नृशंस्यं कुतोऽनृजु ॥ ३५ ॥
आसीनं चैत्यमध्ये त्वां दीप्यमानं स्वतेजसा ।
आगम्य ऋषयः सर्वेऽयाचन्ताभयमच्युत ॥ ३६ ॥

मधुसूदन! वास्तवमें आपमें न तो क्रोध है, न मात्सर्य है, न असत्य है, न निर्दयता ही है। दाशार्ह! फिर आपमें कठोरता तो हो ही कैसे सकती है? अच्युत! महलके मध्यभागमें बैठे और अपने तेजसे उद्भासित हुए आपके पास आकर सम्पूर्ण ऋषियोंने अभयकी याचना की ॥ ३५-३६ ॥

Mahabharta Shanti Parva Adhaya 351 Sloka 10

भगवान् श्रीकृष्ण अन्तर्यामी, अप्रमेय, सत्यस्वरूप, अमिततेजस्वी, प्रजापतियोंके भी पति, सम्पूर्ण लोकोंके रक्षक तथा परम बुद्धिमान् श्रीविष्णु ही हैं (अर्जुनने उनकी इस प्रकार स्तुति की) ॥ १० ॥

Lord Shri Krishna is the indwelling witness, beyond comprehension, the embodiment of truth, infinitely radiant, the lord of even the progenitors, the protector of all worlds, and the supremely wise Lord Vishnu himself. (Thus did Arjuna offer his praises to Him.) ॥10॥

पुरुषस्याप्रमेयस्य सत्यस्यामिततेजसः ।
प्रजापतिपतेर्विष्णोर्लोकनाथस्य धीमतः ॥ १० ॥

भगवान् श्रीकृष्ण अन्तर्यामी, अप्रमेय, सत्यस्वरूप, अमिततेजस्वी, प्रजापतियोंके भी पति, सम्पूर्ण लोकोंके रक्षक तथा परम बुद्धिमान् श्रीविष्णु ही हैं (अर्जुनने उनकी इस प्रकार स्तुति की) ॥ १० ॥

Mahabharat Udyoga Parva Adhyay 49 slokas 20-21

इस मनुष्यलोकमें इन्हें इन्द्रसहित सम्पूर्ण देवता और असुर भी नहीं जीत सकते। ये श्रीकष्ण नारायण हैं और अर्जुन नर माने गये हैं। नारायण और नर दोनों एक ही सत्ता हैं, परंतु लोकहितके लिये दो शरीर धारण करके प्रकट हुए हैं ॥ २० ।

ये दोनों अपने सत्कर्मके प्रभावसे अक्षय एवं ध्रुवलोकोंको व्याप्त करके स्थित हैं। लोकहितके लिये जब-जब जहाँ-जहाँ युद्धका अवसर आता है, तब-तब वहाँ-वहाँ ये बार-बार अवतार ग्रहण करते हैं ॥ २१ ॥

In this mortal world, neither Indra nor all the gods and demons can defeat Him. Shri Krishna is Narayana, and Arjuna is considered to be Nar. Narayana and Nar are of the same divine essence, but for the welfare of the world, they have manifested in two separate bodies. ॥20॥

By the power of their righteous actions, these two pervade the eternal and steadfast realms. For the welfare of the world, whenever and wherever the occasion for battle arises, they repeatedly incarnate there. ॥21॥

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है; यह बात विख्यात है ॥ १९ ॥
अजेयौ मानुषे लोके सेन्द्रैरपि सुरासुरैः ।
एष नारायणः कृष्णः फाल्गुनश्च नरः स्मृतः ।
नारायणो नरश्चैव सत्त्वमेकं द्विधा कृतम् ॥ २० ॥

इस मनुष्यलोकमें इन्हें इन्द्रसहित सम्पूर्ण देवता और असुर भी नहीं जीत सकते। ये श्रीकृष्ण नारायण हैं और अर्जुन नर माने गये हैं। नारायण और नर दोनों एक ही सत्ता हैं, परंतु लोकहितके लिये दो शरीर धारण करके प्रकट हुए हैं ॥ २० ॥

एतौ हि कर्मणा लोकानश्नुवातेऽक्षयान् ध्रुवान् ।
तत्र तत्रैव जायेते युद्धकाले पुनः पुनः ॥ २१ ॥

ये दोनों अपने सत्कर्मके प्रभावसे अक्षय एवं ध्रुवलोकोंको व्याप्त करके स्थित हैं। लोकहितके लिये जब-जब जहाँ-जहाँ युद्धका अवसर आता है, तब-तब वहाँ-वहाँ ये बार-बार अवतार ग्रहण करते हैं ॥ २१ ॥

Mahabharat Udyoga Parva Adhaya 68 sloka 24 – Bhagvan Hari (Shree Krishna) is Maha Yogi the greatest amongst Yogis

महायोगी श्रीहरि सम्पूर्ण जगत्के स्वामी एवं ईश्वर होते हुए भी खेतीको बढ़ानेवाले किसानकी भाँति सदा नये-नये कर्मोंका आरम्भ करते रहते हैं ।। १४

The great yogi, Shri Hari, though being the supreme lord and master of the entire universe, continually initiates new deeds, just like a farmer who tirelessly cultivates and nurtures his fields. ॥14॥

ईशन्नपि महायोगी सर्वस्य जगतो हरिः ।
कर्माण्यारभते कर्तुं कीनाश इव वर्धनः ।। १४ ।।
महायोगी श्रीहरि सम्पूर्ण जगत्के स्वामी एवं ईश्वर होते हुए भी खेतीको बढ़ानेवाले किसानकी भाँति सदा नये-नये कर्मोंका आरम्भ करते रहते हैं ।। १४ ।।
तेन वञ्चयते लोकान् मायायोगेन केशवः ।
ये तमेव प्रपद्यन्ते न ते मुह्यन्ति मानवाः ।। १५ ।।

भगवान् केशव अपनी मायाके प्रभावसे सब लोगोंको मोहमें डाले रहते हैं; किंतु जो मनुष्य केवल उन्हींकी शरण ले लेते हैं, वे उनकी मायासे मोहित नहीं होते हैं ।। १५ ।।

Mahabharat Udyoga Parva Adhaya 68 sloka 5- Bhagvan Shree Krishna is Purushottama and the greatest amongst all beings

पूर्णतः स्वाधीन एवं श्रेष्ठस्वरूप पुरुषोत्तम श्रीकृष्ण मनके संकल्पमात्रसे ही भूतल, अन्तरिक्ष तथा स्वर्गलोकको भी अपने अधीन कर सकते हैं ।। ५ ।

The completely independent and supremely exalted Purushottama, Shri Krishna, by mere resolution of His mind, can bring the earth, the sky, and the heavenly realms under His control. ॥5॥

नरकं शम्बरं चैव कंसं चैद्यं च माधवः ।
जितवान् घोरसंकाशान् क्रीडन्निव महाबलः ।। ४ ।।
महाबली भगवान् श्रीकृष्णने अत्यन्त भयंकरप्रतीत होनेवाले नरकासुर, शम्बरासुर, कंस तथा शिशुपालको भी खेल-ही-खेलमें जीत लिया ।। ४ ।।
पृथिवीं चान्तरिक्षं च द्यां चैव पुरुषोत्तमः ।
मनसैव विशिष्टात्मा नयत्यात्मवशं वशी ।। ५ ।।
पूर्णतः स्वाधीन एवं श्रेष्ठस्वरूप पुरुषोत्तम श्रीकृष्ण मनके संकल्पमात्रसे ही भूतल, अन्तरिक्ष तथा स्वर्गलोकको भी अपने अधीन कर सकते हैं ।। ५ ।।

Mahabharat Udyoga Parva Adhaya 68 sloka 9 – Bhagvan Shree Krishna always stands in the side of Righteousness

जिस ओर सत्य, धर्म, लज्जा और सरलता है, उसी ओर भगवान् श्रीकृष्ण रहते हैं और जहाँ भगवान् श्रीकृष्ण हैं, वहीं विजय है ।। ९ ।।

Where truth, righteousness, humility, and simplicity reside, there too dwells Lord Shri Krishna. And where Lord Shri Krishna is present, there alone is victory. ॥9॥

यतः सत्यं यतो धर्मो यतो ह्रीरार्जवं यतः ।
ततो भवति गोविन्दो यतः कृष्णस्ततो जयः ।। ९ ।।
जिस ओर सत्य, धर्म, लज्जा और सरलता है, उसी ओर भगवान् श्रीकृष्ण रहते हैं और जहाँ भगवान् श्रीकृष्ण हैं, वहीं विजय है ।। ९ ।।

Mahabharat Udyoga Parva Adhaya 71 sloka 3

संसारके अद्वितीय वीर, सात्वतकुलके श्रेष्ठ पुरुष, यदुवंशियोंके माननीय नेता, शत्रुपक्षके योद्धाओंको क्षुब्ध करके उनका संहार करनेवाले तथा वैरियोंके यशको बलपूर्वक छीन लेनेवाले वे भगवान् श्रीकृष्ण यहाँ उदित होंगे (और नेत्रवाले लोग उनका दर्शन करके धन्य हो जायँगे) ।। ३ ।।

The unparalleled hero of the world, the supreme man of the Sattvata dynasty, the honorable leader of the Yadavas, the one who agitates and vanquishes the warriors of the enemy

faction, Lord Shri Krishna shall manifest here (and those with eyes shall behold him and be blessed). II 3 II

समुद्यन्तं सात्वतमेकवीरं
प्रणेतारमृषभं यादवानाम् ।
निहन्तारं क्षोभणं शात्रवाणां
मुष्णन्तं च द्विषतां वै यशांसि ॥ ३ ॥

संसारके अद्वितीय वीर, सात्वतकुलके श्रेष्ठ पुरुष, यदुवंशियोंके माननीय नेता, शत्रुपक्षके योद्धाओंको क्षुब्ध करके उनका संहार करनेवाले तथा वैरियोंके यशको बलपूर्वक छीन लेनेवाले वे भगवान् श्रीकृष्ण यहाँ उदित होंगे (और नेत्रवाले लोग उनका दर्शन करके धन्य हो जायँगे) ॥ ३ ॥

Slokas 5-6

जो अत्यन्त सनातन ऋषि, ज्ञानी, वाणीके समुद्र और प्रयत्नशील साधकोंको कलशके जलकी भाँति सुलभ होनेवाले हैं, जिनके चरण समस्त विघ्नोंका निवारण करनेवाले हैं, सुन्दर पंखोंसे युक्त गरुड़ जिनके स्वरूप हैं, जो प्रजाजनोंके पाप-ताप हर लेनेवाले तथा जगत्के आश्रय हैं, जिनके सहस्रों मस्तक हैं, जो पुराणपुरुष हैं, जिनका आदि, मध्य और अन्त नहीं है, जो अक्षय कीर्तिसे सुशोभित, बीज एवं वीर्यको धारण करनेवाले, अजन्मा, नित्य तथा परात्पर परमेश्वर हैं, उन भगवान् श्रीकृष्णकी मैं शरण लेता हूँ ।। ५-६ ।।

I seek refuge in Lord Shri Krishna, who is the eternal sage, the embodiment of wisdom, the ocean of divine speech, and effortlessly accessible to diligent seekers like water in a sacred pot. His feet dispel all obstacles, and Garuda, adorned with beautiful wings, manifests his divine form. He alleviates the sins and sufferings of beings and is the ultimate refuge of the universe.

With countless heads, he is the primordial being, without beginning, middle, or end—adorned with imperishable glory. He bears the essence of creation, sustaining both seed and potency. Unborn, eternal, and the supreme transcendental Lord, he illuminates existence with his divine presence. II 5-6 II

ऋषिं सनातनतमं विपश्चितं
वाचः समुद्रं कलशं यतीनाम् ।
अरिष्टनेमिं गरुडं सुपर्णं
हरिं प्रजानां भुवनस्य धाम ॥ ५ ॥
सहस्रशीर्षं पुरुषं पुराण-
मनादिमध्यान्तमनन्तकीर्तिम् ।
शुक्रस्य धातारमजं च नित्यं
परं परेषां शरणं प्रपद्ये ॥ ६ ॥

जो अत्यन्त सनातन ऋषि, ज्ञानी, वाणीके समुद्र और प्रयत्नशील साधकोंको कलशके जलकी भाँति सुलभ होनेवाले हैं, जिनके चरण समस्त विघ्नोंका निवारण करनेवाले हैं, सुन्दर पंखोंसे युक्त गरुड़ जिनके स्वरूप हैं, जो प्रजाजनोंके पाप-ताप हर लेनेवाले तथा जगत्के आश्रय हैं, जिनके सहस्रों मस्तक हैं, जो पुराणपुरुष हैं, जिनका आदि, मध्य और अन्त नहीं है, जो अक्षय कीर्तिसे सुशोभित, बीज एवं वीर्यको धारण करनेवाले, अजन्मा, नित्य तथा परात्पर परमेश्वर हैं, उन भगवान् श्रीकृष्णकी मैं शरण लेता हूँ ।। ५-६ ।।

Mahabharat Udyoga Parva Adhaya 90

किसीसे पराजित न होनेवाले वृष्णिनन्दन माधव ! कौरवोंके, पाण्डवोंके तथा इस सम्पूर्ण जगत्के तुम्हीं आश्रय हो। केशव ! तुम्हारा प्रभाव तथा तुम्हारा बुद्धिबल भी तुम्हारे अनुरूप ही है

O Madhava, son of the Vrishni lineage, who is never defeated by anyone! You are the ultimate refuge of the Kauravas, the Pandavas, and this entire universe. O Keshava! Your divine influence and intellectual prowess are as unparalleled as your own majestic being.

(कुरूणां पाण्डवानां च लोकानां चापराजित ।
सर्वस्यैतस्य वार्ष्णेय गतिस्त्वमसि माधव ॥
प्रभावो बुद्धिवीर्यं च तादृशं तव केशव ॥)

किसीसे पराजित न होनेवाले वृष्णिनन्दन माधव! कौरवोंके, पाण्डवोंके तथा इस सम्पूर्ण जगत्‌के तुम्हीं आश्रय हो। केशव! तुम्हारा प्रभाव तथा तुम्हारा बुद्धिबल भी तुम्हारे अनुरूप ही है। वैशम्पायन उवाच

Mahabharat Udyoga Parva Adhaya 90 slokas 203-204

Kunti Uvach –

प्रत्येक कार्यकी व्यवस्थामें, मित्रोंके संग्रहमें तथा बुद्धि और पराक्रममें भी जो तुम्हारा अद्भुत प्रभाव है, उससे मैं परिचित हूँ। हमारे कुलमें तुम्हीं धर्म हो, तुम्हीं सत्य हो, तुम्हीं
महान् तप हो, तुम्हीं रक्षक और तुम्हीं परब्रह्म परमात्मा हो। सब कुछ तुममें ही प्रतिष्ठित है। तुम जो कुछ कहते हो, वह सब तुम्हारे संनिधानमें सत्य होकर ही रहेगा

I am well aware of your extraordinary influence in every aspect of administration, in the gathering of allies, in wisdom, and in valor. In our lineage, you are righteousness itself, you are truth, you are great penance, you are the protector, and you are the Supreme Brahman, the Divine Soul. Everything is established within you. Whatever you declare will always remain true by your very presence.

व्यवस्थायां च मित्रेषु बुद्धिविक्रमयोस्तथा ।
त्वमेव नः कुले धर्मस्त्वं सत्यं त्वं तपो महत् ॥ १०३ ॥
त्वं त्राता त्वं महद् ब्रह्म त्वयि सर्वं प्रतिष्ठितम् ।
यथैवात्थ तथैवैतत् त्वयि सत्यं भविष्यति ॥ १०४ ॥

प्रत्येक कार्यकी व्यवस्थामें, मित्रोंके संग्रहमें तथा बुद्धि और पराक्रममें भी जो तुम्हारा अद्भुत प्रभाव है, उससे मैं परिचित हूँ। हमारे कुलमें तुम्हीं धर्म हो, तुम्हीं सत्य हो, तुम्हीं

महान् तप हो, तुम्हीं रक्षक और तुम्हीं परब्रह्म परमात्मा हो। सब कुछ तुममें ही प्रतिष्ठित है। तुम जो कुछ कहते हो, वह सब तुम्हारे संनिधानमें सत्य होकर ही रहेगा ॥ १०३-१०४ ॥

Mahabharat Udyoga Parva Adhaya 90

परंतप श्रीकृष्ण ! धर्मका लोप न करते हुए, छल और कपटसे दूर रहकर समयोचित कार्य करना चाहिये। मैं तुम्हारी सत्यपरायणता और कुल-मर्यादाका भी प्रभाव जानती हूँ ।। १०२ ।।

O Krishna, scorcher of foes! One must act at the right time without violating righteousness, free from deceit and trickery. I am well aware of your devotion to truth and the profound influence of your commitment to the honor of your lineage. II 102 II

कुन्त्युवाच

यद् यत् तेषां महाबाहो पथ्यं स्यान्मधुसूदन ।
यथा यथा त्वं मन्येथाः कुर्याः कृष्ण तथा तथा ॥ १०१ ॥

कुन्ती बोली—महाबाहु मधुसूदन श्रीकृष्ण! जो पाण्डवोंके लिये हितकर हो तथा जैसे-जैसे कार्य करना तुम्हें उचित जान पड़े, वैसे-वैसे करो ॥ १०१ ॥

अविलोपेन धर्मस्य अनिकृत्या परंतप ।
प्रभावज्ञास्मि ते कृष्ण सत्यस्याभिजनस्य च ॥ १०२ ॥

परंतप श्रीकृष्ण! धर्मका लोप न करते हुए, छल और कपटसे दूर रहकर समयोचित कार्य करना चाहिये। मैं तुम्हारी सत्यपरायणता और कुल-मर्यादाका भी प्रभाव जानती हूँ ॥ १०२ ॥

Mahabharat Bhisma Parva Adhaya 66 slokas 6-8

'श्रेष्ठ देवताओ ! जो परम तत्त्व हैं, भूत, भविष्य और वर्तमान – तीनों जिनके उत्कृष्ट स्वरूप हैं तथा जो इन सबसे विलक्षण हैं, जिन्हें सम्पूर्ण भूतोंका आत्मा और सर्वशक्तिमान् प्रभु कहा गया है, जो परम ब्रह्म और परम पदके नामसे विख्यात हैं, उन्हीं परमात्माने मुझे
दर्शन देकर मुझसे प्रसन्न हो बातचीत की है। मैंने उन जगदीश्वरसे सम्पूर्ण जगत्पर कपा करनेके लिये यों प्रार्थना की है कि प्रभो! आप वासुदेव नामसे विख्यात होकर

कुछ कालतक मनुष्यलोकमें रहें और असुरोंके वधके लिये इस भूतलपर अवतीर्ण हों ।। ६-८ ।।

"O supreme deities! He who is the ultimate truth, whose divine essence encompasses past, present, and future, and who transcends all these, is known as the soul of all beings and the almighty Lord. He is renowned as the Supreme Brahman and the highest abode.

That very divine being has appeared before me, pleased, and spoken with me. In reverence, I have prayed to the Lord of the universe for his mercy upon all beings, requesting that he, known as Vasudeva, remain in the realm of humanity for some time and descend to the earth to vanquish the demons." ll 6-8 ll

यत् तत् परं भविष्यं च भवितव्यं च यत्परम् ।
भूतात्मा च प्रभुश्चैव ब्रह्म यच्च परं पदम् ॥ ६ ॥
तेनास्मि कृतसंवादः प्रसन्नेन सुरर्षभाः ।
जगतोऽनुग्रहार्थाय याचितो मे जगत्पतिः ॥ ७ ॥
मानुषं लोकमातिष्ठ वासुदेव इति श्रुतः ।
असुराणां वधार्थाय सम्भवस्व महीतले ॥ ८ ॥

'श्रेष्ठ देवताओ! जो परम तत्त्व है, भूत, भविष्य और वर्तमान—तीनों जिनके उत्कृष्ट स्वरूप हैं तथा जो इन सबसे विलक्षण है, जिन्हें सम्पूर्ण भूतोंका आत्मा और सर्वशक्तिमान् प्रभु कहा गया है, जो परम ब्रह्म और परम पदके नामसे विख्यात हैं, उन्हीं परमात्माने मुझे दर्शन देकर मुझसे प्रसन्न हो बातचीत की है। मैंने उन जगदीश्वरसे सम्पूर्ण जगत्पर कृपा करनेके लिये यों प्रार्थना की है कि प्रभो! आप वासुदेव नामसे विख्यात होकर कुछ कालतक मनुष्यलोकमें रहें और असुरोंके वधके लिये इस भूतलपर अवतीर्ण हों ॥ ६—८ ॥

Mahabharat Udyoga Parva Adhaya 67 slokas 28 – Bhagwan Shree Krishna is the lord of all Yogis

भरतवंशी नरेश ! इस बातको अच्छी तरह समझकर राजा युधिष्ठिरने सम्पूर्ण हृदयसे योगोंके स्वामी, सर्वसमर्थ, जगदीश्वर एवं महात्मा भगवान् केशवकी शरण ली है

O ruler of the Bharata dynasty! Understanding this well, King Yudhishthira has wholeheartedly surrendered to Lord Keshava, the Lord of Yogis , the all-powerful, the supreme ruler of the universe, and the great divine soul.

स तं युधिष्ठिरो ज्ञात्वा याथातथ्येन भारत ।
सर्वात्मना महात्मानं केशवं जगदीश्वरम् ।
प्रपन्नः शरणं राजन् योगानां प्रभुमीश्वरम् ॥ २५ ॥

भरतवंशी नरेश! इस बातको अच्छी तरह समझकर राजा युधिष्ठिरने सम्पूर्ण हृदयसे योगोंके स्वामी, सर्वसमर्थ, जगदीश्वर एवं महात्मा भगवान् केशवकी शरण ली है ॥ २५ ॥

Mahabharat Sabha Parva Adhaya 38 Slokas 19-20

इनमें वेद-वेदांगोंका ज्ञान तो है ही, बल भी सबसे अधिक है। श्रीकृष्णके सिवा संसारके मनुष्योंमें दूसरा कौन सबसे बढ़कर है? ।। १९

दान, दक्षता; शास्त्रज्ञान, शौर्य, लज्जा, कीर्ति, उत्तम बुद्धि, विनय, श्री, धृति, तुष्टि और पुष्टि – ये सभी सद्‌गुण भगवान् श्रीकृष्णमें नित्य विद्यमान हैं

They possess profound knowledge of the Vedas and Vedangas, and their strength is unparalleled. Who, among all the people in the world, can be greater than Shri Krishna? ll 19 ll

Charity, skillfulness, scriptural wisdom, heroism, modesty, fame, supreme intellect, humility, prosperity, endurance, contentment, and nourishment—all these virtues eternally reside within Lord Shri Krishna.

वेदवेदाङ्गविज्ञानं बलं चाप्यधिकं तथा ।
नृणां लोके हि कोऽन्योऽस्ति विशिष्टः केशवादृते ।। १९ ।।

इनमें वेद-वेदांगोंका ज्ञान तो है ही, बल भी सबसे अधिक है। श्रीकृष्णके सिवा संसारके मनुष्योंमें दूसरा कौन सबसे बढ़कर है? ।। १९ ।।

दानं दाक्ष्यं श्रुतं शौर्यं ह्रीः कीर्तिर्बुद्धिरुत्तमा ।
सन्नतिः श्रीर्धृतिस्तुष्टिः पुष्टिश्च नियताच्युते ।। २० ।।

दान, दक्षता, शास्त्रज्ञान, शौर्य, लज्जा, कीर्ति, उत्तम बुद्धि, विनय, श्री, धृति, तुष्टि और पुष्टि —ये सभी सद्गुण भगवान् श्रीकृष्णमें नित्य विद्यमान हैं ।। २० ।।

Mahabharat Anushashan Parva Adhaya 139 – Bhagwan Shree Krishna was a Great Tapaswi

Mahabharat Anushashan Parva Adhaya 139 sloka 10

पहलेकी बात है, धर्मात्मा भगवान् श्रीकृष्ण बारह वर्षोंमें समाप्त होनेवाले व्रतकी दीक्षा लेकर (एक पर्वतके ऊपर) कठोर तपस्या कर रहे थे। उस समय उनका दर्शन करनेके लिये नारद और पर्वत- ये दोनों ऋषि वहाँ पधारे ।। १०

Long ago, the righteous Lord Shri Krishna undertook a vow lasting twelve years and engaged in intense penance on a mountain. At that time, the sages Narada and Parvata arrived there to witness his divine presence. ॥10॥

व्रतं चचार धर्मात्मा कृष्णो द्वादशवार्षिकम् ।
दीक्षितं चागतौ द्रष्टुमुभौ नारदपर्वतौ ।। १० ।।

पहलेकी बात है, धर्मात्मा भगवान् श्रीकृष्ण बारह वर्षोंमें समाप्त होनेवाले व्रतकी दीक्षा लेकर (एक पर्वतके ऊपर) कठोर तपस्या कर रहे थे। उस समय उनका दर्शन करनेके लिये नारद और पर्वत—ये दोनों ऋषि वहाँ पधारे ।। १० ।।

Mahabharta Anushashan Parva Adhaya 147 sloka 22-23 – Bhagwan Shree Krishna was highly intelligent

परम बुद्धिसे सम्पन्न भगवान् गोविन्द यहाँ देवताओंकी उन्नतिके लिये प्रजापतिके शुभमार्गपर स्थित हो मनुके धर्म-संस्कृत कुलमें अवतार लेंगे। महात्मा मनुके वंशमें मनुपुत्र अंग नामक राजा होंगे। उनसे अन्तर्धामा नामवाले पुत्रका जन्म होगा

The supremely wise and intelligent Lord Govinda, following the auspicious path of the creator, will incarnate in Manu's virtuous lineage for the upliftment of the gods. In the lineage of the great Manu, his son, King Anga, will be born. From him, a son named Antardhama will take birth.

भवार्थमिह देवानां बुद्ध्या परमया युतः ।
प्राजापत्ये शुभे मार्गे मानवे धर्मसंस्कृते ।। २२ ।।
समुत्पत्स्यति गोविन्दो मनोर्वंशे महात्मनः ।
अङ्गो नाम मनोः पुत्रो अन्तर्धामा ततः परः ।। २३ ।।

परम बुद्धिसे सम्पन्न भगवान् गोविन्द यहाँ देवताओंकी उन्नतिके लिये प्रजापतिके शुभमार्गपर स्थित हो मनुके धर्म-संस्कृत कुलमें अवतार लेंगे। महात्मा मनुके वंशमें मनुपुत्र अंग नामक राजा होंगे। उनसे अन्तर्धामा नामवाले पुत्रका जन्म होगा ।। २२-२३ ।।

In the Mahabharata's Ashwamedhika Parva (Chapter 69), it is declared that Lord Krishna never uttered a single falsehood in his life, nor did he ever turn his back in battle.

बेटी उत्तरा ! मैं झूठ नहीं बोलता। मैंने जो प्रतिज्ञा की है, वह सत्य होकर ही रहेगी। देखो, मैं समस्त देहधारियोंके देखते-देखते अभी इस बालकको जिलाये देता हूँ ।। १८ ।।

मैंने खेल-कूदमें भी कभी मिथ्या भाषण नहीं किया है और युद्धमें पीठ नहीं दिखायी है। इस शक्तिके प्रभावसे अभिमन्युका यह बालक जीवित हो जाय ।। १९ ।।

'यदि धर्म और ब्राह्मण मुझे विशेष प्रिय हों तो अभिमन्युका यह पुत्र, जो पैदा होते ही मर गया था, फिर जीवित हो जाय ।। २० ।।

मैंने कभी अर्जुनसे विरोध किया हो, इसका स्मरण नहीं है; इस सत्यके प्रभावसे यह मरा हुआ बालक अभी जीवित हो जाय ।। २१ ।।

'यदि मुझमें सत्य और धर्मकी निरन्तर स्थिति बनी रहती हो तो अभिमन्युका यह मरा हुआ बालक जी उठे ।। २२ ।।

"Daughter Uttara! I do not speak falsehood. The vow I have taken shall certainly come true. See, in front of all living beings, I will now bring this child back to life. (18)

"In sports and games, I have never spoken falsehood, nor have I ever turned my back in battle. By the power of this truth, Abhimanyu's son shall live again. (19)

"If righteousness (dharma) and Brahmins are especially dear to me, then this son of Abhimanyu, who was born dead, shall be revived. (20)

"I do not recall ever opposing Arjuna; by the power of this truth, this deceased child shall now live again. (21)

"If truth and righteousness always reside within me, then let this lifeless child of Abhimanyu rise again. (22)"

न ब्रवीम्युत्तरे मिथ्या सत्यमेतद् भविष्यति ।
एष संजीवयाम्येनं पश्यतां सर्वदेहिनाम् ।। १८ ।।
'बेटी उत्तरा! मैं झूठ नहीं बोलता। मैंने जो प्रतिज्ञा की है, वह सत्य होकर ही रहेगी। देखो, मैं समस्त देहधारियोंके देखते-देखते अभी इस बालकको जिलाये देता हूँ ।। १८ ।।
नोक्तपूर्वं मया मिथ्या स्वैरेष्वपि कदाचन ।
न च युद्धात् परावृत्तस्तथा संजीवतामयम् ।। १९ ।।
'मैंने खेल-कूदमें भी कभी मिथ्या भाषण नहीं किया है और युद्धमें पीठ नहीं दिखायी है। इस शक्तिके प्रभावसे अभिमन्युका यह बालक जीवित हो जाय ।। १९ ।।
यथा मे दयितो धर्मो ब्राह्मणश्च विशेषतः ।
अभिमन्योः सुतो जातो मृतो जीवत्वयं तथा ।। २० ।।
'यदि धर्म और ब्राह्मण मुझे विशेष प्रिय हों तो अभिमन्युका यह पुत्र, जो पैदा होते ही मर गया था, फिर जीवित हो जाय ।। २० ।।
यथाहं नाभिजानामि विजये तु कदाचन ।
विरोधं तेन सत्येन मृतो जीवत्वयं शिशुः ।। २१ ।।
'मैंने कभी अर्जुनसे विरोध किया हो, इसका स्मरण नहीं है; इस सत्यके प्रभावसे यह मरा हुआ बालक अभी जीवित हो जाय ।। २१ ।।
यथा सत्यं च धर्मश्च मयि नित्यं प्रतिष्ठितौ ।
तथा मृतः शिशुरयं जीवतादभिमन्युजः ।। २२ ।।
'यदि मुझमें सत्य और धर्मकी निरन्तर स्थिति बनी रहती हो तो अभिमन्युका यह मरा हुआ बालक जी उठे ।। २२ ।।

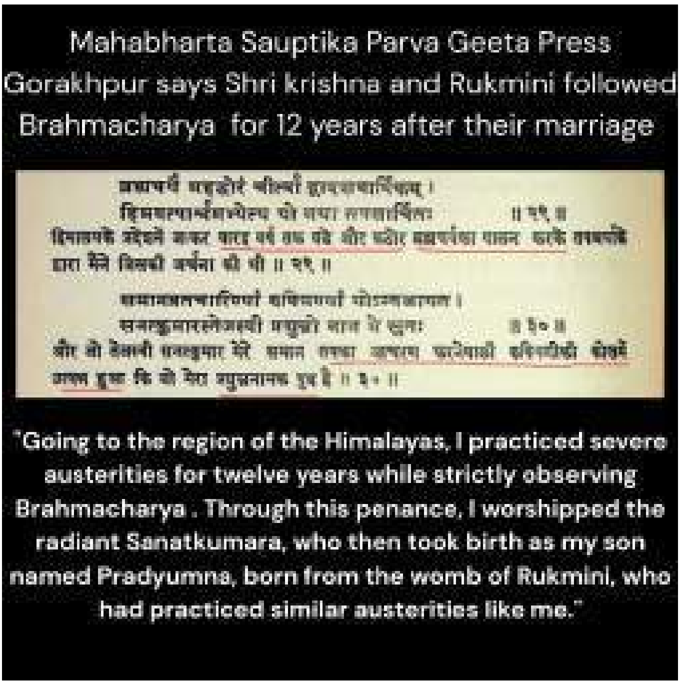
Mahabharat Sauptika Parva Adhyay 12 – Bhagwan Shree Krishna was a great Brahmachari as well

Mahabharta Sauptika Parva Geeta Press Gorakhpur says Shri krishna and Rukmini followed Brahmacharya for 12 years after their marriage

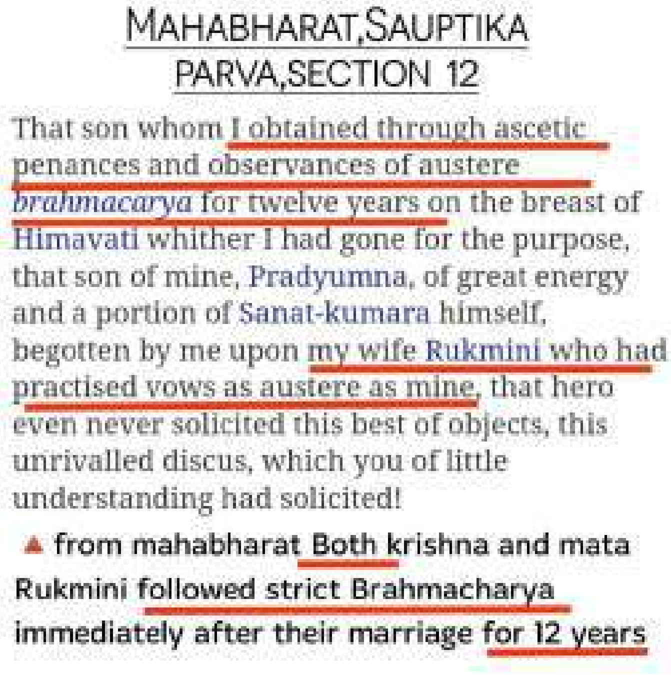
हिमालयके प्रदेशमें जाकर बारह वर्ष तक बडे और कठोर ब्रह्मचर्यका पालन करके ¯पश्चर्याके द्वारा मैंने जिसकी अर्चना की थी ॥ २९ ॥

और जो तेजस्वी सनत्कुमार मेरे समान तपका आचरण करनेवाली रुक्मिणीकी कोखमें उत्पन्न हुआ कि जो मेरा प्रद्युम्ननामक पुत्र है ॥ ३० ॥

“Going to the region of the Himalayas, I practiced severe austerities for twelve years while strictly observing Brahmacharya . Through this penance, I worshipped the radiant Sanatkumara, who then took birth as my son named Pradyumna, born from the womb of Rukmini, who had practiced similar austerities like me.”



MAHABHARAT,SAUPTIKA PARVA, SECTION 12
That son whom I obtained through ascetic penances and observances of austere brahmacarya for twelve years on the breast of Himavati whither I had gone for the purpose, that son of mine, Pradyumna, of great energy and a portion of Sanat-kumara himself, begotten by me upon my wife Rukmini who had practised vows as austere as mine, that hero even never solicited this best of objects, this unrivalled discus, which you of little understanding had solicited!
▲ from mahabharat Both krishna and mata Rukmini followed strict Brahmacharya immediately after their marriage for 12 years



Mahabharat Udyoga Parva Adhaya 70 – Description of Various Names and Qualities of Bhagvan Shree Krishna by Mahatma Sanjaya

संजयने कहा- राजन्! मैंने वसुदेवनन्दन श्रीकृष्णके नामोंकी मंगलमयी व्युत्पत्ति सुन रखी है, उसमें जितना मुझे स्मरण है, उतना बता रहा हूँ। वास्तवमें तो भगवान् श्रीकृष्ण समस्त प्राणियोंकी पहुँचसे परे हैं ।। २ ।।

भगवान् समस्त प्राणियोंके निवासस्थान हैं तथा वे सब भूतोंमें वास करते हैं, इसलिये 'वसु' हैं एवं देवताओंकी उत्पत्तिके स्थान होनेसे और समस्त देवता उनमें वास करते हैं, इसलिये उन्हें 'देव' कहा जाता है। अतएव उनका नाम 'वासुदेव' है, ऐसा जानना चाहिये। बृहत् अर्थात् व्यापक होनेके कारण वे ही 'विष्णु' कहलाते हैं ।। ३ ।।

भारत! मौन, ध्यान और योगसे उनका बोध अथवा साक्षात्कार होता है; इसलिये आप उन्हें 'माधव' समझें। मधु शब्दसे प्रतिपादित पृथ्वी आदि सम्पूर्ण तत्त्वोंके उपादान एवं अधिष्ठान होनेके कारण मधुसूदन श्रीकृष्णको 'मधुहा' कहा गया है ।। ४ ।।

'कृष्' धातु सत्ता अर्थका वाचक है और 'ण' शब्द आनन्द अर्थका बोध कराता है, इन दोनों भावोंसे युक्त होनेके कारण यदुकुलमें अवतीर्ण हुए नित्य आनन्दस्वरूप श्रीविष्णु 'कृष्ण' कहलाते हैं ।। ५ ।।

नित्य, अक्षय, अविनाशी एवं परम भगवद्धामका नाम पुण्डरीक है। उसमें स्थित होकर जो अक्षतभावसे विराजते हैं, वे भगवान् 'पुण्डरीकाक्ष' कहलाते हैं। (अथवा पुण्डरीक -कमलके समान उनके अक्षि- नेत्र हैं, इसलिये उनका नाम पुण्डरीकाक्ष है)। दस्युजनोंको त्रास (अर्दन या पीड़ा) देनेके कारण उनको 'जनार्दन' कहते हैं ।।

वे सत्यसे कभी च्युत नहीं होते और न सत्त्वसे अलग ही होते हैं, इसलिये सद्भावके सम्बन्धसे उनका नाम 'सात्वत' है। आर्ष कहते हैं वेदको, उससे भासित होनेके कारण भगवान्का एक नाम 'आर्षभ' है। आर्षभके योगसे ही वे 'वृषभेक्षण' कहलाते हैं (वृषभका अर्थ है वेद, वही ईक्षण-नेत्रके समान उनका ज्ञापक है; इस व्युत्पत्तिके अनुसार वृषभेक्षण नामकी सिद्धि होती है) ।।

शत्रुसेनाओंपर विजय पानेवाले ये भगवान् श्रीकृष्ण किसी जन्मदाताके द्वारा जन्म ग्रहण नहीं करते हैं, इसलिये 'अज' कहलाते हैं। देवता स्वयंप्रकाशरूप होते हैं, अतः उत्कृष्ट रूपसे प्रकाशित होनेके कारण भगवान् श्रीकृष्णको 'उदर' कहा गया है और दम (इन्द्रियसंयम) नामक गुणसे सम्पन्न होनेके कारण उनका नाम 'दाम' है। इस प्रकार दाम और उदर-इन दोनों शब्दोंके संयोगसे वे 'दामोदर' कहलाते हैं ।। ८ ।।

वे हर्ष अर्थात् सुखसे युक्त होनेके कारण हृषीक हैं और सुख-ऐश्वर्यसे सम्पन्न होनेके कारण 'ईश' कहे गये हैं। इस प्रकार वे भगवान् 'हृषीकेश' नाम धारण करते हैं। अपनी दोनों बाहुओंद्वारा भगवान् इस पृथ्वी और आकाशको धारण करते हैं, इसलिये उनका नाम 'महाबाहु' है ।। ९ ।।

श्रीकृष्ण कभी नीचे गिरकर क्षीण नहीं होते, अतः ('अधो न क्षीयते जातु' – इस व्युत्पत्तिके अनुसार) 'अधोक्षज' कहलाते हैं। वे नरों (जीवात्माओं) के अयन (आश्रय) हैं, इसलिये उन्हें 'नारायण' भी कहते हैं ।। १० ।।

वे सर्वत्र परिपूर्ण हैं तथा सबके निवासस्थान हैं, इसलिये 'पुरुष' हैं और सब पुरुषोंमें उत्तम होनेके कारण उनकी 'पुरुषोत्तम' संज्ञा है। वे सत् और असत् सबकी उत्पत्ति और लयके स्थान हैं तथा सर्वदा उन सबका ज्ञान रखते हैं; इसलिये उन्हें 'सर्व' कहते हैं ।। ११

वे भगवान् गोविन्द सत्यसे श्रीकृष्ण सत्यमें प्रतिष्ठित हैं और सत्य उनमें प्रतिष्ठित है। भी उत्कृष्ट सत्य हैं। अतः उनका एक नाम 'सत्य' भी है ।। १२ ।।

विक्रमण (वामनावतारमें तीनों लोकोंको आक्रान्त) करनेके कारण वे भगवान् 'विष्णु' कहलाते हैं। वे सबपर विजय पानेसे 'जिष्णु', शाश्वत (नित्य) होनेसे 'अनन्त' तथा गौओं (इन्द्रियों) के ज्ञाता और प्रकाशक होनेके कारण (गां विन्दति) इस व्युत्पत्तिके अनुसार 'गोविन्द' कहलाते हैं ।। १३

वे अपनी सत्ता-स्फूर्ति देकर असत्यको भी सत्य-सा कर देते हैं और इस प्रकार ारी प्रजाको मोहमें डाल देते हैं ।। १४ ।।

निरन्तर धर्ममें तत्पर रहनेवाले उन भगवान् मधुसूदनका स्वरूप ऐसा ही है। अपनी मर्यादासे कभी च्युत न होनेवाले महाबाहु श्रीकृष्ण कौरवोंपर कृपा करनेके लिये यहाँ पधारनेवाले हैं ।। १५ ।।

Sanjaya said, "O King! I have heard the auspicious derivation of the names of Vasudeva's son, Lord Krishna. As much as I remember, I shall narrate. In truth, Lord Krishna is beyond the reach of all beings.

The Lord is the abode of all beings and dwells in all creatures; therefore, He is called 'Vasu'. Since He is the origin of the gods and they reside in Him, He is known as 'Deva'. Thus, His name is 'Vasudeva'. He is vast and all-pervading, hence He is called 'Vishnu'.

O Bharata! Through silence, meditation, and yoga, He is realized; thus, you should understand Him as 'Madhava'. Since He is the substratum and the origin of the elements, He is also called 'Madhuha'.

The root 'Kṛṣ' denotes existence, and 'ṇa' signifies bliss. Being the embodiment of both, the ever-blissful Lord Vishnu, born in the Yadu dynasty, is known as 'Krishna'.

The eternal, indestructible, and supreme abode of the Lord is called 'Pundarika'. Residing there eternally, He is known as 'Pundarikaksha'. (Alternatively, His eyes are like lotus petals, hence His name 'Pundarikaksha'). As He causes distress to evil beings, He is called 'Janardana'.

He never deviates from truth nor from purity; therefore, in relation to pure existence, He is called 'Satvat'. The term 'Arsha' refers to the Vedas, and as He illuminates them, His name is 'Arshabha'. Through the association with 'Arshabha', He is called 'Vrishabhekshana'. (Since 'Vrishabha' means Veda, which acts as His eye or vision, this name is derived).

The Lord, victorious over enemy forces, is not born from any progenitor, hence He is called 'Aja'. The gods are self-effulgent, and due to His supreme radiance, He is called 'Udara'. As He possesses the quality of restraint ('dama'), His name is 'Dam'. The union of 'Dam' and 'Udara' results in the name 'Damodara'.

Since He is always full of joy, He is called 'Hrishika', and as He possesses divine wealth, He is known as 'Isha'. Thus, He bears the name 'Hrishikesha'. The Lord supports the earth and sky with His two arms, hence He is called 'Mahabahu'.

Lord Krishna never declines or diminishes; thus, He is called 'Adhokshaja'. As He is the refuge of all living beings ('Naras'), He is also named 'Narayana'.

Since He is present everywhere and is the dwelling place of all, He is called 'Purusha'. Among all beings, He is the supreme, hence 'Purushottama'. He is the origin and dissolution of existence and non-existence, and He always holds knowledge of all, thus He is known as 'Sarva'.

Lord Govinda is firmly established in truth, and truth is established in Him. He Himself is the supreme truth, so He is named 'Satya'.

Due to His conquest (as in the Vamana incarnation, where He encompassed the three worlds), He is called 'Vishnu'. Victorious over all, He is 'Jishnu'. Eternal in nature, He is 'Ananta'. As He perceives and enlightens the senses ('Go'), He is known as 'Govinda'.

By His divine power, He makes even illusion appear as truth and thus leads the world into delusion.

Lord Madhusudana, ever engaged in righteousness, possesses this nature. The mighty-armed Krishna, unwavering from His divine resolve, has come here to show His grace upon the Kauravas."

संजय उवाच

श्रुतं मे वासुदेवस्य नामनिर्वचनं शुभम्।
यावत् तत्राभिजानेऽहमप्रमेयो हि केशवः॥ २॥

संजयने कहा—राजन्! मैंने वसुदेवनन्दन श्रीकृष्णके नामोंकी मंगलमयी व्युत्पत्ति सुन रखी है, उसमें जितना मुझे स्मरण है, उतना बता रहा हूँ। वास्तवमें तो भगवान् श्रीकृष्ण समस्त प्राणियोंकी पहुँचसे परे हैं॥ २॥

वसनात् सर्वभूतानां वसुत्वाद् देवयोनितः।
वासुदेवस्ततो वेद्यो बृहत्वाद् विष्णुरुच्यते॥ ३॥

भगवान् समस्त प्राणियोंके निवासस्थान हैं तथा वे सब भूतोंमें वास करते हैं, इसलिये 'वसु' हैं एवं देवताओंकी उत्पत्तिके स्थान होनेसे और समस्त देवता उनमें वास करते हैं, इसलिये उन्हें 'देव' कहा जाता है। अतएव उनका नाम 'वासुदेव' है, ऐसा जानना चाहिये। बृहत् अर्थात् व्यापक होनेके कारण वे ही 'विष्णु' कहलाते हैं॥ ३॥

मौनाद् ध्यानाच्च योगाच्च विद्धि भारत माधवम्।
सर्वतत्त्वमयत्वाच्च मधुहा मधुसूदनः॥ ४॥

भारत! मौन, ध्यान और योगसे उनका बोध अथवा साक्षात्कार होता है; इसलिये आप उन्हें 'माधव' समझें। मधु शब्दसे प्रतिपादित पृथ्वी आदि सम्पूर्ण तत्त्वोंके उपादान एवं अधिष्ठान होनेके कारण मधुसूदन श्रीकृष्णको 'मधुहा' कहा गया है॥ ४॥

कृषिर्भूवाचकः शब्दो णश्च निर्वृतिवाचकः।
विष्णुस्तद्भावयोगाच्च कृष्णो भवति सात्वतः॥ ५॥

'कृष्' धातु सत्ता अर्थका वाचक है और 'ण' शब्द आनन्द अर्थका बोध कराता है, इन दोनों भावोंसे युक्त होनेके कारण यदुकुलमें अवतीर्ण हुए नित्य आनन्दस्वरूप श्रीविष्णु 'कृष्ण' कहलाते हैं॥ ५॥

पुण्डरीकं परं धाम नित्यमक्षयमव्ययम्।
तद्भावात् पुण्डरीकाक्षो दस्युत्रासाज्जनार्दनः॥ ६॥

नित्य, अक्षय, अविनाशी एवं परम भगवद्धामका नाम पुण्डरीक है। उसमें स्थित होकर जो अक्षतभावसे विराजते हैं, वे भगवान् 'पुण्डरीकाक्ष' कहलाते हैं। (अथवा पुण्डरीक—कमलके समान उनके अक्षि—नेत्र हैं, इसलिये उनका नाम पुण्डरीकाक्ष है)। दस्युजनोंको त्रास (अर्दन या पीड़ा) देनेके कारण उनको 'जनार्दन' कहते हैं॥

यतः सत्त्वान्न च्यवते यच्च सत्त्वान्न हीयते।
सत्त्वतः सात्वतस्तस्मादार्षभाद् वृषभेक्षणः॥ ७॥

वे सत्त्वसे कभी च्युत नहीं होते और न सत्त्वसे अलग ही होते हैं, इसलिये सद्भावके सम्बन्धसे उनका नाम 'सात्वत' है। आर्ष कहते हैं वेदको, उससे भासित होनेके कारण भगवान्‌का एक नाम 'आर्षभ' है। आर्षभके योगसे ही वे 'वृषभेक्षण' कहलाते हैं (वृषभका अर्थ है वेद, वही ईक्षण—नेत्रके समान उनका ज्ञापक है; इस व्युत्पत्तिके अनुसार वृषभेक्षण नामकी सिद्धि होती है)॥

न जायते जनित्रायमजस्तस्मादनीकजित्।
देवानां स्वप्रकाशत्वाद् दमाद् दामोदरो विभुः॥ ८॥

शत्रुसेनाओंपर विजय पानेवाले ये भगवान् श्रीकृष्ण किसी जन्मदाताके द्वारा जन्म ग्रहण नहीं करते हैं, इसलिये 'अज' कहलाते हैं। देवता स्वयंप्रकाशरूप होते हैं, अतः उत्कृष्ट रूपसे प्रकाशित होनेके कारण भगवान् श्रीकृष्णको 'उदर' कहा गया है और दम (इन्द्रियसंयम) नामक गुणसे सम्पन्न होनेके कारण उनका नाम 'दाम' है। इस प्रकार दाम और उदर—इन दोनों शब्दोंके संयोगसे वे 'दामोदर' कहलाते हैं॥ ८॥

हर्षात् सुखात् सुखैश्वर्याद्धृषीकेशत्वमश्नुते।
बाहुभ्यां रोदसी बिभ्रन्महाबाहुरिति स्मृतः॥ ९॥

वे हर्ष अर्थात् सुखसे युक्त होनेके कारण हृषीक हैं और सुख-ऐश्वर्यसे सम्पन्न होनेके कारण 'ईश' कहे गये हैं। इस प्रकार वे भगवान् 'हृषीकेश' नाम धारण करते हैं। अपनी दोनों बाहुओंद्वारा भगवान् इस पृथ्वी और आकाशको धारण करते हैं, इसलिये उनका नाम 'महाबाहु' है॥ ९॥

अधो न क्षीयते जातु यस्मात् तस्मादधोक्षजः।
नराणामयनाच्चापि ततो नारायणः स्मृतः॥ १०॥

श्रीकृष्ण कभी नीचे गिरकर क्षीण नहीं होते, अतः ('अधो न क्षीयते जातु'—इस व्युत्पत्तिके अनुसार) 'अधोक्षज' कहलाते हैं। वे नरों (जीवात्माओं)-के अयन (आश्रय) हैं, इसलिये उन्हें 'नारायण' भी कहते हैं॥ १०॥

पूरणात् सदनाच्चापि ततोऽसौ पुरुषोत्तमः ।
असतश्च सतश्चैव सर्वस्य प्रभवाप्ययात् ॥ ११ ॥

सर्वस्य च सदा ज्ञानात् सर्वमेतं प्रचक्षते ।

वे सर्वत्र परिपूर्ण हैं तथा सबके निवासस्थान हैं, इसलिये 'पुरुष' हैं और सब पुरुषोंमें उत्तम होनेके कारण उनकी 'पुरुषोत्तम' संज्ञा है। वे सत् और असत् सबकी उत्पत्ति और लयके स्थान हैं तथा सर्वदा उन सबका ज्ञान रखते हैं; इसलिये उन्हें 'सर्व' कहते हैं ॥ ११½ ॥

सत्ये प्रतिष्ठितः कृष्णः सत्यमत्र प्रतिष्ठितम् ॥ १२ ॥
सत्यात् सत्यं तु गोविन्दस्तस्मात् सत्योऽपि नामतः ।

श्रीकृष्ण सत्यमें प्रतिष्ठित हैं और सत्य उनमें प्रतिष्ठित है। वे भगवान् गोविन्द सत्यसे भी उत्कृष्ट सत्य हैं। अतः उनका एक नाम 'सत्य' भी है ॥ १२½ ॥

विष्णुर्विक्रमणाद् देवो जयनाज्जिष्णुरुच्यते ॥ १३ ॥
शाश्वतत्वादनन्तश्च गोविन्दो वेदनाद् गवाम् ।

विक्रमण (वामनावतारमें तीनों लोकोंको आक्रान्त) करनेके कारण वे भगवान् 'विष्णु' कहलाते हैं। वे सबपर विजय पानेसे 'जिष्णु', शाश्वत (नित्य) होनेसे 'अनन्त' तथा गौओं (इन्द्रियों)-के ज्ञाता और प्रकाशक होनेके कारण (गां विन्दति) इस व्युत्पत्तिके अनुसार 'गोविन्द' कहलाते हैं ॥ १३½ ॥

अतत्त्वं कुरुते तत्त्वं तेन मोहयते प्रजाः ॥ १४ ॥

वे अपनी सत्ता-स्फूर्ति देकर असत्यको भी सत्य-सा कर देते हैं और इस प्रकार सारी प्रजाको मोहमें डाल देते हैं ॥ १४ ॥

एवंविधो धर्मनित्यो भगवान् मधुसूदनः ।
आगन्ता हि महाबाहुरानृशंस्यार्थमच्युतः ॥ १५ ॥

निरन्तर धर्ममें तत्पर रहनेवाले उन भगवान् मधुसूदनका स्वरूप ऐसा ही है। अपनी मर्यादासे कभी च्युत न होनेवाले महाबाहु श्रीकृष्ण कौरवोंपर कृपा करनेके लिये यहाँ पधारनेवाले हैं ॥ १५ ॥

Allegations-

Lakshmi and Dattatreya

Purana obscurely states that Dattatreya had sex with Lakshmi,

Markandeya Purana 18.23-32 "Thus exhorted the gods then went to Dattatreya's hermitage, and they beheld the high-souled Muni, attended by Lakshmi, hymned by Gandharvas and engrossed in quaffing spirituous liquor…Daddatreya addressed the prostrate gods, 'What desire ye of me, that ye do me this obeisance…I am drinking strong drink, I have remnants of food in my mouth, nor I subdued my senses. How is it, O gods, ye seek for victory over your enemies even from me?' The gods spoke. Thou art sinless, O lord of the world; no stain hast thou, into whose heart, purified by the ablution of learning, has entered the light of knowledge. True is this, o gods! all learning have I, who am impartial in view: but by reason of association with this woman I am now impure after eating. For commerce with women when continually pursued tends to depravity. Thus addressed, the gods then spoke again. This woman, O sinless brahman! is the mother of the world; she is not depraved…"

Lakshmi was present there and then he tells the gods that he had copulation with this woman (i.e. Lakshmi), Padma Purana tells us that Dattatreya had sex with Lakshmi though it doesn't mention Lakshmi but the above verse attests to this statement,

Padma Purana II.103.110-113 "Atri's son Dattatreya, the high-souled brahmana, the great sage, with his eyes red due to (having drunk) spirituous liquor, was sporting with a woman. The virtuous one, intoxicated by wine, having seated a young, auspicious woman, best of all women, on his lap, sang, danced and heavily drank liquor…"

Refutation-

Here is Markandeya Purana Chapter 18 hindi translation + English translation by Hindi Sahitya Samelan (This Prakaran comes in chapter 17 in the Markandeya Purana Translated by Hindi sahitya Samelan) –

The episode in the *Markandeya Purana* (Chapter 17, Dattatreyopākhyāna) that is often misquoted does not describe any sexual act between Dattatreya and Lakshmi. In this passage, King Kārtavīrya Arjuna comes to serve Dattatreya. To test the king's devotion and wisdom, Dattatreya says:

> "Just as I told the gods before, I drink liquor and, with this woman beside me, I indulge in censured pleasures. Why then do you serve me? Go serve someone worthy."

This is only Dattatreya's own statement, not a narrative of an act. The king immediately replies:

> "O Lord, you are sinless, and this goddess is the mother of the world. These appearances are your māyā, they cannot delude me."

Pleased with this correct understanding, Dattatreya grants him boons, and the story continues with the king's rise to power.

At no point in the Purana is there a description of sexual relations or any physical act. This episode is a philosophical test: Dattatreya, an Avadhūta (one beyond worldly norms), uses shocking words and unconventional behavior to teach detachment and to see whether a seeker can see divinity beyond outer appearances.

पुत्र बोला- नरपति कार्त्तवीर्य ने गर्गऋषि के इस प्रकार वचन सुनकर दत्तात्रेय मुनि के आश्रम में जाकर भक्तिसहित उनकी पूजा की । १। चरणसंवाहन (पैरों का दाबना) इत्यादि करके अर्घ्य, फूल, माला सुगंधि, जल, फल और चन्दनादि उनके लिये लाने लगे। २। ऐसे ही अन्नादि भी लाते थे और उनका उच्छिष्ट स्वयं खाते थे । इस कारण मुनि ने संतुष्ट होकर उनसे इस प्रकार कहा । ३। जिस प्रकार पहले देवताओं से मद्यपान इत्यादि अपने निन्दित कर्म कहे थे, फिर बोले, देखो यह स्त्री जो मेरे निकटस्थित है, इससे मैं निन्दित रमण किया करता हूँ।४। हे राजन्! मैं इस प्रकार के समस्त निन्दनीय कार्यों में व्याप्त रहता हूँ, अत एव मेरे समान उपकार करने में असमर्थ पुरुष की सेवा करने से क्या होगा ? जो पुरुष समर्थ हो, उसकी आराधना करो ।५
पुत्र ने कहा-मुनि के इस प्रकार कहने पर गर्गमुनि के वह वचन स्मरण करके । ६। कार्त्तवीर्यार्जुन दत्तात्रेय जी को प्रणाम पूर्वक कहने लगे ।
अर्जुन ने कहा- हे देव ! आपने मुझको ऐसा मोहित क्यों किया है, आप अपनी माया के संग हुए हैं,
अर्थात् मुझ अज्ञानी को अपनी माया से किसलिये भुलावा देते हो । ७। अत एव आप पापरहित हैं, यह देवी सब संसार की अरणि' स्वरूप है, इस कारण यह भी निष्पाप है, राजा के इस प्रकार कहने पर मुनिवर अत्यन्त प्रसन्न होकर फिर बोले । ८। हे पृथ्वीमण्डल को वशीभूत करने वाले महावीर्यवान् कार्त्तवीर्यार्जुन ! वर माँगो, तुमने जो मेरे गुप्तनाम उच्चारण किये हैं।९। इससे मुझको अत्यन्त संतोष उत्पन्न हुआ है, हे राजन्! जो मनुष्य मेरा गंधमाल्यादि से पूजन करते हैं । १०। जो मद्यमांसरूप उपहार और घृतयुक्त मिष्ठान देकर लक्ष्मीसहित ब्राह्मण की पूजा के संग संगीत । १'१। तथा वीणा, वेणु और शंख इत्यादि मनोहर बाजे बजाते हैं, मैं पुत्र स्त्री से धनादि प्रदान करके उनको परमसंतुष्ट करता हूँ।१२। और जो अवधूत कहकर तिरस्कार करते हैं उनको मारता हूँ जो तुम्हारे मन में इच्छा हो, वह वर ांगो, तुम्हारा कल्याण हो । १३। तुमने जो मेरे गुप्त नामकीर्तन किये हैं, इस कारण

मैं तुमसे अत्यन्त प्रसन्न हुआ हूँ। कार्त्तवीर्य ने कहा- हे देव ! यदि आप प्रसन्न हुए हैं तो मुझको ऐसी उत्तम ऋद्धि प्रदान कीजिये ।१४। जिससे सहज में ही सब प्रजा का पालन कर सकूँ और पापभागी न हूँ और शत्रुओं के अनुसरण में ज्ञान की प्राप्ति हो तथा समर में कोई सन्मुख न ठहर सके । १५। लघुतागुणयुक्त सहस्रबाहु हो जाने की इच्छा करता हूँ। जल, आकाश, भूमि, पर्वत और पाताल इत्यादि सब स्थानों में ही असंगति और श्रेष्ठ मनुष्य के हाथ में मृत्यु यह सब लाभ करने की अभिलाषा करता हूँ। हे देव! मैं अमार्ग प्रवृत्त मनुष्यों को सन्मार्ग दिखाने वाला हूँ। १६-१७। अक्षय धन दान करने से श्लाघनीय अतिथिलाभ करूँ, राज्य में मेरा नाम उच्चारण करने से अनष्टद्रव्यता हो अर्थात् कोई धनहीन न रहे। और आपके चरणकमलों में मेरी भक्ति सदा अचल होकर वर्तमान रहे । १८
दत्तात्रेय जी बोले- हे वत्स ! तुमने जो जो कहा, वह सब होगा। १९। और मेरे प्रसाद से तुम चक्रवर्ती राजा होगे ।
पुत्र बोला-तब उन कार्त्तवीर्यार्जुन ने मुनिवर दत्तात्रेय जी को प्रणाम करके । २०। समस्त प्रजा को बुलाकर सम्यक् प्रकार से अभिषेक ग्रहण किया, उस समय समस्त गंधर्व, अप्सरागण ।२१। वसिष्ठ आदि ऋषिगण, सुमेरु इत्यादि पर्वत, गंगा इत्यादि सब नदियाँ, जलयुक्त सब समुद्र । २२। प्लंक्ष इत्यादि सब वृक्ष, इन्द्रादि सब देवता, वासुकी इत्यादि नाग । २३। गरुडादि पक्षी, तथा नगर और पुरवासी समस्त लोक मुनिवर दत्तात्रेय जी के प्रसाद से सब सामग्री सजा कर अभिषेक के लिये आये । २४। और ब्रह्मादि देवताओं ने अग्नि प्रज्ज्वलित की, फिर दत्तात्रेय स्वरूपी नारायण ने अभिषेक किया । २५। अनन्तर समुद्र, नदी और ऋषियों ने अभिषेक किया और "हैहय राज्य में स्थित हुए" यह घोषणा सर्वत्र हो गई। २६। मुनिवर दत्तात्रेय के प्रसाद से अतुल ऐश्वर्य को प्राप्त हो महाबल हैह्य ने राज्य में अवस्थान करके आज्ञा दी कि, जो अबसे मेरे अतिरिक्त अस्त्र ग्रहण करेगा । २७। वह परहिंसारत वा दस्यु मेरे हाथ से मारा जायगा । राजा के इस प्रकार आज्ञा करने पर उनके राज्य में उनके अतिरिक्त और कोई आयुधधारी मनुष्य वर्तमान नहीं रहा । २८। सब भूमि के एक राजा कार्त्तवीर्यार्जुन ही मनुष्यव्याघ्र और पराक्रमी हुए, तब वही ग्रामपालक, वही पशुपालक । २९। और वही क्षेत्ररक्षक थे, दूसरा नहीं । ब्राह्मणरक्षक, तपस्विरक्षक और वही अर्थपालक हुए। ३०। वह परवीरघातक राजा ही केवल मात्र चोर, सर्प, अग्नि, शस्त्र, शत्रु और भयंकर समुद्र वा अन्यान्य आपदा में निमग्न मनुष्यों की रक्षा करने वाले हुए । ३१। एक मात्र उनका नाम उच्चारण करके ही मनुष्यगण सब आपदाओं से उत्तीर्ण होने लगे, उन राजा ने जब राज्य शासन किया, तब राज्य में किसी का द्रव्य नष्ट नहीं हुआ । ३२। उन्होंने नाना प्रकार के यज्ञ यजन करके दक्षिणासहित समाप्त किये और महत् तपस्याचारी तथा संग्राम में बड़ी चेष्टावाले हुए । ३३। तब इनकी अत्यन्त समृद्धि और मान को देखकर अंगिरा मुनि ने कहा- "अन्य कोई राजा इनके समान नहीं हुआ । ३४। और न यज्ञ, दान, तपस्या व संग्राम चेष्टा किसी विषय में कार्त्तवीर्य के समान नहीं होगा, इसमें संदेह नहीं।" वह राजा जिस दिन दत्तात्रेय के निकट से अतुल ऐश्वर्य को प्राप्त हुए हैं। ३५। उन्होंने उसी दिन दत्तात्रेय का याग किया था और उनकी सब प्रजा ने भी भूपति की परम ऋद्धि देखकर सावधान चित्त से उसी दिन याग किया था, यही उन बुद्धिमान् दत्तात्रेय जी का माहात्म्य है । ३६-३७। उन चराचर गुरु, अन्तहीन, शार्ङ्गधन्वा, शंख, चक्र, गदाधारी अप्रमेय अनन्तदेव दत्तात्रेय रूपी विष्णु की उत्पत्ति सब पुराणों में नाना प्रकार से कही गई है, जो मनुष्य नारायण के इस परमरूप की चिन्ता करते हैं। ३८-३९। वही सुखी होते हैं और तत्काल संसारबंधन से छूट जाते हैं जो सदा कहते हैं कि, हे वैष्णवगण ! मैं भक्तिद्वारा सदा ही तुमको सुलभ हैं। पुत्र, पुष्प, फलोंद्वारा पूजित हुआ भी मैं मुक्ति देता हूँ,, ऐसी जिनकी प्रतिज्ञा है, फिर मनुष्य उनका आश्रय क्यों न करे । ४०-४१। वह अनादिनिधनदेव ही धर्माचरण के करने और अधर्म विनाश के निमित्त स्थिति और पालनादि करते हैं ।४२। हे पिता ! अब अलर्क नामक ब्राह्मण का वृत्तान्त आप से कहता हूँ कि, जिनसे दत्तात्रेय जी ने योगमार्ग का वर्णन किया है वह महात्मा अलर्कमहाराज जगत् में प्रसिद्ध राजर्षि और अपने पिता के भक्त थे ।४३ श्रीमार्कण्डेयपुराण में दत्तात्रेयोपाख्यान वर्णन नामक सत्रहवाँ अध्याय समाप्त । १७

The son said:

King Kartavirya, after hearing these words of Sage Garga, went to the hermitage of Sage Dattatreya and worshipped him with devotion. (1)
He began to serve him by massaging his feet, and by bringing offerings such as water for washing, flowers, garlands, fragrant substances, water, fruits, and sandalwood paste. (2)
In the same way, he also brought food, and ate the

remnants (uchchhishta) of the sage's meals. Pleased by this, the sage said to him: (3)
"Just as earlier I had told the gods that I indulge in censured acts like drinking wine, so too I tell you: behold, this woman who stays near me, with her I indulge in censured pleasure. (4)
O King! I am constantly engaged in all such blameworthy actions; therefore, what will you gain by serving such a one as I, who am unfit to be of help? Worship instead a man who is competent." (5)

The son said:
When the sage thus spoke, Kartavirya Arjuna remembered the words of Sage Garga and, bowing before Dattatreya, he said: (6)

Arjuna said:
"O Lord! Why do you delude me like this? You are one with your own divine Māyā, that is, why do you confuse an ignorant man like me with your Māyā? (7)
Indeed, you are sinless, and this Goddess (Lakshmi) is the mother of the world; therefore she too is without sin."

When the king spoke thus, the great sage was extremely pleased and said again: (8)

"O mighty and valiant Kartavirya Arjuna, conqueror of the earth! Ask for a boon. The secret names of mine which you have uttered have pleased me greatly. (9)
O King! Those men who worship me with fragrances and garlands, who offer me gifts of wine, meat, and sweet dishes prepared with ghee, who worship me along with Lakshmi, and who play music, (10–11)
such as with the vina, flute, conch, and other melodious instruments – I, being very pleased, bestow upon them sons, wives, wealth, and other prosperity. (12)
But those who despise me by calling me an Avadhuta (eccentric ascetic), I punish. Whatever desire you hold in your mind, ask for that boon, may you be blessed! (13)
Because you have sung my secret names, I am extremely pleased with you."

Kartavirya said:
"O Lord! If you are pleased with me, then grant me such excellent prosperity (ṛiddhi) (14)
by which I may easily protect all my subjects without falling into sin, gain knowledge to overcome my enemies, and so that in battle no enemy can stand before me. (15)
I wish to become endowed with a thousand arms, light of body, free to move unhindered in water, sky, earth, mountains, and the nether regions; and may death come to me only at the hands of one who is superior to me. I wish to guide men who have strayed from the right path. (16–17)
Through inexhaustible wealth and generosity, I wish to honor guests; let it be that by the mere mention of my name, there will be no poverty in my kingdom; and let my devotion to your lotus feet always remain firm." (18)

Dattatreya said:
"O dear child! All that you have said shall come to pass. (19)
By my grace you shall become a universal emperor (Chakravarti)."

The son said:
Then Kartavirya Arjuna bowed to the great sage Dattatreya. (20)
He summoned all his subjects and performed the consecration ceremony properly. At that time, all the Gandharvas and Apsaras, (21)
sages such as Vasishtha, mountains like Sumeru, all the rivers such as the Ganga, and all the oceans filled with water, (22)
all trees such as Plaksha, all the gods including Indra, serpents like Vasuki, (23)
birds like Garuda, the people of cities and villages—all of them, through the grace of Sage Dattatreya, brought materials for the consecration ceremony. (24)
And the gods, headed by Brahma, lit the sacred fire; then Dattatreya, who is a form of Narayana, performed the anointing. (25)
Afterwards, the oceans, rivers, and sages anointed him, and there was a proclamation everywhere: "The Haihaya king has been enthroned!" (26)

By the grace of Sage Dattatreya, Kartavirya Arjuna obtained incomparable prosperity. Dwelling in his kingdom with great power, he declared: (27)
"From now on, except for me, whoever takes up arms—whether he be cruel or a thief—shall be killed by my hand." After the king gave this order, in his kingdom no one but him carried weapons. (28)
On the whole earth, Kartavirya Arjuna alone was the great and valiant ruler; he alone was the guardian of villages, protector of cattle, (29)
and keeper of the fields. He alone was the protector of Brahmins and ascetics, and the keeper of wealth. (30)
This king, destroyer of hostile heroes, protected people from thieves, serpents, fire, weapons, enemies, and the perils of the sea and other calamities. (31)
By merely uttering his name, people crossed over all dangers. During his rule, no one's wealth was destroyed. (32)
He performed many kinds of sacrifices with proper offerings and was a great practitioner of austerities, and vigorous in battle. (33)
Seeing his immense prosperity and fame, Sage Angiras declared:
"No other king has ever been like him; (34)
and in sacrifices, charity, austerities, and battle prowess, there will be no one equal to Kartavirya. There is no doubt in this."

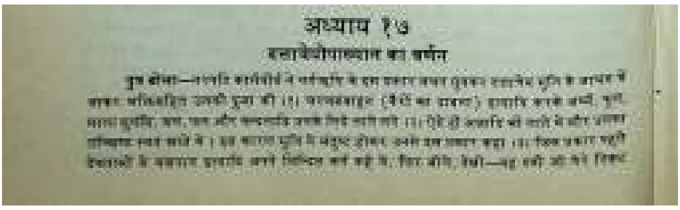
On the very day when he obtained incomparable prosperity from Dattatreya, (35)
he worshiped Dattatreya and, seeing the king's supreme fortune, all his subjects also worshiped him that same day with full attention. This is the greatness of the wise Dattatreya. (36–37)

That Dattatreya, the guru of the entire universe, endless, bearer of the Sharnga bow, the wielder of the conch, discus, and mace, is the immeasurable, infinite Lord Vishnu himself. His origin is described in various ways in all the Puranas. (38–39)
Those who meditate on this supreme form of Narayana

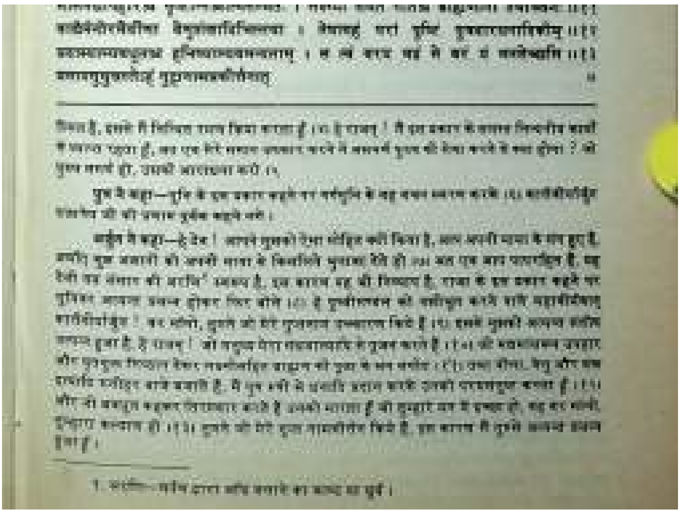
become happy and are immediately freed from the bonds of worldly life. He always declares:
“O devotees! Through devotion alone I am easily attainable. Even when worshiped only with sons, flowers, or fruits, I grant liberation. (40–41)
He, the beginningless and endless Lord, maintains the universe for the practice of dharma and the destruction of adharma.”

O Father! Now I will tell you about the noble Brahmin Alarka, from whom Sage Dattatreya taught the path of Yoga. That great soul, King Alarka, was famous in the world as a royal sage and a devoted son to his father. (43)

Thus ends the seventeenth chapter, called ‘The Story of Dattatreya’ (Dattatreyopakhyana), in the Markandeya Purana.


अध्याय १७

दत्तात्रेयोपाख्यान का वर्णन



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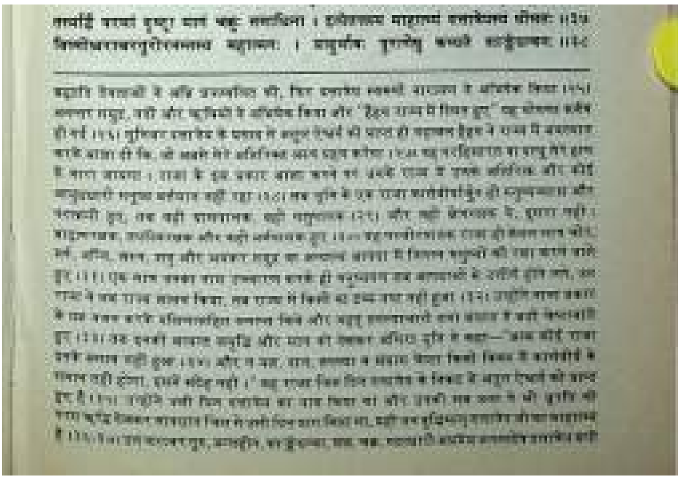

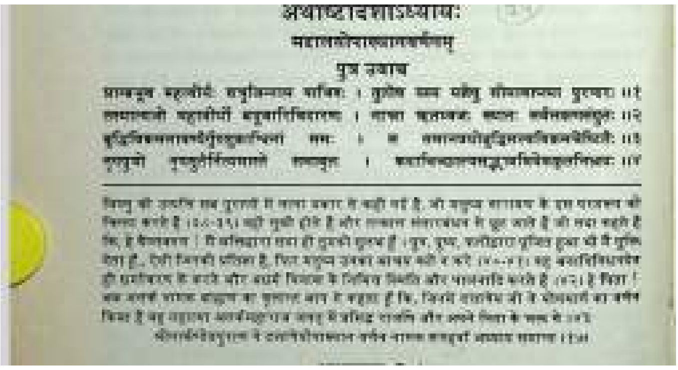

अथाष्टादशोऽध्यायः

पुत्र उवाच

Coming on to allegations on Padma Purana II.103.110 that is Padma Purana Bhumi Khanda Chapter 103 slokas 110

Ashoke Chatterjee in his book Padma Purana A Study page number 71 /281 mentioned that chapter 26 – to the end in Bhumi khanda of Padma Purana (Including chapter 103) are later interpolations and were inserted later on in Padma Purana about 10th century AD . Thus this chapter 103 which he alleged is an interpolation

One can, therefore, casıly understand these two broad divisions of the Bhumi khanda vız, (t) the first twentyfive chaps and, (11) that from chap 26 to the end

- A penetrating search will show that the second portion has been added later as all evidences of a late period are discernible in this section The thirtysixth chap bears traces of the later phase of development of the Jaina Philo-sophy The distinct mention of the name Turuska (which undoubtedly points to the Mohammedans who invaded India about the 9th century AD) which is found in the seventy-eighth chap 10 also points to that conclusion A later idea of the origin of Sūta, which does not coincide with that as given in the Vayu-p, has been discussed in the twentyseventh chap 11 Moreover, undue importance has been given in that portion to the Tulası plant, which is unmistakably a mark of its later orıgın

Gitavidyādhara by Indra Thus it is obvious that either some coherent portions of this section have been lost or the whole of the Gitavidyādhara episode is a later fabrication Moreover, it is to be noted that the story of Prthu and Vena which commences independently from the beginning of the twentysixth chap and runs to the end has no link with the previous chaps One can, therefore, easily understand these two broad divisions of the Bhūmi khanda viz, (i) the first twentyfive chaps and, (ii) that from chap 26 to the end

A penetrating search will show that the second portion has been added later as all evidences of a late period are discernible in this section The thirtysixth chap bears traces of the later phase of development of the Jaina Philosophy The distinct mention of the name Turuska (which undoubtedly points to the Mohammedans who invaded India about the 9th century A D) which is found in the seventy-eighth chap[10] also points to that conclusion A later idea of the origin of Sūta, which does not coincide with that as given in the Vāyu-p, has been discussed in the twentyseventh chap[11] Moreover, undue importance has been given in that portion to the Tulasi plant, which is unmistakably a mark of its later origin

Allegations-

RISHIS

Aniruddha the grandson of Krishna

Aniruddha the grandson of Krishna had fornicated with Uma the daughter of Bana,

Srimad Bhagavatam 10.62.22 “When Usa beheld Him, the most beautiful of men, her face lit up with joy. She took the son of Pradyumna to her private quarters, which men were forbidden even to see, and there enjoyed with Him.”

Refutation-

This is Srimad Bhagvatam 10.62 English translation and its summary

Uṣā, the daughter of Bāṇa, saw Aniruddha, the grandson of Śrī Krishna, in a dream and was deeply drawn to him. With the help of her companion Citralekhā, who possessed yogic powers, she identified the man she had dreamt of and brought him to Śoṇitapura. Upon his arrival, she respectfully welcomed him into the private women’s quarters (antaḥpura), an area restricted to men and spent time with her love Aniruddha .

The Bhāgavatam (10.62.22 onwards) describes their meeting as a fated and affectionate union, without any indication of misconduct or impropriety. When the attendants discovered Aniruddha’s presence, Bāṇa confronted him, which led to Aniruddha’s capture and eventually to the famous battle between Krishna and Śiva.

After the conflict, their relationship was formally accepted, and Uṣā was acknowledged as Aniruddha’s lawful wife. The episode is portrayed as a divinely ordained union, not as an act of transgression .

CHAPTER SIXTY TWO2
Aniruddha taken captive by Bāṇāsura
The King Parikṣit submitted:
I. The best of Yadus (Aniruddha) married Usa, the daughter of Bāṇa. On this occasion a terrible and very great combat took place between Lord Hari and god Sankara. O great

yogin! May you be pleased to describe to me in details this episode.1
Sri Suka narrated:

The glorious god Śiva, the Lord of all beings, worthy of seeking shelter, who is affectionate to his votaries, asked Bāṇa to seek any boon. Bāṇa begged of him to be the guardian deity of his capital.

Bāṇa was the eldest of the hundred sons of the great-souled Bali who donated in charity the whole of the earth to to Lord Hari who presented himself before him in the form of Vāmana (a dwarf, a Brāhmaṇa boy).

Bali's own son Bāṇa was always engaged in devotion to god Śiva. He was respectable, generous, intelligent, true of word and firm in observance of vows.

Formerly, he used to rule over his kingdom from the beautiful city of Sonitapura as its capital. By the grace of god Śiva even those celestials (the sworn enemies of Asuras) behaved with him as his servants. Endowed with a thousand arms as he was, he pleased god Śiva (the world-delighter) by playing upon musical instruments while god Śiva performed his Tandavas dance. On one occasion, Băṇa who was madly elated with his prowess, touched with his crown brilliant like the sun, the lotus-feet of god Śiva who (as the presiding deity of his capital) was near to him and said:

"I bow to you, O great God, the preceptor and the highest Ruler of the world, the Wish-yielding tree fulfilling the desires of persons whose longings are not satisfied.

The (boon of) thousand arms conferred by you have resulted into a burden to me; for I do not find an equal combatant (against me in the three worlds excepting you).

With my arms itching for a fight and being impelled by eagerness to combat, I marched against the elephants (supporting the world) at the end of cardinal points, crushing down the mountains on the way. But being terrified, the elephants hastily took to flight, O Ancient-most Person".

Hearing this (arrogant speech), the glorious god Śiva got enraged and told him, "When your flag-staff (with the peacock ensign) shall be broken down automatically, your combat with some one equal to me will take place and it will humiliate (break down) your pride, O stupid fellow".

Thus snubbed, the Asura with perverse mentality became delighted and repaired to his place. The crooked-minded fellow was waiting for the fulfilment of Siva's augery which indicated a crushing blow to his prowess.

He had a daughter called Uşā. Virgin as she was, in dream, she enjoyed sexual pleasure with Aniruddha, the son of Pradyumna as her beloved consort whom she had never seen or heard of.

Not finding him there near her (after opening her eyes), she got up in a bewildered state, exclaiming "Where are you my beloved lord?", in the midst of her girl-companions and was xceedingly abashed.

Bāṇa had minister called Kumbhānda. His daughter Citralekha was her bosom-friend. Out of great curiosity, she enquired her friend Uşā: a

“Whom are you searching for, O friend with beauti-ful eyebrows? what is the nature of your desire? As far as I have observed, as yet there has been no suitor to your hand, O princess.” Uşā narrated:

He was respectfully received with excellent garments, wreaths of flowers, perfumes, sweet incense, lights, high seat, with drinks, foods and other eatables, with sweet conversations and personal service.

“In my dream I saw an unknown man of dark complexion, lotus-eyed, endowed with (knee-) long arms, wearing a yellow (silken) garment, captivating the hearts of women (capable of enjoying them).

I am seeking after him as my beloved Lord who having allowed me to drink the honey of his lips, has gone (to some unknown place) throwing me into the sea of misery even though I am still thirsty (after him).”
Citralekha said:

“I shall remove (the cause of) your grief. If he who captivated your heart exists somewhere in the three worlds, I shall bring that man. Please tell me who it is.”

Saying thus she drew graphic portraits (of elite youths) of gods, Gandharvas, Siddhas, Caraṇas, serpents, Daityas, Vidyādharas, Yaksas and human princes.

Out of human beings, she drew the portrait of Vrsni's: Ugrasena, Vasudeva, Balarāma, Krsṇa. When she saw Pradyumna's portrait, she felt shy.

Seeing the carefully painted portrait of Aniruddha she looked down in shyness and exclaimed smilingly, “It is he. It is he.” O Ruler of the earth.

Citralekhā who was endowed with yogic powers knew that he was the grand-son of Krsna and through the air, she went to Dvārakā under the protection of Krsna, O King.

Resorting to her yogic powers, she bore Aniruddha, the son of Pradyumna, who was sleeping on an excellent bed and brought him to Soṇitapura and presented her beloved to her friend, Uşā.

Beholding the most beautiful of beautiful persons, she was extremely rejoiced and in her private apartment which was inaccessible to the eyes of males, she enjoyed herself with the son of Pradyumna. Aniruddha who remained concealed in the princess's apartment, got his senses captivated by Uşā whose love for him was ever increasing and he did not know how many days rolled away.

As she was thus enjoyed by the Yadava hero and lost her virginity, the attendants observed through marks which could be hardly concealed, that she was enjoying specially joyous life.

The servants reported to Bāṇa, “O King, from the behaviour f your daughter, we mark that she is casting a stain on

your family.

Though we were cautiously guarding her, we do not know how such pollution took place in the apartment of your virgin. daughter who was closely guarded and was beyond the reach of male eyes."

Thereupon Bāṇa who was sorely distressed to hear of his daughter's pollution, hastened immediately to the appartment of his daughter and saw there the best of the Yadus.

He saw Aniruddha who was the son of Kama (Pradyumna), the most beautiful person in the world, dark in complexion, wearing a yellow garment, of lotus eyes, long and mighty arms and with his countenance brightened with the lustre of his ear-rings and locks of hair and was beaming with smiling looks.

Bāṇa was shocked to see Aniruddha playing at dice with his beloved daughter who on her part adorned herself with festle ornaments and wearing between his arms a gar-land of Jasmine flowers, special to the season of spring, tinged with the saffron on her bosom during his contacts with her person seated in front of her.

Seeing Båṇa enter surrounded with fierce looking soldiers, Aniruddha, the descendent of Madhu, took up an iron bludgeon and took position like Yama, the wielder of the rod determined to finish with any body that may approach him.

Like a great boar that kicks away the attacking dogs, he struck them down who attacked him on all sides with the intention of arresting him. Beaten thus by him, they ran out of Usa's palace with their heads, thighs and arms broken.

The worshipful god Rudra surrounded by the Pramathas and accompanied by his son Skanda, rode his big bull and fought with Balarama and Krsna for the sake of Baṇa

The powerful son of Bali got angry with Aniruddha who was striking down his soldiers and he bound him down with Nāgapāśa (serpent-like cords).

Uşā was overwhelmed with grief and despondency to see him bound with the cords of Naga and wept loudly with tears flowing down her eyes.
CHAPTER SIXTYTHREE
Bāṇa Vanquished. Aniruddha brought to Duārakā
Sri Suka said:

And thus passed away the four months of the rainy season, while the relatives of Aniruddha, (being unable to trace him) missed him and were grieving for him (for his disappearance), O descendant of Bharata !

Learning from Nārada, the report of Aniruddha's valorous fight and his imprisonment, Vrsnis who looked upon Krsna as their presiding deity, speedily marched against Sonitapura, the capital of Bāṇa.
3-4. Pradyumna, Yuyudhāna, Gada, Samba and Sāraṇa, Nanda, Upananda, Bhadra and others-all loyal followers of Balarāma and Krsna-these prominent Såtvata heroes

accom-panied with twelve akşauhinis of army, laid close siege to the city of Baṇa, on all sides.

Noticing that the parks of the city, fortifications, gates, balconies and towers were shattered down, Bāṇa was fired with rage and taking with him an equally strong army, sallied forth out of the city.

CHAPTER SIXTY TWO[2]

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1. The best of Yadus (Aniruddha) married Uṣā, the daughter of Bāṇa. On this occasion a terrible and very great combat took place between Lord Hari and god Śaṅkara. O

1. v.l. with the dice-board-VJ.
2. Not traced in VJ.'s Text.

great yogin! May you be pleased to describe to me in details this episode.[1]

Śrī Śuka narrated:

2. Bāṇa was the eldest of the hundred sons of the great-souled Bali who donated in charity the whole of the earth to to Lord Hari who presented himself before him in the form of Vāmana (a dwarf, a Brāhmaṇa boy).

3. Bali's own son Bāṇa was always engaged in devotion to god Śiva. He was respectable, generous, intelligent, true of word and firm in observance of vows.

4. Formerly, he used to rule over his kingdom from the beautiful city of Śoṇitapura[2] as its capital. By the grace of god Śiva even those celestials (the sworn enemies of *Asuras*) behaved with him as his servants. Endowed with a thousand arms as he was, he pleased god Śiva (the world-delighter) by playing upon musical instruments while god Śiva performed his Tāṇḍava[3] dance.

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6. On one occasion, Bāṇa who was madly elated with his prowess, touched with his crown brilliant like the sun, the lotus-feet of god Śiva who (as the presiding deity of his capital) was near to him and said:

7. "I bow to you, O great God, the preceptor and the highest Ruler of the world, the Wish-yielding tree fulfilling the desires of persons whose longings are not satisfied.

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CHAPTER SIXTYTHREE

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5. Noticing that the parks of the city, fortifications, gates, balconies and towers were shattereddown, Bāṇa was fired with rage and taking with him an equally strong army, sallied forth out of the city.

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Allegations-

Muni Chuli

An Apsara named Somada served Muni Chuli, who satisfied with her service asked her wishes, she told him that she wishes for a son but that she is unmarried and doesn't wish to get married and requests the Muni to bestow a son, the Muni through his so called power of mind impregnated her,

Valmiki Ramayana, Bala Kanda 1, Sarga 33, verses 13-18 "Even she is obedient in his respect, and dedicating herself in ministering to him she stayed there righteously. After some time that sage Chuli has become satisfied with her service… Perceiving that the sage is contented that female celestial Somada who is aware of making good sentences is highly delighted and spoke with her melodious voice to that pedantic sage. I am unmarried and nobody's wife, safe you be, and as I took shelter under your kindness it will be apt of you to endow me a son with your faculty of asceticism.' So said Somada to sage Cuulii. That Brahma-sage Cuuli benignantly bestowed her with a unique and Brahma-like son who is renowned as Brahmadatta, as well as his own brainchild."

Refutation-

In Vālmīki Rāmāyaṇa, Bāla Kāṇḍa, Sarga 33, verses 13–18, there is no statement that Sage Cūlī (Cūlina) had any physical union with the Gandharva maiden Somadā. The text narrates that Somadā served the sage with devotion

and, as a reward, requested a son who would be steadfast in meditation and devoted to the realization of the Absolute.

Verse 18 explicitly states:
तस्याः प्रसन्नो ब्रह्मर्षिर्ददौ ब्राह्ममनुत्तमम्।
ब्रह्मदत्त इति ख्यातं मानसं चूलिनः सुतम्॥ १८ ॥

Full of delight, the Brahmana sage Cūlina (a variant of Cüli) conferred on her a mind-born son, rich in askesis (in the form of meditation) directed towards the realization of Brahma, excelled by none and known by the name of 'Brahmadatta'.

This clearly shows that Brahmadatta was a **mind-born gift (mānasa-putra)**, produced by the sage's spiritual power, not through physical intercourse.

(lit., one who has turned the flow of his generative fluid upwards and never allowed it to escape), Cūli by name, who was exceptionally glorious and given to virtuous conduct, actually embarked upon a course of austerities* (in the form of meditation) directed towards the realization of Brahma. (11)

तपस्यन्तमृषिं तत्र गन्धर्वी पर्युपासते।
सोमदा नाम भद्रं ते ऊर्मिलातनया तदा ॥ १२ ॥

At that very place, during the period of his askesis, may good betide you, a Gandharva girl, Somadā by name, daughter of Ūrmilā, waited upon the Ṛṣi in the hope of securing his goodwill, while he was busy practising his austerities. (12)

सा च तं प्रणता भूत्वा शुश्रूषणपरायणा।
उवास काले धर्मिष्ठा तस्यास्तुष्टोऽभवद् गुरुः ॥ १३ ॥

Bending low before him and devoted to his service, that most pious girl waited upon him at the right time whenever her presence was needed by him. The venerable sage got pleased with her. (13)

स च तां कालयोगेन प्रोवाच रघुनन्दन।
परितुष्टोऽस्मि भद्रं ते किं करोमि तव प्रियम् ॥ १४ ॥

And when the propitious hour came, the sage, O scion of Raghu, said to the girl, 'I am highly pleased with your innocent services, may all be well with you! What service can I do to you?' (14)

परितुष्टं मुनिं ज्ञात्वा गन्धर्वी मधुरस्वरम्।
उवाच परमप्रीता वाक्यज्ञा वाक्यकोविदम् ॥ १५ ॥

Supremely delighted to know the sage much gratified, the eloquent Gandharva girl spoke as follows in a sweet voice to the seer, who was a master of speech: (15)

लक्ष्म्या समुदितो ब्राह्म्या ब्रह्मभूतो महातपाः।
ब्राह्मेण तपसा युक्तं पुत्रमिच्छामि धार्मिकम् ॥ १६ ॥

"A great ascetic illumined with Brahmic (spiritual) splendour, you have become one with the Infinite. Hence I seek from you a pious son, rich in askesis (in the form of meditation) directed towards the realization of Brahma, the Absolute. (16)

अपतिश्चास्मि भद्रं ते भार्या चास्मि न कस्यचित्।
ब्राह्मेणोपगतायाश्च दातुमर्हसि मे सुतम् ॥ १७ ॥

"As for myself, I am unmarried nor shall I be the wife of any. Therefore, let your grace descend on me. Be pleased to grant me a son by dint of your Brahmic (spiritual) glory, since I have sought refuge in you." (17)

तस्याः प्रसन्नो ब्रह्मर्षिर्ददौ ब्राह्ममनुत्तमम्।
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स राजा ब्रह्मदत्तस्तु पुरीमध्यवसत् तदा।
काम्पिल्यां परया लक्ष्म्या देवराजो यथा दिवम् ॥ १९ ॥

Invested with supreme (royal) splendour, the said Brahmadatta for his part lived at that time as king in the city of Kāmpilyā (built by Kampila) as Indra (the ruler of gods) does in paradise. (19)

स बुद्धिं कृतवान् राजा कुशनाभः सुधार्मिकः।
ब्रह्मदत्ताय काकुत्स्थ दातुं कन्याशतं तदा ॥ २० ॥

The aforesaid Kuśanābha, a most pious king, at that time made up his mind, O scion of Kakutstha, to give away all his hundred daughters to Brahmadatta. (20)

तमाहूय महातेजा ब्रह्मदत्तं महीपतिः।
ददौ कन्याशतं राजा सुप्रीतेनान्तरात्मना ॥ २१ ॥

Calling the said Brahmadatta, the

Allegations-

Medhavin

Rishi Medhavin commits adultery with Apsara Manjugosha in the forest.

Padma Purana VI.46.9-24 "A celestial nymph known as Manjughosa started to infatuate an excellent sage named Medhavin, best among sages, who was a celibate and lived there...Having seen the best sage staying there, that Manjugosha was overpowered by Cupid (i.e. passion of love) and she sang gently. That best sage, having seen her singing like that, with her bracelets jingling and her anklets and girdle tinkling, was forcibly deluded by Cupid with his army. That beautiful woman Manjughosa, seeing that sage like that, approached him and deluded him with feminine conquettish gestures; and keeping her lute down (on the ground) she embraced that lord of sages, as a creeper would encircle a tree shaking due to the velocity of the wind.

That best sage, Medhavin, too rejoiced with her. Seeing in that (forest) only her excellent body, his auspicious nature left him, and he was influenced by the nature of Cupid. The lover did not know (i.e. care for) night or day, while rejoicing with her."

Refutation-

Here is Padma Purana Uttara Khanda Adhaya 46 slokas 9-24 hindi translation by Chaukhamba Publications . You can read it nowhere Talks about Rishi Medhavin and Apsara Manjugosha and any such thing

युधिष्ठिर ने कहा- हे कृष्ण महान् फल प्रदान करने वाली विजया एकादशी का माहत्य मैने सुना । फाल्गुन मास के शुक्ल पक्ष की एकादशी का जो नाम है, उसे आप मुझे बतलायें ॥१॥ भगवान् श्रीकृष्ण ने कहा- हे महाभाग धर्मपुत्र आप सुने मैं बतला रहा हूँ। मान्धाता के द्वारा पूछे जाने पर उसको महर्षि वसिष्ठ ने बतलाया था ॥२॥ हे राजन्। फाल्गुन मास की आमलकी एकादशी विशेष रूप से आमलकी कही गयी है। यह पवित्र तथा भगवान् विष्णु के लोक को प्रदान करने वाली है ॥३॥ आंवला के पेड़ के नीचे जाकर वहीं जागरण करना चाहिए। रात्रि जागरण करने से एक हजार गोदान करने का फल होता है ।।४।। मान्याता ने कहा- हे द्विजश्रेष्ठ । आमलकी एकादशी कब उत्पन्न हुयी। यह मुझको अत्यन्त कौतूहल है। अतएव इन सारी बातों को आप मुझे बतलायें ॥५॥ किस कारण से यह पवित्र तथा पाप विनाशक है ? और जागरण करने से यह हजार गोदान का फल प्रदान करती हैं ?॥६॥ महर्षि वसिष्ठ ने कहा- हे महाभाग। यह पृथिवी पर कैसे हुयी इस बात को मैं आपको बतलाता है। आँवला का वृक्ष सभी पापों को विनष्ट करने वाला है ।।७।। जब एकार्णव (महाप्रलय) हो गया था सभी स्थावर जङ्गम विनष्ट हो गये थे। देवता, असुर, उरग तथा राक्षस विनष्ट हो गये थे ॥८॥ उस समय देवेश श्रीभगवान् अपने अव्यय धाम में चले गये ॥९॥ उसके बाद जब भगवान् जगे उस समय परंब्रह्म के मुख से चन्द्र के समान थूक निकला और वह पृथिवी पर गिरा ॥१०॥ उस बिन्दु से धात्री नग (ऑवले का वृक्ष) उत्पन्न हुआ। उसकी अनेक शाखा प्रशाखायें थी और वह फल के भार से झुक गया था ।॥११॥ उसको सभी वृक्षों का प्रथम प्रोह कहा गया है। उसके पश्चात् ब्रह्माजी ने इन प्रजाओं की सृष्टि की ॥१२॥ श्रीभगवान् ने देव, दानव, गन्धर्व, यक्ष, राक्षस तथा पत्रग (सर्पो) की सृष्टि की। उन्होंने निर्मल महर्षियों की सृष्टि की ॥१३॥ वे भी देवता आये जहाँ पर श्रीहरि को प्रिय धात्री (आँवला) थी। हे महाभाग उस आँवला को देखकर वे अत्यन्त आश्चर्यित हुए ॥१४॥ वे सोच रहे थे कि इस वृक्ष का क्या नाम है, हमलोग इसको नहीं जानते हैं। जब वे सोच रहे थे उसी समय आकाशवाणी हुयी ॥१५॥ यह आँवले का वृक्ष है और भगवान् विष्णु को यह अत्यन्त प्रिय हैं। इसका स्मरण करने मात्र से गोदान का फल होता है ॥१६॥ स्पर्श करने से दो गुना और इसको खाने से तीन गुना फल होता है। अतएव धात्री का सेवन अवश्य करना चाहिए ॥१७॥ यह वैष्णवी है, सभी पापों को दूर करने वाली है। धात्री के मूल में भगवान् विष्णु का निवास होता है। और उसके ऊपर ब्रह्माजी का निवास होता है ॥१८॥ इसकी स्कन्धों में भगवान् शिव का निवास है। शाखाओं में सभी मुनिगण रहते है और प्रशाखाओं में देवताओं का निवास होता है ।।१९।। इसके पत्तों में देवता रहते हैं और पुष्प में मरुत देवता का निवास होता है। इसके फलों में प्रजापतिगण रहते है ॥२०॥ जिस धात्री आँवला का मैने वर्णन किया है, वह सर्व देवमयी है। अतएव यह भगवान् विष्णु के भक्तों के लिए पूज्यतमा है ।॥२१॥ ऋषियों ने कहा- आप कौन हैं ? आपको हमलोग नहीं जानते हैं आप किसके कारण हुए हैं। आप देवता है या कोई दूसरे हैं? आप ठीक-ठीक बतलायें ॥२२॥ आकाशवाणी ने कहा- जो सभी भूतों तथा भुवनों की सृष्टि करते हैं, जिनका साक्षात्कार विद्वान् भी नहीं कर पाते हैं मैं वही सनातन विष्णु हूँ ।॥२३॥ देवा साध्य श्रीभगवान का वह वचन सुनकर ब्रह्माजी के पुत्रों ने उनकी स्तुति की ॥२४।। सभी भूतों की आत्मा स्वरूप आप को नमस्कार है। आत्मा स्वरूप, परमात्मा स्वरूप, अच्युत आपको नमस्कार है। नित्य तथा अनन्त आपको नमस्कार है ।॥२५॥ दामोदर, कवि तथा यज्ञेश आपको नमस्कार है ॥२६॥ ऋषियों के द्वारा इस प्रकार से स्तुति किए जाने पर श्रीहरि सन्तुष्ट हो गये। उन्होंने महर्षियों से कहा आपलोगों को मैं कौन सी अभीष्ट वस्तु प्रदान करूं ।॥२७॥ ऋषियों ने कहा- हे भगवन्! यदि आप हमलोगों का कल्याण करने के लिए संतुष्ट हैं तो आप हमलोगों को वह उत्तम व्रत बतलाइये जिसके करने में आयास तो अल्प हो और उसका फल बहुत हो । हे देवेश जिसके करने से जीवों को विष्णु लोक की प्राप्ति हो ॥२८-२९॥ विष्णु भगवान् ने कहा- फाल्गुन मास के शुक्ल क्ष की द्वादशी तिथि को यदि पुष्य नक्षत्र का योग हो तो वह एकादशी

महापुण्यप्रद तथा महापापों का विनाश करने वाली होती है ॥३०॥ उस तिथि को आँवला के नीचे जागरण करें, यह उसकी विधि है ॥३१॥ ऐसा करने वाला सभी पापों से मुक्त होकर हजार गोदान का फल प्राप्त करता है। हे वित्रों मैंने आपलोगों को सवर्वोत्तम व्रत बतलाया है। उस एकादशी को भगवान् विष्णु की अर्चना करने वाला मनुष्य सदा विष्णु लोक में रहता है ॥३२॥ ऋषियों ने कहा-आप इस व्रत की विधि बतलाएँ जिससे कि यह व्रत परिपूर्ण हो। इसके मन्त्र और नमस्कार कौन हैं?

Yudhiṣṭhira said:
"O Kṛṣṇa, I have heard the glory of the Vijaya Ekādaśī, which grants great merit. Please tell me the name of the Ekādaśī that falls in the bright fortnight (Śukla Pakṣa) of the month of Phālguna." (1)

Bhagavān Śrī Kṛṣṇa said:
"O greatly fortunate son of Dharma, listen as I tell you. When King Māndhātā had asked about it, Sage Vasiṣṭha narrated it to him." (2)
"O King, the Ekādaśī of the bright fortnight of Phālguna is especially called *Āmalakī Ekādaśī*. It is pure and grants one the realm of Bhagavān Viṣṇu." (3)
"One should go beneath an āmalakī (Indian gooseberry) tree and perform vigil there. By keeping vigil at night, one obtains the merit of gifting a thousand cows." (4)

Māndhātā said:
"O best of twice-born, when did the Āmalakī Ekādaśī come into being? I am extremely curious, so please tell me everything." (5)
"For what reason is it holy and sin-destroying, and why does vigil on this day yield the merit of a thousand cow donations?" (6)

Sage Vasiṣṭha said:
"O greatly fortunate one, I will tell you how it came into existence on earth. The āmalakī tree destroys all sins." (7)
"When the great dissolution (*ekārṇava mahā-pralaya*) took place, all moving and unmoving beings were destroyed. The gods, demons, serpents, and rākṣasas were all destroyed." (8)
"At that time, the Lord of the gods, Śrī Bhagavān, withdrew into His imperishable abode." (9)
"Later, when Bhagavān awoke, from the mouth of the Supreme Brahman came saliva like the moon, which fell upon the earth." (10)
"From that drop arose the *dhātrī* tree (āmalakī). It had many branches and sub-branches, and was bent down by the weight of its fruits." (11)
"It is said to be the first sprout among all trees. After that, Brahmā created the creatures of the world." (12)
"Śrī Bhagavān created the gods, demons, gandharvas, yakṣas, rākṣasas, and serpents. He also created the pure sages." (13)
"Those gods then came to where the *dhātrī* dear to Śrī Hari was. O greatly fortunate one, seeing that āmalakī tree, they were full of wonder." (14)
"They were thinking, 'What is the name of this tree? We do not know it.' While they were pondering, a voice from the sky was heard." (15)
"'This is the āmalakī tree, extremely dear to Bhagavān Viṣṇu. Merely remembering it grants the merit of gifting a cow.'" (16)
Touching it grants double that merit, and eating it yields

triple. Therefore, one should certainly partake of the *dhātrī*.'" (17)
"'It is Vaiṣṇavī in nature, destroying all sins. At its root resides Bhagavān Viṣṇu, and above it resides Brahmā.'" (18)
"'In its trunk resides Bhagavān Śiva; in its branches dwell the sages; in its sub-branches dwell the gods.'" (19)
"'In its leaves dwell the gods; in its flowers dwell the Maruts; in its fruits dwell the Prajāpatis.'" (20)
"The *dhātrī* I have described is pervaded by all the gods, and hence it is most worthy of worship for devotees of Bhagavān Viṣṇu." (21)

The sages said:
"Who are you? We do not know you. Whose manifestation are you? Are you a god or someone else? Please tell us clearly." (22)

The heavenly voice said:
"I am that eternal Viṣṇu who creates all beings and worlds, whom even the learned cannot directly perceive." (23)

Hearing these words of Śrī Bhagavān, the mind-born sons of Brahmā praised Him. (24)
"Obeisance to You, who are the Self of all beings, the Supreme Self, the Imperishable. Salutations to You, eternal and infinite." (25)
"Salutations to Dāmodara, the wise one, the Lord of sacrifice." (26)

Pleased by the praises of the sages, Śrī Hari said to them:
"Tell Me what cherished boon you desire, and I shall grant it." (27)

The sages said:
"O Lord, if You are pleased for the welfare of us all, please tell us that supreme vow which requires little effort but yields great fruit, by which beings may attain the realm of Viṣṇu." (28–29)

Bhagavān Viṣṇu said:
"In the bright fortnight of the month of Phālguna, if the Dvādaśī tithi coincides with Puṣya nakṣatra, that Ekādaśī grants great merit and destroys even great sins." (30)
"On that day, one should keep vigil beneath an āmalakī tree — this is its proper observance." (31)
"One who does so is freed from all sins and obtains the merit of donating a thousand cows. O sages, I have told you the supreme vow. One who worships Bhagavān Viṣṇu on that Ekādaśī always resides in Viṣṇu's realm." (32)

The sages said:
"Please tell us the procedure of this vow so that it may be perfectly performed. What are its mantras and salutations?"

Allegations-

Gautama

The sage Gautama who cursed Indra for ravishing his wife had too ejaculated on seeing Saradvati after having sex with her,

Shiva Purana, UmaSamhita 5, chapter 4, verses 32-33 "The sage Gautama had his mind deluded by Siva's Maya. On seeing Saradvati in the nude he was excited and he indulged in sexual intercourse with her. He collected the semen emitted in a wooden bowl."

Refutation-

According to R.C. Hazra, the *Uma Saṁhitā* of the *Shiva Purāṇa* is a very late addition. He notes that it draws heavily from the *Jñāna Saṁhitā*, which itself is dated to around 950 CE. Based on this, it can be reasonably inferred that the *Uma Saṁhitā* was incorporated into the *Shiva Purāṇa* sometime after the 10th century CE.

IV. The Bhasmasamhitā,[89] also called Aura/Umāsaṁhitā, is represented in the class II editions only. The text introduces Kṛṣṇa on a visit to Kailāsa and performing penance there to Śiva, in order to obtain a son. He meets Upamanyu, and requests him to tell him about the greatness of Śiva. Upamanyu complies, and praises Śiva and his trident; he extols Śiva's power to save his devotees from hell. This discussion leads into several chapters on different types of sins, and on the description of hell and the suffering in it. Ways to avoid this suffering include gifts of food, performing penance, listening to the purāṇas, etc. The saṃhitā subsequently describes the seven dvīpas of the earth, and other component parts of the universe. It ends with discourses on a variety of topics, such as the develop-

[89] Ibid., p. 65, n. 87.

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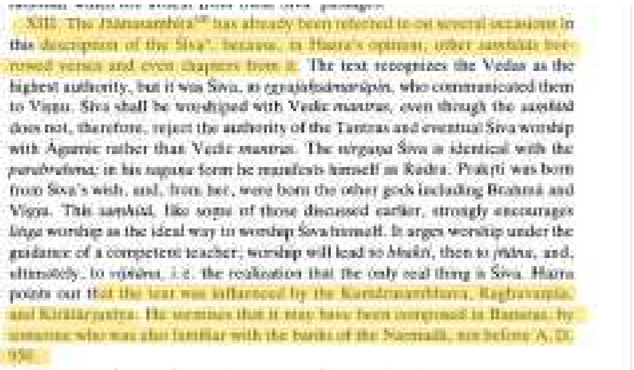
ment of man, from the foetus, through childhood, youth, marriage, old age, etc.; creation and manvantaras, etc. In Hazra's opinion the text borrows most of its chapters from the Jñānasaṁhitā.



XIII. The Jñānasaṃhitā[89] has already been referred to on several occasions in this description of the Śiva°, because, in Hazra's opinion, other saṃhitās borrowed verses and even chapters from it. The text recognizes the Vedas as the highest authority, but it was Śiva, as ... who communicated them to Viṣṇu. Śiva shall be worshiped with Vedic mantras, even though the saṃhitā does not, therefore, reject the authority of the Tantras and eventual Śiva worship with Āgamic rather than Vedic mantras. The nirguṇa Śiva is identical with the parabrahma; in his saguṇa form he manifests himself as Rudra. Prakṛti was born from Śiva's wish, and, from her, were born the other gods including Brahmā and Viṣṇu. This saṃhitā, like some of those discussed earlier, strongly encourages liṅga worship as the ideal way to worship Śiva himself. It urges worship under the guidance of a competent teacher; worship will lead to bhakti, then to jñāna, and, ultimately, to vijñāna, i.e. the realization that the only real thing is Śiva. Hazra points out that the text was influenced by the Kumārasaṃbhava, Raghuvaṃśa, and Kirātārjunīya. He surmises that it may have been composed in Banaras, by someone who was also familiar with the banks of the Narmadā, not before A.D. 950.

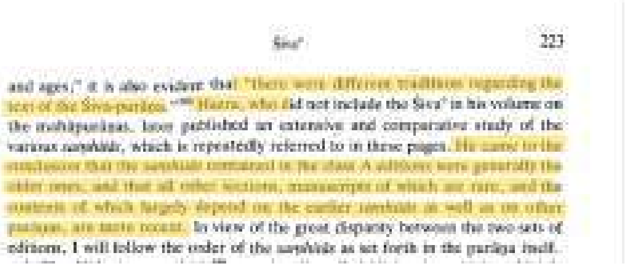
The Śiva Purāṇa, as a whole, is one of the most composite and unwieldy Purāṇas, having been composed and expanded by different authors over various periods. There exist two primary versions: the Bombay 1884, Venkat 1895–96, and Venga Manuscript (Class A); and the Venkat 1906, 1965 Pandita Pustakalaya Manuscript (Class B). According to R.C. Hazra, the sections found in the Class A Manuscript are older and more authentic, whereas those in the Class B Manuscript (Including Uma Samhita) are very recent compositions . Most significantly, the older and more authentic Class A Manuscript does not contain the Uma Saṁhitā.

saṃhitās, with different titles and different arrangements; two of their saṃhitās are not even listed in the Śiva° passages.[90] The following is a comparative survey of the saṃhitās, in the two passages of the Śiva° itself, and in the two sets of editions – which from now on I will refer to as class A and class B editions.

Śiva°	Class A Bombay 1884 Venkat. 1895–96 Vaṅga		Class B Venkat. 1906, 1965 Paṇḍitapustakālaya Tr. AITM	
I. Vidyeśvara	XIII. Jñāna	ch. 78	Vidyeśvara	ch. 25
II. Raudra	Vidyeśvara	25	Vighneśa	
III. Vaināyaka	(Vaṅga 16)		Rudra	197
IV. Bhauma/Auma	Kailāsa	12	Śatarudra	42
V. Mātṛ(purāṇa)	XIV. Sanatkumāra	59	Koṭirudra	43
VI. Rudraikādaśa	Vāyu/Vāyavīya		Umā/Auma	51
VII. Kailāsa	pūrvabhāga	30	Kailāsa	23
VIII. Śatarudra	uttarabhāga	30	Vāyavīya	
IX. Koṭirudra	Dharma	65	pūrvabhāga	35
X. Sahasrakoṭirudra			uttarabhāga	41
XI. Vāyavīya				
XII. Dharma(purāṇa)				

It is clear from all this that the Śiva° is one of the more composite and unwieldy purāṇas, sections of which "were written by different hands in different climes

[90] Hazra Śiva° 1963: 51–52. Cf. Haraprasad Shastri 1928a: 277, no. 3346.



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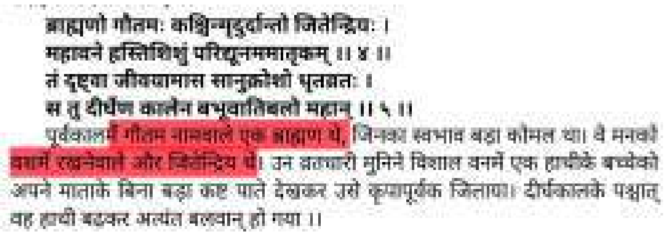
and ages;" it is also evident that "there were different traditions regarding the text of the Śiva-purāṇa."[91] Hazra, who did not include the Śiva° in his volume on the mahāpurāṇas, later published an extensive and comparative study of the various saṃhitās, which is repeatedly referred to in these pages. He came to the conclusion that the saṃhitās contained in the class A editions were generally the older ones, and that all other sections, manuscripts of which are rare, and the contents of which largely depend on the earlier saṃhitās as well as on other purāṇas, are more recent. In view of the great disparity between the two sets of editions, I will follow the order of the saṃhitās as set forth in the purāṇa itself.

Mahabharata Anushashna Parva Adhaya 102 slokas 4-5 – Gautama Muni was controlled of senses

पूर्वकालमें गौतम नामवाले एक ब्राह्मण थे, जिनका स्वभाव बड़ा कोमल था। वे मनको वशमें रखनेवाले और जितेन्द्रिय थे। उन व्रतधारी मुनिने विशाल वनमें एक हाथीके बच्चेको अपने माताके बिना बड़ा कष्ट पाते देखकर उसे कृपापूर्वक जिलाया। दीर्घकालके पश्चात् वह हाथी बढ़कर अत्यंत बलवान् हो गया ।।

"In ancient times, there was a Brāhmaṇa named Gautama, whose nature was very gentle. He was self-controlled in mind and had mastered his senses. Once, this vow-observing sage saw a young elephant in a great forest, suffering greatly without its mother, and out of compassion he nourished and sustained it. After

a long time, that elephant grew up and became extremely powerful.”



ब्राह्मणो गौतमः कश्चिन्मृदुर्दान्तो जितेन्द्रियः ।
महावने हस्तिशिशुं परिद्यूनममातृकम् ॥ ४ ॥
तं दृष्ट्वा जीवयामास सानुक्रोशो धृतव्रतः ।
स तु दीर्घेण कालेन बभूवातिबलो महान् ॥ ५ ॥

पूर्वकालमें गौतम नामवाले एक ब्राह्मण थे, जिनका स्वभाव बड़ा कोमल था। वे मनको वशमें रखनेवाले और जितेन्द्रिय थे। उन व्रतधारी मुनिने विशाल वनमें एक हाथीके बच्चेको अपनी माताके बिना बड़ा कष्ट पाते देखकर उसे कृपापूर्वक जिलाया। दीर्घकालके पश्चात् वह हाथी बढ़कर अत्यंत बलवान् हो गया ॥

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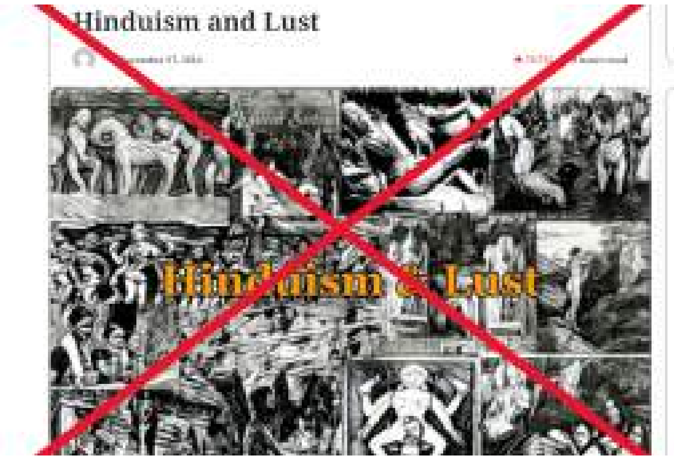
Refutation of ” Hinduism and Lust ” Article by Vedkabhed



Written by Rohan Saini in Uncategorized

This is the Fourth Section of the Article

Allegations-

krishna stole the garments of Gopis just to enjoy watching their naked bodies and later gave a lame excuse,

Srimad Bhagavatam 10.22.16-17 “The Supreme Personality of Godhead said: If you girls are actually My maidservants, and if you will really do what I say, then come here with your innocent smiles and let each girl pick out her clothes. If you don’t do what I say, I won’t give them back to you. And even if the king becomes angry, what can he do? Then, shivering from the painful cold, all the young girls rose up out of the water, covering their pubic area with their hands.”

Refutation-

Traditional Sri Vaishnava Acharya Pandit Madhavacharya Shastri explained Gopi Vastraharan Leela in his book Purana Digdarshan page 475/788

चीरहरण

११

बहुत से महाशय, भगवान् द्वारा गोपियों के वस्त्र चुराए जाने वाली कथा पर भी नाना तरह के आक्षेप किया करते हैं अतः इस कथा पर भी चार शब्द लिखना अनावश्यक न होगा—

वैदिक-स्वरूप

(क) अहतवसानोऽवभृथादुपेति। (ताण्ड्य १६।१३।६)
(ख) एतद्वै पत्न्यै व्रतोपनयनम्। (तैत्तिरीय ३।३।३।२)
(ग) अप्सु वै वरुणः। (तैत्तिरीय १।६।५।६)
(घ) अनृते खलु वै क्रियमाणे वरुणो गृह्णाति।
(तैत्तिरीय १।७।२।६)
(ङ) यस्य ते वासः प्रथमवास्यं हरामस्तं त्वा विश्वेऽवन्तु देवाः। (अथर्व २।१३।५)

अर्थात्—(क) बिना फटा वस्त्र ओढ़े हुए याज्ञिक-स्नान करना चाहिए। (ख) स्त्री के लिये भी नग्न स्नान न करना आवश्यक व्रतोपनयन है। (ग) [क्योंकि—] जलों में वरुण देवता का निवास है।

Vedic Swaroop

वैदिक-स्वरूप

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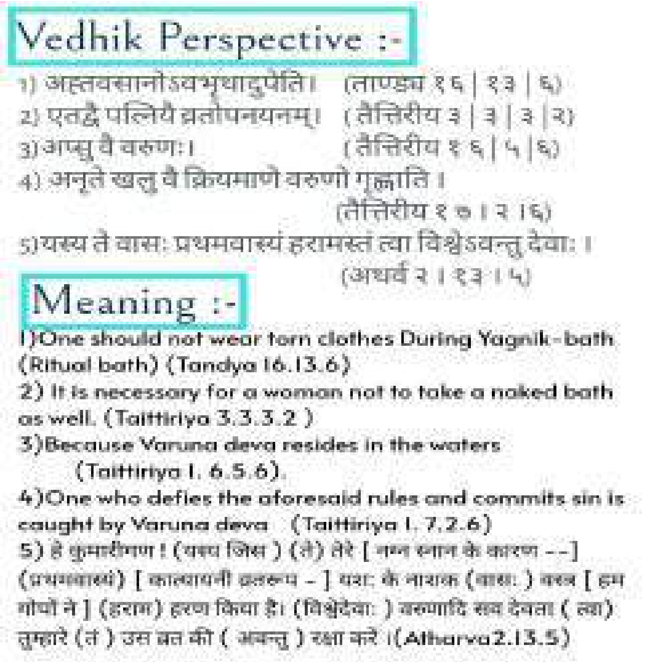
(घ) जो पूर्वोक्त नियम को भुलाता है उसे वरुण पकड़ता है। (ङ) हे कुमारीगण! (यस्य जिस) (ते) तेरे [नग्न स्नान के कारण—]

(प्रथमवास्य) [कात्यायनी व्रतरूप—] वस्त्र के नाशक (वासः) वस्त्र को [हम चोरों ने] (हरामः) हरण किया है। (विश्वेदेवाः) वरुणादि सब देवता (त्वा) तुम्हारे (तं) उस व्रत की (अवन्तु) रक्षा करें।

Vedhik Perspective :-

1) अहतवसानोऽवभृथादुपेति।
(ताण्ड्य १६।१३।६)
3) अप्सु वै वरुणः।
2) एतद्वै पत्नियै व्रतोपनयनम्।
(तैत्तिरीय ३।३।३।२)
(तैत्तिरीय १६।५।६)
(तैत्तिरीय १७।२।६)
4) अनृते खलु वै क्रियमाणे वरुणो गृह्णाति।
5) यस्य ते वासः प्रथमवास्यं हरामस्तं त्वा विश्वेऽवन्तु देवाः।
Meaning:-
¸अथर्व २।१३।५)

1) One should not wear torn clothes During Yagnik-bath (Ritual bath) (Tandya 16.13.6)
2) It is necessary for a woman not to take a naked bath as well. (Taittiriya 3.3.3.2)
3) Because Varuna deva resides in the waters (Taittiriya 1. 6.5.6).
4) One who defies the aforesaid rules and commits sin is caught by Varuna deva (Taittiriya 1. 7.2.6) 5) हे कुमारीगण ! (यस्य जिस) (ते) तेरे [नग्न स्नान के कारण –] (प्रथमवास्यं) [कात्यायनी व्रतरूप –] यशः के नाशक (वासः) वस्त्र हम गोपों ने हरण किया है। (विश्वेदेवाः) वरुणादि सव देवता (त्वा) तुम्हारे (तं) उस व्रत की (अवन्तु) रक्षा करें। (Atharva2.13.5)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VASTRA HARAN LEELA is used by many people to mock Krsna and Hinduism. This episode is used by critics to accuse Krsna as a pervert by Dr. B. R. Ambedkar, the suppossed Bodhisattva of Navayana Buddhism, mentioned this episode in his book 'RIDDLES IN HINDUISM'. All these things happen because nobody bothers to read Context The unmarried gipikas of age group of 5 to 8 of Vrindaban were attracted by the irresistible beauty of Shri Krishna and the beautiful melodies of his flute. They would wake up early in the morning to take a bath in the river Yamuna, lovingly singing the names of Shri Krishna. They did not care about what others thought of them. They made a sand-idol of Goddess Katyayani Devi and started worshiping Her with an earnest desire to obtain Lord Shri Krishna as their eternal beloved. The gopis were bathing in the river without any clothes covering their bodies. Bathing in the open without covering oneself is a sin as per our scriptures. Lord Krishna made them realize their error and chastised them for the same.

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GOPIKAS WERE THE EXPANSION OF DEVI LAKSHMI & RADHA

PADMA PURANA
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His beloved, glorious Lakṣmī, have taken up the form of a cowherdess, descended (here) to play with Nārāyaṇa, अहं चाशोकमालाभिर्गोपवेषधरं हरिम् रमारूपाश्च ताः सर्वा भक्त्या सम्यगपूजयम् ॥ 5.71.95॥
I devoutly and duly worshipped, with Aśoka-garlands, Viṣṇu taking up the form of a cowherd, and all those gopis of the form of Lakṣmī.

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Traditional Sri Vaishnava Acharya Pandit Madhvacharya Shastri explained as

पौराणिक-स्वरूप

हेमन्ते प्रथम मासि नन्दव्रजकुमारिकाः । चेरुर्हविष्यं भुञ्जानाः कात्यायन्यर्चनव्रतम् ॥१॥
नद्यां कदाचिदागत्य तीरे निक्षिप्य पूर्ववत् । वासांसि कृष्णं गायन्त्यो विजहुः सलिले मुदा ।।७।।
भगवांस्तदभिप्रेत्य कृष्णो योगेश्वरेश्वरः । वयस्यैरावृतस्तत्र गतस्तत्कर्मसिद्धये ।।८।।
तासां वासांस्युपादाय नीपमारुह्य सत्वरः ।।६।। अत्रागत्याबलाः कामं स्वं स्वं वासः प्रगृह्यताम् ।
आकण्ठमग्नाः शीतोदे वेपमानास्तमब्रुवन् ।।१३।।
जानीमोङ्ग ! व्रजश्लाघ्य ! देहि वासांसि वेपिताः ।।१४।।
त्रागत्य स्ववासांसि प्रतीच्छन्तु शुचिस्मिताः ॥१५॥ ततो जलाशयात्सर्वा दारिकाः

शीतवेपिताः ।
पाणिभ्यां योनिमाच्छाद्य प्रोत्तेरुः शीतशिताः ॥१७॥
भगवानाह ता वीक्ष्य शुद्धभावप्रसादितः ।
यूयं विवस्त्रा यदपो धृतव्रता, व्यगाहतेतत्तदु देवहेलनम् ।।

बध्वाञ्जलि मूर्ध्यपनुपत्तयेऽहंसः, कृत्वा नमोऽधोवसनं प्रगृह्यताम् ।।
(श्रीमद्भागवत १०।२२। १-२८) (Srimad Bhagvatam 10/22/1-28)

Hindi Text

अर्थात् हेगन्त ऋतु के प्रथम महीने मार्गशीर्ष में नन्द ब्रज की रहने वाली कुमारिकाएं – लगभग पाँच छः वर्ष की आयु वाली कन्याएं हविष्य अन्न को खाकर कात्यायनी देवी का व्रत किया करती थीं । एक दिन वे नित्य की तरह यमुना के किनारे सब वस्त्र उतारकर नंगी नहाने लगीं और भगवान् कृष्ण के गीत गाने लगीं। योगेश्वर कृष्ण उनका सत्र अभिप्राय जानकर उस व्रत की पूर्ति के लिए गोपों-ग्वालों सहित वहाँ आये और उनके वस्त्र उठाकर झटपट कदम्ब पर चढ़ गए । (कन्याओं के वस्त्र मांगने पर भगवान् ने कहा कि–) हे अवलाओ ! यहाँ आकर अपने २ वस्त्र ले लीजिए। (परन्तु वे कन्याएं तथैव) कण्ठपयंम्त ठण्डे जल में डूबी हुई तथा कांपती हुई कहने लगीं कि हे भगवान्, हम आपको ब्रज में श्लाघनीय जानती हैं अतः इस तरह कांपती हुई हम अचलाओं के वस्त्र दे दीजिए। (भगवान् ने उनकी बाल्यभाव सुलभ 'नग्निका' अवस्था की परीक्षा के लिए कहा कि-) हे पवित्र मुस्कान वाली कन्याओ ! यहाँ आकर अपने २ वस्त्र ले लीजिए । तब शीत से कांपती हुई वे कन्यायें दोनों हाथों से अपने अङ्गों को ढांपकर तत्काल जल से निकल आई। भगवान् उनके इस विशुद्ध भाव को देख कर अतीत्र प्रसन्न हुवे और कहने लगे कि- हे देवियो ! तुमने कात्यायनी व्रत धारण करते हुवे भी जो नग्न होकर स्नान किया है इससे वरुण देव का अपमान हुआ है, अतः पहिले इस पाप के प्रायश्चित्तार्थ तुम्हें मस्तक पर अंजलि बांधकर नमस्कार करना चाहिए ।
पाठक दोनों स्वरूपों का मनन करके परिणाम निकालें कि वेद भगवान् किस प्रकार खुले बन्दों नग्न स्नान का निषेध कर रहे हैं।

खासकर व्रतनिष्ठ स्त्रियों के लिये तो उपर्युक्त आज्ञा का पालन करना कितना आवश्यक है- यह बात भी पूर्वोक्त वेदमन्त्रों में सुस्पष्ट प्रकट कर दी गई है। किसी प्रकार का आक्षेप करने से पूर्व इस लीला के नीचे लिखे भावों को समझ लेना आवश्यक है।
(१) स्नान करने वाली सब ५ से ८ वर्ष तक की आयु वाली क्वांरी कन्यायें थीं, क्योंकि कात्यायनी व्रत का विधान ऐसी कन्याओं के लिये ही शास्त्रसम्मत है। अतएव पौराणिक-स्वरूप में उन्हें 'कुमारिका' और 'दारिका' शब्द से याद किया है।
(२) ये सब भगवान् की शरणागत होकर यह व्रत कर रही थीं अतएव उनके लिये 'हविष्यं भुञ्जानाः' 'कृष्णं-गायन्त्यः, ऐसा लिखा है। इससे भगवान् को उनकी देख रेख करना आवश्यक था ।
(३) भगवान् की आयु भी इस समय छः साल और तीन महीने की थी क्योंकि गोवर्द्धन उठाने के समय – 'क्व सप्तहायनो बालः' (श्री० भा० १० । २६ १४) आदि शब्दों में भगवान् को सात वर्ष का लिखा है, चीरहरण लोला इससे ठीक ११ मास पूर्व घटी थी श्रतः उतनी छोटी अवस्था के बालक बालिकाओं में किसी प्रकार के कुप्रभाव की सम्भावना नहीं हो सकती ।
(४) यह स्नान प्रायः पौ फटते होता है जबकि एक दूसरे का मुंह भी नहीं ताक सकता । अब भी प्रायः कार्तिक स्नान जो गुर्जर महाराष्ट्र में मार्गशीर्षस्नान कहा जाता है उसी समय किया जाता है।
(५) भगवान् एकले नहीं थे बल्कि – 'वयस्यैरावृतः' के अनुसार अपनी बराबर आयु वाले ग्वालों के झुण्ड सहित थे । कुवसाना वाले व्यक्ति तो दूसरे को कानों कान भी ऐसी बात नहीं पहुंचाना चाहा करते इससे भी भगवान् का विशुद्ध भाव स्पष्ट है।

(६) ये कन्याएं नित्य ही नग्न स्नान किया करती थीं जैसा कि-'तीरे निश्क्षिप्य पूर्ववत्' शब्दों से विदित होता है। इससे यह भी अनुमान किया जा सकता है कि शायद पहिले भी उन्हें एक दो बार नग्न स्नान करने से जबानी हटाया जा चुका हो, परन्तु नहटने पर अन्त में वस्त्र उठाकर शर्मिन्दा करने की नौवत आई हो क्योंकि पिछले दिनों गङ्गा-स्नान के समय नंगी नहाने वाली औरतों को हजार बार समझाने र भी जब यह कुप्रथा न ही तो महावीर दल के नेताओं ने इसी तरह शभिन्दा करने

की ठान ली थी, अतः भगवान् का यह वस्त्रों पर छापा मारना एक कुप्रथा को जड़ से मिटा देना ही हो सकता है।
(७) भगवान् वस्त्र उठाते ही झटपट कदम्ब वृक्ष की सघन पत्तियों में मुंह छिपाकर बैठ गये जैसा कि 'नीपमारुह्य सत्वरः' आदि शब्दों द्वारा प्रकट किया गया है। क्या इससे नग्न-स्नाताओं को न देखने की अभिरुचि ध्वनित नहीं होती ?
(८) भगवान् ने जब लज्जित करने के लिये बाहर आने की बात कही तो वे कन्याएं 'आकण्ठमग्नाः' ही बनी रहीं।
(६) अन्त में- नग्न स्नान से किन कन्याओं का व्रत भङ्ग हुआ है यह जांचने के लिये जब दूसरी बार फिर बाहर आने का आग्रह किया गया तो वे सब आ गई। इसका तात्पर्य है- शास्त्रों में और लोक में भी उसी व्यक्ति को अपराधी ठहराया जाता है जो कि अमुक कार्य को बुरा भला समझने लायक मस्तिष्क रखता हो यह एक नियम है। अबोध बालक या सदसदू-विवेक-हीन पागल द्वारा इत्तिफाकिया पिस्तौल का घोड़ा दब जाने पर किसी व्यक्ति की मृत्यु हो सकती है, परन्तु ऐसी हालत में अज्ञानी होने के कारण उन्हें प्राणदण्ड नहीं दिया जा सकता यह कानून है। ठीक इसी तरह भगवान् भी जानना चाहते थे कि ये कन्याएं सभी धबोध हैं किंवा इनमें से किसी को वस्त्र ढाँपने की

आवश्यकता का भी यौवन-सुलभ परिज्ञान है। इस परीक्षा का साधन उन्हें एकमात्र नंगी दशा में जल से बाहर आ जाने को विवश करना ही हो सकता था। कदाचित् उनमें यदि एक भी सुवारु'न या मुटियार होती तो वह सारे संसार के भी हजार बार चिल्लाने पर भग्न दशा में बाहर आने को तैयार न होती और इस पड़दे के बोध के कारण वह वरुणदेव के अपमान की भी पापभागिनी सिद्ध होती। परन्तु हगारे घरों में अबोध बालिकायें एक समय तक अंग ढांपने की परवाह नहीं करतीं क्योंकि अभी तक उन्हें स्त्री पुरुष की विशेषता का भान ही नहीं होता, अतः शास्त्र में उन्हें 'नग्निका' नाम से याद किया है और पड़दे का बोध हो जाने वाली कन्याओं को 'अग्निका' कहा गया है। सो भगवान् भी यह बात जानना चाहते थे कि ये सब की सब नग्निकायें हैं किंवा इना में कोई अनग्निका भी है। सो परीक्षा करने पर विदित हुआ कि सभी नग्निका हैं, अतः भगवान् ने वरुणदेव को नमस्कार मात्र कर देने से नग्न स्नान का प्रायश्चित्त करवा दिया क्योंकि जो अभी अबोध हैं वरुणदेव भी उन्हें सापराध नहीं मान सकते। कदाचित् कोई अनग्निका होकर भी नग्न स्नान करती तो वह जानबूझ कर पाप करने वाली होने के कारण अधिक प्रायश्चित्त की भागिनी होती ।

English Text

During the first month of Hemanta season, known as Margashirsha, the young girls of Nanda's village in Braj, around five to six years old, observed the Katyayani vrata while consuming simple sacrificial food (*Havishya*).

One day, as part of their daily ritual, they bathed nude in the Yamuna River, singing devotional songs dedicated to Lord Krishna. Understanding their deep faith and commitment, Yogeshwara Krishna, accompanied by cowherd boys, arrived at the scene. Playfully, he took their clothes and swiftly climbed onto a Kadamba tree.

When the girls, shivering in cold water, humbly requested their clothes back, Lord Krishna teasingly asked them to approach him and reclaim them. They pleaded with him, acknowledging his greatness in Braj, and requested that he kindly return their garments while they stood trembling in the water.

Testing their innocence and sincerity, Krishna repeated his request, urging them to step forward and take their clothes. Overcome by the cold, the young girls covered themselves with their hands and stepped out of the water, displaying pure-hearted devotion. Seeing their genuine humility and unwavering faith, Lord Krishna was greatly pleased.

He then advised them that, although they had observed Katyayani vrata, their act of bathing without clothing disrespected Varuna Deva, the deity of water. Therefore, as a symbolic penance, he asked them to bow down with folded hands and seek forgiveness.

The importance of following the above-mentioned command, especially for devout women observing vows, has been clearly expressed in the earlier Vedic mantras. Before making any interpretations, it is crucial to understand the following aspects of this divine Leela:

1. Young Girls Observing Katyayani Vrata: The girls who bathed were all unmarried virgins aged between five to eight years, as per the scriptural guidelines of Katyayani Vrata. Thus, in the Puranic context, they are referred to as "Kumarika" and "Darika."
2. Their Absolute Devotion to Lord Krishna: These girls were sincerely devoted to the Lord, undertaking the vrata while consuming simple food (*Havishya*). The scriptures describe them as "Havishyam Bhunjanaah" (consuming sacred food) and "Krishnam Gayantyah" (singing Krishna's praises). Hence, it became Lord Krishna's duty to watch over them.
3. Lord Krishna's Age During the Incident: At that time, Lord Krishna was six years and three months old. According to texts describing the Govardhan lifting, he is stated to be seven years old, meaning this incident took place eleven months earlier. Given such a young age, there is no possibility of any inappropriate or negative implications.
4. The Early Morning Bathing Tradition: This ritual bath typically occurred before dawn, when visibility was extremely low. Even today, Kartika Snana (observed in Gujarat and Maharashtra, also known as Margashirsha Snana) is performed at the same time.
5. Lord Krishna Was Not Alone: As per the scriptures ("Vayasyairavritah"), Lord Krishna was surrounded by his peers, the cowherd boys of similar age. People with impure thoughts would not even attempt to convey such incidents to others, reinforcing Krishna's pure-hearted intentions.
6. The young girls would bathe nude daily, as indicated by the phrase "Teere Nishkshipya Purvavat" (placing their clothes on the shore as usual). This suggests that they might have been verbally instructed earlier to stop this practice. However, since they did not discontinue it, eventually, Lord Krishna had to take their clothes away to make them feel ashamed. A similar approach was once taken by leaders of Mahavir Dal when women continued to bathe nude in the Ganges despite repeated warnings. Thus, Lord Krishna's act of seizing their garments could be understood as an attempt to eradicate an improper custom.
7. As soon as Lord Krishna took their clothes, he quickly climbed up a Kadamba tree and hid himself behind its dense leaves, as indicated by "Neepam Aaruhya Satvarah" (swiftly ascending the tree). This suggests

that he had no intention to view them in their exposed state.

8. When Krishna asked them to come out to reclaim their garments and thus feel embarrassed, the girls remained **"Aakanthamagnaah"** (submerged up to their necks), refusing to expose themselves further.
9. Finally, to ascertain which girls had broken their vow by bathing nude, Krishna insisted once again that they step out. The fact that they eventually did so proves a significant principle: **only those capable of discerning right from wrong can be held accountable for their actions**.
10. Just as in legal cases, where a child or a mentally unstable person is not punished for accidental wrongdoing, Krishna wished to determine if any of the girls possessed the **maturity to recognize modesty** and the need for covering themselves. The only way to conduct this test was by compelling them to exit the water in their current state.
11. Had there been even a single **suvaruni or mutiyari** (mature girl), she would have resisted coming out, even if thousands insisted. This innate sense of modesty would indicate an **offense against Varuna Deva**, the god of water. However, young children often do not instinctively cover their bodies, as they have no awareness of gender distinctions. In the **Shastras**, such innocent children are referred to as **"Nagnika"** (ignorant of modesty), whereas those aware of bodily decorum are termed **"Agnika"** (conscious of propriety).
12. Krishna's intention was to distinguish whether all the girls were **Nagnikas** or if any were **Agnikas**. Upon conducting the test, he confirmed that they were all still **innocent children**. Therefore, he allowed them to atone for the act merely by bowing to **Varuna Deva**, as the god of water would not hold them guilty. However, had any of them been **Agnika** (aware of modesty) yet still bathed nude, they would have been **deliberately sinful** and required **greater penance**.

पौराणिक-स्वरूप

हेमन्ते प्रथमे मासि नन्दव्रजकुमारिकाः ।
चेरुर्हविष्यं भुञ्जानाः कात्यायन्यर्चनव्रतम् ॥१॥
नद्यां कदाचिदागत्य तीरे निक्षिप्य पूर्ववत् ।
वासांसि कृष्णं गायन्त्यो विजह्रुः सलिले मुदा ॥७॥
भगवांस्तदभिप्रेत्य कृष्णो योगेश्वरेश्वरः ।
वयस्यैरावृतस्तत्र गतस्तत्कर्मसिद्धये ॥८॥
तासां वासांस्युपादाय नीपमारुह्य सत्वरः ॥९॥
अत्रागत्याबलाः कामं स्वं स्वं वासः प्रगृह्यताम् ।
आकण्ठमग्नाः शीतोदे वेपमानास्तमब्रुवन् ॥१३॥
जानीमोऽङ्ग! व्रजश्लाघ्य! देहि वासांसि वेपिताः ॥१४॥
अत्रागत्य स्ववासांसि प्रतीच्छन्तु शुचिस्मिताः ॥१५॥
ततो जलाशयात्सर्वा दारिकाः शीतवेपिताः ।
पाणिभ्यां योनिमाच्छाद्य प्रोत्तेरुः शीतकर्शिताः ॥१७॥
भगवानाह ता वीक्ष्य शुद्धभावप्रसादितः ।
यूयं विवस्त्रा यदपो धृतव्रता,
व्यगाहतैतत्तदु देवहेलनम् ॥

बद्ध्वाञ्जलिं मूर्ध्न्यपनुत्तयेंऽहसः,
कृत्वा नमोऽधोवसनं प्रगृह्यताम् ॥
(श्रीमद्भागवत १०।२२।१-२८)

अर्थात्—हेमन्त ऋतु के प्रथम महीने = मार्गशीर्ष में नन्द ब्रज की रहने वाली कुमारिकाएं—लगभग पांच छः वर्ष की आयु वाली कन्याएं हविष्य अन्न को खाकर कात्यायनी देवी का व्रत किया करती थीं। एक दिन वे नित्य की तरह यमुना के किनारे सब वस्त्र उतारकर नदी नहाने लगीं और भगवान् कृष्ण के गीत गाने लगीं। योगेश्वर कृष्ण उनका यह अभिप्राय जानकर उस व्रत की पूर्ति के लिए गोपों-ग्वालों सहित वहां आये और उनके वस्त्र उठाकर झटपट कदम्ब पर चढ़ गए। (कन्याओं के वस्त्र मांगने पर भगवान् ने कहा कि—) हे अबलाओ! यहां आकर अपने २ वस्त्र ले लीजिए। (परन्तु वे कन्याएं तबैव) कण्ठपर्यन्त ठण्डे जल में डूबी हुई तथा कांपती हुई कहने लगीं कि हे भगवान्, हम आपको ब्रज में श्लाघनीय जानती हैं अतः इस तरह कांपती हुई हम बालाओं के वस्त्र दे दीजिए। (भगवान् ने उनकी बाल्यभाव सुलभ 'नग्निका' अवस्था की परीक्षा के लिए कहा कि—) हे पवित्र मुस्कान वाली बालाओ! यहां आकर अपने २ वस्त्र ले लीजिए। तब शीत से कांपती हुई वे कन्यायें दोनों हाथों से अपने अङ्गों को ढांपकर तत्काल जल से निकल आईं। भगवान् उनके इस विशुद्ध भाव को देख कर अतीव प्रसन्न हुवे और कहने लगे कि—हे देवियो! तुमने कात्यायनी व्रत धारण करते हुवे भी जो नग्न होकर स्नान किया है इससे वरुण देव का अपमान हुआ है, अतः पहिले इस पाप के प्रायश्चित्तार्थ तुम्हें मस्तक पर अंजलि बांधकर नमस्कार करना चाहिए।

पाठक दोनों स्वरूपों का मनन करके परिणाम निकालें कि वेद भगवान् किस प्रकार खुले शब्दों नग्न स्नान का निषेध कर रहे हैं।

खासकर अशिक्षित स्त्रियों के लिये तो उपर्युक्त आज्ञा का पालन करना कितना आवश्यक है—यह बात भी पूर्वोक्त वेदमन्त्रों में सुस्पष्ट प्रकट कर दी गई है। किसी प्रकार का आक्षेप करने से पूर्व इस लीला के नीचे लिखे भावों को समझ लेना आवश्यक है।

(१) स्नान करने वाली सब ५ से ८ वर्ष तक की आयु वाली क्वांरी कन्यायें थीं, क्योंकि कात्यायनी व्रत का विधान ऐसी कन्याओं के लिये ही शास्त्रसम्मत है। अतएव पौराणिक-लेखक ने उन्हें 'कुमारिका'—और 'बालिका' शब्द से याद किया है।

(२) वे सब भगवान् की शरणागत होकर यह व्रत कर रही थीं अतएव उनके लिये 'हरिमय युक्तकला:' 'कृष्ण-मानसा:', ऐसा लिखा है। इससे भगवान् को उनकी देख रेख करना आवश्यक था।

(३) भगवान् की आयु भी इस समय छः साल और तीन महीने की थी क्योंकि गोवर्द्धन उठाने के समय—'सप्तहायनो बाल:' (श्री० भा० १० । २६ १४) आदि शब्दों से भगवान् को सात वर्ष का लिखा है, चीरहरण लीला इससे ठीक ११ मास पूर्व घटी थी अतः उतनी छोटी अवस्था के बालक बालिकाओं में किसी प्रकार के कुभाव की सम्भावना नहीं हो सकती।

(४) यह स्नान प्रातः पौ फटते होता है ज्योंकि एक दूसरे का मुंह भी नहीं ताक सकता। अब भी प्रायः कार्तिक स्नान जो गुर्जर महाराष्ट्र में मार्गशीर्षस्नान कहा जाता है उसी समय किया जाता है।

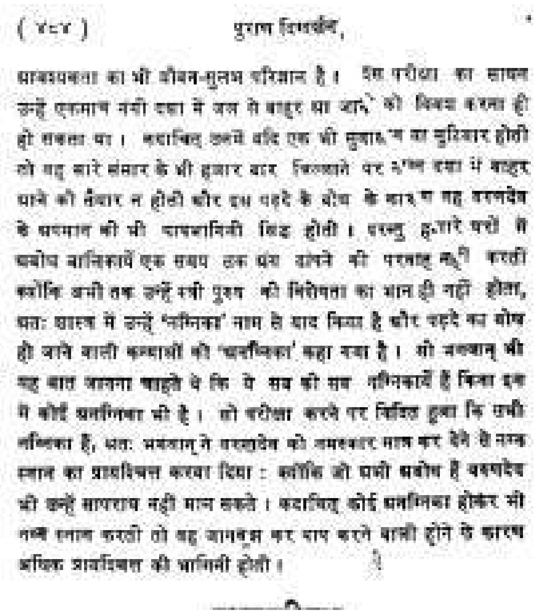
(५) भगवान् एकले नहीं थे बल्कि—'वयस्यैरावृत:' के अनुसार अपनी बराबर आयु वाले ग्वालों के झुण्ड सहित थे। कुभावना वाले व्यक्ति तो दूसरे को कानों कान भी ऐसी बात नहीं पहुंचाना चाहा करते इससे भी भगवान् का विशुद्ध भाव स्पष्ट है।

(६) वे कन्याएं नित्य ही नग्न स्नान किया करती थीं जैसा कि—'तीरे निक्षिप्य पूर्ववद्' शब्दों से विदित होता है। इससे यह भी अनुमान किया जा सकता है कि शायद पहिले भी उन्हें एक दो बार नग्न स्नान करने से जबानी हटाया जा चुका हो, परन्तु न हटने पर अन्त में वस्त्र उठाकर शर्मिन्दा करने की नौबत आई हो; क्योंकि पिछले दिनों गङ्गा-स्नान के समय नंगी नहाने वाली औरतों को हजार बार समझाने पर भी जब यह कुप्रथा न छूटी तो महावीर दल के सेवकों ने इसी तरह शर्मिन्दा करने की ठान ली थी, अत: भगवान् का यह वस्त्रों पर छापा मारना एक कुप्रथा को जड़ से मिटा देना ही हो सकता है।

(७) भगवान् वस्त्र उठाते ही झटपट कदम्ब वृक्ष की सघन पत्तियों में मुंह छिपाकर बैठ गये जैसा कि 'नीपमारुह्य सत्वर:' आदि शब्दों द्वारा प्रकट किया गया है। क्या इससे नग्न-स्नाताओं को न देखने की अभिलाषा व्यञ्जित नहीं होती ?

(८) भगवान् ने जब लज्जित करने के लिये बाहर आने की बात कही तो वे कन्याएं 'आकण्ठमग्नाः' ही बनी रहीं।

(९) अन्त में—नग्न स्नान से जिन कन्याओं का व्रत भङ्ग हुआ है यह जांचने के लिये जब दूसरी बार फिर बाहर आने का आग्रह किया गया तो वे सब आ गईं। इसका तात्पर्य है—शास्त्रों में और लोक में भी उसी व्यक्ति को अपराधी ठहराया जाता है जो कि अमुक कार्य को बुरा भला समझने लायक मस्तिष्क रखता हो—यह एक नियम है। अबोध बालक या सदसद्-विवेक-हीन पागल द्वारा अकस्मात् पिस्तौल का घोड़ा दब जाने पर किसी व्यक्ति की मृत्यु हो सकती है, परन्तु ऐसी हालत में अज्ञानी होने के कारण उन्हें प्राणदण्ड नहीं दिया जा सकता यह कानून है। ठीक इसी तरह भगवान् भी जानना चाहते थे कि ये कन्याएं अभी अबोध हैं किंवा इनमें से किसी को वस्त्र छीनने की



(४८४) पुराण दिग्दर्शन,

आवश्यकता का भी जीवन-सुलभ परिज्ञान है। इस परीक्षा का साधन उन्हें एकमात्र नग्न दशा में जल से बाहर आ जाने को विवश करना ही हो सकता था। कदाचित् उनमें यदि एक भी सुहागन का अधिकार होती तो वह सारे संसार के भी हजार बार चिल्लाने पर नग्न दशा में बाहर आने को तैयार न होती और इस पहले के बोध के कारण वह वरुणदेव के अपमान की भी भागिनी सिद्ध होती। परन्तु हमारे घरों में अबोध बालिकायें एक समय तक पर्दा रखने की परवाह नहीं करती क्योंकि अभी तक उन्हें स्त्री पुरुष की विशेषता का भान ही नहीं होता, अतः शास्त्र में उन्हें 'नग्निका' नाम से याद किया है और पहले का बोध हो जाने वाली कन्याओं को 'अनग्निका' कहा गया है। श्री भगवान् भी यह बात जानना चाहते थे कि ये सब की सब नग्निकायें हैं किंवा इन में कोई अनग्निका भी है। तो परीक्षा करने पर निश्चित हुआ कि सभी नग्निका हैं, अतः भगवान् ने वरुणदेव को नमस्कार मात्र कर देने से नग्न स्नान का प्रायश्चित्त करवा दिया : क्योंकि जो सभी अबोध हैं वरुणदेव भी उन्हें सापराध नहीं मान सकते। कदाचित् कोई अनग्निका होकर भी नग्न स्नान करती तो वह जानबूझ कर पाप करने वाली होने के कारण अधिक प्रायश्चित्त की भागिनी होती।

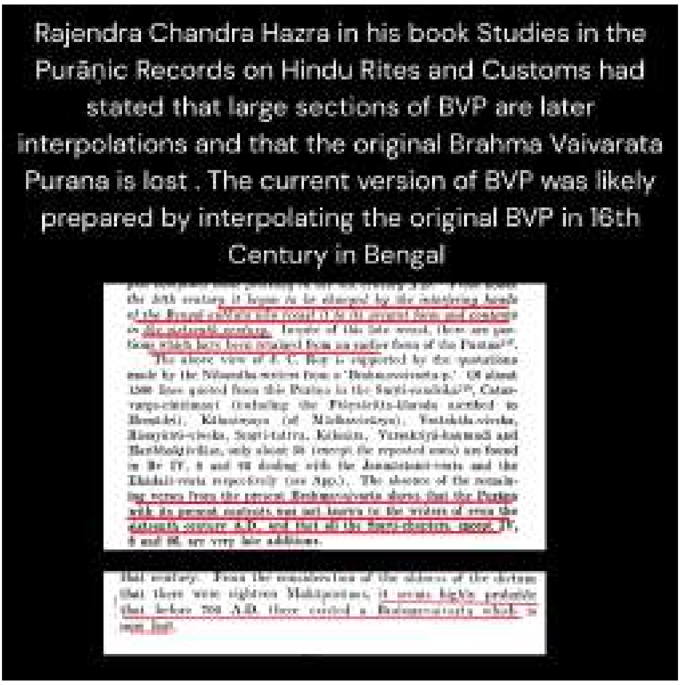
Allegations-

Krishna had done a similar act to his aunt Radha in front of all the Gopis,

Brahma Vaivarta Purana, Krishna Janma Khanda 28.117-132 … Hari snatched away the cloth of Radha and thus denuded her. Then he tore her wreath and loosened her chignon…Hari embraced the naked Radha, sank into the water and after having played therein got up again along with her. Then Krishna after having displayed the abashed, naked Radha to the cowherdesses threw her again at a distance into the water….Then Radha dragged Hari and gave him a push whereupon the Lord of the universe was immersed in deep water at a distance. But shortly afterwards he emerged from the liquid with a smile, kissed and embraced the naked Radha, again and again… After the play was over, the naked Lord and Radha both came to the coast and demanded their clothes from one another….”

Refutation-

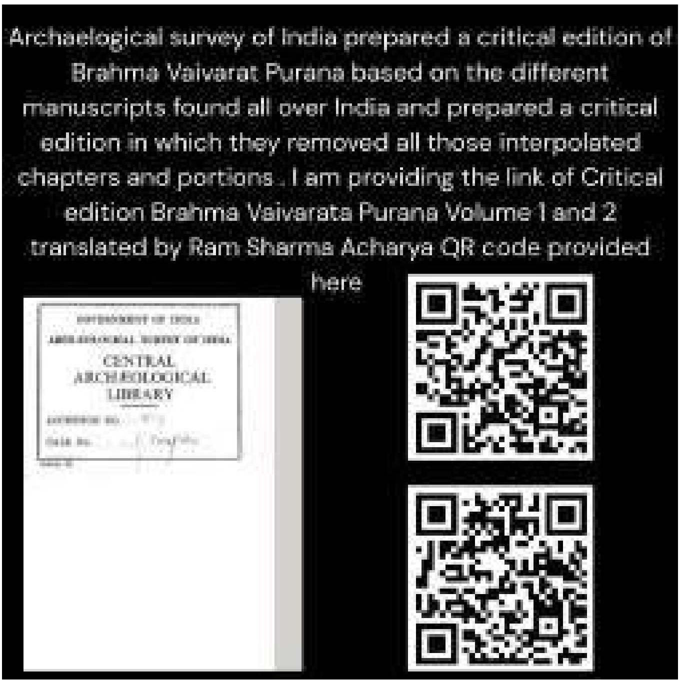
Rajendra Chandra Hazra in his book Studies in the Purāṇic Records on Hindu Rites and Customs had stated that large sections of BVP are later interpolations and that the original Brahma Vaivarata Purana is lost. The current version of BVP was likely prepared by interpolating the original BVP in 16th Century in Bengal.



Archaelogical survey of India prepared a critical edition of Brahma Vaivarat Purana based on the different manuscripts found all over India and prepared a critical edition in which they removed all those interpolated chapters and portions. I am providing the link of Critical edition Brahma Vaivarata Purana Volume 1 and 2 translated by Ram Sharma Acharya QR code provided here

https://archive.org/details/in.ernet.dli.2015.552557

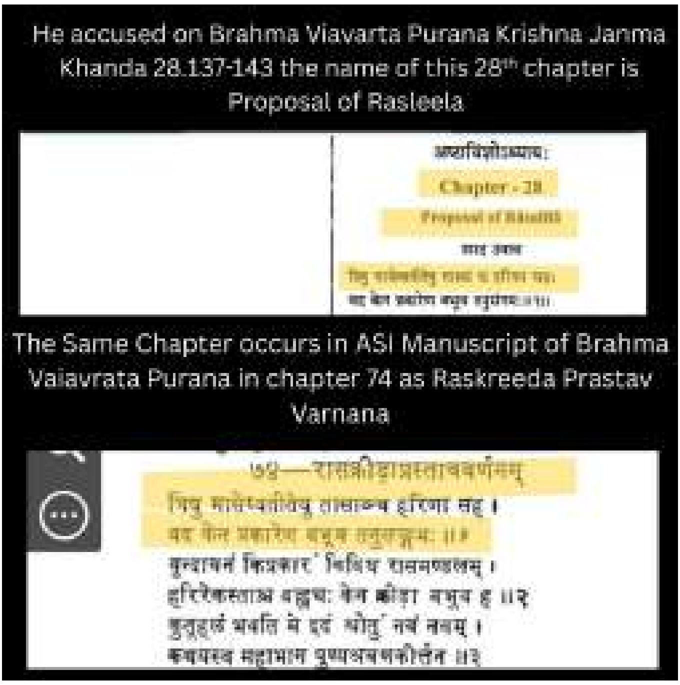
https://archive.org/details/in.ernet.dli.2015.552558

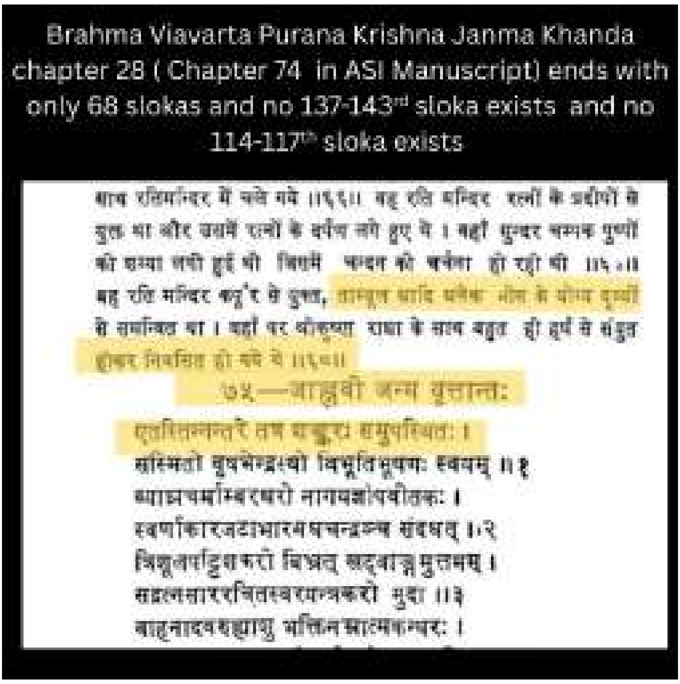


He accused on Brahma Viavarta Purana Krishna Janma Khanda 28.137-143 the name of this 28th chapter is Proposal of Rasleela

The Same Chapter occurs in ASI Manuscript of Brahma Vaiavrata Purana in chapter 74 as Raskreeda Prastav Varnana

Brahma Viavarta Purana Krishna Janma Khanda chapter 28 (Chapter 74 in ASI Manuscript) ends with only 68 slokas and no 137-143rd sloka exists and no 114-117th sloka exists





Allegations-

For fun, Indra blew the garments of girls taking bath,

Matysa Purana 27.3-5 "…Accepting the request of the Devas, the Maghavan, along with them, set out on his mission and, in the way, he came across a group of women in the forest. He saw those damsels bathing and enjoying themselves, as they do in they do in the pleasure-garden of Kuvera. Then Indra, in the form of a gust of wind, blew away and mixed up their garments. At that, all the maidens, hastily coming out of water, dressed themselves with the clothes as they found them."

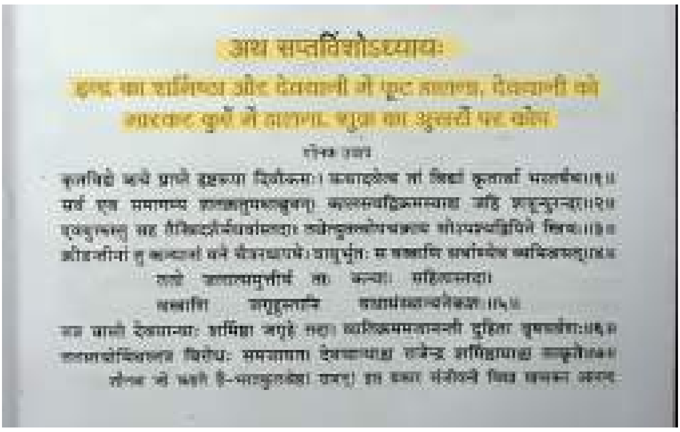
Refutation-

Matsya Purana 27.3-5 does not say that Indra blew the garments of bathing girls for his fun but it says Indra blew and mixed the cloths of Devayani and Sharmistha to cause a fight between them .

In the Matsya Purana, Indra's act of blowing away and mixing up the garments of the bathing maidens was a deliberate strategy, not a mere prank. After Kacha returned with the knowledge of Sanjivani, the Devas were eager to weaken their Asura enemies. When Indra and the other Devas came across the Daitya maidens bathing in the forest, Indra used a gust of wind to scatter and mix up their clothes, knowing that this would lead to confusion and quarrels. This incident caused Sarmiṣṭhā, the daughter of the Daitya king Vṛṣaparvan, to accidentally put on the clothes of Devayānī, the daughter of Śukra, the preceptor of the Asuras. The mix-up quickly escalated into a heated dispute, leading Sarmiṣṭhā to insult and push Devayānī into a well. This act sowed discord between the two most important houses of the Asuras—the king and their guru—thereby fulfilling Indra's aim of weakening the unity of the Daityas through internal conflict.

इन्द्र का शर्मिष्ठा और देवयानी में फूट डालना, देवयानी को मारकर कुएँ में डालना, शुक्र का असरों पर कोप

Indra caused a rift between Sharmishtha and Devayani, killed Devayani and threw her into a well, and Shukra became angry with the demons.


अथ सप्तविंशोऽध्यायः

Matsya Purana 27.3-5 hindi translation by Chaukhamba Publications

पूर्वक आये हुए कच से देवतागण अतिशय हर्ष के साथ उक्त विद्या को प्राप्तकर कृतार्थ हो गये और सभी एकत्र होकर इन्द्र के पास जाकर बोले-'पुरन्दर! आज आप के ऐश्वर्य एवं पराक्रम के दिखाने का अच्छा समय आ गया है, चलिए और शत्रुओं का संहार कीजिये।' देवताओं के इस प्रकार कहने पर इन्द्र ने 'अच्छा ऐसा ही होगा'- यह कहकर युद्ध का उपक्रम प्रारम्भ किया। इसी प्रसंग में इन्द्र ने एक वन में कुछ कन्याओं को देखा, जो चैत्ररथ के समान उस सुन्दर वन में जलविहार कर रही थीं। वहाँ वायु रूप धारण कर इन्द्र ने उन सभी कन्याओं का वस्त्र उड़ाकर परस्पर मिला दिया। स्नान के उपरान्त वे कन्याएँ जल से बाहर निकलीं, तब अनेक स्थलों में उड़कर एकत्र हुए उन वस्त्रों में अपना-अपना पहचान कर धारण करने लगी, उसी समय वृषपर्वा की पुत्री शर्मिष्ठा ने भूल से अपना वस्त्र समझ कर देवयानी का वस्त्र पहन लिया। राजेन्द्र ! जिससे उन दोनों में परस्पर विरोध उत्पन्न हो गया।।१-७।।

Having earlier returned with Kacha, the gods, overjoyed at ˙ aving obtained that great knowledge, felt accomplished.

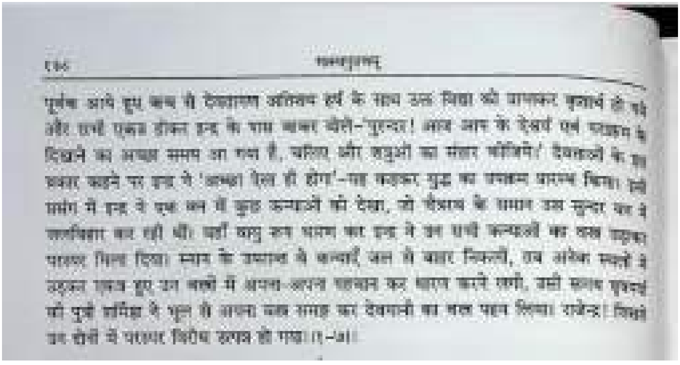
All of them together went to Indra and said, “O Purandara! Today is a fine time to display your majesty and prowess — come, let us destroy the enemies.”

When the gods spoke thus, Indra replied, “Very well, so it shall be,” and began preparations for battle.

At that time, Indra happened to see some maidens in a forest, as beautiful as the celestial Chaitraratha grove, enjoying water-sports there. Assuming the form of the wind, Indra blew away the garments of all those maidens, causing them to become mixed together.

When, after bathing, the maidens came out of the water, they began to identify and put on their own clothes from among the many that had flown and become intermingled. At that moment, Sharmishtha, the daughter of Vṛṣaparvā, by mistake put on the garment of Devayānī, thinking it to be her own.

O King, from this incident arose mutual hostility between the two. (Verses 1–7)



Fight between Sharmistha and Devayani that eventually weakened the unity of the Daityas through internal conflict.

देवयानी जी कहती हैं-असुरपुत्रि! मेरी शिष्या होकर तुमने क्यों मेरा वस्त्र पहन लिया? शिष्टचार न जानने वाली ! तुम्हारा कल्याण नहीं होगा।।८।।

शर्मिष्ठा जी कहती हैं-भिक्षुकि ! आसन पर बैठे हुए, पलँग पर सोये हुए, मेरे पिता के सामने प्रतिदिन सर्वदा तुम्हारा पिता नीचे खड़ा होकर विनीतों की भाँति प्रार्थना करता है, आज्ञा प्राप्त करता है। तुम एक याचक, प्रार्थी और दान लेने वाले निर्धन ब्राह्मण की कन्या हो। मैं एक दाता की कन्या हूँ, जिसकी प्रतिदिन तुम्हारा पिता प्रार्थना करता है। तुम्हारी तरह मैं दान लेने वाले की पुत्री नहीं हूँ। तुम स्वयं निरायुध (विना किसी शक्ति की अर्थात् अशक्त) होकर सायुध (अनेक प्रकार की शक्तियों से युक्त) मुझे क्यों अपना क्रोध दिखा रही हो। किसी झगड़ालू से यदि तुम्हारी भेंट हो जायेगी तो उचित फल पा जाओगी, मैं तुम्हें कुछ नहीं गिनती ।।९-११।। शौनक जी कहते हैं-राजन् ! देवयानी के इस प्रकार विनीत प्रार्थना करने पर राजा ययाति ने उसे एक ब्राह्मणी-विशेषकर स्त्री-समझ कर दाहिना हाथ पकड़ कर शीघ्रता पूर्वक कूप से बाहर निकाला। इस प्रकार कूप से बाहर निकालने के पश्चात् राजा ने उस सुन्दरी से कुछ बातें कर अपने पुर की ओर प्रस्थान किया। नहुष पुत्र राजा ययाति के अपने पुर की ओर प्रस्थान करने के उपरान्त देवयानी की दूती वहाँ पहुँची। उसे देखकर शर्मिष्ठा द्वारा अपमानित देवयानी ने अति शोकाकुल होकर सब बातें सुनाकर उससे कहीं ।। २२-२४।। देवयानी जी कहती हैं-दूति ! तुम यहाँ से तुरन्त ही जाकर मेरे पूज्य पिताजी को यह सब वृत्तान्त सुनाओ, मैं तो अब वृषपर्वा के नगर में अपना पैर नहीं रखूंगी।। २५।। शौनक जी कहते हैं-राजन् ! दूती तुरन्त ही असुरराज वृषपर्वा के पुर को गई और वहाँ शुक्र जी से अतिशय व्याकुल एवं विचेत सी होकर काँपते हुए बोली-'महाराज ! महाभाग्य ! महाभाग्यशालिनी ापकी पुत्री देवयानी को राक्षसराज वृषपर्वा की पुत्री शर्मिष्ठा ने वन-प्रदेश में मार

डाला (?) अपनी कन्या देवयानी को शर्मिष्ठा द्वारा मारी गई सुन, भार्गव शुक्र अतिशय दुःखी हो गये और तुरन्त ही उसे ढूंढ़ते हुए वन-प्रदेश की ओर दौड़ पड़े। वहाँ तपोवन में कन्या देवयानी को इस दशा में देख शुक्र जी अतिशय दुःखी हुए और उसे अपनी भुजाओं में पकड़कर बोले-'बेटी! सभी मनुष्य अपने दोषों तथा गुणों द्वारा ही दुःख अथवा सुख की प्राप्ति करते हैं, मैं समझता हूँ कि तुमने भी कोई अनुचित कार्य किया था, उसी से निस्तार पाने के लिए तुम्हें यह फल भोगना पड़ा है।। २६-३०।। देवयानी जी कहती हैं-तात ! निस्तार हो वा न हो, वृषपर्वा की कन्या शर्मिष्ठा ने मुझे जो बातें कहीं हैं, उन्हें सावधान होकर सुनिये। मैं सच-सच कह रही हूँ, उसने मुझे ऐसी बातें कही हैं कि "मैं दैत्वों की गायिका (गा-गाकर जीविका उपार्जन करने वाली) हूँ। वृषपर्वा की पुत्री शर्मिष्ठा ने इसी प्रकार के अपमान जनकं शब्दों में क्रोध से अपने नेत्रों को लाल किये हुए, अतिशय कठोर शब्दों में आगे भी कहा है कि "तुम प्रार्थना करने वाले, याचक दान आदि लेने वाले एक ब्राह्मण की कन्या हो, मैं एक दान देने वाले राजा की पुत्री हूँ, जिसकी सब लोग स्तुति करते हैं। मेरा पिता किसी से कभी कुछ भी दान नहीं लेता।" पिताजी! मैं सच-सच कह रही हूँ। वृषपर्वा की पुत्री शर्मिष्ठा ने अत्यन्त क्रोध से दोनों नेत्रों को लाल किये हुए अतिशय गर्व में भरकर मुझको इतनी अपमान पूर्ण बातें कही हैं। यदि मैं प्रार्थना करने वाले, याचक तथा दान आदि लेने वाले एक निर्धन की पुत्री हूँ तो शर्मिष्ठा को अपनी सेवा से प्रसन्न करूँगी-ऐसा मैंने भी उससे कहा है।।३१-३५।।

Devayānī said:
"O daughter of the Asura! Being my disciple, why have you worn my garment? You, who do not know proper decorum — your welfare will not be!" (8)

Śarmiṣṭhā said:
"O beggar-girl! While seated on a seat or lying upon a couch before my father, your father always stands humbly with folded hands, prays, and seeks permission. You are the daughter of a poor Brāhmaṇa who begs, petitions, and receives charity, whereas I am the daughter of a donor, the one to whom your father prays daily. I am not the daughter of one who receives alms like you. Being without any weapons or power yourself, why do you show your anger toward me, who am armed with many strengths? If you come across a quarrelsome person, you will get your proper reward — I do not consider you worth anything." (9–11)

Śaunaka said:
"O King! When Devayānī had made this humble request, King Yayāti, considering her a Brāhmaṇa woman — and above all, a woman — quickly took her right hand and lifted her out of the well. Having brought her out of the well, the king spoke a few words with that beautiful maiden and then departed toward his city.

After King Yayāti, the son of Nahusha, departed toward his city, Devayānī's maid arrived there. Seeing her, Devayānī — deeply distressed and humiliated by Śarmiṣṭhā — recounted the entire matter to her in great sorrow and said: (22–24)

Devayānī said:
"O maid! Go from here at once and tell my revered father this entire incident. As for me, I will never again set foot in the city of Vṛṣaparvā." (25)

Śaunaka said:
"O King! The maid immediately went to the city of the Asura-king Vṛṣaparvā, and there, trembling and greatly agitated as if senseless, she spoke to Śukra: 'O lord! O most fortunate ne! Your greatly blessed daughter Devayānī has been

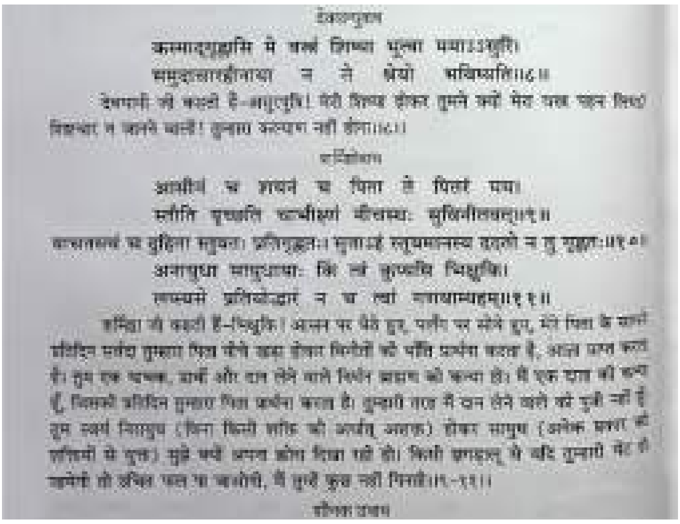
struck down in the forest by Śarmiṣṭhā, daughter of the demon-king Vṛṣaparvā.'

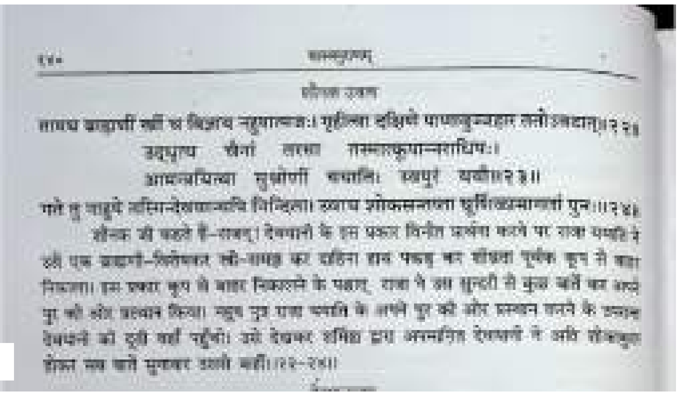
Hearing that his daughter had been struck by Śarmiṣṭhā, the Bhṛgu sage Śukra became extremely sorrowful and at once ran toward the forest to search for her. There, in the hermitage, seeing his daughter Devayānī in such a state, Śukra became very distressed. Holding her in his arms, he said:

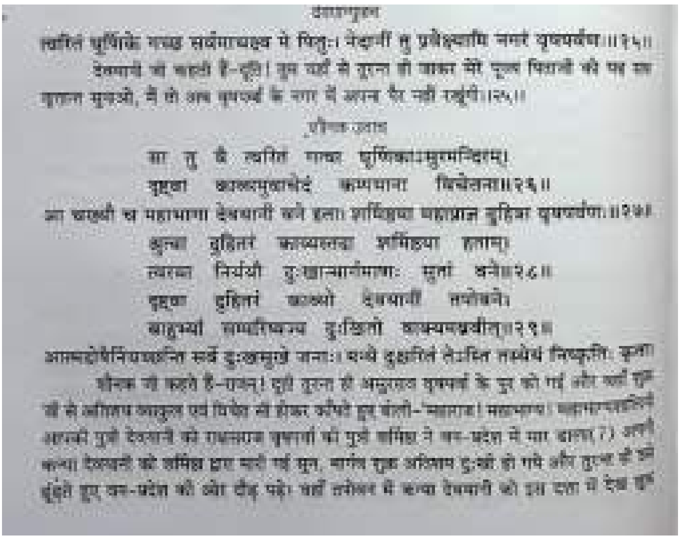
'My child, all people attain sorrow or happiness through their own faults or virtues. I understand that you too must have done something improper, and to be freed from that, you are now experiencing this result.'" (26–30)

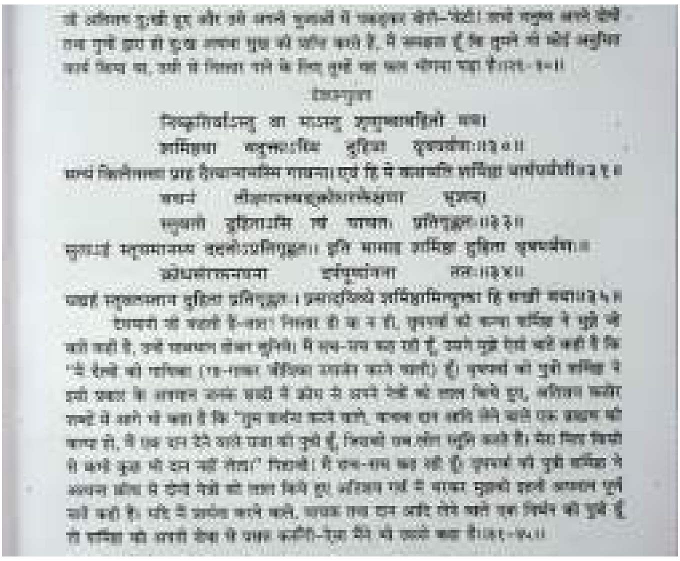
Devayānī said:
"Father! Whether I am freed or not, listen carefully to the words that the daughter of Vṛṣaparvā, Śarmiṣṭhā, spoke to me. I speak the truth — she spoke words such as: 'I am the singer of the Daityas (one who earns her living by singing).' The daughter of Vṛṣaparvā spoke such insulting words to me, reddening her eyes with anger and speaking with extreme harshness, saying further: 'You are the daughter of a poor Brāhmaṇa who prays, begs, and accepts gifts; I am the daughter of a donor-king, one whom all praise. My father never takes charity from anyone.'

Father, I tell you truly, the daughter of Vṛṣaparvā, her eyes reddened with rage and filled with excessive pride, spoke to me with the utmost insult. If I am truly the daughter of a poor man who prays and receives charity, then I will serve Śarmiṣṭhā to please her — so I, too, said to her." (31–35)









Allegations-

Mahabharata 1.72.1-9 “Kanwa continued, ‘And Sakra, thus addressed by her, then commanded him who could approach every place (viz., the god of the wind) to be present with Menaka at the time she would be before the Rishi. And the timid and beautiful Menaka then entered the retreat and saw there Viswamitra who had burnt, by his penances, all his sins, and was engaged still in ascetic penances. And saluting the Rishi, she then began to sport before him. And just at that time Marut robbed her of her garments that were white as the Moon. And she thereupon ran, as if in great bashfulness, to catch hold of her attire, and as if she was exceedingly annoyed with Marut. And she did all this before the very eyes of Viswamitra who was endued with energy like that of fire. And Viswamitra saw her in that attitude. And beholding her divested of her robes, he saw that she was of faultless feature. And that best of Munis saw that she was exceedingly handsome, with no marks of age on her person. And beholding her beauty and accomplishments that bull amongst Rishis was possessed with lust and made a sign that he desired her companionship. And he invited her accordingly, and she also of faultless features expressed her acceptance of the invitation. And they then passed a long time there in each other’s company. And sporting with each other, just as they pleased, for a long time as if it were only a single day, the Rishi begat on Menaka a daughter named Sakuntala.”

Refutation-

Here is Mahabharata Adi Parva Adhaya 72 Geeta Press Gorakhpur

Indra did not make Vāyu blow away Menakā's garment out of lust or for any random mischief. According to the story, Viśvāmitra's intense penance was becoming so powerful that Indra feared it would shake the balance of heaven. To break his meditation, Indra sent the apsarā Menakā with Vāyu's help so that her beauty would distract the sage. Vāyu's act of blowing away her garment was only a planned tactic to disturb Viśvāmitra's concentration. This episode is therefore about the Devas trying to protect their position by breaking a sage's tapas, not about any personal pleasure of Vayu or Indra .

(शकुन्तला दुष्यन्तसे कहती है-) महर्षि कण्वने (पूर्वोक्त ऋषिसे शेष वृत्तान्त इस प्रकार) कहा- मेनकाके ऐसा कहनेपर इन्द्रदेवने वायुको उसके साथ जानेका आदेश दिया। तब मेनका वायुदेवके साथ समयानुसार वहाँसे प्रस्थित हुई ।। १ ।।

वनमें पहुँचकर भीरु स्वभाववाली सुन्दरी मेनकाने एक आश्रममें विश्वामित्र मुनिको तप करते देखा। वे तपस्याद्वारा अपने समस्त पाप दग्ध कर चुके थे ।। २

उस समय महर्षिको प्रणाम करके वह अप्सरा उनके समीपवर्ती स्थानमें ही भाँति-भाँतिकी क्रीड़ाएँ करने लगी। इतनेमें ही वायुने मेनकाका चन्द्रमाके समान उज्ज्वल वस्त्र उसके शरीरसे हटा दिया ।। ३ ।।

यह देख सुन्दरी मेनका लजाकर वायुदेवको कोसती एवं मुसकराती हुई-सी वह वस्त्र लेनेकी इच्छासे तुरंत ही उस स्थानकी ओर दौड़ी गयी, जहाँ वह गिरा था ।। ४ ।।

अग्निके समान तेजस्वी महर्षि विश्वामित्रके देखते-देखते वहाँ यह घटना घटित हुई। वह अनिन्द्य सुन्दरी विषम परिस्थितिमें पड़ गयी थी और घबराकर वस्त्र लेनेकी इच्छा कर रही थी। उसका रूप-सौन्दर्य अवर्णनीय था। तरुणावस्था भी अद्भुत थी। उस सुन्दरी अप्सराको मुनिवर विश्वामित्रने वहाँ नंगी देख लिया ।। ५६ ।।

उसके रूप और गुणोंको देखते ही विप्रवर विश्वामित्र कामके अधीन हो गये। सम्पर्कमें आनेके कारण मेनकामें उनका अनुराग हो गया ।। ७ ।।

उन्होंने मेनकाको अपने निकट आनेका निमन्त्रण दिया। अनिन्द्य सुन्दरी मेनका तो यह चाहती ही थी, उनसे सम्बन्ध स्थापित करनेके लिये वह राजी हो गयी। तदनन्तर वे दोनों वहाँ सुदीर्घ कालतक इच्छानुसार विहार तथा रमण करते रहे। वह महान् काल उन्हें एक दिनके समान प्रतीत हुआ। काम और क्रोधपर विजय न पा सकनेवाले उन सदा क्षमाशील महर्षिने दीर्घकालसे उपार्जित की हुई तपस्याको नष्ट कर दिया। तपस्याका क्षय होनेसे मुनिके मनपर मोह छा गया। तब मेनका काम तथा रागके वशीभूत हुए मुनिके पास गयी। ब्रह्मन्! फिर मुनिने मेनकाके गर्भसे हिमालयके रमणीय शिखरपर मालिनी नदीके किनारे शकुन्तलाको जन्म दिया। मेनकाका काम पूरा हो चुका था; वह उस नवजात गर्भको मालिनीके तटपर छोड़कर तुरंत इन्द्र-लोकको चली गयी। सिंह और व्याघ्रोंसे भरे हुए निर्जन वनमें उस शिशुको सोते देख शकुन्तों (पक्षियों) ने उसे सब ओरसे पाँखोंद्वारा ढक लिया; जिससे कच्चे मांस खानेवाले गीध आदि जीव वनमें इस कन्याकी हिंसा न कर सकें ।। ८-१२ ।।

(Śakuntalā says to Duṣyanta:)
Sage Kaṇva narrated the remaining part of the story to me as follows:

When Menakā spoke in this way, Lord Indra commanded the Wind-god to accompany her. Then Menakā, together with Vāyu (the Wind-god), set off at the appointed time. (1)

Reaching the forest, the timid and beautiful Menakā saw the sage Viśvāmitra absorbed in penance in an āśrama. Through his austerities, he had already burned away all his sins. (2)

At that time, after saluting the great sage, that celestial nymph began to perform various playful acts close to where he was. Then, Vāyu, following Indra's order, suddenly blew away the bright, moon-like garment from Menakā's body. (3)

Seeing this, the beautiful Menakā, both bashful and smiling, scolded the Wind-god, and hurried in confusion toward the place where the garment had fallen, wishing to retrieve it at once. (4)

This incident happened before the very eyes of the great sage Viśvāmitra, blazing like fire. The matchless beauty Menakā, caught in this awkward situation, ran frantically to recover her garment. Her beauty was indescribable, and her youth extraordinary. The sage Viśvāmitra beheld that divine apsarā standing naked before him. (5-6)

The moment he saw her beauty and qualities, the noble sage Viśvāmitra fell prey to desire. Because of her proximity, affection arose in his heart toward Menakā. (7)

He invited Menakā to come near him. Menakā, the matchless beauty, had come for this very purpose and readily agreed to be with him. Thereafter, both of them stayed there for a long time, roaming and enjoying each other as they pleased. That long span of time seemed like a single day to them. Being unable to conquer passion and anger, that otherwise patient sage destroyed the merit he had gained through long penance. When his penance was lost, delusion clouded the sage's mind. Then Menakā, under the sway of passion and attachment, remained with the sage.

O Brāhman! From the union of the sage and Menakā, on the beautiful peaks of the Himalayas, on the bank of the river Mālinī, a daughter named Śakuntalā was born. Menakā's task was accomplished; she left that newborn infant on the bank of the Mālinī and immediately returned to Indra's heaven. In that lonely forest, full of lions and tigers, seeing the baby girl lying asleep, a flock of birds covered her all around with their wings so that flesh-eating vultures and wild animals would not harm the child. (8–12)

मेनका-विश्वामित्र-मिलन, कन्याकी उत्पत्ति, शकुन्त पक्षियोंके द्वारा उसकी रक्षा और कण्वका उसे अपने आश्रमपर लाकर शकुन्तला नाम रखकर पालन करना

कण्व उवाच

एवमुक्तस्तया शक्रः संदिदेश सदागतिम् ।
प्रातिष्ठत तदा काले मेनका वायुना सह ॥ १ ॥

(शकुन्तला दुष्यन्तसे कहती है—) महर्षि कण्वने (पूर्वोक्त ऋषिसे शेष वृत्तान्त इस प्रकार) कहा—मेनकाके ऐसा कहनेपर इन्द्रदेवने वायुको उसके साथ जानेका आदेश दिया। तब मेनका वायुदेवके साथ समयानुसार वहाँसे प्रस्थित हुई ॥ १ ॥

अथापश्यद् वरारोहा तपसा दग्धकिल्बिषम् ।
विश्वामित्रं तप्यमानं मेनका भीरुराश्रमे ॥ २ ॥

वनमें पहुँचकर भीरु स्वभाववाली सुन्दरी मेनकाने एक आश्रममें विश्वामित्र मुनिको तप करते देखा। वे तपस्याद्वारा अपने समस्त पाप दग्ध कर चुके थे ॥ २ ॥

अभिवाद्य ततः सा तं प्राक्रीडदृषिसंनिधौ ।
अपोवाह च वासोऽस्या मारुतः शशिसंनिभम् ॥ ३ ॥

उस समय महर्षिको प्रणाम करके वह अप्सरा उनके समीपवर्ती स्थानमें ही भाँति-भाँतिकी क्रीड़ाएँ करने लगी। इतनेमें ही वायुने मेनकाका चन्द्रमाके समान उज्ज्वल वस्त्र उसके शरीरसे हटा दिया ॥ ३ ॥

सागच्छत् त्वरिता भूमिं वासस्तदभिलिप्सती ।
स्मयमानेव सव्रीडं मारुतं वरवर्णिनी ॥ ४ ॥

यह देख सुन्दरी मेनका लजाकर वायुदेवको कोसती एवं मुसकराती हुई-सी वह वस्त्र लेनेकी इच्छासे तुरंत ही उस स्थानकी ओर दौड़ी गयी, जहाँ वह गिरा था ॥ ४ ॥

पश्यतस्तस्य तत्रर्षेरप्यग्निसमतेजसः ।
विश्वामित्रस्ततस्तां तु विषमस्थामनिन्दिताम् ॥ ५ ॥
गृद्धां वाससि सम्भ्रान्तां मेनकां मुनिसत्तमः ।
अनिर्देश्यवयोरूपामपश्यद् विवृतां तदा ॥ ६ ॥

अग्निके समान तेजस्वी महर्षि विश्वामित्रके देखते-देखते वहाँ यह घटना घटित हुई। वह अनिन्द्य सुन्दरी विषम परिस्थितिमें पड़ गयी थी और घबराकर वस्त्र लेनेकी इच्छा कर रही थी। उसका रूप-सौन्दर्य अवर्णनीय था। तरुणावस्था भी अद्भुत थी। उस सुन्दरी अप्सराको मुनिवर विश्वामित्रने वहाँ नंगी देख लिया ॥ ५-६ ॥

तस्या रूपगुणान् दृष्ट्वा स तु विप्रर्षभस्तदा ।
चकार भावं संसर्गात् तया कामवशं गतः ॥ ७ ॥

उसके रूप और गुणोंको देखते ही विप्रवर विश्वामित्र कामके अधीन हो गये। सम्पर्कमें आनेके कारण मेनकामें उनका अनुराग हो गया ॥ ७ ॥

न्यमन्त्रयत चाप्येनां सा चाप्यैच्छदनिन्दिता ।
तौ तत्र सुचिरं कालमुभौ व्यहरतां तदा ॥ ८ ॥
रममाणौ यथाकामं यथैकदिवसं तथा ।
(कामक्रोधावजितवान् मुनिर्नित्यं क्षमान्वितः ।
चिरार्जितस्य तपसः क्षयं स कृतवानृषिः ॥
तपसः संक्षयादेव मुनिर्मोहं समाविशत् ।
कामरागाभिभूतस्य मुनेः पार्श्वं जगाम सा ॥)
जनयामास स मुनिर्मेनकायां शकुन्तलाम् ॥ ९ ॥
प्रस्थे हिमवतो रम्ये मालिनीमभितो नदीम् ।
जातमुत्सृज्य तं गर्भं मेनका मालिनीमनु ॥ १० ॥
कृतकार्या ततस्तूर्णमगच्छच्छक्रसंसदम् ।
तं वने विजने गर्भं सिंहव्याघ्रसमाकुले ॥ ११ ॥
दृष्ट्वा शयानं शकुनाः समन्तात् पर्यवारयन् ।
नेमां हिंस्युर्वने बालां क्रव्यादा मांसगृद्धिनः ॥ १२ ॥

उन्होंने मेनकाको अपने निकट आनेका निमन्त्रण दिया। अनिन्द्य सुन्दरी मेनका तो यह चाहती ही थी, उनसे सम्बन्ध स्थापित करनेके लिये वह राजी हो गयी। तदनन्तर वे दोनों वहाँ सुदीर्घ कालतक इच्छानुसार विहार तथा रमण करते रहे। वह महान् काल उन्हें एक दिनके समान प्रतीत हुआ। काम और क्रोधपर विजय न पा सकनेवाले उन सदा क्षमाशील महर्षिने दीर्घकालसे उपार्जित की हुई तपस्याको नष्ट कर दिया। तपस्याका क्षय होनेसे मुनिके मनपर मोह छा गया। तब मेनका काम तथा रागके वशीभूत हुए मुनिके पास गयी। ब्रह्मन्! फिर मुनिने मेनकाके गर्भसे हिमालयके रमणीय शिखरपर मालिनी नदीके किनारे शकुन्तलाको जन्म दिया। मेनकाका काम पूरा हो चुका था; वह उस नवजात गर्भको मालिनीके तटपर छोड़कर तुरंत इन्द्र-लोकको चली गयी। सिंह और व्याघ्रोंसे भरे हुए निर्जन वनमें उस शिशुको सोते देख शकुन्तों (पक्षियों)-ने उसे सब ओरसे पाँखोंद्वारा ढक लिया; जिससे कच्चे मांस खानेवाले गीध आदि जीव वनमें इस कन्याकी हिंसा न कर सकें ॥ ८—१२ ॥

Allegations-

Dancing Girls

Below are some verses from Srimad Bhagavatam about Krishna dancing with Gopis.

Srimad Bhagavatam 10.33.2 "There on the Yamuna's banks Lord Govinda then began the pastime of the rasa dance in the company of those jewels among women, the faithful

gopis, who joyfully linked their arms together. [7-8] As the gopis sang in praise of Krishna, their feet danced, their hands gestured, and their eyebrows moved with playful smiles. With their braids and belts tied tight, their waists bending, their faces perspiring, the garments on their breasts moving this way and that, and their earrings swinging on their cheeks, Lord Krishna's young consorts shone like streaks of lightning in a mass of clouds. Eager to enjoy conjugal love, their throats colored with various pigments, the gopis sang loudly and danced. They were overjoyed by Krishna's touch, and they sang songs that filled the entire universe. [10-12] When one gopi grew tired from the rasa dance, She turned to Krishna, standing at Her side holding a baton, and grasped His shoulder with Her arm. The dancing had loosened Her bracelets and the flowers in Her hair. Upon the shoulder of one gopi Krishna placed His arm, whose natural blue-lotus fragrance was mixed with that of the sandalwood pulp anointing it. As the gopi relished that fragrance, her bodily hair stood on end in jubilation, and she kissed His arm. Next to Krishna's cheek one gopi put her own, beautified by the effulgence of her earrings, which glittered as she danced. Krishna then carefully gave her the betel nut He was chewing. [17-18] Their senses overwhelmed by the joy of having His physical association, the gopis could not prevent their hair, their dresses and the cloths covering their breasts from becoming disheveled.

Refutation-

This section belongs to the Rāsalīlā portion of the Śrīmad Bhāgavatam. I have previously provided an explanation of the Rāsalīlā based on the interpretation of Paṇḍit Madhvācārya Śāstrī, as presented in his work Purāṇa Digdarśana, which I will reattach for reference.

Rasleela Demystified

Traditional Sri Vaishnava Acharya Pandit Madhavacharya Shastri explained in his book Purana Digdarshan page no 480 on Rasleela

Traditional Sri Vaishnava Acharya Pandit Madhavacharya Shastri explained in his book Purana Digdarshan page no 480 on Rasleela

रासलीला

१२

भगवान् कृष्ण की रासलीला से प्रायः सभी हिन्दूमात्र परिचित हैं। कुछ वैदिक हिन्दू उक्त लीला के विषय में भी अपनी कलिकल्मष-कलुषित प्रवृत्ति से विवश होकर अनावश्यक अनाप शनाप बका करते हैं, यह लीला मानो पुराणों को बदनाम करने के ठेकेदारों का अमोघ ब्रह्मास्त्र है। अपनी नाक खुद काट कर दूसरे का शकुन बिगाड़ने के शौकीन समाजी, प्रायः सभी शास्त्रार्थों में इस लीला का मनमाने

वैदिक-स्वरूप

(क) नारायणाय विद्महे वासुदेवाय धीमहि। तन्नो विष्णुः प्रचोदयात्। (तैत्तिरीयारण्यक १०।१।६)

(ख) मर्त्या ह वा अग्रे देवा आसुः। (शतपथ ११।१।२।१२)

पौराणिक-स्वरूप

(क) वसुदेवगृहे साक्षाद् भगवान्पुरुषः परः।
जनिष्यते तत्प्रियार्थं सम्भवन्तु सुरस्त्रियः ॥२२॥
भवद्भिरंशैर्यदुषूपजन्यताम् ॥२३॥
(श्रीमद्भागवत १०।१।२२-२३)

(ख) गोपजातिप्रतिच्छन्ना देवा गोपालरूपिणः॥
(श्रीमद्भागवत १०।१८।११)

(ग) यः सप्तहायनो बालः करेणैकेन लीलया।
कथं बिभ्रद् गिरिवरं पुष्करं गजराडिव॥
(श्रीमद्भागवत १०।२६।३)

(घ) भगवानपि ता रात्रीः शरदोत्फुल्लमल्लिकाः।
वीक्ष्य रन्तुं मनश्चक्रे योगमायामुपाश्रितः ॥१॥
जगौ कलं वामदृशां मनोहरम् ॥३॥
ता वार्यमाणाः पतिभिः पितृभिर्भ्रातृबन्धुभिः।
गोविन्दापहृतात्मानो न न्यवर्तन्त मोहिताः ॥८॥
अन्तर्गृहगताः काश्चिद् गोप्योऽलब्धविनिर्गमाः ।६।
जहुर्गुणमयं देहं सद्यः प्रक्षीणबन्धनाः ॥११॥

रुरुदुः सुस्वरं राजन्कृष्णदर्शनलालसाः ॥१।
तासामाविरभूच्छौरिः स्मयमानमुखाम्बुजः।
पीताम्बरधरः स्रग्वी साक्षान्मन्मथमन्मथः ॥२॥
(श्रीमद्भागवत १०।३२।१-२)

(ङ) तत्रारभत गोविन्दो रासक्रीडामनुव्रतैः।
स्त्रीरत्नैरन्वितः प्रीतैरन्योन्याबद्धबाहुभिः ॥२॥
कृत्वा तावन्तमात्मानं यावतीर्गोपयोषितः।
रेमे स भगवांस्ताभिरात्मारामोऽपि लीलया ॥२०॥
रेमे रमेशो व्रजसुन्दरीभि-
र्यथार्भकः, स्वप्रतिबिम्बविभ्रमः ॥१७॥
नासूयन् खलु कृष्णाय मोहितास्तस्य मायया।
मन्यमानाः स्वपार्श्वस्थान्स्वान्स्वान्दारान्व्रजौकसः ॥१८॥
(श्रीमद्भागवत १०।३३।२-३८)

अर्थात्—(क) [ब्रह्मा जी ने देवताओं के प्रति कहा कि—] साक्षात् परम पुरुष भगवान् वसुदेव जी के घर में अवतार लेंगे। इस लिये हे देववृन्द! आप और आपकी स्त्रियों को भी उनके सहयोग के लिये ब्रजभूमि में अपने २ अंशों से अवतीर्ण होना चाहिये। (ख) वो सब गोपाल लोग ग्वाल वेश में छुपे हुये देवता ही थे। (ग) भगवान् कृष्ण ने सात वर्ष की छोटी सी आयु में गोवर्द्धन पर्वत को एक हाथ में उठा लिया जैसा कि कमल के फूल को मस्त हाथी उठा लिया करता है। [उसके अगले वर्ष में रासलीला हुई थी जब कि भगवान् की आयु आठ वर्ष की थी] (घ) भगवान् ने शरद् ऋतु की विकसित मल्लिका वाली रात्रियों को जानकर अपनी योगमाया के आश्रय से क्रीड़ा करने का विचार किया ॥१॥ स्त्रियों के मन को लुभाने वाली कलविलासिनी

बंशी बजाई ॥३॥ (सुनते ही ब्रजस्त्रियें—) पतियों पिताओं भ्राताओं और बन्धुओं के रोकने पर भी—कृष्ण ने जिनकी आत्मा को चुरा लिया था वे सब की सब मुग्ध हुई गोपियें न रुकीं ॥८॥ जिन गोपियों को घर में बन्द होने के कारण निकलने का अवसर न मिला वे (भगवान् में तीव्र अनुराग होने के कारण—) तत्काल इस गुणमय शरीर को त्याग कर मुक्त हो गईं ॥९॥११॥ तदनन्तर भगवान् ने उन ब्रज स्त्रियों को अपने पास आई जानकर हृदय को लुभाने वाले शब्दों में कहा कि—॥१७॥ हे ब्रज सुन्दरियो! यह घोर रात्रि है और इस वन में अनेक भयंकर जीव रहते हैं इसलिये तुम सब वापिस ब्रज को लौट जाओ यहां किसी भी स्त्री को नहीं ठहरना चाहिए ॥१९॥ क्योंकि निश्छल भाव से पति की सेवा करना ही स्त्रियों का परम धर्म है ॥२४॥ और मुझमें भी जैसी प्रेमभक्ति सुनने, देखने, ध्यान करने और कीर्तन करने से उत्पन्न होती है वैसी निकट रहने से नहीं होती। अतः तत्काल अपने २ घरों को लौट जाओ ॥२७॥ (भगवान् के इन वचनों को सुनकर गोपियों ने कहा कि) हे भगवन्! आपको इस तरह के कठोर वचन कहने उचित नहीं, क्योंकि हम तो संसार के समस्त विषयों को छोड़कर आपके चरण कमलों में आने वाली भक्ता हैं, इसलिये आप हमें मत ठुकराइए! बल्कि जिस प्रकार मुमुक्षुओं को आदिपुरुष परमात्मा शरण में रखता है इसी प्रकार आप भी हमें शरण में लीजिये ॥३१॥ आप तो निश्चित ही समस्त शरीरधारियों में व्याप्त रहने वाली प्यारी आत्मा हो ॥३२॥ आपके हँसने और प्यारी बांसुरी की ध्वनि सुनने से जो हमारे हृदयों में कामाग्नि धधक रही है उसको अपने अधरामृत का प्रवाह सींच कर शान्त कीजिये वरना—प्यारे कृष्ण! हम सब इस विरहाग्नि की ज्वालाओं से जलकर तुम्हारा ध्यान करती हुई अहो आपके चरणों में विलीन हो जायेंगी (मर जायेंगी) ॥३५॥ निस्सन्देह आप देवताओं के रक्षक, आदिपुरुष परमात्मा हो और ब्रजवासियों की

पीड़ा को दूर करने के लिये अवतीर्ण हुये हो ? हे आर्तबन्धो ! इसलिये अपने हस्तकमल हम किङ्करियों के स्तनों और सिरों पर रखिए ॥४१॥ योगेश्वर भगवान् को इस तरह उन गोपियों का करुणक्रन्दन सुनकर दया आ गई और अपने आप में ही रमण करते हुये भी वे हँसकर गोपियों को रमण कराने लगे ॥४३॥ बाहु फैलाना, लिपटना, गले लगाना, हाथ, अलक, जंघा, नीवी (कमर के कपड़े की गांठ) और स्तनों को छूना, हँसी मसखरी, नखच्छेद देना, क्रीड़ा, कटाक्ष और मन्द मुस्कान आदि से कामोद्दीपन करते हुये भगवान् गोपियों को रमण कराने लगे ॥४६॥ इस प्रकार महात्मा कृष्ण जी से मान पाकर वे गोपियें अपने आपको भूमण्डल में सर्वाधिक सुन्दरी समझने लगीं ॥४७॥ भगवान् इनके इस सौभाग्य मद और मान को नष्ट करके कृपाभाव दिखाने के लिये तत्काल वहीं अन्तर्धान हो गये ॥ ४८ ॥ (ड) [तब विरहकातर गोपियें रो रो कर कहने लगीं कि—] हे भगवान् ! आप निश्चित ही किसी गोपी के पुत्र नहीं हैं बल्कि समस्त प्राणियों के अन्तरात्मा हैं । हे प्यारे कृष्ण ! आप तो ब्रह्मा जी की प्रार्थना से इस विश्व की रक्षा के लिये सात्वत कुल में अवतीर्ण हुए हो ॥ ४६ ॥ हे भगवन् ! आपके—शरणागत प्राणियों के पापों को दूर करने वाले लक्ष्मी के घर होते हुये भी भक्तिवश गौओं के पीछे भागने वाले और विषधर कालीय सर्प के क्रूर फणों पर नृत्य करने वाले जो चरण कमल हैं उन्हें हमारी कुचाओं पर रखकर कामदेव को विनष्ट कर डालिये ॥७॥ (च) इस तरह गोपियें गाती हुईं और अनेक प्रकार के प्रलाप करती हुईं भगवान् के दर्शनों की इच्छा से ऊँची आवाज में रोने लगीं ॥१॥ तब उन सब के बीच में मन्द २ मुस्काते हुये साक्षात् कामदेव को भी लजाने वाले भगवान् आविर्भूत हुये । जो पीताम्बर पहिने और गले में माला धारण किये हुये थे ॥ २ ॥ (छ) तब वहाँ भगवान् ने अपनी परम भक्त सुप्रसन्न गोपियों के हाथों में हाथ डालकर रासक्रीड़ा

(Dance) आरम्भ की ॥२॥ जितनी व्रजललनायें थीं उतने ही अपने रूप बनाकर वह आत्माराम भगवान् लीला से उन गोपियों के साथ रमण करते रहे ॥२०॥ जैसे बालक कांच या जल आदि स्वच्छ पदार्थों में दीख पड़ने वाले अपने प्रतिबिम्ब से खेला करता है इसी तरह रमापति भगवान् भी उन व्रज-सुन्दरियों के साथ रमण करने लगे ॥१७॥ माया से मोहित हुये गोपों ने अपनी २ स्त्रियों को अपने निकट ही समझा, इसलिए वे भगवान् के इस चरित्र पर कुछ भी दोषारोपण नहीं कर सके ।

वास्तविक भाव

हमने उक्त लीला पर बार बार मनन करने पर जो अभिप्राय समझा है, पाठकों के जानार्थ हम उसे भी प्रकट कर देते हैं । हम यह बात पीछे प्रमाणपूर्वक सिद्ध कर चुके हैं कि व्रज के समस्त गोप और

गोपियें देवताओं के आंशिक अवतार थे, परन्तु मानव-स्थूल-शरीर की उपाधि से वे अपने देवत्व को भूले हुये थे । सो भगवान् ने जिस समय रासक्रीड़ा का अभिनय करना चाहा तो वंशी में कामबीज 'क्लीं' मन्त्र का निनाद किया जिससे स्त्रीभावापन्न दिव्य आत्माएं जग उठीं और वे भगवान् के निकट आ पहुंचीं । यह रहस्य श्रीमद्भा० (१०।२६।३) के—

'वंशी 'कलं' वामदृशां मनोहरम्'—

—पद में व्यक्त किया है। उक्त पद में—'कलं'-'क्लीं'=कामबीज का निदर्शक है और 'वामदृशां मनोहरम्' का अभिप्राय—स्त्रीभावापन्न दिव्य आत्माओं पर ही उसका प्रभाव पड़ सकता था—यह बताने के लिए प्रयुक्त हुआ है। इसीलिये वंशी का शब्द सुनकर गोपियें ही भगवान् के निकट आई थीं !

भगवान् ने यह जानने के लिये कि—'उक्त दिव्यात्माओं को अपने देवत्व का कुछ स्मरण है—या स्थूल शरीर की उपाधि से वह सर्वथा विस्मृत हो गया उनको वापिस लौट जाने का उपदेश दिया। जिसके उत्तर में गोपियों ने स्पष्ट शब्दों में बतला दिया कि 'हम तो समस्त विषयों को छोड़ कर शरणागत भक्त हैं और मोक्ष की इच्छा से यहां आई हैं' आप भी आदिपुरुष और सबके अन्तरात्मा हो...(यह भाव १०। २९। ३१-३२) में 'संत्यज्य सर्वविषयान्'—'भक्ता—आदिपुरुष' और 'मुमुक्षून्' आदि शब्दों द्वारा अभिव्यक्त किया गया है। जब गोपियों की उक्तियों से भगवान् ने अच्छी तरह जान लिया कि ये सब आत्माएं मेरी वंशी के निनाद से प्रबुद्ध हो गई हैं और इनको अब देवत्व का पूरा ज्ञान है तब भगवान् ने उनका विशुद्ध प्रेम और रासक्रीड़ा की अभिलाषा जानकर अपनी योगमाया के प्रभाव से उनके दो दो स्वरूप बनाए। उनमें से पहिले जो कि पाञ्चभौतिक स्थूल शरीरावच्छिन्न स्वरूप थे उन्हें वापिस उन उन के घर में पहुंचा दिया, जिससे गोप

ग्वालों में अपनी २ माता, पत्नी आदि को घर में न देखकर किसी प्रकार की बेचैनी न हो ? और दूसरे योगमायानिर्मित दिव्यात्मासम्पन्न स्वरूपों को घर में ही रहने दिया। इसके बाद जो भी लीला हुई है वह योग-मायानिर्मित भगवान् के अपने ही स्वरूपों के साथ हुई है। व्यास जी ने उक्त रहस्य का संकेत करने के लिये मूलग्रन्थ में ही निम्नलिखित पदों का उल्लेख किया है- यथा—

(क) मन्यमानाः स्वपार्श्वस्थान् स्वान्स्वान्दारान्व्रजौकसः।
(श्री० भा० १०। ३३। ३८)

(ख) यथार्भकः स्वप्रतिबिम्बविभ्रमः।
(श्री० भा० १०। ३३। १७)

(ग) कृत्वा तावन्तमात्मानं यावतीर्व्रजयोषितः।
(श्री० भा० १०। ३३। २०)

(घ) पुंस्यः शक्तिभिर्यथा। (श्री० भा०। १०। ३२। १०)

अर्थात्—(क) व्रजनिवासियों ने अपनी कुटुम्बिनियों को अपने २ पास माना [अर्थात्—भगवान् की माया से पाञ्चभौतिक स्थूल शरीरा-वच्छिन्न गोपियें नित्य की तरह विद्यमान रहीं।] (ख) जैसे बालक अपनी परछाईं से खेल करता है [इसी तरह भगवान् ने अपनी योगमाया से निर्माण की हुई दिव्यात्मसम्पन्न गोपियों से रासक्रीड़ा की।] (ग) भगवान् ने अपने उतने ही रूप बना लिये जितनी कि गोपियें थीं। (घ) ब्रह्म जिस तरह अपनी माया शक्तियों से विनोद किया करता है उसी तरह भगवान् ने गोपियों से रासक्रीड़ा की।

उपर्युक्त प्रमाणों से यह प्रतीत होता है कि जिस तरह ब्रह्मा जी द्वारा वत्स और गोप चुराए जाने पर भगवान् ने अपनी योगमाया से उतने और वैसे ही ग्वाले तथा बछड़े बनाकर वर्षभर काम जारी रखा था,

किसी को कानों कान भी यह रहस्य विदित न हो सका था इसी तरह रासलीला के समय भी भगवान् ने देवात्मा-सम्पन्न एवं दिव्यशरीरावच्छिन्न गोपियों को तो मुक्त कर देने के लिये अपनी रासलीला में बुला लिया और इस रहस्य को गुप्त रखने के लिये नकली गोपियों को वापिस व्रज में भेज दिया।

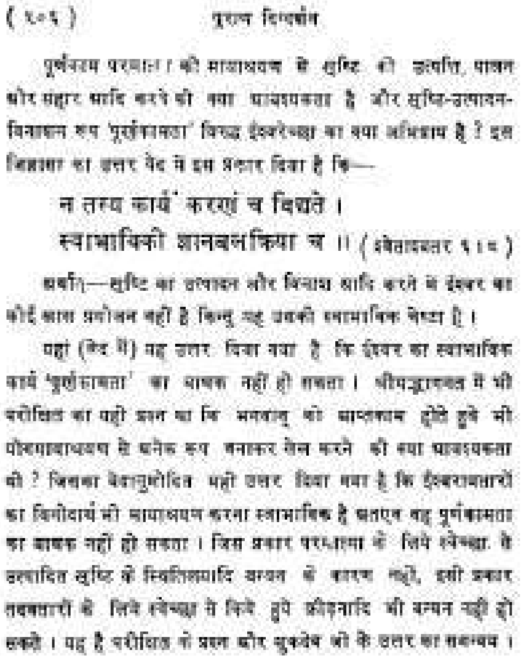
प्रायः देखा गया है कि जब किस अंशावतार का कार्य समाप्त हो जाया करता है तो भगवान् किसी बहाने से उसकी उस दिव्य शक्ति को छीन लिया करते हैं, जैसे रामावतार में शिवधनुर्भङ्ग हो जाने के पश्चात् श्रीपरशुराम जी की अवतारी शक्ति भगवान् रामचन्द्र जी में समा गई थी, तथा भगवान् कृष्ण जी के लीलासंवरण के पश्चात् वीरशिरोमणि अर्जुन साधारण निहत्थे ग्वालों से पराजित हो गया था अर्थात्—नारायणावतार श्रीकृष्ण के विदा होते ही नरावतार अर्जुन भी अपनी उस अपूर्व शक्ति से हीन हो गया था। तो इसी तरह सब देवता भी श्री ब्रह्मा जी की आज्ञानुसार केवल भगवान् कृष्ण की प्रसन्नता के लिये ही अपने २ अंशों से व्रजभूमि में अवतीर्ण हुए थे। जब भगवान् गोकुल वृन्दावन का कार्य प्रायः समाप्त कर चुके और दस दिन के बाद कंस विध्वंसादि का अवसर सामने दिखने लगा तो भगवान् को उन देवांशभूत गोप और गोपियों का व्रज में रहना अनावश्यक जान पड़ा अतः भगवान् ने अपने बालसखा गोपों को तो 'ब्रह्मवत्सहरण' लीला के बहाने वापिस ब्रह्मलोक को भेज दिया था और नकली गोप घर में रख दिये थे अर्थात् सब देवता तो इस तरह अपना कार्य समाप्त हो जाने पर पुनः अपने असली पद पर प्रतिष्ठित हो चुके थे और व्रज में नकली ग्वाले रह गये थे। शेष रही थीं—गोपीभूत देवाङ्गनायें—सो उन्हें भी भगवान् ने 'रासलीला' के बहाने वंशी के इशारे से सब कुछ समझा कर अपने पास बुला लिया और उनके स्थान में नकली गोपियाँ

को घर भेज दिया। इस तरह अपनी बाल लीला की समाप्ति के साथ भगवान् ने देवांशभूत गोपियों के अवतार काल का उपसंहार कर डाला था।

परीक्षित के प्रश्न का समन्वय

उपर्युक्त रीति से जब यह निश्चित हो गया कि भगवान् ने रासलीला में किसी परस्त्री का स्पर्श नहीं किया बल्कि अपनी योगमाया द्वारा उद्भावित देवात्मा-सम्पन्न अपने ही रूपों से क्रीड़न किया है, तब स्वभावतः यह जिज्ञासा उत्पन्न होती है कि ऐसी दशा में परीक्षित के पूर्वोक्त प्रश्न का क्या समन्वय होगा ? अस्तु, इसका भी विवेचन किया जाता है।

परीक्षित पूछते हैं कि—भगवान् का अवतार धर्मसंस्थापन और अधर्मनाश के लिये हुआ है परन्तु रासक्रीड़ा का धर्मसंस्थापन और अधर्मनाशरूप अवतार कार्य से कोई सम्बन्ध नहीं है अर्थात्—वह तो केवल बालक्रीड़ा = विनोद मात्र है। तो आप्तकाम = 'पूर्णकाम' परमात्मा को अपने अनेक रूप बनाकर खेल करने की क्या आवश्यकता थी ?—विनोद मात्र के लिये भगवान् का 'परदाराभिमर्शन' = (—(परस्य परमात्मनो दारारूपिण्यो या मायाशक्तयस्तासामभिमर्शनं बलादाकर्षणमिति 'बृहद्भगवत्तोषिणी' टीकाकारः) आप्तकामता के 'प्रतीप'—प्रतिकूल है—इसका क्या अभिप्राय है ? परीक्षित के प्रश्न का सार यह है कि रासलीला भगवान् का बालविनोद है परन्तु 'आप्तकाम' को विनोदार्थ मायाश्रयण की क्या आवश्यकता थी ? यदि धर्मसंस्थापना और अधर्मनाशन के लिये मायाश्रयण किया जाता तो वह अवतार-धर्म के अनुरूप होता परन्तु खेल कूद के लिये अपने अनेक रूप बनाने का क्या अभिप्राय ? इस प्रश्न के उत्तर में शुकदेव जी ने समझाया कि—भगवान् का विनोदमात्र के लिये योगमायाश्रयण करना, धर्मस्थापन और अधर्मनाशरूप अवतार-धर्म का व्यतिक्रम अवश्य है परन्तु ईश्वरावतारों का केवल क्रीड़ार्थ भी ऐसा करना देखा गया है, जो दोषास्पद नहीं।


(१०६) पुराण दिग्दर्शन

पूर्णकाम परमात्मा की मायाश्रयण से सृष्टि की उत्पत्ति, पालन और संहार आदि करने की क्या आवश्यकता है और सृष्टि-उत्पादन-विनाशन रूप 'पूर्णकामता' विरुद्ध ईश्वरेच्छा का क्या अभिप्राय है ? इस जिज्ञासा का उत्तर वेद में इस प्रकार दिया है कि—

न तस्य कार्यं करणं च विद्यते ।
स्वाभाविकी ज्ञानबलक्रिया च ।। (श्वेताश्वतर ६।८)

अर्थात्—सृष्टि का उत्पादन और विनाश आदि करने में ईश्वर का कोई खास प्रयोजन नहीं है किन्तु यह उसकी स्वाभाविक चेष्टा है ।

यहां (वेद में) यह उत्तर दिया गया है कि ईश्वर का स्वाभाविक कार्य 'पूर्णकामता' का बाधक नहीं हो सकता । श्रीमद्भागवत में भी परीक्षित का यही प्रश्न था कि भगवान् को आप्तकाम होते हुये भी योगमायाश्रयण से अनेक रूप बनाकर खेल करने की क्या आवश्यकता थी ? जिसका वेदानुमोदित यही उत्तर दिया गया है कि ईश्वरावतारों का विनोदार्थ भी मायाश्रयण करना स्वाभाविक है अतएव वह पूर्णकामता का बाधक नहीं हो सकता । जिस प्रकार परमात्मा के लिये स्वेच्छा से उत्पादित सृष्टि के स्थितिलयादि बन्धन के कारण नहीं, इसी प्रकार अवतारों के लिये स्वेच्छा से किये हुये क्रीडनादि भी बन्धन नहीं हो सकते । यह है परीक्षित के प्रश्न और शुकदेव जी के उत्तर का समन्वय ।

पौराणिक-स्वरूप

) वसुदेवगृहे साक्षाद् भगवान्पुरुषः परः । जनिष्यते तत्प्रियार्थं सम्भवन्तु सुरस्त्रियः ॥२२॥ भवद्भिरंशैर्यदुषूपजन्यताम् ॥२३॥ (श्रीमद्भागवत १०।१। २२-२३) – Brahma Ji said to the Devas –] The Supreme Being himself will take incarnation in the house of Vasudev Ji. Therefore, O Devas ! You and your wives should also take incarnation in Brajabhoomi with your two parts to support him.

(ख) गोपजातिप्रतिच्छन्ना देवा गोपालरूपिणः ।। (श्रीमद्भागवत १०।१८।११) – So all the Gopal people were Devas disguised as cowherds.

(ग) यः सप्तहायनो बालः करेणैकेन लीलया । कथं बिभ्रद् गिरिवरं पुष्करं गजराडिव ।। (श्रीमद्भागवत १० । २६ । ३) – c) At the tender age of seven, Lord Krishna lifted the Govardhan mountain in one hand just as a drunken elephant lifts a lotus flower. [The Raas Leela took place in the next year when the Lord was eight years old.

भगवानपि ता रात्रीः शरदोत्फुल्लमल्लिकाः । वीक्ष्य रन्तुम्मनश्चक्रे योगमायामुपाश्रितः ॥१॥ जगौ कलं वामदृशां मनोहरम् ॥३॥ ता वार्यमाणाः पतिभिः पितृभिर्भातुबन्धुभिः । गोविन्दापहृतात्मानो न न्यवर्तन्त मोहिताः ॥८॥ अन्तर्गु हगताः काश्चिद् गोप्योऽलब्धविनिर्गमाः ।६। जहुर्गुणमयं देहं सद्यः प्रक्षीण-बन्धनाः ॥११॥ ता दृष्ट्वान्तिकमायाता भगवान्व्रजयोषितः । अवदद् वदतां श्रेष्ठो वाचः पेशैविमोहयन् ।।१७।। रजन्येषा घोररूपा घोरसत्वनिषेविता । प्रतियात व्रजं नेह स्थेयं स्त्रीभिः सुमध्यमाः ॥१६।। भर्तुः शुश्रूषणं स्त्रीणां परो धर्मो ह्यमायया ॥२४।।

श्रवणाद्दर्शनाद्ध्यानान्मयि भावोऽनुकीर्तनात् । न तथा सन्निकर्षेण प्रतियात ततो गृहान् ॥ २७।।मैवं विभोऽर्हति भवान् गदितं नृशसं, सन्त्यज्य सर्वविषयांस्तव पादमूलम् ।।

भक्ता भजस्व दुरवग्रह मा त्यजास्मान्देवो यथादिपुरुषो भजते मुमुक्षून् ॥३१॥

प्रेष्ठो भवांस्तनुभृतां किल बन्धुरात्मा ॥३२॥सिञ्चाङ्ग ! नस्त्वदधरामृतपूरकेण, हासावलोककलगीतजहृच्छयाग्निम् ।नो चेद्वयं विरहजाग्न्युपयुक्तदेहा, ध्यानेन याम पदयोः पदवीं सखे ! ते ।। ३५।। ध्यानेन याम पदयोः पदवीं सखे ! ते ॥ ३५।। व्यक्तं भवान्व्रजजनातिहरोऽभिजातो, देवो यथादिपुरुषः सुरलोकगोप्ता ।।

तन्नो निधेहि करपङ्कजमार्तबन्धो ! तप्तस्तनेषु च शिरस्सु च किंकरीणाम् ॥४१॥ इति विक्लवितं तासां श्रुत्वा योगेश्वरेश्वरः । प्रहस्य सदयं गोपीरात्मारामोऽप्यरीरमतु ॥४२।। बाहूप्रसारपरिरम्भकरालकोरु -नीविस्तनालभननर्मनखाग्रपातैः ।।

क्ष्वेल्यावलोकहसितैर्ब्रजसुन्दरीणा -मुत्तम्भयन् रतिपति रमयांचकार ।।४६।। एवं भगवतः कृष्णाल्लब्धमाना महात्मनः । आत्मानं मेनिरे स्त्रीणां मानिन्योऽभ्यधिकं भुवि ।४७। तासां तत्सौभगमदं वीक्ष्य मानं च केशवः । प्रशमाय प्रसादाय तत्रैवान्तरधीयत ।।४६।।

(श्रीमद्भागवत १० । २१ । १-४८)

(d) Knowing that the nights of the autumn season were full of blooming jasmine, the Lord thought of playing with the shelter of his Yogamaya. ॥1॥ He played the Kaninadini flute which attracts the hearts of women. ॥3॥ (On hearing this, the women of Braja) All the enchanted Gopis whose souls had been stolen by Krishna did move away even after being stopped by their husbands, fathers, brothers and relatives. The Gopis who were confined in their houses who did not get time to go out due to their love for the Lord, immediately left their virtuous bodies and became free. ॥6॥11॥ The eloquent Lord, knowing that the women of Braj had come to Him, said in heart-pleasing words, ॥17॥ O Braj beauties! It is a dark night and many dreadful creatures live in this forest, therefore all of you should return to Braj. No woman should stay here. ॥16॥ Because serving the husband with pure feelings is the ultimate duty of women. ॥24॥ And the kind of love and devotion that is generated in me by listening, watching, meditating and singing, does not happen by staying close. Therefore, return to your homes immediately.

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watering it with the flow of your love. Otherwise, dear Krishna! We all, burnt by the flames of this fire of separation, will merge (die) here at your feet while meditating on you. ॥ 35॥ You are undoubtedly the protector of the gods, the Supreme Being, and you have incarnated to remove the pain of the people of Braj. Oh dear ones! Therefore, please place Your lotus hands on the breasts and heads of us Kikri girls.॥ 41॥ Hearing the pitiful cries of the Gopis, the Lord Yogeshwara felt pity and while He was engaged in His own pleasure, smilingly, He began to make the Gopis enjoy His pleasure. ॥43॥ Stretching His arms, embracing them, touching their hands, hair, thighs, Nivi (knot of the waist cloth) and breasts, laughing, joking, pinching their nails, caressing, taunting and smiling, etc., arousing them with such grace and sensuality, the Lord began to make the Gopis enjoy His pleasure. 46. Having thus gained respect from the great soul Krishna, the Gopis began to consider themselves the most beautiful women on earth. ॥47॥ To destroy their pride and arrogance of good fortune and to show His mercy, the Lord immediately disappeared from there. 48.न खलु गोषिकानन्दनो भवा-,नखिलदेहिनामन्तरात्मदृक् ।। विखनसाथितो विश्वगुप्तये, सख ! उदेयिवान्सात्वतां कुले ।। ४ ।। प्रणतदेहिनां पापकर्शनं, तृणचरानुगं श्रीनिकेतनम् ।।फणिफणार्पितं ते पदाम्बुजं, कृरणु कुचेषु नः कृन्धि हृच्छयम् ।।७।।(श्रीमद्भागवत १० । ३१।४)

Then the lovelorn Gopis started weeping and saying, O Lord! You are definitely not the son of any Gopi but the conscience of all living beings. O dear Krishna! You have incarnated n on the prayers of Lord Brahma to protect this world. 46. O Lord! You are the lotus feet which remove the sins of those who surrender to you, who despite being the husband of Lakshmi run after cows due to devotion and dance on the cruel hoods of the poisonous Kaliya serpent, place them on our shoulders and destroy Kamadev. 7.

(च) इति गोप्यः प्रगायन्त्यः प्रलपन्त्यश्च चित्रधा ।। रुरुदुः सुस्वरं राजन्कृष्ण दर्शनलालसाः ।। १ । तासामाविरभूच्छौरिः स्मयमानमुखाम्बुजः ।

पीताम्बरधरः स्रग्वी साक्षान्मन्मथमन्मथः ।।२।। (श्रीमद्भागवत १० । ३२ । १-२)

In this manner the Gopis started singing and blabbering in various ways and started crying loudly with the desire to see the Lord. Then the Lord who could put even Kaamdev to shame appeared in the midst of them smiling softly. He was wearing yellow clothes and had a garland around his neck.

(छ) तत्रारभत गोविन्दो रासक्रीड़ामनुवृतैः । स्त्रीरत्नैरन्वितः प्रीतैरन्योन्याबद्धबाहुभिः ।।२।।कृत्वा तावन्तमात्मानं यावतीव्रजयोषितः । रेमे स भगवांस्ताभिरात्मारामोऽपि लीलया ॥२०॥रेमे रमेशो ब्रजसुन्दरीभि-र्यथार्भकः, स्वप्रतिविम्बविभ्रमः ।।१७।।

नासूयन् खलु कृष्णाय मोहितास्तस्य मायया । मन्यमानाः स्वपार्श्वस्थान्स्वान्स्वान्दारान्ब्रजौकसः ।। १८ ।। (श्रीमद्भागवत १० । ३३ । २-३८)

Then there the Lord held the hands of His most devoted and pleased Gopis and performed Raas Leela. Dances tarted 2. Creating as many forms as there were Braj women, the Atmaraman Lord started enjoying with those gopis through play. Just like a child plays with his reflection seen in glass or other clean substances like water, similarly Lord Lakshmipati lso started enjoying with those Braj beauties. 17. The

gopas, bewildered by Maya, considered their women to be very close to them, so they could not blame the Lord's character in any way.

पौराणिक-स्वरूप

) वसुदेवगृहे साक्षाद् भगवान्पुरुषः परः । जनिष्यते तत्प्रियार्थं सम्भवन्तु सुरस्त्रियः ॥२२॥ भवद्भिरंशैर्यदुषूपजन्यताम् ॥२३॥ (श्रीमद्भागवत १०।१। २२-२३) - Brahma Ji said to the Devas -] The Supreme Being himself will take incarnation in the house of Vasudev Ji. Therefore, O Devas ! You and your wives should also take incarnation in Brajabhoomi with your two parts to support him.

(ख) गोपजातिप्रतिच्छन्ना देवा गोपालरूपिणः ।। (श्रीमद्भागवत १०।१८।११) - So all the Gopal people were Devas disguised as cowherds.

(ग) यः सप्तहायनो बालः करेणैकेन लीलया । कथं बिभ्रद् गिरिवरं पुष्करं गजराडिव ।। (श्रीमद्भागवत १० । २६ । ३) - c) At the tender age of seven, Lord Krishna lifted the Govardhan mountain in one hand just as a drunken elephant lifts a lotus flower. [The Raas Leela took place in the next year when the Lord was eight years old.

) भगवानपि ता रात्रीः शरदोत्फुल्लमल्लिकाः । वीक्ष्य रन्तुं मनश्चक्रे योगमायामुपाश्रितः ॥१॥ जगौ कलं वामदृशां मनोहरम् ॥३॥ ता वार्यमाणाः पतिभिः पितृभिर्भ्रातृबन्धुभिः । गोविन्दापहृतात्मानो न न्यवर्तन्त मोहिताः ॥८॥ अन्तर्गृहगताः काश्चिद् गोप्योऽलब्धविनिर्गमाः ।९। जहुर्गुणमयं देहं सद्यः प्रक्षीण-बन्धनाः ॥११॥ ता दृष्ट्वान्तिकमायाता भगवान्व्रजयोषितः । अवदद् वदतां श्रेष्ठो वाचः पेशैर्विमोहयन् ।।१७।। रजन्येषा घोररूपा घोरसत्त्वनिषेविता । प्रतियात व्रजं नेह स्थेयं स्त्रीभिः सुमध्यमाः ।।१९।। भर्तुः शुश्रूषणं स्त्रीणां परो धर्मो ह्यमायया ।।२४।। श्रवणाद्दर्शनाद्ध्यानान्मयि भावोऽनुकीर्तनात् । न तथा सन्निकर्षेण प्रतियात ततो गृहान् ॥२७।।मैवं विभोऽर्हति भवान् गदितुं नृशंसं, सन्त्यज्य सर्वविषयांस्तव पादमूलम् ।। भक्ता भजस्व दुरवग्रह मा त्यजास्मान्देवो यथादिपुरुषो भजते मुमुक्षून् ॥३१॥ प्रेष्ठो भवांस्तनुभृतां किल बन्धुरात्मा ॥३२॥सिञ्चाङ्ग ! नस्त्वदधरामृतपूरकेण, हासावलोककलगीतजहृच्छयाग्निम् ।नो चेद्वयं विरहजाग्न्युपयुक्तदेहा, ध्यानेन याम पदयोः पदवीं सखे ! ते ॥ ३५।। ध्यानेन याम पदयोः पदवीं सखे ! ते ॥ ३५।।व्यक्तं भवान्व्रजभयार्तिहरोऽभिजातो, देवो यथादिपुरुषः सुरलोकगोप्ता ।। तन्नो निधेहि करपङ्कजमार्तबन्धो ! तप्तस्तनेषु च शिरस्सु च किङ्करीणाम् ॥४१॥ इति विक्लवितं तासां श्रुत्वा योगेश्वरेश्वरः । प्रहस्य सदयं गोपीरात्मारामोऽप्यरीरमत् ॥४२।। बाहुप्रसारपरिरम्भकरालकोरु -नीवीस्तनालभननर्मनखाग्रपातैः ॥ क्ष्वेल्यावलोकहसितैर्व्रजसुन्दरीणा -मुत्तम्भयन् रतिपतिं रमयांचकार ।।४६।। एवं भगवतः कृष्णाल्लब्धमाना महात्मनः । आत्मानं मेनिरे स्त्रीणां मानिन्योऽभ्यधिकं भुवि ।४७। तासां तत्सौभगमदं वीक्ष्य मानं च केशवः । प्रशमाय प्रसादाय तत्रैवान्तरधीयत ।।४८।। (श्रीमद्भागवत १० । २९ । १-४८)

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१॥ जगौ कलं वामदृशां मनोहरम् ॥३॥ ता वार्यमाणाः पतिभिः पितृभिर्भ्रातृबन्धुभिः ।
गोविन्दापहृतात्मानो न न्यवर्तन्त मोहिताः ॥८॥ अन्तर्गृहगताः काश्चिद्
गोप्योऽलब्धविनिर्गमाः ।९। जहुर्गुणमयं देहं सद्यः प्रक्षीण-बन्धनाः ॥११॥ ता
दृष्ट्वान्तिकमायाता भगवान्व्रजयोषितः । अवदद् वदतां श्रेष्ठो वाचः पेशैर्विमोहयन् ॥१७॥
रजन्येषा घोररूपा घोरसत्त्वनिषेविता । प्रतियात व्रजं नेह स्थेयं स्त्रीभिः सुमध्यमाः ॥१६॥
भर्तुः शुश्रूषणं स्त्रीणां परो धर्मो ह्यमायया ॥२४॥
श्रवणाद्दर्शनाद्ध्यानान्मयि भावोऽनुकीर्तनात् । न तथा सन्निकर्षेण प्रतियात ततो गृहान् ॥
२७॥मैवं विभोऽर्हति भवान् गदितुं नृशंसं, सन्त्यज्य सर्वविषयांस्तव पादमूलम् ॥
भक्ता भजस्व दुरवग्रह मा त्यजास्मान्देवो यथादिपुरुषो भजते मुमुक्षून् ॥३१॥
प्रेष्ठो भवांस्तनुभृतां किल बन्धुरात्मा ॥३२॥सिञ्चाङ्ग ! नस्त्वदधरामृतपूरकेण,
हासावलोककलगीतजहृच्छयाग्निम् ।नो चेद्वयं विरहजाग्न्युपयुक्तदेहा, ध्यानेन याम पदयोः
पदवीं सखे ! ते ॥ ३५॥ ध्यानेन याम पदयोः पदवीं सखे ! ते ॥ ३५॥व्यक्तं
भवान्व्रजभयार्तिहरोऽभिजातो, देवो यथादिपुरुषः सुरलोकगोप्ता ॥
तन्नो निधेहि करपङ्कजमार्तबन्धो ! तप्तस्तनेषु च शिरस्सु च किङ्करीणाम् ॥४१॥ इति
विक्लवितं तासां श्रुत्वा योगेश्वरेश्वरः । प्रहस्य सदयं गोपीरात्मारामोऽप्यरीरमत् ॥४२॥
बाहुप्रसारपरिरम्भकरालकोरु -नीविस्तनालभननर्मनखाग्रपातैः ॥
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(d) Knowing that the nights of the autumn season were full of blooming jasmine, the Lord thought of playing with the shelter of his Yogamaya. ॥1॥ He played the Kaninadini flute which attracts the hearts of women. ॥3॥ (On hearing this, the women of Braja) All the enchanted Gopis whose souls had been stolen by Krishna did move away even after being stopped by their husbands, fathers, brothers and relatives. The Gopis who were confined in their houses who did not get time to go out due to their love for the Lord, immediately left their virtuous bodies and became free. ॥6॥11॥ The eloquent Lord, knowing that the women of Braj had come to Him, said in heart-pleasing words, ॥17॥ O Braj beauties! It is a dark night and many dreadful creatures live in this forest, therefore all of you should return to Braj. No woman should stay here. ॥16॥ Because serving the husband with pure feelings is the ultimate duty of women. ॥24॥ And the kind of love and devotion that is generated in me by listening, watching, meditating and singing, does not happen by staying close. Therefore, return to your homes immediately.

॥27॥ (Hearing these words of the Lord, the Gopis said that) O Lord! You are not being served in this way. It is not appropriate to speak harsh words to us We are your devotees who have left all the worldly pleasures and have come to your feet for shelter, so do not rebuke us. Rather, just as the Supreme Soul, the Supreme Being, keeps the seekers of liberation under His protection, similarly, you also take us under your protection. ॥31॥ You are certainly the loving soul pervading all the embodied beings. ॥32॥ The fire of lust that is burning in our hearts by seeing you and hearing the sound of your loving flute, please quench it by watering it with the flow of your love. Otherwise, dear Krishna! We all, burnt by the flames of this fire of separation, will merge (die) here at your feet while meditating on you. ॥35॥ You are undoubtedly the protector of the gods, the Supreme Being, and you have incarnated to remove the pain of the people of Braj. Oh dear ones! Therefore, please place Your lotus hands on the breasts and heads of us Kikri girls.

॥41॥ Hearing the pitiful cries of the Gopis, the Lord Yogeshwara felt pity and while He was engaged in His own pleasure, smilingly, He began to make the Gopis enjoy His pleasure. ॥43॥ Stretching His arms, embracing them, touching their hands, hair, thighs, Nivi (knot of the waist cloth) and breasts, laughing, joking, pinching their nails, caressing, taunting and smiling, etc., arousing them with such grace and sensuality, the Lord began to make the Gopis enjoy His pleasure. 46. Having thus gained respect from the great soul Krishna, the Gopis began to consider themselves the most beautiful women on earth. ॥ 47॥ To destroy their pride and arrogance of good fortune and to show His mercy, the Lord immediately disappeared from there. 48.

न खलु गोपिकानन्दनो भवा-,नखिलदेहिनामन्तरात्मदृक् ।। विखनसार्थितो विश्वगुप्तये, सख ! उदेयिवान्सात्वतां कुले ।। ४ ।। प्रणतदेहिनां पापकर्शनं, तृणचरानुगं श्रीनिकेतनम् ।।फणिफणार्पितं ते पदाम्बुजं, कृणु कुचेषु नः कृन्धि हृच्छयम् ।।७।।(श्रीमद्भागवत १० । ३१।४)

Then the lovelorn Gopis started weeping and saying, O Lord! You are definitely not the son of any Gopi but the conscience of all living beings. O dear Krishna! You have incarnated n on the prayers of Lord Brahma to protect this world. 46. O Lord! You are the lotus feet which remove the sins of those who surrender to you, who despite being the husband of Lakshmi run after cows due to devotion and dance on the cruel hoods of the poisonous Kaliya serpent, place them on our shoulders and destroy Kamadev. 7.

(च) इति गोप्यः प्रगायन्त्यः प्रलपन्त्यश्च चित्रधा ।। रुरुदुः सुस्वरं राजन्कृष्णदर्शनलालसाः ।। १ । तासामाविरभूच्छौरिः स्मयमानमुखाम्बुजः । पीताम्बरधरः स्रग्वी साक्षान्मन्मथमन्मथः ।।२।। (श्रीमद्भागवत १० । ३२ । १-२)

In this manner the Gopis started singing and blabbering in various ways and started crying loudly with the desire to see the Lord. Then the Lord who could put even Kaamdev to shame appeared in the midst of them smiling softly. He was wearing yellow clothes and had a garland around his neck.

(छ) तत्रारभत गोविन्दो रासक्रीडामनुव्रतैः । स्त्रीरत्नैरन्वितः प्रीतैरन्योन्याबद्धबाहुभिः ॥ २॥कृत्वा तावन्तमात्मानं यावतीर्व्रजयोषितः । रेमे स भगवांस्ताभिरात्मारामोऽपि लीलया ॥२०॥रेमे रमेशो व्रजसुन्दरीभि-र्यथार्भकः, स्वप्रतिबिम्बविभ्रमः ॥१७॥ नासूयन् खलु कृष्णाय मोहितास्तस्य मायया । मन्यमानाः स्वपार्श्वस्थान्स्वान्स्वान्दारान्व्रजौकसः ॥ ३८ ॥ (श्रीमद्भागवत १० । ३३ । २-३८)

Then there the Lord held the hands of His most devoted and pleased Gopis and performed Raas Leela. Dances tarted 2. Creating as many forms as there were Braj women, the Atmaraman Lord started enjoying with those gopis through play. Just like a child plays with his reflection seen in glass or other clean substances like water, similarly Lord Lakshmipati also started enjoying with those Braj beauties. 17. The gopas, bewildered by Maya, considered their women to be very close to them, so they could not blame the Lord's character in any way.

The most important part and understanding the real meaning of Rasleela

वास्तविक भाव

For the benefit of the readers, we are revealing the meaning of the above mentioned Leela as we have understood it after reciting it repeatedly. We have already proved with evidence that all the gopas and the hermits of Braj were were partial incarnations of the Devas , but they had forgotten their divinity due to the status of human-physical bodies. So when the Lord wanted to perform the Raas Leela, he played the Kaambeej mantra 'Kleem' on the flute, due to which the divine souls with feminine feelings awoke and came near the Lord. This secret is given in Shrimadbhaga (10.26.3) – 'जगौ 'कलं' वामदृशां मनोहरम्' –

It is expressed in a verse. In the said verse 'Kalam' indicates the seed of love and 'Vaamdrisham Manoharam' means that it could have its effect only on the divine souls having feminine feelings. That is why only the gopis came near the Lord on hearing the sound of the flute.

In order to know whether the above mentioned divine souls remember their divinity or have forgotten it completely due to the status of the gross body, Krishna advised them to return. In reply to which the gopis clearly told that 'we are surrendered devotees leaving all worldly pleasures and have come here with the desire of salvation' You are also the original person and the inner soul of all… (This Bhaav 10.26.31-32) has been expressed by the words like 'Santyajya Sarvavishiyan' – 'Bhakt – Original person' and 'Mumukshu' etc. When Krishna understood well from the words of the gopis that all these souls have been enlightened by the sound of my flute and now they have full knowledge of divinity, then knowing their pure love and desire for Raas Leela, Krishna created two forms of them with the effect of his Yogamaya. The first ones who were of the five elements were sent back to their respective homes

so that the cowherds may not feel uneasy seeing their mother, wife etc. not at home.

And the other divine soul-like forms created by Yogamaya were allowed to stay at home. After this, whatever Leela happened, it happened with the God's own forms created by Yogamaya. Vyas has mentioned the following words in the original text itself to indicate the above mentioned secret – as – (क) **मन्यमानाः स्वपार्श्वस्थान् स्वान्स्वान्दरान्ब्रजौकसः ।** (थी० भा० १० । ३३।३८) – a) The residents of Braj considered their family members to be with them [meaning – due to the illusion of Krishna the gopis who were of the five elements and had physical bodies remained present as usual . (ख) **यथार्भकः स्वप्रतिविम्वविभ्रमः ।**

(श्री० भा० १० १ ३३ । १७)- Just as a child plays with his shadow [in the same way the Lord played Raas Leela with the divine Gopis created by His Yogamaya].(ग) **कृत्वा तावन्तमात्मानं यावतीर्ब्रजयोषितः ।**

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From the above mentioned evidences, it can be seen that just as when Brahma Ji stole the calves and cowherds, Krishna created the same number of cowherds and calves through his Yogmaya and continued the same work. This secret could not be known to anyone even by hearsay. Similarly, during the Raasleela also, the Lord called the divine soul-endowed and divine body-bound Gopis to his Raasleela in order to free them and give them salvation and sent the fake Gopis back to Braj to keep this secret hidden.It is often seen that when the work of an incarnation is over, Shri Hari snatches away his divine power on some pretext, like in Rama avatar, after Shiva's Dhanush was broken, the incarnational power of Shri Parashuram ji was absorbed in Lord Ramchandra ji, and after the Leelasamvaran of Lord Krishna ji, Veershiro-Mani Arjun was defeated by ordinary unarmed cowherds, that is – after the departure of Narayan avatar Shri Krishna, Naravatar Arjun also became devoid of his unique power.

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परीक्षित के प्रश्न का समन्वय

When it was confirmed in the above manner that Krishna did not touch any other woman in Raasleela but played with his own divine forms created by his Yogmaya, then naturally the curiosity arises that in such a situation what will be the relevance of the above question of Parikshit? So, this is also discussed. Parikshit asks that – Krishna has incarnated for the establishment of Dharma and destruction of Adharma, but Raasleela has no connection with the work of establishment of Dharma and destruction of Adharma, i.e. – this is only Babkrida = mere entertainment. So, what is the need to play with the Aptakama 'Purnakama' God by making His many forms? – 'Pardarabhimarshan' of God just for the sake of fun (- (Parasya Paramatmano Dararupinyo or Maya Shaktyasta Sambhimarshanam Baladashrayanmiti 'Brihadbhaktatoshini' Commentator:) 'Pratip' of Aptakamata – is unfavorable – what is the meaning of this? The essence of Parikshit's question is this. Rasleela is Krishna's childhood entertainment, but what was the need of Mayashrayan for the sake of fun?

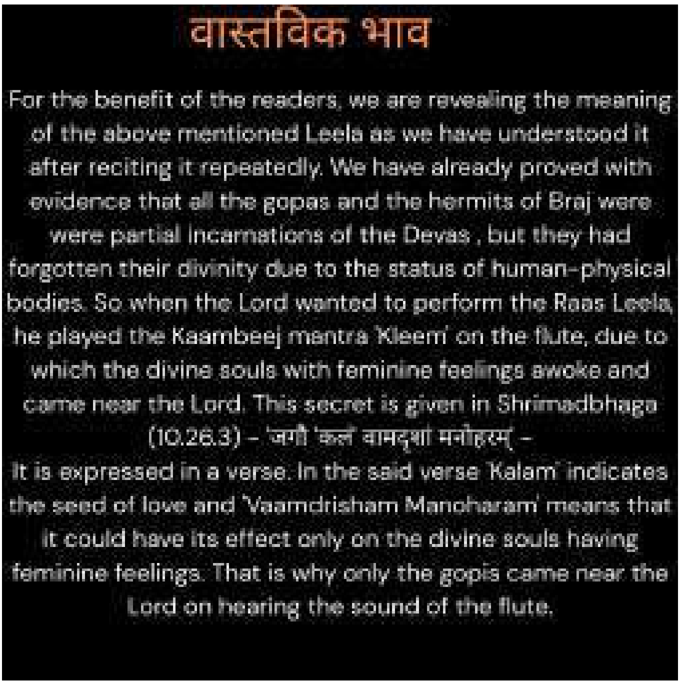
If Maya-shrayan was done for establishment of Dharma and destruction of Adharma, then it would have been in accordance with the Dharma of incarnation, but what is the meaning of creating many forms for fun? In answer to this question, Shukdev Ji explained that Brahm taking shelter of Yog-Maya only for destruction is definitely a violation of the Dharma of incarnation in the form of establishment of Dharma and destruction of Adharma, but it has been seen that the incarnations of God do this only for fun, which is not faulty. What is the need for the Paramatma to take shelter of Maya and create, maintain and destroy the universe, etc. and what is the meaning of God's will against 'full-favour' in the form of creation-destruction of the universe? The answer to this question has been given in the Vedas in this way that– **न तस्य कार्य करणं च विद्यते । स्वाभाविकी ज्ञानबलक्रिया च ।।** (श्वेताश्वतर ६।८) – That is, God has no specific purpose in creating and destroying the universe, but this is his natural effort.

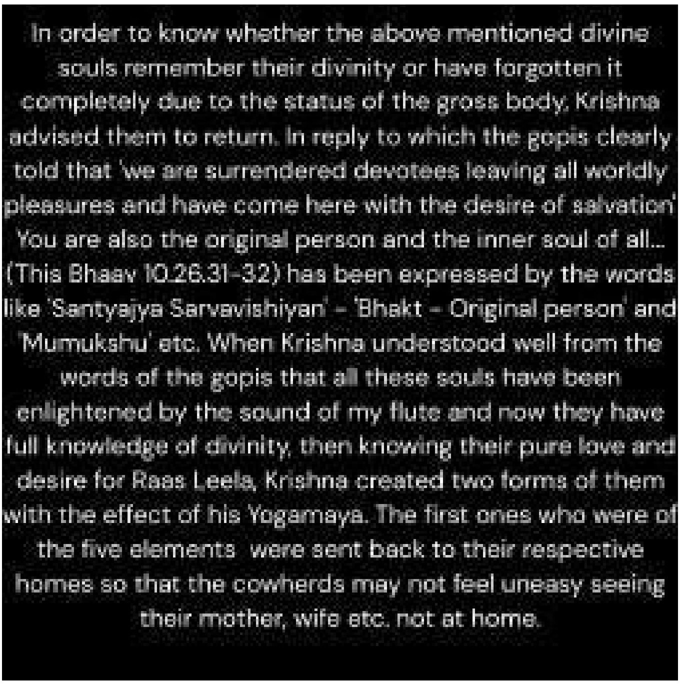
Here (in the Vedas) it is answered that God's natural work cannot be an obstacle to 'purna-kamata'. In Shrimad Bhagwat also, Parikshit had the same question that despite being completely **आप्तकाम**, what was the need for God to take shelter of Yog-maya and play by taking many forms? To which the Veda-approved answer is given that it is natural for God's incarnations to take shelter of Maya for fun, and hence it cannot be an obstacle to 'purna-kamata'. Just as for God, the existence of the universe created by his own will cannot be a bondage, similarly, for the incarnations of God, the games done by his own cannot be a bondage. This is the coordination of Parikshit's question and Shukdev's answer.

रास से सृष्टि-रचना का सम्बन्ध

महर्षि वेदव्यास जी ने ब्रह्मवैवर्त पुराण (ब्रहाखण्ड अध्याय ४) में रासलीला का सम्बन्ध सृष्टि रचना के आरम्भिक रहस्यों से भी सम्बद्ध किया है। श्रीकृष्ण जी को केन्द्रीभूत ब्रह्मा और गोगियों को प्रकृति की विभिन्न शक्तियों की प्रतिमूर्ति मानकर इनके संघर्ष से ही सृष्टि का प्रादुर्भाव माना है। हम पीछे इसी अध्याय में 'जल में बीर्यस्खलन' शीर्षक के नीचे – उक्त रूपक पर कुछ पंक्तियें लिख आये हैं अतः पिष्टपेषण करना व्यर्थ है। केवल एतावन्मात्र संकेत करना अनावश्यक न होगा जब स्वयं पुराणकर्ता व्यास जी महाराज ही स्थानान्तर में उक्त लीला का रूपक प्रायः अर्थ लगाते हैं तब सर्वसाधारण को भी अपनी रुचि के अनुसार आध्यात्मिक आदि सुसम्बद्ध तात्पर्थों के मनन करने में क्या हर्ज ही सकता है ?

Maharishi Ved Vyas Ji has also related the Raas Leela to the initial mysteries of the creation of the universe . Considering Shri Krishna Ji as the Param Brahm and the Gopis as the image of various powers of Prakriti , the universe is believed to have originated from their conflict that is Rasleela





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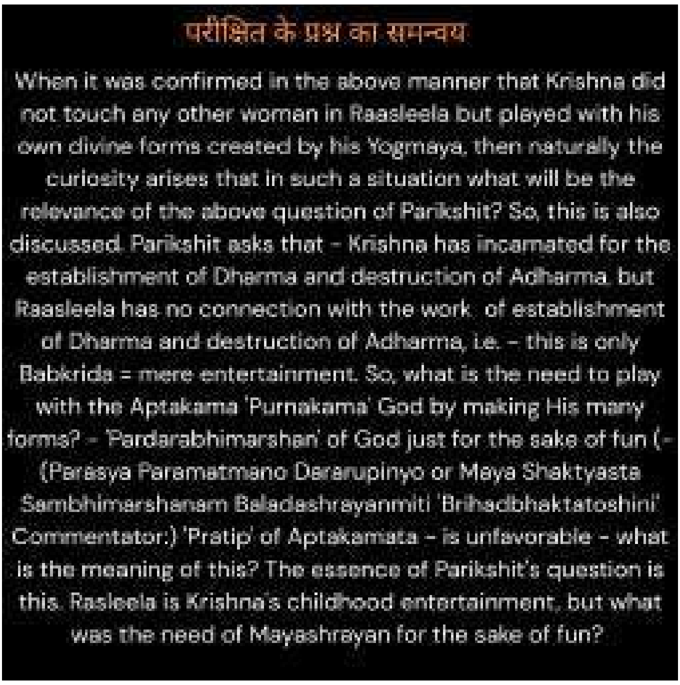

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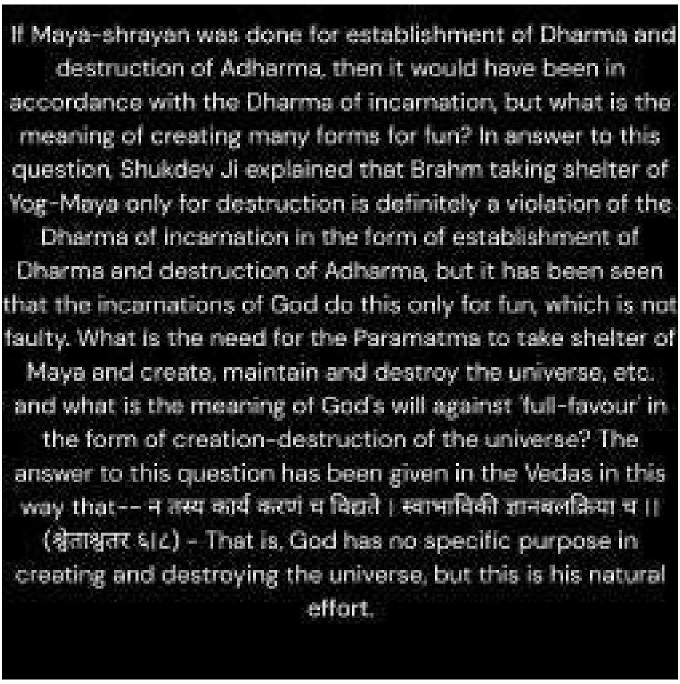

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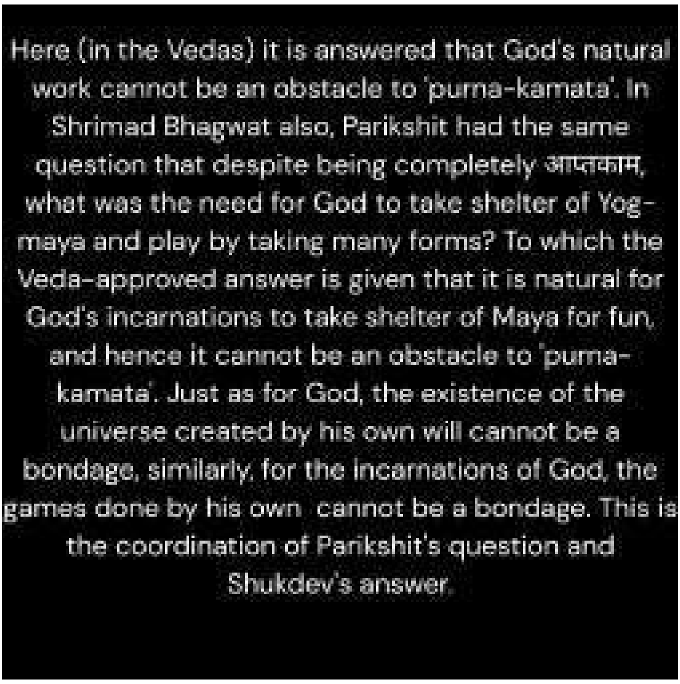

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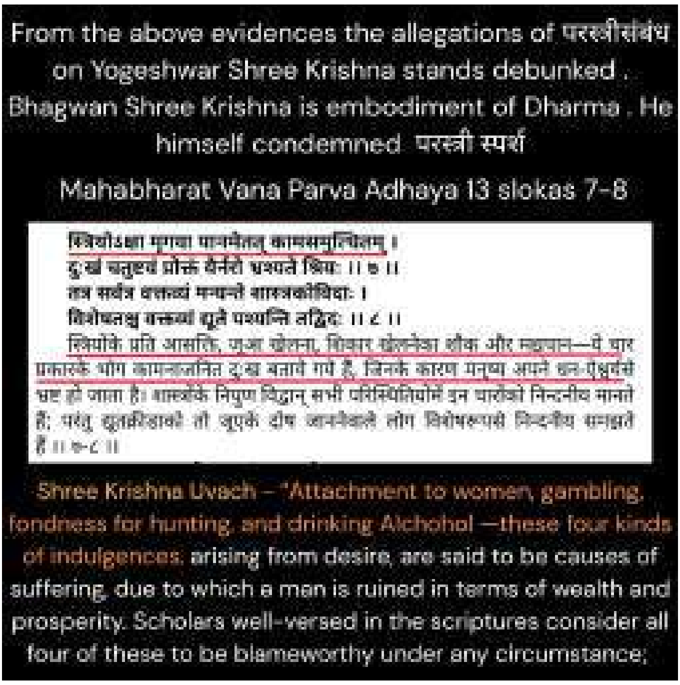
From the above evidences the allegations of परस्त्रीसंबंध on Yogeshwar Shree Krishna stands debunked . Bhagwan Shree Krishna is embodiment of Dharma . He himself condemned परस्त्री स्पर्श

Mahabharat Vana Parva Adhaya 13 slokas 7-8

स्त्रियोंके प्रति आसक्ति, जुआ खेलना, शिकार खेलनेका शौक और मद्यपान – ये चार प्रकारके भोग कामनाजनित दु:ख बताये गये हैं, जिनके कारण मनुष्य अपने धन-ऐश्वर्यसे भ्रष्ट हो जाता है। शास्त्रोंके निपुण विद्वान् सभी परिस्थितियोंमें इन चारोंको निन्दनीय मानते हैं; परंतु द्यूतक्रीडाको तो जूएके दोष जाननेवाले लोग विशेषरूपसे निन्दनीय समझते हैं ।। ७-८ ।।

Shree Krishna Uvach – "Attachment to women, gambling, fondness for hunting, and drinking Alchohol —these four kinds of indulgences, arising from desire, are said to be causes of suffering, due to which a man is ruined in terms of wealth and prosperity. Scholars well-versed in the scriptures consider all four of these to be blameworthy under any circumstance;

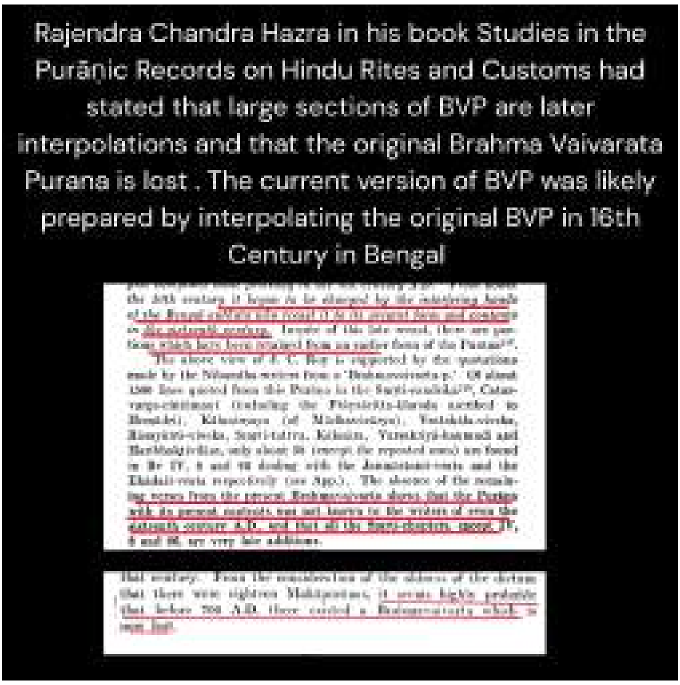


Allegations-

Brahma Vaivarta Purana, Brahma Khanda 13.1-10 "…Having tasted the pleasures of a kingdom for some time in the company of his wives, once upon a time, singing the eulogies of Hari, he suddenly came to Brahma at the shrine of the Puskara. At that time Brahma was witnessing the dance of a celestial nymph called Rambha along with other gods. Suddenly he (Upavarhana) became impatient at the sight of her thigh (beautiful like plantain) and hard, spehrical rising breast exposed by the wind. His semen was discharged…"

Refutation-

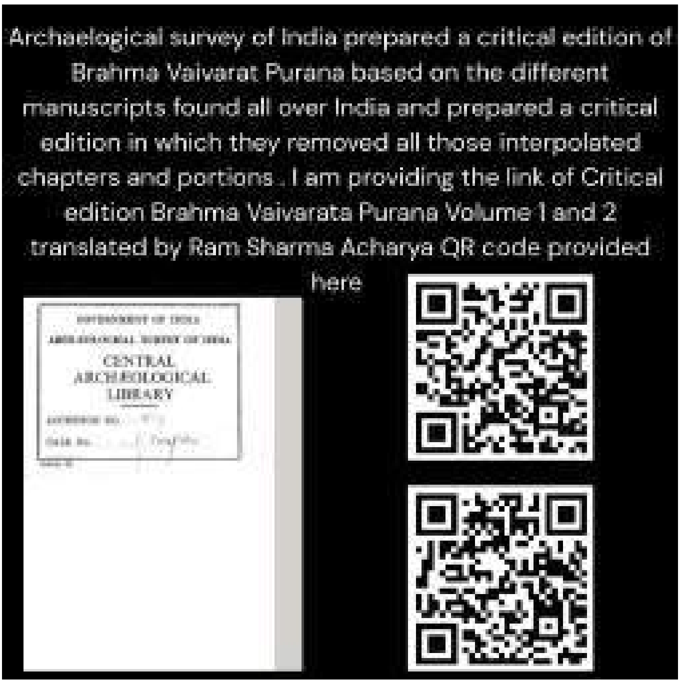
Rajendra Chandra Hazra in his book Studies in the Purāṇic Records on Hindu Rites and Customs had stated that large sections of BVP are later interpolations and that the original Brahma Vaivarata Purana is lost. The current version of BVP was likely prepared by interpolating the original BVP in 16th Century in Bengal.



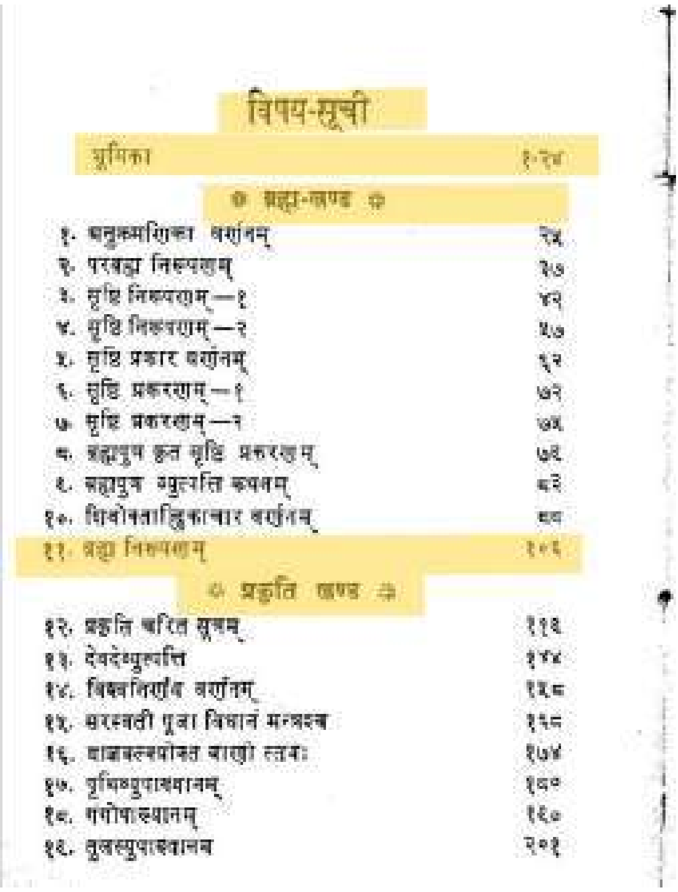
Archaelogical survey of India prepared a critical edition of Brahma Vaivarat Purana based on the different manuscripts found all over India and prepared a critical edition in which they removed all those interpolated chapters and portions. I am providing the link of Critical edition Brahma Vaivarata Purana Volume 1 and 2 translated by Ram Sharma Acharya QR code provided here

https://archive.org/details/in.ernet.dli.2015.552557

https://archive.org/details/in.ernet.dli.2015.552558



Brahma Vaivarta Purana ASI Manuscript has only 11 chapters in Brahma Khanda and no 13th Chapter exists



विषय-सूची

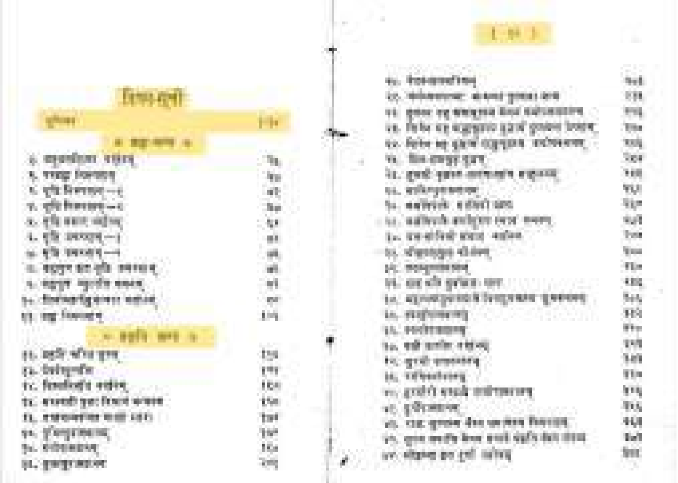
भूमिका १-२४

ब्रह्म-खण्ड

१. अनुक्रमणिका वर्णनम् २५
२. परब्रह्म निरूपणम् ३७
३. सृष्टि निरूपणम्—१ ४२
४. सृष्टि निरूपणम्—२ ५७
५. सृष्टि प्रकार वर्णनम् ६२
६. सृष्टि प्रकरणम्—१ ७२
७. सृष्टि प्रकरणम्—२ ७५
८. ब्रह्मपुत्र कृत सृष्टि प्रकरणम् ७८
९. ब्रह्मपुत्र समुत्पत्ति कथनम् ८३
१०. शिवोक्ताह्निकाचार वर्णनम् ८७
११. ब्रह्म निरूपणम् १०६

प्रकृति खण्ड

१२. प्रकृति चरित सूत्रम् ११६
१३. देवदेव्युत्पत्ति १३४
१४. विश्वनिर्णय वर्णनम् १३८
१५. सरस्वती पूजा विधानं मन्त्रश्च १५८
१६. याज्ञवल्क्योक्त वाणी स्तवः १७४
१७. पृथिव्युपाख्यानम् १८०
१८. गंगोपाख्यानम् १९०
१९. तुलस्युपाख्यानम् २०१



Allegations-

Other gods also enjoyed dance of women and nymphs,

Skanda Purana V.iii.172.1-2 "Sri Markandeya said: Then all the sages and Devas with Indra at their head came to the meritorious hermitage of Mandavya on the banks of Narmada. The courtesans began to dance to the tunes of the songs of the celestial damsels. Lights shone and conchs and Dundubhi drums were sounded."

Brahmanda Purana 2.3.31.22-23 "There he saw Brahma of unmeasured prowess, seated on a beautiful throne set with gems and jewels. He was adorned with ornaments set with gems and jewels. He was surrounded by leading Siddhas and sages engaged in meditation. He was gaily and smilingly watching the dance of Vidyadhara damsels."

Skanda Purana I.iii (P).12.81-83 "Surrounded and ccompanied by sages and Devas and in accompaniment to

the songs of the music party of Tumbura interspersed with the continuous dances of the celestial damsels, the Bull-emblemed Lord was seen there seated on his bull. Siva, the receptacle of sympathy, the enemy of the god of Love and great on account of his fortitude, gracefully approached Siva who was standing with the head bent low. Dispelling her bashfulness he placed her on his lap and became delighted. Accompanied by Lalita, his beloved, and surrounded by the assembly of Suras and leading sages, he witnessed the graceful dances of the celestial damsels to the accompaniment of music He repeatedly witnessed this with great eagerness."

Skanda Purana III.i.28.72-76 "Once, accompanied by all the immortal ones, the Slayer of Bala and Vrtra (i.e. Indra) was engaged in witnessing the dance of the celestial damsels in his court. King Puruavas too had come then to the court of Devas in order to witness the dance of the womenfol of Suras, the heaven-dwellers…"

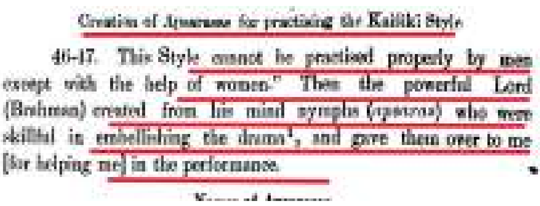
Skanda Purana III.iii.2.98a "Rambha, Ghrtaci, Menaa, Purvacittti, Tilottama, Urvasi and other celestial damsels dance before Sambhu."

Refutation-

The Puranic references describe divine gatherings where **Apsaras** performed **Saṅgīta Kāla** and **Nṛtya Kāla** , and these were sacred, classical presentations, not lustful entertainment. As stated in *Nāṭya Śāstra* 1.46–47, Brahmā created Apsaras from his mind to practise the *Kaiśikī* style, a refined dramatic and dance form meant to promote **Saṅgīta Kāla** and **Nṛtya Kāla** in their pure Vedic tradition. These arts—comparable to Bharatanatyam or other classical dances—were expressions of devotion, grace, and storytelling, not sensual display. The Puranic scenes describe open assemblies (*sabhās*) attended by sages, Devas, and Gandharvas, with music, conches, and drums—features of ritual or festive occasions. The verses contain no erotic terms like *rati* or *kāma-vikāra*, but instead use words associated with rhythm, beauty, and performance. Reading such passages through a modern lens of Bollywood-style "item dances" is a distortion; in their authentic context, they depict divine appreciation of sacred performance arts created by Brahmā for dharmic purposes, not moral transgression.

Natya Shastra 1.46-47

Creation of Apsarasas for practising the Kaiśiki Style
46-47. This Style cannot be practised properly by men except with the help of women." Then the powerful Lord (Brahman) created from his mind nymphs (apsaras) who were skillful in embellishing the drama[1], and gave them over to me [for helping me] in the performance.


Creation of Apsarasas for practising the Kaiśiki Style
46-47. This Style cannot be practised properly by men except with the help of women." Then the powerful Lord (Brahman) created from his mind nymphs (apsaras) who were skillful in embellishing the drama[1], and gave them over to me [for helping me] in the performance.

These images showcase the sacred Nṛtya Kāla and Saṅgīta Kāla performed by Apsaras, as described in the Nāṭya Śāstra (1.46–47) and Puranas. These classical Vedic dances, akin to Bharatanatyam, are profound expressions of devotion, grace, and divine storytelling, enacted in celestial assemblies to honor the cosmic order. Far from lustful entertainment, they reflect spiritual artistry created by Brahmā for dharmic purposes, and only a misinformed perspective would misinterpret their sacred beauty.

Allegations-

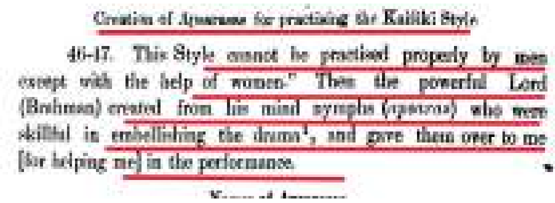
As per Ramayana of Valmiki, Uttarakhanda 7, Sarga 42, Verses 18-23 Rama the so called Maryada Purshottom (ideal man) is said to have made his wife Sita drink wine and then enjoyed the dance of women

Refutation-

While the authenticity of the *Uttara Kāṇḍa* is disputed—many scholars consider it a later addition to the *Vālmīki Rāmāyaṇa* due to linguistic differences and contradictions with other Kāṇḍas—even if we accept the passage in Sarga 42 (verses 18–23) as genuine, the allegation that Śrī Rāma acted in a morally questionable manner is based on a misreading of the cultural and textual context.

The text states that Rāma gave Sītā a “pavitra peyam madhu” (sacred honey drink), comparable to Indra offering nectar to Śacī. This “madhu” was a ceremonial beverage, not intoxicating liquor, often used in royal and ritual contexts. Following this, celestial maidens—Apsarās, Nāga-kanyās, and Kinnarīs—skilled in *saṅgīta-kalā* (music) and *nṛtya-kalā* (dance) performed before the royal couple. The language contains no erotic terms like *rati* or *kāma-vikāra*, but uses words linked to grace, skill, and performance.

According to *Nāṭya Śāstra* 1.46–47, Brahmā himself created Apsarās to practise the *Kaiśikī* style—a refined, devotional dramatic-dance form intended to promote *saṅgīta* and *nṛtya* in their pure Vedic tradition. Such performances, as reflected across Purāṇic descriptions, were part of sacred or festive gatherings (*sabhās*) attended by sages, Devas, and Gandharvas, with music, conches, and drums. They were comparable to modern classical dance forms like Bharatanāṭyam—storytelling through movement, grace, and devotion—not sensual entertainment.


Creation of Apsarases for practising the Kaiśiki Style

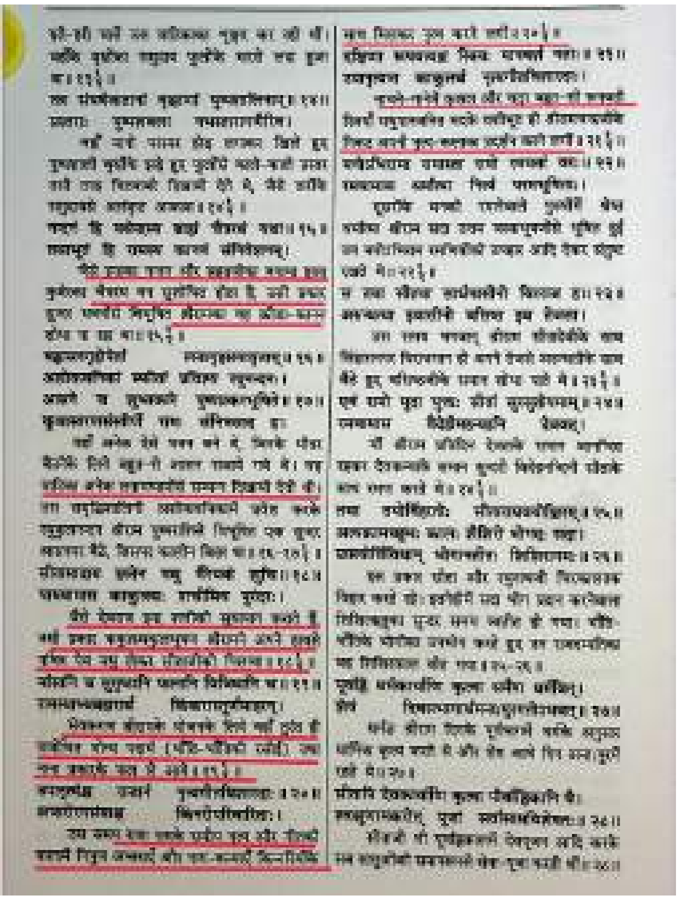
46-47. This Style cannot be practised properly by men except with the help of women.” Then the powerful Lord (Brahman) created from his mind nymphs (apsaras) who were skillful in embellishing the drama[1], and gave them over to me [for helping me] in the performance.

Interpreting these scenes through a modern “item dance” or Bollywood lens imposes a false anachronism. In their authentic dhārmic setting, they depict the divine appreciation of sacred performance arts created by Brahmā for upholding *dharma*, not any breach of morality by Śrī Rāma.

Valmiki Ramayana Uttara Kanda Sarga 72 slokas 18-21 hindi translation by geeta press gorakhpur

जैसे देवराज इन्द्र शचीको सुधापान कराते हैं,
उसी प्रकार ककुत्स्थकुलभूषण श्रीरामने अपने हाथसे पवित्र पेय मधु लेकर सीताजीको पिलाया ॥ १८३ ॥ सेवकगण श्रीरामके भोजनके लिये वहाँ तुरंत ही राजोचित भोग्य पदार्थ (भाँति-भौतिकी रसोई) तथा नाना प्रकारके फल ले आये ॥ १९ ॥
उस समय राजा रामके समीप नृत्य और गीतकी कलामें निपुण अप्सराएँ और नाग-कन्याएँ किन्नरियोंके साथ मिलकर नृत्य करने लगीं ॥ २०३ ॥ नाचने-गानेमें कुशल और चतुर बहुत-सी रूपवती स्त्रियाँ मधुपानजनित मदके वशीभूत हो श्रीरामचन्द्रजीके निकट अपनी नृत्य-कलाका प्रदर्शन करने लगीं ॥ २१३ ॥

Just as Lord Indra offers nectar to Śacī, in the same way, the jewel of the Kakutstha dynasty, Śrī Rāma, took the sacred drink of honey in His own hand and gave it to Sītājī to drink. (183)
The attendants immediately brought for Śrī Rāma’s meal royal delicacies (varieties of exquisite cooked dishes) as well as many kinds of fruits. (19)
At that time, celestial nymphs skilled in dance and song, along with Nāga maidens and Kinnarīs, began to dance before King Rāma. (203)
Many beautiful women, clever and adept in dancing and singing, overcome by the exhilaration produced by drinking honey, began to display their dance skills near Śrī Rāmacandra. (213)



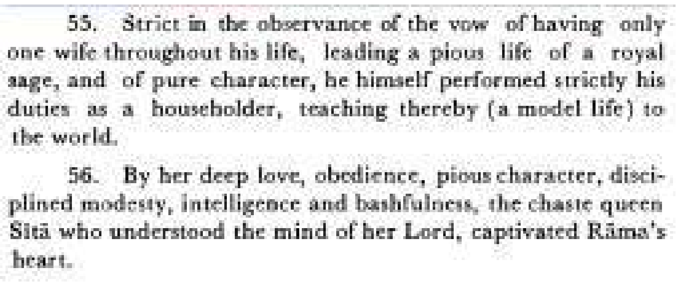
Srimad Bhagavatam 9/10/55-56 – Śrī Rāma, the epitome of *maryādā* and *ekapatnī-vrata*, lived as a royal sage whose pure life with chaste Sītā stands as an eternal model of dharma.

Srimad Bhagavtam 9/10/55-56

Strict in the observance of the vow of having only one wife throughout his life, leading a pious life of a royal sage, and of pure character, he himself performed strictly his duties as a householder, teaching thereby (a model life) to the world.

By her deep love, obedience, pious character, disciplined modesty, intelligence and bashfulness, the chaste queen Sītā who understood the mind of her Lord, captivated Rāma's heart.

55.



55. Strict in the observance of the vow of having only one wife throughout his life, leading a pious life of a royal sage, and of pure character, he himself performed strictly his duties as a householder, teaching thereby (a model life) to the world.

56. By her deep love, obedience, pious character, disciplined modesty, intelligence and bashfulness, the chaste queen Sītā who understood the mind of her Lord, captivated Rāma's heart.

Srimad Bhagavatam 9/11/18 and 36 – Śrī Rāma, the supreme exemplar of *maryādā* and *ekapatnī-vrata*, upheld strict celibacy within married life,

never deviating in the least from the path of righteousness and dharma.

Thereafter the Lord (Rāma) led a life of strict continence, and continued to offer oblations to the sacrificial fire, for thirteen thousand years, without any interruption

18. Thereafter the Lord (Rāma) led a life of strict continence, and continued to offer oblations to the sacrificial fire, for thirteen thousand years, without any interruption.

Rāma whose foliage-like tender feet are contemp-lated upon by men, enjoyed for a great number of years all the pleasures at the proper time, without causing any violation of righteousness.

36. Rāma whose foliage-like tender feet are contemplated upon by men, enjoyed for a great number of years all the pleasures at the proper time, without causing any violation of righteousness.

Allegations-

Sex Life

Many gods especially Krishna's sex life is highly praised in the Hindu scripture. Here is how they had sex with their wives,

Krishna

Krishna with his Wives

Srimad Bhagavatam 10.90.10-11 Under the drenched clothing of the queens, their thighs and breasts would become visible. The flowers tied in their large braids would scatter as they sprayed water on their consort, and on the plea of trying to take away His syringe, they would embrace Him. By His touch their lusty feelings would increase, causing their faces to beam with smiles. Thus Lord Kṛṣṇa's queens shone with resplendent beauty. Lord Kṛṣṇa's flower garland would become smeared with kuṅkuma from their breasts, and His abundant locks of hair would become disheveled as a result of His absorption in the game. As the Lord repeatedly sprayed His young consorts and they sprayed Him in turn, He enjoyed Himself like the king of elephants enjoying in the company of his bevy of she-elephants.

Brahma Vaivarta Purana, Krishna Janma Khanda 112.34-46 "O Narada, later on, Lord Krisna in due order by turns committed sexual intercourse on the auspicious day prescribed by the Vedas with seven women, viz., Kalindi, Satyabhama, Satya, NagnaJiti, sati, Jambavati and Laksmana. In course of time, each of these seven women bore ten sons and one daughter…"

Refutation-

He accused from Shrimad Bhagavatam 10.90.10-11

9. Śrī Krsna was being drenched with jets of waters discharged through syringes by his consorts who were laugh-ing all the while. He, in return, profusely sprinkled

water on them and thus he sported with his spouses like Kubera, King of Yaksas, playing with Yaksa women.

10. Their thighs and breasts became prominent to view through their wet Saris (garments). While they were sprink-ling water on Krsna, they advanced to him on the pretext of snatching away the syringe from him and embraced him. Due to a thrill of passionate desire (at the touch of Krsna's person) their countenances beamed with great pleasure and they appeared brilliant and beautiful.
11. Śrī Kṛṣṇa got his garland (Vanamālā) tinged with saffron from the breasts of his consorts (while they embraced him). The knot of his locks of hair was loosened (during that amorous sport). Sprinkling and being sprinkled with water by his youthful wives, he sported with them like a king-elephant surrounded by she-elephants (spouting jets of water on him).

Whats the problem in this ? If Shree Krishna is spending time with his queens sporting and playing games together whats any problem here . Srimad Bhagvatam 10.61.4 says Shree Krishna lived amongst his queens without any sign of Lust

4. On the contrary, those sixteen thousand wives of Krsna failed to agitate his mind with those shafts of the god of love, and other enticements conveying erotic messages by the movement of their eye-brows charming with the sentiment ex-pressed by their smiles and stealthy side-glances.

As per Garga Samhita 6.17.34 all the 16000 queens of Shree Krishna were forms of Mahalakshmi the eternal consort of Lord Vishnu himself
Whenever in the past I incarnated in the world the goddess of fortune would also incarnate as My queen. This time she will incarnate as My sixteen-thousand queens.

Srimad Bhagvatam 10.59.43 – All the 16000 Queens of Bhagwan Shree Krishna were Amsa of Maha-Lakshmi herself

43. In their mansions which surpassed all comparisons and were endowed with super-abundant affluence, the imperi-shable Lord of incomprehensible activities remained present (all the while simultaneously). Though he was perfectly satis-fied with his own bliss, he sported with those amsas (rays) of goddess Laksmi (viz. those newly wedded 16000 damsels) and like other house-holders attended to his house-hold duties

He accused from Shrimad Bhagavatam 10.90.10-11

9. Śrī Kṛṣṇa was being drenched with jets of waters discharged through syringes by his consorts who were laughing all the while. He, in return, profusely sprinkled water on them and thus he sported with his spouses like Kubera, King of Yakṣas, playing with Yakṣa women.

10. Their thighs and breasts became prominent to view through their wet *Saris* (garments). While they were sprinkling water on Kṛṣṇa, they advanced to him on the pretext of snatching away the syringe from him and embraced him. Due to a thrill of passionate desire (at the touch of Kṛṣṇa's person) their countenances beamed with great pleasure and they appeared brilliant and beautiful.

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Additionally We should see these refrences too-

Bhagvan Shree Krishna is Yogeshwar (Meaning the master of Senses)

Mahabharat Shanti Parva Adhaya 51 sloka 4

Bhimsa Uvach –

तीनों लोकोंमें व्याप्त हुए आपको नमस्कार है। तीनों गुणोंसे अतीत आपको प्रणाम है। योगेश्वर ! आपको नमस्कार है। आप ही सबके परम आधार हैं ।। ४ ।।

“Salutations to You, who pervades all three worlds. O Supreme Lord, beyond all three qualities, I bow to You. O Yogeshwara, I offer my respects to You. You alone are the ultimate foundation of all beings.”

नमस्ते त्रिषु लोकेषु नमस्ते परतस्त्रिषु ।
योगेश्वर नमस्तेऽस्तु त्वं हि सर्वपरायणः ।। ४ ।।
तीनों लोकोंमें व्याप्त हुए आपको नमस्कार है। तीनों गुणोंसे अतीत आपको प्रणाम है। योगेश्वर! आपको नमस्कार है। आप ही सबके परम आधार हैं ।। ४ ।।

Bhagavat Geeta 18.78 Geeta Press Gorakhpur

यत्र योगेश्वरः कृष्णो यत्र पार्थो धनुर्धरः । तत्र श्रीर्विजयो भूतिर्भुवा नीतिर्मतिर्मम ॥ ७८ ॥
Wherever there is Bhagavān Śrī Kṛṣṇa, the Lord of Yoga, and wherever there is Arjuna, the wielder of the Gandīva bow, goodness, victory, glory and unfailing righteousness will surely be there: such is My conviction.

यत्र योगेश्वरः कृष्णो यत्र पार्थो धनुर्धरः ।
तत्र श्रीर्विजयो भूतिर्ध्रुवा नीतिर्मतिर्मम ॥ ७८ ॥
Wherever there is Bhagavān Śrī Kṛṣṇa, the Lord of Yoga, and wherever there is Arjuna, the wielder of the Gāṇḍīva bow, goodness, victory, glory and unfailing righteousness will surely be there : such is My conviction. (78)

Bhagavat Geeta 11.9

एवमुक्त्वा ततो राजन्महायोगेश्वरो हरिः। दर्शयामास पार्थाय परमं रूपमैश्वरम् ॥ ९ ॥
Sañjaya said: My lord! having spoken thus, Śrī Krsna, Kṛṣṇa, the supreme Master of Yoga, forthwith revealed to Arjuna His supremely glorious divine Form.

सञ्जय उवाच
एवमुक्त्वा ततो राजन्महायोगेश्वरो हरिः।
दर्शयामास पार्थाय परमं रूपमैश्वरम्॥ ९ ॥
Sañjaya said : My lord! having spoken thus, Śrī Kṛṣṇa, the supreme Master of Yoga, forthwith revealed to Arjuna His supremely glorious divine Form. (9)

Bhagwan Shree krishna is Hrishikesh which means he is the Lord and Master of Senses and Mind

Bhagvat Geeta 1.15 Geeta Press Gorakhpur

पाञ्चजन्यं हृषीकेशो देवदत्तं धनञ्जयः ।
पौण्ड्रं दध्मौ महाशङ्ख भीमकर्मा वृकोदरः ॥ १५ ॥
Śrī Krsna blew His conch named Pāñcajanya; Arjuna, Devadatta; while Bhīma of ferocious deeds blew his mighty conch Paundra.

पाञ्चजन्यं हृषीकेशो देवदत्तं धनञ्जयः ।
पौण्ड्रं दध्मौ महाशङ्खं भीमकर्मा वृकोदरः ॥ १५ ॥

Śrī Kṛṣṇa blew His conch named Pāñcajanya; Arjuna, Devadatta; while Bhīma of ferocious deeds blew his mighty conch Pauṇḍra. (15)

Mahabharat Shanti Parva Adhay 207 slokas 1-2

युधिष्ठिरने कहा- भरतश्रेष्ठ ! महाप्राज्ञ पितामह! कमलनयन भगवान् श्रीकृष्ण अपनी महिमासे कभी च्युत न होनेवाले, सबके कर्ता, अकृत (नित्य सिद्ध), सर्वव्यापी तथा सम्पूर्ण भूतोंकी उत्पत्ति और प्रलयके स्थान हैं। ये कभी किसीसे पराजित नहीं होते। ये ही नारायण, हृषीकेश, गोविन्द और केशव – इन नामोंसे भी विख्यात हैं। मैं इनके स्वरूपका तात्त्विक विवेचन सुनना चाहता हूँ ।।

Yudhishthira said: O best of the Bharatas! O supremely wise grandsire! The lotus-eyed Lord Shri Krishna is ever unwavering in His divine glory. He is the creator of all, eternally perfect, all-pervading, and the ultimate source of the creation and dissolution of all beings. He is never defeated by anyone. He is well known by the names **Narayana, Hrishikesha,** Govinda, and Keshava. I wish to hear the philosophical explanation of His true nature.

युधिष्ठिर उवाच

पितामह महाप्राज्ञ पुण्डरीकाक्षमच्युतम् ।
कर्तारमकृतं विष्णुं भूतानां प्रभवाप्ययम् ॥ १ ॥
नारायणं हृषीकेशं गोविन्दमपराजितम् ।
तत्त्वेन भरतश्रेष्ठ श्रोतुमिच्छामि केशवम् ॥ २ ॥

युधिष्ठिरने कहा—भरतश्रेष्ठ! महाप्राज्ञ पितामह! कमलनयन भगवान् श्रीकृष्ण अपनी महिमासे कभी च्युत न होनेवाले, सबके कर्ता, अकृत (नित्य सिद्ध), सर्वव्यापी तथा सम्पूर्ण भूतोंकी उत्पत्ति और प्रलयके स्थान हैं। ये कभी किसीसे पराजित नहीं होते। ये ही नारायण, हृषीकेश, गोविन्द और केशव—इन नामोंसे भी विख्यात हैं। मैं इनके स्वरूपका तात्त्विक विवेचन सुनना चाहता हूँ ॥

Mahabharat Drona Parva Adhaya 11 sloka 10

इसी प्रकार हृषीकेशने पाताल-निवासी पंचजन नामक दैत्यको युद्धमें मारकर दिव्य पाञ्चजन्य शंख प्राप्त किया ।।

In the same way, **Hrishikesha (Lord Krishna)** slew the demon named Panchajanya, who resided in the netherworld, and obtained the divine conch, Panchajanya.

युधि पञ्चजनं हत्वा दैत्यं पातालवासिनम् ।
पाञ्चजन्यं हृषीकेशो दिव्यं शङ्खमवाप्तवान् ॥ १० ॥

इसी प्रकार हृषीकेशने पाताल-निवासी पंचजन नामक दैत्यको युद्धमें मारकर दिव्य पाञ्चजन्य शंख प्राप्त किया ॥

Mahabharat Anushashan Parva Adhaya 147 Sloka 3

उनकी भुजाएँ दस हैं, वे महान् तेजस्वी हैं, देवद्रोहियोंका नाश करनेवाले श्रीवत्सभूषित भगवान् हृषीकेश सम्पूर्ण देवताओंद्वारा पूजित होते हैं ।। ३ ।।

He has ten arms and possesses great radiance. Adorned with the sacred Srivatsa mark, Lord Hrishikesha, the destroyer of those who oppose the gods, is revered by all the deities. ॥3॥

दशबाहुर्महातेजा देवतारिनिषूदनः ।
श्रीवत्साङ्कधरो हृषीकेशः सर्वदैवतपूजितः ॥ ३ ॥

उनकी भुजाएँ दस हैं, वे महान् तेजस्वी हैं, देवद्रोहियोंका नाश करनेवाले श्रीवत्सभूषित भगवान् हृषीकेश सम्पूर्ण देवताओंद्वारा पूजित होते हैं ॥ ३ ॥

Similarly In the **Sri Vishnu Sahasranama**, found in the **Anushasan Parva** Adhayay 149 of the **Mahabharata, Bhagwan Shree Krishna** is referred to as **४७ हृषीकेशः-इन्द्रियोंके स्वामी**, (Name 47)

४७ हृषीकेशः-इन्द्रियोंके स्वामी,

“The Lord of the senses – the master and controller of all the senses and their functions.”

अप्रमेयो हृषीकेशः पद्मनाभोऽमरप्रभुः ।
विश्वकर्मा मनुस्त्वष्टा स्थविष्ठः स्थविरो ध्रुवः ॥ १९ ॥

४६ अप्रमेयः-प्रमाणादिसे जाननेमें न आ सकनेवाले, ४७ हृषीकेशः-इन्द्रियोंके स्वामी, ४८ पद्मनाभः-जगत्‌के कारणरूप कमलको अपनी नाभिमें स्थान देनेवाले, ४९ अमरप्रभुः-देवताओंके स्वामी, ५० विश्वकर्मा-सारे जगत्‌की रचना करनेवाले, ५१ मनुः-प्रजापति मनुरूप, ५२ त्वष्टा-संहारके समय सम्पूर्ण प्राणियोंको क्षीण करनेवाले, ५३ स्थविष्ठः-अत्यन्त स्थूल, ५४ स्थविरो ध्रुवः-अति प्राचीन एवं अत्यन्त स्थिर ॥ १९ ॥

Mahabharat Adi Parva Adhyaya 220, Shlokas 28-30 describe Bhagwan Shri Krishna as Viśuddhātma, meaning He is a Pure Soul, free from all impurities, attachments, and worldly illusions. He embodies absolute truth, divine consciousness, and eternal bliss, untouched by material limitations or Sexual or any form of desires and impurities .

जनमेजय! तत्पश्चात् महारथी पाण्डव मन-ही-मन हर्षविभोर हो उठे और कुन्तीदेवी भी बहुत प्रसन्न हुईं। कमलनयन भगवान् श्रीकृष्णने जब यह सुना कि पाण्डवश्रेष्ठ अर्जुन अपने उत्तम नगर इन्द्रप्रस्थ पहुँच गये हैं, तब वे शुद्धात्मा श्रीकृष्ण एवं बलराम तथा वृष्णि और अन्धकवंशके प्रधान-प्रधान वीर महारथियोंके साथ वहाँ आये

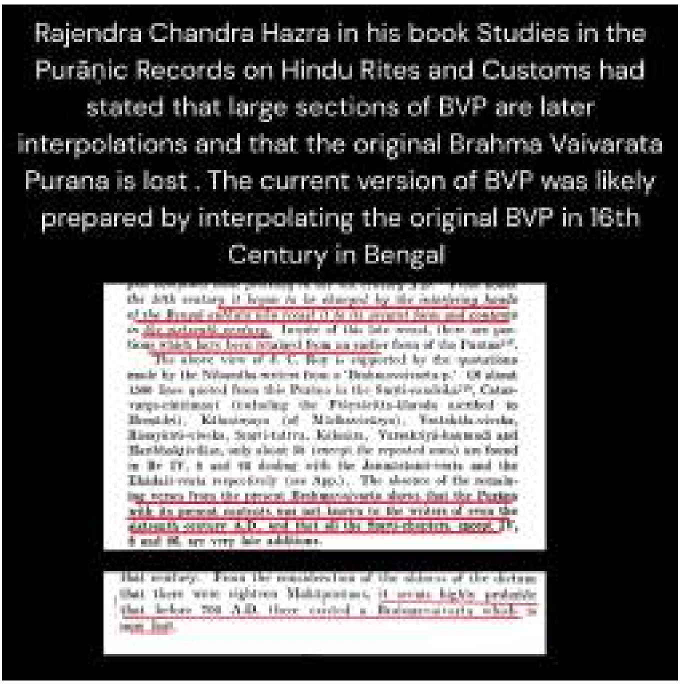
O Janamejaya! Thereafter, the great warrior Pandavas were filled with immense joy in their hearts, and Queen Kunti was also delighted. When the lotus-eyed Lord Shri Krishna heard that the noble Pandava, Arjuna, had reached his excellent city, Indraprastha, the Suddhatma Krishna, along with Balarama and the foremost warriors of the Vrishni and Andhaka clans, arrived there.

ततस्ते हृष्टमनसः पाण्डवेया महारथाः ।
कुन्ती च परमप्रीता बभूव जनमेजय ॥ २५ ॥
श्रुत्वा तु पुण्डरीकाक्षः सम्प्राप्तं स्वं पुरोत्तमम् ।
अर्जुनं पाण्डवश्रेष्ठमिन्द्रप्रस्थगतं तदा ॥ २६ ॥
आजगाम विशुद्धात्मा सह रामेण केशवः ।
वृष्ण्यन्धकमहामात्रैः सह वीरैर्महारथैः ॥ २७ ॥

जनमेजय! तत्पश्चात् महारथी पाण्डव मन-ही-मन हर्षविभोर हो उठे और कुन्तीदेवी भी बहुत प्रसन्न हुईं। कमलनयन भगवान् श्रीकृष्णने जब यह सुना कि पाण्डवश्रेष्ठ अर्जुन अपने उत्तम नगर इन्द्रप्रस्थ पहुँच गये हैं, तब वे शुद्धात्मा श्रीकृष्ण एवं बलराम तथा वृष्णि और अन्धकवंशके प्रधान-प्रधान वीर महारथियोंके साथ वहाँ आये ॥ २५—२७ ॥

Regarding Brahma Viavarta Purana Krishna Janma Khanda 112.32-34

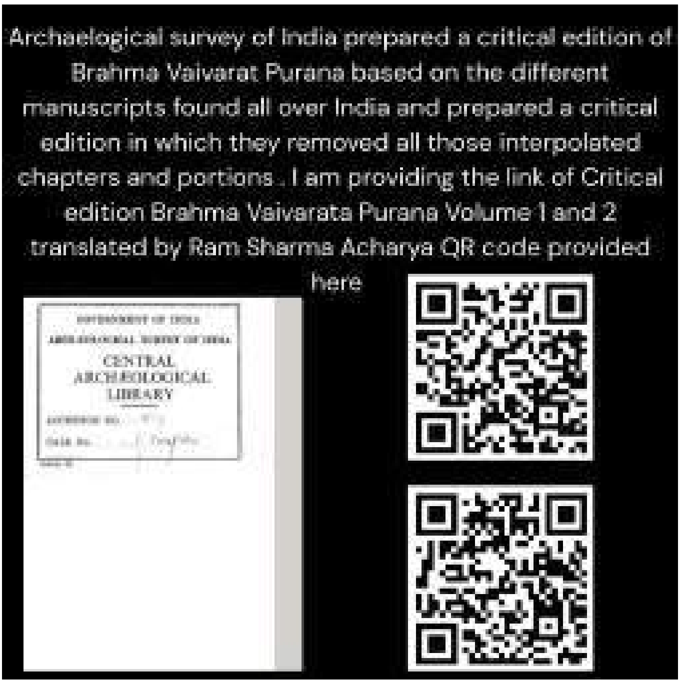
Rajendra Chandra Hazra in his book Studies in the Purāṇic Records on Hindu Rites and Customs had stated that large sections of BVP are later interpolations and that the original Brahma Vaivarata Purana is lost. The current version of BVP was likely prepared by interpolating the original BVP in 16th Century in Bengal.



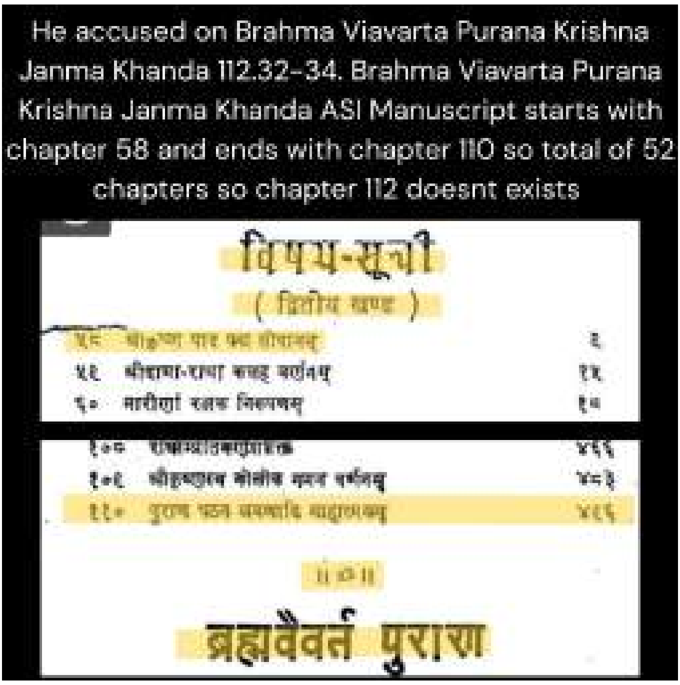
Archaelogical survey of India prepared a critical edition of Brahma Vaivarat Purana based on the different manuscripts found all over India and prepared a critical edition in which they removed all those interpolated chapters and portions. I am providing the link of Critical edition Brahma Vaivarata Purana Volume 1 and 2 translated by Ram Sharma Acharya QR code provided here

https://archive.org/details/in.ernet.dli.2015.552557

https://archive.org/details/in.ernet.dli.2015.552558



He accused on Brahma Viavarta Purana Krishna Janma Khanda 112.32-34. Brahma Viavarta Purana Krishna Janma Khanda ASI Manuscript starts with chapter 58 and ends with chapter 110 so total of 52 chapters so chapter 112 doesnt exists



Allegations-

Shiva

Brahma Vaivarta Purana, Krishna Janma Khanda 46.30-44 "At that time, Parvati (who is the direct emblem of energy) and the powerful Sankara were not in the least exhausted by the above act…At that time they slept on a bed covered with flowers and with their heart animated with joy and with their bodies thrilling with raptures, they were pierced with the darts of Cupid, fainted and thus passed their days. Both of them who were expert in sexual science were rendered stark-naked through excess of pleasure; and their bodies were marked with the injuries inflicted by teeth and nails. The sandal-paste, aloe-paste and musk of their bodies and the vermillion on the forehead of Parvati disappeared; the garland of both were torn and the chignon of Gauri was relaxed. O fair one, at the time of intercourse her anklet, bracelet, anklet and earrings continued to resound…The earth being overloaded with the energy of Siva, the supporter of the world, was about to be rent asunder and quaked along with mountains, forests and oceans…" Tr. Rajendra Nath Sen

Shiva Purana, Rudra Samhitra 2, Sati Khanda 2, 21.19-24 "Sometimes Siva would become invisible through his Maya and suddenly embrace her when she would become terrified and agitated. Sometime with musk he would make marks like bees on her breasts that resembled the buds of a golden lotus. Sometimes he would take the necklace off her breasts and press them with his hands…Even as she was looking on, sometimes he would come to her lofty breasts saying with laughter, this dark spot "Kalika" on your breasts is your companion of the same colour as it contains the same letter as are found in your name 'Kalika'."

Srimad Bhagavatam 6.17.7 "Lord Śiva, whose hair is matted on his head, has certainly undergone great austerities and penances. Indeed, he is the president in the assembly of strict followers of Vedic principles. Nonetheless, he is seated with his wife on his lap in the midst of saintly persons

and is embracing her as if he were a shameless, ordinary human being."

Shiva Purana, Rudra Samhita 2, Kumara Khanda 4, 1.24 "For a thousand years according to the calculation of the gods, Siva the Yogin has been engaged in sexual dalliance. He does not desist from it."

Skanda Purana I.iii(P).13.11-12"On hearing these words of the Goddess, Sambhu, the Lord of Sonacala, the bestower of boons, granted everything desired by her as a boon. He was desirous of having sexual intercourse with her. Out of eagerness Siva asked her to applied the fascinated musk (to herself)."

Shiva Purana, Rudra Samhita 2, Yudha Khanda 5, 51.35-43 "Then being glanced at by Kama who was not vanquished, the crescent-crested lord Siva highly indulgent in sports spoke to Nandin. Go and quickly from this forest and tell the dark complexioned Parvati everything and bring her here from Kailasa after she has bedecked herself… O excellent sage, then, at his importunity, Parvati, devoted to her husband, began to bedeck herself ardently…Siva who was extremely agitated told Nandin again. "Dear, go again and fetch Parvati from there". "Yes, sir", said he. He went to Parvati of sweet appearance and said: "Your lord wishes to see you beautifully and gorgeously dressed. O goddess, Siva is eagerly waiting for various sports. O daughter of the mountain, please go since the lord is distressed with passion."[61-62] Then the goddess Parvati bedecked herself zealously and went to Siva. She then sported with him. O sage, at the end of the dalliance Lord Siva vanished from the place accompanied by his wife, the Ganas and the gods."

Refutation-

This type of blunders occurs when one compares Maheshwar Shiva to Mortal Human beings

Shastras itself describe about the body of Maheshwar Shiva as the cosmic universe itself not a human like body – Srimad Bhagvatam 8/7/27-30

27. The sky represents your navel; the wind, your breath, the sun, your eyes, water, (your semen; the support of all jīvas (individual souls) elevated (like that of god Brahmā) and ordinary (like ordinary (like those of sub-human beings), is your ego; Soma or the Moon-god, your mind, and the heavens, your head.
28. The seas symbolize your abdomen, the mountains your bones; all plants and herbs your hair; the Vedic metres seven humours in your body; the dharma as enunciated in the Vedas your heart, Oh embodiment of the three Vedas.
29. Oh Lord! the five upanisads[1] (the sacred hymns or mantras known as Tatpuruṣa, Aghora, Sadyojāta, Vāmadeva, and Iśāna) from which the collection of thirty eight mantras evolve, denote your (five) faces; that self-effulgence constitu-ting the supreme principle which is designated as Siva is your (real) absolute state.

... of all gods.

27. The sky represents your navel; the wind, your breath, the sun, your eyes, water, (your semen; the support of all *jīvas* (individual souls) elevated (like that of god Brahmā) and ordinary (like those of sub-human beings), is your ego; *Soma* or the Moon-god, your mind, and the heavens, your head.

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A major blunder is interpreting the कथा of deities without considering their all-encompassing forms and contrasting them with human limitations.
Mlecchas might do this, but it's troubling when Hindus do as well."
Shastras state that Bhagavan and Bhagavati aren't truly male and female – पार्वती स्त्री पुमान् शम्भुरितिकैर्न निरूपितः ॥ ब्रह्मवैवर्तपुराणम् । गणपतिखण्डः । अध्यायः ४२

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Why aren't they male and female? Because they've been stated to be chidrupa in the shastras – नात्र शक्तिरुपादानं चिद्रूपत्वाद्यवा शिवः। (पौष्करागमः। विद्यापदः) अहं प्रकृतिरूपा चेत्चिदानन्दपरायणा (कालचूडामणि तन्त्रम्)
योगवासिष्ठः। निर्वाणप्रकरणस्य उत्तरार्धम् । सर्गः ०८४ says स्पन्देन लक्ष्यते वायुर्वह्निरौष्ण्येन लक्ष्यते । चिन्मात्रममलं शान्तं शिव इत्यभिधीयते ॥ Just as the wind is known by its movement or as fire is known by its heat, similarly, from (the name) Shiva, pure and tranquil consciousness alone is said to be. Swami Bodhendra Saraswati ji in his Tatparya Prakasha commentary of the same sarga referred to Bhagavati as "ब्रह्माण्डशरीरतया सर्वलोकाद्यवयवधारिणीत्वं". Someone who performs mortals acts won't be referred to as "the one who supports/sustains all the lokas" or "universal body".
He wrote further – जगदङ्गधारणेऽपि तस्या असङ्गोदासीनचिद्रूप शिवस्वभावत्वान्निरवयवत्वमेवेत्याह।। Although she has different aspects of the universe as her limbs, in reality due to her non-difference with chidrupa Shiva, she's without limbs/parts (निरवयव).

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Likewise, numerous references in the shastras describe Bhagavan and Bhagavati as chidrupa, highlighting their oneness. Those with intellect will recognize that associating human activities with them is nonsensical. Let us now explore the deeper meaning of their union.
There's a reason why Bhagavan Shiva is also referred to as Manthana – महादेवः । यथा, महाभारते । १३ । १७ ।१२८ । "मन्थानो बहुलो वायुः सकलः सर्व्वलोचनः। (कल्पद्रुम) Because he churns Jagadyoni for the manifestation of creation – भैरवे मथनासक्ते जगद्योनिः सदोदिता । त्रैलोक्यसृष्टिहेत्वर्थं मन्थानस्थो भवेत्तद । This activity itself is his love sport – क्रीडाविनोदैरतिलालसस्थं कुलामृतानन्दविधौ प्रवृत्तम् । (कुब्जिकामततन्त्रम् । तृतीय पटलः)
The eye of Shakti is the rope which encircles this churning rod (Rudra) – शक्तिरेव नेत्र मन्थरज्जुः तेन परिणद्धं। (चिद्गगनचन्द्रिका दिव्यचकोरिकाव्याख्या) हे देवी, शक्तिनेत्रपरिणद्धं शक्तिरूपेण नेत्रेन मन्थानरज्जवा परिरद्धं समालिङ्गितम्। (चिद्गगनचन्द्रिका क्रमप्रकाशिकासंवलिता) स्वप्रकाशसंविद्रूपः पयोधिः तस्य मन्थतां जगत्सर्गाय विक्षोभहेतु मन्थानदण्डतामास्थितं प्राप्तम् । The self-luminous consciousness becomes manthana (churning rod) for the origin of creation. Divyachakorika commentary states the same – शक्तिमद्रव्यस्यैव मन्थदण्डत्वोक्तथा। Jagadyoni has been referred to as luminous ocean of completeness – पूर्णभामयपयोधिमन्थतां सर्वत्र पूर्णोयोभामयः। It is typical of uncivilized barbaric perverts like mlecchas to present deep philosophical insights in a vulgar form. Even Tattvadipika commentary elaborated that that this love sport was divine and not human-like – देवस्य क्रीडतः । भावलक्षणे षष्ठी । दिव्यम् अमानुषम् ।।

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Allegations-

Devi Bhagavatam Purana 9.14.4-23
Gaṅgā Devī was very much overpowered with enjoyment in her first intercourse with Nārāyaṇa; so much so that she remained motionless."

Devi Bhagavatam Purana 6.28.1-11
Thus the Bhagavān Nārāyaṇa was playing in amorous movements with the daughter of the ocean, fully capable to give one delight and enjoyment. Seeing me, the lovely Devī Kamalā, dear to Vāsudeva, full of youth and beauty, decorated with ornaments, endowed with all auspicious signs, superior to all the women, went away at once (to another room) from the presence of Janārdana. The breast of Lakṣmī Devī was becoming visible even through the cloth thrown over it; therefore she went hurriedly to the inner compartment."

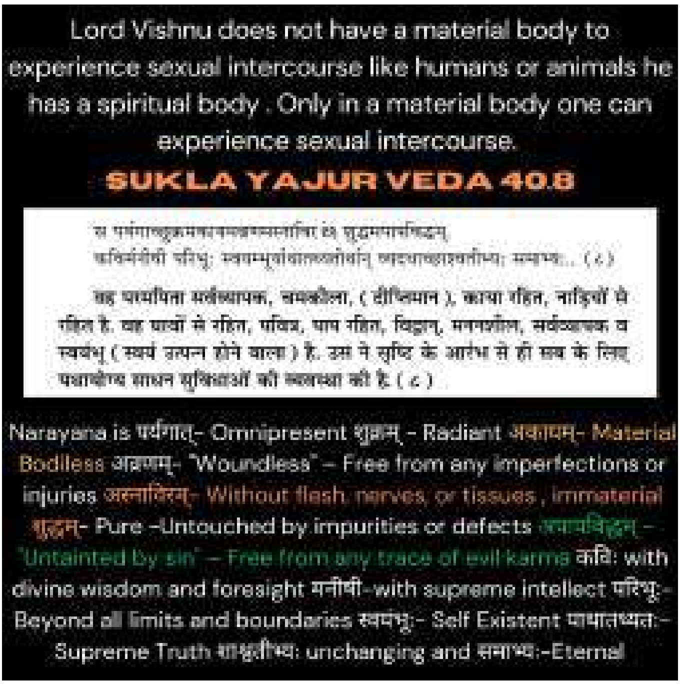
Refutation-

Lord Vishnu does not have a material body to experience sexual intercourse like humans or animals he has a spiritual body . Only in a material body one can experience exual intercourse.

Sukla Yajur Veda 40.8

वह परमपिता सर्वव्यापक, चमकीला, (दीप्तिमान), काया रहित, नाड़ियों से रहित है. वह घावों से रहित, पवित्र, पाप रहित, विद्वान्, मननशील, सर्वव्यापक व स्वयंभू (स्वयं उत्पन्न होने वाला) है. उस ने सृष्टि के आरंभ से ही सब के लिए यथायोग्य साधन सुविधाओं की व्यवस्था की है. (८)

Narayana is पर्यगात्- Omnipresent शुक्रम् – Radiant अकायम्- Material Bodiless अव्रणम्- "Woundless" – Free from any imperfections or injuries अस्नाविरम्- Without flesh, nerves, or tissues , immaterial शुद्धम्- Pure -Untouched by impurities or defects अपापविद्धम् -"Untainted by sin" – Free from any trace of evil karma कविः with divine wisdom and foresight मनीषी- with supreme intellect परिभूः-Beyond all limits and boundaries स्वयंभूः- Self Existent याथातथ्यतः- Supreme Truth शाश्वतीभ्यः unchanging and समाभ्यः-Eternal

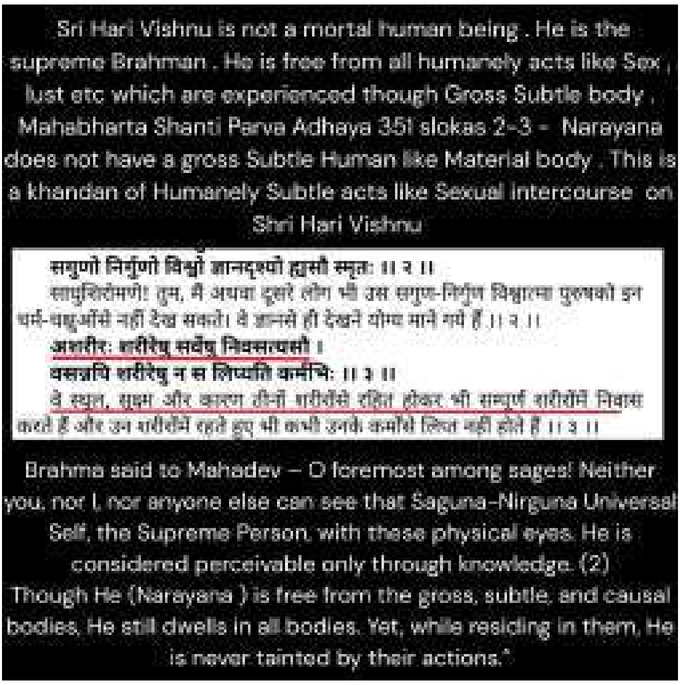


Sri Hari Vishnu is not a mortal human being. He is the supreme Brahman. He is free from all humanely acts like Sex, lust etc which are experienced though Gross Subtle body. Mahabharta Shanti Parva Adhaya 351 slokas 2-3 Narayana does not have a gross Subtle Human like Material body. This is a khandan of Humanely Subtle acts like Sexual intercourse on Shri Hari Vishnu

साधुशिरोमणे ! तुम, मैं अथवा दूसरे लोग भी उस सगुण-निर्गुण विश्वात्मा पुरुषको इन चर्म-चक्षुओंसे नहीं देख सकते। वे ज्ञानसे ही देखने योग्य माने गये हैं ।। २ ।।

वे स्थूल, सूक्ष्म और कारण तीनों शरीरोंसे रहित होकर भी सम्पूर्ण शरीरोंमें निवास करते हैं और उन शरीरोंमें रहते हुए भी कभी उनके कर्मोंसे लिप्त नहीं होते हैं ।। ३ ।।

Brahma said to Mahadev – O foremost among sages! Neither you, nor I, nor anyone else can see that Saguna-Nirguna Universal Self, the Supreme Person, with these physical eyes. He is considered perceivable only through knowledge. (2) Though He (Narayana) is free from the gross, subtle, and causal bodies, He still dwells in all bodies. Yet, while residing in them, He is never tainted by their actions."



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सगुणो निर्गुणो विश्वो ज्ञानदृश्यो ह्यसौ स्मृतः ॥ २ ॥
साधुशिरोमणे! तुम, मैं अथवा दूसरे लोग भी उस सगुण-निर्गुण विश्वात्मा पुरुषको इन चर्म-चक्षुओंसे नहीं देख सकते। वे ज्ञानसे ही देखने योग्य माने गये हैं ॥ २ ॥
अशरीरः शरीरेषु सर्वेषु निवसत्यसौ ।
वसन्नपि शरीरेषु न स लिप्यति कर्मभिः ॥ ३ ॥
वे स्थूल, सूक्ष्म और कारण तीनों शरीरोंसे रहित होकर भी सम्पूर्ण शरीरोंमें निवास करते हैं और उन शरीरोंमें रहते हुए भी कभी उनके कर्मोंसे लिप्त नहीं होते हैं ॥ ३ ॥

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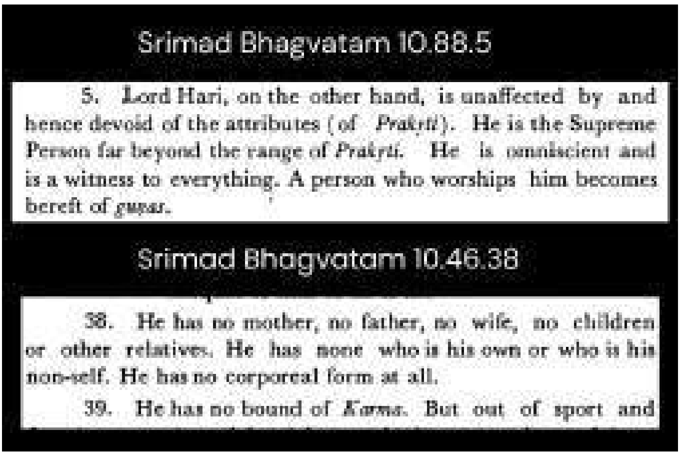
Srimad Bhagavatam 10.88.5

5. Lord Hari, on the other hand, is unaffected by and hence devoid of the attributes (of Prakrti). He is the Supreme Person far beyond the range of Prakrti. He is omniscient and is a witness to everything. A person who worships him becomes bereft of gun

Srimad Bhagvatam 10.46.38

He has no mother, no father, no wife, no children or other relatives. He has none who is his own or who is his non-self. He has no corporeal form at all.



Srimad Bhagvatam 10.88.5

5. Lord Hari, on the other hand, is unaffected by and hence devoid of the attributes (of *Prakṛti*). He is the Supreme Person far beyond the range of *Prakṛti*. He is omniscient and is a witness to everything. A person who worships him becomes bereft of *guṇas*.

Srimad Bhagvatam 10.46.38

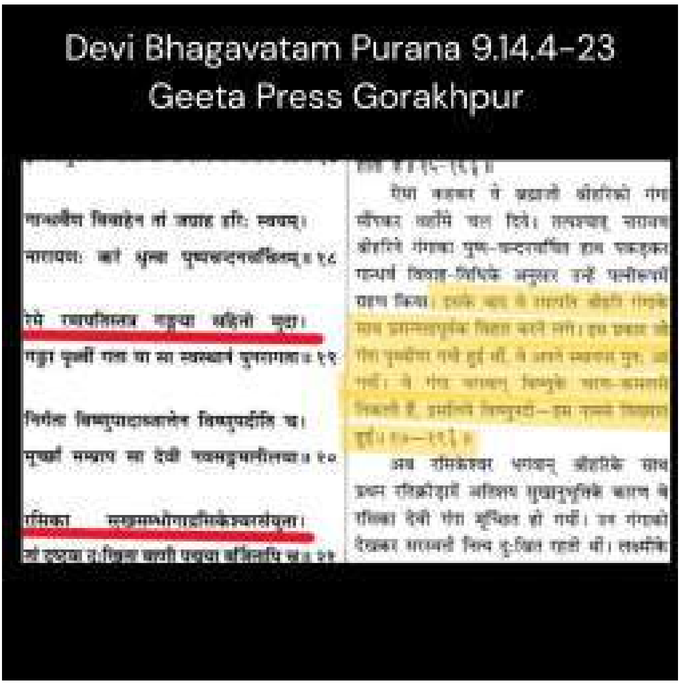
38. He has no mother, no father, no wife, no children or other relatives. He has none who is his own or who is his non-self. He has no corporeal form at all.

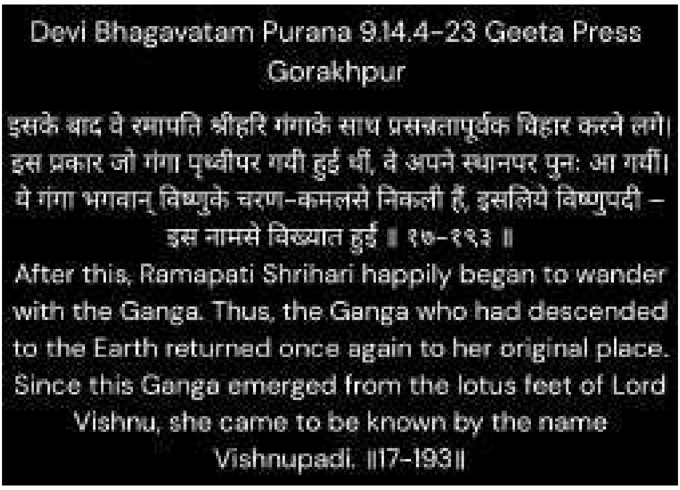
39. He has no bound of *Karma*. But out of sport and

Devi Bhagavatam Purana 9.14.4-23 Geeta Press Gorakhpur

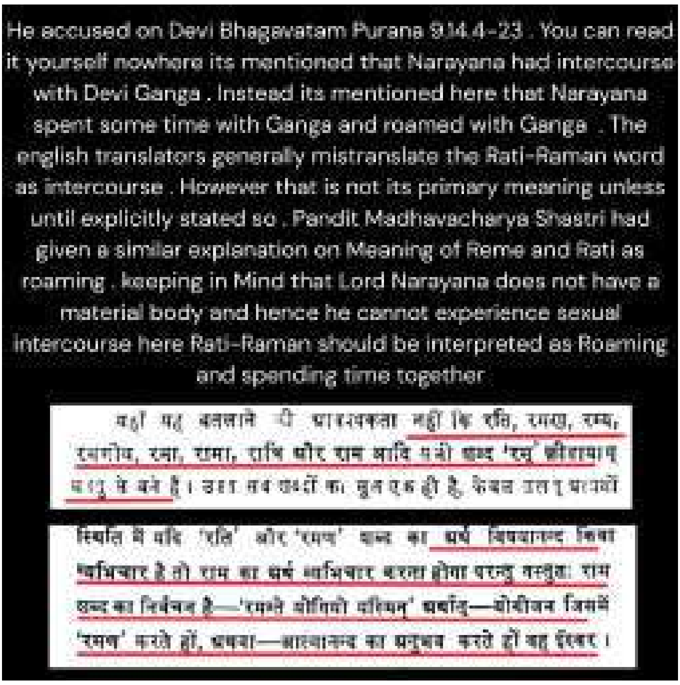
इसके बाद वे रमापति श्रीहरि गंगाके साथ प्रसन्नतापूर्वक विहार करने लगे। इस प्रकार जो गंगा पृथ्वीपर गयी हुई थीं, वे अपने स्थानपर पुनः आ गयीं। ये गंगा भगवान् विष्णुके चरण-कमलसे निकली हैं, इसलिये विष्णुपदी – इस नामसे विख्यात हुईं ॥ १७-१९३ ॥

After this, Ramapati Shrihari happily began to wander with the Ganga. Thus, the Ganga who had descended to the Earth returned once again to her original place. Since this Ganga emerged from the lotus feet of Lord Vishnu, she came to be known by the name Vishnupadi. ॥17-193॥





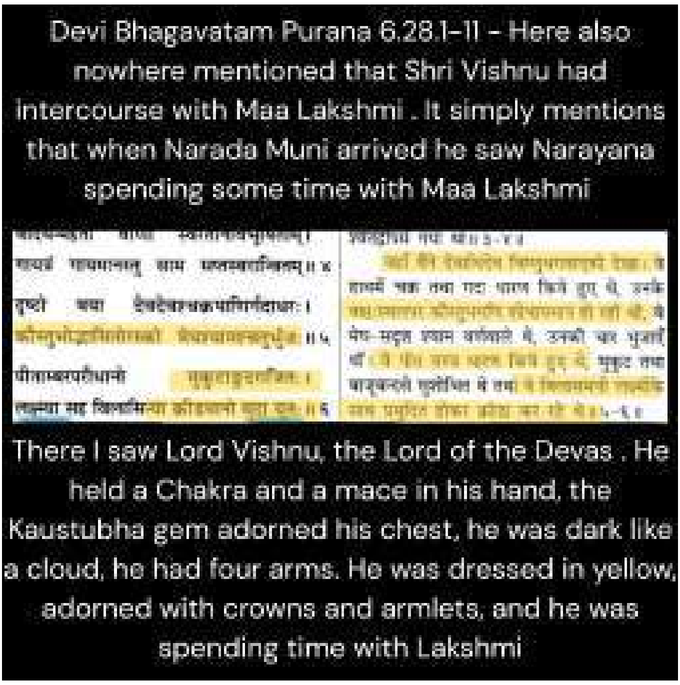
He accused on Devi Bhagavatam Purana 9.14.4-23 . You can read it yourself nowhere its mentioned that Narayana had intercourse with Devi Ganga . Instead its mentioned here that Narayana spent some time with Ganga and roamed with Ganga . The english translators generally mistranslate the Rati-Raman word as intercourse . However that is not its primary meaning unless until explicitly stated so . Pandit Madhavacharya Shastri had given a similar explanation on Meaning of Reme and Rati as roaming . keeping in Mind that Lord Narayana does not have a material body and hence he cannot experience sexual intercourse here Rati-Raman should be interpreted as Roaming and spending time together



Devi Bhagavatam Purana 6.28.1-11 – Here also nowhere mentioned that Shri Vishnu had intercourse with Maa Lakshmi . It simply mentions that when Narada Muni arrived he saw Narayana spending some time with Maa Lakshmi

वहाँ मैंने देवाधिदेव विष्णुभगवान्‌को देखा। वे हाथमें चक्र तथा गदा धारण किये हुए थे, उनके वक्षःस्थलपर कौस्तुभमणि शोभायमान हो रही थी, वे मेघ-सदृश श्याम वर्णवाले थे, उनकी चार भुजाएँ थीं। वे पीत वस्त्र धारण किये हुए थे, मुकुट तथा बाजूबन्दसे सुशोभित थे तथा वे विलासमयी लक्ष्मीके साथ प्रमुदित होकर क्रीडा कर रहे थे ॥ ५-६ ॥

There I saw Lord Vishnu, the Lord of the Devas . He held a Chakra and a mace in his hand, the Kaustubha gem adorned his chest, he was dark like a cloud, he had four arms. He was dressed in yellow, adorned with crowns and armlets, and he was spending time with Lakshmi



Allegations-

RISHIS

Mahabharata 3.97.14-15 "…After a considerable time, O king, ne illustrious Rishi one day beheld Lopamudra, blazing in

ascetic splendour come up after the bath in her season. And pleased with the girl, for her services, her purity, and self control, as also with her grace and beauty, he summoned her for marital intercourse…" Tr. K.M. Ganguli

MANSAROVAR A HONEYMOON SPOT IN ANCIENT INDIA

Indian government spends crores of rupees for Hindu pilgrims as a subsidy to travel to Mansarovar. But this pilgrimage site namely Mansarovar was more like a honeymoon spot used by Hindu gods and sages,

Srimad Bhagavatam 3.23.39-40 "In that aerial mansion he traveled to the pleasure valleys of Mount Meru, which were rendered all the more beautiful by cool, gentle, fragrant breezes that stimulated passion. In these valleys, the treasurer of the gods, Kuvera, surrounded by beautiful women and praised by the Siddhas, generally enjoys pleasure. Kardama Muni also, surrounded by the beautiful damsels and his wife, went there and enjoyed for many, many years. Satisfied by his wife, he enjoyed in that aerial mansion not only on Mount Meru but in different gardens known as Vaiśrambhaka, Surasana, Nandana, Puṣpabhadraka and Caitrarathya, and by the Mānasa-sarovara Lake."

Mahabharata 1.157.22-31 "…Hidimva sported with the Pandava and studied to make him happy. So also, in inaccessible regions of forests, and on mountain-breasts overgrown with blossoming trees on lakes resplendent with lotuses and lilies, islands of rivers and their pebbly banks, on sylvan streams with beautiful banks and mountain-currents, in picturesque woods with blossoming trees and creepers in Himalayan bowers, and various caves, on crystal pools smiling with lotuses, on sea-shores shining with gold and pearls, in beautiful towns and fine gardens, in woods sacred to the gods and on hill-sides, in the regions of Guhyakasand ascetics, on the banks of Manasarovara abounding with fruits and flowers of every season Hidimva, assuming the handsomest form, sported with Bhima and studied to make him happy. Endued with the speed of the mind, she sported with Bhima in all these regions, till in time, she conceived and brought forth a mighty son begotten upon her by the Pandava…"

Refutation-

Here is Mahabharata 3.97.14-15 that is Mahabharta Vana Parva Adhaya 97 Geeta Press Gorakhpur .

When Sage Agastya found Vidarbha's princess Lopamudra mature enough for household life, he approached the king for her hand. Though reluctant, the king agreed after Lopamudra herself consented. After marriage, Lopamudra gave up royal luxuries and adopted the simple ascetic life, serving her husband devotedly. Years later after following Strict Celibacy , when Agastya wished for union to beget children, Lopamudra modestly expressed her love but requested that their union take place in a setting like her father's palace—with ornaments, fine clothing, and comfort—rather than in ascetic simplicity. She urged him to fulfill this without compromising his penance, reminding him of his power to gather wealth without losing his virtue.

लोमशजी कहते हैं- युधिष्ठिर ! जब मुनिवर अगस्त्यजीको यह मालूम हो गया कि विदर्भराजकुमारी मेरी गृहस्थी चलानेके योग्य हो गयी है, तब वे विदर्भ-नरेशके पास जाकर बोले- ।। १ ।।

'राजन् ! पुत्रोत्पत्तिके लिये मेरा विवाह करनेका विचार है। अतः महीपाल ! मैं आपकी कन्याका वरण करता हूँ। आप लोपामुद्राको मुझे दे दीजिये' ।। २ ।।

मुनिवर अगस्त्यके ऐसा कहनेपर विदर्भराजके होश उड़ गये। वे न तो अस्वीकार कर सके और न उन्होंने अपनी कन्या देनेकी इच्छा ही की ।। ३ ।।

तब विदर्भनरेश अपनी पत्नीके पास जाकर बोले- 'प्रिये ! ये महर्षि अगस्त्य बड़े शक्तिशाली हैं। यदि कुपित हों तो हमें शापकी अग्निसे भस्म कर सकते हैं' ।। ४ ।।

रानीसहित महाराजको इस प्रकार दुःखी देख लोपामुद्रा उनके पास गयी और समयके अनुसार इस प्रकार बोली- ।। ५

'राजन्! आपको मेरे लिये दुःख नहीं मानना चाहिये। पिताजी ! आप मुझे अगस्त्यजीकी सेवामें दे दें और मेरे द्वारा अपनी रक्षा करें' ।। ६ ।।

युधिष्ठिर ! पुत्रीकी यह बात सुनकर राजाने महात्मा अगस्त्यमुनिको विधिपूर्वक अपनी कन्या लोपामुद्रा ब्याह दी ।। ७ ।।

लोपामुद्राको पत्नीरूपमें पाकर महर्षि अगस्त्यने उससे कहा- 'ये तुम्हारे वस्त्र और आभूषण बहुमूल्य हैं। इन्हें उतार दो' ।। ८ ।।

तब कदलीके समान जाँघ तथा विशाल नेत्रोंवाली लोपामुद्राने अपने बहुमूल्य, महीन एवं दर्शनीय वस्त्र उतार दिये और फटे-पुराने वस्त्र तथा वल्कल और मृगचर्म धारण कर लिये। वह विशालनयनी बाला पतिके समान ही व्रत और आचारका पालन करनेवाली हो गयी ।। ९-१० ।।

तदनन्तर मुनिश्रेष्ठ भगवान् अगस्त्य अपनी अनुकूल पत्नीके साथ गंगाद्वार (हरिद्वार)-में आकर घोर तपस्यामें संलग्न हो गये ।। ११ ।।

लोपामुद्रा बड़ी ही प्रसन्नता और विशेष आदरके साथ पतिदेवकी सेवा करने लगी। शक्तिशाली महर्षि अगस्त्यजी भी अपनी पत्नीपर बड़ा प्रेम रखते थे ।। १२ ।।

राजन्! जब इसी प्रकार बहुत समय व्यतीत हो गया, तब एक दिन भगवान् अगस्त्यमुनिने ऋतुस्नानसे निवृत्त हुई पत्नी लोपामुद्राको देखा। वह तपस्याके तेजसे प्रकाशित हो रही थी। महर्षिने अपनी पत्नीकी सेवा, पवित्रता, इन्द्रियसंयम, शोभा तथा रूप-सौन्दर्यसे प्रसन्न होकर उसे मैथुनके लिये पास बुलाया ।। १३-१४ ।।

तब अनुरागिणी लोपामुद्रा कुछ लज्जित-सी हो हाथ जोड़कर बड़े प्रेमसे भगवान् अगस्त्यसे बोली- ।। १५ ।।

'महर्षे! इसमें संदेह नहीं कि पतिदेवने अपनी इस पत्नीको संतानके लिये ही ग्रहण किया है, परंतु आपके प्रति मेरे हृदयमें जो प्रीति है, वह भी आपको सफल करनी चाहिये ।। १६ ।।

'ब्रह्मन् ! मैं अपने पिताके घर उनके महलमें जैसी शय्यापर सोया करती थी, वैसी ही शय्यापर आप मेरे साथ समागम करें ।। १७ ।।

'मैं चाहती हूँ कि आप सुन्दर हार और आभूषणोंसे विभूषित हों और मैं भी दिव्य अलंकारोंसे अलंकृत हो इच्छानुसार आपके साथ समागम-सुखका अनुभव करूँ ।। १८ ।।

अन्यथा मैं यह जीर्ण-शीर्ण काषाय-वस्त्र पहनकर आपके साथ समागम नहीं करूँगी। ब्रह्मर्षे ! तपस्वीजनोंका यह पवित्र आभूषण किसी प्रकार सम्भोग आदिके द्वारा अपवित्र नहीं होना चाहिये' ।। १९ ।।

अगस्त्यजीने कहा-सुन्दर कटिप्रदेशवाली कल्याणी लोपामुद्रे ! तुम्हारे पिताके घरमें जैसे धन-वैभव हैं, वे न तो तुम्हारे पास हैं और न मेरे ही पास (फिर ऐसा कैसे हो सकता है?) ।। २० ।।

लोपामुद्रा बोली- तपोधन! इस जीव-जगत्में जो कुछ भी धन है, वह सब क्षणभरमें ाप अपनी तपस्याके प्रभावसे जुटा लेनेमें समर्थ हैं ।। २१ ।।

अगस्त्यजीने कहा- प्रिये ! तुम्हारा कथन ठीक है। परंतु ऐसा करनेसे तपस्याका क्षय होगा। मुझे ऐसा कोई उपाय बताओ, जिससे मेरी तपस्या क्षीण न हो ।। २२ ।।

लोपामुद्रा बोली- तपोधन! मेरे ऋतुकालका थोड़ा ही समय शेष रह गया है। मैं जैसा बता चुकी हूँ, उसके सिवा और किसी तरह आपसे समागम नहीं करना चाहती ।। २३ ।।

साथ ही मेरी यह भी इच्छा नहीं है कि किसी प्रकार आपके धर्मका लोप हो। इस प्रकार अपने तप एवं धर्मकी रक्षा करते हुए जिस तरह सम्भव हो उसी तरह आप मेरी इच्छा पूर्ण करें ।। २४ ।।

Lomasha said –
"O Yudhishthira! When the sage Agastya came to know that the princess of Vidarbha was now of an age suitable for managing a household, he went to the king of Vidarbha and said:

1-2.
'O King! I wish to marry for the sake of begetting children. Therefore, O ruler of men! I ask for your daughter. Please give Lopamudra to me in marriage.'

3.
Hearing these words of Sage Agastya, the king of Vidarbha was shocked and disturbed. He could neither refuse the request nor did he really desire to give his daughter.

4.
Then the king went to his queen and said:
'Dear one! This great sage Agastya is extremely powerful. If he becomes angry, he could burn us to ashes with the fire of his curse.'

5-6.
Seeing her father and mother so troubled, Lopamudra came to them and, at the proper time, said:
'Father! You should not feel sad on my account. Please give me in service to Sage Agastya, and through me protect yourselves.'

7.
O Yudhishthira! Hearing his daughter's words, the king duly gave his daughter Lopamudra in marriage to the great-souled Sage Agastya.

8.
Having obtained Lopamudra as his wife, the sage said to her:
'These garments and ornaments of yours are very precious. Remove them.'

9-10.
Then Lopamudra, with thighs like plantain stems and broad eyes, removed her fine, delicate and beautiful clothes. She put on torn, worn-out robes, bark garments and deer-skin. That wide-eyed maiden adopted the same vows and way of life as her husband.

11.
After this, the revered Sage Agastya, along with his devoted wife, came to Gangadvara (Haridwar) and engaged in intense penance.

12.
Lopamudra joyfully and with great respect began to serve her husband. The powerful Sage Agastya also cherished great affection for his wife.

13-14.
O King! After much time had passed in this way, one day Sage Agastya saw his wife Lopamudra after she had bathed at the end of her menstrual period. She was glowing with the radiance born of austerity. Pleased with her service, purity, restraint, dignity, and beauty, the sage called her near for union.

15.
Then the affectionate Lopamudra, slightly shy, with folded hands and deep love, spoke to Sage Agastya:

16.
'O Sage! There is no doubt that my husband married me for the sake of progeny. But along with that, the love that I hold in my heart for you should also be fulfilled.

17.
O holy one! I wish that you unite with me on a bed such as I used to have in my father's palace.

18.
I desire that you be adorned with beautiful garlands and ornaments, and I too be decorated with divine jewels, so that we may enjoy the bliss of union as per our desire.

19.
Otherwise, wearing these worn-out ascetic clothes, I will not unite with you. O Brahmarshi! These sacred robes of ascetics should not be defiled in any way by acts such as sexual union.'

20.
Agastya said:
'O blessed Lopamudra with a graceful waist! The wealth and luxury that existed in your father's house are neither with you nor with me. How can this be arranged?'

21.
Lopamudra replied:
'O ascetic sage! Whatever wealth there is in this world, you are capable of gathering it in a moment by the power of your penance.'

22.
Agastya said:
'Beloved! What you say is true. But by doing so, my austerity will be diminished. Tell me a way by which my penance will not be harmed.'

23.
Lopamudra said:
'O sage! Only a little time of my fertile period remains. Apart from what I have said, I do not wish to unite with you in any other way.

24.
At the same time, I do not wish that your righteousness

(dharma) be lost. Therefore, while preserving your penance and dharma, fulfill my wish in whatever way is possible.'

सप्तनवतितमोऽध्यायः

महर्षि अगस्त्यका लोपामुद्रासे विवाह, गंगाद्वारमें तपस्या एवं पत्नीकी इच्छासे धनसंग्रहके लिये प्रस्थान

लोमश उवाच

यदा त्वमन्यतागस्त्यो गार्हस्थ्ये तां क्षमामिति ।
तदाभिगम्य प्रोवाच वैदर्भं पृथिवीपतिम् ॥ १ ॥

लोमशजी कहते हैं—युधिष्ठिर! जब मुनिवर अगस्त्यजीको यह मालूम हो गया कि विदर्भराजकुमारी मेरी गृहस्थी चलानेके योग्य हो गयी है, तब वे विदर्भ-नरेशके पास जाकर बोले— ॥ १ ॥

राजन् निवेशो बुद्धिर्मे वर्तते पुत्रकारणात् ।
वरये त्वां महीपाल लोपामुद्रां प्रयच्छ मे ॥ २ ॥

'राजन्! पुत्रोत्पत्तिके लिये मेरा विवाह करनेका विचार है। अतः महीपाल! मैं आपकी कन्याका वरण करता हूँ। आप लोपामुद्राको मुझे दे दीजिये' ॥ २ ॥

एवमुक्तः स मुनिना महीपालो विचेतनः ।
प्रत्याख्यानाय चाशक्तः प्रदातुं चैव नैच्छत ॥ ३ ॥

मुनिवर अगस्त्यके ऐसा कहनेपर विदर्भराजके होश उड़ गये। वे न तो अस्वीकार कर सके और न उन्होंने अपनी कन्या देनेकी इच्छा ही की ॥ ३ ॥

ततः स भार्यामभ्येत्य प्रोवाच पृथिवीपतिः ।
महर्षिर्वीर्यवानेष क्रुद्धः शापाग्निना दहेत् ॥ ४ ॥

तब विदर्भनरेश अपनी पत्नीके पास जाकर बोले—'प्रिये! ये महर्षि अगस्त्य बड़े शक्तिशाली हैं। यदि कुपित हों तो हमें शापकी अग्निसे भस्म कर सकते हैं' ॥ ४ ॥

तं तथा दुःखितं दृष्ट्वा सभार्यं पृथिवीपतिम् ।
लोपामुद्राभिगम्येदं काले वचनमब्रवीत् ॥ ५ ॥

रानीसहित महाराजको इस प्रकार दुःखी देख लोपामुद्रा उनके पास गयी और समयके अनुसार इस प्रकार बोली— ॥ ५ ॥

न मत्कृते महीपाल पीडामभ्येतुमर्हसि ।
प्रयच्छ मामगस्त्याय त्राह्यात्मानं मया पितः ॥ ६ ॥

'राजन्! आपको मेरे लिये दुःख नहीं मानना चाहिये। पिताजी! आप मुझे अगस्त्यजीकी सेवामें दे दें और मेरे द्वारा अपनी रक्षा करें' ॥ ६ ॥

दुहितुर्वचनाद् राजा सोऽगस्त्याय महात्मने ।
लोपामुद्रां ततः प्रादाद् विधिपूर्वं विशाम्पते ॥ ७ ॥

युधिष्ठिर! पुत्रीकी यह बात सुनकर राजाने महात्मा अगस्त्यमुनिको विधिपूर्वक अपनी कन्या लोपामुद्रा ब्याह दी ॥ ७ ॥

प्राप्य भार्यामगस्त्यस्तु लोपामुद्रामभाषत ।
महार्हाण्युत्सृजैतानि वासांस्याभरणानि च ॥ ८ ॥

लोपामुद्राको पत्नीरूपमें पाकर महर्षि अगस्त्यने उससे कहा—'ये तुम्हारे वस्त्र और आभूषण बहुमूल्य हैं। इन्हें उतार दो' ॥ ८ ॥

ततः सा दर्शनीयानि महार्हाणि तनूनि च ।
समुत्ससर्ज रम्भोरुर्वसनान्यायतेक्षणा ॥ ९ ॥
ततश्चीराणि जग्राह वल्कलान्यजिनानि च ।
समानव्रतचर्या च बभूवायतलोचना ॥ १० ॥

तब कदलीके समान जाँघ तथा विशाल नेत्रोंवाली लोपामुद्राने अपने बहुमूल्य, महीन एवं दर्शनीय वस्त्र उतार दिये और फटे-पुराने वस्त्र तथा वल्कल और मृगचर्म धारण कर लिये। वह विशालनयनी बाला पतिके समान ही व्रत और आचारका पालन करनेवाली हो गयी ॥ ९-१० ॥

गङ्गाद्वारमथागम्य भगवानृषिसत्तमः ।
उग्रमातिष्ठत तपः सह पत्न्यानुकूलया ॥ ११ ॥

तदनन्तर मुनिश्रेष्ठ भगवान् अगस्त्य अपनी अनुकूल पत्नीके साथ गंगाद्वार (हरिद्वार)-में आकर घोर तपस्यामें संलग्न हो गये ॥ ११ ॥

सा प्रीत्या बहुमानाच्च पतिं पर्यचरत् तदा ।
अगस्त्यश्च परां प्रीतिं भार्यायामकरोत् प्रभुः ॥ १२ ॥

लोपामुद्रा बड़ी ही प्रसन्नता और विशेष आदरके साथ पतिदेवकी सेवा करने लगी। शक्तिशाली महर्षि अगस्त्यजी भी अपनी पत्नीपर बड़ा प्रेम रखते थे ॥ १२ ॥

ततो बहुतिथे काले लोपामुद्रां विशाम्पते ।
तपसा द्योतितां स्नातां ददर्श भगवानृषिः ॥ १३ ॥
स तस्याः परिचारेण शौचेन च दमेन च ।
श्रिया रूपेण च प्रीतो मैथुनायाजुहाव ताम् ॥ १४ ॥

राजन्! जब इसी प्रकार बहुत समय व्यतीत हो गया, तब एक दिन भगवान् अगस्त्यमुनिने ऋतुस्नानसे निवृत्त हुई पत्नी लोपामुद्राको देखा। वह तपस्याके तेजसे प्रकाशित हो रही थी। महर्षिने अपनी पत्नीकी सेवा, पवित्रता, इन्द्रियसंयम, शोभा तथा रूप-सौन्दर्यसे प्रसन्न होकर उसे मैथुनके लिये पास बुलाया ॥ १३-१४ ॥

तब अनुरागिणी लोपामुद्रा कुछ लज्जित-सी हो हाथ जोड़कर बड़े प्रेमसे भगवान् अगस्त्यसे बोली— ॥ १५ ॥

असंशयं प्रजाहेतोर्भार्यां पतिरविन्दत ।
या तु त्वयि मम प्रीतिस्तामृषे कर्तुमर्हसि ॥ १६ ॥

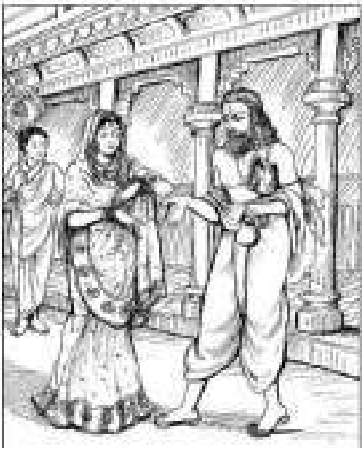
'महर्षे! इसमें संदेह नहीं कि पतिदेवने अपनी इस पत्नीको संतानके लिये ही ग्रहण किया है, परंतु आपके प्रति मेरे हृदयमें जो प्रीति है, वह भी आपको सफल करनी चाहिये ॥ १६ ॥

यथा पितुर्गृहे विप्र प्रासादे शयनं मम ।
तथाविधे त्वं शयने मामुपैतुमिहार्हसि ॥ १७ ॥

'ब्रह्मन्! मैं अपने पिताके घर उनके महलमें जैसी शय्यापर सोया करती थी, वैसी ही शय्यापर आप मेरे साथ समागम करें ॥ १७ ॥

इच्छामि त्वां स्रग्विणं च भूषणैश्च विभूषितम् ।
उपसर्तुं यथाकामं दिव्याभरणभूषिता ॥ १८ ॥

'मैं चाहती हूँ कि आप सुन्दर हार और आभूषणोंसे विभूषित हों और मैं भी दिव्य अलंकारोंसे अलंकृत हो इच्छानुसार आपके साथ समागम-सुखका अनुभव करूँ ॥ १८ ॥



अन्यथा नोपतिष्ठेयं चीरकाषायवासिनी ।
नैवापवित्रो विप्रर्षे भूषणोऽयं कथंचन ॥ १९ ॥

'अन्यथा मैं यह जीर्ण-शीर्ण काषाय-वस्त्र पहनकर आपके साथ समागम नहीं करूँगी। ब्रह्मर्षे! तपस्वीजनोंका यह पवित्र आभूषण किसी प्रकार सम्भोग आदिके द्वारा अपवित्र नहीं होना चाहिये' ॥ १९ ॥

अगस्त्य उवाच

न वै धनानि विद्यन्ते लोपामुद्रे तथा मम ।
यथाविधानि कल्याणि पितुस्तव सुमध्यमे ॥ २० ॥

अगस्त्यजीने कहा—सुन्दर कटिप्रदेशवाली कल्याणी लोपामुद्रे! तुम्हारे पिताके घरमें जैसे धन-वैभव हैं, वे न तो तुम्हारे पास हैं और न मेरे ही पास (फिर ऐसा कैसे हो सकता है?) ॥ २० ॥

लोपामुद्रोवाच

ईशोऽसि तपसा सर्वं समाहर्तुं तपोधन ।
क्षणेन जीवलोके यद् वसु किंचन विद्यते ॥ २१ ॥

लोपामुद्रा बोली—तपोधन! इस जीव-जगत्‌में जो कुछ भी धन है, वह सब क्षणभरमें आप अपनी तपस्याके प्रभावसे जुटा लेनेमें समर्थ हैं ॥ २१ ॥

अगस्त्य उवाच

एवमेतद् यथाऽऽत्थ त्वं तपोव्ययकरं तु तत् ।
यथा तु मे न नश्येत तपस्तन्मां प्रचोदय ॥ २२ ॥

अगस्त्यजीने कहा—प्रिये! तुम्हारा कथन ठीक है। परंतु ऐसा करनेसे तपस्याका क्षय होगा। मुझे ऐसा कोई उपाय बताओ, जिससे मेरी तपस्या क्षीण न हो ॥ २२ ॥

लोपामुद्रोवाच

अल्पावशिष्टः कालोऽयमृतौ मम तपोधन ।
न चान्यथाहमिच्छामि त्वामुपैतुं कथंचन ॥ २३ ॥

लोपामुद्रा बोली—तपोधन! मेरे ऋतुकालका थोड़ा ही समय शेष रह गया है। मैं जैसा बता चुकी हूँ, उसके सिवा और किसी तरह आपसे समागम नहीं करना चाहती ॥ २३ ॥

न चापि धर्ममिच्छामि विलोप्तुं ते कथंचन ।
एवं तु मे यथाकामं सम्पादयितुमर्हसि ॥ २४ ॥

साथ ही मेरी यह भी इच्छा नहीं है कि किसी प्रकार आपके धर्मका लोप हो। इस प्रकार अपने तप एवं धर्मकी रक्षा करते हुए जिस तरह सम्भव हो उसी तरह आप मेरी इच्छा पूर्ण करें ॥ २४ ॥

In response to his false allegations regarding Śrīmad Bhāgavatam 3.23.39–40, here is the Hindi translation from Gita Press, Gorakhpur. It clearly states that Sage Kardama and his wife Devahuti spent their time together, joyfully visiting the celestial gardens of Vaishrambhaka, Surasana, Nandana, Pushpabhadra, Chaitraratha, and also the sacred Manasa lake. Nowhere does the text explicitly describe any act of sexual intercourse. Is there anything wrong if a legally married husband and wife spend time together with love

and affection? This is all that the verses describe—companionship, not anything immoral.

शत्रुविजयी विदुर ! जब कर्दमजीने देखा कि देवहूतिका शरीर स्नान करनेसे अत्यन्त निर्मल हो गया है, और विवाहकालसे पूर्व उसका जैसा रूप था, उसी रूपको पाकर वह अपूर्व शोभासे सम्पन्न हो गयी है। उसका सुन्दर वक्षःस्थल चोलीसे ढका हुआ है, हजारों विद्याधरियाँ उसकी सेवामें लगी हुई हैं तथा उसके शरीरपर बढ़िया-बढ़िया वस्त्र शोभा पा रहे हैं, तब उन्होंने बड़े प्रेमसे उसे विमानपर चढ़ाया ।।३६-३७।।
उस समय अपनी प्रियाके प्रति अनुरक्त होनेपर भी कर्दमजीकी महिमा (मन और इन्द्रियोंपर प्रभुता) कम नहीं हुई। विद्याधरियाँ उनके शरीरकी सेवा कर रही थीं। खिले हुए कुमुदके फूलोंसे शृंगार करके अत्यन्त सुन्दर बने हुए वे विमानपर इस प्रकार शोभा पा रहे थे, मानो आकाशमें तारागणसे घिरे हुए चन्द्रदेव विराजमान हों ।। ३८।। उस विमानपर निवासकर उन्होंने दीर्घकालतक कुबेरजीके समान मेरुपर्वतकी घाटियोंमें विहार किया। ये घाटियाँ आठों लोकपालोंकी विहारभूमि हैं; इनमें कामदेवको बढ़ानेवाली शीतल, मन्द, सुगन्ध वायु चलकर इनकी कमनीय शोभाका विस्तार करती है तथा श्रीगंगाजीके स्वर्गलोकसे गिरनेकी मंगलमय ध्वनि निरन्तर गूँजती रहती है। उस समय भी दिव्य विद्याधरियोंका समुदाय उनकी सेवामें उपस्थित था और सिद्धगण वन्दना किया करते थे ।।३९।।
इसी प्रकार प्राणप्रिया देवहूतिके साथ उन्होंने वैश्रम्भक, सुरसन, नन्दन, पुष्पभद्र और चैत्ररथ आदि अनेकों देवोद्यानों तथा मानस-सरोवरमें अनुरागपूर्वक विहार किया ।।४०।। उस कान्तिमान् और इच्छानुसार चलनेवाले श्रेष्ठ विमानपर बैठकर वायुके समान सभी लोकोंमें विचरते हुए कर्दमजी विमानविहारी देवताओंसे भी आगे बढ़ गये ।।४१।। विदुरजी ! जिन्होंने भगवान्के भवभयहारी पवित्र पादपद्मोंका आश्रय लिया है, उन धीर पुरुषोंके लिये कौन-सी वस्तु या शक्ति दुर्लभ है ।।४२।

O Vidura, conqueror of enemies!
When Sage Kardama saw that after bathing, Devahuti's body had become exceedingly pure, and that she had regained the same beauty and radiance she had before her marriage, he beheld her adorned with rare charm. Her lovely bosom was covered with a blouse, thousands of celestial maidens (Vidyādharīs) were attending on her, and her body was graced with fine garments. Filled with great love, he seated her upon the aerial chariot. (36–37)

At that time, even though he was deeply affectionate towards his beloved wife, Kardama's greatness – his mastery over mind and senses – did not diminish. Celestial maidens served him as well. Adorned with blooming white water lilies, and made exceedingly beautiful, that aerial chariot shone in the sky as if the Moon himself were surrounded by countless stars. (38)

Dwelling in that chariot, Kardama, like Kubera, wandered for a long time through the valleys of Mount Meru. These valleys are the playgrounds of the eight guardian deities of the directions; there, cool, gentle, and fragrant breezes stir the spirit of love, and the auspicious sound of the holy Ganga descending from heaven continually reverberates. Even then, hosts of celestial maidens remained in their service, and the Siddhas offered them their reverence. (39)

In this way, with his beloved Devahuti, he sported with love in many divine pleasure gardens such as Vaishrambhaka, Surasana, Nandana, Pushpabhadra, Chaitraratha, and also at the Manasa lake. (40)

Riding in that splendid aerial chariot, which moved at will, they traveled swiftly like the wind to all the worlds, surpassing even the gods who travel by air. (41)

O Vidura! For those steadfast men who have taken refuge in the holy lotus feet of the Supreme Lord, the destroyer of the fear of worldly existence, what object or power is ever unattainable? (42)

समझकर देवहूतिको बड़ा विस्मय हुआ ।।३५।।

शत्रुविजयी विदुरजी! जब कर्दमजीने देखा कि देवहूतिका शरीर स्नान करनेसे अत्यन्त निर्मल हो गया है, और विवाहकालसे पूर्व उसका जैसा रूप था, उसी रूपको पाकर वह अपूर्व शोभासे सम्पन्न हो गयी है। उसका सुन्दर वक्षःस्थल चोलीसे ढका हुआ है, हजारों विद्याधरियाँ उसकी सेवामें लगी हुई हैं तथा उसके शरीरपर बढ़िया-बढ़िया वस्त्र शोभा पा रहे हैं, तब उन्होंने बड़े प्रेमसे उसे विमानपर चढ़ाया ।।३६-३७।।

उस समय अपनी प्रियाके प्रति अनुरक्त होनेपर भी कर्दमजीकी महिमा (मन और इन्द्रियोंपर प्रभुता) कम नहीं हुई। विद्याधरियाँ उनके शरीरकी सेवा कर रही थीं। खिले हुए कुमुदके फूलोंसे शृंगार करके अत्यन्त सुन्दर बने हुए वे विमानपर इस प्रकार शोभा पा रहे थे, मानो आकाशमें तारागणसे घिरे हुए चन्द्रदेव विराजमान हों ।।३८।।

तेनाष्टलोकपविहारकुलाचलेन्द्र-
द्रोणीष्वनङ्गसखमारुतसौभगासु ।
सिद्धैर्नुतो द्युधुनिपातशिवस्वनासु
रेमे चिरं धनदवल्ललनावरूथी ।।३९

शते व्यतीयुः शरदः कामलालसयोर्मनाक् ।।४६

उस विमानपर निवासकर उन्होंने दीर्घकालतक कुबेरजीके समान मेरुपर्वतकी घाटियोंमें विहार किया। वे घाटियाँ आठों लोकपालोंकी विहारभूमि हैं; इनमें कामदेवको बढ़ानेवाली शीतल, मन्द, सुगन्ध वायु चलकर इनकी कमनीय शोभाका विस्तार करती है तथा श्रीगंगाजीके स्वर्गलोकसे गिरनेकी मंगलमय ध्वनि निरन्तर गूँजती रहती है। उस समय भी दिव्य विद्याधरियोंका समुदाय उनकी सेवामें उपस्थित था और सिद्धगण वन्दना किया करते थे ।।३९।।

इसी प्रकार प्राणप्रिया देवहूतिके साथ उन्होंने वैश्रम्भक, सुरसन, नन्दन, पुष्पभद्र और चैत्ररथ आदि अनेकों देवोद्यानों तथा मानस-सरोवरमें अनुरागपूर्वक विहार किया ।।४०।। उस कान्तिमान् और इच्छानुसार चलनेवाले श्रेष्ठ विमानपर बैठकर वायुके समान सभी लोकोंमें विचरते हुए कर्दमजी विमानविहारी देवताओंसे भी आगे बढ़ गये ।।४१।। विदुरजी! जिन्होंने भगवान्के भवभयहारी पवित्र पादपद्मोंका आश्रय लिया है, उन धीर पुरुषोंके लिये कौन-सी वस्तु या शक्ति दुर्लभ है ।।४२।।

Coming on to his another baseless allegations on Mahabharat 1.157.22-31 here is Mahabharata Adi Parva Adhaya 157 slokas 22-31 geeta Press Gorakhpur volume 1 page 1143/2256 . I dont understand whats the problem with this ? What problem does this Halala Putra follower of Pedophile Rapist Prophet who raped a 9 year old Girl has with this simple Story ? I mean you can read it there is nothing so called objectionable thing in the entire text.

ब्रह्मन्! पुत्रवती स्त्रियाँ यदि अपने पतिसे पहले ही मृत्युको प्राप्त हो जायँ तो यह उनके लिये परम सौभाग्यकी बात है। धर्मज्ञ विद्वान् ऐसा ही मानते हैं ।। २२ ।।

पिता, माता और पुत्र- ये सब परिमित मात्रामें ही सुख देते हैं, अपरिमित सुखको देनेवाला तो केवल पति है। ऐसे पतिका कौन स्त्री आदर नहीं करेगी?

आर्यपुत्र ! आपके लिये मैंने यह पुत्र और पुत्री भी छोड़ दी, समस्त बन्धु-बान्धवोंको भी छोड़ दिया और अब अपना यह जीवन भी त्याग देनेको उद्यत हूँ ।। २३ ।।

स्त्री यदि सदा अपने स्वामीके प्रिय और हितमें लगी रहे तो यह उसके लिये बड़े-बड़े यज्ञों, तपस्याओं, नियमों और नाना प्रकारके दानोंसे भी बढ़कर है ।। २४ ।।

अतः मैं जो यह कार्य करना चाहती हूँ, यह श्रेष्ठ पुरुषोंसे सम्मत धर्म है और आपके तथा इस कुलके लिये सर्वथा अनुकूल एवं हितकारक है ।। २५ ।।

अनुकूल संतान, धन, प्रिय, सुहृद् तथा पत्नी- ये सभी आपद्धर्मसे छूटनेके लिये ही वांछनीय हैं; ऐसा साधु पुरुषोंका मत है ।। २६ ।।

आपत्तिके लिये धनकी रक्षा करे, धनके द्वारा स्त्रीकी रक्षा करे और स्त्री तथा धन दोनोंके द्वारा सदा अपनी रक्षा करे ।। २७ ।।

पत्नी, पुत्र, धन और घर- ये सब वस्तुएँ दृष्ट और अदृष्ट फल (लौकिक और पारलौकिक लाभ) के लिये संग्रहणीय हैं। विद्वानोंका यह निश्चय है ।। २८ ।।

एक ओर सम्पूर्ण कुल हो और दूसरी ओर उस कुलकी वृद्धि करनेवाला शरीर हो तो उन दोनोंकी तुलना करनेपर वह सारा कुल उस शरीरके बराबर नहीं हो सकता; यह विद्वानोंका निश्चय है ।। २९ ।।

आर्य ! अतः आप मेरे द्वारा अभीष्ट कार्यकी सिद्धि कीजिये और स्वयं प्रयत्न करके अपनेको इस संकटसे बचाइये। मुझे राक्षसके पास जानेकी आज्ञा दीजिये और मेरे दोनों बच्चोंका पालन कीजिये ।। ३० ।।

धर्मज्ञ विद्वानोंने धर्म-निर्णयके प्रसंगमें नारीको अवध्य बताया है। राक्षसोंको भी लोग धर्मज्ञ कहते हैं। इसलिये सम्भव है, वह राक्षस भी मुझे स्त्री समझकर न मारे ।। ३१ ।।

पुरुष वहाँ जायँ, तो वह राक्षस उनका वध कर ही डालेगा इसमें संशय नहीं है; परंतु स्त्रियोंके वधमें संदेह है। (यदि राक्षसने धर्मका विचार किया तो मेरे बच जानेकी आशा है) अतः धर्मज्ञ आर्यपुत्र ! आप मुझे ही वहाँ भेजें ।। ३२ ।।

मैंने सब प्रकारके भोग भोग लिये, मनको प्रिय लगनेवाली वस्तुएँ प्राप्त कर लीं, महान् धर्मका अनुष्ठान भी पूरा कर लिया और आपसे प्यारी संतान भी प्राप्त कर ली। अब यदि मेरी मृत्यु भी हो जाय तो उससे मुझे दुःख न होगा ।। ३३ ।।

“O noble one! For a woman who dies before her husband, while having children, it is considered the highest good fortune. The learned and righteous declare it to be so. (22)

Father, mother, and children give only limited happiness; but a husband is the giver of boundless joy. Which woman would not honor such a husband?

O son of the noble lineage! For your sake I have left behind this son and daughter, I have left all relatives and kin, and now I am ready to even give up my own life. (23)

For a wife, being always devoted to what pleases her husband and is beneficial for him is greater than performing great sacrifices, penances, vows, or giving away all kinds of charity. (24)

Therefore, what I wish to do is in accordance with the dharma approved by the noble ones. It is wholly proper and beneficial both for you and for this family. (25)

Good children, wealth, friends, loving relatives, and a wife—these are all to be desired only as supports to overcome times of calamity. Such is the opinion of the virtuous. (26)

In times of danger one should protect wealth; with wealth one should protect the wife; and with both wealth and wife, one must always protect oneself. (27)

Wife, children, wealth, and home—all these things are to be gathered for both seen (worldly) and unseen (spiritual) benefits. This is the decision of the learned. (28)

If on one side is the entire family, and on the other side the very body which sustains and grows that family, when the two are weighed, the entire family is not equal to the body. This is the firm view of the wise. (29)

O noble one! Therefore, please fulfill the task I wish to undertake and by your own effort save yourself from this danger. Permit me to go to the demon, and you take care of our two children. (30)

The learned in dharma have declared that a woman is not to be slain. Even demons are known to be aware of dharma. Therefore, there is a possibility that this demon too may see me as a woman and not kill me. (31)

If a man goes there, there is no doubt that the demon will certainly kill him; but in the case of a woman, there is at least some uncertainty. (If the demon considers dharma, there is a chance I might be spared.) Hence, O righteous noble one, you should send me there. (32)

I have enjoyed all forms of pleasures, obtained all things that please the mind, performed great acts of dharma, and received from you beloved children. Now, even if I die, it will not bring me sorrow. (33)

व्युष्टिरेषा परा स्त्रीणां पूर्वं भर्तुः परां गतिम् ।
गन्तुं ब्रह्मन् सपुत्राणामिति धर्मविदो विदुः ।। २२ ।।

ब्रह्मन्! पुत्रवती स्त्रियाँ यदि अपने पतिसे पहले ही मृत्युको प्राप्त हो जायँ तो यह उनके लिये परम सौभाग्यकी बात है। धर्मज्ञ विद्वान् ऐसा ही मानते हैं ।। २२ ।।

(मितं ददाति हि पिता मितं माता मितं सुतः ।
अमितस्य हि दातारं का पतिं नाभिनन्दति ।।)

पिता, माता और पुत्र—ये सब परिमित मात्रामें ही सुख देते हैं, अपरिमित सुखको देनेवाला तो केवल पति है। ऐसे पतिका कौन स्त्री आदर नहीं करेगी?

परित्यक्तः सुतश्चायं दुहितेयं तथा मया ।
बान्धवाश्च परित्यक्तास्त्वदर्थं जीवितं च मे ।। २३ ।।

आर्यपुत्र! आपके लिये मैंने यह पुत्र और पुत्री भी छोड़ दी, समस्त बन्धु-बान्धवोंको भी छोड़ दिया और अब अपना यह जीवन भी त्याग देनेको उद्यत हूँ ।। २३ ।।

यज्ञैस्तपोभिर्नियमैर्दानैश्च विविधैस्तथा ।
विशिष्यते स्त्रिया भर्तुर्नित्यं प्रियहिते स्थितिः ।। २४ ।।

स्त्री यदि सदा अपने स्वामीके प्रिय और हितमें लगी रहे तो यह उसके लिये बड़े-बड़े यज्ञों, तपस्याओं, नियमों और नाना प्रकारके दानोंसे भी बढ़कर है ।। २४ ।।

तदिदं यच्चिकीर्षामि धर्मं परमसम्मतम् ।
इष्टं चैव हितं चैव तव चैव कुलस्य च ।। २५ ।।

अतः मैं जो यह कार्य करना चाहती हूँ, यह श्रेष्ठ पुरुषोंसे सम्मत धर्म है और आपके तथा इस कुलके लिये सर्वथा अनुकूल एवं हितकारक है ।। २५ ।।

इष्टानि चाप्यपत्यानि द्रव्याणि सुहृदः प्रियाः ।
आपद्धर्मप्रमोक्षाय भार्या चापि सतां मतम् ।। २६ ।।

अनुकूल संतान, धन, प्रिय, सुहृद् तथा पत्नी—ये सभी आपद्धर्मसे छूटनेके लिये ही वाञ्छनीय हैं; ऐसा साधु पुरुषोंका मत है ।। २६ ।।

आपदर्थं धनं रक्षेद् दारान् रक्षेद् धनैरपि ।
आत्मानं सततं रक्षेद् दारैरपि धनैरपि ।। २७ ।।

आपत्तिके लिये धनकी रक्षा करे, धनके द्वारा स्त्रीकी रक्षा करे और स्त्री तथा धन दोनोंके द्वारा सदा अपनी रक्षा करे ।। २७ ।।

दृष्टादृष्टफलार्थं हि भार्या पुत्रो धनं गृहम् ।
सर्वमेतद् विधातव्यं बुधानामेष निश्चयः ।। २८ ।।

पत्नी, पुत्र, धन और घर—ये सब वस्तुएँ दृष्ट और अदृष्ट फल (लौकिक और पारलौकिक लाभ)-के लिये संग्रहणीय हैं। विद्वानोंका यह निश्चय है ।। २८ ।।

एकतो वा कुलं कृत्स्नमात्मा वा कुलवर्धनः ।
न समं सर्वमेवेति बुधानामेष निश्चयः ।। २९ ।।

एक ओर सम्पूर्ण कुल हो और दूसरी ओर उस कुलकी वृद्धि करनेवाला शरीर हो तो उन दोनोंकी तुलना करनेपर वह सारा कुल उस शरीरके बराबर नहीं हो सकता; यह विद्वानोंका निश्चय है ।। २९ ।।

स कुरुष्व मया कार्यं तारयात्मानमात्मना ।
अनुजानीहि मामार्य सुतौ मे परिपालय ।। ३० ।।

आर्य! अतः आप मेरे द्वारा अभीष्ट कार्यकी सिद्धि कीजिये और स्वयं प्रयत्न करके अपनेको इस संकटसे बचाइये। मुझे राक्षसके पास जानेकी आज्ञा दीजिये और मेरे दोनों बच्चोंका पालन कीजिये ।। ३० ।।

अवध्यां स्त्रियमित्याहुर्धर्मज्ञा धर्मनिश्चये ।
धर्मज्ञान् राक्षसानाहुर्न हन्यात् स च मामपि ।। ३१ ।।

धर्मज्ञ विद्वानोंने धर्म-निर्णयके प्रसंगमें नारीको अवध्य बताया है। राक्षसोंको भी लोग धर्मज्ञ कहते हैं। इसलिये सम्भव है, वह राक्षस भी मुझे स्त्री समझकर न मारे ।। ३१ ।।

निस्संशयो वधः पुंसां स्त्रीणां संशयितो वधः ।
अतो मामेव धर्मज्ञ प्रस्थापयितुमर्हसि ।। ३२ ।।

पुरुष वहाँ जायँ, तो वह राक्षस उनका वध कर ही डालेगा इसमें संशय नहीं है; परंतु स्त्रियोंके वधमें संदेह है। (यदि राक्षसने धर्मका विचार किया तो मेरे बच जानेकी आशा है) अतः धर्मज्ञ आर्यपुत्र! आप मुझे ही वहाँ भेजें ।। ३२ ।।

भुक्तं प्रियाण्यवाप्तानि धर्मश्च चरितो महान् ।
त्वत् प्रसूतिः प्रिया प्राप्ता न मां तप्स्यत्यजीवितम् ।। ३३ ।।

मैंने सब प्रकारके भोग भोग लिये, मनको प्रिय लगनेवाली वस्तुएँ प्राप्त कर लीं, महान् धर्मका अनुष्ठान भी पूरा कर लिया और आपसे प्यारी संतान भी प्राप्त कर ली। अब यदि मेरी मृत्यु भी हो जाय तो उससे मुझे दुःख न होगा ।। ३३ ।।

Allegations-

Sex Slaves

There is a story mentioned in Matsya Purana which tells us how the Devas used to capture women of non-Hindus (considered demons here) and forced them into prostitution. Can the Hindu digest these verses and show them to others so that everyone may know what Hinduism is really about? The verses are pretty clear and are self-explanatory s so I won't be explaining or summarizing them,

Matsya Purana 70.26-30 "Once upon a time thousands and thousands of the demons (Danavas, Asuras, Daityas and Raksasas) were killed in the war between the Devas and the demons. Indra told their numberless widows and those women who were forcibly seized and enjoyed, to lead the life of prostitutes and remain devoted to the kings and the Devas. Indra continued, 'You should look upon, with equal eye, the kings your masters and on Sudra. All of you will attain prosperity, according to your fate. You should satisfy those who would come to you with adequate sum of money to enjoy your company, even if they be poor. "

Indra told the widows of Demons (Non-Hindus) how they should lead their prostitution life,

Matsya Purana 70.44-45 "That Brahmana should be well fed and be devoutly looked upon as cupid, for the sake of sexual enjoyment. Each and every desire of that Brahmana should be satisfied by the woman devote. She should, with all heart and soul and with a smile on her face, yield herself up to him."

Matsya Purana 70.56-59 "Henceforth, any Brahmana coming to them for the sake of sexual enjoyment on a Sunday, should be respected and honoured. If with the consent of that Brahmana, another handsome person come to them, these women should, with love and affection and to the best of their ability, perform all the fiftyeight kinds of observances of Love, favourite of man and gods, which would lead to pregnancy and which is not harmful to their soul's welfare. "

Refutation-

Here is Matsya Purana Adhaya 70 Geeta Press Gorakhpur

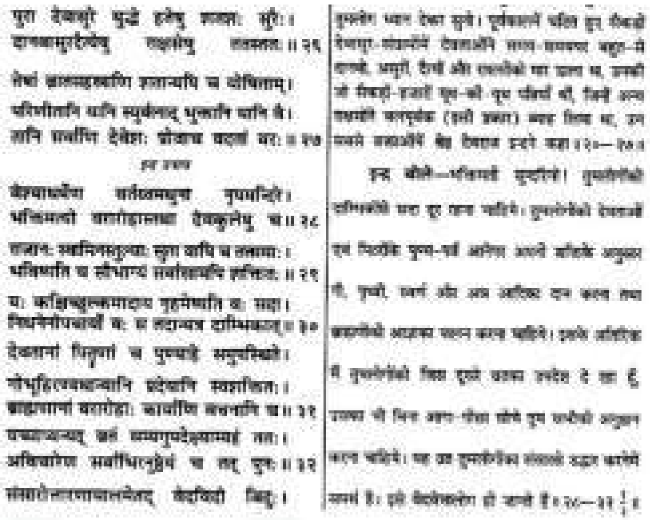
पूर्वकालमें घटित हुए सैकड़ों दानवो, असुरों, दैत्यों और राक्षसोंको मार डाला था, उनकी जो सैकड़ों-हजारों यूथ की यूथ पत्नियाँ थीं, जिन्हें अन्य राक्षसोंने बलपूर्वक (इसी प्रकार) ब्याह लिया था, उन सबसे वक्ताओंमें श्रेष्ठ देवराज इन्द्रने कहा ॥ २०-२७ ।।
इन्द्र बोले-भक्तिमती सुन्दरियो ! तुमलोगोंको
दाम्भिकोंसे सदा दूर रहना चाहिये। तुमलोगोंको देवताओं
एवं पितरोंके पुण्य-पर्व आनेपर अपनी शक्तिके अनुसार
गौ, पृथ्वी, स्वर्ण और अन्न आदिका दान करना तथा
ब्राह्मणोंकी आज्ञाका पालन करना चाहिये। इसके अतिरिक्त
मैं तुमलोगोंको जिस दूसरे व्रतका उपदेश दे रहा हूँ,
उसका भी बिना आगा-पीछा सोचे तुम सभीको अनुष्ठान
करना चाहिये। यह व्रत तुमलोगोंका संसारसे उद्धार करनेमें
। समर्थ है। इसे वेदवेत्तालोग ही जानते हैं॥ २८-३२ ॥

"In ancient times, during the many battles that took place, the gods destroyed hundreds of demons, asuras, daityas, and rakshasas.
The hundreds and thousands of their wives, in groups, were later forcibly taken and married by other rakshasas in a

similar way.
To all of them, Indra—the king of the gods and the best among speakers—spoke as follows: (Verses 20–27)

Indra said:
'O beautiful women devoted to piety!
You must always keep away from arrogant and deceitful men.
When the holy festivals dedicated to the gods and the ancestors (pitṛs) come, you must, according to your ability, give in charity cows, land, gold, cloth, and other such gifts.
You must also obey and follow the instructions of the Brahmanas.

In addition to this, I shall instruct you about another vow.
You must all observe this vow without any hesitation or delay.
This vow has the power to deliver you from worldly bondage.
Only those learned in the Vedas know this vow.' (Verses 28–32)"



Matsya Purana Chapter 70 slokas 44-45 geeta press hindi translation – Nowhere any sexual intercourse mentioned here

इस प्रकार रविवारसे प्रारम्भ करके यह सब कार्य करते रहना चाहिये। एक सेर चावलका दान तो तेरह मासतक करनेका विधान है। तेरहवाँ महीना आनेपर उस स्त्रीको चाहिये कि उपर्युक्त ब्राहाणको समस्त उपकरणोंसे युक्त एक ऐसी विलक्षण शय्या प्रदान करे, जो गद्दा, चादर और विश्रामहेतु बने हुए तकियेसे युक्त एवं सुन्दर हो तथा उसके साथ दीपक, जूता, छाता, खड़ाऊँ और आसनी भी हो। उस समय उस सपत्नीक ब्राहाणको महीन वस्त्र, सोनेको जंजीर, अँगूठी, कड़ा, अधिकाधिक पुष्पमाला और चन्दनसे अलंकृत करके गुड़से भरे हुए कलशके ऊपर स्थापित ताम्रपात्रके आसनपर सपत्नीक कामदेवकी मूर्तिको रख दे, उसे स्वर्णनिर्मित नेत्राच्छादनसे ढक दे। उसके निकट कांसेका पात्र और गन्ना भी रख दे। फिर आगे कहे जानेवाले मन्त्रका उच्चारण करके समग्र उपकरणोंसहित उस मूर्तिका तथा एक दुधारू गौका उस ब्राह्मणको दान करे। (दानका मन्त्र इस प्रकार

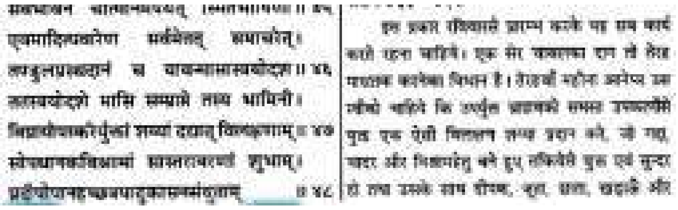
"In this way, beginning on a Sunday, one should continue performing these acts.
The offering (dāna) of one *seer* of rice (uncooked) is to be done every month for thirteen months.

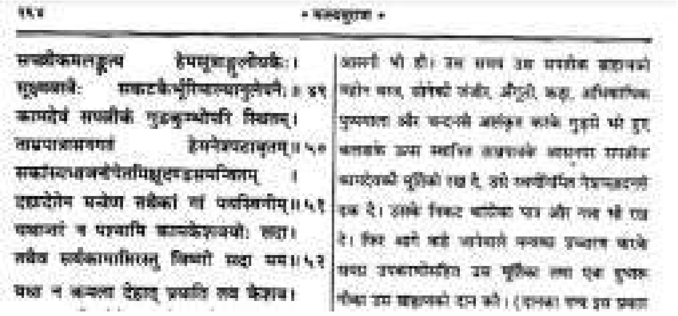
When the thirteenth month arrives, that woman should present to the designated Brahmana an excellent bed equipped with all necessary items.
This bed should be furnished with a mattress, a bedsheet, a soft pillow for resting, and be pleasing in appearance.

Along with this bed, she should also give a lamp, footwear, an umbrella, wooden sandals (khaḍāu), and a sitting mat.

At that time, she should adorn that Brahmana and his wife with fine garments, a golden chain, a ring, a bracelet, many garlands of flowers, and sandal paste.
Then, on a copper plate placed over a pot filled with jaggery (gur), she should install an image of Kamadeva (the god of love) together with his consort, cover it with golden eye-ornaments (netrāchchhādana, i.e., small gold coverings for the eyes of the idol).

Beside them, she should place a bronze vessel and sugarcane.
After that, reciting the mantra that will be mentioned further ahead, she must offer this image, with all the accompanying articles, as well as a milch cow, to that Brahmana as a gift."





Matsya Purana Chapter 70 slokas 56-59 geeta press hindi translation – Nowhere any sexual intercourse mentioned here

केशव ! जिस प्रकार लक्ष्मी आपके शरीरसे उसी प्रकार आप मेरे शरीरको भी स्वीकार कर लें।' प्रकार इस दैवकर्मको अनुरागपूर्वक अपनी शक्तिके स्वर्णमय कामदेवकी मूर्तिको ग्रहण करते समय वे द्विजवर- 'कोऽदात् कस्मा अदात् कामोऽदात् कामायादात्' इत्यादि (वाजस० सं० ७। ४८) इस वैदिक मन्त्रका उच्चारण करें। तदनन्तर वह स्त्री उन द्विजवरकी प्रदक्षिणा करके उन्हें विदा करे और शय्या, आसन आदि दानकी सभी वस्तुएँ उनके घर भिजवा दे। इस अनुसार विधिपूर्वक अट्ठावन बार करना चाहिये। विशेषतः तुम्हीं लोगोंके लिये ही मैंने इस व्रतका सम्यक् प्रकारसे वर्णन किया है। ऐसा करनेसे पण्यस्त्रियोंको इस लोकमें कभी अधर्मका भागी नहीं होना पड़ेगा ॥ ४६-६०

ranslation:

"O Keshava! Just as Lakshmi is united with Your body, in the same way, may You also accept my body as Yours."

While lovingly offering the golden image of Kamadeva prepared with devotion, the chosen Brahmana, when receiving it, should recite this Vedic mantra from the Vajasaneyi Samhita (7.48):

'Ko adāt? Kasma adāt? Kāmo adāt kāmāyādāt'
(Meaning: *Who gave? To whom was it given? Desire gave it, and gave it for the sake of desire.*)

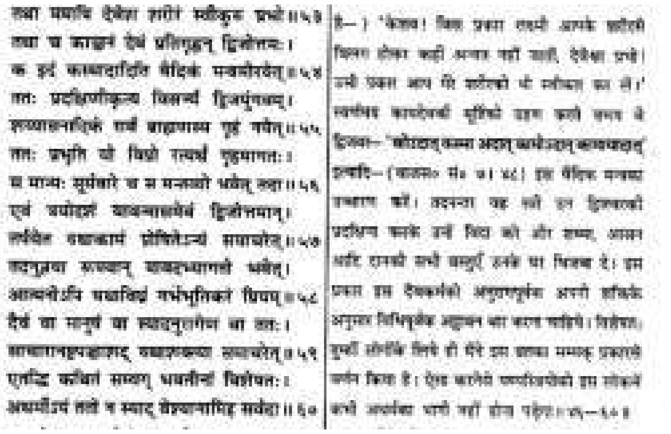
After this, that woman should circumambulate (perform ̦ radakṣiṇā) the noble Brahmana and his wife, and then

respectfully bid them farewell.
She must ensure that the bed, seat, and all the other donated articles are sent to their house.

This entire procedure should be performed fifty-eight times in the same manner, as prescribed.

Especially for you (ladies) I have described this vow (vrata) in full detail.

By performing this, virtuous women will never become guilty of sin or fall into unrighteousness in this world.

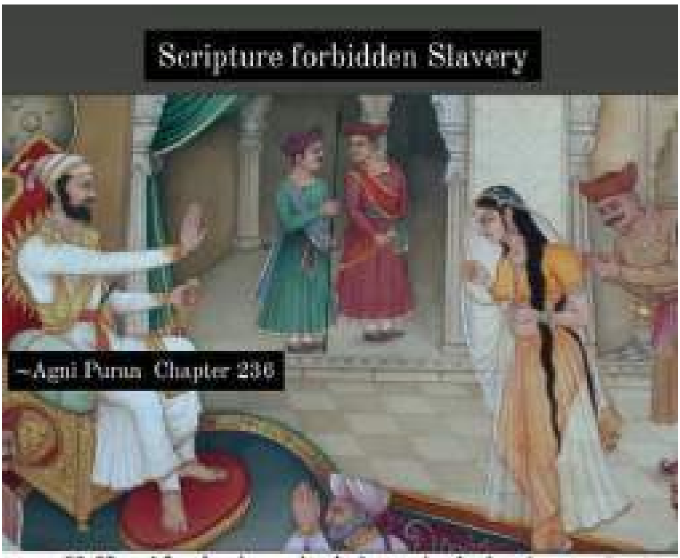


Morever Scriptures prohibit Sex Slavery and prostitutions related activities

Agni Purana 236.62-65 Geeta Press Gorakhpur says woman of defeated enemies do not belong to else but to defeated enemies themselves-

शत्रुकी स्त्रियोंपर किसीका भी अधिकार नहीं होता। स्त्री शत्रुकी हो तो भी उसकी रक्षा ही करनी चाहिये। संग्राममें सहायकोंसे रहित शत्रुको पाकर उसका पुत्रकी भाँति पालन करना चाहिये

“No one has any right over the women of an enemy. Even if a woman belongs to the enemy, she must be protected. If, in battle, an enemy is found without supporters, he should be cared for like a son.”



62-65. After having gained victory in the battle, one should worship gods and brahmins. In a battle won by the minister, the gems (acquired by the minister) should be made over to the king. The wives of a defeated king would not belong to anyone else (but to that defeated king). The wives of the defeated king should be protected (by the conquering king). A king should honour a hostile king defeated in the battle and treat him as his own son. He should not fight with him again. He should honour the customs and manners (of that country). Then after having entered his native country, he should enter the palace when a fixed star is ruling. He should worship the deities etc. and protect the families of warriors. He should divide the booty got from the battle among his servants. The

Agni Purana 236.62-65 says woman of defeated enemies do not belong to else but to defeated enemies themselves-

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चाहिये। शत्रुकी स्त्रियोंपर किसीका भी अधिकार नहीं होता। स्त्री शत्रुकी हो तो भी उसकी रक्षा ही करनी चाहिये। संग्राममें सहायकोंसे रहित शत्रुको पाकर उसका पुत्रकी भाँति पालन करना चाहिये। उसके साथ पुन: युद्ध करना उचित नहीं

Bhishma had also taken women captives with him,

Mahabharata 1.102 "Bhishma cut off, with his arrows, on the field of battle, bows, and flagstaffs, and coats of mail, and human heads by hundreds and thousands...Then that foremost of all wielders of weapons having vanquished in battle all those monarchs, pursued his way towards the capital of the Bharatas, taking those maidens with him."

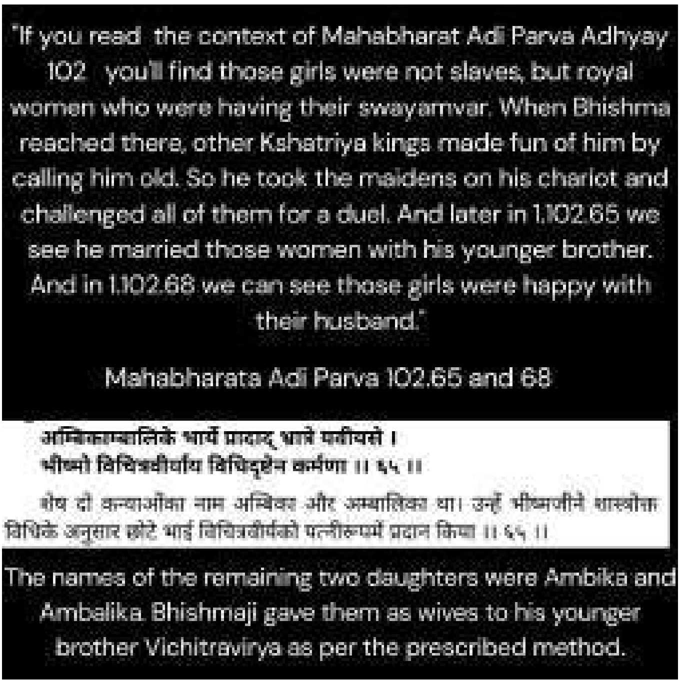
Refutation-

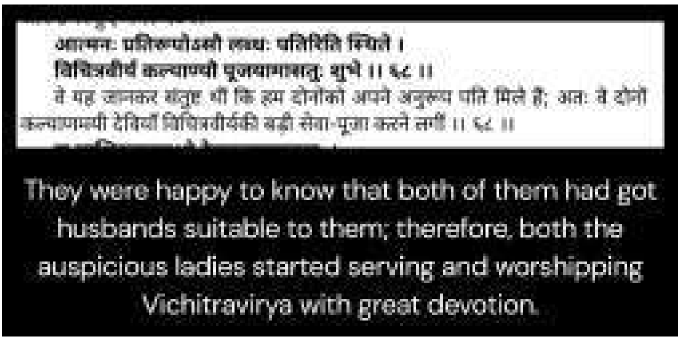
"If you read the context of Mahabharat Adi Parva Adhyay 102 you'll find those girls were not slaves, but royal women who were having their swayamvar. When Bhishma reached there, ther Kshatriya kings made fun of him by calling him old. So

he took the maidens on his chariot and challenged all of them for a duel. And later in 1.102.65 we see he married those women with his younger brother. And in 1.102.68 we can see those girls were happy with their husband."

The names of the remaining two daughters were Ambika and Ambalika. Bhishmaji gave them as wives to his younger brother Vichitravirya as per the prescribed method-65

They were happy to know that both of them had got husbands suitable to them; therefore, both the auspicious ladies started serving and worshipping Vichitravirya with great devotion-68





Allegations-

Hinduism clearly sanctions slavery, readers can go through the article Slavery in Hinduism.

Refutation-

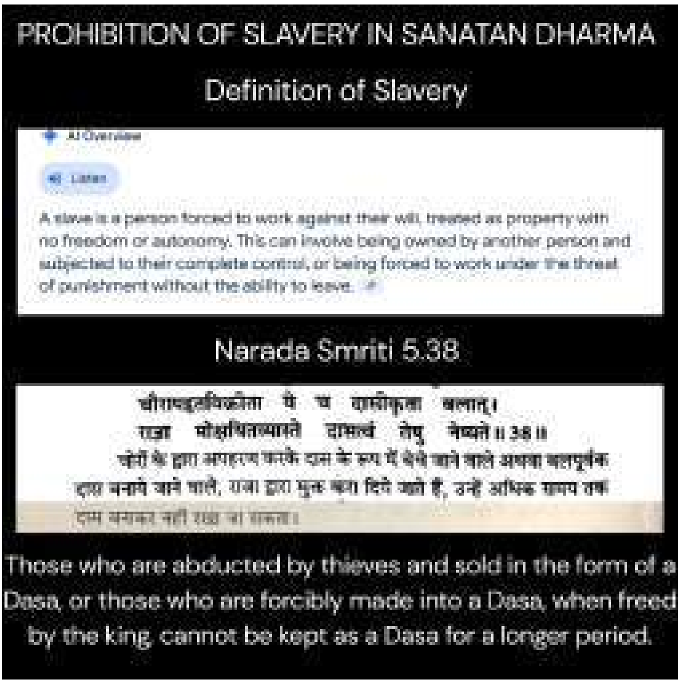
One may read my article Refutation of Slavery in Hinduism where i have refuted the allegations of Slavery in Hinduism and also shown the prohibition of Slavery .

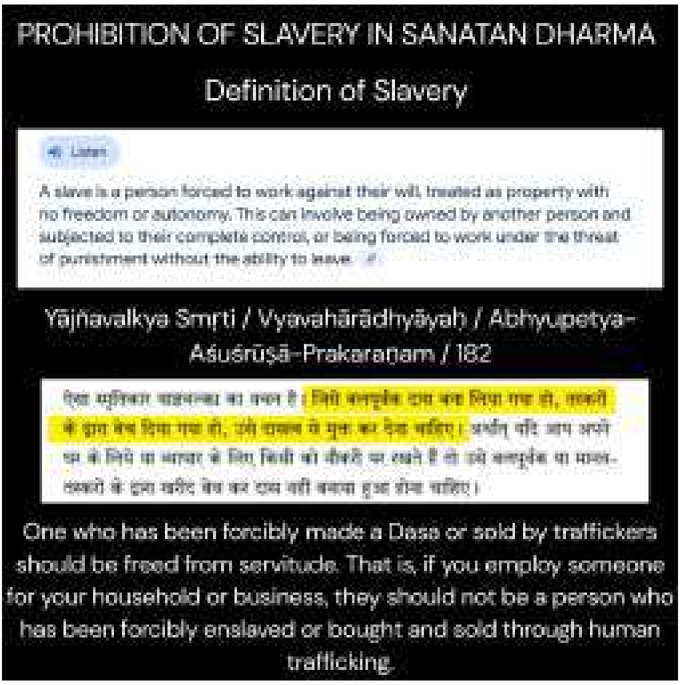
Response to VedKaBhed and Hinduscript – Refutation of “Slavery in Hinduism”

This entire article is a response and rebuttal to the blogs called VedKaBhed and Hinduscript regarding their claims of “Slavery in Hinduism”. The Sanskrit word “dasa” is often deliberately mistranslated into English by Western scholars with an ulterior motive to denigrate the Hindu tradition. A case of spiteful mistranslation can be found regarding the word … Continue reading

Hinduphobes Exposed! 0

I will share a short Prohibition here as well –





Allegations-

As discussed in this article in the Rape category under the sub-category Rape and Abduction is legitimized, that Hinduism permits Rakshasa form of marriage for the Kshatriya caste, It can be considered rape because it is done after the family of the girl is slain and she is forcibly taken away, Mahabharata 13.44 says that bridegroom may forcibly take away the girl he likes to marry even after killing or beheading the girl's kinsmen and Manu Smriti 3.33 says that sometimes the girl forcibly taken away may cry and weep and this is permitted in Mahabharata 1.73.

Refutation-

Asura and Rakshasa Vivah have been prohibited and condemned in the present times under law . So both of these Marriages – Asura Vivah and Rakshas Vivah are not allowed in present times – Manu Smriti 3.41-42 and Mahabharata 13.44.9-10 and Narada Smriti 12.44

Manu Smriti 3.41-42

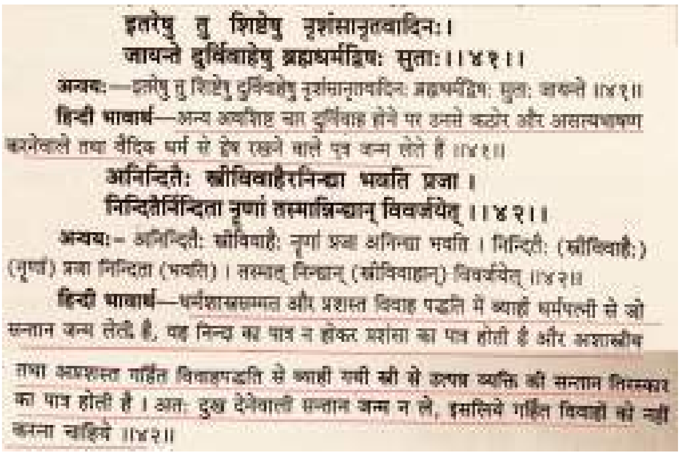
Manu Smriti 3.41-42 says Asura and Rakshas Vivah results in offspring who are cruel, anti-Veda & habitual liars and hence Rakshas and Asura Vivah should be avoided at all costs and never performed or practiced by anybody at all

अन्य अवशिष्ट चार दुर्विवाह होने पर उनसे कठोर और असत्यभाषण करनेवाले तथा वैदिक धर्म से द्वेष रखने वाले पुत्र जन्म लेते हैं ।।४१।।

धर्मशास्त्रसम्मत और प्रशस्त विवाह पद्धति में ब्याही धर्मपत्नी से जो सन्तान जन्म लेती है, वह निन्दा का पात्र न होकर प्रशंसा का पात्र होती है और अशास्त्रीय तथा अप्रशस्त गर्हित विवाहपद्धति से ब्याही गयी स्त्री से उत्पन्न व्यक्ति की सन्तान तिरस्कार का पात्र होती है । अतः दुख देनेवाली सन्तान जन्म न ले, इसलिये गर्हित विवाहों को नहीं करना चाहिये ।।४२।।

Verse 41:
"When the other remaining four types of improper marriages take place, the children born from them are harsh, untruthful, and hold hatred towards the Vedic Dharma."

Verse 42:
“Children born from a dharmically wedded wife—through a marriage approved by the scriptures and considered noble—are not objects of criticism but of praise. On the other hand, those born of a woman wed through unapproved and blameworthy marriage systems become subjects of contempt. Therefore, to avoid the birth of distress-bringing children, such degraded forms of marriage should be avoided.”



इतरेषु तु शिष्टेषु नृशंसानृतवादिनः ।
जायन्ते दुर्विवाहेषु ब्रह्मधर्मद्विषः सुताः ।।४१।।

अन्वयः—इतरेषु तु शिष्टेषु दुर्विवाहेषु नृशंसानृतवादिनः ब्रह्मधर्मद्विषः सुताः जायन्ते ।।४१।।

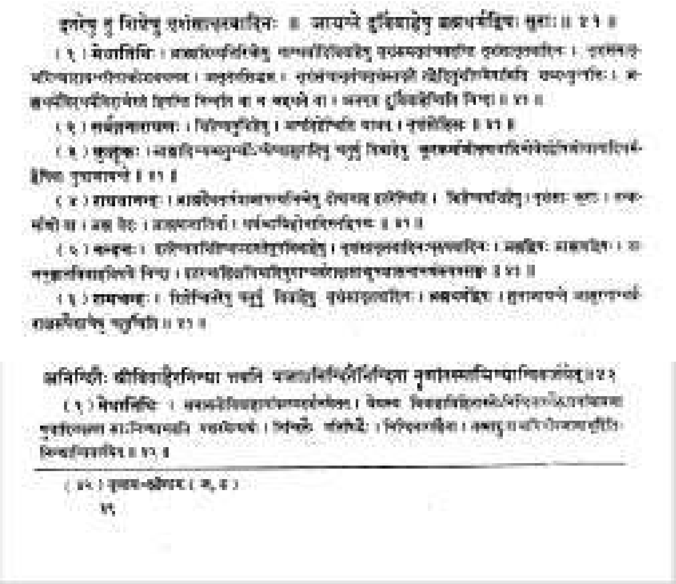
हिन्दी भावार्थ—अन्य अवशिष्ट चार दुर्विवाह होने पर उनसे कठोर और असत्यभाषण करनेवाले तथा वैदिक धर्म से द्वेष रखने वाले पुत्र जन्म लेते हैं ।।४१।।

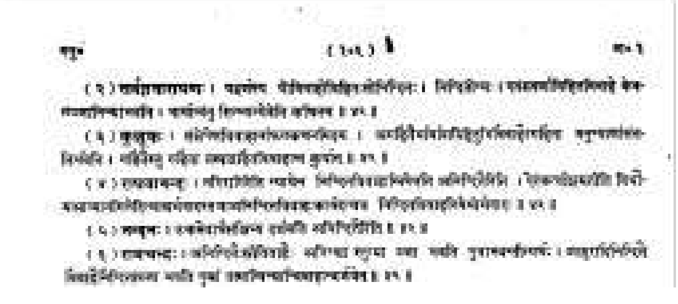
अनिन्दितैः स्त्रीविवाहैरनिन्द्या भवति प्रजा ।
निन्दितैर्निन्दिता नृणां तस्मान्निन्द्यान् विवर्जयेत् ।।४२।।

अन्वयः—अनिन्दितैः स्त्रीविवाहैः नृणां प्रजा अनिन्द्या भवति । निन्दितैः (स्त्रीविवाहैः) (नृणां) प्रजा निन्दिता (भवति) । तस्मात् निन्द्यान् (स्त्रीविवाहान्) विवर्जयेत् ।।४२।।

हिन्दी भावार्थ—धर्मशास्त्रसम्मत और प्रशस्त विवाह पद्धति में ब्याही धर्मपत्नी से जो सन्तान जन्म लेती है, वह निन्दा का पात्र न होकर प्रशंसा का पात्र होती है और अशास्त्रीय तथा अप्रशस्त गर्हित विवाहपद्धति से ब्याही गयी स्त्री से उत्पन्न व्यक्ति की सन्तान तिरस्कार का पात्र होती है । अतः दुःख देनेवाली सन्तान जन्म न ले, इसलिये गर्हित विवाहों को नहीं करना चाहिये ।।४२।।

Even Commentators on Manu Smriti 3.41-42 said similar thing





Medhātithiḥ Bhasya

ब्राह्मादिव्यतिरिक्तेषु गान्धर्वादिविवाहेषु नृशंसमनृतंचवदन्ति नृशंसानृतवादिनः । नृशंसंमातृ-भगिन्यादावश्लीलाक्रोशवचनम् । अनृतंप्रसिद्धम् । नृशंसंचानृतंचनृशंसानृते तद्वेदितुंशीलमेषामिति शब्दव्युत्पत्तिः । ब्र-ह्मधर्मोवेदधर्मोवेदार्थस्तं द्विषन्ति निन्दति वा न श्रद्दद्धते वा । अतएव दुर्विवाहेष्विति निन्दा

समासतोविवाहानांफलप्रदर्शनमेतत् । येयस्य
वाहाविहितास्तेऽनिन्दितास्तैरूयानांयाप्रजा पुत्रादिलक्षणा साऽनिन्द्याभवति

प्रशस्येत्यर्थः । निन्दितैः प्रतिषिद्धैः । निन्दितागर्हिता । तस्माद्दुःखभागिनीप्रजामाभूदिति-निन्द्यान्विवर्जयेत् ॥ ४२ ॥ (२) सर्वज्ञनारायणः । यद्वर्णस्य योविवाहोविहितः सोनिन्दितः । निन्दितोन्यः । एवंसवर्णाविहितविवाहे केव-लंप्रजानिन्द्याभवति । भार्यात्वंतु सित्ध्यत्येवेति कथितम् ॥ ४२ ॥

In marriages other than the Brahma and similar approved types—i.e., in Gandharva and others—the children speak harshly and untruthfully.
'Harsh' refers to vulgar or abusive language used toward mother, sister, etc.
'Untruthful' refers to lies and well-known dishonesty.
The etymology of 'nṛśaṁsa-anṛta' (cruel and false) is given as those whose nature is to say such things.
'Brahma-dharma' refers to Vedic dharma and the meaning of the Vedas; these people either hate, criticize, or do not believe in it.
Therefore, such marriages are to be condemned."

This verse presents a summary of the results of various types of marriages.
The children (progeny such as sons) born from those marriages which are scripturally sanctioned (अनिन्दित, unblameworthy) are themselves unblameworthy and praiseworthy.
The ones born from condemned (निन्दित) and prohibited (प्रतिषिद्ध) marriages are blameworthy.
Therefore, since such condemned marriages result in sorrow-bringing progeny, one should avoid such condemned marriages."

Kulluka Bhatta Bhasya

ब्राह्मादिभ्यश्चतुर्भ्योऽन्येष्वासुरादिषु चतुषु विवाहेषु क्रूरकर्माणोष्टषावादिनोवेदद्वेषिणोयागादिधर्म-द्वेषिणः पुत्राजायन्ते

संक्षेपेणविवाहानांफलकथनमिदम् । अर्हितैर्भार्याप्राप्तिहेतुभिर्विवाहैरगर्हिता मनुष्याणांसंत-तिर्भवति । गर्हितैस्तु गर्हिता तस्माद्गर्हितविवाहान्न कुर्यात् ॥ ४२ ॥

From the four lower types of marriage—Asura, Gandharva, Rakshasa, and Paisacha—excluding the approved Brahma and similar ones, children are born who commit cruel deeds, lie a lot, and hate the Vedas and Vedic rituals like yajñas."

This verse is a concise statement about the fruits (results) of marriage.
Through deserving (scripturally appropriate) marriage forms, men obtain an unblameworthy lineage.
But through condemned (गर्हित) marriages, the progeny is also condemned.
Therefore, one should not engage in blameworthy marriages."

Ramachandra Bhasya

शिष्टेष्वितरेषु चतुषु विवाहेषु नृशंसानृतवादिनः । ब्रह्मधर्मद्विषः । सुताजायन्ते आसुरगान्धर्व-राक्षसपैशाचेषु चतुष्विति

अनिन्दितैःस्त्रीविवाहैः अनिन्द्या स्तुत्या प्रजा भवति पुत्राभवन्तीत्यर्थः । आसुरादिनिन्दिते विवाहैर्निन्दिताप्रजा भवति नृष्षां तस्मान्निन्द्यान्विवाहान्वर्जयेत् ॥ ४२ ॥

"In the four remaining marriage forms, children are born who are cruel, liars, and haters of Brahma-dharma.
These forms are Asura, Gandharva, Rakshasa, and Paisacha.

From marriages that are unblameworthy (अनिन्दितैः), praiseworthy progeny (children like sons) are born — this is the intended meaning.
From condemned marriages such as the Asura type, blameworthy children are born.
Therefore, one should avoid such condemned marriages."

Rāghavānandaḥ Bhasya

ब्राह्मदैवतार्षप्राजापत्यभिन्नेषु दोषानाह इतरेष्विति । शिष्टेष्ववशिष्टेषु । नृशंसाः क्रूराः । तत्क र्माणो वा । ब्रह्म वेदः । ब्राह्मणजातिर्वा । धर्मश्चाग्निहोत्रादिस्तद्विषयः ॥ ४१ ॥

नगिरागिरेति न्यायेन निन्दितविवाहान्निषेधति अनिन्दितैरिति । ऐरंकत्वोद्गायतीति विधो-यआत्मानंगिलेदित्याद्यर्थवादस्तथा अनिन्दितविवाहः कार्यइत्यत्र निन्दितविवाहनिषेधोर्थवादः

He highlights the defects in the four other forms (excluding Brahma, Daiva, Arsha, and Prajapatya).
The word 'śiṣṭeṣu avaśiṣṭeṣu' refers to the remaining unapproved forms.
'Nṛśaṁsa' means cruel, either by action or by nature.
'Brahma' here refers to the Veda, the Brahmin caste, or Vedic dharma like Agnihotra, all of which these offspring tend to despise."

"Just as the logic of *'A mountain does not cry'* implies that a non-mountain does, this verse also implies a prohibition of blameworthy marriages by praising the unblameworthy ones (अनिन्दितैः).
Just as in statements like *'he who sings is blessed'*, there's an implied directive.
So too, this verse implies that one should undertake only unblameworthy marriages; the prohibition of blameworthy ones is conveyed indirectly (arthavāda — a laudatory or cautionary statement with implied command)."

Mahabharta Anushashan Parva Adhaya 44 sloka 9-10

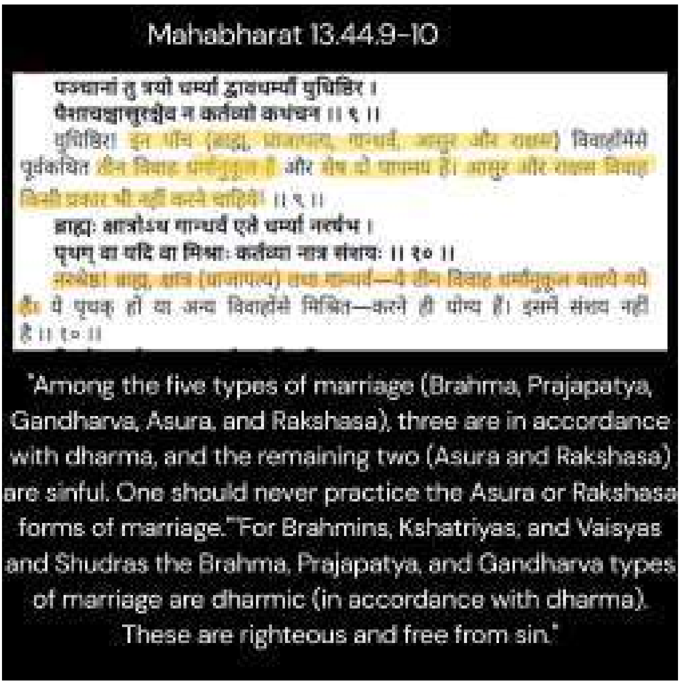
Bhisma Pitamah too condemns Rakshas Vivah as sinful and never to be adopted by 4 varnas in Mahabharat 13.44.9-10

Mahabharta 13.44.9-10 –

युधिष्ठिर ! इन पाँच (ब्राह्म, प्राजापत्य, गान्धर्व, आसुर और राक्षस) विवाहोंमेंसे पूर्वकथित तीन विवाह धर्मानुकूल हैं और शेष दो पापमय हैं। आसुर और राक्षस विवाह किसी प्रकार भी नहीं करने चाहिये ।। ९ ।।

नरश्रेष्ठ ! ब्राह्म, क्षात्र (प्राजापत्य) तथा गान्धर्व- ये तीन विवाह धर्मानुकूल बताये गये हैं। ये पृथक् हों या अन्य विवाहोंसे मिश्रित करने ही योग्य हैं। इसमें संशय नहीं है ।। १० ।।

"Among the five types of marriage (Brahma, Prajapatya, Gandharva, Asura, and Rakshasa), three are in accordance with dharma, and the remaining two (Asura and Rakshasa) are sinful. One should never practice the Asura or Rakshasa forms of marriage.""For Brahmins, Kshatriyas, and Vaisyas and Shudras the Brahma, Prajapatya, and Gandharva types of marriage are dharmic (in accordance with dharma). These are righteous and free from sin."


Mahabharat 13.44.9-10

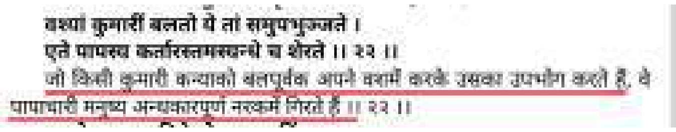
पञ्चानां तु त्रयो धर्म्या द्वावधर्म्यौ युधिष्ठिर ।
पैशाचश्चासुरश्चैव न कर्तव्यौ कथंचन ॥ ९ ॥
युधिष्ठिर! इन पाँच (ब्राह्म, प्राजापत्य, गान्धर्व, आसुर और राक्षस) विवाहोंमेंसे पूर्वकथित तीन विवाह धर्मानुकूल हैं और शेष दो पापमय हैं। आसुर और राक्षस विवाह किसी प्रकार भी नहीं करने चाहिये। ॥ ९ ॥
ब्राह्मः क्षात्रोऽथ गान्धर्व एते धर्म्या नरर्षभ ।
पृथग् वा यदि वा मिश्राः कर्तव्या नात्र संशयः ॥ १० ॥
नरश्रेष्ठ! ब्राह्म, क्षात्र (प्राजापत्य) तथा गान्धर्व—ये तीन विवाह धर्मानुकूल बताये गये हैं। ये पृथक् हों या अन्य विवाहोंसे मिश्रित—करने ही योग्य हैं। इसमें संशय नहीं है ॥ १० ॥

"Among the five types of marriage (Brahma, Prajapatya, Gandharva, Asura, and Rakshasa), three are in accordance with dharma, and the remaining two (Asura and Rakshasa) are sinful. One should never practice the Asura or Rakshasa forms of marriage." For Brahmins, Kshatriyas, and Vaisyas and Shudras the Brahma, Prajapatya, and Gandharva types of marriage are dharmic (in accordance with dharma). These are righteous and free from sin."

Mahabharat Anushashan Parva Adhaya 45 sloka 22

जो किसी कुमारी कन्याको बलपूर्वक अपने वशमें करके उसका उपभोग करते हैं, वे
पापाचारी मनुष्य अन्धकारपूर्ण नरकमें गिरते हैं ।।

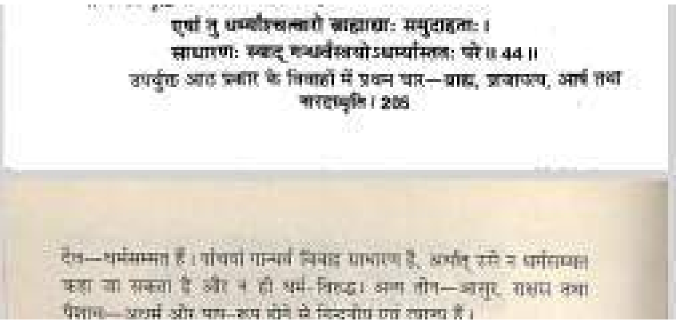
Those sinful individuals who forcibly overpower a virgin girl and exploit her fall into a dark and dreadful hell


वश्यां कुमारीं बलतो ये तां समुपभुञ्जते ।
एते पापस्य कर्तारस्तमस्यन्धे च शेरते ॥ २२ ॥
जो किसी कुमारी कन्याको बलपूर्वक अपने वशमें करके उसका उपभोग करते हैं, वे पापाचारी मनुष्य अन्धकारपूर्ण नरकमें गिरते हैं ॥ २२ ॥

Narada Smriti Chapter 12 sloka 44

उपर्युक्त आठ प्रकार के विवाहों में प्रथम चार- ब्राह्म, प्राजापत्य, आर्ष तथा दैव- धर्मसम्मत हैं। पांचवां गान्धर्व विवाह साधारण है, अर्थात् उसे न धर्मसम्मत कहा जा सकता है और न ही धर्म-विरुद्ध। अन्य तीन-आसुर, राक्षस तथा पैशाच – अधर्म और पाप-रूप होने से निन्दनीय एवं त्याज्य हैं।

Among the eight types of marriages mentioned above, the first four — Brāhma, Prājāpatya, Ārṣa, and Daiva — are in accordance with dharma.
The fifth, Gandharva marriage, is considered neutral, meaning it can be called neither righteous nor unrighteous.
The remaining three — Asura, Rakshasa, and Paishacha — are condemned and to be avoided, as they are unrighteous and sinful in nature.


एषां तु धर्म्याश्चत्वारो ब्राह्माद्याः समुदाहृताः ।
साधारणः स्याद् गान्धर्वस्त्रयोऽधर्म्यास्ततः परे ॥ 44 ॥
उपर्युक्त आठ प्रकार के विवाहों में प्रथम चार—ब्राह्म, प्राजापत्य, आर्ष तथा
नारदस्मृति / 205

दैव—धर्मसम्मत हैं। पांचवां गान्धर्व विवाह साधारण है, अर्थात् उसे न धर्मसम्मत कहा जा सकता है और न ही धर्म-विरुद्ध। अन्य तीन—आसुर, राक्षस तथा पैशाच—अधर्म और पाप-रूप होने से निन्दनीय एवं त्याज्य हैं।

Allegations-

Many Hindu scriptures speak about female slaves and aving sexual relation with them,

Narada Smriti 12.78 “Intercourse is permitted with a wanton woman, who belongs to another than the Brahman caste, or a prostitute, or a female slave, or a female not restrained by her master (nishakasini), if these women belong to a lower caste than oneself; but with a woman of superior caste, intercourse is prohibited.”

Katyayana Smriti verse 723 “When a master has sexual intercourse with his female slave and the latter then gives birth to a son, the master looking to the seed (which was his own) should make the female slave free from slavery together with her progeny.” T

Refutation-

Now coming to Narada Smriti 12.78 we have to see the context . Narada Smriti 12.70-80 talks about premarital sex . Narada Smriti 12.71-72 clearly states that if you have sex with a woman without her consent then you will be given death penalty and your penis and fingers will be cut . Verse 72 states if you have sex with a woman with her consent then there is nothing wrong but you will have to marry her then .Narada Smriti 12.73-75 talks about relations with whom you cant have sex like your mother , daughter etc and punishment for it if you have forbidden intercourse like cutting the penis . Narada Smriti 12.78 says you can have sex with your Dasi (Female Employee) or a woman of lower varna but condition being this relationship must be wit consent and you must marry that woman after that compulsorily .

Narada Smriti 12.71-72

हीन अथवा समान वर्ण, जाति तथा स्थिति की कन्या की इच्छा के विरुद्ध उसकी योनि को अंगुलि से अथवा लिंग से आहत करने वाले पुरुष के हाथ की दो अंगुलियां काट डालनी चाहिए। अपने से उन्नत वर्ण-जाति की स्त्री से बलात्कार करने वाले से न केवल उसकी सारी सम्पत्ति छीन लेनी चाहिए, अपितु उसे मृत्यु-दण्ड भी देना चाहिए।

कन्या की इच्छा एवं सहमति से उससे मैथुन करने वाला पुरुष दोषी नहीं माना जाता। हां, पुरुष को अपने द्वारा भोगी गयी कन्या को समुचित आदर देते हुए उसे सजा-धजा कर उससे विवाह कर लेना चाहिए।

“A man who injures the private parts (yoni) of a girl of lower or equal varna, caste, or status against her will, either with his fingers or his genitals, should have two fingers of his hand cut off.

If he rapes a woman of a higher varna or caste than his own, not only should all his property be confiscated, but he should also be given the death penalty.

However, a man who has sexual intercourse with a girl with her consent and willingness is not considered guilty. Yet, he must give her due respect, adorn her appropriately, and marry her.”

कन्यायामसकामायां द्व्यङ्गुलस्यावकर्तनम्।
उत्तमायां वधस्त्वेव सर्वं संग्रहणं तथा॥ 71॥

हीन अथवा समान वर्ण, जाति तथा स्थिति की कन्या की इच्छा के विरुद्ध उसकी योनि को अंगुलि से अथवा लिंग से आहत करने वाले पुरुष के हाथ की दो अंगुलियां काट डालनी चाहिए। अपने से उत्तम वर्ण-जाति की स्त्री से बलात्कार करने वाले से न केवल उसकी सारी सम्पत्ति छीन लेनी चाहिए, अपितु उसे मृत्यु-दण्ड भी देना चाहिए।

सकामायां तु कन्यायां सवर्णे नास्त्यतिक्रमः।
किन्त्वलंकृत्य सत्कृत्य स एवैनां समुद्वहेत्॥ 72॥

कन्या की इच्छा एवं सहमति से उससे मैथुन करने वाला पुरुष दोषी नहीं माना जाता। हां, पुरुष को अपने द्वारा भोगी गयी कन्या को समुचित आदर देते हुए उसे सजा-धजा कर उससे विवाह कर लेना चाहिए।

टिप्पणी—विवाह-पूर्व प्रेमी से यौन-सम्बन्ध रखने वाली कन्या को तो

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Narada Smriti 12.73-75

निम्नोक्त बीस सम्बन्धियों से सम्भोग करने वाले युवक के लिंग को काट देना ही इस पाप का एकमात्र दण्ड है, इसके अतिरिक्त दूसरा कोई दण्ड नहीं है-
सम्बन्धी स्त्रियां हैं-

1. **अपने पिता की पत्नी (माता तथा माता से भिन्न अन्य स्त्री, विमाता आदि), 2. माता की भगिनी (मौसी), 3. सासू मां, 4. मामी, 5. पिता की बहिन, बुआ, 6. चाचा की पत्नी या रखैल, 7. शिष्य की स्त्री, 8. बहिन, चाचा, मामा आदि की लड़की, 10. पुत्रवधू, 11. अपनी पुत्री, 12. आचार्य की पत्नी, 13. अपने गोत्र-दूर के चाचा, भाई आदि की बहिन, पुत्री, बहू आदि, 14. शरण में आयी हुई असहाय स्त्री, 15. रानी, 16. संन्यासिनी, 17. दायी – पालन करने वाली अथवा स्तनपान कराने वाली स्त्री, 18. उत्तमर्ण की पतिव्रता स्त्री, 19. अपने वर्ण से भिन्न वर्ण-जाति की स्त्री तथा 20. भाई की पत्नी।**

"For a youth who engages in sexual relations with any of the following twenty female relatives, the only punishment for this sin is the severing of his genitals. There is no other punishment apart from this." The related women are: The wife of one's father (mother or stepmother, etc.), Mother's sister (maternal aunt),Mother-in-law, Aunt (wife of maternal uncle), Father's sister (paternal aunt), Wife of an uncle, The wife of one's disciple, Sister or daughters of one's uncles (paternal/maternal cousins), Daughter-in-law, One's own daughter, The wife of one's teacher (guru), The sister, daughter, or wife of a distant relative of the same lineage (gotra), A helpless woman who has taken refuge, A queen, A female ascetic (sannyasini), A wet nurse or a woman who raised the person, The devoted wife of a noble man, A woman of a different caste or social class than one's own, Brother's wife.

असंयत एवं उच्छृंखल ही कहा जायेगा। प्रेमान्ध व्यक्तियों की बात छोड़ दें, तो ऐसी स्त्रियों को पुरुष प्रायः अपने विलास की सामग्री समझते हैं, उन्हें अपनी अर्धांगिनी कदापि नहीं बनाते।

माता मातृष्वसा श्वश्रूर्मातुलानी पितृष्वसा।
पितृव्यसखिशिष्यस्त्री भगिनी तत्सखी स्नुषा॥ 73॥
दुहिताऽऽचार्यभार्या च सगोत्रा शरणागता।
राज्ञी प्रव्रजिता धात्री साध्वी वर्णोत्तमा च या॥ 74॥
असामान्यतमां गत्वा गुरुतल्पग उच्यते।
शिश्नस्योत्कर्तनं तस्य नान्यो दण्डो विधीयते॥ 75॥

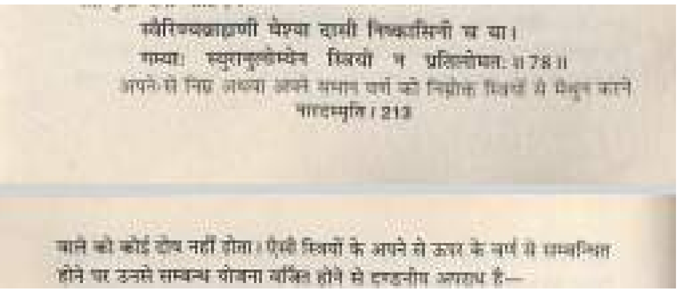
निम्नोक्त बीस सम्बन्धियों से सम्भोग करने वाले युवक के लिंग को काट देना ही इस पाप का एकमात्र दण्ड है, इसके अतिरिक्त दूसरा कोई दण्ड नहीं है—
सम्बन्धी स्त्रियां हैं—

1. अपने पिता की पत्नी (माता तथा माता से भिन्न अन्य स्त्री, विमाता आदि), 2. माता की भगिनी (मौसी), 3. सासू मां, 4. मामी, 5. पिता की बहिन, बुआ, 6. चाचा की पत्नी या रखैल, 7. शिष्य की स्त्री, 8. बहिन, चाचा, मामा आदि की लड़की, 10. पुत्रवधू, 11. अपनी पुत्री, 12. आचार्य की पत्नी, 13. अपने गोत्र—दूर के चाचा, भाई आदि की बहिन, पुत्री, बहू आदि, 14. शरण में आयी हुई असहाय स्त्री, 15. रानी, 16. संन्यासिनी, 17. दायी—पालन करने वाली अथवा स्तनपान कराने वाली स्त्री, 18. उत्तमर्ण की पतिव्रता स्त्री, 19. अपने वर्ण से भिन्न वर्ण-जाति की स्त्री तथा 20. भाई की पत्नी।

Narada Smriti 12.78

अपने से निम्न अथवा अपने समान वर्ण की निम्नोक्त स्त्रियों से मैथुन करने वाले को कोई दोष नहीं होता। ऐसी स्त्रियों के अपने से ऊपर के वर्ण से सम्बन्धित होने पर उनसे सम्बन्ध योजना वर्जित होने से दण्डनीय अपराध है-

“A man who engages in sexual intercourse with the following women, provided they are of lower or equal varna (caste/status) to his own, is not considered at fault. However, if these women belong to a higher varna than his, then sexual relations with them are forbidden and constitute a punishable offense.”


स्वैरिण्यब्राह्मणी वेश्या दासी निष्कासिनी च या।
गम्याः स्युरानुलोम्येन स्त्रियो न प्रातिलोम्यतः ॥78॥
अपने से निम्न अथवा अपने समान वर्ण की निम्नोक्त स्त्रियों से मैथुन करने
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वाले को कोई दोष नहीं होता। ऐसी स्त्रियों के अपने से ऊपर के वर्ण से सम्बन्धित होने पर उनसे सम्बन्ध योजना वर्जित होने से दण्डनीय अपराध है—

Here is Katayani Smriti Verse 723 . here it is said that when a Master has sexual intercourse with a female Dasi [Dasi means servant/Employee not slave] and the Dasi begets a child from the master then he will have to free her from Servitude . Now whats wrong in this Narada Smriti 12.72 clearly states that the person will have to marry the woman he had sexual intercourse with .

Here is Katayani Smriti Verse 723

स्वदासीं यस्तु संगच्छेत्प्रसूता च भवेत्ततः ।
अवेक्ष्य बीजं कार्या स्यान्न दासी सान्वया तु सा॥७२३॥

स्वदासीं यस्तु संगच्छेत्प्रसूता च भवेत्ततः ।
अवेक्ष्य बीजं कार्या स्यान्न दासी सान्वया तु सा ॥

If a master begets a child through a woman slave, the mother and the child are entitled to be freed.

here it is said that when a Master has sexual intercourse with a female Dasi [Dasi means servant/Employee not slave] and the Dasi begets a child from the master then he will have to free her from Servitude . Now whats wrong in this Narada Smriti 12.72 clearly states that the person will have to marry the woman he had sexual intercourse with .

Moreover Higher Scriptures like Mahabharat prohibit having Sexual intercourse with men or woman other than one’s wife or one’s husband

Mahabharat Adi Parva Adhaya 113 says Anyone who has sex with a man or woman other than own husband or wife, suffers the pāpa of aborting the embryo.- Śrī Mahābhārata, Adi Parva

महाभागे ! हमने सुना है, कि तबसे मनुष्य समाजमें यह नियम निश्चित हो गया है; यह दूसरे प्राणियों पर नहीं लागू होता है ॥ १६ ॥

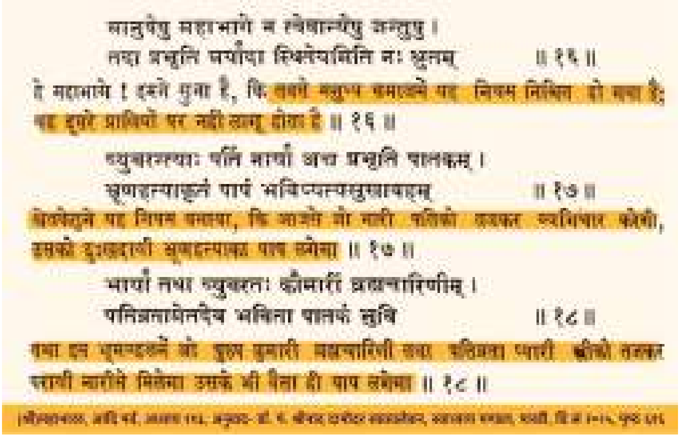
श्वेतकेतुने यह नियम बनाया, कि आजसे जो नारी पतिको तजकर व्यभिचार करेगी, उसको दुःखदायी भ्रूणहत्याका पाप लगेगा ।॥ १७ ॥

तथा इस भूमण्डलमें जो पुरुष कुमारी ब्रह्मचारिणी तथा पतिव्रता प्यारी स्त्रीको तजकर परायी नारीसे मिलेगा उसके भी वैसा ही पाप लगेगा ॥ १८ ॥

O noble one! We have heard that from that time onward, this rule was firmly established in human society;
it does not apply to other living beings."

Śvetaketu established this rule:
From today, any woman who abandons her husband and commits adultery
will incur the grievous sin equivalent to the destruction of a fetus (embryo)."

And likewise, in this world, any man who, forsaking a maiden observing brahmacharya (celibacy) or a faithful, devoted wife,
engages with another's wife, will incur the same sin.


मानुषेषु महाभागे न त्वेवान्येषु जन्तुषु ।
तदा प्रभृति मर्यादा स्थितेयमिति नः श्रुतम् ॥ १६ ॥

हे महाभागे ! हमने सुना है, कि तबसे मनुष्य समाजमें यह नियम निश्चित हो गया है; यह दूसरे प्राणियों पर नहीं लागू होता है ॥ १६ ॥

व्युच्चरन्त्याः पतिं नार्या अद्य प्रभृति पातकम् ।
भ्रूणहत्याकृतं पापं भविष्यत्यसुखावहम् ॥ १७ ॥

श्वेतकेतुने यह नियम बनाया, कि आजसे जो नारी पतिको तजकर व्यभिचार करेगी, उसको दुःखदायी भ्रूणहत्याका पाप लगेगा ॥ १७ ॥

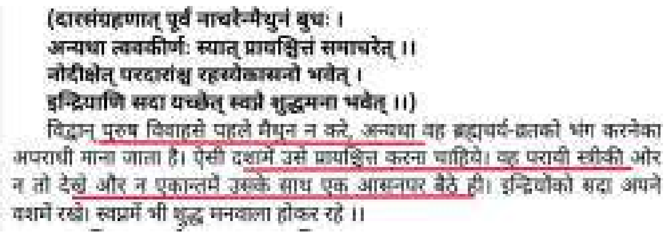
भार्यां तथा व्युच्चरतः कौमारीं ब्रह्मचारिणीम् ।
पतिव्रतामेतदेव भविता पातकं भुवि ॥ १८ ॥

तथा इस भूमण्डलमें जो पुरुष कुमारी ब्रह्मचारिणी तथा पतिव्रता प्यारी स्त्रीको तजकर परायी नारीसे मिलेगा उसके भी वैसा ही पाप लगेगा ॥ १८ ॥

Mahabharat 13.104.47 Geeta Press Gorakhpur

विद्वान् पुरुष विवाहसे पहले मैथुन न करे, अन्यथा वह ब्रह्मचर्य व्रतको भंग करनेका अपराधी माना जाता है। ऐसी दशामें उसे प्रायश्चित्त करना चाहिये। वह परायी स्त्रीकी ओर न तो देखे और न एकान्तमें उसके साथ एक आसनपर बैठे ही। इन्द्रियोंको सदा अपने वशमें रखे। स्वप्नमें भी शुद्ध मनवाला होकर रहे ।।

A learned man should not engage in sexual intercourse before marriage; otherwise, he is considered guilty of breaking the vow of celibacy. In such a case, he should perform expiation. He should neither look at another man's wife nor sit with her alone on the same seat. He should always keep his senses under control and remain pure in mind even in dreams.


(दारसंग्रहणात् पूर्वं नाचरेन्मैथुनं बुधः ।
अन्यथा त्ववकीर्णः स्यात् प्रायश्चित्तं समाचरेत् ।।
नोदीक्षेत् परदारांश्च रहस्येकासनो भवेत् ।
इन्द्रियाणि सदा यच्छेत् स्वप्ने शुद्धमना भवेत् ।।)

विद्वान् पुरुष विवाहसे पहले मैथुन न करे, अन्यथा वह ब्रह्मचर्य-व्रतको भंग करनेका अपराधी माना जाता है। ऐसी दशामें उसे प्रायश्चित्त करना चाहिये। वह परायी स्त्रीकी ओर न तो देखे और न एकान्तमें उसके साथ एक आसनपर बैठे ही। इन्द्रियोंको सदा अपने वशमें रखे। स्वप्नमें भी शुद्ध मनवाला होकर रहे ।।

In Mahabharat 13/141/25-26 Maheshwar Shiva himself told to avoid the contact of other men wives as a sign of Dharma

Shri Maheshwara (Lord Shiva) said –
O Devi! Not causing harm to any living being, speaking the truth, showing compassion to all creatures, controlling the mind and senses, and giving charity according to one's capacity — these are the noble duties of a householder (Grihastha Ashrama). (Verse 25)

Maintaining these duties of household life —
Staying away from relations with another's wife, protecting entrusted goods and the honor of women, not taking anything without giving in return, and renouncing meat and alcohol — these are five types (aspects) of Dharma that lead to happiness.
Each of these Dharmic principles has many branches.
Those who consider Dharma to be supreme should certainly follow this virtuous and meritorious path.

श्रीमहेश्वर उवाच

अहिंसा सत्यवचनं सर्वभूतानुकम्पनम् ।
शमो दानं यथाशक्ति गार्हस्थ्यो धर्म उत्तमः ।। २५ ।।

श्रीमहेश्वरने कहा—देवि! किसी भी जीवकी हिंसा न करना, सत्य बोलना, सब प्राणियोंपर दया करना, मन और इन्द्रियोंपर काबू रखना तथा अपनी शक्तिके अनुसार दान देना गृहस्थ-आश्रमका उत्तम धर्म है ।। २५ ।।

परदारेष्वसंसर्गो न्यासस्त्रीपरिरक्षणम् ।
अदत्तादानविरमो मधुमांसस्य वर्जनम् ।। २६ ।।
एष पञ्चविधो धर्मो बहुशाखः सुखोदयः ।
देहिभिर्धर्मपरमैश्चर्तव्यो धर्मसम्भवः ।। २७ ।।

(उक्त गृहस्थ-धर्मका पालन करना,) परायी स्त्रीके संसर्गसे दूर रहना, धरोहर और स्त्रीकी रक्षा करना, बिना दिये किसीकी वस्तु न लेना तथा मांस और मदिराको त्याग देना—ये धर्मके पाँच भेद हैं, जो सुखकी प्राप्ति करानेवाले हैं। इनमेंसे एक-एक धर्मकी अनेक शाखाएँ हैं। धर्मको श्रेष्ठ माननेवाले मनुष्योंको चाहिये कि वे पुण्यप्रद धर्मका पालन अवश्य करें ।।

Mahabharata 13.145.50-51

जो परायी स्त्रियोंके प्रति सदा दोषभरी दृष्टि डालते हैं, उस दुष्ट स्वभावके कारण वे जन्मान्ध होते हैं ।। जो दूषित हृदयसे किसी नंगी स्त्रीकी ओर निहारते हैं, वे पापकर्मी मनुष्य इस लोकमें रोगसे पीड़ित होते हैं ।। ५१
"Those who constantly cast sinful and lustful glances upon other men's wives are, because of that wicked nature, born blind. Those sinful men who gaze with a corrupt heart upon a naked woman suffer from diseases in this very life."

परदारेषु ये चापि चक्षुर्दुष्टं प्रयुञ्जते ।
तेन दुष्टस्वभावेन जात्यन्धास्ते भवन्ति ह ।। ५० ।।

जो परायी स्त्रियोंके प्रति सदा दोषभरी दृष्टि डालते हैं, उस दुष्ट स्वभावके कारण वे जन्मान्ध होते हैं ।।

मनसा तु प्रदुष्टेन नग्नां पश्यन्ति ये स्त्रियम् ।
रोगार्तास्ते भवन्तीह नरा दुष्कृतकर्मिणः ।। ५१ ।।

जो दूषित हृदयसे किसी नंगी स्त्रीकी ओर निहारते हैं, वे पापकर्मी मनुष्य इस लोकमें रोगसे पीड़ित होते हैं ।। ५१ ।।

Mahabharat Anushashan Parva Adhaya 104 says that men of any of the 4 varnas should not do adultery with other men's wives . The one who does adulterywith other men's wives decreases his life time and stays in hell for thousands of years

जो मनुष्य शीलहीन, सदा धर्मकी मर्यादा भंग करनेवाले तथा दूसरे वर्णकी स्त्रियोंके साथ सम्पर्क रखनेवाले हैं; वे इस लोकमें अल्पायु होते और मरनेके बाद नरकमें पड़ते हैं ।। १२ ।। सब प्रकारके शुभ लक्षणोंसे हीन होनेपर भी जो मनुष्य सदाचारी, श्रद्धालु और दोषदृष्टिसे रहित होता है, वह सौ वर्षोंतक जीवित रहता है ।। १३ ।

Verse 12
"Those men who are devoid of character, who always violate the bounds of righteousness, and who associate with women of other castes (in an illicit way) — such men

become short-lived in this world and, after death, fall into hell."

Verse 13
"Even if a man is devoid of all kinds of auspicious marks (external good signs), yet if he is virtuous, full of faith, and free from fault-finding, he lives for a hundred years."

विशाला भिन्नमर्यादा नित्यं संकीर्णमैथुनाः ।
अल्पायुषो भवन्तीह नरा निरयगामिनः ।। १२ ।।
जो मनुष्य शीलहीन, सदा धर्मकी मर्यादा भंग करनेवाले तथा दूसरे वर्णकी स्त्रियोंके साथ सम्पर्क रखनेवाले हैं, वे इस लोकमें अल्पायु होते और मरनेके बाद नरकमें पड़ते हैं ।। १२ ।।
सर्वलक्षणहीनोऽपि समुदाचारवान् नरः ।
श्रद्दधानोऽनसूयुश्च शतं वर्षाणि जीवति ।। १३ ।।
सब प्रकारके शुभ लक्षणोंसे हीन होनेपर भी जो मनुष्य सदाचारी, श्रद्धालु और दोषदृष्टिसे रहित होता है, वह सौ वर्षोंतक जीवित रहता है ।। १३ ।।

किसी भी वर्णके पुरुषको कभी भी परायी स्त्रियोंसे संसर्ग नहीं करना चाहिये। परस्त्री-सेवनसे मनुष्यकी आयु जल्दी ही समाप्त हो जाती है। संसारमें परस्त्री-समागमके समान पुरुषकी आयुको नष्ट करनेवाला दूसरा कोई कार्य नहीं है ।। २०-२१ ।। स्त्रियोंके शरीरमें जितने रोमकूप होते हैं, उतने ही हजार वर्षांतक व्यभिचारी पुरुषोंको नरकमें रहना पड़ता है ।। २२ ।

Verses 20–21
"A man of any caste must never associate with another man's wife. Through indulgence with another's wife, a man's lifespan is quickly shortened. In this world, there is no act more destructive to a man's life than adultery."

Verse 22
"For as many hair pores as there are on a woman's body, for that many thousands of years the adulterous man is condemned to remain in hell."

परदारा न गन्तव्याः सर्ववर्णेषु कर्हिचित् ।। २० ।।
न हीदृशमनायुष्यं लोके किंचन विद्यते ।
यादृशं पुरुषस्येह परदारोपसेवनम् ।। २१ ।।
किसी भी वर्णके पुरुषको कभी भी परायी स्त्रियोंसे संसर्ग नहीं करना चाहिये। परस्त्री-सेवनसे मनुष्यकी आयु जल्दी ही समाप्त हो जाती है। संसारमें परस्त्री-समागमके समान पुरुषकी आयुको नष्ट करनेवाला दूसरा कोई कार्य नहीं है ।। २०-२१ ।।
यावन्तो रोमकूपाः स्युः स्त्रीणां गात्रेषु निर्मिताः ।
तावद् वर्षसहस्राणि नरकं पर्युपासते ।। २२ ।।
स्त्रियोंके शरीरमें जितने रोमकूप होते हैं, उतने ही हजार वर्षोंतक व्यभिचारी पुरुषोंको नरकमें रहना पड़ता है ।। २२ ।।

Mahabharat Anushasan Parva Adhaya 144 Geeta Press Gorakhpur sloka 33

इसी प्रकार जो मनुष्य एकान्तमें प्राप्त हुई कामासक्त परायी स्त्रियोंको मनसे भी उनके साथ अन्याय करनेका विचार नहीं करते, वे स्वर्गगामी होते हैं।। ३३।।

"Likewise, those men who, even in solitude, do not entertain any unjust thoughts toward lustful women, not even in their minds — such men attain heaven."

तथैव परदारान् ये कामवृत्तान् रहोगतान् ।
मनसापि न हिंसन्ति ते नराः स्वर्गगामिनः ।। ३३ ।।
इसी प्रकार जो मनुष्य एकान्तमें प्राप्त हुई कामासक्त परायी स्त्रियोंको मनसे भी उनके साथ अन्याय करनेका विचार नहीं करते, वे स्वर्गगामी होते हैं ।। ३३ ।।

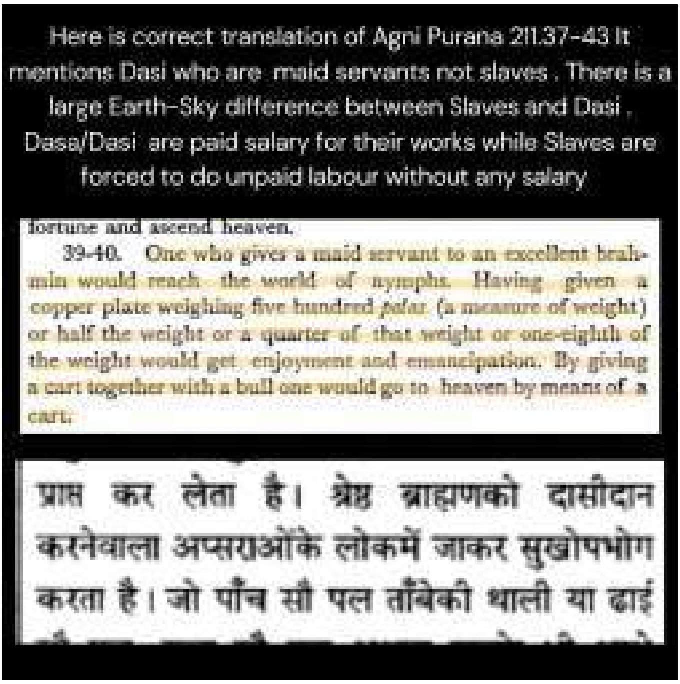
Allegations-

Agni Purana 211.37-43 "...By making the gift of a female slave to one of the foremost of the Brahmanas, a man becomes an inmate of the region of the Apasaras (nymphs)..."

Refutation–

Here is correct translation of Agni Purana 211.37-43 It mentions Dasi who are maid servants not slaves . There is a large Earth-Sky difference between Slaves and Dasi . Dasa/Dasi are paid salary for their works while Slaves are forced to do unpaid labour without any salary

39-40. One who gives a maid servant to an excellent brahmin would reach the world of nymphs. Having given a copper plate weighing five hundred palas (a measure of weight) or half the weight or a quarter of that weight or one-eighth of the weight would get enjoyment and emancipation. By giving a cart together with a bull one would go to heaven by means of a cart.
प्राप्त कर लेता है। श्रेष्ठ ब्राह्मणको दासीदान करनेवाला अप्सराओंके लोकमें जाकर सुखोपभोग करता है। जो पाँच सौ पल ताँबेकी थाली या ढाई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fortune and ascend heaven.

39-40. One who gives a maid servant to an excellent brahmin would reach the world of nymphs. Having given a copper plate weighing five hundred *palas* (a measure of weight) or half the weight or a quarter of that weight or one-eighth of the weight would get enjoyment and emancipation. By giving a cart together with a bull one would go to heaven by means of a cart.

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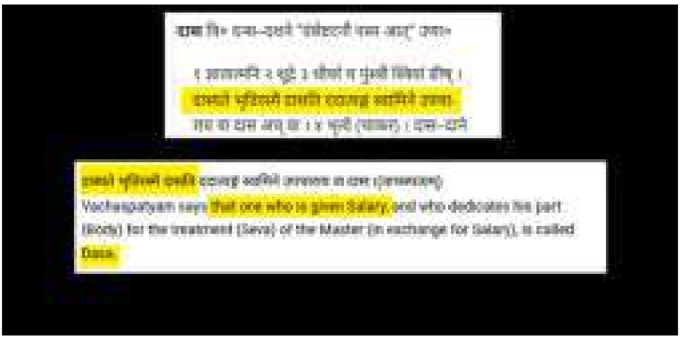
Meaning of the Word Dasa –

दास त्रि० दन्स-दशने "दंसेष्टटनौ नस्य आत्" उणा०
१ ज्ञातात्मनि २ शूद्रे ३ धीवरे च पुंस्त्री स्त्रियां ङीष् ।
दास्यते भृतिरस्मै दासति ददात्यङ्गं स्वामिने उपचा-
राय वा दास अच् वा । ४ भृत्ये (चाकर) । दास-दाने

दास्यते भृतिरस्मै दासति ददात्यङ्गं स्वामिने उपचाराय वा दासः। (वाचस्पत्यम्)
Vachaspatyam says that one who is given Salary, and who dedicates his part (Body) for the treatment (Seva) of the Master (in exchange for Salary), is called Dasa.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Acharya Sayana in his commentary on Rig Veda 8.56.3 interpreted Dasa (दासान्) as भृत्यान् which means Paid Servants/Employees who are paid wages for their service

..था शतान् शतसंख्याकान् दासान् भृत्यान्

Sabkakalparudram on meaning of भृत्यान्

(भ्रियतेऽनया भरणमिति वा । भृ +“संज्ञायां समजनिषद्निपतमनविदषुञ् शीङ्भृञिणः ॥ ” ३ । ३ । ९९ । इति क्यप् । स्त्रियांटाप् ।) वेतनम् । इत्यमरः । २ । १० । ३८ ॥ (भरणक्रिया । यथा, ऋग्वेदे । १ । ८४ । १६ ।“आसन्निषून् हृत्स्वसोमयो भून्यएषां भृत्यामृणधत्स जीवात्

› (भ्रियतेऽनया भरणमिति वा । भृ + “संज्ञायां समजनिषद्निपतमनविदषुञ् शीङ्भृञिणः ॥” ३ । ३ । ९९ । इति क्यप् । स्त्रियां टाप् ।) › “भ्रियते अया भरणम् इति वा’ – *That by which sustenance or support is done is called 'bhṛtyā'."* › The root is “भृ” (to bear/support), with grammatical affixes “क्यप्” and “टाप्” (used to derive feminine nouns). › Thus, *bhṛtyā* means one who is sustained — i.e., a servant, an attendant.

2. Lexical Meaning from Amarakośa:

वेतनम् । इत्यमरः । २।१०।३८ ॥

“Vetanam” (वेतनम्) means *wages*, *salary*, or *remuneration*.
This is from Amarakośa, section 2.10.38.
So the word भृत्या is linked conceptually to वेतनम् — one who serves or supports, and in return receives wages.

शब्दकल्पद्रुमः Sanskrit

भृत्या, स्त्री, (भ्रियतेऽनया भरणमिति वा । भृ +“संज्ञायां समजनिषद्निपतमनविदषुञ् शीङ्भृञिणः ॥ ” ३ । ३ । ९९ । इति क्यप् । स्त्रियांटाप् ।) वेतनम् । इत्यमरः । २ । १० । ३८ ॥

(भरणक्रिया । यथा, ऋग्वेदे । १ । ८४ । १६ ।“आसन्निषून् हृत्स्वसोमयो भून्यएषां भृत्यामृणधत्स जीवात् ॥

किंच हे इन्द्र त्वत्तो भीतास्ते मे मह्यमृषये पृषध्रिनाम्ने (पृषध्र) गर्दभानां रासभाना शतम् । अमंहत अदुः इति पूर्वमन्त्रगतेनान्वयः सर्वत्र । अथ च ऊर्णावतीनां मेषीनां शतमदुः । तथा शतान् शतसंख्याकान् दासान् भृत्यान् अति अतिशयिताः सजो मालाश्च अदुः। एवंप्रभावस्त्वां (प्रभावं त्वां) स्तौमीत्यर्थः । यद्वा उभयोर्मन्त्रयोरयमर्थः । पौतक्रतः । पूते पवित्रे स्थाने क्रतः पादविक्षेपो यस्याः सा पूतक्रता अदितिः । पवित्रदेशे पादन्यासः अदितेरुचित एव । 'दृष्टिपूतं न्यसेत् पादम्' इति वचनात् । तस्या अपत्यं पौतक्रत इन्द्रः । दस्यवे। दस्युः कर्मोपक्षयिता 'तमःसंघः । तं हन्तुं वृकश्चन्द्रमाः सन (सन्) नित्यात् अनुपक्षीणात् स्वकोशात् सकाशात् दश सहसा अयुतसंख्याकानि रायः धनानि मह्यं पृषध्रनाम्ने अमंहत प्रादात् । किंच गर्दभमेषीदासमालाशतान्यपि मे म

शब्दकल्पद्रुमः Sanskrit

भृत्या, स्त्री, (भ्रियतेऽनया भरणमिति वा । भृ +“संज्ञायां समजनिषद्निपतमनविदषुञ् शीङ्भृञिणः ॥ ” ३ । ३ । ९९ । इति क्यप् । स्त्रियांटाप् ।) वेतनम् । इत्यमरः । २ । १० । ३८ ॥

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Where as the definition of slave is a person who is the property of and wholly subject to another and forced to provide unpaid labor.

In Sanatan Dharm it is clearly said that you can't make someone dasa against his/her will ..
It is said
बलाद्दासीकृतश्चौरैर्विक्रीतश्चापि मुच्यते । that if someone is forcibly made a Dasa or sold by thieves, even when already sold, he/she has to be released

Yajnavalkya Smriti says बल्लाद्दासीकृतश्चौरैर्विक्रीतश्चापि मुच्यते । स्वामिप्राणप्रदो भक्तत्यागात्तन्निष्क्रयाद्धि –

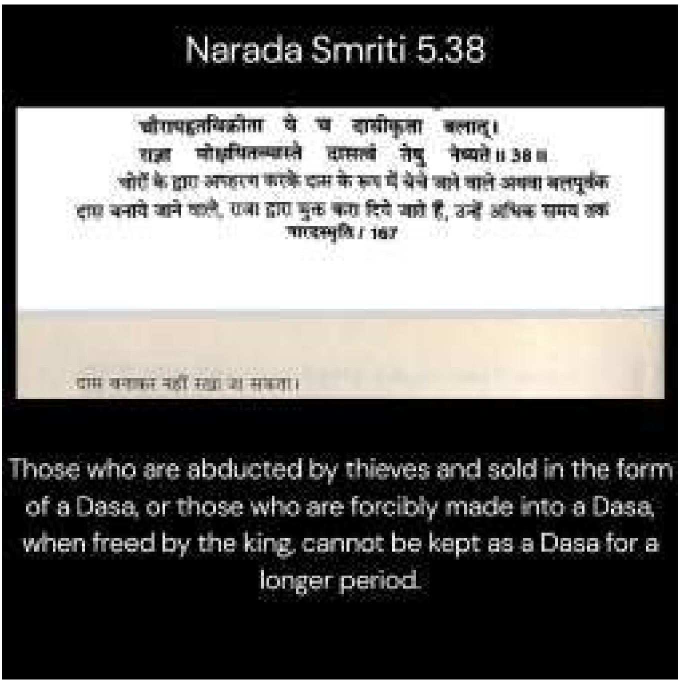
ऐसा स्मृतिकार याज्ञवल्क्य का वचन है। जिसे बलपूर्वक दास बना लिया गया हो, तस्करों के द्वारा बेच दिया गया हो, उसे दासत्व से मुक्त कर देना चाहिए। अर्थात् यदि आप अपने घर के लिये या व्यापार के लिए किसी को नौकरी पर रखते हैं तो उसे बलपूर्वक या मानव-तस्करों के द्वारा खरीद बेच कर दास नहीं बनाया हुआ होना चाहिए –

This is the statement of Smriti writer Yagyavalkya. One who has been forcibly made a Dasa or sold by smugglers should be freed from Dasatva. That is, if you employ someone for your home or business, then he should not have been made a slave by force or by buying and selling from human smugglers.

Narada Smriti 5.38 says

चौरापहृतविक्रीता ये च दासीकृता बलात् । राज्ञा मोक्षयितव्यास्ते दासत्वं तेषु नेष्यते ॥ 38 ॥जो लोग चोरों द्वारा अपहरण कर लिए जाते हैं और गुलाम के रूप में बेच दिए जाते हैं या जबरन गुलाम बना लिए जाते हैं, उन्हें राजा द्वारा मुक्त कर दिया जाता है और उन्हें अधिक समय तक जेल में नहीं रखा जा सकता

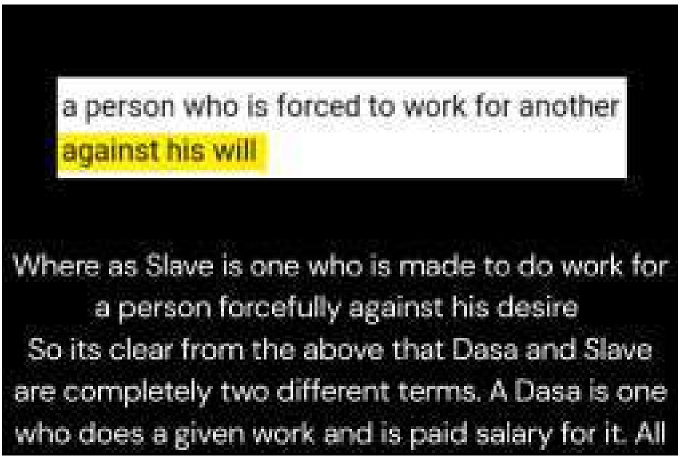
Those who are kidnapped by thieves and sold as Dasas or are forcibly made Dasa are freed by the king and they cannot be kept in a prison for a longer period of time



a person who is forced to work for another against his will is a slave

Where as Slave is one who is made to do work for a person forcefully against his desire

So its clear from the above that Dasa and Slave are completely two different terms. A Dasa is one who does a given work and is paid salary for it.



Allegations –

Hinduism also levies custom duties on importing female slaves,

Agni Purana 223.23-29 "…Duties payable on importing female slaves into the country should be determined with a due regard to the country imported from and the time of the import. The duties payable on animals and gold shall be a fifth and sixth part of the original value, while a sixth part of their value should be paid as the kings dues on importing articles of perfumery, cereals, flowers, roots…"

Refutation-

He claimed Agni Purana 223.23-29 talks about paying taxes while importing female slaves . In reality this translation is totally fake the mool sloka and its english translation doesnt even mention such thing

Agni Purana 223.23-29 – The property that has been stolen by the inmates of the house need not be restored by the king. O Brahmin! the king should take one twentieth of the value from the merchandise belonging to his country. The fees to be levied on goods from foreign countries should be determined after knowing the cost, the wear and tear and the profit got by the trader. (In this case) one twentieth of the profit should be taken. If not (paid) (the importer) should be punished. Freight should not be collected from women and mendicants. The ferryman should be made to repay by the king that which has been lost in transit on account of the fault of the ferryman. The king should take one sixth in the case of the grain *śūka* (barley) and one eighth in the case of the grain *śimbi* (a kind of kidney bean) as toll befitting the region and season. The king should take four and five parts respectively in the case of animals and gold. Only.a sixth part should be collected in the case of perfumes, herbs, cereals, flowers, roots, fruits, leaves, vegetables, straw, bamboos hides, wicker works and vessels made of stone and all (other materials), honey, meat and clarified butter.

22. The king should obtain from thieves and the officers in charge of the protection, the property taken by them. One who lies that he has been robbed when he has not been robbed should be punished and expelled (from the country).

23-29. The property that has been stolen by the inmates of the house need not be restored by the king. O Brahmin ! the king should take one twentieth of the value from the merchandise belonging to his country. The fees to be levied on goods from foreign countries should be determined after knowing the cost, the wear and tear and the profit got by the trader. (In this case) one twentieth of the profit should be taken. If not (paid) (the importer) should be punished. Freight should not be collected from women and mendicants. The ferryman should be made to repay by the king that which has been lost in transit on account of the fault of the ferryman. The king should take one sixth in the case of the grain *śūka* (barley) and one eighth in the case of the grain *śimbi* (a kind of kidney bean) as toll befitting the region and season. The king should take four and five parts respectively in the case of animals and gold. Only a sixth part should be collected in the case of perfumes, herbs,

cereals, flowers, roots, fruits, leaves, vegetables, straw, bamboos hides, wicker works and vessels made of stone and all (other materials), honey, meat and clarified butter.

30-33. (The king) should not levy tax on the brahmins even in emergency. The king in whose realm a brahmin, well-versed in the scriptures, perishes on account of hunger, his kingdom gets ruined on account of diseases, famine and thieves. The king should ascertain the attainments and provide him an occupation. (The king) should always protect him just as the father (would protect) his son. The life of the king, the wealth and the kingdom would increase by the meritorious deeds of a person (brahmin) being protected by the king. The artisans of the king should work for a day in a month (without any remuneration). The other workers under him should (work without any remuneration) by taking food only.

Even one can see Geeta Press Gorakhpur translation as well nowhere written such thing

रक्षा करनेका काम सौंपा गया हो, उनसे चुराया। हुआ धन राजा वसूल करे। जो मनुष्य चोरी न होनेपर भी अपने धनको चुराया हुआ बताता हो, वह दण्डनीय है; उसे राज्यसे बाहर निकाल देना चाहिये। यदि घरका धन घरवालोंने ही चुराया हो तो राजा अपने पाससे उसको न दे। अपने राज्यके भीतर जितनी दूकानें हों, उनसे उनकी आयका बीसवाँ हिस्सा राजाको टैक्सके रूपमें लेना चाहिये। परदेशसे माल मँगानेमें जो खर्च और नुकसान बैठता हो, उसका ब्यौरा बतानेवाला बीजक देखकर तथा मालपर दिये जानेवाले टैक्सका विचार करके प्रत्येक व्यापारीपर कर लगाना चाहिये, जिससे उसको लाभ होता रहे-वह घाटेमें न पड़े। आयका बीसवाँ भाग ही राजाको लेना चाहिये। यदि कोई राजकर्मचारी इससे अधिक वसूल करता हो तो उसे दण्ड देना उचित है। स्त्रियों और साधु-संन्यासियोंसे नावकी उतराई (सेवा) नहीं लेनी चाहिये। यदि मल्लाहोंकी गलतीसे नावपर कोई चीज नुकसान हो जाय तो वह मल्लाहोंसे ही दिलानी चाहिये। राजा शूकधान्यका' छठा भाग और शिम्बिधान्यका आठवाँ भाग करके रूपमें ग्रहण करे। इसी प्रकार जंगली फल-मूल आदिमेंसे देश-कालके अनुरूप उचित कर लेना चाहिये। पशुओंका पाँचवाँ और सुवर्णका
छठा भाग राजाके लिये ग्राह्य है। गन्ध, ओषधि, रस, फूल, मूल, फल, पत्र, शाक, तृण, बाँस, वेणु, चर्म, बाँसको चौरकर बनाये हुए टोकरे तथा पत्थरके बर्तनोंपर और मधु, मांस एवं घीपर भी आमदनीका छठा भाग ही कर लेना उचित है॥ २०-२९॥
ब्राह्मणोंसे कोई प्रिय वस्तु अथवा कर नहीं लेना चाहिये। जिस राजाके राज्यमें श्रोत्रिय ब्राह्मण भूखसे कष्ट पाता है, उसका राज्य बीमारी, अकाल और लुटेरोंसे पीड़ित होता रहता है। अतः ब्राह्मणकी विद्या और आचरणको जानकर उसके लिये अनुकूल जीविकाका प्रबन्ध करे तथा जैसे पिता अपने औरस पुत्रका पालन करता है, उसी प्रकार राजा विद्वान् और सदाचारी ब्राह्मणकी सर्वथा रक्षा करे। जो राजासे सुरक्षित होकर प्रतिदिन धर्मका अनुष्ठान करता है, उस ब्राह्मणके धर्मसे राजाकी आयु बढ़ती है तथा उसके राष्ट्र एवं खजानेकी भी उन्नति होती है। शिल्पकारोंको चाहिये कि महीनेमें एक दिन बिना पारिश्रमिक लिये केवल भोजन स्वीकार करके ाजाका काम करें। इसी प्रकार दूसरे लोगोंको भी, जो राज्यमें रहकर अपने

शरीरके परिश्रमसे जीविका चलाते हैं, महीनेमें एक दिन राजाका काम करना चाहिये ॥ ३०-३४॥

Translation:

If a person is entrusted with the duty of protection, the king should recover from him any wealth that is stolen. If a person claims his wealth is stolen even when it is not, he is punishable and should be expelled from the kingdom. If the household's own members steal from the household wealth, the king should not compensate for it from his treasury.

Within the kingdom, all shops should pay one-twentieth (5%) of their income as tax to the king. When importing goods from foreign lands, considering the expenses and losses involved, as well as the taxes on the goods, the king should impose a tax on each merchant so that they still make a profit and do not suffer a loss. The king should take only one-twentieth of the income. Any royal official who collects more than this should be punished.

No services should be demanded from women or ascetics (sadhus and sanyasis) for rowing boats. If any damage occurs to the boat due to the fault of the boatmen (mallahs), the boatmen themselves should be held responsible and made to compensate.

The king should collect one-sixth part of grains like rice (shukadhanya) and one-eighth part of grains like wheat (shimbidhanya) as tax. Similarly, appropriate taxes should be taken on wild fruits and roots according to the country and season. One-fifth of animals and one-sixth of gold should be collected as royal tax.

On items such as perfumes, medicines, juices, flowers, roots, fruits, leaves, vegetables, grass, bamboo, baskets made of bamboo, stone utensils, honey, meat, and ghee, one-sixth of the income should be collected as tax.

No beloved items or taxes should be taken from Brahmins. In a kingdom where Brahmin scholars suffer from hunger, the kingdom will suffer from disease, famine, and robbers. Therefore, the king should ensure appropriate livelihood for Brahmins by understanding their knowledge and conduct, and protect learned and virtuous Brahmins just like a father cares for his son.

A Brahmin who stays safely under the king's protection and performs daily religious duties increases the king's lifespan as well as the prosperity of his kingdom and treasury.

Craftsmen should work one day each month for the king without any wages, accepting only food. Similarly, others who earn their living through manual labor in the kingdom should also work for the king one day a month.

Allegations –

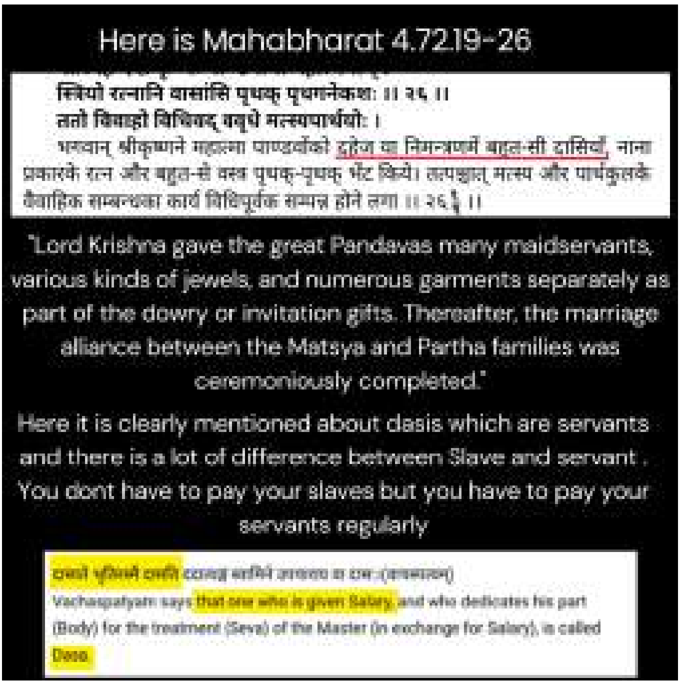
Krishna also gave many females slaves,

Mahabharata 4.72.19-26
And Krishna gave unto each of the illustrious sons of Pandu numerous female slaves, and gems and robes...

Rebuttal –

Here is Mahabharat 4.72.19-26 -**भगवान श्रीकृष्ण ने महात्मा पाण्डवों को दहेज या निमन्त्रण में बहुत-सी दासियाँ, नाना प्रकार के रत्न और बहुत-से वस्त्र पृथक-पृथक भेंट किये। तत्पश्चात् मत्स्य और पार्थकुल के वैवाहिक सम्बन्ध का कार्य विधिपूर्वक सम्पन्न होने लगा** “Lord Krishna gave the great Pandavas many maidservants, various kinds of jewels, and numerous garments separately as part of the dowry or invitation gifts. Thereafter, the marriage alliance between the Matsya and Partha families was ceremoniously completed.”

Here it is clearly mentioned about dasis which are servants and there is a lot of difference between Slave and servant . You dont have to pay your slaves but you have to pay your servants regularly



Allegations –

Mahabharata 1.223.48-50
He also gave them a thousand mules, all well- trained and possessing the speed of the wind, of white colour with black manes. And he of eyes like lotus-petals also gave unto them a thousand damsels well-skilled in assisting at bathing and at drinking, young in years and virgins all before their first-season, well-attired and of excellent complexion, each wearing a hundred pieces of gold around her neck, of skins perfectly polished, decked with every ornament, and well-skilled in every kind of personal service.

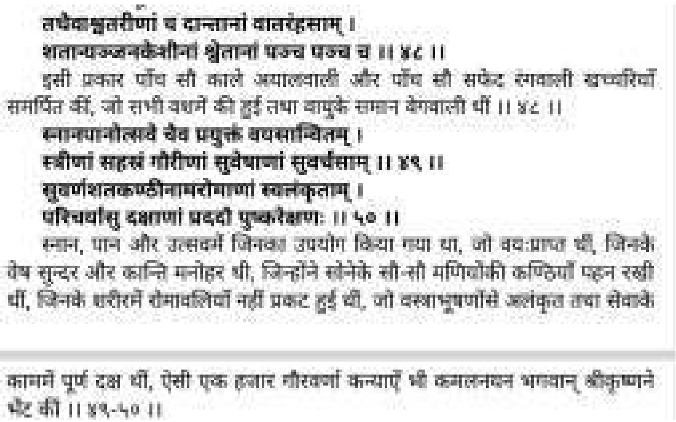
Refutation-

Now coming to his allegations on Mahabharat Adi Parva 223.48-50.

This Prakaran has occured in Adhaya 220 of Geeta Press Gorakhpur . Here is geeta press translation –

स्नान, पान और उत्सवों में जिनका उपयोग किया गया था, जो वयःप्राप्त थीं, जिनके वेष सुंदर और कान्ति मनोहर थी, जिन्होंने सोने के सौ-सौ मणियों की कण्ठियाँ पहन रखी थीं, जिनके शरीर में रोमावलियाँ नहीं प्रकट हुई थीं, जो वस्त्राभूषणों से अलंकृत तथा सेवाके कार्यों में दक्ष थीं, ऐसी एक हजार गौरवर्णा कन्याएँ भी कमलनयन भगवान श्रीकृष्ण ने भेंट की॥४९-५०॥

"In bathing, drinking, and festive occasions, there were one thousand fair-complexioned women who were of marriageable age, beautifully attired, and radiantly charming. They adorned themselves with golden necklaces embedded with hundreds of pearls, their bodies free of any visible body hair, and they were exquisitely decorated with garments and ornaments. These women, who were also skilled in service, were presented as gifts by the lotus-eyed Lord Krishna."



तथैवाश्वतरीणां च दान्तानां वातरंहसाम् ।
शतान्यञ्जनकेशीनां श्वेतानां पञ्च पञ्च च ॥ ४८ ॥
इसी प्रकार पाँच सौ काले अयालवाली और पाँच सौ सफेद रंगवाली खच्चरियाँ समर्पित कीं, जो सभी वशमें की हुई तथा वायुके समान वेगवाली थीं ॥ ४८ ॥
स्नानपानोत्सवे चैव प्रयुक्तं वयसान्वितम् ।
स्त्रीणां सहस्रं गौरीणां सुवेषाणां सुवर्चसाम् ॥ ४९ ॥
सुवर्णशतकण्ठीनामरोमाणां स्वलंकृताम् ।
परिचर्यासु दक्षाणां प्रददौ पुष्करेक्षणः ॥ ५० ॥
स्नान, पान और उत्सवमें जिनका उपयोग किया गया था, जो वयःप्राप्त थीं, जिनके वेष सुन्दर और कान्ति मनोहर थी, जिन्होंने सोनेके सौ-सौ मणियोंकी कण्ठियाँ पहन रखी थीं, जिनके शरीरमें रोमावलियाँ नहीं प्रकट हुई थीं, जो वस्त्राभूषणोंसे अलंकृत तथा सेवाके कार्यमें पूर्ण दक्ष थीं, ऐसी एक हजार गौरवर्णा कन्याएँ भी कमलनयन भगवान् श्रीकृष्णने भेंट कीं ॥ ४९-५० ॥

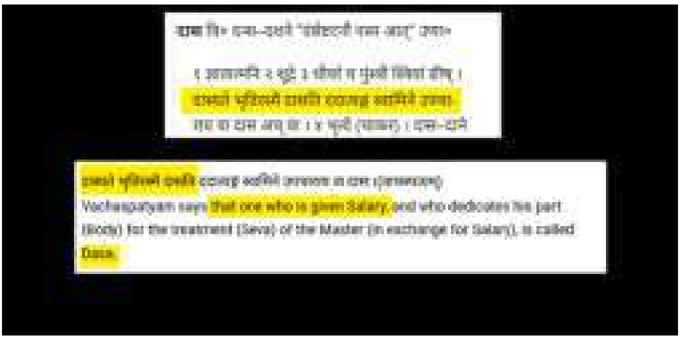
In this context, Śrī Kṛṣṇa presented gifts to Arjuna and Subhadrā on the occasion of their marriage. These gifts included chariots, horses, trained soldiers, and also well-trained and graceful maidservants assigned to serve the queen. Now, observe carefully how the description of the *dāsīs* is given:

जिनके वेष सुंदर और कान्ति मनोहर थी, जिन्होंने सोने के सौ-सौ मणियों की कण्ठियाँ पहन रखी थीं, जिनके शरीर में रोमावलियाँ नहीं प्रकट हुई थीं, जो वस्त्राभूषणों से अलंकृत तथा सेवाके कार्यों में दक्ष थीं

“They adorned themselves with golden necklaces embedded with hundreds of pearls, their bodies free of any visible body hair, and they were exquisitely decorated with garments and ornaments.”

This description clearly shows that the *dāsīs* were adorned with costly and beautiful jewelry, diamond and gold ornaments, and elegant garments. Does this fit the image of a slave? Certainly not. These women were not slaves but *maidservants* (*dāsīs*) who performed their roles with dignity.

According to Vācaspatyam , *dāsīs* received proper wages for their work, which primarily included taking care of the queen, assisting in her decoration, and managing her personal service. Therefore, it is completely unreasonable and misleading to equate them with the notion of slaves.



Allegations-

Krishna’s father Vasudeva also had over a thousand concubines,

Mahabharata 16.7.37-38 ”The Brahmanas and Kshatriyas, and Vaisyas, and wealthy Sudras, set out, keeping before them the 16,000 women that had formed Vasudeva’s harem, and Vajra, the grandson of the intelligent Krishna.”

Refutation-

Mahabharat Mausala Parva Adhaya 7 slokas 37-38

It does not talk about thousands of Concubines of Krishna's father Vasudeva but about the 16108 queens of Bhagwan Shree Krishna

हाथीसवार पर्वताकार हाथियोंद्वारा गुप्तरूपसे अस्त्र-शस्त्र धारण किये यात्रा करने लगे। उनके साथ हाथियोंके पादरक्षक भी थे ।। ३६ ।।

अन्धक और वृष्णिवंशके समस्त बालक अर्जुनके प्रति श्रद्धा रखनेवाले थे। वे तथा ब्राह्मण, क्षत्रिय, वैश्य, महाधनी शूद्र और भगवान् श्रीकृष्णकी सोलह हजार स्त्रियाँ- ये सब-की-सब बुद्धिमान् श्रीकृष्णके पौत्र वज्रको आगे करके चल रहे थे ।। ३७-३८ ।।

"Mounted on elephants, concealed by mountain-like elephants and armed with weapons, they began their journey. Along with them were also the foot-guards of the elephants. (36)

All the children of the Andhaka and Vrishni dynasties, who held deep reverence for Arjuna, as well as Brahmanas, Kshatriyas, Vaishyas, immensely wealthy Shudras, and the sixteen thousand wives of Lord Shri Krishna—all of them, placing the wise Vajra, the grandson of Shri Krishna, at the front, proceeded together. (37–38)"

कुञ्जरेषु गजारोहा ययुः शैलनिभैस्तथा ।
सपादरक्षैः संयुक्ताः सान्तरायुधिका ययुः ।। ३६ ।।
हाथीसवार पर्वताकार हाथियोंद्वारा गुप्तरूपसे अस्त्र-शस्त्र धारण किये यात्रा करने लगे। उनके साथ हाथियोंके पादरक्षक भी थे ।। ३६ ।।
पुत्राश्चान्धकवृष्णीनां सर्वे पार्थमनुव्रताः ।
ब्राह्मणाः क्षत्रिया वैश्याः शूद्राश्चैव महाधनाः ।। ३७ ।।
दश षट् च सहस्राणि वासुदेवावरोधनम् ।
पुरस्कृत्य ययुर्वज्रं पौत्रं कृष्णस्य धीमतः ।। ३८ ।।
अन्धक और वृष्णिवंशके समस्त बालक अर्जुनके प्रति श्रद्धा रखनेवाले थे। वे तथा ब्राह्मण, क्षत्रिय, वैश्य, महाधनी शूद्र और भगवान् श्रीकृष्णकी सोलह हजार स्त्रियाँ—ये सब-की-सब बुद्धिमान् श्रीकृष्णके पौत्र वज्रको आगे करके चल रहे थे ।। ३७-३८ ।।

Allegations-

Female slaves in Rig Veda,

Rig Veda 8.56.3
A hundred asses a hundred woolly sheep, a hundred slaves, beside garlands."

Refutation-

Acharya Sayana in his commentary on Rig Veda 8.56.3 interpreted Dasa (दासान्) as भृत्यान् which means Paid Servants/Employees who are paid wages for their service

तथा शतान् शतसंख्याकान् दासान् भृत्यान्

Sabkakalparudram on meaning of भृत्यान्

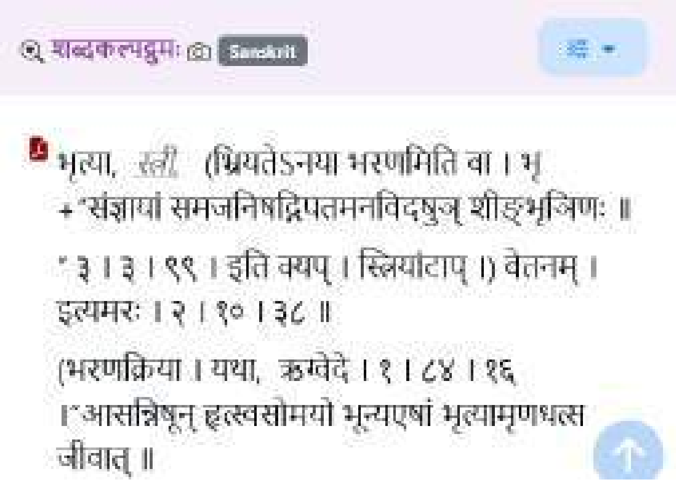
(भ्रियतेऽनया भरणमिति वा । भृ + "संज्ञायां समजनिषद्निपतमनविदषुञ् शीङ्भृञिणः ॥ " ३ । ३ । ९९ । इति क्यप् । स्त्रियांटाप् ।) वेतनम् । इत्यमरः । २ । १० । ३८ ॥ (भरणक्रिया । यथा, ऋग्वेदे । १ । ८४ । १६ ।"आसन्निषून् हृत्स्वसोमयो भून्यएषां भृत्यामृणधत्स जीवात्

> (भ्रियतेऽनया भरणमिति वा । भृ + "संज्ञायां समजनिषद्निपतमनविदषुञ् शीङ्भृञिणः ॥" ३ । ३ । ९९ । इति क्यप् । स्त्रियां टाप् ।) > "भ्रियते अया भरणम् इति वा' — *That by which sustenance or support is done is called 'bhṛtyā'."* > The root is "भृ" (to bear/support), with grammatical affixes "क्यप्" and "टाप्" (used to derive feminine nouns). > Thus, *bhṛtyā* means one who is sustained — i.e., ervant, an attendant.

2. Lexical Meaning from Amarakośa:

वेतनम् । इत्यमरः । २।१०।३८ ॥

"Vetanam" (वेतनम्) means *wages*, *salary*, or *remuneration*.
This is from Amarakośa, section 2.10.38.
So the word भृत्या is linked conceptually to वेतनम् — one who serves or supports, and in return receives wages.

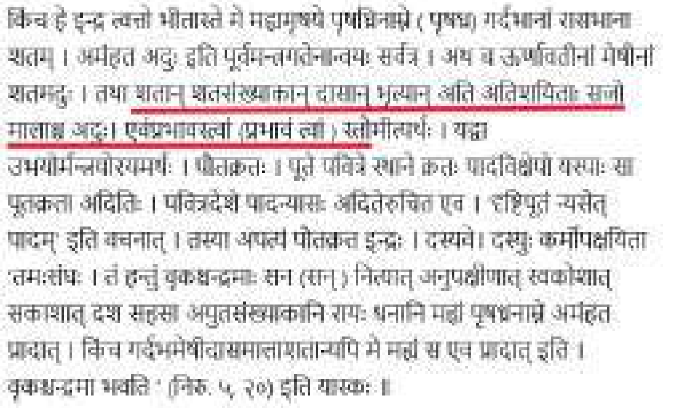


शब्दकल्पद्रुमः Sanskrit

भृत्या, स्त्री (भ्रियतेऽनया भरणमिति वा । भृ + "संज्ञायां समजनिषद्निपतमनविदषुञ् शीङ्भृञिणः ॥ " ३ । ३ । ९९ । इति क्यप् । स्त्रियांटाप् ।) वेतनम् । इत्यमरः । २ । १० । ३८ ॥

(भरणक्रिया । यथा, ऋग्वेदे । १ । ८४ । १६ ।"आसन्निषून् हृत्स्वसोमयो भून्यएषां भृत्यामृणधत्स जीवात् ॥

किंच हे इन्द्र त्वत्तो भीतास्ते मे मह्यमृषये पृषध्रिनाम्ने (पृषध्र) गर्दभानां रासभाना शतम् । अमंहत अदुः इति पूर्वमन्त्रगतेनान्वयः सर्वत्र । अथ च ऊर्णावतीनां मेषीनां शतमदुः । तथा शतान् शतसंख्याकान् दासान् भृत्यान् अति अतिशयिताः सजो मालाश्च अदुः। एवंप्रभावस्त्वां (प्रभावं त्वां) स्तौमीत्यर्थः । यद्वा उभयोर्मन्त्रयोरयमर्थः । पौतक्रतः । पूते पवित्रे स्थाने क्रतः पादविक्षेपो यस्याः सा पूतक्रता अदितिः । पवित्रदेशे पादन्यासः अदितेरुचित एव । 'दृष्टिपूतं न्यसेत् पादम्' इति वचनात् । तस्या अपत्यं पौतक्रत इन्द्रः । दस्यवे। दस्युः कर्मोपक्षयिता 'तमःसंघः । तं हन्तुं वृकश्चन्द्रमाः सन (सन्) नित्यात् अनुपक्षीणात् स्वकोशात् सकाशात् दश सहसा अयुतसंख्याकानि रायः धनानि मह्यं पृषध्रनाम्ने अमंहत प्रादात् । किंच गर्दभमेषीदासमालाशतान्यपि मे मह्यं स एव प्रादात् इति । वृकश्चन्द्रमा भवति ' (निरु. ५. २०) इति यास्कः ॥



किंच हे इन्द्र त्वत्तो भीतास्ते मे मह्यमृषये पृषध्रिनाम्ने (पृषध्र) गर्दभानां रासभाना शतम् । अमंहत अदुः इति पूर्वमन्त्रगतेनान्वयः सर्वत्र । अथ च ऊर्णावतीनां मेषीनां शतमदुः । तथा शतान् शतसंख्याकान् दासान् भृत्यान् अति अतिशयिताः सजो मालाश्च अदुः। एवंप्रभावस्त्वां (प्रभावं त्वां) स्तौमीत्यर्थः । यद्वा उभयोर्मन्त्रयोरयमर्थः । पौतक्रतः । पूते पवित्रे स्थाने क्रतः पादविक्षेपो यस्याः सा पूतक्रता अदितिः । पवित्रदेशे पादन्यासः अदितेरुचित एव । 'दृष्टिपूतं न्यसेत् पादम्' इति वचनात् । तस्या अपत्यं पौतक्रत इन्द्रः । दस्यवे। दस्युः कर्मोपक्षयिता 'तमःसंघः । तं हन्तुं वृकश्चन्द्रमाः सन (सन्) नित्यात् अनुपक्षीणात् स्वकोशात् सकाशात् दश सहसा अयुतसंख्याकानि रायः धनानि मह्यं पृषध्रनाम्ने अमंहत प्रादात् । किंच गर्दभमेषीदासमालाशतान्यपि मे मह्यं स एव प्रादात् इति । वृकश्चन्द्रमा भवति ' (निरु. ५, २०) इति यास्कः ॥

Here it says to give numerous donkeys ,sheeps and helpers to the one who spread hymns . We don't have to forget that here Dasa word is used which means one who does service and is paid salary for it . So Dasa means employees . So Accusing slavery on this mantra is baseless

Allegations –

Rig Veda 6.27.8
The opulent supreme sovereign Abhyāvartin, the son of Cāyamāna, presents, Agni, to me two damsels riding in cars, and twenty cows; this donation of the descendant of Pṛthu cannot be desroyed.

.Rebuttal

Acharya Sayana in his commentary on Rig Veda 6/27/8 said

अधुना भरद्वाजः स्वस्मा अभ्यावर्तिना दत्तं धनजातमग्नये प्रकथयति । हे "अग्ने "मघवा धनवान् प्रभूतदानो वा "सम्राट् राजसूययाजी "चायमानः चयमानस्य पुत्रः अभ्यावर्ती एतदाह्वयो राजा "रथिनः रथसहितान् "वधूमतः स्त्रीयुक्तान् "द्वयान् मिथुनभूतान् "विंशतिं विंशतिसंख्याकान् "गाः पशून् "मह्यं "ददाति प्रायच्छत् । "पार्थवानां पृथोर्वंशजस्याभ्यावर्तिनो राज्ञः संबन्धिनी । पूजार्थं बहुवचनम् । "इयं "दक्षिणा "दुर्नशा केनापि नाशयितुमशक्या भवति

Here actually the word used is 'vadhu' (वधू), which refers to a married woman or bride, not a slave. There is no word related to selling or buying female Slaves in this mantra.

In the commentary on this mantra in the Bṛhaddevatā, it is explained that kings would marry off their daughters to suitable men of the same gotra and varṇa, which is commonly known as 'kanyādāna' (ritual gift of a daughter in marriage). Hence, the word 'vadhu' appears in these mantras, which is always used for a married woman or bride, not a slave.

And as for the mention of giving chariots or other things, that is actually a traditional part of 'strī-dhana' (the wealth given to the bride by her family). For example, in the Vālmīki Rāmāyaṇa, during the wedding of Sītā, King Janaka gave chariots, animals, male and female attendants to look after the bride. This was part of the marriage custom and not some form of slavery.

अधुना भरद्वाजः स्वस्मा अभ्यावर्तिना दत्तं धनजातमग्नये प्रकथयति । हे "अग्ने "मघवा धनवान् प्रभूतदानो वा "सम्राट् राजसूययाजी "चायमानः चयमानस्य पुत्रः अभ्यावर्ती एतदाह्वयो राजा "रथिनः रथसहितान् "वधूमतः स्त्रीयुक्तान् "द्वयान् मिथुनभूतान् "विंशतिं विंशतिसंख्याकान् "गाः पशून् "मह्यं "ददाति प्रायच्छत् । "पार्थवानां पृथोर्वंशजस्याभ्यावर्तिनो राज्ञः संबन्धिनी । पूजार्थं बहुवचनम् । "इयं "दक्षिणा "दुर्नशा केनापि नाशयितुमशक्या भवति ॥ ॥ २४ ॥

उसे रूप-सम्पन्न तथा देवपुत्रों के समान देखकर उन्होंने (राजा ने), वर्ण और गोत्र आदि का विरोध न होने पर उसे अपनी पुत्री प्रदान करने का विचार किया ।

तब उसे (कक्षीवत् को) उठाकर उन्होंने उससे उसका वर्ण और गोत्रादि पूछा। उस युवक (कत्तीवत्) ने यह कहते हुये उत्तर दियाः 'हे राजन्, में अङ्गिरम् के वंश का हूँ; हे नृप में उच्च्य-पुत्र बत्रृषि दीर्घतमस् का पुत्र हैं।' तब उन्होंने (स्वनय ने) उसे (कक्षीवत्त् को) आभूषणों से अलंकृत दस कम्यायें प्रदान की, और इन कन्याओं को ले जाने के लिये इसी संरया में रथ तथा चार-चार के दल में चलने वाले मुहद शरीर के अश्व, और धन तथा हीन धातु के वर्तन, और बकरियों तथा भेड़ आदि भी दिये ।

Seeing that he (Kakṣīvat) was handsome and radiant like a son of the gods, the king, finding no objection in terms of caste or lineage, considered offering him his daughter in marriage.

Then, lifting him up, the king asked about his caste and lineage. The young man (Kakṣīvat) replied respectfully: "O King, I belong to the lineage of the sage Aṅgiras. I am the son of the high-born sage Dīrghatamas."

Thereupon, the king (Svanaya) gave him ten beautifully adorned maidens as companions. To carry these maidens, he also provided a chariot, muscular horses in teams of four, wealth, vessels made of less precious metals, as well as goats and sheep.

तं राजा स्वनयो नाम भावयव्यसुतो व्रजन् ।
क्रीडार्थं सानुगोऽपश्यत् सभार्यः सपुरोहितः ॥ १४३ ॥

उस समय अपनी सभा, पुरोहित, और भार्या के साथ क्रीडार्थ कहीं जा रहे भावयव्य के पुत्र राजा स्वनय ने उसे देखा ।

अथैनं रूपसंपन्नं दृष्ट्वा देवसुतोपमम् ।
कन्यादाने मतिं चक्रे वर्णगोत्राविरोधतः ॥ १४४ ॥

उसे रूप-सम्पन्न तथा देवपुत्रों के समान देखकर उन्होंने (राजा ने), वर्ण और गोत्र आदि का विरोध न होने पर उसे अपनी पुत्री प्रदान करने का विचार किया ।

संयोज्यैनं स पप्रच्छ वर्णगोत्रादिकं ततः ।
राजन्नाङ्गिरसोऽस्मीति कुमारः प्रत्युवाच तम् ॥ १४५ ॥

पुत्रोऽहं दीर्घतमस औचथ्यस्य क्षयेन्नृप ।
अथास्मै स ददौ कन्या दशाभरणभूषिताः ॥ १४६ ॥

तावतश्च रथान्व्यावाचान् वोढृचक्रान्वै चतुर्युजः ।
वधूनां वाहनार्थाय धनकुप्यमजाविकम् ॥ १४७ ॥

तब उसे (कक्षीवत् को) उठाकर उन्होंने उससे उसका वर्ण और गोत्रादि पूछा । उस युवक (कक्षीवत्) ने यह कहते हुये उत्तर दिया : 'हे राजन्, मैं अङ्गिरस् के वंश का हूँ; हे नृप मैं उचथ्य-पुत्र ऋषि दीर्घतमस् का पुत्र हूँ ।' तब उन्होंने (स्वनय ने) उसे (कक्षीवत् को) आभूषणों से अलंकृत दस कन्यायें प्रदान कीं, और इन कन्याओं को ले जाने के लिये इसी संख्या में रथ तथा चार-चार के दल में चलने वाले सुदृढ़ शरीर के अश्व, और धन तथा हीन धातु के बर्तन, और बकरियाँ तथा भेड़ आदि भी दिये ।

Meaning of **वधू** as per Vachaspatyam

ब(व)धू स्त्री बध्नाति ममतया बन्ध–ड गलोपः, उह्यते वह-क घश्चान्टालृएशे वा । १ नार्य्याम्, २ पृक्कायाञ्च अमरः३ स्नुषायां, ४ नबोढिआयाम्, भार्य्यायां ५ शारिवोषधौ६ शआम्, च मेदि० ।

वधू स्त्री उह्यते पितृगेहात् पतिगृहं वह–ऊ धुकच् ।१ भार्य्यायाम् २ नवोढायां ३ पुत्रजायायाम् अमरः ।४ शठ्याञ्च मेदि० । अस्य ओष्ठ्यादित्वमित्यन्ये

Section 1: On the Root and Meanings of 'वधू'

> "ब(व)धू स्त्री बध्नाति ममतया बन्ध–ड गलोपः," > The feminine word *vadhū* (bride/wife) is derived from the root *bandh* (to bind) — indicating "she who binds with affection" (i.e., connects through love or emotional attachment).

> "उह्यते वह-क घश्चान्टालृएशे वा।" > Alternatively, it comes from the root *vah* (to carry or lead), interpreted through suffix usage (like *ghañ* or *ṇic*) per Pāṇinian rules — meaning, "she who is led/carries herself from father's house to husband's."

> "१ नार्य्याम्," — In the sense of "a woman."

> "२ पृक्कायाञ्च अमरः" — In the Amarakosha (a Sanskrit thesaurus), it is also applied to "a daughter-in-law."

> "३ स्नुषायां," — It also means "a son's wife."

> "४ नबोढिआयाम्, भार्य्यायां" — Specifically a newly-married woman, a wife.

> "५ शारिवोषधौ" — In botanical context, "Vadhū" is a name for a medicinal herb, *Śārivā* (Indian sarsaparilla).

> "६ शआम्, च मेदि०" — In *Śabdakalpadruma* and *Medinī-kośa*, Vadhū" also appears as a general term for a woman of

marriageable age or a bride.

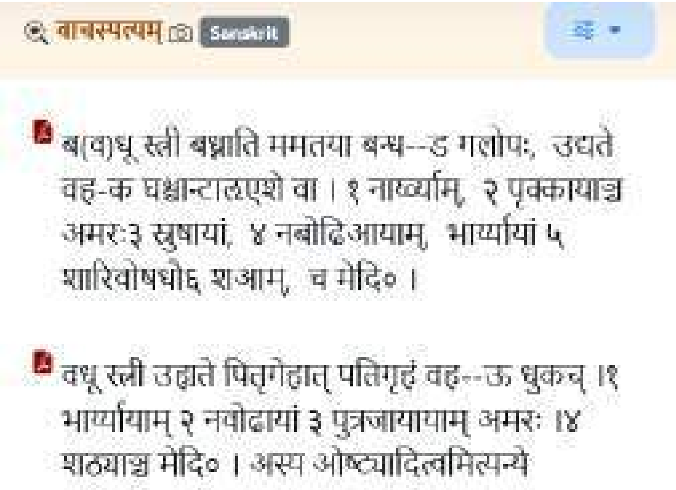
Section 2: Alternative Root and Etymology

> "वधू स्त्री उह्यते पितृगेहात् पतिगृहं वह–ऊ धुकच्।" > The word *vadhū* also derives from *vah* (to carry), with the meaning "she who is carried or led from her father's home to the husband's home" — using the *dhukac* affix formation.

> "१ भार्य्यायाम् २ नवोढायां ३ पुत्रजायायाम् अमरः" > As per *Amarakosha*, it refers to: > 1. Wife > 2. Newlywed bride > 3. Son's wife (daughter-in-law)

> "४ शठ्याञ्च मेदि०" — It can also mean a clever woman, as stated in *Medinī-kośa*.

> "अस्य ओष्ठ्यादित्वम् इत्यन्ये" > Some grammarians further explain that its formation includes phonetic elements like oṣṭhya-ādi (labial sounds), following specific linguistic rules.


वाचस्पत्यम् Sanskrit

ब(व)धू स्त्री बध्नाति ममतया बन्ध--उ नलोपः, उह्यते वह-क घञ्चान्तालएशे वा । १ नार्य्याम्, २ पुक्कायाञ्च अमरः ३ स्नुषायां, ४ नवोढिआयाम्, भार्य्यायां ५ शारिवोषधौ६ शआम्, च मेदि० ।

वधू स्त्री उह्यते पितृगेहात् पतिगृहं वह--ऊ धुकच् ।१ भार्य्यायाम् २ नवोढायां ३ पुत्रजायायाम् अमरः ।४ शठ्याञ्च मेदि० । अस्य ओष्ठ्यादित्वमित्यन्ये

Allegations –

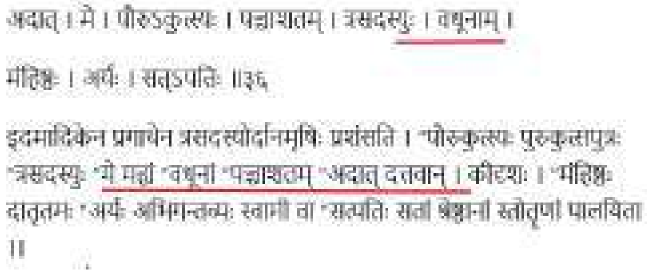
Rig Veda 8.19.36
A gift of fifty female slaves hath Trasadasyu given me, Purukutsa's son, Most liberal, kind, lord of the brave."

Refutation

Acharya Sayana in his commentary on Rig Veda 8.19.36 said –

मे मह्यं "वधूनां "पञ्चाशतम्

इदमादिकेन प्रगाथेन त्रसदस्योर्दानमृषिः प्रशंसति । "पौरुकुत्स्यः पुरुकुत्सपुत्रः "त्रसदस्युः "मे मह्यं "वधूनां "पञ्चाशतम् "अदात् दत्तवान् । कीदृशः । "मंहिष्ठः दातृतमः "अर्यः अभिगन्तव्यः स्वामी वा "सत्पतिः सतां श्रेष्ठानां स्तोतृणां पालयिता


अदात् । मे । पौरुऽकुत्स्यः । पञ्चाशतम् । त्रसदस्युः । वधूनाम् ।

मंहिष्ठः । अर्यः । सत्ऽपतिः ॥३६

इदमादिकेन प्रगाथेन त्रसदस्योर्दानमृषिः प्रशंसति । "पौरुकुत्स्यः पुरुकुत्सपुत्रः "त्रसदस्युः "मे मह्यं "वधूनां "पञ्चाशतम् "अदात् दत्तवान् । कीदृशः । "मंहिष्ठः दातृतमः "अर्यः अभिगन्तव्यः स्वामी वा "सत्पतिः सतां श्रेष्ठानां स्तोतृणां पालयिता ॥

Here the word used is 'vadhu' (वधू), which refers to a married woman or bride, not a slave. There is no word related to selling or buying female Slaves in this mantra.

In the commentary on this mantra in the **Bṛhaddevatā**, it is explained that **kings would marry off their daughters to suitable men of the same gotra and varṇa**, which is commonly known as '**kanyādāna' (ritual gift of a daughter in marriage)**. Hence, the word '**vadhu**' appears in these mantras, which is always used for a **married woman or bride, not a slave**.

And as for the mention of giving chariots or other things, that is actually a traditional part of '**strī-dhana**' (the wealth given to the bride by her family). For example, in the **Vālmīki Rāmāyaṇa**, during the wedding of Sītā, **King Janaka gave chariots, animals, male and female attendants** to look after the bride. This was part of the marriage custom and not some form of slavery.

उसे रूप-सम्पन्न तथा देवपुत्रों के समान देखकर उन्होंने (राजा ने), वर्ण और गोत्र आदि का विरोध न होने पर उसे अपनी पुत्री प्रदान करने का विचार किया।

तब उसे (कक्षीवत् को) उठाकर उन्होंने उससे उसका वर्ण और गोत्रादि पूछा। उस युवक (कत्तीवत्) ने यह कहते हुये उत्तर दिया: 'हे राजन्, में अङ्गिरम् के वंश का हूँ; हे नृप में उच्च्य-पुत्र बत्रृषि दीर्घतमस् का पुत्र हैं।' तब उन्होंने (स्वनय ने) उसे (कक्षीवत्त् को) आभूषणों से अलंकृत दस कम्यायें प्रदान की, और इन कन्याओं को ले जाने के लिये इसी संरया में रथ तथा चार-चार के दल में चलने वाले मुहद शरीर के अश्व, और धन तथा हीन धातु के वर्तन, और बकरियों तथा भेड़ आदि भी दिये।

Seeing that he (Kakṣīvat) was handsome and radiant like a son of the gods, the king, finding no objection in terms of caste or lineage, considered offering him his daughter in marriage.

Then, lifting him up, the king asked about his caste and lineage. The young man (Kakṣīvat) replied respectfully: "O King, I belong to the lineage of the sage Aṅgiras. I am the son of the high-born sage Dīrghatamas."

Thereupon, the king (Svanaya) gave him ten beautifully adorned maidens as companions. To carry these maidens, he also provided a chariot, muscular horses in teams of four, wealth, vessels made of less precious metals, as well as goats and sheep.

तं राजा स्वनयो नाम भावयव्यसुतो व्रजन् ।
क्रीडार्थं सानुगोऽपश्यत् सभार्यः सपुरोहितः ॥ १४३ ॥

उस समय अपनी सभा, पुरोहित, और भार्या के साथ क्रीडार्थ कहीं जा रहे भावयव्य के पुत्र राजा स्वनय ने उसे देखा ।

अथैनं रूपसंपन्नं दृष्ट्वा देवसुतोपमम् ।
कन्यादाने मतिं चक्रे वर्णगोत्राविरोधतः ॥ १४४ ॥

उसे रूप-सम्पन्न तथा देवपुत्रों के समान देखकर उन्होंने (राजा ने), वर्ण और गोत्र आदि का विरोध न होने पर उसे अपनी पुत्री प्रदान करने का विचार किया ।

संयोऽप्यैनं स पप्रच्छ वर्णगोत्रादिकं ततः ।
राजन्नाङ्गिरसोऽस्मीति कुमारः प्रत्युवाच तम् ॥ १४५ ॥

पुत्रोऽहं दीर्घतमस औचथ्यस्य कक्षेन्नृप ।
अथास्मै स ददौ कन्या दशाभरणभूषिताः ॥ १४६ ॥

तावतश्च रथाञ्छ्यावान् वोढ्चक्रान्वै चतुर्युजः ।
वधूनां वाहनार्थाय धनकुप्यमजाविकम् ॥ १४७ ॥

तब उसे (कक्षीवत् को) उठाकर उन्होंने उससे उसका वर्ण और गोत्रादि पूछा । उस युवक (कक्षीवत्) ने यह कहते हुये उत्तर दिया : 'हे राजन्, मैं अङ्गिरस् के वंश का हूँ; हे नृप मैं उचथ्य-पुत्र ऋषि दीर्घतमस् का पुत्र हूँ ।' तब उन्होंने (स्वनय ने) उसे (कक्षीवत् को) आभूषणों से अलंकृत दस कन्यायें प्रदान कीं, और इन कन्याओं को ले जाने के लिये इसी संख्या में रथ तथा चार-चार के दल में चलने वाले सुदृढ शरीर के अश्व, और धन तथा हीन धातु के बर्तन, और बकरियाँ तथा भेड़ आदि भी दिये ।

Meaning of वधू as per Vachaspatyam

ब(व)धू स्त्री बध्नाति ममतया बन्ध–ड गलोपः, उह्यते वह-क घश्चान्टालृएशे वा । १ नार्य्याम्, २ पृक्कायाञ्च अमरः३ स्नुषायां, ४ नबोढिआयाम्, भार्य्यायां ५ शारिवोषधौ६ शआम्, च मेदि० ।

वधू स्त्री उह्यते पितृगेहात् पतिगृहं वह–ऊ धुकच् ।१ भार्य्यायाम् २ नवोढायां ३ पुत्रजायायाम् अमरः ।४ शठ्याञ्च मेदि० । अस्य ओष्ठ्यादित्वमित्यन्ये

Section 1: On the Root and Meanings of 'वधू'

> "ब(व)धू स्त्री बध्नाति ममतया बन्ध–ड गलोपः," > The feminine word *vadhū* (bride/wife) is derived from the root *bandh* (to bind) — indicating "she who binds with affection" (i.e., connects through love or emotional attachment).

> "उह्यते वह-क घश्चान्टालृएशे वा।" > Alternatively, it comes from the root *vah* (to carry or lead), interpreted through suffix usage (like *ghañ* or *ṇic*) per Pāṇinian rules — meaning, "she who is led/carries herself from father's house to husband's."

> "१ नार्य्याम्," — In the sense of "a woman."

> "२ पृक्कायाञ्च अमरः" — In the Amarakosha (a Sanskrit thesaurus), it is also applied to "a daughter-in-law."

> "३ स्नुषायां," — It also means "a son's wife."

> "४ नबोढिआयाम्, भार्य्यायां" — Specifically a newly-married woman, a wife.

> "५ शारिवोषधौ" — In botanical context, "Vadhū" is a name for a medicinal herb, *Śārivā* (Indian sarsaparilla).

> "६ शआम्, च मेदि०" — In *Śabdakalpadruma* and *Medinī-kośa*, "vadhū" also appears as a general term for a woman of

marriageable age or a bride.

Section 2: Alternative Root and Etymology

> “वधू स्त्री उह्यते पितृगेहात् पतिगृहं वह–ऊ धुकच्।” > The word *vadhū* also derives from *vah* (to carry), with the meaning “she who is carried or led from her father’s home to the husband’s home” — using the *dhukac* affix formation.

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> “४ शठ्याञ्च मेदि०” — It can also mean a clever woman, as stated in *Medinī-kośa*.

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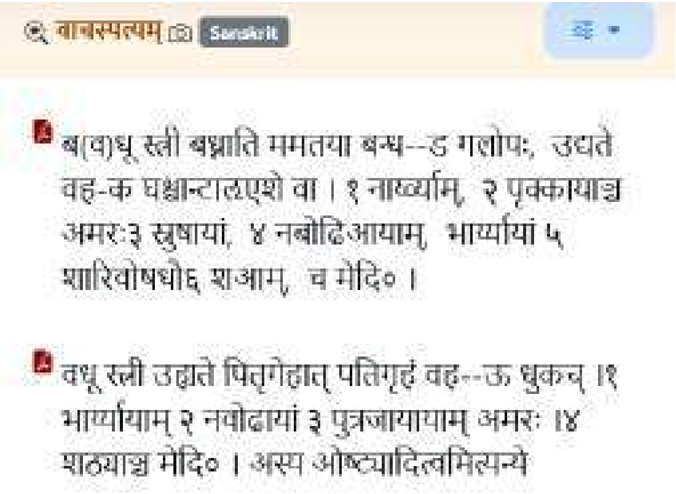
वाचस्पत्यम् Sanskrit

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Allegations-

Rig Veda 1/126/3 mentions Slavery – “Ten chariots drawn by bay steeds, and carrying my wives, stood near me, given meby Svanaya; and a thousand and sixty cows followed; these, after a short interval of time, did Kakṣīvat deliver (to his father)

Refutation-

Acharya Sayana in his commentary on Rig Veda 1.126.3 says

स्वनयेन “दत्ताः “श्यावाः तद्वर्णाश्वैः युक्तत्वात् श्यावाः “वधूमन्तः

“स्वनयेन “दत्ताः “श्यावाः तद्वर्णाश्वैः युक्तत्वात् श्यावाः “वधूमन्तः आरूढाभिर्वधूभिस्तद्वन्तः “दश एतत्संख्याकाः “रथासः रथाः “उप “अस्थुः उपस्थिताः। गव्यशब्दो गोसमूहवाची । “षष्टिः “सहस्रमनु “गव्यं षष्ट्यधिकसहस्रं गवां समूहोऽनु “आगात् आगतः । ततः आत्मानं परोक्षेण ब्रवीति । तत्सर्वं प्रतिगृह्य अयं “कक्षीवान् “अह्नां दिवसानां मध्ये अभिपित्वे संनिहितेऽहनि “सनत् । स्वीकृतं रथवध्वादिकं स्वपित्रे समर्पयति स्वयं वा स्वीकरोति । अभिपित्वशब्दः आसन्नकालवाची प्रपित्वशब्दः इतिवत् । स च ' प्रपित्वेऽभीक इत्यासन्नस्य ' (निरु. ३. २०) इति यास्केनोक्तत्वात् आसन्नवचनः । उपसर्गभेदेऽप्यर्थाभेदः ॥

उप । मा । श्यावाः । स्वनयेन । दत्ताः । वधूऽमन्तः । दश । रथासः । अस्थुः ।

षष्टिः । सहस्रम् । अनु । गव्यम् । आ । अगात् । सनत् । कक्षीवान् । अभिऽपित्वे । अह्नाम् ॥३

‘स्वनयेन ‘दत्ताः ‘श्यावाः तद्वर्णाश्वैः युक्तत्वात् श्यावाः ‘वधूमन्तः आरूढाभिर्वधूभिस्तद्वन्तः ‘दश एतत्संख्याकाः ‘रथासः रथाः ‘उप ‘अस्थुः उपस्थिताः। गव्यशब्दो गोसमूहवाची । ‘षष्टिः ‘सहस्रमनु ‘गव्यं षष्ट्यधिकसहस्रं गवां समूहोऽनु ‘आगात् आगतः । ततः आत्मानं परोक्षेण ब्रवीति । तत्सर्वं प्रतिगृह्य अयं ‘कक्षीवान् ‘अह्नां दिवसानां मध्ये अभिपित्वे संनिहितेऽहनि ‘सनत् । स्वीकृतं रथवध्वादिकं स्वपित्रे समर्पयति स्वयं वा स्वीकरोति । अभिपित्वशब्दः आसन्नकालवाची प्रपित्वशब्दः इतिवत् । स च ‘ प्रपित्वेऽभीक इत्यासन्नस्य ’ (निरु. ३. २०) इति यास्केनोक्तत्वात् आसन्नवचनः । उपसर्गभेदेऽप्यर्थाभेदः ॥

Here actually the word used is ‘vadhu’ (वधू), which refers to a married woman or bride, not a slave. There is no word related to selling or buying female Slaves in this mantra.

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तब उसे (कक्षीवत् को) उठाकर उन्होंने उससे उसका वर्ण और गोत्रादि पूछा। उस युवक (कत्तीवत्) ने यह कहते हुये उत्तर दिया: 'हे राजन्, में अङ्गिरम् के वंश का हूँ; हे नृप में उच्च्य-पुत्र बत्रृषि दीर्घतमस् का पुत्र हैं।' तब उन्होंने (स्वनय ने) उसे (कक्षीवत्त् को) आभूषणों से अलंकृत दस कम्यायें प्रदान की, और इन कन्याओं को ले जाने के लिये इसी संरया में रथ तथा चार-चार के दल में चलने वाले मुहद शरीर के अश्व, और धन तथा हीन धातु के वर्तन, और बकरियों तथा भेड़ आदि भी दिये।

Seeing that he (Kakṣīvat) was handsome and radiant like a son of the gods, the king, finding no objection in terms of caste or lineage, considered offering him his daughter in marriage.

Then, lifting him up, the king asked about his caste and lineage. The young man (Kakṣīvat) replied respectfully: “O King, I belong to the lineage of the sage Aṅgiras. I am the son of the high-born sage Dīrghatamas.”

Thereupon, the king (Svanaya) gave him ten beautifully adorned maidens as companions. To carry these maidens, he also provided a chariot, muscular horses in teams of four, wealth, vessels made of less precious metals, as well as goats and sheep.

तं राजा स्वनयो नाम भावयव्यसुतो व्रजन्।
क्रीडार्थं सानुगोऽपश्यत् सभार्यः सपुरोहितः॥ १४३॥

उस समय अपनी सभा, पुरोहित, और भार्या के साथ क्रीडार्थ कहीं जा रहे भावयव्य के पुत्र राजा स्वनय ने उसे देखा।

अथैनं रूपसंपन्नं दृष्ट्वा देवसुतोपमम्।
कन्यादाने मतिं चक्रे वर्णगोत्राविरोधतः॥ १४४॥

उसे रूप-सम्पन्न तथा देवपुत्रों के समान देखकर उन्होंने (राजा ने), वर्ण और गोत्र आदि का विरोध न होने पर उसे अपनी पुत्री प्रदान करने का विचार किया।

संयोज्यैनं स पप्रच्छ वर्णगोत्रादिकं ततः।
राजन्नाङ्गिरसोऽस्मीति कुमारः प्रत्युवाच तम्॥ १४५॥

पुत्रोऽहं दीर्घतमस औचथ्यस्य कथेर्नृप।
अथास्मै स ददौ कन्या दशाभरणभूषिताः॥ १४६॥

तावतश्च रथान्छ्यावान् योद्धचक्रान्वी चतुर्युजः।
वधूनां वाहनार्थाय धनकुप्यमजाविकम्॥ १४७॥

तब उसे (कक्षीवत् को) उठाकर उन्होंने उससे उसका वर्ण और गोत्रादि पूछा। उस युवक (कक्षीवत्) ने यह कहते हुये उत्तर दिया: 'हे राजन्, मैं अङ्गिरस् के वंश का हूँ; हे नृप मैं उचथ्य-पुत्र ऋषि दीर्घतमस् का पुत्र हूँ।' तब उन्होंने (स्वनय ने) उसे (कक्षीवत् को) आभूषणों से अलंकृत दस कन्यायें प्रदान कीं, और इन कन्याओं को ले जाने के लिये इसी संख्या में रथ तथा चार-चार के दल में चलने वाले सुदृढ़ शरीर के अश्व, और धन तथा हीन धातु के बर्तन, और बकरियाँ तथा भेड़ आदि भी दिये।

Meaning of वधू

ब(व)धू स्त्री बध्नाति ममतया बन्ध–ड गलोपः, उद्यते वह-क घश्चान्टालृएशे वा । १ नार्य्याम्‌ २ पृक्कायाञ्च अमरः३ स्नुषायां, ४ नबोढिआयाम्‌ भार्य्यायां ५ शारिवोषधौ६ शआम्‌ च मेदि० ।

वधू स्त्री उह्यते पितृगेहात् पतिगृहं वह–ऊ धुकच् ।१ भार्य्यायाम् २ नवोढायां ३ पुत्रजायायाम् अमरः ।४ शठ्याञ्च मेदि० । अस्य ओष्ठ्यादित्वमित्यन्ये

Section 1: On the Root and Meanings of ‘वधू’

> “ब(व)धू स्त्री बध्नाति ममतया बन्ध–ड गलोपः,” > The feminine word *vadhū* (bride/wife) is derived from the root *bandh* (to bind) — indicating “she who binds with affection” (i.e., connects through love or emotional attachment).

> “उद्यते वह-क घश्चान्टालृएशे वा।” > Alternatively, it comes from the root *vah* (to carry or lead), interpreted through suffix usage (like *ghañ* or *ṇic*) per Pāṇinian rules — meaning, “she who is led/carries herself from father’s house to husband’s.”

> “१ नार्य्याम्‌,” — In the sense of “a woman.”

> “२ पृक्कायाञ्च अमरः” — In the Amarakosha (a Sanskrit thesaurus), it is also applied to “a daughter-in-law.”

> “३ स्नुषायां,” — It also means “a son’s wife.”

> “४ नबोढिआयाम्‌ भार्य्यायां” — Specifically a newly-married woman, a wife.

> “५ शारिवोषधौ” — In botanical context, “Vadhū” is a name for a medicinal herb, *Śārivā* (Indian sarsaparilla).

> “६ शआम्‌ च मेदि०” — In *Śabdakalpadruma* and *Medinī-kośa*, vadhū” also appears as a general term for a woman of

marriageable age or a bride.

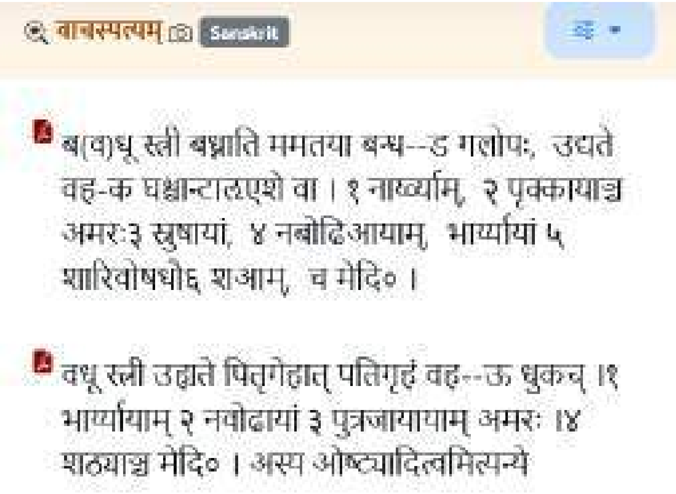
Section 2: Alternative Root and Etymology

> **“वधू स्त्री उह्यते पितृगेहात् पतिगृहं वह–ऊ धुकच्।”** > The word *vadhū* also derives from *vah* (to carry), with the meaning “she who is carried or led from her father’s home to the husband’s home” — using the *dhukac* affix formation.

> **“१ भार्य्यायाम् २ नवोढायां ३ पुत्रजायायाम् अमरः”** > As per *Amarakosha*, it refers to: > 1. Wife > 2. Newlywed bride > 3. Son’s wife (daughter-in-law)

> **“४ शठ्याञ्च मेदि०”** — It can also mean a clever woman, as stated in *Medinī-kośa*.

> **“अस्य ओष्ठ्यादित्वम् इत्यन्ये”** > Some grammarians further explain that its formation includes phonetic elements like oṣṭhya-ādi (labial sounds), following specific linguistic rules.


वाचस्पत्यम् Sanskrit

ब(व)धू स्त्री बध्नाति ममतया बन्ध--ऊ नलोपः, उह्यते वह-क घञ्चान्तालएशे वा । १ नार्य्याम्, २ पृक्कायाञ्च अमरः३ स्नुषायां, ४ नबोढिआयाम्, भार्य्यायां ५ शारिवोषधौ६ शआम्, च मेदि० ।

वधू स्त्री उह्यते पितृगेहात् पतिगृहं वह--ऊ धुकच् ।१ भार्य्यायाम् २ नवोढायां ३ पुत्रजायायाम् अमरः ।४ शठ्याञ्च मेदि० । अस्य ओष्ठ्यादित्वमित्यन्ये

Allegations-

Narada Purana 35.43 “A son born of a virgin girl is called ‘Kanina’, and that born of pregnant before marriage is called ‘Sahodhaka’. One purchased by price is called ‘Krita’, ‘Punarbhava’ is two-fold.”

Refutation-

Here is Narada Purana 35.43 hindi translation by Choukhamba Publications

इस आतिथ्य क्रिया सम्पन्न हो जाने पर वेदमाली ने विनय पूर्वक हाथ जोड़कर उन वाग्मीप्रवर मुनि से कहा- “हे भगवान्! मैं कृतार्थ हो गया। मेरा कल्मष नष्ट हो गया। हे पण्डित ! महाभाग ! ज्ञानदान द्वारा मेरा उद्धार करिये।” वेदमाली का कथन सुनकर मुनिसत्तम जानंति ने हंसते हुये गुणी वेदमाली को उत्तर दिया- “हे विप्रशार्दूल ! आप संसार के उच्छेदक इस ज्ञान का श्रवण करिये। मैं इसे संक्षेप में कहता हूं। यह अकृती (जो विवेकयुक्त न हों) लोगों के लिये अतीव दुर्लभ है। आप नित्य विष्णु का भजन करें तथा नारायण प्रभु का स्मरण किया करें। पर निन्दा, चुगली आदि कभी न करें। हे महामति! आप सदा परोपकार निरत रहिये। आप मूर्खी का साथ छोड़कर सदा हरि पूजन तत्पर रहें।।३९-४४।।

After this act of hospitality was completed, Vedamāli, with folded hands and great humility, said to that eloquent sage:

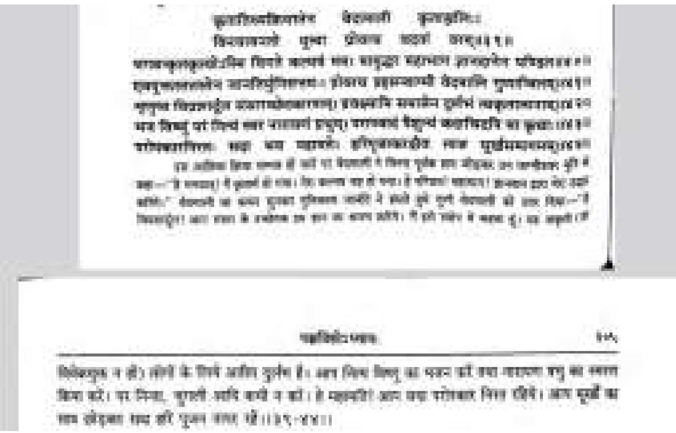
“O Revered One! I am fulfilled. My impurities have been destroyed. O learned, greatly fortunate one! Please liberate me by giving me knowledge.”

Hearing these words of Vedamāli, the best among sages, Jānanti, smiled and replied to the virtuous Vedamāli:

**"O noble Brāhmaṇa! Listen to this knowledge which destroys worldly bondage. I will tell it to you briefly.
For those who lack proper discrimination, this is extremely rare.

You should constantly worship Viṣṇu and keep remembering Lord Nārāyaṇa.
Never indulge in slander, gossip or backbiting.

O highly intelligent one! Always remain engaged in acts of benevolence.
Abandon the company of ignorance and remain ever devoted to the worship of Hari."**
(verses 39–44)



Allegations-

Maharshi Manu on types of Slaves,

Manu Smriti 8.415 "A captive of war, a slave for maintenance, the son of a female slave, one purchased for money, a slave obtained as a present, a hereditary one, and one condemned to slavery for any offence, these are the seven kinds of slave (lit., sources of slavery)"

Refutation-

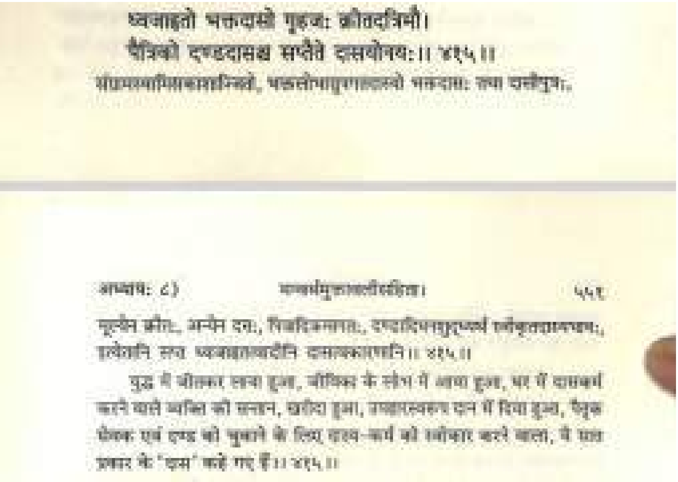
Here is Manu Smriti 8.415

ध्वजाहतो भक्तदासो गृहजः क्रीतदत्रिमौ। पैत्रिको दण्डदासश्च सप्तैते दासयोनयः ।।४१५।।
संग्रामस्वामिसकाशाज्जितो, भक्तलोभाद्युपगतदास्यो भक्तदासः तथा दासीपुत्रः, अध्यायः ८)
मन्वर्थमुक्तावलीसहिता।
५५१
मूल्येन क्रीतः, अन्येन दत्तः, पित्रादिक्रमागतः, दण्डादिधनशुद्ध्यर्थं स्वीकृतदास्यभावः, इत्येतानि सप्त ध्वजाहृतत्वादीनि दासत्वकारणानि ।। ४१५ ।।
युद्ध में जीतकर लाया हुआ, जीविका के लोभ में आया हुआ, घर में दासकर्म करने वाले व्यक्ति की सन्तान, खरीदा हुआ, उपहारस्वरूप दान में दिया हुआ, पैतृक सेवक एवं दण्ड को चुकाने के लिए दास्य-कर्म को स्वीकार करने वाला, ये सात प्रकार के 'दास' कहे गए हैं।। ४१५ ।।

Verse 415

dhvajāhato bhaktadāso gṛhajaḥ krītadattrimau |
paitriko daṇḍadāsaś ca saptai te dāsayonayaḥ || 415 ||

From the lord of the battlefield, captured and brought; through greed for livelihood, becoming a Bhakta-Dāsa; the son of a house-born Dāsa; purchased for a price; given as a gift by another; inherited from father or family; and one who, for the sake of clearing penalty or wealth due, accepts the state of Dāsya — these are the seven origins of Dāsa-hood.


ध्वजाहृतो भक्तदासो गृहजः क्रीतदत्रिमौ।
पैत्रिको दण्डदासश्च सप्तैते दासयोनयः॥ ४१५॥

अध्यायः ८) मन्वर्थमुक्तावलीसहिता। ५५१

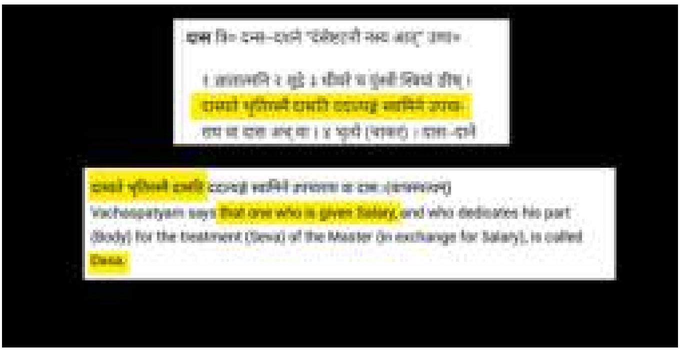
मूल्येन क्रीतः, अन्येन दत्तः, पितृक्रमागतः, दण्डादिधनशुद्ध्यर्थं स्वीकृतदासभावः, इत्येतानि सप्त ध्वजाहृतादीनि दासत्वकारणानि॥ ४१५॥

युद्ध में जीतकर लाया हुआ, जीविका के लोभ में आया हुआ, घर में दासकर्म करने वाले व्यक्ति की सन्तान, खरीदा हुआ, उपहारस्वरूप दान में दिया हुआ, पैतृक सेवक एवं दण्ड को चुकाने के लिए दास्य-कर्म को स्वीकार करने वाला, ये सात प्रकार के 'दास' कहे गए हैं॥ ४१५॥

The seven types of Das are the one captured in a war, the one brought here for the greed of livelihood, the child of a person who does servitude in his house, the one who is bought, the one who is given as a gift, the ancestral servant and the one who accepts servitude to pay off a punishment.

In Manu Smriti 8.415 too the word Dasa has been used which doesn't mean slaves but refers to paid servants

१ ज्ञातात्मनि २ शूद्रे ३ धीवरे च पुंस्त्री स्त्रियां ङीष्।
दास्यते भृतिरस्मै दासति ददात्यङ्गं स्वामिने उपचा-
राय वा दास अच् वा। ४ भृत्ये (चाकर)। दास-दाने
दास्यते भृतिरस्मै दासति ददात्यङ्गं स्वामिने उपचाराय वा दासः। (वाचस्पत्यम्)
Vachaspatyam says that one who is given Salary, and who dedicates his part (Body) for the treatment (Seva) of the Master (in exchange for Salary), is called Dasa.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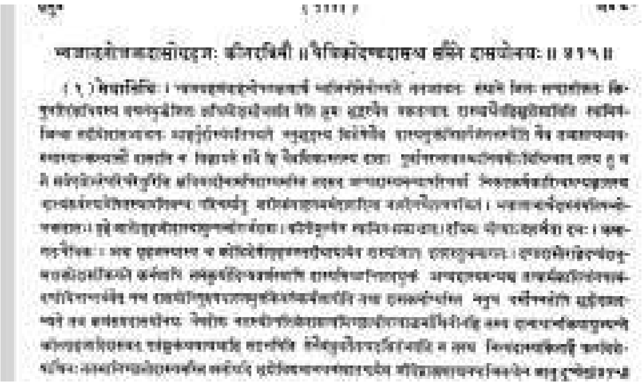
राय वा दास अच् वा। ४ भृत्ये (चाकर)। दास-दाने

दास्यते भृतिरस्मै दासति ददात्यङ्गं स्वामिने उपचाराय वा दासः। (वाचस्पत्यम्)
Vachaspatyam says that one who is given Salary, and who dedicates his part (Body) for the treatment (Seva) of the Master (in exchange for Salary), is called Dasa.

Lets see various commentaries on Manu 8.414 to understand it – Medhatithi Bhasya – । ध्वजयहणंवाहनोपलक्षणार्थ ध्वजिनीसेनोच्यते ततआत्दृतः संग्रामे जितः सन्दासीकृतः किं-पुनरिदंत्रियस्य वचनंयुद्धेजितः क्षत्रियोदासीभवति नेति ब्रूमः शूद्रस्यैव प्रकृतत्वात् दास्यायैवहिसृष्टीसाविति स्वामिनं-जित्वा तदीयोदासथत्वतः आहर्तुदस्यिंप्रतिपद्यते ननुशुद्रस्य विशेषेणैव दास्यमुक्तंनिसर्गजंतत्तस्येति नैव तथासत्यव्यव-स्थास्यात्कस्यासौ दासइति न विज्ञायते सर्वे हि चैवर्णिकास्तस्य दासाः पूर्वापरनरवतश्चानियमोऽविधित्वात् तस्य तु न ते सर्वएवोत्तरेपरिचरेयुरिति क्षत्रियादीनामपिदास्यमस्ति तदसत् अन्यद्दास्यमन्यापरिचर्या निकष्टकर्मकारित्वमप्यज्ञातस्य दास्यंसर्वस्यामेषितस्याप्रतिबन्धः परिचर्यातु शरीरसंवाहनमर्थदारादिना नारदेनचैतत्यपञ्चितं । भक्तलाभार्थदास्यंप्रतिपन्नो-भक्तदासः । गृहे जातो गृहजोदास्यामुत्पन्नोंगर्भदासः। क्रीतोमूल्येन खामिनः ग्मकाशात्। दत्रिमः प्रीत्याऽदृष्टार्थवा दत्तः । क्रमा-गत



Translation

“The phrase ‘captured under a banner’ (dhvaja-grahaṇa)—here the word ‘banner’ (dhvaja) stands for the army. Hence, one who has been defeated in battle, taken away and brought, is made a Dāsa.

Now, one may ask: *Is it the statement of the Kṣatriya that when a Kṣatriya is defeated in battle, he becomes a Dāsa?*
We say: *No; not in the strict sense.*
Because by nature this condition of Dāsya is connected primarily with the Śūdra; for the Śūdra has been created for the purpose of service.
When someone conquers a lord, the people belonging to that lord, once captured, accept the Dāsya of the captor.

One may question: *Is Dāsya only for Śūdras?*
No; though for the Śūdra it is natural, in exceptional cases others also may enter into Dāsya.
If this were not accepted, there would be no clarity about who exactly is considered a Dāsa.
For in reality all three varṇas, in one way, are Dāsas of the king, following him from generation to generation; there is no fixed rule, because it is a matter of dependence.
But not all such Dāsas engage in direct personal service.
Thus, even among Kṣatriyas and others, a form of Dāsya exists.
There is a distinction: **one form of Dāsya is different from another**.

Another form of Dāsya is simply performing lowly work.
The Dāsya of an unknown person is unrestricted: it involves unreserved rendering of service.
Paricaryā (personal attendance), on the other hand, means bodily service (pressing the limbs), assistance through wealth, etc.
This distinction has been elaborated by Nārada.

- **Bhakta-Dāsa**: One who, for the sake of benefit or due to devotion, has voluntarily undertaken Dāsya.
- **Gṛhaja**: The Dāsa born in the household, i.e., the son of a Dāsī.
- **Krīta**: The Dāsa purchased with a price from the master.
- **Datrima**: The Dāsa given as a gift, out of affection or without particular purpose.
- **Kramāgata (Paitrika)**: The hereditary Dāsa, passed down from father.

What is the difference between Gṛhaja and Kramāgata?
-The Gṛhaja is one born in servitude within that

same house;
—the Kramāgata is one whose status has come down as an inheritance from a previous arrangement.

- Daṇḍa-Dāsa: The Dāsa who, being unable to pay a royal fine, undertakes Dāsya as a consequence.

Even a person from a higher varṇa may, due to inability to pay a fine, become such a Dāsa.
But this is not the same as menial Dāsya.
There is a difference between Dāsya and mere work: the latter is only task-oriented, and does not completely make a person a Dāsa.
In the same way, performing tasks for someone is also found outside strict Dāsya.

Further, even a Śūdra who has approached Dharma may become a Dāsa, but this does not mean that these seven causes of Dāsa-status are the only ones.
These are sources of Dāsya, but the willingness of the person is also an important factor.
For the one who has voluntarily chosen to serve, it is not like the Dāsa who is bought, born in a household, etc.

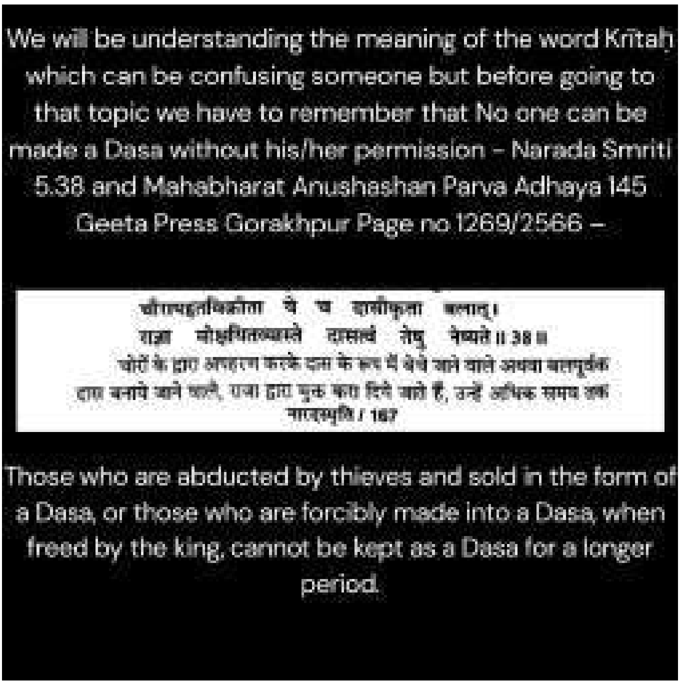
Thus, as it has been said, *each case must be considered according to its circumstances*.
For one who desires a particular result, there is a form of Dāsya, but there is no lifelong obligation.
Therefore, for one who does not willingly accept Dāsya, there is no such relationship.
Hence, if a Śūdra, possessing wealth, lives in independence without dependence upon Brāhmaṇas or others, there is no fault in him."

Thus its clear From Acharya Medhatithi commentary that Manu 8.414 does not refer to Slavery but to Dasa Paid Servants and Employees .

We will be understanding the meaning of the word Krītaḥ which can be confusing someone but before going to that topic we have to remember that No one can be made a Dasa without his/her permission – Narada Smriti 5.38 and Mahabharat Anushashan Parva Adhaya 145 Geeta Press Gorakhpur Page no 1269/2566 –

Narada Smriti 5.38

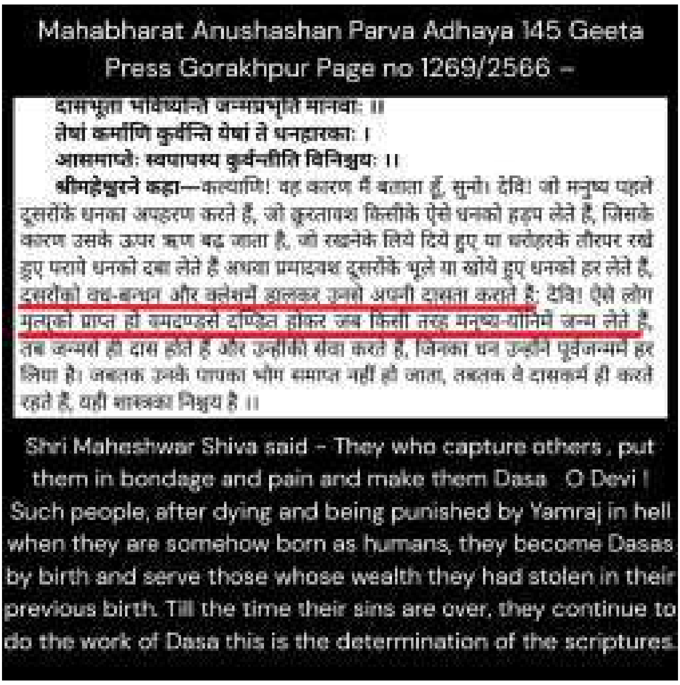
चोरों के द्वारा अपहरण करके दास के रूप में बेचे जाने वाले अथवा बलपूर्वक दास बनाये जाने वाले, राजा द्वारा मुक्त करा दिये जाते हैं, उन्हें अधिक समय तक नारदस्मृति /
Those who are abducted by thieves and sold in the form of a Dasa, or those who are forcibly made into a Dasa, when freed by the king, cannot be kept as a Dasa for a longer period.



Mahabharat Anushashan Parva Adhaya 145 Geeta Press Gorakhpur Page no 1269/2566 –

दसरोंको वध-बन्धन और क्लेशमें डालकर उनसे अपनी दासता कराते हैं; देवि ! ऐसे लोग मृत्युको प्राप्त हो यमदण्डसे दण्डित होकर जब किसी तरह मनुष्य-योनिमें जन्म लेते हैं, तब जन्मसे ही दास होते हैं और उन्हींकी सेवा करते हैं, जिनका धन उन्होंने पूर्वजन्ममें हर लिया है। जबतक उनके पापका भोग समाप्त नहीं हो जाता, तबतक वे दासकर्म ही करते रहते हैं, यही शास्त्रका निश्चय है ।।

Shri Maheshwar Shiva said – They who capture others , put them in bondage and pain and make them Dasas O Devi ! Such people, after dying and being punished by Yamraj in hell when they are somehow born as humans, they become Dasa by birth and serve those whose wealth they had stolen in their previous birth. Till the time their sins are over, they continue to do the work of Dasa, this is the determination of the scriptures.



We have Evidences from the Scriptures that prohibits selling and buying human beings
Mahabharat 13.45.23

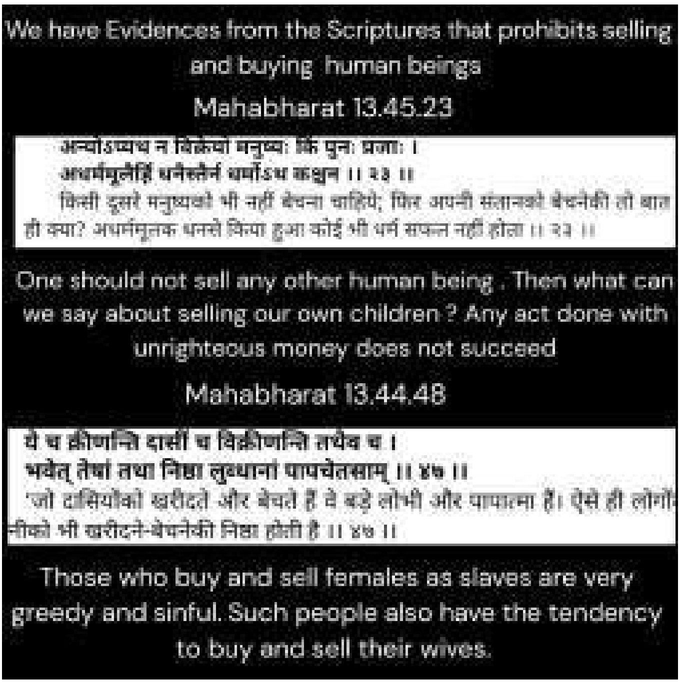
किसी दूसरे मनुष्यको भी नहीं बेचना चाहिये; फिर अपनी संतानको बेचनेकी तो बात ही क्या? अधर्ममूलक धनसे किया हुआ कोई भी धर्म सफल नहीं होता ।। २३ ।।

One should not sell any other human being. Then what can we say about selling our own children? Any act done with unrighteous money does not succeed

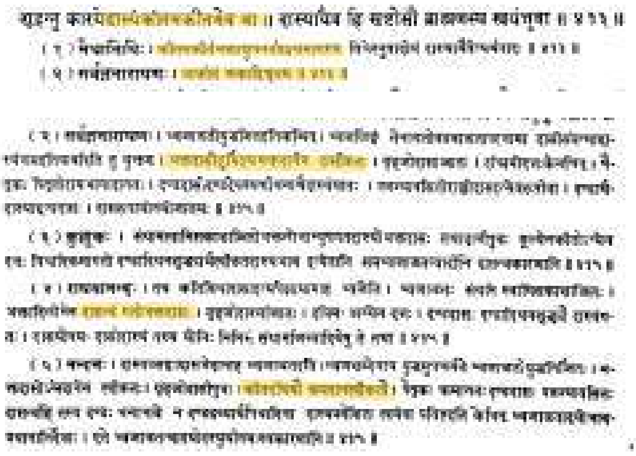
Mahabharat 13.44.48

'जो दासियोंको खरीदते और बेचते हैं वे बड़े लोभी और पापात्मा हैं। ऐसे ही लोगों नीको भी खरीदने-बेचनेकी निष्ठा होती है ।। ४७ ।।

Those who buy and sell females as slaves are very greedy and sinful. Such people also have the tendency to buy and sell their wives.



Sarvgaya Narayana , Raghavananda ,Nandan , Medhatithi and Kulluka Bhatta ji and have explained the meaning of word Krītaḥ as – **भक्तदासोदुर्भिक्ष्य भक्तदानेन दासीकतः , दासत्वं गतोभक्तदासः । क्रीतदृत्रिमौ क्रयदानस्वीकृतौ** meaning giving money or resources or a share of profit to someone in exchange for servitude and doing some work for the master in exchange for money in simple words contract labour as kritam . For ex – In IPL where Franchise buy players for a contract for a specific period of time but that doesn't mean they are forcefully sold as slaves like in Islamic Slavery



Thus we have understood the meaning of the word Kritam as purchasing the service of a person in a contract for a

specific period of time for a specific amount like we see in Football Franchise and Cricket leagues .

Narada Smriti Adhayay 5 describes many circumstances in which the person who has become Dasa due to Drought or Famine – , one who has become Dasa become of non payement of Loan and money , one who has become Dasa by himself and or one who became a Dasa due to war , one who became Dasa for Bharan Poshan may free themselves from Dasatva by themselves

Narada Smriti 5.31 –

अकाल में पाला-पोसा जाने से दास बना व्यक्ति दीर्घकाल तक स्वामी की सेवा करने पर भी दासत्व से मुक्त नहीं हो सकता है। हां, सामर्थ्य जुटाने पर गाय-बैल आदि देकर मुक्ति-लाभ कर सकता है।

A person who has become a Dasa by being brought up during a famine cannot be freed from Dasatva even if he serves his master for a long time. Yes, if he can gather the means, he can get freedom by giving away cows and bulls etc.

Narada Smriti 5.33 –

भारी ऋण से मुक्त किया गया और प्रत्युपकार के रूप में दास बना व्यक्ति, ब्याज समेत ऋण-राशि को चुका देने पर दासत्व से मुक्त हो सकता है। इसी प्रकार निश्चित अवधि के लिए दासत्व के रूप में अनुबन्धित व्यक्ति अवधि बीतने पर अपने आप मुक्त समझा जाता है।

A person who is freed from a heavy debt and made a Dasa in return can be freed from Dasatva after repaying the loan amount along with interest. Similarly, a person contracted as a Dasa for a fixed period is considered free on expiry of the period.

Narada Smriti 5.34–

स्वयं अपने को दासत्व के लिए सौंपने वाले तथा युद्ध में बन्दी बनाकर लाये गये दास, स्थिति बदलने पर, अर्थात् अपना पेट भरने को समर्थ होने पर तथा राजाओं में सन्धि-समझौता हो जाने पर दासत्व से मुक्त हो जाते हैं।

The persons who surrender themselves for Dasatva and those captured in war, become free from Dasatva when their situation changes, i.e. when they become capable of feeding themselves and when a treaty is signed between the kings.

Narada Smriti 5.36 –

जीवन-भर भरण-पोषण की आशा से दास बना व्यक्ति उपयुक्त भरण-पोषण न मिलने पर दासकर्म को छोड़ सकता है। इसी प्रकार दासी द्वारा अपने साथ लाया होने से दास बना उसका बेटा भी मां की मुक्ति के साथ अपने आप मुक्त हो जाता है।

A person who became a Dasa with the hope of lifelong maintenance can give up Servitude if he does not get adequate maintenance. Similarly, a son who became a Das because he was brought up by a Dasi woman also gets freed automatically with the liberation of his mother.

संरक्षितं यद्दुर्भिक्षे न तच्छुध्येत कर्मणा ॥ 31 ॥

अकाल में पाला-पोसा जाने से दास बना व्यक्ति दीर्घकाल तक स्वामी की सेवा करने पर भी दासत्व से मुक्त नहीं हो सकता है। हां, सामर्थ्य जुटाने पर गाय-बैल आदि देकर मुक्ति-लाभ कर सकता है।

A person who has become a Dasa by being brought up during a famine cannot be freed from Dasatva even if he serves his master for a long time. Yes, if he can gather the means, he can get freedom by giving away cows and bulls etc.

कृतकालव्यपगमात् कृतकोऽपि विमुच्यते ॥ 33 ॥

भारी ऋण से मुक्त किया गया और प्रत्युपकार के रूप में दास बना व्यक्ति, ब्याज समेत ऋण-राशि को चुका देने पर दासत्व से मुक्त हो सकता है। इसी प्रकार निश्चित अवधि के लिए दासता के रूप में अनुबन्धित व्यक्ति अवधि बीतने पर अपने आप मुक्त समझा जाता है।

A person who is freed from a heavy debt and made a Dasa in return can be freed from Dasatva after repaying the loan amount along with interest. Similarly, a person contracted as a Dasa for a fixed period is considered free on expiry of the period.

प्रतिशीर्षप्रदानेन मुच्यते तुल्यकर्मणा ॥ 34 ॥

स्वयं अपने को दासत्व के लिए सौंपने वाले तथा युद्ध में बन्दी बनाकर लाये गये दास, स्थिति बदलने पर, अर्थात् अपना पेट भरने को समर्थ होने पर तथा राजाओं में सन्धि-समझौता हो जाने पर दासत्व से मुक्त हो जाते हैं।

The perosns who surrender themselves for Dasatva and those captured in war, become free from Dasatva when their situation changes, i.e. when they become capable of feeding themselves and when a treaty is signed between the kings.

निग्रहाद्वडवानां तु मुच्यते वडवाहृत: ॥ 36 ॥

जीवन-भर भरण-पोषण की आशा से दास बना व्यक्ति उपयुक्त भरण-पोषण न मिलने पर दासकर्म को छोड़ सकता है। इसी प्रकार दासी द्वारा अपने ऋण लाभ होने से दास बना उसका बेटा भी मां की मुक्ति के साथ अपने आप मुक्त हो जाता है।

A person who became a Das with the hope of lifelong maintenance can give up Servitude if he does not get adequate maintenance. Similarly, a son who became a Das because he was brought up by a Dasi woman also gets freed automatically with the liberation of his mother.

Allegations-

Female slaves can't perform the rites of a wife,

Baudhyana Dharma Sutra, Prasna 1, Adhyaya 11, Kandika 21
Now they quote also (the following verse): 'It is declared that a female who has been purchased for money is not a wife. She cannot (assist) at sacrifices offered to the gods or the manes. Kasyapa has stated that she is a slave.

Refutation-

Baudhyana Dharmasutra 1.11.21.2 he deliberately took it out of Context . Just the next verse criticises slavery and says that one who sells and buys a girl goes into hell after death and faces severe punishment.

'Baudhyana Dharmasutra 1.11.21.3 – Those wicked men who, seduced by greed, give away a daughter for a fee, who (thus) sell themselves and commit a great crime, fall (after death) into a dreadful place of punishment and destroy their family down to the seventh (generation). Moreover

they will repeatedly die and be born again. All (this) is declared (to happen), if a fee (is taken).

3. 'Those wicked men who, seduced by greed, give away a daughter for a fee, who (thus) sell themselves and commit a great crime, fall (after death) into a dreadful place of punishment and destroy their family down to the seventh (generation). Moreover they will repeatedly die and be born again. All (this) is declared (to happen), if a fee (is taken).'

,

Allegations-

Hindu god Rama's father named Dasharath also had many concubines, I am reproducing the passage where Dashrath's organizes Ashvamedha Yajna,

Valmiki Ramayan, Bala Kanda 1.14.35 "Thus, the officiating priests of the ritual, namely hota, adhwaryu and udgaata have received in their hand the Crowned Queen, the neglected wife, and a concubine of the king, next as a symbolic donation in the ritual by the performer, the king."

Refutation-

Here is Valmiki Ramayana Bala Kanda Sarga 14 slokas 35

होताध्वर्युस्तथोद्गाता हस्तेन समयोजयन् । महिष्या परिवृत्त्याथ वावातामपरां तथा ॥ ३५ ॥
The four archpriests[1] officiating at the sacrifice, viz., the Hota, the Adhwaryu, the Udgātā and the Brahma then at the close of the night caused the king's second wife2 (ordinarily belonging to the Vaiśya class and bearing the generic name of Vāvātā) alongwith the first wife (bearing the class-name of Mahiṣī) as well as the third wife (known by the class-name of Parivṛtti) to be brought into contact with the horse.

होताध्वर्युस्तथोद्गाता हस्तेन समयोजयन्।
महिष्या परिवृत्त्याथ वावातामपरां तथा॥ ३५॥

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Valmiki Ramayana 1.14.35 by Geeta Press Gorakhpur
Hindi translation-

होताध्वर्युस्तथोङ्गाता हस्तेन समयोजयन् ।
महिष्या परिवृत्त्याथ वावातामपरां तथा ॥ ३५ ॥
तत्पश्चात् होता, अध्वर्यु और उद्गाताने राजाकी (क्षत्रिय- जातीय) महिषी 'कौसल्या', (वैश्यजातीय स्त्री) 'वावाता' तथा (शूद्रजातीय स्त्री) 'परिवृत्ति' – इन सबके हाथसे उस अश्वका स्पर्श कराया ॥ ३५ ॥

होताध्वर्युस्तथोद्गाता हस्तेन समयोजयन् ।
महिष्या परिवृत्त्याथ वावातामपरां तथा ॥ ३५ ॥
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English translation by IIT Kanpur

होताऽध्वर्युस्तथोद्गाता हस्तेन समयोजयन्।

महिष्या परिवृत्त्या च वावातां च तथापराम्।।1.14.33।।

होता Hota, **अध्वर्युः** Adhvaryu, **तथा** and, **उद्गाता** Udgata, **महिष्या** with Mahishi (principal queen at the time of coronation), **परिवृत्त्या च** (overlooked wife) Parivritti, **वावाताम्** (a courtesan) Vavaata, **अपराम्** (attender on the king) other woman (known as Palakali), **हस्तेन** with hand, **समयोजयन्** touched.

Hota, Adhvaryu and Udgata arranged Mahishi, Parivritti, Vavaata and another woman known as Palakali to touch (keep the company of) the sacrificial horse.

होताऽध्वर्युस्तथोद्गाता हस्तेन समयोजयन्।

महिष्या परिवृत्त्या च वावातां च तथापराम्।।1.14.33।।

होता Hota, अध्वर्युः Adhvaryu, तथा and, उद्गाता Udgata, महिष्या with Mahishi (principal queen at the time of coronation), परिवृत्त्या च (overlooked wife) Parivritti, वावाताम् (a courtesan) Vavaata, अपराम् (attender on the king) other woman (known as Palakali), हस्तेन with hand, समयोजयन् touched.

Hota, Adhvaryu and Udgata arranged Mahishi, Parivritti, Vavaata and another woman known as Palakali to touch (keep the company of) the sacrificial horse.

You can see all of these 3 different translations nowhere any concubine is mentioned here

Allegations-

Hindu scriptures on concubines of Kings,

Natya Shastra 34.26-29 I shall now describe the classes and function of women who live in the harem and have dealings with the king. They are the chief queen (maha-devi), other queens (devi), his high born wives (sramini), ordinary wives (sthayini), concubines (bhogini) craft women (silpakarini), acresses (natakiya), dancers (nartaki), maids in constant attenance (ancarika), maids of special work (paricarka), maids in constant movement (sancarika), maids for running errands (presana-carika), Mahattaris (matron), old dames (sthavira). Ayuktikas and (overseer), Pratiharis (usher), maidens (kumari).

Natya Shastra 34.40 Concubines (bhogini) to a king are known as well-behaved, gentle [in manners], not very

hanghty, and they are indifferent [to rivals], modest, affectionate but not held in high honor.

Refutation-

Here is Natya Shastra Chapter 34 mool slokas 26-29 and slokas 40 . It nowhere talks about any concubinage or any such thing

SOURCE-

https://sanskritdocuments.org/doc_z_misc_major_works/naty

Natya Shastra 34.26-29

भेरीपटसजम्भाभिस्तथा दुन्दुभिडिण्डमैः ।
शैथिल्यादायतत्त्वाच्च स्वरेऽगाम्भेर्यमिष्यते ॥ २६॥

प्रायशस्तानि कार्याणि कालं कार्यं समीक्ष्य तु ।
किन्तु त्रिपुष्करस्यास्य श्रूयतां यो विधिः स्मृतः ॥ २७॥

वाय्वात्मको भवेच्छब्दः स चापि द्विविधो मतः ।
स्वरवांशैव विज्ञेयस्तथा चैवाभिधानवान् ॥ २८॥

तत्राभिधानवान् नाम नानाभाषासमाश्रयः ।
स्वरवानपि विज्ञेयो नानातोद्यसमाश्रयः ॥ २९॥

26 "With the beats of bherī, paṭaha, jambha, as well as dundubhi and ḍiṇḍima drums, due to looseness (of strings or tension) and because of its extension in tone, the sound (svara) will approach the nature of the deep ocean."

27 "In general, all such performances are to be done after considering the proper time (kāla). But now, listen to the rule (vidhi) that is prescribed for this occasion of the Tripuṣkara."

28 "Sound (śabda) is of the nature of vāyu (air), and it is considered of two types:

that which possesses musical tone (svaravān) and

that which possesses articulate expression (abhidhānavān)."

29 "Among them, that which possesses abhidhāna is recognized as having the support of various spoken languages (nānā-bhāṣā), while that which possesses svara is to be understood as having the support of various musical instruments (nānā-todya)."

भेरीपटहझम्झाभिस्तथा दुन्दुभिडिण्डिमैः ।
शैथिल्यादायतत्वाच्च स्वरेऽगाम्भीर्यनिष्पते ॥ २६॥

प्रायशस्तानि कार्याणि कालं कार्यं समीक्ष्य तु ।
किन्तु त्रिपुष्करस्यास्य श्रूयतां यो विधिः स्मृतः ॥ २७॥

वाद्यात्मको भवेच्छन्दः स चापि द्विविधो मतः ।
स्वरवांश्चैव विज्ञेयस्तथा चैवाभिधानवान् ॥ २८॥

तत्राभिधानवान् नाम नानाभाषासमाश्रयः ।
स्वरवानपि विज्ञेयो नानातोद्यसमाश्रयः ॥ २९॥

Natya Shastra 34.40

चतुर्मार्गं नाम । आलिप्ताङ्कितगोमुखवितस्ताश्चत्वारो मार्गाः । द्विलेपं नाम । वमोर्ध्वकप्रलेपात् । षट्करणं नाम । रूपं कृतप्रतिकृतं प्रतिभेदो रूपशेषमोधः प्रतिशुल्का चेति । त्रियतिर्नाम । समा स्रोतोगता गोपुच्छा चेत्यन्वयात् । त्रिलयं नाम । द्रुतमध्यविलम्बितयोगात् । त्रिगतं नाम । तत्त्वमनुगतमोघश्चेति । त्रिप्रचारं नाम । समप्रचारो विषमप्रचारः समविषमप्रचारश्चेति । त्रिसंयोगं नाम । गुरुसंयोगो लघुसंयोगो गुरुलघुसंयोगश्चेति । त्रिपाणिकं नाम । समपाणिरवपाणिरुपरिपाणिश्चेति । पञ्चपाणिप्रहतं नाम । समपाण्यर्धसमपाणिरर्धार्धसमपाणिः पार्श्वपाणि प्रदेशिनी चेति । त्रिप्रहारं नाम । निगृहीतोऽर्धनिगृहीतो मुक्तश्चेति । त्रिमार्जनं नाम मायूर्यर्धमायूरी कार्मारवी चेति । विंशत्यलङ्काराः अष्टादशजाविश्च पदभेदे दर्शयिष्यामः ॥ ४०॥

There is a concept known as Chaturmāga, which refers to four distinct movement paths: *āliptā* (smeared or coated), *aṅkita* (marked or decorated), *gomukha* (cow-faced, possibly curved like a cow's snout), and *vitastā* (spanned or stretched).

Next is Dvilepa, which denotes a double application of paste or makeup, specifically characterized by strokes that move upward and to the left (*vāmordhvaka*).

The term Ṣaṭkaraṇa encompasses six dramatic forms or structural variations: *rūpa* (the form itself), *kṛtapratikṛta* (original and its imitation), *pratibheda* (variation or differentiation), *rūpaśeṣa* (residual form), *modha* (distortion or modification), and *pratiśulka* (counter-cost or reciprocal value).

Triyati refers to three types of movement flows: *sama* (uniform or equal), *srotogatā* (stream-like or flowing), and *gopucchā* (cow-tail shaped, tapering or trailing).

Trilaya is the combination of three tempos in performance: *druta* (fast), *madhya* (medium), and *vilambita* (slow), which together create rhythmic complexity.

Trigata describes three philosophical or conceptual alignments: *tattva-anugata* (aligned with truth or essence), *amogha* (unfailing or effective), and *iti* (thus, indicating conclusion or affirmation).

Tripracāra outlines three styles of movement: *sama-pracāra* (equal movement), *viṣama-pracāra* (unequal movement), and *sama-viṣama-pracāra* (a combination of both).

Trisaṁyoga refers to three types of syllabic combinations in rhythm: *guru-saṁyoga* (heavy-heavy), *laghu-saṁyoga*

(light-light), and *guru-laghu-saṁyoga* (heavy-light).

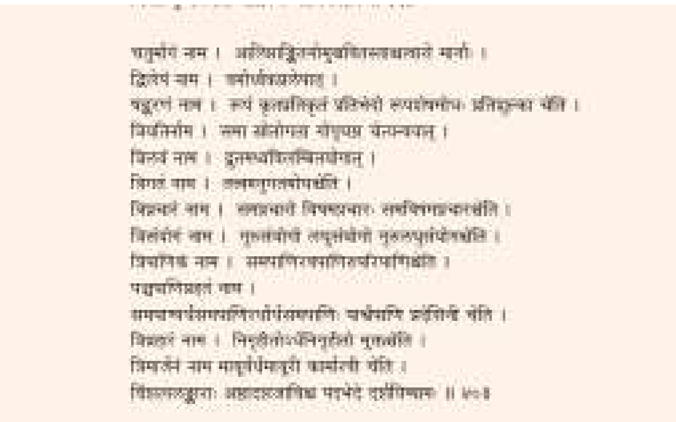
Tripāṇika defines three hand positions: *sama-pāṇi* (equal-handed), *avapāṇi* (lowered hand), and *uparipāṇi* (raised hand).

Pañcapāṇi-prahata includes five types of hand strikes: *sama-pāṇi* (equal-handed), *ardha-sama-pāṇi* (half-equal), *ardhārdha-sama-pāṇi* (quarter-equal), *pārśva-pāṇi* (side-hand), and *pradeśinī* (index-hand or pointing gesture).

Triprahāra refers to three types of strikes or attacks: *nigṛhīta* (restrained), *ardha-nigṛhīta* (half-restrained), and *mukta* (released or free).

Trimārjana describes three cleansing or sweeping gestures: *māyūrī* (peacock-like), *ardha-māyūrī* (half-peacock), and *kārmāravī* (blacksmith-like, possibly forceful or rhythmic).

Finally, the passage concludes by stating that there are twenty types of ornamentation (alaṅkāra) and eighteen types of rhythmic patterns (jāti), which will be demonstrated through variations in footwork (padabheda).



CONCUBINAGE FOR KINGS OR ANY SUCH LUSTFUL THINGS ARE STRICTLY PROHIBITED IN SANATAN DHARMA

Manu Smriti 7.47- 52

शिकार करना, जुआ खेलना, दिन में स्वप्न देखना, दूसरों की निन्दा करना, स्त्री-सम्पर्क, नशा करना, नृत्य-गीत-वाद्य के प्रति आसक्ति तथा व्यर्थ में इधर उधर घूमना, यह काम से उत्पन्न दस का समूह होता है ।। ४७ ।।

चुगलखोरी, दुःसाहस करना, द्रोह करना, ईर्ष्या करना, गुणों में दोषदृष्टि रखना, दूसरे का धन हड़पने की आकांक्षा रखना, कर्कश वाणी का उच्चारण तथा कठोरतापूर्वक आचरण करना, यह क्रोध से उत्पन्न आठ का समूह (माना गया है) ।। ४८ ।।

सभी विद्वान् जिसे इन दोनों का भी मूलकारण मानते हैं, उस लोभ को अत्यन्त प्रयत्नपूर्वक जीतना चाहिए, क्योंकि ये दोनों समूह उसी से उत्पन्न होते हैं।। ४९ ।।

काम से उत्पन्न होने वाले समूह के अन्तर्गत शराब पीना, जुआ खेलना, स्त्रियों से सम्पर्क तथा शिकार करना, इस चार के समूह को ही क्रमशः अधिक कष्टदायक समझना चाहिए।। ५० ।।

जितेन्द्रिय राजा सभी राजाओं में रहने वाले इस सात के समूह के पूर्व-पूर्व व्यसन को अपेक्षाकृत अधिक दुष्प्रभाव वाला समझे ।। ५२ ।।

Verse 47:
Hunting, gambling, daydreaming, slandering others, excessive association with women, intoxication, attachment to dancing, singing and playing musical instruments, and roaming about here and there aimlessly—these are described as the tenfold group that arises from desire (kāma).

Verse 48:
Tale-bearing (backbiting), reckless daring, treachery, jealousy, finding faults in others' virtues, the desire to seize another's wealth, speaking harsh words, and behaving with cruelty—these eight are said to arise from anger (krodha).

Verse 49:
All learned men consider greed (lobha) to be the root cause of both these groups. One should therefore strive with utmost effort to conquer greed, because these two groups spring forth from it.

Verse 50:
Among the group born of desire, drinking liquor, gambling, association with women, and hunting—this group of four should be regarded, in order, as especially more harmful.

Verse 52:
A self-controlled king should consider, in this group of seven (vices), that the earlier ones (arising from desire) have relatively more disastrous effects.

मृगयाक्षो दिवास्वप्नः परिवादः स्त्रियो मदः।
तौर्यत्रिकं वृथाट्या च कामजो दशको गणः॥ ४७॥

आखेटकाख्ये मृगयायां मृगया, अक्षो द्यूतक्रीडा, सकलकार्यविघातिनी दिवानिद्रा, परदोषकथनं, स्त्रीसम्भोगः, मद्यपानजनितो मदः, तौर्यत्रिकं नृत्यगीतवादित्राणि, वृथाभ्रमणं एष दशपरिमाणो दशकः पूर्वोक्तकामजो गणः॥ ४७॥

शिकार करना, जुआ खेलना, दिन में स्वप्न देखना, दूसरों की निन्दा करना, स्त्री-सम्पर्क, नशा करना, नृत्य-गीत-वाद्य के प्रति आसक्ति तथा व्यर्थ में इधर उधर घूमना, यह काम से उत्पन्न दस का समूह होता है॥ ४७॥

पैशुन्यं साहसं द्रोह ईर्ष्यासूयार्थदूषणम्।
वाग्दण्डजं च पारुष्यं क्रोधजोऽपि गणोऽष्टकः॥ ४८॥

पैशुन्यमविज्ञातदोषाविष्करणं, साहसं साधोर्बन्धनादिनिग्रहः, द्रोहश्छद्मवधः, ईर्ष्याऽन्यगुणासहिष्णुता, परगुणेषु दोषाविष्करणमसूया, अर्थदूषणमर्थानामपहरणं देयानामदानं च, वाग्पारुष्यमाक्रोशादि, दण्डपारुष्यं ताडनादि, एषोऽष्टपरिमाणो व्यसनगणः क्रोधादुत्पद्यते॥ ४८॥

चुगलखोरी, दुःसाहस करना, द्रोह करना, ईर्ष्या करना, गुणों में दोषदृष्टि रखना, दूसरे का धन हड़पने की आकांक्षा रखना, कर्कश वाणी का उच्चारण तथा कठोरतापूर्वक आचरण करना, यह क्रोध से उत्पन्न आठ का समूह (माना गया है)॥ ४८॥

अध्यायः ७) मन्वर्थमुक्तावलीसहिता।

द्वयोरप्येतयोर्मूलं यं सर्वे कवयो विदुः।
तं यत्नेन जयेल्लोभं तज्जावेतावुभौ गणौ॥ ४९॥

[illegible] ॥ ४९॥

सभी विद्वान् जिसे इन दोनों का भी मूलकारण मानते हैं, उस लोभ को अत्यन्त प्रयत्नपूर्वक जीतना चाहिए, क्योंकि ये दोनों समूह उसी से उत्पन्न होते हैं॥ ४९॥

पानमक्षाः स्त्रियश्चैव मृगया च यथाक्रमम्।
एतत्कष्टतमं विद्याच्चतुष्कं कामजे गणे॥ ५०॥

मद्यपानं, अक्षैः क्रीडा, स्त्रीसंभोगो, मृगया [illegible] ॥ ५०॥

काम से उत्पन्न होने वाले समूह के अन्तर्गत शराब पीना, जुआ खेलना, स्त्रियों से सम्पर्क तथा शिकार करना, इन चार के समूह को ही क्रमशः अधिक कष्टदायक समझना चाहिए॥ ५०॥

सप्तकस्यास्य वर्गस्य सर्वत्रैवानुषङ्गिणः।
पूर्वं पूर्वं गुरुतरं विद्याद्व्यसनमात्मवान्॥ ५२॥

[illegible]

मनुस्मृतिः। (अध्यायः ७

[illegible] ॥ ५२॥

जितेन्द्रिय राजा सभी दशाओं में रहने वाले इस सात के समूह के पूर्व-पूर्व व्यसन को अपेक्षाकृत अधिक दुखदायक व्यसन समझे॥ ५२॥

Commentaries by Traditional Acharyas on Manu 7.52-

(१) मेधातिथिः । पानद्यूतयोः पानंगरीयः तत्र हि संज्ञाप्रणाशः अनुन्मत्तस्योन्मत्तत्वं अग्रेतस्यमेतत्वं कौपीनत्र-काशनं श्रुतप्रज्ञाम्हाणं मित्रहानिः सद्भिर्वियोगः असद्भिश्चसंप्रयोगः गीतादिष्वर्थग्नेषु प्रसङ्गः रतमन्त्रप्रकाशनंच मानिनो व्युपहास्यता गम्भीरप्रकृतेरपि यत्किञ्चनवादिता मदवेगेनेति पानदोषः। द्यूतेतु जितमेवाक्षविदुषा अनक्षज्ञस्यापि पाक्षि-कः पराजयः । स्त्रीद्यूतव्यसनयोद्यूतव्यसनंगरीयः येन तदेव जितंद्रव्यंतस्यापि विषंभवति । तथाचतन्निमित्तोवैरानुबन्धः जयः साधारणः केवलंपराजयः भुक्तनाशः मूत्रपुरीषवेगधारणाच्च शरीरेशैथिल्यंव्याधिनिदानमेव तेन क्षुद्रादिभिः स्वपीडा-तिशयात् । मातर्यपिचमृतायांदीव्यत्येव कृतकृत्येषु च नसुत्दृद्भिरपि कृष्यते तप्तायसपिण्डवत् परद्रव्याणि परिहरतोनमत्य-यते च । क्षुधिते दुर्गतेऽन्नाद्युपपत्त्युपेक्षा विषयता सर्वगुणसंपन्नस्यापि तृणवदवज्ञायेत इति द्यूतदोषाः। स्त्रीव्यसने त्वपत्यो-त्पत्तिः प्रतिकर्म भाजनभुयिष्ठानुभवनं धर्मार्थपरिग्रहः शक्या च स्त्रीराजहिते नियोक्तुमपवाहयितुंवा। स्त्रीभृगयाव्यसनयोः स्त्रीव्यसनंगरीयः अदर्शनंकार्याणांस्त्रीव्यसनसंगेन राजकार्येषु च निर्वेदः कालातिपातनं धर्मलोपः पानदोषानुबन्धः अर्थग्ने-बुचानृतादिषु प्रसंगइति । मृगयायांतु व्यायामः पित्तश्लेष्मबन्धः मेदादिनाशः चलेस्थिरे वा काले लक्षपरिचयः । प्रहरणं-वैशारद्योपजननंग्राम्यजनपरिजयश्चेति। एवंकामजस्य चतुष्कस्य वर्गस्य स्ववर्गे पूर्वपूर्वपापीयः। क्रोधजस्यापि च दण्ड-पातदोषानुबन्धः अर्थग्नेष्वेवानृतादिषु संगः । दण्डपातवाक्पारुष्ययोर्दण्डपातनंगरीयः । दण्डपातने हि शरीरविनाशादिश-क्यप्रतिसंधानम् । वाक्पारुष्ये त्वमर्षजः क्रोधाग्निः शक्यते दानमानाम्भोभिः शमयितुम्। वाक्पारुष्यार्थदूषणयोर्वाक्पा-रुव्यङ्गरीयः तेजस्विनोहिपारुष्यवचनचित्तसंक्षोभे भयंनासादयन्ति। तथा च प्रवादः ॥ स्थिरंसाध्वसितंकाण्डंभित्वावास्थिम-वेशितम् । विशल्यम र्वन्तिनवाचोत्हृदयादपि ॥ रोहतेसायकैर्विद्धंवनंपरशुना हतम ।

वाचादुरुक्तंबीभत्सन्नस्संदोहतिवा-कृक्षतम् ॥ भाग्यायत्तत्वादर्थस्येति नतेजस्विनोऽर्थदूषणंगणयन्ति । एवमेतयोर्वर्गयोः पूर्वस्य पूर्वस्य गरीयस्त्वं निदर्शितम् ॥ ५२ ॥
(२) सर्वज्ञनारायणः । एतस्मिन्त्सप्तके यथायथंसर्वगणद्वयमन्तर्भवति तौर्यत्रिकादेःस्त्रीरागादिकृतत्वात् अर्थदूष-गादेश्य पैशुन्यादावप्यनुषंङ्गादित्यर्थः । पूर्वपूर्वमिति द्यूतंहि स्त्रीभ्यः कष्टं यूते धननाशनियमान् भोगसुखस्य चाभावात् स्त्रीणांसुखहेतुत्वादित्यादि । एवंक्रोधजगणे विज्ञेयम् ॥ ५२ ॥
(३) कुलकः । अस्यपानादेः कामक्रोधसंभवस्य सप्तपरिमाणस्य व्यसनवर्गस्य सर्वस्मिन्नेव राजमण्डले प्रायेणा-वस्थितस्य पूर्वपूर्वव्यसनमुत्तरोत्तरात्कष्टतरंप्रशस्तात्माराजा जानीयात्। तथा हि द्यूतात्मानं कष्टतरंमद्यपानेन मत्तस्य सं-ज्ञाप्रणाशाद्यथेष्टचेष्टया देहधनादिविरोधइत्यादयोदोषाः। द्यूते तु पाक्षिकी धनावाप्तिरप्यस्ति । स्त्रीव्यसनात यूतंदुष्टं यू-तेहिवैरोद्भवादयोनीतिशास्त्रोक्तादोषाः । मूत्रपुरीषवेगधारणाच्च व्याभ्युत्पत्तिः । स्त्रीव्यसने पुनरपत्योत्पत्त्यादिगुणयोगो- व्यस्ति । मृगयास्त्रीव्यसनयोः स्त्रीव्यसनंदृष्टंतत्रादर्शनकार्याणांकालातिपातेन धर्मलोपादयोदोषाः । मृगयायांतु व्यायामे-नारोग्यादिगुणयोगोऽप्यस्तीत्येवंकामजचतुष्कस्यपूर्व पूर्वगुरुदोषम् । क्रोधजेष्वपि त्रिषु वाक्पारुष्याद्दण्डपारुष्यंदुष्टं अङ्ग च्छेदादेरशक्यसमाधानत्वात् । वाक्पारुष्ये तु कोपानलोदानमानपानीयसेकैः शक्यः शमयितुंअर्थदूषणाद्वाक्पारुष्यंदो-बवन्मर्मपीडाकरंवाक्प्रहार स्यदुश्चिकित्स्यत्वात् तदुक्तंनसंरोहयतिवाक्कृतम् । अर्थदूषणंतु प्रचुरतरार्थदानाच्छक्यसमा धानम् । एवंक्रोधजत्रिकस्यापि पूर्वपूर्वदुष्टतरंयत्वतस्त्यजेत् ॥ ५२ ॥
(४) राघवानन्दः । सप्तकस्य पानाद्यर्थदूषणान्तस्य सर्वत्रानुषङ्गिणः इहामुत्र दुःखहेतुत्वाद्यसनस्य । व्यसनमिति परिभाषितस्य गुरुतरत्वंप्रपञ्चितम् ॥ ५२ ॥
(५) नन्दनः । अत्रोभयेतारतम्यमाह समकस्येति । वर्गद्वयान्तर्गतबहुत्वापेक्षया वर्गस्येति निर्धारणे षष्ठी । सर्वत्र प्राज्ञेषु मूढेषु चाविशेषेणानुषङ्गिणः । सजातोयापेक्षोऽयंपूर्वशब्दः न सर्वापेक्षः कुतः कामजेभ्यः क्रोधजानांगौरव-स्य प्रतिपादितत्वात् ॥ ५२ ॥
(६) रामचन्द्रः । आत्मवानस्यसप्तकस्य पानादिवर्गस्य आत्मनःपूर्वपूर्वव्यसनं गुरुतरंदुःखदंविद्यात् । कीदृशस्य-सप्तकस्य सर्वत्र प्रसरणशीलस्य ॥ ५२ ॥

(1) **Medhātithi's Commentary:**

> On drinking and gambling:
> Of the two (drinking and gambling), drinking is worse, because it causes loss of awareness, turns even a sane man insane, makes him walk naked, results in loss of learning and intelligence, loss of friends, association with bad company and alienation from good people, creates attachment to singing, music and other sensual pleasures, makes one reveal secrets, invites ridicule from others, makes one talk nonsense even if his nature was earlier serious—all due to the force of intoxication.
>
> In gambling, however, a skilful gambler always wins, while an unskilled one is defeated; but gambling itself leads to loss of wealth even for the skilled, constant enmity, frequent quarrels, ordinary or slight gains but heavy losses, destruction of food and property, holding in the urges of urine and stool causing bodily weakness and diseases, and intense misery caused by worthless people.
>
> Even when the mother dies, a gambler continues gambling; and even when respectable men rebuke him, he does not stop. Like heated iron balls, he swallows others' property and does not bow down. When hungry and in distress, he disregards food, shows indifference to necessities, and looks down even on virtuous and qualified people as if they were grass—these are the faults of gambling.

> On addiction to women:
>
> Between woman-addiction and hunting, **woman-addiction is worse**, because association with women leads to neglect of duties, delay in work, loss of dharma, and it also drags in the faults of drinking. It causes attachment to pleasure, falsehood, and related vices.
>
> On hunting:
> Hunting involves exercise, binding of bile and phlegm, reduction of fat, knowledge of moving and still targets, expertise in weapons, and contact with common people.
>
> Thus, in the group of four vices arising from desire (kāma)—drinking, gambling, woman-addiction, and hunting—**each preceding one is worse than the following**.
>
> In the anger-born group:
> These also are connected with punishment. Both harsh speech and physical punishment have faults, but **physical punishment is worse** because it leads to death, injury, or permanent damage, which cannot be remedied.
>
> Harsh words, on the other hand, though they burn like fire arising from anger, can be pacified by gifts, respect, or soothing words. Between harsh speech and economic damage, **harsh speech is worse**, because for spirited men, hurtful words disturb the mind, even more than the loss of wealth. Hence the saying:
>
> "A tree pierced with an axe heals;
> a wound pierced with an arrow heals;
> but a heart wounded with words
> never recovers."
>
> Therefore, it is concluded that in both groups (desire-born and anger-born), the **earlier vice is worse than the later ones**. (Verse 52)

---

(2) **Sarvajña-Nārāyaṇa:**

> In this set of seven vices, the two groups (desire-born and anger-born) overlap, because women, music, etc., give rise to further faults like tale-bearing.
>
> Of the desire-born vices, **gambling is worse than women**, because gambling destroys wealth and the possibility of enjoyment, whereas women are a cause of pleasure.
>
> Similarly, in the anger-born group, the same principle applies. (Verse 52)

---

(3) **Kulaka:**

> These seven vices (from drinking to economic harm) usually exist in every royal court. A king of noble character should know that in the series of vices, the **earlier ones are more harmful** than the later ones.
>
> Drinking destroys self-control and results in misconduct due to loss of sense; gambling causes wealth-loss but sometimes has accidental gain; woman-addiction is worse than gambling due to the resulting enmity; hunting, compared to woman-addiction, has some good aspects like exercise and health.
>
> Thus, in the desire-born group, each previous one is worse.
>
> Similarly, in the anger-born group of three, **physical punishment is worse than harsh speech**, because its effects like mutilation are irreparable. Harsh speech, though painful, can be soothed by conciliation.
>
> **Economic harm (arthadoṣa)**, however, can be compensated by giving wealth. (Verse 52)

---

(4) **Rāghavānanda:**

> All these seven vices—beginning with drinking and ending with economic harm—cause misery both in this life and the next. Hence the gravity of these vices has been explained here. (Verse 52)

---

(5) **Nandana:**

> Here, a gradation between the two groups is expressed: **each previous vice is heavier than the next**. The word “pūrva” (earlier) means “relative to its own class” and not absolute, because it has already been established that the desire-born vices are graver than the anger-born vices. (Verse 52)

---

(6) **Rāmacandra:**

> For a self-controlled king, among these seven vices, the earlier vices such as drinking are to be considered more grievous and painful. This applies because these vices spread everywhere in the kingdom. (Verse 52)

Mahabharat Vana Parva Adhaya 13 –

Shree Krishna Uvach-

स्त्रियोंके प्रति आसक्ति, जुआ खेलना, शिकार खेलनेका शौक और मद्यपान – ये चार प्रकारके भोग कामनाजनित दुःख बताये गये हैं, जिनके कारण मनुष्य अपने धन-ऐश्वर्यसे भ्रष्ट हो जाता है। शास्त्रोंके निपुण विद्वान् सभी परिस्थितियोंमें इन चारोंको निन्दनीय मानते हैं; परंतु द्यूतक्रीडाको तो जूएके दोष जाननेवाले लोग विशेषरूपसे निन्दनीय समझते हैं ।। ७-८ ।।

"Attachment to women, gambling, fondness for hunting, and drinking Alchohol —these four kinds of indulgences, arising from desire, are said to be causes of suffering, due to which a man is ruined in terms of wealth and prosperity. Scholars well-versed in the scriptures consider all four of these to be blameworthy under any circumstance; however, those who understand the evils of gambling regard it as especially reprehensible. Slokas 7-8

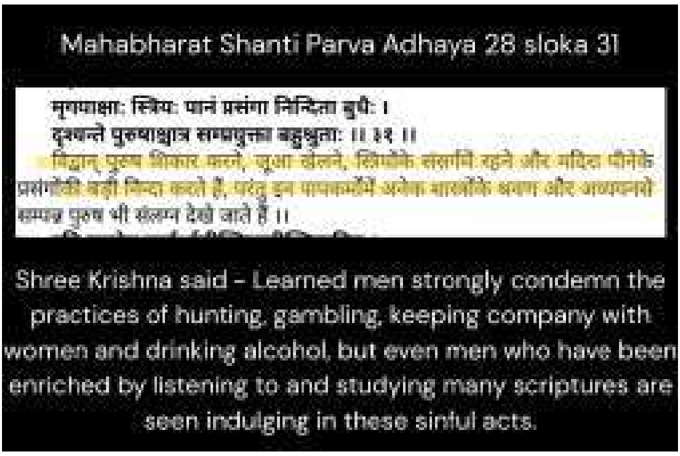
स्त्रियोऽक्षा मृगया पानमेतत् कामसमुत्थितम् ।
दुःखं चतुष्टयं प्रोक्तं यैर्नरो भ्रश्यते श्रियः ॥ ७ ॥
तत्र सर्वत्र वक्तव्यं मन्यन्ते शास्त्रकोविदाः ।
विशेषतश्च वक्तव्यं द्यूतं पश्यन्ति तद्विदः ॥ ८ ॥

स्त्रियोंके प्रति आसक्ति, जुआ खेलना, शिकार खेलनेका शौक और मद्यपान—ये चार प्रकारके भोग कामनाजनित दुःख बताये गये हैं, जिनके कारण मनुष्य अपने धन-ऐश्वर्यसे भ्रष्ट हो जाता है। शास्त्रोंके निपुण विद्वान् सभी परिस्थितियोंमें इन चारोंको निन्दनीय मानते हैं; परंतु द्यूतक्रीडाको तो जूएके दोष जाननेवाले लोग विशेषरूपसे निन्दनीय समझते हैं ।। ७-८ ।।

Mahabharat Shanti Parva Adhaya 28 sloka 31

विद्वान् पुरुष शिकार करने, जूआ खेलने, स्त्रियोंके संसर्गमें रहने और मदिरा पीनेके प्रसंगोंकी बड़ी निन्दा करते हैं, परंतु इन पापकर्मोंमें अनेक शास्त्रोंके श्रवण और अध्ययनसे सम्पन्न पुरुष भी संलग्न देखे जाते हैं

Shree Krishna said – Learned men strongly condemn the practices of hunting, gambling, keeping company with women and drinking alcohol, but even men who have been enriched by listening to and studying many scriptures are seen indulging in these sinful acts.


Mahabharat Shanti Parva Adhaya 28 sloka 31

मृगयाक्षाः स्त्रियः पानं प्रसंगा निन्दिता बुधैः ।
दृश्यन्ते पुरुषाश्चात्र सम्प्रयुक्ता बहुश्रुताः ॥ ३१ ॥

विद्वान् पुरुष शिकार करने, जूआ खेलने, स्त्रियोंके संसर्गमें रहने और मदिरा पीनेके प्रसंगोंकी बड़ी निन्दा करते हैं, परंतु इन पापकर्मोंमें अनेक शास्त्रोंके श्रवण और अध्ययनसे सम्पन्न पुरुष भी संलग्न देखे जाते हैं ।।

Shree Krishna said – Learned men strongly condemn the practices of hunting, gambling, keeping company with women and drinking alcohol, but even men who have been enriched by listening to and studying many scriptures are seen indulging in these sinful acts.

Mahābhārata, Ādi Parva, Chapter 113

Anyone who has sex with a man or woman other than own husband or wife, suffers the pāpa of aborting the embryo.

हे महाभागे ! हमने सुना है, कि तबसे मनुष्य समाजमें यह नियम निश्चित हो गया है; यह दूसरे प्राणियों पर नहीं लागू होता है ॥ १६ ॥

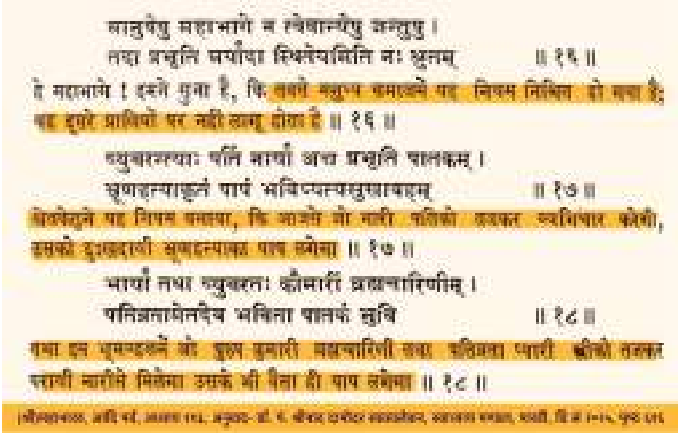
श्वेतकेतुने यह नियम बनाया, कि आजसे जो नारी पतिको तजकर व्यभिचार करेगी, उसको दुःखदायी भ्रूणहत्याका पाप लगेगा ।। १७

तथा इस भूमण्डलमें जो पुरुष कुमारी ब्रह्मचारिणी तथा पतिव्रता प्यारी स्त्रीको तजकर परायी नारीसे मिलेगा उसके भी वैसा ही पाप लगेगा ।। १८ ।।

“O noble one! We have heard that from that time onward, this rule was firmly established in human society; it does not apply to other living beings.”

Śvetaketu established this rule:
From today, any woman who abandons her husband and commits adultery
will incur the grievous sin equivalent to the destruction of a fetus (embryo).”

And likewise, in this world, any man who, forsaking a maiden observing brahmacharya (celibacy) or a faithful, devoted wife,
engages with another’s wife, will incur the same sin.”


मानुषेषु महाभागे न त्वेवान्येषु जन्तुषु ।
तदा प्रभृति पर्यादा स्थितेयमिति नः श्रुतम् ॥ १६ ॥

हे महाभागे ! हमने सुना है, कि तबसे मनुष्य समाजमें यह नियम निश्चित हो गया है; यह दूसरे प्राणियों पर नहीं लागू होता है ॥ १६ ॥

व्युच्चरन्त्याः पतिं नार्या अद्य प्रभृति पातकम् ।
भ्रूणहत्याकृतं पापं भविष्यत्यसुखावहम् ॥ १७ ॥

श्वेतकेतुने यह नियम बनाया, कि आजसे जो नारी पतिको तजकर व्यभिचार करेगी, उसको दुःखदायी भ्रूणहत्याका पाप लगेगा ॥ १७ ॥

भार्यां तथा व्युच्चरतः कौमारीं ब्रह्मचारिणीम् ।
पतिव्रतामेतदेव भविता पातकं भुवि ॥ १८ ॥

तथा इस भूमण्डलमें जो पुरुष कुमारी ब्रह्मचारिणी तथा पतिव्रता प्यारी स्त्रीको तजकर परायी नारीसे मिलेगा उसके भी वैसा ही पाप लगेगा ॥ १८ ॥

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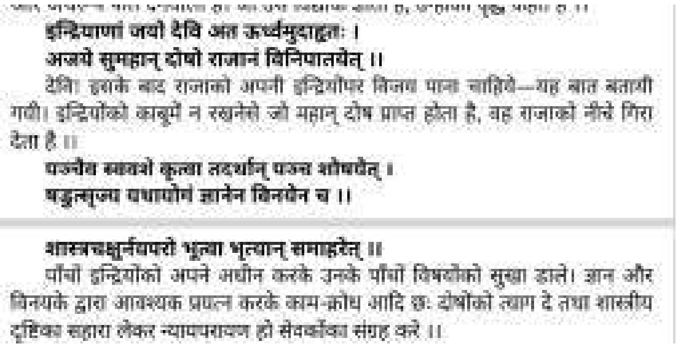
देवि! इसके बाद राजाको अपनी इन्द्रियोंपर विजय पाना चाहिये – यह बात बतायी गयी। इन्द्रियोंको काबूमें न रखनेसे जो महान् दोष प्राप्त होता है, वह राजाको नीचे गिरा देता है ।।

पाँचों इन्द्रियोंको अपने अधीन करके उनके पाँचों विषयोंको सुखा डाले। ज्ञान और विनयके द्वारा आवश्यक प्रयत्न करके काम-क्रोध आदि छः दोषोंको त्याग दे तथा शास्त्रीय दृष्टिका सहारा लेकर न्यायपरायण हो सेवकोंका संग्रह करे ।।

O Devi! After this, it has been said that the king must gain victory over his own senses.
If he does not keep his senses under control, the great faults arising from them will surely bring him down.

He should subdue all five senses and dry up (destroy) the five sense-objects associated with them.
Through knowledge and humility, with due effort, he should abandon the six faults such as lust and anger.
Relying on the vision of the scriptures, he should be just and gather (appoint) worthy servants.


इन्द्रियाणां जयो देवि अत ऊर्ध्वमुदाहृतः ।
अजये सुमहान् दोषो राजानं विनिपातयेत् ।।

देवि! इसके बाद राजाको अपनी इन्द्रियोंपर विजय पाना चाहिये—यह बात बतायी गयी। इन्द्रियोंको काबूमें न रखनेसे जो महान् दोष प्राप्त होता है, वह राजाको नीचे गिरा देता है ।।

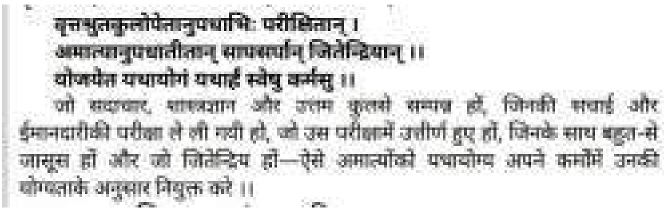
पञ्चैव वशगान् कृत्वा तदर्थान् पञ्च शोषयेत् ।
षड्कुत्सृज्य यथायोगं ज्ञानेन विनयेन च ।।
शास्त्रचक्षुर्नयपरो भूत्वा भृत्यान् समाहरेत् ।।

पाँचों इन्द्रियोंको अपने अधीन करके उनके पाँचों विषयोंको सुखा डाले। ज्ञान और विनयके द्वारा आवश्यक प्रयत्न करके काम-क्रोध आदि छः दोषोंको त्याग दे तथा शास्त्रीय दृष्टिका सहारा लेकर न्यायपरायण हो सेवकोंका संग्रह करे ।।

Mahabharata Anushashan Parva Adhaya 145 page 1219
Geeta Press Gorakhpur

जो सदाचार, शास्त्रज्ञान और उत्तम कुलसे सम्पन्न हों, जिनकी सच्चाई और ईमानदारीकी परीक्षा ले ली गयी हो, जो उस परीक्षा में उत्तीर्ण हुए हों, जिनके साथ बहुत-से जासूस हों और जो जितेन्द्रिय हों—ऐसे अमात्योंको यथायोग्य अपने कर्मों में उनकी योग्यतानुसार नियुक्त करे।

“Those who possess good conduct, scriptural knowledge, and come from noble lineage; whose truthfulness and integrity have been tested and proven; who are accompanied by many spies; and who have control over their senses—such ministers should be appointed to appropriate duties according to their qualifications.”


वृत्तश्रुतकुलोपेतानुपधाभिः परीक्षितान् ।
अमात्यानुपधातीतान् सापसर्पान् जितेन्द्रियान् ।।
योजयेत यथायोगं यथार्हं स्वेषु कर्मसु ।।

जो सदाचार, शास्त्रज्ञान और उत्तम कुलसे सम्पन्न हों, जिनकी सच्चाई और ईमानदारीकी परीक्षा ले ली गयी हो, जो उस परीक्षामें उत्तीर्ण हुए हों, जिनके साथ बहुत-से जासूस हों और जो जितेन्द्रिय हों—ऐसे अमात्योंको यथायोग्य अपने कर्मोंमें उनकी योग्यताके अनुसार नियुक्त करे ।।

Mahabharat Anushashan Parva Adhaya 145 Page 1220
Geeta Press Gorakhpur

मनको वशमें रखनेवाला राजा भोजन-आच्छादन-स्नान, बाहर निकलना तथा सदा स्त्रियोंके समुदायसे संयोग रखना – इन सबसे अपनी रक्षा करे

A king who has control over his mind should guard himself against
excess in eating, clothing, bathing, wandering outside, and constantly keeping the company of groups of women.

भोजनाच्छादनस्नानाद् बहिर्निष्क्रमणादपि ।
नित्यं स्त्रीगणसंयोगाद् रक्षेदात्मानमात्मवान् ।।
मनको वशमें रखनेवाला राजा भोजन-आच्छादन-स्नान, बाहर निकलना तथा सदा स्त्रियोंके समुदायसे संयोग रखना—इन सबसे अपनी रक्षा करे ।।
स्त्रीष्वप्सुक्षु परेभ्यश्च शस्त्रादपि विषादपि ।

Mahabharat 12.90.33

अपरिचित स्त्रियों, बाँझ स्त्रियों, वेश्याओं, परायी स्त्रियों तथा कुमारी कन्याओंके साथ राजा मैथन न करे ।।

A king should not have intercourse with unfamiliar women, barren women, prostitutes, other men's wives, or Kumari Kanya (Less than 12 year old girls)

अविज्ञातासु च स्त्रीषु क्लीबासु स्वैरिणीषु च ।
परभार्यासु कन्यासु नाचरेन्मैथुनं नृपः ।। ३३ ।।
अपरिचित स्त्रियों, बाँझ स्त्रियों, वेश्याओं, परायी स्त्रियों तथा कुमारी कन्याओंके साथ राजा मैथुन न करे ।।

Vidura Neeti Adhaya 1 slokas 109 Geeta Press Gorakhpur English Translation

A king who eschews lust, gives up anger, distributes wealth to the deserving, who is learned in scriptures, is knowledgeable, and performs his duty expeditiously, sets an example for others to emulate.

यः काममन्यू प्रजहाति राजा
पात्रे प्रतिष्ठापयते धनं च ।
विशेषविच्छ्रुतवान् क्षिप्रकारी
तं सर्वलोकः कुरुते प्रमाणम् ।। १०९ ।।

"A king who eschews lust, gives up anger, distributes wealth to the deserving, who is learned in scriptures, is knowledgeable, and performs his duty expeditiously, sets an example for others to emulate. (109)

Vidura Neeti Adhaya 1 slokas 96-97 Geeta Press Gorakhpur English Translation

A king must give up the following undesirable habits: Womanizing, gambling, indulgence in liquor, use of harsh words, awarding highly stringent punishment and misuse of treasury. These shortcomings destroy even a mighty king.

स्त्रियोऽक्षा मृगया पानं वाक्पारुष्यं च पञ्चमम् ।
महच्च दण्डपारुष्यमर्थदूषणमेव च ।। ९७ ।।

"A king must give up the following undesirable habits: Womanizing, gambling, indulgence in liquor, use of harsh words, awarding highly stringent punishment and misuse of treasury. These shortcomings destroy even a mighty king. (96-97)

Vidur Neeti Adhaya 2 slokas 56-58 Geeta Press Gorakhpur

A king who, without first conquering his five senses and the mind, asks his ministers to comply with his orders, or who, without subordinating his advisers, wants to conquer his enemies, is soon deserted by his public.

"A king who takes them on as his enemies and conquers his five senses and the wandering mind, surely succeeds in being victorious over his ministers as well as his enemies.

“A sober king who has conquered his senses and his wayward mind, who awards punishment to the guilty and undertakes a task only after weighing the pros and cons, has Lakṣmī always at his beck and call.

अविजित्य य आत्मानममात्यान् विजिगीषते।
अमित्रान् वाजितामात्यः सोऽवशः परिहीयते॥ ५६॥

"A king who, without first conquering his five senses and the mind, asks his ministers to comply with his orders, or who, without subordinating his advisers, wants to conquer his enemies, is soon deserted by his public. (56)

आत्मानमेव प्रथमं द्वेष्यरूपेण यो जयेत्।
ततोऽमात्यानमित्रांश्च न मोघं विजिगीषते॥ ५७॥

"A king who takes them on as his enemies and conquers his five senses and the wandering mind, surely succeeds in being victorious over his ministers as well as his enemies. (57)

वश्येन्द्रियं जितात्मानं धृतदण्डं विकारिषु।
परीक्ष्य कारिणं धीरमत्यन्तं श्रीर्निषेवते॥ ५८॥

"A sober king who has conquered his senses and his wayward mind, who awards punishment to the guilty and undertakes a task only after weighing the pros and cons, has Lakṣmī always at his beck and call. (58)

Mahabharta Anushashan Parva Adhaya 144 slokas 10-11 and slokas 13-14

जो दूसरोंके धनपर ममता नहीं रखते, परायी स्त्रीसे सदा दूर रहते और धर्मके द्वारा प्राप्त किये अन्नका ही भोजन करते हैं, वे मनुष्य स्वर्गलोकमें जाते हैं ।। १० ।।

जो मानव परायी स्त्रीको माता, बहिन और पुत्रीके समान समझकर तदनुरूप बर्ताव करते हैं, वे स्वर्गलोकमें जाते हैं ।। ११ ।।

Verse 10:
“Those who do not covet the wealth of others, who always keep away from the other woman, and who eat only the food obtained through righteousness — such men go to heaven.”

Verse 11:
“Those men who regard the other woman as a mother, a sister, or a daughter, and behave accordingly — they go to heaven.”

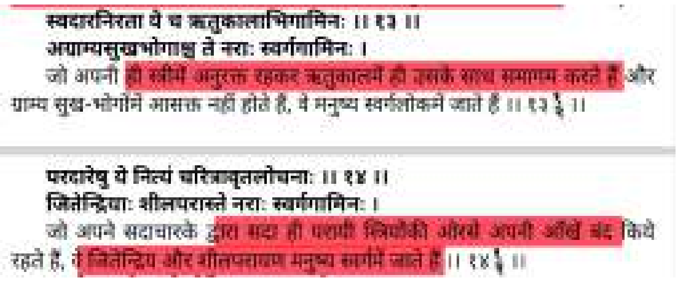
परस्वे निर्ममा नित्यं परदारविवर्जकाः ।। १० ।।
धर्मलब्धान्नभोक्तारस्ते नराः स्वर्गगामिनः ।
जो दूसरोंके धनपर ममता नहीं रखते, परायी स्त्रीसे सदा दूर रहते और धर्मके द्वारा प्राप्त किये अन्नका ही भोजन करते हैं, वे मनुष्य स्वर्गलोकमें जाते हैं ।। १०½ ।।
मातृवत् स्वसृवच्चैव नित्यं दुहितृवच्च ये ।। ११ ।।
परदारेषु वर्तन्ते ते नराः स्वर्गगामिनः ।
जो मानव परायी स्त्रीको माता, बहिन और पुत्रीके समान समझकर तदनुरूप बर्ताव करते हैं, वे स्वर्गलोकमें जाते हैं ।। ११½ ।।

जो अपनी ही स्त्रीमें अनुरक्त रहकर ऋतुकालमें ही उसके साथ समागम करते हैं और ग्राम्य सुख-भोगोंमें आसक्त नहीं होते हैं, वे मनुष्य स्वर्गलोकमें जाते हैं ।। १३ ।

जो अपने सदाचारके द्वारा सदा ही परायी स्त्रियोंकी ओरसे अपनी आँखें बंद किये रहते हैं, वे जितेन्द्रिय और शीलपरायण मनुष्य स्वर्गमें जाते हैं ।। १४ ।।

Verse 13:
“Those who remain devoted only to their own wife, who unite with her only at the proper time (ṛtukāla), and who are not attached to vulgar worldly pleasures — such men go to heaven.”

Verse 14:
"Those who, by their good conduct, always keep their eyes turned away from other women — such self-controlled and virtuous men go to heaven."


स्वदारनिरता ये च ऋतुकालाभिगामिनः ।। १३ ।।
अग्राम्यसुखभोगाश्च ते नराः स्वर्गगामिनः ।
जो अपनी ही स्त्रीमें अनुरक्त रहकर ऋतुकालमें ही उसके साथ समागम करते हैं और ग्राम्य सुख-भोगोंमें आसक्त नहीं होते हैं, वे मनुष्य स्वर्गलोकमें जाते हैं ।। १३½ ।।

परदारेषु ये नित्यं चरित्रावृतलोचनाः ।। १४ ।।
जितेन्द्रियाः शीलपरास्ते नराः स्वर्गगामिनः ।
जो अपने सदाचारके द्वारा सदा ही परायी स्त्रियोंकी ओरसे अपनी आँखें बंद किये रहते हैं, वे जितेन्द्रिय और शीलपरायण मनुष्य स्वर्गमें जाते हैं ।। १४½ ।।

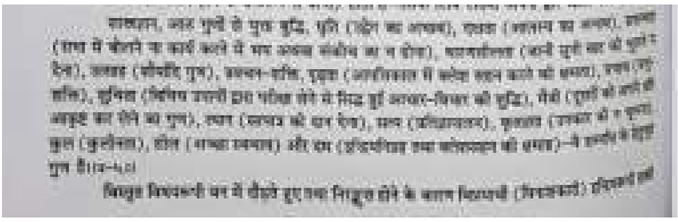
Agni Purana Adhaya 238 Slokas 3-7 hindi translation by Choukhamba Publications – Description of Ethics by Bhagwan Shree Rama for Kings and Common Man

शास्त्रज्ञान, आठ गुणों से युक्त बुद्धि, धृति (उद्वेग का अभाव), दक्षता (आलस्य का अभाव), प्रगल्भता (सभा में बोलने या कार्य करने में भय अथवा संकोच का न होना), धारणशीलता (जानी सुनी बात को भूलने न देना), उत्साह (शौर्यादि गुण), प्रवचन-शक्ति, दृढ़ता (आपत्तिकाल में क्लेश सहन करने की क्षमता), प्रभाव (प्रभु-शक्ति), शुचिता (विविध उपायों द्वारा परीक्षा लेने से सिद्ध हुई आचार-विचार की शुद्धि), मैत्री (दूसरों को अपने प्रति आकृष्ट कर लेने का गुण), त्याग (सत्पात्र को दान देना), सत्य (प्रतिज्ञापालन), कृतज्ञता (उपकार को न भूलना), कुल (कुलीनता), शील (अच्छा स्वभाव) और दम (इन्द्रियनिग्रह तथा क्लेशसहन की क्षमता)- ये सम्पत्ति के हेतुभूत गुण हैं।।४-५।। ज्ञानमय अङ्कुश से वश में करना चाहिये। काम, क्रोध, लोभ, हर्ष, मान और मद-ये 'षड्वर्ग' कहे गये हैं। राजा इनका सर्वथा त्याग कर देना चाहिये। इन सभी का त्याग हो जाने पर वह सुखी होता है।।६-७।।
राजा को विनय-गुण से सम्पन्न हो आन्वीक्षिकी (आत्मविद्या एवं तर्कविद्या), वेदत्रयी वार्ता (कृषि, वाणिज्य और पशुपालन) तथा दण्डनीति-इन चार विद्याओं का उनके विद्वानों तथा उन विद्याओं के अनुसार अनुष्ठान करने वाले कर्मठ पुरुषों के साथ बैठकर चिन्तन करना चाहिये। (जिससे लोक में उनका सम्यक् प्रचार और प्रसार हो)। 'आन्वीक्षिकी' से आत्मज्ञान एवं वस्तु के यथार्थ स्वभाव का बोध होता है। धर्म और अधर्म का ज्ञान 'वेदत्रयी' पर अवलम्बित है, अर्थ और अनर्थ 'वाती' के सम्यक् उपयोग पर निर्भर हैं तथा न्याय और अन्याय 'दण्डनीति' के समुचित प्रयोग और अप्रयोग पर आधारित हैं।।

Scriptural knowledge; intelligence endowed with eight qualities; **fortitude** (absence of agitation); **skill** (absence of laziness); **boldness** (absence of fear or hesitation in speaking or acting in an assembly); **retentiveness** (not forgetting what has been heard or learned); **enthusiasm** (qualities like valor); **eloquence** (ability to expound and speak well); **firmness** (capacity to endure hardships in times of calamity); **influence** (commanding authority); **purity** (purity of conduct and thought, proven through various tests); **friendliness** (the quality of drawing others toward oneself); **generosity** (giving charity to a worthy recipient); **truthfulness** (keeping one's word); **gratitude** (never forgetting a favor); **noble lineage**; **good character**; and **self-control** (restraint of the senses and endurance of hardship) – these are the virtues that serve as the causes of prosperity. **(4–5)**

One should control others with the goad of knowledge. Lust (*kāma*), anger (*krodha*), greed (*lobha*), delight (*harṣa*), pride (*māna*), and arrogance (*mada*) – these are called the **sixfold enemies** (*ṣaḍ-varga*). A king should completely renounce them. When all these are abandoned, he becomes happy. **(6–7)**

A king, endowed with the virtue of humility, should deliberate upon the four sciences – Ānvīkṣikī (the science of the self and logic), the triple Veda (Vedic knowledge), Vārttā (agriculture, commerce, and cattle-rearing), and Daṇḍanīti (science of governance and law enforcement) – together with learned scholars and capable men who practice these sciences according to their respective fields (so that they are properly propagated and spread among the people). From Ānvīkṣikī comes knowledge of the self and understanding of the true nature of things. Knowledge of righteousness (*dharma*) and unrighteousness (*adharma*) rests upon the triple Veda. Wealth and misfortune depend upon the proper use of Vārttā. Justice and injustice are based upon the proper or improper application of Daṇḍanīti. (8–9)



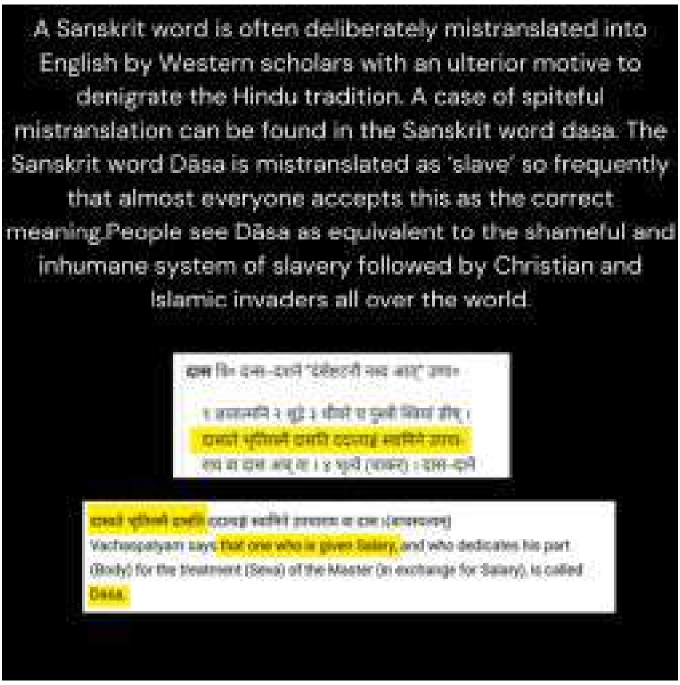
Now we will see the prohibition of Slavery

Before that I will clarify some basic terms –

The Sanskrit word “dasa” is often deliberately mistranslated into English by Western scholars with an ulterior motive to denigrate the Hindu tradition. A case of spiteful mistranslation can be found regarding the word dasa. The Sanskrit word Dāsa is mistranslated as 'slave' so frequently that almost everyone accepts this as the correct meaning.People see Dāsa as equivalent to the shameful and inhumane system of slavery followed by Christian and Islamic invaders all over the world.

दास त्रि० दन्स-दशने “दंसेष्टटनौ नस्य आत्” उणा०
१ ज्ञातात्मनि २ शूद्रे ३ धीवरे च पुंस्त्री स्त्रियां ङीष्।
दास्यते भृतिरस्मै दासति ददात्यङ्गं स्वामिने उपचा-
राय वा दास अच् वा। ४ भृत्ये (चाकर)। दास-दाने

दास्यते भृतिरस्मै दासति ददात्यङ्गं स्वामिने उपचाराय वा दासः। (वाचस्पत्यम्)
Vachaspatyam says that one who is given Salary, and who dedicates his part (Body) for the treatment (Seva) of the Master (in exchange for Salary), is called
Dasa.



Where as the definition of slave is a person who is the property of and wholly subject to another and forced to provide unpaid labor.

In Sanatan Dharm it is clearly said that you can't make someone dasa against his/her will ..
It is said
बलाद्दासीकृतश्चौरैर्विक्रीतश्चापि मुच्यते । that if someone is forcibly made a Dasa or sold by thieves, even when already sold, he/she has to be released

Yajnavalkya Smriti says बल्लाद्दासीकृतश्चौरैर्विक्रीतश्चापि मुच्यते । स्वामिप्राणप्रदो भक्तत्यागात्तन्निष्क्रयाद्धि –

ऐसा स्मृतिकार याज्ञवल्क्य का वचन है। जिसे बलपूर्वक दास बना लिया गया हो, तस्करों के द्वारा बेच दिया गया हो, उसे दासत्व से मुक्त कर देना चाहिए। अर्थात् यदि आप अपने घर के लिये या व्यापार के लिए किसी को नौकरी पर रखते हैं तो उसे बलपूर्वक या मानव-तस्करों के द्वारा खरीद बेच कर दास नहीं बनाया हुआ होना चाहिए –

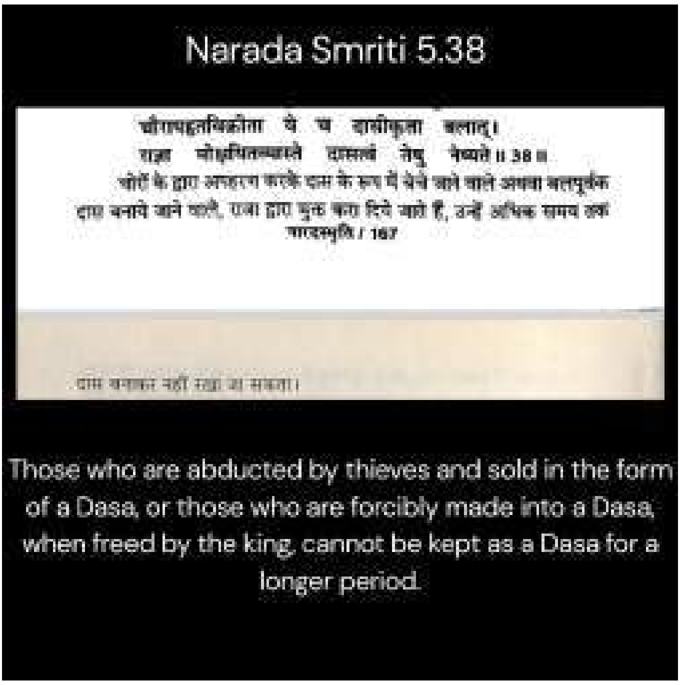
This is the statement of Smriti writer Yagyavalkya. One who has been forcibly made a Dasa or sold by smugglers should be freed from Dasatva. That is, if you employ someone

for your home or business, then he should not have been made a slave by force or by buying and selling from human smugglers.

Narada Smriti 5.38 says

चौरापहृतविक्रीता ये च दासीकृता बलात् । राज्ञा मोक्षयितव्यास्ते दासत्वं तेषु नेष्यते ॥ 38 ॥जो लोग चोरों द्वारा अपहरण कर लिए जाते हैं और गुलाम के रूप में बेच दिए जाते हैं या जबरन गुलाम बना लिए जाते हैं, उन्हें राजा द्वारा मुक्त कर दिया जाता है और उन्हें अधिक समय तक जेल में नहीं रखा जा सकता

Those who are kidnapped by thieves and sold as Dasas or are forcibly made Dasa are freed by the king and they cannot be kept in a prison for a longer period of time

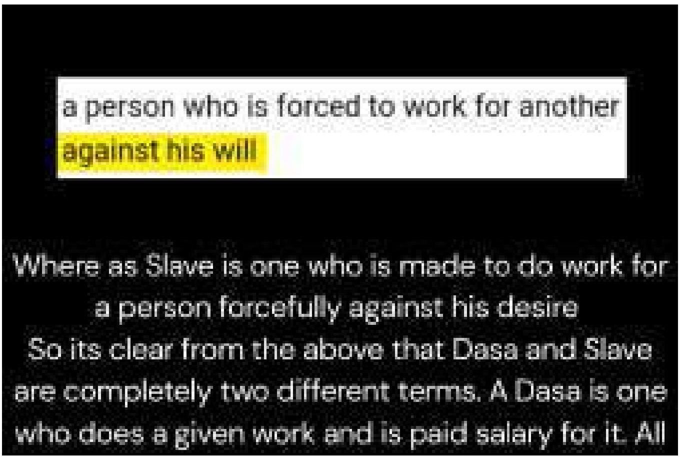


a person who is forced to work for another against his will is a slave

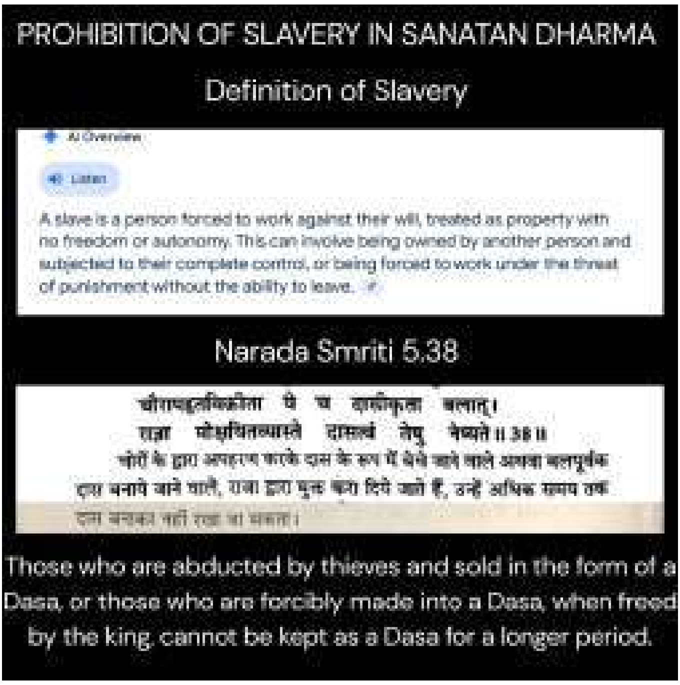
Where as Slave is one who is made to do work for a person forcefully against his desire

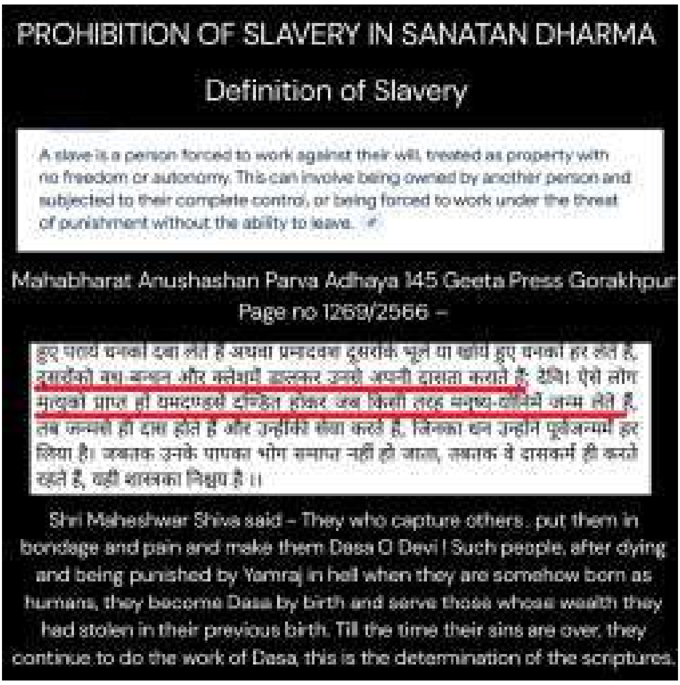
So its clear from the above that Dasa and Slave are ompletely two different terms. A Dasa is one who does a

given work and is paid salary for it.



You can get these in the form of Slides as-

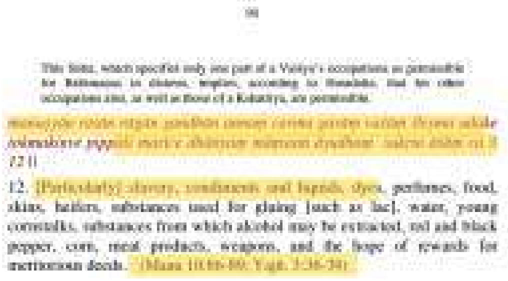




Apastamba Dharmasutra Prashna 1 Patala 7 Khanda 20

āpadi vyavahareta panyānām apaṇyāni vyudasyan II 11 II

11. In times of distress he may trade in lawful merchandise, avoiding the following [kinds], that are forbidden:- (Manu 4:6, 10:82, Yajn. 3:35)
    manuṣyān rasān rāgān gandhän annam carma gavām vaśām śleşma udake tokmakiṇve pippali marīce dhānyam māmsam ayudham sukṛta āśām ca II 12 11
12. [Particularly] slavery, condiments and liquids, dyes, perfumes, food, skins, heifers, substances used for gluing [such as lac], water, young cornstalks, substances from which alcohol may be extracted, red and black pepper, corn, meat products, weapons, and the hope of rewards for meritorious deeds. (Manu 10:86-89; Yajñ. 3:36-39

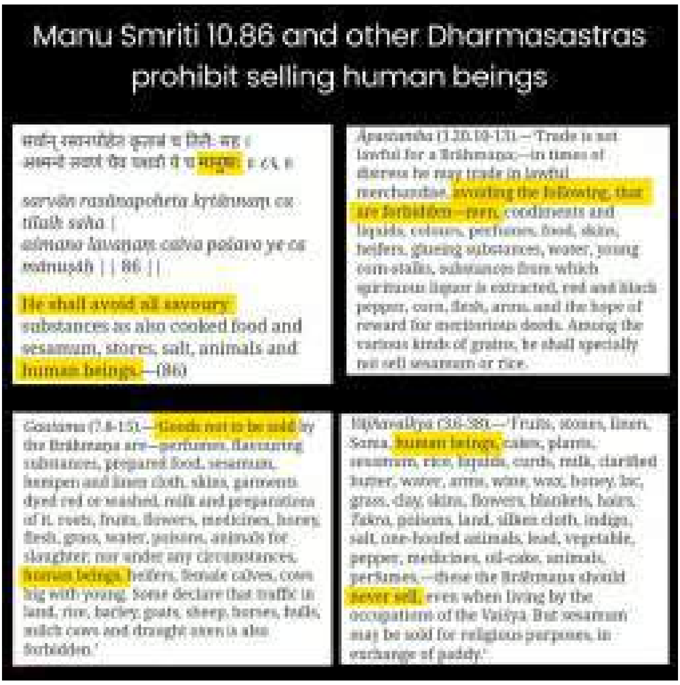


Manu Smriti 10.86 – सर्वान् रसानपोहेत कृतान्नं च तिलैः सह । अश्मनो लवणं चैव पशवो ये च मानुषाः ॥ ८६ ॥
sarvān rasānapoheta kṛtānnam ca tilaiḥ saha aśmano lavaṇam caiva paśavo ye ca mānuṣāḥ II 86 II
He shall avoid all savoury
substances as also cooked food and sesamum, stores, salt,
nimals and human beings.-(86)

Apastamba (1.20.10-13). Trade is not lawful for a Brāhmaṇa;- in times of distress he may trade in lawful merchandise, avoiding the following, that are forbidden-men, condiments and liquids, colours, perfumes, food, skins, heifers, glueing substances, water, young corn-stalks, substances from which spirituous liquor is extracted, red and black pepper, corn, flesh, arms, and the hope of reward for meritorious deeds. Among the various kinds of grains, he shall specially not sell sesamum or rice.

Gautama (7.8-15).-'Goods not to be sold by the Brahmaṇa are-perfumes, flavouring substances, prepared food, sesamum, hempen and linen cloth, skins, garments dyed red or washed, milk and preparations of it, roots, fruits, flowers, medicines, honey, flesh, grass, water, poisons, animals for slaughter; nor under any circumstances, human beings, heifers, female calves, cows big with young. Some declare that traffic in land, rice, barley, goats, sheep, horses, hulls, milch cows and draught oxen is also forbidden

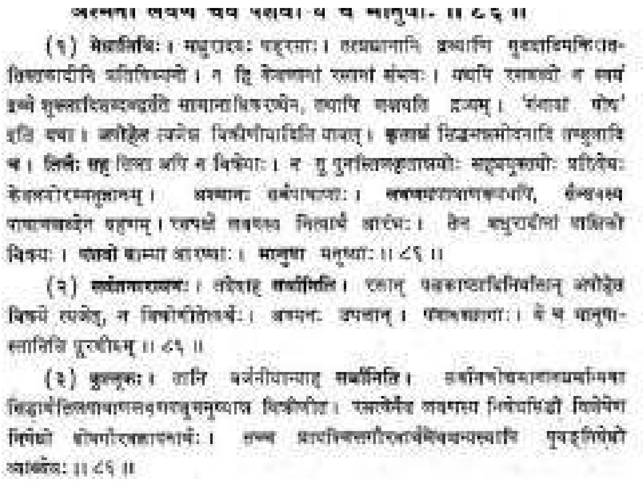
Yājñavalkya (3.6-38).-'Fruits, stones, linen, Soma, human beings, cakes, plants, sesamum, rice, liquids, curds, milk, clarified butter, water, arms, wine, wax, honey, lac, grass, clay, skins, flowers, blankets, hairs, Takra, poisons, land, silken cloth, indigo, salt, one-hoofed animals, lead, vegetable, pepper, medicines, oil-cake, animals, perfumes, these the Brahmaṇa should never sell, even when living by the occupations of the Vaiśya. But sesamum may be sold for religious purposes, in exchange of paddy.'

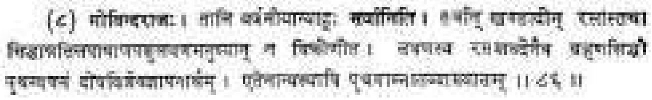


Manu Smriti 10.86

He shall avoid all savoury substances as also cooked food and sesamum, stores, salt, animals and human beings. —(86)

Even Traditional Commentators on Manu Smriti 10.86 said similar thing that selling of Human beings is not allowed and is strictly prohibited





(१) मेधातिथिः । मधुरादयः षड्रसाः । तत्प्रधानानि द्रव्याणि गुडदाडिमकिशत-तिक्तकादीनि प्रतिषिध्यन्ते । न हि केवलानां रसानां संभवः । यद्यपि रसशब्दो न स्वयं द्रव्ये शुक्लादिशब्दवद्वर्तते सामानाधिकरण्येन, तथापि लक्षयति द्रव्यम् । 'गंगायां घोष' इति यथा । अपोहेत त्यजेन्न विक्रीणीयादिति यावत् । कृतान्नं सिद्धमन्नमोदनादि तण्डुलादि च । तिलैः सह तिला अपि न विक्रेयाः । न तु पुनस्तिलकृतान्नयोः सहप्रयुक्तयोः प्रतिषेधः केवलयोरभ्यनुज्ञानम् । अश्मानः सर्वपाषाणाः । लवणमपाषाणरूपमपि, सैन्धवस्य पाषाणशब्देन ग्रहणम् । रसपक्षे लवणस्य नित्यार्थ आरंभः। तेन मधुरादीनां पाक्षिको विक्रयः । पशवो ग्राम्या आरण्याः । मानुषा मनुष्याः ।। ८६ ।।

1) Medhātithi's Commentary:

> *"Sweetness and other six tastes (madhura-ādi ṣaḍ-rasāḥ) are being referred to. The primary substances (dravyāṇi) that strongly exhibit these tastes—such as jaggery (guḍa), pomegranate (dāḍima), kishat (a type of sweet), bitter substances (tikta), etc.—are prohibited (pratiṣidhyante). This is because tastes (rasāḥ) do not exist in isolation; even though the word 'rasa' (taste) does not independently refer to a substance like the word 'white' (śukla) does, it still implies the substance by association (sāmānādhikaraṇya), similar to the expression 'sound in the Ganges' (gaṅgāyāṃ ghoṣaḥ), which refers to sound occurring in the Ganges region."*

> *"Thus, these are to be avoided in sale: cooked food (kṛtānna), prepared rice (siddham anna), modana (a type of rice preparation), raw rice (taṇḍula), etc. Also, sesame seeds (tilāḥ) and food prepared from sesame should not be sold. However, the prohibition applies when they are sold together (sahaprayuktayoḥ), not individually. That is, the individual sale of either sesame or its preparations may be permitted."*

> *"'Aśmānaḥ' refers to all types of stones (pāṣāṇa). Salt, even if in rock form (apāṣāṇarūpam), like rock salt (saindhava), is included under the word 'stone' here. In the context of taste, the sale of salt is being definitively prohibited. Therefore, even substances*

> *having sweet or other tastes (madhura-ādīnāṃ) may only be sold incidentally (pākṣika), not as primary items."*

"Animals (paśavaḥ), both domesticated (grāmya) and wild (āraṇya), and even human beings (mānuṣāḥ), are included in the prohibition."

(२) सर्वज्ञनारायणः । तदेवाह सर्वानिति । रसान् पत्त्रकाष्ठादिनिर्यासान् अपोहेत विक्रये त्यजेत्, न विक्रीणीतेत्यर्थः । अश्मनः उपलान् । पशव श्छागाः । ये च मानुषा-स्तानिति पूरणीयम् ।। ८६ ।।

"Thus he says 'all' to indicate a complete prohibition. The term 'rasān' refers to plant exudations such as from leaves, wood, etc.—these should not be sold (apohyet = should be avoided in sale). 'Aśmān' refers to stones or pebbles. 'Paśavaḥ' here includes goats (chāgāḥ). The phrase 'and humans' (mānuṣāḥ) is to be understood as completing the list."

(३) कुल्लूकः। तानि वर्जनीयान्याह सर्वानिति । सिद्धार्थतिलपाषाणलवणपशुमनुष्यान्न विक्रीणीत । रसत्वेनैव लवणरय निषेधसिंद्धौं विशेषेण निषेधो दोषगौरवज्ञापनार्थः । तच्च प्रायश्चित्तगौरवार्थमेवमन्यस्यापि पृथङ्निषेधो व्याख्येयः ।। ८६ ।।

All those actions which are prohibited and not encouraged (anacodyamānān adharmaḥ) are to be avoided. That's what is implied by the use of 'sarvān' (all). This includes cooked food made from sesame, stones, salt, animals, and humans—they are not to be sold. In the context of taste, salt is specifically prohibited, emphasizing the gravity of the fault (doṣa-gaurava). The specific prohibition also indicates the need for serious expiation (prāyaścitta), and similar prohibitions should be interpreted in the same manner for other items."

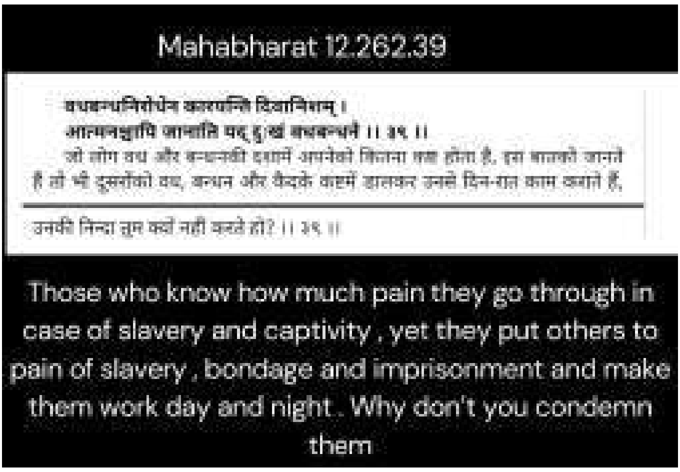
(८) गोविन्दराजः। तानि वर्जनीयान्याहुः सर्वानिति । सर्वान् खण्डादीन् रसांस्तथा सिद्धान्नतिलपाषाणपशुलवणमनुष्यान् न विक्रीणीत । लवणस्य रसशब्देनैव ग्रहणसिद्धौ पृथग्वचनं दोषविशेषज्ञापनार्थम् । एतेनान्यस्यापि पृथगाम्नातव्याख्यातम् ।। ८६ ।।

"They say these are to be renounced entirely. One should not trade any of the six rasas, cooked food, sesame, stones, animals, salt, or humans. The fact that salt is mentioned separately despite already being covered under 'rasa' highlights a special fault or defect associated with salt. Similarly, other specific terms mentioned separately despite being implied serve to draw special attention to their prohibition."

Similarly Mahabharat too prohibits and condemns slavery – Mahabharat 12.262.39 –

जो लोग वध और बन्धनकी दशामें अपनेको कितना कष्ट होता है, इस बातको जानते हैं तो भी दूसरोंको वध, बन्धन और कैदके कष्टमें डालकर उनसे दिन-रात काम कराते हैं,
उनकी निन्दा तुम क्यों नहीं करते हो? ।। ३९ ।।

Those who know how much pain they go through in case of slavery and captivity , yet they put others to pain of slavery , bondage and imprisonment and make them work day and ight . Why don't you condemn them



Mahabharat 12.262.39

वधबन्धनिरोधेन कारयन्ति दिवानिशम् ।
आत्मनश्चापि जानाति यद् दुःखं वधबन्धने ।। ३९ ।।
जो लोग वध और बन्धनकी दशामें अपनेको कितना कष्ट होता है, इस बातको जानते हैं तो भी दूसरोंको वध, बन्धन और कैदके कष्टमें डालकर उनसे दिन-रात काम कराते हैं,

उनकी निन्दा तुम क्यों नहीं करते हो? ।। ३९ ।।

Those who know how much pain they go through in case of slavery and captivity , yet they put others to pain of slavery , bondage and imprisonment and make them work day and night . Why don't you condemn them

Mahabharat 13.45.23 –

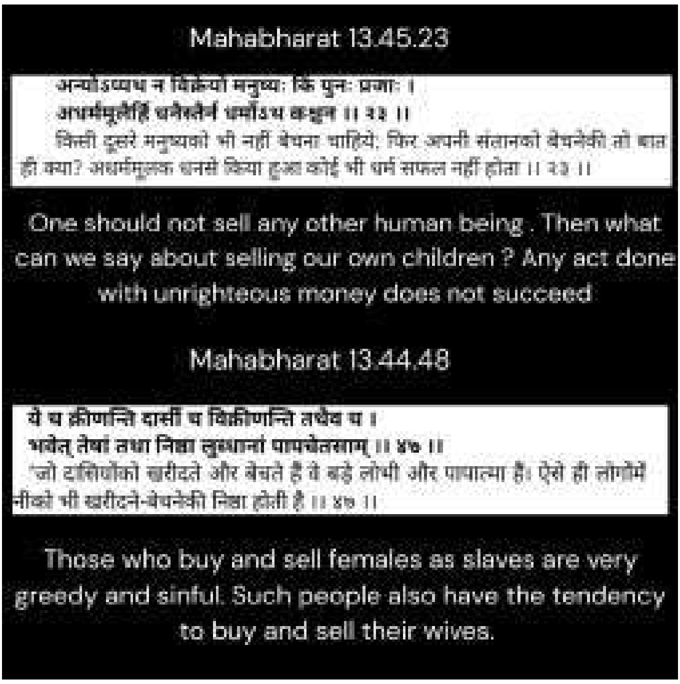
किसी दूसरे मनुष्यको भी नहीं बेचना चाहिये; फिर अपनी संतानको बेचनेकी तो बात ही क्या? अधर्ममूलक धनसे किया हुआ कोई भी धर्म सफल नहीं होता ।। २३ ।।-

One should not sell any other human being . Then what can we say about selling our own children ? Any act done with unrighteous money does not succeed

Mahabharat 13.44.48–

'जो दासियोंको खरीदते और बेचते हैं वे बड़े लोभी और पापात्मा हैं। ऐसे ही लोगोंग नीको भी खरीदने-बेचनेकी निष्ठा होती है ।। ४७ ।।

Those who buy and sell females as slaves are very greedy and sinful. Such people also have the tendency to buy and sell their wives.



Mahabharat 13.45.23

अन्योऽप्यथ न विक्रेयो मनुष्यः किं पुनः प्रजाः ।
अधर्ममूलैर्हि धनैस्तैर्न धर्मोऽथ कश्चन ।। २३ ।।
किसी दूसरे मनुष्यको भी नहीं बेचना चाहिये; फिर अपनी संतानको बेचनेकी तो बात ही क्या? अधर्ममूलक धनसे किया हुआ कोई भी धर्म सफल नहीं होता ।। २३ ।।

One should not sell any other human being . Then what can we say about selling our own children ? Any act done with unrighteous money does not succeed

Mahabharat 13.44.48

ये च क्रीणन्ति दासीं च विक्रीणन्ति तथैव च ।
भवेत् तेषां तथा निष्ठा लुब्धानां पापचेतसाम् ।। ४७ ।।
'जो दासियोंको खरीदते और बेचते हैं वे बड़े लोभी और पापात्मा हैं। ऐसे ही लोगोंमें नीको भी खरीदने-बेचनेकी निष्ठा होती है ।। ४७ ।।

Those who buy and sell females as slaves are very greedy and sinful. Such people also have the tendency to buy and sell their wives.

Mahabharat Anushashan Parva Adhaya 45 slokas 28-29

'जो मनुष्य अपने पुत्रको बेचकर धन पाना चाहता है अथवा जीविकाके लिये मुल्य लेकर कन्याको बेच देता है, वह मूढ़ कुम्भीपाक आदि सात नरकोंसे भी निकृष्ट कालसूत्र नामक नरकमें पड़कर अपने ही मल-मूत्र और पसीनेका भक्षण करता है'

"A person who sells his son for wealth or gives away his daughter in exchange for money for livelihood is a fool. Such a person falls into the most wretched hell called 'Kālasūtra', which is even more terrible than the seven other hells like

Kumbhīpāka, where he is forced to eat his own excreta, urine, and sweat

यो मनुष्यः स्वकं पुत्रं विक्रीय धनमिच्छति ।
कन्यां वा जीवितार्थाय यः शुल्केन प्रयच्छति ।। १८ ।।
सप्तावरे महाघोरे निरये कालसाह्वये ।
स्वेदं मूत्रं पुरीषं च तस्मिन् मूढः समश्नुते ।। १९ ।।

'जो मनुष्य अपने पुत्रको बेचकर धन पाना चाहता है अथवा जीविकाके लिये मूल्य लेकर कन्याको बेच देता है, वह मूढ़ कुम्भीपाक आदि सात नरकोंसे भी निकृष्ट कालसूत्र नामक नरकमें पड़कर अपने ही मल-मूत्र और पसीनेका भक्षण करता है' ।। १८-१९ ।।

Mahabharat Anushashan Parva Adhaya 145 Geeta Press Gorakhpur Page no 1269/2566 –

श्रीमहेश्वरने कहा- कल्याणि ! वह कारण मैं बताता हूँ, सुनो। देवि ! जो मनुष्य पहले दूसरोंके धनका अपहरण करते हैं, जो क्रूरतावश किसीके ऐसे धनको हड़प लेते हैं, जिसके कारण उसके ऊपर ऋण बढ़ जाता है, जो रखनेके लिये दिये हुए या धरोहरके तौरपर रखे हुए पराये धनको दबा लेते हैं अथवा प्रमादवश दूसरोंके भूले या खोये हुए धनको हर लेते हैं, दसरोंको वध-बन्धन और क्लेशमें डालकर उनसे अपनी दासता कराते हैं; देवि ! ऐसे लोग मृत्युको प्राप्त हो यमदण्डसे दण्डित होकर जब किसी तरह मनुष्य-योनिमें जन्म लेते हैं, तब जन्मसे ही दास होते हैं और उन्हींकी सेवा करते हैं, जिनका धन उन्होंने पूर्वजन्ममें हर लिया है। जबतक उनके पापका भोग समाप्त नहीं हो जाता, तबतक वे दासकर्म ही करते रहते हैं, यही शास्त्रका निश्चय है ।।

Shri Maheshwar Shiva said – They who capture others , put them in bondage and pain and make them Dasa O Devi ! Such people, after dying and being punished by Yamraj in hell when they are somehow born as humans, they become Dasas by birth and serve those whose wealth they had stolen in their previous birth. Till the time their sins are over, they continue to do the work of Dasa this is the determination of the scriptures.

Mahabharat Anushashan Parva Adhaya 145 Geeta Press Gorakhpur Page no 1269/2566 –

दासभूता भविष्यन्ति जन्मप्रभृति मानवाः ।।
तेषां कर्माणि कुर्वन्ति येषां ते धनहारकाः ।
आसमाप्तेः स्वपापस्य कुर्वन्तीति विनिश्चयः ।।

श्रीमहेश्वरने कहा—कल्याणि! वह कारण मैं बताता हूँ, सुनो। देवि! जो मनुष्य पहले दूसरोंके धनका अपहरण करते हैं, जो क्रूरतावश किसीके ऐसे धनको हड़प लेते हैं, जिसके कारण उसके ऊपर ऋण बढ़ जाता है, जो रखनेके लिये दिये हुए या धरोहरके तौरपर रखे हुए पराये धनको दबा लेते हैं अथवा प्रमादवश दूसरोंके भूले या खोये हुए धनको हर लेते हैं, दूसरोंको वध-बन्धन और क्लेशमें डालकर उनसे अपनी दासता कराते हैं; देवि! ऐसे लोग मृत्युको प्राप्त हो यमदण्डसे दण्डित होकर जब किसी तरह मनुष्य-योनिमें जन्म लेते हैं, तब जन्मसे ही दास होते हैं और उन्हींकी सेवा करते हैं, जिनका धन उन्होंने पूर्वजन्ममें हर लिया है। जबतक उनके पापका भोग समाप्त नहीं हो जाता, तबतक वे दासकर्म ही करते रहते हैं, यही शास्त्रका निश्चय है ।।

Shri Maheshwar Shiva said – They who capture others , put them in bondage and pain and make them Dasa O Devi ! Such people, after dying and being punished by Yamraj in hell when they are somehow born as humans, they become Dasas by birth and serve those whose wealth they had stolen in their previous birth. Till the time their sins are over, they continue to do the work of Dasa this is the determination of the scriptures.

Narada (Theft, 28).-'he who steals a man shall have to pay the highest fine; he who steals a woman shall be deprived of his entire wealth; and he who steals a maiden shall suffer corporal punishment.'
Brhaspati (22. 27-28). 'In the case of women, men, gold, gems, the property of a deity or a Brahmaṇa, silk and other precious things, the fine shall be equal to the value of the article stolen; or double that amount shall he inflicted as ne; or the thief shall be executed.'

Do. (22.18; Vivādaratnākara, p. 317)—'Those who steal human beings should be burnt by the slow fire of chaff.'
Vyāsa (Do.). "The stealer of women shall he burnt on an iron bed by the slow fire of chaff; the stealer of man should have his hands and feet cut off and then exposed on the road-crossing. He who steals a man should he fined the highest amercement; he who steals a woman should have his entire property confiscated; and he who steals a maiden shall he put to death.'
Śankha-Likhita (Do., p. 318).-'For stealing a king's son, the fine is 108 kārşāpaṇas, or corporal punishment; half of that for stealing persons of the royal family, or of men and women in general.'

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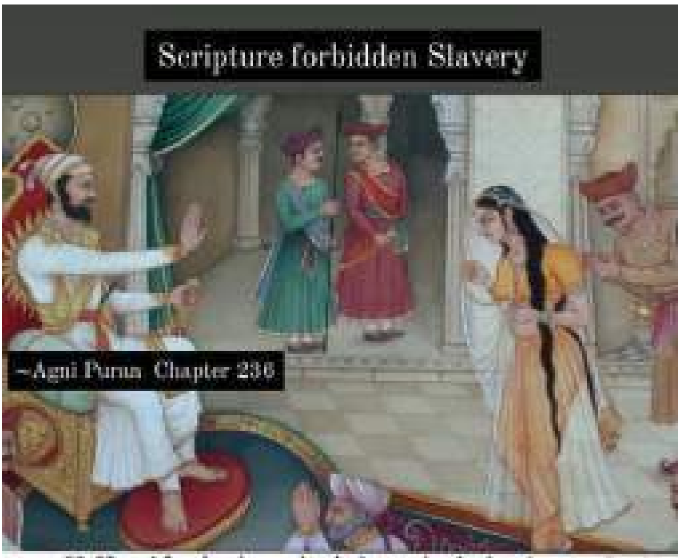
Morever Scriptures prohibit Sex Slavery and prostitutions related activities

Agni Purana 236.62-65 Geeta Press Gorakhpur says woman of defeated enemies do not belong to else but to defeated enemies themselves-

शत्रुकी स्त्रियोंपर किसीका भी अधिकार नहीं होता। स्त्री शत्रुकी हो तो भी उसकी रक्षा ही करनी चाहिये। संग्राममें सहायकोंसे रहित शत्रुको पाकर उसका पुत्रकी भाँति पालन करना चाहिये

"No one has any right over the women of an enemy. Even if a woman belongs to the enemy, she must be protected. If, in battle, an enemy is found without supporters, he should be cared for like a son."



62-65. After having gained victory in the battle, one should worship gods and brahmins. In a battle won by the minister, the gems (acquired by the minister) should be made over to the king. The wives of a defeated king would not belong to anyone else (but to that defeated king). The wives of the defeated king should be protected (by the conquering king). A king should honour a hostile king defeated in the battle and treat him as his own son. He should not fight with him again. He should honour the customs and manners (of that country). Then after having entered his native country, he should enter the palace when a fixed star is ruling. He should worship the deities etc. and protect the families of warriors. He should divide the booty got from the battle among his servants. The

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चाहिये। उसके साथ पुन: युद्ध करना उचित नहीं

Allegations-

Bride selling

Leave aside this purchasing of female slaves, Hinduism even brings a kind of marriage into slavery. As we know there are many forms of marriage in Hinduism, one of them is Manusha rite commonly known as Asura form of marriage. Vasistha explains it as,

Vasistha Dharma Shastra 1.35-36 "If, after making a bargain (with the father, a suitor) marries (a damsel) purchased for money, that (is called) the Manusha-rite. The purchase (of a wife) is mentioned in the following passage of the Veda,

'Therefore one hundred (cows) besides a chariot should be given to the father of the bride."

Gautama Dharma Shastra 4.11-15 "If those who have (authority over) a female are propitiated by money, (that is) an Asura wedding…The first four (rites) are lawful; Some say, (the first) six."

Baudhayana Dharma Shastra Prasna I, Adhyaya 11, Kandika 20 (I, II, 20), Verses 7-8 "(If the bridegroom receives the maiden) after gladdening (the parents) by money, (that is) the rite of the Asuras (asura). (If the maiden is wedded) after being forcibly abducted, (that is) the rite of the Rakshasas (rakshasa). [12] Among these the sixth and the seventh agree with the law of Kshatriyas. For power is their attribute."

Baudhayana permits Asura (Manusha) form of marriage for Kshatriya whereas Manu Smriti prohibits it for Kshatriya and permits them for Vaishyas and Shudras and in some cases for Brahmanas also.

Manu Smriti 3.20-24 "Now listen to (the) brief (description of) the following eight marriage-rites used by the four castes (varna) which partly secure benefits and partly produce evil both in this life and after death. (They are) the rite of Brahman (Brahma), that of the gods (Daiva), that of the Rishis (Arsha), that of Pragapati (Pragapatya), that of the Asuras (Asura), that of the Gandharvas (Gandharva), that of the Rhashasas (Rakshasa), and that of the Pisakas (Paisaka). Which is lawful for each caste (varna) and which are the virtues or faults of each (rite), all this I will declare to you, as well as their good and evil results with respect to the offspring. One may know that the first six according to the order (followed above) are lawful for a Brahmana, the four last for a Kshatriya, and the same four, excepting the Rakshasa rite, for a Vaisya and a Sudra. The sages state that the first four are approved (in the case) of a Brahmana, one, the Rakshasa (rite in the case) of a Kshatriya, and the Asura (marriage in that) of a Vaisya and of a Sudra."

Garuda Purana permits Asura marriage for the Vaishyas,

Garuda Purana I.95.10-11 "In the Asura form of marriage, money is taken…The first four types of marriage are recommended for brahmin

Vishnu Smriti 24.24 and Asvalayana Grihya Sutra 1.6.6 also mentions Asura marriage. Bhishma also talks about prevalence of these forms of marriages,

Mahabharata Adi Parva 1, Section 116, Verses 8-10 "Bhishma said:- The wise have said that after inviting an accomplished man, a maiden may be bestowed on him decked with ornaments and accompanied with valuable presents as much as lie in the power of the bestower to give. Others may bestow their daughters by accepting a couple of kine. Some again may bestow their daughters by taking a fixed sum, and some again take away maidens by force. Some marry with the consent of the maidens and some by dragging them into consent…"

Skanda Purana also states that Asura form of marriage was prevalent among Kshatriyas and Vaishyas,

Skanda Purana IV.i.38.7 "Generally speaking, the marriages of the types of Gandharva, Asura and Raksasa are in vogue among Ksatriyas and Vaisyas..."

Refutation-

Manu Smriti 3.41-42 says Asura and Rakshas Vivah results in offspring who are cruel, anti-Veda & habitual liars and hence Rakshas and Asura Vivah should be avoided at all costs and never performed or practiced by anybody at all

अन्य अवशिष्ट चार दुर्विवाह होने पर उनसे कठोर और असत्यभाषण करनेवाले तथा वैदिक धर्म से द्वेष रखने वाले पुत्र जन्म लेते हैं ।।।४१॥

धर्मशास्त्रसम्मत और प्रशस्त विवाह पद्धति में ब्याही धर्मपत्नी से जो सन्तान जन्म लेती है, वह निन्दा का पात्र न होकर प्रशंसा का पात्र होती है और अशास्त्रीय तथा अप्रशस्त गर्हित विवाहपद्धति से ब्याही गयी स्त्री से उत्पन्न व्यक्ति की सन्तान तिरस्कार का पात्र होती है । अतः दुख देनेवाली सन्तान जन्म न ले, इसलिये गर्हित विवाहों को नहीं करना चाहिये ॥४२॥

Verse 41:
"When the other remaining four types of improper marriages take place, the children born from them are harsh, untruthful, and hold hatred towards the Vedic Dharma."

Verse 42:
"Children born from a dharmically wedded wife—through a marriage approved by the scriptures and considered noble—are not objects of criticism but of praise. On the other hand, those born of a woman wed through unapproved and blameworthy marriage systems become subjects of contempt. Therefore, to avoid the birth of distress-bringing children, such degraded forms of marriage should be avoided."

इतरेषु तु शिष्टेषु नृशंसानृतवादिनः।
जायन्ते दुर्विवाहेषु ब्रह्मधर्मद्विषः सुताः॥४१॥

अन्वयः—इतरेषु तु शिष्टेषु दुर्विवाहेषु नृशंसानृतवादिनः ब्रह्मधर्मद्विषः सुताः जायन्ते ॥४१॥

हिन्दी भावार्थ—अन्य अवशिष्ट चार दुर्विवाह होने पर उनसे कठोर और असत्यभाषण करनेवाले तथा वैदिक धर्म से द्वेष रखने वाले पुत्र जन्म लेते हैं ॥४१॥

अनिन्दितैः स्त्रीविवाहैरनिन्द्या भवति प्रजा।
निन्दितैर्निन्दिता नृणां तस्मान्निन्द्यान् विवर्जयेत्॥४२॥

अन्वयः—अनिन्दितैः स्त्रीविवाहैः नृणां प्रजा अनिन्द्या भवति। निन्दितैः (स्त्रीविवाहैः) (नृणां) प्रजा निन्दिता (भवति)। तस्मात् निन्द्यान् (स्त्रीविवाहान्) विवर्जयेत् ॥४२॥

हिन्दी भावार्थ—धर्मशास्त्रसम्मत और प्रशस्त विवाह पद्धति में ब्याही धर्मपत्नी से जो सन्तान जन्म लेती है, वह निन्दा का पात्र न होकर प्रशंसा का पात्र होती है और अशास्त्रीय तथा अप्रशस्त गर्हित विवाहपद्धति से ब्याही गयी स्त्री से उत्पन्न व्यक्ति की सन्तान तिरस्कार का पात्र होती है । अतः दुख देनेवाली सन्तान जन्म न ले, इसलिये गर्हित विवाहों को नहीं करना चाहिये ॥४२॥

Even Commentators on Manu Smriti 3.41-42 said similar thing

इतरेषु तु शिष्टेषु नृशंसानृतवादिनः । जायन्ते दुर्विवाहेषु ब्रह्मधर्मद्विषः सुताः ॥ ४१ ॥

(१) मेधातिथिः । [illegible]

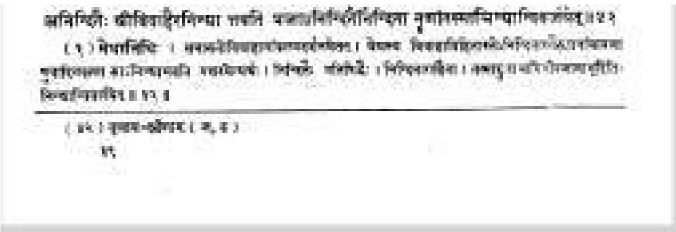
(२) सर्वज्ञनारायणः । [illegible]

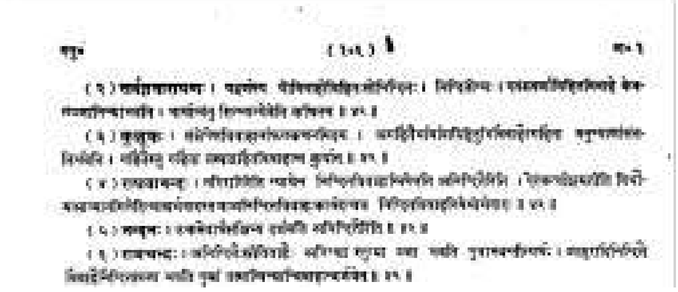
(३) कुल्लूकः । [illegible]

(४) राघवानन्दः । [illegible]

(५) नन्दनः । [illegible]

(६) रामचन्द्रः । [illegible]





Medhātithiḥ Bhasya

ब्राह्मादिव्यतिरिक्तेषु गान्धर्वादिविवाहेषु नृशंसमनृतंचवदन्ति नृशंसानृतवादिनः । नृशंसंमातृ-भगिन्यादावश्लीलाक्रोशवचनम् । अनृतंप्रसिद्धम् । नृशंसंचानृतंचनृशंसानृते तद्वेदितुंशीलमेषामिति शब्दव्युत्पत्तिः । ब्र-ह्मधर्मोवेदधर्मोवेदार्थस्तं द्विषन्ति निन्दति वा न श्रद्दद्धते वा । अतएव दुर्विवाहेष्विति निन्दा

समासतोविवाहानांफलप्रदर्शनमेतत् । येयस्य विवाहाविहितास्तेऽनिन्दितास्तैरूयानांयाप्रजा पुत्रादिलक्षणा साऽनिन्द्याभवति प्रशस्येत्यर्थः । निन्दितैः प्रतिषिद्धैः । निन्दितागर्हिता । तस्माद्दुःखभागिनीप्रजामाभूदिति-निन्द्यान्विवर्जयेत् ॥ ४२ ॥ (२) सर्वज्ञनारायणः । यद्वर्णस्य योविवाहोविहितः सोनिन्दितः । निन्दितोन्यः । एवंसवर्णाविहितविवाहे केव-लंप्रजानिन्द्याभवति । भार्यात्वंतु सित्ध्यत्येवेति कथितम् ॥ ४२ ॥

In marriages other than the Brahma and similar approved types—i.e., in Gandharva and others—the children speak harshly and untruthfully.
'Harsh' refers to vulgar or abusive language used toward mother, sister, etc.
'Untruthful' refers to lies and well-known dishonesty.
The etymology of 'nṛśaṁsa-anṛta' (cruel and false) is given as those whose nature is to say such things.
'Brahma-dharma' refers to Vedic dharma and the meaning of the Vedas; these people either hate, criticize, or do not believe in it.
Therefore, such marriages are to be condemned."

This verse presents a summary of the results of various types of marriages.
The children (progeny such as sons) born from those marriages which are scripturally sanctioned (अनिन्दित, unblameworthy) are themselves unblameworthy and praiseworthy.
The ones born from condemned (निन्दित) and prohibited (प्रतिषिद्ध) marriages are blameworthy.
Therefore, since such condemned marriages result in sorrow-bringing progeny, one should avoid such condemned marriages."

Kulluka Bhatta Bhasya

ब्राह्मादिभ्यश्चतुर्भ्योऽन्येष्वासुरादिषु चतुषु विवाहेषु क्रूरकर्माणोष्टषावादिनोवेदद्वेषिणोयागादिधर्म-द्वेषिणः पुत्राजायन्ते

संक्षेपेणविवाहानांफलकथनमिदम् । अर्हितैर्भार्याप्राप्तिहेतुभिर्विवाहैरगर्हिता नुष्याणांसंत-तिर्भवति । गर्हितैस्तु गर्हिता तस्माद्गर्हितविवाहान्न कुर्यात् ॥ ४२ ॥

From the four lower types of marriage—Asura, Gandharva, Rakshasa, and Paisacha—excluding the approved Brahma and similar ones, children are born who commit cruel deeds, lie a lot, and hate the Vedas and Vedic rituals like yajñas."

This verse is a concise statement about the fruits (results) of marriage.
Through deserving (scripturally appropriate) marriage forms, men obtain an unblameworthy lineage.
But through condemned (गर्हित) marriages, the progeny is also condemned.
Therefore, one should not engage in blameworthy marriages."

Ramachandra Bhasya

शिष्टेष्वितरेषु चतुषु विवाहेषु नृशंसानृतवादिनः । ब्रह्मधर्मद्विषः । सुताजायन्ते आसुरगान्धर्व-राक्षसपैशाचेषु चतुष्विति

अनिन्दितैःस्त्रीविवाहैः अनिन्द्या स्तुत्या प्रजा भवति पुत्राभवन्तीत्यर्थः । आसुरादिनिन्दिते विवाहैर्निन्दिताप्रजा भवति नृष्णां तस्मान्निन्द्यान्विवाहान्वर्जयेत् ॥ ४२ ॥

"In the four remaining marriage forms, children are born who are cruel, liars, and haters of Brahma-dharma.
These forms are Asura, Gandharva, Rakshasa, and Paisacha.

From marriages that are unblameworthy (अनिन्दितैः), praiseworthy progeny (children like sons) are born — this is the intended meaning.
From condemned marriages such as the Asura type, blameworthy children are born.
Therefore, one should avoid such condemned marriages."

Rāghavānandaḥ Bhasya

ब्राह्मदैवतार्षप्राजापत्यभिन्नेषु दोषानाह इतरेष्विति । शिष्टेष्ववशिष्टेषु । नृशंसाः क्रूराः । तत्क र्माणो वा । ब्रह्म वेदः । ब्राह्मणजातिर्वा । धर्मश्चाग्निहोत्रादिस्तद्विषयः ॥ ४१ ॥

नगिरागिरेति न्यायेन निन्दितविवाहान्निषेधति अनिन्दितैरिति । ऐरंकत्वोद्गायतीति विधो-यआत्मानंगिलेदित्याद्यर्थवादस्तथा अनिन्दितविवाहः कार्यइत्यत्र निन्दितविवाहनिषेधोर्थवादः

He highlights the defects in the four other forms (excluding Brahma, Daiva, Arsha, and Prajapatya).
The word 'śiṣṭeṣu avaśiṣṭeṣu' refers to the remaining unapproved forms.
'Nṛśaṁsa' means cruel, either by action or by nature.
'Brahma' here refers to the Veda, the Brahmin caste, or Vedic dharma like Agnihotra, all of which these offspring tend to despise."

"Just as the logic of *'A mountain does not cry'* implies that a non-mountain does, this verse also implies a prohibition of blameworthy marriages by praising the unblameworthy ones (अनिन्दितैः).
Just as in statements like *'he who sings is blessed'*, there's an implied directive.
So too, this verse implies that one should undertake only unblameworthy marriages; the prohibition of blameworthy ones is conveyed indirectly (arthavāda — a laudatory or cautionary statement with implied command)."

Mahabharta Anushashan Parva Adhaya 44 sloka 9-10

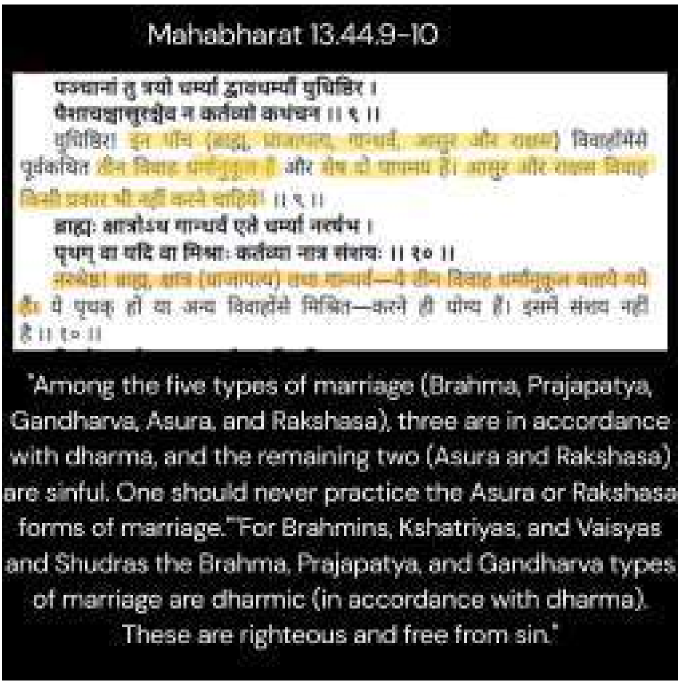
Bhisma Pitamah too condemns Rakshas and Asura Vivah as sinful and never to be adopted by 4 varnas in Mahabharat 13.44.9-10

Mahabharta 13.44.9-10 –

युधिष्ठिर ! इन पाँच (ब्राह्म, प्राजापत्य, गान्धर्व, आसुर और राक्षस) विवाहोंमेंसे पूर्वकथित तीन विवाह धर्मानुकूल हैं और शेष दो पापमय हैं। आसुर और राक्षस विवाह किसी प्रकार भी नहीं करने चाहिये ।। ९ ।।

नरश्रेष्ठ ! ब्राह्म, क्षात्र (प्राजापत्य) तथा गान्धर्व- ये तीन विवाह धर्मानुकूल बताये गये हैं। ये पृथक् हों या अन्य विवाहोंसे मिश्रित करने ही योग्य हैं। इसमें संशय नहीं है ।। १० ।।

“Among the five types of marriage (Brahma, Prajapatya, Gandharva, Asura, and Rakshasa), three are in accordance with dharma, and the remaining two (Asura and Rakshasa) are sinful. One should never practice the Asura or Rakshasa forms of marriage.””For Brahmins, Kshatriyas, and Vaisyas and Shudras the Brahma, Prajapatya, and Gandharva types of marriage are dharmic (in accordance with dharma). These are righteous and free from sin.”



Mahabharat Anushashan Parva Adhaya 45 slokas 28-29

'जो मनुष्य अपने पुत्रको बेचकर धन पाना चाहता है अथवा जीविकाके लिये मुल्य लेकर कन्याको बेच देता है, वह मूढ़ कुम्भीपाक आदि सात नरकोंसे भी निकृष्ट कालसूत्र नामक नरकमें पड़कर अपने ही मल-मूत्र और पसीनेका भक्षण करता है'

“A person who sells his son for wealth or gives away his daughter in exchange for money for livelihood is a fool. Such a person falls into the most wretched hell called ‘Kālasūtra’, which is even more terrible than the seven other hells like Kumbhīpāka, where he is forced to eat his own excreta, urine, and sweat

यो मनुष्यः स्वकं पुत्रं विक्रीय धनमिच्छति ।
कन्यां वा जीवितार्थाय यः शुल्केन प्रयच्छति ।। १८ ।।
सप्तावरे महाघोरे निरये कालसाह्वये ।
स्वेदं मूत्रं पुरीषं च तस्मिन् मूढः समश्नुते ।। १९ ।।

'जो मनुष्य अपने पुत्रको बेचकर धन पाना चाहता है अथवा जीविकाके लिये मूल्य लेकर कन्याको बेच देता है, वह मूढ़ कुम्भीपाक आदि सात नरकोंसे भी निकृष्ट कालसूत्र नामक नरकमें पड़कर अपने ही मल-मूत्र और पसीनेका भक्षण करता है' ।। १८-१९ ।।

Narada Smriti Chapter 12 sloka 44

उपर्युक्त आठ प्रकार के विवाहों में प्रथम चार- ब्राह्म, प्राजापत्य, आर्ष तथा दैव- धर्मसम्मत हैं। पांचवां गान्धर्व विवाह साधारण है, अर्थात् उसे न धर्मसम्मत कहा जा सकता है और न ही धर्म-विरुद्ध। अन्य तीन-आसुर, राक्षस तथा पैशाच – अधर्म और पाप-रूप होने से निन्दनीय एवं त्याज्य हैं।

Among the eight types of marriages mentioned above, the first four — Brāhma, Prājāpatya, Ārṣa, and Daiva — are in accordance with dharma.
The fifth, Gandharva marriage, is considered neutral, meaning it can be called neither righteous nor unrighteous. The remaining three — Asura, Rakshasa, and Paishacha — are condemned and to be avoided, as they are unrighteous and sinful in nature.

एषां तु धर्म्याश्चत्वारो ब्राह्माद्याः समुदाहृताः ।
साधारणः स्याद् गान्धर्वस्त्रयोऽधर्म्यास्ततः परे ।। 44 ।।
उपर्युक्त आठ प्रकार के विवाहों में प्रथम चार—ब्राह्म, प्राजापत्य, आर्ष तथा
नारदस्मृति / 205

दैव—धर्मसम्मत हैं। पांचवां गान्धर्व विवाह साधारण है, अर्थात् उसे न धर्मसम्मत कहा जा सकता है और न ही धर्म-विरुद्ध। अन्य तीन—आसुर, राक्षस तथा पैशाच—अधर्म और पाप-रूप होने से निन्दनीय एवं त्याज्य हैं।

Mahabharat Adi Parva Adhaya 73 sloka 12

पैशाच और आसुर विवाह कदापि करनेयोग्य नहीं हैं। इस विधिके अनुसार विवाह करना चाहिये। यह धर्मका मार्ग बताया गया है ।। १२ ।।

"Paishacha and Asura marriages are never to be performed. One should conduct marriage according to this prescribed method. This is stated to be the righteous path (path of dharma).

पैशाच आसुरश्चैव न कर्तव्यौ कदाचन ।
अनेन विधिना कार्यो धर्मस्यैषा गतिः स्मृता ।। १२ ।।
पैशाच और आसुर विवाह कदापि करनेयोग्य नहीं हैं। इस विधिके अनुसार विवाह करना चाहिये। यह धर्मका मार्ग बताया गया है ।। १२ ।।

Devala (Parāśaramādhava, p. 488).—'The first four marriages are conducive to spiritual merit and help also in the water-offerings; that is, those in which no price is paid, and which alone are fit for the Brāhmaṇa; these save both families.'

Mahabharat Anushashan Parva Adhaya 44 sloka 37

कन्याके क्रय-विक्रयमें बहुत-से दोष हैं। इस बातको तुम अधिक कालतक सोचने-विचारनेके बाद स्वयं समझ लोगे। केवल मूल्य दे देनेसे विवाहका अन्तिम निश्चय नहीं हो जाता है। पहले भी कभी ऐसा नहीं हुआ था, इस विषयमें तुम सुनो ।। ३७ ।।

"There are many faults in the buying and selling of a maiden. You yourself will understand this after reflecting upon it for a long time. Merely paying a price does not

constitute the final conclusion of a marriage. Such a thing has never happened before either – Verse 37

समीक्ष्य च बहून् दोषान् संवासाद् विद्धि पाणयोः ।
यथा निष्ठाकरं शुल्कं न जात्वासीत् तथा शृणु ॥ ३७ ॥

कन्याके क्रय-विक्रयमें बहुत-से दोष हैं। इस बातको तुम अधिक कालतक सोचने-विचारनेके बाद स्वयं समझ लोगे। केवल मूल्य दे देनेसे विवाहका अन्तिम निश्चय नहीं हो जाता है। पहले भी कभी ऐसा नहीं हुआ था, इस विषयमें तुम सुनो ॥ ३७ ॥

Gauatama Dharmasutra 4.6-4.14 states that only Brâhma , Prâgâpatya , Ârsha and Daiva Vivah are legal and permitted

6. (If the father) gives (his daughter) dressed (in two garments) and decked with ornaments to a person possessing (sacred) learning, of virtuous conduct, who has relatives and a (good) disposition, (that is a) Brâhma (wedding). 6

7. At the Prâgâpatya (wedding) the marriage formula is, 'Fulfil ye the law conjointly.' 7

8. At the Ârsha (wedding the bridegroom) shall present a cow and a bull to him who has (authority over) the maiden. 8

9. (If the bride) is given, decked with ornaments. to a priest at the altar, that is a Daiva wedding. 9

10. The spontaneous union with a willing (maiden is called) a Gândharva wedding. 10

11. If those who have (authority over) a female are propitiated by money, (that is) an Âsura wedding. 11

12. (If the bride) is taken by force, (that is) a Râkshasa wedding. 12

13. If (a man) embraces a female deprived of consciousness, (that is) a Paisâka wedding. 13

14. The first four (rites) are lawful

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13. If (a man) embraces a female deprived of consciousness, (that is) a Paisâka wedding. 13

14. The first four (rites) are lawful; 14

Baudhāyana (1.11.21).—'Those persons who, deluded by greed, give away their daughters for a consideration, are soul-sellers, sinful and grave sinners, and up to their seventh generation, they fall into hell.'

Regarding Mahabharata Adi Parva 1, Section 116, Verses 8-10
Here is Mahabharata Adi Parva 1, Section 116, Verses 8-10
Geeta Press Gorakhpur nowhere written such thing

इति पुत्रशतं राजन् कन्या चैव शताधिका । नामधेयानुपूर्व्येण विद्धि जन्मक्रमं नृप ।। १५ ।।
राजन् ! इस प्रकार धृतराष्ट्रके सौ पुत्र और उन सौके अतिरिक्त एक कन्या बतायी गयी। राजन् ! जिस क्रमसे इनके नाम लिये गये हैं, उसी क्रमसे इनका जन्म हुआ समझो ।। १५ ।।
सर्वे त्वतिरथाः शूराः सर्वे युद्धविशारदाः । सर्वे वेदविदश्चैव सर्वे सर्वास्त्रकोविदाः ।। १६ ।।
ये सभी अतिरथी शूरवीर थे। सबने युद्धविद्यामें निपुणता प्राप्त कर ली थी। सब-के-सब वेदोंके विद्वान् तथा सम्पूर्ण अस्त्रविद्याके मर्मज्ञ थे ।। १६ ।।
सर्वेषामनुरूपाश्च कृता दारा महीपते । धृतराष्ट्रेण समये परीक्ष्य विधिवन्नृप ।। १७ ।। दुःशलां चापि समये धृतराष्ट्रो नराधिपः । जयद्रथाय प्रददौ विधिना भरतर्षभ ।। १८ ।।
जनमेजय ! राजा धृतराष्ट्रने समयपर भलीभाँति जाँच-पड़ताल करके अपने सभी पुत्रोंका उनके योग्य स्त्रियोंके साथ विवाह कर दिया। भरतश्रेष्ठ ! महाराज धृतराष्ट्रने विवाहके योग्य समय आनेपर अपनी पुत्री दुःशलाका राजा जयद्रथके साथ विधिपूर्वक विवाह किया ।। १७-१८ ।।

Verse 15:
इति पुत्रशतं राजन् कन्या चैव शताधिका ।
नामधेयानुपूर्व्येण विद्धि जन्मक्रमं नृप ।। १५ ।।

O King! In this way, Dhritarashtra had one hundred sons and, in addition, one daughter.
Know, O ruler, that their names were given in the same order in which they were born.

Verse 16:
सर्वे त्वतिरथाः शूराः सर्वे युद्धविशारदाः ।
सर्वे वेदविदश्चैव सर्वे सर्वास्त्रकोविदाः ।। १६ ।।

All of them were great warriors (atirathis), valorous and experts in the art of war.
They were all well-versed in the Vedas and masters of all kinds of weapons and warfare.

Verse 17:
सर्वेषामनुरूपाश्च कृता दारा महीपते ।
धृतराष्ट्रेण समये परीक्ष्य विधिवन्नृप ।। १७ ।।

O King! Dhritarashtra, the ruler of men, after properly examining and considering their suitability,
arranged suitable marriages for all his sons at the appropriate time, in accordance with proper rites.

Verse 18:
दुःशलां चापि समये धृतराष्ट्रो नराधिपः ।
जयद्रथाय प्रददौ विधिना भरतर्षभ ।। १८ ।।

And at the right time, Dhritarashtra, the king among men, gave his daughter Duhshala in marriage to King Jayadratha, following proper custom and rituals, O best of the Bharatas.

षोडशाधिकशततमोऽध्यायः

धृतराष्ट्रके सौ पुत्रोंकी नामावली

जनमेजय उवाच

ज्येष्ठानुज्येष्ठतां तेषां नामानि च पृथक् पृथक् ।
धृतराष्ट्रस्य पुत्राणामानुपूर्व्यात् प्रकीर्तय ।। १ ।।

जनमेजयने पूछा—ब्रह्मन्! धृतराष्ट्रके पुत्रोंमें सबसे ज्येष्ठ कौन था? फिर उससे छोटा और उससे भी छोटा कौन था? उन सबके अलग-अलग नाम क्या थे? इन सब बातोंका क्रमशः वर्णन कीजिये ।। १ ।।

वैशम्पायन उवाच

दुर्योधनो युयुत्सुश्च राजन् दुःशासनस्तथा ।
दुःसहो दुःशलश्चैव जलसंधः समः सहः ।। २ ।।
विन्दानुविन्दौ दुर्धर्षः सुबाहुर्दुष्प्रधर्षणः ।
दुर्मर्षणो दुर्मुखश्च दुष्कर्णः कर्ण एव च ।। ३ ।।
विविंशतिर्विकर्णश्च शलः सत्त्वः सुलोचनः ।
चित्रोपचित्रौ चित्राक्षश्चारुचित्रशरासनः ।। ४ ।।
दुर्मदो दुर्विगाहश्च विवित्सुर्विकटाननः ।
ऊर्णनाभः सुनाभश्च तथा नन्दोपनन्दकौ ।। ५ ।।
चित्रबाणश्चित्रवर्मा सुवर्मा दुर्विरोचनः ।
अयोबाहुर्महाबाहुश्चित्राङ्गश्चित्रकुण्डलः ।।
भीमवेगो भीमबलो बलाकी बलवर्धनः ।
उग्रायुधः सुषेणश्च कुण्डोदरमहोदरौ ।। ७ ।।
चित्रायुधो निषङ्गी च पाशी वृन्दारकस्तथा ।
दृढवर्मा दृढक्षत्रः सोमकीर्तिरनूदरः ।।

दीर्घबाहुर्महाबाहुर्व्यूढोरुः कनकध्वजः ।
कुण्डाशी विरजाश्चैव दुःशला च शताधिका ।। १४ ।।

वैशम्पायनजीने कहा—(जनमेजय! धृतराष्ट्रके पुत्रोंके नाम क्रमशः ये हैं—) १. दुर्योधन, २. युयुत्सु, ३. दुश्शासन, ४. दुस्सह, ५. दुश्शल, ६. जलसंध, ७. सम, ८. सह, ९. विन्द, १०. अनुविन्द, ११. दुर्धर्ष, १२. सुबाहु, १३. दुष्प्रधर्षण, १४. दुर्मर्षण, १५. दुर्मुख, १६. दुष्कर्ण, १७. कर्ण, १८. विविंशति, १९. विकर्ण, २०. शल, २१. सत्त्व, २२. सुलोचन, २३. चित्र, २४. उपचित्र, २५. चित्राक्ष, २६. चारुचित्रशरासन (चित्र-चाप), २७. दुर्मद, २८. दुर्विगाह, २९. विवित्सु, ३०. विकटानन (विकट), ३१. ऊर्णनाभ, ३२. सुनाभ (पद्मनाभ), ३३. नन्द, ३४. उपनन्द, ३५. चित्रबाण (चित्रबाहु), ३६. चित्रवर्मा, ३७. सुवर्मा, ३८. दुर्विरोचन, ३९. अयोबाहु, ४०. महाबाहु चित्रांग (चित्रांगद), ४१. चित्रकुण्डल (सुकुण्डल), ४२. भीमवेग, ४३. भीमबल, ४४. बलाकी, ४५. बलवर्धन (विक्रम), ४६. उग्रायुध, ४७. सुषेण, ४८. कुण्डोदर, ४९. महोदर, ५०. चित्रायुध (दृढायुध), ५१. निषंगी, ५२. पाशी, ५३. वृन्दारक, ५४. दृढवर्मा, ५५. दृढक्षत्र, ५६. सोमकीर्ति, ५७. अनूदर, ५८. दृढसन्ध, ५९. जरासन्ध, ६०. सत्यसन्ध, ६१. सदःसुवाक् (सहस्रवाक्), ६२. उग्रश्रवा, ६३. उग्रसेन, ६४. सेनानी (सेनापति), ६५. दुष्पराजय, ६६. अपराजित, ६७. पण्डितक, ६८. विशालाक्ष, ६९. दुराधर (दुराधन), ७०. दृढहस्त, ७१. सुहस्त, ७२. वातवेग, ७३. सुवर्चा, ७४. आदित्यकेतु, ७५. बह्वाशी, ७६. नागदत्त, ७७. अग्रयायी (अनुयायी), ७८. कवची, ७९. क्रथन, ८०. दण्डी, ८१. दण्डधार, ८२. धनुर्ग्रह, ८३. उग्र, ८४. भीमरथ, ८५. वीरबाहु, ८६. अलोलुप, ८७. अभय, ८८. रौद्रकर्मा, ८९. दृढरथाश्रय (दृढरथ), ९०. अनाधृष्य, ९१. कुण्डभेदी, ९२. विरावी, ९३. विचित्र कुण्डलोंसे सुशोभित प्रमथ, ९४. प्रमाथी, ९५. वीर्यवान् दीर्घरोमा (दीर्घलोचन), ९६. दीर्घबाहु, ९७. महाबाहु व्यूढोरु, ९८. कनकध्वज (कनकांगद), ९९. कुण्डाशी (कुण्डज) तथा १००. विरजा—धृतराष्ट्रके ये सौ पुत्र थे। इनके सिवा दुःशला नामक एक कन्या थी, जो सौसे अधिक थी ।। २—१४ ।।

इति पुत्रशतं राजन् कन्या चैव शताधिका ।
नामधेयानुपूर्व्येण विद्धि जन्मक्रमं नृप ।। १५ ।।

राजन्! इस प्रकार धृतराष्ट्रके सौ पुत्र और उन सौके अतिरिक्त एक कन्या बतायी गयी। राजन्! जिस क्रमसे इनके नाम लिये गये हैं, उसी क्रमसे इनका जन्म हुआ समझो ।। १५ ।।

सर्वे त्वतिरथाः शूराः सर्वे युद्धविशारदाः ।
सर्वे वेदविदश्चैव सर्वे सर्वास्त्रकोविदाः ।। १६ ।।

ये सभी अतिरथी शूरवीर थे। सबने युद्धविद्यामें निपुणता प्राप्त कर ली थी। सब-के-सब वेदोंके विद्वान् तथा सम्पूर्ण अस्त्रविद्याके मर्मज्ञ थे ।। १६ ।।

सर्वेषामनुरूपाश्च कृता दारा महीपते ।
धृतराष्ट्रेण समये परीक्ष्य विधिवन्नृप ।। १७ ।।
दुःशलां चापि समये धृतराष्ट्रो नराधिपः ।
जयद्रथाय प्रददौ विधिना भरतर्षभ ।। १८ ।।

जनमेजय! राजा धृतराष्ट्रने समयपर भलीभाँति जाँच-पड़ताल करके अपने सभी पुत्रोंका उनके योग्य स्त्रियोंके साथ विवाह कर दिया। भरतश्रेष्ठ! महाराज धृतराष्ट्रने विवाहके योग्य समय आनेपर अपनी पुत्री दुःशलाका राजा जयद्रथके साथ विधिपूर्वक विवाह किया ।। १७-१८ ।।

इति श्रीमहाभारते आदिपर्वणि सम्भवपर्वणि धृतराष्ट्रपुत्रनामकथने षोडशाधिकशततमोऽध्यायः ।। ११६ ।।

इस प्रकार श्रीमहाभारत आदिपर्वके अन्तर्गत सम्भवपर्वमें धृतराष्ट्रपुत्रनामवर्णनविषयक एक सौ सोलहवाँ अध्याय पूरा हुआ ।। ११६ ।।

Allegations-

LGBTQ

Shiva and Vishnu

Skanda Purana I.iii(U).20.32-33 "Be victorious, O Lord, whose head is adorned with Ganga and the crescent moon, O Lord, who have fascinated the minds of the wives of all sages by means of your handsome features. Be victorious, O Lord, who are possessed of the glory of the god of Love due to the close contact of the daughter of the Mountain. Be victorious, O Lord, who are an expert in the repetition of the (sexual) play over the body of Naranaya adopted by means of Maya (?)."

Refutation-

Here is Skanda Purana Maheshwar Khanda Arunācala-khaṇḍa (Uttarārdha) chapter 29 slokas 32-33 hindi translation by Choukhamba Publications

देवी कहती हैं- हे मेरुचाय, कैलासाचलवासी, नीहार (हिम) शैल के जामाता, शोणाचल रूपी, वरुणादि देवगण द्वारा अर्चनीय, तरुणादित्य के समान किरणों वाले, अरुणाचलेश्वर, करुणामूर्ति आपको प्रणाम ! हे जन्हुपुत्री (गंगा) तथा चन्द्रलेखा द्वारा अलंकृत मस्तक वाले, आप अपने सौन्दर्य से समस्त मुनियों के अन्तःकरण को मुग्ध करते हैं। आपको प्रणाम! आपकी जय हो। आप शैलपुत्री के साथ अनंग वैभव का पोषण करते हैं। आप मायानारायण के आभोगार्थ क्रीड़ा में पण्डित हैं। आपकी जय हो। हे सन्ध्यासमोपंत सम्भूतानन्द ताण्डव ! आप देव-गन्धर्व-सिद्ध-विद्याधर द्वारा पूजित हैं। आपकी जय हो। हे हेरम्बजनक! सम्मुखवत्सल (पार्वती) हैमवती द्वारा प्रार्थित, पार्थिवदुर्लभ ! आपकी जय हो।" उन ज्योतिपदार्थ के अवलोकन में तत्पर देवी को यह स्तव करते देखकर वृषध्वज देवदेव शिव वहीं विलीन हो गये तथा सुन्दर रूप धारण करके वृषभारूढ़ होकर पार्वती को दर्शन देने वहीं प्रकट हो गये। उन्होंने यह दर्शन भगवती शिवा को प्रदान किया, जो अतिशय मान के कारण सभी ऐश्वर्य का त्याग करके तप कर रही थीं। वे शंकर के प्रति मुग्ध शिवा को सान्त्वना देने का प्रयास करने लगे।।३०-३८।।
।। विंश अध्याय समाप्त।।

The goddess said:

"O Meruchaya (resplendent like Mount Meru), O resident of Mount Kailasa, son-in-law of the snowy mountain (Himavat), O embodiment of Shonachala (Arunachala), worshipped by gods like Varuna, one whose rays are like that of the rising sun, O Arunachaleshwara, embodiment of compassion—salutations to you!

O one adorned with the crescent moon and the holy river Ganga (Jahnavi) on your head, you enchant the hearts of all sages with your divine beauty—salutations to you! Victory to you!

You, along with Shailaputri (Parvati), nourish the bliss of divine love (Ananga Vaibhava). You are an expert in the divine play (Krida) intended for the delight of Maya-Narayana—victory to you!

O embodiment of the joyous Tandava dance performed at twilight, you are worshipped by devas, gandharvas, siddhas, and vidyadharas—victory to you!

O father of Heramba (Ganesha), prayed to by the affectionate daughter of Himavat, Parvati, you are rarely attainable even through severe penance—victory to you!"

Seeing the goddess engaged in such devotional praise while perceiving that effulgent form (jyoti), Lord Shiva—the ord of all gods, Vrishadhvaja—merged into that very light

and then manifested before Parvati in a beautiful form, mounted on his bull (Vrishabha).

He granted this divine vision to the supreme goddess Shiva (Parvati), who, out of great pride and resolve, had renounced all prosperity and was engaged in intense penance. Now, seeing her enamored with him, Lord Shankara began to console her.

एकविंशतितमोऽध्यायः

शिव द्वारा पार्वती प्रशंसा

Here in Skanda Purana Maheshwar Khanda Arunācala-khaṇḍa (Uttarārdha) chapter 29 slokas 32-33 its written that आप मायानारायण के आभोगार्थ क्रीड़ा में पण्डित हैं।"that is "You are an expert in the divine play meant for the enjoyment of Māyā-Nārāyaṇa."

Who is Maya- Narayana as per Shastras ?

Harivamsa Purana Vishnu Parva Adhaya 120 slokas 8-10 praises Durga Devi as Maya Swaroopa

जो प्राज्ञा (बुद्धिमती एवं विदुषी), दक्षा, कल्याणस्वरूपा, सौम्या, दानवमर्दिनी, सबके शरीरों में विद्यमान तथा सम्पूर्ण भूतों द्वारा वन्दित हैं – उन आद्यदेवी को मेरा प्रणाम है।।८॥

जो दर्शनी (दृष्टिशक्ति), पूर्णा (मनोरथों की पूर्ति करनेवाली), मायास्वरूपा, अग्नि, सूर्य और चन्द्रमा के समान कान्तिवाली, शान्तिमयी, ध्रुवा (अविनाशिनी), सबकी जननी, मोहिनी तथा शोषणी हैं...

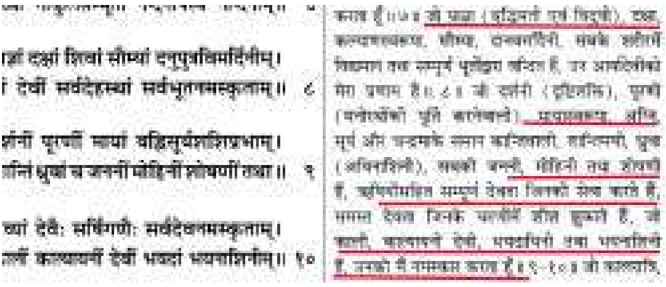
ऋषियोंसहित सम्पूर्ण देवता जिनकी सेवा करते हैं, समस्त देवता जिनके चरणों में शीश झुकाते हैं, जो कालीं, कात्यायनीं देवीं, भयदां भयनाशिनीं हैं – उनको मैं नमस्कार करता हूँ॥९-१०॥

Verse 8:
She who is wise and learned (Prājñā), skilled (Dakṣā), of uspicious form, gentle (Saumyā), the destroyer of

demons (Dānavamardinī), who resides in all bodies, and is worshipped by all beings—I bow to that Primordial Goddess (Ādi Devī).

Verse 9–10:
She who is visible (Darśanī), complete and fulfilling desires (Pūrṇā), of the form of Māyā (illusion), radiant like the sun and moon, peaceful, eternal (Dhruvā), the mother of all, bewitching (Mohinī) and drying up (destroyer) of negativity (Śoṣaṇī)…

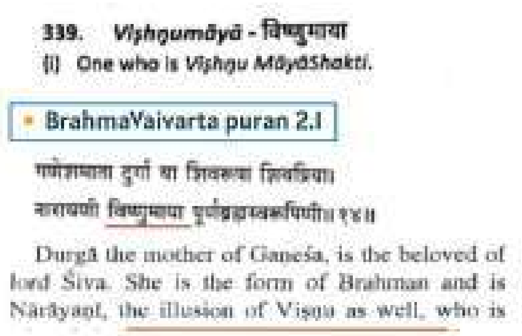
The sages along with all the gods serve her, all the gods bow their heads at her feet, she who is Kālī, Kātyāyanī, the giver of fearlessness, and the destroyer of fear—to her I offer my salutations.


...ां दक्षां शिवां सौम्यां दनुपुत्रविमर्दिनीम्।
...ं देवीं सर्वदेहस्थां सर्वभूतनमस्कृताम्॥ ८

...र्शनीं पूर्णां मायां वह्निसूर्यशशिप्रभाम्।
...न्तिं ध्रुवां च जननीं मोहिनीं शोषणीं तथा॥ ९

...व्यां देवैः सर्षिगणैः सर्वदेवनमस्कृताम्।
...ालीं कात्यायनीं देवीं भयदां भयनाशिनीम्॥ १०

BrahmaVaivarta puran 2.1
गणेशमाता दुर्गा या शिवरूपा शिवप्रिया। नारायणी विष्णुमाया पूर्णब्रह्मस्वरूपिणी।। १४॥
Durga the mother of Ganesa, is the beloved of lord Śiva. She is the form of Brahman and is Nārāyaṇī, the illusion (Maya) of Viṣṇu as well,


339. Vishnumāyā - विष्णुमाया
(i) One who is Vishnu MāyāShakti.

BrahmaVaivarta puran 2.1

गणेशमाता दुर्गा या शिवरूपा शिवप्रिया।
नारायणी विष्णुमाया पूर्णब्रह्मस्वरूपिणी॥ १४॥

Durgā the mother of Ganeśa, is the beloved of lord Śiva. She is the form of Brahman and is Nārāyaṇī, the illusion of Viṣṇu as well, who is

So here Maya- Narayana is none other than Devi Parvati- the eteranal consort of Maheshwar Shiva . So the meaning here is –

आप मायानारायण के आभोगार्थ क्रीड़ा में पण्डित हैं।

You are an expert in the divine play meant for the enjoyment of Māyā-Nārāyaṇa Who is None other than Devi Parvati “

Moreover nowhere it’s explicitly told about any Sexual intercourse here

Allegations-

Agni Purana 3.17-20 He [Vishnu] was then requested by Hara to show (this form) unto him. The Divine Hari then displayed his female form unto Rudra. Overpowered by his (Vishnu’s) illusory power, Shambhu, renouncing Gouri, longed for that damsel. He became naked and looked like a maniac. He held the woman by the hair and she, releasing her hairs, ran away.

He too followed her. Wherever dropped Hara's seminal fluid there sprang up fields of his phallic emblem and gold.

The story mentioned in Srimad Bhagavatam will briefly explain this,

Srimad Bhagavatam 8.12.15-16 "The Supreme Personality of Godhead said: When the demons took away the jug of nectar, I assumed the form of a beautiful woman to bewilder them by directly cheating them and thus to act in the interest of the demigods. O best of the demigods, I shall now show you My form that is very much appreciated by those who are lusty. Since you want to see that form, I shall reveal it in your presence. [19] Because the ball was falling down and bouncing up, as She played with it Her breasts trembled, and because of the weight of those breasts and Her heavy flower garlands, Her waist appeared to be all but breaking at every step, as Her two soft feet, which were reddish like coral, moved here and there. [21] As She played with the ball, the sari covering Her body became loose, and Her hair scattered. She tried to bind Her hair with Her beautiful left hand, and at the same time She played with the ball by striking it with Her right hand. This was so attractive that the Supreme Lord [Vishnu], by His internal potency, in this way captivated everyone. [24-26] Thus Lord Śiva saw the woman, every part of whose body was beautifully formed, and the beautiful woman also looked at him. Therefore, thinking that She was attracted to him, Lord Śiva became very much attracted to Her. Lord Śiva, his good sense taken away by the woman because of lusty desires to enjoy with Her, became so mad for Her that even in the presence of Bhavānī [Shiva's wife] he did not hesitate to approach Her. The beautiful woman was already naked, and when She saw Lord Śiva coming toward Her, She became extremely bashful. Thus She kept smiling, but She hid Herself among the trees and did not stand in one place. [28-32] After following Her with great speed, Lord Śiva caught Her by the braid of Her hair and dragged Her near him. Although She was unwilling, he embraced Her with his arms. Being embraced by Lord Śiva like a female elephant embraced by a male, the woman, whose hair was scattered, swirled like a snake. O King, this woman,

Refutation-

Traditional Sri Vaishnava Acharya Pandit Madhavacharya Shastri in his book Purana Digdarshan page 599 explained the meaning of the Shiva Mohini story in Bhagvatam

(क) यद् रुद्रश्चन्द्रमास्तेन । – (कोषीतकी ६ । ७) – (a) Due to which Rudra [is called] the Moon.

(ख) (प्रजापतिः) तं (रुद्रं) अब्रवीन्महादेवोऽसीति । तद्यदस्य तन्नामाकरोच्चन्द्रमास्तरूपमभवत् ।। (शतपथ ६ । १।३।१६) -Prajapati said to this Rudra that you are Mahadev because he was named Mahadev = Mahan-radiant, so he (beautiful) became the Moon. . (ग) आग्नेयी पृथिवी । (ताण्ड्य १५।४।८) -This earth was igneous – fiery vapor

(घ) इयं (पृथिवी) वै देव्यदितिविश्वरूपी । (तैत्तिरीय १ । ७ । ६।७) – This earth itself is the beautiful goddess in the form of Mohini

So the meaning is that on insistence of Lord Shiva in the form of Moon, the आग्नेय वाष्प in the form of Vishnu, on attaining density, assumed the form of Mohini in the form of the Earth. So, when the Earth became stable and the Earth also got an independent orbit due to the attraction and repulsion of other planets, the Moon started revolving around the Earth, as if Lord Shiva became infatuated with the beauty of the Earth in the form of Mohini. This is what Mahadev means by running after Mohini; the Moon ran around to its full capacity, spread its rays or hands, but could not get anything, that is, the Moon could not assimilate the Earth, this is the meaning of Mohini not coming in its hands.

(क) यद् रुद्रश्चन्द्रमास्तेन । – (कौषीतकी ६ । ७) – (a) Due to which Rudra [is called] the Moon.
(ख) (प्रजापतिः) तं (रुद्रं) अब्रवीन्महादेवोऽसीति । तद्यदस्य तन्नामाकरोच्चन्द्रमास्तद्रूपमभवत् ।। (शतपथ ६ । १।३।१६) -Prajapati said to this Rudra that you are Mahadev because he was named Mahadev = Mahan-radiant, so he (beautiful) became the Moon. .
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Then whats the meaning of Maheshwar Shiva releasing his tejas behind Mohini . Pandit Madhavacharya Shastri explained

वर्तमान विज्ञानवेत्ता भी इस बात को स्वीकार करते हैं कि आरम्भमें यह पृथ्वी तपे हुवे सोने के बराबर जाज्वल्यमान एवं दमकते हुवे पिण्ड के समान थी सो ज्यों ही चांद पृथ्वीपिण्ड की अपरिमित ऊष्मा से संश्लिष्ट हुवा तो उसका बहुत सा भास्वर हिम पिघल २ कर बहने लगा। गर्मी के संयोग से बर्फ का बह जाना विज्ञान सिद्ध बात है। सो यही शिव के वीर्यपात का आशय है।

The present day Science also accept that in the beginning, the earth was like a glowing and shining body like heated gold, (As provided in Vedic Shruti as well) so as soon as the moon was composed of the infinite heat of the earth, a lot of its shining snow melted and started flowing. It is a scientifically proven fact that snow starts flowing due to heat. So this is the meaning of Shiva's semen discharge in Srimad Bhagvatam 8.12. 32

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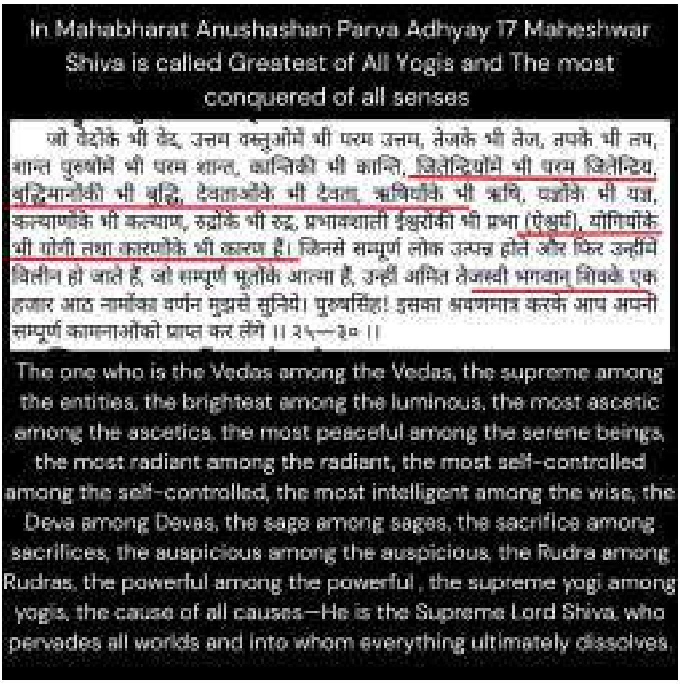
In Mahabharat Anushashan Parva Adhyay 17 Maheshwar Shiva is called Greatest of All Yogis and The most conquered f all senses

जो वेदोंके भी वेद, उत्तम वस्तुओंमें भी परम उत्तम, तेजके भी तेज, तपके भी तप, शान्त पुरुषोंमें भी परम शान्त, कान्तिकी भी कान्ति, जितेन्द्रियोंमें भी परम जितेन्द्रिय, बुद्धिमानोंकी भी बुद्धि, देवताओंके भी देवता, ऋषियोंके भी ऋषि, यज्ञोंके भी यज्ञ, कल्याणोंके भी कल्याण, रुद्रोंके भी रुद्र, प्रभावशाली ईश्वरोंकी भी प्रभा (ऐश्वर्य), योगियोंके भी योगी तथा कारणोंके भी कारण हैं। जिनसे सम्पूर्ण लोक उत्पन्न होते और फिर उन्हींमें विलीन हो जाते हैं, जो सम्पूर्ण भूतोंके आत्मा हैं, उन्हीं अमित तेजस्वी भगवान् शिवके एक हजार आठ नामोंका वर्णन मुझसे सुनिये। पुरुषसिंह! इसका श्रवणमात्र करके आप अपनी सम्पूर्ण कामनाओंको प्राप्त कर लेंगे ।। २५-३० ।।

The one who is the Vedas among the Vedas, the supreme among the entities, the brightest among the luminous, the most ascetic among the ascetics, the most peaceful among the serene beings, the most radiant among the radiant, the most self-controlled among the self-controlled, the most intelligent among the wise, the Deva among Devas, the sage among sages, the sacrifice among sacrifices, the auspicious among the auspicious, the Rudra among Rudras, the powerful among the powerful , the supreme yogi among yogis, the cause of all causes—He is the Supreme Lord Shiva, who pervades all worlds and into whom everything ultimately dissolves.

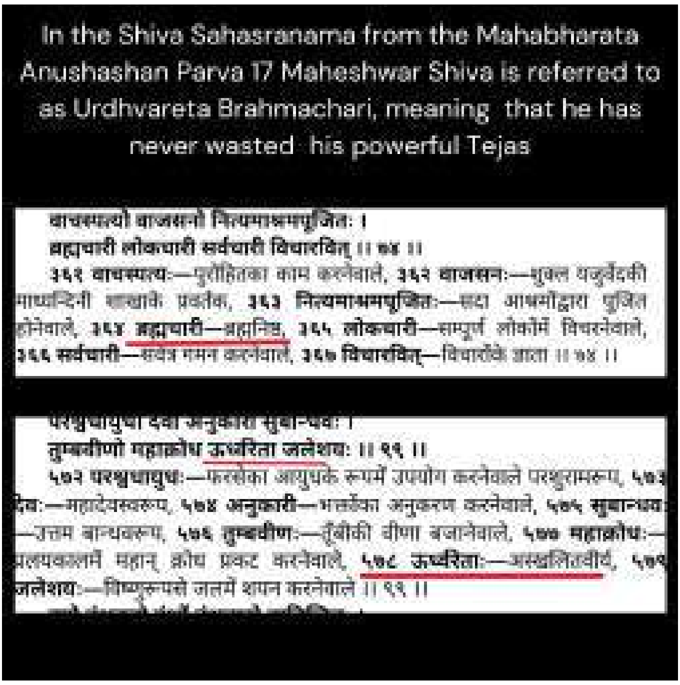


Shastras like the Mahabharata which is 5th Veda , Maheshwar Shiva is referred to as Urdhvareta Brahmachari, meaning that he has never wasted his Tejas– Mahabharat Anushashan chapter 17 Shiva Sahastranam

वाचस्पत्यो वाजसनो नित्यमाश्रमपूजितः ।
ब्रह्मचारी लोकचारी सर्वचारी विचारवित् ।। ७४ ।।

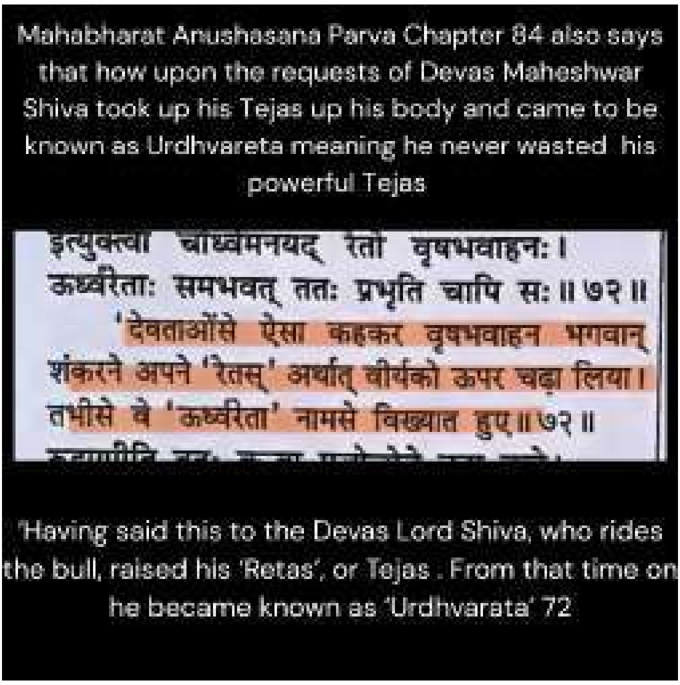
३६१ वाचस्पत्यः – पुरोहितका काम करनेवाले, ३६२ वाजसनः – शुक्ल यजुर्वेदकी माध्यन्दिनी शाखाके प्रवर्तक, ३६३ नित्यमाश्रमपूजितः – सदा आश्रमोंद्वारा पूजित होनेवाले, ३६४ ब्रह्मचारी – ब्रह्मनिष्ठ, ३६५ लोकचारी- सम्पूर्ण लोकोंमें विचरनेवाले, ३६६ सर्वचारी – सर्वत्र गमन करनेवाले, ३६७ विचारवित्- विचारोंके ज्ञाता ।। ७४

तुम्बवीणो महाक्रोध ऊर्ध्वरेता जलेशयः ।। ९९ ।।
५७२ परश्वधायुधः – फरसेका आयुधके रूपमें उपयोग करनेवाले परशुरामरूप, ५७३ देवः – महादेवस्वरूप, ५७४ अनुकारी – भक्तोंका अनुकरण करनेवाले, ५७५ सुबान्धवः – उत्तम बान्धवरूप, ५७६ तुम्बवीणः – तँबीकी वीणा बजानेवाले, ५७७ महाक्रोधः -प्रलयकालमें महान् क्रोध प्रकट करनेवाले, ५७८ ऊर्ध्वरताः – अस्खलितवीर्य, ५७९ जलेशयः – विष्णुरूपसे जलमें शयन करनेवाले ।। ९९ ।।



Mahabharat Anushasana Parva Chapter 84 also says that how upon the requests of Devas Maheshwar Shiva took up his Tejas up his body and came to be known as Urdhvareta meaning he never wasted his powerful Tejas -'देवताओंसे ऐसा कहकर वृषभवाहन भगवान् शंकरने अपने 'रेतस्' अर्थात् वीर्यको ऊपर चढ़ा लिया।
तभीसे वे 'ऊर्ध्वरेता' नामसे विख्यात हुए

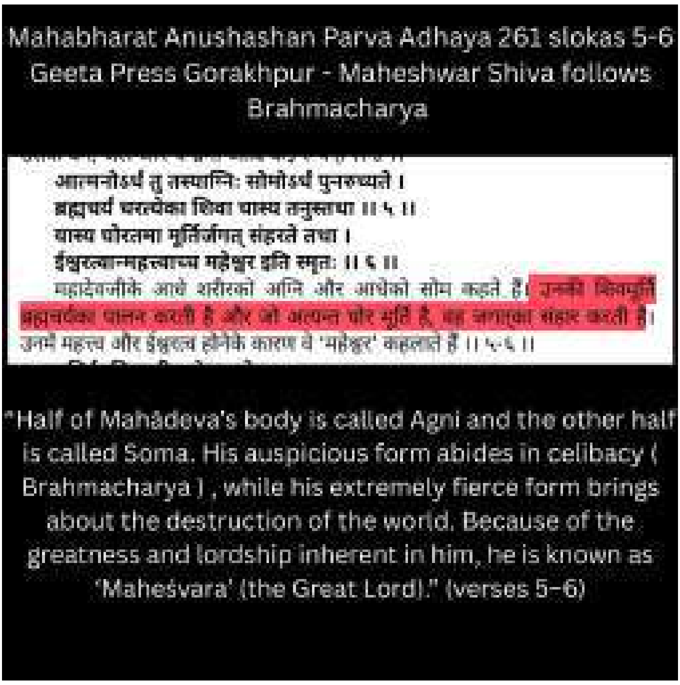
'Having said this to the Devas Lord Shiva, who rides the bull, raised his 'Retas', or semen. From that time on he became known as 'Urdhvarata' 72



Mahabharat Anushashan Parva Adhaya 261 slokas 5-6 Geeta Press Gorakhpur – Maheshwar Shiva follows Brahmacharya

महादेवजीके आधे शरीरको अग्नि और आधेको सोम कहते हैं। उनकी शिवमूर्ति ब्रह्मचर्यका पालन करती है और जो अत्यन्त घोर मूर्ति है, वह जगत्का संहार करती है। उनमें महत्त्व और ईश्वरत्व होनेके कारण वे 'महेश्वर' कहलाते हैं ।। ५-६ ।।
"Half of Mahādeva's body is called Agni and the other half is alled Soma. His auspicious form abides in celibacy (

Brahmacharya), while his extremely fierce form brings about the destruction of the world. Because of the greatness and lordship inherent in him, he is known as 'Maheśvara' (the Great Lord)." (verses 5-6)

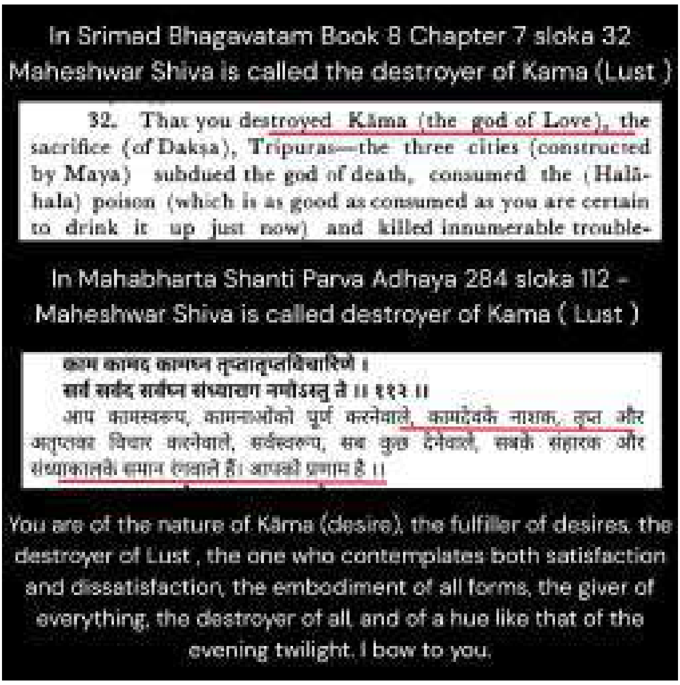


In Srimad Bhagavatam Book 8 Chapter 7 sloka 32
Maheshwar Shiva is called the destroyer of Kama (Lust)

That you destroyed Kama (the god of Love), the sacrifice (of Daksa), Tripuras the three cities (constructed by Maya) subdued the god of death, consumed the (Hala-hala) poison (which is as good as consumed as you are certain to drink it up just now) and killed innumerable trouble-

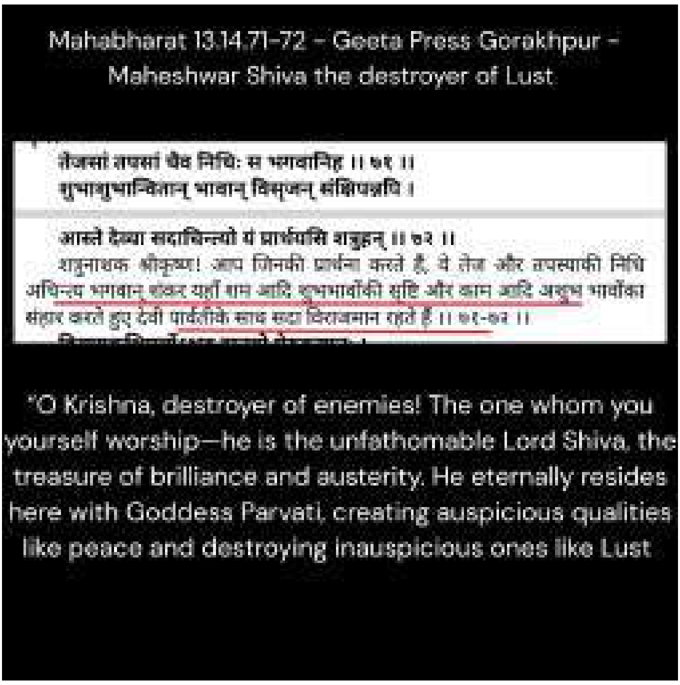
In Mahabharta Shanti Parva Adhaya 284 sloka 112
Maheshwar Shiva is called destroyer of Kama (Lust)
काम कामद कामघ्न तृप्तातृप्तविचारिणे । सर्व सर्वद सर्वघ्न संध्याराग नमोऽस्तु ते ।। ११२ ।।
आप कामस्वरूप, कामनाओंको पूर्ण करनेवाले, कामदेवके नाशक, तृप्त और अतृप्तका विचार करनेवाले, सर्वस्वरूप, सब कुछ देनेवाले, सबके संहारक और संध्याकालके समान रंगवाले हैं। आपको प्रणाम है ।।
You are of the nature of Kāma (desire), the fulfiller of desires, the destroyer of Lust, the one who contemplates both satisfaction and dissatisfaction, the embodiment of all forms, the giver of everything, the destroyer of all, and of a hue like that of the evening twilight. I bow to you.

32.



Mahabharat 13.14.71-72 – Geeta Press Gorakhpur –
Maheshwar Shiva the destroyer of Lust

तेजसां तपसां चैव निधिः स भगवानिह ।। ७१ ।। शुभाशुभान्वितान् भावान् विसृजन् संक्षिपन्नपि ।
आस्ते देव्या सदाचिन्त्यो यं प्रार्थयसि शत्रुहन् ।। ७२ ।।
शत्रुनाशक श्रीकृष्ण! आप जिनकी प्रार्थना करते हैं, वे तेज और तपस्याकी निधि अचिन्त्य भगवान् शंकर यहाँ शम आदि शुभभावोंकी सृष्टि और काम आदि अशुभ भावोंका
संहार करते हुए देवी पार्वतीके साथ सदा विराजमान रहते हैं ।। ७१-७२ ।।
“O Krishna, destroyer of enemies! The one whom you yourself worship-he is the unfathomable Lord Shiva, the treasure of brilliance and austerity. He eternally resides here with Goddess Parvati, creating auspicious qualities like peace and destroying inauspicious ones like Lust



Mahabharat Anushashan Parva Adhaya 14 Slokas 217
Maheshwar Shiva the conqueror of Lust

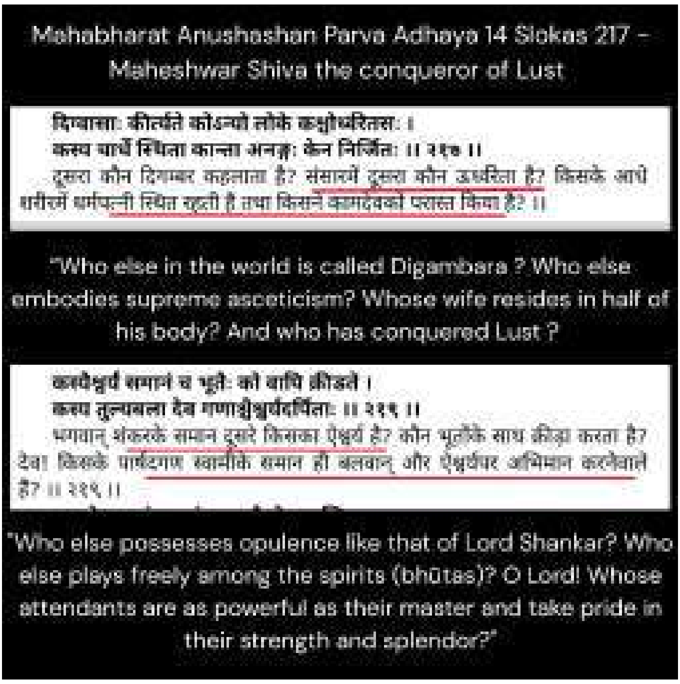
दिग्वासाः कीर्त्यते कोऽन्यो लोके कश्चोर्ध्वरतसः । कस्य चार्धे स्थिता कान्ता अनङ्गः केन निर्जितः ।। २१७ ।।
दूसरा कौन दिगम्बर कहलाता है? संसारमें दूसरा कौन ऊर्ध्वरता है? किसके आधे शरीरमें धर्मपत्नी स्थित रहती है तथा किसने कामदेवको परास्त किया है? ।।
Who else in the world is called Digambara ? Who else

embodies supreme asceticism? Whose wife resides in half of his body? And who has conquered Lust ?

कस्यैश्वर्यं समानं च भूतैः को वापि क्रीडते । कस्य तुल्यबला देव गणाश्चैश्वर्यदर्पिताः ।। २१९ ।।

भगवान् शंकरके समान दूसरे किसका ऐश्वर्य है? कौन भूतोंके साथ क्रीड़ा करता है? देव! किसके पार्षदगण स्वामीके समान ही बलवान् और ऐश्वर्यपर अभिमान करनेवाले हैं? ।। २१९ ।।

"Who else possesses opulence like that of Lord Shankar? Who else plays freely among the spirits (bhūtas)? O Lord! Whose attendants are as powerful as their master and take pride in their strength and splendor?"


Mahabharat Anushashan Parva Adhaya 14 Slokas 217 – Maheshwar Shiva the conqueror of Lust

दिग्वासाः कीर्त्यते कोऽन्यो लोके कश्चोर्ध्वरेतसः ।
कस्य चार्धे स्थिता कान्ता अनङ्गः केन निर्जितः ।। २१८ ।।
दूसरा कौन दिगम्बर कहलाता है? संसारमें दूसरा कौन ऊर्ध्वरेता है? किसके आधे शरीरमें धर्मपत्नी स्थित रहती है तथा किसने कामदेवको परास्त किया है? ।।

"Who else in the world is called Digambara ? Who else embodies supreme asceticism? Whose wife resides in half of his body? And who has conquered Lust ?

कस्यैश्वर्यं समानं च भूतैः को वापि क्रीडते ।
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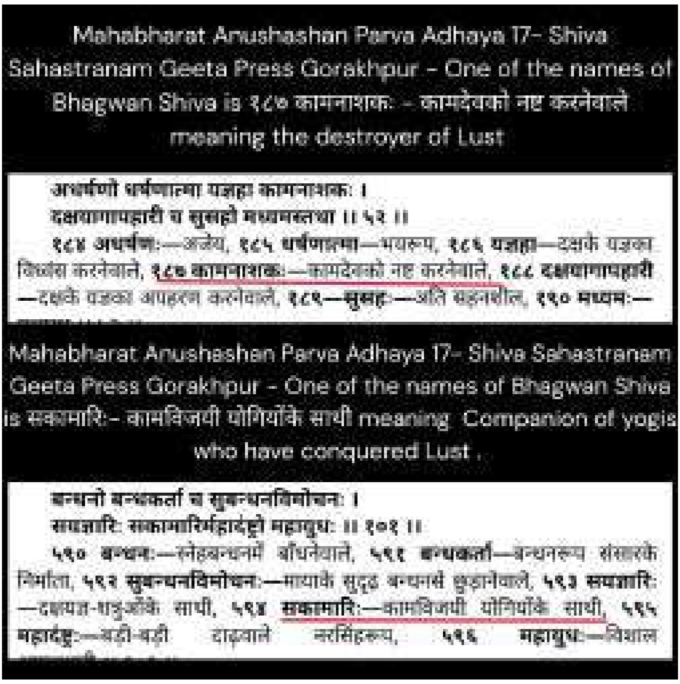
भगवान् शंकरके समान दूसरे किसका ऐश्वर्य है? कौन भूतोंके साथ क्रीड़ा करता है? देव! किसके पार्षदगण स्वामीके समान ही बलवान् और ऐश्वर्यपर अभिमान करनेवाले हैं? ।। २१९ ।।

"Who else possesses opulence like that of Lord Shankar? Who else plays freely among the spirits (bhūtas)? O Lord! Whose attendants are as powerful as their master and take pride in their strength and splendor?"

Mahabharat Anushashan Parva Adhaya 17- Shiva Sahastranam Geeta Press Gorakhpur – One of the names of Bhagwan Shiva is १८७ कामनाशकः – कामदेवको नष्ट करनेवाले meaning the destroyer of Lust

Mahabharat Anushashan Parva Adhaya 17- Shiva Sahastranam Geeta Press Gorakhpur – One of the names of Bhagwan Shiva is सकामारिः- कामविजयी योगियोंके साथी meaning Companion of yogis who have conquered Lust .

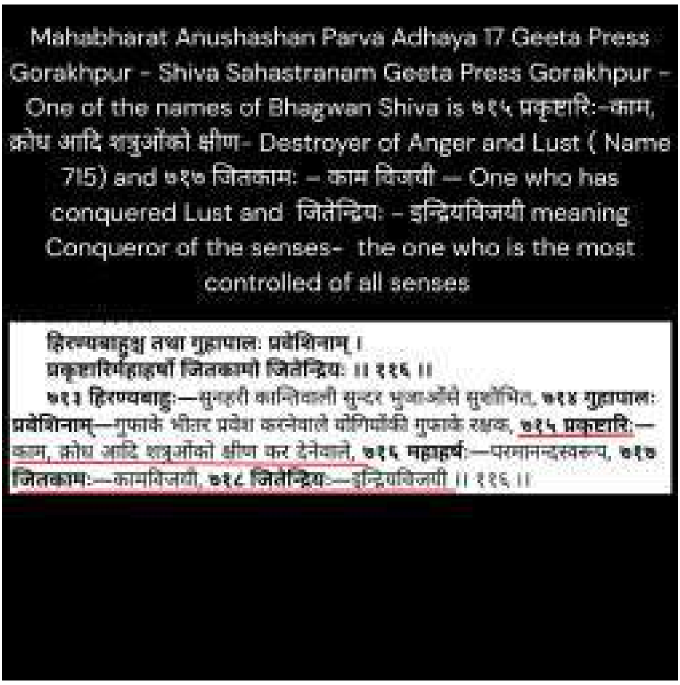

Mahabharat Anushashan Parva Adhaya 17- Shiva Sahastranam Geeta Press Gorakhpur – One of the names of Bhagwan Shiva is १८७ कामनाशकः – कामदेवको नष्ट करनेवाले meaning the destroyer of Lust

अधर्षणो धर्षणात्मा यज्ञहा कामनाशकः ।
दक्षयागापहारी च सुसहो मध्यमस्तथा ।। ५२ ।।
१८४ अधर्षणः—अजेय, १८५ धर्षणात्मा—भयरूप, १८६ यज्ञहा—दक्षके यज्ञका विध्वंस करनेवाले, १८७ कामनाशकः—कामदेवको नष्ट करनेवाले, १८८ दक्षयागापहारी—दक्षके यज्ञका अपहरण करनेवाले, १८९—सुसहः—अति सहनशील, १९० मध्यमः—

Mahabharat Anushashan Parva Adhaya 17- Shiva Sahastranam Geeta Press Gorakhpur – One of the names of Bhagwan Shiva is सकामारिः- कामविजयी योगियोंके साथी meaning Companion of yogis who have conquered Lust .

बन्धनो बन्धकर्ता च सुबन्धनविमोचनः ।
सयज्ञारिः सकामारिर्महादंष्ट्रो महायुधः ।। १०१ ।।
५९० बन्धनः—स्नेहबन्धनमें बाँधनेवाले, ५९१ बन्धकर्ता—बन्धनरूप संसारके निर्माता, ५९२ सुबन्धनविमोचनः—मायाके सुदृढ़ बन्धनसे छुड़ानेवाले, ५९३ सयज्ञारिः—दक्षयज्ञ-शत्रुओंके साथी, ५९४ सकामारिः—कामविजयी योगियोंके साथी, ५९५ महादंष्ट्रः—बड़ी-बड़ी दाढ़वाले नरसिंहरूप, ५९६ महायुधः—विशाल

Mahabharat Anushashan Parva Adhaya 17 Geeta Press Gorakhpur – Shiva Sahastranam Geeta Press Gorakhpur – One of the names of Bhagwan Shiva is **७१५ प्रकृष्टारिः-काम, क्रोध आदि शत्रुओंको क्षीण**- Destroyer of Anger and Lust (Name 715) and **७१७ जितकामः – काम विजयी** — One who has conquered Lust and **जितेन्द्रियः – इन्द्रियविजयी** meaning Conqueror of the senses- the one who is the most controlled of all senses



हिरण्यबाहुश्च तथा गुहापालः प्रवेशिनाम् ।
प्रकृष्टारिर्महाहर्षो जितकामो जितेन्द्रियः ॥ ११६ ॥

७१३ **हिरण्यबाहुः**—सुनहरी कान्तिवाली सुन्दर भुजाओंसे सुशोभित, ७१४ **गुहापालः प्रवेशिनाम्**—गुफाके भीतर प्रवेश करनेवाले योगियोंकी गुफाके रक्षक, ७१५ **प्रकृष्टारिः**—काम, क्रोध आदि शत्रुओंको क्षीण कर देनेवाले, ७१६ **महाहर्षः**—परमानन्दस्वरूप, ७१७ **जितकामः**—कामविजयी, ७१८ **जितेन्द्रियः**—इन्द्रियविजयी ॥ ११६ ॥

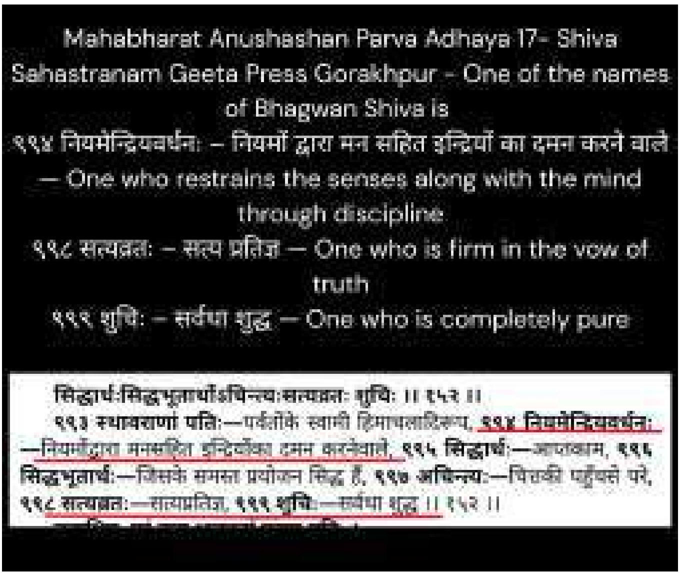
A Few Other references-

Mahabharat Anushashan Parva Adhaya 17- Shiva Sahastranam Geeta Press Gorakhpur – One of the names of Bhagwan Shiva is

९९४ नियमेन्द्रियवर्धनः – नियमों द्वारा मन सहित इन्द्रियों का दमन करने वाले — One who restrains the senses along with the mind through discipline

९९८ सत्यव्रतः – सत्य प्रतिज्ञ — One who is firm in the vow of truth

९९९ शुचिः – सर्वथा शुद्ध — One who is completely pure

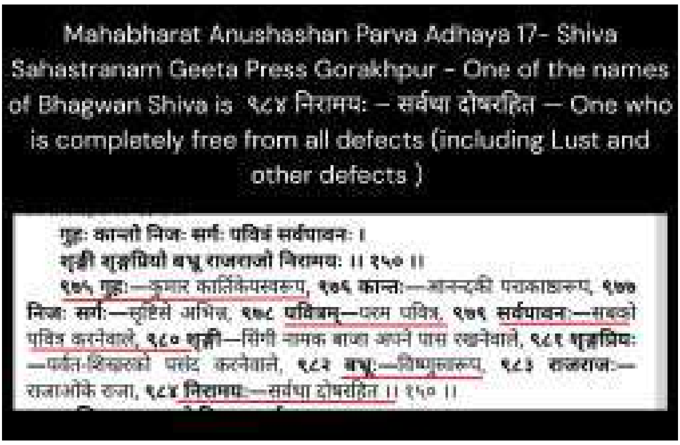


सिद्धार्थः सिद्धभूतार्थोऽचिन्त्यः सत्यव्रतः शुचिः ॥ १५२ ॥

९९३ **स्थावराणां पतिः**—पर्वतोंके स्वामी हिमाचलादिरूप, **९९४ नियमेन्द्रियवर्धनः**—नियमोंद्वारा मनसहित इन्द्रियोंका दमन करनेवाले, ९९५ **सिद्धार्थः**—आप्तकाम, ९९६ **सिद्धभूतार्थः**—जिसके समस्त प्रयोजन सिद्ध हैं, ९९७ **अचिन्त्यः**—चिन्तनकी पहुँचसे परे, ९९८ **सत्यव्रतः**—सत्यप्रतिज्ञ, ९९९ **शुचिः**—सर्वथा शुद्ध ॥ १५२ ॥

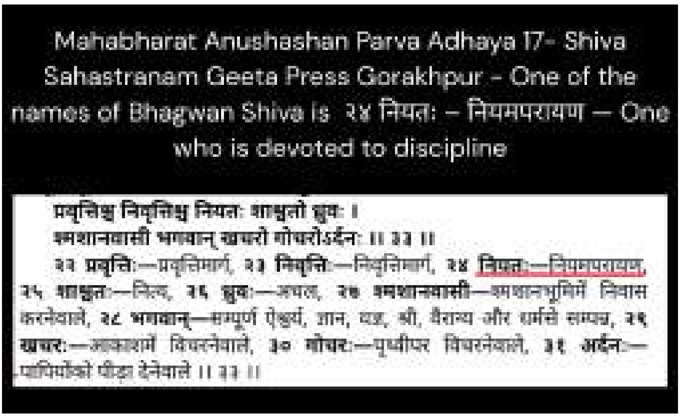
Mahabharat Anushashan Parva Adhaya 17- Shiva Sahastranam Geeta Press Gorakhpur – One of the names of Bhagwan Shiva is **९८४ निरामयः – सर्वथा दोषरहित** — One who is

completely free from all defects (including Lust and other defects)


Mahabharat Anushashan Parva Adhaya 17- Shiva Sahastranam Geeta Press Gorakhpur - One of the names of Bhagwan Shiva is ९८४ निरामयः – सर्वथा दोषरहित — One who is completely free from all defects (including Lust and other defects)

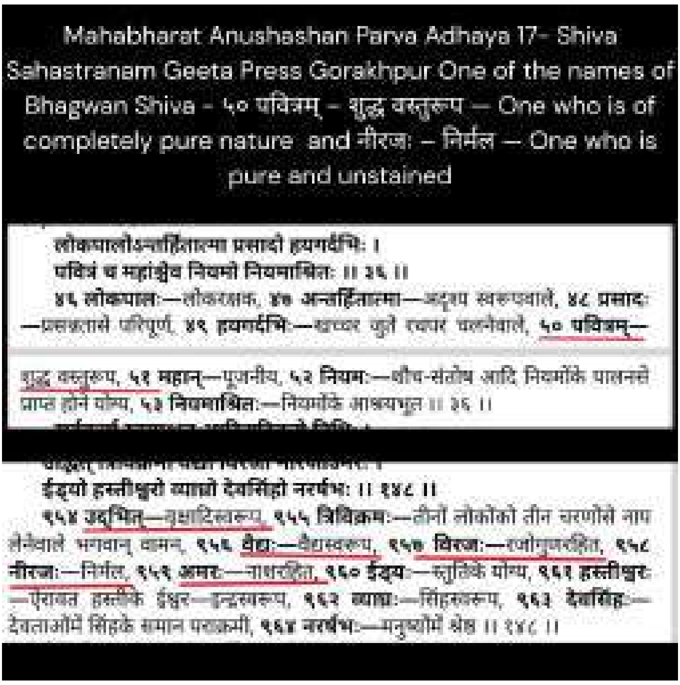
गुहः कान्तो निजः सर्गः पवित्रं सर्वपावनः ।
शृङ्गी शृङ्गप्रियो बभ्रू राजराजो निरामयः ॥ १५० ॥
९७५ गुहः—कुमार कार्तिकेयस्वरूप, ९७६ कान्तः—आनन्दकी पराकाष्ठारूप, ९७७ निजः सर्गः—सृष्टिसे अभिन्न, ९७८ पवित्रम्—परम पवित्र, ९७९ सर्वपावनः—सबको पवित्र करनेवाले, ९८० शृङ्गी—सिंगी नामक बाजा अपने पास रखनेवाले, ९८१ शृङ्गप्रियः—पर्वत-शिखरको पसंद करनेवाले, ९८२ बभ्रुः—विष्णुस्वरूप, ९८३ राजराजः—राजाओंके राजा, ९८४ निरामयः—सर्वथा दोषरहित ॥ १५० ॥

Mahabharat Anushashan Parva Adhaya 17- Shiva Sahastranam Geeta Press Gorakhpur – One of the names of Bhagwan Shiva is २४ नियतः – नियमपरायण — One who is devoted to discipline


Mahabharat Anushashan Parva Adhaya 17- Shiva Sahastranam Geeta Press Gorakhpur - One of the names of Bhagwan Shiva is २४ नियतः – नियमपरायण — One who is devoted to discipline

प्रवृत्तिश्च निवृत्तिश्च नियतः शाश्वतो ध्रुवः ।
श्मशानवासी भगवान् खचरो गोचरोऽर्दनः ॥ ३३ ॥
२२ प्रवृत्तिः—प्रवृत्तिमार्ग, २३ निवृत्तिः—निवृत्तिमार्ग, २४ नियतः—नियमपरायण, २५ शाश्वतः—नित्य, २६ ध्रुवः—अचल, २७ श्मशानवासी—श्मशानभूमिमें निवास करनेवाले, २८ भगवान्—सम्पूर्ण ऐश्वर्य, ज्ञान, यश, श्री, वैराग्य और धर्मसे सम्पन्न, २९ खचरः—आकाशमें विचरनेवाले, ३० गोचरः—पृथ्वीपर विचरनेवाले, ३१ अर्दनः—पापियोंको पीड़ा देनेवाले ॥ ३३ ॥

Mahabharat Anushashan Parva Adhaya 17- Shiva Sahastranam Geeta Press Gorakhpur One of the names of Bhagwan Shiva – ५० पवित्रम् – शुद्ध वस्तुरूप — One who is of completely pure nature and नीरजः – निर्मल — One who is pure and unstained

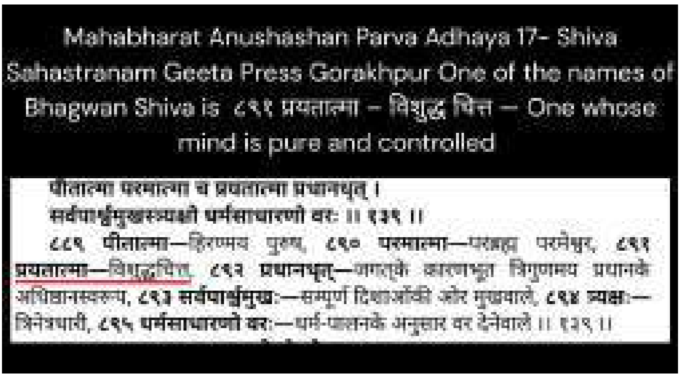

Mahabharat Anushashan Parva Adhaya 17- Shiva Sahastranam Geeta Press Gorakhpur One of the names of Bhagwan Shiva - ५० पवित्रम् – शुद्ध वस्तुरूप — One who is of completely pure nature and नीरजः – निर्मल — One who is pure and unstained

लोकपालोऽन्तर्हितात्मा प्रसादो हयगर्दभिः ।
पवित्रं च महांश्चैव नियमो नियमाश्रितः ॥ ३६ ॥
४६ लोकपालः—लोकरक्षक, ४७ अन्तर्हितात्मा—अदृश्य स्वरूपवाले, ४८ प्रसादः—प्रसन्नतासे परिपूर्ण, ४९ हयगर्दभिः—खच्चर जुते रथपर चलनेवाले, ५० पवित्रम्—शुद्ध वस्तुरूप, ५१ महान्—पूजनीय, ५२ नियमः—शौच-संतोष आदि नियमोंके पालनसे प्राप्त होने योग्य, ५३ नियमाश्रितः—नियमोंके आश्रयभूत ॥ ३६ ॥

ईड्यो हस्तीश्वरो व्याघ्रो देवसिंहो नरर्षभः ॥ १४८ ॥
९५४ उद्भितः—वृक्षादिस्वरूप, ९५५ त्रिविक्रमः—तीनों लोकोंको तीन चरणोंसे नाप लेनेवाले भगवान् वामन, ९५६ वैद्यः—वैद्यस्वरूप, ९५७ विरजः—रजोगुणरहित, ९५८ नीरजः—निर्मल, ९५९ अमरः—नाशरहित, ९६० ईड्यः—स्तुतिके योग्य, ९६१ हस्तीश्वरः—ऐरावत हस्तीके ईश्वर—इन्द्रस्वरूप, ९६२ व्याघ्रः—सिंहस्वरूप, ९६३ देवसिंहः—देवताओंमें सिंहके समान पराक्रमी, ९६४ नरर्षभः—मनुष्योंमें श्रेष्ठ ॥ १४८ ॥

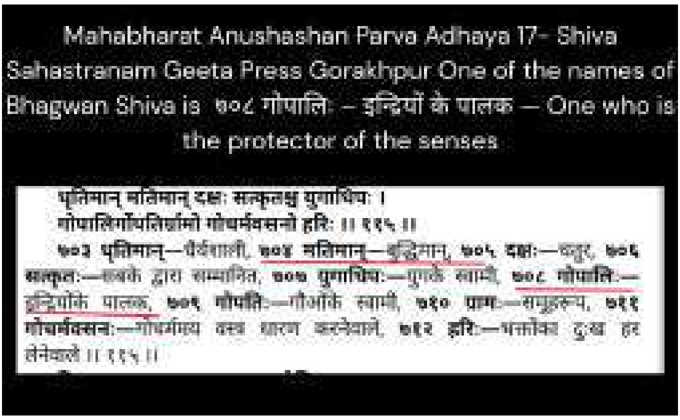
Mahabharat Anushashan Parva Adhaya 17- Shiva Sahastranam Geeta Press Gorakhpur One of the names of

Bhagwan Shiva is ८९१ प्रयतात्मा – विशुद्ध चित्त — One whose mind is pure and controlled



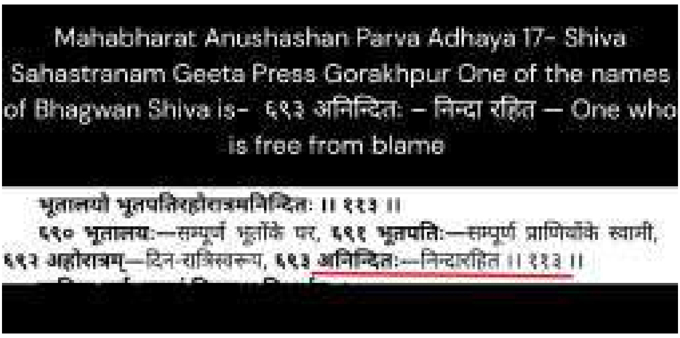
पीतात्मा परमात्मा च प्रयतात्मा प्रधानधृत् ।
सर्वपार्श्वमुखस्त्र्यक्षो धर्मसाधारणो वरः ॥ १३९ ॥
८८९ पीतात्मा—हिरण्मय पुरुष, ८९० परमात्मा—परब्रह्म परमेश्वर, ८९१ प्रयतात्मा—विशुद्धचित्त, ८९२ प्रधानधृत्—जगत्के कारणभूत त्रिगुणमय प्रधानके अधिष्ठानस्वरूप, ८९३ सर्वपार्श्वमुखः—सम्पूर्ण दिशाओंकी ओर मुखवाले, ८९४ त्र्यक्षः—त्रिनेत्रधारी, ८९५ धर्मसाधारणो वरः—धर्म-पालनके अनुसार वर देनेवाले ॥ १३९ ॥

Mahabharat Anushashan Parva Adhaya 17- Shiva Sahastranam Geeta Press Gorakhpur One of the names of Bhagwan Shiva is ७०८ गोपालिः – इन्द्रियों के पालक — One who is the protector of the senses



धृतिमान् मतिमान् दक्षः सत्कृतश्च युगाधिपः ।
गोपालिर्गोपतिर्ग्रामो गोचर्मवसनो हरिः ॥ ११५ ॥
७०३ धृतिमान्—धैर्यशाली, ७०४ मतिमान्—बुद्धिमान्, ७०५ दक्षः—चतुर, ७०६ सत्कृतः—सबके द्वारा सम्मानित, ७०७ युगाधिपः—युगके स्वामी, ७०८ गोपालिः—इन्द्रियोंके पालक, ७०९ गोपतिः—गौओंके स्वामी, ७१० ग्रामः—समूहरूप, ७११ गोचर्मवसनः—गोचर्ममय वस्त्र धारण करनेवाले, ७१२ हरिः—भक्तोंका दुःख हर लेनेवाले ॥ ११५ ॥

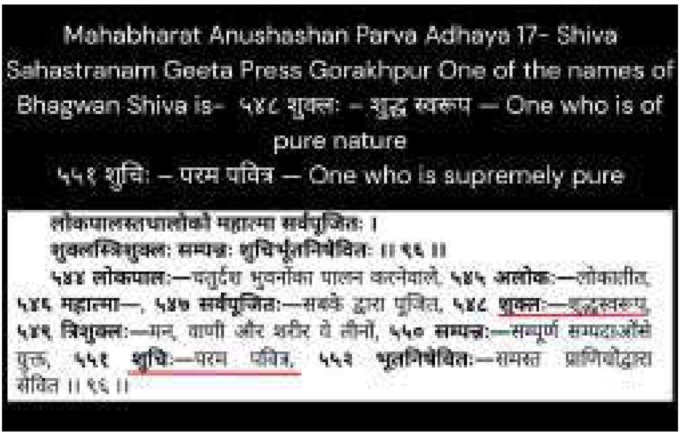
Mahabharat Anushashan Parva Adhaya 17- Shiva Sahastranam Geeta Press Gorakhpur One of the names of Bhagwan Shiva is- ६९३ अनिन्दितः – निन्दा रहित — One who is free from blame



भूतालयो भूतपतिरहोरात्रमनिन्दितः ॥ ११३ ॥
६९० भूतालयः—सम्पूर्ण भूतोंके घर, ६९१ भूतपतिः—सम्पूर्ण प्राणियोंके स्वामी, ६९२ अहोरात्रम्—दिन-रात्रिस्वरूप, ६९३ अनिन्दितः—निन्दारहित ॥ ११३ ॥

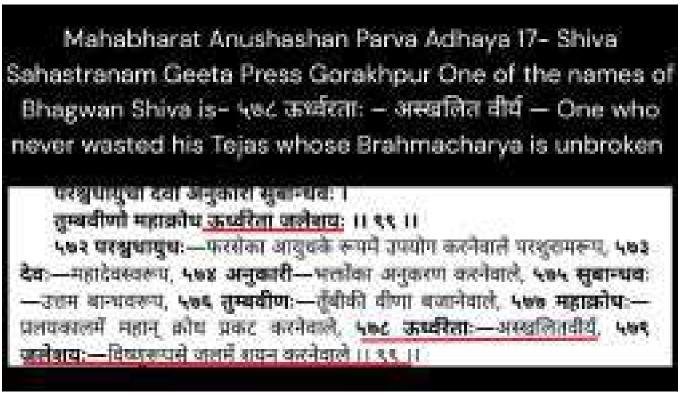
Mahabharat Anushashan Parva Adhaya 17- Shiva Sahastranam Geeta Press Gorakhpur One of the names of Bhagwan Shiva is- ५४८ शुक्लः – शुद्ध स्वरूप — One who is of pure nature

५५१ शुचिः – परम पवित्र — One who is supremely pure


Mahabharat Anushashan Parva Adhaya 17- Shiva Sahastranam Geeta Press Gorakhpur One of the names of Bhagwan Shiva is- ५४८ शुक्लः – शुद्ध स्वरूप — One who is of pure nature
५५१ शुचिः – परम पवित्र — One who is supremely pure

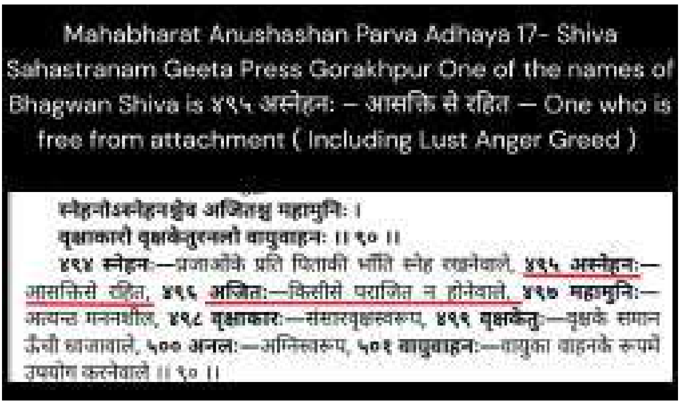
लोकपालस्तथालोको महात्मा सर्वपूजितः ।
शुक्लस्त्रिशुक्लः सम्पन्नः शुचिर्भूतनिषेवितः ॥ ९६ ॥
५४४ लोकपालः—चतुर्दश भुवनोंका पालन करनेवाले, ५४५ अलोकः—लोकातीत, ५४६ महात्मा—, ५४७ सर्वपूजितः—सबके द्वारा पूजित, ५४८ शुक्लः—शुद्धस्वरूप, ५४९ त्रिशुक्लः—मन, वाणी और शरीर ये तीनों, ५५० सम्पन्नः—सम्पूर्ण सम्पदाओंसे युक्त, ५५१ शुचिः—परम पवित्र, ५५२ भूतनिषेवितः—समस्त प्राणियोंद्वारा सेवित ॥ ९६ ॥

Mahabharat Anushashan Parva Adhaya 17- Shiva Sahastranam Geeta Press Gorakhpur One of the names of Bhagwan Shiva is- ५७८ ऊर्ध्वरताः – अस्खलित वीर्य — One who never wasted his Tejas whose Brahmacharya is unbroken


Mahabharat Anushashan Parva Adhaya 17- Shiva Sahastranam Geeta Press Gorakhpur One of the names of Bhagwan Shiva is- ५७८ ऊर्ध्वरताः – अस्खलित वीर्य — One who never wasted his Tejas whose Brahmacharya is unbroken

परश्वधायुधो देवा अनुकारी सुबान्धवः ।
तुम्बवीणो महाक्रोध ऊर्ध्वरेता जलेशयः ॥ ९९ ॥
५७२ परश्वधायुधः—फरसेका आयुधके रूपमें उपयोग करनेवाले परशुरामरूप, ५७३ देवः—महादेवस्वरूप, ५७४ अनुकारी—भक्तोंका अनुकरण करनेवाले, ५७५ सुबान्धवः—उत्तम बान्धवरूप, ५७६ तुम्बवीणः—तूँबीकी वीणा बजानेवाले, ५७७ महाक्रोधः—प्रलयकालमें महान् क्रोध प्रकट करनेवाले, ५७८ ऊर्ध्वरेताः—अस्खलितवीर्य, ५७९ जलेशयः—विष्णुरूपसे जलमें शयन करनेवाले ॥ ९९ ॥

Mahabharat Anushashan Parva Adhaya 17- Shiva Sahastranam Geeta Press Gorakhpur One of the names of Bhagwan Shiva is ४९५ अस्नेहनः – आसक्ति से रहित — One who is free from attachment (Including Lust Anger Greed)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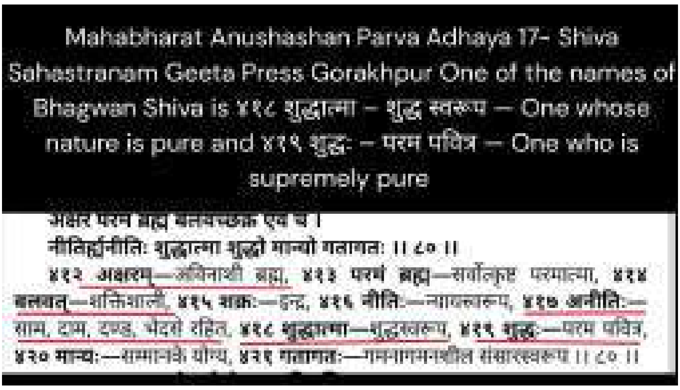
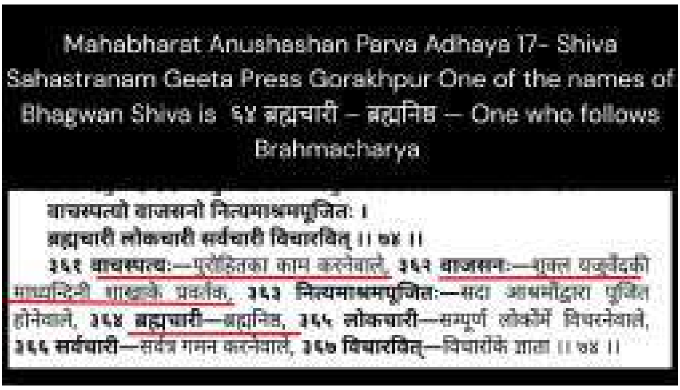
स्नेहनोऽस्नेहनश्चैव अजितश्च महामुनिः ।
वृक्षाकारो वृक्षकेतुरनलो वायुवाहनः ॥ ९० ॥
४९४ स्नेहनः—प्रजाओंके प्रति पिताकी भाँति स्नेह रखनेवाले, ४९५ अस्नेहनः—आसक्तिसे रहित, ४९६ अजितः—किसीसे पराजित न होनेवाले, ४९७ महामुनिः—अत्यन्त मननशील, ४९८ वृक्षाकारः—संसारवृक्षस्वरूप, ४९९ वृक्षकेतुः—वृक्षके समान ऊँची ध्वजावाले, ५०० अनलः—अग्निस्वरूप, ५०१ वायुवाहनः—वायुको वाहनके रूपमें उपयोग करनेवाले ॥ ९० ॥

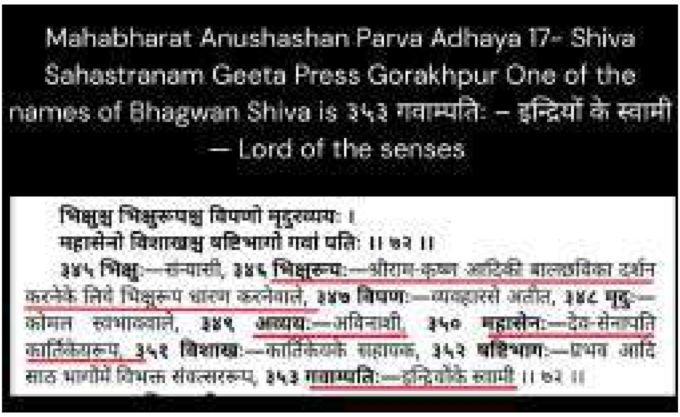
Mahabharat Anushashan Parva Adhaya 17- Shiva Sahastranam Geeta Press Gorakhpur One of the names of Bhagwan Shiva is ४१८ शुद्धात्मा – शुद्ध स्वरूप — One whose nature is pure and ४१९ शुद्धः – परम पवित्र — One who is supremely pure



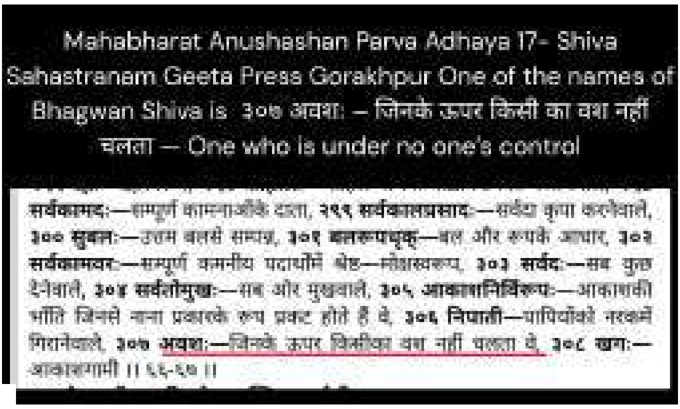
Mahabharat Anushashan Parva Adhaya 17- Shiva Sahastranam Geeta Press Gorakhpur One of the names of Bhagwan Shiva is ६४ ब्रह्मचारी – ब्रह्मनिष्ठ — One who follows Brahmacharya



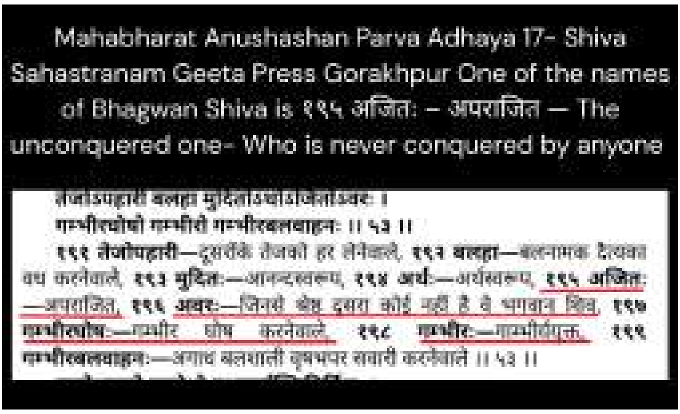
Mahabharat Anushashan Parva Adhaya 17- Shiva Sahastranam Geeta Press Gorakhpur One of the names of Bhagwan Shiva is ३५३ गवाम्पतिः – इन्द्रियों के स्वामी — Lord of the senses



Mahabharat Anushashan Parva Adhaya 17- Shiva Sahastranam Geeta Press Gorakhpur One of the names of Bhagwan Shiva is ३०७ अवशः – जिनके ऊपर किसी का वश नहीं चलता — One who is under no one's control



Mahabharat Anushashan Parva Adhaya 17- Shiva Sahastranam Geeta Press Gorakhpur One of the names of Bhagwan Shiva is १९५ अजितः – अपराजित — The unconquered one- Who is never conquered by anyone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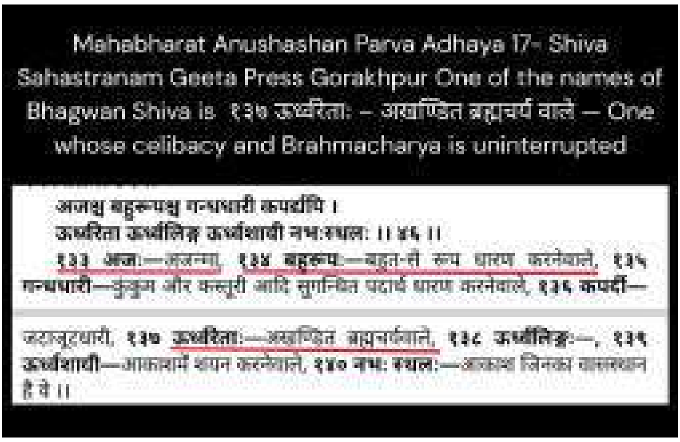
तेजोऽपहारी बलहा मुदितोऽर्थोऽजितोऽवरः ।
गम्भीरघोषो गम्भीरो गम्भीरबलवाहनः ॥ ५३ ॥

१९१ तेजोपहारी—दूसरोंके तेजको हर लेनेवाले, १९२ बलहा—बलनामक दैत्यका वध करनेवाले, १९३ मुदितः—आनन्दस्वरूप, १९४ अर्थः—अर्थस्वरूप, १९५ अजितः—अपराजित, १९६ अवरः—जिनसे श्रेष्ठ दूसरा कोई नहीं है वे भगवान् शिव, १९७ गम्भीरघोषः—गम्भीर घोष करनेवाले, १९८ गम्भीरः—गाम्भीर्ययुक्त, १९९ गम्भीरबलवाहनः—अगाध बलशाली वृषभपर सवारी करनेवाले ॥ ५३ ॥

Mahabharat Anushashan Parva Adhaya 17- Shiva Sahastranam Geeta Press Gorakhpur One of the names of Bhagwan Shiva is १३७ ऊर्ध्वरेताः – अखण्डित ब्रह्मचर्य वाले — One whose celibacy and Brahmacharya is uninterrupted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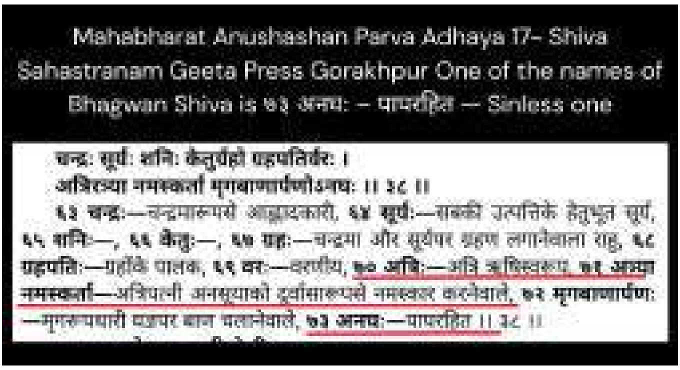
अजश्च बहुरूपश्च गन्धधारी कपर्द्यपि ।
ऊर्ध्वरेता ऊर्ध्वलिङ्ग ऊर्ध्वशायी नभःस्थलः ॥ ४६ ॥

१३३ अजः—अजन्मा, १३४ बहुरूपः—बहुत-से रूप धारण करनेवाले, १३५ गन्धधारी—कुंकुम और कस्तूरी आदि सुगन्धित पदार्थ धारण करनेवाले, १३६ कपर्दी—जटाजूटधारी, १३७ ऊर्ध्वरेताः—अखण्डित ब्रह्मचर्यवाले, १३८ ऊर्ध्वलिङ्गः—, १३९ ऊर्ध्वशायी—आकाशमें शयन करनेवाले, १४० नभः स्थलः—आकाश जिनका वासस्थान है वे ॥

Mahabharat Anushashan Parva Adhaya 17- Shiva Sahastranam Geeta Press Gorakhpur One of the names of Bhagwan Shiva is ७३ अनघः – पापरहित — Sinless one


Mahabharat Anushashan Parva Adhaya 17- Shiva Sahastranam Geeta Press Gorakhpur One of the names of Bhagwan Shiva is ७३ अनघः – पापरहित — Sinless one

चन्द्रः सूर्यः शनिः केतुर्ग्रहो ग्रहपतिर्वरः ।
अत्रिरत्र्या नमस्कर्ता मृगबाणार्पणोऽनघः ॥ ३८ ॥

६३ चन्द्रः—चन्द्रमारूपसे आह्लादकारी, ६४ सूर्यः—सबकी उत्पत्तिके हेतुभूत सूर्य, ६५ शनिः—, ६६ केतुः—, ६७ ग्रहः—चन्द्रमा और सूर्यपर ग्रहण लगानेवाला राहु, ६८ ग्रहपतिः—ग्रहोंके पालक, ६९ वरः—वरणीय, ७० अत्रिः—अत्रि ऋषिस्वरूप, ७१ अत्र्या नमस्कर्ता—अत्रिपत्नी अनसूयाको दुर्वासारूपसे नमस्कार करनेवाले, ७२ मृगबाणार्पणः—मृगरूपधारी यज्ञपर बाण चलानेवाले, ७३ अनघः—पापरहित ॥ ३८ ॥

Allegations-

Brahmanda Purana Lalita Mahatmya 6.7-9 "The second form appeared when the churning for the sake of Nectar was being carried out. That form fascinated Sarva (Siva). It cannot be comprehended by the mind or expressed through words. On seeing it, even isa (god Siva) became charmed and enchanted although he is omniscient. When prohibited by her, he left off Parvati all of a sudden and he indulged in sexual intercourse with her (i.e. Mohini). He begot of her (the son) Sasta, the supressor of Asuras." Tr. G.V. Tagare

Shasta is popularly known as Ayyappa in south India. He is also known by the name Hari-Hara. As he was born from Hari (Vishnu) and Hara (Shiva).

Refutation-

The claim that Ayyappa (Shasta) was born from a homosexual union between Shiva and Vishnu is based on a superficial reading of the Brahmanda Purana Lalita Mahatmya 6.7–9 and ignores the clear theological framework given in the same Purana and other texts. Mohini is not "male Vishnu dressed as a woman" but the direct māyā form of the Supreme Goddess Lalita Tripurasundari (Uma), who is Vishnu's own Shakti. The Lalita Sahasranama (name 562) and Soundarya Lahari 5 state that Vishnu assumed the form of Mohini only after meditating upon and uniting with Uma's essence, thereby manifesting the Goddess Herself. The Brahmanda Purana explicitly narrates that Mohini was an incarnation of Lalita Devi, who disappeared after the birth of Shasta, revealing her true divine nature. According to the Rudra-hridayopanishad (1.5), Uma Herself is Vishnu, showing the non-duality of Hari and Shakti. Thus, the union of Shiva with Mohini was a union of Shiva and Shakti, the eternal male–female cosmic principle, not two males. "Hari-Hara-putra" refers to the child born of this union of Hara (Shiva) with the Shakti manifested through Hari (Vishnu), not a homosexual relationship. The episode is symbolic of Śiva–Śakti unity and Advaita, in which Shasta's birth served the dharmic purpose of subduing asuras, not as an expression of human sexual categories.

WHO WAS MOHINI?
Mohini was an illusion created by Devi Lalita Tripurasundari (uma) because she herself is Vishnu maya
Lalita Sahasranaam From Brahmad puran
ॐ मोहिन्यै नमः Om mohinyai namah
५६२

Salutations to Her who is of enthralling beauty; and who took the fascinating form of Mohini when Vishnu meditated upon Her identifying with Her-self and took that form. (This occurred on the occasion of the churning of the milky ocean for the benefit of the gods.)

Vişhṇumāyā – **विष्णुमाया** (i) One who is Vişhṇu MāyāShakti.
BrahmaVaivarta puran 2.1
गणेशमाता दुर्गा या शिवरूपा शिवप्रिया। नारायणी विष्णुमाया पूर्णब्रह्मस्वरूपिणी।।॥ १४॥
Durga the mother of Ganeśa, is the beloved of lord Śiva. She is the form of Brahman and is Narayani, the illusion of Viṣṇu as well, who is

SOUNDARYA LAHARI
शिवःशक्त्यायुक्तोयदिभवतिशक्तः प्रभवितुं नचेदेवंदेवोनखलुकुशलःस्पन्दितुमपि
|1|
Lord Shiva, only becomes able. To do creation in this world along with Shakthi Without her, Even an inch he cannot move
हरिस्त्वामाराध्य प्रणतजनसौभाग्यजननीं पुरा नारी भूत्वा पुररिपुमपि क्षोभमनयत् |5|
Lord Vishnu, mediated on Shri Lalita Tripurasundari (Parvathy) and attained her form by uniting with her, And could move the mind of he who burnt the cities, And make

him fall in love with her(mohini)
Guru Adi Shankaracharya writes in SL that without involvement of uma he cannot move an inch and mohini was goddess uma's Maya form

BRAHMANDA PURAN, UTTARABHAGA
CHAPTER 6
Thus, the Divine Mother who manifested and enchanted the demons was called MOHINI (the divine entrantress). Shiva, staying in Kailasha came to know of these events and wanted to note the speciality of the new form of Vishnu. Along with his consort Parvati, Shiva went to Vaikuntha, the abode of Vishnu and pressed Him to show the form of Mohini. Vishnu suddenly disappeared without saying yes or no.
While Shiva was searching for Vishnu, he happened to reach a new place where he continued to search.
There he heard the music of Veena. He saw a beautiful young lady.who was Mohini an incaration of Lalitha Devi Unable to resist his infatuation, Shiva embraced her. At once a divine baby was born. He was named SHASTA (one who rules). He became a commander in Shiva's army.
At once the lady disappeared. Shiva realised that she was none else than Mohini, a form of Vishnu. He applauded her beauty and returned to Kailasha along with Parvati.
Thus the Divine Mother incarnated as Mohini and granted success of the activities of the celestials.9

BRAHMANDA PURAN, CHAPTER 10 MANIFESTATION OF MOHINI

4. In the meantime, Vishnu, the sole protector of all the worlds, earnestly propitiated Lalita2 whose form was in union with his own.
5. The lord (Vishnu), the leader of Yogins, propitiated Maheshvari. By meditating solely on her, he became identical in form with her.
6. She fascinated and enchanted everyone. She was the very heroine incarnate of the sentiment of love. She was richly-clad in a seductively charming dress and she was bedecked with all ornaments.
   Brahmand puran gives the same narration where Sri Hari got mohini roop from Devi Lalita after uniting with her and Mohini was maya (illusion) here we can see the Non duality(advaita) between Vishnu and Adi Shakti **रुद्रहृदयोपनिषदः** (1.5) says, **वामपार्श्वे उमा देवी विष्णुः सोमोऽपि ते त्रयः या उमा सा स्वयं विष्णुर्यो** II
   Devi Uma Herself is in the form of Vishnu this chapter shows Aikyavada of Sri Hari and Devi Adi shakti

BRAHMANDA PURAN, CHAPTER 10 MANIFESTATION OF MOHINI
45-46. Mahadeva requested him
"O lord Purushottama, O glorious Lord and master of great Yogic practice, show me that beautiful form of excellent magnificence, charming in every respect, which had been assumed by you-the form that bewitched and fascinated everyone, and which surpassed the power of the mind (imagination) and of speech (being beyond description).

47. I wish to see that form of yours which is the presiding deity of the sentiment of love. It should, by all means,

be seen by me. Indeed, you are like the divine cow that yields everything that is sought."

48-49. On being repeatedly requested thus by Mahadeva, Hari the lord and master of great yogic practice, meditated with single-minded devotion on that (supreme deity), by meditating on whom that matchlessly miraculous form had been obtained by him (before). Smiling a little, he said, -"Be it so" and then vanished.

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562.

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- Lalita Sahasranaam From Brahmad puran

ॐ मोहिन्यै नमः ५६२

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339. *Vishnumāyā* - विष्णुमाया

(i) One who is *Vishnu MāyāShakti.*

- BrahmaVaivarta puran 2.1

गणेशमाता दुर्गा या शिवरूपा शिवप्रिया।
नारायणी विष्णुमाया पूर्णब्रह्मस्वरूपिणी॥ १८॥

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Soundarya Lahari

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To do creation in this world along with Shakthi
Without her, Even an inch he cannot move

हरिस्त्वामाराध्य प्रणतजनसौभाग्यजननीं
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Brahmanda puran,Uttarabhaga Chapter 6

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Morever as I had explained earlier-

The union of Shiva and Shakti(Mohini) —who in this context is none other than Vishnu's own Māyā—cannot be equated with mortal relationships, for it represents the meeting of cosmic principles beyond the confines of human limitation. The Śāstras themselves declare that the very body of Maheshvara Shiva is the entire cosmic universe, not a human-like form (Śrīmad Bhāgavatam 8.7.27–30). Thus, such divine interactions are symbolic of universal creation and the interplay of transcendental energies, far removed from material or carnal interpretations.

The sky represents your navel; the wind, your breath, the sun, your eyes, water, (your semen; the support of all jīvas (individual souls) elevated (like that of god Brahmā) and ordinary (like ordinary (like those of sub-human beings), is your ego; Soma or the Moon-god, your mind, and the heavens, your head.

The seas symbolize your abdomen, the mountains your bones; all plants and herbs your hair; the Vedic metres seven humours in your body; the dharma as enunciated in the Vedas your heart, Oh embodiment of the three Vedas.

Oh Lord! the five upanisads[1] (the sacred hymns or mantras known as Tatpuruṣa, Aghora, Sadyojāta, Vāmadeva, and Iśāna) from which the collection of thirty eight mantras evolve, denote your (five) faces; that self-effulgence constitu-ting the supreme principle which is designated as Siva is your (real) absolute state.

27. The sky represents your navel; the wind, your breath, the sun, your eyes, water, (your semen; the support of all *jīvas* (individual souls) elevated (like that of god Brahmā) and ordinary (like those of sub-human beings), is your ego; *Soma* or the Moon-god, your mind, and the heavens, your head.

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Mahabharta Anushashan Parva Adhaya 160

Shree Krishna Uvach –

नक्षत्र, गृह, दिशा, विदिशा भी वे ही हैं। वे ही विश्वरूप, अप्रमेयात्मा, षड्विध ऐश्वर्यसे युक्त एवं परम तेजस्वी हैं ।। ४२ ।।

उनके एक, दो, अनेक, सौ, हजार और लाखों रूप हैं ।। ४३ ।।

भगवान् महादेव ऐसे प्रभावशाली हैं, बल्कि इससे भी बढ़कर हैं। सैकड़ों वर्षोंमें भी उनके गुणोंका वर्णन नहीं किया जा सकता ।। ४४ ।।

Verse 42:
He alone is the Nakshatras (constellations), the planets (Grah), the directions and sub-directions (Disha and Vidisha). He is the Cosmic Form (Vishvarupa), of immeasurable essence (Aprameyatma), endowed with sixfold divine powers (Shadvidha Aishwarya), and is supremely radiant (Parama Tejasvi).

Verse 43:
He has one form, two forms, many forms, hundreds, thousands, and millions of forms.

Verse 44:
Lord Mahadev (Shiva) is so powerful—and even more than this. Even in hundreds of years, His qualities cannot be fully described.

नक्षत्राणि ग्रहाश्चैव दिशोऽथ प्रदिशस्तथा ।
विश्वमूर्तिरमेयात्मा भगवान् परमद्युतिः ॥ ४२ ॥
नक्षत्र, ग्रह, दिशा, विदिशा भी वे ही हैं। वे ही विश्वरूप, अप्रमेयात्मा, षड्विध ऐश्वर्यसे युक्त एवं परम तेजस्वी हैं ॥ ४२ ॥
एकधा च द्विधा चैव बहुधा च स एव हि ।
शतधा सहस्रधा चैव तथा शतसहस्रधा ॥ ४३ ॥
उनके एक, दो, अनेक, सौ, हजार और लाखों रूप हैं ॥ ४३ ॥
ईदृशः स महादेवो भूयश्च भगवानतः ।
न हि शक्या गुणा वक्तुमपि वर्षशतैरपि ॥ ४४ ॥
भगवान् महादेव ऐसे प्रभावशाली हैं, बल्कि इससे भी बढ़कर हैं। सैकड़ों वर्षोंमें भी उनके गुणोंका वर्णन नहीं किया जा सकता ॥ ४४ ॥

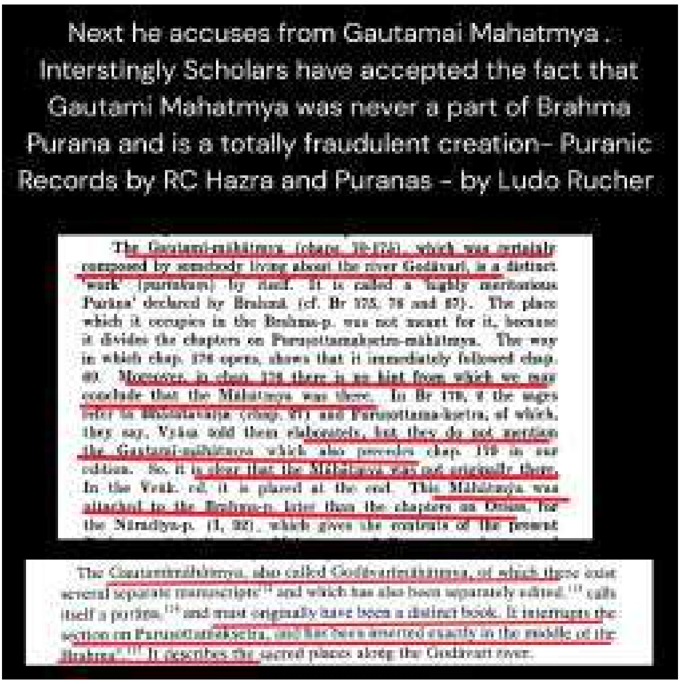
Allegations-

Shiva and Agni
There is one more story of LGBT of Shiva. Where Shiva ejaculated his semen into the mouth of the fire god Agni, after Agni interrupted his sexual dalliance of Shiva with his wife. The context of this story is that all the gods were frightened by a demon named Taraka who was causing trouble on earth, no god could defeat him except Shiva.

Brahma Purana, Gautami-Mahatmya 58.16-24 "At the instance of Devas the fire-god assumed the form of a parrot and went to the place where the lord of the worlds was sporting with Uma…The lord of Devas called the fire-god moving about in front of him, in the form of a bird and said, "O Agni, you have been recognised through various ways. Do not speak anything. Open your mouth. Take this in and carry it with you." After saying this lord Sambhu discharged a great deal of semen in

Refutation-

Next he accuses from Gautami Mahatmya . Interestingly Scholars have accepted the fact that Gautami Mahatmya was never a part of Brahma Purana and is a totally fraudulent creation- Puranic Records by RC Hazra and Puranas – by Ludo Rucher



The Gautami-māhātmya (chaps. 70-175), which was certainly composed by somebody living about the river Godāvarī, is a distinct work (purāṇam) by itself. It is called a 'highly meritorious Purāṇa' declared by Brahmā (cf. Br 175. 78 and 87). The place which it occupies in the Brahma-p. was not meant for it, because it divides the chapters on Puruṣottamakṣetra-māhātmya. The way in which chap. 176 opens, shows that it immediately followed chap. 69. Moreover, in chap. 178 there is no hint from which we may conclude that the Māhātmya was there. In Br 178, 2 the sages refer to Bhūvarṇana (chap. 21) and Puruṣottama-kṣetra, of which, they say, Vyāsa told them elaborately, but they do not mention the Gautami-māhātmya which also precedes chap. 176 in our edition. So, it is clear that the Māhātmya was not originally there. In the Venk. ed. it is placed at the end. This Māhātmya was attached to the Brahma-p. later than the chapters on Orissa, for the Nāradīya-p. (I, 92), which gives the contents of the present

The Gautamīmāhātmya, also called Godāvarīmāhātmya, of which there exist several separate manuscripts[11] and which has also been separately edited,[12] calls itself a purāṇa,[13] and must originally have been a distinct book. It interrupts the section on Puruṣottamakṣetra, and has been inserted exactly in the middle of the Brahma.[14] It describes the sacred places along the Godāvarī river.

Allegations-

This is also mentioned in Mahabharata 9.44.6-11 with a slight variation. Kartikkeya is considered the son of Shiva

and Agni as per Vamana Purana as the semen was swallowed by Agni,

Vamana Purana 31.26-28 “O Brahman, in the meantime Brahman said to Agni 'How old and grown up is your son, Guha now'? Hearing his words, and not knowing his son, Agni said to Brahman, I do not know who is Guha,' Being pleased, the Lord said, 'You drank the semen of Sankara in the past, so a child, the lord of the three worlds has been born in the thickest of reeds.” Tr. Anand Swarup Gupta

As per another version, the sages' wives who were bathing in the river were also impregnated as Agni had deposited a portion of the semen in the river. Later all those wives aborted their pregnancies except Arundhati. Agni is an intermediary, i.e. whatever is put in Agni reaches the god as a result the semen of Shiva went into the stomach of all the gods and they were impregnated by it,

Shiva Purana, Rudra Samhita 2, Kumara Khanda 4. Ch 2.25 ”The gods are wont to partake of the offerings of food etc. consigned to the fire in accordance with the Vedic text. Hence the gods became pregnant.”

The gods later vomited the semen on the behest of Shiva,

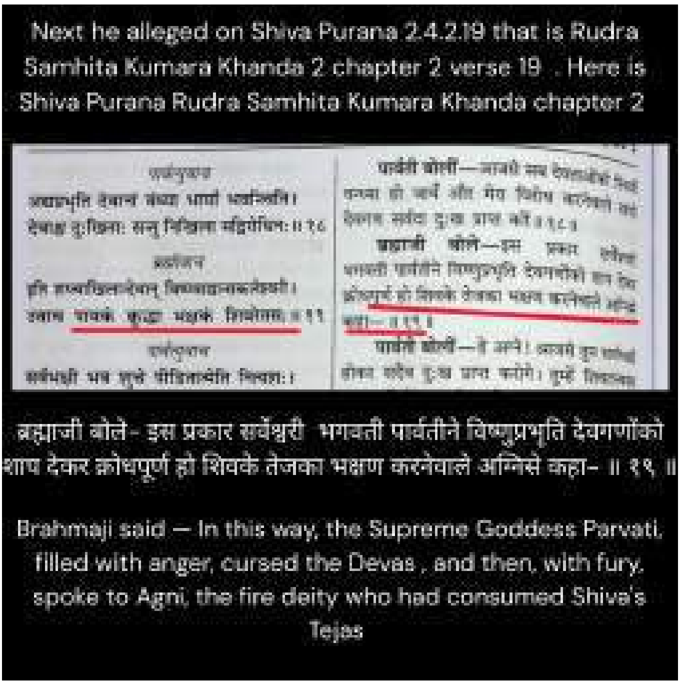
Shiva Purana, Rudra Samhita 2, Kumara Khanda 4. Ch 2.30-38 ”We have become pregnant and also scorched by your semen. O Siva, take pity on us. Remove our miserable plight... [Shiva said] At my Behest you shall vomit this semen virile of mine. you will be happy thereby. Accepting this command with bent head Visnu and the other gods immediately vomited it out after duly remembering Siva the imperishable”

Refutation-

Next he alleged on Vamana Purana and Shiva Purana 2.4.2.19 that is Rudra Samhita Kumara Khanda 2 chapter 2 verse 19 . Here is Shiva Purana Rudra Samhita Kumara Khanda chapter 2

ब्रह्माजी बोले- इस प्रकार सर्वेश्वरी भगवती पार्वतीने विष्णुप्रभृति देवगणोंको शाप देकर क्रोधपूर्ण हो शिवके तेजका भक्षण करनेवाले अग्निसे कहा- ॥ १९ ॥

Brahmaji said — In this way, the Supreme Goddess Parvati, filled with anger, cursed the Devas , and then, with fury, spoke to Agni, the fire deity who had consumed Shiva's Tejas .

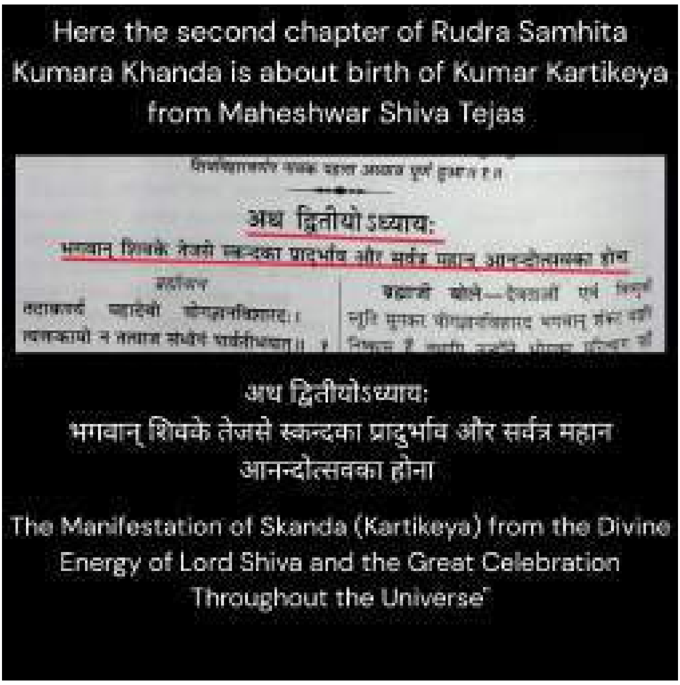


Here the second chapter of Rudra Samhita Kumara Khanda is about birth of Kumar Kartikeya from Maheshwar Shiva Tejas

अथ द्वितीयोऽध्याय:

भगवान् शिवके तेजसे स्कन्दका प्रादुर्भाव और सर्वत्र महान आनन्दोत्सवका होना

The Manifestation of Skanda (Kartikeya) from the Divine Energy of Lord Shiva and the Great Celebration Throughout the Universe"



Is Maheshwar Shiva Tejas mortal Human Semen . No ! First of all Shastras itself describe about the body of Maheshwar Shiva as the cosmic universe itself not a human like body – Srimad Bhagvatam 8/7/27-30

27. The sky represents your navel; the wind, your breath, the sun, your eyes, water, (your semen; the support of all jīvas (individual souls) elevated (like that of god Brahmā) and ordinary (like ordinary (like those of sub-human beings), is your ego; Soma or the Moon-god, your mind, and the heavens, your head.

28. The seas symbolize your abdomen, the mountains your bones; all plants and herbs your hair; the Vedic metres seven humours in your body; the dharma as enunciated in the Vedas your heart, Oh embodiment of the three Vedas.

29. Oh Lord! the five upanisads[1] (the sacred hymns or mantras known as Tatpuruşa, Aghora, Sadyojāta, Vāmadeva, and Iśāna) from which the collection of thirty eight mantras evolve, denote your (five) faces; that self-effulgence constitu-ting the supreme principle which is designated as Siva is your (real) absolute state.

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Valmiki Ramayana Bala Kanda Sarga 36 slokas 11-13 Geeta Press Gorakhpur states that the Vital Energy of Shiva and Uma is only the Tejas of Maheshwar Shiva

त्रैलोक्यहितकामार्थं तेजस्तेजसि धारय । रक्ष सर्वानिमाँल्लोकान् नालोकं कर्तुमर्हसि ॥ ११ ॥

"For the welfare of all the three worlds, which is Your chief concern, pray retain Your vital energy in Your own glorious Self and thereby preserve all these worlds from destruction, for the son that will be born to You will be extremely glorious and will burn all the three worlds. Pray, do not bring about the extinction of the worlds.' (11)

देवतानां वचः श्रुत्वा सर्वलोकमहेश्वरः । बाढमित्यब्रवीत् सर्वान् पुनश्चेदमुवाच ह ॥ १२॥ धारयिष्याम्यहं तेजस्तेजसैव सहोमया । त्रिदशाः पृथिवी चैव निर्वाणमधिगच्छतु ॥ १३ ॥

"Hearing the remonstrance of the gods, Lord Śiva (the suzerain Lord of all the worlds) said 'Amen!' And further addressed the following words to them all, so the tradition goes: 'I alongwith Uma shall retain Our vital energy by dint of Our very glory (retentive power). Let the terrestrial globe as also the other worlds, O gods, live in peace, i.e., free from fear of destruction.

(12-13

त्रैलोक्यहितकामार्थं तेजस्तेजसि धारय।
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"Hearing the remonstrance of the gods, Lord Śiva (the suzerain Lord of all the worlds) said 'Amen!' And further addressed the following words to them all, so the tradition goes: 'I alongwith Umā shall retain Our vital energy by dint of Our very glory (retentive power). Let the terrestrial globe as also the other worlds, O gods, live in peace, i.e., free from fear of destruction. (12-13)

Kataka Commentary on Valmiki Ramayana Bala Kanda Sarga 36 sloka 12 too says that Tejas of Shiva is the Energy of Shiva and Uma which is held within the Aditya Mandala (Constellation of the Sun)which if released unnecessarily could destroy the universe . Whereas mortal human semen is made and stored in blood muscles and veins . This also proves that Maheshwar Shiva Tejas is his Divine Energy and not mortal human semen

कीदृशमुख्यब्राह्मतपो ऽङ्गभूतमस्मच्चरितव्यमित्यतः तन्नियोगःतेजस्तेजसि धारयेति । 'पुरुषो ह वा अयमादितो गर्भो भवति । यदेतत्तद्रेतस्तदेतत् सर्वेभ्यो ऽङ्गेभ्यस्तेजस्सम्भूतमात्मन्येवात्मानं बिभर्ति' इति न्यायेन निजतेजःपारदरूपं निजतेजसिसहजाष्टाङ्गयोगरूपे धारय । ननु मत्तेजसि मया धृते मुक्ते वा को लाभः ? का हानिर्वा वः ? इत्यत्रोच्यते–रक्ष सर्वानिमान् लोकानिति । धृत्वेति शेषः । भवति किल धारणे लोकरक्षा, कथम् ? 'अथ यदेतत् पुरुषे रेतो भवत्यादित्यस्य तद्रूपम्' इति श्रुतेः सम्राट्पुरुषस्य ब्रह्मणो रेतोरूपं तेज एवादित्यमण्डलान्तर्यद्धृतं तन्मूलया ऽत्र सकलमपि जगद्रक्षितं भवति । अथ विपर्यये विपर्ययश्च भवतीत्याहुः । नालोकं कर्तुमर्हसीति । निजतेजः पातयित्वा ऽ ऽदित्यं विनाश्य अलोकंसर्वलोकास्तमयं कर्तुं नार्हसि ।

Then what should be done? The gods advise Siva to perform the Brahma tapas along with Uma. What is the use of the Brahma tapas and why should Siva perform it? Because he might be able to secure his seed. In the beginning of conception we have an embryo. The semen remains over all parts of the body and soul. "Hold your mercurial semen within the sahaja eight-fold yoga" said the gods. But then the question arises about the effect of holding the semen through sahaja yoga in the body? The answer is it will save the world. It is said that the semen, of the Brahman is held within the Aditya mandala (in the constellation of the Sun) and it saves the worlds. If it is released, like Siva's semen the worlds will be destroyed.Hence 'Na alokam kartumarhasi'. So Siva accepted their plea. All the gods are his limbs and if the

limbs are destroyed and he will become a branchless trunk (Sthanu). So, he said "All right! I shall hold my seed and so shall Uma. The gods and earth can be happy now. Uma will hold her seed in the fire". It is said in the Vedas that the menstrual flow in the women is a form of Agni. Siva will hold his seed in water. If their seed falls on the earth, it will burn the entire world and even the gods. "Therefore, to protect them, we shall hold our seed." But stirred by long love the semen will drop from its place .It is in the form of moisture and infallible and the best one capable of giving birth to a son who will be able to fulfil gods' requirement. Who will be able to hold it? Saying this Siva released his seed with which the entire earth along with all its mountains and forests became filled.

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Tilaka Commentary on Valmiki Ramayana Sarga 36 too states that Maheshwar Shiva Tejas is his and Uma Devi's Energy only which Agni Deva received and not any mortal human semen

If lord Siva bears his energy in his own self, of what use is it to the world? The scriptures say 'what is in man in the form of semen is the form of energy in the Sun. That form of energy is light which is the disc of the Sun itself. In that circle the whole world is being protected, if the reverse happens, there will be a calamity (Viparyaye Viparyaya).' If the sun perishes the whole world will collapse.
Siva says, 'I along with Uma, will bear the fire of my energy in my own self'. So he bears the semen. It will turn into fire (blood) in women. Since this world cannot withstand the extraordinary energy, if released, there would be devastation. This is the sense.
The gods said, 'This earth will bear it because it has unlimited power of forbearance'. This is the implied sense. The gods engaged Agni to receive the energy released on the earth as he is the lord and well-wisher of the earth. The wind which accompanied him helped him move. That energy acquired the form of the white mountain and having entered the earth by means of Agni, was moving (as he carried it). Then that energy got the form of a thicket of needles like the fire of the Sun at the place of its entry as a result of its greatness. Since Agni carried the energy for some time, it should be noted, Karttikeya originated from Agni. There was joy among the gods that Siva's energy was borne for the benefit of the world and that the energy that fell transformed into Kartikeya for the sake of the gods. But there was anger in Uma, for Siva did not accept Uma engaged in his worship. She cursed the Earth, saying 'Be not in one form. May you give fruits for a variety of seeds in the ame field. Be wife to many husbands (Lords of the earth

or kings).
The implication is, 'If only she (earth) had not conceded to bear the energy of Siva, Uma would have received it. She would have had that son'.

Story of Uma 1.35.8-27

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The implication is, 'If only she (earth) had not conceded to bear the energy of Siva, Uma would have received it. She would have had that son'.

Allegations-

According to Tamil versions of the Mahabharata, the god Krishna – an incarnation of Vishnu – also took the form of Mohini and married Aravan. This was in order to give Aravan the chance to experience love before his death, as he had volunteered to be sacrificed. Krishna remained in mourning in the Mohini form for some time after Aravan's death. This marriage and death of Aravan are commemorated annually in a rite known as Thali, during which Hijra (Indian "third gender") take on the role of Krishna-Mohini and "marry" Aravan in a mass-wedding, followed by an 18-day festival. The festival ends with a ritual burial of Aravan, while the Hirjas mourn in Tamil style: by beating their chests in ritual dances, breaking their bangles and changing into white mourning clothes.

Refutation-

In the authentic Sanskrit Mahabharata composed by Vedavyasa, Iravan (son of Arjuna and Ulupi) neither sacrificed himself before the war nor married Krishna in the Mohini form. The Bhishma Parva clearly records that Iravan fought on the Pandava side during the Kurukshetra war and was killed in battle by the Rakshasa king Alambusha. The entire account of a voluntary sacrifice, pre-death marriage to Mohini-Krishna, and subsequent mourning rituals is absent from Vyasa's epic and originates in later Tamil folk narratives such as the Koothandavar tradition. These later compositions altered Iravan's death from a battlefield encounter to a sacrificial act and introduced the Mohini marriage episode, making them a later regional addition rather than part of the original Mahabharata.

Mahabharat Bhimsa Parva Adhaya 90 Geeta Press Gorakhpur –

नवतितमोऽध्यायः

इरावान्‌के द्वारा शकुनिके भाइयोंका तथा राक्षस अलम्बुषके द्वारा इरावान्‌का वध

संजय उवाच

वर्तमाने तथा रौद्रे राजन् वीरवरक्षये ।
शकुनिः सौबलः श्रीमान् पाण्डवान् समुपाद्रवत् ।। १ ।।

संजय कहते हैं—राजन्! जिस समय बड़े-बड़े वीरोंका विनाश करनेवाला वह भयंकर संग्राम चल रहा था, उसी समय सुबलपुत्र श्रीमान् शकुनिने पाण्डवोंपर आक्रमण किया ।। १ ।।

तथैव सात्वतो राजन् हार्दिक्यः परवीरहा ।
अभ्यद्रवत संग्रामे पाण्डवानां वरूथिनीम् ।। २ ।।

नरेश्वर! इसी प्रकार शत्रुवीरोंका विनाश करनेवाले सात्वतवंशी कृतवर्माने उस संग्राममें पाण्डवोंकी सेनापर आक्रमण किया ।। २ ।।

तत्पश्चात् काम्बोज देशके अच्छे घोड़े, दरियाई घोड़े, मही, स्विन्धु, वनायु, आरट्ट तथा पर्वतीय प्रान्तोंमें होनेवाले सुन्दर घोड़े—इन सबकी बहुत बड़ी सेनाके द्वारा सब ओरसे घिरा हुआ शत्रुओंको संताप देनेवाला पाण्डुनन्दन अर्जुनका बलवान् पुत्र इरावान् हर्षमें भरकर रणभूमिमें कौरवोंकी उस सेनापर चढ़ आया। उसके साथ तित्तिर प्रदेशके शीघ्रगामी घोडे भी मौजूद थे, जो वायुके समान वेगशाली थे। वे सब-के-सब सोनेके आभूषणोंसे विभूषित थे। उनके शरीरोंमें कवच बँधे हए थे और उन्हें सुन्दर साज-बाजसे सजाया गया था। वे सभी घोड़े अच्छी जातिके तथा वायुके तुल्य शीघ्रगामी थे ।। ३-६ ।। अर्जुनका पराक्रमी पुत्र श्रीमान् इरावान् नागराज कौरव्यकी पुत्रीके गर्भसे बुद्धिमान् अर्जुनद्वारा उत्पन्न किया गया था ।। ७ ।।

After that, Pandu's son, the valiant Iravan—delighter in distressing his enemies—surrounded on all sides by a vast force of excellent horses from the land of Kamboja, river-horses, and fine steeds from Mahi, Svindhu, Vanayu, Aratta, and the mountainous regions, advanced towards the battlefield, filled with joy, to attack the Kaurava army. Along with him were the swift-footed horses from the Tittira region, whose speed was like that of the wind. All of them were adorned with golden ornaments, clad in armor upon their bodies, and decorated with beautiful harnesses and trappings. They were of noble breed and as swift as the wind. (Verses 3–6)
The illustrious and mighty Iravan, heroic son of Arjuna, was born to Arjuna—wise among men—through the womb of the serpent-king Kauravya's daughter. (Verse 7)

सुवर्णालंकृतैरेतैर्वर्मवद्भिः सुकल्पितैः ।। ५ ।।
हयैर्वातजवैर्मुख्यैः पाण्डवस्य सुतो बली ।
अभ्यवर्तत तत् सैन्यं हृष्टरूपः परंतपः ।। ६ ।।

तत्पश्चात् काम्बोज देशके अच्छे घोड़े, दरियाई घोड़े, मही, स्विन्धु, वनायु, आरट्ट तथा पर्वतीय प्रान्तोंमें होनेवाले सुन्दर घोड़े—इन सबकी बहुत बड़ी सेनाके द्वारा सब ओरसे घिरा हुआ शत्रुओंको संताप देनेवाला पाण्डुनन्दन अर्जुनका बलवान् पुत्र इरावान् हर्षमें भरकर रणभूमिमें कौरवोंकी उस सेनापर चढ़ आया। उसके साथ तित्तिर प्रदेशके शीघ्रगामी घोड़े भी मौजूद थे, जो वायुके समान वेगशाली थे। वे सब-के-सब सोनेके आभूषणोंसे विभूषित थे। उनके शरीरोंमें कवच बँधे हुए थे और उन्हें सुन्दर साज-बाजसे सजाया गया था। वे सभी घोड़े अच्छी जातिके तथा वायुके तुल्य शीघ्रगामी थे ।। ३—६ ।।

अर्जुनस्य सुतः श्रीमानिरावान् नाम वीर्यवान् ।
सुतायां नागराजस्य जातः पार्थेन धीमता ।। ७ ।।

अर्जुनका पराक्रमी पुत्र श्रीमान् इरावान् नागराज कौरव्यकी पुत्रीके गर्भसे बुद्धिमान् अर्जुनद्वारा उत्पन्न किया गया था ।। ७ ।।

Claims that Iravan sacrificed himself before the Kurukshetra war are contradicted by the actual narrative in Mahabharata, Bhishma Parva, Adhyaya 90 (Gita Press edition), verses 16–17, where he is shown alive, arriving on the battlefield with his cavalry to aid the Pandavas. The text records Arjuna, in Devaloka, instructing his son to support them in battle, and Iravan later fulfilling this command by

confronting the Kaurava forces—clearly proving he participated in the war rather than perishing beforehand.

नरेश्वर ! भरतनन्दन ! उन दिनों देवलोकमें अर्जुनने प्रेमपूर्वक अपने महाबाहु पुत्रको अपना सब कार्य बताते हुए कहा – ।। १६ ।। शक्तिशाली पुत्र ! युद्धके अवसरपर तुम हमलोगोंको सहायता देना।' तब बहुत अच्छा कहकर इरावान् चला गया और अब युद्धके अवसरपर यहाँ आया है ।। १७ ।

O lord of kings, O descendant of Bharata! In those days, in the realm of the gods, Arjuna affectionately spoke to his mighty-armed son, telling him all his affairs: (16)
"My powerful son, at the time of battle, you must come to our aid." Then, saying "Very well," Iravan departed, and now, at the time of battle, he has come here. (17)

सोऽर्जुनेन समाज्ञप्तो देवलोके तदा नृप ।
प्रीतिपूर्वं महाबाहुः स्वकार्यं प्रति भारत ॥ १६ ॥
नरेश्वर! भरतनन्दन! उन दिनों देवलोकमें अर्जुनने प्रेमपूर्वक अपने महाबाहु पुत्रको अपना सब कार्य बताते हुए कहा— ॥ १६ ॥
युद्धकाले त्वयास्माकं साह्यं देयमिति प्रभो ।
बाढमित्येवमुक्त्वा तु युद्धकाल इहागतः ॥ १७ ॥
'शक्तिशाली पुत्र! युद्धके अवसरपर तुम हमलोगोंको सहायता देना।' तब बहुत अच्छा कहकर इरावान् चला गया और अब युद्धके अवसरपर यहाँ आया है ॥ १७ ॥

DESCRIPTION OF IRAVAN FIGHTING IN KURUKSHETRA WAR AGAINST KAURAVAS

Mahabharat Bhisma Parva Adhaya 90 slokas 29-31

महाबाहो ! उस समय उन युद्धदुर्मद गान्धार-देशीय वीरोंने विजय अथवा स्वर्गकी अभिलाषा लेकर विशाल सेनाके साथ पाण्डव-वाहिनीके परम दुर्जयव्यूहका भेदन करके हर्ष और उत्साहसे परिपूर्ण हो उसके भीतर प्रवेश किया ।। २९ तब उन्हें सेनाके भीतर प्रविष्ट हुआ देख पराक्रमी इरावान्ने भी समरभूमिमें भयंकर अस्त्र-शस्त्रवाले अपने विचित्र योद्धाओंसे कहा- 'वीरो ! तुम सब लोग संग्राममें ऐसी नीति बना लो, जिससे दुर्योधनके ये समस्त योद्धा अपने सेवकों और सवारियोंसहित मार डाले जायँ' ।। ३०-३१ ।।

O mighty-armed one! At that time, those war-intoxicated Gandhara warriors, desiring either victory or heaven, along with a vast army, broke through the formidable and nearly impregnable battle formation of the Pandava forces. Filled with joy and enthusiasm, they entered within it. (29)

Seeing them penetrate into the army's formation, the valiant Iravan, in the battlefield, spoke to his extraordinary warriors—armed with dreadful weapons—saying:
"O heroes! In this battle, devise such a strategy that all these warriors of Duryodhana, along with their attendants and mounts, are slain." (30–31)

तदनीकं महाबाहो भित्त्वा परमदुर्जयम् ।
बलेन महता युक्ताः स्वर्गाय विजयैषिणः ॥ २९ ॥
विविशुस्ते तदा हृष्टा गान्धारा युद्धदुर्मदाः ।
महाबाहो! उस समय उन युद्धदुर्मद गान्धार-देशीय वीरोंने विजय अथवा स्वर्गकी अभिलाषा लेकर विशाल सेनाके साथ पाण्डव-वाहिनीके परम दुर्जयव्यूहका भेदन करके हर्ष और उत्साहसे परिपूर्ण हो उसके भीतर प्रवेश किया ॥ २९½ ॥
तान् प्रविष्टांस्तदा दृष्ट्वा इरावानपि वीर्यवान् ॥ ३० ॥
अब्रवीत् समरे योधान् विचित्रान् दारुणायुधान् ।
यथैते धार्तराष्ट्रस्य योधाः सानुगवाहनाः ॥ ३१ ॥
हन्यन्ते समरे सर्वे तथा नीतिर्विधीयताम् ।

तब उन्हें सेनाके भीतर प्रविष्ट हुआ देख पराक्रमी इरावान्ने भी समरभूमिमें भयंकर अस्त्र-शस्त्रवाले अपने विचित्र योद्धाओंसे कहा—'वीरो! तुम सब लोग संग्राममें ऐसी नीति बना लो, जिससे दुर्योधनके ये समस्त योद्धा अपने सेवकों और सवारियोंसहित मार डाले जायँ' ॥ ३०-३१½ ॥

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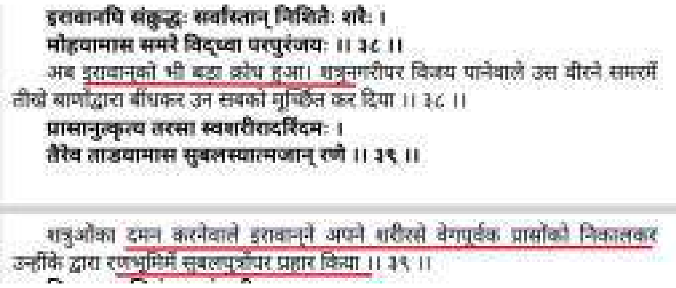
अब इरावान्को भी बड़ा क्रोध हुआ। शत्रुनगरीपर विजय पानेवाले उस वीरने समरमें तीखे बाणोंद्वारा बींधकर उन सबको मूर्च्छित कर दिया ।। ३८ ।। शत्रुओंका दमन करनेवाले इरावान्ने अपने शरीरसे वेगपूर्वक प्रासोंको निकालकर उन्हींके द्वारा रणभूमिमें सुबलपुत्रोंपर प्रहार किया ।। ३९ ।।

Now Iravan too was greatly enraged. That hero, who had conquered enemy cities, struck them in battle with sharp arrows, rendering them all unconscious. (38)

Then Iravan, subduer of foes, swiftly pulled the spears from his own body and, using those very weapons, attacked the sons of Subala on the battlefield. (39)



इरावानपि संक्रुद्धः सर्वांस्तान् निशितैः शरैः ।
मोहयामास समरे विद्ध्वा परपुरंजयः ।। ३८ ।।

अब इरावान्को भी बड़ा क्रोध हुआ। शत्रुनगरीपर विजय पानेवाले उस वीरने समरमें तीखे बाणोंद्वारा बींधकर उन सबको मूर्च्छित कर दिया ।। ३८ ।।

प्रासानुत्कृत्य तरसा स्वशरीरादरिंदमः ।
तैरेव ताडयामास सुबलस्यात्मजान् रणे ।। ३९ ।।

शत्रुओंका दमन करनेवाले इरावान्ने अपने शरीरसे वेगपूर्वक प्रासोंको निकालकर उन्हींके द्वारा रणभूमिमें सुबलपुत्रोंपर प्रहार किया ।। ३९ ।।

DEATH OF IRAVAN, THE VALIANT SON OF ARJUNA AND ULUPI, WHO FOUGHT BRAVELY IN THE KURUKSHETRA WAR BEFORE FALLING IN BATTLE AGAINST THE KAURAVA FORCES

Mahabharat Bhisma Parva Adhaya 90 slokas 54-58 and Slokas Geeta Press Gorakhpur

तदनन्तर उसने बहत-से नागोंद्वारा राक्षसको आच्छादित कर दिया। नागोंद्वारा आच्छादित होनेपर उस राक्षसराजने कुछ सोच-विचारकर गरुड़का रूप धारण कर लिया और समस्त नागोंको भक्षण करना आरम्भ किया ।। ७४-७५ ।। जब उस राक्षसने इरावानके मातृकुलके सब नागोंको भक्षण कर लिया, तब मोहित हुए इरावान्को तलवारसे मार डाला ।। ७६ ।। इरावान्के कमल और चन्द्रमाके समान कान्तिमान् तथा कुण्डल एवं मुकुटसे मण्डित मस्तकको काटकर राक्षसने धरतीपर गिरा दिया ।। ७७ ।। इस प्रकार राक्षसद्वारा अर्जुनके वीर पुत्र इरावान्के मारे जानेपर राजा दुर्योधनसहित आपके सभी पुत्र शोकरहित हो गये ।। ७८ ।।

Then he (Iravan) covered the Rākṣasa with many serpents. When he was enveloped by the serpents, that king of the Rākṣasas, after some thought, assumed the form of Garuḍa and began devouring all the serpents. (74–75)

When that Rākṣasa had devoured all the serpents belonging to Iravan's maternal lineage, he slew the bewildered Iravan with his sword. (76)

The Rākṣasa cut off Iravan's head—radiant like the lotus and the moon, adorned with earrings and a crown—and cast it upon the earth. (77)

Thus, when Arjuna's heroic son Iravan was slain by the Rākṣasa, King Duryodhana and all your sons were freed from grief. (78)

ततो बहुविधैर्नागैश्छादयामास राक्षसम् ।। ७४ ।।
छाद्यमानस्तु नागैः स ध्यात्वा राक्षसपुङ्गवः ।
सौपर्णं रूपमास्थाय भक्षयामास पन्नगान् ।। ७५ ।।

तदनन्तर उसने बहुत-से नागोंद्वारा राक्षसको आच्छादित कर दिया। नागोंद्वारा आच्छादित होनेपर उस राक्षसराजने कुछ सोच-विचारकर गरुडका रूप धारण कर लिया और समस्त नागोंको भक्षण करना आरम्भ किया ।। ७४-७५ ।।

मायया भक्षिते तस्मिन्नन्वये तस्य मातृके ।
विमोहितमिरावन्तं न्यहनद् राक्षसोऽसिना ।। ७६ ।।

जब उस राक्षसने इरावान्के मातृकुलके सब नागोंको भक्षण कर लिया, तब मोहित हुए इरावान्को तलवारसे मार डाला ।। ७६ ।।

सकुण्डलं समुकुटं पद्मेन्दुसदृशप्रभम् ।
इरावतः शिरो रक्षः पातयामास भूतले ।। ७७ ।।

इरावान्के कमल और चन्द्रमाके समान कान्तिमान् तथा कुण्डल एवं मुकुटसे मण्डित मस्तकको काटकर राक्षसने धरतीपर गिरा दिया ।। ७७ ।।

तस्मिंस्तु निहते वीरे राक्षसेनार्जुनात्मजे ।
विशोकाः समपद्यन्त धार्तराष्ट्राः सराजकाः ।। ७८ ।।

इस प्रकार राक्षसद्वारा अर्जुनके वीर पुत्र इरावान्के मारे जानेपर राजा दुर्योधनसहित आपके सभी पुत्र शोकरहित हो गये ।। ७८ ।।

अर्जुनको अपने औरस पुत्र इरावान्के मारे जानेका पता नहीं लगा था। वे समरांगणमें भीष्मकी रक्षा करनेवाले शूरवीर नरेशोंका संहार कर रहे थे ।। ८२ ।। राजन्! इसी प्रकार आपके पुत्र और सैनिक तथा सहस्रों सृजय वीर समराग्निमें प्राणोंकी आहुति देते हुए एक-दूसरेको मार रहे थे ।। ८३ ।।

Arjuna was unaware that his own natural-born son Iravan had been slain. He was engaged on the battlefield in destroying the valiant kings who were protecting Bhishma. (82)

O King, in this way, your sons and soldiers, as well as thousands of mighty warriors from Surya's lineage, were offering up their lives into the fire of battle, slaying one another. (83)

अजानन्नर्जुनश्चापि निहतं पुत्रमौरसम् ।
जघान समरे शूरान् राज्ञस्तान् भीष्मरक्षिणः ।। ८२ ।।

अर्जुनको अपने औरस पुत्र इरावान्के मारे जानेका पता नहीं लगा था। वे समरांगणमें भीष्मकी रक्षा करनेवाले शूरवीर नरेशोंका संहार कर रहे थे ।। ८२ ।।

तथैव तावका राजन् सृंजयाश्च सहस्रशः ।
जुह्वतः समरे प्राणान् निजघ्नुरितरेतरम् ।। ८३ ।।

राजन्! इसी प्रकार आपके पुत्र और सैनिक तथा सहस्रों सृंजय वीर समराग्निमें प्राणोंकी आहुति देते हुए एक-दूसरेको मार रहे थे ।। ८३ ।।

Allegations-

Padma Purana Patalakhanda 5, Chapter 74, Verses 61-74a "Then having heard the words, when Arjuna plunged into the water of the lake…The charmingly smiling one got up and on seeing around, was confused. He instantly saw himself (to be turned into) a wonderful, excellent lady, who had a slim, fair, charming body like the rays of pure gold…"

Padma Purana Patalakhanda 5, Chapter 74, Verses 177b-196a "…Arjuniya, having seen in confusion on the left side of the pleasing goddess Radhika, propitiating and offering a tambula to him of a bright smile, was overcome with the passion of love. Then, Srikrsna, who knew everything, knowing her to be like that, seized her hand, and he the lord, the great master of magical art secretly sported with her in the entire pleasure-forest. Then putting his sport-like arm on her should and coming to Sarada, said to her: 'Bathe quickly this slim-bodied lady of a gentle smile, fatigued due to sport, in this western lake.' Then that goddess Sarada (took her) to the western lake, (and) said to her, 'Take bath'. The fatigued one did like that. She who got to the interior of the water, again turned into Arjuna and got up at the place where the lord of gods and the chief of the beautiful ' 'aikuntha stood. Seeing Arjuna dejected and broken-

minded, Krsna kindly touched him with his hand and put him (back) to his nature."

Refutation-

Ashoke Chatterjee in his book Padma Purana – A Study page number 92/281 mentioned that chapter 69-99 in Patala Khanda of Padma Purana (Including chapter 75) are later interpolations and were inserted later on in Padma Purana between 12-13th Century AD . Thus this chapter 75 which he alleged is a later interpolation

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This group seems to have come from a very late date We have seen how it depicts a picture of a developed Radha

Some 200 years' time should be given to the group 2 to attain recognition Then obviously this part dates between 1150-1200 AD

Group 3

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This group seems to have come from a very late date We have seen how it depicts a picture of a developed Rādha cult Moreover, it abounds in references to Tulasi[39] Traces of Tāntricism are also vividly observable[40] Āgama has been admitted as an authority[41] Tāntric mudrās, nyasas have

[38] It should however, be noted in this connection that the *Bengal mss of the Pātāla-khanda* do not contain all these references as they exist as chap 80 of the Ānan ed of the Pātāla-khanda
[39] Pātāla-khanda 72 [illegible]
[40] Ibid 74 [illegible] etc
[41] Ibid [illegible] etc

been referred to more than once[42] Mandala and Yantra have been regarded as the medium of worship[43] All these tend to assign a much later date to this part We have also shown that it has been contributed later than the group 2, the date of which is c 950-1000 A D Some 200 years' time should be given to the group 2 to attain recognition Then obviously this part dates between 1150-1200 A D And this may be accepted if we keep the fact in view that Gopālabhatta (of 1400 A D) in his *Hari-bhakti-vilāsa* has quoted numerous vss from this part[44], and the contents of these chaps are given in the *Nāradiya-p* I 93 which is also of a very later origin

Allegations-

Arjuna the biggest devotee of Krishna is said to have transformed himself into a eunuch,

Mahabharata 4.45.13-14 "... Indeed, thou seemest to me to be Mahadeva, or Indra, or the chief of the Gandharvas, dwelling in the guise only of one of the third sex.' "Arjuna said, 'I tell thee truly that I am only observing this vow for a whole year agreeable to the behest of my elder brother. O thou of mighty arms, I am not truly one of the neuter sex, but I have adopted this vow of eunuchism from subservience to another's will and from desire of religious merit. O prince, know me now to have completed my vow..."

Refutation-

In the *Mahabharata*, during the 13th year of exile (the year of incognito or *ajñātavāsa*), Arjuna disguised himself as Bṛhannalā, a dance and music teacher in the court of King Virata. This was done to conceal his identity, not because he had *literally become a eunuch* or had any physical transformation.

- Mahabharata 4.45.13-14 clearly shows Arjuna confessing his true identity to Prince Uttara and stating: "I am not truly one of the neuter sex... I have adopted this vow of eunuchism from subservience to another's will and from desire of religious merit."

👉 This confirms it was a vow or guise, not a biological or metaphysical transformation.

🧠 Why Did Arjuna Do This?

1. Curse of Urvashi: After rejecting Urvashi's advances, the celestial nymph cursed Arjuna to become a *klība* (effeminate). But Indra softened it to be a temporary fate—useful during his incognito year.
2. Strategic Disguise: Arjuna used this curse as a blessing—adopting the identity of a dance teacher, acting effeminate to avoid detection by the Kauravas.
3. Not a Transformation: Nowhere in the epic does Arjuna undergo any physical or gender transition. His masculinity and warrior identity remain intact, evident when he picks up his weapons and defeats Kaurava forces while still in disguise.

🙏 Spiritual & Devotional Angle

Arjuna's act was one of obedience, self-discipline, and devotion to dharma:

- He honored the conditions of exile.
- He used his curse creatively in service of his brothers.
- He never abandoned his warrior identity or devotion to Krishna.

Thus, far from degrading him, this episode enhances Arjuna's greatness.

Allegations-

Krishna and Narada

Krishna also had sex with Narada Muni in the same way,

Padma Purana, Patalakhanda 5, Chapter 75, Verses 24b-32a
“Narada said: This is a great secret, the secret of secrets. Formerly Brahma told me that secret about Vrndavana (when I had said to him): ‘O lord of gods, O father, tell me the secret of Vrndavana.’ Hearing this desire (of mine), he remained silent for a moment. Then he said to me: ‘O child, go to Maha (i.e. great) Visnu, my lord. Undoubtedly I must also go there with you.’ Saying so, and taking me (with him) he went to the abode of Visnu. He told Maha Visnu what I had said to him. Hearing that Maha Visnu himself ordered the self-born one (i.e. Brahma). ‘By my order, you take the sage Narada, and arrange for his bath in the lake called Amrta.’ Having entered the Amrta lake, I took bath there. Just at that moment I was (i.e. I found myself) near women, beyond (i.e. on the other side of) the lake (I was) turned into a woman, endowed with all (good) charachteristics…”

Padma Purana, Patalakhanda 5, Chapter 75, Verses 39B-53
“With them, (we) went where the eternal Krsna remained. The lord, who was merely of the form of the Good, the Intelligence and the Joy, and o that of a woman, and whose heart was delighted due to the women, again and again said to me: ‘Come along O dear one, O beloved, embrace me devoutly.’ O you best brahmana, there only he enjoyed (with me) for a year. Then that best lover said to that goddess Radhika: ‘This was my natural form there, which had taken the form of Narada. Take her to the Amrta lake, and arrange for her bath.’…After that goddess Radhika took me to the lake, waited there, and went (back) near the feet of the Moon in the form of Krsna. Then immediately after plunging (into the lake) I came (back) as Narada…”

Refutation-

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[39] Pātāla khanda 72 84b 73 28 79 32, 36 58 60 63 05 80 30 91 4-7, 9 10 etc

[40] Ibid 74 152b 90 3 3 4 8 27 etc

[41] Ibid 84 48a 93 27b 39a 100 40a 45a 109 13b, 110 224b etc

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Allegations-

Narada and King Taladhvaja

Sage Narada had a relationship with a King named Taladhvaja as per the version available in Srimad Devi Bhagavatam,

Srimad Devi Bhagavatam Book 6, Chapter 28, Verses 37-54
"...O Nârada! Look! Look! How clear crystal-like is the water of this pool like the heart of a saint; see how it smells also fragrantly in contact with the lotuses on it." When the Bhagavân spoke thus to me; I kept my lute and deer skin aside and gladly went to the edge of the tank. Washing then my hands and feet I tied my hair lock and, taking Kus'a grass, I performed my Âchaman and, purifying myself, began to bathe myself in that tank. While I was bathing, Hari was looking at me; by the time I took a dip, I saw that I quitted my male form and got a beautiful female form. Hari took away, then, my deer skin and lute and mounting on Garuda went away in a moment to His own residence. Getting the female form and decorated with excellent ornaments, my memory of my previous male form vanished at once; I forgot all about my famous lute and forgot also Jagannâtha, the Deva of the

Devas. I then came out of the tank in that enchanting woman form, saw the pool of water filled with clear limpid water and adorned with lotuses. Seeing that, I began to think :– "What is this?" and I became very much astonished. While I was thus meditating in my woman form, a king, named Tâladhvaja, came there, all on a sudden, on a chariot, accompanied by numerous elephants and horses. The King looked like a second Cupid…"

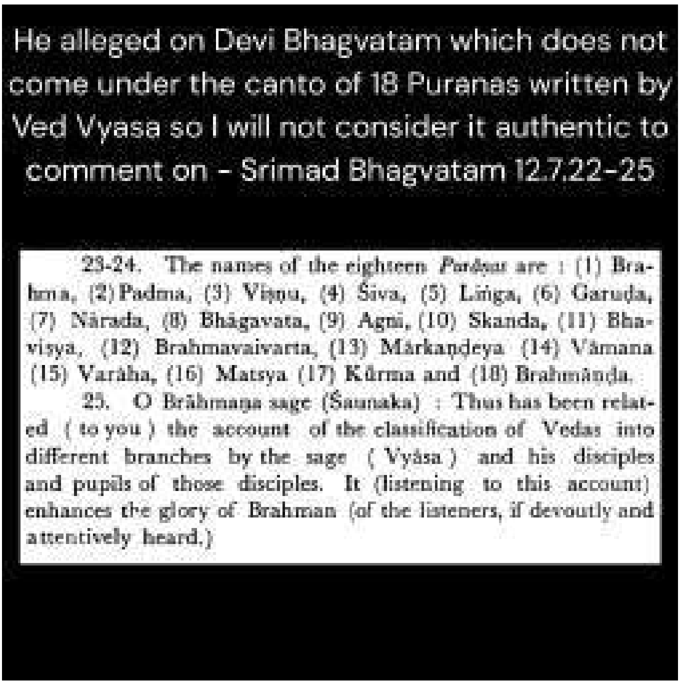
Srimad Devi Bhagavatam Book 6, Chapter 29, Verses 13-20. "The King then began to sport with me amorously according to the rules of the Kâma S'âstra in various ways and with great enjoyments and pleasures. He then left all his kingly duties and state affairs and he began to remain day and night with me deeply immersed in amorous sports; so much his mind was merged in me in these plays that he could not notice the long time that passed away in the interval. He used to drink the Vârunî wine and, forsaking all the state affairs, began to enjoy me in nice gardens, beautiful lakes, lovely palaces, beautified houses, excellent mountains and enviable forests and became completely subservient to me. O Dvaipâyana! Being incessantly engaged with the King in amorous sports and remaining obedient to him, my previous body, male ideas, or the birth of Muni, nothing whatsoever came in my memory. I remained always attached to him…"

Refutation-

He alleged on Devi Bhagvatam which does not come under the canto of 18 Puranas written by Ved Vyasa so I will not consider it authentic to comment on – Srimad Bhagvatam 12.7.22-25

Srimad Bhagvatam 12.7.22-25 – 23-24. The names of the eighteen Purāṇas are: (1) Bra-hma, (2) Padma, (3) Vişnu, (4) Śiva, (5) Linga, (6) Garuda, (7) Narada, (8) Bhagavata, (9) Agni, (10) Skanda, (11) Bha-visya, (12) Brahmavaivarta, (13) Markandeya (14) Vāmana (15) Varaha, (16) Matsya (17) Kurma and (18) Brahmanda.

25. O Brahmana sage (Saunaka): Thus has been relat-ed (to you) the account of the classification of Vedas into different branches by the sage (Vyāsa) and his disciples and pupils of those disciples. It (listening to this account) enhances the glory of Brahman (of the listeners, if devoutly and attentively heard.)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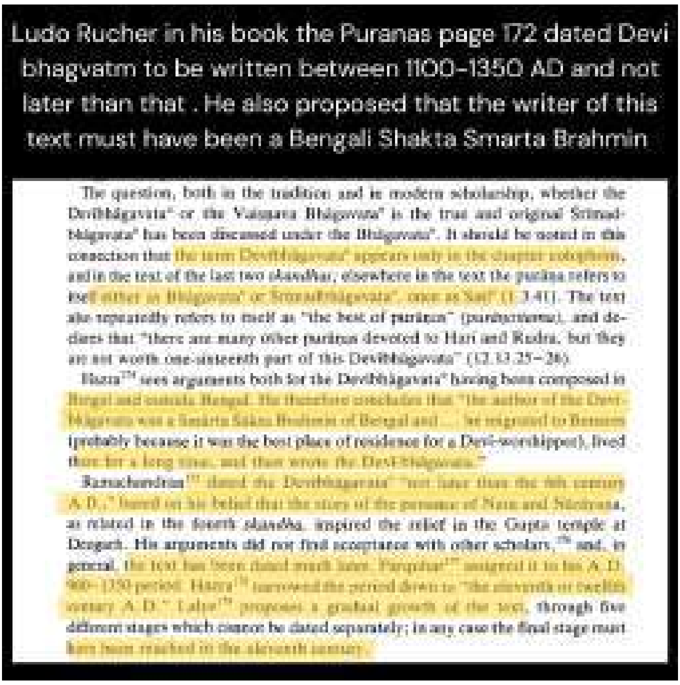
25. O Brāhmaṇa sage (Śaunaka) : Thus has been related (to you) the account of the classification of Vedas into different branches by the sage (Vyāsa) and his disciples and pupils of those disciples. It (listening to this account) enhances the glory of Brahman (of the listeners, if devoutly and attentively heard.)

Ludo Rucher in his book the Puranas page 172 dated Devi bhagvatm to be written between 1100-1350 AD and not later than that . He also proposed that the writer of this text must have been a Bengali Shakta Smarta Brahmin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The question, both in the tradition and in modern scholarship, whether the Devībhāgavata or the Vaiṣṇava Bhāgavata is the true and original Śrīmad-bhāgavata has been discussed under the Bhāgavata. It should be noted in this connection that the term Devībhāgavata appears only in the chapter colophons, and in the text of the last two *skandhas*; elsewhere in the text the purāṇa refers to itself either as Bhāgavata or Śrīmadbhāgavata, once as Sat (1.3.41). The text also repeatedly refers to itself as "the best of purāṇas" (purāṇottama), and declares that "there are many other purāṇas devoted to Hari and Rudra, but they are not worth one-sixteenth part of this Devībhāgavata" (12.13.25–26).

Hazra sees arguments both for the Devībhāgavata having been composed in Bengal and outside Bengal. He therefore concludes that "the author of the Devībhāgavata was a Smārta Śākta Brahmin of Bengal and ... he migrated to Benares (probably because it was the best place of residence for a Devī-worshipper), lived there for a long time, and there wrote the Devī-bhāgavata."

Ramachandran dated the Devībhāgavata "not later than the 6th century A.D." based on his belief that the story of the penance of Nara and Nārāyaṇa, as related in the fourth *skandha*, inspired the relief in the Gupta temple at Deogarh. His arguments did not find acceptance with other scholars, and, in general, the text has been dated much later. Farquhar assigned it to the A.D. 900–1350 period. Hazra narrowed the period down to "the eleventh or twelfth century A.D." Lalye proposes a gradual growth of the text, through five different stages which cannot be dated separately; in any case the final stage must have been reached in the eleventh century.

Allegations-

Krishna's Transgenderism

Krishna transforms himself into a girl

Garga Samhita 2.17.30-31 "Śrī Nārada said: After hearing Rādhā's words, Lord Kṛṣṇa, who was magically transformed into a young girl, spoke to lotus-eyed Rādhā. The Supreme Personality of Godhead said: O girl whose thighs are graceful as banana trees, I live in Gokula, just north of Nanda's palace in Nandanagara. My name is Gopadevatā."

Refutation-

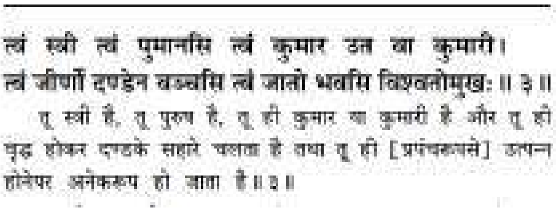
The claim that Krishna's occasional assumption of a female form proves "transgenderism" imposes a modern social ategory onto a theological and metaphysical act that the

texts themselves explain in a completely different way. In Garga Saṁhitā 2.17.30–31, Krishna temporarily assumes the form of a young girl (Gopadevata) as part of a divine pastime (līlā) with Śrī Rādhā. Such transformations in the Lord's pastimes are not expressions of gender identity in the human sense, but manifestations of His infinite *śakti* and His capacity to embody any form for the purpose of rasa (spiritual relish) or dharma.

The Śvetāśvatara Upaniṣad 4.3 explicitly states: *"You are woman, You are man, You are boy and girl; You are the old man tottering with a staff; You are all forms that manifest in creation."* This describes the Supreme Being's all-encompassing nature, where assuming male, female, or any other form does not alter His eternal transcendental identity. Such transformations are acts of divine sovereignty, not indications of human-like psychological gender identification.

तू स्त्री है, तू पुरुष है, तू ही कुमार या कुमारी है और तू ही वृद्ध होकर दण्डके सहारे चलता है तथा तू ही [प्रपंचरूपसे] उत्पन्न होनेपर अनेकरूप हो जाता है ॥

"You are woman, You are man; You are the boy and the girl. You are also the old man tottering with a staff. When manifested in creation, You become of many forms."


त्वं स्त्री त्वं पुमानसि त्वं कुमार उत वा कुमारी।
त्वं जीर्णो दण्डेन वञ्चसि त्वं जातो भवसि विश्वतोमुखः ॥ ३ ॥
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In Vaishnava siddhānta, Krishna is eternally *Puruṣottama*—the Supreme Male Principle—and His assumption of a female form is part of His līlā to please His devotees or fulfill specific divine purposes. Just as Vishnu manifested Mohini without ceasing to be Vishnu, Krishna manifests female forms without ceasing to be the Supreme Personality of Godhead. Equating these divine manifestations with mortal gender identity is a category error that strips the event of its theological context and misrepresents the nature of the Absolute Truth.

Allegations-

OTHERS

There's a story of King Dilipa the ancestor of Rama in a Bengali Ramayana called Krittvasa Ramayana. In this Ramayana it is stated that King Dilip died without having any son. His kingdom had become kingless, the gods were worried so Shiva ordered King Dilipa's two wives to have sex with each other like a man. One of the wife conceived a son who was later known as Bhagiratha. There are two versions in the Krittvasa Ramayana, I am mentioning only one, the second version names the two queens as Chandra and Mala.

Krittvasa Ramayana, Adi Kanda "Dilipa ruled like Indra, the king of the gods, but was sad as he did not have a son. Leaving behind his two wives in the city of Ayodhya, Dilipa went in search of the Ganga....On his death the city of .yodhya was kingless...Riding his bull, Shiva went to Dilipa's

two queens and said to them: 'By my blessings, one of you will have a son.' Hearing Shiva's words, the two women said: 'We are widows, how can we have a child?' Shankara replied: 'You two have intercourse with one another. By my blessings one of you will have a lovely child.' Having bestowed this boon, the god who destroys the three worlds went his way. The two wives of Dilipa took bath. They lived together in extreme love. After days, one of them menstruated. Both of them knew one another's intentions and enjoyed love play, and one of them conceived...." Tr. Kumkum Roy

Refutation-

The claim in the *Krittivasa Ramayana* that Bhagiratha was born after Shiva instructed King Dilipa's widowed queens to engage in intercourse is a late, fictitious addition with no basis in the original Ramayana tradition. The ancient *Valmiki Ramayana* and major Puranas state plainly that Bhagiratha was the natural son of King Dilipa and Queen Sudakshina, with no such obscene or unnatural episode. Composed in the 14th–15th century CE, over two millennium after Valmiki, the *Krittivasa Ramayana* is a regional Bengali retelling that often altered events and inserted local folk tales for dramatic effect, many of which have no scriptural authority. This passage is a product of medieval imagination, not divinely revealed history, and it stands in contradiction to the consistent and pure genealogies preserved in the authentic Sanskrit texts.

Valmiki Ramayana Bala Kanda Sarga 42 Geeta
Press Gorakhpur

तस्य चिन्तयतो नित्यं धर्मेण विदितात्मनः । पुत्रो भगीरथो नाम जज्ञे परमधार्मिकः ॥ ७ ॥
While the king, who was celebrated for his righteousness, was thus plunged in thought every moment, a most pious son, Bhagiratha by name, was born to him. (7)
दिलीपस्तु महातेजा त्रिंशद्वर्षसहस्त्राणि राजा यज्ञैर्बहुभिरिष्टवान् । राज्यमकारयत् ॥८॥
Dilipa, for his part, who was exceptionally glorious, propitiated the Lord through many sacrifices. The king reigned for thirty thousand years.

Having installed his son, Bhagiratha, on the throne, the king, who was a jewel among men, ascended to paradise, the realm of Indra, through merit earned by his own self. (10)
भगीरथस्तु राजर्षिर्धार्मिको रघुनन्दन । अनपत्यो महाराजः प्रजाकामः स च प्रजाः ॥ ११ ॥ मन्त्रिष्वाधाय तद्राज्यं गङ्गावतरणे रतः । तपो दीर्घ समातिष्ठद् गोकर्णे रघुनन्दन ॥ १२ ॥
Emperor Bhagiratha, a pious royal sage, was issueless and as such desirous of progeny

कथं गङ्गावतरणं कथं तेषां जलक्रिया।
तारयेयं कथं चैतानिति चिन्तापरोऽभवत्॥ ६॥

He felt anxious as to how the Gaṅgā should be made to descend to the terrestrial plane, how water could be offered to them and as to how he should be able to redeem their departed souls. (6)

तस्य चिन्तयतो नित्यं धर्मेण विदितात्मनः।
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Emperor Bhagiratha, a pious royal sage, was issueless and as such desirous of progeny, O scion of Raghu ! Having entrusted the people as well as their rulership to his ministers, intent as he was on the descent of the Gaṅgā to the terrestrial plane, he practised prolonged askesis on Mount Gokarṇa, a summit of the Himālayas, O delight of the Raghus ! (11-12)

Allegations-

There is another version mentioned in the Bengali version of Padma Purana,

Padma Purana, Svarga Khanda 16.6-24 “King Dilipa had no son, and after a long time, he died. His two wives were constantly sad. They went to the hermitage of the sage Vasistha and said to him, ‘The dynastic line descended from King Sagara has been broken, and the kingdom has been attacked by enemies. Tell us what to do.’ When he heard this, the great sage thought deeply about the matter, and when he had made his decision he said to the two queens, ‘This human dynasty will not be terminated. A noble son will be born to the two of you, fine ladies with beautiful eyes. I

will make a supreme effort on your behalf.' When he had said this, Vasistha cooked up a consecrated pot of rice and milk (caru) that was infused with all good qualities, using the proper ritual for one who wished to have a son. Then he said to the two noble women, 'One of you must eat this consecrated pot of rice and milk, and the other must have intercourse with her in the manner of a man.' When the women heard this, they did what the great sage had told them to do. The eldest queen became pregnant, and after the usual time brought forth a son. But since the boy had been born without any semen of a man, he was born without any bones, and was just like a ball (pinda) of flesh. The two queens named him Bhaghiratha…"

Refutation-

The so-called passage from *Padma Purana, Svarga Khanda* 16.6–24 describing King Dilipa's widowed queens engaging in a sexual act "in the manner of a man" and giving birth to Bhagiratha is not found in the authentic Sanskrit *mūla* of Svarga Khanda, Adhyāya 16, which contains only 22 verses in total. The actual chapter narrates Kubera's austerities, his boon from Mahadeva, and the glorification of the Kaveri–Narmada confluence with its associated religious merits, with no mention whatsoever of Dilipa, his queens, Bhagiratha, or any such episode.

Padma Purana Swarga Khanda Adhaya 16 hindi translation by Chaukhamba Publications

काबेरी नर्मदा सङ्गम महात्म्य कुबेर स्थान का वर्णन
ऋषियों ने कहा- युधिष्ठिर से सम्बद्ध सभी ऋषिगण और तपस्वीगण जो थे वे सभी महापुरुष नारदजी से पूछे ॥१॥ हे भगवन्! कावेरी सङ्गम स्थल में होने वाले फल को आप बतलायें जिससे कि संसारी जीवों तथा हमलोगों का कल्याण हो सके ॥ २॥ जो पापी जीव सदा पाप ही करते रहते हैं वे भी काबेरी संगम स्थल में स्नान करते हैं वे सभी पापों से मुक्त होकर परमापद को प्राप्त कर लेते हैं। ऐसा कहा जाता है। हे भगवन्! मैं इस बात को जानना चाहता हूँ ।॥३॥ नारदजी ने कहा-हे युधिष्ठिर ! के साथ विद्यमान महर्षियों आपलोग सुनें यहाँ पर सत्य पराक्रम सम्पन्न कुबेर में महायज्ञ किया; उसके बाद वे इस तीर्थ में यज्ञ करने के कारण उनका राज्य और अधिक बढ़ गया और उन्होंने सिद्धि प्राप्त कर ली। उसे मैं बतलाता हूँ आप सभी सुनें। जहाँ पर काबेरी नदी लोक प्रख्यात नर्मदा नदी में मिली है ॥५॥ वहाँ पर स्नान करके कुबेर ने देवताओं के सौ वर्ष पर्यन्त तपस्या किया ॥६॥ उससे प्रसन्न होकर शङ्करजी ने कुबेर को उत्तम वरदान दिया। उन्होंने कहा- हे महासत्त्वसम्पन्न यक्ष ! आप वर माँगें अथवा आपके मनोनुकूल जो कार्य हो उसे बतलायें ॥७॥ कुबेर ने कहा- हे देवेश! यदि आप प्रसन्न हैं और मुझे वरदान देना चाहते हैं; तो मैं सभी यक्षों का राजा बन जाऊँ ।।८।। कुबेर की वाणी सुनकर प्रसन्न हुए शङ्करजी ने कहा ठीक है ऐसा ही होगा। यह कहकर वे अन्तर्धान हो गये ॥९॥ कुबेर भी वरदान प्राप्त करके यक्षों के पास गये। बड़े-बड़े यक्षों ने उनकी पूजा की और उनको अपना राजा बनाया ।।१०।। वहाँ पर काबेरी संगम सभी पापों को विनष्ट करने वाला है। इस बात को जो मनुष्य नहीं जानते हैं वे घोखे में ही है ।। ११।। अतएव हर प्रकार का प्रयास करके मनुष्य को वहाँ पर स्नान करना चाहिए। कावेरी और नर्मदा ये दोनों अत्यन्त पवित्र नदियाँ हैं ।।१२॥ हे राजेन्द्र ! वहाँ स्नान करके शिवजी की पूजा करनी चाहिए। ऐसा करने वाला अश्वमेध का फल प्राप्त करके रुद्रलोक में पूजित होता है ॥१३॥ जो वहाँ पर अग्नि में प्रवेश करता है अथवा उपवास करता है, वह व्यक्ति मृत्यु के बाद इस संसार में नहीं आता है, इसतरह से मुझे शङ्करजी ने बतलाया है ।।१४।॥ वहाँ उसकी सेवा श्रेष्ठ स्त्रियाँ रुद्र के समान करती हैं, वह साठ करोड़ तथा साठ हजार वर्ष ।।१५।। तक रुद्रलोक में रहकर आनन्दानुभव करता है, और अपनी इच्छा के अनुसार संचरण करता है। पुण्य का क्षय हो जाने पर वह मर्त्यलोक में आकर धार्मिक राजा होता है ॥१६॥ वह भोग सम्पन्न, धार्मिक तथा महान् वंश में उद्भूत होता है। जो व्यक्ति उस कावेरी नर्मदा सङ्गम स्थल का पानी पीता है उसको चान्द्रायण व्रत करने का फल प्राप्त ोता है ॥१७॥ जो मनुष्य वहाँ का जल पीते हैं, वे स्वर्ग में जाते हैं। गङ्गा और यमुना

के सङ्गम स्थल में स्नान करने से जिस फल की प्राप्ति होती है उस फल की प्राप्ति काबेरी सङ्गम स्थल में स्नान करने से होती है। हे राजेन्द्र । उस कावेरी सङ्गम का फल और पुण्य महान् है। वह समस्त पापों का विनाश करने वाला है ॥१८-२२॥ इस तरह श्रीपद्ममहापुराण के तृतीय स्वर्गखण्ड के सोलहवें अध्याय का शिवप्रसाद द्विवेदी (श्रीधराचार्य) कृत हिन्दी अनुवाद सम्पूर्ण हुआ ।।१६।।

The Glory of the Confluence of the Kaveri and Narmada Rivers, and the Description of Kubera's Place

The sages said—All the great sages and ascetics who were with Yudhishthira asked the noble Nārada:
"O revered one, please tell us about the fruits obtained at the confluence of the Kaveri River, so that worldly beings as well as we may attain welfare." (1–2)

"Even sinful beings who are constantly engaged in sin, if they bathe at the confluence of the Kaveri, are freed from all sins and attain the supreme goal—it is said. O revered one, I wish to know more about this." (3)

Nārada said—"O Yudhishthira and assembled great sages, listen: Here, Kubera, endowed with truth and valor, once performed a great sacrifice. As a result of performing this sacrifice at this holy place, his kingdom increased and he attained perfection. I will tell you about this—listen attentively.

It is at the place where the Kaveri River meets the world-famous Narmada River (5). After bathing there, Kubera performed penance for a hundred divine years (6). Pleased with him, Lord Śaṅkara granted him an excellent boon, saying: 'O mighty Yakṣa, ask for a boon or express whatever wish you have.' (7)

Kubera said: 'O Lord of the gods, if you are pleased and wish to grant me a boon, may I become the king of all the Yakṣas.' (8)

Hearing Kubera's words, Śaṅkara, being pleased, said: 'So it shall be.' Saying this, he disappeared. (9)

Kubera, having obtained the boon, went to the Yakṣas. The great Yakṣas worshipped him and made him their king. (10)

That confluence of the Kaveri is the destroyer of all sins. Those who do not know this are indeed in ignorance. (11) Therefore, a person should make every effort to bathe there. The Kaveri and the Narmada are both extremely holy rivers. (12)

O king, after bathing there one should worship Lord Śiva. One who does so attains the fruit of an Aśvamedha sacrifice and is honored in Rudra's abode. (13)

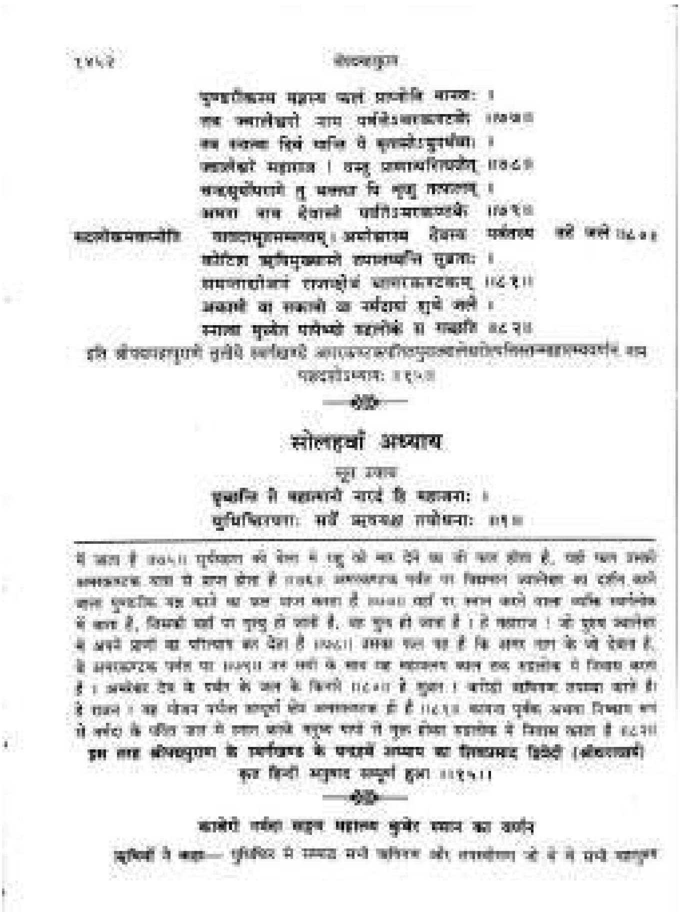
One who enters fire there or undertakes fasting does not return to this world after death—this is what Lord Śaṅkara told me. (14) There, he is served by noble women equal to Rudra himself, and he dwells in Rudraloka for sixty crore and sixty thousand years, enjoying bliss and moving about as he wishes. (15–16)

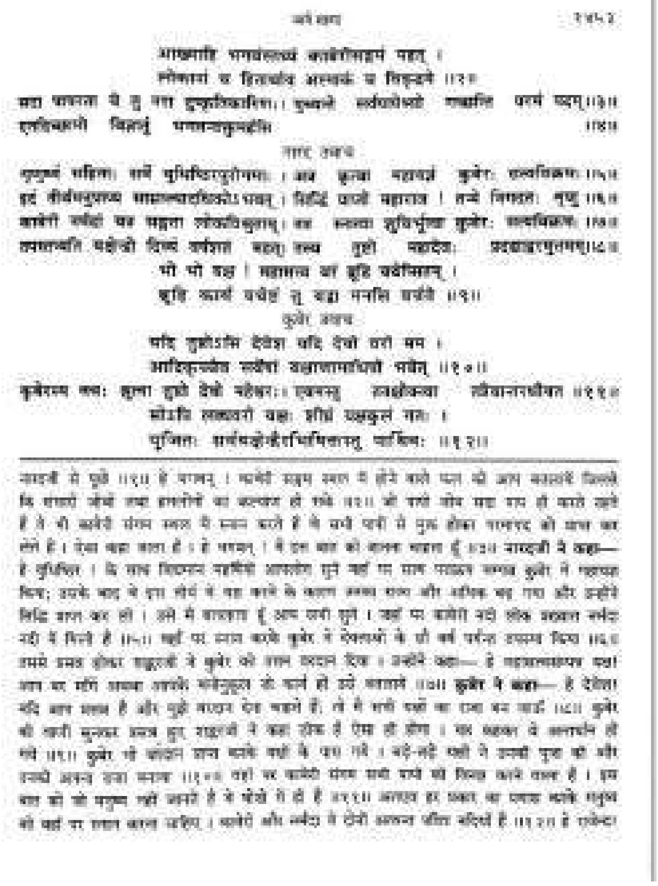
After the merit is exhausted, he returns to the mortal world as a righteous king, endowed with enjoyments, religious merit, and born in a great lineage. (17) One who drinks the

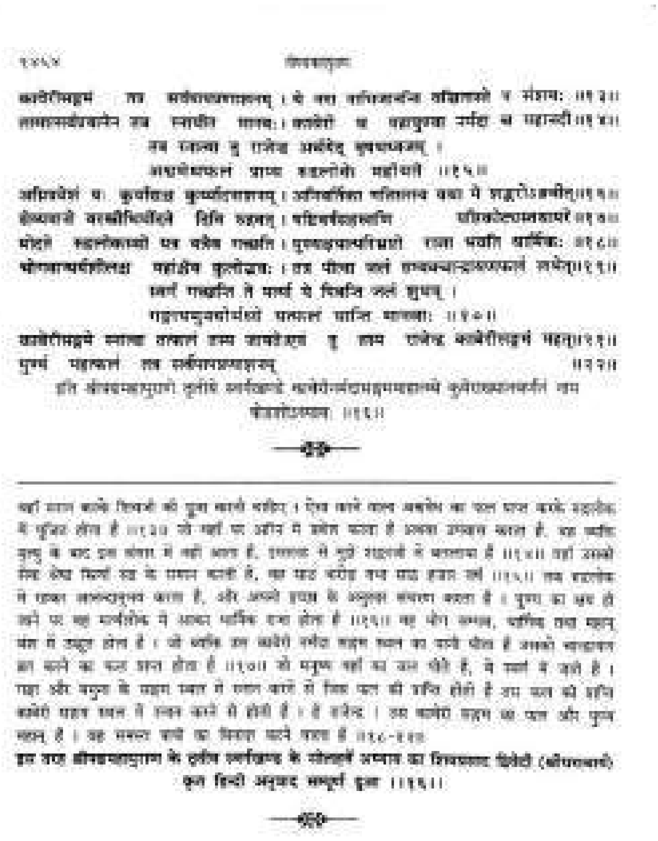
water at the Kaveri–Narmada confluence attains the fruit of performing the Cāndrāyaṇa vow.

Those who drink that water go to heaven. The fruit obtained by bathing at the confluence of the Ganga and Yamuna is the same as that obtained by bathing at the Kaveri confluence. O king, the merit and sanctity of the Kaveri confluence are great; it destroys all sins. (18–22)

Thus ends the sixteenth chapter of the third *Svarga-khaṇḍa* of the great Padma Purāṇa, in the Hindi translation by Shivaprasad Dwivedi (Śrīdhara Ācārya). (16)


सोलहवाँ अध्याय





Allegations-

Budha son of Soma with a King

Another form of LGBT is also found in Srimad Bhagavatam. Some sages went to the abode of Shiva but as soon as they spotted Shiva and Parvati engaged in sexual intercourse they immediately went away. To please Parvati, Shiva said that anyone coming near his area shall become a woman. A king accidentally stepped into that area and became a

woman, later (s)he had sex with the son of moon god Soma named Budha,

Vayu Purana, Part 2.23.15-18 …He who is revered in the three worlds is famous as Sudyumna. He has attained the form of a lady. That noble lady returned to her father after securing the boon. After getting an opportunate moment, she was invited for love making (sexual intercourse) by Budha (the planet mercury). From Budha, the son of Soma, Puruavas, the son of Ila was born. After giving birth to the son born of Budha, she became Suyumna again. Sudyumna had three sons, all extremely virtuous"

Srimad Bhagavatam 9.1.30-35 "When the goddess Ambikā saw the great saintly persons, she was very much ashamed because at that time she was naked. She immediately got up from the lap of her husband and tried to cover her breast. Seeing Lord Śiva and Pārvatī engaged in sexual affairs, all the great saintly persons immediately desisted from going further and departed for the āśrama of Nara-Nārāyaṇa. Thereupon, just to please his wife, Lord Śiva said, "Any male entering this place shall immediately become a female!" Since that time, no male had entered that forest. But now King Sudyumna, having been transformed into a female, began to walk with his associates from one forest to another. Sudyumna had been transformed into the best of beautiful women who excite sexual desire and was surrounded by other women. Upon seeing this beautiful woman loitering near his āśrama, Budha, the son of the moon, immediately desired to enjoy her. The beautiful woman also desired to accept Budha, the son of the king of the moon, as her husband. Thus Budha begot in her womb a son named Purūravā."

This is also mentioned in Matsya Purana 11.50 and Brahmanda Purana 2.3.60.15-17.

Refutation-

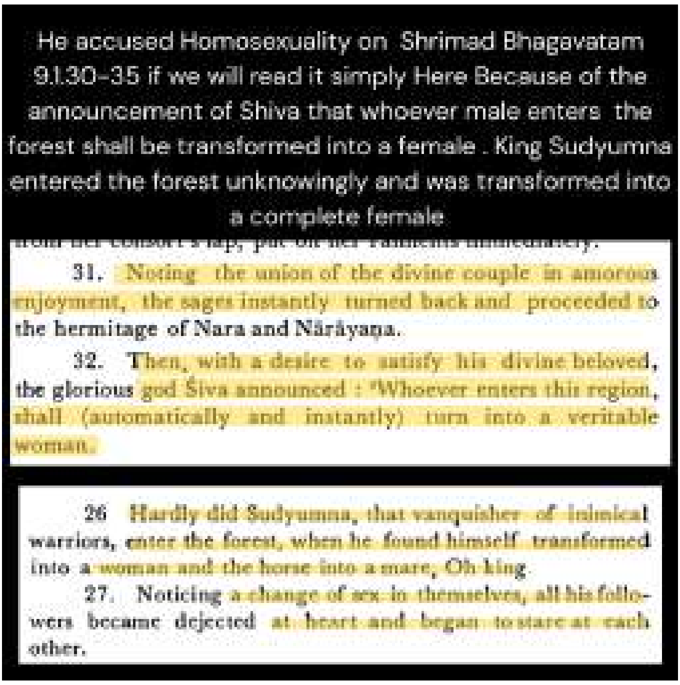
He accused Homosexuality on Shrimad Bhagavatam 9.1.30-35 if we will read it simply Here Because of the announcement of Shiva that whoever male enters the forest shall be transformed into a female . King Sudyumna entered the forest unknowingly and was transformed into a complete female

.

31. Noting the union of the divine couple in amorous enjoyment, the sages instantly turned back and proceeded to the hermitage of Nara and Nārāyaṇa.
32. Then, with a desire to satisfy his divine beloved, the glorious god Śiva announced: 'Whoever enters this region, shall (automatically and instantly) turn into a veritable woman.
33. Noticing a change of sex in themselves, all his followers became dejected at heart and began to stare at each other.

26 Hardly did Sudyumna, that vanquisher of inimical warriors, enter the forest, when he found himself transformed into a woman and the horse into a mare, Oh king.

27. Noticing a change of sex in themselves, all his follo-
wers became dejected at heart and began to stare at each other.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After becoming a complete biological woman due to Shiva's Powers Budha Dev the presiding deity of Planet Mercury was attracted towards her beauty and she in turn also fell in love to Budha Dev and they married and begot a son on her named Puruvas (Showing that Sudyumna had undergone complete biological transformation into female) . There is no homosexuality in consentual relationship between a complete biological male and a biological female

34. Now beholding that excellent young woman surrounded by ladies, (leisurely) wandering on the precincts of his hermitage, god Budha (the presiding deity of the planet Mercury) conceived an amorous passion for her.
35. That lady with beautiful eyebrows, in her turn, reciprocated his love and sought him, the son of King Soma, as her husband. He begot on her a son named Purūravas.
36. We hear it reported that King Sudyumna of Manu's

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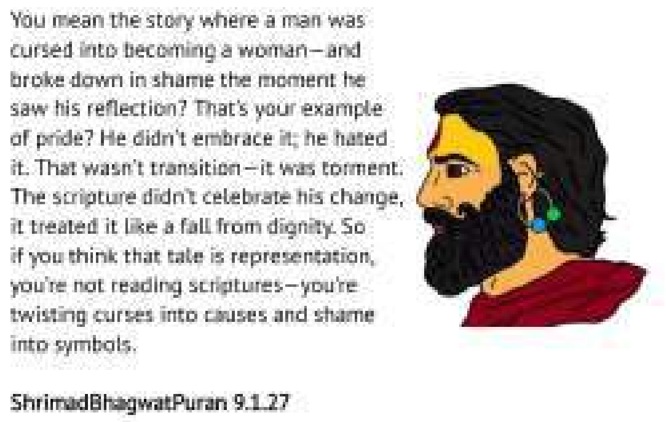
Hinduism supports the LGBT community – Shuddhyumna became Ila, a transgender figure.

Read actual scriptures, not your WhatsApp PhD. Hindu texts clearly say Shuddhyumna was cursed into becoming a woman – he didn't choose it, he didn't identify as female, and it wasn't some inner gender journey. It was a curse, plain and simple. The story doesn't celebrate transitioning – it shows male-to-female transformation as a mark of misfortune, not pride. So if anything, Hinduism calls it a curse, not a cause

Shrimad Bhagavat Puran 9.1.23-33



Allegations-

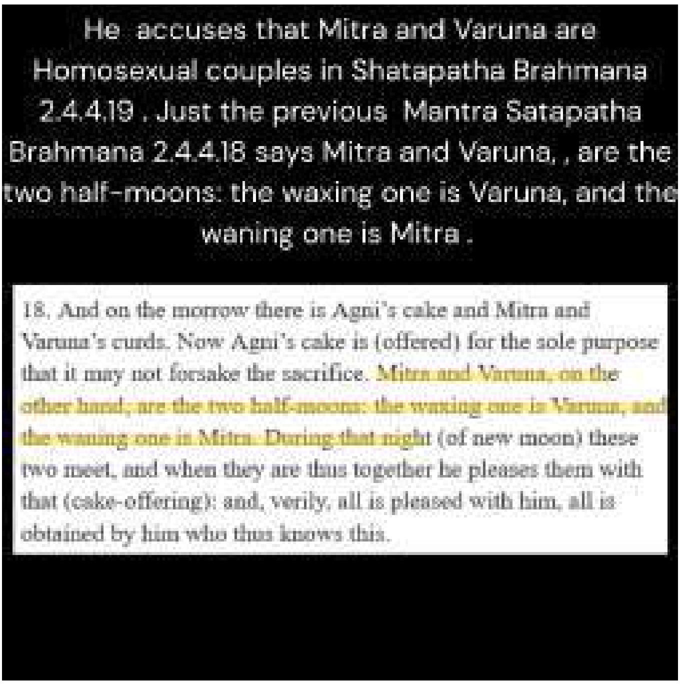
Mitra and Varuna

Shatapatha Brahmana also promotes Homosexuality, it is about the homosexual act of the Vedic gods Mitra-Varuna, Satapatha Brahmana 2.4.4.19 In that same night Mitra implants seed in Varuna, and when it (the moon) then it is produced from that seed...

Refutation-

He accuses that Mitra and Varuna are Homosexual couples in Shatapatha Brahmana 2.4.4.19 . Just the previous Mantra Satapatha Brahmana 2.4.4.18 says Mitra and Varuna, , are the two half-moons: the waxing one is Varuna, and the waning one is Mitra .

Satapatha Brahmana 2/4/4/18 -Mitra and Varuna, on the other hand, are the two half-moons: the waxing one is Varuna, and the waning one is Mitra. During that night (of new moon) these two meet



Mitra and Varuna as per Satapatha Brahmana 2.4.4.18 Mitra and Varuna, are the two half-moons: the waxing one is Varuna, and the waning one is Mitra

Acharya Sayana explained in his commentary on Satapatha Brahmana 2.4.4.19 as

तेन सांनाय्यरसेन 'देवेभ्यः देवार्थ 'हव्यं हविः स्वदयति' स्वादूकरोति । अस्य' यजमानस्य तत् 'हव्य' हविः 'देवेभ्यः" स्वदते रोचते। "रुच्यर्थानां प्रीयमाणः "- (पा. सू. १।४।३३) इति सम्प्रदानत्वात् देवेभ्य इति चतुर्थी ॥ १६ ॥ दर्शयागे पूर्वदिवसमनुष्ठेयमैन्द्राग्नयागमनूय स्तौति अथ यदिति । 'इन्द्राग्नी एवं खलु 'दर्शपूर्णमासयो-दैवते; तत्रत्यप्रथमपुरोडाशस्याग्निदेवत्यत्वात्, सानाय्यस्य चन्द्रत्वात् । ते एवैतदित्यादि निगदसिद्धम् ॥ १७ ॥ दर्शप्रयोगे परेयुरनुष्ठेयावपि यागावनूद्य स्तौति अथ प्रातरिति । अथैतावेवेत्यादि । पयस्याया देवते यौ 'मित्रावरुणौ', 'एतावेवार्द्धमासौ'। एतदेव विवृणोति य एवेति । य एव अर्द्धमासः आ' समन्तात् .' पूर्यते' वर्द्धमानया चन्द्रकलया पूर्णो भवति, 'सः' अमृतरससम्बन्धाद् 'वरुणः', स हि रसाभिमानी देवः; 'यः' अर्द्धमासः 'अपक्षीयते' क्षीयमाणचन्द्रकलायुक्तो भवति, 'सः' अपरपक्षः 'मित्रः' 'तौ' चन्द्र-सूर्यात्मकौ मित्रावरुणौ 'उभौ' 'एतां रात्रि' दर्शरात्रि 'समागच्छतः' मह समाप्नुतः । 'तत्' तस्मात् 'कारणात् 'एतत् एतेन मैत्रावरुणयागेन 'उभावेव' तौ 'सह सन्तौ सह भवन्तौ युगपत् प्रीणाति' तर्पयति। सर्वं ह वा अस्येति, बेदितुः फलम् ॥ १८ ॥ मित्रावरुणदेवत्यत्वं कारान्तरेण स्तौति तद्वा एतामिति । " एतां रात्रिम्' । अत्यन्तसंयोगे द्वितीणा

16 “With that Sānāyya liquid (mixture of curd and milk), the offering (*havyam*) meant for the gods is made palatable (*svādayati*—makes tasteful). That offering of this *yajamāna* (sacrificer) becomes pleasing (*svadate*—pleasing or delightful) to the gods. ‘Pleasing to those who are to be delighted’—this is according to Pāṇini 1.4.33. Because it is for the gods, the dative case (*caturthī*) is used —*devebhyaḥ*.”

17 “In the Darśa sacrifice, on the day before, the Maitrāvaruṇa offering should be performed. He praises, beginning with ‘atha yad iti’. ‘Indrāgni indeed are the deities of the Darśa-Paurṇamāsa rites’—in that, the first *puroḍāśa* of that rite is dedicated to Agni, and Sānāyya is related to the moon. Therefore, ‘they themselves’—as already established.”

18 “Even the subsequent obligatory sacrifices of the Darśa performance are introduced and praised with ‘atha prātaḥ’. Then he states: the deities of the milk offering (*payasya*) are Mitra and Varuṇa; these two correspond to the two fortnights (*ardhamāsau*). This he elaborates: ‘ya eva’—that very half-month which is fully filled by the growing moon is *Varuṇa*, associated with nectar (*amṛtarasa*), for Varuṇa is the deity of essence. The half-month in which the moon wanes is *Mitra*. These two—Mitra and Varuṇa—associated respectively with moon and sun, come together on this *darśa* night. Therefore, by this Maitrāvaruṇa sacrifice, he pleases (*prīṇāti*) both together simultaneously.”

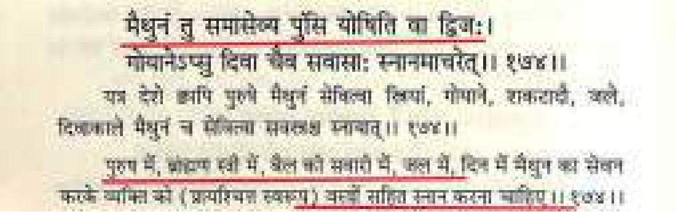
“Indeed all of this belongs to him—this is the fruit for the one who knows.”

19 (starting line) “He praises the Mitrāvaruṇa deities in another way: ‘tadvā etām iti’—‘this very night.’ In the case of extreme conjunction, the accusative is used.”

Prohibition of LGBTQ IN SANATAN DHARMA

Manu Smriti 11.174

“After engaging in sexual intercourse with a man, a Brahmin woman, while riding a bull, in water, or during the day, a person should bathe with their clothes on as a form of xpiation (penance).”



मैथुनं तु समासेव्य पुंसि योषिति वा द्विजः।
गोयानेऽप्सु दिवा चैव सवासाः स्नानमाचरेत्।। १७४।।
यत्र देशे ह्यपि पुरुषे मैथुनं सेवित्वा स्त्रियां, गोयाने, शकटादौ, जले, दिवाकाले मैथुनं च सेवित्वा सवस्त्रश्च स्नायात्।। १७४।।
पुरुष में, ब्राह्मण स्त्री में, बैल की सवारी में, जल में, दिन में मैथुन का सेवन करके व्यक्ति को (प्रायश्चित स्वरूप) वस्त्रों सहित स्नान करना चाहिए।। १७४।।

Manu Smriti 8.369

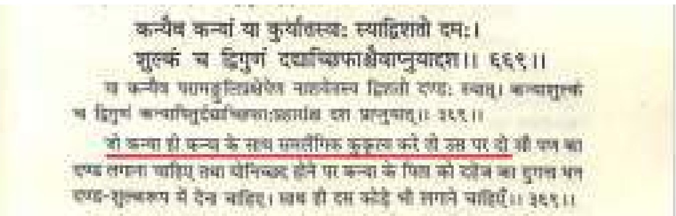
जो कन्या ही कन्या के साथ समलैंगिक कुकृत्य करे तो उस पर दो सौ पण का दण्ड लगाना चाहिए तथा योनिच्छद होने पर कन्या के पिता को दहेज का दुगना धन दण्ड-शुल्करूप में देना चाहिए। साथ ही दस कोड़े भी लगाने चाहिएँ ।।

"If a maiden commits a homosexual misconduct with another maiden, then a fine of two hundred paṇas should be imposed. And if the hymen is ruptured, then the father of the maiden should be paid double the bride-price as a penalty. Along with this, ten lashes should also be administered."

Kulluka Bhatta Bhasya-

या कन्यैव परामङ्गुलिप्रक्षेपेण नाशयेत्तस्य द्विशतो दण्डः स्यात्। कन्याशुल्कं च द्विगुणं कन्यापितुर्दद्याच्छिफाः प्रहारांश्च दश प्राप्नुयात् ।। ३६९ ।।

"Or if a maiden herself destroys (the virginity of) another maiden with her finger, she shall be punished with a fine of two hundred (paṇas). She shall also pay twice the bride-price to the father of the maiden, and in addition she shall receive ten lashes as punishment." (Verse 369)



कन्यैव कन्यां या कुर्यात्तस्याः स्याद्द्विशतो दमः।
शुल्कं च द्विगुणं दद्याच्छिफाश्चैवाप्नुयाद्दश।। ३६९।।
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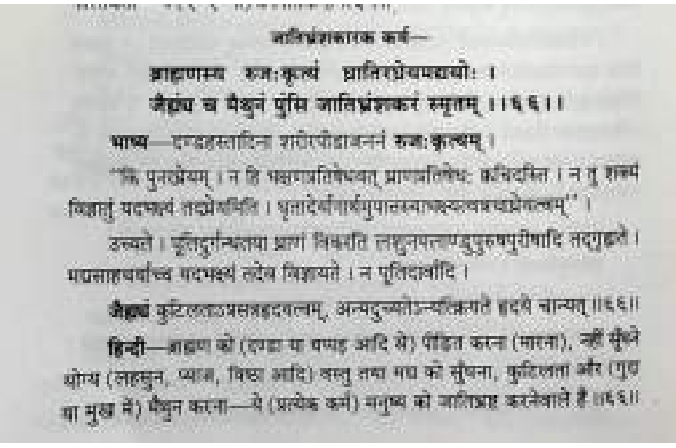
Manu Smriti 11.66 clearly says that Sexual intercourse with a man results in one losing his caste (A Man does not have vagina so obviously the Gay people have Anal intercourse which is strictly prohibited in Shastras)

हिन्दी-ब्राह्मण को (दण्डा या थप्पड़ आदि से) पीड़ित करना (मारना), नहीं सूँघने योग्य (लहसुन, प्याज, विष्ठा आदि) वस्तु तथा मद्य को सुँघना, कुटिलता और (गुदा या मुख में) मैथुन करना-ये (प्रत्येक कर्म) मनुष्य को जातिभ्रष्ट करनेवाले हैं ।।॥६६॥

"To cause physical harm to a Brahmana (by hitting with a stick, slapping, etc.), to smell substances that are not fit to be smelled (such as garlic, onion, excreta, etc.), to smell intoxicants (like liquor), to engage in deceitful conduct, and to perform sexual acts through unnatural orifices (like the anus or mouth) — each of these actions leads a person to become *jati-bhrashta* (fallen from their social or spiritual order)." ॥66॥



जातिभ्रंशकारक कर्म—

ब्राह्मणस्य रुजः कृत्यं घ्रातिरघ्रेयमद्ययोः ।
जैह्म्यं च मैथुनं पुंसि जातिभ्रंशकरं स्मृतम् ।।६६।।

हिन्दी—ब्राह्मण को (डण्डा या थप्पड़ आदि से) पीड़ित करना (मारना), नहीं सूँघने योग्य (लहसुन, प्याज, विष्ठा आदि) वस्तु तथा मद्य को सूँघना, कुटिलता और (गुदा या मुख में) मैथुन करना—ये (प्रत्येक कर्म) मनुष्य को जातिभ्रष्ट करनेवाले हैं ।।६६।।

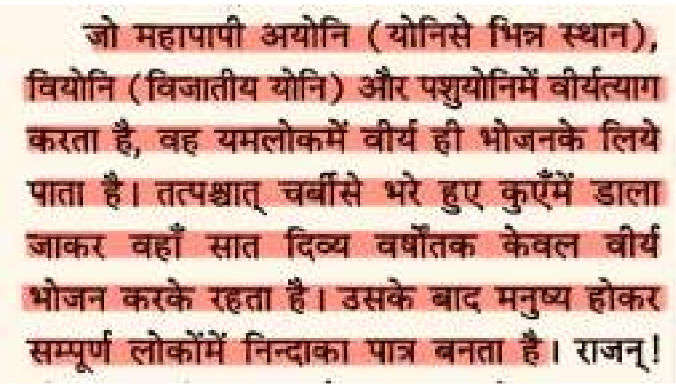
Brihannardiyapuranam, Purvabhaga, Chapter 15 says Oral/anal sex , having sexual intercourse with Animals and releasing semen in Animals is punished in Yamaloka by having to drink semen for '000s of years –

Brihannardiyapuranam, Purvabhaga, Chapter 15 slokas 93-94 –

जो मनुष्य अयोनि, वियोनि और पशुयोनि में वीर्य त्याग करता है। वह हापापो उसी वीर्य को पीता है। तदन्तर वसा कूप नरक में जाकर देवताओं के वर्ष के प्रमाण से सात वर्ष तक हता है। फिर वीर्यभोजो मनुष्य होकर सब लोकों में निन्दित होता है।

जो महापापी अयोनि (योनिसे भिन्न स्थान), वियोनि (विजातीय योनि) और पशुयोनिमें वीर्यत्याग करता है, वह यमलोकमें वीर्य ही भोजनके लिये पाता है। तत्पश्चात् चर्बीसे भरे हुए कुएँमें डाला जाकर वहाँ सात दिव्य वर्षोंतक केवल वीर्य भोजन करके रहता है। उसके बाद मनुष्य होकर सम्पूर्ण लोकोंमें निन्दाका पात्र बनता है। राजन्!

The great sinner who releases semen in the ayoni (place different from the vagina), the viyoni and the animal vagina, finds only semen for food in Yamaloka. Then he is thrown into a well filled with fat and remains there for seven divine years eating only semen. After that, he becomes a human being and becomes the object of condemnation in all the worlds



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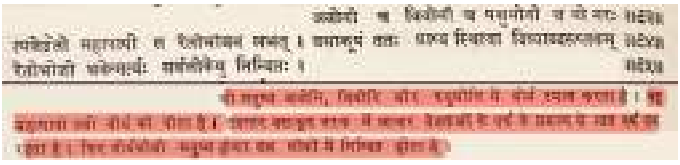


93b-94a. The great sinner who discharges semen in non-vagins (*ayonis*) as in masturbation), in those who are destitute of vulva (*Viyonis*), and uterus of animals (*Paśu-yonis*) shall fall into the hell *Reto-bhojana* (where one has to subsist on semen).

94b-95a. He then falls into *Vasākūpa* (a deep and narrow well of fat). There he stays for seven divine years. That man has semen for his diet. He becomes the most despicable man in the world when reborn.

95b-96a. The man who washes his teeth with a twig of a tree as the tooth brush, O king, on the day of fast (like *Ekādaśī*) falls into the terrible hell called *Vyāghra-Pakṣa* (and remains there) for a period of four *yugas*.

96b-97. The person who abandons his religious duties is called a heretic by learned men. He and a person who associates with him are great sinners. They fall into

Atri Smriti Chapter 1 Verse 268

By discharging semen into inhuman females except a cow, into a woman in [her] menses, **into others that have no female organs (i.e., a man or a eunuch)**, or into water one should perform the penance of Santapanam.

Baudhayana Dharamsutra 3.7.2

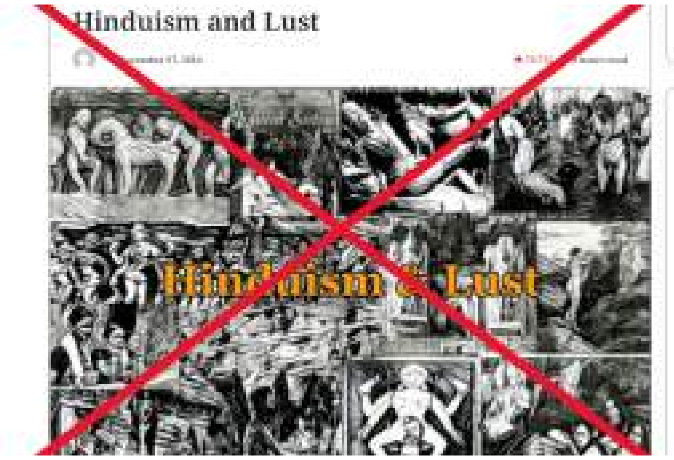
One who does not have sex with his wife during her season, and one who has sex with her outside her season, **as also one who deposits his semen in a place other than the vagina --they all incur the same guilt.**

Apastamba Dharmasutra 1.19.15

A man who ejaculates his semen in any place other than the vagina becomes equal to a thief, equal to a murderer of a Brahmin.

Comments

Refutation of ” Hinduism and Lust ” Article by Vedkabhed



Written by Rohan Saini in Uncategorized

This is the fourth part of Article

Allegations–

Niyog Pratha is the Vedic practice where the childless or sonless widow sleeps with another man and conceives the child, but the child would be considered the son of the deceased father and not his biological father. The Brother of the deceased person is preferred to contract Niyog with the widow after that close relatives were given preferences. Niyoga is sanctioned by Hindu scriptures.

Gautama Dharma Shastra 18.4-6 “A woman whose husband is dead and who desires offspring (may bear a son) to her brother-in-law… (On failure of a brother-in-law she may obtain offspring) by (cohabiting with) a Sapinda, a Sagotra, a Samanapravara, or one who belongs to the same caste.”

Baudhyana Dharma Shastra Prasna II, Adhyaya 2, Kandika 4, verses 7-9 “widow shall avoid during a year (the use of) honey, meat spirituous liquor, and salt, and sleep on the ground. Maudgalya (declares that she shall do so) during six months. After (the expiration of) that (time) she may, with the permission of her Gurus, bear a son to her brother in law, in case she has no son.”

It is mentioned in Puranas,

Garuda Purana chapter 95 ”The younger brother of a husband, may go unto a childless wife of his elder brother for the purpose of begetting an offspring on her person with the permission of his elders, first had and obtained in that behalf, and with his body annointed with clarified butter.”

Garuda Purana I.95.16-17 “For producing a son and a heir in ne family the brother-in-law or a cousin or a person of the

same clan can have intercourse with an issueless widow till she conceives. If he touches her after that he becomes degraded. The son born thus is the legitimate son of the deceased husband."

Kurma Purana 2.22.98 "…a son born of the Niyoga rite should perform Sraddha to his progenitor as well as the dead husband of his mother. Then he shall be the true heir. If a son is born out of the semen virile without the sanction of Niyoga, the son should offer Pindas to the progenitor. However, he may perform Sraddha to the Ksetrin (mother's husbands)."

It is mentioned in Vishnu Smriti,

Vishnu Smriti 15.1-3 Now there are twelve kinds of sons. The first is the son of the body, viz. he who is begotten (by the husband) himself on his own lawfully wedded wife. The second is the son begotten on a wife, viz. one begotten by a kinsman allied by funeral oblations, or by a member of the highest caste, on an appointed (wife or widow).

It is mentioned in Yajnavalkya Smriti,

Yajnavalkya Smriti, Book 1 Achara Adhyaya, chapter 3, verse 68 "The younger brother of the husband, a Sapinda or a Sagotra, being anointed with clarified butter, and with the permission of the Guru, may go to a sonless widows, when in season, with the desire of raising a son."

Maharshi Manu writes,

Manu Smriti 9.190 "Let the widow of a deceased, sonless man get a son procreated on her person by a man of her husband's Gotra (i.e., his younger brother, or a Sapinda relation), and let the entire estate of that deceased person be invested in that son."

Vasistha Dharma Shastra 17.56 "After the completion of six months she shall bathe, and offer a funeral oblation to her husband. (Then) her father or her brother shall assemble the Gurus who taught or sacrificed (for the deceased) and his relatives, and shall appoint her (to raise issue to her deceased husband)…Let him approach (the widow) in the muhuarta sacred to Pragapati (behaving) like a husband, without (amorously) dallying with her, and without abusing or ill-treating her."

Katyayana Smriti verse 859 "When a person begets a fruit (a son) with the consent of the owner of the field (husband of the wife), both of them are entitled to the fruit (the son), since a fruit is not produced in the absence of one (of the two)."

Manu Smriti 9.59 "In the absence of a son, a woman wishing to obtain a progeny, shall lie down under an appointment, with a younger brother, or with a Sapinda relation, of her husband for the procreation of a son."

Manu Smriti 3.173 "He, who, otherwise than under an appointment of begetting a son on her, visits the widow of

his deceased elder brother, out of passion, is called the husband of a deceased elder brother's widow."

Refutation-

WHAT IS NIYOG?

Niyoga was a practice that was allowed to make sure that woman experiences the pious feeling of becoming a mother during her lifetime.

Simply put, if a man failed in his responsibility to impregnate his wife, then-wife could seek permission from her husband to get impregnated by someone else. An exception was also made if the man died without becoming a father. Since humans are not perfect and Hindus know it from the beginning of time, various restrictions were laid to curtail the misuse of Niyoga.

WHEN YOU SHOULD DO NIYOG

Narada (12.82-88)-For this custom is practised only when the family threatens to become extinct, for the continuance of the lineage, and not from amorous desire.

IN KALIYUG NIYOG IS BANNED

1) This practice is forbidden in Apastamba Dharmasutra 2.27.2-7.
2) Mitākṣarā (2.136) as prohibiting niyoga;
3) Viramitrodaya, verses 64-68
4) Nrsimhaprasāda (Vyavahāra, 38a); in Smṛticandrikā (Samskāra, p. 226), which says that this prohibition is meant for the Kali-age band in Viramitrodaya (Vyavahāra, 186a).
5) Brahma Vaivarta Purana-4.115 "In this Age of Kali, conception through Niyoga (conception from Devara) is forbidden

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Rules For performing Niyog

The woman would agree to this only for the sake of rightfully having a child and not for sexual pleasure.

The appointed man would do this for Dharma, considering it as his duty to help the woman bear a child and not for pleasure.

There will be no foreplay or contact of any kind with the upper body. The bodies of the female and male both are smeared with Ghee. There is a curtain between the male and the female so that none can see each other's face so that passion does not sneak into their minds. Only the legs of the female are kept uncovered. The male penetrates and ejaculates inside the woman and the process is completed.

The child, thus born would be considered the child of the husband-wife and not that of the appointed man.

The appointed man would not seek any paternal relationship or attachment to this child in the future.

To avoid misuse, a man was allowed a maximum of three times in his lifetime to be appointed in such a way.

Only Kshatriya Royal families and Widows have access to perform niyoga

Widows shall approach only her dead Husband's Brother for helping her to beget a child

This verse is quoted in Mitākṣarā (1.69), as enunciating the view that the sanction of the 'ksetraja' son pertains only to those cases where the bridegroom has died after the verbal betrothal;-again under 2.127, as describing the case in which alone 'niyoga' is permissible; and it adds that this verse implies that the man to whom a girl has been betrothed has become her 'husband' even before the marriage rites have been performed.

Mitākṣarā adds the following notes:-When the 'husband' to whom the girl has been betrothed dies, then his 'own' ie., uterine brother, elder or younger, 'vindeta,' shall take her, i.e., marry her. It construes 'anena vidhānena' with the next verse.

Rules For performing Niyog

The woman would agree to this only for the sake of rightfully having a child and not for sexual pleasure.

The appointed man would do this for Dharma, considering it as his duty to help the woman bear a child and not for pleasure.

There will be no foreplay or contact of any kind with the upper body. The bodies of the female and male both are smeared with Ghee. There is a curtain between the male and the female so that none can see each other's face so that passion does not sneak into their minds. Only the legs of the female are kept uncovered. The male penetrates and ejaculates inside the woman and the process is completed.

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Only Kshatriya Royal families and Widows have access to perform niyoga

Widows shall approach only her dead Husband's Brother for helping her to beget a child

Dharmashastras sanctioned Niyoga only for widows and kshatriyas.

Gautama (18.4-7). 'A woman whose husband is dead and who desires offspring may bear a son to her brother-in-iaw. She should obtain the permission of her elders and should have intercourse during her period only. On failure of her brother-in-law, she may obtain offspring from a Sapinda, a Sayotra, a Samānapravara or from one belonging to the same caste. Some people hold that she should do this with none hut her brother-in-law.'

Do. (28.22-23).-'The widow may seek to raise up offspring to her deceased husband. A son begotten on a widow, whose brother-in-law is alive, by another relative, is excluded from inheritance.'

Baudhāyana (2.4.9-10). 'After the expiry of six months from her husband's death, she may, with the authority of her elders, bear a son to her brother-in-law, in case she has no son. They quote the following: -"A barren woman or one who has already borne sons, or one who is past childhearing, or one whose children are all dead, or one who is unwilling, must never be authorised or appointed to do this.""

Vasistha (17.56).-'After the completion of six months from the death of her husband, she shall bathe, and offer a funeral oblation to the husband. Then her father and brother shall assemble the elders who taught or sacrificed for her husband, as also his relatives, and authorise her to raise issue to her deceased husband. One should not thus appoint a widow who is either mad or ill-behaved or diseased; nor one who is very aged; sixteen years after maturity is the period for authorising a widow. Nor shall such an authorisation be made if the male entitled to approach her is sickly.'

Yājñavalkya (1.68-69).-'If a widow is without a son, her brother-in-law, or a Sapinda or a Sagotra,- smeared with butter, shall approach her during her period, being authorised to do so by the elders, for the purpose of obtaining a son for her. He shall approach her only till conception has taken place; doing otherwise, he would become an outcast. The son born in this manner is called Kşetraja.

Brhaspati (25.12-14).- 'The Niyoga (authorisation of a widow to raise offspring to her deceased husband), after having been declared by Manu, has been forbidden by himself; on account of the deterioration in the nature of the time-cycles, this cannot he done by all in the proper form. In the Kṛta, Tretā and Dvāpara cycles, men were imbued with austerities and with knowledge; in the Kali cycle a deterioration in the capacity of men has been brought about. Therefore the sons that were obtained by various methods by the ancient sages cannot he obtained by men now, on account of their being without that capacity.'

Narada (12.80-81).-'Should the husband of a childless woman die, she should go to her brother-in-law, through desire to obtain a son, after having received the necessary authorisation from her elders; and he shall have intercourse with her till a son is born. When a son is born, he must leave her. It would be sinful intercourse otherwise.'

Brahmapurana (Aparārka, p. 97).-'On the death of her husband, or on her having abandoned her usband, a woman may beget a son from a man of her own

caste. If she is a child-widow, or has been forcibly abandoned by her husband, she shall go through the sacrament of marriage again, with any other man. But this remarriage of women, or the begetting of a son from the brother-in-law, or the freedom of women, should not be permitted during the Kali age; as during this age, men are inclined to be sinful.'

Dharmashastras sanctioned Niyoga only for widows and kshatriyas.

Widows shall ask permission from elders before performing Niyog

Gautama (18.4-7).-'A woman whose husband is dead and who desires offspring may bear a son to her brother-in-law. She should obtain the permission of her elders and should have intercourse during her period only. On failure of her brother-in-law, she may obtain offspring from a Sapinda, a Sayotra, a Samānapravara or from one belonging to the same caste. Some people hold that she should do this with none hut her brother-in-law.'

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The man should never meet her again and should perform penance after finishing niyoga

Yama (Vivādaratnākara, p. 446).-'A man desirous of securing offspring for bis dead brother, may beget a child on his widow; he shall leave her as soon as conception has taken place; he shall never approach her after she has got a child.'

Kātyāyana (Do., 449).-'After having carried out Niyoga, one should perform the prescribed penance for expiation.'

Banned for brahmin women and other are allowed to have only 2 children from Niyog

Gautama (18.8). – 'She shall not bear more than two sons.'

only direct intercourse is allowed no foreplay with body(kissing,hugging, limbs etc)

Narada (12.82-88). He shall approach the woman, free from passion, and without amorous desire. He must have anointed his limbs with clarified butter, or with oil which has not lost its natural condition, and must turn away his face from hers and avoid the contact of limb with limb. For this ustom is practised only when the family threatens to

become extinct, for the continuance of the lineage, and not from amorous desire. He must not approach a woman who is with child, or blameworthy, or not duly authorised by her relations. Should a woman procreate a son with her brother-in-law without having been authorised

Yama (Vivādaratnākara, p. 446).-'When during her period, the woman has taken her bath, her brother-in-law, desiring an offspring for his deceased brother, may approach her during the dark night, with speech held in check, with a single cloth on, and his body anointed with clarified butter, and mind stricken with grief, avoiding the contact of his face and limbs with her face and limbs.'

After niyog he should never approach the women or her child again and should do penance

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Sages Declare a window shouldn't do niyoga instead she should preserve her Chastity.

Parāśara (4.29). 'If, on the death of her husband, a woman remains firm in her chastity, she obtains heaven, on death, in the manner of the Religious Students.'

Do. (4.4.57-59).-'On the death of her husband, the chaste woman should either accompany him or observe the vows; she should not go to other houses; she should maintain chastity, control her passions and give up personal adornment.'

Yājñavalkya (1.87).-'She who is devoted to her husband's welfare, well-behaved, with senses under control, attains fame in this world and the supreme state, after death.'

This practice is criticized by rishi manu himself –

Manu Smriti 5.159

That woman, however, who from a longing for a child, disregards her husband, brings disgrace to herself in this world and falls off from her place in the other world.-(159).

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Niyoga has been Criticised as Pashu Dharma in Manu Smriti

Manu Smriti 9.66

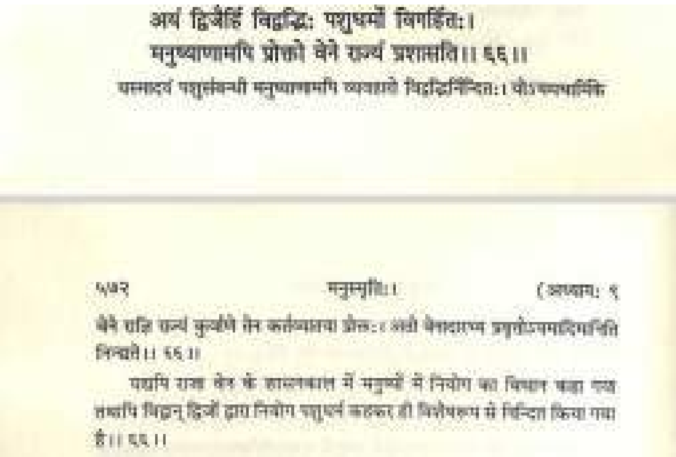
यद्यपि राजा वेन के शासनकाल में मनुष्यों में नियोग का विधान कहा गया तथापि विद्वान् द्विजों द्वारा नियोग पशुधर्म कहकर ही विशेषरूप से निन्दित किया गया है ।। ६६ ।।

"Although during the reign of King Vena, the practice of *niyoga* (levirate union for progeny) was prescribed among men, yet the learned Brāhmaṇas especially condemned *niyoga*, calling it merely an animal-like practice." (66)

Acharya Kulluka Bhatta Bhasya-

यस्मादयं पशुसंबन्धी मनुष्याणामपि व्यवहारो विद्वद्भिर्निन्दितः। योऽयमधार्मिके वेने राज्ञि राज्यं कुर्वाणे तेन कर्तव्यातया प्रोक्तः । अतो वेनादारभ्य प्रवृत्तोऽयमादिमानिति निन्द्यते ।। ६६ ।।

"Because this practice, being connected with animals, was condemned even when adopted among men by the learned ones. It was prescribed only out of necessity during the reign of that unrighteous king Vena, while he held the kingdom. Therefore, since it originated beginning with Vena, it is regarded as blameworthy." (66)


अयं द्विजैर्हि विद्वद्भिः पशुधर्मो विगर्हितः।
मनुष्याणामपि प्रोक्तो वेने राज्यं प्रशासति॥ ६६॥

५७२ मनुस्मृतिः। [अध्यायः ९

Manu Smriti 9.68

अतः तभी से लेकर जो व्यक्ति अज्ञानवश मृतपति वाली विधवा स्त्री को सन्तान के लिए नियोगक्रिया हेतु प्रेरित करता है। साधु लोग उसकी विशेषरूप से निन्दा करते हैं।। ६८ ।।

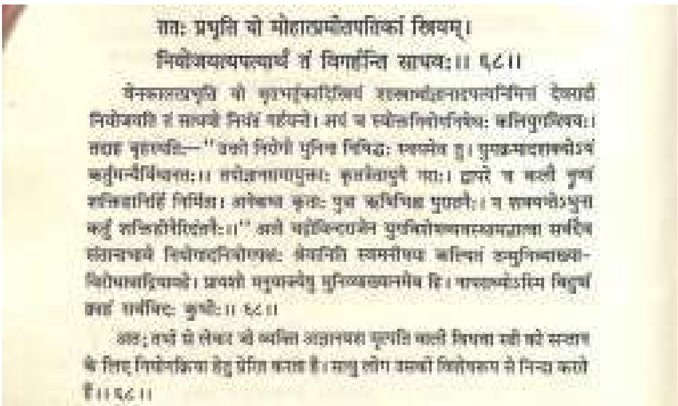
"Therefore, from that time onward, whoever, out of ignorance, urges a widow whose husband has died to undergo *niyoga* (union for the sake of offspring), is especially censured by the virtuous." (68)

Acharya Kulluka Bhatta bhasya –

वेनकालत्प्रभृति यो मृतभर्तृकादिस्त्रियं शास्त्रार्थाज्ञानादपत्यनिमित्तं देवरादौ नियोजयति तं साधवो नियंतं गर्हयन्ते। अयं च स्वोक्तनियोगनिषेधः कलियुगविषयः । तदाह बृहस्पतिः- "उक्तो निरोगो मुनिना निषिद्धः स्वयमेव तु । युगक्रमादशक्योऽयं कर्तुमन्यैर्विधानतः ।। तपोज्ञानसमायुक्ताः कृतत्रेतायुगे नराः। द्वापरे च कलौ नृणां शक्तिहानिर्हि निर्मिता। अनेकधा कृताः पुत्रा ऋषिभिश्च पुरातनैः। न शक्यन्तेऽधुना कर्तुं शक्तिहीनैरिदंतनैः ।।" अतो यद्गोविन्दराजेन युगविशेषव्यवस्थामज्ञात्वा सर्वदैव संतानाभावे नियोगादनियोगपक्षः श्रेयानिति स्वमनीषया कल्पितं तन्मुनिव्याख्या-विरोधान्नाद्रियामहे। प्रायशो मनुवाक्येषु मुनिव्याख्यानमेव हि। नापराध्योऽस्मि विदुषां क्वाहं सर्वविदः कुधीः ।। ६८ ।।

From the time of King Vena onwards, whoever, out of ignorance of the true intent of the śāstras, causes a widow or any such woman to undergo *niyoga* (union with the husband's brother or another) for the sake of offspring, that person is censured by the virtuous. And this prohibition of *niyoga* is specific to the Kali Yuga. Hence Bṛhaspati has said: 'Niyoga, though once mentioned by the sage, was later forbidden by the sage himself. But due to the sequence of the Yugas, it cannot be practiced any longer in any prescribed manner. For men endowed with austerity and knowledge in the Kṛta and Tretā Yugas could (properly) perform it; but in Dvāpara and Kali, a decline of human power has been ordained. Many sons were indeed begotten by the sages of old in various ways, but now it cannot be practiced by the weakened men of the present time.'

Therefore, the view imagined by Govindarāja—namely, that since there is now generally no progeny, *niyoga* is preferable to *aniyoga* (non-niyoga)—is not accepted by us, because it contradicts the authoritative commentaries of the sages. In fact, in most of Manu's passages the sage-commentaries alone are authoritative. Nor am I guilty before the learned; for where am I, a fool, compared with the all-'·nowing?" (68)**


ततः प्रभृति यो मोहात्प्रमीतपतिकां स्त्रियम्।
नियोजयत्यपत्यार्थं तं विगर्हन्ति साधवः॥ ६८॥

Why Niyog is banned in Kaliyuga

Brhaspati (25.12-14). The Niyoga (authorisation of a widow to raise offspring to her deceased husband), after having been declared by Manu, has been forbidden by himself; on account of the deterioration in the nature of the time-cycles, this cannot he done by all in the proper form. In the Krta, Treta and Dvāpara cycles, men were imbued with austerities and with knowledge; in the Kali cycle a deterioration in the capacity of men has been brought about. Therefore the sons that were obtained by various methods by the ancient sages cannot he obtained by men now, on account of their being without that capacity.'
It is quoted in Nrsimhaprasāda (Vyavahāra, 38a); in Smrticandrikā (Samskāra, p. 226), which says that this prohibition is meant for the Kali-age; and in Viramitrodaya (Vyavahāra, 186a).
Brahmapurāṇa (Aparārka, p. 97).-'On the death of her husband, or on her having abandoned her husband, a woman may beget a son from a man of her own caste. If she is a child-widow, or has been forcibly abandoned by her husband, she shall go through the sacrament of marriage again, with any other man. But this remarriage of women, or the begetting of a son from the brother-in-law, or the freedom of women, should not be permitted during the Kali age; as during this age, men are inclined to be sinful.'
Apastamba (2.27.2-4).-'A husband shall not make over his wife, who occupies the position of a gentilis, to others (than to his gentiles), in order to cause children to be begotten for himself. For they declare that a bride is given to the family of her husband (and not to the husband alone). This is forbidden for the present age, on account of the incapacity of men's senses.'
In simple words in Kaliyug Men will be lusty this practice may be misused, In the 3 yugas sages had capacity to impregnent women even without having sexual intercourse but in kaliyug men are not capable to doing these

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Allegations-

Tulsi Ramayana 1.188.1-4 "One day the king was sad at heart that he had no son. He hastened to his preceptorís residence and, falling at his feet, made many entreaties. He told the Guru all his joys and sorrows; the sage Vasista comforted him in many ways and said, "Take heart and wait; you will have four sons, who will be known throughout the three worlds and will rid the devotees of their fears". Then Vasista invited the sage Sringi and had a noble sacrifice performed by him for the birth of a son to the king. When the sage devoutly offered oblations into the sacred fire, the fire-god appeared with an offering of rice boiled with milk in his hand. Said the fire-god, "Whatever Vasista has contemplated for you, that object is fully accomplished. Take this oblation, O king, and divide it in such proportions as you think fit." Tr. Gita Press

It is also mentioned in Valmiki Ramayana,

Valmiki Ramayana, Bala Kanda 1, Sarga 16, Verse 26 "Then Dasharatha on entering palace chambers spoke this to queen Kausalya, "Receive this dessert to beget your son."

Dr. B.R. Ambedkar wrote, "Rama's birth is miraculous and it may be that the suggestion that he was born from a pinda prepared by the sage Shrung is an allegorical gloss to cover up the naked truth that he was begotten upon Kausalya by the sage Shrung, although the two did not stand in the relationship of husband and wife. In any case his birth, if not disreputable in its origin, is certainly unnatural."

Refutation-

I don't care what Dr BR Ambedkar said . He is not a Vedic scholar nor he has knowledge of Sanskrit nor he Learnt

Vedic Scriptures under an Authentic Acharya . BR Ambedkar told many terrible things about Islam and its Pedophile Rapist Prophet as well .

This halala Putra quoted Valmiki Ramayana and Ramcharitmanas you can read it nowhere its told that Bhagwan Shree Ram was born by Niyoga or something .

Regarding Shri Rama Avatar –

Mahabharat Says Shri Hari is free from Birth and Death –

Mahabharat Anushasan Parva Adhaya 149 – Bhimsa Pitamah says that Bhagvan Shree Hari (Shree krishna) is devoid of Birth and death
अनादिनिधनं विष्णुं सर्वलोकमहेश्वरम् । लोकाध्यक्षं स्तुवन् नित्यं सर्वदुःखातिगो भवेत् ।। ६ ।।
उस जन्म-मत्य आदि छः भाव-विकारोंसे रहित, सर्वव्यापक, सम्पूर्ण लोकोंके महेश्वर, लोकाध्यक्ष देवकी निरन्तर स्तुति करनेसे मनुष्य सब दुःखोंसे पार हो जाता है ।। ६ ।।
"By ceaselessly praising that Lord of all worlds – who is free from the six modifications like birth and death, who is all-pervading, and the Supreme Lord of all realms and beings a person transcends all sorrows."

भीष्म उवाच

जगत्प्रभुं देवदेवमनन्तं पुरुषोत्तमम् ।

स्तुवन् नामसहस्रेण पुरुषः सततोत्थितः ॥ ४ ॥

भीष्मजीने कहा—बेटा! स्थावर-जंगमरूप संसारके स्वामी, ब्रह्मादि देवोंके देव, देश-काल और वस्तुसे अपरिच्छिन्न, क्षर-अक्षरसे श्रेष्ठ पुरुषोत्तमका सहस्रनामोंके द्वारा निरन्तर तत्पर रहकर गुण-संकीर्तन करनेसे पुरुष सब दुःखोंसे पार हो जाता है ॥ ४ ॥

तमेव चार्चयन् नित्यं भक्त्या पुरुषमव्ययम् ।
ध्यायन् स्तुवन् नमस्यंश्च यजमानस्तमेव च ॥ ५ ॥

तथा उसी विनाशरहित पुरुषका सब समय भक्तिसे युक्त होकर पूजन करनेसे, उसीका ध्यान करनेसे तथा स्तवन एवं नमस्कार करनेसे पूजा करनेवाला सब दुःखोंसे छूट जाता है ॥ ५ ॥

अनादिनिधनं विष्णुं सर्वलोकमहेश्वरम् ।
लोकाध्यक्षं स्तुवन् नित्यं सर्वदुःखातिगो भवेत् ॥ ६ ॥

उस जन्म-मृत्यु आदि छः भाव-विकारोंसे रहित, सर्वव्यापक, सम्पूर्ण लोकोंके महेश्वर, लोकाध्यक्ष देवकी निरन्तर स्तुति करनेसे मनुष्य सब दुःखोंसे पार हो जाता है ॥ ६ ॥

So if Bhagwan Shree Hari is free From Birth and Birthless then how could he be born by Mortal Birth through sexual intercourse .

Srimad Bhagavatam 9.10.2 says Bhagwan Shree Hari manifested in four forms – Rama , Lakshman , Satrughna and Bharata and came to be known as Sons of Dashratha

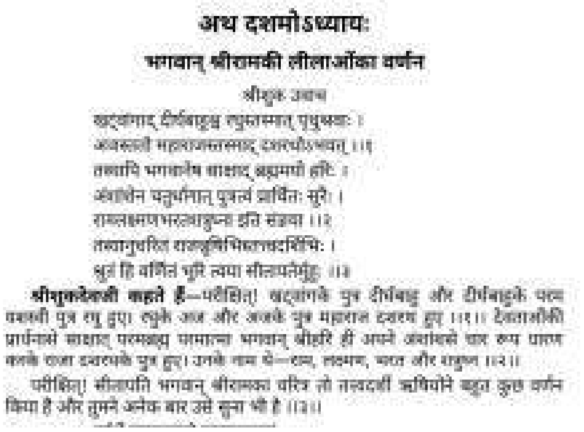
श्रीशुकदेवजी कहते हैं- परीक्षित् ! खट्वांगके पुत्र दीर्घबाहु और दीर्घबाहुके परम यशस्वी पुत्र रघु हुए। रघुके अज और अजके पुत्र महाराज दशरथ हुए ।।१।।
देवताओंकी प्रार्थनासे साक्षात् परमब्रह्म परमात्मा भगवान् श्रीहरि ही अपने अंशांशसे चार रूप धारण करके राजा दशरथके पुत्र हुए। उनके नाम थे- राम, लक्ष्मण, भरत और शत्रुघ्न ।।२।।
परीक्षित् ! सीतापति भगवान् श्रीरामका चरित्र तो तत्त्वदर्शी ऋषियोंने बहुत कुछ वर्णन किया है और तुमने अनेक बार उसे सुना भी है ।।३।।

Parīkṣit! Khāṭvāṅga's son was Dīrghabāhu, and Dīrghabāhu's most glorious son was Raghu. Raghu's son was Aja, and Aja's son was King Daśaratha. (Verse 1)

At the prayer of the gods, the Supreme Brahman, the Supreme Self, Bhagavān Śrī Hari Himself, taking partial incarnations (aṁśāṁśa), manifested in four forms as the

sons of King Daśaratha. Their names were **Rāma, Lakṣmaṇa, Bharata, and Śatrughna**. (Verse 2)

Parīkṣit! The divine life and deeds of **Lord Śrī Rāma**, the husband of Sītā, have been extensively described by **seers endowed with true knowledge**, and **you too have heard them many times**. (Verse 3)



अथ दशमोऽध्यायः

भगवान् श्रीरामकी लीलाओंका वर्णन

श्रीशुक उवाच

खट्वाङ्गाद् दीर्घबाहुश्च रघुस्तस्मात् पृथुश्रवाः ।
अजस्ततो महाराजस्तस्माद् दशरथोऽभवत् ॥१
तस्यापि भगवानेष साक्षाद् ब्रह्ममयो हरिः ।
अंशांशेन चतुर्धागात् पुत्रत्वं प्रार्थितः सुरैः ।
रामलक्ष्मणभरतशत्रुघ्ना इति संज्ञया ॥२
तस्यानुचरितं राजन्नृषिभिस्तत्त्वदर्शिभिः ।
श्रुतं हि वर्णितं भूरि त्वया सीतापतेर्मुहुः ॥३

श्रीशुकदेवजी कहते हैं—परीक्षित्! खट्वांगके पुत्र दीर्घबाहु और दीर्घबाहुके परम यशस्वी पुत्र रघु हुए। रघुके अज और अजके पुत्र महाराज दशरथ हुए ॥१॥ देवताओंकी प्रार्थनासे साक्षात् परब्रह्म परमात्मा भगवान् श्रीहरि ही अपने अंशांशसे चार रूप धारण करके राजा दशरथके पुत्र हुए। उनके नाम थे—राम, लक्ष्मण, भरत और शत्रुघ्न ॥२॥

परीक्षित्! सीतापति भगवान् श्रीरामका चरित्र तो तत्त्वदर्शी ऋषियोंने बहुत कुछ वर्णन किया है और तुमने अनेक बार उसे सुना भी है ॥३॥

"Thus, Bhagwan Shree Rama, along with His Aṁśa Avatāras, being birthless and transcendental, manifested through the wombs of Queen Kausalyā, Queen Kaikeyī, and Queen Sumitrā—not by mortal means or sexual union, but by divine appearance following their performance of the Putrakāmeṣṭhi Yajña in devotion to Lord Nārāyaṇa."

Mahabharta Tatparya Nirnanya Adhaya 3 –

Shri Rama Avatar

एवं सुराणां च निसर्गाजं बलं
तथाऽसुराणां वरदानसम्भवम् ।
वशे तबैतद् द्वयमप्यतो वयं
निवेदयामः पितुरेव तेऽखिलम्
॥ ६१ ॥
yevam suraanaam ca nisarggajam balam
tathaaasuraanam varadaanasambhavam
vashe tavaitad dwayamapyato vayam
nivedayaama: pitureva teakhilam
II61II
Thus power of devatas is intrinsic, while strength of asuras is obtained by boons. Both are under your control. Therefore we put forth all our problems before You and pray.

इमौ च रक्षोधिपती वरोद्धतौ जहि स्ववीर्येण नृषु प्रभूतः ।
इतीरिते तैरखिलैः सुरेश्वरै र्बभूव रामो जगतीपतिः प्रभुः
॥ ६२ ॥
imau ca rakshodhipatee varoddhatau
jahi swaveeryyena nrishu prabhoota:
iteerite tairakhilal: sureshvarai:
rbabhoova raamo jagateepati:
prabhu:
II62II
You have to take avatar on earth among the human and destroy Ravana and Kumbhakarna with your strength. Thus the Lord descended as Shri Rama to fulfil the prayers of all the devatas.

ˉa kashyapasyaaditigarbhajanmano
vivasvatastantubhavasya bhoobhrita:

grihe dashasyandananaaminoabhoot
kausalayakaanaamni tadartthineshta:
II63II
Surya was born to Aditi and Kashyapa. In this Surya vamsha was born Rama as son of Raja Dasharatha and his wife Kousalya after being worshipped by them through'Putra kaameshti yaaga.'

taaveva jaatau bharatashca naamnaa shatrugna ityeva ca raamatoanu poorvam sumitraatanayashca sesha: sa lakshmano naama raghoottamaadhanu

Kaama (Pradhyumana) and Aniruddha were born as Bharata and Shatrugna after Rama.. Sesha was born after Rama as Lakshmana son of Sumitra.

sankarshanaadhyaitribhireva roopai:
raavishta aaseet trishu teshu vishnu:
indroangade caiva tatoangado hi
baliee nitaantam sa babhoova shashvat
II78II
Shri Rama is Vaasudeva, and other three roopas of Shri Hari namely Sankarshana, Pradhyumna and Aniruddha are avesha in Lakshmana, Bharata and Shatrugna. Similarly Angada had aavesha of Indra which made him strong.

एवं सुराणां च निसर्गजं बलं
तथाऽसुराणां वरदानसम्भवम् ।
वशे तवैतद् द्वयमप्यतो वयं
निवेदयामः पितुरेव तेऽखिलम् ॥ ६१ ॥

yevam suraanaam ca nisarggajam balam
tathaaasuraanam varadaanasambhavam
vashe tavaitad dwayamapyato vayam
nivedayaama: pitureva teakhilam ||61||

Thus power of devatas is intrinsic, while strength of asuras is obtained by boons. Both are under your control. Therefore we put forth all our problems before You and pray.

Shri Ramavatara

इमौ च रक्षोधिपती वरोद्धतौ
जहि स्ववीर्येण नृषु प्रभूतः ।
इतीरिते तैरखिलैः सुरेश्वरै-
र्बभूव रामो जगतीपतिः प्रभुः ॥ ६२ ॥

imau ca rakshodhipatoe varoddhatau
jahi swaveeryyena nrishu prabhoota:
iteerite tairakhilai: sureshvarai:
rbabhoova raamo jagateepati: prabhu: ||62||

You have to take avatar on earth among the human and destroy Ravana and Kumbhakarna with your strength. Thus the Lord descended as Shri Rama to fulfil the prayers of all the devatas.

to fulfil the prayers of all the devatas.

स कश्यपस्यादितिगर्भजन्मनो
विवस्वतस्तन्तुभवस्य भूभृतः ।
गृहे दशास्यन्दननामिनोऽभूत्
कौसल्यकानाम्नि तदर्थिनेष्टः ॥ ६३ ॥

sa kashyapasyaaditigarbhajanmano
vivasvatastantubhavasya bhoobhrita:
grihe dashasyandanaaminoabhoot
kausalayakaanaamni tadartthineshta: ||63||

Surya was born to Aditi and Kashyapa. In this Surya vamsha was born Rama as son of Raja Dasharatha and his wife Kousalya after being worshipped by them through 'Putra kaameshti yaaga.'

Special Notes:

1. 'Aamshaavatara krithi' by Shri Narayana Pandithacharya has referred Padma purana and mentioned that Dasharatha is the avatara of Swayambhuva Manu.

raajau dasharatha: poorvam manu: swayambhuva: smritha:
uktam padmapuraanetu avataara prasangata:

taaveva jaatau bharatashca naamnaa
shatrugna ityeva ca raamatoanu
poorvam sumitraatanayashca sesha:
sa lakshmano naama raghoottamaadhanu ||76||

Kaama (Pradhyumana) and Aniruddha were born as Bharata and Shatrugna after Rama. . Sesha was born after Rama as Lakshmana son of Sumitra .

Special notes:

1. There are varied opinions with regard to the order of birth of Lakshmana and Bharata. Some are of the opinion that Bharata is elder while some have reasons to call Lakshmana elder.

The Four sons of Dasharatha

कौसल्यकापुत्र उरुक्रमोऽसौ
एकस्तथैको भरतस्य मातुः ।
उभौ सुमित्रातनयौ नृपस्य
चत्वार एते ह्यमरोत्तमाः सुताः ॥ ७७ ॥

kausalyaakaaputra urukramoasau
ekastathaiko bharatasya maatu:
ubhau sumitraatanayau nripasya
catvaara yete hyamarottamaa: sutaa: ||77||

Shri Raama is the only son of Kausalya. Bharatha was the only son of Kaikeyi and Lakshmana and Shatraguna are sons of Sumitra. They were all sons of Dasharatha.

sankarshanaadhyaistribhireva roopai:
raavishta aaseet trishu teshu vishnu:
indroangade caiva tatoangado hi
balee nitaantam sa babhoova shashvat ||78||

Shri Rama is Vaasudeva, and other three roopas of Shri Hari namely Sankarshana, Pradhyumna and Aniruddha are avesha in Lakshmana, Bharata and Shatrugna. Similarly Angada had aavesha of Indra which made him strong.

Special Notes:

1. In some puranas it is mentioned that Shri Vaasudeva Sankarshana, Pradhyumna and Aniruddha have taken avatara as Raama, Lakshmana, Bharata and Shatrugna respectively. Vaalmiki Raamaya itself says so. In

the sloka 'shankarshannadhyai.......' Shrimadhacharya has given the right interpretation for this.

2. Vaasudeva is saakshat Raama. But in Lakshmana and others there is only avesha of the Lord Hari as Sankarshana, Pradhyumna and Aniruddha respectively. They are not saakshat avatara of the Lord.

Allegations-

Brahma had gone to sage Santanu's house,
however, Santanu was not present at that time and Brahma was welcomed by Santanu's wife Amogha, seeing the beautiful wife of sage Santanu, Brahma ejaculated on their seat and left the house. When sage Santanu came ɔ of all this, instead of becoming furious, he asked his wife

Amogha to drink Brahma's semen in order to conceive a son, as commanded by her husband, Amogha drank the semen and was impregnated.

Padma Purana Section 1 Sṛṣṭi-khaṇḍa, Chapter 55, verses 19b-30a "There was a well-known sage, Śantanu by name, who was honoured by gods and whose lustre was like that of the lotus-born one (i.e. Brahmā). (His) beautiful and youthful (wife) was known as Amoghā. Once Brahmā went to her house to meet her husband (Śantanu). At that time, the best sage (i.e. Śantanu) had gone to the forest for (collecting) flowers etc... Seeing that woman of a spotless body, the Creator was overpowered with the passion of love...The semen of the supreme soul, Brahmā, fell on the bedstead.

Refutation-

Rc Hazra in his book Puranic Records on Hindu Rites and Customs page no 120 said that the chapters after chapter 43 in Shristi khanda (including chapter 55) are later interpolations into Padma Purana and was composed likely after the Satanic Islamic Muhammadans established their rule in India . So this chapter is a later interpolation and not part of Padma Purana originally

120 *Purāṇic Records on Hindu Rites and Customs* [CH

(5) SṚṢṬI-KHAṆḌA.[68] This Khaṇḍa, which is assigned the fifth place in our edition, is really the first of the set. This position of the Khaṇḍa is betrayed by the mode of its beginning as well as by the sequence and contents of the five Parvans given in chap. 1.

This Khaṇḍa, as we have it now, can be rightly divided into two parts:

(1) chaps. 1-43 (verses 1-97)

and (2) chaps. 43 (verses 98 ff.) to the end.

It will be seen hereinafter that the chapters of the second part were added to the Sṛṣṭi-kh. after the Muhammadans had established kingdoms in India. Hence the chapters of the first part, which are of earlier date, are examined first.

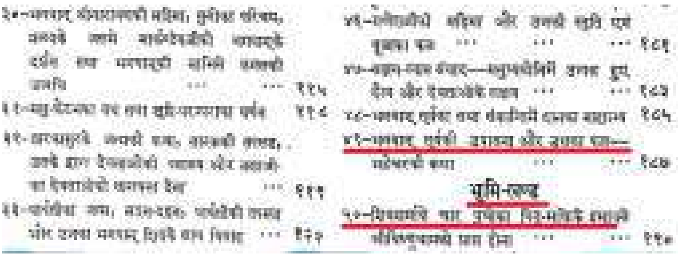
* The Sṛṣṭi-khaṇḍa in Bengal Mss consists only of 46 (or according to Aufrecht, 45) chapters. The corresponding chapters in a Bengal Ms. (No. 1991, D. U. Mss Lib.) of this Khaṇḍa and the ĀnSS ed. are given below:

upon them, it is difficult to say anything about the lower limit.

Chapters 43 (verses 98 ff.) to the end, which, according to our division, form the second part of the work, are not found in the Bengal Mss. So their comparatively late date can be well understood. These chapters were written and added to the Sṛṣṭi-kh. after the Muhammadans had established kingdoms in India. These foreigners have been called kings[83] and scornfully described more than once under the names 'Turuṣka', 'Mleccha' and 'Yavana'[84]. The descriptions are undoubtedly aimed at the Muhammadans who 'polluted' the society and the land of the Hindus by their contact and slaughter of cows. Hence the date of composition of this part of the Sṛṣṭi-kh. can by no means be placed earlier than 1000 A.D. Such a late date is supported by the contents also, which are replete with Tantric elements. The Āgamas have many times been mentioned as authorities along with the Vedas and the Purāṇas; the Tulasī plant has been glorified in highly extravagant language; and so on. As Hemādri quotes

* In connection with the quotations the following stories of the Padma-p. have been mentioned in the Adbhutasāgara:

Even Geeta Press Gorakhpur padma Purana has only 49 Chapters and no 55th chapter exists



THE TRUE CHARACTER OF BRAHMA JI FROM SRIMAD BHAGAVATAM

Brahma Ji is the master of all his senses, never speaks falsehood, never strays from the righteous path, and remains ever devoted to penance and austerities.

Srimad Bhagvatam 2/6/32-35

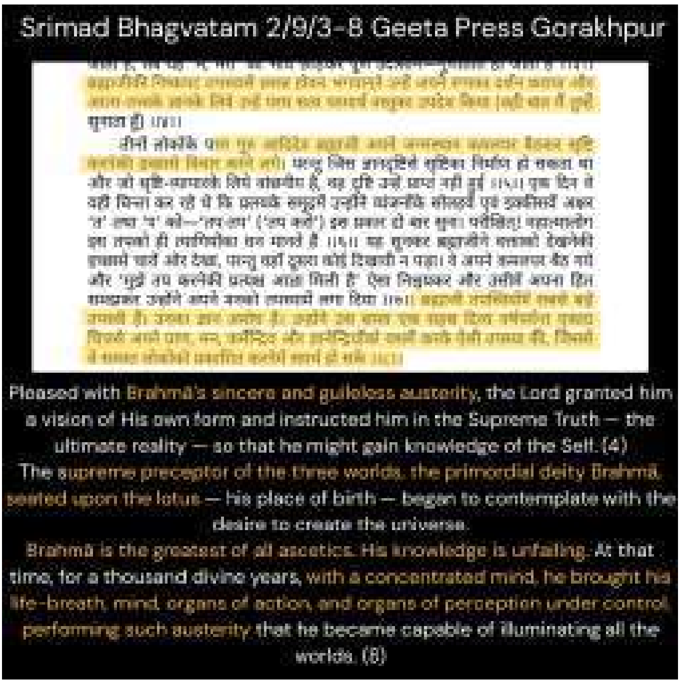
प्यारे नारद ! मैं प्रेमपूर्ण एवं उत्कण्ठित हृदयसे भगवान्‌के स्मरणमें मग्न रहता हूँ, इसीसे मेरी वाणी कभी असत्य होती नहीं दीखती, मेरा मन कभी असत्य संकल्प नहीं करता और मेरी इन्द्रियाँ भी कभी मर्यादाका उल्लंघन करके कुमार्गमें नहीं जातीं ।। ३३ ।। मैं वेदमूर्ति हूँ, मेरा जीवन तपस्यामय है, बड़े-बड़े प्रजापति मेरी वन्दना करते हैं और मैं उनका स्वामी पहले मैंने बड़ी निष्ठासे योगका सर्वांग अनुष्ठान किया था

Dear Nārada! With a heart full of love and longing, I remain absorbed in the remembrance of the Lord.
Because of this, my speech never appears to be false, my mind never forms false resolves, and my senses never violate propriety by straying onto the wrong path. (33)
I am the embodiment of the Vedas; my life is filled with austerity.
Great Prajāpatis offer me their reverence, and I am their master. Earlier, with great steadfastness, I had performed the complete practice of Yoga, yet I could not come to know the true nature of my original cause the Supreme Self. (34)

Srimad Bhagvatam 2/9/3-8 Geeta Press Gorakhpur

ब्रह्माजीकी निष्कपट तपस्यासे प्रसन्न होकर भगवान्ने उन्हें अपने रूपका दर्शन कराया और आत्म-तत्त्वके ज्ञानके लिये उन्हें परम सत्य परमार्थ वस्तुका उपदेश किया (वही बात मैं तुम्हें सुनाता हूँ) ।।४।।
तीनों लोकोंके परम गुरु आदिदेव ब्रह्माजी अपने जन्मस्थान कमलपर बैठकर सृष्टि करनेकी इच्छासे विचार करने लगे . ब्रह्माजी तपस्वियोंमें सबसे बड़े तपस्वी हैं। उनका ज्ञान अमोघ है। उन्होंने उस समय एक सहस्र दिव्य वर्षपर्यन्त एकाग्र चित्तसे अपने प्राण, मन, कर्मेन्द्रिय और ज्ञानेन्द्रियोंको वशमें करके ऐसी तपस्या की, जिससे वे समस्त लोकोंको प्रकाशित करनेमें समर्थ हो सके ।।८।।

Pleased with Brahmā's sincere and guileless austerity, the Lord granted him a vision of His own form and instructed him in the Supreme Truth – the ultimate reality so that he might gain knowledge of the Self. (4)
The supreme preceptor of the three worlds, the primordial deity Brahmā, seated upon the lotus – his place of birth – began to contemplate with the desire to create the universe.
Brahmā is the greatest of all ascetics. His knowledge is unfailing. At that time, for a thousand divine years, with a concentrated mind, he brought his life-breath, mind, organs of action, and organs of perception under control, performing such austerity that he became capable of illuminating all the worlds. (8)


Srimad Bhagvatam 2/9/3-8 Geeta Press Gorakhpur

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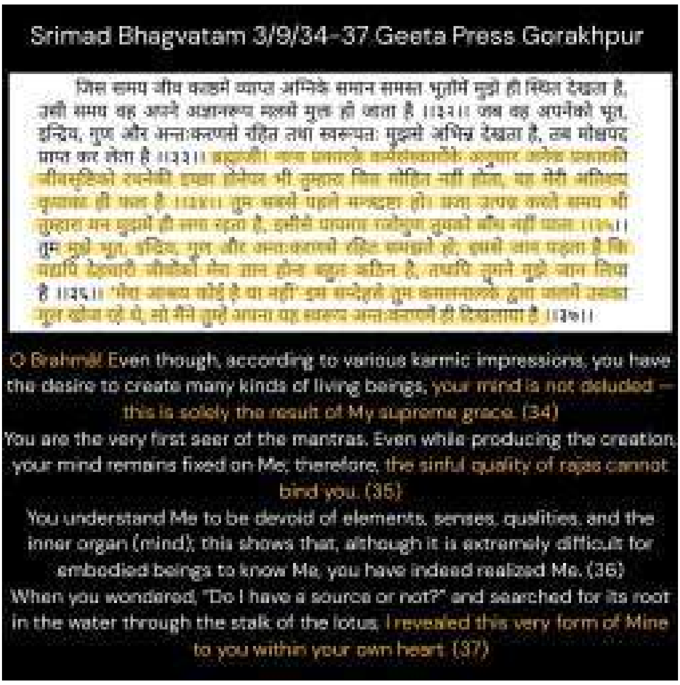
Brahmā is the greatest of all ascetics. His knowledge is unfailing. At that time, for a thousand divine years, with a concentrated mind, he brought his life-breath, mind, organs of action, and organs of perception under control, performing such austerity that he became capable of illuminating all the worlds. (8)

Srimad Bhagvatam 3/9/34-37 Geeta Press Gorakhpur

ब्रह्माजी ! नाना प्रकारके कर्मसंस्कारोंके अनुसार अनेक प्रकारकी जीवसृष्टिको रचनेकी इच्छा होनेपर भी तुम्हारा चित्त मोहित नहीं होता, यह मेरी अतिशय कृपाका ही फल है ।।३४।। तुम सबसे पहले मन्त्रद्रष्टा हो। प्रजा उत्पन्न करते समय भी तुम्हारा मन मुझमें ही लगा रहता है, इसीसे पापमय रजोगुण तुमको बाँध नहीं पाता ।।३५।। तुम मुझे भूत, इन्द्रिय, गुण और अन्तःकरणसे रहित समझते हो; इससे जान पड़ता है कि यद्यपि देहधारी जीवोंको मेरा ज्ञान होना बहुत कठिन है, तथापि तुमने मुझे जान लिया है ।।३६।। 'मेरा आश्रय कोई है या नहीं' इस सन्देहसे तुम कमलनालके द्वारा जलमें उसका मूल खोज रहे थे, सो मैंने तुम्हें अपना यह स्वरूप अन्तःकरणमें ही दिखलाया है ।।३७।।
O Brahmā! Even though, according to various karmic impressions, you have the desire to create many kinds of living beings, your mind is not deluded this is solely the result of My supreme grace. (34)
You are the very first seer of the mantras. Even while producing the creation, your mind remains fixed on Me;

therefore, the sinful quality of rajas cannot bind you. (35)
You understand Me to be devoid of elements, senses, qualities, and the inner organ (mind); this shows that, although it is extremely difficult for embodied beings to know Me, you have indeed realized Me. (36)
When you wondered, “Do I have a source or not?” and searched for its root in the water through the stalk of the lotus, I revealed this very form of Mine to you within your own heart. (37)



Allegations-

A sage named Angira had also contracted Niyoga with the wife of Rathitara,

Srimad Bhagavatam 9.6.2-3 “Rathītara had no sons, and therefore he requested the great sage Aṅgirā to beget sons for him. Because of this request, Aṅgirā begot sons in the womb of Rathītara’s wife. All these sons were born with brahminical prowess.— Having been born from the womb of Rathītara’s wife, all these sons were known as the dynasty of Rathītara, but because they were born from the semen of Aṅgirā, they were also known as the dynasty of Aṅgirā. Among all the progeny of Rathītara, these sons were the most prominent because, owing to their birth, they were considered brāhmaṇas.”

Refutation-

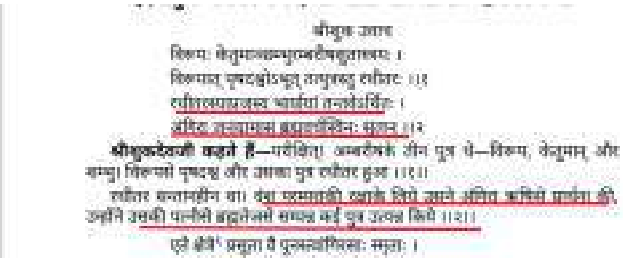
Srimad Bhagvatam 9.6.2-3 Geeta Press Gorakhpur

श्रीशुकदेवजी कहते हैं— परीक्षित्! अंबरिषके तीन पुत्र थे— विरूप, केतुमान् और शम्भु। विरूपसे पुष्पद्रक्ष और उसका पुत्र स्थीतिर् हुआ ॥१९॥
स्थीतिर् सन्तानहीन था। वंश परम्पराकी रक्षा के लिये उसने अङ्गिरा ऋषिसे प्रार्थना की,
उन्होंने उसकी पत्नीसे ब्रह्मतेजसे सम्पन्न कई पुत्र उत्पन्न किये ॥२०॥

Shri Shukadeva said—
O Parīkṣit! Ambarīṣa had three sons — Virūpa, Ketumān, and Śambhu.

From Virūpa was born Puṣpadrakṣa, and his son was Sthītiraḥ. ॥19॥

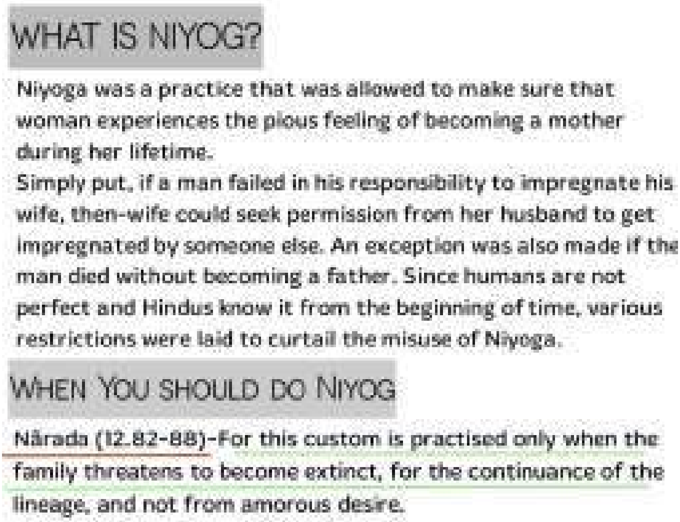
Sthītiraḥ was childless. For the protection of the family lineage, he prayed to the sage Aṅgirā.
Through his wife, empowered by the Brahmic radiance (spiritual potency), Angirā produced several sons. ॥20॥



Now read the line **स्थीतिर् सन्तानहीन था। वंश परम्पराकी रक्षा के लिये उसने अङ्गिरा ऋषिसे प्रार्थना की**,. For the protection of the family lineage, he prayed to the sage Aṅgirā. Here Sthītiraḥ was childless and for the protection of his family lineage he approached Sage Angira .

The Purpose of Niyoga was to save the family lineage from getting extinct and was practised only in these types of Extreme Situations

Niyoga was a practice that was allowed to make sure that woman experiences the pious feeling of becoming a mother during her lifetime.
Simply put, if a man failed in his responsibility to impregnate his wife, then-wife could seek permission from her husband to get impregnated by someone else. An exception was also made if the man died without becoming a father. Since humans are not perfect and Hindus know it from the beginning of time, various restrictions were laid to curtail the misuse of Niyoga.
WHEN YOU SHOULD DO NIYOG
Narada (12.82-88)-For this custom is practised only when the family threatens to become extinct, for the continuance of the lineage, and not from amorous desire.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“The practice of *Niyoga* was instituted solely for the purpose of preserving the family lineage, and it

was to be carried out free from lustful intent, motivated only by the duty of begetting progeny to prevent the extinction of the family line.Even Rishi Angira had to follow the Same instructions for Niyoga “

only direct intercourse is allowed no foreplay with body(kissing,hugging, limbs etc)

Narada (12.82-88). He shall approach the woman, free from passion, and without amorous desire. He must have anointed his limbs with clarified butter, or with oil which has not lost its natural condition, and must turn away his face from hers and avoid the contact of limb with limb. For this custom is practised only when the family threatens to become extinct, for the continuance of the lineage, and not from amorous desire. He must not approach a woman who is with child, or blameworthy, or not duly authorised by her relations. Should a woman procreate a son with her brother-in-law without having been authorised

Yama (Vivādaratnākara, p. 446).-'When during her period, the woman has taken her bath, her brother-in-law, desiring an offspring for his deceased brother, may approach her during the dark night, with speech held in check, with a single cloth on, and his body anointed with clarified butter, and mind stricken with grief, avoiding the contact of his face and limbs with her face and limbs.'

After niyog he should never approach the women or her child again and should do penance

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Kātyāyana (Do., 449).-'After having carried out Niyoga, one should perform the prescribed penance for expiation.'

Sages Declare a window shouldn't do niyoga instead she should preserve her Chastity.

Parāśara (4.29). 'If, on the death of her husband, a woman remains firm in her chastity, she obtains heaven, on death, in the manner of the Religious Students.'

Do. (4.4.57-59).-'On the death of her husband, the chaste woman should either accompany him or observe the vows; she should not go to other houses; she should maintain chastity, control her passions and give up personal adornment.'

Yājñavalkya (1.87).-'She who is devoted to her husband's welfare, well-behaved, with senses under control, attains fame in this world and the supreme state, after death.'

This practice is criticized by rishi manu himself –

Manu Smriti 9.159

That woman, however, who from a longing for a child, disregards her husband, brings disgrace to herself in this world and falls off from her place in the other world.-(159).

Allegations

Mahabharata 1.179.33-47 "...O best of Brahmanas, I desire to obtain from thee that by which, O foremost of all that are conversant with the Vedas, I may be freed from the debt I owe to the race of Ikshvaku! O best of men, it behoveth thee to grant me, for the perpetuation of Ikshvaku's race, a desirable son possessing beauty and accomplishments and good behaviour.' "The Gandharva continued, 'Thus addressed, Vasishtha, that best of Brahmanas devoted to truth replied unto that mighty bowman of a monarch, saying, 'I will give you...After the royal sage had entered his capital, the queen, at the king's command, approached Vasishtha. The great Rishi, making a covenant with her, united himself with her according to the high ordinance. And after a little while, when the queen conceived, that best of Rishis, receiving the reverential salutations of the king, went back to his asylum. The queen bore the embryo in her womb for a long time. When she saw that she did not bring forth anything, she tore open her womb by a piece of stone. It was then that at the twelfth year (of the conception) was born Asmaka, that bull amongst men, that royal sage who founded (the city of) Paudanya."

Refutation-

Mahabharata Adi Parva Adhaya 179 slokas 29-45

तदनन्तर सचेत होनेपर राजा कल्माषपादने तत्काल ही मुनिश्रेष्ठ वसिष्ठको प्रणाम किया और हाथ जोड़कर कहा – ।। २९ ।।

'महाभाग मुनिश्रेष्ठ ! मैं आपका यजमान सौदास हूँ। इस समय आपकी जो अभिलाषा हो, कहिये- मैं आपकी क्या सेवा करूँ?' ।। ३० ।।

राजा बोले- महाभाग ! मैं कभी ब्राह्मणोंका अपमान नहीं करूँगा। आपकी ाज्ञाके पालनमें संलग्न हो (सदा) ब्राह्मणोंकी भलीभाँति पूजा करूँगा ।। ३२ ।।

समस्त वेदवेत्ताओंमें अग्रगण्य द्विजश्रेष्ठ ! मैं आपसे एक पुत्र प्राप्त करना चाहता हूँ, जिसके द्वारा मैं अपने इक्ष्वाकुवंशी पितरोंके ऋणसे उऋण हो सकूँ ।। ३३ ।।

साधुशिरोमणे ! इक्ष्वाकुवंशकी वृद्धिके लिये आप मुझे ऐसी अभीष्ट संतान दीजिये, जो उत्तम स्वभाव, सुन्दर रूप और श्रेष्ठ गुणोंसे सम्पन्न हो ।। ३४ ।।

गन्धर्व कहता है-कुन्तीनन्दन ! तब सत्यप्रतिज्ञ विप्रवर वसिष्ठने महान् धनुर्धर राजा कल्माषपादसे उत्तरमें कहा- 'मैं तुम्हें वैसा ही पुत्र दूँगा' ।। ३५ ।।

राजर्षि कल्माषपादके उस उत्तम नगरीमें प्रवेश करनेके पश्चात् उक्त महाराजकी आज्ञाके अनुसार महारानी (मदयन्ती) महर्षि वसिष्ठजीके समीप गयीं ।। ४३ ।।

तत्पश्चात् भगवद्भक्त महर्षि वसिष्ठने ऋतुकालमें शास्त्रकी अलौकिक विधिके अनुसार महारानीके साथ नियोग किया ।। ४४ ।।

तदनन्तर रानीकी कुक्षिमें गर्भ स्थापित हो जानेपर उक्त राजासे वन्दित हो (उनसे विदा लेकर) मुनिवर वसिष्ठ अपने आश्रमको लौट गये ।। ४५ ।।

Verse 29:
Thereafter, upon regaining his senses, King Kalmāṣapāda immediately offered his salutations to the great sage Vasiṣṭha and, folding his hands, said:

Verse 30:
“O highly fortunate and foremost among sages! I am your yajamāna (sacrificial patron), Saudāsa. Please tell me what your wish is at this moment—how may I serve you?”

Verse 32:
The king said, “O venerable one! I shall never again insult or offend Brahmins. I will remain devoted to obeying your commands and will always respectfully worship the Brahmins.”

Verse 33:
“O foremost of the twice-born and chief among all knowers of the Vedas! I desire to obtain a son from you, by whom I may become free from the debt I owe to my ancestors of the Ikṣvāku lineage.”

Verse 34:
“O best among the virtuous! For the growth and continuation of the Ikṣvāku dynasty, please bless me with a desirable child—one who possesses a noble character, a beautiful form, and excellent qualities.”

Verse 35 (spoken by the Gandharva):
“O son of Kuntī! Then the truth-speaking and noble sage Vasiṣṭha replied to the great archer King Kalmāṣapāda, 'I shall grant you such a son.'”

Verse 43:
After King Kalmāṣapāda returned to his grand city, as per the king’s instruction, Queen Madayantī approached the great sage Vasiṣṭha.

Verse 44:
Then, the Bhagavān-devotee sage Vasiṣṭha, during the queen’s fertile period, performed niyoga (procreation through a sage as per Vedic injunctions) with her in accordance with the supernatural and scripturally sanctioned method.

Verse 45:
Thereafter, when the queen had conceived and the embryo was established in her womb, Sage Vasiṣṭha, after receiving respect from the king, returned to his hermitage.

प्रतिलभ्य ततः संज्ञामभिवाद्य कृताञ्जलिः ।
उवाच नृपतिः काले वसिष्ठमृषिसत्तमम् ॥ २९ ॥

तदनन्तर सचेत होनेपर राजा कल्माषपादने तत्काल ही मुनिश्रेष्ठ वसिष्ठको प्रणाम किया और हाथ जोड़कर कहा— ॥ २९ ॥

सौदासोऽहं महाभाग याज्यस्ते मुनिसत्तम ।
अस्मिन् काले यदिष्टं ते ब्रूहि किं करवाणि ते ॥ ३० ॥

'महाभाग मुनिश्रेष्ठ! मैं आपका यजमान सौदास हूँ। इस समय आपकी जो अभिलाषा हो, कहिये—मैं आपकी क्या सेवा करूँ?' ॥ ३० ॥

राजोवाच

नावमंस्ये महाभाग कदाचिद् ब्राह्मणानहम् ।
त्वन्निदेशे स्थितः सम्यक् पूजयिष्याम्यहं द्विजान् ॥ ३२ ॥

राजा बोले—महाभाग! मैं कभी ब्राह्मणोंका अपमान नहीं करूँगा। आपकी आज्ञाके पालनमें संलग्न हो (सदा) ब्राह्मणोंकी भलीभाँति पूजा करूँगा ॥ ३२ ॥

इक्ष्वाकूणां च येनाहमनृणः स्यां द्विजोत्तम ।
तत् त्वत्तः प्राप्तुमिच्छामि सर्ववेदविदां वर ॥ ३३ ॥

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अपत्यमीप्सितं मह्यं दातुमर्हसि सत्तम ।
शीलरूपगुणोपेतमिक्ष्वाकुकुलवृद्धये ॥ ३४ ॥

साधुशिरोमणे! इक्ष्वाकुवंशकी वृद्धिके लिये आप मुझे ऐसी अभीष्ट संतान दीजिये, जो उत्तम स्वभाव, सुन्दर रूप और श्रेष्ठ गुणोंसे सम्पन्न हो ॥ ३४ ॥

गन्धर्व उवाच

ददानीत्येव तं तत्र राजानं प्रत्युवाच ह ।
वसिष्ठः परमेष्वासं सत्यसंधो द्विजोत्तमः ॥ ३५ ॥

गन्धर्व कहता है—कुन्तीनन्दन! तब सत्यप्रतिज्ञ विप्रवर वसिष्ठने महान् धनुर्धर राजा कल्माषपादसे उत्तरमें कहा—'मैं तुम्हें वैसा ही पुत्र दूँगा' ॥ ३५ ॥

ततः प्रविष्टे राजर्षौ तस्मिंस्तत् पुरमुत्तमम् ।
राज्ञस्तस्याज्ञया देवी वसिष्ठमुपचक्रमे ॥ ४३ ॥

राजर्षि कल्माषपादके उस उत्तम नगरीमें प्रवेश करनेके पश्चात् उक्त महाराजकी आज्ञाके अनुसार महारानी (मदयन्ती) महर्षि वसिष्ठजीके समीप गयीं ॥ ४३ ॥

ऋतावथ महर्षिः स सम्बभूव तया सह ।
देव्या दिव्येन विधिना वसिष्ठः श्रेष्ठभागृषिः ॥ ४४ ॥

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ततस्तस्यां समुत्पन्ने गर्भे स मुनिसत्तमः ।
राज्ञाभिवादितस्तेन जगाम मुनिराश्रमम् ॥ ४५ ॥

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Here too For the protection of the family lineage,King Kalmaṣapāda prayed to the sage Vasistha . King Kalmaṣapāda was unable to have children and hence for the protection of his family lineage he asked sage Vasistha's help . The Whole intention is about protecting the family lineage from extinction and not about lust .

WHAT IS NIYOG?

Niyoga was a practice that was allowed to make sure that woman experiences the pious feeling of becoming a mother during her lifetime.
Simply put, if a man failed in his responsibility to impregnate his wife, then-wife could seek permission from her husband to get impregnated by someone else. An exception was also made if the man died without becoming a father. Since humans are not perfect and Hindus know it from the beginning of time, various restrictions were laid to curtail the misuse of Niyoga.

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Nārada (12.82-88)-For this custom is practised only when the family threatens to become extinct, for the continuance of the lineage, and not from amorous desire.

“The practice of *Niyoga* was instituted solely for the purpose of preserving the family lineage, and it was to be carried out free from lustful intent, motivated only by the duty of begetting progeny to prevent the extinction of the family line.Even Rishi Vasistha had to follow the Same instructions for Niyoga “

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Kātyāyana (Do., 449).—'After having carried out *Niyoga*, one should perform the prescribed penance for expiation.'

📌**Sages Declare a window shouldn't do niyoga instead she should preserve her Chastity.**

Parāśara (4.29).—'If, on the death of her husband, a woman remains firm in her chastity, she obtains heaven, on death, in the manner of the Religious Students.'

Do. 14.4.57.99.—'On the death of her husband, the chaste woman should either accompany him or observe the vows; she should not go to other houses; she should maintain chastity, control her passions and give up personal adornment.'

Yājñavalkya (1.87).—'She who is devoted to her husband's welfare, well-behaved, with senses under control, attains fame in this world and the supreme state, after death.'

📌**This practice is criticized by rishi manu himself**

That woman, however, who from a longing for a child, disregards her husband, brings disgrace to herself in this world and falls off from her place in the other world.—(159)

Allegations-

Satyavati requested Vyasa who was born of her from Parasara, to have sons from the queens of his younger brother Vicitravirya as mentioned in Mahabharata Adi Parva section 104 & 105

Mahabharata 1.104.37-47 ”The virtuous Vali, ever devoted to truth, then learning who the man was that was thus saved by him, chose him for raising up offspring. And Vali said, ‘O illustrious one, it behoveth thee to raise upon my wife a few sons that shall be virtuous and wise.’ Thus addressed, the Rishi endued with great energy, expressed his willingness. Thereupon king Vali sent his wife Sudeshna unto him. But the queen knowing that the latter was blind and old went not unto him, she sent unto him her nurse. And upon that Sudra woman the virtuous Rishi of passions under full control begat eleven children of whom Kakshivat was the eldest…Thy unfortunate queen Sudeshna, seeing me blind and old, insulted me by not coming herself but sending unto me, instead, her nurse.’ The king then pacified that best of Rishis and sent unto him his queen Sudeshna. The Rishi by merely touching her person said to her, ‘Thou shalt have five children…”

Refutation-

Mahabharata Adi Parva Adhaya 104 slokas 37-47 Geeta Press Gorakhpur

'वे भगवान दैपायन मुनि अपने तपोबलसे चारों वेदोंका पृथक् पृथक् विस्तार करके लोकमें 'व्यास' पदवीको प्राप्त हुए हैं। शरीरका रंग साँवला होनेसे उन्हें लोग 'कृष्ण' भी कहते हैं ।। १५ ।।

'वे सत्यवादी, शान्त, तपस्वी और पापशून्य हैं। वे उत्पन्न होते ही बड़े होकर उस द्वीपसे अपने पिताके साथ चले गये थे ।। १६ ।।

'मेरे और तुम्हारे आग्रह करनेपर वे अनुपम तेजस्वी व्यास अवश्य ही अपने भाईके क्षेत्रमें कल्याणकारी संतान उत्पन्न करेंगे ।। १७ ।।

'उन्होंने जाते समय मुझसे कहा था कि संकटके समय मुझे याद करना। महाबाहु भीष्म ! यदि तम्हारी इच्छा हो, तो मैं उन्हींका स्मरण करूं ।। १८ ।।

'भीष्म ! तुम्हारी अनुमति मिल जाय, तो महा-तपस्वी व्यास निश्चय ही विचित्रवीर्यकी स्त्रियोंसे पुत्रोंको उत्पन्न करेंगे' ।। १९ ।।

Verse 15:
“That Lord Dvaipāyana Muni, by the power of his penance, expanded and classified the four Vedas separately and thus attained the title of 'Vyāsa' among people. Due to the dark complexion of his body, people also call him 'Krishna'.”

Verse 16:
“He is truthful, peaceful, ascetic, and free from all sin. As soon as he was born, he grew up instantly and left that island along with his father.”

Verse 17:
“Upon our and your request, that exceedingly radiant Vyāsa will certainly beget auspicious progeny in the field of his brother.”

Verse 18:
“When he departed, he told me to remember him in times of distress. O mighty-armed Bhīṣma! If you desire, I shall now remember him.”

Verse 19:
“O Bhīṣma! If I obtain your permission, then the great ascetic Vyāsa will surely beget sons from the wives of Vichitravīrya.”

यो व्यस्य वेदांश्चतुरस्तपसा भगवानृषिः ।
लोके व्यासत्वमापेदे कार्ष्ण्यात् कृष्णत्वमेव च ॥ १५ ॥
'वे भगवान् दैपायन मुनि अपने तपोबलसे चारों वेदोंका पृथक्-पृथक् विस्तार करके लोकमें 'व्यास' पदवीको प्राप्त हुए हैं। शरीरका रंग साँवला होनेसे उन्हें लोग 'कृष्ण' भी कहते हैं ॥ १५ ॥
सत्यवादी शमपरस्तपस्वी दग्धकिल्बिषः ।
समुत्पन्नः स तु महान् सह पित्रा ततो गतः ॥ १६ ॥
'वे सत्यवादी, शान्त, तपस्वी और पापशून्य हैं। वे उत्पन्न होते ही बड़े होकर उस द्वीपसे अपने पिताके साथ चले गये थे ॥ १६ ॥
स नियुक्तो मया व्यक्तं त्वया चाप्रतिमद्युतिः ।
भ्रातुः क्षेत्रेषु कल्याणमपत्यं जनयिष्यति ॥ १७ ॥
'मेरे और तुम्हारे आग्रह करनेपर वे अनुपम तेजस्वी व्यास अवश्य ही अपने भाईके क्षेत्रमें कल्याणकारी संतान उत्पन्न करेंगे ॥ १७ ॥
स हि मामुक्तवांस्तत्र स्मरेः कृच्छ्रेषु मामिति ।
तं स्मरिष्ये महाबाहो यदि भीष्म त्वमिच्छसि ॥ १८ ॥
'उन्होंने जाते समय मुझसे कहा था कि संकटके समय मुझे याद करना। महाबाहु भीष्म! यदि तुम्हारी इच्छा हो, तो मैं उन्हींका स्मरण करूँ ॥ १८ ॥
तव ह्यनुमते भीष्म नियतं स महातपाः ।
विचित्रवीर्यक्षेत्रेषु पुत्रानुत्पादयिष्यति ॥ १९ ॥

'भीष्म! तुम्हारी अनुमति मिल जाय, तो महा-तपस्वी व्यास निश्चय ही विचित्रवीर्यकी स्त्रियोंसे पुत्रोंको उत्पन्न करेंगे' ॥ १९ ॥

"O learned one! A son is born from both mother and father, therefore both have equal rights over him. Just as the father is the master of the son, so is the mother. There is no doubt in this.

O Brahmarshi! By the will of the Creator or due to the merits of my past births, you are my first-born son, and similarly, Vichitravīrya was my youngest son. Just as Bhīṣma is his brother by the father's side, in the same way, you are also the brother of Vichitravīrya through the mother.

My son, this is how I understand it; but you may act as you deem appropriate. This truth-abiding, valiant son of Shāntanu, Bhīṣma, is also upholding the truth.

मातापित्रोः प्रजायन्ते पुत्राः साधारणाः कवे ॥ ३१ ॥
तेषां पिता यथा स्वामी तथा माता न संशयः ।
विधानविहितः सत्यं यथा मे प्रथमः सुतः ॥ ३२ ॥
विचित्रवीर्यो ब्रह्मर्षे तथा मेऽवरजः सुतः ।
यथैव पितृतो भीष्मस्तथा त्वमपि मातृतः ॥ ३३ ॥
भ्राता विचित्रवीर्यस्य यथा वा पुत्र मन्यसे ।
अयं शान्तनवः सत्यं पालयन् सत्यविक्रमः ॥ ३४ ॥

'विद्वन्! माता और पिता दोनोंसे पुत्रोंका जन्म होता है, अतः उनपर दोनोंका समान अधिकार है। जैसे पिता पुत्रोंका स्वामी है, उसी प्रकार माता भी है। इसमें संदेह नहीं है। ब्रह्मर्षे! विधाताके विधान या मेरे पूर्वजन्मोंके पुण्यसे जिस प्रकार तुम मेरे प्रथम पुत्र हो, उसी प्रकार विचित्रवीर्य मेरा सबसे छोटा पुत्र था। जैसे एक पिताके नाते भीष्म उसके भाई हैं, उसी प्रकार एक माताके नाते तुम भी विचित्रवीर्यके भाई ही हो। बेटा! मेरी तो ऐसी ही मान्यता है; फिर तुम जैसा समझो। ये सत्यपराक्रमी शान्तनुनन्दन भीष्म सत्यका पालन कर रहे हैं ॥ ३१—३४ ॥

"O sinless one! He (Bhīṣma) has no desire to beget children or to rule the kingdom. *Therefore, out of concern for your brother's spiritual welfare and for the protection of the family lineage, and in response to Bhīṣma's request and my command*—motivated by compassion toward all beings and recognizing the softness of your own heart—please listen to what I say and act accordingly.

The wives of your younger brother are as beautiful as celestial maidens and are in the prime of their youth. They desire, by the path of righteousness, to have sons.

My son, you are capable of this. Therefore, from the wombs of these two women, beget children who are fully worthy to preserve and promote the lineage of this noble family

बुद्धिं न कुरुतेऽपत्ये तथा राज्यानुशासने ।
स त्वं व्यपेक्षया भ्रातुः संतानाय कुलस्य च ॥ ३५ ॥
भीष्मस्य चास्य वचनान्नियोगाच्च ममानघ ।
अनुक्रोशाच्च भूतानां सर्वेषां रक्षणाय च ॥ ३६ ॥
आनृशंस्याच्च यद् ब्रूयां तच्छ्रुत्वा कर्तुमर्हसि ।
यवीयसस्तव भ्रातुर्भार्ये सुरसुतोपमे ॥ ३७ ॥
रूपयौवनसम्पन्ने पुत्रकामे च धर्मतः ।
तयोरुत्पादयापत्यं समर्थो ह्यसि पुत्रक ॥ ३८ ॥
अनुरूपं कुलस्यास्य संतत्याः प्रसवस्य च ।

'अनघ! संतानोत्पादन तथा राज्य-शासन करनेका इनका विचार नहीं है; अतः तुम अपने भाईके पारलौकिक हितका विचार करके तथा कुलकी संतानपरम्पराकी रक्षाके लिये भीष्मके अनुरोध और मेरी आज्ञासे सब प्राणियोंपर दया करके उनकी रक्षा करनेके उद्देश्यसे और अपने अन्तःकरणकी कोमल वृत्तिको देखते हुए मैं जो कुछ कहूँ, उसे सुनकर उसका पालन करो। तुम्हारे छोटे भाईकी पत्नियाँ देवकन्याओंके समान सुन्दर रूप तथा युवावस्थासे सम्पन्न हैं। उनके मनमें धर्मतः पुत्र पानेकी कामना है। पुत्र! तुम इसके लिये समर्थ हो, अतः उन दोनोंके गर्भसे ऐसी संतानोंको जन्म दो, जो इस कुलपरम्पराकी रक्षा तथा वृद्धिके लिये सर्वथा सुयोग्य हों' ॥ ३५—३८½ ॥

Ved Vyas Said – "The wives of Vichitravīrya must observe a vow (vrata) in the manner prescribed by me for one full year—practicing self-restraint and performing it solely with the aim of begetting offspring. Only then will they be considered pure. Any woman who has not observed such a vow may not approach me."

"It is particularly important to note that Rishi Vyasa explicitly instructed Mata Satyavati that the wives of Vichitravīrya must observe a vow of purity and self-restraint for a full year, with the sole objective of begetting progeny. Had his intent been driven by lust, he would never have talked about imposing such a condition of discipline and sanctity. This clearly reflects that his purpose was entirely righteous and aimed at preserving the lineage through dharma."

व्रतं चरेतां ते देव्यौ निर्दिष्टमिह यन्मया ।
संवत्सरं यथान्यायं ततः शुद्धे भविष्यतः ।। ४२ ।।
न हि मामव्रतोपेता उपेयात् काचिदङ्गना ।

विचित्रवीर्यकी स्त्रियोंको मेरे बताये अनुसार एक वर्षतक विधिपूर्वक व्रत (जितेन्द्रिय होकर केवल संतानार्थ साधन) करना होगा, तभी वे शुद्ध होंगी। जिसने व्रतका पालन नहीं किया है, ऐसी कोई भी स्त्री मेरे समीप नहीं आ सकती ।। ४२½ ।।

"Mata Satyavati urged Rishi Vyasa to act swiftly, not out of impatience, but because Hastinapur could not remain without a king for long. Without a ruler, the kingdom risked falling into disorder, dharma would decline, and divine balance would be lost. Her concern was for the stability of the state and continuation of the royal lineage."

Verse 43:
Satyavatī said, "Son! Do whatever is necessary so that these two queens may conceive quickly."

Verse 44:
"There is no king in the kingdom at present. Without a ruler, the people become orphaned and are destroyed. Sacrificial rites, charity, and other religious duties also disappear. In such a kingdom, there is neither rainfall nor the presence of the gods."

Verse 45:
"O Lord! You yourself consider—how can a kingdom remain protected and orderly without a king? Therefore, **perform the act of conception without delay.** Bhīṣma will raise and nurture the child with care."

सत्यवत्युवाच

सद्यो यथा प्रपद्येते देव्यौ गर्भं तथा कुरु ।। ४३ ।।

सत्यवतीने कहा—बेटा! ये दोनों रानियाँ जिस प्रकार शीघ्र गर्भ धारण करें, वह उपाय करो ।। ४३ ।।

अराजकेषु राष्ट्रेषु प्रजानाथा विनश्यति ।
नश्यन्ति च क्रियाः सर्वा नास्ति वृष्टिर्न देवता ।। ४४ ।।

राज्यमें इस समय कोई राजा नहीं है। बिना राजाके राज्यकी प्रजा अनाथ होकर नष्ट हो जाती है। यज्ञ-दान आदि क्रियाएँ भी लुप्त हो जाती हैं। उस राज्यमें न वर्षा होती है, न देवता वास करते हैं ।। ४४ ।।

कथं चाराजकं राष्ट्रं शक्यं धारयितुं प्रभो ।
तस्माद् गर्भं समाधत्स्व भीष्मः संवर्धयिष्यति ।। ४५ ।।

प्रभो! तुम्हीं सोचो, बिना राजाका राज्य कैसे सुरक्षित और अनुशासित रह सकता है। इसलिये शीघ्र गर्भाधान करो। भीष्म बालकका पालन-पोषणकर बड़ा कर लेंगे ।। ४५ ।।

Verse 46:
Vyasa said, “Mother! If I am to give a son to my brother without following the proper time-bound observances, then it is essential that those noble ladies observe this important vow — they must remain calm and not be frightened upon seeing my unattractive appearance.”

Verse 47:
“If Kausalya (Ambikā) can endure my smell, form, attire, and body without fear or aversion, then she can conceive a noble son in her womb even today.”

व्यास उवाच

यदि पुत्रः प्रदातव्यो मया भ्रातुरकालिकः ।
विरूपतां मे सहतां तयोरेतत् परं व्रतम् ॥ ४६ ॥

व्यासजी बोले—माँ! यदि मुझे समयका नियम न रखकर शीघ्र ही अपने भाईके लिये पुत्र प्रदान करना है, तो उन देवियोंके लिये यह उत्तम व्रत आवश्यक है कि वे मेरे असुन्दर रूपको देखकर शान्त रहें, डरें नहीं ॥ ४६ ॥

यदि मे सहते गन्धं रूपं वेषं तथा वपुः ।
अद्यैव गर्भं कौसल्या विशिष्टं प्रतिपद्यताम् ॥ ४७ ॥

यदि कौसल्या (अम्बिका) मेरे गन्ध, रूप, वेष और शरीरको सहन कर ले तो वह आज ही एक उत्तम बालकको अपने गर्भमें पा सकती है ॥ ४७ ॥

“O graceful lady! Restore the declining Bharata dynasty. Give birth to a brilliant son, equal to Indra, the king of the gods. He alone will uphold the great burden of our royal legacy.”

नष्टं च भारतं वंशं पुनरेव समुद्धर ।
पुत्रं जनय सुश्रोणि देवराजसमप्रभम् ॥ ५३ ॥
स हि राज्यधुरं गुर्वीमुद्वक्ष्यति कुलस्य नः ।

'सुश्रोणि! इस नष्ट होते हुए भरतवंशका पुनः उद्धार करो। तुम देवराज इन्द्रके समान एक तेजस्वी पुत्रको जन्म दो। वही हमारे कुलके इस महान् राज्यभारको वहन करेगा' ॥ ५३½ ॥

“It should therefore be clearly understood that Rishi Vyasa was entrusted with this responsibility in a grave and critical situation, solely to preserve and continue the lineage of the Kuru dynasty. His role was a dharmic duty—driven by necessity and Situation —not by any motive of lust.”

WHAT IS NIYOG?

Niyoga was a practice that was allowed to make sure that woman experiences the pious feeling of becoming a mother during her lifetime.
Simply put, if a man failed in his responsibility to impregnate his wife, then-wife could seek permission from her husband to get impregnated by someone else. An exception was also made if the man died without becoming a father. Since humans are not perfect and Hindus know it from the beginning of time, various restrictions were laid to curtail the misuse of Niyoga.

WHEN YOU SHOULD DO NIYOG

Nārada (12.82-88)-For this custom is practised only when the family threatens to become extinct, for the continuance of the lineage, and not from amorous desire.

📌**Widows shall ask permission from elders before performing Niyog**

Gautama (18.4-7).—'A woman whose husband is dead and who desires offspring may bear a son to her brother-in-law. She should obtain the permission of her elders and should have intercourse during her period only. On failure of her brother-in-law, she may obtain offspring from a *Sapiṇḍa*, a *Sagotra*, a *Samānapravara* or from one belonging to the same caste. Some people hold that she should do this with none but her brother-in-law.'

Baudhāyana (2.4.9-10).—'After the expiry of six months from her husband's death, she may, with the authority of her elders, bear a son to her brother-in-law, in case she has no son. They quote the following:—"A barren woman or one who has already borne sons, or one who is past childbearing, or one whose children are all dead, or one who is unwilling, must never be authorised or appointed to do this."'

Vasiṣṭha (17.56).—'After the completion of six months from the death of her husband, she shall bathe, and offer a funeral oblation to the husband. Then her father and brother shall assemble the elders who taught or sacrificed for her husband, as also his relatives, and authorise her to raise issue to her deceased husband. One should not thus appoint a widow who is either mad or ill-behaved or diseased; nor one who is very aged;—sixteen years after maturity is the period for authorising a widow. Nor shall such an authorisation be made if the male entitled to approach her is sickly.'

Yājñavalkya (1.68-69).—'If a widow is without a son, her brother-in-law, or a *Sapiṇḍa* or a *Sagotra*,—anointed with butter, shall approach her during her period, being authorised to do so by the elders, for the purpose of obtaining a son for her. He shall approach her only till conception has taken place; doing otherwise, he would become an outcast. The son born in this manner is called *Kṣetraja*.'

Nārada (12.80-81).—'Should the husband of a childless woman die, she should go to her brother-in-law, through desire to obtain a son, after having received the necessary authorisation from her elders;—and he shall have intercourse with her till a son is born. When a son is born, he must leave her. It would be sinful intercourse otherwise.'

📌**The man should never meet her again and should perform penance after finishing niyoga**

Yama (*Vīramitrodaya*, p. 448).—'A man desirous of securing offspring for his dead brother, may beget a child on his widow; he shall leave her as soon as conception has taken place; he shall never approach her after she has got a child.'

Kātyāyana (*Ibid.*, 449).—'After having carried out *Niyoga*, one should perform the prescribed penance for expiation.'

📌**Banned for brahmin women and other are allowed to have only 2 children from Niyog**

Gautama (18.8).—'She shall not bear more than two sons.'

Allegations-

Devi Bhagavatam 6.25.1-10 "Vyasa said :– OKing! The mother became astonished to hear me. Becoming very anxious for a son, she began to speak to me. O Child! The wife of your brother, the daughter Ambalika of Kasiraj, is a widow; she is very sorrowful; she is endowed with all auspicious signs and endowed with all good qualities; better cohabit with that beautiful young wife and get a child according to the tradition of the S'istas… Seeing me an ascetic with matted hairs on my head and void of every love sentiment, perspiration came on her face; her body turned pale and her mind void of any love towards me. When I saw that lady trembling and pale beside me, I angrily spoke :– "O One of beautiful waist! When you have turned out pale,

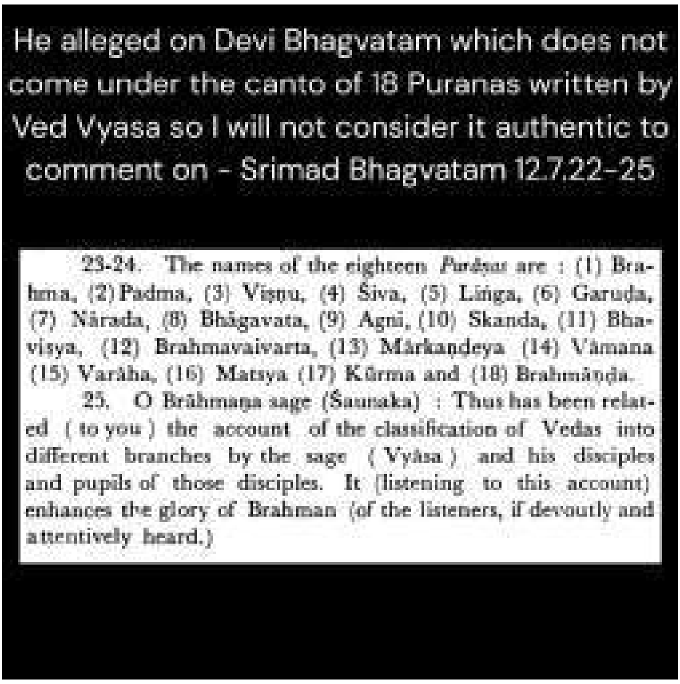
Srimad Devi Bhagvatam 6.25.11-21 "Ambika sent to me a maid-servant of Vichitravîrya, full of youth and beauty, and adorned with various ornaments and clothings. That maid-servant of beautiful hairs and of a swan-like gait adorned with garlands and red sandal-paste, came to me with many enchanting gestures and making me

Refutation-

He alleged on Devi Bhagvatam which does not come under the canto of 18 Puranas written by Ved Vyasa so I will not consider it authentic to comment on – Srimad Bhagvatam 12.7.22-25

Srimad Bhagvatam 12.7.22-25 – 23-24. The names of the eighteen Purāṇas are: (1) Bra-hma, (2) Padma, (3) Vişnu, (4) Śiva, (5) Linga, (6) Garuda, (7) Narada, (8) Bhagavata, (9) Agni, (10) Skanda, (11) Bha-visya, (12) Brahmavaivarta, (13) Markandeya (14) Vāmana (15) Varaha, (16) Matsya (17) .urma and (18) Brahmanda.

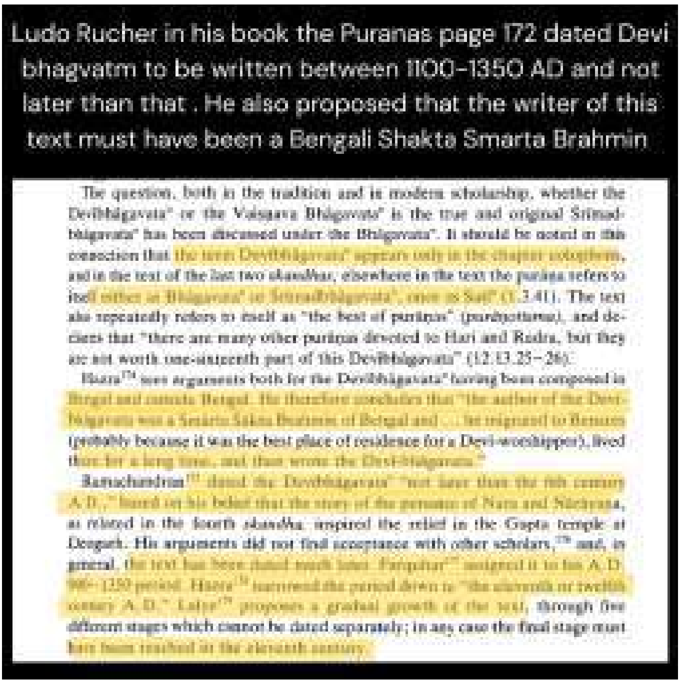
25. O Brahmana sage (Saunaka): Thus has been relat-ed (to you) the account of the classification of Vedas into different branches by the sage (Vyāsa) and his disciples and pupils of those disciples. It (listening to this account) enhances the glory of Brahman (of the listeners, if devoutly and attentively heard.)



23-24. The names of the eighteen *Purāṇas* are : (1) Brahma, (2) Padma, (3) Viṣṇu, (4) Śiva, (5) Liṅga, (6) Garuḍa, (7) Nārada, (8) Bhāgavata, (9) Agni, (10) Skanda, (11) Bhaviṣya, (12) Brahmavaivarta, (13) Mārkaṇḍeya (14) Vāmana (15) Varāha, (16) Matsya (17) Kūrma and (18) Brahmāṇḍa.

25. O Brāhmaṇa sage (Śaunaka) : Thus has been related (to you) the account of the classification of Vedas into different branches by the sage (Vyāsa) and his disciples and pupils of those disciples. It (listening to this account) enhances the glory of Brahman (of the listeners, if devoutly and attentively heard.)

Ludo Rucher in his book the Puranas page 172 dated Devi bhagvatm to be written between 1100-1350 AD and not later than that . He also proposed that the writer of this text must have been a Bengali Shakta Smarta Brahmin



The question, both in the tradition and in modern scholarship, whether the Devībhāgavata or the Vaiṣṇava Bhāgavata is the true and original Śrīmadbhāgavata has been discussed under the Bhāgavata. It should be noted in this connection that the term Devībhāgavata appears only in the chapter colophons, and in the text of the last two skandhas; elsewhere in the text the purāṇa refers to itself either as Bhāgavata or Śrīmadbhāgavata, once as Sad (1.3.41). The text also repeatedly refers to itself as "the best of purāṇas" (purāṇottama), and declares that "there are many other purāṇas devoted to Hari and Rudra, but they are not worth one-sixteenth part of this Devībhāgavata" (12.13.25–26).

Hazra[174] sees arguments both for the Devībhāgavata having been composed in Bengal and outside Bengal. He therefore concludes that "the author of the Devībhāgavata was a Smārta Śākta Brahmin of Bengal and ... he migrated to Benares (probably because it was the best place of residence for a Devī-worshipper), lived there for a long time, and there wrote the Devī-bhāgavata."

Ramachandran[175] dated the Devībhāgavata "not later than the 6th century A.D.," based on his belief that the story of the penance of Nara and Nārāyaṇa, as related in the fourth skandha, inspired the relief in the Gupta temple at Deogarh. His arguments did not find acceptance with other scholars,[176] and, in general, the text has been dated much later. Farquhar[177] assigned it to the A.D. 900–1350 period. Hazra[178] narrowed the period down to "the eleventh or twelfth century A.D." Lalye[179] proposes a gradual growth of the text, through five different stages which cannot be dated separately; in any case the final stage must have been reached in the eleventh century.

BIRTH OF VIDUR JI EXPLAINED FROM MAHABHARATA

Vidura's birth was not an accident or the result of circumstance—it was preordained by divine will. According to the scriptures, Dharma was cursed by Maharṣi Māṇḍavya to take birth in the mortal world. As a result, Dharma incarnated as Vidura to guide the Kuru dynasty with

wisdom and uphold righteousness during a time of great moral crisis.

The manner of his birth—through a maidservant—was simply the instrument of that divine plan, not the essence of it. Even though Rishi Vyāsa came to know later that the woman was not the queen but a maid, this only fulfilled what had already been destined. Far from being irregular, this ensured that Vidura, who represented pure dharma, would remain detached from royal ambition and courtly corruption, enabling him to serve as the kingdom's moral compass.

His life, character, and revered status in the Mahābhārata confirm that his birth was the result of higher design, not of human failing or deception.

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Verse 20:
After that, Satyavatī again requested him (Vyāsa) for another son. The great sage accepted his mother's command, saying, "Very well."

Verse 21:
Then, at the proper time, Devi Ambālikā gave birth to a son of pale complexion. He was radiating with divine brilliance.

Verse 22:
This was the same child whose sons became the mighty archers—the five Pāṇḍavas. After this, when the proper time arrived, Satyavatī once again appointed her elder daughter-in-law, Ambikā, to go to Vyāsa.

Verse 23:
But the beautiful Ambikā, comparable to a celestial maiden, thought about the sage's unpleasant appearance and smell, and out of fear, disobeyed Devi Satyavatī's command.

Verse 24:
Princess Ambikā of Kāśī adorned one of her maidservants, who was as beautiful as an apsarā, with her own ornaments and sent her to the dark-complexioned sage Vyāsa.

Verse 25:
When the sage arrived, the maidservant came forward to welcome him, offered her respects, and upon receiving his permission, sat on the bed and began serving him with reverence.

Verse 26–27 (combined):
Meeting him in private, the sage Vyāsa was greatly pleased with her. O King! When the sage, strict in observing his vows, rose after lying with her, he said, "O blessed one! You shall no longer remain a maidservant. In your womb will be born a most excellent child."

Verse 30 (summary of a previous section):
Śrī Kṛṣṇa Dvaipāyana Vyāsa informed Satyavatī of everything. He revealed the secret that Ambikā had 'eceived him by sending her maid in her place. Therefore,

the child born from the womb of the maidservant—who was of the Śūdra class—would be a son.

Verse 31:
In this way, Vyāsa fulfilled his dharmic duty by obeying his mother's command. Then he met her again, informed her about the pregnancy, and disappeared from there.

Verse 32:
From Vyāsa, in the field of Vichitravīrya, were born these three sons, who were radiant like celestial beings and who expanded the Kuru dynasty.

तथेति च महर्षिस्तां मातरं प्रत्यभाषत ॥ २० ॥

उसके बाद सत्यवतीने पुनः एक दूसरे पुत्रके लिये उनसे याचना की। महर्षिने 'बहुत अच्छा' कहकर माताकी आज्ञा स्वीकार कर ली ॥ २० ॥

ततः कुमारं सा देवी प्राप्तकालमजीजनत् ।
पाण्डुं लक्षणसम्पन्नं दीप्यमानमिव श्रिया ॥ २१ ॥

तदनन्तर देवी अम्बालिकाने समय आनेपर एक पाण्डुवर्णके पुत्रको जन्म दिया। वह अपनी दिव्य कान्तिसे उद्भासित हो रहा था ॥ २१ ॥

यस्य पुत्रा महेष्वासा जज्ञिरे पञ्च पाण्डवाः ।
ऋतुकाले ततो ज्येष्ठां वधूं तस्मै न्ययोजयत् ॥ २२ ॥

यह वही बालक था, जिसके पुत्र महाधनुर्धारी पाँच पाण्डव हुए। इसके बाद ऋतुकाल आनेपर सत्यवतीने अपनी बड़ी बहू अम्बिकाको पुनः व्यासजीसे मिलनेके लिये नियुक्त किया ॥ २२ ॥

सा तु रूपं च गन्धं च महर्षेः प्रविचिन्त्य तम् ।
नाकरोद् वचनं देव्या भयात् सुरसुतोपमा ॥ २३ ॥

परंतु देवकन्याके समान सुन्दरी अम्बिकाने महर्षिके उस कुत्सित रूप और गन्धका चिन्तन करके भयके मारे देवी सत्यवतीकी आज्ञा नहीं मानी ॥ २३ ॥

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ततः स्वैर्भूषणैर्दासीं भूषयित्वाप्सरोपमाम् ।
प्रेषयामास कृष्णाय ततः काशिपतेः सुता ॥ २४ ॥

काशिराजकी पुत्री अम्बिकाने अप्सराके समान सुन्दरी अपनी एक दासीको अपने ही आभूषणोंसे विभूषित करके काले-कलूटे महर्षि व्यासके पास भेज दिया ॥ २४ ॥

सा तमृषिमनुप्राप्तं प्रत्युद्गम्याभिवाद्य च ।
संविवेशाभ्यनुज्ञाता सत्कृत्योपचचार ह ॥ २५ ॥

महर्षिके आनेपर उस दासीने आगे बढ़कर उनका स्वागत किया और उन्हें प्रणाम करके उनकी आज्ञा मिलनेपर वह शय्यापर बैठी और सत्कारपूर्वक उनकी सेवा-पूजा करने लगी ॥ २५ ॥

कामोपभोगेन रहस्तस्यां तुष्टिमगादृषिः ।
तया सहोषितो राजन् महर्षिः संशितव्रतः ॥ २६ ॥
उत्तिष्ठन्नब्रवीदेनामभुजिष्या भविष्यसि ।
अयं च ते शुभे गर्भः श्रेयानुदरमागतः ।
धर्मात्मा भविता लोके सर्वबुद्धिमतां वरः ॥ २७ ॥

एकान्तमें मिलकर उसपर महर्षि व्यास बहुत संतुष्ट हुए। राजन्! कठोर व्रतका पालन करनेवाले महर्षि जब उसके साथ शयन करके उठे, तब इस प्रकार बोले—'शुभे! अब तू दासी नहीं रहेगी। तेरे उदरमें एक अत्यन्त श्रेष्ठ बालक आया है। वह लोकमें धर्मात्मा तथा समस्त बुद्धिमानोंमें श्रेष्ठ होगा' ॥ २६-२७ ॥

कृष्णद्वैपायनोऽप्येतत् सत्यवत्यै न्यवेदयत् ।
प्रलम्भमात्मनश्चैव शूद्रायाः पुत्रजन्म च ॥ ३० ॥

श्रीकृष्णद्वैपायन व्यासने सत्यवतीको भी सब बातें बता दीं। उन्होंने यह रहस्य प्रकट कर दिया कि अम्बिकाने अपनी दासीको भेजकर मेरे साथ छल किया है, अतः शूद्रा दासीके गर्भसे ही पुत्र उत्पन्न होगा ॥ ३० ॥

स धर्मस्यानृणो भूत्वा पुनर्मात्रा समेत्य च ।
तस्यै गर्भं समावेद्य तत्रैवान्तरधीयत ॥ ३१ ॥

इस तरह व्यासजी (मातृ-आज्ञापालनरूप) धर्मसे उऋण होकर फिर अपनी माता सत्यवतीसे मिले और उन्हें गर्भका समाचार बताकर वहीं अन्तर्धान हो गये ॥ ३१ ॥

एते विचित्रवीर्यस्य क्षेत्रे द्वैपायनादपि ।
जज्ञिरे देवगर्भाभाः कुरुवंशविवर्धनाः ॥ ३२ ॥

विचित्रवीर्यके क्षेत्रमें व्यासजीसे ये तीन पुत्र उत्पन्न हुए, जो देवकुमारोंके समान तेजस्वी और कुरुवंशकी वृद्धि करनेवाले थे ॥ ३२ ॥

इति श्रीमहाभारते आदिपर्वणि सम्भवपर्वणि विचित्रवीर्यसुतोत्पत्तौ

WHO WAS VIDUR JI ?

वही बालक विदुर हुआ, जो श्रीकृष्णद्वैपायन व्यासका पुत्र था। एक पिताका होनेके कारण वह राजा धृतराष्ट्र और महात्मा पाण्डुका भाई था ।। २८ ।।महात्मा माण्डव्यके शापसे साक्षात् धर्मराज ही विदुररूपमें उत्पन्न हुए थे। वे अर्थतत्त्वके ज्ञाता और काम-क्रोधसे रहित थे ।। २९ ।।

Verse 28:
That very child became Vidura, the son of Śrī Kṛṣṇa Dvaipāyana Vyāsa. Being born of the same father, he was the brother of King Dhṛtarāṣṭra and the noble Pāṇḍu.

Verse 29:
By the curse of the great sage Māṇḍavya, Dharma himself took birth in the form of Vidura. He was a knower of the essence of artha (righteous economics and governance) and was free from desire and anger.

स जज्ञे विदुरो नाम कृष्णद्वैपायनात्मजः ।
धृतराष्ट्रस्य वै भ्राता पाण्डोश्चैव महात्मनः ।। २८ ।।
वही बालक विदुर हुआ, जो श्रीकृष्णद्वैपायन व्यासका पुत्र था। एक पिताका होनेके कारण वह राजा धृतराष्ट्र और महात्मा पाण्डुका भाई था ।। २८ ।।
धर्मो विदुररूपेण शापात् तस्य महात्मनः ।
माण्डव्यस्यार्थतत्त्वज्ञः कामक्रोधविवर्जितः ।। २९ ।।
महात्मा माण्डव्यके शापसे साक्षात् धर्मराज ही विदुररूपमें उत्पन्न हुए थे। वे अर्थतत्त्वके ज्ञाता और काम-क्रोधसे रहित थे ।। २९ ।।

Allegations-

. King Pandu was afflicted with a curse and thus couldn't approach his wife for sexual intercourse. But he did not hesitate in ordering his wife to cohabit with other men,

Mahabharata 1.120.26-41 "Hearing these words of the ascetics, Pandu, remembering the loss of his procreative powers owing to the curse of the deer, began to reflect deeply. And calling his wedded wife the excellent Kunti, unto him, he told her in private, 'Strive thou to raise offspring at this time of distress... The religious institutes mention six kinds of sons that are heirs and kinsmen, and six other kinds that are not heirs but kinsmen. I shall speak of them presently. O Pritha, listen to me. They are: 1st, the son begotten by one's own self upon his wedded wife; 2nd, the son begotten upon one's wife by an accomplished person from motives of kindness; 3rd, the son begotten upon one's wife by a person for pecuniary consideration; 4th, the son begotten upon the wife after the husband's death; 5th, the maiden-born son; 6th, the son born of an unchaste wife; 7th, the son given; 8th, the son bought for a consideration; 9th, the son self-given; 10th, the son received with a pregnant bride; 11th, the brother's son; and 12th, the son begotten upon a wife of lower caste. On failure of offspring of a prior class, the mother should desire to have offspring of the next class. In times of distress, men solicit offspring from accomplished younger brothers. The self-born Manu hath said that men failing to have legitimate offspring of their own may have offspring begotten upon their wives by others, for sons confer the highest religious merit. Therefore, O Kunti, being destitute myself of the power of procreation, **I command thee to raise good offspring through some person who is either equal or superior to me.** O Kunti, listen to the history of the daughter of

Saradandayana who was appointed by her lord to raise offspring. That warrior-dame, when her monthly season arrived, bathed duly and in the night went out and waited on a spot where four roads met. She did not wait long when a Brahmana crowned with ascetic success came there. The daughter of Saradandayana solicited him for offspring. After pouring libations of clarified butter on the fire (in the performance of the sacrifice known by the name of *Punsavana*) she brought forth three sons that were mighty car-warriors and of whom Durjay

Refutation-

After being cursed by Rishi Kindama, Maharaj Pandu renounced worldly pleasures and began to live a life of intense penance and austerity along with his wives. Through his sincere atonement and sinless living, he attained great spiritual power, becoming as radiant and influential (*Prabhavshali*) as a Brahmarishi.

One day, he saw a procession of sages and Brahmarishis journeying toward Brahmaloka to have the divine darshan of Pitamah Brahma Ji. Deeply inspired, Pandu wished to accompany them. However, he was restrained by a painful realization—he had not yet fulfilled his debt to the ancestors (*Pitṛ-ṛṇa*) since he remained childless. If he were to die without leaving behind progeny, his ancestors would surely face a fall from their celestial realms.

But due to the curse of Rishi Kindama, he was incapable of fathering children. This thought caused him immense grief and fear—of failing in his duties, of letting down his lineage, and of the destruction of his family line.

Torn by desperation and a deep sense of dharma, Pandu finally turned to Kunti, begging her to bear children—even if it meant doing so through another man. His plea was not born out of personal desire but from the weight of responsibility, fear of ancestral doom, and the torment of being unable to fulfill his sacred obligations.

Mahabharat Adi Parva Adhaya 120 Geeta Press Gorakhpur slokas 15-19

पाण्डुने कहा- महाभाग महर्षिगण ! संतानहीनके लिये स्वर्गका दरवाजा बंद रहता है, ऐसा लोग कहते हैं। मैं भी संतानहीन हूँ, इसलिये दुःखसे संतप्त होकर आपलोगोंसे कुछ निवेदन करता हूँ। तपोधनो ! मैं पितरोंके ऋणसे अबतक छूट नहीं सका हूँ, इसलिये चिन्तासे संतप्त हो रहा हूँ ।। १५-१६ ।।निःसंतान-अवस्थामें मेरे इस शरीरका नाश होने पर मेरे पितरोंका पतन अवश्य हो जायगा। मनुष्य इस पृथ्वीपर चार प्रकारके ऋणोंसे युक्त होकर जन्म लेते हैं ।। १७ ।।(उन ऋणोंके नाम ये हैं -) पितृ ऋण, देव-ऋण, ऋषि-ऋण और मनुष्य-ऋण। उन सबका ऋण धर्मतः हमें चुकाना चाहिये। जो मनुष्य यथासमय इन ऋणोंका ध्यान नहीं रखता, उसके लिये पुण्यलोक सुलभ नहीं होते। यह मर्यादा धर्मज्ञ पुरुषोंने स्थापित की है। यज्ञोंद्वारा मनुष्य देवताओंको तृप्त करता है, स्वाध्याय और तपस्याद्वारा मुनियोंको संतोष दिलाता है ।। १८-१९ ।।

Pandu said—
"O exalted and revered sages! It is said that the gates of heaven remain closed for a childless person. I too am

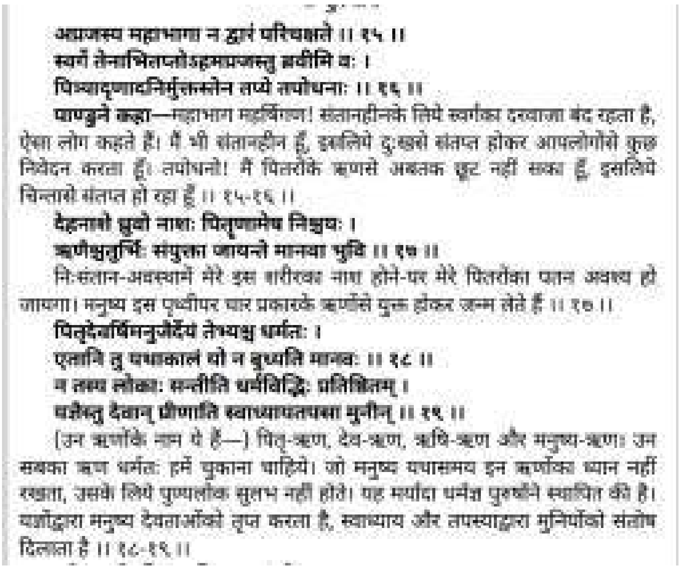
childless; hence, overwhelmed with sorrow, I wish to present a humble plea before you.

O ascetic sages! I have not yet been able to free myself from the debt owed to my ancestors, and that thought deeply troubles me. (Verses 15–16)

If I die in this childless state, then surely my forefathers will fall (from their heavenly abodes). A human being takes birth on this earth bearing four kinds of debts. (Verse 17)

(These four debts are:) the debt to the ancestors (Pitṛ-ṛṇa), the debt to the gods (Deva-ṛṇa), the debt to the sages (Ṛṣi-ṛṇa), and the debt to fellow human beings (Manuṣya-ṛṇa). All these debts must be repaid through righteous conduct. Those who do not properly fulfill these obligations in due time are not eligible to attain the virtuous realms. This is the principle established by the wise and learned. (Verses 18–19)

By performing sacrifices (yajñas), one satisfies the gods; and through self-study and austerity (tapas), one pleases the sages."



अप्रजस्य महाभागा न द्वारं परिचक्षते ।। १५ ।।
स्वर्गे तेनाभितप्तोऽहमप्रजस्तु ब्रवीमि वः ।
पित्र्यादृणादनिर्मुक्तस्तेन तप्ये तपोधनाः ।। १६ ।।

पाण्डुने कहा—महाभाग महर्षिगण! संतानहीनके लिये स्वर्गका दरवाजा बंद रहता है, ऐसा लोग कहते हैं। मैं भी संतानहीन हूँ, इसलिये दुःखसे संतप्त होकर आपलोगोंसे कुछ निवेदन करता हूँ। तपोधनो! मैं पितरोंके ऋणसे अबतक छूट नहीं सका हूँ, इसलिये चिन्तासे संतप्त हो रहा हूँ ।। १५-१६ ।।

देहनाशे ध्रुवो नाशः पितॄणामेष निश्चयः ।
ऋणैश्चतुर्भिः संयुक्ता जायन्ते मानवा भुवि ।। १७ ।।

निःसंतान-अवस्थामें मेरे इस शरीरका नाश होने-पर मेरे पितरोंका पतन अवश्य हो जायगा। मनुष्य इस पृथ्वीपर चार प्रकारके ऋणोंसे युक्त होकर जन्म लेते हैं ।। १७ ।।

पितृदेवर्षिमनुजैर्देयं तेभ्यश्च धर्मतः ।
एतानि तु यथाकालं यो न बुध्यति मानवः ।। १८ ।।
न तस्य लोकाः सन्तीति धर्मविद्भिः प्रतिष्ठितम् ।
यज्ञैस्तु देवान् प्रीणाति स्वाध्यायतपसा मुनीन् ।। १९ ।।

(उन ऋणोंके नाम ये हैं—) पितृ-ऋण, देव-ऋण, ऋषि-ऋण और मनुष्य-ऋण। उन सबका ऋण धर्मतः हमें चुकाना चाहिये। जो मनुष्य यथासमय इन ऋणोंका ध्यान नहीं रखता, उसके लिये पुण्यलोक सुलभ नहीं होते। यह मर्यादा धर्मज्ञ पुरुषोंने स्थापित की है। यज्ञोंद्वारा मनुष्य देवताओंको तृप्त करता है, स्वाध्याय और तपस्याद्वारा मुनियोंको संतोष दिलाता है ।। १८-१९ ।।

इनमेंसे पूर्व-पूर्वके अभावमें ही दूसरे दूसरे पुत्रकी अभिलाषा करे। आपत्तिकालमें नीची जातिके पुरुष श्रेष्ठ पुरुषसे भी पुत्रोत्पत्तिकी इच्छा कर सकते हैं ।। ३५ ।।'पृथे! अपने वीर्यके बिना भी मनुष्य किसी श्रेष्ठ पुरुषके सम्बन्धसे श्रेष्ठ पुत्र प्राप्त कर लेते हैं और वह धर्मका फल देनेवाला होता है, यह बात स्वायम्भुव मनुने कही है ।। ३६ ।।'अतः यशस्विनी कुन्ती ! मैं स्वयं संतानोत्पादनकी शक्तिसे रहित होनेके कारण तुम्हें आज दूसरेके पास भेजूंगा। तुम मेरे सदृश अथवा मेरी अपेक्षा भी श्रेष्ठ पुरुषसे संतान प्राप्त करो' ।। ३७ ।।

(Verse 35)
"Only in the absence of the prior (means), one should desire the next (alternative) method for begetting offspring. In times of great distress, even a man of lower caste may be approached for progeny by a woman of a higher lineage."

(Verse 36)
"O Pṛthā (Kuntī)! It has been stated by Svāyambhuva Manu himself that even without one's own seed (virya), a man may obtain a noble son through the union of his wife with a superior man—and such a son brings the fruits of dharma."

(Verse 37)
"Therefore, O illustrious Kuntī! Since I am myself incapable of producing offspring, today I shall send you to another man. Do obtain a child from someone who is either like me or even superior to me."

पूर्वपूर्वतमाभावं मत्वा लिप्सेत वै सुतम् ।
उत्तमादवराः पुंसः काङ्क्षन्ते पुत्रमापदि ।। ३५ ।।

'इनमेंसे पूर्व-पूर्वके अभावमें ही दूसरे-दूसरे पुत्रकी अभिलाषा करे। आपत्तिकालमें नीची जातिके पुरुष श्रेष्ठ पुरुषसे भी पुत्रोत्पत्तिकी इच्छा कर सकते हैं ।। ३५ ।।

अपत्यं धर्मफलदं श्रेष्ठं विन्दन्ति मानवाः ।
आत्मशुक्रादपि पृथे मनुः स्वायम्भुवोऽब्रवीत् ।। ३६ ।।

'पृथे! अपने वीर्यके बिना भी मनुष्य किसी श्रेष्ठ पुरुषके सम्बन्धसे श्रेष्ठ पुत्र प्राप्त कर लेते हैं और वह धर्मका फल देनेवाला होता है, यह बात स्वायम्भुव मनुने कही है ।। ३६ ।।

तस्मात् प्रहेष्याम्यद्य त्वां हीनः प्रजननात् स्वयम् ।
सदृशाच्छ्रेयसो वा त्वं विद्ध्यपत्यं यशस्विनि ।। ३७ ।।

'अतः यशस्विनी कुन्ती! मैं स्वयं संतानोत्पादनकी शक्तिसे रहित होनेके कारण तुम्हें आज दूसरेके पास भेजूँगा। तुम मेरे सदृश अथवा मेरी अपेक्षा भी श्रेष्ठ पुरुषसे संतान प्राप्त करो' ।। ३७ ।।

Allegations-

King Pandu also ordered his wife Kunti to conceive children with the Sun god Surya,

Mahabharata 1.123.1-9 "Vaisampayana said, 'O Janamejaya, when Gandhari's conception had been a full year old, it was then that Kunti summoned the eternal god of justice to obtain offspring from him. And she offered without loss of time, sacrifices unto the god and began to duly repeat the formula that Durvasa had imparted to her some time before. Then the god, overpowered by her incantations, arrived at the spot where Kunti was seated in his car resplendent as the Sun. Smiling, he asked, 'O Kunti, what am I to give thee?' And Kunti too smiling in her turn, replied, 'Thou must even give me offspring.' Then the handsome Kunti was united (in intercourse) with the god of justice in his spiritual form and obtained from him a son devoted to the good of all creatures. And she brought his excellent child, who lived to acquire a great fame...And this first child of Pandu shall be known by the name of Yudhishthira. Possessed of prowess and honesty of disposition, he shall be a famous king, known throughout the three worlds."

Refutation-

Here is Mahabharta Adi Parva Adhaya 123 slokas 1-9 you can read it nowhere its told that King Pandu told Kunti to have Sexual Intercourse with Surya

वैशम्पायनजी कहते हैं – जनमेजय ! कुन्तीके यों कहनेपर धर्मज्ञ राजा पाण्डुने देवी कुन्तीसे पुनः यह धर्मयुक्त बात कही ।। १ ।। पाण्डु बोले- कुन्ती ! तुम्हारा कहना ठीक है। पूर्वकालमें राजा व्युषिताश्वने जैसा तुमने कहा है, वैसा ही किया था। कल्याणी! वे देवताओंके समान तेजस्वी थे ।। २ ।। अब मैं तुम्हें यह धर्मका तत्त्व बतलाता हूँ, सुनो। यह पुरातन धर्मतत्त्व धर्मज्ञ महात्मा ऋषियोंने प्रत्यक्ष किया है ।। ३ ।।साधु पुरुष इसीको प्राचीन धर्म कहते हैं। राजकन्ये! पति अपनी पत्नीसे जो बात कहे, वह धर्मके अनुकूल हो या प्रतिकूल, उसे अवश्य पूर्ण करना चाहिये- ऐसा वेदज्ञ पुरुषोंका
कथन है। विशेषतः ऐसा पति, जो पुत्रकी अभिलाषा रखता हो और स्वयं संतानोत्पादनकी शक्तिसे रहित हो, जो बात कहे, वह अवश्य माननी चाहिये। निर्दोष अंगोंवाली शुभलक्षणे ! मैं चूँकि पुत्रका मुँह देखनेके लिये लालायित हूँ, अतएव तुम्हारी प्रसन्नताके लिये मस्तकके समीप यह अंजलि धारण करता हूँ, जो लाल-लाल अंगुलियोंसे युक्त तथा कमलदलके समान सुशोभित है। सुन्दर

केशोंवाली प्रिये! तुम मेरे आदेशसे तपस्यामें बढ़े-चढ़े हुए किसी श्रेष्ठ ब्राह्मणके साथ समागम करके गुणवान् पुत्र उत्पन्न करो। सुश्रोणि! तुम्हारे प्रयत्नसे मैं पुत्रवानोंकी गति प्राप्त करूँ, ऐसी मेरी अभिलाषा है ।। ४-८ ।। वैशम्पायनजी कहते हैं- जनमेजय ! इस प्रकार कही जानेपर पतिके प्रिय और हितमें लगी रहनेवाली सुन्दरांगी कुन्ती शत्रुओंकी राजधानीपर विजय पानेवाले महाराज पाण्डुसे इस प्रकार बोली- ।। ९ ।। 'भरतश्रेष्ठ ! क्षत्रियशिरोमणे ! स्त्रियोंके लिये यह बड़े अधर्मकी बात है कि पति ही उनसे प्रसन्न होनेके लिये बार-बार अनुरोध करे; क्योंकि नारीका ही यह कर्तव्य है कि वह पतिको प्रसन्न रखे। महाबाहो ! आप मेरी यह बात सुनिये। इससे आपको बड़ी प्रसन्नता होगी। 'बाल्यावस्थामें जब मैं पिताके घर थी, मुझे अतिथियोंके सत्कारका काम सौंपा गया था। वहाँ कठोर व्रतका पालन करनेवाले एक उग्रस्वभावके ब्राह्मणकी, जिनका धर्मके विषयमें निश्चय दूसरोंको अज्ञात है तथा जिन्हें लोग दुर्वासा कहते हैं, मैंने बड़ी सेवा-शुश्रूषा की। अपने मनको संयममें रखनेवाले उन महात्माको मैंने सब प्रकारके यत्नोंद्वारा संतुष्ट किया

Vaishampayana said –
O Janamejaya! When Kuntī spoke in that manner, the dharma-knowing King Pāṇḍu again addressed her with these righteous words. (Verse 1)

Pāṇḍu said –
“Kuntī, what you have said is correct. In ancient times, King Vyushitāśva indeed did the same as you have described. O blessed one, he was as radiant as the gods.” (Verse 2)

“Now let me tell you the essence of dharma—listen carefully. This eternal dharma was directly realized by great sages well-versed in righteousness.” (Verse 3)

“This is what virtuous men call the ancient code of conduct. O royal maiden! Whatever a husband tells his wife—whether agreeable or disagreeable to her—must be carried out. This is the declaration of men learned in the Vedas. Especially, when a husband, though incapable of producing children himself, desires progeny, his words must be obeyed. (Verses 4–5)

O auspicious one with flawless limbs! Because I yearn to behold the face of a son, I now humbly raise to you this pair of hands, cupped in reverence near my forehead—hands adorned with red fingertips and shining like lotus petals. O beloved with beautiful hair! I ask you to unite with a worthy Brahmin, one accomplished in austerity, and beget a virtuous son by my command. (Verses 6–7)

O fair-hipped one! Through your effort, may I attain the fate of those blessed with sons—this is my heartfelt desire.” (Verse 8)

Vaishampayana said –
O Janamejaya! When King Pandu, the conqueror of enemy kingdoms, spoke thus, Kuntī, who was devoted to her husband’s welfare and desirous of fulfilling his wishes, replied with these words: (Verse 9)

“O best of the Bharatas! O foremost among Kshatriyas! It is improper for a wife to have to be repeatedly requested by her husband just to please him—for it is indeed the woman’s duty to always strive to please her husband. O mighty-armed one! Please hear what I have to say, for it will bring you great joy. (Verse 10)

In my youth, while I lived at my father's house, I was assigned the task of serving guests. There, I came across a **stern and austere Brahmin** named **Durvāsā**, whose ways and knowledge of dharma were unknown even to others. I served that great soul, who had mastery over his mind and observed strict vows, with the utmost care and devotion." (Verse 11)

एकविंशत्यधिकशततमोऽध्यायः

पाण्डुका कुन्तीको समझाना और कुन्तीका पतिकी आज्ञासे पुत्रोत्पत्तिके लिये धर्मदेवताका आवाहन करनेके लिये उद्यत होना

वैशम्पायन उवाच

एवमुक्तस्तया राजा तां देवीं पुनरब्रवीत् ।
धर्मविद् धर्मसंयुक्तमिदं वचनमुत्तमम् ॥ १ ॥

वैशम्पायनजी कहते हैं—जनमेजय! कुन्तीके यों कहनेपर धर्मज्ञ राजा पाण्डुने देवी कुन्तीसे पुनः यह धर्मयुक्त बात कही ॥ १ ॥

पाण्डुरुवाच

एवमेतत् पुरा कुन्ति व्युषिताश्वश्चकार ह ।
यथा त्वयोक्तं कल्याणि स ह्यासीदमरोपमः ॥ २ ॥

पाण्डु बोले—कुन्ती! तुम्हारा कहना ठीक है। पूर्वकालमें राजा व्युषिताश्वने जैसा तुमने कहा है, वैसा ही किया था। कल्याणी! वे देवताओंके समान तेजस्वी थे ॥ २ ॥

अथ त्विदं प्रवक्ष्यामि धर्मतत्त्वं निबोध मे ।
पुराणमृषिभिर्दृष्टं धर्मविद्भिर्महात्मभिः ॥ ३ ॥

अब मैं तुम्हें यह धर्मका तत्त्व बतलाता हूँ, सुनो। यह पुरातन धर्मतत्त्व धर्मज्ञ महात्मा ऋषियोंने प्रत्यक्ष किया है ॥ ३ ॥

धर्ममेवं जनाः सन्तः पुराणं परिचक्षते ।
भर्ता भार्यां राजपुत्रि धर्म्यं वाधर्म्यमेव वा ॥ ४ ॥
यद् ब्रूयात् तत् तथा कार्यमिति वेदविदो विदुः ।
विशेषतः पुत्रगृध्नी हीनः प्रजननात् स्वयम् ॥ ५ ॥
यथाहमनवद्याङ्गि पुत्रदर्शनलालसः ।
तथा रक्ताङ्गुलितलः पद्मपत्रनिभः शुभे ॥ ६ ॥
प्रसादार्थं मया तेऽयं शिरस्यभ्युद्यतोऽञ्जलिः ।
मन्नियोगात् सुकेशान्ते द्विजातेस्तपसाधिकात् ॥ ७ ॥
पुत्रान् गुणसमायुक्तानुत्पादयितुमर्हसि ।
त्वत्कृतेऽहं पृथुश्रोणि गच्छेयं पुत्रिणां गतिम् ॥ ८ ॥

साधु पुरुष इसीको प्राचीन धर्म कहते हैं। राजकन्ये! पति अपनी पत्नीसे जो बात कहे, वह धर्मके अनुकूल हो या प्रतिकूल, उसे अवश्य पूर्ण करना चाहिये—ऐसा वेदज्ञ पुरुषोंका कथन है। विशेषतः ऐसा पति, जो पुत्रकी अभिलाषा रखता हो और स्वयं संतानोत्पादनकी शक्तिसे रहित हो, जो बात कहे, वह अवश्य माननी चाहिये। निर्दोष अंगोंवाली शुभलक्षणे! मैं चूँकि पुत्रका मुँह देखनेके लिये लालायित हूँ, अतएव तुम्हारी प्रसन्नताके लिये मस्तकके समीप यह अंजलि धारण करता हूँ, जो लाल-लाल अंगुलियोंसे युक्त तथा कमलदलके समान सुशोभित है। सुन्दर केशोंवाली प्रिये! तुम मेरे आदेशसे तपस्यामें बढ़े-चढ़े हुए किसी श्रेष्ठ ब्राह्मणके साथ समागम करके गुणवान् पुत्र उत्पन्न करो। सुश्रोणि! तुम्हारे प्रयत्नसे मैं पुत्रवानोंकी गति प्राप्त करूँ, ऐसी मेरी अभिलाषा है ॥ ४—८ ॥

वैशम्पायन उवाच

एवमुक्ता ततः कुन्ती पाण्डुं परपुरंजयम् ।
प्रत्युवाच वरारोहा भर्तुः प्रियहिते रता ॥ ९ ॥

वैशम्पायनजी कहते हैं—जनमेजय! इस प्रकार कही जानेपर पतिके प्रिय और हितमें लगी रहनेवाली सुन्दरांगी कुन्ती शत्रुओंकी राजधानीपर विजय पानेवाले महाराज पाण्डुसे इस प्रकार बोली— ॥ ९ ॥

(अधर्मः सुमहानेष स्त्रीणां भरतसत्तम ।
यत् प्रसादयते भर्ता प्रसाद्यः क्षत्रियर्षभ ॥
शृणु चेदं महाबाहो मम प्रीतिकरं वचः ॥)

'भरतश्रेष्ठ! क्षत्रियशिरोमणे! स्त्रियोंके लिये यह बड़े अधर्मकी बात है कि पति ही उनसे प्रसन्न होनेके लिये बार-बार अनुरोध करे; क्योंकि नारीका ही यह कर्तव्य है कि वह पतिको प्रसन्न रखे। महाबाहो! आप मेरी यह बात सुनिये। इससे आपको बड़ी प्रसन्नता होगी।

पितृवेश्मन्यहं बाला नियुक्तातिथिपूजने ।
उग्रं पर्यचरं तत्र ब्राह्मणं संशितव्रतम् ॥ १० ॥
निगूढनिश्चयं धर्मे यं तं दुर्वाससं विदुः ।
तमहं संशितात्मानं सर्वयत्नैरतोषयम् ॥ ११ ॥

'बाल्यावस्थामें जब मैं पिताके घर थी, मुझे अतिथियोंके सत्कारका काम सौंपा गया था। वहाँ कठोर व्रतका पालन करनेवाले एक उग्रस्वभावके ब्राह्मणकी, जिनका धर्मके विषयमें निश्चय दूसरोंको अज्ञात है तथा जिन्हें लोग दुर्वासा कहते हैं, मैंने बड़ी सेवा-शुश्रूषा की। अपने मनको संयममें रखनेवाले उन महात्माको मैंने सब प्रकारके यत्नोंद्वारा संतुष्ट किया ॥ १०-११ ॥

Allegation-

Mahabharata 1.123.75-77 “The celebrated Pandu, tempted by the desire of having more children wished to speak again unto his wedded wife (for invoking some other god). But Kunti addressed him, saying, ‘The wise do not sanction a fourth delivery even in a season of distress. The woman having intercourse with four different men is called a Swairini (heanton), while she having intercourse with five becometh a harlot. Therefore, O learned one, as thou art well-acquainted with the scripture on this subject, why dost thou, beguiled by desire of offspring, tell me so in seeming forgetfulness of the ordinance?’”

Refutation-

Mahabharta Adi Parva Adhaya 123 slokas 75-77 Geeta Press Gorakhpur

आर्यपुत्र ! आपत्तिकालमें भी तीनसे अधिक चौथी संतान उत्पन्न करनेकी आज्ञा शास्त्रोंने नहीं दी है। इस विधिके द्वारा तीनसे अधिक चौथी संतान चाहनेवाली स्त्री स्वैरिणी होती है और पाँचवें पुत्रके उत्पन्न होनेपर तो वह कुलटा समझी जाती है ।। ७७ ।। 'विद्वन्! आप धर्मको जानते हुए भी प्रमादसे कहनेवालेके समान धर्मका लोप करके अब फिर मुझे संतानोत्पत्तिके लिये क्यों प्रेरित कर रहे हैं' ।। ७८ ।। पाण्डुने कहा-प्रिये! वास्तवमें धर्मशास्त्रका ऐसा ही मत है। तुम जो कुछ कहती हो, वह ठीक है। Translate

Kuntī said –
“O noble prince! Even in times of distress, the scriptures do not permit the birth of a fourth child through this method. A woman who desires a fourth son through this practice is considered unchaste (*svairiṇī*), and if she goes on to bear a fifth, she is regarded as immoral or fallen (*kulṭā*).” (Verse 77)

“O learned one! Knowing the principles of dharma yourself, why then are you urging me again toward bearing more children—as if you were ignorant of dharma and speaking recklessly?” (Verse 78)

Pāṇḍu replied –
“Beloved, what you say is indeed correct. The scriptural verdict is just as you have stated. You are right.”

नातश्चतुर्थं प्रसवमापत्स्वपि वदन्त्युत ।

अतः परं स्वैरिणी स्याद् बन्धकी पञ्चमे भवेत् ।। ७७ ।।

'आर्यपुत्र! आपत्तिकालमें भी तीनसे अधिक चौथी संतान उत्पन्न करनेकी आज्ञा शास्त्रोंने नहीं दी है। इस विधिके द्वारा तीनसे अधिक चौथी संतान चाहनेवाली स्त्री स्वैरिणी होती है और पाँचवें पुत्रके उत्पन्न होनेपर तो वह कुलटा समझी जाती है ।। ७७ ।।

स त्वं विद्वन् धर्ममिममधिगम्य कथं नु माम् ।

अपत्यार्थं समुत्क्रम्य प्रमादादिव भाषसे ।। ७८ ।।

'विद्वन्! आप धर्मको जानते हुए भी प्रमादसे कहनेवालेके समान धर्मका लोप करके अब फिर मुझे संतानोत्पत्तिके लिये क्यों प्रेरित कर रहे हैं' ।। ७८ ।।

पाण्डुरुवाच

एवमेतद् धर्मशास्त्रं यथा वदसि तत् तथा ।

पाण्डुने कहा—प्रिये! वास्तवमें धर्मशास्त्रका ऐसा ही मत है। तुम जो कुछ कहती हो, वह ठीक है।

DID MATA KUNTI HAVE SEXUAL INTERCOURSE WITH DEVAS FOR BEGETTING PANDAVAS ?

Just like Karna was born to Mata Kunti from Surya Deva when Surya Deva impregnated her through the power of Yoga without violating her chastity in Mahabharat Vana

Parva Adhyay 307 similarly Dharma and other Devas impregnated Mata Kunti and Mata Madri .

Mahabharat Geeta Press Gorakhpur Vana Parva Adhaya 307 sloka 28

तत्पश्चात् सूर्यदेवने उसे अपने तेजसे मोहित कर दिया और योगशक्तिके द्वारा उसके भीतर प्रवेश करके अपना तेजोमय वीर्य स्थापित कर दिया। उन्होंने कुन्तीको दूषित नहीं किया-उसका कन्याभाव अछूता ही रहा। तदनन्तर वह राजकन्या फिर सचेत हो गयी ।। २८ ।।

“Thereafter, Suryadeva enchanted her (Kunti) with his divine radiance and, through his yogic power, entered her and implanted his brilliant, effulgent seed within her. However, he did not defile Kunti—her maidenhood remained untouched. After that, the royal maiden regained consciousness.” 28

तिग्मांशुस्तां तेजसा मोहयित्वा
योगेनाविश्यात्मसंस्थां चकार ।
न चैवैनां दूषयामास भानुः
संज्ञां लेभे भूय एवाथ बाला ॥ २८ ॥

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Mahabharat Adi Parva Adhaya 122 sloka 5 Geeta Press Gorakhpur

तदनन्तर योगमूर्ति धारण किये हुए धर्मके साथ समागम करके सुन्दरांगी कुन्तीने एक ऐसा पुत्र प्राप्त किया, जो समस्त प्राणियोंका हित करनेवाला था ।। ५

After that, having united with Dharma in the form of a yogic manifestation, the beautiful Kuntī obtained a son who was the benefactor of all living beings.

संयुक्ता सा हि धर्मेण योगमूर्तिधरेण ह ।
लेभे पुत्रं वरारोहा सर्वप्राणभृतां हितम् ॥ ५ ॥

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Mahābhārata, Ādi Parva (Adhaya 122 sloka 5) : the verse states that Kuntī, “having united with Dharma in the form of a yogamūrti,” obtained a son. The word *yogamūrti* is critical—it means a manifestation assumed through yogic or mantra-based means, not an ordinary physical body. When *samāgama* (union) is qualified by *yogamūrti*, it signifies a non-carnal meeting effected through spiritual invocation. In the narrative, Kuntī uses the mantra granted by Durvāsā to invoke the deity; conception is described as the deity’s *tejas* (power/essence) entering the womb, an arrangement adopted precisely because ordinary intercourse was impossible in Pāṇḍu’s case. Crucially, the text avoids sexual vocabulary (*maithuna, rati, kāma-vikāra*) and instead uses terms of invocation and manifestation. Therefore, while Kuntī indeed conceived and bore sons, the mechanism presented is mantra-mediated and yogic—not sexual intercourse with the Devas.

Allegations-

Not to confuse this consensual sex with the rape. When Surya raped Kunti a son named Karna was born, see Devi Bhagavatam 2.6.36-48 and it happened before er marriage.

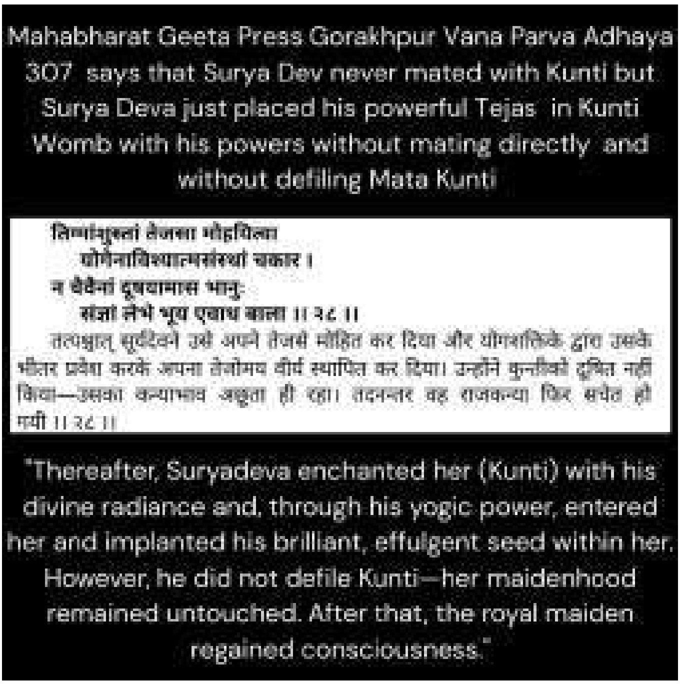
Refutation-

Mahabharat Geeta Press Gorakhpur Vana Parva Adhaya 307 sloka 28 says that Surya Dev never mated with Kunti but Surya Deva just placed his powerful Tejas in Kunti Womb with his powers without mating directly and without defiling Mata Kunti

तत्पश्चात् सूर्यदेवने उसे अपने तेजसे मोहित कर दिया और योगशक्तिके द्वारा उसके भीतर प्रवेश करके अपना तेजोमय वीर्य स्थापित कर दिया। उन्होंने कुन्तीको दूषित नहीं किया-उसका कन्याभाव अछूता ही रहा। तदनन्तर वह राजकन्या फिर सचेत हो गयी ।। २८ ।।

“Thereafter, Suryadeva enchanted her (Kunti) with his divine radiance and, through his yogic power, entered her and implanted his brilliant, effulgent seed within her. However, he did not defile Kunti—her maidenhood remained untouched. After that, the royal maiden regained consciousness.” 28

Same thing should be Held in Devi Bhagvatam and Srimad Bhagvatam



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Allegations-

Matsya Purana 48.67-76 "After that, King Bali appeased that sage and was furious with his wife; and sent her again well-dressed, after her toilet, to the sage, when the seer said. "O. Devi! Cast off your bashfulness and then lick the whole of my body with your tongue, after rubbing it with salt, curds and honey; you will then attain your wish and get sons." The queen followed the directions of the seer, but omitted to lick the hind private parts. When the sage said; "O, blessed one! Your eldest son will be without that part of the body which you have omitted to lick." The queen said:- "Sire! It is not worthy of you to bless me with such an offspring. Be pleased at my devotion and show your mercy to me." Dirghatama said:- "

Refutation-

Here is Matsya Purana chapter 48 hindi translation by Choukhamba Publications

Rishi Dirghatama was blind from birth due to a curse by Brihaspati ji and thus could not engage in direct intercourse as part of the niyoga arrangement with Queen Sudeshna for begetting progeny. However, due to his intense tapas and yogic powers, he advised the queen to perform a symbolic act—smearing his body with purifying substances like salt, mud, and honey, and licking it without disgust—as a ritual to receive the spiritual seed . This was not a carnal act but a yogic and dharmic method suitable to the circumstances. The queen's partial completion of the act led to the symbolic result that one son was born lacking a body part.

यह कहते ही बृहस्पति ने गर्भ को शाप देते कहा "तुम मेरे आनन्द अवसर पर मुझे निषेध कर रहे हो। ऐसी बातों के पाप से तुम बड़े समय तक अंधकार में रहोगे। इस शाप के कारण ममता के गर्भ से दीर्घतमा बालक पैदा हुआ। वह उशिज पुत्र तेजस्विता में बृहस्पतिवत् था।।४०-४२।

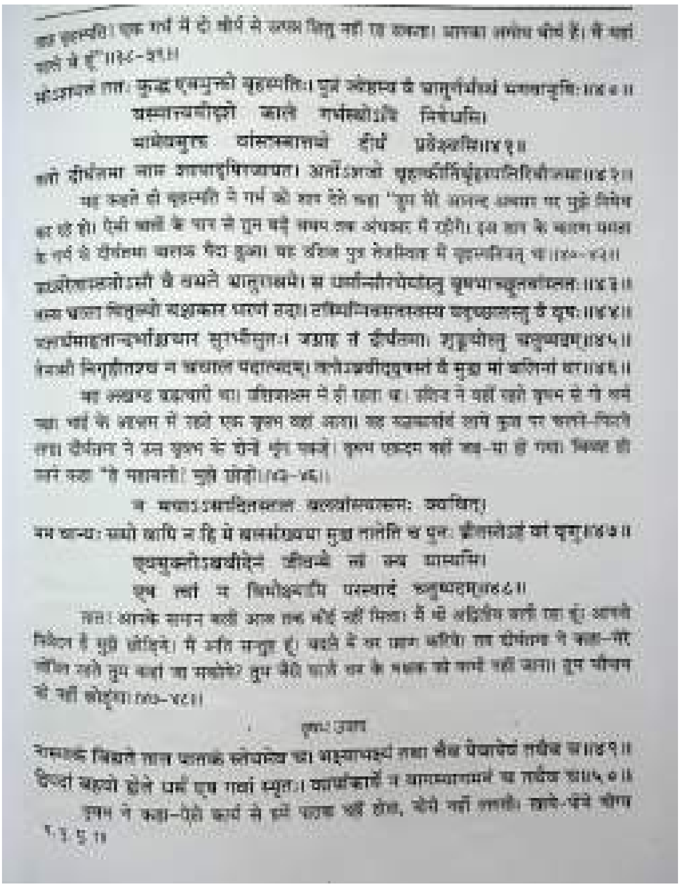
वह अखण्ड ब्रह्मचारी था। उशिजाश्रम में ही रहता था। उशिज ने वहीं रहते वृषभ से गो धर्म पढ़ा। भाई के आश्रम में रहते एक वृषभ वहां आया। वह यज्ञकार्यार्थ लाये कुश पर चलने-फिरने लगा। दीर्घतमा ने उस वृषभ के दोनों श्रृंग पकड़े। वृषभ एकदम वहीं जड़-सा हो गया। विवश हो उसने कहा "हे महाबली ! मुझे छोड़ो ।। ४३-४६ ।।

तात! आपके समान बली आज तक कोई नहीं मिला। मैं भी अद्वितीय बली रहा हूं। आपसे निवेदन है मुझे छोड़िये। मैं अति सन्तुष्ट हूं। बदले में वर ग्रहण करिये। तब दीर्घतमा ने कहा-मेरे जीवित रहते तुम कहां जा सकोगे? तुम जैसे पराये धन के भक्षक को कभी नहीं जाना। तुम चौपाय को नहीं छोडूंगा।।४७-४८।।

Verses 40–42:
At that moment, Bṛhaspati (the celestial preceptor) cursed the fetus and said:
"You are denying me at the most important moment.
Due to the sin of such an act, you shall remain in darkness (blindness) for a long time."
As a result of this curse, Dirghatama was born from the womb of Mamataa.
He was the son of Ushij and possessed brilliance equal to that of Bṛhaspati himself.

Verse 43:
He was a lifelong celibate (Akhaṇḍa Brahmachārī).
He resided in the ashram of Ushij, his father.

Verses 44–46:
While he was staying at his brother's hermitage,
a bull arrived there (intended for a sacrificial ritual) and began roaming about on the sacred Kusha grass.
Dirghatama seized the bull by both its horns, and instantly, the bull became paralyzed and frozen in place.



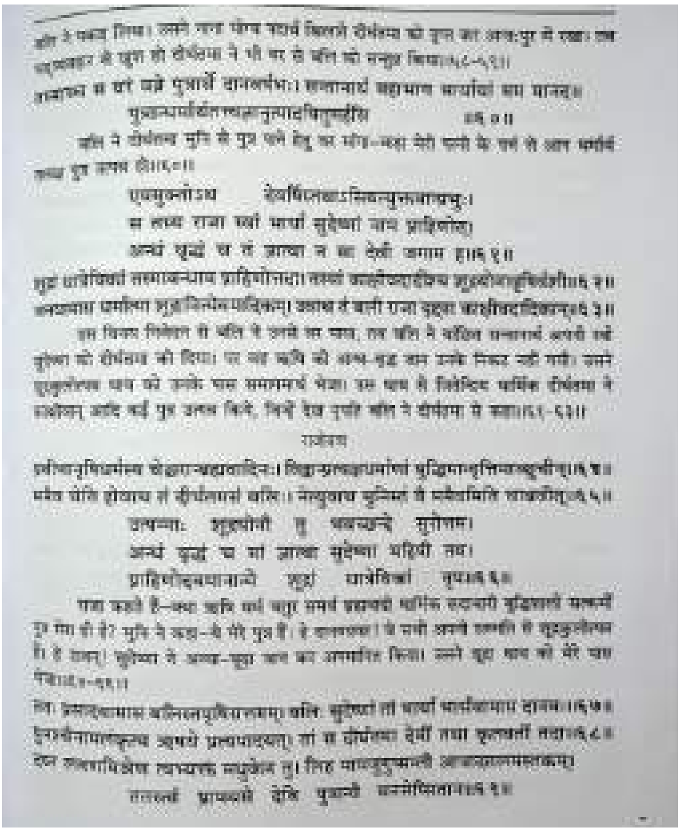
बलि ने दीर्घतमा मुनि से पुत्र पाने हेतु वर मांगा कहा मेरी पत्नी के गर्भ से आप धर्मार्थ तत्वज्ञ पुत्र उत्पन्न हो ।।६०।।इस विनय निवेदन से बलि ने उनसे वर पाया, तब बलि ने वांछित सन्तानार्थ अपनी स्त्री सुदेष्णा को दीर्घतमा को दिया। पर वह ऋषि को अन्ध-वृद्ध जान उनके निकट नहीं गयी। उसने शूद्रकुलोत्पन्न घाय को उनके पास समागमार्थ भेजा। उस धाय से जितेन्द्रिय धार्मिक दीर्घतमा ने काक्षीवान् आदि कई पुत्र उत्पन्न किये, जिन्हें देख नृपति बलि ने दीर्घतमा से कहा।।६१-६३।।
राजोवाचराजा कहते हैं-क्या ऋषि धर्म चतुर समर्थ ब्रह्मवादी धार्मिक सदाचारी बुद्धिशाली सत्कर्मी पुत्र मेरा ही है? मुनि ने कहा-ये मेरे पुत्र हैं। हे दानवप्रवर! ये सभी अपनी सम्मति से शूद्रकुलोत्पन्न हैं। हे राजन्! सुदेष्णा ने अन्धा-बूढ़ा जान कर अपमानित किया। उसने शूद्रा धाय को मेरे पास भेजा।।६४-६६।।

King Bali requested a boon from Sage Dirghatama, asking: *"May you bless me with a virtuous, wise son—born of my wife's womb."*

Accepting his request, the sage agreed. King Bali then presented his wife Sudeshna to Dirghatama for the purpose of begetting a son. However, Sudeshna, perceiving the sage as blind and elderly, refused to approach him. Instead, she sent a maidservant of Shudra origin to him for physical union.

From this maidservant, the sage Dirghatama—self-controlled and righteous—fathered several sons, including Kakshivan and others. Upon seeing them, King Bali asked: *"Are these wise, dharmic sons the ones destined to be mine?"*

The sage replied: *"These are my sons, O noble demon! They were born from the maidservant, with her consent. Your wife Sudeshna insulted me, thinking me blind and old, and sent a Shudra woman in her place."*



ऋषि के वचन सुन कर बलि ने नाना विषय से उनको खुश किया। तब गृह आकर सुदेष्णा को बलि ने बहुत बुरा-भला कहा। तब पुनः वस्त्राभूषणों से अलंकृत करके ऋषि के पास मैथुनार्थ भेजा। ऋषि ने सुदेष्णा का पूर्व अपमानप्रद व्यवहार देख कर कहा- "अब तुम नमक, मिट्टी लगी तथा मधु लपेटे मेरे एड़ी से मस्तक तक के देह को बिना घृणा चाटो। तब मनोनुकूल सन्तान मिलेगी"।।६७-६९।।

सुदेष्णा ने दीर्घतमा का सब आदेश पूरा किया। बस चाटते समय अपान (गुदा) को घृणा से छोड़ दिया। तब ऋषि ने कहा-चाटते हुए तुमने इसे घृणा से छोड़ा है, अतः प्रथम वाला कुमार बिना अपान ही पैदा होगा।। ७०-७१।।

सुदेष्णा कहती है-हे महाभाग! अपान रहित सन्तान मुझे मत दीजिये। अपने व्यवहार से आपको पूरा सन्तुष्ट किया। आप प्रसन्न हों।। ७२।।

दीर्घतमा कहते हैं-तुम्हारी त्रुटि से यह हुआ है। मेरा वचन अन्यथा नहीं होगा। पर चलो, यह फल यह पुत्र नहीं भोगेगा। उसका पुत्र वह फल भोगेगा। उसके देह में अपान भले न हो, सर्व इन्द्रियां रहेंगी। पौत्र एक योग्य व्यक्ति होगा। यह कह ऋषि ने अन्य अंग को छूआ और कहा।।७३-७४।।

हे सुन्दरी ! तुमने गुह्य इन्द्रिय छोड़ कर सर्वांग चाटा है। अतः तुम्हारे गर्भ से पूर्ण चन्द्र से मनोहर बालक होंगे। वे अति सुरूप, यज्ञ कार्य वाले, तेजवान्, सत्कर्मी होंगे। वे ५ तथा धार्मिक होंगे।।७५-७६।।

After hearing Sage Dirghatama's words, King Bali pleased him with various offerings. Upon returning home, Bali reproached his wife Sudeshna for her earlier disrespect and then dressed her in fine garments and ornaments, sending her back to the sage for union.

Dirghatama, remembering her previous insult and rejection, said: *"To be blessed with a child as desired, you must now lick my body—coated with salt, earth, and honey—from heel to head without any disgust."*

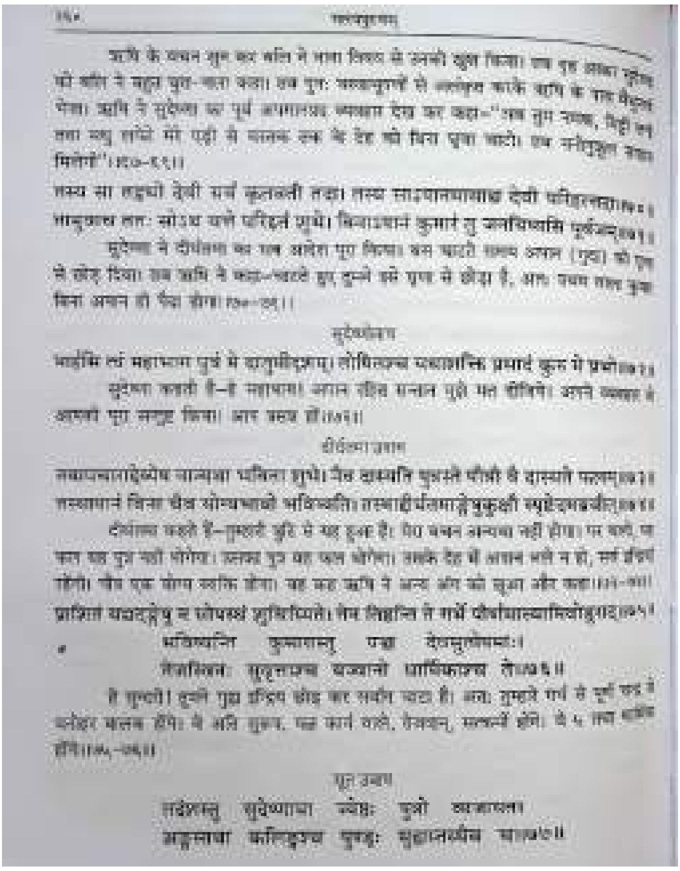
Sudeshna obeyed the command, but skipped the anus out of distaste. The sage then said: *"You left that part out of revulsion, so your first son will be born without an anus."*

Sudeshna begged: *"O noble one! Please do not give me a son without an anus. I have followed your instructions and*

honored you—please be kind."

The sage replied: *"Due to your error, the child will be born as foretold. But he will not suffer—his son shall carry the karmic fruit instead. Though lacking an anus, your son will be fully endowed with all other senses and will become the father of a virtuous and capable grandson."*

Then, Dirghatama touched another part of her body and continued: *"O beautiful one! Because you licked all parts but avoided the private organ, your womb shall produce children as splendid as the full moon—handsome, ritual-oriented, radiant, and virtuous. There will be five such righteous sons."*



Allegations-

When Parashurama the sixth avatar of Vishnu annihilated Kshatriya men 21 times, the female Kshatriyas went to Brahmins to contract Niyoga and begat progeny who was Kshatriyas as the law of Niyoga is that the son belongs to the deceased father but not to the biological father who contracted Niyoga. Kshatriya women contracted Niyoga with Brahmin twenty-one times,

Brahmanda Purana 2.3.46.29-33 "After killing all the Ksatriyas on the surface of the Earth, Rama became calm... Ksatriya kings were begotten of the widowed wives of those Ksatriyas by Brahmanas. Again he (Rama) killed hundreds and thousands of such kings. In two years, Rama made the Earth devoid of Ksatriyas once again...Again, O king, enlightened Ksatriyas were procreated by the Brahmanas. Rama killed them entirely like the god of death, the destroyer of the Earth."

Mahabharata 1.104.4-7 "And the illustrious scion of Bhrigu's race, by means of his swift arrows annihilated the Kshatriya tribe one and twenty times. "And when the earth was thus

deprived of Kshatriyas by the great Rishi, the Kshatriya ladies all over the land had offspring raised by Brahmanas skilled in the Vedas. It has been said in the Vedas that the sons so raised belongeth to him that had married the mother. And the Kshatriya ladies went in unto the Brahamanas not lustfully but from motives of virtue. Indeed, it was thus that the Kshatriya race was revived."

Refutation-

Same Facts and explanation as above –

The Purpose of Niyoga was to save the family lineage from getting extinct and was practised only in these types of Extreme Situations

Niyoga was a practice that was allowed to make sure that woman experiences the pious feeling of becoming a mother during her lifetime.
Simply put, if a man failed in his responsibility to impregnate his wife, then-wife could seek permission from her husband to get impregnated by someone else. An exception was also made if the man died without becoming a father. Since humans are not perfect and Hindus know it from the beginning of time, various restrictions were laid to curtail the misuse of Niyoga.
WHEN YOU SHOULD DO NIYOG
Narada (12.82-88)-For this custom is practised only when the family threatens to become extinct, for the continuance of the lineage, and not from amorous desire.

WHAT IS NIYOG?

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only direct intercourse is allowed no foreplay with body(kissing,hugging, limbs etc)
Narada (12.82-88). He shall approach the woman, free from passion, and without amorous desire. He must have anointed his limbs with clarified butter, or with oil which has not lost its natural condition, and must turn away his face from hers and avoid the contact of limb with limb. For this custom is practised only when the family threatens to become extinct, for the continuance of the lineage, and not from amorous desire. He must not approach a woman who is with child, or blameworthy, or not duly authorised by her relations. Should a woman procreate a son with her brother-in-law without having been authorised
Yama (Vivādaratnākara, p. 446).-'When during her period, the woman has taken her bath, her brother-in-law, desiring an offspring for his deceased brother, may

approach her during the dark night, with speech held in check, with a single cloth on, and his body anointed with clarified butter, and mind stricken with grief, avoiding the contact of his face and limbs with her face and limbs.'

After niyog he should never approach the women or her child again and should do penance

Yama (Vivādaratnākara, p. 446). A man desirous of securing offspring for bis dead brother, may beget a child on his widow; he shall leave her as soon as conception has taken place; he shall never approach her after she has got a child.'

Kātyāyana (Do., 449).-'After having carried out Niyoga, one should perform the prescribed penance for expiation.'

Sages Declare a window shouldn't do niyoga instead she should preserve her Chastity.

Parāśara (4.29). 'If, on the death of her husband, a woman remains firm in her chastity, she obtains heaven, on death, in the manner of the Religious Students.'

Do. (4.4.57-59).-'On the death of her husband, the chaste woman should either accompany him or observe the vows; she should not go to other houses; she should maintain chastity, control her passions and give up personal adornment.'

Yājñavalkya (1.87).-'She who is devoted to her husband's welfare, well-behaved, with senses under control, attains fame in this world and the supreme state, after death.'

This practice is criticized by rishi manu himself –

Manu Smriti 9.159

That woman, however, who from a longing for a child, disregards her husband, brings disgrace to herself in this world and falls off from her place in the other world.-(159).

Niyoga is banned in Kaliyuga Because of the chances of its Misuse for Lustful purposes like 'slamic Halala

Brhaspati (25.12-14). The Niyoga (authorisation of a widow to raise offspring to her deceased husband),
after having been declared by Manu, has been forbidden by himself; on account of the deterioration in the nature of the time-cycles, this cannot he done by all in the proper form. In the Krta, Treta and Dvāpara cycles, men were imbued with austerities and with knowledge; in the Kali cycle a deterioration in the capacity of men has been brought about. Therefore the sons that were obtained by various methods by the ancient sages cannot he obtained by men now, on account of their being without that capacity.'
It is quoted in Nrsimhaprasāda (Vyavahāra, 38a); in Smrticandrikā (Samskāra, p. 226), which says that this prohibition is meant for the Kali-age; and in Viramitrodaya (Vyavahāra, 186a).
Brahmapurāṇa (Aparārka, p. 97).-'On the death of her husband, or on her having abandoned her husband, a woman may beget a son from a man of her own caste. If she is a child-widow, or has been forcibly abandoned by her husband, she shall go through the sacrament of marriage again, with any other man. But this remarriage of women, or the begetting of a son from the brother-in-law, or the freedom of women, should not be permitted during the Kali age; as during this age, men are inclined to be sinful.'
Apastamba (2.27.2-4).-'A husband shall not make over his wife, who occupies the position of a gentilis, to others (than to his gentiles), in order to cause children to be begotten for himself. For they declare that a bride is given to the family of her husband (and not to the husband alone). This is forbidden for the present age, on account of the incapacity of men's senses.'
In simple words in Kaliyug Men will be lusty this practice may be misused, In the 3 yugas sages had capacity to impregnent women even without having sexual intercourse but in kaliyug men are not capable to doing these

Allegations-

Hinduism also allows Bestiality i.e. sex with animals.

Refutation-

Bestiality is strictly prohibited in all Sanatan Scriptures

Mahabharat 13.145.52 –

जो दुराचारी, दुर्बुद्धि एवं मूढ़ मनुष्य पशु आदिकी योनिमें मैथुन करते हैं, वे पुरुषोंमें नपुंसक होते हैं ।।

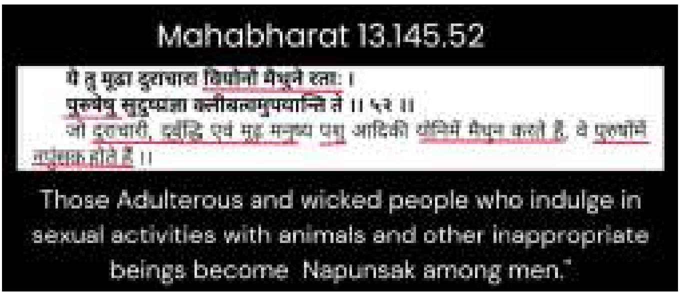
Shri Maheshwar Shiva said – Those Adulterous and wicked people who indulge in sexual activities with animals and other inappropriate beings become Napunsak among men."

Mahabharta Vana Parva Adhaya 110 slokas 27-28 –

युधिष्ठिरने पूछा- भगवन्! कश्यपनन्दन विभाण्डकके पुत्र ऋष्यशृंग मृगीके पेटसे कैसे उत्पन्न हुए? मनुष्यका पशुयोनिसे संसर्ग करना तो शास्त्र और व्यवहार दोनों ही दृष्टियोंसे विरुद्ध है। ऐसे विरुद्ध योनि-संसर्गसे उत्पन्न हुआ बालक तपस्वी कैसे हो सका? उस बुद्धिमान् बालकके भयसे बल और वृत्रासुरका विनाश करनेवाले देवराज इन्द्रने अनावृष्टिके समय वर्षा कैसे की? ।। २७-२८ ।।

Yudhisthira asked: Lord! How did Rishyasringa, the son of Kashyapa-nandan Vibhandaka, emerge from the belly of a deer? **It is contradictory to both scripture and behavior for man to have sexual intercourse with Animals** How could a child born of such an opposite vaginal intercourse become an ascetic?

In case anyone doubts later on Ved Vyas clarifies this doubt that Rishyasringa was born when a magical doe (Who was a cursed Apsara) accidentally drank the dropped Tejas of Rishi Vibhandaka and got pregnant because of it and gave birth to Rishyasringa


Mahabharat 13.145.52

ये तु मूढा दुराचारा वियोनौ मैथुने रताः ।
पुरुषेषु सुदुष्प्रज्ञाः क्लीबत्वमुपयान्ति ते ।। ५२ ।।
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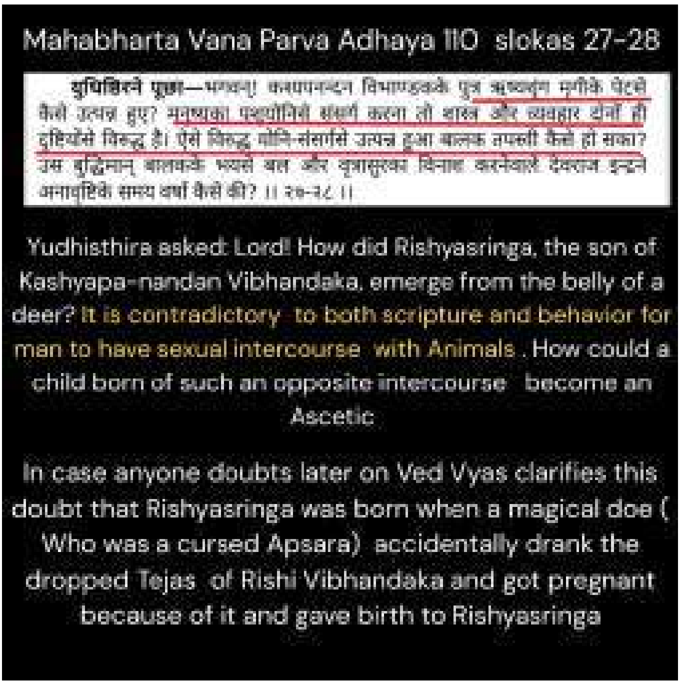


Mahabharat Anushashan Parva Adhaya 145 page 1259 Geeta press Gorakhpur says –

श्रीमहेश्वरने कहा- देवि ! जो मनुष्य पूर्वजन्ममें परायी स्त्रियोंका सतीत्व नष्ट करनेवाले होते हैं, जो धूर्त मानव पशुयोनिमें मैथुनके लिये चेष्टा करते हैं, रूपके घमंडमें भरे हुए जो धूर्त काम-दोषसे कुमारी कन्याओं और विधवाओंके साथ बलात्कार करते हैं, शोभने ! ऐसे मनुष्य मृत्युके पश्चात् जब फिर जन्म लेते हैं, तब मनुष्ययोनिमें आनेके बाद वैसे ही रोगी होते हैं। प्रिये! वे प्रमेहसम्बन्धी भयंकर रोगोंसे पीड़ित रहते हैं ।।

Lord Maheshwara said — "O Devi! Those men who, in their previous births, destroy the chastity of other women, those deceitful individuals who engage in sexual acts with animal and those who, blinded by pride in their beauty, commit heinous acts of lust by violating young maidens and widows —O Shobhane! Such men, after death, when they are reborn as humans, suffer from incurable diseases. Beloved! They are afflicted with dreadful venereal diseases (prameha) in their future lives."

Brihannardiyapuranam, Purvabhaga, Chapter 15 says
Oral/anal sex (with wife), having sexual intercourse with

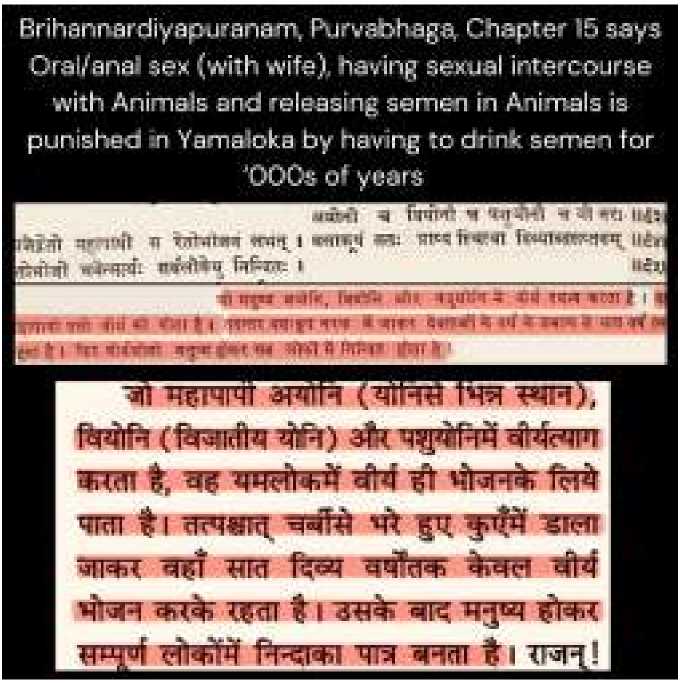
Animals and releasing semen in Animals is punished in Yamaloka by having to drink semen for '000s of years –

Brihannardiyapuranam, Purvabhaga, Chapter 15 slokas 93-94 –

जो मनुष्य अयोनि, वियोनि और पशुयोनि में वीर्य त्याग करता है। वह हापापो उसी वीर्य को पीता है। तदन्तर वसा कूप नरक में जाकर देवताओं के वर्ष के प्रमाण से सात वर्ष तक हता है। फिर वीर्यभोजो मनुष्य होकर सब लोकों में निन्दित होता है।

जो महापापी अयोनि (योनिसे भिन्न स्थान), वियोनि (विजातीय योनि) और पशुयोनिमें वीर्यत्याग करता है, वह यमलोकमें वीर्य ही भोजनके लिये पाता है। तत्पश्चात् चर्बीसे भरे हुए कुएँमें डाला जाकर वहाँ सात दिव्य वर्षोंतक केवल वीर्य भोजन करके रहता है। उसके बाद मनुष्य होकर सम्पूर्ण लोकोंमें निन्दाका पात्र बनता है। राजन्!

The great sinner who releases semen in the ayoni (place different from the vagina), the viyoni and the animal vagina, finds only semen for food in Yamaloka. Then he is thrown into a well filled with fat and remains there for seven divine years eating only semen. After that, he becomes a human being and becomes the object of condemnation in all the worlds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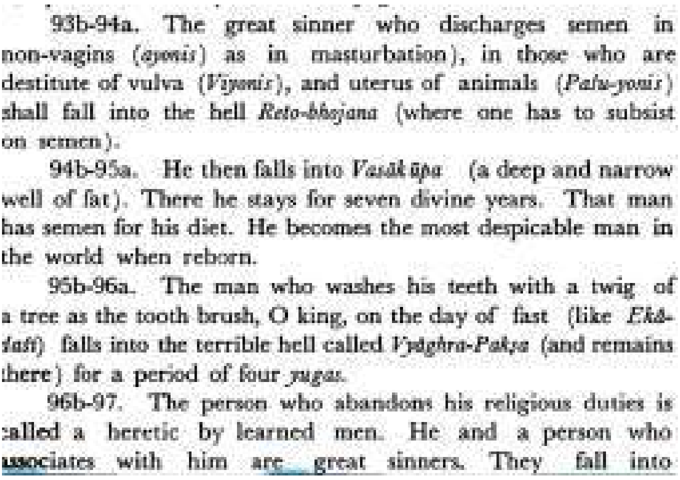

93b-94a. The great sinner who discharges semen in non-vagins (*ayonis*) as in masturbation), in those who are destitute of vulva (*Viyonis*), and uterus of animals (*Paśu-yonis*) shall fall into the hell *Reto-bhojana* (where one has to subsist on semen).

94b-95a. He then falls into *Vasākūpa* (a deep and narrow well of fat). There he stays for seven divine years. That man has semen for his diet. He becomes the most despicable man in the world when reborn.

95b-96a. The man who washes his teeth with a twig of a tree as the tooth brush, O king, on the day of fast (like *Ekādaśī*) falls into the terrible hell called *Vyāghra-Pakṣa* (and remains there) for a period of four *yugas*.

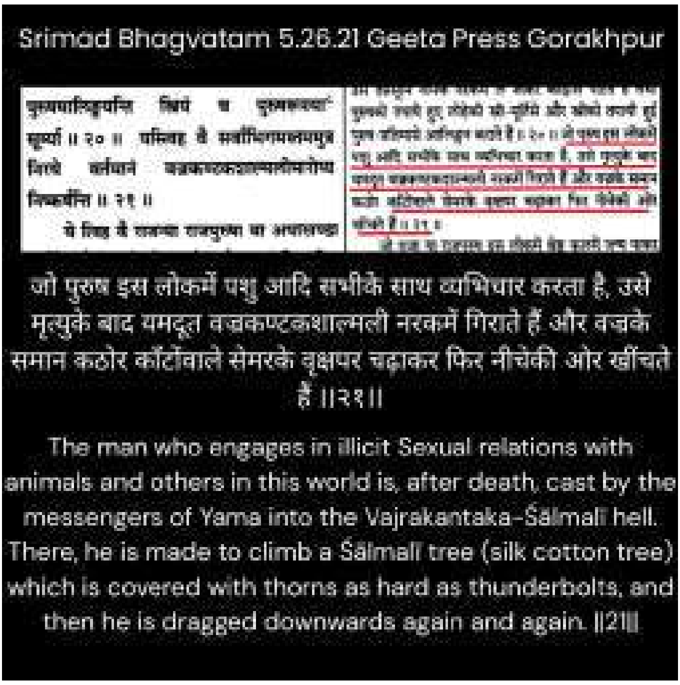
96b-97. The person who abandons his religious duties is called a heretic by learned men. He and a person who associates with him are great sinners. They fall into

Srimad Bhagavatam 5.26.21 says that those who engage in sexual intercourse with Sub Human beings (like Animals) etc are taken to hell and punished severely with horns

Srimad Bhagavatam 5.26.21 Geeta Press Gorakhpur –

जो प्रष इस लोकमें पशु आदि सभीके साथ व्यभिचार करता है, उसे मृत्युके बाद यमदूत वज्रकण्टकशाल्मली नरकमें गिराते हैं और वज्रके समान कठोर काँटोंवाले सेमरके वृक्षपर चढ़ाकर फिर नीचेकी ओर खींचते हैं –

The person who commits adultery with animals etc. in this world, after death, the messengers of Yama throw him into the Vajrakantakashalmali hell and after making him climb the Semra tree which has thorns as hard as thunderbolts, pull him down again.


Srimad Bhagvatam 5.26.21 Geeta Press Gorakhpur

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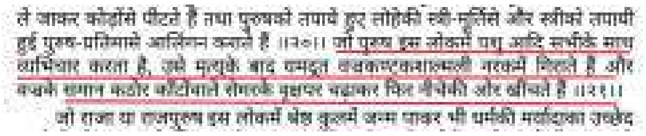
The man who engages in illicit Sexual relations with animals and others in this world is, after death, cast by the messengers of Yama into the Vajrakantaka-Śālmali hell. There, he is made to climb a Śālmali tree (silk cotton tree) which is covered with thorns as hard as thunderbolts, and then he is dragged downwards again and again. ||21||


ले जाकर कोड़ोंसे पीटते हैं तथा पुरुषको तपाये हुए लोहेकी स्त्री-मूर्तिसे और स्त्रीको तपायी हुई पुरुष-प्रतिमासे आलिंगन कराते हैं ।।२०।। जो पुरुष इस लोकमें पशु आदि सभीके साथ व्यभिचार करता है, उसे मृत्युके बाद यमदूत वज्रकण्टकशाल्मली नरकमें गिराते हैं और वज्रके समान कठोर काँटोंवाले सेमरके वृक्षपर चढ़ाकर फिर नीचेकी ओर खींचते हैं ।।२१।। जो राजा या राजपुरुष इस लोकमें श्रेष्ठ कुलमें जन्म पाकर भी धर्मकी मर्यादाका उच्छेद

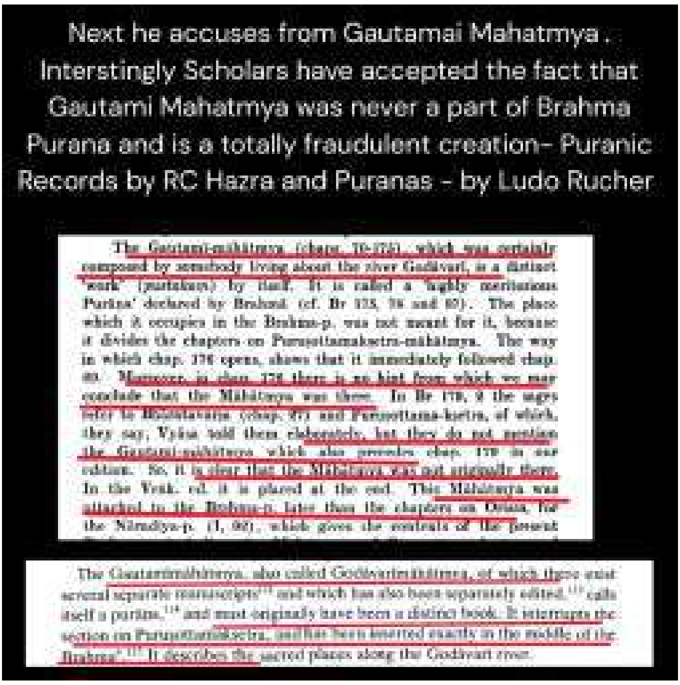
Refutation-

Hinduism also allows Bestiality i.e. sex with animals. As I already mentioned, Shiva had raped Agni whilst Agni was in the form of a bird which is a case of bestiality, let me quote that passage again,

Brahma Purana, Gautami-Mahatmya 58.16-24 "At the instance of Devas the fire-god assumed the form of a parrot and went to the place where the lord of the worlds was sporting with Uma…The lord of Devas called the fire-god moving about in front of him, in the form of a bird and said, "O Agni, you have been recognised through various ways. Do not speak anything. Open your mouth. Take this in and carry it with you." After saying this lord Sambhu discharged a great deal of semen into the mouth of fire-god.

Refutation-

Next he accuses from Gautamai Mahatmya . Interstingly Scholars have accepted the fact that Gautami Mahatmya was never a part of Brahma Purana and is a totally fraudulent creation- Puranic Records by RC Hazra and Puranas – by Ludo Rucher



The Gautami-māhātmya (chaps. 70-175), which was certainly composed by somebody living about the river Godāvarī, is a distinct 'work' (purāṇa) by itself. It is called a 'highly meritorious Purāṇa' declared by Brahmā (cf. Br 175, 78 and 80). The place which it occupies in the Brahma-p. was not meant for it, because it divides the chapters on Puruṣottamakṣetra-māhātmya. The way in which chap. 176 opens, shows that it immediately followed chap. 69. Moreover, in chap. 178 there is no hint from which we may conclude that the Māhātmya was there. In Br 178, 9 the sages refer to Bhuktavarṇa (chap. 69) and Puruṣottama-kṣetra, of which, they say, Vyāsa told them elaborately, but they do not mention the Gautami-māhātmya which also precedes chap. 178 in our edition. So, it is clear that the Māhātmya was not originally there. In the Venk. ed. it is placed at the end. This Māhātmya was attached to the Brahma-p. later than the chapters on Orissa, for the Nāradīya-p. (1, 92), which gives the contents of the present

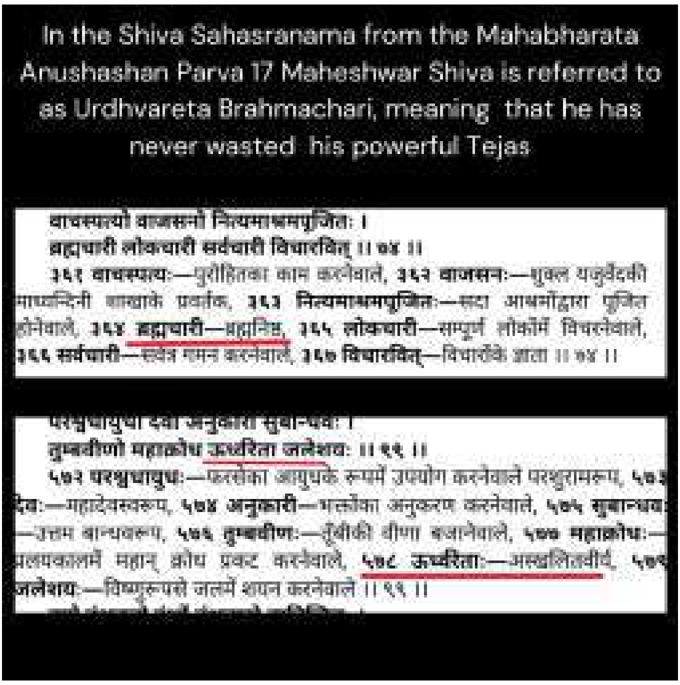
The Gautamīmāhātmya, also called Godāvarīmāhātmya, of which there exist several separate manuscripts[11] and which has also been separately edited,[11] calls itself a purāṇa,[11] and must originally have been a distinct book. It interrupts the section on Puruṣottamakṣetra, and has been inserted exactly in the middle of the Brahma".[11] It describes the sacred places along the Godāvarī river.

Shastras like the Mahabharata which is 5th Veda , Maheshwar Shiva is referred to as Urdhvareta Brahmachari, meaning that he has never wasted his Tejas– Mahabharat Anushashan chapter 17 Shiva Sahastranam

वाचस्पत्यो वाजसनो नित्यमाश्रमपूजितः ।
ब्रह्मचारी लोकचारी सर्वचारी विचारवित् ।। ७४ ।।

३६१ वाचस्पत्यः – पुरोहितका काम करनेवाले, ३६२ वाजसनः – शुक्ल यजुर्वेदकी माध्यन्दिनी शाखाके प्रवर्तक, ३६३ नित्यमाश्रमपूजितः – सदा आश्रमोंद्वारा पूजित होनेवाले, ३६४ ब्रह्मचारी – ब्रह्मनिष्ठ, ३६५ लोकचारी- सम्पूर्ण लोकोंमें विचरनेवाले, ३६६ सर्वचारी – सर्वत्र गमन करनेवाले, ३६७ विचारवित्- विचारोंके ज्ञाता ।। ७४

तुम्बवीणो महाक्रोध ऊर्ध्वरेता जलेशयः ।। ९९ ।।
५७२ परश्वधायुधः – फरसेका आयुधके रूपमें उपयोग करनेवाले परशुरामरूप, ५७३ देवः – महादेवस्वरूप, ५७४ अनुकारी – भक्तोंका अनुकरण करनेवाले, ५७५ सुबान्धवः – उत्तम बान्धवरूप, ५७६ तुम्बवीणः – तँबीकी वीणा बजानेवाले, ५७७ महाक्रोधः -प्रलयकालमें महान् क्रोध प्रकट करनेवाले, ५७८ ऊर्ध्वरताः – अस्खलितवीर्य, ५७९ जलेशयः – विष्णुरूपसे जलमें शयन करनेवाले ।। ९९ ।।



वाचस्पत्यो वाजसनो नित्यमाश्रमपूजितः ।
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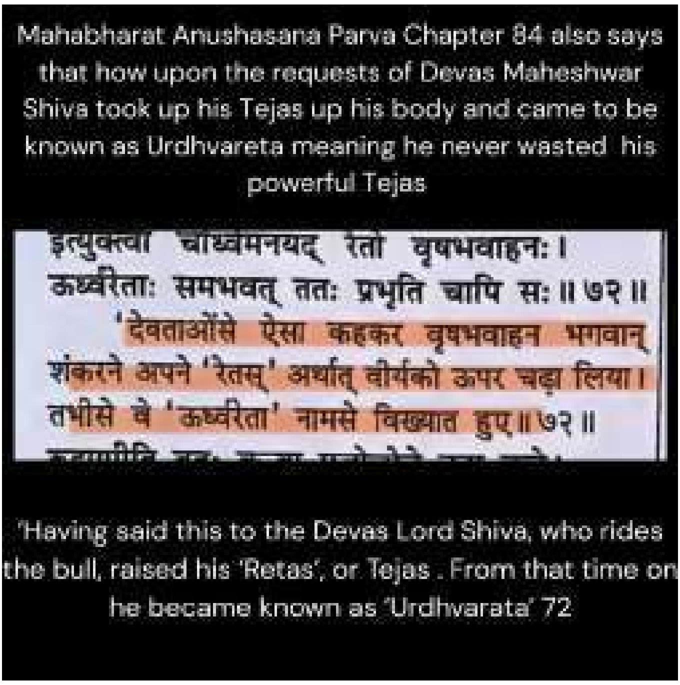
३६१ वाचस्पत्यः—पुरोहितका काम करनेवाले, ३६२ वाजसनः—शुक्ल यजुर्वेदकी माध्यन्दिनी शाखाके प्रवर्तक, ३६३ नित्यमाश्रमपूजितः—सदा आश्रमोंद्वारा पूजित होनेवाले, ३६४ ब्रह्मचारी—ब्रह्मनिष्ठ, ३६५ लोकचारी—सम्पूर्ण लोकोंमें विचरनेवाले, ३६६ सर्वचारी—सर्वत्र गमन करनेवाले, ३६७ विचारवित्—विचारोंके ज्ञाता ।। ७४ ।।

परश्वधायुधो देवो अनुकारी सुबान्धवः ।
तुम्बवीणो महाक्रोध ऊर्ध्वरेता जलेशयः ।। ९९ ।।
५७२ परश्वधायुधः—फरसेका आयुधके रूपमें उपयोग करनेवाले परशुरामरूप, ५७३ देवः—महादेवस्वरूप, ५७४ अनुकारी—भक्तोंका अनुकरण करनेवाले, ५७५ सुबान्धवः—उत्तम बान्धवरूप, ५७६ तुम्बवीणः—तूँबीकी वीणा बजानेवाले, ५७७ महाक्रोधः—प्रलयकालमें महान् क्रोध प्रकट करनेवाले, ५७८ ऊर्ध्वरेताः—अस्खलितवीर्य, ५७९ जलेशयः—विष्णुरूपसे जलमें शयन करनेवाले ।। ९९ ।।

Mahabharat Anushasana Parva Chapter 84 also says that
. .ow upon the requests of Devas Maheshwar Shiva took up

his Tejas up his body and came to be known as Urdhvareta meaning he never wasted his powerful Tejas -'देवताओंसे ऐसा कहकर वृषभवाहन भगवान् शंकरने अपने 'रेतस्' अर्थात् वीर्यको ऊपर चढ़ा लिया।
तभीसे वे 'ऊर्ध्वरेता' नामसे विख्यात हुए

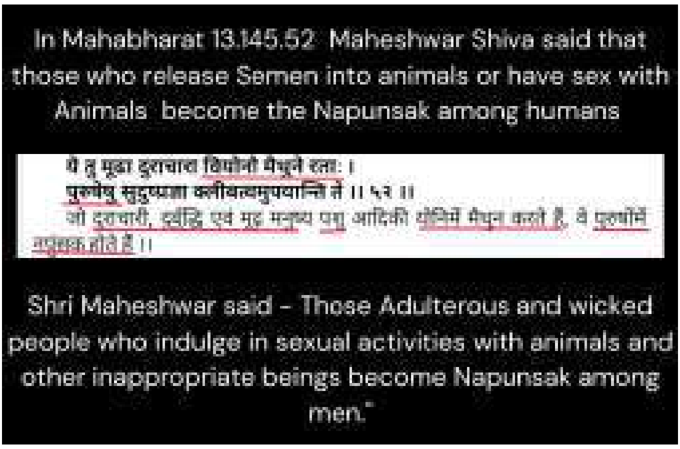
'Having said this to the Devas Lord Shiva, who rides the bull, raised his 'Retas', or semen. From that time on he became known as 'Urdhvarata' 72



In Mahabharat 13.145.52 Maheshwar Shiva said that those who release Semen into animals or have sex with Animals become the Napunsak among humans

ये तु मूढा दुराचारा वियोनौ मैथुने रताः । पुरुषेषु सुदुष्प्रज्ञा क्लीबत्वमुपयान्ति ते ।। ५२ ।।
जो दुराचारी, दुर्बुद्धि एवं मूढ़ मनुष्य पशु आदिकी योनिमें मैथुन करते हैं, वे पुरुषोंमें नपुंसक होते हैं ।।

Those Adulterous and wicked people who indulge in sexual activities with animals and other inappropriate beings become Napunsak among men."



Allegations-

A passage from Mahabharata shows that a Rishi named Kindama used to have sex with other deer as he was uncomfortable having sex with humans,

Mahabharata 1.118.5-38 “Vaisampayana said, ’O king, one day Pandu, while roaming about in the woods (on the southern slopes of the Himavat) that teemed with deer and wild animals of fierce disposition, saw a large deer, that seemed to be the leader of a herd, serving his mate. Beholding the animals, the monarch pierced them both with five of his sharp and swift arrows winged with golden feathers. O monarch, that was no deer that Pandu struck at, but a Rishi’s son of great ascetic merit who was enjoying his mate in the form of a deer. Pierced by Pandu, while engaged in the act of intercourse, he fell down to the ground, uttering cries that were of a man and began to weep bitterly…[Rishi in deer form said] The time of sexual intercourse is agreeable to every creature and productive of good to all. O king [Pandu], with this my mate I was engaged in the gratification of my sexual desire. But that effort of mine hath been rendered futile by thee…I am, O king [Pandu], a Muni who liveth on fruits and roots, though disguised as a deer…I was engaged in sexual intercourse with this deer, because my feelings of modesty did not permit me to indulge in such an act in human society. In the form of a deer I rove in the deep woods in the company of other deer. Thou hast slain me without knowing that I am a Brahmana, the sin of having slain a Brahmana shall not, therefore, be thine. But senseless man, as you have killed me, disguised as a deer, at such a time, thy fate shall certainly be even like mine.

Refutation-

Now coming to allegations on Mahabharat Adi Parva Adhyay 117-118 Geeta Press Gorakhpur

Now coming to allegations on Mahabharat Adi Parva Adhyay 117 Geeta Press Gorakhpur

राजा पाण्डुर्महारण्ये मृगव्यालनिषेविते ।
चरन् मैथुनधर्मस्थं ददर्श मृगयूथपम् ।। ५ ।।

वैशम्पायनजी बोले—जनमेजय! एक समय राजा पाण्डु मृगों और सर्पोंसे सेवित विशाल वनमें विचर रहे थे। उन्होंने मृगोंके एक यूथपतिको देखा, जो मृगीके साथ मैथुन कर रहा था ।। ५ ।।

ततस्तां च मृगीं तं च रुक्मपुङ्खैः सुपत्रिभिः ।
निर्बिभेद शरैस्तीक्ष्णैः पाण्डुः पञ्चभिराशुगैः ।। ६ ।।

उसे देखते ही राजा पाण्डुने पाँच सुन्दर एवं सुनहरे पंखोंसे युक्त तीखे तथा शीघ्रगामी बाणोंद्वारा, उस मृगी और मृगको भी बींध डाला ।। ६ ।।

स च राजन् महातेजा ऋषिपुत्रस्तपोधनः ।
भार्यया सह तेजस्वी मृगरूपेण संगतः ।। ७ ।।

राजन्! उस मृगके रूपमें एक महातेजस्वी तपोधन ऋषिपुत्र थे, जो अपनी मृगीरूपधारिणी पत्नीके साथ तेजस्वी मृग बनकर समागम कर रहे थे ।। ७ ।।

संसक्तस्तु तया मृग्या मानुषीमीरयन् गिरम् ।
क्षणेन पतितो भूमौ विललापाकुलेन्द्रियः ।। ८ ।।

वे उस मृगीसे सटे हुए ही मनुष्योंकी-सी बोली बोलते हुए क्षणभरमें पृथ्वीपर गिर पड़े। उनकी इन्द्रियाँ व्याकुल हो गयीं और वे विलाप करने लगे ।। ८ ।।

Mahabharat Adi Parva Adhyay 117 Geeta Press Gorakhpur Slokas 5-8 –

वैशम्पायनजी बोले- जनमेजय! एक समय राजा पाण्डु मृगों और सर्पोंसे सेवित विशाल वनमें विचर रहे थे। उन्होंने मृगोंके एक यूथपतिको देखा, जो मृगीके साथ मैथुन कर रहा था ।। ५ ।।

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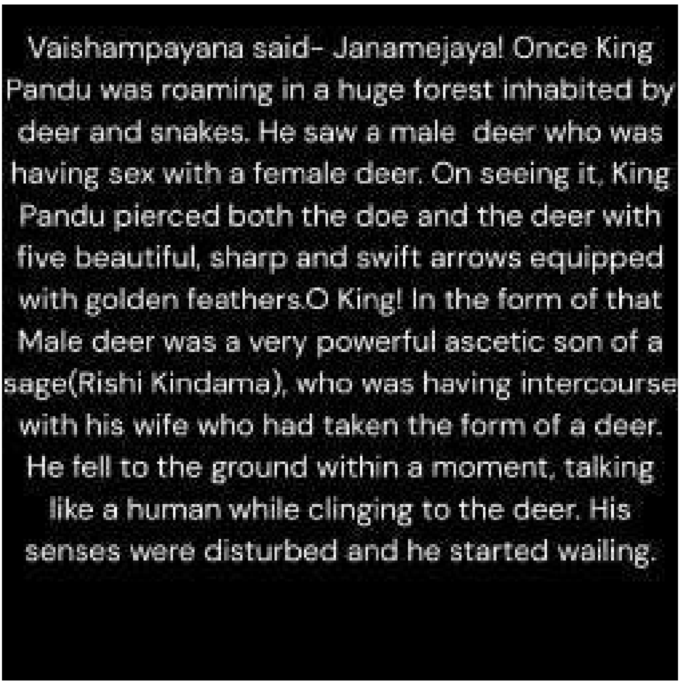
Vaishampayana said- Janamejaya! Once King Pandu was roaming in a huge forest inhabited by deer and snakes. He saw a male deer who was having sex with a female deer. On seeing it, King Pandu pierced both the doe and the deer with five beautiful, sharp and swift arrows equipped with golden feathers.O King! In the form of that Male deer was a very powerful ascetic son of a sage(Rishi Kindama), who was having intercourse with his wife who had taken the form of a deer. He fell to the ground within a moment, talking like a human while clinging to the deer. His senses were disturbed and he started wailing.



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As clearly stated in **Slokas 7–8** of Mahabharata Adi Parva (Gita Press edition), Rishi Kindama and his wife had transformed themselves into a stag and a doe and were mating in deer form for the purpose of begetting progeny.

This does **not** fall under the definition of *bestiality*, which is sexual intercourse between a human and an animal. In this incident, both partners were originally human but had assumed animal forms; thus, it was intercourse between two beings of the same (transformed) species.

While they were in union, King Pandu shot arrows at the pair, fatally wounding them. Upon being struck, Rishi Kindama and his wife reverted to their human forms and, in their grief and anger, cursed King Pandu.

Definition of Bestiality

sexual relations between a human being and a lower animal

bestiality noun

bes·ti·al·i·ty ˌbes-chē-ˈa-lə-tē ˌbesh-, ˌbēs- ˌbēsh-

plural **bestialities**

Synonyms of *bestiality* >

1 : sexual relations between a human being and a lower animal

In the Mahābhārata, Ādi Parva, Adhyāya 117, verses 7–8 describe a Rishi and his wife transformed into a deer and a doe, engaging in mating. Since they are humans in transformed forms, this act is not bestiality.

राजन् ! उस मृगके रूपमें एक महातेजस्वी तपोधन ऋषिपुत्र थे, जो अपनी मृगीरूपधारिणी पत्नीके साथ तेजस्वी मृग बनकर समागम कर रहे थे ।। ७ । वे उस मृगीसे सटे हुए ही मनुष्योंकी-सी बोली बोलते हुए क्षणभरमें पृथ्वीपर गिर पड़े। उनकी इन्द्रियाँ व्याकुल हो गयीं और वे विलाप करने लगे ।। ८ ।।

Verse 7:
O King! That deer was in fact a highly radiant sage's son, endowed with great spiritual power, who had assumed the form of a deer along with his wife, who had taken the form of a doe. They had transformed into these forms and were engaged in union.

Verse 8:
While still in union with the doe, the sage's son(in the form of a deer) , speaking in a human voice, suddenly fell to the ground. His senses were agitated, and he began to wail in distress.

स च राजन् महातेजा ऋषिपुत्रस्तपोधनः ।
भार्यया सह तेजस्वी मृगरूपेण संगतः ।। ७ ।।
राजन्! उस मृगके रूपमें एक महातेजस्वी तपोधन ऋषिपुत्र थे, जो अपनी मृगीरूपधारिणी पत्नीके साथ तेजस्वी मृग बनकर समागम कर रहे थे ।। ७ ।।
संसक्तश्च तया मृग्या मानुषीमीरयन् गिरम् ।
क्षणेन पतितो भूमौ विललापाकुलेन्द्रियः ।। ८ ।।
वे उस मृगीसे सटे हुए ही मनुष्योंकी-सी बोली बोलते हुए क्षणभरमें पृथ्वीपर गिर पड़े। उनकी इन्द्रियाँ व्याकुल हो गयीं और वे विलाप करने लगे ।। ८ ।।

Even Chatpgt says same thing in answer to this question regarding the same Story of Rishi Kindama

No, this is not bestiality.
Both the sage and his wife were humans who had consciously assumed animal forms through yogic or magical means. Their union was between two humans in animal form, not between species.

Allegations-

'Manu Smriti 10.72 "Since through their excellent energies (potency), seeds, cast in the wombs of beasts (by the holy sages), fructified in the shapes of human beings, who ecame honoured and commendable Rishis in life; the

seed is commended (as of greater importance in an act of fecundation).”

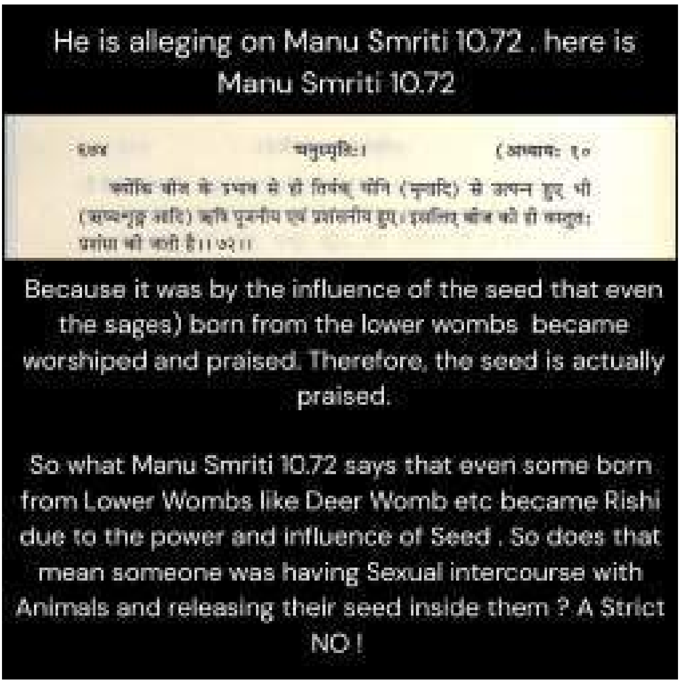
Refutation-

He is alleging on Manu Smriti 10.72 . here is Manu Smriti 10.72

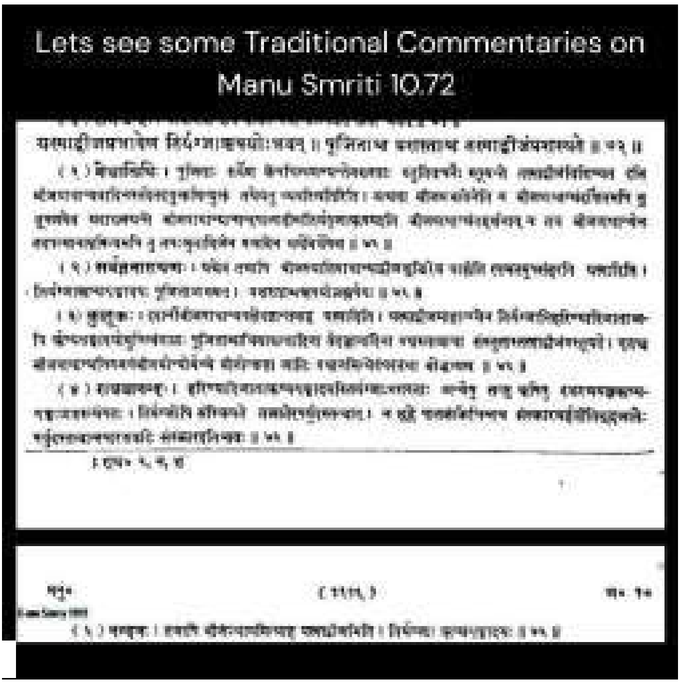
क्योंकि बीज के प्रभाव से ही तिर्यक् योनि (मृगादि) से उत्पन्न हुए भी (ऋष्यशृङ्ग आदि) ऋषि पूजनीय एवं प्रशंसनीय हुए। इसलिए बीज की ही वस्तुतः प्रशंसा की जाती है।। ७२

Because it was by the influence of the seed that even the sages) born from the lower wombs became worshiped and praised. Therefore, the seed is actually praised.

So what Manu Smriti 10.72 says that even some born from Lower Wombs like Deer Womb etc became Rishi due to the power and influence of Seed . So does that mean someone was having Sexual intercourse with Animals and releasing their seed inside them ? A Strict NO !



Lets see some Traditional Commentaries on Manu Smriti 10.72



Sarvagya Narayana Bhasya says – सर्वज्ञनारायणः । यद्येवं तथापि बीजस्यातिप्राधान्याद्बीजशुद्धिरेव ग्राह्येति स्वमतमुपसंहरति यस्मादिति । • तिर्यग्जाऋष्यश्वङ्गादयः पूजिताअभवन् । प्रशस्ताश्वऋषयोब्रह्मर्षयः ॥ ७२ ॥Even if that is so (i.e., even if tapas, śruta, etc., are important), still, due to the extreme importance given to seed (lineage), only purity of lineage (bīja-śuddhi) is to be accepted — thus is concluded by some, beginning with the phrase 'yasmat' (because). Beings such as Ṛṣyaśṛṅga and others, though born of non-human (animal) origin (tiryak-jā), were indeed respected. Similarly, respected and praised sages like the Brahmarṣis were born from pure lineage

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Raghavanda Bhasya says – राघवानन्दः । हरिण्यादिजाता ऋष्यश्वादयस्तिर्यग्जाः प्रशस्ताः अन्येषु सत्सु ऋषिषु दशरथयऋष्य-शृङ्गःप्राशस्त्यंगतः । तिर्यग्जोपि संस्क्रियते तज्जातेरपर्युदस्तत्वात् । न शुद्रे पातकंकिंचिन्नच संस्कारमर्हतीतिशुदजातेः पर्युदस्तत्वान्नपारशवादेः संस्कारइतिभावः ॥ ७२ Ṛṣyaśṛṅga and others, though born from a deer and hence of non-human origin (tiryak-jāti), were nonetheless revered sages. Among other noble sages, even Ṛṣyaśṛṅga, the son of Daśaratha, attained prominence and respect. Thus, even one born of non-human origin can undergo sanctification (saṁskāra), because such a birth is not excluded from eligibility (aparyudasta). On the other hand, a Śūdra, even though human, is considered to fall under sin (pātaka) and is therefore not eligible for saṁskāra. Hence, due to the exclusion of the Śūdra's birth from scriptural eligibility, saṁskāras like the Vedic upanayana are not performed for them."

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Traditional Acharyas like Raghvananda , Kulluka Bhatta and Sarvagya Narayana had quoted the example of Rishi Ṛṣyaśṛṅga explaining Manu 10.72 and the importance of Seed . So we shall see the story of Ṛṣyaśṛṅga to understand Manu 10.72

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Mahabharat Vana Parva Adhaya 110 Geeta Press

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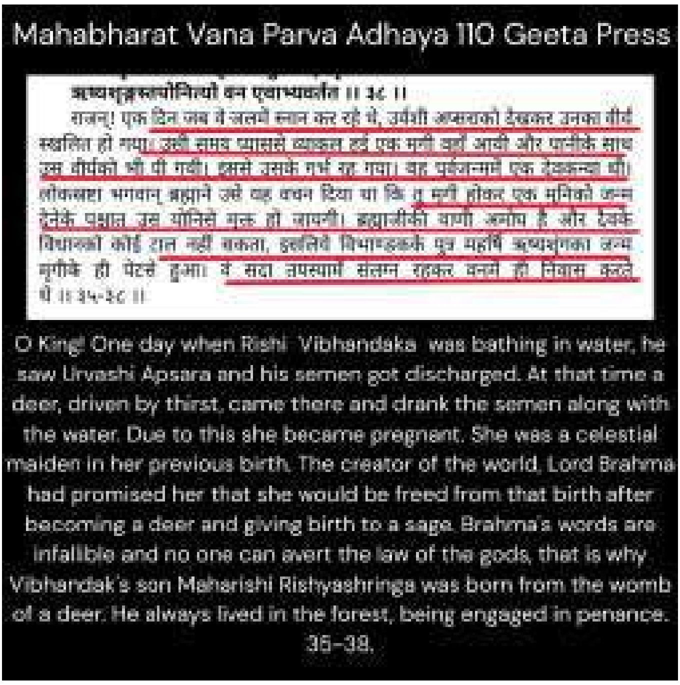

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ऋष्यशृङ्गस्तपोनित्यो वन एवाभ्यवर्तत ॥ ३८ ॥

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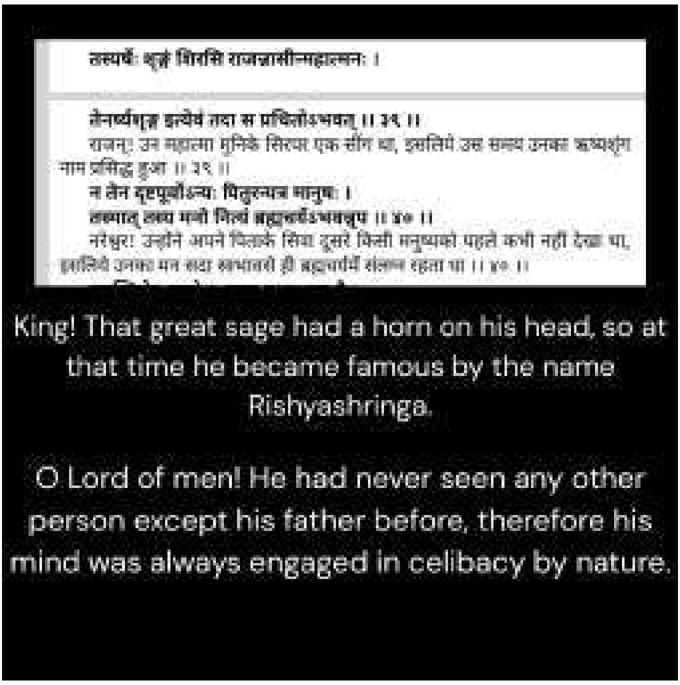
King! That great sage had a horn on his head, so at that time he became famous by the name Rishyashringa. O Lord of men! He had never seen any other person except his father before, therefore his mind was always engaged in celibacy by nature.



तस्यर्षेः शृङ्गं शिरसि राजन्नासीन्महात्मनः ।

तेनर्ष्यशृङ्ग इत्येवं तदा स प्रथितोऽभवत् ॥ ३९ ॥

राजन्! उन महात्मा मुनिके सिरपर एक सींग था, इसलिये उस समय उनका ऋष्यशृंग नाम प्रसिद्ध हुआ ॥ ३९ ॥

न तेन दृष्टपूर्वोऽन्यः पितुरन्यत्र मानुषः ।

तस्मात् तस्य मनो नित्यं ब्रह्मचर्येऽभवन्नृप ॥ ४० ॥

नरेश्वर! उन्होंने अपने पिताके सिवा दूसरे किसी मनुष्यको पहले कभी नहीं देखा था, इसलिये उनका मन सदा स्वभावतः ही ब्रह्मचर्यमें संलग्न रहता था ॥ ४० ॥

King! That great sage had a horn on his head, so at that time he became famous by the name Rishyashringa.

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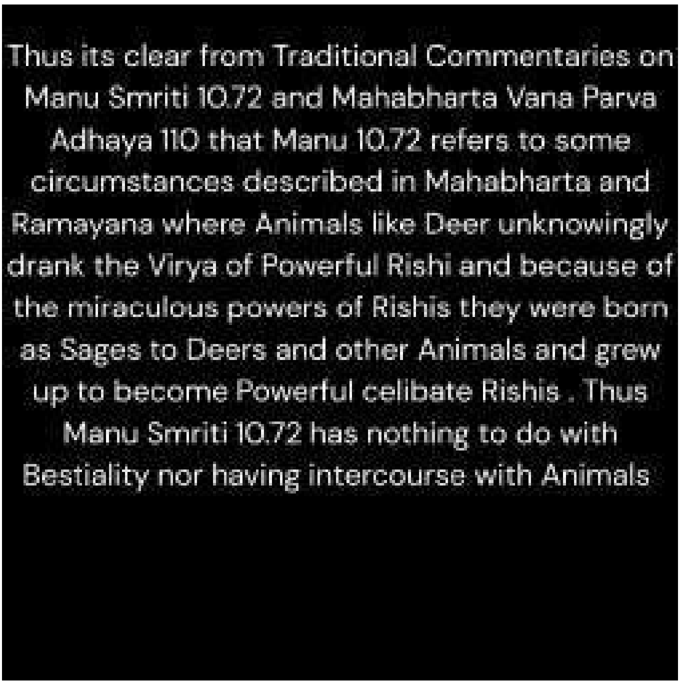
Thus its clear from Traditional Commentaries on Manu Smriti 10.72 and Mahabharta Vana Parva Adhaya 110 that Manu 10.72 refers to some circumstances described in Mahabharta and Ramayana where Animals like Deer unknowingly drank the Virya of Powerful Rishi and because of the miraculous powers of Rishis they were born as Sages to Deers and other Animals and grew up to become Powerful celibate Rishis . Thus Manu Smriti 10.72 has nothing to do with Bestiality nor having intercourse with Animals



Allegations-

Ved Vyasa was attracted to Apsara Ghritachi even after she had assumed the form of a parrot,

Narada Purana II.58.18-25 "After having obtained that excellent boon from the Lord, Vyasa, the son of Satyavati, was one day engaged in churning the sacrificial sticks, with the desire of making a fire (for sacrificial purpose). At that time, the illustrious sage happened to see a heavenly damsel called Ghrtaci who, in consequence of her brilliant splendour, possessed excellent beauty. Seeing that celestial damsel, in that forest, the great sage Vyasa became instantly passionately enamoured of her. After making Vyasa deeply agitated with passion, the most beautiful Ghrtaci, transforming herself into a she-parrot, approached him. Even after seeing the celestial lady disguised in another form, he was overcome with cupid (passionate love) who spread in every part of his body...Due to the inevitablity of Destiny (lit.what was to happen) the heart of the sage was fascinated by the (beautiful) form (of Ghrtaci).

Refutation-

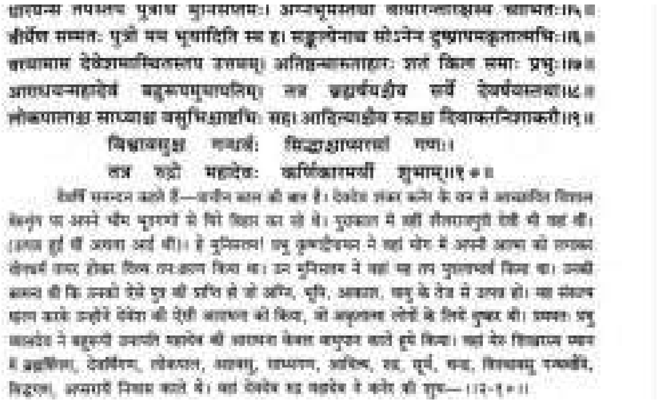
If one reads Narada Purana Purva, Book II, Chapter 58 in full, the context becomes clear and the allegation collapses. The chapter narrates that Vyāsa Deva undertook an intense and prolonged penance on Mount Meru to please Mahādeva, with the desire to be blessed with a son of extraordinary power and fame. Despite extreme hardships, Vyāsa steadfastly maintained his austerities and yoga practice until Mahādeva, moved by his devotion, granted him the boon: a son whose brilliance would be celebrated across the three worlds. Later, as destiny ordained under that very boon, Vyāsa was churning sacrificial sticks (*araṇi*) when the apsarā Ghṛtācī appeared before him in her celestial beauty. Overcome by the divine *māyā* that was part of the boon's fulfilment—not through any voluntary lapse—Vyāsa's seed fell onto the sacrificial sticks, from which his son Śuka (also called Sūta in some accounts) was miraculously born. There was no physical union, no act with

an animal, and no moral breach—only the unfolding of a divine birth exactly as foreordained by Mahādeva's blessing.

Narada Purana 2.58 hindi translation by Chaukhamba Publications

देवर्षि सनन्दन कहते हैं- प्राचीन काल की बात है। देवदेव शंकर कनेर के वन से आच्छादित विशाल मेरुशृंग पर अपने भौम भूतगणों से घिरे विहार कर रहे थे। पुराकाल में वहीं शैलराजपुत्री देवी भी वहां थीं। (उत्पन्न हुई थीं अथवा आई थीं)। हे मुनिसत्तम! प्रभु कृष्णद्वैपायन ने वहां योग में अपनी आत्मा को लगाकर योगधर्म तत्पर होकर दिव्य तपःश्चरण किया था। उन मुनिसत्तम ने वहां यह तप पुत्रलाभार्थ किया था। उनकी कामना थी कि उनको ऐसे पुत्र की प्राप्ति हो जो अग्नि, भूमि, आकाश, वायु के तेज से उत्पन्न हो। यह संकल्प धारण करके उन्होंने देवेश की ऐसी आराधना को किया, जो अकृतात्मा लोगों के लिये दुष्कर थी। प्रथमतः प्रभु व्यासदेव ने बहुरूपी उमापति महादेव की आराधना केवल वायुपान करते हुये किया। वहां मेरु शिखरस्थ स्थान में ब्रह्मर्षिगण, देवर्षिगण, लोकपाल, अष्टवसु, साध्यगण, आदित्य, रुद्र, सूर्य, चन्द्र, विश्वावसु गन्धर्वादि, सिद्धगण, अप्सरायें निवास करते थे। वहां देवदेव रुद्र महादेव ने कनेर की शुभ- ।।२-१०।।

Devarṣi Sanandana said)
In ancient times, Lord of the Devas, Mahadeva Shankara, was sporting upon the lofty peak of Mount Meru, which was covered with oleander groves, surrounded by His earthly attendants, the Bhūtaganas. In those primeval days, the daughter of the King of Mountains (Pārvatī Devī) was also present there (either born there or having arrived there). O foremost of sages! At that very place, Lord Krishna Dvaipāyana (Veda Vyāsa), absorbed in yoga, engaged himself in deep austerities for the purpose of obtaining a son. His wish was to have a son who would be endowed with the brilliance of fire, earth, sky, and wind. With this resolve, he worshipped the Lord of the Devas in a manner that is most difficult for those of undisciplined mind to perform. At first, Vyāsa worshipped the many-formed Umāpati Mahādeva subsisting only on air. On that peak of Meru resided the Brahmarṣis, Devarṣis, the Lokapālas, the eight Vasus, the Sādhyas, the Ādityas, the Rudras, the Sun, the Moon, the Gandharva Viśvāvasu and others, Siddhas, and Apsarās. There, Lord Rudra Mahādeva, adorned with a garland of auspicious oleander flowers, shone like the autumn full moon. In that divine and delightful forest, filled with the Lord and the Devarṣis, Vyāsa, endowed with supreme yoga, continued his worship for the sake of obtaining a son. During this period of austerity, his complexion did not become pale, nor did he feel any weariness. This was a wondrous event for the entire three worlds. Instead of fatigue or weakness, his matted locks blazed like tongues of fire, radiating the splendour of his great penance. O Nārada! By such austerity and devotion, Umāpati Maheśvara became exceedingly pleased and prepared to grant him a boon. Then Lord Tryambaka, smiling, spoke to Vyāsa. ।।2–10।।

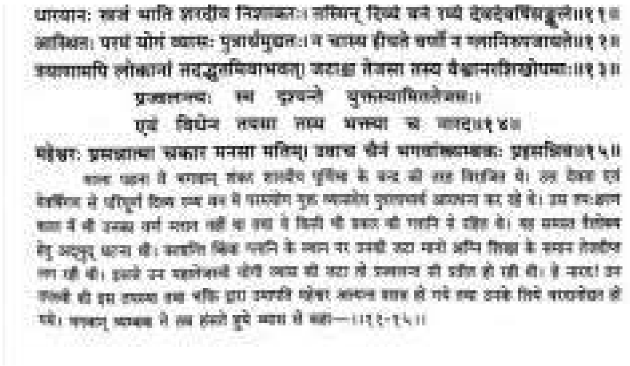


माला पहना वे भगवान् शंकर शारदीय पूर्णिमा के चन्द्र की तरह विराजित थे। उस देवता एवं देवर्षिगण से परिपूर्ण दिव्य रम्य वन में परमयोग युक्त व्यासदेव पुत्रलाभार्थ आराधना कर रहे थे। उस तपःश्चरण काल में भी उनका वर्ण म्लान नहीं था तथा वे किसी भी प्रकार की ग्लानि से रहित थे। यह समस्त त्रैलोक्य हेतु अद्भुद् घटना थी। क्लान्ति किंवा ग्लानि के स्थान पर उनकी जटा मानो अग्नि शिखा के समान तेजदीप्त लग रही थी। इससे उन महातेजस्वी योगी व्यास की जटा तो प्रज्वलन्त सी प्रतीत हो रही थी। हे नारद ! उन तपस्वी की इस तपस्या तथा भक्ति द्वारा उमापति महेश्वर अत्यन्त प्रसन्न हो गये तथा उनके लिये वरदानोद्यत हो गये। भगवान् त्र्यम्बक ने तब हंसते हुये व्यास से कहा- ।।११-१५।।

Wearing a garland, Lord Shankara shone like the moon of the Sharad Purnima. In that divine and delightful forest, filled with that deity and the Devarṣis, the supremely yogic Vyāsadeva was engaged in worship for the purpose of obtaining a son.

Even during that period of austerity, his complexion did not fade, nor was he afflicted by any weariness. This was a marvellous event for the entire three worlds. Instead of fatigue or weakness, his matted locks appeared to glow like tongues of fire, making the great and radiant yogi Vyāsa's hair seem ablaze.

O Nārada! By that austerity and devotion, Umāpati Maheśvara became exceedingly pleased and prepared to grant him a boon. Then Lord Tryambaka, smiling, spoke to Vyāsa. ।।11–15।।

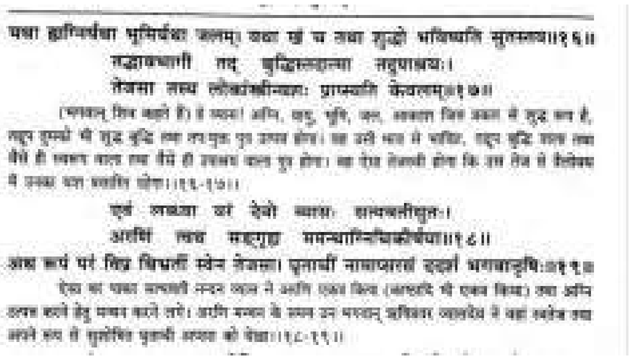


(भगवान् शिव कहते हैं) हे व्यास! अग्नि, वायु, भूमि, जल, आकाश जिस प्रकार से शुद्ध रूप है, तद्रूप तुमको भी शुद्ध बुद्धि तथा तपःयुक्त पुत्र उत्पन्न होगा। वह उसी भाव से भावित, तद्रूप बुद्धि वाला तथा वैसे ही स्वरूप वाला तथा वैसे ही उपाश्रय वाला पुत्र होगा। वह ऐसा तेजस्वी होगा कि उस तेज से त्रैलोक्य में उनका यश प्रसारित रहेगा।।१६-१७।।

ऐसा वर पाकर सत्यवती नन्दन व्यास ने अरणि एकत्र किया (काष्ठादि भी एकत्र किया) तथा अग्नि उत्पन्न करने हेतु मन्थन करने लगे। अरणि मन्थन के समय उन भगवान् ऋषिप्रवर व्यासदेव ने वहां स्वतेज तथा अपने रूप से सुशोभित घृताची अप्सरा को देखा।।१८-१९।।

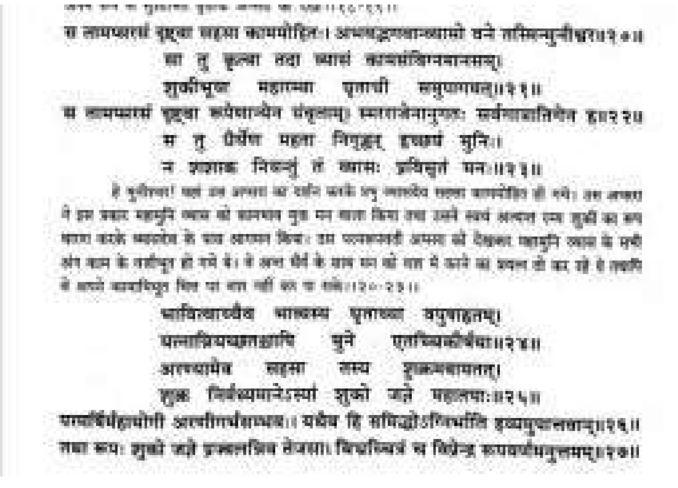
"O Vyāsa! Just as fire, air, earth, water, and space are pure in nature, in the same way you shall have a son who will be endowed with pure intellect and ascetic power. He will be of the same nature, the same intellect, the same form, and the same refuge as yourself. His brilliance will spread your fame throughout the three worlds." ।।16–17।।

Receiving this boon, Satyavatī's son Vyāsa gathered the *araṇi* sticks (and other materials) and began to churn them to produce fire. During this churning of the araṇi, the illustrious sage Vyāsa beheld the celestial apsarā Ghṛtācī, resplendent with her own beauty and radiance. ।।18–19।।



हे मुनीश्वर! वहां उस अप्सरा का दर्शन करके प्रभु व्यासदेव सहसा काममोहित हो गये। उस अप्सरा ने इस प्रकार महामुनि व्यास को कामभाव युक्त मन वाला किया तथा उसने स्वयं अत्यन्त रम्य शुकी का रूप धारण करके व्यासदेव के पास आगमन किया। उस परमरूपवती अप्सरा को देखकर महामुनि व्यास के सभी अंग काम के वशीभूत हो गये थे। वे अन्त धैर्य के साथ मन को वश में करने का प्रयत्न तो कर रहे थे तथापि वे अपने कामाभिभूत चित्त पर वश नहीं कर पा सके।।२०-२३।।

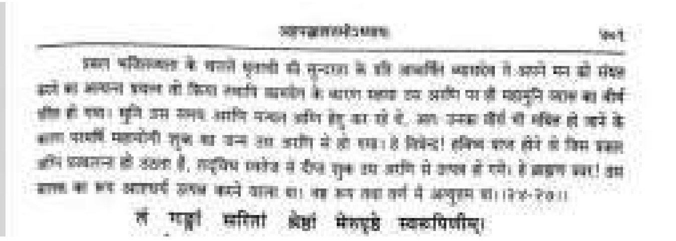
O foremost of sages! Seeing that apsarā, Lord Vyāsa was suddenly overcome with desire. That apsarā, thus arousing desire in the great sage, assumed the exceedingly beautiful form of a female parrot (*śuki*) and approached Vyāsa. Beholding her supreme beauty, all the limbs of the great sage Vyāsa became subject to passion. Though he tried with utmost patience to control his mind, he was unable to master his desire-filled heart. ।।20–23।।



प्रबल भवितव्यता के चलते घृताची की सुन्दरता के प्रति आकर्षित व्यासदेव ने अपने मन को संयत करने का अत्यन्त प्रयत्न तो किया तथापि कामवेग के कारण सहसा उस अरणि पर ही महामुनि व्यास का वीर्य पतित हो गया। मुनि उस समय अरणि मन्थन अग्नि हेतु कर रहे थे, अतः उनका वीर्य भी मथित हो जाने के कारण परमर्षि महायोगी शुक का जन्म उस अरणि से हो गया। हे विप्रेन्द्र ! हविष्य प्राप्त होने से जिस प्रकार अग्नि प्रज्वलन्त हो उठता है, तद्विध स्वतेज से दीप्त शुक उस अरणि से उत्पन्न हो गये। हे ब्राह्मण प्रवर ! उस बालक का रूप आश्चर्य उत्पन्न करने वाला था। वह रूप तथा वर्ण में अत्युत्तम था।।२४-२७।।

Due to the force of destiny, although Vyāsadeva was deeply attracted to Ghṛtācī's beauty and made the utmost effort to restrain his mind, the surge of passion suddenly caused his seed to be discharged right there upon the *araṇi*. At that time, the sage was churning the *araṇi* to produce fire, and because his seed too was churned in the process, the great ṛṣi and supreme yogi Śuka was born from that *araṇi*.

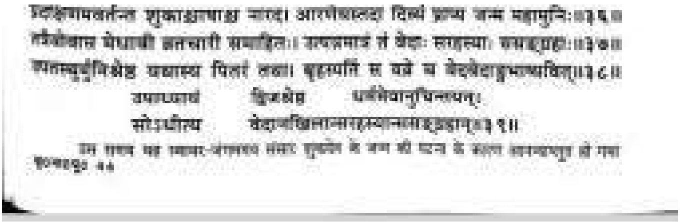
O foremost of Brāhmaṇas! Just as fire blazes forth upon receiving the offering (*haviṣ*), in the same way the self-radiant Śuka, glowing with his own brilliance, emerged from that *araṇi*. O best of Brāhmaṇas! The form of that boy was astonishing—most excellent in both form and complexion. ।। 24–27।।

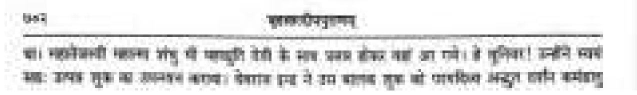


उस समय यह स्थावर-जंगममय संसार शुकदेव के जन्म की घटना के कारण आनन्दाप्लुत हो गया था। महातेजस्वी महात्मा शंभु भी महाद्युति देवी के साथ प्रसन्न होकर वहां आ गये। हे मुनिवर ! उन्होंने स्वयं सद्यः उत्पन्न शुक का उपनयन कराया। देवराज इन्द्र ने उस बालक शुक को परमदिव्य अद्भुत दर्शन कमंडलु

At that moment, the entire world of moving and unmoving beings was filled with joy at the event of Śukadeva's birth. The great and radiant Mahātmā Śaṁbhu, along with the resplendent Goddess, came there in delight.

O great sage! He Himself performed the sacred thread ceremony (*upanayana*) of the newly-born Śuka. The King of the Devas, Indra, presented that boy Śuka with a supremely divine and wondrous water pot (*darśana kamaṇḍalu*).





"Although the context of the Nārada Purāṇa (2.58) itself makes the story of Śukadeva's birth clear, let us also consider the explanation of Paṇḍit Madhvācārya Śāstrī on this episode, as given in *Purāṇa Digdarśana* (p. 691/788)."

समाधान उक्त कथा में भी व्यास जी के अमोघवीर्य की ही महिमा लक्षित होती है । जब कि तप के प्रभाव से रजोवीर्य के त्रिना भी मानसी सन्तान का उत्पन्न हो जाना नेदादि शास्त्रों में लिखा है, तब स्थूल शरीर की कारण सामग्री से परिपूरित अमोध वीर्य के द्वारा पुत्र का उत्पन्न हो जाना किसी प्रकार भी असम्भव नहीं कहा जा सकता। मानसी किंवा तापसी सृष्टि का वर्णन वेदों में डंके की चोट किया है, यथा– (क) मनसो रेतः प्रथमं यदासीत् । (अथर्व १६ । ५२ । १) (ख) श्रद्धाया दुहिता तपसोऽधिजाता स्वसा ऋषीणां भूतकृतां बभूव । (अथर्व ६ । १३३।४) अर्थात् (क) सृष्टि के आरम्भ में 'मनसो रेतः' ही था। (ख) श्रद्धा की पुत्री तप से उत्पन्न हुई थी, सूत्रधार ऋषियों को बहिन लगती थी। मानसिक वीर्य जो कि सृष्टि के इसलिए ग्रास जी ने अपने अमोघवीर्यगत एक विशिष्ट कीटाणु को पूर्वप्रशित पद्धति के

अनुसार परिपुष्ट करके पुत्ररूप में परिणत कर लिया तो इसमें आश्चर्य की क्या बात हुई ?

Even in the cited narrative, the glory of Vyāsa Ji's infallible virility (*amogha-vīrya*) is clearly evident. The scriptures, including the Vedas and allied texts, affirm that through the power of austerity (*tapas*), even the subtlest reproductive essence (*rajo-vīrya*) can give rise to mental progeny (*mānasa santāna*). Therefore, the birth of a son through the fully potent, materially enriched *amogha-vīrya* cannot be deemed impossible by any means. The concept of mental or ascetic creation (*mānasa* or *tāpasī sṛṣṭi*) is boldly proclaimed in the Vedas, as seen in the following verses: (a) "The first seed of creation was born of the mind." — *Atharva Veda 16.52.1* (b) "The daughter of Faith (*śraddhā*) was born of austerity; she became the sister of the sages, the creators of beings." — *Atharva Veda 6.133.4*

Thus, in the beginning, creation emerged from the mental seed (*manaso retaḥ*). The daughter of Faith, born of *tapas*, was considered the sister of the founding sages. Therefore, when Vyāsa Ji, through his *amogha-vīrya*, cultivated a specific germ using the method of pre-infusion (*pūrvapraśita paddhati*) and transformed it into a son, what is there to be surprised about?

समाधान

उक्त कथा से भी व्यास जी के अमोघवीर्य की ही महिमा लक्षित होती है। जब कि तप के प्रभाव से रजोवीर्य के बिना भी मानसी सन्तान का उत्पन्न हो जाना वेदादि शास्त्रों में लिखा है, तब स्थूल शरीर की कारण सामग्री से परिपुष्ट अमोघ वीर्य के द्वारा पुत्र का उत्पन्न हो जाना किसी प्रकार भी असम्भव नहीं कहा जा सकता। मानसी किंवा तापसी सृष्टि का वर्णन वेदों में डंके की चोट किया है, यथा—

(क) मनसो रेतः प्रथमं यदासीत्। (अथर्व १६।५२।१)

(ख) श्रद्धाया दुहिता तपसोऽधिजाता स्वसा ऋषीणां भूतकृतां बभूव। (अथर्व ६।१३३।४)

अर्थात्—(क) सृष्टि के आरम्भ में 'मनसो रेतः'—मानसिक वीर्य ही था। (ख) श्रद्धा की पुत्री तप से उत्पन्न हुई थी, जो कि सृष्टि के सूत्रधार ऋषियों की बहिन लगती थी।

इसलिए व्यास जी ने अपने अमोघवीर्य से एक विशिष्ट कीटाणु को पूर्वप्रश्रित पद्धति के अनुसार परिपुष्ट करके पुत्ररूप में परिणत कर लिया तो इसमें आश्चर्य की क्या बात हुई ?

Regarding the Character of Srila Vyasa Deva we have direct evidences from Mahabharat

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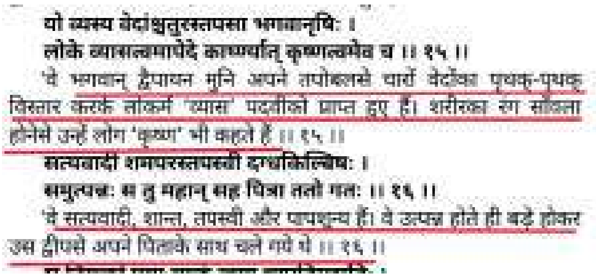
'वे भगवान् द्वैपायन मुनि अपने तपोबलसे चारों वेदोंका पृथक् पृथक् विस्तार करके लोकमें 'व्यास' पदवीको प्राप्त हुए हैं। शरीरका रंग साँवला होनेसे उन्हें लोग 'कृष्ण' भी कहते हैं ।। १५ ।।

'वे सत्यवादी, शान्त, तपस्वी और पापशून्य हैं। वे उत्पन्न होते ही बड़े होकर उस द्वीपसे अपने पिताके साथ चले गये थे ।। १६ ।।

The sage Dvaipayana, by the power of his penance, expanded each of the four Vedas separately and attained the title of Vyasa in the world.

Because of his dark complexion, people also call him Krishna. (Verse 15)

He is truthful, peaceful, ascetic, and free from sin.
As soon as he was born and grew up, he left that island and went with his father. (Verse 16)



यो व्यस्य वेदांश्चतुरस्तपसा भगवानृषिः ।
लोके व्यासत्वमापेदे कार्ष्ण्यात् कृष्णत्वमेव च ।। १५ ।।
वे भगवान् द्वैपायन मुनि अपने तपोबलसे चारों वेदोंका पृथक्-पृथक् विस्तार करके लोकमें 'व्यास' पदवीको प्राप्त हुए हैं। शरीरका रंग साँवला होनेसे उन्हें लोग 'कृष्ण' भी कहते हैं ।। १५ ।।
सत्यवादी शमपरस्तपस्वी दग्धकिल्बिषः ।
समुत्पन्नः स तु महान् सह पित्रा ततो गतः ।। १६ ।।
वे सत्यवादी, शान्त, तपस्वी और पापशून्य हैं। वे उत्पन्न होते ही बड़े होकर उस द्वीपसे अपने पिताके साथ चले गये थे ।। १६ ।।

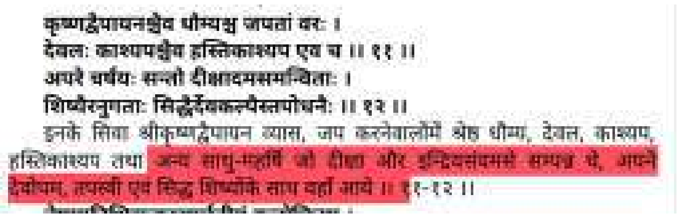
Mahabharat Anushashan Parva Adhaya 139 slokas 11-12 and Slokas 32 Geeta Press Gorakhpur – Maharishi Vyasa was controlled of all Senses and Master of senses

इनके सिवा श्रीकृष्णद्वैपायन व्यास, जप करनेवालोंमें श्रेष्ठ धौम्य, देवल, काश्यप, हस्तिकाश्यप तथा अन्य साधु-महर्षि जो दीक्षा और इन्द्रियसंयमसे सम्पन्न थे, अपने देवोपम, तपस्वी एवं सिद्ध शिष्योंके साथ वहाँ आये ।। ११-१२ ।।

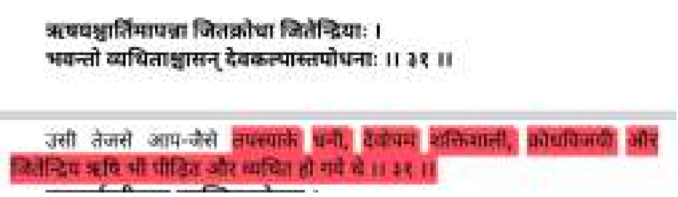
उसी तेजसे आप-जैसे तपस्याके धनी, देवोपमशक्तिशाली,क्रोधविजयी और जितेन्द्रिय ऋषि भी पीड़ित और व्यथित हो गये थे ।। ३१ ।।

Verses 11–12
“Besides them, Śrī Kṛṣṇa Dvaipāyana Vyāsa, Dhaumya—the foremost among those who perform japa—Devala, Kāśyapa, Hastikāśyapa, and other noble great sages, endowed with initiation (dīkṣā) and self-restraint, also arrived there along with their godlike, austere, and perfected disciples.”

Verse 31
“By that very brilliance, even sages like you—rich in austerities, endowed with divine power, conquerors of anger, and masters of the senses—became afflicted and distressed.”



कृष्णद्वैपायनश्चैव धौम्यश्च जपतां वरः ।
देवलः काश्यपश्चैव हस्तिकाश्यप एव च ।। ११ ।।
अपरे चर्षयः सन्तो दीक्षादमसमन्विताः ।
शिष्यैरनुगताः सिद्धैर्देवकल्पैस्तपोधनैः ।। १२ ।।
इनके सिवा श्रीकृष्णद्वैपायन व्यास, जप करनेवालोंमें श्रेष्ठ धौम्य, देवल, काश्यप, हस्तिकाश्यप तथा अन्य साधु-महर्षि जो दीक्षा और इन्द्रियसंयमसे सम्पन्न थे, अपने देवोपम, तपस्वी एवं सिद्ध शिष्योंके साथ वहाँ आये ।। ११-१२ ।।



ऋषयश्चार्तिमापन्ना जितक्रोधा जितेन्द्रियाः ।
भवन्तो व्यथिताश्चासन् देवकल्पास्तपोधनाः ।। ३१ ।।
उसी तेजसे आप-जैसे तपस्याके धनी, देवोपम शक्तिशाली, क्रोधविजयी और जितेन्द्रिय ऋषि भी पीड़ित और व्यथित हो गये थे ।। ३१ ।।

Allegations-

A demon named Rambha was a devotee of the fire god Agni. Not to confuse this demon Rambha as the Apsara named Rambha. He was desirous of having progeny. Agni accepted his prayer and said that he should immediately copulate with any specie and he will get a progeny.

Srimad Devi Bhagavatam 5.2.27-31 "…Vyasa said :– O king! Hearing thus the sweet words of Fire, Rambha quitted the hold of his hairs and said :– O Lord of the Devas! If thou art pleased, grant my desired boon that a son be born unto me,

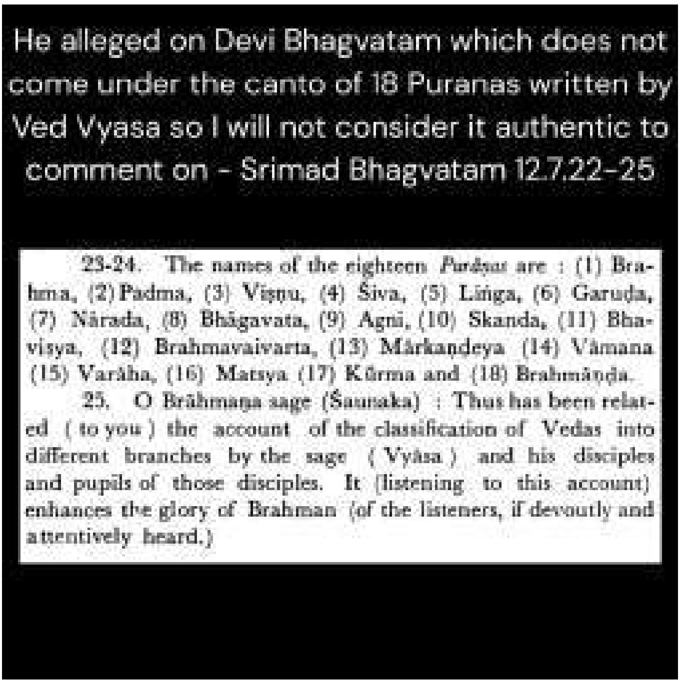
who will destroy the forces of my enemy and who will conquer the three worlds. And that son be invincible in every way by the Devas, Danavas and men, very powerful, assuming forms at will, and respected by all. The Fire said :– O highly Fortunate! You will get your son, as you desire; therefore desist now from your attempting suicide. O highly fortunate Rambha! With any female of whichever species, you will co-habit, you will get a son, more powerful than you; there is no doubt in this. Vyasa said :– O king! Hearing thus the sweet words of the Fire as desired, Rambha, the chief of the Danavas, went, surrounded by Yaksas, to a beautiful place, adorned with picturesque sceneries; when one lovely she-buffalo, who was very maddened with passion, fell to the sight of Rambha. And he desired to have sexual intercourse with her, in preference to other women. The she-buffallo, too, gladly yielded to his purpose and Rambha had sexual intercourse with her, impelled as it were by the destiny. The she-buffalo became pregnant with his semen virile…"

Refutation-

He alleged on Devi Bhagvatam which does not come under the canto of 18 Puranas written by Ved Vyasa so I will not consider it authentic to comment on – Srimad Bhagvatam 12.7.22-25

Srimad Bhagvatam 12.7.22-25 – 23-24. The names of the eighteen Purāṇas are: (1) Bra-hma, (2) Padma, (3) Vişnu, (4) Śiva, (5) Linga, (6) Garuda, (7) Narada, (8) Bhagavata, (9) Agni, (10) Skanda, (11) Bha-visya, (12) Brahmavaivarta, (13) Markandeya (14) Vāmana (15) Varaha, (16) Matsya (17) Kurma and (18) Brahmanda.

25. O Brahmana sage (Saunaka): Thus has been relat-ed (to you) the account of the classification of Vedas into different branches by the sage (Vyāsa) and his disciples and pupils of those disciples. It (listening to this account) enhances the glory of Brahman (of the listeners, if devoutly and attentively heard.)

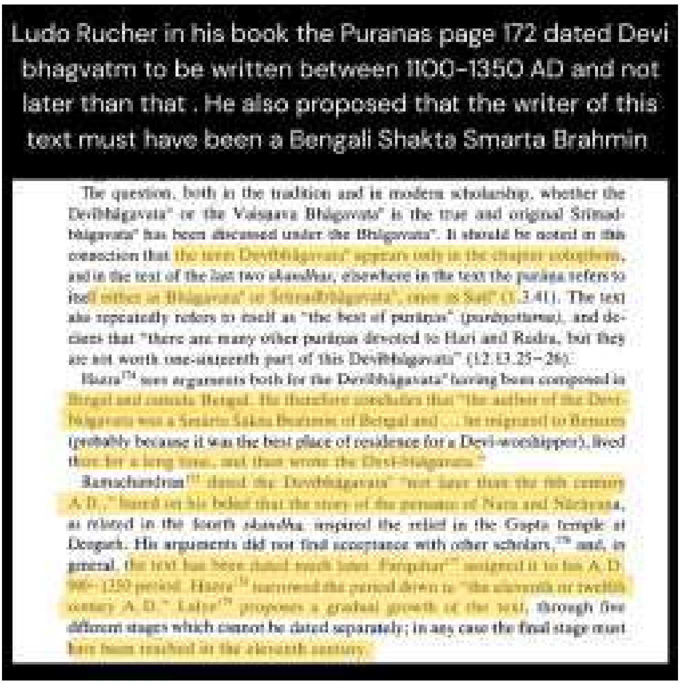

He alleged on Devi Bhagvatam which does not come under the canto of 18 Puranas written by Ved Vyasa so I will not consider it authentic to comment on - Srimad Bhagvatam 12.7.22-25

23-24. The names of the eighteen *Purāṇas* are : (1) Brahma, (2) Padma, (3) Viṣṇu, (4) Śiva, (5) Liṅga, (6) Garuḍa, (7) Nārada, (8) Bhāgavata, (9) Agni, (10) Skanda, (11) Bhaviṣya, (12) Brahmavaivarta, (13) Mārkaṇḍeya (14) Vāmana (15) Varāha, (16) Matsya (17) Kūrma and (18) Brahmāṇḍa.

25. O Brāhmaṇa sage (Śaunaka) : Thus has been related (to you) the account of the classification of Vedas into different branches by the sage (Vyāsa) and his disciples and pupils of those disciples. It (listening to this account) enhances the glory of Brahman (of the listeners, if devoutly and attentively heard.)

Ludo Rucher in his book the Puranas page 172 dated Devi Bhagvatm to be written between 1100-1350 AD and not later

than that . He also proposed that the writer of this text must have been a Bengali Shakta Smarta Brahmin


Ludo Rucher in his book the Puranas page 172 dated Devi bhagvatm to be written between 1100-1350 AD and not later than that . He also proposed that the writer of this text must have been a Bengali Shakta Smarta Brahmin

The question, both in the tradition and in modern scholarship, whether the Devībhāgavata or the Vaiṣṇava Bhāgavata is the true and original Śrīmad-bhāgavata has been discussed under the Bhāgavata. It should be noted in this connection that the term Devībhāgavata appears only in the chapter colophons, and in the text of the last two skandhas; elsewhere in the text the purāṇa refers to itself either as Bhāgavata or Śrīmadbhāgavata, once as Sat (1.3.41). The text also repeatedly refers to itself as "the best of purāṇas" (purāṇottama), and declares that "there are many other purāṇas devoted to Hari and Rudra, but they are not worth one-sixteenth part of this Devībhāgavata" (12.13.25–26).

Hazra sees arguments both for the Devībhāgavata having been composed in Bengal and outside Bengal. He therefore concludes that "the author of the Devībhāgavata was a Smārta Śākta Brahmin of Bengal and ... he migrated to Benares (probably because it was the best place of residence for a Devī-worshipper), lived there for a long time, and there wrote the Devī-bhāgavata."

Ramachandran dated the Devībhāgavata "not later than the 6th century A.D.," based on his belief that the story of the penance of Nara and Nārāyaṇa, as related in the fourth skandha, inspired the relief in the Gupta temple at Deogarh. His arguments did not find acceptance with other scholars, and, in general, the text has been dated much later. Farquhar assigned it to the A.D. 900–1350 period. Hazra narrowed the period down to "the eleventh or twelfth century A.D." Lalye proposes a gradual growth of the text, through five different stages which cannot be dated separately; in any case the final stage must have been reached in the eleventh century.

Allegations-

There's a story in Vishnu Purana about King Satadhanu who had taken birth as a dog due to committing the 'sin' of speaking with an infidel. His wife after taking rebirth as the daughter of Kasi recognized her husband and married him while he was still a dog,

Vishnu Purana 3.18.64-67 "With the eye of divine intelligence she knew that her own husband had been regenerate as a dog, and going once to the city of Vaidiśá she saw the dog, and recognised her former lord in him. Knowing that the animal was her husband, she placed upon his neck the bridal garland, accompanying it with the marriage rites and prayers…"

Refutation-

In the Vishnu Purana Amsa 3 Adhaya 18 Geeta Press Gorakhpur , there is no indication that Shaivya married a dog. Upon recognising her husband reborn as a dog, she simply treated him with respect, offered him food, and reminded him of the actions that led to his fall. The narrative then recounts his successive births as a dog, jackal, wolf, vulture, crow, and peacock, with Shaivya meeting him in each life and reminding him of his true identity. Only after he regained human form did their marriage take place, making the claim of a "dog marriage" unsupported by the source.

सुना जाता है, पूर्वकालमें पृथिवीतलपर शतधनु नामसे विख्यात एक राजा था। उसकी पत्नी शैव्या अत्यन्त धर्मपरायणा थी ॥ ५३ ॥ वह महाभागा पतिव्रता, सत्य, शौच और दयासे युक्त तथा विनय और नीति आदि सम्पूर्ण सुलक्षणोंसे सम्पन्ना थी ॥ ५४॥ उस महारानीके साथ राजा शतधनुने परम समाधिद्वारा सर्वव्यापक, देवदेव श्रीजनार्दनकी आराधना की ॥ ५५॥ वे प्रतिदिन तन्मय होकर अनन्यभावसे होम, जप, दान, उपवास और पूजन आदिद्वारा भगवान्‌की भक्तिपूर्वक आराधना करने लगे ॥ ५६ ॥ हे द्विज! एक दिन कार्तिकी पूर्णिमाको उपवास कर उन दोनों पति-पत्नियोंने श्रीगंगाजीमें एक साथ ही स्नान करनेके अनन्तर बाहर आनेपर एक पाखण्डीको सामने आता देखा ॥ ५७॥ यह ब्राह्मण इस महात्मा राजाके धनुर्वेदाचार्यका मित्र था; अतः आचार्यके गौरववश राजाने भी उससे मित्रवत् व्यवहार किया ॥ ५८ ॥ किन्तु उसकी पतिव्रता पत्नीने उसका कुछ

भी आदर नहीं किया; वह मौन रही और यह सोचकर कि मैं उपोषिता (उपवासयुक्त) हूँ उसे देखकर सूर्यका दर्शन किया ॥ ५९ ॥ हे द्विजोत्तम! फिर उन स्त्री-पुरुषोंने यथारीति आकर भगवान् विष्णुके पूजा आदिक सम्पूर्ण कर्म विधिपूर्वक किये ॥ ६० ॥ राजा शतधनुने उपवास-अवस्थामें पाखण्डीसे वार्तालाप किया था। अतः उस पापके कारण उसने कुत्तेका जन्म लिया ॥ ६२ ॥ तथा वह शुभलक्षणा काशीनरेशकी कन्या हुई, जो सब प्रकारके विज्ञानसे युक्त, सर्वलक्षणसम्पन्ना और जातिस्मरा (पूर्वजन्मका वृत्तान्त जाननेवाली) थी ॥ ६३ ॥ राजाने उसे किसी वरको देनेकी इच्छा की, किन्तु उस सुन्दरीके ही रोक देनेपर वह उसके विवाहादिसे उपरत हो गये ॥ ६४॥

तब उसने दिव्य दृष्टिसे अपने पतिको श्वान हुआ जान विदिशा नामक नगरमें जाकर उसे वहाँ कुत्तेकी अवस्थामें देखा ॥ ६५ ॥ अपने महाभाग पतिको श्वानरूपमें देखकर उस सुन्दरीने उसे सत्कारपूर्वक अति उत्तम भोजन कराया ॥ ६६ ॥ उसके दिये हुए उस अति मधुर और इच्छित अन्नको खाकर वह अपनी जातिके अनुकूल नाना प्रकारकी चाटुता प्रदर्शित करने लगा ॥ ६७ ॥ उसके चाटुता करनेसे अत्यन्त संकुचित हो उस बालिकाने कुत्सित योनिमें उत्पन्न हुए उस अपने प्रियतमको प्रणाम कर उससे इस प्रकार कहा- ॥ ६८ ॥ "महाराज ! आप अपनी उस उदारताका स्मरण कीजिये जिसके कारण आज आप श्वान-योनिको प्राप्त होकर मेरे चाटुकार हुए हैं॥ ६९ ॥ हे प्रभो! क्या आपको यह स्मरण नहीं है कि तीर्थस्नानके अनन्तर पाखण्डीसे वार्तालाप करनेके कारण ही आपको यह कुत्सित योनि मिली है?" ॥ ७० ॥

श्रीपराशरजी बोले- काशिराजसुताद्वारा इस प्रकार स्मरण कराये जानेपर उसने बहुत देरतक अपने पूर्वजन्मका चिन्तन किया। तब उसे अति दुर्लभ निर्वेद प्राप्त हुआ ॥ ७१ ॥ उसने अति उदास चित्तसे नगरके बाहर आ प्राण त्याग दिये और फिर शृगाल-योनिमें जन्म लिया ॥ ७२ ॥ तब काशिराजकन्या दिव्य दृष्टिसे उसे दूसरे जन्ममें शृगाल हुआ जान उसे देखनेके लिये कोलाहल पर्वतपर गयी ॥ ७३ ॥ वहाँ भी अपने पतिको शृगाल-योनिमें उत्पन्न हुआ देख वह सुन्दरी राजकन्या उससे बोली- ॥ ७४ ॥ " हे राजेन्द्र ! श्वान-योनिमें जन्म लेनेपर मैंने आपसे जो पाखण्डीसे वार्तालापविषयक पूर्वजन्मका वृत्तान्त कहा था क्या वह आपको स्मरण है?" ॥ ७५ ॥ तब सत्यनिष्ठोंमें श्रेष्ठ राजा शतधनुने उसके इस प्रकार कहनेपर सारा सत्य वृत्तान्त जानकर निराहार रह वनमें अपना शरीर छोड़ दिया ॥ ७६ ॥ फिर वह एक भेड़िया हुआ; उस समय भी अनिन्दिता राजकन्याने उस निर्जन वनमें जाकर अपने पतिको उसके पूर्वजन्मका वृत्तान्त स्मरण कराया ॥ ७७ ॥ [उसने कहा- "हे महाभाग ! तुम भेड़िया नहीं हो, तुम राजा शतधनु हो। तुम [अपने पूर्वजन्मोंमें] क्रमशः कुक्कुर और शृगाल होकर अब भेड़िया हुए हो" ॥ ७८ ॥ इस प्रकार उसके स्मरण करानेपर राजाने जब भेड़ियेके शरीरको छोड़ा तो गृध्र-योनिमें जन्म लिया। उस समय भी उसकी निष्पाप भार्याने उसे फिर बोध कराया ॥ ७९ ॥ 'हे नरेन्द्र ! तुम अपने स्वरूपका स्मरण करो; इन गृध्र-चेष्टाओंको छोड़ो। पाखण्डीके साथ वार्तालाप करनेके दोषसे ही तुम गृध्र हुए हो' ॥ ८० ॥

योनिमें भी पूर्वजन्मका स्मरण कराये जानेपर राजाने अपने फिर दूसरे जन्ममें काक-योनिको प्राप्त होनेपर भी अपने पतिको योगबलसे पाकर उस सुन्दरीने कहा- ॥ ८१ ॥ "हे प्रभो! जिनके वशीभूत होकर सम्पूर्ण सामन्तगण नाना प्रकारकी वस्तुएँ भेंट करते थे वही आप आज काक-योनिको प्राप्त होकर बलिभोजी हुए हैं"॥ ८२ ॥ इसी प्रकार काक-प्राण छोड़ दिये और फिर मयूर-योनिमें जन्म लिया ॥ ८३ ॥

महायज्ञका अनुष्ठान किया; उस यज्ञमें अवभृथ-स्नानके मयूरावस्थामें भी काशिराजकी कन्या उसे क्षण-क्षणमें अति सुन्दर मयूरोचित आहार देती हुई उसकी टहल करने लगी ॥ ८४ ॥ उस समय राजा जनकने अश्वमेध नामक समय उस मयूरको स्नान कराया ॥ ८५ ॥ तब उस सुन्दरीने स्वयं भी स्नान कर राजाको यह स्मरण कराया कि किस प्रकार उसने श्वान और शृगाल आदि योनियाँ ग्रहण की थीं ॥ ८६ ॥ अपनी जन्म-परम्पराका स्मरण होनेपर उसने ही पुत्ररूपसे जन्म लिया ॥ ८७ ॥ अपना शरीर त्याग दिया और फिर महात्मा जनकजीके यहाँ

तब उस सुन्दरीने अपने पिताको विवाहके लिये प्रेरित किया। उसकी प्रेरणासे राजाने उसके स्वयंवरका आयोजन किया ॥ ८८ ॥ स्वयंवर होनेपर उस राजकन्याने स्वयंवरमें आये हुए अपने उस पतिको फिर पतिभावसे वरण कर लिया ॥ ८९ ॥ उस राजकुमारने काशिराजसुताके साथ नाना प्रकारके भोग भोगे और फिर पिताके परलोकवासी होनेपर विदेहनगरका राज्य किया ॥ ९० ॥ उसने बहुत-से यज्ञ किये, याचकोंको नाना प्रकारसे दान दिये, बहुत-से पुत्र उत्पन्न किये और शत्रुओंके साथ अनेकों युद्ध किये ॥ ९१ ॥ इस प्रकार उस राजाने पृथिवीका न्यायानुकूल पालन करते हुए राज्य-भोग किया और अन्तमें अपने प्रिय प्राणोंको धर्मयुद्धमें छोड़ा ॥ ९२ ॥ तब उस सुलोचनाने पहलेके समान फिर अपने चितारूढ तिका विधिपूर्वक प्रसन्न मनसे अनुगमन किया ॥ ९३॥ इससे वह राजा उस

राजकन्याके सहित इन्द्रलोकसे भी उत्कृष्ट अक्षय लोकोंको प्राप्त हुआ ॥ ९४ ॥ हे द्विजश्रेष्ठ ! इस प्रकार शुद्ध हो जानेपर उसने अतुलनीय अक्षय स्वर्ग, अति दुर्लभ दाम्पत्य और अपने पूर्वार्जित पुण्यका फल प्राप्त कर लिया ॥ ९५ ॥
हे द्विज ! इस प्रकार मैंने तुमसे पाखण्डीसे सम्भाषण करनेका दोष और अश्वमेध यज्ञमें स्नान करनेका माहात्म्य वर्णन कर दिया ॥ ९६ ॥ इसलिये पाखण्डी और पापाचारियोंसे कभी वार्तालाप और स्पर्श न करे; विशेषतः नित्य-नैमित्तिक कर्मोंके समय और जो यज्ञादि क्रियाओंके लिये दीक्षित हो उसे तो उनका संसर्ग त्यागना अत्यन्त आवश्यक है ॥ ९७ ॥ जिसके घरमें एक मासतक नित्यकर्मोंका अनुष्ठान न हुआ हो उसको देख लेनेपर बुद्धिमान् मनुष्य सूर्यका दर्शन करे ॥ ९८ ॥ फिर जिन्होंने वेदत्रयीका सर्वथा त्याग कर दिया है तथा जो पाखण्डियोंका अन्न खाते और वैदिक मतका विरोध करते हैं उन पापात्माओंके दर्शनादि करनेपर तो कहना ही क्या है ? ॥ ९९ ॥ इन दुराचारी पाखण्डियोंके साथ वार्तालाप करने, सम्पर्क रखने और उठने-बैठनेमें महान् पाप होता है; इसलिये इन सब बातोंका त्याग करे ॥ १०० ॥ पाखण्डी, विकर्मी, विडाल-व्रतवाले, दुष्ट, स्वार्थी और बगुला-भक्त लोगोंका वाणीसे भी आदर न करे ॥ १०१ ॥ इन पाखण्डी, दुराचारी और अति पापियोंका संसर्ग दूरहीसे त्यागने योग्य है। इसलिये इनका सर्वदा त्याग करे ॥ १०२ ॥

It is said that in ancient times there was a king on earth named Shatadhanu. His wife, Shaivya, was extremely devoted to righteousness—truthful, pure, compassionate, humble, wise, and adorned with every noble quality. Together they worshipped the all-pervading Lord of the gods, Shri Janardana, through deep meditation.

Day after day, absorbed in devotion, they performed homa, japa, charity, fasting, and worship with unwavering love for the Lord. One day, on the full moon of Kartika, they both fasted and bathed together in the holy Ganga. Upon coming out of the water, they saw a heretic. This man was a friend of the king's archery teacher, and so, out of respect for the teacher, the king treated him warmly. But Shaivya, being chaste and observing a fast, did not honor him—she remained silent and, after seeing him, turned her gaze to the sun.

Afterwards, the couple performed their worship of Vishnu. Yet, because the king had conversed with the heretic while fasting, he incurred sin and was reborn as a dog. The queen, however, was reborn as the daughter of the king of Kashi, blessed with beauty, learning, all auspicious qualities, and the gift of remembering past lives. When her father wished to marry her off, she refused, knowing her true husband's fate.

Through divine vision, she saw her husband living as a dog in Vidisha. She went there and fed him excellent food. The dog showed her affection according to his nature, and she, distressed, bowed to him and reminded him of his past—how speaking with a heretic after a holy bath had brought him to such a birth.

The dog remembered and, filled with detachment, left the city and died, being born again as a jackal. The princess found him again and repeated the reminder. He died in the forest and became a wolf. She sought him out once more and told him of his past births as dog and jackal. He died and was born as a vulture, then as a crow, then as a peacock—each time found and reminded by the faithful princess, who fed and cared for him.

During King Janaka's Ashvamedha sacrifice, the peacock was bathed, and the princess again reminded him of all his

former lives. Then he was reborn as her own son, born in King Janaka's household. When he came of age, the princess had her father arrange her svayamvara, and she chose him once more as her husband.

He enjoyed royal pleasures with her, inherited the throne of Videha, performed many sacrifices, gave gifts, fathered many sons, and fought many battles. In the end, he died in a righteous war, and the princess, as before, mounted his funeral pyre and followed him.

Thus purified, they both attained an eternal realm even higher than Indra's heaven, enjoying the rare bliss of perfect union.

From this, it is taught that conversing with heretics is a grave sin, especially during sacred duties and rites, and that their association should be avoided altogether. One should never show them honor or keep their company, for such contact brings great spiritual harm.

स तु तेनापचारेण श्वा जज्ञे वसुधाधिपः।
उपोषितेन पाषण्डसंलापो यत्कृतोऽभवत्॥ ६२
सा तु जातिस्मरा जज्ञे काशीराजसुता शुभा।
सर्वविज्ञानसम्पूर्णा सर्वलक्षणपूजिता॥ ६३
तां पिता दातुकामोऽभूद्वराय विनिवारितः।
तयैव तन्व्या विरतो विवाहारम्भतो नृपः॥ ६४
ततस्सा दिव्यया दृष्ट्या दृष्ट्वा श्वानं निजं पतिम्।
विदिशाख्यं पुरं गत्वा तदवस्थं ददर्श तम्॥ ६५
तं दृष्ट्वैव महाभागं श्वभूतं तु पतिं तदा।
ददौ तस्मै वराहारं सत्कारप्रवणं शुभा॥ ६६
भुञ्जन्दत्तं तया सोऽन्नमतिमृष्टमभीप्सितम्।
स्वजातिललितं कुर्वन्बहु चाटु चकार वै॥ ६७
अतीव व्रीडिता बाला कुर्वता चाटु तेन सा।
प्रणामपूर्वमाहेदं दयितं तं कुयोनिजम्॥ ६८
स्मर्यतां तन्महाराज दाक्षिण्यललितं त्वया।
येन श्वयोनिमापन्नो मम चाटुकरो भवान्॥ ६९
पाषण्डिनं समाभाष्य तीर्थस्नानादनन्तरम्।
प्राप्तोऽसि कुत्सितां योनिं किन्न स्मरसि तत्प्रभो॥ ७०

श्रीपराशर उवाच

तयैवं स्मारिते तस्मिन्पूर्वजातिकृते तदा।
दध्यौ चिरमथावाप निर्वेदमतिदुर्लभम्॥ ७१
निर्विण्णचित्तस्स ततो निर्गम्य नगराद्बहिः।
मरुत्प्रपतनं कृत्वा शार्गालीं योनिमागतः॥ ७२
सापि द्वितीये सम्प्राप्ते वीक्ष्य दिव्येन चक्षुषा।
ज्ञात्वा शृगालं तं द्रष्टुं ययौ कोलाहलं गिरिम्॥ ७३
तत्रापि दृष्ट्वा तं प्राह शार्गालीं योनिमागतम्।
भर्तारमतिचार्वङ्गी तनया पृथिवीक्षितः॥ ७४
अपि स्मरसि राजेन्द्र श्वयोनिस्थस्य यन्मया।
प्रोक्तं ते पूर्वचरितं पाषण्डालापसंश्रयम्॥ ७५
पुनस्तयोक्तं स ज्ञात्वा सत्यं सत्यवतां वरः।
कानने स निराहारस्तत्याज स्वं कलेवरम्॥ ७६

राजा शतधनुने उपवास-अवस्थामें पाखण्डीसे वार्तालाप किया था। अतः उस पापके कारण उसने कुत्तेका जन्म लिया॥ ६२॥ तथा वह शुभलक्षणा काशीनरेशकी कन्या हुई, जो सब प्रकारके विज्ञानसे युक्त, सर्वलक्षणसम्पन्ना और जातिस्मरा (पूर्वजन्मका वृत्तान्त जाननेवाली) थी॥ ६३॥ राजाने उसे किसी वरको देनेकी इच्छा की, किन्तु उस सुन्दरीके ही रोक देनेसे वह उसके विवाहादिसे उपरत हो गये॥ ६४॥

तब उसने दिव्य दृष्टिसे अपने पतिको श्वान हुआ जान विदिशा नामक नगरमें जाकर उसे वहाँ कुत्तेकी अवस्थामें देखा॥ ६५॥ अपने महाभाग पतिको श्वानरूपमें देखकर उस सुन्दरीने उसे सत्कारपूर्वक अति उत्तम भोजन कराया॥ ६६॥ उसके दिये हुए उस अति मधुर और इच्छित अन्नको खाकर वह अपनी जातिके अनुकूल नाना प्रकारकी चाटुता प्रदर्शित करने लगा॥ ६७॥ उसके चाटुता करनेसे अत्यन्त संकुचित हो उस बालिकाने कुत्सित योनिमें उत्पन्न हुए उस अपने प्रियतमको प्रणाम कर उससे इस प्रकार कहा—॥ ६८॥ "महाराज! आप अपनी उस उदारताका स्मरण कीजिये जिसके कारण आज आप श्वान-योनिको प्राप्त होकर मेरे चाटुकार हुए हैं॥ ६९॥ हे प्रभो! क्या आपको यह स्मरण नहीं है कि तीर्थस्नानके अनन्तर पाखण्डीसे वार्तालाप करनेके कारण ही आपको यह कुत्सित योनि मिली है?"॥ ७०॥

श्रीपराशरजी बोले—काशिराजसुताद्वारा इस प्रकार स्मरण कराये जानेपर उसने बहुत देरतक अपने पूर्वजन्मका चिन्तन किया। तब उसे अति दुर्लभ निर्वेद प्राप्त हुआ॥ ७१॥ उसने अति उदास चित्तसे नगरके बाहर आ प्राण त्याग दिये और फिर शृगाल-योनिमें जन्म लिया॥ ७२॥ तब काशिराजकन्या दिव्य दृष्टिसे उसे दूसरे जन्ममें शृगाल हुआ जान उसे देखनेके लिये कोलाहल पर्वतपर गयी॥ ७३॥ वहाँ भी अपने पतिको शृगाल-योनिमें उत्पन्न हुआ देख वह सुन्दरी राजकन्या उससे बोली—॥ ७४॥ "हे राजेन्द्र! श्वान-योनिमें जन्म लेनेपर मैंने आपसे जो पाखण्डीसे वार्तालापविषयक पूर्वजन्मका वृत्तान्त कहा था क्या वह आपको स्मरण है?"॥ ७५॥ तब सत्यनिष्ठोंमें श्रेष्ठ राजा शतधनुने उसके इस प्रकार कहनेपर सारा सत्य वृत्तान्त जानकर निराहार रह वनमें अपना शरीर छोड़ दिया॥ ७६॥

भूयस्ततो वृको जज्ञे गत्वा तं निर्जने वने।
स्मारयामास भर्तारं पूर्ववृत्तमनिन्दिता॥ ७७
न त्वं वृको महाभाग राजा शतधनुर्भवान्।
श्वा भूत्वा त्वं शृगालोऽभूर्वृकत्वं साम्प्रतं गतः॥ ७८
स्मारितेन यदा त्यक्तस्तेनात्मा गृध्रतां गतः।
अपापा सा पुनश्चैनं बोधयामास भामिनी॥ ७९
नरेन्द्र स्मर्यतामात्मा ह्यलं ते गृध्रचेष्टया।
पाषण्डालापजातोऽयं दोषो यद्गृध्रतां गतः॥ ८०
ततः काकत्वमापन्नं समनन्तरजन्मनि।
उवाच तन्वी भर्तारमुपलभ्यात्मयोगतः॥ ८१
अशेषभूभृतः पूर्वं वश्या यस्मै बलिं ददुः।
स त्वं काकत्वमापन्नो जातोऽद्य बलिभुक्प्रभो॥ ८२
एवमेव च काकत्वे स्मारितस्स पुरातनम्।
तत्याज भूपतिः प्राणान्मयूरत्वमवाप च॥ ८३
मयूरत्वे ततस्सा वै चकारानुगतिं शुभा।
दत्तैः प्रतिक्षणं भोज्यैर्बाला तज्जातिभोजनैः॥ ८४
ततस्तु जनको राजा वाजिमेधं महाक्रतुम्।
चकार तस्यावभृथे स्नापयामास तं तदा॥ ८५
सस्नौ स्वयं च तन्वङ्गी स्मारयामास चापि तम्।
यथासौ श्वशृगालादियोनिं जग्राह पार्थिवः॥ ८६
स्मृतजन्मक्रमस्सोऽथ तत्याज स्वकलेवरम्।
जज्ञे स जनकस्यैव पुत्रोऽसौ सुमहात्मनः॥ ८७
ततस्सा पितरं तन्वी विवाहार्थमचोदयत्।
स चापि कारयामास तस्या राजा स्वयंवरम्॥ ८८
स्वयंवरे कृते सा तं सम्प्राप्तं पतिमात्मनः।
वरयामास भूयोऽपि भर्तृभावेन भामिनी॥ ८९
बुभुजे च तया सार्द्धं सम्भोगान्नृपनन्दनः।
पितर्युपरते राज्यं विदेहेषु चकार सः॥ ९०
इयाज यज्ञान्सुबहून्ददौ दानानि चार्थिनाम्।
पुत्रानुत्पादयामास युयुधे च सहारिभिः॥ ९१
राज्यं भुक्त्वा यथान्यायं पालयित्वा वसुन्धराम्।
तत्याज स प्रियान्प्राणान्संग्रामे धर्मतो नृपः॥ ९२

फिर वह एक भेड़िया हुआ; उस समय भी अनिन्दिता राजकन्याने उस निर्जन वनमें जाकर अपने पतिको उसके पूर्वजन्मका वृत्तान्त स्मरण कराया॥ ७७॥ [उसने कहा—] "हे महाभाग! तुम भेड़िया नहीं हो, तुम राजा शतधनु हो। तुम [अपने पूर्वजन्मोंमें] क्रमशः कुक्कुर और शृगाल होकर अब भेड़िया हुए हो"॥ ७८॥ इस प्रकार उसके स्मरण करानेपर राजाने जब भेड़ियेके शरीरको छोड़ा तो गृध्र-योनिमें जन्म लिया। उस समय भी उसकी निष्पाप भार्याने उसे फिर बोध कराया॥ ७९॥ "हे नरेन्द्र! तुम अपने स्वरूपका स्मरण करो; इन गृध्र-चेष्टाओंको छोड़ो। पाखण्डीके साथ वार्तालाप करनेके दोषसे ही तुम गृध्र हुए हो"॥ ८०॥

फिर दूसरे जन्ममें काक-योनिको प्राप्त होनेपर भी अपने पतिको योगबलसे पाकर उस सुन्दरीने कहा—॥ ८१॥ "हे प्रभो! जिनके वशीभूत होकर सम्पूर्ण सामन्तगण नाना प्रकारकी वस्तुएँ भेंट करते थे वही आप आज काक-योनिको प्राप्त होकर बलिभोजी हुए हैं"॥ ८२॥ इसी प्रकार काक-योनिमें भी पूर्वजन्मका स्मरण कराये जानेपर राजाने अपने प्राण छोड़ दिये और फिर मयूर-योनिमें जन्म लिया॥ ८३॥

मयूरावस्थामें भी काशिराजकी कन्या उसे क्षण-क्षणमें अति सुन्दर मयूरोचित आहार देती हुई उसकी टहल करने लगी॥ ८४॥ उस समय राजा जनकने अश्वमेध नामक महायज्ञका अनुष्ठान किया; उस यज्ञमें अवभृथ-स्नानके समय उस मयूरको स्नान कराया॥ ८५॥ तब उस सुन्दरीने स्वयं भी स्नान कर राजाको यह स्मरण कराया कि किस प्रकार उसने श्वान और शृगाल आदि योनियाँ ग्रहण की थीं॥ ८६॥ अपनी जन्म-परम्पराका स्मरण होनेपर उसने अपना शरीर त्याग दिया और फिर महात्मा जनकजीके यहाँ ही पुत्ररूपसे जन्म लिया॥ ८७॥

तब उस सुन्दरीने अपने पिताको विवाहके लिये प्रेरित किया। उसकी प्रेरणासे राजाने उसके स्वयंवरका आयोजन किया॥ ८८॥ स्वयंवर होनेपर उस राजकन्याने स्वयंवरमें आये हुए अपने उस पतिको फिर पतिभावसे वरण कर लिया॥ ८९॥ उस राजकुमारने काशिराजसुताके साथ नाना प्रकारके भोग भोगे और फिर पिताके परलोकवासी होनेपर विदेहनगरका राज्य किया॥ ९०॥ उसने बहुत-से यज्ञ किये, याचकोंको नाना प्रकारसे दान दिये, बहुत-से पुत्र उत्पन्न किये और शत्रुओंके साथ अनेकों युद्ध किये॥ ९१॥ इस प्रकार उस राजाने पृथिवीका न्यायानुकूल पालन करते हुए राज्य-भोग किया और अन्तमें अपने प्रिय प्राणोंको धर्मयुद्धमें छोड़ा॥ ९२॥

Allegations-

Hinduism also encourages Ashwamedha Yagna, let's not go into details of this ritual. This ritual was performed by the king and his wives and also had the involvement of priests to chant Mantras. This ritual involved killing the horse, the chief queen would then place the penis of the dead horse in her vagina, and she would ask the dead horse to release semen in her. This ritual was done in front of the king and priests. Ram's mother Kaushalya is said to have spent a night with the dead horse. For more information read the article Ashvamedha Yajna the obscene ritual and Obscenity in Veda articles

Refutation-

Pandit Nath Sharma Shastri Saraswat explained in his book " Sanatan Dharmaloka Volume 5 page 798 " answering these controversial objections on Ashwamedha Yagya

English Translation

"'Purnamasi bhavati' (Shatapatha 13.4.1.4):
On the full moon of the Phalguna month, during the occasion of Holika, verses from the Ashvamedha Yajna used to be recited. As a result of this tradition, even today, the style of suggestive and humorous banter (obscene jests) is found in Holi celebrations. We will explain this further in the section on 'Holika-Vijnana' (the science/philosophy behind Holika). This affirms the Vedic roots of the festival.

(6) Regarding those critics who have misunderstood this (thinking that there was a sexual union between the queen nd the horse), their error stems from the belief that the

horse was alive at that time. However, such an event is not possible even during the horse's lifetime — a horse cannot have intercourse with a human, nor can a human conceive from the horse's semen. Hence, this belief of the critics is a great delusion.

At the time of the Ashvamedha sacrifice, the horse is *sanjñapta* (i.e., dead). Its body parts are separated and purified before being laid down. Earlier, we have already quoted from the *Shatapatha Brahmana*: 'saṁjñapteṣu paśuṣu' — *sanjñapta* means 'dead.' Refer to Vedic grammar (*Vedanga Vyakarana*) and the *Dhatu Patha* of sage Panini. In that, for roots with the prefix *mit-sañjñaka*, the root 'jñā' (ज्ञा) primarily means 'to kill'. In the grammatical commentary *Vayyakarana Siddhanta Kaumudi*, the same meaning is given: 'jñāpa mitch' — the meaning of 'jñā' is communication or killing, etc. The commentary *Tattvabodhini* says, 'paśuṁ sañjñapayati' means 'he kills the animal'. Likewise, *Bala Manorama* explains it as: 'paśuṁ sañjñapayati — he kills the uninjured animal'. This is also clearly stated in the *Dhatu Patha* published by Swami Dayananda Saraswati (page 12): 'jñā — in the sense of killing, pleasing, and observing'. Thus, the primary meaning of the root 'jñā' is killing. Swami Dayananda also affirms this in his *Akhyatika Bhvadi-Gana* (page 83).

If the opponents do not believe in the authority of Vedanga grammar, then we offer the direct evidence from the Brahmana portion of the Vedas:
'ghnanti vai etat paśum, yad enam sañjñapayanti' (Shatapatha 13.2.8.2) — "They indeed kill the animal when they declare it *sanjñapta*."
So, when the animal (horse) is dead at that time, how can the malicious interpretation of the opponents be logically sustained?

(7) When the queen (Mahishi) is made to lie beside the horse, the horse is already dead — we have already provided scriptural (Brahmana) testimony for this. Now let the readers consider the evidence from historical tradition as well.

(a) From the Valmiki Ramayana:

To perform the Putreshti Yajna (sacrifice for begetting sons), an Ashvamedha Yajna was first performed to atone for sins (from previous lives) that obstructed the desired results of actions. The description from the Ramayana says:

> "Kausalya tam iyam tatra paricarya (parikramya) samantataḥ, kr̥pāṇair viśaśāsainaṁ tribhiḥ paramayā mudā"
> *(Valmiki Ramayana 1.14.33)*

Translation:
"Kausalya (the chief queen) circumambulated the horse from all sides and, with great joy, slaughtered it with three knives."

This corresponds with the Shatapatha Brahmana 13.2.8.4) statement:

> *"patnyaḥ enaṁ triḥ pariyanti"* — "The wives circumambulate it (the horse) three times."

And according to Shatapatha Brahmana 13.2.8.2, the horse is to be slain by Kausalya.

Further in the Ramayana:

> "Patatriṇā tadā sārdhaṁ susthitena ca cetasā,
> avasad rajanim ekām Kausalya dharmakāmyayā"
> *(1.14.34)*

Translation:
"Kausalya, with a composed mind and accompanied by a bird (symbolic or a priest), spent one night beside the horse out of religious duty (dharmakāma), not out of carnal desire."

Thus, staying beside the horse was for dharmic reasons, not for sexual union. The horse was already dead, and the presence beside it was ritualistic, symbolic, and spiritual.

(b) In Taittiriya Brahmana Commentary:

The commentator Bhattabhaskara explains similarly:

> "Tap eva santāpahetutvāt asyā (mahiṣyā)"
> *(Taittiriya Brahmana 3.6.6.26)*

Meaning:
The queen (Mahishi) endures the heat (tapas) of the ritual due to the pain caused by the spiritual austerity, not due to physical contact. This again confirms that the horse was dead during the ritual.

(c) Supporting evidence from the Mahabharata:

> "Tataḥ sañjñapya turagaṁ vidhivad yājakas tadā,
> upāsaṁveśayan rājan! tataḥ tāṁ Drupadātmajām"
> *(Ashvamedhika Parva, 86.12)*

Translation:
"Then the priest, having ritually slain the horse (*sañjñapya*), made Draupadi (daughter of Drupada) sit beside it according to proper procedure."

This again shows that the horse was already dead, and Draupadi merely sat beside it, following ritual norms — not for any physical act.

Refutation of Misinterpretations:

Critics argue that commentators have interpreted Ashwamedha Yagya in a vulgar or obscene manner (i.e., suggesting sexual union).
But this criticism is refuted here by clearly showing:

- The horse was dead (sanjñapta).

- It was **invoked** symbolically as **Ganapati**, the deity of multitudes, not a literal horse.
- The **ritual** involves symbolic offerings like *śiśna* , *retas* , but these are metaphorical and refer to **Ganapati**, not the dead horse.

In Vedic mantras, like:

> "**Havāmahe**" — "We invoke…"

…such calls are **addressed to conscious deities**, not to physical or dead beings. So, **retas** and related symbols belong to **Ganapati**, **not to a lifeless horse**.

Thus, the entire act is **highly symbolic**, and **those who misinterpret it as literal or obscene are gravely mistaken**.

Final Thought:

If critics would **understand the references to "Ganapati"**, especially in the context of the mantra:

> "**Gaṇānāṁ tvā gaṇapatiṁ havāmahe…**"

…as being directed toward the **divine leader Ganapati**, and not a physical horse, **they would not fall into such misinterpretations or make accusations**.

This perspective also aligns with the **Arya Samaj's printed editions of the Yajurveda**, where the deity of this mantra is accepted as **Ganapati**.

When such a **prayer cannot even logically apply to a living horse**—since a living horse can neither be a **lord of wealth (nidhīpati)**, nor a **beloved lord (priyapati)**, nor the **lord of the hosts (Gana-pati)**—then how can such a prayer be applicable to a **dead horse**?

A living horse cannot be invoked in this manner. There is no biological or ritual connection between a horse's semen and conception in a human woman, nor is there any legitimate basis for an actual union between a horse and a human.

Hence, **this entire misunderstanding arises from the distorted minds** of those critics who project their own perverse imaginings onto the Vedic texts. **These ideas have no connection whatsoever with the ancient scriptures.**

In reality, the invocation in the Ashvamedha sacrifice is directed **not to a horse**, but to the **Prajapati-Ganapati** (the cosmic deity of creation), **symbolically represented in the form of a horse**. As the **Shatapatha Brahmana (13.3.3.4)** says:

> "**Prājāpatyo vai aśvaḥ**"
> "The horse is indeed Prajapatya (of Prajapati)."

Thus, the **prayer is addressed to Ganapati**, who, according to the earlier sections of the *Mayūkha* text, is none other

than Vighneshwara (Remover of Obstacles) and Sarveshwara (Lord of All)—

- the protector of people (praja-pati),
- the guardian of wealth (nidhi-pati),
- the lord of the ganas (like Vasus, Kushmandas, Sadhyas, etc.),
- the lord of Padma, Mahapadma and other treasures,
- and also the lord of everything beloved, like sons, life, wealth, and so on.

He alone, by virtue of his all-pervasive presence in the universe, is addressed as Vasu. A dead horse cannot be so addressed. The dead horse is merely a symbolic ritual object, like an idol in image worship (murtipuja), where the invocation is not to the stone image, but to the divine power that resides in it.

In the same way, in the Ashvamedha ritual, the invocation is made not to the horse, but to Ganapati, the divine being represented through the ritual horse. Hence, the mantra:

> "Gaṇānāṁ tvā Gaṇapatiṁ havāmahe"
> *(Yajurveda 23.16)*
> "We invoke you, O Ganapati, the lord of hosts…"

The next part of the same mantra is:

> "Vaso! mama āhamajāni garbhadhāma tvamajāsi garbhadhām"

Explanation:

- *Garbhadhāma* = the womb-holder, or source of conception
- *Aham ā-ajāni* = "I draw forth (the seed)"
- *Tvam ajāsi garbhadhām* = "You also draw forth (the seed) into the womb"

Now, people create a huge controversy over the commentary of Mahīdhara, interpreting *"retas"* (semen) as something obscene. But Mahīdhara simply explains:

> "Garbhadhām = retas . I draw it forth; you too draw it forth."

This is in fact in alignment with the Vedas themselves, which explicitly declare:

> "Vṛṣā vājī retodhā reto dadhātu"
> *(Yajurveda 23.20)*
> "Let the powerful stallion (vājī), bearer of retodhā , deposit the retas ."

Thus, the term "retas" (semen/seed) is not hidden by the Vedas—it is clearly mentioned and understood symbolically,

referring not to physical horse semen, but to **cosmic creative potency** represented by Ganapati or Prajapati.

In conclusion, this passage argues that:

- The **ritual is symbolic and divine**, not literal or carnal.
- Misinterpretations come from projecting **modern materialistic views onto ancient spiritual symbols**.
- The **invocation is to Ganapati**, a deity, not to any actual horse, whether dead or alive.

If the **objector interprets the word "retas" (रेतः)** as simply meaning **"strength" (bal)**, then it should be remembered that even the word **"vīrya" (वीर्य, semen)** also fundamentally means **"strength"**—and hence, both imply **"tejas" (spiritual or vital energy)**.

Then with what face can **Mahīdhara** be blamed or maligned? The **meaning and intent** of the Vedic mantra *"vājī reto dadhātu"* (Let the stallion deposit the seed) is **the same as that of Mahīdhara's commentary**. Why is this not acknowledged?

Now let the readers themselves consider the deeper meaning. In reference to **"garbhadhām"** (source of conception), the **Shatapatha Brāhmaṇa** (13.2.2.5) says:

> **"Prajā vai paśavo garbhaḥ, prajāṁ vai paśūn ātman dhatte"**
> "All living beings (paśu) are indeed progeny (garbha), and the self bears that progeny within."

This **Vedic statement** clarifies that the word **"garbha"** **(womb/progeny)** refers to both **offspring and animals (beings)**. Hence, the **"garbhadhām"** in the mantra is not referring to some physical womb or carnal conception, but to the **divine seed of life**, that is, the **divine energy (retas/tejas)** of **Ganapati** being invoked to attract and sustain **cosmic progeny**—not any **material semen of a physical horse**.

After all, how could there possibly be a **relationship between the semen of a dead horse and the conception in a human woman**? Is it even conceivable that **the semen of a dead creature still exists**?

In fact, **death itself occurs due to the drying up of "virility"** or **"vital force"** (vīrya), so the notion of any remaining fertile potency in a dead horse is both **scientifically and scripturally absurd**.

(b) Do the **objectors' own maidens or women** pray in this way: *"Vīryam asi, vīrya mayi gṛhi"* — "You are vigor; place that vigor within me" (Yajurveda 16.6)? Or *"Agniḥ prajāṁ bahulāṁ me karotu, annaṁ payo reto 'smāsu dhatta"* (Yajurveda 16.48)?
Do they truly believe that these women are praying for a **physical deposition of semen** or **retas (seed)** into themselves?

(c) According to *Āryābhivinaya* (p. 46), women pray: *"Enter into our hearts with love"* (Ṛgveda 1.161.13).
So, are these women—of the objectors themselves—also praying for physical semen and carnal union, as these critics are suggesting here?

(d) In the marriage ritual detailed in the *Sanskaravidhi* by Swami Dayananda (Swa. 60), the following mantra is used:
"I unite your womb (upastha) with sweetness (madhu)"
Should it then be understood that the objectors are themselves sanctifying the woman's genital organ with "sweetness" in a vulgar sense?
If so, then why do they object when someone else interprets with dignity?

(e) The *Shatapatha Brāhmaṇa* (2.4.2.3) says:
"Atha enaṁ manuṣyāḥ upasthaṁ kṛtvā upāsīdan"
— "Then the men, having prepared the lower part (upastha), sat down."
Shall we say here that people exposed their private parts in front of Prajāpati?
If not, then how can the meanings of "vīrya" or "upastha" used by Mahīdhara be condemned while accepting the same words elsewhere?

(g) The *Bhagavad Gītā* verse says:
"Mama yoniḥ mahad brahma tasmin garbhaṁ dhāmy aham" (Gītā 14.3)
"My womb is the great Brahman; into that I cast the seed."
And in the Yajurveda (31.16): *"Tasya yoniṁ paripaśyanti dhīrāḥ"* —
"The wise behold His womb."
Should the word "yoni" here too be interpreted in a vulgar, sexualized sense?

Likewise, in Ṛgveda 10.125.7:
"Mama yoniḥ apsv antaḥ samudre"
"My womb is in the cosmic waters, in the ocean" — spoken by the female seer Vāk Ambhṛṇī.
And in *Prādhānika Rahasya* (verse 5):
"Nāgaṁ yoniṁ ca liṅgaṁ ca bibhṛtī nṛpa ! mūrdhani" —
"Durga Devī holds the womb and the Linga symbol on her head."
Are these also to be interpreted lewdly?

(h) If not, then even in Vedic ritual, no such obscene meaning should be implied.
In the Ashvamedha, the horse is dead, and the mantra *"meḍhū te śundhāmi"* (Yajurveda 6.14) says the horse's organs are purified and ritually separated—how, then, could there be any question of sexual union?

(i) The objectors say that the Yajurveda mantra *"Gaṇānāṁ tvā gaṇapatiṁ havāmahe"* refers to Bṛhaspati, based on the Aitareya Brāhmaṇa, where "Gaṇapati" is glossed as "Brahmaṇaspati".
But they don't realize: that is the Ṛgveda mantra, not the Yajurveda one. The Yajurvedic mantra, which includes "garbhadhām", does not appear in the Ṛgvedic Brāhmaṇa, nor is it explained there.
So those who don't even distinguish between the Vedas, come forward to criticize Mahīdhara's interpretations?

Even if the Gaṇapati in both Ṛgveda and Yajurveda is the same divine being, and one explains the other, then too, our position is established—that in the Ashvamedha ritual, the invocation is addressed to Gaṇapati, and it is a prayer to attract His divine energy (retas/tejas)—not to a physical horse or its biological semen.

In the phrase "ā ajāsi", the root "aj" (from *aj gati-kṣepaṇayoḥ* — meaning "to move" or "to hurl/throw") originally has the contextual sense of "projection" or "impulsion". However, the objectors cleverly modify the meaning to "ā samantāt jānāsi"—"you know completely"—just to save their position.
If that much interpretive flexibility is permitted, then why object to Mahīdhara's interpretation, whose intent can also be understood in a meaningful and symbolic sense?

Therefore,the phrases like:

- *"garbhadham retaḥ sva-yonyau sthāpayati"*
- *"aśva-śiśnam upasthe kurute"*

...should be understood to mean the following:
The woman is concentrating upon attracting the divine energy (tejas) of Gaṇapati, the deity who carries the power of divine procreation, in the form of soma . As said in the Veda (Yajurveda 23.62):

> "Ayathaṁ somo vṛṣṇo 'śvasya retaḥ"
> — "As Soma is the seed (retaḥ) of the mighty horse."

Thus, the inner prayerful intent is to draw that divine energy into herself, so that, as a result of that spiritual conception, she may give birth to a chakravartin (universal emperor) son.

In the marriage ritual, Swami 060 has written in his *Saṁskāra Vidhi* (pp. 154–155) the mantra:

> "Indrāgnī... Bṛhaspatir-Maruto Brahma Soma imāṁ nārīṁ prajayā vardhayantu"
> — "May Indra and Agni... Bṛhaspati, the Maruts, Brahma, and Soma increase this woman (the bride) with progeny."

He interprets "Bṛhaspati" as "king," "Maruts" as "noble men (sabhyamānavāḥ)," and explains the mantra as a statement by the groom:

> "These (king and noble men) will cause this my wife to grow (prosper) with progeny."

Then the question arises: Does this mean the king and other men have sexual relations with the bride? Obviously not. This is clearly an auspicious blessing (āśīrvāda) for the bride to be prosperous in terms of family and offspring.

Similarly, in the Ashvamedha context (or in the mantra involving "aśva-śiśnam upasthe kurute"), it should be

understood not as a physical act but as an inner devotional and symbolic gesture—a prayer to attract the divine energy (tejas) of Gaṇapati, the Lord of hosts.

Now consider the inner meaning:

- "Aśvasya": The word *aśva* means "that which pervades or moves through all" (*ashnute sarvaṁ jagad*), i.e., that which pervades the universe—a symbol of omnipresence.
- "Gaṇapati": According to the *Gaṇapati Upaniṣad*, "Namaste Gaṇapataye… tvam eva sarvaṁ khalvidaṁ brahmāsi" – "Salutations to Gaṇapati… You alone are indeed all this (Brahman)."
  So, here Gaṇapati is Brahman itself—all-pervading divine power.
- "Śiśnaṁ": Interpreted from the *Nirukta* (4.16.6):
  - From the root *śnathate* — "to strike, to injure": thus, that which destroys obstacles (vighna).
  - From *śeṣate* — "to obstruct": so it means that which removes obstructions.
  - From *śaś*, *pluna-gatau* — "to move swiftly or flow", hence that which pervades or penetrates.
  - From *śinoti* — "to sharpen", signifying tejas (brilliance, energy).

Thus, "śiśnaṁ" here is not a vulgar or sexual reference, but a symbolic representation of observing and accepting divine energy, or tejas of Gaṇapati, that destroys inner ignorance and obstacles, and initiates creative or spiritual fertility.

Hence, when it is said that the woman draws this Gaṇapati-tejas into her "yoni", it means:

> She spiritually attracts the universal creative force of Gaṇapati (symbolized in soma, the divine vitality), and holds it in her subtle body, in the karmic or metaphysical womb—the inner source from which the fruit of spiritual or noble progeny arises.

Thus, the vajī (horse) here symbolizes:

> Vigorous, swift, potent, and spiritually dynamic force, not a literal beast or sexual agent.

Among fruits, Vaṣukaḥ; among progenitors, Gaṇapati; may he place his tejas in me."

The Queen (Mahishī) here prays to Gaṇapati for his divine energy (tejas) and expresses a devotional longing to attract that tejas into herself.

Just as the Vedic mantras say:

- "Vīryam asi, vīryaṁ mayi ghehi" – *"You are virility; may that virility enter into me."* (Yajurveda 16.6)
- "Reto asmāsu ghatt" – *"Let the seed be poured into us."* (Yajurveda 16.48)

The women of the sacrificers (ācheptā) chant such mantras to invoke the infusion of divine virility (vīrya) into themselves — not physical semen, but spiritual or cosmic vitality.

Alternatively, from the perspective of the *Bhagavad Gītā* (14.3):

> "Mama yonir mahad brahma, tasmin garbha dhāmy aham"
> "My womb is the great Brahman (Prakṛti); into it I place the embryo (conscious reflection)."

In this sense, the wife (queen), who represents Prakṛti (nature), invokes Gaṇapati, the supreme consciousness, to implant the embryo of divine awareness (cid-ābhāsa) into her spiritual womb. The rest of the meaning follows as before.

Now, it must be stressed that in this ritual:

- The horse (aśva) is dead — hence, no question of sexual union arises.
- Even with a living being, such an act would be strictly forbidden.
- And in a Vedic sacrifice, where even lustful contact with one's own husband is prohibited, how can any act of sexual desire with a dead horse be even conceived?

Therefore, the earlier interpretation, where the horse is symbolic, and the real intent is a devotional invocation of divine energy, is the authentic meaning.

The use of terms like "śiśna" etc., are parokṣa-vṛtti — indirect, symbolic expressions common in Vedic style.

After all, would the wives of the objectors (ākṣepakās) ever have intercourse with their dead husbands?
If not, how can they accuse the Veda of prescribing intercourse with a dead horse?

Hence, it is only Gaṇapati's tejas (spiritual power) that is prayed for and invoked here.

At this moment in the ritual, the Queen circumambulates the horse three times, as mentioned in the *Śatapatha Brāhmaṇa* (13.2.8.4) and *Kātyāyana Śrauta Sūtra* (20.6.13). Such circumambulation (parikrama) is always a part of divine worship (devapūjā).

Therefore, this whole act is evidently a form of worship, not any literal or physical activity.

As a result of attracting this divine energy, the Queen gives birth to a universal sovereign (cakravartin putra)—a son destined for greatness.

Even in the Karma-kāṇḍa (ritualistic portion of the Vedas), in the episode of the Aśvamedha (horse sacrifice) involving the queen and the horse, there is no reference to any actual sexual intercourse. The horse is dead, and thus, only touching its separated and sanctified body parts—

and placing them near or upon oneself (such as in the lap, on the chest, or limbs)—is what is prescribed.

There is no indulgence, no lasciviousness; and since the intention is pure, there is no question of a violation of marital chastity (pātivratya). Moreover, this is done in accordance with the husband's command and for the fulfillment of his sacrificial rite, as laid down in the Vedic branches (śākhās).

Take for example: when men touch the udders of a cow or the genital area of a cow during treatment or milking, do they begin to think about sexual desire toward the cow? Do they develop lustful feelings from such touch?
If not, then how can it be claimed that a woman, by merely touching the organ of a dead horse, would develop lustful thoughts? Is she not a rational human being?

If the opponents do feel such lust, the real cause is that their minds have been corrupted by the propagation of licentious ideas

These very critics promote systems where, under Halala divorced woman is touched by another man, but even sensual union is sanctioned—yet they raise no concern about the woman's pātivratya (chastity) being compromised.
If in their own shāstra-based frameworks, they feel no violation occurs, then why raise objections in this Vedic rite, which is entirely symbolic and devotional?

To mock the Vedic ritual (like they do) is to expose themselves to equal ridicule in their own practices like Halala , if assessed critically.
Upon thoughtful reflection, all these objections collapse.

Even during childbirth, doctors touch a woman's private parts—even insert their hands for medical reasons. Does that mean the woman's marital chastity is violated?
Or, consider marriage itself: in the ritual of garbhādhāna (conception rite), there is inherent reference to intercourse. But since it is performed according to śāstra, it is regarded as dharma, not vulgarity.

In the Aśvamedha, however, there is neither sensual pleasure, nor lust, nor any actual intercourse.
Therefore, to forcibly interpret this act as sexual union is nothing but a projection of the critics' own corrupted minds.
In the actual Vedic context, no such perverse intent exists.

पूर्णमासी भवति' (शतपथ० ६।२।४।१४)। फाल्गुनकी पूर्णिमामें होलिकाके अवसरपर अश्वमेध-यज्ञमें कहे जाते थे, इसी परम्पराके फल-स्वरूप होलियोंमें अश्लील-परिहास की शैली अब भी मिलती है। इसे हम 'होलिका-विज्ञान' में स्पष्ट करेंगे। इससे इसकी वैदिकता सिद्ध हो रही है।

(ढ) इन आक्षेप्ताओंको जो कि यह (रानीसे घोड़ेके मैथुनका) भ्रम हुआ है, उसका कारण यह है कि—वे लोग उस समय घोड़ेको जीवित समझते हैं, यद्यपि वह घोड़ेके जीवनमें भी उपपन्न नहीं हो सकता। क्योंकि घोड़ेका मानुषीसे समागम तथा घोड़ेके वीर्यसे मानुषीमें गर्भ उपपन्न नहीं। अतः आक्षेप्ताओंका यह महामोह है। उस समय अश्वमेधका अश्व संज्ञप्त (मृतक) है; उसके अङ्ग भी पृथक्-पृथक् संशोधित होकर पड़े होते हैं। हम पहले शतपथका पाठ लिख चुके हैं कि—'संज्ञप्तेषु पशुषु'। 'संज्ञप्त' का अर्थ 'मृतक' है। देखो—वेदाङ्ग-व्याकरण, श्रीपाणिनिमुनिका धातुपाठ। उसमें 'मारणतोषणनिशामनेषु ज्ञा' (८११) यहां मित्संज्ञक धातुओंमें 'ज्ञा' धातुका अर्थ 'मारना' सबसे पूर्व लिखा है। 'वैयाकरणसिद्धान्तकौमुदी' में भी यही है। इतना अधिक लिखा है—'ज्ञप मिच्च' इति चुरादौ। ज्ञापनं मारणादिकं च तस्यार्थः'। वहां 'तत्त्वबोधिनी'में लिखा है—'पशुं संज्ञपयति-मारयति इत्यर्थः'। 'बालमनोरमा'में भी यही लिखा है—'पशुं संज्ञपयति-अयतं मारयतीत्यर्थः'। यही स्वा० द० संगृहीत 'धातुपाठ'में लिखा है—'मारणतोषण-निशामनेषु ज्ञा' (पृ० १२) यहां मित्संज्ञक 'ज्ञा'

धातुका पहला अर्थ मारण है। यही बात स्वामी दयानन्दके आख्यातिक व्याकिरण (पृ० ८३) में लिखी है। यदि प्रतिपक्षियोंको वेदाङ्गपर विश्वास न हो; तो हम 'संज्ञप्त' शब्दपर वेदभाग 'ब्राह्मण' की सम्मति देते हैं; देखिये—'नन्ति वै एतत् पशुम्, यद् एनत् संज्ञपयन्ति' (शत० १३।२।८।२)। तो जब पशु उस समय संज्ञप्त (मृतक) है; तो उस समय प्रतिपक्षियोंका दुरभिप्राय कैसे सङ्गत हो सकता है?

(ञ) जब घोड़ेके पास महिषीको रखा जाता है; उस समय अश्व मृतक होता है—इस विषयकी ब्राह्मणभागकी साक्षी हम दे चुके। अब इसमें इतिहासकी साक्षी भी पाठकगण देखें—

(क) वाल्मीकि-रामायणमें पुत्रेष्टियज्ञ करनेके लिए इष्टकामनायुक्त, कार्य-प्रतिबन्धक पापके क्षयार्थ पहले अश्वमेध-यज्ञ किया गया था। उस समयका वहां वर्णन है—'कौसल्या तं हयं तत्र परिचर्य (परिक्रम्य) समन्ततः। कृपाणैर्विशशासैनं त्रिभिः परमया मुदा' (१।१४।३३) यहां अश्वकी 'पत्न्यः एनं त्रिः परियन्ति' (शत० १३।२।८।४) इस कथनसे परिक्रमा और (शत० १३।२।८।२ के अनुसार) कौसल्या-द्वारा अश्वका विशसन (हनन) कहा है। फिर आगे लिखा है—'पतत्रिणा तदा सार्धं सुस्थितेन च चेतसा। अवसद् रजनीमेकां कौसल्या धर्मकाम्यया' (१४।३४) यहां पर मृतक-घोड़ेके पास रहना धर्मेच्छासे कहा है, सम्भोगेच्छासे नहीं।

(ख) इसी प्रकरणके तैत्तिरीयब्राह्मणके भाष्यमें श्रीभट्टभास्करने भी यही भाष्य किया है—'वप एव सन्तापहेतुत्वात् अस्या (महिष्या)

पत्नाः तपस्यानीयं यद् मृतेन अश्विमुनीभवनम् [सह-उपवेशनम्]' (३।४।६।२६) यहां भी अश्वकी मृतकता स्पष्ट है। (ग) अब इसकी अन्य साक्षी महाभारतमें देखें—'ततः संज्ञप्य तुरगं विधिवद् याजकास्तदा। उपसंवेशयन् राजन्! ततस्तां द्रुपदात्मजाम्' (आश्वमेधिकपर्व ८८।२) यहां भी मृतक-घोड़ेके साथ द्रौपदीको बैठाया गया है। जब अश्व मृतक है; तब यहां आक्षेप्ताओंके आक्षेप व्यर्थ हैं। जैसे कि—'वेदोंका सार्वभौम सन्देश' (पृ० ३६) में उसके व्याख्याताका यह कहना कि—महीधरके अपने-वेदभाष्यमें किये अर्थ स्पष्टतया अश्लील अन्यधर्म (संभोगादि)-परक हैं; यह निष्पक्ष विद्वानोंको लज्जाके साथ स्वीकार करना पड़ेगा' इत्यादि निराकृत हो गया।

यहां बतलाया जा चुका है कि अश्व मृतक है, और उसे गणपतिदेवके रूपमें आहुत किया गया है, जैसा कि इस आरम्भिक-मयूखमें विस्तारसे बता चुके हैं। 'हवामहे' ऐसा आह्वान भी वैदिक-शैलीसे चेतन-देवताका होता है; उसमें प्राकृत अश्व, उसमें भी मृतकका आह्वान नहीं हुआ करता। सो 'शिश्न' वा 'रेत' एवं वीर्य उसी गणपतिदेवका इष्ट है, मृतक-अश्वका नहीं। इस बात पर न विचारनेसे ही प्रतिपक्षी भ्रमकूपमें गिरे हुए हैं। यदि यहां प्रतिपक्षी भी प्राकृत अश्वका वर्णन न समझकर 'गणपति' देवका वर्णन समझ लें, क्योंकि—'गणानां त्वा' मन्त्रका देवता आर्यसमाज

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* 'मिथुनीभवनम्'का अर्थ इकट्ठा होना है। वेदादि-शास्त्रोंमें भाई-बहिनके जोड़ेको भी 'मिथुन' कहा जाता है। जैसे कि—निरुक्त (३।४।२)में।

की बनाई हुई यजुर्वेदकी संहितानुसार भी 'गणपति' है; तब उन्हें यह भ्रम वा दूसरोंपर आक्षेप करनेका अवसर ही न रहे। जब जीवित-अश्वसे भी यह प्रार्थना सङ्गत नहीं हो सकती, जीवित-अश्व भी न निधिपति, न प्रियपति, और न गणपति बन सकता है, न उसका आह्वान ही उपपन्न हो सकता है; न उसके वीर्यका मनुष्योंमें गर्भ करनेसे कोई सम्बन्ध है, न अश्वका मनुष्योंसे सन्तानमें कोई सम्बन्ध है; तब मृतक-घोड़ेसे यह प्रार्थना सङ्गत कैसे हो सकती है? तब वादियोंकी यह अपने नियोग आदिकी कल्पनासे विकृत हुए मस्तिष्ककी उपज है, प्राचीन-ग्रन्थोंसे इसका कोई भी सम्बन्ध नहीं। अतः यहां अश्वरूपमें प्रजापति-गणपतिकी ही प्रार्थना है, जैसे कि शतपथमें कहा है—'प्राजापत्यो वै अश्वः' (शतपथ० १३।३।३।४) 'प्रजापतिर्देवता अस्य—इति प्राजापत्यः, अश्वः। वही गणपतिदेव आरम्भिक-मयूखमें निदर्शित की हुई सरणिसे विघ्नेश्वर एवं सर्वेश्वर होनेसे प्रजाके पति-रक्षक, हमारी निधिके रक्षक, वसु आदि वा कूष्माण्ड-आदि गणों तथा साध्य आदि गणदेवताओंके पति, पद्म-महापद्म आदि निधियोंके पति, पति-पुत्र, प्राण-मन आदि प्रिय वस्तुओंके भी पति होते हैं। वही सम्पूर्ण-जगत्में व्यापकतासे निवास करनेसे 'वसु' नामसे सम्बोधित किये जाते हैं, मरा हुआ अश्व सम्बोधित नहीं किया जाता। यह मृतक-अश्व तो केवल मूर्तिपूजाकी मूर्तिकी तरह सम्बोधन वा अर्चनका साधन है, मूर्तिपूजामें पत्थरकी मूर्तिका आह्वान न करके मूर्तिस्थित देवताशक्तिको आहूत किया जाता है। इसी प्रकार यज्ञके वाचक

अश्वमें भी गणपति-देवताको ही आहूत किया जाता है कि—'गणानां त्वा गणपतिᳲ हवामहे, (यजुः २३।१९)। अब इस मन्त्र का शेष भाग है—'वसो ! मम आहमजानि गर्भधमा त्वमजासि गर्भधम्'।

यहां पर 'गर्भधं—गर्भं दधातीति गर्भधं रेतः अहम् आ अजानि —आकृष्य क्षिपामि, त्वम् गर्भधं रेत आ अजासि—आकृष्य क्षिपसि' इस महीधरकी व्याख्यापर बिना-विचारके ही बड़ा होहल्ला मचाया जाता है। यहां 'रेतः'का अर्थ 'वीर्य' किया जाता है; सो अश्वके जिस रेतः (वीर्य)को प्राप्त करना श्रीमहीधरने लिखा है, वही वेदने स्वयं कहा है, देखिये—'वृषा वाजी रेतोधा रेतो दधातु' (यजुः २३।२०) यहां 'रेतः'का अर्थ छिपा लिया जाता है। यदि आक्षेप्ता 'रेतः'का 'बल' अर्थ करते हैं; तो 'वीर्य'का भी 'बल'ही अर्थ होता है; वही 'तेज'का आशय निकला। फिर किस मुंहसे महीधरको बदनाम किया जाता है ? जो 'वाजी रेतो दधातु' वाले मन्त्रका अर्थ एवं आशय है, वही महीधरके भाष्यका भी है—यह क्यों नहीं सोचा जाता ? अब इस विषयमें पाठकगण देखें—

(क) 'गर्भधं' पर 'शतपथब्राह्मण'में लिखा है—'प्रजा वै पशवो गर्भः, प्रजां वै पशून् आत्मन् धत्ते' (१३।२।२।५) इस श्रुतिसे 'गर्भ' शब्द यहां प्रजा एवं पशु-वाचक है। उस प्रजा-पशुरूप गर्भके धारण करनेवाले दैवी रेतः—गणपतिदेवके तेजके आकर्षणकी प्रार्थना की गई है, प्राकृत-घोड़ेके प्राकृत-वीर्यकी नहीं; क्योंकि—अश्वके वीर्यका और फिर उसमें मृतक-अश्वके वीर्यका मानुषी-स्त्रीमें गर्भसे सम्बन्ध ही

भला क्या हो सकता है ? क्या मृतकका वीर्य भी रह जाता है ? वीर्य की शुष्कतासे ही तो मृत्यु होती है।

(ख) आक्षेप्ताओंकी कुमारियां वा स्त्रियां प्रार्थना करती हैं—'वीर्यमसि वीर्यं मयि धेहि' (यजुः १९।९) 'अग्निः प्रजां बहुलां मे करोतु, अन्नं पयो रेतो अस्मासु धत्त' (यजुः १९।४८) इत्यादि मन्त्रोंसे वे कुमारियें वा स्त्रियें अपनेमें रेतः वा वीर्यके आधानकी प्रार्थना करती हैं क्या ?

(ग) 'आर्याभिविनय' (पृ० ५६)के अनुसार वे प्रार्थना करती हैं—'हमारे हृदयमें रमण कीजिये' (ऋ० १।९१।१३); तो क्या वे आक्षेप्ताओंकी स्त्रियें उसी 'प्राकृत वीर्य' तथा 'रमण'की प्रार्थना कर रही होती हैं, जिसे प्रतिपक्षी यहाँ बताते हैं ?

(घ) 'इमं ते उपस्थं मधुना सᳲसृजामि' इस स्वा० द० जीकी संस्कारविधिमें लिखे, विवाहकालीन-मन्त्रमें भी आक्षेप्तागण क्या स्त्रीके उसी उपस्थको मधुसे युक्त कर रहे होते हैं ? यदि ऐसा है; तो दूसरों पर आक्षेप क्यों ?

(ङ) 'अर्धेनं मनुष्याः उपस्थं कृत्वा उपासीदन्' (शतपथ २।४।२।३) यहाँ क्या प्रजापतिके सामने मनुष्योंका गुप्त-अङ्ग निकालना माना जावेगा ? जो अर्थ 'वीर्य, उपस्थ' आदिका प्रतिपक्षी यहाँ करेंगे, वही महीधरभाष्यमें भी हो जायगा ?

(च) परमैश्वर्यकेलिए वैश्यसे, वेदोंसे भोग करें' [उपयोग लें] (यजुः २१।६०) यह स्वा० द० जीका किया अर्थ है; तब क्या आक्षेप्ताओं-की वेद पढ़नेवाली स्त्रियोंका वैश्यसे और उनका स्वयं वेदोंसे भोग

या उपयोग होना यही तथाकथित अश्वके भोग या उपयोग जैसा माना जावेगा या नहीं ?

(छ) 'मम योनिर्महद् ब्रह्म तस्मिन् गर्भं दधाम्यहम्' (१४।३) इस गीताके पद्यमें भी योनिमें गर्भ-धारण करनेका 'तस्य योनिं परिपश्यन्ति धीराः' (यजुः ३१।१९) यहां भी क्या योनिका यही अश्लील अर्थ किया जावेगा ? 'मम योनिरप्स्वन्तः समुद्रे' (ऋ० १०।१२५।७) यहाँ वागाम्भृणी-ऋषिकाकी योनि, 'तासां योनिं च लिङ्गं च बिभ्रती नृप ! मूर्त्तयः' (प्राधानिकरहस्य ५) क्या यहां भी श्रीदुर्गादेवीकी योनिका यही अश्लील अर्थ किया जावेगा ?

(ज) यदि नहीं; तो याज्ञिक-प्रक्रियामें भी ऐसी बात नहीं; वहां-पर अश्व सूचक है, 'मेढ्रं ते शुन्धामि' (यजुः ६।१४) उसके अंग पृथक्-पृथक् शोधित कर रखे हैं; उससे मैथुन हो ही कैसे सकता है ? 'गणानां त्वा' इस यजुर्वेदके मन्त्रका ऐतरेय-ब्राह्मणसे 'ब्राह्मणस्पत्यम्' यह जो आक्षेपकों-द्वारा अर्थ बताया जाता है, उन लोगोंको यह पता नहीं कि—यह याजुष-मन्त्रका अर्थ नहीं, किन्तु ऋग्वेदके 'गणानां' इस ब्रह्मणस्पतिवाले मन्त्रका अर्थ है। उसमें 'गर्भध' आदि याजुषमन्त्रके पदोंकी व्याख्या है ही नहीं। जिन्हें यह पता नहीं; वे चले हैं महीधरके अर्थपर आक्षेप करने। यदि दोनों ऋग्वेद एवं यजुर्वेदके गणपति एक हैं; इसलिए याजुष-मन्त्रका ऋग्वेदके ऐतरेय-ब्राह्मणसे अर्थ किया जाता है; तब भी हमारा ही पक्ष सिद्ध हुआ कि अश्वमें उसी गणपति-देवताका आह्वान किया जा रहा है; उसी गणपतिदेवके तेजके आकर्षणार्थ प्रार्थना है; तब

भी हमारा ही पक्ष सिद्ध हुआ। 'आ अजासि' में 'अज' धातुका 'क्षेपण' ('अज गतिक्षेपणयोः' इस धातुके अनुकूल) अर्थ प्राकरणिक था; पर आक्षेपकों-द्वारा 'आ समन्तात्प्रजानासि' यह अर्थ बदलकर अपनी जान बचा ली जाती है। इस प्रकार श्रीमहीधरके अर्थका आशय भी जान लिया जा सकता है; तब उसपर आक्षेप क्यों ?

(९) प्रतिपक्षिगण अश्वके...डरते हैं; और उससे स्त्रीके जीवित न रहनेकी शङ्का प्रकट करते हैं; पर उपवेद-आयुर्वेद पुरुषको ही 'वाजीकरण' ओषधि देकर स्त्रीकेलिए 'अश्व' बनाना चाहता है; और वेद भी पुरुषके अंगको 'अश्वका अङ्ग' बनाना चाहता है। देखिये—'यावदङ्गीनं पारस्वतं हास्तिनं गार्दभं च यत्। यावद् अश्वस्य वाजिनः तावत् ते (पुरुषस्य) वर्धतां पसः, (अथर्व० ६।७२।३) पस 'शिश्न' को कहते हैं; देखिये इसपर स्वा० द०जीका यजुर्वेदभाष्य (२०।९)। तो क्या स्त्री उस पुरुषके अश्वके शिश्नसे जीवित रह सकेगी, जिसका वेद विधान कर रहा है ? यदि वहां प्रतिपक्षी 'अश्व'का साक्षात् 'अश्व' अर्थ नहीं लेते; वैसे यहां पर भी वे 'अश्वशिश्न' खास अर्थ कैसे करते हैं ?

(१०) यह स्पष्ट किया जा चुका है कि—जो अर्थ श्रीमहीधराचार्यने किया है; वह शतपथब्राह्मणसे लिया है। सो जो तात्पर्य शतपथमें होगा, महीधरभाष्यमें भी वही तात्पर्य होगा। सो 'गर्भधं रेतः स्वयोनौ स्थापयति, अश्वशिश्नस्तुल्यं कुरुते' आदिका अर्थ भी वही जान लेना चाहिये कि—स्त्री प्रजा-पशुरूप गर्भको धारण करनेवाले

गणपतिदेवके सोमरूप तेजको—जैसे कि वेदमें कहा है—'आयं सोमो वृष्णोऽश्वस्य रेतः' (यजुः २३।६२)—प्रार्थित करके उसे अपने भीतर आकर्षित करनेकी भावना करती है। इसी भावनाके फलस्वरूप उसे चक्रवर्ती पुत्र पैदा होता है।

विवाह-संस्कारमें स्वा० द०ने संस्कारविधिमें 'इन्द्राग्नी... बृहस्पतिर्मरुतो ब्रह्म सोम इमां नारीं प्रजया वर्धयन्तु' (पृ० १५४-१५५) यह मन्त्र लिखा है। उसका अर्थ किया है—बृहस्पतिः—राजा, मरुतः—सभ्य मनुष्य...इस मेरी स्त्रीको प्रजासे बढ़ाया करते हैं' यह वरकी उक्ति है। तो क्या वरकी स्त्रीमें राजा और सभ्य मनुष्य मैथुन करते हैं? यदि नहीं, यह केवल आशीर्वादमात्र है, वैसे यहां भी गणपतिके तेजके आकर्षणकी भावनामात्र है। सो यहां अर्थ यह है—

'अश्वस्य—अश्नुते व्याप्नोति सर्वं जगद्—इति अश्वः, गणपतिदेवः (नमस्ते गणपतये...त्वमेव सर्वं खल्विदं ब्रह्मासि' इति गणपत्युपनिषदुक्तेः) तस्य गणपतिदेवस्य शिश्नम्—'शिश्नं श्नथतेः' (निरुक्त ४।१९।६) श्नथयति—बाधयति हिनस्ति वा विघ्नरूपं तम् इति शिश्नम्, शेपति—हिनस्ति वा प्रतिबन्धकतामिति वा शिश्नम्, शश प्लुतगतौ-शशति शीघ्रं व्याप्नोति इति वा शिश्नम्, शिनोति-तीक्ष्णीकरोति इति वा शिश्नम्' (सर्वत्र पृषोदरादिः (६।३।१०६) शिश्नं-तेज इत्यर्थः) तद् व्यापकं गणपति-तेज आकृत्य भक्त्या स्वयोनौ—कर्मफलोत्पादके कारणभूतस्वसूक्ष्मशरीरान्तः फलोत्पादनपर्यन्तं सूक्ष्मरूपेण धारयति। वाजी—वेगवान् बलवान् वृषा-

फलानां वर्षुकः, प्रजापतिः—गणपतिः, रेतः—स्वकीयं तेजः, मयि दधातु-स्थापयतु'। महिषी यहां गणपतिके तेजकी प्रार्थना करती है, और उसे अपने अन्दर आकर्षण करनेकी भावना करती है। जैसे कि—'वीर्यमसि वीर्यं मयि धेहि' (यजुः १९।९) 'रेतो अस्मासु धत्त' (यजुः १९।४८) आर्यसमाजियोंकी स्त्रियाँ यह वेदमन्त्र पढ़कर अपनेमें वीर्याधानकी प्रार्थना करती हैं।

अथवा—'मम योनिर्महद् ब्रह्म तस्मिन् गर्भं दधाम्यहम्' (गीता १४।३)के अनुसार प्रकृतिरूप-पत्नीमें चिदाभासरूप गर्भका आधान करनेवाले गणपतिदेवका मैं आह्वान करती हूं, यह अर्थ है, शेष पूर्ववत्।

यहां अश्वके मृतक होनेसे उससे मैथुन असम्भव है; जबकि जीवितके साथ भी वैसा नहीं हो सकता। तब जिस-यज्ञमें अपने पतिसे भी कामवासना आदिका निषेध होता है, उसीमें मृत-अश्वके साथ वासनारूप-ग्राम्यधर्म कैसे हो सकता है? तब यहां पूर्व कहा हुआ अर्थ ही वास्तविक है। उक्त शब्द परोक्ष-वृत्तिसे कहे गये हैं। क्या कभी आर्यसमाजियोंकी स्त्रियां अपने मृतक-पतिसे मैथुन कर सकती हैं? यदि नहीं; तब मृतक-अश्वसे ही वैसे कैसे हो सकता है? अतः गणपतिदेवका तेज ही यहां प्रार्थित किया गया है। इस अवसरपर अश्वकी तीन-परिक्रमा शतपथ (१३।२।८।४) और कात्यायनश्रौतसूत्र (२०।६।१३) के अनुसार की जाती है, परिक्रमा देवपूजामें ही हुआ करती है; सो यह स्पष्ट देवपूजा ही है। इसी देवी तेजके आकर्षणके फलस्वरूप महिषीका चक्रवर्ती-बालकका उत्पन्न

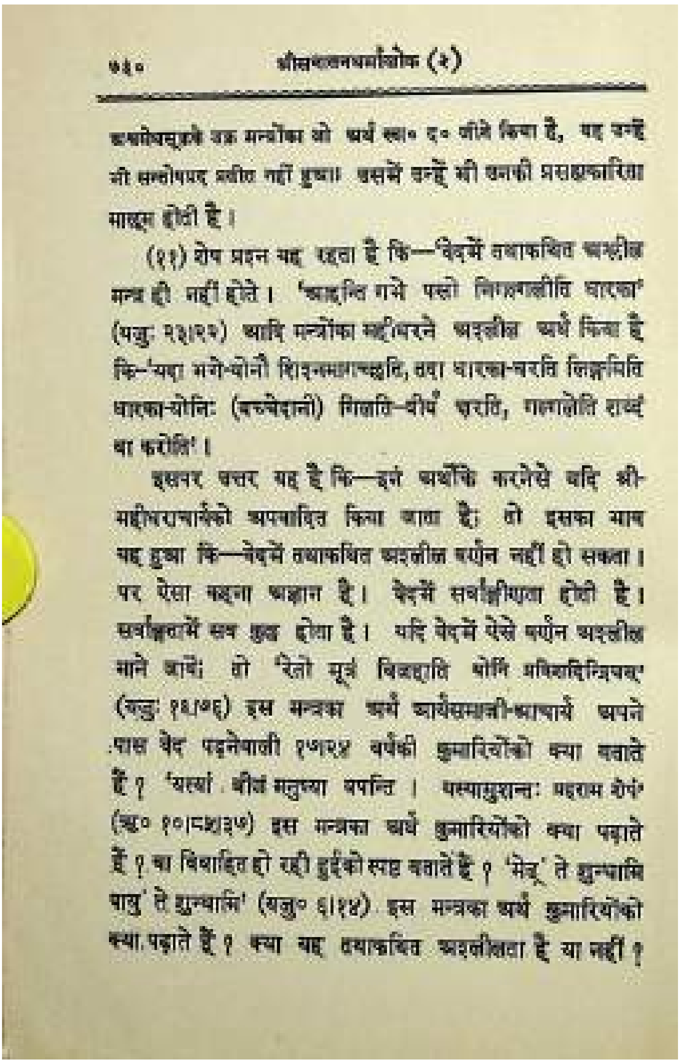
होता है।

कर्मकाण्डमें भी अश्वमहिषी-प्रसङ्गमें कोई सम्भोगका सम्बन्ध नहीं दीखता; क्योंकि अश्व मृतक है; तब केवल मृतक-अश्वके पृथग्भूत और संशोधित अङ्गका स्पर्शमात्र, उपस्थ (उत्सङ्ग, गोदमें, अथवा अपने अङ्गपर) स्थापनमात्र ही इष्ट है; वहाँ विलासिता न होनेसे तथा भावना दूषित न होनेसे पातिव्रत्य-भंगकी आशङ्का भी नहीं होती, क्योंकि-यह भी शास्त्राज्ञानुसार पतिकी आज्ञासे उसके यज्ञको पूर्णार्थ किया जाता है। गायके स्तन या मूत्रस्थानका पुरुष स्पर्श करते हैं; तो क्या वहाँ पुरुषोंको स्त्रीके अङ्गोंके स्पर्शका विचार आ जाता है? या उन्हें उससे काम-वासना हो जाती है? यदि नहीं; तब स्त्रीको ही घोड़ेके अङ्गके स्पर्शमात्रसे काम-वासना कैसे उत्पन्न हो जावेगी? क्या वह मनुष्य है? प्रतिपक्षियोंको जो ऐसी-वासना उत्पन्न हो जाती है; उसका कारण नियोग आदिकी अनुकूलताके प्रचारसे मस्तिष्कमें विकृतिका उत्पन्न हो जाना है। प्रतिपक्षी लोग नियोगसे वा विधवा-विवाहसे मृतककी पत्नीके अङ्गमें अन्य पुरुषके अङ्गका स्पर्शमात्र तो क्या; उसमें तो विलास भी करवाते हैं; वहाँ उनको उस पत्नीके पातिव्रत्य-भङ्गकी शङ्का ही नहीं होती। यदि वे उसे अपने अभिमत-शास्त्रके अर्थके अनुसार व्यवहार करानेसे उसके पातिव्रत्यके भङ्गकी शङ्का नहीं करते; तब इस-कर्मकाण्डमें शङ्का करना अपने नियोग या विधवा-विवाहसे आँख मूँद लेना है। जिस प्रकार आप लोग यहाँ उपहास

उपस्थके उत्सङ्ग-अर्थमें शतपथ-ब्राह्मणकी साक्षी हम दे चुके हैं।

करते हैं; वैसे नियोगमें आप लोगोंका भी उपहास होता है, पर विचार करनेसे यह सब आक्षेप कट जाते हैं। प्रसव करनेमें डाक्टर भी स्त्रीकी योनिका स्पर्श कर रहे होते हैं। उसमें हाथ भी डाल रहे होते हैं; इससे क्या उस स्त्रीका आप पतिव्रत्यभङ्ग मान लेंगे? विवाहको ही ले लीजिये; इसके अङ्ग-गर्भाधानमें ही क्या अश्लीलता नहीं है? पर शास्त्रानुसार व्यवहारसे वहाँ धर्म्यता मान ली जाती है; अश्वमेधमें तो न कोई कामवासना है, न ही विलास वा सम्भोग ही; तब बलात् यहाँ समागम या सम्भोग बताना प्रतिपक्षियोंका अपने कलुषित-हृदयका ही यह कलुषित-विचार है, प्रकृतमें ऐसी कोई बात नहीं।

यदि वादी ऐसा मानते हैं; और अपनेको वेद-प्रेमी मानते हैं; तो वे जरा अथर्ववेदके कुन्तापसूक्तपर दृष्टि डालें। उसमें मन्त्र है- 'महानग्नी उपब्रूते अश्वस्य आवेशितं पसः' (२०।१३६।५) इस मन्त्रमें महानग्नी स्त्रीमें 'अश्वस्य पस आवेशितम्'का अर्थ क्या करेंगे? इन्हीं अश्वमेधके मन्त्रों तथा कुन्तापसूक्तोंसे त्रस्त होकर आर्यसमाज के एक अन्वेषक-विद्वान्‌ने अपने काँगड़ी वेद-सम्मेलनके सभापति-भाषण (११ अप्रैल १९५०)के ४२ पृष्ठमें कहा है—'प्रतिवर्ष भारतके भिन्न-भिन्न प्रदेशोंके वेदोंके विद्वान् एक केन्द्रिय-स्थानपर एकत्रित हों,"'अश्वमेधसूक्त, कुन्तापसूक्त, तथा 'श्रीणि शता श्री सहस्राणि अग्निं त्रिंशच्च देवाः' 'इन्द्रो दधीचो अस्थिभिः' इत्यादि मन्त्रोंमें विशेषरूपसे विचार किया जाए, जो वेदोंका अनुशीलन करने वालोंकेलिए विशेष कठिनाई उपस्थित करते हैं'। इससे स्पष्ट है कि—



७६० श्रीसनातनधर्मालोक (२)

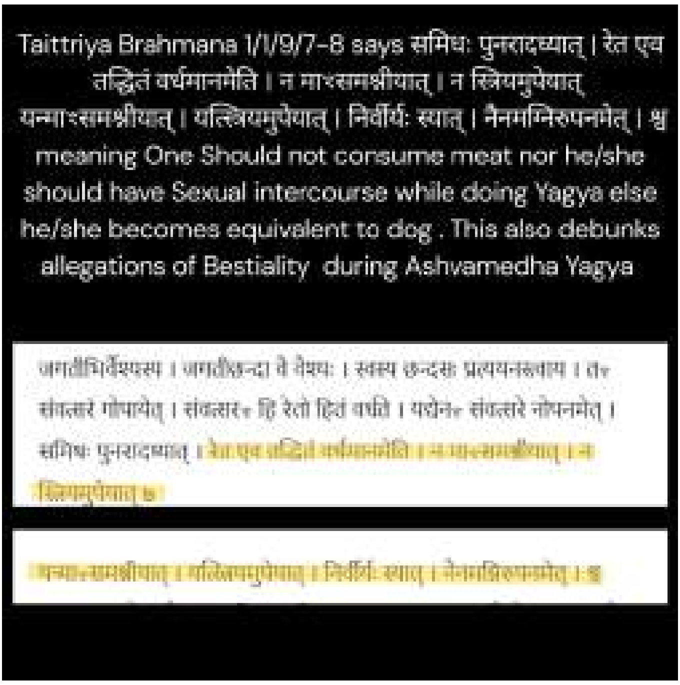
ऋग्वेदसूक्तके उक्त मन्त्रोंका जो अर्थ स्वा० द० जीने किया है, वह उन्हें भी सन्तोषप्रद प्रतीत नहीं हुआ। इसमें उन्हें भी उनकी प्रमादकारिता मालूम होती है।

(११) शेष प्रश्न यह रहता है कि—वेदमें तथाकथित अश्लील मन्त्र ही नहीं होते। 'आहन्ति गभे पसो निगल्गलीति धारका' (यजु: २३।२२) आदि मन्त्रोंका महीधरने अश्लील अर्थ किया है कि—'यदा भगे-योनौ शिश्नमाहन्ति, तदा धारका-धरति लिङ्गमिति धारका-योनिः (वडवेदानी) निगलति-वीर्यं धरति, गल्गलेति शब्दं वा करोति'।

इसपर उत्तर यह है कि—इन अर्थोंके करनेसे यदि श्रीमहीधराचार्यको अपवादित किया जाता है; तो इसका भाव यह हुआ कि—वेदमें तथाकथित अश्लील वर्णन नहीं हो सकता। पर ऐसा कहना अज्ञान है। वेदमें सर्वाङ्गीणता होती है। सर्वाङ्गतामें सब कुछ होता है। यदि वेदमें ऐसे वर्णन अश्लील माने जावें; तो 'रेतो मूत्रं विजहाति योनिं प्रविशदिन्द्रियम्' (यजु: १९।७६) इस मन्त्रका अर्थ आर्यसमाजी-आचार्य अपने पास वेद पढ़नेवाली १७।२४ वर्षकी कुमारियोंको क्या बताते हैं? 'यस्यां बीजं मनुष्या वपन्ति। यस्यामुशन्तः प्रहराम शेपं' (ऋ० १०।८५।३७) इस मन्त्रका अर्थ कुमारियोंको क्या पढ़ाते हैं? या विवाहित हो रही हुईको स्पष्ट बताते हैं? 'मेढ्रं ते शुन्धामि पायुं ते शुन्धामि' (यजु० ६।१४) इस मन्त्रका अर्थ कुमारियोंको क्या पढ़ाते हैं? क्या यह तथाकथित अश्लीलता है या नहीं?

Taittriya Brahmana 1/1/9/7-8 says समिधः पुनरादध्यात् । रेत एव तद्धितं वर्धमानमेति । न माꣳसमश्नीयात् । न स्त्रियमुपेयात्

यन्माꣳसमश्नीयात् । यत्स्त्रियमुपेयात् । निर्वीर्यः स्यात् । नैनमग्निरुपनमेत् । श्व meaning One Should not consume meat nor he/she should have Sexual intercourse while doing Yagya else he/she becomes equivalent to dog . This also debunks allegations of Bestiality during Ashvamedha Yagya



Satapatha Brahmana 6/2/2/39 – इस पर लोग कहते हैं कि इस पशु-ज्ञ को करके न तो खाट पर सोये, न मांस खाये और न मैथुन करे। यह पशु तो

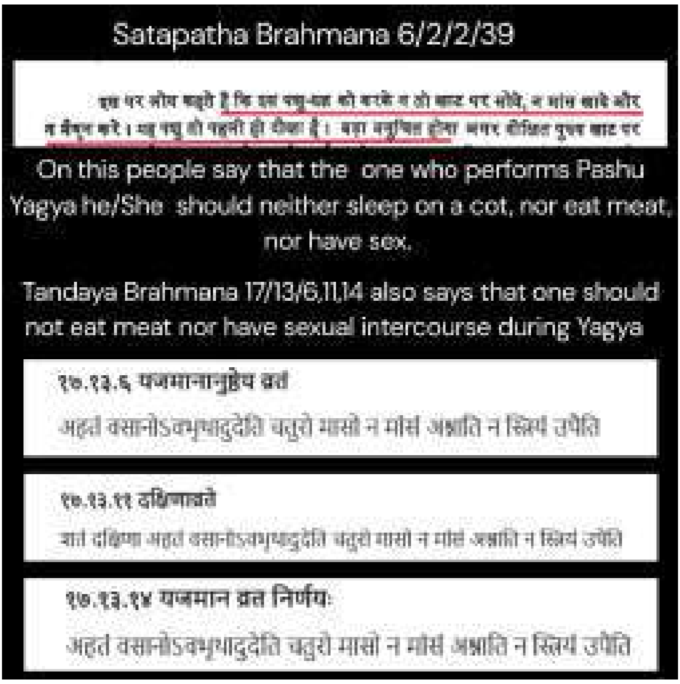
पहली ही दीक्षा है On this people say that the one who performs Pashu Yagya he/She should neither sleep on a cot, nor eat meat, nor have sex.

Tandaya Brahmana 17/13/6,11,14 also says that one should not eat meat nor have sexual intercourse during Yagya

१७.१३.६ यजमानानुष्ठेय व्रतं
अहतं वसानोऽवभृथादुदेति चतुरो मासो न मांसं अश्नाति न स्त्रियं उपैति

१७.१३.११ दक्षिणाव्रते
शतं दक्षिणा अहतं वसानोऽवभृथादुदेति चतुरो मासो न मांसं अश्नाति न स्त्रियं उपैति

१७.१३.१४ यजमान व्रत निर्णयः
अहतं वसानोऽवभृथादुदेति चतुरो मासो न मांसं अश्नाति न स्त्रियं उपैति



Allegations-'

Sex Positions

Brihadaranyaka Upanishad 6.4.9-10 "If a man desires his wife with the thought: "May she enjoy love with me." Then, after inserting the member in her, joining mouth to mouth and stroking her organ, he should utter the following mantra "O semen, you have been produced from my every limb...Bring this women under my control, like a deer pierced by a poisoned arrow." Now, the wife whome he desires with the thought: "May she not conceive"- after inserting the member in her and joining mouth to mouth, she should inhale and exhale, repeating the following mantra: "with power, with semen, I reclaim the semen from you." Thus she comes to be without semen."

There is another verse in Brihadaranyaka Upanishad which is based on Vedas,

Atharva Veda 14.2.71 "O bride, I am Amah and you are Saa I am Saman and you are Rik and I am sun and you earth. Let both of us unite together and procreate progeny."

Brihadaranyaka Upanishad 6.4.20-22 Then he embraces her, repeating the following mantra: I am the vital breath and you are speech. You are speech and I am the vital breath. I am

Saman and you are Rig; I am heaven and you are earth. Come, let us strive together so that we may have a male child." Then he spreads apart her thighs, repeating the following mantra: "Spread yourselves apart, Heaven and Earth." Inserting the member in her and joining mouth to mouth, he strokes her three times from head to foot, repeating the following mantra:" Let Vishnu make the womb capable of bearing a son! Let Tvashtra shape the various limbs of the child! Let Prajapati pour in the semen! Let Dhatra support the embryo! O Sinivali, make her conceive; O goddess whose glory is widespread, make her conceive! May the two Atvins, garlanded with lotuses, support the embryo! "Let the two Atvins chum the womb with the two golden arani sticks! I am placing a seed in your womb to be delivered in the tenth month. As the earth has fire in its womb, as heaven is pregnant with the sun, as the quarters are impregnated by air, so I am impregnating you by placing this seed in your womb." After the reciting of the mantra, he utters his own name and that of his wife and places the seed."

The Padma Purana also shows vulgarity,

Padma Purana II.53.98-109 "...O messenger, the organs of generation of the male and also of the female throb. Then the male and the female, being inflamed with passion, unite. The body (of the male) is rubbed with the body (of the female). Due to coitus a momentary pleasure is produced..."

Padma Purana V.100.59b-77 "...O king, there is the itching for sex in all beings. The penis of the man expands, so also the vulva of the woman. The woman and the man, getting mad, are then united. Due to rubbing of one body with another, there is a momentary pleasure..."

Refutation-

Addressing the allegations regarding **Bṛhadāraṇyaka Upaniṣad 6.4.9–10** and **6.4.20–22** — the context in these passages is clearly about the *Garbhādhāna Saṃskāra* (conception rite) and the process of reproduction aimed at obtaining progeny. As I have already established earlier in this article, **Sanātana Dharma permits sexual intercourse solely for the purpose of begetting children** in accordance with dharmic injunctions, and **never as an act driven by lustful desires or mere sensual gratification**.

Srimad Bhagvatam 11.5.13

The smelling of wine (in the Sautrāmani sacrifice) is laid down as its intake (and no drinking of liquor is permitted); a beast is to be (symbolically) offered to the deities (by touching it) in sacrifices, but no killing for meat-eating is allowed; simi-larly, sexual intercourse (with one's wife) is to be indulged in for procreation but not for sexual enjoyment. But people do not understand this pure course of their own dharma.

13. The smelling of wine (in the *Sautrāmaṇī sacrifice*) is laid down as its intake (and no drinking of liquor is permitted); a beast is to be (symbolically) offered to the deities (by touching it) in sacrifices, but no killing for meat-eating is allowed; similarly, sexual intercourse (with one's wife) is to be indulged in for procreation but not for sexual enjoyment. But people do not understand this pure course of their own *dharma*.

Brihadaranyaka Upanishad 6th Adhaya 4th Brahmana Geeta Press Gorakhpur

जिस प्रकार जन्म लेनेवाला, जिस विधिसे उत्पन्न किया हुआ अथवा जिन गुणोंसे विशिष्टताको प्राप्त हुआ पुत्र अपने तथा पिताके लिये लोक-परलोकमें हितकारी होता है; वैसे पुत्रकी उत्पत्ति कैसे हो? यह बतानेके लिये अथवा ऐसे पुत्रकी प्राप्तिके उपायका सम्पादन करनेके लिये यह चतुर्थ ब्राह्मण प्रारम्भकिया जाता है। जिस प्राणोपासक पुरुषने श्रीमन्थ-कर्मका सम्पादन कर लिया है, उसीका पुत्रमन्थ कर्ममें अधिकार है। साधक जब पुत्रमन्थ करना चाहता है तब वह श्रीमन्थ-कर्मका अनुष्ठान करके पत्नीके ऋतुकालकी प्रतीक्षा करता है; यह बात रेतस् (शुक्र) को ओषधि आदिका रसतम (सारतम) बताकर उसकी प्रशंसा करनेसे जानी जाती है

Just as a son—by the manner in which he is born, the method by which he is begotten, or the qualities with which he is endowed—becomes beneficial for both himself and his father in this world and the next, so too arises the question: *How should such a son be brought into being?* In order to explain this, or to set forth the means for obtaining such a son, this fourth Brāhmaṇa is begun.

Only the son of a **Prāṇopāsaka** (one devoted to the worship of prāṇa) who has completed the **Śrīmantha-karma** is entitled to perform the **Putramantha-karma**. When the aspirant wishes to perform the *Putramantha*, he first undertakes the Śrīmantha-karma and then waits for his wife's *ṛtukāla* (the fertile period). This is understood from the praise of *retas* (semen), which is described as the very essence (*sāratama*) of plants, herbs, and the like.

चतुर्थ ब्राह्मण

सन्तानोत्पत्ति-विज्ञान अथवा पुत्रमन्थ कर्म

यादृग्जन्मा यथोत्पादितो यैर्वा गुणैर्विशिष्टः पुत्र आत्मनः पितुश्च

जिस प्रकार जन्म लेनेवाला, जिस विधिसे उत्पन्न किया हुआ अथवा जिन गुणोंसे विशिष्टताको प्राप्त हुआ पुत्र

लोक्यो भवतीति तत्सम्पादनाय ब्राह्मणमारभ्यते। प्राणदर्शिनः श्रीमन्थं कर्म कृतवतः पुत्रमन्थेऽधिकारः। यदा पुत्रमन्थं चिकीर्षति तदा श्रीमन्थं कृत्वर्तुकाले पत्न्याः प्रतीक्षत इत्येतद्रेतस ओषध्यादिरसतमत्व-स्तुत्यावगम्यते—

अपने तथा पिताके लिये लोक-परलोकमें हितकारी होता है; वैसे पुत्रकी उत्पत्ति कैसे हो? यह बतानेके लिये अथवा ऐसे पुत्रकी प्राप्तिके उपायका सम्पादन करनेके लिये यह चतुर्थ ब्राह्मण प्रारम्भ किया जाता है। जिस प्राणोपासक पुरुषने श्रीमन्थ-कर्मका सम्पादन कर लिया है, उसीका पुत्रमन्थ कर्ममें अधिकार है। साधक जब पुत्रमन्थ करना चाहता है तब वह श्रीमन्थ-कर्मका अनुष्ठान करके पत्नीके ऋतुकालकी प्रतीक्षा करता है; यह बात रेतस् (शुक्र) को ओषधि आदिका रसतम (सारतम) बताकर उसकी प्रशंसा करनेसे जानी जाती है—

Importance of Having Progeny in Sanātana Dharma

Manu Smriti 9.137

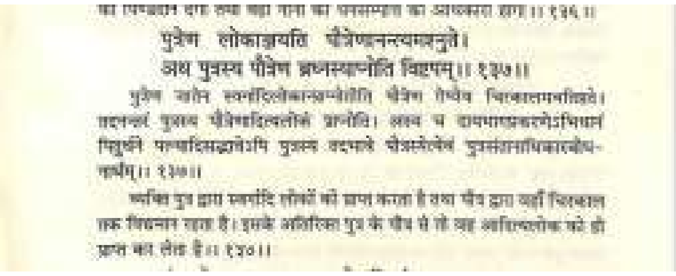
व्यक्ति पुत्र द्वारा स्वर्गादि लोकों को प्राप्त करता है तथा पौत्र द्वारा वहाँ चिरकाल तक विद्यमान रहता है। इसके अतिरिक्त पुत्र के पौत्र से तो वह आदित्यलोक को ही प्राप्त कर लेता है।। १३७ ।।

A man attains heavenly realms through his son, and through his grandson he remains there for a long time. Moreover, through his son's son, he attains even the world of the Sun (Āditya-loka). (137)

Acharya Kulluka Bhatta said in his commentary –

पुत्रेण जातेन स्वर्गादिलोकान्प्राप्नोतीति पौत्रेण तेष्वेव चिरकालमवतिष्ठते । तदनन्तरं पुत्रस्य पौत्रेणादित्यलोकं प्राप्नोति । अस्य च दायभागप्रकरणेऽभिधानं पितुर्धने पत्न्यादिसद्भावेऽपि पुत्रस्य तदभावे पौत्रस्येत्येवं पुत्रसंतानाधिकारबोध-नार्थम् ।। १३७ ।।

By a son being born, a man attains the heavenly realms such as Svarga; through a grandson, he remains established in those same realms for a long time; and thereafter, through the grandson of his son, he attains the world of the Sun (*Āditya-loka*).


पुत्रेण लोकाञ्जयति पौत्रेणानन्त्यमश्नुते।
अथ पुत्रस्य पौत्रेण ब्रध्नस्याप्नोति विष्टपम्॥ १३७॥

पुत्रेण जातेन स्वर्गादिलोकान्प्राप्नोतीति पौत्रेण तेष्वेव चिरकालमवतिष्ठते। तदनन्तरं पुत्रस्य पौत्रेणादित्यलोकं प्राप्नोति। अस्य च दायभागप्रकरणेऽभिधानं पितुर्धने पत्न्यादिसद्भावेऽपि पुत्रस्य तदभावे पौत्रस्येत्येवं पुत्रसंतानाधिकारबोध-नार्थम्॥ १३७॥

व्यक्ति पुत्र द्वारा स्वर्गादि लोकों को प्राप्त करता है तथा पौत्र द्वारा वहाँ चिरकाल तक विद्यमान रहता है। इसके अतिरिक्त पुत्र के पौत्र से तो वह आदित्यलोक को ही प्राप्त कर लेता है॥ १३७॥

Manu Smriti 9.138

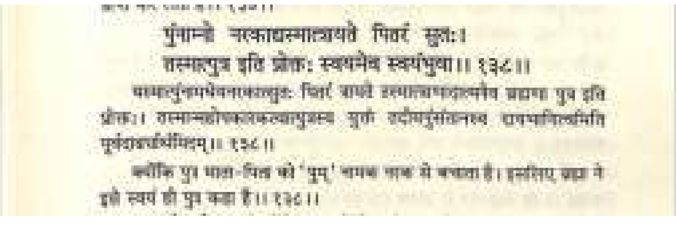
क्योंकि पुत्र माता-पिता को 'पुम्' नामक नरक से बचाता है। इसलिए ब्रह्मा ने इसे स्वयं ही पुत्र कहा है।। १३८ ।।

For a son saves his mother and father from the hell called *Pum*. Therefore, Brahmā Himself has called him "putra" (son). (138)

Acharya Kulluka Bhatta said in his commentary –

यस्मात्पुंनामधेयनरकात्सुतः पितरं त्रायते तस्मात्त्राणादात्मनैव ब्रह्मणा पुत्र इति प्रोक्तः। तस्मान्महोपकारकत्वात्पुत्रस्य युक्तं तदीयपुंसंतानस्य दायभागित्वमिति पूर्वदाढर्यार्थमिदम् ।। १३८।।

Since a son (*suta*) saves his father from the hell named *Puṃ*, therefore, by reason of this deliverance, Brahmā Himself has called him *putra* ("son").


पुंनाम्नो नरकाद्यस्मात्त्रायते पितरं सुतः।
तस्मात्पुत्र इति प्रोक्तः स्वयमेव स्वयंभुवा॥ १३८॥

यस्मात्पुंनामधेयनरकात्सुतः पितरं त्रायते तस्मात्त्राणादात्मनैव ब्रह्मणा पुत्र इति प्रोक्तः। तस्मान्महोपकारकत्वात्पुत्रस्य युक्तं तदीयपुंसंतानस्य दायभागित्वमिति पूर्वदाढर्यार्थमिदम्॥ १३८॥

क्योंकि पुत्र माता-पिता को 'पुम्' नामक नरक से बचाता है। इसलिए ब्रह्मा ने इसे स्वयं ही पुत्र कहा है॥ १३८॥

Linga Purana 5.30-33 states –

पुन्नामक नरकसे पुत्री ही रक्षा करती है, यहाँपर ऐसी ही उक्ति है॥ ३०-३१॥

"It is stated here likewise that it is the daughter who delivers (her parents) from the hell called *Punnāmaka*." (verses

30–31)

Thus, the significance of begetting progeny in Sanātana Dharma stands clearly established.

Bṛhadāraṇyaka Upaniṣad 6.4.4 — Sexual union, when undertaken for the purpose of begetting progeny, is regarded as a *yajña* (sacred offering), not as an act for satisfying lust.

निश्चय ही इस मैथुनकर्मको वाजपेयसम्पन्न जाननेवाले अरुणनन्दन उद्दालक कहते हैं, इसे उस रूपमें जाननेवाले मुद्गलपुत्र नाक कहते हैं तथा इसे उक्त रूपमें जाननेवाले कुमारहारित मुनि भी कहते हैं कि 'बहुत-से ऐसे मरणधर्मा नाममात्रके ब्राह्मण हैं, जो निरिन्द्रिय, सुकृतहीन और मैथुन-विज्ञानसे अपरिचित होकर भी मैथुनकर्ममें आसक्तिपूर्वक प्रवृत्त होते हैं, वे परलोकसे भ्रष्ट हो जाते हैं। यदि पत्नीका ऋतुकाल प्राप्त होनेसे पूर्व इस प्राणोपासकका वीर्य अधिक या कम सोते समय अथवा जागते समय गिर जाता है (तो उसे निम्नाङ्कित प्रायश्चित्त करना चाहिये) ॥ ४ ॥

Indeed, this act of intercourse is described by Aruṇānandana Uddālaka, who knows it in the form connected with the *Vājapeya* (sacrifice); it is described in that form by Naka, son of Mudgala; and in the same way by the sage Kumārahārita. They say: 'There are many such Brahmins, merely so in name, who are subject to death, devoid of the senses (through negligence), devoid of merit, and ignorant of the knowledge of intercourse, yet engage in the act of intercourse with attachment—they become degraded in the next world. If, before the wife's *ṛtukāla* (fertile period) has arrived, the semen of this worshipper of life (*prāṇopāsaka*) is discharged—whether in greater or lesser quantity—while sleeping or while awake, (then he should perform the following expiations as prescribed).' ” (Verse 4)

एतद्ध स्म वै तद् विद्वानुद्दालक आरुणिराहैतद्ध स्म वै तद्विद्वान्नाको मौद्गल्य आहैतद्ध स्म वै तद्विद्वान् कुमारहारित आह बहवो मर्या ब्राह्मणायना निरिन्द्रिया विसुकृतोऽस्माल्लोकात् प्रयन्ति य इदमविद्वांसोऽधोपहासं चरन्तीति बहु वा इदꣳ सुप्तस्य वा जाग्रतो वा रेतः स्कन्दति ॥ ४ ॥

निश्चय ही इस मैथुनकर्मको वाजपेयसम्पन्न जाननेवाले अरुणनन्दन उद्दालक कहते हैं, इसे उस रूपमें जाननेवाले मुद्गलपुत्र नाक कहते हैं तथा इसे उक्त रूपमें

जाननेवाले कुमारहारित मुनि भी कहते हैं कि 'बहुत-से ऐसे मरणधर्मा नाममात्रके ब्राह्मण हैं, जो निरिन्द्रिय, सुकृतहीन और मैथुन-विज्ञानसे अपरिचित होकर भी मैथुनकर्ममें आसक्तिपूर्वक प्रवृत्त होते हैं, वे परलोकसे भ्रष्ट हो जाते हैं। यदि पत्नीका ऋतुकाल प्राप्त होनेसे पूर्व इस प्राणोपासकका वीर्य अधिक या कम सोते समय अथवा जागते समय गिर जाता है (तो उसे निम्नाङ्कित प्रायश्चित्त करना चाहिये) ॥ ४ ॥

One of the most important rites is the *Garbhādhāraṇa Saṃskāra*. In Sanātana Dharma, there are sixteen *saṃskāras* for a human being, among which *Garbhādhāraṇa* is performed before conceiving a child. This means that during the actual union, this sacrament is carried out with the chanting of mantras to invoke the blessings of God and to obtain virtuous, desired progeny.

गार्भेर्होमैर्जातकर्मचौडमौञ्जीनिबन्धनैः । बैजिकं गार्भिकं चैनं द्विजानामपमृज्यते ॥ मनु. समृ.२.२७ ॥
Of twice-born men the taint of seed and womb is removed by the 'Libations in connection with Pregnancy' and by 'Jātakarman' (Rites attendant upon birth), 'Chauda' (Tonsure) and 'Mauñjībandhana' (Tying of the grass-girdle). (27)
विष्णुर्योनिं कल्पयतु
प्रजापतिर्धाता गर्भं दधातु ते ॥
(ऋ. वेद.१०/१८४/१)
गर्भं धेहि सिनीवालि
धंत्तं पुष्करस्रजा ॥ (ऋ.वेद.
१०/१८४/२)
हिरण्ययीं अरणी
दशमे मासि सूतंवे ॥ (ऋ. वेद. १०/१८४/३)
May Vişnu construct the womb, may Tvastā fabricate the members, may Prajāpati sprinkle (theseed), may Dhātā cherish your embryo. Sustain the embryo, Sinīvāli, sustain the embryo, Sarasvati, may the divine Aśvins, garlanded withlotuses, sustain your embryo. We invoke your embryo which the A'vins have churned with the golden pieces of touchwood, that youmay bring it forth in the tenth month.

Pandit Dinanath Shastri ji in his book Sanatan Dharmloka adds few important points that must be noted and followed while Garbhadhaaran sanskaar otherwise it could affect the future of child.

'गर्भाधानं प्रथमतः' । (व्यासस्मृति १।१६)
यह संस्कार पितृ-ऋणके संशोधनार्थ और धार्मिक संततिके उत्पादनार्थ किया जाता है। इस संस्कारसे बीज एवं गर्भसे सम्बद्ध मलिनता नष्ट हो जाती है तथा क्षेत्रका संस्कार हो जाता है। इसमें कामभाव न करके धर्म-भाव किया जाता है। यह बालकका संस्कार नहीं; पर बालक बननेका संस्कार है। इसमें सावधानता न करनेसे बालकका भविष्य नष्ट हो जाता है। काममूलक-मैथुनसे सन्तान कामवाली उत्पन्न होती है; उसमें आगे चलकर व्यभिचारकी भी आशङ्का रहती है। संस्काररूपसे वैध गर्भाधान होनेपर उसमें-'अमावास्यामष्टमीं च पौर्णमासीं चतुर्दशीम् । ब्रह्मचारी भवेन्नित्य-मप्युतौ स्नातको द्विजः' ।। (मनु० ४।१२८) ('स्नातक द्विजको चाहिए कि पत्नीका ऋतुकाल आने पर भी अमावास्या, अष्टमी, पूर्णिमा और चतुर्दशी तिथियोंको सदा ब्रह्मचर्यका ही पालन करे) ।' इन अमावास्या, अष्टमी, पूर्णिमा और चतुर्दशी आदिको ब्रह्मचारी रहने आदि नियमोंका पालन अनिवार्य होनेसे धर्मानुकूलता आ जाती है। 'धर्माविरुद्धो भूतेषु कामोऽस्मि भरतर्षभ ।' (गीता ७ । ११) (भरतश्रेष्ठ ! मैं सम्पूर्ण भूतोंमें धर्मानुकूल काम हूँ)। 'प्रजन-श्चास्मि कन्दर्पः' (गीता १०।२८) ('मैं शास्त्रोक्तरीतिसे सन्तानकी उत्पत्तिका हेतुभूत कामदेव हूँ।') इस प्रकार धर्मसे अविरुद्ध होने पर वही काम भगवद्रूप हो जाता है । यही समय भावी सन्तानके जीवनके मूल रखनेका होता है । इस समय माता-पिताकी मानसिक तथा शारीरिक स्थिति जैसी शुद्ध-पवित्र होगी; बालकका मन और शरीर भी उससे वैसा ही प्रभावित होगा ।
यदि माता-पिता केवल कामवासना रक्खेंगे तो उनकी सन्तान भी वैसी ही कामी होगी। अतः गर्भाधानके समय शरीरकी नीरोगताके साथ माता-पिताका मन भी स्वस्थ और धर्मान्वित हो-यह आवश्यक है। तब माता-पिताके विचार गर्भ-समयमें जैसे होंगे – उनका पुत्र भी वैसा ही होगा। जैसे कि सुश्रुतसंहिता शारीर-

"*Garbhādhānam prathamatah*" (Vyāsa Smṛti 1.16) —
This sacrament is performed for the repayment of the debt

to the ancestors (*pitṛ-ṛṇa*) and for the begetting of a righteous progeny. By this rite, the impurity connected with the seed (*bīja*) and the womb (*garbha*) is removed, and the *kṣetra* (the field — the wife's body) is sanctified. In this, the attitude is not one of lust, but of dharma. It is not a sacrament for the child already born, but a sacrament for the *becoming* of the child. If care is not taken in this rite, the future of the child is destroyed. From intercourse based on lust, lustful progeny is born; in such a child there is also the danger of future adultery.

When *garbhādhāna* is performed as a rite according to the law, then —
"*Amāvāsyām aṣṭamīṃ ca paurṇamāsīṃ caturdaśīm |*
Brahmacārī bhaven nityam apy uta snātako dvijaḥ"
(Manu 4.128)
("Even when his wife's *ṛtukāla* has arrived, the twice-born who has completed his studentship should observe celibacy on the *amāvāsyā* (new moon), *aṣṭamī* (8th lunar day), *pūrṇimā* (full moon), and *caturdaśī* (14th lunar day).")

The obligatory observance of such rules of continence during *amāvāsyā*, *aṣṭamī*, *pūrṇimā*, and *caturdaśī* brings harmony with dharma.

"I am desire (*kāma*) in beings which is not opposed to dharma, O best of the Bharatas." (Bhagavad Gītā 7.11)
"I am Kandarpa (the god of love) who causes generation according to the injunctions of the scriptures." (Bhagavad Gītā 10.28)

Thus, when it is not opposed to dharma, that very *kāma* becomes a form of the Lord. This is precisely the time to lay the foundation of the future child's life. At this time, the more pure and holy the mental and physical state of the parents, the more will the child's mind and body be influenced likewise.

If the parents maintain only lust, then their offspring will also be lustful. Therefore, at the time of *garbhādhāna*, along with the physical health of the body, the parents' mind must also be sound and dharmically oriented — this is essential. Then, whatever the parents' thoughts are during pregnancy, so will be the nature of their son.

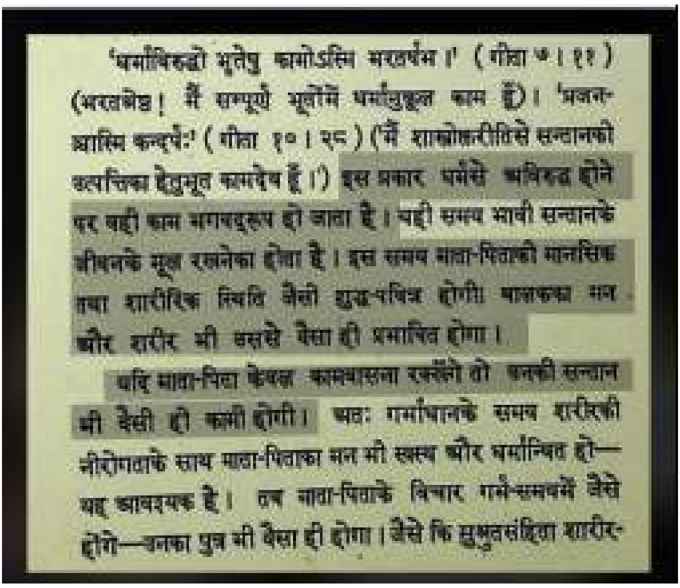
Pandit Dinanath Shastri ji in his book Sanatan Dharmlok adds few important points that must be noted and followed while Garbhadhaaran sanskaar otherwise it could affect the future of child.

१. गर्भाधान-रहस्य ।

'गर्भाधानं प्रथमतः' । (व्यासस्मृति १ । १६)

यह संस्कार पितृ-ऋणके संशोधनार्थ और धार्मिक संततिके उत्पादनार्थ किया जाता है। इस संस्कारसे बीज एवं गर्भसे सम्बद्ध मलिनता नष्ट हो जाती है तथा क्षेत्रका संस्कार हो जाता है। इसमें काममात्र न करके धर्म-भाव किया जाता है। यह बालकका संस्कार नहीं; पर बालक बननेका संस्कार है। इसमें सावधानता न करनेसे बालकका भविष्य नष्ट हो जाता है। कामप्रधान-मैथुनसे सन्तान

कामवाली उत्पन्न होती है; उसमें आगे चलकर व्यभिचारकी भी आशङ्का रहती है। संस्काररूपसे वैध गर्भाधान होनेपर उसमें—'अमावास्यामष्टमीं च पौर्णमासीं चतुर्दशीम्। ब्रह्मचारी भवेन्नित्य-मप्यृतौ स्नातको द्विजः' ॥ (मनु० ४।१२८) ('स्नातक द्विजको चाहिये कि पत्नीका ऋतुकाल आने पर भी अमावास्या, अष्टमी, पूर्णिमा और चतुर्दशी तिथियोंको सदा ब्रह्मचर्यका ही पालन करे।') इन अमावास्या, अष्टमी, पूर्णिमा और चतुर्दशी आदिको ब्रह्मचारी रहने आदि नियमोंका पालन अनिवार्य होनेसे धर्मानुकूलता आ जाती है।



'धर्माविरुद्धो भूतेषु कामोऽस्मि भरतर्षभ ।' (गीता ७ । ११) (भरतश्रेष्ठ ! मैं सम्पूर्ण भूतोंमें धर्मानुकूल काम हूँ)। 'प्रजनश्चास्मि कन्दर्पः' (गीता १० । २८) ('मैं शास्त्रोक्तरीतिसे सन्तानकी उत्पत्तिका हेतुभूत कामदेव हूँ।') इस प्रकार धर्मसे अविरुद्ध होने पर वही काम भगवद्रूप हो जाता है। यही समय भावी सन्तानके जीवनके सूत्र रखनेका होता है। इस समय माता-पिताकी मानसिक तथा शारीरिक स्थिति जैसी शुद्ध-पवित्र होगी; बालकका मन और शरीर भी उससे वैसा ही प्रभावित होगा।

यदि माता-पिता केवल कामवासना रखेंगे तो उनकी सन्तान भी वैसी ही कामी होगी। अतः गर्भाधानके समय शरीरकी नीरोगताके साथ माता-पिताका मन भी स्वस्थ और धर्मान्वित हो—यह आवश्यक है। तब माता-पिताके विचार गर्भ-समयमें जैसे होंगे—उनका पुत्र भी वैसा ही होगा। जैसे कि सुश्रुतसंहिता शारीर-

Coming to Brihadaranyaka Upanishad 6.4.9-10

Bṛhadāraṇyaka Upaniṣad 6.4.9–10 forms part of the instructions for Garbhādhāna Saṃskāra, the first of the Vedic conception rites performed to beget righteous and virtuous progeny . In this sacred context, the described physical acts are not for sensual gratification but are procedural elements of a yajña-like union, accompanied by mantras invoking divine blessings for marital harmony and progeny of noble qualities. The imagery, such as the "deer pierced by a poisoned arrow," poetically conveys unwavering affection between husband and wife, essential for the child's upbringing, while verse 10 prescribes a regulated, mantra-based method to avoid conception during in auspicious times. Sanātana Dharma's injunctions — from the Vedas to the Bhagavad Gītā — permit intercourse solely within dharma for progeny, never for lust; thus, interpreting these verses as erotic is a gross misreading that strips them of their ritual, moral, and piritual significance.

Brihadaranyaka Upanishad 6.4.9-10 hindi translation by Geeta Press Gorakhpur

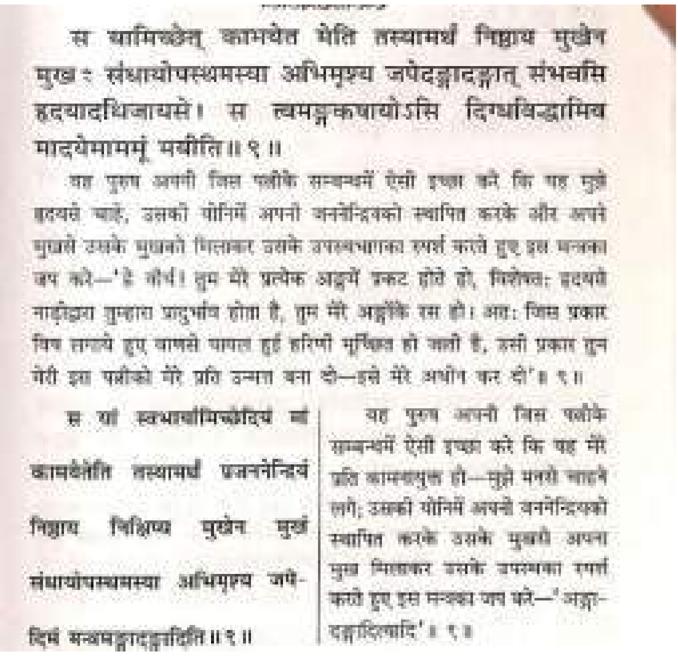
वह पुरुष अपनी जिस पत्नीके सम्बन्धमें ऐसी इच्छा करे कि यह मुझे हृदयसे चाहे, उसकी योनिमें अपनी जननेन्द्रियको स्थापित करके और अपने मुखसे उसके मुखको मिलाकर उसके उपस्थभागका स्पर्श करते हुए इस मन्त्रका जप करे- 'हे वीर्य ! तुम मेरे प्रत्येक अङ्गमें प्रकट होते हो, विशेषतः हृदयसे नाड़ीद्वारा तुम्हारा प्रादुर्भाव होता है, तुम मेरे अङ्गोंके रस हो। अतः जिस प्रकार विष लगाये हुए बाणसे घायल हुई हरिणी मूर्च्छित हो जाती है, उसी प्रकार तुम मेरी इस पत्नीको मेरे प्रति उन्मत्त बना दो- इसे मेरे अधीन कर दो' ॥ ९ ॥

“The man, in regard to that wife about whom he wishes, ‘May she love me with all her heart,’ should place his organ in her vagina, join his mouth with her mouth, touch her pubic region, and recite this mantra:

‘O virility (*vīrya*)! You manifest in every limb of mine, especially from the heart through the channels (*nāḍīs*); you are the essence of my limbs. Therefore, just as a doe, wounded by a poison-tipped arrow, becomes faint, in the same way, make this wife of mine infatuated with me—bring her under my control.’ ” (Verse 9)

Shankar Bhasya- वह पुरुष अपनी जिस पत्नीके सम्बन्धमें ऐसी इच्छा करे कि यह मेरे प्रति कामनायुक्त हो- मुझे मनसे चाहने लगे; उसकी योनिमें अपनी जननेन्द्रियको स्थापित करके उसके मुखसे अपना मुख मिलाकर उसके उपस्थका स्पर्श करते हुए इस मन्त्रका जप करे-'अङ्गा-दङ्गादित्यादि ' ॥ ९ ॥

“The man, in regard to that wife about whom he wishes, ‘May she be filled with desire for me—may she love me in her mind,’ should place his organ in her vagina, join his mouth with her mouth, touch her pubic region, and recite this mantra: *‘Aṅgād aṅgād…’* etc.” (Verse 9)


स यामिच्छेत् कामयेत मेति तस्यामर्थं निष्ठाय मुखेन मुखꣳ संधायोपस्थमस्या अभिमृश्य जपेदङ्गादङ्गात् संभवसि हृदयादधिजायसे। स त्वमङ्गकषायोऽसि दिग्धविद्धामिव मादयेमाममूं मयीति॥ ९॥

वह पुरुष अपनी जिस पत्नीके सम्बन्धमें ऐसी इच्छा करे कि यह मुझे हृदयसे चाहे, उसकी योनिमें अपनी जननेन्द्रियको स्थापित करके और अपने मुखसे उसके मुखको मिलाकर उसके उपस्थभागका स्पर्श करते हुए इस मन्त्रका जप करे—'हे वीर्य! तुम मेरे प्रत्येक अङ्गमें प्रकट होते हो, विशेषतः हृदयसे नाड़ीद्वारा तुम्हारा प्रादुर्भाव होता है, तुम मेरे अङ्गोंके रस हो। अतः जिस प्रकार विष लगाये हुए बाणसे घायल हुई हरिणी मूर्च्छित हो जाती है, उसी प्रकार तुम मेरी इस पत्नीको मेरे प्रति उन्मत्त बना दो—इसे मेरे अधीन कर दो'॥ ९॥

स यां स्वभार्यामिच्छेदियं मां कामयेतेति तस्यामर्थं प्रजननेन्द्रियं निष्ठाय निक्षिप्य मुखेन मुखं संधायोपस्थमस्या अभिमृश्य जपेदिमं मन्त्रमङ्गादङ्गादिति॥ ९॥

वह पुरुष अपनी जिस पत्नीके सम्बन्धमें ऐसी इच्छा करे कि यह मेरे प्रति कामनायुक्त हो—मुझे मनसे चाहने लगे; उसकी योनिमें अपनी जननेन्द्रियको स्थापित करके उसके मुखसे अपना मुख मिलाकर उसके उपस्थका स्पर्श करते हुए इस मन्त्रका जप करे—'अङ्गा-दङ्गादित्यादि'॥ ९॥

अपनी जिस पत्नीके विषयमें ऐसी इच्छा हो कि वह गर्भधारण न करे तो उसकी योनिमें अपनी जननेन्द्रियको स्थापित करके उसके मुखसे अपना मुख मिलाकर अभिप्राणन कर्म करके अपानन क्रिया करे और कहे- 'इन्द्रियस्वरूप वीर्यके द्वारा मैं तेरे रेतस्को ग्रहण करता हूँ', ऐसा करनेपर वह रेतोहीन ही हो जाती है- गर्भिणी नहीं होती ॥ १० ॥

“In regard to that wife about whom he has the desire that she should not conceive, he should place his organ in her vagina, join his mouth with her mouth, perform the act of reathing upon her (*abhiprāṇana*), then perform the act of

drawing in (*apānana*), and say: 'By means of virility, which is of the nature of the senses, I take hold of your *retas* (seed).' By doing so, she becomes devoid of *retas* and does not become pregnant." (Verse 10)

Shankar Bhasya – **पुरुष अपनी जिस पत्नीके विषयमें ऐसी इच्छा करे कि यह गर्भ धारण न करे-गर्भवती न हो तो वह उसकी योनिमें इत्यादि अर्थ पूर्ववत् समझ लेना चाहिये।**
अभिप्राण्य- प्रथम अभिप्राणन करके पश्चात् 'इन्द्रियेण ते रेतसा रेत आददे' इस मन्त्रके द्वारा अपानन करे। इससे वह अरेता ही हो जाती है। तात्पर्य यह है कि गर्भवती नहीं होती ॥ १० ॥

In regard to that wife about whom a man wishes that she should not conceive—should not become pregnant—he should understand the procedure in her case as being the same in meaning as described before concerning the placing (of the organ) in the vagina, etc.

Having first performed *abhiprāṇana* (breathing upon her), he should then, with the mantra *'Indriyeṇa te retasā reta ādade'* ('With the virility which is of the nature of the senses, I take away your *retas*'), perform *apānana* (drawing in). By this, she becomes without *retas*—that is, she does not become pregnant." (Verse 10)

मुखं संधायाभिप्राण्यापान्यादिन्द्रियेण ते रेतसा रेत आदद इत्यरेता एव भवति ॥ १० ॥

१३६२ बृहदारण्यकोपनिषद् [अध्याय ६

अपनी जिस पत्नीके विषयमें ऐसी इच्छा हो कि वह गर्भधारण न करे तो उसकी योनिमें अपनी जननेन्द्रियको स्थापित करके उसके मुखसे अपना मुख मिलाकर अभिप्राणन करके अपानन क्रिया करे और कहे—'इन्द्रियस्वरूप वीर्यके द्वारा मैं तेरे रेतको ग्रहण करता हूँ', ऐसा करनेपर वह रेतोहीन ही हो जाती है—गर्भिणी नहीं होती ॥ १० ॥

अथ यामिच्छेन्न गर्भं दधीत न धारयेद् गर्भिणी मा भूदिति तस्यामर्थमिति पूर्ववत्।
अभिप्राण्याभिप्राणनं प्रथमं कृत्वा पश्चादपान्यात् 'इन्द्रियेण ते रेतसा रेत आददे' इत्यनेन मन्त्रेणारेता एव भवति न गर्भिणी भवतीत्यर्थः ॥ १० ॥

पुरुष अपनी जिस पत्नीके विषयमें ऐसी इच्छा करे कि वह गर्भ धारण न करे—गर्भवती न हो तो वह उसकी योनिमें इत्यादि अर्थ पूर्ववत् समझ लेना चाहिये।
अभिप्राण्य—प्रथम अभिप्राणन करके पश्चात् 'इन्द्रियेण ते रेतसा रेत आददे' इस मन्त्रके द्वारा अपानन करे। इससे वह अरेता ही हो जाती है। तात्पर्य यह है कि गर्भवती नहीं होती ॥ १० ॥

Coming to Brihadaranyaka Upanishad 6.4.20-22

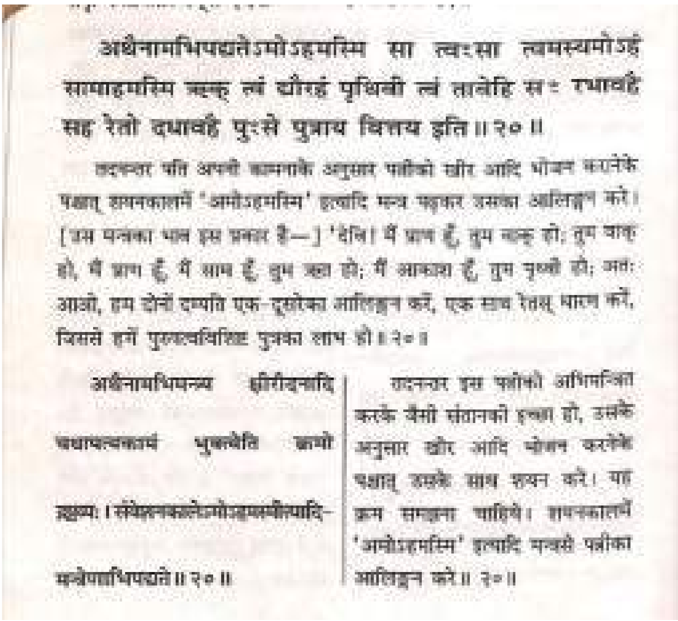
Bṛhadāraṇyaka Upaniṣad 6.4.20–22 is a detailed liturgical guide for the **Garbhādhāna Saṃskāra**, the Vedic conception rite performed to beget virtuous progeny, not an erotic manual.. In Sanātana Dharma, as affirmed in Śrīmad Bhāgavatam 11.5.13, Manusmṛti 2.27, and Bhagavad Gītā 7.11, sexual union is sanctioned only within marriage and only for procreation, never for lustful indulgence. These verses meticulously combine ritual actions with sacred mantras — invoking Viṣṇu, Sūrya, Prajāpati, Dhātā, Sinīvālī, and the Aśvins — to sanctify the womb, harmonize the couple with cosmic forces, and ensure auspicious conception. The occasional mention of bodily gestures is procedural, just as other Vedic rites describe physical acts for offering or worship, and gains meaning only within the yajña-like context of the saṃskāra. Misinterpreting these sacramental passages as "sex positions" is a modern

distortion that ignores their sacred intent, replacing their spiritual, moral, and ritual depth with a crude, sensationalized reading that demeans a solemn dharmic ceremony.

Brihadaranyaka Upanishad 6.4.20-22 Geeta Press Gorakhpur hindi translation-

तदनन्तर पति अपनी कामनाके अनुसार पत्नीको खीर आदि भोजन करानेके पश्चात् शयनकालमें 'अमोऽहमस्मि' इत्यादि मन्त्र पढ़कर उसका आलिङ्गन करे। [उस मन्त्रका भाव इस प्रकार है-] 'देवि! मैं प्राण हूँ, तुम वाक् हो; तुम वाक् हो, मैं प्राण हूँ, मैं साम हूँ, तुम ऋत हो; मैं आकाश हूँ, तुम पृथ्वी हो; अतः आओ, हम दोनों दम्पति एक-दूसरेका आलिङ्गन करें, एक साथ रेतस् धारण करें, जिससे हमें पुरुषत्वविशिष्ट पुत्रका लाभ हो ॥ २० ॥

After that, the husband, according to his wish, should feed his wife with kheer or similar food, and at bedtime, reciting the mantra beginning with "Amo'hamasmi," should embrace her.
[The meaning of that mantra is as follows:]
"O Devi! I am *prāṇa* (vital breath), you are *vāk* (speech); you are *vāk*, I am *prāṇa*; I am *sāma* (the Sāma Veda), you are *ṛta* (cosmic order); I am the sky, you are the earth. Therefore, come, O wife, let us both embrace one another, let us together hold the seed (*retas*), so that we may obtain a son endowed with manliness." (Verse 20)


अथैनामभिपद्यतेऽमोऽहमस्मि सा त्वं सा त्वमस्यमोऽहं सामाहमस्मि ऋक्त्वं द्यौरहं पृथिवी त्वं तावेहि संरभावहै सह रेतो दधावहै पुंसे पुत्राय वित्तय इति ॥ २० ॥

तदनन्तर पति अपनी कामनाके अनुसार पत्नीको खीर आदि भोजन करानेके पश्चात् शयनकालमें 'अमोऽहमस्मि' इत्यादि मन्त्र पढ़कर उसका आलिङ्गन करे। [उस मन्त्रका भाव इस प्रकार है—] 'देवि! मैं प्राण हूँ, तुम वाक् हो; तुम वाक् हो, मैं प्राण हूँ, मैं साम हूँ, तुम ऋत हो; मैं आकाश हूँ, तुम पृथ्वी हो; अतः आओ, हम दोनों दम्पति एक-दूसरेका आलिङ्गन करें, एक साथ रेतस् धारण करें, जिससे हमें पुरुषत्वविशिष्ट पुत्रका लाभ हो ॥ २० ॥

अथैनामभिपद्य क्षीरौदनादि यथापत्यकामं भुक्त्वेति क्रमो द्रष्टव्यः। संवेशनकालेऽमोऽहमस्मीत्यादि-मन्त्रेणाभिपद्यते ॥ २० ॥

तदनन्तर इस पत्नीको अभिमन्त्रित करके जैसी संतानकी इच्छा हो, उसके अनुसार खीर आदि भोजन कराके पश्चात् उसके साथ शयन करे। यह क्रम समझना चाहिये। शयनकालमें 'अमोऽहमस्मि' इत्यादि मन्त्रसे पत्नीका आलिङ्गन करे ॥ २० ॥

तत्पश्चात् पत्नीके ऊरुद्वय (दोनों जाँघों) को एक-दूसरेसे विलग करे। [उस समय यह मन्त्र पढ़ना चाहिये- 'विजिहीथां द्यावापृथिवी इति' (हे ऊरुस्वरूप आकाश और पृथिवी ! तुम दोनों विलग होओ) इसके बाद पत्नीकी योनिमें अपनी जननेन्द्रिय स्थापित करके उसके मुँहसे मुँह मिलाकर अनुलोम-क्रमसे पत्नीके [केशादि पादान्त] सम्पूर्ण शरीरका तीन बार मार्जन करे] मार्जन-कालमें 'विष्णुर्योनिं कल्पयतु' इत्यादि मन्त्रका पाठ करे, जिसका भाव इस प्रकार है-] प्रिये ! सर्वव्यापी भगवान् विष्णु तेरी जननेन्द्रियको पुत्रकी उत्पत्तिमें समर्थ बनावें। भगवान् सूर्य तेरे [तथा उत्पन्न होनेवाले बालकके] अङ्गोंको विभागपूर्वक पुष्ट एवं दर्शनीय बनावें। विराट् पुरुष भगवान् प्रजापति मुझसे अभिन्नरूपमें स्थित हो तुझमें वीर्यका आधान करें। भगवान् धाता मुझसे अभिन्न भावसे स्थित हो तेरे गर्भका धारण एवं पोषण करें। देवि ! जिसकी भूरि-भूरि स्तुति की जाती है, वह सिनीवाली (जिसमें चन्द्रमाकी एक कला शेष रहती है, वह अमावास्या) तुम हो, तुम यह गर्भ धारण करो, धारण करो। देव अश्विनीकुमार (सूर्य और चन्द्रमा) अपनी किरणरूपी कमलोंकी माला धारण करके मुझसे अभिन्नरूपमें स्थित हो तुझमें गर्भका आधान करें ॥ २१ ॥

After that, he should separate the wife's two thighs from each other.
[At that time, he should recite the mantra "Vijihīthāṃ dyāvāpṛthivī iti" — "O Heaven and Earth, in the form of thighs! You two be separated." Then, placing his organ in the wife's vagina, joining his mouth with her mouth, he should, in regular order, stroke the entire body of the wife — from head to feet — three times.]
During the stroking, he should recite the mantra beginning with "Viṣṇur yoniṃ kalpayatu," the meaning of which is as follows:

"O beloved! May the all-pervading Lord Viṣṇu make your generative organ fit for producing a son. May the Sun God form and strengthen the limbs of both you and the child to be born, making them well-shaped and pleasing. May the Cosmic Person, Lord Prajāpati, abiding as one with me, deposit the seed in you. May Lord Dhātā, abiding as one with me, uphold and nourish your embryo. O Devi! You who are Sinīvālī, much praised (the lunar day of Amāvāsyā, when only one digit of the moon remains), sustain this embryo, sustain it. May the twin Aśvins, divine physicians, adorned with garlands of lotus-like rays (of Sun and Moon), abiding as one with me, deposit the embryo in you." (Verse 21)

अथास्या ऊरू विहापयति विजिहीथां द्यावापृथिवी इति तस्यामर्थं निष्ठाय मुखेन मुखꣳ संधाय त्रिरेनामनुलोमामनुमार्ष्टि विष्णुर्योनिं कल्पयतु त्वष्टा रूपाणि पिꣳशतु। आसिञ्चतु प्रजापतिर्धाता गर्भं दधातु ते। गर्भं धेहि सिनीवालि गर्भं धेहि पृथुष्टुके। गर्भं ते अश्विनौ देवावाधत्तां पुष्करस्रजौ ॥ २१ ॥

तत्पश्चात् पत्नीके ऊरुद्वय (दोनों जाँघों) को एक-दूसरेसे विलग करे। [उस समय यह मन्त्र पढ़ना चाहिये—] 'विजिहीथां द्यावापृथिवी इति' (हे ऊरुरूप आकाश और पृथिवी! तुम दोनों विलग होओ) इसके बाद पत्नीकी योनिमें अपनी जननेन्द्रिय स्थापित करके उसके मुँहसे मुँह मिलाकर अनुलोम-क्रमसे पत्नीके [केशादि पादान्त] सम्पूर्ण शरीरका तीन बार मार्जन करे] मार्जन-कालमें 'विष्णुर्योनिं कल्पयतु' इत्यादि मन्त्रका पाठ करे, जिसका भाव इस प्रकार है—] प्रिये! सर्वव्यापी भगवान् विष्णु तेरी जननेन्द्रियको पुत्रकी उत्पत्तिमें समर्थ बनावें। भगवान् सूर्य तेरे [तथा उत्पन्न होनेवाले बालकके] अङ्गोंको विभागपूर्वक पुष्ट एवं दर्शनीय बनावें। विराट् पुरुष भगवान् प्रजापति मुझसे अभिन्नरूपमें स्थित हो तुझमें वीर्यका आधान करें। भगवान् धाता मुझसे अभिन्न भावसे स्थित हो तेरे गर्भका धारण एवं पोषण करें। देवि! जिसकी भूरि-भूरि स्तुति की जाती है, वह सिनीवाली (जिसमें चन्द्रमाकी एक कला शेष रहती है, वह अमावास्या) तुम हो, तुम यह गर्भ धारण करो, धारण करो। देव अश्विनीकुमार (सूर्य और चन्द्रमा) अपनी किरणरूपी कमलोंकी माला धारण करके मुझसे अभिन्नरूपमें स्थित हो तुझमें गर्भका आधान करें॥ २१॥

प्राचीन कालमें ज्योतिर्मयी अरणियाँ थीं, जिनसे अश्विनीकुमारोंने मन्थन किया। उस मन्थनसे अमृतरूप गर्भ प्रकट हुआ। उसी अमृतरूप गर्भको हम तेरी कुक्षिमें स्थापित करते हैं। इसलिये कि तू इसे दसवें महीनमें उत्पन्न कर सके। जैसे पृथ्वीका गर्भ अग्नि है, जैसे स्वर्गीय भूमि इन्द्रसे गर्भवती है, जैसे दिशओंका गर्भ वायु है, उसी प्रकार में तुझमें पुत्ररूप गर्भ स्थापित करता हूँ, अमुक देवि ! ॥ २२ ॥

In ancient times there were radiant, golden *araṇis* (sacrificial fire-sticks), with which the twin Aśvins churned. From that churning emerged the ambrosia-like embryo. That very ambrosia-like embryo we now place within your womb, so that you may bring it forth in the tenth month. Just as the womb of the earth contains fire, just as the heavenly region is made pregnant by Indra, just as the womb of the quarters contains wind — in the same way, O (name of the) Devi, I place within you the embryo in the form of a son. (Verse 22)

Shankar Bhasya- असौ' पदके द्वारा यह सूचित किया गया है कि अन्तमें पत्नीका नामोच्चारण करना चाहिये ॥ २२ ॥

By the word *"asau"* ("this one"), it is indicated that at the end the name of the wife should be pronounced. (Verse 22)

हिरण्मयी अरणी याभ्यां निर्मन्थतामश्विनौ, तं ते गर्भं हवामहे दशमे मासि सूतये। यथाग्निगर्भा पृथिवी यथा द्यौरिन्द्रेण गर्भिणी। वायुर्दिशां तथा गर्भ एवं गर्भं दधामि तेऽसाविति ॥ २२ ॥

प्राचीन कालमें ज्योतिर्मयी अरणियाँ थीं, जिनसे अश्विनीकुमारोंने मन्थन किया। उस मन्थनसे अमृतरूप गर्भ प्रकट हुआ। उसी अमृतरूप गर्भको हम तेरी कुक्षिमें स्थापित करते हैं। इसलिये कि तू इसे दसवें महीनेमें उत्पन्न कर सके। जैसे पृथ्वीका गर्भ अग्नि है, जैसे स्वर्गीय भूमि इन्द्रसे गर्भवती है, जैसे दिशाओंका गर्भ वायु है, उसी प्रकार मैं तुझमें पुत्ररूप गर्भ स्थापित करता हूँ, अमुक देवि! ॥ २२ ॥

असौ नाम गृह्णात्यसाविति तस्याः ॥ २२ ॥	'असौ' पदके द्वारा यह सूचित किया गया है कि अन्तमें पत्नीका नामोच्चारण करना चाहिये ॥ २२ ॥

Moreover, there is no place for "sex positions" or similar notions in Sanatan Dharma, as lust-driven intercourse is clearly condemned in the Shastras. Lust is described as a gateway to hell, leading to moral downfall and spiritual ruin. Sexual union is sanctioned solely for the sacred purpose of conceiving progeny, not for gratifying sensual desire.

Mahabharat 12.110.23 Geeta Press Gorakhpur

जिनका भोजन स्वादके लिये नहीं, जीवनयात्राका निर्वाह करनेके लिये होता है, जो विषयवासनाकी तृप्तिके लिये नहीं, संतानकी इच्छासे मैथुनमें प्रवृत्त होते हैं तथा जिनकी वाणी केवल सत्य बोलनेके लिये है, वे समस्त संकटोंसे पार हो जाते हैं

Those whose eating is not for taste but for sustaining life, who engage in intercourse not for the satisfaction of sensual desire but for the wish to have children, and whose speech is only for speaking the truth — they cross over all difficulties.

यात्रार्थं भोजनं येषां संतानार्थं च मैथुनम्।
वाक् सत्यवचनार्थाय दुर्गाण्यतितरन्ति ते ॥ २३ ॥

जिनका भोजन स्वादके लिये नहीं, जीवनयात्राका निर्वाह करनेके लिये होता है, जो विषयवासनाकी तृप्तिके लिये नहीं, संतानकी इच्छासे मैथुनमें प्रवृत्त होते हैं तथा जिनकी वाणी केवल सत्य बोलनेके लिये है, वे समस्त संकटोंसे पार हो जाते हैं ॥ २३ ॥

Srimad Bhagvatam 11.5.13

The smelling of wine (in the Sautrāmani sacrifice) is laid down as its intake (and no drinking of liquor is permitted); a beast is to be (symbolically) offered to the deities (by touching it) in sacrifices, but no killing for meat-eating is allowed; simi-larly, sexual intercourse (with one's wife) is to be indulged in for procreation but not for sexual enjoyment. But people do not understand this pure course of their own dharma.

13. The smelling of wine (in the *Sautrāmaṇī sacrifice*) is laid down as its intake (and no drinking of liquor is permitted); a beast is to be (symbolically) offered to the deities (by touching it) in sacrifices, but no killing for meat-eating is allowed; similarly, sexual intercourse (with one's wife) is to be indulged in for procreation but not for sexual enjoyment. But people do not understand this pure course of their own *dharma*.

Mahabharat Anushashan Parva Adhaya 25 sloka 65

जो काम, क्रोध और लोभको जीतकर तीर्थोंमें स्नान करता है उसे उस तीर्थयात्राके पुण्यसे कोई वस्तु दुर्लभ नहीं रहती ।। ६५ ।।

"He who, having conquered lust, anger, and greed, bathes in holy pilgrimages—nothing remains unattainable to him due to the merit of that pilgrimage."

कामं क्रोधं च लोभं च यो जित्वा तीर्थमावसेत् ।
न तेन किञ्चिन्न प्राप्तं तीर्थाभिगमनाद् भवेत् ॥ ६५ ॥
जो काम, क्रोध और लोभको जीतकर तीर्थोंमें स्नान करता है उसे उस तीर्थयात्राके पुण्यसे कोई वस्तु दुर्लभ नहीं रहती ॥ ६५ ॥

Srimad Bhagavad Geeta 16.21 Shankar Bhashya Geeta Press Gorakhpur

आत्माका नाश करनेवाले, ये तीन प्रकारके दोष, नरकप्राप्तिके द्वार हैं। इनमें प्रवेश करनेमात्रसे ही आत्मा नष्ट हो जाता है, अर्थात् किसी पुरुषार्थके योग्य नहीं रहता। इसलिये ये तीनों आत्माका नाश करनेवाले द्वार कहलाते हैं।
वे कौन हैं? काम, क्रोध और लोभ। सुतरां इन तीनोंका त्याग कर देना चाहिये। क्योंकि ये काम आदि तीनों नरकद्वार आत्माका नाश करनेवाले हैं, इसलिये इनका त्याग कर देना चाहिये। यह त्यागकी स्तुति है ॥ २१ ॥

There are three types of faults that lead to the destruction of the soul and open the gates to hell: desire, anger, and greed. As soon as one falls into them, the soul is ruined and becomes unfit for any noble pursuit. Therefore, these three are called the gates of hell and must be renounced, because they destroy the soul."

त्रिविधं नरकस्येदं द्वारं नाशनमात्मनः ।
कामः क्रोधस्तथा लोभस्तस्मादेतत्त्रयं त्यजेत् ॥ २१ ॥

Mahabharat Vana Parva Adhaya 31 sloka 19 Geeta Press Gorakhpur

जो मूर्ख प्रमाणोंकी ओरसे मुँह मोड़ लेता है, वेद और शास्त्रोंके सिद्धान्तकी निन्दा करता है तथा काम एवं लोभके अत्यन्त परायण है, वह नरकमें पड़ता है

"The fool who turns away from evidence, abuses the principles of the Vedas and scriptures, and is extremely devoted to lust and greed, falls into hell."

प्रमाणाद्धि निवृत्तो हि वेदशास्त्रार्थनिन्दकः ।
कामलोभातिगो मूढो नरकं प्रतिपद्यते ॥ १९ ॥
जो मूर्ख प्रमाणोंकी ओरसे मुँह मोड़ लेता है, वेद और शास्त्रोंके सिद्धान्तकी निन्दा करता है तथा काम एवं लोभके अत्यन्त परायण है, वह नरकमें पड़ता है ॥ १९ ॥

Mahabharat Anushasan Parva Adhaya 144 Geeta Press Gorakhpur sloka 33

इसी प्रकार जो मनुष्य एकान्तमें प्राप्त हुई कामासक्त परायी स्त्रियोंको मनसे भी उनके साथ अन्याय करनेका विचार नहीं करते, वे स्वर्गगामी होते हैं।। ३३।।

"Likewise, those men who, even in solitude, do not entertain any unjust thoughts toward women, not even in their minds — such men attain heaven."

तथैव परदारान् ये कामवृत्तान् रहोगतान् ।
मनसापि न हिंसन्ति ते नराः स्वर्गगामिनः ॥ ३३ ॥
इसी प्रकार जो मनुष्य एकान्तमें प्राप्त हुई कामासक्त परायी स्त्रियोंको मनसे भी उनके साथ अन्याय करनेका विचार नहीं करते, वे स्वर्गगामी होते हैं ॥ ३३ ॥

Coming to Allegations on Atharva Veda 14.2.71 –

Here is Atharva Veda 14.2.71 hindi translation by Ganga Sahay Sharma

हे पत्नी! मैं साम हूँ और तू ऋचा है। मैं आकाश हूँ और तू पृथ्वी है। मैं विष्णु रूप हूँ और तू मेरी लक्ष्मी है। हम इस लोक में साथ-साथ निवास करते हुए संतान को उत्पन्न करें। (७१)
O wife! I am the Sāma and you are the Ṛc. I am the sky and you are the earth. I am in the form of Viṣṇu, and you are my Lakṣmī. Let us, dwelling together in this world, produce offspring. (71)

अमो ऽहमस्मि सा त्वं सामाहमस्म्यृक् त्वं द्यौरहं पृथिवी त्वम्,
ताविह सं भवाव प्रजामा जनयावहै. (७१)

हे पत्नी! मैं साम हूं और तू ऋचा है. मैं आकाश हूं और तू पृथ्वी है. मैं विष्णु रूप हूं और तू मेरी लक्ष्मी है. हम इस लोक में साथ-साथ निवास करते हुए संतान को उत्पन्न करें. (७१)

Atharva Veda 14.2.71 hindi translation by Ram Sharma Acharya –

हे नारी! मैं पुरुष प्राणतत्त्व विष्णु हूँ, तो आप ऋच (लक्ष्मी) हैं, मैं सामगान हूँ, तो आप ऋक् (ऋचा) हैं, मैं (पुरुष) धुलोक (सूर्य शक्ति) हूँ, तो आप सहनशीलता की प्रतीक पृथ्वी हैं; हम दोनों पारस्परिक स्नेह से एकत्र होकर श्रेष्ठ सन्तति को जन्म दें। (७१)

O woman! I am the male life-principle, Viṣṇu, and you are the Ṛc (Lakṣmī). I am the Sāma-chant, and you are the Ṛk (Ṛcā hymn). I am the celestial sphere (solar energy), and you are the earth, symbol of forbearance. Let the two of us, united in mutual affection, bring forth excellent offspring. (71)

३९२५. अमोऽहमस्मि सा त्वं सामाहमस्म्यृक् त्वं द्यौरहं
पृथिवी त्वम् । ताविह सं भवाव प्रजामा जनयावहै ॥७१॥
हे नारी ! मैं पुरुष प्राणतत्त्व विष्णु हूँ, तो आप ऋच (लक्ष्मी) हैं, मैं सामगान हूँ, तो आप ऋक् (ऋचा) हैं, मैं (पुरुष) धुलोक (सूर्य शक्ति) हूँ, तो आप सहनशीलता की प्रतीक पृथ्वी हैं, हम दोनों पारस्परिक स्नेह से एकत्र होकर श्रेष्ठ सन्तति को जन्म दें ॥७१॥

I dont understand whats obscene in Atharva Veda 14.2.71 or where it mentions any Sex position or obscene things as per this Halala Putra follower of Rapist Pedophile Prophet . This follower of Rapist Pedophile Prophet aka Sulaiman Razvi is such a braindead zombie

Coming on to Allegations on Padma Purana II.53.98-109

The passage from Padma Purāṇa II.53.98-109, when read in full, is not obscene nor intended to depict a “sex position” for titillation; it is part of a moral discourse in Bhūmi-khaṇḍa warning about the fleeting nature of worldly pleasures. The brief, matter-of-fact description of physical union is simply a biological reference used to illustrate that sexual pleasure is momentary, insignificant, and inevitably followed by suffering, decay, and death. Immediately afterward, the text dismisses such enjoyment as trivial compared to the higher pursuit of dharma and liberation, urging detachment from sensual indulgence. Isolating a couple of lines without this context is a deliberate misrepresentation of a philosophical teaching on renunciation.

Padma Purana Bhumi Khanda Adhaya 53 slokas 98-109 hindi translation by Chaukhamba Publications-

॥ सभी अन्नों के सन्धिस्थल में केवल मांस भरा है। मरते ही वह (मांस) नष्ट हो जाता है और उसका रूप बदल जाता है ।।॥८७॥ वह विष्ठा बन जाता है और उसमें कीड़े पड़ जाते है। उस प्रकार के दु:खद वह अपने रूप का परित्याग कर देता है ॥ ८८॥ उसके पश्चात् वह शरीर क्रिमि और दुर्गंध से भर जाता है। उसमें यूका तथा कीड़े उत्पन्न हो जाते हैं ॥८९॥ वे कीड़े शरीर में भयङ्कर घाव और खुजली उत्पन्न कर देते हैं। यूका सारे शरीर में व्यथा उत्पन्न करके उसे चञ्चल बना देती है ॥९०॥ जब नखों से खुजलाया जाता है तो वह खुजली शान्त होता है। सुनो उससे युक्त इस सुन्दर शरीर के रस का प्रभूत मात्रा में मनुष्य उपभोग करता है। वायु प्राण के द्वारा उसे पाक स्थान में ले जाता है ॥९१-९२॥ हे दूति । प्राणी जिस खाये हुए वस्तु को पाक स्थान में ले जाता है उन सारी वस्तुओं को वायु मल बना देता है ॥९३॥ उसका (खाये पिये अन्न का) सार भाग रक्त बन जाता है। जो निर्मल शुद्ध वीर्य प्राणी होता है, वह ब्रह्म स्थान में जाता है ।।॥९४॥ वह समान वायु से आकृष्ट होकर उस वायु के द्वारा स्थान नहीं प्राप्त करने के कारण चञ्चल हो जाता है ॥९५॥ प्राणियों के कपोल में पाँच कीड़े होते हैं। वे ही दो कान के मूल स्थान में रहते हैं तथा बचे हुए नेत्र स्थान में होते हैं ॥९६॥ हे दूति । वे कनिष्ठा अङ्गुलि के समान होते हैं और उसकी पूंछ लाल होती है जो नवनीत के समान वर्ण वाले होते हैं, उनकी पूंछ काली होती है। हे अदे। मैं उन कीड़ों का नाम बतलाती हूँ। कानों के मूल में रहने वाले कीड़ों के नाम पिङ्गली और शृङ्खली है ॥९७-९८॥ नासिका के अग्रभाग में रहने वाले दोनों कीड़ों के नाम चपल और पिप्पल है। शृङ्गली और जङ्गली नामक दो कीड़े नेत्रों के भीतर रहते हैं।।९९ उसी तरह राई के समान छोटे-छोटे पाँच हजार कीड़े ललाट के भीतर रहते हैं ।।॥१००॥ वे सबके सब मनुष्य को कपाल का रोगी बना देते हैं। उसके मुख में दो केश जम जाते हैं। यदि प्राजापत्य स्थान में भी रहने वाला प्राणी हो और उसके मुख में केश जम जायें तो उसकी मृत्यु अवश्य हो जाती है ॥१०१-१०२॥ उस प्राणी का वीर्य ही उसके मुख में रस रूप से गिरने लगता है और उस वीर्य को वह मुँह से पीता है। उससे वह मत्त हो जाता है ॥१०३॥ चञ्चल होने के कारण वह तालु के मध्य में स्थित होता है। वहीं इडा, पिङ्गला तथा सुषुम्णा नाम की तीनों नाडियाँ रहती हैं ।॥ १०४॥ हे दूति ! उसके अत्यन्त बलवान् होने के कारण सभी प्राणियों के नाडिकाओं में काम कण्डूति (कामुकता) होती है ॥१०५॥ हे दूति ! उसके कारण पुरुष के लिङ्ग में तथा नारियों की योनि में स्फुरण होने लगता है। उसके कारण स्त्री और पुरुष दोनों प्रमत हो जाते हैं और उसके बाद वे सङ्गम करते हैं ।।॥१०६॥ उस मैथुन के कारण शरीर से शरीर में रगड़ होता है। उसके कारण शरीर में सुख उत्पन्न होता है। उसके बाद उसी प्रकार की कण्डू उत्पन्न होती है ।।१०७॥ हे दूति । सर्वत्र इसी प्रकार का भाव दिखता है। तुम यहाँ से अपने स्थान पर चली जाओ। यहाँ कोई अपूर्वता (नवीनता) नहीं है। मुझमें कोई अपूर्व वस्तु नहीं हैं मैं अपूर्व वस्तु कर भी नहीं सकती हूँ ॥१०८॥

(87) In the joints of all flesh, there is only meat. As soon as death comes, that (flesh) is destroyed and its form changes.
(88) It becomes excrement, and worms infest it. In this way, that body, which is a cause of misery, is abandoned.
(89) After that, the body becomes filled with worms and foul odor. Lice and other worms are produced in it.
(90) Those worms cause terrible wounds and itching in the body. The lice cause pain all over the body, making it restless.
(91-92) When scratched with nails, that itching is soothed. Listen—this beautiful body, endowed with such faults, is enjoyed by a man in abundance. The vital wind (prāṇa-vāyu) takes food to the place of digestion.
(93) O messenger! The being carries the food he has eaten to the place of digestion, and the wind turns all that into waste matter.
(94) The essence of it (the food and drink) becomes blood. The pure essence of that blood becomes semen, which goes to the Brahma-sthāna.
(95) Being drawn by the samāna-vāyu, and not obtaining a stable place through that vāyu, it becomes restless.
(96) There are five worms in the cheeks of living beings.

They reside at the root of the two ears, and the remaining are in the eye sockets.

(97-98) O lady! They are the size of the little finger, and their tails are red; those of butter-like color have black tails. O messenger! I shall tell you their names—those in the root of the ears are called Piṅgalī and Śṛṅkhalī.

(99) Those in the tip of the nose are called Capala and Pippala. Śṛṅgalī and Jaṅgalī dwell inside the eyes.

(100) In the same way, about five thousand small worms, the size of mustard seeds, reside inside the forehead.

(101-102) They cause all humans to suffer from head diseases. Two hairs grow inside the mouth. If, even in the Prajāpatya place, hairs grow inside the mouth of a living being, his death is certain.

(103) The semen of that being falls in the mouth in the form of fluid, and he drinks that semen with his mouth. By that, he becomes intoxicated.

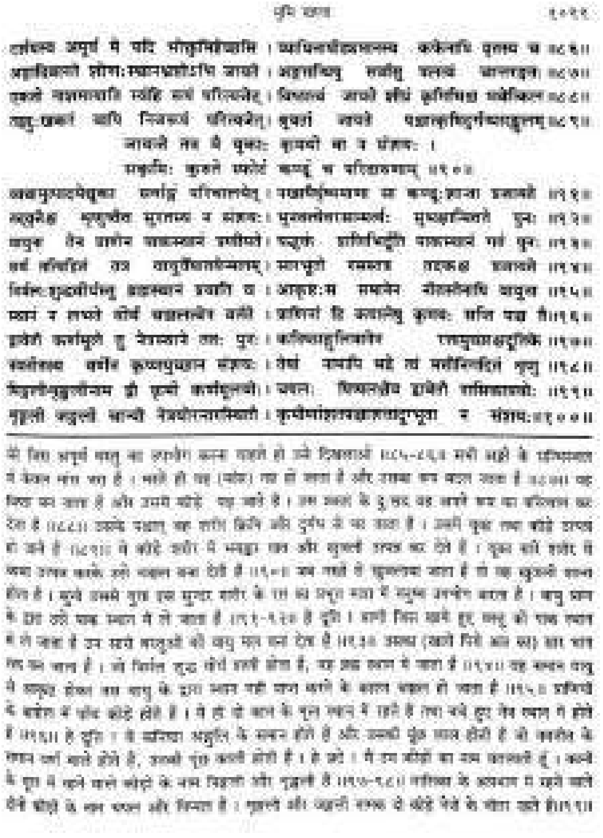
(104) Due to restlessness, it remains in the middle of the palate. There, the three nāḍīs called Iḍā, Piṅgalā, and Suṣumṇā are situated.

(105) O messenger! Because of its great strength, all beings experience lust (kāma-kaṇḍūti) in their nāḍīs (subtle channels).

(106) O messenger! Because of it, the male organ and the female organ begin to throb. Because of it, man and woman become agitated, and then they unite.

(107) Due to that union, the body of one rubs against the body of the other, and from that, pleasure arises in the body. After that, the same kind of itching is produced.

(108) O messenger! This same condition is seen everywhere. Now, you may go to your own place. There is nothing extraordinary or novel here. There is nothing unique in me, nor can I produce anything unique.



Coming to Allegations on Padma Purana V.100.59b-77 that is Padma Purana Patala Khanda Adhaya 100 slokas 59-77

Here is Padma Purana Patala Khanda Adhaya 100 Hindi translation by Chaukhamba Publications – Adhaya 100 ends with only 39 slokas and no 59-77th sloka exists -Another Fake references by Halala Putra follower of Rapist Pedophile Prophet .

https://archive.org/details/padma-purana-part-4/page/%E0%A5%A8%E0%A5%A9%E0%A5%AE%E0%A5%A6
view=theater

Allegations-

There is a story of the sun god raping his wife by inserting his male organ into her mouth,

Brahma Purana 4.42-43 "The Lord assumed the form of a horse and approached her as she grazed about fearlessly in the form of a mare. It was in her mouth that he had his sexual intercourse, as she began fidgeting due to her suspicion that he might be a person other than her own

husband. She let out the semen of Vivasvat through her nostrils." Tr. Board of Scholars, Edited by J.L. Shastri

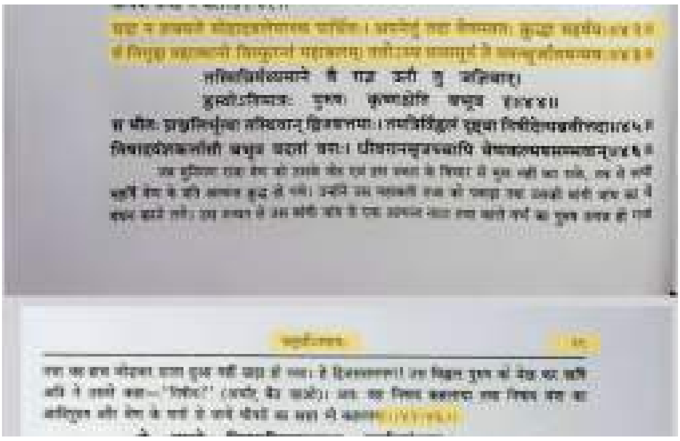
This story is also mentioned in Matsya Purana 11.34-37 and Brahmanda Purana 2.3.59.74-76. This is also mentioned in Nirukta and Vedas although it doesn't give much detail

Refutation-

Here is Brahma Purana 4.42-43 hindi translation by Chaukhamba Publications

जब मुनिगण राजा वेण को उसके मोह एवं इस प्रकार के विचार से मुक्त नहीं कर सके, तब वे सभी महर्षि वेण के प्रति अत्यन्त क्रुद्ध हो गये। उन्होंने उस महाबली राजा को पकड़ा तथा उसकी बांयी जांघ का वे मंथन करने लगे। उस मन्थन से उस बांयी जांघ से एक अत्यन्त नाटा तथा काले वर्ण का पुरुष उत्पन्न हो गया तथा वह हाथ जोड़कर डरता हुआ वहीं खड़ा हो गया। हे द्विजसत्तमगण! उस विह्वल पुरुष को देख कर ऋषि अत्रि ने उससे कहा- "निषीद!" (अर्थात् बैठ जाओ)। अतः वह निषाद कहलाया तथा निषाद वंश का आदिपुरुष और वेण के पापों से जन्मे धीवरों का स्रष्टा भी कहलाया।।४२-४६।।

When the assembly of sages could not free King Veṇa from his attachment and such thoughts, all the great sages became extremely angry with him. They seized the mighty king and began churning his left thigh. From that churning of his left thigh, a very short man of dark complexion emerged, who stood there folding his hands in fear. O best of the twice-born! Seeing this distressed man, Sage Atri said to him: "Nishīd!" (meaning, "Sit down!"). Hence, he was called Nishad, and he became the progenitor of the Nishad lineage as well as the creator of the fishermen, born from the sins of Veṇa.



This is also mentioned in Shiva Purana,

Shiva Purana, UmaSamhita 5.35.32-34 "He assumed the form of a horse and approached her for sexual indulgence with her who could not be overwhelmed by any living being due to her lustre and observance of restraint. O sage, in the course of the sexual activity she suspected him to be another man. Hence she received the semen through the mouth into the nostril.

Refutation-

Coming on to Shiva Purana, UmaSamhita 5.35.32-34 –

According to R.C. Hazra, the *Uma Saṁhitā* of the *Shiva Purāṇa* is a very late addition. He notes that it draws heavily from the *Jñāna Saṁhitā*, which itself is dated to around 950 CE. Based on this, it can be reasonably inferred that the

Uma Saṁhitā was incorporated into the *Shiva Purāṇa* sometime after the 10th century CE.

IV. The *Bhaumasaṃhitā*,[99] also called Auma/Umāsaṃhitā, is represented in the class B editions only. The text introduces Kṛṣṇa on a visit to Kailāsa and performing penance there to Śiva, in order to obtain a son. He meets Upamanyu, and requests him to tell him about the greatness of Śiva. Upamanyu complies, and praises Śiva and his trident; he extols Śiva's power to save his devotees from hell. This discussion leads into several chapters on different types of sins, and on the description of hell and the suffering in it. Ways to avoid this suffering include gifts of food, performing penance, listening to the purāṇas, etc. The *saṃhitā* subsequently describes the seven *dvīpas* of the earth, and other component parts of the universe. It ends with discourses on a variety of topics, such as the develop-

[99] Mss., ibid., p. 65, n. 87.

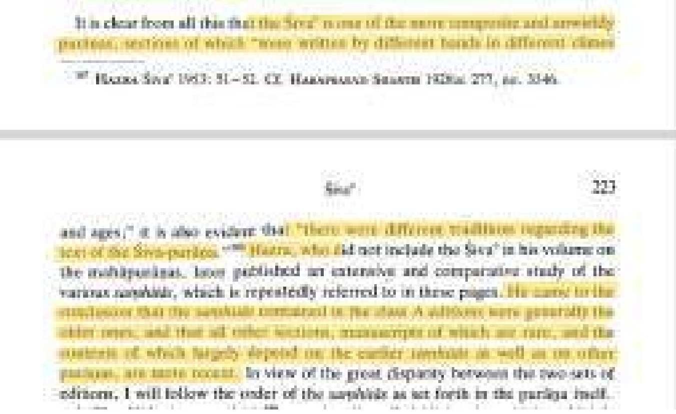
ment of man, from the foetus, through childhood, youth, marriage, old age, etc.; creation and *manvantaras*, etc. In Hazra's opinion the text borrows most of its chapters from the *Jñānasaṃhitā*.

XIII. The *Jñānasaṃhitā*[illegible] has already been referred to on several occasions in this description of the Śiva°, because, in Hazra's opinion, other *saṃhitās* borrowed verses and even chapters from it. The text recognizes the Vedas as the highest authority, but it was Śiva, as [illegible], who communicated them to Viṣṇu. Śiva shall be worshiped with Vedic *mantras*, even though the *saṃhitā* does not, therefore, reject the authority of the Tantras and eventual Śiva worship with Āgamic rather than Vedic *mantras*. The *nirguṇa* Śiva is identical with the *parabrahma*; in his *saguṇa* form he manifests himself as Rudra. Prakṛti was born from Śiva's wish, and, from her, were born the other gods including Brahmā and Viṣṇu. This *saṃhitā*, like some of those discussed earlier, strongly encourages *liṅga* worship as the ideal way to worship Śiva himself. It urges worship under the guidance of a competent teacher; worship will lead to *bhakti*, then to *jñāna*, and, ultimately, to *vijñāna*, i.e. the realization that the only real thing is Śiva. Hazra points out that the text was influenced by the Kumārasambhava, Raghuvaṃśa, and Kirātārjunīya. He surmises that it may have been composed in Banaras, by someone who was also familiar with the banks of the Narmadā, not before A.D. 950.

The Śiva Purāṇa, as a whole, is one of the most composite and unwieldy Purāṇas, having been composed and expanded by different authors over various periods. There exist two primary versions: the Bombay 1884, Venkat 1895–96, and Venga Manuscript (Class A); and the Venkat 1906, 1965 Pandita Pustakalaya Manuscript (Class B). According to R.C. Hazra, the sections found in the Class A Manuscript are older and more authentic, whereas those in the Class B Manuscript (Including Uma Samhita) are very recent compositions . Most significantly, the older and more authentic Class A Manuscript does not contain the Uma Saṁhitā.

saṃhitās, with different titles and different arrangements; two of their *saṃhitās* are not even listed in the Śiva° passages.[illegible] The following is a comparative survey of the *saṃhitās*, in the two passages of the Śiva° itself, and in the two sets of editions — which from now on I will refer to as class A and class B editions.

Śiva°	Class A Bombay 1884 Venkaṭ. 1895–96 Vaṅga		Class B Venkaṭ. 1906, 1965 Paṇḍitapustakālaya 3) AITM	
I. Vidyeśvara	XIII. Jñāna	ch. 78	Vidyeśvara	ch. 25
II. Raudra	Vidyeśvara	25	Vighneśa	
III. Vaināyaka	(Vaṅga 16)		Rudra	197
IV. Bhauma/Auma	Kailāsa	12	Śatarudra	42
V. Mātṛ(purāṇa)	XIV. Sanatkumāra	59	Koṭirudra	43
VI. Rudraikādaśa	Vāyu/Vāyavīya		Umā/Auma	51
VII. Kailāsa	pūrvabhāga	30	Kailāsa	23
VIII. Śatarudra	uttarabhāga	30	Vāyavīya	
IX. Koṭirudra	Dharma	65	pūrvabhāga	35
X. Sahasrakoṭirudra			uttarabhāga	41
XI. Vāyavīya				
XII. Dharma(purāṇa)				


It is clear from all this that [illegible]
[illegible]

Śiva° 223

and ages," it is also evident that [illegible] Hazra, who did not include the Śiva° in his volume on the mahāpurāṇas, later published an extensive and comparative study of the various saṃhitās, which is repeatedly referred to in these pages. [illegible] In view of the great disparity between the two sets of editions, I will follow the order of the saṃhitās as set forth in the purāṇa itself.

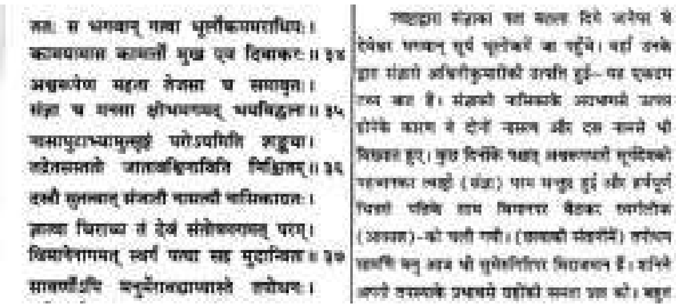
This story is also mentioned in Matsya Purana 11.34-37 and Brahmanda Purana 2.3.59.74-76. This is also mentioned in Nirukta and Vedas although it doesn't give much detail

Refutation-

Here is Matsya Purana Chapter 11 Slokas 34-37 hindi translation by Geeta Press Gorakhpur – No Oral Sex or any such thing present here

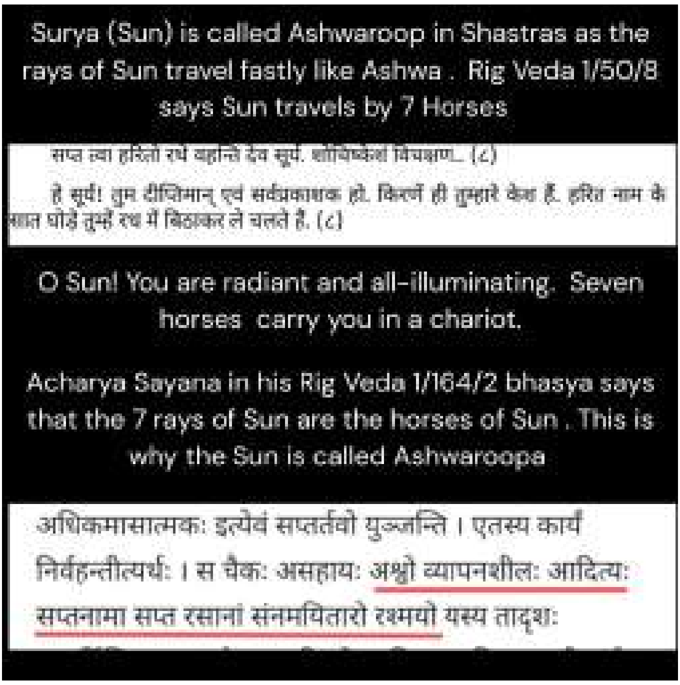
त्वष्टाद्वारा संज्ञाका पता बतला दिये जानेपर वे देवेश्वर भगवान् सूर्य भूलोकमें जा पहुँचे। वहाँ उनके द्वारा संज्ञासे अश्विनीकुमारोंकी उत्पत्ति हुई- यह एकदम तथ्य बात है। संज्ञाकी नासिकाके अग्रभागसे उत्पन्न होनेके कारण वे दोनों नासत्य और दस्त्र नामसे भी विख्यात हुए। कुछ दिनोंके पश्चात् अश्वरूपधारी सूर्यदेवको पहचानकर त्वाष्ट्री (संज्ञा) परम सन्तुष्ट हुई और हर्षपूर्ण चित्तसे पतिके साथ विमानपर बैठकर स्वर्गलोक (आकाश) को चली गयी। (छायाकी संतानोंमें) तपोधन सावर्णि मनु आज भी सुमेरुगिरिपर विराजमान हैं। शनिने अपनी तपस्याके प्रभावसे ग्रहोंकी समता प्राप्त की।

After Tvaṣṭṛ revealed the identity, the lord of the gods, Surya, reached the earthly realm. There, through her, the Ashvini Kumāras were born—this is an established fact. Since they emerged from the front part of her nose, they also became famous by the names Nāstya and Dāstra. After a few days, recognizing the horse-shaped Surya Deva, Tvaṣṭṛ's daughter (Sanjñā) was fully satisfied, and with a joyful heart, she boarded a celestial vehicle with her husband and went to Svarga-loka (heaven). Among the children of Chhāyā, Tapodhana Sāvarṇi Manu still reigns on Mount Sumeru. Shani attained equality among the planets through the influence of his penance.

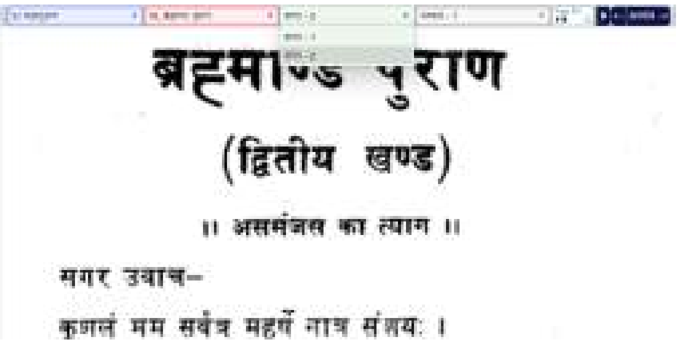


Surya (Sun) is called Ashwaroop in Shastras as the rays of Sun travel fastly like Ashwa. Rig Veda 1/50/8 says Sun travels by 7 Horses
सप्त त्वा हरितो रथे वहन्ति देव सूर्य. शोचिष्केशं विचक्षण.. (८)
हे सूर्य ! तुम दीप्तिमान् एवं सर्वप्रकाशक हो. किरणें ही तुम्हारे केश हैं. हरित नाम के सात घोड़े तुम्हें रथ में बिठाकर ले चलते हैं. (८)
O Sun! You are radiant and all-illuminating. Seven horses carry you in a chariot.
.charya Sayana in his Rig Veda 1/164/2 bhasya says that the

7 rays of Sun are the horses of Sun . This is why the Sun is called Ashwaroopa
अधिकमासात्मकः इत्येवं सप्तर्तवो युञ्जन्ति । एतस्य कार्यं निर्वहन्तीत्यर्थः । स चैकः असहायः अश्वो व्यापनशीलः आदित्यः सप्तनामा सप्त रसानां संनमयितारो रश्मयो यस्य तादृशः



Coming to his allegations on Brahmanda Purana 2.3.59.74-76 – This reference is fake because there is no such classification in Brahmanda Purana There are Only Khanda and then Adhaya


ब्रह्माण्ड पुराण

(द्वितीय खण्ड)

।। असमंजस का त्याग ।।

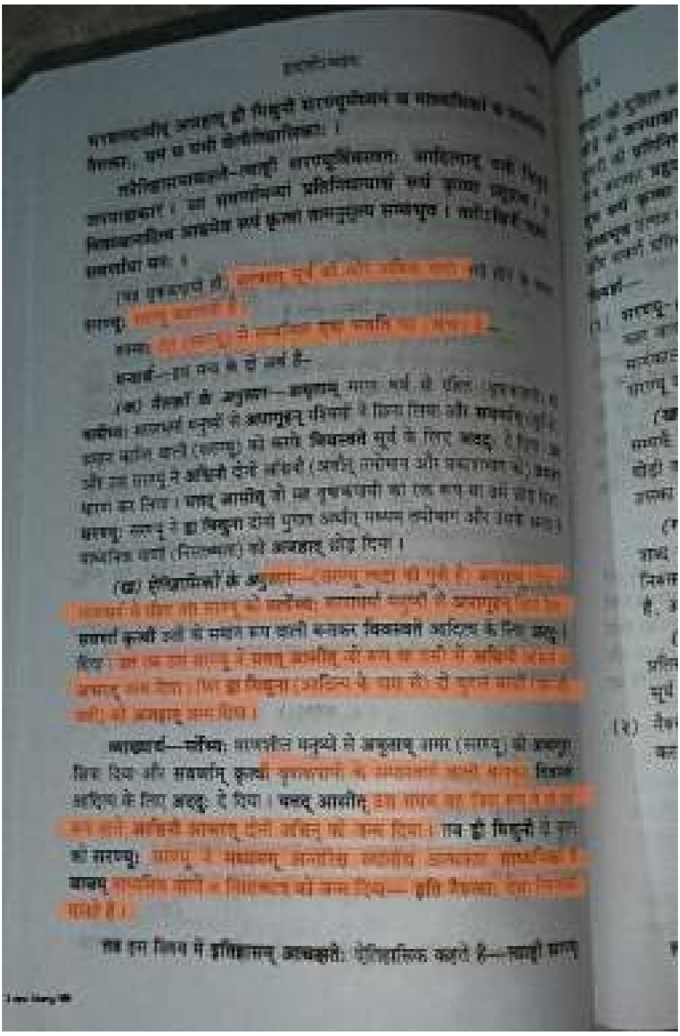
सगर उवाच–

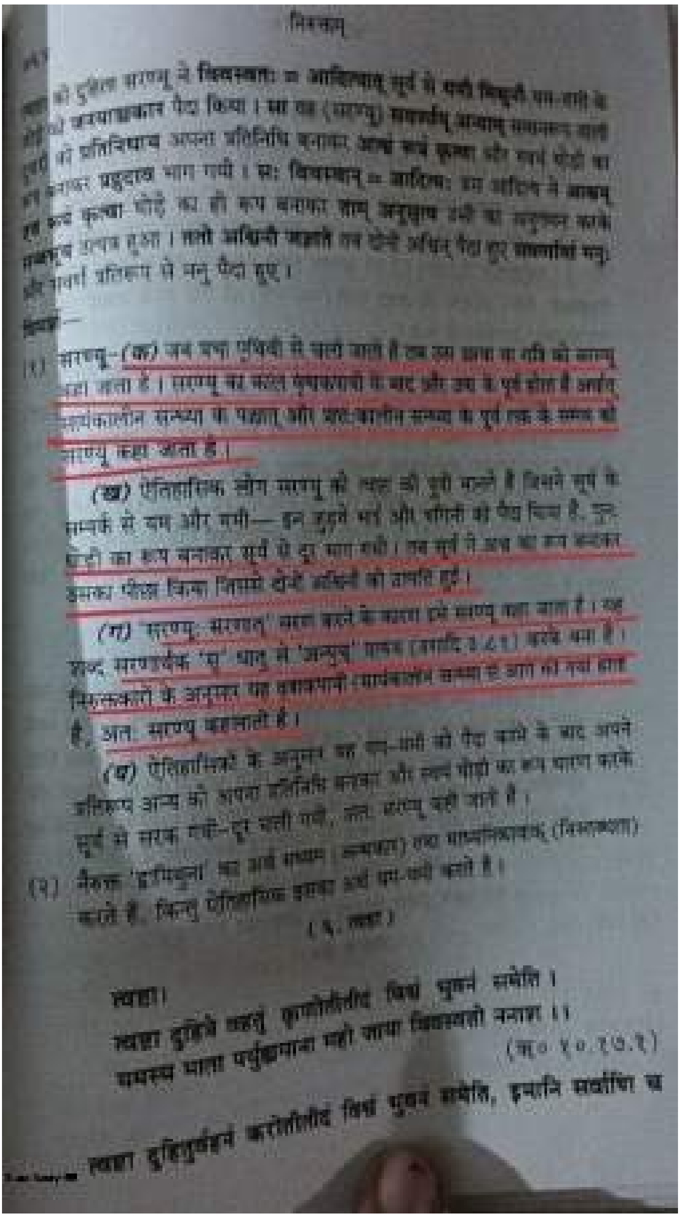
कुशलं मम सर्वत्र महर्षे नात्र संशयः ।

Coming to his Allegations on Nirukta and Vedas . I know where these Halala Putras allege on Vedas and Nirukta – This is Nirukta 12/10 hindi translation by Chaukhamba Publications .

In **Nirukta 12.10** (Hindi translation, Chaukhamba Publications), the birth of the Ashvinī Kumāras is described from the Ashva-rūpa Āditya (Sun) and Saraṇyū. The text itself defines Saraṇyū not as a mortal woman, but as a personification of a cosmic phenomenon—specifically, the shadow or night that follows when *Prabhā* (light) departs from the Earth. It states that the period of Saraṇyū lies between *Vṛṣākapāyī* and *Uṣā*, meaning after the evening twilight and before the morning twilight. Āditya here refers to the Sun, which is also a celestial deity, not a human being. This makes it absolutely clear that the account is symbolic and cosmological, involving deified natural forces—not a literal human relationship—thus the vulgar interpretations pushed by detractors are baseless distortions of Vedic metaphor.

सरण्यू (क) जब प्रभा पृथिवी से चली जाती है तब उस छाया या रात्रि को सरण्यू कहा जाता है। सरण्यू का काल वृषाकपायी के बाद और उषा के पूर्व होता है अर्थात् सायंकालीन सन्ध्या के पश्चात् और प्रातः कालीन सन्ध्या के पूर्व तक के समय को सरण्यू कहा जाता है। that is Saraṇyū (a): When Prabhā (light) departs from the Earth, the shadow or night that follows is referred to as Saraṇyū. The period of Saraṇyū comes after Vṛṣākapāyī and before Uṣā, meaning it refers to the time after the evening twilight (sāyaṁkālīn sandhyā) and before the morning twilight (prātaḥkālīn sandhyā) and Aditya is Sun here .





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देवश्रवस आर्षम्। अपगूहन्ते रश्मयोऽपनयन्तीत्यर्थः । काम् ? वृषाकपायीशब्दवाच्यामरुणोदयावस्थामुषः प्रभाम्। कुतोऽपागूहन् ? मर्त्यभ्यो मनुष्याणां दृष्टिपथादित्यर्थः । कृत्वी कृत्वा वान्यां तत्सवर्णां सरण्यूनाम्नीमुदितेऽरुणे यस्याः प्रभा तामदुर्ददति। विवस्वत उद्यत आदित्यस्य सन्निकृष्टतरां कुर्वन्तीत्यर्थः। सा च दत्ता सती उत अपि च। अश्विनावभरत् बिभर्त्तरिदं रूपं न भरतेः। अश्विनावात्मनि धारयति तमोभागं ज्योतिर्भागं चेत्यर्थः। यत्तदासीद् वृषाकपाय्या रक्तं रूपं तच्च क्रमेणोपजायमानप्रकाशप्रकर्षा अजहाज्जहाति। उकारः पादपूरणः। द्वा मिथुना द्वौ मिथुनौ स्त्रीपुंसौ मध्यमञ्च तमोभागं तदन्तर्गतां च माध्यमिकां वाचं तच्च तदासीद् वृषाकपाय्या रक्तं रूपं तेन रूपेण सह त्रितयमपीत्यर्थः ।

ऐतिहासिकपक्षे (तु) सरण्यूर्नाम त्वष्टुर्दुहिता। तां देवतारूपत्वादमृताममरणधर्माणं मर्त्यभ्यः सर्वमनुष्येभ्यो (देवा) अपागूहन् नाशितवन्त इत्यर्थः। कृत्वा चान्यां तद्वर्णामदुर्विवस्वते। सा च तदाश्वं रूपं कृतवत्युत्तरेषु कुरुषु विवस्वतोऽश्वरूपादश्विनावात्मनि गर्भभूतावभरत् धारितवती जनितवतीत्यर्थः । यत्तदासीदाश्वं रूपमस्यास्तत् स्वेन रूपेणाजहात् ('ओहाक् त्यागे' (धा०३.८)) त्यक्तवती च विवस्वत एव सकाशाद् द्वौ मिथुनौ स्वपुत्रौ यमं च यमीं च सरण्यू इति। इतिहासदर्शनाभिवादिन्येषा ऋग्भवति।

The Vedic sages received divine knowledge. The rays of the sun are said to hide or take away something — what do they hide?
They hide the reddish light of dawn (called *Vṛṣākapāyinī*) — the early light seen at sunrise.

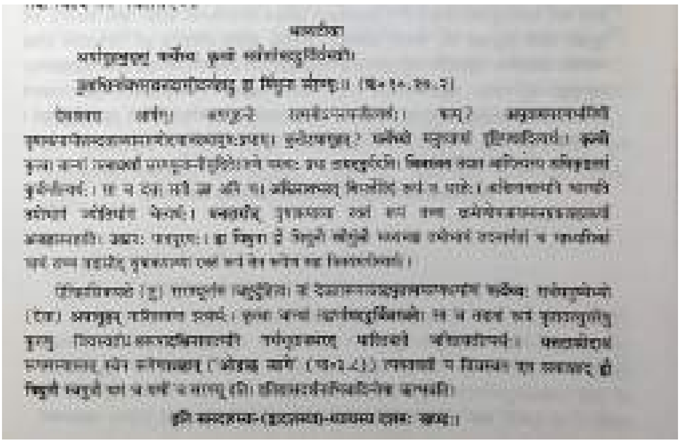
From whom is it hidden?
From humans — meaning, ordinary people can't see or grasp that divine light clearly.

Later, another form, similar in color and name, was made — called Saraṇyū. When the reddish dawn (Aruṇa) appears, the light of Saraṇyū is given again by the sun's rays, making it more visible.

That light is then carried by the Ashvin twins, not in a physical way, but meaning they hold within themselves both darkness and light — they are a balance of night and day.

That reddish form of dawn gradually becomes more and more bright as the sun rises.

Now, the two twins (male and female — *Yama* and *Yamī*) represent this dual nature, and even middle speech (the kind of speech that exists between thought and voice) is connected with this form. So, this reddish form includes three things: form, duality, and speech.



Skanda Swami explanation on RIg Veda 10.17.1-2

नैरुक्तपक्षे त्वस्यामृचि त्वष्टा मध्यमस्तमोभागस्तस्य दुहिता उषाः। तेन रात्रिरूपेण स्वैरुदये जन्यमानत्वात् तस्या वहनं प्रापणमनुप्रवेश आदित्ये तं स मध्यमस्त्वष्टा रात्रिरूप आत्मापगमनेन करोति। एतेन कारणेनेदं सर्वं भूतजातं समेति सङ्गच्छते स्वैः कर्मभिः सम्बध्यते। उदितायां ह्युषसि अपैतीदानीं तम उदेत्यादित्य इत्येवं मन्यमाना सर्वप्राणिनः स्वकर्माणि कर्तुं प्रारभन्त इत्यर्थः। सापि यम आदित्यस्तस्य माता साहचर्याद्रसहरणाद्वा मातृभूता। तं प्रति पर्युह्यमाना च न केवलं मातृभूता। किं तर्हि ? महो महतो विवस्वतोऽभिगमनसामान्याज्जायाभूता विश्वरूपेण ननाश नश्यति। उद्यत्यादित्ये लीयते तदात्मकैवेत्यर्थः । अभिसमागच्छतीति स्वैः कर्मभिरिति वाक्यशेषः। रात्रिरादित्यस्येति च रात्रिशब्देन रात्रेरेकदेशत्वादुषा एवोच्यते सम्बन्धत्वात्। सा च देवधर्मेणादित्यस्य माता। जा……… न दानयेन्तर्धीयत इति सिद्धम्।

In this Vedic verse (ṛc), Tvaṣṭā is in the middle portion (madhyamastama-bhāgaḥ – middle-most part), and his daughter is Uṣas (the dawn).
Since she is born at sunrise, she is carried or enters (vahati) into the Sun (āditya) — thus the 'marriage' is symbolic of union.

The Sun (Tvaṣṭā or Vivasvat), by entering the night (his daughter in the form of darkness or Uṣas), 'performs the act' (karoti) — this represents the transition between night and day.

Therefore, this entire world (sarvaṁ bhūtajātaṁ) comes together (sameti) and unites with its respective actions (svaiḥ karmabhiḥ saṁbadhyate).
As the dawn rises, darkness fades; hence at sunrise (udite uṣasi), darkness (tam) disappears, and the Sun rises (udeti ādityaḥ).

This belief or metaphysical understanding leads all living beings (sarvaprāṇinaḥ) to begin performing their natural duties or actions (*svakarmāṇi*).
That is the meaning here: the cosmic process inspires action.

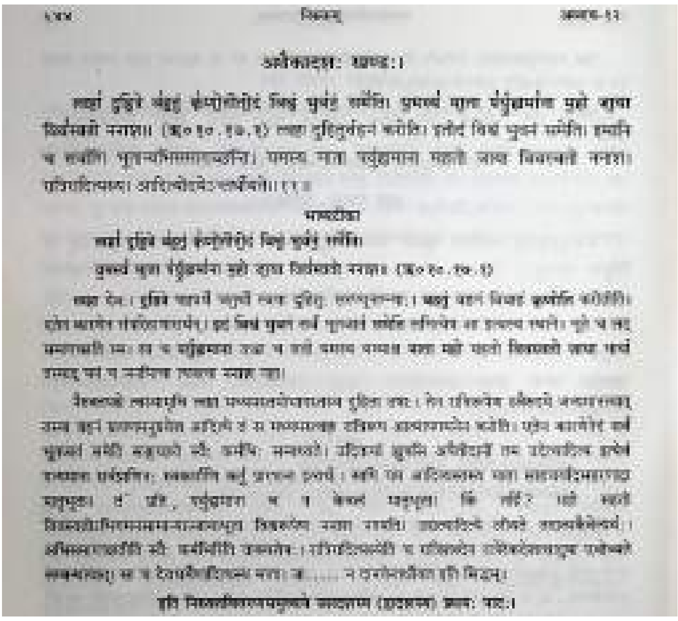
Thus, the Sun (Yama āditya) has his 'mother' in this symbolic relationship — either due to companionship (sāhacaryāt) or the act of essence transfer (rasa-haraṇa – absorption of essence).
She becomes his 'mother', but not only in that sense.

What more?
Because of shared union (abhigamana-sāmānyāt) with Vivasvat, she becomes his wife (jāyā) — and, as Viśvarūpā (universal form), she disappears (nanāśa), gets dissolved.
When the Sun rises, she merges into it — meaning she dissolves into that very form.

"Abhisamāgacchatīti svaiḥ karmabhiriti vākyasheṣaḥ" – She *enters* or *unites*, the sentence implies, with her own natural actions.

Also: "rātriḥ ādityasya" — the night is said to belong to the Sun, and by the term 'rātri' (night), since Uṣas (dawn) is a part of it (eka-deśa), she is being referred to here.
Owing to this relationship, she is called his mother by divine law (*deva-dharma*).

She is born… (ja—) but not to be given as a gift (na dāna-yena antar-dhīyata) – i.e., she is not transferred in the ordinary worldly sense, hence her transcendental or divine nature is established (iti siddham).



Surya (Sun) is called Ashwaroop in Shastras as the rays of Sun travel fastly like Ashwa. Rig Veda 1/50/8 says Sun travels by 7 Horses

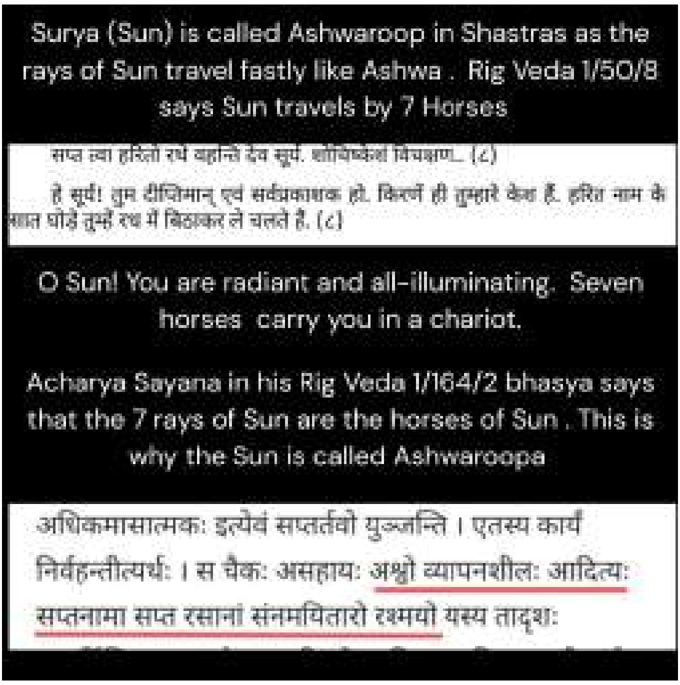
सप्त त्वा हरितो रथे वहन्ति देव सूर्य. शोचिष्केशं विचक्षण.. (८)

हे सूर्य ! तुम दीप्तिमान् एवं सर्वप्रकाशक हो. किरणें ही तुम्हारे केश हैं. हरित नाम के सात घोड़े तुम्हें रथ में बिठाकर ले चलते हैं. (८)

O Sun! You are radiant and all-illuminating. Seven horses carry you in a chariot.

Acharya Sayana in his Rig Veda 1/164/2 bhasya says that the 7 rays of Sun are the horses of Sun . This is why the Sun is called Ashwaroopa

अधिकमासात्मकः इत्येवं सप्तर्तवो युज्जन्ति । एतस्य कार्यं निर्वहन्तीत्यर्थः । स चैकः असहायः अश्वो व्यापनशीलः आदित्यः सप्तनामा सप्त रसानां संनमयितारो रश्मयो यस्य तादृशः



kama Sutra 2.9 When, holding the man's lingam with his hand, and placing it between his lips, the eunuch moves about his mouth, it is called the 'nominal congress'. When, covering the end of the lingam with his fingers collected together like the bud of a plant or flower, the eunuch presses the sides of it with his lips, using his teeth also, it is called 'biting the sides'. When, being desired to proceed, the eunuch presses the end of the lingam with his lips closed together, and kisses it as if he were drawing it out, it is called

the 'outside pressing'. When, being asked to go on, he puts the lingam further into his mouth, and presses it with his lips and then takes it out, it is called the 'inside press

Refutation-

The *Kamasutra* is not a dharmic text. Its primary focus is on sexual activity, disregarding the principles of Dharma. According to the Shastras, sexual intercourse is prescribed not for mere pleasure or recreation, but solely for the purpose of procreation. In contrast, texts like the *Kamasutra* reduce sexual activity to acts of lust and indulgence, promoting pleasure as an end in itself rather than fulfilling dharmic duties.

Srimad Bhagvatam 11.5.13

The smelling of wine (in the Sautrāmani sacrifice) is laid down as its intake (and no drinking of liquor is permitted); a beast is to be (symbolically) offered to the deities (by touching it) in sacrifices, but no killing for meat-eating is allowed; simi-larly, sexual intercourse (with one's wife) is to be indulged in for procreation but not for sexual enjoyment. But people do not understand this pure course of their own dharma.

13. The smelling of wine (in the *Sautrāmaṇī sacrifice*) is laid down as its intake (and no drinking of liquor is permitted); a beast is to be (symbolically) offered to the deities (by touching it) in sacrifices, but no killing for meat-eating is allowed; similarly, sexual intercourse (with one's wife) is to be indulged in for procreation but not for sexual enjoyment. But people do not understand this pure course of their own *dharma*.

Mahabharat 12.110.23 Geeta Press Gorakhpur

जिनका भोजन स्वादके लिये नहीं, जीवनयात्राका निर्वाह करनेके लिये होता है, जो विषयवासनाकी तृप्तिके लिये नहीं, संतानकी इच्छासे मैथुनमें प्रवृत्त होते हैं तथा जिनकी वाणी केवल सत्य बोलनेके लिये है, वे समस्त संकटोंसे पार हो जाते हैं

Those whose eating is not for taste but for sustaining life, who engage in intercourse not for the satisfaction of sensual desire but for the wish to have children, and whose speech is only for speaking the truth — they cross over all difficulties.

यात्रार्थं भोजनं येषां संतानार्थं च मैथुनम् ।
वाक् सत्यवचनार्थाय दुर्गाण्यतितरन्ति ते ॥ २३ ॥

जिनका भोजन स्वादके लिये नहीं, जीवनयात्राका निर्वाह करनेके लिये होता है, जो विषयवासनाकी तृप्तिके लिये नहीं, संतानकी इच्छासे मैथुनमें प्रवृत्त होते हैं तथा जिनकी वाणी केवल सत्य बोलनेके लिये है, वे समस्त संकटोंसे पार हो जाते हैं ॥ २३ ॥

Srimad Bhagavad Geeta 16.21 Shankar Bhashya Geeta Press Gorakhpur

आत्माका नाश करनेवाले, ये तीन प्रकारके दोष, नरकप्राप्तिके द्वार हैं। इनमें प्रवेश करनेमात्रसे ही आत्मा नष्ट हो जाता है, अर्थात् किसी पुरुषार्थके योग्य नहीं रहता। इसलिये ये तीनों आत्माका नाश करनेवाले द्वार कहलाते हैं।
वे कौन हैं? काम, क्रोध और लोभ। सुतरां इन तीनोंका त्याग कर देना चाहिये। क्योंकि ये काम आदि तीनों नरकद्वार आत्माका नाश करनेवाले हैं, इसलिये इनका त्याग कर देना चाहिये। यह त्यागकी स्तुति है ॥ २१ ॥

There are three types of faults that lead to the destruction of the soul and open the gates to hell: desire, anger, and greed. As soon as one falls into them, the soul is ruined and becomes unfit for any noble pursuit. Therefore, these three

are called the gates of hell and must be renounced, because they destroy the soul.”

त्रिविधं नरकस्येदं द्वारं नाशनमात्मनः।
कामः क्रोधस्तथा लोभस्तस्मादेतत्त्रयं त्यजेत्॥ २१॥

PROHIBITION OF ORAL SEX IN SANATAN DHARMA

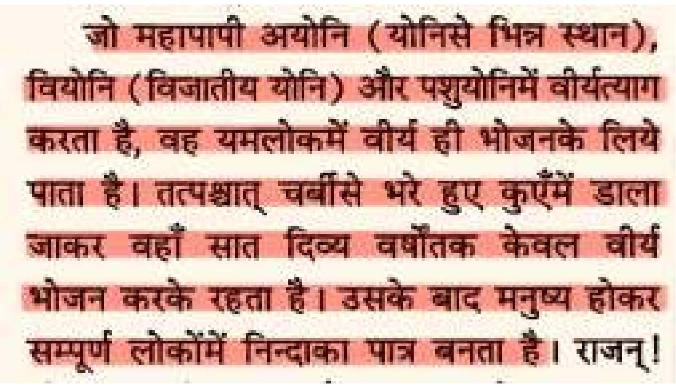
Oral/anal sex (with wife), releasing semen in other jātīs or animals is punished in Yamaloka by having to drink semen for '000s of years

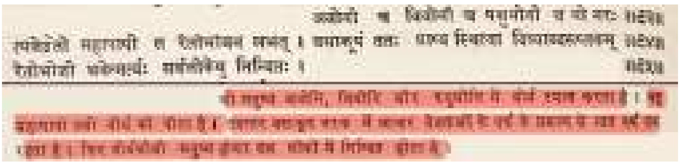
Brihannardiyapuranam, Purvabhaga, Chapter 15 slokas 93-94 –

जो मनुष्य अयोनि, वियोनि और पशुयोनि में वीर्य त्याग करता है। वह हापापो उसी वीर्य को पीता है। तदन्तर वसा कूप नरक में जाकर देवताओं के वर्ष के प्रमाण से सात वर्ष तक हता है। फिर वीर्यभोजो मनुष्य होकर सब लोकों में निन्दित होता है।

जो महापापी अयोनि (योनिसे भिन्न स्थान), वियोनि (विजातीय योनि) और पशुयोनिमें वीर्यत्याग करता है, वह यमलोकमें वीर्य ही भोजनके लिये पाता है। तत्पश्चात् चर्बीसे भरे हुए कुएँमें डाला जाकर वहाँ सात दिव्य वर्षोंतक केवल वीर्य भोजन करके रहता है। उसके बाद मनुष्य होकर सम्पूर्ण लोकोंमें निन्दाका पात्र बनता है। राजन्!

The great sinner who releases semen in the ayoni (place different from the vagina), the viyoni and the animal vagina, finds only semen for food in Yamaloka. Then he is thrown into a well filled with fat and remains there for seven divine years eating only semen. After that, he becomes a human being and becomes the object of condemnation in all the worlds

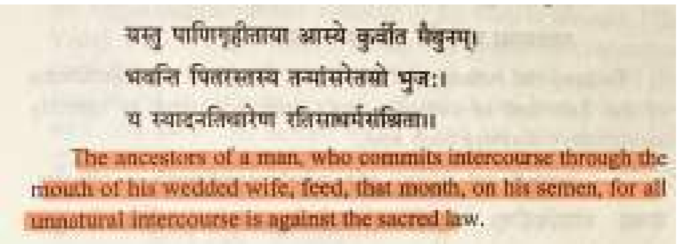

जो महापापी अयोनि (योनिसे भिन्न स्थान), वियोनि (विजातीय योनि) और पशुयोनिमें वीर्यत्याग करता है, वह यमलोकमें वीर्य ही भोजनके लिये पाता है। तत्पश्चात् चर्बीसे भरे हुए कुएँमें डाला जाकर वहाँ सात दिव्य वर्षोंतक केवल वीर्य भोजन करके रहता है। उसके बाद मनुष्य होकर सम्पूर्ण लोकोंमें निन्दाका पात्र बनता है। राजन्!



If a man performs sex in his wife’s mouth, then his ancestors have to drink semen during that month.

Vasiṣṭha Smṛti, 12.21-22

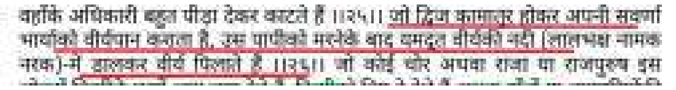
The ancestors of a man, who commits intercourse through the mouth of his wedded wife, feed, that month, on his semen, for all unnatural intercourse is against the sacred law.


The ancestors of a man, who commits intercourse through the mouth of his wedded wife, feed, that month, on his semen, for all unnatural intercourse is against the sacred law.

Srimad Bhagvatam 5.26.26

जो द्विज कामातूर होकर अपनी सवर्णा भार्याको वीर्यपान कराता है, उस पापीको मरनेके बाद यमदूत वीर्यकी नदी (लालभक्ष नामक नरक) में डालकर वीर्य पिलाते हैं ।।२६

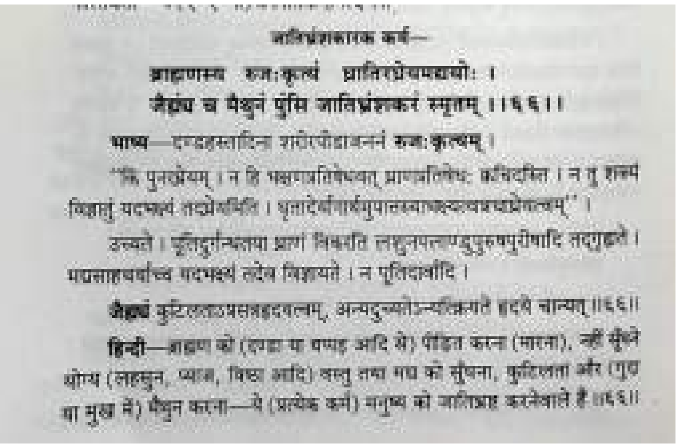
"A twice-born man who, driven by lust, causes his same-caste wife to drink his semen — after death, the messengers of Yama cast that sinner into the hell called *Lālabhakṣa*, a river of semen, where he is forced to drink semen as punishment."



Manu Smriti 11.66

हिन्दी-ब्राह्मण को (दण्डा या थप्पड़ आदि से) पीड़ित करना (मारना), नहीं सूँघने योग्य (लहसुन, प्याज, विष्ठा आदि) वस्तु तथा मद्य को सुँघना, कुटिलता और (गुदा या मुख में) मैथुन करना-ये (प्रत्येक कर्म) मनुष्य को जातिभ्रष्ट करनेवाले हैं ।।।६६

"To cause harm (such as by stick or slap) to a Brahmana, to smell items that are considered unsmellable (like garlic, onion, feces, etc.), to smell intoxicating drinks, to engage in deceit, and to perform intercourse via the anus or mouth — each of these actions causes a person to lose their caste (i.e., leads to social/religious degradation or loss of purity)." ॥66॥

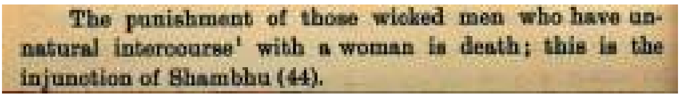


Mahanirvana Tantra 11.44 states that punishment for un-natural intercourse with woman is death sentence –

गच्छतां कामतः पुंसः स्त्रियाः पायुं दुरात्मनाम् । वध एव विधातव्यो भूभृता शम्भुशासनात् ॥४४॥

The punishment of those wicked men who have un-natural intercourse with a woman is death; this is the injunction of

Shambhu (44).


The punishment of those wicked men who have unnatural intercourse' with a woman is death; this is the injunction of Shambhu (44).

Baudhayana Dharamsutra 3.7.2

One who does not have sex with his wife during her season, and one who has sex with her outside her season, as also one who deposits his semen in a place other than the vagina --they all incur the same guilt.

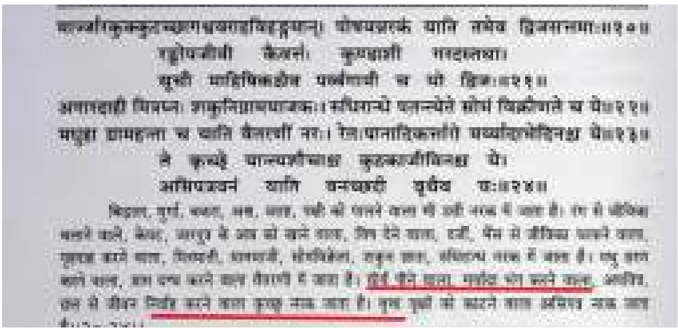
Apastamba Dharmasutra 1.19.15

A man who ejaculates his semen in any place other than the vagina becomes equal to a thief, equal to a murderer of a Brahmin

Brahma Purana Purvabhag Chapter 22 hindi translation by Choukhamba Publications slokas 20-24

वीर्य पीने वाला, मर्यादा भंग करने वाला, अपवित्र, छल से जीवन निर्वाह करने वाला कृच्छ्र नरक जाता है।

“One who drinks semen, violates moral boundaries, is impure, and lives by deceit goes to Kṛcchra hell.”



Allegations-

Masturbation

The Padma Purana clearly shows how a woman masturbates, but why the word of god should do that?

Padma Purana V.112.23a-33a “On the death of the husband before (her death) she should not enter fire (with the thought) 'In my widowhood, all this wealth will be useful for my religious merit.' Resolving like this with (i.e. in) her mind, when widowhood has come, she, when she gets and itching of the vulva (i.e. has a desire for sex) by day or at night, she said (i.e. would say), after having gone to a lonely place and after having uncovered (i.e. taken off) her garment, to her vulva these words, through grief, and with her hand on her generative organ: "O vulva, what have you done? What sin have you committed? Or is it the sin of the penis due to having got into you? Or is it the sin of the doer due to avoiding service like me?" Even then when the itch is produced, she would put her finger (into her vulva); and due to the feeling of the itch she would do strange movements after that. Having rubbed it with her hands, having struck it and having expanded it, she, being extremely pained, repeatedly shook her feet. She, after having embraced the (piece of) wood of the cot, and pressed her breasts

(against it) as she liked, became sad due to peculiar disposition of her mind…" Tr. Board of Scholars; G.V. Tagare

Mahabharata 3.224.7 "Markandeya continued, 'Then Agni, filled with great joy and delight, married Swaha in the guise of Siva, and that lady joyfully cohabiting with him, held the semen virile in her hands." Tr. K.M. Ganguli

Kama Sutra 5.6 The women of the royal harem cannot see or meet any men on account of their being strictly guarded, neither do they have their desires satisfied, because their only husband is common to many wives. For this reason among themselves they give pleasure to each other in various ways as now described. Having dressed the daughters of their nurses, or their female friends, or their female attendants, like men, they accomplish their object by means of bulbs, roots, and fruits having the form of the lingam, or they lie down upon the statue of a male figure, in which the lingam is visible and erect.

Refutation-

Here is Padma Purana Patala Khanda Chapter 112 hindi translation by Choukhamba Publications

This passage **does not promote masturbation or sexual indulgence** in any form. Instead, it is a **stern moral narrative** that condemns the behavior of a **lustful, adulterous woman** who, driven by **unrestrained desires and attachment to wealth**, abandons dharma (righteous conduct).

The vivid descriptions within the passage are not prescriptions or endorsements — rather, they are **deliberate literary devices** used to **highlight the consequences of uncontrolled lust, betrayal, and moral downfall**. These depictions aim to:

- Show how **unchecked desire** can lead to the **breakdown of trust** in marriage.
- Expose how **wealth and independence**, when not guided by restraint or ethics, may lead to **deviant behavior**.
- Critique the **destructive cycle of infidelity**, deceit, and loss of honor in society.
- Emphasize that such women ultimately fall into **self-degradation**, shame, and social ruin.

Specifically:

- Acts like touching or rubbing the yoni, or using fingers, are **portrayed with disgust and pity**, not as expressions of liberation or sexuality.
- These are shown as **symptoms of despair and internal torment**, not as healthy or acceptable behaviors.
- The passage ultimately calls out such women as **dhṛṣṭāḥ (shameless)** and **vyabhicāriṇī (adulteresses)** who lose their place in both **domestic life and dharmic society**.

The story culminates with **Shoṇa rejecting the woman**, symbolizing **society's disapproval**, and the demon **Mārīcha's**

deception showing how such women become vulnerable to demonic (adharmic) influences.

सदा सावधान रहने वाले आपका महा अनर्थ भी हो सकता है। देखा जाता है कि जिस मनुष्य के पास धन होता है, उसको भोग प्राप्त करने का लालच बढ़ जाती है ॥१३॥ एक भोग को प्राप्त करने के बाद दूसरे भोग को प्राप्त करने की इच्छा होने लगती है। उससे समस्त अनुष्ठानों का नाश हो जाता है। यदि नारी उसको अपने भाग्ययोम से प्राप्त जान लेती हैं तो फिर नारी स्वतंत्र बन जाती है और क्रोध के द्वारा प्राप्त अर्थ का प्रचार करने लग जाती है। रोष होने पर उस पर विश्वास होता है और उसके बाद उसमें पूर्वोक्त दोष आ जाते हैं ।।१४-१५॥ विश्वास युक्त नारी पर पुरुष का विश्वास हो जाता है, और वह प्रवास में चला जाता है अथवा उसका मन अन्य में लग जाता है। विश्वास करने के कारण नारियाँ अनेक प्रकार की बुरी चेष्टायें करने लग जाती हैं ।॥१६॥ वह जिस किसी भी युवक पुरुष को देखकर उसके साथ प्रेम करने लगती हैं। प्रेम के कारण दोनों का मिलन होता है और मिलने के बाद वह उसके साथ मैथुन करने लग जाती है ।।१७।। निरन्तर मैथुन करने पर विश्वास में अन्तर आ जाता है। आपने भी वैसा पहले भोग किया है और इस समय उसका भोग कर रहे हैं ॥१८॥ उसके कारण वह पति की प्रतीक्षा नहीं करती है, अथवा किसे में भी (पति का) प्रेम नहीं होता है। चतुर नारियों का कोई भी स्नेहिल नहीं होती है, वह अपने पुरुष के अतिरिक्त दूसरे पुरुष के साथ चलने लगती हैं ।। १९। जिन वाक्यों को आपने मुझसे कहा है उस वाक्य को कोई भी अपनी स्त्री को कहता है। मैं वैसी ही बातें कह रही हूँ, मैं कोई इधर-उधर की बात (फालतूबात) नहीं कह रही हूँ ॥२०॥ इस तरह से नारी धृष्ठ (ढीठ) हो जाती है अथवा दूसरे प्रकार से वह धृष्ट हो जाती है। वह कुछ धन लेकर स्वतन्त्र बन जाती है ॥२१॥ वह जिसके साथ व्यवहार करती है वह उसको मारकर उसके द्रव्य को लेकर उसको कहीं फेंक देता है। यदि पहले पति मर जाता है तो अग्नि में प्रवेश नहीं करती है ।। २२।। वह सोचती है कि विधवा हो जाने पर सारा मेरा धन धर्मार्थ हो जायेगा। विधवा हो जाने पर इस तरह से मन में निश्चित करके वह दिन अथवा रात में योनि रूपी कुण्ड को प्राप्त करके वह दिन अथवा रात्रि में एकान्त में जाकर अपने वस्त्र तथा योनि को खोलकर ।।२३-२४।। योनि पर हाथ रखकर दुःखी होकर कहती है कि अरे योनि तुमने कैसा कर्म किया है ? तुमने भयङ्कर पाप किया है ॥२५॥ क्योंकि तुमने दूसरे शिश्न को अपने भीतर प्रवेश कराया है। इस पाप कार्य को करने वाले ने मेरी सेवा भी नहीं की ॥२६॥ इतना होने पर भी यदि उसकी योनि में खुजली पैदा होती है तो वह अपनी अङ्गुलि को अपनी योनि में डाल देती है और वह खुजली की बुद्धि से विचित्र प्रकार के चेष्टायें करती हैं ।॥ २७॥ वह योनि को दोनों हाथों से फैलाकार उसको रगड़ती है। अत्यन्त दुःखी होकर वह अपने मुख को खोलकर बार-बार अपने दोनों पैरों को पटकती है ॥२८॥ वह काठ अथवा खाट को पकड़ कर अपनी इच्छा भर स्तनों को दबाती है। उसके पश्चात् चित्त में विकार आ जाने पर वह व्यभिचारिणी हो जाती है ॥ २९॥ अथवा दिन में किसी पुरुष के साथ बातें करती है, घर में रात्रि में या संध्या के समय, या विशिखाओं (गलियों) में अपना दूसरा वेष बदलकर जिस किसी व्यक्ति के द्वारा उपभोग की जाती है। अथवा वाच्य (निन्दा) के प्रभाव से शङ्कित होकर वह योग्य व्यक्ति को अपने घर लाती है ॥३०-३१॥ वह अज्ञात घर में जाकर निश्चित रूप से उसके साथ रमण करती है। नारी के सामने धन प्राप्त होने पर ये ही सारी बातें होती हैं ।।॥३२॥ अतएव मेरे साथ आपको विचार करने की कोई आवश्यकता नहीं है। शोण ने कहा- निस्सन्देह तुम्हारी बातें सत्य हैं। तुम यहाँ से दूर चली जाओ ।॥३३॥ अब मैं यहाँ ठहर कर बाद में मलमूत्र का त्याग करने के लिए जाऊँगा। उसके चले जाने पर शोण ने अपने कपड़े के टुकड़े कर दिए ॥३४॥ वह एक-एक टुकड़े मे बहुत अधिक धन ले लिया। उसने बालु में घुटने-घुटने पर कई स्थानों पर गढा बनाया ॥३५॥ उसमें धन को गाड़ करके उसको रखकर उसके ऊपर विष्ठा कर दिया । उसके बाद जिस घड़े में धन था उसको कहीं फेंक दिया ॥३६॥ इन समस्त कार्यों को अज्ञात के समान करके वह स्नान करने के लिए चला गया। उसकी पत्नी तब तक स्नान करके तथा पार्वतीजी की पूजा करके आयी ॥३७॥ उसको पति ने कहा कि तुम जाओ और वह अपने घर चली गयी। उसको अकेली समझकर मारीच नामक राक्षस ॥३८॥ उसके पति का रूप बनाकर कला से कहा। मारीच ने कहा-सप्त गोदावरी नदी के तट पर पापों को विनष्ट करने वाला पवित्र द्राक्षाराम है। वहाँ पर भीम नामक शङ्करजी का लिङ्ग स्वयं स्थित है। वह मनुष्यों को भोग तथा मोक्ष प्रदान करने वाले हैं तथा स्मरण करने मात्र से पापों का विनाश करने वाले हैं ॥ ३९-४०।। हम दोनों वहाँ शीघ्र चलें, हे सुन्दरि ! तुम आगे निकलो। कला ने कहा- अभी तुम अभिषेक करने वाले थे और अभिषेक भी नहीं किए ॥४१॥ ऐसा अपने पहले कभी नहीं कहा था आज आप ऐसा क्यों कह रहे हैं? उत्तम पुरुषों का कहना है कि प्रकृत का परित्याग करने से उत्पात होता है ॥४२॥ मारीच ने कहा- नारीयों

का यही धर्म है कि वे कभी भी पति के मन के प्रतिकूल कार्य न करें। प्रतिकूल हो अथवा अनुकूल हो मुझको शीघ्र बतलाओ ।।।४३।। उसके बाद

The one who is always cautious may also experience great misfortune. It is seen that when a person has wealth, the desire to enjoy pleasures increases. (Verse 13)
After obtaining one pleasure, the desire for another arises. This leads to the destruction of all rituals and duties. If a woman considers a man to be destined for her due to fate, she becomes independent and begins to openly declare the wealth acquired through anger. (Verses 14–15)
Due to her trust, the man believes in her and either goes away or loses interest in her. Because of the trust placed in them, women begin to engage in many improper activities. (Verse 16)
She falls in love with any young man she sees. Because of love, they unite, and after uniting, they engage in sexual intercourse. (Verse 17)
With continued intercourse, the trust begins to break down. You too have had such enjoyment before, and even now you are enjoying it. (Verse 18)
As a result, the woman no longer waits for her husband nor feels love for anyone. Clever women are never affectionate—they start associating with other men besides their own. (Verse 19)
The words you said to me are the same that any man would say to his wife. I am only speaking such things—I am not saying anything irrelevant or senseless. (Verse 20)
Thus, a woman becomes bold (or shameless), or she becomes bold in another way. She takes some money and becomes independent. (Verse 21)
She interacts with someone who then kills her, takes her wealth, and throws her somewhere. If her first husband dies, she does not enter the fire (with his corpse). (Verse 22)
She thinks—"If I become a widow, all my wealth will go to charity." So thinking this, whether day or night, she secretly goes to a place resembling a yoni (vaginal-shaped pit), disrobes, and exposes her private parts. (Verses 23–24)
She places her hand over her yoni and says in anguish, "O yoni! What deed have you done? You have committed a terrible sin!" (Verse 25)
"For you have allowed another man's organ to enter you. The one who did this sinful act didn't even care for me." (Verse 26)
Even after all this, if itching arises in her private part, she inserts her finger into it and performs strange acts to relieve it. (Verse 27)
She spreads her private part with both hands and rubs it. Overwhelmed with pain, she opens her mouth and repeatedly strikes her legs. (Verse 28)
She holds onto a cot or a piece of wood and squeezes her breasts to her desire. After her mind becomes agitated, she turns to adultery. (Verse 29)
Or, during the day she talks to some man; at night or in the evening, or in secret alleys, she changes her appearance and lets herself be enjoyed by some man. Or, fearing slander, she brings a suitable man into her home. (Verses 30–31)
She goes to an unknown house and certainly copulates with him. When women have access to wealth, these things happen. (Verse 32)
Therefore, there is no need for you to think further about

me. Shoṇa said—"Indeed, what you've said is true. Now go far away from here." (Verse 33)
"Now I will remain here and later go to relieve myself." After she left, Shoṇa tore pieces of his cloth. (Verse 34)
In each piece, he took a lot of money and dug several knee-deep pits in the sand. (Verse 35)
He buried the money in those pits, covered them with excrement, and then threw away the pot that held the money. (Verse 36)
Doing all of this as if in secrecy, he went to bathe. Meanwhile, his wife had bathed and completed her worship of Goddess Pārvatī. (Verse 37)
Her husband told her to go home, and she returned home. Thinking she was alone, the demon Mārīcha, (Verse 38) disguised in her husband's form, said to Kalā, "On the banks of the sacred Seven Godāvarī Rivers lies the holy Drākṣārāma, destroyer of sins. There stands the self-manifested Liṅga of Lord Shiva named Bhīma, who grants both pleasure and liberation to humans and destroys sins merely by remembrance." (Verses 39–40)
"Let us quickly go there together. O beautiful one, you lead the way."
Kalā replied—"You were just about to perform the sacred bath, but you haven't done it yet." (Verse 41)
"You have never spoken like this before. Why are you saying this now? It is said by noble people that abandoning one's natural behavior causes upheaval." (Verse 42)
Mārīcha said—"It is the dharma of women that they never go against the wishes of their husbands. Whether it is agreeable or not, tell me quickly." (Verse 43)

Coming on to his allegations on Mahabharat 3.224.7 that is Mahabharat Vana Parva Adhaya 224 sloka 7 here is Mahabharat Vana Parva Adhaya 224 sloka 7 Geeta Press Gorakhpur you can read it nowhere any such thing is told

कीदृशं तु बलं देवि पत्युस्तव भविष्यति । एतदिच्छाम्यहं श्रोतुं तव वाक्यमनिन्दिते ।। ७ ।।
इन्द्रने पूछा- देवि ! तुम्हारे पतिका बल कैसा होगा? अनिन्दिते ! यह बात मैं तुम्हारे ही मुँहसे सुनना चाहता हूँ ।। ७ ।।
Indra asked- Devi! How strong is your husband? I want to hear this from you only.

इन्द्र उवाच

कीदृशं तु बलं देवि पत्युस्तव भविष्यति ।
एतदिच्छाम्यहं श्रोतुं तव वाक्यमनिन्दिते ।। ७ ।।

इन्द्रने पूछा—देवि! तुम्हारे पतिका बल कैसा होगा? अनिन्दिते! यह बात मैं तुम्हारे ही मुँहसे सुनना चाहता हूँ ।। ७ ।।

कन्योवाच

देवदानवयक्षाणां किंनरोरगरक्षसाम् ।
जेता यो दुष्टदैत्यानां महावीर्यो महाबलः ।। ८ ।।

Source –

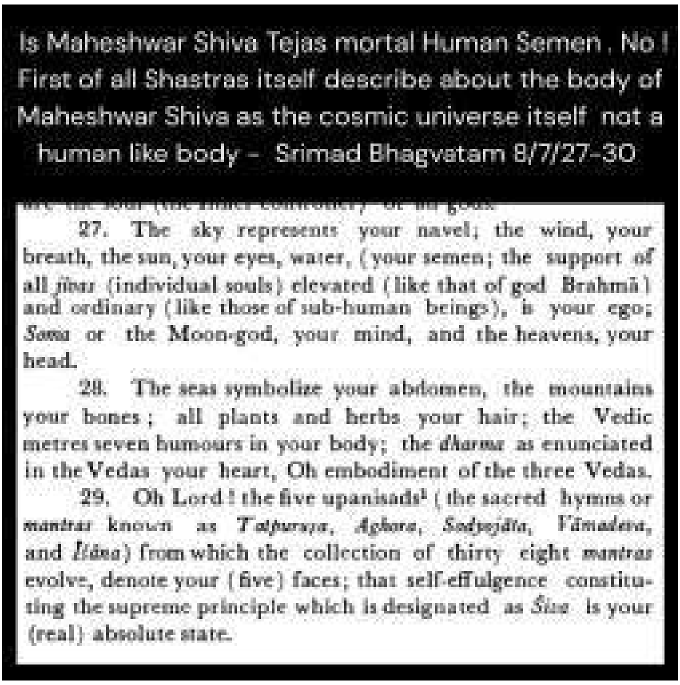
https://archive.org/details/mahabharata-by-gita-press-in-hindi-and sanskrit/Mahabharata%20Volume%202/page/n1533/mode/2up view=theater

Further Maheshwar Tejas is not Mortal Human semen either –

Is Maheshwar Shiva Tejas mortal Human Semen . No ! First of all Shastras itself describe about the body of Maheshwar Shiva as the cosmic universe itself not a human like body – Srimad Bhagvatam 8/7/27-30

27. The sky represents your navel; the wind, your breath, the sun, your eyes, water, (your semen; the support of all jīvas (individual souls) elevated (like that of god Brahmā) and ordinary (like ordinary (like those of sub-human beings), is your ego; Soma or the Moon-god, your mind, and the heavens, your head.
28. The seas symbolize your abdomen, the mountains your bones; all plants and herbs your hair; the Vedic metres seven humours in your body; the dharma as enunciated in the Vedas your heart, Oh embodiment of the three Vedas.
29. Oh Lord! the five upanisads[1] (the sacred hymns or mantras known as Tatpuruṣa, Aghora, Sadyojāta, Vāmadeva, and Iśāna) from which the collection of

thirty eight mantras evolve, denote your (five) faces; that self-effulgence constitu-ting the supreme principle which is designated as Siva is your (real) absolute state.



27. The sky represents your navel; the wind, your breath, the sun, your eyes, water, (your semen; the support of all *jīvas* (individual souls) elevated (like that of god Brahmā) and ordinary (like those of sub-human beings), is your ego; *Soma* or the Moon-god, your mind, and the heavens, your head.

28. The seas symbolize your abdomen, the mountains your bones; all plants and herbs your hair; the Vedic metres seven humours in your body; the *dharma* as enunciated in the Vedas your heart, Oh embodiment of the three Vedas.

29. Oh Lord! the five upanisads[1] (the sacred hymns or *mantras* known as *Tatpuruṣa*, *Aghora*, *Sadyojāta*, *Vāmadeva*, and *Īśāna*) from which the collection of thirty eight *mantras* evolve, denote your (five) faces; that self-effulgence constitu-ting the supreme principle which is designated as *Śiva* is your (real) absolute state.

Valmiki Ramayana Bala Kanda Sarga 36 slokas 11-13 Geeta Press Gorakhpur states that the Vital Energy of Shiva and Uma is only the Tejas of Maheshwar Shiva

त्रैलोक्यहितकामार्थं तेजस्तेजसि धारय । रक्ष सर्वानिमाँल्लोकान् नालोकं कर्तुमर्हसि ॥ ११ ॥

"For the welfare of all the three worlds, which is Your chief concern, pray retain Your vital energy in Your own glorious Self and thereby preserve all these worlds from destruction, for the son that will be born to You will be extremely glorious and will burn all the three worlds. Pray, do not bring about the extinction of the worlds.' (11)

देवतानां वचः श्रुत्वा सर्वलोकमहेश्वरः । बाढमित्यब्रवीत् सर्वान् पुनश्चेदमुवाच ह ॥ १२॥ धारयिष्याम्यहं तेजस्तेजसैव सहोमया । त्रिदशाः पृथिवी चैव निर्वाणमधिगच्छतु ॥ १३ ॥

"Hearing the remonstrance of the gods, Lord Śiva (the suzerain Lord of all the worlds) said 'Amen!' And further addressed the following words to them all, so the tradition goes: 'I alongwith Uma shall retain Our vital energy by dint of Our very glory (retentive power). Let the terrestrial globe as also the other worlds, O gods, live in peace, i.e., free from fear of destruction.
(12-13

त्रैलोक्यहितकामार्थं तेजस्तेजसि धारय।
रक्ष सर्वानिमाँल्लोकान् नालोकं कर्तुमर्हसि॥ ११॥

" 'For the welfare of all the three worlds, which is Your chief concern, pray retain Your vital energy in Your own glorious Self and thereby preserve all these worlds from destruction, for the son that will be born to You will be extremely glorious and will burn all the three worlds. Pray, do not bring about the extinction of the worlds.' (11)

देवतानां वचः श्रुत्वा सर्वलोकमहेश्वरः।
बाढमित्यब्रवीत् सर्वान् पुनश्चेदमुवाच ह॥ १२॥
धारयिष्याम्यहं तेजस्तेजसैव सहोमया।
त्रिदशाः पृथिवी चैव निर्वाणमधिगच्छतु॥ १३॥

"Hearing the remonstrance of the gods, Lord Śiva (the suzerain Lord of all the worlds) said 'Amen !' And further addressed the following words to them all, so the tradition goes : 'I alongwith Umā shall retain Our vital energy by dint of Our very glory (retentive power). Let the terrestrial globe as also the other worlds, O gods, live in peace, i.e., free from fear of destruction. (12-13)

Kataka Commentary on Valmiki Ramayana Bala Kanda Sarga 36 sloka 12 too says that Tejas of Shiva is the Energy of Shiva and Uma which is held within the Aditya Mandala (Constellation of the Sun)which if released unnecessarily could destroy the universe . Whereas mortal human semen is made and stored in blood muscles and veins . This also proves that Maheshwar Shiva Tejas is his Divine Energy and not mortal human semen

कीदृशमुख्यब्राह्मतपो ऽङ्गभूतमस्मच्चरितव्यमित्यतः तन्नियोगःतेजस्तेजसि धारयेति । 'पुरुषो ह वा अयमादितो गर्भो भवति । यदेतत्तद्रेतस्त्तदेतत् सर्वेभ्यो ऽङ्गेभ्यस्तेजस्सम्भूतमात्मन्येवात्मानं बिभर्ति' इति न्यायेन निजतेजःपारदरूपं निजतेजसिसहजाष्टाङ्गयोगरूपे धारय । ननु मत्तेजसि मया धृते मुक्ते वा को लाभः ? का हानिर्वा वः ? इत्यत्रोच्यते–रक्ष सर्वानिमान् लोकानिति । धृत्वेति शेषः । भवति किल धारणे लोकरक्षा, कथम् ? 'अथ यदेतत् पुरुषे रेतो भवत्यादित्यस्य तद्रूपम्' इति श्रुतेः सम्राट्पुरुषस्य ब्रह्मणो रेतोरूपं तेज एवादित्यमण्डलान्तर्यद्धृतं तन्मूलया ऽत्र सकलमपि जगद्रक्षितं भवति । अथ विपर्यये विपर्ययश्च भवतीत्याहुः । नालोकं कर्तुमर्हसीति । निजतेजः पातयित्वा ऽ ऽदित्यं विनाश्य अलोकंसर्वलोकास्तमयं कर्तुं नार्हसि ।

Then what should be done? The gods advise Siva to perform the Brahma tapas along with Uma. What is the use of the Brahma tapas and why should Siva perform it? Because he might be able to secure his seed. In the beginning of conception we have an embryo. The semen remains over all parts of the body and soul. "Hold your mercurial semen within the sahaja eight-fold yoga" said the gods. But then the question arises about the effect of holding the semen through sahaja yoga in the body? The answer is it will save the world. It is said that the semen, of the Brahman is held within the Aditya mandala (in the constellation of the Sun) and it saves the worlds. If it is released, like Siva's semen the worlds will be destroyed.Hence 'Na alokam kartumarhasi'. So Siva accepted their plea. All the gods are his limbs and if the

limbs are destroyed and he will become a branchless trunk (Sthanu). So, he said "All right! I shall hold my seed and so shall Uma. The gods and earth can be happy now. Uma will hold her seed in the fire". It is said in the Vedas that the menstrual flow in the women is a form of Agni. Siva will hold his seed in water. If their seed falls on the earth, it will burn the entire world and even the gods. "Therefore, to protect them, we shall hold our seed." But stirred by long love the semen will drop from its place .It is in the form of moisture and infallible and the best one capable of giving birth to a son who will be able to fulfil gods' requirement. Who will be able to hold it? Saying this Siva released his seed with which the entire earth along with all its mountains and forests became filled.

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Tilaka Commentary on Valmiki Ramayana Sarga 36 too states that Maheshwar Shiva Tejas is his and Uma Devi's Energy only which Agni Deva received and not any mortal human semen

If lord Siva bears his energy in his own self, of what use is it to the world? The scriptures say 'what is in man in the form of semen is the form of energy in the Sun. That form of energy is light which is the disc of the Sun itself. In that circle the whole world is being protected, if the reverse happens, there will be a calamity (Viparyaye Viparyaya).' If the sun perishes the whole world will collapse.
Siva says, 'I along with Uma, will bear the fire of my energy in my own self'. So he bears the semen. It will turn into fire (blood) in women. Since this world cannot withstand the extraordinary energy, if released, there would be devastation. This is the sense.
The gods said, 'This earth will bear it because it has unlimited power of forbearance'. This is the implied sense. The gods engaged Agni to receive the energy released on the earth as he is the lord and well-wisher of the earth. The wind which accompanied him helped him move. That energy acquired the form of the white mountain and having entered the earth by means of Agni, was moving (as he carried it). Then that energy got the form of a thicket of needles like the fire of the Sun at the place of its entry as a result of its greatness. Since Agni carried the energy for some time, it should be noted, Karttikeya originated from Agni. There was joy among the gods that Siva's energy was borne for the benefit of the world and that the energy that fell transformed into Kartikeya for the sake of the gods. But there was anger in Uma, for Siva did not accept Uma engaged in his worship. She cursed the Earth, saying 'Be not in one form. May you give fruits for a variety of seeds in the ame field. Be wife to many husbands (Lords of the earth

or kings).
The implication is, 'If only she (earth) had not conceded to bear the energy of Siva, Uma would have received it. She would have had that son'.

Story of Uma 1.36.8-27

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Comng to his allegations on Kama Sutra 5.6

The *Kamasutra* is not a dharmic text. Its primary focus is on sexual activity, disregarding the principles of Dharma. According to the Shastras, sexual intercourse is prescribed not for mere pleasure or recreation, but solely for the purpose of procreation. In contrast, texts like the *Kamasutra* reduce sexual activity to acts of lust and indulgence, promoting pleasure as an end in itself rather than fulfilling dharmic duties.

Srimad Bhagvatam 11.5.13

The smelling of wine (in the Sautrāmani sacrifice) is laid down as its intake (and no drinking of liquor is permitted); a beast is to be (symbolically) offered to the deities (by touching it) in sacrifices, but no killing for meat-eating is allowed; simi-larly, sexual intercourse (with one's wife) is to be indulged in for procreation but not for sexual enjoyment. But people do not understand this pure course of their own dharma.

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Mahabharat 12.110.23 Geeta Press Gorakhpur

जिनका भोजन स्वादके लिये नहीं, जीवनयात्राका निर्वाह करनेके लिये होता है, जो विषयवासनाकी तृप्तिके लिये नहीं, संतानकी इच्छासे मैथुनमें प्रवृत्त होते हैं तथा जिनकी वाणी केवल सत्य बोलनेके लिये है, वे समस्त संकटोंसे पार हो जाते हैं

Those whose eating is not for taste but for sustaining life, who engage in intercourse not for the satisfaction of sensual desire but for the wish to have children, and whose speech is only for speaking the truth — they cross over all difficulties.

यात्रार्थं भोजनं येषां संतानार्थं च मैथुनम् ।
वाक् सत्यवचनार्थाय दुर्गाण्यतितरन्ति ते ॥ २३ ॥

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Srimad Bhagavad Geeta 16.21 Shankar Bhashya Geeta Press Gorakhpur

आत्माका नाश करनेवाले, ये तीन प्रकारके दोष, नरकप्राप्तिके द्वार हैं। इनमें प्रवेश करनेमात्रसे ही आत्मा नष्ट हो जाता है, अर्थात् किसी पुरुषार्थके योग्य नहीं रहता। इसलिये ये तीनों आत्माका नाश करनेवाले द्वार कहलाते हैं।
वे कौन हैं? काम, क्रोध और लोभ। सुतरां इन तीनोंका त्याग कर देना चाहिये। क्योंकि ये काम आदि तीनों नरकद्वार आत्माका नाश करनेवाले हैं, इसलिये इनका त्याग कर देना चाहिये। यह त्यागकी स्तुति है ॥ २१ ॥

There are three types of faults that lead to the destruction of the soul and open the gates to hell: desire, anger, and greed. As soon as one falls into them, the soul is ruined and becomes unfit for any noble pursuit. Therefore, these three are called the gates of hell and must be renounced, because they destroy the soul."

त्रिविधं नरकस्येदं द्वारं नाशनमात्मनः ।
कामः क्रोधस्तथा लोभस्तस्मादेतत्त्रयं त्यजेत् ॥ २१ ॥

MASTURBATION IS CONDEMNED AND PROHIBITED IN SHASTRAS

Manu Smriti 2.180

वह सभी स्थानों पर अकेला शयन करे। उसे कहीं भी वीर्य का स्खलन नहीं करना चाहिए, क्योंकि कामवासना से वीर्यपात करता हुआ, वह अपने व्रत को नष्ट कर डालता है।। १८० ।।

"He should sleep alone in all places. He must not allow his semen to be discharged anywhere, for by ejaculating due to lust, he destroys his vow." (Verse 180)

एकः शयीत सर्वत्र न रेतः स्कन्दयेत्क्वचित् ।
कामाद्धि स्कन्दयन्रेतो हिनस्ति व्रतमात्मनः ॥ १८० ॥

Traditional Commentaries on Manu 2.180 –

(1) मेधातिथिः

एकः शयीतसर्वत्र नरेतः स्कन्दयेत्क्वचित् । अयोनावपि यौनौ स्त्रीप्रतिषेधादेव सिद्धत्वादत्रार्थ-वादः । कामाद्धिस्कन्दयन् इच्छात्रकामः हस्तव्यापारादिनाऽयोनौ मैथुनेन च रेतः शुक्रंस्कन्दयन्क्षरयन्हिनस्ति नाशय-ति ब्रह्मचर्यत्रतमात्मनः ॥ १८० ॥

"One should sleep alone everywhere. He should not discharge semen anywhere. Even in a non-vaginal place, since intercourse with a woman is itself prohibited, this is

an arthavāda (supportive statement). Because, discharging semen due to lust — and here 'lust' means desire — by hand activity or non-vaginal intercourse, discharges semen (śukra), makes it flow out, and thereby destroys and ruins his brahmacharya (celibacy vow)." (180)

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(2) सर्वज्ञनारायणः

एकोन द्वितीयेन सहैकशय्यायाम्। सर्वत्र जनाकीर्णेपि कचिद्भूम्यादावपि न स्कन्दयेन । कामतः स्कन्दयन् कामतस्तु स्त्रियंदृष्ट्वापि स्कन्दनेन व्रतहानिः । ब्रतंहिनस्त्यतः पुनरुपनयनंतस्येत्यर्थः ॥ १८० ॥
(३) कुल्लू कः । सर्वत्र नीचशय्यादावेकाकी शयनंकुर्यात् । इच्छया न स्वशुक्रपातयेद्यस्मादिच्छ्या स्वमेहनाच्छु कंपातयन्वकीयव्रतंनाशयति व्रतलोपे चावकीणिप्रायश्चित्तंकुर्यात् ॥ १८० ॥

"One should not share the bed with a second person. Even in crowded places or on bare ground, one should not discharge semen. Discharging due to desire — even upon seeing a woman — leads to a violation of the vow. Therefore, he destroys the vow, and hence a new upanayana (initiation) is required." (180)

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(3) कुल्लू कः

सर्वत्र नीचशय्यादावेकाकी शयनंकुर्यात् । इच्छया न स्वशुक्रपातयेद्यस्मादिच्छ्या स्वमेहनाच्छु कंपातयन्वकीयव्रतंनाशयति व्रतलोपे चावकीणिप्रायश्चित्तंकुर्यात् ॥ १८० ॥

"Everywhere, even on a low bed, one should sleep alone. One should not discharge one's own semen by will, because discharging semen voluntarily through one's own urination (or stimulation), destroys one's vow. Upon breaking the vow, expiation (prāyaścitta) should be performed." (180)

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(4) राघवानन्दः

न स्कन्दयेत्स्वेच्छया न पातयेत् । क्वचिदयोनावपि । कामादिति प्रायश्चित्तार्थमनुवादः अवकीर्णी नैर्ऋतगर्दभालम्भनंकुर्यादितिस्मृतेः ॥ १८० ॥

"He should not discharge (semen) by his own will; he should not let it fall anywhere — even in a non-vaginal place. Since it is due to lust, this is a restatement for the sake of prescribing expiation. According to the smṛti: 'An avakīrṇī (one who discharges improperly) should hold the tail of a donkey,' etc." (180)

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(5) नन्दनः

सर्वत्र मातृपितृसमीपे । हिहेतौ । व्रतंब्रह्मचर्यम्। हिनस्तिहन्त्येव ॥ १८० ॥

"Everywhere — even near mother and father — (he must be celibate). Here, 'vow' means brahmacharya. He surely destroys (hinasati) it." (180)

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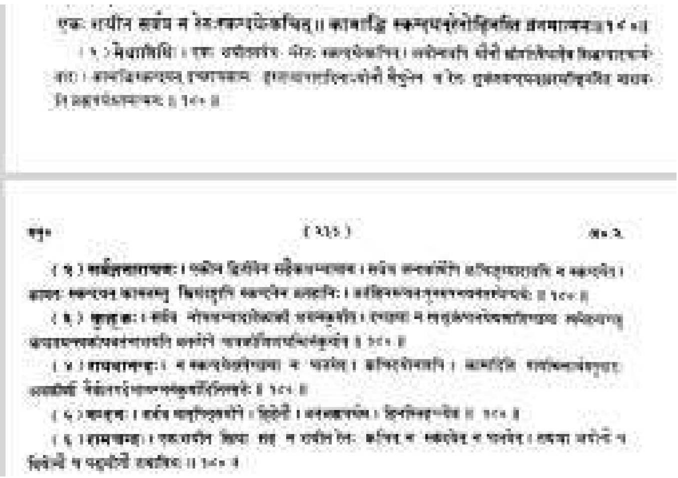
(6) रामचन्द्रः

एकःशयीत स्त्रिया सह न शयीत रेतः क्वचित् न स्कंदयेत् न पातयेत्। तद्यथा अयोनौ च वियोनौ च पशुयोनौ तथाविधः ॥ १८० ॥

"He should sleep alone; he should not sleep with a woman. ' le should not discharge semen anywhere; he should not

let it fall. That is to say — even in non-vaginal places, animal yonis, and such like (he should abstain).” (180)

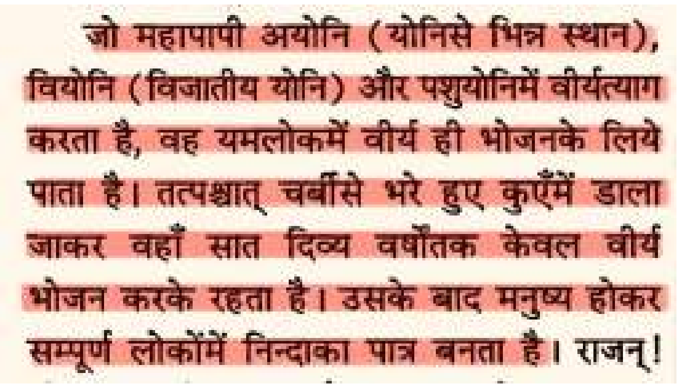


Brihannardiyapuranam, Purvabhaga, Chapter 15 slokas 93-94 –

जो मनुष्य अयोनि, वियोनि और पशुयोनि में वीर्य त्याग करता है। वह हापापो उसी वीर्य को पीता है। तदन्तर वसा कूप नरक में जाकर देवताओं के वर्ष के प्रमाण से सात वर्ष तक हता है। फिर वीर्यभोजो मनुष्य होकर सब लोकों में निन्दित होता है।

जो महापापी अयोनि (योनिसे भिन्न स्थान), वियोनि (विजातीय योनि) और पशुयोनिमें वीर्यत्याग करता है, वह यमलोकमें वीर्य ही भोजनके लिये पाता है। तत्पश्चात् चर्बीसे भरे हुए कुएँमें डाला जाकर वहाँ सात दिव्य वर्षोंतक केवल वीर्य भोजन करके रहता है। उसके बाद मनुष्य होकर सम्पूर्ण लोकोंमें निन्दाका पात्र बनता है। राजन्!

The great sinner who releases semen in the ayoni (place different from the vagina), the viyoni and the animal vagina, finds only semen for food in Yamaloka. Then he is thrown into a well filled with fat and remains there for seven divine years eating only semen. After that, he becomes a human being and becomes the object of condemnation in all the worlds



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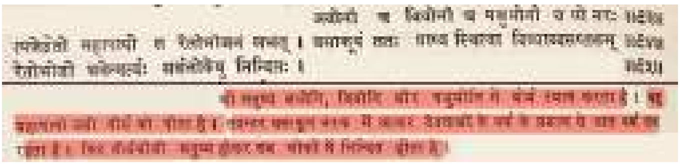

93b-94a. The great sinner who discharges semen in non-vagins (*ayonis*) as in masturbation), in those who are destitute of vulva (*Viyonis*), and uterus of animals (*Paśu-yonis*) shall fall into the hell *Reto-bhojana* (where one has to subsist on semen).

94b-95a. He then falls into *Vasākūpa* (a deep and narrow well of fat). There he stays for seven divine years. That man has semen for his diet. He becomes the most despicable man in the world when reborn.

95b-96a. The man who washes his teeth with a twig of a tree as the tooth brush, O king, on the day of fast (like *Ekādaśī*) falls into the terrible hell called *Vyāghra-Pakṣa* (and remains there) for a period of four *yugas*.

96b-97. The person who abandons his religious duties is called a heretic by learned men. He and a person who associates with him are great sinners. They fall into

Mahabharata 13.145.50-51

जो परायी स्त्रियोंके प्रति सदा दोषभरी दृष्टि डालते हैं, उस दुष्ट स्वभावके कारण वे जन्मान्ध होते हैं ।। जो दूषित हृदयसे किसी नंगी स्त्रीकी ओर निहारते हैं, वे पापकर्मी मनुष्य इस लोकमें रोगसे पीड़ित होते हैं ।। ५१
“Those who constantly cast sinful and lustful glances upon other men’s wives are, because of that wicked nature, born blind. Those sinful men who gaze with a corrupt heart upon a naked woman suffer from diseases in this very life.”

परदारेषु ये चापि चक्षुर्दुष्टं प्रयुञ्जते ।
तेन दुष्टस्वभावेन जात्यन्धास्ते भवन्ति ह ।। ५० ।।
जो परायी स्त्रियोंके प्रति सदा दोषभरी दृष्टि डालते हैं, उस दुष्ट स्वभावके कारण वे जन्मान्ध होते हैं ।।
मनसा तु प्रदुष्टेन नग्नां पश्यन्ति ये स्त्रियम् ।
रोगार्तास्ते भवन्तीह नरा दुष्कृतकर्मिणः ।। ५१ ।।
जो दूषित हृदयसे किसी नंगी स्त्रीकी ओर निहारते हैं, वे पापकर्मी मनुष्य इस लोकमें रोगसे पीड़ित होते हैं ।। ५१ ।।

Baudhayana Dharamsutra 3.7.2

One who does not have sex with his wife during her season, and one who has sex with her outside her season, as also one who deposits his semen in a place other than the vagina --they all incur the same guilt.

Apastamba Dharmasutra 1.19.15

A man who ejaculates his semen in any place other than the vagina becomes equal to a thief, equal to a murderer of a Brahmin

Allegations-

Open/Group Sex

Many Hindu gods and sages used to have sex in the open mostly in the forest without any hesitation. Many times their act was seen by other people also. One such story is of Indra copulating with Paulomi and this act was seen by a sage named Anga,

Indra

Padma Purana II.30.76-85 ”O brahmanas, once the brahmana, the very lustrous and vigorous son of Atri went to the Nandana (garden); there is saw Indra, Pakasasana. He saw Indra, who was accompanied by hosts of celestial nymphs and Gandharvas and Kinnaras...who was adorned with all ornaments, who was engaged in sexual sports, who possessed an unlimited prowess...By his side he saw the blessed virtuous Paulomi, charming and auspicious, glorious

with beauty, lustre and penance, shining with good fortune and chastity. With her that Indra enjoyed in the Nandana forest. Seeing his sport, the best brahmana Anga (thought): 'Lucky is the king of gods who is surrounded by such (beings). Oh, (great) is the power of his penance, due to which he has obtained such a great (i.e. high) position."

Another act of Indra,

Mahabharata 3.115.17 "…And the mighty ruler of the Haihaya tribe placing himself on his celestial car, affronted Indra, while that deity was enjoying himself with Sachi, his queen. Then, O Bharata's son, the blessed and the revered god (Vishhnu) held a consultation with Indra…"

Refutation-

Ashoke Chatterjee in his book Padma Purana A Study page number 71 /281 mentioned that chapter 26 – to the end in Bhumi khanda of Padma Purana (Including chapter 103) are later interpolations and were inserted later on in Padma Purana about 10th century AD . Thus this chapter 103 which he alleged is an interpolation

One can, therefore, casıly understand these two broad divisions of the Bhumi khanda vız, (t) the first twentyfive chaps and, (11) that from chap 26 to the end

A penetrating search will show that the second portion has been added later as all evidences of a late period are discernible in this section The thirtysixth chap bears traces of the later phase of development of the Jaina Philo-sophy The distinct mention of the name Turuska (which undoubtedly points to the Mohammedans who invaded India about the 9th century AD) which is found in the seventy-eighth chap 10 also points to that conclusion A later idea of the origin of Sūta, which does not coincide with that as given in the Vayu-p, has been discussed in the twentyseventh chap 11 Moreover, undue importance has been given in that portion to the Tulası plant, which is unmistakably a mark of its later orıgın

> Gitavidyādhara by Indra Thus it is obvious that either some coherent portions of this section have been lost or the whole of the Gitavidyādhara episode is a later fabrication Moreover, it is to be noted that the story of Pṛthu and Vena which commences independently from the beginning of the twentysixth chap and runs to the end has no link with the previous chaps One can, therefore, easily understand these two broad divisions of the Bhūmi khanda viz, (i) the first twentyfive chaps and, (ii) that from chap 26 to the end
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Coming to allegations on Mahabharata 3.115.17 here is Mahabharat Vana Parva Adhaya 115 sloka 17 Geeta Press

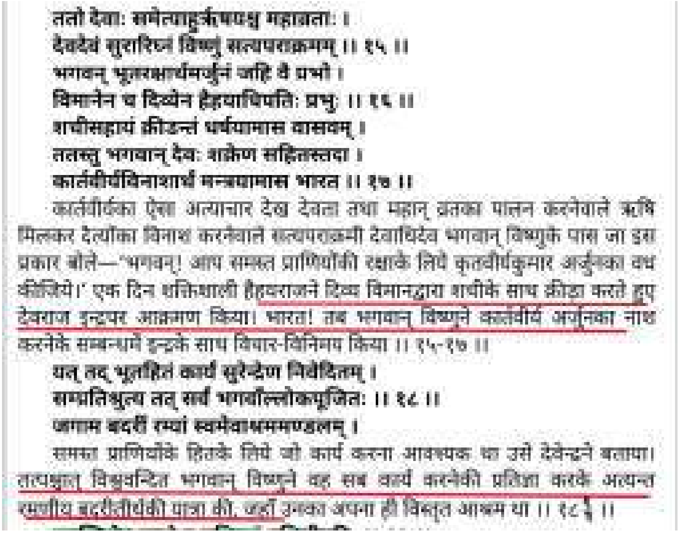
Gorakhpur here its simply told that Indra was Spending time with his wife Saci Devi when Kārtavīrya attacked him .

कार्तवीर्यका ऐसा अत्याचार देख देवता तथा महान् व्रतका पालन करनेवाले ऋषि मिलकर दैत्योंका विनाश करनेवाले सत्यपराक्रमी देवाधिदेव भगवान् विष्णुके पास जा इस प्रकार बोले- 'भगवन्! आप समस्त प्राणियोंकी रक्षाके लिये कृतवीर्यकुमार अर्जुनका वध कीजिये।' एक दिन शक्तिशाली हैहयराजने दिव्य विमानद्वारा शचीके साथ क्रीड़ा करते हुए देवराज इन्द्रपर आक्रमण किया। भारत! तब भगवान् विष्णुने कार्तवीर्य अर्जुनका नाश करनेके सम्बन्धमें इन्द्रके साथ विचार-विनिमय किया ।। १५-१७ ।। समस्त प्राणियोंके हितके लिये जो कार्य करना आवश्यक था उसे देवेन्द्रने बताया। तत्पश्चात् विश्ववन्दित भगवान् विष्णुने वह सब कार्य करनेकी प्रतिज्ञा करके अत्यन्त रमणीय बदरीतीर्थकी यात्रा की, जहाँ उनका अपना ही विस्तृत आश्रम था

Seeing such tyranny of Kārtavīrya, the gods and the sages who strictly observed great vows, together approached Lord Viṣṇu—the destroyer of the Daityas and the truly valiant Lord of the gods—and spoke as follows:
"O Lord! For the protection of all beings, please slay Arjuna, the son of Kṛtavīrya."

One day, the mighty king of the Haihayas, riding in a celestial aerial chariot, attacked the lord of the gods, Indra, while he was playing with Śacī. O Bhārata! Then Lord Viṣṇu discussed with Indra the matter of destroying Kārtavīrya Arjuna.

For the welfare of all beings, Indra explained what needed to be done. Thereafter, the universally revered Lord Viṣṇu vowed to accomplish all that, and departed for the exceedingly delightful holy place of Badarī, where His own vast hermitage was situated.


ततो देवाः समेत्याहुर्ऋषयश्च महाव्रताः ।
देवदेवं सुरारिघ्नं विष्णुं सत्यपराक्रमम् ।। १५ ।।
भगवन् भूतरक्षार्थमर्जुनं जहि वै प्रभो ।
विमानेन च दिव्येन हैहयाधिपतिः प्रभुः ।। १६ ।।
शचीसहायं क्रीडन्तं धर्षयामास वासवम् ।
ततस्तु भगवान् देवः शक्रेण सहितस्तदा ।
कार्तवीर्यविनाशार्थं मन्त्रयामास भारत ।। १७ ।।

कार्तवीर्यका ऐसा अत्याचार देख देवता तथा महान् व्रतका पालन करनेवाले ऋषि मिलकर दैत्योंका विनाश करनेवाले सत्यपराक्रमी देवाधिदेव भगवान् विष्णुके पास जा इस प्रकार बोले—'भगवन्! आप समस्त प्राणियोंकी रक्षाके लिये कृतवीर्यकुमार अर्जुनका वध कीजिये।' एक दिन शक्तिशाली हैहयराजने दिव्य विमानद्वारा शचीके साथ क्रीड़ा करते हुए देवराज इन्द्रपर आक्रमण किया। भारत! तब भगवान् विष्णुने कार्तवीर्य अर्जुनका नाश करनेके सम्बन्धमें इन्द्रके साथ विचार-विनिमय किया ।। १५-१७ ।।

यत् तद् भूतहितं कार्यं सुरेन्द्रेण निवेदितम् ।
सम्प्रतिश्रुत्य तत् सर्वं भगवाँल्लोकपूजितः ।। १८ ।।
जगाम बदरीं रम्यां स्वमेवाश्रममण्डलम् ।

समस्त प्राणियोंके हितके लिये जो कार्य करना आवश्यक था उसे देवेन्द्रने बताया। तत्पश्चात् विश्ववन्दित भगवान् विष्णुने वह सब कार्य करनेकी प्रतिज्ञा करके अत्यन्त रमणीय बदरीतीर्थकी यात्रा की, जहाँ उनका अपना ही विस्तृत आश्रम था ।। १८ ।।

Allegations-

Shiva

Shiva was an ascetic by name only. He did many shameless acts, Rishis spotted Shiva and his wife having sex and they also saw Shiva's wife topless,

Devi Bhagavatam 1.12.1-53 "…Once on a time, Sanaka and other Risis went to this forest to pay a visit to Sankara, illuminating the ten quarters by their holy aura. But then Bhagavan Sankara was in amorous dealings with Sankari. The beautiful Devi Ambika was then naked and sitting on the lap of Sankara and therefore became very much ashamed at their sight…"

This is also mentioned in Brahmanda Purana 2.3.60.24-26a, But this didn't stop Shiva from cohabiting in the open. He once again cohabited in a forest and was seen by the sage Bhrigu who later cursed him,

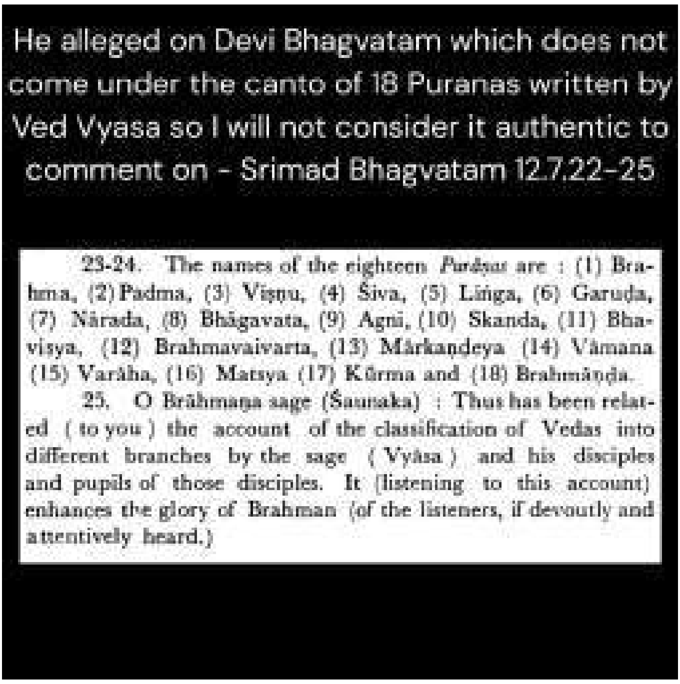
Devi Bhagavatam 4.20.36-37 "O King! When Mahadeva [Shiva], being infatuated with Kama, went into the forest of Bhrigu and becoming naked, began to copulate, the ascetic Bhrigu, seeing him in that state, exclaimed "O You are very shameless" and cursed Him thus :– Let your penis drop off just now. Mahadeva, then to satisfy his thirst for passion, began to drink the water of the lake Amrita Vapi, dug by the Danavas."

Refutation-

He alleged on Devi Bhagvatam which does not come under the canto of 18 Puranas written by Ved Vyasa so I will not consider it authentic to comment on – Srimad Bhagvatam 12.7.22-25

Srimad Bhagvatam 12.7.22-25 – 23-24. The names of the eighteen Purāṇas are: (1) Bra-hma, (2) Padma, (3) Vişnu, (4) Śiva, (5) Linga, (6) Garuda, (7) Narada, (8) Bhagavata, (9) Agni, (10) Skanda, (11) Bha-visya, (12) Brahmavaivarta, (13) Markandeya (14) Vāmana (15) Varaha, (16) Matsya (17) Kurma and (18) Brahmanda.

25. O Brahmana sage (Saunaka): Thus has been relat-ed (to you) the account of the classification of Vedas into different branches by the sage (Vyāsa) and his disciples and pupils of those disciples. It (listening to this account) enhances the glory of Brahman (of the listeners, if devoutly and attentively heard.)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23-24. The names of the eighteen *Purāṇas* are : (1) Brahma, (2) Padma, (3) Viṣṇu, (4) Śiva, (5) Liṅga, (6) Garuḍa, (7) Nārada, (8) Bhāgavata, (9) Agni, (10) Skanda, (11) Bhaviṣya, (12) Brahmavaivarta, (13) Mārkaṇḍeya (14) Vāmana (15) Varāha, (16) Matsya (17) Kūrma and (18) Brahmāṇḍa.

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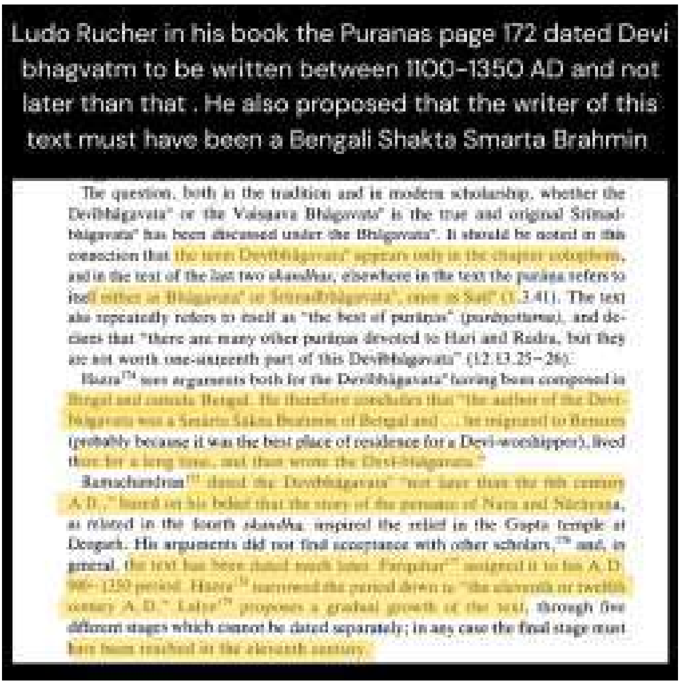
Ludo Rucher in his book the Puranas page 172 dated Devi bhagvatm to be written between 1100-1350 AD and not later than that . He also proposed that the writer of this text must have been a Bengali Shakta Smarta Brahmin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The question, both in the tradition and in modern scholarship, whether the Devībhāgavata" or the Vaiṣṇava Bhāgavata" is the true and original Śrīmadbhāgavata" has been discussed under the Bhāgavata". It should be noted in this connection that the term Devībhāgavata" appears only in the chapter colophons, and in the text of the last two skandhas; elsewhere in the text the purāṇa refers to itself either as Bhāgavata" or Śrīmadbhāgavata", once as Sati" (1.3.41). The text also repeatedly refers to itself as "the best of purāṇas" (purāṇottama), and declares that "there are many other purāṇas devoted to Hari and Rudra, but they are not worth one-sixteenth part of this Devībhāgavata" (12.13.25–26).

Hazra[174] sees arguments both for the Devībhāgavata" having been composed in Bengal and outside Bengal. He therefore concludes that "the author of the Devībhāgavata was a Smārta Śākta Brahmin of Bengal and ... he migrated to Benares (probably because it was the best place of residence for a Devi-worshipper), lived there for a long time, and then wrote the Devī-bhāgavata."

Ramachandran[175] dated the Devībhāgavata" "not later than the 6th century A.D.," based on his belief that the story of the penance of Nara and Nārāyaṇa, as related in the fourth skandha, inspired the relief in the Gupta temple at Deogarh. His arguments did not find acceptance with other scholars,[176] and, in general, the text has been dated much later. Farquhar[177] assigned it to the A.D. 900–1350 period. Hazra[178] narrowed the period down to "the eleventh or twelfth century A.D." Lalye[179] proposes a gradual growth of the text, through five different stages which cannot be dated separately; in any case the final stage must have been reached in the eleventh century.

He tried to allege that Maheshwar gota affected by kama when Mahabharat Anushashan Parva Adhyay 17 slokas 25-30 Maheshwar Shiva is called Greatest of All Yogis and The most conquered of all senses and the most ascetic amongst the ascetics and the most peaceful amongst the serene beings

जो वेदोंके भी वेद, उत्तम वस्तुओंमें भी परम उत्तम, तेजके भी तेज, तपके भी तप, शान्त पुरुषोंमें भी परम शान्त, कान्तिकी भी कान्ति, जितेन्द्रियोंमें भी परम जितेन्द्रिय, बुद्धिमानोंकी भी बुद्धि, देवताओंके भी देवता, ऋषियोंके भी ऋषि, यज्ञोंके भी यज्ञ, कल्याणोंके भी कल्याण, रुद्रोंके भी रुद्र, प्रभावशाली ईश्वरोंकी भी प्रभा (ऐश्वर्य), योगियोंके भी योगी तथा कारणोंके भी कारण हैं। जिनसे सम्पूर्ण लोक उत्पन्न होते और फिर उन्हींमें विलीन हो जाते हैं, जो सम्पूर्ण भूतोंके आत्मा हैं, उन्हीं अमित तेजस्वी भगवान् शिवके एक हजार आठ नामोंका वर्णन मुझसे सुनिये। पुरुषसिंह! इसका श्रवणमात्र करके आप अपनी सम्पूर्ण कामनाओंको प्राप्त कर लेंगे ।। २५-३० ।।

The one who is the Vedas among the Vedas, the supreme among the entities, the brightest among the luminous, the most ascetic among the ascetics, the most peaceful among the serene beings, the most radiant among the radiant, the most self-controlled among the self-controlled, the most intelligent among the wise, the Deva among Devas, the sage among sages, the sacrifice among sacrifices, the auspicious among the auspicious, , the Rudra among Rudras, the powerful among the powerful , the supreme yogi among yogis, the cause of all causes—He is the Supreme Lord Shiva, who pervades all worlds and into whom everything ultimately dissolves.

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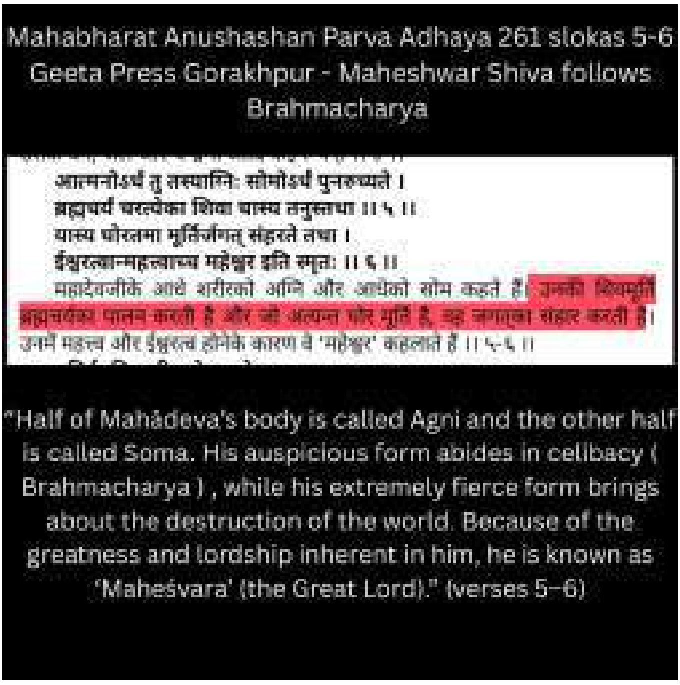
Mahabharat Anushashan Parva Adhaya 261 slokas 5-6
Geeta Press Gorakhpur – Maheshwar Shiva
follows Brahmacharya

महादेवजीके आधे शरीरको अग्नि और आधेको सोम कहते हैं। उनकी शिवमूर्ति ब्रह्मचर्यका पालन करती है और जो अत्यन्त घोर मूर्ति है, वह जगत्का संहार करती है। उनमें महत्त्व और ईश्वरत्व होनेके कारण वे 'महेश्वर' कहलाते हैं ।। ५-६ ।।
"Half of Mahādeva's body is called Agni and the other half is called Soma. His auspicious form abides in celibacy (Brahmacharya), while his extremely fierce form brings about the destruction of the world. Because of the greatness and lordship inherent in him, he is known as 'Maheśvara' (the Great Lord)." (verses 5-6)


Mahabharat Anushashan Parva Adhaya 261 slokas 5-6 Geeta Press Gorakhpur - Maheshwar Shiva follows Brahmacharya

आत्मनोऽर्धं तु तस्याग्निः सोमोऽर्धं पुनरुच्यते ।
ब्रह्मचर्यं चरत्येका शिवा चास्य तनुस्तथा ॥ ५ ॥
यास्य घोरतमा मूर्तिर्जगत् संहरते तथा ।
ईश्वरत्वान्महत्त्वाच्च महेश्वर इति स्मृतः ॥ ६ ॥
महादेवजीके आधे शरीरको अग्नि और आधेको सोम कहते हैं। उनकी शिवमूर्ति ब्रह्मचर्यका पालन करती है और जो अत्यन्त घोर मूर्ति है, वह जगत्का संहार करती है। उनमें महत्त्व और ईश्वरत्व होनेके कारण वे 'महेश्वर' कहलाते हैं ।। ५-६ ।।

"Half of Mahādeva's body is called Agni and the other half is called Soma. His auspicious form abides in celibacy (Brahmacharya) , while his extremely fierce form brings about the destruction of the world. Because of the greatness and lordship inherent in him, he is known as 'Maheśvara' (the Great Lord)." (verses 5–6)

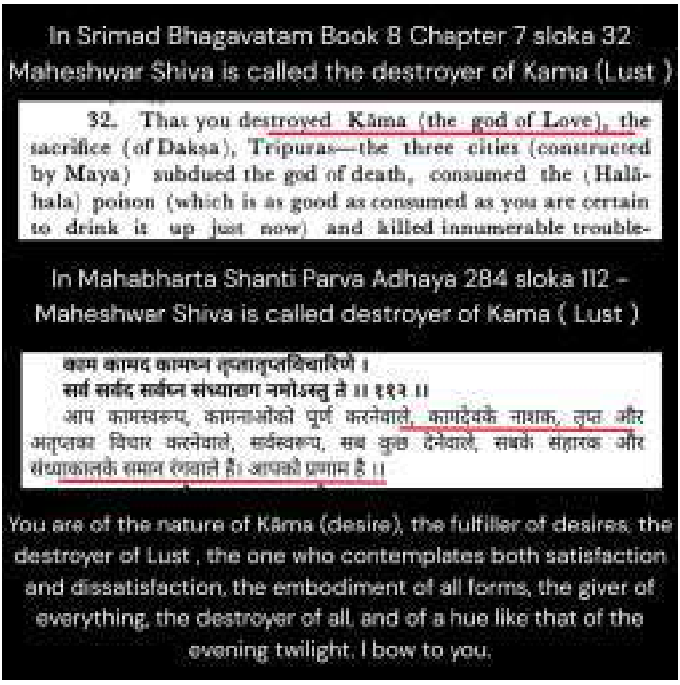
In Srimad Bhagavatam Book 8 Chapter 7 sloka 32
Maheshwar Shiva is called the destroyer of Kama (Lust)

That you destroyed Kama (the god of Love), the sacrifice (of Daksa), Tripuras the three cities (constructed by Maya) subdued the god of death, consumed the (Hala-hala)

poison (which is as good as consumed as you are certain to drink it up just now) and killed innumerable trouble-

In Mahabharta Shanti Parva Adhaya 284 sloka 112
Maheshwar Shiva is called destroyer of Kama (Lust)
काम कामद कामघ्न तृप्तातृप्तविचारिणे । सर्व सर्वद सर्वघ्न संध्याराग नमोऽस्तु ते ।। ११२ ।।
आप कामस्वरूप, कामनाओंको पूर्ण करनेवाले, कामदेवके नाशक, तृप्त और अतृप्तका विचार करनेवाले, सर्वस्वरूप, सब कुछ देनेवाले, सबके संहारक और संध्याकालके समान रंगवाले हैं। आपको प्रणाम है ।।
You are of the nature of Kāma (desire), the fulfiller of desires, the destroyer of Lust, the one who contemplates both satisfaction and dissatisfaction, the embodiment of all forms, the giver of everything, the destroyer of all, and of a hue like that of the evening twilight. I bow to you.

32.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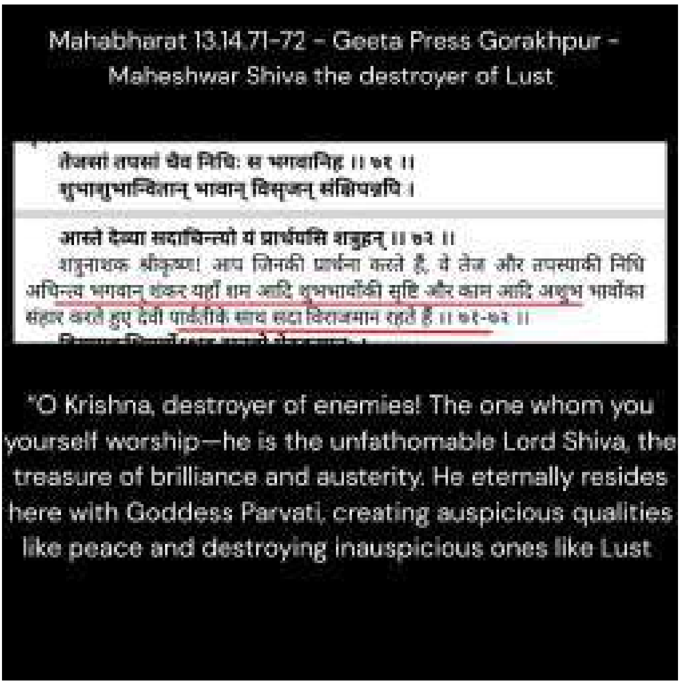
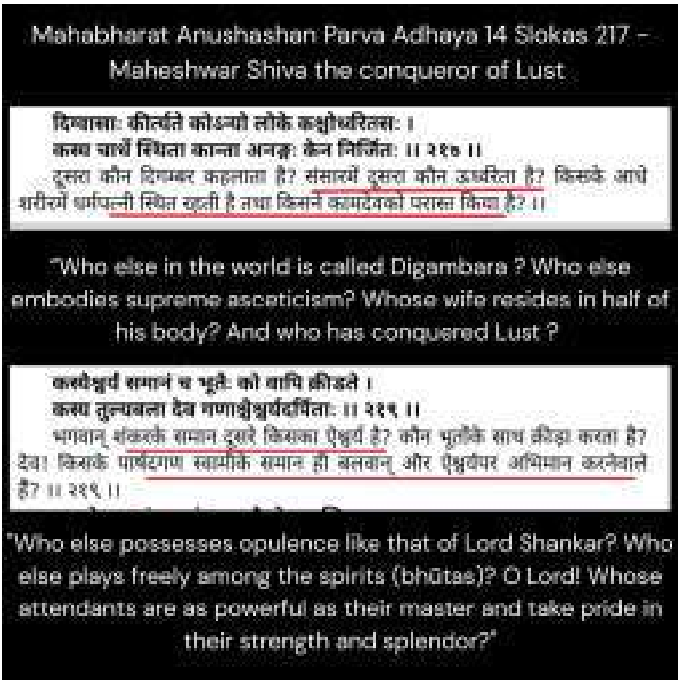
Mahabharat 13.14.71-72 – Geeta Press Gorakhpur – Maheshwar Shiva the destroyer of Lust
तेजसां तपसां चैव निधिः स भगवानिह ।। ७१ ।। शुभाशुभान्वितान् भावान् विसृजन् संक्षिपन्नपि ।
आस्ते देव्या सदाचिन्त्यो यं प्रार्थयसि शत्रुहन् ।। ७२ ।।
शत्रुनाशक श्रीकृष्ण! आप जिनकी प्रार्थना करते हैं, वे तेज और तपस्याकी निधि अचिन्त्य भगवान् शंकर यहाँ शम आदि शुभभावोंकी सृष्टि और काम आदि अशुभ भावोंका
संहार करते हुए देवी पार्वतीके साथ सदा विराजमान रहते हैं ।। ७१-७२ ।।
"O Krishna, destroyer of enemies! The one whom you yourself worship-he is the unfathomable Lord Shiva, the treasure of brilliance and austerity. He eternally resides here with Goddess Parvati, creating auspicious qualities like peace and destroying inauspicious ones like Lust



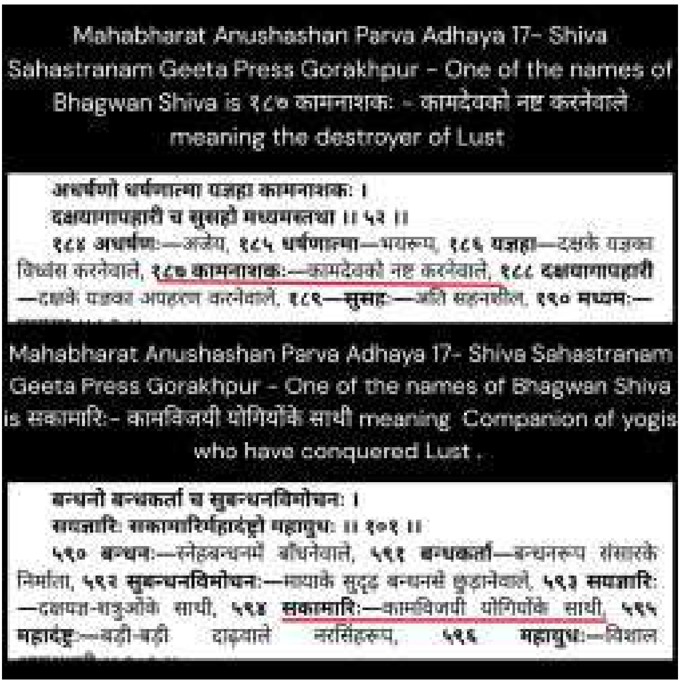
Mahabharat Anushashan Parva Adhaya 14 Slokas 217
Maheshwar Shiva the conqueror of Lust
दिग्वासाः कीर्त्यते कोऽन्यो लोके कश्चोर्ध्वरतसः । कस्य चार्धे स्थिता कान्ता अनङ्गः केन निर्जितः ।। २१७ ।।
दूसरा कौन दिगम्बर कहलाता है? संसारमें दूसरा कौन ऊर्ध्वरता है? किसके आधे शरीरमें धर्मपत्नी स्थित रहती है तथा किसने कामदेवको परास्त किया है? ।।
"Who else in the world is called Digambara ? Who else embodies supreme asceticism? Whose wife resides in half of his body? And who has conquered Lust ?
कस्यैश्वर्यं समानं च भूतैः को वापि क्रीडते । कस्य तुल्यबला देव गणाश्चैश्वर्यदर्पिताः ।। २१९ ।।
भगवान् शंकरके समान दूसरे किसका ऐश्वर्य है? कौन भूतोंके साथ क्रीड़ा करता है? देव! किसके पार्षदगण स्वामीके समान ही बलवान् और ऐश्वर्यपर अभिमान करनेवाले हैं? ।। २१९ ।।
"Who else possesses opulence like that of Lord Shankar? Who else plays freely among the spirits (bhūtas)? O Lord! Whose attendants are as powerful as their master and take pride in their strength and splendor?"



Mahabharat Anushashan Parva Adhaya 17- Shiva Sahastranam Geeta Press Gorakhpur – One of the names of

Bhagwan Shiva is १८७ कामनाशकः – कामदेवको नष्ट करनेवाले meaning the destroyer of Lust

Mahabharat Anushashan Parva Adhaya 17- Shiva Sahastranam Geeta Press Gorakhpur – One of the names of Bhagwan Shiva is सकामारिः- कामविजयी योगियोंके साथी meaning Companion of yogis who have conquered Lust .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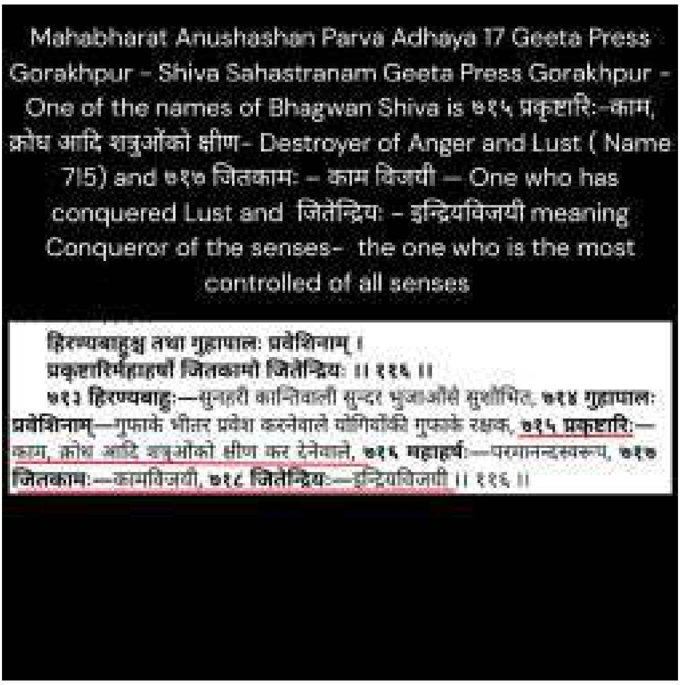
अथर्वणो धर्मणात्मा यज्ञहा कामनाशकः ।
दक्षयागापहारी च सुसहो मध्यमस्तथा ॥ ५२ ॥
१८४ अथर्वणः—अजेय, १८५ धर्षणात्मा—भयरूप, १८६ यज्ञहा—दक्षके यज्ञका विध्वंस करनेवाले, १८७ कामनाशकः—कामदेवको नष्ट करनेवाले, १८८ दक्षयागापहारी—दक्षके यज्ञका अपहरण करनेवाले, १८९—सुसहः—अति सहनशील, १९० मध्यमः—

Mahabharat Anushashan Parva Adhaya 17- Shiva Sahastranam Geeta Press Gorakhpur – One of the names of Bhagwan Shiva is सकामारिः- कामविजयी योगियोंके साथी meaning Companion of yogis who have conquered Lust .

बन्धनो बन्धकर्ता च सुबन्धनविमोचनः ।
सयज्ञारिः सकामारिर्महादंष्ट्रो महायुधः ॥ १०९ ॥
५९० बन्धनः—स्नेहबन्धनमें बाँधनेवाले, ५९१ बन्धकर्ता—बन्धनरूप संसारके निर्माता, ५९२ सुबन्धनविमोचनः—मायाके सुदृढ़ बन्धनसे छुड़ानेवाले, ५९३ सयज्ञारिः—दक्षयज्ञ-शत्रुओंके साथी, ५९४ सकामारिः—कामविजयी योगियोंके साथी, ५९५ महादंष्ट्रः—बड़ी-बड़ी दाढ़वाले नरसिंहरूप, ५९६ महायुधः—विशाल

Mahabharat Anushashan Parva Adhaya 17 Geeta Press Gorakhpur – Shiva Sahastranam Geeta Press Gorakhpur – One of the names of Bhagwan Shiva is ७१५ प्रकृष्टारिः-काम, क्रोध आदि शत्रुओंको क्षीण- Destroyer of Anger and Lust (Name 715) and ७१७ जितकामः – काम विजयी — One who has conquered Lust and जितेन्द्रियः – इन्द्रियविजयी meaning Conqueror of the senses- the one who is the most controlled of all senses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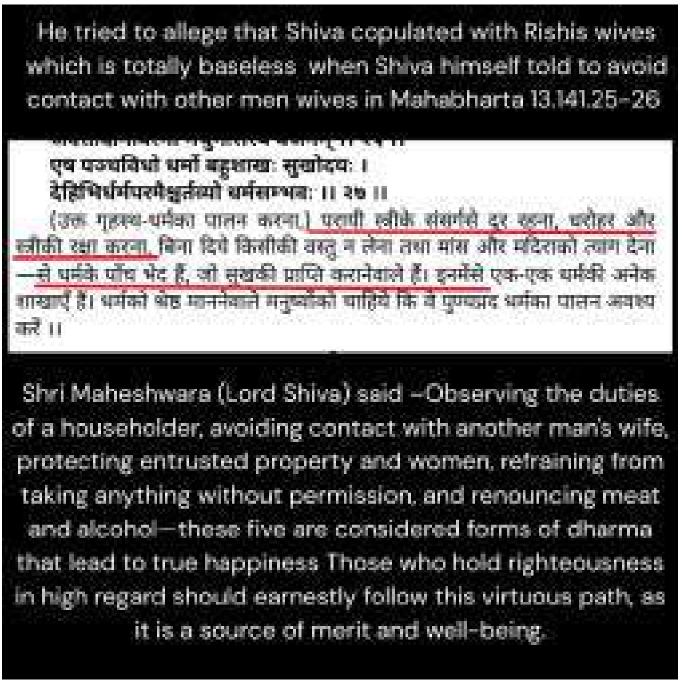
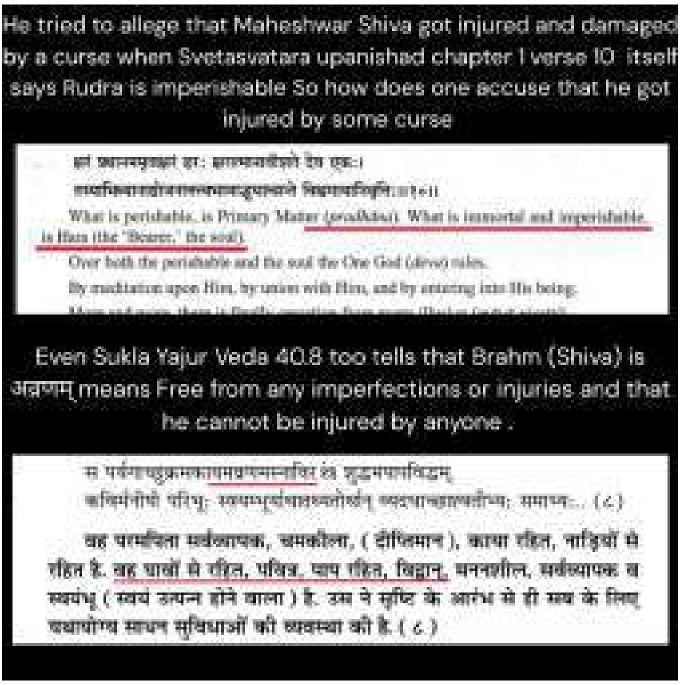
हिरण्यबाहुश्च तथा गुहापालः प्रवेशिनाम् ।
प्रकृष्टारिर्महाहर्षो जितकामो जितेन्द्रियः ॥ ११६ ॥
७१३ हिरण्यबाहुः—सुनहरी कान्तिवाली सुन्दर भुजाओंसे सुशोभित, ७१४ गुहापालः प्रवेशिनाम्—गुफाके भीतर प्रवेश करनेवाले योगियोंकी गुफाके रक्षक, ७१५ प्रकृष्टारिः—काम, क्रोध आदि शत्रुओंको क्षीण कर देनेवाले, ७१६ महाहर्षः—परमानन्दस्वरूप, ७१७ जितकामः—कामविजयी, ७१८ जितेन्द्रियः—इन्द्रियविजयी ॥ ११६ ॥

He tried to allege that Shiva copulated with Rishis wives which is totally baseless when Shiva himself told to avoid contact with other men wives in Mahabharta 13.141.25-26
एष पञ्चविधो धर्मो बहुशाखः सुखोदयः । देहिभिर्धर्मपरमैश्चर्तव्यो धर्मसम्भवः ।। २७ ।।
´उक्त गृहस्थ-धर्मका पालन करना,) परायी स्त्रीके संसर्गसे दूर रहना, धरोहर और

स्त्रीकी रक्षा करना, बिना दिये किसीकी वस्तु न लेना तथा मांस और मदिराको त्याग देना – से धर्मके पाँच भेद हैं, जो सुखकी प्राप्ति करानेवाले हैं। इनमेंसे एक-एक धर्मकी अनेक शाखाएँ हैं। धर्मको श्रेष्ठ माननेवाले मनुष्योंको चाहिये कि वे पुण्यप्रद धर्मका पालन अवश्य करें ।।
Shri Maheshwara (Lord Shiva) said -Observing the duties of a householder, avoiding contact with another man's wife, protecting entrusted property and women, refraining from taking anything without permission, and renouncing meat and alcohol-these five are considered forms of dharma that lead to true happiness Those who hold righteousness in high regard should earnestly follow this virtuous path, as it is a source of merit and well-being.



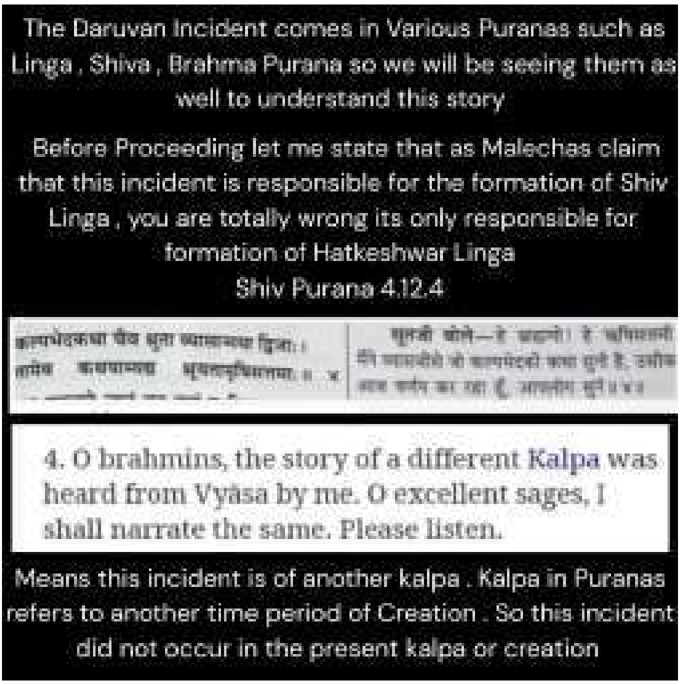
He tried to allege that Maheshwar Shiva got injured and damaged by a curse when Svetasvatara upanishad chapter 1 verse 10 itself says Rudra is imperishable So how does one accuse that he got injured by some curse
क्षरं प्रधानममृताक्षरं हरः क्षरात्मानावीशते देव एकः।
तस्याभिध्यानाद्योजनात्तत्त्वभावाद्भूयश्चान्ते विश्वमायानिवृत्तिः ।।१०।।
What is perishable, is Primary Matter (pradhana). What is immortal and imperishable, is Hara (the 'Bearer,' the soul). Over both the perishable and the soul the One God (deva) rules.
By meditation upon Him, by union with Him, and by entering into His being.
More and more there is finally cessation from every illusion (mävä nivetti
Even Sukla Yajur Veda 40.8 too tells that Brahm (Shiva) is अव्रणम् means Free from any imperfections or injuries and that he cannot be injured by anyone.
स पर्यगाच्छुक्रमकायमव्रणमस्नाविर ४ शुद्धमपापविद्धम्. कविर्मनीषी परिभूः स्वयम्भूर्याथातथ्यतोर्थान् व्यदधाच्छाश्वतीभ्यः समाभ्यः.. (८)
वह परमपिता सर्वव्यापक, चमकीला, (दीप्तिमान), काया रहित, नाड़ियों से रहित है. वह घावों से रहित, पवित्र, पाप रहित, विद्वान्, मननशील, सर्वव्यापक व स्वयंभू (स्वयं उत्पन्न होने वाला) है. उस ने सृष्टि के आरंभ से ही सब के लिए यथायोग्य साधन सुविधाओं की व्यवस्था की है. (८)



Regarding the Daruvan Incident we have already explained it – I will attach the explanation again from Puranas-

The Daruvan Incident comes in Various Puranas such as Linga, Shiva, Brahma Purana so we will be seeing them as well to understand this story Before Proceeding let me state that as Malechas claim that this incident is responsible for the formation of Shiv Linga, you are totally wrong its only responsible for formation of Hatkeshwar Linga
Shiv Purana 4.12.4
कल्पभेदकथा चैव श्रुता व्यासान्मया द्विजाः । तामेव कथयाम्यद्य श्रूयतामृषिसत्तमाः ॥
४
सूतजी बोले- हे ब्राह्मणो! हे ऋषिसत्तमो मैंने व्यासजीसे जो कल्पभेदकी कथा सुनी है, उसीक आज वर्णन कर रहा हूँ, आपलोग सुनें ॥ ४॥

4. O brahmins, the story of a different Kalpa was heard from Vyāsa by me. O excellent sages, I shall narrate the same. Please listen.
   Means this incident is of another kalpa . Kalpa in Puranas refers to another time period of Creation. So this incident did not occur in the present kalpa or creation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WHY SHIV JI CAME AND WHAT WAS THE REASON FOR THIS INCIDENT..?

व्यासजीसे जो कल्पभेदकी कथा सुनी है, उसीका आज वर्णन कर रहा हूँ, आपलोग सुनें ॥ ४॥
पूर्वकालमें दारुवनमें ब्राह्मणोंके साथ जो घटना घटी, उसीको आप लोग सुनें। जैसा मैंने सुना है, वैसा ही कहता हूँ। है ऋषिसत्तमो ! जो दारु नामक श्रेष्ठ वन है, वहाँ नित्य शिवजीके ध्यानमें तत्पर शिवभक्त [ब्राह्मण] रहा करते थे ॥ ५-६ ॥
हे मुनीश्वरो ! वे तीनों कालोंमें सदा शिवजीकी पूजा करते थे और नाना प्रकारके स्तोत्रोंसे उनकी स्तुति किया करते थे। शिवध्यानमें मग्न रहनेवाले वे शिवभक्त श्रेष्ठ ब्राह्मण किसी समय समिधा लेनेके लिये वनमें गये हुए थे ॥ ७-८ ॥

इसी बीच उन लोगोंकी परीक्षा लेनेहेतु साक्षात् नीललोहित [भगवान्] शंकर विकट रूप धारणकर वहाँ आये। वे दिगम्बर, भस्मरूप भूषणसे विभूषित तथा महातेजस्वी भगवान् शंकर हाथमें [तेजोमय] लिंगको धारणकर विचित्र लीला करने लगे ॥ ९-१० ॥

Verse 4:
“I am now narrating the story of the different cosmic cycles (Kalpa-bheda) that I heard from Sage Vyasa. All of you, please listen attentively.”

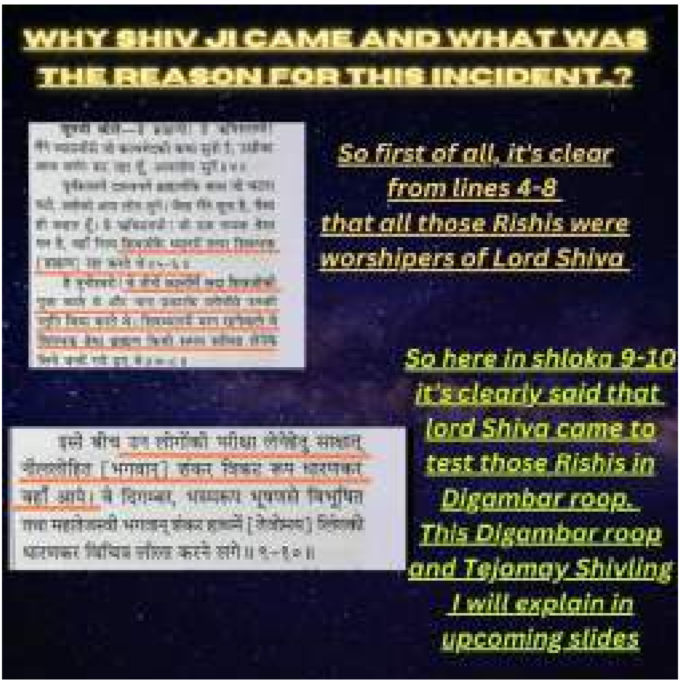
Verses 5–6:
“In ancient times, in the Daru forest, an event occurred involving a group of Brahmins. Listen to that story as I have heard it. O best of sages! In the forest known as Daru — a most excellent forest — there lived devoted Brahmins who were always engaged in meditating on Lord Shiva.”

Verses 7–8:
“O great sages! Those Brahmins, devoted to Shiva, worshipped Him at all times — past, present, and future — and praised Him with various hymns. Absorbed in the meditation of Shiva, these noble Brahmins had once gone into the forest to collect sacrificial firewood (samidha).”

Verses 9–10:
“Meanwhile, to test them, Lord Shankara Himself — the blue-throated (Neelalohita), appeared there in a fierce and unusual form. Naked (digambara), adorned with sacred ash as His ornament, and radiating immense brilliance, Lord Shiva held a blazing, radiant linga in His hand and began erforming a wondrous divine play (leela).”

So first of all, it's clear from lines 4-8 that all those Rishis were worshipers of Lord Shiva

So here in shloka 9-10 it's clearly said that lord Shiva came to test those Rishis in Digambar roop. This Digambar roop and Tejomay Shivling
I will explain in upcoming slides

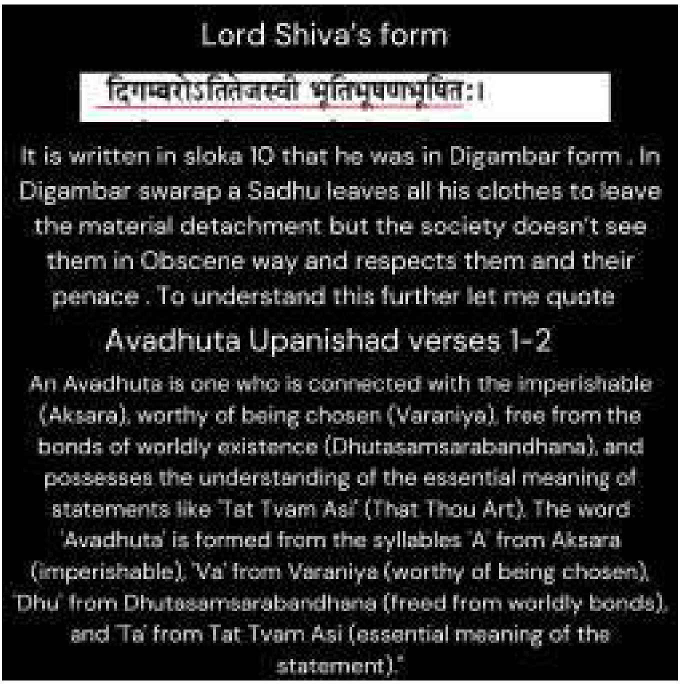


Lord Shiva's form

दिगम्बरोऽतितेजस्वी भूतिभूषणभूषितः ।
It is written in sloka 10 that he was in Digambar form. In Digambar swarap a Sadhu leaves all his clothes to leave the material detachment but the society doesn't see them in Obscene way and respects them and their penace. To understand this further let me quote

Avadhuta Upanishad verses 1–2

An Avadhuta is one who is connected with the imperishable (Aksara), worthy of being chosen (Varaniya), free from the bonds of worldly existence (Dhutasamsarabandhana), and possesses the understanding of the essential meaning of statements like 'Tat Tvam Asi' (That Thou Art). The word 'Avadhuta' is formed from the syllables 'A' from Aksara (imperishable), 'Va' from Varaniya (worthy of being chosen), 'Dhu' from Dhutasamsarabandhana (freed from worldly bonds), and 'Ta' from Tat Tvam Asi (essential meaning of the statement)."



What was lord Shiva holding in his hand

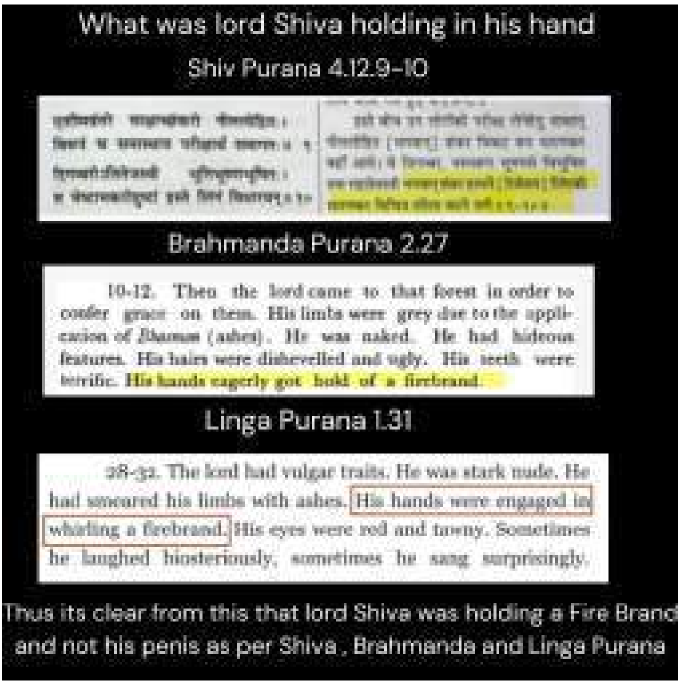
Shiv Purana 4.12.9-10

इसी बीच उन लोगोंकी परीक्षा लेनेहेतु साक्षात् नीललोहित [भगवान्] शंकर विकट रूप धारणकर वहाँ आये। वे दिगम्बर, भस्मरूप भूषणसे विभूषित तथा महातेजस्वी भगवान् शंकर हाथमें तेजोमय लिंगको धारणकर विचित्र लीला करने लगे ॥ ९-१०॥

"Meanwhile, to test those people, the Supreme Lord Shiva Himself—manifesting as Nīlalohita—appeared there in a fierce form. He was sky-clad (digambara), adorned with ashes as ornaments, and was immensely radiant. Holding a blazing, luminous liṅga in His hand, Lord Shiva began to perform a wondrous and extraordinary play.

Brahmanda Purana 2.27
10-12. Then the lord came to that forest in order to confer grace on them. His limbs were grey due to the appli-cation of Bhasman (ashes). He was naked. He had hideous features. His hairs were dishevelled and ugly. His teeth were terrific. His hands eagerly got hold of a firebrand.

Linga Purana 1.31
28-32. The lord had vulgar traits. He was stark nude. He had smeared his limbs with ashes. His hands were engaged in whirling a firebrand. His eyes were red and tawny. Sometimes he laughed biosteriously, sometimes he sang surprisingly.
Thus its clear from this that lord Shiva was holding a Fire Brand and not his penis as per Shiva, Brahmanda and Linga Purana



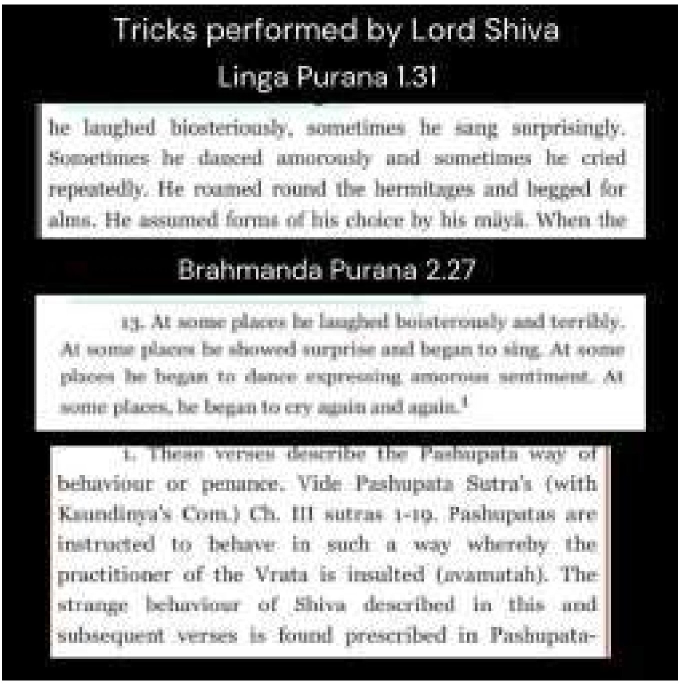
Tricks performed by Lord Shiva

Linga Purana 1.31

he laughed biosteriously, sometimes he sang surprisingly. Sometimes he danced amorously and sometimes he cried repeatedly. He roamed round the hermitages and begged for alms. He assumed forms of his choice by his mäyä. When the

Brahmanda Purana 2.27

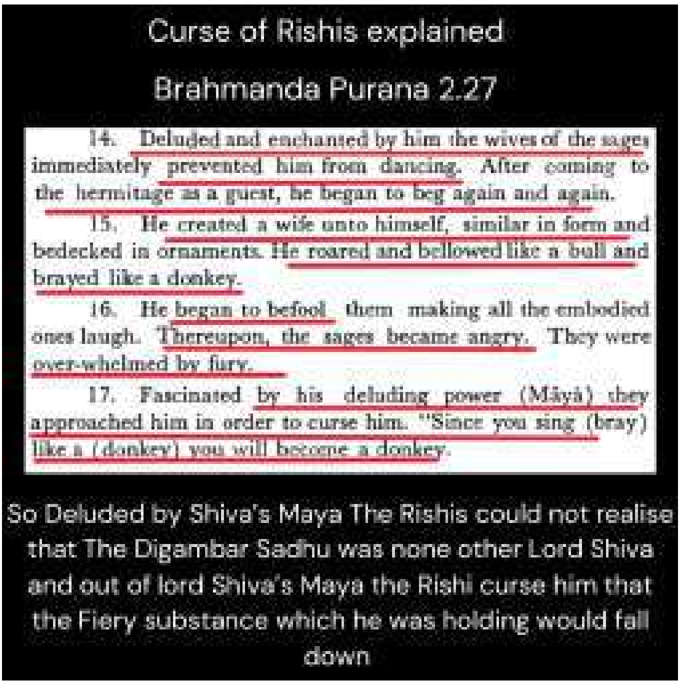
13. At some places he laughed boisterously and terribly. At some places he showed surprise and began to sing. At some places he began to dance expressing amorous sentiment. At some places, he began to cry again and again.[1]
14. These verses describe the Pashupata way of behaviour or penance. Vide Pashupata Sutra's (with Kaundinya's Com.) Ch. III sutras 1-19. Pashupatas are instructed to behave in such a way whereby the practitioner of the Vrata is insulted (avamatah). The strange behaviour of Shiva described in this and subsequent verses is found prescribed in Pashupata-



Curse of Rishis explained

Brahmanda Purana 2.27

14. Deluded and enchanted by him the wives of the sages immediately prevented him from dancing. After coming to
the hermitage as a guest, he began to beg again and again.
15. He created a wife unto himself, similar in form and bedecked in ornaments. He roared and bellowed like a bull and brayed like a donkey.
16. He began to befool them making all the embodied ones laugh. Thereupon, the sages became angry. They were over-whelmed by fury.
17. Fascinated by his deluding power (Māyā) they approached him in order to curse him. "Since you sing (bray) like a (donkey) you will become a donkey.
So Deluded by Shiva's Maya The Rishis could not realise that The Digambar Sadhu was none other Lord Shiva and out of lord Shiva's Maya the Rishi curse him that the Fiery substance which he was holding would fall
down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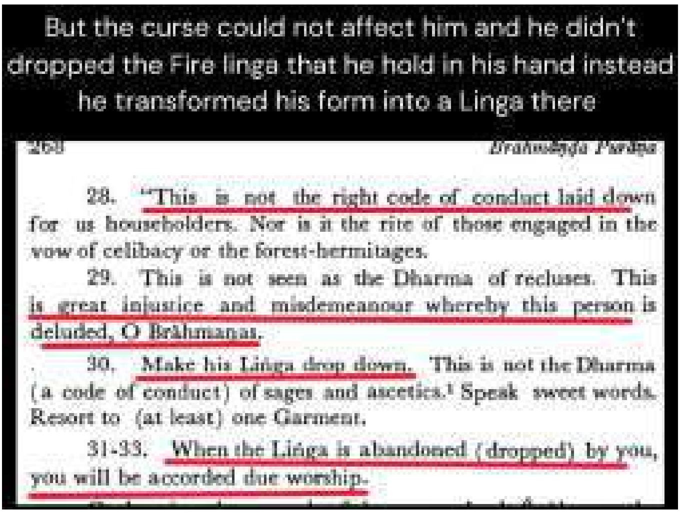
But the curse could not affect him and he didn't dropped the Fire linga that he hold in his hand instead he transformed his form into a Linga there

28. "This is not the right code of conduct laid down for us householders. Nor is it the rite of those engaged in the vow of celibacy or the forest-hermitages.
29. This is not seen as the Dharma of recluses. This is great injustice and misdemeanour whereby this person is deluded, O Brahmanas.
30. Make his Linga drop down. This is not the Dharma (a code of conduct) of sages and ascetics.[1] Speak sweet words.
Resort to (at least) one Garment.
31-33. When the Linga is abandoned (dropped) by you, you will be accorded due worship.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268 Brahmāṇḍa Purāṇa

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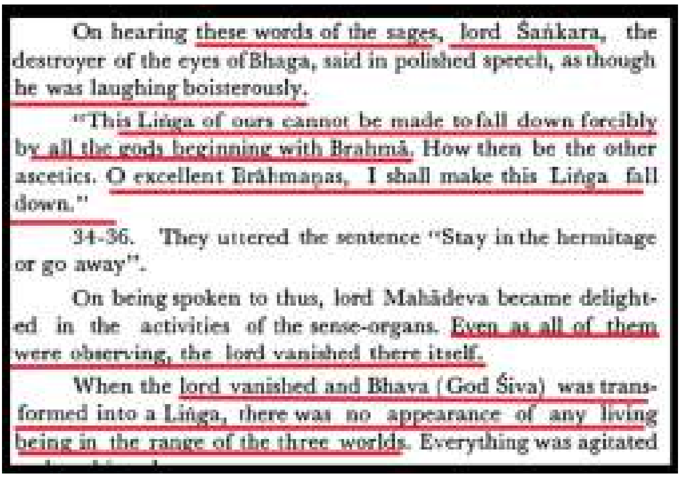
31-33. When the Liṅga is abandoned (dropped) by you, you will be accorded due worship.

On hearing these words of the sages, Lord Sankara, the destroyer of the eyes of Bhaga, said in polished speech, as though he was laughing boisterously.
"This Linga of ours cannot be made to fall down forcibly by all the gods beginning with Brahmā. How then be the other ascetics. O excellent Brahmaṇas, I shall make this Linga fall down."
34-36. They uttered the sentence "Stay in the hermitage or o away".

On being spoken to thus, lord Mahādeva became delight-ed in the activities of the sense-organs. Even as all of them were observing, the lord vanished there itself.
When the lord vanished and Bhava (God Śiva) was trans-formed into a Linga, there was no appearance of any living being in the range of the three worlds. Everything was agitated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Mata Parvati's Yoni roop:-
Sometimes I really think that how stupid these translators like JL Shastri are, in Shiv Puran 4.12, in verse 3 he clearly mentions Arrow form of Devi Parvati

3. Parvati, the beloved of Śiva, is heard in the world in the form of an arrow. O Sūta, what is the reason for this? Please satisfy our curiosity in this respect by giving the account you have heard.

Now see how this stupid translated verse 32 and 37 as viginal passage

Now this clear hypocrisy can be seen in these verses (i.e 32&37)
In Verse 32 yoni roopa is refers to Arrow बाणरूपा श्रुता लोके पार्वती (verse 3)The term Bana(Arrow) is related to the number five as devi holds 5 arrows as one arrorw symbolizing Panchattvamika Prakriti.

Could a urinary organ, support the jyotirlinga, made of fire, that burns everything?
महेश्वर बोले-हे देवताओ ! हे ऋषियो! आपलोग आदरपूर्वक मेरी बात सुनिये यदि यह शिवलिंग योनिपीठात्मिका (समस्त ब्रह्माण्डका प्रसव करनेवाली भगवती महाशक्तिके कके द्वारा धारण किया जाय, तभी आपलोगोंको सुख प्राप्त होगा। पार्वतीके अतिरिक्त अन्य कोई भी मेरे इस स्वरूपको धारण करने म समर्थ नहीं है; उन महाशक्तिके द्वारा धारण किये जानेपर शीघ्र ही यह मेर निष्कल स्वरूप प्रशान्त हो जायगा ।। ४५-४६ ।।

Maheshwara (Shiva) said —
“O Devas! O Rishis! Please listen to my words with reverence. If this Shivalinga, which is established in the Yoni-pitha form (i.e., as the cosmic womb, the source of all creation), is borne by the great goddess Mahashakti who gives birth to the entire universe, only then will you all attain happiness. Other than Parvati, no one else is capable of bearing this form of mine.
When this form of mine is borne by that supreme Shakti, it will soon bring peace to my formless (Nishkala) aspect.”

(Verses 45–46)

Could a urinary organ,support the jyotirlinga, made of fire, that burns everything?

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Swami Karpatri explains the arrow form is yoni form(prakrti)
The scientist who interprets linga and yoni as procreative organs can never figure out the meaning of arrow (banaroopa) mentioned in v3.
अतः पार्वती ने
योनिरूप से उस लिङ्ग को धारण किया अर्थात् पञ्चतत्त्वात्मिका प्रकृति बन कर उन्होंने ब्रह्माण्ड को धारण किया। अग्निमय सर्वदाहक लिङ्ग को योनि-प्राकृत चर्मखण्ड मूत्रेन्द्रिय में कौन धारण कर सकता था?
Prakrti, made
up of the fivefold elements (pañcatattvātmaka), is the yoni, the support for the brilliant energy of the Absolute (brahma teja kā ādhāra), this linga of light. Therefore, to say that Parvati took the shape of a yoni to hold the linga means that, becoming prakrti – in the form of the five elements – she supported the Universe. Could a worldly yoni, a urinary organ, a scrap of leather, support the jyotirlinga, made of fire, that burns everything? 76
In the world it is heard that Parvati, the beloved of Śiva, is of the form of an arrow (bāṇa).7"

Swami Karpatri explains the arrow form is yoni form(prakrti)
The scientist who interprets linga and yoni as procreative organs can never figure out the meaning of arrow(banaroopa)mentioned in v3.

अत: पार्वती ने योनिरूप से उस लिङ्ग को धारण किया अर्थात् पञ्चतत्त्वात्मिका प्रकृति बन कर उन्होंने ब्रह्माण्ड को धारण किया। अग्निमय सर्वदाहक लिङ्ग को योनि-प्राकृत चर्मखण्ड मूत्रेन्द्रिय में कौन धारण कर सकता था?

Prakṛti, made up of the fivefold elements (*pañcatattvātmakā*), is the *yoni*, the support for the brilliant energy of the Absolute (*brahma teja kā ādhāra*), this *linga* of light. Therefore, to say that Pārvatī took the shape of a *yoni* to hold the *linga* means that, becoming *prakṛti* — in the form of the five elements — she supported the Universe. Could a worldly *yoni*, a urinary organ, a scrap of leather, support the *jyotirlinga*, made of fire, that burns everything?[76]

> In the world it is heard that Pārvatī, the beloved of Śiva, is of the form of an arrow (*bāṇa*).[77]

SHIVA PURAN 12.4
In the world it is heard that Parvati, the beloved of Śiva, is of the form of an arrow (bāṇa)."
The meaning of the form of the yoni is the same as that of the form of the arrow. The word 'arrow' (bāṇa) is indicative of the number five: it is applied with regards to Kāma, by reason of his five arrows; when addressed towards Śiva, it regards his five faces and when to Parvati, the perspective is her nature comprised of by the five elements. Just as a mass of electricity (vidyut puñja) pervades the five elements, yet is more predominant within water and in mountain ranges, similarly did Parvati become arrow-shaped, that is of the form of a mountain range, and into her the effulgent linga (tejomaya linga) entered. If the mass of electricity were to fall into her yoni that is, into earth or water it would become stable; otherwise, it would reduce trees, men and everything else to ashes. It was said by Śiva: Except Pārvatī, no one is able to sustain the linga; my linga, supported by her, quickly find peace.

SHIVA PURAN 12.4

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> Except Pārvatī, no one is able to sustain the *liṅga*; my *liṅga*, supported by her, quickly • :3 fin.l peace.

Svetasvatara upanishad 4.11 too says the same thing that Yoni means Moola Prakriti

यो योनिं योनिमधितिष्ठत्येको
यस्मिन्निदं सं च वि चैति सर्वम् ।
तमीशानं वरदं देवमीड्यं
निचाय्येमां शान्तिमत्यन्तमेति ॥ ११ ॥

यः who एकः alone योनिम् योनिम् all the various aspects of Prakṛti अधितिष्ठति presides over, यस्मिन् in whom इदम् सर्वम् all this समेति dissolves, व्येति takes manifold forms च and, तम् Him ईशानम् Lord वरदम् who gives blessings ईड्यम् the adorable देवम् the shining one निचाय्य realizing इमाम् this अत्यन्ताम् unlimited शान्तिम् peace एति attains.

One attains infinite peace on realizing that self-effulgent Adorable Lord, the bestower of

Svetasvatara upanishad 5.2 – Yoni means Moola Prakriti /Nature

यो योनिं योनिमधितिष्ठत्येको
विश्वानि रूपाणि योनीश्च सर्वाः ।
ऋषिं प्रसूतं कपिलं यस्तमग्रे
ज्ञानैर्बिभर्ति जायमानं च पश्येत् ॥ २ ॥

यः who एकः alone योनिम् योनिम् all the various aspects of Nature अधितिष्ठति presides over: विश्वानि all रूपाणि forms सर्वाः all योनीः sources of production च and (अधितिष्ठति presides over); यः who अग्रे in times of yore ऋषिम् the all-knowing कपिलम् the golden coloured one प्रसूतम् created by Himself ज्ञानैः with every kind of knowledge बिभर्ति nourishes जायमानम् being born पश्येत् sees च and.

He alone presides over Nature in all aspects, and controls every form and every cause of production. He witnesses the birth of the first born[1] seer of golden colour and nourishes him with wisdom.[2]

Additionally Svetasvatara upanishad chapter 1 verse 10 says Rudra is imperishable So how does one accuse that he got injured by someone curse
क्षरं प्रधानममृताक्षरं हरः क्षरात्मानावीशते देव एकः।
तस्याभिध्यानाद्योजनात्तत्त्वभावाद्भूयश्चान्ते विश्वमायानिवृत्तिः ।।१०।।
What is perishable, is Primary Matter (pradhana). What is immortal and imperishable, is Hara (the 'Bearer,' the soul).
Over both the perishable and the soul the One God (deva) rules.
By meditation upon Him, by union with Him, and by entering into His being.
More and more, there is finally cessation from every illusion (māyā-nivṛtti).
Even Sukla Yajur Veda 40.8 too tells that Brahm is अव्रणम् means Free from any imperfections or injuries and that he cannot be injured by anyone and Shiva being Param Brahm he is also free from injuries
स पर्यगाच्छुक्रमकायमव्रणमस्नाविर ४ शुद्धमपापविद्धम्. कविर्मनीषी परिभूः स्वयम्भूर्याथातथ्यतोर्थान् व्यदधाच्छाश्वतीभ्यः समाभ्यः.. (८)
वह परमपिता सर्वव्यापक, चमकीला, (दीप्तिमान), काया रहित, नाड़ियों से रहित है. वह घावों से रहित, पवित्र, पाप रहित, विद्वान्, मननशील, सर्वव्यापक व स्वयंभू (स्वयं उत्पन्न होने वाला) है. उस ने सृष्टि के आरंभ से ही सब के लिए यथायोग्य साधन सुविधाओं की व्यवस्था की है. (८)

Additionaly Svetasvatara upanishad chapter 1 verse 10 says Rudra is imperishable So how does one accuse that he got injured by someone curse

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स पर्यगाच्छुक्रमकायमव्रणमस्नाविर ४ शुद्धमपापविद्धम्
कविर्मनीषी परिभूः स्वयम्भूर्याथातथ्यतोर्थान् व्यदधाच्छाश्वतीभ्यः समाभ्यः.. (८)
वह परमपिता सर्वव्यापक, चमकीला, (दीप्तिमान), काया रहित, नाड़ियों से रहित है. वह घावों से रहित, पवित्र, पाप रहित, विद्वान्, मननशील, सर्वव्यापक व स्वयंभू (स्वयं उत्पन्न होने वाला) है. उस ने सृष्टि के आरंभ से ही सब के लिए यथायोग्य साधन सुविधाओं की व्यवस्था की है. (८)

The Same Explanation given by Swami Karpatri in his book Linga Upakhyan and Brahma Purana and Linga Purana holds valid for other Puranas like Skanda Purana , Kurma Purana , Vamana Purana and all other Puranas where this story has been mentioned

Allegations-

Once Uma the daughter of demon Bana observed the act between Shiva and Parvati and was struck with passion,

Vishnu Purana 5.32.11-13 "PARASARA.–Usha, the daughter of Bana, having seen Parvati sporting with her lord, Sambhu, was inspired with a wish for similar dalliance..."

Refutation-

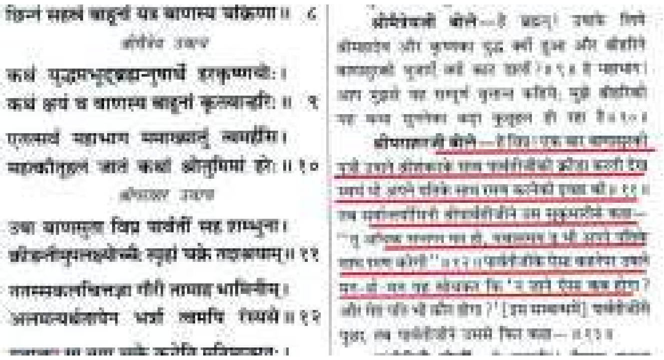
Here is Vishnu Purana Amsa 5 Adhaya 32 slokas 11-13 hindi translation by Geeta Press Gorakhpur – No Sexual intercourse mentioned here explicitely

श्रीपराशरजी बोले- हे विप्र ! एक बार बाणासुरकी पुत्री उषाने श्रीशंकरके साथ पार्वतीजीको क्रीडा करती देख स्वयं भी अपने पतिके साथ रमण करनेकी इच्छा की ॥ ११ ॥ तब सर्वान्तर्यामिनी श्रीपार्वतीजीने उस सुकुमारीसे कहा-"तू अधिक सन्तप्त मत हो, यथासमय त भी अपने पतिके साथ रमण करेगी" ॥ १२ ॥ पार्वतीजीके ऐसा कहनेपर उषाने मन-ही-मन यह सोचकर कि 'न जाने ऐसा कब होगा ? और मेरा पति भी कौन होगा ?

Shri Parāshara said—O Brāhmin! Once, Bāṇāsura's daughter, Uṣā, saw Shri Shankara playing with Pārvatī, and she too desired to sport with her own husband. (11)

Then, the all-pervading Shri Pārvatī said to that delicate maiden, "Do not be so distressed; in due time you too will sport with your husband." (12)

Hearing Pārvatī's words, Uṣā thought to herself, "Who knows when that will happen? And who will my husband be?"



Allegations-

Vishnu

Narada Muni went to Sveta Dipa the residence of Vishnu where he spotted Vishnu having sex with his wife and also saw the breasts of Vishnu's wife Lakshmi,

Devi Bhagavatam 6.28.1-11 "...Thus the Bhagavan Narayana was playing in amorous movements with the daughter of the ocean, fully capable to give one delight and enjoyment. Seeing me, the lovely Devi Kamala, dear to Vasudeva, full of youth and beauty, decorated with ornaments, endowed with all auspicious signs, superior to all the women, went away at once (to another room) from

the presence of Janardana. The breast of Laksmi Devi was becoming visible even through the cloth thrown over it

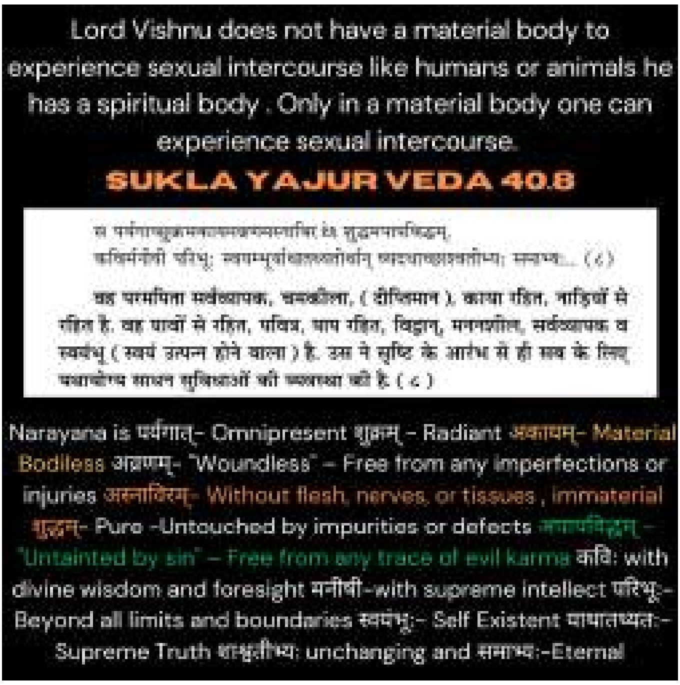
Refutation-

Lord Vishnu does not have a material body to experience sexual intercourse like humans or animals he has a spiritual body . Only in a material body one can experience sexual intercourse.

Sukla Yajur Veda 40.8

वह परमपिता सर्वव्यापक, चमकीला, (दीप्तिमान), काया रहित, नाड़ियों से रहित है. वह घावों से रहित, पवित्र, पाप रहित, विद्वान्, मननशील, सर्वव्यापक व स्वयंभू (स्वयं उत्पन्न होने वाला) है. उस ने सृष्टि के आरंभ से ही सब के लिए यथायोग्य साधन सुविधाओं की व्यवस्था की है. (८)

Narayana is **पर्यगात्**- Omnipresent **शुक्रम्** – Radiant **अकायम्**- Material Bodiless **अव्रणम्**- "Woundless" – Free from any imperfections or injuries **अस्नाविरम्**- Without flesh, nerves, or tissues , immaterial **शुद्धम्**- Pure -Untouched by impurities or defects **अपापविद्धम्** -"Untainted by sin" – Free from any trace of evil karma **कविः** with divine wisdom and foresight **मनीषी**- with supreme intellect **परिभूः**-Beyond all limits and boundaries **स्वयंभूः**- Self Existent **याथातथ्यतः**- Supreme Truth **शाश्वतीभ्यः** unchanging and **समाभ्यः**-Eternal

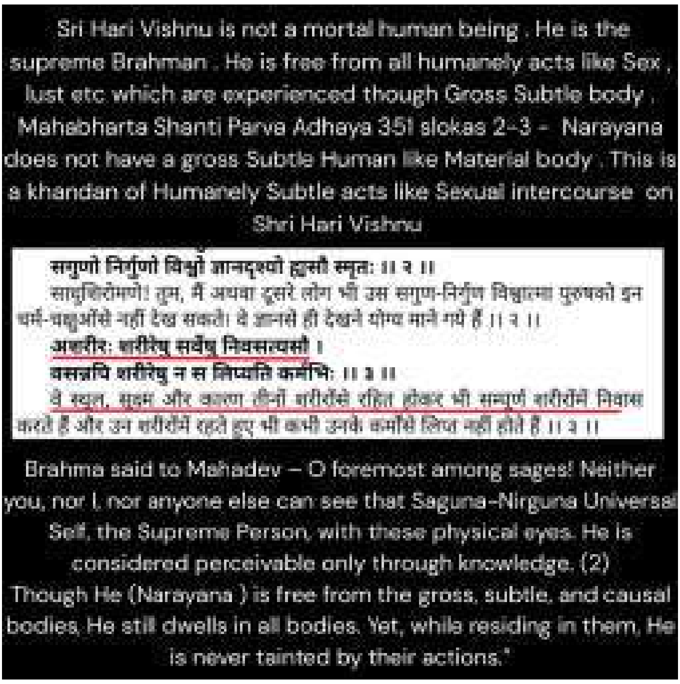


Sri Hari Vishnu is not a mortal human being. He is the supreme Brahman. He is free from all humanely acts like Sex, lust etc which are experienced though Gross Subtle body. Mahabharta Shanti Parva Adhaya 351 slokas 2-3 Narayana does not have a gross Subtle Human like Material body. This is a khandan of Humanely Subtle acts like Sexual intercourse on Shri Hari Vishnu

साधुशिरोमणे ! तुम, मैं अथवा दूसरे लोग भी उस सगुण-निर्गुण विश्वात्मा पुरुषको इन चर्म-चक्षुओंसे नहीं देख सकते। वे ज्ञानसे ही देखने योग्य माने गये हैं ।। २ ।।

वे स्थूल, सूक्ष्म और कारण तीनों शरीरोंसे रहित होकर भी सम्पूर्ण शरीरोंमें निवास करते हैं और उन शरीरोंमें रहते हुए भी कभी उनके कर्मोंसे लिप्त नहीं होते हैं ।। ३ ।।

Brahma said to Mahadev – O foremost among sages! Neither you, nor I, nor anyone else can see that Saguna-Nirguna Universal Self, the Supreme Person, with these physical eyes. He is considered perceivable only through knowledge. (2) Though He (Narayana) is free from the gross, subtle, and causal bodies, He still dwells in all bodies. Yet, while residing in them, He is never tainted by their actions."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सगुणो निर्गुणो विश्वो ज्ञानदृश्यो ह्यसौ स्मृतः ॥ २ ॥
साधुशिरोमणे! तुम, मैं अथवा दूसरे लोग भी उस सगुण-निर्गुण विश्वात्मा पुरुषको इन चर्म-चक्षुओंसे नहीं देख सकते। वे ज्ञानसे ही देखने योग्य माने गये हैं ॥ २ ॥
अशरीरः शरीरेषु सर्वेषु निवसत्यसौ ।
वसन्नपि शरीरेषु न स लिप्यति कर्मभिः ॥ ३ ॥
वे स्थूल, सूक्ष्म और कारण तीनों शरीरोंसे रहित होकर भी सम्पूर्ण शरीरोंमें निवास करते हैं और उन शरीरोंमें रहते हुए भी कभी उनके कर्मोंसे लिप्त नहीं होते हैं ॥ ३ ॥

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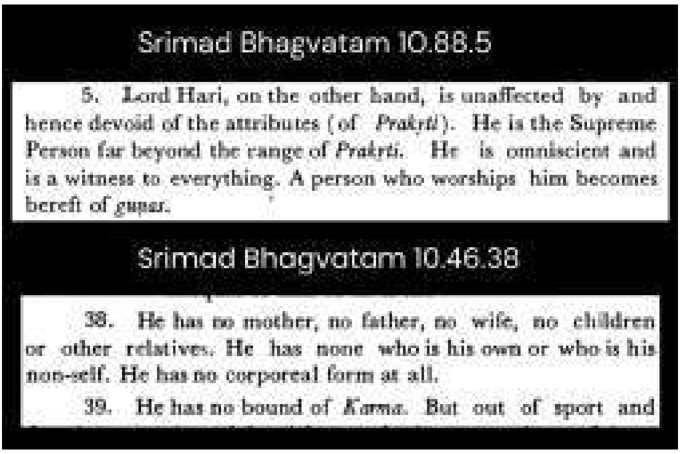
Srimad Bhagavatam 10.88.5

5. Lord Hari, on the other hand, is unaffected by and hence devoid of the attributes (of Prakrti). He is the Supreme Person far beyond the range of Prakrti. He is omniscient and is a witness to everything. A person who worships him becomes bereft of gun

Srimad Bhagvatam 10.46.38

He has no mother, no father, no wife, no children or other relatives. He has none who is his own or who is his non-self. He has no corporeal form at all.


Srimad Bhagvatam 10.88.5

5. Lord Hari, on the other hand, is unaffected by and hence devoid of the attributes (of *Prakrti*). He is the Supreme Person far beyond the range of *Prakrti*. He is omniscient and is a witness to everything. A person who worships him becomes bereft of *gunas*.

Srimad Bhagvatam 10.46.38

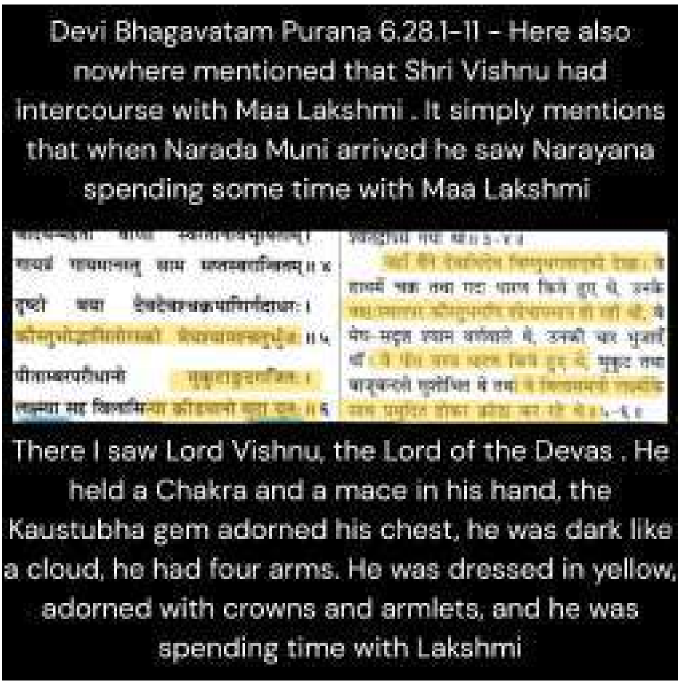
38. He has no mother, no father, no wife, no children or other relatives. He has none who is his own or who is his non-self. He has no corporeal form at all.

39. He has no bound of *Karma*. But out of sport and

Devi Bhagavatam Purana 6.28.1-11 – Here also nowhere mentioned that Shri Vishnu had intercourse with Maa Lakshmi . It simply mentions that when Narada Muni arrived he saw Narayana spending some time with Maa Lakshmi

वहाँ मैंने देवाधिदेव विष्णुभगवान्‌को देखा। वे हाथमें चक्र तथा गदा धारण किये हुए थे, उनके वक्षःस्थलपर कौस्तुभमणि शोभायमान हो रही थी, वे मेघ-सदृश श्याम वर्णवाले थे, उनकी चार भुजाएँ थीं। वे पीत वस्त्र धारण किये हुए थे, मुकुट तथा बाजूबन्दसे सुशोभित थे तथा वे विलासमयी लक्ष्मीके साथ प्रमुदित होकर क्रीडा कर रहे थे ॥ ५-६ ॥

There I saw Lord Vishnu, the Lord of the Devas . He held a Chakra and a mace in his hand, the Kaustubha gem adorned his chest, he was dark like a cloud, he had four arms. He was dressed in yellow, adorned with crowns and armlets, and he was spending time with Lakshmi



Allegations-

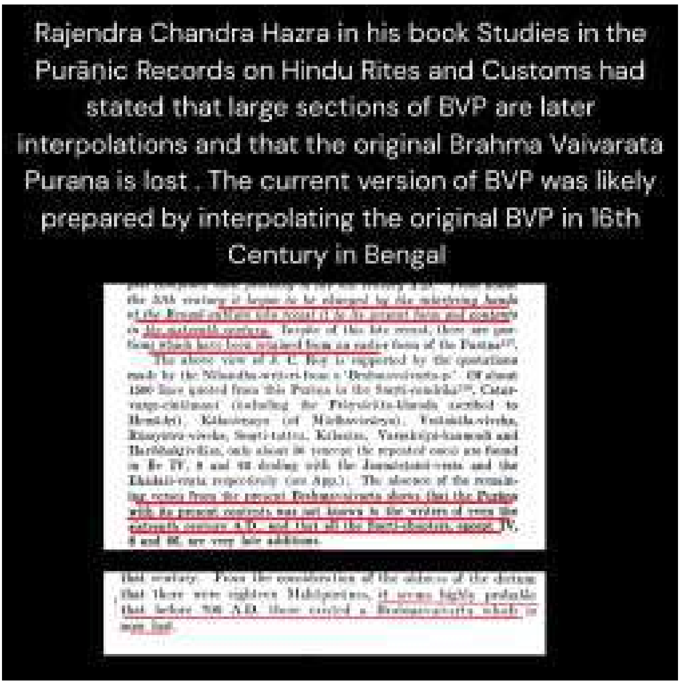
Vishnu's avatar Krishna had also done a similar act with his girlfriend Viraja, His aunt cum concubine Radha was enraged because of that. Viraja due to Radha's fear committed suicide,

Brahma Vaivarta Purana, Prakriti Khanda 49.1-9 "...Once upon a time, Lord Krisna, well decked was sporting with a cow herdess named Viraja on a part of the Sata Sringa mountain situatied in Vrindavana at the Goloka...Their sexual intercourse was interminable Krisna and Viraja both expert in sexual intercourse enjoyed the pleasures of that intercourse. For one Manwantra according to the calculation of the residents of the Goloka, free from death and birth their intercourse lasted. Four female messengers of Radha went and informed Radha of the matter. Radha was thereupon highly incensed and threw down the garland from her breast...She ascended,, with millions of her beloved female companions...This car was faster in speed than the mind. Sudama, the friend of Krisna as soon as he perceived the approach of Radha, warned Krisna and ran away with his associates. Afraid of forfeiting the love of his beloved Radha, Krishna left the chaste Viraja and disappeared. Viraja, too, through Radha's fear, committed suicide..."

Refutation-

Rajendra Chandra Hazra in his book Studies in the Purāṇic Records on Hindu Rites and Customs had stated that large sections of BVP are later interpolations and that the original

Brahma Vaivarata Purana is lost. The current version of BVP was likely prepared by interpolating the original BVP in 16th Century in Bengal.



Archaelogical survey of India prepared a critical edition of Brahma Vaivarat Purana based on the different manuscripts found all over India and prepared a critical edition in which they removed all those interpolated chapters and portions. I am providing the link of Critical edition Brahma Vaivarata Purana Volume 1 and 2 translated by Ram Sharma Acharya QR code provided here

https://archive.org/details/in.ernet.dli.2015.552557

https://archive.org/details/in.ernet.dli.2015.552558

He accused on Brahma Vaivarta Purana Prakriti Khanda 49.1-9. Brahma Vaivarta Purana Prakriti Khanda ASI Manuscript starts with chapter 12 and ends with chapter44 so total of 32 chapters and chapter 49 does not exist .

विषय-सूची

ब्रह्मवैवर्त्त पुराणम्

ब्रह्मखण्ड

Allegations-

Rishi Parasara

An old sage named Parasara became passionate after he saw a girl named Satyavati on the boat and wanted to have sex right on the boat before everyone,

Mahabharata 1.63.69-84 "…While engaged in this vocation, Satyavati was seen one day by the great Rishi Parasara, in course of his wanderings. As she was gifted with great beauty, an object of desire even with an anchorite, and of graceful smiles, the wise sage, as soon as he beheld her, desired to have her. And that bull amongst Munis addressed the daughter of Vasu of celestial beauty and tapering thighs, saying, 'Accept my embraces, O blessed one!' Satyavati replied, 'O holy one, behold the Rishis standing on either bank of the river. Seen by them, how can I grant thy wish?' "

Refutation-

Mahabharat Adi Parva Adhaya 63 Geeta Press Gorakhpur

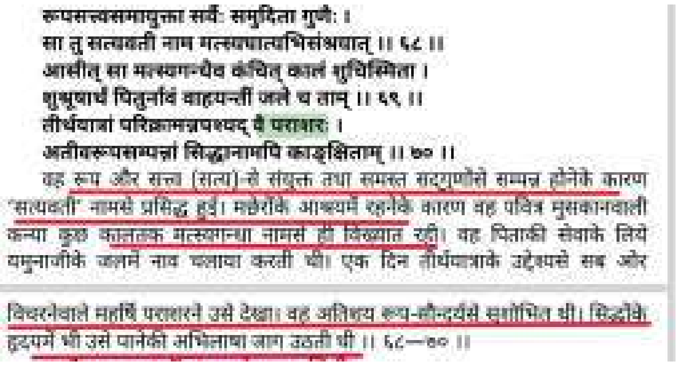
वह रूप और सत्त्व (सत्य)-से संयुक्त तथा समस्त सद्गुणोंसे सम्पन्न होनेके कारण 'सत्यवती' नामसे प्रसिद्ध हुई। मछेरोंके आश्रयमें रहनेके कारण वह पवित्र मुसकानवाली कन्या कुछ कालतक मत्स्यगन्धा नामसे ही विख्यात रही। वह पिताकी सेवाके लिये यमुनाजीके जलमें नाव चलाया करती थी। एक दिन तीर्थयात्राके उद्देश्यसे सब ओर

विचरनेवाले महर्षि पराशरने उसे देखा। वह अतिशय रूप-सौन्दर्यसे सुशोभित थी। सिद्धोंके

हृदयमें भी उसे पानेकी अभिलाषा जाग उठती थी ।। ६८-७० ।।

She became renowned by the name Satyavati because she was united with beauty (*rupa*) and *sattva* (truth or purity), and was endowed with all noble qualities.
Because she lived among the fishermen, that sacred-smiling maiden was for some time also known as Matsyagandha ("the one with the smell of fish").
She used to row a boat in the waters of the Yamuna River in service of her father.
One day, the great sage Parashara, who was wandering in all directions for pilgrimage purposes, saw her.
She was adorned with extraordinary beauty and charm.
Even in the hearts of the Siddhas (perfected beings), a desire to attain her would arise.

Verses 68–70



रूपसत्त्वसमायुक्ता सर्वैः समुदिता गुणैः ।
सा तु सत्यवती नाम मत्स्यघात्यभिसंश्रयात् ॥ ६८ ॥
आसीत् सा मत्स्यगन्धैव कंचित् कालं शुचिस्मिता ।
शुश्रूषार्थं पितुर्नावं वाहयन्तीं जले च ताम् ॥ ६९ ॥
तीर्थयात्रां परिक्रामन्नपश्यद् वै पराशरः ।
अतीवरूपसम्पन्नां सिद्धानामपि काङ्क्षिताम् ॥ ७० ॥

वह रूप और सत्त्व (सत्य)-से संयुक्त तथा समस्त सद्गुणोंसे सम्पन्न होनेके कारण 'सत्यवती' नामसे प्रसिद्ध हुई। मछेरोंके आश्रयमें रहनेके कारण वह पवित्र मुसकानवाली कन्या कुछ कालतक मत्स्यगन्धा नामसे ही विख्यात रही। वह पिताकी सेवाके लिये यमुनाजीके जलमें नाव चलाया करती थी। एक दिन तीर्थयात्राके उद्देश्यसे सब ओर विचरनेवाले महर्षि पराशरने उसे देखा। वह अतिशय रूप-सौन्दर्यसे सुशोभित थी। सिद्धोंके हृदयमें भी उसे पानेकी अभिलाषा जाग उठती थी ॥ ६८—७० ॥

उसकी हँसी बड़ी मोहक थी, उसकी जाँचें कदलीकी-सी शोभा धारण करती थीं। उस दिव्य वसुकुमारीको देखकर परम बुद्धिमान् मुनिवर पराशरने उसके साथ समागमकी इच्छा प्रकट की ।। ७१ ।।

और कहा-'कल्याणी! मेरे साथ संगम करो।' वह बोली- 'भगवन्! देखिये, नदीके आर-पार दोनों तटोंपर बहुत-से ऋषि खड़े हैं ।।

और हम दोनोंको देख रहे हैं। ऐसी दशामें हमारा समागम कैसे हो सकता है?' उसके ऐसा कहनेपर शक्तिशाली भगवान् पराशरने कुहरेकी सृष्टि की ।। ७३ ।।

जिससे वहाँका सारा प्रदेश अन्धकारसे आच्छादित-सा हो गया। महर्षिद्वारा कुहरेकी सृष्टि देखकर वह तपस्विनी कन्या आश्चर्यचकित एवं लज्जित हो गयी ।। ७४३ ।।

Her smile was exceedingly enchanting, and her cheeks shone with the beauty of a plantain (banana) blossom. Seeing that divine maiden Vasukumari, the supremely wise sage Parashara expressed his desire to unite with her. (Verse 71)

He said,
"O beautiful one, unite with me."
She replied,
"O revered one! Look—on both banks of the river, many sages are standing, and they are watching us.
In such a situation, how can our union take place?"

Upon hearing this, the powerful sage Parashara created a mist (fog) through his yogic power. (Verse 73)
As a result, the entire region was enveloped in darkness.
Seeing this mystical mist created by the sage, the ascetic maiden was both astonished and filled with modesty (shyness). (Verse 74)

दृष्ट्वैव स च तां धीमांश्चकमे चारुहासिनीम् ।
दिव्यां तां वासवीं कन्यां रम्भोरुं मुनिपुङ्गवः ।। ७१ ।।
उसकी हँसी बड़ी मोहक थी, उसकी जाँघें कदलीवृक्ष-सी शोभा धारण करती थीं। उस दिव्य वसुकुमारीको देखकर परम बुद्धिमान् मुनिवर पराशरने उसके साथ समागमकी इच्छा प्रकट की ।। ७१ ।।
संगमं मम कल्याणि कुरुष्वेत्यभ्यभाषत ।
साब्रवीत् पश्य भगवन् पारावारे स्थितानृषीन् ।। ७२ ।।
और कहा—'कल्याणी! मेरे साथ संगम करो।' वह बोली—'भगवन्! देखिये, नदीके आर-पार दोनों तटोंपर बहुत-से ऋषि खड़े हैं ।। ७२ ।।
आवयोर्दृष्टयोरेभिः कथं तु स्यात् समागमः ।
एवं तयोक्तो भगवान् नीहारमसृजत् प्रभुः ।। ७३ ।।
'और हम दोनोंको देख रहे हैं। ऐसी दशामें हमारा समागम कैसे हो सकता है?' उसके ऐसा कहनेपर शक्तिशाली भगवान् पराशरने कुहरेकी सृष्टि की ।। ७३ ।।
येन देशः स सर्वस्तु तमोभूत इवाभवत् ।
दृष्ट्वा सृष्टं तु नीहारं ततस्तं परमर्षिणा ।। ७४ ।।
विस्मिता साभवत् कन्या व्रीडिता च तपस्विनी ।
जिससे वहाँका सारा प्रदेश अन्धकारसे आच्छादित-सा हो गया। महर्षिद्वारा कुहरेकी सृष्टि देखकर वह तपस्विनी कन्या आश्चर्यचकित एवं लज्जित हो गयी ।। ७४½ ।।

सत्यवतीने कहा- भगवन्! आपको मालूम होना चाहिये कि मैं सदा अपने पिताके अधीन रहनेवाली कुमारी कन्या हूँ ।। ७५ ।।

निष्पाप महर्षे! आपके संयोगसे मेरा कन्याभाव (कुमारीपन) दषित हो जायगा। द्विजश्रेष्ठ ! कन्याभाव दूषित हो जानेपर मैं कैसे अपने घर जा सकती हूँ। बुद्धिमान् मुनीश्वर ! अपने कन्यापनके कलंकित हो जानेपर मैं जीवित रहना नहीं चाहती। भगवन्! इस बातपर भलीभाँति विचार करके जो उचित जान पड़े, वह कीजिये ।। ७६-७७ ।।

Satyavati said:
"O Lord! You must know that I am a maiden who always lives under the authority of my father." (Verse 75)

"O sinless great sage! If I unite with you, my virginity will be tainted.
O best of the twice-born (Brahmins)! Once my maidenhood is defiled, how can I return to my home?
O wise and noble sage! If the purity of my maidenhood is stained, I shall not wish to live.
O Lord! Please reflect upon this well and do whatever you think is appropriate." (Verses 76–77)

सत्यवत्युवाच
विद्धि मां भगवन् कन्यां सदा पितृवशानुगाम् ।। ७५ ।।
सत्यवतीने कहा—भगवन्! आपको मालूम होना चाहिये कि मैं सदा अपने पिताके अधीन रहनेवाली कुमारी कन्या हूँ ।। ७५ ।।
त्वत्संयोगाच्च दुष्येत कन्याभावो ममानघ ।
कन्यात्वे दूषिते वापि कथं शक्ष्ये द्विजोत्तम ।। ७६ ।।
गृहं गन्तुमृषे चाहं धीमन् न स्थातुमुत्सहे ।
एतत् संचिन्त्य भगवन् विधत्स्व यदनन्तरम् ।। ७७ ।।
निष्पाप महर्षे! आपके संयोगसे मेरा कन्याभाव (कुमारीपन) दूषित हो जायगा। द्विजश्रेष्ठ! कन्याभाव दूषित हो जानेपर मैं कैसे अपने घर जा सकती हूँ। बुद्धिमान् मुनीश्वर! अपने कन्यापनके कलंकित हो जानेपर मैं जीवित रहना नहीं चाहती। भगवन्! इस बातपर भलीभाँति विचार करके जो उचित जान पड़े, वह कीजिये ।। ७६-७७ ।।

Matsyagandha Satyavati remained a taintless virgin even after uniting with Parashar due to Parashar boon

सत्यवतीके ऐसा कहनेपर मुनिश्रेष्ठ पराशर प्रसन्न होकर बोले- 'भीरु ! मेरा प्रिय कार्य करके भी तुम कन्या ही रहोगी। भामिनि! तुम जो चाहो, वह मुझसे वर माँग लो। शुचिस्मिते! आजसे पहले कभी भी मेरा अनुग्रह व्यर्थ नहीं गया है' ।

महर्षिके ऐसा कहनेपर सत्यवतीने अपने शरीरमें उत्तम सुमन होनेका वरदान माँगा। भगवान् पराशरने इस भूतलपर उसे वह मनोवांछित वर दे दिया ।। ८० ।

Hearing Satyavati's words, the great sage Parashara, pleased, said:

"O timid one! Even after fulfilling my desire, you shall remain a virgin.
O beautiful lady! Ask me for any boon you wish.
O pure-smiling one! Never before has my blessing ever gone in vain."

Upon hearing this from the sage, Satyavati asked for a boon that her body should emit a divine, pleasant fragrance like that of fine flowers.

The revered Parashara granted her this desired boon on this very earth. (Verse 80)

एवमुक्तवती तां तु प्रीतिमानृषिसत्तमः ।
उवाच मत्प्रियं कृत्वा कन्यैव त्वं भविष्यसि ॥ ७८ ॥
वृणीष्व च वरं भीरु यं त्वमिच्छसि भामिनि ।
वृथा हि न प्रसादो मे भूतपूर्वः शुचिस्मिते ॥ ७९ ॥
सत्यवतीके ऐसा कहनेपर मुनिश्रेष्ठ पराशर प्रसन्न होकर बोले—'भीरु! मेरा प्रिय कार्य करके भी तुम कन्या ही रहोगी। भामिनि! तुम जो चाहो, वह मुझसे वर माँग लो। शुचिस्मिते! आजसे पहले कभी भी मेरा अनुग्रह व्यर्थ नहीं गया है' ॥ ७८-७९ ॥
एवमुक्ता वरं वव्रे गात्रसौगन्ध्यमुत्तमम् ।
स चास्यै भगवान् प्रादान्मनसः काङ्क्षितं भुवि ॥ ८० ॥
महर्षिके ऐसा कहनेपर सत्यवतीने अपने शरीरमें उत्तम सुगन्ध होनेका वरदान माँगा। भगवान् पराशरने इस भूतलपर उसे वह मनोवाञ्छित वर दे दिया ॥ ८० ॥

Why did Rishi Parashar Unite With Satyavati ?

Rishi Parashara united with Satyavati for a divine purpose — to bring forth Krishna Dwaipayana Vyasa, the sage destined to expand the branches (*Shakhas*) of the Vedas, compose the Mahabharata, compile the Puranas, and lay the foundation for the Gṛhyasūtras and other Kalpasūtras becoming one of the most important persons in the history of Sanatan Dharma

इस प्रकार परम उत्तम वर पाकर हर्षोल्लाससे भरी हुई सत्यवतीने महर्षि पराशरका संयोग प्राप्त किया और तत्काल ही एक शिशुको जन्म दिया। यमुनाके द्वीपमें अत्यन्त शक्तिशाली पराशरनन्दन व्यास प्रकट हुए ।। ८३-८४ ।।

उन्होंने मातासे यह कहा- 'आवश्यकता पड़नेपर तुम मेरा स्मरण करना। मैं अवश्य दर्शन दूँगा।' इतना कहकर माताकी आज्ञा ले व्यासजीने तपस्यामें ही मन लगाया

Having received such an excellent boon, Satyavati, filled with joy and delight, united with the great sage Parashara, and immediately gave birth to a child.
On an island in the Yamuna River, Vyasa, the immensely powerful son of Parashara, was born. (Verses 83–84)

He said to his mother:
"Whenever you are in need, remember me—I will surely appear before you."
Saying this and taking his mother's blessing, Vyasa devoted himself to a life of austerity and meditation.

इति सत्यवती हृष्टा लब्ध्वा वरमनुत्तमम् ॥ ८३ ॥
पराशरेण संयुक्ता सद्यो गर्भं सुषाव सा ।
जज्ञे च यमुनाद्वीपे पाराशर्यः स वीर्यवान् ॥ ८४ ॥
इस प्रकार परम उत्तम वर पाकर हर्षोल्लाससे भरी हुई सत्यवतीने महर्षि पराशरका संयोग प्राप्त किया और तत्काल ही एक शिशुको जन्म दिया। यमुनाके द्वीपमें अत्यन्त शक्तिशाली पराशरनन्दन व्यास प्रकट हुए ॥ ८३-८४ ॥
स मातरमनुज्ञाप्य तपस्येव मनो दधे ।
स्मृतोऽहं दर्शयिष्यामि कृत्येष्विति च सोऽब्रवीत् ॥ ८५ ॥
उन्होंने मातासे यह कहा—'आवश्यकता पड़नेपर तुम मेरा स्मरण करना। मैं अवश्य दर्शन दूँगा।' इतना कहकर माताकी आज्ञा ले व्यासजीने तपस्यामें ही मन लगाया ॥ ८५ ॥

विद्वान् द्वैपायनजीने देखा कि प्रत्येक युगमें धर्मका एक-एक पाद लुप्त होता जा
रहा है। मनुष्योंकी आयु और शक्ति क्षीण हो चली है और युगकी ऐसी दुरवस्था हो

गयी है। यह
सब देख-सुनकर उन्होंने वेद और ब्राह्मणोंपर अनुग्रह करनेकी इच्छासे वेदोंका व्यास (विस्तार) किया। इसलिये वे व्यास नामसे विख्यात हुए ।। ८७-८८

The wise Dvaipayana (Vyasa) observed that with each passing Yuga, one leg (*pāda*) of Dharma was gradually disappearing.
He saw that human beings' lifespan and strength were declining, and the condition of the age had become greatly degraded.
Witnessing all this, and out of compassion for the Vedas and the Brahmins, he undertook the division and expansion of the Vedas.
Therefore, he became renowned by the name Vyasa (the one who compiles or categorizes). (Verses 87–88)

पादापसारिणं धर्मं स तु विद्वान् युगे युगे ।
आयुः शक्तिं च मर्त्यानां युगावस्थामवेक्ष्य च ।। ८७ ।।
ब्रह्मणो ब्राह्मणानां च तथानुग्रहकाङ्क्षया ।
विव्यास वेदान् यस्मात् स तस्माद् व्यास इति स्मृतः ।। ८८ ।।

विद्वान् द्वैपायनजीने देखा कि प्रत्येक युगमें धर्मका एक-एक पाद लुप्त होता जा रहा है। मनुष्योंकी आयु और शक्ति क्षीण हो चली है और युगकी ऐसी दुरवस्था हो गयी है। यह

सब देख-सुनकर उन्होंने वेद और ब्राह्मणोंपर अनुग्रह करनेकी इच्छासे वेदोंका व्यास (विस्तार) किया। इसलिये वे व्यास नामसे विख्यात हुए ।। ८७-८८ ।।

सर्वश्रेष्ठ वरदायक भगवान व्यासने चारों वेदों तथा पाँचवें वेद महाभारतका अध्ययन सुमन्तु, जैमिनि, पैल, अपने पुत्र शुकदेव तथा मुझ वैशम्पायनको कराया। फिर उन सबने पृथक् पृथक् महाभारतकी संहिताएँ प्रकाशित कीं

The supreme and benevolent sage Bhagavan Vyasa, the bestower of the greatest blessings, taught the four Vedas and the fifth Veda—the Mahabharata to Sumantu, Jaimini, Paila, his son Shukadeva, and me, Vaishampayana.
Later, each of us compiled and propagated separate recensions of the Mahabharata.

वेदानध्यापयामास महाभारतपञ्चमान् ।
सुमन्तुं जैमिनिं पैलं शुकं चैव स्वमात्मजम् ।। ८९ ।।
प्रभुर्वरिष्ठो वरदो वैशम्पायनमेव च ।
संहितास्तैः पृथक्त्वेन भारतस्य प्रकाशिताः ।। ९० ।।

सर्वश्रेष्ठ वरदायक भगवान् व्यासने चारों वेदों तथा पाँचवें वेद महाभारतका अध्ययन सुमन्तु, जैमिनि, पैल, अपने पुत्र शुकदेव तथा मुझ वैशम्पायनको कराया। फिर उन सबने पृथक्-पृथक् महाभारतकी संहिताएँ प्रकाशित कीं ।। ८९-९० ।।

तथा भीष्मः शान्तनवो गङ्गायाममितद्युतिः ।
वसुवीर्यात् समभवन्महावीर्यो महायशाः ।। ९१ ।।

अमिततेजस्वी शान्तनुनन्दन भीष्म आठवें वसुके अंशसे तथा गंगाजीके गर्भसे उत्पन्न हुए। वे महान् पराक्रमी और अत्यन्त यशस्वी थे ।। ९१ ।।

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तदनन्तर मुनिने मुझसे कहा- 'तुम इस यमुनाके ही द्वीपमें मेरे द्वारा स्थापित इस गर्भको त्यागकर फिर कन्या ही हो जाओगी'

उस गर्भसे पराशरजीके पुत्र महान् योगी महर्षि व्यास प्रकट हुए। वे ही द्वैपायन नामसे विख्यात हैं। वे मेरे कन्यावस्थाके पुत्र हैं

Thereafter, the sage said to me,
"You will abandon this embryo established by me on the island of Yamuna and become a maiden again."

From that embryo, the great yogi sage Vyasa, son of Parashara, was born.
He is famously known as Dvaipayana.
He is the son born during my maidenhood.

ततो मामाह स मुनिर्गर्भमुत्सृज्य मामकम् ।
द्वीपेऽस्या एव सरितः कन्यैव त्वं भविष्यसि ।। १३ ।।
'तदनन्तर मुनिने मुझसे कहा—'तुम इस यमुनाके ही द्वीपमें मेरे द्वारा स्थापित इस गर्भको त्यागकर फिर कन्या ही हो जाओगी' ।। १३ ।।
पाराशर्यो महायोगी स बभूव महानृषिः ।
कन्यापुत्रो मम पुरा द्वैपायन इति श्रुतः ।। १४ ।।
'उस गर्भसे पराशरजीके पुत्र महान् योगी महर्षि व्यास प्रकट हुए। वे ही द्वैपायन नामसे विख्यात हैं। वे मेरे कन्यावस्थाके पुत्र हैं ।। १४ ।।

'वे भगवान् द्वैपायन मुनि अपने तपोबलसे चारों वेदोंका पृथक् पृथक् विस्तार करके लोकमें 'व्यास' पदवीको प्राप्त हुए हैं। शरीरका रंग साँवला होनेसे उन्हें लोग 'कृष्ण' भी कहते हैं ।। १५ ।।

'वे सत्यवादी, शान्त, तपस्वी और पापशून्य हैं। वे उत्पन्न होते ही बड़े होकर उस द्वीपसे अपने पिताके साथ चले गये थे ।। १६ ।।

The sage Dvaipayana, by the power of his penance, expanded each of the four Vedas separately and attained the title of Vyasa in the world.
Because of his dark complexion, people also call him Krishna. (Verse 15)

He is truthful, peaceful, ascetic, and free from sin.
As soon as he was born and grew up, he left that island and went with his father. (Verse 16)

यो व्यस्य वेदांश्चतुरस्तपसा भगवानृषिः ।
लोके व्यासत्वमापेदे कार्ष्ण्यात् कृष्णत्वमेव च ।। १५ ।।
'वे भगवान् द्वैपायन मुनि अपने तपोबलसे चारों वेदोंका पृथक्-पृथक् विस्तार करके लोकमें 'व्यास' पदवीको प्राप्त हुए हैं। शरीरका रंग साँवला होनेसे उन्हें लोग 'कृष्ण' भी कहते हैं ।। १५ ।।
सत्यवादी शमपरस्तपस्वी दग्धकिल्बिषः ।
समुत्पन्नः स तु महान् सह पित्रा ततो गतः ।। १६ ।।
'वे सत्यवादी, शान्त, तपस्वी और पापशून्य हैं। वे उत्पन्न होते ही बड़े होकर उस द्वीपसे अपने पिताके साथ चले गये थे ।। १६ ।।

Srimad Bhagavatam 1.4.14

In the third cycle of ages, when the Dvāpara Age has already commenced, the sage (lit. one expert in Yoga) Vyāsa, a small part of Hari, was born from Parāśara and Vāsavi. 143

14.

Sūta said :

14. In the third cycle of ages, when the Dvāpara Age has already commenced, the sage (lit. one expert in Yoga) Vyāsa, a small part of Hari, was born from Parāśara and Vāsavi.[143]

15. Once upon a time, after the disk of the sun had

Srimad Bhagavatam 1.3.21

In the seventeenth (descent on the earth) he was born of Satyavati from Parāśara. Seeing people of low intelligence, he divided the tree in the form of Veda into several branches.

21. In the seventeenth (descent on the earth) he was born of Satyavati from Parāśara[103]. Seeing people of low intelligence, he divided the tree in the form of Veda into several branches.

22. After this (i.e. after the 18th incarnation), with a

Srimad Bhagavatam 12.6.48-49

Even in this (Vaivasvata Manvantara also, O sage, the glorious Lord, the Protector of the world was prayed by the rulers of various spheres like god Brahmā, Rudra and others to protect the path of righteousness.

(Responding favourably to their prayers) the Almighty Lord descended as the son of Parāśara and Satyavati, out of a ray (particle) of Sattva which is but a part of the Māyā. He divided the Veda into four parts, O fortunate sage!

Just as (out of a heap of mixed up precious stones) precious stones of the same kind are assorted and kept in separate heaps, he (Vyāsa) selected and classified the Vedic Mantras as belonging to the category of the Rg, Atharvan, Yajus, and Saman and thus compiled four Samhitās or collec-tions out of those (formerly mixed up) Mantras.

The vastly intelligent Vyāsa summoned four of his pupils and entrusted to each of them one of the Samhitās, O Saunaka.

As the tradition goes, he taught the first compilation called Bahvrca or the Rgveda to Paila and to Vaiśampāyana, the compilation called Yajurveda which (being a collection of prose texts to be recited at the sacrifice) is also called Nigada.

48.

48. Even in this (*Vaivasvata Manvantara* also, O sage, the glorious Lord, the Protector of the world was prayed by the rulers of various spheres like god Brahmā, Rudra and others to protect the path of righteousness.

49. (Responding favourably to their prayers) the Almighty Lord descended as the son of Parāśara and Satyavatī, out of a ray (particle) of *Sattva* which is but a part of the *Māyā*. He divided the Veda into four parts, O fortunate sage!

50. Just as (out of a heap of mixed up precious stones) precious stones of the same kind are assorted and kept in separate heaps, he (Vyāsa) selected and classified the Vedic Mantras as belonging to the category of the Ṛg, Atharvan, Yajus, and Sāman and thus compiled four *Saṁhitās* or collections out of those (formerly mixed up) *Mantras*.

51. The vastly intelligent Vyāsa summoned four of his pupils and entrusted to each of them one of the *Saṁhitās*, O Śaunaka.

52. As the tradition goes, he taught the first compilation called *Bahvṛca*[2] or the *Ṛgveda* to Paila and to Vaiśampāyana, the compilation called Yajurveda which (being a collection of prose texts to be recited at the sacrifice) is also called *Nigada*.

Srimad Bhagvatam 9.22.21-24

Her younger son was Vicitra-vīrya. Citrangada was killed (in a duel with a Gandharva, called Citrangada). Through her, from Parāśara, descended directly a digit or a ray of Lord Hari as her son (in the person of Krsna Dvaipā-yana). 22-24. The sage Krsna Dvaipāyana is the protector of the Vedas from whom I learnt this Srimad Bhagavata. In super-session of his own disciples such as Paila and others (vide Supra 1. 4. 21-22), the venerable sage Badarāyaṇa preferred me, his son, as I was very serene by nature and recited (taught) to me this esoteric and sacred text (viz. the Bhagavata Purana. Then Vicitravīrya married two princesses f Kāśī, Ambā and Ambālikā both of whom were taken away

by force (by Bhisma) from their svayamvara. Vicitravīrya was too much attached to them, and caught pthysis and died (in his youth).

When requested by his mother² (Satyavati), Bāda-rāyaṇa (Vyāsa) procreated from the fields (i. e. wives) of his childless brother (Vicitravīrya) – Dhṛtarāstra, Pandu and Vidura³

25.

21. Her younger son was Vicitra-vīrya. Citrāṅgada was killed (in a duel with a Gandharva, called Citrāṅgada). Through her, from Parāśara, descended directly a digit or a ray of Lord Hari as her son (in the person of Kṛṣṇa Dvaipāyana).

22-24. The sage Kṛṣṇa Dvaipāyana is the protector of the Vedas from whom I learnt this *Śrīmad Bhāgavata*. In supersession of his own disciples such as Paila and others (vide Supra I. 4. 21-22), the venerable sage Bādarāyaṇa preferred me, his son, as I was very serene by nature and recited (taught) to me this esoteric and sacred text (viz. the *Bhāgavata Purāṇa*. Then Vicitravīrya married two princesses of Kāśī, Ambā and Ambālikā both of whom were taken away by force (by Bhīṣma) from their *svayamvara*. Vicitravīrya was too much attached to them, and caught pthysis and died (in his youth).

25. When requested by his mother² (Satyavatī), Bādarāyaṇa (Vyāsa) procreated from the fields (i. e. wives) of his childless brother (Vicitravīrya)—Dhṛtarāṣṭra, Pāṇḍu and Vidura³

1. According to *MBH Ādi* [illegible] she was the daughter of king

Debunking the Main Allegations of Open Sex in this Prakaran of Adi Parva Adhyay 63

Mahabharat Adi Parva Adhaya 63 Geeta Press Gorakhpur slokas 71-74

Parāśara's meeting with Satyavatī on the boat was neither public nor indecent—when he expressed his wish, she refused due to the presence of many sages on both banks of the river. To ensure privacy, Parāśara used his yogic power to create a dense mist, hiding them completely from view. Only after her conditions were met did their union—destined for the divine birth of Vyāsa—take place, making it a dignified and consensual event rather than the crude public act falsely alleged.

उसकी हँसी बड़ी मोहक थी, उसकी जाँचें कदलीकी-सी शोभा धारण करती थीं। उस दिव्य वसुकुमारीको देखकर परम बुद्धिमान् मुनिवर पराशरने उसके साथ समागमकी इच्छा प्रकट की ।। ७१ ।।

और कहा-'कल्याणी! मेरे साथ संगम करो।' वह बोली- 'भगवन्! देखिये, नदीके आर-पार दोनों तटोंपर बहुत-से ऋषि खड़े हैं ।।

और हम दोनोंको देख रहे हैं। ऐसी दशामें हमारा समागम कैसे हो सकता है?' उसके ऐसा कहनेपर शक्तिशाली भगवान् पराशरने कुहरेकी सृष्टि की ।। ७३ ।।

जिससे वहाँका सारा प्रदेश अन्धकारसे आच्छादित-सा हो गया। महर्षिद्वारा कुहरेकी सृष्टि देखकर वह तपस्विनी कन्या आश्चर्यचकित एवं लज्जित हो गयी ।। ७४३ ।।

Her smile was exceedingly enchanting, and her cheeks shone with the beauty of a plantain (banana) blossom. Seeing that divine maiden Vasukumari, the supremely wise sage Parashara expressed his desire to unite with her. (Verse 71)

He said,
“O beautiful one, unite with me.”
She replied,
“O revered one! Look—on both banks of the river, many sages are standing, and they are watching us.
In such a situation, how can our union take place?”

Upon hearing this, the powerful sage Parashara created a mist (fog) through his yogic power. (Verse 73)
As a result, the entire region was enveloped in darkness. Seeing this mystical mist created by the sage, the ascetic maiden was both astonished and filled with modesty (shyness). (Verse 74)

दृष्ट्वैव स च तां धीमांश्चकमे चारुहासिनीम् ।
दिव्यां तां वासवीं कन्यां रम्भोरुं मुनिपुङ्गवः ॥ ७१ ॥
उसकी हँसी बड़ी मोहक थी, उसकी जाँघें कदलीवृक्ष-सी शोभा धारण करती थीं। उस दिव्य वसुकुमारीको देखकर परम बुद्धिमान् मुनिवर पराशरने उसके साथ समागमकी इच्छा प्रकट की ॥ ७१ ॥
संगमं मम कल्याणि कुरुष्वेत्यभ्यभाषत ।
साब्रवीत् पश्य भगवन् पारावारे स्थितानृषीन् ॥ ७२ ॥
और कहा—'कल्याणी! मेरे साथ संगम करो।' वह बोली—'भगवन्! देखिये, नदीके आर-पार दोनों तटोंपर बहुत-से ऋषि खड़े हैं ॥ ७२ ॥
आवयोर्दृश्ययोरेभिः कथं तु स्यात् समागमः ।
एवं तयोक्तो भगवान् नीहारमसृजत् प्रभुः ॥ ७३ ॥
'और हम दोनोंको देख रहे हैं। ऐसी दशामें हमारा समागम कैसे हो सकता है?' उसके ऐसा कहनेपर शक्तिशाली भगवान् पराशरने कुहरेकी सृष्टि की ॥ ७३ ॥
येन देशः स सर्वस्तु तमोभूत इवाभवत् ।
दृष्ट्वा सृष्टं तु नीहारं ततस्तं परमर्षिणा ॥ ७४ ॥
विस्मिता साभवत् कन्या व्रीडिता च तपस्विनी ।
जिससे वहाँका सारा प्रदेश अन्धकारसे आच्छादित-सा हो गया। महर्षिद्वारा कुहरेकी सृष्टि देखकर वह तपस्विनी कन्या आश्चर्यचकित एवं लज्जित हो गयी ॥ ७४ ½ ॥

Allegations-

This is also mentioned in Shiva Purana Umasamhita 44.23. The poor girl named Satyavati couldn’t openly refuse as she was afraid that the Rishi may curse her. So she tried many other things given below,

Shiva Purana, Umasamhita 5.14.18-25 ”Afflicted with lust the sage caught hold of the lass. Tremblingly the lass spoke to the merciful sage. ”O great sage, I have foul smell and black complexion…Afflicted by lust the sage caught hold of her again. On seeing him bent upon seizing her she said again. ”It is mentioned in the Vedas that sexual intercourse shall be indulged in at night; not during the day…Hence please wait till the night falls. Now all the men will see us and so shall my father who stands at the other bank.” On hearing the words uttered by her, the leader sage immediately created a screen of snow, thanks to his strength of his merit.”

Refutation-

According to R.C. Hazra, the *Uma Saṁhitā* of the *Shiva Purāṇa* is a very late addition. He notes that it draws heavily from the *Jñāna Saṁhitā*, which itself is dated to around 950 CE. Based on this, it can be reasonably inferred that the *Uma Saṁhitā* was incorporated into the *Shiva Purāṇa* sometime after the 10th century CE.

IV. The [illegible],[illegible] also called Aumā/Umāsaṃhitā, is represented in the class B editions only. The text introduces Kṛṣṇa on a visit to Kailāsa and performing penance there to Śiva, in order to obtain a son. He meets Upamanyu, and requests him to tell him about the greatness of Śiva. Upamanyu complies, and praises Śiva and his trident; he extols Śiva's power to save his devotees from hell. This discussion leads into several chapters on different types of sins, and on the description of hell and the suffering in it. Ways to avoid this suffering include gifts of food, performing penance, listening to the purāṇas, etc. The saṃhitā subsequently describes the seven dvīpas of the earth, and other component parts of the universe. It ends with discourses on a variety of topics, such as the develop-

[illegible] Mus., ibid., p. 65, n. 87.

ment of man, from the foetus, through childhood, youth, marriage, old age, etc.; creation and manvantaras, etc. In Hazra's opinion the text borrows most of its chapters from the Jñānasaṃhitā.

XIII. The Jñānasaṃhitā[illegible] has already been referred to on several occasions in this description of the Śiva°, because, in Hazra's opinion, other saṃhitās borrowed verses and even chapters from it. The text recognizes the Vedas as the highest authority, but it was Śiva, as [illegible], who communicated them to Viṣṇu. Śiva shall be worshiped with Vedic mantras, even though the saṃhitā does not, therefore, reject the authority of the Tantras and eventual Śiva worship with Āgamic rather than Vedic mantras. The nirguṇa Śiva is identical with the parabrahma; in his saguṇa form he manifests himself as Rudra. Prakṛti was born from Śiva's wish, and, from her, were born the other gods including Brahmā and Viṣṇu. This saṃhitā, like some of those discussed earlier, strongly encourages liṅga worship as the ideal way to worship Śiva himself. It urges worship under the guidance of a competent teacher; worship will lead to bhakti, then to jñāna, and, ultimately, to vijñāna, i.e. the realization that the only real thing is Śiva. Hazra points out that the text was influenced by the Kumārasaṃbhava, Raghuvaṃśa, and Kirātārjunīya. He surmises that it may have been composed in Banaras, by someone who was also familiar with the banks of the Narmadā, not before A.D. 950.

The Śiva Purāṇa, as a whole, is one of the most composite and unwieldy Purāṇas, having been composed and expanded by different authors over various periods. There exist two primary versions: the Bombay 1884, Venkat 1895–96, and Venga Manuscript (Class A); and the Venkat 1906, 1965 Pandita Pustakalaya Manuscript (Class B). According to R.C. Hazra, the sections found in the Class A Manuscript are older and more authentic, whereas those in the Class B Manuscript (Including Uma Samhita) are very recent compositions . Most significantly, the older and more authentic Class A Manuscript does not contain the Uma Saṁhitā.

saṃhitās, with different titles and different arrangements; two of their saṃhitās are not even listed in the Śiva° passages.[illegible] The following is a comparative survey of the saṃhitās, in the two passages of the Śiva° itself, and in the two sets of editions — which from now on I will refer to as class A and class B editions.

Śiva°	Class A Bombay 1884 Venkat 1895–96 Vaṅga		Class B Venkat 1906, 1965 Paṇḍitapustakālaya [illegible] AITM	
I. Vidyeśvara	XIII. Jñāna	ch. 78	Vidyeśvara	ch. 25
II. Raudra	Vidyeśvara	25	Vighneśa	
III. Vaināyaka	(Vaṅga	16)	Rudra	197
IV. Bhauma/Aumā	Kailāsa	12	Śatarudra	42
V. Mātṛ(purāṇa)	XIV. Sanatkumāra	59	Koṭirudra	43
VI. Rudraikādaśa	Vāyu/Vāyavīya		Umā/Aumā	51
VII. Kailāsa	pūrvabhāga	30	Kailāsa	23
VIII. Śatarudra	uttarabhāga	30	Vāyavīya	
IX. Koṭirudra	Dharma	65	pūrvabhāga	35
X. Sahasrakoṭirudra			uttarabhāga	41
XI. Vāyavīya				
XII. Dharma(purāṇa)				

It is clear from all this that the Śiva° is one of the more composite and unwieldy purāṇas, sections of which "were written by different hands in different climes

[illegible] Hazra Śiva° 1963: 51–52. Cf. Haraprasad Shastri 1928a: 277, no. 3246.

and ages;" it is also evident that "there were different traditions regarding the text of the Śiva-purāṇa."[illegible] Hazra, who did not include the Śiva° in his volume on the mahāpurāṇas, later published an extensive and comparative study of the various saṃhitās, which is repeatedly referred to in these pages. He came to the conclusion that the saṃhitās contained in the class A editions were generally the older ones, and that all other sections, manuscripts of which are rare, and the contents of which largely depend on the earlier saṃhitās as well as on other purāṇas, are quite recent. In view of the great disparity between the two sets of editions, I will follow the order of the saṃhitās as set forth in the purāṇa itself.

Allegations-

A Rakshasa king spotted a Rishi having sex with his wife,

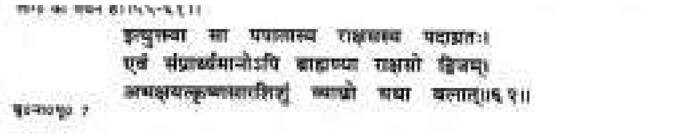
Narada Purana I.9.52 “Moving about on the banks of the Narmada, that Raksasa (king) who frightened all the world, happened to see a certain sage engaged in amorous sports with his beloved.”

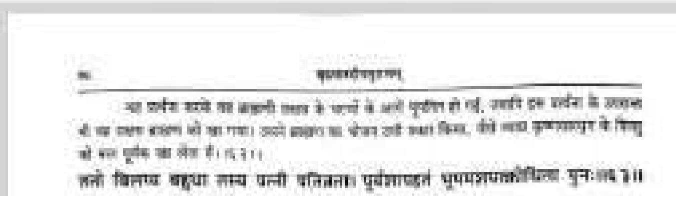
Refutation-

Here is Narada Purana I.9.52 hindi translation by Choukhamba Publications

यह प्रार्थना करके वह ब्राह्मणी राक्षस के चरणों के आगे भूपतित हो गई, तथापि इस प्रार्थना के उपरान्त भी वह राक्षस ब्राह्मण को खा गया। उसने ब्राह्मण का भोजन उसी प्रकार किया, जैसे व्याघ्र कृष्णसारमृग के शिशु को बल पूर्वक खा लेता है।। ६२ ।।

Having offered this prayer, the Brahmani fell prostrate at the feet of the demon.
Yet, even after this supplication, the demon devoured the Brahmana.
He consumed the Brahmana just as a tiger forcibly devours the young of a black antelope. (62)





seeing Gandharvas making love a sage became very passionate,

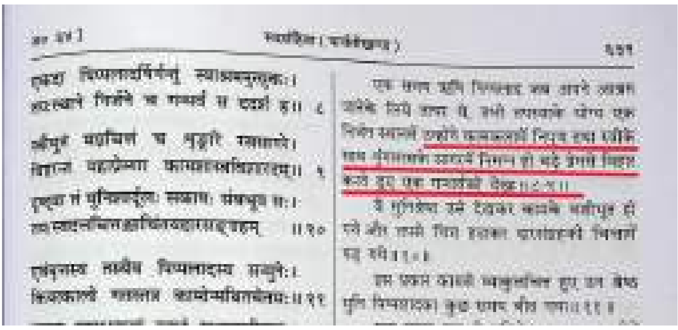
Shiva Purana, Rudra Samhita 2, Parvati Khanda 4, 34.9-10 ”The Gandharva was an expert in the science of erotics. He was in the company of a woman. He was therefore completely submerged in the ocean of pleasure, sexual dalliance and was lusty. On seeing him the great sage became very lustful. He lost interest in penance and began to think of acquiring a wife.”

Refutation-

Here is Shiva Purana, Rudra Samhita 2, Parvati Khanda 4, 34.9-10 Geeta Press Gorakhpur hindi translation – No Explicit mention of Sexual intercourse

एक समय ऋषि पिप्पलाद जब अपने आश्रम जानेके लिये तत्पर थे, तभी तपस्याके योग्य एक निर्जन स्थानमें उन्होंने कामकलामें निपुण तथा स्त्रीके साथ श्रृंगाररसके सागरमें निमग्न हो बड़े प्रेमसे विहार करते हुए एक गन्धर्वको देखा ॥ ८-९॥

“Once, when Sage Pippalada was about to go to his hermitage, he saw, in a secluded place suitable for austerities, a Gandharva deeply immersed in arts and skills, playing with a woman in the ocean of amorous sentiment, ngaging in affectionate recreation.”



Allegations-

King of Gandharva had also copulated in open and was seen by a Brahmin woman,

Srimad Bhagavatam 9.16.2-3 Once when Reṇukā, the wife of Jamadagni, went to the bank of the Ganges to get water, she saw the King of the Gandharvas, decorated with a garland of lotuses and sporting in the Ganges with celestial women [Apsarās]. She had gone to bring water from the Ganges, but when she saw Citraratha, the King of the Gandharvas, sporting with the celestial girls, she was somewhat inclined toward him and failed to remember that the time for the fire sacrifice was passing.

Refutation-

Here is Srimad Bhagavatam 9.16.2-3 . Here its simply mentioned that Gandharva king Chitraratha was roaming with Apsaras and Gandharvas were playing in Water – There is no sexual intercourse mentioned here

श्रीशुकदेवजी कहते हैं – परीक्षित् ! अपने पिताकी यह शिक्षा भगवान् परशुरामने 'जो आज्ञा' कहकर स्वीकार की। इसके बाद वे एक वर्षतक तीर्थयात्रा करके अपने आश्रमपर लौट आये ।।१।। एक दिनकी बात है, परशुरामजीकी माता रेणुका गंगातटपर गयी हुई थीं। वहाँ उन्होंने देखा कि गन्धर्वराज चित्ररथ कमलोंकी माला पहने अप्सराओंके साथ विहार कर रहा है ।।२।। वे जल लानेके लिये नदीतटपर गयी थीं, परन्तु वहाँ जलक्रीडा करते हुए गन्धर्वको देखने लगीं और पतिदेवके हवनका समय हो गया है- इस बातको भूल गयीं। उनका मन कुछ-कुछ चित्ररथकी ओर खिंच भी गया था ।।३।। हवनका समय बीत गया, यह जानकर वे महर्षि जमदग्निके शापसे भयभीत हो गयीं और तुरंत वहाँसे आश्रमपर चली आयीं। वहाँ जलका कलश महर्षिके सामने रखकर हाथ जोड़ खड़ी हो गयीं ।।४।। जमदग्नि मुनिने अपनी पत्नीका मानसिक व्यभिचार जान लिया और क्रोध करके कहा- 'मेरे पुत्रो ! इस पापिनीको मार डालो।' परन्तु उनके किसी भी पुत्रने उनकी वह आज्ञा स्वीकार नहीं की ।।५।। इसके बाद पिताकी आज्ञासे परशुरामजीने माताके साथ सब भाइयोंको भी मार डाला। इसका कारण था। वे अपने पिताजीके योग और तपस्याका प्रभाव भलीभाँति जानते

Saying "Yes, father," he accepted the command. After that, he went on a pilgrimage for a year and then returned to his hermitage. (1)
One day, the mother of Parashurama, Renuka, went to the bank of the Ganga. There she saw the Gandharva king Chitraratha, adorned with a garland of lotuses, roaming with celestial nymphs. (2)
She had gone there to fetch water, but instead began watching the Gandharva playing in the water, and forgot that the time for her husband's sacrificial offering had arrived. Her mind was also somewhat drawn towards Chitraratha. (3)
When she realized that the time for the sacrificial offering had passed, she became frightened of the curse of Sage

Jamadagni and immediately returned to the hermitage. Placing the water pot before the sage, she stood with folded hands. (4)
Sage Jamadagni came to know of his wife's mental infidelity and, in anger, said, "My sons, kill this sinful woman!" But none of his sons accepted that command. (5)
Then, by his father's order, Parashurama killed his mother along with all his brothers. The reason was that he was well aware of the power of his father's yoga and penance.

प्रभावज्ञो गुरोः सम्यक् समाधेस्तपसश्च' सः ॥६

श्रीशुकदेवजी कहते हैं—परीक्षित्! अपने पिताकी यह शिक्षा भगवान् परशुरामने 'जो आज्ञा' कहकर स्वीकार की। इसके बाद वे एक वर्षतक तीर्थयात्रा करके अपने आश्रमपर लौट आये ॥१॥ एक दिनकी बात है, परशुरामजीकी माता रेणुका गंगातटपर गयी हुई थीं। वहाँ उन्होंने देखा कि गन्धर्वराज चित्ररथ कमलोंकी माला पहने अप्सराओंके साथ विहार कर रहा है ॥२॥ वे जल लानेके लिये नदीतटपर गयी थीं, परन्तु वहाँ जलक्रीडा करते हुए गन्धर्वको देखने लगीं और पतिदेवके हवनका समय हो गया है—इस बातको भूल गयीं। उनका मन कुछ-कुछ चित्ररथकी ओर खिंच भी गया था ॥३॥ हवनका समय बीत गया, यह जानकर वे महर्षि जमदग्निके शापसे भयभीत हो गयीं और तुरंत वहाँसे आश्रमपर चली आयीं। वहाँ जलका कलश महर्षिके सामने रखकर हाथ जोड़ खड़ी हो गयीं ॥४॥ जमदग्नि मुनिने अपनी पत्नीका मानसिक व्यभिचार जान लिया और क्रोध करके कहा—'मेरे पुत्रो! इस पापिनीको मार डालो।' परन्तु उनके किसी भी पुत्रने उनकी वह आज्ञा स्वीकार नहीं की ॥५॥ इसके बाद पिताकी आज्ञासे परशुरामजीने माताके साथ सब भाइयोंको भी मार डाला। इसका कारण था। वे अपने पिताजीके योग और तपस्याका प्रभाव भलीभाँति जानते

Allegations-

Balrama followed the footsteps of his younger brother Krishna. Balrama had sex with all of them instead of telling them to lead a chaste life,

Srimad Bhagavatam 10.65.17-18 "Lord Balarama, the Personality of Godhead, resided there for the two months of Madhu and Mādhava, and during the nights He gave His cowherd girlfriends conjugal pleasure. In the company of numerous women, Lord Balarama enjoyed in a garden by the Yamunā River. This garden was bathed in the rays of the full moon and caressed by breezes bearing the fragrance of night-blooming lotuses."

Refutation-

Here is Srimad Bhagvatam 10.65.17-18 Geeta Press Gorakhpur- No mention of Sexual Intercourse anywhere here either –

अब गोपियोंके भाव-नेत्रोंके सामने भगवान् श्रीकृष्णको हँसी, प्रेमभरी बातें, चारु चितवन, अनूठी चाल और प्रेमालिङ्गन आदि मूर्तिमान् होकर नाचने लगे। वे उन बातोकी मधुर स्मृतिमें तन्मय होकर रोने लगीं ॥ १५ ॥
परीक्षित् ! भगवान् बल्यामजी नाना प्रकारसे अनुनय-विनय करनेमें बड़े निपुण थे। उन्हेंनि भगवान् श्रीकृष्णके हृदयस्पर्शी और लुभावने सन्देश सुना-सुनाकर गोपियोंको सान्त्वना दी ॥ १६ ॥ और वसन्तके दो महीने – चैत्र और वैशास्त्र वहीं बिताये। वे रात्रिके समय गोपियोंमें रहकर उनके प्रमेकी अभिवृद्धि करते। क्यों न हो, भगवान् राम ही जो ठहरे ! ॥ १७ ॥

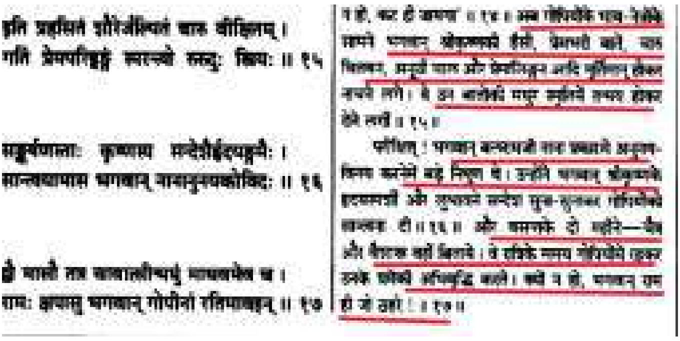
उस समय कुमुदिनीकी सुगन्ध लेकर भीनी-भोनी वायु चलती रहती, पूर्ण चन्द्रमाको चाँदनी छिटककर यमुनाजीके तटवर्ती उपवनको उज्ज्वल कर देती और भगवान् बलराम गोपियोंके माथ वहीं विहार करते ॥ १८ ॥ वरुणदेवने अपनी पुत्री वारुणीदेवीको वहाँ भेज दिया था। वह एक वृक्षके खोड़रसे बह निकली। उसने अपनी सुगन्धसे सारे वनको सुगन्धित कर दिया ॥ १९ ॥ मधुधाराको वह सुगन्ध वायुने बलगमजीके पास पहुंचायी, मानो उसने उन्हें उपहार दिया हो ! उसकी महकसे आकृष्ट होकर बलरामजी गोपियोंको लेकर वहां पहुँच गये और उनके साथ उसका पान किया ॥ २० ॥ उस समय गोपियाँ बलरामजीके चारों ओर उनके चरित्रका गान कर रही थीं, और वे मतवाले-से होकर वनमें विचर रहे थे। उनके नेत्र आनन्दमदसे विह्वल हो रहे थे ॥ २१ ॥ गलेमें पुष्पोंका हार शोभा पा रहा था। वैजयन्तीको माला पहने हुए आनन्दोन्पत्त हो रहे थे। उनके

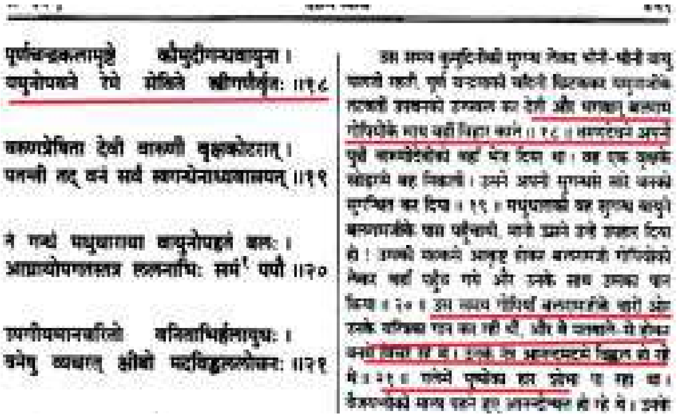
At that time, in front of the Gopis, Lord Shri Krishna began to dance, embodying laughter, sweet words, charming glances, unique steps, and affectionate embraces. Immersed in the sweet memories of these actions, the Gopis started to cry. (15)

Parikshit! Lord Balarama was very skilled in coaxing and pleading in various ways. By repeatedly delivering the heart-touching and captivating messages of Lord Shri Krishna, he comforted the Gopis. (16) He spent the two months of spring, Chaitra and Vaisakha, there. During the nights, he stayed with the Gopis, enhancing their love. After all, who could be greater than Lord Ram himself! (17)

At that time, a gentle breeze carrying the fragrance of the *kumudini* flowers kept blowing, and the full moon's glow illuminated the riverside gardens of Yamuna. Lord Balarama roamed there with the Gopis. (18) Varuna, the god of water, had sent his daughter, Varuni, to that place. She emerged from the root of a tree and filled the entire forest with her fragrance. (19) The scent of this nectar-filled wind reached Lord Balarama, as if it were a gift for him! Attracted by its aroma, Balarama went with the Gopis to that place, where they drank the essence of it. (20)

At that time, the Gopis were singing songs of Lord Balarama's virtues around him, and he, intoxicated with joy, wandered in the forest. Their eyes were filled with bliss. (21) Around his neck, a garland of flowers adorned him, and he was wearing a garland of victory (*Vaijayanti*), rejoicing in pure happiness.





Allegations-

Srimad Bhagavatam 4.6.25 "My dear Kṣattā, Vidura, the celestial damsels come down to those rivers in their airplanes with their husbands, and after sexual enjoyment, they enter the water and enjoy sprinkling their husbands with water."

Refutation-

Here is Srimad Bhagavatam 4.6.25 Geeta Press Gorakhpur hindi translation – Nowhere Sexual Intercourse mentioned here explicitly

वहाँ उन्होंने अलका नामकी एक सुरम्य पुरी और सौगन्धिक वन देखा, जिसमें सर्वत्र सुगन्ध फैलानेवाले सौगन्धिक नामके कमल खिले हुए थे ।।२३।। उस नगरके बाहरकी ओर नन्दा और अलकनन्दा नामकी दो नदियाँ हैं; वे तीर्थपाद श्रीहरिकी चरण-रजके संयोगसे अत्यन्त पवित्र हो गयी हैं ।। २४।। विदुरजी! उन नदियोंमें रतिविलाससे थकी हुई देवांगनाएँ अपने-अपने निवासस्थानसे आकर जलक्रीडा करती हैं और उसमें प्रवेशकर अपनेप्रियतमोंपर जल उलीचती हैं ।। २५।। स्नानके समय उनका तुरंतका लगाया हुआ कुचकुंकुम धुल जानेसे जल पीला हो जाता है। उस कुंकुममिश्रित जलको हाथी प्यास न होनेपर भी गन्धके लोभसे स्वयं पीते और अपनी हथिनियोंको पिलाते हैं ।।२६।।

Oh Vidura, when celestial women get tired of their amorous sports, they descend from their heavenly cars into these rivers. They then plunge and sport therein, sprinkling their mates with water.

वहाँ उन्होंने अलका नामकी एक सुरम्य पुरी और सौगन्धिक वन देखा, जिसमें सर्वत्र सुगन्ध फैलानेवाले सौगन्धिक नामके कमल खिले हुए थे ।।२३।। उस नगरके बाहरकी ओर नन्दा और अलकनन्दा नामकी दो नदियाँ हैं; वे तीर्थपाद श्रीहरिकी चरण-रजके संयोगसे अत्यन्त पवित्र हो गयी हैं ।।२४।। विदुरजी! उन नदियोंमें रतिविलाससे थकी हुई देवांगनाएँ अपने-अपने निवासस्थानसे आकर जलक्रीडा करती हैं और उसमें प्रवेशकर अपने

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प्रियतमोंपर जल उलीचती हैं ।।२५।। स्नानके समय उनका तुरंतका लगाया हुआ कुचकुंकुम धुल जानेसे जल पीला हो जाता है। उस कुंकुममिश्रित जलको हाथी प्यास न होनेपर भी गन्धके लोभसे स्वयं पीते और अपनी हथिनियोंको पिलाते हैं ।।२६।।

A Correct English Translation of Srimad Bhagavatam 4.6.25

25. Oh Vidura, when celestial women get tired of their amorous sports, they descend from their heavenly cars into these rivers. They then plunge and sport therein, sprinkling their mates with water.

26. (Being tempted by the fragrance of saffron), elephants, though not thirsty, drink the waters of these rivers, yellow on account of the fresh saffron washed (from the breasts of celestial women) during their baths, and make the female elephants also drink it.

As per the story mentioned in Srimad Bhagavatam a sage named Kardama divided himself into 9 men and impregnated his wife with 9 discharges,

Srimad Bhagavatam 3.23.47 "The powerful Kardama Muni was the knower of everyone's heart, and he could grant whatever one desired. Knowing the spiritual soul, he regarded her as half of his body. Dividing himself into nine forms, he impregnated Devahuti with nine discharges of semen."

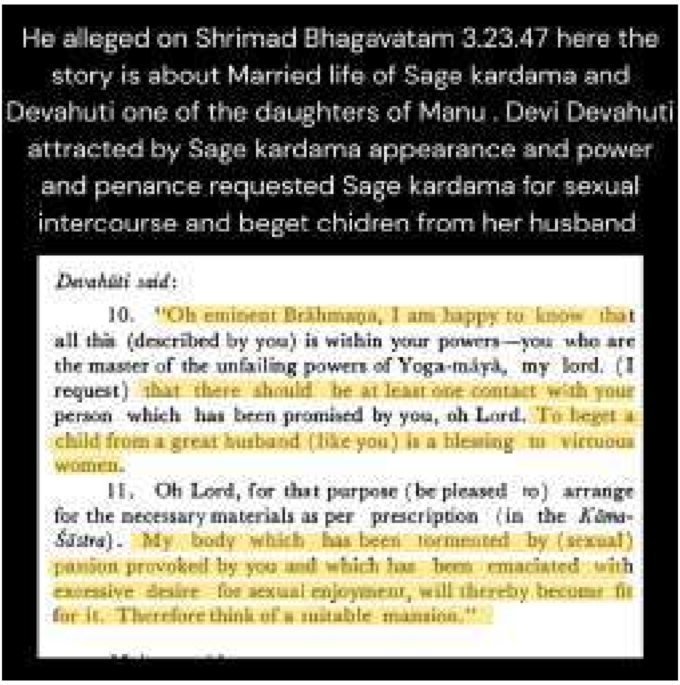
Refutation-

He alleged on Shrimad Bhagavatam 3.23.47 here the story is about Married life of Sage kardama and Devahuti one of the daughters of Manu . Devi Devahuti attracted by Sage kardama appearance and power and penance requested Sage kardama for sexual intercourse and beget chidren from her husband

10. "Oh eminent Brāhmaṇa, I am happy to know that all this (described by you) is within your powers-you who are

the master of the unfailing powers of Yoga-māyā, my lord. (I request) that there should be at least one contact with your person which has been promised by you, oh Lord. To beget a child from a great husband (like you) is a blessing to virtuous women.

11. Oh Lord, for that purpose (be pleased to) arrange for the necessary materials as per prescription (in the Kāma-Sastra). My body which has been tormented by (sexual) passion provoked by you and which has been emaciated with excessive desire for sexual enjoyment, will thereby become fit for it. Therefore think of a suitable mansion."



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Devahūti said:

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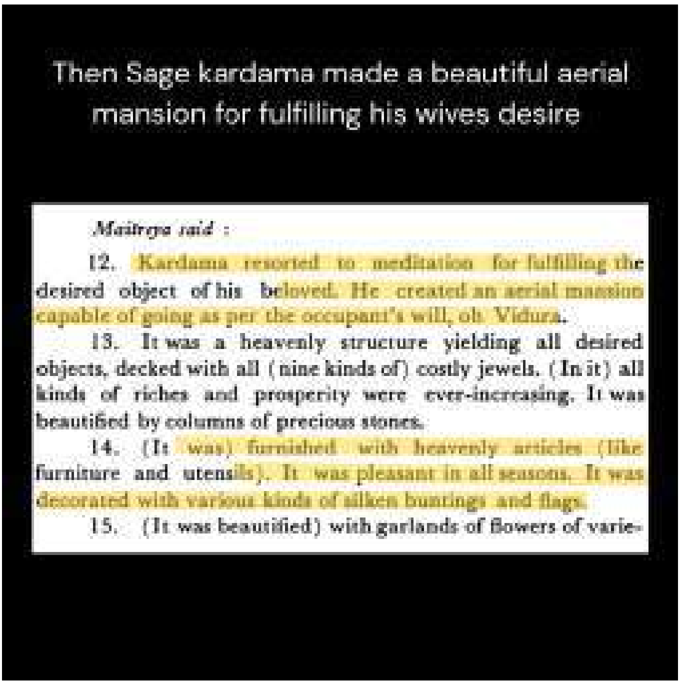
Then Sage kardama made a beautiful aerial mansion for fulfilling his wives desire

Maitreya said :

12. Kardama resorted to meditation for fulfilling the desired object of his beloved. He created an aerial mansion capable of going as per the occupant's will, oh Vidura.
13. It was a heavenly structure yielding all desired objects, decked with all (nine kinds of) costly jewels. (In it) all kinds of riches and prosperity were ever-increasing. It was beautified by columns of precious stones.
14. (It was) furnished with heavenly articles (like furniture and utensils). It was pleasant in all seasons. It was decorated with various kinds of silken buntings and flags.
15. (It was beautified) with garlands of flowers of varie-



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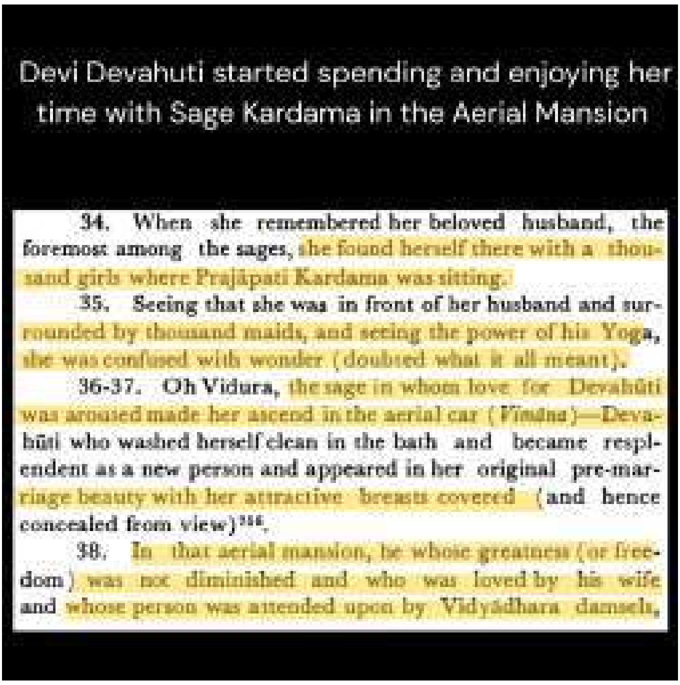
15. (It was beautified) with garlands of flowers of varie-

Devi Devahuti started spending and enjoying her time with Sage Kardama in the Aerial Mansion

34. When she remembered her beloved husband, the foremost among the sages, she found herself there with a thou-sand girls where Prajāpati Kardama was sitting.
35. Seeing that she was in front of her husband and sur-rounded by thousand maids, and seeing the power of his Yoga, she was confused with wonder (doubted what it all meant).
    36-37. Oh Vidura, the sage in whom love for Devahūti was aroused made her ascend in the aerial car (Vimāna) – Deva-hūti who washed herself clean in the bath and became respl-endent as a new person and appeared in her original pre-mar-riage beauty with her attractive breasts covered (and hence concealed from view) 755.
36. In that aerial mansion, he whose greatness (or free-dom) was not diminished and who was loved by his wife and whose person was attended upon by Vidyādhara damsels,



34. When she remembered her beloved husband, the foremost among the sages, she found herself there with a thousand girls where Prajāpati Kardama was sitting.

35. Seeing that she was in front of her husband and surrounded by thousand maids, and seeing the power of his Yoga, she was confused with wonder (doubted what it all meant).

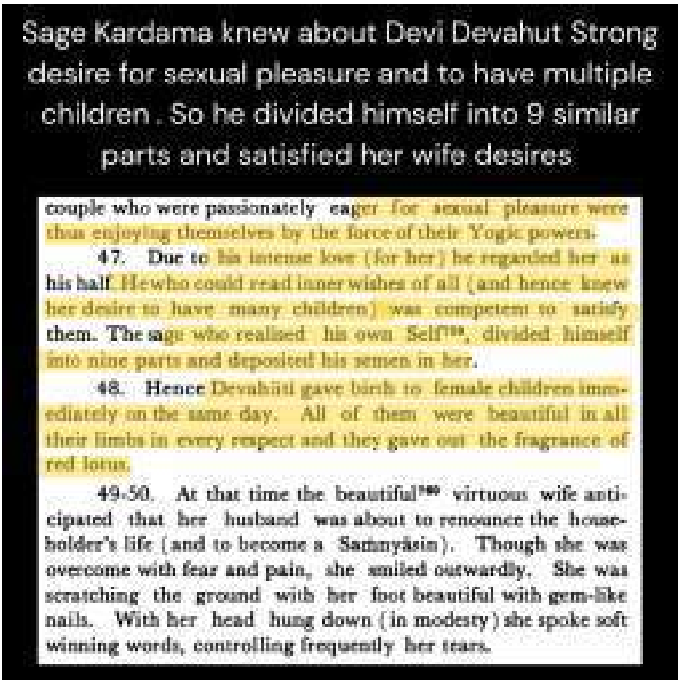
36-37. Oh Vidura, the sage in whom love for Devahūti was aroused made her ascend in the aerial car (*Vimāna*)—Devahūti who washed herself clean in the bath and became resplendent as a new person and appeared in her original pre-marriage beauty with her attractive breasts covered (and hence concealed from view)[756].

38. In that aerial mansion, he whose greatness (or freedom) was not diminished and who was loved by his wife and whose person was attended upon by Vidyādhara damsels,

Sage Kardama knew about Devi Devahut Strong desire for sexual pleasure and to have multiple children. So he divided himself into 9 similar parts and satisfied her wife desires

couple who were passionately eager for sexual pleasure were thus enjoying themselves by the force of their Yogic powers.

47. Due to his intense love (for her) he regarded her as his half. He who could read inner wishes of all (and hence knew her desire to have many children) was competent to satisfy them. The sage who realised his own Self759, divided himself into nine parts and deposited his semen in her.
48. Hence Devahūti gave birth to female children immediately on the same day. All of them were beautiful in all their limbs in every respect and they gave out the fragrance of red lotus.
    49-50. At that time the beautiful 760 virtuous wife anticipated that her husband was about to renounce the house-holder's life (and to become a Samnyāsin). Though she was overcome with fear and pain, she smiled outwardly. She was scratching the ground with her foot beautiful with gem-like nails. With her head hung down (in modesty) she spoke soft winning words, controlling frequently her tears.



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DEBUNKING ALLEGATIONS OF WIFE SWAPPING IN HINDUISM

Allegations-

Wife Swapping

Vishnu exchanged his wives, he gave his wives to Shiva and Brahma,

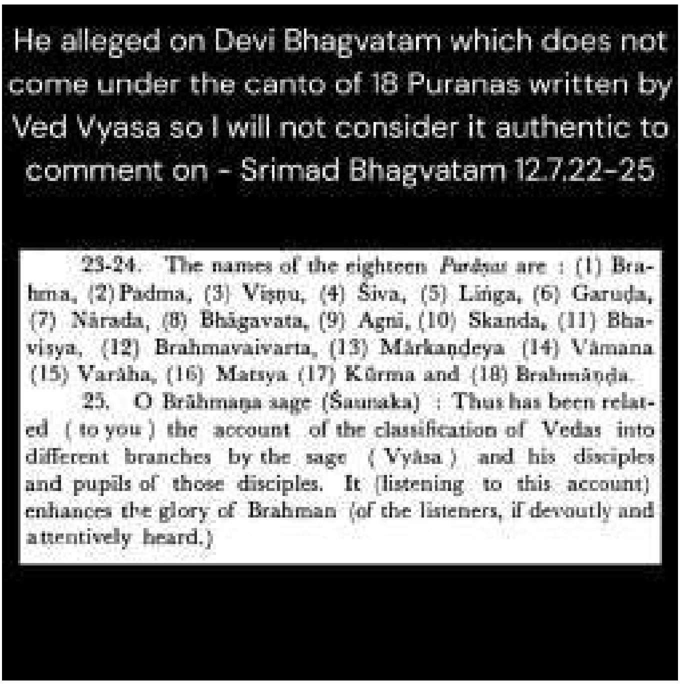
Devi Bhagavatam 9.6.45-67 "…Now go in full Amsas to Brahmâ and become His wife. Let Gangâ go also in Her fullness to S'iva. Let Padmâ remain with Me. Padmâ is of a peaceful nature, void of anger, devoted to Me and of a Sâttvika nature…"

Refutation-

He alleged on Devi Bhagvatam which does not come under the canto of 18 Puranas written by Ved Vyasa so I will not consider it authentic to comment on – Srimad Bhagvatam 12.7.22-25

Srimad Bhagvatam 12.7.22-25 – 23-24. The names of the eighteen Purāṇas are: (1) Bra-hma, (2) Padma, (3) Vişnu, (4) Śiva, (5) Linga, (6) Garuda, (7) Narada, (8) Bhagavata, (9) Agni, (10) Skanda, (11) Bha-visya, (12) Brahmavaivarta, (13) Markandeya (14) Vāmana (15) Varaha, (16) Matsya (17) Kurma and (18) Brahmanda.

25. O Brahmana sage (Saunaka): Thus has been relat-ed (to you) the account of the classification of Vedas into different branches by the sage (Vyāsa) and his disciples and pupils of those disciples. It (listening to this account) enhances the glory of Brahman (of the listeners, if devoutly and attentively heard.)



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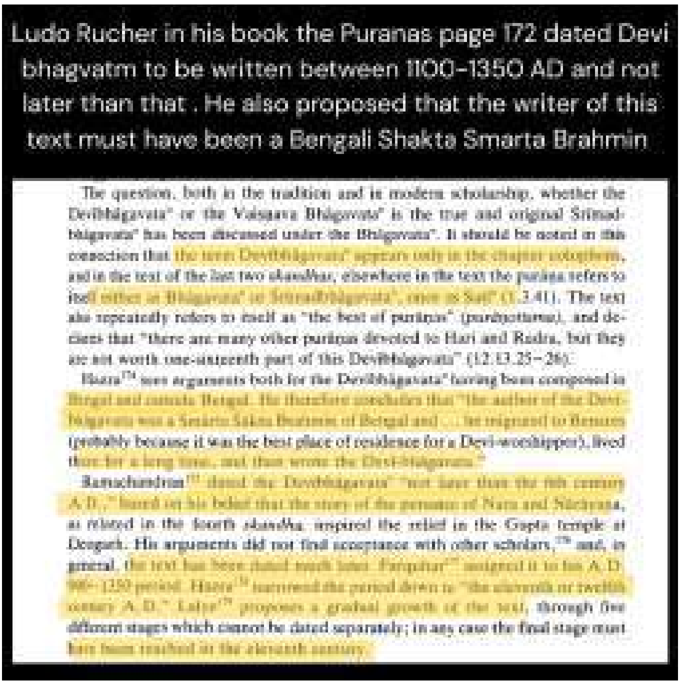
23-24. The names of the eighteen *Purāṇas* are : (1) Brahma, (2) Padma, (3) Viṣṇu, (4) Śiva, (5) Liṅga, (6) Garuḍa, (7) Nārada, (8) Bhāgavata, (9) Agni, (10) Skanda, (11) Bhaviṣya, (12) Brahmavaivarta, (13) Mārkaṇḍeya (14) Vāmana (15) Varāha, (16) Matsya (17) Kūrma and (18) Brahmāṇḍa.

25. O Brāhmaṇa sage (Śaunaka) : Thus has been related (to you) the account of the classification of Vedas into different branches by the sage (Vyāsa) and his disciples and pupils of those disciples. It (listening to this account) enhances the glory of Brahman (of the listeners, if devoutly and attentively heard.)

Ludo Rucher in his book the Puranas page 172 dated Devi bhagvatm to be written between 1100-1350 AD and not later than that . He also proposed that the writer of this text must have been a Bengali Shakta Smarta Brahmin



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The question, both in the tradition and in modern scholarship, whether the Devībhāgavata or the Vaiṣṇava Bhāgavata is the true and original Śrīmadbhāgavata has been discussed under the Bhāgavata. It should be noted in this connection that the term Devībhāgavata appears only in the chapter colophons, and in the text of the last two skandhas; elsewhere in the text the purāṇa refers to itself either as Bhāgavata or Śrīmadbhāgavata, once as Sati (1.3.41). The text also repeatedly refers to itself as "the best of purāṇas" (purāṇottama), and declares that "there are many other purāṇas devoted to Hari and Rudra, but they are not worth one-sixteenth part of this Devībhāgavata" (12.13.25–26).

Hazra[174] sees arguments both for the Devībhāgavata having been composed in Bengal and outside Bengal. He therefore concludes that "the author of the Devībhāgavata was a Smārta Śākta Brahmin of Bengal and ... he migrated to Benares (probably because it was the best place of residence for a Devi-worshipper), lived there for a long time, and there wrote the Devi-bhāgavata."

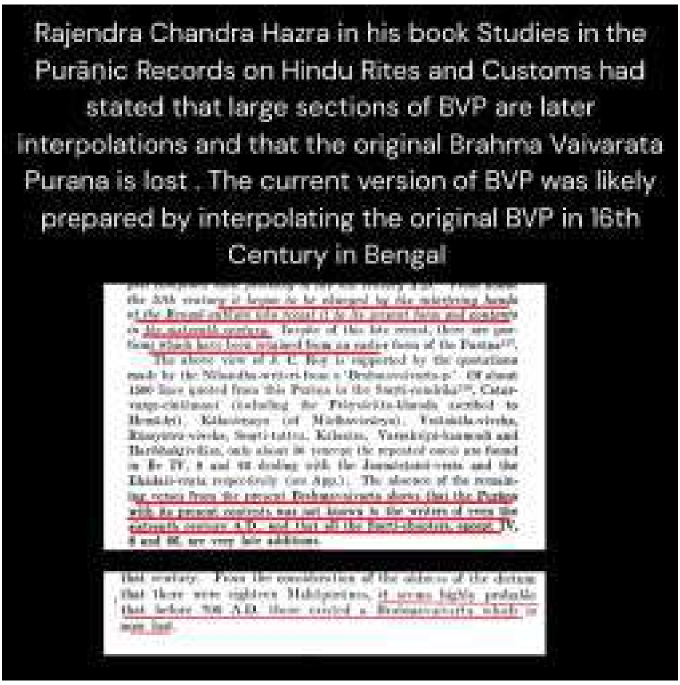
Ramachandran[175] dated the Devībhāgavata "not later than the 6th century A.D.," based on his belief that the story of the penance of Nara and Nārāyaṇa, as related in the fourth skandha, inspired the relief in the Gupta temple at Deogarh. His arguments did not find acceptance with other scholars,[176] and, in general, the text has been dated much later. Farquhar[177] assigned it to the A.D. 900–1350 period. Hazra[178] narrowed the period down to "the eleventh or twelfth century A.D." Lalye[179] proposes a gradual growth of the text, through five different stages which cannot be dated separately; in any case the final stage must have been reached in the eleventh century.

Allegations-

Also mentioned in Brahma Vaivarta Purana, Prakriti Khanda, Chapter 6, Verse 13-60

Refutation-

Rajendra Chandra Hazra in his book Studies in the Purāṇic Records on Hindu Rites and Customs had stated that large sections of BVP are later interpolations and that the original Brahma Vaivarata Purana is lost. The current version of BVP was likely prepared by interpolating the original BVP in 16th Century in Bengal.



Archaelogical survey of India prepared a critical edition of Brahma Vaivarat Purana based on the different manuscripts found all over India and prepared a critical edition in which they removed all those interpolated chapters and portions. I am providing the link of Critical edition Brahma Vaivarata Purana Volume 1 and 2 translated by Ram Sharma Acharya QR code provided here

https://archive.org/details/in.ernet.dli.2015.552557

https://archive.org/details/in.ernet.dli.2015.552558

Here is Brahma Vaivarta Purana Prakriti Khanda chapter 6 slokas 13-60 you can read it nowhere written such thing

इस अध्याय में पृथिवी का उपाख्यान निरूपित किया गया है। नारद जी ने कहा- हरि के एक निमेषमात्र समय में ही ब्रह्मा का पात हो जाता है श्रर्थात् उसकी सम्पूर्ण दिव्य श्रायु एवं कार्यकाल समाप्त हो जाता है। उसके पात होने पर ही प्राकृतिक प्रलय कहा गया है ।॥ १॥ प्राकृत प्रलय द्वाने पर कहा गया है कि यह वसुन्धरा अदृष्ट हो जाती है। समस्त विश्व जल से प्लत (मग्न) हो जाते हैं और सभी हरि में लीन हो जाया करते हैं ।।२।। यह वसुन्धरा (पृथ्वी) उस समय तिरोभूता होकर कहाँ रहती हैं अर्थात् जब यह भूमि अदृश्य हो जाती है तो उस समय कहाँ चली -ाकर स्थित रहती है ? फिर जब इस सृष्टि का विधान करने का अवसर श्राता है

तो उस समय यह पृथ्वी कैसे अविर्भूत (प्रकट) हो जाया करती है ? ।।३।। वह पृथ्वी फिर किस प्रकार से धन्या-मान्या और यह समस्त समुदाय की आश्रय और जप वाली हो जाती है? आप इसके जन्म का कथन जोकि मङ्गल का कारण है कृपा करके बताइये ।।४।। श्री नारायण प्रभु ने कहा- सबकी आदि सृष्टि में सभी का जन्म श्रीकृष्ण से ही हुआ था ऐसी श्रुति कहती है अर्थात् वेद यही बतलाता है। समस्त प्रलयों में आविर्भाव और तिरोभाव हुआ करता है- यह भी वेद का वचन है ।।५।। अब समस्तमङ्गनों का मङ्गल जो इस वसुधा का जन्म है वह आप श्रवण करो। इसका श्रवण करना समस्त विघ्नों का नाश करने वाला-पापों का प्रकाशक और पुण्यों के वर्धन करने वाला होता है ।।६।। अहो ! बड़े आश्चर्य की बात है कि कुछ विद्वान मधु-कैटभ नाम वाले दैत्यों के भेद से इस पृथ्वी का स्वरूप हुआ था और यह इसी लिये धन्या है-ऐसा कहा करते हैं किन्तु अब आप लोग मुझसे इसके विपरीत मत का श्रवण करो ।।७।। शुद्ध और तेज से सन्तुष्ट होने वाले वे दोनों विष्णु से बोले – आप हम दोनों का त्याग मत करो जहाँ यह पृथ्वी जल से संवृत है। उन दोनों के जीवन काल में यह स्फुटतया प्रत्यक्ष हो जायगी। फिर इसके अनन्तर उन दोनों का मरण के पश्चात मेद हुआ था ।। ८-६।। इसी कारण से यह मेदिनी-इम नाम से विख्यात हुई है- यह कहकर जिनके द्वारा यह मत हुआ, उसे श्रवण करो । क्योंकि जो पहले भेद से बद्धित थी वह जल से धौत होकर कृश हो गई थी ।१०। जब मैं उसका सार्थक और सर्वं समस्त जन्म कहता है जोकि मैंने पहिले श्रवण किया था- श्रुति (वेद) में जो कहा गया है, और धर्म के मुह से पुष्कर में इसका श्रवण किया था ।।११।। जल में जब यह महा विराट् बहुत अधिक समय तक स्थित रहा तो कालधिक्य के कारण से निश्चय समस्त अङ्ग में व्यापक बहुत अधिक मल हो गया था ।।१२।। वह मल उसके सममत लोमों के विवरों में प्रवेश कर गया था। हे मुने ! जब बहुत अधिक काल हो गया तो उसी से यह वसुधा हो गई थी ।। १३।। प्रति लोमों की प्रत्येक रूपों में स्थित वह स्थिर हो गई थी वह श्राविभूत (प्रकट) और तिरोभूत (छिपी हुई) और सचल बार-बार हो गई थी ।।१४।। प्रलय के काल जल के अन्दर अवस्थित होकर यह पृथिवी तिरोभूत हो गई थी ।।१५।। प्रत्येक विश्व में यह पृथ्वी पर्वतों और वनों से युक्त होती है और सात समुद्रों से समन्वित और सात द्वीपों के सहित सती होती है ।।१६।॥ इस भूमि में हिमबान् और मेरु पर्वत हैं तथा चन्द्र सूर्य आदि ग्रहों से संयुत यह होती है। इसके साथ ब्रह्मा-विष्णु और शिव आदि सुरगण तथा लोक भी होते हैं ।।॥१७॥ यह वसुन्धरा पुण्य तीर्थों से समायुक्त थी और इसमें परम पवित्र भारत देश भी था। यह काञ्चनी भूमि से संयुक्त थी और समस्त दुर्गों से परिपूर्ण है ॥१८॥ इस भूमि के आधो भाग में सात पाताल हैं और ऊर्ध्व भाग में ब्रह्मलोक ध्रुवलोक और वहाँ पर ही सर्व विश्व है ॥१० ॥ इस प्रकार से सम्पूर्ण विश्व इस पृथ्वी में निर्मित हैं। ऊपर गोलोक और वैकुण्ठ लोक हैं जो नित्य हैं और वे दोनों विश्व पर हैं ।' २०।। समस्त विश्व नश्वर (नागवान्) और कृत्रिम होते हैं। हे ब्रह्मन् ! जिस समय में ब्रह्मा का निपातन, होता है और प्राकृत प्रलय होता है उस समय ये सभी विश्व भी नष्ट हो जाया करते हैं ।। २१।। आदि सृष्टि में परमात्मा कृष्ण ने महा विराट् का सृजन किया था। जब प्रलय का समय होता है, उस समय नित्य वह दिशा-आकाश और ईश्वर के साथ स्थित रहना है ।।॥२२॥ पृथ्वी की अधिष्ठात्री देवी सुरों के द्वारा वाराह में वह पूजित हुई थी और मनुओं के द्वारा-मुनियों से-वित्रों के द्वारा और गन्धव आदि के द्वारा भी पूजित होती है ॥ २३।। वह वराहरूप वाले विष्णु की पत्नी है जोकि श्रुति से सम्मत है। उसका पुत्र सुयण वाला मङ्गलात्मन मंगल जानने के योग्य है ॥२४॥ देवर्षि नारद ने ने कहा- वाराह कल्प में यह मही देवों के द्वारा किस रूप से पूजी गई है और वाराह के द्वारा सबके साथ वारा ही पूजी गई थी जो कि सती सबका आश्रय है ।।२५।। हे प्रभो! उसकी पूजा का विधान और नीचे का उद्धरण क्रम तथा मंगल का मंगल जन्म भी विस्तार पूर्वक कहिये ।। २६

In this chapter, the account of the Earth is described. Narada said – Within the span of a single *nimesha* (blink) of Hari, the fall of Brahma occurs — meaning, his entire divine lifespan and period of activity come to an end. When his fall takes place, it is called the *prākṛta pralaya* (natural dissolution). (1)

At the time of the *prākṛta pralaya*, it is said that this Earth becomes invisible. The entire universe becomes submerged in water, and all beings merge into Hari. (2)

When this Earth (Prithivi) disappears at that time, where does she reside? In other words, when the land becomes invisible, where does it go and remain? Then, when the time

for creation of the universe comes, how does this Earth manifest again? (3)

How does this Earth once again become blessed, honored, and the refuge and dwelling place for all living beings? Please tell the account of her birth, which is the cause of auspiciousness. (4)

Shri Narayana Prabhu said – At the beginning of creation, everything was born from Shri Krishna alone — such is the statement of the *Śruti* (Vedas). The Vedas also say that in all *pralayas* there is both manifestation (*avirbhāva*) and disappearance (*tirobhāva*). (5)

Now listen to the auspicious origin of this Earth, which is the source of all auspiciousness. Hearing it destroys all obstacles, reveals sins, and increases merits. (6)

Ah! How astonishing that some learned ones say this Earth came into being through the separation of the two demons Madhu and Kaitabha, and therefore she is blessed. But now, hear from me a different view. (7)

The two, who were pure and satisfied by (divine) energy, said to Vishnu – "Do not abandon us while this Earth is covered with water. During our lifetime, she will clearly become manifest. Then, after our death, there will be 'meda' (fat/tissue)." (8–9)

Because of that, she became famous by the name *Medini* — now hear the account given by those who held this view. That which was earlier bound by separation became emaciated (*krisha*) after being washed by water. (10)

I will tell the meaningful and complete account of her birth, which I heard earlier — as said in the *Śruti* and heard in Pushkara from the mouth of Dharma himself. (11)

When the great *Virat* remained in the water for a very long time, due to the excess of time, filth (*mala*) accumulated throughout his body. (12)

That filth entered into the pores of his body. O sage! After a very long time, from that, this Earth came into being. (13)

Residing in the forms within each pore, she became stable — sometimes manifest (*avibhūta*), sometimes hidden (*tirobhūta*), and sometimes moving about. (14)

During the time of *pralaya*, remaining within the waters, this Earth became concealed (*tirobhūta*). (15)

In every universe, this Earth is furnished with mountains and forests, is encircled by the seven oceans, and accompanied by seven *dvīpas* (islands/continents). (16)

Upon this land are Mount Himavat and Mount Meru, and it is associated with the Moon, Sun, and other planets. Along with it exist Brahma, Vishnu, Shiva, the hosts of gods, and all the worlds. (17)

This Earth is endowed with holy *tīrthas*, and within it lies the supremely sacred land of *Bhārata*. It is joined with golden soil and filled with all kinds of fortresses. (18)

In the lower half of this Earth are the seven *pātālas*, and in the upper region are Brahmaloka, Dhruvaloka, and there the whole universe resides. (19)

Thus, the entire universe is built upon this Earth. Above are Goloka and Vaikuntha — which are eternal — and both are beyond the universe. (20)

All worlds are perishable (subject to time) and artificial (constructed). O Brahmana! When Brahma perishes and the *prākṛta pralaya* occurs, all these worlds are destroyed. (21)

At the beginning of creation, the Supreme Soul Krishna created the great *Virat*. At the time of dissolution, he remains eternally along with the quarters (space), the sky, and God. (22)

The presiding goddess of the Earth was worshipped by the gods in the form of the Boar (*Varaha*) and also honored by the Manus, sages, *pitṛs*, and Gandharvas. (23)

She is the wife of Vishnu in the form of Varaha, as approved by the *Śruti*. Her son, the auspicious Mangala (Mars), is worthy of being known. (24)

Devarshi Narada said – In the *Varaha Kalpa*, in what form was this Earth worshipped by the gods, and how was she worshipped by Varaha along with all others — she who is chaste and the refuge of all? (25)

O Lord! Tell in detail the procedure of her worship, the sequence of the descent, and the auspicious birth of Mangala, the most auspicious. (26)

Narayana said – In ancient times, Brahma praised Varaha, and He (Varaha) killed Hiranyaksha and rescued the Earth (*Mahī*) from the *Rasātala* (netherworld). (27)

Then He placed that Earth upon the ocean, like a lotus leaf. There, Brahma created the beautiful and complete universe. (28)

Seeing her (the Earth's presiding goddess) with desire, the passionate Lord Hari, assuming the form of Varaha, whose radiance was like that of a crore (ten million) suns, made a bed for pleasure, took on a supremely beautiful form, and for a divine year, day and night, sported with her in seclusion. (29–30)

That beautiful one, from the touch of union in pleasure, became unconscious. She was extremely skilled in the art of love, and their union, full of extreme refinement, was entirely bliss-giving. (31)

From the embrace of her limbs, Vishnu lost the awareness of night and day — He did not know when night or day occurred. When the time (period) was completed, then, after a divine year was over, the Lord, desirous of ending it, abandoned that love-filled goddess. (32)

That same Varaha form was then remembered in meditation, and worship was performed with devotion. (33)

By offering incense, lamps, food offerings, vermilion, intments, garments, auspicious offerings, and oblations,

Hari worshipped her well, and then said — (34)

The great Varaha spoke: “O auspicious one! Having been well honored by all the sages, Manus, gods, Siddhas, and humans, you shall now become the support of all. (35)

From now on, during sacrificial sessions, foundation-laying ceremonies, house-building, house-entering, the digging of ponds and tanks, the consecration of homes, and in all agricultural activities — by my boon — the gods and others will worship you.

Those fools who, out of delusion or arrogance, for any reason fail to worship you will certainly go to hell.” (36–37)

Vasudha (the Earth) said: “By your command, I will not bear everything in my Varaha form. O Lord! Only as a *līlā* (divine pastime) will I bear the entire moving and unmoving universe. (38)

The liberated souls, the powers that are worthy of worship of Hari, the Shiva-lingas, sacred stones, conch shells, lamps, jewels, rubies, diamonds, gems, sacrificial threads, flowers, books, tulsi leaves, victory garlands, flower garlands, camphor, gold, yellow pigment, sandalwood, shalagrama stones, and water — in carrying all these, I am unable.

O Lord! I shall be afflicted with trouble if I have to bear all these things for everyone. This is my prayer — may you kindly listen to it.” (39–41)

Shri Bhagavan said – “O beautiful one! Those foolish people who offer these materials (the sacred items you mentioned) to you will fall into the hell called *Kālasūtra* and remain there for a divine hundred years.” (42)

O Narada! Saying this, the Lord ceased speaking. From that womb was born the radiant one named Mangala (Mars). (43)

By the command of Hari, all of them worshipped the Earth. They meditated upon her and praised her with hymns as mentioned in the *Kaṇva Śākhā*. (44)

With the root mantra they offered *naivedya* and other offerings. Thus, she was praised and worshipped throughout the three worlds. (45)

Sage Narada said – “What is her meditation (*dhyāna*), her praise (*stava*), and the root mantra? These are very secret in all the Purāṇas. Therefore, my heart is eager to hear them for the sake of my desire. Please tell me.” (46)

Narayana said – “In the beginning, this Earth Goddess was worshipped by Varaha. Afterwards, she was worshipped by Brahma, and after that, King Prithu was the first to perform her worship. (47)

Thereafter, all the chief sages, Manus, and even Narada himself worshipped the Earth. O Narada! I shall tell you her meditation, praise, and mantra — listen carefully. (48)

In the beginning, Vishnu worshipped the Earth with this mantra:
‘Om hrīm śrīm bāṁ sudhāyai svāhā’. (49)

The meditation (*dhyāna*) of Earth is as follows: She shines with the color of the white champaka flower, with a luster like that of hundreds of moons. Her entire body is anointed with sandal paste and adorned with all ornaments. (50)

She rests upon jewels, holds jewels within her womb, is surrounded by oceans of gems, wears garments blazing like fire, and bears a gentle smile. I worship her who is venerated by all. (51)

With such meditation, this goddess is worshipped by all. O best of Brahmanas! Now listen to the hymn (*stava*) of the Earth Goddess as spoken in the *Kaṇva Śākhā*, which I now recite to you. (52)

Vishnu said – "O daughter of the sacrificial boar (*yajña-śūkra*), you are victory itself! O giver of victory, victory to you! O foundation of victory! O one whose nature is victory! O giver of victory! O support of all! O seed-form! You are endowed with all forms of energy and grant all desires. O Bhavā! O Devi! Grant me all that I wish for. (53–54)

You are the abode of all grains, filled with all grains, and the giver of all grains. In time, you also take away all grains. O Bhavā! You are the very form of all grains." (55)

You are auspicious, the foundation of all auspiciousness, and the giver of auspiciousness and all auspicious things. O Bhavā! O protectress of auspicious purposes, endowed with auspicious parts! Grant me auspiciousness. (56)

O Bhūme! You are the all-in-all for those who protect the land and the supreme refuge of those who dwell upon the land. You are the very form of the pride of kings (*bhūmipa*, rulers of the earth). O goddess of the earth! Grant me land. (57)

This hymn is supremely meritorious. Whoever, after worshipping the Earth Goddess, recites this hymn becomes a ruler of the earth for millions of births. (58)

हरेर्निमेषमात्रेण ब्रह्मणः पात एव च ।
तस्य पाते प्राकृतिकः प्रलयः परिकीर्तितः ॥१॥
प्रलये प्राकृते चोक्तं तत्रादृष्टा वसुन्धरा ।
जलप्लुतानि विश्वानि सर्वे लीनाऽहराविति ॥२॥
वसुन्धरा तिरोभूता कुत्र वा तत्र तिष्ठति ।
सृष्टेर्विधानसमये साविर्भूता कथं पुनः ॥३॥
कथं बभूव सा धन्या मान्या सर्वाश्रयाऽऽख्या ।
तस्याश्च जन्मकथनं वद मङ्गलकारणम् ॥४॥
सर्वादिसृष्टौ सर्वेषां जन्म कृष्णादिति श्रुतिः ।
आविर्भावस्तिरोभावः सर्वेषु प्रलयेषु च ॥५॥
श्रूयतां वसुधाजन्म सर्वमङ्गलमङ्गलम् ।
विघ्ननिघ्नकरं पापनाशनं पुण्यवर्धनम् ॥६॥
अहो केचिद्वदन्तीति मधुकैटभमेदसा ।
बभूव वसुधा धन्या तद्विरुद्धमतं शृणु ॥७॥

इस अध्याय में पृथिवी का उपाख्यान निरूपित किया गया है । नारद
जी ने कहा—हरि के एक निमेषमात्र समय में ही ब्रह्मा का पात हो जाता
है अर्थात् उनकी सम्पूर्ण स्थिति आयु एवं कार्यकाल समाप्त हो जाता है।
उसके पात होने पर ही प्राकृतिक प्रलय कहा गया है ॥१॥ प्राकृत प्रलय

पर कहा गया है कि यह वसुन्धरा अदृष्ट हो जाती है। समस्त विश्व जल में डूब (मग्न) हो जाते हैं और सभी हरि में लीन हो जाया करते हैं ॥२॥ यह वसुन्धरा (पृथ्वी) उस समय तिरोभूता होकर कहाँ रहती है अर्थात् जब यह भूमि अदृश्य हो जाती है तो उस समय कहाँ चली जाकर स्थित रहती है ? फिर जब इस सृष्टि का विधान करने का अवसर आता है तो उस समय यह पृथ्वी कैसे आविर्भूत (प्रकट) हो जाया करती है ? ॥३॥ यह पृथ्वी फिर किस प्रकार से धन्या-मान्या और यह समस्त समुदाय की आश्रय और जय वाली हो जाती है ? आप इसके जन्म का कथन जोकि मङ्गल का कारण है कृपा करके बतलाइये ॥४॥ श्री नारायण प्रभु ने कहा—सबकी आदि सृष्टि में सभी का जन्म श्रीकृष्ण से ही हुआ था—ऐसी श्रुति कहती है अर्थात् वेद यही बतलाता है। समस्त प्रलयों में आविर्भाव और तिरोभाव हुआ करता है—यह भी वेद का वचन है ॥५॥ अब समस्त मङ्गलों का मङ्गल जो इस वसुधा का जन्म है वह आप श्रवण करो। इसका श्रवण करना समस्त विघ्नों का नाश करने वाला—पापों का प्रकाशक और पुण्यों के वर्धन करने वाला होता है ॥६॥ अहो ! बड़े आश्चर्य की बात है कि कुछ विद्वान मधु-कैटभ नाम वाले दैत्यों के मेद से इस पृथ्वी का उत्पन्न हुआ था और यह इसी लिये धन्या है—ऐसा कहा करते हैं किन्तु अब आप लोग मुझसे इसके विपरीत मत का श्रवण करो ॥७॥

ऊचतुस्तौ पुरा विष्णुं तुष्टौ युद्धेन तेजसा ।
आवां वधिं न यत्रोर्वी पयसा संवृतेति च ॥८॥
तयोर्जीवनकालेन प्रत्यक्षा च भवेत् स्फुटम् ।
ततो बभूव मेदश्च मरणानन्तरं तयोः ॥९॥
मेदिनीति च विख्यातेत्युक्ता यैस्तन्मतं शृणु ।
जलधौता कृता पूर्वं वर्धिता मेदसा यतः ॥१०॥
कथयामि च तज्जन्म सार्थकं सर्वसम्मतम् ।
पुराश्रुतं च श्रुत्युक्तं धर्मवक्त्राच्च पुष्करे ॥११॥

महाविराट्शरीरस्य जलस्थस्य चिरं स्फुटम् ।
मलो बभूव कालेन सर्वाङ्गव्यापको ध्रुवम् ॥१२॥
स च प्रविष्टः सर्वेषां तल्लोम्नां विवरेषु च ।
कालेन महता तस्माद् बभूव वसुधा मुने ॥१३॥
प्रत्येकं प्रतिलोम्नां च कूपेषु सा स्थितास्थिरा ।
आविर्भूता तिरोभूता सजला च पुनः पुनः ॥१४॥

युद्ध और तेज से सन्तुष्ट होने वाले वे दोनों विष्णु से बोले—आप हम दोनों का वध मत करो जहाँ यह पृथ्वी जल से संवृत है। उन दोनों के जीवन काल में यह स्फुटतया प्रत्यक्ष हो जायगी। फिर इसके अनन्तर उन दोनों का मरण के पश्चात मेद हुआ था ॥८-९॥ इसी कारण से यह मेदिनी-इस नाम से विख्यात हुई है—यह कहकर जिनके द्वारा यह मत हुआ, उसे श्रवण करो। क्योंकि जो पहले मेद से वर्धित थी वह जल से धौत होकर कृता हो गई थी ॥१०॥ अब मैं उसका सार्थक और सर्व सम्मत जन्म कहता हूँ, जोकि मैंने पहिले श्रवण किया था—श्रुति (वेद) में जो कहा गया है, और धर्म के मुँह से पुष्कर में इसका श्रवण किया था ॥११॥ जल में जब वह महा विराट् बहुत अधिक समय तक स्थित रहा तो कालाधिक्य के कारण से निश्चय समस्त अङ्गों में व्यापक बहुत अधिक मल हो गया था ॥१२॥ वह मल उसके समस्त लोमों के विवरों में प्रवेश कर गया था। हे मुने ! जब बहुत अधिक काल हो गया तो उसी से यह वसुधा हो गई थी ॥१३॥ प्रति लोमों की प्रत्येक कूपों में स्थित वह स्थिर हो गई थी वह आविर्भूत (प्रकट) और तिरोभूत (छिपी हुई) और सजल बार-बार हो गई थी ॥१४॥

आविर्भूता सृष्टिकाले तज्जलात् पर्युपस्थिता ।
प्रलये च तिरोभूता जलाभ्यन्तरवस्थिता ॥१५॥
प्रतिविश्वेषु वसुधा शैलकाननसंयुता ।
सप्तसागरसंयुक्ता सप्तद्वीपमिता सती ॥१६॥
हिमाद्रिमेरुसंयुक्ता ग्रहचन्द्रार्कसंयुता ।
ब्रह्मविष्णुशिवाद्यैश्च सुरैर्लोकैस्तथान्वया ॥१७॥

पुण्यक्षेत्रसमायुक्ता पुण्यभारतसंयुता।
काञ्चनीभूमिसंयुक्ता सर्वदुर्गसमन्विता ॥१८॥
पातालाः सप्त तदधस्तदूर्ध्वं ब्रह्मलोककः।
ध्रुवलोकश्च तत्रैव सर्वविश्वञ्च तत्र वै ॥१९॥
एवं सर्वाणि विश्वानि पृथिव्यां निर्मितानि वै।
ऊर्ध्वे गोलोकवैकुण्ठौ नित्यौ विश्वपरौ च तौ ॥२०॥
नश्वराणि च विश्वानि सर्वाणि कृत्रिमाणि च।
प्रलये प्राकृते ब्रह्मन् ब्रह्मणश्च निपातने ॥२१॥

सृष्टि के समय में उस जल से आविर्भूत होकर पर्युत्थित हुई थी और प्रलय के काल जल के अन्दर अवस्थित होकर वह पृथिवी तिरोभूत हो गई थी ॥१५॥ प्रत्येक विश्व में यह पृथ्वी पर्वतों और वनों से युक्त होती है और सात समुद्रों से समन्वित और सात द्वीपों के सहित रहती होती है ॥१६॥ इस भूमि में हिमवान् और मेरु पर्वत हैं तथा चन्द्र सूर्य आदि ग्रहों से संयुत यह होती है। इसके साथ ब्रह्मा-विष्णु और शिव आदि सुरगण तथा लोक भी होते हैं ॥१७॥ यह मनुष्यता पुण्य तीर्थों से समायुक्त थी और इसमें परम पवित्र भारत देश भी था। यह काञ्चनी भूमि से संयुक्त थी और समस्त दुर्गों से परिपूर्ण है ॥१८॥ इस भूमि के नीचे भाग में सात पाताल हैं और ऊर्ध्व भाग में ब्रह्मलोक-ध्रुवलोक और वहाँ पर ही सर्व विश्व है ॥१९॥ इस प्रकार से सम्पूर्ण विश्व इस पृथ्वी में निर्मित हैं। ऊपर गोलोक और वैकुण्ठ लोक हैं जो नित्य हैं और वे दोनों विश्व पर हैं ॥२०॥ समस्त विश्व नश्वर (नाशवान्) और कृत्रिम होते हैं। हे ब्रह्मन्! जिस समय में ब्रह्मा का निपातन होता है और प्राकृत प्रलय होता है उस समय ये सभी विश्व भी नष्ट हो जाया करते हैं ॥२१॥

महाविराडादिसृष्टौ सृष्टः कृष्णेन चात्मना।
नित्ये स्थितश्च प्रलये काष्ठाकाशेश्वरैः सह ॥२२॥
नित्याधिष्ठातृदेवी सा वाराहे पूजिता सुरैः।
मनुभिर्मुनिभिर्विप्रैर्गन्धर्वादिभिरेव च ॥२३॥

विष्णोर्वराहरूपस्य पत्नी सा श्रुतिसम्मता।
तत्पुत्रो मङ्गलो ज्ञेयः सुयशा मङ्गलात्मजः ॥२४॥
पूजिता केन रूपेण वाराहे च सुरैर्मही।
वाराहेण च वाराही सर्वैः सर्वाश्रया सती ॥२५॥
तस्याः पूजाविधानञ्चाप्यधश्चोर्द्धवक्रमम्।
मंगलं मङ्गलस्यापि जन्म व्यासं वद प्रभो ॥२६॥
वाराहे च वराहश्च ब्रह्मणा संस्तुतः पुरा।
उद्दधार महीं हत्वा हिरण्याक्षं रसातलात् ॥२७॥
जले तां स्थापयामास पद्मपत्रं यथार्णवे।
तत्रैव निर्ममे ब्रह्मा सर्वविश्वं मनोहरम् ॥२८॥

आदि सृष्टि में परमात्मा कृष्ण ने महा विराट् का सृजन किया था। जब प्रलय का समय होता है, उस समय नित्य यह दिशा-आकाश और ईश्वर के साथ स्थित रहता है ॥२२॥ पृथ्वी की अधिष्ठात्री देवी सुरों के द्वारा वाराह में यह पूजित हुई थी और मनुओं के द्वारा-मुनियों से-विप्रों के द्वारा और गन्धर्व आदि के द्वारा भी पूजित होती है ॥२३॥ यह वाराहरूप वाले विष्णु की पत्नी है जोकि श्रुति से सम्मत है। उसका पुत्र सुयश वाला मङ्गलात्मज मंगल जानने के योग्य है ॥२४॥ देवर्षि नारद ने ने कहा—वाराह कल्प में यह मही देवों के द्वारा किस रूप से पूजी गई है और वाराह के द्वारा सबके साथ वाराही पूजी गई थी जो कि सती सबका आश्रय है ॥२५॥ हे प्रभो! उसकी पूजा का विधान और नीचे का उद्धरण क्रम तथा मंगल का मङ्गल जन्म भी विस्तार पूर्वक कहिये ॥२६॥ नारायण ने कहा—पहिले समय में ब्रह्मा के द्वारा वाराह में वराह का स्तवन किया गया था और उसने हिरण्याक्ष का वध करके रसातल से इस मही का उद्धार किया था ॥२७॥ फिर उस पृथ्वी को पद्म पत्र की भाँति सागर पर स्थापित कर दिया था। वहीं पर ही ब्रह्मा ने मनोहर सर्व विश्व का निर्माण किया था ॥२८॥

दृष्ट्वा तत्राधिदेवीञ्च सकामां कामुको हरिः ।
वराहरूपो भगवान् कोटिसूर्य्यसमप्रभः ॥२९॥
कृत्वा रतिकरीं शय्यां मूर्त्तिञ्च सुमनोहराम् ।
क्रीडाञ्चकार रहसि दिव्यवर्षमहर्निशम् ॥३०॥
सुखसम्भोगसंस्पर्शात् मूर्च्छां सम्प्राप सुन्दरी ।
विदग्धाया विदग्धेन सङ्गमोऽपि सुखप्रदः ॥३१॥
विष्णुस्तदङ्गसंश्लेषाद् बुबुधे न दिवानिशम् ।
वर्षान्ते चेतनां प्राप्य कामी तत्याज कामुकीम् ॥३२॥
पूर्वरूपञ्च वाराहं दधार चावलीलया ।
पूजाञ्चकार भक्त्या च ध्यात्वा च धरणीं सतीम् ॥३३॥
धूपैर्दीपैश्च नैवेद्यैः सिन्दूरैरनुलेपनैः ।
वस्त्रैः पुष्पैश्च बलिभिः संपूज्योवाच तां हरिः ॥३४॥

उसकी अधि देवी को सकाम देखकर कामुक हरि वराह रूप वाले होकर भगवान् ने जोकि कोटि सूर्य के समान प्रभा वाले थे रति करने वाली शय्या बनाकर और परम सुन्दर मूर्ति बनाकर दिव्य वर्ष पर्यन्त रात दिन एकान्त में क्रीडा की थी ॥२९-३०॥ वह सुन्दरी सुखपूर्वक सम्भोग के संस्पर्श से मूर्च्छा को प्राप्त हो गई थी। वह परम विदग्धा थी। उसका अति विदग्ध के साथ जो संगम हुआ था वह भी अत्यन्त सुख प्रदान करने वाला था ॥३१॥ विष्णु ने उसके अंगों के संश्लेष से रात-दिन का बोध भी खो दिया था अर्थात् कब रात और दिन होता है—यह न जानते थे। जब वर्ष पूरा होकर उसका अन्त हो गया तब उन्हें चेतना प्राप्त हुई थी और कामी ने उस कामुकी का त्याग कर दिया था ॥३२॥ फिर उन्होंने अपना वही वाराह का पूर्व रूप लीला से धारणकर लिया था और सती धरणी का ध्यान करके भक्ति के साथ उसकी पूजा की थी ॥३३॥ धूप-दीप-नैवेद्य-सिन्दूर-अनुलेपन-वस्त्र-पुष्प-बलि के द्वारा भली भाँति पूजा करके हरि उस से बोले—महा वराह ने कहा—॥३४॥

सर्वाधारा भव शुभे सर्वैः संपूजिता सुखम् ।
मुनिभिर्मनुभिर्देवैः सिद्धैश्च मानवादिभिः ॥३५॥
अम्बुवाचीत्यागदिने गृहारम्भप्रवेशने ।
वापीतडागारम्भे च गृहे च कृषिकर्मणि ॥३६॥
तव पूजां करिष्यन्ति मद्वरेण सुरादयः ।
मूढा ये न करिष्यन्ति यास्यन्ति नरकञ्च ते ॥३७॥
वहामि सर्वं वाराहरूपेणाहं तवाज्ञया ।
लीलामात्रेण भगवन् विश्वञ्च सचराचरम् ॥३८॥
मुक्तां शुक्तिं हरेरर्च्चां शिवलिङ्गं शिलान्तथा ।
शङ्खं प्रदीपं रत्नञ्च माणिक्यं हीरकं मणिम् ॥३९॥
यज्ञसूत्रञ्च पुष्पञ्च पुस्तकं तुलसीदलम् ।
जपमालां पुष्पमालां कर्पूरञ्च सुवर्णकम् ॥४०॥
गोरोचनां चन्दनञ्च शालग्रामजलन्तथा ।
एतान् वोढुमशक्ताहं क्लिष्टा च भगवन् शृणु ॥४१॥

हे शुभे ! सब मुनि-मनु-देव-सिद्ध और मानव आदि के द्वारा सुख पूर्वक भली भाँति समर्चित की हुई तुम सब सबका आधार हो जाओ ॥३५॥ यहाँ से आगे सुर आदि सब अम्बुवाचि त्याग दिन में, गृहारम्भ में, गृह प्रवेश में, वापी और तडाग के आरम्भ में, गृह में और कृषि के कार्य में सर्वत्र मेरे वरदान से तेरी पूजा किया करेंगे। जो मूढ़ तेरी पूजा अथ-च यथा किसी भी कारण से नहीं करेंगे वे निश्चय ही नरक में जायेंगे ॥३६-३७॥ वसुधा ने कहा—मैं आपकी आज्ञा से वाराह रूप सब का वहन न करूँगी। हे भगवन् ! मैं लीला मात्र से ही सचराचर विश्व का वहन करूँगी ॥३८॥ मुक्ता-शुक्ति जोकि हरि की अर्चना के योग्य है, शिवलिंग-शिला-शङ्ख-प्रदीप-रत्न-माणिक्य-हीरा-मणि-यज्ञ सूत्र-पुष्प-पुस्तक-तुलसी दल-जपमाला-पुष्पमाला-कर्पूर-सुवर्ण-गोरोचना-चन्दन-शालग्राम जल इन सबके वहन करने में असमर्थ हूँ। हे भगवान ! मैं क्लेश से युक्त सबके वहन करने में होऊँगी। यह मेरी प्रार्थना आप श्रवण करें ॥३९-४१॥

इष्टकाश्चैतानि ये मूढा अर्पयिष्यन्ति सुन्दरि ।
ते यान्त्यन्तिकालसूत्रं दिव्यं वर्षशतं त्वयि ॥४२॥
इत्येवमुक्त्वा भगवान् विरराम च नारद ।
बभूव तेन गर्भेण तेजस्वी मङ्गलग्रहः ॥४३॥
पूजाञ्चक्रुः पृथिव्याश्च ते सर्वे चाज्ञया हरेः ।
काण्वशाखोक्तध्यानेन तुष्टुवुः स्तवनेन च ॥४४॥
ददुर्मूलेन मन्त्रेण नैवेद्यादिकमेव च ।
संस्तुता त्रिषु लोकेषु पूजिता सा बभूव ह ॥४५॥
किं ध्यानं स्तवनं किं वा तस्य मूलञ्च किं वद ।
गूढं सर्वपुराणेषु श्रोतुं कौतूहलं मम ॥४६॥
आदौ च पृथिवी देवी वराहेण च पूजिता ।
ततो हि ब्रह्मणा पश्चात् ततश्च पृथुना पुरा ॥४७॥
ततः सर्वैर्मुनीन्द्रैश्च मनुभिर्मानवादिभिः ।
ध्यानञ्च स्तवनं मन्त्रं शृणु वक्ष्यामि नारद ॥४८॥
ओं ह्रीं श्रीं वां वसुधायै स्वाहा ।
इत्यनेन मन्त्रेण पूजिता विष्णुना पुरा ॥४९॥

श्री भगवान् ने कहा—हे सुन्दरि ! जो मूढ़ इन द्रव्यों को तुम में अर्पित करेंगे, वे कालसूत्र नामक नरक में दिव्य सौ वर्ष तक जाकर पतित होंगे ॥४२॥ हे नारद ! इस प्रकार से यह कह कर भगवान विराम को प्राप्त हो गये थे। उस गर्भ से तेजस्वी मंगल नाम वाला ग्रह हुआ था ॥४३॥ हरि की आज्ञा से उन सब ने पृथिवी की पूजा की थी। काण्वशाखा में कहे हुये ध्यान से और स्तव से स्तुति की थी ॥४४॥ मूल मन्त्र के द्वारा नैवेद्य आदि का समर्पण किया था। इस प्रकार से तीनों लोकों में वह संस्तुत और पूजित हुई थी ॥४५॥ नारद ऋषि ने कहा—उसका ध्यान क्या है और स्तवन तथा मूल मन्त्र क्या है ? यह समस्त पुराणों में परम गूढ़ है। इसलिये इस के श्रवण करने का मुझे हृदय में कौतूहल हो रहा है। कृपाकर आप इसे बतलाइये ॥४६॥ नारायण ने कहा—आदि में इस

पृथिवी देवी की वराह ने पूजा की थी। इसके पश्चात् ब्रह्मा के द्वारा पृथ्वी का पूजन किया गया था और उसके बाद पहिले पृथु ने इसका अर्चन किया था ॥४७॥ इसके अनन्तर समस्त मुनीन्द्र-मनु-और मानव आदि के द्वारा पृथ्वी की अर्चना की गई थी। हे नारद ! उसका ध्यान-स्तवन और मन्त्र को मैं तुमसे कहता हूँ। तुम इसका श्रवण करो ॥४८॥ पहिले विष्णु ने—"ॐ ह्रीं श्रीं वां वसुधायै स्वाहा"—इस मन्त्र से पृथ्वी का पूजन किया था ॥४९॥

श्वेतचम्पकवर्णाभां शतचन्द्रसमप्रभाम् ।
चन्दनोक्षितसर्वाङ्गीं सर्वभूषणभूषिताम् ॥५०॥
रत्नाधारां रत्नगर्भां रत्नाकरसमन्विताम् ।
वह्निशुद्धांशुकाधानां सस्मितां वन्दितां भजे ॥५१॥
ध्यानेनानेन सा देवी सर्वैश्च पूजिता भवेत् ।
स्तवनं शृणु विप्रेन्द्र काण्वशाखोक्तमेव च ॥५२॥
यज्ञसूकरजाया च जयं देहि जयावहे ।
जये जये जयाधारे जयशीले जयप्रदे ॥५३॥
सर्वाधारे सर्वबीजे सर्वशक्तिसमन्विते ।
सर्वकामप्रदे देवि सर्वेष्टं देहि मे भवे ॥५४॥
सर्वशस्यालये सर्वशस्याढ्ये सर्वशस्यदे ।
सर्वशस्यहरे काले सर्वशस्यात्मिके भवे ॥५५॥
मंगले मंगलाधारे मंगल्ये मंगलप्रदे ।
मंगलार्थे मंगलांशे मंगलं देहि मे भवे ॥५६॥
भूमे भूमिपसर्वस्वे भूमिपालपरायणे ।
भूमिपाहङ्काररूपे भूमिं देहि च भूमिदे ॥५७॥
इदं स्तोत्रं महापुण्यं तां संपूज्य च यः पठेत् ।
कोटि कोटि जन्मजन्मसम्भवेद्भूमिपेश्वरः ॥५८॥
भूमिदानकृतं पुण्यं लभते पठनाज्जनः ।
भूमिदानहरात् पापात् मुच्यते नात्र संशयः ॥५९॥

भूमौ वीर्यत्यागपापाद् भूमौ दीपादिस्थापनात् ।
पापेन मुच्यते प्राज्ञः स्तोत्रस्य पठनान्मुने ॥६०॥
अश्वमेधशतं पुण्यं लभते नात्र संशयः ॥६१॥

पृथ्वी का ध्यान इस प्रकार से किया जाता है कि वह श्वेत चम्पक के पुष्प के वर्ण के समान आभा वाली है—सैकड़ों चन्द्रों की आभा के समान आभावाली है—चन्दन से उक्षित समस्त अंगों वाली है। समस्त भूषणों से भूषित है ॥५०॥ रत्नों के आधार वाली, गर्भ (मध्य) में रत्न रखने वाली, रत्नों के आकर (समुद्र) से समन्वित, वह्नि के समान वस्त्र परिधान वाली, मन्द मुस्कान से युक्त और वन्दित का मैं भजन करता हूँ ॥५१॥ इस प्रकार के ध्यान से वह देवी सबके द्वारा पूजित होती है। हे विप्रेन्द्र! अब कण्वशाखा में कहे हुये पृथ्वी देवी के स्तवन का तुम श्रवण करो जिसे मैं तुम से कहता हूँ ॥५२॥ विष्णु ने कहा—यज्ञ सूकर की जाया तुम हो। हे जाया जये! जय प्रदान करो। हे जये! हे जये! हे जय के आधार रूप वाली! हे जय के शील स्वभाव वाली! हे जय के प्रदान करने वाली! हे सबकी आधार स्वरूप वाली! हे बीज रूपिणि! आप समस्त प्रकार की शक्तियों से समन्वित हैं। समस्त कामनाओं को देने वाली हैं। हे भवे! हे देवि! मेरा समस्त अभीष्ट मुझे प्रदान करो ॥५३-५४॥ आप समस्त शस्यों की आलय हैं और सब शस्यों से युक्त हैं तथा सम्पूर्ण शस्यों के प्रदान करने वाली हैं। काल में सब शस्यों का हरण करने वाली हैं। हे भवे! आप समस्त शस्यों के स्वरूप वाली हैं ॥५५॥ आप मंगलमयी हैं, मंगलों की आधार हैं और मंगल तथा मंगलों के प्रदान करने वाली हैं। मंगलार्थ मंगलेशी - मंगलांश से युक्त हे भवे! मुझे आप मंगल दो। ॥५६॥ हे भूमे! आप भूमि के पालन करने वालों की सर्वस्व हैं और भूमि वालों की परायण हैं। आप भूमिप (भूपों) के अहङ्कार रूप वाली हैं। हे भविदे! आप मुझे भूमि देवें ॥५७॥ यह स्तोत्र महान् पुण्य है। उस पृथ्वी देवी का पूजन करके जो इस स्तोत्र का पाठ करता है वह करोड़ों जन्मों में भूमिश्वर होता है ॥५८॥ भूमिदान से जो पुण्य प्राप्त

होता है वैसा ही पुण्य मनुष्य इस स्तोत्र के पाठ से प्राप्त किया करता है। भूमि के दान का हरण करने से जो पाप होता है उससे वह इसके पाठ करने से मुक्त हो जाता है, इसमें तनिक भी संशय नहीं है ॥५९॥ जो भूमि में वीर्य के त्याग करने से पाप होता है उससे भूमि में दीपादि के स्थापन से उस पाप से मुक्त होता है और हे मुने! प्राज्ञ पुरुष इस स्तोत्र के पाठ करने से भी मुक्त हो जाता है ॥६०॥ इस स्तोत्र के पाठ करने से मनुष्य सौ अश्वमेध यज्ञ के पुण्य को प्राप्त करता है, इस में कुछ भी संशय नहीं है ॥६१॥

Allegations-

As per the Dharma Shastras, if a younger brother marries while his elder brother remains unmarried, he is required to temporarily give his wife to the elder brother for sexual intercourse. After the elder sibling has been intimate with her, the younger brother may reclaim his wife.

Vasistha Dharma Shastra 20.8-10 Now he who has taken a wife before his elder brother shall perform a Krikkhra penance and an Atikrikkra penance, give (his wife) to that (elder brother), marry again, and take (back) the same (woman whome he wedded first). The husband of a younger sister married before her elder sister shall perform a Krikkhra penance during twelve days, marry and take to him that (elder sister). The husband of an elder sister married after the younger one shall perform a Krikkhra penance and an Atikrikkhra penance, give (his wife) to that (husband of the younger sister and marry again).

This is also mentioned in Mahabharata,

Mahabharata 12.165.67-70 “If a younger brother weds before is elder brother, then the younger brother, the elder

brother and the woman that is married, all three, in consequence of such wedding, become fallen. All of them should observe the vows prescribed for a person who has neglected his sacrificial fire, or practise the vow of Chandrayana for a month, or some other painful vow, for cleansing themselves of their sin. The younger brother, wedding, should give his wife unto his unmarried elder brother. Afterwards, having obtained the permission of the elder brother, the younger brother may take back his wife."

Refutation-

Here this low-intelligence Halala Putra Muslim wanted to show that according to Mahabharat and Vasistha Dharmasutra , if the younger brother marries before the elder brother, then the younger brother has to give his wife to the elder brother.

Whereas in reality what is being said here is that if the younger brother first marries the elder brother unrighteously, then he should undergo purification and till the purification is complete, he should not have sexual intercourse with his wife and his mind should not be disturbed during the purification. For that, he has to give his wife to his elder brother (who is also considered like a father) in the form of a daughter-in-law. and after that the elder brother takes care of wife of his younger brother who is like a daughter to him and then he gets back his wife after purification penance. There is nothing sexual about this . Same explanation should be held for Vasistha Dharma Shastra 20.8-10

ज्येष्ठ भाईका विवाह होनेसे पहले ही यदि छोटा भाई अधर्मपूर्वक विवाह कर ले तो ज्येष्ठको 'परिवित्ति' कहते हैं; छोटे भाईको 'परिवेत्ता' हैं और उसकी पत्नीको जिसका परिवेदन (ग्रहण) किया जाता है, परिवेदनीया कहते हैं-ये सब-के-सब पतित माने गये हैं ।। ६८ ।। इन तीनोंको पृथक् पृथक अपनी शुद्धिके लिये उसी व्रतका आचरण करना चाहिये जो यज्ञहीन ब्राह्मणके लिये बताया गया है। अथवा एक मासतक चान्द्रायण या कृच्छ्रचान्द्रायण व्रत करे ।। ६९ ।। परिवेत्ता पुरुष उस नववधूको पतोहूके रूपमें ज्येष्ठ भाईको सौंप दे और ज्येष्ठ भाईकी आज्ञा मिलनेपर छोटा भाई उसे पत्नीरूपमें ग्रहण करे। ऐसा करनेपर वे तीनों धर्मके अनुसार पापसे छुटकारा पाते हैं ।। ७० ।।

If, before the marriage of the elder brother, the younger brother unlawfully marries, then the elder is called *parivitti*, the younger brother is called *parivetta*, and the woman whom he takes (in marriage) is called *parivedanīyā* — all three are considered fallen. (68)
Each of these three should separately perform the same vow prescribed for a Brahmana who has not performed a sacrifice, in order to purify themselves. Alternatively, they may observe the *Chāndrāyaṇa* or *Kṛcchra-Chāndrāyaṇa* vow for one month. (69)
The *parivetta* (younger brother) should hand over the new bride to the elder brother as his daughter-in-law, and after receiving the elder brother's permission, the younger may accept her as his wife. By doing so, all three become free from sin in accordance with dharma. (70)

परिवित्तिः परिवेत्ता या चैव परिविद्यते ।
पाणिग्रहात्स्वधर्मेण सर्वे ते पतिताः स्मृताः ॥ ६८ ॥

ज्येष्ठ भाईका विवाह होनेसे पहले ही यदि छोटा भाई अधर्मपूर्वक विवाह कर ले तो ज्येष्ठको 'परिवित्ति' कहते हैं, छोटे भाईको 'परिवेत्ता' हैं और उसकी पत्नीको जिसका परिवेदन (ग्रहण) किया जाता है, परिवेदनीया कहते हैं-ये सब-के-सब पतित माने गये हैं ॥ ६८ ॥

चरेयुः सर्व एवैते वीरहा यद् व्रतं चरेत् ।
चान्द्रायणं चरेन्मासं कृच्छ्रं वा पापशुद्धये ॥ ६९ ॥

इन तीनोंको पृथक्-पृथक् अपनी शुद्धिके लिये उसी व्रतका आचरण करना चाहिये जो यज्ञहीन ब्राह्मणके लिये बताया गया है। अथवा एक मासतक चान्द्रायण या कृच्छ्रचान्द्रायण व्रत करे ॥ ६९ ॥

परिवेत्ता प्रयच्छेत तां स्नुषां परिवित्तये ।
ज्येष्ठेन त्वभ्यनुज्ञातो यवीयानप्यनन्तरम् ।
एवं च मोक्षमाप्नोति तौ च सा चैव धर्मतः ॥ ७० ॥

परिवेत्ता पुरुष उस नववधूको पत्नीके रूपमें ज्येष्ठ भाईको सौंप दे और ज्येष्ठ भाईकी आज्ञा मिलनेपर छोटा भाई उसे पत्नीरूपमें ग्रहण करे। ऐसा करनेपर वे तीनों धर्मके अनुसार पापसे छुटकारा पाते हैं ॥ ७० ॥

PUNISHMENT FOR SEXUAL INTERCOURSE WITH BROTHER'S WIFE IS DEATH SENTENCE AS PER SANATAN SCIPTURES

Narada Smriti 12.73-75

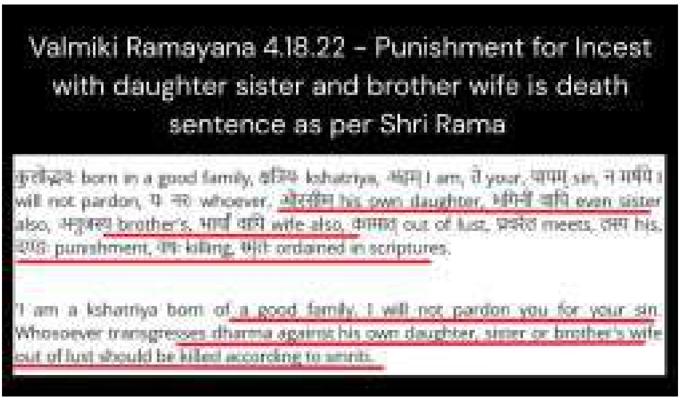
निम्नोक्त बीस सम्बन्धियों से सम्भोग करने वाले युवक के लिंग को काट देना ही इस पाप का एकमात्र दण्ड है, इसके अतिरिक्त दूसरा कोई दण्ड नहीं है-सम्बन्धी स्त्रियां हैं-

1. अपने पिता की पत्नी (माता तथा माता से भिन्न अन्य स्त्री, विमाता आदि), 2. माता की भगिनी (मौसी), 3. सासू मां, 4. मामी, 5. पिता की बहिन, बुआ, 6. चाचा की पत्नी या रखैल, 7. शिष्य की स्त्री, 8. बहिन, चाचा, मामा आदि की लड़की, 10. पुत्रवधू, 11. अपनी पुत्री, 12. आचार्य की पत्नी, 13. अपने गोत्र-दूर के चाचा, भाई आदि की बहिन, पुत्री, बहू आदि, 14. शरण में आयी हुई असहाय स्त्री, 15. रानी, 16. संन्यासिनी, 17. दायी – पालन करने वाली अथवा स्तनपान कराने वाली स्त्री, 18. उत्तमर्ण की पतिव्रता स्त्री, 19. अपने वर्ण से भिन्न वर्ण-जाति की स्त्री तथा 20. भाई की पत्नी।

"For a youth who engages in sexual relations with any of the following twenty female relatives, the only punishment for this sin is the severing of his genitals. There is no other punishment apart from this." The related women are: The wife of one's father (mother or stepmother, etc.), Mother's sister (maternal aunt),Mother-in-law, Aunt (wife of maternal uncle), Father's sister (paternal aunt), Wife of an uncle, The wife of one's disciple, Sister or daughters of one's uncles (paternal/maternal cousins), Daughter-in-law, One's own daughter, The wife of one's teacher (guru), The sister, daughter, or wife of a distant relative of the same lineage (gotra), A helpless woman who has taken refuge, A queen, A female ascetic (sannyasini), A wet nurse or a woman who raised the person, The devoted wife of a noble man, A woman of a different caste or social class than one's own, Brother's wife.

Valmiki Ramayana 4.18.22 – Punishment for Incest with daughter sister and brother wife is death sentence as per Shri Rama

“As a Kshatriya emerged from a best dynasty I do not tolerate your wrongdoing, and the punishment to the one who lustfully indulges with his daughter, or with his sister, or with the wife of his younger brother is his elimination, as recalled from scriptures.


Valmiki Ramayana 4.18.22 – Punishment for Incest with daughter sister and brother wife is death sentence as per Shri Rama

कुलीनः born in a good family, क्षत्रियः kshatriya, अस्मि I am, ते your, पापम् sin, न मर्षये I will not pardon, यः नरः whoever, औरसीम् his own daughter, भगिनीं वापि even sister also, अनुजस्य brother's, भार्यां वापि wife also, कामात् out of lust, प्रवर्तेत meets, तस्य his, दण्डः punishment, वधः killing, स्मृतः ordained in scriptures.

'I am a kshatriya born of a good family. I will not pardon you for your sin. Whosoever transgresses dharma against his own daughter, sister or brother's wife out of lust should be killed according to smriti.

Allegations-

Ram says that he liberated Sita from Ravana not because of his affection to Sita but only to get back his lost honor. Ram clearly tells Sita that he has not affection towards Sita. And then goes on to say that Sita is free to take shelter elsewhere, the Maryada Purshottom (ideal man) even tells his wife to go to any person namely Lakshaman, Bharat, Shatrughna, Sugreeva or even to demon Vibhishan the brother of Ravana. Hearing these words of Rama, Sita started to cry.

Valmiki Ramayana, Yuddha Kanda 6, Sarga 115, verses 1-25 "… Let it be known to you that this endeavor in the shape of war, which has been successful carried through, due to the strength of my friends was not undertaken for your sake. Let there be prosperity to you! This was done by me in order to keep up my good conduct and to wipe off the evil-speaking from all sides as well as the insinuation on my own illustrious dynasty. You, with a suspicion arisen on your character, standing in front of me, are extremely disagreeable to me, even as a light to one, who is suffering from a poor eye-sight. O Seetha! That is why, I am permitting you now. Go

wherever you like. All these ten directions are open to you, my dear lady! There is no work to be done to me, by you. Which noble man, born in an illustrious race, will take back a woman who lived in another's abode, with an eager mind? While mentioning greatly about my lineage, how can I accept again, you who were harassed in Ravana's lap (while being borne away by him) and who were seen (by him) with evil looks? You were won by me with that end in view (viz. the retrieval of my lost honour). The honour has been restored by me. For me, there is no intense attachment in you. You may go wherever you like from here. O gracious lady! Therefore, this has been spoken by me today, with a resolved mind. Set your mind on Lakshmana or Bharata, as per your ease. O Seetha! Otherwise, set your mind either on Shatrughna or on Sugreeva or on Vibhishana the demon; or according to your own comfort. Seeing you, who are endowed with a beautiful form and attractive to the sense, detained for long in his abode, Ravana could not have endured your separation. Hearing that unpalatable speech of her beloved husband, Seeta who used to hear pleasing words alone, was very much trembled for long, like a creeper attacked by the proboscis of an elephant and thereupon shed tears."

Refutation-

Jagatguru Madhvacharya explained in his commentary on Valmiki Ramayana – Mahabharat Tatparya Nirnaya

Mahabharat Tatparya Nirnaya Adhaya 3

Amusing leela of Shri Lakshmi Narayana

yaamyaam paresha urudhaiva karoti leelaam taantaan karotyanu tathaiva ramaaapi devi I naitaavataaasya paramasya tathaa ramaayaa doshoanurapyanuvichintya uruprabhoo yat
II35II
Whatever play the Supreme Lord acts Mahalakshmi also conducts herself suitably. Thus even slightest defection should not be thought of in the relation of Supreme Lord and Ramaa in as much that both are highly superior than Brahma and others

Is Mahalakshmi ignorant?

waajnaanamaapadapi mandakataakshamaatraat
sarggasthitipralayasamsritimokshaheto: I
devyaa hare: kimu vidambanamaatrametad
vikreedito: suranaraadivadeva tasmaat
II36II
How can ignorance or distress be attributed to the Goddess whose little side glance alone is sufficient to bring about creation, sustenance, destruction, bondage and release? Thus it goes without saying that it is much more so in the case of Shri Hari. Therefore their acting thus like ordinary gods and men is only for the sake of appearance to delusion of the undeserving souls

devyaa: sameepamatha raavana aasasaada
saaadrushyataamagamadapyavishahyashakti: I
srushtwaaaatmana: pratikritim prayayau ca sheeghram
ailaasamarchitapadaa nyavasacchivaabhyaam

II37II
Ravana then came near Devi. Sita who of unendurable prowess became invisible created a look like image of herself. Leaving behind that image she left for Kailasa immediately. She remained there being worshipped by Shiva and Parvati.

After Lakshmana left Ravana hurried to abduct Sita. In the meanwhile Sita left for Kailasa. Before leaving she called 'Agni devata' and got an image made and left it there. Ravana mistook her for real Sita. He abducted her. Thus Ravana only got 'Maaya Sita' and not real Sita.

2. Bhavishyotara Purana says: Ravana after having accepted the hospitality from Sita in the guise of a 'sanyaasi' later tells her that forest is not the place for such beautiful women. Sita at that instant meditatated on Agni Deva He appeared immediately and spoke to Ravana, 'Hey Ravana this is not true Sita. Out of fear that she will be forced by evil people in the forest she has come for rescue to 'pataala loka' and is staying with me leaving behind her look like image. This is just her image. Wait and I will bring the true Sita and hand her to you. I am giving her to you because you worship me with devotion. He then took the real sita and brought 'Vedavati' who finally entered the sacrificial fire after the war. Ravana did not trust any devatas. However he had regard for Agni who was the basis for all 'tapas' and also for Brahma who responded to the 'penance' by granting boons. Thus he believed Agni Deva's words. Thus he left the real Sita and took her image brought by Agni.
3. When it is said that Sita went to Kailasa and was being worshipped by Shiva and Parvati, it goes without saying that she is none other than Mahalakshmi who is much higher than them in hierarchy.
4. The term apyavishahyashakti: means that she could have burnt Ravana with her strength if she had wished to do so.
5. Several Puranas such as Koorma, Varaha, Brahmavaivarta, Bhavishyotara, Agni, and also Adhbuta Ramayana have said that Ravana abducted 'Maaya Sita.' Valmiki Ramayana also gives a hint on this factor says Shri Sathyabhoda Theertaru in their commentary on Valmiki Ramayana

Indra In Sita's figure – Killing of Jataayu

tatyaastu taam pratikritim pravivesha shakro
devyaashca sannidhiyutaam vyavahaarasiddhyai I
aadaaya taamatha yayau rajaneecharendro hatwaa
jataayushamurushramato niruddha:
II38II
Indra entered the image left by Sita in order to bring life to it. Along with it an amsha of Sita was also there. This image was taken by Ravana. Ravana killed Jatayu who confronted him on the way and proceeded to Lanka.
Special Notes:

1. The image was 'prakruta.' Indra entered this image to give life to it. One amsha of Sita was in the image so that she could bless Hanuman and also to make

Ravana face the total consequences of result of such lowly action. One roopa of Sita went to 'paataala loka' with Agni and later went to Kailasa

Amusing leela of Shri Lakshmi Narayana

यांयां परेश उरुधैव करोति लीलां
तान्तां करोत्यनु तथैव रमाऽपि देवी ।
नैतावताऽस्य परमस्य तथा रमाया
दोषोऽणुरप्यनुविचिन्त्य उरुप्रभोर्यत् ॥ ३५ ॥

yaamyaam paresha urudhaiva karoti leelaam
taantaan karotyanu tathaiva ramaaapi devi |
naitaavataasya paramasya tathaa ramaayaa
doshoanurapyanuvichintya uruprabhoo yat **||35||**

Whatever play the Supreme Lord acts Mahalakshmi also conducts herself suitably. Thus even slightest defection should not be thought of in the relation of Supreme Lord and Ramaa in as much that both are highly superior than Brahma and others.

Is MahaLakshmi Ignorant?

क्वाज्ञानमापदपि मन्दकटाक्षमात्रात्
सर्गस्थितिप्रलयसंसृतिमोक्षहेतोः ।
देव्या हरेः किमु विडम्बनमात्रमेतद्
विक्रीडितो सुरनरादिवदेव तस्मात् ॥ ३६ ॥

kwaajnaanamaapadapi mandakataakshamaatraat
sarggasthitipralayasamsritimokshaheto: |
devyaa hare: kimu vidambanamaatrametad
vikreedito: suranaraadivadeva tasmaat **||36||**

How can ignorance or distress be attributed to the Goddess whose little side glance alone is sufficient to bring about creation, sustenance, destruction,

bondage and release? Thus it goes without saying that it is much more so in the case of Shri Hari. Therefore their acting thus like ordinary gods and men is only for the sake of appearance to delusion of the undeserving souls.

Raavana abducted Sitakruthi (Sita's image)

देव्याः समीपमथ रावण आससाद
साऽदृश्यतामगमदप्यविषह्यशक्तिः ।
सृष्ट्वाऽऽत्मनः प्रतिकृतिं प्रययौ च शीघ्रं
कैलासमर्चितपदा न्यवसच्छिवाभ्याम् ॥ ३७ ॥

devyaa: sameepamatha raavana aasasaada
saadrushyataamagamadapyavishahyashakti: |
srushtwaaatmana: pratikritim prayayau ca sheeghram
kailaasamarchitapadaa nyavasacchivaabhyaam **||37||**

Ravana then came near Devi. Sita who of unendurable prowess became invisible created a look like image of herself. Leaving behind that image she left for Kailasa immediately. She remained there being worshipped by Shiva and Parvati.

1. After Lakshmana left Ravana hurried to abduct Sita. In the meanwhile Sita left for Kailasa. Before leaving she called 'Agni devata' and got an image made and left it there. Ravana mistook her for real Sita. He abducted her. Thus Ravana only got 'Maaya Sita' and not real Sita.
2. Bhavishyotara Purana says: Ravana after having accepted the hospitality from Sita in the guise of a 'sanyaasi' later tells her that forest is not the place for such beautiful women. Sita at that instant meditated on Agni Deva He appeared immediately and spoke to Ravana, 'Hey Ravana this is not true Sita. Out of fear that she will be forced by evil people in the forest she has come for rescue to 'pataala loka' and is staying with me leaving behind her look like image. This is just her image. Wait and I will bring the true Sita and hand her to you. I am giving her to you because you worship me with devotion. He then took the real sita and brought 'Vedavati' who finally entered the sacrificial fire after the war. Ravana did not trust any devatas. However he had regard for Agni who was the basis for all 'tapas' and also for Brahma who responded to the 'penance' by granting boons. Thus he believed Agni Deva's words. Thus he left the real Sita and took her image brought by Agni.
3. When it is said that Sita went to Kailasa and was being worshipped by Shiva and Parvati, it goes without saying that she is none other than Mahalakshmi who is much higher than them in hierarchy.
4. The term **apyavishahyashakti:** means that she could have burnt Ravana with her strength if she had wished to do so.
5. Several Puranas such as Koorma, Varaha, Brahmavaivarta, Bhavishyotara, Agni, and also Adhbuta Ramayana have said that Ravana abducted 'Maaya Sita.' Valmiki Ramayana also gives a hint on this factor says Shri Sathyabhoda Theertaru in their commentary on Valmiki Ramayana.

Indra in Sita's figure – Killing of Jataayu

तत्यास्तु तां प्रतिकृतिं प्रविवेश शक्रो
देव्याश्च सन्निधियुतां व्यवहारसिद्ध्यै ।
आदाय तामथ ययौ रजनीचरेन्द्रो
हत्वा जटायुषमुरुश्रमतो निरुद्धः ॥ ३८ ॥

tatyaastu taam pratikritim pravivesha shakro
devyaashca sannidhiyutaam vyavahaarasiddhyai |
aadaaya taamatha yayau rajaneecharendro
hatwaa jataayushamurushramato niruddha: ||38||

Indra entered the image left by Sita in order to bring life to it. Along with it an amsha of Sita was also there. This image was taken by Ravana. Ravana killed Jatayu who confronted him on the way and proceeded to Lanka.

Special Notes:

1. The image was 'prakruta.' Indra entered this image to give life to it. One amsha of Sita was in the image so that she could bless Hanuman and also to make Ravana face the total consequences of result of such lowly action. One roopa of Sita went to 'paataala loka' with Agni and later went to Kailasa.

Mahabharat Tatparya Nirnaya Adhaya 8

Image of Sita enters the Agni – True Sita Emerges

seetaakrutim taamatha tatra cha aagataam
divyaccalena pranidhaaya paavake I
kailaasatastaam punareva ca aagataam
seetaamagruhnaaddhutabhuksamarpitaam
Then Sri Rama made that image of Sita which had come there enter the fire as if for divine ordeal, and accepted that real Sita who had come back from Kailasa, and who was presented by Agni..
Special Notes:

1. Sri Rama had taken an oath that He would not enter any city for fourteen years. Therefore He made Lakshmana perform Vibheeshana's coronation. He sent word to Sita (Image of Sita) news about victory, and formally called her through Vibheeshana. He did not run after Sita but killed his enemy who had abducted her and got her back through his younger brother which shows Rama's valor.
2. Was Sri Rama right in making Sita go through the fire test? is a common question that arises in every mind. Sri Rama did this for the sake of the society and also Sri Madhvacharya gives another important reason for this Sita who was abducted by Ravana and who was now standing beforte Sri Rama now was only an image of Sita. That is why Sri Rama did not accept her. He made her enter the fire. At that time real Sita who was in kailasa enetered the Agni and came out of it who was accepted by Sri Rama. It is an example to know Sri Rama's 'sarvajnathva.'

Shri Rama accepts Sita

jaanan gireeshaalayagaam sa seetaam samagraheet
paavakasampradattaam I mumoda sampraapya ca taam sa
raama: saa caiva devi bhagavantamaapya
Knowing that Sita had gone to the abode of Siva (Kailasa) Rama accepted her when presented by Agni, and having been united with her, He much rejoiced, and similarly the goddess (Sita) also having joined the Lord.
Special Notes: Lakshmi Narayana never have separation. However this is described as their 'leela'.

Image of Sita enters the Agni – True Sita Emerges

सीताकृतिं तामथ तत्र चागतां
दिव्यच्छलेन प्रणिधाय पावके ।
कैलासतस्तां पुनरेव चागतां
सीतामगृह्णाद्धुतभुक्समर्पिताम् ॥ २२२ ॥

seetaakrutim taamatha tatra cha aagataam
divyaccalena pranidhaaya paavake |
kailaasatastaam punareva ca aagataam
seetaamagruhnaaddhutabhuksamarpitaam ||222||

Then Sri Rama made that image of Sita which had come there enter the fire as if for divine ordeal, and accepted that real Sita who had come back from Kailasa, and who was presented by Agni.

Special Notes:

1. Sri Rama had taken an oath that He would not enter any city for fourteen years. Therefore He made Lakshmana perform Vibheeshana's coronation. He sent word to Sita (Image of Sita) news about victory , and formally called her through Vibheeshana. He did not run after Sita but killed his enemy who had abducted her and got her back through his younger brother which shows Rama's valor.
2. Was Sri Rama right in making Sita go through the fire test? Is a common question that arises in every mind. Sri Rama did this for the sake of the society and also Sri Madhvacharya gives another important reason for this

3. Sita who was abducted by Ravana and who was now standing before Sri Rama now was only an image of Sita. That is why Sri Rama did not accept her. He made her enter the fire. At that time real Sita who was in kailasa enetered the Agni and came out of it who was accepted by Sri Rama. It is an example to know Sri Rama's 'sarvajnathva.'

Shri Rama accepts Sita

जानन् गिरीशालयगां स सीतां
समग्रहीत् पावकसम्प्रदत्ताम् ।
मुमोद सम्प्राप्य च तां स रामः
सा चैव देवी भगवन्तमाप्य ॥ २२३ ॥

jaanan gireeshaalayagaam sa seetaam
samagraheet paavakasampradattaam |
mumoda sampraapya ca taam sa raama:
saa caiva devi bhagavantamaapya ||223||

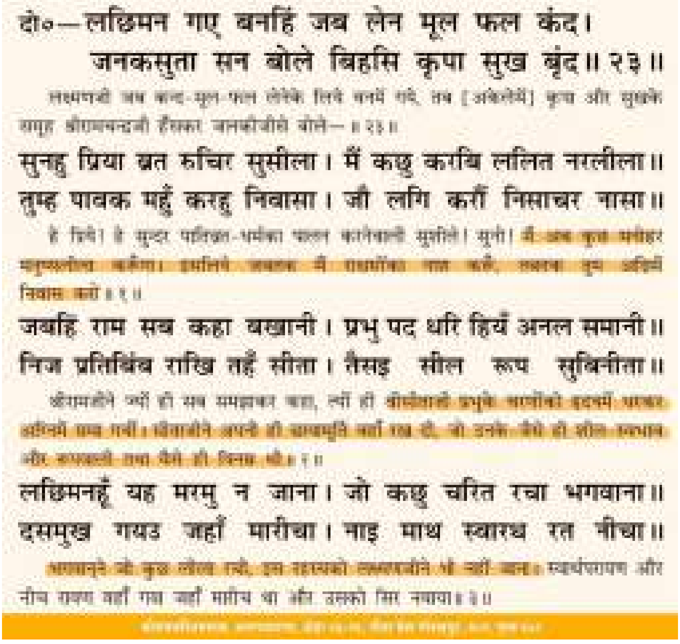
Knowing that Sita had gone to the abode of Siva (Kailasa) Rama accepted her when presented by Agni, and having been united with her, He much rejoiced, and similarly the goddess (Sita) also having joined the Lord.

Special Notes:

1. Lakshmi Narayana never have separation. However this is described as their 'leela'.

ŚriRamaCharita Mānasa, AranyaKända, Doha 23-24, Gitä Press Gorakhpur, #1318, p.699-700

"Listen, my darling, who have been staunch in the holy vow of fidelity to me and are so virtuous in conduct: I am going to act a lovely human part. Abide in fire until I have completed the destruction of the demons." No sooner had Śrī Rāma told Her everything in detail than She impressed the image of the Lord's feet on Her heart and entered into the fire, leaving with Him only of a shadow of Hers, though precisely of the same appearance and the same amiable and gentle disposition. Laksmaṇa too did not know the secret of what the Lord had done behind the curtain. The ten-headed Rävaṇa approached Mārīca and bowed his head to him, selfish and vile as he was.

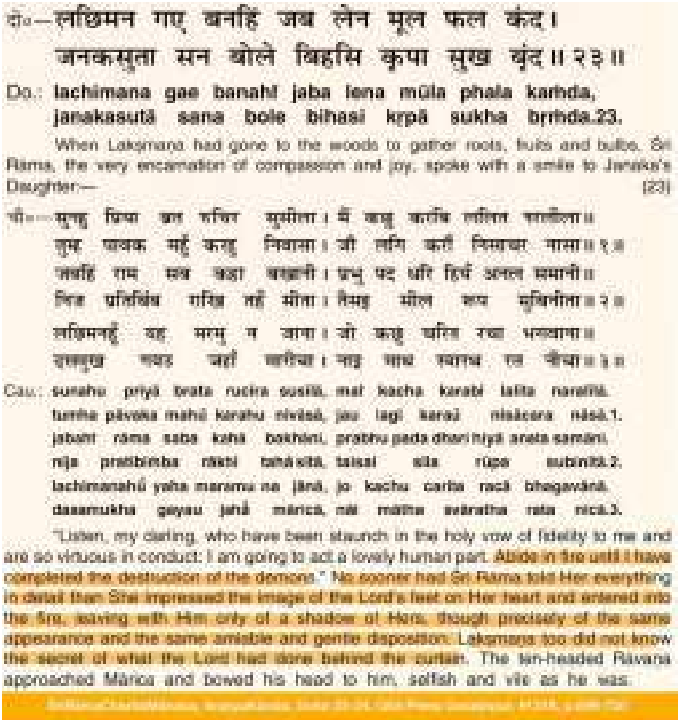


दो०—लछिमन गए बनहिं जब लेन मूल फल कंद।
जनकसुता सन बोले बिहसि कृपा सुख बृंद॥ २३॥

सुनहु प्रिया ब्रत रुचिर सुसीला। मैं कछु करबि ललित नरलीला॥
तुम्ह पावक महुँ करहु निवासा। जौ लगि करौं निसाचर नासा॥

जबहिं राम सब कहा बखानी। प्रभु पद धरि हियँ अनल समानी॥
निज प्रतिबिंब राखि तहँ सीता। तैसइ सील रूप सुबिनीता॥

लछिमनहूँ यह मरमु न जाना। जो कछु चरित रचा भगवाना॥
दसमुख गयउ जहाँ मारीचा। नाइ माथ स्वारथ रत नीचा॥



दो०—लछिमन गए बनहिं जब लेन मूल फल कंद।
जनकसुता सन बोले बिहसि कृपा सुख बृंद॥ २३॥

Do.: lachimana gae banahi jaba lena mūla phala karhda,
janakasutā sana bole bihasi kṛpā sukha bṛrhda.23.

When Lakṣmana had gone to the woods to gather roots, fruits and bulbs, Śrī Rāma, the very encarnation of compassion and joy, spoke with a smile to Janaka's Daughter:— (23)

चौ०—सुनहु प्रिया ब्रत रुचिर सुसीला। मैं कछु करबि ललित नरलीला॥
तुम्ह पावक महुँ करहु निवासा। जौ लगि करौं निसाचर नासा॥ १॥
जबहिं राम सब कहा बखानी। प्रभु पद धरि हियँ अनल समानी॥
निज प्रतिबिंब राखि तहँ सीता। तैसइ सील रूप सुबिनीता॥ २॥
लछिमनहूँ यह मरमु न जाना। जो कछु चरित रचा भगवाना॥
दसमुख गयउ जहाँ मारीचा। नाइ माथ स्वारथ रत नीचा॥ ३॥

Cau.: sunahu priyā brata rucira susīlā, mai kachu karabi lalita naralīlā.
tumha pāvaka mahũ karahu nivāsā, jau lagi karaŭ nisācara nāsā.1.
jabahi rāma saba kahā bakhānī, prabhu pada dhari hiyā anala samānī.
nija pratibimba rākhi tahā sītā, taisai sīla rūpa subinītā.2.
lachimanahū yaha maramu na jānā, jo kachu carita racā bhagavānā.
dasamukha gayau jahā mārīcā, nāi mātha svāratha rata nīcā.3.

"Listen, my darling, who have been staunch in the holy vow of fidelity to me and are so virtuous in conduct: I am going to act a lovely human part. Abide in fire until I have completed the destruction of the demons." No sooner had Śrī Rāma told Her everything in detail than She impressed the image of the Lord's feet on Her heart and entered into the fire, leaving with Him only of a shadow of Hers, though precisely of the same appearance and the same amiable and gentle disposition. Lakṣmana too did not know the secret of what the Lord had done behind the curtain. The ten-headed Rāvana approached Mārīca and bowed his head to him, selfish and vile as he was.

Allegations-

Shiva in order "to test" the devotion of a couple, went to their house as a Brahmin guest, the husband Sudarshana had advised his wife to treat their guests well as guests are equivalent to Shiva. Finding that Sudarshana was not in the house, Shiva had sex with the wife of Sudarshana, meanwhile, Sudarshana arrived at his home but Shiva brazenly and shamelessly told him that he is having sex with Sudarshana's wife, Sudarshana instead of rebuking Shiva was "delighted" and went away.

Linga Purana, Section I, chapter 29, verses 46-64 "Formerly, a householder known as Sudarsana, vowed to conquer the God of Death. He said to his chaste wife. 'O lady of good holy rites, fine eye-brows and good fortune, listine to what I say, assiduously. Never should you dishonour the guests who visit your gouse. Since everyone of the guests is the Pinaka bearing lord, you should dedicate even your self to the guest and adore him...O excellent brahmins, in order to test their devotion, Dharma himself assumed the form of a

brahmin and came to the house of the sage...Dharma disguised as a brahmin said 'O gentle lady

Refutation-

Here is Linga Purana, Section I, chapter 29, verses 46-64 Geeta Press hindi translation . You can read this translation properly nowhere mention of any sexual interocourse or any such thing like Adultery

The passage does not describe any act of adultery or misconduct by Dharma with the sage's wife. In this story, Dharma merely assumes the form of a Brāhmaṇa to test the devotion of the sage Sudarśana and his wife towards the sacred duty of welcoming guests. Following her husband's instructions, the chaste wife offers him water, arghya, and respect as part of guest service, without even a hint of impropriety. When Sudarśana returns home, Dharma reveals his true form, praises both of them for their unwavering adherence to dharma, and blesses them, declaring that through their devotion to atithi-pūjā (hospitality) they have conquered death. After granting them a boon, he departs. The entire episode is about the greatness of guest worship and not about lust, seduction, or adultery.

भवसागरसे पार होने तथा आत्मशुद्धिके लिये अतिथिपूजाको छोड़कर गृहस्थों एवं श्रेष्ठ द्विजोंके लिये लोकमें अन्य कोई भी उपाय नहीं है ॥ ४५ ॥
पूर्वकालमें सुदर्शन नामसे विख्यात गृहस्थ मुनिने मृत्युपर विजय प्राप्त करनेकी प्रतिज्ञा की और अपनी संतानयुक्त पतिव्रता पत्नीसे कहा- हे सुव्रते ! हे सुन्दर भौहोंवाली ! हे सौभाग्यवति ! सुनो, तुम पूर्ण प्रयत्नके साथ अतिथियोंका सदा सत्कार करना और कभी भी उनका निरादर न करना ॥ ४६-४७ ॥
अतिथि साक्षात् पिनाकधारी शिवका ही स्वरूप होता है, अतएव सब कुछ अर्पित करके भी अतिथिकी पूजा करो। सुदर्शनने पुनः कहा- हे आर्ये! अतिथि साक्षात् शिव होता है; शिवस्वरूप अतिथिको सब कुछ प्रदान करना चाहिये। अतः सभी अतिथियोंकी सदा पूजा करनी चाहिये ॥ ४८-५०१/२ ॥
पतिके ऐसा कहनेपर वह पातिव्रतपरायण मुनिभार्या पतिकी आज्ञाको देवप्रतिमाके समक्ष अर्पित किये गये पुष्प आदिकी भाँति शिरोधार्य करके अतिथि सत्कारमें प्रवृत्त हो गयी ॥ ५१/२ ॥
हे श्रेष्ठ द्विजो ! उन दोनोंकी श्रद्धाकी परीक्षा करनेके लिये एक सुन्दर ब्राह्मणका रूप धारण करके साक्षात् धर्म मुनिके घर पधारे। उस ब्राह्मणको देखकर विशुद्ध हृदयवाली उस मुनिभार्याने अर्घ्य आदिसे उस ब्राह्मणका पूजन किया ॥ ५२-५३ ॥
बुद्धिसम्पन्न पति सुदर्शन कहाँ हैं? तत्पश्चात् अपने पतिद्वारा कही गयी बातका स्मरण करती हुई उस स्त्रीने पतिकी आज्ञाको ध्यानमें रखकर धर्मरूप उस ब्राह्मणके लिये आतिथ्य-सेवा करनेका मनमें निश्चय किया ॥ ५४-५६२ ॥ उस स्त्रीके द्वारा भलीभाँति पूजित होकर ब्राह्मण-वेषधारी साक्षात् धर्मने उससे कहा- हे कल्याणि ! तुम्हारे
इसी बीच उस स्त्रीके पति प्रज्ञासम्पन्न सुदर्शन घरके द्वारपर आ गये। मुनिवर सुदर्शनने अपनी भार्याको आवाज दी- हे भद्रे ! तुम कहाँ चली गयी हो ? तब साक्षात् धर्मरूप अतिथि उनसे बोले- हे महाभाग परम सन्तुष्ट हूँ ॥ ५७-६०१/२॥
सुदर्शन ! मैं इस समय तुम्हारी इस भार्याके आतिथ्यसे तदनन्तर धर्मराजने अपना वास्तविक रूप उन्हें दिखाया और मनोवांछित वर देकर महान् कान्तिवाले धर्मने उनसे कहा- हे विप्रेन्द्र ! मैं यहाँ केवल तुम्हारी श्रद्धाकी परीक्षा करनेके निमित्त आया हूँ। हे सुव्रत ! तुमने अपने एकमात्र अतिथिपूजारूप धर्मसे मृत्युतकको जीत लिया है॥ ६१-६३॥ 'अहो, इस तपस्वीका ऐसा ओज' – इस प्रकार कहकर धर्म वहाँसे चले गये। [हे मुनियो !] इसलिये सभी अतिथियोंकी सदा पूजा करनी चाहिये। हे अभागे मुनीश्वरो ! अब अधिक कहनेसे क्या लाभ ? तुम लोग शीघ्र ही उन्हीं महादेवकी शरणमें जाओ ॥ ६४-६५ ॥

Verse 45
For crossing over the ocean of worldly existence (bhava-sāgara) and for the purification of the soul, there is no other

means in this world for householders and noble twice-born ones except for the worship of guests.

Verses 46–47
In ancient times, a householder sage renowned by the name *Sudarśana* took a vow to conquer death. He said to his virtuous wife, who was blessed with children:
"O auspicious one! O beautiful-browed lady! O fortunate one! Listen carefully—
You must, with full effort, always honor and serve guests and never show them any disrespect."

Verses 48–50½
"The guest is verily the embodiment of Śiva, the bearer of the bow Pināka. Therefore, even after offering everything you possess, worship the guest with full devotion.
O dear one! A guest is none other than Śiva Himself. One must give everything to a guest who is the very form of Śiva. Hence, all guests should always be worshipped without fail."

Verse 51½
Hearing her husband's words, that chaste wife, devoted to the path of pativratā-dharma, accepted her husband's instructions like flowers offered before a deity, placing them on her head in reverence, and engaged wholeheartedly in serving guests.

Verses 52–53
O noble twice-born ones! To test the faith of that couple, Dharma himself came to their hermitage in the form of a beautiful Brāhmaṇa. Seeing that Brāhmaṇa, the pure-hearted wife of the sage worshipped him with offerings of water for washing the feet (arghya) and other rituals.

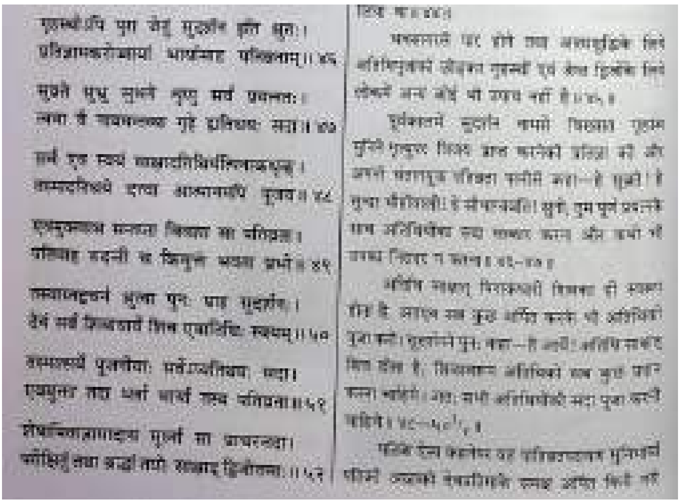
Verses 54–56½
"Where is the wise sage Sudarśana?"—asked the Brāhmaṇa. Then, recalling her husband's instructions, that lady firmly resolved in her mind to serve the guest, who was in fact Dharma in disguise, with proper hospitality.

Verses 57–60½
Pleased by the thorough hospitality shown by that woman, the guest—Dharma in the guise of a Brāhmaṇa—spoke to her:
"O auspicious lady! Because of your service…"
Just at that moment, her wise husband Sudarśana arrived at the door of the house and called out:
"O gentle one! Where have you gone?"
Then the guest, Dharma himself, spoke to him:
"O greatly fortunate one! I am extremely pleased with you."

Verses 61–63
After this, Dharma revealed his true form to them and, granting them a boon of their heart's desire, spoke with great brilliance:
"O foremost of Brāhmaṇas! I have come here only to test your faith. O virtuous one! By your single-minded guest-worship, which is itself Dharma, you have conquered even Death!"

Saying, "Ah! What radiance this ascetic possesses!", Dharma then departed.

Verses 64–65
Therefore, one must always worship guests.
O unfortunate sages! What more can be said?
Quickly, all of you, take refuge in that great Lord Mahādeva!



DEBUNKING ALLEGATIONS OF IMMORALITY IN HINDUISM BY PEDOPHILE FOLLOWERS

Allegations-

Immorality

Hinduism has many more immoral things prescribed in the scripture.Ravana describes the color of Sita's nipples,

Valmiki Ramayana, Aranya Kanda 3.46.16-20 "While standing before her then Ravana eyed at the auspicious wife of Rama, whose lips and teeth are fine, visage is shiny like a full moon, and who is presently tortured by her tearful lamentation and sitting in the straw-cottage, and he approached that lotus-petal eyed Vaidehi who is dressed in chry silks, as that night-walker is gladdened at his heart for

her solitude. Glittering like the glitter of gold, silkened in ochry silks, you are like a lotus-tendril garlanded with divine lotuses as your ensemble, who are you?" Thus Ravanan started addressing Seetha. "Oh, rosy faced one, are you the personified numen of Respect, Renown or Resplendence, or the Felicitous Lakshmi herself, or oh, curvaceous one, are you a nymphal Apsara, or the numen of Benefactress, or a self-motivated woman, or Rati Devi, the consort of Manmatha, the Love God. "Your hips are beamy, thighs burly akin to elephant's trunks, and these two breasts of yours that are ornamented with best jewellery are rotund, rubbing and bumping each other, and they are swinging up and up, their nipples are brawny and jutting out, and they are smoothish like palm-fruits, thus they are covetable for they are beautiful."

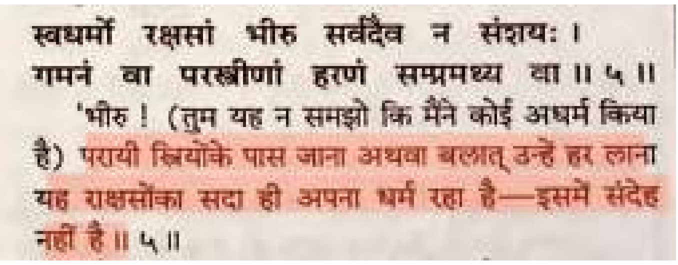
Refutation-

First of all, these are the words of Rāvaṇa, an evil Rākṣasa, not those of any self-controlled Ṛṣi, Mahārṣi, or Brahmarṣi. Rāvaṇa's wicked nature is well-documented, and the Vālmīki Rāmāyaṇa itself provides ample proof of his cruelty, arrogance, and sinful conduct.

Valmiki Ramayana 5.20.5 Geeta Press Gorakhpur

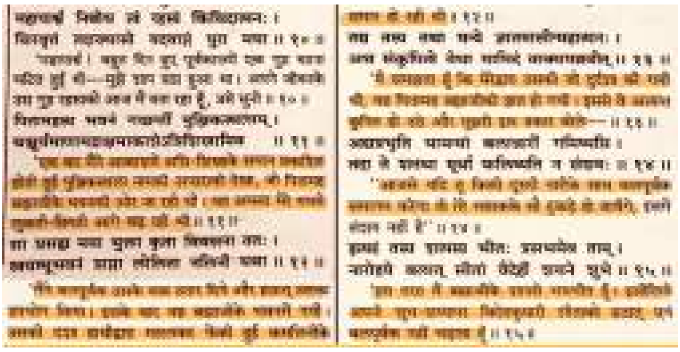
भीरु ! (तुम यह न समझो कि मैंने कोई अधर्म किया है) परायी स्त्रियोंके पास जाना अथवा बलात् उन्हें हर लाना यह राक्षसोंका सदा ही अपना धर्म रहा है- इसमें संदेह नहीं है ॥ ५ ॥

"Timid one! (Do not think that I have committed any unrighteous act.) Going to other men's wives or forcibly carrying them away—this has always been the very own duty of the demons; there is no doubt about it."


स्वधर्मो रक्षसां भीरु सर्वदैव न संशयः ।
गमनं वा परस्त्रीणां हरणं सम्प्रमथ्य वा ॥ ५ ॥
'भीरु ! (तुम यह न समझो कि मैंने कोई अधर्म किया है) परायी स्त्रियोंके पास जाना अथवा बलात् उन्हें हर लाना यह राक्षसोंका सदा ही अपना धर्म रहा है—इसमें संदेह नहीं है ॥ ५ ॥

Due to his rape of Apsarā Punjikasthalā, Rāvaṇa was cursed by Brahmā ji that if he rapes a woman again, his head will burst into pieces.

"Śrīmad Vālmīki Rāmāyaṇa, Yuddha Kāṇḍa, Sarga 13, Gita Press, Gorakhpur, No. 75, Samvat 2071, Part 2, Pages 232–233."



We already know from Mahābhārata Tatparya Nirṇaya, .dhyāya 3, that Devī Sītā never even came into contact

with Rāvaṇa.
When Rāvaṇa came seeking her, the real Devī Sītā became invisible and created an illusory image of herself. Into this image, Indra entered and gave it life so it could act and speak like her. It was this illusory form that Rāvaṇa approached and abducted. Rāvaṇa neither saw nor touched the real Devī Sītā at any point.

Mahabharat Tatparya Nirnaya Adhaya 3

"Listen, my darling, who have been staunch in the holy vow of fidelity to me and are so virtuous in conduct: I am going to act a lovely human part. Abide in fire until I have completed the destruction of the demons." No sooner had Śrī Rāma told Her everything in detail than She impressed the image of the Lord's feet on Her heart and entered into the fire, leaving with Him only of a shadow of Hers, though precisely of the same appearance and the same amiable and gentle disposition. Laksmaṇa too did not know the secret of what the Lord had done behind the curtain. The ten-headed Rävaṇa approached Mārīca and bowed his head to him, selfish and vile as he was.

Indra In Sita's figure – Killing of Jataayu

tatyaastu taam pratikritim pravivesha shakro
devyaashca sannidhiyutaam vyavahaarasiddhyai I
aadaaya taamatha yayau rajaneecharendro hatwaa
jataayushamurushramato niruddha:
II38II
Indra entered the image left by Sita in order to bring life to it. Along with it an amsha of Sita was also there. This image was taken by Ravana. Ravana killed Jatayu who confronted him on the way and proceeded to Lanka.
Special Notes:

The image was 'prakruta.' Indra entered this image to give life to it. One amsha of Sita was in the image so that she could bless Hanuman and also to make Ravana face the total consequences of result of such lowly action. One roopa of Sita went to 'paataala loka' with Agni and later went to Kailasa

Raavana abducted Sitakruthi (Sita's image)

देव्याः समीपमथ रावण आससाद
साऽदृश्यतामगमदप्यविषह्यशक्तिः ।
सृष्ट्वाऽऽत्मनः प्रतिकृतिं प्रययौ च शीघ्रं
कैलासमर्चितपदा न्यवसच्छिवाभ्याम् ॥ ३७ ॥

Adhyaya 5 325

devyaa: sameepamatha raavana aasasaada
saaadrushyataamagamadapyavishahyashakti: |
srushtwaaaatmana: pratikritim prayayau ca sheeghram
kailaasamarchitapadaa nyavasacchivaabhyaam [|37||]

Ravana then came near Devi. Sita who of unendurable prowess became invisible created a look like image of herself. Leaving behind that image she left for Kailasa immediately. She remained there being worshipped by Shiva and Parvati.

1. After Lakshmana left Ravana hurried to abduct Sita. In the meanwhile Sita left for Kailasa. Before leaving she called 'Agni devata' and got an image made and left it there. Ravana mistook her for real Sita. He abducted her. Thus Ravana only got 'Maaya Sita' and not real Sita.
2. Bhavishyotara Purana says: Ravana after having accepted the hospitality from Sita in the guise of a 'sanyaasi' later tells her that forest is not the place for such beautiful women. Sita at that instant meditatated on Agni Deva He appeared immediately and spoke to Ravana, 'Hey Ravana this is not true Sita. Out of fear that she will be forced by evil people in the forest she has come for rescue to 'pataala loka' and is staying with me leaving behind her look like image. This is just her image. Wait and I will bring the true Sita and hand her to you. I am giving her to you because you worship me with devotion. He then took the real sita and brought 'Vedavati' who finally entered the sacrificial fire after the war. Ravana did not trust any devatas. However he had regard for Agni who was the basis for all 'tapas' and also for Brahma who responded to the 'penance' by granting boons. Thus he believed Agni Deva's words. Thus he left the real Sita and took her image brought by Agni.
3. When it is said that Sita went to Kailasa and was being worshipped by Shiva and Parvati, it goes without saying that she is none other than Mahalakshmi who is much higher than them in hierarchy.
4. The term **apyavishahyashakti:** means that she could have burnt Ravana with her strength if she had wished to do so.
5. Several Puranas such as Koorma, Varaha, Brahmavaivarta, Bhavishyotara, Agni, and also Adhbuta Ramayana have said that Ravana abducted 'Maaya Sita.' Valmiki Ramayana also gives a hint on this factor says Shri Sathyabhoda Theertaru in their commentary on Valmiki Ramayana.

Indra in Sita's figure – Killing of Jataayu

तस्यास्तु तां प्रतिकृतिं प्रविवेश शक्रो
देव्याश्च सन्निधियुतां व्यवहारसिद्ध्यै ।
आदाय तामथ ययौ रजनीचरेन्द्रो
हत्वा जटायुषमुरुश्रमतो निरुद्धः ॥ ३८ ॥

tatyaastu taam pratikritim pravivesha shakro
devyaashca sannidhiyutaam vyavahaarasiddhyai |
aadaaya taamatha yayau rajaneecharendro
hatwaa jataayushamurushramato niruddha: ||38||

Indra entered the image left by Sita in order to bring life to it. Along with it an amsha of Sita was also there. This image was taken by Ravana. Ravana killed Jatayu who confronted him on the way and proceeded to Lanka.

Special Notes:

1. The image was 'prakruta.' Indra entered this image to give life to it. One amsha of Sita was in the image so that she could bless Hanuman and also to make Ravana face the total consequences of result of such lowly action. One roopa of Sita went to 'paataala loka' with Agni and later went to Kailasa.

This is evident from Shri Ramcharitmanas as well –

ŚriRamaCharita Mānasa, AranyaKända, Doha 23-24, Gitä Press Gorakhpur, #1318, p.699-700

“Listen, my darling, who have been staunch in the holy vow of fidelity to me and are so virtuous in conduct: I am going to act a lovely human part. Abide in fire until I have completed the destruction of the demons.” No sooner had Śrī Rāma told Her everything in detail than She impressed the image of the Lord’s feet on Her heart and entered into the fire, leaving with Him only of a shadow of Hers, though precisely of the same appearance and the same amiable and gentle disposition. Laksmaṇa too did not know the secret of what the Lord had done behind the curtain. The ten-headed Rävaṇa approached Mārīca and bowed his head to him, selfish and vile as he was.

दो०—लछिमन गए बनहिं जब लेन मूल फल कंद।
जनकसुता सन बोले बिहसि कृपा सुख बृंद॥ २३॥

Do.: lachimana gae banahi jaba lena mūla phala kamda,
janakasutā sana bole bihasi kṛpā sukha bṛmda.23.

When Lakṣmaṇa had gone to the woods to gather roots, fruits and bulbs, Śrī Rāma, the very encarnation of compassion and joy, spoke with a smile to Janaka's Daughter:— (23)

चौ०—सुनहु प्रिया ब्रत रुचिर सुसीला। मैं कछु करबि ललित नरलीला॥
तुम्ह पावक महुँ करहु निवासा। जौ लगि करौं निसाचर नासा॥ १॥
जबहिं राम सब कहा बखानी। प्रभु पद धरि हियँ अनल समानी॥
निज प्रतिबिंब राखि तहँ सीता। तैसइ सील रूप सुबिनीता॥ २॥
लछिमनहूँ यह मरमु न जाना। जो कछु चरित रचा भगवाना॥
दसमुख गयउ जहाँ मारीचा। नाइ माथ स्वारथ रत नीचा॥ ३॥

Cau.: sunahu priyā brata rucira susīlā, mai kachu karabi lalita naralīlā.
tumha pāvaka mahũ karahu nivāsā, jau lagi karaũ nisācara nāsā.1.
jabahi rāma saba kahā bakhānī, prabhu pada dhari hiyã anala samānī.
nija pratibimba rākhi tahã sītā, taisai sīla rūpa subinītā.2.
lachimanahũ yaha maramu na jānā, jo kachu carita racā bhagavānā.
dasamukha gayau jahã mārīcā, nāi mātha svāratha rata nīcā.3.

"Listen, my darling, who have been staunch in the holy vow of fidelity to me and are so virtuous in conduct: I am going to act a lovely human part. Abide in fire until I have completed the destruction of the demons." No sooner had Śrī Rāma told Her everything in detail than She impressed the image of the Lord's feet on Her heart and entered into the fire, leaving with Him only of a shadow of Hers, though precisely of the same appearance and the same amiable and gentle disposition. Lakṣmaṇa too did not know the secret of what the Lord had done behind the curtain. The ten-headed Rāvaṇa approached Mārīca and bowed his head to him, selfish and vile as he was.

दो०—लछिमन गए बनहिं जब लेन मूल फल कंद।
जनकसुता सन बोले बिहसि कृपा सुख बृंद॥ २३॥

लक्ष्मणजी जब कन्द-मूल-फल लेनेके लिये वनमें गये, तब [अकेलेमें] कृपा और सुखके समूह श्रीरामचन्द्रजी हँसकर जानकीजीसे बोले—॥ २३॥

सुनहु प्रिया ब्रत रुचिर सुसीला। मैं कछु करबि ललित नरलीला॥
तुम्ह पावक महुँ करहु निवासा। जौ लगि करौं निसाचर नासा॥

हे प्रिये! हे सुन्दर पातिव्रत-धर्मका पालन करनेवाली सुशीले! सुनो! मैं अब कुछ मनोहर मनुष्यलीला करूँगा। इसलिये जबतक मैं राक्षसोंका नाश करूँ, तबतक तुम अग्निमें निवास करो॥ १॥

जबहिं राम सब कहा बखानी। प्रभु पद धरि हियँ अनल समानी॥
निज प्रतिबिंब राखि तहँ सीता। तैसइ सील रूप सुबिनीता॥

श्रीरामजीने ज्यों ही सब समझाकर कहा, त्यों ही श्रीसीताजी प्रभुके चरणोंको हृदयमें धरकर अग्निमें समा गयीं। सीताजीने अपनी ही छायामूर्ति वहाँ रख दी, जो उनके जैसे ही शील-स्वभाव और रूपवाली तथा वैसे ही विनम्र थी॥ २॥

लछिमनहूँ यह मरमु न जाना। जो कछु चरित रचा भगवाना॥
दसमुख गयउ जहाँ मारीचा। नाइ माथ स्वारथ रत नीचा॥

भगवान्‌ने जो कुछ लीला रची, इस रहस्यको लक्ष्मणजीने भी नहीं जाना। स्वार्थपरायण और नीच रावण वहाँ गया जहाँ मारीच था और उसको सिर नवाया॥ ३॥

So, when Rāvaṇa approached and spoke those evil words "before Sītā," it was not even the real Devī Sītā who was hearing them. Instead, it was the illusory image of Sītā, into which Indra had already entered. Knowing full well the wicked intentions of Rāvaṇa, Indra — in the form of this image — did not respond to his vile speech and simply acted naturally until the image of Māta Sītā was abducted by Rāvaṇa.

The disappearance of the real Māta Sītā, the kidnapping of her image, and the eventual destruction of Rāvaṇa and all the Rākṣasas were all part of a pre-destined divine Līlā. There is nothing immoral about this

Allegations-

Shiva appeared with erected penis before Brahma and Vishnu,

Linga Purana Part 1, Chapter 20, Verses 59-62. "O Viṣṇu, who is this incomprehensible person with a huge face and urved fangs? With hairs dishavelled, with ten arms

stretched and holding a trident, with all-round eyes he seems to be the lord of the universe. He has a deformed body and a girdle of Muñja grass. With huge penis lifted up, he is roaring loudly and terribly. With a mass of splendour and lustre he has enveloped the quarters and the firmament. He comes this way itself."

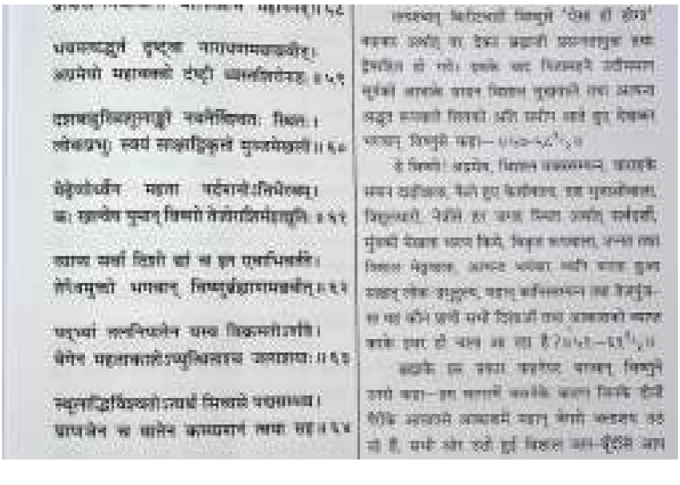
Refutation-

Here is Linga Purana Part 1, Chapter 20, Verses 59-62 Geeta Press Gorakhpur hindi translation you can read it nowhere written such thing

तत्पश्चात् किरीटधारी विष्णुसे 'ऐसा ही होगा' कहकर अर्थात् वर देकर ब्रह्माजी प्रसन्नतायुक्त तथा द्वेषरहित हो गये। इसके बाद पितामहने उदीयमान सूर्यकी आभाके समान विशाल मुखवाले तथा अत्यन्त अद्भुत रूपवाले शिवको अति समीप आते हुए देखकर भगवान् विष्णुसे कहा- ॥ ५७-५८/२॥
हे विष्णो ! अप्रमेय, विशाल वक्त्रसम्पन्न, वाराहके समान दाढ़ोंवाला, फैले हुए केशोंवाला, दश भुजाओंवाला, त्रिशूलधारी, नेत्रोंसे हर जगह स्थित अर्थात् सर्वदर्शी, मुंजकी मेखला धारण किये, विकृत रूपवाला, उन्नत तथा विशाल मेढ्वाला, अत्यन्त भयंकर ध्वनि करता हुआ साक्षात् लोक-प्रभुतुल्य, महान् कान्तिसम्पन्न तथा तेजपुंज-सा यह कौन प्राणी सभी दिशाओं तथा आकाशको व्याप्त करके इधर ही चला आ रहा है? ॥ ५९-६११/२ ॥
ब्रह्माके इस प्रकार कहनेपर भगवान् विष्णुने उनसे कहा-इस सागरमें चलनेके कारण जिनके दोनों पैरोंके आघातसे आकाशमें महान् वेगसे जलाशय उठ रहे हैं, सभी ओर उठी हुई विशाल

After that, the crown-bearing Vishnu said "So it shall be," granting the boon, and Brahmā became pleased and free from enmity. Then, the grandsire (Brahmā), seeing the greatly wondrous form of Śiva—whose vast face was like the radiance of the rising sun—approaching very near, spoke to Lord Vishnu:

"O Viṣṇu! Who is this immeasurable one, possessing a great mouth, with tusks like a boar's, with flowing locks of hair, ten-armed, bearing a trident, all-seeing with eyes that behold everything, girdled with a muñja grass belt, of a fierce form, having an elevated and massive belly, making a terribly loud sound, equal to the very Lord of the worlds in might, endowed with great splendor, and blazing like a mass of energy, who is advancing here filling all the quarters and the sky?



Allegations-

When Shiva's wife died, he held her dead body and kissed her frequently which can be considered Necrophilia,

Brahma Vaivarta Purana, Krishna Janma Khanda 43.1-24 "… Lamenting thus and afflicted with grief, he held the dead body of his beloved wife to his breast and kissed and embraced it again and again. Siva pressed his lips to the lips of his beloved and embracing her repeatedly swooned again"

Refutation-

Lets cross check his own refrence and source from Normal Brahma Vaivarta Purana Recession and expose his hypocrisy

For those who dont know meaning of Necrophilia – NECROPHILIA IS THE UNATURAL OFFESENCE OF DEFILING A DEAD BODY OR COOPSE BY COMITTING SEXUAL INTERCOURSE WITH THE DEAD.

Here is **Brahma Vaivarta Purana Krishna Janma Khanda 43.16-17** english translation of the Normal Recession (Interpolated ones)

I think Mullas have some problem with their eye sight, they don't know how to see clearly even their own reference, so let me show you the truth

Here is Bramhvaivarata Mahapuranam Krsna janama khanda, Ch-43,1-11th shloka Where lord shiva became sad for Maata sati as she Left her body. Just the name of the chapter exposes the hypocrisy of these Muslims – Chapter – 43 **Śiva Relieved of the Grief**

Grief is the deep sadness and loss you feel when someone you love dies.
The death of a loved one can mean a big change in your life. It takes time to cope with your loss and find ways to adapt. Comfort and support from others con help as you go through grief.

Losing a loved one is a traumatic experience for anyone. Sometimes people who are emotionally upset, hug and kiss the body of the deceased.

अथ त्रिचत्वारिंशोऽध्यायः

Chapter - 43

Śiva Relieved of the Grief

नारायण उवाच

[illegible]

Nārāyaṇa said- on looking at the body of Pārvatī Mahādeva which looked as sleeping, the lustre of whose face was still illumining and had not faded out. She was clad in white garment, holding a rosary in her hand, was illumining with the divine lustre and the charming rays of her body which looked like the molten gold were spreading everywhere. At the sight of the image Śiva's mind started burning with separation. Though he happened to be well-versed in all the sastras, still he fainted and fell down on the ground.

[illegible]

Śiva who had been valorous, felt painful with the separation of his wife. He is the one who always roams about is the best among the best, the seed of the Vedas, the teacher of the yogic practices, he also felt painful with the death of Satī.

[illegible]

After regaining consciousness, immovable Śiva looked like the fallen trunk of the tree. Looking at the lotus-like face of Satī he spoke.

[illegible]

At that point of time his eyes were filled with tears. Though he happens to be the refuge of down-trodden and removes the miseries of the miserable people, still his condition became miserable and he started lamenting.

शंकर उवाच

[illegible]

Śiva said- O beautiful one, O chaste lady of my life, get up I happen to be Śiva, your husband. You look at me since I have come to you.

[illegible]

Though I possess the form of welfare, bestow welfare and the form of all the riches, bestow success, the soul all and the lord of all but in spite of that I happen to be like a dead body without you.

[illegible]

You possess all the prowess, I become competent only when you are with me. Without you I loose my skill and become still in all the performance.

[illegible]

O dear, you possess the special knowledge, the one who is not aware of the importance of Sakti, such a person devoid of knowledge and denounce her. It is not proper for you to leave me. But why are you disowning me?

[illegible]

Slokas 16-17

Now simple kissing and hugging due to grief for separation has been Claimed as Necrophilia by these Muslims . Tell me where is Necrophilia in Simple kissing and hugging due to grief for separation

इत्युक्त्वा मृतदेहं च प्रियाया विरहातुरः।
निधायोरसि संश्लिष्य चुचुम्ब च पुनः पुनः॥१६॥
अधरे चाधरं दत्त्वा वक्षो वक्षसि शंकरः।
पुनः पुनः समाश्लिष्य पुनर्मूर्च्छामवाप सः॥१७॥

Thus speaking Śiva infested with the separation of Satī, lifted up the body of his beloved and embraced her, kissing at again and again. He placed his lips over her lips and the chest over her breasts. Thus he embraced her again and again while lamenting.

The Next slokas also mention Maheswar Shiva great Sorrow and continuous crying and tears coming from his eyes becuase of separation from Sati and how he became lifeless with this grief of separation

पुनः स चेतनां प्राप्य वेगादुत्थाय शोकतः।
दुद्राव च यथोन्मत्तो ज्ञानिनां च गुरोर्गुरुः॥१८॥
सप्तद्वीपं सप्तसिन्धुं लोकालोकं च काञ्चनम्।
बभ्राम भ्रान्तवज्ज्ञानी सतीं कृत्वा स्ववक्षसि॥१९॥

After regaining consciousness, he got up with force infatuated with grief. Inspire of his being

the teacher of the intellectuals, he started wandering like an intoxicated person. Carrying the body of Satī, he wandered in the seven islands, seven oceans various countries and nountains. He started wandering in the fallacy.

रूरोदोच्चै: स्वयं कृत्वा सति साध्वीत्युदीर्य च।
त्रिनेत्रनेत्रनीरेण संबभूव सरोवरम्॥२१॥
तन्नेत्रं च सरो नाम मुनीनां तपस: स्थलम्।
योजनद्वयविस्तीर्णं पुण्यतीर्थं मनोहरम्॥२२॥
यत्र स्नात्वा पुनर्जन्म नराणां न भवेद्गिरे।
शतजन्मकृतं पापं स्नानमात्रेण नश्यति॥२३॥

He started crying, "O Satī, O chaste women". Thus crying he started shouting loudly. At that point of time the tears flowing from the eyes of Śiva were turned into a lake which was given the name of Netrasara. In due course of time it became the place for performing *tapas* by the sages. This auspicious and holy place was spread over an area of two *yojanas*. O mountain, while taking a bath in that sacred place, the humans do not have to be reborn. Having a dip into that water all the sins of the people disappear.

Then reciting the name of Satī the lady of his life, Śiva again fainted. The one who was always roaming in his own soul, even forgot Brahman. Thus the one who fulfilled the desires of others became lifeless with the grief of the separation of Satī and was seated under the banyan tree. He was lying there unconsciousness and finding him in that condition, all the gods were surprised. All of them than went to Śiva Lord Nārāyaṇa also accompanied with his attendants reached at the place. His feet were adorned by Kamalā with the ornaments of gems. He was wearing a *pītāmbara* had four arms, wore a smile on his face, was delightful and adorned with long garland of forest flowers. Dharma accompanied by gods and the sages arrived there and bowed in reverence to the lord of Lakṣmī. All of them were seated in an assembly there. Thereafter lord Hari took Śiva in his lap, who happen to be the teacher of the intellectuals and was crying. He than started consoling him.

त्रिनेत्र उवाच

कस्त्वं तेज:स्वरूपोऽसि क इमे तव संनिधौ।
किन्नाम भक्तश्चैषां कानि नामानि का सती॥४३॥
कोऽहं को मे भवान्भूते किंकरा: कुत आगता:।
क्व यास्यसि क्व यास्यामि क्व गच्छन्त इमे वद॥४४।

Śiva said- O form of lustre, who are you? Who are all the people surrounding you? What is Satī? Who am I? Who are you all talking with me where are these attendants going? You please tell me.

Now if this is still Necrophilia then Muslims should also consider this as Necrophilia and their Prophet Muhammad as Necrophile for kissing the death body of Uthman
…on Mazun

Sunan Abi Dawud 3163 – I saw the Messenger of Allah (ﷺ) that he kissed Uthman ibn Maz'un while he was dead, and I saw that tears were flowing (from his eyes).

Meanwhile Islamic Hadiths itself establishes that Prophet Muhammad had sexual intercourse with the dead body of his foster mother

Kanz Al-Ummal ("The treasure of deeds")
By Ali Bin Husam Ad-Din Al-Mufqi Al-Hindi
Published by Mu'assasa Ar-Risala. Beirut 1989

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By Ali Bin Husam Ad-Din Al-Mufqi Al-Hindi
Published by Mu'assasa Ar-Risala. Beirut 1989.
Volume 13, Pages 609-610
Hadith Numbers 37609-37611

37609 – (قال الشيرازي في الألقاب) أنا أبو العباس أحمد بن سعيد بن معدان بمرو قال ذكر أحمد بن محمد بن عمرو أنا أبي وعمي قال وأنا جدي عمرو بن مصعب حدثني سعيد بن مسلم بن قتيبة سمعت علي بن موسى ولي العهد قال سمعت أبا العباس أمير المؤمنين قال سمعت أبي محمد بن علي قال سمعت أبا هاشم بن محمد بن الحنفية يحدث عن الحسين ابن علي عن أبيه علي بن أبي طالب ومحمد بن علي عن أبيه عن ابن عباس قال : لما ماتت أم علي بن أبي طالب فاطمة بنت أسد بن هاشم وكانت ممن كفل النبي صلى الله عليه و سلم وربته بعد موت عبد المطلب كفتها النبي صلى الله عليه و سلم في قميصه وصلى عليها واستغفر لها وجزاها الخير بما وليته منه واضطجع معها في قبرها حين وضعت فقيل له : صنعت يا رسول الله بها صنعا لم تصنع بأحد قال : إنما كفنتها في قميصي ليدخلها الله الرحمة ويغفر لها واضطجعت في قبرها ليخفف الله عنها بذلك) ترجم لها ابن حجر ترجمة ممتعة

When Fatima bin Asad bin Hashim the mother of Ali bin Abu Talib died, she had protected the prophet, and raised him after the death of 'Abd
Al-Muttalib. The prophet raised her up in his shirt and prayed upon her and sought repentance for her and sought the good in what she did, and had
marital relations with her whilst she was in her grave at that time she (lay) in it. It was said to him: O Prophet! What you are doing is something that nobody does! He said: Verily I have wrapped her in my shirt that Allah the merciful might have her enter (paradise) and forgive her (sins). I had marital relations with her in her grave that Allah would take away such (punishment in the grave) from her.

***Kanz Al-Ummal* ("The treasure of deeds")**

By Ali Bin Husam Ad-Din Al-Mufqi Al-Hindi

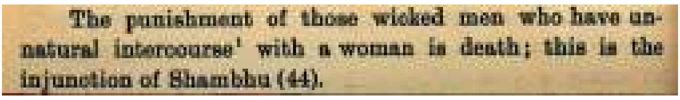
Published by Mu'assasa Ar-Risala. Beirut 1989.

When Fatima bin Asad bin Hashim the mother of Ali bin Abu Talib died, she had protected the prophet, and raised him after the death of 'Abd Al-Muttalib. The prophet raised her up in his shirt and prayed upon her and sought repentance for her and sought the good in what she did, and had marital relations with her whilst she was in her grave at that time she (lay) in it. It was said to him: O Prophet! What you are doing is something that nobody does! He said: Verily I have wrapped her in my shirt that Allah the merciful might have her enter (paradise) and forgive her (sins). I had marital relations with her in her grave that Allah would take away such (punishment in the grave) from her

Meanwhile Shri Maheshwar Shiva himself said that punishments for unnatural intercourse with woman (including Necrophilia) is death sentence

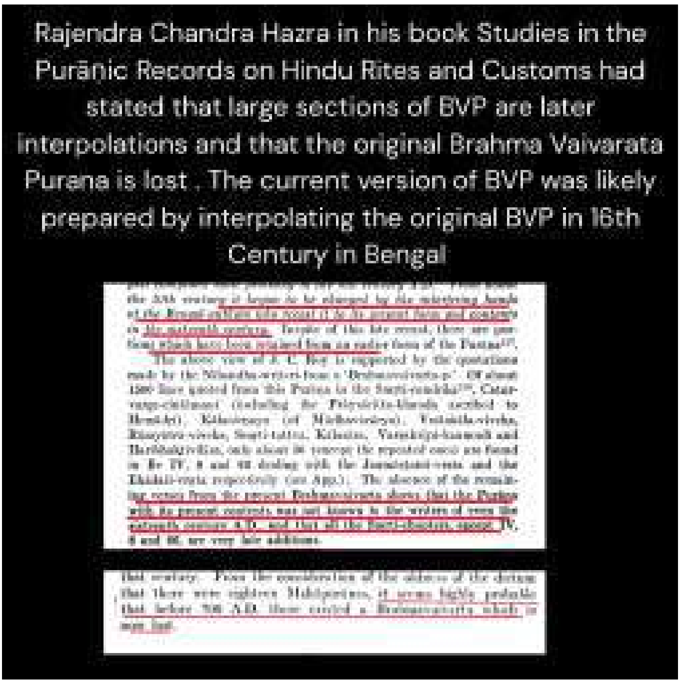
Mahanirvana Tantra 11.44 – गच्छतां कामतः पुंसः स्त्रियाः पायुं दुरात्मनाम् । वध एव विधातव्यो भूभृता शम्भुशासनात् ॥४४॥

The punishment of those wicked men who have un-natural intercourse with a woman is death; this is the injunction of Shambhu (44).


The punishment of those wicked men who have unnatural intercourse[1] with a woman is death; this is the injunction of Shambhu (44).

IS THIS PRAKARAN REALLY AUTHENTIC ? ANSWER IS : NO

Rajendra Chandra Hazra in his book Studies in the Purāṇic Records on Hindu Rites and Customs had stated that large sections of BVP are later interpolations and that the original Brahma Vaivarata Purana is lost. The current version of BVP was likely prepared by interpolating the original BVP in 16th Century in Bengal.

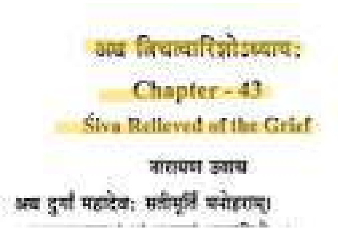


Archaelogical survey of India prepared a critical edition of Brahma Vaivarat Purana based on the different manuscripts found all over India and prepared a critical edition in which they removed all those interpolated chapters and portions. I am providing the link of Critical edition Brahma Vaivarata Purana Volume 1 and 2 translated by Ram Sharma Acharya QR code provided here

https://archive.org/details/in.ernet.dli.2015.552557

https://archive.org/details/in.ernet.dli.2015.552558

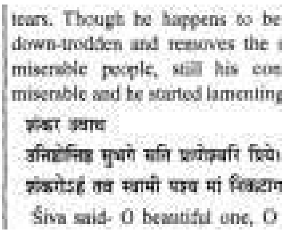
In Normal Interpolated Manuscript of Brahma Vaivarta Purana the name of this chapter is Siva Relieved of the Grief



Chapter - 43

Śiva Relieved of the Grief

नारायण उवाच



tears. Though he happens to be down-trodden and removes the miserable people, still his miserable and he started lamenting

शंकर उवाच

Śiva said- O beautiful one, O

You can read ASI Manuscript here there is no such chapter with such topic

Allegations-

Hindu God Shiva had sex with his dead wife sati Brahmanda Purana 2.6-10 “Pieces of dead body of Hindu goddess Sati fall everywhere on earth and shiva finds her vagina at Kamarupa and put his penis into it”

Refutation-

First of all, the Brahmāṇḍa Purāṇa does not have any classification such as “2.6–10.” The authentic structure of

this Purāṇa is divided into **Khaṇḍas** (sections), then **Adhyāyas** (chapters), and then individual **Ślokas** (verses). Hence, any citation given as "2.6–10" is misleading and inauthentic.

Now, the **Brahmāṇḍa Purāṇa** is preserved in two major Khaṇḍas:

1. **Pūrvārdha (First Half)**
2. **Uttarārdha (Second Half)**

If Halāla Putra is making an allegation based on "Adhyāya 2, verses 6–10," then it must be verified **in which Khaṇḍa** this reference supposedly belongs. Without specifying the Khaṇḍa, the quotation is unreliable and cannot be traced in the authentic recension.

Therefore, to clarify the matter, we will examine **Adhyāya 2, verses 6–10** in both Khaṇḍas of the **Brahmāṇḍa Purāṇa** and present the correct Hindi translation. This will expose whether the so-called reference is genuine or simply fabricated/misquoted.

Brahmanda Purana Khanda 1 Adhaya 2 slokas 6-10 hindi translation

जहाँ पर गृहपति का ब्रह्मा तप स्वयं ही हुआ था और जिसमें पत्नीत्व इडा का था और जहाँ बुद्धिमान् शामित्र था । ६। उन महान् आत्माओं वालों के यज्ञ में महातेज वाले मृत्यु ने सब किया था। सहस्र परिवत्सरों तक वहाँ पर देवगणों ने निवास किया था ।७।भ्रमण करते हुए धर्म चक्र की नेमि जहां पर शीणं हो गयी थी। उस कर्म से मुनियों के द्वारा सर्माचत नैमिष विख्यात हुआ था । ८। जहाँ परम पुण्यभयी गोमती नदी है जो कि सिद्धों और चारणों के द्वारा सदा सेवित रहा करती है। वहां पर ससुता रोहिणी एक ही क्षणमात्र में वह गोमती हो गयी थी ।६। महात्मा वसिष्ठ की शक्ति ज्येष्ठा हुई थी जो उत्तम तेज वाली अरुन्धती की सुता का यात्रा दान था ।१०।

There, where the householder's (sacrificer's) **Brahma-tapas** *(penance of Brahmā) itself had been performed, where* **Idā** *had the position of wife, and where the wise* **Shāmitra** *was present— in that sacrifice of those great-souled beings, the radiant deity* **Mrityu (Death)** *performed everything.*

For a thousand years the hosts of gods dwelt there. Wandering around, the felloe (rim) of the **wheel of Dharma** *became worn out there. Because of that act of the sages, it became renowned as* **Naimiṣa** *(the sacred forest).*

There flows the supremely meritorious river **Gomatī**, *which is always served by the Siddhas and Cāraṇas. In just a single moment, that Gomatī had arisen there together with her daughter* **Rohiṇī**.

The power (śakti) of the great-souled sage **Vasiṣṭha** *was* **Jyeṣṭhā**, *which was bestowed as the gift of pilgrimage (yātrādāna) by* **Arundhatī**, *the noble daughter possessing excellent radiance.*

कियन्तं चैव तत्कालं कथं च समवर्त्तत ।
आचचक्षे पुराणं च कथं तत्प्रभंजन: ।।२
आचक्ष्व विस्तरेणैव परं कौतूहलं हि न: ।
इति संचोदित: सूत: प्रत्युवाच शुभं वच: ।।३
शृणुध्वं यत्र ते धीरा मेनिरे सत्रमुत्तमम् ।
यावन्तं चाभवत्कालं यथा च समवर्तत ।।४
सिसृक्षमाणो विश्वं हि यजते विश्वसृक्पुरा ।
सत्रं हि तेऽतिपुण्यं च सहस्रपरिवत्सरान् ।।५
तपोगृहपतिर्यत्र ब्रह्मा चैवाभवत्स्वयम् ।
इडाया यत्र पत्नीत्वं शामित्रं यत्र बुद्धिमान् ।।६
मृत्युश्चक्रे महातेजास्तस्मिन्सत्रे महात्मनाम् ।
विबुधाश्चोषिरे तत्र सहस्रपरिवत्सरान् ।।७

तपश्चर्या के धन वाले उन ऋषियों ने श्रीसूतजी से फिर कहा था कि उन अद्भुत कर्मों के करने वालों का वह यज्ञ कहाँ पर हुआ था ।१। वह समय जिसमें यज्ञ का यजन हुआ था कितना था और वह किस प्रकार से सम्पन्न हुआ था ? । वायुदेव ने पुराण को किस रीति से कहा था ? ।२। उन्होंने बहुत विस्तार के साथ इस पुराण का कथन किया था—इसमें हम सबके हृदय में बड़ा भारी कौतूहल हो रहा है । इस प्रकार से जब प्रेरित किया गया था तो श्री सूतजी ने परम शुभ वचन से उत्तर दिया था ।३। हे मुनियो ! आप लोग श्रवण कीजिए । जहाँ पर उन धीरों ने उस उत्तम सत्र को किया था । और जितने समय पर्यन्त वह वहाँ पर हुआ था और जिस रीति से हुआ था ।४। इस विशाल विश्व का सृजन करने की इच्छा वाला यजन करता है तब पहिले विसृजन करता है । यह सत्र अत्यधिक पुण्य मय है जो कि एक सहस्र परिवत्सरों तक हुआ था ।५। जहाँ पर गृहपति का ब्रह्मा तप स्वयं ही हुआ था और जिसमें पत्नीत्व इडा का था और जहाँ बुद्धिमान् शामित्र था ।६। उन महान् आत्माओं वालों के यज्ञ में महातेज वाले मृत्यु ने सत्र किया था । सहस्र परिवत्सरों तक वहाँ पर देवगणों ने निवास किया था ।७।

कर्मणा तेन विख्यातं नैमिषं मुनिपूजितम् ।।८
यत्र सा गोमती पुण्या सिद्धचारणसेविता ।
रोहिणी ससुता तत्र गोमती साभवत् क्षणात् ।।९
शक्तिर्ज्येष्ठा समभवद्वसिष्ठस्य महात्मन: ।
अरुन्धत्या: सुतानामग्र्यो ह्युत्तमतेजस: ।।१०
कल्माषपादो नृपतिर्यत्र शप्तश्च शक्तिना ।
यत्र वैरं समभवद्विश्वामित्रवसिष्ठयो: ।।११
अदृश्यन्त्यां समभवन्मुनिर्यत्र पराशर: ।
पराभवो वसिष्ठस्य यस्य जाते ह्यवर्त्तयत् ।।१२
तत्र ते मेनिरे देशं नैमिषे ब्रह्मवादिन: ।
नैमिषं जज्ञिरे यस्मान्नैमिषीयास्तत: स्मृता: ।।१३
तत्सत्रमभवत्तेषां समा द्वादश धीमताम् ।
पुरूरवसि विक्रान्ते प्रशासति वसुन्धराम् ।।१४

भ्रमण करते हुए धर्म चक्र की नेमि जहाँ पर जीर्ण हो गयी थी । उस कर्म से मुनियों के द्वारा समर्चित नैमिष विख्यात हुआ था ।८। जहाँ परम पुण्यमयी गोमती नदी है जो कि सिद्धों और चारणों के द्वारा सदा सेवित रहा करती है । वहाँ पर ससुता रोहिणी एक ही क्षणमात्र में वह गोमती हो गयी थी ।९। महात्मा वसिष्ठ की शक्ति ज्येष्ठा हुई थी जो उत्तम तेज वाली अरुन्धती की सुता का आग्र्य दान था ।१०। कल्माषपाद नृप और शक्ति के सहित इन्द्रदेव थे जहाँ पर विश्वामित्र और वसिष्ठ मुनि का वैर हुआ था ।११। जिस स्थल पर अदृश्यन्ती में पराशर मुनि ने जन्म ग्रहण किया था । जिसके जात में वसिष्ठ मुनि का पराभव हुआ था ।१२। वहाँ पर उन ब्रह्म वादियों ने उस क्षेत्र को नैमिष माना था । क्योंकि वहाँ पर नैमिष यजन किया था अतएव तभी से वे सब नैमिष कहे गये थे ।१३। वह सत्र उन बुद्धिमानों का द्वादश वर्षों तक हुआ था जबकि विक्रमी पुरूरवा नृप इस वसुन्धरा पर शासन कर रहा था ।१४।

Brahmanda Purana Khanda 2 Adhyay 2 slokas 6-10

।५। उन्होंने यज्ञ के सन्मार्ग को विध्वस्त करके भुवन को उपद्रव से युक्त कर दिया था और इस जगत् को वेदाध्ययन और वषट्कार से रहित करके विशेष रूप से
ात कर दिया था ।६। उस समय में वरदान से बढ़े हुए दर्प वाले सगर के पुत्रों के

द्वारा बहुत अधिक विश्वस्तमान इस जगत् के हो जाने पर तमस्त देव-असुर और महोरग अत्यधिक क्षोभ को प्राप्त हो गये थे ।७। यह वसुन्धरा अचला है तथापि उस समय में सगर के पुत्रों के द्वारा आक्रान्त होकर चलायमान हो गयी थी। उस समय में बरा की चलगति को देखकर बड़े-बड़े तपस्वियों की समाधि टूट गयी थी और तपश्चर्या कर भंग हो गया था ।८। देवगण भी पितरों के साथ अपने हव्य कव्य से जो भी उनके लिए सर्पित किए जाते थे उनसे परिभ्रष्ट हो गए थे और उनको महान दुःख हो गया था तथा वे सभी अत्यन्त उत्पोड़ित होकर ब्रह्माजी के भवन पर गए थे । ह। वहाँ पर समस्त देवगण जिनमें शिव अग्रणी थे जाकर न्याय के अनुरूप उन्होंने ब्रह्माजी ने तिवेदन किया था कि सगर नृप के पुत्रों की भूमि पर कैसी कुचेष्टायें हो रही हैं ।१०।

5. *They destroyed the righteous path of sacrifice (yajña) and filled the world with disturbance. They deprived this universe of Vedic study and the utterance of "Vaṣaṭ," thereby especially afflicting it.*
6. *At that time, when the sons of King Sagara, swollen with arrogance due to their boon, overpowered this world to a great extent, then the gods, Asuras, and great serpents (Mahoragas) became exceedingly distressed.*
7. *This Earth (Vasundharā), though immovable, was at that time shaken by the aggression of Sagara's sons. Seeing the Earth trembling in her course, the great ascetics had their meditation broken, and their austerities were disturbed.*
8. *The gods, together with the Pitṛs, were deprived of their offerings of Havis and Kavyas (oblations meant for them), and they were greatly afflicted. Overcome with suffering, all of them went to the abode of Brahmā.*

9–10. *There, all the gods—headed by Śiva—went and, in accordance with justice, they presented their petition to Brahmā, explaining the misdeeds that were being committed upon the Earth by the sons of King Sagara.*

न्याय के अनुरूप उन्होंने ब्रह्माजी ने निवेदन किया था कि सगर नृप के पुत्रों की भूमि पर कैसी कुचेष्टायें हो रही हैं ।१०। तब लोकों के पितामह ब्रह्माजी उनके कहे वचनों का श्रवण करके एक क्षण के अन्दर विचार वाले हुए थे और इसके पश्चात् सुरों में श्रेष्ठ ब्रह्माजी ने उनसे कहा—।११। हे देवगणों ! आप सबका कल्याण होवे । अब आप लोग सावधान होकर मेरी वाणी का श्रवण कीजिए जो भी कुछ मैं आपके सामने इस समय में कह रहा हूँ—ये सगर के पुत्र सबके सब विनष्ट हो जायेंगे—यह सर्वथा सत्य है इसमें कुछ भी संशय नहीं है ।१२। कुछ काल पर्यन्त प्रतीक्षा करो । समय के ही द्वारा सब नियमित हो जाया करता है । यह काल बड़ा बलवान है । अन्य तो केवल निमित्त ही हुआ करते हैं करने वाला तो वास्तव में काल ही होता है । वह ही सबको मारने वाला होता है । इसके सामने सब बल-वैभव और प्रताप धूल में मिल जाया करते हैं ।१३। हे सुरश्रेष्ठो ! मैं आप सभी के हित-सम्पादन होने के लिए जो भी कुछ कहूँगा वही सब आप सब को अतन्द्रित होकर कर डालना चाहिए ।१४।

थी ।५। उन्होंने यज्ञ के सन्मार्ग को विध्वस्त करके भुवन को उपद्रव से युक्त कर दिया था और इस जगत् को वेदाध्ययन और वषट्कार से रहित करके विशेष रूप से आर्त्त कर दिया था ।६। उस समय में वरदान से बढ़े हुए दर्प वाले सगर के पुत्रों के द्वारा बहुत अधिक विध्वस्यमान इस जगत् के हो जाने पर समस्त देव-असुर और महोरग अत्यधिक क्षोभ को प्राप्त हो गये थे ।७।

धरा सा सागराक्रान्ता न चचाल तदाचला ।
तपः समाधिभंगश्च प्रबभूव तपस्विनाम् ॥८
हव्यकव्यपरिभ्रष्टाभ्यिदणाः पितृभिः सह ।
दुःखेन महताविष्टा विरिञ्चिभवनं ययुः ॥९
तत्र गत्वा यथान्यायं देवाः सर्वेसुरोगमाः ।
शशंसुः सकलं सर्वं सागराणां विचेष्टितम् ॥१०
तच्छ्रुत्वा वचनं तेषां ब्रह्मा लोकपितामहः ।
क्षणमंतर्मना भूत्वा जगाद सुरसत्तमः ॥११
देवाः शृणुत मद्वचो वाणीमवहिता मम ।
चिरं स्थास्यंति वरेणैव सागरा नात्र संशयः ॥१२
कालं कंचित्प्रतीक्षध्वं तेन सर्वं नियम्यते ।
निमित्तमात्रमन्यत्तु स एव सकलेऽहिता ॥१३
तस्मात्सुधर्माख्यितापीय वक्ष्यामि सुरोत्तमाः ।
सर्वेभवद्भिरधुना तत्कर्तव्यमतंद्रितैः ॥१४

यह वसुन्धरा अचला है तथापि उस समय में सगर के पुत्रों के द्वारा आक्रान्त होकर चलायमान हो गयी थी । उस समय में धरा की चलगति को देखकर बड़े-बड़े तपस्वियों की समाधि टूट गयी थी और तपश्चर्या कर भंग हो गया था ।८। देवगण भी पितरों के साथ अपने हव्य-कव्य से जो भी उनके लिए समर्पित किए जाते थे उनसे परिभ्रष्ट हो गए थे और उनको महान दुःख हो गया था तथा वे सभी अत्यन्त अभिपीड़ित होकर ब्रह्माजी के भवन पर गए थे ।९। वहाँ पर समस्त देवगण जिनमें शिव अग्रणी थे जाकर

In none of the Khaṇḍas of the Brahmāṇḍa Purāṇa is any such thing written. The Purāṇa is divided into Khaṇḍa → Adhyāya → Śloka, and nowhere in either the *Pūrvārdha* or the *Uttarārdha* do we find the verses alleged by Halāla Putra.

Hence, this Halāla Putra, a follower of a pedophile prophet, is blatantly lying and fabricating false quotations to malign Sanātana Dharma. His so-called references do not exist in the authentic text of the Brahmāṇḍa Purāṇa.

Allegations-

Necrophilia in Sankhayana is obscure, it mentions that the queen is supposed to lie near the sacrificed human just as in Ashvamedha but it doesn't mention the placing of the penis into the vagina like in the case of Ashavmedha Yajna.

Sankhayana Srauta Sutra 16.13.7-13 "When the human victim has been quieted, they cause the first consort of the sacrificer (king) to lie down near it. They cover them both with the upper garment. These two the sacrificer addresses in the same manner. The injurious verses are 'A royal consort, who is rejected'… The verses for making (the consort, who still rests near the victim) to arise are 'Arise O woman 'Arise from there, thou who hast a husband', 'Arise from there O Visvavasu 'Rich in stones' (one verse for each of the four rtvijs."

Refutation-

Here is Sankhayana Srauta Sutra 16.13.7-13 mool sanskrit lokas and its english translation nowhere such thing is told

. This Halala Putras is lying again .

॥16.13॥ पुरुषमेधप्रकरणम्
पुरुषेण नारायणेन होता १
अथ हैनमृत्विज उपतिष्ठन्ते परेयिवांसमिति द्वाभ्यांद्वाभ्यां होता ब्रह्मोद्गाताध्वर्युः २
अथ यजमानं भिषज्यन्ति ३
उत देवा अवहितं मुञ्चामि त्वा हविषाजीवनाय कमक्षीभ्यां ते नासिकाभ्यां वात आ वातु भेषजमित्यनुपूर्वं सूक्तैः ४
प्र तार्यायुरिति नैरृतीनामेकैकया ५
तिसृभिस्तिसृभिः शंतातीयानाम् ६
संज्ञप्ताय महिषीमुपनिपातयन्ति ७
तावधीवासेन संप्रोर्णुवते ८
तौ तथैव यजमानोऽभिमेथति ९
परिवृक्ता अप्रपाणा योऽनात्ताक्षो न सेशे यस्य रोमशमित्यभिमेथिन्यः १०
उत्तराभिरुत्तराभिः प्रत्यभिमेथन्ति ११
पूर्वयाध्वर्युः १२
उदीर्ष्व नार्युदीर्ष्वातः पतिवत्युदीर्ष्वातो विश्वावसोऽश्मन्वतीत्युत्थापिन्यः १३
मनो न्वसुनीते यत्ते यमं यथा युगमिति तृचैरनुमन्त्रयते १४
ब्रह्मानुवाचयति १५
सदसि ब्रह्मवद्यम् १६
गावो यवमिति होताध्वर्युं पृच्छति । द्वितीयया प्रत्याह । तृतीयया पृच्छति । चतुर्थ्या प्रत्याह १७
द्वे स्रुती अशृणवं पितॄणामिति ब्रह्मोद्गातारं पृच्छति । द्वितीयया प्रत्याह । एकान्तरया पृच्छति । उत्तरया प्रत्याह १८
१३

The sacrificer (Puruṣa) is Nārāyaṇa, and the Hotṛ (reciting priest) performs the offering for him.

Then the priests — Hotṛ, Brahman, Udgātṛ, and Adhvaryu — approach him, saying: "You have gone to the far shore." They do so in groups of two.

Next, they treat (heal) the sacrificer.

They recite in order the verses: "O gods! I release you who are restrained; I revive you with the offering; let the wind blow the healing for you through your eyes and your nostrils."

The Nairṛta priests (those of the southwest quarter) recite Pr tāryāyuḥ one by one.

The Śāntātiya priests recite in groups of three.

The chief queen is brought close to the sacrificer.

With a certain ceremonial covering, they wrap the two together.

Then, in the same way, the sacrificer symbolically approaches her.

Those who approach him recite: "He is covered, without breath, unwashed, whose eyes are unbathed, whose hair is rough."

The northern reciters reply with northern verses.

The Adhvaryu recites the eastern verse.

The women who raise him up recite: "Arise, woman, arise — arise, O wife — arise, O all-pervading one, arise, O stone-bearer."

The priest chants three verses: “O mind, be gathered together; may your yoke be like that of Yama.”

The Brahman recites an invitatory formula.

In the assembly hall, the Brahman speaks in due form.

The Hotṛ asks the Adhvaryu, “The cows — are they barley?” He answers with the second verse; asks again with the third verse, and he answers with the fourth.

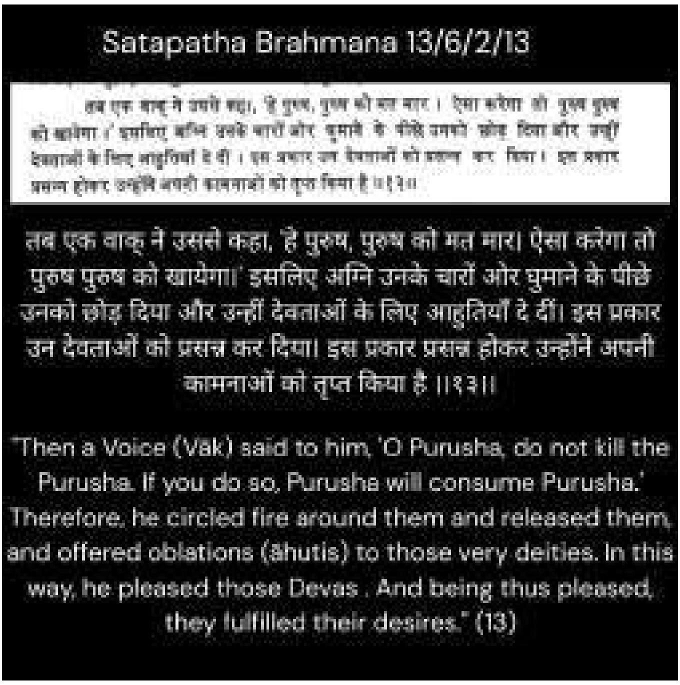
The Brahman asks the Udgātṛ: “Two libations I have heard of for the Fathers.” He answers with the second verse; asks again with the alternate verse, and answers with the concluding verse.

Further here the context is about Purushamedha Yagya . In Purushamedha Yagya killing real humans is prohibited

Satapatha Brahmana 13/6/2/13

तब एक वाक् ने उससे कहा, 'हे पुरुष, पुरुष को मत मार। ऐसा करेगा तो पुरुष पुरुष को खायेगा।' इसलिए अग्नि उनके चारों ओर घुमाने के पीछे उनको छोड़ दिया और उन्हीं देवताओं के लिए आहुतियाँ दे दीं। इस प्रकार उन देवताओं को प्रसन्न कर दिया। इस प्रकार प्रसन्न होकर उन्होंने अपनी कामनाओं को तृप्त किया है ।।१३।।

“Then a Voice (Vāk) said to him, ’O Purusha, do not kill the Purusha. If you do so, Purusha will consume Purusha.’ Therefore, he circled fire around them and released them, and offered oblations (āhutis) to those very deities. In this way, he pleased those Devas . And being thus pleased, they fulfilled their desires.” (13)

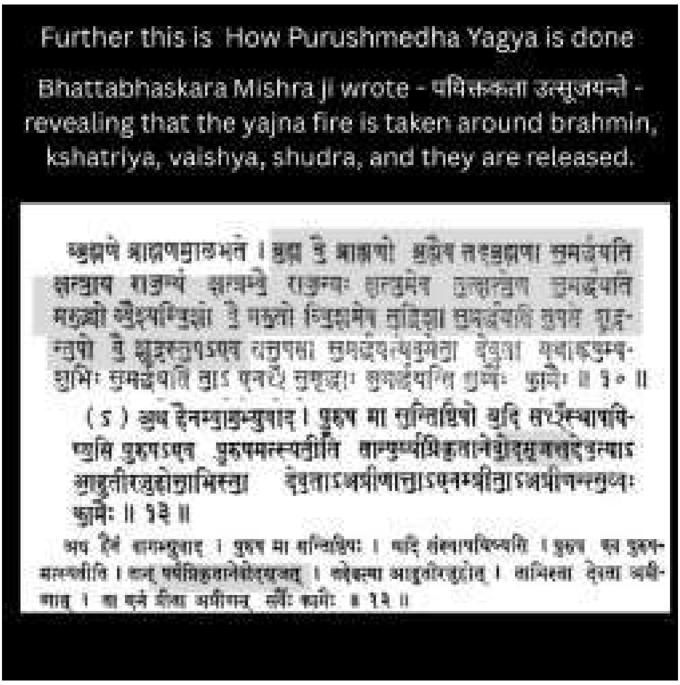


Further this is How Purushmedha Yagya is done

Bhattabhaskara Mishra ji wrote – पयिक्तकता उत्सूजयन्ते – revealing that the yajna fire is taken around brahmin, kshatriya, vaishya, shudra, and they are released.

ब्रह्मणे ब्राह्मणमालभते । ब्रह्म वे ब्राह्मणो ब्रुझैव तद्रुह्मणा सुमद्धेयति क्षत्राय राजन्यं क्षत्रम्बु राजन्यः क्षत्त्रुमेव सुत्क्षत्त्रेण सुमर्द्धयति मरुज्यो व्वैश्यम्विशां वै मरुतो व्विशमेव तुद्विशा सुमर्द्धयति तुपते शूद्र-न्तुपो वै शूद्रस्तुपऽएव सनुपसा सुमर्द्धयत्येवमेता देवुता यथारूपम्प-शुभिः सुमर्द्धयति ताऽ एनएँ सुमृद्धाः सुमर्द्धयन्ति सुब्वैः कुामैः ॥ १० ॥

अथ हैनं वागभ्युवाद । पुरुष मा सन्तिष्ठिषः । यदि संस्थापयिष्यसि । पुरुप एव पुरुष-मत्स्यतीति । तान् पर्यग्निकृतानेवोदसृजत् । तद्देवत्या आहुतीरजुहोत् । ताभिस्ता देवता अमी-णात् । ता एनं प्रीता अप्रीणन् सर्वैः कामैः ॥ १३ ॥



Regarding Ashwamedha Yagya and allegations on Ashwamedha Yagya I have already explained and debunked allegations on Ashwamedha Yagya in a short Section under the Bestiality Refutation section-

ASHWAMEDHA YAGYA

Allegations-

Padma Purana 1.31.123-127 states that Shiva offered his testicles to a hungry Shivaduti as food,

Padma Purana, Srsti Khanda section 1, chapter 31, verses 123-127 "Thus addressed Maheśvara, the god of gods, told them in the vicinity of Pārvatī about their food: "I have accomplished the food prepared in many ways. All that is exhausted. And no other (kind of food) is seen here…. I shall give you as food which has never been tasted before by anyone. Below my navel are these two circular long and fruit-like testicles. Even with this food you will have great satisfaction."

Refutation-

The problem here is the lack of understanding. Is Maheshwar Shiva's body like an normal human..? Idiotic claims made by these fools are debunked by Vedas and Samhitas itself. It's foolishness to regard body and each and every body part of Shiva as a normal one.

सर्वभूतान्तरात्मा ब्रह्मका विश्वरूप

अग्निर्मूर्धा चक्षुषी चन्द्रसूर्यौ
दिशः श्रोत्रे वाग्विवृताश्च वेदाः ।
वायुः प्राणो हृदयं विश्वमस्य
पद्भ्यां पृथिवी ह्येष सर्वभूतान्तरात्मा ॥ ४ ॥

अग्नि (द्युलोक) जिसका मस्तक है, चन्द्रमा और सूर्य नेत्र हैं, दिशाएँ कान हैं, प्रसिद्ध वेद वाणी है, वायु प्राण है, सारा विश्व जिसका हृदय है और जिसके चरणोंसे पृथिवी प्रकट हुई है वह देव सम्पूर्ण भूतोंका अन्तरात्मा है ॥ ४ ॥

In Mundak Upanishad while describing the Cosmic form of Brahman, it's said that- Fire (Dyuloka) is the head, moon and sun are the eyes, directions are the ears, famous Vedas are the speech, air is the life, the whole world is the heart and from whose feet the earth has appeared, that god is the inner soul of all the beings.

Same thing appears in Rig Veda's Purusha Suktam i.e Rig Ved Mandal 10 Suktam 90- नाभ्यां आसीदुन्तरिक्षं शीर्ष्णो द्यौः समंवर्तत । प॒द्भ्यां भूमिर्दिशः श्रोत्रात्तथां लो॒काँ अंकल्पयन् ॥ (14) meaning From his navel came the firmament, from his head the heaven was produced, the earth from his feet, the quarters of space from his ear, so they constituted the world.
One important thing to be noticed is that अंडकोष also means universe itself and this is evident from Shrimad Bhagavatam Mahapuran- क्षित्यादिभिरेष किलावृतः । सप्तभिर्दशगुणोत्तरैरण्डकोशः । यत्र पतत्यणुकल्पः । < सहाण्डकोटिकोटिभिस्तदनन्तः ॥ ६.१६.३७ ॥

37. The egg of the universe is enveloped by seven sheaths of the earth and other elements etc., each outer envelop being ten times the extent of the enclosure inner to it. This egg-like universe together with millions and millions of other universes appears just like an atom on your head. Hence, you are called Ananta, the infinite.

In Bhadrakali Stuti a shloka comes which describes sky to be the face of Mata and here Earth is called to be originated

from Naval – द्यौस्ते शीर्ष नाभिदेशो नभश्च चक्षूषि ते चन्द्रसूर्यानलास्ते ।
उन्मेषास्ते सुप्रबोधो दिवा रात्रिर्मातश्चक्षुषोस्ते निमेषम् ॥

मातः ! द्युलोक आपक सिर है, नभोमण्डल आपका नाभिप्रदेश है। चन्द्र, सूर्य और अग्नि आपके त्रिनेत्र हैं, आपका जगना ही सृष्टि के लिये दिन और जागरण का हेतु है और आपका आँखें मूँद लेना ही सृष्टिके लिये रात्रि है ॥ ५॥
From this we should understand that below earth is Patal lok where demons live and as per Markandeya Puran Shivadhuti is slayer of demons so whole interpretation should be taken as that Shiv ji is saying Mata Shivadhuti to eat the demons, testicles here do not mean normal testicles, it should be interpreted as the Patal Lok which lies under the earth. As I already explained that body of Brahman here Lord Shiva, is not normal like we humanshumans, this thing is also seen in Shrimad Bhagavatam. (8.7.26-28)

26. Oh Creator of the universe ! Fire which represents, gods in its person (as the distributor of sacrificial offerings to gods) is your mouth; the wise know that the earth is your lotus-like feet; Time is the motion, the cardinal points, the ears, and Varuṇa (the Lord of waters) the palate, of you who are the soul (the Inner controller) of all gods.

27. The sky represents your navel; the wind, your breath, the sun, your eyes, water, (your semen; the support of all *jīvas* (individual souls) elevated (like that of god Brahmā) and ordinary (like those of sub-human beings), is your ego; *Soma* or the Moon-god, your mind, and the heavens, your head.

28. The seas symbolize your abdomen, the mountains your bones; all plants and herbs your hair; the Vedic metres seven humours in your body; the *dharma* as enunciated in the Vedas your heart, Oh embodiment of the three Vedas.

29. Oh Lord ! the five upanisads[1] (the sacred hymns or *mantras* known as *Tatpuruṣa*, *Aghora*, *Sadyojāta*, *Vāmadeva*, and *Īśāna*) from which the collection of thirty eight *mantras* evolve, denote your (five) faces; that self-effulgence constituting the supreme principle which is designated as *Śiva* is your (real) absolute state.

Allegations-

A story in Skanda Purana goes like this, Rati insults Sage Narada for his overtures. Sage Narada takes revenge by instigating Sambara, king of Daityas, to abduct Rati and marry her. He abducts her but couldn't marry her as he is unable to touch her as Rati decreed that he would be reduced to ashes if he touches her so he makes her the chief of his kitchen under the name of Mayavati. Such was the character of the Hindu sage that he instigated a Daitya king to abduct and marry her just because she insulted him.

Skanda Purana I.i.21.112-115 "On being rebuked thus by Rati, the excellent sage Narada himself hurriedly went to Sambara, the leading Daitya. He intimated to the king of Daityas that Madana had been burned by Rud

Refutation-

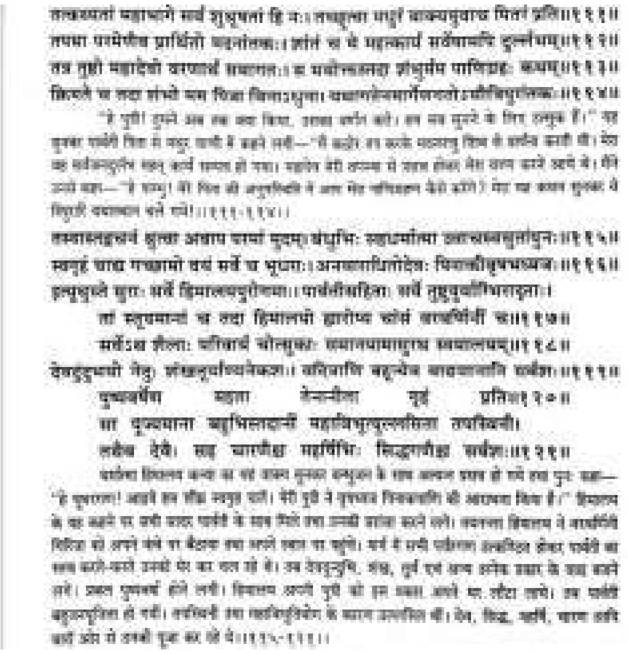
Here is Skanda Purana Maheshwar Khanda Kedara Khanda Chapter 21 slokas 112-115 hindi translation by Chaukhamba Publications you can read it nowhere written such thing

हे पुत्री ! तुमने अब तक क्या किया, उसका वर्णन करो। हम सब सुनने के लिए उत्सुक हैं।" यह सुनकर पार्वती पिता से मधुर वाणी में कहने लगीं- "मैं कठोर तप करके मदनशत्रु शिव से प्रार्थना करती थी। मेरा यह सर्वजनदुर्लभ महत् कार्य सम्पन्न हो गया। महादेव मेरी तपस्या से प्रसन्न होकर मेरा वरण करने आये थे। मैंने नसे कहा- "हे शम्भु! मेरे पिता की अनुपस्थिति में आप मेरा पाणिग्रहण कैसे

करेंगे? मेरा यह कथन सुनकर वे त्रिपुरारि यथास्थान चले गये ! ।। १११-११४।।
“हे भूधरगण ! आइये हम शीघ्र स्वगृह चलें। मेरी पुत्री ने वृषध्वज पिनाकपाणि की आराधना किया है।” हिमालय के यह कहने पर सभी सादर पार्वती के साथ मिले तथा उनकी प्रशंसा करने लगे। तदनन्तर हिमालय ने वरवर्णिनी गिरिजा को अपने कंधे पर बैठाया तथा अपने स्थान पर पहुंचे। मार्ग में सभी पर्वतगण उत्कण्ठित होकर पार्वती का स्तव करते-करते उनको घेर कर चल रहे थे। तब देवदुन्दुभि, शंख, तूर्य एवं अन्य अनेक प्रकार के वाद्य बजने लगे। प्रबल पुष्पवर्षा होने लगी। हिमालय अपनी पुत्री को इस प्रकार अपने घर लौटा लाये। तब पार्वती बहुजनपूजिता हो गयीं। तपस्विनी उमा महाविभूतियोग के कारण उल्लसित थीं। देव, सिद्ध, महर्षि, चारण आदि चारों ओर से उनकी पूजा कर रहे थे।।११५-१२१।।

111–114 – “O daughter! Tell us what you have done so far; we are all eager to hear.”
Hearing this, Pārvatī spoke sweetly to her father:
“I was performing severe austerities and praying to Madan-śatru Śiva. This great task of mine, rare to all the world, has now been accomplished. Mahādeva, pleased with my penance, came to accept me in marriage. I said to him:
'O Śambhu! How can you take my hand in marriage in my father’s absence?' Hearing this, Tripurāri departed to his abode.”

115–121 – “O lords of the mountains! Let us quickly go to our home. My daughter has worshipped Vṛṣadhvaja, the wielder of the bow Pināka,” said Himālaya.
Hearing this, they all respectfully met Pārvatī and praised her. Then Himālaya seated the beautiful-bride-elect Girijā upon his shoulder and returned to his abode. Along the way, all the mountains, filled with eagerness, surrounded her while chanting her praises.
At that time, divine kettledrums (*dundubhis*), conches, trumpets, and many other instruments resounded. A great shower of flowers fell. Thus Himālaya brought his daughter back home. Then Pārvatī, honored by many, shone brightly. The ascetic Umā, filled with joy due to her union with great fortune, was worshipped from all sides by the gods, siddhas, great sages, and celestial beings (*cāraṇas*).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DEBUNKING ALLEGATIONS OF INCEST IN HINDUISM

.Allegations-

Incest

As per Brihadaranyaka Upanishad all creatures were born after God raped his own daughter,

Birhadaranyaka Upanishad 1.4.3-4 "He was not at all happy. Therefore people (still) are not happy when alone. He desired a mate. He became as big as man and wife embracing each other. He parted this very body into two. From that came husband and wife. Therefore, said Yajnavalkya, this (body) is one-half of oneself, like one of the two halves of a split pea. Therefore this space is indeed filled by the wife. He was united with her. From that men were born. She thought, 'How can he be united with me after producing me from himself? Well, let me hide myself.' She became a cow, the other became a bull and was united with her; from that cows were born. The one became a mare, the other a stallion; the one became she-ass, the other became a he-ass and was united with her; from that one hoofed animals were born. The one became a ewe, the other became a ram and was united with her; from that goats and sheep were born. Thus did he project everything that exists in pairs, down to the ants."

Adi Shankaracharya wrote on this verse,

''He, the Viraj called Manu, was united with her, called Satarupa, whom he conceived of as his wife. From that union men were born.'' by Shankara on Brihadaranyaka Upanishad 1.4.3, Shankara Bhashya,

Refutation-

Brihadaranyaka Upanishad 1.4.3 by Geeta Press Gorakhpur – Here Manu and Shatrupa are eternally husband and wife

वह रममाण नहीं हुआ। इसीसे एकाकी पुरुष रममाण नहीं होता। उसने दूसरेकी इच्छा की। वह जिस प्रकार परस्पर आलिङ्गित स्त्री और पुरुष होते हैं वैसे ही परिमाणवाला हो गया। उसने इस अपने देहको ही दो भागोंमें विभक्त कर डाला उससे पति और पत्नी हुए। इसलिये यह शरीर अर्द्धबृगल (द्विदल अन्नके एक दल) के समान है-ऐसा याज्ञवल्क्यने कहा। इसलिये यह [पुरुषार्द्ध] आकाश स्त्रीसे पूर्ण होता है। वह उस (स्त्री) से संयुक्त हुआ; उसीसे मनुष्य उत्पन्न हुए हैं ॥ ३ ॥

"He did not find delight (in being alone). Therefore, a solitary person does not find delight. He desired another. He became of the same measure (form) as a man and woman embracing one another. He then divided this very body into two parts; from that arose husband and wife. That is why this body is like a split pea or grain – so said Yājñavalkya.

Hence, this [half-man] is completed by the woman, like space is completed (filled) by the woman. He united with her; and from that union, human beings were born." (Verse 3)

स वै नैव रेमे तस्मादेकाकी न रमते स द्वितीयमैच्छत्। स हैतावानास यथा स्त्रीपुमांसौ सम्परिष्वक्तौ स इममेवात्मानं द्वेधापातयत्ततः पतिश्च पत्नी चाभवतां तस्मादिदमर्धबृगलमिव स्व इति ह स्माह याज्ञवल्क्यस्तस्मादयमाकाशः स्त्रिया पूर्यत एव तां समभवत्ततो मनुष्या अजायन्त ॥ ३ ॥

वह रममाण नहीं हुआ। इसीसे एकाकी पुरुष रममाण नहीं होता। उसने दूसरेकी इच्छा की। वह जिस प्रकार परस्पर आलिङ्गित स्त्री और पुरुष होते हैं वैसे ही परिमाणवाला हो गया। उसने इस अपने देहको ही दो भागोंमें विभक्त कर डाला। उससे पति और पत्नी हुए। इसलिये यह शरीर अर्धबृगल (द्विदल अन्नके एक दल) के समान है—ऐसा याज्ञवल्क्यने कहा। इसलिये यह [पुरुषार्द्ध] आकाश स्त्रीसे पूर्ण होता है। वह उस (स्त्री) से संयुक्त हुआ; उसीसे मनुष्य उत्पन्न हुए हैं ॥ ३ ॥

Shri Shankaracharya (490 BCE) too told the same thing in his bhasya that they are eternally Husband and wife

उससे उस द्विधा पातनसे पति और पत्नी हुए-यह लौकिक पति-पत्नियों [के पति-पत्नी नाम] का निर्वचन किया गया है। इसीसे, क्योंकि यह जो स्त्री है शरीरका ही पृथग्भूत अर्धभाग है, इसलिये यह शरीर आत्माका अर्धबृगल है।

“From that splitting into two, husband and wife came into being — this explains the origin (etymological explanation) of the worldly terms ‘husband’ and ‘wife.’

And because the woman is a separated half-part of the same body, therefore this body is like a split grain (half of a whole) of the self (ātman).”

ततस्तस्मात्पातनात्पतिश्च पत्नी चाभवतामिति दम्पत्योर्निर्वचनं लौकिकयोः। अत एव तस्मात्, यस्मादात्मन एवार्धः पृथग्भूतो येयं स्त्री, तस्मादिदं शरीरमात्मनोऽर्धबृगलमर्धं च तद् बृगलं विदलं च तदर्धबृगलम् अर्धविदलमित्यर्थः। प्राक्स्त्र्युद्धरणात्कस्यार्धबृगलम्? इत्युच्यते—स्व आत्मन इति। एवमाह स्मोक्तवान्किल याज्ञवल्क्यः, यज्ञस्य वल्को वक्ता यज्ञवल्कस्तस्यापत्यं याज्ञवल्क्यो दैवरातिरित्यर्थः। ब्रह्मणो वापत्यम्।

उससे—उस द्विधा पातनसे पति और पत्नी हुए—यह लौकिक पति-पत्नियों [के पति-पत्नी नाम] का निर्वचन किया गया है। इसीसे, क्योंकि यह जो स्त्री है शरीरका ही पृथग्भूत अर्धभाग है, इसलिये यह शरीर आत्माका अर्धबृगल है। जो अर्ध (आधा) हो बृगल—विदल हो उसे अर्धबृगल (दो दलोंमेंसे एक दल) कहते हैं अर्थात्—अर्धविदल-सा है। किंतु स्त्रीसे विवाह करनेसे पूर्व यह किसका अर्धबृगल होता है, सो श्रुति बतलाती है—स्व अर्थात् अपना ही—ऐसा निश्चय ही याज्ञवल्क्यने कहा है। यज्ञका वल्क—वक्ता यज्ञवल्क कहलाता है, उसका पुत्र याज्ञवल्क्य अर्थात् दैवराति अथवा ब्रह्माका पुत्र याज्ञवल्क्य।

Allegations-

Manu and his daughter Ida incest,

Satapatha Brahmana 1:8:1:7-10 “Being desirous of offspring, he engaged in worshipping and austerities. During this time he also performed a pâka-sacrifice: he offered up in the waters clarified butter, sour milk, whey, and curds. Thence a woman was produced in a year: becoming quite solid she rose; clarified butter gathered in her footprint. Mitra and Varuna met her. They said to her, 'Who art thou?' 'Manu’s daughter,' she replied. 'Say (thou art) ours,' they said. 'No,' she said, 'I am (the daughter) of him who begat me.' They desired to have a share in her. She either agreed or did not gree, but passed by them. She came to Manu. Manu said to

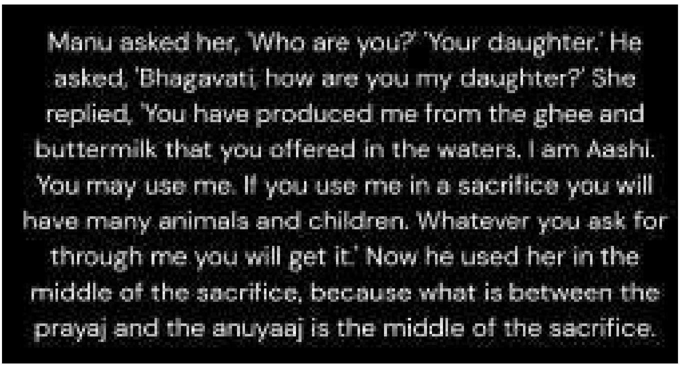
her, 'Who art thou?' 'Thy daughter,' she replied. 'How, illustrious one, (art thou) my daughter?' he asked. She replied, 'Those offerings (of) clarified butter, sour milk, whey, and curds, which thou madest in the waters, with them thou hast begotten me. I am the blessing (benediction): make use of me at the sacrifice! If thou wilt make use of me at the sacrifice, thou wilt become rich in offspring and cattle. Whatever blessing thou shalt invoke through me, all that shall be granted to thee!' He accordingly made use of her (as the benediction) in the middle of the sacrifice; for what is intermediate between the fore-offerings and the after-offerings, is the middle of the sacrifice. With her he went on worshipping and performing austerities, wishing for offspring. Through her he generated this race, which is this race of Manu; and whatever blessing he invoked through her, all that was granted to him. Now this (daughter of Manu) is essentially the same as the Idâ…"

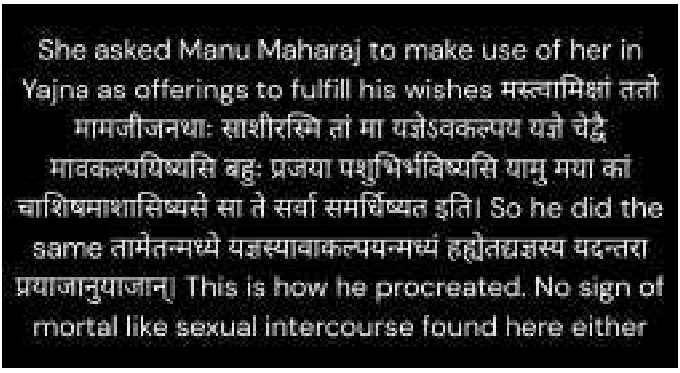
Refutation-

Here is Satapatha Brahmana 1/8/1/9 Hindi translation Sayana Bhasya – **मनु ने उससे पूछा, 'तू कौन है?' 'तेरी लड़की।' उसने पूछा, 'भगवति ! तू मेरी लड़की कैसे ?' उसने उत्तर दिया, 'तूने जलों में जो घी-मट्ठा अर्पण किया, उसी से तूने मुझे उत्पन्न किया। मैं आशी हूँ। तू मेरा प्रयोग कर। यदि तू यज्ञ में मेरा प्रयोग करेगा तो बहुत-से पशुओं और सन्तानवाला होगा। जो कुछ चीज तू मेरे द्वारा माँगेगा वह सब तुझको मिलेगी ।' अब उसने उसका यज्ञ के मध्य में प्रयोग किया, क्योंकि प्रयाज और अनुयाज के बीच में जो कुछ है वही यज्ञ का मध्य है ॥६॥**

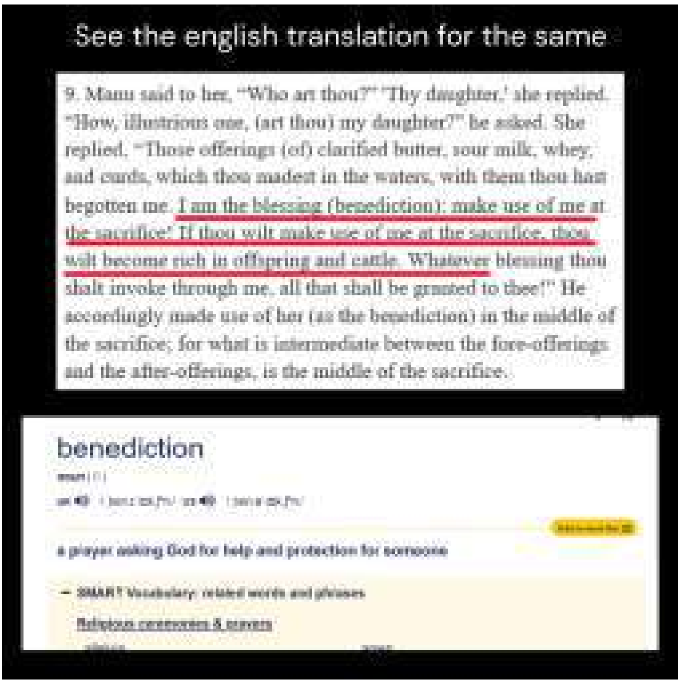
Manu asked her, 'Who are you?' 'Your daughter.' He asked, 'Bhagavati, how are you my daughter?' She replied, 'You have produced me from the ghee and buttermilk that you offered in the waters. I am Aashi. You may use me. If you use me in a sacrifice you will have many animals and children. Whatever you ask for through me you will get it.' Now he used her in the middle of the sacrifice, because what is between the prayaj and the anuyaaj is the middle of the sacrifice.

She asked Manu Maharaj to make use of her in Yajna as offerings to fulfill his wishes **मस्त्वामिक्षां ततो मामजीजनथाः साशीरस्मि तां मा यज्ञेऽवकल्पय यज्ञे चेद्वै मावकल्पयिष्यसि बहुः प्रजया पशुभिर्भविष्यसि यामु मया कां चाशिषमाशासिष्यसे सा ते सर्वा समर्धिष्यत इति।** So he did the same **तामेतन्मध्ये यज्ञस्यावाकल्पयन्मध्यं ह्येतद्यज्ञस्य यदन्तरा प्रयाजानुयाजान्।** This is how he procreated. No sign of mortal like sexual intercourse found here either





See the english translation for the same



Acharya Sayana said in his commentary on Satapatha Brahmana 1/8/1/9 – No mention of Mortal Sexual intercourse here either

होवाच – " य एव मामजीजनत, तस्यैवाहमस्मि " इति । तस्यामपि त्वमीषाते । तद्वा जज्ञौ, तद्वा न जज्ञावति त्वेवेयाय, सा मनुमाजगाम ॥ ८ ॥
तां ह मनुरुवाच -" का असि" इति। "तव दुहिता" इति । "कर्य भगवति ! मम दुहिता" इति । " या अमूरप्स्वाहुतीरहौषीः घृतं, दधि, मस्तु, आमिक्षाम्-ततो मामजीजनथाः, साशीरस्मि, तां मा यज्ञेऽवकल्पय; यज्ञे चेद् वै मावकल्पयिष्यसि बहुः प्रजया पशुभिर्भविष्यसि, यासु मया काञ्चाशिषमाशासिष्यसे-सा ते सर्वा समर्द्धिष्यते " इति । तामेतन्मध्ये यज्ञस्यावा कल्पयत् । मध्यं होतैद् यज्ञस्य-यदन्तरा प्रयाजानुयाजान् ॥ ९ ॥
तयार्श्वन् श्राम्यंश्चचार-प्रजाकामः । तयेमां प्रजाति प्रजज्ञे येयं मनोः प्रजातिः, याम्वेनया काञ्चा-शिषमाशास्त-सास्मै सर्वा समार्द्धयत ॥ १० ॥
'तद्' भागित्वं 'वा जज्ञौ' वाशब्दश्चशब्दार्थे, जानातिश्च प्रतिपूर्वी द्रष्टव्यः प्रतिज्ञातवती च 'न' च प्रति-ज्ञातवतीति । यावता मैत्रावरुणीति व्यपदिश्यते, तावत्प्रतिज्ञातत्रती; यत्र तस्याः किंचित्ताभ्यां हूयेतेति, एवं न प्रतिज्ञातवती ॥ ८॥
तां ह मनुः । 'अजीजनथाः' 'जनितवानसि । 'आशीरस्मि' आशीर्हेतुत्वादाशीः ।
'अवकल्पय' साङ्गत्तया समर्थय, समर्था कुरु । 'मया' हेतुभूतया-मय्युपहूयमानायाम् " उपहूतोऽयं यजमानः "-इत्येतेन होतृवचनेन 'याम् आशिषम् आशासिष्यसे' इति 'ताम्' ' एतत्' एतां मैत्रावरुणीं मानवीं घृतपदीं 'मध्ये यनस्य' यज्ञस्यान्तः, समर्थयन् 'प्रयाजानुयाजान् अन्तरा'। इति इडायागेः ॥ ९ ॥
तयार्श्वन् । 'तया' सह दर्शपूर्णमासयोर्देवार्चनव्रतलक्षणं 'तपः' 'श्राम्यन्' कुर्वन् " चचार '

.

He (the sage or the narrator) said —
"She who gave birth to me, I belong to her alone."
Even she was under your control.
So, either she knew this (truth) or she did not — but she came to you on her own.
She approached Manu.

Then Manu asked her: "Who are you?"
She replied: "I am your daughter."
He said: "O Lady, how can you be my daughter?"

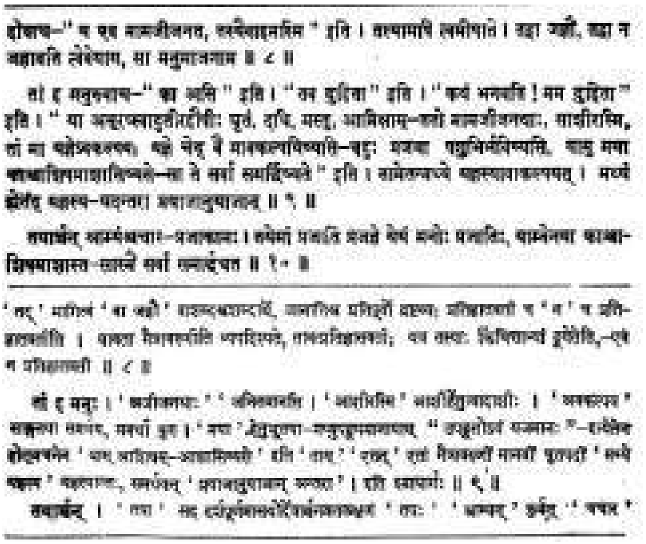
She answered:
"It is I who offered those oblations into the waters — clarified butter (ghee), curd, milk, fresh butter (āmikṣā). Through that offering, I generated you. I am a wish or blessing (āśiḥ).

Therefore, assign me a role in the sacrifice.
If you do so, you will gain much: abundant progeny and wealth in cattle.
And whatever blessings you hope for through me — all of them shall be fulfilled."

So he assigned her (the goddess, the blessing) a role *in the middle of the sacrifice*, i.e., between the Prayāja and Anuyāja offerings.
That middle portion of the sacrifice is the essence — that which lies between the preliminary and concluding offerings.

With her, performing austerity (tapas), Arśvan (the horse — a symbol of virility or the sacrificer himself), though weary, continued his work — desiring offspring (progeny).

And through her, this offspring was born, which is known as Manu's progeny (the human race).
Whatever blessings Manu had hoped for through her — she fulfilled them all.



Allegations-

During the propagation of living beings, Manu sprang from the lower half of Brahma and Satarupa from the left-hand side of Brahma's body. And these two siblings then begat a couple of children,

Srimad Devi Bhagavatam 3.13.15-16 "Next Svayambhava Manu sprang from the lower half of Brahma; and the daughter named Satarupa came out of the left hand side of the Brahma's body. The two sons Priyavrata and Uttânapâda were born of Manu in the womb of S'atarûpâ and the three daughters, very beautiful and fair complexioned, were also born of him." T

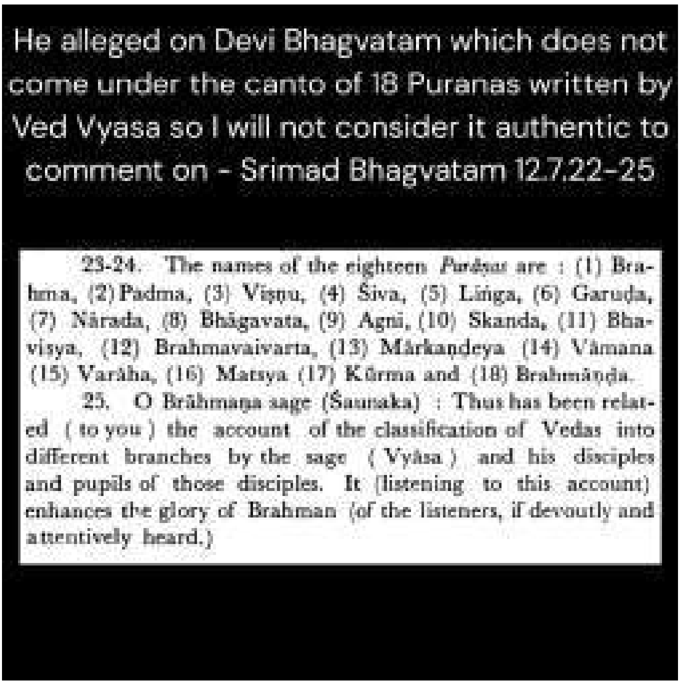
Refutation-

He alleged on Devi Bhagvatam which does not come under the canto of 18 Puranas written by Ved Vyasa so I will not consider it authentic to comment on – Srimad Bhagvatam 12.7.22-25

Srimad Bhagvatam 12.7.22-25 – 23-24. The names of the eighteen Purāṇas are: (1) Bra-hma, (2) Padma, (3) Viṣṇu, (4) Śiva, (5) Linga, (6) Garuda, (7) Narada, (8) Bhagavata, (9)

Agni, (10) Skanda, (11) Bha-visya, (12) Brahmavaivarta, (13) Markandeya (14) Vāmana (15) Varaha, (16) Matsya (17) Kurma and (18) Brahmanda.

25. O Brahmana sage (Saunaka): Thus has been relat-ed (to you) the account of the classification of Vedas into different branches by the sage (Vyāsa) and his disciples and pupils of those disciples. It (listening to this account) enhances the glory of Brahman (of the listeners, if devoutly and attentively heard.)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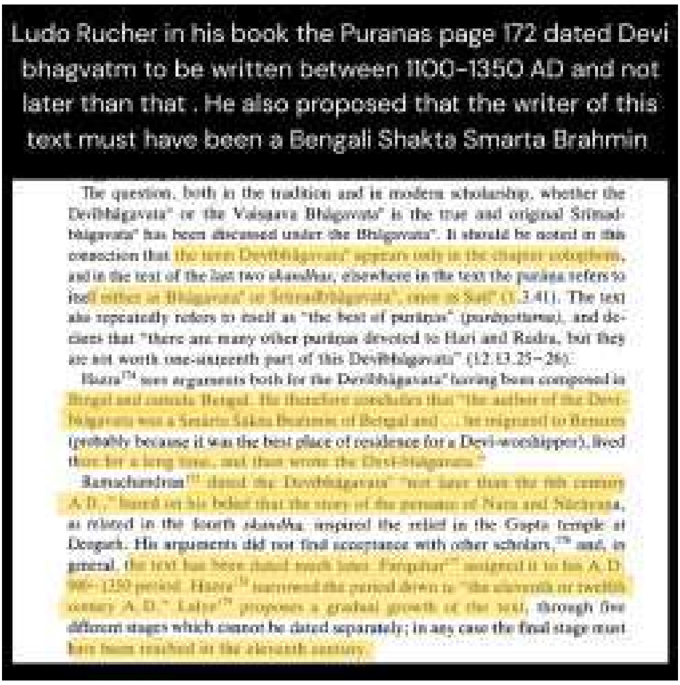
23-24. The names of the eighteen *Purāṇas* are : (1) Brahma, (2) Padma, (3) Viṣṇu, (4) Śiva, (5) Liṅga, (6) Garuḍa, (7) Nārada, (8) Bhāgavata, (9) Agni, (10) Skanda, (11) Bhaviṣya, (12) Brahmavaivarta, (13) Mārkaṇḍeya (14) Vāmana (15) Varāha, (16) Matsya (17) Kūrma and (18) Brahmāṇḍa.

25. O Brāhmaṇa sage (Śaunaka) : Thus has been related (to you) the account of the classification of Vedas into different branches by the sage (Vyāsa) and his disciples and pupils of those disciples. It (listening to this account) enhances the glory of Brahman (of the listeners, if devoutly and attentively heard.)

Ludo Rucher in his book the Puranas page 172 dated Devi bhagvatm to be written between 1100-1350 AD and not later than that . He also proposed that the writer of this text must have been a Bengali Shakta Smarta Brahmin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The question, both in the tradition and in modern scholarship, whether the Devībhāgavata or the Vaiṣṇava Bhāgavata is the true and original Śrīmadbhāgavata has been discussed under the Bhāgavata. It should be noted in this connection that the term Devībhāgavata appears only in the chapter colophons, and in the text of the last two *skandhas*; elsewhere in the text the purāṇa refers to itself either as Bhāgavata or Śrīmadbhāgavata, once as Sat (1.3.41). The text also repeatedly refers to itself as "the best of purāṇas" (purāṇottama), and declares that "there are many other purāṇas devoted to Hari and Rudra, but they are not worth one-sixteenth part of this Devībhāgavata" (12.13.25–26).

Hazra[174] sees arguments both for the Devībhāgavata having been composed in Bengal and outside Bengal. He therefore concludes that "the author of the Devībhāgavata was a Smārta Śākta Brahmin of Bengal and . . . he migrated to Benares (probably because it was the best place of residence for a Devī-worshipper), lived there for a long time, and there wrote the Devī-bhāgavata."

Ramachandran[175] dated the Devībhāgavata "not later than the 6th century A.D.," based on his belief that the story of the penance of Nara and Nārāyaṇa, as related in the fourth *skandha*, inspired the relief in the Gupta temple at Deogarh. His arguments did not find acceptance with other scholars,[176] and, in general, the text has been dated much later. Farquhar[177] assigned it to the A.D. 900–1350 period. Hazra[178] narrowed the period down to "the eleventh or twelfth century A.D." Lalye[179] proposes a gradual growth of the text, through five different stages which cannot be dated separately; in any case the final stage must have been reached in the eleventh century.

Allegations-

Srimad Bhagavatam 10.58.31 "My dear King, Lord Kṛṣṇa forcibly took away Princess Mitravindā, the daughter of His aunt Rājādhidevī, before the eyes of the rival kings."

Krishna is said to have married another cousin named Bhadra,

Srimad Bhagavatam 10.58.56 “Bhadrā was a princess of the Kaikeya kingdom and the daughter of Lord Kṛṣṇa’s paternal aunt Śrutakīrti. The Lord married Bhadrā when her brothers, headed by Santardana, offered her to Him.”

Srimad Bhagavatam 10.83.15-16 “Śrī Bhadrā said: My dear Draupadī, of his own free will my father invited his nephew Kṛṣṇa, to whom I had already dedicated my heart, and offered me to Him as His bride. My father presented me to the Lord with an akṣauhiṇī military guard and a retinue of my female companions. My ultimate perfection is this: to always be allowed to touch Lord Kṛṣṇa’s lotus feet as I wander from life to life, bound by my karma.”

Another wife of Pradumnya was Rukmavati, who was the daughter of his maternal uncle Rukmi (Srimad Bhagatan 10.61).

Pradumnya’s son Aniruddha similarly married his maternal uncle’s daughter, Rochna, who was the grand-daughter of Rukmi (Srimad Bhagavatam 10.61).

Refutation-

VALIDITY OF MARRIAGE BETWEEN COUSINS!
In the Vedic system of marriage, the importance of the gotra, or family linkage, was stressed. Cousin brothers & sisters were allowed to get married, only if they did not belong to the same gotra, or family.
Gotra is always defined with respect of father’s linkage, Hence children are always awarded by the father’s gotra, irrespective of what ever the gotra of mother is !

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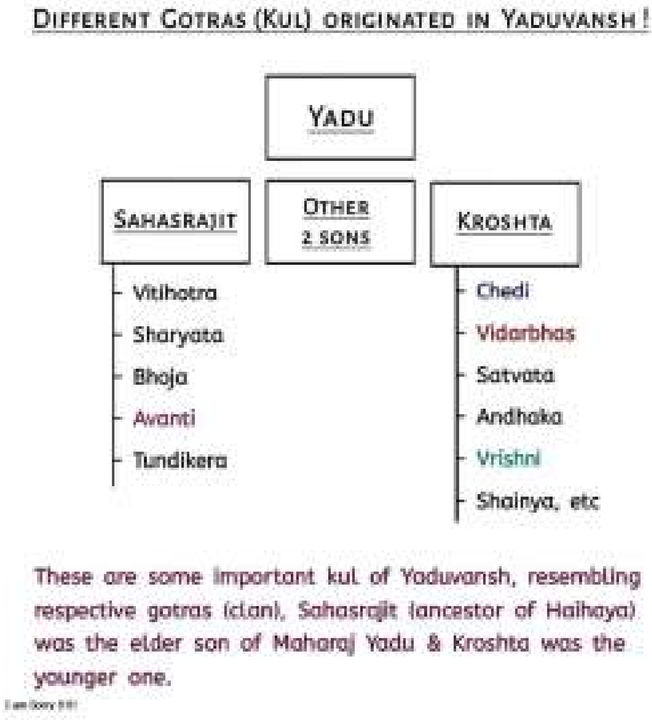
वैदिक विवाह की व्यवस्था में गोत्र तथा पारिवारिक संबंध को महत्व दिया गया है। भाई - बहन को विवाह की अनुमति मात्र तभी दी जाती थी, जब वे एक ही गोत्र या परिवार से संबंधित न हों।

गोत्र को सदैव पिता के संबंध (पितृ पक्ष) में परिभाषित किया जाता है, अत: एक मानुष्य (पुरुष या स्त्री) को सदैव पिता के गोत्र से सम्मानित किया जाता है, इसमे माता के गोत्र का स्थान नहीं !

Different Gotras (KUL) ORIGINATED IN Yaduvansh!
YADU
SAHASRAJIT
OTHER 2 SONS
ROSHTA

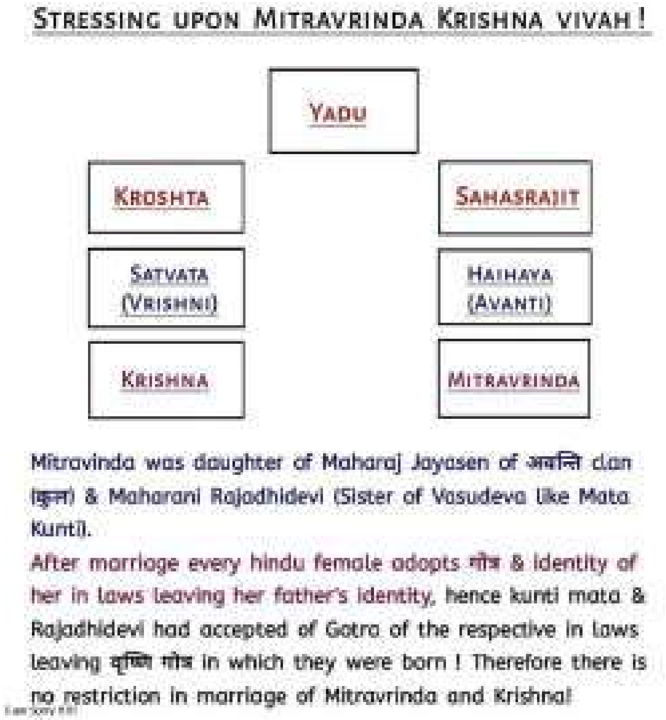
Vitihotra
Chedi
Sharyata
Vidarbhas
Bhoja
Satvata
Avanti
Andhaka
Tundikera
Vrishni
Shainya, etc

These are some important kul of Yaduvansh, resembling respective gotras (clan), Sahasrajit (ancestor of Haihaya) was the elder son of Maharaj Yadu & Kroshta was the younger one.



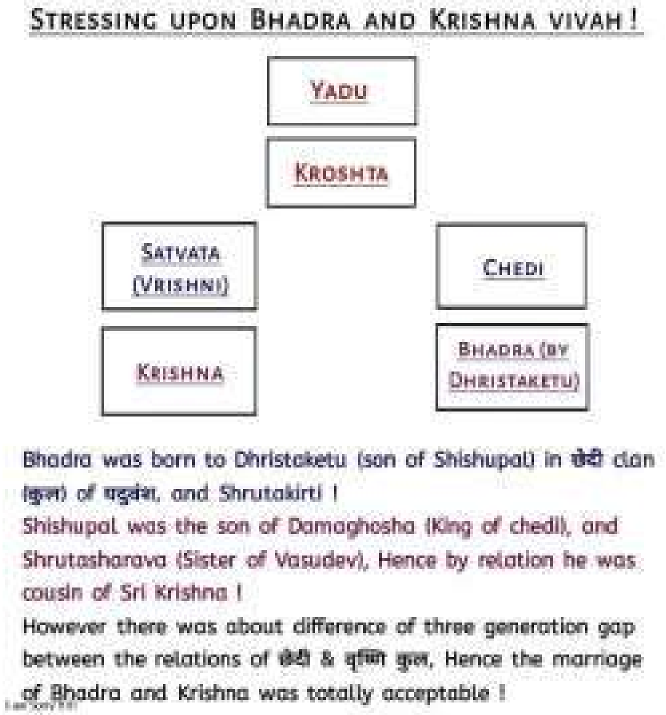
STRESSING UPON MITRAVRINDA KRISHNA VIVAH!

Mitravinda was daughter of Maharaj Jayasen of **अवन्ति** clan (**कुल**) & Maharani Rajadhidevi (Sister of Vasudeva like Mata Kunti).
After marriage every hindu female adopts **गोत्र** & identity of her in laws leaving her father's identity, hence kunti mata & Rajadhidevi had accepted of Gotra of the respective in laws leaving **वृष्णि गोत्र** in which they were born! Therefore there is no restriction in marriage of Mitravrinda and Krishna!

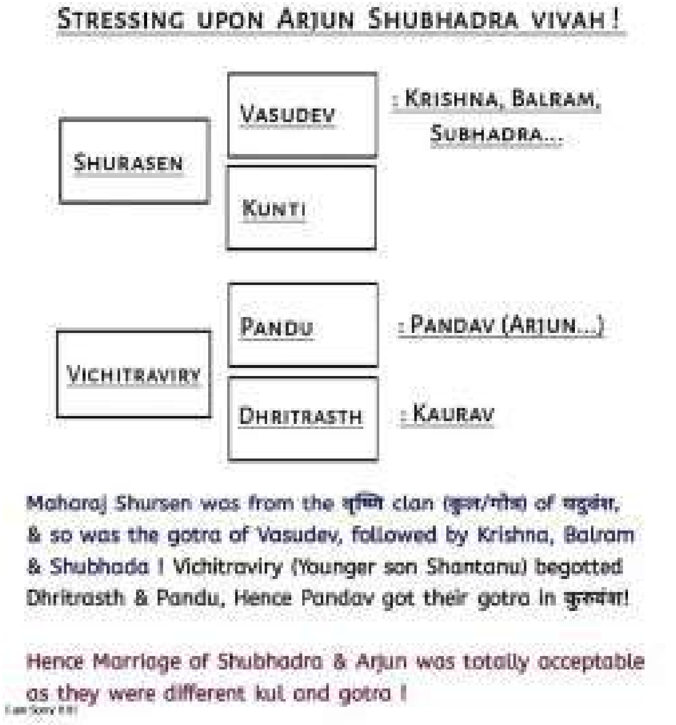


STRESSING UPON BHADRA AND KRISHNA VIVAH!

Bhadra was born to Dhristaketu (son of Shishupal) in छेदी clan (कुल) of यदुवंश, and Shrutakirti !
Shishupal was the son of Damaghosha (King of chedi), and Shrutasharava (Sister of Vasudev), Hence by relation he was cousin of Sri Krishna !
However there was about difference of three generation gap between the relations of छेदी & वृष्णि कुल, Hence the marriage of Bhadra and Krishna was totally acceptable !



STRESSING UPON ARJUN Subhadra VIVAH!
Maharaj Shursen was from the वृष्णि clan (कुल/गोत्र) of यदुवंश, & so was the gotra of Vasudev, followed by Krishna, Balram & Subhadra ! Vichitraviry (Younger son Shantanu) begotted Dhritrasth & Pandu, Hence Pandav got their gotra in कुरुवंश!
Hence Marriage of Shubhadra & Arjun was totally acceptable as they were different kul and gotra !



A similar explanation applies to the marriage of Pradyumna and Rukmavati, the daughter of Rukmi, as both belonged to different gotras and kulas.

A similar explanation applies to the marriage of Aniruddha and Rochana, as both belonged to different gotras and kulas.

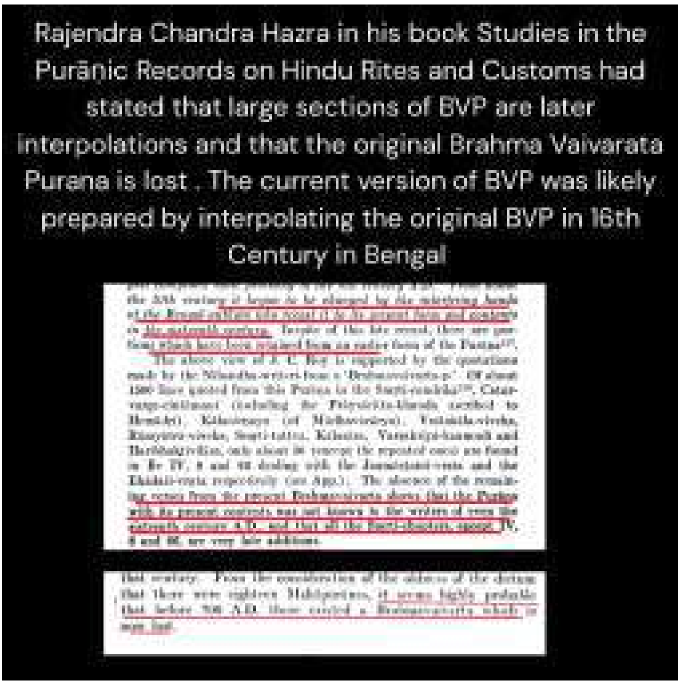
Allegations-

Krishna also had affair with his maternal aunt Radha who was married to Rayana the brother of Yashoda who was the mother of Krishna,

Brahma Vaivarta Purana, Prakriti Khanda, Chapter 49, Verses 36-43 "In the Varaha-kalpa, Radhika was born in the village of Gokula in the family of a Vaisya cowherd. She was born without any human contact…After the expiry of twelve years, finding her becoming youthful, she was married to a trader named Rayana; at the time of her marriage only a shadow of Radha was married to the trader while the real Radha herself disappeared. After the expiry of fourteen years Krsna, the lord of the universe appeared there as an infant…This Rayana was the real brother of Yasodha the mother of Krsna who happened to be an amsa of Krsna in Gokula and was his maternal uncle in the sacred forest of Vrndavana. Brahma the creator of the universe had performed the marriage of Radha with Krsna. Radha whose lotus-like feet were beyond the sight of cowherds even in dream, the same Radha enjoyed the lap of lord Krsna and her shadow was very much present in the house of Rayana.

Refutation-

Rajendra Chandra Hazra in his book Studies in the Purāṇic Records on Hindu Rites and Customs had stated that large sections of BVP are later interpolations and that the original Brahma Vaivarata Purana is lost. The current version of BVP was likely prepared by interpolating the original BVP in 16th Century in Bengal.

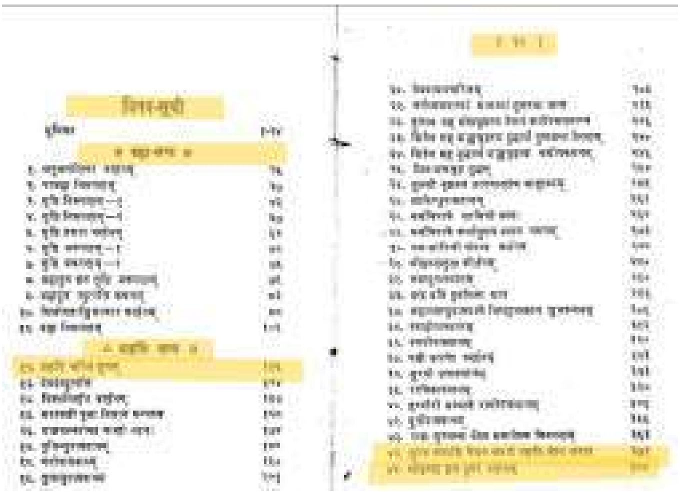


Archaelogical survey of India prepared a critical edition of Brahma Vaivarat Purana based on the different manuscripts found all over India and prepared a critical edition in which they removed all those interpolated chapters and portions. I am providing the link of Critical edition Brahma Vaivarata Purana Volume 1 and 2 translated by Ram Sharma Acharya QR code provided here

https://archive.org/details/in.ernet.dli.2015.552557

https://archive.org/details/in.ernet.dli.2015.552558

He accused on Brahma Vaivarta Purana Prakriti Khanda 49.36-43 . Brahma Vaivarta Purana Prakriti Khanda ASI Manuscript starts with chapter 12 and ends with chapter44 so total of 32 chapters and chapter 49 does not exist .



ब्रह्मवैवर्त्त पुराणम् ।

REGARDING SHRI RADHA KRISHNA RELATIONSHIP

Traditional Sri Vaishnava Acharya Pandit Madhvacharya Shastri explained in his book Purana Digdarshan page 516/788

दयानन्दियों का कहना है कि 'ब्रह्मवैवर्त पुराण' (ब्रह्मपर्व ५) में कृष्ण के साथ राधा के तीन अजीब रिश्ते बताये हैं। तदनुसार राधा कृष्ण की पुत्री, पुत्र-वधू, वा मामी हुई ।
वाह रे महाशयो ! बीच के श्लोकों को छोड़ कर और श्लोकों के आधे २ अशुद्ध टुकड़े लिख कर एवं प्रकरण-विरुद्ध कहीं की कथा कहीं जुटा कर और मनमाने अर्थ घड़ कर कृष्ण और राधा के अजीब तीन रिश्तों का कैसा बेतुका झूठा राग आलापा है ! तथा जनता को धोखा देने और भ्रम में डालने का कैसा घृणित प्रयास किया है !!
हम उक्त श्लोकों को पूरा पूरा देकर प्रकरणानुकूल वास्तविक अर्थ दिखाते हैं। उक्त प्रकरण में भगवान् श्रीकृष्ण के दिव्य अंगप्रत्यंग से मानसी (अमैथुनी) सृष्टि का वर्णन है। जितने देव पुरुष श्रीकृष्ण के शरीर से उत्पन्न हुए हैं उन उन पुरुषों की स्त्रियां उन २ पुरुषों के बाएं अंग से उत्पन्न हुई हैं। जैसे-

आविर्बभूव तत्पश्चात् कृष्णस्य परमात्मनः । मानसाच्च पुमानेकस्तप्तकांचनसन्निभः ।।६।। तन्नाम 'मन्मथं' तेन प्रवदन्ति मनीषिणः । तस्य पुंसो वामपार्वात् कामस्य कामिनी वरा । बभूवातीव ललिता सर्वेषां मोहकारिणी ।। ७।८।।
(ब्रह्म वै० ब्रह्म ख० ब्रह्म कल्प अ० ४)

अर्थात् – उसके पश्चात् परमात्मा श्रीकृष्ण के मन से तपे हुए सुवर्ण की कान्ति वाला एक पुरुष उत्पन्न हुआ। उसको बुद्धिमान् लोग मन्मथ (कामदेव) कहते हैं। उस पुरुष कामदेव के वाम पार्श्व से (वाम अङ्ग से अति सुन्दर सब को मोहने वाली उसकी श्रेष्ठ स्त्री उत्पन्न हुई ।
उसी प्रकार-

आविर्बभूव कन्यैका कृष्णस्य वामपार्श्वतः ।
धावित्वा पुष्पमानीय ददावर्ध प्रभोः पदे ।। तेन राधा समाख्याता
पुराविद्भिर्द्विजोत्तम । प्राणाधिष्ठात्री सा देवी कृष्णस्य परमात्मनः ।।
(२५ । २६ । २घ)

अर्थात् –परमात्मा कृष्ण से बाएं श्रङ्ग से एक कमनीया स्त्री उत्पन्न हुई । उसने भगवान् कृष्ण के चरणों की धोकर फूल लाकर अर्घ्य दिया, विद्वानों ने उसका नाम (आराधनात्) राधा कहा है। वह कृष्ण की प्राणाधिष्ठात्री देवी थी। अन्यत्र कहा है-

योगेनात्मा सृष्टिविधौ द्विधारूपो बभूव सः । पुमांश्च दक्षिणार्द्धाङ्गो वामाङ्गः प्रकृतिः स्मृतः ।।
(ब्रह्म बै० प्रकृ० खं० आ० १२ श्लो० ६)

अर्थात् – परमात्मा श्रीकृष्ण सृष्टि रचना के समय दो रूप वाले हो गये । दाहिना आधा अङ्ग पुरुष और बांया अंग प्रकृति रूपा स्त्री हुई। ब्रह्मवैवर्त पुराण का यह वर्णन वेद एवं उपनिषदों के द्वारा प्रति-पादित है। जैसे-

स वै नैव रेमे तस्मादेकाकी न मैच्छत् स हैतावानास यथा स्त्रीपुमा रमते स द्वितीय-सौ संपरिष्वक्तौ स इममेवात्मानं द्वेधापातयत् ततः पतिश्च पत्नी चाभवताम् ।
(बृहदारण्यक १।४३)

अर्थात् – उस ब्रह्म ने रमण (सृष्टि उत्पादन रूप खेल) नहीं किया था इस कारण कि वह अकेला रमण नहीं करता। उसने दूसरे की इच्छा की। जिस प्रकार परस्पर ग्रालङ्गित स्त्री पुरुष होते हैं, वैसा उसका स्वरूप हो गया। उसने अपने को ही दो भागों में विभक्त कर डाला । वे पति और पत्नी हुवे। भगवान् श्रीकृष्ण के वामाङ्ग से श्रीराधा की उत्पत्ति का भाव है कि वे एक से दो अर्थात् पति-पत्नी रूप में हो गये ।

आगे प्रकरण को देखिये-
वृषभानोश्च वैश्यस्य सा च कन्या बभूव ह ।
अयोनिसम्भवा देवी वायुगर्भा कलावती ॥
सुषुवे मायया वायुं स तत्राविर्बभूव ह ।
अतीते द्वादशाब्दे तु दृष्ट्वा तां नवयौवनाम् ।।
सार्ध रायणवैश्येन तत्सम्बन्धं चकार सः ।
छायां संस्थाप्य तद्गेहे सान्तर्धानमवाप ह ।।
बभूव तस्य वैश्यस्य विवाहश्छायया सह ।
कृष्ण माता यशोदा या रायणस्तत् सहोदरः ।।
गोलोके गोपकृष्णांशः सम्बन्धात्कृष्णमातुलः ।।
कृष्णेन सह राधायाः पुण्ये वृन्दावने वने ।
विवाहं कारयामास विधिना जगतां विधिः ।।
(ब्रह्म वै० खं० २ अ० ४६ श्लो० ३२ से ४२)

अर्थात् ब्रजभूमि में अवतार लेने पर वह राधा वषभानु वैश्य की कन्या हुई ।।२६।। वृषभानु की स्त्री कलावती वायुगर्भा (जिसके गर्भ में केवल वायु मात्र थी) थी उसने वायु प्रसव किया। प्रसव होते ही श्री राधा देवी अयोनिजा (गर्भ से उत्पन्न न होने वाली) प्रकट हो गई। ।।३७।। बारह वर्ष व्यतीत होने पर उसके पिता ने उसे नवयुवती होने वाली देख कर रायण वैश्य के साथ उसका सम्बन्ध – सगाई कर दी ।।३८।। किन्तु राधा जी अपने प्रभाव से अपने ही अनुरूप एक 'छाया' नाम की कन्या को उत्पन्न कर और उसे घर में स्थापित कर स्वयं अन्तर्धान हो गई, रायण वैश्य का विवाह उसी 'छाया' नाम की कन्या के साथ हुआ ।॥३०॥ श्रीकृष्ण की घायरूप माता जो यशोदा थीं, रायण उसका भाई था। वह गोलोक में गोप कृष्ण का अंश (अर्थात्– उन कृष्ण के अंश से गोलोक के सृष्टि प्रकरण में जिस प्रकार अन्य अनेक व्यक्तियों की उत्पत्ति हुई थी उसी प्रकार उत्पन्न होने वाला) सखा था। ब्रज में उनकी धाय रूप माता यशोदा का भाई होने के नाते श्रीकृष्ण जी का वह मामा हुआ। पवित्र वृन्दावन में श्री ब्रह्मा जी ने कृष्ण जी के साथ श्री राधा जी का विधिपूर्वक दिव्य विवाह कराया ।।४०।।
ऊपर के ब्रह्म० वै० पुराण प्रकरण से स्पष्ट है कि रायण वैश्य के साथ दिव्य 'छाया' ा विवाह हुआ था और श्रीकृष्ण जी के साथ श्री राधा जी का दिव्य विवाह हुआ।

अतः आक्षेपकर्ताओं का श्रीराधा जी की श्रीकृष्ण जी की पुत्री, पुत्र वधू व माभी कहना सरासर झूठ है।

English

The Malechas claim that in the 'Brahmavaivarta Purana' (Brahma Parva 5), three unusual relationships between Krishna and Radha have been described. According to them, Radha is Krishna's daughter, daughter-in-law, and aunt.

Oh, what an absurd fabrication! By omitting intermediate verses, distorting portions of others, misplacing narratives from different contexts, and constructing arbitrary meanings, they have spun an unreasonable and false tale about Krishna and Radha's supposed relationships! What a despicable attempt to deceive people and sow confusion!

Now, I will present the complete verses with their correct context and meaning. This section describes the divine, non-physical creation (Manasi Srishti) from the sacred body of Lord Krishna. The women associated with the divine beings emerging from Krishna's form originate from the left portion of those male entities. For example:

आविर्बभूव तत्पश्चात् कृष्णस्य परमात्मनः । मानसाच्च पुमानेकस्तप्तकांचनसन्निभः ।।६।। तन्नाम 'मन्मथं' तेन प्रवदन्ति मनीषिणः । तस्य पुंसो वामपार्वात् कामस्य कामिनी वरा । बभूवातीव ललिता सर्वेषां मोहकारिणी ।। ७।८।। (ब्रह्म वै० ब्रह्म ख० ब्रह्म कल्प अ० ४)

That means: After that, a male figure emerged from the divine mind of Paramatma Shri Krishna, possessing the radiant brilliance of heated gold. The wise refer to him as Manmatha (Kamadeva). From his left side, a supremely beautiful woman, the most enchanting among all, was created as his consort.

Similarly:

आविर्बभूव कन्यैका कृष्णस्य वामपार्श्वतः । धावित्वा पुष्पमानीय ददावर्ध प्रभोः पदे ।। तेन राधा समाख्याता पुराविद्भिर्द्विजोत्तम । प्राणाधिष्ठात्री सा देवी कृष्णस्य परमात्मनः ।। (२५ । २६ । २घ)

That means: From the left part of Paramatma Shri Krishna, an exquisite maiden was created. She approached the Lord, washed His feet, and offered flowers as a sacred oblation. The learned sages named her Radha due to her act of devotion (Aradhana). She became the divine presiding deity of Krishna's life energy.

Elsewhere, it is stated:

योगेनात्मा सृष्टिविधौ द्विधारूपो बभूव सः । पुमांश्च दक्षिणार्द्धाङ्गो वामाङ्गः प्रकृतिः स्मृतः ।। (ब्रह्म बै० प्रकृ० खं० आ० १२ श्लो० ६)

That means: At the time of creation, Paramatma Shri Krishna manifested in a dual form. His right half took the form of a male, while his left half became the female aspect—Prakriti.

The description in Brahmavaivarta Purana aligns with what is established in the Vedas and Upanishads, such as:

स वै नैव रेमे तस्मादेकाकी न मैच्छत् स हैतावानास यथा स्त्रीपुमा रमते स द्वितीय-सौ संपरिष्वक्तौ स इममेवात्मानं द्वेधापातयत् ततः पतिश्च पत्नी चाभवताम् । (बृहदारण्यक १।४३)

That means: That supreme Brahman did not engage in divine play (creation) because He was alone. He desired another. Just as men and women embrace each other, His form transformed similarly. He then divided Himself into two parts. They became husband and wife. This signifies that Shri Krishna manifested Radha from His left side as His eternal consort.

Now, consider the further context:

वृषभानोश्च वैश्यस्य सा च कन्या बभूव ह । अयोनिसम्भवा देवी वायुगर्भा कलावती ॥ सुषुवे मायया वायुं स तत्राविर्बभूव ह । अतीते द्वादशाब्दे तु दृष्ट्वा तां नवयौवनाम् ।। सार्धं रायणवैश्येन तत्सम्बन्धं चकार सः । छायां संस्थाप्य तद्गेहे सान्तर्धानमवाप ह ।। बभूव तस्य वैश्यस्य विवाहश्छायया सह । कृष्ण माता यशोदा या रायणस्तत् सहोदरः ।। गोलोके गोपकृष्णांशः सम्बन्धात्कृष्णमातुलः ।। कृष्णेन सह राधायाः पुण्ये वृन्दावने वने । विवाहं कारयामास विधिना जगतां विधिः ।। (ब्रह्म वै० खं० २ अ० ४६ श्लो० ३२ से ४२)

That means: When Radha took birth in Braj, she was the daughter of the Vaishya, Vrishabhanu. Vrishabhanu's wife, Kalavati, carried only air in her womb (Vayugarbha). When she delivered, Devi Radha, who was Ayonija (not born from a womb), manifested immediately.

After twelve years, upon seeing her radiant youth, her father arranged a marital alliance with Rayana Vaishya. However, due to her divine nature, Radha manifested a shadow-like replica of herself, named 'Chhaya,' and installed it in the household before she disappeared. Thus, Rayana Vaishya married 'Chhaya,' not Radha.

Shri Krishna's foster mother, Yashoda, was Rayana's sister. Therefore, in a worldly sense, Rayana, who was originally a divine manifestation from Goloka, became Krishna's maternal uncle. In the sacred forest of Vrindavan, Lord Brahma solemnized the divine marriage of Shri Radha with Shri Krishna.

Thus, the Brahmavaivarta Purana clearly states that Radha was not married to Rayana Vaishya, but to Krishna Himself in a divine ceremony. Therefore, the false claims that Radha was Krishna's daughter, daughter-in-law, or aunt are completely unfounded.

Thus it must be clear from this that Radha ji did not marry Rayana Gopa . It was A Shadow form of Radha Chayya Radha who married Rayana Gopa . Moreover Rayana Gopa himself was an Amsa of Shree krishna . Radha Rani never married someone other than Shree Krishna . She remained always present with Shree Krishna as his inseparable divine energy .

क्या कृष्ण के राधा से तीन रिश्ते थे ?

दयानन्दियों का कहना है कि 'ब्रह्मवैवर्त पुराण' (ब्रह्मपर्व ४) में कृष्ण के साथ राधा के तीन अजीब रिश्ते बताये हैं। तदनुसार राधा कृष्ण की पुत्री, पुत्र-वधू, या मामी हुई।

वाह रे महात्माओ ! बीच के श्लोकों को छोड़ कर और श्लोकों के आगे से अशुद्ध टुकड़े लिख कर एवं प्रकरण-विरुद्ध कहीं की कथा कहीं जुटा कर और मनमाने अर्थ घड़ कर कृष्ण और राधा के अजीब तीन रिश्तों का कैसा बेतुका झूठा राग अलापा है ! तथा जनता को धोखा देने और भ्रम में डालने का कैसा घृणित प्रयास किया है ! !

हम उक्त श्लोकों को पूरा पूरा देकर प्रकरणानुकूल वास्तविक अर्थ दिखाते हैं। उक्त प्रकरण में भगवान् श्रीकृष्ण के दिव्य अंगप्रत्यंग से मानसी (अमैथुनी) सृष्टि का वर्णन है। जितने देव पुरुष श्रीकृष्ण के शरीर से उत्पन्न हुए हैं उन उन पुरुषों की स्त्रियां उन २ पुरुषों के बाएं अंग से उत्पन्न हुई हैं। जैसे—

आविर्बभूव तत्पश्चात् कृष्णस्य परमात्मनः।
मानसाच्च पुमानेकस्तप्तकाञ्चनसन्निभः ॥६॥
तन्नाम 'मन्मथं' तेन प्रवदन्ति मनीषिणः।
तस्य पुंसो वामपार्श्वात् कामस्य कामिनी वरा।
बभूवातीव ललिता सर्वेषां मोहकारिणी ॥७।८॥

(ब्रह्म वै० ब्रह्म ख० ब्रह्म कल्प अ० ४)

अर्थात्—उसके पश्चात् परमात्मा श्रीकृष्ण के मन से तपे हुए सुवर्ण की कान्ति वाला एक पुरुष उत्पन्न हुआ। उसको बुद्धिमान् लोग मन्मथ (कामदेव) कहते हैं। उस पुरुष कामदेव के वाम पार्श्व से (वाम अङ्ग) से अति सुन्दर सब को मोहने वाली उसकी श्रेष्ठ स्त्री उत्पन्न हुई। उसी प्रकार—

आविर्बभूव कन्यैका कृष्णस्य वामपार्श्वतः।
धावित्वा पुष्पमानीय ददावर्घ्यं प्रभोः पदे ॥
तेन राधा समाख्याता पुराविद्भिर्द्विजोत्तम।
प्राणाधिष्ठात्री सा देवी कृष्णस्य परमात्मनः ॥

(२५। २६। २८)

अर्थात्—परमात्मा कृष्ण के बाएं अङ्ग से एक कमनीया स्त्री उत्पन्न हुई। उसने भगवान् कृष्ण के चरणों को धोकर फूल लाकर अर्घ्य दिया, विद्वानों ने उसका नाम (आराधनात्) राधा कहा है। वह कृष्ण की प्राणाधिष्ठात्री देवी थी। आगे कहा है—

योगेनात्मा सृष्टिविधौ द्विधारूपो बभूव सः।
पुमांश्च दक्षिणार्द्धाङ्गो वामाङ्गः प्रकृतिः स्मृतः ॥

(ब्रह्म वै० प्रकृ० खं० अ० १२ श्लो० ६)

अर्थात्—परमात्मा श्रीकृष्ण सृष्टि रचना के समय दो रूप वाले हो गये। दाहिना आधा अङ्ग पुरुष और बांया अंग प्रकृति रूपा स्त्री हुई। ब्रह्मवैवर्त पुराण का यह वर्णन वेद एवं उपनिषदों के द्वारा प्रतिपादित है। जैसे—

स वै नैव रेमे तस्मादेकाकी न रमते स द्वितीयमैच्छत् स हैतावानास यथा स्त्रीपुमांसौ संपरिष्वक्तौ

(५२२) पुराण दिग्दर्शन

स इममेवात्मानं द्वेधापातयत् ततः पतिश्च पत्नी चाभवताम् । (बृहदारण्यक १।४।३)

अर्थात्—उस ब्रह्म ने रमण (सृष्टि उत्पादन रूप खेल) नहीं किया था इस कारण कि वह अकेला रमता नहीं करता। उसने दूसरे की इच्छा की। जिस प्रकार परस्पर आलिङ्गित स्त्री पुरुष होते हैं, वैसा उसका स्वरूप हो गया। उसने अपने को ही दो भागों में विभक्त कर डाला। वे पति और पत्नी हुवे। भगवान् श्रीकृष्ण के वामाङ्ग से श्रीराधा की उत्पत्ति का भाव है कि वे एक से दो अर्थात् पति-पत्नी रूप में हो गये।

आगे प्रकरण को देखिये—

वृषभानोश्च वैश्यस्य सा च कन्या बभूव ह ।
अयोनिसम्भवा देवी वायुगर्भा कलावती ॥
सुषुवे मायया वायुं स तत्राविर्बभूव ह ।
अतीते द्वादशाब्दे तु दृष्ट्वा तां नवयौवनाम् ॥
सार्धं रायणवैश्येन तत्सम्बन्धं चकार सः ।
छायां संस्थाप्य तद्गेहे सान्तर्धानमवाप ह ॥
बभूव तस्य वैश्यस्य विवाहश्छायया सह ।
कृष्णमाता यशोदा या रायणस्तत् सहोदरः ॥
गोलोके गोपकृष्णांशः सम्बन्धात्कृष्णमातुलः ॥
कृष्णेन सह राधायाः पुण्ये वृन्दावने वने ।
विवाहं कारयामास विधिना जगतां विधिः ॥
(ब्रह्म वै० ख० २ अ० ४९ श्लो० ३९ से ४२)

अर्थात्—व्रजभूमि में अवतार लेने पर वह राधा वृषभानु वैश्य

राधा और कृष्ण (५२३)

की कन्या हुई ॥३९॥ वृषभानु की पत्नी कलावती वायुगर्भा (जिसके गर्भ में केवल वायु मात्र थी) थी उसने वायु प्रसव किया। प्रसव होते ही श्री राधा देवी अयोनिजा (गर्भ से उत्पन्न न होने वाली) प्रकट हो गई। ॥३७॥ बारह वर्ष व्यतीत होने पर उसके पिता ने उसे नवयुवती होने वाली देख कर रायण वैश्य के साथ उसका सम्बन्ध—सगाई कर दी ॥३८॥ किन्तु राधा जी अपने प्रभाव से अपने ही अनुरूप एक 'छाया' नाम की कन्या को उत्पन्न कर और उसे घर में स्थापित कर स्वयं अन्तर्धान हो गई, रायण वैश्य का विवाह उसी 'छाया' नाम की कन्या के साथ हुआ ॥३९॥ श्रीकृष्ण की पालक माता जो यशोदा थी, रायण उसका भाई था। वह गोलोक में गोप कृष्ण का अंश (अर्थात्—उन कृष्ण के अंश से गोलोक के सृष्टि प्रकरण में जिस प्रकार अन्य अनेक व्यक्तियों की उत्पत्ति हुई थी उसी प्रकार उत्पन्न होने वाला) था। व्रज में उनकी पालक रूप माता यशोदा का भाई होने के नाते श्रीकृष्ण जी का वह मामा हुआ। पवित्र वृन्दावन में श्री ब्रह्मा जी ने कृष्ण जी के साथ श्री राधा जी का विधिपूर्वक दिव्य विवाह कराया ॥४०॥

ऊपर के ब्रह्म० वै० पुराण प्रकरण से स्पष्ट है कि रायण वैश्य के साथ दिव्य 'छाया' का विवाह हुआ था और श्रीकृष्ण जी के साथ श्री राधा जी का दिव्य विवाह हुआ। अतः आक्षेपकर्ताओं का श्रीराधा जी को श्रीकृष्ण जी की पुत्री, पुत्र वधू व मामी कहना सरासर झूठ है।

What was the relationship between Shri Radha ji and Shree krishna ?

राधा का कृष्णा से क्या नाता है ?

भगवान् श्रीकृष्ण साक्षात् ब्रह्म हैं तो श्री राधिका जी उनकी अभिन्न छाया माया हैं-यह तो हुआ उनका पारमार्थिक लोकोत्तर सम्बन्ध ! परन्तु व्यावहारिक सम्बन्धों में-राधा का श्रीकृष्ण से क्या नाता है ? इस विषय पर भी प्रकाश डालना परमावश्यक है, क्योंकि शास्त्र के गहरे स्वाध्याय और समन्वय के बिना इस समस्या का हल होना भी असम्भव नहीं तो अतीव कठिन अवश्य है। हम क्या कोई भी, यदि आर्ष ..न्थों में मिलने वाले राधाकृष्ण सम्बन्धी प्रसंगों का सर्वाङ्गीण समन्वय करेगा तो

वह इसी परिणाम पर पहुंचेगा कि राधा का श्रीकृष्ण से व्यावहारिक न तो कोई भी नाता हैः क्योंकि लोक में

- दादी, नानी, फूफी, मां, ताई चाची बहिन, पत्नी, साली, मामी, भाणजी श्रादि जो रवत से सम्बन्ध रखने वाले नाते रिश्ते हैं, न तो इनमें से कोई नाता श्री राधाजी के साथ कृष्ण का था और नांही–स्वकीया परकीया, गणिका, दासी आदि जो साहित्य-वर्णित स्नेहजन्य सम्बन्ध हैं, उनमें से कोई नाता भगवान् से रात्रा का प्रकट होता है। हम पाठकों के सौकर्य के लिये कतिपय संभावित सम्बन्ध के विषय में कुछ कारणावलिपूर्वक विचार करते हैं जिसने हमारी पूर्व प्रर्दाशत स्थापना का तत्त्व जल्दी समझ में आ सके –
(१) श्रीकृष्णचन्द्र जी विशुद्ध क्षत्रिय कुलोत्पन्न थे और श्री राधा जी वृषभानु गोप की कन्या थीं, इसप्रकार धर्मशास्त्र की दृष्टि से उनका कोई भी वर्ण = जातिजन्य परस्पर सम्बन्ध नहीं था ।
(२) कदाचित् भगवान् कृष्ण के बाल्यकालीन पालक पिता श्रीनन्द जी को गोप जातीय होने के कारण भगवान् को भी गोप मान लिया जाय और एतावत राधा के साथ कृष्ण के वैवाहिक सम्बन्ध की कल्पना की जाए तो यह कोरी कल्पना ही रह जाती है, क्योंकि 'गर्ग-संहिता' आदि राधा-चरित्र के मुख्य ग्रन्थों में कही भी राधा कृष्ण के लौकिक विवाह का उल्लेख नहीं। केवल वर-वरण अर्थात् 'सगाई' मात्र का उल्लेख है, और वह भी नन्द के कुछ प्रतिद्वन्द्वी असहिष्णु गोपों द्वारा वृषभानु को बहकाकर उनके वैभव की परीक्षा के लिये ही हुआ है, जैसा कि, 'गर्गसंहिता' (गिरि० अध्याय ५-६) में लिखा है। यथा–
- यदि नन्दसुतः साक्षात् परिपूर्णतमो हरिः ।
- सर्वेषां पश्यतां नस्तत्परीक्षां कारय प्रभो ।। (एर्ग० ६८)
- अर्थ- [गोपों ने राधा के पिता वृषाभानु जी से कहा कि –

यदि नन्द का बेटा साक्षात् परमात्मा है तो हम सब के सामने उसकी महिमा की परीक्षा कीजिये ।
(३) जहां राधा कृष्ण का सर्वजनविदित लौकिक विवाह नहीं हुआ है वहाँ भगवान् की 'स्तनन्धय' दुधमुंही अवस्था में विश्वकर्ता ब्रह्माजी ने भाँडीरक वन में असीम आकाश के निर्मल एवं प्राकृतिक वितान-मण्डप के नीचे, मेघों की गम्भीर गर्जना और बिजली की कोलाहलपूर्ण कड़-कड़ाहट के गाजे बाजों के तुमुल निनाद में, उनके कोकोत्तर विवाह का अभिनय अवश्य किया है, जिसका पता न राधा के माता-पिता कलावती और वृषभानु को हुआ और माहीं कृष्ण के माता-पिता यशोदा और नन्दबाबा को चला, न किसी को भाईचारे की भाजी मिली और नाहीं किसी गोप ग्वाले को बाराती की हैसियत से करण का भर मिठाई मिली। राधा कृष्ण और ब्रह्मा इस त्रयी को छोड़कर संसार के किसी भी अन्य प्राणी को इसका कानों कान पता तक भी नहीं चला। शायद इसी अभूतपूर्व विवाह के कारण 'पूड़ा न पापड़ी- पटाक बहू श्रापड़ी' की लोकोक्ति प्रसिद्ध हुई हो। आइये हम आपको राधाकृष्ण के सदैव जुड़े रहने वाले बेजोड़ एवं बेमिसाल विवाह का गर्ग जी के शब्दों में फोटो दिखाए ः-

What is the relationship between Radha and Krishna? Since Bhagwan Shri Krishna is the Supreme Brahman, Shri Radhika is His inseparable divine energy—this describes their transcendental, spiritual relationship. However, in terms of their practical worldly relationship, what connection does Radha have with Krishna? This question is crucial, as resolving it requires deep study and synthesis of scriptural texts. Without thorough research, arriving at an accurate conclusion is nearly impossible or at least extremely difficult. Anyone who conducts a comprehensive study of the scriptures discussing Radha and Krishna will ultimately conclude that Radha and Krishna do not share any ordinary worldly relationship.

In society, familial and marital relationships like grandmother, aunt, mother, sister, wife, sister-in-law, maternal aunt, niece, and others define interpersonal bonds. However, none of these relationships exist between Shri Radha and Krishna. Similarly, the relationships

described in literature—such as wife, beloved, courtesan, or servant—do not apply to Radha and Krishna in a worldly sense. For the convenience of the readers, let us examine some possibilities along with logical reasoning, so that the essence of our earlier statement becomes clear:

1. Shri Krishna was born into a pure Kshatriya lineage, whereas Shri Radha was the daughter of Vrishabhanu, a Gopa (cowherd). Thus, from the perspective of Dharma Shastra (scriptural law), there was no caste-based or lineage-related connection between them.
2. Some may argue that since Shri Krishna was raised by His foster father Nanda, who was also of the Gopa community, Krishna should be considered a Gopa. Based on this, one might imagine a marital connection between Krishna and Radha. However, such speculation remains mere imagination because major texts on Radha's life, such as 'Garga Samhita,' do not mention any worldly marriage between Radha and Krishna. The only reference found is regarding a ceremonial engagement, and even that was orchestrated by a few rival Gopas who misguided Vrishabhanu in order to test his wealth. This is mentioned in 'Garga Samhita' (Chapter 5-6):

यदि नन्दसुतः साक्षात् परिपूर्णतमो हरिः । सर्वेषां पश्यतां नस्तत्परीक्षां कारय प्रभो ।। (गर्ग संहिता ६८)

Meaning: The Gopas said to Radha's father, Vrishabhanu—"If Nanda's son is truly the Supreme Lord, then let Him prove His greatness in front of all of us."

3. While Radha and Krishna did not have a universally recognized worldly marriage, during Krishna's infancy, Lord Brahma performed a mystical wedding ceremony between Radha and Krishna in the sacred Bhaṇḍīraka forest. This divine event took place under the boundless sky, in a natural canopy formed by the heavens themselves, with the roaring thunder and crackling lightning serving as celestial musical instruments. However, Radha's parents, Kalavati and Vrishabhanu, were unaware of this ceremony. Likewise, Krishna's parents, Yashoda and Nanda Baba, had no knowledge of it. No relatives were invited, no Gopas attended as wedding guests, and no sweets were distributed. Except for Krishna, Radha, and Brahma, no living being in the world even heard of this divine event. Perhaps it was due to this unique wedding that the popular folk saying arose: "**पूड़ा न पापड़ी – पटाक बहू श्रापड़ी**" (loosely meaning "A grand affair witnessed by none").

राधा का कृष्ण से क्या नाता है ?

भगवान् श्रीकृष्ण साक्षात् ब्रह्म हैं तो श्री राधिका जी उनकी अभिन्न ह्लादिनी शक्ति मानी जाती है—यह तो हुआ उनका पारमार्थिक लोकोत्तर सम्बन्ध ! परन्तु व्यावहारिक सम्बन्धों में—राधा का श्रीकृष्ण से क्या नाता है ? इस विषय पर भी प्रकाश डालना परमावश्यक है, क्योंकि शास्त्र के गहरे स्वाध्याय और समन्वय के बिना इस समस्या का हल होना यदि असम्भव नहीं तो अतीव कठिन अवश्य है। हम क्या कोई भी, यदि आर्ष ग्रन्थों में मिलने वाले राधाकृष्ण सम्बन्धी प्रसंगों का सर्वाङ्गीण समन्वय करेगा तो वह इसी परिणाम पर पहुँचेगा कि राधा का श्रीकृष्ण से व्यावहारिक न तो कोई भी नाता है : क्योंकि लोक में

—दादी, नानी, बुआ, माँ, ताई, चाची, बहिन, पत्नी, साली, भाभी, मामीजी आदि जो रक्त से सम्बन्ध रखने वाले नाते रिश्ते हैं, न तो इनमें से कोई नाता श्री राधाजी के साथ कृष्ण का था और नाहीं—स्वकीया परकीया, गणिका, दासी आदि जो साहित्य-वर्णित स्नेहजन्य सम्बन्ध हैं, उनमें से कोई नाता भगवान् से राधा का प्रकट होता है। हम पाठकों के सौकर्य के लिये कतिपय संभावित सम्बन्धों के विषय में कुछ कारणावलिपूर्वक विचार करते हैं जिससे हमारी पूर्व उपस्थित स्थापना का तत्त्व जल्दी समझ में आ सके—

(१) श्रीकृष्णचन्द्र जी विशुद्ध क्षत्रिय कुलोत्पन्न थे और श्री राधा जी वृषभानु गोप की कन्या थीं, इसप्रकार धर्मशास्त्र की दृष्टि से उनका कोई भी रक्त = जातिजन्य परस्पर सम्बन्ध नहीं था।

(२) कदाचित् भगवान् कृष्ण के बाल्यकालीन पालक पिता श्रीनन्द जी को गोप जातीय होने के कारण भगवान् को भी गोप मान लिया जाय और तथापि राधा के साथ कृष्ण के वैवाहिक सम्बन्ध की कल्पना की जाए तो यह कोरी कल्पना ही रह जाती है, क्योंकि 'गर्ग-संहिता' आदि राधा-चरित्र के मुख्य ग्रन्थों में कहीं भी राधा कृष्ण के लौकिक विवाह का उल्लेख नहीं। केवल वर-वरण अर्थात् 'सगाई' मात्र का उल्लेख है, और वह भी नन्द के कुछ प्रतिद्वन्द्वी अन्तर्हित गोपों द्वारा वृषभानु को बहकाकर उनके वैभव की परीक्षा के लिये ही हुआ है, जैसा कि, 'गर्गसंहिता' (गिरि० अध्याय ९-६) में लिखा है। यथा—

यदि नन्दसुतः साक्षात् परिपूर्णतमो हरिः ।
सर्वेषां पश्यतां तत्परीक्षां कारय प्रभो ।। (श्लो० ६८)

अर्थ—[गोपों ने राधा के पिता वृषभानु जी से कहा कि—]

यदि नन्द का बेटा साक्षात् परमात्मा है तो हम सब के सामने उसकी महिमा की परीक्षा कीजिये।

(३) यहां राधा कृष्ण का सर्वजनविदित लौकिक विवाह नहीं हुआ है वहां भगवान् की 'स्तनन्धय' = दुधमुंही अवस्था में विश्वकर्ता ब्रह्माजी ने भाण्डीरक वन में अतीव आकाश के निर्मल एवं प्राकृतिक वितान-मण्डप के नीचे, मेघों की गम्भीर गर्जना और बिजली की कोलाहलपूर्ण कड़-कड़ाहट के बाजे बाजों के तुमुल निनाद में, उनके लोकोत्तर विवाह का अभिनय सम्पन्न किया है, जिसका पता न राधा के माता-पिता कलावती और वृषभानु को हुआ और नाहीं कृष्ण के माता-पिता यशोदा और नन्दबाबा को चला, न किसी को भाईचारे की भाजी मिली और नाहीं किसी गोप ग्वाले को बाराती की हैसियत से कन्या का घर दिखाई दिया। राधा = कृष्ण और ब्रह्मा इस त्रयी को छोड़कर संसार के किसी भी अन्य प्राणी को इसका कानों कान पता तक भी नहीं चला। शायद इसी अभूतपूर्व विवाह के कारण 'दूल्हा न पालकी- पटाका बहू आलकी' की लोकोक्ति प्रसिद्ध हुई हो। आइये हम आपको राधाकृष्ण के सर्वथ जुड़े रहने वाले बेजोड़ एवं बेमिसाल विवाह का सर्ग जी के शब्दों में फोटो दिखाएं :—

Allegations-

A story in Mahabharata says that after Asura Ilwala killed the pitrs of Rishi Agastya, they requested Agastya to beget a son that would save them from the pit (hell). As requested by them Rishi Agastya first creates a girl with an intention of marrying her.

Mahabharata 3.96.18-25 "…Agastya replied, saying, 'Ye Pitris, I will accomplish your desire. Let this anxiety of yours be dispelled.' And the illustrious Rishi then began to think of perpetuating his race. But he saw not a wife worthy of him on whom he himself could take his birth in the form of a son. The Rishi accordingly, taking those parts that were regarded as highly beautiful, from creatures possessing them, created therewith an excellent woman. And the Muni, endued with great ascetic merit, thereupon gave that girl created for himself to the king of the Vidharbhas who was then undergoing ascetic penances for obtaining offspring. And that blessed girl of sweet face (thus disposed of) then took her birth (in Vidarbha's royal line) and, beautiful as the effulgent lightning, her limbs began to grow day by day…"

Mahabharata 3.97.8-9 "…And at these words of his daughter, O monarch, the king gave away Lopamudra unto the illustrious Agastya with due rites. And obtaining her as wife…"

Refutation-

Mahabharat Vana Parva Adhay 96 slokas Geeta press gorakhpur slokas 18-22

Mahabharat Vana Parva describes Agastya seeking a suitable wife, creating through yogic meditation (manasā) a form embodying the finest qualities of many women. This manifested form, named Lopāmudrā, was given to King Vidarbha, who raised her as his daughter. Agastya was the spiritual originator of her form, not her biological or social father. According to dharma-śāstra, marriage eligibility is determined by gotra and sapinda relations; Agastya and Lopāmudrā belonged to different gotras and kulas, making the union fully dharmic. The "creation" here is metaphysical, not genealogical, so no basis exists for an accusation of incest.

तब उन लटकते हुए पितरोंसे अगस्त्यजीने पूछा- 'आपलोग यहाँ किसलिये नीचे मुँह किये काँपते हुए-से लटक रहे हैं?' यह सुनकर उन वेदवादी पितरोंने उत्तर दिया – 'संतानपरम्पराके लोपकी सम्भावनाके कारण हमारी यह दुर्दशा हो रही है' ।। १५ ।। उन्होंने अगस्त्यके पूछनेपर बताया कि 'हम तुम्हारे ही पितर हैं। संतानके इच्छुक होकर इस गड्ढेमें लटक रहे हैं' ।। १६ ।। 'अगस्त्य ! यदि तुम हमारे लिये उत्तम संतान उत्पन्न कर सको तो हम इस नरकसे छुटकारा पा सकते हैं और बेटा! तुम्हें भी सद्गति प्राप्त होगी

Agastya-ji asked those hanging Pitṛs,
"Why are you hanging here, trembling, with your faces turned downward?"

Hearing this, those Veda-knowing Pitṛs replied:
"Due to the possibility of the extinction of our lineage, we are suffering this miserable condition." (15)

When Agastya inquired further, they told him,
"We are indeed your own ancestors. Desiring progeny, we ¯re hanging in this pit." (16)

"O Agastya! If you can produce an excellent son for us, then we can be freed from this hell, and dear son, you too will attain blessedness."

सोऽपृच्छल्लम्बमानांस्तान् भवन्त इव कम्पिताः ।
(किमर्थं चेह लम्बध्वं गर्ते यूयमधोमुखाः ।)
संतानहेतोरिति ते प्रत्यूचुर्ब्रह्मवादिनः ॥ १५ ॥

तब उन लटकते हुए पितरोंसे अगस्त्यजीने पूछा—'आपलोग यहाँ किसलिये नीचे मुँह किये काँपते हुए-से लटक रहे हैं?' यह सुनकर उन वेदवादी पितरोंने उत्तर दिया—'संतानपरम्पराके लोपकी सम्भावनाके कारण हमारी यह दुर्दशा हो रही है' ॥ १५ ॥

ते तस्मै कथयामासुर्वयं ते पितरः स्वकाः ।
गर्तमेतमनुप्राप्ता लम्बामः प्रसवार्थिनः ॥ १६ ॥

उन्होंने अगस्त्यके पूछनेपर बताया कि 'हम तुम्हारे ही पितर हैं। संतानके इच्छुक होकर इस गड्ढेमें लटक रहे हैं' ॥ १६ ॥

यदि नो जनयेथास्त्वमगस्त्यापत्यमुत्तमम् ।
स्यान्नोऽस्मान्निरयान्मोक्षस्त्वं च पुत्राप्नुया गतिम् ॥ १७ ॥

'अगस्त्य! यदि तुम हमारे लिये उत्तम संतान उत्पन्न कर सको तो हम इस नरकसे छुटकारा पा सकते हैं और बेटा! तुम्हें भी सद्गति प्राप्त होगी' ॥ १७ ॥

स तानुवाच तेजस्वी सत्यधर्मपरायणः ।

तब भगवान् महर्षि अगस्त्यने संतानोत्पादनकी चिन्ता करते हुए अपने अनुरूप संतानको गर्भमें धारण करनेके लिये योग्य पत्नीका अनुसंधान किया, परंतु उन्हें कोई योग्य स्त्री दिखायी नहीं दी ।। १९ । तब उन्होंने एक-एक जन्तुके उत्तमोत्तम अंगोंका भावनाद्वारा संग्रह करके उन सबके द्वारा एक परम सुन्दर स्त्रीका निर्माण किया ।। २० ।। उन दिनों विदर्भराज पुत्रके लिये तपस्या कर रहे थे। महातपस्वी अगस्त्यमुनिने अपने लिये निर्मित की हुई वह स्त्री राजाको दे दी ।। २१ ।। उस सुन्दरी कन्याका उस राजभवनमें बिजलीके समान प्रादुर्भाव हुआ। वह शरीरसे प्रकाशमान हो रही थी। उसका मुख बहुत सुन्दर था, वह राजकन्या वहाँ दिनोदिन बढ़ने लगी ।। २२ ।।

Then the venerable sage Agastya, concerned about producing progeny, sought a worthy wife who could bear in her womb a child suited to him. However, he could not find any suitable woman. (19)

So, by meditative contemplation, he collected the finest qualities of various creatures, and from all these, he created a supremely beautiful woman. (20)

At that time, the king of Vidarbha was engaged in penance for the sake of obtaining a son. The great ascetic Agastya Muni gave that woman—whom he had created for himself—to the king. (21)

That beautiful maiden appeared in the royal palace like a flash of lightning. She shone with bodily radiance, her face was exceedingly lovely, and in the royal household she grew day by day. (22)

ततः प्रसवसंतानं चिन्तयन् भगवानृषिः ।
आत्मनः प्रसवस्यार्थे नापश्यत् सदृशीं स्त्रियम् ॥ १९ ॥

तब भगवान् महर्षि अगस्त्यने संतानोत्पादनकी चिन्ता करते हुए अपने अनुरूप संतानको गर्भमें धारण करनेके लिये योग्य पत्नीका अनुसंधान किया, परंतु उन्हें कोई योग्य स्त्री दिखायी नहीं दी ॥ १९ ॥

स तस्य तस्य सत्त्वस्य तत् तदङ्गमनुत्तमम् ।
संगृह्य तत्समैरङ्गैर्निर्ममे स्त्रियमुत्तमाम् ॥ २० ॥

तब उन्होंने एक-एक जन्तुके उत्तमोत्तम अंगोंका भावनाद्वारा संग्रह करके उन सबके द्वारा एक परम सुन्दर स्त्रीका निर्माण किया ॥ २० ॥

स तां विदर्भराजस्य पुत्रार्थं तप्यतस्तपः ।
निर्मितामात्मनोऽर्थाय मुनिः प्रादान्महातपाः ॥ २१ ॥

उन दिनों विदर्भराज पुत्रके लिये तपस्या कर रहे थे। महातपस्वी अगस्त्यमुनिने अपने लिये निर्मित की हुई वह स्त्री राजाको दे दी ॥ २१ ॥

सा तत्र जज्ञे सुभगा विद्युत् सौदामनी यथा ।
विभ्राजमाना वपुषा व्यवर्धत शुभानना ॥ २२ ॥

उस सुन्दरी कन्याका उस राजभवनमें बिजलीके समान प्रादुर्भाव हुआ। वह शरीरसे प्रकाशमान हो रही थी। उसका मुख बहुत सुन्दर था, वह राजकन्या वहाँ दिनोदिन बढ़ने लगी ॥ २२ ॥

Allegations-

Krishna's son by Rukmini was Pradumnya. When he was seven days old he was carried away by an Asura prince named Samvara and was entrusted to the care of his childless wife Mayavati (Harivamsa, Visnu Parva, 104, 6-7). When Pradumnya grew up into manhood Mayavati one day offered her love to him. He was at first shocked at this unseemly behaviour having been under the impression that she was his mother. Knowing from her the fact of this birth in the Yadava family he killed Samvara and married her (Vishnu Purana 5.27; Srimad Bhagavatam 10.55).

Refutation-

Here is Srimad Bhagvatam 10th Skanda Adhaya 55 –

In the Purāṇic narrative found in the Harivaṃśa, Viṣṇu Purāṇa (5.27), and Śrīmad Bhāgavatam (10.55), the episode is often misrepresented to suggest immorality, but the actual context reveals the opposite. Māyāvatī was not Pradyumna's biological or foster mother in the normal sense—she was the apsarā Rati, celestial wife of Kāmadeva, reborn by divine arrangement to be reunited with her husband. When the demon Śambara abducted the infant Pradyumna and cast him into the sea, he was swallowed by a fish, later caught by fishermen, and brought to Śambara's palace. Found inside the fish and given to Māyāvatī to raise, she—having been told by sage Nārada of his true identity as Kāma reborn—cared for him until he reached manhood. Only then did she reveal his birth as Kṛṣṇa's son and his divine destiny. Pradyumna slew Śambara and accepted Māyāvatī as his wife, not as an act of incest, but as the legitimate reunion of husband and wife across lifetimes, symbolizing the restoration of cosmic order rather than any moral transgression.

Sri Suka narrated:

1. As to Kāma[2], the god of Love, who was a portion of (the future) Lord Vasudeva, was formerly burnt down through the wrath of god Śiva. Hence he (Kāma) resorted to him again for the restoration of his corporeal form.
2. That very god of Love was born of Rukmini, the princess of Vidarbha, and (lit. from the semen of) Krsna. He became celebrated as Pradyumna and was in no way inferior to his father (Krsna) in any respects.
3. Knowing that the babe was his future enemy (slayer), the demon Sambara, the inveterate enemy of Kāma, who could assume any form at will, clandestinely kidnapped it even when it had not completed ten days (on the sixth-day)[1] and throwing it into the sea, he went home.
4. A huge powerful fish swallowed that babe. But along with others, that fish was caught into a big net by fishermen.
5. The fishermen brought it as a present to Sambara. The cooks carried it to the kitchen and cut that wonderful fish with a knife.
6. Finding a babe in its abdomen, they offered it into the charge of Māyāvatī[2]. As her mind was full of misgivings (about the child), the divine sage Narada narrated to

her all the details how it was born and how it was found in the bowels of that fish.

7. It is reported that she was Rati, the glorious wife of the god Kama, waiting for the reincarnation of her consort whose body had been reduced to ashes.
8. She was entrusted with the charge of supervision (of the cooking of pulses and rice) in Sambara's kitchen. Having come to know that the child was her spouse Kāmadeva himself, she developed affection to that child[1].
9. Not long afterwards Pradyumna, the son of Krsna, attained youth and caused confusion in the heart of women who had a look of him.
10. Considering him as her husband, Rati was ogling at him with bashful smiles and raised evebrows aud approached with amorous purpose Pradyumna who with eyes longish like lotus-petals and knee-long arms was the most beautiful man in the world.
11. Rati replied:
12. "Your honour is the son of Lord Krsna taken away by the demon Sambara from (the lying-in-chamber in) your house. I am Rati, your (lawfully) married wife and you are (none else but) Kāma, the god of Love, my Lord.
13. This demon Sambara cast you into the sea when you were not even ten days old. A fish swallowed you up. It is from the bowels of the fish that your honour came out here, my lord.
14. This enemy of yours is irresistible and invincible as he is expert in hundred types of black magic (māyā). You, however, slay him by means of māyā powers like mohana (stupefaction) and others.
15. Being deprived of her child, your mother is wailing like a female osprey at the loss of her young one. Being overwhelmed with motherly affection for a child, she is anxious and miserable like a cow bereaved of her calf."

CHAPTER FIFTY FIVE

The Story of Pradyumna's Birth[1]

Śrī Śuka narrated :

1. As to Kāma[2], the god of Love, who was a portion of (the future) Lord Vāsudeva, was formerly burnt down through the wrath of god Śiva. Hence he (Kāma) resorted to him again for the restoration of his corporeal form.

2. That very god of Love was born of Rukmiṇī, the princess of Vidarbha, and (lit. from the semen of) Kṛṣṇa. He became celebrated as Pradyumna and was in no way inferior to his father (Kṛṣṇa) in any respects.

3. Knowing that the babe was his future enemy (slayer), the demon Śambara, the inveterate enemy of Kāma, who could assume any form at will, clandestinely kidnapped it even when it had not completed ten days (on the sixth-day)[1] and throwing it into the sea, he went home.

4. A huge powerful fish swallowed that babe. But along with others, that fish was caught into a big net by fishermen.

5. The fishermen brought it as a present to Śambara. The cooks carried it to the kitchen and cut that wonderful fish with a knife.

6. Finding a babe in its abdomen, they offered it into the charge of Māyāvatī[2]. As her mind was full of misgivings (about the child), the divine sage Nārada narrated to her all the details how it was born and how it was found in the bowels of that fish.

7. It is reported that she was Rati, the glorious wife of the god Kāma, waiting for the reincarnation of her consort whose body had been reduced to ashes.

8. She was entrusted with the charge of supervision (of the cooking of pulses and rice) in Śambara's kitchen. Having come to know that the child was her spouse Kāmadeva himself, she developed affection to that child[1].

9. Not long afterwards[2] Pradyumna, the son of Kṛṣṇa, attained youth and caused confusion in the heart of women who had a look of him.

10. Considering him as her husband, Rati was ogling at him with bashful smiles and raised eyebrows and approached with amorous purpose Pradyumna who with eyes longish like lotus-petals and knee-long arms was the most beautiful man in the world.

Rati replied :

12. "Your honour is the son of Lord Kṛṣṇa taken away by the demon Śambara from (the lying-in-chamber in) your house. I am Rati, your (lawfully) married wife and you are (none else but) Kāma, the god of Love, my Lord.

13. This demon Śambara cast you into the sea when you were not even ten days old. A fish swallowed you up. It is from the bowels of the fish that your honour came out here, my lord.

14. This enemy of yours is irresistible and invincible as he is expert in hundred types of black magic (*māyā*). You, however, slay him by means of *māyā* powers like *mohana* (stupefaction) and others.

15. Being deprived of her child, your mother is wailing like a female osprey at the loss of her young one. Being overwhelmed with motherly affection for a child, she is anxious and miserable like a cow bereaved of her calf."

Allegations-

Varaha Purana 177.2-31 "When Krsna was living there with his wives and sons, once Narada stepped in...But Narada took Krsna aside and spoke to him in private. 'I have to tell you something in secret. Please liten. Your son Samba is young, eloquent and handsome is longed by all the women here. The Supreme God gave you these sixteen hundred divine women for your pleasure. Their minds get agitated (with love) when they see Samba, and this (scandal) has spread even in Brahmaloka...By calling Samba and all this multitute of women and seating them here, I shall show you whether what I say is true or false...Then Samba entered with folded hands and waited to know the command (of Krsna). Seeing the exceptionally handsome Samba, all those noble women

felt agitated in mind even when Krsna was watching them. Then Krsna asked these beloved women of his to get up and go to their homes and they did so... Looking at Narada, Krsna bent down his face in shame. He then told Narada in detail about the nature of women and their conduct leading to sin. 'They have no consideration of time, of secrecy of what they do. Still they pass to be virtous. Women irrespective of their age, whether they be girls, teenagers, middle-aged or advanced in age, get their passion excited at the sight of a handsome man. O great sage, this is natural to them... A chariot does not move, ' (he said), 'with a single wheel alone. It is only with the response of men do women get excited with passion. They get gratified by the looks of men. Seeing (your other son) Pradyumna, they become highly shy. But by seeing Samba, they become stricken with passion and the sandal paste and such other things (on his body) act as additional excitants. So Samba must be held responsible for ruining your women and you cannot obliterate the scandal that has reached even Satyaloka...Krsna then cursed Samba to become ugly and immediately he became a leper. Foul smelling blood began to ooze from his body which became full of wounds."

Skanda Purana VII.I.101.1-38 "At this very juncture (came) venerable sage Narada...In the court of his wandering at will, he always used to come to Dvaravati to pay a visit to Vasudeva. As he came on quickly all the Yadava youths beginning with Pradyumna remained with their heads (politely) bent down...but Samba due to the inevitability of the curse, slighted the noble souled Narada as usual. Being very proud of his youth and han

There is another version of this story,

Matsya Purana 70.2- "Siva said:- There will be 16,000 wives of Krisna in the Yuga mentioned before. When once, in the spring time, those ladies, having decorated themselves with ornaments, would be drinking together on the banks of a pond studded with full budded lotus flowers, dancing with the wind and resounding with the melodious notes of the cuckoo and musical tunes of the big black bee, they will see Lord Samba, beautiful like Cupid, having eyes handsome like those of a gazelle, and wearing the garlands of malati, passing by. They will cast on him amorous glances, their hearts being fired with lustful feelings and they being targets of the arrows of Cupid. "

Refutation-

Regarding Allegations on Varaha Purana Chapter 177

Chapters 152–180 of the Varāha Purāṇa are recognized as later interpolations, as noted by R.C. Hazra in Puranic Records. By the same reasoning, the Matsya Purāṇa and the Skanda Purāṇa section containing this tale should also be treated as spurious, since such accounts are entirely absent from authoritative Vaiṣṇava Purāṇas like the Śrīmad Bhāgavatam and Viṣṇu Purāṇa, as well as from the Mahābhārata. Moreover, no authentic ācārya has ever cited this narrative, while the Bhāgavatam and Mahābhārata themselves provide ample material that contradicts and effectively refutes such fabricated stories.

In the second section (chaps. 113-192), chaps. 140-151 (on the holy places and the duties of women under impurity) and

152-180 (on Mathurā) seem to have been interpolated. Though Kokāmukha, a place sacred to the Boar, is already glorified in chap. 122, there is no reason why it should be repeated by the same author as late as in chap. 140. That chap. 122 was already there when chap. 140 was added is certain, because in Var 140, 4 the Boar refers to Kokāmukha as already described (*tava kokāmukhaṃ nāma yan mayā pūrva-bhāṣitam*). There are other reasons why chaps. 140-151 can be taken as spurious. Some of the Tīrtha-māhātmyas in these chapters are told in the form of predictions; the stories do not resemble those in chaps. 122 (on Kokāmukha), 125-126 (on Kubjāmraka) and 137-138 (on Saukara-kṣetra); the line '*prabhātāyāṃ tu śarvaryāṃ udite tu divākare*' or '*vyatītāyāṃ tu śarvaryāṃ udite ca divākare*' which occurs often in other chapters not excepting even the chapters on Kokāmukha, Kubjāmraka and Saukara-kṣetra, and which, consequently, seems to be a favourite expression of the author of this section of the Purāṇa, is not found in chaps. 140-151; and there is no mention of the

Chaps. 152-180 (on Mathurā-māhātmya) are ascribed by scholars to Sanātana, a disciple of Caitanya of Navadvīpa[66]. Verse 26 of Var 152 is found quoted in the Haribhaktivilāsa of Gopālabhaṭṭa, a contemporary of Sanātana and disciple of Caitanya, with the definite mention that the verse is taken from 'the Mathurā-māhātmya of the Varāha-p'[67]. That these chapters on Mathurā-māhātmya are later than the other chapters on holy places in the second section can be little doubted; because the story of the Brahma-rakṣasa in chap. 155 is certainly later than that in chap. 139; the performance of Śrāddha and the offer of rice-balls to the patriarchs in the holy places in Mathurā are highly spoken of in these chapters only; and the name 'Kṛṣṇa', which is rare in other chapters, is used more than once.

66 Farquhar, Outline, pp. 309-310.
67 Haribhaktivilāsa, p. 467. It is believed that the Haribhaktivilāsa was composed by Sanātana but was attributed to Gopālabhaṭṭa, another disciple of Caitanya.

There is no account in the Mahābhārata — the most authoritative scripture on Śrī Krishna's life — of Him cursing His wives or of them being kidnapped by bandits. In fact, the Mahābhārata (Swargarohan Parva, Section 5), which holds greater authority than the Purāṇas, clearly records that Śrī Krishna's wives voluntarily entered the Sarasvatī River and, after leaving their mortal forms, approached Vasudeva in Svarga in the form of Apsaras.

वे जो नारायण नामसे प्रसिद्ध सनातन देवाधिदेव हैं उन्हींके अंश वसुदेवनन्दन श्रीकृष्ण थे, जो अवतारका कार्य पूरा करके पुनः अपने स्वरूपमें प्रविष्ट हो गये ।।

जनमेजय ! भगवान् श्रीकृष्णकी जो सोलह हजार स्त्रियाँ थीं, उन्होंने अवसर पाकर सरस्वती नदीमें कूदकर अपने प्राण दे दिये ।। २५ ।।

वहाँ देहत्याग करनेके पश्चात वे सब-की-सब पूनः स्वर्गलोकमें जा पहुँचीं और अप्सराएँ होकर पुनः भगवान् श्रीकृष्णकी सेवामें उपस्थित हो गयीं ।। २६ ।।

इस प्रकार उस महाभारत नामक महायुद्धमें जो-जो वीर महारथी घटोत्कच आदि मारे गये थे वे देवताओं और यक्षोंके लोकोंमें गये ।। २७ ।।

He was Vasudevanandan Sri Krishna, a part of the eternal Lord of the Devas known as Narayana, who completed the work of incarnation and re-entered his form

O Janamejaya! The sixteen thousand wives of Lord Krishna, having got the opportunity, jumped into the Saraswati river nd gave up their lives. 25.

After renouncing their bodies there, they all went back to Swarga and became Apsaras and again appeared in the service of Lord Krishna

In this way, the brave warriors like Ghatotkacha etc. who were killed in the great war called Mahabharata, went to the worlds of Devas and Yakshas.

यः स नारायणो नाम देवदेवः सनातनः ।
तस्यांशो वासुदेवस्तु कर्मणोऽन्ते विवेश ह ॥ २४ ॥
वे जो नारायण नामसे प्रसिद्ध सनातन देवाधिदेव हैं उन्हींके अंश वसुदेवनन्दन श्रीकृष्ण थे, जो अवतारका कार्य पूरा करके पुनः अपने स्वरूपमें प्रविष्ट हो गये ॥
षोडश स्त्रीसहस्राणि वासुदेवपरिग्रहः ।
अमज्जंस्ताः सरस्वत्यां कालेन जनमेजय ॥ २५ ॥
जनमेजय! भगवान् श्रीकृष्णकी जो सोलह हजार स्त्रियाँ थीं, उन्होंने अवसर पाकर सरस्वती नदीमें कूदकर अपने प्राण दे दिये ॥ २५ ॥
तत्र त्यक्त्वा शरीराणि दिवमारुरुहुः पुनः ।
ताश्चैवाप्सरसो भूत्वा वासुदेवमुपाविशन् ॥ २६ ॥
वहाँ देहत्याग करनेके पश्चात् वे सब-की-सब पुनः स्वर्गलोकमें जा पहुँचीं और अप्सराएँ होकर पुनः भगवान् श्रीकृष्णकी सेवामें उपस्थित हो गयीं ॥ २६ ॥
हतास्तस्मिन् महायुद्धे ये वीरास्तु महारथाः ।
घटोत्कचादयश्चैव देवान् यक्षांश्च भेजिरे ॥ २७ ॥
इस प्रकार उस महाभारत नामक महायुद्धमें जो-जो वीर महारथी घटोत्कच आदि मारे गये थे वे देवताओं और यक्षोंके लोकोंमें गये ॥ २७ ॥

Śrīmad Bhāgavatam 10.59.44–45 affirms that Śrī Krishna's 16,000 queens were filled with pure love and unwavering devotion toward Him, their hearts entirely dedicated to Him alone, never even contemplating any man other than the Lord Himself.

Having obtained the consort of goddess Lakshmi as their own spouse whose ways (or approaches to whom) are in-comprehensible even to god Brahma and others, those damsels continuously waited upon him with ever-increasing incessant delight, by means of their affectionate smiles, side-glances in their ever-new meetings and their bashful behaviour and speech.

Although hundreds of maid-servants were in their service, each of them personally rendered service to the Lord by rising up and advancing to receive him, offering him a seat and excellent articles of worship, washing his feet, offering betel-leaves, removing his fatigue and refreshing him by fanning, application of sandalpaste and garlands of flowers, and by comb-ing his hair, arranging his bed, bath and catering to him refreshments (or presents) to him. Although hundreds of maid-servants were in their service, each of them personally rendered service to the Lord by rising up and advancing to receive him, offering him a seat and excellent articles of worship, washing his feet, offering betel-leaves, removing his fatigue and refreshing him by fanning, application of sandalpaste and garlands of flowers, and by comb-ing his hair, arranging his bed, bath and catering to him refreshments (or presents) to him.

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45. Although hundreds of maid-servants were in their service, each of them personally rendered service to the Lord by rising up and advancing to receive him, offering him a seat and excellent articles of worship, washing his feet, offering betel-leaves, removing his fatigue and refreshing him by fanning, application of sandalpaste and garlands of flowers, and by combing his hair, arranging his bed, bath and catering to him refreshments (or presents) to him.

Srimad Bhagavatam 10.61.1-2 and 10.61.5-6 mentions that Each of Bhagwan Shree Krishna wives gave birth to ten sons who were in no way inferior to Bhagwan in qualities of head-and-heart. Then how could one allege that Samba , the son of Krishna and Jambavati would do Such Adharma with his mothers . Slokas 5-6 mentions the immense devotion and love of Bhagwan Shree Krishna's wives towards him

Śrī Śuka said:

1. Each of the above-mentioned queens of Kṛṣṇa bore to him ten sons respectively who were in no way inferior to their father in qualities of head-and-heart.
2. Observing that Lord Kṛṣṇa did not move out of their mansion but was always at home, every one of the princesses, being ignorant of his divine nature, considered herself to be his most beloved wife.

5*. Having obtained the consort of the Goddess of Wealth and beauty (Laksmī) as their own consort, the ways of approaching whom were incomprehensible even to god Brahmā and others those damsels enjoyed with ever-increasing joy and love his affectionate smiles, side-glances with a longing for union felt as ever new.

6. Although hundreds of maid-servants were in their service, each of them personally rendered service to the Lord by rising up, advancing to receive him, offering him a seat and excellent articles of worship, washing his feet, presenting him betel-leaves, removing his fatigue and refreshing him by fanning, application of sandal-paste and garlands of flowers and by com-bing his hair, arranging his bed, bath and catering to him refreshments.

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Srimad Bhagavatam 1.11.31-

31. Having observed from afar their husband, returned home from a distant journey, the wives of Krsna in whose minds rapturous joy was generated, and with eyes and faces full of bashfulness, immediately sprang from their seats (a bodily action) along with their vows350 (which is a mental action).
32. Oh best of Bhrgus! They being of deep dispositions, embraced their husband with (their) hearts, eyes and (as if through) children. Owing to the distressed condition of their mind, the tears in their eyes though restrained, oozed out of the eyes of those bashful ladies.
33. Although he stood by their side in privacy, his pair of feet assumed newness (every moment). Who can desist from his feet which the goddess of prosperity (Laksmi) though (noto-riously) fickle, never forsakes?

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33. Although he stood by their side in privacy, his pair of feet assumed newness (every moment). Who can desist from his feet which the goddess of prosperity (Lakṣmī) though (notoriously) fickle, never forsakes ?

34. Just as the wind subsides (after burning down a for-

Allegations-

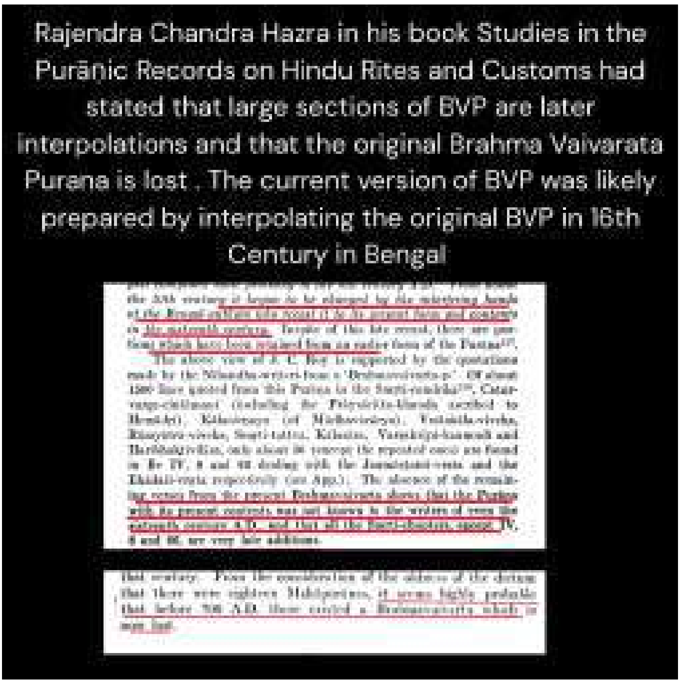
Krishna though his "mystical powers" appeared in the dream of Gopis and his mother, after having sex with Gopis in their dreams the adult Krishna sucked the breast of his mother Yashoda. Though it was a dream but adult Krishna did this being in full consciousness,

Brahma Vaivarta Purana, Krishna Janma Khanda, Chapter 98, Verses 41-44 "In spite of that I shall honour your words, I shall go to Radhika, the cowherdesses and my mother Yasoda in dream. On hearing this the glorious Uddhava went back to his abode. Then lord Krsna reached Gokula which was suffering from separation. In the dream he assured Radhika and bestowed the divine knowledge on her and satisfied the cowherdesses with various types of sports. He ucked the breast of Yasoda who was enjoying the deep

sleep and asurring the cowherds and the cowherd boys variouslly, he returned to Mathura."

Refutation-

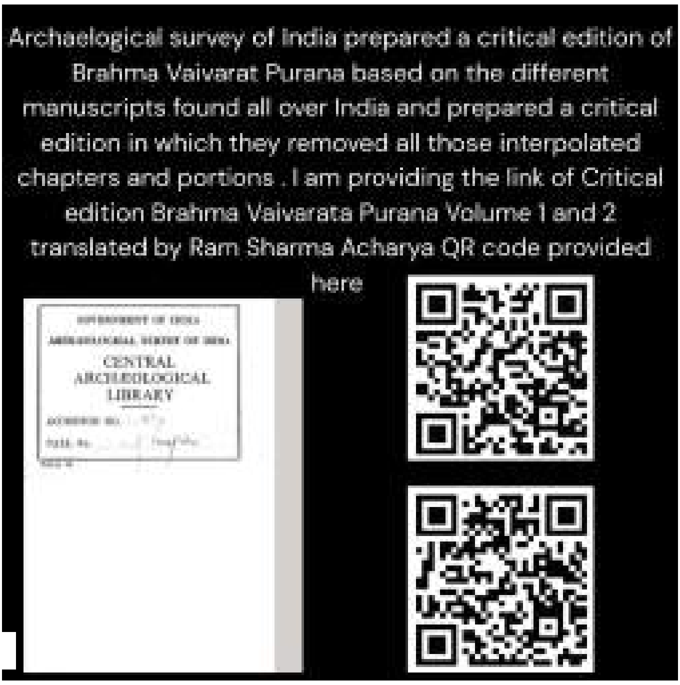
Rajendra Chandra Hazra in his book Studies in the Purāṇic Records on Hindu Rites and Customs had stated that large sections of BVP are later interpolations and that the original Brahma Vaivarata Purana is lost. The current version of BVP was likely prepared by interpolating the original BVP in 16th Century in Bengal.



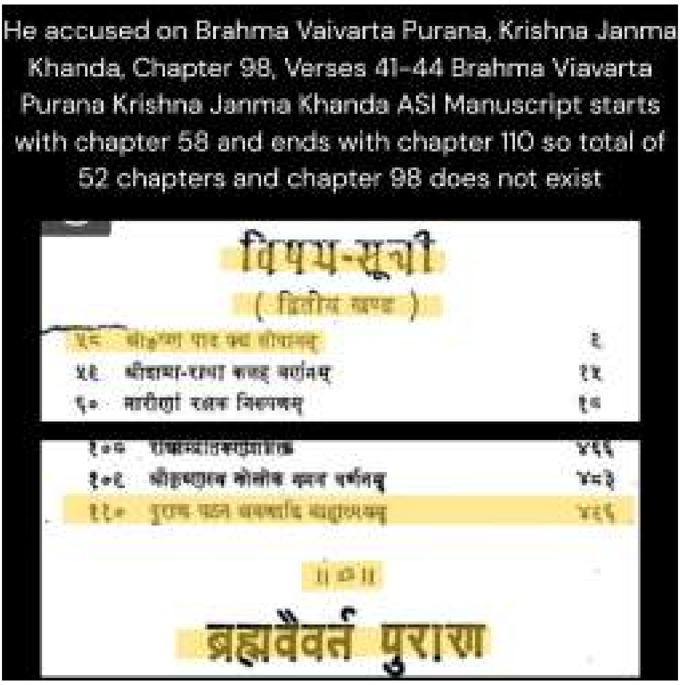
Archaelogical survey of India prepared a critical edition of Brahma Vaivarat Purana based on the different manuscripts found all over India and prepared a critical edition in which they removed all those interpolated chapters and portions. I am providing the link of Critical edition Brahma Vaivarata Purana Volume 1 and 2 translated by Ram Sharma Acharya QR code provided here

https://archive.org/details/in.ernet.dli.2015.552557

https://archive.org/details/in.ernet.dli.2015.552558



He accused on Brahma Vaivarta Purana, Krishna Janma Khanda, Chapter 98, Verses 41-44 Brahma Viavarta Purana Krishna Janma Khanda ASI Manuscript starts with chapter 58 and ends with chapter 110 so total of 52 chapters and chapter 98 does not exist



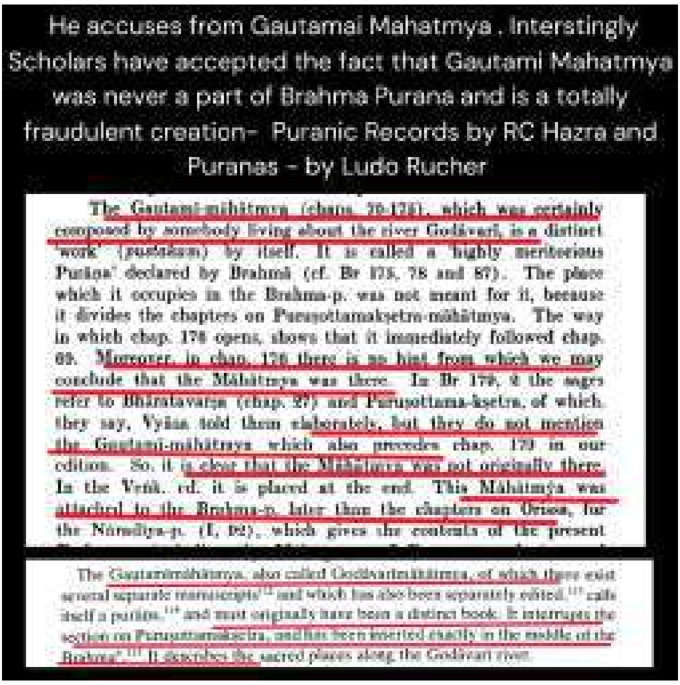
Allegations-

Brahma Purana narrates the story of a Brahmin who had sexual intercourse with his mother,

Brahma Purana Gautami Mahatmya 22.8-10 “Her son too wandered over many countries as a lecherous debauchee. As time passed he too came to Janasthana and lived there. The son of Dhrtavrata, the brahmin (Sanajjata) was desirous of a harlot. The lady Mahi too wanted men who would lavishly spend money on her. Due to the curious turn of fate the mother and the son had sexual union. She did not recognise her son nor did he recognize his mother.”

Refutation-

He accuses from Gautamai Mahatmya . Interstingly Scholars have accepted the fact that Gautami Mahatmya was never a part of Brahma Purana and is a totally fraudulent creation- Puranic Records by RC Hazra and Puranas – by Ludo Rucher


He accuses from Gautamai Mahatmya . Interstingly Scholars have accepted the fact that Gautami Mahatmya was never a part of Brahma Purana and is a totally fraudulent creation- Puranic Records by RC Hazra and Puranas - by Ludo Rucher

The Gautami-māhātmya (chaps. 70-175), which was certainly composed by somebody living about the river Godāvarī, is a distinct 'work' (pustakam) by itself. It is called a 'highly meritorious Purāṇa' declared by Brahmā (cf. Br 175. 78 and 87). The place which it occupies in the Brahma-p. was not meant for it, because it divides the chapters on Puruṣottamakṣetra-māhātmya. The way in which chap. 176 opens, shows that it immediately followed chap. 69. Moreover, in chap. 176 there is no hint from which we may conclude that the Māhātmya was there. In Br 179, 6 the sages refer to Bhāratavarṣa (chap. 27) and Puruṣottama-kṣetra, of which, they say, Vyāsa told them elaborately, but they do not mention the Gautami-māhātmya which also precedes chap. 179 in our edition. So, it is clear that the Māhātmya was not originally there. In the Vṅk. ed. it is placed at the end. This Māhātmya was attached to the Brahma-p. later than the chapters on Orissa, for the Nāradīya-p. (I, 92), which gives the contents of the present

The Gautamīmāhātmya, also called Godāvarīmāhātmya, of which there exist several separate manuscripts[illegible] and which has also been separately edited,[illegible] calls itself a purāṇa,[illegible] and must originally have been a distinct book. It interrupts the section on Puruṣottamakṣetra, and has been inserted exactly in the middle of the Brahma".[illegible] It describes the sacred places along the Godāvarī river.

Allegations-

Shiva Purana narrates the story of Daksa who on being deluded by Shiva's Maya desired to have sexual intercourse with his sister,

Shiva Purana, Section 5 Uma Saṃhita, chapter 4, verse 26 "Dakṣa, son of Brahmā deluded by Śiva's Māyā, had a desire for sexual intercourse with his sister

Refutation-

These type of myths originate when people compare the divine with mortals. In श्रुतिशास्त्र, Daksha is described as – दक्षं सर्वस्य जगतो निर्माणे समर्थं प्रजापतिम् । यद्वा । प्राणरूपेण सर्वेषु प्राणिषु व्याप्य वर्तमानं हिरण्यगर्भम् । 'प्राणो वै दक्षः' (तै. सं. २. ५. २. ४) इति श्रुतेः । – Daksha, the Prajapati with the potential to create the universe, the one who pervades every living creature in the form of प्राण. So प्राण-दक्ष.
Do mortals and Daksha Prajapati anyway seem alike? The mlecchas commenting on Prajapati don't have even a basic idea of terms such as Prajapati, Hiranyagarbha, etc. Besides, only morons would find similarity between mortal women and twilight which happens to be a natural phenomena.
Anyway, let's have a look at one of the most common sources of this myth -दक्षश्च मोहितशंभोर्मायया ब्रह्मणस्सुतः भ्रातृभिस्स भगिन्यां वै भोक्तुकामोऽभवत्पुरा ।। [शिवपुराणम्/संहिता ५ (उमासंहिता)/अध्यायः ०४] -Daksha, deluded by Shiva's Maya, had a desire to have conjugal pleasures from his sister (Sandhya).
Now, we should understand the form of Prajapati Daksha and Sandhya in this context. According to श्रुति and निरुक्त, Daksha is also referred to as sun. And Sandhya is obviously twilight. Sandhya devi's upper body is the morning twilight – प्रातस्संध्याभवत्सा तु अहोरात्रादिमध्यगा II Her lower body is the evening twilight – तच्छेषभागस्तस्यास्तु अहोरात्रांतमध्यगा सा सायमभवत्संध्या पितृप्रीतिप्रदा सदा ॥
Do these deities seem comparable to humans? Not even in the slightest. In this context, Prajapati Daksha has to be interpreted as sun. In निरुक्तशास्त्रम् ११.२३, there are verses that describe मित्र-वरुण as day and night and Aditi as the conjoining phase between these two phases – अहोरात्र मैत्रावरुणौ। तयोर्या सन्धिवेला तस्या प्रथममवस्यायरसानुप्रदानसंबन्धार्तो

मध्यमामदितिमभिप्रत्योच्यते। Similarly, प्रजापति दक्ष had been described as father of अदिति – तदेवं दक्षस्य जन्मनि उदये चार्धवर्तिन्यादित्ये यतो वा लब्धात्मिका त्वम् अपि अहोरात्रे उभे विवाससि परिचरसि सर्वतो व्याप्नोपि । It says that when the sun (दक्ष) rises, at that time in the conjoining phase, अदिति partially pervades day and night.

Similarly, the relation of दक्ष with संध्या in this puranic context, has to be interpreted as the relation of sun and the evening. And, it shouldn't be compared with the incest committed by mortals because none of the characters in this story are mortals.

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Allegations-

A sage named Yajnavalkya accidentally impregnated his own sister,

Skanda Purana V.iii.42.8-12 "She attended to his needs and stayed there performing penance. On a certain occassion, she had her monthly course during the day when she took her bath. She saw a rag kept concealed and so wore it as her undergarment. In the meantime, at night Yajnavalkya had an erotic dream in a place where there was none. As a result of the dream, there was an emission of semen in his loin cloth. It resembled a drop of blood...The poor Brahmana woke up and found the piece of cloth defiled. He thought it not worthy of being touched and so cast it off and washed himself clean in accordance with the injunctions in the Smrti texts. Bath at night has been prohibited. So the Brahmana went to sleep again. At midnight the woman took this cloth and covered her vaginal aperture."

She later abandoned the child,

Skanda Purana V.iii.42.16-24 "O lady of auspicious Vratas, it is none of your faults nor mine. Of the foetus in your womb, fate alone is the cause. It has to be carefully preserved by you forever. It shou

Refutation-

This allegation distorts the Skanda Purāṇa account by ignoring its own context. In V.iii.42.8–12, Yājñavalkya's sister wears a loincloth without knowing it had been soiled during his involuntary nocturnal emission caused by a dream — there was no intercourse, no intent, and no awareness from either side. The text itself explicitly states in V.iii.42.16–24 that neither Yājñavalkya nor his sister was at fault and that the conception was entirely due to destiny (*daiva*), a common motif in Purāṇic narratives to introduce a fated sage-hero. The child, Pippalāda, was later abandoned under a banyan tree not out of cruelty but in accordance with divine will, and was protected and nourished miraculously until he grew into a great ṛṣi. The story is symbolic, not a moral lapse, and portrays the inevitability of cosmic destiny, not incestuous intent.

At last Incest is one of the severe crimes in Sanatan Dharma

Narada Smriti 12.73-74 says that the one who had sex with these relationships – Mother , Maternal and Paternal Aunt , Mother-in law ,Student's Wife ,Uterine Sister and Daughters of his Paternal and Maternal Uncle and Aunt aka Cousins , woman of his own Gotra and Distant Cousin sisters and his biological daughter his penis should be cut

निम्प्रोक्त बीस सम्बन्धियों से सम्भोग करने वाले युवक के लिंग को काट देना ही इस पाप का एकमात्र दण्ड है, इसके अतिरिक्त दूसरा कोई दण्ड नहीं है-

सम्बन्धी स्त्रियां हैं-

1. अपने पिता की पत्नी (माता तथा माता से भिन्न अन्य स्त्री, विमाता आदि), 2. माता की भगिनी (मौसी), 3. सासू मां, 4. मामी, 5. पिता की बहिन, बुआ, 6. चाचा की पत्नी या रखैल, 7. शिष्य की स्त्री, 8. बहिन, चाचा, मामा आदि की लड़की, 10. पुत्रवधू, 11. अपनी पुत्री, 12. आचार्य की पत्नी, 13. अपने गोत्र-दूर के चाचा, भाई आदि की बहिन, पुत्री, बह आदि. 14. शरण में आयी हुई असहाय स्त्री, 15. रानी, 16. संन्यासिनी, 17. दायी-पालन करने वाली अथवा स्तनपान कराने वाली स्त्री, 18. उत्तमर्ण की पतिव्रता स्त्री, 19. अपने वर्ण से भिन्न वर्ण-जाति की त्री तथा 20. भाई की पत्नी ।

“For a youth who engages in sexual relations with any of the following twenty female relatives, the only punishment for this sin is the severing of his genitals. There is no other punishment apart from this.” The related women are: The wife of one’s father (mother or stepmother, etc.), Mother’s sister (maternal aunt),Mother-in-law, Aunt (wife of maternal uncle), Father’s sister (paternal aunt), Wife of an uncle, The wife of one’s disciple, Sister or daughters of one’s uncles (paternal/maternal cousins), Daughter-in-law, One’s own daughter, The wife of one’s teacher (guru), The sister, daughter, or wife of a distant relative of the same lineage (gotra), A helpless woman who has taken refuge, A queen, A female ascetic (sannyasini), A wet nurse or a woman who raised the person, The devoted wife of a noble man, A woman of a different caste or social class than one’s own, Brother’s wife.

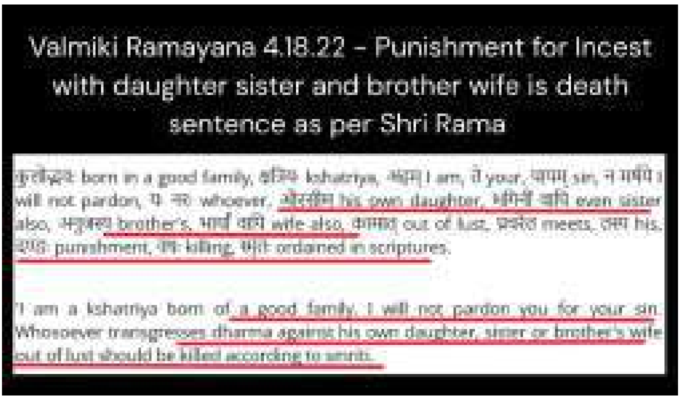
माता मातृष्वसा श्वश्रूर्मातुलानी पितृष्वसा।
पितृव्यसखिशिष्यस्त्री भगिनी तत्सखी स्नुषा ॥ 73 ॥
दुहिताऽऽचार्यभार्या च सगोत्रा शरणागता।
राज्ञी प्रव्रजिता धात्री साध्वी वर्णोत्तमा च या ॥ 74 ॥
आसामन्यतमां गत्वा गुरुतल्पग उच्यते।
शिश्नस्योत्कर्तनं तस्य नान्यो दण्डो विधीयते ॥ 75 ॥

निम्नांकित बीस सम्बन्धियों से सम्भोग करने वाले युवक के लिंग को काट देना ही इस पाप का एकमात्र दण्ड है, इसके अतिरिक्त दूसरा कोई दण्ड नहीं है— सम्बन्धी स्त्रियाँ हैं—

1. अपने पिता की पत्नी (माता तथा माता से भिन्न अन्य स्त्री, विमाता आदि), 2. माता की भगिनी (मौसी), 3. सास माँ, 4. मामी, 5. पिता की बहिन, बुआ, 6. चाचा की पत्नी या सहेली, 7. शिष्य की स्त्री, 8. बहिन, चाचा, मामा आदि की लड़की, 10. पुत्रवधू, 11. अपनी पुत्री, 12. आचार्य की पत्नी, 13. अपने गोत्र—दूर के चाचा, भाई आदि की बहिन, पुत्री, बहू आदि, 14. शरण में आयी हुई असहाय स्त्री, 15. रानी, 16. संन्यासिनी, 17. दायी—पालन करने वाली अथवा स्तनपान कराने वाली स्त्री, 18. उत्तमवर्ण की पतिव्रता स्त्री, 19. अपने वर्ण से भिन्न वर्ण-जाति की स्त्री तथा 20. भाई की पत्नी।

Valmiki Ramayana 4.18.22 – Punishment for Incest with daughter sister and brother wife is death sentence as per Shri Rama

“As a Kshatriya emerged from a best dynasty I do not tolerate your wrongdoing, and the punishment to the one who lustfully indulges with his daughter, or with his sister, or with the wife of his younger brother is his elimination, as recalled from scriptures.



Valmiki Ramayana 4.18.22 – Punishment for Incest with daughter sister and brother wife is death sentence as per Shri Rama

कुलीनः born in a good family, क्षत्रियः kshatriya, अस्मि I am, ते your, पापम् sin, न मर्षये I will not pardon, च नरः whoever, औरसीम् his own daughter, भगिनीं वापि even sister also, अनुजस्य brother's, भार्यां वापि wife also, कामतः out of lust, प्रवर्तेत meets, तस्य his, दण्डः punishment, वधः killing, स्मृतः ordained in scriptures.

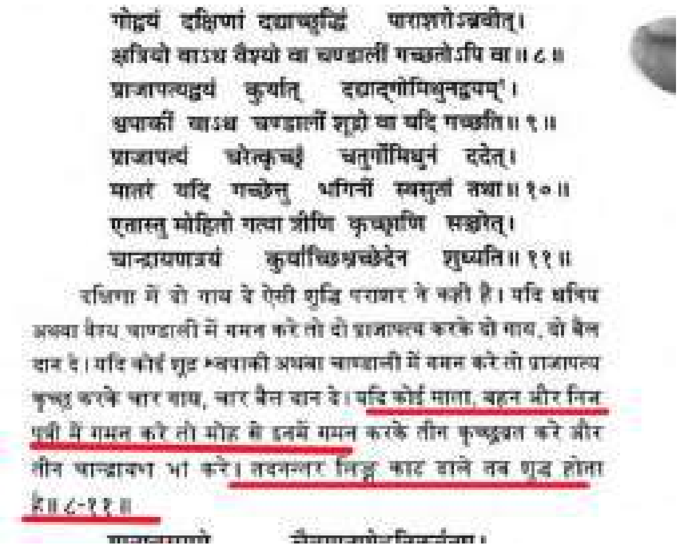
I am a kshatriya born of a good family. I will not pardon you for your sin. Whosoever transgresses dharma against his own daughter, sister or brother's wife out of lust should be killed according to smriti.

Parashar Smriti 10.8-11

दक्षिणा में दो गाय दे ऐसी शुद्धि पराशर ने कही है। यदि क्षत्रिय अथवा वैश्य चाण्डाली में गमन करे तो दो प्राजापत्य करके दो गाय, दो बैल दान दे। यदि कोई शूद्र श्वपाकी अथवा चाण्डाली में गमन करे तो प्राजापत्य कृच्छ करके चार गाय, ार बैल दान दे। यदि कोई माता, बहन और निज पत्री में गमन करे तो मोह से

इनमें गमन करके तीन कृच्छ्रव्रत करे और तीन चान्द्रायण भी करे। तदनन्तर लिङ्ग काट डाले तव शुद्ध होता है॥ ८-११ ॥

“For purification, Parāśara has prescribed the following:
If a Kṣatriya or a Vaiśya has intercourse with a Caṇḍālī, he should perform two *Prājāpatya* penances and give in donation two cows and two bulls.
If a Śūdra has intercourse with a Śvapākī or a Caṇḍālī, he should perform a *Prājāpatya Kṛcchra* penance and give in donation four cows and four bulls.
If one has intercourse with his mother, sister, or his own daughter, then—having done so out of delusion—he must perform three *Kṛcchra* penances and three *Cāndrāyaṇa* penances. Thereafter, he must cut off his own organ; only then is he purified.” (Verses 8–11)


गोद्वयं दक्षिणां दद्याच्छुद्धिं पाराशरोऽब्रवीत्।
क्षत्रियो वाऽथ वैश्यो वा चण्डालीं गच्छतोऽपि वा॥ ८॥
प्राजापत्यद्वयं कुर्यात् दद्याद्गोमिथुनद्वयम्।
श्वपाकीं वाऽथ चण्डालीं शूद्रो वा यदि गच्छति॥ ९॥
प्राजापत्यं चरेत्कृच्छ्रं चतुर्गोमिथुनं ददेत्।
मातरं यदि गच्छेत्तु भगिनीं स्वसुतां तथा॥ १०॥
एतास्तु मोहितो गत्वा त्रीणि कृच्छ्राणि सञ्चरेत्।
चान्द्रायणत्रयं कुर्याच्छिश्नच्छेदेन शुध्यति॥ ११॥

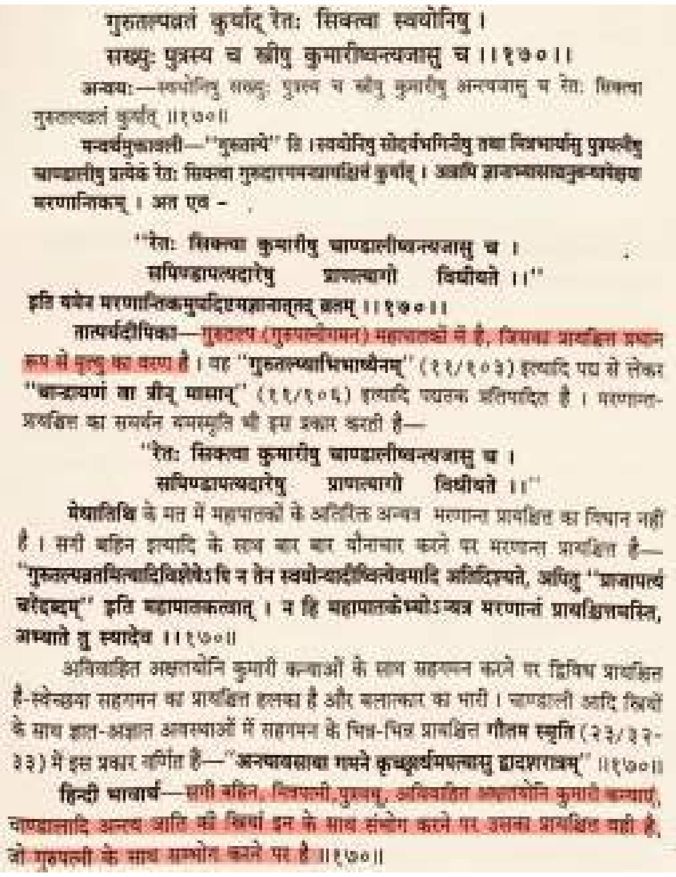
दक्षिणा में दो गाय दे ऐसी शुद्धि पराशर ने कही है। यदि क्षत्रिय अथवा वैश्य चाण्डाली में गमन करे तो दो प्राजापत्य करके दो गाय, दो बैल दान दे। यदि कोई शूद्र श्वपाकी अथवा चाण्डाली में गमन करे तो प्राजापत्य कृच्छ्र करके चार गाय, चार बैल दान दे। यदि कोई माता, बहन और निज पुत्री में गमन करे तो मोह से इनमें गमन करके तीन कृच्छ्रव्रत करे और तीन चान्द्रायण भी करे। तदनन्तर लिङ्ग काट डाले तब शुद्ध होता है॥ ८-११॥

Manu Smriti. 11.170 Translation: Pandit Shree Jagannathshastri Tailang. Bharatiya Vidya Prakashan, Varanasi. First Edition. 2011.-

Sex with sister, friend’s wife, daughter-in-law, unwed virgin girl, Chāndāli etc. is a major sin, atoned only by death.

गुरुतल्प (गुरुपत्नीगमन) महापातकों में है, जिसका प्रायश्चित्त प्रधान रूप से मृत्यु का वरण है। सगी बहिन, मित्रपत्नी, पुत्रवधू, अविवाहित अक्षतयोनि कुमारी कन्याएं, चाण्डालादि अन्त्य जाति की स्त्रियां इन के साथ संभोग करने पर उसका प्रायश्चित्त वही है, जो गुरुपत्नी के साथ सम्भोग करने पर है ॥१७०॥

Gurutalpa (sexual intercourse with the wife of one’s guru) is among the *Mahāpātakas* (greatest sins), the principal expiation for which is the voluntary acceptance of death. The same expiation as for intercourse with the guru’s wife applies in cases of intercourse with one’s own sister, a friend’s wife, one’s daughter-in-law, an unmarried virgin girl of intact chastity (*akṣatayoni*), or women of the lowest castes such as *Chāṇḍālas*. ॥170॥



गुरुतल्पव्रतं कुर्याद् रेतः सिक्त्वा स्वयोनिषु ।
सख्युः पुत्रस्य च स्त्रीषु कुमारीष्वन्त्यजासु च ॥१७०॥

अन्वयः—स्वयोनिषु सख्युः पुत्रस्य च स्त्रीषु कुमारीषु अन्त्यजासु च रेतः सिक्त्वा गुरुतल्पव्रतं कुर्यात् ॥१७०॥

मन्वर्थमुक्तावली—"गुरुतल्पे" इति । स्वयोनिषु सोदर्यभगिनीषु तथा मित्रभार्यासु पुत्रपत्नीषु चाण्डालीषु प्रत्येकं रेतः सिक्त्वा गुरुदारगमनप्रायश्चित्तं कुर्यात् । [illegible] मरणान्तिकम् । अत एव –

"रेतः सिक्त्वा कुमारीषु चाण्डालीष्वन्त्यजासु च ।
सपिण्डापत्यदारेषु प्राणत्यागो विधीयते ॥"

इति यमेन मरणान्तिकमुपदिष्टमज्ञानात्तद् व्रतम् ॥१७०॥

तात्पर्यदीपिका—गुरुतल्प (गुरुपत्नीगमन) महापातकों में है, जिसका प्रायश्चित्त प्रधान रूप से मृत्यु का वरण है । यह "गुरुतल्प्यभिभाष्यैनस्" (११/१०३) इत्यादि पद्य से लेकर "चान्द्रायणं वा त्रीन् मासान्" (११/१०६) इत्यादि पद्यतक प्रतिपादित है । मरणान्त-प्रायश्चित्त का समर्थन यमस्मृति भी इस प्रकार करती है—

"रेतः सिक्त्वा कुमारीषु चाण्डालीष्वन्त्यजासु च ।
सपिण्डापत्यदारेषु प्राणत्यागो विधीयते ॥"

मेधातिथि के मत में महापातकों के अतिरिक्त अन्यत्र मरणान्त प्रायश्चित्त का विधान नहीं है । सगी बहिन इत्यादि के साथ बार बार यौनाचार करने पर मरणान्त प्रायश्चित्त है— "गुरुतल्पव्रतमित्यादिविशेषेऽपि न तेन स्वयोन्यादिष्वित्येवमादि अतिदिश्यते, अपितु "प्राजापत्यं चरेदब्दम्" इति महापातकत्वात् । न हि महापातकेभ्योऽन्यत्र मरणान्तं प्रायश्चित्तमस्ति, अभ्यासे तु स्यादेव ॥१७०॥

अविवाहित अक्षतयोनि कुमारी कन्याओं के साथ सहगमन करने पर द्विविध प्रायश्चित्त है-स्वेच्छया सहगमन का प्रायश्चित्त हलका है और बलात्कार का भारी । चाण्डाली आदि स्त्रियों के साथ ज्ञात-अज्ञात अवस्थाओं में सहगमन के भिन्न-भिन्न प्रायश्चित्त गौतम स्मृति (२३/३२-३३) में इस प्रकार वर्णित है—"अन्त्यावसायिनीगमने कृच्छ्राब्दमपत्यासु द्वादशरात्रम्" ॥१७०॥

हिन्दी भावार्थ—सगी बहिन, मित्रपत्नी, पुत्रवधू, अविवाहित अक्षतयोनि कुमारी कन्याएं, चाण्डालादि अन्त्य आदि की स्त्रियां इन के साथ संभोग करने पर उसका प्रायश्चित्त वही है, जो गुरुपत्नी के साथ सम्भोग करने पर है ॥१७०॥

Allegations-

Althugh Devdasi is banned by the government but Temple prostitution or sacred prostitution is still prevalent in many parts of India,
According to a report by a one-man commission headed by Justice Raghunath Rao in 2015, there are 80,000 Devdasi in Telangana and Andhra Pradesh states.
http://timesofindia.indiatimes.com/india/Devadasi-system-still-exists-in-Telangana-AP-says-report/articleshow/46337859.cms

As per Theguardian.com's 2011 report "The National Commission for Women estimate that there are 48,358 Devadasis currently in India."
http://www.theguardian.com/lifeandstyle/2011/jan/21/devadasi-india-sex-work-religion

And as per TheHindu.com "Quoting the National Commission for Women, the authority says there are 2.5 lakh "Devadasi" girls who have been dedicated to Yellamma and Khandoba temples on Maharastra-Karnataka border. This includes 16,624 from Andhra Pradesh, 22,941 from Karnataka and 2,479 from Maharastra. The Devadasi system is prevalent in 10 districts of north Karnataka and 14 districts in Andhra Pradesh."
http://www.thehindu.com/todays-paper/tp-national/tp-karnataka/article3246913.ece

http://www.telegraph.co.uk/expat/expatlife/8008562/Indias-prostitutes-of-God.html

Refutation-

Meaning of Devadaasi as per Shastras

शब्दकल्पद्रुम states, 'देवं इन्द्रियं दासनोति हन्तीति' or देवपरिचारिका च as the definition of devadasi meaning the servants of the temple deities

Likewise, Vachaspatyam defines the term as, 'स्त्री देवमिन्द्रियं दासनोति दाससथ' or देवानां परिचारिकायाम् meaning the servants of the temple deities

The sanskrit term "Devdasi" or Tamil "Devar Adiyal" simply translates to a woman engaged in Service of God. Woman were treated with a lot of respect. Hence In Hindu culture, a Devdasi was a pious position for a woman who engaged in different activities of a temple & were considered married to the temple deity. Their work included, cleaning temples, taking care of the deity & sing devotional songs only.

> Devadasi means a woman who performs the service for some deity in a temple: unmarried temple servants who had been dedicated to temple deities as young girls through rites resembling Hindu marriage ceremonies (Parker, 1998). To be a Devadasi is one of the services rendered by women in Hindu society; a woman readily marries a deity and serves him in the temple. Devadasis were an essential part of Indian temples. They performed regular functions at temples such as cleaning of temples, lighting lamps, dressing the deities and so on. They sang devotional songs and danced in devotion to the deities. They taught music and dance to girls. They kept alive and developed

Thus, it's clear that they weren't sex slaves but servants of the deities. If they were sex slaves of brahmin then that should've been the definition of devadasi.

There are four types of दासी – दासी चतुर्विधा प्रोक्ता (ब्रह्माण्डपुराणम्/उत्तरभागः/अध्यायः ८). Devadasi Brahmadāsi, Svatāntra, and Shudradāsi – देवदासी ब्रह्मदासी स्वतन्त्राशूद्रदासिका । The first two are equal to kshatriya women – ते चाक्षत्रियसाम्नो । I'm sure that kshatriya women weren't prostitutes so referring to devadasis as prostitutes doesn't make sense as well.

Things got messed up when people started referring to devadasi as प्रथा or system.

There are four types of दासी – दासी चतुर्विधा प्रोक्ता (ब्रह्माण्डपुराणम्/उत्तरभागः/अध्यायः ८). Devadasi Brahmadāsi, Svatāntra, and Shudradāsi – देवदासी ब्रह्मदासी स्वतन्त्राशूद्रदासिका । The first two are equal to kshatriya women – ते चाक्षत्रियसाम्नो । I'm sure that kshatriya women weren't prostitutes so referring to devadasis as prostitutes doesn't make sense as well.

पद्मसंहिता of Pancharatra tradition states – अहोरात्रानि शाङ्र्णानि निषिञ्चित तदुलुलुले गायन्त्यो गणिका गीतं मन्दिरे देवदासिकाः ॥ (४.१२.२१२४) – Ganikas a.k.a Devadasis sung songs.

Moreover, one of the Shaiva Agamas, वीरगम च्चलशिंच्त (४०) पटलः states – गणिकां समनायेदे तन्न गन्ध पुष्पाभिश्च अर्चयेद अधोऽधोसरस्वां तुन्नां भावयेच गणिकां ततः ॥ – Ganika should be worshipped with fragrant flowers.

पद्मसंहिता of Pancharatra tradition states -अवहन्यान्नि शाचूर्णं निक्षिप्तं तदुलूखले गायन्त्यो गणिका गीतं मन्दिरे देवदासिकाः ॥ (४.११.२१४) – Ganikas a.k.a Devadasis sung songs.

Same is written भार्गवतन्त्रम्/अध्यायः १२ श्लोक ६८ ततो मङ्गलवादिन्यो देवदास्यः स्वलङ्कृताः आवहन्युर्निशां सर्वां यथासूक्ष्मं यथाविधम् ।। परमपुरुषसंहिता द्वाविंशोध्याय श्लोक १८ and १९ – नाना वादित्रकुशलान् बहूंश्च परिचारकान् । छत्रध्वज वितानांश्च भेरीपटहतालकान् ॥ शिल्पिनः सेवकांश्चापि गणिका देवदासिकाः । एवमेतत्समानीय मुहूर्ते शोभने गुरुः ॥ Ganikas a.k.a evadasis also participated in the pran pratishtha rituals.

Moreover, one of the Shaiva Agamas, **वीरागम चत्वारिंशत्** (40) **पटल**: states **गणिकां सनापयेत् तत्र गन्ध पुष्पादिना अर्चयेत् अष्टोत्तरशतं नृत्तं भावयेत गणिका ततः ।।** -Ganika should be worshipped with fragrant flowers.

During Hindu period maintaining discipline was mandatory for them. Far from being forced into prostitution, it was considered a strict offence for any man to look at her lecherously coz she was considered the wife of God himself.

The status of the Devadasi accorded with whom she was given to in marriage, that is, the deity, the God of the temple, and thus she was considered 'Sadasuhagan' – at all times married, hence always blessed. Being married to a deity, her adherence to maintaining strict discipline was mandatory, she was the personal possession of the temple and her elevated position made it unacceptable for her to mingle with the rest of the people and, more precisely, to keep in touch with men.

A Devadasi was meant to be revered; while she danced in worship, speaking to her or looking at her has been mentioned as a ritual offence in the sectarian texts that lay out the etiquette on Blame in other varieties of indiscretion such as spitting in the temple, turning one's

There are inscriptions in the Raja Rajeswhara Temple, Tanjore Temple itself where it says there were 400 Devdasis in the temple whose position was so important only next to the priests of the temple themselves.

Inscriptions dating back to 1004 AD on the Raja Rajeshwar temple at Tanjore in South India maintain that there were 400 Devadasis in the temples, who were second in importance only to the temple priests who performed the religious rituals. Parallel to this, there is a record of the Someshwar shrine at Gujarat, which maintained 500 Devadasis. They used to live in the streets surrounding the temples and received maintenance in return for service in the temple (Tarachand, 1992).

Infact, Devdasis were quite affluent under the patronage of Hindu kings like cholas or pallavas. They were betowed with a lot of wealth and land. There was no sign of ostracism. Now these is what scholarly research implies, not claiming something without any evidence feom any authentic source.

The affluent status of Devadasis has been found in Pallava and Chola dynasties in the southern parts of India between the 6th and 13th centuries AD. This phase shows that they were accorded with great respect and dignity in society, being the custodians of culture and the

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Women and religion

arts such as music and dance. There is no hint of ostracism. They were bestowed with grand gifts of land, property and jewellry by wealthy and royal patrons and were quite affluent.

Scholars identified devdasis to hold either of this position listed below. And no hint of prostitution was by "Temple dancers" were found in these inscriptions. This is Hindu period for us

a. She is referred to in the inscriptions by one of several terms—*devaraṭiyāḷ* (or a related term that similarly has the meaning of "devotee," e.g., *emperumāṉaṭiyāḷ*); *tevaṉār makaḷ* ("daughter of God"); and *patiyilār* or *taḷiccēri* ("temple woman").
b. She is said to have some function in a temple or *maṭha* and/or to receive on a regular basis food, rice, cloth, or gold, or rights over land from the temple.
c. She is identified in the inscription as being a woman "of this temple" or a servant or devotee "of the Lord of such-and-such a place."

Devdasis whose dance was only dedicated to temples & were devotional were forced to become entertainers

because of the Islamic attacks on our Temples & later due to British Propaganda. It was as late as 1892 when they were called prθstitute for the first time.

destruction of the temples, *devadasis* lost not only their patronage but also their status in society, leading to the beginnings of their exploitation. The result of the loss of patronage forced the *devadasis*, who previously danced at religious temple events, to dance at wedding feasts or other private entertainments. The system was further limited under British rule, which unlike the Islamic Empire reached the entirety of the subcontinent.

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(1018-1054 A.D.) provision was made for offerings to the images of Rājendra and Paravai Naṅkaiyār in the Tiruvarur temple.[121]

2. Temple dancers

The inscription makes mention of donations that were made by dancing girls as well as to them. Temple dancers usually donated gold, lamps, or cows and sheep, and even land.[122] The revenue from the latter would provide for the supply of oil for perpetual lamps. Donation to temple dancers consisted in personal grants of lands or in the gift of land for the maintenance of a group of temple artists.[123] From epigraphical material one may assume that the temple dancers were highly respected members of society who were well provided for by the temple and by the community of devotees.

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Dancing women

It is clear from the inscriptions that both the court and the temple supported a large number of female dancers and singers; however, it seems that the two centres did not employ each other's artists. We have sufficient evidence to assume that both types of artists, court dancers as well as temple dancers, were held in great esteem and were generally very rich.[117] Examples of their valuable donations can be found in epigraphical records.

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It seems that devadasis were held in high esteem in all layers of cultural expression. Their repertoire absorbed a great number of musical and dance compositions that were in vogue during the Vijayanagara period; this fact is attested by the multivalence and divergent character of those ritual compositions that have come to us.

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European sources

The developments in the artistic field during the Tanjore period were so striking that Indian sources refer to devadasis and art as identical. The other tasks that formed part and parcel of the devadasi tradition were practically entirely obliterated by information about the artistic accomplishments of the devadasis. An indirect proof of the continuation of the ritual

nityasumangali, the ever-auspicious female. This auspiciousness is implored by society in the case of wedding ceremonies[231], in processions of the gods[232], and while carrying the sacred water to the temple.[233] Even after retirement from active temple-service the devadasis of Vaishnava temples were called *Kali-yuga-Lakshmi* (goddess of prosperity in the worst world-period of *kali*)[234] and *Kali-yuga-Parvati* in Saiva temples.[235] The

Secular patrons

Apart from the patronage which the devadasis received from the temple and the king, their services were valued by society at large. Although the devadasis did not visit the houses of *pañcamas* (outcastes, the so-called 'fifth caste'), they officiated in the houses of Brahmins and of high-caste non-Brahmins (like Mutaliārs). Women of devadasi families took care of the *pūjā*-room (home-altar or shrine) and performed *kumbhārati* or *ālatti*/ *ālam* for the family-members. This function was called *māṇikkam*.[306] Another instance of their bygone prestige was the code of politeness that prescribed that any dignified person of high social status should travel only with a retinue of devadasis. Important visitors should be received in the same manner.

The most important function of the devadasis in the houses of private patrons was to be present at their social-cum-ritual functions. These were mostly of the character of rites of passage (*saṃskāras*) like the hair-parting ceremony performed for pregnant females, the name-giving and ear-piercing ceremonies for children, and most importantly the wedding-ceremonies. A large bulk in the repertoire of the devadasis concerns songs for such occasions. The *maṅgalas* serve mostly the more simple rites of passage, whereas a rather rich variety of songs was sung during the wedding festivities. The major part of these songs are called *nalaṅku*, featuring the words *nalaṅkiṭa vāraṃ* 'come to the anointment ceremony of the bride (before marriage)'

The role of the devadasis in the life of secular patrons was mostly to lend prestige to any function or visit, to protect the family or gathering from evil influences, and to spread an auspicious atmosphere of mirth and art. Undoubtedly, the degree

tic. The presence of the devadasis nevertheless was regarded as indispensable, respectable and most importantly so, as 'lucky'. In many cases it was the task of the devadasi to decorate the bride, prepare her wedding-necklace[309] and to accompany the wedding procession. This attitude, too, was lost in the 20th cen-

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Concluding Chapter I

As far as our historical data go we can distinguish at all times and at all levels of culture and of society a 'ritual' person who deals effectively with the divine which is considered dangerously ambivalent. This female ritualist whom we would like to call nityasumaṅgalī renders her special power effective in three ways: 1. through her female sexuality that is identified with that of the goddess;

2. through a number of implements of ritual value like the pot, the lamp, coloured water, certain flowers, fruits and unguents;

3. through her art.

At different times and in different socio-cultural foci of South Indian culture a different emphasis has been laid on either of the three. In all cases, however, she deals with the ambivalent divine, warding off its evil forces and supporting its benign workings. This, in itself, is an extremely dangerous task, and only specially qualified persons can be up to it. Her special qualification is her auspiciousness which earns her the epithet nityasumaṅgalī.

Nityasumaṅgalī: Devadasi Tradition in South India by Saskia Kersenboom

So the Devadasis were exploited by making them affluent to such an extent that they could donate gold, domestic animals, and even land to the temples.
Further, they were exploited through land grants and respect in the society. Can't imagine the horrors encountered by these innocent women.

Devadutta Pattanik wrote that it was due to Satanic Islamic Invasions that the Sacred Devadaasi system was transformed into Prostitution

11. Dance in the early [illegible]
12. Playing with colours as *gopi* during Holi.
13. Accompanying the Raja on special occasions.
14. Singing at marriages.

Records show that there was another class of *mahāris* known as *samparada niyoga* whose duty was to dance during the ceremonial procession (*patuar*) of the deities. Religious texts mention such dances during Ratha Jatra, Chandan Jatra, Uthapona Utsaba, Dola Jatra (Holi), Jhoolan Jatra, etc. As the *mahāris* of this class were also to dance at in *patuars* (processions), they came to be known as *patuari* (one who accompanies a procession). *Mahāris* of this class are completely extinct.

From the beginning of the 17th century till the conquest of the Marathas in the middle of the 18th century the political life of Orissa remained in turmoil. This also affected the religious, social and cultural life of the people. During this period of 150 years the Muslim as well as Hindu *subedars* of the Mughal court raided the Puri temple successively and looted its property. The idols were often removed and concealed for fear of defilement. The temple services had to be suspended on such occasions. Due to successive Muslim invasions and the weakening of political authority a degree of moral degeneration must have overtaken the *mahāris*. It is from this period that the *mahāris*, who were originally intended for temples alone, came to be employed in royal courts as well. From now on, the *mahāris* ceased to be respected as *dāsis* of the Lord and came to be associated with concubinage.

Around the middle of the 18th century the powerful Marathas came to power. Their occupation of Orissa marked a revolutionary change in the religious and cultural life of the people. The continuous attacks on the Jagannath temple came to an end. As staunch Hindus the Marathas invigorated the religious movement. The temple services were again regulated. The Marathas also built a number of temples and religious institutions and patronized art and literature. During their rule of more than 50 years till the British takeover in 1803, a number of poets and

The esteemed status of Devdasis that a Hindu society ensured, waned only under the islamic and British period.

> The esteemed status of the *devadasis* began to wane under the Islamic and British rule. Following their successful invasion of North India, Islamic rulers began to destroy Hindu temples throughout the region .... With the

The Mohamedan invasion of Bharat was the first gateway to subjugation of Devdasis- the same women who were respected in Hindu society. The proof is given By an Islamic scholar Al-Beruni. He describes how Devdasis lost patronage of Hindu kings & protection of Brahman men and Mohamedan rulers used them for their benefits.

> The Muslim invasion (between the 12th and 16th centuries) was the first gateway to their slaughter as the Hindu Empire went to subjugation and the Devadasis lost their royal patronage. By losing virginity earlier, they had to resort to prostitution to earn their living. The testimony of Al-Beruni (Sachau, 1910, p. 157), a traveller during the Muslim invasion, states that kings maintained this institution for the benefit of their revenues, as here the Brahmana or priest was detained to allow into their temples women who sang, danced and played. The kings, however, made them a source of attraction to their subjects so that they might meet the expenditure of their armies out of the revenues derived from there.

After the onslaught of Mohamedan culture, it was British who exploited Devdasis. The end of Royal patronage and capture of temple treasury reduced these woman into prostitution. The women who were given rights second to a priest were forced to become entertainers.

> As we will shortly see, the esteemed status of the Devadasis began to wane under Islamic and British rule (Shingal, 2015). By 1818, the Devadasis themselves had been reduced to the level of prostitutes for sustaining their finances. Especially during British rule (1858–1947), there had been a sea change in the economic system of the society, which led the Devadasis to lose the privileges that they had traditionally enjoyed. British rule in India put an end to the local royalty and temple treasuries. Most of the temples at that time ran with royal funding from local kings. All these faced decline with the rise of British power and one of the groups to be financially and socially pursued and victimized were the Devadasis. Gone was the respect they enjoyed as members of a class next only to the priests. Devadasis remained entertainers but their mode of entertainment changed drastically, being performed by their bodies. They evolved into practising courtesans, skilled in the art of love-making. The system spread across the Belgaum, Gulbarga and Bellary districts in Karnataka and the Satara, Kolhapur, Solapur and Osmanabad districts of Maharashtra.

British Missionaries, who did not see free educated women in christian society couldn't believe women had so much rights in Hindu society and based on their victorian morality they started branding free women as Ⓦ hores. It was only Hindu culture that respected women.

> Dubois' thinking was clearly influenced by his occidental approach. Western-educated Indians thought no differently. The Indian concept of *shringara* or eroticism was considered something to be ashamed of when compared to high-minded Victorian idealism. The concept of a free woman entitled to choose her partners and with absolute right to property and access to education was anathema to this band of people. Such a woman by the very nature of her life was considered immoral and branded as a whore.

Thus Christian preachers made dubious claims about Devdasis. Hence colonial sources are definitely not a mirror of what Hindu society actually was. Hindu society can only be judged with contemporary sources

> It was a strange situation. On the one hand the community was the storehouse of arts. On the other it was the repository of all evil and every conceivable vice. Opinion was therefore sharply divided. On top of all this was the western mode of education and the relentless pressure from Christian preachers and proselytisers who condemned the entire system as vile. Having never experienced the existence of such a community in their own lands, these people had no hesitation in condemning all Devadasis as prostitutes and their art as sinful.

The Agama shastras have given Devadasis, the right to beat the hell out of pervert priests.

> *nrttam* in the *prakara* of Mahamari. Dance should be performed in all *utsavas*. The *tali* for the *rudradasi* should be tied in her ninth year. Hereafter it is forbidden to tie the *tali*. If desire for sexual enjoyment of the *rudrakkanyaikai* overcomes the *acarya* she may beat him. If the desire arises in the *rudrakkanyaikai*, she is advised to go to the *kesapraksaram*[34], and in the morning of the next day favour the *gurukkal* outside, because the Brahmin custom gives the first rights to the *acarya*. It is advisable to perform *santikam* (propitiatory rite to avert evil) with him; it is necessary to remove the *tali*, untie it, and destroy it as it is done on the day when a husband has died. The *rudradasis* may beat them. If they bear hatred towards them, it is necessary to sprinkle water."[35]
>
> Initiation and marriage ceremonies for the *rajaganika*, *gramadasi* and *rudradasi*:[36] "The *rajaganika* is within the *dharma* of the *adisaivas*. A *samayadiksa*[36] is performed in the temple of Durga. The *srimakaramalai bottu*[37] is strung, Satciktambara[38] is invoked and worshipped, *naivedya*, etc. is performed, then the *srimakaramalai bottu* is tied around her neck. If there is no temple of Durga or Laksmi, then the *bottu* should be tied in the shrine of Hanuman, or in her own house, or in the *sannidhi* of Ambikai situated in the temple of Siva in that town. The *bottu* of the *gramadasi* should be tied in the temple of Mahavittuvan.[39] The *rudradasi* should have her *bottu* tied in the temple of Mahakali. These persons should undergo the ceremony of tying the *bottu* at the age of nine years. It is not allowed to tie the *bottu* before or after that age."[40]

No one denies that there wasn't any exploitation. But accusing शास्त्र for such horrors is baseless. Nowhere in the आगमशास्त्र is this mentioned that devadasis are to be employed as prostitutes of Brahmins. A Brahmin who abides by dharma has to engage in rites the whole day. If he will engage in sex every now and then, he'll die constantly purifying himself before these rituals. It doesn't make any sense saying that shastras are ordaining a suicide sort of enjoyment to brahmins. The reason why brahmins are the most revered ones is because of the harsh lifestyle they have to live. The shastras don't allow them rest for a single minute from the time they wake in the morning and perform Vaisvadeva at night.
Every devadasi has to take oaths while undergoing the diksha process. None of the oaths involve becoming a prostitute for brahmins or town. One can also refer to the royal inscription at Jagannath temple which states that devadasis can't be touched.

Listing some famous Devdasis who are world famous for their talent in Art. And definitely arent prostitutes by any means. This is the famous 7th generation Devdasi, Balasaraswati, a Bharatnatyam dancer famous all over the world & has been awarded with Padma Bibhushan which is the 3rd highest civilian award. Indian government respected her by making a postal stamp with her picture as shown below. From which angle she looks like a prostitute to you . Claiming her prostitute is absolutely baseless

Another famous Devdasi Veenai Dhanammal, is considered the torch bearer of Carnatic Music which goes by her name. Hindu society respect women to this level that they could progress to be this famous and have postal stamps commemorating them. Does she look like a prostitute to anyone sensitive ? People who never respected women wont understand how much respect these women enjoy in a free Hindu society.

Devdasi M.S Subbulakshmi, the nightingale of Carnatic music was awarded Bharat Ratna, the highest civilian award. She lived until 2004 which isnt much long ago. Indian Govt ommemorated her with postal stamp.

PROSTITUTION AND RELATED ACTIVITIES AND RELATIONSHIP WITH PROSTITUTES IS PROHIBITED IN SANATAN SCRIPTURES

Sri Mahabharat Shanti Parva Adhyay 88 slokas 14-22 Geeta Press Gorakhpur – Prostitution must be banned throughout the country and those who run the Brothel must be severely suppressed and punished.

शराबखाना खोलनेवाले, वेश्याएँ, कुट्टनियाँ, वेश्याओंके दलाल, जुआरी तथा ऐसे ही बुरे पेशे करनेवाले और भी जितने लोग हों, वे समूचे राष्ट्रको हानि पहुँचानेवाले हैं; अतः इन सबको दण्ड देकर दबाये रखना चाहिये। यदि ये राज्यमें टिके रहते हैं तो कल्याणमार्गपर चलनेवाली प्रजाको बड़ी बाधाएँ पहुँचाते हैं

ऊपर जो मदिरालय तथा वेश्यालय आदि स्थान बताये गये हैं, उनपर रोक लगा देनी चाहिये; क्योंकि इससे कामविषयक आसक्ति बढ़ती है। जो धन-वैभव तथा कल्याणका नाश करनेवाली है। काममें आसक्त हुआ पुरुष कौन-सा ऐसा न करनेयोग्य काम है, जिसे छोड़ दे? ।। २१ ।।

आसक्तिके वशीभूत हुआ मानव मांस खाता, मदिरा पीता और परधन तथा परस्त्रीका अपहरण करता है। साथ ही दूसरोंको भी यही सब करनेका उपदेश देता है ।

Those who run liquor shops, prostitutes, procuresses (women who arrange for illicit liaisons), pimps, gamblers, and others engaged in such immoral professions — all of them harm the entire nation. Therefore, they must be suppressed and punished. If such people are allowed to remain in society, they greatly obstruct the path of welfare for righteous citizens."

"The liquor shops and brothels mentioned above should be banned, because they increase attachment to sensual pleasures — which destroy both wealth and well-being. A man who is obsessed with lust — is there any immoral act that he would refrain from?" (Verse 21)

"A person overwhelmed by attachment eats meat, drinks alcohol, abducts others' wealth and women — and also encourages others to do the same."

पानागारनिवेशाश्च वेश्याः प्रापणिकास्तथा ।
कुशीलवाः सकितवा ये चान्ये केचिदीदृशाः ॥ १४ ॥
नियम्याः सर्व एवैते ये राष्ट्रस्योपघातकाः ।
एते राष्ट्रेऽभितिष्ठन्तो बाधन्ते भद्रिकाः प्रजाः ॥ १५ ॥

शराबखाना खोलनेवाले, वेश्याएँ, कुट्टनियाँ, वेश्याओंके दलाल, जुआरी तथा ऐसे ही बुरे पेशे करनेवाले और भी जितने लोग हों, वे समूचे राष्ट्रको हानि पहुँचानेवाले हैं; अतः इन सबको दण्ड देकर दबाये रखना चाहिये। यदि ये राज्यमें टिके रहते हैं तो कल्याणमार्गपर चलनेवाली प्रजाको बड़ी बाधाएँ पहुँचाते हैं ॥ १४-१५ ॥

स्थानान्येतानि संयम्य प्रसंगो भूतिनाशनः ।
कामे प्रसक्तः पुरुषः किमकार्यं विवर्जयेत् ॥ २१ ॥

ऊपर जो मदिरालय तथा वेश्यालय आदि स्थान बताये गये हैं, उनपर रोक लगा देनी चाहिये; क्योंकि इनसे कामविषयक आसक्ति बढ़ती है। जो धन-वैभव तथा कल्याणका नाश करनेवाली है। काममें आसक्त हुआ पुरुष कौन-सा ऐसा न करनेयोग्य काम है, जिसे छोड़ दे? ॥ २१ ॥

मद्यमांसपरस्वानि तथा दारा धनानि च ।
आहरेद् रागवशगस्तथा शास्त्रं प्रदर्शयेत् ॥ २२ ॥

आसक्तिके वशीभूत हुआ मानव मांस खाता, मदिरा पीता और परधन तथा परस्त्रीका अपहरण करता है। साथ ही दूसरोंको भी यही सब करनेका उपदेश देता है ॥ २२ ॥

Yajur Veda 23.21 says to punish those who exploit woman

हे परम शक्ति ! आप दुष्टों का दमन करने वाले व शक्तिमान हैं. जो व्यक्ति स्त्रियों से अपनी आजीविका कमाते हैं, अपना भोजन पाते हैं, आप उन को प्रताड़ना दीजिए. (२१)

O powerful administrator, may you revive moral force and true justice among people by punishing him, who molests or exploits women for his livelihood

उत्सक्थ्या अव गुदं धेहि समञ्जिं चारया वृषन्.
य स्त्रीणां जीवभोजनः.. (२१)

हे परम शक्ति! आप दुष्टों का दमन करने वाले व शक्तिमान हैं. जो व्यक्ति स्त्रियों से अपनी आजीविका कमाते हैं, अपना भोजन पाते हैं, आप उन को प्रताड़ना दीजिए. (२१)

Mahabharat Adi Parva Adhaya 113 says Anyone who has sex with a man or woman other than own husband or wife, suffers the pāpa of aborting the embryo.- Śrī Mahābhārata, Adi Parva

हे महाभागे ! हमने सुना है, कि तबसे मनुष्य समाजमें यह नियम निश्चित हो गया है; यह दूसरे प्राणियों पर नहीं लागू होता है ॥ १६ ॥

श्वेतकेतुने यह नियम बनाया, कि आजसे जो नारी पतिको तजकर व्यभिचार करेगी, उसको दुःखदायी भ्रूणहत्याका पाप लगेगा ।॥ १७ ॥

तथा इस भूमण्डलमें जो पुरुष कुमारी ब्रह्मचारिणी तथा पतिव्रता प्यारी स्त्रीको तजकर परायी नारीसे मिलेगा उसके भी वैसा ही पाप लगेगा ॥ १८ ॥

O great man! We have heard that since then this rule has been established in human society; it does not apply to other creatures. Swetaketu made a rule that from today onwards, any woman who leaves her husband and commits adultery will be guilty of the painful sin of foeticide. And in this world, any man who leaves his celibate and faithful wife and have relationship with another woman will also incur the same sin

मानुषेषु महाभागे न त्वेवान्येषु जन्तुषु ।
तदा प्रभृति मर्यादा स्थितेयमिति नः श्रुतम् ॥ १६ ॥

हे महाभागे ! हमने सुना है, कि तभी मनुष्य समाजमें यह नियम निश्चित हो गया है; वह दूसरे प्राणियों पर नहीं लागू होता है ॥ १६ ॥

व्युच्चरन्त्याः पतिं नार्या अद्य प्रभृति पातकम् ।
भ्रूणहत्याकृतं पापं भविष्यत्यसुखावहम् ॥ १७ ॥

श्वेतकेतुने यह नियम बनाया, कि आजसे जो नारी पतिको छोड़कर व्यभिचार करेगी, उसको दुःखदायी भ्रूणहत्याका पाप लगेगा ॥ १७ ॥

भार्यां तथा व्युच्चरतः कौमारीं ब्रह्मचारिणीम् ।
पतिव्रतामेतदेव भविता पातकं भुवि ॥ १८ ॥

तथा इस भूमण्डलमें जो पुरुष कुमारी ब्रह्मचारिणी तथा पतिव्रता प्यारी स्त्रीको तजकर परायी नारीसे मिलेगा उसके भी वैसा ही पाप लगेगा ॥ १८ ॥

(श्रीमहाभारत, आदि पर्व, अध्याय १२२, [illegible])

Mahabharat Anushasan Parva Adhyay 145 page 1259 Geeta press Gorakhpur says that those who violate chastity of other woman *when they are reborn as humans again, suffer from severe afflictions and are tormented by dreadful diseases related to the urinary and reproductive systems*

Lord Maheshwara said —

श्रीमहेश्वरने कहा- देवि ! जो मनुष्य पूर्वजन्ममें परायी स्त्रियोंका सतीत्व नष्ट करनेवाले होते हैं, जो धूर्त मानव पशुयोनिमें मैथुनके लिये चेष्टा करते हैं, रूपके घमंडमें भरे हुए जो धूर्त काम-दोषसे कुमारी कन्याओं और विधवाओंके साथ बलात्कार करते हैं, शोभने ! ऐसे मनुष्य मृत्युके पश्चात् जब फिर जन्म लेते हैं, तब मनुष्ययोनिमें आनेके बाद वैसे ही रोगी होते हैं। प्रिये! वे प्रमेहसम्बन्धी भयंकर रोगोंसे पीड़ित रहते हैं ।।

Shri Maheshwara said:
O Devi! Those men who, in their past lives, destroyed the chastity of other women; those deceitful humans who engaged in sexual acts with animals; and those filled with pride over their appearance, who, driven by lust, raped innocent maidens and widows—O Beautiful One!—such men, after death, when they are reborn as humans again, suffer from severe afflictions. Beloved! They are tormented by dreadful diseases related to the urinary and reproductive systems (such as venereal or sexually transmitted diseases).

श्रीमहेश्वर उवाच

ये पुरा मनुजा देवि परदारप्रधर्षकाः ।
तिर्यग्योनिषु धूर्ता वै मैथुनार्थं चरन्ति च ॥
कामदोषेण ये धूर्ताः कन्यासु विधवासु च ।
बलात्कारेण गच्छन्ति रूपदर्पसमन्विताः ॥
तादृशा मरणं प्राप्ताः पुनर्जन्मनि शोभने ।

यदि चेन्मानुषं जन्म लभेरंस्ते तथाविधाः ॥
मेहनक्षयिकास्ते घोरैः पीड्यन्ते व्याधिभिः प्रिये ।

श्रीमहेश्वरने कहा—देवि! जो मनुष्य पूर्वजन्ममें परायी स्त्रियोंका सतीत्व नष्ट करनेवाले होते हैं, जो धूर्त मानव पशुयोनिमें मैथुनके लिये चेष्टा करते हैं, रूपके घमंडमें भरे हुए जो धूर्त काम-दोषसे कुमारी कन्याओं और विधवाओंके साथ बलात्कार करते हैं, शोभने! ऐसे मनुष्य मृत्युके पश्चात् जब फिर जन्म लेते हैं, तब मनुष्ययोनिमें आनेके बाद वैसे ही रोगी होते हैं। प्रिये! वे प्रमेहसम्बन्धी भयंकर रोगोंसे पीड़ित रहते हैं ।।

In the modern prostitution system, many young women are kidnapped and forced into this exploitative trade, treated as mere commodities to be bought and sold like goods or animals. Some greedy parents even sell their own children into this vile practice. Such acts of activities have been strongly condemned in the scriptures.

Mahabharat says that selling and buying Human beings specially woman and one's own children is highly

condemnable and strictly prohibited

Mahabharat 13.45.23 –किसी दूसरे मनुष्यको भी नहीं बेचना चाहिये; फिर अपनी संतानको बेचनेकी तो बात ही क्या? अधर्ममूलक धनसे किया हुआ कोई भी धर्म सफल नहीं होता ।। २३ ।।-

One should not sell any other human being . Then what can we say about selling our own children ? Any act done with unrighteous money does not succeed

Mahabharat 13.44.48–

'जो दासियोंको खरीदते और बेचते हैं वे बड़े लोभी और पापात्मा हैं। ऐसे ही लोगोंग नीको भी खरीदने-बेचनेकी निष्ठा होती है ।। ४७ ।।

Those who buy and sell females as slaves are very greedy and sinful. Such people also have the tendency to buy and sell their wives.

Mahabharat 13.45.23

अन्योऽन्यस्य न विक्रेयो मनुष्यः किं पुनः प्रजाः ।
अधर्ममूलैर्हि धनैस्तैर्न धर्मोऽथ कश्चन ।। २३ ।।
किसी दूसरे मनुष्यको भी नहीं बेचना चाहिये; फिर अपनी संतानको बेचनेकी तो बात ही क्या? अधर्ममूलक धनसे किया हुआ कोई भी धर्म सफल नहीं होता ।। २३ ।।

One should not sell any other human being . Then what can we say about selling our own children ? Any act done with unrighteous money does not succeed

Mahabharat 13.44.48

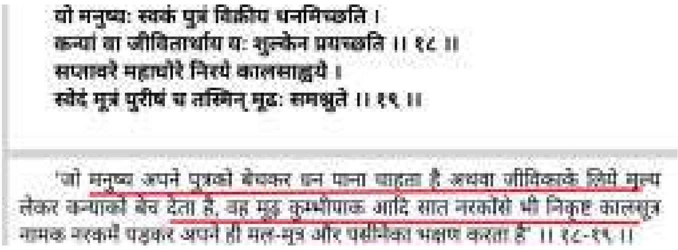
ये च क्रीणन्ति दासीं च विक्रीणन्ति तथैव च ।
भवेत् तेषां तथा निष्ठा लुब्धानां पापचेतसाम् ।। ४७ ।।
'जो दासियोंको खरीदते और बेचते हैं वे बड़े लोभी और पापात्मा हैं। ऐसे ही लोगों नीको भी खरीदने-बेचनेकी निष्ठा होती है ।। ४७ ।।

Those who buy and sell females as slaves are very greedy and sinful. Such people also have the tendency to buy and sell their wives.

Mahabharat Anushashan Parva Adhaya 45 slokas 28-29

'जो मनुष्य अपने पुत्रको बेचकर धन पाना चाहता है अथवा जीविकाके लिये मुल्य लेकर कन्याको बेच देता है, वह मूढ़ कुम्भीपाक आदि सात नरकोंसे भी निकृष्ट कालसूत्र नामक नरकमें पड़कर अपने ही मल-मूत्र और पसीनेका भक्षण करता है'

"A person who sells his son for wealth or gives away his daughter in exchange for money for livelihood is a fool. Such a person falls into the most wretched hell called 'Kālasūtra', which is even more terrible than the seven other hells like Kumbhīpāka, where he is forced to eat his own excreta, urine, and sweat


यो मनुष्यः स्वकं पुत्रं विक्रीय धनमिच्छति ।
कन्यां वा जीवितार्थाय यः शुल्केन प्रयच्छति ।। १८ ।।
सप्तावरे महाघोरे निरये कालसाह्वये ।
स्वेदं मूत्रं पुरीषं च तस्मिन् मूढः समश्नुते ।। १९ ।।

'जो मनुष्य अपने पुत्रको बेचकर धन पाना चाहता है अथवा जीविकाके लिये मुल्य लेकर कन्याको बेच देता है, वह मूढ़ कुम्भीपाक आदि सात नरकोंसे भी निकृष्ट कालसूत्र नामक नरकमें पड़कर अपने ही मल-मूत्र और पसीनेका भक्षण करता है' ।। १८-१९ ।।

Mahabharat 12.90.33

अपरिचित स्त्रियों, बाँझ स्त्रियों, वेश्याओं, परायी स्त्रियों तथा कुमारी कन्याओंके साथ राजा मैथन न करे ।।

A king should not have intercourse with unfamiliar women, barren women, prostitutes, other men's wives, or Kumari Kanya (Less than 12 year old girls)

अविज्ञातासु च स्त्रीषु क्लीबासु स्वैरिणीषु च ।
परभार्यासु कन्यासु नाचरेन्मैथुनं नृपः ॥ ३३ ॥
अपरिचित स्त्रियों, बाँझ स्त्रियों, वेश्याओं, परायी स्त्रियों तथा कुमारी कन्याओंके साथ राजा मैथुन न करे ॥

Mahabharat 13.131.4-6

प्रमथ बोले- जो मनुष्य सदा स्त्री-सहवासके कारण दूषित रहते, बड़ोंका अपमान करते, मूर्खतावश मांस खाते, वृक्षकी जड़में सोते, सिरपर मांसका बोझा ढोते, बिछौनोंपर पैर रखनेकी जगह सिर रखकर सोते, वे सब-के-सब मनुष्य उच्छिष्ट (अपवित्र) तथा बहुत-से छिद्रोंवाले माने गये हैं। जो पानीमें मल-मूत्र एवं थूक फेकते हैं, वे भी उच्छिष्टकी ही
कोटिमें आते हैं। ये सभी मानव हमारी दृष्टिमें भक्षण और वधके योग्य हैं। इसमें संशय नहीं है ॥ ४-६ ॥

The Pramathas said — Those men who are always defiled due to constant association with women, who insult their elders, who foolishly eat meat, who sleep at the base of trees, who carry loads of meat on their heads, who lie down with their heads where the feet should be placed on the bed — all such people are considered impure (defiled) and full of many faults. Those who throw excreta, urine, or spit into water also fall into the category of the impure. All such humans, in our view, are fit to be eaten and slain. There is no doubt about this. (Verses 4–6)

प्रमथा ऊचुः

मैथुनेन सदोच्छिष्टाः कृते चैवाधरोत्तरे ।
मोहान्मांसानि खादेत वृक्षमूले च यः स्वपेत् ॥ ४ ॥
आमिषं शीर्षतो यस्य पादतो यश्च संविशेत् ।
तत उच्छिष्टकाः सर्वे बहुच्छिद्राश्च मानवाः ॥ ५ ॥
उदके चाप्यमेध्यानि श्लेष्माणं च प्रमुञ्चति ।
एते भक्ष्याश्च वध्याश्च मानुषा नात्र संशयः ॥ ६ ॥
प्रमथ बोले—जो मनुष्य सदा स्त्री-सहवासके कारण दूषित रहते, बड़ोंका अपमान करते, मूर्खतावश मांस खाते, वृक्षकी जड़में सोते, सिरपर मांसका बोझा ढोते, बिछौनोंपर पैर रखनेकी जगह सिर रखकर सोते, वे सब-के-सब मनुष्य उच्छिष्ट (अपवित्र) तथा बहुत-से छिद्रोंवाले माने गये हैं। जो पानीमें मल-मूत्र एवं थूक फेकते हैं, वे भी उच्छिष्टकी ही

कोटिमें आते हैं। ये सभी मानव हमारी दृष्टिमें भक्षण और वधके योग्य हैं। इसमें संशय नहीं है ॥ ४—६ ॥

Mahabharat 13.104.107

दिनमें कभी मैथुन न करे। कुमारी कन्या और कुलटाके साथ कभी समागम न करे। अपनी पत्नी भी जबतक ऋतुस्नाता न हो तबतक उसके साथ समागम न करे। इससे मनुष्यको बड़ी आयु प्राप्त होती है ॥

One should never engage in sexual intercourse during the day. He should never have union with a Kumari Kanya (A Girl less than 12 years age) or a Prostitute . Even with his own wife, he should not unite until she has bathed after her menstrual period. By following this, a man attains long life.

न दिवा मैथुनं गच्छेन्न कन्यां न च बन्धकीम् ।

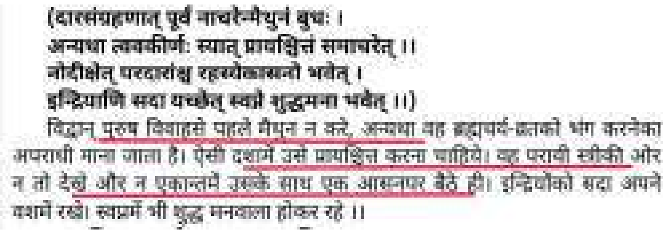
न चास्नातां स्त्रियं गच्छेत् तथायुर्विन्दते महत् ॥ १०७ ॥
दिनमें कभी मैथुन न करे। कुमारी कन्या और कुलटाके साथ कभी समागम न करे। अपनी पत्नी भी जबतक ऋतुस्नाता न हो तबतक उसके साथ समागम न करे। इससे मनुष्यको बड़ी आयु प्राप्त होती है ॥

Mahabharat 13.104.47 Geeta Press Gorakhpur

विद्वान् पुरुष विवाहसे पहले मैथुन न करे, अन्यथा वह ब्रह्मचर्य व्रतको भंग
करनेका अपराधी माना जाता है। ऐसी दशामें उसे प्रायश्चित्त करना चाहिये। वह

परायी स्त्रीकी ओर न तो देखे और न एकान्तमें उसके साथ एक आसनपर बैठे ही। इन्द्रियोंको सदा अपने वशमें रखे। स्वप्नमें भी शुद्ध मनवाला होकर रहे ।।

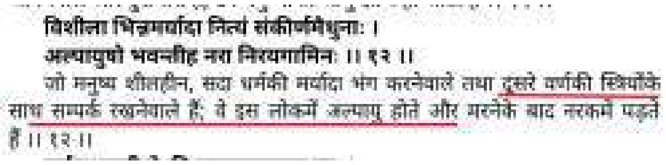
A learned man should not engage in sexual intercourse before marriage; otherwise, he is considered guilty of breaking the vow of celibacy. In such a case, he should perform expiation. He should neither look at another man's wife nor sit with her alone on the same seat. He should always keep his senses under control and remain pure in mind even in dreams.


(दारसंग्रहणात् पूर्वं नाचरेन्मैथुनं बुधः ।
अन्यथा त्ववकीर्णः स्यात् प्रायश्चित्तं समाचरेत् ।।
नोदीक्षेत् परदारांश्च रहस्येकासनो भवेत् ।
इन्द्रियाणि सदा यच्छेत् स्वप्ने शुद्धमना भवेत् ।।)

विद्वान् पुरुष विवाहसे पहले मैथुन न करे, अन्यथा वह ब्रह्मचर्य-व्रतको भंग करनेका अपराधी माना जाता है। ऐसी दशामें उसे प्रायश्चित्त करना चाहिये। वह परायी स्त्रीकी ओर न तो देखे और न एकान्तमें उसके साथ एक आसनपर बैठे ही। इन्द्रियोंको सदा अपने वशमें रखे। स्वप्नमें भी शुद्ध मनवाला होकर रहे ।।

Mahabharat 13.104.12 Geeta Press Gorakhpur

Those men who are devoid of character, who constantly transgress the limits of Dharma, and who associate with women of other varnas — they have a short lifespan in this world, and after death, they fall into hell. (Verse 12)


विशीला भिन्नमर्यादा नित्यं संकीर्णमैथुनाः ।
अल्पायुषो भवन्तीह नरा निरयगामिनः ।। १२ ।।

जो मनुष्य शीलहीन, सदा धर्मकी मर्यादा भंग करनेवाले तथा दूसरे वर्णकी स्त्रियोंके साथ सम्पर्क रखनेवाले हैं; वे इस लोकमें अल्पायु होते और मरनेके बाद नरकमें पड़ते हैं ।। १२ ।।

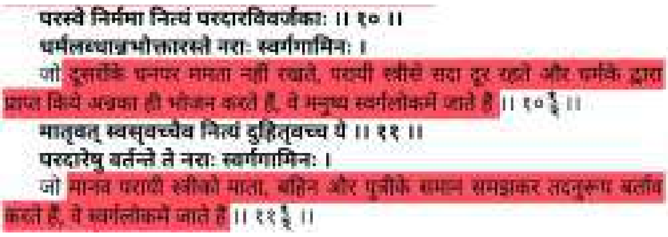
Mahabharta Anushashan Parva Adhaya 144 slokas 10-11 and slokas 13-14

जो दूसरोंके धनपर ममता नहीं रखते, परायी स्त्रीसे सदा दूर रहते और धर्मके द्वारा प्राप्त किये अन्नका ही भोजन करते हैं, वे मनुष्य स्वर्गलोकमें जाते हैं ।। १० ।।

जो मानव परायी स्त्रीको माता, बहिन और पुत्रीके समान समझकर तदनुरूप बर्ताव करते हैं, वे स्वर्गलोकमें जाते हैं ।। ११ ।।

Verse 10:
"Those who do not covet the wealth of others, who always keep away from the other woman, and who eat only the food obtained through righteousness — such men go to heaven."

Verse 11:
"Those men who regard the other woman as a mother, a sister, or a daughter, and behave accordingly — they go to heaven."


परस्वे निर्ममा नित्यं परदारविवर्जकाः ।। १० ।।
धर्मलब्धान्नभोक्तारस्ते नराः स्वर्गगामिनः ।

जो दूसरोंके धनपर ममता नहीं रखते, परायी स्त्रीसे सदा दूर रहते और धर्मके द्वारा प्राप्त किये अन्नका ही भोजन करते हैं, वे मनुष्य स्वर्गलोकमें जाते हैं ।। १०½ ।।

मातृवत् स्वसृवच्चैव नित्यं दुहितृवच्च ये ।। ११ ।।
परदारेषु वर्तन्ते ते नराः स्वर्गगामिनः ।

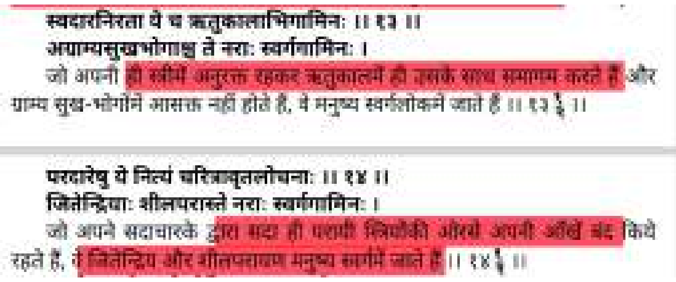
जो मानव परायी स्त्रीको माता, बहिन और पुत्रीके समान समझकर तदनुरूप बर्ताव करते हैं, वे स्वर्गलोकमें जाते हैं ।। ११½ ।।

जो अपनी ही स्त्रीमें अनुरक्त रहकर ऋतुकालमें ही उसके साथ समागम करते हैं और ग्राम्य सुख-भोगोंमें आसक्त नहीं होते हैं, वे मनुष्य स्वर्गलोकमें जाते हैं ।। १३ ।

जो अपने सदाचारके द्वारा सदा ही परायी स्त्रियोंकी ओरसे अपनी आँखें बंद किये रहते हैं, वे जितेन्द्रिय और शीलपरायण मनुष्य स्वर्गमें जाते हैं ।। १४ ।।

Verse 13:
“Those who remain devoted only to their own wife, who unite with her only at the proper time (ṛtukāla), and who are not attached to vulgar worldly pleasures — such men go to heaven.”

Verse 14:
“Those who, by their good conduct, always keep their eyes turned away from other women — such self-controlled and virtuous men go to heaven.”


स्वदारनिरता ये च ऋतुकालाभिगामिनः ॥ १३ ॥
अग्राम्यसुखभोगाश्च ते नराः स्वर्गगामिनः ।
जो अपनी ही स्त्रीमें अनुरक्त रहकर ऋतुकालमें ही उसके साथ समागम करते हैं और ग्राम्य सुख-भोगोंमें आसक्त नहीं होते हैं, वे मनुष्य स्वर्गलोकमें जाते हैं ॥ १३½ ॥

परदारेषु ये नित्यं चरित्रावृतलोचनाः ॥ १४ ॥
जितेन्द्रियाः शीलपरास्ते नराः स्वर्गगामिनः ।
जो अपने सदाचारके द्वारा सदा ही परायी स्त्रियोंकी ओरसे अपनी आँखें बंद किये रहते हैं, वे जितेन्द्रिय और शीलपरायण मनुष्य स्वर्गमें जाते हैं ॥ १४½ ॥

Manu Smriti 7.47- 52

शिकार करना, जुआ खेलना, दिन में स्वप्न देखना, दूसरों की निन्दा करना, स्त्री-सम्पर्क, नशा करना, नृत्य-गीत-वाद्य के प्रति आसक्ति तथा व्यर्थ में इधर उधर घूमना, यह काम से उत्पन्न दस का समूह होता है ।। ४७ ।।

चुगलखोरी, दुःसाहस करना, द्रोह करना, ईर्ष्या करना, गुणों में दोषदृष्टि रखना, दूसरे का धन हड़पने की आकांक्षा रखना, कर्कश वाणी का उच्चारण तथा कठोरतापूर्वक आचरण करना, यह क्रोध से उत्पन्न आठ का समूह (माना गया है) ।। ४८ ।।

सभी विद्वान् जिसे इन दोनों का भी मूलकारण मानते हैं, उस लोभ को अत्यन्त प्रयत्नपूर्वक जीतना चाहिए, क्योंकि ये दोनों समूह उसी से उत्पन्न होते हैं।। ४९ ।।

काम से उत्पन्न होने वाले समूह के अन्तर्गत शराब पीना, जुआ खेलना, स्त्रियों से सम्पर्क तथा शिकार करना, इस चार के समूह को ही क्रमशः अधिक कष्टदायक समझना चाहिए।। ५० ।।

जितेन्द्रिय राजा सभी राजाओं में रहने वाले इस सात के समूह के पूर्व-पूर्व व्यसन को अपेक्षाकृत अधिक दुष्प्रभाव वाला समझे ।। ५२ ।।

Verse 47:
Hunting, gambling, daydreaming, slandering others, excessive association with women, intoxication, attachment to dancing, singing and playing musical instruments, and roaming about here and there aimlessly—these are described as the tenfold group that arises from desire (kāma).

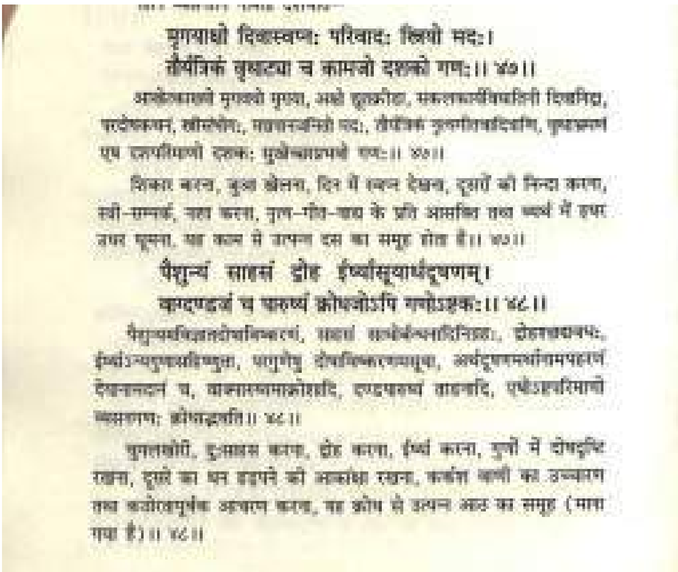
Verse 48:
Tale-bearing (backbiting), reckless daring, treachery, jealousy, finding faults in others’ virtues, the desire to seize another’s wealth, speaking harsh words, and behaving with cruelty—these eight are said to arise from anger (krodha)

Verse 49:
All learned men consider greed (lobha) to be the root cause of both these groups. One should therefore strive with utmost effort to conquer greed, because these two groups spring forth from it.

Verse 50:
Among the group born of desire, drinking liquor, gambling, association with women, and hunting—this group of four hould be regarded, in order, as especially more harmful.

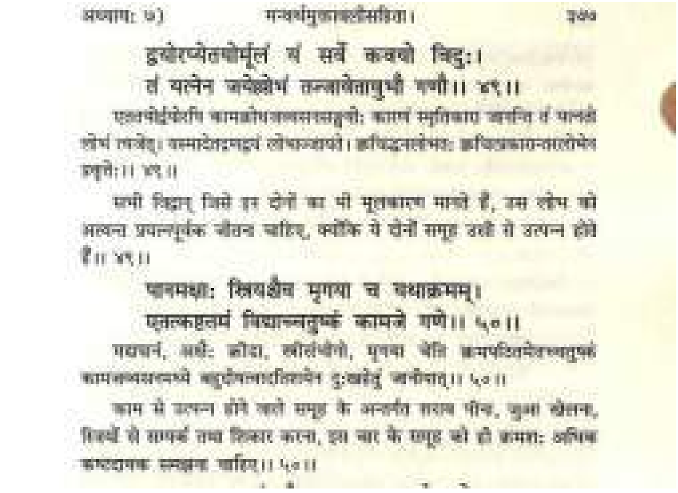
Verse 52:

A self-controlled king should consider, in this group of seven (vices), that the earlier ones (arising from desire) have relatively more disastrous effects.



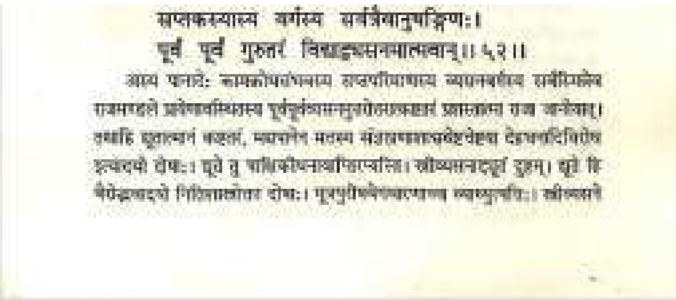
मृगयाक्षो दिवास्वप्नः परिवादः स्त्रियो मदः।
तौर्यत्रिकं वृथाट्या च कामजो दशको गणः॥ ४७॥

पैशुन्यं साहसं द्रोह ईर्ष्यासूयार्थदूषणम्।
वाग्दण्डजं च पारुष्यं क्रोधजोऽपि गणोऽष्टकः॥ ४८॥

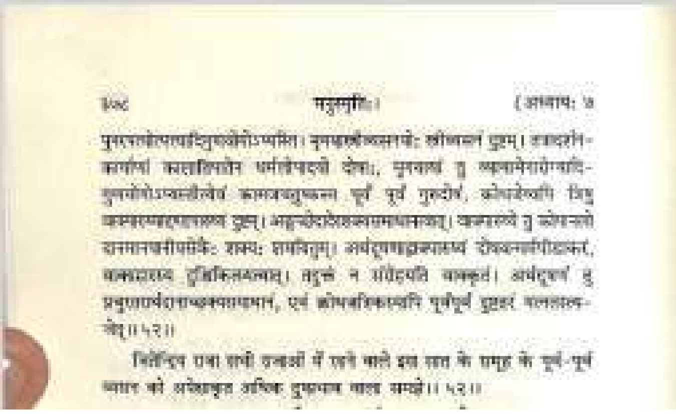


द्वयोरप्येतयोर्मूलं यं सर्वे कवयो विदुः।
तं यत्नेन जयेल्लोभं तज्जावेतावुभौ गणौ॥ ४९॥

पानमक्षाः स्त्रियश्चैव मृगया च यथाक्रमम्।
एतत्कष्टतमं विद्याच्चतुष्कं कामजे गणे॥ ५०॥



सप्तकस्यास्य वर्गस्य सर्वत्रैवानुषङ्गिणः।
पूर्वं पूर्वं गुरुतरं विद्याद्व्यसनमात्मवान्॥ ५२॥



जितेन्द्रिय राजा सभी राजाओं में रहने वाले इस सात के समूह के पूर्व-पूर्व व्यसन को अपेक्षाकृत अधिक दुष्परिणाम वाला समझे॥ ५२॥

DEBUNKING ALLEGATIONS OF PROSTITUTION IN PURANAS AND ITIHASAAS

Allegations-

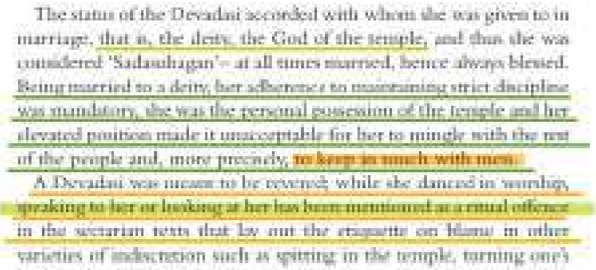
One can find the permissibility of this evil practice in Hindu scriptures,

Padma Purana V.113.40-46b "Vasistha said:- O king, you have not asked enough. That is said to be holy which enables one to be more sportive, O king. He should make Siva's temple white with whitewash on all sides. He should have women who are endowed with beauty and graceful movements, adorned with all ornaments, skilled in (singing) many good songs, and proficient in various kinds of dancing...All should be beautiful and should have graceful movements. All should be of firm breasts. They should be skilled in the ways of sexual love and should be trustworthy...O king, he who has caused women like this to dance (even) on one day, gets into a (divine) aeroplane in a year."

Refutation-

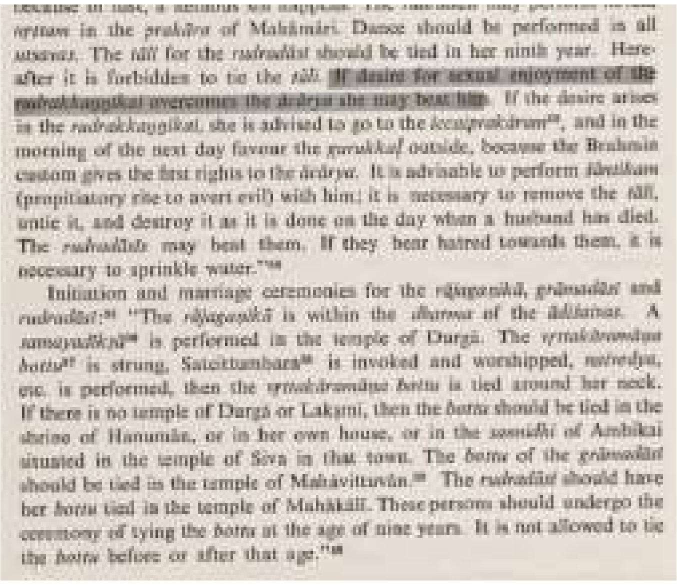
In *Padma Purana*, Pātāla Khaṇḍa, Chapter 113, verses 40–46 (Hindi translation by Choukhamba Publications), the terms Vāsinī, Ājivikī, and the women who play musical instruments and perform classical devotional dances are mentioned. These women are none other than Devadasis—the dedicated servants of temple deities—who served the temple through their music, dance, and various other religious services. They were not sex slaves or prostitutes, but respected custodians of sacred art and ritual. Historical records also affirm their highly regarded status in society, where they were honored for their cultural, spiritual, and artistic contributions.

During Hindu period maintaining discipline was mandatory for them. Far from being forced into prostitution, it was considered a strict offence for any man to look at her lecherously coz she was considered the wife of God himself.


The status of the Devadasi accorded with whom she was given to in marriage, that is, the deity, the God of the temple, and thus she was considered 'Sadasuhagan'– at all times married, hence always blessed. Being married to a deity, her adherence to maintaining strict discipline was mandatory, she was the personal possession of the temple and her elevated position made it unacceptable for her to mingle with the rest of the people and, more precisely, to keep in touch with men.

A Devadasi was meant to be revered; while she danced in worship, speaking to her or looking at her has been mentioned as a ritual offence in the sectarian texts that lay out the etiquette on blame in other varieties of indiscretion such as spitting in the temple, turning one's

The Agama shastras have given Devadasis, the right to beat the hell out of pervert priests.


ārttam in the *prakāra* of Mahāmāri. Dance should be performed in all *utsavas*. The *tāli* for the *rudradāsī* should be tied in her ninth year. Hereafter it is forbidden to tie the *tāli*. If desire for sexual enjoyment of the *rudrakkaṉṉikai* overcomes the *ācārya* she may beat him. If the desire arises in the *rudrakkaṉṉikai*, she is advised to go to the *kṣetrapālakṣetram*[39], and in the morning of the next day favour the *gurukkal* outside, because the Brahmin custom gives the first rights to the *ācārya*. It is advisable to perform *śāntikam* (propitiatory rite to avert evil) with him; it is necessary to remove the *tāli*, untie it, and destroy it as it is done on the day when a husband has died. The *rudradāsīs* may beat them. If they bear hatred towards them, it is necessary to sprinkle water."[40]

Initiation and marriage ceremonies for the *rājaganikā*, *gṛhadāsī* and *rudradāsī*:[41] "The *rājaganikā* is within the *dharma* of the *ādiśaivas*. A *samayadīkṣā*[42] is performed in the temple of Durgā. The *syṃakārambha* *bottu*[43] is strung, Saccitambara[44] is invoked and worshipped, *naivedya*, etc. is performed, then the *syṃakārambha* *bottu* is tied around her neck. If there is no temple of Durgā or Lakṣmī, then the *bottu* should be tied in the shrine of Hanumān, or in her own house, or in the *saṃnidhi* of Ambikai situated in the temple of Śiva in that town. The *bottu* of the *gṛhadāsī* should be tied in the temple of Mahāviṭṭuvāṉ.[45] The *rudradāsī* should have her *bottu* tied in the temple of Mahākālī. These persons should undergo the ceremony of tying the *bottu* at the age of nine years. It is not allowed to tie the *bottu* before or after that age."[46]

Padma Purana, Pātāla Khaṇḍa, Chapter 113, verses 40–46 (Hindi translation by Choukhamba Publications)

दिलीप ने कहा- सभी प्रकार की सम्पत्तियों से समृद्ध कामग विमान के द्वारा जो सभी प्रकार के सुख
से युक्त तथा पुण्य स्थान पर उपस्थित था उस विमान के विषय में पूछा ॥३९॥ वसिष्ठ महर्षि ने कहा- राजन्! आपने इससे भी अधिक सुखद जिसके द्वारा जीव क्रीड़ा करेंगे उस पुण्य के विषय में आपने नहीं
पूछा है, मैं उसी पुण्य को बतलाता हूँ।॥४०॥ शिवजी के मन्दिर को चूने से पोतवाकर अमृत के समान
धवल बना दे। रूप तथा विलास से युक्त तथा सभी अलङ्कारों से अलंकृत जो अनेक प्रकार के गीतों को
गाने में कुशल हों तथा अनेक प्रकार के नृत्यों को करने में दक्ष हों ऐसी स्त्रियों से तथा मृदङ्ग ध्वनि करने
वाली, चार, आठ अथवा छह स्त्रियों से ॥४१-४२।।

दो वासिनी होना चाहिए तथा दो स्त्रियों को आजविकी
होना चाहिए। दो स्त्रियों को नगाड़ा बजाने वाली होना चाहिए, चार स्त्रियों को नृत्य करने वाली होनी
चाहिए। एक को सन्तुष्ट गायिका होनी चाहिए ॥४३॥ एक अथवा दो स्त्रियों को गीतों का सुन्दर ज्ञान
होना चाहिए तथा उन दोनों को मुखर होना चाहिए। दो स्त्रियों को कोण बजाने वाली होना चाहिए। मौन
रहने वाली छह या आठ स्त्रियों को होना चाहिए ॥४४। इन सबों को रूप तथा विलास से युक्त होना
चाहिए। इन सबों के स्तनों को उठा हुआ होना चाहिए। उन सबों को रतिशास्त्र में कुशल होना चाहिए
जिससे कि ये लज्जा न करें।॥४५॥ उन सबों के वस्त्र तथा वेश को सूक्ष्म (महीन) होना चाहिए। उनके
नेत्रों को बिजली के समान चञ्चल होना चाहिए। राजन् इस प्रकार की स्त्रियों के द्वारा जो व्यक्ति शिवमन्दिर
में एक दिन नृत्य करवाता है वह एक वर्ष तक विमान से सञ्चरण करता है। सैकड़ों स्त्रियाँ उसका मुख
देखती रहती हैं, और अनेक युवा पुरुष उसकी अर्चना करते हैं।॥४६-४७।। वह आनन्द के साधनों से
परिपूर्ण होता है तथा क्रोध एवं ईर्ष्या से रहित होता है। उसके अङ्गों में पञ्चगन्ध का लेप लगाया जाता
है। उसका चन्द्रमा के समान मनोहर मुख होता है ॥४८॥ वह सूर्य के समान तेजस्वी होता है और उसकी
सभी स्त्रियाँ सुन्दर मुख वाली होती हैं। वह ताजे तथा विकसित पारिजात पुष्पों की माला को धारण करता
।॥४९॥ उसकी स्त्रियाँ विकसित लाल अरोही पुष्प की माला धारण करती हैं। वे

अपनी चोटी में तथा
वक्ष:स्थल पर भी माला धारण करती हैं। उनके ओठों पर मुसुकान बनी रहती है ।।५०।

King Dilīpa said — "I ask about that aerial chariot (vimāna), resplendent with all kinds of wealth, which was present at that sacred place, full of all kinds of pleasures." ॥39॥

Sage Vasiṣṭha said — "O King! You have not asked about a merit (puṇya) even more blissful than that, by which living beings will rejoice. I will tell you of that very merit." ॥40॥

Plaster the temple of Śiva with lime, making it as white as nectar, and adorn it with beauty and elegance, with all decorations. Let there be women skilled in singing many kinds of songs, and adept in performing various dances — such women, along with four, eight, or six women who play the mṛdaṅga drum sound. ॥41–42॥

Two of the women should be Vāsinī (fragrant or perfumed attendants), and two women should be Ājivikī (professional female performers). Two women should be players of the naḍā drum, and four women should be dancers. One should be a pleasing singer. ॥43॥

One or two women should possess fine knowledge of songs, and both should be melodious in voice. Two women should play the koṇa (a type of percussion or cymbal). There should be six or eight women who remain silent. ॥44॥

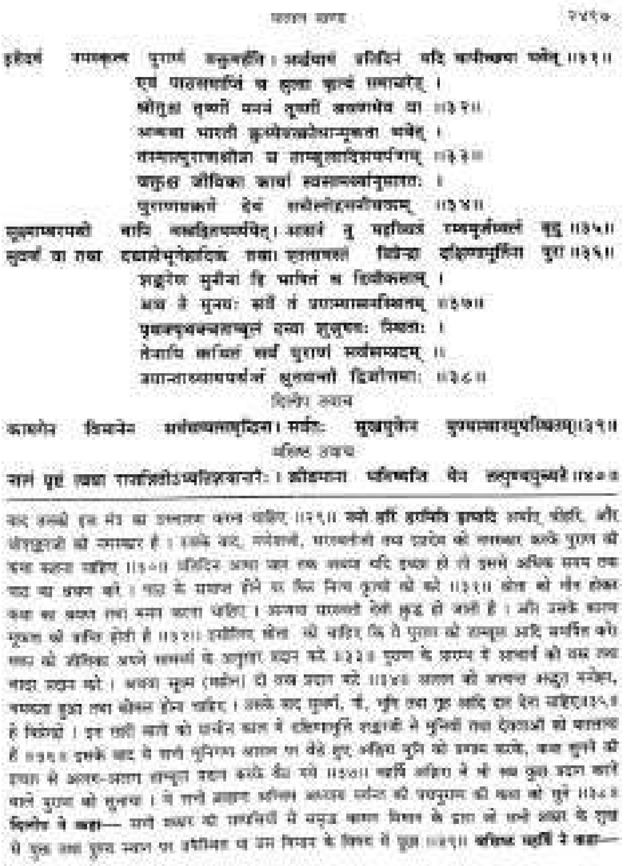
All of them should be endowed with beauty and charm. The breasts of all should be well-raised. They should be skilled in the art of love (Rati-śāstra) so that they do not feel shy. ॥45॥

Their garments and attire should be delicate and fine. Their eyes should be as restless as lightning. O King! A person who, with such women, arranges for dancing in a Śiva temple for one day, travels in a celestial chariot (vimāna) for a year. Hundreds of women keep gazing at his face, and many young men offer worship to him. ॥46–47॥

He becomes filled with means of joy and is free from anger and jealousy. His limbs are anointed with five kinds of fragrances (pañca-gandha). His face becomes as charming as the moon. ॥48॥

He is radiant like the sun, and all his women have beautiful faces. He wears a garland of fresh and fully bloomed pārijāta flowers. ॥49॥

His women wear garlands of fully bloomed red arohī flowers. They also adorn their hair and bosom with garlands. Smiles always play upon their lips. ॥50॥



Allegations-

Padma Purana 1.23.74b-87a "The Lord said: O Brahman, born from the lotus, in the same city there will be sixteen thousand wives of Vasudeva. Krsna, the universal soul, having eyes like those of a deer, the dignified scion of Yadu family, who had put the garland of Malati flowers on his head, and being adorned with his praiseworthy wives, will

enjoy with them in a garden rich with flowers, and situated on the bank of a lake, in the spring season abounding in cuckoos and swarms of bees. Samba, Jambavatl's son, adorned with all (kinds of ornaments), going along with the path nearby, really of the form of Cupid, will be longingly seen by the ladies and passion will be aroused in the hearts of them who will be tormented by the arrows of Cupid. He, the lord of the world, the omniscient master, having perceived it with his eye of contemplation, will say to them: "The evil being will kidnap you, since you have thus entertained the passion of love (for Samba) in my presence." Then the revered lord, the cause of beings, the holder of the bow made of horn, being propitiated (by the ladies) tormented with the curse, will say this: "(You will observe) the vow, beneficial in the future, which sage Dalbhya, emancipator of the fishermen living in the north and of an unlimited (generosity of) mind will tell you." Saying so and leaving them, the lord vanished. Then after a (long) time when the burden (on the earth as a result of the great Bharatawar) will be lightened and when the fight with clubs (among the Yadavas) will be over, when Kesava will have come back to the heaven, when the entire Yadu-family will be no more, when even Arjuna will be defeated by the thieves, when Krsna's wives will be kidnapped and will be enjoyed by the fishermen for a hundred million years and when they will be (thus) tormented, a devout soul, Dalbhya by name, with great penance (to his credit) will come there."

Padma Purana 1.23.91-121 "O revered sir, all of us have been perforce enjoyed by the evil beings; we have slipped from (i.e. erred in) our duty. You are our refuge. O brahmana, you have been formerly instructed by the intelligent Kesava. Why have we become prostitutes after having come in contact with the lord? O you, whose wealth is penance, explain to us the duties of the prostitutes." I shall tell you what Dalbhya Caikitayana said to them. Dalbhya said: Formerly Narada approached you, who were proud, while (you were) sporting in the water of the Manasa lake. All of you were daughters of Agni and were the nymphs in olden days. Not saluting Narada through haughtiness you asked the sage conversant with deep and abstract meditation: "Advise us as to how Narayana will be our husband." From him, this boon and this curse came forth (i.e. Narada gave this boon to and pronounced this curse on the ladies) in ancient days: "By giving a couple of beds with articles of gold (to a brahmana) on the twelfth day of the bright fortnight of Caitra and Vaisakha, Narayana will certainly be your husband (i.e. you will obtain Narayana as your husband); (and) since, you asked me (a question) without saluting me, due to your selfish addiction to your beauty and good fortune, you will be kidnapped by thieves and will become prostitutes." Thus, due to the curse of Narada and also that of Kesava, all of you, deluded by passion, have become prostitutes. O you excellent ladies, listen, even now, to what I shall say. The lord of lords, the best speaker, formerly said to the hundreds and thousands of thousands of the wives of the demons, the Asuras (the evil spirits—enemies of gods), the sons of Diti and the goblins, when these (ladies) were married and enjoyed by force (by the gods), after hundreds of the Asuras and demons were killed by the gods in the war between gods and Asuras (that took place) in ancient days: "O you devout and beautiful ladies,

now live as prostitutes in king's residences and in temples of gods; you will obtain your livelihood from the king and the master; and all of you will have good fortune as per your capacity. He, who enters your house with the fee should be served by you with attitude of love void of deceit... At that time, he, having the five arrows as his soul (i.e. Cupid), will go (i.e. remain) near Hari. She should worship the lotus-eyed (god i.e. Visnu), followed by eulogies of Cupid. She should worship the feet (of the image of the deity saying:) 'My salutation to Kama'; (she should worship) the shanks (saying:) 'My salutation to Vaimohakarin'; (she should worship) the generative organ (of the image of the deity saying:) 'My salutation to Kandarpanidhi...Having thus worshipped Govinda, the lord of the form of Ananga, the lady having made an offering with sandal, flowers and incense, and then having invited a Brahmana knowing customary observances, who has mastered the Vedas and who is without any deformity, and then having honoured him with adoration of sandal, flowers etc. she should give the brahmana rice of the measure of a prastha along with a pot of ghee, (saying:) 'May Madhava be pleased'. She should bear in mind that the best Brahmana, who has eaten well according to his sweet will, is Kamadeva meant for Rati. The lady should do whatever the best Brahmana desires."

Padma Purana 1.23.130b-142 "Then having circumambulated and allowed the best Brahmana to go, she should take all (the articles) like the bed, the seat, to the Brahmana's house. Since then whosoever comes to her house for sexual enjoyment should be similarly honoured on a Sunday and should always be adored. Thus till the thirteenth month arrives, she should gratify a Brahmana and then send him to his house; with his permission (she may entertain) a handsome (person) till he arrives (to her residence). When she has a difficulty as a result of impurity due to child-birth or abortion or from the king or a difficulty due to divine or human (forces) or due to an eclipse, then she should offer herself according to her capacity, for fifty-eight times. This (vow) I have especially narrated to you, since this is the duty that should be always performed by the prostitutes in this world..."

Refutation-

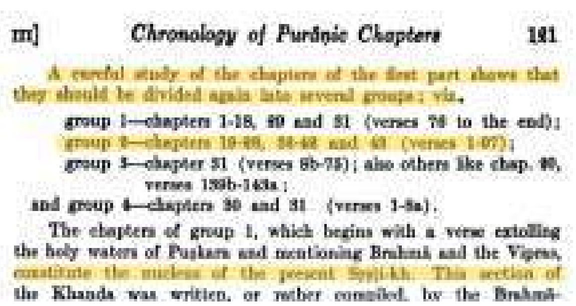
According to R.C. Hazra (*Puranic Records on Hindu Rites and Customs*), chapters 19–28 of the *Sṛṣṭi-khaṇḍa* of the *Padma Purāṇa* — including chapter 23 — represent a comparatively late stratum of the text. These portions, in his assessment, were not part of the original Brahma-worshipping redaction but were inserted subsequently by compilers belonging to other sectarian traditions. Their thematic and stylistic character, as well as their divergence from the Brahma-centric orientation of the earlier core chapters, support the conclusion that they are later accretions rather than authentic components of the earliest *Sṛṣṭi-khaṇḍa.*

A careful study of the chapters of the first part shows that they should be divided again into several groups; viz.,

group 2 chapters 19-28, 32-42 and 48 (verses 1-97)

constitute the nucleus of the present Srsti-kh. This section of

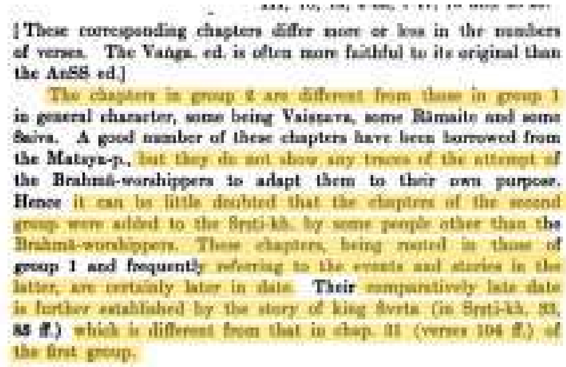
The chapters in group 2 are different from those in group 1 in general character, some being Vaisnava, some Rämaite and some Saiva. A good number of these chapters have been borrowed from the Matsya-p., but they do not show any traces of the attempt of the Brahma-worshippers to adapt them to their own purpose. Hence it can be little doubted that the chapters of the second group were added to the Srşți-kh. by some people other than the Brahmā-worshippers. These chapters, being rooted in those of group 1 and frequently referring to the events and stories in the latter, are certainly later in date. Their comparatively late date is further established by the story of king Sveta (in Srşți-kh. 33, 85 ff.) which is different from that in chap. 31 (verses 104 ff.) of the first group.


III] *Chronology of Purāṇic Chapters* 131

A careful study of the chapters of the first part shows that they should be divided again into several groups; viz.,

group 1—chapters 1-18, [illegible] and 31 (verses [illegible] to the end);
group 2—chapters [illegible] and [illegible] (verses [illegible]);
group 3—chapter 31 (verses [illegible]); also others like chap. [illegible], verses [illegible];
and group 4—chapters 30 and 31 (verses 1-[illegible]).

The chapters of group 1, which begins with a verse extolling the holy waters of Puşkara and mentioning Brahmā and the Vipras, constitute the nucleus of the present Sṛṣṭi-kh. This section of the Khanda was written, or rather compiled, by the Brahmā-


[These corresponding chapters differ more or less in the numbers of verses. The Vanga. ed. is often more faithful to its original than the AnSS ed.]

The chapters in group 2 are different from those in group 1 in general character, some being Vaisnava, some Rāmaite and some Śaiva. A good number of these chapters have been borrowed from the Matsya-p., but they do not show any traces of the attempt of the Brahmā-worshippers to adapt them to their own purpose. Hence it can be little doubted that the chapters of the second group were added to the Sṛṣṭi-kh. by some people other than the Brahmā-worshippers. These chapters, being rooted in those of group 1 and frequently referring to the events and stories in the latter, are certainly later in date. Their comparatively late date is further established by the story of king Śveta (in Sṛṣṭi-kh. 33, 85 ff.) which is different from that in chap. 31 (verses 104 ff.) of the first group.

Allegations-

Sage Dalbhya instructs them to lead prostitution just like Indra had commanded the wives of slain demons mentioned in Matsya Purana 70.26-59 which I have already mentioned in Sex Slaves category, readers are requested to read Matsya Purana 70.26-59 again to better understand this. Agni Purana 211.37-43 also talks about gifting female slaves to Brahmins which I have mentioned in Sex Slaves category.

Refutation-

Here is Matsya Purana Adhaya 70 Geeta Press Gorakhpur

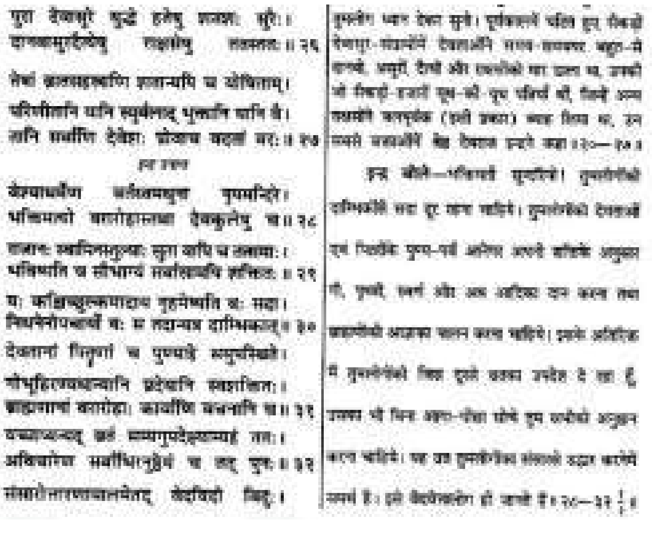
पूर्वकालमें घटित हुए सैकड़ों दानवो, असुरों, दैत्यों और राक्षसोंको मार डाला था, उनकी जो सैकड़ों-हजारों यूथ की यूथ पत्नियाँ थीं, जिन्हें अन्य राक्षसोंने बलपूर्वक (इसी प्रकार) ब्याह लिया था, उन सबसे वक्ताओंमें श्रेष्ठ देवराज इन्द्रने कहा ॥ २०-२७ ।।
इन्द्र बोले-भक्तिमती सुन्दरियो ! तुमलोगोंको
दाम्भिकोंसे सदा दूर रहना चाहिये। तुमलोगोंको देवताओं
एवं पितरोंके पुण्य-पर्व आनेपर अपनी शक्तिके अनुसार
ौ, पृथ्वी, स्वर्ण और अत्र आदिका दान करना तथा

ब्राह्मणोंकी आज्ञाका पालन करना चाहिये। इसके अतिरिक्त
मैं तुमलोगोंको जिस दूसरे व्रतका उपदेश दे रहा हूँ,
उसका भी बिना आगा-पीछा सोचे तुम सभीको अनुष्ठान
करना चाहिये। यह व्रत तुमलोगोंका संसारसे उद्धार करनेमें
। समर्थ है। इसे वेदवेत्तालोग ही जानते हैं॥ २८-३२ ॥

"In ancient times, during the many battles that took place, the gods destroyed hundreds of demons, asuras, daityas, and rakshasas.
The hundreds and thousands of their wives, in groups, were later forcibly taken and married by other rakshasas in a similar way.
To all of them, Indra—the king of the gods and the best among speakers—spoke as follows: (Verses 20–27)

Indra said:
'O beautiful women devoted to piety!
You must always keep away from arrogant and deceitful men.
When the holy festivals dedicated to the gods and the ancestors (pitṛs) come, you must, according to your ability, give in charity cows, land, gold, cloth, and other such gifts.
You must also obey and follow the instructions of the Brahmanas.

In addition to this, I shall instruct you about another vow.
You must all observe this vow without any hesitation or delay.
This vow has the power to deliver you from worldly bondage.
Only those learned in the Vedas know this vow.' (Verses 28–32)



Matsya Purana Chapter 70 slokas 44-45 geeta press hindi translation – Nowhere any sexual intercourse mentioned here

इस प्रकार रविवारसे प्रारम्भ करके यह सब कार्य करते रहना चाहिये। एक सेर चावलका दान तो तेरह मासतक करनेका विधान है। तेरहवाँ महीना आनेपर उस स्त्रीको चाहिये कि उपर्युक्त ब्राहाणको समस्त उपकरणोंसे युक्त एक ऐसी विलक्षण शय्या प्रदान करे, जो गद्दा, चादर और विश्रामहेतु बने हुए तकियेसे युक्त एवं सुन्दर हो तथा उसके साथ दीपक, जूता, छाता, खड़ाऊँ और आसनी भी हो। उस समय उस सपत्नीक ब्राहाणको महीन वस्त्र, सोनेको जंजीर, अँगूठी, कड़ा, अधिकाधिक पुष्पमाला और चन्दनसे अलंकृत करके गुड़से भरे हुए कलशके ऊपर स्थापित ताम्रपात्रके आसनपर सपत्नीक कामदेवकी मूर्तिको रख दे, उसे स्वर्णनिर्मित नेत्राच्छादनसे ढक दे। उसके निकट कांसेका पात्र और गन्ना भी रख दे। फिर आगे कहे जानेवाले मन्त्रका उच्चारण करके समग्र उपकरणोंसहित उस मूर्तिका तथा
क दुधारू गौका उस ब्राह्मणको दान करे। (दानका मन्त्र इस प्रकार

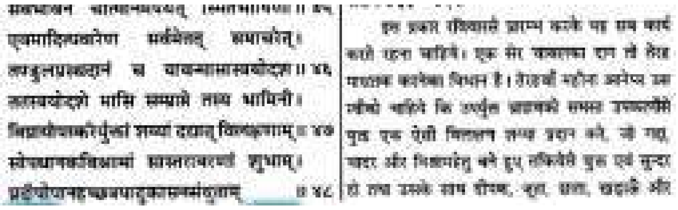
"In this way, beginning on a Sunday, one should continue performing these acts.
The offering (dāna) of one *seer* of rice (uncooked) is to be done every month for thirteen months.

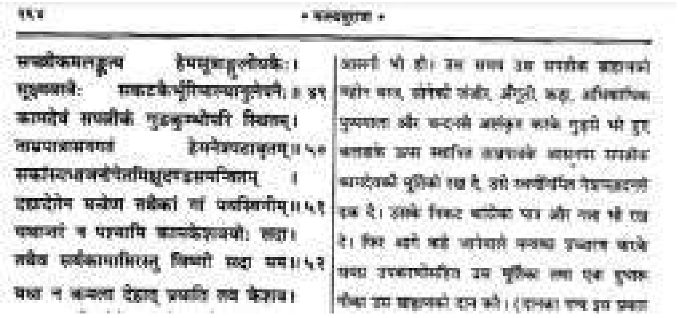
When the thirteenth month arrives, that woman should present to the designated Brahmana an excellent bed equipped with all necessary items.
This bed should be furnished with a mattress, a bedsheet, a soft pillow for resting, and be pleasing in appearance.

Along with this bed, she should also give a lamp, footwear, an umbrella, wooden sandals (khaḍāu), and a sitting mat.

At that time, she should adorn that Brahmana and his wife with fine garments, a golden chain, a ring, a bracelet, many garlands of flowers, and sandal paste.
Then, on a copper plate placed over a pot filled with jaggery (gur), she should install an image of Kamadeva (the god of love) together with his consort, cover it with golden eye-ornaments (netrāchchhādana, i.e., small gold coverings for the eyes of the idol).

Beside them, she should place a bronze vessel and sugarcane.
After that, reciting the mantra that will be mentioned further ahead, she must offer this image, with all the accompanying articles, as well as a milch cow, to that Brahmana as a gift."





Matsya Purana Chapter 70 slokas 56-59 geeta press hindi translation – Nowhere any sexual intercourse mentioned here

केशव ! जिस प्रकार लक्ष्मी आपके शरीरसे उसी प्रकार आप मेरे शरीरको भी स्वीकार कर लें।' प्रकार इस दैवकर्मको अनुरागपूर्वक अपनी शक्तिके स्वर्णमय कामदेवकी मूर्तिको ग्रहण करते समय वे द्विजवर- 'कोऽदात् कस्मा अदात् कामोऽदात् कामायादात्' इत्यादि (वाजस० सं० ७। ४८) इस वैदिक मन्त्रका उच्चारण करें। तदनन्तर वह स्त्री उन द्विजवरकी प्रदक्षिणा करके उन्हें विदा करे और शय्या, आसन आदि दानकी सभी वस्तुएँ उनके घर भिजवा दे। इस अनुसार विधिपूर्वक अट्ठावन बार करना चाहिये। विशेषतः तुम्हीं लोगोंके लिये ही मैंने इस व्रतका सम्यक् प्रकारसे वर्णन किया है। ऐसा करनेसे पण्यस्त्रियोंको इस लोकमें कभी अधर्मका भागी नहीं होना पड़ेगा ॥ ४६-६०

ranslation:

"O Keshava! Just as Lakshmi is united with Your body, in the same way, may You also accept my body as Yours."

While lovingly offering the golden image of Kamadeva prepared with devotion, the chosen Brahmana, when receiving it, should recite this Vedic mantra from the Vajasaneyi Samhita (7.48):

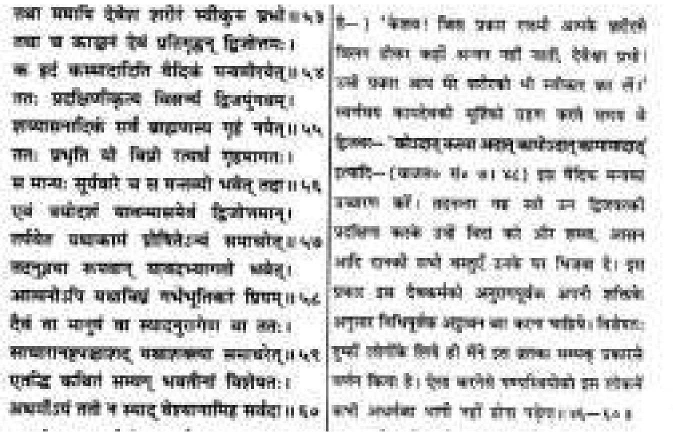
'Ko adāt? Kasma adāt? Kāmo adāt kāmāyādāt'
(Meaning: *Who gave? To whom was it given? Desire gave it, and gave it for the sake of desire.*)

After this, that woman should circumambulate (perform pradakṣiṇā) the noble Brahmana and his wife, and then respectfully bid them farewell.
She must ensure that the bed, seat, and all the other donated articles are sent to their house.

This entire procedure should be performed fifty-eight times in the same manner, as prescribed.

Especially for you (ladies) I have described this vow (vrata) in full detail.

By performing this, virtuous women will never become guilty of sin or fall into unrighteousness in this world.


तथा ममापि देवेश शरीरं स्वीकुरु प्रभो॥५३
तथा च काञ्चनं देवं प्रतिगृह्णन् द्विजोत्तमः।
क इदं कस्मादादिति वैदिकं मन्त्रमीरयेत्॥५४
ततः प्रदक्षिणीकृत्य विसर्ज्य द्विजपुंगवम्।
शय्यासनादिकं सर्वं ब्राह्मणस्य गृहं नयेत्॥५५
ततः प्रभृति यो विप्रो रत्यर्थं गृहमागतः।
स मान्यः सूर्यवारे च स मन्तव्यो भवेत् तदा॥५६
एवं त्रयोदशं वाऽन्मासमेवं द्विजोत्तमान्।
तर्पयेत यथाकामं प्रीतिहेतोऽर्थं समाचरेत्॥५७
यावदुत्तमा कामान् तावदभ्यागतो भवेत्।
आत्मनोऽपि यथाशक्ति सर्वभूतिकरं प्रियम्॥५८
दैवं वा मानुषं वा स्यादनुरागेण वा ततः।
सर्वमेतत्प्रसादात् यथाशक्त्या समाचरेत्॥५९
एतद्धि कथितं सम्यक् भवतीनां विशेषतः।
अधर्मोऽयं ततो न स्याद् वेश्यानामिह सर्वदा॥६०

है—। 'केशव! जिस प्रकार रतमें आपके शरीरसे
विलग होकर कहीं अन्यत्र नहीं जाती, देवेश प्रभो!
उसी प्रकार आप मेरे शरीरको भी स्वीकार कर लें।'
स्वर्णमय कामदेवकी मूर्तिको ग्रहण करते समय श्रे
द्विजवर— 'कोऽदात् कस्मा अदात् कामोऽदात् कामायादात्'
इत्यादि—(वाजस० सं० ७। ४८) इस वैदिक मन्त्रका
उच्चारण करें। तदनन्तर वह स्त्री उन द्विजवरकी
प्रदक्षिणा करके उन्हें विदा करे और शय्या, आसन
आदि सबको उनके घर पहुँचा दे ...
...तुम्हें ... विशेषतः ... सम्यक् प्रकारसे
वर्णन किया है। ... ... इस लोकमें
कभी अधर्मका भागी नहीं होना पड़ेगा॥ ५३—६०॥

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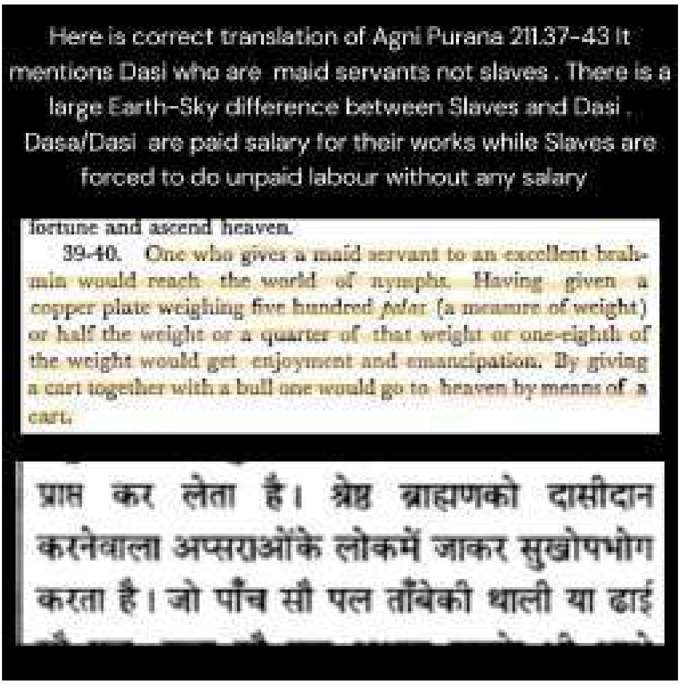
Coming to Allegations on Agni Purana 211.37-43

Here is correct translation of Agni Purana 211.37-43 It mentions Dasi who are maid servants not slaves . There is a large Earth-Sky difference between Slaves and Dasi . Dasa/Dasi are paid salary for their works while Slaves are forced to do unpaid labour without any salary

39-40. One who gives a maid servant to an excellent brahmin would reach the world of nymphs. Having given a copper plate weighing five hundred palas (a measure of weight) or half the weight or a quarter of that weight or one-eighth of the weight would get enjoyment and emancipation. By giving a cart together with a bull one would go to heaven by means of a cart.
प्राप्त कर लेता है। श्रेष्ठ ब्राह्मणको दासीदान करनेवाला अप्सराओंके लोकमें जाकर सुखोपभोग करता है। जो पाँच सौ पल ताँबेकी थाली या ढाई



fortune and ascend heaven.

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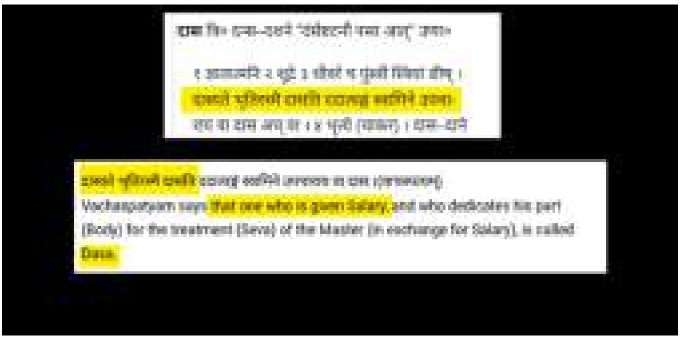
Meaning of the Word Dasa –

दास त्रि० दन्स-दशने "दंसेष्टटनौ नस्य आत्" उणा०
१ ज्ञातात्मनि २ शूद्रे ३ धीवरे च पुंस्त्री स्त्रियां ङीष्।
दास्यते भृतिरस्मै दासति ददात्यङ्गं स्वामिने उपचा-
राय वा दास अच् वा । ४ भृत्ये (चाकर)। दास-दाने

दास्यते भृतिरस्मै दासति ददात्यङ्गं स्वामिने उपचाराय वा दासः। (वाचस्पत्यम्)
Vachaspatyam says that one who is given Salary, and who dedicates his part (Body) for the treatment (Seva) of the Master (in exchange for Salary), is called Dasa.


Vachaspatyam says that one who is given Salary, and who dedicates his part (Body) for the treatment (Seva) of the Master (in exchange for Salary), is called Dasa.

Where as the definition of slave is a person who is the property of and wholly subject to another and forced to provide unpaid labor.

In Sanatan Dharm it is clearly said that you can't make someone dasa against his/her will ..
It is said
बलाद्दासीकृतश्चौरैर्विक्रीतश्चापि मुच्यते । that if someone is forcibly made a Dasa or sold by thieves, even when already sold, he/she has to be released

Yajnavalkya Smriti says बल्लाद्दासीकृतश्चौरैर्विक्रीतश्चापि मुच्यते । स्वामिप्राणप्रदो भक्तत्यागात्तन्निष्क्रयाद्धि –

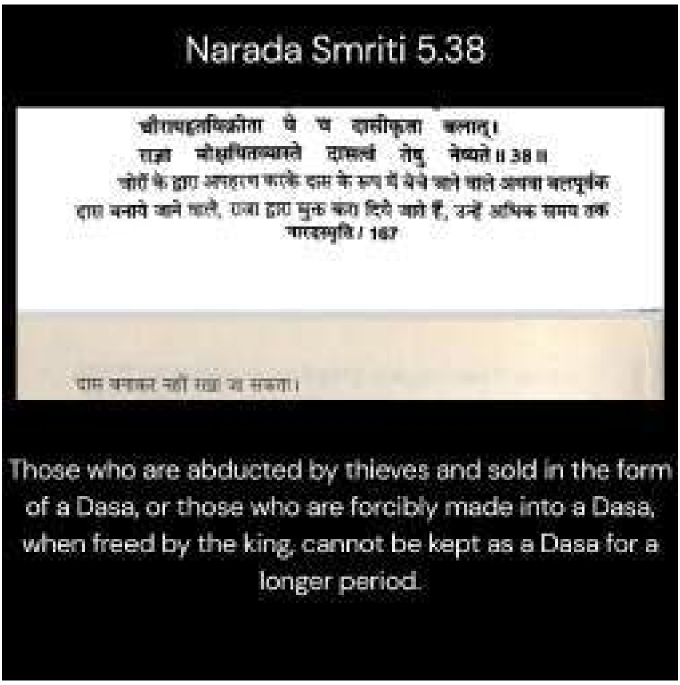
ऐसा स्मृतिकार याज्ञवल्क्य का वचन है। जिसे बलपूर्वक दास बना लिया गया हो, तस्करों के द्वारा बेच दिया गया हो, उसे दासत्व से मुक्त कर देना चाहिए। अर्थात् यदि आप अपने घर के लिये या व्यापार के लिए किसी को नौकरी पर रखते हैं तो उसे बलपूर्वक या मानव-तस्करों के द्वारा खरीद बेच कर दास नहीं बनाया हुआ होना चाहिए –

This is the statement of Smriti writer Yagyavalkya. One who has been forcibly made a Dasa or sold by smugglers should be freed from Dasatva. That is, if you employ someone for your home or business, then he should not have been made a slave by force or by buying and selling from human smugglers.

Narada Smriti 5.38 says

चौरापहृतविक्रीता ये च दासीकृता बलात् । राज्ञा मोक्षयितव्यास्ते दासत्वं तेषु नेष्यते ॥ 38 ॥जो लोग चोरों द्वारा अपहरण कर लिए जाते हैं और गुलाम के रूप में बेच दिए जाते हैं या जबरन गुलाम बना लिए जाते हैं, उन्हें राजा द्वारा मुक्त कर िदया जाता है और उन्हें अधिक समय तक जेल में नहीं रखा जा सकता

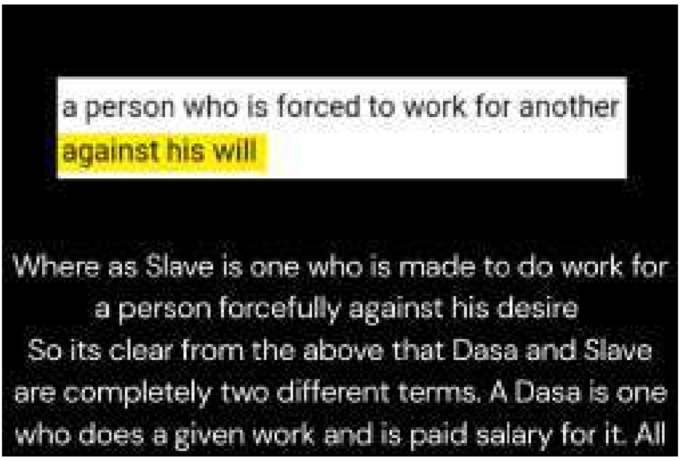
Those who are kidnapped by thieves and sold as Dasas or are forcibly made Dasa are freed by the king and they cannot be kept in a prison for a longer period of time



a person who is forced to work for another against his will is a slave

Where as Slave is one who is made to do work for a person forcefully against his desire

So its clear from the above that Dasa and Slave are completely two different terms. A Dasa is one who does a given work and is paid salary for it.



Allegations-

Krishna states what is done to women by priests in Soma sacrifice,

Garuda Purana 3.28.79 "Neither men nor women nor ascetics have any dread or shame in this respect. Men can copulate even with their sisters, that too at the day time, just as the priests do with the women at the Soma sacrifice."

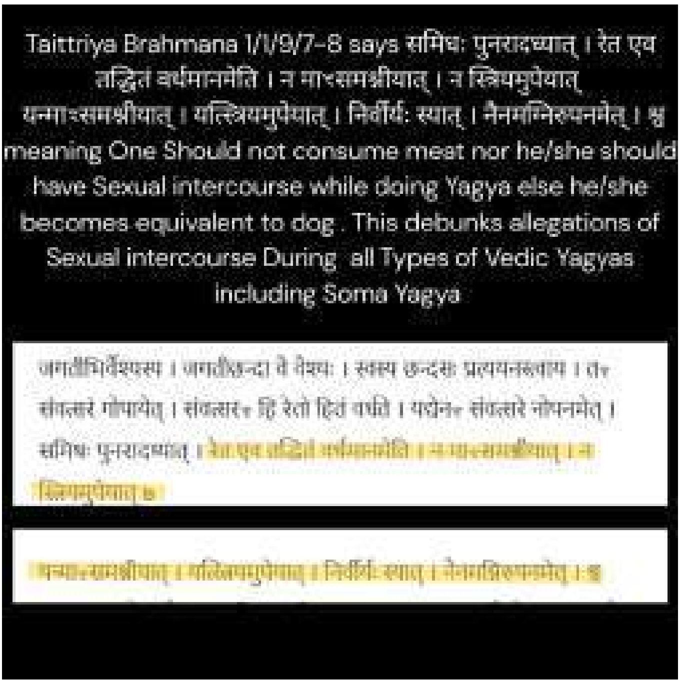
Refutation-

The Garuḍa Purāṇa 3.28.79 is not an injunction endorsing incest or priestly misconduct but part of Śrī Kṛṣṇa's warning to Garuḍa about the depravity of uncontrolled senses. In

this chapter, Kṛṣṇa lists the shameless acts of spiritually ignorant people—ears delighting in gossip, eyes lusting after others, tongues eating without offering, and finally, even incest—as extreme examples of moral decay, not as practices to follow. The “priests at the Soma sacrifice” reference is a proverbial rebuke against corrupt ritualists, not a blanket statement about all Vedic priests. Grammatically, the verse is descriptive, not prescriptive, and the entire passage condemns such behaviour as born of delusion (svabhāva-vimūḍha), showing that the text exposes vice to urge renunciation, not to legitimise sin.

Moreover Soma Sacrifice is a Vedic Yagya described in Brahmanas and Srauta Sutras . In Vedic Yagyas intercourse or any other Lustful activity is strictly prohibited .

Taittriya Brahmana 1/1/9/7-8 says समिधः पुनरादध्यात् । रेत एव तद्धितं वर्धमानमेति । न मासमश्नीयात् । न स्त्रियमुपेयात् यन्मासमश्नीयात् । यत्स्त्रियमुपेयात् । निर्वीर्यः स्यात् । नैनमग्निरुपनमेत् । श्व
meaning One Should not consume meat nor he/she should have Sexual intercourse while doing Yagya else he/she becomes equivalent to dog. This debunks allegations of Sexual intercourse During all Types of Vedic Yagyas including Soma Yagya



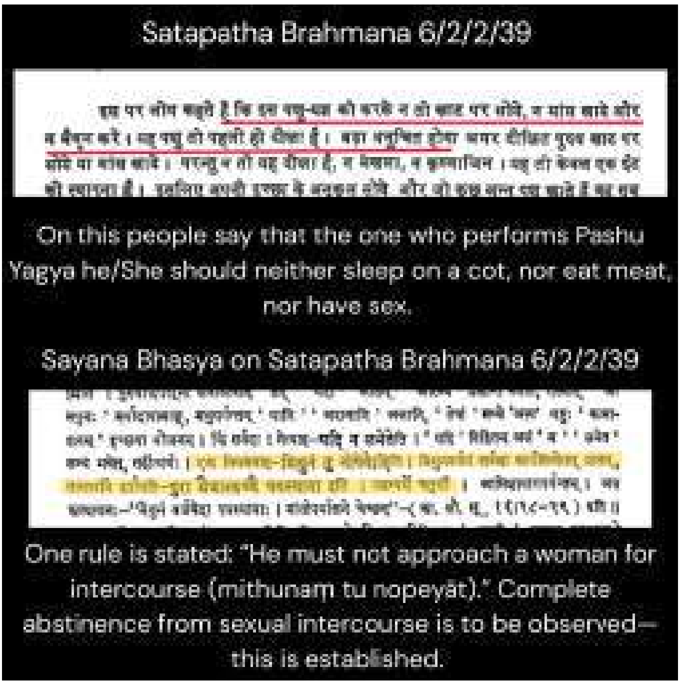
Satapatha Brahmana 6/2/2/39

इस पर लोग कहते हैं कि इस पशु-यज्ञ को करके न तो खाट पर सोये, न मांस खाये और नः मैथुन करे। यह पशु तो पहली ही दीक्षा है। बड़ा अनुचित होगा अगर दीक्षित पुरुष खाट पर सोये या मांस खाये । परन्तु न तो यह दीक्षा है, न मेखला, न कृष्णाजिन । यह तो केवल एक ईंट की स्थापना है।
On this people say that the one who performs Pashu Yagya he/She should neither sleep on a cot, nor eat meat, nor have sex.

Sayana Bhasya on Satapatha Brahmana 6/2/2/39
मात । पुरुषादिपशूना सवान्नत्वा तद् यदा जातन् जारष्व प्रकारात, परमा जा मधुनः' मर्यादायामाङ, मधुपर्यन्तम् 'यानि" अशनानि' अन्नानि, 'तेषां ' मध्ये 'अस्य' यष्टुः 'कामा-शनम्' इच्छया भोजनम् । किं सर्वदा १ नेत्याह-यदि न लभेतेति । 'यदि' विहितम् अन्नं 'न" लभेत ' लब्धं भवेत्तु, तर्दीत्यर्थः । एकं नियममाह-मिथुनं तु ापेयादिति । मिथुनवर्जनं सर्वथा कार्यमित्येतत् प्राप्तम्, तस्यावधिं दर्शयति-पुरा

मैत्रावरुण्यै पयस्याया इति । पञ्चम्यर्थे चतुर्थी । आमिक्षायागपर्यन्तम् । अत्र कात्यायनः- "मैथुनं वर्जयेदा पयस्यायाः । मांसोपर्यासने चेच्छन्"- (का. श्रौ. सू. १६।२८-२९) इति ॥

One rule is stated: "He must not approach a woman for intercourse (mithunam tu nopeyāt)." Complete abstinence from sexual intercourse is to be observed-this is established.

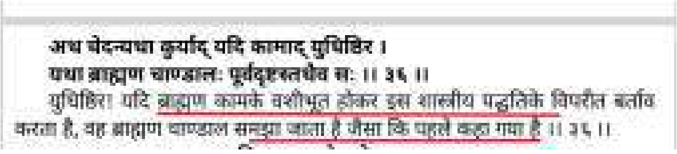


The Śāstras declare that any Brāhmaṇa who, overcome by lust, acts in violation of scriptural injunctions and engages in sexual relations with another man's wife should be regarded as a *Chāṇḍāla* and expelled from the Brāhmaṇa lineage and are determined to go to Hell .

Mahabharta Anushashan Parva Adhaya 47 sloka 36

युधिष्ठिर ! यदि ब्राह्मण कामके वशीभूत होकर इस शास्त्रीय पद्धतिके विपरीत बर्ताव करता है, वह ब्राह्मण चाण्डाल समझा जाता है जैसा कि पहले कहा गया है

"O Yudhishthira! If a Brahmin, overcome by Lust , behaves contrary to the scriptural code, then that Brahmin is to be regarded as a *Chandala* (outcaste), as has been stated earlier."

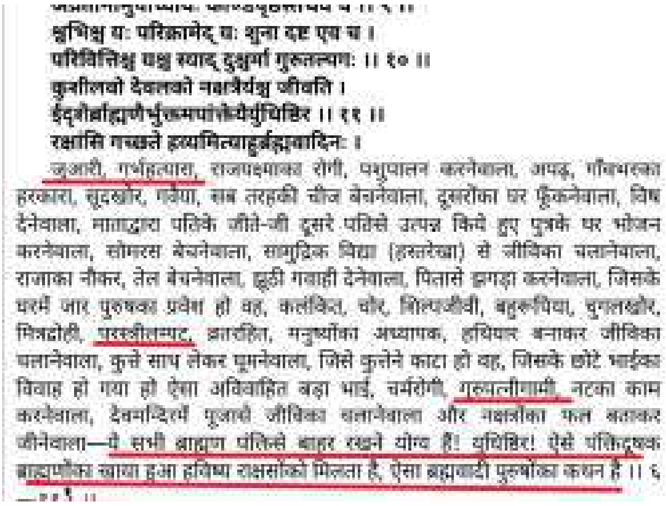

अथ चेदन्यथा कुर्याद् यदि कामाद् युधिष्ठिर ।
यथा ब्राह्मण चाण्डालः पूर्वदृष्टस्तथैव सः ॥ ३६ ॥
युधिष्ठिर! यदि ब्राह्मण कामके वशीभूत होकर इस शास्त्रीय पद्धतिके विपरीत बर्ताव करता है, वह ब्राह्मण चाण्डाल समझा जाता है जैसा कि पहले कहा गया है ॥ ३६ ॥

Mahabharat Anushashan Parva Adhaya 90 slokas 6-11 Geeta Press Gorakhpur

जुआरी, गर्भहत्यारा, राजयक्ष्माका रोगी, पशुपालन करनेवाला, अपढ़, गाँवभरका हरकारा, सूदखोर, गवैया, सब तरहकी चीज बेचनेवाला, दूसरोंका घर फूँकनेवाला, विष देनेवाला, माताद्वारा पतिके जीते-जी दूसरे पतिसे उत्पन्न किये हुए पुत्रके घर भोजन करनेवाला, सोमरस बेचनेवाला, सामुद्रिक विद्या (हस्तरेखा) से जीविका चलानेवाला, राजाका नौकर, तेल बेचनेवाला, झूठी गवाही देनेवाला, पितासे झगड़ा करनेवाला, जिसके घरमें जार पुरुषका प्रवेश हो वह, कलंकित, चोर, शिल्पजीवी, बहुरूपिया, चुगलखोर, मित्रद्रोही, परस्त्रीलम्पट, व्रतरहित, मनुष्योंका अध्यापक, हथियार बनाकर जीविका चलानेवाला, कुत्ते साथ लेकर घूमनेवाला, जिसे कुत्तेने काटा हो वह, जिसके छोटे भाईका विवाह हो गया हो ऐसा अविवाहित बड़ा भाई, चर्मरोगी, गुरुपत्नीगामी, नटका काम करनेवाला, देवमन्दिरमें पूजासे ीविका चलानेवाला और नक्षत्रोंका फल बताकर जीनेवाला- ये सभी ब्राह्मण

पंक्तिसे बाहर रखने योग्य हैं! युधिष्ठिर! ऐसे पंक्तिदूषक ब्राह्मणोंका खाया हुआ हविष्य राक्षसोंको मिलता है, ऐसा ब्रह्मवादी पुरुषोंका कथन है ।। ६

“A gambler, one who causes abortion, a man afflicted with tuberculosis, a cattle-keeper, an illiterate person, a village messenger, a usurer, a singer, a seller of all sorts of goods, one who burns others’ houses, a poison-giver, one who eats in the house of a son born from another man while the first husband is alive, a seller of *Soma* juice, one who earns a living through palmistry, a king’s servant, an oil seller, one who gives false testimony, one who quarrels with his father, one in whose house an adulterer enters, a defamed person, a thief, one who lives by craftsmanship, an impersonator (actor or disguise artist), a tale-bearer, a betrayer of friends, one who lusts after others’ wives, one without religious vows, a teacher of men, one who earns through making weapons, one who roams with dogs, one who has been bitten by a dog, an elder brother who remains unmarried while his younger brother is married, a person with skin diseases, one who has had intercourse with his teacher’s wife, a performing actor, one who makes a living by worship in temples, and one who predicts based on stars — all these are to be excluded from the line of Brahmins.



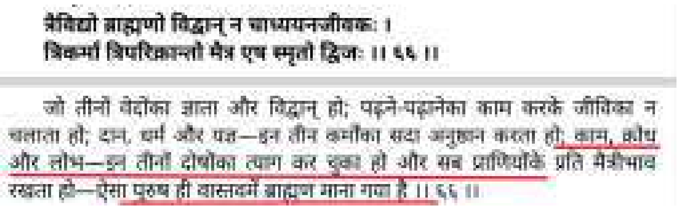
श्वभिश्च यः परिक्रामेद् यः शुना दष्ट एव च ।
परिवित्तिश्च यश्च स्याद् दुश्चर्मा गुरुतल्पगः ।। १० ।।
कुशीलवो देवलको नक्षत्रैर्यश्च जीवति ।
ईदृशैर्ब्राह्मणैर्भुक्तमपांक्तेयैर्युधिष्ठिर ।। ११ ।।
रक्षांसि गच्छते हव्यमित्याहुर्ब्रह्मवादिनः ।

जुआरी, गर्भहत्यारा, राजयक्ष्माका रोगी, पशुपालन करनेवाला, अपढ़, गाँवभरका हरकारा, सूदखोर, गवैया, सब तरहकी चीज बेचनेवाला, दूसरोंका घर फूँकनेवाला, विष देनेवाला, माताद्वारा पतिके जीते-जी दूसरे पतिसे उत्पन्न किये हुए पुत्रके घर भोजन करनेवाला, सोमरस बेचनेवाला, सामुद्रिक विद्या (हस्तरेखा) से जीविका चलानेवाला, राजाका नौकर, तेल बेचनेवाला, झूठी गवाही देनेवाला, पितासे झगड़ा करनेवाला, जिसके घरमें जार पुरुषका प्रवेश हो वह, कलंकित, चोर, शिल्पजीवी, बहुरूपिया, चुगलखोर, मित्रद्रोही, परस्त्रीलम्पट, व्रतरहित, मनुष्योंका अध्यापक, हथियार बनाकर जीविका चलानेवाला, कुत्ते साथ लेकर घूमनेवाला, जिसे कुत्तेने काटा हो वह, जिसके छोटे भाईका विवाह हो गया हो ऐसा अविवाहित बड़ा भाई, चर्मरोगी, गुरुपत्नीगामी, नटका काम करनेवाला, देवमन्दिरमें पूजासे जीविका चलानेवाला और नक्षत्रोंका फल बताकर जीनेवाला—ये सभी ब्राह्मण पंक्तिसे बाहर रखने योग्य हैं! युधिष्ठिर! ऐसे पंक्तिदूषक ब्राह्मणोंका खाया हुआ हविष्य राक्षसोंको मिलता है, ऐसा ब्रह्मवादी पुरुषोंका कथन है ।। ६

Mahabharat Anushasan Parva Adhaya 141 Geeta Press Gorakhpur sloka 66

जो तीनों वेदोंका ज्ञाता और विद्वान् हो; पढ़ने-पढ़ानेका काम करके जीविका न चलाता हो; दान, धर्म और यज्ञ – इन तीन कर्मोंका सदा अनुष्ठान करता हो; काम, क्रोध और लोभ – इन तीनों दोषोंका त्याग कर चुका हो और सब प्राणियोंके प्रति मैत्रीभाव रखता हो – ऐसा पुरुष ही वास्तवमें ब्राह्मण माना गया है ।। ६६ ।।

“He who is a knower of all three Vedas and learned, who does not earn his livelihood merely by teaching and reciting, who always performs acts of charity, righteousness, and sacrifice; who has renounced the three faults — lust, anger, and greed — and who maintains a feeling of friendship toward all living beings — such a man alone is truly considered a Brāhmaṇa.”



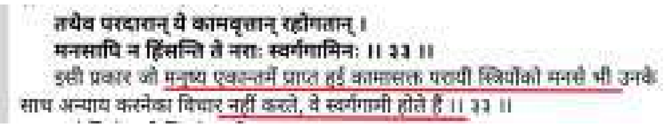
त्रैविद्यो ब्राह्मणो विद्वान् न चाध्ययनजीवनः ।
त्रिकर्मा त्रिपरिक्रान्तो मैत्र एव स्मृतो द्विजः ।। ६६ ।।

जो तीनों वेदोंका ज्ञाता और विद्वान् हो; पढ़ने-पढ़ानेका काम करके जीविका न चलाता हो; दान, धर्म और यज्ञ—इन तीन कर्मोंका सदा अनुष्ठान करता हो; काम, क्रोध और लोभ—इन तीनों दोषोंका त्याग कर चुका हो और सब प्राणियोंके प्रति मैत्रीभाव रखता हो—ऐसा पुरुष ही वास्तवमें ब्राह्मण माना गया है ।। ६६ ।।

Mahabharat Anushasan Parva Adhaya 144 Geeta Press Gorakhpur sloka 33

इसी प्रकार जो मनुष्य एकान्तमें प्राप्त हुई कामासक्त परायी स्त्रियोंको मनसे भी उनके साथ अन्याय करनेका विचार नहीं करते, वे स्वर्गगामी होते हैं।। ३३।।

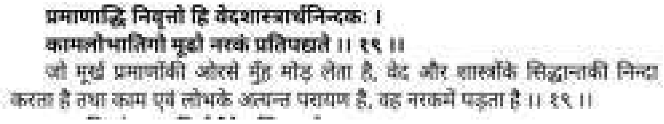
"Likewise, those men who, even in solitude, do not entertain any unjust thoughts toward lustful married women, not even in their minds — such men attain heaven."


तथैव परदारान् ये कामवृत्तान् रहोगतान् ।
मनसापि न हिंसन्ति ते नराः स्वर्गगामिनः ॥ ३३ ॥
इसी प्रकार जो मनुष्य एकान्तमें प्राप्त हुई कामासक्त परायी स्त्रियोंको मनसे भी उनके साथ अन्याय करनेका विचार नहीं करते, वे स्वर्गगामी होते हैं ॥ ३३ ॥

Mahabharat Vana Parva Adhaya 31 sloka 19 Geeta Press Gorakhpur

जो मूर्ख प्रमाणोंकी ओरसे मुँह मोड़ लेता है, वेद और शास्त्रोंके सिद्धान्तकी निन्दा करता है तथा काम एवं लोभके अत्यन्त परायण है, वह नरकमें पड़ता है

"The fool who turns away from evidence, abuses the principles of the Vedas and scriptures, and is extremely devoted to lust and greed, falls into hell."


प्रमाणाद्धि निवृत्तो हि वेदशास्त्रार्थनिन्दकः ।
कामलोभातिगो मूढो नरकं प्रतिपद्यते ॥ १९ ॥
जो मूर्ख प्रमाणोंकी ओरसे मुँह मोड़ लेता है, वेद और शास्त्रोंके सिद्धान्तकी निन्दा करता है तथा काम एवं लोभके अत्यन्त परायण है, वह नरकमें पड़ता है ॥ १९ ॥

Allegations-

There is a story of a Rishi named Galava who engaged his daughter into prostitution just to get horses, The story is very long and mentioned in three different sections of Mahabharata hence it's not possible to mention every detail but I will post the summarized version created by Ibn Muhammad,

Mahabharata Udyog Parva section 115 "She is my daughter. She is extremely beautiful and virtuous. She is desired by every male in three worlds. She can charm any Sur, Asur, Aryan or non-Aryan. I offer my daughter to you. You can sell her to any king and manage to have your gurudakhshina."

Mahabharata Udyog Parva, Section 116 "So, Rishi Galav, without any qualms of conscience, accepts the king's daughter and mortgages her to Ayodhya's king Haryashaw and in return gets 200 horses. He takes 200 horses, leaving Madhavi to bear a son to the king."

Mahabharata Udyog Parva, sections 117 and 118 "The Rishi Galav then searched another buyer for Madhavi and this time it is king Divodas who gives 200 horses in the bargain. (Udyog Parv, section117). Then he takes her to king Ushinao and manages to strike a better bargain. He receives now 400 horses. (Udyog Parv, section 118).

Refutation-

First of all as per Mahabharat Udyoga Parva Adhaya 115 the Kanya was not even the daughter of Rishi Galav but She was the daughter of Raja Yayati

राजा ययातिका गालवको अपनी कन्या देना और गालवका उसे लेकर ़ायोध्यानरेशके यहाँ जाना

"King Yayāti giving his daughter to Gālava, and Gālava taking her to the king of Ayodhyā."

पञ्चदशाधिकशततमोऽध्यायः

राजा ययातिका गालवको अपनी कन्या देना और गालवका उसे लेकर अयोध्यानरेशके यहाँ जाना

Mahabharat Udyoga Parva Adhaya 115 Geeta Press Gorakhpur sloka 11 – She had the boon that she will establish four lineages

अतः मेरी जो यह पुत्री है, यह चार कुलोंकी स्थापना करनेवाली है। इसकी कान्ति देवकन्याके समान है। यह सम्पूर्ण धर्मोंकी वृद्धि करनेवाली है ।।

"King Yayati said – Therefore, this daughter of mine will establish four lineages. Her beauty is like that of a celestial maiden, and she is one who promotes the growth of all virtues."

तस्माच्चतुर्णां वंशानां स्थापयित्री सुता मम ।
इयं सुरसुतप्रख्या सर्वधर्मोपचायिनी ॥ ११ ॥
'अतः मेरी जो यह पुत्री है, यह चार कुलोंकी स्थापना करनेवाली है। इसकी कान्ति देवकन्याके समान है। यह सम्पूर्ण धर्मोंकी वृद्धि करनेवाली है ॥ ११ ॥

In Mahābhārata, Udyoga Parva, Adhyāya 116, verses 10–11 (Gita Press, Gorakhpur), it is the maiden herself who tells Rishi Gālava to take two hundred horses in exchange for her marriage . Its also told that she will regain her virginity after every childbirth

यह सुनकर उस कन्याने महर्षि गालवसे कहा- 'मुने ! मुझे किन्हीं वेदवादी महात्माने यह एक वर दिया था कि तुम प्रत्येक प्रसवके अन्तमें फिर कन्या ही हो जाओगी। अतः आप दो सौ उत्तम घोड़े लेकर मुझे राजाको सौंप दें ।। १०-११ ।।

Hearing this, that maiden said to the great sage Gālava: "O sage! A certain Veda-knowing great soul once granted me this boon — that at the end of every childbirth, I shall again become a virgin . Therefore, please take two hundred excellent horses and hand me over to the king." (Verses 10–11)

एतच्छ्रुत्वा तु सा कन्या गालवं वाक्यमब्रवीत् ।
मम दत्तो वरः कश्चित् केनचिद् ब्रह्मवादिना ॥ १० ॥
प्रसूत्यन्ते प्रसूत्यन्ते कन्यैव त्वं भविष्यसि ।
स त्वं ददस्व मां राज्ञे प्रतिगृह्य हयोत्तमान् ॥ ११ ॥
यह सुनकर उस कन्याने महर्षि गालवसे कहा—'मुने! मुझे किन्हीं वेदवादी महात्माने यह एक वर दिया था कि तुम प्रत्येक प्रसवके अन्तमें फिर कन्या ही हो जाओगी। अतः आप दो सौ उत्तम घोड़े लेकर मुझे राजाको सौंप दें ॥ १०-११ ॥

In Mahābhārata, Udyoga Parva, Adhyāya 119, verse 24 (Gita Press, Gorakhpur), after fulfilling her boon of establishing four lineages and assisting Rishi Gālava, the maiden returned to her father, King Yayāti.

ऐसा कहकर सर्पभोजी गरुड़से आज्ञा ले उस राजकन्याको पुनः उसके पिता ययातिके यहाँ लौटाकर गालव वनमें ही चले गये ।। २४ ।।

Saying this, and taking permission from Garuḍa, the eater of serpents, Gālava returned that princess to her father, King Yayāti, and then went back to the forest. (Verse 24)

गालवस्त्वभ्यनुज्ञाप्य सुपर्णं पन्नगाशनम् ।
पितुर्निर्यात्य तां कन्यां प्रययौ वनमेव ह ॥ २४ ॥
ऐसा कहकर सर्पभोजी गरुड़से आज्ञा ले उस राजकन्याको पुनः उसके पिता ययातिके यहाँ लौटाकर गालव वनमें ही चले गये ॥ २४ ॥

इति श्रीमहाभारते उद्योगपर्वणि भगवद्यानपर्वणि गालवचरिते
एकोनविंशत्यधिकशततमोऽध्यायः ॥ ११९ ॥

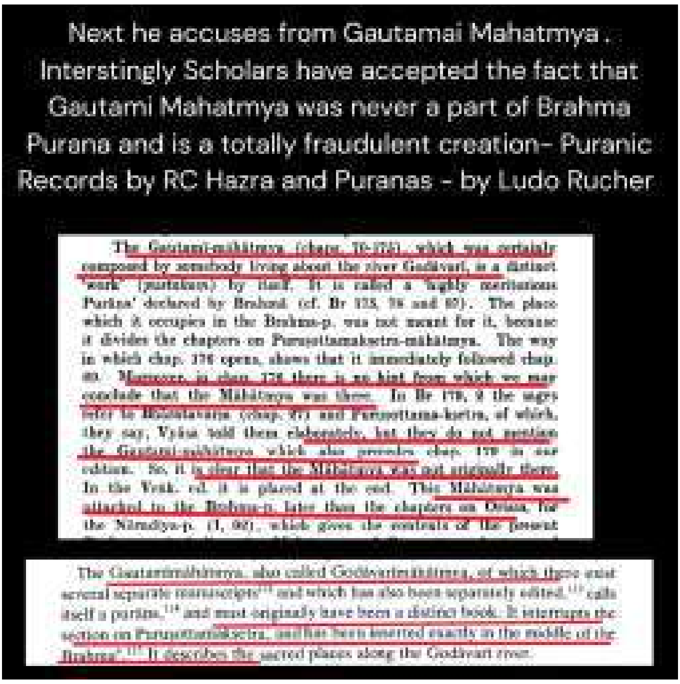
Allegations-

There is a story mentioned in Brahma Purana that says that Devas exchanged Saraswati with the Asuras for Soma Ras

Brahma Purana Gautami Mahatmya 35.6-13 "…If Devas are prepared let them come there for sacrifice. Gandharvas are always fond of women. Exchange me for Soma". "So be it", said Devas who firmly agreed to what was said by Sarasvati. Through the messengers they invited Devas, Yaksas, Gandharvas and Nagas severally to the sacred mountain. There-after, O sage, the name of that mountain became Devagiti. There came Devas, Gandharvas, Yaksas, Raksasas, Siddhas, sages and the eight species of inferior gods… [Indra said] Exchange the nectar-souled Soma of yours for Saraswati. [Brahma said] At the instance of Indra those Gandharvas, passionate over women, gave Soma to Devas and took Saraswati. Devas possessed Soma and Gandharvas possessed Saraswati."

Refutation-

Next he accuses from Gautamai Mahatmya . Interstingly Scholars have accepted the fact that Gautami Mahatmya was never a part of Brahma Purana and is a totally fraudulent creation- Puranic Records by RC Hazra and Puranas – by Ludo Rucher


Next he accuses from Gautamai Mahatmya . Interstingly Scholars have accepted the fact that Gautami Mahatmya was never a part of Brahma Purana and is a totally fraudulent creation- Puranic Records by RC Hazra and Puranas - by Ludo Rucher

The Gautami-māhātmya (chaps. 70-175), which was certainly composed by somebody living about the river Godāvarī, is a distinct 'work' (purāṇam) by itself. It is called a 'highly meritorious Purāṇa' declared by Brahmā (cf. Br 175, 78 and 87). The place which it occupies in the Brahma-p. was not meant for it, because it divides the chapters on Puruṣottamakṣetra-māhātmya. The way in which chap. 176 opens, shows that it immediately followed chap. 69. Moreover, in chap. 178 there is no hint from which we may conclude that the Māhātmya was there. In Br 178, 9 the sages refer to Ekāmrakṣetra (chap. 41) and Puruṣottama-kṣetra, of which, they say, Vyāsa told them elaborately, but they do not mention the Gautami-māhātmya which also precedes chap. 178 in our edition. So, it is clear that the Māhātmya was not originally there. In the Venk. ed. it is placed at the end. This Māhātmya was attached to the Brahma-p. later than the chapters on Orissa, for the Nāradīya-p. (1, 92), which gives the contents of the present

The Gautamīmāhātmya, also called Godāvarīmāhātmya, of which there exist several separate manuscripts[11] and which has also been separately edited,[12] calls itself a purāṇa,[13] and must originally have been a distinct book. It interrupts the section on Puruṣottamakṣetra, and has been inserted exactly in the middle of the Brahma.[14] It describes the sacred places along the Godāvarī river.

Allegations-

Hinduism is filled with obscenities, for more information read the article Obscenity in Vedas. Do not use the above passages to offend Hindus. This article is written only as a response to those Hindu fanatics who mock other religions.

Refutation-

This article has been already debunked by me point by point already

Refutation of ” Hinduism Exposed Obscenity in Vedas ” Article by Vedkabhed

This entire article is a response and rebuttal to the blogs called VedKaBhed regarding their claims of "Hinduism Exposed Obscenity in Vedas ". "For easier navigation, I have organized the article into the following sections with hyperlinks." Allegations- Read the new article Hinduism and Lust for obscenity in other Hindu sciptures This article is not intended to … Continue reading

Hinduphobes Exposed! 0

With this the Hinduism and Lust article stands debunked point by Point and claim by Claim

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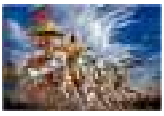

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by Rohan Saini 30th Aug 2025

The Importance of Cows and Bulls in Sanatan Dharma and Refutation of Beef Eating and Cow and Bull Sacrifice in Sanatan Dharma

In this article i will be showing the importance of Cows and Bulls in Sanatan Dharma and debunking all arguments of Beef eating and Cow and Bull Sacrifice in Sanatan Dharma I am dividing the article in following Sections Origin of Cows as per Taittriya Brahmana In the Vedas, great significance has been attributed to…

by Rohan Saini 11th Jul 2025

Response to Vedkabhed and Hinduscript . Refutation of Allegations on Bhagwan Shree Krishna

This entire article is a response and rebuttal to the blogs called VedKaBhed and Hinduscript regarding their claims of “ Lust of Krishna ”. I am dividing the article in following Sections Shree Krishna Tattva Vimarsha First of all we will try to Understand Shree Krishna Tattva from Mahabharat Mahabaharat Anushashan Parva Adhaya 147 -…

by Rohan Saini 4th Jun 2025

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